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THE WESTERN RECORDER.

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The Western Recorder,

Is Published every Thursday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Zanesville, Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

The Voyager.

Written for the Western Recorder.

Miscellaneous Sketches of Travel.

NO. II.

Scenes on board a Passenger Ship.

Mr. Editor: In my former communication I gave your readers a feeble description of the sublimities of ocean scenery. I now call their attention to scenes on board a Passenger Ship.

On the—of the month of——being anxious to return to the land of the "stars and stripes," I secured a passage in a regular packet ship. I had my baggage conveyed on board, and one hour afterwards, we were clear of the Liverpool docks. It was a beautiful afternoon, the sun shone brightly in the heavens, and a fine breeze gently filled the white sails of numerous vessels in the offing. The docks were crowded with people, and the cheerful straths of the merry tars as they sung around the captain their farewell song to the shore and their welcome to the sea, their native element, tended to enliven the spirits, and chase away the gloom and sorrow incident to parting scenes. But yet, scenes of beauty, activity, nor life, could dispel entirely, the gloom from the emigrant's heart, nor hush the sorrows that swelled up in his breast, when called to take the parting hand, and speak his last farewell. What a contrariety of feelings are awakened in the bosom, weet, painful, affectionate, and solemn—what hopes, doubts and fears; what anguish thrills the heart, and how the tear drop falls from affection's sacred fount, at the utterance of this sweet and simple word "farewell." How solemn and plaintive it falls from the lips of him who bids an adieu to the friends of his youth, the home of his fathers, and the graves of his kindred, to seek a habitation in a strange land, far beyond the wailings of the deep blue sea. All the bright, cheerful, and sunny associations of youth,—all the matured affections of happy and joyful days, spent amid the green hills and verdant dales of his own native land, rush in upon the memory and touch a secret and hitherto silent chord, deep hidden in his soul. Our vessel was crowded with passengers, and I could appreciate the deep sorrow of the poor emigrant on his separation with friends beloved. His tearful eye, and heaving breast, and warm pressure of the hand, was language more emphatic than words, and revealed the separation of kindred, the severance of friends, and the parting of hearts true to love and friendship. Many of them loved their native seagirt isles, with as true affection as "father loved, or mother dear;" and as they stood by the side of the noble vessel, as she leaped upon the bosom of the swelling wave, gazing on the green fields that sloped down to the ocean's shore or some ancient church, whose venerable spire towered high above the smoky wreaths that gathered around less elevated structures, or the white cliffs glittering in the sun's departing rays, now feebly and faintly receding from their vision in the distance, till blended amid undistinguishable objects and finally lost in the blue expanse of space;—tears trembled down their cheeks, and they turned aside to hide the anguish of their grief, and weep in solitude.

With whatever enthusiasm, or romantic and poetic feeling an individual may contemplate a sea voyage when surrounded by the social enjoyments of a cheery fireside, should he find himself located as a second or third class passenger in an Atlantic liner, he soon realizes that too many disagreeable prose realities are blended with the beautiful and the sublime. Were you ever a *voyageur* in an Atlantic liner, dear reader tossed about by the uncivilized waves as if you were a worthless and indefinite article, fit for nothing but the sport and buffoonery of the angry waves? Were you ever there when the vessel first kissed the rising billows, and old father Neptune, with his spray-covered locks, shook his "dropsy sides," and threatened you with the vengeance of his trident for disturbing the repose of his oceanic domain; and a peculiarly oscillatory motion, so deeply *interesting* to passengers, yet deeply revolutionary in its tendency made you tremble on your feet, and quake in the region of your stomach? If not, may Providence keep you safe ashore, and save you the extreme disgust of such a scene.

Imagine for a moment our situation. Our passengers were the most *perfect* medley ever congregated together on ship board.—men, women, and children, representatives of a great portion of the civilized world—England, Ireland, Scotland, Italy, France, Spain, Germany, with several native and naturalized Americans; and as it regarded cleanliness of person and neatness of attire, I had the assurance of too or three of our officers that they excelled the least in these particulars of any they had the pleasure of importing into the U. S. Of course, I shall be understood here as alluding to the majority; for it is with pleasure that I can refer to exceptions—individuals that were clean, neat, and tidy; forming a striking contrast with the unshaven, unwashed, uncombed, and slovenly majority. It is worthy of remark here, that the representatives of *one* country and the *devotees* of *one* religion, stood forth pre-eminent in this particular feature? and in that also of intelligence and virtue so much so that I was very forcibly struck with the contrast manifested by them and other individuals, even of the same country, and from under the same laws; and could only solve it by the shrewd and nowise bogoted remark of a young Irishman:—"They are *Catholics:* we *Protestants.*"

Ostensibly, the vessel was divided into two compartments for the passengers, one termed second cabin, the other the steerage, but no partition was drawn between the two. The berths run parallel with the sides of the vessel; similar to those which you find occasionally constructed for deck passengers on board some of our river steamboats, sufficiently wide to accommodate two individuals. They are uniformly numbered, and the passengers, receives a certificate with the number of his location. If you are a single and modest young man, (the latter qualification, dear reader, you may be assured, is one of my own,) you are accommodated with another individual, who takes up his lodgings with you for the passage, *sans ceremonie.* As to the neighbors in the berth below, over whom you have the pleasure of climbing to obtain possession of your own, they may be all very well, but don't let your arm hang too low, or you may accidentally encroach upon their liberties. Curtains were only appreciated by three or four families; and as the boards which serve as head and foot and side divisions of the berths are only some six inches wider, a passenger, to obtain a full length even of the tier on which he reclines, need only bring his head to a small elevation: he can look into his opposite neighbors berth without this trouble. The inhabitants of each berth form separate and distinct communities; and all the baggage, and provision barrels, and cooking utensils, are there lashed for security in a storm and heavy sea. P.

[TO BE CONTINUED.]

Western Sketches.

Written for the Western Recorder.

SKETCHES IN THE WESTERN WOODS.

NO. I.

Br. Bassett: Having just returned from a hasty visit from that part of our State (Indiana) known as the *Miami Reserve,* where in all probability my lot for many years is cast, should Providence spare me, I have thought a few sketches, concerning that fertile region, would not be without interest to you and your many readers.

The Miami Reserve is situated between the White River on one side, and the Wabash on the other. It extends north to the Mississineway River a tributary to the Wabash, and south till it touches the road leading from the Ohio River, *via.* Indianapolis, to Lake Michigan—(called the Michigan road)—35 miles north of Indianapolis. It extends to the Wabash river, (and of course to the Wabash & Erie canal,) between Logansport and Peru. It is 30 miles square, and, of course, contains 900 sections, or 576000 acres. Of this the Indians still hold 15 sections, on which there remain about 200 of these sons and daughters of the forest, who, as I was informed, are desirous of remaining and coming under our laws. Some of them have already made great advances in the arts of civilization, have fine farms, and live in good houses. But those Harpies, who live by plundering the Red man, seem determined to have their fertile lands, and drive them westward, though they are represented as a harmless, inoffensive people. Among these Miami Indians is an aged white woman by the name of Slocum, of whom, if I mistake not, an account was published in the Recorder some years since. She was taken prisoner, I think, at the age of five years, in the State of Pennsylvania; was married to an Indian, and has several grown children. Some of her daughters are said to be quite handsome. Her fate was unknown to her kindred till she was discovered a few years ago by Mr. Ewing of Logansport. Mr. Ewing wrote to her brothers, who came to see her and tried to persuade her to return with them, but she replied, that she was well treated among the Indians, whereas were she to return to the whites, she would be treated with contempt.

The Reserve was purchased from the Indians by "*Uncle Sam*" a short time since at about $1,25 per acre. It is not as yet surveyed. Notwithstanding this, however, about 3000 voters are now settled upon it, before whose sturdy blows the forest is rapidly receding.

Large tracts of most excellent land, however, still remain unoccupied. We traversed the Reserve diagonally, from S. W. to N. E. nearly the whole extent, and can truly say it excels any country we have ever beheld for *unbroken* fertility. In our course we crossed three large creeks, viz.: Wild Cat, Honey Creek and Pipe Creek, on each of which are good saw mills in operation, and grist mills are being erected. That part of the Reserve not embraced in old counties, has been divided into two new counties, viz.: Richardville, (named after the old Indian chief,) and Tipton, (after the old General,) Kokama, county seat of the former, was laid out about a year ago, on a section purchased from the Indians by Mr. Foster, a trader. It is on the banks of Wild Cat, and contains 30 or 40 houses, and the number is rapidly increasing. New London settled by the Friend Quakers, in the same county, is said to be going ahead of Kokamo. This might be expected from the enterprising and persevering character of the Quakers.

As to the health, I would remark, that as I was there about the time when sickness generally was at its worst, I had an opportunity of forming a tolerably correct judgment in this matter, and think it is not more sickly than common over all the western country. Along the streams, Fever and Ague prevailed to a considerable extent; but back from the creeks there were but few complaints.

A bill passed Congress at its last session, extending the privileges of pre-emption to this Reserve, and fixing the *minimum* price of two dollars per acre, which considering its situation, fertility and other advantages is cheap enough. The land, as stated before, is not surveyed, and those well acquainted with the matter, say it cannot be ready for sale in less than at least two or three years. So that there will be a fine chance to secure farms that are really worth now eight or ten dollars per acre, at two dollars, and a good time to raise the money.

My location will be on Pipe Creek, eight miles south of Peru, county seat of Miami county, one-fourth of a mile north of Finimore's mill, where we will be glad to see any *genuine* Protestant Methodists who may give us a call. More anon.

Yours in love, S. W. WIDNEY.

Bloomington Ia., Sept. 19, 1846.

P. S. There are good springs along the streams, and back from them good water is easily obtained by digging. S. W. W.

Progress of Our Cities.—I have lately stated the relative progress of *Boston* and *Cincinnati.* I now add *New York* to the list.

	1840	1845	Increase.
Cincinnati,	46,381	78,153	69 per cent
Boston)	83,855	114,166	37 "
New York,	312,710	391,223	25 "

The causes which produced this disproportionate ratio of increase in the cities, are of permanent character, and must, year by year, afford a still wider disparity in their progress.—*Cist.*

Letters from the North.

From the Zanesville Courier.

NO. IX.

Mouth of the Montreal River, Lake Superior, Aug. 20, 1846.

My Dear Sir: In that famous contest which will be known in history as the Wolverine war, waged by the State of Ohio against Michigan, wherein many of our militia Generals and Colonels covered themselves *all over* with glory, and proved right valiant knights: in that war, Ohio acquired a title to a strip of swamps bordering the Maumee, including several extensive cities, *on paper,* with two or three Wild Cat Banks, which, judging from the facility with which they revive after having exploded, posses all the vitality of the animal from which they derive their name; whilst, to Michigan, to compensate for her humiliation, and defeat, was assigned all that territory washed by the upper lakes on the north, south and east, and bordered by the Menomonee and Montreal rivers on the west. At the time it was regarded by her as a poor equivalent for the surrender of the swamps aforesaid, teeming with musquitoes and pestiferous with fever and ague. A cold hyperborean region, distant from 700 to 1000 miles from the outposts of civilization, an almost boundless waste of waters separating it on the north from a region still more sterile and inhospitable, and on the south, lashing a coast for the most part rock-bound, and where, for miles in extent, even the voyageur cannot moor his little craft and shelter it from the storm—a vegetation stinted in its growth and hung with festoons of moss, where the note of the singing bird is mute, and the croak of the raven or the scream of the hawk is only heard—stupendous cliffs towering up into the sky, bleak, burnt and desolate, and bearing upon their flanks ample proofs of the alternate ascendency of fire and water, in the great elemental strife which has swept over the world—cataracts tumbling from their headlong heights into the lake—what commercial or agricultural advantages had a region, so remote, so sterile, and so inaccessible?

Forbidding as is its exterior aspect, it has all of the elements of a mighty State within itself. After penetrating inwardly, we meet with a beautiful country possessing a soil of great fertility, and diversified with mountain and valley, and watered by the purest streams.—The winters are protracted, but the extremes of heat and cold are less than in Philadelphia. Most of the products of New York, it is believed, will flourish here. After passing Chocolate river, copper, associated with silver, is found to range with the trap through the entire mountain slope of the peninsula—a distance, following the meanders of the coast, of more than 250 miles. Whether the veins will prove permanently productive, is a problem yet to be solved. It will require years of toil, and the expenditure of much capital, to penetrate the recesses of these mountains and bring forth their hidden treasures. One thing is evident, that the external indications are highly favorable, and if the same laws are found to prevail here with regard to mineral *lodes,* that prevail in other regions, the day is not distant when copper will consitute one of our principal exports. Men will not make their fortunes in a day. Even the richest mines will require a large outlay of capital before they become permanently productive. Companies have been formed, and will be formed, without any solid foundation, to swindle the unwary. Humbug will have its day, and a crash ensue before the business settle down into a regular methodical business.

In England they have wrought veins which yielded only 2½ per cent. of copper. They have raised it 2000 feet from below the surface, and where, as the workmen pursued their subterraneous labors, the rolling of the breakers was heard above. Engines of vast power are constantly employed to free the mines from water. The ore when raised yields only about eight per cent., and is combined with sulphur and iron. Months of roasting are required to fit it for the furnace, and then it has to undergo several smeltings before it is reduced to a marketable state. Yet, under all of these disadvantages, we find several of those companies declaring dividends of 25 per cent. per annum. Here, in most cases, the mines can be drained by adit levels, and the process of reducing the ore, or rather the separation of the native copper from the earthy matter is easy and expeditious. Such is the region and such the resources that fell to Michigan in consequence of the "famous war!"

The Montreal is a clear brawling stream, which before it enters the lake, precipitates itself about 80 feet, in one unbroken leap. The rocks are tilted up vertically, and consist of red sandstone, finely laminated. On the opposite side is the territory of Wisconsin. After passing this barrier the country assumes a different aspect; in the place of projecting headlands of sandstone, there is a series of clay bluffs, destitute of trees, and ultimately these disappear, and a low, sandy beach skirts the Lake.

Did you ever see a lynx? I have had glimpses of them, but never, before the other day, met one face to face. The weather was excessively hot, and we were reclining on the rocks, under a shade, at the Presque Ile River—a log projected over into the stream, not more than ten rods from us, and whilst there, a lynx came out from the forest on the opposite side, and undertook to cross the stream, but finding that his bridge would not reach, sat himself down and fell into a doze. We waited until his nap was over, and, as he got up, saluted him with a hurrah, when off he bounded into the woods. He was about the size of a large dog, (this I admit is somewhat indefinite) of a tawny color, with a short, stumpy tail, and tufts of hair on the top of his ears. They boldly attack the cariboo, a kind of rein-deer inhabiting this region—fix their claws and teeth in his flanks and back, and eventually, by worrying the poor animal, bring him to the ground. It is said that, when gouded by hunger, they will even attack a man; and an instance is related of a person here, last winter, having been tracked for five miles by one of these animals.

I have received a budget of papers recently from below, and in looking over these rambling sketches, perceive that I occasionally indite some knotty sentences, and make use of certain technical terms not found in the standard works on Mineralogy, but something approximating thereto. I write *currente calamo,* sometimes from the boat as we coast along, and sometimes in my tent or under a sheltering tree, whenever I can seize a leisure hour for such purposes. I have not time for transcribing and hardly for revision. I avail myself of your paper to communicate with my friends, who wished me to advise them of my wanderings, and whose solicitations I could not, in any other way, comply with. Technical terms, however plainly written, are liable to be set up wrong, by persons unacquainted with the "mystery." This apology I thought due to those of your readers with whom I have not a personal acquaintance.

With my best regards to them and yourself, I am, &c. F.

Temperance Department.

WOLF STORY.

NATURE OF LAW OF LICENSE, ILLUSTRATED BY A STORY OF AN INDIAN HUNTER.

Capt. John, a shrewd Indian, who got his living principally by trapping and hunting for wolves and other large game, was one day walking over his hunting ground, when he spied within rifle shot a shabby lank old wolf, walking slowly and watchfully along. The skillful hunter could easily have shot a ball to her heart, but for certain reasons seemed to think it would be wrong to take the life of the fruitful old destroyer. And the remarkable scruples of the savage will appear the more singular when you are informed that the government was paying at that very time fifty or sixty dollars bounty on every wolf's head.—The calculating hunter, however, proceeds with cautious steps in pursuit, and endeavored to keep an eye on the old wolf. He followed her through upland woods and deserted fields, until finally entering a ravine, he pursued her into a deep and lonely swamp, inhabited only by beasts of prey. A watchful snarl, and the crackling of brush in the direction of an ancient wind-fall, but a short distance from the hunter, arrested his attention, and he dimly saw through the dusky shades the leaping of a wolf, evidently proceeding from an old hollow log. Encouraged by this last discovery, he quickly left the thicket, reserving a farther search to a less dangerous hour.

The next day, on examination, the ingenious calculator found, as he had anticipated, in the same hollow log, a fine litter of half dozen whelps. Fifty dollars a piece, makes three hundred dollars, exclaimed the successful sportsman, when the sound of his own voice aroused the old watchful slut from her retreat: and in her fury to defend her young, Capt. John was in danger of his life, and was almost compelled to discharge his well loaded rifle in self-defence. And notwithstanding he could so easily have added fifty dollars to his prize, he determined on saving the life of the old "breeder," unless otherwise compelled from stern necessity. You may think, perhaps, that Capt. John was rather short sighted, but I can assure you that he acted with all the foresight of an interested politician. His prize would enable him to draw from the treasury enough for his support the present year, and he was anxious, if possible, to secure an equal draft on the funds of the next. And it was a matter of great concern with capt. John, lest some one would kill the old wolf. He invented a variety of ingenious tricks to divert and call the attention of hunters to another direction. At the same time there were grievous complaints among the industrious farmers for many miles round, that their sheep, pastures, and yards were suffering greatly from the frequent ravages of a wolf.

The Indian pretended some degree of sympathy for the people; at the same time he gave it as his own opinon, that if the Legislature would offer a more liberal bounty, the wolves would all be killed in a very short time, and thought the people had better petition for at least one hundred dollars bounty for every head. But the work of destruction went on during the whole year, greatly to the grief and injury of the surrounding country. At the "proper time," however, the Indian did not fail to pay a courteous visit to the old hollow log: his expectations were fully realized in discovering the second litter of at least half a dozen snarling pups.

It is difficult to decide in which Capt. John showed the greatest solicitude in securing the "savage brood," or in preserving the life of the old wolf. He was, however, successful in both, and bore off his increasing prize with feelings of great satisfaction, for which he received a good round sum in ready cash from the appropriate funds. The old wolf continued, as before, to rife and commit her depredations on life and property, to the very great annoyance of community. And it had never once entered into their minds that the skillful hunter would be expert in killing all descriptions of wolves, and especially those of the most destructive kinds, seeing the state was paying so large a bounty on every wolf's head. But instead of killing the old wolf, capt. John was also able on the third year to present another claim of equal demand to the supervisors, demanding his bounty. On reference to their books of records, of testimonies and affidavits, it was found that every year the young whelp, had been killed in the same place. This excited suspicion, and they began to question the captain a little.

"How is it that you have killed the wolves every year in the same place?"

"Ho; me fine um there," was the shrewd reply.

"But John, do you never see the old wolf?"

"Ho, yes, me see the wolf great many times."

"Well, but can't you shoot her?"

"Ho, yes."

"Well, why don't you shoot the wolf then?"

"I guess, says capt. John, "if I should kill the old wolf, you'd have no more scalps to pay me for."

Now if there is any adaptation in things, the above circumstance has its fair application. The old wolf, or in other words, our license law, is kept in a vigorous state, and produces an astonishing increase. She is kept alive with greatest care and solicitudes, and for every whelp a price is demanded and received of about ten dollars, and then these fiendish offspring of a cruel monster, come to a rapid growth, commit their ravages on society, destroy the property, happiness, reputation, and the lives of men, women and innocent children. No less than "two thousand eight hundred and sixty two" are found in the city of New York, and in about the same proportion in every part of the union. The old savage monster is under the protection of law and government, and her thousands and tens of thousands of bloodthirsty offspring claim the same legal protection. And in the name of common reason I would ask; is not this a most singular piece of national policy? To adopt and perpetuate a system which has in it scarcely a redeeming feature, and that too supported principally at the public expense, and in opposition to the wishes of the most valuable part of the community, who are compelled by the same authority to pay a heavy tax to support its unnatural existence. And can we suppose that an enlighened and patriotic people of the land of freedom, will long endure the existence of this mad destroyer? And can the time be far distant when the intrepid sons of liberty shall arise in their glory of republican principles, and declare with authority, that America shall no longer welter in the shame of her drunken son's blood.—*Southern C. Adv.*

TEMPERANCE ABROAD.

The Rev. Dr. Baird, in a letter to the quarterly paper of the Foreign Evangelical Society, speaks well of the Temperance Convention he attended at Stockholm in June last, which was attended by the king, queen, and crown prince. He states that in Sweden, there are three hundred and thirty-two temperance societies, and upwards of ninety thousand members.—In Norway, he states that the Temperance cause has only just taken effectual hold. At the beginning of this year, there were a hundred and twenty-eight temperance societies, and fourteen thousand, eight hundred and twelve members.

In Prussia there are 699 temperance associations and 743,713 members.

In Austria there are more than 60 societies, and 150,000 members.

In the kingdom of Hanover there are 456 societies, and 69,116 members.

In the Duchy of Oldenburg there are 75 societies and 23.108 members.

In the rest of Germany there are 126 societies and 25.824 members.

So than there are now in Germany, including Austria, 1426 temperance societies, and no less than 1,019,193 members.—*Alliance and Visiter.*

Ministers' Department.

From the Genessee Evangelist.

THE MINISTER'S FAREWELL SERMON.

My Dear Friend:—As I occasionally amuse you by detailing the gossip and passing events which disturb the tranquility of our thriving village, I have thought it would not be uninteresting to tell you what is now going on, especially as it relates principally to one of our clergymen, a man of exemplary character, who came among us four years ago, and by the force of presevering exertion, and a faithful delineation of Christian truth, succeeded in collecting a small congregation; and as they had laid the foundation of a house of worship, which is now in a state of considerable forwardness, it was with great surprise that I learned that there had been a *blow up* between the pastor and some few of the leading persons of the congregation. This is no common thing now-a-days, nay, is what must be calculated upon, as almost certain to happen, and of course the clergyman, whether in the right or wrong, no matter which, was about to go away.

Understanding that on Sunday, he would preach his farewell; and knowing him to be an acceptable preacher, and, withal, had a considerable spice of eccentricity mixed up with fair talents, I determined to attend and hear the closing remarks of one so generally esteemed among us; for I could not learn that although deprived of his means of living, and about to leave us, that he had done *aught* that was worthy of bonds or of death. This moral assassination of ministers is, however, an every day occurrence *now,* which, it would seem, no prudence of circumspection on their part can elude, and which has become a necessary appendage of the profession, however discreditable it may be to the piety and Christian character of the people to whom they minister. Accordingly I took my wife to the school house where he officiated, in common with many others, and found a large congregation assembled, no doubt many of them expectants like myself; and if I should judge from the individual attention, and interested bearing of the hearers, we were not any of us disappointed in our excited anticipations. I must say the discourse fully justified our expectations. It was serious, becoming, eloquent, and dignified, befitting the occasion, and creditable alike to the head and heart of the preacher. It was based upon the parting command of our Lord to his disciples: "Go ye into all the world and preach the gospel to every creature;" and *one* object of the preacher seemed to be to show that the duty of ministers was to preach the gospel far and wide, extend the blessings of salvation every where, which duty could not be performed where their teaching was always limited to one congregation. We listened attentively—we heard with pleasure; but we were surprised when the preacher closed, that he had omitted to say one word of parting advice, or in the slightest manner whatever, to refer to the circumstances of his leaving them. He closed, read a hymn, then as is the usual custom, offered up a closing collect—and we were expecting the accustomed benediction which closes the service, when, rising from the kneeling posture of prayer, he extended his hand, and in a voice clear and distinct, but evidently not without emotion, he said, "One word ere we close. When Jesus Christ was on earth, he was a man of sorrows and acquainted with grief. He went about doing good to the bodies and the souls of men. His whole life was one continued labor of love, and in the performance of these offices of benevolence, he had wrought manifest, wonderful, and stupendous miracles which amply evinced that he was a teacher come from God. On one occasion in particular, he had crossed the lake of Gennesereth into the country of Gadarenes, and as he approached the city, there met him two possessed with devils, coming out of the tombs exceedingly fiery, so that no man might pass by that way. And behold, they cried out saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to *torment* us before the time? And there was a good way off from them, an herd of many swine feeding. So the devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine, and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters, and they that kept them, fled, and went their way into the city, and told every thing; and what was befallen the possessed of devils; and behold the whole city came out to meet Jesus. [Here the preacher paused, and then extending his arms, slowly and deliberately, with a pointed accent which could not be misunderstood, said] "and when they saw him, they besought him that he would depart out of their coasts."

The effect can better be imagined than described—expectation was on tiptoe, every eye was on the preacher, every ear was listening with the most riveted attention, to what was next to come; but when he paused, and then slowly and deliberately uttered the closing sentence—"and when they saw Jesus, they besought him that he would depart out of their coasts," the effect was absolutely electric: had a thunderbolt fallen in our midst from heaven, greater surprise, astonishment, perhaps indignation, would scarcely have been produced.

Farewell, faithful preacher, thou hast had the courage to speak the truth in the ears to which truth is offensive, and thou too hast experienced the truth of thy Master's word: "If they have called the master of the house Beelzebub, how much more shall they call them of his household."

Zeta.

Ladies' Department.

Premature Old Age in Females.

The Rev. Hubbard Winslow, in the "Journal of Health," makes the following truthful remarks in relation to the exercise of the mental powers in this country—remarks, which, if attentively read, will we hope, stir up our young females to a greater degree of intellectual activity, and to those admirable exercises which are the results of liberal culture and consequently of a more health imparting and life-sustaining influence.

Nor does the premature old age; of which we are speaking, come of too much study. We do not begin to study in this country, as they do in Germany, nor as many do in England and France. It is a common thing among the educated ladies of Germany, to find those who can read and speak three or four different languages, and are extensively versed in mathematics and natural philosophy.

It is clearly proved that the high cultivation of the intellect is favorable to protracted youthfulness and long life. Highly educated men and women, on an average, live longer and enjoy more even and pure health, than those of little or no mental culture. The mind is life,—the very essence of life, and where there is most of mind, other things equal, there is most of that which imparts life and vigor to the body. It is believed that thousands in this country annually die some twenty years sooner than they would, had they bestowed a higher cultivation upon their intellect. We must be more intellectual and less sensual—more of that which dies not, and less of that which does—if we would invigorate and prolong whatever of us is mortal. It is said to be better to wear out than to rust out. The truth is, after all, very few in this country can claim the honor of wearing out, intellectually. But hundreds are daily dying through mental rust. Why does the man of business languish and die so soon, on retiring to enjoy in idleness his gains?—Just because the life giving power, the mind, ceases to act. Rust, stagnation, disease, gloomy spirits and death, must inevitably come.

The perpetual tug and excitement of business, as it is done in this country, frequently overtaxes and breaks down the mind; not so much by the intellectual labor, as by the excitement attending it.—Now the study of the languages, sciences, &c., and the putting forth of the mental energies in the form of written thoughts for the world, afford just that kind of mental effort which is most favorable to long and vigorous life. Accordingly literary and scientific men are, as a class, long lived. If our females would give up their dissipations, renounce their novels and their indolence, put away both their inglorious rust and their vainglorious excitements together—and rise higher in the scale of intellectual, thinking, spiritual being, they might secure to themselves and to their children a far more healthly, youthful, prolonged earthly existence, than most of them now enjoy.

What a Wife should be.—When a man of sense comes to marry it is a companion whom he wants, not an artist. It is not merely one who can paint and play, sing and dance; it is a being who can comfort and counsel him—one who can reason and reflect, and feel and judge, and discourse and discriminate—one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children.

A woman of the former descriptions may occasionally figure in the drawing-room, and attract the admiration of the company, but she is entirely unfit for a helpmate to man, and to "train up a child in the way it should go."

Is there a more lovely sight on earth than the devotion of a daughter to an aged, and perhaps peevish parent, sinking into second childhood; or of a mother to that sickly, deformed and perhaps imbecile child, who is an offence and a burden to every one beside?

Youth's Department.

EARLY PIETY.

I saw a lovely boy
Kneel down beside a chair,
Then place his head upon his hands,
And sweetly lisp a prayer.
A lovlier sight was ne'er beheld;
No mockery was his part;
The infant form thus bent in prayer,
Might shame an older heart.

And there he knelt, nor moved he then,
Nor turned his little head,
Till all his prayer was finished,
The last—last word was said.
I gazed, entranced, upon the child,
So artless, young and pure,
And fondly wish'd his little form,
Might long with us endure.

But yet methought that infant mind,
Mild as the breath of even,
Enriched with many mental gems,
Seemed ripening fast for heaven.
Oh, may that power who governs all,
Forever watch and guide him,
And spare him here for many a year,
And evil ne'er betide him.

THE BRAVE BOY.

Two boys of my acquaintance were one day on their way from school, and as they were passing a cornfield in which there were some plum trees full of ripe fruit, Henry said to Thomas,

"Let us jump over and get some plums. Nobody will see us, and we can scud along through the corn and come out on the other side."

Thomas said, "I'm afraid. I do not like to try it. I would rather not have the plums than to steal them, and I guess I will run along home."

"You are a coward," said Henry, "I always knew you was a coward, and if you don't want any plums you may go without them, but I shall have some very quick."

Just as Henry was climbing the fence, the owner of the field rose up from the other side of the wall, and Henry jumped back and run off as fast as his legs would carry him.

Thomas had no reason to be afraid.—So he stood still, and the owner of the field, who had heard the conversation between the boys, told him he was very glad to see that he was not willing to be a thief; and then he asked Thomas to step over and help himself to as many plums as he wished. The boy was pleased with the invitation, and was not slow in filling his pockets with the ripe fruit.

Which of these boys was brave, the one who called the other a coward, but ran away himself, or the one who said he was afraid to steal, and stood his ground?—[*Selected.*

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MISSIONARY INTELLIGENCE.

From the Missionary Herald.

NESTORIANS IN PERSIA.

LETTER FROM MR PERKINS, MARCH 25, 1846.

Revival of Religion.

The revival of which we wrote you last month, still progresses with increasing interest and power. We are filled with wonder, as well as with joy unspeakable, in view of this work of mercy and grace. In whatever aspect we contemplate it, it deeply impresses us as "the Lord's doing," and as great and glorious, as well as "marvellous in our eyes."

We expressed the hope, in our communications of last month, that this revival would spread among the villages; and such is becoming extensively the fact. There are now inquirers, and some who are hoping in Christ, in several villages; and in Geog Tapa a great work is in progress, by which that large and important village is pervaded. In our seminaries, the interest continues undiminished, and they naturally form radiant points from which a strong and blessed influence goes forth through the length and breadth of our field, not only by the scores of the pupils who, we trust, have become new creatures in Christ Jesus visiting their homes, but also by attracting large numbers of their friends and people to our premises, for the express purpose of hearing the gospel preached and learning the way of salvation.

No opposition worthy of mention is yet manifested to this work of grace. Most of the leading Nestorian ecclesiastics—some of the family of the Patriarch, among the rest—habitually attend on our preaching, neither contradicting nor objecting, but acknowledging, in words at least, that this is unquestionably "the work of the Lord." We have much occasion to recognize the hand of God in thus preventing serious opposition to a work of such signal power, in our remote position and defenceless circumstances. The Lord orders all things well!

There are almost innumerable incidents of great interest connected with the progress of this work, illustrative of its character, but few of which will probably ever reach you. We may safely say in general, however, that nearly all of the large number who have hitherto, during this revival, indulged the hope of having experienced a saving change, give such evidence of the power of grace in their hearts, as to lead us to hope and believe that they will, the Lord assisting them, hold on their way as devoted, active, and efficient Christians. The elements of Nestorian character are very marked; and they are exceedingly interesting when renewed and sanctified. They are eminently fitted to form faithful and heroic witnesses for Christ, not unworthy of their illustrious ancestry of missionary and martyr memory. And we have more and more reason to hope that the prayers of American Christians will be answered, and their anticipations verified; and that this remnant of a once great and venerable church will be speedily raised up from the shadow of death in which it has so long lain, and, at no distant day, bear a conspicuous and important part in the spiritual regeneration of this benighted continent.

CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, MAY, 13.

Persecution arrested.

The intelligence contained in the following letter will carry joy to many hearts. The progress which the Turkish government has made in the matter of religious toleration, within the last two or three years, is one of the most remarkable occurrences of the age. It was not till 1843, that the Christian powers of Europe took up the question in earnest. But already, in 1846, the Sublime Porte has acknowledged the true doctrine; and our persecuted brethren are now restored to their rights, in spite of the power and machinations of the Patriarch. Who would have ventured to predict, a few years ago, that the sword of the false prophet would be so speedily and so effectually broken? Let us thank God and take courage.

The Armenian brethren in Constantinople have all been restored to their shops, by order of Reshid Pasha, Minister of Foreign Affairs. This result has been brought about chiefly through the influence of Sir Stratford Canning, the British Ambassador; whose noble efforts for religious liberty in Turkey are worthy of all praise. It matters not with him by what name the victim of persecution is called, or to what nation or denomination he belongs, whether he be Jew or Greek, Mohammedan or Armenian or Roman. This noble philanthrophist is always ready to fly to his relief; and his influence in Turkey, I scarcely need inform you, is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this government that Protestant rayahs (subjects) can live in this country and pursue their lawful callings, and, at the same time, worship God according to the dictates of their consciences, is not among the least of these changes.

You are to understand that no *Protestant sect* has been formed and recognized by the government; nor would Sir Stratford lend his hand for a moment to promote such an enterprise; nor could we desire it. His sole aim is to prevent, if possible, all religious persecution; and this he endeavors to do without identifying himself with any sect, or interfering, in the least, with the politico-religious communities existing here. I do think that he is a chosen instrument of God for this work; and the zeal, prudence, perseverance and decision with which he pursues his object are truly wonderful. The Prussian Minister, Mr. Le Cox, has also been ever ready to lend a helping hand; and so has Mr. Brown, our own Charge'd Affaires.

I think we may now consider it a settled point, that direct and open religious persecution will not be tolerated in Turkey; though evangelical Christians will be vexed in many ways, by their numerous, powerful, and bitter enemies; and for a long time to come they will, probably, be called to suffer severe trials. I would say that such trials, in the existing state of things, are likely to be among the best and most efficient means of strengthening the church and preserving its purity; though we are not to pray for persecution, nor to hope for it, any more than we pray for personal bereavements, and other afflictions; but the reverse.

Scene in a Prison.

Last Sunday afternoon and evening no less than twelve of our brethren were seized by the Turkish police officers and thrown into prison. This excited great alarm. What the charge against them was, could not be ascertained until the next morning; when it was found that it was a mere pretence of some informality in the manner of hiring a house, in which several of them lived in Galata; and the thing was got up, undoubtedly, by some enemy merely to vex them.

They remained one night in prison, and then were liberated. The enemy designed it for evil, but God overruled it for good. The twelve brethren were confined in one room, and they spent most of the time in singing and prayer, "and the prisoners heard them." Four times, in the course of the night, did the Turkish officer in command send for one of them to come up to his room, to answer questions, in regard to this so called "new way," and he heard more about the gospel that night than he had during all his life before; though we do not know that, like the Jailor at Philippi he truly repented of his sins. Their fellow prisoners were of several different nations, and among them were some noisy and blaspheming Greeks, who ridiculed these evangelical men and told the Turkish prisoners that they were infidels. The Turks replied to the Greeks, "These men are good men, and you are the infidels; for these men have prayed to God several times in the course of the night, but we have not seen you pray once." The Greeks said, "We pray in our hearts." "No," replied the Turks, "we cannot believe that you pray in your hearts, so long as you utter so many blasphemies with your mouths. Look at these men whom you call infidels. They not only do not utter blasphemies, but all their words are good words. You are infidels and they are good men."

Surely it is worth while for our brethren to be put in prison, when such opportunities are given for preaching the gospel! How often do Satan's emissaries overshoot the mark. They persecute and imprison and banish men, in order to prevent their making known the gospel; while this is the very means of sounding it abroad more and more, and in places where it would not otherwise be heard. There has been such a proclamation of the gospel of Christ made throughout all classes of the inhabitants of the Turkish capital, during the last three months, by means of the perpsecution, as could not have been made in twenty years, in the ordinary way. Praised be the Lord of Hosts from whom "this also cometh forth," who "is wonderful in counsel and excellent in working."

SCIENTIFIC.

The Great Centre of the Universe Probably Discovered.

CINCINNATI OBSERVATORY, 8th Sept. 1846.

MESSRS EDITORS:—I have just received by the last steamer, No. 566 and 567 of the "Astronomische Warchrichten," a journal published at Altona, near Hamburg, and conducted by the celebrated Prof. Schumacher. These two numbers are almost exclusively taken up with an article by Doctor Meadler, Directer of the Dorpat Observatory, Russia, well known to the astronomical world, in which he announces the extraordinary discovery of *the great central Star or Sun*, about which the universe of Stars is revolving, our own sun and system among the rest.

This discovery, the result of many years of incessant toil and research, has been deduced by a train of reasoning and an examination of facts, scarcely to be surpassed in the annals of science.

Guided by the researches of the elder Herschel as to the figure of the stratum of stars to which our sun belongs, Dr. Maedler, as a first approximation, locates his grand centre somewhere near the *Milky Way*.

But as the milky way divides the sphere of the heavens into two equal parts, he urges that the centre must be searched for in the *smaller* of the two parts.

Again, it has been shown that the sun is nearer the southern than the northern side of the milky way, and hence we must expect to find the great centre not only in the smaller portion of the heavens, but also in the *northern* part of this smaller portion.

Another approximation to its position obtained by the learned auther of this remarkable paper, from an examination of the sun's motion through space, and he reasons that the point in the heavens towards which the entire solar system is urging its way, is the pole of a great circle, within *the centre* about which the sun is revolving must be placed.

This subject has been ably discussed by Argelander and by Otho Struve, and the point in question has been ascertained to a very close approximation. If from this point determined by Agrelander, (which is in the constellation Hercules) as a pole, we describe a great circle, it intersects the milky way in the constellation Perseus. By using that point determined by Otho Struve, we find this circle cutting the milky way nearer to the constellation Taurus.

Having made this rough approximation to the grand centre, Mr. M. prosecuted the research by means of the proper motion of the fixed stars, and after many trials of different stars, at length finds a point which satisfies all the conditions yet presented by observation.

This discovery he announces in the following language:

"I therefore pronounce the Pleiedes to be the central group of that mass of fixed stars limited by the straum composing the milky way, and Alcyone as the individual star of this group, which, among all others, combines the greatest probability of being the the Central Sun."

By a train of reasoning which I shall not attempt to explain, he finds the probable parallax of this great central star to be, six thousandths of one second of arc, and its distance to be 34 millions of times the distance of the sun, or so remote that light with a velocity of 12 millions of miles per minute, requires a period of 537 years to pass from *the great centre* to our sun.

As a first rough approximation he deduces the period of revolution of our sun with all its train of planets, satellites and comets, about the grand centre to be *eighteen million two hundred thousand years*.

The ascending node of the orbit is (1840) in 236° 53′ of longitude, and the sun will reach this point A. D. 154,500 or in about one hundred and fifty-two thousand six hundred and sixty years.

All these numbers are given as first rough approximations. The auther of this wonderful theory throws it before the world, and declares that he will yield it on condition that *one single star* can be found, by any astronomer, within 20° or 25° of his great centre, in which a well determined motion towards the *north* exists. His theory indicates that the proper motion of all the stars thus situated must be towards the *south*. Such is a brief outline of the wonderful facts announced by Dr. Meadler. The entire paper will be translated and published in the Sidrial Messenger

From the Journal of Health.

PHYSIOLOGICAL PHENOMENON.

BY DR. G. O. STEARNS, OF BOSTON.

Perhaps the following description of a Physiological Phenomenon may interest your readers. Some years ago I heard Professor Bronson remark that he knew an individual who had the power of producing a musical sound of a much lower pitch than is usually accessible to the human voice. He remarked that "he supposed the man produced it by some other organ than the *glottis*—perhaps the upper part of the wind pipe." This fact recurring to my mind some time ago, I made a few experiments, and soon found to my great surprise, that I had a *register* of voice below the ordinary bass voice; not one note but a full octave, going as low as the lowest F., in the piano forte. Not knowing but that it might be a mere accident, and not a thing common to all, I informed a friend of it, and after a little instruction he was able to produce similar tones, and I conclude that any one may do the same.

This voice is a sort of *falsetto* below, and is produced by slackening the vocal chord in such a manner as to allow it to vibrate freely and easily, and the use of it does not at all fatigue the muscles of the throat, as it does to try to force the ordinary voice below its natural compass, and in this respect it is precisely similar to the falsetto above.

Perhaps your readers may remember a band of vocalists called the Hungarian Singers, who came to this country some years ago, and produced quite a sensation in our musical circles by their unique performances in imitation of musical instruments. One of them imitated the trombone in a most remarkable manner, being able to produce, sustain, and swell, a strong and ready trombone tone on double B flat. It may have been by the cultivation of this falsetto bass that this tone was produced.

As no writer with whom I am acpuainted has mentioned the existence of this register of voice, I have been led to communicate this account of it as something new.

FOREIGN NEWS.

From the New York Sun.

EIGHT DAYS LATER FROM EUROPE.

Great rise in Grain. Advance in Cotton. Ravages of Cholera in the East. Death of Lord Metcalf. Fire in Liverpool.

By the arrival of the steamer Great Western, Capt. Matthews, in eighteen days from Liverpool, we have English papers to the 12th inst. This favorite steamer has a large number of passengers, and a heavy freight.

The Cotton market continues steady, and although we cannot fix a higher quotation, yet on some descriptions there has been an upward inclination. Considerable anxiety prevails respecting the new crop.

The Grain markets with us, as with our continental neighbors, are on the rise.

The failure of the potatoe crop influences the price of provisions of all kinds. Bacon & Ham are rising rapidly. Indian Corn is also increasing in value, as in fact is almost every kind of grain.

Poor Lord Metcalf has paid the debt of nature. The decease of this eminent man, long expected, has excited less surprise than regret.

Among the late unexpected events connected with the corn trade is the purchase of two cargoes of English grown wheat for exportation to France.

The Sikh war is about to be renewed in India. The British Army is assembling for this purpose.

Corn riots have occurred in France and at Lusane, in Switzerland.

It is calculated that not fewer than 40,000 Irish reapers have entered Scotland *via* Ardrossan and the Clyde.

LIVERPOOL, Sept. 10.

AWFUL AND DESTRUCTIVE FIRE AT LIVERPOOL.—At about a quarter to seven flames were observed to issue from the premises occupied by Messrs. M'Fie and sons, of Bachelorstreet, as a sugar refining establishment. It will require £60,000 to cover the entire loss, to say nothing of the destruction to the furniture of the poor people and the loss to the workmen (100 in number.)

IRELAND.—O'Connell has gone to Darrynane, and there will be a lull at Conciliation Hall. He dilates on the failure of the potatoe crop, and promises the people plenty of food and work if they keep quiet— if they did not violate the law. He estimates the expense of feeding the people until the next harvest at Fifty Millions of Dollars, which sum, he intimates the Government is ready to advance, if the necessity arise.

The commissioners have reported that the bay of Galway presents great natural advantages for a more rapid communication with North America.

ALGIERS.—By the last mail from Algiers we have the journals of that place to the 5th instant inclusively. The accounts, generally speaking, are very favorable; for tranquility is said to reign in almost ewery part of the French territory. The Akhbar mentions a report that a French envoy had arrived from Tangiers, for the purpose of treating with Abd-el-Kader for an exchange of prisoners.

GERMANY.—It appears from recent advices dated Berlin Sept. 1, that the financial crisis there is becoming more complicated every day.

SPAIN.—The *Tiempo* mentions a rumor that immediately after assembling the Cortes, and laying before that body an official communication of the intended marriage, the Government will dissolve it, and prevent the possibility of discussion.

All the journals, except those supposed to be in the pay of the Government, continue to inveigh against the allance with France.

PORTUGAL.—Our latest advices from this part of the Continent inform us that the north of Portugal is still in a disturbed state, but the capital and Oporto were tranquil.

ITALY.—A letter from Rome of the 30th ult., in the *Augsburg Gazette*, says:—

"His Royal Highness the Prince de Joinville is expected to arrive here this day. He is charged with a special mission from the King, his father, to the Pope. He will stay only one clear day at Rome, and then return to Naples."

Cardinal Gizzi has ordered the governors of the provinces to adopt measures calculated to improve the religious and temporal condition of the poorer classes. The document states that the Pope beholds with the utmost pain the quarrels, thefts, and other misdemeanors constantly recurring throughout the Pontifical states.

TURKEY.—We learn from the Constantinople journals of the 26th ult., that accounts had been received there from Trebisond of the suppression of the revolt in the Adjara, and the capture of its chiefs, KEUR HUSSEIN BEY. From Teberan, afflicting news of the ravages of the cholera had just reached Constantinople. One of the sons of the SHAH had died, and so great was the panic at Teheran, that the MONARCH and all his Ministers had quitted it, and the members of the corps diplomatique were, it was said, about to follow the example.

OVERLAND MAIL.—The last accounts from India are painfully distressing. The cholera—that scourge of the human race—is sweeping all before it in Scinde. Hardy veterans, long inured to toil and fatigue, and to all the "pride and circumstances of glorious war," are being mowed down by thousands.

The warlike Affghans are being stirred into commotion against the British power by the Shah of Persia, and they have put the projected movement upon this issue—if he will furnish the troops.

ANOTHER ARRIVAL—Since the above was in type we have received by Bicknell's Reporter, and the Dollar Newspaper, intelligence of the arrival of the Hibernia at Boston on Saturday last. She made the passage in 13 days and 18 hours. Prices of American Cotton have advanced in Liverpool. Melancholly accounts are given of the failure of the potato crops in Ireland, in the British Island, and in parts of the continent of Europe. It is said that the future use of the potato, as an article of food, is nearly abandoned,

Indian corn is now considerably imported, and corn bread coming into use. "Pone, sweet pone."

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, OCTOBER 10, 1846.

DATE OF OUR PAPER.—In view of issuing as heretofore on Thursday, we have dated accordingly, on the outside of the present number. It has however been impracticable for us to issue our paper this week, before Saturday. And we have for additional reasons which need not be named, concluded that Saturday shall hereafter be our regular day of publication.

DETAINURE—APOLOGY.—Our friends will excuse us that the present number has been delayed much longer than we anticipated. This has been unavoidably occasioned, in part, by our new arrangements, the removal of our office, and procuring the new type from Cincinnati. We attended to the purchase in person, at the Queen City, and for the very purpose of avoiding detainure or injury to our type, accompanied it by water to Marietta. Unfortunately for us, all the Muskingum boats were outward bound, and we were obliged to come home by stage, leaving our type at Marietta, to await the first opportunity for shipment by steamboat to Zanesville. We had rising of 700 pounds of type, and it would have been imprudent, if practicable, to attempt conveying it by land. For many days we were held in suspense and anxiety, hourly hoping for the arrival of a boat. Yet it was not till Monday last, 5th inst. that the Steamer Newark relieved our anxieties, by bringing us *safe and sound*, our new type from Cincinnati, and also a good supply of paper from Steubenville. The tedious process of preparing and distributing such an immense number of parcels of type, occupied our entire force of hands for a day and a half. We however then procured extra aid, in view of getting out our first number this week. And though late, we are glad that we have been enabled to accomplish it. Now, that we have resumed our post, we trust we shall hereafter be prompt and regular in our weekly issues.

A POINT OF CONSCIENCE.—We here state that a matter of concience had somewhat to do with the delay of our paper. We were in Cincinnati on the 17th and 18th days of September, ult. Those two days were occupied at the Cin. Type Foundery in putting up our type. We were in readiness to leave for home on Saturday, and could have taken passage on board a better boat, and on more favorable terms, than we afterwards obtained. But we refrained from starting, on account of the near approach of the Lord's Day, knowing that we should then nescessarily be journeying on that day. We accordingly spent the Sabbath in the city, and took one of the first boats starting for Pittsburgh on Monday, 21st. We had a slow and unpleasant passage, and did not reach Marietta, till Thursday night. We were then obliged to tarry on expenses till Saturday, and then to leave our freight, and come home by stage, not reaching here till late at night. Had we left Cincinnati, on *Saturday* instead of *Monday*, as we might have done, we would have reached Marietta in time for a boat to Zanesville, with but little detainure, would have got home several days sooner, type and all, with much less expense, and *might* have got out our paper, at least *ten days sooner*. Many an individual would without scruple have pursued this latter course. But though we have suffered much inconvenience and mortification by the delay, the question with us is, whether had we done so, we would have felt any better, or been prospered any more, by neglecting to have respect to the day of the Lord. We make this statement, (though some will deem it of little importance) as further apology for the late appearance of this number, knowing that our *consientious* friends will not be dissatisfied with us for having yielded rather to the claims of concience, than to the demands of business in this case.

CONFERENCE TIME.—We have travelled more than one thousand miles by land and water, within a few weeks past, in attending the sessions of our three principal western Conferences, and including our trip to Cincinnati. We have been rocked in Steamboats, tossed in stages, shaken well in rail cars, and conveyed more gently in private carriages. Many perils have we met with, yet through a benevolent Providence have we been preserved alive. Our trip by stage from Zanesville to Springfield, nearly 100 miles, occupied but 16 hours. We reached there early on Saturday morning 12th ult. having missed the first three days of the session of the Ohio Conference. We allude to this as a rare circumstance with us, having never before missed a single day of any session of that body within the 16 years of our connection with it. Br. J. M. Young had been re-elected President, but was confined to his bed by sickness during nearly all the session. Some of the circumstances foreseen by "A dreamer" a few weeks ago, were verified. Yet the number who took their certificates on the occasion, fell a little short of his anticipations. The Conference did all that could reasonably be demanded of it, in reference to slavery, and the rights of colored members. But because the Conference could not be prevailed upon to pass a disorganizing enactment, some three or four of the preachers thought it their duty to withdraw themselves. We are gratified however to state, that in taking their leave of us, no excitement occurred, and mutual good feeling was expressed and reciprocated. The Conference concluded its session with an interesting season of religious devotion, in which the seceding brethren took part.

TRUE WESLEYAN.—We see by the last two numbers of this paper, that I. F. Roberts, who writes "from the banks of the Ohio.' i. e. only *nine miles out*, is giving us some labored attention. Very well. When he gets through, we will attend to his case a little, if we deem it requisite.

SECESSION FROM THE M. E. CHURCH, AT LEBANON, O.—About one hundred members have recently withdrawn from the M. E. Church at Lebanon, and have been organized as a society of the Methodist Protestant Church. We hope soon to be favored with particulars.

EIGHTH VOLUME.—We present our readers, according to promise, an enlarged sheet, in a dress entirely new. Our old type which has told so many good and bad things, is laid aside, and will go for old metal. We have spared neither pains nor expense in the improvement of our paper. We have just settled a bill of $307,00 for new materials, at the Cincinnati Type Foundery, besides which we expended recently $65,00 in Pittsburgh, in the purchase of other materials for the purposes of our office. We make this statement thus particularly, that our subscribers who are in arrears, and those who have not paid in advance and that our agents too, may be apprised that we stand in need of their help. Every little sum of two dollars, but especially $5, or $10, will essentially cheer and aid us. Our expenses will be every way increased by the enlargement. Our paper costs us more, and the services of an additional hand in our office, will probably be required. But, we did not sit down to write a *dun*, but to congratulate our readers that they now have in hand a sheet so much improved. It is not our pleasure to commence our eighth volume, with a lecture upon money matters. But having made this statement in reference to our expences, and only adding that we have incurred a debt much larger than we anticipated, we trust that those concerned will take the hint, and that we shall not soon have to recur to this subject.

SCANDALOUS CONDUCT OF A STEAMBOAT CAPTAIN.—We transfer to our columns from the Marietta Intelligencer the subjoined statement in reference to a recent transaction on board the Steamboat Western. It is from the pen of a professional gentleman residing in Lancaster. We were a fellow passenger with him at the time, on board the Western, but did not witness the altercation between the Captain and the colored man, till both parties had gone ashore. What first arrested our attention was the circumstance that our boat was laid up, and we stepped out from the cabin to see for what cause. The captain, followed by three others, was then in hot pursuit of the negro, with deadly weapons, and with evident intent to kill. We learned from various witnesses, that for a slight impertinence on the part of the colored fireman, the captain was so offended as to strike him several violent blows with a stick of wood—struck him also on the head with a large piece of stone coal, and also aimed a blow at him with a sledge hammer, and finally forced him to *land* in water at considerable depth. By this time the poor fellow was provoked to curse the captain and throw a stone at him from the shore. We are sorry that he did this, for he might otherwise more readily have obtained redress at law. He was then pursued, as the writer states. From the account given us of the blows inflicted, we should not be surprised if they should cost the injured man his life.

Captain Timms treated us with some politeness during our passage, as he was bound to do for his interest's sake. We do not pronounce him a murderer, but we state that after the transaction, we heard him repeatedly express his regret that he had not succeeded in killing the fellow. Now this is not the way to deal with a dog, or an ass, much less a fellow man, under any circumstances, even if he has a dark skin. We do'nt patronize Capt. Timms' boat after this. That's all.

From the Marietta Intelligencer.

Outrage on the Steamboat Western.

The subjoined statement comes to us attested by gentleman from three counties in this State, who were on board the Steamboat on the 23d of Sept., and witnessed the proceedings:

"The Steamer Western, Captain Timms, while on its way from Cincinnati to Pittsburgh, on the 23d of Sept., when about 20 miles below Gallipolis had an altercation with one of the fireman, a colored freeman, because he was unwilling to fire more than his watch. The Captain struck him twice over the head with a club, and once with a lump of coal, and struck *at him* with a sledge hammer; but it being heavy the negro escaped the blow. The boat was then ordered ashore, on the Virginia side, and the negro forced off without paying him anything for his services. When ashore he threw a stone at the captain, which fell short of the boat, and at the same time threatened to sue the captain when he returned to Cincinnati. At that moment the Captain called for a loaded gun or pistol, and after some considerable search the Clerk presented him with his revolvers; upon which the Captain ordered the boat again ashore declaring at the same time he would kill the d——d nigger. When the boat neared the shore, he buckled on a large knife and belt, and with pistols in hand he with three of his men jumped on shore and pursued the poor fellow, who mounted the bank and betook himself to a cornfield, pursued by the captain and his men. In about an hour they returned to the boat being unable to overtake him. On returning to the boat they declared if they could have overtaken him they would have taken his life. This the captain reaffirmed several times to the writer of this and other passengers. When they found they could not overtake him and returned to the boat, they called to some men on the bank and desired them to try to arrest the *runaway negro!* Two of the Virginians immediately set out in search of him with their guns; at which the Captain and crew appeared greatly rejoiced, saying if *they* could not find him and kill him there was some hope of his being taken *and sold as a slave*, as they thought he had not his *free papers with him*. We merely wish to state the *facts* to the public and let them judge of the case, and patronise such boats if they wish.

Marietta Sept. 25, '46."

THOSE "SKETCHES."—Our readers will certainly be gratified that our correspondent "P." has resumed his pen. Number two, of the Voyager, will be found on our first page. We have also in hand No. 3. for our next paper. The same writer is also gifted in verse, as will be seen from our Poetical Department. And as the voyager has now become an "itinerant," we apprehend that when he gets through with his reminiscences of the deep, he will favor us with some journeyings in *terra firma*. His request came too late.

We are gratified also to present this week to our readers the first number of the "Sketches in the Western Woods." S. W. W. is always welcome. He, too, is a poet. Has his muse fled?

OLIVE BRANCH.—The request of the Editor shall cheerfully be complied with next week, likewise that of "Non Fini," so soon as we find room.

THE NEWS.—By the suspension of our paper, for four weeks, we have fallen a little behind with our record of passing events. But we now are so situated as to have the advantage of daily mails, and shall be enabled to keep up with the times.

Since our last, accounts have been published of the return of Santa Anna to Mexico. Also, a disgraceful civil war at Nauvoo, Ill. has resulted in bloodshed, and the loss of several lives. The Mormons, we suppose, are none too good, but it is very evident that their cruel persecutors, are no better than they.

A very disastrous gale on the gulf of Mexico took place early in September. Several vessels are reported to have been lost. Of these, the Steamer New York, on her way from Galveston to New Orleans, was wrecked, and eighteen of her crew and passengers perished.

The World's Convention, to form a Christian Alliance, lately came off at London. It was numerously attended from various countries of Europe and from this country, and from many denominations of Christians. We are gratified that a respectable number attended from the United States. Hereafter we will endeavor to give some account of the proceedings.

The case of Jerry Phinney and the kidnappers has excited general interest, especially throughout the State. Jerry it appears, is restored to his family, through the liberality of citizens of Columbus who have made up his purchase money. It will be seen by an article copied from the O. State Journal, that *Esq.* Henderson at the recent trial was found guilty.

ILLINOIS CONFERENCE.—Just as our paper was going to press, we received a letter from Br. John Clarke, Jr. with a satisfactory report of the Minutes of the Illinois Conference, which has just been held in Quincy of which he was Secretary. He speaks of the session as "very harmonious" and states that "its business was despatched to general satisfaction." Br. R. Horne is President. With pleasure we will publish the proceedings next week. Our accounts from the Conferences, thus far, are, upon the whole, encouraging to the church.

ROBERT OWEN.—The New York Sun, announces, the return to this country of this distinguished man. It states that though seventy five years of age, he has crossed the Atlantic four times within less than six months, "for the sole purpose of cementing a lasting friendship between the two countries, and with the best results."

MINISTERS AFFLICTED.—It will be seen by the statement of Br. Andrew, that Br. G. Brown, President of the Pittsburgh Conference, and Br. G. Clancy, President of the Muskingum Conference, are both confined by sickness in Steubenville. To this we may add that we left Br. J. M. Young, President of the Ohio Conference, lying sick at Springfield, after the adjournment of the Ohio Conference. We respectfully suggest that as those brethren are detained by affliction from making the accustomed visits to the Stations and Circuits, their people, in the various charges, should remember their situation, and make provision for their wants as though they were able to render service. We regret also to learn of the serious affliction of Br. James Pelan at Xenia, Br. T. B. Cushman, at N. Lisbon, and Br. J. W. Case, at Plainfield. The brethren have our sympathies and prayers, and we shall be grateful to learn of their speedy recovery.

TO CORRESPONDENTS.—We are happy to have in hand the sermon of Br. G. Brown, furnished for publication, by request of the Muskingum Conference. Next week, it shall appear. We regret that the Secretary of the Ohio Conference has not found it convenient to send the remaining part of the Minutes. We have two or three of the Reports, but it would be more convenient to us, as well as more satisfactory to our friends, to publish the whole together. We have a number of communications on file, which shall be published, and others which are under consideration. Please have patience, friends.

ANNUAL REGISTER, 1847.—We regret that the publication of this little work is somewhat delayed, from the same cause that our paper has been delayed. It shall be forth coming now, so soon as possible. Send on your orders, friends, if you please, and tell us how we shall forward the pamphlets to you. $3,50 per hundred. $2, for 50 copies. 50 cents per dozen. Payable on the receipt of the pamphlets.

☞ We still promise to send by mail one copy to every subscriber to the Western Recorder, who pays $2 in advance for the 8th volume.

☞ New subscribers since our last, 126. Discontinuances, 106. We have taken some liberties with our list, and we fear that other names must be omitted soon. We are glad, however that new names are daily coming in to supply their places. Keep sending them on, brethren, i. e. *the right sort of ones*.

We have some copies of No. 1, for other new Subs., who wish to begin with the Volume, to have the Minutes of Conferences.

REV. MOSES SCOTT.—This brother, though he did not take an appointment from the last Conference, is still disposed to render efficient service. He writes us that he has recently formed a class of nine, at the Ohio furnace, with an encouraging prospect of increase. Was it not an oversight, that a new Mission was not recognised in the region of the Iron Works?

IOWA A STATE.—The State constitution has been adopted by a majority of 600, and Iowa is now a State. To consummate this work it only now remains to elect the State officers. For this purpose it is the duty of the Governor to issue his proclamation fixing a day of election, and which it is supposed will be in October.—Then a Governor, *two* representatives to Congress, and minor officers are to be chosen, together with the members of the Legislature which is to meet within four months from the time of the adoption of the constitution. It will devolve upon this body to elect two Senators to Congress and the Judges of the Supreme Court. The District Judges are to be elected *by the people*, at the township election in April. District Judge of the United States Court is also to be appointed by the President and Senate of the United States.

3-14-45

LITERARY NOTICES.

TREASURY OF HISTORY.—No. 12, of this valuable work has come to hand, and completes the treasury. It gives an "outline history of the different States of the Union" to the present year, with the Territories, and a sketch of California. The work, now completed, is embraced in two large volumes, 8 vo, pp. 760, and 638. It is published in 12 large numbers, suitable for mailing, at 25 cents per number. It is very cheap at that price. Recollect, Maunder's Treasury of History, comprises "an outline of universal history, ancient and modern, and a series of separate histories of every principal nation that exists, their rise, progress, and present condition." Published by Daniel Adee, 167, Fulton St. N. York.

AMERICAN PULPIT.—The September number is received. It contains two sermons, one by Rev. S. T. Spear, on the Conquest of the World by Faith, and one by Rev. J. K. Young on the necessity of a Revival of Religion. Wish we had room to publish this last. Published at Worcester, Mass. A good work, and should have a good patronage.

LITERARY EMPORIUM.—This is something good as well as neat. The September number, contains a fine portrait of Summerfield, and a colored flower. Contents, "Religious, Literary, and Philosophical." J. K. Wellman, Publisher, 110, Nassau St. N. York.

YOUNG PEOPLE'S MAGAZINE.—The September number of this useful work for Youth is before us. It is embellished with a portrait of its editor, Seba Smith, (alias Major Downing.) Likewise, a Colored Flower. The Publisher, Mr. Wellman, makes apology for giving the portrait, in violation of the Editor's wish. He adds:

Apart from the feelings of the Editor, the Publisher must confess that he takes a pleasure in presenting to his numerous readers the likeness of one whose various writings have rendered him a favorite with the reading public for nearly twenty years; and one particular branch of whose writings, it is not too much to say, had as wide a circulation and as great a popularity as anything ever written in this country. This allusion is of course to the original Letters of Major Jack Downing, published in the Portland Courier during the presidency of General Jackson. Some of Mr. Smith's ballads and poems, published anonymously, years ago, have also a popularity that will insure them a long life, for they are in the mouths of thousands all over the country, both young and old, who know not the author's name.

This Magazine, which was commenced under the editorial charge of Mr. Smith eight months ago, reached a circulation of about four thousand in six months, and is still rapidly increasing; a gratifying evidence certainly, that the public are satisfied with the taste and talent with which it is conducted.

☞The lacking number for June, has now been received. We are pleased to learn that the publication meets with good encouragement.

GODEY'S LADIES' BOOK, AND ARTHUR'S MAGAZINE UNITED.—The October number of this brilliant work, is received. The publisher takes much pains to make the work attractive. Seven embellishments are found in this number. The principal are, 1. Christ weeping over Jerusalem. 2. Bridge and Waterfall in Connecticut. 3. Colored Fashion plate. An interesting series of designs for cottages, farm houses, &c. is being given in the "Book." Also a Ladies' work department, with illustrations. The pages of the October number are filled by talented and popular writers. L. A. Godey, Publisher, 101, Chesnut St. Philadelphia.

COLUMBIAN MAGAZINE.—The October number of this elegant work, comes to us with accustomed promptness. The illustrations are exceedingly fine. 1. Cure for Love, (Mezzotint.) 2. View on the St. Lawrence River, (Montreal in the distance.) 3. Le Follet, (Four figures.) 4. Music. The Contents, as usual, entirely original. Amongst there are Mrs. Embury, Mrs. Sigourney, Mrs. Child, Fanny Forrester, Seba Smith, and the editors, Messrs, Inman and West. Published by Israel Post, 140, Nassau St. N. York.

LADIES' NATIONAL MAGAZINE.—We have received the October number of this tasty and popular work. Its embellishments are, The Poetess, and the Colored Fashion plate. Its contents are as usual, original, and furnished by numerous talented contributors. C. J. Peterson, Publisher, 98, Chesnut St. Philadelphia.

CINCINNATI CORRESPONDENCE.

Cincinnati Sept. 26, 1846.

DEAR RECORDER: Again melancholy duty seems to require a record of deaths doings, and this too under circumstances, calculated to draw largely upon our most tender sympathies. Another watchman upon the walls of Zion hath laid down his armor and ceased at once to work and live. The Rev. Thomas Breeden of the Charleston Circuit Ia. District M. P. C. died in this city on Sept. 14. after a short illness of 6 days. This estimable young minister was but 23 years of age and had been travelling but one year. As proper notice will be taken no doubt by his brethren of the Ia. District of his early career it will be necessary here to speak only of his last affliction. On the sabbath evening previous he preached in a school room to a crowded audience and as he labored zealously and earnestly with the people, became much heated. Upon coming into the open air he was chilled but had no indication of dangerous illness. On Tuesday he started up to this city in company with Br. Rogers of the Presbyterian Church. He was on the boat but a short time until violently attacked by fever and although during the night he suffered intensely, the pain of mind he experienced from witnessing the scenes of the card tables seemed greater than the pain of his body. He could scarcely be restrained from leaving his berth and falling on his knees before those thus engaged and imploring the mercy of God in their behalf. Upon his arrival in this city he was directed to the house of Br. J. Layman who received him kindly, and whose family bestowed every attention until his decease on Monday following. On Saturday, he expressed a great desire to be able to go up and worship in the sanctuary on the Sabbath. In the early part of his sickness a friend mentioned the death of Br. Stephens President of the Ia. District and his dying expression. He said O! yes I know that good Br. well and sometime afterward repeated the same expression. "The religion I have preached to others is now my comfort and consolation" adding the words Glory, Glory, Glory, "At another time whern laboring under a burning fever he broke out and sang, I'm going home, I'm going home. Although he had the attention of two Physicians the disease progressed rapidly until Monday afternoon. About an hour before he died he was heard to say. "An heir of our Lord Jesus Christ" after which he uttered no more, but far from his relations, and in the midst of kind friends but entire strangers, breathed his spirit into the hands of its Creator.

His languishing head is at rest
Its thinking and aching are o'er
The quiet immovable breast
Is heard by affliction no more.

He was interred in the Ministers, Lot in the M. P. Cemetery. Some circumstances connected with this brother's death are very afflicting. From a letter in his possession it appears his parents reside in Cravensville Mo. and are pious people—that the son had become a minister since he left home, and had promised to visit them at the end of this Conf. year. The letter further says "we all desire to see you, especially your mother, but she would rather never see you in this life than to hear you had gone back to the things of this world, I am about my house and your mothers prayers are that she may hear you preach in it before she dies (She is in very feeble health.) And if it is not to be so, she trusts in God we may strike hands in that happy land where parting will be no more."

Contrary to every human expectation that son has preceded the mother to the bright spirit land. Instead of the clasped hand and tender embrace of an earthly greeting, the parents will meet their son in heaven, "that happy land where parting will be no more." Thus may we live thus may we die, and at last may we all meet in heaven.

E.

NEWS OF THE WEEK.

THE TRIAL OF THE KIDNAPPERS Closed before noon yesterday. The Jury returned a verdict after dark, last evening, having been out seven hours. They acquitted all but Henderson, the Justice of the Peace, on the ground mainly, we believe, that those thus acquitted were ignorant of the law and unaware of the facts as to Jerry's freedom.—We are not aware what motion will be made in reference to Henderson, to save him from the Penitentiary. We hardly know how the Jury could avoid the conviction of all those engaged in the affair, though some or most of them were undoubtedly misled by Forbes. We desire not so much the punishment of the kidnappers as the vindication of the law and the establishment of a correct precedent. The Jury was undoubtedly composed of men inclined to leniency towards the prisoners, or none of them would have escaped conviction. As it is, we are satisfied; and we trust the lesson will be a useful one to magistrates and others.—*O. S. Jour.*

JERRY PHINNEY, who was kidnapped and taken to Kentucky from this city several months since, was brought back on Thursday last, and is now restored to his family. He has been confined in the Penitentiary of Kentucky ever since he left, and is quite emaciated. For what has he endured this ignominy and suffering? We leave the question to be answered as the reader may decide properly, if there can be a diversity of opinion on a point so plain. *Five hundred dollars* was paid to secure his release. We will not say that it was wrong to pay this sum to get him back; but we must say that the idea of paying for a man who is just as free *legally*—to say nothing of his natural rights—as any man who walks our streets, is one that freemen cannot relish much. This sum was paid by our citizens under the impression that he could not otherwise be restored to his suffering family.—*Ohio State Journal.*

TERRIBLE ACCIDENT.—A most terrible accident occurred on the Portage Rail Road on Monday last. The following are the particulars, as we gather them from various sources. The persons injured were on the Locomotive and its tender, and were on their way to a Camp meeting in the neighborhood. The accident occurred about a mile east of the Half Way House in turning a curve. The Locomotive by some means, not satisfactorily accounted for, was thrown from the track, and upset against the embankment of the cut through which they were passing, when a section boat which was attached to it, was thrown forward by its impetus, crushing the engine, and instantly killing Col. Thomas D. McGough, a gentleman connected with the road, and so severely injuring another man, named James Bighlan, as to leave no hopes of his recovery, besides less severely injuring some four or five others. One young lady had her lip dislocated; another lost two of her fingers, &c. No blame is laid upon the Engineer. The engine was running quite slow at the time. Drs. James Christy and Lemon, have been in attendance, in whose hands the sufferers will be skilfully and kindly treated. To Dr. Christy we are indebted for most of the particulars above.—*Hollidaysburg Register.*

[From the New Orleans Picayune, of the 26th ult.]

MARINE DISASTER.

The ship St. Mary, Capt. Foster, which arrived at this port yesterday from New York, picket up at sea, on the the 12th inst., in lat. 35° 16′ lon., 73° 30′ capt. Shanklin and crew of the schooner Mary Ann, of Philadelphia, from Charleston bound to Philadelphia, with a cargo of lumber, which vessel was dismasted in a gale and abandoned on the 8th inst. off Cape Hateras.

Capt. Shanklin reports that on the 11th he saw a New York brig, name unknown, with her masts gone by the deck. On the 12th he spoke the schooner Angeline R. Thompson, which reported having seen, the day previous, a schooner bottom upwards.

The St. Mary also brought up to the city John Valentine, one of the crew of the brig Helen McLeod, Captain Marston, of Baltimore, who states that vessel left the Capes of Virginia on the 7th instant, with a cargo of assorted merchandise, bound to this port.

A sail was seen in the west, and the Helen McLeod bore down towards her. Shortly after, a violent storm of wind and rain set in, and after the squall cleared away, she could not be seen, and is supposed to have gone down with all hands on board, consisting of the captain and crew, eleven in number, four ladies in the cabin and four in the steerage.

Capt Shanklin is of opinion that the crew and passengers of the Helen McLeod may have been taken off, as there were several sail in sight.

There is nothing easier than to deceive a good man: he that never lies, easily believes, and he that never deceives confides much. To be deceived is not always a sign of weakness, for goodness sometimes is the cause of it; have a care not to be so good a man, that others may occasion from it of being bad; let the cunning of the serpent go along with the innocency of the dove.

[By an extra of the Cincinnati Commercial, we have the following intelligence, taken from the Matamoras Flag.]

FROM THE ARMY.

CAMARGO, Sept. 8, 1846.

MR. EDITOR:—I hasten to inform you of the arrival, post haste, from Seralvo, of Capt. Murray, with information that McCulloch's Rangers had come into General Worth's camp, at Seralvo, and reported that on the 4th inst., about 40 miles beyond Seralvo, they discovered a body of Mexicans, forming the advance guard of a large force. They retreated as the Rangers advanced upon them, and were pursued until they fell back on a larger force, which was discovered to be from 800 to 1000 strong. It was the general impression that it was intended to attack General Worth, before reinforcements could arrive, and Capt. Murray thinks that a battle is being fought at Seralvo to day, (the 8th.) Captain Murray met General Taylor, with a part of his force, some distance in advance of the main body, and within 35 miles of Seralvo, on a forced march to its relief.

It is positively asserted that the Mexicans are determined to make a strong resistance between Seralvo and Montery. Ampudia and Arista are co-operating with each other, and their forces are augmenting fast—the Mexicans are rallying to their standard from all quarters. The heat has retarded somewhat the progress of the troops which left here with Gen. Taylor, it being out of the question to march during the heat of the day.

The troops were in high spirits and eager to come up with the Mexicans. Two companies of Rangers that were here, having their horses shod, started off immediately after Captain Murray arrived. All is quiet here. Proclamations from Santa Anna, Ampudia, and the Governor of Tamaulipas, have been received in town, and are having their effect upon the Mexicans.

The proclamation of Ampudia makes the penalty very severe upon all who may furnish provisions, assist in transporting provisions, or in any wise aid the Americans. It prohibits them from holding any intercourse or carrying on any trade with us. Death and a confiscation of property, are the penalties for disobeying the order. These proclamations have also been received in Mier, and Reynoso. Nothing more of importance.

We are also indebted to the clerk of the Brig Hatchee, for the following extract of an order published in Camargo, according to instructions from General Taylor, and signed by E. R. Kane, 2d Dragoons, commanding the post.

CAMARGO, MEXICO, Sept. 10, 1846.

To all whom it may concern:

No American citizen is allowed to locate in Camargo, without a written permit from General Taylor. No goods brought by steamboats or mules will be allowed to remain—all such will be seized and sent to the Quarter master at the Brazos. No person not connected with the Army will be suffered to stop at Camargo, without a permit from Gen. Taylor or the commandant at the post. No private freight of any kind to be brought ashore from steamboats, and in accordance with the instructions, all persons not connected with the Army, are required to leave the place on the 17th inst.

In our last paper we stated the advance of the army, under General Worth, to be at China. It was at Seralvo, a small town about sixty miles from Monterey. Further reports have reached here as to the number of Mexican troops in Monterey, which puts them at 8000, with a heavy additional force on the march, which it is said will be there before General Taylor can possibly arrive. The whole force which General Taylor marches to Monterey will not exceed seven thousand.

NARROW ESCAPE.

PERILOUS PASSAGE OF THE GREAT WESRERN.

The Great Western on her last trip to New York encountered the gale of the 19th, and sustained some damage. The storm was a terrific one, and the passengers, 126 in number, were seriously alarmed. Religious services were performed during the existence of the storm, and the sacrament was administered to some 60 persons. After the danger was over, a letter of thanks to the Captain and other officers of the ship was drawn up, and the sum of £200 was raised to present to the officers and crew, of which the Captain was asked to accept £80. A fund was also started for the support of the widows and children of those who perish at sea, to be called the Great Western fund.

REV. MR. STOCKTON'S CHURCH.—The first Methodist Protestant Church, on Eleventh street above Vine, of which the Rev. Thomas H. Stockton is pastor, has, during the last few weeks, been undergoing the process of an entire and thorough renovation. The whole interior has been changed in its character, and the church edifice now presents a neat, chaste and beautiful appearance.

Among the improvements, we may mention that the interior has been papered, the ceiling with two shades of pearl colored paper, the walls with pale salmon color, and the recess behind the pulpit, with various shades in imitation of panelling. The papers was manufactured and "put on" by Messrs. Howell & Brothers, and very closely resembles painting.

In the ceiling, a large new ventilator, of approved pattern, has been placed, for the better ventilation of the building.

Gas fixtures have also been introduced in the building, the first in the district, above Nine St. The pendants are silver plated, and of a very handsome pattern. The fixtures were put up by Mr. William H. Schrimer.

The old pulpit has been replaced by a very chaste design in wood, surmounted by a marble slab. In front of the pulpit, are the words "GOD IS LOVE," in silver-plated letters. Carpenter, Mr. John Gnodo.

The whole building, inside and out, including the pews, wainscoating, gallery, &c., has been newly painted. The painter, Mr. Morris Morris, has certainly done himself great credit.

In all respects, therefore, this church may be regarded as one of the most beautiful in our city. Its position is open and airy, the decorations neat and appropriate, and the general accommodations such as cannot fail to secure the comfort of those who statedly attend to worship in the building.—*Phil. Sat. Inq.*

THE MORMONS.—We have a most dismal account of the condition of the Mormons who undertook to migrate to California, but stopped at a place agreed on between them and Col. Allen, when the latter was desirous of raising a battallion of infantry from among them. They were to locate on the Platte river, and there to remain for an indefinite time. They attempted to raise a crop for their subsistence, but failed, and have abandoned the Platte, and are now at Bellevue, on the Missouri river, near the Council Bluffs. They are said to be in a starving condition, and nothing but the aid of the Government, during the coming winter, will save many of them from death. President Polk, it is understood, some time ago despatched an agent to their camp, to inquire into their condition—probably with a view of granting them some relief—and he is said to have returned to this city on the Gen. Brouke.—*St. Louis Republican.*

NO TIME TO READ.—How frequently is this sounded into our years. "No time to read!" What meaneth this" "No time to read.' What! feed the body and starve the soul? horrible! Friend, no time to read! then you have no time to eat, sleep, perambulate; to inhale God's atmosphere; no, not even to live. You dishonor your being, the God of your existence. No man has a right to let business or worldly cares, *crowd out* the consecrated hour. He does it at his peril. God commands us to read. "It is not good that the soul be without knowledge." The mind is a *heath*—a barren desert, a waste howling wildernes! Point us to the man who does not read, make a *business* of it, meditate, pray, treasure up; and we will point you to one more or less, earthly, sensual, devilish."

Ladies, dare you enter connubial life with the man who tells you he has "no time to read?" You do it at your *peril!*

Young man, dare you take the hand of her, in wedlock's holy bands, who reads not, excepting the light, fictitious, frivolous, ephemeral productions of the day? You marry not a wife—a bubble, a puff-ball; you sacrifice your all at the shrine of vanity and folly. *Don't do it.*

"Wise men lay up knowledge; but the mouth of the foolish is near destruction."

LA FAYETTE AND SLAVERY.—In a letter written or the Liberty Bell, Oct. 3, 1845, Thomas Clarkson says:—

"He (La Fayette,) was decidedly as uncompromising an enemy to the slave trade and slavery, as any man I ever knew. He freed all his slaves in French Cayenne, who had come to him by inheritance, in 1783, and showed me all his rules and regulations for his estate when they were emancipated. I was with him no less than four different times in Paris. He was a real gentleman, and of soft and gentle manners. I have seen him put out of temper, but never at any time except when slavery was the subject. He has said frequently, "I would never have drawn my sword in the cause of America, if I could have conceived that thereby I was founding a land of slavery."

FATAL STEAMBOAT COLLISION.—As the Steamboat Atlas was descending the Ohio River on the night of the 13th inst. and when a short distance below the mouth of the Missouri, she came in contact with the steamers Otter, which was ascending.

The Atlas struck with her bow against the starboard side of the Otter with tremendous violence, carrying and cutting away the whole of her pantry, store room, wheel-house, shatt wheel and two or three berths on the after part of the lower deck, and her guards down to the hull. Fortunately, the latter was uninjured, and the cargo preserved. One life was lost; a fireman named John Murphy, was carried overboard and drowned; he was sleeping at the time of the collision, in one of the after berths which was torn away.

After the collision the Atlas rounded to and took from the Otter her passengers.

NOTICES.

DELAWARE CIRCUIT.—Our first Quarterly meeting will be held at Hopewell Meeting house near Johnstown, to which we invite Brothers T. Potter, S. Catlin, J. Wilson, S. Akins, J. M. Conn, A. S. Robison, Z. Ragan, C. S. Callihan, and as many more as can come.

WM. HATFIELD.

[Our brother has unfortunately omitted to state the *time* of his meeting. ED.]

FOR THE PRESIDENT, MUSKINGUM CONF.

BROTHER BASSETT: I wish to inform Br. Clancy, our President, through your paper, that I shall be under the necessity of making application for a release from the Summerville circuit. I have been once around the circuit, and finding it impracticable to get my family removed to so distant an appointment, and finding also that some of the official members did not believe that I could be supported, I concluded to return home, and seek a livelihood by other means. I shall however be ready to take an appointment from the President. Please address me at Homer, Licking co., Ohio.

A. CHANNELL.

XENIA CIRCUIT.—Our first Quarterly Meeting will be held at Bellbrook, on the 7th and 8th of November. We specially invite the following brethren to be with us on that occasion: A. M'Guire, R. M. Dalbey, O. P. Stephens, O. Warrington, W. Pelan, with any other brethren who can make it convenient to attend.

JOSEPH WHITE.

REV. GEO. CLANCY.—We regret that a note from this brother, intended for publication in the last number of Vol. 7, and announcing that the sickness of his companion and himself prevented his entering upon the duties of President of the Muskingum District, did not come to hand for several days after that number was issued. We have since received from him another note which we give below. The appended statement of Br. Andrew, which has just been received, informs us that our brother and his companion, are both still afflicted.

Steubenville, O., Sept. 22nd, 1846.

DEAR BR. BASSETT: I forwarded a note in view of having it appear in the last No. of 7th Vol.; but for some reason it did not; therefore, I wish to say in this, for the information of all whom it may concern, that the sickness of myself and companion, has prevented me from entering upon the labors of the District, as I did intend.

As to myself, I was attacked with the ague, which held me some two weeks, reducing me very much; but for some more than two weeks I have been relieved, and recruiting my strength very fast; but am not yet recovered sufficient for pulpit labors. My companion, who was quite ill when you (Br. Bassett) left this town, is still sick, and *quite low*. To all human appearance, she has been near her long home. For a number of days, my hopes and fears alternately prevailed. This is the 28th day of her confinement, and she is now in perfect helplessness. Her fever subsided two weeks since, but from what may in *part* be regarded as a bed sore, she suffers extremely—rendering her quite helpless—and from which she frequently is agitated with high nervous excitement. Though danger is not past, yet my hopes of her recovery are strong. We are kindly entertained, and ministered to with great hospitality at Br. Abdell's—(the place of my stay during our recent conference)—while my companion has been under the faithful medical attendance of Br. D. B. Dorsey, with some three other physicians of the place. I purpose entering upon my labors so soon as a relief from these afflictions will justify.

In love and haste, GEO. CLANCY.

DEAR BR. BASSETT: It may be proper to state through the Western Recorder that Rev. G. Brown, President of the Pittsburgh Conference, and Rev. G. Clancy, President of the Muskingum Conference, are both detained in this town by sickness.

Br. Brown received a violent attack of billious fever about a week ago; but his symptoms are now favorable, and he hopes to be soon able to attend to his duties on the District.

Br. Clancy and wife are both sick. Sister Clancy is very low. Br. Clancy has experienced a relapse of the ague, but is now some better.

As prayer was made without ceasing of the church for Peter, so let prayer be made for these brethren that the churches may not be deprived of their valuable labors.—It is upon the whole quite healthy in this vicinity, and in religious matters our prospects are brightening.

I remain yours truly, R. ANDREW.

Steubenville, O., Oct. 7th, 1846.

☞Obituaries by Br. Nichols and Br. Johnson, crowded out this week shall be given in our next paper.

BR. BASSETT: It is by the request of some of the brethren, members of the late Annual Conference in Steubenville, that I now pen a few lines for the Western Recorder. Will you therefore permit me to say to them, that through the mercy of a kind Providence, I have recovered from the sickness I had at Conference. After staying in Steubenville until the next Tuesday after the rise of Conference, I took a private conveyance and started for home, and arrived safely the following Saturday, and found my family well. My health is better now than it has been since the 17th of last March. Truly, dear brethren, my affliction has been very great this summer; but I can say I thank God for affliction. I believe it has been for my good.

I feel under a compliment to those brethren who sympathised with me in my late affliction, and who contributed for and sent to me seven dollars in money.

Yours affectionately, S. H. HEATH.

WELLSVILLE CIRCUIT.—Please give notice that our first quarterly meeting will be held in New Lisbon, to commence on Saturday, 31st of October, at 11 o'clock. Brs. R. Andrew and Jos. Burns, are requested to atttend if possible. T. B. CUSHMAN.

Br. Williamson, you are credited for a year, for your remittance.

Br. John Londer is credited in advance to middle of the 9th volume. The $5 lately sent, was correctly entered in our book, but by mistake, the credit in our last paper was $2 instead of $5.

To the Rev. Geo. Clancy, President of the Muskingum Annual Conference M. P. Church.

DEAR BROTHER:—As I Know not the place of your residence, I take the liberty of addressing you through the "Recorder,' in compliance with an act of the Pittsburgh Annual Conferance, at its last session, instructing me to forward to you a copy of the following preamble and resolutions:—

Whereas, there are a number of appointments lying in the N. West part of this District at present supplied with Preachers from the Muskingum District; therefore,

Resolved,—That this Conference respectfully request the Muskingum Conference, hereafter to leave those appointments unsupplied, in view of being supplied with preachers from this District, to which they properly belong; and that the Muskingum Conference take possession of the appointments lying within their bounds, at present suppied by the preachers of the Conneaut Ct., if convenient for them so do. Provided however, that the classes along the line, in the meantime, be consulted, and that there be no change without this general consent.—And that a copy of this resolution be forwarded by the secretary, to the President of th Muskingum Conference before its next session."

Manchester, Brooke Co., Va. Sept. 22, '46.

JAS, BURNS, *Secy.*

BR. BASSETT: I wish to inform Rev. J. M. Young, President of Ohio Con. (through the medium of the Recorder) that I decline accepting the appointment of the Annual Con. as Superintendant of Buford Circuit. He can therefore consider that Circuit without a Preacher, and me without an appointment.

Yours &c.

W. G. FOWLER.

Hamersville O. Sept. 18*th* 1846.

BR. BASSETT: The following preamble and resolution were passed with one heart and one voice, one only voting against it, at the 4th quarterly meeting for Flat Rock Ct.

Whereas, the subject of slavery has for several years past agitated and convulsed our Annual Conference to the great injury (as we believe) of the prosperity of the cause of Christ in the Salvation of souls, and this evil has been in the main produced by the ministry, to the general dissatisfaction of the members. Therefore,

Resolved, That this Quarterly Conference highly approve of the resolution as passed by the General Conference on the subject of slavery and recommend to our next Annual Conference to receive no Minister or Preacher into the travelling connection unless he gives evidence of his entire satisfaction with our Constitution and book of Discipline as it now stands, on that subject. And that the same be forwarded to the Western Recorder for publication, Yours as ever,

J. J. AMOS.

Rush Co. Ia., Sept. 23, 1846.

PRICES CURRENT.

ZANESVILLE AND PUTNAM, OCTOBER 10.—Flour, $3,50; Wheat, 60; Corn, 25; Oats, 12a15; Flax Seed, 50.

CINCINNATI, OCTOBER 6.—FLOUR—The news by the Great Western produced a great excitement yesterday, and prices advanced 25c at the first jump. Sales 300 brls fm stre, 100 fm W W cnl, and 171 fm rairld at $3,50, 250 fm stre 111 and 50 fm rairld $4,45, 50 fm wgn $3,58, 50 fm stre for flbot shipment at $3,65; 200 fm M cnl $3,50. —*Atlas.*

PITTSBURGH, OCTOBER 5.—The news by the Steamer put the Market for Flour up to 25a37½ per bbl. and a very active demand prevailed throughout Saturday, limited only by the small receipts. A sale of 116 bbls. on Friday evening to arrive at $3,62½; 20 bbls. early on Saturday at $3,65; 170 bbls. on the Wharf at $3,87½; 140 do at about the same, a small lot at $4,00; and 25a30 Wagon loads at $3,75 to 4,00 as in quality.

There were sales of 100 bbls. Flour in the evening at $4 per bbl.—*Pitts. Adv.*

PHILADELPHIA, OCTOBER 6, 1846.—FLOUR—In the early part of the week the demand for Superfine Flour was moderate, with sales of 3 a 4000 brls. at $4 75 for fresh ground, and $4 50 for sound old stock. Since the promulgation of advices per Great Western, there has been increased activity in the market, and prices have advanced fully 50 cts. per brl., with sales to some extent, partly on speculation, at $5, 5,25 a 5,50 for fresh ground, chiefly at 5f25, and closing firm at 5,50 per brl., with very light st stocks.—*Bick.*

WANTED—Immediately at this office, a boy of good moral habits, to learn the printing business. One would be preferred from 15 to 17 years of age, and who has a good English education.

GEORGE CONKLIN,
BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 39 *Main Street, Cincinnati.*

KEEPS on hand Books publishad by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.
ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

Something New.
JUST PUBLISHED
By GEORGE CONKLIN, 39 Main st. Cincinnati,
A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS,) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabitants, &c. &c.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

W. B. Evans, J. H. Hamilton, C. Jeffries, 2, G. Parkin, L. Smith, T. S. Johnson, R. M. Dalbey, 1 sub. and pay, J. E. Wilson, T. W. Stephens, J. W. Williamson, G. B. M'Elroy, J. Hill, W. W. Tipton, N. Gillespie, W. G. Fowler, Z. Ragan, I. Thrap, A. R. Brown, A. Channell, G. Wheatley, 3 subs., T. Fairchild, T. Forshee, S. W. Widney, G. Clancy, 2, S. H. Heath, C. M'Kibben, G. Brown, 2, one sub. and pay, J. Nichols, T. Hanna, J. Shunk, W. Browning, 2. Two subs. and pay. J. Robinson, J. J. Amos, J. I. Stillians, B. Wilson, J. C. Wright, 2 subs., F. Sill, N. B. Madera, H. Clark, W. L. Baldwin, I. Smucker, E. Ball, R. F. Sprague, W. P. Strickland, C. Caddy, 1 sub. and pay, M. Scott, 1 sub. and pay, J. Henderson, 1 sub and pay, J. Baker, J. H. Thomas, R. White, J. Pelan, C. Carter, W. Reeves, D. C. Carson, J. B. Peat, 2, T. B. Cushman, W. M. Edwards, G. M. Scott, 1 sub and pay, A. S. Robison, two, 2 subs., C. Craig, M. Jared, J. G. Evans, W. Hatfield, J. Owry, John Burns, 1 sub. and the pay, R. Andrew, Jos. White.

ACKNOWLEDGMENTS.

PAYMENTS REC'D. AT THE MUSKINGUM CONFERENCE.

From	For	Pays to	Vol.	No.	$cts.
N. Burgess,	S. Weldy,		8	18	2 00
"	J. Leonard,*		7	52	2 00
"	W. Turner,		7	52	2 00
"	T. Webb,		7	52	2 00
"	W. Brisbine,		8	26	2 00
W. Duling,	J. Hawkins,		8	52	2 00
"	C. Russell,		8	52	2 00
"	T. Snyder,*		7	52	1 00
"	P. Kinsley,		7	26	2 00
J. M. Winn,	J. G. Callihan ¾ year		8	9	1 50
M. Richardson,			7	52	2 00
W. W. Tipton,	Lambertson & Corby		8	15	2 00
"	F. Scott,		7	52	1 00
"	R. F. Scott,*		7	52	2 00
Dr. J. Hildreth,			8	52	2 00
Dr. D. Pierce	Anna Wells,		7	52	1 25
"	Himself, (By W, Reeves,)		8	52	3 00
F. Scott, New Alexandria, O.,			7	52	2 00
Dr. I. H. Kirtz,			7	52	1 00
J. Baker,	B. Petitt,		7	26	1 00
John Burns,	P. Lewis,		8	52	4 00
C. Caddy,	B. Longsworth,		7	52	2 00
"	N. Lapella,		7	52	2 00
R. Scott, Colerain, Belm.,			7	52	1 50
J. Truesdale,			8	26	2 00
A. C. Jackson,			9	8	2 00
R. Patterson,	G. M'Caskey,		8	26	2 00
"	Himself,		8	18	2 00
A. Furguson,	V. J. Powelson,*		7	26	1 00
"	Himself,		7	52	2 00
M. Rayne,	P. Kimmell,*		7	26	1 00
J. W. Case,	John Davis,		8	52	2 00
"	G. Henderson,		7	52	2 00
T. Scott, New Alexandria,			7	52	2 00
J. Scott, Green, O.,			8	52	2 00
S. Thompson,			8	6	25
B. S. Cone,			8	52	2 00
O. V. Warren,	J. Maxwell,		7	52	2 00
"	D. Miller,*		7	52	2 00
"	J. Mercer,		7	52	2 00
N. Watson,	B. Exley		8	52	2 00
C. J. Sear,	M. Russell,		8	52	2 00
A. Tracey,	Miss L. Pierce,		8	31	2 00
"	L. Swann,*		7	52	2 00
S. Martin			7	26	1 00
R. C. Peters,			7	52	1 00
E. S. Hoagland,	Is. Abdell,		7	52	2 00
"	J. Keath,		7	52	2 00
"	J. Armstrong,		8	26	9 00
T. Hanna,	M. M. Laughlin,		7	52	2 00
"	A. Devinny,		7	52	2 00
"	T. S. Belch,		7	52	1 00
S. Leetch,			7	52	2 00

* A balance due to Br. Springer, on former account.

RECEIVED AT THE PITTSBURGH CONFERENCE.

From	For	Pays to	Vol.	No.	cts
C. Craig, (always first,)			8	52	2 00
W. H. Doe,	S. Fuller,		7	52	2 00
"	H. J. Cox,		7	28	1 00
"	W. Henry,		7	52	2 00
A. Fordyce,			8	52	2 00
Jos. Burns,	J. Melvin,		8	52	2 00
Geo. M. Ray,	Dr. B. C. O'Kelly,*		7	52	2 00
"	E. Compton,		8	9	2 00
"	Himself,		7	52	2 00
A. J. Waren,	D. R. Fertney,		7	52	2 00
"	Wm. Yeager,		8	42	2 00
J. C. Hazlett,	G. S. Webster,		8	52	2 00
Joel Wood,	T. Barnes,		8	52	2 00
"	I. Wood,		7	52	1 00
P. T. Laishley,	J. Vandaver,		7	52	2 00
"	J. Bowers,		8	26	1 00
"	W. Ijams,		7	52	2 00
J. Robinson,	Henderson & Gauchenbaugh,		7	19	75
"	J. W. Phillips,		7	52	1 00
T Mapel,			7	52	2 00
Geo. Nestor,	H. P. Brown,		7	52	2 00
"	W. Benson,		8	12	1 00
John Struthers,			8	26	3 00
Amos Buley,			8	20	2 00
R. Milligan,			8	52	2 00
J. L. Sands,			7	52	2 00
W. Reeves,	H. Patterson,		8	52	2 00
N. Gillespie,	J. M. Wilson,		8	52	2 00
A. Wightman,			7	52	2 00
T. Moffit,			7	33	1 00
D. Davis,			7	52	2 00
C. Avery,			7	52	2 00
E. Moore,			7	52	2 00
J. I. Stillians,	E. Bruen,		7	52	2 00
"	J. Swisher,		8	52	4 00
"	J. Gaston,		8	52	2 00
H. Reger,	J. Bullman,		7	52	2 00
"	D. Heyshom,		7	52	2 00
Geo. Dowler,			7	52	2 00
J. Parks			7	52	2 00
R. T. Simonton,	E. L. Wooddy,		8	43	2 00
J. Scott,	J. Shook,		7	52	2 00
W. M. Betts,			8	23	2 00
W. A. Porter,	Geo. Kussart,		8	52	1 75

RECEIVED AT THE OHIO CONFERENCE.

From	For	Pys to	Vol.	No.	S cts
R. B. Marshall	J. P. Fay,		6	13	2 00
J. H. Webster,	E. M'Mahen,		8	33	2 00
"	A. Safford,		7	39	1 00
"	J. H. Jarvis,

POETRY.

Written for the Western Recorder.

STANZAS.

From a Manuscript Poem.

[The former part of this Poem is descriptive of scenes connected with the history of a virtuous lady, reduced from a state of riches to want, by severe trials and afflictions; who died bequeathing her last blessing upon an orphan child.]

I.

Years now had passed and on her tomb the grass was growing green,
When kneeling by the silent grave a youthful form was seen:
'Twas he who had been blessed in life's last closing hour,
Who proved the sweetness of her prayer, its majesty and power:
Amid the solitude of night, alone the church-yard trod,
And wept beside her resting-place and pressed the sacred sod!
He mingled with the falling dew affection's holiest tear,
When a soft voice would soothe his grief, and speak his mother near.
He gazed upon the spangled sky, and traced her beauty there—
And fanned his brow her angel plume, when breathing up a prayer.

II.

His bark has plowed the Atlantic wave, he's pressed Columbia's strand,
Where freedom sheds her brightest ray to gild a happy land!
He's listened to the murmuring waves that lave lake Erie's shore,
And stood upon Niag'ra's verge, amid its thundering roar,—
And when the rapids down would rush, the river's mighty flow,
Then madly plunge, 'mid circling foam, a hundred feet below—
Before the great Creator, God! his spirit bowed subdued,
Yet praised the law of love that gemmed the river's misty flood!
The mountain's rocky heights he's climbed, afar in the wild West,
And worshipped in the sylvan groves with gorgeous vesture dressed,
Where smoke of council-fires once curled above the forest trees:
Or sailed upon Ohio's breast, where played the Indian's oar,
And savage war-whoop only woke the silence of the shore:
Lo! many years in foreign lands a wanderer he has been,
Yet lovlier spot than that sweet grave he never yet has seen!

III.

His resting place it may not be, (alas! I *know* he weeps,)
Beneath the shadow of the church where now his Mother sleeps!
In regions far away, beyond the swellings of the sea,
Far from his home, far from her grave, e'en there his tomb may be!
But when from all the scenes of earth, his spirit shall depart,
Thy name, O Mother! will be seen engraven on his heart!
The winds that softly kiss the flowers that bloom above thy head,
May murmur 'round his lowly bed a requiem for the dead:
And should some lovely flower bloom above him when he's gone,
The fragrance off his mother's grave, may mingle with his own. P.

THE WORLD AS IT IS.

This world is not so bad a world
As some would like to make it;
Though, whether good, or whether bad,
Depends on how we take it.
For if we scold and fret all day,
From dewy morn till even,
This world will ne'er afford to man,
A foretaste here of heaven.

This world in truth's as good a world
As e'er was known to any
Who have not seen another yet,
(And these are very many!)
And if the men and women, too,
Have plenty of employment,
Those surely must be hard to please
Who cannot find enjoyment.

This world is quite a clever world,
In rain or pleasant weather,
If people would but learn to live
In harmony together!
Nor seek to burst the kindly bond
By love and peace cemented,
And learn that best of lessons yet,
To always be contented.

Then were the world a pleasant world,
And pleasant folks were in it:
The day would pass most pleasantly
To those who thus begin it;
And all the nameless grievances,
Brought on by borrowed troubles,
Would prove, as certainly they are,
A mass of empty bubbles!

Conference Proceedings.

PITTSBURGH CONFERENCE.

The Pittsburgh Annual Conference of the M. P. Church, met in its thirteenth session, in the Frst M. P. Church in Allegheny City, on the 1st day of Sept. A. D. 1846, and was opened with a discourse delivered by Rev. A. H. Bassett. After which, the President, P. T. Laishley, took the chair, and James Robison was appointed Secretary *pro. tem.* The following is a list of the members of this conference:—

Ministers.—P. T. Laishley, Geo. Brown, J. Scott, F. A. Davis, J. Cowl, F. C. Herron, G. B. McElroy, N. Watson, S. Clawson, T. W. Stephens, J. C. Hazlett, H. Palmer, W. H. Doe, S. Hazlett, J. L. Turner,* G. G. Collins, Jas. Robison, W. Browning, R. T. Simonton, J. Hopwood,* W. A. Porter, J. B. Clark, D. R. Helmick, A. J. Waren. A. Lister, J. I. Stillians, G. A. Compton, H. Lucas, G. Nestor, N. Gallespie, H. Reger, W. Reeves, Jos. Burns, S. Martin,* A. Shinn,* S. W. Laishley,* J. Simmons, J. Hardman,* W. Ellis, J. Clark,* J. Guisinger, R. H. Walker, W. Boardman, A. Barnes, received on certificate.

Probationers.—J. Wood, J. P. Prickett, A. Marple.

Laymen.—J. H. Garrard, W. I. Troth, J. Sargent, H. T. Layton, G. Webster, G. Allspaugh, J. Walcott, H. Cameron, N. Miller, A. Fordyce, T. Maple, G. M. Ray, A. Shores, J. Howard, R. McDole, J. Little, J. Flint, W. M. Betts, L. Perkins, G. Dowler, J. W. Brown, J. M. Wilson, J. Stanclift, A. Buley, H. Patterson, J. Parks, J. M. Hogsett, D. H. Phillips, J. Garner, J. L. Sands, S. Allen, D. Hisham, H. Pollock.

Those marked thus * were absent.

Received into the Itinerancy.—T. L. Falkner, J. Holland, M. Stewart, E. Martin, V. Lucas, J. L. Simpson, T. G. Isherwood.

Elected to Deacon's Orders and Ordained.—T. L. Falkner, M. Stewart, E. Martin, I. Holand, V. Lucas, J. Wood.

The following brethren were elected the standing district committee.—W. Reeves, P. T. Laishley, C. Avery, F. H. Pierpoint, J. W. Phillips, J. L. Sands.

Jos. Burns was elected permanent Secretary, and J. Scott, assistant.

The following resolutions were adopted:—

Resolved, That this Annual Conference entertain no charge against the official character of any of its Ministers, unless it be officially presented from the quarterly conference of his circuit or station, except in cases where the charges did not exist, or were not known before the sitting of the last quarterly conference of said circuit or station.

Resolved, That the case of Br. A. Shinn be referred to a committee of three.

J. Robison, J. L. Sands, A. Shores were chosen said committee.

The above committee made the following report which was adopted:—

The committee to whom was referred the case of Br. Shinn, report:—That after having applied to the best sources for information with regard to his pecuniary affairs, they find that he has nothing to rely upon for his support. We are informed, he holds a mortgage on a tract of land in Virginia. But this farm fails to support the family of the gentleman who now occupies it, so that our beloved and greatly afflicted brother, is entirely dependant on his friends and the church, for the means of subsistence.

In view of this, the committee recommends the passage of the following resolution:—

Resolved, That each superintendent be required to bring the case of Br. Shinn before the church at each appointment, and left a collection at each place for his use and benefit.

Resolved, That these collections be forwarded to the conference Steward, (J. Cowl,) to be by him applied to the aforesaid purpose.

Resolved, That the Temperance reformation now going on in this, and other counties, is every way worthy the cordial support of this Annual Conference; and we request our ministers and preachers to bring this good cause before our people in all places where it is practicable.

Resolved, That each superintendent be required to see that the Stewards lift conference collections at all his appointments.

Resolved, That each minister and preacher be requested to use every effort to get up Sabbath Schools, in every circuit and station within the bounds of this district.

Resolved, That the next session of this Conference be held in Waynesburgh, Green Co. Pa.

Resolved, That the time for the commencement of the next session of Conference be the third Tuesday in August, 1847.

Whereas we have been favored with an address from Br. Clark, (Colporteur of the American Tract Society,) in which he gave a statement of some facts in reference to the existence and character of said society, as to its happy adaptation to the end proposed, its importance, and glorious results; therefore,

Resolved, That it is the opinion of this Conference, that the Tract cause, and the Colportage system of circulating religious truth, should receive our warmest sympathy—most fervent prayers—and as far as practicable, our hearty co-operation.

The following preamble and resolutions, from the committee on finance, were adopted:—

Dear Brethren: Your committee on finance find, with deep regret, that the Conference Steward's Report will exhibit a great delinquency on the part of circuits and stations, in meeting the disciplinary claims of the Itinerant brethren, who have labored for them during the past year. And we have felt a deep anxiety to ascertain the cause or causes of this evil among us, that this serious hindrance to the prosperity of the church may be removed. We cannot be persuaded that it arises from a want of ability on the part of the District to support its ministry; nor do we conceive that our people are unwilling to render a righteous compensation to those who break to them the bread of life. But we think that this unpleasant state of things, has been (at least in part) produced by the premature division of circuits, and setting off of stations. We are inclined to the belief that the wholesome restriction of our discipline on this head, has not been duly regarded by this Annual Conference in creating new circuits and stations. The discipline says, "No Station or Circuit shall be divided, unless each part have ability to support one or more preachers." This we think has been frequently done, and the consequence is, that we have a number of small circuits and stations that are not able to support their preachers in a creditable manner.

Again. The superintendents have, in many instances, neglected to see that the plan of the Annual Conference for raising the means of support for its itinerant laborers, has been carried into effect. And it has been ascertained that in almost every case where the scheme alluded to (the subscription plan) has been faithfully carried into effect, that our preachers have received their salaries, and where it has been neglected, they have not. And it is well known, that all denomination of Christians in this land who *pay* their preachers have adopted the subscription plan.

In view of the embarrassed state of our financial affairs, the question has frequently occurred to our minds, what can be done? All see, and feel the necessity of adopting some energetic measures, and vigorously carrying them into effect.

With regard however to the resolution offered to the conference on yesterday, and referred to us, the committee think that its passage in its present form, would be productive of no good, but might be of much evil. We regard the resolution as antagonistic with the discipline; inasmuch as it gives the preacher leave to retire from his field of labor without the consent of the President. See Dis. page 52. Sec. 20.

In view of improving the condition of our financial affairs, we recommend the passage of the following resolutions:—

Resolved 1*st*, That the plan of raising the means of support *by subscription*, for the travelling preachers of the Pittsburgh District be adopted in all our circuits and stations.

2nd, That it shall be the duty of each class or society to select a man, whose duty it shall be to call upon each member of the church, and those who sit under our ministry, to subscribe what he or she may feel able to pay during the year, in quarterly instalments, be it much or little, and enter the same in a book or paper kept for that purpose.

3rd, That it shall be the duty of each superintendent, on his first round on his circuit, or at the first leader's meeting in his station, to publish this plan, and see that some one be appointed in each class to raise subscription as aforesaid.

4th, That it shall be the duty of each person appointed to raise subscription, to hand over his subscription paper or book, to the class leader or steward of his class, and it shall be the duty of such leader or steward to collect in quarterly instalments each one's subscription; and also to report to the first quarterly conference, the amount subscribed.

5th, That it shall be the duty of the chairman of each quarterly conference, to enquire particularly of each collector, whether suitable efforts have been made to collect the quarterly instalments.

J. Robison, J. Cowl, A. Shores, W. J. Troth, N. Miller. } *Com.*

REPORT OF THE COMMITTEE ON BOUNDARIES, &c.

Pittsburgh Station, 266 mem. C. Avery, min.

Allegheny, 290 mem. J. Mundane, min. J. Dobson, pr.

Union, 43 mem. J. Phillips, G. Lanham, J. L. Means, min. D. H. Phillips, pr.

Amity, 17 mem. J. Wood, pr. Amity to be annexed to Brownsville Ct.

Wheeling, 40 mem. Thos. Lancaster, pr.

Washington, 70 mem.

Johnstown, 28 mem.

New Castle Circuit, 39 mem. The society in Old Brighton to be added to New Castle.

Sharpsburgh, 75 mem.

Allegheny, 25 mem.

Brighton, 35 mem. To be called New Brighton station.

Conneaut, 115 mem. Z. Turner, —— Baird, min. C. C. Broonbers, pr.

Clarion, 63 mem. A. Hoze, pr.

Susquehanna, 133 mem. W. McCullock, J. Magee, Min.

Connellsville, 300 mem. T. Nesmith, J. W. Francis, min. T. Fairchild, pr.

Ligonier, 50 mem.

Fayette Springs, 108 mem.

Brownsville, 175 mem. T. Church, S. Worcester, A. Blair, min. J. Banks, N. Worcester, J. McCormick, pr.

George Creek, 250 mem. J. Hedley, min. J. Haynes, pr.

Waynesburgh, 400 mem. Jno. Fordyce, Jos. Fordyce, E. Fordyce, J. Leonard, min.

Monongahela, 194 mem. T. Maple, J. V. Evans, min. G. W. Morris, pr.

Morgantown, 175 mem. A. Pool, min.

Fairmont, 300 mem. R. Smith, D. Gibbons, min.

Evansville, 320 mem.

Valley, 14 mem.

Clarksburgh, 700 mem. E. Bruen, J. Little, B. Bailey, min. J. Baily. J. Allen, pr.

Weston, 500 mem. A. Morrison, H. Bonnett, min. G. I. Marsh, F. Chitester, pr. To be divided as follows:—Making the the Parkersburgh and Staunton Pike, the division line. The south end to be called Buchanan Ct. the north end Lewis Ct.

Braxton, 200 mem. Adam Laugh, pr.

Huntersville, 120 mem.

Greenbrier, 96 mem. A. T. Morrison, min. W. Waren, pr.

Hill Creek, 124 mem.

Harrisville, 200 mem. J. M. Wilson, pr.

Tyler, 213 mem. W. G. Williams, J. Allen, R. Davis, min. J. DeGarmo, pr.

Wheeling, 40 mem. G. Dowler, min. J. Turner, pr.

Ohio, 134 mem.

Manchester, 170 mem. J. L. DeSellem, J. W. Brown, min.

Fayette Mission, no report. Last year's report 30 mem. W. Johnston, pr.

Fishing Creek, 30 mem.

The committee recommend a new mission to be set off in the city of Pittsburgh and vicinity, to be called *Pittsburgh Mission.*

Whole No. of mem. in the P. A. C.	5982
Number of Itinerant Ministers,	48
Aggregate,	6030
Last year,	6272
Decrease,	292

Report of Conference Steward of monies received and paid over, on account, and for the benefit of Rev. A. Shinn and family:—

1845. Aug. 16.	To cash from	Pitts. Con.	$21 19
" Sept. 22.	"	Musk'm. Con.	28 72
" " 25.	"	Allegheny Ct.	3 50
" Oct. 20.	"	Pitsburgh St.	44 20
" " 22.	"	Ohio Con.	36 20
" "	"	Indiana Con.	6 00
" " 29.	"	Brighton Ct.	5 00
" Nov. 3.	"	Manchester Ct.	14 70
1846. M'ch. 14.	"	Lancaster St.	3 00
" June 8.	"	Newark Ct.	6 00
" " 11.	"	Allegheny St.	15 18
" " 14.	"	Wellsville St	9 00
" " 27.	"	Union St.	5 00
" Sept. 3.	"	Conneaut Ct.	4 00
" "	"	Ohio Ct.	5 25
" "	"	Wheeling St.	20 00
" "	"	Connelsville Ct.	10 47
" "	"	George Cr'k. Ct.	1 00
" "	"	Harrisville Ct.	1 00
Total amount received,			$239 41

			Cr.
1845, Sept. 20.	By cash paid to	Mrs. M. B. Shinn, as per receipt,	$21 18
" Oct. 21,	"	Wm. M. Shinn,	46 70
1846, March 3,	"	Mrs. M. B. Shinn,	62 20
" " 31,	"	Wm. M. Shinn,	3 70
" June 29,	"	Wm. M. Shinn,	20 00
" July 9,	"	Mrs. M. B. Shinn,	15 18
" " "	(by S. Stoner,)	Wm. M. Shinn,	28 72
" Sept. 5,	"		41 75
Total amount paid over,			$239 44

CONFERENCE STEWARD'S REPORT ON CLAIMS, RECEIPTS, &C.

Pittsburgh station—John Scott, F. A. Davis—Claims. $100 each, Received, do—Conf. Collection,—27,01.

Allegheny—John Cowl—Claim, $400—Conf. Collection, $17,49.

New Castle—F. C. Herron, 5½ mo: Claim, $45—Rec'd., $9—Deficit, $36.

Union Town—G. B. McElroy—Cl. $100—Rec. do.—C. Col. $1,71.

Amity—W. Ellis, 9mo.—Cl. $50—Rec. do

Wheeling—N. Watson—Cl. $100—Rec. do: C. col. 7,10.

Washington—Sam'l. Clawson, 6 mo. Cl. $160—Rec. $73,50—Deficit, no claim—C. Col. $1,25.

Sharpsburgh circuit—T. W. Stephens—Cl. $100—Rec. do.

Allegheny—T. H. Gibson—His claim met.

Brighton—J. C. Hazlett—$100—Rec. do.—C. Col. $5.

Conneaut—H. Palmer—Cl. $260—Rec. $123,75—Def. $136,25.

Clarion—Wm. H. Doe, S. Hazlett—Cls. $240, $100—Rec. $113, $65—Def. $127, $35—C. Col. $1,68.

Connelsville—James Robison—Cl. $245—Rec. do.—C. Col. $6,56.

Fayette Springs—V. Lucas—Cl. $100—Rec. $93,28—Def. $6,72.

Brownsville—Wm. Brownnig, Cl. $200—Rec. $126.—Def. $74—C. Col. $0,72.

George Creek—R. T. Simonton—Cl. $200—Rec. $152,42—Def. $67,58.

Waynesburgh—W. A. Porter—Cl. $83—Rec. $73,50—Def. $9,50—J. Hopwood, A. J. Davis, no report.

Morgantown—J. B. Clark—Cl. $200—Rec. $78,88—Def. no claim.

Monongahela—W. A. Porter—Cl. $117—Rec. $68—Def. no claim.

Fairmont—D. R. Helmick, J. Wood—Cls. $280, $100—Rec. $210, $75—satisfied.

Evansville—A. J. Waren—Cl. $200—Rec. $120—Def. 80.

Valey—A. Lister—Cl. $100—Rec. $20—Def. $80.

Clarksburgh—J. I. Stillians—Cl. $250—Rec. $300—Balance on last year's claim met.

Weston—G. A. Compton—Cl. $220—Rec. $210—satisfied.

Braxton—J. P. Prickett—Cl. $100—Rec. $70—Def. 30.

Huntersville—H. Lucas—Cl. $100—satisfied.

Greenbrier—G. Nestor—Cl. $220—Rec. $105—Def. 115.—C. Col. $0,50.

Mill Creek—J. Pool, 9 mo. Cl. $75,00—Rec. 120.

Harrisville—N. Gallespie—Cl. $100—Rec. 89—no claim.

Tyler—H. Reger—Cl. $240—Rec. 97,44—Def. 142,56.

Wheeling—A. Marple—no report.

Ohio—W. Reeves—Cl. 220—well paid—C. Col. 2,62½.

Manchester—Jos. Burns—Cl. 100—Rec. 136—C. Col. 8,98.

Fayette Mission—S. Martin—no report.

Conference Missionary—Geo. Brown—Cl. 300—Rec. 228,30—Def. 71,70.

President—P. T. Laishley—Cl. 407—Rec. 323,37½—Def. 83,62½

Cash received of Aid Society, six dollars.

Gallespie's col. for Aid Soc. 1,37½ cts.

Whole amount of deficiency $995,43.

Whole amount of conference collection $89,62½.

JOHN COWL, Conf. Steward.

PRESIDENT'S FINANCIAL REPORT.

Appointments.	*Claim.*	*Rec'd.*	*Deficit.*
Pittsburgh Station,	$40 00	$40 00	
Allegheny,	40 00	22 53	$17 47*
Whashington,	10 00	8 00	2 00
Wheeling,	10 00	10 00	
Union,	6 00	6 00	
New Castle,	6 00		6 00
Amity,	6 00	6 00	
Wheeling Circuit,	5 00	not visited.	
Susquehanna,†	10 00	6 25	3 75
Ligonier,	5 00	not visited.	
Connellsville,	18 00	12 39	5 61
Brownsville,	12 00	16 87	
Morgantown,	12 00	3 00	9 00
George Creek,	11 00	3 50	7 50
Fairmont,	20 00	10 00	10 00
Evansville,	15 00	5 95	9 05
Valley,	3 00	3 00	
Clarksburgh,	20 00	7 32	12 68
Weston,	15 00	15 00	
Braxton,	8 00	8 10	
Huntersville,	6 00	6 00	
Greenbrier,	10 00	10 25	
Waynesburgh,	18 00	9 61	8 39
Monongahela,	10 00	6 50	3 50
Ohio,	12 00	12 00	
Manchester,†	12 00	12 00	
Conneaut,†	10 00	7 36	2 64
Tyler,	6 00	7 71	
Harrisville,	6 00	5 25	75
Sharpsburgh,	12 00	9 25	2 75
Allegheny,	5 00	5 00	
Mill Creek,	not visited.		
Fayette Springs,	5 00	not visited.	
Brighton,†	5 00	5 00	
Clarion,†	3 00	6 75	
Johnstown Mission,†	3 00	3 00	
Fayette,	3 00		
Fishing Creek,	3 00		
	$407 00	323 37	83 62

*This amount will be paid.

†Visited by Br. Brown.

Report of the committee to apportion the President's salary:—

Pittsburgh Station,	$45 00
Allegheny,	45 00
Washington,	10 00
Wheeling,	12 00
Union,	5 00
New Castle Circuit,	3 00
Wheeling,	5 00
Susquehanna,	10 00
Ligonier,	4 00
Connellsville,	16 00
Brownsville,	12 00
Morgantown,	14 00
George Creek,	10 00
Fairmont,	20 00
Evansville,	15 00
Valley,	3 00
Clarksburgh,	20 00
Lewis,	10 00
Buchanan,	8 00
Braxton,	6 00
Huntersville,	7 00
Greenbrier,	10 00
Waynesburgh,	18 00
Monongahela,	10 00
Ohio,	12 00
Manchester,	12 00
Conneaut,	10 00
Tyler,	4 00
Harrisville,	8 00
Sharpsburgh,	12 00
Mill Creek,	5 00
Fayette Springs,	6 00
New Brighton St.,	10 00
Johnstown,	5 00
Clarion Ct.,	4 00
	$406 00

APPOINTMENTS.

President, GEORGE BROWN.

Pittsburgh Station—Wm. Reeves.

Allegheny—Jas. Robison.

Wheeling—N. Watson.

Union—J. Scott.

Johnstown—F. C. Herron.

New Brighton—G. B. McElroy.

Washington—J. C. Hazlett.

Sharpsburgh Circuit—W. H. Doe.

Conneaut—J. Wood.

Clarion—G. A. Compton.

Susquehanna—M. Stewart.

Ligonier—T. L. Falkner.

Connelsville—H. Palmer, T. G. Isherwood.

Brownsville—R. T. Simonton.

Fayette Sprihgs—V. Lucas.

George's Creek—S. Clawson.

Morgantown—N. Gallespie.

Waynesburgh—W. A. Porter, J. L. Simpson.

Monongahela—P. T. Laishley until otherwise supplied.

Fairmont—D. R. Helmick.—One to be supplied.

Clarksburgh—H. Reger, A. Lister.

Evansville—A. J. Waren.

Valey—A. Marple.

Huntersville—H. Lucas.

Greenbrier—G. Nester.

Braxton—E. Martin.

Lewis—J. I. Stillians.

Mill Creek—J. P. Prickett.

Harrisville—J. Holland.

Tyler—G. G. Collins.

Buchanan—R. H. Walker.

Wheeling—S. Hazlett.

Ohio—J. Cowl.

Manchester—Jos. Burns.

New Castle—To be supplied.

Western Va. Mission—J. Clark.

Fayette—S. Martin.

Pittsburgh—Wm. Browning.

F. A. Davis—Without an appointment at his own request.

James Hopwood, J. Simmons, J. Guisinger, W. Boardman, and A. Barnes, left in the hands of the President.

A. Shinn and J. L. Turner—superannuated.

J. Hardman and J. B. Clark—transfetred to the unstationed list.

S. W. Laishley—Removed.

T. W. Stephens and W. Ellis—Withdrawn.

A. G. Davis—Withdrawn under charges:

T. H. Gibson—Expelled.

JOS. BURNS, JOHN SCOTT, JAS. W. BROWN. } Pub. Com.

P. S. In the report of the committee apportioning the President's salary, and also in the list of appointments, the Allegheny circuit is omitted. Why this is the case, I am unable to explain, as there is nothing in the minutes warranting the omission.

P. S. 2nd. As the discipline makes it the duty of each Annual Conference to forward to the editor of the "Methodist Protestant," such extracts from their minutes as are deemed proper for publication; and as the P. A. Conference ordered their minutes published in the "Western Recorder," I therefore ask the editor of the "M. P." to copy the above minutes from the "W. R." as it will save the labor os transcribing and the postage.

JOS. BURNS, Sec'y.

OHIO CONFERENCE.

The Ohio Annual Conference of the M. P. Church, held its session in Springfield, Clarke Co. O. commencing Sept. 9th 1846, and adjourned on the 15th.

The following is a list of members of this Conference, nearly all of whom it will be seen were in attendance.

MINISTERS.—J. Flood,* A. M'Guire, R. Dobbins, A. H. Bassett, John M. Young, I. Hunt, S. H. Euans, R. M. Dalbey, R. Rose, A. Besse, J. M. Flood, O. P. Stephens, J. H. Webster, A. H. Trumbo, J. White, J. H. Thomas,* D. Moore, J. Pelan, L. Hadder, W. G. Fowler, D. Riley, J. D. Hale,* L. Ensminger, J. L. Borton, J. D. Langdon, O. Warrington, S. P. Kezerta, E. H. Weer, R. K. Davis, G. M. Hunt, S. H. Flood, S. B. Smith, W. Tipton, W. Pelan.

DELEGATES.—T. E. Scott, S. Hale, J. Ford, G. Kent, L. Fish, R. Sparks, J. Whetstone, J. Houghey, S. Huzza, W. Tharp, G. V. Witham, T. Finkbine, J. Wott, W. H. H. Weyer, J. Rose, G. O. Philips, S. Stabler, J. Wilson, J. Budd, B. Ryan, S. Moore, S. Maple, E. Henderson, E. Norris, A. Safford, I. Conklin, P. Laney, J. D. Saylor, R. B. Marshall.

ADMITTED INTO THE ITINERANCY AT THIS CONFERENCE.—Joel Dalbey Jr., (by transfer.) J. B. Peat, G. W. Thornburg, Thomas Graham.

APPOINTMENTS.

President—J. M. YOUNG.

Cin. Station—Joel Dalbey Jr.

Elm St. Mission—(T. Finkbine, ap'd by Pres.)

Cin. Ct—R. Rose, J. D. Langdon, Sup. Asst.

New Richmond—S. H. Euans.

Buford—W. G. Fowler.

Xenia—Joseph White.

Springfield—O. P. Stephens.

Port William—R. M. Dalbey, O. Warrington.

Kalida—J. L. Borton.

Lima—Supt. to be supplied. Lemuel Hadder, Sup. Asst.

Clarksville—R. Dobbins.

Union—David Moore.

Miami—I. Hunt, G. W. Thornburg.

Portage—To be supplied.

Richwood—J. B. Peat.

Bainbridge—A. H. Trumbo, Thos. Graham.

Washington—J. H. Webster.

Twinn Creek—Wm. Pelan, G. M. Hunt, J. H. Thomas. Sup. Asst.

Darby Mission—Robt. K. Davis,

Greenvile—S. P. Kezerta, Jno. Flood, Sup. Ast.

Maumee—W. Tipton.

Mt. Blanchard ct.—Alden Besse.

Mad River Mission—L. Ensminger.

Conference Missionary—A McGuire.

A. H. Bassett, without an appointment, in consequence of his relation to the Western Recorder.

James Pelan, E. H. Weer, and S. B. Smith, without an appointment, at their own request.

J. M. Flood, D. Riley, and S. H. Flood, withdrawn.

The next session of the Ohio Conference is appointed to be held at Cincinnati, O., commencing the third Wednesday in Sept. 1847.

President's salary, 1846--47, $400,00. apportioned to the Circuits &c. in the following order.

Cincinnati Station,	$46 00
Elm St. Mission,	4 93
Cincinnati Ct,	21 00
Batavia,	22 00
Clarksville,	19 70
Bainbridge,	34 00
Buford,	10 00
Xenia,	10 00
Port William,	35 00
Twin Creek,	14 00
Springfield,	19 50
Washington,	26 00
Miami,	26 00
Lima,	18 00
Union,	32 00
Richwood,	13 00
Mt. Blanchard,	18 00
Kalida,	14 00
Portage,	7 00
Maumee Mission,	5 00
Greenville,	5 00
Darby,	5 00
	405 13

[TO BE CONTINUED.]

WABASH CONFERENCE.

The Wabash Annual Conference of the M. P. Church held its first session, (according to appointment of the General Conference,)———at Pleasant Hill Meeting House, Wabash Circuit, commencing Sept. 16th, '46, was organizedby electing J. C. Wright, Chairman, and C. Jeffries, Secretary, and closed on Saturday night following.

LIST OF MEMBERS OF THE CONFERENCE.

MINISTERS. J. Shipp, G. Williams, J. C. Wright, J. Alter, H. Beal, W. Williams, A. Paris, J. M'Clain, P. Smith, G. L. Bodell, G. Evans, F. Long, R. G. H. Hanna, S. W. Widney, T. S. Falkenburg.

DELEGATES. A Pearson, A. Scoles, L. Garretson, A. H. Whitford, J. Boxell, N. T. Catterlin, J. G. Crawford, J. Bice, T. N. Jones, J. Lipes, J. Barbee, S. Duling.

PROBATIONERS, M. H. Mott, D. Patty, R. R. Bailey.

RECEIVED INTO THE ITINERANCY, L. Garretson, M. H. Mott, F. Outcalt, D. Patty, L. Swazey,

ELECTED TO ELDERS ORDERS, Z. Garrison,*

TO DEACONS ORDERS, D. Patty, F. Outcalt,* T. S. Falkenburg,* J. Rice:*

*These were present, and received ondination.

APPOINTMENTS.

President—JOSEPH SHIPP.

Wabash Circuit—To be supplied

Crawfordsville—T. S. Falkenburg,

Union—To be supplied,

Cicero—D. Patty,

St. Joseph & Columbia Miss.—G. Williams, M. H. Mott.

Logansport—H. Beal,

Frankfort—R. R. Bailey,

Middletown—P. Smith,

Mississinaway— J. C. Wright,

Deerfield—F. Outcalt, W. Williams.

St. Mary's Mission— Z. Garrison

Wildcat—S. W. Widney.

Rock River— F. Long,

Fall Creek—A. Parris,

Home Missionary—J. Alter,

J. M'Clear, & G. Evans, Superannuated,

R. G. H. Hanna & L. Swazey, left without an appointment,

G. L. Bodell, referred to the President.

J. Briggs, O. E. Hundley, transferred to the unstationed list,

C. Jeffries, D. M. Canady, H. Griggs, B. Tout, E. Horner, withdrawn,

[CONCLUDED NEXT WEEK.]

NORTH ILLINOIS CONFERENCE.

Extract of a letter to the Editor from the President of the North Illinois Conference, dated Canton, Ill. Sept. 23rd 1846.

"The North Illinois Conference of the M. P. Church commenced its session according to appointment on the 16th inst. and closed on the 21st. Several members of Conference were prevented from being with us, on account of sickness. We had on the whole, an agreeable and interesting session. Our numbers are small, the Iowa Territory having been cut off from us by the late General Conference. Yet our ministers repaired from the Conference room to their respective charges, encouraged, and doubly resolved to preach Christ and him crucified, to dying sinners. We look for better days. Discord and schism threatened to make havoc of our little Zion in this District. But bless God, all appeared to be of one mind when we left Conference. Great unanimity characterized nearly all our deliberations. How good it is for brethren to dwell together in unity. Peace on earth is the legitimate effect of the gospel of Christ. Prince of peace reign, over us.

"You will, I trust in due time receive an extract of our minutes for publication, from the publishing Committee. We passed the resolutions recently adopted by the Muskingum Conference, with the addition of one word, without a dissenting vote."

MOSES JARED.

Biographical.

DR. MILO ADAMS.

With deep regret we are called upon to record the death of our worthy, and much esteemed friend and Br. Dr. Milo Adams, who departed this life, at his residence, in Sharon, Beaver Co. Pa. on the 18th of August, aged 55 years and 6 months.

The subject of this notice was born in Westmoreland Co. Pa. and at the age of 8 or 10 years, moved with his father, the late Dr. Samuel Adams, and family, to the falls of Big Beaver, in Beaver Co. in which County, he spent the remainder of his days, with the exception of the time spent, in the study of Medicine, with Dr. Philip Mowry in Pittsburg, and a residence of 4 years, in the same city, a short time back.

"The Western Star" speaking of the Dr. says: "The deceased, while living, in private and public life, was favorably known; his memory will be cherished by his bereaved and afflicted family, and those who enjoyed an acquaintance with him. He has gone down to the grave, and will mingle no more in the busy scenes of life; will be seen and known here, no more, for ever; yet, his many acts of kindness, and benevolence, will long linger in grateful recollection behind him." Again, same Paper—"In his 21st year he commenced practice here (Beaver) with a skill, success, and industry, that soon won for him, distinction in his profession, and the confidence of his fellow citizens; while his urbanity of manner, benevolence of heart, and kindness of disposition secured for him their esteem—a confidence and esteem, that he deservedly maintained undiminished to the last."—Again, same Paper.—"At different times they gave him strong proofs thereof (of their confidence) and though he mingles but little in the political controversies of the day, such was their regard for him, that in this County (Beaver) where the political party, to which he belonged, was in a minority, he was elected to the office of Sheriff, by a respectable majority"—Again, same Paper—"Twenty four years ago he experienced religion, and united himself to the M. E. C. in which he continued, until the severance of that body, into the two branches of Episcopal, and Protestant, when he connected himself with the latter, and continued an exemplary, and useful member thereof, until his decease."

The above is good testimony, from a public journal, in the vicinity of Dr. Adams' life and death, and is all true, and is therefore worthy of a place, in this notice, of a departed friend, and brother in the Lord.

Our deceased brother, was what is called, a "self made man," of strong original intellect, well cultivated by constant application—He had evidently read much and had profited by what he read. He was a man of extensive observation, and great experience in human nature—a sound practical philosopher. He considered himself to have been awakened to a sense of his lost estate, in answer to the prayers of pious friends, and he owned himself to be, under high obligations to the late Rev. Wm. Swazie, of the M. E. C. for the religious aid he received from him in the beginning of his religious career—Many others have done likewise. *His views of the Christian religion were clear, and evangelical.* He regarded it as his privilege, according to the scriptures, to have a constant evidence of his acceptance with God, though Jesus Christ. If at any time he lacked this (and sometimes he did) he mourned nor did he rest, until at the foot of the cross, his panting heart was reassured of a Saviour's love—*His morality was sound*—He walked as becometh the gospel of Christ—Works were nothing, and faith was nothing too, if it did not work—His faith was a worker—it worked by love and purified the heart. Who ever knew Dr. Adams, from the time of his conversion, to the day of his death, to do a dishonorable immoral action! *His liberality of sentiment in relation to sister churches was grant.* A good sermon was a good sermon with him, preach it who would, and a good christian was a good christian, with him, wherever found. He could join freely, and heartily, with all evangelical Christians, in their devotions, and feel himself perfectly at home—yet, his views and feelings were, without bigotry, Methodist Protestant, in their character, and so remained until he went to a better world.

He supported the gospel, and other benevolent institutions, according to, and as his friends some times thought, beyond his ability. His practice of Medicine, often disclosed to him, much human misery. This he always relieved; if it took the last cent he had at command—he fed the hungry and clothed the naked, and soothed the sorrowing—To do good was his delight.

His last illness was of long continuance. It was brought on by exposure up the Allegheny River, more than three years ago. Several diseases by which he was at first assailed, all merged at last, into the one of which he died. He suffered much, until near the close of life, but he bore all with christian meekness and patience—Who that knew him can doubt his being prepared to die? The death scene at length drew near. The affectionate husband, the tender parent, the pious christian, is now to be seen upon the bed of death. His mind is calm and sound to the very last. For his family's sake, he is desirous of a little longer stay on earth, but still he is willing to go if God shall call. He, in common with all christians, near death, had humbling views of himself, and seemed to himself as one, who had done but little for God. This made Christ the more precious. The Dr. hung his all for both worlds, or Christ. To him his weeping wife, and children were committed, with many a prayer for their present and eternal welfare. He prayed much day and night, especially in the night watches—When all was hushed into silence around him, he communed with God, and rejoiced aloud, in hope of the glory of God. Thus, with a strong, unshaken confidence in the promises of the Saviour of Sinners, death found him. He looked upon the last enemy and said "O death where is thy sting? O grave where is thy victory?—thanks be to God who giveth us the victory, through our Lord Jesus Christ. "Though my flesh and my heart fail, God is the strength of my heart, and my portion for ever." Dr. Adams, the friend of every thing good, is gone, we shall see

THE WESTERN RECORDER.

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ECCLESIASTICAL.

Part of a discourse delivered, before the ordination of Elders, in Steubenville Augt. 23, 1846, and written out for publication, in obedience to a request, of the Muskingum A. Con. M. P. C.

The elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter. 5, 1—4.

The very celebrated Mr. Wesley said, in his letter to the American Methodists in 1784, that Lord King's account of the primitive church, had convinced him many years ago, that bishops and Elders were the same order, and that consequently, they had the same right to ordain. This was the doctrine of Luther, and his coadjutors in the Reformation, in the 16th. century, on the Continent of Europe. And from arch bishop Cranmer, in the reign of Henry the 8th down to bishop Bancroft, in the latter part of the reign of Elizabeth, no doctrine contrary to this, was introduced among the English Reformers. That bishops and elders are the same order, is a position, which we think, can be amply sustained by the New Testament. In acts 20c 17v we read the following. "And from Militus he sent to Ephesus and called the (presbuteroi, presbyters) Elders of the Church." When these elders were met in Conference at Militus, S. Paul delivered to them, a most solemn, and affecting address, in which at verse 28 he calls these Elders "overseers," Episcopous, bishops. On this place Dr. Clarke in his commentary remarks," that bishop and presbyter, or elder, were at this time the same order." If St. Paul called elders, bishops, he did so understandingly, he knew what he was about, and to assert that an Elder, is not a bishop, is beyond all doubt, to contradict an inspired apostle. Dr. Scott in his comment on the same passage says, "The same persons are in this chapter, called "Elders" or presbyters, and "overseers" or bishops; it must therefore be allowed, that there were not distinct orders of ministers in the church at that time. Again he says, when the Apostles founded a church, they appointed a pastor over it"—"These were at first called either "elders" or "overseers," that is, presbyters or bishops, indifferently; and no one had any direct authority over the rest." One was their master even Christ, and they were all equal among themselves.

In Titus 1c 5v St. Paul says to Titus—"For this cause left I thee in Crite, that thou shouldst set in order, the things that are wanting, and ordain Elders in every City, as I appointed thee." Not one mighty bishop over the hundred cities of Crite, to have charge of the ministers, who in turn were to have charge of the people, but "Elders in every city". i. e. simple pastors of the flock. Here Dr. Clarke remarks. "It appears that those who are called elders in this place, are the same as those termed bishops in ver 7, where it is said, "a bishop must be blameless as the steward of God." And Dr. Scott in his comment on this passage tells us, that these pastors ordained by Titus, were "called elders and bishops indiscriminately."—Dr. Macknight on this passage, makes the word Elder, not only to mean bishop, but deacon too, and says that "Jerome in his commentary on this passage"—affirms that in the first age, bishop and presbyter or elder, were one and the same." and the same father "infers that the pre-eminence of bishops, above presbyters, is owing more to the custom of the church, than to the command of Christ." "Master, which of us shall be the greatest?" was a question proposed by James and John, to Christ himself. He rebuked their ambition, and humbled their pride, but in after ages, the mystery of iniquity" did fearfully work, a most desolating apostacy took place, in the Christian church—It was brought about by the clergy.

In our text St. Peter is addressing, presbuteroi, Elders, or presbyters. This, as the whole scope of the passage will show, is the name of an order in the ministry. St. Peter calls himself, sum presbuteros, *a fellow Elder*. No hint is here given by Peter, that he was "the Prince of the apostles." Popery gave him this title in after years. He speaks of these Elders, "taking the oversigh." Episcopounies, "discharging the office of bishops or Superintendants"—the order, and the office, went together, in this and the other cases, above noticed. Here Dr. Clarke says in his commentary. "This is another proof, that bishop, and presbyter, were the same order, in the Apostolic times, though afterward they were made distinct." And Dr. Scott in his comment on this passage says." This must be allowed a decisive testimony, that no express distinction, between presbyters, and bishops, was, at the time when the apostle wrote, established in the church." And Dr. Macknight says, "Elder as a name of office, belonged indifferently to bishops, presidents, teachers, and deacons." This is testimony enough.

From the foregoing it would seem to be plain, that no pretended apostolic succession in the ministry, of a higher order than "Elder," can be traced back to St. Peter. Indeed we doubt the ability of any man living, to trace the (so called) apostalic succession. But could it be traced, when we get back to Peter, we find nothing but an Eldership. His elder was a bishop, and his bishop was an elder. Peter then, stood at the head of an eldership, and no bishops claiming to be of a higher order than elders, can legitimately claim succession from him.

But Papal writers tell us another story. According to them, Peter was the Rock, on which the church is built, had the keys of the kingdom of heaven, exclusively committed to his keeping, had a primacy over all the church, and was the prince of the Apostles. The fountain of all ministerial authority, and all divinity authorized ministers of religion are in the Apostolic succession coming down unbroken, through the Popes, they say, from Peter. In which succession bishops are an order, superior to elders. I state their view of this matter, in my own words. See the Pope in St. Peter's chair of authority at Rome. With an air of sovereign apostolical majesty he looks down on all beneath. He manages a great ecclesiastico politico despotic Hierarchy, and calls to his aid, officers the Galilean fisherman never heard of—Patriarchs, Exarchs, Metropolitans, archbishops, bishops, Chor-episcopoi, presbyters, deacons, subdeacons, acolythia &c. &c. and below all these may be seen, the people—low in the dust, ignorant, stupid, superstitious, priest-ridden, underfoot, and down troden. According to Bengelius, one of these pretended successors of St. Peter, held the following maxims—1st That the bishop of Rome alone, is universal bishop—2 That he alone, can depose bishops, and receive them again—3 That he alone has the power to make new laws in the church—4 That he alone ought to use the ensigns of Rayalty—5 That all Princes ought to kiss his foot—6 That the name of Pope, is the only name under heaven, and that this name alone, should be erected in the churches—7 That he has power to depose Emperors—8 That no general synod can be convened but by him—9 That no book is canonicial without his authority—10 That none upon earth, can repeal his sentence but he alone can repeal any sentence—11 That he is subject to no human judgment—12 That no power dare pass sentence on one, who appeals to the Pope—13. That all weighty causes every where, ought to be referred to him—14 That the Roman church never did, nor never can err—15 That the bishop of Rome, canonically ordained, is immediately made holy, by the merits of St. Peter—16 That he can absolve subjects from their oath of allegiance." Now, as the Popes claim infallibility, we suppose that all these pretended successors of St. Peter, are governed by the foregoing maxims of Pope Gregory, and that instead of being in the direct line of succession from St. Peter, they have led the church off from Christ, and Peter, into the wilderness of apostacy. If according to the New Testament, bishops and elders, are the same order; then no elder can need an additional ordination to make him a bishop: for being an elder, he is a bishop already, these two being the same order. The church of Rome therefore, and all those churches, that go with her, in giving elders an additional ordination to make bishops of them; have in this particular, if in nothing else, apostatised from the principles of the New Testament, and cannot claim succession from St. Peter, who was at the head of an Eldership: though they may claim from another Apostle. We will not deny their apostolic succession, provided they claim from the right apostle—*We mean the apostle Judas.*

Let us examine this matter a little further, in the light of New Testament prophecy, and we shall see the correctness of the view here taken, of the Papal succession. 1 Tim. 4c 1—6 v. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ. This is a plain self applying prophecy; in which all Protestants clearly see, the fearful apostacy of the church of Rome.

She is strongly marked by her prohibition of "marriage," to all her clergy, and her Nuns—and by her "commanding to abstain from meats, which God hath created to be received with thanksgiving &c. Here we see a Judas like apostacy; a rebellion against God's authority, brought in by "giving heed to seducing spirits, and doctrines of devils," and we are to "put the brethren in remembrance of these things," that we may be good ministers of Jesus Christ." He who would think us better "ministers of Jesus Christ," if we would cover up "these things." and let them be forgotten by the brethren, is in danger of going into the apostacy himself: if he is not already there.

Let us take another propecey from "2 Thes 2c 3—12v, Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, Remember ye not, that when I was with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Here, according to all Protestant commentators, we have a complete portrait drawn, by an inspired apostle, of a great corrupt, idolitrous, ecclesiastical despotism, which can only apply to the church of Rome, in its apostacy from Christ. Christ and his authority are set aside, that the Pope and his authority, in all its impious daring, may be set up, and acknowleded. In the light of these two propecies, we are now ready to show that the Papal Hierarchy, derives its succession from Judas, not from Peter.

1. "Judas by transgression fell" i. e. *He apostatised*. The Papal Hierarchy is described "as falling away"—a "departing from the faith," i. e. *an apostacy*—2 Judas is spoken of as "having a devil" The "coming" of the Papacy is said to be "after the working of Satan"—led on by seducing spirits, and doctrines of devils."—3 In the apostacy of Judas, there was enormous wickedness. He owned himself to "have sined exceedingly." The Papacy is emphatically called "the man of sin" "that wicked," that was to be revealed"—4 Judas was a lying, deceitful, hypocrite. He "kissed" and "betrayed" the Son of God. The Papacy is representated as "speaking lies in hypocrisy" as doing "lying wonders," as acting "with all deceiveableness of unrighteousness." 5 Judas in 3 years and 6 months, might have received the truth from Christ and been saved, but did not. The Papacy did not know its day of visitation "received not the love of the truth, that they might be saved." 6. Judas was under a strong delusion, loved lucre even unto covetousness, "which is idolatry" sold Christ for money, and was "lost." On the Papacy "God shall send strong delusions, that they should believe a lie, that they all might be damned, who have pleasure in unrighteousness." 7 Judas was called "the son of perdition." "Those that thou gavest me, I have kept, and none of them is lost, but *the son of perdition.*" John 17c. 12v. The Papacy is called "the son of perdition." These points are enough, to fix the resemblance beyond dispute. We do not affirm that Judas had a 3d ordination, but he stood at the head of the apostacy, which apostacy has a 3d ordination, and deserves to be named after Judas, "the son of perdition," because for worldly gain, and worldly glory, it has betrayed Christ and his cause, Judas did not live to carry out his plans. Had he lived, in all probability, a 3rd ordination might have been introduced by him, and order upon order, until he had erected a splendid Hierarchy: opposing and exalting himself, above all that is called God, or that is worshipped, so that he as God," would have been found, "sitting in the temple of God, showing himself that he is God." What he did not live to do, the Popes have done for him, His plans have been more than accomplished, by his successors, in the grand apostacy. The Papal church denies salvation to all who are not in her communion, i, e. *in the apostacy*; and she allows none to be true ministers, unless they be in the succession, i. e. *in the apostacy*. And she has a daughter in this country, with high, and low church parties &c. The high church party, like the Roman mother, allows none to be true ministers, who do not belong to the secession, i. e. *to the apostacy*. To the pulpits of this party, ministers, not in the succession i. e. *in the apostacy*, have no access, no matter how pious and talented they may be. And she has a grand daughter who denies the succession, as being a fable, and holds that bishops and elders according to the New Testament, are the same order; yet she practices, most inconsistently, a 3rd ordination, when she makes an elder a bishop. It is said that once upon a time, one of her favored sons, on one day was made a deacon; and so we may suppose, was in the succession with St. Stephen. The next day he was made an Elder; and so we may suppose, was in the succession with St. Peter. And on the 3d day he was ordained a bishop, and so we may suppose, (in this particular) passed over to the apostacy, and became a successor to Judas. The history of this transaction now lies before me, and I am heartily sorry that it ever took place. Let this be settled in our minds, that bishops, and Elders, are the same order, according to the New Testament. And that when a man is an elder, it is going into the apostacy, to give him another ordination, to make a bishop of him.

To conclude this part of our discourse, the character of a true christian bishop may be given from the writings of St. Paul. "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 1. Tim. 3c. 1-7v such an one was an elder by order, and a bishop, overseer, or superintendent, by office, had charge of the flock, rather than of preachers, had a family, lived in the midst of his people, was acquainted with them all, taught them all, the doctrines, experience, and practice, of christianity; and illustrated and enforced, the instructions given, by the holiness of his own life, and conversation.

Geo. Brown.

The Voyager.

Written for the Western Recorder.

Miscellaneous Sketches of Travel.

NO. III.

Scenes on board a Passenger Ship.

[CONCLUDED.]

The first two days of our passage were beautiful, with a pleasant and gentle breeze, and a smooth sea. Afterwards the winds increased, the waves lifted their spray-covered heads, and dashed against our vessel, making her tremble like an aspen leaf. That dread of a sea-voyage, seasickness, now commenced its ravages. The sorrows of parting had been forgotten or buried amid other absorbing scenes,—countenances, grief-clad, had assumed bright and cheering expressions; and the passengers were busily engaged in making the acquaintance of each other, gazing and wandering at the vessel as she "walked the waters like a thing of life," and all prophecying a speedy and pleasant voyage. But now, what a change came over them? Countenances became pale, eyes glassy, a peculiar expression lurked in the corners of the mouth, and the lip upturned with contemptuous scorn at every thing, even savory and nice in its appearance; and the whole man fifty degrees below *"smiling point."* Formerly they greeted each other with a happy smile, a cordial "good morning," an anxious inquiry into their health, with many other complimentary expressions. But now, to enquire of a "pale countenance" how he "felt," was to expose yourself to his contemptuous indifference: he neither cared for you, nor any body, nor any thing else! his whole being had become absorbed in one great consideration—how to get relief from the incubus that weighed so heavily upon his——stomach? Had you taken a survey of the inmates of the various berths at this period, upper and lower, heard the many piteous exclamations that escaped therefrom, saw the number of heads projecting listlessly or engagedly over their side-boards. You would certainly not have envied their position, but especially those of the lower tier. The winds still increased in strength, the sea rolled higher its waves, and the motion of our vessel became more like the evolutions of a drunken man. Passengers, from the want of experience, generally neglect securing their various articles of baggage at the commencement of the voyage. It was the case here; and at this juncture a large hoary-headed wave taking a notion to view things on board and things below, lifted himself over the side of our vessel and rushed down the hatchway in a perfect torrent! The children screamed, the old people cried out for mercy, and thought their end had come, while the waters rolling and dashing from side to side with the motion of our vessell, sent adrift boxes, and barrels, and chests, and bottles, and water jugs, and cooking utensils and other vessels not to be mentioned here, which had hitherto been quite orderly and respectful in their demeanor; breaking, and scattering, and mingling their contents together in no enviable condition. Many of the passengers were wise enough to remain still in their berths, but others, not at all pleased with this "wreck of matter and crash" of things, leaped out amid the floating materials, and in their turn were sent adrift amid the screams and laughter of the more fortunate voyagers.

Gradually our emigrants recovered their health; and with their health, their appetites. You have been to Camp Meeting, Mr. Editor, and have, no doubt, seen the extensive demolition of *earthly comforts* there; and the gormandizing practices of some professed good people who go especially for *spiritual* benefits: but this is a mere shadow, in comparison to that witnessed after sea-sickness. Frying, and stewing, and steaming, and baking, and boiling, and broiling, from morning till night. Your olfactory cannot escape at any time the perfume of some curious combination of food. Every body turns cook for the company, or cook in particular, and becomes deeply interested in culinary preparations. The fire-place, about four feet in length, is crowded from early dawn to the extinguishment of the fire—seven o'clock, P. M. As soon as the faint glimmerings of day begin to pour through the small twelve inch diametred pane, which at all times is barely sufficient to render "darkness visible," there commences a busy hum of voices, a rattling of sauce pans and kettles, and a general rush to the fire. The gallery is crowded and wedged, each one boldly claiming priority of right that results in strife and angry altercations, and the complete overthrow of some poor Irishman's kettle of "stirabout" or porridge into a neighboring pan of fried ham and eggs, and the extinguishment of the fire. But, says the old adage, 'there is many a slip between the cup and the lip,' the truth of which is fully exemplified at sea. With what care many a passenger has gone and prepared his meals during a fine sea, and arranged it nicely on the top of a barrell or box, and gathered around with self satisfaction and pleasure, when a sudden lurch of the vessel would send dinner and dishes to the opposite side of the ship, and the disappointed passenger sprawling upon the deck! Sometimes eating becomes a matter of desperation. How often have I seen them clinging to their berths, or to some other support, with the energy of a despairing man, with a porrenger or tin cup between their knees and a dish resting against their feet, availing themselves of their contents at every convenient opportunity.

During the day, weather permiting, most of the passengers were generally upon the upper deck amusing themselves with the varied scenes of the ocean, or gazing at the sailors in the discharge of their duty. At night, they would pass away the time according to their varied inclinations. Here is a pious and intelligent Irish family, with two or three other passengers, engaged in singing religious hymns; while at the distance of not more than four or five steps, is to be seen, gathered around an old box lashed to a pillar, a company of men in angry strife over a game at cards. A little farther, an old Irishman, who boasts of his knowledge in military tactics, and as being engaged in the wars of Napoleon, is tormenting the ears of others with the voice of an old cracked flute, and the sea being unusually calm, two or three couple of young sprigs are tripping it merrily around, on what in polite parlance, is termed "the light fantastic toe." In another direction, perched on barrels and boxes, a group is discussing the great blessings likely to result from their emigration across the blue waters to "swate Amiriky," or listening to some marvelous relation of shipwreck drear and the perils of an ocean voyage; whilst to cap the scene, an Irish amazonian is beating most unmercifully her child, amid the screaming entreties of the unfortunate girl.

Those who have never looked upon European scenes of poverty can form no adequate conception of its misery and extent. On ship we had a partial manifestation of its wretchedness, in many who had commenced the voyage, uncertain in its duration with but one change of linen, and without any other provisions but a small quantity of oat-meal and potatoes, and many without the addition of the latter. And not only this, but some were without a solitary shilling in the world, about to land on a foreign shore, in a strange city, where they knew no earthly acquaintance. Had you seen them shivering in their half-clad garments as they approached the American coast, and looked upon their sorrowful and forlorn countenances, your heart would have bled with sorrow. "An' faith," said a daughter of the Emerald Isle, shivering from the chilling influence of a fiercing North-wester; "An' faith, had I'ave known that Amiriky was so could a country, I'd niver 'av left swate Ireland, at all, at all!" Great Britain has endeavored to meliorate their condition, by compelling the owners of vessels leaving the ports of the United Kingdom, to furnish each passenger a small amount of bread stuffs per day; but the designs of this humane and benevolent law are partially frustrated by the knavery and inhumanity of ship-owners, or ship captains, who through cupidity, refuse to serve out the full allowance, or lay in the provisions of such very inferior quality, that the stern necessity of want alone compels them to accept of the bounty.

During our passage, we had the sorrowful duty to discharge of committing to the unknown depths of the ocean, the remains of an unfortunate youth, a cripple from his birth. A burial at any time, and every where, affords matter for serious meditation: but none more solemn than one at sea; and when you hear the splash of the corpse in the dark rolling waters beneath, and reflect on the probable event that awaits it, your nature, startled and horrow struck, turns away with an involuntary shudder. There is no pomps nor earthly parade, no solemn peals of the death bell, nor the tramp of the mourners in the streets, nor surpliced priest or funeral vaults:—and yet there is a solemn grandeur in ocean burial that forces itself on the heart, and humbles the beholder. Previous to interment the sailors took the corpse and sewed it up in a piece of canvass to which they attached some ponderous weight; it was then brought upon deck and placed on an appropriate length of board, where it remained until the ritual at sea was repeated over it, when the plank being gently elevated at one end, the corpse glided down into the dark depths below, to become food for the fishes, or to lie deep in ocean's caves, where the sea nymphs shall weave its shroud; and the moon and the stars shall watch the sleeping dust, and the wild winds of the ocean shall moan a slow, sad, requiem over the sleeper's grave, until the trumpet of the resurrection shall roll the sea from its foundation and call for the restoration of the trust committed to its keeping. Hail! glorious morn! P.

Cincinnati, O. August 15, 1846.

Letters from the North.

From the Zanesville Courier.

NO. X.

La Point, Wiskonsin Territory. August 15, 1846.

My Dear Sir:—Since I have been occupied for the last day or two in observing the rites and ceremonies practised among the Indians of the North-West; and since, as a nation once great and powerful, their race is nearly run, and the places that now know them will soon know them no more forever, I hope you will not deem it uninteresting if I devote this letter to describing those ceremonies. Here are assembled between 1500 and 2000 Indians, for the purpose of receiving their bounty from the Government: they come from the head waters of the Mississippi, from the lakes that feed the Menomonee and Ontonagon, from Vieux Desert, L'Ance, and the Sault. Here are assembled their chiefs, ther *medicine-men*, and their warriors, their squaws and papooses. Lodges and canoes are on every side, and the drum and the rattling gourd are heard, night and day, accompanying some wild and uncouth song. —Faces painted black, red and blue, greet you at every turn. Figures tall and athletic, and nearly destitute of clothing, stride before you, presenting altogether, a strange contrast with what we see in civilized life.

They are the remnants of the Chippeways, or Ojibbeways, as they call themselves,—a race known from the earliest settlement of the country, as fierce, warlike, and indomitable. For two hundred years they have warred, with deadly enmity, against the Sioux, another powerful tribe, whom they have gradually dispossessed of their territory, and driven west of the Mississippi. Here is one warrior who boasts that, with his own hand, he has killed sixty Sioux. Others bear upon their forms the scars of many a fierce affray. The Sioux!—the Sioux! It is the very bug-bear they use to frighten their children. It forms the great theme of their eloquence, and when they kill their dog and dance around them reeking in blood and gasping for breath, they imagine their foe prostrate before them in a like condition.

The day has been celebrated by a series of dances and conjurations. First was a grand war-dance. The chosen warriors assembled their forces painted with all the colors of the rainbow, with long stripes of red extending down their backs. Their heads were decorated with the feathers of the eagle, and from their necks were suspended the claws of the bear. Two or three cymbals, or drums, accompanied by the voice, composed the orchestra. From them a wild cry arose, which was answered by the warriors with a whoop. Then commenced the dance: at first they moved not from their tracks, and yet every muscle was endowed with motion; but gradually their evolutions became more complicated. Then came the speech from the chief, which, so far as I could gather, breathed defiance and enmity to the Sioux, and was answered by a war-whoop. They then repaired with waving branches to the grave of a companion whom they had buried the preceding day. A dish of cakes had been placed upon his grave, which remained untouched. The wail was sent up, the drums beat, and the dance commenced. At intervals, the principal warriors delivered speeches eulogizing the virtues of the deceased which were responded to by the band. As they walked around the grave, each drew a feather from his cap and placed it at the head of the grave.—The cakes were then distributed among the warriors, who seated themselves around, and then the calumet passed from hand to hand.

In the afternoon, a medicine-dance, was held. Eight conjurers, or medicine-men, headed the ceremony. This was to drive out the evil Manitou which had taken possession of many of the tribe. They placed a girl, evidently in the last stages of consumption, upon a blanket, who was supported by her mother. Then the medicine-men arose and marched in single file to the head of the lodge. Invocations were uttered and drums beaten, to scare away the Manitou. At interval, they marched around the invalid, shaking their enchanted medicines over her head. Blue paint was next placed before her, and each conjurer dipped the ends of his fingers in, and anointed the sufferer.—Next, having moved around her several times, after severe retching, each disgorged a shell which was arranged by the girl as it fell on the blanket. These incantations were interspersed with cries and unearthly noises, mingled with the beat of drums and the rattling of gourds. Upon the sufferer, they seemed to produce neither joy nor depression. There she sat gazing at vacuity, and apparently insensible to what was passing around her. I watched these mummeries for more than an hour and seeing no prospect of an end, left, reflecting on the weakness and abjectness of human nature.

In the Indian I have seen much to admire, but more to condemn. In his form, in the development of limbs and sinews, the sculptor or the painter would find a faultless model of a man. In traversing the trackless wilderness, he will follow a given course with unerring instinct, and notice traces for which you search in va in. The displacement of a spere of grass, or the least bending of a bush, escapes not his vigilent eye. But these are traits that belong to the animal rather than the intellectual. As a man, he combines the vices of civilization and barbarism, almost without any redeeming virtues. He lives upon your bounty without gratitude, he betrays your trust without compunction. Indolent and improvident of the future, he exerts himself only when pinched by hunger; and, so soon as that is appeased, he relapses into his former state. The calumet, may circulate, but the plighted faith will be violated without a pretext, when it suits his convenience to do so. He wars not in open combat, hand to hand, but skulks and deals his blows like an asssin. The squaws enjoy no social equality, but are treated like beasts of burden. They construct the lodges, cut the wood, and perform all of the menial offices.—Attempts have been made, and are making, to elevate them to the rank and condition of intellectual beings, but where one is elevated hundreds are debased still deeper in degradation, by contact with civilization. Novelists have invested them with many magnanimous qualities, but it needs very litle association with them to dispel the delusion. There are individual instances of lofty heroism, of generous devotion, and of faith preserved; but they prove not the general rule. F.

Temperance Department.

ODE.

BY WILLIAM PITT PALMER.

O! soft sleep the hills on their sunny repose,
In the lands of the south where the vine gaily grows;
And blithesome the hearts of the vintagers be,
In the grape-purpled vales in the isles of the sea.

And bright is the wine when its splendor is poured,
Mid silver and gold round the festival board,
Where the magic of music awakes from its power,
And Wit glides the fast-failing sands of the hour.

Yet lift not the wine-cup—tho' Pleasure may swim
Mid the bubbles that flash round its roseate brim,
Yet dark in the depths of its fountain below,
Lurk the sirens that lure to the vortex of wo.

They have led the gay spirit of Childhood astray,
While it dreamed not of wilds on its radiant way;
And the soft cheek of Beauty they've paled in its bloom,
And quenched her bright eyes in the damps of the tomb.

They have torn the live wreath from the brow of the brave,
And changed his proud heart to the heart of a slave;
And e'en the fair fame of the good and the just,
With the grey hairs of age, they have trod to the dust.

Then lift not the wine-cup!—though Pleasure may swim,
Like an angel of light round its roseate brim,
Yet dark in the depths of its fountains below,
Lurk the Spirits that lure to the vortex of wo!

Intemperance, Insanity, Idiocy, Death.

In an appeal in the New York Tribune to the people of that state, awakening them to the dreadful evils of intemperance, we find the following:

From the bills of mortality which have been kept in several places, it appears that in a single year twenty deaths were occasioned in Portsmouth, N. H., by the use of intoxicating liqours; twenty-one in Salem, thirty-one in New Haven, Ct.; thirty in New Brunswick, N. J., and seven hundred in Philadelphia, Pa.; (and more than one thousand in New York.)

By examinations made, it has been shown that of eight hundred and eighty maniacs in our asyums, four hundred owe the loss of their reason to he use of intoxicating liquors; that seventeen hundred out of nineteen hundred paupers in our poor-houses owe their degradation to the same cause; that forty out of forty-four murders were committed under the influence of alcoholic stimulants; that sixty-seven out of seventy-seved found dead, died of drunkenness; and that four hundred out of six hundred and ninety juvenile delinquents either drank themselves or belonged to families that drank.

"I have shown," says the indefatigable agent. Samuel Chapman, Esq., who visited all the prisons and poor-houses of our State: "I haveshown beyond the powers of contradiction, that more than three-fourths of all the pauperism is occasioned by intemperance, and that more than five-sixths of all those committed for crime are themselves intemperate!! In no poor-house that I have visited have I failed to find the wife or the widow, or the children of the drunkard. In one out of one hundred and ninety persons relieved the preceeding year were nineteen wives of drunken husbands and seventy-one children of drunken parents; and in almost every jail were husbands confined for whipping their wives, or otherwise abusing their households.

"The annual destruction of human life in these United States occasioned by the use of strong drink, is said to be at least fifty thousand."

Mr. Chapman found that seventy per cent. of the deaths of male adults in one large town which he visited were occasioned by the use of intoxicating liquors; and the physician of another have given it as their opinion, that one-half of the men over eighteen years of age in that city, were brought prematurely to their end in the same manner.

Ministers' Department.

Christ, the Minister's Example.

The Saviour himself first published his own gospel to man. "Then preached he the gospel of the kingdom in their villages and cities." As a preacher of the everlasting Gospel, Christ is a model and perfect example of every Christian minister; and not only should this class of men in the study of the Scriptures sit at the Master's feet and learn his words, but should gaze upon the portraiture which the inspired penman have drawn of Christ as a preacher in the great congregation, and seek to be like him in the several respects in which he stands out as a glorious model of just and effective preaching.

1. In the subject matter of his preaching he is our example. The subject of Christ's sermons was always some doctrine or duty of consequence. The sermon on the mount contains more true divinity; more subjects important for men to know, than the entire system of all other teachers who had come before him. At one time Christ discourses on the necessity of repentance, regeneration, faith, and a new life; at another, on the character of God and man's duty to love him supremely, and his fellow man as himself; again, the worth of the soul, on his own suffrings, on heaven and hell, time and eternity. Our Saviour opened not his mouth, but the subject matter of his discourse is of the most solemn and important kind. No dry moral essays, no low disputations, no quibblings in the falsely called philosophy of the schools. Every subject partakes of the solemnity of eternity; and he speaks as a messenger from the eternal God, to men. Who that gazes upon the Divine model, can introduce light and trifling subjects into his solemn ministrations, and dwell on nonessentials instead of the bread of life for souls?

2. In the manner of preaching and in style, Christ is the minister's example.—We have supposed there was always something in the manner of Christ solemn and striking; that while he was dispassionate and calm, there was an earnestness and an *unction*, which led his hearers to feel that preacher *felt* what he proclaimed. In manner impressive, solemn, inspiring respect for himself and especially for his peaching, Christ could never be an example in subject or manner, to such preaching as should excite in his hearers the vain and risible feelings of our nature. He who never laughed would not preach to make men smile. And in style Christ is our pattern. Always simple and plain, yet elegant and often sublime, he always spoke in such language, and employed such metephors and illustrious as his hearers could easily comprehend. And this is the style of the best ministers; and is to be sought for, rather than a pedanic and studiously learned stye. The great mass of your congregations are to be instructed, not the fancy of the few gratified.

3. In boldness and fidelity, Christ is a model for every Christian minister. The gentle Say-

four, whose tenderness would not break the bruised reed, knew well when to proclaim the truth in words that burn. Sins were attacked, and the guilty addressed with 'ye generation of vipers, how can you escape the damnation of hell." He laid the axe at the *root of the tree*, and did not content himself or think to fulfil his ministry by gently lopping off the branches, and leaving the tree of sinfulness yet standing. No matter whether in high or low places, sin was faithfully rebuked, and no matter whether Pharisee or a Puplican, "thou art the man," thundered out upon the guilty conscience. So it was with the Apostles; so should it be with the faithful minister of the Cross now. Now what a lesson should the fidelity of their Master impart to time-serving ministers, who dumb on the great sins of the time, cringe and quail before an erroneous public opinion, succomb to ask certain men in the society what they shall preach, and fear to come boldly to rebuke sin, as the messengers of God to men. Not so do we learn of Christ.

4. In holiness of life, and in consecration to his work, is Christ an to example ministers. In holiness and consecration, more than in sparkling talents, lies the success of the ministry of reconciliation. Men of much fervent prayer, men of deep-toned piety, are men who have been wise to win souls, and the most successful embassadors of Jesus Christ. My brethren, here we have Christ our glorious example; and in no other feature does he more strikingly become our example, and in no other respect is it more important that we copy out the example than in his holiness and consecration to his work. Our success must depend essentially on this one point. Let us rise higher in a holy life, and allow nothing to interfere with our consecrations to the ministry, and then we shall not run nor labor in vain.—*Morning Sun.*

AN AGED VETERAN.

The Rev. James Quinn was present at the late Ohio Conference, M. E. Church, in better health than usual. "When it was inquired, by the president, whether there was any thing against brother Quinn, he arose, before retiring, and said in substance as follows:"

"Mr. President: For forty and six years I have heard it said by my brethren, "Nothing against James Quinn;' yet I have some things against myself. I am a minister of the eighteenth century, ordained by the venerable Asbury. I spent two years of my itinerant life in the Baltimore conference: one year on the shores of Lake Erie. On learning my name was down to one of the Baltimore city stations, I petitioned to be sent west. It was granted; and in 1804, I found myself in the Hocking valley. The first conference I ever attended was held in October 2d, 1805, at Anthony Houston's, Scott county, Ky.; and I see here but one man that I met there. Old brother Jacob Young is that one. When I cast my eyes over the conference, I see the sons and the grandsons of those who bade me welcome to their cabins more than forty years ago. I am now a worn out preacher; yet I relish my food, sleep as sweetly as an infant, have no local disease, and can preach occasionally thirty or forty minutes, quite loud enough to be distinctly heard. I have peace with God, and a good hope through grace of everlasting life. I have the sympathies of my brethren. They almost burden me with their kindness. They are all ready to help the old man. I love the brethren. I love to meet them in conference; and if alive and able, will go next year to conference. And if I go to heaven, I do not know but I will be permitted to satisfy my anxiety by looking from paradise upon you at your annual comings together. I have gotten back. Mr. President, to the place of beginning. I went to the class-leader, where my family meets, and requested him to put my name on the class book. I would attend when able. He did so. The young preachers seemed a little embarrassed in meeting me in class, seeing my name on the class book. I said, "Come on, brother; I love to have my brethren talk to me of Jesus and his dying love." I live in the corner of three presiding elders' disiricts. I go to brother Wright's quarterly meetings, and sometimes he invites me to preach; and I go to brother Simmons', and brother Connell's quarterly meetings. But I shall soon be done with my earthly pilgrimage, and rest in my father's house above. Pray for the old man, that he may meet you all in heaven."—*W. C. Adv.*

THE ECCENTRIC LORENZO DOW.

In 1807, at a camp meeting held at Niskeuna, between Troy and Schenectady, I first became acquainted with the eccentric Lorenzo Dow, who was at that time, I think, in possession of a truly Christian spirit, though extremely odd and exceptionable in his manners. He seemed to possess the ability or art to transform himself into almost any and every human character. He could become ludicrious in the extreme—could satirize, or speak ironically to admiration, and yet I have heard him deliver some of the most solemn discourses to which I ever listened. At this camp-meeting, he had given offence to some of the multitude, by his cutting remarks, and a number had associated together without the camp, and formed a company of from fifty to one hundred, and chosen a leader or captain, and having armed themselves with clubs, were preparing to march into the camp ground, and take Dow by force, and carry him off and punish him at their leisure, for the insult which he had offered them.

Dow got information of their movements, before they were ready to enter the camp, and determined to go out and meet them. Several friends strove to dissuade him from this, but he had made up his mind, and taking Peggy; his wife, by the arm, he immediately started for the road, which was some fifty rods distant. I immediately followed, to see what would be the result. On coming to the highway, where were hundreds, perhaps thousands of people, he asked leave of the owner of a huckster's establishment to stand in the door of his shanty, and address the people. But the occupant objected, saying that should he do it, his building would be torn down at once, and his goods destroyed. He then made application to one or two others who had similar establishments, but being refused by all, he went to a stump where a large oak tree had lately been fallen, and there taking his stand, commenced addressing the multitude, who immediately gathered around him. Presently, the hostile band were seen approaching and pressing through the crowd, preceded by their leader, a large and lion-like looking man, whose mouth, like that of many who followed him, was full of cursing and bitterness. They pressed on until the leader stood directly facing Dow, at the foot of the stump.

He there paused for a moment or two awhile the speaker looked him full in the face and continued his discourse, Some one of the band from the rear, called out with an oath, "Why don't you knock him down?" "Pull him down, knock him down!" But the speaker continued, and the leader stood silent and almost motionless, when some who were in the rear attempted to press through to the stump, being impatient at the delay of their leader. But on their coming up, and making an attempt to pull Dow from the stump, the leader called out, "Let him alone until he has finished his speech!" But many voices replied, with awful oaths, that they would have him down at once. Their captain then raising his club, cried out in a threatening voice, "Let him alone until he has finished his discourse," and added, "I will knock down the first man that attempts to disturb him until he has finished his speech." This brought them to a full stand; for I suppose they knew the man whom they had chosen as their leader, and did not think it safe to provoke his wrath against themselves.

Dow went on with a solemn address, for the space of thirty minutes or more, and when he had closed, this captain or leader offered him his hand to assist him down from the stump, and asked him in a very civil manner, where he wished to go. Dow informed him that his design was to return to the camp ground. The other replied, "here are men that will injure you if they can, but if you will accept my services I will not leave you until I see you safe among your friends." Dow thanked him, and he then called out, "who of you will unite with me to see this man safe among his friends on the camp ground?" Some twenty voices responded, "I will." Dow then took his wife by the arm, and these volunteers formed around them, and in that order, they marched to the ground the leader having notified all, that if any one offered any violence, it would be at his peril.

Western Sketches.

The New States---Iowa and Wisconsin.

The following article on the relative position and extent of the new States of Iowa and Wisconsin—for the admission of which into the Union, Acts were passed at the late session of Congress.—is from the pen of Mr. Darby, the Geographer, and will be read with interest:

The great region of the U. States territory to the northwestward of Illinois and Missouri, westward of Lakes Michigan and Superior, and eastward of Missouri river, comprises, in round numbers, 267,000 square statute miles.

Of this large space, about 20 000 square miles between Lakes Michigan and Superior, form the northwestern part of the State of Michigan. Exclusive of this fraction extending from the northern boundary of Illinois, in a northwesterly direction of nearly six hundred miles, spreads east of the Mississippi river a space of 86 000 square miles, and from the southwestern part of which has been formed the new State of Wisconsin. The whole extent, including the part added to Michigan, comprising 106 000 square miles, was formerly spoken of under the general name of Wisconsin, and was the extreme northwestern section of the original territory of the United States, according to the treaty of 1782.

Between the rivers Mississippi and Missouri, and northeastern from Illinois extending 700 miles, with a mean width of 230, and embracing an area of 161,000 square miles, spreads the region from the southwestern part of which has been formed the state of Iowa, which we now proceed to delineate separately and specifically.

Wisconsin, as limited by act of Congress, extends from 42½° to 47¼° north latitude, and in longitude from 10° to 15° 5½′ west of Washington. The extreme diagonal length from the southeastern angle, on Lake Michigan, to the northwestern, west of Lake Superior, being about 370 miles, and the area so near 48,000 square miles that we may assume that amount, the mean width will be one hundred and thirty miles. This State has a very extended outline in proportion to territorial surface. Measured by general distances of fifty miles, the front on Lake Michigan and Green Bay exceeds three hundred miles, on the western extremity of Lake Superior one hundred miles, and two hundred along the Mississippi river; the whole outline exceeds by this general method one thousand miles.

A direct air line from Washington to the southeast angle of Wisconsin bears north 68 degrees west 670 statute miles, excluding small fractions of angles and miles.

Iowa, as limited by act of Congress, (except on the southern unsettled boundary between it and Missouri, which of course, we cannot precisely specify) extends from north latitude 40° 40′ to 43° 30′, and in longitude from 13° 10′ to 19° 30′ west of Washington. In direct contrast with Wisconsin, Iowa is amongst the most compact States in the Union. The breadth from south to north, when the southern boundary is decided, will not, it is probable, differ much from two hundred miles. The mean length from east to west, or between the Mississippi and Missouri rivers, is about 280 miles; area 56 000 square miles. By the general method adopted in regard to Wisconsin, the entire outline of Iowa amounts to only about 900 miles, though in area the latter exceeds the former 8 000 square miles. Of its outline Iowa is bounded, according to the mode of measurement stated, 250 miles on the Mississippi and 170 on the Missouri.

A direct air line from Washington to the southeastern angle of Iowa, at the mouth of the Des Moines river, bears north 82½ west; distance 780 miles.

The aggregate area of the two States amounts to 104,000, and mean extent 52 000 square miles; and the subjoined table will enable the reader to appreciate the relative extent of the whole organized territory of the Union, with the separative sections, and in particular the comparative extent of the two new and recent acquisitions:

Tabular View of the respective organized sections of the United States.

	Extent in sq. ms.		Extent in sq. ms.
Maine,	32,000	Alabama	50,800
N. Hamshire,	9,259	Mississippi,	45,000
Vermont,	10,200	Louisiana,	48,300
Massachusetts,	7,800	Columbia,	100
Rhode Island,	1,760	Arkansas,	56,000
Connecticut,	4,670	Tennessee,	44,000
New York,	46,000	Kentucky,	38,000
New Jersey,	6,850	Missouri,	50,000
Pennsylvania,	44,000	Illinois,	50,000
Delaware,	2,070	Indiana,	36,000
Maryland,	10,800	Ohio,	39,000
Virginia,	64,000	Michigan,	54,000
N. Carolina,	43,000	Wisconsin,	48,000
S. Carolina,	30,000	Iowa,	56,000
Georgia,	58,000	Texas,	200,000
Florida,	57,000		
			1,261,000

From the preceeding table, given in round numbers, we find that the aggregate area of the organized sections of the United States embraces 1.261,000 square miles, and that of Iowa and Wisconsin combined amount to nearly the twelfth of the whole surface. The actual population of the United States does not now, say September, 1846, differ much from twenty-one millions—an aggregate of seventeen to the square mile. If, therefore, the two new States were peopled equal to the mean of the Union, they would possess together, 1,768 000 inhabitants, or rather less than Ohio does probably already possess.

In the ordinary process of observation, mankind pays more attention to the noise the stream of time makes as it flows on, than to the effect it produces.

A few months since I had put into my hand, by a friend, a volume, from which I extracted the subjoined matter, precious as a document on the progressive population of Anglo North American. This volume was the July number of the London General Magazine of Arts and Sciences, 1755.

"TABLE AND REMARKS."

Nova Scotia,	5,000	Pennsylvania,	250,000
N. Hamshire,	30,000	Maryland,	85,000
Massachusetts,	200,000	Virginia,	90,000
Rhode Island,	35,000	North Carolina,	35,000
Connecticut,	80,000	South Carolina,	30,000
New York,	90,000	Georgia,	6,000
New Jersey,	50,000		
Total population 1755,			906,000

The following remarks are annexed to the table:

"The above account is not a vague calculation, but is taken from such census enumerations and muster rolls as are undoubted; but as the same have been taken at different times, and none within seven years past, there is a suitable allowance made for the increase, and for which, in the above account, is made various deductions, so that it is seventy thousand less than what are esteemed the best computations."

This document, as accurate as the nature and positions of things would then admit, we may regard as giving us a near approach to the aggregate Anglo-Saxon population of North America about a century past. WILLIAM DARBY.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, OCTOBER 17, 1846.

☞ A slight accident happening to our press occasioned the delay of our paper to-day. Our friends will please excuse us, and we will endeavor to be forthcoming in due season hereafter.

SECOND ADVENT. "THE DAY-STAR." We never felt disposed to treat with ridicule what has been called the Millerite theory. The question of the speedy coming of our Lord, we ever thought too grave a matter to be thus treated. And though we were satisfied that the "Second Advent Believers," (as they have called themselves,) greatly erred in taking positive ground, in reference to the coming of the Lord within a definite period of time, yet it did seem to us that we should as greatly err, and be equally presumptuous, did we undertake to say that his coming would *not* occur within that limit of time. Should we quote to the adherents of Mr. Miller "ye know not the day, nor the hour when the Son of Man cometh,' with equal cegency might they demand of us, how know we the day, or the hour, or the year when he cometh not.

We have never for a moment doubted the sincerty, or the piety of those who chiefly led on the noted controversy and excitement of 1843. And we hesitate not to say that some of their arguments and chronological calculations, were quite plausible. And we apprehend that the discussion has produced one salutary result in inducing with some at least, a diligent research and investigation of the sacred scriptures, in connection with History and chronology, to ascertain, "whether these things are so."

The year of the expected "advent" (1843) having passed, leaving "all things continuing as they were," some relinquished the theory as erroneous. But the chief part of the "Believers" continued steadfastly to insist that the "day of the Lord" was "at the door." They taught that there was now a "tarrying time," that the prophetic periods were fulfilled, and that now the grand consummation was with the Lord. We believe that this is still the position of some at the East, and a few at the West. But the "Believers" have become divided amongst themselves, some *patiently* waiting, whilst others have ceased to pray or labor for the conversion of the wicked, and adopted the literal reading of the curses in the Book of Psalms! "Of thy mercy cut off mine enemies, O God, and let the wicked be no more." &c. In Cincinnati, their large tabernacle, (80 feet square) as we are informed, has lately been given up to other purposes than divine service. Mr. E. Jacobs, who for some time conducted the "Midnight Cry" a weekly publication at Cincinnati, and who was once a zealous minister of the M. P. Church, has left there, and identified himself with the *Shakers!* He has lately been spending some time in New England, laboring to bring over his "Advent" brethren to be with him in this "new resurrection."

We have been led to refer to this matter by the politeness of a frend at Cincinnati who has furnished us with a number of a small paper published by Mr. Jacobs, called "The Day Star." It purports to be issued as often as occasion requires, at Lebanon, Ohio," near to which is the Union (Shaker) village. We have read through the number furnished us, and have retained it as a curiosity. The churches are still denounced as "Babylon," and all true believers are called upon to relinquish the conjugal relation, as the true method of self denial of all worldly lusts, and of "following Christ in the regeneration" from all the works of the flesh. For the information of our readers, we give the following extract from G. W. Peavy, of Worcester, Mass. a writer in the "Day-Star." It will be seen that this portion of the Advent brethren have changed their views in reference to the visible manifestation, at Christ's Coming, and taken the ground (Shaker like) that his coming has already taken place.

"But, says one, is this the inheritance that we have been so long in search of? Is the second coming of Christ to end merely in Shakerism? It will doubtless be admitted by all, that one important object for which we have been looking, is to be made like Christ. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." True, we did not apprehend the *way* in which this work was to be accomplished: hence the following verse was not understood, and carried into practice, as some of us now know it must be: "And every man that hath *this hope in him, purifieth himself, even as he is pure.*" Well, when we become pure as he is, then we shall be like him, and can see him as he is. Our former difficulty relative to this matter was, that instead of attaining that likeness by purifying ourselves in obeying the truth, till we became pure as he is, and were thus made like him, we were expecting that it would be effected by a direct act of physical, omnipotent power, at the time of his visible manifestation in the literal clouds, for which we once so ardently looked, and for which many are now vainly looking. Should this ever meet the eye of one who is still looking for the personal appearing, as I once looked, permit me to say to you, that just as often, and just as certain as the time ever arrives to which you are looking for that manifestation, so CERTAIN YOU WILL BE DISAPPOINTED. Also let me say, that if you wish to see the Lord in his true character, you must look into his temple—the saints—the bright clouds—and not the literal clouds of vapor. Yea, let me advise you to penetrate the holy of holies, which is the heart, and there commune with that Eternal Spirit from off the mercy seat. But remember, that heart must be purified, as he is pure, before it is a suitable place for the holy God to dwell. Yea, this work *must* be performed by you, and in you, *before you can ever see him as he is.* Neglect this work, and you may gaze for that appearing till your eyes consume away in their holes, and your flesh upon your bones, and you will never witness it.

"Well, when we are made pure as he is—are made like him—then we shall see him as he is. I ask, then, if that for which we so ardently looked, has not been attained? Yea, verily. We were looking for Christ—and now having become like him, we have found the glorious object that we were in search of: Christ, our life, has appeared, and now we may appear with him in glory."

THE WAR NEWS:—We give at some length, the accounts of the late battle, and the storming of Monterey, without endorsing it as 'glorious news' or 'gratifying intelligence.' We take the liberty to say, that we regard it as a painfully deplorable circumstance, that with all the light and intelligence, and philanthrophy of the *nineteenth century*, the professedly *Christian* nation of the United States, cannot by some manner of means, arrange minor differences with a *weaker power*, without a relentless resort to arms, and the merciless butchery of hundreds on both sides, in the battle field. To speak of these scenes of carnage in terms of gratulation, as do some, or even with the cool composure with which ordinary events are detailed, would indicate at least a misanthropy which would disgrace a secular, much more a religious journal. We do not endorse the ultra doctrine of *non resistance*. Times and occasions have existed, in which we have regarded a resort to arms as justifiable, but we have never yet been convinced that the present war of *conquest*, is even excusable. And we fear that the blood of thousands, slain or wounded, if not the tears and agony of other thousands of disconsolate parents and widows and orphans, will rise in judgment against those who *might*, but *did not* devise the prevention of these scenes of destruction and of blood. We speak thus in sorrow, not in anger. May the Prince of Peace, come and reign over us. And may the nations, (shall we say *Christian* nations,) learn war no more.

WITTENBURG COLLEGE.—This is a newly established Institution located at Springfield, Ohio, under the patronage of the Evangelical Lutheran denomination. During our recent sojourn at S. attending the session of the Ohio Conference, we had the pleasure of forming acquaintance with its president, Rev. Dr. Keller, and found him a man of the right spirit. We became warmly prepossessed in favor of the Institution, and should be glad to see it flourish. Moreover, we like Springfield. It is a handsome, healthful, orderly place, situated at the intersection of the National Road, and the Little Miami Rail Road, connecting Cincinnati and Lake Erie. It contains 8 churches, of as many denominations, at peace among themselves. One of these is the Evangelical Lutheran Church, of which, Dr. K. is at present, the pastor. It is necessary to state that that portion of the Lutheran denomination is here referred to 'which is connected with the General Synod, and which approves of meetings for social prayer, protracted meetings, temperance associations, Sabbath schools, and all such means as promote revivals of religion, and experimental piety.' So says a pamphlet before us, containing the Charter & Constitution of the College. The Institution has been in operation but one year. Has 73 students, 22 candidates for the ministry. It has a Collegiate and a Theological Department. Candidates for the ministry of other religious denominations, are tendered the priviliges and benefits of the Theological department free of charge. The Ohio Conference adopted resolutions, gratefully responding to this proposal, and commending the Institution to the patronage of our friends and the public. We take pleasure in recording, though not now for the first time, our appreciation of the spirit of christian union and liberality, manifested by the Evan. Lutheran denomination.

REVIVAL IN NASHVILLE, TENN.—We learn from the Nashville Christian Advocate, that quite an interesting revival of religion is in progress in the Methodist Churches of that city. And that 343 have joined the Methodist Episcopal Church, South.

STAGE ACCIDENT.—We see by the Pittsburgh Com. Journal that one of the Good Intent stage coaches was overturned on Thursday of last week, a few miles west of Washington. The horses took fright and went down a precipice. A *Mr. Clark* of Louisville, had both legs broken, and the driver's back was broken. What a wonder that stage accidents are not more frequent. Not so much wonder, neither, since the *abolition* of drinking drivers on many of our roads.

☞ THE ANNUAL REGISTER, M. P. CHURH, 1847, is now in press, and shall be forthcoming soon as possible. Still send your orders brethren. We have only 3600 copies spoken for yet, and we mean to print 5000. Let us have them distributed before the ice interrupts our navigation. Every subscriber who pays $2 in advance for the 8th volume, of the Recorder, shall have a copy sent him by mail Send on friends.

Dr. G. BAILEY.—This gentleman, editor, of the Cincinnati Herald, is in our town, on his way to the eastern cities. We have had an agreeable interview with our old friend. He will remain over Sabbath, to get recruited from a slight indisposition.

ERRATA.—In our haste and urgency to issue our paper last week, several typographical errors escaped us. In the minutes of the Pitts. Conf the decrease of numbers should have been set down, 242, instead of 292. In the list of acknowledgements Muskingum Conference, T. Snyder should have been credited $2, and P. Kinsley $1. The figures were transposed.

KENTUCKY CONFERENCE, M. E. CH. SOUTH.—This body held its annual session recently in Covington, opposite Cincinnati. We see by the list of appointments in the Nashville C. Advocate, that G. W. Maley is Presiding Elder on the Covington District; Jos. J. Hill, a new accession from the north, is stationed in Covington, and E. W. Sehon, and S. A. Latta, at Soule Chapel, Cincinnati.

INDIANA CONFERENCE.—By the politeness of Br. C. H. Williams, the Sec. we have received an abstract of the Minutes of this Conference. We are happy to learn that a most agreeable, and harmonious session was enjoyed, and that nothing like division or secession, as some apprehended was hinted at. Br. Thomas Shipp is President.

ILLUSTRATED BOTANY.—The September number of this beautiful and instructive work has come to hand. The plates, four in number, are brilliant as usual, and tastily executed. We are still anxious to know that Mr. Wellman the publisher, is well sustained in so worthy and useful a publication.

THE ANTI PAPIST.—This is a weekly paper which has now commenced its regular issue at Cincinnati. It is to give a spirited expose of the errors of popery. It is edited by an association of clergymen. Published by Surguy and Ward, No. 7, West 4th St. Terms, $1 per year. We exchange, with pleasure, wishing the 'Anti Papist' success, in promoting 'the union of Christians against Popery' in the Mississippi valley.

A TRUE STORY OF A HORSE.

In the fall of 1842, as Rev. Geo. Brown was on his way to the Annual Conference at Mt. Vernon, Ohio, his faithful horse took sick, at St. Clairsville. Here he was obliged to leave him, and obtain other conveyance to the Conference. On the return of Br. B. he found the poor horse still much indisposed, and indeed not likely to survive. He was therefore under the necessity of again leaving him, and proceeded on to his labors, as President of the Pittsburgh District. Passing Steubenville, however on his way, he there examined two horses that were for sale, in case he should be so unfortunate as to lose his poor 'Jack.' Many weeks passed away, and no tidings of the beast were received by his anxious master, then at a remote distance. In his solicitude to learn the fate of the animal, he called for information through the Western Reorder, from any one who might be in possession of the facts. The following correspondence ensued, which we publish, by request:

Steubenville, Ohio, Nov. 9, 1842.

REV. G. BROWN, *Dear Sir:* Having seen in the Recorder a call for information, in relation to the sick horse, you left at St. Clairsville, on your way to the Conference in Mt. Vernon; and being aware of your anxiety to know, whether he is living or dead; we hasten to respond to your call. Information came to this place yesterday that your poor "Jack" has gone to Davy Jones' locker. He died two days after you saw him, on your return. The sorrel and the rone, which you looked at, in this place, in view of a purchase, are both since dead. At any time you want any word, relative to *horseology*, you may apply to any one of your friends here, and it shall promptly be given.

Very respectfully, M. M. LAUGHLIN, T. HANNA, M. E. LUCAS, H. J. HUKLE, R. H. HALSTEAD. J. LEETH, A. LIVINNY.

Pittsburgh. Pa. Jan. 20, 1843.

To Messrs. M. M. Laughlin, T. Hanna, M. E. Lucas, H. J. Hukle, R. H. Halstead, J. Leech, A. Devinny, DEAR BRETHREN: Your joint letter has been duly received, bearing date Nov. 9th, 1842, and should have been answered at an earlier date, but for my absence from home. I highly appreciate your kindness, in writing on so melancholy an occasion, as the death of my poor horse. Poor fellow, it appears to be but too true, he is *dead!* Well, if my horse is dead, my 7 Steubenville friends, *still live.* Long may you all live, to make *joint* reports, in case of dead horses. You are emphatically entitled to a double appellation—*the preacher's friend*—and *the dead horse committee.* My several letters to individuals, and my call through the Recorder, in relation to the *life* or *death* of my horse, had remained unanswered, until you generously stepped forth, and *jointly* communicated the saddening fact, that all was over, my Jack was dead. In this, you have done more than others—others were silent to my calls, you spoke out in the true style of real friends. Your past deportment to me had been so kind, as to convince me of your friendship, but this last act of kindness, makes assurance, doubly sure—even a skeptic must believe. Especially as you go to the trouble to oblige me, with the information of the death of two other horses—the sorrel and rone, which I had been looking at, in view of a purchase, and no doubt you *jointly* congratulate me on my lucky escape from loss, in not buying either of them. Thank you brethren for all these acts of kindness. Nor can I overlook, or forget your proffer of service in time to come. Surely your friendship is untiring—it knows no bounds: for you say in your *horseological* report, "at any time you want any word relative to *horseology*, you may apply to any of your friends here. "Horseology." This includes all about a horse, as I take it, *pay and all.* Thank you friends for this proffer—it is in good keeping with your well known character—it is help in time of need. I owe for that dead horse—times are hard. "Horseology" includes pay and all. Now about $5 each, will be very important to me. Br. Burns and Br. Dorsey, though not of the *dead horse committee*, no doubt have their hearts deeply enlisted in this matter, if so $5 between the two will be enough for them. I dont want to be hard with my friends. Moreover, I cannot regard you as self-created committee *on dead horses.* You must have constituents, if so, no doubt their hearts are equally kind with your own, this being admitted, as in all fairness it should, my chance will, in all likelihood, be pretty fair, for a little *cash* to pay my *dead horse debt.* I know you too well, brethren, to suppose for one moment, that your goodness of heart, will spend itself merely in words. Cheap words, easily uttered—no indeed, 'actions, speak louder than words,' you are men ripe for action, and action is the thing now called for. Any information you have to communicate in relation to "*horseology*," will be thankfully received, especially if there be any money in it, and yourselves always welcome at my house. I am, GEO. BROWN.

P. S. 1. I expect to be in your city, about the middle of the week, after the 2nd Sunday in February, and should like to pay my respects in person to the dead horse committee. Times are hard, or I'd go for an oyster supper, over which I think this matter might be adjusted to the satisfaction of all parties. G. B.

P. S. 2. In "horseology," it is but fair to keep in view, the difference between living horses and dead ones. Also between dead horses paid for, and dead horses not paid for. This last case I regard, as coming specially under the cognizance of the *dead horse committee.* However, if at the adjustment, there should be a difference of opinion, we can leave it to disinterested honest men.

I'd like to have certain brethren of your city, added to the committee. Such a committee should be strong in numbers, talent, and cash, as they may often have important cases submitted to their action. G. B.

We regret that this thrilling *horsological* sketch ends here—especially as we are left in the dark in reference to the most interesting and important part of the story, viz. the paying for the dead horse, and the procuring another. We certainly need a another report from the committee on this part of the subject. And indeed the committee have generously pledged themselves, to give 'promptly' when applied to, any word or information touching this matter. Come brethren of the Committee, our readers, with us will be anxious to have the rest of the story. Please send us another Report.

NEWS OF THE WEEK.

From the Baltimore American Oct. 12.

From Mexico.---Monterey Captured!--- Three Days' Battle.

The steamship James L. Day, Captain Wood, arrived at New Orleans on the 4th inst, from Brazos Santiago, bringing the news that Monterey was captured after three days of desperate fighting.

On the 19th, Gen. Taylor arrived before Monterey, with a force of about 6000 men, and after reconnoitering the city at about 1500 or about 1600 yards from the Cathedral fort, during which time he was fired upon from its batteries; his force was encamped at Walnut Springs, 3 miles short of the city. This was the nearest position at which the army could obtain a supply of water, and beyond the reach of the enemy's batteries. The remainder of the 19th was occupied by the engineers in making reconnoisances of the city, batteries and commanding heights. On the 20th, Gen. Worth was ordered with his division to move by a circuitious route to the right, to gain the Saltillo road beyond the west of the town, and to storm the heights above the Bishop's Palace, which vital point the enemy appear to have strangely neglected, Circumstances caused his halt on the night of the 20th, short of the intended position. On the morning of the 21st, he continued his route, and after an encounter with a large body of the enemy's cavalry and infantry, supported by artillery from the heights, he repulsed them with loss, and finally encamped, covering the passage of the Saltillo road. It was here discovered that besides the fort at the Bishop's Palace, and the occupation of the heights above it, two forts, on commanding eminences, on the opposite side of the San Juan; had been fortified and occupied. These two latter heights were then stormed and carried—the guns of the last fort carried, being immediately turned with a plunging fire upon the Bishop's Palace. On the same morning (the 21st) the 1st Division of regular troops, under Gen. Twiggs, and the Volunteer Division, under Gen. Butler, were ordered under arms to make a diversion to the left of the town, in favor of the important operations of Gen. Worth. The 10 inch morter and two 24 pounder howitzers, had been put in battery the night of the 20th, in a ravine 1400 yards distant from the Cathedral fort or Citadel, and were supported by the 4th Regiment of Infantry. At 8 A. M. on the 21st the order was given for this battery to open upon the Citadel and town, and immediately after the 1st Division, with the 3d and 4th Infantry in advance, under Gol. Garland, were ordered to reconnoitre and skirmish with the enemy on the extreme left of the city, and should prospect of success offer to carry the most advanced battery. This attack was directed by Maj. Mansfield, Engineer, Capt. Williams, Topagraphical Engineer, and Maj. Kinney, Quarter Master to the Texas Division. A heavy fire from the first battery was immediately opened upon the advance, but the troops soon turned it, entering and engaging with the enemy in the streets of the city, having passed through an incessant cross fire from the Citadel and the first and second battaries, and from the infantry who lined the parapets, streets, and house-tops of the city. The rear of the first battery was soon turned, and the reverse fire of the troops through the gorge of the works killed or dislodged the artillerists and infantry immediately in its rear. The 1st division was followed and supported by the Mississippi and Tennesse and Ohio Regiment, the two former regiments being the first to scale and occupy the forte. The success of the day here stopped. The Mississippi, Tennessee and Ohio Regiments, though warmly engaged in the streets of the city for some time after the capture of the 1st battery and its adjoining defences, were unable, from exhaustation and the loss they had suffered, to gain more advantage. A heavy shower of rain also came up to cause a suspension of hostilities before the close of the day. The 3d, 4th and 1st Infantry and the Baltimore Batallion, remained as the garrison of the captured position, under Col. Garland, assisted by Capt. Ridgeley's battery. Two 12 pounders, one 4 pounder and 1 howitzer, were captured in this forte, three officers and some 20 or 30 men taken prisoners. One of the 12 pounders was served against the 2nd fort and defences, with captured amunition, during the remainder of the day, by Capt. Ridgely. The storming parties of Gen. Worth's Division also captured two nine pounders, which where also immediately turned against their former owners.

On the morning of the 22d Gen. Worth continued his operations, and portions of his division stormed and carried successively the heights above the Bishop's Palace. Both were carried by a command under Capt. Vinton, 3d Artillery. In these operations the company of Louisiana troops under Capt. Blanchard performed efficient and gallant service as part of Capt. Vinton's command. Four pieces of artillery, with a good supply of ammunition, were captured in the Bishop's Palace this day, some of which were immediately turned upon the enemy's defences in the city. On the evening of the 22d, Col. Garland and his command were relieved as the garrison of the captured forts by Gen. Quitman with the Mississippi and Tennessee Regiments, and five companies of the Kentucky Regiment.

Early on the morning of the 23d, Gen. Quitman, from his position, discovered that the second and third forts and defences east of the city had been entirely abandoned by the enemy, who, apprehending another assault on the night of the 22d, had retired from all his defences to the main plaza and its immediate vicinity. A command of two companies of Mississippi and two of Tennessee troops were then thrown into the streets to reconnoitre, and soon became very hotly engaged with the enemy, these were soon supported by Colonel Wood's regiment of mounted Texas

Rangers dismounted, by Bragg's Light Battery and the 3rd Infantry; the enemy's fire was constant and uninterrupted from the streets, house tops barricades, &c, in the vicinity of the plaza. The pieces of Bragg's battery were also used with much effect far into the heart of the city—this engagement lasted the best part of the day, our troops having driven the scattered parties of the enemy, and penetrated quite to the defences of the main plaza. The advantage thus gained, it was not considered necessary to hold, as the enemy had permanently abandoned the city and its defences except the main plaza, its immediate vicinity and the Cathedral fort or Citadel. Early in the afternoon (same day) Gen. Worth assulted from the Bishop's Palace the west side of the city, and succeeded in driving the enemy and maintaining his position within a short distance of the main plaza on that side of the city; towards evening the mortar had also been planted in the Cemetery enclosure, and during the night did great execution in the circumscribed camp of the enemy in the plaza—thus ended the operations of the 23d.

Early on the morning of the 24 a communication was sent to Gen. Taylor, from Gen. Ampudia, under a flag, making an offer of capitulation, to which the former refused to accede, as it asked more than the American commander would under any circumstances grant;—at the same time a demand to surrender was in reply made upon Gen. Ampudia—12 M. was the hour at which the acceptance or non acceptance was to be communicated to the American General. At 11 A. M., the Mexican General sent, requesting a personal conference with General Taylor, which was granted; the principal officers of rank on either side accompanying their Generals. After several offers in relation to the capitulation of the city made on either side and refused, at half past 4 P. M., Gen. Taylor arose and saying he would give Gen. Ampudia one hour to consider and accept or refuse, left the conference with his officers—at the expiration of the hour, the discharge of the mortar was to be the signal for the recommencement of hostilities. Before the expiration the hour, however, an officer was sent on the part of Gen. Ampudia, to inform the American General that to avoid the further effusion of blood and the national honor being satisfied by the exertions of the Mexican troops, he had, after consultation with his General Officers, decided to capitulate, accepting the offer of the American General.

The terms of capitulation were in effect as follows:

That the officers should be allowed to march out with their side arms.

That the Calvary and Infantry should be allowed to march out with their arms and accoutraments.

That all other munitions of war and supplies should be turned over to a board of American officers appointed to receive them.

That the Mexican army should be allowed seven days to evacuate the city, and that the American troops should not occupy it until evacuated.

That the Cathedral, Fort, or Citadel, should be evacuated at 10 A. M., next day, (25 h,) the Mexicans marching out, and the Americans marching in. The Mexicans allowed to salute their flag when hauled down.

That there should be an armistice of eight weeks, during which time neither army should pass a line running from the Rinconda through Linares and San Fernando.

This lenient offer of the American General was dictated with the concurrence of his Generals, and by motives of good policy and consideration for the good defence of their city by the Mexican Army.

Killed—Capt. Williams. Topographical Engineer; Lieut. Terrett, 1st infantry, Capt. L. N. Morris, 3d do.; Capt. Field. 3d do.; Major Barbour, 3d do.; Lieut. Irwin, 3d do.; Lieut. Hazlit, 3d do.; Lieut. Hoskins, 4th do.; Lieut Woods, 4th do.; Capt. Mc Kavett, 8th do.; Col. Watson, Baltimore Battallion; Capt. Butlem, 1st Tennessee Regiment; Lieut. Putnam, 1st do. do. a Lieutenant in a German Company.

Wounded.—Maj. Lear 4d. Inf. severely, Capt. Bainbridge. 3d do., very slightly; Lieut. R. H. Graham 4th do., severely Capt. Lantrice. 1st do. slightly; Lieut. Howarth, 1st do. severely; Abercrombie, 1st do. slightly; Lieut. Wainwarth, 8th do. slightly; Lieut. Russell. 5th do., slightly do., Lieut. Porter, 7th do. slightly; Major Mansfield, Engineer, slightly, Gen. Butler, Volunteer Division, slightly; Col. Mitchell. Ohio Volunteers, slightly; Col. McClurg. Mississippi Regiment, severely; Maj. Alexandre. Tennessee Volunteers; Lieut. Allen, do. do.; Lieut Scudder, do. do.; Lieut. Nixon, do. do.; Capt. Dowler, Mississippi Regiment; Lieut. Thomas, Texas Regiment; Lieut. Armstrong. Ohio Regiment, severely; Captain Gillispie, Texas Rangers, mortally wounded, died.

Terrible Storm at Sea.

The Great Western, Steamship, in her recent passage from Liverpool to N. York encountered a fearful storm, which lasted 36 hours. On board were a number of citizens of the United States, returning from the World's convention. From an account drawn up by a committee of the passengers, we take the following extracts.

Sunday morning Sept. 20th. most of the passengers assembled in the cabin and saloon. Their haggard faces told too surely of the sleepless and anxious night which had passed. Even those most ignorant of nautical affairs could not fail to discover that we were in the midst of great peril. Few could dress with their accustomed care, owing to the violent pitching and constant rolling of the vessel. The stewards abandoned any attempt to prepare the breakfast table, and both then and throughout the day were obliged to content themselves with bringing such articles of food as were most convenient, to those who felt any disposition to eat.

"11 o'clock, A. M.—a heavy sea broke over the fore part of the starboard wheel house, or paddle box, which started the ice house and large iron life boat from their fastenings and washed them to leeward, and with much difficulty they were temporarily secured."

"At 11 o'clock and 15 minutes, A. M. attempted to wear ship, to get her on the other tack, (thinking she would be easier) as the wind still continued to veer to Northward. Lowered the after gaffs down; manned the fore rigging, and loosened the weather yard arm of the foresail, to pay her off, but found it had no effect. Therefore let her come to again. In the mean time the square sails blew away from the yards.

"11.30, A. M. The lee quarter boats were torn from the davits by a heavy lee lurch of the ship, bending the davits, tearing out the ringbolts from their stems and sterns."

Word was passed among the passengers that two of our boats were gone, and the others were likely to follow, the davits and bolts beginning to give. But not a remark was made; each spoke to the other only through the eye. And the ominous silence which pervaded the whole company told how sensibly all felt themselves in the very presence of the King of Terrors, uncertain of their doom.

It was wonderful to see how a few short hours changed the condition and feelings of all on board. The grades and distinctions incident to so large a company, varying in social position, citizens of almost all countries, and professing different creeds. yet, in the presence of so imminent danger, all distinctions seemed merged into one common emotion of awe, as we stood together in the court of the great leveller, Death. With this intense feeling which bound us together as one, came also another of an opposite and repelling character. Every heart was deeply occupied with its individual griefs and memories, as if not another shared the peril. Home, with its loved ones, and a thousand cherished hopes and joys, rose fresh to the view, and with a power like the storm, swept over the mind and left it like the ocean, tempest tost and troubled.

"See," said a gentleman to me, "no one converses, no one reads—all are engaged, each with his own thoughts; and if my wife and children were here, I confess, my feelings would be of the most distressing character." "But," said I, "they suffer in your loss." "Very true; yet it is only a question of time, and, whether sooner or later, God's will be done."

"At noon, storm and sea raging in all its fury, sea still breaking over the ship, a heavy sea struck the larboard paddle box and smashed it to atoms, sprung the spring beam, breaking the under half; shattered the parts of the ship attached thereto. A splinter struck the captain on the head while standing on the poop, and the force of the blow, together with the sea, carried him over the lee quarter, and he was only saved by the nettings.

"After this sea had passed over, we found the water had gained on the pumps; the wind appeared to lull a little and the ship a little easier, but still blowing a storm. All the hatches, except those made use of for passing into the engine room, were battened down, and the skylights partially covered. The weather continued the same until midnight, at which time it lulled for half an hour.'

The log conveys to the reader some idea of the state of the ship and effects of the storm on Sunday at noon, Its effects on those below can best be given in the words of a gentleman who remained the greater part of the time in the cabin:

"To convey an idea of the appearance of all around is out of my power. In the words of Sheridan "the tempest roamed in all the terror of its glory." The atmosphere was surcharged with a thick spray rendering a look far out to seaward impossible. The wind howled, reared and bellowed, like the constant mutterings of thunder cloud. Huge waves of tremendous height and volume, rose in mad disply around the ship, threatening every moment to break over us amidships and crush the vessel. Sea after sea, sinking us with terrific noise, caused the gallant ship to stop for an instant, tremble and shake in every timber from her stem to her stern post; reeling and lurching, tossed to and fro, again would she gather fresh strength, and with her wheels half hid in the wild waters, again and again receive the thundering blows of an element that seemed armed for our destruction.

"The sails on the yards, strongly secured by ropes and gaskets, were blown from their furls and streamed out to leeward in ribbons. But all this was as nothing. About 1 P. M., while most of us were seated in agonizing suspense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendous crash was heard on deck. Instantly the cabin was darkened, and torrents of water came pouring down upon us through the skylights.

"Scarcely had the waters reached the floor when all in the cabins and state rooms sprang to their feet, and simultaneously, as if by concert, the ladies uttered a scream of agony, so painful and so despairing, the sound of it will never be forgotten; and heaven grant that such a wail of anguish may never again be heard by me. Several fainted—others clasped their hands in mute despair, while many called aloud upon their Creator."

The crash to which the writer alludes was caused by the tearing up of the benches and other wood work on the quarter deck. These were hurled with violence against the skylights, by the same sea which broke the windows of the saloon, drenching the berths on the larboard side, driving out their affrighted occupant, while it smashed by its weight the glass over the main cabin, and thus forced its way below.

This was a period of intense emotion. I was sitting in the upper saloon, striving to protect some ladies from injury. So violent were the shocks of the vessel, although firmly braced, it was with great difficulty we could prevent ourselves being hurled from our seats, and dashed with such violence against a part of the vessel as to endanger life or limb. Many received severe contusions and bruises, notwithstanding all their efforts.

It was an anxious hour. My eye wandered over the different groups in the saloon, resting one while on a father passing from one to another of his family, and cheering with a kind word an interesting group of daughters; then on a young wife folded to the bosom of her husband, without syllable being uttered, but the action spoke volumes; and again upon a mother whose children had been left in America as she clasped her hands as if in secret prayer, while her husband and her father gathered around, and all seemed bowed down to the earth in one common feeling of tender solicitude for those who might so soon become helpless orphans.

It was an awful hour. The most thoughtless amongst us cowered in their secret hearts before a danger, which none but a fool or a brute would have mocked, and all therefore accepted the invitation to meet in the cabin for prayer.

Rev. Mr. Marsh read the 107th psalm. Rev. Dr. Smucker prayed. Rev. Dr. Beecher made a few solemn remarks. Rev. Dr. Balch repeated the words of our Savior, "Let not your heart be troubled, ye believe in God, believe also in me," —commenting briefly on their consoling import, and then invited all present to join with him in the Lord's prayer; after which he pronounced the Apostolic benediction.

Night approached. And again I quote from the gentleman who has kindly given an account of what took place below.

"Amid this accumulation of horrors, and still more to add to our alarm, night gathered in around us.—The wind, far from abating, was on the increase, the lulls in the storm being less frequent, and the squalls if any thing more terrific. The whole ocean was one sea of foam, lashed up into terrible waves, wild and angry, while the spray and wind seemed driven through the rigging and over the ship, as if with demoniacal power. As darkness came, clustered together in the cabin, we all thought and reflected on our fate. Most, if not all of us, had given ourselves up for lost. For what with the heavy laboring of the ship, the terrible noise and howling of the wind, the continued frequent thumpings of the sea, the quivering and shaking of the groaning timbers, the carrying away of so many portions of the vessel's upper works, and the knowledge that we were perhaps for another night to be exposed to the full power of a raging hurricane, left us little to hope for."

In the evening, about 9 o'clock, the Rev. Mr. Balch, at the request of several passengers, administered the Holy Communion in the cabin, to upwards of sixty persons—many of whom received it there for the first time in their lives. Several applied to him as to the propriety of their embracing that occasion to fulfill a long cherished purpose of their hearts, but which, like many other "good thoughts," had been deferred to "a more convenient season." They all communicated, together with others of almost every creed and nation, thus reminding us of the promise of Scripture, "they shall come from the East and the West, the North and the South, and sit down with Abraham and Isaac and Jacob, in the kingdom of God."

It was a most solemn scene. Mr. Blach first read the service appointed for a storm at sea, after which, the whole communion office. The terrible conflict of the elements which raged without was rendered yet more striking by the impressive stillness which pervaded that company of Christ's disciples within.

Gathered around the table, they received, into hearts deeply moved, the consecrated emblems of the Redeemer's body and blood. All felt comforted by the blessed ordinance of grace. Many a bosom before tossed with fear, was now tranquil through faith.—Once more, all renewed their vows, and realized the peace of God shed abroad in their hearts, and felt, with a vividness perhaps, never before known, "Your life is hid with God in Christ." Oh! it was a night and a communion long to be remembered.

After the communion, I returned to my state room. The gentleman who shared it with me had gone below, to die, as he expected, in company with his daughter and son-in-law. Left therefore alone, taking a last look at the picture of my little family, and commending them, and all dear to me, to the grace and protection of God, I lay down and slept peacefully.

"Monday 21st, 12 30," continues the log, "the storm commenced raging again in all its fury, and sea a perfect foam, till 8 A. M., at which time the clouds began to break, and the squalls less furious. Got the ship's head to the N. W. and hauled the yards round: the sea still raging as before, and nearly ahead, curling and breaking over the ship in every direction. At noon the storm ceased; but the sea continued more violent till 2 P. M., at which time it ceased gradualy with the wind—having lasted about 36 hours; during which time, it gave me much pleasure to state, my officers and crew conducted themselves with great coolness and presence of mind.

From Monday evening till Tuesday evening the rise was fully 2 feet 2 inches, and at dusk the Monongahela was swelling rapidly. We expect to see fully 5 feet water this morning—that is, judging from the rate at which the rise was coming up last evening.— *Pitts. Gaz.* 14th.

Destructive Conflagration.—*Twenty two houses burned, and one hundred families houseless.*—The fire in Philadelphia, noticed by telegraph, turns out quite a serious affair. It began in George st. between Schuylkill Sixth and Seventh sts, destroying 22 out of the 29 houses in the row. The scenes of fright and horrow among the poor Irish and colored families, that followed the breaking out of the flames, were indescribable. Some of the children came near perishing, and one or two sick females had to be carried out from their beds. The row was believed to be the poorest in the city. In some of the cellars even there were two families. The situation of these creatures thus turned into the streets with the loss of their all, is truly distressing, and calls loudly upon the benevolent. The value of the buildings destroyed is estimated at $30,000. After six o'clock the roof of the residence of J. S. Pringle in Filbert street, between Schuylkill, Sixth and Seventh streets, which with the roof of the adjoining house, occupied by J. C. Cresson, was considerably burnt before it could be extinguished.—*N. Y. Sun.*

600 Indians Arrived.—Capt. Jewett, who went with his company some three or four weeks ago to Indians to move the Miami Indians from the lands purchased by Government in that section, returned yesterday to this city, bringing with about 600 of the Miamis, who will be shipped to their new homes in Missouri, as soon as a boat can be obtained. Capt. J. says he had no difficulty with them, except their movements were so slow that he was obliged to force them on with his men. The Captain struck the Canal at the nearest point, and, procuring five boats, embarked with his charge. Captain J. is a business man and expedites anything he undertakes.—So passes away the the "last of the Miamis."—*Cin. Com.*

Steamboat Accident.—About 12 o'clock last Saturday, while the steamer Highlander lay aground at the foot of Turkey Island close to the shore, a large tree measuring three feet through, which was standing near the edge of the bank, was blown down, and fell on the boat, smashing the cabin on the laboard side, from the wheel house forward, and breaking the connecting steam pipe. Mr. John Free, one of the pilots, who was in the pilot house when it fell; is dangerously wounded. Two other persons were slightly injured. There happened to be but few passengers on board, or the loss of life would have been great, as the stem of the tree cut clear through to the lower deck.—*St. Louis Republican.*

Fur Company Robbed.—The Independence Expositor of the 12th, says that the company of Messrs. Leonard of that county, and Shaw of St, Louis, are near at hand, after a long and tedious trip. The Pawnee Indians seeing their weakness, stole one hundred and forty packs of robes from them. The company contrived to retain possession of one hundred and twenty five or one hundred and thirty packs, which were expected to reach Independence in a few days.

Accident in Allegheny.—Yesterday while workmen were engaged in raising a frame house, situated on Ohio street near East lane, the machinery gave way, and the building fell. Several men were under the house at the time. All escaped but two uninjured—these two were Germans, one of them had his arm broken and the other was bruised very seriously on the breast. How they escaped, with their lives is really unaccountable. The building was occupied by a Mrs. *Sowers* Mrs. S., however, was the only person in the house at the time of the accident. She escaped uninjured, by springing out of the falling house.—*Pitts. Com. Journal.*

Commodore Decatur.—A very interesting correspondence has taken place between a Committee and Mrs. Decatur in relation to the removal of the Commodore's remains to be buried in Philadelphia, his native city. It was the desire of Commodore Decatur to be buried in the Church yard of St. Peter's Church, near the remains of his parents, which we learn will take place in a few weeks.

At St. Louis, on the 27th ult., the extensive building on Main street, known as Jenks' hemp warehouse, was entirely consumed, with its valuable contents, books, papers, &c. The loss is estimated at from $50,000 to $75,000.

Snuff Boxes.—At Nuremburg, the great Manufactory of European Snuff Boxes, it has been prohibited to lithographers and others to paint any subject on them referring to sectarian disputes on religion, and also any thing contrary to *good morals.*

Steam Boat Sunk.—We learn from the Louisville Journal of the 3th, that the new steamer Tom Corwin is reported to be sunk at Plumb Point, in the Mississippi. She was bound from Cincinnati for New Orleans, with but little freight. Boat and cargo a total loss. The Corwin was built at Pittsburgh about a year ago, where she was owned, we believe.—*Cin. Com.*

Terrible Accident.—On Saturday afternoon last, a youg man named John Fury, while oiling a machinery in Holbert's Foundry, on Front street, near Smith, was caught by a wheel and drawn into the running machinery. The flesh was torn off his left side and shoulder, and his arm broken.—He was dreadfully mangled and torn. Blood gushed out at every pore, and strange to say, after being thrown by the machinery some twenty feet, he was taken up alive. His arm was amputated by Dr. Shotwell at the shoulder, and his wounds dressed. He was just alive yesterday noon, but not sensible. It is very strange that he lived so long. We understand that the opening on his side, when taken up, showed his heart plainly!—*Cin. Com.*

Narrow escape.—On Tuesday at 2 P. M. the cints of the second story of the Custom House Philadelphia, gave way under the pressure of 1200 sacks of salt, which came down into the cellar. In the back room were Mr. Wm. Nelson, Mr. George D. Fisher and another, gentleman, all of whom escaped out of the building. Two negroes employed in the building escaped before the heavy mass fell.

One of the large shipping houses in Boston was applied to a short time since, when lading a ship to China, to take out as freight a quantity of ardent spirits.—"No, sir," said they to the applicant, "we don't carry that article to China." "But we are willing to pay large freight!" "No, sir, we do not carry cum to poison the heathen." The gentleman retired, posed at this unexpected temperance lecture.

Yellow Fever.—Fourteen cases of yellow fever have appeared at the navy yard in Pensacola. There are 200 cases in the Hospital, chiefly of scury, contracted while in the Gulf.

Yucatan.—This province although declared in favor of Santa Anna has not reannexed herself to Mexico but continues to govern through an independent Legislature.

Melancholy Accident.—Charles E. Thomas, son of Moses Thomrs, auctioneer, of Philadelphia, was run over while in a skiff at St. Louis by a steamboat, and drowned. He was much respected, and only 28 years of age.

Murder in Cincinnati.—Edward Byington, Esq., was cut to pices by a Mr, Church, with a bowie knife, in the street, on the 27th ult., in consequences of Byington accidentally running against him. Great excitement prevailed in Cincinnati, at the melancholy result.

Mirabeau said, "that to succeed in the world, it is necessary to submit to be taught many things which you understand, by persons who know nothing about them.

Found Drowned.—A man named Charles E. Thomas was found drowned on the 25th ulto. at St. Louis.

Slaves Liberated.—A lot of negroes, 19 in number, arrived here yesterday, from N. Carolina. They were liberated by a family named Winslow, and are on their way to Indiana, for the purpose of locating there —*Cin. Com.*

Bank Caved In!—*One Man Killed.*—Yesterday about 12 o'clock, M., while two men, (Germans,) were engaged in excavating the earth for Smith & Carr, on Freeman st, near the Whitewater Canal, the bank caved in and buried them both. They were dug out as soon as possible; one (named George Akers) found dead, and the other much injured.—*Cin. Com.*

"NAEREB"

Mr. Editor:—Our friend "Naereb" must be a splendid genius, and a man of a most penetrating mind; and if he can remain at "Home" long enough, and only have "leisure," we may expect some luminous productions. The most to be lamented is, that he has not more "leisure;" if he had a little more of this, when he wrote, would he not have made it clearly appear that all the unstationed ministers in the M. P. Church, or at least some of them, were aiming to acquire an equal amount of power, if not a greater amount, than that which is possessed by the Pope of Rome? Is not "Naereb" entitled to a premium for his discovery? If he had died before the publication to which he alludes, made its appearance in your paper of Aug. 6, the world might have remained ignorant forever, of the dark designs of these ministers. J. H.

Sept. 10th. 1846.

We inform J. H. that 'Naereb' is an unstationed minister. The above was in type last week, but crowded out.

PRICES CURRENT.

ZANESVILLE AND PUTNAM, OCTOBER 17.—Flour, $5,25; Wheat, 50; Corn, 20@25 cts.; Oats, 12@16 cts.; Flax Seed 50 cts.

PHILADELPHIA, OCTOBER 13, '46.—FLOUR—There has been a good demand for Superfine Flour since our last review, and the sales for shipment amount to about 10,000 brls.—including several parcels fresh ground Penn'a, early in the week at $5,25@$5,37½ for fair and good brands, and sound old stock at $5,06½@$5,12½ per brl. Since the market has become more settled, and good brands have sold freely at $5,25 for fresh ground, and $5 for sound old stock, Penn'a, and an extra brand at $5,37½ per brl—the market closing firm at these rates.

GRAIN—There has been a fair demand for Wheat, and about 20,000 bushels have changed hands, early in the week at $1,10@$1,12½ for old and new red, and $1,18@$1,20 for white; since, sales of Penn'a red at $1,08@$1,05 and white at $1,18@$1,15 per bushel.—*Bick*

PITTSBURGH, OCTOBER 12.—The market for Flour on Saturday was very steady at $3,75 per brl. The receipts were not so large as on Friday.

A solution of the great fluctuations in Flour on Thursday and Friday is to be found in the fact that not one of the shippers in this market, so far as we know their sentiments have the least confidence in the markets eastward. Considering that the current prices there have been inflated and not warranted by any news from abroad they look for a decline there soon. Hence a rumor on the streets sends prices up or down as it may happen to be favorable or otherwise. This is an unsound state of trade and likely to lead to sudden and violent fluctuations.—*Pitts. Adv.*

NEW-YORK, OCTOBER 2, 1846.—There is but little animation in the Flour market.—Prices remain about the same as on Saturday. Buyers and sellers are holding off for further advices from Europe.

The supply of Wheat is tolerably fair, but the demand not so active. Sales of Genesee at 100@105 cts.; prime ops of either descriptions at 98 to 103 cts.—Corn is not so active and prices a little on the decline.

CINCINNATI, OCTOBER 13.—FLOUR—Sales yesterday of 1200 brls. at $3,45 to 3,62. An advance of 25c per brl. induced by the news per Great Western, and its effect on the New York market.

NOTICES.

NOTICE.—Rev. Thomas Lancaster, your appointment in Green Co. Pa. will embrace the last Saturday of October, and first Lord's Day of November. Leave the Waynesburgh road at the Cross Key Tavern. Call at Mr. McCoshes,

A. Marple.

WHEELING CIRCUIT.—Our preacher has come on, and preached one round. So far he has been well received. We pray God to revive his work this year. We have peace and friendship among us. Our love to all adjoining circuits, preachers in particular. Member.

Rev G. Brown, Pres. Pitts. Conference.—We have just received a letter from Alex. Marple, and as it is not convenient at this late moment to publish it entire, we make a brief statement of its contents. He had forwarded a communication for the Confereuce, with the usual annual report, and representing his wish to the Conference to be left in the hands of the President, but the letter it seems failed to reach the conference. He notifies the President that he finds it impracticable to enter at present upon the field of labor assigned him. The chief reason given, is, his indebtedness for a horse on account of the very scanty support given him last year. He intends resorting to other means to make up the necessary amount, and expects it will take him nearly half the year. So, the brother asks to be exhonerated, and have the appointment filled by another, unless it will do to wait, till he shall be able to fill it. Pity, say we, that last year's circuit does not make up this money for the horse, and let the brother go to his appointment. The address of Br. M. is Rising Station, Green Co. Pa. He requests a communication soon. [Ed.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J Clarke, Jr. R Collier, E Comley, 1 sub. J Huffman, O P Stephens, Ezek. Tharp, P. M. at Swan, O. L Ensminger, H Wells, C H Williams, 2 subs. T Asa Shinn, S P Kezerta, A Marple, J Dalbey, Jr. Dr. J Rost, S S Mickel, J Richey, J Forayce, Wm Browning.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
C Jeffries,	R M Holliday,		7	52	3 00
R M Dalbey,	I Snyder,		8	52	2 00
Jos Burns,	T S Mahan,		8	52	2 00
J W Williamson,			8	24	2 00
T Fairchild,			8	52	2 00
T Forshee,			8	52	2 00
G Brown,	Mrs. C. Adams,		8	52	2 00
J Nichols,	H Dean,*		7	52	2 00
"	C Arnat,*		7	52	2 00
Wm Browning,	Mrs. H M Turk,		8	52	2 00
"	J Greenough,		8	52	2 00
B Wilson,	J Hobson,		7	52	2 00
F Sill,	Geo Herron,		8	20	4 00
W L Baldwin,	Mrs E Foster,		8	09	3 00
C Caddy,	Wm Lytle,		8	26	1 00
M Scott,	G P Rogers,		8	52	2 00
"	Mrs N Sill,*		7	52	2 00
J Henderson,			8	26	1 00
J Baker,	J H Linder,		8	52	4 00
T B Cushman,	Geo Rogers, Bucyrus,		7	52	2 00
J Worstall,			7	52	2 00
G M Scott,	I Crann,		8	52	2 00
O White,	J Forshee, Esq.		7	52	2 00
C Craig,	J Scott,		7	52	2 00
"	R Whiteman,		8	30	2 00
"	Wm Kenton,		8	52	2 00
John Burns,	A Pell,		7	26	5 00
"	T D Scott,		8	52	4 00
"	T H Scott,		8	52	2 00
Jos White,	Ira Wright, Ia.		8	52	2 00
John Huffman,	Frazeysburg,		7	52	5 00
Ezekiel Tharp,			7	52	2 00
C H Williams,	W B Adams,		8	14	2 00
"	J Burton,		8	26	1 00
"	J H Harris,		8	26	1 00
Dr. I Matthews,	Putnam, O.		8	52	2 00
Jer Huffman,	"		8	52	2 00
John Penn,	"		8	52	2 00
D Highfield,	"		8	26	1 00
Dr. J Rost,			7	52	2 00
J Forayce,	Mrs. E Smith,		8	52	2 00

*Ballance due Br. Springer on former account.

New Subscribers this week, 10. Discontinuances, 2.

Br. Shunk of Marion, your request shall be faithfully attended to, so soon as opportunity serves.

Could Dr. K. of Mt. Vernon, if he please, furnish the first three numbers of the Reformer, Vol. 2? the present publisher of the Recorder never had those numbers.

Br. E. Tharp, of Va. is credited in full for Vol. 7, for his remittance.

JAMES K. LOGAN,
Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS
No. 58 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE is hereby given that the undersigned has been appointed administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.
Oct. 17, 1846.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 16th of November, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale. LEWIS GRAY, Executor.
Putnam, O. October 12, 1846

WANTED—Immediately at this office, a boy of good moral habits, to learn the printing business. One would be preferred from 15 to 17 years of age, and who has a good English education.

GEORGE CONCLIN,
BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 59 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodis Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.
Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

Something New.
JUST PUBLISHED
By GEORGE CONKLIN, 59 Main st. Cincinnati,
A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings,) containing a minute description of the several countries—a description of the principal Towns, Bays, Harbors, Rivers, Trade, Imports, Customs of the Inhabitants, &c. &c.

POETRY.

Written for the Western Recorder.

A CANZONET.

The sun that glories on his way,
Gives to the world his cheering light,
And scatters with each joyful ray,
The gloomy darkness of the night.

But wo to her for whom no sun,
Sheds a serene and holy beam—
For winter reigns, with gloom and storm,
And silent then each purling stream.

No incense floats upon the gale,
Nor bird sings blithely on the spray,
For flowers bloom within the vale—
For birds and flowers have passed away.

'Twere better could the queen grass be
Now waving gently o'er her head,
And winds their dirges mournfully,
Were sighing softly round her bed. P.

BE ACTIVE.

Be active—be active—
Find something to do,
In digging a clam-bank,
Or tapping a shoe.
Don't stop at the corners,
To drag out the day—
Be active—be active—
And work while you may.

'Tis foolish to falter,
Or lag in the street—
Or walk as if chain-shot
Were bound to your feet—
Be active—be active—
And do what you can;
'Tis industry only
That maketh the man.

'Tis industry makes you—
Remember—be wise—
From sloth and from stupor
Awake and arise.
You'll live and be happy,
And never complain
Of the blues or the dumps,
Or a dull, heavy brain.

TAKE IT EASY.

Take it easy! Life, at longest,
Butt a lengthen'd shadow is;
And the brave as well as strongest,
Dare not call to-morrow his!
Take it easy—for to day
All your plans of wisdom lay.

Take it easy! Done with fretting;
Meet your neighbor with a smile;
From the rising sun to setting,
Live the present all the while.
Take it easy! Every vow
Make in reference to 'now!'

Take it easy! What is hidden,
Or is wrong or seemeth so—
Leave it is as a thing forbidden,
Out of which a curse may grow!
Take it easy! Never pry
Into what will cause a sigh.

Take it easy! Daily turning
To the monitor within;
On its altar always burning,
Keep an incense free from sin!
Take it easy! Never fear
While you keep a conscience clear.

Take it easy! Ever leaning
To the side of truth and right;
Happiness from virtue gleaning—
Peace of mind from wisdon bright!
Take it easy! For, at best,
Life is but a sorry jest.

Conference Proceedings.

OHIO CONFERENCE.

REPORT OF THE COMMITTEE ON BOUNDARIES.

Numbers in Society, and list of Unstationed Ministers and Preachers.

Cincinnati Station, 443. Isaac Snyder, J. Layman, J. Garrison.

Elm street mission, 47. W. Warrington, T. Finkbine.

Cincinnati circuit, 200. J. Hill. 3 meeting houses. The Batavia appointment to be attached to this circuit.

Batavia, 210. T. S. Johnson, J. McNiel, O. Tatman, J. Lyon. 5 meeting houses. The New Richmond appointment to be attached to this circuit.

Clarksville, 188. J. Villers, Samuel Murphy, T. Scott, 3 meeting houses.

Bainbridge, 325. W. Hughey, A. Magines, A. Jester, T. Howe. 3 meeting houses.

Buford, 115. 3 meeting houses. Gilmore's and White's appointments to be attached to this circuit from Bainbridge. C. Wamsly, B. Goldsbury.

Xenia circuit, 60. 2 meeting houses.

Port William, 347. A. Jones, J. Turner and R. Huzey. 6 meeting houses.

Twinn Creek, 130. R. White, E. Stibbens. 2 meeting houses.

Springfield, 185. E. Newlove. 4 meeting houses.

Washington, 250. J. Dalbey, B. Ryan, D. Craig, W. Lyon, W. Jack. 7 meeting houses.

Miami, 255. W. Medares, J. Park, John Stephens, T. Forshee, Thomas V. Green. 2 meeting houses. Miami and Logansville united and now called Miami circuit.

Lima, 181. D. Crall, John P. Fay. 3 meeting houses.

Union, 300. Jn. Inskip, Joshua Inskip, Wm. Inskip, V. Thomas, J. Smith, J. I. Baker, D. Gill. 4 meeting houses.

Richwood, 119. W. Hamilton, A. Davis, H. Burdick, C. Carter. 4 meeting houses.

Mt. Blanchard, 182. James Swaney. 1 meeting house.

Kalida, 130.

Portage, 65. 1 meeting house. Peter Laney, Carlile Pember.

Maumee mission, 43. Luke Tipton.

Greenville, 46. B. Garretson, A. Ross.

Darby, 43. Titus Chapin.

Respectfully submitted,
T. Finkbine, Ch'm.
O. P. Stephens,
A. H. Trumbo,
Wm. Tharp,
S. H. Ewans. } *Com.*

REPORT OF THE FINANCIAL COMMITTEE.

The committee on finance ask leave to report that they are exeedingly mortified to find so great a deficiency in the payment of the preachers. But one circuit with Cincinnati station has paid their disciplinary allowance, while the rest are sadly deficient.

God works by means; and among the most efficient in the judgment of the committee is the prompt and full and regular discharge of the pecuniary claims of our ministry. "Even so hath God ordained that they which preach the gospel shall live by the gospel."

The committee recommend for adoption the following resolutions:—

Resolved, That the first quarterly conference of the year make an estimate of the probable expenses of the circuit or station, and apportion the same to the several classes according to their ability by a vote of a majority of the leaders present. When in a book provided by each leader, each member shall subscribe what he is willing to pay for that year, to be paid quarterly; provided that each leader may obtain subscriptions from persons not members who may be disposed to aid us.

Resolved, That each and every class leader shall have a class steward elected, (or act in that capacity himself,) who shall use his utmost exertions to obtain the amount apportioned to his class by subscription or otherwise.

Resolved, That any minister or preacher shall be exonerated from all service in his appointed field of labor, if at the end of any quarter he is not fully paid his regular disciplinary allowanee up to that time. Provided that he notify the quarterly conference of his intention to leave; and within three weeks after leaving publish the reasons thereof in the Recorder together with a copy of this resolution.

Resolved, That the Constitution and By-Laws of the Home Missionary Society be read again in conference.

Resolved, That they be published in the Recorder, and each superintendent be furnished a copy.

Resolved, That the President be excused from visiting any circuit or station more than once, unless assured from such circuit or station of his full pay.

J. Whetstone, Ch'm.
R. M. Dalbey
I. Hunt,
R. Rose,
S. Hale. } *Com.*

HOME MISSION FUND.

The treasurer of the home mission fund would respectfully submit the following report:—

At the close of the conference of 1845, the fund consisted of the following items:—

In cash donations of the preachers and members,	$76 50
" Interest for 1845,	30 00
" Responsible notes on interest,	775 00
" The balance of preacher's aid fund transferred,	93 81
1846. Interest account,	46 50
Sept. 12. Donations from members at Cincinnati,	21 00
Donations of the ministers and delegates for 1846.	25 00
Total,	$1067 81

J. Whetstone, *Treasurer.*

STEWARD'S REPORT.

			claim.	*rec'd.*	*defi't.*
President	J M Young		$400,00	$206,51	$193,49
Cincinnati St.	R M Dalbey		500,00	500,00	
"	Joel Dalbey		800,00	800,00	
Cincinnati Ct.	Joseph White		220,00	220,00	
Springfield	James Pelan		200,00	140,73	59,27
Washington	A H Trumbo		220,00	150,00	70,00
Port William	Reuben Rose		200,00	148,70	51,30
"	Os. Warrington		100,00	74,32	25,78
Logansville	Lemuel Hadder		240,00	90,69	149,31
Buford	J M Flood		240,00	80,75	159,75
Mt. Blanchard	R K Davis		200,00	129,00	71,00
Batavia	W G Fowler		260,00	80,50	179,50
"	S B Smith		100,00	33,00	67,00
Bainbridge	O P Stephens		100,00	69,45	30,55
"	G M Hunt		100,00	69,45	30,55
Lima	S H Flood		222,50	127,00	95,50
Richwood	L Ensminger		200,00	115,65	84,35
Portage	Wm Tipton		200,00	70,00	130,00
Twin creek	S P Kezerta		100,00	71,82	28,18
"	Wm Pelan		100,00	71,82	28,18
Clarksville	R Dobbins		100,00	83,00	17,00
Xenia	I E Wilson		240,00	200,00	40,00
"	A McGuire			9,13	
Union	David Moore		240,00	124,00	116,00
Kalida	J B Dunn		83,00	44,65	38,35
Miami	Isaac Hunt		169,00	92,00	77,00
Greenville Miss.	Isaac Hunt		58,00	39,00	19,00
Maumee	J L Borton		200,00	59,39	140,30
Darby	J H Webster		200,00	85,00	115,00
Conference Miss.	D Riley, 8 mo.		133,00	50,00	83,00
			$6125,50	$4085,26	$2023,37

The following report shows the amounts received from the several circuits and stations, with all sources of revenue:—

From Sixth St. Sabbath School, (Cin.)		$22 62
" Preacher's Aid Society of Cincinnati,		16 00
" Conference collection at Cincinnati,		12 69
" Donation by a brother,		3 00
" Cincinnati circuit,		4 05
" Springfield "		6 11
" Logansville "		2 00
" Port William "		4 25
" Buford "		1 30
" Mt. Blanchard "		77
" Miami "		1 62
" Batavia, "		6 25
" Bainbridge "		4 48
" Richwood "		76
" Twin creek "		5 45
		$83 24
Other sums,		8 11
Total,		$91 35

Most of this amount was distributed amongst deficient brethren.

John Whetstone, *Con. Steward.*

WABASH CONFERENCE.

MINUTES CONCLUDED.

Numbers in Society, and list of unstationed Ministers & Preachers.

Wabash Circuit, 182.

Crawfordville, 140. L. Swazey, D. Watkins.

Union, 120. C. Wright, W. Roach, J. Barbee, Wm. Rigdon.

Cicero, 130. R. Tansey.

Middletown, 236. A. Perdieu, R. Fulton, H. Fulton, J. Hutcheson, H. Dobson, J. Caldwell.

Mississinaway, 90. C. Coam.

Frankfort, 140.

St. Joseph, 270. S. Loomis, J. A. Royce, Wm. Davenport.

Deerfield, 120. C. Sumption.

Logansport, 65.

North Manchester Miss. 40. J. Bratt.

Fall Creek, St. Mary's and East Missions, no report.

No. of members, 1533.

Itinerants—21

Total, 1554.

GENERAL EXHIBIT OF THE CONFERENCE STEWARD.

			claim.	*rec'd.*	*deficit.*
Wabash Ct.	C Jeffries				no claim
Crawfordsville	J Alter		$200,00	$ 35,00	$165,00
Union	H Griggs		200,00	48,50	151,50
Cicero	D M Canaday		200,00	49,00	151,00
Middletown	Wm Williams		100,00	44,00	56,00
Mississinaway	G Evans		150,00	70,00	80,00
Frankfort	J Shipp, R R Baily			No report.	
St. Joseph	G Williams		200,00	148,00	52,00
Deerfield	G L Bodell, F Outcalt,		50,00	34,00	16,00
Logansport	H Beal		48,00	48,00	
N. Manchester miss.	T S Falkenburg		33,00	11,00	22,00

Next Annual Conference to meet on the second Wednesday in Oct. 1847, in Frankfort Circuit.

The following resolutions on the subject of Slavery, were adopted.

Whereas, Our last General Conference was respecfully called upon to take some action calculated to discountenance slavery, or to express some opinion adverse thereto. And whereas, the said General Conference declared itself not authorized by the Constitution to legislate upon the subject, but referred it to the respective Annual Conferences to make their own regulations on the subject, as far as authorized by the Constitution, therefore

Resolved, 1. That slavery is a great evil, and opposed to the principles of the Christian religion.

Resolved, 2. That we will receive no slaveholder into the Church, nor those that advocate it to be right.

Resolved, 3. That we will admit no slaveholder into our pulpits, nor one that advocates slavery to be right, nor receive the sacrament at his hands.

Resolved, 4. That the privileges of our church be granted to all our members, without regard to color.

SUNDRY OTHER RESOLUTIONS.

Resolved, That this Conference deeply sympathise in the afflicted state of the neighborhood, and cordially tender thanks to our friends for their hospitality in entertaing us.

Resolved, That this Conference recommend to the Steward, of the several Circuits to use their best endeavors to raise the allowance of their preachers, and also to impress it on the people that they are as much obligated to pay their preachers, as they are to pay other debts. And, further recommend that an apportionment be made at the first quarterly Conference to the several classes, and that the Leaders are their best endeavors to raise the amount, and report to the second quarterly conference.

Resolved, That this Conference recommend to all the classes where it is practicable, to organise Sabbath Schools, and also that all our preachers ase their influence to promote their interests, and increase their number.

Resolved, That we concur in the Temperance cause, and all benevolent institutions that have for their object the glory of God, and happiness of man.

Resolved, That the members of this Conference use their influence to discourage the use of tobacco, in its forms.

Resolved, That we unite to seek a deeper work of grace in our souls, and that we recommend to all our people, holiness of heart.

John C. Wright,
Harvey Beal, } *Pub. Com.*

☞Methodist Protestant, please copy,

ILLINOIS CONFERENCE.

Dear Br. Bassett:—I avail myself of such opportunies as can be obtained at the Secretary's table, the duties of that office on my hands, to furnish you a brief abstract of the minutes of the session now closing in this place.

According to appointment the Illinois Annual Conference of the M. P. Church convened in the Baptist Church in Quincy Ill. Sept. 24th 1846. And was opened with religious exercise by Br. Jno. Clarke. And Jn. Clarke was appointed Secretary & Jno. Waite asistant. The following is a list of the ministerial members of the Conference.

W. H. Collins, R. Horn, E. M. Lathrop, Jno. Clarke, J. P. Johnson, Jas. Fenten, J. K. Zimmerman, Henry Ward, Thos. Antrobus, Hugh Doyle, Jno. Waite, J. W. Beshor,* Jno. Beatty,* P. Stafford, J. W. Talbutt, W. Harned, J. S. Williams, F. Brown,* O. Huling,* R. Miller, B. C. Johnson,* Ben W. Johnson,* R. Wright* F. N. Witherspoon,* Jacob Wills, Thos. Prather, J. Ray.

Brethren C. Smulling & Jas. Underword, departed in the full assurance of faith during the year past.

The following brethren were received into the Conference at the present session. W. A. B. M'Custion, R. F. Shinn, Thos Collins, John Walker, and elected to Deacons Orders.

The following is a list of Delegates from the respective Circuits and Stations far as reported.

Rushville Ct. Jesse Burr, J. Strong. Mississippi Orastus Amus. Illinois Aaron Dickerson. Carrolton Wm. Dodson, Kaskaskia, W. Crall, Vermillion, W. Brown, Rushville, Wm. Wilson. Salem John Raley,* Nashville Hugh Hartley,* Springfield Robt. Amos. Grandview James Longhead,* Camden——Morris,* Newton Jas. Brooks,* St. Louis Miss. J. P. Morris.*

The following is a list of the

APPOINTMENTS.

President, R HORN.
Illinois—J. Z. Zimmerman.
Springfield—T. Waller.
Mississippi—H. Doyle, J. P Johnson,
Rushville St. & Circuit—Jno. Clarke W. A. B. M'Cuistion.
Camden—C. A. Kirkpatrick.
Carrolton—W. H. Collins.
Alton—R. F. Shinn.
St. Louis, to be supplied.
Kaskaskia—Thos. Antrobus.
Waterloo Miss—Thos. W. Talbut.
Nashville—H. Ward.
Salem—O. Hulin.
Saline—F. Brown.
Fairfield to be supplied.
Vandalia & Greenville Miss—E. M. Lathrop, I. Waite.
Millcreek & Newton—R. Wright.
Grandview—B. C. Johnson.
Vermillion—J. K. Zimmerman.
Salt Creek Niss. to be supplied.
Bath Miss.—J. S. Williams.
Rock & Cave Miss.— B. W. Johnson.
Nelson Miss.—T. S. Mumelson.
Lagrange—Thos. Collins.
F. N. Witherspoon, R. Miller, J. Fenton & W. West, removed by certificate.
W. Whiss, withdrawn kuring the year.
J. Wills & Thos. Prather Superanuated.
J. Ray, & J. Beaty transfered to the unstationed list.
P. Stafford & J. Walker, under direction of President.
W. Harned removed.
J. W. Beshor refered the proper authorities for trial.
No. of unstationed Ministers 28.
Numbers in Society 1999, 16 Meeting houses in the District, valued at $4750. 3 Parsonage Valued at $500

Next session of Conference to be held at Bethel, Morgan Co. Ill. Commencing Aug. 24th 1847.

The session has been on the whole very harmonious. And its business dispatched to general satisfaction, And notwithstanding the general barren state of the Churches in the west, the brethren in the Ministry seem encouraged, and with apparent satisfaction and in good spirits receive their appointments which are now being read.

The want of time prevents me at present from making this abstract as full as may be desired, but more anon. Yours truly

Jno. Clarke, *Sec.*

Quincy Ill. Oct. 1st 1846.

P. S. It ought to be said the hospitality with which the Conference has been entertained by the friends in Quincy could not be surpassed.

The courtesies extended by the other denominations have been very cordial. The Baptists especially seemed to blend themselves in feeling & interest with the Conference.

Ladies' Department.

From the Ladies' Wreath.

The Trials of a Housekeeper.

BY THE EDITRESS.

"The deepest wretchedness of life; is continuance of petty pains;"

and none but the uninitiated can doubt that the mistress of a family is constantly exposed to trifling annoyances, which are in reality more difficult to bear than serious afflictions. How often, in cases where we see overwhelming reverses borne with fortitude and equanimity, does the temper give way before those petty inconveniences which are involved in the very existences of the social relations! How often do we see the woman who can stand by the dying bed of a parent, a companion or a child, with the calmess of Christian submission; who can bear the unwonted privations and humiliations of poverty without a murmur; yet suffer herself and all around her to be made thoroughly comfortable, by any one of those trivial accidents to which she is liable in the management of her domestic affairs! To such an extent is this true, that those great events which form eras in the existence of woman, cannot be regarded as a proper criterion by which to judge of the strength of her character, or the equability of her temper. Never, until she has been tried as a housekeeper, is the worth of her character, or its deficiencies fairly tested.

It is because we have not learned to seek strength from above, for the ordinary purposes of life, that these formidable "trials" obtain so much power over our happiness and usefulness; we feel that grace alone can enable us to bear severe afflictions, but do not expect it on those small occasions which are constantly occurring, and which, more than any other, go to make up the sum total of domestic happiness or misery. We have called them small occasions: they are so in their nature, but not in their consequences. Whatever mars the happiness of a family, whatever effects injuriously the temper and moral character of children or domestics, possesses an importance which we cannot adequately estimate. And what more likely to do this, than frequent ebullitions of anger, frequent paroxysms of fretfulness and impatience in her to whom they look for guidance and instruction? Long after she has forgotten the feeling, and the circumstances which called it forth, the fatal influence is operating on these ductile minds, and preparing them for a repetition of the same scenes in future years.

We talk of commencing and finishing the education of our children—as if this education were not commenced with the very first dawning of infant intellect, and progressing ever since, without one moment's intermission. The mother is herself the first book read by her child; and what he sees there, will certainly be copied into his heart and life. Her character and deportment, more than any or all other influences, is educating her children; and happy is it for society when the lessons daily learned of her, are such as may safely influence their conduct and conversation. But let it never be forgotten, that, example rather than precept, is to form the character of those committed to our charge. It is worse than idle to expect that the formal inculcation of sweetness and patience will make our children amiable and forbearing, when the see us irritated by trifles, and thrown off our guard by the unavoidable evils of life. Woman, as the centre of the domestic circle, should diffuse sunshine and warmth through the whole atmosphere of home. Strong in her physical weakness, and powerful in her gentleness, it is the enviable province of the wife, to soothe and cheer her husband, when he comes with fevered brow and ruffled spirit, from his daily avocations, to enjoy, for a few short hours, the delights of home. But if she, who should be the guardian genius of that hallowed spot, meet him with complaints, repinings, and it may be reproaches, instead of cheerful words and a kind welcome—if her face wear habitually a wintry frown instead of the bright smile which won his heart—what hope of happiness remains for him on earth? A fearful responsibility rests on the wife under such circumstances; and should the husband of her love, make shipwreck of hope, and honor, and happiness—should he fly for solace to the intoxicating cup, the gaming table, or the society of the living lost—would not concience whisper, "thou art the cause of his undoing?" How many good and noble qualities have we seen obscured by the indulgence of habitual frefulness, while the unconcious victim of this miserable propensity, imagined herself the most blameless and unfortunate of human beings! Beauty, wit, genius, learning—what are they all, when combined with this unlovely and uncomfortable trait of character?

Young ladies, who are toiling after accomplishments, and striving to become elegant, well-bread, and well educated women, we entreat you to endeavor to earn the appellation of amiable, *good tempered* woman—not by the display of that hollow courtesy which is reserved for public occasions, to advance your own selfish ends, but by the constant practice of kindness and forbearance in the domestic circle. Cultivate, at all times, a spirit of self-denial and accommodation, in your intercourse with others; for depend upon it, if as young ladies you do not learn to subdue your own wil, and consult the happiness of those around you, you will be miserable as wives and mothers. There is no magic influence in these relations, to convert the selfish daughter into the patient, devoted mother—or the careless, exacting young girl, into the affectionate, disinterested woman. Nothing but the power of the Holy Spirit can enable you to overcome the natural selfishness of the human heart, and without this, every effort will be to a great extent unavailing. There must be a new principle implanted within us, ere we can bear with patience the trials of life, or cheerfully yield our own will to that of another.

Every thing on the education of woman, should tend to develope a spirit of self-devotion and self-renunciation. This spirit can never be too much cultivated by our sex, because by it, our "highest triumphs are to be achieved," it bears with it, "as it is vanquished or victorious, the destines of the world." It is the true mission of woman, to exhibit to mankind the moral beauty and power of that love which seeketh not her own, but the love of others, and finds its own highest honor and happiness in so doing. In this limited, but important sphere, she will be "one of the most active and efficient agents in her heavenly Father's work of man's renovation, and generations yet unborn shall rise up and call her blessed."

AGRICULTURAL.

Fattening Stock.

Summer has gone, and now we find ourselves entering the fall season. The harvest is over, and now the farmer begins to think about fattening stock. We propose, then, to offer our agriculturing readers some valuable suggestions on this most important part of the farmers duties. Now we think the whole matter may be made of easy comprehension and memory: by giving it under the following heads:

1st. How to choose fattening stock;
2d. The conditions of keeping them;
3rd. The food, its qualities, preparation, &c.

And, first, as to selecting your stock. Animals dossessing small lungs, small liver, and small spleen,—indeed, small offal of every description, have a greater disposition to fatten, and to lay the fat on in the proper places—that is, to make that pretty streaked meat which the housewife loves to see, and which sells so readily at market—we mean that meat which has the red and white appearance. Though these facts can in no way help the farmer in his choice, yet they lead to the knowledge of principles which will aid him. There are certain signs which indicate early maturity, or a tendency of the animal having these marks to produce fat, or muscle, with greater rapidity and facility than animals that do not have them. The first we will mention is *touch*. Now a *thick*, *hard*, *unyielding hide* is by no means favorable; but a *thin*, *papery feeling hide*, *transparent* and *shining*, and *covered* with *thin hair*, indicate a good feeder, an animal that will easily fatten, but not carry much muscle this also indicates a delicate constitution. But, if the touch be perfect, that is, if the animal has a thick loose skin, floating as it were on a layer of soft, fat, yielding to the least pressure and springing back to the touch of the finger, like a piece of chamois leather.—These are the very best symptoms; they indicate hardiness, and capable of carrying plenty of muscle as well as plenty of fat. *Small bones* is another favorable sign, The *size of the head*; when the head of the bull approaches to the narrow elongated form of the female, his stock will be certain to fatten readily. Such are the indications of selecting good fattening stock.

2nd.—The conditions of keeping them. And in the first place, we will show how they should be kept in the *growing* state.

Now, while stock is growing, the object should be to raise as much *muscle* as possible at the least expense, because, nearly all the fleshy part of an animal is attained during the growing time, and the fattening time puts on the admixture of fat and lean. To effect this, then, let growing stock be fed on peas, beans, and barley meal, along with good hopgrass, and turnips, changing according to season and circumstances; and take notice that *change* of diet will tend more to produce appetite, than by regulating the quantity or quality of their food. Turnips and carrots, although so valuable in manufacturing beef and mutton, yet must not be given too carelessly. They contain a great deal of water, and will need to be accompanied with drier feed occasionally, in order to prevent the scouring, nor is this all, giving dry feed occasionally makes the wetter feed stay longer in the animal's stomach, and thereby gives a greater amount of nourishment, The best food that can be given to pigs is a mixture of barley meal, peas and potatoes, but as we do not raise barley and peas sufficiently for this durpose, corn meal is as good. If the pigs be fed on potatoes too exclusively, the fat has a tallowy appearance, and the meat shrinks up when boiling, for want of firmness.

3. The food its qualities, &c,

We must not judge of the value of food by its *bulk*. Green top turnips and beets, contain 89 parts; in a 100 of water. Russia turnips 85 parts; potatoes 72 parts, oats and wheat straw 18 parts. Now, the following rules, if attended to, will be found of immense value.

"1st. *The preparation of food.*—This should be so prepared that its nutritive properties may all be made available to the use of the animal; and not only so, but appropriated with the least possible expenditure of muscular exertion and energy. The ox that is obliged to wander over an acre to get the food he should find on 2 or 3 square rods; the horse that is 2 or 3 hours eating the coarse food he would swallow in 15 minutes if the grain was ground or the hay cut, as it should be; the sheep that spends hours making its way into a turnip, when, if it were sliced, it could be eaten in as many minutes; the pig that eats raw potatoes or whole corn, when either cooked could be eaten in one fourth of the time—may indeed fatten, but much less rapidly than if the food was given them in a proper manner, All food should be given to a fattening animal in such a state that as little time and labor as possible on the part of the animal shall be required in eating.

"2d, *The food should be in abundance.*—From the time the fattening process commences until the animal is slaughtered, he should never be without food. Health and appetite are best promoted by change of food rather than by limiting the quantity. The animal that is stuffed and starved alternately may have streaked meat, but it will be made too slowly for the profit of the owner.

"*3d. The food should be given regularly.*—This is one of the most essential points in feeding animals. If given irregularly, the animal indeed consumes his food, but he soon acquires a restless disposition, is disturbed at every appearance of his feeder, and is never in that quiet state so necessary to the taking on of fat. It is surprising how readily any animal acquires habits of regularity in feeding, and how soon the influence of this is felt in the improvement of his constitution. When at the regular hour the pig has had his pudding, or the sheep its turnips, they compose themselves to rest with the consciousness that their digestion is not to be unseasonably disturbed, or their quiet broken by unwonted invitation to eat. All creatures fatten much faster in the dark than in the light, a fact only to be accounted for by their greater quiet. Some of those creatures that are the most irritable and impatient of restraint while feeding, such as turkeys and geese, are found to take on fat rapidly when confined in dark rooms, and fed at stated hours by hand. There is no surer proof that apig is doing well than to see him eat his meal quickly, and then retire to his bed to sleep, or cogitate until the hour of feeding returns.

We will close this article with a remark respecting the drover's business. It should always be a standing rule with the farmer to have his stock, when taken to market, driven as little as possible. The loss of fat sustained by animals too far driven, is very great. Some gentlemen in Great Britain have tested this matter. Five sheep were sent from Wainfleet to London, to walk the whole distance, and five sheep were kept at home. Each lot weighed the same exactly, but when both lots were killed, it was found that the lot driven on foot had lost 60 lbs., while there was a gain on the lot at home of 14–1-2 lbs. So that the real loss was 74 1-2 lbs., on the five sheep. The plan should be to take them in conveyance, whenever it is practicable. If a farmer drives his fattened stock 25 miles on foot, when he could have taken them by railroad or steamboat, he becomes a great looser.

Cows will show their pleasure at seeing those who have been kind to them, by moving their ears gently, and putting out their wet noses. My old horse rests his head on the gate with great complacency when he sees me coming, expecting to receive an apple or a piece of bread. I should even be sory to see my poultry and pigs get out of my way with any symptoms of fear.

Biographical.

"Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." Job 19-21.

We think with a great degree of propriety the language of this eminent servant of God may be adapted by our society in this place. For in the past year 5 of our number have been consigned to the Grave in this place, and those among our best and most active members. Some of their Deaths have already been noticed in the Recorder the design of this is to notice others—Sister Mary Sayer, wife of Br. John Sayer, died on the 28, Aug. last, in the 30th year of her age. Sister was a native of the Island of Guernsey, and came to this country in 1820. She embraced religion in 1830, and united with the Methodist Church. In 1841 she came to this Town, and by her christian walk and conversation she endeared herself to all who knew her. The theme on which she loved most to dwell was *Jesus*. On one occasion during her last affliction she said to me, O Br. N. you do not know how glad I am to have some one talk to with about my blessed Master. O that more would come to talk with me about Jesus." on another occasion she said, "I think it very doubtful about my recovering, I have had some desire to live for the sake of my Husband and Children, but I have now given them into the hands of God, and I am willing to live or die, manifesting the most perfect resignation. Sister S. was a Christian indeed and in truth; an affectionate Wife, and a tender Mother. She has left a kind Husband, 3 children, a large circle of friends, and the Church to mourn her loss. But we doubt not she has exchanged the cross for a Harp of lucid gold.

Died, on Tuesday, Sept. 8, Henry Fesler sen, aged 75 years, Br. F. was the father of Br. A. Fesler whom we buried about one year ago. He was a Native of South Carolina. He embraced religion in the early part of life and united with the Presbyterian Church, but the Doctrines and usages of the Methodist Church suitiug him better, he joined the M. E. Church in 1817, and continued in that Church until the formation of the M. P. Church, when he united with it. Br. F. has been one among the most steady persevering Christians to be found, and we believe all who knew him accredited to him the character of a good man, lived in peace with all men and in communion with his Maker. His voice cheered his Brethren in Class and Lovefeast Meeting. In a word, he was one of the excellent of the Earth. But he has gone—gone home to his reward. He has left an aged Wife and large family of children to mourn his loss. But in life he taught them by precept and example the path in which they should go, and a goodly number of them are following therein and O, may God conduct them safely through this life that they may at last meet him in the New Jerusalem above. Amen. As a church, we feel deeply afflicted. May God sanctify these afflictions to our spiritual good.

I. Nichols.

Cambridge, O, Sept, 21, 1846.

Died, at Hamersville, O. Sept. 13th, Reason Thomas, only son of Rev. Walter G. and Jane Fowler, aged one year and four months. The sickness which occasioned the death of this lovely child, was long and lingering. The setting of the conference drew near. Br. Fowler thought he should not dare leave the child to be gone so long, and at so great a distance though he felt an unusual interest in once more seeing his dear Brethren and fellow labourers in Conference. The morning arived; and several brethren met at Hamersville to start on their way. Br. Fowler was encouraged by his friends and companion to start, as the child was no worse. He sat out on his way, but alas, he had no more time than was nessesary to greet his brethren of the conference, when the message of the dark seal arrived conveying the heavy intelligence that his son's death was hourly looked for. We watched its feeble pulse with interest, desiring its stay on earth till its Father could reach home. Our desire was realized—Its Father came—soon it closed its eyes on all below. This was early on Sabbath morning—in the evening it was carried to the church, followed by a long train of mourners, where we had the privilege of addressing a large assembly on the occasion. So lies the little stranger in its grave. But its spirit rests in paradise.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed
And bade it blossom there.

T. S. Johnson.

Hamersville, O. Sept. 14th 1846.

Departed this life at his residence in Groton, N. H., on Wednesday 9th inst., at half past 6 o'clock, A. M., Mr. John Norris, aged 81 years and 5 months.

He was born in Epping, N. H., and lived in that town until of age, when he went to the new State of Vermont. For five years he formed a part of the suite of Surveyor General Whitlaw, and was with him in the survey of all the northern towns of that State, then a dreary wilderness. In 1791 he and a brother purchased farms in the town of Chelsea, in that State, then entirely a wilderness, but since the shire-town of Orange Co. On new year's day, 1792, he married Miss Hannah Kelley, of Epping. On the same day his two only sisters were married, Priscilla to Abel, and Leah to Joseph Heath, brothers all of whom, with himself, moved at once to their new homes in the wilds of Vermont. He was the youngest of five brothers, all of whom, with one exception, became his neighbors in Vermont. He resided thirty-five years in Chelsea, where he had born a family of eight sons and three daughters; the eldest of these sons is the editor of this paper. In process of time his brothers *all* died, and his sons and daughters removed to the then town of Boston. Feeling lonesome, he removed to Groton, N. H., in the vicinity of some family connections, in which place he continued until his death. His widow, seven sons and two daughters survive him. The deceased was a man of very considerable muscular power, with great energy of character, well suited to the hardy enterprize of turning the wilderness into comfortable human habitation. His sons benefitted by his indomitable energy, and the habits of industry which he taught them. Tho' afflicted for years with an asthmatic affection, his health was nearly always good, and his hearing and eyesight were perfect as in youth, till death. Until the Wednesday previous to his death, he was almost as regularly busied with the affairs of the farm, as was his son who took care of him. On that day he was violently attacked with cholera morbus, and was at once brought to death's door. Such remedies as checked this disease, unfavorably affected his asthma, and he gradually sank under the weight of age and disease, until finally he ceased to breathe.

Through a long life he manifested a spirit of deep devotion to, and high trust in God. For more than fifty years he was a member of the Methodist Episcopal Church; in the early part of his life, holding the office of leader and exhorter. Indeed, his labors were large in the early establishment of Methodism in Vermont, joining the church at the same time as did the Langdons and Lucases, who afterwards emigrated to Cincinnati, Marietta, and Columbus, Ohio, and who became the pioneers of Methodism, civilization, and the settlement of that country in which they were afterwards so much distinguished.

In fine, through a long life, he was an exemplary and faithful servant of God, and died with a good hope, full of immortality. His reason continued until the last, and his power of speech until a very few minutes before he ceased to breathe. Four of his sons and one of his daughters stood around his death-bed; two were compelled to leave for this city, about two hours before he expired, at which time he conversed freely, and with his usual strength of voice. Fifteen minutes before he died, he asked to be raised in the bed, where he was bolstered and supported, after which he never spoke or made any effort, but his breathing, though apparently easy, became shorter with intervals, until the wheels of life stopped forever; he died without a struggle or a groan. A smile was on his aged countenance, and he had the appearance of a healthy sleep. He has left a widow, nine children, forty-eight grandchildren, and six great-grandchildren. We hope his descendants will imitate his virtues, live as useful lives, and meet death as peacefully and as full of good hope.—*Olive Branch.*

THE WESTERN RECORDER.

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A. H. BASSETT, Editor and Proprietor.
C. ALLEN, PRINTER.

TERMS.--Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Zanesville, Ohio.

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Religious Intelligence.

ORGANIZATION AT LEBANON O.

Br J. M. Young, Pres. Ohio Conference.—Some two hours after the rise of Conference a committee from Lebanon arrived at Springfield with a petition from forty two members of the M. E. Church in that place, asking for a minister to come immediately and organize them into a Methodist Protestant Society.

On the Wednesday morning after the rise of conference I started from Springfield in company with Br. O. Warrington. Reached Lebanon Thursday in the afternoon, commenced a protracted meeting at candlelight. After Sermon we invited all who wished to go into the new organization to come forward. Sixty-one presented themselves. We continued to labor here without other aid till the Thursday following, when Br. Joel Dalby came from the City (Cin.) to help us. He labored one week at this place before he left. As a result of our labors, a Station of one hundred and twenty-two members with a prospect of good increase, has been organized. The society divided into five classes, elected Trustees and Stewards and organized a Quarterly Conference. They have purchased a lot and are going to erect a Church forty feet by sixty the Basement above ground. At one of the business meetings a Sabbath school Committee called on four Young Ladies to present subscriptions to the People to raise money to purchase a Methodist Protestant Sabbath School Library, & from the labor of one afternoon they reported forty three dollars. The library is now in possession of the school. The school is nearly one hundred strong and under the care of a valuable superintendent. I trust the Lord will make this school a nursery for his Kingdom.

I returned from Lebanon, spent the Sabbath at Port William and Painterville. Preached Monday night at Mount Pleasant, left Tuesday for Cincinnati Circuit—spent the first night in wilmington with Br. A. Jones. He says he is not afraid of going to hell because some members calling themselves Methodist Protestants are slave holders away down South. Spent one Sabbath on the Circuit—found a pleasant Christian people there—returned home found Br. R. M. Dalby, on the circuit. After mature deliberation it was concluded for Br. Dalby to go to Lebanon Br. Warrington, to Cincinnati circuit and myself to continue on Port William circuit. You will hear from this circuit soon.

Yours in haste,
R. Rose.

Port William, O., Oct. 14, 1846.

Bucyrus, O., Oct. 16, 1846.

Br. Bassett: I would inform the President, and friends of our Zion, that I have been twice around my circuit, and am well pleased with my field of labor. The brethren have received me with open hearts, and have embraced me in the arms of Christian love. Our united prayers are offered up to the God of all grace, that the cloud of his mercy may gather and fill the entire circuit. For this, I have relinquished domestic enjoyments, and the burden of my soul is that God may bless my labors, amongst this dear people. There are many poor sinners here that must be saved by grace or lost forever. My soul cannot bear the idea of meeting them at the Judgment, without having done my duty here. Pardon this digression—my mind is carried to that awful scene that awaits both ministers and people.

Our first quarterly meeting was held at Broken Sword, commencing the 10th inst. We had a very pleasant time, but destitute of ministerial aid from any of our itinerant brethren, we were compelled to conclude our meeting on Monday evening. There were no accessions to the church, but good was done in the awakening of those that slept in sin, and in the reviving of the church. We had an interesting love feast on Sabbath morning, and a very solemn time while commemorating our Lord's death. Bless the Lord for the privilege. My soul magnifies him that he ever instituted that blessed means of grace. Our local brethren were in attendance. Brothers G. Reed and W. Schultz, took hold like men working for God. Upon the whole, I think we have nothing to fear. Peace pervades our borders. The cloud of contention has passed, and has ceased to trouble our Zion in this region.

A. S. Robinson.

Ministers' Department.

The Christian Pulpit.

Mr. Edward Jerningham, in an "Essay on the eloquence of the pulpit," full of interesting matter, observes:—"The custom of commencing a sermon with quoting the chapter and verse of a text, has generally obtained: but where the text is long, and has something adapted to arouse the imagination, it appears to me that the omission of the usual form would have a better effect. Suppose the preacher were to take for his text the words of St. Paul, relative to the Resurrection, containing five verses, how powerfully would he burst on the attention of his audience, if, without reference to the chapter and verse, he were to pronounce with an impressive voice and manner, these august words; "Behold, I show you a mystery"! &c. To give another instance, I will imagine a preacher encircled with a congregation, for the purpose of hearing a charity sermon. I will imagine that, instead of the customary dull and dry citation of the chapter and verse, he should command attention with this portion of holy writ: "Come ye blessed of my Father," &c., pronouncing by heart, in a solemn, impressive tone, the seven verses. Would not this be a more decisive method of awakening and captivating expectation? Would it not be sounding the key-note which is to predominate through the whole of the discourse?" (Your present correspondent adopted the mode with good effect in using the passage for a charity sermon; and he is tempted to add here, that he devoutly longs to have less of the "dry bones" and more of the flesh and blood" of preaching and praying in the Christian pulpit.)

"Other texts (says Mr. Jerningham) of a similar tendency will offer themselves to the selection of a discerning preacher." "I must also profess myself a warm advocate for the practice of the pious and learned Dr. Watts, who, at the close of any weighty sentence, was accustomed to suspend his voice, that, by the intervention of an impressive pause, the sentiment might sink deep into the heart. I am reminded to observe here, that the splitting the subject into different members, and informing the audience how each division is to be treated, is an injudicious and defective method. This babbling anticipation destroys expectancy, that active principle of the human mind. How often have I been disgusted with a tedious bill of fare to a meagre entertainment." (Mr. Jerningham's remarks remind your correspendent of another characteristic exponent of sermons, which has often suggested a foregone conclusion to his mind, namely, when the preacher begins his discourse with—"*These words*"—the text that is—a very frequent begining, he has generally found them to be a prologue to a dry, dull sermon,

> "As the good parson's quiet sermon grows:
> First *calmly* settles on some moral text,
> Then *creeps* from one division to the next."
> Hayley.)

"Respecting the length of time that should be devoted to a sermon, no invariable regulations can be adopted, as some subjects require more expansion than others. Are not *our* preachers, Sir, too fixed and uniform in their *half-hour* discourses?" In that entertaining collection of Dryden's prose works, enriched with notes by Mr. Malone, I meet with the following information:—"An hour measured by an hour-glass fixed by the side of the pulpit, was the usual length of a sermon at this time."—Anno 1655. When attention is led captive, the road seems short; conciseness may degenerate into improper brevity. The sermons of Dr. Ogden, and of Dr. Gregory, chaplain to the celebrated Bishop of Llandaff, are subject to this flattering objection. A secret charm is sometimes diffused over a composition, for which the English language has no appellation, but which, by the French, is denominated *unction*. This secret charm is of too aerial a nature to be bound by the chains of a definition. It is not that elegant urbanity which pervades the delightful Letters of Sevigne; it is not that insinuating grace which enamels the pages of Addison; it is not that amenity which, like a silver stream, glides through the discourses of Atterbury; but it is rather that mild magic, that gentle fascination, that endearing simplicity, which characterizes the writings of the Evangelists. He who shall pursue them with enamored perseverance, may (while he strengthens his conviction of their truth by the outward sign) acquire some portion of that *affectionate eloquence* for which there are no precepts of composition, and of which there is no *parallel*. —*London Inquirer.*

Inscription on a Minister's Study Door.—Rev. Mr. Dilserr, a distinguished and devoted pastor at Nurenburg, who died in the year 1669, and who is known as the author of various excellent devotional works, wrote, for the information of his visitors, the following inscription above the door of his study:—

"Stand still, dear guest!—do not knock not or disturb me, unless the highest necessity requires it. Know that the morning hours are dedicated to my God and the business of my office. But, if thou art desirous of conversing with me on a subject that is worthy of any consumption of the precious time, then call in the afternoon; but remember! we must render an account to God for every hour."

If every pastor does not write and fasten this admonition on his study door, how often is he prompted to utter it, when hour after hour is stolen from him by impertinent intrusion! Let his good friends and parishioners remember his morning hours are for God and study, and all other hours only for worthy subjects of conversation.

ANECDOTE.

The Rev. Mr. McNeile, of Liverpool, in a lecture recently delivered by him, introduced the following anecdote:

I will tell you a circumstance which occurred lately in this town. A journeyman house-painter, who had long entertained infidel sentiments, and was addicted to corresponding bad practices, was employed in his trade on a house nearly opposite to mine. From his elevated position, he saw over my blind into my study, and he observed me at my work. The next morning, at an early hour, he saw the same. This attracted his attention; and the third morning he came still earlier, but I was before him. He ascertained who I was and he kept watching me over the blind every morning while his job opposite to me lasted. In the mean time, as I learned afterwards, he began to reason with himself, saying, "This gentleman must be in earnest, however, right or wrong;" and he said, moreover, "The result of all this reading and writing so early, morning after morning, must, I should think, be worth hearing. I will go and hear what he has to say." Accordingly he came to my church. He heard me describe the aching anxieties of the human soul, not to be satisfied with any created thing, but aching still, and longing for repose until it found it in the bosom of the living God. He heard me describe the way in which a God of holiness can admit a sinner to such repose, the way in which a sinner may enjoy that holy communication. His heart was touched; the secret cause of his infidelity was detected; it was not a want of evidence in the revelation of God, but a want of willingness in man to be conformed to the character of God. Before a rising willingness to be holy all the skepticism of his intellect disappeared; and, instead of a sullen infidel, he is, I have reason to hope, a happy, cheerful Christian.

The Clergy.—The New York Convention, by a vote of 77 to 33, give Ministers a right to hold civil or military offices, from which they have been excluded by the Constitution of that State.—

The convicts confined in the Massachusetts State Prison have contributed upwards of four hundred and fifty volumes, besides a large number of tracts, religious periodicals, temperance papers, etc., as a donation to the convicts in the State Prison of Illinois.

The approaches of sin are like the conduct of Jael. "It brings butter in a lordly dish." It bids high for the soul. But when it has fascinated and lulled the victim, the nail and hammer are behind.—*Cecil.*

Temperance Department.

From Scott's Weekly Paper.

A grand mass meeting of the friends of temperance, convened in New York, on Monday afternoon in the Park, and continued in session through the afternoon and evening. A number of very distinguished advocates of the temperance cause were present upon the occasion, among whom we notice the Hon. James Harper, Hon. T. A. Woodruff, Gov. Briggs, of Massachusetts, Hon. Theodore Frelinghuysen, Alven Stewart, Esq., and others. There was a large stage erected in front of the City Hall, the American flag floated from the central staff on the Hall, and on the balcony, a banner, with the rainbow overarching the head of Washington, the American eagle, and stars and stripes, and a dove bearing the olive branch of peace in its beak. The Hon. Ogden Hoffman acted as President. Interesting addresses were delivered by Rev. Dr. Bowling, Rev Mr. Marsh, Rev Mr. Chambers, of this city, Messrs. Manchester, Cochran and others.

In New York state, they are prosecuting rigorously, all who violated the new Excise law.

The territorial government of Oregon have gone in strongly for temperance By a late act of their legislature, they make the offence of introducing ardent spirits into the territory to sell, trade, barter, or give, or for offering to do either, punishable with a fine of $50 for each and every offence. Section second provides for the fining of any one who hereafter may sell, trade, barter, or give, or offer to do either, punishable by a fine of $20. Section third provides for the indicting, and fining on conviction, of any one who shall erect a manufactory or distillery in the territory, as for a nuisance, by a sum of $100. And the Court shall direct the Sheriff to seize and destroy the distillery apparatus, which order the sheriff *shall* execute.

A circular, signed, by a committee appointed at a meeting of the friends of temperance in Baltimore, has been addressed to the several candidates to represent Baltimore in the Senate and House of delegates of Maryland. The circular desires to know, whether, if elected, they will or will not give their support to a bill which will submit to the votes of the people in wards or districts, the question, whether or not licenses for the sale of intoxicating liquors within said wards or districts, shall be granted. To this circular, Messrs. Kennedy, Patterson, Harris and Bayley, on the Whig ticket, have given what appear to be considered, satisfactory answers—whilst exception is taken to the replies of Messrs. Keyser and Simms, on the same ticket.

The Common Council of Roxborough, Mass. have resolved to co-operate, with the Mayer of that city, in his endeavors and efforts to suppress the sale of intoxicating liquors. And in case the present Executive power should prove insufficient to prevent its sale, they have pledged themselves to unite cordially with the other branches of Government, in adopting measures to obtain such additional power as may be deemed necessary.

Fifty-five persons have been indicted by the Grand Jury, for selling liquor, at Rochester.

The inhabitants of Worcester, in the same State, a few days ago had a public meeting to suppress the same evil if possible. The people of Massachusetts are waking up in earnest to the importance of the suppression of the rum trade,—to the cause of Temperence. Maine is also as alive to the important subject as her sister State. The new anti-license law went into effect last Wednesday, and prosecutions for breaches of it, no doubt, will soon become quite common.

Letters from the North.

From the Zanesville Courier.

NO. XI.

Steam—its Innovations—Visitors—The Magnitude of the Lake, height, Clearness of its Waters—Agates, &c.

Copper Harbor, Sept. 2, 1846.

My Dear L:—The "Julia Palmer" is now fairly afloat upon the waters of Lake Superior; and the other night, the aforesaid "Fire Ship," as the Indians call her, came plowing into the harbor, much to the gratification of our little community. The event was ushered in by the discharge of cannon, to say nothing of small arms. The following day, I took a trip in her, as far up as Eagle River, and can bear testimony to the comfort of her accommodations and the gentlemanly deportment of her officers.—Julia, though somewhat stricken in years, hath yet a good constitution, and with skilful managers, can ride out the stiffest gale.

Since the introduction of steam upon the lake, I regard one half of the distance between us and the "States" as annihilated.—Weeks will not elapse, as heretofore, without our learning what has transpired in the great world below. The "Serious Accident" will be seriously read by us, on these shores, shortly after its occurence—

> "The grand debate,
> The popular harrangue, the tart reply,
> The logic and the wisdom, and the wit,
> And the loud laugh"

will be duly conned and appreciated here, while the tones of the speakers are still fresh in the recollection of the hearer. Fond du Lac and Sault Ste Marie are brought into proximity, and that voyage, which, a few years ago, required months to perform, can now be accomplished in as many days. Such are the advantages of Steam; but it has its disadvantages. We lose sight of, or see as through a glass darkly, some of the grandest scenery in the world. The towering cliffs, the leaping water-falls, the gloomy cedars, the clear rivulet, the "Grand Sables"—all are passed without observation, and the traveller sees only the *termini* of the route. The tent and the blanket will soon be superseded by the bunk and the mattrass. Four years ago, we might coast from the head to the foot of the lake, without meeting a white man, except at L'Ance, and La Pointe. Now, we see, every where along the shores, the marks of the axe; that precursor, or rather, accompaniment of civilization.

This region is becoming quite a place of resort. Men come here, not merely in pursuit of copper, but to drink the clear water of the lake, and snuff the pure breezes that play upon its surface. Ladies even, accustomed to all the refinements of civilized life, have favored us with their smiles, and, on leaving, expressed themselves much gratified with their visit. Men of high scientific attainments—geologists, botanists, entomologists, *et id omne genus*, have resorted here to gratify a laudable curiosity, so that the probability is that the rocks and plants, the fish, and even the bugs of this region will, ere long, be accurately discussed. Among others who have been amongst us, may be mentioned M. Ed. Verneuil, the distinguished President of the Geological Society of France, who, in the pursuit of his favorite science, has explored the greater portion of Russia and Siberia as well as northern Africa.—He was recently in Zanesville, and I hope some one took the trouble to show him the *flora* of our coal-field. Mr. Caleb Cushing has also arrived, and will penetrate through to the Mississippi.

The exploration of Lake Superior affords a large field for investigation. It is, following the meanderings, about 1600 miles in circumference, and elevated 627* feet above tide water, Its average depth, estimated by Captain Bayfield, is 792 feet; But soundings have been made in the vicinity of Isle Royal to the depth of 1200 feet without reaching bottom. Its waters are cold, and probably, in mid summer, do not attain a higher temperature than 45. Nothing can exceed them in purity and transparency. In coasting, I have often amused myself in looking over the gunwale of the boat, down, down into the depths of the lake. The secrets of the deep lie revealed: veins of spar, rivalling the hues of the rainbow, stretching far out, caverns whose depths the rays of the sun cannot pierce, pebbles of amathyst and agate and cornelian, strewn about upon the rocky floor, and mocking your efforts to grasp them. One realizes the dream of Clarence:

> "Methought I saw a thousand fearful wrecks,
> A thousand men that fishes gnawed upon;
> Wedges of gold, great anchors, heaps of pearl,
> Inestimable stores, unrivalled jewels,
> Are scatter'd in the bottom of the sea.
> Some lay in dead men's skull's, and in the holes
> Where eyes did once inhabit, there were cup'd
> (As 'twere in scorn of eyes) reflecting gems
> That woo'd the slimy billows of the deep,
> And mock'd the dead bones that lay scattered by."

Speaking of agates: they are generally found in the pebbles that are washed up by the lake, and it is amusing to see with what intense eagerness the visitors cull over the pebbles in search of these precious stares. They occur *in situ*. in connexion with the trap, and generally assume the ribon form. I have picked up some beautiful specimens during the past season for distribution among my friends.

The lake, during the summer, has been remarkably calm, but within the last week, boisterous winds have prevailed. The weather has come off cold, and we may soon look for frosts and snows. Like the bird, I shall soon wing my way to a more genial climate.

The latest copper news here, is the discovery of a mass of detached copper, on the Ontonagon River, far surpassing, in magnitude, the one which was transported to Washington a year or two ago.

The boat is off for the upper part of the lake, and I must close abruptly. F.

*The following statistics may be of interest to your readers.

Height of Lake Superior above the level of the sea	627 ft.
Height of Lake Huron " " "	594 "
Height of Lake Erie " " "	564 "
Fall between L. Superior and L. Huron	33 "
" " L. Huron and L. Erie	30 "
Depth of L. Superior	792 "
" L. Erie	112 "

Ladies' Department.

THE YANKEE GIRL.

BY J. G. WHITTIER.

She sings by her wheel, at that low cottage door,
Which the long evening shadow is stretching before,
With a music as sweet as a music which seems
Breathed softly and faint in the ear of our dreams.

How brilliant and mirthful the light of her eye,
Like a star glancing out from the blue of the sky;
And lightly and freely her dark tresses play
O'er a brow and a bosom as lovely as they.

Who comes in his pride to that low cottage door—
The haughty and rich to the humble and poor?
'Tis the great Southern planter—the master who waves
His whip of dominion o'er hundreds of slaves.

"Nay, Ellen—for shame! let those Yankee fools spin
Who would pass for our slaves with a change of their skin:
Let them toil as they will, at the loom or the wheel,
Too stupid for shame, and too vulgar to feel!

But thou art too lovely, and precious a gem,
To be bound to their burdens, and sullied by them;
For shame, Ellen!—shame!—cast thy bondage aside,
And away to the South, as my blessing and pride!

Oh, come where no winter thy footsteps can wrong,
But where flowers are blossoming all the year long;
Where the shade of the palm-tree is over my home,
And the lemon and orange are white in their bloom.

Oh, come to my home, where my servants shall all
Depart at thy bidding, and come at thy call;
They shall heed thee as mistress with trembling and awe,
And each wish of thy heart shall be felt as a law."

Oh, could ye have seen her—that pride of our girls,
Arise and cast back the dark wealth of her curls:
With a scorn in her eye which the gazer could feel,
And a glance like the sunshine that flashes on steel!

"Go back, haughty Southern! thy treasures of gold
Are dim with the blood of the hearts thou has sold!
Thy home may be lovely—but round it I hear
The crack of the whip and the footsteps of fear.

And the sky of the South may be brighter than ours,
And greener thy landscapes and fairer thy flowers;
But dearer the blast 'round our mountains which raves,
Than the sweet summer zephyrs which breathe over slaves.

Full low at thy bidding thy negroes may kneel,
With the iron of bondage on spirit and heel;
Yet know that the Yankee Girl sooner would be
In fetters with *them*, than in freedom with *thee!*"

Good Advice to Young Women.—Trust not to uncertain riches, but prepare yourselves for every emergency in life. Learn to work; and not be dependant on servants to make your bread, sweep your floors and darn your own stockings. Above all do not esteem too lightly those honorable young men who sustain themselves and their aged parents by the work of their own hands, while you care and receive into your company those lazy, idle pop-injays, who never lift a finger to help themselves, as long as they can keep body and soul together and get sufficient to live in fashion. If you are wise you will look at this subject in the light that we do; and when you are old enough to become wives, you will prefer the honest mechanic, with not a cent to commence life, to the fashionable loafer, with a capital of ten thousand dollars. Whenever we hear remarked, 'Such a young lady has married a fortune,' we always tremble for her future prospects. Riches left to children by wealthy parents often turn a curse instead of a blessing. Young women remember this, and instead of sounding the purse of your lovers and examing the cut of their coats, look into their habits and hearts. Mark if they have trades, and can depend upon themselves—see if they have minds which will lead them to look above a butterfly existence. Talk not of the beautiful white skin and the soft delicate hand, the splendid form, and the fine appearance of the young gentleman. Let not these foolish considerations engross your thoughts.

Afflictions are God's workmen on our hearts to pull down the pride and carnal security of them; and being so, their nature is changed; they are turned into blessings and benefits.

Youth's Department.

THE USE OF THE BIBLE.

A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, "John, do you know the use of the Bible?" He said, "No, mother." "Then John be sure to ask your father," was the advice his mother gave him. Soon afterwards, when his father came home, John ran up to him, and said, "I should like to know, father, what is the use of the Bible?" His father said, I'll tell you another time, John." The boy appeared disappointed, and walked away wondering why his father did not answer the question directly.

A few days after, the father took his son to a house where there was a woman very ill in bed, and began to talk to the poor afflicted woman, who said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. "Do you think," said the father, "that God does right to permit you to feel so much pain?" "Oh, yes," answered the woman, "for God is my heavenly father, who loves me, and I am sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good." He then said, "How is it that you find your sufferings do you good?" She replied, "My sufferings are good for my soul; they make me more humble, more patient; they make me feel the value of the Savior more, and they make me pray more." John had been very attentive to this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him and then said to the woman, "My good woman, can you tell me the use of the Bible?" In an instant, John cast his eyes toward the woman, while his face showed that he was extremely eager to hear her answer. The woman, with a stronger voice than before, said, "Oh, sir, the Bible has been my comfort in my affliction." "There, John," said his father, "now you know the use of the Bible: it can give us comfort when we most need it."

Biographical.

MRS. SUSAN CLANCY.

Dear Br. Bassett: I have just returned from the house of mourning, and now sit down to communicate to you a few facts concerning the late illness and death of Mrs. Susan Clancy, consort of Rev. George Clancy, who expired in peace this morning, about 3 o'clock, after a lingering affliction of nearly eight weeks.

Mrs. Clancy was taken ill, of bilious remittent fever, immediately after adjournment of the Muskingum Annual Conference, at the house of Mr. Isaac Abdel, whose family, being old acquaintances and friends, she had come to visit. The fever continued about two weeks, when other symptoms supervened, seriously threatning her life. These symptoms, which it would be unnecessary to relate in this notice, continued upwards of two weeks, after which she obtained entire relief from them, the fever having previously subsided. In the meantime, she was attacked of gangrenous ulcers, which, owing to the emaciated condition of her system, and the accidental loss of blood by haemorrhage, continued to increase until her death.

I attended her during her sufferings. Three other physicians were called in consultation, one of whom attended with me a greater part of the time; and no means or pains were spared, which could have been available. Owing to the peculiarity of her condition, in the commencement of the fever, it was apprehended that her life was in imminent danger; and, although the symptoms, at different times, inspired a hope of a favorable crises, the event has proved that such apprehension was but too well founded. She had the unwearied attention of Mrs. Abdel, who, with those of her friends that could be with her, made every effort to promote her comfort and recovery.

The following memoranda have been furnished by Br. Clancy:

"Mrs. Susan Clancy was born in Brooke Co. Va. 1815. Her parents were John and Charlotte Choffey, both members of the Methodist E. Church. They removed to Beach Flatt's Jefferson Co. O., when Susan was quite young. She obtained religion and joined the M. E. Church when she was about 13 years of age, and was an exemplary member of that church until 1837, when she was married, and joined with her husband the Methodist Prot. Church. She was faithful as a Christian; affectionate as a mother; and dutiful as a wife.

"About an hour before her death, she had a hard spasm—was greatly agitated for a few moments. My mind was almost terrified at her going off in that state: but soon the scene was changed. She became calm;—she saw that death was near; and clasping her emaciated hands, said, "Tell mother Clancy to take my little boy and keep him." She repeatedly said, in a lively and quite cheerful tone, "I am happy!" She said, "Tell mother Clancy I hope to meet her in heaven," and added, "I hope to meet sister Abdel there;" and then exclaimed, "Glory! glory! glory!" until her voice sunk, as we thought to rise no more. After a short time she revived, and for some thirty minutes talked delightfully of her precious Saviour, and of meeting her three children in heaven, and said she would see her Saviour there, "and He is best of all."

"All agitation of her body suddenly ceased;—I was looking her full in her face;—she clasped my hand; and with the most pleasant smile I ever saw her wear, exclaimed three times, "Farewell! I am going home." Then clasping sister Abdel's hand, repeating the same, and immediately ceased to brethe, without a struggle, or even a motion of any part of her frame;—so that we knew not the instant she ceased to brethe;—I even spoke to her when she was quite gone, supposing her to be still alive.

"She has left one son, three years old; an aged mother: three brothers, and two sisters; to mourn her loss."

Considering how greatly she suffered, both in duration and intenseness, sister Clancey was very patient. I do not remember to have heard her complain, though I saw her more than twice a day, on an average, for fifty three days.

Her remains were taken this afternoon to the house of her father-in-law, near Alexandria, seven miles from Steubenville where they will be interred to morrow at 12 o'clock M., after a funeral sermon by Rev. E. S. Hoagland.

Had any one particularly acquainted with the deceased from early youth, attempted to give a sketch of her life, which I have done, for want of information, no doubt many interesting and touching incidents could have been related, which would have been both agreeable and instructive. There is in most minds, a pleasing melancholy associated with such reminiscences, especially when they are connected with innocence and purity of character. The naturally suggest to the mind, the days of our own youthful innocence and pleasures, before the vanity, and treachery, and heartlessness of the world had made their impression upon our moral feelings.

D. B. Dorsey.

Steubenville, O. Sunday, October 18, 1846.

[We learn by the subjoined communication, of the death of another respected old friend. Br. John Collier was a man of most inoffensive and amiable disposition. We had the honor to receive him into society in 1835, when for the first time superintendant of Lawrenceburg circuit. We have ever since had an agreeable acquaintance, and ever considered Br. C. a valuable member of society. He was a master of vocal music, and his services were much appreciated as leader of the singing at the Tanners Creek Chapels. But he has gone, we trust to join the anthems above, where we hope to join him by and by. [Ed.

JOHN COLLIER.

Br. Bassett: With sorrowful feelings I sit down to inform you of the death of my revered Father, who departed this life on the evening of the 26th day of Sept. Sometime in Aug. he had an attack of the Bilious Fever, which reduced him very low, but he had recovered so as to go out doors and attend somewhat to domestic concerns, when he was violently attacked with the Diarrhea. His system being so feeble, and being greatly troubled with sickness at the stomach medical aid was unavailing in restoring him. Well, our father is gone, but he has gone to a land of rest. Throughout his illness, which continued about three weeks, he was calm and tranquil—perfectly reconciled to the Lord's will. On being asked a few days before he died if he was happy, replied, "Yes, I am filled with love—love to God and all mankind." This was a cherished sentiment with him, and a common expression in life. Love to God and *all mankind*.

For a few days before he died, he was scarcely able to articulate so as to be understood, yet when a friend would approach his bedside, he would reach forth his feeble hand, and make an effort to impart a word of encouragement or admonition: and, although at times he was not able to speak, or be understood, yet, the lively and indescribable expression of his countenance, would indicate the deep feeling, and the warm and unutterable emotion of his heart. He retained his reason nearly to the last, and quietly breathed his life out without a struggle.

My father, was born in Yorkshire England in January, 1775, which would make him nearly 72 years old. He was a member of the Methodist Church in England, but after he came to this country he did not join any church, until he joined the Methodist Protestant Church at a camp meeting on Tanner's Creek, in what year, I am not able to say. He emigrated to this country in the year 1819.

Yours in love,
R. Collier.

Tanners Creek, Ia. Oct. 4, 1846.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

TREBIZOND.

LETTER FROM MR. POWERS, Apr. 30.

Persecution at Trebizond.

[The following extract will give Christians in this country some idea of the sufferings of their brethren for the truth's sake, in some distant lands where persecution reigns. Ed. W. R.]

For several weeks subsequent to my last communication, our native brethren were constantly annoyed, insulted, abused, and oppressed; and the most persevering efforts were made to induce them to sign a paper prepared by the Patriarch, purporting to be a confession, but which, in truth, was a recantation of the faith. Several were anathematized; some were thrown out of employ; some were deserted by their customers; some were thrust from their houses; in one instance a matrimonial engagement was broken off by order of the vartabed; live coals were thrown upon one in the street; the individual spoken of in my last was left in prison, (he has since been set at liberty;) while all were kept in constant fear of still more terrible calamities threatened by the ecclesiastics. For several Sabbaths our chapel was deserted, none attending exeept the three or four connected with our two families.

All these measures, however, failed to induce the brethren to comply. Only a few had signed the paper mentioned above; and those few, with the exception of one who had taken back his signature, were among the more doubtful and less influential brethren. In the meantime our scattered auditors began to return to our deserted chapel, and our prospects began to brighten again. Thus these persecuting measures had been prosecuted for nearly three months without producing the desired effect. The thousand petty annoyances, practised on the brethren had failed; anathemas had failed; imprisonment had failed; exile had failed. All this was annoying in the extreme to the persecutors, They resolved, therefore, on more stringent measures.

Accordingly, about three weeks ago, a young man who has suffered greatly from family friends, was called before the vartabed; and, on his refusing to sign the above paper, was beaten with rods on the soles of his feet, his father being present, and giving his sanction. The beating not being done quite to the vartabed's satisfaction, he selected some rods himself, and applied them with his own hand. After which the young man was thrown into a miserable stable as a prison; water was plentifully poured upon the cold and damp ground on which he stood; his hands were tied behind him by the two thumbs; a rope was passed round his shoulders, and fastened to a beam over his head; in this torturing condition he was left to stand for the night. Orders were also issued that no one should give him bread. After a day or two spent in this condition, with some mitigations, and being repeatedly importuned to sign, with the most terrific threatening in case he should persist in his refusal, the suffering young man was prevailed on to yield. The persecutors had now gained their object. But this was so new a thing in the history of persecution in this city, that they deemed it prudent to wait a few days, to ascertain whether any remonstrance would come from any quarter. It had been confidently believed that the bastinado would not be resorted to, but in this we were mistaken. Even some of the persecutors themselves were taken by surprise.

After waiting two weeks and hearing no formal complaint, they resolved to prosecute this barbar-

this mode of persecution to the utmost, with a fixed and settled purpose to extort a signature of recantation from the last man who should refuse to give it, by beating and torture. Accordingly, on Thursday of last week, several men were called before the variabed and required to sign. One or two did so, and were, of course, released. Two refused to sign, and were forthwith subjected to the bastinado, and thrown into the above mentioned prison. On hearing these facts, others who were called, instead of obeying the summons, fled to my house for refuge. Others came in during the evening and night, so that before the morning ten men were lodged in our chapel; most of whom have found lodging there ever since, as also a seat at my table.

BOMBAY.

LETTER FROM MR. HUME, FEBRUARY 11, 1846.

Results of the Bombay Mission.

This day completes thirty-three years since Messrs. Hall and Nott arrived in Bombay. You know the difficulties which they had to encounter, and the various trials and embarrassments which the mission has experienced up to the present time. Some who would gladly have lived and labored here, have, by the failure of health, been obliged to return to their native land. And some, after toiling for a season, have finished their work and entered into their rest.

And have they lived and died in vain? Have the efforts and the pecuniary means which have been expended here, failed of producing any adequate results? No, there has been no failure. True, converts have not been multiplied as could have been wished, nor as they have been in some other missionary fields. Still a few have become obedient to the faith, some of whom have gone to stand in the presence of Him, whom, not having seen, they loved.

Thirty-three years ago, the doctrine of Christ crucified was unknown to the people of the Mahratta country. No portion of the sacred Scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation, was in existence. Unbroken, unmixed darkness covered the land. The first Christian book, a scripture tract of eight pages, was printed in March 1817; and in May, 1817, the missionaries began to print the gospel of Matthew which they had translated into the Mahratta language.

Now the sound of the gospel has gone out into all the land. The people of the most distant villages have heard, at least that there is no other name under heaven given among men whereby we can be saved, but the name of Jesus. They know that the divinity of their gods, and the efficacy of all their religious observances have been called in question. Tracts and portions of Scripture have been widely distributed; and the persuasion is daily gaining ground that all other forms of religion must fall before the onward progress of the gospel. The prevailing religion has been gradually losing its hold upon the people. The influence of the Brahmnis has been greatly weakened, and in many ways, much has been done, to prepare the way of the Lord. Missionaries of other societies, who preach the same gospel as ourselves have come to labor in the field. Both the missionaries and the converts are animated with hope in regard to the future. Christians as well as the heathen feel that great and important changes are in progress; and that these changes are advancing with an accelerating speed.

While the missionaries and the churches, then, have reason to be humbled that so little has been done, they have no reason to be discouraged, Manifest and encouraging progress has been made. Instead of giving way to discouragement and relaxing our efforts, now is the time for enlarging our operations, and laboring with renewed hope and zeal.

The Field at the Present Time.

I have spoken particularly of the past; but we are now more concerned with the present and the future. Where then can you find a more open interesting and inviting field. for making known the gospel to the heathen, than that presented by the Mahratta country? Here is a Christian government, and there is but little danger of wars and commotions. The country is thickly populated, and your missionaries find free access to the people. Compared with the inhabitants of the greater portion of India, they are an intelligent independent, noble race. Hindooism is evidently on the decline. As has already been said, the expectation is becoming more and more general, even among the natives themselves, that it is to give place to Christianity. Much has been done by the translation of the Scriptures, the preparation of tracts, &c,, to facilitate the labors of future missionaries. You have here an efficient and extensive printing establishment, which is as able to meet the wants of one hundred missionaries as of eight or ten. And you fail to obtain the full benefit of such an establishment, while your missions here are left in a feeble state. In few heathen countries can the population be so generally acted on by means of the press as here, especially in the Concan, where a large portion of the people can read. In addition to what is done by the government and the missionaries, schools, supported by the people themselves, are found in all the villages of any size. In some places there are from three or four to eight or ten such schools. Here then is an opening for tracts and Scriptures, such as is not generally found in heathen lands.

Bombay itself presents a wide field for missionary operations, which as yet is very imperfectly occupied. Here are some seventy thousand Mahommedans, for whom there is not a single missionary. No one regards them as his peculiar field, devoting to them his time and energies, And the same is true of some seventy-five thousand persons speaking the Goozerattee language. Of these about twenty-five thousand are Parsees, and the remainder Hindoos; but in both cases they constitute an intelligent, wealthy, and influential class of the community. I do not mean that these are wholly neglected. The gospel is preached to them, and books are distributed among them, to some extent, by missionaries already here; but the labor bestowed upon them is incidental and limited.

But I need not enlarge further at present. May the Lord of the harvest speedily send forth laborers into this harvest. And may the Spirit from on high be poured out more abundantly upon those already here, so that the gospel preached by them may run and be glorified!

INTERESTING MISSION INTELLIGENCE.—A large assembly met at Boston last Sabbath evening, at which the venerable Dr. Beecher was present, after his recent perilous voyage from England. Letters from Syria Missions were read, containing apprehensions of fresh persecutions there. A special meeting of American ecclesiastics and rulers had been called by the Greek Bishop to devise plans for ridding the country of the Missionaries. Several American converts had been grossly outraged; and the house of the pastor at Constantinople stormed. Four Protestant organizations at Trebizond, are drawn together by sympathy under the impending persecutions, which are evidently strengthening in high places. Sir Stratford Canning, the friend of Missions is unfortunately absent from the country. The enemies of Christianity represent Turkish power as in danger from the Missionaries. The new and feeble churches expected to have greater trials and sufferings than heretofore. Mr. J. Bandt, British Consul at Erzroom, had kindly protected a missionary and converted American priest there from violence. The Greek newspapers are bitterly violent against the missionaries. Dr. King at Athens, dare not leave his own enclosures. American travellers advise him to leave, but he prefers awaiting the result of his trial before the highest Court of the nation.—*N. Y. Sun.*

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, OCTOBER 24, 1846.

MEXICO—SANTA ANNA—MORE FIGHTING EXPECTED.—Our latest intelligence from the south represents Santa Anna as about taking the field, at the head of the armies of Mexico: It is supposed that he is to have from twenty to thirty thousand men. We apprehend that we may hear soon of a requisition by our President for the balance of the fifty thousand men, as proposed at last Congress. So we are having more than "a speck of war." Is it not time that we should at last have a little more peace among ourselves?

Santa Anna, in assuming charge of the Mexican forces, talks quite valorously. In a letter addressed to Gen. Ampudia, dated Ayotla, Sept. 14, 1846, he thus writes:

> I come, then, to carry my views into operation, and in compliance with the mandate of my country. She calls me as Commander in Chief of the Army, and in that capacity I stand ready to serve. The enemy occupies our harbors—he is despoiling us of the richest of our territories, and threatens us with his domination! I go, then, to the head of the Mexican Army—an army the offspring (*eijo*) of a free people—and joined with it; I will fulfill my utmost duty in opposing the enemies of my country. I will die fighting, or lead the valiant Mexicans to the enjoyment of a triumph to which they are alike entitled by justice, by their warlike character, and by the dignity and enthusiasm which they have preserved of a free nation. The war is a necessity of immediate importance; every day's delay is an age of infamy; I cannot recede from the position which the nation has assigned me; I must go forward, unless I would draw upon myself the censure due to ingratitude for the favors with which I have been overwhelmed by my fellow-citizens; or, unless I would behold her humbled and suffering under a perpetuation of her misfortunes.
>
> Your excellency will at once perceive how great an error I should commit in assuming the supreme Majesty, when my duty calls me to the field, to fight against the enemies of the Republic. I should disgrace myself, if, when called to the post of danger, I should spring to that of power! Neither my loyalty nor my honor requires the abandonment of interests so dear to me. The single motive of my heart is to offer my compatriots the sacrifice of that blood which yet runs in my veins. I wish them to know that I consecrate myself entirely to their service, as a soldier ought to do, and am only desirous further to be permitted to point out the course by which Mexico may attain the rank to which her destinies call her.
>
> In marching against the enemy, and declining to accept of power, I give a proof of the sincerity of my sentiments; leaving the nation her own mistress, at liberty to dispose of herself as she sees fit. The elections for members of a Congress to form the constitution which the people wish to adopt, are proceeding. That Congress will now soon convene, and while I shall be engaged in the conflict in armed defence of her independence, the nation will place such safeguards around her liberties as may best suit herself.
>
> If I should permit myself for a single moment, to take the reigns of government, the sincerity of my promises would be rendered questionable, and no confidence could be placed in them.
>
> I am resolved that they shall not be falsified, for in their redemption I behold the general good as well as my honor as a Mexican soldier. I cannot abandon this position. The existing government has pursued a course with which the nation has shown itself content, and I have no desire to subvert it by taking its place. I feel abundant pleasure in remaining where I am, and flatter myself that the nation will applaud my choice. I shall joyfully accept such task as she shall continue to impose upon me; and while she is engaged in promoting the objects of civilization, I will brave every danger in supporting its benefits, even at the cost of my existence.
>
> Will your Excellency have the goodness to tender to the Supreme Government my sincere thanks for their kindness? I will personally repeat them to-morrow,—for which purpose I propose to call at the Palace. I shall there embrace my friends, and hastily press them to my heart, bid them a tender farewell, and set out for the scene of war, to lend my aid to serve my country, or perish among its ruins.
>
> I beg to repeat to your Excellency assurance of my continued and special esteem.
>
> ANTONIO LOPEZ DE SANTA ANNA.

INDIANA CONFERENCE.

The Minutes in full, have not been received, but we give for the present, from an abstract furnished us by the secretary, a list of the appointments. It will be recollected, that this Conference, has just been divided, and that the Minutes of the other division, (the Wabash Conference) were published last week.

President—THOMAS SHIPP.

Tanner's Creek Circuit—W. W. Paul.
Madison—G. Wheatley.
Charleston—D. Hannah.
Sugar Creek—J. Edmiston.
Flat Rock—C. H. Williams.
White River—W. B. Evans.
Mill Creek—H. Collings.
Washington—B. Wilson, T. S. Stilwell, Sup. As't.
Stotts Creek—To be supplied.
White Lick Mission—S. Solomon.
Danghrey—J. M. Pettycrew.
Driftwood—J. Sevier.
Conference Missionary, P. Clingler.
S. Morrison and H. Brenton, in hands of President.
J. H. Harris and W. F. Paris, transferred to the unstationed list.
S. W. Widney and G. Baxter, transferred to Wabash Conference.
D. H. Stephens and T. Hicklin, deceased.
Jos. Simpson and J. M. Stephenson, withdrawn.

☞We learn by letter from Dr. D. B Dorsey that Br. G. Brown, President of the Pittsburgh Conference, was so far convalescent that he was about to start on his route of appointments.

Rev. Mr. Alden, Chaplain at the Navy Yard, Brooklin, is dead.

A DISCIPLINARY QUESTION.—Br. Robinson, in behalf of enquirers in Bucyrus Circuit, requests us to state whether the church has a right to an appeal from the decision of a Committee, in case the committee clear the criminal. In answer, we have just to say, we know of no provision to this effect, and we think that whether advantageous or not, it would be a new thing in our economy. There should be an exercise of discipline in case of offences, to reclaim the offender, or put him away if incorrigible. And the church (i. e. society or class) should see that a judicious committee be selected to serve upon a triel. But in case the committee acquit the accused, even if they err in their judgment, and others think him guilty, the church cannot reasonably be reproached upon this account, nor will it be likely to suffer injury by bearing with the supposed offender, until some other cause of action may occur. And we have generally noticed that church members who were the most uneasy and urgent to get some one expelled, and not willing to remain in society unless this can be effected, were very likely to have faults themselves. "Let him that is without sin among you, *first* cast a stone at her." "If we would judge ourselves, we should not be judged." We speak in the way of general remark, not supposing in the least, that it will have application to members in Bucyrus circuit, for *to the best of our knowledge*, they have no faults at all: But we are of opinion that there should be mercy in law, and in people's hearts too. "The merciful and they only, 'shall obtain mercy.'

Aid Society, Muskingum Conference.

Br. I. Thrap, of Sandusky Circuit, has amused himself somewhat, at the expense of somebody in reference to the statement published with the Conf. Minutes in regard to the Aid Society. He says "no part surprised me more than the liberality with which the brethren present are said to have contributed to the support of the Preacher's Aid Society. Twelve of them are said to have subscribed, and some of them paid, *fifty dollars each*, making six hundred dollars. Thirteen others are said to have subscribed *twenty-five dollars each*, making three hundred and twenty-five dollars more, besides other fractional sums coming to five dollars—the whole making $935,00. Well done for the P. A. Society! But Br. Basseet, is not this too good to be true? My colleague thinks that instead of fifty dollars, it was but fifty cents each; and that instead of twenty-five dollars, it should be twenty five cents. If he be correct, you must be a smart set of fellows about *that 'are* office, or else you must have a smart publishing committee to prepare extracts for you. How is this matter?"

Really, this is somewhat of a joke, *any how*. When we got the above letter, we forthwith went and examined the manuscript Minutes, and found that the printer had followed copy—there was the dollar mark $ opposite most of the fifties and twenty-fives. So Br. T. as you did not get to the conference where all this liberality was displayed, we suppose that you are enquiring into this matter, so that you may add a round sum yourself to the amount subscribed. As you are a man of no small magnitude, and of magnanimity in due proportion, you will certainly be disposed to add your *fifty*, which will make nearly $1000. Dont be behind, Israel.

Seriously, we have a word of apology for the publishing committee, and for *ourself*. The business of the Aid Society was attended to at a night session, last day of the Conference. The entries were hastily made. On the morning after adjournment, the members were dispersing to their various destinations. The secretary called upon us at an early hour, and offered to hand us the entire minutes of the conference, (before recording in the Journals,) to save postage and the trouble of an extra transcribing. He marked the parts which were to be published, so that we supposed all would be understood. The whole was sent by private hand to Meadow Farm, where pains was taken to transcribe the parts to be published, and the same appeared in our paper whilst we were at the Pittsburgh Conference. The Publishing Committee, as above related, had not time to transcribe or revise the Minutes. The Secretary and his Assistant, are very neat and accurate pensmen, and we know they will enjoy the joke if there be any. But the entries were hastily made by night as above stated, and in the hurry of adjournment. If there be inaccuracy, as Br. T. supposes, both the Secretaries, and we, are excusable. And let some one who knows, please correct this money matter, if it is incorrect.

AGENTS AND SUBSCRIBERS. A REQUEST. As we aim at accuracy, we should be glad if our correspondents, agents, and subscribers, would inform us of any instance, in which we have names wrong either of persons or post offices. Some new counties have been organized embracing post offices to which our paper is sent. We should be glad to be informed of any changes which should be made in the address of persons. And we will be glad to make any corrections in our list, so as to have the name of every subscriber spelt right.

MICHIGAN CONFERENCE.—Br. James Gag writes from Prairie Rounde, Michigan, September 8th as follows:

"Our Conference has closed its session, and harmony and union characterized its deliberations and actions. It is impossible for this Conference to go any further with Slavery and slaveholders, but if the northern Conferences will concentrate their energies together, then this Conference will go with them unitedly. The proceedings of the Conference will doubtless reach you soon."

Br. G. writes on business, sending us names of four new subscribers, and some money in advance. He does not give us the appointments, save that his own field of labor for the coming year is Laporte, Ia. and requests us to say that *Laporte, Ia.* is his Post Office address.

SUDDEN DEATH.—Creig Cowden, one of the principal dairymen of Orangeville, Wyoming co., died suddenly of apoplexy on Sunday evening last.

☞Further Minutes of Ohio Conference came too late for insertion this week. We suggest to the secretary, that it would be well to announce the names of the Standing District Committee, at his convenience.

GNADENHUTTEN.—Br. C. Caddy who recently passed through this village. states that a physician assured him that every family in the place was, or recently had been sick. "Chill and fever, is considered the epidemic of the country along the Tuscarawas river, and in those regions through which the Sandy and Beaver canal is designed to pass. Many hands are now employed upon this canal. The many stagnant pools of water along this half finished work, may contribute no small share in producing so much sickness among the people."

Presidential Notice.

We are requested to state that Br. G. Clancy, President of the Muskingum District, will visit Georgetown circuit on Saturday and Sunday the 31st inst, and 1st day of November. Br. C's. health is much improved, and he will in a short time announce futher appointments through the Recorder. So says Dr. Dorsey.

ZANESVILLE CIRCUIT.—We are requested to announce that the first Quarterly Meeting will be held at Browvsville, commencing, three weeks from this day, (Saturdy,) on which occasion the new meeting house will be dedicated.

LITERARY NOTICES.

AMERICAN PULPIT.—The October No. of this admirable work has come to hand, containing, as usual, two sermons. The first is by Rev. Horace Bushnell, on the "Uses and duties of stormy Sundays," for the benefit we conclude, of fair weather hearers. What a well chosen subject. The text is Psa. 118. 8. "Fire and hail; snow and vapors; stormy wind fulfilling his word." We must try and republish that sermon, so soon as we find room. The second is by Rev. D. Curry, on the "Duty and necessity of Decision in Religion." We think very highly of the American Pulpit. It is not a denominational work, but gives sermons of able clergymen of each evangelica. Denomination in the U. States.

LADIES' NATIONAL MAGAZINE.—We have received the November number of this fine work. It contains three good engravings, one mezzotint, one lithograph, and one line engraving. "Ruth gleaning" is elegant. The publisher is already out with a prospectus for 1847, promising great improvements. Amongst these are to be "Historical Pictures, Scriptural Scenes, and a Floral Department." C. J. Peterson, publisher, 98 Chesnut St. Philadelphia.

NEWS OF THE WEEK.

THE STORM.

At about 8 o'clock yesterday morning, a storm commenced which has gradually increased in violence. Chimnies have been blown down—roofing to some extent injured—signs tossed about, &c. Should this prove to be the extent of the damage we shall feel thankful, but we are apprehensive that before to-morrow this time we shall be called upon to record serious casualities upon the coast, as the tempest is driving every thing in that direction. As we have not yet had the usual equinoctial, and the present having all the ordinary characteristics, we suppose it may be set down as the same. It may be as well for us to remark here however, that the observations of the Royal Society of London, for some two centuries past, do not confirm the theory of the Equinoctial storm: —*N. Y. Sun, 14th.*

MORE OF THE STORM.—The Delaware rose higher on Tuesday than it has done in 20 years, small boats were paddled on the wharves—the low-lands inundated, a portion of the Baltimore Railroad much damaged—passehgers having to be conveyed by steamboat.

Canal Boats Lost.—The storm of Tuesday did considerable damage in Baltimore—by the overflowing of the river, the flooding of cellars and stores, injuring the rail tracks, and breaking down the telegraph line, also by damaging the harbor. Some canal boats were lost. At half past 7 o'clock Tuesday morning, the steamer Cambridge, Capt. Tucker, when off North Point, (the wind blowing heavy with rain,) saw the steamboat Gov. Wolcott, with several barges in tow. Three of the barges had broken loose. When the Wolcott was first seen she had a white flag flying. The Cambridge ran for her, sent off her boats, and took off five men from a sunken barge, and put them on board the Wolcott. Another boat picked up four trunks floating from a barge that had broken loose and sunk. Barrels of flour were seen floating around. Two horses swam ashore from one of the barges. Capt. Ferguson, of the Wolcott, stated that the first barge which broke loose, was laden with iron, and that four men, belonging to her, were drowned. The Wolcott was on her way from Havre de Grace to Baltimore with canal boats in tow.

A great freshet rose also in the Potomac, more serious than any that has occurred in many years. It rose over the wharves, sweeping every thing in its way, and washing away Riley's wharf to its foundation. The Chesapeake and Ohio Canal is seriously damaged, and this in the height of the business season. Alexandria and Georgetown have suffered greatly. Great quantities of goods have been ruined in the warehouses of the latter place. A large part of the Southern ship house at the navy yard was blown down.

At Albany, Troy and Buffalo, and intermediate places, the storm of Tuesday was very severe. The unfinished steeple of the Baptist Church in Troy was blown down. At Boston there was considerable injury done to the vessels at the wharves, and a number of chimneys blown down. Indeed, to the eastward, in New England, north as far as Lake Champlain, west to Buffalo and south to Virginia, the storm was accompanied by the same disastrous occurrences which were noticed here. St. Michael's Church, Philadelphia, was blown down.—*N. Y. Sun, 16th.*

Mr. Fox.—The announcement of the death of Mr. Fox, late British Minister, has created some surprise. Few knew that he remained at Washington; and many believed that he had returned home. He died at Washington on Tuesday last. He was a nephew to C. J. Fox, the celebrated minister, and was a polished and elegant writer, and a gentleman of great attainments; but exceedingly retiring in his habits and avoiding intercourse generally with his neighbors. It is said he read much, sitting up all night and sleeping all day.

Shipwreck and Loss of Life.

Of all the disasters produced by the great gales which were experienced about the middle of last month, the most deplorable one, as far as the loss of human life is concerned, is reported by the ship Minerva, Capt. Brown, which arrived at New York yesterday, from Palermo. On the 26th ult., in lat, 37° 30′, long. 48° 38′, she fell in with the wreck of the brig Rienzi, which sailed from Provincetown on the 5th of April last, on a whaling voyage, with a crew consisting of Capt. Small, two of his sons, thirteen seamen; and five other persons.

The Minerva took from the wreck, James L. Dyer, the second officer, and four seamen—or rather their skeletons, for they had become reduced to skin and bone. All the others, 16 in number, had perished. She was completely wrecked by the gale on the 15th. Capt. Small, one of his sons, and four others were drowned in the cabin, some of the crew were drowned in the forecastle and others were washed overboard. Subsequently, two boys died of hunger and fatigue. All the provisions the survivors had for ten days, which they had succeeded in getting from the hold after it had soaked in salt water for 40 hours. The day before they were taken off, they caught a shark with a bowline. They ate its liver raw, and tried to drink its blood, but found it too bitter. Almost all the crew were between 16 and 22 years of age. Capt. Small has left a large family.

The following are the names of the crew belonging to the Rienzi:

Capt. Samuel Small; Joshua Small, Captain's son; second mate, James Dyer; James H. Small, Captains son; boat-steerers, Edward Weeks, G. B. Cook and James F. Cook, all of Provincetown, Mass.; Henry Canron, of Milford, Pa.; Robert Merrill, of Wethersfield, Ct.; John Wheelock, of Springfield, Mass.; Geo. Buntin, of Manchester, N. H.; John Martin, of Lowell Mass.; Geo. L. Howe, Appleton Lathe, Geo. Campbell, Geo. W. Mann, Geo. Shieles, all of Worcester, Mass.; Lloyd Brown, of New Bedford, Mass,; Geo. Porter, of Fredickton, N. B.

From the Muscogee Democrat—Extra, 9th inst., P. M.

Great Fire at Columbus, Geo.—Nearly Four Blocks of Buildings Destroyed.

We have to record another most desolating visitation to our beautiful city, by means of Fire, which broke out this morning about 11 o'clock, in the blacksmith shop of Marcus D. Jones, on Oglethorpe street, a door or two from the corner of St. Clair street, and in the rear of the City Hotel.

There was a strong wind prevailing at the time from the eastward, which communicated the flames immediately to the livery stable of Mr. James Sullivan, kept by Mr. Bradford, on the south, and the corner building on the north, occupied by Messrs. Reed's and Sutton and Love, as a Gin manufactory and carpenter shop. Thence it spread with the rapidity of lightning towards Broad street—laying waste the City Hotel, the Market House and the whole of that square, except the old Theatre building on Crawford street, the Foundry of Messrs. Janneys' and a small house on the corner below.

Vast quantities of goods were removed into the middle of Broad street from the buildings on the East side, and were many of them consumed where they were piled up.

The Fire then crossed Broad street, communicating by the intense heat to the store-house of the Messrs. Sartwells and Mr. A. Calhoun's, whence it spread right and left as well as westward, to Front down to Crawford, excepting only the dwelling of Mr. Fountain, on the corner of St. Clair and Front streets.

Ranging downward across Crawford street, the devouring element swept the old Columbus Hotel, and all that block of buildings bounded by Broad, Front, Crawford and Thomas streets; also, the building of Mr. Toby and the Rev. Dr. Cairnes, on the east side of Broad and below Crawford street, except the residence of Mrs. Broadnax. On both sides of front street, also, from Hooper and Ridgeway's warehouse, down to Thomas street, including Bridge Row, all the way down to the River banks, or within a few yards of the toll-gate house have been laid waste the fire or by blowing up of the houses with gunpowder, excepting perhaps one or two small buildings on the south-east corner of Thomas and Front streets.

Over 50 houses were blown down without accomplishing any good purpose. There was no water to be had, and every thing being as dry as a powder-horn, and the buildings mostly of wood, the conflagration was only stayed by the want of more material in its progress.

Consternation and despair sit upon the countenances of many of our citizens. Some have lost their all, and will have to depend upon the charitable aid which the community may render. The calamity was greater than at our late Fire in December of 1845, because of its falling on a class of citizens less able to bear it—our small Dealers and Grocers, but few of whom had any insurance on their goods.

Correspondence of the Baltimore Patriot.

WASHINGTON, Oct. 7 P. M.

Great Freshet on the Potomac.

The Southern mail boat has just arrived, nearly three hours over her time, having been detained by an unprecedented freshet in the Potomac river, which is said to exceed any similar visitation for the past twenty years. The mail, however, brings nothing of interest, it having failed to connect at Petersburg, Va.

A heavy storm of rain commenced to fall in this vicinity at 2 o'clock this morning, and has continued without intermission throughout the day. This afternoon a rapid rise commenced in the waters of the Potomac, and in a short time it rose over the wharves, sweeping off every thing that would float, and finally washing away Riley's wharf to its foundation.

The damage on the Chesapeake and Ohio Canal is said to be very great, not only above Georgetown, but on the cross-out to Alexandria. It has occurred just in the height of the business season on the canal, and its effects will be seriously felt.

The water in Georgetown has arisen to an unusual height, and great damage is said to have been done to the wharves, as well as to the goods in a number of the warehouses on Water staeet. Considerable damage has also been done at Alexandria.

At the Navy Yard I learn that a considerable portion of the Southern ship house has been blown down.

THE HORRORS OF DRUNKENNESS.—It is only from a startling fact that a strong moral may be drawn. Perez Hitchcock, condemned at the Green Circuit to imprisonment for life for murdering his father was a drunkard. It appeared in evidence before the court, that when the neighbors went to the house after the murder, they found the wife of deceased, sitting intoxicated, by the body of her dead husband, plunging her fingers into his eyes, almost if not quite tearing them from their sockets, exclaiming with horrid oaths, that it was just what he deserved, and he ought to have been killed long since! Here insanity in its worst form may be justly inferred. What a lesson to the inebriate!

PROCLAMATION.

EXECUTIVE OFFICE, OHIO,
October 5, 1846.

In pursuance of a resolution of the General Assembly of the State of Ohio, passed March, 2 1846, requesting the Governor within the present year to issue his proclamation to the citizens of this State, recommending to them the observance of a day, previous to the first Monday of December next, of thanksgiving to Almighty God for his blessing to us as sa people, I, M. BARTLEY, Governor of the State Ohio, do hereby respectfully recommend to the citizens of this State, to set apart *Thursday, the 26th day of November next*, as a day of Thanksgiving and Prayer to Almighty God for his beneficence in a bountiful dispensaiton of His blessings to us as a people.

The antiquity of this laudable practice, its authenticity, its infinite importance, and its beneficial effects upon the minds and habits of those who have hitherto revered it, is a sufficient guaranty that the citizens of the State will, on the day designated, suspend their secular business, meet at their various places for religious worship, consecrate the time to thanksgiving, prayer and gratitude to Him from whom emanates all temporal and spiritual blessings.

M. BARTLEY.
Governor of Ohio.

MELANCHOLY ACCIDENT.—By the inscrutable Providence of an all wise God, we are called upon to announce the instantaneous and shocking death of SAMUEL WESLEY BRADFORD, youngest son of Mr. Samuel Bradford, a worthy citizen of this city. The young man was engaged in driving the car on the Railroad leading from the State stone quarry to the State Prison. He was standing on the front part of the loaded car, with his farther at his side, holding the brake lever. The horses were moving at a moderate trot, when they took fright at a piece of paper lying on the track, and suddenly bolted from the course, disengaging themselves from the car. In endeavoring to manage them, the young man was drawn by the lines from the car some ten or twelve feet forward on the track. His father, perceiving his immediate danger, instantly, with all his energy, applied the brake lever—but, alas! all his efforts were unvailing. Although headway was arrested, yet steadily the car approached its victim, and the beloved child, conscious of his danger, turned his terror stricken eye imploringly upward to his father; but alas! he was unable to prevent the catasprophe—the massive iron wheel of the stone laden car did its horrid work, amidst parental anguish and distress. The young man was about 19 years of age.—*Ohio Statesman.*

HONOR TO GERRIT SMITH.—A Utica correspondent of the Herald, Sept. 5th, says:

"I have just seen a copy of a deed of some forty acres of land in Hamilton County, New York, given by the celebrated land holder, Gerrit Smith Esq. to a colored man residing in that county. He has made out two thousand deeds of a similar character to the one I saw, conveying lands from forty to fifty acres to each, as gifts to industrious colored men in this State, and designs, I am informed, to make out a thousand more. The considerations in the deeds are as follows. "For and in consideration of the sum of one dollar to me, in hand, paid, and being desirous to have all share in the subsistance and happiness which a bountiful God has provided for all, has granted sold, &c."

"You are aware that, during the past season, Mr. Smith has been selling off large portions of his vast landed property at auction. The present movement reduces his 800,000 and upwards of acres considerably, an object which he has long desired to accomplish."

Thus, while other men of wealth are studying and planning to add acre to acre, and farm to farm, here is one who is quietly giving away lands by the hundred thousand acres to make the poor and despised independent and comfortable. Blessings on the man and deed! There are topics on which we widely differ from Mr. S. but his course, in this respect, is one which every true man must applaud and rejoice at.—*Tribune.*

THE GALE.—Charleston has been like a beseiged city for three days. Nothing could enter and nothing leave the port. It is now over to all appearances, the wind having gone round to the South West yesterday morning. Monday night was a wild time, the wind continuing with unabated violence all night. The solid brick walls shook, slates from the roofs rattled on the pavements, blinds crashed and signs and piazzas suffered shipwreck. We have heard, however, of no serious damage, and so well prepared was the shipping to meet the danger, that the injury is trifling compared with the anticipations of those who merely considered the strength of the gale.—*Charleston Mercury.*

LATEST FROM OREGON.—Mr. Bonney of Oxford, Ohio, arrived at Independence, Missouri on the 1st instant, one hundred and forty days from Oregon. He left Oregon on the 13th May, and represents the people there as being prosperous and generally well satisfied with their new homes; the elections were to take place in June, for members of the Legislature of Oregon, and represents that considerable interest was felt as to the result, the great question at issue being as to whether the sale of ardent spirits should be permitted in the territory or not. Mr. Bonney brought in one hundred and twenty-five letters, principally from the Oregon and California emigrants who started the present year, He says the emigrants he met were generally healthy and in good spirits, and their teams looking well. He met five hundred waggons on his route in. Some were going to Oregon and some to California: the emigrants to the points above named separated at Independence Rock on the 12th of July last. Governor Boggs went to Oregon in consequence of the Mormon emigration to California. Mr. Bonney was robbed on his way by the Indians of his horse, provisions and clothing, and travelled about seventy-five miles on foot alone, when he was overtaken by Mr. Sublette & Co. and taken to Fort Laramie.—*N. Y. Sun.*

DEPARTURE OF GENERAL ARMSTROEG.—This distinguished gentleman and veteran soldier, the American Consul at Liverpool, left yesterday afternoon in the Great Western for that port. He was accompanied to the ship by a committee of citizens, and as the gallant vessel left the wharf, the citizens assembled and gave the old hero nine spontaneous cheers, which Gen. Armstrong acknowledged with becoming taste and dignity.

RAILROAD ACCIDENT.—In spite of all precaution these accidents are increasing. A man in South Boston was walking on the side of the road, and just as the locomotive came up he stepped directly on the track. He was of course knocked down and run over; both his legs were cut off, and the head spilt horizontally just above the ears. Deacon Pond, of Hopkinton, has been killed on the Worcester road—the locomotive came upon him suddenly, when he was run over.

John Quincy Adams has been unanimously renominated to represent the Eighth Congressional District of Massachusetts.

[Corespondence of the N, Y. Observer.]

The World's Evangelical Alliance.

Believing that it will interest your readers to see the names of the gentlemen from our own country, who were present at the great London meeting, I have prepared the following list, which is as correct as I have the means of making it. If any names are omited, I am confident the gentlemen will excuse an error which has been unavoidable:

Dr. Lyman Beecher, Cincinnati, Ohio.
" Thomas H. Skinner, New York City.
" Thomas De Witt, "
" Erskine Mason, "
" Robert Baird, "
" William Patton, "
" George Peck, "
Rev. John Marsh, "
" Gorham D. Abbott, "
Mr. Richard T. Haines, "
" Charles Butler, "
" Sidney E. Morse, "
" Robert Carter, "
" John Harper, "
Dr. Samuel H. Cox, Brooklyn, N. Y.
" Stephen Olin, Middletown, Conn.
" Brown Emerson, Salem, Mass.
" Robert Emory, Penn.
" S. S. Schmuker, Gettysburg, Pa.
" B. Kurtz, Baltimore.
" Thomas Smyth, Charleston, S. C.
" ——— Morris, Baltimore.
" John Forsyth, Newburg, N. Y.
" Pharcellus Church, Rochester, N. Y.
" Romeo Elton, New Haven, Conn.
" Ebenezer Burgess, Dedham, Mass.
Rev. John F. Pressley, Allegheney City, Pa.
" Thomas Brainard, Philadelphia.
" Edward N. Kirk, Boston.
" Edward P. Humphrey, Louisville, Ky.
" S. L. Pomeroy, Bangor, Me.
" John B. Adger, Missionary, Smyrnia, Syria.
" A. B. Van Zandt, Newburgh, N. Y.
" Abraham Polhemus, Fishkill, "
" A. T. Hopkins, Buffalo, "
" T. Spicer, "
" Emerson Andrews, Pa.
" Oscar H. Gregory, West Troy, N. Y.
" Joshua V. Himes, Boston, Mass.
" W. G. Passavant, Pittsburgh, Pa.
" Charles Galpin, Spring Arbor, Mich.
" Adam Reid, Salisbury, Conn.
" W. Livsey, Warren, R. I.
" E. R. Hill, Wadsworth, Ohio.
" M. M. Clark, Washington, D. C.
" William Sidney Huggins, New Haven, Conn.
" Daniel I. Noyes, Concord, N. H.
" F. G. Brown, New Bedford, Mass.
" Alonzo Wheeler, N. Y.
" John Merwin, Poughkeepsie, N. Y.
" Merritt Caldwell, Carlisle, Pa.
John W. Carson, M. D., Brooklyn, N. Y.
R. D. Mussey, M. D., Cincinnati, Ohio.
Prof. M. B. Hope, Princeton, N. J.
Mr. Daniel Safford, Boston, Mass.
" William L. Warren, Rhode Island.
" William Ives, Watertown, N. Y.
" L. H. Pease, Albany Co. N. Y.
" Henry Range, Newark, N. J.
" George Webber, Kents' Hill, Me.
" John Adams, ———, Mass.
" George W. Gowdey, Xenia, Ohio.
" John Dempster, New Hampshire.
" Henry S. Osham, Philadelphia.
" Samuel Ashmead, "
" John C. Farr, "
" John Berridge.
" William Brown, N. Y.

THE CHOLERA IN INDIA.

The ravages of the cholera at Kurachee have been most disastrous. Between the 14th and 23d of June, about 8000 human beings were cut off, including 850 Europeans, of whom 815 were fighting men. Besides this, 595 Sepoys, and it is believed about 700 native camp-followers, and inhabitants of the town, have died. This disease commenced its destructive course on Sunday, the 14th, when the weather was unusually stagnant and oppressive. The Bombay Times says:

"Before midnight nine of the eighty-sixth were at rest; and men began to be borne into hospitals in such numbers that it was difficult to make arrangements for their reception. It was a fearful night. With morning came the tidings that the pestilence was overspreading the town, and fifty had in 24 hours fallen victims. The Eight-sixth were the earliest, and continued to be the severest sufferers. They and her Majesty's Sixtieth, had for six months been in tents close to each other; the day after the disease appeared, they were marched out for change of air, and encamped by the sea shore near Clifton. The Rifles were next attacked; then the Fusiliers; the Artillery and Native Infantry began to suffer after this. For five fearful days did the destroyer lay his hand most heavily upon them; and in this time more than a thousand men were carried to their graves! The pestilence now began to abate—it had done its worst, and seemed about to withdraw; within less than a fortnight 900 Europeans, including 815 fighting men were carried away, 600 Native soldiers, and 7000 of the camp-followers and inhabitants of the town, had been hurried into eternity. The conduct of the Governor, [Sir Charles Napier,] is stated to have been beyond all praise; anxiety for the sick conferring and alacrity on limbs that the hand of time might have stiffened. Only two officers had died. So sudden was death with some, that they were seized, cramp, collapsed, dead, almost as fast as I have written the words. Previous health and strength were no guarantees; men attending the burial of their comrads were attacked, borne to the hospital and buried themselves the next morning. Pits were dug in the church-yard morning and evening; sewn up in their beddings, coffinless, they were laid side by side, one service read over all. Public works were suspended during 15th and 16th. Medicine seemed powerless; nothing that medical science could suggest took effect—they were, in fact, dealing with corpses. It was not until the third day that medicine assumed the sway; since it has done so, I should say two thirds of the cases have been saved.

The City of Monterey.—This place, now in possession of Gen. Taylor, is the capital of the State of New Leon.—It is on the Fernando river, about 220 miles from its mouth. It has well paved streets, and mostly one story stone buildings. The population is about 12,000, and the city is situated on the main travelling route from the Rio Grande to the city of Mexico.

The Hon. S, G. Goodrich, better known to the reading world as Peter Parley, is about to visit Europe for a residence of considerable length. The works of Peter Parley are found in almost every habitation at home, and now, at the invitation of the publishers in London and Paris, he visits Europe to superintend the reprint of his series in different languages.—*N. Y. Com. Adv.*

Choked.—The Providence Sentinel says a person named Daniel Mathewson was choked to death on Saturday, in attemping to swallow a piece of quince.

Fire near Pittsfield.—The large manufactory of Lemuel Pomeroy, in Pontasoc village was consumed on Sunday. Loss $15,000.

The Indians on a Visit to the President.—The Union, noticing the the arrival at Washington, of a delegation of Winnebago Indians, says:

On Monday last they made a formal visit to the President, and were introduced by Col. Medill, Commissioner of Indian Affairs. They are twenty-three in number, and the finest-looking—best and most appropriately dressed and painted band of Indians we have ever seen. The President received and welcomed the delegation in the usual bland and courteous manner, and it was evident they soon felt as if they were really in the presence of the "Great Father of the red man." After he had spoken to them of the object of their visit,—and expressed a desire to listen to anything they had to say, Shaw-go-nik or Little Hill, orator of the delegation, responded. He said the Winnebagoes had heard the voice of their Great Father a long distance off—that their Father, the governor of Iowa and their agent had informed them that their great Father wished to see a delegation of their people on business—that the chiefs and braves now here were chosen to represent the Winnebago nation—that the principal chief, "Wen-ne-shick," was now very old and infirm, and could not accompany the delegation, but his brother was here in his place. He said, they wished their Great Father to have their business transacted without delay—that they were very anxious to return home, as many of their families were sick.

The President then informed them that he would appoint commissioners to meet them on the next day, (Tuesday,) and on Wednesday morning they would be ready to proceed to business; and that they might rely that full justice should be done them in any negotiations they might make. With some salutary advice, the President then told them he would be glad to shake them by the hand again, after all their business was transacted, and they were ready to go home. The agent (Gen. Fletcher) then announced that the brother of Wen-he-shick, had brought a pipe from the old chief for the President, which he desired now to present.—Ah-hoo-zhib-kaw, a young chief, possessing much natural grace and elegance in form and manner, then rose, and after making a pertinent little speech, in which he called the PIPE the "emblem of peace and friendship, sent by the Great Spirit to the red man," he presented it to the President. He had previously charged the pipe with their favorite *kin-ne-kin-ick*, and lighting it, desired the President to smoke.—The pipe was then passed to the Commissioner of Indian Affairs, and to all the Indians, and in the circle around the room, each taking a *whiff* as a mark of good will.

A Colored Home for indigent and sick poor among our colored population, was opened on Wednesday of this week. It is comprised in three buildings, the principal one is occupied by the women, the second by the men, and the third by little children and their unhappy mothers. It was founded about seven years ago, by a company of benevolent ladies: the most conspicuous was Mary Shortwell, a member of the Society of Friends. Until about two years ago it was merely a home for the unfortunate; but at that time Dr. Fitch conceived the idea of connecting with it a regular system, which has made the institution eminently successful. The entire number of occupants, at th present time, is 193, exclusive of children of whom there are 9, and there are also 73 men.—*N. Y. Sun.*

An Assault on a Clergyman.—The Pittsburg American of Friday last, says—"Dr. Upfold, pastor of the Episcopal Church of this city, was violently assaulted and abused, as we learn, by Maj. Dunn, this morning. The Major it seems is a member of the church, or professes so to be, and had applied to be admitted to the communion table, against which several communicants remonstrated with the pastor. The Doctor took Dunn to one side, and advised him of the opposition, and had finally to tell him that if he persisted in coming to the table, that he would have to pass him by. Against this the Major remonstrated with some demonstration of violence, from which the Doctor escaped at the time, by closing the vestry door as a barrier between them. This morning, Dunn met Dr. Upfold, and commenced a violent assault upon him, inflicting upon him a blow on the head and another on the side. The leading churchmen are greatly excited, and Dunn, if not already arrested, will be, and held to bail for so great an outrage. Dunn, we since learn, is in jail."

Mysterious.—The Three Rivers Gazette Canada states that the body of a man named Samuel H. Nye, and inhabitant of Norwich, Vt., was found last Monday week in the Champlain woods, by a person named Grandmaison, his wife and his two sisters-in-law. No one can explain his death. The corpse was putrified, scarcely any thing but the bones remaining. As appears found, his son is now in the Army of occupation.

Prof. Ebenezer Kellogg, Professor of Languages at Williams College since 1845, died at Williamstown on Thursday of last week.

The Governor of Maryland has issued a proclamation, setting apart Thursday the 26th of November next, to be observed as a day of Thanksgiving and prayer.

The first vessel which ever sailed from New Orleans to the Sandwitch Islands, departed a few days since, with 1129 bales of cotton.

The National Anti-Slavery Standard estimates the number of colored persons in our navigation service as follows: Colored men in the merchant service, 6,000 naval, 1,400; whaling, 2,900; internal navigation 5,000. Total, 15,300.

Death in a Storm.—At Williamsburg, on the 14th inst., during the storm, Mr. Daly was instantly killed while walking home, by a piece of railing which was blown from the top of a house.—*N. Y. Sun.*

The drought in New Hampshire has not been so severe in 30 years as at present. The water mills are many of them stopped.

The Winnebagoes.—The Goverment has some trouble with this tribe of Indians, whose chiefs are now at Washington They are unwilling to sell their lands or to remove farther West, and yet they are unable to remain amidst the rapid progress of improvement in Iowa, in which they cannot participate.

A Sailor died at Boston, on Sunday night, of disease of the heart. He belonged to the U. S. frigate Constitution. A large sum of money was due him from Government.

More Wagons.—260 wagons for the army, of Pittsburgh manufacture, arrived at St. Louis on the 6th inst.

The Rev. John T. Pressly, formerly of Abbeville district, S. C., but now of Allegheny City, Pa., has been elected to the Presidency of Erskine College, Pa., by the A. R. Synod, who have charge of the College,

The Death of Dr. Van Olinda of Albany is announced in the press of that place.

Colored Voters.—The N. Y. State Constitution, after considerable debate, agreed to allow the exciting provision of the Constitution relative to a colored person's vote, to remain as it is at present, which permits them to vote on freehold of $250. Bank charters are prohibited for ever.—*N. Y. Sun.*

The New Pope is arranging a commercial intercourse with the Ottoman Porte with the view of promoting the trade of Italy with the Levant.

Is Dead.—Edward B. Davis, who fell from a staging at his distillery on the corner of Water street and Western Row, last Wednesday week, died on Saturday afternoon, from the effects of wounds then received.—*Cin. Com.*

An ingenious American.—Rufus Porter, the editor of the *Scientific American* Newspaper, of New York, has completed, during his life time, one hundred and forty-four original inventions. He is apparently in the prime of life, although over fifty years of age, and of strictly temperate habits. We believe he is a native of Massachusetts.

Dreadful Accident.—At Gloucester on Saturday, some men working on the railroad, while placing the rock on a car, one of the guys which held the derrick, parted and the whole fell down. The derrick struck two young men, breaking the back of one named Litchfield and injuring the other.

Appointment in the Navy.—We understand that the Rev. Archibald Maclay, a distinguished divine of the Baptist persuasion and father to the Hon. Wm. B. Maclay, M. C. of this city, has lately received the appointment of a Chaplain in the Navy.—*N. Y. Sun*

Fire in the Plymouth Woods.—On the 29th ult., a fire caught from burning coal, and destroyed 2000 cords of cut wood, besides a large amount of standing timber.

Accident.—At Southborough, Mass., Edward Chamberlain, engaged in blasting rocks, caused the powder to ignite by a spark from his hammer. A discharge took place, throwing him several feet in the air. He is expected to recover.

O how many have been wheeled to hell in the chariot of earthly pleasures, while others have been whipped to heaven by the rod of affliction.

Collision on the Hudson River.—The steamboat Buffalo, Capt. Hancox, hence for Albany, on Saturday evening, was run into during the night, by a sloop, and so much damaged that she was unable to proceed. The sloop sunk immediately. Captain Hancox hailed the steamboat Santa Claus as she passed on her way down to the city, and that vessel rounded to, but turned about again and proceeded on her trip. The steamer Columbus, Capt, George Riggs, next came up with the wreck. Capt R. promptly brought his boat along side, took off the passengers and crew and offered to tow the Buffalo down to the city.—*N. Y. Sun.*

Catastrophe.—Three young men named Cheney, Thompson and Connolly, a few days ago went on the Lake in a small boat, which was upset. They clung to it from 7 to 11, when Cheney died from cold and fatigue. Connolly lashed his body to the boat; Thompson, who was but a boy, became deranged, and let go his hold. Connolly held him until he expiried, and then lashed his body to the boat too. The next morning they were drifted to the shore, but the persevering Connolly was senseless. He was found and taken care off.—*Burlington (Vt.) Corres. of the Courier.*

The Best Recreation.

The celebrated Hayden was in company with some distinguished persons. The conversation turned on the best means of restoring their mental energies, when exhausted with long and difficult studies. One said he had recourse, in such cases, to a bottle of wine—another, that he went into company. Hayden being asked what he would do, or did do; said he retired to his closet and engaged in prayer—that nothing exerted on his mind a more happy and efficacious influence than prayer. Hayden was no enthusiast. There is much truth in his remark. God is the strength of his people. Luther used to say, that, to pray well, was to study well. The celebrated Elliot left us, as the result of his laborious and useful life, the striking sentiment, "that prayer and pains-taking were able to accomplish all things." I doubt not that a first and leading defect of many, very many Christians, lies in their not praying as they ought—here they are weak, and this weakens them in all things.

Industry and Integrity.—There is nothing possible to man which industry and integrity will not accomplish. The poor boy of yesterday, so poor that a dollar was a miracle in his vision, houseless, shoeless, and breadless—compelled to wander on foot from village to village, with his bundle on his back, in order to procure labor and the means of subsistence, has become the talented and honorable young man of to-day, by the power of his good right arm, and the potent influence of his pure principles, firmly held and perpetually maintained. When poverty and what the world call disgrace stared him in the face, he shuddered not, but pressed onward and exulted most in high and honorable exertion in the midst of accumulating disasters and calamities. Let this young man be cherished, for he honors his country and dignifies his race. High blood—if this course not in his veins, he is a free born American, and therefore a sovereign and a prince. Wealth—what cares he for that, as long as his heart is pure and his walk upright—he knows and his country knows, and his country tells, that the little finger of an honest and upright man is worth more than the whole body of an effeminate and dishonest rich man. These are the men who make the country—who bring to it whatever of iron sinew and unfailing spirit it possesses or desires—who are rapidly rendering it the mightiest, most powerful, as it is already the freest land beneath the circle of the sun.

Round Shoulders.—Persons who carry weights on their heads, as fish women in the street, are remarkable for holding themselves erect and straight, and never have a stoop or curved spine. One of the most effectual means of removing stooping, and even of checking incipient *lateral* curvature of the spine, is by making the patient carry weights on the head, gradually augmented; this compels all the muscles by which perpendicularity is produced and preserved to exert themselves, and by this exertion they grow; and as the body cannot be allowed either to bend forward or to either side, the muscles gradually pull all the bones and ligaments into their proper position, and keep them, as well as themselves, in due posture. In fact, lateral curvature is caused by disproportioned strength, or exertion of different lateral sets of muscles, and by relaxation of ligament, and can only be cured by producing a contrary state, by exercise and well-balanced perpendicularity of the spine; never by artificial machines nor by mere rest. The peasantry is those parts of the country where it is customary to carry burdens on the head, are remarkable for their erect stature and ease of motion. This is well seen about Aveyron in France.

MISCELLANY.

Names of Judea.

BY T. B. THAYER.

1. We frequently hear of it as the *Land of Canaan.* It is so called in a great many places of the Old Testament. This name is derived from the youngest son of Ham, who was the son of Noah; and of this individual we have a notice in the 10th chapter of Genesis: "Canaan begat Sidon, and the Amorite and the Hivite," &c., "and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon to Sara." The descendants of Canaan, the grandson of Noah, spread abroad over this country, and in honor of their ancestor they called it after him, The Land of Canaan.

2. The *Land of Judah* was first applied to that portion of the country allotted to the tribe of Judah, but afterwards from their superiority, it was applied to the whole territory. From this came the name *Judæa*, which the country received and retained under the Romans, and by which it is frequently called at this day.

3. The *Land of Israel* was a distinctive name, derived from the Israelites who were the descendants of Jacob, who was afterwards called Israel, as recorded in Gen. xxxii, 28. This appellation is of most frequent occurrence in the Old Testament, but is so called only on one occasion in the New; Judea being the common term used there. The term, Land of Israel, embraced the country on both sides of the Jordan, comprising all that territory which God covenanted to give Abraham and his posterity. This leads in the fourth place, to the name which it received from this circumstance, which was,

4. The *Land of Promise.* This has reference to the promise contained in Gen. xvii, 8. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." In consequence of this covenant of the Lord God with Abraham and his descendants, it received among the people the appellation in question. Hence Paul says in Hebrews xi. 9; speaking of Abraham, "He sojourned in the land of promise," alluding to the country of which we are speaking.

5. The next term applied to this country is that of *Holy Land.* We find it used by the prophet Zechariah in chap. 12. "The Lord shall inherit (or give to) Judah his portion in the Holy Land, and shall choose Jerusalem again." It is so called also in the apocryphal books of Wisdom and Maccabees. The Jews divided the world into two portions, the land of Israel, and the land out of Israel; the first, their own country, was holy, and all the rest polluted and unclean. And so great was their veneration for the land of Judea, that its very dust was considered sacred; and when they came from any other country, they stopped on the borders, and wiped the dust from their feet, lest their inheritance should be defiled with it; and yet more, they would not suffer any vegetables to be brought from a Gentile land, lest they should bring some dirt with them, and thus defile the holy heritage! Our Lord doubtless refers to this, when he commands them, Matt. x. 14, to shake the dust from their feet when returning from any city which would not receive them; signifying in this way that the Jews themselves, if they rejected the gospel, were no longer to be regarded as the chosen of God, but were to be viewed in the same light as the heathen.

The term "Holy Land" was much in use during the Crusade which cost Europe so much blood and treasure. The fanatics who gloried in these inglorious adventures, though shouting loud the rescue of the Holy Land, were guilty of the most unholy measures for accomplishing their object, and for gratifying their vengeance against their foes. On account of these murderous events the name Holy land acquired at this period of Christian history a painful celebrity, and the associations which it called up in the mind were only those of invasion, rapine, slaughter and revenge. Now, it is hoped, that when uttered, it is connected with other thoughts and feelings.

6. Lastly, this country was known by the name of *Palestine;* it is so called by Moses, in Exodus xv. 14: "Sorrows shall take hold on the inhabitants of Palestina." It is derived from the Philistines, according to Horne, who migrated from Egypt, and having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean, and afterwards became so considerable as to give their name to the country. Palestine is the name by which this country is generally known at this day, being that used chiefly by travellers and geographers.

GAMING.

There is not, at present, a more fashionale vice than gamin.g Nothing, is more frequent on our steamboats than gaming, except on the Sabbath. At the same time, professional gambling is universally condemned by all moral people.—There is not a more unprincipled class of men than the regular gamblers. There is not a practice more directly identified with fraud than this.

But whence come the regular gamblers? Plainly from among those who professedly play for amusement. The same relation which moderate drinking holds to black-leg gambling. It is there that the young man learns the art and mystery of this pest of society. It is there that he acquires the taste for the amusement. There both his ambition and his thirst for gain become awakened. And there, in fact, he becomes a confirmed gambler—just as the moderate drinker becomes a confirmed drunkard.

It is now well understood that monied gambling is thoroughly dishonest—as much so as pocket-picking, or anything else in the line of fraud. And from some recent developements which have been made by a reformed gambler, (Mr. Green) it would seem to be difficult to conceive how human ingenuity could go further in the art of deception than it has been carried by regular gamblers.

We ask if *gentlemen* will countenance such depredations upon society? Will they make an amusement—a play thing—of a practice so immoral—so dishonorable—so ruinous in society?

The practice of gentlemen playing merely for amusement, is one of the principal means, not only of furnishing new recruits to the ranks of professed gamblers, but of keeping them in countenance, and of drawing their victims within their grasp. It is they, in fact, who uphold the entire system.

But why should intelligent, well educated men want such an amusemen? Do the figures on a card suggest any noble or elevating ideas? Have they time, under the excitement of the game, for any such ideas at all? Nothing like it. It is inimical to the pursuit of the useful arts and sciences, to the social virtues, and to the doctrinces and duties of religion.

Gaming may supply the place of sensible conversation and intellectual improvement. It may teach a man low cunning and practical cheating. But it can never make him a philospher or an artist—a christian, a philanthropist, or an honest man—a good citizen, a good neighbor, or an estimable head of a family.

The practice of gaming on steamboats, in the public saloon, is not only demoralizing in a high degree, and a puble nuisance of no ordinary magnitude, but it is a violation of the rights of decent passengers, who must be rendered uncomfortable by being confined to company and too practice which they believe to be morally wrong.—*Pitts. C. Adv.*

MR. ROGERS' PERSONATION.

Dr. Thomas Goodwin, such time as he was President of Magdalene College, Oxford, told me, that in the time of his youth, being then a student at Cambridge, and having heard much of Mr. Rogers, of Dedham, in Essex, purposely he took a journey to hear him preach on his lecture-day, a lecture, then, so strangely thronged and frequented, that, to those who came not early, there was no possibiliy of getting room in that very spacious church Dr. Rogers was, as he told me, at the time he heard him, on the subject of the Scriptures. And in that sermon he falls into an expostulation with the people about their neglect of the Bible. He personates God to the people, and tells them, "Well, I have trusted you so long with my Bible; you have slighted it, it lies in such houses, all covered with dust and cobwebs; you care not to look into it. Do you use my Bible thus? Well, you shall have my Bible no longer." And he takes up the Bible from his cushion, and seemed as if he were going away with it, and carrying it from them; immediately turns again, and personates the people to God, falls down on his knees, cries, and pleads most earnestly, "Lord, whatever thou doest to us, take not thy Bible from us; kill our children, burn our houses, destroy our goods, only spare us thy Bible—only take not away thy Bible." And then he personates God again to the people: "Say you so? well, I will see how you will use it, whether you will love it more, whether you will value it more, practice it more, and live more according to it." But by these actions, and this discourse (as the Doctor told me) he put all the congregation into so strange a posture, as he never saw any congregation in his life; the place was a mere Bochim—the people, generally as it were, deluged with their own tears, and he told me, that he himself, when he got out, and was to take horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was there upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the Bible.

[Rev. John Howe.

Infidel Literature.—A great deal of the popular literature of the age is tinctured with infidelity. Its poison is insidiously infused; but it may, nevertheless, be readily discovered by a careful observer. Libertinism, Intrigue, Fraud Revenge, are painted in such beautiful tints, that the inexperienced, taught to call them by other names, esteem them almost as Virtues instead of Vices The effort seems to be to lead the young mind

First to "endure, then pity, then adore."

Friends of Chistianity, of the Religion of the Bible, of the Chritian Press, be vigilant! A contest is before you. Truth is struggling against error. Let the light shine! Circulate religious knowledge. Remember that the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds of Satan. —*M. Prot.*

Is God in this House?—In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" And if they answer, "Yes," he enters. Reader, this little messenger knocks at your door, with the Greenland salutation, Is God in this house? Where you, like Abraham, entertaining an angel unawares, what would be the report he would take back to heaven? Would he find you commanding your children and your household and teaching them the way of the Lord? Would he find an altar in your dwelling? Do you worship God with your children? Is there a church in your house?

Honesty.—A certain poor widow, one winter's day, had just consumed her little stock of wood, without knowing where she could obtain any more. She put her children to bed soon after, and sat shivering over a few dying embers, in full view of a large wood pile belonging to her rich, hardhearted neighbor. The thought darted into her mind, "Had I but one handful of that wood to keep me from freezing, how glad I should be; he has enough, and would never miss it." After many struggles, she concluded to go, after her neighbor had gone to bed, and get one handful, that she might be able to get herself some breakfast. She went and picked up the wood, but the thought of stealing so overwhelmed her, that forgetting where she was, she spoke aloud—"Have I come to this? Must I steal? O, I cannot. But if I don't I must freeze." She threw down the wood, and walked away. Again the horrors of winter drove her back, and again she picked up the wood, and again she threw it down, saying, "I can't steal, and if I perish I will perish." She went home and went to bed. The rich man stood at his door and heard all that the poor woman had said, and it softened his heart. Early next morning he sent her eight loads of wood ready cut, and other articles, telling her that she was welcome—adding, "You fairly beat the devil out of me last night."

A Shower.—A merchant was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such bad weather for his journey.

He soon reached the border of a thick forest. What was his terror beholding on one side of the road a robber, who, with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spurs to his horse fortunately had time to escape.

As soon as he found himself safe, he said to himself, "How wrong I was not to endure the rain patiently, as sent by Providence. If the weather had been dry and fair, I should not probably have been alive at this hour; the rain which caused me to murmur came at a fortunate moment, to save my life and preserve to me my property."

Saving Tomatoes.—The editor of the American Farmer gives the following method.—On the approach of frost, take up the vines, with the fruit on them, and hang them up under cover, in some out-house, or dry place, and you will have a large addition to your winter store. The small green fruit will ripen, (as to color,) and the larger ones will prove, at that season of the year, very acceptable. We throw the vines over a pole, and place it in our barn, or any convenient place, and there let them hang, taking from the vines the fruit as it is wanted for use. In this way, they keep well, and a large quantity can be secured with very little labor.

Curious.—A person in Texas, suffering from the fever of the country, had been vomiting incessantly for forty-eight hours. A cup of *very* hot water was given to the patient in a mistake for warm water, to ease the stomach which was drank off, when the sickness and vomiting were instantaneously relieved.

Three Wonders in Heaven.—"If I ever reach heaven," said the eminently pious Dr. Watts, "I expect to find three wonders there. 1. To meet some I had not thought to see there. 2. To miss some whom I had expected to meet there; but 3. The greatest wonder of all will be to find myself there!" If such were the views and feelings of such a man as Dr. Watts, who lived so near the verge of heaven, and breathed its holy atmosphere as it were on earth, so as to be able to say with the most cheerful confidence, "I bless God I lie down at night unsolicitous whether I awake in this world or another," how much greater will be the wonder in the case of many careless and almost prayerless Christians, to find themselves in heaven at last.

Slavery in Mississippi.—By a provision in the Constitution of Mississippi, the introduction of slaves into the state is prohibited after the present year. This prohibition extends not only to the introduction of slaves as merchandize, settlers within the state cannot import them for their own use. This state of things induced the Legislature, at its last session to authorize the people to vote on a proposition to change this provision. It excites general attention. The New Orleans Bulletin thinks that the popular sentiment is against the change.—*Christ. Reflector.*

PRICES CURRENT.

ZANESVILLE AND PUTNAM, OCTOBER 24.—Flour, $3,25; Wheat, 50; Corn, 20@25 cts.; Oats, 12@16 cts.; Flax Seed 56 cts.

Philadelphia, October 20.

Flour—The market has been quite inactive this week, and prices of superfine have receded 12½ cts. ₱ brl.—the sales for shipment not exceeding 5000 brls. at $5,25 early in the week and since at $5,12½ @ $5,18¾ ₱ brl.—*Bicknell*

Pittsburgh, October 16.

Flour has continued to recede slowly since the date of our last report, with the exception of Monday, when the markets stiffened at the rates of Saturday previous, and some wagon lots sold at $3,87, and one or two at $4,00.—*Com. Journal*

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

R Rose, 2. Jos White, C M'Kibben, R T Simonton 1 sub. and pay, G C W Evans, E A Brindley, P Inskeep W G Snethen, W Maynard, James Gay, 4 subs. and pay for two, O P Stephens, D B Dorsey, N Gillespie, O V Warren, 1 sub, J W Southard, 1 sub. W Browning, 2 sub J C Hazlett 2 subs.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts
R T Simonton,	Miss E Berry,	8	52	2 00
A S Robinson,	J Lonis,	8	11	2 00
Jacob Harmon,	Benj, Dean, Ill,	8	52	4 35
Miller Johnson,	Meadow Farm,	7	52	2 00
James Gay,	J B Jewell,	8	52	1 00
"	C B Jones,	8	52	2 00
Miss H Lazzallier,		7	26	1 00
Wm Hamilton, Gratiot,	P Westbrook,	8	52	1 00
"	Himself,	9	15	2 00
J J Anderson, Putnam,	L Clarke,	8	52	2 00
"	E Bird,	8	52	2 00
"	Benj. Scantlin,	8	52	2 00
"	P Ratliffe,	8	52	2 00
"	J Fogle,	8	52	2 00
"	Himself,	8	52	4 00

New Subs. this week 19. Discontinuances 4.

Br. W. Browning, all right; much obliged, but the P. M at Pittsburgh has notified us to stop sending the paper to yourself as it is not taken out. Some mistake, we guess

Br. A. S. Robinson, the credit to J. L. was given in No. 5. of Vol. 7. The paper was promptly sent to your new subs.

Br. J. C. Hazlett, we send you all the numbers, with pleasure and with gratitude for your very efficient agency heretofore, and are sorry that we did not sooner learn your post office address.

The P. M. at Belmont, O. informs us that David Havlin refuses to take the Recorder out of the office! He is indebted to us for the 7th volume. Will Br. Winn, our agent, please, collect the pay from him. And will he please acquaint the P. M. that it is his privilege to give such notifications to publishers without taxing them with postage. That's the way other post masters do. Will he please return us the last 2 numbers sent to Mr. H?

☞ Br. W. Hatfield. Br. A. S. Robinson sends his compliments, and wishes to know the *time* of your quarterly meeting.

Methodist Protestant.—Please discontinue the paper sent to James or Harriet M'Turk, Pittsburgh Pa.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,25 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

New History of Texas, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

JAMES K. LOGAN,
Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS
No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.
Oct. 17, 1846.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 13th of November, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale.

LEWIS GRAY, Executor.
Putnam, O. October 12, 1846

WANTED—Immediately at this office, a boy of good moral habits, to learn the printing business. One would be preferred from 15 to 17 years of age, and who has a good English education.

GEORGE CONCLIN,
BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 39 Main Street, Cincinnati.

KEEPS on hand Books publishad by the Methodis Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.
Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wosleys, &c., by Rev. Thos. H. Stockton.

Something New.
JUST PUBLISHED
By GEORGE CONCLIN, 39 Main st. Cincinnati,
A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings,) containing a minute description of the different routes to the countries—a description of the soil, products of the several Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabitants, &c. &c.

POETRY.

PROGRESS OF THE GOSPEL.

BY N. C. BROOKS, A. M.

O'er other lands has dawned immortal day,
And Superstition's clouds have rolled away;
O'er Gallia's mount, and on Iberia's shore,
The Rithic altars roll their smoke no more;
Fled is the Druid from the ancient oak—
His harp is mute—his magic circle broke;
And Desolation prayes in Odin's cells,
Where spirit-voices called to join the feast of shells.

O'er Indian plains and ocean-girdled isles,
With brow of beauty, Truth serenely smiles,
The nations bow as light is shed abroad;
And break their idols for the living GOD,
Quenched are the pyres as shines salvation's star,
Grim Juggernaut is trembling on his car,
And cries less frequent come from Ganges, waves,
As infant forms sink in untimely graves.
Where heathen prayes flamed by the cocoa-tree,
They supplicate the Christians' DEITY;
And chant in living aisles, the vesper hymn,
Where giant god-trees rear their temples dim.

Still speed thy truth! still wave thy spirit sword!
Till every land acknowledge THEE the LORD;
And the broad banner of the cross, unfurled,
In triumph wave above a subject world.
And here, Oh GOD! where feuds thy church divide—
The sectary's rancor, and the bigot's pride—
Melt every heart—till all our breasts enshrine
One faith, one hope, one love, one zeal divine;
And with one voice, adoring nations call
Upon the FATHER and the GOD of all.

From the Episcopal Recorder

ON PRAYER.

BY ISABELLA FARRETT.

Sweet is the sound of Sabbath bell,
Calling afar from turrets high;
In gentle strains, to all it tells
The sacred hour of prayer is nigh.

The sound is heard abroad, at home,
'Tis borne upon the wings of air;
It bids the young, the aged, come,
And worship in the house of prayer.

Oh! let us then the call obey;
And raise our thoughts from earth to heav'n
And to the holy temple, pay
Our grateful thanks for blessings given.

Why should we covet this world's wealth;
Its fleeting pleasures, pomps, or power?
Its riches cannot purchase health,
Nor pleasures stay life's parting hour.

Far happier they who still pursue
The path our blessed Savior trod;
His precepts keep before their view,
And seek communion with their God.

Tho' smooth the stream of time may flow,
Tho' bright and joyous life may be,
Yet purer bliss the heart will know,
That seeks communion, Lord with Thee.

And when the sadden'd spirit sighs,
Beneath its load of grief and care,
And when no solace earth supplies,
There is a sweet relief in prayer.

With fervent zeal, with prayer sincere,
Then let us seek redeeming love,
To light our path, to guide us here,
And lead us to the realms above.

CAUSE OF PEACE.

Written for the Western Recorder.

PEACE OR WAR.

Which would be the most advantage to community, to expend money in training men in the art of war, or in teaching them the principles of peace?

In the first place, which will be likely to make a nation the most prosperous and happy, to instil into the minds of the citizens the principles of virtue or those of vice? If we can prove that an uncivilized, barbarous and warlike nation, trained in all the artifices of war, that military genius can invest, and living up by practice to those principles which they have been taught, have ever been either prosperous or happy, we might plead some excuse for military training. And if there is no advantage resulting from war, would it not be vanity in the highest degree to spend money or time in acquiring an art that is useless, or wholly productive of evil? That no good can spring from war in any way whatever is beyond doubt. And its result has been nothing but evil, from all the evidences we have had of its murderous and bloody course from its origin to the present day. Cain was the first murderer that we have on record. And was he or his posterity either prosperous or happpy on account of his spirit of hatred, enmity, and revenge, or of his having committed the crime, namely of killing his brother? was he made an officer of state, or was he set to rule or to preside over a nation? Was his brow crowned with a wreath of unfading laurels? which is the customary reward of killing men in the present day. No. He was cursed by the Creator himself. He was cast out as a "fugitive and vagabond in the earth," unfit for society. But says one, since it has become fashionable to kill our brethren in war, it has become necessary in certain cases, and therefore it is less crime than it was in the days of Cain. (Powerful logic indeed—it ought to be well considered.) And how how much better has been the fate of the successors of Cain, of those who have carried out his principles of murder; by war and bloodshed, we have a number of evidences of their success in the end; having been no better. Philip one of the Kings of Macedon, who was desirous of rendering his name illustrious by having his kingdom to equal if not excel any of those of his predecessors. And being entitled to the name of a great warrior appeared the only way for even a king to distinguish himself for greatness in those days of thirst for blood. (Which we are sorry to acknowledge is too much the case in the present day.) The man who makes use of his eloquence instead of his sword, and wields in the defence of his country, who wears out his existence in defending the principles of right according to the laws of God and man. The principles of dealing justly with nations as well as with men, are overlooked, and those military heroes picked up to govern states and nations and to fill the important offices of the union, whose blood stained hands have been the means of slaughtering thousands of their fellow mortals and brethren by creation, and all this in a gospel land supported by Christians! (Think of this professors.) Philip therefore succeeded in making a number of conquests, and of setting states and nations at variance with each other and causing them to fight amongst themselves until they had lost all regard for their own states and governments and through false and delusive promises they become induced to submit to him, promising them that he would lead them on to conquer a more powerful nation. But before he set out, he was killed by one of his own subjects. Thus ends the life, the hopes, the prospects and the ambition of one great warrior, and likewise the vain deluded hopes of his followers. Now where is the happiness or advantage that these people derived from sacrificing their peaceful homes to the ambition of war? Where is the advantage that any nation or people has ever gained by being engaged in war? In time of war we often hear the boast of nations of their having taken heavy prizes. "Glorious victory—sixty thousand dollars prize money taken." But when we learn the true character of the case we find that it cost the country sixty millions to get it, besides a hundred and twenty thousand lives lost, and each of these the near relative of some human being. And without a speedy termination of the present war we know not how soon these sounds and worse than these, will reverberate from shore to shore of our once happy and peaceful republic. For another specimen of heroes of war, let us reflect for a moment upon the fate of Alexander the Great. What was his end? did he die happy, or even respectable? The response to this surely is, no. Or did he enjoy a long life or a happy one, through all his conquests, even while he lived? As an evidence that he was not happy in life; after he had conquered the whole world, he wept because he had no more worlds to conquer.

And that he did not enjoy a long life will be seen by the time of his death; which happened at the early age of thirty-two years, by beastly intemperance. Some unfriely and disreputable end is generally the lot of all such ambitious men. Their thirst for conquest grows so strong, that it becomes as irresistible as the tide or whirlwind, until they are launched into the vortex of ruin, by their own wicked deeds. What was the end of Buonaparte, who feared neither mountains, frost nor snow, neither God nor man? What did his bravery advance or secure to himself, after his being the means of destroying thousands and tens of thousands of human beings? His martial ambition, secured to him a place of destination on the lonely Island of St. Helena, there to end his days without a friend to comfort him in his solitary abode, or even to soothe him in the hour of death; and all the pity that is felt for him is that he did not even then receive the punishment due him for the misdeeds of his life.

Again, to prove the advantages of war, will any person contend that a continual war would prove advantageous to any nation or people, and if not, is there then, not something wrong in it? If a business is good, it is generally made better by continuation and improvement. It is evident that the continuation of war would not only prove a disadvantage to any community, but would shortly end in the extermination of the races thus engaged. If continual war is not profitable, how would half the time do, to be employed in that business? Would the other half be sufficient to rebuild and re-establish the burned, the pillaged and desolated cities, villages and countries? If not, how much time would be really necessary to spend in war for the good of government? If the less time spent in war the better, would it not be well to endeavor to arrange the affairs of government if possible in a way that we would be likely to have no war? To effect this we must forever banish from the halls of Congress, the State Legislature, and all the important offices of the nation, those hot headed politicians, those heroes of war, those lions of prey, whose thirst for blood is insatiable, who would labor to devise plans to set nations at war, "who would bind burdens on men's shoulders that they themselves would not touch with one of their fingers, would cause brothers to wade in the blood of each other that they may reap the spoils, the gold, and treasures of the prize, who care not for the good of the country, whose selfish motives are alone for their own aggrandizement." And select in their stead, men of sober thought and serious reflection, men who are patriots indeed and not in word only, men whose patriotism is not proved by the blaze of their sword, but by their morality and proper course of conduct, who would be willing to wear out their existence in striving to promote the welfare of their country, in striving to save instead of destroy it, in striving to establish the prosperity and happiness of the union, and whose just and equitable forms of government would insure the love of mankind generally, and peace and friendship with all nations, and insure to themselves the promise which is, "Blessed are the peacemakers for they shall be called the children of God."

But again says one, we do not contend that continual war would be advantageous. We only contend for war when it is necessary to defend us from foreign invasion. Our own fears or rather our threats are often the cause of our difficulties. Our own suspicious conduct is sufficient to tempt our transatlantic brethren to invasion, and likewise those of every other nation not immediately connected with us. We prepare for war when all is peace. We show by our preparation that we intend fighting. We keep our standing armies upon their borders just as though they were wild beasts of pray instead of human beings. As though we were not all the children of one common Father, just as though we had no confidence in their fidelity, their integrity, their honor as a nation. They then of course become suspicious of us, they then as well as ourselves keep in constant readiness for battle, and thus all confidence and good feelings are lost on both sides, and then we are not far from an engagement. The first trivial circumstance that takes place creates a war. We look upon each other as enemies instead of friends and brethren. And in this way we keep up war, from generation to generation. Is it necessary for Christian nations to keep in constant readiness for fear of each other? If we were ignorant brutal savages it might thus be necessary. But in a Christian and gospel land let us entertain higher notions of human intelligence and human perfection. Perhaps one will say that I am deviating from the subject, that it was not the origin of war that we were about to enquire into, but which would be the most advantageous to government to expend money teaching men the art and principles of war, or the principles of peace. Then fully to investigate the subject it becomes neccessary to prove from which the greatest advantage results to community war or peace. Before we choose for our children a profession, would it not be well for us to consider whether the principles of this profession would justify them in pursuing it? If the principles of war are justifiable and the greatest advantage results from it to community it will then be expedient for us to teach our citizens and our children, the art of killing men, the art and manner in which those wholesale butcheries are carried on to the best advantage, to effect the slaughter of the greatest number, in the shortest time. And when persons are studying a profession, or an art or learning a trade after they have obtained the theory before they can be perfect in it, it becomes neccessary for them to put it to practice (as the graduates of West Point &c.) We then of course would not like to practice upon our own citizens we are therefore under the necessity of marching our graduates over the line of some neighboring State or nation, to provoke a war to try their skill and dexterity, to try who has made the greatest proficiency in the art, and which will be entitled to the name of being the greatest hero. If it can be proven that it is expedient for us to teach our citizens and children the art of war, they must become graduates in the military schools, some must be prepared, to take their station in the standing armies, others to march to a foreign land to strew their bones to whiten the battle field with millions of the slain. And as to their becoming graduates in the schools of vice and wickedness during their march and military training we have no doubt. Some of the reformed drunkards have stated after chumefuting their ten fold and multiplied crimes, that they had been piously educated from their youth and that they had taken their first lessons of guilt from having been stationed in the United States Army.

To confirm the doctrine that war is right, and that it is a christian duty to support it, we are told that government could not be sustained without it, and that we must maintain the honor of our nation by the sword. So long as we attach the name of honor to murder and bloodshed we may have it to do, for as long as it is considered dishonorable to settle difficulties between nations by any other method than a resort to arms, honor can alone to the sword be due.

But could we only reverse the matter and consider it honorable to settle national controversies by a court or council of nations, or by some means in a fair and equitable manner, becoming the dignity of the nations thus concerned, we might then say the honor of our nation must be preserved by peace. But if a resort to brute force is the best and most successful way of doing business, then down with our acadamies, colleges and other institutions of learning, and up with military schools all over the world and pay proper attention to the best interests of the country. As it regards a government that cannot be sustained without war, one thing is evident, that a government that cannot be sustained without war cannot stand long with it. It must soon fall beneath the ruins of overwhelmning destruction. Again, what causes our alarm in a day of light and reformation? Do Christians and brethren fear each other, or do we fear that a Buonaparte or an Alexander will rise from the grave and his followers with him and wage a war of extermination upon the whole human family? If we have any thing to fear from the ravages of war it must be something like this—we prove the Buonaparte ourselves, by invading the territory of other nations to which we have no right, by fighting for conquest, for gold and for spoils. If we adopt his motto and follow his example, we may too soon justly reap his reward. Do not the enlightened inhabitants of the United States understand their own true interest better than to involve the nation in a destructive war for the self aggrandizement and selfish motives of a few aspirants? Will we suffer our men to be driven to the field of battle to fight out a war which is acknowledged by a great part of the people to be wrong, to be a usurpation of power on the part of the people of the United States, and a gross violation upon the rights of Mexico? Will we disgrace our country by such outrage as this? Our nation, that is looked up to as an example to the world for justice, peace, morality, and christianity. There appears to be many opinions in regard to this Mexican war. We say our country is in the wrong, yet urge her to perseverance in an acknowledged error.

We call to arms hosts of men, which is calculated to create an excitement in other nations or sufficient to call down their wrath upon our heads, for our injustice towards a weak and unoffending republic. Had we not better pause and reflect before we pursue a course of rashness. Had we not better call her to a path of rectitude and then it will be time enough to urge her perseverance and correct the faults of other nations. Some of our members of Congress are "for fighting Mexico on our soil, oh hers every where, until we drive her across the Rio Grande," and are "then for withdrawing our army to the east side of the Nueces and settling by treaty all points of dispute with that weak and distracted country upon the most liberal terms." Such a man or set of men deserve a vote of thanks for their liberality. After having imbued their hands in the innocent blood of a nation until they were satisfied with vengeance, they would then talk of liberal terms. There appears to be a few members in the house of Congress who are willing to defend the interests of their country at all hazards regardless of name or popularity, whose voices are heard in appeals for their country, who defend the principles of right who maintain the honor of the nation by the flaming sword of justice, by demanding nothing but what is right, which principle is calculated to secure the peace of the world. Those men who deserve laurels, that heroes of battle never won, whose names will be remembered long in the annals of history for having preserved the peace of the two great nations, the United States and Great Britian, had they been placed in power no doubt but the blood of our citizens that has been shed on Mexican soil, and likewise that of the Mexicans would have been spared, and the way closed which is now open to shed the blood of thousands more of both nations. These have preserved the peace of two great nations relative to the Oregon question, a subject that has been tremblingly waving in the air for years, knowing not whither it would fall nor where it would rest, a question of deep importance to both nations, and a subject that must have required much skill and dexterity, through so much opposition, to have effected a settlement of, in so able, and so satisfactory a manner.

There are other men in the house of Congress who if they were as true patriots as they would wish to be called, could be the means of doing much good for the country. But their patriotism seems to be turned wrong end foremost. Instead of loving their country they love themselves. They would send their fellow citizens to shed their blood and die on the field of battle, that they may reap the spoils and have the honor of settling the controversy after their dissolution, instead of settling it first, where all might have shared the honor of the transaction which could have been done no doubt, without difficulty had it not been for the prospect of the gold, and spoils of the vanquished. They are true lovers of their own popularity—they are like lions sleeping in their den's afraid to prowl for fear they might not be heard on the side of popularity. They possess no principles of their own, or at least no good ones, or they would not fear to bring them out, they would haul them before the world regardless of consequences, or they are like bats that stick under a piece of bark in the day time, and at night fly about to see what is going on, to see which side is likely to conquer that they may know who to fall in with. And such is the way that government has been imposed on from year to year. Such men sent to represent the rights of men women and children, who care only for the wages and how they may glide smoothly along that they may insure to themselves again the price, of betraying the confidence of the people. And such will ever be the case until our citizens are taught the importance of informing themselves relative to the affairs of government, and to consider the responsibility they are under and what they are doing when they go to the ballot box. Each one goes for his party, forgetting, too often, the consequences.

It appears to be a matter of doubt with some people whether or not, christian professors have a right to interfere in political matters. This calls to recollection a circumstance that took place in a church just before an election. A Rev. Mr. W. said that he thought political matters a very unfit subject for christian professors to be concerned in. A Rev. brother replied, if this be the case, that christians take no part in political matters, and make it no matter of concern, into whose hands the affairs of government should fall, Satan would soon have things just as he would wish. Who more than christians should be interested in the welfare of government, those who profess to have an interest in moralizing and christianizing the world, and who could have but little to hope for in either case without a wise and prudent government, "the success or failure of which will pour liberty or despotism upon a world." Could the most moral, wise and prudent men in the union, be called together, to legislate upon the important affairs of the nation, we should have a wiser and better government. The many evils that now unhappily exist would shortly be known no more. And when we have arrived at a reasonable degree of perfection in our own nation, we may expect but little difficulty or wrangling with the other nations of the earth. Or could the most intelligent men of the United States meet with those of Great Britain and other enlightened nations of the earth, to consider difficulties and to hold council in matters of dispute no doubt but their wisdom and honor would be sufficient to settle all national controversies by a tribunal of justice. A resort to arms would no longer be known, the history of war in ages to come would be but a tale of the past. No two intelligent nations could desire war—they could not wish to destroy the vast improvments, the prosperity and happiness of so many years of peace and quietude. Where would an Alexander or a Buonaparte find in this day the hosts that followed them then, not only cheerfully but enthusiastically followed them through every scene of danger, destruction and death? until worn out with famine and fatigue they made their graves wherever they chanced to fall? None but ignorant, savage, and war-like enthusiasts could ever have been led thus far to gratify the ambition or any such bloodthirsty men. Now to ensure the blessings of the country, peace on earth and good will to men, look well to the ways of government, and let men of integrity be chosen to fill the important offices of State. Be ever aware of those men who preach long sermons, to urge men to the field of battle and who are ever ready, or pretend to be, to go at the call of danger, and who are ever ready and willing to sacrifice their domestic obligations to the ambition of war. The duties they owe to their families, their wives and children who depend on them for their happiness and support through life are forgotten. The patriotism of such men is always to be doubted. Weighed in the balance, it is always found wanting. True patriots are men who regard the true interests of their country.

True patriots would count the cost of an unwarantable and unjustifiable war with a neighboring nation. They would consider the burthens of the people by taxation and otherwise, besides the loss of lives, and the blood that would be shed upon the occasion the paupers, the cripples, the maimed the distorted and distressed objects who have merely escaped with their lives who are thrown upon government and society for maintainance the balance of their miserable existence. The amount of the incalculable expenditures of war would obtain more territory by civil purchase than all the people of the United States could cultivate or even inhabit for generations to come, and it will be unnecessary to fight for territory if we create a war to kill off the people when they get too numerous, as say some of our advocates for war. According to this plan we will always have territory enough, the amount of military expenditures in time of peace, for time spent for equipage, for arms, and the enormous expenses of keeping up standing, armies which money if expended for the education of the youth of the country, soon men would be able to judge for themselves the wisest policy of government, instead of hundreds and thousands of persons in those (so called) intelligent states that are unable to read or write or to distinguish one letter in the alphabet from another. Or if it was expended for the purpose of moralizing and christianizing the world it would be sufficient to extend the moral influence of man, from the rising of the sun to the setting of the same. Now if we are perfectly satisfied that no good can result from war, let us try the result of peace. Is there any evil to be apprehended from its duration? Have not all the internal improvements of this nation been made during the interval of peace? Was not all the surplus revenue of the treasury accumulated during peace? Have not all of the State Houses all the Court Houses, all the churches whose steeples are reared as it were to the very skies been built during peace? Has not a link of brotherly love been formed between nations during peace that nothing but tyrants can break? In fine, has not everything that has ever been done either good or great, been done in time of peace? And is not destruction the whole business of war? Have not its ravages caused the land to mourn and the earth to weep tears of blood? To trace military training to its first origin and brutal state, let us reflect as far back as the ancient mode in Greece of training children to hardships and war. Those children were considered the property of government instead of the parents—and any that did not make a robust or healthful appearance were put to death in their infancy, and others after having arrived at a certain age were doomed to undergo a certain punishment by whipping, to try which could endure the greatest suffering with the greatest patience. Many have been known to expire under this operation without a murmur or a groan: and to this the parents were eyewitness. What parent is there now in existence in a Christian land that would not turn pale, whose heart would not sicken, whose blood would not chill in his veins, whose every feeling would not revolt at such a scene? Military training is modified in the present day because light and reformation has overspread the minds of human beings and caused them to look with abhorrence upon such scenes of brutality. *And when war shall be viewed in its true light by the Christian nations throughout the earth it will be looked back upon with as much abhorrence as Grecian customs are in the present day.* Time fails me to express and language to describe, all the horrows of war. But let it suffice to say, that peace has been productive of every good, and war of nothing but evil. Is it not then as plain as daylight that the greatest advantage to community must result from striving to inculcate the principles of peace throughout the world? let us teach other nations that we are all brethren, and that it would be Cain-like for us to massacre each other, and that we will rely in confidence, upon their honor in regard to their dealing justly with us, and never give them cause to suspect our fidelity in return, treat them as christians and friends. Let war be considered dishonorable, let it be considered degrading to any enlightened nation to resort to arms to settle difficulties. Let them be tried in the courts of justice, or by the honor of nations, let them be settled by fair and honorable principles, let this example be set, and it will probably have as great an influence in time over the different nations of the earth, as the conduct and character of heroes of war have had in ages past. It appears that what excited Philip's warmest ambition was that his kimdom should equal if not excel any that had preceded. Had their actions been virtuous no doubt but Philip would have labored as hard to excel them in acts of virtue and benevolence.

Now to teach men the principles of peace and to deal justly with all men, will not this hasten on the time that scripture describes, when their "swords shall be beat into ploughshares, and their spears into pruning hooks, when the lion and the lamb shall lie down together. When nation shall not rise against nation, neither shall they learn war any more?" SARAH TAYLOR.

Middletown, Guernsey Co. O. Aug. 18, 1846.

Explanatory.

Written for the Western Recorder.

MR. EDITOR: You will please publish the following from brother Kenedy of New-Richmond, as setting forth in his own language, his position on the slavery subject, in his official capacity at the last Gen. Con. to be read as a correction of any improper impressions that may have grown out of my indefinite allusion to him on this subject in the first number of Spectator, as published in the Recorder of June 11th 1846.

"My position on the slavery subject at the last Gen. Conference of the M. P. Church." "I attempted to give the difference between the two classes of abolitionists. The one party go in for dividing Church and State, this I called the Garrison party. The other believe that the Constitution of the United States, is, an Anti-Slavery document, and that Slavery may be abolished without any alteration of it; so I believe. And further, that the constitution of the Methodist Protestant Church is an Anti-Slavery document, except the word white, and that slavery may be abolished from the church without any alteration of the constitution. MILTON KENNEDY.

Springfield, Ohio, Sept. 11. 1846.

I wish here to state further. That I was wholly dependent upon information of others, for all the statements made in relation to the New-Richmond affair, having no personal knowledge of the matter, as I have not as yet been at New-Richmond. And now permit me to say again, that I have no unkind feelings towards brother K. and know not that he has any towards me. I can say with sincerity, I wish him well.

Yours truly,

JOEL DALBEY Jr.

Oct. 9, 1846.

REV. T. W. STEPHENS.

This brother, formerly a member of the Pittsburgh Conference, requests us to publish the subjoined statement of his reason for his withdrawal at the late Conference. The Conference did not see fit to order its publication as he requested, but we publish it to accommodate the brother's wish, taking the liberty to add too or three notes. [ED.

Brother President.—I arise to ask of this Conference a certificate of my standing.

I think the time has arrived when I should retire from the Itinerancy of the M. P. Church for the following reason, which I shall now mention with the leave of Conference. (Leave) Well sir, when I united with the M.P. Church I thought it to be an organization, expressly for the purpose of recognizing & defending the rights and liberties of all its members Ministerial & lay, this upon more mature deliberation, I found to be a mistake, in the distinction between the rights of white members and that of colored members, as recognised by the constitution & discipline of the Church.

When I discovered, that the constitution & discipline, made a distinction in the rights of members merely because of Color, I occasionally enquired of our ministers whether the government of the church, should not be equally free for colored members as for white members, & I was usually answered that it should be, and that it would be, that the subject of mutual rights was being much agitated, and that they expected it would soon be effected, but it was not done, still I hoped it would be, and when I entered the Itinerancy (seven years ago) it was generally expected, that the next general Conference would do something permanent in acknowledgment of defence of the Mutual & Equal Rights of all the members without respect to Color, but the conference did not do it. After the rise of the general Conference of 1842 in Baltimore some left the Church believing that the government never would be made truly representative, while many others anxiously expected it would be done at the general Conference of—46 but in this they were disappointed.

Under the present (almost unalterable) law of the church which requires two thirds of the several annual Conference to act before this matter can be accomplished & there being more than one third of the annual Conferences (Immovably located) in the slave states, opposed in their feelings & actions to the Mutual Equal Scriptural Rights of their Colored members (1) making it evident that under these circumstances it never will be done. (2.)

And now Sir, believing that the gospel of our Lord Jesus Christ, never was intended to introduce an invidious distinction, but to be the basis of a common brotherhood of Mutual & Equal Rights to all nations & Colors, and being fully convinced that the constitution and discipline of our church is not scriptural in this respect, and having witnessed the unwillingness of our Ecclesiastical assemblies, to exclude this unnecessary, unreasonable and unscriptural distinction from our book of Discipline, I now in the fear of God & with good will to my brethren of the Pittsburgh Annual Conference, ask a certificate of my standing—my name entered on the Journals as withdrawn, and my withdrawal with the reason published in the Western Recorder. THOMAS W. STEPHENS.

Sept. 5th 1846.

NOTES BY THE EDITOR.

(1.) This is saying more than facts will justify in reference to "more than one third of the Annual Conferences." Witness the resolutions of the Maryland Conference, our largest Cconferences in the South. Better anti-slavery men are not to be found than in some of our Southern Conferences: We know not a few, who are practical abolitionists (emancipators.) And if whole conferences are not yet willing to recognize the "scriptural rights of colored members," let them be further enlightened (not denounced) and we do not despair of seeing them come to right "feelings and actions," on this subject.

(2.) O, never despair. We are sorry our friend has given up the ship. Only see have we not in the north from 17 to 18 Conferences out of 30. Who knows but that in the onward progress of anti-slavery sentiments, some two southern Conferences will ere long give their voice for altering the Constitution. It is right and reasonable to hope for this. Would we not then have two thirds?

MR. EDITOR: A correspondent writing from Virginia, in the Recorder of Sept. 3d, seems to think "that the slave while in the hands of a religious master and well treated, is not a sin against God." He thinks if I understand him rightly, that severe and cruel treatment of the slave, by "hard hearted masters," renders it sinful. Now, Mr. Editor, permit me to enter my protest against this doctrine. I contend, that if an individual has a *right* to deprive his fellow man of liberty—to dispossess him of every attribute of a man—his right to himself—his right to acquire property, and his right to seek his own happiness in whatever way he may choose, that he does not interfere with the rights of others,) he has a *right* to administer just such treatment as he conceives will subserve his own interests. He has a right to treat his slave, as he would an incorrigible animal; if mild means will not answer, he may have recourse to something more severe.

To talk of a slave being *well treated*, when he is stripped of all his rights—reduced to the level with the brute creation—a mere thing—is an idea which I am totally incapable of comprehending. He *may* be treated well as a *slave*, but not as a *man*.

Perhaps I should hazard nothing in saying, that it is these good slave-holders—these *moderate drinkers* of the system, who give by their example and influence, the greatest support to slavery. What a pity it is, that those who are reputed as *good* men, do not come out and rid themselves of the evil.

I will here say, that it is my firm conviction, that an individual who holds slaves from choice, and for the sake of gain, who is enlightened upon the subject, cannot be innocent. But nevertheless, I believe that there are others who sustain the relation of master to slave, who are disposed to give unto their slaves that which is 'just and equal,' but are prevented by legislative disabilities, from giving them legal emancipation. Surely, such persons, while they are using their legal influence against slavery, and endeavoring to give their slaves their freedom, I cannot condemn. And I am not yet convinced, that the majority of those who voted for the Resolution passed at the General Conference, intended to give any sanction to any other form of slavery than this.

But your correspondent thinks "that the meddling with it does it more harm than it does good." He wants the subject let alone. Why, my good friend, agitation is the only weapon truth ever had to use. Would you strip her of that? Where would have been the Temperance reformation, if the subject had not been agitated? Agitation is God's plan. The friends of the slave must not be idle. Let them use soft words, and hard arguments; possessing the wisdom of the serpent, and the harmlessness of the dove.

R. COLLIER.

THE WESTERN RECORDER.

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Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty each.

Religious Intelligence.

LETTER FROM LEBANON, OHIO.

Mr. Editor: by an unforseen Providence I am intrusted with the pastoral care of a newly organized society in this place of which, no doubt Br. R. Rose has apprized you; but other interesting circumstances have since occurred of which, perhaps, you will be glad to hear.

This day, Thursday, Oct. 22d, 1846, was appointed for the laying of the corner stone of our new Church in this place. An unusually large assembly for such an occasion were present to witness the scene.

The corner stone was a cubic foot in size, beautifully wrought, having an excavation in the upper side sufficiently large to receive a glass jar, about 7 inches deep and 5 inches in diameter, of a cylindrical form, cast for the express purpose, over which there was a stone cap placed, which being sunk to a level with the surface of the other stone, made it appear almost like a solid block.

The object of the meeting was briefly stated, after which, the following document was read by Br. George Pyle.

Lebanon, Oct. 22d, 1846.

On Monday evening, Sept. 14, 1846, about Forty members of the Methodist E. Church, met in the Masonic Hall, Lebanon, Warren County, Ohio, to take into consideration the propriety of organizing themselves into a Methodist Protestant Society. After much deliberation, they unanimously resolved to adopt the Constitution and Discipline of the Methodist Protestant Chrch. Where upon Brs. Otis Stanford and George Pyle were appointed a Committee for the purpose of procuring a Minister of said Church to organize them into a Methodist P. Society. Accordingly, on Thursday evening, Sept. 17, 1846, the services of the Revs. Reuben Rose, and O. Warrington, being secured, after a sermon by the Rev. O. Warrington, under the superintendance of the Rev. R. Rose, a society was organized, consisting of 61 members. The services of the Rev. Joel Dalbey jr. also being secured, the meeting was protracted 12 days, during which, the number of the members was increased to 122.

On Oct. 9th, 1846, R. M. Dalbey was employed as pastor of said Society for one year; by whom up to this date, (Oct 22d, 1846) 11 more have been received, making in the aggregate 134.

(N. B. The above may not be the exact wording of the Original Manuscript, but is the same in substance.)

To the above, were appended the names of all the members of the Society; designating The Trustees, Stewards, Class leaders, building Committee and the Sabbath School Committee.

After the above was read, there was an opportunity given to any who wished, to unite with the Methodist P. Church at that time, to have their names recorded and deposited in the corner stone. Where upon 6 persons availed themselves of the opportunity; whose names in part, made up the aggregate above mentioned.

After the depositeswere made the services were concluded with prayer.

The depositesthere were The HOLY BIBLE, M. P. Hymn book, The Constitution and Discipline of the M. P. Church. The sacred Melodeon. The Rev. Wm. B. Evans' Questions and Answers. The Rev. A. H. Bassett's Annual Register of the Methodist P. Church, one No. of the Methodist Protestant. The 1 No. of Vol. 8, Western Recorder. Permanent Sabbath School documents No. 1. One No of the Temperance Organ. One No. of the Western Star, and one No. of The Sober Second Thought. And finally the names of The Rev. John M. Young President of the Ohio Conference. The Master builder and Master Carpenter of the Meeting house; The acting Governor of the State of Ohio and the Governor elect; Senator, Thomas Corwin, and the names of the Pastors of the different Churches in this place.

The Meeting House is to be made of brick, 40 by 60 feet in size, with a basement story; and a gallery in front, and which will have cost when completed, about 2,500 dollars. And such is the zeal of the building Committee, as well as the entire Church, that, if the progress of the work be not retarded by some providential circumstance, they expect it to be dedicated about Christmas. I do not know that, I ever became acquainted with any people more anxious to advannce the interests of our cause than the Society at Lebanon; while at the same time they seem as destitute of animosity to the Church from which they seceded as any Society with which I have ever been acquainted.

The time was, when in this place, the known friends of the Methodist P. Church were few indeed, but now, many a score may be found who are not ashamed to avow the rectitude of our principles. We pray for still greater prosperity. My sheet is nearly full, and I must close, after announcing, that, our 1st Quarterly Conference will be holden on Saturday Nov. 14. 1846; which we expect to succeed with a protracted meeting of several days; at which we solicit the Ministerial labors of Br. Joseph White of the Xenia Ct. and Br. Joel Dalbey jr. of Cincinnati Station, and all other brethren that can make it convenient to attend.

I am as ever yours &c.

R. M. Dalbey.

Lebanon, Ohio, Oct. 22, 1846.

Thanksgiving Day.—Governor Wright has united with the Governors of Ohio, Maryland, Michigan, New-Hampshire and Massachusetts, in designating the 26th of November as a day of Thanksgiving, thus making six States which unite in the cummunion of this observance. Last evening's mail from Hartford enables us to add *Connecticut* to the great communion of states. Governor Toucy has issued a very impressive and eloquent proclamation, and much *shorter* than Governor Wright's.

Ministers' Department.

Written for the Western Recorder.

JESUS CHRIST A TRUE MINISTER.

The priesthood of Aaron was a ceremonial ministration, calling the attention of the people to a dispensation of religion & a system of worship, the light of which was as the pale and feeble moonbeam, falling upon the dark mountains and into the dark valleys of Israel. The fires burned low upon the altars, and the worshipers were few, when there was heard in the wilderness the voice of one saying, Prepare ye the way of the Lord. The last prophet of the old dispensation had lifted up his voce as the first preacher of the new, testifying of the approaching Jesus, that this is the Son of God. The multitude upon the wild bank of the Jordon, had witnessed the approach of a meek stranger to the Baptist for the rite of his ordinance, and had seen, to their astonishment, on his return from the water, a dove light upon him, and heard as from heaven a voice, saying, This is my beloved Son. The remote district of Galilee had slept in its sweet valleys by the side of its glassy lake, guarded by the sacred hights of Hermon and Tabor, and watched by the snowy peaks of Lebanon, while for many years the undisturbed worshipers had weekly gone up to the synagogues, reverently listening to the reading of the law and its expositions, when there appeared with the rulers and ministers a young man, speaking in the power of the Spirit, and his instructions were clearer and more eloquent and overpowering than those of any priest, any ruler, any minister. No one read the law like him. No one so clearly showed its meaning. No one ever spake with such holy pathos. All were astonished—All convinced. "And there went out a fame of him through all the region round about; and he taught in their synagogues, being glorified of all." Such a preacher! Who ever heard his equal? His unparalelled loveliness, his unsurpassed depth of thought; his stirring eloquence, are already the theme of delighted converse in every circle. He came to Nazareth. Here he was known. Here he had been brought up. His father and his mother were here. He is the son of Joseph the poor carpenter. His relations—all poor—were here, and known. It is Sabbath; and Jesus, as his custom was, was in the synagogue, where he belonged and from childhood had attended. But now he is thirty years of age. Now he takes his station with the ruler, the minister and the readers. On this occasion, the minister surrenders service to the son of the carpenter. He stood forth in the presence of the audience, opened the book, and read; "the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Now he fully commits himself to them as a teacher sent from God. He claims this prophecy as relating to himself. "This day is this scripture fulfilled in your ears." This was the text. Then followed a sermon. Such a sermon! Such truth Nazareth's synagogue never before witnessed. "All wondered at the gracious words which preceded out of his mouth." According to the text and the sermon, he must be a preacher. The aged Simeon spake truly of the infant; "a light to lighten the Gentiles." That prophesy of long standing has not been kept on record in vain; "the people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up." The boy of twelve summers gave no uncertain promise of future brilliancy when he stood in the midst of the wisdom of his nation until hoary learning became dumb before him, and the embarrassment of the Jewish sage was only relieved by the approach and departure of his anxious parents.

CONTEMPLATE THE PREACHER.

He has been about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. Now he is in the open field at the base of Hermon, but his fame is in all the land, and there is now gathered multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordon. What a congregation! He ascends a little the hillside. He opens his mouth and speaks. O! what gracious words! "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Then followed that memorable sermon on the Mt. Now he stands by the lake of Genezareth, and the people in increased multitudes gather around him, as if they would crowd the preacher into the sea, with every anxiety to hear the word that he spake. Chosing therefore a boat, a little removed from the shore, for his pulpit, while the broad canopy of heaven is the dome of his church, he holds that multitude in breathless silence, while he shows to them the doctrine of his kingdom. Now in the open plane; now in the wilderness; now in the house of some friends, is he seen preaching and showing the glad tidings of the kingdom of God. Nothing is more common, in the eventful history of the three years ministry of our Lord, than to find the people gathered together to hear him.

He is not a mere declaimer; for see how he meets the Jewish sectaries. There they are contending. A house divided against itself. Pharisee against Sadducee and Sadducee against Pharisee. The Sadducees approach with their doctrine of anihilation. The Pharisees exult to see them overcome by a few words from the Galileen, and think him quite worthy to be their champion. But no sooner is the one party put to silence than he turns upon the other, and in as few words, shows to them their blindness, and hypocricy, until they become enraged against him. Pharicees, Sadducees, Herodians, Scribes, Doctor, and Lawyers, are all shown their errors, and are all offended with him. Tho' he spake as never man spake, there is no place found for the stranger among the palace lodged-heads of the Jewish faith within the city. But two miles yonder in the suberbs, is a poor family. A brother and two sisters. With them is a place for him to rest his weary limbs, in the company of his disciples, during the night, and daily did the preacher appear in the temple reasoning with these infidel objectors, and showing the truth of his gospel. With what boldness does he speak. Public sentiment all turned against him, it matters not. It has no influence with him. He must set forth the *whole truth* tho' a world be condemned. No proffers from mitred or crowned heads; no flattery; no threatning, can deter him. Now he speaks the words that burn;—"ye generation of vipers how can ye escape the damnation of hell."

How circumstancial is that preacher. He has a word for every occasion. He is always making use of some circumstance to impart and enforce some important truth. See as he sets by the well of Samaria, when the woman approaches to draw water, how he discourses to her of the water of life. So, when the disciples have forgotten to take bread, he cautions them against the leven (doctrine) of the Pharisees and Sadducees. So, when he had fed the five thousand with five loaves and two fishes, he urges them to labor not for the meat that perisheth, and shows that he is the bread of life. And so he improves the occasion. He always says something that is applicable, and his teachings are never thrown away by being foreign to the occasion.

How consecrated is that preacher. What faithfulness appears in his ministry. "I must be about my Father's business," was a motto always before him. No worldly speculation entered his mind. His soul was intent upon the illumination of the world. Tho' destitute of all things, having not even where to lay his head, his work was of more importance than the seeking after them. Let Herod enjoy his palace, and his subjects take their ease, but he must finish the work which his Heavenly Father had given him to do. The work of the ministry is an important work. The fullest consecration cannot be too much. Here it was had. Hence those frequent journeyings from place to place, and this constant teaching and exertion. See, now he has ceased speaking, how he visits those sick. They are peculiarly the objects of his attention. How tenderly he draws near the abode of wretchedness. With what infinite satisfaction does he lend his divine assistance wherever it is needed. See, he has just been a son of thunder to the generation of vipers; and now, with what lovely tenderness does he turn to be the consolation of his believing disciples.

That was a holy preacher,—yet not exclusive. There was meekness in that mind, charity in that heart, and affability in those manners. No one is too wicked to share his attention. He is sent unto the lost sheep of the house of Isacal. He came not to call the righteous but sinners to repentance. Tho' it may seem strange to a self-righteous Pharisee, who would say to a fellow stand thou there for I am holier than thou, yet he enters the houses of the publicans and sinners. He eats with them. He lodges with them. He converses with them. He is familiar with them. This is the field of his labors. To win them over to his doctrine and prove their Saviour is his object. And now he enters the house of Levi to eat and drink with publicans and sinners. And now he approaches Zaccheus, a chief among the publicans, demanding that he must abide at his house. Then let it not be said if the modern preacher that he is too familiar with the wicked, that he keeps improper company, if his conduct only be *proper in that company*. Let him maintain holiness, but seek an acquaintance with all, and by a proper affability, extend his ministerial influence; but let him remember his calling.

Jesus Christ, as a minister of his own gospel, is the great example for all succeeding ministers of that gospel. As such, in every particular, his ministry is instructive, and the more it is studied and imitated, the greater advantage will be derived from it.

W. M.

Prospect Hill.

Temperance Department.

PROGRESS OF THE CAUSE.

It is frequently asked, what, after all the efforts of total abstinence men, has been effected?

We are surprised that any one should ask such a question; yet it may not be unprofitable for us to consider it briefly. To enter into detail would be needless, inasmuch as a perusal of our paper from day to day, must have convinced our readers that our cause is making wonderful progress. Let us, however, make a few general remarks, summing up the results of the benevolent efforts of the friends of the temperance reform.

1. A resolution has been produced in the sentiments of the community. The great majority of our citizens now regard the sale and use of ardent spirits as a beverage, sinful and ruinous; whereas, in years gone by, the business was believed to be innocent, and perhaps calculated to promote the welfare of the people. Hence, every house used to be a miniature groggery. Now, spiritous liquors are, if kept at all, hidden from visiters. It is no longer popular to treat.

2. The public mind has been enlightened as to the true nature of alcohol and its certain tendencies. Hence its sale and use, as a beverage, are not senselessly, but with sound reason, opposed. Even children are able to state why they are signers of the pledge.

3. The press—the popular mouth—speaks out loudly against the traffic; and where it does not, the people do not acknowledge it as their organ. Here is a mighty change.

4. Binding associations have been organized and are succesfully operating, in every part of the country, for the suppression of this evil. These are to prove a great agency in consumating the work of reform.

5. Practical good has been done too, in the redemption of many actual drunkards, the causing of many moderate drinkers to lay aside their cups, and the preventing of many a youth from forming the habit of drinking, by procuring, in proper time, his signature to the pledge, and his energies in the work, of temperance. Many a widow's heart has been made to leap for joy, and many a child to be glad in the smile of a reformed father, perchance, mother! Indeed, we could detail hundreds of benefits of this kind, which have grown out of the efforts of total abstinence men.

6. Besides all this, groggeries have been put down, fashionable tippling houses broken up, and even the fires of many a distillery put out.

We name nothing further at present. It is not our desire to impress our readers with the idea that all our work is done. No, indeed; would it were. But we do wish to encourage them to believe that the cause has been and is yet, making great progress, not only in our own, but in other lands. We have mentioned only a few items of the beneficial results of the efforts of the true friends of the cause.

There are yet distilleries in operation, and hundreds, yea, thousands of rum shops scattered, like death-spots, all over the fair surface of our favored country. But the same cause that has lessened the number of these, will entirely destroy them, under the blessing of God. There is no time for sleep now; let us work while it is called day. Put forth your energies, O ye noble temperance men; and let us never rest until the enemy is driven away back to the regions of death whence he came.—*Columbian Fountain.*

MISSIONARY INTELLIGENCE.

From the October No. of the Missionary Herald.

SANDWICH ISLANDS.

LETTER FROM MR. COAN, JANUARY 21, 1846.

Schools—Church—Temperance.

This letter of Mr. Coan goes much less into the details of his missionary labors, than some of his previous communications. A few facts furnished by him, however, will be read with interest. Since he last wrote he has made four extended tours, examined all the schools, conducted one or two protracted meetings, and held a meeting of several days with one hundred deacons, for consultation, instruction, prayer, &c.

Our common schools are more than fifty in number, embracing more than two thousand children, which is nearly all, of a suitable age, in Hilo and Puna. A few only are kept out of school by the papists; they have not, however, a regularly organized school in this field.

The state of the church since I last wrote, has been peaceful; and religion, on the whole has prospered. There is more enlightened action among the people. Their knowledge is increasing steadily, and with it the stability of their Christian character. Nearly three hundred have been added to the church since my last date—while very few have been suspended. Death however, is making rapid inroads upon our numbers. Not less than three hundred of our church members have died during the past year. I can now look upon a grave yard of more than two thousand of my flock, whom I have baptized, and to whom I have administered the emblems of Christ's body and blood.

In some parts of my field there is stupidity, and worldliness, and moral dearth; and in others there are heavenly showers, producing life and growth, But our struggle against the world, the flesh and the devil, is hard. And it must be constant, or we lose ground, and defeat will clothe us with shame and disaster. There is no discharge in this war, no rest in this work. This is right. We ask for no discharge till death brings victory and a crown through the merits of Him who died for us.

The Port of Hilo is rapidly increasing in importance. It is becoming a place of much resort for whalemen and ships of war, and is visited by them nearly every month in the year. Seven ships are now here, and they are going and coming constantly. Sixty whale ships, five men of war, and twenty brigs and schooners, have arrived here during the past year. Probably the number of whalers will double during the present year. The arrivals of the past year have brought about four thousand seamen into this port, and these, on a rude people, like the Sandwich Islanders, will exert a mighty influence for weal or for woe. Happily for our peace, we have no grog-shops on shore, and most of our foreign residents here have signed the total abstinence pledge.

Attempts are often and perseveringly made, however, to introduce this destroyer among us. Not long since a barrel of rum was smuggled on shore by a Portugese victualler, and buried in a taro patch behind his house. But the cask could not lie still, even in its grave. Like human carcases in the vicinity of some old medical college, its repose would be disturbed at night, and would send out an ill odor. You might as well try to hide a pole cat. At length suspicions were excited; search was made; fresh dirt was found in the man's yard; an exhumation took place; and daylight was poured upon deeds of darkness. The guilty were fined, the tiger was chained and peace restored. The same man was fined fifty dollars once before for a similar offence. Not many days ago a barrel of gin was reported on board a vessel which had just come into our harbor. This belonged to a Chinaman who resides here, and an attempt was made to smuggle it on shore. This however, was prevented and the gin was sent back to Honolulu, from whence it came,

Sailors search in vain to obtain the maddening poison here, and we have, therefore, been very quiet, notwithstanding the thousands who have thronged our shore during the past year. One midshipman from an English man of war feeling a litule afraid to speak the word "rum," went from shop to shop among our traders, inquiring, "Do you keep any thing here?" "What thing!" asks the grocer; "any thing to *distract the brain?*" On being answered, "No," the poor fellow went off, sadly disappointed, and cursing the port, by calling it "a wretched dry place," notwithstanding our abundant rains, and our sparkling cold water.

Mr. Coan notices the conduct of the officers in command of several ships of war, English and American, which were at Hilo last year, in terms of commendation. "In June last the British frigate Talbot, Sir Thomas Thompson commander, made us a visit. All were kind and courteous." In August the U. S. Sloop of war Portsmouth, commander Montgomery, and the flag ship Savannah, commodore Sloat, arrived. "These visits were peculiarly pleasant. We found the commodore to be a man of an excellent spirit, a lover of peace, order and justice, and a respector of the Christian religion. In his frank, open hearted kindness, he reminded us much of commodore Jones. We were also highly pleased with Captain Montgomery." In addition to other favors, sixty five dollars were contributed by the commanders and officers of these ships; to aid Mr. Coan in his missionary operations. In the following month the English ship of war Collingwood, rear-admiral Sir George Seymour, visited Hilo. He showed the missionaries every kind attention, and gave thirty-two dollars for the benefit of the two schools at Hilo. Twelve dollars were added by the captain and chaplain.

CEYLON.

From a letter of Mr. Hoisington, dated July 1, the following extract is taken:

"We have just commenced a new term in the Batticotta seminary, after a vacation of four weeks. The last one was a term of unusual interest. There was some advance, I trust, in spiritual things. Just before the close of the term, I propounded for admission to the church seven students, and one old man, a hopeful convert from Romanism, who is no way connected with the service of the mission. I have good accounts of them all, and expect that they will be admitted to the church at our next communion."

A letter has been received from the students of the seminary, written by D. L. Carroll, expressing their "grateful sentiments" for the benefits conferred upon them by our missionaries, and offering their "warmest thanks." "We have been the recipients," they say, "of the good that has been done by the operations of the American Board of Missions. We have had the happiness to enjoy the blessings brought to us by the preaching of the gospel. "The people that sat in darkness, saw a great light; and to them which sat in the region and shadow of death, light is sprung up.' Civilization and learning are making happy progress, and true sience sheds its benign rays. The innumerable discoveries in the useful arts, which have raised the civilized world to the elevation it holds, are brought within our reach. We are enabled to throw off the shackles of superstition, and walk in the glorious freedom of the gospel."

From the London Watchman.

EVANGELICAL ALLIANCE.

Yesterday, (Tuesday, August 25th,) pursuant to notice, the *first public meeting of the Evangelical Alliance* was held in Exeter Hall, which, although the tickets of admission were one shilling each, was well filled, both in the hall and galleries. The platform and a portion of the area set apart for their use were crowded with the members of the Alliance from this and other countries. Among the ladies in the side galleries were the Countess of Ducie, the Countess of Effingham, Lady Culling Smith, Lady Campbell Lady Olivia Sparrow, Hon. Mrs. Kinnard, Hon. Mrs. Trotter, Mrs. Farmer, Mrs. A. D. Campbell, Madame Tholuck, Miss Patton and Miss Cox, of New York, the family of Chevalier Bunsen, &c., &c.

Sir Culling Smith, Bart., took the chair. The proceedings were commenced by the Rev. Dr. Alder, who gave out the hymn,—

"All people that on earth do dwell."

and read the 133d Psalm, after which the Rev. Dr. Byrth, rector of Wallasey, engaged in prayer.

The Chairman said—Ladies and gentlemen, I feel deeply in responsibility of opening the subject of the present meeting. So deeply do I feel that responsibility, that I am conscious nothing but the help of God, sought by your prayers on my behalf, can enable me rightly to discharge the duty which this day devolves upon me. I would desire, in addressing you, to myself against extremes on both sides. I would desire to accept the caution given to the conference recently by a beloved brother—that we should abstain from self-laudation, and from exaggerating the importance of the present movement; and I would desire on the other hand, by the help of God, to be preserved from discouragement, and to take as elevated a view as I am justified in taking of the importance of our present proceedings. I would desire to remember that I am in the presence of a great assembly, convened under very peculiar circumstances; but on the other hand I would desire, if possible, to obliterate you all from my sight, and to feel—if I might do so—that I am only in the presence of my God. I think, brethren, that I shall best discharge my duty this morning by very briefly referring to the circumstances under which, and the object for which, we are now assembled. Let me state to you that our meeting to-day is the result of a series of meetings which I shall briefly recapitulate. About this time last year an invitation was sent from Scotland to a number of Christians in this country, requesting them to meet at Liverpool. The result of that invitation was that, in the first three days of October, last year, about two hundred and twenty different denominations of Christians, met at Liverpool. At that meeting, known to all of you by its name and by its character—known to you also as the scene of a wonderful manifestation of the presence of God, and an out-pouring of his Spirit, it was resolved to appoint four commitees —one in Scotland, one in Ireland, one in the north of England, and one in London. These committees were to meet from time to time in the aggregate; they have so met two or three times to confer together upon the object at which we aim; and they issued invitations not only to brethren in this kingdom, but in foreign countries, to assemble for conference in this metropolis. They again met in committee on the 12th of the present month, when they were assisted by a large number of foreign brethren whom I see around me, and who aided them in the preliminary preparations for the subsequent conference. On the 19th of the present month—a day which I hope may be long remembered in the history of the Church —the conference assembled at the Freemason's Hall in this city. It consisted of somewhat less than one thousand members, convened from our own country, and from various parts of the world, including, I believe, Christians from all the Protestant nations of Europe, and—I am thankful to say—many of our trans-Atlantic brethren. The result of their deliberations is not yet completed. From day to day we have been meeting to deliberate on the great object for which we were convened. We feel confident in our own minds that the Spirit of our God has aided us in the conclusions at which we have arrived. Most important conclusions had been reached up to last night; other important subjects of consideration still lie before us; and we come here to-day to state the results at which we have arrived up to the present time—not to propose resolutions to this large assembly, but to communicate to you the facts and results to which the goodness of our God has led us. And now, brethren, for what purpose has this great mechanism been put into motion? What was the great motive that influenced the brethren in Scotland? What was the great pass-word that assembled us at Liverpool? What is the talisman which has here brought together brethren from Germany, from France, from Switzerland, from Sweden, and from the United States, to deliberate first in committee, and then in conference? Why have we ventured to call upon you to assemble here to-day? What common truth is it that we think we possess, and which we have come to-day to lay before you, before Europe, before the Church, and before the world? We come to exhibit to you, if we may be permitted to do so, a great fact. All true philosphy is founded upon facts. While philosphy traveled through the region of speculation it failed to effect its great mission in the world; but when Bacon and Newton taught that philosophy rested upon facts it became a practical science. Chistianity is a great fact; it turns upon historical facts; and we come to tell you a great fact which we all believe, and which we hope a majority of you believe also. That fact is this—that every believer in the Lord Jesus Christ is spiritually one with every other believer. We care not whether he dwells on the east or on the west of the Atlantic, whether he speaks the English language, the German, or the French, we believe he has a common sentiment, and that in his heart he speaks a common language, that he has a common hope, a common faith, a common destiny with every brother believer in the Lord Jesus Christ throughout the whole world. It would not be becoming in me, as your chairman, to develop to you this fact, which will be referred to by others. We must consider what we propose to do, founded upon this principle. Starting from this point, we propose to put this fact before various classes. We wish to bring it before the Church—to remind the Church of its own character, its own unity, and to stir up belivers to hail one another in the Lord. We desire to lay this fact before the Romam Catholic in a spirit of deep affection, and before the unbeliever with equally deep affection. We address ourselves to these two classes, one of which believes that it possesses the unity we claim, while the other believes that unity exists not, and that there is no certainty in religous truth. We desire, by God's help, to convince these two classes; first, the Church of Rome—they who believe too much—and next, they who believe too little, that there is a one truth, and to show our unanimity in believing that truth. How do we propose to do shis? If I were to develop the mode of effecting this object I should be trenching upon subjects which have not yet been entirely concluded upon in our conference. One advantage of our continued meeting will be this—that matters which cannot be fully communicated to you today, may be communicated to you to-morrow and the next day. It is not legitimate for the chairman or for others to speak of matters as settled which are yet *sub judice;* but I may state that our foreign brethren are fully agreed with the committee in thinking that it will be possible so to hold up this standard of unity throughout the world, that whoever believes in our common truth may be able in some shape to be organized and united together in presenting that common truth to the world. Our object is, that on both sides of the Atlantic, and on both sides of the channel, brethren believing in our common Saviour, may have an opportunity of uniting together and consolidating their forces for the maintenance of our common truth. With these preliminary remarks, let me say that those by whom I am surrounded, throw themselves, first upon God for his blessing, without which the best concerted projects cannot succeed; next upon the Church, for its sympathy, hoping that if we possess truth—as we think we do—it will commend itself to the conscience of every one who holds the same principles with ourselves; and then we throw ourselves—delightful thought! —upon the world—upon the Jew—upon the Mohammedan—upon the heathen, to give us a patient hearing. We promise them that we will bring forward this subject in love. We will endeaver to convince their intelligence, to reach their hearts, and satisfy their conscience; and our desire and hope is, that, by the blessing of God we may be able to do so. We think we have the word of God with us; we think we have the Spirit of our God with us, too; and if I am asked whether the feeling of Christians is with us, I would quote the words inscribed in memory of Sir Christopher. When upon the cathedral of the city "*Si monumentum quæris circumspce.*" (The Hon. Bart. resumed his seat amid loud applause.)

Sir culling, after some conversation with the Secretaries, again rose, and said he was requested to state that the respective speakers would expatiate upon "topics," and not upon resolutions to be put from the chair; and he was also called upon to exercise his authority as chairman, by requesting the speakers not to extend their addresses beyond the period of fifteen minutes each.

The Rev. Edward Bickersteth, rector of Watton, was then called upon, and was greeted with loud applause.

The Rev. Dr. Steane read the following topic, upon which Mr. Bickersteth had been requested to address the meeting:—

"Topic 1.—That this conference composed of professing Christians of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves, in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical polty, and gathered together from many and remote parts of the world, for the purpose of promoting Christian union, rejoice in making their unanimous avowol of the glorious truth, that the Church of the living God, while it admits of growth, is one Church, never having lost, and being incapable of losing, its essential unity. Not, therefore, to create that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one; and thus both to realize in themselves, and to exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ, "which is his body, the fullness of Him that filleth all in all."

Mr. Bickersteth said—My christian friends, blessed be our God, the Evangelical Alliance for promoting the manifestation of Christian union has at last been formed and established! God has graciously prospered the work. Our present duty is to bring before you those conclusions to which we have harmoniously come. We have seen more than ever that God has been with us in every step of this work. Glory be to his name alone, we have seen that, notwithstanding the differences of Christ's disciples, there is among them a deep, real unity. Though our differences in judgment have been most frankly expressed to one another, we have been drawn nearer and nearer to each other in mind and in heart throughout the whole course of our discussions. I testify that I have seen nothing of any design to injure any particular Church, and still less my own Church. God has given us great kindness and consideration for our peculiar circumstances, as established or non-established, as British or as foreign Churches. This, my brethren, is no political movement, it is no party movement, it is a spiritual, evangelical movement, to unite the children of God in supporting great vital truths against great vital errors. By God's blessing we shall injure no particular Church. By God's blessing we shall help all. I rejoice that so many clergymen of the Establhed Church are joining our ranks. We are naturally slow and backward in new movements. Only forty-eight clergymen joined the Church Missionary Society at its establishment; only two hundred and seventeen were connected with that Society in the eighth year of its existence, nearly forty years ago when I first joined it, but it is now supported by four thousand clergymen. Blessed be God, before the Evangelical Alliance was formed, two hundred and fifty clergymen joined it. I trust the Evangelical Alliance will so command attention by it own character that my beloved brethren, in my own Church and in other Churches, will rejoice to join it; but we will blame no one of any Church simply for

not joining it. We will, by God's grace, give them credit, wherever we can for the purest motives. We deny not their zeal with us for Christian union. There are hundreds and thousands of ministers and brethren longing to join us, when they see their way clear. Hearts are bursting with desire to be with us, and we stand with open arms to receive all who love our Lord Jesus Christ in sincerity. The "topic" intrusted to me to address you upon relates to the essential unity of the Church of Christ. It is a magnificent and glorious truth. I tremble almost to touch it. The false assumptions from it give Popery all its strength, the corruption of this truth into mere external forms leads to the denial of the power of godliness. Our desire is to bring it out in its reality, and to manifest it as far as we can before our Lord cometh in his glory. There is, then an in visible but essential, a hidden, but a real unity, in the Church of Christ. This will be manifested in its fullness when the Lamb's wife—the bride—shall be presented faultless in the presence of the divine glory. But there is a progress and growth in the Church, and in the manifestation of its unity. We may see the same principle in the highest of all beings—the God whom we love and serve—in his manifestation of himself in his works: The great God is essentially invisible, dwelling in "the light which no eye can approach unto," whom no man hath seen, or can see. Yet the invisible things of Him, from the creation of the world, are clearly seen and and understood by his eternal power and Godhead. He is really, essentially, and gloriously one, yet he reveals his glorious Godhead in the persons of the blessed Trinity; and further, in all its wonderful works he manifests his glory. At the first creation all was "without form and void, and darkness covered the face of the earth." The invisible God then existed the same, but there was no manifestation in the world of his glory. Then, as God, "the spirit moved upon the face of the waters;" the hidden glory became manifested in ten thousand varieties; and air, and earth, and sea, and sky became vocal with praise of the glories of our God. The essential unity of the Church of Chirst is the same invisible reality yet to be manifested. It is a mystery which has hitherto been hidden as to its full visible manifestation. For six thousand years this Church has been growing. There is an infinite variety of gifts and graces given to the people of God, but the same Spirit works all in all; there is a deep, real, full oneness amidst every diversity. As this spiritual unity and glory of the Church of Christ is manifested and developed, the hollowness, the deceitfulness the insignificance, the emptiness, of the false, pretended mere outside unity in which the Church of Rome has boasted, will be evident to all men, and the world will believe that the Father sent the Son to be the Savior of the world. One blessed effect of our alliance has been to make manifest this glory. Nearly one thousand Christians from America, England, Scotland, Ireland, Wales, Prussia, Hamburg, Switzerland, Germany, and the Channel Islands, have met together, acknowledging their essential unity, and exhibiting it in a united confession or summary of the great truths of the Gospel.

The Rev. Dr. BEECHER, from Cincinnati, said he had to endeavor to establish a most important truth—to show that the basis that they adopted, and to which some thousand names he supposed had been subscribed, was a sufficient and real basis for the whole Church of God on earth to stand together upon. The analogy of the whole divine workmanship, material, mental, and moral, illustrated this most significant and wonderful fact—the simplicity and sublime efficacy of all which God does. Everywhere, in matter and mind, he had systematized his work, and he produced complex effects innumerable, by simple, central powerful causes. In the heavens he had kindled up that light which, by its silent power dispensed light and heat among the active inhabitants of this world. The Lord God was a sun; he was the fountain of life, the object of attraction, the source of motion, to all intelligent minds in the universe. According to this anology God had organized and united the sacramental host. It was the prayer of Christ that his people might be one, as the Holy Trinity of heaven are one, and it had always been regarded as a duty by the real members of the Church of Christ, to maintain this unity of the Spirit in the bond of peace. That unity had been sought, yet it has not been found; but to-day they were planting their feet on the basis of this unity. The failure had not been because there was no such unity, or because it was not clear and definite, but, because, through human infirmity it had not been sought aright. Some have sought it by intellectual unity of creeds without reference to the heart;—others by the heart—good nature—without intellectual unity; others had sought to accomplish it by force, by the extinction of intellect, and reckless disregard of holiness; but these means have been ineffectual. He thought they were all inculpated in the folly and crime of having, while seeking this sacred union, required not much of one another, of having required not only substantial unity, but a unity in circumstantials and *minutiæ* before they could meet or work together. They had now just found out that there was a difference between essential unity and minute circumstancial agreement, and that where the heart was right the mind would be substantially right with respect to the revelation which God had given them. This unity was called the unity of the Spirit, because the Spirit had revealed it, and had produced it; and it included three essentials—substantial unity in intellectual belief, cordial unity of love for the truth, and for the God of truth, and for the developments of that truth in the Gospel of our Lord Jesus Christ—and practical unity as the fruit. He rejoiced that Christians were now united on these principles, and that their union would continue not only on earth, but throughout eternity. He would only say in prospective faith, "Glory to God in the highest, peace on earth, and good will toward men. Halleluiah! halleluiah! for the Lord God omnipotent reigneth, and the kingdoms of the earth have become the kingdoms of our Lord, and of his Christ."

The CHAIRMAN then said that he was permitted to deviate from the prescribed course of the proceedings, and to fulfill a duty to the meeting, and derive sincere pleasure for himself, by calling upon one to address them who was not only noble in rank, but noble for the stand he had made in defense of the common truth which they held, in an assembly more difficult to address than the present, and who had not in that assembly been ashamed to acknowledge the Evangelical Alliance. He begged to call upon the Earl of Roden to address them.

The EARL of RODEN, who occupied a seat at the back of the platform, then rose, and was greeted with renewed cheering. The noble Earl, at the request of the Chairman and other gentlemen, advanced to the front of the platform, and spoke as follows:—I cannot refuse the kind invitation I have just received from my honorable and valuable friend in the chair, to take a small share in the interesting proceedings of this day; for I felt it a great privilege to be permitted to come from the most distant part of the sister island on purpose to witness the scene I have the happiness to see before me—such a cloud of witnesses from all parts of this kingdom, from almost all countries, and comprising persons of all denominations, uniting together this day in a solemn, important, and blessed cause, with the view of knitting together the hearts of all those, who love our Lord Jesus Christ in sincerity. It is now many years since I was first privileged to join that great, that valuable, that giganic and blessed institution—tha British and Foreign Bible Society, on the very same principles, and with the same feelings, with which I am permitted to come before this meeting to-day, and unite myself with the Evangelical Alliance. I cannot but think, sir, that we are assembled together upon a most solemn occasion. Many of us meet here for the first time, some from one part of the world and some from another; some belonging to one branch of the Church, and some to another; and we are assembled together, I trust, with one single purpose—not for the elevating of Chuches; not for setting forth any particular systems; not to speak of ourselves but to elevate him who is God over all, blessed for ever—him to whom every knee shall bow, and whom every tongue shall confess to be the Lord, to the glory of God the Father. I trust, sir, that is the object which has brought this great assembly here to-day; and is it not a solemn thought that we who have assembled on this occasion, we who have never seen each other's faces before, we who live in such distant parts of the world, may never meet again till we meet in the presence of that blessed Lord in whose cause I trust we have united. I felt fully, sir, the force of what you said with respect to the time allotted to the addresses of each individual, and I should be sorry to infringe upon the rule which has been laid down. I will, therefore, conclude, by wishing that you, and all who are engaged in this great undertaking, may receive that blessing which cometh from on high, without which all our efforts and endeavors are nothing worth.

Professor THOLUCK, of Halle, spoke at some length on the essentials of unity, showing the advantages of mutual exhortation, fellowship, and prayer. There was no Church or Christian party that might claim the absolute truth in every respect, on every point. There was no Christian Church which had not had to learn something from other Churches. The present movement was calculated to bring about a manifestation of that union of Christ's people of which they had *known* the existence, but the reality of which they now *felt*. It was the first time in ecclesiastical history that such a union had been so far accomplished. An additional proof that the movement was under influence from above, might be found in the fact that, very recently, the Evangelical Church of Prussia had unanimously decreed that while particular local usages or opinions might not be interfered with, a general standard for fundamental truth should be raised, which would exclude from the ministry any candidate who was not sound in the faith on vital points. The Rev. and learned Professor proceeded to read "The Form of Ordination for Candidates for the Ministry of the Evangelical Church of Prussia," observing that it would be found in substantial and happy agreement with the doctrinal basis adopted by the Evangelical Alliance. By his kindness, we are enabled to subjoin a copy of it:

FORM OF ORDINATION FOR CANDIDATES FOR THE MINISTRY OF THE EVANGELICAL CHURH OF PRUSSIA.

Whosoever, is lawfully called to the office of in the Evangelical Church, and is to be consecrated thereto by prayer and the imposition of hands, is required publicly to testify, That he holds the common faith of the Protestant Church.

Wherefore, First, He is required to take, as the rule of his doctrine, neither of his opinions, nor any human dogmas whatsoever, but the word of God as found in the prophetical and apostolical Scriptures.

Secondly, He engages faithfully and diligently, with God's help, to continue steadfast in that exposition of holy Scripture, which, according to the law of tongues, is of the Holy Ghost, in harmony with the confession of universal Christendom, and with the confessional works of the Protestant Church, as witnesses of the fundamental truths of salvation, and ensamples of sound doctrine.

(Here will follow the assent of the candidate to be ordained, upon these things being required of him.)

And here I especially demand of you:

Whether you, in common with the universal Church of Christ on earth, confess God the Father, the Son, and the Holy Ghost!

Whether you,

1. Confess in common with the whole Protestant Church, Jesus Christ, the begotten Son who made himself of no reputation, and took upon himself the form of a servant, as the *one, only Mediator*, seeing that, as a prophet sent of God, mighty in words and and works, he hath proclaimed peace and, as everlasting High Paiest, hath by his death reconciled us unto God, having given himself for our sins, and risen for our justification, hath sat down on the right hand of the Majesty on high; and hath everlasting rule as the Head of the Church, which he gathers and preserves through means of the word and sacraments by the Holy Ghost, which is sent by him into our hearts, teaches us to call Jesus "Lord," and to know the grace which is given to us in him? And

2. Whether, in the faith of this glad tidings of the free grace of God in his well beloved Son, you will confess and bear witness that we are altogether sinners, yet become children of God by the *faith of Christ;* whereby we, being justified before God by mere grace, without merit of works, receive the promise of the incorruptible inheritance, which is treasured up in heaven; and that we by the same faith, which, working by love, bringeth forth mighily the fruits of the Spirit; and day by day renewing the heart, are prepared for the day of Jesus Christ?

(The candidate to be ordained shall here answer "Yes," a second time.)

The Professor concluded a very affective address (of which we regret that we are able to give only an imperfect outline) amidst loud cheers.

The Rev. Dr. STEANE then read the second topic as follows:

"TOPIC II.—That this conference, while recognizing the essential unity of the Christian Church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, toward attaining a state of mind and feeling more in accordance with the word and spirit of Christ Jesus."

This topic was expatiated upon by the Rev. Dr. ROBSON and the Rev. Dr. BUCHANAN, both of Glasgow. Taking for granted the essential unity of the Church, they severally noticed its "existing divisions," and the evils thereby engendered, both within and without. The former earnestly enforced the duty of prayer: the latter concluded an animated address by observing:—Two hundred years ago the Pilgrim Fathers were driven, by a forced conformity, across the Atlantic: we now saw these Pilgrim Fathers return to their fatherland, to embrace their brethren in the Lord, and engage in a common Christian cause against the common enemy.

The Rev. PASTEUR BAUP, of the Canton de Vaud, gave some affecting details relative to the suffering and persecuted Church with which he is connected. In some measure, its ministers were the martyrs of union. He enforced the duty of humilation before God, from the fate of his own country, where, in the time of prosperity, they had been wanting in devotion and thankfulness.

The Rev. EDWARD BICKERSTETH could not at this stage of the proceedings refrain from adverting to the presence of his reverend friend, the Rev. WM. JAY, of Bath, whose works and labors of love had so long blessed the whole Church of Christ. He congratulated him on his having been preserved through seventy-seven years to witness the proceedings of this day, and expressed the cordial affection of the whole meeting toward him. He trusted that his friend would cheer their hearts by a few words.

The venerable and reverend gentleman, who sat on the right of the President, was evidently much affected at these marks of respect and esteem, but declined to come forward publicly.

After a pause Mr. BICKERSTETH said:—Our beloved friend and brother is so overcome by his feelings as to be unable to address you: but his heart is in the movement.

TO BE CONTINUED.

FOREIGN NEWS.

From the N. Y. Sun.

ARRIVAL OF THE STEAMER CALEDONIA.

FIFTEEN DAYS LATER FROM EUROPE.

ALBANY, Wednesday evening.

The steamship Caledonia, from Liverpool, October 4th, arrived at Boston last night at eleven o'clock. Her advices were received here this evening by the Morning Train from Boston, and the Eastern Telegraph being deranged, we forward the news to you by our telegraph, in anticipation of the arrival of the mail at New York.

Flour has advanced three to four shilling per barrel.

Cotton without change.

The steamer Great Britain went ashore an the coast of Ireland, the night of the day on which she sailed from Liverpool. All the passengers were saved.

Several of the passengers engaged berths in the packet ship New York.

Large shipments of all sorts of food to Ireland are being made by the British government; while agents faom France, Holland and Belgium are in Liverpool, buying flour in bond at 32s. per barrel on speculation; under the impression that all the ports of Great Britain will soon be opened for the free admission of American and other foreign supplies.

There has been quite an advance in Flour in the English markets. Free flour brings from 34s. a 34s. 6d. Bond from 32s. a 33s. There was much activity in wheat. United States red, brought from 8s. 3d. to 8s. 9d. White 8s. 9d. to 9s. The advance in flour is from 3s. to 4s. In Indian Corn the quotation is 46s. per quarter. In Cotton there is no change.

Dr. Cox, of Brooklin, was to preach in the Scotch Church, Liverpool, 4th Oct., on the providential escape of the passengers of the Great Britain.

The passengers by the Great Britain having met after the disaster, Dr. Cox being called to the chair, measures were adopted to obtain a reimbursement of their passage money, and means to defray other expenses attending their unhappy situation. The owners of the ship have, in the most handsome manner, returned the passage money, and expressed their sympathy for the passengers.

A proposal was made to the agents of the Halifax and Boston Mail Packets to send out the Acadia: but on referring to their contract with the Admiralty, they felt obliged to refuse upwards of sixty of the passengers who engaged to take their berths. Passengers by the Caledonia (says the Boston Courier) think the Great Britain steamer will not be got off.

The London Circular to Bankers, a publication of high authority in monetary circles, expresses satisfaction at the prospect of a much larger crop of potatoes in England and Ireland, than was expected. The spread of the disease has been arrested.

There has been a spell of fine weather, much like our Indian Summer, which has had the effect of arresting the progress of the potatoe disease. Two American vessels with potatoes were unloading at the Dublin quay, and selling at 10d. per stone. This is the begining of a great importation. There has been considerable activity in sugar; large sales at advanced prices have been made. Beef and pork are in excellent demand, at increased prices. Wheat, Flour and Indian Corn are selling at exorbitant prices, nor is there any probability of a fall.

The London Times and Morning Chronicle are out with an indignant protest against the Montpensier union with the Infanta of Spain.

The steamship Brittannia, from Boston, arrived at Liverpool on the morning of the 30th ult. in thirteen and a half days. She encountered severe weather, which protracted her passage.

The rate of discount in the London money market remained unchanged, but the demand for money had improved, and the funds were dull and neglected. The state of Ireland and the relations of Europe, arising out of the Spanish marriage, have had an extensive effect upon the market.

The state of the Cotton trade is a subject of much anxiety and a good deal of comment. Since the beginning of May, five months ago, prices have advanced enormously, at least 25 per cent, or a penny per pound.

The Iron market has ruled firm since we last addressed our readers.

The potato crops of England and Ireland have proved vastly better than was dreamed of. Much relief has been felt in consequence.

A MOHAMMEDAN DISCOMFITTED.

Mr. Drose, who is sustained by the Berlin Missionary Society at Ghazipoor, a few miles below Benares, declared in the presence of several Mohammedans, who pledged themselves to prove from the Holy Scriptures that Mohammed was indeed a prophet sent by God, that in case they succeeded he would himself become a follower of the prophet of Meca. Preparations were immediately made for a learned contest. The missionary was conducted to a Mohammedan schoolhouse, and a chair was brought to him. The Mohammedeans who were present, sat down at the same time on their carpets. They appeared, however, to be waiting for some one else; for the eyes of the assembly were directed, from time to time, to the door. At length a man of very noble aspect arrived, richly dressed, and carried by four bearers, in a palanquin. He was the most learned moollah in the place. All rose up respectfully. There had been already prepared for him a sort of platform, covered with carpets; this he mounted with uncovered feet. He then beckoned four of the most distinguished Mohammedans to himself, laid his hands upon them to bless them, and caused them to be seated, two upon his right, and two upon his left. Next he sat down himself, and looked around, earnestly and deliberately, till the missionary spoke to him.

The contest now began. Several copies of the New Testament were produced, and the fourteenth chapter of John was found. Upon every verse a dispute arose, wherein, the Mussulman endeavored to convince the missionary that Christians misunderstood their sacred writings. Finally he came to the thirtieth verse: "Hereafter I will not talk much with you, for the prince of this world cometh." It passed through the mind of the moollah, like a flash of lightning: The prince of this world is no other than Mohammed; who, as the seal of the prophets, was to become a teacher after the Nazarene, and win over and govern the world by his doctrine." He read the passage again, then expatiated in triumphant language on the glory of Mohammed, who was here spoken of, and closed by calling upon the missionary, in an earnest and imposing tone, to believe in him whom Christ himself had foretold as a prince and lord of this world. But alas! for the moollah. Mr. Drose showed that by the prince of this world the Scriptures meant simply the Devil. He became white with anger, and gnashed his teeth through inward rage. In the net which he had hid, was his own foot taken; and he was snared in the work of his own hands!

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, OCTOBER 31, 1846.

CINCINNATI IN DANGER.

Rev. M. M. Henkle one of the Editors of the Nashville Christian Advocate, with whom we have enjoyed an agreeable acquaintance for many years whilst he resided in the north, and especially whilst he was a minister of the M. P. Church, attended lately the session of the Kentucky Conference, of the M. E. Church, South, at Covington, opposite Cincinnati. He writes home for his paper interesting sketches of his journeyings and observations. Whilst at Covington, he gives a description of that "hospitable and flourishing little city," and also of Newport, that "flourishing town" on the east bank of Licking river, and soon to be connected with Covington by a bridge. In the same connection, he gives a glowing description of Cincinnati. The view from Covington, he remarks, is exceedingly fine. He speaks of the 'animated quay, navy of steamboats private and public buildings, numerous spires &c. He observes that Cincinnati is truly a wonderful place, 'famous for industry and enterprise," and abounding in good schools, colleges, churches, foundries, factories, printing offices, and Dutch doggeries," (good ones, eh?) He remarks that "the glory and bulwark of the city are its churches, schools and workships." "But he continues, I fear, *Ichabod* will be written on that crown of glory and bulwark of strength, if the spreading desolation of licensed drunkeness and legalized loferism be not soon stayed." Now, whilst we coincide with Br. H. in all the fine things he has to say of the Queen City, we must lament that the *bad* things to which he refers, are also, too true. "Vile drinking houses," we agree, are a "pestilence and plague spot of any communhity." But we somehow, could not help observing that whilst our brother could contemplate the plague spot, pestilence, spreading desolation of licensed drunkenness and legalized loferism" of Cincinnati, for which he fears, *Ichabod* will be written upon her, he could discover nothing in the least exceptionable in reference to the "flourishing little city,' and flourishing neighboring town, across the way. Perhaps they are free from the "plague spot," 'Dutch doggeries, licensed drunkedness, and legalized loferism, *Are they?* But if so, we ask, have they not instead, *licensed* tyrrany, and legalized oppression? Are not men there licensed to lord it over their fellows, and make them chattels personal? Are there not those there who live lives of unrequitted toil, and of untold privation and maltreatment, all of which is legalized, and wither, and die, and go to the bondman's grave, in sight of the soil of freedom? If you know nothing of these things, there are those who do. Say not, that in Kentucky, slavery exists in its mildest form. To a certain extent, doubtless this is the case. But is it legalized *only* in this form? You will not say that it is. We could refer to incidents of the cruelties of slavery, of late years, within about a days journey of Cincinnati, which would disgrace a Cuban nabob. And you are not to tell us that these are fictitious stories, made up by northern fanatics. Kentuckian citizens shall be our witnesses; and we hesitate not to say, that notwithstanding we so frequently hear of northern misrepresentation of the cruelties of slavery, the toughest tales of all, by far we ever met with, have been related to us by slaveholders themselves. Then give us ths Queen city after all. Though she has "Dutch doggeries," she sits in the land of the free. Though "licensed" (permitted) men are not compelled to be drunkards, they are free. Come, Br. H. We will labor, and write, and preach, against this licening drunkenness and loaferism, till we get the "plague spot" removed. And you, in your enlarged sphere of usefulness, will labor, and write, and preach, against the system nd practice of Slavery in Covington and elsewhere, till you get the evil overthrown. Will you? Come, old friend, would not this be mutually minding our own business? They complain down your way, of "nothern interference." Now we do not wish to be meddling. And therefore we would be glad to see southern brethren getting on valiantly with the reform, we think to be needed. You will excuse this small *interference* in the present instance as we have taken it so patiently that you stood upon the southern side of the Ohio, and looked over the water upon us, to see what *evil* and good there was to be said of us. Don't forget, we have plead guilty to all you say. May we expect you to reciprocate? Br. H. we would be glad to see you. though you have left us M. P's, and us northerners, call on us if ever again you come this far towards the Artic pole.

COLUMBIAN MAGAZINE.—The November number is before us, elegantly illustrated, with three engravings, one of which is mezzotint. Very fine work this—highly adapted to the popular taste, Israel Post, publisher, 140, Nassau St. N.Y.

DIVISION OF THE M. E. CHURCH.—The Nashville Christian Advocate, gives an exhibit of the correlative statistics of the Northern and Southern divisions of the M. E. Church. Twenty four Annual Conferences are embraced in the Methodist Episcopal Church, (North.) viz. N. York, Providence, N. England, Maine, N. Hampshire, Vermont, Troy, Black River, Oneida, Genesee, Erie, Pittsburgh, Ohio, North Ohio, Michigan, Indiana, N. Indiana, Rock River, Iowa, Illinois, Baltimore, Philadelphia, N. Jersey, Liberia Miss. In these are embraced 3,262 travelling preachers, 299, superannuated, and 4,874 local preachers; and 651,171 membesr.

The Methodist Episcopal Chuech, South, embraces sixteen Annual Conferences, viz: Misouri, Indian Mission, Kentucky, Holston, Tennessee, Memphis, Arkansas, Texes, East Texas, West, Mississippi, Alabama, Georgia, Florida, S. Carolina, N. Carolina, Virginia. These embrace 1,385 travelling preachers, 96 superanuated, and 3,607 local preachers, and 461,533 members.

The Advocate futher represents that by the returns for a year past, the Methodist Episcopal Church has experienced a decrease in membership, of 39,460; whilst the Methodist Episcopul Church, South, has experienced an increase of 12,597.

We see that the statistical tables of the N. C. Advocate, are copied by the Pittsburgh C. Advocate, from which we infer that no exception is taken to the correctness of the data.

THANKSGIVING.—The proclamation of the Governor is short, and we keep it in type two or three weeks, to keep our friends reminded of the day set apart for the public observance. Heretofore, we have noticed with surprise and regret that the announcement of a day of Thanksgiving was generally made at so late a date, that the citizens of the State, beyond the chief cities and towns would scarcely be apprised of it, till the day was past. Seldom, in country places, would ministers learn of the fact in time to make any arrangement for public services. But we are pleased, that in the present instance, *due* notice is given, and we believe that the people of Ohio in general will be without excuse, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

OREGON. INFORMATION WANTED.—Br. J. C W. Evans, of Pennsville, O. writes us that several Methodist Protestants of that place think of emigrating to the far off, "sun set country" (Oregon) described by Br. E. E. Parish in his letter lately published in the Western Recorder. He enquires in reference to our correspondence with Br. P. and by what means they might get a letter to him, and obtain an answer. He wishes to be informed in reference to the expenses of the journey—what it cost Br. P. and whether those who emigrate to Oregon will be entitled to bounty in land, and how much.

We regret indeed that it is not in our power to satisfy at once the enquiries of our friend. The letter of Br. Parish published in our paper, as above stated was addressed to Br. Springer, and was published during our absence at the Pittsburgh Conference, so that we have not seen the letter.—We have not access to Br. Springer just now, to enquire of him, but we are told that Br. P. gave no instructions how a letter could reach him, nor any information further than what was published. Any of our readers, who may be in possession of facts, to meet the inquiries of the Penville friends will confer a favor by communicating, and we will be pleased to publish for their benefit. We will state however that Br. Thomas Mapel of Waynesburg, Pa. the father in law of Br. Parish, stated to us at the Pittsburgh Conference that he had been visited by a man direct from Oregon, who brought information that Br. P. had sold out his property there and was going right off upon a mission to California! We hope soon to learn of the establishment of a line of post routes across the Rocky Mountains, by order of Congress. We wish to send the Western Recorder occasionally to our old friend Parish, if indeed he stops in his progress, somewhere this side of the *jumping off place*.

LIFE OF REV. N. SNETHEN.—We give the following extract of a private letter from W. G. Snethen, Esq. for the purpose of facilitating the object in view.

Washington, D. C. Oct. 15, 1846.

"Dear Sir: I am writing the life of my revered father, and am desirous of obtaining any of his unpublished letters which you or other brethren whom you may know, possess, for the purpose of consulting as far as possible, the record of his own pen &c. If you will loan them to me, and get any brother who may have such to loan them, I will return them safely, when I am done with them."

We trust that this request will receive the attention of those brethren who have in hand letters or papers of the lamented Snethen. We apprehend that Dr. Dorsey of Steubenville, and Br. J. Whetstone and others of Cincinnati, would be able to furnish some valuable papers. We say to Mr. S. we will transmit a parcel, so soon as we have time to hunt them out from our mass of letters. We further inform him that Rev. C. Springer of Meadow Farm, O. was for several years publisher of the M. Correspondent and also conducted the Western Recorder, from its commencement until last year. He is therefore better prepared to give you informrtion in regard to the writings of father Snethen in these periodicals.

REVIVAL.—By private letter from Br. N. Linder, we learn that quite a reviving season was experienced at the quarterly meeting of his Ct. at Farmington, O. Eight united in church fellowship. He adds, "the Georgetown Ct. is looking for better days. We are all of one heart, and are united in our efforts.

GREAT FIRE, AGAIN.—Yesterday's mail brought intelligence of a great destruction of property, through the villany of incendiaries, at Apilachicola, Fa. on the 16th inst. Three houses were fired simultaneously, and it took four hours great exertions to subdue the flames."

LOUISIANA CONFERENCE.—The minutes came to hand yesterday, and will be published without delay.

INDIAN MASSACRE.—Accounts have just reached us from Fort Washita in the far off west, that a great slaughter of the Witchetaw tribe of Indians, had been perpetrated. It was supposed that the Camanches or Pawnee Mahas, had nearly destroyed the remains of the Witchetaw tribe.

SEARS' MAGAZINE.—The numbers in advance for November and December, of this work, have just come to hand, filled with instructive and valuable matter. We are always gratified that Mr Sears' gives attention the the different branches of natural Science, rendering his work useful, as well as entertaining. There are some good illustrations in this double number. Rob't Sears' 128, Nassau St. N. Y.

GRAHAM'S MAGAZINE.—The November number of this elegant work is received. The illustrations, are two copperplate engravings, and two other representations of Game birds of America. Considerable attractions are promised for the new volume, 1847. G. R. Graham & Co. 98 Chesnut St. Philadelphia.

PRESBYTERIAN OF THE WEST.—This interesting weekly, has lately commenced a new volume, with new type and enlarged sheet. It makes now a very handsome paper, and we esteem it a valuable exchange. It is the western organ of the old Scool branch of the Presbyterian denomination, and will keep us advised of the transactions and prosperity of our respected brethren of that order. Published by H. M'Grew, Cincinnati, Edited by Rev. Messrs Dunlap & Smith. We receive regularly also the Watchman of the Valley, (New School) and the Cumberland Presbyterian, of both which, we have heretofore spoken favorably.

☞The Minuets of Indiana Conference are just received, and shall appear next week.

☞Rev. A. M'Caine, of S. Carolina, has prepared three letters, animadverting upon the resolution of the General Conference respecting Slavery, the first of which is received. We are surprised that our old friend should institute a question whether their publication would be admissable in our columns. Certainly our readers as well as we, will be pleased to give Br. M. a hearing. And as Dr. Reese, of Alexandria D. C. the author of the resolution in question, is the regular receipt of our paper, he will be fully competent to give any attention to the animadversions, he sees proper through our columns.

DIED in this villiage, On Saturday morning the 24th inst. of inflamation of the stomach, Emily, daughter of Benjamine and Elizabeth Scandlin, aged 10 years. We learn that she experienced a remarkably happy death.

IMPORTANT FROM MEXICO.—By information received at Philadelphia from Havana, it appears that Santa Anna had left the Capitol, and was marching to Montrey with four thousand troops.

DISCIPLINES, &c. We expect in a few days to have a supply of the new edition of the M. P. Discipline, from the Book Concern, Baltimore, and will be pleased to supply the demands of the surrounding circuits. We have also ordered a supply of Hymn Books, but have just been informed, by the Agent that, the last edition is exhausted, and that we will have to wait a little for a new edition of the Hymn Book to be issued from the press. As we have to pay for the books without credit, it will be necessary for brethren ordering smaller lots from us, to make arrangements to pay for them on the receipt of the books. We make this statement in answer to enquiries of some brethren who wish to know if we can wait till they make sale of the books. Certainly a small amount can be borrowed for a short time in any Circuit, for so safe an investment. We would be glad to accommodate brethren, but are under necessity of observing the above stated arrangement.

☞The communication of Dr. Knight, given below, was unintentionally omitted last week.

Written for the Western Recorder.

THE RULING PASSION.

The ruling passion of the nineteenth century is, the tendency to perfecting the physical and moral welfare of man. Science, arts, private and general industry, every thing tends towards the end; every one is carried along by this general movement, man as well as government. Among human sciences there is one which, for the last eighteen hundred years, investigates the wants of humanity, and ever meditates upon them. To this science humanity owes in a great measure, the physical welfare which it now enjoys. This science is medicine, the dominion of which embraces surgery, pharmacy, and the veterinary art. Thus it is that the medical family folds, as it were, within its arms, society in general. It ploughs the waves with our vessels. It accompanies our soldiers in the camp, and on the field of battle—it watches at the domestic fire-side, in hospitals, and in prisons. Human vicissitades meet it nearly every where, and every where they find it prepared to make the greatest sacrifice. The more important, the more indispensable, the service which the medical body renders to society, the more attentive a government should be to the institution whice it regulates. Thence the anxiety of our government to improve the laws which govern medical institutions. Yes, it is our duty to acquire as much information as possible, in order that we may be of the greatest possible utility to our fellow citizens. And is it not the duty of our government to protect us in the application of the knowledge we have thus by hard labor acquired, and to see that all the members of the social body are benefited by it. One of our greatest men once said, "I know nothing in the world more contemptible than a cowardly soldier or an ignorant medical man; the first is contemptible, because he compromises the fate of his country in the day of danger; the second, because he compromises hourly, the life and welfare of his fellow creatures." But thanks be to Heaven, there are no cowardly soldiers in the United States, and is not government under obligation to society to employ all its power to render it impossible that there should be such a person as an ignerant medical practitioner.

A. W. KNIGHT, M. D.

Hopewell, Ohio.

☞The post office address of Br. J. Cowl, Conf. Steward, of the Pittsburgh Conference, is Eldersville, Washington Co. Pa.

SCHOOL EXAMINATION.—We regret that a pressure of business prevented our attending the school examination last week in this place, though we were favored with a special invitation. We are assured by gentlemen who attended, that it was quite interesting, and resulted creditably at once to the instructors and most of the pupils. We insert with pleasure the subjoined report of Br. Chandler, the principal.

MR. BASSETT: The following report of the character of the pupils in the Boy's School in this place, for the quarter ending on the 23d inst. was read at the close of the term. Will you please give it a corner in your paper, for the information of parents who were prevented from being present to hear it read? The credit marks are for punctuality, and conformity to the rules of the school. The black marks, for want of punctuality, and for violating rules. The first column of figures, shows the number of days each pupil was a member of the school;—the second, the number of credit marks each one obtained; and the third, the number of black marks, if any. The highest number of credit marks that could be obtained in the first and second classes, was 120; and in the third, 102. The average age in the 1st class was 13; in the 2nd, 10; and in the 3rd, 8 years. Respectfully yours,

Z. M. CHANDLER.

Putnam, O. Oct. 30, 1846.

FIRST CLASS.

SCHOLAR'S NAMES.	Number days at school	Merit.	Demerit.
Wm. Allen,	55	120	0
Dillon Bowers,	"	120	"
Aris Donaldson,	"	120	"
Charles W. Chandler,	"	120	"
George W. Greene,	"	120	"
John G. Chandler,	"	120	"
Harlan P. Kingsbury,	"	120	"
Samuel B. Nye,	"	120	"
Chas. H. Green,	"	119	"
Frederick D. Sturges,	"	119	"
Alexander Guthrie,	"	109	"
Jas. R. Buckingham,	"	90	"
Benjamin Tupper,	35	75	"
Lewis Mathews	"	74	"
Wm. Buckingham,	30	67	"
Henry Birkshire,	35	53	"
Ebenezer B. Guthrie,	55	119	1
Wm. Cullen Safford,	"	116	1
John W. Goshen,	"	107	1
Julius C. Guthrie, Jr.	"	113	2
Stephen A. Guthrie,	47	94	1
Total,		2215	6
Ratio, 369			

SECOND CLASS.

Joseph Thomas,	55	118	0
John L. Chapman,	"	117	"
Milton Chapman,	"	114	"
Jacob D. Harden,	"	115	"
Wm. Berkshire,	"	96	"
John Armstrong,	10	20	"
Alfred Israel	15	20	"
David Munch,	55	116	1
Chas. B. Guthrie,	"	115	1
John Thomas,	"	108	1
Samuel Brown,	"	106	1
Albert A. Guthrie, Jr.	"	104	1
Henry McCarty,	"	84	1
Thomas Elwell	"	82	1
Wm. H. Harden,	"	114	2
Amos Brelsford,	"	108	2
John Hahn,	"	105	2
John H. Drake,	"	65	4
Thomas Jury,	30	30	1
Total,		1737	18
Ratio, 96½			

THIRD CLASS.

Gould A. Sturges,	55	102	0
Saml. L. Wiles,	"	91	"
Benjamin Scott,	"	98	"
Henry Lasure,	50	81	"
Levi Ewing,	40	67	"
Erastus Smith,	55	93	1
Joseph C. Josselyn,	50	72	1
Frances Atkinson,	55	56	1
Leroy Atkinson,	50	67	2
Addison Kinsbury,	30	37	2
Samuel Jones,	45	66	3
Upton Lybarger.	50	59	3
Henry Allen,	55	77	5
Cornelius McCarty,	"	63	5
William Bowers,	"	72	6
William Best,	45	50	6
James Brown,	55	72	4
Joseph Johnson,	"	43	8
Zachariah Johnson,	"	30	6
James Manley,	40	57	1
Samuel Ratliff,	45	28	14
Total,		1381	68
Ratio, 20			

NEWS OF THE WEEK.

OHIO LEGISLATURE.

List of Senators and Representatives elected.

SENATORS.

Butler and Preble—James B. King.
Delaware and Marion—Francis Horr.
Pickaway and Fairfield—E. B. Olds.
Franklin, Madison, and Clark—Garrett Stutson.
Huron and Erie—Charles B. Squier.
Hamilton—Charles Reemelin.
Jefferson and Harrison—John Hastings.
Knox and Holmes—Nicholas Spindler.
Lorain and Medina—Nathan P. Johnson.
Licking—Samuel Winegarner.
Lucas, Wood, Hancock, and Ottawa—Jesse Wheeler.
Montgomery and Warren—John Hopkins.
Miami, Darke and Shelby—Wm. Wilson.
Sandusky, Crawford, Seneca and Wyandot—Henry Cronise.
Stark—John Graham.
Summit and Portage—Asahel H. Lewis.
Trumbull—John F. Beaver.
Wayne—Joseph Wilford.

REPRESENTATIVES.

Adams and Pike—John P. Bloomhuff.
Ashtabula—Nathaniel Owen.
Athens and Meigs—Horace S. Horton.
Belmont—John C. Kerr, Wm. Hogue.
Butler—John Clark, and Thomas G. Berry.
Brown—Andrew Ellison.
Carroll—John Beatty.
Columbiana—C. J. Vallandingham.
Coshocton—Joseph Williams.
Coshocton and Guernsey—James McMahen.
Champaign and Union—William Richey.
Clark—Samuel B. Williams.
Clermont—David Dial.
Crawford and Wyandot—George Donnenwirth.
Cuyahoga—Franklin T. Backus, Theodore Breck.
Darke and Shelby—John S. Purvence.
Delaware and Marion—Timothy B. Fisher.
Fayette and Clinton—Franklin Corwin.
Fairfield—Salmon Shaw and David Lyle.
Franklin and Madison—John Noble, Jeremiah Clark.
Gallia and Jackson—Alexander Poor.
Geauga—Anson Matthews.
Greene—John Kiler.
Guernsey—Newell Kennon.
Harrison—Samuel A. Russell.
Hamilton—John McMakin, W. F. Converse, Wm. S. Smith, and John B. Warren.
Hardin and Logan—Wm. Lawrence.
Highland—William Trimble.
Holmes—John Sharp.
Huron and Erie—Joseph C. Curtiss.
Jefferson—Finley B. McGrew.
Knox—James McFarland, and Emmett W. Cotton.
Licking—Jonathan Smith.
Lake—Isaac Moore.
Lucas, Wood, Hancock, and Ottawa—John McMahan.
Lorain—Elah Park.
Mercer, Allen and Van Wert—Philip J. Hines.
Medina—Harrison G. Blake.
Morgan—John White.
Muskingum—John Trimble.
Miami—Joseph Potter.
Monroe—Joel Yost,
Montgomery—Thomas Brown, James F. Hibbard.
Preble—L. W. Whitridge.
Pickaway—George Tallman.
Perry—Isaac Larimer.
Portage—Luther Russell.
Putnam, Paulding, Williams, Defiance and Henry—Benjamin F. Metcalfe.
Richland—Joseph Musgrave, and Alex. Abernethy.
Ross and Hocking—Joseph Kaler.
Sandusky—Matthew M. Coe.
Scioto and Lawrence—John A. Turley.
Seneca—Warren P. Noble.
Stark—George Harsh, and John S. Cook.
Summit—Alexander Johnston.
Trumbull—Joseph R. Truesdale.
Tuscarawas—Alden I. Bennett.
Washington—William P. Cutler.
Wayne—George Emery.
Warren—Robert Wilson.—*O. Statesman.*

OHIO ELECTION.

VOTE FOR GOVERNOR 1846.

COUNTIES.	Bebb	Tod	Lewis
Adams,	949	1298	108
Allen,	667	1001	4
Ashtabula,	2387	616	418
*Ashland,			
Athens,	1189	1007	209
Belmont,	2475	1857	194
Brown,	1343	2117	208
Butler,	2048	3303	72
Carroll,	1396	1301	98
Champaign,	1517	1299	177
Clark,	2133	1110	93
Clermont,	1835	2195	127
Clinton,	1295	928	392
Columbiana,	1572	2125	109
Coshocton,	1316	1725	60
Crawford,	644	1181	22
Cuyahoga,	1994	1332	673
Darke,	250	340	6
Delaware,	1452	1369	48
Defiance,	2011	1576	195
Erie,	1154	1035	108
Fairfield,	2116	2931	9
Fayette,	891	579	78
Franklin,	2492	2387	112
Galia,	1138	646	71
Geauga,	760		
Greene,	2157	988	174
Guernsey,	2414	2421	378
Hamilton,	5289	7184	562
Hancock,	751	1149	6
Hardin,	416	426	17
Harrison,	1671	1410	144
Henry,	158	202	1
Highland,	1970	1893	200
Hocking,	623	1130	7
Holmes,	860	1892	15
Huron,	1960	1517	367
Jackson,	707	950	16
Jefferson,	1970	1850	117
Knox,	2103	2647	190
Lake,	1114	395	136
Lawrence,	613	464	1
Licking,	3021	3175	278
Logan,	1400	870	118
Lorain,	1500	1313	635
Lucas,	1028	749	9
Madison	1015	510	33
*Mahoning			
Marion,	991	1120	99
Medina,	1540	1246	361
Meigs,	260		
Mercer,	358	641	6
Miami,	1993	1323	137
Monroe,	817	1737	118
Montgomery,	3167	3066	137
Morgan,	1913	1824	124
Muskingum,	3150	2390	111
Ottawa,	156	209	5
Perry,		127	
Paulding,	1348	1858	
Pickaway,	183		
Pike,	638	706	15
Portage,	1858	1840	163
Preble,	2073	1210	143
Putnam,	397	653	5
Richland,	2224	3864	208
Ross,	2461	1927	159
Sandusky,	754	961	30
Scioto,	989	758	2
Seneca,	1263	1962	157
Shelby,	831	917	39
Stark,	2062	2131	45
Summit,	1860	1152	381
Trumbull,	2953	2939	470
Tuscarawas,	2033	1616	41
Union,	804	574	64
Van Wert,		147	
Warren,	2617	1608	132
Washington,	1623	1297	254
Wayne,	2221	2469	98
Williams,	240	461	12
Wood,	444	468	
Wyandot,	446	522	9
Total,	116461	114116	10517
	114116		
Bebb's majority,	2345		

*Ashland and Mahoning counties return their votes for Governor to the counties from which they were taken, and have been included with them.

P. S. Since the above was placed in type we learn that an error has been discovered in the vote as set down for Columbiana. The townships of Mahoning were not added. When added they make a difference of several hundred and bring the majority to about *two thousand.*—*O. S. Jour.*

A Baptist Church established at Oregon City, Oregon. The New York Recorder gives extracts from letters from the Baptist missionaries to Oregon, the Rev. Messrs. Fisher and Johnson. They travelled on the Western route, being 7 1-2 months on the road, and making a distance of 2500 miles. They say the winter is remarkably mild, that their grains and vegetables do well, and their turnips grow to an extraordinary size. Their opinion is that towns must rise up, on the Columbia river, and vast cities on the Pacific.

MASONIC—The Grand Masonic bodies of the State of Ohio, held their annual grand communications in Dayton, during the past week.

The following officers were elected for the ensuing year:—

M. W. William B. Thrall, Columbus, Grand Master.
R. W. George Keifer, Troy, Dep. G. Master.
" M. Z. Kreider, Lancaster, Senior G. Warden.
" J. N. Burr, Mt. Vernon, Junior G. Warden.
" Timothy Griffith, Columbus, Grand Treasurer.
" B. F. Smith, Mt. Vernon, G. Secretary.
" Anson Clark, Massillon, G. Chaplain.
" William P. Strickland, Cincinnati, G. Orator.
" Samuel Reed, Cincinnati, G. Lecturer.
" Kent Jarvis, Massillon, G. Marshall.
" Jacob Ernst, Cincinnati, G. Senior Deacon.
" Jairus Curtis, Perrysburg, G. Junior Deacon.
" Zanesville, G. Tyler.

[*O. S. Journal.*

State Board of Equalization.

This Board was temporarily organized yesterday in Senate Chamber, by the appointment of John Johnson, of Miami county, as President pro-tem, and J. Woods, Auditor, as Secretary. The following is a list of the members of the Board:—

Allen Trimble, of Highland county.
Roger W. Griswold, of Ashtabula.
James Loudon, of Brown.
Mathias Winans, of Greene.
Israel Brown, of Hamilton.
David K. Este, of Hamilton.
Miller Arrowsmith, of Defiance.
Felix Renick, of Ross.
Leonard Harsh, of Carroll.
John M. Milliken, of Butler.
Charles Standart, of Erie.
Bryan Leonard, of Knox.
Samuel M. Young, of Lucas.
John Johnston, of Miami.
Samuel Spangler, of Fairfield.
Joshua Seney, of Seneca.
Mathias Sheplar, of Stark.
Joseph Vance, of Champaign,
Stephen Titus, of Meigs,
Solomon Bently, of Belmont.
Maddison Miller, of Cuyahuga.
James M. Bell, of Guernsey.
Richard Stillwell, of Muskingum.
Samuel F. Vinton, of Gallia,
Douglass Putnam, of Washington.
David Gregory, of Delaware.
Chauncey Dewey, of Harrison.
Ebenezer B. Pratt, of Licking.
Shelden Logan, of Medina.
Allen Wright, of Warren.
Amos Seward, of Summit.

The Board has effected its permanent organization, by calling Ex-Governor Trimble to preside over its deliberations.—*O. S. Journal.*

State Temperance Convention.

To the friends of Temperance throughout the State of Ohio.

COLUMBUS, Oct. 20, 1846.

The Board of Managers of the State Temperance Society have resolved that a Convention of Delegates from the different Societies throughout the State, be held at Columbus on the 2nd Wednesday of November next, in the Methodist Episcopl Church, at 9, A. M.

The Convention is for the purpose of adopting measures to obtain such an expression of public sentiment upon the License Question, as will secure the favorable action of the coming Legislature.

It is very desirable that the Temperance Societies throughout the State be generally represented at the Convention, as business of great importance is to be transacted.

ROBERT THOMPSON, Chairman.
A. A. STEWART, Secretary.

ROBBERY OF GOV. CORWIN.—Some villain entered the room of Gov. Corwin, on Monday last, at the Pearl Street House, Cincinnati, by means of skeleton keys, and, without awaking him or disturbing any of the inmates of the house, robbed him of his gold watch and $27 in cash. The scoundrel also entered another room and abstracted the contents of another gentleman's pocket book; contents not stated.—*Lebanon Star.*

A Spurious Ten Dollar Bill, purporting to be on the State Bank of Indiana, has just been shown, having for its Vignette *a female sitting, and a sailor standing near, pointing to the ocean, on which a vessel is in sight.* There is no such vignette, or any thing resembling it, on any bill of this Bank, and the public only need to be advised of it, to prevent its circulation. It is probably filled to various Branches, the bill shown is on Indianapolis Branch.

JAMES M. RAY, *Cashier.*
State Bank, Indianapolis, Oct. 19, 1846.

PAINFUL ACCIDENT.—A few days since a little child, a daughter of JAMES WATSON RILEY, ESQ., was very badly injured while crossing one of our streets. She fell accidentally, and before she could get up a two horse wagon run against her, one of the horses stepping on her face and breaking her jaw bone. Hopes of her recovery are entertained; but we hope the accident will prompt parents to keep a close watch over small children and induce greater care on the part of teamsters driving through the city.—*O. S. Journal.*

Dr. William C. Warner, aged 42, member of the Vermont Legislature from Bristol, took a dose of strychnine by mistake, and died in ten minutes afterward, at Montpelier, on Sunday morning, 17th.

The steeple of the Central Congregational Church, at the Falls in Norwich, was blown down during the late storm. After turning a somerset, it fell through the roof to the floor of the church, making a hole just large enough to admit of its passage.

When a crack is discovered in a stove, through which the fire or smoke penetrates, the aperture may be readily closed in a moment, with a composition consisting of wood ashes and common salt, made into paste with a little water, plastered over the crack. The good effect is equally certain, whether the stove be cold or hot.

A simple servant boy one evening went up to the drawing room on the bell's being run. When he returned to the kitchen he laugheed immoderately. Some of the servants asking the cause of his mirth, he cried, "What do you think? there were sixteen of them who could not snuff the candles, and were obliged to send for me to do it."

From statistical documents presented before Congress, it appears that the capital employed in the manufacture of paper in the United States is $18,000,000. The number of mills, 700; the annual product $17,000,000, and the number of operatives employed, 100,000.

From the Cross and Journal.

THE HAPPY MAN.

The happy man was born in the country of Regeneration Unto Life; was educated in the school of Perseverance, working at the trade of Diligence, and sometimes performing acts of self-denial. He is clothed in the garb of humility, and has a better suit to appear at Court, called the robe of Righteousness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat the world knows not of; and his drink is the sincere milk of the word.

He has a large estate in the country of Christian Contentment, and his delightful mansion is called Salem, or the abode of peace. His associates are the excellent of the earth, such as excel in virtue and piety; and he holds communion with the Father of all spirits. Where truth inhabits, there he is found; on his lips is written the law of kindness, on his tongue the dictates of truth. His breast is fortified with the armor of Christian Righteousness, and in his heart there is no guile.

Faith bears a shield before him—while Mercy presides at his right hand, and Justice at his left. Should darkness at any time envelope his goings, the law of God is a lamp unto his feet, and a light to his path, and none of his steps shall slide. Thus he pursues the onward tenor of his way through the wilderness of this world to the celestial Canaan, where only righteous men dwell, and where the spirits of just men made perfect are ever with the Lord. In a word, he has sin under his feet, the world behind his back, grace in his heart, heaven in his eye, and a crown of glory over his head. Happy is the life of such a man, and happy is his death.

Would you attain such happiness, strive earnestly, work diligently, pray fervently, live holy, die daily, watch your heart, guard your passions, redeem your time, love Christ, persevere to the end. "Mark the perfect man, and behold the upright, for the end of that man is peace."

J. K.

THE BABOON AND THE HOTTENTOT.—Many are the extraordinary anecdotes related of the baboon. One was told me by Mr. Moffatt of a Koranna, who possessed a tame baboon, which in common with all the monkey race, entertained an intense dread of snakes. Its master, from mere wantonness, forcibly entwined a dead snake around the babboon's neck, when the animal sat motionless for upwards of an hour, stupified with fear, and on the snake being removed, stole timidly into the hut of the Koranna. After a short lapse of time the baboon was, according to custom, called on by its master to scratch his head, but, although summoned several times in an angry voice, it refused to move. The Koranna rose and struck it with a stick, and immediately the enraged and aggrieved animal sprung upon him. The neighbors, hearing the scuffle, ran to see what was the matter, but could distinguish nothing through the dust raised in the hut except hot cinders, which were kicked about in all directions from a fireplace in the centre of the abode. The screams of the man and the baboon were intermingled, till at length the latter dashed out through the bystanders and escaped to some mountains. The Koranna had been rather seriously bitten in the encounter, and was some weeks in recovering, but ultimately regained his strength, and, bent upon revenge, scoured the mountains in search of his antagonist. He at last descried his baboon, which he could discern from any other, peeping over a crag, and levelled a gun at him; but the animal instantly withdrew his head, and held forward one of his companions as a target instead of himself, chattering loudly as in defiance, so that the man was compelled to return foiled and disappointed.

From the Nashville Christian Advocate.

THE WORK OF GOD IN NASHVILLE.—The work of conviction and conversion, we rejoice to say, still progresses in our city. Almost daily some one lets us know that he or she desires to flee the wrath to come. There have been a good many conversions and additions to the church since my last notice. Our young members are very lively, and are delighted with their class and prayer-meetings. The number of conversions since the revival began exceeds 400, 385 of whom have joined the Methodist E. Church, South, a few have joined other churches, and several others are now waiting to join the Methodist. We devoutly thank God for what he has done, and are deeply humbled, when we think that there are thousands yet in our city who are living in sin, regardless of the calls of God, and of their own eternal interest. May God in mercy extend the work of grace until all shall be converted, and let every Christian say, Amen.

F. E. PITTS.

THE TEN COMMANDMENTS VERSIFIED.—The decalogue bas been thus tersely and quaintly rendered into rhyme, and would in this shape be a good excercise for the memories of young children:—

1. I am the Lord thy God—serve only me—
2. Before no idols bow thy impious knee;
3. Use not my name in trifles or in jest;
4. Dare not profane my saced day of rest;
5. Ever to parents due obedience pay;
6. Thy fellow-creature, man, thou shalt not slay;
7. In no adulterous commerce bear a part;
8. From stealing keep with care thy hand and heart;
9. All false reports against thy neighbor hate:
10. And ne'er indulge a wish for his estate.

Many of the Chineese dwell in floating houses, and some of them keep large flocks of ducks, which swim about the harbors in the day time, but are called home by a whistle at night. An English officer was surprised to see how readily and rapidly the duck obeyed the call, and on making inquiry on the subject, was informed that the owner always beat the duck that arrived latest.

There is a volume contained in a few words of Shakespeare when he says —"Drunkenness is an egg from which all vice may be hatched."

NOTICES.

DEAR BR. BASSETT—From a note in the Recorder of the 8th inst. I learn that one old pioneer, Br. Moses Scott, though, "left without an appointment at his own request,"—"is still disposed to render efficient service." Having "recently formed a class of nine members, at the Ohio furnace, with an encouraging prospect of increase." You ask —"Was it not an oversight, that a new Mission was not recognized in the region of the iron work?" In my opinion, it was. Indeed, I feel certain it would have been done, if the subject had been brought properly before Conference.

On the 60th page of of the discipline I find a law, passed at Gen. Con. of 42,—designed to empower the president of A. C. to meet all necessitous cases which may arise during "the interval of conference,"—the latter member of which reads thus;—"or in case the president shall be fully satisfied from his own personal knowledge, or otherwise, of the need of such ministerial services, without any special call upon him for aid, he shall have authority to appoint a Missionary in all such cases." From the authority I find in this provision, and the information I have in said note, in the Recorder; I feel it my duty to say to Br. M. Scott, that if it is his pleasure to accept it, I hereby appoint him to labor as a Missionary, in the region of the Ohio furnace, until next A. C.,—And his Missionary field of labor may be known, (unless some other name, more appropriate, is suggested) by the name of "*Ohio Furnace Mission.*"

Will Br. Scott please respond to this, through the Recorder, and give such information as he may be in possession of touching the prospects of establishing our cause, in the "furnace region."

I had been freed from a paroxysm of the ague for three weeks, during which time, my strength increased and my prospects of permanent health were flattering; but on yesterday, I had strong indication of a return of the ague.—It may, however, pass off. For a few days during my hard trial in parting with my "*bosom friend,*" I was much exposed, and greatly enfeebled from the great anxiety of mind and wounded affections, which my bereavement unavoidably produced; all of which, operated very hard against my health. I purpose visiting the Georgetown Ct. as per notice, but at present shall not make any other appointment,—but will, so soon as I feel justified in so doing.

Those wishing to write me, will please do it through the Recorder.

Yours in love,
GEO. CLANCY, *Prest.* M. A. C.
New Alexandria, Jefferson Co. Oct. 23, 1846.

We are gratified to have the privilege of making this anouncement, thus officially, respecting this new mission. Furthermore, *we* beg leave, in addiion to the authority of the President to give Br. Scott a commission to procure us a lot of paying subscribers, within his range. ED.

MR. EDITOR: I would say through the Recorder to Br. Clancy and the Brethren in general, That after receiving my appointment I proceeded directly to examine the strength and position of the mission. And found one small disbanded Society, called Russels Class, on Tomica and 2 or 3 members a little south of Martinsburg. These constituted the whole force and strength of the Mission.

I appointed a meeting, called the little flock, together, organized a Society, continued the meeting a few days, and closed with an increase of 6 or 7 members. After which I threw out a list of appointments, at some of which we have good prospects.

Our first quarterly meeting will be on the 7, and 8th. of November. Having been very respectfully and Christianly solicited to hold it in the Baptist Church we accordingly will occupy the first Baptist Church on Mohawk, Coshocton county. Pray for us Brethren.

JOHN K. DUFFY.

BR. BASSETT: I have so far recovered from my affliction, as to be able to perform some service. You will please to publish the following plan of appointments:

Twin Creek. Ct.	Nov.	14, 15.
Xenia	"	21, 22.
Lebanon	"	28, 29.
Cincinnati Ct.	Dec.	5, 6.
Cincinnati St.	"	12, 13.

JOHN M. YOUNG.

MORGANVILLE CIRCUIT.—We are authorised to say that the Quarterly meeting is to be held at Malta, on the 14th and 15th November.

WASHINGTON CIRCUIT.—The first Quarterly meeting will be held at Burnett's M. H. Nov. 14, and 15. We invite any of our brethren who can, to come and help us.

J. H. WEBSTER, Sup't.

ZANESVILLE CIRCUIT.—We are requested to announce that the first Quarterly Meeting will be held at Brownsville, commencing, two weeks from this day, (Saturday,) on which occasion the new meeting house will be dedicated.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

A Rowe, J M Byarlay, W H Doe, H Clark, C J Sears, 2, two subs, J Henderson, G Clancy, G crawford, P M R M Dalbey, 1 sub, D crall, W W Paul, 1 sub, Z Ragan, 1 sub, and pay. J M Young, E Tharp, W Boardman, W Eckels, D Inskeep, E Bruen, J Hill, 1 sub, and pay, A M'caine, c H Wiliams, J M Piper, A Rushing, J Cowl, J H Webster, 1 sub. J Nichols, N Linder.

ACKNOWLEDGEMENTS.

From	For	Vol	No	$ cts
W H Doe,	G Burrows,	8	26	2 00
C J Sears,	J Steward,	8	42	2 00
W Remsburg,	J S Thrap,	7	52	1 00
W W Paul,	R Fraker,	8	52	2 00
"	B Tout,	8	17	2 00
N Watson,	J L Sands,	9	4	2 00
Z Ragan,	J W Kurtz,	8	26	1 00
J Hill,	W Denning,	8	52	1 00
J M Byarlay, Ia.		7	52	1 00
c R Harden, Putnam,		8	52	2 00
Valentine Best,		8	52	2 00
E Tharp, Va.		8	26	1 00
W Eckels,		7	52	7 00
G Morgan,		7	52	2 00
D Inskeep,		8	26	2 00
N Linder,	W Barkhurst,	8	26	3 00
"	J Conner,	8	19	2 00
J Nichols,	L Newton,	8	52	2 00

New Subscribers this week, 19. Discontinuances, 12.

Br. J. M. Byarlay, of Rockford, Ia. writes that about every third number of our paper, fails to reach him, and that those that come are from 2 to 5 weeks on the way. Yet he does not complain of us, nor neglect to pay us up. We assure him and others in the same situation, that the paper is regularly forwarded, and that we regret the irregularity of the mails. Br. B. says "your paper is all the M. P. priveleges we have enjoyed for a long time." Then, we wish that our paper may bring you much information and encouragement.

Br. S. Henderson, Pa. before now, we trust you have received our paper, as it was promptly sent.

☞Br. J. Cowl, We will remedy the matter you speak of, if possible.

METHODIST PROTESTANT.—The book agent will please send immediately *one gross* of Discipline, new Edition, with the other books ordered, and with them the one set of Clark's Commentary ordered by Br. Springer.

ANNUAL REGISTER.—After a delay through unavoidable hindrances, this little work is now out of press, and those who have orders may look out to receive them, so soon as we can have them despatched.

Br. E. Tharp, both letters received and all right. One dollar better off than you thought. Why don't some others over your way remember us?

Br. J. Nichols, please tell Judge Scott all shall be made right, but we are sorry that such a *special* friend of ours, should stop taking our paper. What have we done?

Br. N. Watson, $3 paid for S. Lancaster to Br. Springer would just settle his demands to end of 6th Vol. The 7th is yet due us.

Br. W. Eckels, we do not discontinue sending to men of your stamp, if we know them, unless it is requested. Your paper has been regularly sent, except the four weeks it was suspended, and it is still sent. Your account is square at the end of 7th Vol.

Br. D. Crall, we owe you an apology for not answering your letter long ago. Ask pardon. We treat our relations in the same manner, for want of time. We have by no means stopped your paper. It was but suspended.

Br. E. Bruen, Br. Springer has directed us to credit you for the 8th volume in full. It is done.

Br. J. Dalby, we have stoped the paper of J. A. Wonnell, by advice of the P. M. as he does not take it from the office. He owes for the 7th vol. Please obtain it for us.

AGENTS AND SUBSCRIBERS. A REQUEST. As we aim at accuracy, we should be glad if our correspondents, agents, and subscribers, would inform us of any instance, in which we have names wrong either of persons or post offices. Some new counties have been organized embracing post offices to which our paper is sent. We should be glad to be informed of any changes which should be made in the address of persons. And we will be glad to make any corrections in our list, so as to have the name of every subscriber spelt right.

ATTENTION!!

Look Here, All!!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinents, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined TO SELL my goods. W. B. GUTHRIE.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodatings shall be good, and his table, for variety, not surpassed by any Hotel on Boarding House in the West. R. PUTNAM.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,

Putnam, O. Oct. 31, 1846. Admistrator.

SNETHEN'S SERMONS.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,25 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

NEW HISTORY OF TEXAS, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 13th of November, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale. LEWIS GRAY, Executor.

Putnam, O. October 12, 1846

WANTED—Immediately at this office, a boy of good moral habits, to learn the printing business. One would be preferred from 15 to 17 years of age, and who has a good English education.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 *Main Street, Cincinnati.*

KEEPS on hand Books published by the Methodis Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

Something New.

JUST PUBLISHED

y GE ORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will b sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS,) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and cus. of tems the inhabitants, &c. &c.

POETRY.

THE OCEAN.

BY WM. DANA.

Ho! how the giant heaves himself, and strains
And flings to break his strong and viewless chains;
Foams in his wrath; and at his prison doors,
Hark! hear him! how he beats and tugs and roars,
As if he would break forth again and sweep
Each living thing within his lowest deep.
O Type of the infinite! I look away
Over thy billows, and I cannot stay
My thought upon a resting-place, or make
A shore beyond my vision, where they break;
But on my spirit stretches, till it's pain
To think; then rests, and then puts forth again.
Thou hold'st me by a spell; and on thy beach
I feel all soul: and thoughts unmeasured reach
Far back beyond all date. And, O! how old
Thou art to me. For countless years thou hast rolled
Before an ear did hear thee, thou didst mourn,
Prophet of sorrows, o'er a race unborn;
Waiting thou mighty minister of death,
Lonely thy work, ere man had drawn his breath.
At last thou didst it well! The dread command
Came, and thou sweptst to death the breathing land;
And then once more, unto the silent heaven
Thy lone and melancholy voice was given,
And though the land is thronged again, O Sea!
Strange sadness touches all that goes with thee.
The small bird's plaining note, the wild, sharp call
Shake thy own spirit; it is sadness all!
How dark and stern upon thy waves looks down
Yonder tall cliff—he with the iron crown.
And see! those sable pines along the steep,
Are come to join thy requiem, gloomy deep!
Like stoled monks they stand and chant the dirge
Over the dead, with thy low beating surge.

POETRY OF JOHN QUINCY ADAMS.—In the summer of 1800, Mr. John Quincy Adams, then minister at Berlin, made an excursion through Silesia, and visited the Giant Mountain, the highest land in Germany. It was the custom of the travelers, after they had visited it, to write their names and some sentiment in a book kept at a cottage on the side of the mountain. Mr. Adams was the first that had ascended this mountain, and he thus describes his sensations:

"Sentiments of devotion I have always found the first to take possession of the mind on ascending lofty mountains. At the summit of Giant's head, my first thought was turned to the supreme Creator, who gave existence to an immensity of objects that expanded before the view. The transition from this idea to that of my own relation, as an immortal soul, with the author of our nature, was natural and immediate; from this to my native country, my parents and friends, there was but a single and a sudden step. On returning to the hut, where we had lodged, I wrote the following lines in the book:

"From lands beyond the vast Atlantic tide,
Celestial freedom's most beloved abode,
Painting, I climb'd the mountain's craggy side,
And view'd the wonderous works of nature's God.

"Where yonder summit, peering to the skies,
Beholds the earth beneath it with disdain,
O'er all the regions round I cast my eyes;
And anxious sought my *native home*—in vain.

"As to that native home, which still infolds
Those youthful friendships to my soul so dear—
Still you, my parents, in its bosom holds—
My fancy flew, I felt the startling tear.

"Then, in the rustling of the morning wind,
Methought I heard a spirit whisper fair:
Pilgrim, forbear, still upward raise the mind,
'Look to the skies, thy *native home* is there.'"

Conference Proceedings.

OHIO CONFERENCE.

Preamble and resolutions respecting slavery, submitted for adoption, by a committee.

Whereas a number of our circuits, embracing a respectable portion of our membership, by resolution of Quarterly Conferences, instructions to delegates, petitions, memorials &c., have called for further and decisive action on the subject of slavery, some praying for division, secession, convention &c. And whereas our book of Discipline and the action of our late General Conference give each Annual Conference power to act in the premises. Therefore in view of the welfare, unity, and prosperity of the Ohio District,

1st. *Resolved*, That the right of suffrage within the bounds of the Ohio District be extended to all our male members irrespective of color over the age of twenty one years.

2nd. *Resolved*, That as a Conference, we disclaim all fellowship with the system of slavery, or participating in any guilt connected therewith, and publish to the world that we stand as an Anti-Slavery Conference. J. WHITE, *Ch'm.*

The two following, offered by Br. R. M. Dalbey were also adopted.

3d. *Resolved*, That we affectionately recommend to all those Annual Conferences where Slavery exists, to use their utmost influence as Christians for the extirpation of slavery from the Christian Church in their Districts, and that hereafter, voluntary slaveholding be made a test of membership, in the Methodist Protestant Church.

4th. *Resolved*, That a committee of three be appointed respectfully to memoralize said Annual Conferences, on the immorality of the system and the necessity of condeming and abandoning it at once.

WITTENBURG COLLEGE.

Whereas, this Annual Conference has received information that the Directors and Faculty of Wittenburg College, through its President, Rev. Dr. Keller, do tender to candidates for the ministry in our Church, the privileges of its Theological Department, free of charge. Therefore,

Resolved, That this Annual Conference does greatfully respond to a proposal so generous, and recommend to our junior brethren, who have the ministry in view, to avail themielves of the privileges of this Institution.

Resolved, That we tender our Christian sympathies to our brethren of the Evangelical Lutheran Church, and to all who call upon our Lord Jesus Christ in singerity.

Resolved, That we commend to the patronage of our community the collegiate and Theological Institution, called Wittenburg College located in this place, by our brethren of the Evangelical Lutheran Church. A. H. BASSETT.
J. DALBEY, JR.

CHRISTIAN UNION.

Resolved, That we highly appreciate, and will cordially reciprocate the efforts now being made on the part of evangelical Christians, to break down the barriers of sectarian bigotry, by christian intercourse, and mutual interchange of ministerial labors. JOEL DALBEY, JR.

"WESTERN RECORDER."

The committee to whom was refered the consideration of the relation of this Conf. to the Western Recorder, and its Editor beg leave to report.

Resolved, That provided the press be strictly free to admit discussion of any of the great moral questions now exciting the public mind, the Editor retaining the right, to suppress any communication for want of proper preparation for the press, or on account of personalities &c. And provided further, that the Recorder furnish in its columns a medium of communication for this conference, publishing whatever may be of interest to the prosperity of the Ohio conference of the M. P. Church. We the said Ohio conference do bind ourselves as ministers and delegates to act as agents for said periodical, in extending its circulation, and in collecting and remitting dues, to the Editor, for said periodical.

J. DALBEY JR. *Ch'm.*

R. Rose offered the following preamble and resolutions.

Whereas the columns of the Western Recorder has brought us the painful intelligence that our much esteemed Br. D. H. Stephens President of the Indiana Conf. has ceased from his labor. Therefure,

Resolved, That this conference deeply sympathises with the church in general, more especially with the Indiana Conference in the loss they have sustained in the death of their efficient and much loved President D. H. Stephens.

Resolved, That we sympathise with his bereaved widow and children and other relations and would urge upon all our annual conferences the great importance of adapting some efficient measures to raise a fund for the support of the widows and orphan children of our Itinerant ministers.

Elected to Deacons orders, at this Conference, J. B. Peat, D. Gill, P. Lany, T. Finkbine.

Elected to elders orders. S. P. Kezerta, J. L. Borton, W. Pelah, R. K. Davis and O. Warrington.

R. ROSE,
J. PELAN, } Pub. Com.
A. H. BASSETT,

MICHIGAN CONFERENCE.

The fifth session of the Michigan Conference convened at Flower Field, St. Joseph Co. Mich. on Tuesday, Sept. 29, 1846. Introductory sermon by Br. D. G. Oaks. Reading scriptures by the President, R. Bamford, and prayer by Br. Erles. D. G. Oaks was chosen Secretary, and A. Rowe, assistant.

The following is a list of the members of Conference.

Ministerial; R. Bamford, R. C. Lanning, L. Warren, Jos. Pomfret, O. Erles, J. A. Parks, D. G. Oaks, A. Rowe, S. Lapham, P. Castle, J. Gay, A. R. Button, B. Bayne, O. Gregory, W. J. Bledsoe, E. Fulkerson, N. S. Fairchild, G. B. Wooster, L. Smith, J. B. Frisbie, C. Blake,* S. T. Cransom,* W. B. Mack.

Lay Delegates; J. V. Hall, J. Case, H. Barns, T. New, I. Morton.* D. Dutcher,* N. H. Newton, A. W. Clark, A. Brown, D. Morse, T. W. Dunham, E. Williams, O. Parker, J. Decamp,* C. Travis* N. French, H. Harwood, C. B. Jones, C. Brown,* A. Bradford.

*Absent.

Received into the Itinerancy; H. H. Johnson, J. H. Hazeltine, J. B. Jewell; also G. D. Williams from the Muskingum District.

Elected to Deacon's Orders: Geo. Lowm, J. R. Stephenson, H. H. Johnson, A. Pardy, J. B. Jewell, and Thomas New.

Elected to Elders Orders; E. Fulkerson, N. S. Fairchild, B. Bayne, J. B. Frisbie, R. Bedee, R. C. Lanning.

APPOINTMENTS.

President, W. B. MACK.

M'Comb Circuit, J. Pomfret, One to be supplied—
Lapeer—R. C. Lanning.
Flint—T. New.
Franklin—J. A. Parks.
Livingston—J. B. Jewell.
Orchard Lake—L. Warren.
Ingham—P. R. Ransom.
Washtenaw—B. Bayne.
Jackson—P. Castle, S. T. Cranson.
Adrian—H. H. Johnson, J. H. Hazletine.
Belvieu—G. D. Williams, One to be supplied.
Barry—O. Gregory.
Prairie Ronde—A. Rowe, One to be supplied.
St. Joseph—G. B. Wooster.
South Bend—J. R. Stephenson.
Lagrange—E. Fulkerson.
Laporte—James Gay.
Valparariso—N. S. Fairchild.
New Buffalo Miss.—A. R. Button.
Grand Rapids—Geo. Lowrie.
Literary Agent, R. Bamford.
Conference Misssionary, D. G. Oaks.
Superannuated, L. Smith, O. Earls, C. Blake.
Left without appointments J. B. Frisbie, W. Hendrix.
In hands of President, M. Munn.
Transferred to unstationed list, W. J. Bledsaw.
Dismissed by letter, S. Lapham.

INSTITUTION OF LEARNING.

A select committee having been appointed to take into consideration the propriety of erecting an Institution of Learning, reported as follows:

Resolved, 1. That this conference will enter into the erection of an Institution of Learning at Leoni, Jackson Co. Michigan; Provided the Leonians will donate to this conference 10 acres of land, and $1500 in labor and building materials, payable within 20 months from the rise of this conference; and also a subscription of $1500 payable in 5 annual instalments upon the scholarship principle.

2nd. That we recommend to this conference the election of a Board of Trustees consisting of 13, a majority of which shall be ministers and laymen of the M. P. C. and the following persons are recommended as suitable individuals for said board of trustees: Collum Blake, Jared Warner, Mason Branch, A. Brown, J. Bigelow, W. M. Sullivan, ——— Read, W. P. Robins, P. Castle, B. Bayne, Wm. Jackson, A. Scott, P. C. Launner.

3rd. We also recommend the appointment of an agent, and that Br. R. Bamford be said agent.

4th. That the trustees shall fix the Agent's salary, and provide for his pay out of the amount which he may raise as donations and otherwise.

5th That the president of the District, the superintendents and assistants of the several circuts co-operate with the agent in carrying out the design of his agency.

6. That the agent be authorized to visit the citizens of Leoni and to ascertain whether they will accede to the proposals of this conference, and if so that he call a meeting of the trustees as soon as practicable.

The above report was adopted.

Report of committee on Memorials.

Your committee to whom was referred sundry memorials and resolutions from some thirteen or more quarterly conferences, asking for a separation from slavery and the final establishment of this conference free from slaveholding, i. e. a free M. P. Church, would beg leave to report in the form of a preamble and resolutions.

Whereas the late General Conference of the M. P. C. has peremptorily refused to condemn the system of American slavery, which has entwined itself around the southern section of said church, and has found its way into our highest legislative councils, and seeks for protection under the constitution of said church, and whereas said G. C. has declared to the world in open council, that the G. C. of the M. P. C. has no authority to legislate upon the subject of slavery, and referred the subject to the several A. C. to act for themselves so far as authorized by the constitution; and as the elementary or foundation principles of said constitution require ministers and members to oppose all moral evil; and as slavery and slaveholding is the foundation of the vilest of all moral evil, and as we are required to have no fellowship with the unfruitful works of darkness, (slavery not excepted,) be it therefore,

Resolved 1st, That we do hereby dissolve all connection and fellowship with slavery and slaveholding in the M. P. C. and do hereby declare ourselves free and independent of any ecclesiastical combination with the monster slavery.

2nd. That we recommend the holding of a Convention of all the M. Protestants as soon as practicable for the purpose of forming our present constitution and discipline more in accordance with the great principles of the gospel.

3rd. That we proceed to elect four persons, two ministers and two laymen as delegates to attend a Convention if one should be called for by other conferences.

4th That those Delegates be instructed that if a majority of the Northern Conferences are represented in said Convention, to alter the constitution so as to meet the views and wishes of Methodist Protestants North as far as possible. Provided, however, that said delegates be authorized if but a minority of the conferences are represented to alter the constitution and mark out such a course as they in their wisdom may deem best and present the same to their respective A. C's. for their reception or rejection.

5th. That we as a conference highly disapprove of the course of the Methodist Protestant in not publishing in full the doings of Northern A. C. and recommend the patronage of the Western Recorder, edited by the Rev. A. H. Bassett, so long as it is a free discussion paper.

The above report was adopted.

D. G. OAKS,
A. ROWE. } *Pub. Com.*

Sylvan, Mich. Oct. 14, 1846.

BR. BASSETT: We had a harmonious time during the session of our conference. I think upon the whole we are gaining ground in Michigan. We are determined as a church to oppose all evil. We expect this conference year will be one of general revivals. We have as yet but one meeting house. We number between 16 and 1700 members, 14 unstationed preachers, and 5 ministers.

A. ROWE.

Letters from the North.

From the Zanesville Courier.

NUMBER TWELVE.

COPPER HARBOR, Lake Superior,
September 22, 1846.

MY DEAR L:—The cold winds are careering over the lake—the sun is fast retiring to the Southern hemisphere—the wild geese, in long trains, resembling a dark streak painted on a pure sky, are winging their way to a more genial clime—the maple late so bright and green, is putting on the russet livery of autumn—and the northern sky is nightly lighted up with unwonted blazes of light.

All these signs betoken change, and remind me that I, too, like the bird, must wing my way to a warmer latitude.

I have just returned from a cruise of 250 miles up the lake. It is my last one for the season, and I am glad that I am now snugly moored in a harbor whilst the winds howl like demons without.

I have visited for the third time this season, the gap in the Porcupine Mountains, and a most wonderful gorge it is. Each visit, so far from detracting from my admiration, has increased it, and I have felt a sort of awe, whether standing *upon* some of those burnt and desolate crags, which rise up nearly perpendicularly 800 feet above the valley of the Carp, and where the eye has an almost unlimited range of vision; or creeping like a worm at their base, among the shattered fragments which have been hurled by the storm or the earthquake from the giddy heights above.

This gorge is only two miles and a half from the shore of the lake, and in that distance the mountain rises gradually to the height of nearly 1100 feet. You ascend almost unconsciously, until suddenly you find yourself on the brink of a yawning gulf. Eight hundred feet down, and almost at your feet, lies a little lake so sheltered and girt by an amphitheatre of hills that the winds rarely ruffle its surface. Gloomy evergreens skirt its shores, whose long and pendent branches are so truthfully mirrored on its surface, that the eye can hardly distinguish where the water ends and the shore begins. From this lake flows the Carp: you catch occasional glimpses of its waters as they glide through the thick foliage, on their way to the Great Resorvoir. Looking west, you see first a perpendicular wall 200 or 300 feet in height and extending for about seven miles; then a mass of detached rocks 200 feet more in height, and sloping at an angle of 30 or 40 degrees, without a tree, or a fern, or even a blade of grass, presenting a bleak and barren aspect; further down, the luxuriant maple, the dark and cone-like fir, and the drooping cedar are seen. Still westward, succeeds a plain nearly level twenty miles in width, which looks almost like a lake of green, and beyond all, blue and indistinct, the Black River hills rest like a cloud upon the horizon.

But let us creep carefully along the verge of this cliff until we come to some little gorge, and through it reach the valley below. Be sure that that crag is firm—may be it will topple and hurl you below. After jumping, like the chamois, from one rock to another, we arrive at the base of the precipice, and as we look up and see it beetling and frowning far above, we wonder how we ever accomplished the descent. But our toils are not over. We next commence the *sledding* process. Sit down on the loose stones, first getting in the line of a tree, so that you can *bring up*, if you acquire too great a velocity. Elevate your heels and off you go, occasionally checking your momentum by depressing them into the loose rubble. This is attended with considerable wear and tear of—pantaloons, which is rather a serious inconvenience, since they cannot, in this region, be readily replaced, or mended at the public expense. A still further descent, through a beautiful maple grove and you reach the lake. Cut a pole and throw your fly, and ten to one, before your voyageurs have struck a fire *and boiled the kettle*, you will have a fine mess of trout for dinner.

In descending the lake to this place, I took occasion to visit the principal mines along the coast. The most wonderful things I saw in the way of copper were at the Cliff and Copper Falls' mines. At the former, they have struck a brazen barrier which will for a while impede their progress, but it must ultimately yield to the ingenuity, or rather the cupidity of man. It is no less than a mass of native copper, nearly pure, apparently thirty seven feet in length and six feet in height *as far as exposed*, and eight inches in thickness and increasing to eighteen inches, as they have penetrated with the drift. How far this continues, or to what extent it widens, is yet to be determined.

At Copper Falls, they have excavated around the immense mass of pure maleable copper, which they struck last winter. Its dimensions are 20 feet 4 in. long, 5 feet deep, and about 8 inches thick. They have commenced sawing it into blocks of about a ton in weight, and in this shape it will be manageable.

Explorers from the North shore are flocking over, and they all concur in representing the veins there as highly promising. Although the permits are granted only to subjects of the British Crown, yet Yankee enterprise explores and opens the veins. They differ from the veins on this shore, and conform more to those worked in other countries. They contain, for the most part, the sulphurets of copper, whilst here the native predominates.—The developements during the past season prove this to be a rich mineral region, and if men who embark in this business will remain content for a few years without dividends, and refrain from speculating in stocks, they will eventually be amply repaid for the time employed and capital invested.

This is the last letter I shall write you from this region for the present. In leaving Lake Superior, I feel as though I was parting from an old and valued friend.—On the whole, he has treated me kindly, though once or twice, like a mettlesome steed, has endeavored to cast me from him. I have coasted many thousands of miles over its surface—I have bathed myself when weary, in its pure flood and felt refreshed and invigorated—I have clambered up many a peak that rises like a tower, grim and desolate, overlooking the boundless expanse of waters—I have breathed the "pure and difficult" air that circulates through the mountains which girt its coast—I have listened to the music of its surf, when far inland, and gazed with admiration at the headlong plunges of the streams on their way to meet their Great Father. The whole region is invested with a charm. The mysterious sounds that occasionally issue from the mountains, the gloomy grandeur of the scenery, the legends, too, associated with much of that scenery, of many a bloody fray—long before the foot of the white man pressed these shores, the islands where dwelt the Indian's Manitous, and which even now he hardly dare approach; all these awaken a mysterious interest even in the most utilitarian heart, and strike a chord which readily vibrates to the touch. There is a pleasure in this blind idolatry of Nature which few men would obliterate if they could.

Farewell, old Father of Lakes! For six long months, thou wilt be bound in the icy fetters of winter, but when the genial spring unlooses them I will again greet thee as a friend. F.

COMMUNICATIONS.

Written for the Western Recorder.

"INFORMATION WANTED."

MR. EDITOR:—Though we *cabbaged* the above caption, it, nevertheless, suits our purpose well, for we wish to enquire first of Br. Gay, Andrew, Carey Jr. or of any one of them, or of any other member of the M. P. Church, who is so determined on "decided action" by the Gen. or Annual Conferences on the subject of slavery, what *decided action the bible warrants*, with, or without the A. Conference holding allegiance to the Gen. Con. *that has not been taken* by the *Ohio A. Conference, years ago*? and also by the *convention* which formed the *constitution of the M. P. Church?*

If brethern will show this by pointing out the scriptures giving chapter & verse, so that we may examine them aside from the bustle of the world, it would relieve our minds from much of the difficulty, which to us, seems connected with this *"decided action" system.* If man should constitute himself a moral legislator, and legislate on the subject of *moral good or evil*, would he not be seating himself in the temple of God, shewing himself that he is God."

Secondly. Br. J. Paris, in the Recorder of August 20th 1046, in speaking of the abolitionists he says. *"They have by their conduct towards the South, riveted closer the bonds of tens of thousands of the blacks."* And "by their reckless and unwise course, blocked up the southern ministers way in a considerable degree, so that he now cannot have the access to preach to the colored people he once had." *"These things the abolitionists have done."* Now here the Br. admits a great evil to have grown out of the American Slavery system, by means of abolitionists, and what we wish to know, is, whether the *existence* of the *evil* complained of, was *entirely dependant* on the *existence* of *abolitionists?* or whether the *system which creates slavery, empowers* the master to consumate the *same evil* independant of abolitionists, and in the absence of their inflamatory articles? And if the master has not transcended the powers of the system independant of abolitionists, in the infliction of this evil upon the slave, we wish to know, if these "abolition ranters," are alone guilty in the premises?

And third: Br. James W. Williamson in the Recorder of Sept. 3d. 1846, says, "some combine slavery in the church and that of the world as being alike." "But I consider that there is a mighty difference between them." "Why should so much fuss and jargon be made about the slave being deprived of the rights of other men." "I see no need of it for my life." "When the relation is so easily seen, as the servant to his master, and the master to his heavenly Master, and to try to destroy this relation and teach otherwise, would be more than Christ assumed to do." Now we are as much induced to make interrogations upon this extract, from its novelty, as from its erroneousness. First, it supposes what evil there may be in slaveholding, or in slavery, to consist in the worldly man engaging in it, and that the slaves rights belong to other men, (masters we suppose.) Now we suppose, that even such an abolitionist as Garrison, would not contend, that the slave should enjoy other men's rights, but his *own.* It seems that *slavery* is *too holy* an institution for worldly men to touch: *more holy* than the *shew-bread*, that David and the men that were with him ate, in the days of Ahimelech, for they *escaped* condemnation. But these conclusions seem to have been founded upon the relation supposed to exist between master and servant and master and Christ, which gives Christ no claim on the servant, only through the master; and so long as the master remains out of the church, the slave cannot be saved, for he has no way of salvation, only through the master.

Hence it appears, that the slave is emphatically a reprobate, so far as salvation by Christ is concerned, until the master joins church: and if the master determines to go to hell his slaves must go there also, and be damned through him. Now we know not who will stand as daysmen for the free blacks of the north, or what account will be taken of them; they having no master through whom they may be either saved or damned: unless we adopt Dr. Bascom's *no liberty system*, as given by Br. W., and says there is no such a being as a free negro, and by some kind of metaphysical implication, constitute those "abolition ranters," their masters, through whom they may account; seeing they are implicated in the evil of slavery.* Now we would just ask Br. W., to show us how to reconcile the doctrine embraced in the extract, with the gospel. Christ in speaking of the relation the master sustains to him as servant says, "If the son shall make you free, ye shall be free indeed." (queer slavery this) And St. Paul says to the servant. "If thou art called being bound, mind it not, for then, thou art the Lord's free man." What difference then, does the gospel make between servant and master, if it accounts both the Lord's freemen; "a cheat and a lie, is it! "However, we think it not to be regretted, that some of our Southern Br'n have concluded no longer to *dodge* the question. Come Br'n. "let us reason together," that we may understand each other—subscriber for the Recorder, and become contributors to its columns—it is a good paper, and better than all is, it *tolerates free discussion*, the life of gospel liberty.

T. FORSHEE.

Plattsvitle, Shelby Co. O. Sept. 15, 1846.

*But if the idea of a purchase could be made out, on the principles of the Antimonian atonement we think the idea of Christians buying and selling human beings with the intention to enslave them, in order to increase their worldly wealth, cannot, without proving the slave reprobate as supposed; and then prove the joy of heaven is increased by the damnation of reprobates.

Written for the Western Recorder.

RIGHTS AND PRIVILEGES.

Mr. Editor: The main ostensible object of the convention of the M. P. Churches in 1830, was, to secure "to the *ministers* and members of the church, their rights and privileges." Then, what were those "rights and priviliges," of which, while members of the M. E. Church, they had been deprived, and which this body now "in general convention assembled," determined to secure to "the *ministers* and *members* of the M. P. Church? If we determine to obtain correct information upon this subject, there can be no way we would be so likely to acquire it, as from the declaration of the members of the convention themselves. If we examine their Historical Preface, we shall find in "1824, Numerous petitions were presented to that body" (the M. E. Gen, Con.) "praying for a *representation of ministers and laymen in the rule making department.*" "The Baltimore Union Society recommended state conventions to be held in the several states, for the exclusive purpose of making inquiry into the propriety of preparing *one united* petition to the approaching general conference of 1828, praying for REPRESENTATION; and to elect delegates to meet in a general convention." "This convention prepared a memorial to the "(M. E.)" general conference of May 1828; praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people." The inquiry may arise; was it the itinerant or the local ministers who complained, and for whom the convention felt so deep an interest? I again quote from the same, and say, I believe, that the convention can more clearly answer the interrogative than any others; It says, "At the close of the year 1784, the Methodist societies, in these United States, were organized by a conference of preachers exclusively, into what is called the Methodist Episcopal Church, and made independent of Mr. Wesley. The government was so framed by the conference, as *to secure to the itinerant ministers*, the unlimited exercise of the legislative, executive, and judicial powers of the church, to the *entire exclusion of all other classes of ministers*, and all the people." Then I take it for granted, that it was not to secure rights and privileges" to the itinerant ministers, who already had "the unlimited exercise of the legislative, executive, and judicial powers of the church, but to secure "the rights and privileges" of the local ministers, who were deprived of legislative authority, and even the right of representation in the Gen. Conference which the convention decided to secure. Our Convention has really and truly secured the rights and privileges of the laity; but the important inquiry again presents itself, have "the rights and privileges" of the unstationed ministers been secured? That the unstationed ministers enjoy numerous "rights and privileges," which the local ministers of the M. E. Church, can never hope to enjoy, there are none, who understand the discipline of the M. E. Church, and the Constitution and discipline of the M. P. Church, will attempt to deny. And there can be no doubt in the minds of those who have anything like a correct understanding of the noble motives which actuated the framers of our Constitution, but that it was their design, that the important "right" of a fair and clear representation in the rule making department of the M. P. Church, should be secured to this heretofore troden down portion of ministers of the Lord Jesus—now the unstationed ministers of this church; though this right has been wrested from them, not by constitutional provision, or by legislative enactment, but from a misapprehension of the correct mode of procedure in the formation of our electoral colleges, is to my mind most clear. But, if what I have already presented in support of the position, by me, taken, that it is impossible, while the itinerant ministers in the electoral colleges remain united, that so great a minority of unstationed ministers, as one from each circuit and station, as prescribed by the law in the case, should be able, either to elect or to prevent the election of any candidate for representative to the Gen. Conference; and of course, that the votes of the unstationed ministers avail no more than if they cast no votes at all, or were at home, at the time of the election; and that since their votes have no influence whatever upon the election of representatives, they are not, nor cannot, while the present usage is continued, be represented in the law making department of the M. P. Church. I say, if what I have already presented be deemed insufficient, I conclude it will answer no valuable purpose for me, at present, to attempt anything further.

That we, the unstationed ministers, have been, to no small extent, censurable for quietly looking upon this usage, and manifesting no disposition to claim our constitutional "RIGHTS," I feel no disposition to conceal; but when we have discovered our error, and it is shown that the original design of the Constitution is not sustained by this USAGE, are our itinerant brethren, with the lay delegates, justifiable from our past supineness, now to forcibly prevent us from enjoying our "RIGHTS?" It seems to me they are not. I have no doubt, but all who, are really, as well as professionally, Methodist Protestants, are disposed to let every member, and every minister within the pale of the M. P. Church, enjoy all the "rights and privileges" which are secured to them by the Constitution of the church. If there are any who can object, after comprehending the effect which our present usage has upon the unstationed ministers. I conclude, they must, in some way, be very nearly allied to those who once, after the memorial, already referred to, was presented to the Gen. Con. of the M. E. C," replied, in a circular, by claiming for the itinerant ministers of their church, or exclusive divine right to the same unlimited and unamenable power which they had exercised over the whole church, from the establishment of their government in 1784." But what is to be done, The Gen. Con. is now past, and they would afford no relief? I answer. It is my opinion now, that it is entirely unnecessary to have any action; either of an annual or general conference upon the subject. It is only a mistake, in the formation of the electoral colleges; there is no law making it, in the least, obligatory for the unstationed and itinerant ministers to vote together as one portion of these colleges; and there is no law prohibiting their voting separate—and the constitution favors strongly, the idea that unstationed ministers from each circuit and station, shall form a component part, or be added, not to the itinerants, but to the college. Then since there are no obstructions, unless despotism should be found to interpose, which I cannot believe, the members of the several colleges are the proper persons to amicably arrange the whole matter. JOHN HILL.

Batavia, Sep. 10th, 1846.

Written for the Western Recorder.

The Antiquity of Protestantism.

Antiquity, in the abstract, is no criterion of truth. Superstition is nearly as old as religion, and originated in the darknesss and profanity of the antedeluvian world. Indian Brahminism was long antecedent to Italian popery. Christianity was preceded by Judaism and Paganism, and the Scriptures of truth by the Grecian and Roman Mythology.

The Gospel, however, must have been known and professed from its original promulgation, and the christian church existed from the commencement of the christian era, the friends of Protestantism, therefore, should be prepared to show that their religion existed prior to Romanism, or the Reformation. Protestantism comprises three things, the name, the faith, and the church.

The name, we admit, is a novelty. It originated in the days of Luther. In 1529 the Reformers of Germany, protested against the unjust decision of the Diet of Spires, and in consequence were called Protestants. An old institution therefore came to be distinguished by a new appellation. The name in itself is unimportant. The ancients called Hibernia, what the moderns call Ireland. France was for-merly named Gaul, and Columbia lately Terra Firma, but these divisions notwithstanding their new designations remain the same. A pope on his elevation to the Papal chair, will change his name but surely he retains his identity.

The antiquity of the Protestant Faith is easily shown. It is found in the Bible, in the Fathers in the Primitive creeds, and in the early councils. The Antenicean Fathers exhibit Protestantism in all its distinctions and prominent traits. A person being once asked where Protestantism was before the Reformation, replied by asking in turn, where the enquirers face was before it was washed. Dirt could constitute no part of the human countenance, so that the cleaning operation, would give the features their natural color, and beauty. The The superstition of Romanism, in like manner formed no part of Dhristianity, and the reformation which expunged the filth of adulteration, neither ney modelled, nor curtailed the substance of the native and genuine system. The potions of many ages, indeed, were dismissed, but the primitive constitution remained. W. PELAN.

October 16, 1846.

Youth's Department.

GEORGE WILSON.

A few years since. as the Rev. Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, of very ordinary first sight-appearance, but whose fine intelligent eye fixed the gentleman's attention, as the boy inquired, "Sir, can you tell me of a man who would like a boy to work for him. and learn to read?" 'Whose boy are you, and where do you live?" "I have no parents," was the reply, 'and have just run away from the work house because they will not teach me to read." The reverend gentleman made arrangements with the authorities of the town, and took the boy into his own family. There he learned to read. Nor was this all. He soon acquired the confidence of his new associates, by his faithfulness and honesty. He was allowed the use of his friend's library, and made rapid progress in the acquisition of knowledge. It became neccessary, after a while, that George should leave Mr. Gallaudet, and he became apprenticed to a cabinet maker in the neighborhood. There, the same integrity won for him the favor of his new associates. To gratify his inclination for study, his master had a little room finished for him in the upper part of the shop, where he devoted his leisure time to his favorite pursuits. Here he made large attainments in the mathematics, in the French language, and other branches.

After being in this situation a few years, as he sat at tea with the family, one evening, he all at once remarked, that he wanted to go to France. "*Go to France!*" said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation—"for what?" "Ask Mr. Gallaudet to tea to-morrow evening,' continued George, 'and I will explain. His reverend friend was invited accoreingly, and at tea time the apprentice presented himself with his manuscripts in English and French, and explained his singular intention to go to France, "In the time of Napoleon" said he, "a prize was offered by the French government, for the simplest rule for measuring plain surfaces of whatever outline. The prize has never been awarded, and that method I have discovered." He then demonstrated his problem, to the surprise and gratification of his friends, who immediately furnished him with means of defraying his expenses, and with letters of introduction to Hon. Lewis Cass, then our Minister at the Court of France. He was introduced to Louis Phillippe, and in the presence of king, nobles and plenipotentiaries, the American youth demonstrated his problem, and received the plaudits of the court. He received the prize which he had clearly won, besides valuable presents from the king. He then took letters of introduction, and proceeded to the Court of St. James, where he took up a similar prize offered by some royal socie'y, and returned to the United States. Here he was preparing to secure the benefit of his discovery, by patent, when he received a letter from the Emperor Nicholas himself, one of whose Ministers had witnessed his demonstrations at St. James, inviting him to make his residence at the Russian Court, and furnishing him with ample means for his outfit. He complied with the invitation, repaired to St. Petersburgh, and is now Professor of Mathematics in the Royal College, under the special protection of the Autocrat of all the Russias!

This narrative the writer has never seen published; but the gentleman who related to him the circumstances, attributed the singular success of young Wilson of his *integrity* and *faithfulness*.—*N. E. Puritan.*

PROCLAMATION.

EXECUTIVE OFFICE, OHIO,
October 5, 1846.

In pursuauce of a resolution of the General Assembly of the State of Ohio, passed March, 2, 1846, requesting the Governor within the present year to issue his proclamation to the citizens of this State, recommending to them the observance of a day, previous to the first Monday of December next, of thanksgiving to Almighty God for his blessing to us as a people, I, M. BARTLEY, Governor of the State Ohio, do hereby respectfully recommend to the citizens of this State, to set apart *Thursday, the 26th day of November next*, as a day of Thanksgiving and Prayer to Almighty God for his beneficence in a bountiful dispensaiton of His blessings to us as a people.

The antiquity of this laudable practice, its authenticity, its infinite importance, and its beneficial effects upon the minds and habits of those who have hitherto revered it, is a sufficient guaranty that the citizens of the State will, on the day designated, suspend their secular business, meet at their various places for religious worship, consecrate the time to thanksgiving, prayer and gratitude to Him from whom emanates all temporal and spiritual blessings. M. BARTLEY.

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COMMUNICATIONS.

Written for the Western Recorder.

Humanity and Divinity of Jesus Christ.

NO I.

Mr. Editor: There has been and there still is, a great diversity of opinions relative to the Divinity and Humanity of our Lord and Saviour Jesus Christ. Much, already, has been said and written upon these important subjects; and whether any remarks which I may be able to adduce, will be of any utility, or not, remains for others to decide, and not for me; for, I have long since learned, that which is entirely satisfactory to one, will be looked upon by others, if not with disgust, with entire indifference. Hoping, however, that if I should present any thing objectionable, it may provoke some abler hand to elucidate the subjects which I contemplate noticing, I will proceed to offer a few thoughts upon these, and others, which I conceive to be intimately connected. And first. All agree that our Saviour had a human body whether he had, or had not, a human soul, some, however, are of the opinion, that it was an angelic nature, which supplied the place of a soul in the Saviour, and that he did not possess what is usually termed, a human soul. But the scriptures in no place, to the best of my recollection, speak of any such quality, as angelic nature, being associated with the body of Jesus Christ. It is true, the bible speaks of the Saviour as the angel of the covenant &c. but, usually, when this kind of language is used, there are attributes ascribed to him, which no created intelligence ever possessed, or can possess. The apostle to the Heb. 11, 16 and 17v says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." If angelic nature, and the nature of the seed of Abraham are not identical, then it must follow, that, as the apostle says, he took not on him the nature of angels, but he took on him, the nature of man. I believe the bible in no place, represents angels, either directly or indirectly, by the appelation of souls; but it repeatedly speaks of the soul of the Lord Jesus: and consequently, if it is "like unto" (that) "of his brethren," it must be human soul; unless we conclude the brethren of Jesus were not of the human family. The Lord by the prophet says, He shall see of the travail of his *soul* and be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great and he shall divide the spoil with the strong because he hath poured out his *soul* unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors." Isaiah LIII. 11. 12. The Saviour says "My *soul* is exceeding sorrowful, even unto death." Mat. XXVI. 33. From these evidences, we justly conclude, I think, that Jesus Christ possessed a human soul: and that it was not an angel, or any angelic nature, which supplied the place of a soul, in the man Christ Jesus.

Further. All will admit that Jesus Christ, in numerous places in the bible is termed a "*man*." I cannot think that any will believe that a human body, apart from the soul, is really a "man;" but only the body of a "man;" hence, if the Lord Jesus only had the body of a "man," he could not with truth, be said to be a "man." Then I say, Every man possesses a soul and a body. But Jesus Christ is a man. Therefore Jesus Christ possesses a soul and a body. Once more, The passions of the human soul were possessed by the Lord Jesus. He "was heard in that he feared." Heb v. 7. The Jews said alluding to his affection for Lazarus. "Behold how he *loved* him." Jesus said to his disciples. "With *desire* I have *desired* to eat this passover with you before I suffer." From these evidences, I again conclude, that Jesus Christ was truly a man and possessed a soul in the common acceptation of the term, though without sin of every description.

There are some who believe, whether Jesus Christ is truly a man or not, as it respects that which is termed, his Divinity, by the orthodox, he is not equal with the Father. As a reason for this, they say, Jesus Christ calls himself, "The Son. The son of God," &c. That there are a variety of opinions relative to the Sonship of the Redeemer, cannot be denied. The Nicene creed represents this matter as follows, to wit; "We believe in one God, the Father Almighty, maker of all things visible and invisible. "And in one Lord Jesus Christ, the Son of God, the only begotten; begotten of the "Father, that is of the substance of the Father, God of God, Light of Light, true God "of true God; begotten, not made, consubstantial with the Father, by whom all things were made, things in heaven, and things on earth." Ch. Hist. by M. Rater, page 97. The foregoing creed, with many others, was, no doubt, intended to establish the Divinity of the Lord Jesus; but, they have more frequently puzzled, than instructed those, in search of correct information; and have given the advantage to the opponents of the doctrine of the Divinity of the Saviour. In referring to the phraseology of this and other creeds of a similar character, and the ideas necessarily involved, they will say, "The ideas of Father and Son, imply superiority and inferiority, that a Father exists prior to the Son, and if the Son were ever begotten, there must have been a period when, and if so, a period before. To say, begotten from all eternity, is to say it was never done, hence, it must have been subsequently, and since God has existed always, and the Son has begun to exist, therefore, the Son is not God. And since, if the Son was begotten, he is dependent on the Father for his existence; and dependence is inferiority; and the smallest amount of inferiority amounts to inferity when a creature is composed with the Deity; and consequently, the Son is inferior, dependent, and infinitely below the Deity; and hence he is not God. Again. If the appelation of "Son," be appropriate to the Divinity of the Lord Jesus Christ, in the abstract and this Divine nature was at any prior time begotten, as it is implied by the Nicene Creed, and others similar, and is "consubstantial" with the Father, then, it must be infered, that there has been a revolution in the Lord God; and he does not now exist as he once existed; consequently, he has changed; and if he has once changed, he may change again; which would, of necessity lead us to the conclusion, that he is *changeable*. These things being most preposterous (I have been indeed, to reject the doctrine of the "Eternal Sonship," of our Lord and Saviour Jesus Christ, and to look for other reasons why our Lord and Saviour is termed, the "Son of God." John Hill.

Ba.avia, Sep. 14, 1846.

(To be continued.)

Written for the Western Recorder.

The Baptism of Infants and little Children.

Mr. Editor: Whether Infants and little Children should be baptized or not, is a question as yet, not entirely settled by the Christian world. A part taking the affirmative, and a part the negative of the question; while each offer their strongest arguments, and draw therefrom conclusions to favor their hypothesis. As being one that takes the affirmative side of the question, I beg leave to "show mine opinions, and shall therefore start, by taking the position that the "Jewish Society, before Christ; and the Christian Society, after Christ, are one and the same Church in different dispensations." and that when circumcision ceased in the Jewish Church as an initiatory rite into that Church, that baptism was instituted in its stead, and became the initiatory rite into the Christian Church, and consequently bears the same relation to the Christian Church, that circumcision did to the Jewish. As to the Jewish and Christian Societies, before and after Christ, being the one and the same Church under different dispensations we think will appear from three considerations. 1st. "That the Jews had the same religion. 2nd. That they had the same unspired names. And 3d. That they had the same covenant." Not stopping to argue these three points at present; we shall immediately call the attention of the reader to the point at issue, namely, that circumcision was the initiatory rite into the Jewish Church; and when it ceased, baptism came in its stead, as the initiatory rite into the Christian Church. In proof of this point we shall refer the reader to the 17th Chapter of Genesis, 11th and 12th verses. "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you; every man child in your generations." &c. "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also." Romans, 4 h, 11th In this verse circumcision is both called a sign and seal, as a token of the covenant made with Abraham. As a sign, it imports the scriptural circumcision of the heart. For the Apostle says, that, "circumcision is that of the heart, in the spirit and not in the letter: whose praise is not of men but of God." Rom. 2d, 29th. To set this subject properly before the reader, we will here take a short extract from Dr. Mason's works, found on pages 85th and 86th, by which it will be, as we conceive clearly seen, that baptism came in the room of, and occupies the place of, circumcision. He says, "As this conclusion may be thought too strong for the general argument proceeding it, let us submit it to a more direct proof, by inquiring into the scriptural account of both circumcision and baptism. And, first, let us see how this account stands with regard to them separately. It will be seen in the following contrast.

Circumcision.	*Baptism.*
I, Was an initiatory rite, by which the covenant were owned as of the covenant race, and of the people of God.	I, Is an initiatory rite, by which the baptized are admitted among the disciples of christ, and the members of the church of God.
II, Was a seal of the righteousness of faith. Rom. 4, 11, i. e. of the justification of a sinner through the righteousness of the surety embraced by faith.	II, The person is baptized in the name of Jesus Christ for the remission of sins (Acts 2d, 38th,) which is through faith in his blood, so that God is just and the justifier of him that believeth in Jesus.
III, Was an emblem and means of internal sanctity. The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Deuteronomy 30th, 6th; see also chapter 10th, 16th.	III, Is a sign and means of our sanctification in virtue of our communion with Christ—buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life: Romans 6, 5; see also 1st Peter 3d, 21st.

The parallel is certainly striking. Circumcision and baptism do both put a mark upon their subjects, as belonging to that society which God hath set apart for himself. They both signify and seal that wonderous change in a sinner, whereby, being Justified by faith he passes from condemnation into acceptance with God; which doctrines of pardon and acceptance are exhibited in that society alone, which under the name of his Church, God hath consecrated to himself, and of which he hath appointed the circumcised and baptized to be esteemed members. Both represent and are means of obtaining that real purity which is effected by the spirit of Christ, and is the characteristic of all those members of his Church, who are justified by faith in his blood. Such a coincidence cannot be casual. It bespeaks design. And seeing that circumcision and baptism do thus substantially answer the same ends, and that the former has ceased, the only sound conclusion is, that it has been succeeded by the latter. Change of dispensation, was a sufficient reason, why the form of sealing the covenant dispensed should also be changed, and the points of difference between baptism and circumcision as covenant seals, are only such as were demanded by the nature of the change, the former being much better adapted to a more extensive and spiritual dispensation than the latter. And this is an additional consideration, to show that the one has been substituted in the room of the other." From hence it will appear, that if baptism in the Christian Church, was substituted in the room of circumcision in the Jewish Church, therefore the only legitimate conclusion is, that as Infants and little Children were required to be circumcised under that economy, as an initiatory rite into the Jewish Church; so, also, Infants and little Children, should now be baptized, and thereby be initiated into the Christian Church; seeing baptism came in the room of circumcision. We further argue the propriety of the baptism of Infants and little Children, from the relation that exists between Parents and Children. Parents are the Guardians, and overseers of their offspiring, and consequently are required to "bring them up in the nurture and admonition of the Lord" and we enquire, how can they effectually do this, unless they first dedicate them to God by baptism, as did the Jewish parents, theirs by circumcision? Such appears to have been the practice of the first Christians, so much so, that even history declares, "That there is not a single instance recorded in the new Testament in which the descendants of Christian Parents were baptized in adult years," and therefore must have been baptized in Infancy. Again we argue the propriety of the baptism of Infants and little Children, from the suitableness of the subject to receive this ordinance. To ascertain the correctness of this thought, it is only necessary to refer the reader to the language of Christ, who says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. And he took them up in his arms, put his hands upon them and blessed them." Now whether those who differ from us make this kingdom the Church on earth, or the Church in heaven, it matters not; for if Infants are fit subjects for heaven, they would be fit subjects for membership in the Church on Earth.

To sum up what we have said, we find, that baptism, came in the room of circumcision, and that as Infants and little Children were circumcised, so now they should be baptized. We also find that they have claims upon baptism, from the relation they sustain to their Parents; and from their suitableness to receive this holy ordinance.

James W. Southard.

Triadelphia, Ohio, September 25th 1846.

Written for the Western Recorder.

THE PULPIT.

There stands the messenger of truth
The legate of the skies,
His theme divine, his office sacred
And his credentials pure.

The pulpit has been perverted to all kinds of purposes, and has produced all kinds of effects. It has been, and is now, frequently usurped by civil authority to promote state designs; and preachers have taken advantage of their high province as ambassadors of Christ, to promote the measures and ends of a political party. It has been pressed into the service of metaphysical refiners and system makers; and has lent its great energies to the propagation of human science, instead of the simple truth as it is in Jesus, and the salvation of men. Thousands by profession preachers of the gospel, have made ethical philosophy the theme of their inculcations; and the prophets, evanvangelists and apostles, have been made to give place to heathen sages. The pulpit has served as the instrument of displaying the wisdom of words, the elegancies of style and similar products of human vanity. What amount of evil is involved in these perversions of the pulpit from its legitimate use, is only known to that God, who has been hereby insulted and defied. To employ the pulpit by the angry spirit of controversy, and excite ire by malignant sectarian zeal, is to desecrate the holy of holies, and to quench its sacred light.

Wm. Pelan.

"SUCCESSION."

Br. Bassett: I had not the gratification of hearing that complete demolition of the Popish notion of succession by our worthy Bro. G. Brown before the Muskingum Con., at their session in the city of Steubenville but as we were favored with it in No. 2, of the present vol. of the Recorder I am inclined to think that there can be no conflicting opinions among us—all are perfectly satisfied that this old Popish doctrine of succession is a *chimera a nonentity*—but while this is acknowledged there arose in my mind two questions of a very grave character which I should feel *doubly* gratified if the same writer would answer or throw some light upon by his luminous pen.

1st. If Bishop Asbury by his third ordination "passed over to the apostacy and became a successor of Judas." And *some* of the old ministers in our body received their ordination from his hands or from those who had been ordained by him, how far does this affect the validity of our own ordinations, or in other words as they were ordained by "an apostate and a successor of Judas" are they qualified to produce anything better.—Do men gather grapes from thistles?

2nd. If it be a fact that all Methodist ministers on this great continent are in an awkward predicament what means shall we take to obtain a pure ordination, entirely free from this apostacy?

By publishing the above so that it may catch the eye of our beloved President in his perambulations you will greatly oblige yours,

Wm. Boardman.

Washington, Pa. Oct. 26, 1846.

Written for the Western Recorder.

Danger of Premature Activity of the Intellect. *Influence of Education on the Health of Children and Young People.*—One of the most common and hurtful practices of the present day is that of cramming the youthful mind with book knowledge, to the too general exclusion of that far more valuable instruction to be derived from natures own sweet page, and to the consequent neglect, at the same time of proper attention to the state of the physical health. It may be laid down as an inflexible precept, that, while the body is growing, the mind should never be very much worked. This remark holds true more especially up to the 12th or 14th year of life; for, till that period, the size of the brain, and consequently the quantity of blood sent to it, are greater in proportion to the rest of the frame, then at any subsequent period. If then, from any cause, this organ is unduly or over-long excited, can we wonder that the seeds of cerebral mischief are often laid, or, if not laid, are at least promoted to more active development, by the pernicious system of modern education? How general is the remark that Hydrocephalus, for example, is most frequent in those children, who are most clever at their books, and are therefore the pets of their parents. The prematurely developed mind is too often the precursor—we might almost say, the sure harbinger of early death. Do we not know that, if the tree begins to produce abundance of fruit, before it has attained its mature development, it soon exhausts itself and becomes, at best, unprofitable, if it does not entirely waste and wither away? And so it is with the complex machinery of the human frame. If the mind be overworked by excessive culture, while nature is engaged in perfecting the body, the demand upon the energies of the system is too great; the one becomes exhausted, while the other is stinted of its fair proportions and dies.

Nihil est, ab omni parte, beatum.

"Nothing is blessed or perfect on every side."—There is no state or condition of life without its disadvantages. Dr. A. W. Knight.

Religious Intelligence.

Cincinnati, Oct. 28, 1846.

Dear Br. Bassett: It may not be altogether uninteresting, to your numerous readers, and especially to my fellow laborers in the vineyard of the Lord, to give a sketch of the rise and progress of Elm street mission, and the present state of religious enjoyment. In the forepart of July last, the brethren in the north part of the city, (where our "mission house of worship is erected) felt the inconvenience of being deprived of a place where they might statedly meet to hear the word of God dispensed and attend to those other means of grace which the house of God affords, determined on on the purchase of our present place of worship, (which was originally built for the society of the Wesleyans.) A few of the brethren, concluded, the object was a praiseworthy one, and immediately "set about the work," the property was bought for 1200 dollars, $600 to be paid in 90 days and $600 in twelve months; the first portion of time has expired and the payment made. Thus we, consider the society has secured "permanantly" a house of worship. After the above preliminares were entered into, we began to enquire, who would unite with the church at the mission, and giving the friends a general invitation, 47 persons organized themselves under the above caption, adopting the rules governing such organizations in the Discipline, appointed a Br. to represent them at the Springfield Con. was recognized by said Conference; and a superintendent appointed. The brethren feeling the Lord had thus far prospered them, humbled themselves before him, and as soon as they could, after the adjournment of Con. appointed a protracted meeting—all the members uniformly in attendance. "Coming up to the help of the Lord, to the help of the Lord against the mighty." Soon the meeting increased in numbers and interest—a solemn sense of the presence of God was manifestly among us. The Lords children became very much revived, convictions began to be manifest in the congregation. We gave an invitation for them to come forward to the altar of prayer. "They came;" the brethren joined in presenting their cases to the mercy seat. The "Lord" heard prayer and gave them to really that he had "power" upon earth to forgive sins. Many have been justified by the free grace of God. Some backsliders have been reclaimed, and God's children much comforted with his reiving grace. So you see dear Br. the Lord has sanctified our effort to glorify hi his name in our work of faith and labor of love. All our meetings continue with considerable interest and up to the present time 20 have united with us since our organization, making 67 worthy members addedto the above. We have an interesting and flourishing Sabbath School of 100 members and a Library of between 2 and 300 volumes.

You see from the above we are laboring hard for pemanent foothold, and God has given us some access and success among the people, for all of whichwe desire to humble ourselves before him and gratfully adore the blessed giver of all good, who has promised us good measure pressed down, shaken together and running over. Amen. The Lord sicceed our most enlarged expectation, and enabled us to report 100 effective members at our next Annual conference. Br. pray for us.

Your Br. in the blessed gospel of Jesus.

T. Pinkbine, Sup't.

Elm st. mission.

Genesee Conference.

Geneseville, *N. Y. Oct*, 19.h 1846.

Br. Bassett.—The business of the Conference was transacted in a most kind and friendly spirit in the main; all seemed to act in view of an approaching day of review before the impartial judge of all. The closing scene was one of peculiar interest, and well calculated to impress the mind with an exalted view of the powerfully cementing influence of Divine grace. During the progress of the business, in which important interests, and divers opinions, were brought in conflict, warmth and pointedness of remark was in some instances indulged in. But at the close, when all these has been amicably disposed of, and the Con. was about to seperate, the thought, of Br. parting with Brother, with any thing like agrieved feelings, none could cherish. And some time was spent in the most frank and unreserved, acknowledgments, and mutual assurances of forgiveness. When all joined in solemn prayer, commending each other to God and the power of his grace. And as the parting moment drew near, the members of the conference stepped into the aisles of the Church, united in singing an appropriate hymn, and by a reverse line of march each passed the other to exchange the parting hand.—The scene was affecting beyond discription.—All bathed in tears, and mutualy and most cordialy embracing each other—the sternness of the *man*, was forgotten and lost in the unaffected overflowing simplicity, of fraternal affection.—And the spectators, with tearful eyes gazed upon the scene involuntarily exclaiming: "*See how these Christians love!*"

Yours in the Gospel of Purity and love,

Elias A. Wheat.

Ministers' Department.

WHAT IS PREACHING.

Almost every man *thinks* he knows what preaching is. He knows, at least to his *own* satisfaction, though it may be that very few others would be satisfied with his model. So it comes to pass unfortunately, that in any given parish, there are about as many standards of preaching as there are individual hearers. Each has his idea of the preacher's voice, manner, style of composition, and of all the qualities that should enter into his sermon, as long or short, doctrinal or practical, pungent or pathetic, and so on. Possibly some people forget that this variety of taste and opinion exists, and forgetting this they begin to impose their own notions upon the preacher and all the people. Thinking that such may be made more comfortable to themselves and others by a gentle hint, we quote for their benefit the following passage from Gilfillan, in answer to the question "What is preaching?" It is from the chapter on, 'Edward Irving and the preachers of the day." And after saying that the above is a question "to which there would probably be as many replies as to, What is truth?"—"hat almost every minster, and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject," he adds:—

One man thinks, that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching.—Another imagines preaching to be the exposition of a particular passage of Scripture, bringing out from it all that is in it, and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon, if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologicum*. This is the polemical idea of preaching. Another likes no preaching but what contains a string of appeals and queries and adjurations, unconnected with principles, unsupported by reasonings and loose as a rope of sand. This is called though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—one burst from begining to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching.—Another wants flowers, whether natural and fresh from the soil, or artificial and faded it does not matter; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishing awake, or lull him into dreamy repose. This is the florid, or Corinthian idea of preaching. Another is content with exclamations: he is not pleased unless every sentence begins with O; the interjection Ah, has to him a peculiarly pathetic sound; it seems to melt into his midriff like snow; and that preacher would be his Magnus Apollo, who should say, "O, we remark in the next place." This is the interjectional idea of preaching.—Another desiderates chiefly delivery; no minister is a favorite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying the hand gently on the heart, when he wishes to indicate that interesting organ This is the material or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour, or because it is only the half of the time, this is the arithmetical idea of preaching. One man abuses a sermon, because he does not understand it; another admires it, because he does understand it, and a third admires it because he does not understand One man constantly asks, ere giving his verdict. What do the best judges say? Another, with some favorite model in his eye, says,—What is this to Hall, or Chalmers, or Thompson? One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass, is beat so thin, that it trembles before the zephyr. A third likes one great general idea to pervade a sermon, and to gather round it, by the force of attraction, a host of illustrations. One likes a discourse endlessly subdivided, all hedges and ditches. Another would have it limitless, free and unenclosed, as a moor or a mountain. One wishes it to be gemmed with scripture, and with nothing else. Another likes to see the Cairngorm pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would hear a sermon in within very strait-laced limitations. Another would allow it a wide and varied range; to draw illustrations from the meanest and loftiest objects—from the flower and the star—from the ant and the leviathan—from the glow-worm under the hedge, and from that final conflagration which shall whelm the universe in billows of fire. And so on, *ad infinitum*.

This is no criterion, as all will admit. Perhaps it does not even include every variety of opinion that actually exists. But it is enough to show that neither Noah nor Isaiah, nor Paul nor Peter, no, nor angel from heaven, could so preach as to meet all these demands. We should say then, that he who requires this of a minister, and the minister who attempts to meet the requisition, are alike foolish. Would that this folly were not so common! There would be more permanency in the pastoral office.

But as to the question, What is preaching?—if we were to give an answer,—one that ought to put to shame all minor criticisms and unite all good people, it would be in the language applied to an excellent Scotch minister of whom it is said—"He pleased the pious, he enlightened the ignorant, he satisfied the inquiring, he overawed the sceptical,—

"And fools who came to laugh remained to pray."

Bost Rec,

From the London Watchman

EVANGELICAL ALLIANCE.

[CONTINUED.]

Dr. Steane then read the third topic as follows:

"Topic III.—That the members of the conference are deeply convinced of the desirableness of the forming a confederation on the basis of great evangelical principles held in common by them, which may afford opportunity to members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they hereafter agree to prosecute together; and they hereby proceed to form such a confederation under the name of the "Evangilical Alliance."

The Honorable and Rev. Baptist Noel—Sir Culling, our blessed Lord has said to us, as his followers, "All ye are brethren;" and therefore, as the members of the same family, we are not permitted to form little associations of brothers, to the contempt of all the brethren of the same family in our neighborhood. Our blessed Lord has said, "By this shall all men know that ye are my disciples if ye have love one to another;" and therefore the love which is professed, or rather which is professed to be felt, but never manifested, is not the love which Christ required from his disciples, if it is not indeed indolent hypocrisy. It was the prayer of our blessed Master, that "we all should be one as he is one with the Father:"—in affection—one in the confession of each other, and one in constant cooperation, and thus that the world may believe that he has been sent from the Father; and therefore our union with him and with each other must be manifested to the world that it may believe them, and on this manifestation of the union of his followers depends the removal of that wide-spread and deeply-rooted skepticism which still opposes his Gospel in the world. We have been commanded by his authority to have no divisions among us, but to be perfectly joined together in the same mind and in the same judgment; and therefore we are all bound to receive the great main truths of the Gospel, and having received them are bound to make them the basis of our union together. The same apostle has commanded us to "receive one another," but "not to doubtful disputation"—not to the settlement of controversies; and therefore having been united on the basis of the great plain truths of the Gospel, we must not wait to settle our various disagreements of opinion, but on the authority of Christ, to receive one another,—a word which bids us have open, friendly relations to one another, and, as far as the opportunity is offered, be kind to one another in the various relations of society. We are thus commanded to unite with one another; while the same apostle adds, "Mark them which form divisions and schisms among you, and avoid them;" so that if there are any who bid us not unite, as he has commanded us to be united, and will make divisions among the true followers of Jesus Christ, whom Christ has bidden to be one, they are causing the division which he has forbidden, and are as schismatics in the midst of his Church, to be avoided by lovers of peace. Therefore, beloved friends, it is our duty to combine as this association bids us combine. If there be no other propositions to unite, we must take this or forfeit our fidelity. Unite we must. Until some better mode than the Evangelical Alliance is announced, our allegiance to Christ demands that we unite in this Evangelical Alliance. We must not ask how many unite. Let two unite; let ten unite; let one hundred unite; and not ask what the millions of the world will do—for Christ has bidden us unite, and duty ought not to wait on numbers. If we thus meet to unite, it has been said we shall fail. What if we do fail? For my part, I predict even from failure nothing but eventual good. We have set the great idea before the world, and if we are too weak, too sinful, too self-willed, to accomplish it, better men than we will arise and carry it out. Nothing that is essentially good in itself brought before the world can be ultimately lost. We are far too senstive and timid in this work. But why should we fail? It is not a cause which demands physical force, for the suffrages of millions. A few are enough, not only to set this great truth before the world, but to keep it before the world. Every great truth must battle with a thousand obstacles, and make its way through a thousands suspicions; but, thank God, a few can carry it through all its difficulties, if only these few are firm. Nothing, my brethren, but ourselves can ruin our cause. Every obstacle, suspicion, and objection that has been urged seems to me a "trifle light as air." But, be it stronger or weaker, it has no more power to arrest us, so long as we are true to our Master and each other, than a weed thrown against the wild Alpine cataract can stop it in its course. They ask us the result of failure, and we answer we will not fail. By the grace of God the victory shall be permannent. If we are true ourselves, patient of each other's infirmities, filled with kindness of heart, drawn from the grace of Christ then brethren we can show to the world how the members of Christ's Church, through all its ramifications, may, and therefore how they ought to unite in her. But we want grace. Let us bear this ever in mind, we want grace—much grace; for there are no obstacles great enough to retard or impede us from without. Thanks be to God, however, not only does grace produce union, but union tends to the promotion of grace. Let us honor him by allegiance to him, and he will honor us by the gifts of his Spirit. Let us unite to remove the evils which afflict the Church of Christ, and God will bless us in that union. Our object is of itself such as is calculated daily to improve the spirit of these who combine to forward it. To be one as Christ was one with his Father, is an object so dear to every Christian heart, that the longer we meditate upon it, the more earnestly we say some of our antagonists, "is there nothing else to aim at but union? No other great objects you can present to fire your understanding and imagination?" No other? Is not this which the world has never yet accomplished great enough for the accomplishment of one generation? Why, if it is so small, has it never yet been wrought? What is the object we have in view? To accomplish further our Redeemer's prayer—to destroy the scandals which divisions in the Church of Christ have formed—to remove the stumbling block from the Romanist—to silence the cavils of the infidel—to draw the attenuon of the world at large—to form such friendships as we could never otherwise have enjoyed—to see around us the brethren whom we never otherwise should have seen—to witness smiling faces, and feel that the hearts are warm that clothe them in those smiles—to mingle our common prayers to our Father in heaven—to bless his name that he has given us the honor and happiness of thus uniting—to pray to Him whose arm is omnipotent to conduct our feeble begining to ultimate success—to feel, while we discuss with each other who have never heard each other's voices before, candor, and integrity which each displays—to know that our union is real, and feel the presage that it is eternal. I say, these objects are such, so great and worthy of a Christian man's affection, that he who asks what other objects we have has never learned what that union is. But, if we are patient, as patient we shall be, and do not dread to be taunted with inertness and fear, as we do not dread it—and wait till that union be consolidated, and we know each other's tempers and opinions better—I tell you that union is the source of boundless action, if we are not premature. I tell you there are victories which the world has not yet witnessed, which will be the result, if God bless us, of our humble beginning. And therefore on the union itself, for union's sake, for our Masters sake, for own happiness' sake, let our hearts for some little time be set, till we feel the greatness of the object, and fear not the taunts that are uttered against us. To accomplish that object, let me beseech all those who form this great work, and if it be only at intervals of seven, or even fourteen years, that such meetings as this can be congregated, and you fear our feelings may evaporate in these long intervals, then carry out this object, which is the true reason of our meeting, into every neighborhood. While I see near me from every land those who have loved this cause, I beg them to unite with us in this great effort; and I say to my dear French brethren, "Go and bid the Christians in every locality in France combine thus from week to week;" and to our German brethren, "Fill Germany with little social circles of those who love this union, and will maintain it in their land; and to my dear brethren from America, whom we press to our hearts, and love to see among us—over the Churches across the Atlantic, they must severally, each in his own neighborhood, urge forward this good cause; and from all the British Isles, from Ireland, Scotland, and England, through all its districts, in every county, let this good spirit go forth; and if there are only a few in every locality determined thus to combine together, thus to unite in their affections, and tell the world that Christians ought to be united, the victory of this duty will be a permanent victory; and when they say, "What means this Evangelical Alliance?" let our practice tell them, in every

...lare that we are those who love the Lord Jesus Christ, who have embraced the good news of salvation by the blood of the Lamb for ourselves, and by every means which patience and gentleness, and candor can accomplish, or sanctified intelligence can devise, we beg our fellow-sinners to embrace that same Gospel, too. Let us do this, sir, and we must conquer.

J. S. Blackwood, Esq., L. L. D., of Dublin, of supporting the topic, said, that three principles were laid down in it. First, that they, as members of the Evangelical Alliance, were convinced of the desirableness of forming the confederation on the basis of evangelical principles: a confederation, the objects of which had been so ably stated by the previous speakers: secondly, that they agreed on the reasons for giving that confederation the name of the Evangelical Alliance: and thirdly, that in forming that confederation they were only carrying out the command—the plain, intelligible command—of their beloved and dying Redeemer. He need not expatiate on those topics; they had been, and he had no doubt would be, fully entered into by the gentlemen who had preceded, and who would follow him; but he wished to add one mite to the information with regard to the provisional movements which had taken place. In the providence of God he had been extensively engaged in organizing that confederation in Ireland, and neither in the north nor in the south, in the chief cities nor in the towns of that country, had the deputation met with other than expression in favor of the desirableness of the confederation, the objects of which were hailed with joy; and since he had been in London he had received numerous letters from Ireland, entreating him not to delay his return. Another effect of the movement was to make people think; many Roman Catholics, who had understood that the Protestant Church was composed of many different sects of heretics, were curious to know the real motive of their meetings. They put their inquiries to intelligent persons, who pointed out to them the great principles of evangelism—justification by faith only; sanctification by the Holy Ghost only; and redemption through Christ alone; they pointed out the real unity of the Christian Church, and he was happy to say that several conversations had resulted from it. He could not look back upon the proceedings of the Alliance since its assembling in London without feelings of awe; nor without thinking that the Spirit of God, as "upon the face of the waters," upon the multitude from all quarters. As in the creation of the material world, "God said let there be light, and there was light;" so at the present time he was saying, "Let there be light" in the Church of Christ, and there would be light, and they should not only be united in bones of feeling but of truth. The speaker in conclusion said he was of opinion, that the name of the society had been aptly chosen. He had no objections to the name of Protestant Alliance, but he considered that there was a much higher designation, that of Evangelical, as it denoted that they intended to carry the Evangelion to all the ends of the earth.

The Rev. Alexander Campbell, incumbent of Trinity Church, Aylesbury, then gave out a hymn, and the meeting joined in the praise of God.

The Rev. Matthew Richey,—Sir Culling Smith, and my Christian friends—The human heart is susceptible of emotions which no powers or combinations of language are adequate at all to express, and if such feelings ever beat in the human bosom, of this assembly. We are told by writers upon taste, that the pleasures of the imagination are traceable to three sources—novelty, beauty, grandeur. These elements of enjoyment, under the very highest forms of their manifestation, divinely coalesce in the pleasure which we thus here feel. How novel the scene by which I am encompassed! It is long since the command of Christ to his disciples, the new command—the Prince of Peace—"Love one another" was issued; but where is the record of its fulfillment on a scale so magnificent as Exeter Hall this moment presents? Is there not here the moral and beautiful, as well as the novel? "How good a thing it is for brethren to dwell together in unity!" We love the aspect of a family which presents indications that all the commingling characters of parent and child, brother and sister, bind heart and heart together. Here are the representatives of that family of God in heaven and on earth, and do not our hearts pulsate with the same emotion, breathe the very same aspirations, and concentrate our prayers and our hopes toward the same consummation? I see in this assembly such an exhibition, too, of moral grandeur, as reaches the very climax of imagination itself, as to what can constitute the pleasures of the heart as well as of the imagination. Love is the principle by which we are pervaded and knit together—love, not such as that which was expressed by the terms so translated in the Latin and in the Greek languages—such love as philosophy never experienced—as human seminaries, unaided by revelations, never taught;—love, such as the reflection of the glory of God, manifested in the face of Jesus Christ, taking and conforming every heart "unto the same image from glory to glory even as by the Spirit of the Lord." And when, in connection with the grandeur of this enterprise, I cast my anticipation forward to what may be the probable—and what I feel pretty confident will be the certain—result, upon the destinies of all the nations of the earth, of that movement which has now commenced, my soul is overpowered with the thought. I trust I shall not violate the directions which you gave us at the commencement, but you must permit me to glorify my God in the holy men and brethren by whom I am now surrounded; you must permit me to say to yourself, that dim is the lustre of a ducal coronet, and valueless the highest rewards of political ambition, compared with the honor God has conferred upon you by placing you in that chair. I know, sir, that while we all concur in these sentiments, you will deposit your honor at the foot of the cross of Christ, by the power of whose moral magnetism we are brought together from the ends of the earth.—There is in this mighty moral movement presented to my mind the most satisfactory demonstration that the work is of God; and although I might exhibit various illustrations of this, I shall confine myself to one—it is, that simultaneous propelling influence which, by a sublime manifestation of the Spirit of God, has brought so many isles and continents together on this occasion. Without any one of them, we should be comparatively defective. Why, there is here one who represents, not officially but really, the Cameronian Church—on whose lap I was nursed, and in the days of my youth it would have been an infinity to be published by the judge to have appeared among any other Christian denominations. But the loved and venerable Dr. Paul, of Carrickfergus—never so like "Paul the aged"—is now found among us; and I am proud to grasp the hand of the representative of the faith of my fathers. And we have around us our Baptist brethren. A circumstance occurred in connection with the formation of our alliance in Canada, tending to illustrate how much we could forbear on points on which we differ. The "Character of the Christian Church" was the topic assigned to an eminent Baptist brother. He said to me, "It is too bad to give me that subject; you know we hold rather strong opinions; but depend upon it, I'll not sacrifice principle—I'll steer as close to the wind as I can." "As close as you please," said I, "provided you don't submerge the vessel." And we have here our Congregational brethren; and O, with what heartfelt delectation must our venerable brother James look upon this love in practice, as explained in the 13th chapter of the 1st Epistle to the Corinthians! And how is this produced? By the attraction of the cross of our Redeemer—that moral lever which will ultimately draw all men unto the Savior. And, will you permit me to say, that there are individuals connected with other connections here—I allude especially to the Church of England—to see any one of whom would have been a rich reward for crossing the Atlantic wave. O! is it not delightful to see such unanimity, and such an aggregate exhibition of the Church of Christ! and here, too, is "a remnant according to the election of grace;" "he is not a Jew who is one inwardly, and circumcision is that of the heart, whose praise is not of men but of God." We thank God not for the Herschells that have trace the planets in their orbit, and have ascertained their relative distances; but we do devoutly thank God for the Herschells whose eyes have been attracted by the Star of Bethlehem, and then conducted to the Son of righteousness, have found healing in its wings. I collect all in the one sublime passage of the poet of Paridise, and though I am not yet, at least, any believer in the visible reign of Christ, yet I care not, it is not a matter with me how Christ shall answer the prayer, only let it be uttered, and let it be received and answered: "Come forth from the royal chamber, O thou Prince of all the kings of the earth. Put on the robes of thy imperial majesty, take up the sceptre which thine almighty Father hath bequeathed thee; for now the voice of thy beloved calleth thee, and all creatures sigh to be redeemed."

The next topic was read by the Rev. Dr. Steane:

Topic IV.—That, with the view of furnishing the most satisfactory explantion, and guarding against misconception, in regard to their design, and the means of its attainment, the Alliance deem it expedient explicitly to state as follows: That, the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine under-stated, namely—1. The Divine inspiration, authority, and sufficiency of the holy Scriptures. 2. The right and duty of private judgment in the Godhead, and the Trinity of Persons therein. 4. The utter depravity of human nature in consequence of the fall. 5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by the Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. 9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of baptism and the Lord's supper. It being, however, distinctly declared; First, that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adaption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance. Secondly, that the selection of certain tenets with the omission others, is not to be held as implying that the former constitute the whole by of important truth, or that the latter are unimportant."

The Rev. Dr. Cox, of America: My honored brother and friend, Sir Culling my reverend father and brethren of the Evangelical Alliance, and ye Christians of the British Islands, multitudinous before me, and of the European Continent, with a mixture of my honored countrymen—I rise not so much to make a speech, as to give expression to feeling, and to enjoy the ovation of this sublime scene. Christian Union! We have distinguished well between unity and union. The former, God has made immutable, eternal, incapable of change, except as his progressive purposes come to their consumation. But union among Christians is our duty, and let no man despair when we are all endeavoring to perform it. Sir, we have recollected ourselves. We have but one Savior. "Look unto me and be ye saved all ends of the earth, for I am God and there is none else." We have but one heaven, where the general assembly and the Church of the first-born are clustering before us. We have but one glorious Gospel of the blessed God, the creed of this Alliance. We have but one kingdom of heaven, and mainly but one hope, and that is "full of glory," with the first fruits sent as harbingers and presagers of the harvest of eternal glory. Why should not kindred particles attract each other? We have been magnetized by the grace of Christ. Why should we not show affinities and congenialities on the earth? Sir, I feel richer than any technical theological education in this world could ever make me feel. I am astonished that I belong to a family so large, so excellent, so wide spread as the pearls of God scattered over the nation, but not one of them lost to his eye amidst the rubbish of the world or the darkness of Paganism, or Popery, or Infidelity. "He will have them all in the day when he maketh up his jewels.' I am not about to panegyaize our basis. I cannot do it. I could put the universe into a nutshell as soon as I could a just encomium on this Alliance into your fifteen minutes, Sir Culling. Or if that be done, I will devolve it on my honored namesake whose hand I grasp as a brother. (The Rev. Gent. here took the hand of Dr. Cox, of Hackney.) I would tell his name—but I do it, Sir, symbolically of the union of Christians—no matter on which side of the Atlantic we are born, we recognize each other—I you, as my brother, as sprinkled with the blood of Christ, and you me, as immersed in the sympathies of this occasion. Sir, God has not developed what he is going to do. When Martin Luther struck the first stroke—when his trumpet had blown its first blast—he no more dreamed of a great Reformation, than Columbus, when he was sinking and found floating on a spar in the Adriatic, to escape from the waves. That spar, he little thought, floated up the western hemisphere, or otherwise it would have been sunk. God above knows what he will do; and, sir, I intend to spend my short precious moments by venturing in the hearty confidence of this occasion three humble exhortations. They are, Preserve the Union! —Honor the Bible! Cherish Humility; and I believe there is nothing can hurt us. "Who is he that will harm you if you be followers of that which is right?" Cherish the Union. The things in which we agree are more, and better, and brighter, than we had ourselves conceived; and compared with them, the things in which we differ I cannot recollect. Blessed union!—that injures no man's conscience—that defies no man's creed—that restricts no man's liberty; but which intends the enfranchisement of every human being, in rights, civil, political, and religious. I am sorry I used the word "political," lest some person should think I am getting up a gunpowder plot against Ceasar of the Pope. But, sir, preserve the union. We hope you will have done more for America in this, than you will have done by many other expedients. Sir Culling, I look at this as a *cordon sanitaire*, that shall stretch around the globe—as a league of brotherhood that shall make the best peace society that ever was organized, and the most sensible and rational one in its basis. The time is coming when moral influence shall be brighter than the rusty iron of Nebuchadnezzar's metallic image. The time is coming when the public sentiment shall be like the atmosphere of this globe, only that heaven's lightning shall go clear around it, not to destroy, but to enlighten and to bless, and we ought to be subservient to them and to help them. I cannot allow this occasion to pass without saying, that in America, all the wise and all the good that I have ever known, have one sentiment with respect to the wise and the good in this country; and that is, "Heaven defend us from the parricide, the scourge, the horrible scandal of going to war, England with America." We expect to have the great ecumenical alliance, perhaps at its next session in America; and, my dear Sir Culling, if "Brother Jonathan" cannot tell what "B-A-R-T" means, when you come there, you will find a welcome in the heart of every one who knows you, and go back with love to America, such as you never thought of before, and never could think of either for your university, or for a place in parliament. Let us, then, pursue the union. I could dilate upon it, if I dared. (Cries of "Go on.")

The Chairman.—I must let out a secret. Dr. Cox, of England, has volunteered to give five minutes of his time to Dr. Cox, of America.

Dr. Cox.—Sir, I now pass to the next point, and will speak of honoring the Bible. Love is a most blessed thing, and heaven would not be blessed without it. Every one there has the consciousness; with the reality, of loving and being loved; and to be there without it would be like a hermit starving in the wilderness. But let us never forget that undisciplined affections are fit for savages, rather than men; and that, as Protestants and Christians, we have principles of unity that are eternal. The Bible is the creed of the Protestant, and objectively his religion, and the source of his faith and joy. Every truth in the Bible is as œcumenical as the light of the morning. There is not a sectarian truth in it, and to understand it, and evolve it, without the fact and taint of a partisan, is to say a thing, no matter by whom, which will bring the universe to the feet of God's messenger to learn. Let it be studied by us; let it be interpreted by us; let the word of Christ dwell in us richly, not meagerly. Sometimes a text in a sermon is like an oasis in the desert; it is like one grain of wheat found after blowing away a great deal of oratorical chaff; and I believe it is not the chaff but the wheat that nourishes. But to conclude. We must cherish humility; for if we get proud, we shall fail; we shall stray away from our God; we shall forget our strength. When the children of Israel began to burn incense to that precious relic of antiquity—as far from that iconoclaust Hezekiah as the Norman conquest is from you—he broke it all to pieces, and, the rabbinical tradition says, scattered it in the brook Kedron, but the monks of the cathedral of Milan gathered it together, and showed it for one hundred and fifty years! There is nothing that God will not break, if we make an idol of it and he loves us too well to let an idolexist that will eclipse his own glory. Our alliance is not an end; it is only a means; and it is by mistaking that word that men make an end of the sacrament and a spiritual piety in their definition of them. They are nothing but the means to an end. It may be said, "What is humility?" That question was asked by a British peer of the blessed old Wesley, in London, who said, "My lord humility, I think, consists in a man's thinking the truth about himself." What a glorious definition! I want nothing better in my theology; and I never want to think worse than the truth, and God himself does not require it. The truth will make us humble enough; and, if we only think the truth of ourselves, as men, as creatures, as dependent worshippers, and as beneficiaries in the great plan of redemption, I have reason to think Jesus Christ is saying to us this day, "Ye shall see greater things than these;" and I trust in him that it will be so. I cannot conclude without saying that the eyes of History are upon us, and of God, and we are at this moment a focus of interest that is immense and wonderful. Let us be humble—let us feel our dependence—let each man take this for his comfort, "I can do all things through Jesus Christ, who strengthen-eth me;" and I only wish we could take as our motto in fact the 7th verse of the 15th chapter of Romans, "Receive ye one another, as Christ also received us, to the glory of God."

The Rev. F. A. Cox, D. D., of Hackney, said—In seconding the topic, he must cast himself upon the meeting, as the time left him was scarcely sufficient to utter a single sentiment. He had unquestionably thought it due to so solemn an occasion to make some degree of preparation as to three or four remarks which he had wished to make, but the time having been taken up, and as he was often called upon to address metropolitan audience, he should be; permission, with all humility and with all sincerity, to sit down without a speech, for in support of that "Christ might be all in all."—(The Rev. gentleman then sat down; but, being called upon generally to proceed, he again rose and was greeted with loud applause.) He said—He was greatly indebted to the assembly, and almost overwhelmed by it, that he was permitted, under such circumstances, to add a few words to what they had already heard. There was such an instrument as the kaleidoscope, in which they saw a beautiful assemblage of colors and combinations, and were they not to move it they would think that those colors and combinations were permanent; but give it a shake, and other combinations were formed of great and equal beauty. He could not help thinking, while sitting there, that there was a similarity between that instrument and the successive speeches which had been made. In the address of the first speaker they had a beautiful scene, and a rich combination of colors; the second speaker gave a shake, and there was a new combination, and so with the succeeding speakers; thus showing that, as in the kaleidoscope, the same objects might be exhibited in an infinite variety of ways, so by the intellect of man, the same subject was capable of being brought into various beautiful combinations. It had been often asked what they had met for, and what they had done by all their preliminary meetings? What had they done? In his opinion they had effected a great thing; they had united together persons of various opinions, and he considered it a great thing to say, that they had met together—that had prayed together—that they had praised together—that they had loved together; that they had a most pleasant voyage upon the *Pacific* Ocean together; they had occasional breezes, but no storms, the surface had been a little ruffled by zephyrs rather than breezes; but all those varieties and differences of opinion which prevailed, rendered the voyage more pleasurable and more delightful; proving that there might be a diversity of opinion, with unity of sentiments and unity of affection. If by this movement they gained union in the slightest degree, he should hail it the greatest achievement of the polemical sword, for in gaining that they gained an element of heaven. In conclusion he would give an illustration drawn from a science which was deeply intersting to his own mind to study—that of astronomy. There was in that science an interesting, but deep and difficult problem, which was well understood by scientific men, denominated the precession of the equinoxes. The effect of the precession of the equinoxes was the moving back of the intersecting and crossing points on the globe, which had the effect of moving forward the stars of the hemisphere. He trusted that all the cross and contentious points were moving back on the sacred equinox, and that the stars of love, and peace, and union, were moving forward, and that they were all advancing more and more, not beneath the brightness of the "cross of summer," that beautiful ornament of the heavens, but more and more beneath the beams of the sacred cross—the cross of redemption—the cross of Calvary, and the benignant influence of the Sun of Righteousness. The effect of this movement would be to make them more emphatically united and more prepare without the compromise of one principle in any mind; and would enable them to minister together in holy union, and confederate together in the delightful bond of a pleasing fraternity.

The Rev Norma Macleod, of Dalkeith, said he should not attempt to make a speech, but would confine himself to expressing earnest sentiments of feeling; and he was sure that they would bear with him. The only claim he had of appearing on that platform was, that he represented the Church of Scotland. He believed he expressed the feeling of all his brethren when he said, that never did they spend happier or holier hours than they had spent in the Evangelical Alliance. In this perplexing and difficult world, if any thing was right, he felt that it was right to pray with his brethren, and in joining them in that alliance, he was sure he could not be wrong. Allusion had been made to the solemn day when they should all meet together; and he thought that none, on looking back at the short years of his life, would regret those hallowed hours which had been spent in the Evangelical Alliance in singing praises to God. In reference to the necessity for the formation of the Alliance, he would say that the world required it. If the world was to converted, it was not by dead letters, but by living men. God's healing truths were not to be imparted alone by dead letters, but by the living epistle of example. The Church of Christ required it. The good it had done to their own hearts could never be undone. If any one in the discharge of his duties felt bound to lift up his voice against any other denomination, it would be done in a way in which it had never been done before. If he should ever have to speak against Methodism—which he trusted he should never have to do—he should be thinking of his reverend father, Dr. Bunting, and he should not be able to utter any thing harsh. If against the Congregationalists, he should remember his friend, the Rev. Mr. James, and he should not be able to use a rough word. Hitherto they had been dealing with speeches and resolutions, and such abstract matters; henceforward they should deal with the men themselves. And if when they met together, any one in the discharge of his duty—for the Alliance pledged them not to silence—should launch a shaft at his Church, it would be sent firmly but tenderly when the archer knew that it had to pass through the heart of one whom he loved and who loved him. In conclusion, he trusted that no person would imagine that there were not as good, as wise, and as intelligent persons out of the Alliance as in it; and that the fact of persons not joining the Alliance ought to be laid to an error of judgment, and not of the heart.

The meeting concluded by a doxology, and the benediction from Dr. Raffles.

[TO BE CONTINUED.]

Names of Countries.—The following countries were named by the Phœnicians, the greatest commercial people in the ancient world. These names in the Phœnician language, signify something characteristic of the places which they designate.

Europe signifies a country of white complexion—so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa.

Asia signifies between, or in the middle—from the fact that geographers placed it between Europe and Africa.

Africa signifies the land of corn or ears. It was celebrated for its abundance of corn and all sorts of grain.

Siberia signifies thirsty or dry—very characteristic of the country.

Spain, a country of rabbits or conies. This country was once so infested with these animals they they sued Augustus for an army to destroy them.

Italy, a country of pitch—from its yielding great quantities of black pitch.

Calabria also—for the same reason.

Gaul, modern France, signifies yellow haired, as yellow hair characterized its inhabitants.

The English of *Caledonia* is high hill. This was a rugged mountainous province in Scotland.

Hibernia is utmost, or last habitation; for beyond this, westward, the Phœnicians never extended their voyages.

Britain, the country of tin—as there were great quantaties of lead and tin found on the adjacent islands. The Greeks called it Albion, which signifies in the Phœnician tongue, either white or high mountains, from the whiteness of its shores, or the high rock on the western coast.

Corsica signifies a woody place.

Sardinia signifies the footsteps of a man which it resembles.

Rhodes; serpents or dragons, which it produced in abundance.

Sicily, the country of grapes.

Scylla, the whirlpool of destruction.

Charybdis, the holes of destruction.

Etna signifies a furnace, or dark, or smoky.

Syracuse signifies bad savor, called so from the unwholesome marsh upon which it stood.

The above were gathered from a very ancient history of Britain.

Influence of Railrods on the Weather.—The German Schnellpost says, that the well known natural philosopher, Dr. August has made a communication in a Berlin paper, in which he states, that when an extended portion of the earth's surface is brought, by a net of railroad tracks into connection of electrical conductors, the accumulation of electricity in the lower part of the atmosphere is prevented; as the iron tracks effect a constant electrical equilibrium between remote regions. By this means a violent storm is rendered unlikely, and if one should arise, it would undergo a considerable diminution. The doctor states it as a fact, that since Berlin has become the focus of several railroads, there have been no violent storms; and all that have risen, have had rapid and gentle termination.

Whittier, the Quaker Poet, of Amesbury, Mass., narrowly escaped with his life, a few days ago. Some boys carelessly discharged a gun, the charge of which passed through his cheek and came out under the ear.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, NOVEMBER 7, 1846.

Reformation of the Press.—Reform is said to be the order of the day. But where is it more greatly needed them in the popular press? We rejoice that several highly respectable journals have in a very spirited manner, raised their voice in behalf of this reform. We take pleasure in stating that the Philadelphia Saturday Evening Post, though a secular journal, yet a very interesing and valuable family news paper, has taken the lead in this movement. Some weeks ago its editor came out in a very decided and strong appeal to the house of "Harper and Brothers" for publishing another of the licencious works of Eugene Sue. We are happy to say that the voice of the "Post" has been promptly seconded by numerous other journals. First, the "Episcopal Recorder"—then the "Methodist Protestant,"—next the "North American," and numerous political and temperance journals have said in terms not to be mistaken, that the press shall be aroused, and that through the press, community shall be aroused, to the great evil, and ruinous consequences of patronizing licencious publications, vulgarly called cheap literature. Lately we see that the Columbian Fountain, published at Washington City, has made a dignified "protest" against the "flood of stuff" dignified with the name of literature, "in the shape of French, English, or American novels, whether they appear in volumes or on the four pages of folio."

Last, but not least, "Scott's Weekly Paper" an excellent sheet (so far as we have inspected it) commenced some three months ago in Philadelphia, subscribes to the call for "reform" in the following decided terms.

"If our philosophy were not of the laughing species, we could weep over the utter depravity and degradation of the newspaper press. It has been undergoing for years a constant process of deterioration, until the sum total of its usefulness is little more than the registering of stray poodles, missing pocket handkerchiefs, wet-nurses wanted, tenements to let, and the latest improvements in the manufacture of quack medicines. The promulgation of important truths, the correction of popular errors, or exposure of public abuses, are things which the newspaper press cannot or does not attempt.

How very few newspaper publishers within the compass of our acquaintance, seem to have any desire or aspiration beyond the scraping together of a little filthy lucre! We propose to intruct them in a better course, not so much by moral exhortations or verbal reproof, as by the powerful effect of one good example.

We are grateful, and we are glad, that so respectable and talented a portion of the press is waking up to this subject. Our humble voice too shall be heard, calling upon all within the daily increasing circle of our circulation, to discard the *vile trash*, with the outward semblance of literature, and the charm of novelty, and the temptation of cheapness, whilst within filled with words and ideas calculated first to fascinate, then to pollute, and finally to ruin the minds of our youth. Discard it, we say, thrust it at once from your parlors, your sitting rooms, your counting rooms. Let parental influence be exerted to exclude it from families. And let the pulpit raise its solemn voice against pernicious publications.

We cannot refrain from giving our readers an extract or two from the Saturday Evening Post, touching this subject.

"The press of this country can, if they choose lessen by half, the circulation of immoral works in one year. They can, if they will, call forth a public sentiment upon this subject, so that it will be as much as the reputation of any publisher, or book seller is worth, to publish, or sell a work which is not strictly moral. We say the press can do this, and we say further, they are bound to do it. For our part we have taken our position on this subject, and all men, friends and enemies, know where we stand. So far as we are concerned, the authors and publishers of such books hereafter shall not go unpunished. Friends of morality and virtue will you sustain us? you must be convinced that we are opposing no trifling evil—give us then your assistance, your moral power. Join with us in the creation of a public sentiment, that shall sweep like a whirlwind, this worse than chaff, from our fair and beautiful homes."

In reference to the publication of the new work of Eugene Sue, by the Harpers, the Post says:

But Harper & Brothers, know that they are doing wrong in publishing such a book. Why then continue the numbers? Why not come out like men, and members of a Christian church, and say, "Fellow countrymen, lovers of a pure social life, we have erred in this thing. We were led into it thoughtlessly, little by little, and now we shudder when we look around us and behold where we stand. From this time, henceforth, the name of Harper & Brothers on a book, shall be a guarantee that nothing can be found within its covers, calculated to call a blush to the purest maiden cheek."

If Harper and Brothers have the manliness and courage to pursue such a course—if, horror stricken at the idea of being in the least degree instrumental to such tragedies as that recently enacted at Richmond, they have the nobility of soul to come out openly and avow their intention to put a stop at once, so far as they are concerned, to the circulation of such corrupting books—they will acquire the respect and admiration of the great body of their countrymen. But if they have not, if, swayed by a contempt of morality, or influenced by false pride; they still persist in the publication of such abominable works, they must expect to be visited by the heaviest condemnation of all right-thinking men. Of one thing we can assure them—while we can wield a pen, this matter shall not blow over. We shall hold up, hereafter, every respectable publisher, whose name we find attached to an immoral book, to the indignation and scorn of the country. We will keep no terms with such. And we now call upon Harper & Brothers in the name of that religion "*which is first pure*"—and which they profess to reverence, to discontinue the publication of any further numbers of that atrocious work, with which they are now engaged in deluging the country.

Since writing the above we are gratified to meet with the following in Bicknell's Reporter, in reference to 'French Authors and Journals.'

It is a subject of regret, however, that writers, so popular and so powerful, should so frequently indulge in a licentious spirit, and thus neutralize much of the good that they would otherwise accomplish. Popular authors exercise a vast influence over the public taste and the general virtue and when, forgetful of their duty, and false to civilization and Christianity, they appeal to the baser passions, they indeed pervert and abuse the high powers, and become ministers to iniquity rather than champions of the right.

Boston Olive Branch.—"Non Fini" Again.—Justice to the West.—Our readers may recollect that some time last summer we paid some attention to a correspondent of the Boston Olive Branch, signing himself 'Non Fini.' We attempted to correct some of his statements, in which we considered that he did great injustice to the West and to the Queen city in particular. We have now before us in the 'Olive Branch' the reply of 'Non Fini' to our remarks. He answers us in good humoredly,—and so decidedly mends his manners in alluding to the affairs of our great and glorious *West*, that we unhesitatingly yield to his request to insert his article (though lengthy) in our paper. Furthermore, he talks so *cleverly* this time, that we acquit him of any *intention* in his former articles to do injustice to western folk and affairs. Meanwhile, should he fall into any inaccuracy in his present statements respecting the 'Queen City,' our Cincinnati Correspondent will be fully competant to offer any needed correction. Our readers shall now have the article of 'Non Fini,' without further 'note or comment.'

From the Boston Olive Branch.

Messrs. Editors: Your paper containing the article from the pen of the Ed. 'Western Recorder' has just come to hand, and we hasten to reply trusting that your example of liberality in giving place to his article, will be followed by his admitting our reply. And we further ask him to answer our enquiries in that spirt of candor which as a gentleman, we have a right to expect from him.

1st. Our letters, written as they were in great haste and off hand, *contain the truth*, in every essential particular; the facts were carefully digested and no person, we think, will say that we were unwarranted in our statements. On the subject complained of, we were careful, knowing that our remarks would undergo a scrutiny from clear heads and powerful pens.

2d. As to the general charge of want of attachment to the West, we reply, that through your paper, we spoke of Ohio in the most flattering terms; we spoke of her unsurpassed fertile soil, of her mines, of her salt, iron, gypsum limestone, and water power, that she had ability to feed the operatives of New England, and extensively manufacture herself—that a respectable portion of her population was from New England with many from Virginia, and remarked in the conclusion of a long letter on this subject, that to think of the thousands in Boston and New York city in comparative penury, when the glorious *Buckeye State* with extended arms and fertile lands invited them to her embrace with smiles and a promise of peace and plenty with moderate efforts, excited both our surprize and regret, and said that it would be a blessing to have thousands driven out here, (Ohio) even with a scourge of small cords.

Is this the language of an enemy? Did not this full and fair representation show friendship, labor and acquaintance with our subject? But we noticed kindly some of her faults, we knew that you wanted truth, not fancy sketches, such as your readers might rely upon, and we gave them to you and them. But our first great sin was telling some laughable truth of the Queen city—*that is the rub!* We now repeat, that out of the wealthy capitalists of that city, but *three*, and these not the most wealthy, did anything worthy the term of *liberality;* and these were Hon. J. Burnet, a Mr. Longworth, we think that is the name, we mean the man who kindly lent Powers the money, $90, to pay his board or leave the city! the other name we have forgotten. That as a city, they have never patronized an artist or sculptor, however loudly they claim every eminent artist they have lured to their city, and then compelled to try some other business, and thus to lay aside their easel and go to fidding as was the case with Brown, who received the cup of diamonds across the water. We read the rebuke in the Washington papers, in this last case, upon Cincinnati claiming to be the '*Florence of America—calling him a son of our city.*' The other facts stated we heard spoken of by the artists of the city—also in their presence the subject was introduced by merchants, all men whose standing in society forbid the idea of misrepresentation. True, after reading the rebuke in the Washington city paper, we took pains to get the whole story which we recorded, and whether true or false it was common report in some of the best circles, and we never heard it called in question. The patronage which the artist there receives is from the less wealthy, this we had from three artists. That the middling classes are *kind, hospitable* and generous, we will admit, but this does not contradict our statement—for our charge was against the wealthy, aristocratic landholder.

'The Recorder says, 'Non Fini' acknowledges that Cincinnati has attained a growth without a parallel, and that 'its march is still onward,' yet he terms it 'a city that owes its growth to the systematic puffing of the Press,' and goes on to insinuate that about all the liberality which the wealthy of the place are to be credited with, is that they pay editors bountifully for puffing the 'Queen City,' thus gathering multitudes to the place, and enhancing the value of their property. Now we have been intimate with Cincinnati for 30 years, and we are quite incredulous about this story of puffing for hire.'

Our authority for this statement as to puffing &c. is, that examining the old files of three papers we found twenty-six puffs direct on the Queen city and the Florence of America, in one year, and knowing the tact and talent of the Editors of that city, we were then, and are now, unprepared to admit, that those gentleman ever generated such a quantity and such a quality of fulsome flattery as was then, and has since been poured forth in violation of good taste, without being paid for it, by those land holders who reaped the harvest. To those who read these papers constantly, it must have been received as we receive the certificates of cancer curers, and cow doctors, contributions to Therapeuticks—or lobelia emetics sweetened with Ipecac. If the editors are not paid, and well paid, it shows a meanness ten times as great as named by us.

In the Recorder's second paragraph he concedes the general correctness of our statements as to the meanness of the rich boasting and starving their men of taste, but joins issue in the case of Clevenger. We stated that he died on his return from Italy to his family, and the editor says he died with his family or wife, on his return from Italy. He probably is correct, but does not the editor know that it does not impair my statement in the least, and is not of any possible bearing one way or the other?—In relation to the raising of the $500, he says it was long since paid for the bust. He does not deny but artfully evades, carrying the imputation that we misrepresented, but look at it. The Recorder says 'and as to the

impossibility of raising the $100 to pay the widow for the bust, we are positively assured that the $500 is long since actally paid.—Hon. J. Burnet, we are informed, remitted her the sum, so long ago as September last; and has her receipt for the same. A writer in the N. Y. Saturday Emporium, of June 27th, will confirm this statement. We would not claim that Cincinnati is distinguished for liberality, though we might inform 'Non Fini' of some very philanthropic deeds done there, but we think this writer has not shown sufficient cause to nominate her the 'Picayune city' instead of the Queen City.'

Now he does not deny but that *it was impossible to raise the* $150, which we stated. The facts were a subscription was started, and but $300 or $350 was raised; years elapsed and still the poor widow was not paid, although known to be very poor, until Judge Burnet probably put his hand in his own pocket and paid the residue. It was a matter of public talk in Cincinnati, as we stated, about the widow's being obliged to refund the money if the balance was not paid. We heard the conversation as stated in our letter, and it was recorded by us at the time. It was when looking at the bust in question, it was stated in the presence of Mr. Philips the artist, and some other gentleman on that occasion. We mean Mr G. W. Philips the celebrated artist from Washington City, who we believe now resides in Cincinnati. We were told by a number of distinguished men that he ranked very high at Washington City in his profession, as a gentleman and man of piety. And if the editor of the Recorder will show him our statement he will recollect the conversation and declare it to have been a common report at that time. We would call up the artist, Mr. Beard, but we believe he has left the city, he know and heard how sculptors and artists there fared; whether the rich or the more moderate patronized him—whether our statements are high colored in relation to Cincinnati.—We would appeal to all artists if we knew their names, as well as a dozen merchants. We dare even risk it on the testimony of G. W. Philips Esq. alone, and a Col. Brown was present on two occasions and heard the remarks, he also is said to be in Cincinnati. We heard these statements in several offices and Hotels, which we believed then; and do still believe them true.

Again, we spake of the want of Free Schools in Ohio. They have the free school system form, but every literary man will say that it is rendered inefficient and useless, which the law of last winter was designed to remedy; yet the law could not pass, except certain counties were exempt from its provision. And a small minority of counties were included in its provisions. If we are incorrect, Mr. Recorder, state the provision of that law, the number that rejected its provisions—that will tell the story,—we have not the documents to refer to.

Our statement as to the state of education, was borrowed from the census as reported in the letter of Miss Beecher of Cincinnati, ably reviewed and commended by the editor of the 'Ohio State Journal' and other papers. If the census is incorrect, settle that with the authorities.

The phrase gross ignorance of the people, after having commended a very large number for their intelligence, might, to an ignorant man, seem a contradiction, but the editor of the Recorder knows that there are very many foreigners, catholics who cannot read and would not be allowed to if they would, enough to justify our remark, taken in its connection—if C. is a sample, say from 24 to 26,000 of Dutchmen, Germans and Irish, and our native population more than enough to balance the learned Jesuits.

There was one fact we omitted to notice in its proper place, it was that our letter was written to you two weeks before the notice of the money's being paid to Mrs. Clevenger, appeared in the Cincinnati papers. Again, it does not appear but that Judge Barnet paid it out of his own pocket, and that was said to be the case soon after the notice appeared in the paper, thus confirming what we said. We ask also, if the full length portrait of the eminent Hammond which adorns the Library Association was not purchased by the subscription of less wealthy, private individuals? The term 'Picayune City' was given by a neighboring city; and did not originate with us.

As the editor of the Recorder was so kind as to say nothing of Boston not burning the Convent, &c. we will say nothing of oft repeated negro mobs in the Queen City—nor the attacks on the abolition press—we will not mention that the Mayor called upon the editor of the Herald in June last, and told him that he was apprehensive that his press would be torn down by a mob, if he continued his remarks on abolition and against the war. We will not describe the mob we saw in the 5th street market, the burning of Butler's wagon, the cheese monger, their going and breaking into the cellar where he kept his cheeses and strewing them and burning them in the street. Nor will we recall to mind the character of two out of three Representatives from the Queen City, sent to represent her ladyship at Columbus last winter, their *language, their habits*, both in the Legislative hall or out of the hall, and in the streets, nor the drunken attack of Flinn, in the streets on a brother Representative, and his consequent arraignment before the House therefor—nor his attack upon a brother partisan at the State caucus for the nomination of Governor, where up flew a foot and down fell a party embodiment, and such a disfiguration of faces ensued that their dogs scared know them—but enough,

[Non Fini.

Lake Village, N. H.

Christian Union. Presbyterians.—We learn by the Pittsb. C. Advocate, that a Convention of Reformed Churches was lately held at Pittsburgh. In this were represented, the General Synod of the Associate Reformed Church of the West, the General Synod of the Reformed Presbyterian Church, the Associate Synod and the Reformed Dissenting Presbytery. The Convention had in progress of preparation a plan of union between the bodies represented in it. This measure, it seems has been had under consideration for some years and it is somewhat probable that the object will be consummated. Some alteration of the West-minister confession of faith is contemplated. The following proposition respecting slavery, was adopted.

"On Slavery.—Slaveholding, which is the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, subject to be bought and sold, is condemned by the law of God, and censurable by the united Church.

"In what cases a man may sustain to a slave, the relation of a master, in the eye of the civil law, without being involved in the sin of slaveholding, is hereafter to be declared by the united Church.

"Enos" will be welcome to our columns. But if it would suit him as well, we had rather give his *initials*.

Deaths of Ministers.—The Methodist Protestant has just announced the deaths of three ministers of the M. P. Church.

1. *Rev. W. H. Bordley*, an itinerant minister of the Maryland Conference, and who was a year ago stationed at East Baltimore. He had gone to Charleston, S. C. to serve as supply for the M. P. Congregation there, was much beloved by his people. But was suddenly taken from them by death, on the 9th Oct. 1846.

2. *Rev. W Bellamy*, a member of the North Carolina Conference, and lately a delegate to the General Conference. He will be remembered by many, as the most aged member of that body.

3. Rev. Arrington Gray, also an itinerant minister of the N. C. Conference. He expired on the 6th ult. Was Superintendant of Randolph Circuit, and esteemed as an able divine, and faithful Christian.

The Boston Olive Branch, brings intelligence of the death of Rev. Stephen Oakes, of Greenwich, Mass. a minister of the Massachusetts Conference.

"We are passing away, we are passing away."

Progress of the war.—By our latest advices from Mexico, it appears that great preparations are being made for repelling the U. S. forces. The Mexican priesthood, it is stated, have agreed to raise two millions of dollars towards the expenses of the war. How is it, that his holiness at Rome, allows his priesthood to take part with opposing armies upon either side, and his obedient children, to fight and slay each other by hundreds, upon either side? Is there some end in view that sanctifies the means? The merchants of the city of Mexico have raised five hundred thousand dollars, and paid it over to the government, for the purpose of carrying on the war, and have agreed to keep up a contribution of the same account, once every month. The steamer Col. Harney with a full load of government stores for the army was lost on the 12th ult. near the mouth of the Rio Grande. Fifteen lives were lost.

Neal's Saturday Gazette.—We take pleasure in announcing to our readers that this large and interesting weekly has just entered upon a new volume, professing to be highly encouraged by a liberal patronage. It challenges comparison with any other periodical on either side the Atlantic, as a family newspaper, and ladies parlor companion, whilst it gives also due attention to agricultural and commercial affairs. Terms, $2 per year. Two copies for $6. Joseph C. Neal & Co. publishers, Cor. 4th and Chesnut sts. Philadelphia. We are gratified that this valuable exchange now comes regularly to our office. A while ago, we thought it had had discontinued us.

Dreadful Murder.—We learn that Mr. Alexander T. Hays formerly a citizen of Ohio, but latterly a resident of Lexington, Ky. was recently murdered in a most brutal manner, by some person or persons unknown. His body was found in a dreadfully mangled condition early one morning, near the turnpike by a gentleman on the way to market. The Coroner discovered eighty six distinct wounds upon him, inflicted by a bowie knife, and the mark of a ball, which had passed through his head. Mr. H. is said to have been a very inoffensive man, and it is surprising that mortal in the shape of man should exist, capable of such depravity as to perpetrate such a revolting outrage.

Godey's Lady's Book.—The November number of this splendid work, is before us, containing a larger number than usual of its elegant illustrations. Extensive arrangements are made by the publisher for further improving his work. The ablest contributors, and the finest artists are engaged by Mr. Godey. Publisher's Hall, Chesnut St. Philada.

Philadelphia Conference.—We learn by the Meth. Protestant that this new Conference holds its first session at the First M. P. Chapel, Philad'a on the first Tuesday in November, inst. Br. T. H. Stockton is expected to address the Conference at its opening.

☞ The article which appears this week in our Minister's Department, will be found worthy the attention of *hearers* as well as ministers.

Annual Register, 1847.—We have struck rising of 5000 copies of this little publication, and trust that brethren who have ordered copies will soon receive them. Meanwhile, every subscriber to the Western Recorder, who pays $2 in advance for 8th volume, may look out to receive a copy by mail.

Disastrous Gale.—Intelligence has just reached us of a terrible hurricane in the Gulf of Mexico, and along the coast on the 11th inst. which has been very destructive to shipping, to dwelling houses, and to human life. Nearly every building in Key West was swept away, including government property worth $300,000. Two light houses were destroyed. More than fifty persons perished in the storm.

Rev. W. B. Evans.—We owe an apology to our old friend E. that a letter from him which came to hand after we had started to the O. Conference, was mislaid, and we have not had opportunity of publishing an extract, as we should have done. Please write again.

The Western Theological Seminary, near Pittsburgh, has commenced its fall session, under favorable auspices, with nearly forty students. The Advocate says that a number more are expected.

Baptist Missions.—From the Annual Report of the American Baptist Missionary Union, it appears that this body has under its direction, 16 missionaries, embracing 56 stations, and 87 out stations, 99 missionaries and assistants, of whom 42 are preachers; 150 native preachers and assistants, 82 churches, having more than 5,300 members, more than 600 having been baptized during the past year; and 20 shools, with about 2,000 pupils.

NEWS OF THE WEEK.

JOHANNIES CZERSKI.

It has been stated in the public prints generally, that this modern German Reformer was refused a seat in the Evangelical Alliance, on the grounds, we understood, of *improprieties of conduct*, and *unsoundness of the faith*. We are highly gratified in being able to state, from the latest accounts, that this is not the case. It appears from a full statement of the case made by Rev. R. H. Herschell that an individual member of the Alliance expressed a wish to propose the name of Czerski to the nominating committee, which being mentioned to Mr. Herschell a member of the committee, objected to it, on the ground, that in the present stage of the movement in Germany, Czerski's connection with the alliance might not be beneficial to the progress of the work. Here the matter stopped; and the name of Czerski never come before the committee or the Alliance, as a candidate for membership. Whatever charges were made or rumored against Czerski, we learn from the same source, were found on a thorough investigation to be utterly groundless. He was received with cordiality and christian kindness by many of the most eminent men in London and also of the Alliance, for their piety and soundness in the faith.

This is just as it ought to be, from all we can learn of the character—and piety—and creed of Czerski. We doubt not that an intelligent Protestant christian, who had from infancy been nurtured under the benign and illuminating influence of Divine truth, would find some, perhaps many points and some of them deemed by him, highly important points, in which he would consider the creed, or doctrines of Czerski *defective*, obscure or even erroneous. What then? Reject him as a heretic, unworthy of our christian sympathy, encouragement, and confidence? By no means. To expect a man, trained up under the blighting influence of the errors and superstitions of Romanism, to emerge at *once* from the dark abodes into the clear sun light of the Bible day, would be to expect what is *unreasonable*, if not *utterly impossible*. Not one of our Protestant Reformers could have stood before such a test as this. When the light of Divine truth, first found its way into their gloomy cells, and they began to open their eyes to the glaring superstitions and soul destruying errors of Rome, and guided by the heavenly ray, they came forth and lifted their voice against the errors of popery, and in defence of Gods truth, *as they then saw it*, not one of those noble men we repeat could have stood before this rigid and unreasonable requirement. What intelligent Protestant of the present day would willingly subscribe to every sentiment, and some of them of *considerable importance*, even which, Luther and Calvin, when they *first* passed from darkness to light, held?

We admire and love these good and great men, and we bless God that he raised them up and their compeers for the accomplishment of a great work, and sustained them in it. But they were not *perfect* nor *infallible* men. The *truth* they taught we *receive, because God's word confirms it*. The *errors* they may have, at first, brought with them from Rome we *reject because God's Word condemns them*.

So it ought to be *now*—in this second reformation from Popery, which has just begun, and by Gods blessing will spread until Papacy is banished from the world.

Allowance must be made, in judging both of their piety and faith, for the previous circumstances in which they have been placed, and the principles under which they have been trained. We ought not to expect a person to come at once out of this *system of iniquity*, whether he be a Reforming Priest, or one of the reclaiming people, with all the *symmetry* of a complete Protestant Creed.

At first, for a while, they may like the man whose eyes the Savior opened, they may see some things in a confessed disproportion. But soon, as they wash the filth and scum of Romanism away in the Gospel pool of Protestantism they will both *see* and be sound. We have been led to say these things, not alone for the sake of Czerski, but also, for the sake of these, (as to how they should be viewed and treated,) both Priests and people, who are renouncing Romanism, in almost every part of the Protestant world.—*Presb. of the West.*

A Frightful Exigency.—*Great presence of Mind.*—The Golden Rule of last week states that during the observances with which the new Lodge Room of the I. O. of O. F. at the corner of Grove and Hudson streets, New York, was opened on Friday evening of last week, Dr. W. W. Wallace, who was addressing the assemblage, observed the centre of the floor to suddenly sink, in consequence of the great crowd upon it; and immediately some one cried out that the floor was sinking. Dr. Wallace, in as calm and cool a manner as is possible for a man to assume, and waving his hand, said, "*What spring floor wont sink!*" This had the immediate effect to arrest the rush for the door that was about being made, when Dr. Wallace addressed himself to the ladies and told them in a few words that the lives of the whole assembly were in imminent danger, and asked them to retire from the room as fast as possible, without crowding, and called upon the gentlemen to retain their places until the ladies were out of the room. His suggestion was complied with, and all escaped in safety—Dr. W., being the last to leave the room. Had the crowd made a rush to the door, it must inevitably have been choked up; and in all probability the floors of the building would have fallen through, and possibly carried the walls with them, in which case nearly every one in the building must have perished. An examination as to the cause having been made, it was found that the wooden columns that formerly supported the floor from the room beneath had been removed, and iron supporters substituted, which were not placed upon beams, but upon the bare floor; and they were forced through the floor some six or eight inches? We understand that the ladies have since held a meeting on the subject, and have resolved to present Dr. Wallace a suitable testimonial of their thanks.

New Political Society.—A new political Association; the motto of which is "All men are Brethren," has lately been formed in London, and is daily receiving new accessions to its numbers. The principles of the Association are of the most liberal kind—one of its chief characteristics is, that it is not confined to Englishmen, but comprehends among its members men of all countries and climes. Among its officers are Germans, Frenchmen, Greeks, Spaniards, Italians, Poles, and even Russians. The motto on the card of admission is printed in the German, French, Greek, Spanish, Italian, and Polish languages. The Society holds its meetings weekly, when speeches are made and patriotic songs sung in the native languages of the various members. One of the objects of this Society is to promote the cause of a universal fellowship—with which view it is intended to celebrate in turn all the great triumphs of popular principles which have been achieved either in Europe or America.

The Great Britain, we learn, cost $650,000. Her insurance was only $370,000.

Columbus and Cleveland Rail Road.—The Work Commenced.—The Cleveland papers contain the advertisement of the Company for letting out work for forty miles of the road, commencing at Cleveland. Proposals are to be received until the 1st. of December. This looks like doing business. We rejoice at it, and hope the work will not stop until the road is completed.—*O. S. Journal.*

Revolutionary Army.—We find the following in an old Vermont paper:—

The number of regulars furnished to the revolutionary army were, by New England, 147,441, by the Middle States, 56,997. It appears by the above, that New England, consisting of New Hamshire, Massachusetts, Rhode Island and Connecticut, furnished more troops for the defence of the country than the other nine States by 3,872. The number of troops furnished by South Carolina was 6,448; Massachusetts 67,907; Georgia, 6,697; Connecticut, 31,939.

Loss of Steamboats.—The Government has suffered severe loss in steamboats with stores for the army, and we apprehend for the most part that they were poorly built, and dilapidated. The loss of the stores for the army, is more severely felt than the boats, and great care should be taken to charter none but the strongest that can be had.

Curious Legacy.—Mr. Tustin, late Chaplain to Congress, has had a call to the Presbyterian Church, in Hagerstown, Md. Mr. Hugh Kennedy, who died some years ago, left a small annuity to that church on condition that they should sing nothing but the Psalms of David—when they depart from this they lose the legacy, which amounts to $500 per annum.

Fort Pitt.—This was the name of Pittsburgh some 60 years ago, and when an expedition was to be made to Fort Pitt, a frontier port in Pennsylvanie, it took some weeks to prepare wagons, provisions, &c., and it was a journey of 25 or 30 days, camping in the woods at night. We notice this fact from reading in the Pitsburgh papers that the waters being on the rise, there were 50 steamboats taking in cargoes, and all was confusion among draymen and porters along the wharves, while the smoke of a hundred factories gave token of a great manufacturing city called the Manchester of America. In the old countries a city or town makes little or no improvement in a hundred years—here from a wilderness a world has grown up in that time, and no one can foresee the extent of its destiny.—*N. Y. Sun.*

PROCLAMATION.

Executive Office, Ohio,
October 5, 1846.

In pursuance of a resolution of the General Assembly of the State of Ohio, passed March, 2, 1846, requesting the Governor within the present year to issue his proclamation to the citizens of this State, recommending to them the observance of a day, previous to the first Monday of December next, of thanksgiving to Almighty God for his blessing to us as a people, I, M. Bartley, Governor of the State Ohio, do hereby respectfully recommend to the citizens of this State, to set apart *Thursday, the 26th day of November next*, as a day of Thanksgiving and Prayer to Almighty God for his beneficence in a bountiful dispensaiton of His blessings to us as a people.

The antiquity of this laudable practice, its authenticity, its infinite importance, and its beneficial effects upon the minds and habits of those who have hitherto revered it, is a sufficient guaranty that the citizens of the State will, on the day designated, suspend their secular business, meet at their various places for religious worship, consecrate the time to thanksgiving, prayer and gratitude to Him from whom emanates all temporal and spiritual blessings. M. BARTLEY.

On taking out your Watch during Sermon.—This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring the sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will abstract the notice of others around, and turn away their attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture; "When will the new moon be gone, that we may sell corn; and the Sabbath that we may set forth wheat?" Amos viii, 1.—*Essex Register.*

Economy in Cooking Cranberries.—To each quart of berries, very shortly after the cooking of them is commenced, add a tea-spoonful of saleratus. This will so neutralize the acidiferous juice which they contain, as to make it necessary to use only one fourth part as much sugar as would have been requisite had they been cooked without using saleratus.

NOTICES.

For the Western Recorder.

Poor House.—Sabbath Services.

The following named ministers having kindly consented to preach at the Poor House, they are respectfully requested to fill appointments at 3 o'clock, P. M. each Sabbath in the order in which their names stand below, commencing on the 8th inst.

Should it be inconvenient for any one to fill the appointment assigned him, it is hoped the fact will be duly communicated to one of the directors, or a substitute procured:—

1st Sabbath,	Rev. Mr.	Brown.
2d "	"	Bishop.
3d "	"	Bassett.
4th "	"	Culbertson.
5th "	"	Crum.
6th "	"	Courtney.
7th "	"	Davison.
8th "	"	Fee.
9th "	"	Miley.
10th "	"	Smallwood.
11th "	"	Seaborn.
12th "	"	Wood.

We take pleasure in announcing the above arrangement and cordially invite all friendly to it to attend.

A. Berry, L. Wiles, J. Vandenbark. } Directors.

☞ The Zanesville papers will please copy.

Br. Bassett: I have so far recovered from my affliction, as to be able to perform some service. You will please to publish the following plan of appointments:

Twin Creek. Ct.	Nov.	14, 15.
Xenia	"	21, 22.
Lebanon	"	28, 29.
Cincinnati Ct.	Dec.	5, 6.
Cincinnati St.	"	12, 13.

John M. Young.

Lima, O. November 3, 1846.

Brother Bassett: We would inform our president of our destitute situation as it regards a preacher to labor with us this year. We have omitted writing heretofore with the expectation that the President would send us a supply.

Our Super. Assistant has not rendered us any assistance, and we apprehend his services would not be acceptable under existing circumstances, not necessary here to be named.

Therefore we wish Brother Young our President to send us a young man, if he can as it may be somewhat difficult to get a house for a family; but send one any how who is stable in all his ways' and we will do the best we can for him.

Our first quarterly meeting for Lima Circuit will commence on the 28th inst. and inasmuch as we may have no assistance unless our President sends us a preacher, we would most earnestly solicit Brothers D. Moore, J. L. Borton, Isaac Hunt, G. W. Thornburg, S. P. Kezerta and A. Besse to come and help us. If any of the above named brethren should come to help us in our extremity they will please call at Lima, Westminster, Uniopolis, or at Brother McGinisis and they will find where the quarterly meeting will be held.

Signed by order of a meeting of members for consultation.

John P. Fay.
R. B. Marshall.

Morganville Circuit.—We are authorised to say that the Quarterly meeting is to be held at Malta, on the 14th and 15th November.

Washington Circuit.—The first Quarterly meeting will be held at Burnett's M. H. Nov. 14, and 15. We invite any of our brethren who can, to come and help us.

J. H. Webster, Sup't.

Otsego Circuit.—Our first Quarterly Meeting will be held at Otsego, Muskingum Co. embracing the last Saturday and Sunday in the present month (November.) We solicit the aid of such brethren as can attend.

Wm. Düling.

State Temperance Convention.

To the friends of Temperance throughout the State of Ohio.

Columbus, Oct. 20, 1846.

The Board of Managers of the State Temperance Society have resolved that a Convention of Delegates from the different Societies throughout the State, be held at Columbus on the 2nd Wednesday of November next, in the Methodist Episcopl Church, at 9, A. M.

The Convention is for the purpose of adopting measures to obtain such an expression of public sentiment upon the License Question, as will secure the favorable action of the coming Legislature.

It is very desirable that the Temperance Societies throughout the State be generally represented at the Convention, as business of great importance is to be transacted.

Robert Thompson, Chairman.
A. A. Stewart, Secretary.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

R T Simonton, 2 subs. G. Wheatley, E A Wheat, 2 subs. and pay, T Fairchild, J H Thomas, 2. L Smith, A S Robinson, W Browning, J P Clase, M Jewett, W L Baldwin, L Garrett, J P Fay.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
G Wheatley	R S Judy		8	31	2 00
E A Wheat*	B P Short		8	52	1 00
"	Himself		8	52	1 00
T Fairchild	Geo Frazure		7	52	2 00
J H Thomas	J C Thomas		8	52	2 00
"	Himself		8	52	4 00
Benj Gittings, Ill.			8	33	2 00
L Smith, Mich.			8	52	1 00
A S Robinson	Geo Rogers		8	52	2 00
W L Baldwin	W Gillespie		8	52	2 00
"	Eliz. Foster,		8	35	1 00
W Berkshire, Putnam.			8	52	2 00
Moneys paid to Br. C. Springer at Muskingum Con.					
S H Heath,	D Williams		7	52	2 00
J Hamby	H M Austin		8	13	1 94
C J Sears	G Campbell		7	22	2 00
"	M Russell†		6	52	50
R Andrew	W S Thorn		7	52	2 00
"	H Stanford		5	52	2 00
J Boileau			7	52	2 00
Is Castle			7	52	2 00
A R Brown	J F Dorland		7	44	2 00
"	A Cuffile		7	52	2 00
"	W N Longsworth		6	52	2 00
Dr D Pierce	Anna Wells†		6	52	4 00
H Marshall			6	52	5 00
W L Baldwin	D Cameron		9	52	3 00
"	R Heming		8	32	2 00
W C Galliher			8	16	2 00
N Watson	B Exley†		7	52	4 00
"	J Lancaster		6	52	3 00
A Tracy	A Swann		7	25	4 00
"	L Swan†		6	24	1 00
"	J Hoaglin		7	30	2 00
W B Dunlevy			6	52	2 00
A Ferguson	J B Btöut		6	52	3 00
"	S Wolf		6	52	6 50
"	S Forsythe		6	52	3 00
"	J V Powelson†		6	52	1 00
Moneys paid to Br. C. Springer at the Pittsburgh Con.					
A Compton	Z Lanham		7	52	4 00
"	Geo Cookman		6	52	2 00
W Barnhill,	Pittsburgh,		7	52	4 00
J Guisinger	"				1 50
S Remington	"		6	52	6 00
W A Porter	A Shriver				5 00
"	S C Orr		8	2	2 00
A Shore	J R Stewart		7	52	2 00
"	O Haymond		7	52	4 00
"	M Fleming		8	52	2 00
"	A Hall		8	52	2 00
"	A Fleming		7	52	2 00
W Browning	S J Cox		6	26	4 00
D R Helmick	Wm Powell		6	52	2 00
"	N Warder		7	52	2 00
"	J. Patterson,		7	52	2 00
"	J O Hartley		7	52	2 00
"	F Christey		7	52	2 00
"	F Pierpoint		7	52	2 00
"	J J Moore		7	52	2 00
T L Forkner			6	52	50
G M Ray	F Davis				5 00
"	B C O'Kelly		6	52	1 25
W Boardman	L M Loyton		7	52	3 00
A Robinson			7	52	2 00
S Allen			8	26	1 00

*Br. Wheat of the Genesee conference, has sent for himself and another brother $2, each in advance for our paper. But as they are both travelling ministers, we only charge them $1 each. Will Br. W. send us another new sub. and we will for the other $2 in hand credit him also for a year in advance.

†Those subscribers have other credits given them in our 1st number, Vol. 8.

New subscribers this week, 10. Discontinuances none.

Agents and Subscribers. A request. As we aim at accuracy, we should be glad if our correspondents, agents, and subscribers, would inform us of any instance, in which we have names wrong either of persons or post offices. Some new counties have been organized embracing post offices to which our paper is sent. We should be glad to be informed of any changes which should be made in the address of persons. And we will be glad to make any corrections in our list, so as to have the name of every subscriber spelt right.

We have discontinued the paper of H. Blackman, Lyme, O. as requested. He owes for 20 numbers which he will please pay to one of our agents.

Br. Paul enquires whether we can furnish parchments for the Indiana conference. Our answer is, we cannot do it immediately, give us time, and it shall be done. We presume they will not be wanted long before next conference. Will they?

Our old friend, T. Smith of Michigan, will observe that we only charge itinerant ministers $1 per year. He would have been credited at this rate a year ago, but unfortunately the $2 of Michigan funds sent us was worth here but 50 per cent. For his present remittance $1, he is credited to end of 8th volume. And if Br. S. will act as Agent, as specified in our terms, we will gladly remit what he has paid.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now openiug a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Kitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons.
500 Coils Bonnet Wire.
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards.
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders.
12 Boxes Fire Crackers.
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order.

Zanesville, O. Nov. 7, 1846.

ATTENTION!!

Look Here, All!!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Cassimeres, Sattinetts, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to sell my goods. W. B. Guthrie.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodatings shall be good, and his table, for variety, not surpassed by any Hotel on Boarding House in the West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Adminstrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. Chandler,

Putnam, O. Oct. 31, 1846. Administrator.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,25 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

New History of Texas, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 13th of November, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale. LEWIS GRAY, Executor.

Putnam, O. October 12, 1846

WANTED—Immediately at this office, a boy of good moral habits, to learn the printing business. One would be preferred from 15 to 17 years of age, and who has a good English education.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 *Main Street, Cincinnati.*

KEEPS on hand Books publishad by the Methodis Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 *Main st. Cincinnati*,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting mattee relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will b sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings,) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs the inhabitants, &c. &c.

POETRY.

THE WHITE PILGRIM.

...ne to the spot where the white pilgrim lay,
And pensively stood by his tomb:
When in a low whisper, I heard something say,
'How sweetly I sleep here alone.

'The tempest may howl, and the loud thunder roll,
And gathering storms may arise,
Yet calm are my feelings, at rest is my soul,
And the tears are all wiped from my eyes.

'The cause of my Master propell'd me from home:
I bid my companion farewell:
Left my dear children, who for me now mourn,
In a far distant region to dwell.

'I wander'd in exile, a stranger below,
To publish salvation abroad:
The trump of the Gospel endeavored to blow,
Inviting poor sinners to God.

'And when among strangers, and far from my home,
No kindred or relative nigh,
I met with contagion and sunk in the tomb:
My spirit to mansions on high.

'Go tell my companion, and children most dear,
To weep not for Joseph though gone;
The same hand that led me through scenes dark and drear,
Has kindly conducted me home.'

There is an Hour of Peaceful Rest.

BY W. B. TAPPAN.

There is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed—
A balm for every wounded brest—
'Tis found alone in Heaven.

There is a soft, a downy bed,
Far from these shades of even—
A couch for weary mortals spread,
Where they may rest their aching head,
And find repose in Heaven.

There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear—'tis Heaven.

There Faith lifts up her cheerful eye,
To brighter prospects given—
And views the tempest passing by,
The evening shadows quickly fly,
And all serene in Heaven.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom—
Beyond the confines of the tomb
Appears the dawn of Heaven.

Conference Proceedings.

INDIANA CONFERENCE.

...e Indiana Annual Conference met for its 7th ...at Liberty meeting house, in Monroe county, ...diana, on the 30th day of September, 1846.

...he following is a list of its members.

...NISTERS.—W. W. Paul, Peter Clingler, S. ...ison, T. S. Stillwell, G. Wheatley, T Shipp, ...llings, J. Edmiston, B. Wilson, C. H. Willi... S. W. Widney, W. B. Evans,* J. M. Petty... D. Hanna, G. Baxter,* S. Solomon, H. ...on, J. D. Medearis, J. H. Harris, James Sc...

...LEGATES.—T. Hansell, Z. Stubbs, A. R. ...ett, G. Droke, A. Baily, A. Thomas, L. Ellis, ...ans, T. A. Howard, J. Burton, J. V. Buskirk, ... Johnson, R. S. Judah,* E. F. Clarke,* M. ...er,* J. Sharpe,* W. L. Hart,* Wm. Smith, ...ence Steward.

...se marked thus * were absent.

...following brethren were elected to orders ...ained.

...ERS ORDERS.—Henry Brenton, S. Solomon.

...ON'S ORDERS.— Jas. Sevier, A. R. Bartlett, ... Harris.

APPOINTMENTS OF THE MINISTERS.

President.—THOMAS SHIPP.

...anners Creek Circuit.—W W Paul.

...adison—G Wheatley.

...harleston—D Hanna.

...gar Creek—Jas Edmiston.

... Rock—C H Williams.

...ite River—W B Evans, J D Medearis S Ass't.

...ill Creek—H Collings.

...ashington—B Wilson, T S Stillwell, S. A. ...ns' Creek—To be Supplied.

...ite Lick—S Solomon.

...ughrey Mission—J M Pettycrew.

...iftwood—Jas Sevier.

...ference Missionary—P Clingler.

...Morrison and H Brenton, to be employed by ...esident.

... Harris, transferred to the unstationed list at ...n request.

... Paris, transferred to the unstationed list.

...W Widney and G Baxter transferred to Wa... Conference.

...H Stephens and Thomas Hicklin deceased.

...seph Simpson and J M Stephenson with...n.

...port on boundaries of circuits, and Unned ministers and preachers.

...anners Creek circuit. All the territory west ...aughrey creek attached to Laughrey mission.

...octor min.

...dison. W. J. Holcombe, T. Bland and J. ...rris, ministers.

...arieston. That part of the circuit in Wash... county to be attached to Washington cir... C. Ruddle, minister.

...shington. To embrace all of Washington ...kson counties not embraced in Driftwood ...n. D. S. Harrison and T. Reddick preach...

...ite river. Enlarged to embrace west of ... river from Gosport to Millgrove thence to ...el river to its mouth. J. Thompson, T. ...r min.; T A. Howard, preacher.

...ts Creek. T. Alexander. J. Mawhirter, ...er; J. Thompson, preacher.

... creek. Mt. Gillead, Chamber's and ... appointments formed into a new circuit, ... Whitelick. A. L. Collings, J. K. Dawson, ...rs; A. Pickett, G. W. Cann, W. Barrett, ...ers.

...gar Creek, Enlarged to embrace Edingburg ... Samuel Overstreet and G. W. Sim... preachers.

... Rock. J. Williams, W. B. Adams, A. R. ...tt, ministers; H. Whorton, W. F. Paris, ...hers.

...ughrey mission. To embrace that part of ...s creek circuit, west of Langhrey creek. ...twood, To commence at the line between ... and Washington counties, where the road ... g from Charleston to Canton crosses, thence ...ton, thence with the road to Downing's ... on Muscatatack, thence to Brownstown, ... with the Bloomington road to Salt creek, ... embrace all the territory north and east ...braced in Sugar Creek and Madison cir... and Laughrey mission.

...ber of members in society, number and ... of Meeting houses.

	Mem.	*H.*	*H.*	*Value.*
... creek,	100	3		$2300 00
...,	163	2		6450 00
...ston,	134	2		2400 00
...gton,	155			
... river,	125	1		400 00
...ra creek,	150			
Mill creek,	255	4		1200 00
Sugar creek,	375	4		1200 00
Flat Rock,	130	3		850 00
Laughrey.	25			

Total No. of members including ministers and preachers, 1535.

Report of President of last year in relation to his salary.

Circuits.	*claim.*	*rec'd.*
Tanners creek,	$67 20	$10 25
Madison,	10 80	4 50
Charleston and Jackson,	17 34	5 85
White river,	6 53	4 82
Sugar creek,	28 00	3 00
Flat Rock,	18 00	4 79
Mill creek,	16 14	5 00
Stotts creek,	9 90	69
Middletown,	31 68	1 50
Union,	11 28	1 05
Frankfort,	9 06	5 00
Deerfield,	7 02	2 65
St. Joseph,	15 00	4 40
Mississinaway,	6 66	1 60
Cicero,	5 76	
Logansport,	9 96	
Fall creek,	4 20	
Wabash.	14 96	
Crawfordsville,	3 64	
M. Manchester mission,	4 20	
East mission,	60	
Total,	$240 00	$55 10
Travelling expenses,		7 93
		$47 17

Leaving a deficiency of $192 83

CONFERENCE STEWARD'S REPORT.

circuits.	*ministers.*	*claim. received.*	*deficit.*
Tanners creek,	C H Williams,	$100 00 $100 00	
Madison,	D Hanna,	239 00 47 50	$152 50
Charleston,	B Wilson,	239 00 112 72	86 28
"	T Breeden 9 mo	75 00 23 12	51 28
White river,	W B Evans	200 00 107 82	92 18
Sugar creek,	T Shipp 7 mo	116 67 39 00	77 67
"	S Morrison 6 mo	100 00 no claim	
Flat Rock,	S Morrison 6 mo	100 00 18 67	satisfied
Mill creek,	W W Paul 6 mo	satisfaction given	
"	H Collings 7 mo	116 67 20 51	96 16
"	J D Medearis 7 mo	7 05	no claim
Jackson,	G Wheatley	satisfied	
"	J H Harris 9 mo	75 00 10 95	64 05
Stotts creek,	E Horner failed to labor		no claim
"	P Clinger 6 mo	100 00 36 00	63 75
Laughrey mis.	J M Pettycrew	no report	

Public collection at conference, $7 12

Distributed as follows:—

Paid to W W Paul, $2 00; P Clingler, $2 00; D Hanna, $1 56; H Collings, $1 56.

WM SMITH, conference steward.

Apportionment of the President's salary for the ensuing year.

	No. of mem.	*Am't clm.*
Tanners creek,	100	12 10
Madison,	163	20 20
Charleston,	134	16 60
Washington & Driftwood,	135	16 74
White River,	150	18 60
Sugar creek,	375	46 00
Flat Rock,	130	16 14
Mill creek,	255	31 62
Stotts' creek,	150	18 60
Laughrey mission,	25	3 10

The apportionment to each member is 12 cents and 3 mills.

WM. SMITH, *Con. Steward.*

The next Annual Conference is to be held at Johnson's Meeting house, in Shelby county, Indiana, 8 miles West of Shelbyville, on the 2nd Wednesday in October, 1847.

The conference adopted the following Resolutions offered by C. H. Williams, and ordered that they should be forwarded for publication.

Resolved 1st. That in the estimation of this Annual Conference it is of unspeakable importance that the rising generation of our county should be educated under the power of the Bible and the teachings of the Holy Spirit, that it is the duty of the Church of Jesus Christ as the light of the world to pursue the most vigorous efforts to accomplish this great and glorious achievement.

Resolved 2nd, That we have the utmost confidence in the efficiency and adaptation of Sabbath School instruction to secure such an education and that it is incumbent upon all the friends of Christ and his cause to aid the Sabbath school enterprize.

Resolved 3rd, That we highly appreciate the "American Sunday School Union" in its objects and spirit that while it aims at the concentration of the efforts of the friends of Sabbath Schools—strengthens the hands of the friends of Religious instruction on the Lords day—and circulates religious Books—steeped in the spirit and truth of the Bible—yet free from all sectarianism—it is a privilege and a duty to aid such a truly christian enterprize.

Resolved 4th. That as a Conference we will by divine aid use all proper exertions in our respective fields of labor to organize Sabbath Schools and introduce the publications, of the Am. S. S. Union, so excellent in their character—so well adapted for general use and so indispensable for the efficiency and prosperity of Sabath school instruction.

The following preamble and resolutions were offered by Br. Morrison and adopted by the conference:

Whereas the late General Conference of the M. P. Church has by a solemn vote, declared it to be their judgment that the several Annual Conferences have the whole matter of slavery under their control, to make such rules and regulations as they think proper on the subject consistent with the constitution of the Church. Therefore,

Resolved 1st. That we believe that all who are in the spirit and practice of slavery are guilty of an offence condemned by the word of God.

Resolved 2. That we believe the judiciary of the church fully clothed with power to exclude a a slaveholder from the church according to discipline. See Art. 13. of Const.

Resolved 3. That we are of the opinion that a church (or society) circuit or conference believing slavery to be sinful is not under obligations either from the word of God or the institution of our church to fellowship a slaveholder.

Resolved 4. That any member of the M. P. Church within this District possessed of slaves shall be allowed twelve months to liberate them and in case of a failure to do so they shall be dealt with as in cases of immorality.

Resolved 5. That while we deeply deplore the great evil of slavery we will exercise all christian forbearance toward those involved in the difficulty by civil law—but will continue to remonstrate with them in the spirit of our great master to use all means in their power to put the evil away.

The following Preamble and Resolution were offered by Br. Morrison and adopted by the conference.

Whereas, our last Annual Conference recommend to their delegates to the late G. Conference to use their influence to get a resolution passed declaring the buying or selling men women or children with the intention to enslave them or holding them in involuntary slavery is a moral evil and a sin against God, and whereas the said Gen. Con. failed to pass the said Resolution and also refused to pass, the resolution of the committee to whom the said resolution was referred. Therefore,

Resolved, That we disapprove of so much of the action of the late Gen Conf.

The conference adopted the following preamble and resolution unanimously by rising vote. Another of a similar character was adopted in the same manner in relation to the decease of Br. Thomas Hicklin.

Whereas, it has pleased the Great Head of the Church, to call from among us our esteemed Br. D. H. Stephens; we feel it due to his memory that this conference (of which he was the President, when he deceased) should give some expression of its regard for him. Therefore,

Resolved, That in the judgment of this Conf. in the death of Br. Stephens we have lost a zealous and efficient minister, one who adorned the doctrine of Christ Jesus our Lord, and while we feel to mourn our loss and sympathize with his surviving relatives, but we rejoice in believing that he died in the triumph of faith and that our loss is his eternal gain.

T. SHIPP, C. H. WILLIAMS. } *Pub. Com.*

Br. BASSETT: Please say to all interested that Obituary Notices of Brs. D. H. Stephens and T. Hicklin will appear so soon as we can collect the necessary data for their preparation &c.

Yours T. SHIPP, C. H. WILLIAMS.

October 24, 1846.

LOUISIANA CONFERENCE.

The second session of the Louisiana Annual Conference of the Methodist Protestant Church, met, according to appointment at Concord meeting house, in the parish of Bossier, La. Sept. 30, 1846.

Opened by reading a portion of scripture and prayer by the President.

Joseph Friend was chosen Secretary.

The election of President did not take place until the second day, when Elias Carroll was re-elected.

The committee appointed to examine certificates of lay delegates, returned the following as duly elected, who took their seats:—

Thos. Carroll, James M. Powell, Samuel Ray, P. L. Redwine, Benjamin F. Hedge and Joseph Graham.

S. P. Gee, Conference Steward.

The following named ministers presented themselves and took their seats:—

Elders.—Elias Carroll, A. Rushing, Joseph Burns, John Queen, A. W. Long, Wm. Lee.—*Deacons.*—J. C. Calcote, G. W. Johnson.

The following brethren were not in attendance:—

H. M. A. Casalay, James Ford, W. E. Kersey, Elders. E. Williams, Deacon.

The committee on Itinerancy and orders reported in favor of J. C. Calcote and G. W. Johnson to receive Elders orders, and Levi Presley, Peter McDonald, L. B. Markham, James G. Garlington and Joseph Friend to receive Deacon's Orders.

In stationing the preachers the following is a list of their appointments:—

President. E. CARROLL.

A. W. Long, Conference Missionary.

Union circuit—J. Queen, A. W. Simmous.

Holly Springs station.—L. S. Markham.

Saline St.—Samuel Williams.

Castor Ct.—To be supplied.

Caddoe—Levi Presley.

Bayou See—G. W. Johnson.

Sabbina—To be supplied.

North Texas or Henderson mission—A. Rushing.

South Texas—To be supplied.

The characters of all the ministers passed on examination.

Number of members reported in La. 476 whites. 46 colored. Total in La. 522. Sabline circuit and Texas not heard from.

Good feeling and harmony existed throughout the session, and we have much reason to thank God and take courage.

A. RUSHING, S. P. GEE, JOSEPH FRIEND. } *Pub. Com.*

P. S. The Louisiana Conference did not recognize the brethren in North Texas who set up for themselves, but pronounced their proceedings null and void, as they never petitioned to be set off either by the Louisiana, or the Arkansas Conence.

GENESEE CONFERENCE.

The seventeenth session of the Genessee Annual Conference of the M. Prot. Church, convened at Brooks Grove, Liv. Co. N. Y. on Tuesday the 6th day of Oct. 1846. The conference was addressed by Br. Wm. Williams, in an able and appropriate discourse, from Psa. 51. 17. on the importance and benefits of possessing *a broken spirit and a contrite heart.*

At 2 o'clock, P. M. conference met and organized in the usual form. E. A. Wheat was chosen secretary, and R. Pennell assistant.

Ministerial members; S. M. Short, Wm. Williams, Isaac Fister, E. A. Wheat, Jesse Merritt, R. Pennell, Lewis Sweetland, J. W. Danis, O. C. Payne, Wm. Emmons, A. Robinson, A. Kingsley, B. P. Short, D. F. Hutchinson, Levi Hamlin, D. McLeeland, A. Clark, Joel Roberts, A. Pennell, and Abel Leavens. *Probationer;* John Fridd.

Lay members; Laban C. Cobb, Lybus Austin, N. Butler, Martin Scofield, Isaac Reynolds, Canute Cary, L. Pierce, J, Richmond, John Williams, E. Chamberlain, J. Howel, Wm. N. Burt, J. Lamberton, Wm. Spining, E. Clark, J. Skank, A. Briggs, A. Clemens, Chester Andrew, and Marshall Howe.

Objections were made against Joel Roberts, implicating his moral character—and referred to the proper authorities for investigation.

Exceptions were taken to the passage of the character of Abel Leavens, on account of financial delinquency, and voted, that his character stand implicated before this conference, in a breach of faith touching the conference debt.

Abraham Pennell, withdrawn.

A. Clark, transferred to the unstationed list by his own request.

John Fredd; voted, that his name be erased from the minutes.

Br. William Williams, elected President.

Br. Isaac Fister, chosen conference steward.

Received into the Conference, Alexander Acheson, and Daniel Shaver, from the Onondaga Conference. Thomas W. Lee, was received on probation.

ORDAINED.

Elder—Alexander Acheson.

Deacon—Joab Streeler, T. W. Avery, and Israel Cole.

COMMITTEES.

1. To arrange appointments for preaching during the Conference. I. Burt, R. P. Short and S. M. Short.

2. On unfinished business of last year, D. F. Hutchinson, and R. Pennell.

3. To examine candidates for the itinerancy and for orders: Jesse Merritt, D. F. Hutchinson, E. Brownson, Wm. N. Burt, and Nathaniel Butler.

4. On boundaries; S. M. Short, John Lamberton, and Edward Clark.

5. On finance; M. Scofield, L. Austin, and S. M. Short.

6. On numbers; Levi Hamlin.

7. To hear and decide on appeals from the appointment of the stationing authority; the whole.

8. On publication; E. A. Wheat, and R. Pennell.

9. Standing District Committee; J. Fister, L. Whitehead, J. Donalds, L. Pierce, J. Howell and J. Halsted.

RESOLUTIONS.

Resolved, That we observe the last day of Dec. 1846, as a day of general fasting and prayer throughout this conference.

Resolved, That we highly approve of the position taken, and maintained by our Delegates to the late Gen. Conference in Cincinnati, in their fearless and unbending opposition to the evils of slavery, as connected with the southern portion of the Methodist Protestant Church; and award to them our most cordial and unqualified commendation.

Resolved, That in case a majority of conferences will not sustain the call of a convention of the church, that a call be made for a convention of the Northern conferences, for the purpose of a distinct organization. And that E. A. Wheat, R. Pennell and S. M. Short, be authorized, and enjoined to correspond with the Presidents of other conferences for the purpose of maturing arrangements as to time, place, &c, of said convention.

Appointments of the preachers with their post office address.

WM. WILLIAMS, *President.* Greece P. O. Monroe co. N. Y.

Elba station—D. F. Hutchinson. Elba, Genesee co. N. Y.

Chautaugue circuit—Lewis Sweetland. Vermont, Chautaugue co. N. Y.

Aurora—R. Pennell, L. Hamlin. South Wales, Erie co. N. Y.

Leroy and Batavia—S. M. Short. Batavia, Genessee co. N. Y.

Niagara and Carlton—S. Burt, T. W. Lee. Johnsons creek, Niagara co. N. Y.

Kendal and Clarkson—B. P. Short. Kendal Corners, Orleans co. N. Y.

Holly and Ogden—A. Robinson. South Barre, Orleans co. N; Y.

Greece and Brighton—D. Shaver. Rochester, Monroe co. N. Y.

Lyons and Walworth—O. C. Payne. Fairville, Wayne co. N. Y.

Richmond and Canadiu—A. Achison. Honeoye, Ontario co. N. Y.

Genessee and Groveland—Wm. Emmons. Genessee, Livingston co. N. Y.

Mt. Morris—Isaac Fister. Brooks Grove, Livingston co. N. Y.

Castle and Leicester—E. A. Wheat. Gibsonville, Livingston, Co. N. Y.

Portage—L. Whitehead. Cakland, Livingston co. N. Y.

Sparta—J. W. Davis. Dansville, Livingston co. N. Y.

Howard and Almond—A. Kingsley.

Cohocton and Springwater mission—E. Brownson. Patchins' Mill, Stuben co. N. Y.

D. McLeeland, left in hands of the President.

Jessee Merritt, left without an appointment, one year by his own request. Buffalo Erie co. N. Y.

D. Ireland, conference missionary. Lyons, Wayne co. N. Y.

Voted, That a copy of the minutes be sent to the Methodist Protestant, and Western Recorder, for publication.

Voted, That the President be, and hereby is requested to preach at the opening of the session of next con. on the *accountability of man.*

Adjourned to meet at Messengers' Hollow, Livingston co. N. Y. on the first Tuesday in October, 1847, at 10 o'clock, A. M.

ELIAS. A. WHEAT, R. PENNELL. } *Pub. Com.*

Letters from the North.

From the Zanesville Courier.

NUMBER THIRTEEN.

ON BOARD THE JULIA PALMER, *at Sea,* LAKE SUPERIOR, Oct. 4th, 1846

My Dear L.—I had closed my business at Copper Harbor, struck my tent for the last time, and breached my boat, preparatory to going down, when the Julia Palmer hove in sight, bound for the north shore. The opportunity to visit that region was too temping to be resisted, so here I am, in the midst of the vast Lake, with nothing but the "blue above and the blue below" to greet the eye. The hills that gird the Harbor have long since faden from view, and every eye is peering through the mist to catch a glimpse of the rocky heights of Isle Royale. A fresh wind is blowing from the west, and an October sun shines with almost lustreless rays, through the hazy atmosphere. The Julia, though she has seen better days, is still staunch and plows her way steadily through the dark waters, casting the foam from her curving prow. Our route is one which, of all others, I would have selected for a pleasure-trip, and in order to avoid the ennui, while at sea, in this Mediteranean Lake, I will give you an account of what I observe. We will touch at Isle Royale, Spar and Victoria Islands, (which have been clustered since the Copper mania commenced,) Fort Williams, Point Porphyny and Michipicoten Island, and thence proceed to the Saut. On Bayfield's Map published by the Society for the Diffusion of Useful Knowledge, you will find these points indicated. "Land ahead!" is the cry, and I must, like my companions of the voyage, go out and greet it, so farewell for the present.

Oct. 5th. We struck Isle Royale about 3 o'clock, P. M. A dense maze hung around the hills so that land could not be discerned except at a short distance. We accordingly made Siskawait Harbor, where we passed the night. We found a fishing party here, which is the only evidence of man that met our observation. This morning we sent out a boat which brought us back a plentiful supply of Siskawait, white-fish and trout, and at noon we sat down to an Ichthyan feast, which St. Peter himself would have relished.—The white-fish, in appearance and flavor, resemble the shad; and those which graced our table weighed nearly 12 lbs. apiece, whilst the Siskawait, in richness, are equal to the salmon. We have had many a pleasant fish dinner together upon the banks of the Reservoir, and I trust that it may be our fortune to partake of many more, under similar circumstances, but let me assure you that whilst the roach and the bass are good, the white-fish is better, and the Siskawait is best.

For some hours we have been coasting, so as to double the head of Isle Royale; but now its shores, lined with dark, frowning cliffs, are fast receding from view, and the lofty ridges that gird the Canada shore, are becoming more distinct. Isle Royale is a strange island.—Away up here under the 48th parallel of latitude, where the sun never shines with full effulgence, it rises bleak and desolate. Thrown up from the deep in one of those great convulsions of Nature which from time have rent the earth, it presents almost a blackened mass of rock, in whose fissures the cedar and birch have taken root and grow with a sickly growth. No plot of grass relieves the eye, no game roams through its stinted forests. Neptune and Vulcan have held alternate sway over the elements of which it is composed.—At one time it has been a boiling cauldron of laver, at another the waves have swept over it with remorseless fury, burrying its thousands of feet below the surface. Again it was raised from the deep, where it has remained for ages, whilst the tempest and the waves sought to retain their ancient dominion over it. Fobidding as is its exterior aspect, it has many charms for the explorer. Copper and silver are found, and ere long man will penetrate its rock-ribbed hills and bring forth, their hidden treasures.

Oct. 6. In the afternoon we ran between Spar and Victoria islands, where we found a beautiful harbor, almost entirely encircled with hills. Here we cast anchor, manned a boat and and proceeded back to Juan Island, the seat of the British North American Copper Company's operations. They have penetrated a spar vein fourteen and a half feet, in width, to the depth of only twenty-seven feet, but the vein already affords ample indications of mineral wealth. We procured a suite of the copperores, and passed the day very delightfully.

Wednesday morning. Weighed anchor and proceeded to Fort William, situated on the right bank of the Kaministiquia River. The boat wound her way among a labyrinth of islands, affording the grandest panorama that my eye ever rested on. Grim and blackened masses of trap rise up on every side, covered with a dwarfish growth of cedar, spruce, and white birch. Range succeeds range, rising higher and higher, until their outlines are dimly traced on the western sky. From where I write, to the south, Pie Island rises up purpendicularly to the height of 850 feet, resembling an immense castle; to the west McKay's Mountain, 1000 feet in height, overhangs the valley of Kiministiquia; to the east, Thunder Cape, 1350 feet, juts into the lake, and its castellated walls, nearly 1000 feet in height and extending for miles, are just discernable, whilst to the north, a long line of serried hills bounds the horizin. It is worth a voyage here just to witness the magnificence and vastness of the scene before me. It is in a season too, when nature puts on her liveliest garb. The frosts have dyed the woods with every variety of tint. The birch is distinguished by its rich golden hue, the maple by its scarlet livery, whilst the fir and the cedar still retain their garb of dark green.

We have been ashore at Fort William, where we were very hospitably received by Mr. MacKenzie, the agent of the Hudson's Bay Fur Company. At this post, or *factory,* we quaffed some *eau de vie,* which from its quality, I judge had not been subjected to a 100 per cent. tariff. This post has lost much of its former greatness. Time was when 600 voyageurs might be seen here at once, preparatory to starting on their summer expeditions—some by Lake Pepine, some to Winnepeg and Slave Lake, and others to Hudson's Bay. I have gathered some particulars as to their operations which may be of interest to you. They employ between 2000 or 3000 men, and wield a capital of over a million of dollars. They have, through their voyageurs and trappers, penetrated almost every streamlet and lake between the Pacific on the west, and the Atlantic on the east. These men hardly know any other government, and acknowledge no other master. The company's main factory for Lake Superior is at the mouth of the Michipicoten river. Here the furs collected during the winter are brought on the opening of navigation, and conveyed in small batteaux up the the stream to the portage, distant 200 miles, where they are met by larger batteaux laden with clothes, &c., brought from England which have ascended the Moose river, flowing, to Hudson's Bay. Here an exchange takes place. The furs are taken to England in the same vessels which brought out the clothes, whilst the latter are taken to the depot, at the mouth of Michipicopon, and distributed among the several posts. The distance between Hudson's Bay and Lake Superior is 400 miles, the land portage six miles, and the voyage is accomplished in less than a month. The chief animals in request on account of their furs, are the martin, the beaver, the otter and lynx. Trappers are not employed on this side of the Rocky mountains for the reason that they exterminate the game, but Indians only, and to them traps are forbidden. They break into the beaver-houses and spear the males, permiting the females and young to escape. Since the substitution of silk and nutria in the manufacture of hats, the price of beaver skins has greatly declined, and I understand that they bring only 12s. Sterling, in England. By excluding trappers and compelling the Indians to discriminate in the selection of the game, the company have been enabled to preserve the stock nearly unimpaired.

The martin is more valuable than the beaver. For years in succession they will abound in a district, and then almost entirely disappear. After the lapse of a few years, they are again found, as abundant as ever. It is supposed that they become aware of the presence of their enemy, and migrate for the purpose of avoiding him.

About a day's journey from the mouth of Kaministiguia river, occur the falls of Kakabeka, which were visited by Major Long, in one of his expeditions. They are regarded as more magnificent even than those of Niapara. The volume of water in the former is by no means as great, but the gorge within which it is compressed is quite as picturesque, and the leap equally high. The mind is enabled to grasp the scene in all of its height and width at once; whereas Niagara is on so vast a scale, that we have to measure the proportions, and view it in different aspects, before we comprehend its full grandeur and magnificence. The width of the river is disproportionate to the height of the falls, and hence it is, that almost every one, in gazing upon that "hell of waters" for the first time, experiences a feeling of disappointment. It has to grow upon his admiration. This morning (Thursday) we left Fort William at break of day, and are now about 10 miles distant from Michigan Bay. A cold raw wind prevails from the north east, and a heavy sea is rolling on the lake.—Most of my traveling companions have *settled their accounts,* and are stretched on their backs—apparently studying the constellations in the roof of the cabin. I predict a slim attendance at the dinner table to-day. The lurches of the boat are so violent that I find it difficult to write. So good bye until we reach calmer waters.

Monday, Oct. 12.—On Thursday evening we cast anchor in one of the straits of Neepegon Bay, and nearly under the 49th degree of north latitude. To the south lay Fluer Island, 800 feet in height, whilst to the east, was seen St. Ignace rising up 1300 feet. The scenery is most romantic, and the gentlemen of our party who were brought up in the midst of the Highlands of Scotland, declared that there is nothing there comparable to it. Thursday evening the whole northern hemisphere was irradiated with brilliant flashes of light. A heavy white frost covered our deck, and these two circumstances were regarded as the forerunner of a storm. The next morning a heavy blow sprung up from the south east, accompanied by rain, which made the lake boil like yeast. This continued until last night, when the wind veered to the north-west, the clouds broke, and a clear sun once more rose in the east. Our anchors were weighed, and we are now dashing on toward the Saut as fast as wind and stream can carry us. All traces of land have disappeared, but we expect, before night, to catch a glimpse of Caribbs and Michipicoten Islands—and, ere morning, to greet White fish Point. The lake is very rough, and occasionally a long surging wave strikes the boat and causes all her timbers to quiver. We can muster but four cabin passengers who report themselves sound—the balance are reclining in their berths.

October 15.—We reached Sault Ste Marie on Tuesday evening, where we shall be detained until Friday, awaiting a boat to take us to Detroit. We have bid good bye to copperdom for six months.

F.

HOW TO GET ALONG WITH NEIGHBORS.—"I once had a neighbor, who, though a clever man, came to me one day and said, 'Esquire White, I want you to come and get your geese away.' 'Why,' said I, 'what are are my geese a doing!' 'They pick my pigs ears when they are eating, and drive them away, and I will not have it.' 'What can I do?' said I. 'You must yoke them.' 'That I have not time to do now, said I; 'I do not see but they must run.' 'If *you* do not take care of them, I shall,' said the clever shoemaker in anger. 'What do you say, Esq. White!' 'I cannot take care of them now, but I will pay you for all damages.' 'Well,' said he, 'you will find that a hard thing, I guess.'

So off he went, and I heard a terrible squalling among the geese. The next news of the geese was, that three of them were missing. My children went and found them terribly mangled and dead, and thrown into the bushes.

'Now,' said I, 'all keep still, and let me punish him.' In a few days, the shoemaker's hogs broke into my corn. I saw them, but let them remain a long while. At last I drove them out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoemaker came in great haste after them.

'Have you seen any thing of my hogs?' said he. 'Yes, sir, you will find them yonder, eating some corn which they tore down in my field.' 'In your field!' 'Yes, sir,' said I, 'hogs love corn, you know—they were made to eat.' 'How much mischief have they done?' 'O, not much,' said I.

Well, off he went to look, and estimated the damage to be equal to a bushel and a half of corn.

'Oh, no,' said I, 'it can't be.' 'Yes,' said the shoemaker, 'and I will pay you every cent of damage.' 'No,' replied I, 'you shall pay me nothing. My geese have been a great trouble to you.'

The shoemaker blushed, and went home. The next winter, when we came to settle, the shoemaker determined to pay for my corn. 'No,' said I, 'I shall take nothing.'

After some talk, we parted; but in a day or two, I met him on the road and fell into conversation in the most friendly manner. But when I started on, he seemed loth to move, and I paused. For a moment both of us were silent. At last, he said, 'I have something labering on my mind.' 'Well, what is it?' 'Those geese; I killed three of your geese, and shall never rest until you know how I feel. I am sorry.' And the tears came into his eye.

'Oh, well, said I, 'never mind, I suppose my geese were provoking.'

I never took any thing of him for it; but whenever my cattle broke into his field after this, he seemed glad—because he could show how patient he could be.

'Now,' said the narrator,' 'conqner yourself, and you can conquer with kindness where you can conquer in no other way.'—*Ch. Non-Resis.*

THE QUEEN AND QUAKERESS.

In the autumn of 1818, her late Majesty Queen Charlotte, visited Bath, accompanied by the Princess Elizabeth. The waters soon effected such a respite from pain in the royal patient that she proposed an excursion to a park of some celebrity in the neighborhood, than the estate of a rich widow belonging to the Society of Friends. Notice was given of the Queen's intention, and a message returned that she should be welcome. Our illustrious traveller had, perhaps, never before held any personal intercourse with a member of the persuasion whose votaries had never voluntarily paid taxes to "the man George, called King by the vain ones." The lady and gentleman who were to attend the august visitants had but a feeble idea of the reception to be expected. It was supposed the Quaker would at least say, "Thy Majesty," "Thy Highness," or "Madam." The royal carriage arrived at the lodge of the park at the appointed hour. No preparations appeared to have been made; no hostess or domestics stood ready to greet the guest. The porter's bell was rang; he stepped forth deliberately with his broad-rimmed beaver on, and unbendingly accosted the lord-in-waiting with "What's thy will, friend?"

This was almost unanswerable.

"Surely," said the nobleman, "your lady is aware that her Majesty——go to your mistress and say the Queen is here."

"No, truly," answered the man, "it needeth not; I have no mistress nor lady; but friend Rachael Mills expected thee. Walk in!"

"The Queen and Princess were handed out, and walked up the avenue. At the door of the house stood the plainly attired Rachael, who without even a courtesy, but with a cheerful nod, said:

"How's thee do, friend? I am glad to see thee and thy daughter. I wish thee well. Rest and refresh thee and thy people, before I show thee my grounds"

What could be said of such a person? Some condescensions were attempted, implying that her majesty came not only to view the park, but esteem for the society to which Mistress Mills belonged. Cool and unawed, she answered.

"Yea, thou art right there. The friends are well thought of by some folks, but they need not the praise of the world; for the rest, many strangers gratify their curiosity by going over this place, and it is my custom to conduct them myself; I shall do the like by thee, friend Charlotte. Moreover, I think well of thee, as a dutiful wife and mother.

Thou hast had thy trials, and so has thy good partner. I wish thy grandchild well through hers."

She alluded to the Princess Charlotte. It was evident that the friend meant kindly, nay respectfully, that no offence could be taken. She escorted her guest through her estate. The Princess Elizabeth noticed in the hen house, a breed of poultry hitherto unknown to her, and expressed a wish to possess some of these rare fowls, imagining that Mrs. Mills would regard her wish as a law but the Quakeress merely remarked with her characteristic evasion.

"They are rare, as thou sayest; but if any are to be purchased in this land, or in other countries, I know of few women likelier than thyself to procure them with ease."

Her royal highness more plainly expressed desire to purchase some of these she now beheld.

"I do not buy and sell," answered Rachael Mills.

"Perhaps you will give me a pair," persevered the Princess, with a conciliating smile.

"Nay, verily," replied Rachel," I have refused many friends; and that which I denied mine kinswomen, Martha Ash, it becometh me not to grant to any. We have long had it to say that these birds belong only to our house; and can make no exception in thy favor."—*Sharp's Mag.*

THE WESTERN RECORDER.

VOL. VIII---NO. 6. PUTNAM, MUSKINGUM COUNTY, OHIO, NOVEMBER 14, 1846. WHOLE NO. 370.

The Western Recorder,
Is Published every Saturday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.
OFFICE ON MAIN STREET.
A. H. BASSETT, Editor and Proprietor.
C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Zanesville, Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $1 75, i. e. one dollar fifty, each.

Religious Intelligence.

Fayette Springs, Pa. Nov. 4, 1846.

Br. Bassett:—With your permission I will communicate to our worthy President and to the friends of religion the condition of this Circuit. I reached my appointment the day after the rise of Conference met with a welcome reception from the brethren of the Ct. and commenced my labors trusting in the Lord for prosperity. We have had some good meetings this Conference year, and we are looking up to the Great Head of the Church for more manifest displays of his power in the awakening and conversion of sinners. I have nine appointments and there is a prospect of enlarging our boundery. This is a pleasant field in the summer season. But it is somewhat disagreeable in the winter, but bless the Lord we know that our labor is not in vain in the Lord. I have found the Lord precious to my soul while traveling over these mountains and I have also found a hospitable people, they appear to enjoy the love of God in their hearts. O that they may abound yet more and more in love.

We have had our Quarterly Meeting. It commenced on the 24th of Oct. and closed on the following Monday night. Our local Brethern who have been so good in aiding us the past year, came to our aid on this occasion, and labored for the good of souls. May the Lord reward them. This Meeting resulted in the addition of two persons to the Church. O that their names may be recorded in heaven. The people of the most High, rejoiced in his favor with a hope of a blessed immortality. In our lovefeast while the people of the Lord were speaking of the goodness mercy and suffering of the Almighty in the preservation of their lives and conversion of their souls God manifested himself to them by his spirit as he does not to the world. We have a number of protracted meetings coming on and we hope that the God of all grace will be with us and grant us a glorious revival of religion on this Circuit. Brethren pray for us, that the flag of Calvary may wave in triumph here. Yours in Christ,

V. Lucas, *Supt.*

THE TRAVELLER.

Written for the Western Recorder.

Miscellaneous Sketches of Travel.

NO. IV.

The old Church Yard.

It was on the eve of a beautiful day in the month of August that I wandered forth to meditate among the graves of an old moss covered country church yard. The sun was retiring behind the western hills, and his golden beams played beautifully upon the proud brow of Whitestone's craggy steep that reared its lofty summit beyond the green and pleasant vale of Mowbay. Silence reigned profound. The old and venerable elms, among whose branches the rook had built her nest in times beyond the memory of the oldest chronicler of the village, cast their long and sombre shadows over the graves of those who reclined in silence beneath the velvet sod, and their leaves were as still as the tomb, unruffled by the breath of the evening breeze. The last lingering rays of the sun glittered upon the somewhat dilapidated steeple, so soft, so radiant, that they seemed like the golden hues of heaven drooping from some angel's plume. Gradually faded away the light of the Autumn sun, and a long twilight enveloped the church in a robe of dingy grey. I seated myself on a marble tablet, erected to the memory of a friend that I had loved, and whose name I had enshrined in the affections of my heart, and long embalmed with tears of grateful remembrance. Ten long years had passed away amid the scenes of a foreign land, since I first pressed the sacred stone, and now, while musing above his silent remains, how many hallowed associations of youth—associations connected with the silent dead and old church-yard—came trooping up before my mind.

The church, a massive yet beautiful building, erected in the purest style of Grecian architecture, had been constructed out of the ruins of the once powerful castle of Thresk, a great stronghold of the Feudal times. The owner of the castle, celebrated in history as the brave Baron Mowbray, for a length of time withstood King Henry's army, who had subjugated the numerous fortresses of other rebellious Barons; but yielding at last to the misfortunes of war, his castle was taken by the King's army, and demolished; and the chivalrous knight took his departure for the Holy Land; engaged in the crusades, and distinguished himself by many chivalrous feats of valor.

Wo to the day when royal arms first triumphed o'er its walls,
And ruthless men with savage joy, laid waste its splendid halls.

Here were the graves of my ancestors—their final resting place—which by the silvery light of the pale moon and twinkling stars in the sweet solitude of night, I had often knelt beside and watered with affection's holiest tear. Here I had listened to the pealing strains of the organ that swelled melodiously amid the massive pillars of this noble structure, and rolled their sweet cadence along the carved and fretted oaken ceilings of its magnificent aisles. Here I had watched the sunlight stream through the high stone casement, overgrown with moss, and filled with beautiful stained glass of every variety of color, wrought into numberless uncouth, grotesque and antique figures, that mellowed and tinged each living ray; many of them playing upon the baptismal fount, where I was dedicated to God in holy baptism, "in the name of the Father, and of the Son, and of the Holy Ghost." Here, listless of the sanctity of the sacred spot, with "laughing, romping glee," I had played at "hide-and-seek" behind the old moss-covered grave stones, and the solid buttresses of the venerable church. Here, by the chancel door, with hearts as warm and buoyant as my own, in the intermission of school hours, I had "shot the marble through the ring." How vividly Roger's description came to memory:

On yon grey stone that fronts the chancel door,
Worn smooth by busy feet now seen no more,
Each eve we shot the marble through the ring,
When the heart dawned, and life was in its spring;
Alas! unconscious of the kindred earth
That vainly echoed to the feet of mirth.

The curfew bell still "tolled the knell of parting day," a time honored custom, kept up from the time of William the Conqueror. The jackdaw still reigned triumphant in the belfrey, where hung a beautiful peal of eight bells, or in inaccessible niches of the church, despite the efforts of several mischievous schoolboys to dispossess him of his home, disturbing the sacred sanctity of the place as on his wing he wheeled around the steeple's height uttering his inces sant and monotonous cry of "Jack! Jack!! Jack!!!" Midway the towering steeple in a small shrine, still dwelt in happy security the sculptured representation of our first parents—Adam and Eve, who usually came down from their elevated seat to dine, as the school boys were wont to say, when they *heard* the clock strike the hour of noon: while the little chirping sparrow, not much given to the veneration of images, continued pertinaciously to build its nest upon the heads of the *innocent* pair.

At the western extremity of the church still stood the ancient Grammar School, with its title, in characters nearly effaced by the lapse of time, printed on its grey portal. Here I made my first attempt to learn the "art of speaking and writing the English language with propriety"—(*vide* Lindley Murray.)—an art in which, unfortunately I could but make indifferent progress, notwithstanding an occasional application of birch and hazel by the worthy schoolmaster, a thick set, good natured man, with small twinkling eyes, full of fun and frolic," that peered out beneath a protruding forehead and exuberant eye brows, whose ruling passion was a fondness for Indian weed, and the culture of a small garden spot, from which he supplied the town with nice green vegetables. Sometimes, however his temper would become ruffled, and then what a tempest! One morning a heavy cloud rested on his countenance; the boys knew a storm was gathering, and cowered behind the desks like a covey of frightened partridges. Soon the tempest broke in a shower of blows upon the devoted back of a mischievous little knight, who had been discovered writing on the old carved up and dingy window shutters of the school room the following:—

"Let all who pass this Grammar school,
Know that it's taught by a learn'd fool!"

As I walked through the solitary paths of the church yard, and in the dim twilight, "searched the records of each mouldering stone," or newly lettered grave, of names unknown to fortune and to fame, the following lines, from Gray's Elegy came forcibly to mind:

Yet e'en these bones from insult to protect,
Some frail memorial still erected nigh
With uncouth rhymes, and shapeless sculpture deck'd,
Implores the passing tribute of a sigh.
Their name, their years, spelt by th'unlettered Muse
The place of fame and elegy supply. * * * * * * *
Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or waked to ecstacy the living lyre.
But knowledge to their eyes her ample page,
Rich with the spoils of Time, did ne'er unroll:
Chill Penury repress'd their noble rage,
And froze the genial current of the soul.
Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air!

How many I found asleep in the gloomy portals of the tomb, whom my heart had cherished, and memory had embalmed within her most sacred recess! Alas! what ravages death can make in a few short years. The lovely bud, in whose closed and balmy embrace were hid so many unknown beauties and rich fragrance; and the beautiful flower, expanded with bloom and loveliness, ladening the breeze with its perfume, were alike withered and entombed. The tombstones of many recognized only by an affectionate memory, were overgrown with moss, and every letter obliterated by the mouldering influence of time: but yet,

In friendship's silent register they live.
Nor ask the vain memorial art can give.

There were three graves that more particularly attracted my attention. The first, alas! was my own cousin, whom when I last bade her "adieu!" was a blooming maid of some thirteen summers, as blithe and cheerful as the birds that caroled their lays on the leafy spray, amid the fragrance of the hawthorn bush. Her countenance was robed in health and beauty, and with a fairy-like step she would wander in the green fields, pluck the violet from the scented lawn, or the primrose from its mossy bed, where murmured a soft fellaced rill; or the honey-suckle from the hedgerow that skirted a sylvan grove where the kingdove would sing its meek and plaintive song; and her merry voice would ring on the balmy breeze as she gathered the buttercup and the daisy from the verdant meads. Like some of the beautiful and fragile flowers, gathered by her own delicate fingers, soon her lovely form was plucked by the ruthless hand of death; and withered amid her fragrance and beauty, she descended to the tomb. I shed a tear above her resting place, and turned away with sorrow.

The second was a companion of my boyish days, with whom I had chased the butterfly over the green meadows, and wrestled on the village green. I learnt that he became a young man of great religious worth; and though a youth, was endowed with the wisdom and experience of age. His frame appeared with strength indued to brave the rude shock of the storm and tempest's fury. But, alas! consumption, that subtile and fell disease, that preys unseen upon man's inward being, withered his strength and blighted his beauty; and in the noon and flush of manhood he passed down to the place appointed for all living. Peace to his memory.

The third was that of a fashionable young man, of rare and splendid genius, and blessed with a liberal education. He received his diploma as Doctor of Medicine at the London University and Doctor's Commons. He entered upon his profession with brilliant prospects of success, and married a beautiful and accomplished lady. Fortune smiled upon him, and he appeared destined to attain a distinction, honor and wealth. But alas! at the fashionable and convivial party he contracted a taste for the wine cup, and gradually yielded himself to its bewitching influence, an obedient slave. His effects soon became swallowed up in the vortex of dissipation, and all his laurels withered on his brow. He now obtained possession of a valable landed estate from his widowed mother, by basely promising to support her in her age, and squandered it also. At last his constitution yielded to the ravages of inebriation, and he died a raving madman with the *delirium tremens*, after having reduced his mother from a state of affluence to extreme poverty, and an affectionate wife to a widow and a pauper. A cloud rests upon his memory.

On my way from the old church yard, pondering upon the uncertainty of life and beauty, my attention was called to an obscure grave in one of its dark corners. I stooped to examine a small memento placed at the head, and found it to be that of the old sexton, a bald headed little man, who had faithfully followed his trade of bell-ringer and grave digger, for more than thirty years; and whom village scandal had charged with being connected in the premature resurrection of more than one human body. He knew every grave in the church yard, and could give you an epitomized history of its occupant; and treated with as much respect a human skull as the school-boy does his foot-ball. How applicable to him were the words of Blair:—

See yon lerker maker of the dead man's bed,
The Sexton, hoary-headed Chronicler,
Of hard unmeaning face, down which ne'er stole
A gentle tear; with mattock in his hand,
Digs through whole rows of kindred and acquaintance
By far his juniors. Scarce a skull's cast up
But well he knew its owner, and can tell
Some passage of its life.

I left him to rest in his narrow limits, quoting the language of the above author:—

"Some trusty brother of the trade
Has gone for him what he has gone for thousands."

P.

Richwood: Nov. 5th, 1846.

Conference Proceedings.

From the Methodist Protestant.

PENNSYLVANIA CONFERENCE.

The 17th session of the Pennsylvania Annual Conference, of the Methodist Protestant Church, convened in Binghampton, New York, on the 26th day of August, 1846.

Conference opened by reading and prayer, by James S. Ferguson. All its sessions were opened by similar religious exercises.

Secretaries.—E. S. H. Cobb; Dr. N. S. Davis.

Received into the Itinerancy, John Hagans, John Vansickle.

Resolved, That we have prayer every hour during the session of Conference.

Committee on Numbers, report—Burlington Circuit, 40 members, 2 preachers; Salem Circuit, 282 members, 3 preachers; Sanford Circuit, 40 members; Monroe Circuit, 48 members, 2 preachers; Chenango Circuit, 54 members, 2 preachers; Binghampton Station, 37 members; Union Circuit, no report; Rushville Circuit, no report. Whole number reported, 520.

Appointments.—Jas. S. Ferguson, Pres't.—Salem Ct.—A. Abbott, Supt., and Jas. Wilson, Assistant; Chenango—John B. White; Sanford—John Vansickle; Binghampton—to be supplied; Burlington—S. W. Allen; Monroe—E. Waters; Quicks' Bend—A. Lane; Well—Wm. Vercoe; Broome Mission—P. Owen; Union—to be supplied; Rushville—to be supplied. Robert Baird—without appointment at his own request. E. S. H. Cobb, Conference Missionary.

Resolved, That every male member in good standing, over the age of twenty-five years, shall be eligible to any office in the Meth. P. Church in the Pennsylvania District.

Conference adjourned, to meet in Salem on the last Wedneseay in August, 1847.

E. S. H. Cobb, Sec.

ARKANSAS CONFERENCE.

Extracts from the Minutes of the Ninth Annual Conference of the Methodist Protestant Church, Arkansas District, held at Bethesda, Washington County, Arkansas; commencing on the second day of September, 1846. and euding on the seventh.

Conference was opened by reading a portion of Scripture, and prayer by the President.

John Miller was appointed Secretary and J. S. White Assistant Secretary.

Bros. McWilliams, Wilson and Eli Oliver, on proper recommendations, were received into the Itinerancy.

The number in society, were reported as follows, viz:

	Members.	Unstationed M. & P.
Washington Ct.	149	Wm. Story, 1
Mill Creek Ct.	117	David Hale, J. Cureton, 2
Searcy Ct,	80	J. D. Combs, J. Howerton, J. Harcastle, G. Baker. 4
	Total, 346*	Total, 7

J. G. Walker, President.

Canehill Circuit, J. E. Miller, Supt.; John Miller, Ass't. Ozark Circuit, J. C. McWilliams. Supt; Wm. Wilson, Ass't. Fort Smith Circuit, E. T. Walker, Supt.; E. Oliver Ass't. Searcy, Circuit, to be supplied. Huntsville Mission, Christopher Walkup. Bentonville Mission, J. Sexton, jr. Conference Missionary, J. Sexton, sr.

Left in the hands of the President—J. J. Oliver, M. C. Hart, Thos. Leach.

The Conference adopted the following resolutions:

1st. *Resolved*, That the next meeting of this Conference be held in Mclean's Botton, Franklin County, Ark., on the 23d of December, 1847.

2d. *Resolved*, That each candidate for Orders connected with this Conference, be required to deliver to the present Secretary, a text of Scripture, from which he will be expected to preach during the next session of Conference.

3d, *Resolved*, That Brother J. G. Walker be appointed to deliver a discourse at next Conference for the benefit of the young preachers.

Conference adjourned *sine die*. Closed with prayer.

John Miller, Pub. Com.

*It will be remembered that 3 years ago, Arkansas District was divided, by setting off Missouri as a new District. This accounts for the decrease of members on the District. J. M., P. C.

VERMONT CONFERENCE.

Extracts from the Minutes of the Vermont Annual Conference of the M. P. Church, held at Shelburn, Vt., Sept. 9th, 10th, 11th, 12th 1846.

Conference opened by the President reading a portion of the word of God, and prayer.

Voted, that Hiram B Gilbert serve as Secretary, and Reuben Buttolph be Assistant Secretary.

George Smith elected President.

The Special Committee on Slavery reported as follows: Your Committee respectfully report, as they trust in the fear of God, under the influence of his Holy Spirit, and with an eye single to his declarative glory, that they have taken into careful and prayerful consideration the subject of American Slavery, together with all the communications we have received respecting that subject, and do present unto you, for your consideration and adoption, the following results of our deliberations:

Resolved, That in the judgment of this Conf. the *principle* and *practice** of Slavery is morally wrong, under all circumstances; that the buying or selling or holding any of our fellow human beings in bondage is inconsistent with our Mediator's perfect Law of Liberty, which we are under, and by which we are to be judged.

Therefore, *Resolved*, That in the judgment of this Conf. it is the imperious duty of the P. M. Church, and every other branch of the Christian church, to bear a faithful and decided testimony against it, to exert all their moral influence and to use all lawful and christian means for its extirpation from the church.

Whereas, One of our sister Conferences has respectfully requested our Conf. to define its position in respect to our connection with the Southern Conferences; therefore, *Resolved*, That in the judgment of this Conf. secession from any church (especially at present) is not calculated to accelerate the abolition of Slavery, as it closes the door against investigation of that subject with the South, and prevents the spread and influences of Anti-Slavery principles, which in the hands of God, are the only moral means to be depended upon for the extirpation of this great moral evil from the Church and World.

Resolved, That in the judgment of this Conf. it is our indispensable duty and the duty of all our sister Confs., to use all their influence, by moral suasion, by suffrage and by petition, in behalf of the abolition of Slavery, especially from the Church; exercising the forbearance and long suffering required by the perfect Law of Liberty which we are under. But should the time arrive when all hopes of its eradication from our church shall have fled & gone, then, in the judgment of this Conf., it may become the duty of the Northern and Western Conferences to procure, if possible, a peaccable separation into a separate general Conf. or to secede from the South.

Voted, That the above report of the Special Committee on Slavery be adopted:

The following resolution was adopted.

Resolved, As a Conference, we feel the importance of a deeper work of grace in all hearts; therefore, resolved, that we will, by Divine assistance, aspire after holiness of heart and of life.

Resolved, That if practicable, at least one protracted meeting be held on each circuit and station of this District, this Conference yea.

Resolved, That the President, Superintendents and Stewards make extra efforts to raise the salaries of the Itinerant preachers of this District this Conf. year, and in case of delinquency or neglect of duty, they shall be amenable to this body.

Resolved, That our next Annual Conf. be held in the Methodis Meeting-house, in South Granville, N. Y., on the second Wednesday of September, 1847, at 9 o'clock, A. M., and that R. Buttolph deliver the introductory discourse, commencing at half past 10 o'clock, A. M. Adjourned.

*The meaning of the Committee was voluntary practice.

Ministers' Department.

THE PULPIT.

There is, perhaps, no instrumentality so powerful in this country, in reaching the hearts and influencing the conduct of men, as the Pulpit. When we reflect that the greater portion of the inhabitants of every town, village and country district in the land gather together weekly to listen reverently to the tones of those who are supposed to speak as "the oracles of God," we have to acknowledge that far beyond the influence of political leaders, or even perhaps the constant droppings of the Press, is the power of the teachings of those, whose mission it is to preach the superiority of the spiritual and eternal, to that which is merely earthly and perishing.

If we have not over-estimated this influence of the Pulpit, and we think we have not, it is evident that a great responsibility rests upon the shoulders of those who occupy the position of moral and religious teachers. The flock is, in fact, given into their hands, and wo to them, if, through their carelessness or weakness, the people are suffered to go astray! Wo to them if they fail to lift up their voices and rebuke licentiousness when it rages as a fire, or corruption when it floweth like a flood!

We say it hesitatingly, and with a sense of the weakness of our own judgment, but we will say it—that we fear the preaching heard from our pulpits at the present day, is not sufficiently practical and pointed. We fear too much is said about the Pharisess of olden time, and too little about those of the present—too much about the selfish rich man at whose gate the beggar Lazarus lay unfed, and too little of the selfish rich men of this generation, at whose gates the Lazarusses of to-day are now lying—too much about those who persecuted the Saviour of old, and too little as to those who in our own day "are crucifying Him afresh, and putting Him to open shame."

If this be not too much the case, how is it that it has been left for us, who fill no pulpit, who do not even edit a professedly religious sheet, (though we trust the Post will ever be found on the side of morality and virtue) to call attention to an evil of the most insidious and pernicious character. Open the "religious papers" of the country—in how many instances will they be found more sectarian than religious—devoted to the interests of their particular branch of the Christian church, and filled with details of its business arrangements, but devoid, to a great degree, of interest to all who do not belong to the particular sect of which they are organs, and, consequently, but of limited circulation and influence. In no unkindly spirit do we make these remarks; but only to call the attention of the religious world to this matter, and ask them whether it is not the truth. No one would rejoice more than ourselves were it otherwise—a day when the various Protestant sects shall be brought into a closer and more brotherly union; when each shall learn to attach less importance to its own peculiar badges and tenets, and more to the great fundamental truths of Christianity.

But we have been led away from our subject, which is the power and responsibility of the Pulpit, and its duty in relation to the almost unprecedented circulation which the works of Eugene Sue, and other writers, of less genius but equal depravity, have attained. It is no uncommon thing, it is in truth a very common thing, to see the novels of the above-mentioned author on the parlor tables of the most respectable families. And is no one responsible for this? Whose duty was it, if not that of pastors, to lift up the voice like a trumpet, upon the first appearance of such words in such places, in a tone of warning rebuke, sufficient to have been heard through the length and breadth of the land.

But though in all candor, we are compelled to say that we think that ministers in general have been culpable in this thing, yet we acknowledge there have been exceptions.—*Phil. S. E. Post.*

From the London Watchman

EVANGELICAL ALLIANCE.

[CONTINUED.]

The second great public meeting was held on Wednesday evening in the Exeter Hall, which was literally crowded to overflowing in all is parts by a most respectable audience.

At six o'clock the Hon. Mr. Justice Champton took the chair. A hymn—

"The heavens declare thy glory, Lord"—

was given out, and the seventh chapter of Revelation read, by the Rev. Thomas Mortimer; after which the Rev. Dr. Redford, of Worcester, engaged in prayer.

The Chairman said—Fifteen years since, upon that platform, he had joined in laying the foundation of the British and Foreigh Temperance Society; and now, by the providence of God, he had been enabled to join in another great and good work, to lay a small stone in the erection of that grand edifice now constructed—the Evangelical Alliance. They had assembled to continue the meeting of the preceding day. Those who were present on that occasion knew what a blessed meeting it was: surely God himself was there, and would, he hoped, be with them on the present occasion.

Messengers from every sect and denomination of Christendom, had before met on the broad platform of the British and Foreign Bible Society. The now met in foreign countries, and had to act together. They found out the secret that men of different sects and denominations could act together. In the spheres of their labors abroad, necessity drove them together. They felt the value of Christian co-operation; they saw the necessity of evangelical union; they discovered that their strength lay in that union; they began to meet and pray together; and they also began and continued to love one another.

Well; the Evangelical Association was formed, and was now before them. It was composed of men of every sect and denomination; and, what was of more importance than numbers of zeal, they were all, like the holy men on the day of pentecost, "of one mind, and of one accord." Could this blessed result be accounted for on any mere human principle? Assuredly God was in this movement. The association now took its place beside the other great religious societies. Its basis was "the faith once delivered to the saints-" its creed, the Bible; its bond love; and its motto, "Christian unity and Christian liberty—unity in essentials, and liberty in circumstantials." In conclusion, he called upon them to pray for its prosperity.

The Rev. Dr. Alder, who announced the speakers, read the first topic, as follows:—

"Topic 1.—That the Alliance is not to be considered as an alliance of denominations, or branches of the Church, but of individual Christians, each acting on his own responsibility.

"That in this Alliance it is distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held as free as before to maintain and advocate their religous convictions with due forbearance and brotherly love."

The Rev. J. Jordon, vicar of Enstone, Oxfordshire, wished, first of all, to express his great interest and joy in the work in which they were engaged, which he felt well persuaded was the work of God He was well persuaded that the work of Christ was going on among them, and that for the first time in the era of the Church's existence, they were about to carry out fully and faithfully the principles which Christ had taught. There was one institution which had his deepest affection; that institution was the British and Foreign Bible Society; and he loved it for two reasons. First, on account of its great object, namely the upholding, in simplicity and integrity, the written word of God, and resting upon it as the one rule of faith; and, secondly, because it united all of every denomination who were willing to come forward and join in that work. But sometimes he had been pained to see that there did not exist that complete union which their Alliance now presented. He had mounted the platform, and found the clergy of the Church of England ranged on one side of the chairman, and those of the dissenting Churches on the other, having more the appearance of an armed truce than a Christian Alliance. But their Alliance was of a purer and more entire character.

The Rev. Dr. Peck, of New York, said he took it for granted that the Evangelical Alliance was designed to confer permanent benefits upon the Church and upon the world, and consequently was designed to be permanent in its organization and action. As things not clearly defined and not well understood very soon perish, the contrivers of this system of Christian union had proceeded to lay down its principles and mode of action; and so full were the definitions that he who ran might read and understand them, so complete and perfect that it would be very difficult for any who investigated them properly to say that there was mysticism about them—or doubt couched under them—or that there was a design somewhere to entrap the ignorant and the unwary; but the whole stood out clear and defined to the gaze of the world. That institution was not be like the blaze and flare of a meteor which expired and left dense darkness behind, but, like the sun, would continue to shine for ever and ever, or at least as long as public opinion remained in the same state as at present.

Who would think of denominating the discussions of that society controversies; and if all controversies were carried on in the same spirit, they would be a benefit instead of an evil to the Church and to the world. Perish the Gregorian and Arminian controversy, perish the Episcopalian and Presbyterian controversy, perish the Baptist and Pœdobaptist controversy. Perish every controversy, and "let all the people say, Amen."

The Rev. Apolphe Monod, of Montauban, in France, said:—The Alliance was not an alliance of denominations, it was a bringing together of denominations, and not only of denominations but he might say of nations. He would have them remember the delightful enumeration which his reverend friend Mr. Bickersteth gave the previous day of the many nations from which Christian men had on this solemn occasion collected.

From this coming together of several Protestant nations he hoped great religious good would result; as the members of a family well brought up, whose different offices were performed in harmony, so would that Alliance go on the better for the difference of the nations constituting it. Each nation had in the plan of God its part; its special mission, with which its special tone of mind and history were connected. It was generally acknowledged that the character of the English mind was wonderfully practical; that the tone of the American mind was very powerful: that the German mind was known for its depth of reasoning and sense, and largeness of mind, which enabled them to consider both sides of a question; and if he were not a Frenchman, he might perhaps mention something for which the French mind was celebrated. They were calculated to do each other good, but so long as they kept at distance from each other, they deprived themselves of the means of helping, of warning, and in fact of completing each other. If England had been left alone in this work, it might have been too practical; if America, too dogmatical; if Germany, too argumentative; and if France, he knew not what. But, while he wished to give credit to all nations, he must in justice say, that without England that Alliance never would have existed. He did not say so because he was in England, but because he believed it; it required their peculiar tone of mind their geographical situation—and a collection of many circumstances: and if they had not formed it, he did not know any other nation who could have done so. He acknowledged, with feelings of thankfulness, how much the French brethren owed to Anglo-American prayers, Anglo-American efforts, and he might say Anglo-American money.

The Rev. Dr. Alder then read the next topic:

"Topic II.—That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian Church to which its members may respectively belong."

The Rev. J. H. Stewart, Rector of Linkfield, Surrey said: He trusted this Alliance would bring hearer the time when they should know no sect or party, but should all attend to the word of the Lord, who had said, "Look unto me, and be ye saved; I am God, and there is none else, and beside me there is no Savior." When he looked around him, and thought upon what he had heard, he could not but think that the Lord had answered his prayers; but they were but the mere instruments in the cause, and to the Lord be all the praise. "Not unto us, O Lord, not unto us, but unto thy name give the glory, for thy name's sake." He was particularly happy in this meeting, for the Evangelical Alliance was one which in his most sober moments he had carefully looked into. His love for this society was increased from its giving him liberty to be as much a Churchman as ever; he did not lose any attachment to the Church from being a member of that Alliance, but he felt his heart drawn out in love to every one who loved Jesus Christ.

The Rev. Dr. Schmuker, of New York, said—The interest manifested by this large concourse of immortal minds in the establishment of our great Evangelical Alliance, affords in itself demonstrative evidence of the fact that there is in the Christian Church an extensive impression of the evils of schism, and of the difficulties which have resulted from the want of that harmony to which this resolution refers. It is, a delightful feature of this Alliance—which has already been happily styled a star of no ordinary magnitude—that it is to enter into the constellation of great stars of benevolent and Christian institutions, and to harmonize with them all in its operations. This Alliance has already been styled a "Peace Society," because it will eventually terminate the wars which have raged between the nations; but may I not, with greater aptitude, style it the Peace Society of the Church—because it will put an end to the wars of an intestine character which have rent the Church itself. It is only by first accomplishing this interesting and glorious purpose, that an end can ever be put to wars between the nations of the world; for as long as Christians, or professed Christians, continue to war among themselves, their admonitions will never have much influence in persuading the nations of the earth not to fight with each other. What can be more delightful than the idea that this Alliance will bring about that glorious period which angels from heaven have announced to men upon earth! When the angelic choir announced the incarnation of the blessed Savior to the shepherds in the plain, having first ascribed "Glory to God in the highest," as the grand law of the administration of his moral government, they announced this message to the world, "Peace upon earth and good will toward men." This good will toward men was the grand object of the incarnation of the Son of man, who came to reconcile man to his offended God. This peace is the grand object of the Church itself, and of the Christian ministry, which aims, by the conversion of sinners to restore them to the favor and peace of God.

The Rev. Dr. Urwick, independent minister of Dublin, said, when he first heard of the project which had terminated in what had been justly termed a glorious Evangelical Alliance, strange as it might appear, there came up a thought about the science of Phrenology. He thought within himself, as to the general aspect of the cranium, or brain within it, of the individual with whom the project originated; and the first idea was, that he had an Alpine prominence of "ideality," and yet there must be connected with it a little less prominence of "benevolence," with a due share of "veneration," and undeniably "conscientiousness" in no small degree. "Ideality"—for never had appeared, apart from the transcendent doctrine of the project for converting and saving the perishing souls of the heathen world, an idea more magnificent and beautiful than the one contemplated by the Evangelical Alliance in the recognition and exhibition of the unity of the Protestant Church; and the very mention of its object must tell that it required an equal measure of "benevolence;" for the very character and strong majesty of their plan was love. Look into the details of the plan, and they would discover "veneration," for their design was to exalt and magnify His claims and glory, who was over all "God blessed for ever. And with regard to "conscientiousness," there was provision for the most scrupulous—he was going to say, the most morbid—spirit in connection with his sectarian peculiarities, for they advocated union, Christian union, without the compromise of one truth or duty.

It had struck him that there was something po-

culiar in the localities in which their meetings had been held. Their first conference was held in a large room in Liverpool, and the name of it was not inappropriate; it was called the "Medical Hall." They came to contribute to heal all dissentions of the Church. The next great meeting —greater even than the present—was held at the "Free Trade Hall," in Manchester. He knew not what their various opinions might be on the subject of free trade in a political sense; but, in the Alliance, there was provision for free trade in truth and piety, and no monopoly whatever. At length, in the course of Providence, they were brought to the Freemasons' Hall. And it was said in Ireland that Christianity was the best freemasonry in the world; and what had they done? They had completed the basis of the Evangelical Alliance, and laid down the foundation of a fraternity; he knew not what were the peculiarities or secrets of freemasonry—but he would say, a fraternization better than that. There was also something peculiar in the time. When did they complete the basis of the Evangelical Alliance? On the 24th of August, 1846. That day was noted; some of them might not know the sanctity of that day, but the basis of their Evangelical Alliance was settled on the feast of St. Bartholomew. When they took up the history of the Church, and turned to the 24 h of August, and found marked against it the feast of Bartholomew, and the massacre of the Huguenots, let them mark against it the formation of the Evangelical Alliance; and when they found mention of the secession of 2,000 Nonconformists from the Church of England on another St. Bartholomew day, let them mark on the opposite page to that, the formation of the Evangelical Alliance; and thenceforward let Bartholomew day be marked and memorable in the annals of the Church, not so much for the massacre of the Huguenots, nor for the exclusion of the Nonconformists, but let it be marked and glorious as the day of the formation of that Alliance.

Here a hymn, "Come, Holy Spirit," was given out by the Rev. Thomas Waugh, of Bandon Ireland.

The third topic was as follows:—

"Topic III.—That while the formation of this Alliance is regarded as an important step toward the increase of Christian Union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgement upon those who do not feel themselves in a condition to give it their sanction."

The Rev. Dr. Patton, of New York, minister of the Presbyterian Church, said—he had heard a good deal about the Evangelical Alliance, and all he had heard was in its favor. He had heard, however, one objection, and it was a remarkable one—an objection which ought to command some attention, namely, that the members of the Evangelical Alliance were all men of one idea. There was a great deal in being pointed at and called men of one idea; but he did not think it so bad as some men, who shrugged up their shoulders and considered it enough to condemn any cause. The most eminent and wisest men in history were exactly men of that sort: they were all men of one idea all through their life, they were governed by that idea, and, through that circumstance alone, they were unable to accomplish a great deal of good for this world. Take, for instance the case of St. Paul; that man of one idea went right on, pausing at nothing, but urging his one idea forward, and blessed be God, he got a great many to think like him. Howard also got smitten with one idea; he would enter the dungeons of the prison, and draw into the light of day the horrible things therein concealed, and he went down to his grave with that one idea. He did not see, therefore, that those men were so much to be dreaded unless it were that they had got a wrong idea, when the shortest way of curing them was to put a strait jacket upon them; but if a man had got a right idea, and a benevolent one, the best course was to give him free liberty, and let him enjoy every opportunity to carry it out. There was a prodigious power in one idea; no man, however large his cranium, could use up a single idea; it took a generation of men to use up a single idea; and a good thought would not be used up by a thousand; for every year the brighter and bigger it would get; and this one idea system had done a great deal for Evangelical Alliance. What had that one idea done in steam; it was only a little baby.—mighty strong he must admit—it hardly got out of its long clothes—but it was making mighty strides all over the world. Then look at the electric magnetic influence; that was as yet only a sparkling in the scientific world, and yet communication was held with distant parts in no time for it could not be measured. Some had suggested plans to carry wires across the Atlantic; but the Evangelical Alliance was the very thing; no sooner did they touch the wires here than it got over to America. But he must tell them that it went by the throne of God and from thence was spread all over the world; the electric influence of prayer and love passed up those wires to the throne of God and from thence the spiritual electricity came down and was distributed through every nation and clime. He found that they had come together with one idea, as one idea could not be evaded provided it was big enough to include everybody who loved the Lord; an idea big enough to fill his heart so full that it overflowed and ran into the nerves of his arm, and caused him to grasp his brother by the hand, and shake, and shake because he could not help it. They were not to be looked at with alarm, for their idea was that they should love one another; the simplest and most beautiful idea; and it was only wonderful that they should never have thought of it before. The Alliance, already numbering 1,255 members, would go on and on, until it should include the entire population of the globe, and then it would be a one idea indeed. They should all be of one mind and "ascribe glory, and honor, and praise, and dominion, and power, to Him that sitteth upon the Throne, and to the Lamb forever;" and with that idea he would be content to spend his lifetime.

Professor Laharpe, of Geneva, had heard, with great interest, what had just fallen from Dr. Patton; but the one idea was not all; it required a certain proportion of sustaining power proportionate to the course it had to run. They were now getting to the course which the Alliance would have to pursue—they were getting the guage of the rails on which it had to run. He could bless God for what the Alliance had done; but at the same time they must keep in mind, that what it had done was but a beginning, and what had been done had been done in secret and within walls; but it must now be published on the housetops, and that could be done most successfully and most effectually in the spirit of that topic. The Alliance was not a dead thing, a thing of times past; nor of the time present, but of time future. In conclusion the reverend speaker alluded to a union which at present existed in Geneva between the different sects, and expatiated on the blessedness of feeling which those who were fewin number enjoyed when they could hold forth the hand of fellowship to one another and fight the battles of Christ in unity.

The Rev. J. A. James said—Blessed are my eyes, for they see, and my ears, for they hear, what many kings, and prophets, and wise men desired to see and hear, and were not permitted!—what in the highest elevation of my hope, in the strongest exercise of my faith, and the most fervent breathing of my devotion, I never expected to live to see and hear. For reasons, Mr. Chairman, which are known to some, no heart in this assembly can be supposed to beat with a stronger, warmer rapture over this glorious scene than does the heart of the speaker who now addresses you. Little could it have been imagined when, a few years ago, we ventured to call the attention of the Christian world to this subject, that so soon more—far more—than we predicted would be accomplished. Here, however, it is; and I have been thinking, sir, of the language of that venerable Israelite of whom St. Luke speaks, who waited for the consolation of Israel, and who when his aged eyes lighted on the Infant Savior, who smiled in his arms, thought he had seen glory enough for one world, and exclaimed, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." If it were not for the hope of living to carry on this great and glorious movement, who of us that has had any thing to do with it, would not seem to have lived for purpose enough, and could not be content to go to that world where the results of all that we are doing are at length to be gathered in. Sir, one of the speakers who preceded me may well talk of one idea; for the splendid idea furnished by this platform, by the area before me, and by the object which has called us together, may, to a considerable extent, be said to have been his own one idea; for though it is known that the subject of a Christian Alliance—not, perhaps, under that name, but under the more generic title of Christian Union—has long been talked in various parts of this kingdom and of the world, yet it was the letter our brother Patton sent across the Atlantic that formed the nucleus round which all these glorious conceptions have clustered and brightened in the scene which God in his infinite mercy has presented to this age, to this country, and to the whole world. My brother Patton, let me take you by the hand as our fellow-laborer, (the reverend gentleman here turned round and shook hands with Dr Patton, amid the loud plaudits of the meeting,) and let England and America now stand thus socially united, as I trust they will ever continue to be. God bless you, my brother; and may he prosper all your labors in your own land to carry forward this glorious work. It was said, Mr. Chairman, by one of the kings of France, after he had made an advantageous treaty with Spain, "The Pyrenees are no more;" and, looking round upon this platform, and seeing how many of my American brethren are here, I say, "The great Atlantic is no more," and we seem to have realized the vision of the Apocalypse, "There shall be no more sea." We must now all of us be Alliance men. We stand committed—we stand pledged—before God, our country, each other, and the world, to be men of love. We have collected round the waters of charity, and have washed the name "sectarian" from our brow; we have placed the name of "Christian" there; we have abjured bigotry; we have espoused and adopted love; and now let us not falsify our pledges, or break our vows, but let the world see that we are in earnest in what we did when we formed the Evangelical Alliance. Let us go here and there as so many forms of Christian charity, and convince the world that there is a reality in the name—that heaven is not its only residence, but that it has come down to dwell with man upon the earth. We will catch from the page of history what has yet been an aphorism to decorate or garnish a speech; we will place it on our banners; it is our own motto; it seems in a spirit of prophecy to have been made on purpose for us; "In fundamentals, unity: in circumstantials, liberty; in all things, charity."

The fourth topic was—

"Topic IV.—That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice; and in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in every thing seeking to be followers of God, as dear children, and to walk in love, as Christ also has loved them."

The Rev. Dr. Wardlaw, of Glasgow, said—He blessed God for having been pleased to spare his life to that hour. Within the last twelve months, and more especially within the last few days, he had seen more of that which his heart has been so long sighing to see than his unbelieving spirit would allow him to think he should ever see. He was not too young to look back on the period of religious history in the northern part of the country, when Christians of various denominations regarded each other with a painful degree of distrust and jealousy, amounting almost to what Milton so powerfully describes in the line—

"Eyeing askance, with jealous leer malign."

He rejoiced in the change. Christians could now meet in the bands of union, could unite as one body and one spirit; could rest on "one hope of their calling; one Lord, one faith, one baptism, one Father and God of all; who is with all above all, and in them all." They felt it to be a happy change; he pitied the man who stinted his Christian affection, for he who stinted his love, stinted his own happiness; and, in increasing their love to the brethren, they were increasing their own spiritual blessedness. There were two or three truths which he wished to lay before them, and the first was that some persons considered—and he had heard many ingenious arguments in favor of the position—that there were really benefits arising from denominational divisions of the Church of God; but he must say that he could not enter into that feeling, for no such idea could be held with true Scriptural principles. There were no such denominational divisions at the first, and that was the happiest state of the Church, and that was what they ought to seek to enjoy. Besides, there was a right and a wrong in every thing, and there to say that it was beneficial that there should be varieties of sentiments to divide the Church, was like saying it was better that some should be wrong than all should be right. Again, it was not at all necessary to their union that they should think lightly of the differences which existed: he did not think that some of the differences were unimportant, he considered some of them very important, but on the ground on which the Alliance stood was the great truth, and more important than all. They were united on the great truths of the faith which they all held, and were not kept asunder by their minor differences.

The Rev. Edward Frazer of Jamaica, Wesleyan missionary, briefly sustained the topic.

The proceedings then terminated with a hymn, and the Rev. Dr. Bunting pronounced the benediction.

[TO BE CONTINUED.]

The citizens of Tennessee are raising subscriptions to erect a monument to the memory of the volunteers from that State, who fell at the storming of Monterey.

Large Paper Mill Burned.—The paper mill, of eight engines, located at McCartysville, Burlington co. N. J., were, with all the macchinery, stock, and about 3000 reams of finished paper, totally destroyed by fire on the night of Monday, 12th. October.

Ladies' Department.

FITNESS FOR MARRIED LIFE.

To Married life, all young women are tending, at least in expectation. A fitness to fulfill the peculiar duties of married life should compose a part of your present education. I mention this subject, not to ponder to a foolish affectation. I mention it as a minister of God. I find that it is made my duty to do so in the Bible. The institution of marriage is of God.—So should it be regarded. Most young women, I suppose, expect to be married, and will be very much disappointed if they are not. I regard the solemnization of marriage as one of the most momentuous events that can transpire. Not even the burial of the dead has any greater solemnity or impressiveness to my mind. And it deserves a more calm and serious and thoughful consideration than it generally receives. You are not to rush into its obligation as a horse rusheth into battle. You are to regard marriage as the great event in your life, and prepare for it accordingly. All other things and all other events are lost in this. Hear me, then, I entreat you, upon this matter.

You have already decided in your mind what you would regard as indispensable in a husband: are you what a wife should be? you wish to be happy in married life: are you qualified to make others so?—Have you those qualifications and those accomplishments, and that fitness which will adorn your fireside and induce your husband to praise your virtues? In the opinion of many, all that is requisite to enter the state in which so much of the good and evil of life is to be gathered, is to be familiar with some of the lighter and more showy attractions of life: To talk a little French, perform well on the piano, be acquainted with the last novel, know the shade of the silk and the fancy of Victoria, or at the Tuileries, is the fulness of preparation, I ask you, as rational beings, will such acquisitions alone make home happy? Will they aid you in the new and strange duties of your household? Those duties, at best will try your disposition; and if you know them not, confusion, mortification, regret and tears will overwhelm, but not relieve you. So are the more useful, than will the brilliant be a garland of grace about your person. And those showy accomplishments, to gain which thousands have been expended, fortunes sacrificed, and years of the most precious portion of life consumed, fade in a day before the real duties of life.—And those educated in ignorance of what is before them, are victims to excessive cruelty. Through a mistaken kindness, daughters are doomed to a bondage the most servile. They become a prey to the rapacity of servants, exposed to their impertinence, and dependent upon their caprice. The drudgery of domestic life need not be done. To other hands the absolute toil may be committed: but every young woman should know how to act and what to do. A commodore of a ship of war need not load or discharge his guns but he should know how to direct. In the storm he need not stand at the helm, but he should understand navigation, and be able to take an observation. He need not, in the gale, climb to the topmast but he ought to know the ropes in the ship, and be able to give the right word, and direct others in their toil.

I cannot resist the conclusion that the domestic education of our females is wrong. The evils that flow from the system now prevalent, may be learned from those who suffer the most from it. Your acquaintances who are settled in life can tell you, that they find little time to paint or embroider: the piano is seldom opened; and while many of them are chained down by a despotism they cannot control, such will assure you, that had they, in early life, given more attention to those duties which they are now called upon to perform in domestiic life, duties, which in importance increase year by year—they would have been far happier as wives, and as mothers better qualified. The young woman who would blush to have it known tha she is at the head of her household, and has ability to direct all its concerns, mistakes the true dignity of her sex; and throws from her that which will secure to her a commanding influence.—*Rev. M. H. Smith.*

SCIENTIFIC.

From the Watchman of the Valley.

THE NEW PLANET.

Since the announcement, some time ago, of M. Le. Verrier, a French Astronomer, that the singular motions of the planet Uranus could be accounted for only on the supposition of the existence of a hitherto undiscovered planet in the solar system, the attention of European Astronomers has been directed to the subject; and "the new planet has actually been discovered by the telescope at Berlin. Dr. Galle, on the 24th of September, found a star not laid down in any charts, in the precise place indicated by the French Mathematician."

"The star is of the 8.h magnitude, and even a disc seems to be precapible; but the discovery was only rendered possible by the precision of the map employed. The observed places are—

	Berlin, m. s. t.	AR—	Dec.
Sept.	23d, 12th. 0m. 15s.	328° 19m. 16s.	13° 24m. 8s. S.
	24th, 8 54 41	328 18 14	13 24 30 S.

"For some time to come it may be observed upon the meridian.

"This planet is probably about twice the distance of Uranus from the sun.

"The *Boston Courier*, which also refers to this discovery at Berlin, says that the planet was probably seen on Wednesday evening at the Cambridge Observatory. A star of the 8th magnitude was seen, which is not in the most excellent maps, and which is in the very place in which the planet should be found. Another night will be needed to test this observation. Its right ascension at 9 o'clock was 21h, 51m. and 33s. and its declination was 13° 32m. S."

It appears from the following communication of Prof. Mitchell, that he has also made the same discovery.

Le Verrier's New Planet.

Cincinnati Observatory, 29th Oct., ,46.

"To the Editor of the Atlas—Sir: I received to-day intelligence of the discovery of this most interesting object, and waited a fit hour for observation, with no little anxiety, to turn the full power of the Great Refractor upon it.

"At 6 o'clock and 10 minutes P. M., I took my place at the finder and my assistant at the large instrument, and the third star brought into the field of view, was instantly recognized as the planet by its beautiful disc, clear, sharp and well defined. I have only time to give the results of 12 measures for diameter with the feler micrometer, made with a full illumination of the field of view and within a short distance of the moon.

"The mean of all the measures makes the diameter a little more than 2 seconds; showing the absolute diameter of the planet, in case we admit it to be twice as remote as Herschel, to be above 46,000 miles. In color the planet resembles Herschel, only the tint of blue is a little deeper.

Yours, &c., O. M. MITCHELL.

$20,000 worth of butter arrived at Boston, from New York city, one day last week, in one vessel.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, NOVEMBER 14, 1846.

THANKSGIVING.

We are gratified that an unusual attention is being awakened up in many of the States of the Union, to the public observance of a day of Thanksgiving. It is interesting also to observe that a remarkable uniformity has occurred in the designation of the day by many States. The 26th inst. the day fixed upon by the Governor of Ohio, has also been appointed for the observance in twelve other States, viz. New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Michigan, Indiana and Kentucky. Georgia and South Carolina appointed Nov. 5, and the State of Maine, Dec. 3d.

We notice that many newspapers are recommending the appointment, by the President, of a general Thanksgiving throughout the Union. We should be happy to see this arrangement adopted, and pursued in all future times. But for the present, we think that a national *Repentance* is more essentially called for, and that the appointment of a day of national *Humiliation* would be more appropriate. We think that the state of the times requires that all who fear God should devoutly call upon his name, that his righteous judgments may be averted and his favor conciliated.

CINCINNATI STATION.

Br. J. Dalbey, the Superintendent, in a business letter, observes, "We are still too lifeless as a church, but I think in some respects there is a decided improvement, within the last few weeks. Our prayer meetings on Sabbath evenings after preaching, are becoming quite interesting. Also on Friday evenings. Some deaths have occurred here amongst your old friends since your visit. Old sister Mack, the mother of Sister E. Hall, and sister Conklin, wife of Br. Geo. Conklin, are among the number. You will be glad to learn that— —has joined the church, You will rejoice to see the son following the example, and filling the place of his departed pious father." *Certainly.*

Shall we not have a biographical sketch of Mother Mack? She was a remarkable person. She was more than one hundred years of age—yet retained in an extraordinary degree her mental and physical powers up to the last time we saw her, a few months ago. So vigorous was she as to endure repeatedly a journey across the mountains to and from Baltimore, when in age almost a century. Long has she, we trust, been ripening for glory, and doubtless now has she been gathered into the garner of the Lord. May her numerous posterity, pursue her pious steps, and be heirs with her of the heavenly kingdom.

Sister Conklin, too, is gone! We knew her long, and we knew her well. She was one of the companions of our childhood. And we always admired her agreeable, inoffensive, benevolent disposition. Furthermore, we trust she was a sincere and faithful Christian. If faults she had, they were beyond our ken to discover them. We had the satisfaction to visit her in September last, during her last illness, and perhaps quite shortly before her decease. We found her submissive to her afflictions, with christian resignation. She alluded with composure to her approaching dissolution, and expressed a degree of confidence in her Savior. May her surviving companion, and children, and parents and other relatives be sustained in this bereavement, and be constrained to follow *Sarah* as she followed Christ.

Emancipation.—On our fourth page will be found the first number of a short series of articles, on the results of emancipation in the West Indies, which we copy from the Pittsburgh Gazette. They are written by Rev. Mr. Scott, of the Associate Presbyterian Church, who was for some time a missionary in the island of Trinidad. As he had the best possible means of acquiring correct information, and as he is a respectable and responsible citizen of Pittsburgh, his statements may be considered reliable. Not only will his papers be found to present important facts, and clear reasonings, but we trust they will be found so interesting as to repay a perusal. We are glad that the public mind is not now so unreasonably excitable upon the subject of emancipation, as was the case a few years since. Community generally, are now more willing to read, hear—and investigate truth even upon this subject. We think an attentive perusal of the articles of Mr. Scott, will relieve the minds of those who have apprehended serious difficulties, and dangers to accrue from the abolition of slavery. Just read the articles of Mr. Scott. They are in six numbers, and we expect to give them, one at a time.

Evangelical Alliance.—The reports of the speeches and proceedings of this important body would fill several entire numbers of our paper. We have therefore greatly to abridge the several addresses. They are of thrilling interest, and we are delighted with their perusal, whilst reading for the purpose of abridging.

Rail Road Accident.—We regret to learn by the Ohio State Journal, that an accident occurred on the Little Miami Rail Road, on Monday or Tuesday last, by which the engineer of the locomotive was instantly killed. No further particulars have yet reached us.

Burnt to Death.—A Mrs. Cook, perished in the flames with her dwelling, at Lordstown, Trumbull Co. in the absence of her hutband, on the 31st ult. It is said that Mrs. C. got out her children, and returned for a pocket book, and other valuables but was not able again to escape.—Dreadful.

☞We are requested to state that the sale of property of Henry Gray deceased, is deferred till Dec. 25th.

The Lebanon Secession.

Enquiries have repeatedly been expressed to us. What were the circumstances which led to the secession at Lebanon? Letters from Brs. Rose and Dalbey have been published in our paper, giving the organization and progress of the new M. P. Church in that place, but what occasioned the separation from the M. E. Church, we believe, has not been stated. Indeed we were gratified that the brethren who wrote, made no uncourteous allusions to the M. E. Church, but one of them remarked that the new society at L. seemed quite 'free from animosity towards the church from which they had seceded.' A brief statement may be satisfactory to enquirers. Some 2 or 3 hours after the rise of the Ohio Conference, at Springfield, a messenger from Lebanon arrived, with a petition from a meeting of members of the M. E. Church in that place for a minister to come and organize them into a Methodist Protestant Society. An arrangement for this was immediately effected through the President. We saw and conversed with the Br. from L. and from him understood that a large portion of the church there had for some time past felt themselves aggrieved with the administration of their minister in exercising however, only *legal* authority, in displacing and appointing leaders, with *or without* the approbation of the society &c. A petition was sent to the last O. An. Conference M. E. C. that another minister might be sent to Lebanon. The petition was responded to, by returning the same minister, to whom objections had been made. This circumstance fully opened the eyes of the Lebanon friends convincing them, that the laity ought to have some voice in the deliberations and acts of ecclesiastical bodies. But they knew that this privilege was not enjoyed in the M. E. Church, whilst it was a principle embraced in the very constitution of the M. P. Church. The Annual and General Conferences of the former being composed of ministers alone, whilst in the latter church, those conferences are composed of an equal number of ministers and laymen. The result was that rising of 100 members of the M. E. Church at L. seceded and were organized as a society of the M. P. Church. We make this statement in the kindest feeling towards our brethren of the M. E. Church. We have rejoiced, yea, and will rejoice in the increasing good will, and good understanding which exists in so good a degree between the two branches. We speak no 'evil of ministers.' We love the men, the brethren of the M. E. Church, with warm hearts, fervently. It is but the system, to which we object. We very much appreciate the candid and friendly allusion made to this Lebanon affair, in the last number of the W. C. Advocate. The Editor expresses decided good will towards the M. P. Church, the new society in L. especially, and speaks well of its minister. But we were somewhat amused with his ascribing the secession in whole or in part to the agency of certain adherents to the M. E. Church, South. Lebanon has been for many years the residence of Bishop Soule, until he recently removed to Nashville, Tenn. The son in law of the bishop, Rev. J. Hill, was recently stationed there, but at the Kentucky Conference, he *adhered South*, and was stationed at Covington, Ky. The Advocate represents that Br. H. and his father in law, 'headed the Lebanon schism;' that the former took an active part in organizing the M. P. Church in Lebanon'—that he publicly invited and urged the members of the M. E. Church to leave their own church' &c. Well, we Methodist Protestants, never thought that we should have the old Senior Bishop to aid us in advancing the interests of our cause. And Br. Hill, too, we must be under a compliment to him likewise, for his services. We have heretofore esteemed him a very useful and good man. But it appears that even good men err. We had rather that Br. H. had himself joined the M. P. Church, than to have gone South.

Religious Telescope.—United Brethren.—Literary Institution.—The Religious Telescope is a weekly religious paper in quarto form, published at Circleville, O. for the Church of the United Brethren in Christ, and edited by Rev. David Edwards. It is a useful religious paper, and we are pleased to have added it lately to our list of exchanges.

We observe by the last number of the Telescope that the Scioto Conference of the Brethren at its recent session made arrangements to purchase the Blendon Seminary. It is stated that 'a delegation from the M. E. Church was sent to the Conference to make an offer of the institution. The whole property consisting of eight acres of land, two spacious buildings, a library of 300 volumns, and other aparatus, is all offered for thirteen hundred dollars." It is situated at Westerville, Franklin Co. O, 11 miles north from Columbus. Who would not purchase that property? We know the location. It is a pleasant, healthful place. That's a rare chance, Br. Telescope. Tell the Brethren, for their credit's sake, not to let slip the opportunity. May we not apprehend that Rev. E. Smith's talk about the 'low standard of ministerial qualification among the brethren' will prompt them to enter the more spiritedly into this literary enterprise! We trust the 'Brethren' will succeed well in it. They certainly ought to buy that property, and establish an institution, or let us know soon, and we think we could soon find a purchaser.

Dr. L. Beecher.—The Watchman of the Valley states that the honored President of Lane Seminary, after encountering the perils of the deep, on board the Great Western, on his return from the World's Convention, has reached home in safety, and resumed his labors with invigorated health. After his return, he preached a discourse in the 2d Presbyterian Church, which was filled to overflowing. He spoke of the formation of the Evangelical Alliance as one of the most important and encouraging events of the present day. "He referred to the wonderful manifestations of God's presence in the Convention,—and spoke with enthusiastic confidence of the results of this great movement."

WHERE'S THE GENEALOGY.

A friend a great way off, has sent us the following selection, cut from *some* newspaper, we cannot discern what one. Wonder if he does'nt think that the Editor of the Western Recorder would stand some chance in coming in for a share of the Lord Townley estate? Our birth place was near to that same Yarmouth, and right among the the family of the Chases. Had we some good man living, not near half so old as Methuselah, he might settle the question respecting our ancestry.

Great Fortunes—Heirs Wanted.—Col. Francis Townley left England on account of political troubles and took up his residence in France. He was of a respectable family. In 1745, he returned to England with the Pretender, Prince Charles Edward, and received the appointment of Colonel of the Manchester Regiment. He was taken prisoner at Carlisle, was tried and convicted of treason, and, with 18 others, chiefly officers of his regiment, was executed in London, and in 1746, his estates were confiscated to the crown. The estates so confiscated, are said now to be worth fifty two million pounds sterling, 260 millions of dollars.

Efforts have been made for several years to reverse this act of confiscation, and restore this immense estate to the heirs of Townley—improperly called Lord Townley.

The Yarmouth Register, speaking of this property and the heirs, says:

Lord Townley's Estate.—Since last week we have obtained some additional information respecting Lord Townley's estate, and the heirs thereof in this country. It is said that the value of the estate is fifty two millions of pounds, the title to which has for many years been litigated in the High Court of Chancery, England. By a recent decree of that court, it is adjudged that three quarters of Lord Townley's immense estates belong to the heirs of William, Thomas and Aquilla Chase, and notices have been issued and published in the English newspapers, to said heirs, to come in and produce their claims to the property. The other quarter of the estate, by the same decree, is adjudged to belong to a brother of William, Thomas and Aquilla, who remained in England.

"Relative to the heirs in this country, nothing very definite is yet known. The brothers came to Plymouth about the year 1629. Aquilla settled in Newburyport or vicinity; Thomas probably settled in Rhode Island; and it is known that William was one of the first settlers in this town, [Yarmouth.] He was poor, as appears from the fact that he mortgaged his house for £5. He died about the year 1669 and left two sons, William and Benjamin. William son of William, died Feb. 28, 1684. He probably lived at Crocker Neck, Harwich, where many of his descendants now reside. Of Benjamin, son of William the elder, we know nothing. His name we are unable to find on the town records of Yarmouth, and it is supposed that he removed when a young man to Swansey, Mass. On account of the imperfection of our town records it will be perhaps very difficult for all the heirs of the three brothers to obtain legal proof of their descent. A genealogy of the Chase family would now be a very convenient document, but it is doubtful whether any has been kept. Others besides those of the name of Chase are heirs. Many of the Bakers, Bassetts and other families will come in for a share. The heirs of William will be entitled to thirteen millions.

"It is certain that a large amount of property in England belongs to the heirs of William, Thomas and Aquilla Chase; it is certain that William settled in this town. In the course of a few weeks we hope to be able to publish from original documents a full and particular account of the whole matter; meantime, we would advise the descendants of William to examine their old deeds, wills and family records, and perhaps they may find some entry that may be useful to them."

"Since writing the above, we have been engaged in the examination of ancient records, and have come to the conclusion that John Chase, who was here in 1775, was son of either Aquilla or Thomas.

Quarterly Meeting, Putnam.—A quarterly meeting has just been held at the M. E. Church in this place. We had the pleasure of participating in its privileges, during part of the time, including the love feast on Monday evening. Very interesting and profitable seasons were enjoyed; Night meetings have been kept up through the week, at which, we are informed, several conversions have occurred. May great good be done. Br. Fee, the minister in charge, is a man of the right spirit, and will be useful. Br. Jemison too, the Presiding Elder, is a man of liberal disposition, and we have been gratified to make his acquaintance. He is recently from Missouri having declined to *adhere South* with the Missouri Conference. By the by, what goodly times have we fallen upon. It had been full eighteen years since we enjoyed the privilege of attending a love feast in the M. E. Church. "How good and pleasant a thing it is for brethren to dwell together in unity." The Evangelical Alliance will tend we trust to produce every where, among Christians an enlarged spirit of mutual toleration and co-operation in advancing the interests of Christ's kingdom.

Arrival of the Brittania.—Bicknell's Reporter brings us the first intelligence of the arrival of the great steamer at Boston, on Saturday last. She had a boisterous passage of 18 days from Liverpool. The Great Britain, was still ashore. The Cambria, with Mr. Bancroft, our Minister had arrived in safety. Famine and malignant diseases are said to be prevaleut in Ireland. The marriage of the Queen of Spain was lately solemnized. Flour has advanced one shilling a Liverpool, and cotton one farthing. The money market is in a depressed state. There has been boisterous weather on the coast of England. Storms of unparallelled violence have been very destructive, at sea.

More D. D's South.—The Masonic College Legrange, Ky. lately conferred upon our old friend Rev. M. M. Henkle, the honorary degree of D. D. Hope he will not fail to receive also "the honor that cometh from God only." What a wonderful set of Doctorates they are getting to in down south. How d'ye do, *Dr. Henkle.* Shou like to shake you by the hand.

Editorial Change.—Both the Ohio State Journal, and the Ohio Statesman have recently changed hands. The former Editors having withdrawn, the Journal is now conducted by W. B. Thrall Esq. whilst S. Medary, Esq. has resumed the charge of the Statesman.

"DEATHS DOINGS."

The Philadelphia Saturday Courier announces the death of John L. Webb, Esq. Member elect, to the Pennsylvania House of Representatives. He died at his residence in Smithfield on the 17th ult. only four days after his election.

The same paper states that Jonas Earle Esq. late of the New York State Canal Commissioners died recently at Syracuse, N. Y. in the 61st year of his age.

Also, Judge D. B. Talmadge, late of the supreme court of N. York, lately departed this life.

At Stamford, Conn. Judge S. W. Johnson died on the 25 h ult. while riding out in his carriage.

COMMODORE DECATUR.—Great ceremonies were held at Philadelphia, on the removal of the remains of the departed naval hero to their final resting place, St. Peter's Church yard.

"THE SACRED MELODEON."

This is an excellent selecton of revival hymns, complied by Rev. J. Dalbey Jr. and Rev. J. B. Feat, both itinerant ministers of the Ohio Conference, M. P. Church, and recently published at Cincinnati. A copy was furnished us at last conference by the publishers, and we should before now have given it some favorable notice, but that we desired also to announce that we had a supply for sale, but circumstances prevented their being furnished to us hitherto. The work is neatly executed, with fair type and paper, comprising 312 pages, 32 no. It embraces not only a good *selection* of hymns, but a number also, never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new spiritual songs in common use we can call up, from 'Mercy's free' to 'Will you go,' &c. The publishers are deserving of encouragement, and the work is well worthy of a liberal patronage. We are gratified to state that we expect in a few days to be furnished with a supply for sale at our office, either single, or by the dozen.

☞We have republished the short poem by our friend P. because of some typographical errors which occurred in the article before.

The Markets.

Wheat is selling in Zanesville at 55 cts.; Flour, $3,50. On the 11th, flour was selling in Pittsburgh at $3 37½. At Philadelphia on the 10th the price of flour was $5 37½.

NEWS OF THE WEEK.

FROM THE ARMY.

Official List of the Killed and Wounded of the 1st Ohio Regiment, at the storming of Monterey, Sept. 21st, 1846:

Invincible Riflemen.—W. H. Harris, killed; shot in the breast with grape. Josiah A. Kellum, severely wounded; arm amputated above the elbow. Samuel Myers, severely wounded: grape shot fractured jaw and lodged in the throat. E. Wade, slightly; spent ball in the head.

Montgomery Guards.—Richard Welch, killed John Farrell, slightly wounded; contusion of arm and side. John Clarkin, severely wounded; contusion of arm by grape. Wm. Work, severely; musket ball through foot, amputated. Vandeventer, slightly: contusion of the shoulder by a shell. John Flannegan, contusion of hip and side, from a charge of horse. J. Ryan, slightly: flesh wound of leg by a musket ball.

Dayton Company.—W. G. Davis, Ord. Serg't killed. D. F. Smith, private, killed. Kelley Cox killed; shot through the head by grape. E. Reese killed; residence Cleveland. Thomas M'Murray killed. Lewis Motter, 1st Lieut., severely wounded. Alexander M'Carter, 2d Lieut. slightly; musket ball in the leg.

Dayton German Company.—James M'Closky, private, killed. Geo. Phele, private, killed. Wm. Weber private, killed. T. Went private, severely wounded. Chas. Legan, private, severely wounded.

Portsmouth Company.—John W. Hewlett, private, killed. Griffin Sowards, severely wounded, grape shot through the thigh. Alfred Donahue private, severely wounded, grape shot through the thigh. Silas Burril, severely wounded, musket ball through the leg. James Lambeck, private, slightly wounded, contusion by a shell.

Cincinnati Cadets.—N. H. Niles, 1st Lieut, severely wounded, musket ball through the hip. Wm. Miller, 3d Sergt. slighly wounded, contusion of hip and side by a shell. W. J. Hogan, slightly wounded, spent ball in thigh. Geo. W. Fitzhugh, 1st Corporal, slightly wounded, spent ball in thigh. Thos. D. Egan, private, killed. Robt. Doney, private slighily wounded, contution of hip by shell.

Brown County Boys.—A. F. Shaw, private, severely wounded, musket ball through the arm. J. Fletcher privete, severely wounded. A. B. M'Kee private, severely wounded.

Cincinnati German Company.—Matthew Hett, 1st Lieut. killed—commanded company. George Meyer, corporal severely wounded, musket ball lodged in arm—extracted. E. J. Dehooler, private, severe'y; grape shot in thigh and musket ball in arm. Henry Weber, do, severely; musket ball in right side—extracted at left breast. Henry Meyer, do, severely; musket ball through arm—extracted.

Butler Boys.—James George, Captain, severely wounded, contution of head by shell—not dangerous. George Webster, 1st sergeant, slightly; contusion by spent ball—not dangerous. George Longfellow, 2d do, severely; musket ball through thigh—not dangerous. John Pierson, private, severely; musket ball through the chest—not dangerous. John H. Longley, corporal, slightly, contusion from spents ball. R. H. Alcott, private, slighily, contusion from shell. Stephen Freeman, private, killed. Oscar Behnee, private, killed.

These men were murdered and most shockingly mangled by Lancers, who came upon them whilst the latter was conducting the former, who was slighily wounded, into camp—and unarmed.

FIELD AND STAFF.

Colonel A. M. Mitchell, severely wounded; an esquipette (2½ ounce) ball through the leg. (The Col' favorite horse, presented him by the Cincinnati Bar, was killed.)

Adjt. A. W. Armstrong, 2d Lieut. of Cadets, severely wounded. grape shot through the knee—leg amputated above the knee—recovery doubtful.

(Copy of Morning Report.)

E. K. CHAMBERLIN.

Monterey, Sept. 24, 1846. Surgeon U. S. A.

The amount of duties paid on the goods imported by the steamship Caledonia, on her last trip, was about $43,000.

THE SLAVE CASE.

An excitement of much more than ordinary character has prevailed in this city, during the examination of a case, which we mentioned last week, of the arrest of a slave named Geo. Kirk, who secreted himself on board the brig Mobile, whilst lying at the wharf at Savannah, Geo., and was brought by her to this city.

It appears that after the arrival of the vessel at this port, the Cpatain attempted to confine the slave, in order to take him back and restore him to his owners. Some circumstances occurred betraying the fact, and exertions were at once made to effect his rescue. A habeas corpus was sued out, and he was brought before Judge Edmonds, who released him, as we learned and stated last week, upon the ground of an informality in the original proceedings, alledging that the Captain of the brig had no right to detain him in custody, but should have gone and entered his complaint to the Mayor, whose province it was to adjudicate the matter. The slave was accordingly discharged, and the subsequent events which occurred up to the time of his re-arrest, we have before detailed. After his re-arrest, another habeas corpus was taken out, and the case again came up before Judge Edmonds. After a proper hearing, and evidence had been submitted on both sides, His Honor discharged the slave again, when he was taken away by his philanthropic friends, who at once conveyed him beyond the reach of his pursuers.

There are some principles involved in this case which will excite more than an ordinary degree of attention. The laws of Georgia are, as they must necessarily be, very rigid in punishing offences such as the Captain of the brig will be deemed guilty. His absolute innocence in the case makes no difference whatever—the slave was brought away in his vessel, and as a consequence he becomes liable to the laws of that State. Upon his return to that State he can be arrested, fined a thousand dollars, and imprisoned two years. Under this impression, and with the conviction of his innocence, he makes an appeal to the laws of this State and is repulsed. What means of establishing his innocence has he but this? What course can he pursue to avoid the impending consequences of the slave's elopement? So far as his own immediate situation is concerned perhaps, he will find his motives properly regarded by the parties in Georgia who have the most interest in the matter, and thus be released from the unpleasant responsibilities which would otherwise attach to him.

A more important question will, we fear, grow out of the case than that involving the responsibility of the Captain of the brig. The State of Georgia will ask why a reqeisition from her authorities, when made for a criminal, may not be received and responded to by the authorities of this State, with the same respect which signalizes the reception of a similar process upon other States. And if one of our citizens—for instance, the Captain of this brig—should return and be averted under the laws of that State, for a crime of which the citizens of this State cannot deem him guilty, what a clamor will at once be raised! We plainly perceive that the end of this slave-case has not yet been reached.—*N. Y. Sat. Emporium.*

The late Dreadful Hurricane at Havana.

Our thanks are due to Capt Hart, of the Royal Mail Steamer Thames, for files of the Bermuda Royal Gazette to the 20th ult., from which we learn that a dereadful hurricane visited Havana on the 10th and 11th October.

The Thames was at Havana at the time, but fortunately, with three other vessels only, rode out the gale in safety. The sheers at the navy yard are blown. The wharves are torn up and much injured, and are covered with wrecked property. The town has suffered comparatively little, but the suburbs, especially the Cerro, Horcon, Colon, and the Lazaro, very much. In Regla also the damage done is frighful; in one house alone, of rather out of its ruins, were dug 11 corpses. What is the total number of lives lost is not yet known. The threatre Tacon has suffered a good deal. The theatre Principal is in ruins. At the heights of the hurricane the barometer was at 27, 74. In 1844 it was 28 42.

Vessels ashore or sunk.—Ten British merchant vessels; among them we notice the Agnes Jane, Richardson, (totally dismasted, fast ashore, stern stove in, larboard side do., has 250 boxes of sugar on board) NINETEEN AMERICAN SHIPS, BARQUES, BRIGS AND SCHOONERS, whose names are not given, thirty-three Spanish, two Russians, two Bremen, four Danish, two Belgium, one Dutch, four French, one Austrian and one Brazilian. The Regla ferry steamers and Mantanzas steamers are some sund, some ashore and some useless.

Ships of War.—French frigate Andromede, 20, Rear Admiral La Place, fast ashore. French corvette Blonde, 20, ashore, masts gone, capsized—lost. French steamer Tonnere, masts and funnel gone, and serious damage. Spanish brig Habanero, 20 Vice Admiral Ribera, safe and sound. Spanish brig Constitution, 10, totally lost—gone to pieces. Spanish brig Laborde, ashore. Spanish schooner Criolla, 1, wrecked—in pieces. Spanish schooner Habanera, ashore. Spanish schooner Polka, 1, wrecked, in pieces.

Sanish schooner Infanta, ashore. Spanish brigantine Tuaniba, wrecked—in pieces, foremast gone, bowshrit and bows knocked away. Spanish steamer Guadaloupe, ashore. Spanish brig Trueno, Quarentine hulk, ashore, totally lost.

THE HAVANA GALE.—The Courier of last evening has the following paragraph in relation to the subject: "It is the opinion of nautical men of judgment and experience, with whom we have conversed, that the late gale, or rather tornado, did not extend as far as the station of the squadron off Vera Cruz. It is believed that the great swell experienced off Brazos Santiago, which prevented the mails from being put on board the Galveston, was caused by that tornado—but very little wind was blowing where the steamer lay. If this be so, Com. Conner's ships were safe from all damage. We have learned more from Havana. Three French vessels of war lying in that harbor were very much injured, but it is not said they were positively lost. The American bark Madeline, Captain Shankland, from this port, was sunk in the harbor. We do not know whether she had discharged her cargo. The brig P. Soule, Captain Delvaille, arrived at Havana on the 14th inst., from this port, safe. The brig Titi, Capt. Brown, arrived there on the 8th from this port. Whether she was injured in the gale we are not informed. Our informant says that from thirty to fifty vessels were more or less injured. There is a mystery about this business, but the news we give has been in town since Thursday evening.—*N. O. Picayune of 25th.*

Five vessels were driven on shore at Barbadoes, and three rode out the storm. An English ship became a total wreck in an hour. At Dominca, two vessels broke from their moorings and drifted to sea with no one on board. A vessel and cargo from Halifax were lost. The Gale was partially felt at St. Thomas.—*N. Y. Sun.*

The Winchester Republican announces the death of Mr. John Grim, aged 94 years, a soldier of the revolution.

THE PROSPERITY OF PITTSBURGH, &c.—Another item going to show the immense business transacted in Pittsburgh in the amount of steamboat tonnage in port and arriving and departing daily. On Wednesday there were twenty four large steamers below the bridge, and four above it, during the day. Yesterday there was about as many. Their tonnage capacity cannot be short of *eight thousand tons!* This simple fact is evidence of the extent and value of the shipping interest of this port. We have seen as many as forty-two steamboats in port at one time. These do not include the new boats building, or boat undergoing repairs.

As to new steamers we have noticed *thirteen* underway at one time this spring. We cannot say exactly how many new boats have been built this year in this city, but we believe we have averaged *one per week.* An eastern journal alluding to this branch of business, humorously inquires "the price of steamboats at the Factory!"

The carrying trade to and from Pittsburgh is increasing with marvellous rapidity. The means to accommodate it have increased in the same ratio. It bids fair in time to become of prodigious magnitude. Every year opens up some new feeder to our trade. It was only last year that the Erie Extension Canal was fairly in operation. This year we have the Sandy and Beaver. Shortly the Alleghany River must be improved as the Manongahela now is.—*P. Gaz.*

MIRACULOUS ESCAPES.—on Saturday, the immense fly wheel at the Rolling Mill or Foundry below Mill Creek, flew to pieces, scattering the fragments in all directions, for the space of one hundred feet; one piece went over the canal a much greater distance; another piece went high in the air, and came down through the roof of a house, striking the stove, at which a woman was standing, demolishing it, & knocking a bucket out of her hand. The fly wheel was very large and in rapid motion when the accident occurred, and although the fragments of iron and wood flew in every direction, to the great danger of numerous persons, we are happy to state not one was injured. All were, of course, frightened.—*Cin. Com.*

OPENING OF THE SANDY AND BEAVER CANAL.—The celebration of this event took place as announced with great eclat, and without serious accident of any kind to mar the Pleasure of the trip. There is a good deal of business to do between New Lisbon and Glasgow, where the Canal debouches into the Ohio, but there is a want of Boats. The craft on all the Canals are very busily employed, and the amount of tonnage far short of what the trade pouring through them requires. In the spring a line of steamers will be formed between Pittsburgh and Glasgow. By that time the entire canal will be open, and Boats plenty. The quality of the work on it, its Locks, Dams, &c., is pronounced very superior by competent judges.—*Pitts. Gaz.*

STORM IN THE CHESAPEAKE.—The North easterly gales which prevailed throughout all of last week, with but slight intermissions, were very severe in the Bay, so as to cut off all communication between Baltimore and Norfolk from Tuesday evening until Saturday night.

At Norfolk the gale blew from sea most furiously, and the swell of water in the bay and harbor is said to have been very great. The papers, however, are silent on the subject, and from this we infer that the damage sustained in the lower part of the city, by the rise of the waters, could not have been so great as there was reason to fear.—*Alexander Messenger.*

GREAT FRESHET—DAMAGE TO PROPERTY.—The Baltimore papers of last week, contain long accounts of the great damage done to property in Maryland, by the heavy freshet caused by the last storm. We compile the following from the Clipper. The Catocin Whig, says:—

The Catocton overflowed its banks, and for some distance on each side swept every thing within reach—fences, trees, corn, wood, &c., were swept away in large quantities. Considerable damage was done in the village, particularly in the Western part. Many of the gardens were literally swept of their effects and lost; the cellars were filled overflowing.—*Alexander Messenger.*

Captain T. R. Linnard, of Philadelphia, U. S. Typographical Engineer, who has been superintending the works on the Raft above Alexandria, has been ordered to Monterey.

LADY BYRON SUNK.—This steamer left Pittsburgh on Thursday evening for St. Louis, heavily laden with iron. At the foot of Phillip's Island, seven miles below Beaver, she struck a rock and instantly sunk.

FIRE.—The Fouring Mill of Mr. Aaron Austin at Oxford was consumed by fire on Monday night of last week. About 5000 bushels of wheat was in store at the time of the fire, which was also destroyed. The loss is estimated at from $8,000 to $10,000.

SINGULAR ACCIDENT.—On Friday last Edward O Knowles, a boy of 12 years of age standing in the blacksmith shop of Stephen Tillsbury, South Boston, about 12 feet from the anvil where two men were forging, was struck in the thigh by a small piece of steel escaping from one of the sledge hammers.—The main artery was severed, and he bled to death in five minutes.

The voyage from New York to Halifax and back, has been made in the unprecedented travelling time of 4 days and 7 hours.

At the last dates from New Orleans, water was so very scarce in the Faubourg Freme, that 50 cents a barrel was demanded for it.

The trial of Albert J. Tirrel, for arson, at the time of the murder of Mrs. Bickford, will take place in January next.

Long Bridge over the Potomac, at Washington, was injured by the late freshet to the extent of about 150 feet carried away. It is impassable. A breach was also made in the Washington canal.

We are informed, says the Boston Transcript, that the manufacture of railroad iron is becoming a very important branch of labor in our vicinity. At the foundry on the Mildam, one day last week, 243 rails, or forty-two tons, were turned out in twenty-four hours

FEMALE COURAGE.—A servant girl of Lisle, remarkable for her fearless disposition, laid a wager that she would go into the charnel house at mid-night, and bring from thence a dead man's skull. Accordingly, at the appointed time she went; but the person with whom she made the bet, intending to terrify her, had gone before and hid himself in the place. When he heard her descend and take up the skull, he called out in a hollow, dismal voice—Leave me, my head! The girl instead of discovering any symptoms of horror or fright very cooly laid it down and took up another, upon which the voice repeated—Leave me my head!—but the heroic girl, observing it was the same voice that had called before answered in her country dialect—Næ, næe, friend, ye canna ha two heads!

From the Boston Watchman.

The Infidel on his Death-Bed.

The writer of this was called about mid day to visit a young man in the last moments of life. He was a professed infidel and refused any spiritual aid or the services of a minister. On entering the room, the scene was truly awful—the young man was dying—near the bed sat his widowed mother and sisters. He was struggling to hide his tears, and appear calm and collected in the conflict with death. As I approached him, the window was slightly opened to admit sufficient light; he turned towards the window, and as his eye for a moment rested on me—it was only a moment, however, for he as quickly turned away with his face towards the wall—seeming determined to prevent my conversing with him. I took his hand, he withdrew it; I asked him to look at me and talk about his latter end, he groaned and hid himself beneath the bed clothes. Again I held his hand, and by gentle force turned him towards me. His countenance was intelligent, and his features good; his appearance indicated twenty-one years of age.

Shall I pray with you, my dear friend?

No, no, said he; I dont believe in prayer.

Shall I read a portion of God's holy word!

No; O don't worry me; I don't believe in the Bible. Why add to my sufferings with such things? I tell you I am an infidel, and all I ask is to be left alone.

Do you know you are dying my young friend?

Yes, I know it well enough—I shall never see that sun rise or set again—I wish it was over—I wish I was dead—I wish you would leave me—I did not send for you—mother, mother, send this man away, it is useless to talk with me.

Oh, my boy, cried the almost heart broken mother, do listen to the word of truth. You will soon be beyond its reach—you are fast hastening to the judgment. Oh my child, it is a fearful thing to meet God unprepared.

Her sobs choked her utterance. I knelt by his side, and prayed for God's Spirit to bring the wanderer back. He rolled and tossed in his bed, and constantly interrupted me during prayer; I then read from the Bible such verses as I thought would lead his mind to right reflection. He hid his face, placed his fingers in his ears, and begged me to desist, and groaned so audibly as to alarm those in the room. After several ineffectual attempts to get him into conversation, I rose to leave the room. As I passed towards the door, I grasped his hand and said, Farewell my friend. —He raised his eyes towards me, and seemed to be willing to listen.

Suppose said I, we were on board a ship together, and in some violent storm the ship was wrecked—I had secured a plank; and as I clung to it for safety, refused to let you take hold. What would you think of me?

Think of you? said he, I would think you were a selfish wretch.

We have been wrecked—here (pointing to the Bible) is the plank on which I rest; the billows of death are riding over you; and will you lay hold before it is forever too late. Before you is the cheerless ocean of eternity; the voice of mercy may yet be heard. Turn you for why will ye die? Your infidelity is no security for such a storm.—Think of your Savior—O look to him as your only staff, your only sure support.

He kept my hand; the tear started in his eye; his whole soul was centred in the gaze of agony. It is too late, he raid too late, there is no mercy, no hope for me, I am lost, forever lost.

Before the sun set, his soul was in eternity; gone to the audit. At twelve years of age, he left the Sabbath school; commenced his apprenticeship, associated with infidelity, and drank the poison. At twenty summoned to the bar of God, without a ray of light to cheer the darkness of the valley of the shadow of death. Young man, think of this sad story: flee from sin to holiness and God.

A GOOD' UN.—The Pittsburgh Dispatch tells some good jokes on one of its friends who is styled the "Doctor" one of them is as follows:

The Doc. had also a way of claiming every body who was at all distinguished, as a cousin, uncle, or other relative of himself. One day Jim asked him whether he knew one Joseph M——, of——county, Mo.? Of course the Doc. "didn't know any body else." Jim mentioned his occupation, described his personal appearance, spoke of his wealth; all agreed with the Doc's views—it was "his own uncle by his mothers side," he said. "I'm sorry I've bad news for you Doc." said Jim, deliberately drawing from his pocket a St. Louis paper, and reading an advertisement of the sheriff——Co., Mo., offering "$250 reward" for the arrest of "Joseph——," a *forger*, who "escaped from custody!"—There was no getting out of the scrape, and "the Doc." *again* "stood treat all around!"

The Vicksburg Whig learns that Col. Jefferson Davis, who is now with the Army under Gen. Taylor, has forwarded his resignation as member of Congress, to the Governor of Mississippi.

Lowliness of mind is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart and learned of the lowly Jesus.

A gentleman has sent to the editor of the Petersburg Intelligencer, a potatoe weighing nine and a half pounds, and a turnip weighing seventeen pounds. He has a cow that gives thirteen quarts of milk at a milking. This is pretty well for Virginia. Ohio can beat that.

NOTICES.

For the Western Recorder.

Poor House.—Sabbath Services.

The following named ministers having kindly consented to preach at the Poor House, they are respectfully requested to fill appointments at 3 o'clock, P. M. each Sabbath in the order in which their names stand below, commencing on the 8th inst.

Should it be inconvenient for any one to fill the appointment assigned him, it is hoped the fact will be duly communicated to one of the directors, or a substitute procured:—

1st Sabbath,	Rev.	Mr.	Brown.
2d	"	"	Bishop.
3d	"	"	Bassett.
4th	"	"	Culbertson.
5th	"	"	Crum.
6th	"	"	Courtney.
7th	"	"	Davison.
8th	"	"	Fee.
9th	"	"	Miley.
10th	"	"	Smallwood.
11th	"	"	Seaborn.
12th	"	"	Wood.

We take pleasure in announcing the above arrangement and cordially invite all friendly to it to attend.

A. BERRY, L. WILES, J. VANDENBARK. } Directors.

☞The Zanesville papers will please copy.

OTSEGO CIRCUIT.—Our first Quarterly Meeting will be held at Otsego, Muskingum Co. embracing the last Saturday and Sunday in the present month (November.) We solicit the aid of such brethren as can attend.

WM. DULING.

TEMPERANCE MEETING,

The Springfield Temperance Society will hold its Annual Meeting on TUESDAY EVENING 17th inst. at 6 o'clock P. M. at the PRESBYTERIAN MEETING HOUSE, Putnam.

The different divisions of the Sons of Temperance in Zanesville and Putnam have been invited to attend. We would also extend the invitation to "ALL PEOPLE." We expect a profitable meeting.

SAFFORD, BALTIS, WARD. } Committee of Arrangements.

Thursday, Nov. 12 1846.

UNION CIRCUIT.—*O. Con.*—Our first Quarterly Meeting will be held at Catawba, Clark Co. commencing the evening of Dec. 24th at candlelight. Quarterly Conference on the 26th at 2 o'clock. We invite, our President, Br. Young, and our brethren from adjoining Circuits. Come, and help us.

DAVID MOORE, Supt.

BR. BASSETT: I have so far recovered from my affliction, as to be able to perform some service. You will please to publish the following plan of appointments:

Twin Creek. Ct.	Nov.	14, 15.
Xenia	"	21, 22.
Lebanon	"	28, 29.
Cincinnati Ct.	Dec.	5, 6.
Cincinnati S.	"	12, 13.

JOHN M. YOUNG.

DEERFIELD CIRCUIT.—*Ia. Con.*—Our first Quarterly Meeting will be held at Jonathan Woodson's, the 28th & 29th Nov. Brethren who can, are invited to attend.

F. OUTCALT, Supt.

PROCLAMATION.

EXECUTIVE OFFICE, OHIO,
October 5, 1846.

In pursuance of a resolution of the General Assembly of the State of Ohio, passed March, 2, 1846, requesting the Governor within the present year to issue his proclamation to the citizens of this State, recommending to them the observance of a day, previous to the first Monday of December next, of thanksgiving to Almighty God for his blessing to us as sa people, I, M. BARTLEY, Governor of the State Ohio, do hereby respectfully recommend to the citizens of this State, to set apart *Thursday, the 26th day of November next*, as a day of Thanksgiving and Prayer to Almighty God for his beneficence in a bountiful dispensaiton of His blessings to us as a people.

The antiquity of this laudable practice, its authenticity, its infinite importance, and its beneficial effects upon the minds and habits of those who have hitherto revered it, is a sufficient guaranty that the citizens of the State will, on the day designated, suspend their secular business, meet at their various places for religious worship, consecrate the time to thanksgiving, prayer and gratitude to Him from whom emanates all temporal and spiritual blessings. M. BARTLEY.

State Temperance Convention.

To the friends of Temperance throughout the State of Ohio.

COLUMBUS, Oct. 20, 1846.

The Board of Managers of the State Temperance Society have resolved that a Convention of Delegates from the different Societies throughout the State, be held at Columbus on the 2nd Wednesday of November next, in the Methodist Episcopl Church, at 9, A. M.

The Convention is for the purpose of adopting measures to obtain such an expression of public sentiment upon the License Question, as will secure the favorable action of the coming Legislature.

It is very desirable that the Temperance Societies throughout the State be generally represented at the Convention, as business of great importance is to be transacted.

ROBERT THOMPSON, Chairman.
A. A. STEWART, Secretary.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. W. Case, D. B. Dorsey, V. Lucas, G. B. M'Elroy, J. Dalbey, jr. 3 subs. and pay. *Good.* C. W. Langdon, 1 sub. & pay. F. Outcalt, 2 subs. pay for one. E. Newcomb, P. M. D. Bitler, P. M. J.B. Peat, C. H. Williams, 3 subs. & pay. *That's the sort.* S. Carnes, J. Kost, G. G. Collins, 1 sub. A. Hadder, P. M. J. Ferguson, S. Gee, D. Moore. J. W. Williamson.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
J. W. Case,	W. Ross, Sen.	8	52	2 00
V. Lucas,		8	52	1 00
G. B. M'Elroy,	J. T. Miller,	8	52	2 00
J. Dalbey, jr.	J. Layman,	8	52	2 00
"	T. H. Barwise,	8	52	2 00
"	J. Owrey,	9	3	2 00
"	J Jaquess,	9	3	2 00
"	J. Hudson,	9	3	2 00
Mrs. C. W. Langdon,	J. D. Langdon,	8	52	2 00
"	C. Speelman,	9	3	2 00
F. Outcalt,	E. Bunner,	9	3	2 00
C. H. Williams,	J. J. Amos,	8	52	2 00
"	A. D. Amos,	8	52	2 00
"	J. D. Downey,	8	52	2 00
"	C. H. Lines,	9	5	2 00
A. Hadder,	E. Hudson,	9	6	2 00
J. C. Sidle,		8	26	2 00
S. Gee,	J. Stout,	8	52	2 00
Jos. Barclay,		7	52	2 25

New Subscribers this week, 13. Discontinuances, 4.

BR. J. Dalbey, much obliged for that X. We have sent regurally to J. D. Sen. from first of the Vol.

BACK NUMBERS.—The P. M. at Fairmont Va. kindly informs us that F. Christy declines taking his paper from the office. A week ago he favored us with the like notice of F. Peirpoint. We only think hard that we were not notified of discontinuance at the first of the volume so as not to send 4 or 5 numbers to no purpose. Our increase of subscribers has been so rapid since our new volume, that some of our early numbers are exausted, and we need them to supply those who request them. If Mr. Newcomb, or any other obliging post master will do us the favor to return to us copies of our first 3 numbers especially, it will oblige us, and we will reciprocate the favor when opportunity serves.

Br. Springer acknowledges the receipt by A. Ferguson, of $6 from J. Evans, for which he is credited to middle of 6th Vol. $1, is still due to Br. S. and $2 is due us for 7th vol. Likewise, $1 12½ received from James Russell, for which he is credited in full.

☞Dr. Dorsey will hear from us in a few days.

ANNUAL REGISTER, 1847.—We have struck rising of 5000 copies of this little publication, and trust that brethren who have ordered copies will soon receive them. Meanwhile, every subscriber to the Western Recorder, who pays $2 in advance for 8th volume, may look out to receive a copy by mail.

We have sent by the hand of Br. B. Gittings of La Harpe, Ill 150 copies for Br. M. Jared. By the hand of Br. T. Catlin the parcels ordered by Brs. Watson, S. Hazlett, and J. C. Hazlett, to be left with Br. E. W. Stephens, Wheeling, Va. By the hand of Br. J. C. Sidle, 50 copies for Br. Peat—50 for Br. D. Moore—25 for Br. R. K. Davis, and 25 for Br. Ensminger. They will find them at Richwood. The parcels ordered at Baltimore, Pittsburgh, Cincinnati, &c—will we trust soon be received.

Br. P. T. Laishley, the P. M. at Morgantown informs us that M. D. Wells, a sub. given us at Conf. does not take his paper from the office. Please attend to that case, and inform us.

Br. Springer wishes us to inform Br. Hitt of Swan, O, that a letter enclosing $2 for the Christian World, was received, and forwarded, money and all, to Br. Stockton, in June last, since which time, no account of it has been received.

MARRIED.

ON the 12th Inst., by the Rev. C. Springer, Mr. CHARLES R. DENISON, to Miss SARAH JANE PETERSON, both of Muskingum County.

She is mine own;
And I as rich in having such a Jewel
As twenty Seas, if all their Sands were pearl,
The waters nectar, and the rocks pure gold.

SHAKESPEARE.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Kitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons.
500 Coils Bonnet Wire.
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards.
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders.
12 Boxes Fire Crackers.
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Waters, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order.

Zanesville, O. Nov. 7, 1846.

ATTENTION!!

Look Here, All!!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinets, Tweeds, and Jeans, Cashmeres, Mousiin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined TO SELL my goods. W. B. GUTHRIE.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodatings shall be good, and his table, for variety, not surpassed by any Hotel on Boarding House in the West. R. PUTNAM.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,

Putnam, O. Oct. 31, 1846. Admistrator.

SNETHEN'S SERMONS.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,25 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

NEW HISTORY OF TEXAS, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry T. Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 25th of December, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale. LEWIS GRAY, Executor.

Putnam, O. October 12, 1846

WANTED—Immediately at this office, a boy of good moral habits, to learn the printing business. One would be preferred from 15 to 17 years of age, and who has a good English education.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 39 Main Street, Cincinnati.

KEEPS on hand Books publishad by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS,) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of tons the inhabitants, &c. &c.

POETRY.

Written for the Western Recorder.

A CANZONET.

The sun that glorious on his way,
Gives to the world his cheering light,
Dispels by each enlivening ray
The gloomy darkness of the night:—

But wo to her, for whom no sun
Sheds a serene and holy beam;
For winter reigns, with gloom and storm,
And silent then each purling stream.

No incense floats upon the gale,
Nor bird sings blithely on the spray,
Nor flowrets bloom within the vale—
For birds and flowers have passed away.

'Twere better could the green grass be,
Now waving gently o'er her head;
And winds their dirges mournfully
Were softly sighing round her bed.

P.

COMING OF WINTER.

Autumn's sighing,
Moaning, dying,
Clouds are flying,
On like steeds,
While their shadows
O'er the meadows
Walk like widows
Decked in weeds.

Red leaves trailing
Fall unfailing,
Drooping, sailing
From the wood,
That, unpliant,
Stands defiant,
Like a giant
Dropping blood.

Winds are swelling
Round our dwelling,
All day telling
Us their wo;
And at vesper
Frosts grow crisper,
As they whisper
Of the snow.

From the unseen land
Frozen inland,
Down from Greenland
Winter glides,
Shedding lightness
Like the brightness
When moon-whiteness
Fills the tides.

Now bright pleasure's
Sparkling measures
With rare treasures
Overflow!
With this gladness
Comes what sadness?
Oh, what madness!
Oh, what woe!

Even merit
May inherit
Some bare garret,
Or the ground;
Or, a worse ill,
Beg a morsel
At some door-sill,
Like a hound!

Storms are trailing,
Winds are wailing,
Howling, railing,
At each door.
'Midst this trailing,
Howling, railing,
List the wailing
Of the poor.

COMMUNICATIONS.

Written for the Western Recorder.

Humanity and Divinity of Jesus Christ.

NO II.

Mr. Editor: The reasons why I conclude the Divinity of the Lord Jesus is not, in the abstract, called the "Son of God," are first, those already presented; secondly, because, as I believe, this appellation is applied, to his humanity, in consequence of his miraculous conception and birth; thirdly, because of the union of the Divinity and humanity in the person of the Saviour; and fourthly, on account of his resurrection from the dead. The reasons for the first. I am not under the necessity to recapitulate. They are already in the possession of the reader. The second, will be, or at least is to my mind, apparent, since none of the human family had ever been conceived or born under similar circumstances with those attending the conception and birth of the Lord Jesus. God was the grand procuring cause. "But when the fullness of time was come. God sent forth his Son, made of a woman, made under the law," Gal. IV. 4. Divinity was never *made*; but here we see that the "Son," was made consequently, Divinity in the abstract, and the "Son," are not the same; and since reference obviously, is here made to the Lord Jesus, who possessed two separate and distinct natures, manhood and Divinity, the term, "Son," must apply to that nature which was made, the humanity, or in consequence of the union of both. The third reason is sustained by the Lord, by his prophet, where it is said, "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful Counsellor. The mighty God, The everlasting Father, The Prince of Peace." Isaiah, IX. 6. Here, the union of the humanity and Divinity of Jesus Christ is obviously refered unto; nnd in consequence of this glorious union, he is called, the "Son." The apostle says, "And again, when he bringeth in the first begotten into the world, he saith. And let the angels of God worship him. And of the angels he saith, Who maketh his angels spirits and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. I. 6-8 The Divine nature of our Redeemer was ever present in this, and in all other worlds but his humanity was brought into the world at Bethlehem in Judea, when the angels appeared to the shepherds in the field; hence, it must have been in consequence of the union of the Divine and human natures, that the Saviour is here called, "the first begotten" "the Son." Again. The apostle says, unto you first, God having *raised up* his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts. III. 26. The Divine nature never died—was not laid in the tomb; hence, was never raised from the dead; but the "Son" was raised from the dead; therefore it was because of the exalted character of Jesus Christ in consequence of the union referred unto, that he is styled, 'his Son Jesus." Relative to the fourth reason, I quote, "And when they had fulfilled all that was written of him, they took him down from the cross, and laid him in a sepulchre. But God raised him from the dead; and he was seen many days of them, which came up with him from Gallilee to Jerusalem, who are witnesses to the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he raised up Jesus again; as it is written in the second psalm. Thou art my Son, *this day* have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." Acts. XIII. 29-34. I need not attempt to prove that the resurrection of Jesus Christ, is here the principal subject discussed. And, it is clear, that in direct reference to this, the apostle quotes the second Psalm, where the same language is used; and that it is in direct relation to the Saviour's resurrection he says, "Thou art my Son, *this day* have I begotten thee." See, also, where it is said. He, Jesus, "who is the beginning, the *first born* from the dead." Col. I. 18. And I may add, that wherever the same, or similar language is used by the inspired writers, though other subjects may be the principal object, yet the resurrection of the saviour, is alluded unto. Hence, I have been led to conclude, that Jesus Christ is styled the Son of God, in consequence of his being "the first begotten from the dead."

John Hill.

Batavia, Sep. 14, 1846.

(To be continued.)

Aid Society contributions Explanation.

[The following communication from the Secretary of the Muskingum conference will set us right in the little matter pertaining to the 'Minutes' lately referred to. We remark that *we* forwarded the minutes by Br. Duling to Br. Case, which was the first opportunity that occurred, not having been instructed to send them by mail. Ed.]

Br. Bassett. We are informed in the "Recorder" of 24th inst. "that Br. I. Thrap of Sandusky circuit has amused himself somewhat at the expense of somebody in relation to the statement published with the Con. minutes in regard to the Aid Society.' At this I am not "surprised" but can say with Br. Thrap that "no part surprised me more than the liberality with which the brethren present were said to have contributed to the support of the Preachers Aid Society.

When the "Recorder" of the 3d Sept. brought to me the intelligence relative to the liberality of the brethren I was not only "surprised" but inquiries were started in my mind to the following effect, viz. 1st. Whence this increase of "liberality" since the close of conference and the dispersion of its members? 2d. How did the "Printer" obtain said information? if correct. And on the other hand if incorrect whence and how the mis. take. Presuming that you were absent according to your expressed intention at Steubenville. I put to rest for the time being the inquiries in my mind upon this subject anticipating light when you returned, but being disappointed in this I awaited the arrival of the minutes desiring to ascertain what information they would give in the premises. But the "Recorder" brought not the intelligence nor were the minutes forwarded to me until the "Recorder" of the 24th the article refered to above. After reading said article "Surprize" Expanded her wings and fled, and the whole mystery was explained by the information contained in the following sentence viz. "When we got the above letter we forthwith went and examined the manuscript minutes and found that the Printer had followed copy. There was the dollar mark ($) opposite most of the fifties and twenty fives." But though "surprise" had fled from and the mystery to my own mind. Yet supposing you still had the minutes for your satisfaction and the satisfaction of others I was about to request you if you pleased to look at the minutes once more and see if the Decimal mark (.) was not there also when by the politeness of Br. Wm. Duling the minutes were forwarded to me, and I had the privilege in company with Bros. Duling, Hamilton and Lancaster to examine them for myself when I found it to be even so. The names figures and characters as follows viz. R. Andrews $, 50. W. Maynard $, 25, &c the Decimal mark or point at the right and separated from the Dollar mark by the figure or figures denoting Dollars and to the left and between the Dollar mark and figures denoting cents to this there are four exceptions. The first is A. Channel as follows viz. A Channel 50 Pd &c. omitting both the dollar mark ($) and the decimal (.) and explains why four men set down $, 50 and the ballance $50. In consequence of the printer having overlooked this little mark or point (.) it has inadvertantly been permitted to drop among a large flock of "Surprises" and caused them forthwith to take wing and not only to pass by the Sandusky Brother but without doubt more or less of them have appeared to every careful reader of the "Recorder." But now if you will take said mark or point (.) from their proper resting place and put it where it ought to be and properly belongs viz: at the right of each $ 25, which are and ought to be 25 dollars and to the left of each $, 50 which are and ought to be 50 cents. I presume the whole tribe of "Surpises" will quietly settle down and cease to either annoy or "amuse" the good brethren at least until something else shall stir up their nest. And also respond to your call in the words following viz. "And let some one who knows please correct this money matter if it is incorrect." Yours with respect,

J. W. Case.

THE MEDICAL PROFESSION.

"One of the greatest men in the world said I know of nothing in the world more contemptible than a cowardly soldier or an ignorant medical man.—The ignorant medical man compromizes hourly the life and welfare of his fellow creatures." See Dr. Knight's communication in Western Recorder, Oct- 31.

I would wish to inquire of Dr. Knight, which is to be the most deprecated, an ignorant medical man, or a class of Physicians who have no settled principles of practice?

It was proclaimed by a learned Doctor in the medical convention held in Columbus the last spring—"That the practice of 20 years ago would at this day be called *errant quackery*—and still he remarked that the system of practice is not settled. Many of the physicians of this city have abandoned the use of cold water and ice in Hydrocyphilas and all cases of inflamation, while others make use of cold applications until the patient is cold in death.—Some repudiate bleeding, blistering, and powerful cathartics, while others use us the lancet with the butcher's success—deal out mineral poisons with a profusion which causes rotten and toothless jaws; and if the potient survive, he only tries to deprecate this deadly practice. With some the dose of 20 grains of Quinine is administered in cases of chills and fever, while others condemn the practice. With all this jargon of medical practice, what say you Dr. Knight? To what class of Physicians do you attach those practitioners? Will you call such practice scientific, when such Physicians as Dr. Forbes of London has recently publicly declared, that more than half the deaths under the alopathic treament die with the mortification, and the rest of those who get well under the same treatment are restored by the third power, viz, *the power of nature.*

M. Jewett.

Columbus, O., Nov. 3, 1846.

Written for the Western Recorder.

PHILANTHROPY.

Mr. Editor: The holy Scriptures, admonish men, and especially christians, to be ware of sundry things, which may in their seductive influence prove detrimental, and even ruinous. They are admonished, to be ware of *false* prophits, or prophets who "prophesy falsely"—when "priests bear rule." To be ware of *false* philosophy—or "philosophy, and vain deceit.' To be ware of *false* science, or "science falsely so called." To be ware of *false* religion, or seeming to religious which "religion is vain." To be ware *false* liberty or "liberty, as an occasion to the flesh"—or "as a cloak of maliciousness." To be ware of *false* faith, and *false* charity, or "faith without works," and a charity that is "puffed up"—"vaunteth himself"—is easily provoked—is rash, &c. &c. Now, Mr. Editor, may there not be such a thing as *false* philanthropy? Or a philanthropy tempered with a zeal, not according to knowledge, which is selfish, limited, sectional and partial? The significant term, at the head of this article, is defined, "love of mankind, good nature." This philanthropy, like "the wisdom from above," is, "without partiality and without hypocricy," resembles divine benevolence, "no respecter of persons."—It is like the gospel, which is "good will to man," whether Jew or Gentile, bond or free. But after reading, in the Western Recorder, sundry communications, and resolutions, adopted by ecclesiastical councils, or Conferences. I am amazed, that the admonitions, and warnings of the bible have so little influence, even on professing christians—and I am forced into the conclusion, that *false* or mistaken philanthropy, is rife in these days of intemperate zeal. Men speak of "the Spirit of Christ"—who may have mistaken their own Spirit for the Spirit of Christ—to whom the rebuke of the philanthropic Jesus, might be appropriate—"ye know not what manner of Spirit ye are of." Some speak of the morality of the bible," who evince a superficial knowledge of that treasury of divine truth, and very contracted views of the morality it teaches.

Slavery is servitude, whether impelled by civil law, or the laws of *necessity*—and in either case, oppression, fraud, or cruelty, is sinful—is contrary to the morality of the bible, and is adverse, to the spirit of Christ, and of true philanthropy. But the broad, indefinite, and uncharitable assertion, that "slavery, is a sin against God, under all circumstances," is a bold assumption, and requires proof, which cannot be adduced from the scriptures without a strained construction, or strange pervertion.

Are those heated, mistaken, but possibly sincere brethren real. true and consistent philanthropists? Do they really love all mankind? And yet, as far as their assumptions and decrees go, consign millions of professing christians dead and living, to hopeless dispair—to suffer the wages of sin!!! Do they indeed and in truth, "sympathise with those that are in bonds," and yet pursue a course, that must of necessity, exclude themselves from all chance to remedy their condition—or of affording them, the light and consolations of the gospel? Do they, candidly, soberly, and in the light of reason, and revelation, look at the bearing, and tendency, of their assumptions, resolves &c. Do these professed philanthropists, expect to exterpate the evil of Slavery," by decrees or resolves—by conventions, division or secession? The M. E. Church, sought "to extirpate the evil of slavery," half a century ago—and what have they done? Why, they have beat the air—stirred up strife—divided the church, and accomplished little or nothing toward the extirpation of the evil—but contrarywise, have contributed to riveting the chains of boadage more tight, and the enactment of more rigid laws. Do these men, merely look at the surface of things? Can they expect, to "rid themselves" of all connexion with the evil of slavery, by "dissolving all connection with the southern portion of the church? Would such a hasty step free them from all political, commercial, and social connexion with slavery? could this be, without dissolving the social campact, severing the bonds of civil Union—and ceasing to trafic in, or use articles of commerce—of food and clothing, the product of slave labor? Would such a procedure, lessen the quantum of human misery, and increase the quantum of human happiness? Would it remedy the evil, or benefit the slave? Should they organize "a free church," will it be pure—or free from slavery, or servitude impelled by circumstances or the laws of necessity? Will there be none in it, who practice fraud, and "oppress the hireling in his wages"—none whose avrice, prompts them to "grind the face of the poor?" Will there be none among, or around them, who are doomed, by the laws of necessity, and surrounding circumstances, to servitude for life—poor and dependant? Would those ill judging philanthropists, have immediate, and universal emancipation to take place? Whither would the the thousands of unlettered, ignorant, and degraded—not to say indolent and dishonest sons of Africa, fly, or find a resting place? Would they escape from, what one of those heated philanthropists, styles "the southern atmosphere of tyranny and oppression," and seek to "breathe the pure air," of a free State? Might they not be repulsed like the liberated states of John Randolph—or threatned with violence, like those whom the Governor's (of Ohio) proclamation is designed to protect? Would their condition be better, when cast out from the protection and care of their matters, upon an heartless world, exposed to the insults and cupidity of unfeeling sharpers? Reason and facts often keveloped, assures us that it would not.

Now Mr. Editor, permit me to say, that I am no slaveholder, nor an advocate for slavery, or oppression, physical or mental. I have endeavored to preach the gospel, to multitudes of bond and free, in slaveholding states, for more than fifty years—and have witnessed the happy effects of that gospel, which is the power of God unto salvation—and have seen multitudes of masters and servants rejoice together, in hope of eternan life. But I have never believed it to be my duty, or the duty of ministers, or the church, to intermeddle with civil institutions—or to do any more than Paul did, viz. exhort servants to obedience and fidelity—and masters, to "give to their servants that which is right." Neither the examples or precepts, of the New Testament authorise more, or enjoin more, upon the ministers of religion. Suppose these mistaken zealots, should get up a convention, produce a schism, and organize a "free M. P. Church"—what great good will they accomplish? Will they benefit the Church South or North? Will they contribute, in any degree, to the extirpation of the evil of slavery? Will they lighten the burdens of those with whom they profess to sympathise? Will they promote the cause of true religion? Will they convince the world, that they are *real*, rational, and consistent philanthropists—loving all mankind, with a sincere affection? Or will they augment "doubtful disputation," "sow the wind, and reap the whirlwind? Let them then rather pause, and think soberly, and give themselves to prayer. Let them evince the spirit of the true mother, e're the child is divided. L. G.

Vernon, Miss.

From the Pittsburgh Gazette.

Emancipation in the West Indies.

No. I.

Mr. Editor—As I have resided a considerable time in the Island of Trinidad, one of the British West Indies, I have been much interested in observing the results of the measure of emancipation which took effect in those colonies, August 1st. A. D. 1838. I now deem it my duty to make public the result of my observations, for the information of my fellow citizens, and in order to aid them in determinating the great question, "Shall slavery continue in the United States?"

When this measure was determined on by the British Government, it was natural for us to watch its operation with anxiety. Its success, or its failure must have a great influence on the institution of slavery in this country. I remember that at that time, while philanthropists were rejoicing at it as a great triumph of justice and humanity, its enemies confidently predicted its failure; and it has been surprising to me that since that time, while the former have been exulting in it as entirely successful, the latter have as confidently been asserting that it *has proved* a failure. I wondered how such opposite statements could be made when both parties had the same sources of information. I was therefore glad of an opportunity to see and judge for myself.

Three questions may be asked in relation to emancipation,—does justice require it?—is it safe?—is it beneficial? The first of these I intend to consider a settled question. Few in the United States would venture, publicly at least, to answer it in the negative. Slavery is admitted to be wrong, and those who plead for its continuance commonly do it on the ground that its abolition would produce some greater evil. Were the people of the United States convinced that such would not be the result, but the reverse, no objection to emancipation would remain. My object has therefore been to find the answers to the questions—has emancipation in the British West Indies proved safe? and has it proved beneficial?

My inquiries on this subject, it will be observed are mostly limited to the colony of Trinidad, as that is the only one in which I have resided. To that Island I went from this country in the summer of 1845, and returned lately. I have, it is true, had opportunities of obtaining information from the other islands, but I intend to confine my remarks chiefly to the state of things where I have had opportunities of personal observation.

And first, has the measure proved safe? When the emancipation law took effect, Aug. 1st, 1838, it did so with entire safety. I refer to this as a thing well known. There was no violence—no anarchy—no disposition manifested to violate the rights of person or property. Whatever difficulties were experienced, they did not arise from any turbulence. They simply took possession of the boon offered them, and peacefully submitted to the control of legal authority. These facts are notorious.

The law took effect in Trinidad under circumstances more unfavorable, perhaps, than in any of the other colonies. It came upon them suddenly without any time for preparation, either on the part of the colonial government, the planters, or the laborers. Some vague rumors had arisen, it seems, in the summer of 1833, that the apprenticeship system (which had taken the place of absolute slavery in the year 1834, but was found to be little better) was to terminate on the first of August of that year; but the Lieutenant Governor issued his proclamation bearing date July 7th, specially addressed to the laboring classes, in which he states as follows: "Information has reached me that the field apprentices on some states believe that their period of apprenticed labor for their employers is to cease on the 1st of August next, and it has become my duty to undeceive them, and *tell them the truth.* The truth, then, is, that her Majesty the Queen, and her Parliament have determined to continue the law, that the predial apprenticeship shall be observed until 1840. Those apprentices are therefore bound to serve their employers for two years after the 1st August next." This settled the public mind, and all seems to have gone on quiet as usual till the 26th of the same month, when the Lieutenant Governor issued another proclamation, in which it is announced, "That all persons who, on the 1st of August, 1838, shall be in a state of apprenticeship, as predial apprenticed laborers within the island and its dependencies, shall upon, and from, and after the 1st day of August 1838, become, and be to all intents and purposes whatsoever, absolutely and forever manumitted and set free."

Five days only were thus allowed for this great change, and it seems that the time actually arrived before the proclamation reached some of the more distant quarters. The news was astounding.—Only nineteen days before, the Governor had told the laborers as a *truth*, that the Queen and Parliament had determined to continue the apprenticeship labor two years longer. Now they were free. What would happen next? This was well calculated to unsettle their minds. The feelings raised by this event were mingled too in the minds of many of the most intelligent and industrious of them with the most bitter indignation for numbers on the strength of the Governor's proclamation of the 7th July that they should serve as apprentices till the 1st of August 1840, had in the mean time purchased their time, and paid their employers for it, rigidly calculated at two years from august 1st, and now every idle and careless person had obtained the same thing for nothing.

The condition of the proprietor and planter too, was sufficiently embarrassing. No time had been allowed to consider of the rates of wages, or to make contracts by which to secure a supply of labor to carry on the business of the island. A deficiency of laborers was anticipated, and should they even succeed in getting the growing cane crop cultivated, they had no security of obtaining laborers enough to manufacture it when the season should arrive; for the manufacture of sugar requires an additional amount of labor. No one had any certainty that he would be able to obtain hands enough to start his sugar woaks. Besides, many estates had been bought sold and leased under the expectation of a supply of apprenticed labor for two years longer. Here was enough to embarrass—to irritate—to exasperate on both sides.

In the mean time the Colonial Government was as much embarrassed as any other party. The measure had come on it with the same suddenness. No time was allowed to prepare a single ordinance or regulation which the change required, and for a time the island was without the legal regulations needful to protect its peace and welfare in the new state of its society. This will be better understood hereafter, when it is stated that the island is a crown colony having no Legislation of its own. Its government is administered by the Governor and a legislative council. These have the power of framing ordinances for the regulation of the affairs of the colony, but they have no validity, till they receive the sanction of the Home Government. At the same time the colonial government is bound to carry out all the measures of the Government at home relating to the colony. It will thus be seen that while emancipation produced a new state of things, the island government was for a time wholly unable to adapt itself to it.

Notwithstanding all these untoward circumstances, however, there was no disturbance—no riots—no violence. All remained quiet and peaceful. "The day of emancipation," said the Rev. Mr. Kennedy, of Port of Spain, who has been in the island since 1836, 'was a day of peaceful rejoicing—of mutual congratulation. The people by whom it had been said we would be massacred if they were set free, came in crowds to shake me by the hand in token of their warm friendship, and their gratitude. Instead of riot and revenge, the only feelings manifested were those of peace and joy." These expressions as nearly as I can remember were used by this gentleman in conversation on this subject, with much feeling. It seemed to do him good, and to awake the most kindly feeling to reflect on the exhibition of human joy which he had that day witnessed.

One naturally concludes, that if under such circumstances, emancipation took place without any interruption of the public tranquility, no apprehension need be entertained but that it would operate peacefully elsewhere, especially if the proper legal precautions were used to prepare for the measure.

The facts mentioned above are taken from the public and authentic documents. I have refered for information, on these points, principally to a book in my possession written by the Hon. Wm. H. Burnley, one of the most considerable proprietors and planters in the colony; and a member of the legislative council, entitled, "Observations on the present condition of the island of Trinidad, and the actual state of the experiment of negro emancipation." This book was written expressly for the information of the government and people of the mother country, and there can be no doubt of the accuracy of the facts which he states.

As the measure went peacefully into operation, so it has continued to operate peacefully ever since. There has been no attempt at insurrection—no disposition towards it is shown and no one dreads it. The laborers submit to the laws and abide by them like other people. So far as I have been able to see, as much respect is paid to the authority of law by the common people of Trinidad, as by any other people among whom I have resided. Many immoral practices, it is true prevail in the island, but they are by no means confined to the emancipated. But I do not think that crimes punishable by law are more common among them than among the common population of the United States generally. During my stay in the Island I paid attention to the proceedings of the criminal courts as reported in the public papers. The prevailing crimes for which convictions were made were larceny, and assault and battery. The latter were sometimes serious affairs, resulting in loss of life, and generally arose from drunken quarrels, which frequently take place there as elsewhere. The parties in these cases are, however, I believe, fully as often Spaniards as negroes. I cannot speak with entire accuracy, but my impression is that the number of criminal causes before the courts is not greater in Trinidad than in the United States generally, but of an equal number of population.

Should any be disposed to think that the population is kept in order by means of military force and that were it not for the presence of strong bodies of troops, order could not be preserved, I may just state that such is not the fact. The military force in Trinidad is a mere handful, far inferior I am informed, to what it was before emancipation. Then it *was* necessary, it seems, to maintain strong detatchments in the island. Besides, the white militia was regularly drilled, in order to be ready for any emergency. Now no such thing is done. There is a mere handful of troops in the island, stationed at three or four different points, and should the people revolt, the handful of soldiers would scarcely be an obstacle in their way. Many of the people keep fire-arms, and I never heard of any restriction on their keeping them. Besides, as the cutlass is an implement of agriculture there, every laborer has in his possession what, in case of an insurrection, could be used as a most deadly weapon. Another fact is, that part of the soldiers are negroes, and another, that many of the police officers whom I saw were negroes. The truth is, insurrection is a thing never dreamed of. Should any person express any apprehension of it, he would be stared at, or laughed at. The answer to the question, has emancipation proved safe? is in Trinidad as satisfactory as it could possibly be; and I have no intimation that it has been otherwise in the other West India colonies. I shall therefore dismiss this part of the inquiry, and in another article, with your leave Mr. Editor, present some statements in relation to the other part, viz: "has emancipation proved beneficial?"

JOHN SCOTT.

WE CAN ALL HELP.

Four little children were playing together near some water, when one of them fell in and would have been drowned, had not his brother jumped in after him and pulled him out. Another brother helped to carry him home, and their little sister followed them. A little while after, their father, who had heard of what had taken place, called them into his study, that he might reward them as they deserved. He then asked the first, "What did you do when you saw your brother drowning!" "I rushed in after him and brought him out." "You did well; here is your reward." "And what did you do!" turning to the second. I helped to carry him home." "That was right; here is your reward." "And what did you do when you saw your brother sinking!" speaking to the little girl of three years old. "I prayed, papa." "Well, that was all you could do; here is a book for you too.'

Now, dear children, some of you, when you grow up, can go to the heathen who are perishing, and tell them the way of salvation. Some, like the second brother, can help in leading them to heaven by assisting the missionaries, and giving your money to their support. Some of you cannot go to heathen lands, and you are too poor to give any money; but you can cry to God for them; you can pray that he would bless the missionaries and make them very, very useful.—*You can all help.*

There were 193 deaths in New York last week, by consumption.

Webster's Habit of Reading.

Daniel Webster is a great and rapid reader. While travelling in stages, unless his attention is attracted by the company, he will devour as many books as a horse will quarts of oats, and generally provides himself at starting with a stock for the purpose. A correspondent of the New York Commercial Advertiser, who lately had a stage ride with him in Massachusetts, speaks of him as follows:

He reads the books through with great rapidity, catching at a glance what each page unfolded, and mastering their contents within a quarter of the time which I should consume. He did not, however, like the Emperor, tear out the pages as fast as he perused them, and from the windows of his carriage scatter them on the winds. To me it was instructive to see him read a book. He first went over the index, and apparently fixed the frame of it in his mind, then he studied with equal earnestness the synopsis of each chapter; then he read it, passing rapidly over what was commonplace, and dwelling only on whatever was worthy of note.

"At one time, while conversing on the subject of reading, and topics worth the attention of men, he said he wished he could live three lives while living this. One he would devote to the study of geology, or, to use his own expression, 'to reading the earth's history of itself;' another life he would devote to astronomy. He said he had lately been reading the history of that science, written so clearly that he although no mathematician, could understand it, and he was astonished at seeing to what heights it had been pushed by modern intellects. The other life he would devote to the classics. He spoke in the highest terms of commendation of the acquirements in this respect of Mrs. Choate, who, by the daily habit of reading them, has become as familiar with those languages as they who wrote them.

While at school he (Mr. W.) had never read much Greek or Latin. He had, however, read the latter considerably while in the study and practice of the law. The best of his life has been devoted to law and politics, and he mentioned what great authors he had studied, on both subjects, with most attention. For his light reading, and for his amusement, he had chosen the travels and biographies of men more or less eminent in various respects; but for the last ten years he had studied natural subjects, and from these only could he derive any adequate satisfaction. As years crept upon him, he felt his mind involuntarily drawn more to the study and contemplation of sober realities—to the book of Nature itself rather than to the fancies and speculations which belong to youth and early manhood.

The Quaker and the Countryman.—A Quaker, passing through a market, stopped at a stall and inquired the price of citrons

"I have none," said the honest countryman, "that will suit you; they are decayed, and their flavor is gone."

"Thank thee, friend; I will go to the next stand."

"Hast thou any good fruit to day, said he to the dealer.

"Yes, sir; here are some of the finest nutmegs of my garden. They are small, but rich of their kind."

"Then thou canst recommend them?"

"O certainly, sir."

"Very well; I will take two." He carried them home, and they proved not only unsound, but miserably tasteless.

The next morning he again repaired to the same place. The man who sold him the fruit the preceding day asked him if he would like some more.

"Nay, friend; thou hast deceived me once, and now, although thou mayst speak the truth, still I cannot trust thee; but thy neighbor chose to deal uprightly with me, and from henceforth I shall be his patron. Thou wouldst do well to remember this, and learn by experience, that a falsehood is a base thing in the beginning and a very unprofitable one in the end."

Remedy for Chills and Fever, or Fever and Ague.—Take one pint of sweet milk and one table-spoonful of ground ginger, mixed thoroughly, and heated over the fire as warm as it can be drunk, when the chill comes on or commences. Repeat the dose once or twice, if necessary, and the cure will be effected.

N. B.—If the system be costive, an aperient may be necessary in order to prepare it properly for the above prescription.

This is the most accessible, the cheapest, the most efficacious, and the speediest remedy in the world.

Railroad Accident.—The Coroner on Wednesday held an inquest on the body of Benjamin Ernst or Huet, who was crushed to death between two trains of coal cars at the Reading railroad bridge, at the falls of Schuylkill.

On taking out your Watch during Sermon.—This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring the sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will abstract the notice of others around, and turn away their attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture; "When will the new moon be gone, that we may sell corn; and the Sabbath that we may set forth wheat?" Amos viii, 1.—*Essex Register.*

Economy in Cooking Cranberries.—To each quart of berries, very shortly after the cooking of them is commenced, add a tea-spoonful of saleratus. This will so neutralize the acidiferous juice which they contain, as to make it necessary to use only one fourth part as much sugar as would have been requisite had they been cooked without using saleratus.

Influence of Railrods on the Weather.—The German Schnellpost says, that the well known natural philosopher, Dr. August has made a communication in a Berlin paper, in which he states, that when an extended portion of the earth's surface is brought, by a net of railroad tracks into connection of electrical conductors, the accumulation of electricity in the lower part of the atmosphere is prevented; as the iron tracks effect a constant electrical equilibrium between remote regions. By this means a violent storm is rendered unlikely, and if one should arise, it would undergo a considerable diminution. The doctor states it as a fact, that since Berlin has become the focus of several railroads, there have been no violent storms; and all that have risen, have had a rapid and gentle termination.

The fatal horse distemper has made its appearance in Delaware county, Pa.

THE WESTERN RECORDER.

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A. H. BASSETT, Editor and Proprietor.

C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid; except such as contain funds, and directed to Zanesville, Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

Religious Intelligence.

Mt. Vernon, O. Nov. 13, 1846.

Br. Bassett:—"He died at his post," is an encomium which my ambition prompts me to desire and to deserve. I have been reconnoitering the scene of action assigned to me for another years' campaign, on Licking Circuit, and have just returned to my quarters well satisfied;—it is a fine, fertile country,—with plenty of room,—where something is to be done: and now I can announce that I am fairly "at my post," whether to live or to die there God only knows; but is a matter of indifference so that I be found "at my post." We began operations in good earnest on the last day of last month, at the first Quarterly Meeting held in Hopewell Meeting house, near to Homer, Licking Co. On account of the inclemency of the weather, but few of the officiary and of the members of the other classes were in attendance, yet we had fine congregations and a good time. There was the rushing wind, and the rainy tempest, and the rolling thunders: but after all these there came "a still small voice" more powerful than the stormy blast and more impressive than all the warring elements of nature. Inaudible to the outward ear and speaking only to the inner man, it was, to Gods' dear children, a voice of recognition by which "He, whom having not seen, we love," whispered, my beloved is mine and I am his;" but to the unconverted, it was a voice of alarm, which cried "Escape for thy life;" and while those who had the witness-bearing spirit with their spirits made the house to resound with their glory—shouts, and leaped for joy, "the sinners in Zion became afraid, and there was a stirring among "the dry bones." As a commencement, it gave us no little encouragement; for some accessions were made to the Hopewell class;'—the membership were revived and rekindled their zeal for the prosperity of the cause of God; while many of those, still "without," were stirred up to consider their ways.—(By way of parenthesis)—I wonder if our cool calm Baptist friends are aware that the disciples of John the Baptist were religious jumpers; but it is a fact. The passage translated in the English version, "ye were willing for a season to rejoice in his light'—reads in the Greek, "Ye were willing for a season, in his light to *leap* for joy:"—the original word is the same as 'Calisthenics," which is the modern fashionable name for the art of dancing.

The Saturday following the Quarterly Meeting, a protracted meeting was commenced at Becks' School-house, about three miles east of this place, where we have a small society, which is a germe of much promise, likely soon to bring forth abundantly. The house was crowded, the attention of the hearers soon became rivetted, and considerable feeling began to make its appearance among those "ready to perish;" but after laboring on by myself through Saturday, Sabbath, to Monday night, being unable to get Ministerial help;—Br. Cahn being absent in Pennsylvania on a visit to his motherless children; and the unstationed Brethren having gone to the aid of Br. Dafley at West Union,—when I had exerted myself through eight successive services, my strength failed, and we had to suspend for a few days, the exercises, amid the most pleasing indications of a great awakening, just ready for the outbreak. The Meeting will recommence on Sabbath next, when, having recruited our exhausted energies, and "the men of help," responding promptly to the Macedonian cry, rally for the rescue, we trust, the work will go on again, and never cease till all, who hear, "fear and turn unto the Lord with full purpose of heart."—God took the work of mercy into his own hands, as soon as we, through the infirmities of the flesh, failed; and when the human voice could no longer articulate the words of warning in the sinners ears,—God began to preach to them by the silent but more effective voice of his providence. Our venerable father, Samuel Creppin, a meek and lowly follower of Jesus, and a member of this class, died suddenly the day after the meeting was suspended. He was present from the beginning of the meeting to the close. On Monday at the Love-feast he gave a noble testimony to the power and blessedness of religion and spoke of his future prospects as without a cloud. On the night of the same day he was in his accustomed seat in apparent health; and when the call to the unconverted was given, he, in anxiety for the perishing souls, was to be seen mounted on the benches, and peering into every corner and on every side, to see if any poor sinner needed a helping hand to assist him to reach the anxious seat. It was his last meeting and his last labor of love on earth! Yesterday I attended his funeral obsequies, with a deeply impressed audience. "He, being dead yet speaketh;"—his death, so sudden and at such a time, will, we trust, emphasize, by an inestable confirmation, all the calls and pleas, and warnings of the living voice which has so earnestly addressed them; and give to them a home-stroke which will prove to be a saving impression! Brethren, pray for us, that the Word may have free course and be glorified!

Thomas Potter.

Delaware Ct., Nov. 12, 1846.

Br. Bassett: Our first quarterly meeting closed the 2nd day of Nov. 1846. Our friend E. Butt, of Morganville Ct. came to our help, and labored to the satisfaction of all present. We had a wet time, but notwithstanding the rain, the people found their way to the church, and although we had no conversions or accessions, the church was somewhat revived. You need not wonder why it is that we had no better time, I will say that it is plain; when I came on I found the brethren on this circuit strangers almost to prayer and class meetings, you may judge the condition of sinners. Truly the Lord hath said, "The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider." Isa. 1. 3. Finding this the condition of our Zion here, I have by the help of God taken up the gospel mattock, and am engaged in digging after those who have been dead and buried in idle indifference, and I think I have had a glimpse of the corpes; and I am looking for a resurrection, and as soon as this great scene takes place, we will let you know, that you may rejoice with us in saying, the dead's alive and the lost are found. The clouds are giving away, for on my last round we had shouting in the camp and those members that have been trying to withdraw from the church were encouraged to remain, and look for better days. My health has been so good that I have not missed an appointment, and am determined to see what can be done on this circuit this year. The people have called for me in Eden and also in Delaware. Pray for us, all you that know the worth of prayer.

We are going to hold a watch night meeting, commencing on the 31st day of December, 1846, at 11 o'clock A. M. at a school house near Br. John Westbrook's, 7 miles west of Homer, and 2 miles from Lock. We expect to continue the meeting several days, and we invite Brs. Thos. Potter, S. Catlin, A. S. Robinson, P. Inskeep, J. Baker, S. Akins, John McCann, Wm. Sears, C. J. Sears, A. Channel, J. W. Southard, J. Wilson, C. S. Callihan, and Wm. Marshall. Come Br. Robinson, and all the rest, for you have no excuse. Time and place is given this time.

Wm. Hatfield, Jr.

From the Conference Missionary, Ohio Conference.

Dear Br. Bassett: My name is published as Conference Missionary, and perhaps the brethren wish to know what has become of me. I will now inform them, through your excellent paper, that I was attacked with the intermitting fever on the evening the conference closed, and was confined to my bed two weeks; and five weeks passed away, before I ventured abroad. On the 29th of last month, I set out with my wife on a visit to our children in Xenia, Waynesville, &c. On Sunday 1st of this month, I rode from Waynesville to Lebanon and preached at 11 and at night. Saw a number of my old friends, to whom I preached when I was in the old ship. We had a feeling, weeping time together. When I came down from the pulpit, they crowded around me to get a shake of my hand, as though I had been some near relation, just returning from a long absence. Well! they had got their eyes open to see as I had seen for more than twenty years, and union of sentiments or principles will increase our love toward each other, and having now got on board of the new ship with me, they felt like sailing with me to the port of heaven, which port we are sure to gain, if we will but keep Jesus our unerring pilot on board. They are advancing fast with their meeting houses. I expect the brick work is nearly done by this time. Is it not a blessed thing that ******** power presses hard enough (if only at times) to wake up its subjects to a sense of their rights as men, as citizens and as Christians?

A. McGuire.

Springfield, O. Nov. 9, 1846.

Conference Proceedings.

From the Methodist Protestant.

TENNESSEE CONFERENCE.

Extracts from the Minutes of the Eighteenth Annual Conference of the M. P. Church, Tennessee District; held at New Salem Camp Ground, Henry County, Tenn.; commencing Friday, 3d October, 1846.

A. Launders elected Conference Steward.

The character of all the Ministerial members were carefully examined and passed.

S. H. Miller, W. Sharp and E. G. Williams were duly recommended and received under the stationing authority.

O. Potts elected President.

C. Smith elected Secretary and J. Nutty Ast. Secretary.

Standing District Committee.—J. L. Hawkins, G. Jones, C. H. Hines, J. Rucker, J. L. Armstrong and A Launders.

Elected to Elder's Orders.—B. F. Duggan, J. C. Lewis, J. Jolliff and W. Cottingham. All were present and received ordination.

Elected to Deacon's Orders.—W. Sharp, Z. Biggs, J. C. Crews, and E. G. Williams. All were present (except E. G. Williams) and received ordination.

J. L. Armstrong elected Recording Secretary.

Jas. D. Hines, a ministerial member of this Conference, having departed this life during the last conference year—

Resolved, unanimously, That Conference deeply deplores his loss to the Church, and bear testimony to his worth as a minister, a man and a Christian, and his great devotion and untiring zeal in forwarding the interests of our infant Zion.

Stations of the Ministers and Preachers.—O. Potts, President. Union Circuit B. F. Duggan, and J. L. Hawkins C. H. Harris, Hopeville Circuit, R. Hooper, and E. G. Williams, G. Yost and J. A. Sharp, Liberty Circuit, B. B. Hunt, and J. Camper, Obion Circuit, J. C. Lewis and J. Holmes, P. White and C. Smith, Providence and New Kent Circuit, J. H. Harper, Trenton Circuit to be supplied; Bolivar Circuit, J. R. Robertson, and J. H. Cobb and S. H. Miller, Licking Circuit, J. Nutty, Jefferson Circuit to be supplied; Buffalo Mission, R. W. Morris, Sinking Creek Circuit, J. Burgess.

D. Simons, J Jolliff, B. H. Stewart and W. Sharp, left in the hands of the President.

C. A. Breast elected Book Agent, with the same powers as heretofore conferred.

The returns from Circuits were so incomplete that an accurate report cannot be made out.

Resolved, That the next Annual Conference for Tennesse District be held at New Concord Camp Ground, Ohio County, Ky.; commencing on Friday, at 10 o'clock, before the first Sabbath in October, 1847, and that B. F. Duggan be appointed to preach the introductory sermon on that day.

Jas. C. Armstrong, B. F. Duggan, } *Pub. Com.*

From the Methodist Protestant.

NORTH ILLINOIS CONFERENCE.

Lafayette, October 18*th*, 1846.

Mr. Editor,—The following is a summary of the proceedings of the North Illinois Conference at its last session.

Disposition of the Preachers and Circuits.—Rock Creek Circuit, F. N. Witherspoon; Rock River Circuit, to be supplied; Troy Grove and Fox River Cts., Wm. E. Martin J. Brooks; Bureau and Lafayette Cts., D. Bagley, D. Hoover; Canton and Cherry Grove Cts., E. Comly, Wm. B. Gordon, Honey Creek Ct., J. Baker; Magnolia Ct., to be supplied. Tazwell Ct., to be supplied; Ottawa Mission, D. Beeman; Wisconsin Mission——— Cochran; Mason Mission, to be supplied,

Wm. H. Miller, without an appointment at his request. Wm. West, Dan'l Young, A Woolston, in the hands of the President.

P. J. Strong without an appointment.

J. A. Coleman withdrew because of the connexion of the church with slave-holders.

J. Williamson, superannuated.

Aaron Baxter, transferred to the unstationed list.

Moses Jared, President.

Preamble and Resolutions on Slavery.—They were carried without a dissenting voice.

Preamble. Whereas, the last General Conference was respectfully called upon to take some action calculated to discountenance slavery, or at least to express some opinion adverse thereto; and whereas, the said Gen. Conference declared itself not authorised by the Constitution to legislate on the subject, but referred it to the respective Annual Conferences to make their own regulations as far as authorised by the Constitution. Therefore,

Resolved, 1*st.* That this Annual Conference does consider the voluntary enslavement of our fellow men under all circumstances, sinful; and we will use all scriptural, lawful, and prudent means to procure its extirpation from the Church and world, and we hereby disclaim all participation in the evil of slavery.

Resolved, 2*d.* We believe the religion taught by Jesus Christ and his Apostles has a tendency to do away all oppression; and therefore, where oppression exists, there is a lack of the influence of that religion.

The 1st Friday in November to be observed as a day of fasting and prayer, that God wold revive his work.

Daniel Bagley, Edward Sellon, } *Pub. Com.*

From the Methodist Protestant,

MISSISSIPPI CONFERENCE.

The 6th Annual Conference of the Methodist Protestant Church, of the Mississippi District, met at Senasha, Attala County, October 2d, 1846.—Bro. A. B. Lucas was called to the chair; E Fletcher Secretary.

The number of members as follows:

Jasper Circuit, White, 218, Colored, 40		
Tallahoma	170;	
Madison	145;	20
Columbus Mission,	30;	
Itawamba	52;	
Tallahatcha	105;	19
Chickasaw	50;	
Lobucha	60;	
Chickasawha	30;	
	755	79
Stationed,	26	
Unstationed,	7	
	788	

E. Lott was elected President.

Resolved, That the Class Leaders shall hold an election for Delegates, in their several Classes, previous to the sitting of the 4th Quarterly Conference; carry or send the votes to the same, to be opened and counted by the Stewards of Q. Conference.

Ministers and Preachers Stationed as Follows:—Jasper Circuit, Wm. McCormick, P. H. Napier, Tallahoma Circuit, A. Y. Davis, J. W. Bird, Madison Circuit, S. R. Bankston, Columbus Mission, Samuel Butler, Itwamba Cincuit, J. Lee, Yellowbusha Circuit, H. Bailey, J. B. Burson, J. Thompson, Tallahatcha Circuit, A. A. Houston, M. Willhite, A. Williams, Chickasawha Mission, John Dooley, F. Harmon, Conference Missionary; A. B. Lucas, O. L. Nash, Home Missionaries, with the President, J. P. Commander, D. K. Young, C. Bean, T. W. Jones, J. Long, E. Fletcher, as School Agents; E. Myers, Supernumerary.

Our next Annual Conference will be held at Br. S. Butler's, Lowndes County, Friday before the 1st Sabbath in December, 1847.

Resolved, That the thanks of this Conference be given to the citizens of this vicinity, for their politeness and attention to the accommodation of this body.

E. Lott, E. Fletcher, N. H. Whitehead, } *Pub. Com.*

Camden, Miss., Oct. 18*th*, 1846.

Ministers' Department.

IMPROPRIETIES IN PRAYER.

Public worship is a very solemn and significant act. It implies the united approach of an assembly unto God—the approach of a guilty assembly to a lofty God. The object that each worshipper proposes to himself is the offering of praise and supplication. Consequently, the heart is supposed to be engaged in the exercises of the occasion. Now anything which seems inconsistent with the sobriety, humility, and solemnity which ought to characterize the worship of guilty creatures, is a great evil, and tends to everything but edification. The apostolic injunction is, "Let everything be done decently and in order." Now, to my great grief, a number of improprieties in public worship have fallen under my eye, yea, some of them I have detected in myself, and that my thoughts and reflection thereon might not be fruitless; it has appeared best to publish them in the present form.

1. *Preaching in prayer.*—Some ministers turn their prayers into sermons, in which they explain and enforce Christian doctrine, and express their opinion of Christian practice. There is much that may be called "praying at people." Certain individuals are obnoxious on account of certain opinions or practice, and the ministers takes the occasion of public prayer to pray at and against their peculiarities, for the purpose of giving them a lecture. The object is generally perceived, and such prayers edify no one. Let a proper distinction be always observed between praying and preaching.

2. *Gesticulation in prayer.*—On this point I would not be harsh. Earnest feeling often times vents itself in gestures, unperceived by the speaker, and yet I venture to suggest that it may on the whole better be avoided as far as possible; except in peculiar circumstances. There is to a spectator, (for there are such in churches,) something irreverent in gesticulation in ordinary circumstances. It wears the appearance of an attempt on the part of him who prays, to lead the people to think that he is very importunate in his entreaties.

3. *Use of irreverent epithets.*—Some ministers hardly mention the name of God or the Savior without connecting it with some fondling of irreverent epithet, such as "dear," "blessed," "precious," &c. These are not improper in themselves abstractly considered, but their too frequent repetition greatly degrades prayer, and strips it of all true reverence and dignity. It is too familiar for God and man, and is more like the intercourse of loving friends. The language seems in nine cases out of ten to be forced, and is a very cheap way of gaining a reputation for communion with God. Let us always remember, while we come with a filial spirit, what God is, and what we are.

4. *Attempts at eloquence.*—These are disgusting to every pious soul, and form almost an entire disqualification to the ministerial office. Yet how often does there seem to be attempts in ministers to be particularly eloquent in prayer, and especially on some important occasion. How heart sickening were the prayers of a certain chaplain in Congress some two or three years since, as reported in the public papers. One specimen will answer instead of further remarks: "O God! while the wing of the national eagle shadows these council halls, and Washington, in pale, passionless marble, overlooks the debates in both Houses of congress, we beseech thee to overshadow the President and members of this Senate chamber with the wing of the cherubim," &c

5. *Too sudden change to other things.*—I have heard ministers join a notice of meetings on to the amen of their prayer, so that it seemed to be all one sentence, adopted by its incongruity to excite a smile, and to dissipate solemnity. There ought to be a short pause after prayer before proceeding to any thing else.

6. I may be pardoned for alluding to one other impropriety—the introduction of prayer for personal reasons. There are some men who at public meetings of ecclesiastical bodies, of the American Board, &c, are always ready, when an opportunity offers, to propose prayer. They rise in their places and remark in this way, "Mr. Chairman, this is an important subject, and before proceeding further I propose that some one be called on to lead in prayer." The chairman of course feels bound to call on the individual who proposed it, and I have heard it remarked by those present, "that is a cheap way of gaining a reputation for piety." Would it not be better for the chairman to make the proposition when needed, and then call on some minister present. My readers will pardon the digression, as it was caused by the association of other things.—*N. Y. Evang.*

A Lesson for Conferential Bodies.—An important lesson may be learned by religious deliberative bodies, from the London Convention. We refer to the devotional spirit which prevailed in all their sessions. The first hour of every session was uniformly occupied in religious exercises—such as reading God's Word, singing, prayer and exhortation. It is customary with all religious bodies, we believe, to open their sessions with prayer; but it is seldom that sufficient time is allowed for such exercises to warm the heart and expand the soul with that charity so necessary on such occasions. What Christian has not been pained to see the *careless manner* in which the opening prayers of Conference sessions are sometimes performed. How often is a brother called on to open the session by prayer, when the members are collected in groups talking on various topics, seemingly without any preparation to appear before the Lord;—a hymn is then sung—but more frequently only a verse or two—and a short formal prayer offered, and this too often is all the religious exercises there is during that session. Would it not be better as Christian ministers to spend time enough in the beginning of every session to draw our souls out to God, who is the source of all true wisdom and righteousness? Would it not be even a saving of time? The more we rely upon God in all our deliberations, and the more calm and resigned our spirits, the better we are prepared and the more successful we will be in transacting any business whatever. —*Religious Telescope.*

From the London Watchman

EVANGELICAL ALLIANCE.

[CONTINUED.]

A third great meeting of the friends of the Evangelical Alliance was held on Thursday evening, in Exeter Hall, John Henderson, Esq., of Glasgow, in the chair.

The proceedings were commenced by the Rev. Dr. Massie, of Manchester, who gave out a hymn, and then read the forty-fifth Psalm, after which the Rev. Mr. Johnson, Presbyterian minister of Tullylish, Ireland, engaged in prayer.

"Topic 1.—That, inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's "new command ment" to his disciples, to "love one another," in which offense the members of the Alliance desire, with godly sorrow, to acknowledge their full participation—it ought to form one chief object of the Alliance to deepen in the minds of its own members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and short-coming in this respect, which the blessed Spirit of God seems to be awakening throughout his Church; in order that, humbling themselves more and more before the Lord, may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits and intercession of their merciful Head and Savior, forgiveness of their past offences, and Divine grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all, who, loving the Lord Jesus Christ, are bound also to love one another, for the truth's sake, which dwelleth in them."

The Rev. John Tod Brown, Minister of the Established Church of Scotland, of Liverpool. If they looked at the Church in times past, they found she had been a chaos of contention, a cauldron of bitterness, a camp of controversy; sect struggling with sect; doctor defying doctor; denominations denouncing denominations; forgetting that love which they had thrust into a corner and made to weep at the spectacle; they had seen wrath, and malice, and anger, and bitterness, like a legion of fiends, lording it over professing and pure Protestant Christendom to such an extent, that instead of the evil of Babylon, they had the folly and the fatality of Babel. They ought to weep day and night that Christians had been thus "hateful and hating one another." Let them suppose that that teeming Hall, and that magnificent assembly, were miraculously raised to the third heaven; let them suppose that having been thus landed in front of the palace of the Great King, that roof and those walls should vanish away and they should find themselves before the glorious and great white throne, beaming with dazzling light, and that they should join in an oratorio from the harps of ten thousand angels, ravishing soul and sense: would not a flame of love, gleaming from the eye of the glorious humanity of Emanuel, be kindled in each heart? Would not each heart resound with strains of congratulation? And, when they were again lowered to the dingy atmosphere of what man called earth, the remembrance of what they had heard sung there would so soften their differences and disagreements, that it would quench disputation and kindle a flame of love—it would annihilate anger, and engender good will—sinking trifles, and uniting them upon transcendental truths; a union glowing with holiness, and thenceforth they should breathe the atmosphere of peace. And that, and nothing short of that greatest, grandest, and most Godlike achivement, was the cardinal aim of the Evangelical Alliance.

The Rev. M'Owan, said,———

Sir, I hail the formation of the Evangelical Alliance as the dawn of a brighter era than the Church of God in the world has ever yet beheld. Among the blessed results which I anticipate from this Evangelical Alliance, I mention but a few when I enumerate the deepening of our personal piety, the revival of the work of God in our respective Churches, the enlargement and increased success of our missionary societies, and the destruction of whatever is unchristian in spirit or in doctrine. But, sir, in order to realize these and kindred results, we must, if we mean to promote the great design of this Alliance, be at pains individually to secure a vital union with the Lord Jesus Christ. This is essentially a religious movement—a godly Alliance. The Lord Jesus is the great centre of unity, and the only source of spiritual love. If we are not joined to him by a living faith, it is impossible that we should add either to the strength, or beauty, or unity of that spiritual temple of which he is "chief corner-stone." If we are not vitally united to Christ, we are not of his body, and consequently we can neither enjoy nor transmit that fellow feeling which thrills through every member. If we are not vitally united to the Lord Jesus, we belong to the unshapen, lifeless, cold mass in the quarry; or, at best, we are but isolated and unpolished stones, lying in the vicinity of the temple, mingling with the dust, and obstructing the operations of the great Master-builder in rearing the spiritual temple. Sir, the unity we seek to promote implies love—the love of the brethren; and all who understand true religion know that the love of the brethren emanates from the love of God, and that love of God is never shed abroad in our hearts till we believe in the Lord Jesus Christ with our hearts unto righteousness. "Without me," says our common Head and Master, 'ye can do nothing," and if we can do nothing that He can account a spiritual service, and rewardable act, surely we cannot exercise and cultivate the chiefest of the three cardinal virtues—charity. O, my dear brethren, if we would be found helpers in this movement, let us seek and secure a personal union with the Lord Jesus Christ. This is our life; and let me say that this is the life of the Evangelical Alliance. We commenced this Alliance as Wesley and the first Methodists began the work they were instrumental in carrying on. They began, not by condemning others, but by condemning themselves. In this case we have done so. The "topic" that was last read speaks of confession." O, let us get into the dust! O, let us ascribe to God the glory of all the good that now exists in the Church, and take to ourselves the shame of all the evil and all the confusion. God only can help us in this great work.

The Rev. T. R. Birks, Rector of Kelshall, Oxfordshire, said. In the foundation of of the Evangelical Alliance, they had taken Christian love as the basis, and they had succeeded in rearing it to a prosperous and successful termination, and the top-stone had been brought out with shouting, saying, "Grace, grace unto it." What had been the consolation of one of the most ancient and most upright of the prophets, when he looked upon the Church and people, and saw the Church of God torn and scattered in Babylon? It was the knowledge that God would revive his work in the latter day. Daniel was comforted by the promises, which had been the stay and support of the Church for eighteen hundred years, that God would, by the diffusion of his Spirit in the latter day, bring the scattered parts of the Church into unity, peace, and love. Those promises were repeated time after time by their blessed Redeemer. There was no passage which taught humility more strongly than that which closed the parable of the Pharisee and the Publican—"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." That was the strength of the present movement; and all who took a part in it must enter by that lowly portal, they must come in the spirit of deep humiliation. That was their only safeguard. There were many dangers on every side, and unless they were humble they would realize the suspicions which even some wise and good men had thrown out, that from the different materials collected together there would be so many jealousies and suspicions, so many differences on important, though subordinate truths, that they would not be brought into unity, or any approach to outward unity. What was their safety by which they could dissipate those fears and suspicions? It was by agreeing to enter by the lowly portal which the resolutions recognized.

The Rev. Andrew Thompson, minister of the Secession Church in Scotland, congratulated the meeting upon the spectacle before him. From every branch of the Church voices were heard—voices from the banks of the Thames from the banks of the Rhone, the Danube, the Mississippi, and the St. Lawrence; voices from Africa, and from Asia, were all heard speaking in sweetest unity on the leading principles of Christianity, and again and again and, as they deliberated, had they shown the spirit of the hymn—

"Ten thousand thousand are their tongues,
But all their hearts are one."

One of the most eminent and beloved fathers in God who was present on that platform, and who had taken great part in the deliberations of the Alliance, (he referred to Dr. Wardlaw, from Scotland,) had, in a biographical sketch of Dr. M'All, of Manchester, described the great truths as "the kernel of the Gospel; the kernel of the Gospel which the hand lays hold of in the day of conversion, and which it grasps more firmly in the hour of death." In the basis of the Alliance they had implanted the "kernel of the Gospel." He did not agree with some, who thought the basis a meagre or a mean thing. Why they had seen Methodism walking hand in hand with Calvinism; Independency with Presbyterianism, and Presbyterianism with both. They had seen them come from the outer circle of denominational differences, into the inner circle of saving and essential truth, and unite under the very shadow of the Sun of righteousness, as "members one of another." They must now divide about measure, not truths: in the name of Jesus they raised their banner, and written on it, in living, large, and illuminated characters, "The one faith, and the one hope of all the saints." He for one did, in no way, regret that there had been discussions, as it had proved to them and the Christian public, that the union was not mechanical, not one of course, but was the effect of conviction—the conviction of honest and independent minds. He anticipated no such thing as the breaking up of the Evangelical Alliance. When it commenced vigorous action, some incongruous particles might fly off, like the dust from a machine; but if they were true to their divine Master, it would go on increasing in numbers until it had brought into the sween of its action all the most pure of the Churches of the saints.

Topic II.—That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practicable, the unity which exists among the true disciples of Christ; to promote their union by fraternal and devotional intercourse, to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, to "love one another;" and to seek the full accomplishment of his prayer: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us that the world may believe that thou hast sent me."

The Rev. Dr. Olin, President of the Wesleyan University, Connecticut, America, said,—He could not see upon what substantial or rational ground any wise and upright men could maintain a long contest; for they proposed to banish as far as they could from their hearts, and their communities, every feeling and act inconsistent with Christian charity. they proposed to do away with all the evils which disunion had so long inflicted on the Church; and contemplatieg the union on those principles, he could not see how Christians could object to co-operate with them, or at least justify a continued opposition to them. Wiser men than he had adopted the opinion, that controversies were a benefit to the Church; that Divine Providence had intrusted the development of some great religious truth to a certain party, in order that it might be brought out in greater prominence; but he thought that there was a shorter process of finding these great essential truths—that of referring to the word of God, from which they professed to draw their basis, or creed; those doctrines so plain that a wayfaring man might read and understand them. It had been alledged, that while they were contending against sects, they were only organizing another and larger sect—that while they professed to be contending for charity, they were in danger of falling into all the strife which had troubled their peace; but they were firmly and solemnly pledged to unite in the spirit of charity, and if they had any controversies, he trusted they would be conducted in the same manner as the discussions of that confederation of Christians. He could not see how men who maintained their own orthodoxy could wage a war long against the Evangelical Alliance, which held a creed as sound, and an orthodoxy as sound, as their own.

The Rev. Dr. Alder said the Rev. George Fische would next address the meeting in French, the Hon. A. Kinnaird having consented to act as interpreter.

The Rev. George Fische, of Geneva, said—He did not expect to address that assembly, and had not had time to collect his thoughts, but he would pour out before it, and before God, the feelings of his heart. The Christians was always at home, though he be five thousand miles from his own land. They would allow him to speak to them of a very small portion of the Christians family, namely, the little Church of which he had the happiness to be the pastor. On the eve of his departure, he assembled his flock to receive from them their instructions, what commission he should bear to that Alliance; and all hands were raised to convey to them the deep sympathy they bore to that Alliance. That Church in itself formed an Evangelical Alliance. Since its formation, its congregation had been composed of all denominations—Lutherans, Calvinists, Baptists, Pedo-Baptists, Dissenters, Established Churchmen—members of every denomination united in peace around the table of the Lord. But also in another respect that Church formed an Evangelical Alliance, inasmuch as it had received the Christian sympathy of the various denominations of this vast kingdom. If they were to run their eyes over the list of subscribers to the recently built church at Lyons, there would be seen the names of persons of every denomination; and, in that church, too, Roman Catholics were assembled. From the bottom of his heart, and with feelings of joy and gratitude, he stood before them to second that most glorious topic. They had formed an Alliance to discourage all strifes and divisions, and to seek the fulfillment of the prayer of Him who now prayed for them in heaven. They were but a small army, a small body, but they had prayers of Him who must prevail; they had in their hands the thunderbolts against which Satan could not stand—the thunderbolts of love.

The Rev. Octavius Winslow, of Leamington, said—There were times, when the greatness of an occasion, and the deep and intense feeling which that occasion inspired, forced one to adopt the language of the poet—

"Come, thou expressive silence,
For thou canst best express the feelings of my soul."

He felt overwhelmed with the vastness of that occasion; but, praying for the grace of the Lord, he would endeavor to express his opinion of its magnitude. What mystic power had attracted those kindred particles of the one Church from every part of the Christian globe? What mystic word was it that had almost enabled every Englishman to understand, without an interpreter, the language which had flowed from those eloquent lips in a language with which most of them were unacquainted? It was that small but mystic word—love.

Having but a few moments to address them, he would refer more especially to what he conceived would be the grand practical result from the holy Evangelical Alliance. It would place the Church in a position for the examination of revealed truths which she had never before occupied, from the time of her primitive and holy existence. They had been so surrounded by the fogs, and mists, and dust, which collision and controversy created, that they had not been in a position to examine the great and glorious truths revealed in their common Christianity. He anticipated a more enlarged spiritual development of the grand doctrine of Christianity, springing from that one grand cause—the love of Christ shed abroad in their hearts—binging those hearts together, and bearing them on side by side, candidly and consistently to look at those grand truths, and so bring them out and place them before a Christ-denying world, as the great truths on which they all agreed. There was nothing so calculated to bring men's minds in harmony with truth, and to carefully weigh and sift those evidences, as the love of God shed abroad in their hearts: it would have more effect in converting the infidel scoffer and schismatic opponent, than at housand volumes of Paley bearing all the evidences of the truth of Christianity; for while hatred to God dwelt in their hearts, they would never receive the truth of

Christianity and divine revelation. One ray of love coming from the heart of Him, whose name and essence was love, would do more to bring them to understand the truth, which came from heaven than all the volumes which had been compiled to prove it.

The Rev. Wm. Toase, of Paris, gave out a hymn.

The Rev. W. W. Ewbank, incumbent of St. Stephen's Everton, said—The desire of such an Evangelical Union as this is no new thing in the hearts of Christian men. Shortly after joining this Alliance, I was struck with a letter written from the continent, by that excellent servant of God, the late Rev. Mr. Fletcher, of Madeley. It was addressed to a distinguished friend in England, and its especial purpose was the formation of an alliance similar to the present. Mr. Fletcher told his friend he had been much struck by a story from a poor man in one of the Swiss mountains. "The Swiss cows," said the man, "oftentimes fight, the one with the other, while they find the wolves abroad: but, when they feel in danger from their natural enemies, they directly form themselves into a firm and compact phalanx for the common safety." "It is very hard," observes Mr. Fletcher, "that the Alphine cows can have the sense to do this, and that Christians in England cannot have as much sense to band together against the world, the flesh and the devil." * * * * * I heard a friend state, that one objection to the union was, its drawing together heterogenous persons. Now, without entering deeply into derivation, what does the word mean? It means "of another genus." But I maintain that our magnet will only attract particles of the real steel. There may be a man who has in his constitution some tin, or copper, or brass: if he has nothing more than this we cannot draw him; but if he possesses the slightest particle of the real metal which the magnet can act upon, he may be attracted and attached to us. Our first and great object is, to do away, as much as possible, with the divisions of the Church of Christ. Love brought Christ to the earth; and nothing great has ever been done on the earth without the influence of love. I will go further than my friend, Mr. Noel: he said we should not fail: I say, we have succeeded. We have been blessed of God already, and he will still further vouchsafe his blessing to his own work.

The Rev. Dr. Brown, Moderator of the Free Church of Scotland, said, that Alliance was based upon a large portion of Gospel truth; and he took it as a token of the revival of God's truth among themselves and in every quarter of the world, when so many men, of so many different denominations, had been found to exist in agreement of so much of God's truth—that they had manifested a great constancy in the maintenance of that truth—and that their earnest and anxious desire that the agreement, and that that truth should be proclaimed throughout the world. That was said to be the age of discoveries; and the Alliance was a great and remarkable discovery—a great, a glorious, an important, and a most satisfactory discovery which would be attended with the most important and practical results, as it showed to the world that they were agreed on so many essential points of Gospel truth, and because they were so, that they had so much of Christian love in them. He trusted that every member of the Alliance had great faith in the efficacy of prayer—prayer which was the natural language of the renewed and redeemed soul. They had special promises that in answer would be given to faithful and believing prayer; and he believed that they might entertain the confident expectation that, in answer to the prayers of that Alliance, the spirit of love and truth would be more and more diffused in their hearts, and that they would have an increase of unity from year to year.

The Rev. Dr. Alder, then read the next topic as follows:

"Topic III.—That, in furtherance of this object, the Alliance shall receive such information respecting the progress of vital religion in all parts of the world as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy and to diffuse an interest in their welfare."

The Rev. Dr. Archer, of London, was prepared to assert, that the people were more ready for Christian union than the ministers of the Church. The people of the Church looked at the points of differences as a means of keeping them apart; the ministers looked upon them as matters which they were to expound and dwell upon; and they had done so until they had lost their influence. They ought to regard the great truths of the Gospel of their blessed Master, rather as spiritual things on which they were to live, by which they were to be fed, nutured, and comforted, than as matters of controversial discussion and bitter antagonistic display. If they were to go to their pulpits and preach the love of Christ—getting their logic not from their heads but from their spirits—using rhetoric not of the imagination and of the schools, but the rhetoric which flowed from hearts steeped in love to the cross of Christ, how different would their preaching be! He did not look upon the powers of rhetoric and oratory with contempt. Let them go to Parnassus, and cull their flowers there; let them go to Helicon, and be inspired with its poetry; but never let them forget that the fairest, and richest, and most fragrant flower of all was the Rose of Sharon: and if they transplanted that glorious flowers into their sermons, they would be endued with so rich and beauteous a fragrance, that every spirit would be inspired with love to it and to each other. They would preach the truth and feel the truth—and preach the truth because they felt it, and as they fear it. Again, let them have more intercommunion with each other. It had been said,

"'Tis distance leads enchantment to the view."

It was nothing of the kind with regard to them; the nearer they came to each other the more they would be enchanted, the more distant they remained the more their difficulties augmented. When they came to meet under the same roof, and blend their hearts at the same altar, and offer up their supplications to the throne of God in unison, there was not the most intense Presbyterian, with the banner of the covenant flaming before him, who was not ready to make advances to his former opponents. There was a magic sympathy—a freemasonary in Christian love; the living truth which effaced and merged down all differences, which made them glow and melt with love when they came to know each other's hearts. And when men told him they had done nothing, he would say they had done much, more than they expected, more than they dared to hope for; they had drawn from heaven the archetype of love; they had washed their hearts as they would be washed when they should stand before the throne of Love; and had felt the magic of that love which was stronger to bring them together and keep them together, than their passions were to keep them apart. His next point was, that they must all be prepared to make sacrifices; they must recollect that the man who differed from them had as much right to ask them to make sacrifices as they had to ask him: they forgot that he had certain principles which they believed to be true, if he had upon theirs.

The Rev. M. Kuntze, of Berlin, said. He had been much struck that day and the day before, by hearing so many dialects—he had heard the dialects of Scotland, of Ireland, of England, of America—and then he heard the broken accents of the foreigner; they might have sounded harsh to the ears of an Englishman, but it was sweet music to his heart; for there was always heard unity; love, and harmony. The Evangelical Alliance was not a new thing in his country. He had traveled through Germany, and had stood in the pulpits of the Lutheran, the Calvinist, and the Moravian, and preached everywhere the same Gospel; and wherever he met with the brethren they were ready to shake hands with him. When he came to England, he met with the Moravian or Baptist, and found that they all agreed on the main points of doctrine. He might be asked why he came to that country, if they had already an Evangelical Alliance in his own land! It was because the Christians of this country had first proclaimed it to the world; they had brought it into a system, in order that the glorious truths of unity and harmony might be spread over all the world. That Evangelical Alliance would bring great peace to the Church; but there would still be strifes and envyings, for, from all time, the seed of the serpent had been against the seed of the woman, and it was said that its animosity would be more and more open in the latter day.

The Rev. Th. Froissart, of Nismes, France, said. That Evangelical Alliance had done him much good, and humbled him, for he must confess that he had not loved his brethren spiritually enough or earnestly enough. It had comforted and encouraged him: he had been despondent under the divisions which had afflicted the Church. It had roused him, for it seemed as if a new heaven had been opened to his view, and that they were setting up a window by which they might peep into heaven, for he that "loved was born of God, was known of God, and was loved of God." He bore testimony to the integrity and sincerity which had distinguished the proceedings of the Alliance; he had feared that they might concede some particle of vital truth, but they had not done so. His reverend brother, Adolph Monod, had shown how each nation was marked out by its character to take a peculiar part in that Alliance; he thought that each sect was also marked with its peculiar character, that each sect was chosen for a time to bring out a great truth; that they were the natural results of this religious liberty and faithfulness. Without giving too much effect to what he was going to say, he must say that he admired in the brethren of the Church of England, order and dignity—in the Wesleyans, burning zeal—in the Moravian, burning and tender love—in the Independent, a feeling of the eternity of the Church—in the Quaker, great Christian philanthropy—in the German Christians, sense—in the French Christian, fidelity under persecution. In conclusion he invited any of the brethren who should visit the south of France to visit Nismes, where his pulpit should be at their command, and if they could not speak French he would interpret for them.

The Rev. Dr. Morrison, of Chelsea, said,—If his heart did deceive him, he felt that he loved all who loved the Lord Jesus Christ in sincerity and truth; and he did not understand how he could love all who so loved the Lord Jesus Christ, without being ready by every proper expression to manifest that Christian love, which he believed the grace of God had put into his heart and he did rejoice, that he did not seem to live in the element of the Evangelical Alliance; and he would have been peculiarly guilty if he had lived in any other, for he was trained among persons remarkable for Christian love. More than that, he had conducted a Christian organ—which had as large a circulation as almostall of the religious periodicals—and he was prepared to meet a challenge that he had ever written, in the most trying times, any article at variance with the spirit of that Alliance. They were now entering into a new era of the Christian Church, and it became all, who were right-minded and right-hearted, not to be content with not doing any thing against the Alliance, but to do every thing they could properly to help on that cause. It rested with them to prove to the people their sincerity. They had put their hands to the Gospel plough, and, having put their hands to it, let them not look back. He did love, and would love, his brethren in Christ, of whatever name or denomination they might be; and he was ready, in every fit way, and on every occasasion, to manifest that inward affection which he felt.

The proceedings of the meeting were closed by a hymn, and the Rev. Mr. La Trobe pronouncing the bendiction.

FOREIGN NEWS.

From the N. Y. Sun.

ELEVEN DAYS LATER FROM EUROPE.

The steamer Great Western, Captain Matthews, from Liverpool 31st ult., arrived here last evening. The steamer Hibernia, with news of he capture of Monterey, arrived at Liverpool on the 29th ulto.

It is stated that Mr. Mackintosh, the contractor and army accoutrement maker, has undertaken to float and bring off the Great Britain from the position in Dundrum Bay, where she still lies.

There has been an advance on the price of bread, one halfpenny on the quarter loaf.

At the late meeting of the Repeal Association at Dublin, Mr. John O'Connel alluded in his speech to the distress occasioned by the tempest, having kept the vessels with food away from the shores of Ireland. The famishing condition of the people is very fearful. The latest accounts of the potatoe are more gloomy. Only one fourth of a crop will be secured. The government is making arrangements to supply the Irish poor with seed rye and barley as a temporary substitute for the next year's crop of potatoes.

The dowager countess of Liverpool, died suddenly from disease of the heart. The entries of American produce are greater than was expected, in one day in London, 75,000 bushels of wheat was entered, with flour and provisions proportionate.

Mr. Jay, the grerat dissenting preacher of Bath, has married at the age of 77, a lady with £30,000.

The British Goverment are bringing all their vast resources to the aid of the Irish poor; and the drain on the English purse is seen in a tight money market and exports of gold and silver to America.

Revolutions in Switzerland seem to be the order of the day. Basle has followed the example of Geneva, and the Radicals monopolise the Town Council.

The French government have granted 5,000,000 francs, to repiar damage done by recent inundations, and to relieve the distressed.

France, in the south, has been visited with an awful calamity. Part of its population have been swept into death, and the property of whole districts has been carried to the ocean. So awful a calamity has suspended the proposed festivities on the arrival of the Duc de Montpensier and his royal bride. M. Guizot has taken upon himself the merit or blame of the marriage of the King's youngest son to the Queen of Spain's sister, and it is suggested that the state may appoint a new minister for the purpsse of conciliating England and the continental powers.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, NOVEMBER 21, 1846.

"Radical Church."—This is the name assumed by a small secession from the Wabash Conference of the M. P. Church. In publishing the Minutes of said Conference, a few weeks ago, the names of five preachers were entered as withdrawn. Three others, we believe who united at the same conference, also identified themselves with the secession, and with sundry lay brethren, forthwith organized themselves into what they have termed the "Radical Church." The reason given for their secession, and separate organization, is that the M. P. Church "in all her general assemblies was determined to remain *Pro Slavery*.'! The Minutes of their proceedings have been sent us for publication, and it would be a pleasure to us to do the brethren any favor. But if they cannot avoid ringing the familiar changes in reference to a "pro slavery Church," "slaveholding Church," &c. we do not deem it our duty to publish for them.

But whilst we are unwilling that any thing abusive of the M. P. Church should appear in our columns, we assure those brethren that we are equally unwilling that any writer should through the same medium, abuse or misrepresent them. Most of the brethren of this new organization, are personally known to us, and several of them we number with our old friends. And whilst we differ from them in reference to the necessity of setting up for themselves, we do not question their sincerity, or the uprightness of their intentions. We certainly wish them well, but the brethren will please accept of our expression of opinion, that if they adopt the *denunciatory* system used by some folks, they will not prosper. Here are the appointments of the preachers, as reported to us officially:

President—Hiram Griggs.
Wabash Ct.—Benj. Allen, J. Dollarhide.
Eagle Mission—E. Horner, W. W. Rigdon.
Newcastle—D. M. Cannady.
London—B. Tout.
Conference Missionary—C. Jeffries.
An array of *nominal* Missions, nine in number, left to be supplied.

Revival.—We are gratified to learn of reviving seasons and ingatherings to the church, in several adjoining, and contiguous Circuits. At a recent Quarterly meeting of Cambridge Ct. at Hoskinsville, we are informed, a goodly number of conversions took place. Brs. Winn, Lawson and Ensminger, inform us of ingatherings within their several charges. Particulars from those brethren, next week.

We learn by the 'Telescope,' as per letter of our old friend S. J. Brown of Cincinnati, that the United Brethren in that city have recently enjoyed a very cheering revival. Numerous conversions have taken place, and the 'brethren' begin to feel the need of another house of worship.

Apology.—We are sorry to receive information that some numbers of our paper have got out to subscribers, defective in the *impression*. We certainly have spared no expense either in materiels or apparatus, for executing a first rate paper of the kind. And if occasion has existed for the complaint referred to, we will endeavor vigilantly to see, that no such occasion again occurs.

Correction.—Br. Jewett, of Columbus writes us that a few errors appeared in his article as published last week, effecting the sense. In the 19th line from the top, 'only tries,' should be "only *lives* to deprecate the practice." In the third line from the bottom, read "die with the *medication*," instead of 'mortification.' Again—"While others use *us* the lancet," the 'us' should not occur. We regret these and every other error that occurs in our paper. And whilst we promise amendment wherein we come short, we must kindly request our old friend, and some others, to take a little more pains with their manuscript. In regard to the first two errors above named, we think any Philadelphia lawyer would have read the copy just as we did. The third error must have been ours. Write again Dr. and let us *try again*.

Rev. W. G. Fowler.—This brother some time since notified the President of the Ohio District that he thought necessary to decline assuming the responsibilities of his appointment by the last Conference. We are gratified to learn however, by private letter, from Br. F. that he had subsequently taken charge of his Circuit, (Buford Ct.) and he observes that 'prospects are by no means discouraging.' Br. F. and a number of excellent friends in B. circuit, have a warm place in our affections, and we shall be glad to learn that they do not faint by the way. Br. F. we trust, be encouraged to look for good times, this season.

Rev. Israel Thrap.—We learn that this brother has again been severely afflicted with congestive fever. His colleague, Br. Scott writes us, that his case was for some time a stubborn one, but that medical skill by the blessing of God has been successful in breaking his disease, and it is hoped he will recover. In severe affliction, we are told, Br. T. found the consolations of religion precious.

Thomas Clarkson.—This distinguished philanthropist, died at his residence, near Ipswich, Eng. on the 26th Sept. 1846, at the advanced age of eighty-six. He was an early and persevering foe of slavery and the slave trade. Through countless difficulties and opposition, he pursued his humane objects, till he happily succeeded in procuring the abolition of the latter by England and France, and then the former, throughout the British domain. His death is generally lamented; but especially by the Society of Friends, of which he was a member, yet more particularly by the people of color, who regard him as a benefactor of their race.

Reformation Begun.—Our readers may recollect that a few weeks ago, we had an article on the reformation of the press. We directed attention to the spirited labors of the Saturday Evening Post to procure the suppression of immoral publications, and especially the late work of Eugene Sue, published in numbers by the house of the 'Harpers.' We are glad to be enabled to announce upon the authority of the last number of the 'Post' that 'Harper and Brothers' have relinquished the publication of any further numbers of "Martin, or the Foundling." These gentlemen can never lose by this excellent determination. They will meet with a two fold patronage for the numerous valuable and useful works issued from their press. Our readers will rejoice with us, in this triumph of virtue. Let public sentiment frown upon the vile trash that is peddled through the country, with the semblance, and the name of *cheap literature*, and with the Harpers to set the example, we shall soon have a purified press.

Luther and the Great Reformation.—A copy of a discourse with this title has been sent us by the politeness of the Exclesior Society of Wittenburg College, Springfield, O. It comprises an intersting sketch of the life and Character of the great Reformer, and of the Reformation.

Here is a specimen of the style of Luther, furnished by Mr. Hall.

Hear how he treats the golden Bull of Pope Clermont, who proffers peace at the sacrifice of conscience!

"The Pope tells us, in answer, that he is willing to throw open the golden doors. It is long since we opened all doors in Germany. But these Italian Scaramouches have never restored a farthing of the gain they have made by their indulgences, dispensations, and other diabolic inventions. Good Pope Clement, all your clemency and gentleness won't pass here. We'll buy no more indulgences, goldden doors and golden bulls; get ye home again. Look to the Italians for payment; they who know you, will buy no more. Thanks be to God, we know that they who possess and believe the Gospel, enjoy an uninterrupted jubilee. Excellent Pope, what care we for your Bulls. You may save your seals and your parchments; they are in bad odor now-a-days.

Hear him once more on his favorite article of justification by faith.—"Well, then, I, Doctor Martin Luther, an unworthy Evangelist of our Lord Jesus Christ, do confess this article, that faith alone, without works, justifies in the sight of God; and I declare, that in spite of the Emperor of the Romans, the Emperor of the Turks, the Emperor of the Tartars, the Emperor of the Persians, the Pope, all the Cardinals, Bishops, Priests Monks Nuns Kings, Princes, Nobles all the Worlds, all the Devils, it shall stand unshaken forever." Well might Jean Paul Richer say, "his words were half battles."

"Christian Souvenir."—This is *said* to be the title of a new Monthly Magazine published at Philadelphia. We have observed notices of it in some of our exchanges, but through some oversight the publishers have not done themselves the honor of sending us a specimen number, though we recive nearly all the Magazines in the country. A circular however has just reached us, stating that the subscription price is only one dollar per year—that engravings accompany each number—to be issued promptly on the first of each month. The style of the work is said to be 'attractive,' and its 'contents conformed to the spirit and law of Christianity.' Any one sending 3 subscribers with the $3 in advance; will receive a useful family book as a premium. For five subscribers and $5, a finely illustrated copy of the 'Pilgrim's Progress' will be furnished, or a copy of Snethen's Sermons. For ten subscribers, with the pay, both the above works, and an additional premium will be given. We see that our friend, Rev. A. A. Lipscomb is an Associate Editor. This circumstance alone will commend the work to a numerous portion of our readers. As Magazines of fiction and fashion are so much the order of the day, we are glad to *learn* that the 'Souvenir,' is to claim a place as one of the few religious Monthlies. We wish it great success. Any of our friends who choose, may make us their agent, by sending the name and the dollar, and we will be pleased to do what we can to advance the interests of the work.

The American Pulpit, for November, came to hand this week, and is as usual, a treasure of good things. One whole sermon, and two sketches of sermons occupy this number. We have two or three sermons from this work, on choice subjects, in reserve, which we desire to place before our readers. when we get through with some lengthy matters. The 'Pulpit' is a neat and useful work, worthy the patronage of all denominations. Published at Worcester, Mass, at $1, per year. Address Samuel Chism.

The Anti-Jesuit.—This work is quite improved. The second number of the new volume is before us, containing the finest portrait of John Wickliff we have seen. The life of that reformer is given in this number—and is the first of a series of lives of the Reformers, to be given in this work, with accompanying portraits. We wish Br. Sparry a good patronage. Only $1, per year, in advance. Nassau St. N. York.

☞Br. Pelan reminds us that we omitted to publish the notice of his quarterly meeting. We thought him under a mistake, till we examined the file. We use great exertions to be accurate and prompt. But there is so much laid upon us that we find it will not do to trust our memory a moment. Br. P. we regret the omision and think it will not happen thus again.

Godey's Lady's Book, for December, is a very fine affair. A new ornamental title page. The Beau's Stratagem, The excursion, The Lady Equestrian, Music &c., are some of its attractions. The "book" has more embellishments than any other of the fashionable Magazines. Great improvements are promised for 1847. Terms, $3, per year, in advance. Two copies for $5. Louis A. Godey, publisher, Philad.

Rev. Philip Munger.—The Olive Branch notices the death of this gentleman. He was a member of the Maine Conference, M. E. Church, and one of the oldest ministers of that denomination.

Ladies' National Magazine.—The December number, is before us. It contains three fine engravings. The best is a portrait of Mrs. Stephens. Among the improvements promised for 1847, are, Domestic and Scriptural Scenes, a Floral Department &c. C. J. Peterson, publisher, Philadelphia. $2 per year in advance.

The Generals.—Gen. Gaines is said to be 68 years of age; Gen. Scott, 64; General Taylor about 59.

John Grim, a revolutionary soldier, died near Winchester, Va. Aged 94.

The Waynesville Accident.—The name of the locomotive engineer killed a week or two ago, on the Little Miami Rail Road, was Wm. G. Farmer. He is said to have been a young man of excellent character.

Human Magnetism.—Mr. I. I. Keely has been entertaining the citizens of Zanesville, for the week past, upon the merits of this novel *science*. He holds forth each evening, in lectures and demonstrations, at what is called the Senate Chamber, (Stacy's.) We embraced the opportunity of attending on Wednesday evening, and found that the lecturer understands well his subject. A number of satisfactory experiments were performed, challenging the credulity of those who doubt or oppose. A part of the experiments were too amusing to suit the feelings of the grave and thinking portion of the audience. This was the only objection we have heard offered. Mr. K. insists that Human Magnetism is to be found very beneficial as a remedial agent, in cases of blindness, deafness, rheumatism and nervous head ache. A number present, afflicted with partial deafness, were magnetized, and professed to have been partially relieved. We have just noticed in the Ohio Statesman, a report of a committee of citizens of Columbus, in reference to performances by Mr. Keely whilst in that city a few days ago. They give the names of seven partially deaf, and one partially blind, who have been more or less benefitted by the experiments of Mr. K. The Committee are, Gen. Stockton, Dr. J. B. Thompson, and W. W. Ripley Dentist. The last named gentleman, extracted a tooth of a lady, whilst under magnetic influence, without any indication of pain on her part, or knowledge of the operation until aroused. For five dollars, Mr. K. undertakes to initiate any one into the entire mysteries of the science, with the ability to perform the same experiments with himself.

Boston Olive Branch.—This popular, and widely circulated sheet, comes to us this week in a new dress of type, and with a new ornamental head. The number for Nov. 7, did not reach us—missed it very much. Can we be favored to receive it yet? Got the 14th.

Fatal Accident.—As William Lacy was trimming the light on board the Light Ship stationed near the mouth of Port Tobacco Creek, he fell to the deck, forty feet, and broke his neck.

The death of Commodore Nicholson of the U. S. Navy an officer much beloved and esteemed occurred on Sunday night at Washington. He died of apoplexy. He was a printer by profession, but his genius led him into the navy. The flags of the Navy Yard were at half mast, as a token of respect for his memory.

Bulwer and the People.—Sir Edward Lyiton Bulwer, relinquishing his wanderings in the region of romance, and having abandoned the errors of his youth, is becoming an active philanthropist. At a late dinner in Hertfordshire given by the Herts Agricultural Society, he distinguished himself by his rational remarks upon the useful purposes which assemblages of the people might tend to promote, and he spoke also with practical earnestness upon the promotion and improvement of the agricultural interests.

[COMMUNICATED.]

Mr. Editor: In giving the enclosed Circular a place in your paper, you will confer a favor on the public, and be the means of inducing many of the old pioneers of the West, (who are fast going from among us) to comply with the request of the society, in rescuing many interesting incidents of the first settlers from oblivion.

Yours, J. C. Guthrie.

CINCINNATI HISTORICAL SOCIETY.

This Society was established for the purpose of collecting and preserving in one place, and in a permanent form the fragments of the early history of the Great West that are now scattered throughout her broad and magnificent region and exposed to oblivion by the death of the aged, who have facts still in remembrance; the forgetfulness of the young who have traditions of facts but feel not the importance of keeping them in recollection, and by changes constantly taking place that tend to the destruction of such document as may be of essential service. Such an object cannot fail to receive the hearty response of every person who looks back upon what we have been, and forward to the glorious prospect before us. This Great Valley possesses a fruitfulness of Soil, grandeur of Scenery, and every natural advantage unsurpassed by any portion of the Earth, and is destined to be the residence of many millions of people enjoying abundance of physical comforts, and the riches of true mental developments. We shall pass away, but generations will come after us; they will behold, from the great Gulf on the South, to the unequalled Lakes on the North, one sublime spectacle of human happinesss: and while kindled with pleasurable emotions by the scene, will anxiously enquire for the history of their ancestors, and the toils, privations, sufferings, dauntless energy and heroic courage that laid the foundation of this splendid structure of civilization, intelligence and felicity. Shall they ask in vain? Shall they reproach us for our slothfulness in permitting the data for an ample history to pass into oblivion? Let us, then, improve the opportunity now presented for discharging our duty to them. The trouble is but little, and the pleasure of the persuit will be more than an adequate remuneration. We have all heard of Greece and Rome, and know that the sages of their periods of greatness could find only fabulous accounts of their ancestors. Their primative generations were excusable for suffering the lamp of their pioneer history to be extinguished, as letters had not been invented, nor the darkness of barbarism dispelled. We have no such excuse. We have the printing press in all its glory; distant people are brought into a single neighborhood by the power of steam, and the electric wire that conveys the news with lighining-velocity. Let us, then, thoroughly perform the task of collecting the elements of a perfect history.

There must be—there is—we know, an immense amount of historical information hidden from the public eye; and to collect the memorials of the past and present, the Cincinnati Historical Society appeal for aid to all, and to you personally to assist in collecting them, that justice may be done to the past, the present and the future.

1st. Difficulty of procuring Materials.—To accomplish our object, we very much need, and depend on you and other *individual assistance*. The written and published matter relating to the history of the West, is not voluminous; but it is scattered so widely, and has, most of it, been so long out of print that the great difficulty is in getting a copy of it. For this purpose we invite the attention of all those who look with pride upon the doings of our pioneer fathers and the civil institutions which they established here, to forward any volumes or matter they can, relating to our history.

2nd. Necessity of Such a Collection.—There is not, so far as we know, a single library in the West where all the works relating to its early occupation may be found. They are scattered throughout the country; but, perhaps, nowhere collected in one library. Many of them are to be found upon the shelves of private libraries one volume in a place, not valued in itself, because too meagre and imperfect, and are thus suffered to remain in obscurity until finally dispersed or lost. We wish to arrest this process, by collecting and preserving them; although a *single* pamphlet, or book, is not an object of much importance, but when a thousand books are united they derive value from each other, forming a complete department of history.

3d. Kind of Materials Wanted.—It is not in printed books alone that history is to be found; all manuscripts, or copies of manuscripts of a historical or biographical character, or which will serve to illustrate, in any way, the deeds, habits, manners, customs and pursuits of the pioneers and early settlers; files of old newepapers or odd numbers; scraps of newspapers containing personal incidents, obituary notices or narrations, letters, or copies of letters of the same time; magazines, reviews, and other periodical publications; journals of Congress, legislatures, general assemblies, conventions, public bodies etc, etc; especially those that have been published on account of their historical value, or relating to the Indians, or travels, or discoveries, or expeditions to examine the country; facts respecting the navigation of the western waters; statistical documents, or tables of population, meteorological observations, agriculture, commerce, manufacture, etc; topographical descriptions of cities, towns, counties, states, etc; reports, descriptions, and doings of benevolent political, literary, religious, or other associations; historical works, relating to American history, or subjects in any way connected with it; *old maps of all kinds, no matter how much dilapidated, they will be valuable to us;* portraits, views of cities, towns, antiquities, buildings, or curiosities in the West, will be particularly acceptable, as we wish to make a collection of the portraits of persons deserving our country's regard; the stories of pioneers, reduced to writing; the first settlement of your town, city or county—when it took place, whence came the emigrants, what peculiar circumstances attend the location; your first churches, schools, mills, court houses; notices of prominent settlers deceased; of the hardships and dangers they underwent. Every thing of this nature will be within the scope of our design; because valuable not only to ourselves and our fellow citizens, but to all posterity. Shall we ask for such materials in vain? There is no one who cannot furnish something. We hope all *will forward, at once,* such as they may be willing to part with.

4th. The Indians.—We are particularly desirous to do justice to our predecessors, the Indians; and for that purpose, shall endeavor to snatch the few fragments concerning them, still in existence among the whites, before they are irretrievably lost. We wish to collect the early Indian treaties before 1784, and such facts as you may personally know, or can collect from others, respecting their prominent chiefs, sachems, and orators; their sons and civil regulations, habits, rites, customs, implements, dress, etc; their wars, ancient residence, numbers, ancestry, alliance, and present condition.

5th. Race of the Mounds.—Are there, within your vicinity or knowledge, ancient mounds, walls, ditches, pyramids, or excavations which you can describe, with the implements or utensils found in them? If you are unable to give a drawing, and description in detail, will you inform us where they are situated, and who would be likely to give us an account of them, as we wish to make a catalogue, and mark their localities on a map?

6th. Catalogue of Books, Maps, etc.—The society are preparing as complete a catalogue as possible, of books, pamphlets, maps, etc, relating to American, and more particularly, Western History, statistics, and antiquites; giving the title, name of the author and publisher; when and where published, etc, and remarks on the authenticity, especially if its statements are thought to be incorrect or fabulous: we hope, therefore, none will omit to communicate such facts as they are in possession of, that will aid in completing the list.

7th. Our Publications.—We expect to be able to publish the most valuable manuscripts that come into our posession, and to reprint many of those rare and ancient historical works and pamphlets, no longer to be found in book stores.

8th. Newspapers.—Editors may do us much good, with little labor, by forwarding to our address all newspapers that contain articles of the kind above alluded to, to be preserved and arranged in our library, and for such favors, they will be remembered in our distribution.

9th. Deposits or Loans.—Persons possessing books, volumes of newspapers, original manuscripts, letters, papers, etc, and do not feel willing or at liberty to part with them, may make a special deposit of them, taking a receipt for the same, and having the liberty to withdraw the same at pleasure.

10th. How to Forward.—Communications, when sent by mail, may be directed to the society, care of A. Randall, librarian. Packages the same, care of R. Buchanan, No. 26 Columbia st, between Main and Sycamore.

Those who forward any manuscripts, documents, or information, above alluded to, will receive, in such manner as they may direct, equivalent publications of our own.

By giving your particular attention to the preceding requests, you will greatly promote the cherished object of this association. We hope you will not neglect to forward a single page of manuscript, letter, scrap or fact that you may have from its *trivial* appearance, disconnected from others, but forward it at once, for it may correct some error in our history.

If you *cannot* furnish anything, will you inform us of the existence of such materials as are within your knowledge, or of any person that would be likely to.

Respectfully, your obedient servant,

A. Randall
Cor. Sec., pro-tem., Cin. Hist. Soc. Historical Rooms, Cincinnati, 1846.

SCIENTIFIC.

LE VERRIER'S PLANET.

By Professor Olmsted, of Yale College.

Although this body is equal in brightness only a star of the eighth magnitude, and will therefore never be visiable to the naked eye, or bear any important relations to our world, yet the mode of its discovery, evincing as it does, the great reach of mathematical analysis, in penetrating the arcana of nature, renders it one of the noblest triumphs of modern astronomy. Here a body, thirty-six hundred miles from us, sends to us the feeble light of a telescopic star, which is not only recognized as beloning to our solar system, but its solitary dwelling-place in the depths of space was shadowed forth to the mathematician in his closet, before even the largest telescopes had revealed its existence. Let us see by what successive steps this extraordinary result was reached. We must keep in mind that, in accordance with the law of universal gravitation, every body in the solar system attracts every other and tends to disturb its motions. Such large bodies for example, as Jupiter and Saturn, exert so powerful an attraction, that their influence is felt at a vast distance, extending even to the planet Uranus, and alternately accelerating and retarding its progress around the sun. Now the nature and intensity of a force can be estimated from its effects, and the weight or quantity of matter in Saturn or Jupiter, and even its distance at any given time from Uranus, might be determined from its effects on the motions of the latter planet. Moreover, were one of these disturbing bodies, as Saturn, for example, altogether insensible, its existence and even its weight, and its place in the heavens, could be inferred from these effects on Uranus. The problem would indeed be one of great difficulty, requiring all the resources of the infinitessimal analysis, guided by the law of universal gravitation.—Still, it could be done. It was by a method somewhat like this, that the existence of the new discovered planet was inferred, and its distance and place in the heavens assigned. After estimating all the disturbing forces that accelerate or retard the motion of Uranus around the sun, arising from the united attractions of all the known bodies of the solar system, it was found that they all failed to account for the actual places occupied by the planet, as determined by observation. Hence, some hidden force, besides these, must be in operation. Le Verrier was the first to show that this force was actually that of an undiscovered planet, moving around the sun at twice the distance of Uranus, and having on the 1st of January next, a longitude of 325 degrees. This hypothesis was first proposed to the French Academy at their sitting, Nov. 10, 1845, but was more fully expounded at a meeting of the same body, June 4th 1846.—On this subject, Sir John Herschel used the following language, as reported to the London Athaeneum of October 3d: "In my address to the British Association assembled at Southampton, I stated, among the remarkable astronomical events of the last twelve months, that it had added a new planet to our list; adding—it has done more—it has given us the probable prospect of the discovery of another. We see it as Columbus saw America from the shores of Spain. Its movements have been *felt*, trembling along the far reaching line of our analysis, with a certainty hardly inferior to that of ocular demonstration.' After stating that the late illustrious astronomer Bessel, had intimated to him as early as July, 1842, the probability of such a planet beyond the sphere of Uranus, Sir John proceeds to observe, that at the time when he made the foregoing remarks, he was aware, not only of the circulations of Le Verrier, but also of a similar investigation had been made by Mr. Adams, a young mathematician of Cambridge, while in entire ignorance of the conclusions of Le Verrier. Nothing could exhibit more strikingly, both the sublime reach of physical astronomy, and the immutability of truth itself, than that such results should have been obtained by two independent routes, by mathematicians in their closets, each directing the practical astronomer where to point his telescope in order to see a member of the solar system, twice as far from the sun as the remotest planet before known, which was supposed to be on the farthest confines of that system, and nothing seems more to liken man to the Divinity, than this possession of a *mind* which, by its own creations, can fathom depths of space so profound, and of a *hand* to construct an instrument which clothes the eye with such extraordinary powers of vision, as to be able at once to verify these wonderful revelations of the intellect.

NEWS OF THE WEEK.

Railroad Accident.—*Detention of the Western Mails.*—The train of cars from Cumberland, due at Baltimore on Monday evening, at six o'clock, did not arrive until Tuesday afternoon, about half past 2 o'clock. It left Cumberland at the usual hour, and after proceeding as far as Dough Gulley Tunnel, encountered a land slide, which threw the engine and two cars off the track, causing a detention of between five and six hours. After removing that obstruction it proceeded on as far as Opequan bridge, when it was found that the freshet had washed out the tresslings, and it was deemed prudent to make an exchange of passengers with the train from Baltimore, which was on the opposite side. The train then proceeded on to Baltimore, being obliged to travel very slowly in consequence of the land-slides, washed culverts, drifts, &c., and had arrived at Woodbine, about 38 miles from Baltimore, when it suddenly came in collission with the extra train for Frederick, the engine of the downward train being forced through the baggage car, which was almost entirely destroyed. Both of the engines were badly broken, but no person was injured. This accident would have been avoided had the conductor of the extra Frederick train obeyed the explicit orders of the Company, which required him on no account to pass beyond Ellicot's Mills, until the downward train had arrived at that point or been heard from. But the train being delayed so long he was persuaded by the supervisors of the road to proceed onward, thus causing the collission. The parties concerned in this violation of orders were promptly removed from their situations by the President of the Company.—*N. Y. Sun.*

Veterans Gone.—The Winchester Republican announces the death of Mr. John Grim, aged 94 years, a soldier of the revolution. Died, at Westmoreland, Oneida county, on the 17th of October Henry Francis Aaron Keckland, aged 100 years and 5 mon. Mr. Keckland was a native of Germany, came to this country as a soldier in the army of General Burgoyne, was made prisoner at Saratoga, afterwards enlisted in the American service, continued a faithful soldier during the war, and marched into New York with Gen. Washington when the city was evacuated by the British, and was honorably discharged.

Gen'l. La Vega Exchanged.—Orders have been issued by Gen. Scott for the release of Gen. Vega and his officers, who have been exchanged for Captain Carpender, and the crew of the Truxton.

On the morning of Monday, the 2d inst. just before day the large store of Messrs. Macauley & Butler, of Madison, Ind., was discovered in flames. The building and its contents, together with the two adjoining stores, were entirely consumed. The loss is estimated at upwards of $30,000, and is, we understand, covered by insurance to the amount of $24,000.

Mr William Carpenter, the proprietor of the Steam Flouring Mills at Maysville, (Ky.) was thrown from his horse on Saturday last and instantly killed, the concussion having dislocated his neck. He was a much respected and very enterprising citizen.

Drowned at Rochester, on Friday last, Mrs. Bridget Doud. She fell into the mill race, where a hole had been opened, and carelessly exposed. Two other women had fallen into the same place, one on Saturday, and another on the Thursday following, both of whom were saved with much difficulty, yet the place was left open again.—*N. Y. Sun.*

A fatal accident occurred at the house of Mr. J. Lewis, near the village of Spotswood, N. J., on the night of the 11th inst. It appears that Mr. Lewis had been oiling his gun, and was in the act of hanging it up, when it accidentally discharged, the whole load entering the posterior portion of his wife's thigh, the unavoidable hemorrhage causing her death before any surgical assistance could be rendered. Mrs. Lewis was a native of Wales, a very worthy woman, and much respected. Her death is deeply lamented by all who knew her.

Farewell Missionary Meeting.—A company of missionaries is to sail to-day from Boston, in the ship Flavio, for India. It consists of Rev. Levi Spaulding and wife, Rev. John Scudder, M. D., wife and two daughters. Rev. Wm. W. Scudder and wife, Rev. John E. Chandler and wife, Rev. George Forde and wife, and Rev. E. P. Hastings. A farewell meeting was to be held last evening, in the Park street Church.—*Com. Ad.*

Steamboat Disasters.—*The Tonnaleuka*, bound from Cincinnati to St. Louis, struck a snag on the 30th ult. and sunk near "Widow Baird's Island." *The Hendrick Hudson*, bound from New Orleans to Cincinnati, struk a snag and filled. *The James Madison*, bound from the Ohio to New Orleans, struck a snag on the 29th ult. at President's Island, in the lower Mississippi, and sunk to her main deck. *The Sea Bird* struck a snag near Island 18, causing her to spring a leak, and compelling them to unload her. *The Planter*, bound from St. Louis to New Orleans, struck a snag in the lower Mississippi, and damaged her cargo. *The Anawan*, loaded with produce, from St. Louis to New Orleans, struck a snag on the 26th ult. opposite Island 35, which knocked a hole in her hull. She was run ashore, where the leak was stopped, the cargo consisting of produce was much damaged. *The Clermont No. 2*, from St. Louis for Weston, Missouri river, struck a snag at Glasgow a few days ago, and was injured a little.

The Self made Man.—John Young the Governor elect of New York, was born of poor parents; he qualified himself as a teacher in a Common country school, was elected a member of the State Legislature, then a member of Congress, and is now Governor of the principal state in the Union.

Congress.—The ensuing session of Congress commences on the 7th of December and terminates on the 4th of March, having considerable business to transact and time enough to do it in if there is a disposition to work and not make long speeches.

Information Wanted.—Bartholomew Congrove, between 70 and 80 years old, left Philadelphia on the 7th of September last, by the 7 o'clock line for New York, to visit his friends, and has not since been heard of.

The Sandy and Beaver Canal.—The Pittsburg Gazette of Thursday week says that on that day this work was to be opened, and boats pass through from New Lisbon to the Ohio river. It congratulates the friends of the improvement that, after so long and severe a struggle, it has at length been so far completed. The ballance of the canal is fast progressing towards completion; and by next Spring the entire line will be opened through to the Ohio Canal.

Railroad Accident.—Thos. Baty, a respectable resident of New Jersey, 70 years of age, was killed at the outter depot of the Ohio and Baltimore Railroad. He was walking on the opposite side of the road, but when the conductor blew his whistle he stepped on the rail and was killed.

Passengers.—Seven hundred and seventy-eight steerage passengers arrived at New Orleans Oct., 27th, viz: per Bremen ship Victoria, from Bremen, 310; ships France and Alabama, from New York, 293; bark Stafford from Hamburg, 175.

Death.—At Westport, Essex Co., on Wednesday, the Hon. Gideon Hammond, in the 60th year of his age, departed this life. Also on the following day, his son-in-law, Mr. Dan. H. Kent, aged 36 years.

Casualty.—At Malta, Saratoga county, N. Y. Mr. Ephram Coon, while pushing a boat from the shore with a loaded gun, the muzzle of which was turned towards him, received the contents in his lungs. He died in a few minutes.

Fire at Newark.—On Tuesday last, the 3rd instant, the Livery Stable of Mr. T. W. Berry at Newark, was burned down. Five horses were lost, four belonging to Mr. B., and one to Dr. McMillen, together with their harness. The carriages were saved. It is not known how the fire originated.—*O. State Journal.*

Accident.—We regret to hear that the steamer *Del Norte* was so badly injured a few days since by running on Flint Island bar, below Louisville, that she was obliged to discharge. We hope that the damage will not prove so great as to prevent her from continuing her trip.—*Zanes. Cour.*

The California Emigrants.—The party that left St. Louis last spring for California have fared badly. A letter from one of the company dated Fort Bridger, July 23, states that many of the emigrants sold their waggons at Fort Laramie, and proceeded on their journey on horseback. The men composing the party had quarreled, and some of them had changed their minds, and taken the Oregon route.—The letter says.—

The emigrants were heartily tired of their journey, and nine-tenths of them wished themselves back in the States.—The whole company had been broken up into squads by dissatisfaction and bickerings, and it was pretty much every man for himself. The accounts they have received of Oregon and the Californias, by the parties they met returning to the States, had greatly disheartened them, and they had horrible anticipations of the future, in the country which they believed to be, when they set out, as beautiful as the Elysion fields.—*State Journal.*

A Death by Charcoal.

Dayton, (Ohio,) November 6.

Four of the hands employed in the brewery of Mr. J. W. Harries, and who slept in the building, took a pan of ignited charcoal into their bedroom on Wednesday night for the purpose of warming it.—The men did not appear as early as usual the next morning, and Mr. Harries went to the room to wake them. He called one who lay near the door, and he seemed to be aroused, and Mr. H. left the room. After waiting some time, and finding that the men did not come down, he sent one of the hands to call them again. The messenger found one of the men, his own brother dead, and three others either stupified or senseless. Two of these recovered, so as to be about yesterday, while the other remained in a most critical condition during the day, but is out this morning. The name of the deceased was Henry Thomas. It seems strange that, after the occurrence of so many deaths from the use of ignited charcoals in close apartments, and the pains which have been taken to make its fatal effects generally known, there should still be cases like the above to chronicle.—*Journal.*

Goths and Vandals.—We are frequently compelled to blush for outrageous acts committed with impunity. The Church of the Holy Trinity, at Brooklyn, contains a window of beautiful stained glass, representing Christ blessing the children, exquisitely done at the cost of $800, which was dashed to pieces by some wretch who is yet undiscovered.—Should not the Corporation of that City offer a reward for his apprehension.

Death of an Emigrant.—The Coroner held an inquest yesterday, on board the ship Rappahanock, foot of Rosevelt street, on the body of an emigrant, named Eliza McCormick, a native of Ireland, aged 30 years; who came over with upwards of 500 others in said ship from Liverpool and died on board the ship soon after she arrived last night.—About 526 embarked on board at Liverpool, many of whom were paupers and many diseased. The Captain put ten ashore at Liverpool who had concealed themselves on board. Fourteen died on the passage and were thrown overboard, and many others are now sick —some of whom will die.

Northern Enterprise.—Six brick houses near the Girard College, Philadelphia, are to be removed to the opposite side of the road, which task has been undertaken by a New York company. Four are to be removed together and the residue by themselves in consequence of some difference in their construction. This removal of brick buildings is wholly an American invention.

Governor Ford in Nauvoo.—The St. Louis New Era of the 5th says:—"By a gentleman who arrived last night in the steamer Tioga, from Keokuk, we learn that Gov. Ford, at the head of 250 men, two brass cannons, and some thirty baggage waggons, entered the city of Nauvoo on Wednesday, the 28th ult. It is said that he has gone there for the purpose of restoring the new citizens, or Jack-Mormons, to possession of the city again, and to put the law in force against those concerned in driving them out.

Rail Road Travelling.—A London letter writer says——"In England, railroad travelling, although exceedingly expensive—for first places $5 per hundred miles—is vastly more comfortable and speedy than any where else. From London to Exeter, via. Bristol, 220 miles, the distance including stoppages, is regularly run over in four hours and a half! Between Liverpool and London, the line is about the same length, and the express cars go through in about six hours."

The close of the Week.—A week! Its but a short time indeed, but its events are a host. To whom has the week just closed brought joy? to whom sorrow? to whom riches? to whom poverty? to whom friends? to whom health? to whom life? to whom death? to whom enemies? to whom misery? to whom happiness? What! all these changes in *one week?* Yea, and a host more numerous than the sands of the sea. Many who see the dawnings of this week, will be in another world ere it closes—many whom fortune smiled upon but a week ago, are now groaning beneath the withering frowns of poverty—many who were floating gently on the bark of life, o'er the unruffled sea of happiness a week ago, are now wrecks of ruin, on the shores of affliction—many upon whom the Sun of last Sabbath shone propitiously, have ere this met with some ill-fortune, and are turned upon the children of poverty, and many whose expectations and hopes were beaming forth bright and prosperous, at its close, are the sad and miserable beings of disappointment. And such is the life of man! It is subject to changes in a week, day—nay, even an hour. The world is still in commotion—revolution succeeding revolution—time speeding its rapid progress, leaving behind traces of destruction—and even in a small community, many thrilling and exciting circumstances might be summoned up and recorded at the close of each week.

NOTICES.

New Alexander, O. Nov. 12, 1846.

Dear Br. Bassett: You will please say in the "Recorder," that if able, I will visit the Belmont Ct. (at Belmont,) on first Saturday and Sunday of December.

Second Sat. & Sun. of Dec.		Woodsfield	Ct.
16th Dec. Wed'y., candle light, Summerfield, at S.			
Third Sat. & Sun. of	Dec.	Pisgah	circuit.
Fourth "	"	Pennsville	"
First "	Jan.	Morganville	"
Second "	"	Cambridge	"
Third "	"	Pleasant Hill	"
Fourth "	"	Mt. Pleasant	"

I will be gratified, if brethren will give me notice through the Recorder, of the place of my appointment on each circuit, and endeavor to fix my appointment so as to give me as little unnecessary travelling as possible.

The indication of a return of the ague, to which I alluded in my last, proved to be reality. It lasted me over two weeks, though not severe.

I started from my fathers on the 7th inst. for my appointment on the Georgetown Ct. not expecting to be able to do any labor; my desire to see my old friends of Farmington neighborhood, (the place of my appointment and also the place of my residence, the first year of my travel on said circuit.) being so great, that I almost overlooked any risk to my health from the journey. And I thank God that through his mercy, I had strength for the journey; and after spending a few of the most pleasant days of my life, with a people whose kindness cheered and gladdened my heart, during which time I tried to preach four times, I returned home on yesterday, being much improved in health and greatly cheered in spirits.

Br. Linder is at his post, and is esteemed as a faithful zealous laborer, and his efforts are not without some cheering success. The society at Farmington is doubtless in a much more prosperous condition than at any prior time, since our acquaintance with it. There are on this circuit many good members, among whom any man might delight to labor; to which we might add, Brs. R. Scott and H. Heberling, two of the most intelligent and useful unstationed ministers in the District. Such men are a blessing to any Ct.

Yours in peace and love,

Geo. Clancy.

Mad River Mission.—We commence a protracted meeting, Dec. 5, four miles south of Belfontaine, to which we invite Brs. I. Hunt, D. Moore, J. B. Peat, with any others who can come.

L. Ensminger.

To the President of the Muskingum Conference.

Br. D. White, who was appointed to the Newark Circuit have not yet arrived, to enter upon his duties, nor has the circuit received any information from him. The Quarterly Conference have therefore employed Br. D. Kinney to serve in his place, the remainder of the year provided your consent be given. W. Maynard.

Belmont Circuit.—I have appointed a protracted meeting at Mercer's Meeting house, to commence on the 28th November, to which we invite Brs. N. Linder, H. Heberling and R. Scott of the Georgetown Ct.

I would say to our worthy President, I received his note, and all will be right but the *place* he has fixed for his meeting. The Quaarterly Conference ffxed upon Concord as the place for his appointment instead of Wrightstown. Will Br. Clancy come to Concord on Stillwater, as I have not time to change the appointment now?

J. M. Winn.

Br. Bassett: I have so far recovered from my affliction, as to be able to perform some service. You will please to publish the following plan of appointments:

Twin Creek. Ct.	Nov.	14, 15.
Xenia	"	21, 22.
Lebanon	"	28, 29.
Cincinnati Ct.	Dec.	5, 6.
Cincinnati St.	"	12, 13.

John M. Young.

Deerfield Circuit.—*Ia. Con.*—Our first Quarterly Meeting will be held at Jonathan Woodson's, the 28th & 29th Nov. Brethren who can, are invited to attend.

F. Outcalt, Supt.

Otsego Circuit.—Our first Quarterly Meeting will be held at Otsego, Muskingum Co. embracing the last Saturday and Sunday in the present month (November.) We solicit the aid of such brethren as can attend.

Wm. Duling.

For the Western Recorder.

Poor House.—Sabbath Services.

The following named ministers having kindly consented to preach at the Poor House, they are respectfully requested to fill appointments at 3 o'clock, P. M. each Sabbath in the order in which their names stand below, commencing on the 8th inst.

Should it be inconvenient for any one to fill the appointment assigned him, it is hoped the fact will be duly communicated to one of the directors, or a substitute procured:—

1st Sabbath, Rev.	Mr.	Brown.
2d "	"	Bishop.
3d "	"	Bassett.
4th "	"	Culbertson.
5th "	"	Crum.
6th "	"	Courtney.
7th "	"	Davison.
8th "	"	Fee.
9th "	"	Miley.
10th "	"	Smallwood.
11th "	"	Seaborn.
12th "	"	Wood.

We take pleasure in announcing the above arrangement and cordially invite all friendly to it to attend.

A. Berry,
L. Wiles,
J. Vandenbark. } Directors.

☞The Zanesville papers will please copy.

THANKSGIVING.

We are gratified that an unusual attention is being awakened up in many of the States of the Union, to the public observance of a day of Thanksgiving. It is interesting also to observe that a remarkable uniformity has occurred in the designation of the day by many States. The 26th inst. the day fixed upon by the Governor of Ohio, has also been appointed for the observance in twelve other States, viz. New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Michigan, Indiana and Kentucky. Georgia and South Carolina appointed Nov. 5, and the State of Maine, Dec. 3d.

We notice that many newspapers are recommending the appointment, by the President, of a general Thanksgiving throughout the Union. We should be happy to see this arrangement adopted, and pursued in all future time. But for the present, we think that a national *Repentance* is more essentially called for, and that the appointment of a day of national *Humiliation* would be more appropriate. We think that the state of the times requires that all who fear God should devoutly call upon his name, that his righteous judgments may be averted and his favor conciliated.

PROCLAMATION.

Executive Office, Ohio.
October 5, 1846.

In pursuance of a resolution of the General Assembly of the State of Ohio, passed March, 2. 1846, requesting the Governor within the present year to issue his proclamation to the citizens of this State, recommending to them the observance of a day, previous to the first Monday of December next, of thanksgiving to Almighty God for his blessing to us as a people, I, M. Bartley, Governor of the State Ohio, do hereby respectfully recommend to the citizens of this State, to set apart *Thursday, the 26th day of November next*, as a day of Thanksgiving and Prayer to Almighty God for his beneficence in a bountiful dispensaiton of His blessings to us as a people.

The antiquity of this laudable practice, its authenticity, its infinite importance, and its beneficial effects upon the minds and habits of those who have hitherto revered it, is a sufficient guaranty that the citizens of the State will, on the day designated, suspend their secular business, meet at their various places for religious worship, consecrate the time to thanksgiving, prayer and gratitude to Him from whom emanates all temporal and spiritual blessings. M. Bartley.

Union Circuit.—*O. Con.*—Our first Quarterly Meeting will be held at Catawba, Clark Co. commencing the evening of Dec. 24th at candlelight. Quarterly Conference on the 26th at 2 o'clock. We invite, our President, Br. Young, and our brethren from adjoining Circuits. Come, and help us. David Moore, Supt.

"THE SACRED MELODEON."

This is an excellent colection of revival hymns, complied by Rev. J. Dalbey Jr. and Rev. J. B. Peat, both itinerant ministers of the Ohio Conference, M. P. Church, and recenly published at Cincinnati. A copy was furnished us at last conference by the publishers, and we should before now have given it some favorable notice, but that we desired also to announce that we had a supply for sale, but circumstances prevented their being furnished to us hitherto. The work is neatly executed, with fair type and paper, comprising 312 pages, 32 no. It embraces not only a good *selection* of hymns, but a number also, never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new spiritual songs in common use we can call up, from 'Mercy's free' to 'Will you go,' &c. The publishers are deserving of encouragement, and the work is well worthy of a liberal patronage. We are gratified to state that we expect in a few days to be furnished with a supply for sale at our office, either single, or by the dozen.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Z. Beatty, A. M'Guire, B. C. Johnson, James Johnston, T. Hanna, W. G. Fowler, 1 sub. W. Hatfield, 1 sub. John Burns, W. Remsburg, G. M. Scott, A. S. Robinson, G. Clancy, Z. Ragan, D. B. Dorsey, M. Jewett, W. Maynard, I. Smucher, J. M. Winn, 1 sub. S. Lancaster, T. C. Thompson, "A friend" &c. W. Pelan, Thos. J. F. Bane, R. Dobbins, H. T. Lawson, R. S. Davis, 2 sub. L. Ensminger, 2 subs.

ACKNOWLEDGEMENTS

From	For	Vol	No	$	cts
T. Hanna,	H. Hukil,	8	52	2	00
W. G. Fowler,	Jacob Aid.	8	52	2	00
	W. Neal,	8	52	3	00
John Burns,	J. Maxwell,	8	52	2	00
	J. Davis,	8	52	2	00
	W. Daton (old account)			2	00
W. Remsburg,	J. M. Combs,	8	52	2	00
	D. Sarchett,	9	5	2	00
A. J. Robinson,	M. Moore,	9	5	2	00
T. Potter,	S. Bolinger,	8	26	1	00
Z. Beatty,		8	52	2	00
James Johnston Ia.—	in full for Vol.	8		2	00
C. Springer,	R. Crusen,	9	12	2	00
	J. Bixler,	8	52	2	00
	J. Keifer,	8	21	2	00
O. White,		8	52	2	00
M. Richardson,		7	52	2	00
J. M. Winn,	Wm. Long,	7	52	2	00
	D. Havlin.	7	52	2	00
S. Lancaster,	Mrs. M. Snider,	8	52	2	00
T. C. Thompson,		8	28	1	00
R. Dobbins,	L. Floyd,	8	39	2	00

Br. Winn, the paper of W. L. was stopped, simply because, it appeared from the books that he was indebted for three volumes and a half. For $2 we credit him for vol. 7. and will hand the other $1 to Br. Springer, towards his claim. We are pleased to send again to Br. L. but we hope he will send within three *months*, instead of three *years*, next time.

Our old friend, Br. Kezerta, will pardon us that through some unaccountable oversight, his paper has not been sent heretofore. He knows it *could not* have been intentional.

Back Numbers.—The P. M. at Fairmont Va. kindly informs us that F. Christy declines taking his paper from the office. A week ago he favored us with the like notice of F. Peirpoint. We only think hard that we were not notified of discontinuance at the first of the volume so as not to send 4 or 5 numbers to no purpose. Our increase of subscribers has been so rapid since our new volume, that some of our early numbers are exausted, and we need them to supply those who request them. If Mr. Newcomb, or any other obliging post master will do us the favor to return to us copies of our first 3 numbers especially, it will oblige us, and we will reciprocate the favor when opportunity serves.

Annual Register, 1847.—We have struck rising of 5000 copies of this little publication, and trust that brethren who have ordered copies will soon receive them. Meanwhile, every subscriber to the Western Recorder, who pays $2 in advance for 8th volume, may look out to receive a copy by mail.

☞The pamphlets ordered in the Ohio and Indiana Districts have been sent by steamer Newark to Cincinnati—care of Br. Geo. Conklin. Br. C. will please forward the packages for Lawrenceburg, Madison, and Edinburg, Ia. to their destination. Likewise the parcels for Brs. Young, Rose, Hunt, M'Guire, Stephens, Kezerta & Webster, to Br. O. P. Stephens, Springfield, O. care of H. Hedrick.

The parcels for brethren in the Pittsburgh District, have been sent to Br. C. Craig, Pittsburgh. The brethren will please send and obtain them.

The parcels ordered by brethren Andrew, Cushman, Cowl, John & Joseph Burns have been sent to Br. R. Andrew, Steubenville, care of M. M. Laughlin.

Six hundred copies ordered by the book Agent, and 50 copies ordered by Br. W. M. Edwards, Va. have been forwarded to Baltimore, to E. Y. Reese, Book Agent.

Brothers Warrington, Dobbins, Evans, Trumbo, White, Dalbey, & Pelan will please receive their pamphlets if Br. Conklin, Cincinnati.

Brs. Craig, Pittsburgh, and Conklin, Cincinnati, have also a small additional supply for further orders.

OBITUARY.

MRS. ESTHER INSKEEP,

Wife of Rev. John Inskeep, departed this life on the 9th of October, 1846, after an illness of a paralytic disease of about twelve days continuance. She had enjoyed unusual good health through the last summer and fall. But on Sabbath; the 12th of Sept. after she had been for some time alone in the sitting room, reading one of our church papers, it was discovered by some of the family that she had fallen from her chair. Much alarm was excited, and medical aid called in; but all found ineffectual, though she revived again, and some hope was entertained of her recovery, on the part of physician and friends. But this soon vanished, at return of the disease. She told them that it was of no use to take medicine—that she was going to die and bore her affliction with a great degree of patience, and Christian fortitude, being perfectly in her proper mind. She said that the grace of God was sufficient, and expired in the triumphs of living faith, leaving a comfortable hope to her friends that she had gone to rest. Sister Inskeep was born in Culpepper Co. Va. June 11, 1787; was joined in wedlock with Br. John Inskeep, Dec. 20, 1804; removed to Ohio in the fall of 1805—settled in the dense forest, underwent toils and privations of early settlers in what is now called Logan county. In company with her consort, she united with the M. E. Ch. in 1807, before an itinerant minister trod that wilderness soil, and continued an acceptable member until 1835, when she joined the M. P. Church, and remained a highly esteemed member to the day of her death. We doubt not that she has gone from toil to rest, from labor to reward, and from the church militant to the church triumphant, leaving behind to lament their loss an affectionate companion and ten children with a numerous train of friends and relatives. May the Lord, by his grace, sustain them in this bereavement.

David Moore.

West Middleburg, O, Nov. 7, 1846.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'd Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
800	do. Cotton do.
3000	Doz. Side Combs.
600	do. Fine Ivory do.
500	do. Dressing do.
100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
5000	Almanacks.
300	Shawls, different patterns.
100	Gross Kitting Pins.
4	Bbls. Blacking.
30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
500	Coils Bonnet Wire.
50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Muslin.
200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyelets, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

ATTENTION!!

Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinets, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloukings, Flannels, Checks, Linseys, Brown and Bleached Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to SELL my goods. W. B. Guthrie.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodatings shall be good, and his table, for variety, not surpassed by any Hotel on Boarding House in the West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. Chandler,

Putnam, O. Oct. 31, 1846. Administrator.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,25 per single copy. Ten copies or more at the rate of $1. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

New History of Texas, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 25th of December, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale. LEWIS GRAY, Executor.

Putnam, O. October 12, 1846

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 *Main Street, Cincinnati.*

KEEPS on hand Books published by the Methodist Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting mattee relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

POETRY.

From the Louisville Journal.

THE BANKS OF OHIO.

They say that afar in some bright sunny climes,
There are beautiful rivers and streams,
Whose murmers are soft as a poet's sweet rhymes,
Or the sound of sweet music in dreams;
They may be as bright as their own native lands,
And gush 'mid the bright flowers free,
That stand on their margins in radiant bands,
But the banks of Ohio for me!

I've read of bright streams in the land of the vine,
Where the myrtle and orange tree bloom,
In fancy I've roamed on the banks of the Rhine,
When the season of vintage had come—
And I've wandered by streams that were given to fame
By the deeds of the brave and the free,
By others, as lovely, that knew not a name,
But the banks of Ohio for me!

We are scattered abroad, who so often have stray'd
On the banks of Ohio's pure wave,
And some of the dear ones are silently laid
To rest in the damps of the grave;
And some are still left who remember the hours
When we wandered unfettered and free,
When we dream'd that life's pathway was covered with flowers—
Oh! the banks of Ohio for me!

I know that beneath the bright sky's azure cope
Flows many a glorious stream,
But to me thou art written all over with hope
And illumined by memory's beam,
They may sing of the rivers whose fame has grown old,
Of the beauty of lake and of set,
But when all their brightness and witchery's told,
The banks of Ohio for me!

S. J. HOWE.

ATHEISM.

BY MRS L. H. SIGOURNEY.

"The fool hath said in his heart, 'there is no God.'"

"No God! No God!" the simplest flower
That on the wild is found,
Shrinks, as it drinks its cup of dew;
And trembles at the sound.
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist lore.

The solemn forest lifts its head,
Th' Almighty to proclaim;
The brooklet, on its cristal urn,
Doth leap to praise his name;
High sweeps the deep and vengeful sea,
Along its billowy track,
And red Vesuvius ope's its month.
To hurl the falsehood back.

The palm tree, with its princely crest—
The cocoa's leafy shade—
The bread-fruit bending to its lord,
In you far island glade—
The winged seeds, borne by the winds,
The roving sparrows feed—
The melon on the desert sands—
Confute the scorner's creed.

"No God!" with indignation high
The fervent sun is stirred,
And the pale moon turns paler still
At such an impious word!
And from their burning thrones, the stars
Look down with angry eye,
That thus a worm of dust should mock
ETERNAL MAJESTY!

COMMUNICATIONS.

Written for the Western Recorder.

Humanity and Divinity of Jesus Christ.

NO III.

MR. EDITOR: I have, measurably, taken it for granted, that Jesus Christ is Divine—truly and absolutely, without the least diminution—God. Arius and others, have not only denied this sacred and fundamental doctrine, but they have strenuously opposed it. I say, fundamental doctrine; because if Jesus, is not Emanuel—God, I cannot discover how it is possible that he should be, "the propitation for our sins, and not for ours only, but also for the sins of the whole world." Though, I am fully apprised, that those who deny the Divinity of the Lord Jesus, uniformly, also, deny the sufferings and death of our Redeemer to be vicarious. That Jesus Christ is God, not nominally only, or by delegation, but really and positively, is clear to my mind, from the word of the Lord.

And first, as I understand the matter, it is a settled principle in theology, that whatever any person or being is called, or named in the scriptures in reference to his character, he is truly, what he is called or named. If I am here correct, then it will follow, that Jesus Christ is God, from the quotation already made from Isa. ix. 6. "Unto us a child is born, &c. and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Again. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were *made* by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." That, in these portions of the bible, the Lord Jesus is, only, refered to, I conclude, none will for a moment dispute; and if the names here used, are designed to give us correct views of the Lord Jesus th n it will, inevitably follow, that he is absolutely God.

That no being, besides the Deity, let his nature be as exalted as it may, possesses, or can possess those atributes of God, termed, incommunicable, to my mind is most clear. That none but the Lord Jehovah, is eternal, omnipotent, omnicient, omnipresent and immutable, no rational person, as it seems to me, will entertain any doubts whatever. Now, if it is shown, that the Lord Jesus, really possesses these incommunicable attributes of the Deity, then, of consequence, he is truly God. I remark, from the nature of things, it is impossible that any finite being, no difference how exalted, can possibly possess these attributes. God alone is from Everlasting to Everlasting, Almighty. All seeing and All Knowing, and every where Present at the same time. It is impossible that there can be two Almighties. There can be but one who possesses all power; and all other b ings must derive their power from him. All created beings must necessarily be finite: they cannot occupy but one place at any given period; and if they remove from this point in a limited space to another, the first will be unoccupied by them. Created beings, without Divine aid, can only take cognizance of that which comes within the range of their senses; and since they can only occupy a limited portion of unbounded space, and have a knowledge of that which takes place within the range of their limited senses, they cannot know all things. But to proceed, I remark, that Jesus Christ is Eternal, is confirmed by the following, viz: "*All things were made by him;* and without him was not any thing *made* that was *made*." John i. 3. Now, if Jesus Christ made all things, "and without him was not any thing made that was made," it will follow, that he himself, was never made; and since the Lord Jesus, now exists, and was never made, he, of necessity, must be eternal or without beginning of days; consequently, God. He who is before all things must be eternal, and of consequence, God. The apostle says, "And he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first born from the dead." Col. i. 17, 18. This most clearly, having been spoken of the Lord Jesus, it must follow that he is eternal—that he is God. Jesus says, "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty." Rev. i. 8. Language, better calculated to express the eternity of the Lord Jesus could not be selected; as Alpha, is the first letter in the Greek alphabet, and Omega, the last, so Jesus Christ is from everlasting to everlasting—the first and the last. That Jesus Christ is omnipotent has been shown already, by the foregoing quotations. The work of creation can only be performed by infinite power. It is so far above the ability of any of God's creatures, that it is very doubtful, if those of the highest order, can comprehend the modus operandi, much less perform so exalted a work. Jesus Christ is the Creator of all things; John i. 3. as already quoted will clearly show. And the apostle says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible whether they be thrones, or dominions, or principalities or powers; all things were created by him, and for him, And he is before all things. and by him all things consist." Col. i. 16, 17. Jesus Christ is, by himself, called, the Almighty. Rev. 1. 8. If Jesus Christ is the Creator and preserver of all things and, as all must admit, that nothing short of omnipotance is sufficient for so great a work; then, since it has been shown, that he did make, and still preserves all things, he must be the Almighty God.

He who knows all men, and all things, must possess infinite knowledge. The disciples said to our Lord and Saviour, "Now are we sure that *thou knowest all things*, and needest not that any man should ask thee." John xvi. 30. Peter said, "*Lord thou knowest all things;* thou knowest that I love thee." John xxi. 17. "But Je us did not commit himself unto them; *because he knew all men*." John ii. 24. Here we have the most conclusive evidence, that Jesus knew all men—he knew all things. Then, since Jesus Christ is omnicient, he must be God.

None but Jehovah is omnipresent. Jesus Christ claims this atribute of the Deity. He said to Nicodemus, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things." And no man hath ascended up to heaven, but he that came down from heaven, *even the Son of man which is in heaven*." John iii. 12, 13. The Lord Jesus, was addressing Nicodemus upon the all important subject of the new birth, which is indispensable here on earth, to prepare us for heaven after death. The new birth with other matters, Jesus Christ here calls, "earthly things;" because necessary in this world. The "heavenly things" are, obviously, placed opposite to the earthly things; and are not the same, but they are those things in that world of bliss, at Gods right hand, to which, the Saviour says 'no man hath ascended.' No being, we conclude of a finite nature, can be on earth, and in the heavenly world at one end the same time; but Jesus Christ, while on earth, and addressing Nicodemus, was at the same time in the heavens above; he says, "*even the Son of man which* is *in heaven*," hence, Jesus Christ is unlimited, or omnipresent. The Saviour further says, though on another occasion, "Where two or three are gathered together in my name, there am I in the midst of them." Mat. xviii. 20. Again. "Lo I am with you alway even unto the end of the world." Jesus Christ must be boundless, if he is present throughout all the world—where two or three, are assembled in his name, while he is, likewise, present on the throne of God, in glory, This being true, Jesus Christ must be omnipresent consequently, God.

The Lord our Maker, alone, is immutable. All created beings, of necessity, have their limits, over which they do not pass; but these boundaries may be enlarged or contracted by the Deity. The nature of intelligent beings is such, that, while exertions are made by them, their capacities are expanded; but if they remain inactive, they are contracted—they are always changing. All created beings had a beginning, and they are now older than when their existence commenced; they have, then, in this particular, changed, since they were created. But the scriptures ascribe unchangeability to the Lord Jesus. "And, thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thy hands They shall perish; but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the SAME, and thy *years shall not fail*." Heb. i. 10—12. Again. "Jesus Christ the *same* yesterday, to day, and forever." Heb. xiii. 8. Then if Jesus Christ has been, now is, and will be forever the SAME, he must be immutable, and consequently, the Lord God.

JOHN HILL.

Batavia, O. Sept. 14, 1846.

Written for the Western Recorder.

BR. BASSETT: You will oblige, not only the author, but myself, by giving him a hearing on the subject proposed in the enclosed sheet. Although I do not agree with him in all his sentiments relating to slavery; nor do I accord to some points of casuistry referred to in this paper, yet I agree with him most decidedly, that the Gen. Conference has no right to decide for the judiciary or the church, *moral questions*. And for that body to assume to dictate to, or influence the judiciary, is evincing on officious medling and tyranny which should be indignantly resisted by every friend of ecclesiastic freedom. For the highest assembly—the assembly at the head of any ecclesiastical association, to assume to dictate on moral questions and to govern the standing of members accordingly, is the very worst species of tyranny. I would far rather swear fealty to a bishop—to single handed despotism, than to render submission to such authority. For it is possible to propiciate individual tyranny, but, you might as well mount the Peak of Ten eriff and reason with the raging storm as reason with the excited despotism of the multitude.

That church which has not in her organization, a judiciary, seperate from the rule or law making department, whose appropriate and exclusive duty it is to decide moral questions, has not secured the boon of religious liberty. Such a judiciary the M. P. church has; and it is perfect tinkering for the General Conference to assume to interfere with its special duties. We hope such interference will be promptly resisted by the church, and are glad to see such able hands take hold of the subject as the Rev. gentleman before us.

If you want to see the power we oppose in exercise, look at the divison of the Presbyterian church of the new and old School parties. See the Meth. E. church rent by Mason and Dixon's line. Review the history of the old Scotish church and behold her scattered and peeled by her General Assembly undertaking to decide questions of morality and orthodoxy.

We are glad to learn that the "Associate Reform" church,—which is composed of a union of the Burghers, anti Burghers, and Reformed Presbyterians, of this country—knowing the source of their former difficulties, have taken from their General Assembly the power to decide questions of heresy or moraltiy. This is the only confederated church, we believe in the United States, except the Meth. P. church, which thus guards the sacred rights of her membership. But some would be ultra philanthropists, in order to gratify an insatiable appetite, would so interpret our government as to graft upon it this old principle of despotism.

So our friend will see, from these hasty remarks, that we do not approve of the resolution of the Gen. Conference to which he objects. We voted for it, only, on the principle of two evils, submitting to the best.—Br. B. will oblige us by publishing the resolutions we offered to the Gen. Conference, on this subject, so that we may stand in our right position before the public.

C. SPRINGER.

NO. I.

Rev. Sir: Long before the period had arrived for the meeting of the late General Conference of the Methodist Protestant Church, the eyes of statesmen, as well as the eyes of the ministers and members of the church, were directed to the meeting of that body, to make its decisions on the subject of domestic slavery. This attention was excited, because all believed that those decisions would be pregnant with the gravest consequences to the union of the states, as well as to the integrity and prosperity of that recently organized denomination of christians. The hopes of those who were adverse to the peculiar institutions of the south, that the colored members should not only be exalted to a perfect equality with the white members, but that all slaveholders should forthwith be excommunicated from the church forever without exception, and without pity. Those who had an interest in the institutions complained of, and who were anxious to retain the places in church which they had filled so long, as well as to maintain the supremacy of the word of God over sectional and popular prejudices, greatly dreaded the intemperate zeal of the abolitionists. Many circumstances contributed to the intense, but opposite feelings, of the respective parties—the deep, and according to some, the growing opposition to domestic slavery in some of the Northern states—the split in the Methodist Episcopal Church on this very subject about two years previously—the late division in the Baptist church with regard to Foreign Missions on the same cause—and the introduction of the question into the Presbyterian Church, served to elate the one party with an assurance of success in their project, whilst these very circumstances tended to sink the hearts and hopes of the other.

But "the long agony is over," and history is left to record the rusults. Will it be deemed presumptuous then, for one who has often been denounced for opposing the assumptions of modern ecclesiastics, to offer his objections to the decisions of the General Conference on the subject of domestic slavery? He is disposed to do this, not because at his time of life he has got the *cacoethes scribendi*, wishes to obtain popularity, or to appear in print. Nor is it because he claims to possess more wisdom than the congregated body of laymen and divines who composed that assembly, and who have expressed that most extraordinary and objectionable decree under the name of an "opinion." But he does it, that hereafter, an "opinion" which it may be said was unquestioned at the time, as it regards the *right* of the General Conference to expres it, may not be set up as a precedent for proceedings equally preposterous and absurd. He does it because this decree has given birth to a formal protest by the minority—to the adoption of several resolutions by some of the Annual Conferences, and in all probability will give birth to more—and because it has led to the publication of numerous pieces in the Recorder, *pro* and *con*, and yet the writers of those prices have not touched the gist of the subject, but each has been writing "about it, and about it," and so they may continue to write until they write their ink wells dry.

In offering this objections to this most extraordinary and objectionable "opinion" he distinctly says, he does not, in these letters, wish or intend to discuss the merits of domestic slavery. This he has already done with the Rev. Luther Lee, one of the champions of modern abolitionism, through the columns of the Western Recorder while that paper was under the control of Rev. C. Springer. And this is a fitting opportunity for him to express his thanks to that gentleman, who though himself strongly opposed to domestic slavery, and knowing that his paper was patronised and supported by anti-slavery men, had the magnanimity to open his columns to a slaveholder, to hear what he had to say in justification of the institution. Thanks to you my old friend for this unparalled mark of kindness. It surely is a proof of the nobleness and greatness of your soul. May your successor never display less courage in the cause of aspersed innocence, or violated truth.

And by the way, it is amusing to reflect on the manner in which I and my writings have been treated by those champions of "human rights." One man commenced, what he called, an answer to my letters, and labelled his piece No. 1. but has got no further in two or three years. He stuck fast in the mud at the very commencement of his undertaking, and there remains to the present day if not "a pillar of salt," at least a monument of rashness in attempting to do what he was not competent to perform. A second, who like many others who want to say something, but have nothing to say, pronounced me a "Calvinist." A third was sure I was "as much an infidel as Voltaire or Tom Paine." A fourth has been profuse in his *encomiums*, telling the people that, "Alexander McCaine was a *grand scoundrel*"—that "he was a *great impostor*"—that "he was a *hypocrite*"—that "he was as great a *scamp* as was in the United States"—and that 'he had no more confidence in him than he had in Belzybub.* Now all this from Jonathan M. Flood, a travelling preacher in the M. P. Church, in the Ohio Conference. A fifth, the Rev. Luther Lee, published me "*insane*" and decline replying to a '*crazy man*." And the last that I shall mention is the Rev. John Clarke chairman of the committee appointed by the G. C. to examine my pamphlet entitled, "Slavery defended from scripture against the attacks of the abolitionists," who offered the following resolutions:

"*Resolved*, That while the General Conference feels unprepared to express any judgment on the merits of the work, we recommend that brethren use their influence to extend its circulation, especially at the North, that the true position of their brethren at the South may be rightly understood and appreciated.

Resolved, That the author be respectfully requested, either to make arrangements with some agent in Cincinnati, by which the work may be furnished to order at cheap rates, or to transfer the copy right, that a new edition may be published at the North." One or two remarks on these resolutions.

First. The chairman of the committee on slavery, and "the General Conference felt unprepared to express any judgment on the merits of the work." "Unprepared!" "unprepared!!" Thank you Mr. Clarke for this expression of your opinion

*See a pamphlet published by Mr. Stephen gell, Springfield, Ohio. I thank you Mr. Bell for sending it. I sent you *my pamphlet* in return.

a greater compliment could not be paid to my writings. My pamphlet was a *poser* to you, the committee, and the conference, and neither you nor they were "prepared" to say any thing against a work which was so strongly fortified by scripture and reason.

Second. As this pamphlet, you say, may do some good if circulated at the North, now I, Alexander McCaine, author of the said pamphlet, for and in consideration of the good will and christian feeling I bear to my brother in Christ the Rev. John Clarke, do hereby relinquish, transfer, and make over to the aforesaid Rev. John Clarke, all the right, title and interest that I, as author, have heretofore had to the said pamphlet, entitled 'Slavery defended from scripture against the attacks of the abolitionists," to be reprinted by him, or by whomsoever he may appoint. But to return to my subject.

The General Conference is the highest tribunal known to the Methodist Protestant Church. Its "composition," or the manner in which it is constituted, and the "powers" with which it is invested, are explicitly laid down in the constitution. As its duties are clearly defined, it must be admitted, that all its acts and proceedings ought to be confined within the prescribed limits of its organization; and should be characterized by *Wisdom, Justice*, and *Truth*. If, at any time, that body should lose sight of its legitimate "powers," and arrange itself on the side of some political party—if it should adopt the peculiar notions of any fanatical denomination—or if it should suffer itself to transcend the "powers" which are prescribed to it in the constitution, then will its existence become an obstacle to the church's prosperity, if it will not ultimately work the church's overthrow. Its proceedings, therefore, ought to be watched with the closest attention by every member of the church, and every departure from its prescribed course of action, and every instance of its overslipping the line by which it is circumscribed, ought to be promptly exposed, that incipient errors may be corrected, or wanton abuses be arrested and condemned.

That the General Conference has exceeded its "powers" in passing the resolution which it has passed, with reverence to domestic slavery, I hope I shall be able to prove before these letters are closed. Unpleasant as is this task, I now take up my pen to perform it; notwithstanding I am fully aware to what censurse I shall expose myself, by placing myself before the public as being opposed to any of the *decisions* of the General Conference. In relation to myself, it is a small matter with me what may be thought, or what may be said of me, in reply. I have been so long accustomed to receive abuse from *the teachers of religion*, because I have opposed their ecclesiastical claims, that I shall not be surprised if the like portion is dealt out to me for calling in question the *right* of the late G. C. to pass this objectionable resolution. Not so, however, with reference to the Church with which I have been identified from its very infancy—'for which I have labored and suffered reproach"—and in which I hope to continue to have a place until I end my days on earth. Its stability, its purity, its prosperity, lie near my heart; and although the aspirant, the demagogue, or the fanatic may question my declaration, my present task is undertaken to promote her welfare, and contribute to her establishment. Let those who feel it a duty which they owe to themselves for the course they have taken, and for the vote they have given, in passing this objectionable resolution, reply to my objections; but in their reply, let them not carp at a *word* in my writings, and leave the *principles* I condemn unnoticed and untouched. I have seen so much sophistry employed in polemical discussions that I warn my opponents against it on this. If they have arguments or authorities to offer by which they can prove that they did not exceed their prescribed "powers" in passing this resolution, and that the doctrines contained in the first sentence of it can be sustained by scripture and reason, then shall I, as well as the church and the public, be able to judge of the weight and conclusiveness of these reasons, and of these scriptures. If they have not, let them be silent; for every thing beside scripture and reason will be considered *vox præ ereaque nihil*.

The resolution to which I object is the following—"*Resolved*, That in the judgment of this General Conference the holding of slaves is under many circumstances a sin against God, and in such circumstances should be condemned by the Methodist Protestant church: nevertheless it is our opinion that under some circumstances it is not sinful. This General Conference does not feel authorized by the constitution to legislate on the subject of slavery and by a solemn vote we present to the church our judgment that the different Annual Conferences respectively should make their own regulations on this subject so far as authorized by the constitution." Now this resolution was "presented" by Dr. John S. Reese and contains two sentences. Had he and the conference confined themselves to the last sentence and omitted the first, I am certain I should never have troubled the public to read any thing from my pen on it. But they have proceeded otherwise. Wherefore? It is not for me to determine their *motives*. Waiving for the present all remarks on the *phraseology* of the resolution, as well as the dangerous *principles* contained in it, I ask had the General Conference a right to pass the first sentence in this resolution? They had not, and for this assertion I assign the following reasons. 1st. I was one of the *five* elected by the convention of 1828 to prepare a Constitution and Book of Discipline to be submitted to the Delegates of "the Associated Methodist Churches" which were to assemble in Baltimore in November 1830; and I know the committee never contemplated giving such "powers" to any General Conference as were exercised by the last one. 2nd. I was a member of the Convention of 1830 when the constitution was adopted, and I appeal to those who were in that convention to say, were there any such "powers" proposed to be given to the G. C. as were exercised by the G. C. of 1846? Such a thing was not thought of. 3d. The Constitution fixes the "powers" of that body and prescribes the limits beyond which it shall not go: but it no where gives it authority to pronounce a "*judgment*," or give an "*opinion*," by which the character of thousands in the church is injured, and their membership jeoparded, by an *ex-rajudicial decision* which is pronounced without authority, and is unsupported by proof. 4th. The resolution itself declares "this General Conference does not feel authorized by the constitution to legislate on the subject of slavery;" and yet, in the same resolution they declare, "the holding of slaves is under many circumstances a sin against God." It seems they were *not*" prepared to express any judgment on the merits of any pamphlet entitled, Slavery defended from scripture against the attacks of the abolitionists;" but they were ready and *prepared* to decree, without a single reason, or text of scripture offered to support their "opinion," that the holding of slaves is under many circumstances a sin against God."

But it may be said that, in denying the right of the General Conference to pass the resolution under consideration, I am pleading against the right of *private judgment*. The very reverse is the case. The right of private judgment is secured to every member of the Church in the Elementary Principles of the constitution: "Every man has an inalienable right to private judgment in matters of religion; and an equal right to express his opinion in any way which will not violate the laws of God, or the rights of his fellow men." This right I hold sacred. I advocated the exercise of it in the M. E. Church, and was expelled. I plead for the exercise of it in the M. P. Church, and it is against the *abuse* of it by the late G. C. I now record my objection:

The act of the G. C. in passing the first sentence in the resolution under consideration is an outrage on the right of private judgment in the members; because, in their *collective capacity*, the G. C. pronounces an "opinion" which is calculated to prevent the exercise of that right in the members of the church. Their "opinion," if expressed by the members of the conference in their *individual* capacity would avail nothing, to effect or disturb "the rights of their fellow men:" but as that "opinion" has been pronounced by a body of men, the case is quite otherwise. 2. There is reason to believe that the G. C. were anxious to accomplish by *numbers* and a "*solemn vote*" (jesting and joking it seems had nothing to do in the business) what they were conscious could not be accomplished by scripture and reason. 3rd. And lastly, he must be exceedingly ignorant of human nature who does not know that the decisions of higher tribunals have a great tendency to influence and direct the decisions of inferior ones. Although, in the present case, Annual Conferences are supreme, as having the sole power to legislate on the subject, yet the decision of the G. C. is likely to influence, if it was not intended to over awe and direct, Annual Conferences in all their legislation on the subject.

ALEXANDER M'CAINE.

Will the Olive Branch and Methodist Protestant please copy.

MISCELLANY.

From the Pittsburgh Gazette.

Emancipation in the West Indies.

No. II.

MESSRS. EDITORS:—In a former article, I showed that emancipation in the British West Indies has operated with entire safety. I now propose to consider the question—has it proved beneficial? And first, has it proved so to the emancipated themselves? And why may they not be allowed here to speak for themselves? What better witnesses can be found whether persons have been benefitted by a change in their condition, than the persons themselves who have experienced the change—who know experimentally the advantages and disadvantages of both conditions? If we wished to know whether a number of people who had emigrated from Europe to America were better or worse off than before, of whom would we inquire? Who would think of inquiring of their former friends or connections in Europe? of their present employers or neighbors, or any where else but of themselves, if we had access to them? Let then, the emancipated answer for themselves: But every one anticipates the answer. What! ask a man which is the better condition, one who is free—where he gets wages for his labor—where he can call himself, his wife, and his children *his*—where he enjoys the protection of law, and can obtain redress if he is wronged; or one where himself, his wife and children are alike the property of another man, and may be sold away from one another—where he is compelled to labor hard without wages, and liable to be cruelly treated at the caprice of his taskmaster! The truth is, I have never asked the question of them. I am sure they would not have thought me in earnest if I had. No, the manner in which they speak of the year of liberty, and their annual rejoicings on the 1st of August, are a sufficient testimony from them on this point. Nothing can be more certain than this, that in their present condition, all the needful comforts of life are within their easy reach. Nothing but moderate industry, economy, and steadiness of habits is necessary to obtain and enjoy them, and in the enjoyment of them, they are protected by the law. In this respect, they are equal to the laboring population of any part of the world.

It has been, all good, however, that many of the aged slaves, and those who were unfit for labor, suffered in consequence of emancipation, as they were then turned out to shift for themselves.—That some, perhaps a good many, have suffered from this cause, I have reason to believe. I have seen some such persons whose condition was destitute enough. But it does not follow that the *amount* of suffering among the lower orders has increased since emancipation. I have no doubt that were the laboring population slaves, far more wretched, suffering creatures would be seen than now. I am sure that I saw far more such people in Louisiana, while I resided there, than I saw in Trinidad. But even if the cases of suffering from this cause were far more numerous than they are, what would it prove? Not that emancipation has not been beneficial, but that the law providing for emancipation was defective, in not making special provision for this class of persons. At the same time it ought to be mentioned, that public provision is made for the poor and diseased.

But has emancipation proved beneficial to them in a moral and religious point of view:—This is the more important part of the inquiry; and here I admit that themselves are not so competent witnesses. We can readily imagine how a person becoming vicious may fancy his condition better than it was. The young man escaped from the restraints of his father's house, and plunging into dissipation, may imagine that he is now in the enjoyment of glorious liberty, and that his present is preferable to his former condition.

That the greater part of the laboring population of Trinidad is both ignorant and immoral, I have no disposition to deny. The latter part of the charge, however, is not confined to them. Some of the most gross and prevalent vices are as openly practised by the white as by the colored population. But has no change for the better taken place since emancipation? From my own experience, during my residence there, in the capacity of a moral and religious instructor, I should say that a change of that kind is constantly going on. Comparing the moral state of the free people of Trinidad with that of the slave population of Louisiana, where I remained a considerable time, I should certainly decide in favor of the former. I have no reason to suppose that they were any better before emancipation. The practice of stealing, for example, is not so common there as I found it in Louisiana. In the latter place, I remember, nothing could be left out of doors over night with safety. In Trinidad, we were no more careful to secure property of this kind, than in the most moral parts of the Northern States, where I have resided, and I never knew any thing to be taken.

The testimony of intelligent and respectable persons, clergymen as well as others also, some of whom were on the island before emancipation, is most decisive that a great change has taken place. Rev. Mr. Eckel, of the Church of England, near whom I resided, uniformly spoke of the improvement of the common people in morality, and in general civilization, as having been very great.—Rev. Mr. Kennedy, Presbyterian minister, gave the same account. Both these gentleman were in the colony before emancipation.

I have stated that the poulation is both ignorant and immoral. Emancipation found it so, and time has not yet been given to raise it above this condition. And perhaps some vices have even increased since emancipation. I have already mentioned the sudden manner in which the measure took effect in Trinidad. No time was given to fix the rates of wages, or to make contracts for labor. At the same time the colony being thinly settled, there was not a sufficient number of laborers to supply the demand. The consequence was that immediately there arose a competition among the planters to obtain laborers. The people finding this, would make no engagements for any length of time at one place. Generally they would not engage longer than a day at a time. They would hear of higher wages on some other estate, or some other cause would induce them to remove. Thus they became unsettled, and a wandering habit was induced, and every one knows how unfavorable wandering habits are to correct moral habits. This evil was, however, I believe, in a great measure peculiar to Trinidad, as the colony being comparatively new and thinly settled, laborers were scarcer than in the other colonies. Now, however, since wages have become more uniform, and since the number of laborers has increased by emigration from the older Islands—from the United States—from Africa, and by the importation of coolies from Hindustan, the evil has abated, and the people are becoming more settled.

Another evil arising from this competition among the planters, was the practice of giving allowances of rum to induce laborers to come, or to prevent them from going away. This practice still continues, and I need not point out its demoralizing effects. At the same time rum shops have been established in all parts of the island; one meets with them every mile or two on the public roads, and they are there as elsewhere schools of vice, and sinks for the wages of the laboring population. They give rise too, to drunken quarrels, which it is said have increased since emancipation. Gambling is another vice connected with the rum shop, which is said to be on the increase.

These are deplorable evils, and are lamented by every true friend of the colony. They are not however, to be regarded as results of emancipation, for they do not exist, at least to the same extent in many of the colonies. The evil first mentioned—vagrancy of habits, arose out of circumstances peculiar to this colony, and the rum shop could be put down, and ought to be put down by legal authority. But should this not be done, there is recourse there as in other communities to moral measures.

But although these evils exist, they are not universal. It is still true that the moral improvement of society, is onward. While there is still much vice, it is becoming disreputable. The patrons of the rum shop are getting to be a class by themselves, and the better portion of the people do not wish to be identified with them. The people are finding that it is important to establish for themselves a character, and to aim at being respectable. Perhaps there is no better proof of the improvement of society in Trinidad than the increase of marriages. These were almost unknown before emancipation. Now they are common, and it is thought disreputable to disregard the marriage relation. It is still, to be sure, fearfully common; but the evil is diminishing, and marriages are multiplying. All the clergymen with whom I have spoken on the subject, speak of the great and constant increase of them, both among whites and blacks. The influence of marriage on morals and order is well known. The want of having society arrayed in regular families is now one of the principal bars in the way of moral improvement, but it is fast being removed.

JOHN SCOTT.

THE DYING MOZART.

Wolfgang Mozart, the great German composer, died at Vienna, 1691. There is something strikingly beautiful and touching in the circumstances of his death. "The sweetest song was the last he sung," the "*Requiem*." He had been employed upon this exquisite piece for several weeks—his soul filled with inspiration of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "cygnean strain he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emilie awoke him. "Come hither," said he, "my Emilie—my task is done—the Requiem—*my* Requiem is finished." "Say not so, dear father," said the gentle girl, interrupting him as tears stood in her eyes. "You must be better—you look better, for even your cheek has a glow upon it—I am sure we will nurse you well again—let me bring you something refreshing." "Do not deceive yourself, my love, said the dying father, "this wasted form can never be restored by human aid. From Heaven's mercy alone do I look for aid, in this my dying hour. You spoke of refreshment, my Emilie—take these my last notes—sit down to my piano here—sing them with the hymn of your sainted mother—let me once more hear those tones which have been so long my solacement and delight." Emilie obeyed; and with a voice enriched with tenderest emotion, sung the following stanzas:—

Spirit! thy labor is e'er!
Thy term of probation is run,
Thy steps are now bound for the untrollen shore,
And the race of immortals begun.

Spirit! look not on the strife
Or the pleasures of earth with regret—
Pause not on the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like thee—the wretched shall find
A haven, a mansion of rest.

Spirit! how bright is the road
For which thou art now on the wing!
Thy home it will be with thy Saviour and God,
Their loud hallelujah to sing.

As she concluded, she dwelt for a moment upon the low melancholy notes of the piece, and then turning from the instrument, looked in silence for the approving smile of her father. It was the still passionless smile which the rapt and joyous spirit had left—with the seal of death upon those features.

State Temperance Convention.

To the friends of Temperance throughout the State of Ohio.

COLUMBUS, Oct. 20, 1846.

The Board of Managers of the State Temperance Society have resolved that a Convention of Delegates from the different Societies throughout the State, be held at Columbus on the 2nd Wednesday of November next, in the Methodist Episcopl Church, at 9, A. M.

The Convention is for the purpose of adopting measures to obtain such an expression of public sentiment upon the License Question, as will secure the favorable action of the coming Legislature.

It is very desirable that the Temperance Societies throughout the State be generally represented at the Convention, as business of great importance is to be transacted.

ROBERT THOMPSON, Chairman.
A. A. STEWART, Secretary.

THE WESTERN RECORDER.

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he Western Recorder,
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year, shall receive a copy of the paper free.
inerant ministers and preachers, not acting as agents,
have the paper at one dollar.
lubs of ten or more, paying at the time of subscribing,
l have the paper for $15, i. e. one dollar fifty, each.

Written for the Western Recorder.

MUSKINGUM CONFERENCE.

Mr. Editor: In compliance with a resolution
he Muskingum Annual Conference, held in the
of Steubenville, O., commencing on the 18th
tember, 1846; I send you a copy of the short
dress delivered at the opening of the session.

Yours, very affectionately;

Z. Ragan.

Steubenville, Ohio. Nov. 9th 1846.

ADDRESS.

Beloved Brethren:—Through the Providence
God we are permitted to assemble the fourth
ie, as an annual Conference, to transact the busi-
ss of the Church of Christ, with which we have
honor and privilege of standing connected.
hen we consider the vast importance of the
rk in which we are engaged, as ministers of
e Gospel, we cannot but feel the necessity of a
n reliance upon Him, whose servants we pro-
s to be. One of the leading qualifications es-
ntial to a minister of Christ, is a deep and abid-
g conviction of his weakness and unworthiness,
such a holy and high vocation; but then he is
remember. for his encouragement, that "in the
ord Jehovah there is everlasting strength" and
mpassion. He it is who has strengthened
ny an arm, and many a heart as weak as ours.
u my brethren, have had demonstrative proofs
this fact, through the toils and labors of the
st year.

"What troubles have we seen,
What conflicts have we pass'd;
Fightings without, and fears within,
Since we assembled last."

Are we not then prepared to appropiate the
llowing lines to ourselves? And to say, with
e poet:

"But out of all, the Lord
Hath brought us, by his love;
And still he doth his help afford,
And hides our life above."

The Gospel of Christ, through your instrumen-
lity, has proved to be the power of God in the
lightening and conversion of many precious
uls. The profession of the Christian ministry
by far the most important of any which has
er been exercised on the earth. The profess
n of the Lawyer is important; for he guards our
roperty and our worldly interest. The profess-
n of the Physician is more important still; for
e guards our health. But it is the work and
lling of the minister of Jesus, to guard the in-
rests of undying spirits. As far, therefore, as
eaven is above the earth, or eternity is beyond
me, so far is the Christian ministry above and
eyond every other calling or profession.

The political decisions of Senates may affect
he happiness of the nations of the earth, by
romoting peace and prosperity, or plunging
g them into wars, and reducing them to wretch-
dness; these effects, however important they
ay be, cease with time. Where are the Ro-
an armies, that flew to the utmost parts of Asia,
endered Gaul tributary—swelled the Rhine with
erman blood—subjugated Britain, pursued the
attered remains of Pompey's arms into the des-
rts of Africa, and caused all the rivers that fell
nto the Adriatic Sea, to roll along the sound of
ictory to Rome? They have all gone down to
he shades of death, and are known only on the
ages of history. But the consequences of your
abors, my colleagues in the Gospel of Christ,
erminate not with the fall or rise of States, or of
mpires: these effects will remain unextinguished
t death, and assume in Eternity a visible and a
ermanent form. The man, therefore, who en-
ages in this important work, is accountable, to a
reat extent, and in a qualified sense, for the
alvation of those committed to his care, as well
s for his own personal Salvation. The scrip-
ures of the Old and New Testament have guard-
d this high and holy office, with a variety of the
he most encouraging promises,, and likewise
vith threatnings the most alarming. We are
old that "They that be wise, shall shine as the
rightness of the firmament, and he that turns
many to righteousness, as the stars, forever and
ever." And here allow me to say, that this prom-
se is not to be limited to ministers of the Gospel.
The delegation of this conference are equally inter-
ested in it, and should be equally animated by it.
It is recorded, for the encouragement of every
rivate Christian, every man has his work allotted,
his talent given to him, by the faithful improve-
ment of which, he may be an instrument in bring-
ing glory to God.

In the large circle of Chirstian duties, there
is abundent room for all to be usefully employed.
"Occupy till I come," is the command given by
our Lord to Christians, without any exception.
"Having then gifts differing, according to the pro-
portion of faith, whether ministry, let us wait on
our ministering, or he that teacheth, on teaching,
or he that exhorteth, on exertation. he that giveth,
let him do it with simplicity, he that ruleth, with
diligence, he that showeth mercy, with cherful-
ness." "And above all "let love be without dis-
simulation; be kindly affectionate one towards
another with brotherly love, in honor preferring
one another."

Remember brethren, the charity of which the
Apostle speaks, in 13, Ch. 1st. Epistle the Corin-
thians, "never faileth."

At the General Conference of 1838, some of
us had the privilege of hearing the late Nicholas
Snethen, whose name we ought to pronounce
with veneration, give an analysis of this chapter,
and its practical application to that body. "Char-
ity," said he, "suffereth long and is kind, in the
General Conference. Charity envieth not, in
the General Conference," &c. &c. Could our
departed father address this assembly, convened
this morning for the purpose of transacting busi-
ness of the Church, which he labored night and
day for many years to establish, he would say,
"*Brethren, love one another.*"

Ministers of the gospel are changed with the
highest interests of mankind. We are told that
the watchman who sees the sword coming, and
neglects to give the people warning, that they
shall die in their sins, and their blood shall be
required at the hands of the unfaithful watchman.
O how important, therefore, that every minister
of Christ possess those literary and evangelical
qualifications, which correspond with their high
commission and fearful responsibility! They
should be "burning and shining lights." They
should "burn with zeal, and shine with knowl-
edge." Read much—pray much—study much—
write much—"have always some dissertation on
the anvil, and be careful to complete whatever
you commence." It is a true remark, made by
Dr. Clarke, that "begining a number of things,
and finishing nothing, creates in the mind a habit
of indecision and carelessness."

The election of an order of men, for the pur-
pose of instructing the great mass of mankind, is
an arrangement of the Supreme Being; and has
its origin in His wisdom and benevolence. The
heathen world had no institution comparable with
that of the Christian ministry. The kings and
priests of heathenism exerted all their power and
skill, to keep their subjects in a state of ignorance,
in order that their credulity might be the more
easily imposed upon. The truth is, there was
but little in their systems of mythology worthy of
publication. They had no correct notions of the
character and perfections of God. There was
not a Philosopher of the heathens, who did not a-
dopt the most palpable absurdities, in the religion
he professed, and communicate those absurdities
to his followers. One philosopher took ever Star
for a God, and thought the intellect of man was a
vapor, that passed from one body to another atom-
ing in one, for the sins that were perpetrated
in the other. One attributed the creation of the
world to a blind chance; and the determination of
all events, moral as well as Physical, to a chain
of unalterable decrees; and another asserted, that
all was inviolable fate. But the Gospel is beauty
without a stain, and it is light without a shade.
Well may the Apostle say, that "after that, in the
wisdom of God, the world. by wisdom knew not
God, it pleased God, by the foolishness of preach-
ing, to save them that believe." Jesus Christ
"came and preached peace to them that were
afar off. and to them that were nigh;" and where
he ascended up on high, "he gave to some Apos-
tles, and to some evangelists, and some pastors
and teachers, for the perfecting of the Saints, for
the work of the ministry, and for the edifying of
the body of Christ. "He had previously opened
their understandings, that they might understand
the scriptures, and said unto them, "Thus it is
written, and thus it behoved Christ to suffer, and
to rise from the dead the third day; and that re-
pentence and remission of sins should be preached
in his name, among all nations, beginning at Jer-
usalem." "And ye" said he to his apostles,
and through them to his ministers, in every subse-
quent age of millenn christianity, "are witnesses
of these things."

The commission of these is not of partial but of
permanent ability. Here, my brethren in the
ministry, is the great bond of your message; not
a word of man is to be found in it. The in-
carnation, in order, preaching, sufferings, death,
resurrection, ascension and mediation of Christ
are the facts of the gospel. When young men
are about to engage in the work of the ministry, it
is very common for them to select their favorite
models—the tone of one, the eloquence of another,
and the gesticulation of a third. And from
good originals, alas! how often have we seen most
miserable copies. Christ is the great and perfect
model for the imitation of every minister of the
Gospel. "Be ye followers of me, as I also am of
Christ," says Paul. And this eminent minister
seems to have copied well nigh every linament of
the original. "I delivered unto you," he says to
the Corinthians, "first of all, that which I also re-
ceived, how that Christ died for our sins, accord-
ing to the Scriptures, and that he was buried, and
rose again the third day." And again, "We
preach Christ crucified, to the Jews a stumbling
block, anp to the Greeks foolishness." This doc-
trine was too holy for the Jews; their wicked
hearts would not embrace it. The proud Greeks
from Plato's school looked with contempt upon
the cross, and preferred the worship of the mean-
est reptile.

Ought we then to become discouraged, my
brethren on account of the unsuccessfulness of our
feeble efforts to promote the cause of Christ? *No.*

This eminent Apostle continued to labor, through
evil report, and good report—led from prison to
prison, driven from country to country, persecu-
ted for the name of Christ, and rejoicing to be
consi'ered worthy to suffer shame, or to be treat-
ed with contempt for the cause of his Master, and
finally obtained a Martyr's crown. And what was
the principle which actuated this man of God, thus
to labor and thus to suffer? He tells us in 2d
Corinthians, 5th and 14th, that it was love. "The
love of Christ constraineth us." This is the prin-
ciple by which we should be actuated in all our
ministrations, and in all our toils,—love to Christ
and love for the souls of men. Permit me to in-
troduce a sentiment explanatory of this expression
of the Apostle from a sermon of the Rev. James
Saurin. "There is," says this author, "an am-
biquity in the principal subject of which our Apos-
tle speaks. *The love of Christ.* This phrase
may signify, either the love of Christ to us, or our
love to him. The love of Christ constraineth us,
ministers of the Gospel, of whom he speaks in
the preceding and following verses of the chapter.
This is the true sentiment of a minister of the
Gospel. When I speak of a minister of the
Gospel, I do not mean a minister by trade and
profession merely. I mean a minister by incli-
nation and in heart and soul.

I rejoice that I have the pleasure of addressing
many of that description on the present occasion.
You I trust, my brethren, investigate the great
truths of the gospel, because they are sent to the
human mind the most sublime objects, which a
rational being can contemplate. We ought also
to speak with great earnestness, in the delivery of
their doctrines, when we consider that they are
so richly worthy of governing the conduct of in-
telligent mortals. May the love of Christ con-
strain us. May we all possess it, and be transport-
ed by it. Oh what an honor hath God conferred
upon us, by committing to us, such a ministry of
reconciliation! What an honor to be called to
preach such a Gospel! What love ought the love
of Christ to us, to excite in our hearts! The
heart of a minister of Jesus, should be a altar, on
which divine fire should burn with unquenchable
flames.

Many among the pious and faithful ministers of
the church, have been removed from their labors
to their reward. For the first time, since the or-
ganization of this Conference you will be called
upon at the proper time, to give an expression of
your sense of the moral worth of one of your true
youke fellows, who has recently been released
from the toils of an itinerant life. Brother John
Rowcliffe is no more. He died in Cambridge, O.
on the first day of July last. I had the melan-
choly pleasure of visiting and conversing with
him, but a few days before his death. His confi-
dence was strong in God, and in the gospel prom-
ises; and we learn that he triumphed in the love
of Christ in his expiring moments. His remains
are deposited in the Cemetery in Cambridge, by the
side of a beloved brother of your speaker, who
also was a minister of the same church, and who
committed his spirit into the arms of Jesus in the
full assurance of a blessed immortality, on the 3d
day of Oct. 1834. Br. Rowcliff is no more to
mingle with us in our Conference deliberations.
We all loved him:—he was worthy of our love, and
of our highest Christian confidence. Ever true to
Church of which he was a minister, and ever
faithful to his God. Possessed of good original
powers of mind, and indefatigable in his efforts to
cultivate and improve his talents, we believed that
he was destined to be of great use to the Church
of Christ. How mysterious are the ways of God.
"He dwelleth in the secret places of thunder: He
holdeth back the face of his throne, and spreadeth
a thick cloud over it." Let us be humble and
submissive.

My young brethren in the ministry you are
called upon to improve this dispensation of Prov-
dence. Go forth then into the vineyard of the
Gospel, as did Br. Rowcliffe, and may the bles
sing of God go with you. The religion you teach
is true: dispense its doctrines, with sincerity,—
its ordinances, with seriousness:—display its hopes
—urge its precepts,—and exhibit its terrors. "Be
sober, be vigilant,—have a good report.—Be in-
stant in season, out of season; reprove, rebuke,
exhort, with all long suffering and doctrine." The
Church of Christ will require you with its esteem.
The awakened sinner;—the enlightened saint,—
the young, whom you have trained up in the prin-
ciples of virtue and religion, the aged,—whom you
have visited with the precious consolations of
Christianity,—will follow you with their blessings
and their effectual prayers. May you ultimately
finish your lives and your ministry together, with
consciences void of offence toward God and man,
and full of the hope of immortality.

Ministers' Department.

RULES FOR MINISTERIAL CONDUCT.

The following rules for the regulation of a min-
ister's conduct are taken from the semi-centen-
nial sermon of the Rev. Daniel Dow, of Thomp-
son, Conn. They are well worthy the adoption
of every minister.

In entering upon the work of the Gospel min-
istry, I laid down certian rules for the regulation
of my own conduct, of which, whether they all be
equally suitable for others to adopt or not, they will
judge, but they seemed proper for me.

Following the Bible as the word of God, to
make it my only guide and comparing the diff-
erent parts of it together, to let it be its own expos-
itor; paying no regard to commentators any far-
ther than their writings are in accordance with the
word.

To preach, universally, all the doctrines and
duties contained in the word of God, in due pro-
portion; adapting them to the exigencies of the
occasion, whoever may object.

Never to refuse to preach, if in health, when the
occasion calls for it; unless there be some other
minister present, whose lot it is to perform the ser-
vice. Never to say, "I cannot preach, because I
am not prepared;" but to make the attempt, and if
I cannot preach so well as I would, to preach as
well as I can.

Always to fulfill my appointments, and go to the
place of meeting; unless there be such impedi-
ments in the way as are really insuperable.

To be willing to preach to few as well as to
many; or, if circumstances dictate, to attend to
such other religious exercises as may render the
meeting as profitable to such as are present, as
though their number were ever so great.

Never to go with reluctance into the pulpit;
never to go merely because I must, but because I
wish to be there; and because I have something
which I would wish to communicate. If I have
not always felt thus, I well understood the differ-
ence.

Never, in preaching, to arraign an individual
before an audience for any particular sin of which
he may have been guilty; but if in discoursing
upon the evil of sin, whether of sin in general
or of any particular kind of sin, the conscience of
any one should take it all to himself, not to regret
it in the least, hoping it may do him good.

Never talk to the people about such trials as are
peculiar to ministers; for the people cannot un-
derstand them, and the time will be worse than
lost.

Not to be often complaining of slight indisposi-
tion of body, or any of the minor evils of life; for
the people will soon grow tired of hearing it, and
will pay no more regard to it than they would to
the cawing of a raven; even should they not begin
to suspect that it is all nothing but sheer laziness.
The only way to dispose of such evils, is either to
work them off, or bear them at least with ordinary
patience.

Not to notice every thing, however trifling, that
may be hastily either said or done, by any of
people, in relation to myself; but to hear many
things as though I heard them not; and to enter
into no controversies that can possibly be avoided
consistently with duty.

Never to dun people on the Sabbath, nor preach
to them about my own temporal support; but if I
have any secular business to transact with them,
to do it in some meeting, regularly warned, of
those to whom it appertains.

To make it the great object of my ministry, to
show unto men the way of salvation; and to bear
burdens with the people in their tribulations, as
well as to rejoice with them in prosperity.

To remember at all times and in all places, that
I am a minister of Jesus Christ, and not by vain
conversation out of the pulpit, destroy the good
influence of what I have said in it.

Not to be a preacher merely for the learned, or
for the gentry, but to consider my mission as ex-
tending to all ranks and conditions of people,
whether high or low, saints or sinners. To be-
come all things to all men that by all means I may
save some.

Never to be idle in the place where I am, be-
cause I cannot move in some higher sphere; but
to perform that service which God hath assigned
me. Always remembering the Gospel commis-
sion, "Go and preach; preach the Gospel to every
creature." To do any thing for the promotion of
the cause of truth and righteousness, is better than
to stand idle in the market place.

Never to anticipate a dismission, nor even to
talk about it, till God in his providence shall
make it manifest that it is something which ought
to take place; but on the contrary to endeavor to
give satisfactory evidence that the attachment and
friendly regards which the people have for me
are cordially reciprocated.

From the London Watchman

EVANGELICAL ALLIANCE.

[CONTINUED.]

A fourte great public meeting of the friends
of the Alliance was held on Mondey evening in
Exeter Hall, which was more densely crowded
than on any former occasion.

On the motion of Sir Culling Smith, seconded
by the Rev. Dr. Alder, Thomas Farmer, Esq.,
was called upon to preside.

The Rev. A. D. Campbell gave out the hymn,
"Jesus, the name high over all," and read the 72d
Psalm, and the 12th chapter of the Epistle to the
Hebrews; after which the Rev. Mr. Russell en-
gaged in prayer.

The Chairman said, we have a two-fold object
in assembling together this evening. First, to
extend the knowledge of the principles and pro-
ceedings of our Evangelical Alliance, and thus to
insure a large amount of Christian sympathy,
prayer, and effort; and, secondly, to afford to our
beloved friends from America and the continent of
Europe another opportunity of expressing those
sentiments which have so happily assisted us in
our deliberate meetings, and which prove us to be
one in Christ. In our increased love of our
brethren of different Churches, we own the ac-
complishment of one end contemplated by this
Alliance, and if when we retire to our various
spheres of Christian labor, that love shall burn
more streng within us, and diffuse a steadier,
brighter light around us, our meeting together in
this metropolis will not have been in vain. The
large attendance at this and previous public meet-
ings affords a gratifying proof of the lively and ex-
tensive interest which our movements excites.

The Rev. Dr. Alder then read the first topic as
follows:

"Topic I—That, as the Christian Union which this
Alliance desires to promote can only be obtained through
the blessed energy of the Holy Spirit, it be recommended
to the members present, and absent brethren, to make
this matter the subject of simultaneous weekly petition
at the throne of grace, in their closets and families; and
the forenoon of Monday is suggested as the time for that
purpose. And that it be further recommended that the
week beginning with the first Lord's day in January each
year, be observed by the members and friends of the
Alliance throughout the world as a season for concert in
prayer on behalf of the great objects contemplated by the
Alliance."

The Rev. Thomas Mortimer, D. D., of the
Episcopa Chapel, Gray's Inn Lane, said—He
rejoiced in being present at that meeting; and he
must say hat the hymn with which they had open-
ed was sufficient to make him speak and sing with
joy of heart. It called to mind the feelings which
he had experienced, as a little boy, when singing
that hymn with parents and friends now in eter-
nal glory hoped that he might become a minister
of the cross to teach the love of Christ, and thought
how happy he should be, with his "latest breath"
to grasp the Savior's name, and cry, "Behold the
Lamb."

If the Alliance were not the will of their Savior,
he did not understand the seventeenth chapter of
St. John. If it were opposed to his will he was
at a loss to know the meaning of the words, "Nei-
ther pray I for these alone, but for them also
which shall believe in me through their word;
that they all may be one, as thou, Father, art in
me and I in thee; that they also may be one in us."
That was enough for hundreds, and thousands,
and tens of housands, who were of the Church of
Christ. There would be difficulties in carrying
out the Allince; they were prepared to expect
them; but God had raised up—and to God give
the glory, and not to him—a man peculiarly fitted
to bring them together—their dear chairman, Sir
Culling Smih. The difficulties arose from the
differences of opinion on certain points; but he
recollected what Charles Wesley had said to
Whitefield; hey had had harsh words together,
but Charles said:

"It matters not—if all our conflicts past,
Before the great white throne we meet at last;
Not by a party's narrow banks confined,
Not by the sameness of opinion joined;
But cemented by the Redeemer's blood,
And joined together by the love of God."

That was a sentiment in which he trusted they all
shared; and he would say to them, "Go on and
conquer,' but let them use no arms but those the
Lord Jesus sanctioned—"By pureness, by knowl-
edge, by ong-suffering, by kindness, by the Holy
Ghost, by love unfeigned, by the word of truth, by
the power of God, by the armor of righteousness
on the right hand and on the left." Thus would
they win he day, "for the mouth of the Lord had
spoken it."

The Rev. W. Pomeroy, of Bangor, United
States of America, said. Grant him those two
things—cisential union in the view they held re-
specting the character of the Lord Jesus Christ,
and essential union with regard to the relation
they held to him—and he would take up his posi-
tion without hesitation, and assert that the only
thing which was requisite to produce true Christ-
ian union was only this—to make them acquain-
ted with each other, to make them know each
other's hearts. Why, it would have the effect,
that when two such hearts, animated by such
love, touched each other, like two kindred drops
they would be mingled into one, and poured out
like water. What was it that filled the meeting
in Liverpool with so much delight, and joy, and
praise? It was the discovery that, when those
persons met together, instead of an explosion, a
repellancy—which would throw them apart, which
would place them in a hostile attitude—they
found that they agreed so well together, they were
astonished. So it always was with truth. There
were three things which were important to the
success of the Alliance. In the first place, they
should keep in view the great central object of the
Alliance—love and affection; for the nearer they
kept to Christ, the nearer they would keep to each
other; and just in proportion as they kept apart
from Christ would they be kept separate. The
second thing was, that they must not exalt mat-
ters of secondary and minor importance into es-
sentials. How prone were they to seize upon
some little thing, and look upon it until they had
magnified it into a great principle; they had all a
great deal of that spirit in them; it belonged to
them as poor, selfish, dying sinners; but they must
be careful and guard against that, and make a
distinction between essential truth and points of a
secondary or minor character. The third point
was, to strive to attain a more enlightened and
enlarged charity; they should try to get upon the
top of some little pinnacle or tower, and look over
the wall, with which they had surrounded them-
selves, and not think that all the interests of
Christ's kingdom were committed to their little
community, but that Christ had other sheep in
the world not of their fold, but nevertheless of his
flock. If the name of his denomination or any
other were blotted out, the world would still be
filled with trophies of God's redeeming grace, and
the marriage feast of the Lamb would be furnish-
ed with guests. He wished them to go into their
neighbor's garden; and, although the gate might
not please them in its architecture, they would
find many trees which were planted by the Lord,
and which were watered by the same waters, and
fanned by the same heavenly breezes, as their
own; and they would acknowledge, "Of a truth,
God's grace is larger than our hearts."

P. D. Hardy, Esq., of Dublin, said—He wished
to call the attention of the meeting particularly to
the topic on which he was called upon to address
them. They could not expect God's blessing
would rest on their work, unless they acted in its
spirit. (Here the speaker read the "Topic,")
Some persons present might not know what Chris-
tian union meant. It was not a union of Church-
es, however apostolic they might be, but a union
of sincere Christians, connected with the various
branches of the Church throughout the entire
globe. He bore testimony to the devout manner
in which the proceedings of the Alliance had been
carried on, and the spirit of love which had been
manifested by all its members. There had been
present at their conferences seven hundred mem-
bers, from America, Sweden, Germany, France,
and England; but there had been the same lan-
guage, the same sentiments, used by all—proving
that, however dissimilar in mind, they were still
one in God. The great object of the Alliance, in
his view, was to take up the work of the Reforma-
tion at the point it was laid down. If they could
unite together, instead of having his country a by-
word and a reproach, they would have happiness
and peace. What they wanted was a concentra-
tion of Protestant effort a concentration of Christ-
ian truth in their heart.

The second topic was then read, as follows:

"Topic II.—That, in seeking the correction of what
the members of this Alliance believe to be wrong in oth-
ers, they desire, in humble dependance on the grace of
God, themselves to obey, and by their practice and influ-
ence to impress upon others, the command of Christ, to
consider first the beam that is in their own eye: that they
will therefore strive to promote, each in his own commun-
ion, a spirit of repentance and humiliation for its pecu-
liar sins; and to exercise a double measure of forbearance
in reproving, where reproof is needful, the faults of those
Christian brethren who belong to other bodies than their
own.

"That, when required by conscience to assert or defend
any views or principles wherein they differ from Christian
brethren who agree with them in vital truths, the mem-
bers of this Alliance will him earnestly, by the help of the
Holy Spirit, to avoid all rash or groundless insinuations,
personal imputations, or irritating allusions, and to main-
tain the meekness and gentleness of Christ, by speaking
the truth only in love."

Rev. E. Kirk, of Boston, United States, said.
He was not sure that the Lord Jesus Christ was
altogether pleased with the divisions in the Church
—their calling themselves Episcopalians, Pres-
byterians, Baptists, or Methodists; they ought to
unite together, for, in the mind of Christ, they
were one; and Christ was before the Church, and
the Church was in Christ, and was from Christ.
He might ask the Episcopalian where he began
his religion; and he would tell of his penitential
tears, and of his going to the foot of the cross and
being sprinkled with the blood of Christ, and that
he had entered there. He would tell him, so did
he; he also entered the Church there, but he had
gone down to a particular branch of it, which he
liked best, and fixed himself there. Still, in join-
ing that branch, he did not join its sectarianism;
and his advice to all who wish to join his Church
was, "Join our Church, but do not join any thing
which is mean or little in it." Christ never liked
any thing that was mean; his sentiments were
large, and pure, and noble, and lovely. They
were told that thousands of good men had great
and strong objections to the Alliance. He knew
it; but he also knew, that a thousand Christians
had come up from all parts of the world because
they desired to form an outward and manifest un-
ion. He had been willing to take a part in form-
ing that Evangelical Alliance, and he thanked
God that he had been enabled to do so. He felt
as if he had been in an outer court of heaven;
and he had felt such a glow, and flow, and beat-
ing of love in his heart, as he never before expe-
rienced; and he could only say to those brethren
who had stood aloof, "Brother, you do not know
how our Father has been entertaining us; how
heavenly was the feast we have sat down to."
How large, how noble, how lovely was the object
which the Evangelical Alliance had undertaken
to accomplish! If they failed they would pray to
God to forgive them, for they had tried to do it; if
they were unworthy, God was just, and they
would pray that he might raise up a generation
who could do it. He thought—let him speak
boldly—that this union was near the Savior's
heart; it was because he felt such a conviction of
doing right, and that in his mercy he expected
them to do it, that he dared to speak so boldly be-
fore that assembly.

The Rev. Dr. Falck, of Erfurt, the Monastery
where Luther was converted, then addressed the
meeting in German, the Rev. Dr. Schmucker ac-
ting as interpreter. The Rev. speaker said that
he was, perhaps, the only one in that assembly
who did not understand that language which pen-
etrates to all parts of the earth, and which had
found an echo from the most distant lands; but he
was not ashamed to acknowledge it, as he wished
to speak to them in the language in which God
commenced that great work, which, since the last
forty years, had been prosecuted so gloriously,
particularly in that great metropolis—the great
work of the translation of the Bible into all the
languages of the world. He wished to address
them in the language of Martin Luther's conver
sion, he had much to tell them. By the liberali-
ty of his King, (the King of Prussia,) whom they
all respected, the old monastery had been restor-
ed, and an institution founded, called the "Luthe-
ran Institution;" which was consecrated on the
10th of November, 1821, the anniversary of Luth-
er's birth-day. The institution had been the cra-
dle of three thousand children, and there were at
present among them five bodily descendants of
Martin Luther, two sons and three daughters.
Three hundred years after the death of Luther,
his prayer had been heard, that the union of all
the Churches might be accomplished. Luther's
last prayer was as follows:—"Lord God our
heavenly Father, I call upon thee in the name of
thy dear Son, our Lord and Savior Jesus Christ,
whom by thy grace I have acknowledged and
preached. Graciously hear me in accordance
with thy favor in this petition. According as thou
hast revealed to me, in thy great mercy, the
great declension, the blindness and the darkness
of Popery, graciously preserve the Church of my
beloved fatherland until the end, without aposta-
sy from the true faith, and from the true profession
of thy truth, in order that the world may be con-
vinced that for this purpose thou didst send me.
Beloved God, Amen, Amen." That prayer was
now about to be answered and accomplished, and
the Lord was fulfilling the promises made to them
through the Prophet Ezekiel, namely; "I will
give you a united heart, and give you my Spirit,
and they shall be my people, and I will be their
God."

The Rev. Dr. Emory, President of Dickinson
College, Pennsylvania, said. I espouse the cause
of this Alliance, because I believe that the prin-
ciple upon which it is founded is in accordance
with the will of God. That principle, as I under-
stand it, is that it seeks the unity of Christians,
without requiring uniformity, and this I believe to
be the law of God—a law exhibited in his works
and declared in his word. The works of God ex-
hibit no uniformity. Our earth is not a dead lev-
el, but its surface is beautifully diversified with
mountain and valley, hill or dale, and separated
by rivers, lakes, and oceans. It is not one mono-
tonous sound that fills the ear; but every variety,
from the sweet carol of the thunder. It is not one
sober gray, or glaring red, with which nature is
clothed; but all the diversified colors of the rain-
bow. And if we may be permitted to ascend from
earthly things to heavenly, the God whom we
worship is a Trinity. Mysterious as the doctrine
is, still we hold to the personality of the Father,
of the Son, and the Holy Spirit, three persons in
one Godhead. And yet, though uniformity is not
the law of nature, unity is. All these colors go
to make the beauteous and cheering ray of light;
these varied sounds constitute the sweetest con-
cord; and this unity is found not only in the phys-
ical external world, but it is sought in the content
until he has found one formula on which to imbo-
dy his conclusions. The truth is one, the faith
is one, and the Church is one. But this principle
is not only the law of God's works: it is also the
law of his word. There is the grand reason of
all why Christians should be united, because it
has been commanded. I will not begin to cite
individual passages of Scripture. While, there-
fore, I am prepared to sympathize with those who
look to the union of Christians as an instrument
for doing away with many of the evils by which
the earth is cursed, I am loth to rest there as the
great principle of this Alliance; because I fear,
that when these evils shall come to an end, as all
evil must come to an end, if that were the only
principle of our combination, the Alliance itself
would come to an end. Therefore I love and
support the cause, not because it may contribute to
the removal of any evil, either social, moral, or
political; but I love it because it is right, because
God has commanded it through all his works and
in all his word. I would not have us bound to-
gether by the pressure from without, fearful lest,
when that pressure was withdrawn, we should fall
to pieces. I would have the entire mass held to-
gether by one all-pervading principle of attraction;
the attraction not of cohesion merely, but the at-
traction of aggregation; and then, the principle
being inherent in the mass itself, the union must
be as perpetual as the existence of human kind.

The Rev. Dr. Baird, Corresponding Secretary,
of the Evangelical Society, of New York, said.
He had had a great deal of experience in Evan-
gelical Alliances, and he had learnt to appreciate
the excellences of other denominations; he had
lost much of that narrow spirit which he held in
his early life, and the more he had known the
brethren the more he had loved them. He had,
in fact, had so much to do with other denomina-
tions, that he had almost lost his ecclesiastical
identity; but he blessed God, that that feeling was
diffusing itself, and they saw a proof of it in the
formation of the Evangelical Alliance. He must
say, that what had been accomplished was truly
wonderful, when he saw the great doctrinal basis
which had been approved by so many men of so
many different denominations, and the principles
of which had been dwelt upon in the preceding
resolutions. They had not been able to get
through all the details of their organization; but
what had been effected was infinitely more im-
portant than that which remained to be done.
He thought the time was fully come for such a
movement, and he trusted that every one of them,
when he returned to his home, would, by his
conversation, by his precepts, and by his example,
do every thing in his power to diffuse the spirit of
evangelical love, and thus prove that their coming
together had not been in vain. His son, a few
days before his leaving home, had come to him
and said he had found, in reading his Greek Tes-
tament, a motto, which, as he was coming to En-
gland to the Evangelical Alliance, he wished
should be inscribed on his seal, and that was in
English, "One sheep-fold and one Shepherd."

The Rev. R. Masaroon, of Dublin, then gave
out the hymn, "Behold the sure foundation stone;"
and

The Rev. Norman Macleod engaged in prayer.

The Rev. William Bevan read the third topic
as follows:—

"Topic III.—That, while they believe it highly desira-
ble that Christians of different bodies, holding the Head,
should own each other as brethren by some such means
as the Evangelical Alliance affords, the members of the
Alliance disclaim the thought that those only who open-
ly join this society are sincere friends to the cause of Chris-
tian Union: that, on the contrary, they regard all those as
its true friends who solemnly purpose in their hearts, and
fulfill that purpose in their practice, to be more watchful
in future against occasions of strife, more tender and char-
itable toward Christians from whom they differ, and more
constant in prayer for the union of all the true disciples of
Christ. * * * That the members of this Alliance,
therefore, would invite, humbly and earnestly, all ministers
of the Gospel, all conductors of religious publications,
and others who have influence in various bodies of Chris-
tians, to watch more than ever against the sins of the
heart, or the tongue, or the pen, toward Christians of oth-
er denominations; and to promote more zealously than
hitherto a spirit of peace, unity and godly love, among all
true believers in the Lord Jesus Christ."

The Rev. James Shore, of Totness, said he had
enjoyed much sweet comfort and sympathy with
the members of the Alliance at their meetings, and
really at the departure of his foreign friends, he
might truly say with David—"My soul is grieved
for thee, my brother Jonathan." He prayed to
God that they might be taken in safety to their re-
spective homes, and if they could not meet again
outwardly, he trusted they might meet inwardly
in soul—and if they should not meet again on
earth, that they might meet with joy around the
throne of thrones. If any person had cause for
thankfulness for the formation of that Alliance, it
was himself; no one could tell the sweet enjoy-
ment he had felt at its meetings. He had nothing
to advance in its support, but if he should be as
long in confinement for preaching the word of
God as the excellent Bunyan was, he might then
be enabled to bring forward something worthy of
being heard. It had been asked—what had been
done by the Evangelical Alliance? It had brought
into union a large number of the Christian broth-
erhood, and he trusted it would go on increasing
until all who confessed the name of Jesus, and
agreed in the truth of his holy word, should "live
in unity and godly love." He prayed that they
might be brought nearer and nearer to the Lord

Jesus, as the grand centre; and that He might guide them by His counsels, and afterward receive them into his rest.

The Rev. WM. CHALMERS, minister of the Marylebone Presbyterian Church, said—He considered it a high privilege to be allowed to take part in the proceedings of that meeting. The Alliance had resolved to regard all friends of Christian truth as friends of the Alliance, and to treat them virtually as members of the Alliance, so long as they acted in that spirit which it was intended to promote. That Alliance might weaken their attachment to their own peculiar characteristics, so far as they might be called peculiar to their own Church or sect, but it could not lessen their attachment to the grand truths which were drawn from the "sempiternal source of truth divine," in which they considered more of Christ than of themselves. Who cared for the eclipse of the moon, when they knew that it was only a shadow cast by the greater upon the lesser light of heaven; and who was afraid of a denominational peculiarity, which would disappear when the full blaze of Gospel light and liberty was brought to bear upon it! While it weakened their affection for denominational peculiarities, it would exemplify the truth. Let them walk together by the same rule and the same grand principle with all their hearts. Who could tell what would be the result on the destinies of the Church of Christ? for they had seen the dawn of a glorious day for the Church. They had all heard of the statue of Memnon, which was silent so long as the light, however clear, which shone upon it, was the cold light of the moon, but no sooner did the first warm rays of the morning sun touch that statue, than the sleeping chords of its lyre awoke, and it breathed forth the strains of most exquisite music. He thought that the light which had so long shone upon the Church was too cold; but when the sun of love should light that Church and warm it, he hoped to hear again raised the song of the angels—"Glory to God in the highest; peace on earth, and good will toward men."

The Rev. Mr. BEVAN, then read the fourth topic:—

"TOPIC IV.—That, since all the disciples of Christ are commanded by the Holy Spirit to add to brotherly kindness, love, and are bound to pray that all who professand call themselves Christians, should be led into the way of truth, it is earnestly recommended to the members of the Evangelical Alliance to offer a special prayer for all merely nominal Christians, as well as for Jews and Gentiles throughout the world. * * * That this conference, earnestly longing for the universal spread of Christ's kingdom, devoutly praises God, for the grace whereby, in late years, Evangelical Christians have been moved to manifold efforts to make the Savior known to both Jew and Gentile, and faithful men have been raised up to undertake the toil: they would offer to all Evangelical Missionaries their most fraternal congratulations and sympathy, would hail the flocks they have been honored to gather as welcome and beloved members of the household of God; and, above all, would implore the Head of the Church to shield his servants, to edify his rising Churches, and, by outpourings of his Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the heathen out of darkness into light. They would also record their confident hope, that their beloved Missionary brethren will strive more and more to manifest before the Israelite and other classes who know not the Redeemer, that union in their blessed Lord, the spirit of which this conference would gratefully acknowledge they have generally cherished."

The Rev. Dr. Craig, of Glasgow, said, The Alliance had met with the warm and cordial greeting of all warm-hearted Christians, and if it did no more than change the bitter waters of controversy, suppressing all rancor of feeling, making them shrink from rising rough words, and all ungenerous allusions; if it did no more than that, Christian union would have manifested the strongest evidence of the truth of that great principle which they, by the blessing of God, were permitted to promote. That institution stood superior to most of the institutions of the world, for they were formed for temporal objects, that for eternal; and it was a cause which they ought to use all their energies to advance. There was one other point which he thought important, and that was, that they should cultivate a true spirit of humility—thinking every one better than themselves, forbearing one another, and loving one another. They were forbidden to recompense any man evil for evil, but were to bear contumely with patience, and to exhibit a spirit of humility and tender love. If they did that, the Alliance must prosper, and God himself, when he looked down upon it, would declare that it should be "for a name, and for an everlasting sign that should not be cut off."

"The Rev. T. BRAINERD, of America, said.—The principles of the Alliance would destroy controversy, and increase that love which was in Him who came to seek and to save the souls of men. A poor mechanic in Philadelphia took an interest in the spiritual welfare of the poor sailors, and he hired a large room, and put out a sign like that put out in America when sailors were engaged. A sailor passing saw the sign, and called out, "Ship ahoy, whither bound?"—The old mechanic replied that "he was fitting out a fleet for the New Jerusalem, and that the inquirer might go by the Presbyterian ship, the Episcopalian ship, the Methodist ship, or the Baptist ship, if he would only agree to serve under the great admiral, the Lord Jesus Christ."—They might also be sharers of a common triumph and responsibility, but they must all go heart and hand under the great admiral, Jesus Christ. He should do an injustice, as he was closing the services of the day, if he did not, in the name of the delegatian for America, express their gratitude for the kindness which had been shown them: they came strangers but departed friends; they came with nothing to recommend them except the interest and association of love; and in future, they should love the father land more, not because it was the father land, but because it had recognized a project for uniting the world. The Romans, in the age of the republic, never gave triumphs to a general who was successful in civil war, because they considered that it was a loss of their own people; but reserved their triumphs for those who conquered the foreign foes of the country; and thus spirits mighty in controversy, now that controversy would be ended, would find ample field for effort in the Pagan mind, and would obtain their final triumph and reward in heaven. He prayed that God might bless them and their noble enterprise; he and his brethren thus left their hearts and their prayers with them, and were going toward the setting sun to represent their spirit and language, and give a lesson of Christian love to those under their influence there.

The proceedings terminated by singing the fifty-first hymn of Watts' collection, the benediction being pronounced by Rev. W. WALKER, of Gallow, Meath.

An exchange says:—A few days ago a *gentleman(?)* came into our sanctum and took off his hat, and picking up a piece of manuscript commenced reading it very closely. We reached over and took a letter out of his hat, unfolded and commenced reading it. He was so busy that he did not discover how we were paying him in his own coin, until we asked him what it was his correspondent was writing to him about a woman? "Why, look here' Squire," says he, "you surely are not reading my private letters?" Certainly, sir," said we, "you are reading our private manuscripts." He was plagued, begged us not to mention his name, promised to do so no more, and we quit even.

Religious Intelligence.

MUSKINGUM DISTRICT.

Fairview, O. Nov. 16, 1846.

DEAR BR. BASSETT: I entered upon my labors in this, (Belmont) circuit, on the first Sabbath after the rise of Conference. So soon as possible, I called together the officiary, and proceeded to appoint the first Quarterly Conference, which took place accordingly, at the Lutheran Meeting House, 3 miles west of Fairview, on the 7th inst. Here we had no class, and not even a member. Our meeting continued till the 13th, and during its progress, several professed to have obtained the pardon of their sins, through Christ. On the 11th, several persons requested me to organize a class. I appointed another day for this purpose, when sixteen came forward to be organized into the new class. Before the close, 5 more gave in their names, making 21. With these, we have received within the circuit, twenty-seven, making an aggregate of membership in the Circuit, of 117. And among us flows unruffled the stream of peace. May the Lord continue his goodness toward us. We ask the prayers of all who love our Lord Jesus Christ.

JAMES M. WINN.

Woodsfield Circuit Nov. 17, 1846.

BR. BASSETT: I would say to our President, Br. Clancy, that we have held our first Quarterly Meeting, and one Protracted Meeting, both of which were seasons of refreshing from the presence of the Lord. Eleven have united with us since Conference. We are hoping and praying that others still will be added, who shall adorn the doctrine of God our Savior, and be eternally saved. At present, we have peace throughout our borders.

H. T. LAWSON, *Sup't.*

OHIO DISTRICT.

Clarksville Circuit, Nov. 16, 1846.

MY DEAR OLD FRIEND AND BROTHER B.—Through the mercy of God, my health is still tolerably good, though my family has been considerably afflicted. I am still enabled to attend to my appointments. I held my Quarterly Meeting on the seventh and eighth of this month, at Fairview Meeting House. We had a good time. Several united with the Church. Upon the whole, the circuit is I trust, on the advance.

ROBERT DOBBINS.

[May gracious Heaven preserve and support our aged brother in his labors and exposures to the approaching season. Though having nearly completed his seventy-eighth year, he still does not shrink from the responsibilities of a toilsome circuit. Ed.]

Mad River Mission, Nov. 17, 1846.

DEAR BROTHER: I reached my field of labor, on the second day of October, and commenced my labors on the Sabbath following. We have just closed our first Quarterly meeting. We commenced under very unfavorable circumstances, the weather being very rainy, and our house very small. Yet notwithstanding the rain, the house would not hold the people. On Sabbath night, we were visited with the gracious power of God. During the sermon, one soul that had been seeking the Lord for some time, was enabled to rejoice in his salvation, and many others also were made to rejoice in God. I had to relinquish my subject of discourse, and call for mourners. Six came forward, two of whom received pardon. Six united with the church. We have had one other protracted meeting, which lasted five days. The Lord blessed our labor, and many were made happy in him. We organized a society of twelve. We hope that we shall be enabled to form a good circuit out of our Mission. Give us your prayers, that God may still bless us. The brethren here have given evidence that their religion is of the right sort, for it influences them to open their purse strings, and support their minister.

Yours in the bonds of peace,

L. ENSMINGER.

Darby Mission, Nov. 17, 1846.

DEAR BR. BASSETT: Our first Quarterly Meeting for the Conference year is over. It was held in the Converse neighborhood, 3 miles from Pleasant Valley. We had a good time: On Sunday morning especially, at our lovefeast, we had a pleasant gale. The people of God, though belonging to different denominations, were enabled to rejoice together in hope of a final and happy meeting in heaven. We have reason to believe also, that good impressions were left upon the minds of some non-professing members of community. May the blessed Redeemer carry on his gracious work, to the glory of his excellent name. We have some few noble souls on this Mission, who, we believe are willing to do what they can for the interests of our Redeemer's cause, though at some pecuniary sacrifice. And it is with a view of a union of effort on the part of those faithful few, whilst they trust in their great Captain, that we hope for success.

R. K. DAVIS.

Greenville Mission, Nov. 1846.

BR. BASSETT: This will inform you that I am at my post surrounded by some noble hearted souls. Our prayer is, that God may prosper the means and give us refreshing seasons. Many of our friends have been much afflicted, but are now better. The Lord sanctify their afflictions to the good of their souls. Our first Quarterly meeting took place the 14th & 15th of this month. We had very pleasant times, though no great excitement. We were favored with the labors of Br. Young, our President, who had just got up from the ague, a day or two before. Likewise father Flood was with us and labored with zeal. His health is good. We have peace within our borders notwithstanding the operations of conflicting elements. But under the glorious banner of the King of truth, we expect to rally our little forces, and make a bold stand against infidelity, in its various forms.

We expect to hold a Chrismas meeting at Br. Richard Ogans, to continue over Sabbath. We invite the brethren of adjoining circuits to attend. Brs. Hunt and Thornbury will be expected—likewise Br. Flood. We also expect to hold a New Yedr meeting at Palestine, to continue over Sabbath. We request all brethren who can leave their circuits, to come and help us. The place is 7 miles south west of Greenville.

Yours in Christ;

J. P. Kezerta.

Mt. Blanchard Ct. Nov. 17, 1846.

BR. BASSETT: I entered on my charge the first of October, have been twice around the Circuit, and am much better pleased with my appointment than I anticipated. The people are very friendly, and many of them, I believe, are striving to gain immortality and eternal life. We have just closed our first Quarterly Meeting. We had a comfortable time, and some souls were refreshed from the presence of the Lord. Bless his holy name. Br. Swaney was with us, and labored in his usual fervent and pathetic manner. We trust there was seed sown, the fruit of which will be seen in heaven. Yours, &c.

A. BESSE, *Sup't.*

Lebanon, O. Nov. 23, 1846.

MR. EDITOR: Last Wednesday evening wound up the exercises of our first quarterly meeting at this place. The meeting was one of much interest to the church; and well attended by people of the world; and altho' we had not the pleasure of witnessing any conversions, believers were favored with frequent "times of refreshing from the presence of the Lord." During our meeting 7 persons united with us in church fellowship, and one since. As yet we have had nothing to discourage us. In hope that you will not forget us in your prayers, I subscribe myself yours &c.

R. M. DALBEY.

WABASH DISTRICT.

Frankfort, Ia.

BR BASSET: I was appointed by conference to labor on Mississinaway circuit. And as Union circuit was left unsupplied, the President requested me also to take charge of that. I have been around both circuits, and find the bretheren much discouraged, especially on the last named circuit, for being much neglected the past year.—But we are hoping and praying for better times. The first Quarterly meeting for Mississinaway circuit is to be held at Johnsons S. H. 10 miles from Marion on the road to Muncytown, first Saturday and Sabbath in December. The Quarterly meeting for Union circuit is appointed at Br Fosters, on White Lick, a mile or two east of Pittsborough, on the 3d Saturday and Sabbath of December.—As we are nearly destitute of ministerial help on both circuits, we earnestly solicit our brethren, from neighboring circuits, to come to our aid.

J. C. WRIGHT, Supt.

Temperance Department.

TO TEMPERANCE MEN

COLUMBUS, Nov. 18th, 1846.

The undesigned were appointed, at the late Temperance Convention held in this city, a committee to prepare and distribute throughout the State, blank petitions in accordance with a form decided upon by that Convention. In discharge of their duty they have already sent out a large number of these petitions, and have yet a great number on hand; but they find it absolutly impossible to circulate them in every County in the State, as they are in possession of no address or name, to which they should be sent, in very many counties. They have therefore thought it best to call upon Temperance men, who have not received any of these petitions, to prepare them, themselves and distribute them in their own neighborhoods. The following is the brm of the petition prepared.

FORM OF PETITION.

Please Circulate, and return on or before the 16th of December.

To the Honorable, The General Assemby of the State of Ohio.—We, the undesigned, lega voters, of the State of Ohio, of the County of———, and Town of———, respectfully petition your honorable body, to set apart the third Monday of April next, on which the legal voters of our township, city, and precinct, may assemble at their usual places of holding elections, and there decide by ballot, whether license to sell intoxicating drinks, shall or shall not be granted within their respective boundaries.

It is designed that there should be three separate classes of petitions—one for the legal voters, one for the ladies, and one for minors; and the words "Ladies" or "Minors" should be inserted in place of the "Legal voters," in the petition designed for them.

The committee would most earnestly exhort all Temperance men, where facilities exist, to have these petitions printed and widely circulated in their respective neighborhoods. A momentous issue is before you, and demands your prompt, efficient action. Vascillating and timid Legislatures, have heretofore declined taking any decided measure of temperance reform for fear of PUBLIC OPINION. Let them now hear coming up from every section of the State, the loud voice of a hundred thousand petitioners demanding at their hands, this measure of relief, and proclaiming what is the sentiment of an enlightned public opinion. Circulate these petitions immediately in every township and school district in the county. Up and work on, boldly and bavely, and the thanksgiving voice of a people redeemed from the thraldom of intemperance, will rot reward your labors.

T. W. Tipton,
A. B. Buttles,
Joseph Sullivant,
A. A. Stewart,
Walter Thrall,
} Committee.

Papers friendly to the cause of Temperance are requested to give this notice an insertion.

OBITUARY.

[The following sketch of sister Conclin, of Cincinnati, whose death we noticed a week or two ago, is furnished us by an intimate friend of the deceased. ED.]

Written for the Western Recorder.

A TRIBUTE TO DEPARTED WORTH.

Died, Sept. 21st, 1846, of pulmonary consumption, *Mrs. Sarah Ann Conclin*, wife of Mr. Geo. Conclin, and daughter of Mr. Wm. and Mary Cones, in the 37th year of her age. She was born in Campbell Co. Kentucky, Feb. 9, 1817, but whilst she was yet an infant her parents removed to this city. Her husband was the first that offered himself to the Methodest Protestant Church as a member on probation, after the secession of 1828, in this city. Shortly after this, he was united in marriage with the deceased though she was not at that time a member of the Church. She was early engaged as a Sabath School Teacher, at the old Stone Meeting House previous to the division in the Church. She soon felt it her duty to unite with the Church of which she remained a worthy member till the time of her death. She was well known as a pattern of unassuming piety Her attachment to the Church was rather more than ordinary. She was very partial to class meeting. I have heard her say that she did not like to be invited out to tea on the same afternoon of her class. She was uniform in all her religious duties. At the regular prayer meetings of the week, she would soon miss any person (if absent) who was in the habit of attending. She would soon find it convenient to call upon them and inquire if they or their family were sick. Truly sister Conclin was an ornament to society. She was an humble Christian—a faithful member of the Church—a good woman—an affectionate wife and mother. She has left a husband and six children with numerous other near relatives, to mourn their loss, which is her eternal gain.—May they so live, as to join this sainted sister, in heaven above. Her funeral was attended by a large concourse of mourning relatives and friends at the Sixth Street Metho dist Protestant Church. Discourse delivered by Rev. Joel Dalbey, from these words; "Blessed are the dead, that die in the Lord.

Cincinnati, Nov. 14, 1846.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, NOVEMBER 28, 1846.

Letter from Rev. Geo. Richey.

It will be recollected that in August last, we published an article for this brother, in answer to a communicaton from "One who thinks much." We did so, as an act of justice to the "Wesleyan" branch of the church of which he is a minister forasmuch as the writer last referred to, had taken the liberty to have reference to that organization, and we were anxious to have justice done to all parties. Instead however of improving the opportunity to vindicate his own church, the object professedly had in view, he occupied most of his paper in raising objections against the M. P. Church. Neither 'one who thinks much,' nor any other writer, has replied to the article of Br. Richey. Yet he sometime since favored us with another communication, which coming to hand, whilst we were absent at Conference, was laid by, and with a mass of other documents, did not receive attention for several weeks. When we first came to examine the article, finding it to contain some things injustifiably reproachful of the M. P. Church, (to use mild terms,) we did not deem it our duty to publish the paper, and so laid it aside. And indeed, should any Methodist P. writer, indulge in terms abusive of the Wesleyan Methodist Church, he certainly could not think of occupying place in the columns of the "True Wesleyan," the organ of that Church. And we should certainly deem it just and fair for the "Wesleyan" to decline any such communications. Learning, recently however that considerable enquiry is made upon the part of the friends of Br. Richey, respecting his correspondence with us, we have concluded to publish the commication, taking the liberty of appending a few notes.

Writen for the Western Recorder.

MR. EDITOR: I ask you to publish one more communication from my pen I have two reasons for so doing. 1st. You refer me to Timothy's article, which was published in the Recorder of Aug. 14th, as an answer to my reply to Mr. Thinkmuch. Second, Timothy challenges any man from Maine to Georgia, to answer his argument. Now, I propose, for the above reasons, to reply. Timothy, in his article, takes the broad ground, that it would be wrong for any man or set of men, to secede from a church, although that church tolerates crime. Farther, he declares that there is not a passage in the Bible that justifies such a step. If I understand him properly, he admits two facts. First the M. P. Church tolerates slavery, secondly that slaveholders are sinners. The first passage that I will quote to prove that Christians are bound to withdraw from churches that tolerate crime, (1.) as found in 2d Thessolonians 3d Chapter and 6th verse. Now we command you brethren in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, (2.) and not according to the tradition which ye received from us" Here we have a plain and positive command given by the inspiration of the Holy Ghost, to do what!! to withdraw from the world as Timothy declares, or to stay in a corrupt church, (3.) and fellowship the wicked!! no, but to withdraw from every brother (that is every professing Christian,) that walks disorderly. Now if slaveholders are sinners, and Timothy, virtually admits the fact, do they not walk disorderly? they certainly do, or if not, a man may be a murderer, and at the same time be an orderly walking Christian. Now how does the case stand with the M. P. Church? She tolerates slavery, that is she has slaveholders in her communion, both ministers and members. Timothy in the same church, is bound to call them his brethren, he has no power, nor the church has no power, according to her present Constitution, to to expel them. (4.) They are sinners. Now does the text command us to withdraw from them? if it does not it is a text void of meaning. According to the text, if the church to which I belong makes provisions, to receive impenitent sinners into her communion, (5.) and the church will not put away that wicked person or persons, I am bound not to fellowship them as Christians, but I am positively commanded to withdraw from them. By refusing to do so I violate the command of God, and partake of other men's sins. (6.) But according to Timothy's argument I am bound to remain and fellowship them as Christians. (7.) Now I argue, if I am bound to stay in a church and fellowship one class of sinners, for the same reason I am bound to fellowship every other class of sinners this side of perdition, if they are only members of the church, and have on a cloak of christianity, under which they perpetrate crime as black as the pit. Then let the church open her doors as wide as the gate of hell, and receive the adulterer, the murderer, and in a word every other abominable and filthy character, that is a pest to good society; and yet I am bound to call them brethren in Christ. I cannot see any propriety in the church taking into her communion men-stealers, (and such are all slaveholders; see Clark on 1st Timothy, 1st chapter and 10th verse,) and keeping out other sinners who are not guilty of any greater crimes. (8.) I do think that if they can take the man-thief into the church, and call him a brother, they should take the sheep-thief also. But how true are the lines of the poet which say,

They'll church you if you sip a dram,
And damn you if you steal a lamb;
Yet rob old Tommy, Dol and Sam
Of human rights and bread and ham,
And this goes down for union.

But again I refer Timothy to Matthew 18th chap. 15—17 verses. Here is a direction given for the treatment of an impenitent brother, now are we to regard him, as a christian, no; but let him be unto thee as a heathen man, and a publican. Now I ask how were christians, to regard heathens and worshippers of idols, let Paul (and not modern Timothy) answer the question, "What concord hath Christ with Belial, or what part hath he that believeth with an infidel." Christ here commands, that we treat an impenitent brother as a heathen and an infidel. (9.)

But Timothy says "stay in the church with him! I will now refer to 1st Corinthians 5th Chap. 11 Verse "But now I have written unto you not to keep company if any man that is called a brother be a fornicator or covetous, or an idolator or a railer or a drunkard or an extortioner, with such an one no not to eat." Here is a plain command, to have no fellowship with the wicked, no not to eat the Lord's supper with them. But Timothy finds no difficulty in staying in the same church with them, and communing in the same church with them, and if he were a member of the last General Conference, (as, I think he was,) (10.) he could stand up by their side, make laws in conjunction with them, to govern himself, and the Church of which he is a member. Well, that, only proves that, Timothy, can do what Paul, and Christ would not do. But, once more, "have no fellowship with the unfruitful works of darkness," Ephesians, 11th verse. Now I ask Timothy whether this does not refer to church, or Christian fellowship? it certainly does. But again, "be not partakers of other men's sins." I ask how we can more effectually do this than by fellowshiping those with whom God says "have no fellowship." But Timothy seems to be alarmed at the consequences that this doctrine involves, and he argues that "God punishes every man for his own sins, and will not transfer the guilt of the slaveholder to him," true, but we think we can help him out of this dilemma. The slaveholder is punished for his own sins, and Timothy, for fellowshiping him with whom God says "have no fellowship," violates the command of God, and as sin is the transgression of the law of God, Timothy is punished for his own sin, and not for the sin of the slaveholder. But Timothy takes the ground that the doctrine under consideration "would damn all the Apostles and primature christians," for he says, that "the church has always tolerated crime." We remark that this is an assumption without proof, and before we can believe that the church in all ages in her legislative capacity, made provision for receiving men, who continue in the practice of crime, (11.) we want some proof, something more than the mere assertion of Timothy. Again Timothy declares that there is not a passage in the Word of God "that justifies division or secession." Certainly that is a late discovery on the part of the ministers of the M. P. Church. They did not preach so but a very few eyars ago. Did they act in good faith when they cried out "division and secession" (12.) a short time ago? or did they act without faith? now we are told that "whatever is not of faith is sin." Now if Timothy's declaration is true the foundation of the M. P. Church rests on hay, wood, and stubble. (13.) But how true it is, the case being altered, it alters the case, but let me ask what great moral principle did the organizers of the M. P. Church contend for when they raised the cry of "secession" from the M. E. Church? (14.) Was it a cry against slavery or against any other great moral evil! No it was merely a contention about the form of church government. Now Timothy I do think that if the form of church government was so important as to require (if not you) the founders of your church to cry out "secession," and disturb the peace of not only societies and circuits, but of whole conferences, nay more, the whole M. E. Church. I do think that the question of slavery, to say the least, equally important, though it should disturb your peace. Now I dont say that there was no cause for this disturbance, nor do I say that no good was effected by it. I refer to it to show you and all others who take the same ground their inconsistency. I do think that in all conscience if all other churches should cry out against secession the M. P's. should hold their peace. For this saying they reproach themselves.

GEORGE RICHEY.

Senecaville, O. September 3, 1846.

(1.) Be careful, Br. R. Are you right sure that no crime is *tolerated* in the W. M. Church? We are sorry to intimate such a thing, but merely suggest, that you are liable to make out that it is your own duty to "withdraw" as you say, from one of the "churches that tolerate crime." We say, this might even be the case.

(2.) We are not sure that our friend makes a legitimate application of this passage from St. Paul. Does not the apostle point out the duty of the church ("brethren") towards "a brother," rather than the duty of a brother towards a church? When Br. R. attempts to prove from this scripture that the brethren (church) should withdraw from a slaveholding brother, we have no controversy with him on the correctness of his position.

(3.) "A corrupt church." Here is a small specimen of that denunciation and abuse with which some folks are striving to purify the churches, convert the world, and put an end to slavery. We opine however, that those good objects will be quite as soon brought to pass without the aid of such. We have our objections to different churches, doctrine sometimes, government in some instances, practice in others. We are not without our objections withal to the W. M. denomination. But if we should break forth into an unqualified denunciation of it as "a corrupt church," we should be deemed guilty of a gross breach of politeness, if not also of bringing forward "railing accusations." We have too much respect for the worthy and *honest* portion of that community, (the greater part of course,) to make them responsible for what is wrong in others, whilst we know they would neither approve nor justify it. And is the M. P. Church to be denounced as a "corrupt Church" because a minor portion of its members are not yet convinced of the sinfulness of slaveholding, or at least, are not yet persuaded to relinquish the practice of it, whilst we are well persuaded that an immensely larger portion of our community deprecate its existance any where within the connextion, and are ever praying and striving to procure its extirpation from the church?

(4.) A more gross misrepresentation than this, was never uttered against the M. P. Church, or against any church. "All offences condemned by the word of God,—shall subject ministers preachers and members to expulsion from the church." Const. Art. 13. More than two thirds of the M. P. Church have declared slaveholding "an offence condemned by the word of God." If therefore some who live in the voluntary practice of slaveholding, are retained in the church, it is not for want of "power according to the present constitution to expel them."

(5.) Yours may have—we profess not to know. Ours, however has no such provision.

(6.) Such is *your* construction.

(7.) *You, bound?* No Sir. You are free to withdraw from as many churches as you please, but pray, do not be so clamorous that every body should have the same convictions of duty, and follow your worthy example in all things. For we really think there are some few other men besides Geo. Richey, who have some degree of understanding, and judgment, and conscience.

(8.) Nor do we. Does our friend suppose that we would for one moment attempt to withstand this his eloquent appeal? We are neither an advocate, nor an apologist for crime, either in or out of the church.

(9.) Here again instead of pointing out the duty of the church towards the holder of slaves, you recur to your favorite dogma of secession from the church.

(10.) Our friend is here under a mistake, but it is by no means his first one. 'Timothy' was not a member, nor a visitor at the Gen. Conference.

(11.) And where did Timothy ever say any such thing.

(12.) Br. Richey has a wrong impression in regard to the course of M. P. Ministers. We were one of the first to withdraw from the M. E. Church, in the secession of 1828, though not then a minister, and afterward served many years as an itinerant pioneer in the cause of the M. P. C., and we never yet cried out "division or secession." Nor do we believe it has been the course of more than a very few of our brethren (M. P. ministers) to recommend secession from another church. And we unhesitatingly say that we recollect no instance in which an M. P. minister urged a church division. It has been left for our worthy Wesleyan brethren, to preach sermons, and write treatises (Br. R. for instance) on the necessity of secession &c. They are to have the honor, of raising this cry, "Division and secession," of which he speaks. We were just reading in the "True Wesleyan," a letter from a minister out west, in which he gives account at some length of his visiting Pleasant Valley, in this State, and holding a meeting which he commenced on Saturday evening and continued over Sunday. He concludes the account of this *important* meeting in the following words:

"We continued our meeting until Monday evening, when I gave them a discourse on secession, and the result of this effort was, I organized a small society in that place of five members, of the right kind, all from the M. E. Church, with a prospect of more soon."

This glorious news of the results of preaching "secession" must be sent to New York and published abroad, as a delightful piece of information whilst not one word is said about a sinner's being converted, or even convicted for sin. We trust that our "M. P. ministers" will ever find better employ than preaching "secession."

(13.) Quite a compliment towards your neighbors, Br. R.

(14.) Here again we are reminded of what is said in a good book of some who "understand neither what they say, nor whereof they affirm." All that follows is but beating the man of straw.

Finally, Br. Richey, when you get your soul filled with the love of God, if you will write us again, and give us something calculated to *benefit* the Church or the world, especially the slaves or the slaveholders, we will try and give place to your productions.

THE SESSION PAPERS.

We are favored to receive regularly from Columbus, the two great officials of the two leading political parties, viz., the Ohio State Journal (Whig.) and the Ohio Statesman, (Democratic.) In conducting a religious journal, we of course occupy neutral ground in politics. Yet it is desirable with us to have one or more good newspapers from the capital of our State, and especially to have regular journals of the legislative proceedings, from which we may prepare abstracts for the benefit of those of our readers who are able to take but one newspaper. And as ours is not a party paper, and as we have to serve men of both parties, we esteem it a privilege to hear from both sides. Hitherto, the Editors of both political journals referred to, have treated us with uniform politeness. And it would be a pleasure to us to reciprocate their favors in any way consistent with our calling. The day is near at hand when the General Assembly is to convene. The business of our Legislature is of increasing interest from session to session. Reports of the proceedings during the session., are given *in extenso* by each of the above named journals. They have each just announced their terms by the year, and for the session, which we take pleasure in transferring to our columns for the information of our political friends.

PROSPECTUS OF THE OHIO STATESMAN.

YEARLY TERMS.

The Ohio Statesman will be published weekly the year round (in advance) at	$2 00
Daily during the session of the Legislature, and tri-weekly the balance of the year, at	5 00

SESSION PAPER.

There are many things connected with the approaching session of our State Legislature, that will not only make it highly interesting, but important, that what transpires should be known by every voter in the State. It will be one of the most interesting meetings of the Legislature we have had for years. The Statesman, will give a full and correct history of the doings of that body and a sketch of Congressional proceedings.

The weekly Statesman will be published during the session, for $0 50 cts

The Tri-Weekly,	1 50 "
Daily	3 00

The amount of money sent will always designate the paper desired.

Any person obtaining five subscribers shall have the sixth for his labor. Will those in whose hands a prospectus may fall, either circulate it, or hand it to some one that will.

S. MEDARY.

Columbus, Nov. 9, 1846.

PROSPECTUS OF THE OHIO STATE JOURNAL.

In a few weeks, the General Assembly of Ohio will be in session. From present indications, the coming session will be one of unabated interest.

We shall spare no pains to be prepared to give a prompt and comprehensive account of the proceedings of the Legislature, together with the current news of of the day.

The Journal will be published during the session daily, tri-weekly, and weekly.

TERMS FOR THE YEAR.

Daily, during the session,	$3,00
Tri-Weekly, during the session,	1,50
Weekly, during the session,	50

TERMS FOR THE YEAR.

Daily during the session and Tri-Weekly the remainder of the year,	$5,00
Tri-Weekly for the year,	4,00
Weekly for the year,	2,00

WM. B. THRALL.

☞[The following from a new Book of Proverbs, originated with the Boston Olive Branch. But it suits so well our latitude, that we could not refrain from laying it before our readers, for their and *our* benefit. Ed.]

A Chapter of Proverbs.

1. Never inquire thou of the editor for the news for behold it is his duty at the appointed time to give it to thee without asking.

2. When thou dost write for his paper, never say unto him 'what thinkest thou of my piece?' for it may be the truth will offend thee.

3. It is not fit that thou should'st ask of him who is the author of any article, for his duty requireth him to keep it to himself.

4. When thou dost enter printing office have a care to thyself that thou dost not touch a type, for thou mayest cause the printer much trouble.

5. Look thou not at the copy which is in the hands of the compositors; for tis not meet in the eyes of the printer.

6. Neither examine thou the proof sheet, for it is not ready to meet thine eye, and thou mayest not understand it.

7. When thou sendest a communication to a periodical, do not always expect it to appear in the *next number* because *it may be* that the editor has some other correspondents.

8. When thou sendest *long* communications, do not demand their thorough examination and an answer, by the next mail; for how canst thou know but the editor may have something else to do?

9. If the editor should make some *small* alterations in thy manuscript, do not let thy temper rise; for it is a very bad sign; and to publish it just as received, might be much against thy *literary* credit.

10. Do not suppose that all the productions of thy gifted pen must be published, because *thou* likest them; for people have different tastes, and many people who consider themselves handsome, have no idea of the number of freckles on their own faces.

11. When thou readest the production of the printer's hard toil, let it be with the sweet satisfaction of having paid him for his labor.

Thus endeth the first lesson.—*Boston Olive Branch.*

Br. R. M. Dalbey, we have done the best we could for your new subscribers, in making up the back numbers. To only two of them could we send all the numbers. The rest commence with No. 4.

Accident at Cincinnati.—We regret to learn by the Cincinnati papers that Rev. C. W. Maley, as he was about entering Soule Chapel in that city, lost his footing, and was precipitated into the outer inclosure of the basement breaking his colar bone, and seriously injuring his shoulder.

☞ Letters from Brothers J. I. Stillians, & A. R. Brown; next week.

Columbian Magazine.—We have just received the December No. of this elegant work, completing the sixth volume. Its embellishments are three fine engravings, and a piece of music. The Tiger Hunt is the most interesting picture. Nearly all the reading matter is furnished by female writers in popular standing. The publisher professes to be largely encouraged in his prospects for a new volume. Terms $3 per year, in advance. Two copies for $5. Isreal Post Publisher N. York.

Bible Cause.—We direct attention to the notice in another column of a meeting of the Muskingum County Bible Society.

An Anti-Slavery Paper at Washington City. We see by a late number of the Cincinnati Herald, that arrangements have been made for establishing an Anti-Slavery paper at Washington City. It is to be called "*The National Era*," and is to commence its issue on the first of Jan. next that will be a new Era indeed in American History. It is a great enterprise and fraught with important consequences. It is carrying the war into Africa. Dr. G. Baily, jr. is to remove to Washington, and take editorial charge of the new paper, assisted by G. G. Whittier, and A. A. Phelps, as Corresponding Editors. The paper is to be the property of a committee. We do not learn that it is to be a Liberty (political) paper, but simply an Anti-Slavery paper. As such we wish it success.

"Horsejoly," again.—A report from the Committee is received, but not in time for this number. We regret that the Financial Report is not yet given. We suppose that the modesty of the committee forbids them to announce their own liberality. The President, however is generally very prompt to acknowledge favors. We shall doubtless hear from him, someday. Meanwhile the 'Report,' is an interesting paper, and shall be given to our readers next week.

The weather.—After a remarkably mild, and long continued autumnal season, we have just now a spell of really wintry weather. The ground is frozen, and covered with snow, and there is a prospect of our canals being at once obstructed by ice. We have some apprehensions for the steam boat which is to bring our winter supply of paper, and which we are informed is on the way.

☞ Br. Springer will please receive our apology that we did not publish his resolutions, read before the General Conference, as requested last week. We forgot to state in our last paper, that we had not the resolution at hand, that we had not preserved either the Cincinnati Commercial, or the Herald, and that in our own paper at the time, there was but a condensed statement given respecting the resolutions.

Postage on the Register.—The postage on this pamphlet any distance, is 2½ cents. Individuals at remote points having no other means of obtaining parcels but by mail, may be deterred from ordering them, on account of this expence. We have therefore concluded to divide this expense with those who have postage to pay upon pamphlets, and who will send us the pay with the order. For example, Br. B. C. Johnson, of Illinois, has sent us $2 which pays for four dozen copies. But we have sent him *five dozen* for this amount. Br. Wm. Tipton, of Maumee Mission, has paid us $1, for two dozen copies, but we have sent him 30 copies for this sum. We will deal with any other brethren who may see proper to order copies, at the same rate.

Columbus, Nov. 25, 1846.

Dear Sir.—When an Editor lays the blame of Typographical errors to unintelligible Manuscript would it not be doing the writer Justice to acknowledge that the word selected by the Editor, destroyed the sense of the sentence?

Yours M. Jewett.

[Certainly so, sometimes. We *acknowledge the corn.* Beg pardon. Ed.]

The Senate Chamber.—Our friend of the *Western Recorder*, Putnam, speaks of *Stacy's Saloon* as being what is called in Zanesville, the "Senate Chamber." If he has read the history of Ohio carefully, he must know that Zanesville was for two years the state capital; and the building now occupied as a court house was erected as a state house, the large upper room being used by the Senate, and the small ones for committe rooms; the lower room was occupied by the Representatives.—When therefore the Senate chamber is alluded to, the room formerly occupied by the State Senate is meant. He was probably led astray by Mr. Keely's first lecture being at the Senate Chamber and his subsequent ones at Stacy's Saloon, the Supreme Court being in session during the week.—*Zanes. Gaz.*

Much obliged to our respected neighbor for the above historical information in reference to the old Senate Chamber. But we beg leave to say, if we were "led astray,' it was through the statement of the Gazette the week before, in reference to the lecture of *Professor* Keely, in the 'Senate Chamber, and our misapprehenson that the subsequent lectures were at the same place. On being favored with a ticket by Mr. K. on a subsequent evening, we sought and found his lecture room, supposing from the statement of the Gazette, that it was known as the 'Senate Chamber.' So much, for our having resided so short a time in our present locality. '*Stacy's Saloon*'—then we stand corrected. We knew indeed, that Zanesville was a former capital of the State, but were not aware that the very Senate Chamber and Representatives Hall, once occupied by the Legislature were yet in existence, until so informed by our neighbor. We are such an antiquarian, we shall not be satisfied now with the '*Saloon*,' but must have the pleasure soon as may be, to visit the real Senate 'Chamber.'

NARRATIVE.

TRUTH STRANGER THAN FICTION.

At Gibiralter, not many years ago, there occurred one of those extraordinary cases which show us how ineffectually the romancist, even when his immagination is strained to the uttermost, can portray the extremes of passion of which human nature is susceptible. A communication, bearing date Febrary the 20th, from the rock-built fortresses which England keeps as a key to the Mediterranean, relates the following particulars.

A respectable merchant, named James Baxwell born at London, had removed in early life to Gibiralter, induced partly by the circumstance of his being of the same religious persuasion to which the people of his adopted country belonged. For many years he occupied a small dwelling near the base of Mount St. Michael, so renowned for its caves and chrystalizations. He carried on a successful traffic in all the articles of British manufacture introduced into Spain. He acquired, in truth, a very considerable fortune in this way. All the country knew that he had a large amount of treasure lying by him not to speak of the capital belonging to him, which was embarked in commerce. His name was one of credit in the principal houses of exchange in Europe.

James Baxwell had a daughter, an only daughter, aged seventeen, and of remarkable beauty. Her countenance and figure combined in a most agreeable manner the peculiar charms of the English woman with the soft and languishing characteristics of the Spaniard. Young as she was, she had been for some two or three years an object of devoted admiration to all the youths around Gibiralter.—At church they devoured her with their eyes; and many, many a one thought to himself that, happy above all men would be he who could win the smiles of Elezia Baxwell. But Elezia bestowed her smiles upon no one. She seemed to those whose involuntary sighs she excited, to carry maidenly modesty to freezing coldness. At mass, *her* eyes were ever bent upon her book, regardless of all the glances cast upon her by others.

Such was the case till shortly before the events to be narrated. At length, however, Elezia, did see one who awakened in herself some of the emotions which she had caused in others.—At mass, one day, she observed the eyes of a young stranger fixed upon her with an expression of admiration and respect. To her he seemed a being superior to all the young men she had ever yet beheld. From that moment, her calm and self-possessed demeanor left her forever.—Abroad and at home, she was restless and uneasy. But, ere long, the stranger found an opportunity of being introduced to her, and mutual avowals of love followed at no great distance of time.

Assured of the affections of Elezia, the young stranger then presented himself to Mr. Baxwell. "I am named William Katt," said he to the merchant; "I am, like yourself, an Englishman; I am of respectable family and character, young, and wealthy. Give me your daughter—we love one another."

"Never!" said James Baxwell, to whom the position and circumstances of the young man were not unknown: such a union could not be happy, nor will I ever give my consent to it. Elezia shall never be yours!" The daughter, informed of this declaration, threw herself at the feet of her father, and endeavored to move him from his purpose. Her lover did the same. But the father remained obstinate, and a violent scene took place between Elezia and her parent. The blood of the fiery south coursed in the daughters veins, and she declared that she *would* marry the object of her choice, despite of all opposition. James Baxwell, on the other hand, declared that he would sooner *kill her* with his own hands, than see her carry such a resolution into effect. As to William Katt, who stood by at this scene, he kept silence. What thoughts were revolving in his mind, it would be difficult to say.

Two days afterwards an alarming noise was heard by the neighbors to issue from a cave immediately adjoining the merchant's house, and used by him for some domestic purposes. The noise consisted at first of loud cries, which gradually became fainter, and at length died altogether away. The auditors looked at each other with amazement, and many were the conjectures as to the cause of the sounds heard. A solution was not long in suggesting itself. Elezia had disappeared; she was no longer to be seen about her father's house. After many low murmurs had circulated, the father was interrogated respecting his daughter. He said that she was missing; certainly; but whither she had gone, he knew not. He had nothing whatever to do, he said, with her disappearance.

This explanation was not satisfactory. The whisper went abroad that James Baxwell had assassinated his daughter, to prevent her marriage with William Katt, and ultimately this conjecture, was so forcibly pressed on the attention of the pubic authorities, that they were compelled to arrest James Baxwell, and inquire into the matter. The dwelling of the merchant was examined, but nothing criminatory was found. "The cave! the cave is the place!" cried some of the crowd. The magistrates then descended into the cave, and there, on lifting some loose stones, they found a portion of Elezia's dress, sprinkled all over with blood. They also discovered a small quantity of hair, clotted with gore, and that hair was recognized by many as having been taken from the head of Elezia.

Baxwell protested his innocence. But the proof seemed strong against him, and he was regularly brought to trial. The result was, his conviction for the murder of his daughter, and his condemnation to death.

On receiving sentence, the unhappy merchant trembled to excess, and afterwards seemed utterly overpowered by the dreadful nature of his situation. He continued in a state almost of total insensibility during the interval between his trial and the day appointed for his execution. On the morning of the latter day, the jailer came to announce to him, for the final time, that the moment of fate was at hand. The merchant was seized again with a fearful trembling, and he cried, what he had reiterated to all who saw him in his confinement. "Before my Maker, I swear that I am guiltless of my child's death!"

They led him out to the scaffold. There he found, among others, William Katt, who, it should have been said, was the most important witness against him at his trial, having repeated to the court the threat of assassination which had been uttered by James Baxwell in his presence against Elezia. No sooner did the doomed merchant behold Katt, than he exclaimed, at the very foot of the scaffold, "My fond, in one minute I shall be in eternity. I wish to die in peace with all men. Give me your hand—I pardon you freely for the injury your evidence has done to me." Baxwell said this with some composure, but the effect of his words upon Katt were very striking. He became pale as death, and could not conceal the depth of his agitation.

Baxwell mounted the steps of the gallows slowly and gave himself up to the hands of the executioner, to undergo death by the rope. According to the ancient custom of Gibiralter, the executioner commenced his last duties by crying in a loud voice, "Justice is doing! Justice is done!" He then placed the black bonnet on the head of the condemned merchant, and pulled it down in front so as to cover the eyes. He had just done this, when he was stopped in his proceedings by a loud cry from the side of the scaffold—"*It is I who am guilty!—I alone!*"

This cry came from William Katt. The magistrates in attendance instantly called him forward and demanded an explanation. The young man avowed that he had carried off Elezia, with her consent, to be his wife, and that she was now residing not far off in concealement. But to her he did not communicate other measures which he had taken, chiefly to revenge himself for the scorn of her father. He had contrived to cut off a portion of her hair while she slept. He had clotted it with the blood of a lamb, and had also sprinkled in the same way a part of Elezia's dress which she had purloined.—These articles he had placed in the cave, and there, also, had he omitted personally those cries, which had borne so heavily against the merchant. The generous pardon which the merchant had bestowed on him at the scaffold, had awakened (the young man said) instantaneous remorse in his breast, and compelled him to avow the truth.

This confession was partly made at the scaffold, and partly afterwards. As soon as Katt had spoken out decisively, the executitioner had turned to James Baxwell to take from him the insignia of death. The merchant, almost unobserved, had sunk down into a sitting posture. The black bonnet was drawn by the executioner from off his eyes and head. It was found that he was a corpse! No exertions had the slightest effect in awakening in him the spark of life. The physicians, saying all they could on such a subject, declared that he had died from the effects of strong imagination.

William Katt was conducted to prison and the clamors of the populace, there to await judgment for his misdeeds.

Elezia, the unhappy daughter of an unhappy father retired to a convent

Reading too Fast—Anecdote of an African Preacher.

There lived in the immediate vicinity a respectable man who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read a few chapters, when he became greatly perplexed with some of those passages which an inspired apostle has "declare had to be understood." In this state of mind he repaired to our minister for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged in hoeing corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner and I commenced reading the Bible that I might learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this: 'God will have mercy on whom he will have mercy, and on whom he will, he hardeneth.' What does this mean.?"

A short pause intervened and the old African replied as follows:

"Master; if I have been correctly informed; it has not been more than a day or two since you commenced reading the Bible, and if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that—at the very beginning of the Gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done with that? The truth is, you read entirely too fast. You must begin again and take things as God has been pleased to make them. When you have done all you are told to do in Mathew, come, and we will talk about Romans."

Having thus answered, the preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense characterized in this reply? Could the most learned polemic more effectually have met and disposed of a difficulty. The gentleman particularly interested in this incident, gave me an account of it with his own lips. He still lives and will in all probability see this statement of it

Most readily will he testify to its strict accuracy; and most joyfully will he now say, as he said to me then, 'I convinced me most fully of the mistake into which I had fallen. I took the old man's advice! I saw its propriety and wisdom, and hope to bless God forever for sending me to him.—*Gospel Herald.*

NEWS OF THE WEEK.

From the Pittsburgh Gazette.

"COTTON POWDER," OR "GUN COTTON."

THE SECRET DISCLOSED.

A few days since we published an account of a wonderful discovery in Europe, by which Cotton could be readily and easily rendered more explosive than Gunpowder. The late arrival discloses the manner of its preparation, which is exceedingly simple, and can be tested by any one. Should the properties ascribed to it be verified on experiment, we may expect "Gun Cotton" to take the place at once of Gunpowder. The London correspondent of the New York Courier, makes the following revelations.

I enclose some newspaper paragraphs relative to the discovery made in Germany, of the power of converting cotton-wool into Gunpowder.—Should it be found, practically, to effect the results which its advocates assure us it *will* achieve, a new demand will spring up for our great Southern staple; and as every inhabitant of the United States is more or less directly or indirectly interested in this matter, I venture to offer a few remarks on the subject.

There are claimants for the honor of having invented this "Gun-cotten," but it was introduced here, at the late meeting of the British Association, by Prof. Schoneberg.

An article which can be used instead of Gunpowder in fire-arms, and which is believed to possess even greater explosive or expansive power, is prepared by dipping clean raw cotton for half a minute into concentrated nitric acid, and the instantly rinsing it thoroughly in clean water.

Messrs. Morel, Chodsko and Otto, as shown is the extracts which I enclose, each claim to be the inventor of this wonder that *wetting* the cotton does not interfere with its ignition; a most important point, the value of which is fully appreciated by the other "*Doctors.*"

The first impression on the mind is, that this new discovery is truly wonderful; but as soon as the light of science is brought to bear on the matter, the only surprise is, that we have not made the discovery long ago. Common gunpowder, for which this is intended to be a substitute, is composed of 75 parts of nitre, 15 of charcoal and 10 of sulphur readily ignites and fires the charcoal, generating sofficient heat to convert the solid nitre into a gas of many thousand times its bulk—thus creating the explosive force, which drives the bullet from the gun. The only use of the sulphur is to convey the flame with greater rapidity through the mass. It does not possess the slightest explosive power. I have made these preliminary observations, that the simplicitity of the new process may be more apparent.

"Common well cleaned cotton," in a chemical point of view, is neither more nor less then woody fibre, in an extremely minute state of subdivision; and this substance when dipped "for about half a minute in nitric acid." would be immediately converted into a species of charcoal. It is then to be "often immersed in water," this would withdraw the acid, leaving the charcoal strongly impregnated with the nitre. Here then is a genuine Gunpowder, possessing the first great requisite in the highest degree, namely, extreme comminution of the ingredients; the charcoal and the nitre being in much closer contact than they can ever be brought into by mechanical action, how ever excellent that power may be. The sulphur does not appear to be requisite, because the gunpowder cotton being very light and open in its texture, allows the flame to pass easily through it:—a desideratum which all gunpowder manufacturers have been attentive to, and to gain which the best English sporing powder is triturated in wooded barrels, to produce the convexity of shape which is known to facilitate the passage of the flames between the grains.

HOW TO MAKE THE GUN-COTTON.

Dr. Otto, Professor of Chemistry in Brunswick, has published the following statement in the Hanoverian Gazette:

Entirely independent of Schoenbein and Bœttger, but relying on an observation of Pelouze, contained in the one hundred and thirty-sixth page of the first volume of my Manual of Chemistry, I have succeeded in producing and exploding cotton, which after a series of experiments, seems quite suited to supply the place of gunpowder. In order to bring the results of important discoveries as speedily as possible to the highest stage of perfection, it seems to me necessary to lay them immediately before the public, in order that many persons may turn their attention to the subject. I scorn, therefore, to sell or take out a patent for my very interesting discovery, the consequences of which are not easy to be foreseen, and I now publish it for the general good of the public. In the preparation of the exploding cotton, common well cleaned cotton is dipped for about half a minute in highly concentrated nitric acid, (the acid which I use being made with the distillation of ten parts of dried saltpeter and six of oil of vitriol,) and then instantly placed in water, which must be often renewed, in order to free the cotton from the acid with which is impregnated. Care must then be taken that all the knotty particles of the cotton are properly disentangled, and it is thoroughly dried. After this the explosive preparation is ready for use. Its effects create astonishment in all who witness them, and the smallest portion explodes when struck on an anvil with a hammer, like fulminating powder. When kindled with a glowing body it takes fire just like gunpowdew, and when used in a gun its operation, though in a far greater proportion to its weight, is precisely the same as that of gunpowder. This gun-cotton is employed exacily in the same way as gunpowder. A piece of it is rammed down the barrel, then a bit of wadding, and, after that a ball; a copper cap ignites and explodes the cotton. Without a single exception, all who have witnessed my experiments have been most completely satisfied."

THE EXPLOSIVE COTTON.

We have heretofore noticed that Professer Otto, of Brunswick, Germany, has discovered a means of making raw cotton as explosive as gunpowder. Some of the prepared cotton has been received in Washington, and the Union thus states the result of some experiments with it:

We saw experiments made upon the gun-coton, to-day, at the War Office. The President was present, with three of the members of his cabinet. He produced the packet, which Prof. Shonein had sent by Mr. Roberston, the American consul at Bremen, to be opened only in the presence of the President. The envelope being unsealed, a mass of cotton, of a deeper yellow tinge than common, presented itself,—and weighing about 60 or 70 grains. Col. Talcott, the head of the Ordinance Bureau, and Mr. Roberston proceeded to make some experiments. A small quanty of the prepared cotton was laid upon a white sheet of paper, When touched with another piece of paper, on fire, the cotton instantaneously exploded, producing a small volume of smoke, and leaving slight stains with very small particles on the paper. The best gunpowder was then exploded. It produced more smoke and left larger stains—thus showing that the combustion was more complete in the former than in the letter case. A small quantity of cotton was then thrown over some grains of gunpowder, but both exploded together. In this respect, as well as in the stains upon the paper, the tests failed. On applying the tongue these particles, which were left upon paper by the combustion of cotton alone, it presented the alkaline taste—showing that the fluid in which the cotton had been immersed not completely prepared—a portion of the potash from the nitre had been deposited in the vessel, and in dipping the cotton into it, it had imbibed some of the alkili, or some of the nitre itself.

Upon Col. Talcott's putting some of the cotton into a gun, with a cap on, an explosion took place with comparatively little noise. On loading the gun a second time with about ten grains of the cotton, a wad paper upon it, and a ball and another wad upon them, the gun was fired with a smart noise. It was discharged from the upper window of the War Office, about forty yards distant. The ball was found about eight yards from the basement of the Navy Office, from which it had recoiled, after making a smart indentation in the stone wall; and so great was the force with which it had gone and rebounded, that when it was picked up it was found considerably flattened and smashed.

It is evident, however, that the cotton was not prepared in the best manner. Mr. Robertson is about to have a certain quantity of the raw material (say twenty-five pounds) manufactured in the most scientific manner, and further experments are to be made at the arsenal with the delicate machinary which tests the force of gunpowder. We shall take care that these experiments shall be duly reported.

From the Washington Union of Nov. 16.

Important information.—We understand that requisitions have been sent out from the War Department, calling into the service of the United States nine additional regiments of volunteers to serve during the war with Mexico, unless sooner discharged. They are asked for from the following States:

One regiment of infantry from Massachusetts;
One regiment of infantry from the State of New York;
One regiment of infantry from Penn;
One regiment of infantry from Virginia;
One regiment of infantry from N. Carolina;
One regiment of infantry from S. Carolina;
One regiment of infantry from Louisiana;
One regiment of infantry from Mississippi;
One regiment of mounted men from Texas;

Silent Carriage Wheels. They are using in London, carriage wheels the felloes of which are covered with a tubula casing of India Rubber inflated with air!

The Cecil, (Maryland) Whig, giving an account of the Delaware election, heads the article GERRYMANDER—to indicate doubtless the condition of the two parties in that State.

Relief for Soldiers' Families.—The people of Cincinnati are making provision for the families of those who joined the volunteer forces from that city.

Sudden Death.—The Hon. Theodorik Bland, Chancellor of Maryland, was found dead on Monday morning, at Annapolis, having died of a disease of the heart.

Pronunciation of Mexican Names.—Chihuahua is pronounced Che-waw-waw, equal accent on the two last syllables. Monterey, Mon-te-ray, accent on the last syllable. Saltilo, Saul-teel-yo, accent on the second syllable. San Louis Potosi Saun-Luis Po-to-see, accent on the second syllable of Potosi. Guanaxuato, Gwan-a-wat-o, half accent on the first, and full accent on the third syllable.

Prices, *Zanesville.* Wheat sells at 50 cts.—Flour at $3,00. Oats, 16. Corn, 22. The rates of Pork here and elsewhere, are unsettled, We are purchasing our supply, without knowing what it is to cost us.

Cincinnati. By our latest advices, Wheat was selling at 70c. Flour at $4,00. Pork, $2,50 was talked of.

Philadelphia. 24th inst. Flour for $5. Wheat, from $1,03 to 1,09.

Cattle market—dull. Prices of beeves, from $5 50, to $6. Swine $4 50, & $5, per 100 lbs.

NOTICES.

NOTICE.

The Muskingum County Bible Society will hold its annual meeting on Monday, December 21, at half past 6 P. M. in the Presbyterian Church of Zanesville. The officers for the ensuing year will be elected and addresses may be expected. A general attendance is requested.

B. H. Buckingham, *Sec.*

Notice.

☞ We are requested to state that a meeting is called of the Managers of the Springfield Temperance Society, to be held at the Hall of the Sons of Temperance, at early candlelight, on Monday evening next.

Dear Br. Bassett: It is now a little better than four weeks since I left home, for the labors of the District. My health improves, in the midst of my toils, and I hope to be able, still to travel on, and perform a reasonable share of work among my brethren. I cant well be idle—much of my happiness, grows out of doing what I can, for the church of my choice, and for the honor of my blessed Saviour. Please publish the following appointments for me, and if spared, I will try to fill them.

2nd	Sunday	in	December, 1846,	Wheelingstation.
3rd	"		" "	Rest at Home.
4th	"		" "	Ohio circuit.
1st	"		January, 1847,	Manchester Ct.
2d	"		" "	New Brighton St.
3rd	"		" "	Allegheny St.
4th	"		" "	Pitsburgh St.
5th	"		" "	Sharpsburgh Ct.

The Superintendents will please make such arrangements for additional help, as they, and our friends, may deem necessary, and that all our ministers, preachers, and members will devote themselves most fervently to God, and his cause, and seek this year for a revival of religion. O for peace and prosperity to attend our Zion. The first meeting I attended resulted in adding some 30 or more souls to the church. The other meetings were all more or less encouraging.

Yours truly,

Geo. Brown.

Morgantown, Va. Nov 19, 1846.

New Alexander. O. Nov. 12, 1846.

Dear Br. Bassett: You will please say in the "Recorder," that if able, I will visit the Belmont Ct. (at Belmont,) on first Saturday and Sunday of December.

Second	Sat. & Sun. of Dec.	Woodsfield	Ct.
16th	Dec. Wed'y.,	candle light,	Summerfield, at S.
Third	Sat. & Sun. of Dec.	Pisgah	circuit.
Fourth	" "	Pennsville	"
First	" Jan.	Morganville	"
Second	" "	Cambridge	"
Third	" "	Pleasant Hill	"
Fourth	" "	Mt. Pleasant	"

Geo. Clancy.

WABASH CONFERENCE.

Br. Bassett; Please publish the following appointment of the President's salary, as made ont by the Conference steward—in accordance with a resolution of the Wabash Annual Conference.

Names of Circuits, &c.	*Amount.*
Wasbash	$22 25
Crawfordville	19 00
Union	16 00
Cicero	16 00
St. Joseph Ct. Columbia Mis.	36 00
Logans Port	5 50
Frankfort	20 00
Middletown	20 00
Missinaway	12 00
Deerfield	13 25
St. Marys Mis.	3 00
Rock River Mis.	2 00
Wild Cat Mis.	2 00
Fall Creek Mis.	4 00
	$200 00

Signed N. T. Catterlin Con. Steward. Nov. 1. 1846.

J. C. Wright, H. Beal } *Pub. Com.*

Receipts for the Annual Register.

J W Case and J H Hamilton,	$2 00
J B Peat,	1 00
T Foster,	50
W W Paul,	1 00
S Solomon,	50
Geo Wheatley	1 50
S P Kezerta,	1 00
N Gillespie,	2 00
W Duling,	3 50
W Remsburg and J Nichols,	3 50
B C Johnson, Ill.	2 00
C S Callihan,	1 75
Wm Tipton,	1 00

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J W Case, A Beach sub., J P Pricket, T Hanna, J Clarke Ill., Geo Brown, J C Wright 1 sub.. I Smucher, S L Cunningham, Z Ragan, R M Dalbey 6 subs., J H Hamilton, M M Laughlin &c. J Knox 1 sub., J I Stillians, A R Brown, S P Kezerta M Jewett.

ACKNOWLEDGEMENTS

From	For	Vol	No	$ cts
W Duling,	John Stoner,	9	3	2 00
J W Case,	Levi Penn,	8	52	4 00
D Bisler P. M.	Ch Lusk,	8	26	1 00
Z Ragan	B Longsworth,	8	52	2 00
"	Geo Frazure,	8	52	2 00
"	John Smith,	7	52	2 00
John Conley,		8	26	1 00
W G Scott & C Cranford,		8	52	3 00

New Subs. last week, 11. Discontinuances last week, 4.
" this week, 15. " this " none.

☞ We have made it a point to send a copy of the 'Register' to every subscriber far & near, who has paid $1 in advance for Vol. VIII. of the Western Recorder. Should any omissions occur we will be glad to be informed, and will still send a copy to each that will pay in advance within the three months.

JACOB THORN,

Wholesale dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Peddlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Kitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire.
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

ATTENTION!!

Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinets, Tweeds, and Jeans, Cashmeres, Mousiin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to sell my goods. W. D. Guthrie.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Boarding House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodatings shall be good, and his table, for variety, not surpassed by any Hotel on Boarding House in the West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. Chandler,

Putnam, O. Oct. 31, 1846. Administrator.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

New History of Texas, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 25th of December, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale. LEWIS GRAY, Executor.

Putnam, O. October 12, 1846

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting mattee relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

POETRY.

From the Zanesville Courier.

THE AUTUMN BLAST.

BY MARY A. HAYNES.

O'er the distant hills I hear a sigh;
A wild and hollow moan:
'Tis the Autumn blast loud pealing by,
With a sad and mournful tone;
And all around, o'er the barren ground,
The forest leaves are strown.

I see alas! in the once green vale,
O'er the rich and verdent lawn,
The waving grass is scar and pale!
And the bowers are sad and lone!
For the flow'rets sweet, that we loved to greet,
With the Oak's green garb, are gone.

He has doffed his mantle of lovely green,
For the rusty Autumn mail!
And the tattered rags of his robe are seen,
Strewn sadly over the vale!
While the hills prolong his requiem song,
With a wild and distant wail!

I feel his touch! 'tis a chilly one;
And his breath is cold and chill!
For the gentle breeze of the summer's gone;
And he doeth whate'er he will:
And he dealeth death, with his frosty breath,
As he stealeth o'er vale and hill.

The lady sighs! for the summer bright,
And her lovely hours have flown,
As she layeth aside her robe of white,
And putteth her mourning on!
And the songsters sweet, with pinions fleet,
To far distant lands have gone!

But yet 'tis a lovely season too!
Though the blast pealeth loudly by;
For nature is clad with a pensive hue,
With a deep and thoughtful dye;
Calling in the mind with accents kind,
To beauties that ne'er shall die!

Yet there cometh a tyrant surer still!
And his breath is chiller far!
I hear him, methinks, o'er the distant hill,
And see his rude form afar:
As o'er mountain and plain, with his frozen train,
He speedeth his icy car.

A cruel heart has that tyrant bold,
And a ruthless hand has he!
He cometh to bind, as he has of old,
What his piercing eye can see;
For they strive in vain, to elude his chain,
And he heedeth not their plea.

But alas! he's here with his haughty sway,
That rude, resistless one!
My muse affrighted far away,
From his cruel gaze hath flown;
And my beauteous theme! like a lovely dream!
Far! far! away has gone.

November 3, 1846.

THE MORAL WARFARE.

BY J. G. WHITTIER.

When Freedom, on her natal day,
Within her war rock'd cradle lay,
An iron race around her stood,
Baptized her infant brow in blood,
And through the storm which round her swept,
Their constant ward and watching kept.

Then, where our quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To moral strife as tigers sprung,
And every gift on freedom's shrine
Was man for beast, and blood for wine!

Our fathers to their graves have gone
Their strife is past—their triumph won;
But sterner trials wait the race
Which rises in their honor'd place—
A MORAL WARFARE with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light and Truth, and Love of Heaven!

COMMUNICATIONS.

Written for the Western Recorder.

Humanity and Divinity of Jesus Christ.

NO IV.

MR EDITOR: Since the Lord Jesus is truly Divine, as well as human, there can be no doubt of his qualifications to accomplish the grand object for which he came into this, our world, viz: "To seek and to save that which was lost." Not to condemn the world, but that the world through him might be saved. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." "That he by the grace of God should taste death for every man." The grand object of the mission of the Lord Jesus, was to atone for our transgressions, and make it possible for God to remain just and the justifier of him that believeth in Jesus. To accomplish this, he offered himself, "*an offering and a sacrifice to God* for a sweet-smelling savor," Eph. 5, 2. Again. "How much more shall the blood of Christ, who through the eternal spirit *offered himself without spot to God*, purge your consciences from dead works to serve the living God?" Heb, 9, 14. "Who *gave himself* for our sins." Gal. 1, 4. "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and *gave himself for me*." Gal. 2, 20. *Who gave himself* for us, that he might redeem us from all iniquity. Tit. 2, 14. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, *when he offered up himself*." Heb. 7, 27. "For when we were without strength *in due time Christ died for the ungodly*." Rom. 5, 6. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be *a propitiation* through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness; *that he might be just*, and the justifier of him that believeth in Jesus." Rom. 3, 24, 25, 26. And, "ye are not your own, for ye are *bought with a price*." Cor. 6, 19, 20. Christ has redeemed us from the curse of the law, being made a curse for us, for it is written cursed is every one that hangeth on a tree." Gal. 3, 13. Nothing, connected with the system of the salvation of man, is more clear to my mind, than that Jesus Christ offered himself *to God*, as a sacrifice for our sins; and that his sufferings and death are really, vicarious. A certain gentleman in one of his letters to his friend, after admitting the force of bible truth, that the sufferings and death of the Lord Jesus, *were a ransom, or price paid;* asks the important question, "who got the price?" He answers, "the Devil." This, I do not believe; for the scriptures unequivocally assert, that he, "through the eternal spirit, *offered himself without spot to God*," and, "an *offering and a sacrifice to God*." The devil never had any legal claims upon men, or right of property in them—he is now, and ever has been, a usurper. All that he obtained of the offering up of Christ was, it bruised his head—destroyed, to a great extent, his power over his captives But did the Divine nature of the Lord Jesus, suffer and die in accomplishing the redemption of sinners? I answer not at all. I am aware that our opponents have supposed that we would have to admit this, from the declarations in our second "Article of religion," as contained in our book of discipline; to wit: "So that two whole, perfect natures, that is to say, the Godhead and manhood, were joined together in one person, *never to be divided*, whereof is one Christ, very God and very man, *who truly suffered, was crucified, dead and buried* to reconcile his father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." Though the phraseology of the foregoing might at first view, seem to favor the opinion of our opponents yet, we here only intend to be understood, that the humanity suffered, died, &c, the same as the apostle Paul meant, when he said to the elders of the church at Ephesus: "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God, *which he hath purchased with his own blood*," Acts, 20, 28. No man of common understanding, believes that God, who is a spirit, has flesh and blood—there can be no blood to shed where there is no flesh. Jesus says, "a *spirit* has not flesh and bones as ye see me have." Luke 24, 39. If God is a *spirit*, and a spirit has not flesh, and there can be no blood to shed where there is no flesh, then it will follow, that God has no blood to shed; consequently, the apostle only intended to be understood to mean, the blood of the man Christ Jesus; and which, is here called the blood of God, in consequence of the Deity; dwelling in the manhood of Christ. So with our said article; though we may appear to say that the whole of the Lord Jesus "suffered—was crucified, dead and buried." We only mean that the manhood of Christ suffered—that only his body died and was buried, &c. Still, it might be urged, we are in difficulty, because we have said, "the Godhead and manhood were joined together in one person, *never to be divided*." But, I think not, if it has been shown that the Saviour had a human soul, and I think it has been; and if so, there will be no difficulty in the matter; for the soul of the Lord Jesus, and his Divine nature were not, from necessity, separated by the death of his body. The Saviour's language to the penitent thief on the cross, very much favors this view of the subject. "To day shalt thou be with me in paradise." Luke 23, 43. And, also, the following, bears testimony to the same. "For thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption." Wes. Trans. Acts, 2, 27. Mr. Wesley says in his notes,—"Hades. The invisible world." We are not, then, involved in any difficulty by the expression, "never to be divided." We believe the soul of Jesus Christ and his Divinity, were not separated when his body expired on the cross. And further, in answer to the question, "did the Divine nature of the Lord Jesus, suffer and die." I say, this is impossible; for even the bodies of glorified saints are by no means, subject to dissolution any more after the resurrection. Jesus said to the Sadducees, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither *can they die any more*; for they are equal to the angels:" Suffering and death necessarily imply imperfection in some degree; though it does not always include the idea of guilt. An absolutely perfect being, of course, is not subject to any derangement; therefore if pain is a consequence of a derangement of parts, or a removal from their proper or original position, and God is absolutely, and infinitely perfect, he cannot be a subject of pain or death. Hence the Divinity of the Lord Jesus, neither suffered nor died. It may be enquired, of what real utility then, was it, that the Divine nature was associated with the man Christ Jesus? I answer much, every way; for all created beings owe, for themselves, uninterrupted obedience to the laws of their creator, no difference of how high an order of intellect they may be; and the divine law must, of necessity, require the full employment of all their powers, let them be as extensive as they may; and since no creature can perform more than is required by the law, no created being can perform duty for another, or do any act which is meritorious before God, so as to purchase favor for a delinquent then, if Jesus Christ were only a man, he could not, by any acts or sufferings, "obtain eternal redemption for us." Again. Though we have no express declaration of the scriptures upon the subject, yet, reason dictates, that no mere man, unsustained by the indwelling Deity, could have possibly endured the anguish which the Lord Jesus underwent. The original, and all the actual sins of the whole human family, were, by him, borne upon the rugged cross. I do not say, to the same amount that all the race of man would, to all eternity, have endured in the torments of the damned; a sufficient amount however, to atone for all men, was by our Redeemer endured. I entertain no doubts, that the dignity of the Savior in consequence of the union of the Divine, with the human nature, had much to do, in accomplishing the grand atonement; which dignity, gave an unspeakable efficacy to his sorrows and death. I then say, again, reason dictates, that no mere man, unsustained by the indwelling Deity, would have possibly endured the anguish which the Lord Jesus underwent; hence, it became necessary, that the work of man's redemption might be effected, that the Deity should dwell in, and effectually sustain the man Christ Jesus. For though the Divine nature of the Lord Jesus could not suffer, it could, and no doubt did, afford strength to the manhood of our Redeemer; for it will be recollected, that when the Divine nature, to some extent, withdrew its energy and complacency, from the manhood of the Lord Jesus, the manhood immediately became deeply sensible of the withdrawal, and cried with a loud voice, saying, "My God, my God; why hast thou forsaken me!" I do not say, neither do I believe that the Divinity entirely forsook the humanity, for since it was the Divinity which imparted dignity and virtue to the blood of the cross, if it had, at any period, forsaken the manhood entirely, during that period, the sufferings of Christ must have been inefficacious, consequently, unnecessary. JOHN HILL.

Batavia, O. Sept. 14, 1846.

Written for the Western Recorder.

The Progress of the arts and Sciences.

MR. EDITOR: I noticed an article in your last paper, by Dr. A. W. Knight under the caption of "THE RULING PASSION," in which the writer offered a few thoughts on the advancement of the Arts and Sciences; the special progress of Medical Science—its importance and merits; and the propriety of its legal protection. In some of his views I think Dr. is mistaken, if not entirely behind the times, although he seems to be aware of the present rapid advancement of the *arts* and *sciences* on which he, *in his way*, so warmly expatiates.

That the *sciences* are progressive, and with the *arts*, are calculated to add much to the physical and moral enjoyments of mankind is perhaps most clearly evinced in this our age of improvement; although it is evident that the ancients in some departments were before us. It is with pleasing contemplation, that we now view the remaining traces and evidences of their *literature* and *art*. The poems of the Iliad, Odyssey and Ænied even now challenge comparison, nor can the imagination now even present a picture of the long regretted Epic Cycle of Greece. We have astonishing accounts of the Libraries, Museums, and other evidences of learning, embracing, collections of valuable curiosities brought to Rome from Greece, Africa and Sicila; from Syracuse by Marcellus; from Epirus by L. Æmilus Paulus; from Macedon and Lacedamon by Flaminius; from Carthage by Scipio Africanus; and in the same year from Corinth by Mummius. The admirable remains of architecture, sculpture, and painting, are still the wonders of the world. The ruins of Alexandria, Palmyra, Athens, and Rome evince astonishing skill in architecture; and the Venus de Medicis at Florence, executed by Cleomenes; the Niobe of Praxiteteles, at Rome; the Hercules, Strangling Anteus, by Polycletus; the stature of Laocoon; the Apollo of the Belvidere, and the dying gladiator, as well as the paintings—those found in the ruins of Herculaneum for instance, embracing the pictures of Chiron and Achilles; that of Theseus vanquishing the Minstaur; those of the Deities, Pan, and Olympe, (which must have been executed in the decline of the arts) all manifestly prove that the arts as well as the sciences were brought to great perfection among the ancients. The very names of Lycius, Isæus, Isocrates, Æochynes, Demosthenes, Cicero, Lucretius, Brutus, Cassius, and Cato, among the orators; Homer, Virgil, Euripedes, Sophocles, Aristophanes and Eschylus, among the poets; Socrates, Timœus, Ocellus, Aristippius, Diogenes, Plato, Aristotle and Epicurus, among the philosophers, Thucydides, Xenophen, Facitus, and Marsyas, among the historians; Apelles, and Zeuxes, among the painters; and Praxiteles, Phidias, and Polycletes among the sculptors; all excite veneration and command the most profound respect.

Now it is known that there were not a happier people in their age than were the enlightened Grecians, and Romans, which their frequent and remarkable feasts, lycoums, gymnasiums and theatres well evince, and their society was perhaps as well refined, and their morals as well cultivated, as it was possible for any nation or people to effect without the advantages of christian revelation.

But we no sooner see the sciences decline in the invasion of the country by the barbarous nations from the "Northern hive," than the most beastly degradation and horrible cruelty enveloped every nation of Europe in the vortex of *war*. Nor could Christianity, which had already been introduced for more than four hundred years divert the impending fate of the literary world.

At length after a dreary night of a thousand years the sciences again began to revive, and with them our holy religion in the ever memorable Reformation in Germany. The mind of man rebounded from the gloomy prison in which it was so long confined, and was soon carried by science the twin-sister of true religion to contemplate once more the magnificent works of Jehovah, and to enjoy the bliss of christian society. But did the sciences all advance with the same rapidity? Alas they did not! Here then Mr. Editor, I must differ with my friend Dr. Knight, for he intimates that medicine has at least kept pace with the other sciences, and he seems to add, that our physical enjoyments have been much advanced by its perfection. Would to Heaven this were the case! But the Doctor well knows, if he is acquainted with the history of medicine, that the knowledge of the BOTANIC or *philosopical* system, which was instituted by the immortal HIPPOCRATES, (afterwards known for many centuries as the *Galenic* system,) was so far lost in the dark ages that its advocates, from the want of a knowledge of its principles, were overcome by the disciples of the haughty Paracelsus who gave origin to a new system of medicines in the latter part of the fifteenth century, which was called the *chemical* system, and which was established by the authority of the alchemists, and defended by all the obstinancy and fire of ambition, and interested policy. This new system of medicine comprised the use of Mercury, Antimony, Arsenic, and many other most deadly poisons, which soon became the articles that were most depended on by the practitioners in the cure of disease. This dangerous system, strange as it may seem, continued to advance in popularity until it became the ally system of practice, and it has been but little changed in character until the present day. It is now called the allopathic system of medicine.

Some may wonder whether the medical profession is not aware of the dangerous character of their remedies and the falacy of their system. To this I am bound to answer frankly that they *are;* and that in this enlightened age it could not be otherwise. The inquiry will then arise; why then do they sustain it—*are not some of them honest men?* In answer, here I am happy to state that they do not all sustain it. That thousands have abandoned it, and are now engaged in the glorious cause of *Medical Reform*. To show the correctness of this, I will here insert a few of the many concessions and declarations that their teachers, authors, and practitioners have made on the subject:—

"Physic has ever been pestered with hypothesis, the multitude and precariousness whereof have only served to render the art uncertain, fluctuating, fallacious, mysterious, and in a manner unintelligible. *** Our misfortune proceeds from our having long since forsook our skilful guide, *Hippocrates*, and the ancient method of cure founded upon the knowledge of conjunct causes that plainly appear, insomuch that the art which is this day practiced, being invented by superficial reasoners, is rather the art of *talking* than of *healing*."—*Sydenham*.

"The uncertainty of Medicine, which is thus a theme for the philosopher and the humorist, is deeply felt by the practical physician in the daily exercise of his art."—*D'Alambert*.

"Dissections daily convince us of our ignorance of the seats of disease and cause us to blush at our prescriptions. "What mischiefs have we done under the belief of false facts, and false theories. We have assisted in multiplying diseases, we have done more—we have increased their mortality. "I will not pause to beg pardon of the faculty, for acknowledging in this public manner, the weakness of our profession. "I am pursuing *truth*, and am indifferent where I am led, if she is only my leader."—*Rush*.

"The whole nation is groaning under the present practice of the medical profession, which fosters disease more than cures it, and debases, or ruins our constitutions."—*Morrison*.

"Minerals exert a pernicious or baneful influence on the system; they seldom or never cure, but often destroy the patient. Their operation is altogether uncertain, depending entirely on the state of the stomach whether they will act at all, or prove injurious."—*Hamilton*.

Mercury, the lancet, and the knife, are now almost the only means made use of to cure disease, notwithstanding their dileterious effects are evidently fatal to multitudes."

"Not only a reformation in medicine is necessary, but a revolution."

"Oh that men would, stoop to learn, or at least cease to destroy."—*Stokes*.

"Both surgery and medicine can and will, in the present astonishing strides of human intellect, be forced to pass a rigid scrutiny, and undergo a radical improvement."—*Smead*.

"Because all systems which have hitherto been promulgated, have been false, and consequently transient, it by no means follows that there *may not be found one* which will stand a tower of strength, unharmed by the rude shock of opposition's bursting wave, through all succeeding time, and such a theory, it is conceived, may and will be formed of disease."—*Whiting*.

A volume of testimony like the above might be produced, but it is unneccessary to add more. It is this corrupt, dangerous, and exploded system that Dr. Knight holds up before community as meriting the confidence, patronage, and protection of our intelligent people! he appeals for legislative enactments. Is he not aware that in this he is too late? In the earlier ages of medical *Reform* these measures were carried through, and in many states laws designed to regulate medical practice were enacted: but the people have long since learned that no standard of qualification could be fixed by legislative enactments, and hence the laws were repealed. If I am not mistaken, ("Tell it not in Gath, publish it not in the streets of Askelon,) the last effort was made in our own enlightened Ohio. The committee appointed by the State Medical Society, to memorialize the Legislature on the subject, after their failure, submitted by their chairman a report, of which the following are extracts:—

"Members of the Legislature, individually and as a body, were very much indisposed to act upon this question favorably. "Indeed I regret to say that this indisposition on the part of the members of the Legislature to act on the subject, prevails to such an extent as to forbid the hope that the medical profession of Ohio will ever have any efficient legislation from them upon this question. "The members of the committe discovered with surprise and mortification that the belief prevailed to a great extent throughout the country that the medical profession asked this action of the legislature expressly for its own benefit, and as a boon exclusively for itself. "It is better, however, that we should, at this stage of professional existence in Ohio, individually cultivate our own minds, that each one of us should direct his attention to his professional improvement, and by the acquisition of knowledge, and by the cultivation of his mind to the highest degree, gain the ascendency over those who now attempt to defeat our objects in the Legislative Assembly. "Let us as the Legislature will do nothing for us—let us elevate the character of the medical profession in Ohio by hard study and laborious research—"Let us say make ourselves so scientific that he who runs can see that we are so. We will then have no need to ask for legislative aid."

Has Dr. Knight never seen this document? or how is it that he is still so fondly clinging to this visionary project? He must know that in this enlightened age of moral and political liberty, no people will be forced by legislative enactments to attain any particular system or dogma. All professional men in our country must therefore expect to sustain themselves only by scientific requirements and honest industry.

J. KOST, M. D.

Mt. Vernon O. Nov. 6, 1846.

Written for the Western Recorder.

THOUGHTS ON MEDICINE.

Callicrate is a medical system monger. He likes an idea, and quaches himself to it; broods over it, fecundates it, fashions and stretches it beyond all measure, and it sometimes becomes a fixed idea, a monomania.

Let him once bestride the back of his systematic chimera, and he is ready to fight to the last extremity. Experience, established facts, phenomena, observation, inductions, principles, however opposed to his system, do not trouble him in the least; so he can make money, he applies his magnifying—glass of malevolent criticism to them, and from that moment sees what he wants to see, and as he wishes to see it. "There is nothing," he says, with energy, "Better demonstrated or more certain; a man must be very ignorant, or very dishonest, not to see as I do;" this is the pathognomonic symptom of his madness. After this, every proof suits him, every argument is good. How little you press him, Callicrates will maintain that white is not white, that a stick has not two ends. He reminds one of that bold and subtile dialectician who had an answer for every thing. Some one said, "the north wind is blowing;" "by no means," he replied; "it is the south wind—but it is going home." If you are irritated against a criticism; it annoys, it wounds you.—Weigh it well, however; if it is by a fool, forget it; if it is by an envious man, forgive it; if it is by a severe friend, make use of it. In any case, remember that it requires as much talent to profit by a good critique, as to be able to do without it.

A. W. KNIGHT, M. D.

Hopewell Musk. Co., Ohio.

MISCELLANY.

From the Pittsburgh Gazette.

Emancipation in the West Indies.

NO. III.

In the year 1841, a committee of the Agricultural and Immigration Society of Trinidad was appointed,—"to enquire and report respecting the state of the agricultural interest of the colony since the abolition of apprenticeship in Aug., 1838,—their present condition, and future prospects, and to recommend such measures as they may think conducive to the general prosperity." The result of their inquiry was the book to which I referred in my first article, written by the Hon. Wm. H. Burhlny, Chairman of that Society. In this book is embodied the evidence taken by the committee, and perhaps I cannot do better than to transcribe some of the evidence bearing on the subject before us. One of the witnesses was the Rev. Mr. Muhlhauser, a clergyman of the Church of England, stationed at San Terhando. In answer to the question—"What is your opinion of the general state of the laboring classes since the abolition of apprenticeship?"—he states as follows: "I think their state is generally improving, both physically and morally, but unfortunately they receive too much rum from the planters, which frequently renders them unable to attend divine service, and indifferent to improving their minds." Subsequently he states—"with respect to marriage their improvement has been very great,—in 1836, I united only one couple, in 1837, three, in 1838, seven; in 1839, fifteen, and in 1840, twenty-nine."

Q. "Do you think they are generally impressed with a due sense of the duties and obligations of a marriage state." A. "I think so, for, with one exception, all are now living happily together."

Q. "Do you think the industry of the laborers has generally improved since emancipation?" A. "I can only speak as to the estates which fall under my ministry, and I think they are improving in industry, although there is certainly a great opening for farther improvement in this respect."

Q. "Can you point out to the commitee any measure which will tend in your estimation to their further improvement?" A. "I think it would be very advantageous, if the practice of paying the people on Sunday, which I know exists in many cases, were entirely done away with, as it frequently interferes with their attendance on divine service."

Q. "Are you aware of any other improvement by the planters, which you can suggest?" A. "I recollect only one, that of discontinuing to cart produce on Sunday, but which I am ready to admit, is much less frequent than it was formerly."

Q. "In general, what are the circumstances and condition of the laboring class, which composes your flock; are any of them in want or in a state of destitution?" A. "Their circumstances are very comfortable, and I know that many of them are saving money."

Another witness was Rev. J. H. Hamilton, also of the Church of England. Q. "What do you find to be the state of morality amongst the laboring classes?" A. "Generally speaking, their moral and religious state is at a very low ebb indeed, but a gradual improvement is taking place."

Q. "In what particular points do you find this improvement?" A. In a more steady attendance at divine service, and less desecrations of the Sabbath in dancing, and other riotious amusements, increasing marriages, and the abandonment of many superstitions, and improper customs."

Q. "Do you think that they have lately improved in industry, frugality, and sobriety?" A. Considering their recent emancipation, and the benighted state in which it found them, added to the very high rate of wages they receive, I think there is more industry among them than we could reasonably have anticipated. With regard to their sobriety, the large quantity of rum gratuitously distributed on the estates, presents a temptation to inebriety which they cannot resist; and I certainly cannot say that they are frugal, being very extravagant in their dress, and squandering much money in amusements and luxuries."

Subsequently Mr. Hamilton states in, answer to questions put to him, that he has frequently inculcated upon his parishioners, the propriety of giving up the demoralizing practice of giving rum to the laborers,—that the planters invariably admitted the practice to be demoralizing, and pernicious, but that they complained of the want of unanimity in endeavoring to put it down. If one should give up the practice, the laborers would leave him and go to others. Again, on being asked whether he knew of any other proceedings of the planters unfavorable to the moral improvement of the laborers, he answers,—"I have reason to believe that the payment of the wages on Sunday continues in some instances."

The Right Rev. Dr. Smith, Roman Catholic clergyman, Bishop of Agna, and Coadjutor of the Diocese of the British and Danish Islands, was also examined by the committee. The following are a few of the questions put to him, with the answers:

Q. "Be so good as to state the principal effect which emancipation appears to have had upon the moral conduct and deportment of the peasantry in the British Island?" A. "In what I am about to state, and in any answer I may give to farther questions, I beg to be understood as speaking only of the members of my own church.—With respect to them, I am of opinion that emancipation has had the most favorable effects upon their general conduct and behaviour, particularly in a religious point of view; although I am sorry to say, that in some parts of Trinidad there are great deductions to be made from this favorable statement."

Q. "Then you do not find the improvement to be equally great in all the colonies under your jurisdiction?" A. "Not in the same proportion. In Grenada the laboring classes are unsettled and unsteady, arising, I believe, from the temptation of high wages in this island. Whilst in St. Louis, I think their improvement in industry and general moral conduct, has been the greatest."

Q. "In what particular points did you observe this improvement?" A. "In the first place they have exhibited the greatest anxiety to have resident clergyman and schools establish among them, for which purpose the sum of £17,000 has been subscribed by the laboring population alone not exceeding 12,000 in number, and during six weeks that I have passed in that island, visiting nearly every estate, I did not hear a single serious complaint from any one planter against the laborers."

In answer to other questions, he states that in St. Lucia he was credibly informed that the laborers worked quite as well as any time during slavery and apprenticeship—that there were no complaints of their vagrancy—of their quitting their estate after a short service to work upon another without apparent cause, and that there were no complaints of their drinking spiritious liquors to excess.

The above evidence clearly shows that as early as 1841, only three years after the extinction of the apprenticeship system, there was a manifest moral improvement among the people. It farther shows that the hindrances to improvement—such as the distribution of rum, the payment of wages on the Sabbath, &c., are chargable on the planters more than on the people themselves. But the improvement is much more visible now, as I am informed by those who have been on the island ever since that time. They attend much better at church and at schools, and have in a great measure ceased to remove from one state to another; and I was aware of no instance of wages being paid, for produce carted on the Sabbath in the part of Trinidad where I resided, although it was in the principal sugar region of the island. A great majority of the people of the island are under the influence of the churches to which the clergymen above mentioned belong—namely the Roman Catholic and Episcopal.

These may both be considered established churches, their clergy being paid out of the public funds. No dissenting clergymen was examined by the committee, but I make bold to assert and I think the people of the United States will not doubt the truth of the assertion, that the people under the influence of Dissention are by no means behind those of the established churches in moral and religious improvement. The Dissenters of the island are Presbyterians, Wesleyans, and Baptists, and although separately they are inferior or in number to either of the established churches, I am informed that together, they are equal to the Episcopalians.

In the sphere of my own labors in the island I am certain that the work of improvement, both intellectual and moral is going on. Numbers even of persons well advanced in life have learned, and are learning to read, and what is more they are learning to read the Bible. In many a hut now the Bible is read, and from many a hut I have reason to believe prayer ascends, where nothing of the kind would have been done, had it not been for emancipation. My brother missionary and colleague, Rev. Joseph Banks, who was three years in the island, speaks of the improvement of the people both intellectually and morally, as having been very striking during his stay.

But it ought to be decisive on this point that a door has been opened to religious and moral influences. Religious and moral teachers have free access to the people, which slavery always forbids. Even were no improvement yet visible, there would be hope of it, for the means and influences are at work from which we always expect such an effect to flow.

JOHN SCOTT.

MORE GOOD NEWS.

A short time since Mr. Fowler's address on the evils arising from the use of tobacco was presented to me to peruse, which I did attentively, and the result was, that ere I had read it half through, I found I must forergo the gratification, (which I had indulged in for more than thirty years,) if I intended to secure my peace of mind. I hesitated not a moment, but immediately threw out my quid, and burst the cords that had so long held me in "durance vile," and I can assure you it has much increased my happiness. I would, therefore, earnestly recommend the perusual of this valuable work to my fellow citizens, in hope that its irresistible reasonings may have the same effect, universally, as it has on me.

A consideration of the many evils arising from the use of this noxious weed, has promoted the following lines. J. P. C.

What makes my teeth from day to day,
Exhibit symptoms of decay,
With pain and anguish rot away?
Tobacco!

What makes my breath so fœtid foul?
What makes the ladies on me scowl,
And shun me as they would an owl?
Tobacco!

What makes me, when I'm called to speak,
Fly quick for fear my mouth will leak,
The spit-box or the door to seek?
Tobacco!

What is the cause of war and strife,
Between the good man and his wife,
Embittering every hour of life?
Tobacco!

What makes an appetite for rum,
And sends the drunkard staggering home,
And prematurely seals his doom?
Tobacco!

These are the facts, then let us shun
That weed that many has undone,
And our just vengeance wreak upon
Tobacco!

FIRE.

As this is the season when winter fires are being provided for, it may not be amiss to suggest to our fellow citizens the necessity of examining their flues carefully before commencing to use fires for the winter. It is well known that the acid produced from burning coal has a tendency to destroy the consistency of mortar, which then washes out and the bricks are left with cracks between them, through which the fire readily finds its way to adjoining combustibles. Our flues at best are often built too thin, and in this way instances of fire frequently occur. In conversation a few days since with a bricklayer he spoke of having recently found several flues in very bad repair, some of which the owners of the property knew nothing of, and yet the smoke was finding its way through the joints. The gentleman owning the property had very wisely employed a workman to institute a rigid search into the state of repair of their chimneys and flues; a measure that should not be neglected.—Danger frequently exists from openings into flues being made for stove pipes, and afterwards closed insufficiently; even sometimes by pasting paper over them. Such openings should be carefully closed with bricks and mortar, or a covering of tin or sheet iron, even though the flue be not used, if it be contiguous to others down which the fire may fall. It was in this way the fire originated by which Mr. PRATT's property was destroyed a few years ago, at the corner of Front and Main; and we saw a very pretty beginning for a fire not a year ago, that was produced by closing up a stove pipe opening with a bundle of rags! while a mass of combustible goods were piled below it, though another pipe entered the flue in a story above. A passer by discovered the fire in time to save the property.

A fruitful source of fires is found in deposites of ashes, especially as some suppose there can be no danger from the ashes of coal; but they are mistaken. The soot or lamp black of coal, as taken from stoves and such places will burn for hours without exciting attention, unless by the smell. We saw a few years ago a vessel of soot that had been set in a stable filled with combustibles and hours afterwards was found in passing by to be a mass of fire. The carelessness of some persons in regard to fire is intolerable. We saw last week a stove pipe not much higher than a man's head, protruded only a few inches through the side of a shed, on the roof of which, not a foot from the end of the pipe, was a large crate of straw; and that in a densely built part of the town. When pointed out it was promptly removed. Such carelessness might be more readily excused if the culpable parties were the only sufferers; but the whole town is interested, and after the fires of the last two years we might reasonably suppose that care would be taken.—*Zanes. Gaz.*

SNORING.—There is no philosophy in snoring—none that we can see of—and yet you must make the music go all night.—Can't help it! Would stop if you could!—We don't believe a word of it. How do you help it in the day time? We verily believe nature intended you for a hog; and made a mistake. For the life of us, we can't tell whether or not there is a grunter in our room when we awake—only the hog is more musical—that's the difference. But a hog does all his grunting in the day time, when he is awake; but the most of yours comes at night, when a poor fellow is tired and such sounds grate upon his ear. If you were not so snappish and growlish in the day time, we should have more charity for you at night We never knew a person of a good heart and kind disposition, to snore and keep another awake. The good angels that attend and watch the bed of such, would be frightened at the noise you make, and never come near the bed again. You will never cease to disturb your bed-fellows, while you are so morose and crabbed in the day time. The malignant feelings you cannot grunt out when you are awake, belch forth in torrents while you are asleep. Like a working barrel of beer, your body can't contain your bad feelings, and so at night, where they find a hole in your head, they squirt out to the provoking of all who sleep in the house.—Who could consent to become your wife.

NEVER TREAT RELIGION LIGHTLY.—Impress your mind with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the evil which is thereby incurred, nothing gives a more odious appearance of petulence and presumption to youth, than the affectation of treating Religion with levity. Instead of being an evidence of a superior understanding, it discovers a pert and shallow mind, which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time you are not to imagine that when exhorted to be religious, you are called upon to be more formal and solemn in your manners than others of the same years, or to erect yourselves into supercilious reprovers of those around. The spirit of true Religion breaths gentleness and affability. It is social, kind, cheerful—far removed from that gloom and illiberal superstition which clouds the brow, sharpens the temper, defects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your Religion, on the contrary, connect preparation for Heaven with the honorable discharge of duties of active life. Of such religion, discover on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.

Railroads are multiplying rapidly in Germany. By the end of October, 1847, there will be open to public use lines, extending, in the aggregate, to the length of 2,500 miles.

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Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

Western Sketches.

Written for the Western Recorder.

SKETCHES IN THE WESTERN WOODS.

NO. II.

A medley mixture
But out of which amusement may be drawn,
Yea, peradventure some instruction too.

Friday, September 25th, was fixed on to start, with my little family and "*plunder*," for my home in the woods with the intention of being at Br. Clinger's camp meeting on Saturday and Sabbath. But alas! Well has the poet said: "Here disappointment smiles at hopes career." For just at the very time appointed to start, who should pay me a visit but my old but not very agreeable, acquaintance Mr. Chill and Fever who has often given, not my hand only, but my whole frame such a hearty shake. Being desirous of getting rid of my disagreeable visiter, after a day or two, I sent for his inveterate enemy Dr. Calomel. Upon which the old gentlemen (if he deserves the title) withdraw for a short season. Taking advantage of his absence I yielded to the urgent solicitations of a good brother and started on Wednesday 30th, to Mt. Tabor (a few hours ride) where the Indiana Conference that day commenced its session.

Being not very well acquainted with all the *modus operandi* of splitting an annual conference and having sent word to the Wabash Conference that I wished my name entered on their list, I supposed that I would only be a looker on in the Indiana Conference. But the brethren decided that, as I had not crossed the dividing line and taken my abode in the bounds of Wabash District, they still had their fingers on me. I accordingly took my seat,—When lo! Here comes Br. Falkenburg from Wabash, and informed me that I was a member of that conference, and appointed to Wild Cat Mission. Wild Cat! Thought I,—Wish they had given it some other name. To think of encountering *wild cats*, is more than my nerves in their present week state will bear. But let me see. Yes I understand it now. What a wicked ferocous creature the cat is in its natural wild state. But when tamed and domesticated how mild, how gentle and affectionate. Even so man in his natural state. How malicious! How desperately wicked! But when tamed by the grace of God. How mild, gentle and loving. This then is my mission. To endeavor to be instrumental in taming the *human wild cats*. May God help me.

Having enjoyed the society of the brethren for several days, as well as the return of my old acquaintance aforesaid would admit of. I returned home and by the assistance before mentioned rid myself once more of my troublesome visitor and having packed up my "goods, chattles, and effects," and carefully stowed them together with my "*tother half*" and smiling boy, in the wagon —bade farewell to friends and (accompanied by my brother-in-law whom with his team and wagon I had employed) mounted my nag and started (driving before me our first rate old milch cow,) for the Miami Reserve. In an hour or two, reached Bloomington, the location of that good institution the Indiana University under the patronage and control of the State, and found the town swarming with the inhabitants of the surrounding country all on the tiptoe of expectation. In a few minutes here come Messrs. Howe and Mabies wagons, and carriages, bearing the accouterments belonging to their celebrated circus. Which was to be exhibited that day in Bloomington. For these benevolent gentlemen, with a self devotion rarely surpassed, have left the shores of the Atlantic accompanied by about thirty others of both sexes equally benevolent, and have traversed the western country on the praise worthy mission of showing how nearly human beings can arrive to the perfection of monkeys, for which (as the times are very hard) they only receive some hundreds of dollars a day.

Drove on through a country abounding in a "variety of pleasure, situate in hill and dale." Thought I presumed the faithful nags attached to the wagon would willingly have dispensed with some of the hills, and I would have been reconciled to deny myself the pleasure of driving a contrary cow through bushes nearly as thick as they could stand plentifully interwoven with green briars. Arrived about dark at the cabin of a brother Baptist who kindly gave us the shelter of his roof and the opportunity of cooking at his fire "*free gratis*."

Next morning (Thursday Oct. 8th,) started with the first beams of the sun, and in a mile or two, exchanged the green briar hills and deep ravines, for a rich level alluvial country, which continued till we reached the village of Martinsville, county, seat of Morgan Co. This villiage though small appears to have attained nearly its full growth, at least I could discover but few symptoms of a further growth.

Passing on we again traversed a country considerably rolling and sometimes even hilly though generally of a rich soil, and at noon halted on the green banks of Stotts' Creek. Fed and partook of some refreshments previously prepared. After resting a while—proceeded a few miles to Crooked Creek; upon the banks of which, on a high hill overlooking the road, resides sister Williams, relict of our lamented Br. John Williams, and mother of our respected and beloved Br. C. H. The family appears to be prospering in temporal matters under the prudent care of James (a younger brother of Charles.) Who although the prophetic spirit does noot seem to have fallen on him as on his father and brother is nevertheless worthy of such a father and brother.

This day, we passed some sad mementoes of the folly of our State consisting of a feeder dam and various half finished excavations, once intended to be the Central Canal, designed to intersect the Wabash and Erie canal at Ft. Wayne, and to terminate at Evansville on the Ohio river, but now deserted.

Having arrived within 15 miles of Indianapolis, the face of the country again changes to a level rich soil, producing abundance of all kinds of grain and vegetables suited to the climate, and not lacking in "the mellow apple and the juicy peach." But the inhabitants were suffering under the ravages of Bilious diseases.

About night fall, having procured feed, encamped by a bright fire, which we kindled by an ancient moss covered log, spread our tent, laid our bed upon the rustling leaves, and having partook of refreshment, and commended ourselves to God, lay down and slumbered till the crowing of the fowls from the adjacent barn yards admonished us of the approach of day.

Friday Oct. 9th. Rose and dispatched our morning repast, and after thanking God for his mercies, about the time "gray twilight ripened into day" were again on the road. After journeying a few hours—overtook a wagon, in which were 3 of our former neighbors, who had started to see the Reserve. Owing to my sickness they had given up all hopes of having our company, and had started the evening before we did. As soon as we came near enough to be recognized, they raised a shout which although somewhat wild proved the sincerity of their joy. With these very agreeable and accommodating companions we proceeped though the remainder of our journey. Pass'd through the beautiful and flourishing city of Indianopolis, capitol of the State, about 11 o'clock. This city is surrounded by as beautiful and fertile a section of country perhaps as the great west affords. But the inhabitants labor under disadvantage from the distance to market. But this will soon, to some degree at least, be obviated by the finishing of the Madison and Indianopolis rail road. Dined on the grassy banks of White river and proceeding some 12 or 13 miles farther, camped in sight of Eagle village on the Michigan road. One of our companions, a disciple or Campbellite brother, offered up our evening devotions under the thick shade of a spreading beach. About midnight the wind arose, dark portentious clouds overspread the sky, and it began to rain. We were therefore under the necessity of arising, and replacing our beds in the wagons. However the rain soon abated, and we sat by our glowing fire, under the thick boughs of the beach, till near daylight when we partook of our morning meal and after devotions, again sat out.

Saturday 10th. The country through which we pass'd this day was generally flat and clayey. The timber mostly beech—pass'd several places called towns, but which possessed little of the *town* excepting the name. In the afternoon we touched the southern extreme of the Reserve—which I confess is not likely to give a very flattering idea of this *good* country.

Having had the pleasure of driving over several sections of rail road (the rails of which however were placed the wrong way,) and *through* not *over* a good deal of *mud turnpike*, arrived at Michigan town, and put up till Monday morning. Br. Bassett if you and your readers can muster patience to read this long dry narrative, I will try to give give something more interesting in my next.

So good bye, S. W. Widney.

Miami Reserve, Nov. 7, 1847.

Ladies' Department.

FOR MOTHERS.

Mrs Child, an authoress of this country, who has done a great deal to instill rules of conduct into the minds of young people, by means of a series of useful little works, gives the following valuable advices to mothers on the subject of teaching children politeness:—

"In politeness, as in many other things connected with the formation of character, people in general begin outside, when they should begin inside, instead of beginning with the heart, and trusting that to form the manners, they begin with the manners, and trust the heart to change influences. The *golden rule* contains the very life and soul of politeness. Chilhren may be taught to make a graceful courtesy, or a gentlemanly bow; but unless they have likewise been taught to abhor what is selfish, and always prefer another's comfort and pleasure to their own, their politeness will be entirely artificial, and used only when it is their interest to use it. On the other hand, a truly benevolent kind-hearted person will always be distinguished for what is called native politeness, though entirely ignorant of the conventional forms of society.

I by no means think graceful manners of small importance. They are the outward form of refinement in the mind, and good affections in the heart, and as such must be lovely. But when the form exists without the vital principle within, it is as cold and lifeless as flowers carved in marble.

Politeness, either of feeling or of manner, can never be taught by set maxims. Every-day influence unconsciously exerted, is all-important in forming the characters of children, and in nothing more important than in their manners, If you be habitually polite, your children will become so, by the mere force of imitation, without any specific directions on the subject. Your manners at home should always be such as you wish your family to have in company. Politeness will then be natural to them; they will possess it, without thinking about it. But when certain outward observances are urged in words, as important only because they make us pleasing, they assume an undue importance, and the unworthiness of the motive fosters selfishness. Besides, if our own manners are not habitually consistent with the rules we give, they will be of little avail; they will in probability be misunderstood, and will certainly be forgotten.

Foreigners charge the Americans with a want of courtesy to each other in their usual intercourse; and I believe there is some truth in the accusation. On all great occasions, however, they are ready, heart and hand, to assist each other: but how much more gracefully and happily the French manage in the ten thousand petty occurrences of life! And, after all, life is made up of small events. The golden chain of existence is composed of innumerable little links; and if we rudely break them, we injure its strength, as well as mar its beauty.

It is a graceful habit for children to say to each other, "Will you have the goodness?'—and 'I thank you.' I do not like to see prim, artificial children; there are few things I dislike so much as a miniature beau or belle. But the habit of good manners by no means implies affectation or restraint. It is quite as easy to say, 'Please give me a peice of pie,' as to say,'I want a piece of pie.'

The idea that constant politeness would render social life too stiff and restrained, spings from a false estimate of politeness. True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourselves. A person who acts from this principle will always be said to have 'sweet pretty ways with her.' It is of some consequence that your daughter should know how to enter and leave a room gracefully; but it is of prodigiously more consequences that she should be in the habit of avoiding whatever is disgusting or offensive to others, and of always preferring their little pleasure to her own. If she have the last, a very little intercourse with the world will teach her the first.

I believe nothing tends to make people so awkward as too much anxiety to please others. Nature is graceful; and affectionate, with all her art, can never produce any thing half so pleasing.—The very perfection of elegance is to imitate nature as closely as possible; and how much better it is to have the reality than the imitation! I shall probably be reminded that the best and most unaffected people are often constrained and awkward in company to which they are unaccustomed. I answer, the reason is, they do not act themselves—they are afraid they shall not do right, and that very fear makes them do wrong. Anxiety about the opinion of others fetters the freedom of nature. At home, where they act from within themselves, they would appear a thousand times better. All would appear well, if they never tried to assume what they did not possess. Every body is respectable and pleasing so long as he is perfectly natural. I will make no exception—Nature is *always* graceful. The most secluded and the most ignorant have some charm about them, so long as they effect nothing—so long as they speak and act from the impulses of their own honest hearts, without any anxiety as to what others think of it.

Coarseness and vulgarity are the effects of education and habit; they cannot be charged upon nature. True politeness may be cherished in the hovel as well as in the palace; and the most tattered drapery cannot conceal its winning charms.

As far as is consistent with your situation and duties, early accustom your children to an intercourse with strangers. I have seen young persons who were respectful and polite at home, seized with a most painful and unbecoming bashfulness as soon as a guest entered. To avoid this evil, allow children to accompany you as often as possible, when you make calls and social visits. Occasional interviews with intelligent and cultivated individuals have a great influence on early character and manners, particularly if parents evidently place a high value upon acquaintances of that description. I have known the destiny of a whole family changed for the better, by the friendship of one of its members with a person of superior advantages and correct principles.

But it must be remembered that a call, or a social visit, may be made almost as injurious as a party, if children be encouraged in showing off, or constantly habituated to hearing themselves talked about. Much as the failing has been observed and laughed at, it is still too common for mothers to talk a great deal about their children. The weariness with which strangers listen to such domestic occounts is a slight evil compared with the mischief done to children, by inducing them to think themselves of so much importance: they should never be taught to consider themselves of any consequence, except at home in the bosom of their own families.

Nothing tends to foster the genuine politeness which springs from good feeling, so much as scrupulous attention to the aged. There is something extremely delightful and salutary in the free and happy entercourse of the old and young cheers the dreariness of age; and age can return the benifit a hundred-fold, by its mild maxims of experience and wisdom. In this country, youth and age are too much separated; the young flock together, and leave the old to themselves. We seem to act upon the principle that there cannot be sympathy between these two extremes of life; whereas there may be in fact a most charming sympathy—a sympathy more productive of moral benefit than any other in the world.

The aged, from the loneliness of their situation, the want of active employment, and an enfeebled state of health, are apt to look upon the world with a gloomy eye, and sometimes their gloom is not unmixed with bitterness; hence arises the complaint of their harshness and asperity towards the follies of youth. These evils, so naturally growing out of their isolated situation, would seldom gain power over the old, if they were accustomed to gentleness, attention, deference from the young they would be softened by juventile love, and cheered by juvenile gaiety. Such intercourse sheds a quiet brightness on the decline of life, like sunshine on a weather-beaten tree, or a moss-covered dwelling. What is there on earth more beautiful than an aged person full of content and benevolence!

One very prevalent fault among children is a want of politeness to domestics. Young people should not, from mere whim and caprice, be allowed to make demands upon the time and patience of those who are hired to attend upon the family. They should make no unnecessary trouble in the kitchen; and when they ask for any thing, they should speak politely, saying, 'Will you have the kindness?' 'I thank you,' &c.—Such conduct greatly tends to make domestics more respectful kind, and obliging.

Mrs Madison was esteemed the most thoroughly polite women in America. Others might perhaps enter the room as gracefully, or superintend at table with as much dignity; the secret of her power lay in her wonderful adaptation to all sorts of characters. She was emphatically an *observing woman*. As Jefferson had no wife, she presided sixteen years at Washington, during all which time she is said never to have forgotten the most trifling peculiarities of charactes, that had once come under her observation: she always remembered them, and fashioned her conversation accordingly. Some may object to the exercise of this power, lest it should lead to incincerity; and the charge may well be brought against that kind of false politeness, which springs merely from a love of popularity. Politeness is not the only good thing corrupted by an unworthy motive; all precious coins have counterfeit.—When we are polite to others entirely for *our own sakes*, we are deceitful; nothing selfish has truth and goodness in it. But there is such a thing as true politeness, always kind, but never deceitful. It is right to cherish good-will towards all our fellow-creatures, and to endeavour to make them as happy as we conscientiously can. The outward forms of politeness are but the expressions of such feelings as should be in every human heart. It would be wrong to tell people we love them, dearly, when in fact we know nothing about them; or to invite them to visit our houses, when we do not want to see them. But we are bound to be kind and attentive to all our fellow-creatures when they come in our way, and to avoid giving them any unnecessary pain, by our manners and conversation.

In order to teach children the right sort of politeness, it must be taught through the agency of a pure motive. They should not be taught to observe and respect the feelings of others for the sake of making themselves pleasing, but merely because it is kind and benevolent to do so.

Outware politeness can be learned in set forms at school, but at the best, it will be hollow and deceptive. Genuine politeness, like every thing else that is genuine, must come from the heart."

ANTIQUARIAN.

From Silliman's Journal of Arts and Sciences.

The Mounds and Relics of the Ancient Nations of America.

Extract of a letter from Professor B. Silliman of New Haven, to Dr. G. A. Mantell of London.

At a speciel meeting of the Connecticut Academy of Arts and Sciences, July 7, 1846, various interesting facts relating to the mounds of the Ohio and Sciota valley, and specimens from them, illustrating their objects and the habits of their builders, were laid before the Academy by Mr. E. George Squires. These structures of the West are either enclosures, some evidently intended as fortifications, or mounds; of various forms and sizes. This gentlemen, in connection with Dr. Davis, of Chillicothe, Ohio, has opened eighty of the mounds, and has attended personally at the excavation of more than sixty. The developments are wonderful, and our explorer has satisfied himself that of the mounds, first many are sepulchral; second, others sacrificial; third, others for look outs and alarm posts.

In the sepulchral are found human bones, generally much decayed; so that no skeletons, and rarely a perfect bone, can be extricated, so ancient are they; and often the mounds of all descriptions are covered with gigantic forest trees. In one instance a section of a tree gave six hundred annual rings. The sacrificial mounds cover altars sometimes of a large size and constructed of baked earth hardened like bricks or tiles, and more rarely of stone. These altars contain calcined human bones, charcoal and other proofs of the operation of the fire. The merely sepulchral piles are earth mounds thrown up at ramdom without arrangement of the materials. Those covering altars are artificially stratified, layer over layer of alternating beds of gravel, earth and sand, but following a common curvature like a series of caps drawn over the same head.—This stratification, when heretofore named, but not fully and acurately reported, induced Professor Hitchcock to suppose that the mounds were diluvial; but their form, and the interred altars with their relics, disprove that opinion, although we know not why the altars were covered with so much care, or why covered at all; probably the proceeding was interwoven with their religious notions. In both kinds of mounds, but more especially in the mounds of sacrice are found very remarkable works of art wrought in stone.—Among them were images of many of the animals and birds of that period; they were often wrought into pipes of various fanciful shapes: at otter with a fish in his mouth: a hawk tearing a bird to pieces: owls, eagles, bears, &c., and many human heads and faces, giving doubtless the craniology and physiognomy of the people: besides many things not exactly obvious as to their import. There are many stone arrow and spear-heads beautifully chipped out of hornstone of various colors, or formed from obsidian or limpid quartz; and among the relics are much white mica in flakes, vessels of pottery, and pipestone similar to that of Prairie du Chien, described in the American Journal, vol. xxxviii, p. 140. The minerals grouped in these mounds came often from remote regions, and thus furnish proof of extensive migrations, or friendly or warlike travelling, or commerce. There are stings of beads of ivory, (probably from the mastodon or *Elephas primigenius*, which were contemporary in this country,) strings also of pearls—doubtless from the fresh water moluses, and possibly from the Gulf of Mexico; and there were also fossil teeth of sharks, and other teeth, probably cetacean. Besides, there are chisels and axes of native copper, and articles of siver. [The copper doubtless came from Lake Superior, where it is now found abundantly; and at this moment thousands are exploring there for it on both the American and British side of the lake. The great mass, weighing from three to four thousand pounds, (see American Journal, vol. iii, q. 204,) now lies in the court yard of the War Office at Washington, and a piece weighing sixteen hundred and thirty pounds is almost in view at the window from which I am writing, in the door-yard of my friend Mr. Forrest Shepard, an active geological explorer; both these grand pieces with native silver adhering to them, are from Lake Superior copper region.]

The telegraphic mounds (No. 3.) extend in ranges at convenient distances for many leagues, so that fire kindled upon them would give early and effectual notice of the approach of an enemy, as I remember to have seen in England, in August, 1805, when Napoleon's invasion was expected.

The enclosures serving as regular works for defence, were furnished with parapets, ditches, towers at the angels, and covered ways especially to supplies of water near rivers.—These works appear often to have included dense population in villages, and it is obvious that the hundreds of earth structures found in the valley of the Scioto, and thousands, many thousands, in Ohio and other States (not a few of which I have seen in Ohio, Illinois and Missouri) necessarily implied a considerable population: and of course it was agricultural, at least in part, as they could not in such numbers subsist upon the chase alone: and there must have been an energetic government to coerce, or powerful mental influence to induce so much labor. The present Indians do not submit to such toils, and have only very humble arts. They have, however, often buried their dead in ancient mounds; but it is easy to distinguish these more modern depositos.

The ancient mounds were always erected in plains and valleys of fertile land, and on alluvial river deposites; and in some cases there are river terraces at lower elevations than those on which the mounds are found, thus perhaps indicating their high antiquity.

These explorations by Messrs. Squire and Davis differ from all preceding ones, not only by their number, but by the thorough manner in which the researches are made, an entire section of the mound, having been cut from top to bottom, thus disclosing its contents.—They have at Chillicothe six thousand specimens which have been taken from the mounds, a selection of which will be made to illustrate a work on this branch of atchaeology which is now in the course of preparation.

Mr. Squire has presented this subject in some of the principal Northern cities of the United States, where it has excited much interest; and both a learned individual and a learned society have volunteered the sums requisite for its publication. The races that constructed these works were probably the precusors of the Mexicans and Peruvians and may have either deserted their structures to move further south, or been driven from them by war.

The mounds resembling animals in form, which were described by Mr. R. C. Taylor, (American Journal xxxiv, 33,) and again by Mr. S. Taylor, (ibid xli, 21,) are regarded by the gentleman of whose labors I have given you a sketch, as more modern structures, perhaps even of the present races of Indians, but this is by no means certain.

Conference Proceedings.

From the Methodist Protestant.

ONONDAGA CONFERENCE.

Onondaga Annual Conference of the Methodist Protestant Church met pursuant to adjournment, at the village of Sandbanks, September 30, 1846, at 10 o'clock, A. M. Opened by reading a psalm—singing and prayer by the President. John Baum in the chair.

Voted that Br. Darius Cook be Secretary, and Jas. P. Long Assistant Secretary.

Francis Pierce, V. K. Barber, Philander Haiks, Hamilton Brown, Hymn Hoxie Nathan R. Swift, William W. Setricker—brethren received this year.

Jas. C. Hudson, Jacob Fowler, removed by letter of transfer.

Proceeded to the examination of ministerial character—all passed as above recorded.

The following brethren received Deacan's orders, viz: V. K. Barber, Philander Haiks, Hyman Hoxie. Nathan R. Swift, Wm. W. Setricker, and Hamilton Brown.

Received Elders's Orders—Samuel U. Gridley.

The following brethren were appointed to their respective Circuits and Stations, as follows: Truxton Circut, V. K. Barber.; Onan Mission, Moses Q. McFarlane; Cherry Valley Circuit, James H. Richards, Nathan R. Swift, Columbia Circuit, Benjamin A. Sherwood, Schuyler Circuit, Darius Cook, Rome Circuit, Thomas Setricker, Lysander Circuit, Ira H. Hogan, John W. Whitney, Wayne Circuit William W. Stericker, Moringo Circuit, Hyman Hoxie, Savannah Circuit, James P. Long, Cayuga Circuit, Michael Prindle, Central Circuit, Simon B. Loomis, Orleans Circuit, James Smith, Antwerp and Witney Circuit, P. L. Haiks, Mexico Circuit Daniel Shaver, Syracuse and Sullivan Circuit, Peter Parslow, Samuel U. Gridley, Amboy Mission, Samuel Huntington, Utica and Burstone Mission, to be supplied. Conference Missiouary, Nicholas Bort. Israel Reynolds left in the hands of the President. Francis Pierce home missionary. Nicholas N. Bort and Allen Murray, agents to collect funds for the Superannuated Minister's Association.

Unstationed Ministers.—Israel Reynolds, Allen Murray, Kuler Hoyt, Nathan Burril, Jas. Priddy, Hamilton Brown, Ephraim Ash,———O'Neal. Names unknown (4) four.

Preachers.—William Armstrong, William Cook, John Randall,———Randall, Benjamin Bort. Names not known, (11) eleven.

Conference Steward's Report.—The am't of money received by travelling minister and preachers, $2048,59. Total number of members. (1337) one thousand three hundred and thirty-seven.

Voted, that the report of the committee on Slavery be read and adopted, which is as follows:

Resolved, 1st, That the practice of buying or selling *men, women*, or *children*, with the intention of enslaving them, or holding them in involuntary slavery, is, in the judgment of this Annual Conference, an offence condemned by the word of God—and, believing as we do, we affirm that we have no fellowship for any man, professing Christianity, who can with impunity enslave the Lord Jesus Christ, in the person of his brother, and thereby defile the temple of the Holy Ghost—neither can we fellowship any man, as a Christian, that apologizes for Slavery in the M. P. Church.

Resolved, 2d, That we, as a Conference of the M. P. Church in session, are as much as ever opposed to the system of American Slavery—and, whereas, that system has an existence in the Southern portion of the Meth. Prot. Church, Therefore,

Resolved, 3d, That, whereas, the late General Conference of the M. P. Church decided that they had no constitutional right to legislate upon the subject of Slavery, we beg leave to dissent from that body in opinion, and think that we have sufficient reason to recommend a call for a Convention, for the purpose of taking into consideration our relation to the subject of Slavery, and to adopt such measures as shall be deemed most advisable

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earnestly praying the Northern Conferences to co-operate with us, in bringing about, in a peaceable and Christian-like manner, the desired object. Said Convention to be held as soon as practicable.

Resolved, 4th, That if the Northern Conferences will not co-operate with us, in calling a Convention, we will, nevertheless, as an Annual Conference, recommend a call for a Convention of the Onondaga District, for the above named purpose.

Resolved, That we disapprove of secret oath-bound Societies, considering them uncongenial with the Discipline or spirit of our government.

The sermons on Sabbath were truly interesting. Love-feast commenced at 9 o'clock, and at an early hour the house was filled. First sermon by the President, Rev. John Baum—after which the ordination of Deacon was attended to. The brethren ordained were of the first order, of young men full of zeal for the cause of God and reform. They have gone forth to bear the reproaches of Christ.

Darius Cook, *Secretary.*

From the Methodist Protestant.

North Carolina Conference.

Extracts from the Minutes of the North Carolina Annual Conference, convened at Rehoboth Chapel, in Granville County, N. C. October 22d, 1846.

Conference opened in due form by the President, Rev. C. Drake. Its daily sessions were likewise opened and closed by appropriate religious exercises.

William J. Ogburn was elected Secretary, and C. F. Harris Assistant Secretary.

William Bellamy, Arrington Gray, and John Lambeth, *deceased since last Conference.*

William J. Ogburn re-elected Conference Steward.

The following brethren were received into the Itinerancy, viz: John L. Michau, Jordan A. Nuse, William D. Anderson.

The following brethren were elected to orders, viz: Quinton Holton to Elder's orders, and Cicero F. Harris to Deacon's orders.

Numbers of Members in the District.—Albemarle Circuit, 62; Roanake Circuit, 306; Granville Circuit 368; Orange Circuit, 796; Guilford Circuit, 350; Randolf Circuit, 622; Davidson Circuit, 188; Yadkin Circuit, no return, Wilmington Station, 117. Whole number reported, 3249.—Accessions at the past year, as reported, 182.

Appointments for the Present year.—Alson Gray, *President.* Albemarle Circuit, Supt. to be suplied, J. E. Norman, Roanoke Circuit, Supt. to be supplied John F. Speight, W. H. Wills, A. C. Harris; Granville Circuit, C. Drake, Supt. J. L. Michaux, C. Allen, James Hunt, H. A. Burton; Orange Circuit, W. C. Patterson, Supt.; Randolph Circuit, John Henshaw, Supt.; John Coe Isaac Coe; Guilford Circuit, C. F. Harris, Supt.; Q. Holton, John Moore, A. Robins, F. Robins, R. Prather; Yadkin Circuit, Supt. to be supplied, W. M'Coin, D. Wesner; Davidson Circuit, Jos. Causey, Supt., Jordan A, Nuse, J. Srotherly; Wilmington Station, Supt. to be supplied; B. L. Hoskins; John Paris, W. Trogdon, G. A. T. Whitaker, W. D. Anderson, and James Deones left in the hands of the President.

The next Annual Conference to convene at Mount Hermon Chaper, in Orange County, on Thursday before the second Sabbath in November, 1847.

Wm. J. Ogburn,
C. F. Harris,
Q. Halton. } *Pub. Com.*

October 28th, 1846.

Religious Intelligence.

PITTSBURGH DISTRICT.

Lewis Circuit, Va. Nov. 12th 1846.

Br. Bassett:—It is only from a sense of duty and that the church generally may be informed through the medium of your very worthy paper, of our condition and prospects on this little circuit.

I hold it to be the duty of each and every superintendent to keep the President of the District, and the church informed occasionally how they are prospering in their field of labor. It is with this conviction that I write. I have the happiness too of saying that as a church we are prospering, at almost every point. The Lord be praised for it. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Gal. 6.14.)

One Presidential, and first Quarterly meeting was held at, Old Harmony meeting Meeting-house (on Hackers creek,) which commenced on the 24 day of Oct. lasted seven days. We had an excellent meeting. Thank the good Lord for it. It would have done you good, Br. Bassett, could you have been present on Sabbath, of our meetings and heard our very worthy President, G. Brown preach. Though very feeble in body, in consequence of his last illness, and the fatigue in getting to his appointment at old Harmony. But he was strong in the Lord." Our congregation was large on the Sabbath, and continued to gain in strength, and interest, as the meeting progressed. We had a good time on the Sabbath, together around our Masters table. There our poor hearts did rejoice in believing in God.

Our members generally crowded to the feast, and were heard to bless the founders name. O! what harmony and union. May God help all his followers to be faithful until death. And then send a convoy of angels, to conduct them safe over Jordan, to Canaan's peaceful shore. The Patriarchs are there Abraham, Isaac and Jacob, and the Prophets are there. And the Martyrs are there. Many of our friends are there, In glory who were fed, and feasted, here around the Sacramental board of the Lord. "Glory be to God." Said the Saviour of the world, "I go to prepare a place for you. That where I am, there you may be also." (John 14, 23.) "That is you my disciples." There Christ will gird himself, and serve us. O, what a delightfull thought, to be fed and feasted for evermore, in that eternal world of joy. There parents, and children, shall meet, never to part any more. And friends to meet, our friends to greet, on that delightful shore. O, ye lovers of my Master, how encouraging is the thought. Our love feast meeting on Monday morning was a very interesting one. True the love of God was as manna to the faithful soul. For my poor heart feasted largely on the blessings of God, in our love feast meeting. "For truly it was a feast of love." During our Quarterly, and Presidential meeting 31 joined the M. P. Church on probation. They were principally young men. William M. Esq. joined at this meeting. "Bless God for it." For he will no doubt be of interest to the church, as his influence is very considerable, in his neighborhood. So much for our Q. and P. meeting." Bear with me, and I will give you a brief account of a Protracted meeting, which was held at M. Smith's near Weston, Lewis Co. Va. Said meeting commenced on the 1 day of the present month. And lasted four days. Here also we met the power of God to convict, and convert sinners, I think that we had one of the most heart-effecting seasons that I ever have experienced in all my life before. Such a mourning and weeping time amongst sinners, I hardly ever witnessed before. Christians were made to weep, with those that wept, while the lovers of my Master, were trying to direct the enquiring mind to the Lord Jesus Christ. On Sabbath evening of the meeting after sermon by Rev. H. R. Bennet. The mourners' bench was prepared, and mourners, called for, to come and kneel down to it. 8 or 10 persons ventured to come forward as seekers of the religion of our Lord and Saviour Jesus Christ. Among those who come forward were the daughters of J. J. J. Esq. The old representative of Lewis Co. Va. Here we had a very good love feast on Monday morning J. J. J. Esq. himself also being resolved to seek religion, came to our love feast meeting, and was resolved never to leave the place until God would have mercy on him. Just as the sun was setting behend the western hills on Monday evening, God converted his soul, O, what a rejoicing time we had together in the house of the Lord. "Glory to God it was a refreshing time indeed to many. At this meeting 11 joined the M. P. Church on probation. Making in all since I commenced my laborers on this circuit 42 added to the church. And so far as I have been able to

judge from circumstances, about 40 conversions to God. Making in all, 910 persons who have joined the M. P. Church under my administration since I have been trying to labor in weakness in the itinerancy of the M. P. Church, which is little upwards of three years. But here, let me quote again from the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." May I have all those souls to present to as sheaves in the last day? May I have them all and more is my prayer to Almighty God. Now unto God and our Father, be glory for ever and ever. Amen. (Eph., 4. 20.)

Yours in Christ,
J. I. STILLIANS. Supt.

Buchanon Circuit, Va. Nov. 16, 1846.

BR. BASSETT: I would inform our friends, thro' the Recorder, that the cause of God is very much on the advance on this circuit. Our first Quarterly Meeting commenced Oct. 11th, and lasted till Monday night. The Lord was with us. Seven were added to the church. And there were several seekers who did not profess pardon. Believers were powerfully blessed. Thank God for his mercies. We commenced a protracted meeting on the 7th of November, at Mt Gilead, which is still in progress. The Lord has graciously revived his work. Eleven have been added to the church, ten of whom have been converted since our meeting commenced. Eight or 10 backsliders have been reclaimed, and believers very much built up. Our meetings are very interesting at every appointment. Thank God for his mercies.

R. H. WALKER.

MUSKINGUM DISTRICT.

Cambridge O. Nov. 17, 1846.

DEAR BROTHER BASSETT: I would inform Br. Clancy and the friends of Christ that we are trying to live on this (the Cambridge) Circuit and are getting along in peace and harmony. Our first quarterly Meeting commenced on 31 of Oct. We tried to obtain help from all the neighboring Circuits, but failed, and to add to our discouragements it commenced raining on the night previous. Our Meeting was at Ragan's Chappel. Here we have a large and commodious House of worship and a large and substantial membership, but like too many societies had become lukewarm on the subject of vital godliness. Under these discouraging circumstances, Br. Remsburg and myself commenced our meeting, trusting in the God of the armies of Israel, and the prayers of the faithful. Our Congregations on Sat. and Sat. Night were unusually small. On Sunday the weather was more favorable and Congregations good, but nothing of any importance was accomplished on that day. On Monday we had our lovefeast and Sacrament in connection and had a very good Meeting but no souls converted to God. At night, there were 3 seekers of religion came forward. We labored with them for some time but they arose and retired with sorrowful hearts. On Tuesday night the same 3 came forward and returned in the same manner. On Wed. night there were 5 came forward, and 2 obtained religion. This gave fresh encouragement to the Church. One of these 2 persons swooned away at about 9 o'clock and laid for 20 hours with out speaking. We continued the meeting 12 days after this and one or more experienced religion, almost every night after, during the meeting, there were between 30 and 40 seekers in all 18 for the first time professed religion at the altar some in the congregation and some at home. Eighteen united with Church, and a number of backsliders were reclaimed. The Church was much revived. In relation to this work I think I never saw clearer evidences of conversion in my life, nor did I ever see mourners struggle harder or so long in my acquaintance in these things, which has been for 18 years. Twenty-one rceived the ordinance of baptism and it certainly was the best meeting to my own soul I have had for 5 years. Members of all denominations joined in and helped on the good cause. A number of our M. E. Brethren did us good service and one good Brother of the Wesleyan Church Br. Nickerson labored hard and faithfully, and I thank God he was well paid for his labors of love.—Our prayer is that God will continue the work until it shall extend all around the Circuit. Amen, and Amen.

Yours in Christ,
J. NICHOLS.

Monson, O. Nov. 20, 1846.

BR. BASSETT: I would inform the President, and friends of Zion, through the Recorder of our condition. I reached my appointment on the 6th of September, preached twice the same day at the Burton appointment, and that week, succeeded in getting my family on the circuit. 13th had no appointment, 20th preached twice at the Shardon meeting house, and the same week I was taken with the fever and ague, and had it every day for sometime, and then succeeded in getting it broken; but it was only for a short time. It returned again, and continued daily for about two weeks, and then I succeeded in getting it broken the second time. And these eight weeks have past and I have not been able to preach a sermon, and am not yet able. Our first quarterly meeting was to be held on the last day of October. But in consequence of my ill health, I was not able to attend it, and no quarterly conference was held. So our circumstances are rather discouraging. But we are looking for better times. My health is improving, and I soon expect to resume the labours of the circuit. And as for the membership so far as I have become acquainted, I regard them equal to any of my acquaintance; they are spiritual in their devotions, loving when they meet; and all are willing to assist in bearing the burdens of the circuit. We have found friends, and such as are warmed by the pure streams of God's love shed abroad in the heart. They not only say "be ye fed, and be ye warmed;" but they enquire after our wants, and see that we have a supply. A more hospitable people I have never found, I have not the language to express my feelings of gratitude to them; and not to them only, but to others, Baptists, Presbyterians, Disciples, and all are interested in our welfare and contribute to our support. And while my feelings towards them are inexpressible, I rejoice to know that the Almighty has established a system of Christianity that will control the selfishness of the human heart; and gives the charity that is kind.

To all human appearance, I have not been able to advance the interests of the circuit. Yet God whose ways are in the deep, may have designed the greatest possible good in this affliction, to the circuit, and to me. He may be about to cause the lowering cloud to pass, and pour upon us the renewing and converting influence of his spirit. For this I pray, and for this I will labor if God gives strength.

A. R. BROWN.

Chesterfield, O. Nov. 20, 1846.

BR. BASSETT: I wish to inform the President (Br. Clancy) and our friends generally, how we are getting along on this (Pennville) circuit. I reached my field of labor the next week after the rise of conference, and commenced my labors the Sabbath following. And I am happy to say, I found a people in a general thing whose hearts were warm with the love of God and whose affections do not only move towards Him but also toward mankind. And I would here say that in the interval between the preachers of last year leaving and my arrival on the circuit our local brethren had held two days' meetings, both of which as I am informed were attended with the presence of the Lord and good was done. Those meetings were held at Lucas Run and Mount Pisgah. One united in church fellowship at the former and six at the latter place. Since that time we have held one two days meeting at Mt. Calvary, and had a very pleasant time. The Church was revived—one united with us at this meeting. We were deprived of the privilege of commemorating the dying sorrows of our blessed Master there being no one present to administer. Our first Q. Meeting commenced on the 7th inst. at Pennylle. Here Brs. J. W. Southard and S. Akins were in attendance, and labored to acceptance and profit. May the Lord bless those brethren and reward them for their work of faith and labored of love.

At this place (Pennville) the enemy had sown the seeds of discord, and chief friends were alienated in their affections towards each other; and to all human appearance the result would be fatal, and there was but little fruit seen until Monday morning in our love feast, in the opening of which we directed the mind of the people to the object, and truth had its effect. And while the brethren and sisters were speaking and praying, the God of Elijah who answers by fire, came down in mighty power, and such a melting time I never before saw. In a few moments the house was as it were on fire of love. Individuals were going to and embracing each other, and asking for and granting forgivness the one and the other; and we felt as the mountains weight had been removed, and we left the place rejoicing in God our Saviour.

This is the Lords doing and it is truly marvelous in our eyes. Glory to his name. I have been in many good love feasts but such an one as this I never attended before.

Our meeting closed on Thursday night. One united with us making in all 13 since Conference.

One brother received licence to preach at our quarterly Conference, and another brother received licence to exhort both of whom promise usefulness to the Church if faithful.

We are looking and I trust honestly laboring for better times times on Pennville circuit. May the Lord hear our prayers and revive his work abundantly this conference year. Pray for us.

I am yours &c.
C. J. SEARS.

M'Connellsville, O. Nov. 21, 1846.

BR. BASSETT: This circuit is one which with a faithful Ministry, and promptness of action upon the part of the officiary, and spirituality through the whole body may rank among our best. We hope through grace to be able to do our part, and look to God for success.

Our Quarterly Meeting resulted in the addition of five names to the Church, 4 at the time, 1 since.

The time of the meeting was very unfavorable, the weather being rainy. Congregations were comparatively small. Yet great good was done, by way of reviving the hopes of God's Children. Our lovefeast on Monday morning, was truly rich with the presence and power of God.

Br. Warren, is at his post, doing well, and is well received. I am truly gratified in being associated with such a brother in the field of gospel labor and sufferings. We hope to be able to communicate more pleasing intelligence ere long.

JAMES M. PIPER.

OHIO DISTRICT.

Springfield, Ct. Dec. 1*st* 1846.

DEAR BR. BASSETT: Our first Quarterly Meeting for this Circuit was held at Clifton, commencing on the seventh day of November. Considering all things we had a good meeting; one was added to the Church from the world.

We have just closed a protracted meeting at Pleasant Hill, at which the Church was much revived, and a deep interest awakened among nonprofessors: one experienced the pardoning love of God, and manifested his resolution to forsake the ranks of the enemy by giving his name to the Church. I think our prospects on this Circuit are growing brighter—in Springfield there appears to be a greater interest manifested by the membership to keep up prayer and class meetings, than formerly. Pray for us.

O. P. STEPHENS, Supt.

INDIANA DISTRICT.

Cataract, Ia. Nov. 19 1846.

BR. BASSETT: Through much affliction, yet with pleasure, I would inform you, that though I cannot travel and preach, I am trying, by the help of my Redeemer, to do what little I can for the advancement of those principles that lay so near my heart, praying the Great Head of the Church to assist by his Spirit; and that I may be enabled to endure my affliction with Christian fortitude.

H. BRENTON.

EDITING A PAPER.

Hear what the 'National Intelligencer,' published by Messrs. Gales and Seaton, at Washington city, one of the most valuable and ably conducted papers in the country, says about editing a newspaper:

"Many people estimate the ability of a newspaper, and the industry and talents of its editor, by the quantity of editorial matter which it contains. It is comparatively an easy task for a frothy writer to pour out daily, columns of *words*—*words*, upon any and all subjects. His ideas may flow in 'one week washy, everlasting flood,' and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the labor, the toil of such a man, who displays his '*leaded matter*' ever so largely, to that imposed on the judicious, well informed, editor who exercises his vocation with a consciousness of its responsibilities and its duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient, without regard to show or display! Indeed, the *mere writing part* of editing a paper, is but a small portion of the work. The industry is not even shown there. The care, the time employed in selecting, is far more important—and the tact of a good editor is better shown by his selections than by anything else; and that we all know, is half the battle. But as we have said, an editor ought to be estimated and appreciated, by the general conduct of his paper, its tone, its temper, its uniform consistent course, its principles, its aim, its manliness, its dignity, its prosperity. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is, how they can find time or room *to write at all!*' "

PAPERING CHURCHES.—It is said that papering has some decided advantages over every other method of dressing walls. The Methodist Protestant Church on 9th street in this city, and the and the Rev. T. H. Stockton's Church in Philadelphia have recently been beautifully papered; the former in imitation of marble and the other variously.—*Fountain.*

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, DECEMBER 5, 1846.

SLAVERY IN MISSOURI. In the last number of the Colonization Herald, we find published, the Testimony of the Synod of Missouri, (New School Presbyterian) respecting slavery. We are gratified to see that that Synod does not pronounce its benediction upon the 'peculiar institution,' nor denounce, without sparing, the abolition brethren, but consents that the subject of slavery shall be "fully and fairly discussed, upon all suitable occasions." Let us speak kindly to the southern brethren, and not in rude menaces, and they will yet give us a hearing upon this subject. The following, with other resolutions, were adopted by the Synod, *unanimously.*

Resolved, That it is the duty of masters to give to their servants opportunities of religious instruction; that to this end we recommend that they be taught to read the Bible, and that they be not only allowed, but required, to attend regularly on religious worship, both in the family and in the house of God, either with their masters, or a service expressly for themselves.

Resolved, That, living as we do in a slave state, we are yet free to declare to the North and the South, that we desire and pray for the entire removal of slavery from among us, so soon as it can be done with safety and manifest advantage, not so much to the masters as to the servants themselves.

Resolved, That while we deprecate all violent agitation, and especially the spirit of denunciation and exclusiveness, as evil and only evil in its spirit and in its results, we wish distinctly to declare that we are not unwilling that this subject should be fully and fairly discussed upon all suitable occasions; that we believe the full and temperate discussion of slavery at the late meeting of the General Assembly has done good, by softening the prejudices equally of the North and the South, and showing good men on both sides that they stood really much nearer together than they supposed; that we have no opinions on this subject which we are not willing in all proper places, with modesty and firmness, to state and defend; believing that when all the circumstances of our situation are considered, our course will be appproved by the enlightened piety of the American church and of the Christian world.

SOUTH CAROLINA.—The Charleston Mercury brings us the Message of Gov. Aiken of South Carolina, being the first gubernatorial message of the season. It was presented to the Legislature on the 24th ult. He alludes to the great failure of the provision crop of the previous year, inflicting severe suffering upon many, but states that it has been "followed this year, by a most abundant and plenteous yield of every kind grain and grass." He alludes to the cotton crop, as moderate,—and states that the health of the people is good. He refers with painful feelings to the war of Mexico, but lays all the blame upon that Republic. He urges upon the Legislature the subject of education. The State debt he says has been materially reduced. He recommends a reduction of the rate of interest to a lower standard, viz: 6 instead of 7 per cent. He advises an increased attention to Rail Road improvements, also a Geological and Agricultural survey of the State. He recommends the establishment of a State Penitentiary. The Message of Gov. Aiken occupies little more than two columns of brevier in the "Mercury."

REV. E. E. PARISH—OREGON.—We have just received through Br. J. Nichols, of Cambridge Circuit, a response to inquiries made in our paper a few weeks ago respecting Br. Parish. The following extract from the letter of Br. Nichols, will convey some information satisfactory to enquirers.

"I am requested by Br. Dean, son-in-law of Br. Parish, to respond to the enquiry from friends at Penville. He thinks it not possible that Br. P. has left Oregon for California, as reported, forasmuch as his children received a letter from him that must have left about the time the man did who professed to give the information to his father-in-law, and in that letter he talks very differently, in giving his children directions for writing to him. He says, direct yours letters to Oregon City, care of James Rob, by way of Independence, Mo. to which place you must pay the postage, and request the post master to forward by the Emigrants. Again, he says, "take with you 150 lbs. of flour, and 50 lbs. of bacon to each person, with coffee, tea, sugar, &c. to suit your taste. Bring two years' clothing, and a large supply of shoes. Let your teams be oxen, and plenty of them, so as to have some to drive loose for a change." It is thought he means 150 lbs. flour, and 50 of bacon from Independence, Mo. to each person. His son in law, Hugh Nicherson, lives in Hoskinsville, Morgan Co. Ohio, who thinks of starting next spring. From him, more minute information may be obtained."

REV. R. C. HATTON. We notice in the list of appointments of the Tennesse Conference of the M. E. Church South, just published in the Nashville C. Advacate, the name of R. C. Hatton as Presiding Elder, Lebanon District. We presume this is the Br. H. who was once a short time with the Methodist Protestants, at Pittsburgh and then joined, for a while, the Cumberland Presbyterians? Are we right, Br. C. P. at Uniontown? Our statement and enquiry are only for information.

The Markets.

Wheat is still selling in Zanesville at 50 cts. Flour $3 25 cts. In Pittsburgh on the 2nd inst. Flour was worth $3 25; Wheat 60 cts. In Philadelphia $4 87½, and Wheat $1 98.

LADIES' DEPARTMENT.—The article for Mothers on our first page, is a selection from Chambers' Edinburg Journal, sent us for publication by a friend. Besides this, on our fourth page, the ladies will find a useful article, under the head of "Peculiar Temptations." We think both will be found well worthy of attention.

☞GEN. SCOTT and staff have been ordered to Tampico, Mexico, passed through Philadelphia last week *en route* for his destination. So says the Saturday Enquirer.

GRAHAM'S MAGAZINE.—The December number is received, concluding the twenty ninth volume. It has three very fine engravings, the most interesting of which, is a view of the City of Columbus; also two wood cuts representing Game Birds of America. Graham, professes to be at the head of the Periodicals of the World, in point of Circulation, and Popularity.' In point of usefulness, too, might be added, if novels and fashions were omitted. The publishers have paid $1200 for a new sea novel, called "the Islets of the Gulf," an entire copy of which, is promised to be furnished to the subscribers to 'Graham' for 1847, in parts, accompanying each number of the Magazine. How much more, might the 50,000 readers of the Magazine, be benefitted, by being furnished with some book of information. Terms of the Magazine, for 1847 $3,00 in advance. Two copies for $5. Five copies for $10, in advance, post paid. G. R. Graham, Publisher, 129 Chesnut St. Philadelphia.

THE CHRISTIAN SOUVENIR. We are pleased to acknowledge the receipt of the October and November number of this work. It is a monthly Magazine commenced last spring, published in Philadephia, by F. C. Wilson, Chesnut Street, and edited by Rev. H. D. Moore, of that city, and Rev. A. A. Lipscomb, of Baltimore. The literary reputation of those gentlemen, is sufficient guaranty of the merits of the Souvenir.' As its name indicates, it is a *Christian* publication, calculated to disseminate a pure and useful literature. With this view of the work, we welcome it to our table, and wish it great success. Each number is accompanied with good engravings. From an inspection of the two numbers received, we feel prepared to recommend the 'Christian Souvenir' as worthy the patronage of our western friends. And we will be pleased to aid in extending its Circulation. Terms, $1 per year, an advance.

GODEY'S REPRINT *of Blackwood's Ladies' Magazine and Gazette.* We have received the first two numbers of this interesting work. That it is something neat is sufficiently evidenced by the announcement that it is from the house of Mr. Godey. It is published in monthly numbers, of 16 pages each, in quarto form. It contains some valuable reading matter, interspersed with some very fine poems. We shall esteem it a privilege to lay before our readers occasionally a choice article from the Reprint.' Terms, one dollar per annum. Two copies for $1,50. Address, L. A. Godey. 101, Chesnut St. Philadelphia.

GODEY'S REPRINT, *of the London World of Fashion.* We acknowledge the receipt of the first number of this work. It is of the same form, and furnished at the same price as the Reprint of Blackwood. But though we are under many obligation to the respected publisher, he will excuse us, that in conducting a religious journal, it does not become us to commend a work professedly devoted to the *fashions.* Address, same as the above.

THE SOUVENIR *and Youth's Literary Mesenger.* We have omitted to acknowledge the receipt of the first number of a new Monthly, with the above title, published by Binkley and Taylor at our neighboring village of Roseville. It is issued in monthly numbers of 16 pages each, 8vo, at 50 cts. per annum. It is neatly gotten up, and contains many interesting things. The editors profess very laudable designs in behalf of the cause of educations, in which we are bound to pledge to them our co-operation, and our wishes for their success. We only regret, that in presenting a work professedly for the benefit of Youth, they should commence with their first number the publication of fictitious tales. This is all the fashion we know. But does it not induce in youth a taste for novel reading, rather than for the *substantial* reading, which should be recommended to youth?

CHRISTIAN WORLD—MONTHLY REPORTER.—We still meet with frequent enquiries respecting these publications, but regret that we cannot give any satisfactory information respecting them. The Editor announced through the Meth. Protestant, some weeks ago that the publication of the C. World was still further suspended, but that the remaining numbers of the Reporter would be issued soon. A number of the Reporter was accordingly soon after acknowledged in the same paper, but it has not reached our office. Br. O. P. Stephens, of Springfield, O. (last year, of Greenfield) transmitted by us $5 last winter, for the contemplated Monthly and Weekly publications, but says he has only received two numbers of the Reporter. We state this to the respected Publisher, by request. Hope we shall hear form him soon, after so long a silence, occasioned we presume by his afflictions.

OUR CORRESPONDENCE. Our readers will find both the east and west represented in our present number. The letter from the western woods, will certainly be read with interest. Also, the letter of our New England Correfpondent, whom we are happy to introduce to our readers for the first time. He is a good writer, having had years of experience as an editor in eastern cities. At this time he is traveling as a lecturer in behalf of some benevolent and useful enterprises, and we hope he will favor us freqeuently. What has become of our Cincinnati Correspondent? Does nothing happen any more, at the Queen City?

☞We direct attention to the Prospectus of the 'Congressional Globe & Appendix,' in another column. Having been favored to receive the work during last session of Congress, we feel prepared to recommend it as a full and faithful history of the doings of both houses of Congress, without favoring either political party.

VOLUNTEERING.—The Philadelphia Saturday Enquirer says that the military fever is up in Pennsylvania. Several companies in Philadelphia have offered their services, and have been accepted. Preparations are in progress for an early start for Pittsburgh, the place of rendezvous.

OJIBWAY MISSION.

On last Sabbath we enjoyed the privilege to hear an address in the Presbyterian Church, by Rev. Mr. Bardwell, a Missionary amongst the Ojibways, in the extreme N. W. Ter. We were entertained with an interesting statement in reference to the condition and habits of the Ojibways, and the success and prospects of the Mission. Mr. B. represented the facts in reference to the imposition practiced upon Indian tribes by our government, as well as numerous impositions by individuals, and showed that these circumstances were for some time a serious barrier to the efforts of the mission to obtain the confidence of the Indians. In this however, they have at length succeeded. Great difficulties have to be contended with, in the vicious habits of the Indians. Tey are addicted to intemperance—will get intoxicated, (both men and women,) whenever liquor can be procured. And when intoxicated, they perpetrate upon each other frequent outrages and murders. They have a passion for gambling—and an inveterate habit of thieving. They seldom however steal from each other, but on all possible occasions from the *whites.* This is the less strange, as they know how grossly they have been imposed upon by the whites in having their country, and almost their all taken from them, and almost driven away to a remote wilderness. Mr. B. observed however that the Indians were not addicted to profanity—that their language did not contain words that could be used for such an unholy purpose. The Ojibways are associated in bands, subsisting but a few months in a place, when they are upon the *move* for some other location in quest of game or fish. Their roving habits are again an obstacle to the success of Missions among them. Neglecting agricultural pursuits and the arts of civilization, the people, have but a bare subsistence.—Often times do our missionaries divide their food with those who are suffering starvation. The address of Mr. B. was inteaupted, and the congregation mainly dispersed by an alarm of fire in Zanesville. But we heard him give some interesting statements in reference to the success of the Mission. Some interesting conversions had occcured, amongst whom were some of the chief men of the tribe. A Temperance Society had been formed amongst them and most of the members had kept their pledge with fidelity. The Missionary among the North American Tribes, has to endure most serious toils and privations. But we are glad that there are some who will meet these difficulties, and endure the loss of all for the Kingdom of Heaven's sake. And we are glad too, that in this noble work of evangelizing the heathen, they have supporters in a portion at least of the membership of churches in this country. We would be glad to see a missionary spirit more largely and extensively diffused. Mr. B. very cogently remarked, that we have got from the Indians, their country, and we ought at least to give them the gospel. He showed that Indian Missions had peculiar claims upon the people of this country.

FROM A NEW ENGLAND CORRESPONDENT—OF THE WESTERN RECORDER.

Rochester, Massachusetts, Nov. 24th 1846.

DEAR BR. BASSETT; Should you or your reader be interested in the incidents which have occurred or which may occur in the Land of the Pilgrims, among the Granite Hills, of N. H. or the Cloud Capped Mountains, and verdant vallies of Vermont, it will afford me pleasure to keep you advised thereof.—Our fruitful season has passed away leaving behind the blessings of plenty, unless I were to except the all-pervading epidemic which prevails among the potatoes.—Our New England holliday is just at hand, when chicken pies, roast turkies, and plumb puddings on the one hand, and the joyful meeting of parents and children, lovers and friends, on the other, will form the centre of attraction both to our physical and intellectual being.—

One thing which makes our *thanksgiving day* in the Old bay State, seem a little more relishable, is that our excellent Gov. Briggs come out in his annual proclamation this year, earnestly entreating the people of this commonwealth to assemble with their ministers of religion and pray, among the things, that the beautiful sentiment contained in our Declaration *that all men are born free and equal* may be justly regarded, and that we may soon be a Republic free and happy without *a bond man* to be found in all the length and breadth of it. After such sentiments as these were read from more than a thousand pulpits, Gov. Briggs was re-elected by an overwhelming majority by the people. I regard *this* as a clear demonstration that public sentiment is about right on the subject of our great national evil of Slavery.

A death occurred some weeks ago in Exeter, N. Hampshire, which was noticed in the 'Olive Branch; but which, if you did not quote it into the Recorder, will be *news* to several of your readers, and about which they will feel no ordinary interest. I allude to the death of the *Rev. Urial Minor.* He had been a minister in the Methodist Protestant Church, but died in the communion of the Wesleyan Methodists leaving a wife and several children to mourn their loss—but to mourn not as those who had no hope. Although I had known him for almost twenty four-years, yet I never saw in him so much of religious devotion as in the two or three last years of his life. Br. Minor had one attribute of character which is a tribute to his memory, I would not pass over in silence. He combined with high companionable and social qualities the capability of strong sympathy—a sympathy which often led him to great self sacrifice, even to a forgetfulness of himself, to benefit those whom he would befriend. I am aware that this propensity may be carried so for as to loose for it all claim to virtue. But it is far easier to condemn an over wrought simpathy than to imitate its proper exercise.

Br. Minor had less to do with the world for several of his last years, which never afforded him affluence. But I trust he has gone to *that* land where he finds employment more congenial to a heart purified by the redeeming blood of Jesus, and society composed of kindred spirits, free from the necessity of grappling with a cold and selfish world.—

Among the reasons which influence me to give so much space to a notice of the deceased, is on account of the connecting link his life forms with other incidents of endearing interest.

More than twenty two years since, I left my father's house in Vermont, to travel and preach the gospel. I was then a youth not out of my "teens." My parents having been chiefly instrumental in my conversion to the Redeemer's cause, and my brothers and sisters, all of whom had made a profession of religion before me, and who had been peculiarly useful in aiding me along my new Pilgrimage through my tender years, were, on these accounts, doubly dear to me. To part with them on the one hand, and to venture upon all the untried realities of attempting to preach Christ, on the other, was a scene so full of soul-stirring interest that I found it deeply interesting to have a *friend* who could sympathize with me, and to whom I could make a free communication of my thoughts and feelings. Such a friend I found in Br. Minor. The first time I went any considerable distance from home was in his company. We traveled on both sides of the green Mountains, some three hundred miles, having meetings together and apart, nearly every day in the week. Early impressions, especially those made in the early adventures in a young preacher's life, are abiding. When I meet the notice of Br. Minor's death I lived not only these scenes all over again but my mind's eye glanced back through the series of years since our first acquaintance, until I followed my early friend to the land of silence! How many of the companions of our youth are fallen! When one goes down to the grave who was in any way woven into our early recollections how it rouses us up to realize that this world is not our home! And if we were to lie down in everlasting forgetfulness even, how gloomy would be the reflection. But life and immortality are brought to light."

L. D. J.

NEWS OF THE WEEK.

Terrible Disaster--70 lives lost.

The fine large steamer Maria, on her way up from New Orleans to St Louis, was run into by the Sultana, below Natcheez, and almost instantly sunk. The loss of life has been very great, though the extent is not precisely ascertained. The following letetr from the clerk of the Talma to the Louisville Courier, contains all the particulars we have:

DEAR SIR:—On Saturday, 21st inst., near two o'clock, A. M., 7 or 8 miles below Natcheez, the steamer Maria ascending, and the steamer Sultana decending, came in contact, sinking the former immediately, in not less than three fathoms water. The shock was most terrible—displacing her boilers, bursting her steam-pipes, and creating the most dreadful havoc among her crew; consisting, (we learn from her clerk,) of fifty-two men, not including her officers and servants, out of which number 12 or 14 escaped unhurt, 25 to 30 dangerourly scaled, balance missing—together with her first clerk, Mr. James R. Durst, and third engineer, name unknown. She had no deck passengers, and but few cabin, all of whom were probably saved, with most of their baggage.

There were only two females on board, Mrs. Dr. Mead, of St. Louis, and Mrs. J. G. Lonsdale and family. Those ladies certainly displayed great presence of mind, especially Mrs. L., who prudently closed her doors to protect herself and children from the steam. The Talma being almost instantly along side, they were safely conducted on board.

The wounded were brought on board of us in sheets and matresses, and arranged in our cabin. Their shrieks were heart-rending; their agonies cannot be described—horrible to witness. Yet everything was done by the officers of the Maria, Sultana and Talma to render them as comfortable as circumstances would admit. Drs. Mead and Saunders, and more particularly Mr. Samuel Hyman, of Lousville, were very efficient in dressing their wounds and endeavoring to relieve their sufferings. Capt. Hite. (of Talma,) remained along side as long as he could be of any service, and did not leave until after consulting if more could be done. Then running up to Natchez, we there left the afflicted, twenty-two in number, in charge of the physician of the hospital.

The Sultana was injured and supposed to be in a sinking condition when we left.

With regard to the accident—which boat—if either, or both—were or were not in fault, I am unable to speak.

It was truly an unfortunate affair. Captain Peas, I am informed, did all he could to save life. After the boats struck he used every exertion with his boat to tow or rather push the Maria out upon the bar.

It is very probable that but few, if any, of the number injured will survive.

Very respectfully, yours,
J. M. MARTIN,
Clerk. S. B. Talam.

Since the above was in type, the Queen of the West come up from below. When she passed the wreck of the Maria, 20 bodies had been found and 28 more ascertained to be missing, mostly of the crew.

A bulk head had been fitted on the Sultana and she had proceeded to New Orleans.—*Cin.-Gazette.*

LAKE DISASTERS—LOSS OF LIFE.

BUFFALO, Nov. 21—11 P. M.

The Buffalo *Commercial Advertiser* has received accounts of the loss of the steamers Helen Strong and Indian Queen; the beaching of the schooners Cleveland, Dayton, J. H. Lyon, U. S., H. H. Sizer, Chas. Howard, and Huron, in the northwest gale of Thursday. Two passengers, a man and a woman, names not known, were lost off the Helen Strong, and four of the hands off the Osceola. The Indian Queen was heavily loaded with goods, and was wrecked above the lower point of Dunkirk harbor. The Helen Strong, after losing her rudder and bursting a steam pipe, struck broadside against the rock coast four miles above Barcelona. The Osceola was blown ashore four miles above the Helen Strong, and the rest of the sail craft are beached between this and Erie. There is a break in the Welland canal—10 days to repair.

BUFFALO, Nov. 22—7 P. M.

The steamer Helen Strong, reported ashore at Barcelona, is a total wreck. Two lives lost. Sixteen bodies have been found drowned near Barcelona. Several vessels were fallen in with on the lake, bottom upwards. A schooner was beached opposite Quincy and four lives lost. The steamers Indian Queen, New Orleans, and Madison, are all wrecked. Great fears are entertained for the safety of others.

Correspondence of the Balt. Patriot—By Telegraph.

Lamentable Steamboat Disaster--Forty Lives Lost.

I have the lamentable news to communicate to you, that the magnificent steamer Atlantic, one of the line which carries passengers between New York and Boston, via. Norwich and Worcester, has been entirely lost.

She was a new boat, and one of the most splendid of the truly magnificent boats that now run on the East river. She was on her way from Norwich with 62 souls on board, inciuding the officers and crew, and the passengers from Boston and intermediate places; when on Thursday night, during a tremendous gale, she went on shore on Fisher's Island, and broke into pieces, being a total wreck.

Of the passengers and crew on board, only twenty-two are known to have been saved, leaving forty as lost, among whom is Capt. Dustan, who was one of our best steamboat captains.

Some of the passengers who were saved arrived here this morning. They describe the scene on Thursday night, whilst the boat was beating on the shore, as awful beyond description.

The same paper publishes a list of the lives *lost*, which agrees exactly with the list of the *saved*, as published in the New York Herald, *extra*. We rely upon the latter. Among them we note the name of Hiram Tarbox, known to some of our citizens. By the *Herald* we also learn the following:

We extract the annexed particulars of the awful calamity from the second edition of the *New London News*, of last evening—

During the awful gale of Thursday, the 26th, which we gave an account of in our paper this morning, and in which the splendid steamer Atlantic was driven ashore, has brought sorrow and sadness to many hearts.

This day, at half past 2 o'clock, the steamer Mohegan returned from the scene of the wreck, where she went this morning at about 8 o'clock. She has brought up TWENTY-TWO dead bodies.

As was previously surmised, a part of the Atlantic's machinery gave out on Thursday night—the steam box bursted shortly after she left New London, being wrenched apart by the heavy sea; and letting go her anchor, she drifted to within a quarter of a mile of Fisher's Island shore—where she was riding at anchor when the Mohegan went down to her on Thursday noon.

This (Friday) morning at 4½ o'clock, she went ashore, and has gone entirely to pieces.

The persons who lost their lives, did so in attempting to get on shore.

A number of persons were left on the island at the residence of Mr. Winthrop, when the Mohegan left, many of whom are badly wounded; and 5 dead bodies were just picked up when the Mohegan left, but they were not taken on board.

The Mohegan has gone to Norwich with a number of the dead and living persons taken from the Island, and will return to the scene of the wreck this evening.

It is related of Capt. Dustan, who took and kept his position over the upper saloon, that to the repeated and earnest solicitations of his companions in peril, not to expose himself thus, he replied —"If the Atlantic goes, I go with her."

In addition to the foregoing, we would state that the body of the unfortunate Capt. Dustan was brought to Brooklyn by the return of the Long Island cars.

Mr. Varnum Marsh; one of those saved, was likewise brought to the city by the cars.

SATURDAY MORNING, November, 21, 1846.

AWFUL ACCIDENT.—Loss of Life.—A dreadful accident occured yesterdy, in the Seventh Ward, at the Oregon Foundry, from the explosion of a boiler. It took place about three o'clock in the afternoon, and was one of the most singular, and fatal of which we have heard for a long time.

The engine house was a building, immediately in the rear of the frame in which the castings were made and when the accident occurred, the men were employed in that apartment. The boiler was lifted completely out of its place, and carried through the casting room forcing its way through the front of the buildings, moving over the street, and finally striking the side hill, about one hundred yards distant. The machinery, in fragments, was scattered in every direction.

Wm. Holland, one of the owners, *James M'Clory*, a Pattern maker, who was running the engine at the time, were killed instantly.

When we reached the scene of the disaster, both bodies had been drawn out from the rubbish, and were extended on the floor, quilts being thrown over them.

The head was completely from the body of Mr. *Holland*. Portions of the face, head and hair, had been collected and were place beside the corpse.

The whole of the back part of the head, with one side of the face of Mr. *M'Clory*, had been carried away. Nothing could have been more ghastly than the remains of the blacked features.

Both men appear to have been killed instantly; but we have never seen an instance in which death left more revolting traces of his presence.

Mr. *Holland* leaves a wife and two children. —His wife seems almost frantic at her loss; but she has not been permitted to see the mangled remains of her husband. He is said to have been a man of estimable character.

Mr. *M'Clory*, was a young man, unmarried. His father resides in the Seventh ward.

There were three other persons injured? *Wm. Wilson*, a yonth of about 17, *Jno. Jones*, another boy of about the same age, and Wm. *Linton*. The wounds of the two last are serious: but it was not thought that the former would survive through the night. He was carried to a tavern in the vicinity, where every attention was paid to him.—His head and face were black and swollen, and he appeared to suffer intense agony: indeed when we saw him, death would have been a happy release. His half choaked and inarticulate cries, were really heart rending.

He was attended by Drs. Walters and Watt.

Coroner *Richardson*, immediately on his arrival empannelled a Jury, and a verdict was returned in accordance with the above facts.

The Foundry was owned by Messrs. Algeo, *Holland* & Co, The engine house is completely destroyed, being a mere pile of rubbish. The Foundry is also much shattered.

The report of the explosion was not so loud as is usual in cases of the kind. One of the men stated to us, that his attention was first attracted by the cries of the boys.

We examined the boiler and found the head blown out: the head piece is lying broken into several pieces. The boiler itself appeared thin, and the head very much shattered, and the appearance of having been melted, or partially so.

The head of the boiler it is supposed, struck the two men who were killed: while *Wilson* was scalded. *Jones* has a slight wound on the head. —*Pitts. Com. Jour.*

In a western county, a miserable drunken loafer was elected to the office of justice of the peace, for the fun of it. He immediately became temperate and industrious, dressed himself in good style, and discharged the duties of the office in a respectable manner.

FEARFUL SCENES IN FRANCE.—*Hundreds of Lives Lost.*—It has already been stated in our columns that for a number of days preceding the 19th of October, rain fell in torrents in many parts of France, and particularly in the valley of the Loire. On the afternoon of that day, the river and its tributaries bagan to raise, and in the course of a few hours, the inundation was most awful. Property to the extent of millions of francs was destroyed—thousands of cattle perished—and hundreds of human lives were lost. Whole hamlets were swept away, and several villages were completely submerged. The Paris correspondent of the Boston Atlas says "that the large cities of Nantes and Blois—of Tours, Orleans, and Nevers, were, in many parts of them, under water, and such injury was done to property, that millions of dollars cannot repair it; and such a loss of life was there that all the valley is mourning. A diligence with eleven passengers, ten men and one woman, left Feurs on its way to Paris. It was obliged to cross the Loire. The people on the bridge, who were watching the rapid rise of the river, warned them not to proceed, as the causeway beyond was already under water, but an inspector, one of the passengers, said that he had come over that very piece of road two hours before, and it was perfectly safe—and he called on the driver to proceed. They went on, and in three minutes the horses stood still, where they could neither turn nor go on. The passengers lashed the diligence to a tree by a small rope, and waited for help. Seven men in a boat attempted to reach them, but failed, and were obliged to fasten their boat to a tree, and remain in her all night. Soon the lady in the coupee cried out that she was drowning, and called upon those on top to get her out. The conductor and the driver let down a rope, which a priest, also in the coupee fastened around her body. The attempt to hoist her up capsized the diligence and broke the rope by which it was fastened to the tree. She, with her conductor and driver, was drowned.

Deeds of wonderful courage and humanity were performed. One man saved eighty persons from drowning, but at last fell by accident from his boat, that he had just filled from an inundating vilage, and though those whom he had saved made every possible effort to recover him, he was swept away and lost."

AN APPALLING OCCURENCE.—On Monday last between 10 and 11 o'clock our citizens were thrown into a state of excitement and alarm, by a sudden report and shaking of the houses, which was afterwards found to have been occasioned by a terrific explosion of Mr. Beatty's Belona Powder Mills, about 6 miles from the city, on the Baltimore and Susquehanna Rail Road, by which accident *five of the workman were instantaneously killed!* Their names were William Braden, Francis Woodhurt, James Bush, August Benofi, and a colored boy, Nelson Mingo. The Sun's Reporter says; "We have not words to depict the sight that presented itself, in the room where the shapeless remains of the unfortunate victims had been collected.—Not one of the bodies had the full compliment of members attached to it. Various portions of the different bodies were found at a distance of 100 yards from the site of the mill, and we even saw pieces of entrails hanging on the tops of two trees, 60 yards from the spot from whence they were blown. The works consisted of the grinding mill, the graining mill (70 yards apart) and the 'cracker house,' in which the cakes were dried before being crushed and grained, (25 yards distant from the other buildings.) These three were successively blown up, the powder igniting from one spot to the other. Two tons of powder were destroyed, besides some, partially manufactured." A number of houses in the vicinity were materialy injured by the concussion of the atmosphere. The origin is unknown.—*Meth. Prot.*

ILLNESS OF JOHN QUINCY ADAMS.—We regret to find the following painful intelligence in the Boston Advertiser of Friday:

"The public will be pained to learn that the venerable John Quincy Adams was yesterday forenoon seized with a paralysis of his left side, which for a time rendered him nearly insensible. He had just left the residence of his son, the Hon. Chas. F. Adams, in Mount Vernon street, in a good state of health when the gentleman with whom he was walking, suddenly perceived that he was laboring under some severe affection of his limbs, and was obliged to assist him to prevent his falling.

He was conveyed back to his son's house and received immediate medical aid. After a short time his consciousness returned, and he was subsequently much relieved, and we are happy to learn was not considered in immediate danger.—Mr. Adams is, we believe, about 80 years of age, notwithstanding which he has hitherto been able from the vigor of his constitution to endure unremitted labor, like a man in the prime of life.

Later.—The Boston Transcript of Friday evening has the following;

We are pleased to be able to inform our readers that Mr. Adams was much more comfortable this morning, and that his physicians entertain strong hopes of his ultimate entire recovery.

FRIGHTFUL ACCIDENT.—A girl by the name of *Jane Hamilton*, was thrown from her horse, on the Brownsville Road, last Sunday, while returning from church. The animal took fright, and her foot having caught in the stirrup she was dragged for about a hundred yards over the stones, mutilating her head and face in a shocking manner. She is not expected to survive.—*Pitts. Com. Jour.*

ATLANTIC, LAKE AND MISSISSIPPI TELEGRAPH.—The following will show the progress of the Western Telegraph Scheme.

In answer to inquiries from various editors, who are desirious of arranging for Congressional and legislative reports, and for the transmission of other intelligence, it is proper to state, for my associates as well as myself, that the progress of the Telegraph Line, which I am now constructing across the Allegheny Mountains, warrents belief "the lightning line," will be *in successful operation to the Ohio River* by the first of January. A substancial "iron cord," and not copper thread, is now streched from Philadelphia beyond Chambersburgh; and the advanced parties in constructing the work will be at the Ohio River on the first of December.

The extension of the line thence to Cincinnati, Louisville and St. Louis as well as to Cities on the Lakes, will be prosecuted with steady energy unchecked by winter storm or other obstacles, (active operations having also been commenced along the Lake Line;) and every effort will be made by my associates, as well as myself to complete the connexion between the "Atlantic and the Mississippi" in the shortest practicable time, and a manner most satisfactory to the public.

HENRY O'RIELY.

Philadelphia Exchange, Nov. 17, 1845.

EMPLOYMENT.—The government advertises for 10,000 army blankets, 160,000 yards of Canton flannel, 286,000 yards of unbleached cotton, 150,000 yards of shirting, 2,000 uniform caps, 8,000 engineer caps, 180,000 pair of laced boots, and 10,000 dozen of wollen stockings.

MEXICAN ITEIMS:—Santa Anna's forces at San Louis, were thought to be about 20,000 men. His plan appears to be to offer no resistance to the capture of Tampico, trusting that General Taylor will be compelled to dismember his army by dividing it into small detachments for the purpose of garrisoning the fortified places and out posts which he may capture.

The Government of San Louis Potosi had issued a decree proclaiming Santa Anna chief of the Republic, with the sole power to appoint the President pro-tem. Gen. Valencia had been selected by Santa Anna as his second in command, and was expected at San Louis with five or six thousand men. It is pretended that Gen Cortagas had raised 2,500 to 3,000 volunteers. They were busily engaged in increasing the defences of Vera Cruz, whose garrison is said to be 4,000 men, and farther reinforcements arriving. Gen. Salas had returned to the capital. A rich individual of the capital had advanced $50,000, to be sent to Vera Cruz, to be applied there to pay the garrison, or for other public purposes.

Mexican papers account for the loss of Santa Fe, by charging Armijo, their Governor, with treason, the United States Government having paid him $100,000 to evacuate the place! He had 4,600 men, while General Kerney had only 1,500. Ampudia on the 8th October, caused a Mexican peasent to be shot for having carried a despatch for the Americans. His name was Jesus Valdes.—Ampudia alleges that the Mexican people in all the villages from Montery to Matamoras, are hostile to the United States.—*N. Y. Sun.*

FLOUR FOR VICTORIA.—Notwithstanding that the flour and other breadstuffs sent to England are of the purest quality; nevertheless we learn from the Batavia Times that Mr, Henry Smith, an enterprising miller of that county, sent six barrels of the choicest superfine Genesee flour manufactured at his mill in Wheatland, Monroe county, to Queen Victoria, and for which, in due time, he received from her Majesty the comfortable little sum of *three thousands dollars*. The flour was put up in highly finished barrels, neatly varnished, enclosed in sacks, and forwarded direct to the Queen at London. The fortunate experiment upon the appetite of Royalty, seems to have suited her Majesty's palate so nicely, that in addition to the ample remuneration for his first adventure, he has recently received an order direct from London, for *three thousand barrels* more "of the same sort," which he has promptly forwarded.

In consequence of the scarcity abroad, great efforts have been making to produce fair crops. The Milwaukie Courier says that Menomonee raised *three hundred and sixty bushels* of wheat on *eight and a half acres of* land—forty-two and a half bushels to the acre! Pretty well done for Wisconsin.

THE NEW YORK CANALS.—"The Express says: —"Navigation on the Canals is about closed for this season. The latest advices from Albany say that from Schenectady, Utica, Rome, and other points the canal navigation was closed. About one hundred boats are between Albany and Utica, the majority of which are this side of Schenectady. This interruption may be very brief, as there is a promise of a thaw. The number of boats freighted with flour and other products now lying in the basin, was large, and the tow-boat companies had great difficulty in providing barges as fast as they were required."

Mass Temperance Convention.

The Board of Managers of the State of Temperance Society, have been instructed by the late Temperance Convention, to issue this call for a MASS TEMPERANCE CONVENTION, to be held in the city of Columbus on the 16th day of December next.

It is designed that all petitions, circulated, in accordance with the action of the late Convention, in reference to the License Question, should be then collected and presented to the legislature as ONE GREAT PETITION, and it is extremely desirable that a large delegation of the friends of Temperance should be then present, to add moral force of such presentation.

The influence of a large and enthusiastic Convention of the friends of Temperance, at that time, will be of incalculable benefit, in advancing the prospects of the great reformation.

Let every Township and County Society then appoint, and SEND, a large delegation to that Convention. As an inducement to some, it may be stated that a great Celebration of the Sons of Temperance will be held at the same place, on the morning of the Convention.

R. THOMHSON, *Chairman.*

A. A. STEWART, *Secretary.*

NOVEL-DECISION.—The following walks round the Ohio black law in good style. Whatever may be thought of it as a legal interpretation it aims at and secures justice between the parties.

Isabella Drummond, vs. Canal boat Queen of the West } Suit in attachment, Before M. Barnett, Esq.

The plaintiff in this case was a colored person; she had been on the boat as a cook; the Captain refused to pay her wages; a writ of attachment against the boat was issued.

At the trial a colored man, a hand on the boat, was subpœnœd; attorney for defence objected to the testimony of the witness, as a colored person cannot testify in any case where a white person is a party.

The Justice decided that a canal boat is not a white person within the meaning of the law; the testimony of witness was heard and verdict rendered for the plaintiff in attachment.

The decision of Justice Barnett in this case was a just one.—*Clev. Her.*

MYSTERIOUS.—The passengers on board the steamer Pike from Louisville to New Orleans were aroused in the night by the discharge of a pistol in the Cabin. On examination it was ascertained that Mr. Trotter agent of the Bank of Kentucky had been shot in his birth. The ball inflicted a severe though not dangerous wouud in the head. The assassin was not discovered. Mr. Trotter had in charge a large amount of funds.

MORE SLAVE TROUBLE.—Bill Grose was convicted of murder in the second degree, at Hagerstown, and was sold out of the State. He was purchased by a Baltimore gentleman, and sold to a Louisianian, and carried to that State, but being a convict, it was against the law, and his owner had to pay a heavy fine and remove him. Bill was brought back to Hagerstown, where he is again to be sold.

DEATH OF AN OLD MINISTER.—Rev. Thornton Fleming, one of our first Methodist Ministers who preached the Gospel West of the Allegheny Mountains, died at the residence of his son-in-law, REV. DAVID SHARP, in Elizabeth, Allegheny Co., Pa., on Saturday last. There was only one older Method ist Preacher in the United States, REV. EZEKIEL COOPER, of the Philadelphia Conference. Mr. Fleming was a man greatly esteemed, and died full of years and with the honor that cometh from God—the joyful hope of a blissful immortality.—*Pitts. Gaz.*

DISASTERS OF MARBLEHEAD.—This celebrated fishing town in a deep mourner from losses in the great gale of September 10. Hopes were entertained that the vessels had been blown into the Atlantic, but intelligence has arrived confirming the loss of eleven fishing vessels, together with their crews of 65 men and boys. By this calamitous result, 42 widows and 151 orphans have been thrown upon the mercy of the world. For many years such disasters from heavy gales have been unknown. We have received a pamphlet in Spanish of 72 pages detailing the losses, destruction of property and shipping in the sea ports and towns on the Island of Cuba by the hurricane of the 11th of October, which furnishes a truly appalling statement.—*New York Sun.*

DEATH ON THE RAILROAD.—Mr. Charles Riley of Albany was killed on the railroad, Saturday evening, while returning from Schodack. He was deaf, and was walking on the track when overtaken and killed by the engine.

DEATH BY ACCIDENT.—At Philadelphia on Tuesday, two horses belonging to the circus company of Sands, Lent & Co ran away. At the corner of Chestnut and Eight streets stood a vehicle with a man in it, who jumped out to turn his horse out of the way, when he was knocked down and trampled to death by the circus horses.

AGES OF BRITISH STATESMAN.—The Duke of Wellington is now 77 years old, Joseph Hume 70, Lord Morpeth 44, Dan. O'Connell 72, Sir Robert Peel 58, Lord Stanley 46, Earl Gray 44, Lord Brougham 67, Lord Lyndhurst, 74, Lord George Bentick 44, the Duke of Richmond 53, the Duke of Rutland 68.

The Telegraph is becoming a really mighty engine. On Thursday morning a Telegraph despatch was received at Philadelphia from a gentleman in Providence, authorizing a lawyer to institute proceedings to recover money from the captain or consignee of a vessel, then about to sail for Europe. In twenty minutes from the time of the despatch leaving Providence, the vessel was placed in custody.

The death of Azariah Smith, Esq., of Manlius, N. Y., has produced deep regret in the neighborhood, where he had spent a long and honoaable life.

EXCOMMUNICATION.—A man in St. George, N. B., by the name of Owen Boag, a Roman Catholic, was excommunicated by the priest of that parish for selling a small lot of land to the Baptists, on which to build a meeting house.

SAD CALAMITY.—Mr. Gerrit V. Orton, merchant of this village, was drowned on the evening of the 16th instant, in the race near Barber & Carhart's new factory. He had been to Clarksville on business, and started to return about 6 o'clock, and it being very dark, he is supposed to have fallen in from the bridge into the race. His body was found in the Flume this morning.—*Auburn Journal.*

We learn that Lorentzo Lewis, Esq., of Jefferson county, has disposed of the Woodlawn estate (comprising 2,000 acres) in Fairfax county, Virginia, to a company of Pennsylvanians, principally Friends, who will settle on the land, and proceed to its cultivation by forming nurseries, gardens, &c. We hail with pleasure every movement that will go to improve the adjacent country.—*Alex. Gaz.*

Alexander Hamilton, lately from Montreal, was accidently drowned on Wednesday morning from the barge Rochester, when opposite New Baltimore. His property and effects are in the possession of C. S. Olmstead & Co., of Albany.

Three more gone. William Mason—Edward Stewart aged 89, and John Myers aged 90, all soldiers of the Revolution, and the last of the glorious band of Davie county, died on the 13th and 14th ult., in Davie county. N. C.

YANKEE INGENUITY IN ENGLAND.—Mackintosh, the celebrated India rubber manufacturer, took the contract for raising the Great Britain steamer, after the most skilful English Engineers had abandoned the work. Mackintosh was born and educated in America, and will doubtless succeed in performing this great undertaking.

The Scientific American says there are two shoemakers living on one street in Pittsburg, whose names are Gschwind and Ochse. It is said to be difficult to pronounce the latter name without sneezing.

JOHN SMITH.—There are in the city of New York 101 persons bearing the name that heads this article, pursuing 55 different trades and professions.

SUICIDE PREVENTED.—Father Taylor related an anecdote of a man who met another on London Bridge, in the night. "What are you here for, at this late and gloomy hour?" "Why, I am so poor and distressed for a morsel of bread to eat and for a starving family, that I determined to come here and destroy myself." "Well," said the interogator, "I am here for the same purpose, but for a directly oppsite cause. I have so much wealth, so many cares and perplexities in taking care of it, that I wish to be delivered from my troubles of this world. And now I will give you a check, that I may be relieved a little." He signed the check, and a great burden was off his mind—he signed another, and another, and finally he was so relieved, that he concluded to live—and the other man came to the same conclusion. Such is the opperation of relieving and being relieved.

NOTICES.

TO THE PRES. MUSKINGUM DISTRICT.

Br. Clancy is informed that the Qr. Conference of the Pennville circuit have made arrangements with Br. Wm. S. Sears, to co-operate with us as assistant preacher the balance of this Conference year. The President is requested by the said Quarterly Conference to give his sanction and appoint the said W. S. S. as assistant preacher on the Pennville circuit as soon as practicable.

The address of Wm. S. Sears is Chaneysville, Morgan Co. O. of C. J. Sears, Chesterhill, Morgan Co. O.

I am also requested to inform Br. Clancy that his meeting for this circuit is to be held at this place (Chesterfield) and as we have a meeting house under way, which cannot be finished before the latter part of the year, it is desirable that he should if possible defer visiting us until just before Conference otherwise we shall have to labor under disadvantageous circumstances.

C. J. SEARS, *Sup't.*

BURTON CIRCUIT.—*Musk. Con.*—We intend holding our first Quarterly Meeting the 20th o. December, at the Burton appointment, to which we invite Brs. W. B. Moody, N. Burgess, and any that can attend. Enquire for Br. Gilmore's Mill's.

A. R. BROWN.

BUCHANAN CIRCUIT.—*Pitts. Con.*—Our second Quarterly Meeting will commence on the 26th of December, at the Mount Pleasant Meeting House, on Buchanon. We invite Brs. H. Lucas, A. J. Waren, H. Reger, and all others who can come to our aid.

R. H. WALKER. *Sup't.*

BR. BASSETT: Please publish for me the following appointments, in the Ohio District.

Cincinnati (Elm St.) Miss.	Dec.	20.
Twin Creek Ct.	"	26—27.
Greenville Miss.	Jan.	2—3.
Miami Cir.	"	9—10.
Mad River Miss.	"	14
Union Cir.	"	16—17.
Darby Miss.	"	23—24.
Springfield Cir.	"	30—31.
Port William Cir.	Feb.	6——7.

JOHN M. YOUNG.

For the information of Br. Clancy, I wish to say through the Recorder, that his appointment for this (Pisgah) circuit will be in M'Connellsville, among his old friends, and relatives. We shall be much gratified to see this esteemed, and afflicted Br. once more, and by an affectionate grasp of the hand evince our deep sympathies with him in his painful bereavement.

Can Br. C. so arrange his labors, as to be with us on Friday evening? No preventing Providence we shall commence a protracted meeting at that time.

JAMES M. PIPER.

NOTICE.

The Muskingum County Bible Society will hold its annual meeting on Monday, December 21, at half past 6 P. M. in the Presbyterian Church of Zanesville. The officers for the ensuing year will be elected and addresses may be expected. A general attendance is requested.

B. H. BUCKINGHAM, *Sec.*

DEAR BR. BASSETT: It is now a little better than four weeks since I left home, for the labors of the District. My health improves, in the midst of my toils, and I hope to be able, still to travel on, and perform a reasonable share of work among my brethren. I cant well be idle—much of my happiness, grows out of doing what I can, for the church of my choice, and for the honor of my blessed Saviour. Please publish the following appointments for me, and if spared, I will try to fill them.

2nd Sunday in December, 1846,			Wheelingstation.
3rd	"	"	" Rest at Home.
4th	"	"	" Ohio circuit.
1st	"	January, 1847,	Manchester Ct.
2d	"	"	" New Brighton St.
3rd	"	"	" Allegheny St.
4th	"	"	" Pittsburgh St.
5th	"	"	" Sharpsburgh Ct.

The Superintendents will please make such arrangements for additional help, as they, and our friends, may deem necessary, and that all our ministers, preachers, and members will devote themselves most fervently to God, and his cause, and seek this year for a revival of religion. O for peace and prosperity to attend our Zion. The first meeting I attended resulted in adding some 30 or more souls to the church. The other meetings were all more or less encouraging.

Yours truly,

GEO. BROWN.

Morgantown, Va. Nov 19, 1846.

New Alexander. O. Nov. 12, 1846.

DEAR BR. BASSETT: You will please say in the "Recorder," that if able, I will visit the Belmont Ct. (at Belmont,) on first Saturday and Sunday of December.

Second Sat. & Sun. of Dec.			Woodsfield Ct.
16th Dec. Wed'y., candle light,			Summerfield, at S.
Third Sat. & Sun. of	Dec.		Pisgah circuit.
Fourth "	"		Pennsville "
First "	Jan.		Morganville "
Second "	"		Cambridge "
Third "	"		Pleasant Hill "
Fourth "	"		Mt. Pleasant "

GEO. CLANCY.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

H. Brenton, 1 sub.; S. W. Widney, P. S. Westbrook, J. K. Duffy, 2 subs.; J. Nichols, B. Roby, C. J. Sears, R. H. Walker, J. M. Piper, F. Sill, A. Smith, P. M., J. R. Knapp, P. M.; J. H. Thomas, L. D. Johnson, S. Thompson, T. P. Armstrong, D. B. Dorsey, J. T. Miller, E. Tharp, O. P. Stephens, A. Cole, S. Elliott, 1 sub. and pay; J. M. Young and R. Rose, J B. Dunn and others.

ACKNOWLEDGEMENTS

From	For	Vol.	No.	$ cts.
Berry Roby,		8	52	2 00
R. H. Walker,	John Smith, Va.	8	52	4 00
F. Sill,	D. Chandler,	8	26	3 00
S. C. Haver, full for		8		2 00
John Anderson,		8	52	2 00
C. Springer,	Is. Hull,	7	52	2 00
T. P. Armstrong,		8	39	3 00
S. Elliott,	J. Cline,	8	52	2 00
"	T. A. Finnell,	9	7	2 00
Joseph Sweeney,		8	52	2 00

New Subscribers, this week, 7. Discontinuances, 2.

RECEIVED FOR ANNUAL REGISTER.

O. P. Stephens,	$2 00
S. Elliott,	1 00

Br. T. P. Armstrong will owe but 50 cts. on the 8th vol at its close.

☞ Brethren, Reese, Simonton, Miller, Hemick Scott, Browning and Gillespie, will please obtain their parcels from Br. C. Craig, Diamond Alley, Pittsburgh.

☞ We still have a few hundred on hand, and a small supply also is left with Br. G. Conclin, Cincinnati, and Br. C. Craig, Pittsburgh.

Br. J. Elliot, we have sent 5 dozen pamphlets, 30 to each point. One dollar more will suffice.

Br. J. Clarke, Ill. we regret that your order for 3 or 400 pamphlets, did not come a few days sooner. We had shipped a box to Cincinnati, to supply the Ohio and Indiana Districts. Now that winter is upon us, we fear that it will be impracticable to have them forwarded to you by water. Gladly would we have sent them.

Br. Stephens of Springfield, informs us that the lot of pamphlets for that place has been received Brs. Young, Rose, Hunt, M'Guire, Kezerta and Webster, will please send there and obtain their parcels.

Brothers Warrington, Dobbins, Euans, Trumbo, White, Dalbey and Pelan, will please call on Br. G. Conklin, Cincinnati, for theirs.

POSTAGE ON THE REGISTER.—The postage on this pamphlet any distance, is 2½ cents. Individuals at remote points having no other means of obtaining parcels but by mail, may be deterred from ordering them, on account of this expence. We have therefore concluded to divide this expense with those who have postage to pay upon pamphlets, and who will send us the pay with the order. For example, Br. B. C. Johnson, of Illinois, has sent us $2 which pays for four dozen copies. But we have sent him *five dozen* for this amount. Br. Wm. Tipton, of Maumee Mission, has paid us $1, for two dozen copies, but we have sent him 30 copies for this sum. We will deal with any other brethren who may see proper to order copies, at the same rate.

Marriages.

"Here the girls and here the widow
Always cast their earliest glance,
With a careful face consider
If they, too, wont stand a chance
To make in bliss some good man double
Or else, alas, far greater trouble."

MARRIED—On the 24h ultt. by Rev. John Miley, the Rev. WILLIAM I. FEE, Pastor of the Methodist Episcopal Church, Putnam, to Miss SARAH ANN, daughter of Mr. Joseph R. Thomas of Putnam.

On the 26th ult. by the same, Mr. JOHN WEAVER, of Putnam, to Miss SARAH ANN MILLER of Zanesville.

On the same, by the same, Mr. RICHARD B. OSMOND to Miss LUCINDA SELSAM, both of Putnam.

On the 29th ult., by Rev. C. S. Callihan, Mr. BENJAMIN HULL to Miss EMILY JANE CLEMINGS, all of Muskingum County.

NEW SERIES

OF THE

Congressional Globe and Appendix.

CONGRESS at it its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

The work, as it is now to be conducted by them, will be found a most perfect political history. The Senators from the States and the Representatives from every section of the Union bring with them into Congress a knowledge of the feelings, sentiments, and interests of their several constituencies. Public opinion and the public information as it exists among those they represent, are embodied by them; and in the crucible of Congress the wisdom of our times is brought to its test, and is there concentrated, in directing the political movements of the whole country. The impulses thus given through Congress from every quarter react upon the nation as a whole, and all its component parts are made to move in co-operation. The press cannot be more usefully employed than in condensing and again spreading abroad the intelligence of our free country, tending to such happy results through our almost miraculously adjusted State and National institutions.

Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large share of the Congressional Globe and Appendix, issued during the last twelve years, which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

We have on hand the Congressional Globe and Appendix for the last fifteen sessions of Congress, making together fifteen large royal quarto volumes, which we will sell unbound, for $41; or bound with Russia backs and corners for $56. Those who want the back volumes should apply for them immediately, as they are in demand. Congress subscribed for 341 complete sets during the two last sessions. The proceedings of Congress for the last nine years cannot be procured from any other source—Gales & Seaton having stopped printing their Register of Debates in 1837.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all lost numbers.

TERMS.

For one copy of the Congressional Globe,	$1 00
For one copy of the Appendix,	1 00
For six copies of either, or part of both,	5 00

The money may be remitted by mail at our risk. The safest and best way to remit is, to pay the amount to the Postmaster where you reside, and take from him a receipt.

Our prices for these papers are so low that we cannot afford to credit them out; therefore, no person need consume his time in writing for them unless he sends the money.

BLAIR & RIVES.

Washington, D. C. October 15, 1846.

NEW HISTORY OF TEXAS, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

EXECUTOR'S SALE.

THE undersigned, executor of the estate of Henry Gray, deceased, will offer for sale at his late residence in Putnam, on Friday, 25th of December, at 10 o'clock, A. M., the following property, viz. the large and commodious Shop and Lot occupied at present by Large & Co., situated on Main Street. Terms made known on day of sale.

LEWIS GRAY, Executor.

Putnam, O. October 12, 1846

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

POETRY.

From an English Paper.

THE SONG OF THE SWORD.

Weary, and wounded, and worn,—
Wounddd and ready to die,
A soldier they left, all alone and forlorn,
On the field of battle to lie.
The dead and dying alone
Could their presence and pity afford;
Whilst with a sad and terrible tone,
He sang the Song of the Sword.

Fight! fight! fight!
Though a thousand fathers die;
Fight! fight! fight!
Though thousands of children cry;
Fight! fight! fight!
Whilst mothers and wives lament;
And fight! fight! fight!
Whilst millions of money are spent.

Fight! fight! fight!
Should the cause be foul or fair;
Though all that's gained is an empty name
And a tax too great to bear;
An empty name and a paltry fame,
And thousands lying dead;
Whilst every glorious victory
Must raise the price of bread.

War! war! war!
Fire, and famine, and sword,
Desolate fields and desolate towns,
And thousands scattered abroad
With never a home and never a shed,
Whilst kingdoms perish and fall,
And hundreds of thousands are lying dead,
And all—for nothing at all.
Ah! why should such mortals as I
Kill those whom we never could hate!
'Tis oboy your commander or die,—
'Tis the law of the Sword and the State
For we are the veriest slaves
That ever had their birth;
For to please the whim of a tyrant's will
Is all our use upon earth.

War! war! war!
Musket, and powder, and ball:
Ah! what do we fight so for?
Ah! why have we battles at all?
'Tis justice must be done, they say;
The nation's honor to keep:
Alas! that justice is so dear
And human life so cheap!
'Tis sad that a Christian land—
A professedly Christian State,
Should thus despise that high command—
So useful and so great—
Delivered by Christ himself on earth,
Our constant guide to be:
To "love our neighbors as ourselves,
And bless our enemy."

War! war! war!
Misery, murder, and crime,"
Are all these blessings I've seen in thee
From my youth to the present time;
Misery, murder, and crime,
Crime, misery, murder, and woe;
Ah! would I had known in my younger days,
In my hours of boyish glee,
A tenth of its misery;
I now had been joining a happy band
Of wife and children dear,
And I had died in my native land,
Instead of dying here.

Weary, and wounded, and worn,—
Wounded, and ready to die,
A soldier they left, all alone and forlorn,
On the field of battle to lie:
The dead and the dying alone
Could their presence and pity afford,
Whilst thus, with a sad and terrible tone,
(Oh! would that these truths were more perfectly known)
He sang theSong of the Sword.

COMMUNICATIONS.

Humanity and Divinity of Jesus Christ.

No. 5.

Mr. Editor: I attempted in my last, to show that the sufferings of the Lord Jesus, were vicarious; and to answer some objections, and to render some reasons why it was necessary that the Deity should dwell in the man Christ Jesus. Though that which follows would, probably, have answered, as valuable a purpose, to have preceded the last, as in the present position, I will endeavor to present a few reasons, why, in the redemption of sinners, it was necessary that Jesus Christ should be a man, as well as a Divine Being. Though, I will first observe, that it is indispensibly needful, that we recollect that the Divine nature of the Lord Jesus, was in no way, whatever, humanized; neither was his humanity before, or after his sufferings death, resurrection, or ascension, changed into Divinity. Jesus Christ however, in his human nature, in consequence of its connection with his Divinity, is so highly exalted, that, the oracles of God, in demanding the confidence and adoration of our hearts, make no distinction between the Divinity and Humanity of the Lord Jesus Christ. The apostle says. "And again, when he bringeth in the first begotten into the world, he saith, And let the angels of God worship him." Heb. I. 6. The wise men from the east, "When they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him." Matt. II. 11. Time would fail to enumerate those passages of scripture, that go to show that the Lord Jesus, in this world, was again and again adored by men; and, in no instance, did he admonish them not to worship him, as they then beheld him. The idea, however, that the humanity of the Saviour is changed into Divinity, is not supported by the scriptures, for the apostle John says. But we know that, when he shall appear, *we shall be like him*, for we shall see him as he is." I. John, III. 2. The Bible no where represents that the saints shall be changed into Divinities which would be the case, if the humanity of Jesus Christ is changed into Divinity, and we are made, in the resurrection, *like* him. The word of the Lord, notwithstanding, uniformly represents that the bodies of the saints shall be like the resurrected body of the Saviour; and he said that he had, after his resurrection "flesh and bones." Hence, the bodies of the saints, will still have "flesh and bones;" and since the body of the Lord Jesus, after his resurrection, had "flesh and bones," and the Deity is a spirit his body is not changed into Divinity. And we have no evidence from scripture that his soul is changed, in any other way, than its high state of exaltation from a previous state of deep humiliation. If it could be made to appear dearly, that the humanity of the Saviour was really changed into Divinity, it would deprive us of the high pleasure of having "an elder brother"—a kinsman, as our intercessor on the throne of God, But why spend any more time, the supposition is preposterous—impossible a change of this character should take place. To proceed; I would say, Adam was constituted our representative, in the garden of Eden, and when he fell, we all, of necessity, fell with him, so that we lost that moral rectitude we enjoyed previous to the fall. Our Lord and Saviour, is, by the same high authority, constituted our second Adam, or representative. Adam was a man, and manhood had sinned; and the denunciation was against man; hence, it became him, Jesus, "to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb II. 17. 18. The law, under which man had been placed, had been violated, and its demand was against man alone. Angels were not, nor any other intelligent creatures, under this law, as it respects the particular prohibition; "thou shalt" not eat, &c. hence, the law, unless its claims were transferred, could have demands, upon no others than those who had violated its precepts; and, since there were no reasons, as far as I can discover, why the claims of the law should be removed from the delinquents, and arbitarily fixed upon the innocent; which, would be gross injustice, its claims must have still been against Adam and his posterity; or, against manhood in the general. Hence, the necessity of the Lord Jesus being "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal IV. 4. 5. From the foregoing, we have grounds to adore the great author of the plan of salvation. The highest wisdom is displayed in its adaptation to the condition of man. None but the Deity could have devised, or carried it into successful operation. But notwithstanding we have attempted to show that the Divinity of the Lord Jesus, is truly God, we do not, as our opponents affirm, hold that there are three Gods. We believe in only one God. It is impossible, as already stated, that there can be more than one. The manner of the Divine existence we know nothing about. Though, in the one God, there are Father, Son or Word, and Holy Ghost; how these three are but one God, we cannot tell. The fact is a matter of revelation alone; and this fact we believe, because God has communicated it to us. If any raise objections to this, because it cannot be defined, they may, with equal good reason, object to the union between their own souls and bodies, to the operations of their mental and physical powers, to their own existence, and, in short, if they will only believe in that which they can comprehend, they must, at once, deny the existence of all spiritual beings; and then, at another sweep, reject the existence of the whole material universe for no man can define, either of what spirit or matter consists. True, he may inform us of the attributes of both matter and spirit; but we do not enquire for the attributes of either; but, what is the essence of spirit—of what does matter consist? The man who attempts to give an answer, will find himself just as much in the dark, as if he were to attempt to define the manner in which the Father, Word, and Holy Ghost are but one God.

JOHN HILL.

Batavia Sep. 14, 1846.

Written for the Western Recorder.

"HORSEOLOGY."

Mr. Editor.—The undersigned, about four years ago, proffered their services to Rev. G. Brown, to give him any information in their possession, at any time he might ask it, relative to "*horseology*." To their note, an answer was written, and the correspondence was abruptly closed. But as it has been recently published, accompanied with two editorials, one of which calls on us for further information, we politely respond to the call, at the earliest moment, having only received the paper yesterday, owing to some unaccountable delay in the mails.

You, Mr. Editor, like our Rev. Br. Brown, appear to have misapprehended our design, and misinterpreted our language. The whole matter depends upon these two things, our *design*, and our *phraseology*.

With regard to the *design*, it was simply to proffer our friendly services, to give private information concerning any old, foundered horses, which the president might have left on any part of his district. This course we thought would supercede *advertising* in the Recorder for such information; a thing which we much desired to see avoided, for several reasons, but particularly because some unlearned persons might suppose, that sick horses were a subject of presidential duties. Another reason was, that our sympathies were very much aroused, for a good brother, when we saw, that nothing short of a grave publication, in a religious periodical, would elicit sufficient interest in his cause, to afford him a word of information concerning a poor foundered and afflicted horse; and that too, many weeks after the poor fellow was dead & gone. Now, Mr. Editor, would you not have sympathised in such a case? Was it not natural for us to sympathise? Who would not have sympathised? Even our friends Burns and Dorsey did sympathise, though they neither were members, nor constituents of the committee.

"Have pity on me, oh my friends!!!"

As for our *phraseology*, we must say, that we used the word *horseology*, not in opposition to *Theology* but to *Craniology* and *Mesmerology*, and all the *ologies*, which were so popular at that time. But our precise meaning, Mr. Editor, must be sought for by reference to the context, as you preachers say. The context, you will perceive, is, "Your poor Jack has gone to Davy Jones's locker."—"He died two days after you saw him."—"The sorrel and the roan both, since, dead." Then in the next sentence occurs this *Anglo-Greek* word, *horseology*. Is it not manifest, then, by the context, that it means something about *dead horses* themselves, and nothing more?

Our friend says, "Horseology.—This includes all about a horse, I take it, *pay and all*."—"I owe for that dead horse."—

["——— —— —— —— —— —— Aye, there 's the rub."] "Thank you, friends, for the proffer—it is help in time of need."—"Now about $5 each will be very important to me. Br. Burns and Br. Dorsey, though not of the dead horse committee, no doubt have their hearts deeply enlisted in this matter; if so $5 between the two will be enough for them. I don't want to be hard with my friends," [But—

"A horse! a horse! My kingdom for a horse!!"]

We cannot but admire the logic of our correspondent, in the above quotations. We proposed to give "any word" of information on *horseology*, which might have been desirable. This is the premises. The inference is, that we are to give $5 each. Is not this a clear inference? For, does not "a word" mean $5? Or, is not $5 logically inferable *from* a word? This, however, is not the best of our Brother's logic; for he infers that we must have had constituents;—and that there were just *two* of them; and then, by a beautiful metonomy, slides into the conclusion, that they are responsible for $2,50 of each. Surely all this is as clear as demonstration.

We fancy we see our logician, in the midst of these lofty flights of logic, hovering in imagination over the dead carcass of his old horse, stretching the powers of his ratiocination, to devise the ways and means of "raising the wind;" and after he has descended from this lofty height, being astonished at the force of his own genius, and fearing that he has overwhelmed his friends, by the powerful appeal he has made to their pockets, he exclaimed,

"Good friends! sweet friends! Let me not stir you up
To any sudden flood of" *charity*.

In addition to the logical deduction of our friend, we admire the *precedent* he has set for others, to take advantage of the sympathies of friends, who offer their condolence on the death of superannuated horses. Let it once be established, that a proposal to give a word of information concerning a dead horse, means to give $5 toward paying for him; and any one can see the great advantages which would follow.—Itinerant preachers would buy horses, without paying for them; and founder them, or ride, or drive them to death, without fear of consequences; and then publish their obituaries, to call forth public sympathy for their owners. Such a precedent we should like to see established. And our friend evidently contemplates something of the kind: for he says,—"Such a committee should be strong in numbers, talent, and cash, as they may often have important cases submitted to their action."

In conclusion, had we contributed ever so much, on this case, it would be improper for us to give the fact any notoriety; because it would be immodest and unchristian, to "sound a trumpet before" us, or let our right hand know what our left hand doeth.

With respetful consideration for all concerned,
We are, &c. M. M. LAUGHLIN.
for the Committee.

Steubenville, Ohio, Nov. 16, 1846.

Written for the Western Recorder.

THE QUESTION OF SLAVERY AGAIN.

Mr. Editor: Permit me to review an argument made against my communication of Sept. 3rd by Br. Collier. I presume he thinks the doctrine taught in that communication, could not be let pass without giving it a blow. Now, Mr. Editor, I do not wish to enter upon the field for the discussion of the slave question; and much less was my former article written to draw out a discussion upon that troublesome subject. But my good friend has seen fit to take me up on two points, and expose them by his lucid arguments, no doubt he thinks to the satisfaction of many. My position was this: "I wished to beg leave to differ with many who are of the opinion, that the slave while in the hands of a religious master, and well treated is a sin against God." I still maintain my former position, which I think contains plain and unquestionable facts; easily to be seen by those possessing the least capacity of discernment, when the contrast is drawn between the slave possessing a religious master, and the one possessing a wicked master. But our friend if I understand him rightly, makes it a sinful relation let the slave be in the hands of whom he may, and ever so well treated. Now to talk about the slave being stripped of all his rights, and reduced to the level of the brute creation is a mere farce, for if we would but take a cursory view of the slave who has a religious master, we would see that he is privilidged far above the one in the hands of the wicked. For while the former lives and is clothed well, and allowed to blow around the family altar; and a measurable amount of the immunities of the church are enjoyed by them. Now can he under these circumstances enjoy religion and get to heaven? I think so. But our friend seems to possess great discriminative powers, so as to let us know when a man is not innocent in this matter. When enlightened upon the subject, and will not liberate his slave or slaves. The great desideratum with our friend is, he must be the judge when circumstances make it sinful or not sinful, for he has given us two instances in which a man cannot be innocent, and another when if he will use his legal influence for the emancipation of his slave or slaves; where legislative disabilities prevent him in his own words. (I cannot condemn.) I now ask, where is that part of the world where slavery exists; that legislative power does not interfere, in giving the slaves the same rights that we possess;* much less when we question the word of God upon this point, though I dont wish to go into a citation of passages of scripture at this time, but suffice it to say, "servants be subject to your masters, with all fear, not only to the good and gentle; but also to the froward:" But how often do we find it the case, as even in reference to the above passage, among many that which does not just suit them, or look reasonable in the blessed word of God, they are ready to reject or bend it to their own notion. May God forbid that ever I should judge my fellow man of things as being sinful when not revealed as such in his word. I shall here present the latter condition of the slave. Turn your attention to those in the hands of hard taskmasters, on those sugar and cotton farms in the west and south, we would at once see a mighty contrast. There the slave is partly starved and almost destitute of comfortable clothing, afflicted, oppressed, and prohibited from any religious privileges in families, or churches. I dont say, but under these circumstances it is sinful, and with the Apostle in saying, ye masters forbear threatning; knowing that ye also have a master in heaven. Though our friend would have us to believe the slave is dispossessed of every attribute of man, and stripped of all his rights and reduced to to the level of the brute creation. Now how passing strange is it, that a man with eyes wide open, would represent the slave in such a condition as that. Now it is far from being the fact in the latter case described of the slave, and much less of the former. Again "he thinks the slave may be treated well as a slave, but not as a man." To treat him otherwise than described by the religious man, would be inveighing against the laws that be. But according to our friend's own assertion the desideratum is just to use legal influence, or in other words just give an expression against the system; even where legislative disabilities hinder those from liberating their slaves. I cannot condemn. "Your correspondent thinks that the meddling with it, does it more harm than it does good." Perhaps agitation is the legal influence to which the brother wishes to stir up the friends of the slave. Now let me here say that the way that the subject has been carried on, has done an injury to the slave. And on that account discourages many who will fall out by the wayside and everlastingly perish. If this is God's plan, I suppose our friend is heartily engaged in it. But I think he will have to use soft words, and stronger arguments than he has made against my communication, before the desirable thing is accomplished by such agitation, i. e. churches and state divided. Perhaps I would hazard nothing in saying that it is those good, slaveholders or moderate drinkers of the system who Live by their example and influence the greatest support to slavery. No slaveholder nor moderate drinker of the system as you suppose, any further than the word of God teaches. I am an anti slave man, opposed to ultraism, and inconsistency.

Yours in peace, in church and state.
JAMES W. WILLIAMSON.

P. D., Va. Nov. 7, 1846.

P. S. I shall pay no further attention to any thing written against my first article, or this, hereafter.

*Br. Collier will perhaps understand our correspondent's meaning here, if we do not. ED.

Extract of a Letter to the Editor.

Mt. Vernon, O., Nov. 24, 1846.

I am greatly pleased in perusing those pieces containing the doings of the World's Convention or Evangelical Alliance.

I have been anxious to see in the Recorder something from the people of Cincinnati as a reply to the address made them by the friends and brethren of Exeter in Great Britain. Will they not reply or have they replied ere this. The idea of war is dreadful: but when realized it is beyond expression.

I should be glad to see the Recorder abound still more and more in terms strongly disapproving the practice of war. Should any be found ultra enough to go for non resistance, I think they would be in company with the spirit of the gospel and doctrine of Christ.

If we would labor as hard to settle difficulties without war as we do by war; I think many lives might be saved. The money required to support war, probably would settle the difference. But this would be too humiliating, say thousands. They seem to forget that "better is he that ruleth his spirit, than he that taketh a city." The example of Abraham toward Lot is in my opinion well worthy our consideration and imitation, viz. "if thou wilt go to the right, then will I go the left and vice versa."

Perhaps I would not be doing too much in the way of praise, to say that I am much pleased with the Recorder. I meet it as a welcome guest.

BERRY ROBY.

MISCELLANY.

FICTITIOUS WRITINGS.

Novel reading is so popular, that one runs the risk of being branded as a bigot if he ventures to speak disapprovingly of the practice. Nothing can be more unjust, for every body knows, or ought to know, that one may speak his honest convictions on this subject, and be as free from bigotry as he can in speaking on any existing evil, which every reflecting mind is convinced is exceedingly pernicious. But this shows the great extent, and insidious nature of the evil of which we speak. The public mind drinks at the fountain of the fictitious, and we may say, licentious press, and *seems* to be insensible of the intellectual, and moral poison with which every cup is filled. Alcholic beverages were not more common when "every body drank," than is the use of the stream which issues from this fountain. And the effect of the latter is quite as pernicious to the intellectual nature, as the effect of the former is to the physical. Yet the multitude drink, and drink to intoxication. Not only those who seek their enjoyments from "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life," but also those who profess to be governed by the *truth* as it is in Jesus, and the *realities* of the unseen world, are drawn into this snare of the devil.

"I hope you don't spend much of your time, in reading such works as this," said one to a young lady, as he laid down a very objectionable work which he had taken up from her table.

"Why, what harm is there in it? You don't suppose that I will occupy all my leisure moments in pouring over religious books, when such good, pious people as Mr. F's. family are, set me the example of reading such works as this; for Mrs. F.,—who is very religious—has been reading it with much interest, as she informed me; and, by the way, I borrowed it of her; and she says her husband furnishes her with as many such books as she can get time to read; and you know she has a good deal of leisure."

Now a fact like this may look strange in print. But hundreds of such facts might be printed without any fictitious coloring. It is a painful fact, but none the less true.

If these pernicious writings could be found only in books, the evil would not be so great as it is. But all the cheap papers are filled with them. You can scarcely take up a paper whose columns are not corrupted with tales which cannot be read without poisoning the mind.

But these writings are popular—fashionable; and you might as well be out of the world, as out of the fashion. Alas! you might as well be out of the world, as *in* such a ruinous fashion. You have in fact stepped out of the *real* world into the *ideal* and this transition unfits you for the realities of life. How unhappy, discontented, fictitious it makes you. What are you good for, but to be the sport of winds which blow nobody any good—of wild and wicked imaginings—of hopes deferred, which make the heart sick—actually *the sport* of the spirit that worketh wretchedness in the children of disobedience.

Throw away this mental poison—repent, reform—seek other food for the immortal mind. Come back into the real world, look at things as they are and not as if you had something else to do than to dream away your mortal existence, and finally lose your soul. You might as well turn papist at once, go to Rome to kiss the great toe of the pope, and count your beads and make the best arrangements you can for an insurance of priests' intercessions for your delivery from purgatory, after your mortal career is ended.

The temptation to the evil in question has its seat in the nature which must be crucified before we can have a proper sense of the serious realities of our existing relations, and accountability. The evil one, understanding the propensities of this nature better than those who possess it, and how it may be nourished and kept in vigorous action artfully avails himself of the book, and then of the newspaper press to supply sentiment for it. It is one of his most subtle wiles—most successful stratagems. The newspaper press is the dish on which he secures his fatal bait, because it is in *common* use. Thus multitudes are deceived and ruined. What shall be done? Shall the evil continue? Is it not time for those who have some just cause of it to rally their combined influence to remedy the evil. Let that portion of the newspress which has kept itself free from the contamination speak in a decided manner.—There is moral principle enough in the community to rectify the perverted public sentiment respecting this evil. The current of popular reading can be turned into the right channel. Let such as desire it use their influence.

But, says an objector, would you make no distinction in fictitious writing?—are not some of them useful? Our reply is, the distinction will take care of itself. And there need be no difficulty in deciding as to what is useful. There is a great work to do, before any danger of going to far can claim attention.

The recent "tragedy at Richmond," which was a consequence, (as is admitted by even the friends of the parties,) of the kind of reading condemned in this article, we are gratified to see has caused the utterance of some just sentiments on this subject. We hope a regular and determined warfare against the licentious writings with which the community is flooded will be prosecuted until the evil shall be removed, and the press purified from the pernicious trash which it now sends forth. —*Anti-papist.*

Anecdote of the Twin Sisters. We know of a farmer in Connecticut who has a pair of twin daughters, of whom a capital anecdote is told.—They both attend the same school, and not long since one of them was called up by the master to recite a lesson in geography, which she had learned very imperfectly, and in fact could not go on at all. The teacher who was getting quite out of patience, was called to another part of room, and just at that moment the twin sister sprang on the floor unobserved, and pushed the delinquent scholar to her seat took her place. The master proceeded with the questions, which were answered with a degree of promptness and accuracy which, at the close, drew forth from him a few words of commendation. The joke was not discovered by the teacher until some days after. Of course it was too good and successful to occasion any offence.

Peculiar Temptations.

Favor and beauty are qualifications which expose females to peculiar temptations, especially the younger class. Personal beauty is a dangerous gift; inasmuch as to those who possess it, it often becomes a temptation and a snare. How often do we witness the possessor of a beautiful person, becoming the victim of a vanity which destroys all moral beauty, "leaving the unhappy females like a fair temple, from which the divinity has forever departed." Such persons seem to have forgotten that beauty is the gift of God, and consequently can never lay the foundation of praise; for it is confered without solicitation, and never won by personal merit. It can never reform the heart, cultivate the understanding, or fix the affections upon objects worthy of an immortal soul. A beautiful countenance may conceal the most inordinate selfishness and vanity, and it becomes at once fruitless and vain; in securing the respect of those whose opinions are worth any thing. When sensible men find, under a beautiful mask, ignorance cold-hearted selfishness, and impurity of feeling, though they may "flutter awhile in the sunshine of beauty, they will beware how they are scorched in the blaze."

Favor is deceitful; that is, the favor which results from natural gifts, from comparative kindness and quietness of disposition; and the favor with which females are regarded in society, is no test of real character, but one calculated to deceive and mislead. The perfection of female character is personal piety. "A woman that feareth the Lord, she shall be praised." Beauty is the gift of God, and is not to be undervalued or despised, for he is glorified in the perfection of the human countenance. "The heavens declare the glory of God, and the firmament showeth his handy work," "and every tree that lifts its foliage towards heaven, and every flower that spreads its blushing beauties to the sun, pronounce his praise. But how much more excellent is the form of man created in God's image, fearfully and wonderfully made, a little lower than the angels." The temple in which you act, then, is God's temple; beautify and adorn it, therefore, "with well ordered lives and conversation." Seek to please, but never desire to be praised; strive to excel, but let your excellence be adorned with humility. So manage your earthly tabarnacle, in which your better part dwells, as to command respect from all your acquaintainces; and when this is done, see to it, that you lose not what you have gained by manifesting a spirit of self esteem. Walk softly and circumspectly, and the virtuous will always be your attendants; in such society, you need not fear, and the prowling libertine will never dare to step his foot in the pure path which you tread. Give heed, then; your safety depends upon the adoption of the most uncompromising principles of virtue.

The difficulties that you have to contend with, are common to all of your sex and time of life.—There are few who have not mourned over the deceitfulness of man. Who has not seen the sparkling eye, the winning smile, the tender sympathy of man reversed to cold and icy formality? Who has not felt the finest sensibilities of the soul go out towards an object apparently worthy of confidence, and felt a conciousness of purity of motive, and finally received a chilling rebuff that seemed to dry up the very fountains of the soul? This is a life of trial, of disappointment, of hopes, of fears, of joys, of sorrows; and therefore, we must look to a source beyond these transient scenes, if we would find a resting place. If every path were strewed with flowers, and no thorns were to be found, we should not know which to follow. God has thrown us into circumstances of trial and temptation, to teach us that there is but *one path* which we should follow, and this is the path that leads unto eternal life.

BAD HABITS.

Have you any bad habits conquer them. It is hard, we know, but it will be harder still to grow prematurely old—to suffer in body and mind, and perhaps kill yourself by degrees. Thousands have within a few years past overcome the power of temptation to drink ardent spirits. It was like cutting off the right hand, but they persevered and conquered it. For worlds you could not induce them to return to their old habits.

Have you no bad habits to conquer? Do you smoke or chew tobacco? Break the chain at once. From this time resolve never to puff a segar or chew a cud of tobacco. It is a bad habit and is offensive to many—especially to women.

Do you use profane language? You have no excuse for this. You hanker not after wicked words, and you feel no satisfaction after you have used them. If there is one sin, that calls loudly for reform, it is this. Think, young man, think before you speak, and never give utterance to a word that will pain a Christian heart.

Do you make use of indelicate words? Nothing is more offensive to the ear of modesty, or disgusting to refined society. Reflect on the injury you do yourselves, when you give currency to foul language. No one respects a person who is habitually guilty of indelicate expressions or impure allusion

Whatever your habits are that are really bad, have strength and courage to conquer them. Let your voice and your example whatever you are, speak for virtue and truth. Let your influence be ever exerted for the best good of others. This cannot be done unless you reform your habits and bad propensity. The following translation from an Italian author is appropriate and beautiful:

"Crown his brow with laurel wreath,
Who can tread the fields of death—
Tread with armed thousands near—
And know not what it is to fear,
But greater far his need of praise,
Justor has claim to glory's page,
Who, true to reason's voice, to virtue's call,
Conquers himself—the noblest deed of all."

For the Boys.—Seven classes of company to be avoided.

1. Those who ridicule their parents or disobey their commands.
2. Those who profane the Sabbath or scoff at religion.
3. Those who use profane or filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those that are of a quarrelsome temper and are apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition; who take pleasure in torturing and maiming animals and insects, robbing birds of their young, &c.

All these classes of companions are to be avoided; for if you associate with them, they will soon make you like themselves.

Under all circumstances there is but one honest cousc; and that is, to do right and trust the consequences to Divine Providence. "Duties are ours—events are God's." Policy, with all her cunning, can devise no rule so safe, salutary and effective, as this simple maxim.

From the Halifax Recorder of the 14th, we learn that at St. Pierre, N. F., from 30 to 40 houses were laid in ruins, and 10 persons seriously injured by the explosion of a powder magazine, occasioned by the villain who intended to destroy the town, and in attempting it, he killed himself.

PROSPECTUS OF THE OHIO STATESMAN.

YEARLY TERMS.

The Ohio Statesman will be published weekly, the year round, (in advance) at $2 00
Daily during the session of the Legislature, and tri-weekly the balance of the year, at 5 00

SESSION PAPER.

There are many things connected with the approaching session of our State Legislature, that will not only make it highly interesting, but important, that what transpires should be known by every voter in the State. It will be one of the most interesting meetings of the Legislature we have had for years. The Statesman, will give a full and correct history of the doings of that body, and a sketch of Congressional proceedings.

The weekly Statesman will be published during the session, for $0 50 cts.
The Tri-Weekly, 1 50 "
Daily 3 00

The amount of money sent will always designate the paper desired.

Any person obtaining five subscribers shall have the sixth for his labor. Will those in whose hands a prospectus may fall, either circulate it, or hand it to some one that will.

S. MEDARY.

Columbus, Nov. 9, 1846.

PROSPECTUS OF THE OHIO STATE JOURNAL.

In a few weeks, the General Assembly of Ohio will be in session. From present indications, the coming session will be one of unabated interest.

We shall spare no pains to be prepared to give a prompt and comprehensive account of the proceedings of the Legislature, together with the current news of of the day.

The Journal will be published during the session daily, tri-weekly, and weekly.

TERMS FOR THE YEAR.

Daily, during the session, $3,00
Tri-Weekly, during the session, 1,50
Weekly, during the session, 50

TERMS FOR THE YEAR.

Daily during the session and Tri-Weekly the remainder of the year, $5,00
Tri-Weekly for the year, 4,00
Weekly for the year, 2,00

WM. B. THRALL.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Kitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire.
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

ATTENTION!!

Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinets, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined TO SELL my goods. W. B. GUTHRIE.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Berding House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety, not surpassed by any Hotel or Boarding House in the West. R. PUTNAM.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Administrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,

Putnam, O. Oct. 31, 1846. Administrator.

SNETHEN'S SERMONS.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 *Main Street, Cincinnati.*

KEEPS on hand Books published by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

THE WESTERN RECORDER.

VOL. VIII---NO. 10. PUTNAM, MUSKINGUM COUNTY, OHIO, DECEMBER 12, 1846. WHOLE NO. 374.

The Western Recorder,
Is Published every Saturday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.
OFFICE ON MAIN STREET.
A. H. BASSETT, Editor and Proprietor.
C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Zanesville, Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $1.25, i. e. one dollar fifty each.

Western Sketches.

[The following article which we copy from the Presbyterian of the West, (Cincinnati) will be of interest at once to our readers of this vicinity, and to more distant friends who would acquaint themselves somewhat with the history of our present goodly locality. We take the liberty to say that the Rev. Mr. Brown, pastor of the Presbyterian Church in Zanesville, is the writer of the subjoined article. Ed.]

From the Presbyterian of the West.

Notes on Zanesville and Putnam Ohio

Mr. Editor—Zanesville and Putnam are among the oldest towns in our State, and I have thought that some facts in their history, and particularly in relation to their churches and schools might be interesting to some of your readers.

These towns, or villages I should say, for in yankee phrase a *town* is a *township;* these villages, are located by the side of each other on the Muskingum River, which is the largest in the State, seventy-six miles above its junction with the Ohio, in what is now Muskingum county, of which Zanesville is the seat of justice. As the river descends from the north, it makes a short bend westward. At the western angle of this turn it receives the tribute of Licking River.—This bonding of the river forms a beautiful tract of land between it and the hills on the east.—Here sets the peaceful City of Zanesville, not yet 50 years old, yet assuming something of the dignity of age. She fills up this nook of the wide world; and if every nook and corner was as well filled as this, the number of the world's inhabitants would far exceed eight hundred millions; yet we have room for a few thousand more without disturbing the quiet of the surrounding hills. The river, having received the Licking waters, runs eastwardly for a half mile to regain its original course. This forms a handsome bottom land on the south side; a fine place for another villiage, and sure enough, there sets Putnam in her New England dress, with her in lot houses, white and clean, with surrounding shrubbery and testeful gravel walks.

Zanesville is two years older than Putnam, and was founded in the year 1799 by Jonathan Zane and John McIntyre; two bold pioneers of the west. The following historical paragraph I have copied from an authentic map of Zanesville and Muskingum county published by Wyllys Buel in 1833.

"In 1796, Congress by law authorized Ebenezer Zane to open a bridle track from Wheeling to Maysville, Ky., for which service he was to receive three sections of land; one where the trace should cross the Muskingum, and the other where it should cross the Hockhocking and Scioto. In the following year the trace was opened by Jonathan Zane and J. McIntyre, both of whom, in the early history of the West were celebrated woodsmen or hunters. For opening the trace they received of U. S. Zane the Section, in the South-east corner of which they laid out, in 1799, XIX squares of the town of Zanesville. The place had in a previous but unrecorded plat received the name *Westbourne* which it continued to bear until the first mail was carried through in 1797, when it received, from the then Post-master General, its present name. The first cabin on the town plat was built in 1799, although there were squatters in its neighborhood two or three years earlier."

This beginning was made in the North-western Territory; for the *State* of Ohio was not yet.—Zanesville now contains 6000 inhabitants.

Putnam was founded by the 'Spring-hill Company,' which consisted of Rufus Putnam, Increase Mathews, and Levi Whipple, and subsequent to their formation Ebenezer Buckingham was added to the firm. All of these have deceased except Doctor Mathews, who still resides in Putnam.—These were enterprising New England young men. They called themselves "The Spring-hill Company" from the high hill that rises boldly on the North west of their villiage, overhanging the river, out of which dashes a noble Spring of water. It is now called "Putnam Hill." This company purchased the land on this side of the river, at the Congress sales made at Marietta in 1801, and the same year laid out a villiage and called it *Springfield.* This name it retained until 1815, when it was exchanged for that of *Putnam,* in honor, I presume of one of its founders. The township in which it is situated still retains the name of Springfield. The Spring-hill Company as a nucleus around which gathered kindred spirits from New England and Marietta; hence the fact that Putnam is a New England town, though in the bosom of Ohio. Pennsylvanians, Dutch, and Irish, have rushed in and around, yet Putnam remains a yankee town in spite of the tide. You can't mix oil and water—the elements will not co-alesce. Zanesville received and retains its character from the western Pensylvanians and Virginians, a surefooted but clumsy race, slow to improve in mannars and matters of taste, lest they might be poisoned with "Yankee Notions." I shall be allowed to speak freely, as I happen to come of this race myself. But I am rather pleased with the thought that Ohio will yet be New-Englandized in many respects, but I desire that the faults of New England may be left out of the imprint. But to return; Putnam now contains about fifteen hundred inhabitants. I will now proceed to give you some account of the origin of the Presbyterian Churches here. In this matter Putnam has the honor of making the beginning. The better class of New England people carry with them, wherever they go, an inveterate notion of having a Church. Wherever they lay out a villiage they never forget the lot for a meeting house, and another for a school house. The consequences of this forethought will have a happy effect to the latest generation.

In the year 1806 or 7 (the precise time cannot now be ascertained) a Congregational Church was organized by a committee of three ministers recently from New-England; Rev. Samuel P. Robins, of Marietta; Rev. Timothy Harris, of Granville; and Rev.——Potter, from near Steubenville.—The meeting at which the organization took place was held in the house of Mr. Benjamin Tupper. The number of members of which the new church was composed cannot now be ascertained with accuracy, as it appears that no record of the transaction has been preserved; but the number could not exceed *eight* or *ten.* They held public worship from house to house, catching sermons as they could from traveling ministers. Among these wayfaring messengers was R. G. Wilson, D. D. then a young man from North Carolina.—In the year 1808, Mr. William Jones now the Rev. Pastor of the churches or Tarlton and Amanda, in the Presbytery of Columbus, a licentiate of the Presbytery of Ohio, was sent this way. The Presbytery of Ohio, was not in Ohio, as strangers might infer from the name; it was in Pensylvania, having Pittsburgh for its centre; and so called from the Ohio river; I presume. He came to Zanesville in November, and to use his own language "began to blow the gospel trumpet in the old wooden courthouse, a building of not much size or value, and continued the blast on the other side of the river," that is, in Putnam, or rather Springfield. Mr. Jones was employed for the term of three months to labor alternately in both villages. At the close of this period it was concluded to settle him as their pastor. No church was, as yet, formed in Zanesville. As Mr. Jones was a Presbyterian minister and his supporters in Zanesvill were Presbyterians, it was agreed to carry their wishes into effect according to Presbyterian order, or rather to speak more correctly, according to the plan of union adopted between Presbyterians and Congregationalists, in other parts, in 1801. Application was made to the then Presbytery of Lancaster for the organization of the Presbyterian Church in Zanesville. Their petition was granted, and the Rev. John Wright was sent to perform this duty, which he accomplished in the summer of 1809. Shortly after, Mr. Jones thinks in the same year, he was ordained to the whole work of the ministry, by the same Presbytery, and installed pastor of the united Church of Zanesville and Springfield. The session of the new church consisted of the two elders Messrs Benjamin Sloan and Johnston Thompson, with whom were associated Messrs. Levi Whipple and Ebenezer Buckingham "committee men." This new organization, according to the best of Mr. Jones' recollection, consisted of *fourteen* communicants. Mr. Jones continued his labors here until April 1812—three years and a half, when he removed to Circleville, Ohio. When he left the communicants exceeded *thirty.* The additions during his labors were chiefly from the Zanesville side.

In August 1812, Mr. James Culbertson, a licentiate of the Presbytery of Carlise came and commenced his labors. The church soon agreed to call him to the pastoral office, and accordingly he was ordained and installed in the following December, by the Presbytery of Lancaster. This pastoral relation continues to this day, a period of *thirty-four years.* At the time of Mr. Culbertson's instalation the church consisted of *thirty-two* communicants. He commenced preaching in the old courthouse in Zanesville and in Mr. Buckingham's dwelling in Putnam.

I will pause here for the present; but design sending more notes, if Providence permit.

Yours, as ever,

Zanesville.

NARRATIVE.

A WESTERN INCIDENT.

Interesting and True.

In 1817, twenty-nine years ago, three intelligent, enterprising young men, members of the congregation of which Dr. B., then in the vigor of life, was pastor, and sons of one of his deacons, left their native village in New England, and directed their footsteps to the far West. Providence led them to the prairies of Illinois. They located themselves about ten miles east of the city of St. Louis, near the bluffs of the far famed American bottom. The region which they chose for their home was comparatively a wilderness.—A few settlers, here and there, had erected the rough log cabin, and had begun to break the clods of the prairie. Schools and churches there were none; and every thing bore the marks of a country but just deserted by the uncultivated savage. The steamer had but just begun to plough the waters of the Mississippi; and the cities of Cincinnati and St. Louis, were then in the weakness of infancy. In the latter city, the devoted and faithful Giddings recently had recommenced his labors, which were so successful in the end, and which have immortalized his name there, as the founder of Presbyterianism if not of Protestantism.

These young men were induced to leave their homes and friends principally from the same motives which scatter the sons of New England all over the world; the spirit of enterprise—a desire to improve their temporal condition. But they carried with them a large portion of the spirit of their pilgrim fathers.

No sooner had they settled and commenced business, than they felt that they must have a place where they could engage in the worship of Jehovah. And the very next year, with some assistance from other settlers, they erected the first frame meeting house ever built in the State of Illinois.

But one of three brothers was then a professor of religion, yet each day did they call around the family alter the numerous workmen employed, read the scriptures of divine truth, and poured out their hearts in prayer to Him, upon whom they were dependent for all blessings temporal and spiritual. As soon as they had enclosed their house of worship, they established a Sabbath school, one of the first in the State; and also set in operation the common school. Both the Sabbath and common schools have been continued from that time to the present, and have uniformly been in a flourishing condition. Many individuals who have united with the Presbyterians, as well as with other churches, attribute their conversion to the influence of this Sabbath school, and there are mothers in the neighborhood whose whole education has been attained in the Sunday school established by these young men.

Five years after the three sons had been transplanted to the West, the father, then upwards of sixty years old, was induced by their request to break loose from the circle in which he had moved so long, in order that he might aid his energetic sons in carrying forward the good work which they had commenced. It was a sad day to the devoted pastor, when his church, determined with the remainder of his large family to follow his sons to the West. The West! What was then the West? It was scarcely known, except as a howling wilderness. Ministers and churches at the East then felt less interest in it than they do now in Oregon and California, and it was considered so distant and difficult of access, that it was thought those who emigrated thither would never return.

The day arrived when the deacon and his family were to set out on their long journey, and bid, as they supposed, a final adieu to all behind. Some of their friends, among whom was Dr. B., met to bid them a last farewell. He felt almost as sad as though he were called to follow so many of his parishioners to the grave. He wept, and they all wept. They were going, he said, on a "wild goose chase;" for such he regarded the emigration of both sons and father. Little did he think at that time of the intense interest he was in later years to feel in the destiny of the mighty West. Little did he think that he himself, with his whole family, was one day to follow in the "chase;" he to be a President of a theological seminary; and that five of his sons, then but boys, were to be scattered in different States in the great valley, as heralds of the cross, one of whom was to be President of a college, of which this good deacon and family were to be among the earliest friends and most liberal patrons, and that his son at the college, and he at the seminary, should educate a young man who was to become the pastor of a church founded principally by this family, who in 1817 started on the goose chase. But such were the facts. In 1822, the father and family joined the three sons in Illinois. The next year a church of 11 members was formed, seven of whom belonged to this family. They had no regular preaching till 1828, yet the Sabbath school and worship were mantained on every Sabbath. When a preacher could be had of any evangelical denomination, they gladly listened to the word; when none was present, a sermon was read, or a prayer meeting was held.—From 1828, to 1840, they enjoyed regular preaching half the time, being aided part of the time by A. H. M. Society. In 1840, they settled a pastor who has ever since supplied them every Sabbath with the bread of life, and whom they have sustained without assistance. This church has been blessed with frequent revivals of religion. The whole number received into the church since its formation is 200; on profession 162; on certificate 38. The present number of communicants is about 100. The church enjoys general prosperity and encouraging prospects. It owns, unembarrassed by debt, a neat and commodious church building, erected in 1843— a small session house, and a pleasent and convenient parsonage, with four acres of ground attached; and a contribution is taken up every alternate month for some of the benevolent societies of the day, varying from $5 to $60, at a time. All this the deacon, now in his 86th year, has lived to see, though three of his noble sons, a lovely daughter and the cherished companion of half a century have dropped into the grave.—And he now sees around him a rural village composed of neat white habitations, resembling much a New England village both in its appearance and inhabitants, undisturbed by intemperance or its victims; a school cherished with the warmest care, flourishing, and circulating intelligence among the young; and all around presenting the appearance of a prosperous, an orderly and happy community.

A number of young men belonging to the church, are now in college or fitting for college, among whom is a grandson of the old deacon, a son of the lamented Giddings, above alluded to as the first Protestant pastor in St. Louis. These are some of the results of the wild goose chase.

But the history will not be complete without a notice of the distillery that was. When the deacon and his sons first settled in the West, the temperance movement had not yet commenced in our country. Making and vending ardent spirits was considered as lawful a business as selling beef and flour. And strange as it may appear, the good deacon and his sons, after they had set the church and Sabbath school in operation, erected at a great expense a large distillery; and for several years carried on a profitable business in the manufacture of whisky. But when they were in the height of their prosperity, the notes of the temperance reformation was sounded in the East. Its tones were heard in the far West. A contest commenced between the consciences of these good brethren on the other. The father and five sons were so connected in business, that if the distillery was abandoned, it must inevitably break up the family and scatter them; and it could not be done without the sacrifice of several thousand dollars. The struggle was severe and painful, but not of long continuance. Conscience gained the mastery. The distillery must be given up at all hazards. Soon it was all taken down, its boilers knocked in the head and sold for old copper, and the foundation taken up, and the rocks which formerly sustained the distillery and its work of death, now sustained the parsonage and in part the church of the living God. Not content with this, an effort was made to get all the landholders in and about the village to sign a bond, forfeiting their land if they permitted ardent spirits either to be made or sold on their premises. And now no deed of any lot of land however small can be obtained without this restriction.

The venerable Dr. B.* still lives to know and rejoice in all this, and to admire that divine wisdom which was so much superior to his own—which directed these sons of New England to the distant West, on what seemed to him a wild goose chase—a forsaking of their post of duty—but what was designed by an over-ruling Providence for the advancement of the kingdom of the blessed Redeemer.

Inferences—1. Professors of religion in the older states, whose religion will not bear transplanting, had better remain where they are.

2. A consistent profession of religion and great usefulnes are *not* inconsistent with a high degree of worldly prosperity. Few who come to the West with no other object even than to make money, are more successful than have been this family, who have been instrumental in erecting three houses of worship in different places, and of forming three churches of Christ; and one of them was enabled on his decease to will $10,000 to a benevolent institution.

3. We see how much good a single pious family may do by settling down in some destitute portion of our country. Let many of the decendants of the Puritans and other followers of Christ go and do likewise.

Finally; let not the pastors of New England and older States discourage their enterprising pious families from breaking up and pushing off to the far West. They can be spared from the old and well established churches in the East, as well as not; and they are very much needed in the West, as the Aarons and Hurs to sustain the feeble hands of the fainting missionary—to be the founders of churches, and supporters of Sabbath schools, and of education generally, to oppose popery, intemperance, Sabbath-breaking, &c. Let such families go, and the more of them the better—to Illinois, Missauri, Wisconsin, Oregon, California, Texas—let them pursue just such a wild goose chase as I have described, and depend upon it, their labor will not be in vain. C. E. B.

*Dr. Beecher, of Cincinnati. Ed. W. R.

Conference Proceedings.

From the Methodist Protestant.

FLORIDA CONFERENCE.

The First Annual Conference of the Florida District, M. P. Church, convened at Ebenezer Camp-Ground, Leon County, Florida, on Friday, October 16th, 1846.

The Conference proceeded to a permanent organization, by electing Dr. Miles Nash President, and Henry B. Bradford Sec.

The Committee on Orders reported, for Deacon's Orders—Wm. H. Cassels, Nathan Lindsey, Dennis Hankins and H. R. Alford—all of whom were elected and ordained. J. Joyce was also elected to Deacon's Orders, but being absent was not ordained.

Elected to Elder's Orders—Wm. H. Cassels, Nathan Lindsey and Dennis Hankins, who were also ordained.

Committee on Boundaries reported, That the Churches and preaching places in the counties of Madison and Hamilton, Fa., and Lownds, Ga., shall compose the (Madison) or Eastern Circuit; and that the Churches and preaching places in the Counties of Leon & Gadsden, Fa., and Decatur & Thomas, Ga., shall compose the (Leon) or Western Circuit.

The Stationing Committee reported the following appointments:—Dr. Miles Nash, President. Madison, or Eastern Circuit—M. Whit. Smith, Supt. Nathan Lindsey, Jas. J. Joyce, Supernumerary Assts. Leon, or Western Circuit—T. O. Adair, Supt., Wm. H. Cassels and Henry Saxon, Supernumerary Assts. Dennis Hankins and H. R. Alford, Home Missionaries.

Number in society last year,	375
Increase this year,	150
Total,	525

Conference adjourned, to meet at Mt. Zion Leon Co., Fa., on Friday before the second Sabbath in December, 1847.

M. Whit. Smith, } *Pub. Com.*
Dennis Hankins, }

OHIO CONFERENCE.

Br. Bassett: In looking over the published Minutes of the Ohio Conference, I notice an omission of some important committees. Please give place to their names in your next number.

Standing District Committee.—Joseph White, R. M. Dalbey, Joel Dalbey, Sen, John Whetstone, James Foster.

Visiting Committees:

To attend the Muskingum Conference at its next session. James Pelan, A. H. Bassett, Joseph White.

To attend the Pittsburgh Conference, Robert Dobbins, John Whetstone, A. H. Bassett.

To attend the Indiana Conference, Isaac Hunt, O. P. Stephens, A. M'Guire.

Committee appointed to correspond with the Southern Conferences, upon the subject of slavery, Joel Dalbey, Jr. A. H. Bassett, James Pelan.

Yours, R. Rose, *Sec.*

Port William, O. Dec. 1, 1846.

Religious Intelligence.

MUSKINGUM DISTRICT.

Columbia Ct., Nov. 26, 1845.

Mr. Editor: I would through the 'Recorder' inform the President that I reached my appointment Sept. 6. Being appointed to a circuit in my own vicinity, I felt some reluctance in entering upon its duties. Yet I have great cause of gratitude, that I have been kindly received by all the brethren. Br. Kingsbury, my colleague by appointment, not having come on nor been heard from, it fell to my lot, to take charge of the Circuit alone. We held our first quarterly meeting, 21, and 22d of November, at Graham's Station. The Lord was with us, and we had a refreshing time. The members there, were much revived, and they remarked that it was the best meeting held at that place for a long time. The brethren there manifest a praiseworthy liberality. They paid their apportionment for the year at the first quarterly meeting, and 75cts. over.

I am much gratified to say that we have peace in all our borders. While I am trying to preach to others, my own soul is watered and refreshed. And since I have come upon the circuit, I can say with the utmost assurance that I have enjoyed constant and inexpressible peace of mind in answer to prayer; and my heart is full of desire and expectation that we will have a year of peace and prosperity. I believe we are united in prayers as touching this thing. S. Elliott.

Berlin, O., Nov. 23, 1846.

Br. Bassett: I reached my appointment, (Mahoning Mission,) Sept. 20th—found the prospect quite discouraging—only 20 members returned to Conference, and but one regular preaching place. I have removed my family here, and by the help of the Lord, I shall do the best I can. I have now five appointments. We have held our first quarterly meeting, which was a good time. The brethren are more encouraged. I have received ten into society since I came on, and thank the Lord, there is some prospect of more. I never wish to be amongst a better hearted people. May the Lord reward and bless them. May he revive his work, and raise our Zion here. Pray for us, dear brethren, that our faith fail not.

Yours in Christian fellowship,

D. Richardson, *Supt.*

OHIO DISTRICT.

Port William Circuit, Dec. 1, 1846.

Mr. Editor: Our circuit has been in rather a cold state for the last few months. This may be owing in part to the late election, and in part to the abundant grain and fruit crops. When the providence of God prepares bountifully for us we forget to be grateful, and occupy our time in attending to the "creature more than the Creator." We have peace in all our borders. In some of our classes, the class meeting spirit is strengthening, and prayer meetings are attended to with much interest. It is true, a *few* have thought fit to discontinue their membership with us, because some members in the South hold slaves. We do not wish to pursue them with insult and indignity, if the *few* who left us, did act as to them seemed right. Our prayer is, that God's blessing may attend them in every effort to do good. Notwithstanding all the efforts to produce discord and disunion among us, our quarterly Conference passed off, on the 21, and 22d. November, most pleasantly. And I never attended a Quarterly Conference, when all its members appeared as anxious to see good promoted and their church influence enlarged. Our new meeting house at Br. Hartsock's will soon be ready for worship. This will be a meeting house of a neat finish. We will hold our first meeting in it, the first Sabbath in January next. We are praying for a general revival on our circuit. The Lord give success.

Reuben Rose.

From the Pittsburgh Gazette.

Emancipation in the West Indies.

NO. V.

I have come now to what I intend to make the last part of the inquiry, namely, whether the general prosperity of the colony has been advanced by emancipation? From what has been already stated, I think it must be evident that the two main classes of the inhabitants—the planters and laborers have been essentially benefited, and on their prosperity must depend in a great measure that of the colony. The planters, it is true, have had difficulties, but they admit themselves that their prospects are better now than ever before. But even if emancipation had been detrimental to the interest of the planters, this would not prove that it had not been, on the whole a blessing. It is too common on discussions on this subject to regard the interests of the planters alone, and to determine on the success of emancipation by the way in which that interest seems to be effected. It should be remembered that the laborers in any community are far the most numerous class, and that no country can be really prosperous, where the welfare of a majority of the population is disregarded.

There are in Trinidad less than 200 sugar estates, while the population of the Island is supposed to exceed 70,000. Were it even so then that the sugar business is not so profitable as formerly, —were it even so that it could not be carried on by free labor at all,—still the question would not be settled. If it could not be carried on without slave labor, then if slavery involves injustice, and destroys human happiness, this much would be settled, that it *ought not* to be carried out at all. Should the happiness of 60 or 70,000 people be sacrificed for the sake of the few hundred connected with these sugar estates?

Still, however, viewing the island as a *sugar colony,* it must be admitted that its prosperity is in a great degree identified with the prosperity of the sugar business. And viewing the people as laborers on the sugar estates, their pecuniary prosperity must be identified with that of this business. The capital invested in sugur estates in the island, and in their cultivation, and the manufacture of sugar exceeds, I am informed on competent authority, at a low estimate, £2,000,000 sterling. This appears to be an excessive amount of fixed manufacturing capital in proportion to the population.

The colony, therefore, cannot prosper if this business does not, unless its industry be turned into some other channel. But happily the question whether sugar can be profitably manufactured by free labor has been satisfactorily solved. The planters there all admit that it can. All they ask is, not slave labor, but the command of a sufficient supply of *free* labor. To obtain this has been the great desideratum since emancipation and the want of it the cause of all their difficulties. They do not hesitate to assert that sugar can be labor. Mr. Burnley, from whose book I have already quoted, says:—"It is known by experience that if a hundred laborers be conveyed as freemen from Africa to Trindad, the same number will be generally found twelve months afterwards in health and strength, whilst if an equal number be transported to Brazils and Cuba, more than one half will be lost in the first year, from mortality in the middle passage, and the subsequent seasoning on shore, and as every African landed in Trinidad would cost the colony only sixty dollars instead of three hundred and fifty, the lowest price at which the slaver can afford to sell, it follows as an undeniable consequence, that we should not only make double the quantity of sugar which they can, with the same number of imported laborers, but effect it at a greatly reduced price."

The truth is, (and I have my information from persons in the island well acquianted with the state of things, some of whom are planters) that even now the sugar business is highly prosperous. Such estates as are out of debt are making money rapidly, and in nearly all cases the invested capital is yielding large profits. Many of the estates however are involved in debt, and those to whom they are in debt are willing to keep them so, for this brings into their hands the shipping of the produce, and the furnishing the estates with such supply as are wanted from the mother country. On these they can put their own prices, and thus it seems they manage to pocket the profits of such estates. If the proprietors do not make money, the reason is not that the capital invested in their estates does not yield profits, but because these profits go into other pockets.

So far as I was able to observe, the planters and managers themselves are much more to blame than the people, for any difficulty they experience. There is evidently a great want of economy generally in the management. It appeared to me that economy and prudence used by our intelligent farmers would soon enable them, with their advantages of soil, and climate, and market, to make fortunes. But the old thriftless habits of slavery are in a great measure retained by many. To give but one instance—I observed that the mules (the animals chiefly used on sugar estates, and a great number of which are required,) on many estates were not kept in working order. They are usually in the hands of careless or ignorant stock-keepers—are under-fed—over-worked and cruelly treated. The usage they receive soon destroys them, and then they just go to the market and buy more mules, to be treated and destroyed in the same way. On other estates, where there are careful and experienced stock-keepers, and where they are kept in proper working order, I am told that the same set of mules lasted many years. It is easy to see what an amount may be save in a short time by economy in this one particular. If emancipation would teach them a lesson of economy, it would confer on them a vast benefit.

To give an idea of the want of economy in agriculture, it may be mentioned that the use of the plough is scarcely known in this Island.—Some estates, I believe, are beginning to use it, especially near the capital, but for my part, I did not see a plough going while on the Island, although residing in the midst of one of the principal agricultural districts. The hoe and cutlass are almost the only implements used. Think of the vast amount of mutual labor and consequent expense necessary to cultivate an estate of some hundred acres in this way, especially in a stiff clayey soil as it appears generally in Trinidad, and when it is considered that vegetation grows with a rapidity and vigor wholly unequalled in the temperate zones. Yet such is the exuberant fertility of the island, that even with this kind of cultivation, where there is anything approaching to good management, the sugar business is highly profitable.

Another difficulty which they make for themselves arises from the way in which they treat the people. Many of them evidently retain much of the driving spirit of the slave system. The people know that they are free, and do not wish to be treated as slaves, and sometimes the tyrrany of a manager will cause a number to go away. This is full as likely to take place too at the most critical times as any other. There were some estates in our vicinity where I never heard any complaint of want of people; and so far as I could judge from what I saw, and from what I knew of the character of the managers, those were the estates where they were treated more like rational beings. It is my opinion that were the laborers treated in all cases so as to gain their confidence, there would be few instances of people going away and interrupting the business of the estates.

Another source of difficulty is the manner of paying the people frequently practised. I have already mentioned the abounding of rum shops.—These are usually connected with small establishments for retailing dry goods and groceries. I was told that managers of estates sometimes have an interest in these establishments. This, it appears, has been quite common formerly, but is less so now, as public opinion has in some measure, been set against it; but the people, it seems, are frequently paid in orders on these establishments. Here they are charged an exhorbitant price for every thing they buy, and the shop-keeper will not fail to furnish them with abundance of rum. If under such circumstances they should get into a *spree,* and neglect their work for a few days, I should think the planters have very little right to complain. In another number, which shall be the last, I intend to mention a few facts in order to show that emancipation has increased the prosperity of the colony.

JOHN SCOTT.

Youth's Department.

From the Youth's Penny Gazette.

A BAD HABIT.

"Oh, mother! I am *tired to death!*" said Jane Mills as she threw herself into a chair on her return from school.

"*Tired to death!*" repeated her mother, slowly.

"Yes, mother, I am—*almost,* I mean," she added.

"No, my daughter, not even *almost;*" said Mrs. Mills.

"Well, at any rate," continued Jane, "I would not walk from here to school again, to-day, *for anything in the world!*"

"Oh yes you would, my dear," said her mother, gently.

"No, mother, I am *sure I would not.*—I am certain *nothing would tempt me.*".

"But I am nearly certain you could be induced to go without any urging," answered her mother.

"Well, mother, try me, and see if any thing could make me willing to go."

"Suppose" said Mrs. Mills, "I should offer to take you with me to the new panorma this afternoon? I expect to visit it."

"Do you mother," said Jane, with great animation. "May I go? You promised to take me when you went."

"I intended to have done so," replied her mother, "but the place where it is exhibited is a very long way beyond your school."

"But I am quite rested now, dear mother," said Jane. "I would not fail of going *for all the world.* Why do you smile, mother?"

"To think what an inconsistent little daughter I have."

"What do you mean by *inconsistent,* mother?"

"Why, when a little girl says one minute that she would not walk a particular distance "*for anything in the world,*" and in the next minute says, "she would not fail" of walking still further "*for any thing in the world,*" and in the next minute says "she would not fail" of walking still further "*for all the world,*" she not only talks inconstantly and extravagantly but foolishly. It is a very bad habit to use such expressions. Yesterday, when you came home from school, you said you were almost frightened out of your life, and when I enquired as to the cause of your alarm, you replied that you had *met as many as a thousand cross dogs* on your way home from school."

"Now, my daughter, I wish you to break yourself of this bad habit. When you are tired or hungry or frightened, use the simple words that express your meaning. For instance, you may be tired—very tired—or exceedingly tired. Or you may be alarmed, or frightened, or terrified.

"From this time, let your lips speak the thing you mean. The Bible says, "Let your yea be yea, and your nay, nay; and adds, that Whatsoever is more than these cometh of evil."

"Will you try to remember what I have been saying, and strive to correct this fault, my dear child," said Mrs. Mills.

"Yes, dear mother," replied Jane; for I know it is wrong, and I feel ashamed and sorry for it."

"Well, my dear," added her mother,—"Improve. And now you may get ready to go with me to see the panorama.

☞A foreign correspondent of the Washington Union says:—"The gun-cotton, the invention of which has been so recently discovered, I feel quite confident, will be universally adopted in place of gun-powder. Improvements will necessarily be made from time to time upon it; but already it is believed that it is better adapted for all explosive purposes than the article of Berde Schwartz was during the century of its discovery. And yet the secret of the inventors has not been divulged, although it cannot differ materiality from the manner of of preparation in general use.

Delicate Hands.—Girls sadly miss it, who expect to win good husbands by showing their delicate hands and speaking contemptously of culinary employments. Who had not rather see clean pots and kettles, bright tins and floors made so by tough hands, than greasy walls, black plates, dirty fleors, and hands too delicate for the sunshine to play upon?—*N. Y. Tribune.*

WESTERN RECORDER,

PUTNAM, O. DEC. 12, 1846.

No apology, we think, will be required of us that our news matters, editorial, business department &c. all give place this week to the President's Message. Many of our friends will be gratified, that by arrangement with our respected contemporary of the Zanesville Courier, we are enabled at so early a moment, to lay before them this document, received by express from Baltimore,

President's Message.

Gentlemen of the Senate and House of Representatives:

In resuming your labors in the service of the people, it is a subject of congratulation that there has been no period in our past history, when all the elements of national prosperity have been so fully developed. Since your last session, no afflicting dispensation has visited our country; general good health has prevailed; abundance has crowned the toil of the husbandman; and labor in all its branches is receiving an ample reward, while education, science and the arts are rapidly enlarging the means of social happiness. The progress of our country in her career of greatness, not only in the vast extension of our territorial limits, and the rapid increase of our population, but in resources and wealth, and in the happy condition of our people, is without example in the history of nations.

As the wisdom, strength, and beneficence of our free institutions are unfolded, every day adds fresh motives to contentment and fresh incentives to patriotism.

Our devout and sincere acknowledgments are due to the gracious Giver of all good, for the numberless blessings which our beloved country enjoys.

It is a source of high satisfaction to know that the relations of the United States with all other nations, with a single exception, are of the most amicable character. Sincerely attached to the policy of peace, early adopted and steadily pursued by this government, I have anxiously desired to cultivate and cherish friendship and commerce with every foreign power. The spirit and habits of the American people are favorable to the maintenance of such international harmony. In adhering to this wise policy, a preliminary and paramount duty obviously consists in the protection of our national interests from encroachment or sacrifice, and our national honor from reproach. These must be maintained at any hazard. They admit of no compromise or neglect, and must be scrupulously and and constantly guarded. In their vigilant vindication, collision and conflict with foreign powers may sometimes become unavoidable. Such has been our scrupulous adherence to the dictates of justice, in all our foreign intercourse, that though steadily and rapidly advancing in prosperity and power, we have given no just cause of complaint to any nation, and have enjoyed the blessings o peace for more than thirty years. From a policy so sacred to humanity, and so salutary in its effects upon our political system, we should never be induced voluntarily to depart.

The existing war with Mexico was neither desired nor provoked by the United States. On the contrary, all honorable means were resorted to to avert it.—After years of endurance of aggravated and unredressed wrongs on our part, Mexico, in violation of solemn treaty stipulations, and of every principle of justice recognized by civilized nations, commenced hostilities, and thus, by her own act, forced the war upon us. Long before the advance of our army to the left bank of the Rio Grande, we had ample cause of war against Mexico; and had the United States resorted to this extremity, we might have appealed to the whole civilized world for the justice of our cause.

I deem it to be my duty to present to you, on the present occasion, a condensed review of the injuries we had sustained, of the causes which led to the war, and of its progress since its commence ment. This is rendered the more necessary because of the misapprehensions which have to some extent prevailed as to its origin and true character. The war has been represented as unjust and unnecessary, and as one of aggression on our part, upon a weak and injured enemy. Such erroneous views, though entertained by but few, have been widely and extensively circulated, not only at home, but have been spread throughout Mexico and the whole world. A more effectual means could not have been devised to encourage the enemy and protract the war, than to advocate and adhere to their cause, and thus give them "aid and comfort."

It is a source of national pride and exultation, that the great body of our people have thrown no such obstacles in the way of the government in prosecuting the war successfully, but have shown themselves to be eminently patriotic, and ready to vindicate their country's honor and interests at any sacrince. The alacrity and promptness with which our volunteer forces rushed to the field at their country's call, prove not only their patriotism, but their deep conviction that our cause is just.

The wrongs which we have suffered from Mexico almost ever since she became an independent Power, and the patient endurance with which we have borne them, are without a parallel in the history of modern civilized nations.—There is reason to believe that, if these wrongs had been resented and resisted in the first instance, the present war might have been avoided. One outrage, however, permitted to pass with impunity, almost necessarily encouraged the perpetration of another, until, at last, Mexico seemed to attribute to weakness and indecision, on our part, a forbearance which was the offspring of magnanimity, and of a sincere desire to preserve friendly relations with a sister republic.

Scarcely had Mexico achieved her independence, which the United States were the first among the nations to acknowledge, when she commenced the system of insult and spoliation, which she has ever since pursued. Our citizens, engaged in lawful commerce, were imprisoned, their vessels seized, and our flag insulted in her ports. If money was wanted, the lawless seizure and confiscation of our merchant vessels and their cargoes was a ready resource: and if, to accomplish their purposes, it became necessary to imprison the owners, captains and crews, it was done. Rulers superceded rulers in Mexico in rapid succession; but still there was no change in this system of depredation. The government of the United States made repeated reclamations on behalf of its citizens, but these were answered by the perpetration of new outrages. Promises of redress made by Mexico in the most solemn forms were postponed or evaded. The files and records of the department of state contain conclusive proofs of numerous lawless acts perpetrated upon the persons and property of our citizens by Mexico, and of wanton insults to our national flag. The interposition of our government to obtain redress was again and again invoked, under circumstances which no nation ought to disregard.

It is hoped that these outrages would cease, and that Mexico would be restrained by the laws which regulate the conduct of civilized nations in their intercourse with such other after the treaty of amity, commerce, and navigation of fifth of April, 1831, was concluded between the two republics; but this hope soon proved to be vian. The course of seizure and confiscation of the property of citizens; the violation of their persons and the insults to our flag pursued by Mexico previous to that time were scarcely suspended for even a brief period, although the treaty so clearly defines the rights and duties of the respective parties that it is impossible to misunderstood or mistake them. In less than seven years after the conclusion of that treaty our grievancies had become so intolerable that, in the opinion of President Jackson, they should no longer be endured. In his message to Congress in Feb. 1837, he peesented them to the consideration of that body, and declare that 'The length of time since some injuries have been committed, the repeated and unavailing applications for redress, the wanton character of some of the outrages upon the property and persons of our citizens, upon the officers and flag of the U. S. independent of recent insults to this government and people by the late extraordinary Mexican minister, would justify in the eyes of all nations immediate war." In a spirit o kindness and forbearance, however, he recommended reprisals as a milder mode of redress.

He declared that war should not be used as a remedy, "by just and generous nations confined in their strength for injuries committed, if it can be honorably avoided," and added, "it has occurred to me that, considering the present embarrassed condition of that country, we should act with both wisdom and moderation, by giving to Mexico one more opportunity to atone for the past, before we take redress into our own hands. To avoid all misconception on the part of Mexico, as well as to protect our own national character from reproach, this opportunity should be given with the avowed design and full preparation to take immediate satisfaction, if it should not be obtained on a repetition of the demand for it. To this end I recommend that an act be passed authorizing reprisals, and the use of the naval force of the United States, by the Executive, against Mexico, to enforce them in the event of a refusal by the Mexican government to come to an amicable adjustment of the matters in controversy between us, upon another demand thereof, made from on board one of our vessels of war on the coast of Mexico."

Committees of both Houses of Congress, to which this message of the President was referred, sustained his views of the character of the wrongs which we had suffered from Mexico; and recommend that another demand for redress should be made before authorizing war or reprisals. The Committee of Foreign Relations, in their report, say: 'After such a demand, should prompt justice refused by the Mexican Government, we may appeal to all nations for the equity and moderation with which we acted toward a sister republic, but for the necessity which will then compel us to seek redress for our wrongs, either by actual war or by reprisals. The subject will then be presented before Congress at the commencement of the next session; in a clear and distinct form, and the committee can not doubt but that such measures will be immediately adopted as may be necessary to vindicate the honor of the country, and insure ample reparation to our injured citizens.'

The Committee on Foreign Affairs of the House of Representatives made a similar recommendation in their report they say that they "may concur with the President that ample cause exists for taking redress into our own hands, and believe that we should be justified in the opinion of other nations for taking such a step. But they are willing to try the experiment of another demand, made in the most solemn form, upon the justice of the Mexican government, before any further proceedings are adopted."

No difference of opinion is believed to have existed in Congress at that time.—The Executive and Legislature departments concurred, and yet such has been our forbearance and desire to preserve peace with Mexico, that the wrongs of which we then complained, and which gave rise to these solemn proceedings, not only remain unredressed to this day, but additional causes of complaint of an aggravated character, have ever since been accumulating.

Shortly after these proceedings, a special messenger was dispatched to Mexico, to make a final demand for redress, and on the 20th of July, 1837, the demand was made. The answer of the Mexican Government being date on the 29th of the same month, and contains ass ces of the anxious wish' of the Mexican government 'not to delay a moment of that final and equitable adjustment which is to terminate the existing difficulties between the two governments;' that 'nothing should be left undone which may contribute to the most equitable termination of the subjects which have so seriously engeged the attention of the American government;' that the 'Mexican government would adopt as the only guides for its conduct, the plainest principles of public right, the sacred obligations imposed by international law, and the religious faith of treaties;' and that 'whatever reason and justice may dictate respecting each case will be done.' The assurance was further given that the decision of the Mexican government upon our cause of complaint for which redress has been demanded, should be communicated to the government of the United States at Washington.

The solemn assurances, in answer to our demand for redress, were disregarded. By making them, however, Mexico obtained further delay. President Van Buren, in his annual message to Congress, on the 5th of December, 1837, states that 'although the larger number' of our demands for redress, and 'many of them aggravated cases of personal wrongs, have been now for years before the Mexican government, and some of the causes of national complaint of the most offensive character, admitted of immediate, simple and satisfactory replies, it is only within a few days past that any specific communication in answer to our last demand, made five months ago, has been received from the Mexican minister.'

That 'for not one of our public complaints has satisfantion been given or offered, that but one of the cases of personal wrong has been favorably considered, and that but four cases of both descriptions, out of all those formally presented, and earnestly pressed, have as yet been decided upon by the Mexican government.'

President Van Buren, believing that it would be vain to make any further attempt to obtain redress by the ordinary means within the power of the Executive, communicated this opinion to Congress, in the message referred to, in which he said, "On a careful and deliberate examination of the contents," (of the correspondence with the Mexican government,) "and considering the spirit manifested by the Mexican government, it has become my painful duty to return the subject as it now stands, to Congress, to whom it belongs, to decide upon the time, the mode, and the measure of redress."

Had the United States at that time adopted compulsory measures, and taken redress into their own hands, all our difficulties with Mexico would probably have been long since adjusted, and the existing war have been averted. Magnanimity and moderation on our part only had the effect to complicate these difficulties, and render an amicable settlement of them the more embarrassing. That such measures of redress under similar provocations, committed by any of the powerful nations of Europe, would have been promptly resorted to by the United States, cannot be doubted. The national honor, and the preservation of the national character throughout the world, as well as our own self-respect, and the protection due to our own citizens, would have rendered such a resort indispensable.

The history of no civilized nation in modern times has presented within so brief a period so many wanton attacks upon the honor of its flag, and upon the property and persons of its citizens, as had at that time been borne by the United States from the Mexican authorities and people. But Mexico was a sister republic, on the North American continent, occupying a territory contiguous to our own, and was in a feeble and distracted condition; and these considerations, it is presumed, induced Congress to forbear still longer.

Instead of taking redress into our own hands, a new negotiation was entered upon with fair promises on the part of Mexoco, but with the real purpose, as the event has proved, of indefinitely postponing the reparation which we demanded, and which was so justly due. This negotiation, after more than a year's delay, resulted in the convention of the eleventh of April, 1839, "for the adjustment of claims of citizens of the United States of America upon the government of the Mexican republic."—The joint board of commissioners created by this convention to examine and decide upon these claims was not organized until the month of August, 1840, and under the terms of the convention they were to terminate their duties within eighteen months from that time.

Four of the eighteen months were consumed in preliminary discussions on frivolous and dilatory points raised by the Mexican commissioners; and it was not until the month of December, 1840, that they commenced the examination of the claims of our citizens upon Mexico. Four teen months only remained to examine and decide upon these numerous and complicated cases. In the month of February, 1842, the term of the commission expired, leaving many claims undisposed of for want of time.

The claims which were allowed by the board, and by the umpire authorized by the convention to decide in case of disagreement between the Mexican and American commissioners, amounted to two million twenty-six thousand one hundred and thirty-nine dollars and sixty-eight cents. There were pending before the umpire when the commission expired additional claims which had been examined and awarded by the American commissioners, and had not been allowed by the Mexican commissioners, amounting to nine hundred and twenty-eight thousand six hundred and twenty-seven dollars and eighty-eight cents, upon which he did not decide, alleging that his authority had ceased with the terminotion of the joint commission.

Besides these claims, there were others of American citizens amounting to three million three hundred and thirty six thousand eight hundred and thirty seven dollars and five cents, which had been submitted to the board, and upon which they had not time to decide before their final adjournment.

The sum of $2 026,139 68 which had been awarded to the claiments, was a liquidated & ascertained debt due by Mexico, about which there could be no dispute, and which she was bound to pay according to the terms of the convention. Soon after the final awards for this amount had been made, the Mexican government asked for a postponement of the time of making payment, urging that it would be inconvenient for her to make payment at the time stipulated. In tha spirit of forbearing kindness toward a sister republic, which Mexico has so long abused, the United States promptly complied with her request.

A second convention was accordingly concluced between the two governments on the thirtieth of January, 1843, which upon its face declares, that "this new arrangement is entered into for the accommodation of Mexico."—By the terms of this convention, all the interest due on the awards which had been made in favor of the claimants under the convention of the eleventh of April, 1839, was to be paid to them on the thirtieth of April, 1843, and "the principal of said awards, and the interest accruing thereon," was stipulated to "be paid in five years, in equal instalmeets every three months."

Notwithstanding this new convention was entered into at the request of Mexico, and for the purpose of relieving her long embarrassment, the claimants have only received the interest due on the thirtieth of April, 1843, and three of the twenty instalments. Although the payment of the sum thus liquidated, and confessedly due by Mexico to our citizens as indemnity for acknowledged acts of outrage and wrong, was secured by treaty, the obligations of which are ever held sacred by all just nations, yet Mexico has violated this solemn engagement by failing and refusing to make the payment. The two instalments due in April and July, 1844, under the peculiar circumstances connected with them, have been assumed by the United States and discharged to the claimants—but they are still due by Mexico.

But this is not all of which we have just cause of complaint. To provide a remedy for the claimants whose cases were not decided by the joint commission under the convention of April the eleventh, 1838, it was expressly stipulated by the sixth article of the convention of the thirtieth of January, 1843, "that a new convention shall be entered into for the settlement of all claims of the government and citizens of the United States against the republic of Mexico which were not finally decided by the late commission, which met in the city of Washington, and of all claims of the government and citizens of Mexico against the United States."

In conformity with this stipulation a third convention was concluded and signed at the city of Mexico on the twentieth of November, 1842, by the plenipotentiaries of the two governments, by which provision was made for ascertaining and paying these claims. In January, 1844, this convention was ratified by the Senate of the United States with two amendments, which were manifestly reasonable in their character. Upon a reference of the amendments proposed to the government of Mexico, the same evasions, differences and delays were interposed which have so long marked the policy of that government towards the United States. It has not yet even yet decided whether it would or would not accede to them, although the subject has been repeatedly pressed upon its consideration.

Mexico has thus violated a second time the faith of treaties, by failing or refusing to carry into effect the sixth article of the convention of January, 1843

Such is the history of the wrongs which we have suffered and patiently endured from Mexico through a long series of years. So far from affording reasonable satisfaction for the injuries and insults we had borne, a great aggravation of them consists in the fact, that while the United States, anxious to preserve a good understanding with Mexico, have been constantly, but vainly, employed in seeking redress, new outrages were constantly occurring which have continued to increase our causes of complaint and to swell the amount of our demands. While the citizens of the United States were conducting a lawful commerce with Mexico under the guaranty of a treaty of "amity, commerce and navigation," many of them have suffered all the injuries which would have resulted from open war.

This treaty, instead of affording protection to our citizens, has been the means of inviting them into the ports of Mexico, that they might be, as they have been in numerous instances, plundered of their property and deprived of their personal liberty if they dared insist on their rights. Had the unlawful seizures of American property, and the violation of personal liberty of our citizens, to say nothing of the insults to our flig which have occurred in the ports of Mexico, taken place on the high seas, theo would themselves long since have constituted a state of actual war between the two countries.

In so long suffering Mexico to violate her most solemn treaty obligations, plunder our citizens of their property, and imprison their persons without affording them any redress, we have failed to perform one of the first and highest duties which every government owes to its citizens; and the consequence has been that many of them have been reduced from a state of affluence to bankruptcy. The proud name of American citizen, which ought to protect all who bear it, from insult and injury throughout the world, has afforded no such protection to our citizens in Mexico. We had ample cause of war against Mexico long before the breaking out of hostilities. But even then we forbore to take redress into our own hands until Mexico herself became the aggressor by invading our soil in hostile array, and shedding the blood of our citizens.

Such are the grave causes of complaint on the part of the United States against Mexico—causes which existed long before the annexation of Texas to the American Union; and yet, animated by the love of peace, and a magnanimous moderation, we did not adopt those measures of redress which, under those circumstances, are the justified resort of injured nations

The annexation of Texas to the U. S. constituted no just cause of offence to Mexico. The pretext that it did so is wholly inconsistent and irreconciable with well authenticated facts connected with the revolution by which Texas become independent of Mexico That this may be the more manifest, it may be proper to advert to the causes and to the history of the principal events of that revolution.

Texas constituted a portion of the ancient province of Louisiana, ceded to the U. S. by France in the year 1803. In the year 1819, the U. S. by the Florida treaty, ceded to Spain all that part of Louisiana within the present limits of Texas; and Mexico, by the revolution which separated her from Spain, and rendered her an independent nation, succeeded to the rights of the mother country over this territory. In the year 1824, Mexico established a federal constitution, under which the Mexican republic was composed of a number of sovereign States, confederated together in a Federal Union similar to our own.

Each of these States had its own Executive, Legislature and Judiciary, and for all, except federal purposes, was as independent of the general government, and that of the other States, as is Pennsylvania or Virginia under our constitution. Texas and Coahuila united and formed one of these Mexican states. The State constitution which they adopted, and which was approved by the Mexican confederacy, asserted that they were 'free and independent of the other Mexican United States, and of every other power and dominion whatever;' and proclaimed the great principle of human liberty, that 'the sovereignty o the State resides originally and essentially in the general mass of the individuals who compose it.' To the government under this constitution, as well as to that under the federal constitution, the people of Texas owed allegiance.

Emigrants from foreign countries, including the United States, were invited by the colonization laws of the State and of the federal government to settle in Texas. Advantageous terms were offered to induce them to leave their own country and become Mexican citizens. This invitation was accepted by many of our citizens, in the full faith that in their new home they would be governed by laws enacted by representatives elected by themselves, and that their lives, liberty, and property would be protected by constitutional guaranties similar to those which existed in the republic they had left. Under a government thus organized they continued until the year 1835, when a military revolution broke out in the city of Mexico, which entirely subverted the federal and State constitutions, and placed a military dictator at the head of the government.

By a sweeping decree of a Congress subservient to the will of the dictator; the several State constitutions were abolished, and the States themselves converted into mere departments of the Central Government. The people of Texas were unwilling to submit to his usurpation. Resistance to such tyranny became a high duty. Texas was fully absolved from all allegiance to the Central Government of Mexico from the moment that government had ablished her State constitution, and in its place substituted an arbitrary and despotic Central Government.

Such were the principal causes of the Texan revolution. The people of Texas at once determined upon resistance, and flew to arms. In the midst of these important and exciting events, however, they did not omit to place their liberties upon a secure and permanent foundation. They elected members to a convention, who, in the month of March, 1836, issued a formal declaration that their "political connexion with the Mexican nation has forever ended, and that the people of Texas do now constitute a free, sovereign, and independent republic, and are fully invested with all the rights and attributes which properly belong to independent nations." They also adopted for their government a liberal republican constitution. About the same time Santa Ann, then the dictator of Mexico, invaded Texas with a numerous army for the purpose of subduing her people, and enforcing obedience to his arbitrary and despotic government. On the twenty-first of April, 1836, he was met by the Texan citizen-soldiers, and on that day was achieved by them the memorable victory of San Jacinto, by which they conquered their independence. Considering the numbers engaged on the respective sides, history does not record a more brilliant achievement. Santa Anna himself was among the captives.

In the month of May, 1836, Santa Anna acknowledged, by a treaty with the Texan authorities, in the most solemn form, "the [illegible] republic of Texas." It is true he was then a prisonor of war, but it is equally true that he had failed to reconquer Texas, and had met with signal defeat; that his authority had not been revoked, and that by virtue of this treaty he obtained his personal release. By it hostilities were suspended, and the army which had invaded Texas under his command returned in pursuance of this arrangement, unmolested, to Mexico.

From the day that the battle of San Jacinto was fought until the present hour, Mexico has never possessed the power to reconquer Texas. In the language of the Secretary of State of the United States, in a despatch to our minister in Mexico, under date of the eighth of July, 1842, "Mexico may have chosen to consider, and may still choose to consider Texas as having been at all times since 1835, and as still continuing, a rebellious province; but the world has been obliged to take a very different view of the matter. From the time of the battle of San Jacinto, in April, 1836, to the present moment, Texas has exhibited the same external signs of national independence as Mexico herself, and with quite as much stability of government.

Practically free and independent, acknowledged as a political sovereignty by the principal Powers of the world, no hostile foot finding rest within her territory for six or seven years and Mexico herself refraining for all that period from any further attempt to re-establish her own authority over that territory, it cannot but be suprising to find Mr. de Bocanegra (the secretary of Foreign Affairs of Mexico) complaining that for that whole period citizens of the United States, or its government, have been favoring the rebels of Texas, and supplying them with vessels, ammunition and money, as if the war for the reduction of the province of Texas, had been constantly prosecuted by Mexico, and her success prevented to their influence from abroad."

In the same despatch the Secretary of State affirms that "since 1837 the United States have regarded Texas as an independent sovereignty, as much as Mexico; and that trade and commerce with citizens of a government at war with Mexico cannot, on that account be regarded as an intercourse by which assistance and succor are given to Mexican rebels. The whole current of Mr. de Bocanegra's remarks runs in the same direction as if the independence of Texas had not been acknowledged. It has been acknowedged: it was acknowledged in 1837 against the remonstrance and protest of Mexico; and most of the acts of any importance, of which Mr. de Bocanegra complains, flow necessarily from that recognition. He speaks of Texas as still being an integral part of the territory of the Mexican republic, but he cannot but understand that the United States do not so regard it. The real complaint of Mexico, therefore, is, in substance, neither more nor less than complaint against the recognition of Texan independence.

It may be thought rather late to repeat that complaint, and not quite just to confine it to the United States, to the exemption of England, France, and Belgium, unless the United States, having been the first to acknowledge the independence of Mexico herself, are to be blamed for setting an example for the recognition of that of Texas." And he added, that "the constitution, public treaties, and the laws oblige the President to regard Texas as an independent State, and its territory as no part of the territory of Mexico."

Texas had been an independent State, with an organized government, defying the power of Mexico to overthrow or conquer her for more than ten years before Mexico commenced the present war against the United States. Texas had given such evidence to the world of her ability to maintain her separate existence as an independent nation, that she had been formally recognized as such, not only by the U. States, but by several of the principal powers of Europe. These powers had entered into treaties of amity, commerce, and navigation with her. They had received and accredited her ministers and other diplomatic agents at their respective courts, and they had commissioned ministers & diplomatic agents on their part to the government of Texas.

If Mexico, notwithstanding all this, and her utter inability to subdue or reconquer Texas, still stubbornly refused to recognize her as an independent nation, she was none the less so on that account. Mexico herself had been recognized as an independent nation by the U. States, and by other powers, many years before Spain, of which, before her revolution, she had been a colony, would agree to recognize her as such; and yet Mexico was at that time, in the estimation of the civilized word, and in fact, none the less an independent power because Spain still claimed her as a colony.

If Spain had continued until the present period to assert that Mexico was one of her colonies in rebellion against her, this would not have made her so, or changed the fact of her independent existence. Texas, at the period of her annexation to the United States, bore the same relation to Mexico that Mexico had borne to Spain for many years before Spain acknowledged her independence. with this important difference---that, before the annexation of Texas to the United States was consumated. Mexico herself, by a formal act of her government, had acknowledged the inpependence of Texas as a nation. It is true, that in the act of recognition she prescribed a condition which she had no power on authority to impose, that Texas should not annex herself to any other Power, but this could not detract in any degree from the recognition which Mexico then made of her actual independence. Upon this plain statement of facts, it is absurd for Mexico to allege as a pretext for commencing hostilities against the United States, that Texas is still a part of her territory.

But there are those who, conceding all this to be true, assume the ground that the western boundary of Texas is the Nueces, insterd of the Rio Grande; and that, therefore, in marching our army to the east bank of the latter river, we passed the Texan line, and invaded the territory of Mexico. A simple statement of facts, known to exist, will conclusively refute such an assumption. Texas, as ceded to the United States by France in 1803, has been always claimed as extending west to the Rio Grande, or Rio Bravo. This fact is established by that authority of our most eminent statesmen at a period when the question was as well if not better understood than it is at present. During Mr. Jefferson's administration, Messrs. Monroe and Pickney, who had been sent on a special mission to Madrid, charged among other things, with the adjustment of boundary between the two countries, in a note addressed to the Spanish Minister of Foreign Affairs, under date of the 28th of January, 1805, assert that the boundaries of Louisianna, as ceded to the United States by France, "are the river Perdido on the east, and the river Bravo on the west;" and they add that "the facts and principles which justify this conclusion are so satisfactory to our government as to convince it that the United States have not a better right to the island of New Orleans, under the cession referred to, than they have to the whole district of territory which is above described."

Down to the conclusion of the Florida treaty, in February, 1819, by which this territory was ceded to Spain, the United States asserted and maintained their territorial rights to this extent. In the month of June, 1818, during Mr. Monroe's administration, information having been received that a number of foreign adventurers had landed at Galveston, with the avowed purpose of forming a settlemeut in that vicinity, a special messenger was despatched by the government of the United States, with instructions from the Secretary of State to warn them to desist, should they be found there "or any other place north of the Rio Bravo and within the territory claimed by the United States."—He was instructed, should they be found in the country north of that river, to make known to them "the surprise with which the President has seen possession thus taken, without authority from the United States, of a place within their territorial limits, and upon which no lawful settlemeut can be made without their sanction." He was instructed to call upon them to "avow under what national authority they profess to act," and to give them due warning "that the place is within the United States, who will suffer no permanent settlement to be made there, under any authority other than their own." As late as the eighth of July, 1842, the Secretary of State of the United States, in a note addressed to our minister in Mexico, maintains that, by the Florida treaty of 1819, the territory as far west as the Rio Grande was confirmed to Spain. In that note he states that, "by the treaty of the twenty-second of February, 1819, between the United States and Spain, the Sabine was adopted as the line of boundary between the two Powers. Up to that period, no considerable colonization had been effected in Texas; but the territory between the Sabine and the Rio Grande being confirmed to Spain by the treaty, applications were made to that Power for grants of land, and such grants, or permissions of settlement, were in fact made by the Spanish authorities in favor of citizens of the United States proposing to emigrate to Texas in numerous families, before the declaration of independence by Mexico."

The Texas which was ceded to Spain by the Florida treaty of 1819, embracing all the country now claimed by the State of Texas between the Nueces and the Rio Grande. The republic of Texas always claimed this river as her western boundary, and in her treaty, made with Santa Anna in May, 1836, he recognized it as such. By the constitution which Texas adopted in March, 1836, senatorial and representative districts were organized extending west of the Nueces.

The Congress of Texas, on the 19th of December, 1836, passed "An act to define the boundaries of the republic of Texas," in which they declared the Rio Grande from its mouth to its source to be their boundary, and by the said act they extended their "civil and political jurisdiction" over the country up to that boundary.—During a period of more than nine years which intervened between the adoption of her constitution and her annexation as one of the States of our Union, Texas assented and exercised many acts of sovereignty and jurisdiction over the territory and inhabitants west of the Nueces. She organized and defined the limits of counties extending to the Rio Grande. She established courts of justice and extended her judicial system over the territory. She established a custom-house, and collected duties, and also post offices and post roads, in it. She established a land office, and issued numerous grants for land, within its limits. A Senator and a Representative residing in it were elected to the Congress of this republic, and served as such before the act of annexation took place. In both the Congress and Convention of Texas which gave their assent to the terms of annexation to the United States, proposed by our Congress, were representatives residing west of the Nueces, which took part in the act of annexation itself.

This was the Texas which by the act of our Congress of the twenty-ninth December, 1845, was admitted as one of the states of our Union. That the Congress of the United States understood the state of Texas which they admitted into the Union to extend beyond the Nueces is apparent from the fact, that on the thirty-first of December, 1845, only two days after the act of admission, they passed a law "to established a collection district in the State of Texas," by which they created a port of delivery at Corpus Christi, situated west of the Nueces, and being the same point at which the Texas custom-house, under the laws of that Republic, had been located, and directed that a surveyor to collect the revenue should be appointed for that port by the President, by and with the advice and consent of the Senate. A surveyor was accordingly nominated and confirmed by the Senate, and has been ever since in the performance of his duties. All these acts of the Republic of Texas, and of our Congress, preceded the orders for the advance of our army to the east bank of the Rio Grande. Subsequently, Congress passed an act "establishing certain post routes," extending west of the Nueces. The country west of that river now constitutes a part of one of the Congressional Districts of Texas, and is represented in the House of Representatives. The Senators from that State were chosen by a legislature in which the country west of that river was represented. In view of all these facts, it is difficult to conceive upon what ground it can be maintained that, in occupying the country west of the Nueces with our army, with a view solely to its security and defence, we invaded the territory of Mexico. But it would have been still more difficult to justify the Executive, whose duty it is to see that the laws be faithfully executed, if in the face of all these proceedings, both of the Congress of Texas and of the United States, he had assumed the responsibility of yielding up the territory west of the Nueces to Mexico, or of refusing to protect and defend this territory and its inhabitants, including Corpus Christi, as well as the remainder of Texas, against the threatened Mexican invasion.

But Mexico herself has never placed the war which she has waged upon the ground that our army occupied the intermediate territory between the Nueces and the Rio Grande Her refuted pretention that Texas was not in fact an independent State, but a rebellious province, was obstinately persevered in; and her avowed purpose in commencing a war with the United States to reconquer Texas, and to restore Mexican authority over the whole territory—not to the Nueces only, but to the Sabine. In view of the proclamed menaces of Mexico to this effect, I deemed it my duty, as a measure of precaution and defence, to order our army to occupy a position on our frontier as a military post, from which our troops could best resist and repel any attempted invasion which Mexico might make.

Our army had occupied a position at Corpus Christi, west of the Nueces, as early as August, 1845, without complaint from any quarter. Had the Nueces been regarded as the true western boundary of Texas, that boundry had been passed by our army many months before it advanced to the eastern bank of the Rio Grande In my annual message of December last I informed Congress, that upon the invitation of both the Congress and Convention of Texas, I had deemed it proper to order a strong squadron to the coasts of Mexico, and to concentrate an efficient military force on the western frontier of Texas, to protect and defend the inhabitants against the menaced invasion of Mexico. In that message I informed Congress that the moment the terms of annexation offered by the United States were accepted by Texas, the latter became so far a part of our own country as to make it our duty to afford such protection and defence; and that for that purpose our squadron had been ordered to the Gulf, and our army to "take a position between the Nueces and the Del Norte," or Rio Grande, and "to repel any invasion of the Texan territory which might be attempted by the Mexican forces."

It was deemed proper to issue this order, because, soon after the President of Texas, in April 1845, had issued his proclamation convening the Congress of that republic, for the purpose of submitting to that body the terms of annexation proposed by the United States, the government of Mexico made serious threats of invading the Texan territory. These threats became more imposing as it became more apparent, in the progress of the question, that the people of Texas would decide in favor of accepting the terms of annexation; an, finally, they had assumed such a formidable character as indueed both the Congress and Convention of Texas to request that a military force should be sent by the United States into her territory for the purpose of protecting and defending her against the threatened invasion. It would have been a violation of good faith towards the people of Texas to have refused to afford the aid which they desired against a threatened invasion, to which they had been exposed by their free determination to annex themselves to our Union, in compliance with the overture made to them by the joint resolution of our Congress.

Accordingly, a portion of the army was ordered to advance into Texas. Corpus Christi was the position selected by Gen. Taplor. He encamped at that place in August, 1845, and the army remained in that position until the eleventh of March, 1846, when it moved westward, and on the twenty-eighth of that month reached the east bank of the Rio Grande opposite to Matamoras. Mhis movement was made in pursuance of orders from the War Department, issued on the thirteenth of January, 1846. Before the orders were issued, the despatch of our minister in Mexico, transmitting the decision of the Council of Government of Mexico, advising that he should not be received, and also the despatch of our Consul residing in the city of Mexico---the former bearing date on the seventeenth and the latter on the eighteenth of December, 1845, copies of both of which accompanied my message to Congress of the eleventh of May last---were received at the Department of State.

These communications rendered it highly probable, if not absolutely certain, that our minister would not be received by the government of Gen. Herrera. It was also well known that but little hope could be entertained af a different result from Gen. Paredes in case the revolutionary movement which he was prosecuting should prove successful, as was highly probable. The partisans of Paredes, as our minister, in the despatch referred to, states, breathed the fiercest hostility against the United States, denounced the proposed negociation as treason, and openly called upon the troops and the peo le to put down the government of Herrera by force. The reconquest of Texas, and war with the United States, were openly threatened. These were the circumstances existing, when it was deemed proper to order the army under command of Gen. Taylor to advance to the western frontier of Texas, and occupy a position on or near the Rio Grande.

The apprehensions of a contemplated Mexican invasion have been since fully justified by the event. The determination of Mexico to rush into hostilities with the United States was afterwards manifested by the whole tenor of the note of the Mexican Minister of Foreign Affairs to our minister, bearing date on the twelfth of March, 1846. Paredes had then revolutionized the government, and his minister, after referring to the resolution for the annexation of Texas, which had been adopted by our Congress in March, 1845, proceeds to declare that "a fact such at this, or, to speak with greater exactness, so notable an act of usurpation, created an imperious necessity that Mexico, for her own honor, should repel it with proper firmness and dignity. The Supreme Government had beforehand declared that it would look upon such an act as a casus belli; and as a consequence of this declaration, negociation was, by its very nature, at an end, and war was the only recourse of the Mexican government."

It appears, also, that on the fourth of April following, General Paredes, through his minister of war, issued orders to the Mexican general in command on the Texan frontier to "attack" our army "by every means which war permits." To this General Paredes had been pledged to the army and people of Mexico during the military revolution which had brought him into power On the 18th of April, 1846, General Paredes addressed a letter to the commander on that frontier, in which he stated to him "at the present date I suppose you at the head of that valliant army, either fighting already, or preparing for the operations of a campaign;" and "supposing you already on the theatre of operations, and with all the forces assembled, it is indispensable that hostilities be commenced, yourself taking the initiative against the enemy."

The movement of our army to the Rio Grande was made by the commanding general general under positive orders to abstain from all acts towards Mexico or Mexican citizens, and to regard the relations between the two countries as peaceful, unless Mexico should declare war, or commit acts of hostility indicative of a state of war; and these orders he faithfully executed. Whilst occupying his position on the east bank of the Rio Grande, within the limits of Texas, then recently admitted as one of the States of our Union, the commanding general of the Mexican forces, who, in pursuance of the orders of his government, had collected a large army on the opposite shore of the Rio Grande, crossed the river, invaded our territory, and commenced hostilities by attacking our forces.

Thus after all the injuries which we had received and borne from Mexico, and after she had insultingly rejected a minister sent to her on a mission of peace, and when she had solemnly agreed to receive, she consummated her long course of outrage against our country by commencing an offensive war and shedding the blood of our citizens in our own soil.

The United States never attempted to acquire Texas by conquest. On the contrary, at an early period after the people of Texas had achieved their independence, they sought to be annexed to the United States. At a general election in September, 1836, they decided with great unanimity in favor of "annexation," and in November following, the Congress of the republic authorized the appointment of a minister, to bear their request to this government.—This government, however, having remained neutral between Texas and Mexico during the war between them, and considering it due to the honor of our country, and our fair fame among the nations of the earth, that we should not at this early period consent to annexation nor until it should be manifest to the whole world that the re-conquest of Texas by Mexico was impossible, refused to accede to the overtures made by Texas. On the 12th April, 1844, and after more than 7 years had elapsed since Texas had established her independence a treaty was concluded for the annexation of that republic to the United States, which was rejected by the Senate.

Finally, on the first of March, 1845, Congress passed a joint resolution for annexing her to the United States, upon certain preliminary conditions to which her assent was required. The solemnities which characterized the deliberations and conduct of the government and people of Texas, on the deeply interesting questions presented by these resolutions, are known to the world. The Congress, the Executive, and the people of Texas, in a convention elected for the purpose, accepted with great unanimity the proposed terms of annexation; and thus consummated, on her part, the great act of restoring to our federal Union a vast territory which had been ceded to Spain by the Florida treaty more than a quarter of a century before.

After the joint resolution for the annexation of Texas to the United States had been passed by our Congress, the Mexican Minister at Washington addressed a note to the Secretary of State, bearing date on the sixth of March, 1845, protesting against it as "an act of aggression the most unjust which can be found recorded in the annals of modern history; namely, that of despoiling a friendly nation, like Mexico, of a considerable portion of her territory;" and protesting against the resolution of annexation, being an act "whereby the province of Texas, an integral portion of the Mexican territory, is agreed and admitted to the American Union, and he announced that, as a consequence, his mission to the United States had terminated, and demanded his passports, which were granted. It was upon the absurd pretense made by Mexico, (herself indebted

independence to a successful revolu-
,) that the Republic of Texas still
tinued to be, notwithstanding all that
passed, a province of Mexico, that
step was taken by the Mexican min-
r.

very honorable effort has been used
me to avoid the war which followed,
all have proved in vain.

ll our attempts to preserve peace have been
by insult and resistance on the part of Mex
: My efforts to this end commenced in the
of the Secretary of State of the 10th March
in answer to that of the Mexican Minis-
Whilst de lining to reopen a discussion
ch had air ady been exhausted, and prov-
again, what was known to the whole world,
Texas hadlong since achieved her inde-
dence, the Secretary of State expressed the
ct of this government, that Mexico should
taken offence at the resolution of un-
atien passed by Congress, and gave assu-
ce that our "most strenuous efforts shall be
ot d to the amicable adjustmout of every
se of complaint between the two gov-
ments, and to the cultivation of the kindest
most friendly relations between the sister
ublics."

hat I have acted sn the spirit of this assur-
e, will appear from the events which have
e occurred. Notwithstanding Mexico had
uptly terminated all diplomatic intercourse
h the United States, and ought, therefore, to
e been the first to ask for its resumption, yet
iving all ceremony, I embraced the earliest
orable opportunity "to ascertain from the
ixican government whether they would re-
ve an envoy from the United States intrust-
with full power to adjust all the questions
dispute between the two governments." In
ptember, 1845, I believed the propitious mo-
nt for such an overture had arrived. Texas
the enthusiastic and almost unanimous will
her people, had pronounced in favor of an-
xation. Mexico herself had agreed to ac-
owledge the independence of Texas, subject
a condition, it is true, which she had no
ght to impose and no power to enforce. The
st lingering hope of Mexico, if she still could
ve retained any, that Texas would ever again
come one of her provinces, must have been
andoned.

The consul of the United States at the
ty of Mexico was therefore, instructed
the Secretary of State on the fifteenth
September 1845, to make the inquiry
the Mexican government. The inqui-
was made. and on the fifteenth of Oc-
ber, 1845, the Minister of Foreign Af-
irs of the Mexican government, in a
ote addressed to our consul, gave a fa-
orable response, requesting, at the same
ime, that our naval force might be with-
rawn from Vera Cruz while negotiations
hould be pending. Upon the receipt of
his note, our naval force was promptly
ithdrawn from Vera Cruz. A minister
as immediately appointed, and departed
o Mexico. Every thing bore a promis-
ng aspect for a speedy and peaceful ad-
ustment of all our difficulties. At the
ate of my annual message to Congress,
n December last, no doubt was enter-
ained that he would be received by the
Mexican government, and the hope was
herished that all cause of misunderstan-
ding between the two countries would be
peedily removed.---In the confident
ope that such would be the result of his
ission, I informed Congress that I fore-
ore at that time to recommend such
ulterior measures of redress for wrongs
nd injuries we had so long borne, as it
would have been proper to make, had no
such negotiations been instituted." To
my surprise and regret, the Mexican gov-
ernment, though solemnly pledged to do
so, upon the arrival of our minister at
Mexico, refused to receive and accredit
him.---When he reached Vera Cruz, on
the thirtieth of November, 1845, he found
that the aspect of affairs had undergone
an unhappy change. The government of
General Herrara, who was at that time
President of the republic, was tottering
to its fall.

General Paredes(a military leader)who
had manifested his determination to over-
throw the government of Herrera, by a
military revolution, and one of the prin
cipal means which he employed to effect
his purpose, and render the government
of Herrera odious to the army and people
of Mexico, was by loudly condemning its
determination to receive a minister of
peace from the United States, alleging that
it was the intention of Herrera, by a trea-
ty with the United States, to dismember
the territory of Mexico, by ceding away
the department of Texas. The govern-
ment of Herrera is believed to have been
well disposed to a pacific adjustment of
existing difficulties; but probably alarmed
for its own security, and in order to ward
off the danger of the revolution led by
Paredes, violated its solemn agreement,
and refused to receive or accredit our min-
ister; and this, although informed that he
had been invested in full power to adjust
all questions in dispute between the two
governments. Among the frivolous pre-
texts for this refusal, the principal one was,
that our minister had not gone upon a spe-
cial mission, confined to the question of
Texas alone, leaving all the outrages upon
our flag and our citizens unredressed. The
Mexican government well knew that both
our national honor and the protection due
to our citizens imperatively required that
the two questions of boundary and indem-
nity should be treated of together, as na
turally and inseparably blended, and they
ought to have seen that this course was
best calculated to enable the U. States to
extend to them the most liberal justice.
On the thirtieth of December, 1845, Gen-
eral Herrera resigned the presidency, and
yielded up the government to Gen. Pare-
des without a struggle. Thus a revolution
was accomplished solely by the army com-
manded by Paredes, & the supreme pow-
er in Mexico passed into the hands of a
military usurper, who was known to be
bitterly hostile to the United States.

Although the prospect of a pacific ad-
justment with the new government was
unpromising, from the known hostility of
its head to the United States, yet, deter-
mined that nothing should be left undone
on our part to restore friendly relations
between the two countries, our minister
was instructed to present his credentials
to the new government, and ask to be ac-
credited by it in the diplomatic character
in which he had been commissioned. These
instructions he executed by his note on
first of March, 1846, addressed to the
Mexican Minister, of Foreign Affairs, but
his request was insultingly refused by that
minister in his answer of the twelfth of
the same month. No alternative remained
for our minister but to demand his pass-
ports, and return to the United States.

Thus was the extraordinary spectable pres-
ented to the civilized world, of a government,
in violation of its own express agreement,
having twice rejected a minister of peace,
invested with full powers to adjust all the
existing difference between the two counties
in a manner just and honorable to both. I am
not aware that modern history presents a par-
allel case, in which, in time of peace, one
nation has refused even to hear propositions
from another for terminating existing difficul-
ties between them.

Scarcely a hope of adjusting our difficulties
a remote day, a hope [illegible]

with Mexico, could be cherished while Paredes remained at the head of the government. He had acquired the supreme power by a military revolution, and upon the most solemn pledges to wage war against the United States, and to reconquer Texas, which he claimed as a revolted province of Mexico. He had denounced as guilty of treason all those Mexicans who consider Texas as no longer constituting a part of the territory of Mexico, and who were friendly to the cause of peace. The duration of the war which he waged against the United States was indefinite, because the end which he proposed, of the reconquest of Texas, was hopeless. Besides there was good reason to believe, from all his conduct, that it was his intention to convert the republic of Mexico into a monarchy and to call a foreign European prince to the throne. Preparatory to this end, he had, during his short rule, destroyed the liberty of the press, tolerating that portion of it only which openly advocated the establishment of a monarchy. The better to secure the success of his ultimate designs, he had, by an arbitrary decree, convoked a Congress—not to be elected by the free voice of the people, but to be chosen in a manner to make them subservient to his will, and to give him absolute control over their deliberations.

Under all these circumstances, it was believed that any revolution in Mexico founded upon opposition to the ambitious projects of Paredes, would tend to promote the cause of peace, as well as prevent any attempted European interference in the affairs of the North American continent—both objects of deep interest to the United States. Any such foreign interference, if attempted, must have been resisted by the United States. My views upon that subject were fully communicated to Congress in my last annual message. In any event, it was certain that no change whatever in the government of Mexico which would deprive Paredes of power could be for the worse, so far as the United States was concerned, whilst it was highly probable any change must be for the better.

This was the state of affairs existing when Congress, on the 13th of May last, recognized the existence of the war which had been commenced by the government of Paredes; and it became an object of much importance, with a view to a speedy settlement of our difficulties and the restoration of an honorable peace, that Paredes should not retain power in Mexico.

Before that time there were symptoms of a revolution in Mexico, favored, as it was understood to be, by the more liberal party, and especially by those who were opposed to foreign interference, and to the monarchial form of government. Santa Anna was then an exile in Havanna, having been expelled from power and banished from his country by a revolution which occurred in December. 1844; but it was known that he had still a considerable party in his favor in Mexico. It was also equally well known that no vigilance which could be exerted by our squadron would, in all probability have prevented him from effecting a landing somewhere on the extensive gulf coast of Mexico, if he had desired to return to his country. He had openly professed an entire change of policy; had expressed his regret that he had subverted the federal constitution of 1824, and avowed that he was now in favor of its restoration. He had publicly declared his hostility, in the strongest term to the establishment of a monarchy, and to European interference in the affairs of his country. Information to this effect had been received from sources believed to be reliable, at the date of the recognition of the existence of the war by Congress, and was afterwards fully confirmed by the receipt of the despatch of our consul in the city of Mexico, with the accompanying documents, which are herewith transmitted. Besides, it was reasonable to suppose that he must see the ruinous consequences to Mexico of a war with the United States, and that it would be his interest to favor peace.

It was under these circumstances and upon these considerations that it was deemed expedient not to obstruct his return to Mexico, should he attempt to do so. Our object was the restoration of peace; and with that view, no reason was perceived why we should take part with Paredes, and aid him, by means of our blockade, in preventing the return of his rival to Mexico. On the contrary, it was believed that the intestine divisions which ordinary sagacity could not but anticipate as the fruit of Santa Anna's return to Mexico, and his contest with Paredes, might strongly tend to produce a disposition with both parties to restore and preserve peace with the United States. Paredes was a soldier by profession, and a monarchist in principle. He had but recently before been successful in a military revolution, b which he had obtained power He was the sworn enemy of the United States with which he had involved his country in the existing war. Santa Anna, who had been expelled from power by the army, was known to be in open hostility to Paredes, and publicly pledged against foreign intervention and the restoration of monarchy in Mexico. In view of these facts and circumstances, it was, that when orders were issued to the commander of our naval forces in the Gulf, on the fifteenth day of May last, only two days after the existence of the war had been recognised by Congress, to place the coasts of Mexico under blockade, he was directed not to obstruct the passage of Santa Anna to Mexico, should he attempt to return.

A revolution took place in Mexico in the early part of August following, by which the power of Paredes was over thrown, and he has since been banished from the country, and is now in exile. Shortly afterwards, Santa Anna returned. It remains to be seen whether his return may not yet prove to be favorable to a pacific adjustment of the existing difficulties, it being manifestly his interest not to persevere in the prosecution of a war commenced by Paredes, to accomplish a purpose so absurd as the reconquering of Texas to the Sabine. Had Paredes remained in power, it is morally certain that any pacific adjustment would have been hopeless.

Upon the commencement of hostilities by Mexico against the United States, the indignant spirit of the nation was at once aroused. Congress promptly esponded to the expectations of the country and, by the act of the thirteenth of May last, recognized the fact that war existed by the act of Mexico; between the United States and that republic, and granted the means necessary for its vigorous prosecution. Being involved in a war thus commenced by Mexico, and for the justice of which, on our part, we may confidently appeal to the whole world, I resolved to prosecute it with the utmost vigor. Accordingly the ports of Mexico, on the Gulf and on the Pacific have been placed under blockade, and her territory invaded at several important points. The reports from the Departments of War and the Navy will inform you, more in detail, of the measures adopted in the emergency in which our country was placed, and of the gratifying results which have been accomplished.

The various columns of the army have performed their duty under great disadvantages, with the most distinguished skill and courage. The victories of Palo Alto, and Resaca de la Palma, and of Monterey, won against greatly superior numbers, and against most decided advantages in other respects on the part of the enemy, were brilliant in their execution, and entitle our brave officers and soldiers to the grateful thanks of their country. The nation deplores the loss of the brave officers and men who have gallantly fallen while vindicating and defending their country's rights and honor.

It is a subject of pride and satisfaction that our volunteer citizen soldiers, who so promptly responded to their country's call, with an experience of the discipline of a camp of only a few weeks, have borne their part in the hard fought battle of Monterey with a constancy and courage equal to that of veteran troops, and worthy of the highest admiration. The privations of long morches through the enemy's country, and through a wilderness, have been borne without a murmur. By rapid movemenis the province of New Mexico, with Santa Fe, its capital, has been captured without bloodshed.

The navy has co-operated with the army, and rendered important services: if not so brilliant, it is because the enemy had no force to meet them on their own element, and because of the defences which nature has interposed in the difficulties of the navigation on the Mexican coast. Our squadron in the Pacific, with the co-operation of a gallant officer of the army, and a small force hastily collected in that distant country, have acquired bloodless possession of the Californias, and the American flag has been raised at every important point in that province.

I congratulate you on the success which has thus attended our military and naval operation. In less than seven moths after Mexico commenced hostilities, at a time selected by herself, we have taken possession of many of her principal ports, driven back and pursued her invading army, and acquired military possession of the Mexican provinces of New Mexico New Leon, Coahuila, Tamaulipas, and Californias, a territory larger in extent than that embraced in the original thirteen States of the Union, inhabited by a considerable population, and much of it more than a thousand miles from the points at which we had to collect our forces and commence our movements: By the blockade, the import and export trade of the enemy has been cut off.

Well may the American people be proud of the energy and gallantry of our regular and volunteer officers and soldiers. The events of these few months afford a gratifying proof that our country can, under any emergency, confidently rely for the maintenance of her honor, and the defence of her rights, on an effective force, ready at all times voluntarily to relinquish the comforts of home for the perils and privations of the camp.

And though such a force may be for the time extensive, it is in the end economical, as the ability to command it removes the necessity of employing a large standing army in time of peace and proves that our people love their institutions, and are ever ready to defend and protect them.

Whilst the war was in a course of vigorous and successful prosecution, being still auxious to arrest its evils, and considering that, after the brilliant victories of our arms on the eight and ninth of May last, the national honor could not be compromitted by it, another overture was made to Mexico, by my direction, on the twenty seventh of July last, to terminate hostilities by a peace just and honorable to both countries. On the thirty-first of August following, the Mexican government declined to accept this friendly overture, but referred it to the decision of a Mexican Congress, to be assembled in the early part of the present month. I communicate to you, herewith, a copy of the letter of the Secretary of State proposing to re-open negotiations, of the answer of the Mexican government, and of the reply thereto of the Secretary of State.

The war will continued to be prosecuted with vigor, as the best means of securing peace. It is hoped that the decision of the Mexican Congress, to which our last overture has been refered, may result in a speedy and honorable peace. With our experience, however, of the unreasonable course of the Mexican authorities it is the part of wisdom not to relax in the energy of our military operations until the result is made known. In this view, it is deemed important to hold military possession of all the provinces which have been taken, until a definite treaty of peace shall have been concluded and ratified by the two countries.

The war has not been waged with a view to conquest; but having been commenced by Mexico, it has been carried into the enimy's country, and will be vigorously prosecuted there with a view to obtain an honorable peace, and thereby secure ample indemnity for the expenses of the war, as well as of our much injured citizens, who hold large pecuniary demands against Mexico.

By the laws of nations a conquerred territories, subject to be governed by the conqueror during his military possession, and until there is either a treaty of peace, or he shall voluntarily withdraw from it. The old civil government being necessarily superseded, it is the right and duty of the conqueror to secure his conquest, and provide for maintenance of civil order and the rights of the inhabitants. This right has been exercised, and this duty performed, by our military and naval commandments, by the establishment of temporary governments in some of the conquered provinces in Mexico, assimilating them as far as practicable to the free institutions of our own country. In the provinces of New Mexico, and of the Californias, little if any further resistence is apprehended from the inhabitants to the temporary governments which have thus, from the necessity of the case, and according to the laws of war, been established. It may be proper to provide for the security of these important conquests by making an adequate appropriation for the purpose of erecting fortifications and defraying the expenses necessarily incident to the maintenance of our possession and authority over them.

Near the close of your last session, for reasons communicated to Congress, I deemed it important, as a measure for securing a speedy peace with Mexico, that a sum of money should be appropriated and placed in the power of the Executive, similar to that which had been made upon two former occasions, during the administration of President Jefferson.

On the twenty-sixth of Febuary, 1803, an appropriation of two millions of dollars was made, and placed at the disposa of the President. Its object is well known if was at that time in contemplation to acquire Louisiana from France, and it was intended to be applied as a part of this consideration which might be paid for that territory. On the thirtenth of February, 1806, the same sum was in like manner appropriated, with a view to the purchsse of the Floridas from Spain.

These appropriations were made to facilitate negotiations, and as a means to enable the President to accomplish the important objects in view. Though it did not become necessary for the President to use these appropriations, yet a state of things might have arisen in which it would have been highly important for him to do so, and the wisdom of making them cannot be doubted. It is believed that the measure recommended at your last session met with the approbation ndecided majorities in both Houses of Congress. Indeed, in different forms, a bill making an appropriation of two millions of dollars passed each House, and it is much to be regretted that it did not become a law. The reasons which induced me to recommend the measure at that time still exist; and I again submit the subject for your consideration, and suggest the importance of early action upon it. Should the appropriation be made, and be not needed, it will remain in the treasury; should it be deemed proper to apply it in whole or in part, it will be accounted for as other public expenditures.

Immediately after Congress had recognized the existence of the war with Mexico, my attention was directed to the danger that privateers might be fitted out in the ports of Cuba and Porto Rico to prey upon the commerce of the United States, and I invited the special attenion of the Spanish government to the fourteenth article of our treaty with that power of the twentieth of October, 1795, under which the citizens and subjects of either nation who shall take commissions or letters of marque to act as privateers against the other "shall be punished as pirates."

It affords me pleasure to inform you that I have received assurances from the Spanish government, that this article of the treaty shall be faithfully observed on its part. Orders for his purpose were immediately transmitted from that government to the authorities of Cuba and Porto Rico to exert their utmost vigilance in preventing any attempts to fit our privateers in those islands against the United States. From the good faith of Spain I am fully satisfied that this treaty will be executed in its spirit as well as its oetter; whilst the United States will, on their part, faithfully perform all the obligations which it imposes in them.

Information has been recently received at the Department of State that the Mexican government has sent to Havana blank commissions to privateers, and blank certificates of naturalization, signad by Gen. Salas, the present head of the Mexican government. There is also reason to apprehend that similar documents have been sent to other parts of the world.—Copies of these papers, in translation, are herewith transmitted.

As the preliminaries required by the practice of Nations for commissioning privateers and regulating their conduct, appear not to have been observed, and as these commissions are in the blank to be filled up with the names of citizens and subjects of all nations, who will be willing to purchase them, the whole proceeding can only be construed as an invitation to all the freebooters on earth, who are will to pay for the privilege of cruzing against American commerce.—It will be for our courts of justice to decide whether, under such circumstances, these Mexican letters of marque and reprisal shall protect those who accept them, and commit robberies upon the high seas, from the pains and penalties of piracy.

If the certificates of naturalization thus granted, be intended by Mexico to shield Spanish subjects from the guilt and punishment of piracy, under our treaty with Spain; they will certainly prove unavailing. Such a subterfuge would be but a weak device to defeat the provisions of a solemn treaty.

I recommend that Congress should immediately provide for trial ank punishment as pirates of Spanish subjects, who escaping the vigilance of their sovereign, shall be found guilty of privateering against the U. S. Our navy will be constantly on the alert to protect ourcommerce.

Besides, in case prizes should be made of American vessels, the utmost vigilance will be exerted by our blockading squadron to prevent the captors from taking them into Mexican ports, and it is not apprehended that any nation will violate its neutrality by suffering such prizes to be condemned and sold within its jurisdiction.

I recommend that Congress should immediately provide by law for granting letters of marque and reprisal against vessels under the Mexican flag. It is true that there are but few, if any, commercial vessels of Mexico upon the high seas; and it is therefore not probable that many American privateers would be fitted out in case a law should pass authorizing this mode of warfare. It is, notwithstanding, certain that such privateers may render good service to the commercial interests of the country, by recapturing our merchant ships, should any be taken by armed vessels under the Mexican flag, as well as capturing these vessels themselves. Every means within our power should be rendered available for the protection of our commerce.

The annual report of the Sec. of the Treasury will exhibit a detailed statement of the condition of the finances The imports for the fiscal year ending on the thirtieth of June last, were of the value of one hundred and twenty-one million six hundred and ninety-nine thousand seven hundred and ninety seven dollars: of which the amount exported was eleven million three hundred and forty-six thousand six hundred and twenty-three dollars; leaving the amount remaining in the country for domestic consumption one hundred and ten million three hundred and forty-five thousand one hundred and seventy four dollars. The value of the exports for the same period was one hundred and thirteen million four hundred and eighty-eight thousand five hundred and sixteen dollars: of which one hundred and two million one hundred and forty one thousand eight hundred and ninety-three dollars consisted of domestic productions, and eleven million three hundred and forty-six thousand six hundred and twenty three dollars of foreign articles.

The receipts into the treasury for the same year were twenty-nine million four hundred and nenety-nine thousand two hundred and forty-seven dollars and six cents; of which there were derived from customs twenty-six million seven hundred and twelve thousand six hundred and sixty-seven dollars and eighty seven cents; from sales of public lands two million six hundred and ninety-four thousand four hundred and fifty-two dollars and forty eight cents and from incidental and miscellaneous sources ninety two thousand one hundred and twenty-six dollars and seventy one cents. The expenditures for the same period were twenty-eight million thirty-one thousand one hundred and fourteen dollars and twenty cents, and the balance in the treasury on the first day of July last was nine million one hundred and twenty-six thousand four hundred and thirty-nine dollars and eight cents.

The amont of the public debt, including treasury notes on the first of the present month was twenty fourmillion two hundred and fifty six thousand one hundred and ninety four dollars and sixty two cents; of which the sum of seventeen millions seven hundred and eighty-eight thousand seven hundred and ninety-nine dollars and sixty-two cents outstanding on the fourth o March, 1845, leaving the amount incurred since that time six millions four hundred and sixty-seven thousand six hundred and ninety four dollar, and ninety-eight cents.

In order that to prosecute the war with Mexico with vigor and energy, as the best means of bringing it to a speedy and honorable termination, a further loan will be necessary, to meet the expenditures for the present and the next fiscal year, and if the war should be continued until the thirtieth of June 1842—being the end of the next fiscal year—it is estimated that an additional loan of twenty three millions of dollars will be required. This estimate is made upon the assumption that it will be necessary to retain constantly in the treasury four millions of dollars to guard against contingencies If such surplus were not required to be retained then a loan of nineteen millions of dollars would be sufficient. If however, Congress should at the present session, impose a revenue duty on the principal articles now embraced in the free list it is estimated that an additional annual revenue of about two millions and a half, amounting it is estimated on the thirtieth of June, 1848, to four millions of dollars, would be derived from that source and the loan required would be reduced by that amount.

It is estimated, also, that should Congress graduate and reduce the price of such of the public lands as have been long in the market, the additional revenue derived from that source would be annually for several years to come, between half a million and a million of dollars; and the loan required may be reduced by that amount also. Should these measures be adopted, the loan required would not probably exceed eighteen or nineteen millions of dollars—leaving in the treasury a constant surplus of four millions of dollars. The loan proposed, it is estimated will be sufficient to cover the necessary expenditures both for the war and for all other purposes, up to the thirtieth of June, 1848; and an amount of this loan not exceeding one half, may be required during the present fiscal year, and the greater part of the remainder during the first half of the fiscal year succeeding.

In order that timely notice may be given, and proper measures taken to effect the loan, or such portion of it as may be required, it is important that the authority of Congress to make it be given at an early period of your present session. It is suggested that the loan should be contracted for a period of twenty years, with authority to purchase the stock and pay it off at an early period, at its market value, out of any surplus which may at any time be in the treasury applicable to that purpose. After the establishment of peace with Mexico, it is supposed that a considerable surplus will exist, and that the debt may be extinguished in a much shorter period than that for which it may be contracted. The period of twenty years as that for which it may be contracted, in preference to a shorter period, is suggested, because all experience, both at home and abroad, has shown that loans are effected upon much better terms upon a long time, than when they are reimbursable at short dates.

Necessary as this measure is, to sustain the honor and the interests of the country engaged in a foreign war, it is not doubt-but that Congress will promptly authrize it.

The balance in the treasury on the first of July last exceeded nine millions of dollars, notwithstanding considerable expenditures had been made for the war during the months of May and June preceding. But for the war, the whole public debt could and would have been extinguished within a short period; and it it was a part of my settled policy to do so, and thus relieve the people from its burden, and place the government in a position which would enable it to reduce the public expenditures to that economical standard which is most consistent with the general welfare, and the pure and wholesome progress of our institutions.

Among our just causes of complaint against Mexico, arising out of her refusal to treat for peace, as well before as since the war so unjustly commenced on her part, are the extraordinary expenditures in which we have been involved. Justice to our own people will make it proper that Mexico should be held responsible for these expenditures.

Economy in the public expenditures is at all times a high duty which all public functionaries of the government owe to the people. This duty becomes the more imperative in a period of war, when large and extraordinary expenditures become unavoidable.—During the existence of the war with Mexico all our resources should be husbanded, and no appropriations made except such as are absolutely necessary for its vigorous prosecution and the due administration of the government. Objects of appropriation, which in peace may be deemed useful or proper, but which are not indispensable for the public service, may, when the country is engaged in a foreign war, be well postponed to a future period. By the observance of this policy at your present session, large amounts may be saved in the treasury, and be applied to objects of pressing and urgent necessity, and thus the creation of a corresponding amount of public debt may be avioded.

It is not meant to recommend that the ordinary and necessary appropriations for the support of government should be withheld, but is well known that at every session of Congress appropriations are proposed for numerous objects which may or may not be made without materially affecting the public interests; and these it is recommended should not be granted.

The act passed at your last session "reducing the duties on imports" not having gone into operation until the first of the present month, there has not been time for its practical effect upon the revenue, and the business of the country, to be developed. Is it not doubted, however, that the just policy which adopts will add largely to our foreign trade, and promote the general prosperity. Although it cannot be certainly foreseen what amount of revenue it will yield, it is estimated that it will exceed that produced by the act of 1842, which it superseded. The leading principles established by it are, to levy taxes with a view to raise revenue, and to impose them upon the articles imported according to their actual value.

The act of 1842, by the excessive rates of duty which it imposed on many articles, either totally excluded them from importation, or greatly reduced the amount imported, and thus diminished instead of producing revenue. By it the taxes were imposed, not for the legitimate purpose of raising revenue, but to afford advantages to favored classes, at the expense of a large majority of their fellow-citizens. Those employed in agriculture, mechanical pursuits, commerce and navigation, were compelled to contribute from their substance to swell the profits and overgrown wealth of the comparatively few who had invested their capital in manufactures.

The taxes were not levied in proportion to the value of the articles upon which they were imposed; but, widely departing from this just rule, the lighter taxes were, in many cases, levied upon articles of luxury and high price, and the heavy taxes on those of necessity and low price, consumed by the great mass of the people. It was a system, the inevitable effect of which was to relieve favored classes and the wealthy few from contributing their just proportion for the support of government, and to lay the burden on the labor of the many, engaged in other pursuits than manufactures.

A system so unequal and unjust has been superceded by the existing law, which imposes duties, not for the benefit or injury of classes or pursuits, but distributes, and, as far as practicable, equalizes the public burdens among all classes and occupations. The favored classes, who, under the unequal and unjust system which has been repealed, have heretofore realized large profits, and many of them amassed large fortunes, at the expense of the many who have been made tributary to them, will have no reason to complain if they shall be required to bear their just proportion of the taxes necessary for the support of government. So far from it, it will be perceived, by an examination of the existing law, that discriminations in the rates of duty imposed, within the revenue principle, have been retained in their favor.

The incidental aid against foreign competition which they still enjoy, gives them an advantage which no other pursuits possess, but of this none others will complain, because the duties levied are necessary for revenue. These revenue duties, including freights and charges, which the importer must pay before he can come in competition with the home manufacturer in our markets, amount, on nearly all our leading branches of manufacture, to more than one third of the value of the imported article, and in some cases to almost one-half its value. With such advantages, it is not doubted that our domestic manufacturers will continue to prosper, realizing in well conducted establishments even greater profits than can be derived from any other regular business. Indeed, so far from requiring the protection of even incidental revenue duties, our manufacturers in several leading branches are extending their business, giving evidence of great ingenuity and skill, and of their ability to compete, with increased prospect of success, for the open market of the world. Domestic manufactures, to the value of several millions of dollars, which cannot find a market at home, are annually exported to foreign countries. With such rates of duty as these, established by the existing law, the system will probably be permanent; and capitalists, who have made, or shall hereafter make, their investments in manufactures, will know upon what to rely.

The country will be satisfied with these rates, because the advantages which the manufacturers still enjoy result necessarily from the collection of revenue for the support of government. High protective duties, from their unjust operation upon the masses of the people, cannot fail to give rise to extensive dissatisfaction and complaint, and to constant efforts to change or repeal them, rendering all investments in manufactures uncertain and precarious. Lower and more permanent rates of duty, at the same time that they will yield to the manufacturer fair and remunerating profits will secure him against the danger of frequent changes in the system, which cannot fail to ruinously affect his interests.

Simultaneously with the relaxation of the restrictive policy by the United States, Great Britain, from whose example we derived the system, has relaxed hers. She has modified her corn laws, and reduced many other duties to moderate revenue rates. After ages of experience, the statesmen of that country have been constrained by a stern necessity, and by a public opinion having its deep foundation in the sufferings and wants of the impoverished millions, to abandon a system, the effects of which were to build up immense fortunes in the hands of the few, and to reduce the laboring millions to pauperism and misery. Nearly in the same ratio that labor was depressed, capital was increased and concentrated by the British protective policy.

The evils of the system in Great Britain were at length rendered intolerable, and it has been abandoned, but not without a severe struggle on the part of the protected and favored classes to retain the unjust advantages which they have so long enjoyed. It was to be expected that a similar struggle would be made by the same classes in the United States, whenever an attempt was made to modify or abolish the same unjust system here. The protective policy had been in operation in the United States for a much shorter period, and its pernicious effects were not, therefore, so clearly perceived and felt. Enough, however, was known of these effects to induce its repeal.

It would be strange if, in the face of the example of Great Britain, our principal foreign customer, and of the evils of a system rendered manifest in that country by long and painful experience, and in the face of the immense advantages which, under a more liberal commercial policy we are already deriving, and must continue to derive, by supplying her starving population with food, the United States should restore a policy whice she has been compelled to abandon, and thus diminish her ability to purchase from us the food and other articles which she so much needs, and we so much desire to sell.

By the simultaneous abandonment of the protective policy by Great Britain and the United States, new and important markets have already been opened for our agricultural and their products; commerce and navigation have received a new impulse; labor and trade have been released from the artificial trammels which have so long fettered them; and to a great extent reciprocity, in the exchange of commodities, has been introduced at the same time by both countries and greatly for the benefit of both. Great Britain has been forced, by the pressure of circumstances at home, to abandon a policy which has been upheld for ages, and to open her markets for the immense surplus of bread-stuffs; and it is confidently believed that other powers of Europe will ultimately see the wisdom, if they be not compelled by the pauperism and suffering of their crowded population, to pursue a similar policy.

Our farmers are more deeply interested in maintaining the just and liberal policy of the existing law than any other class of our citizens. They constitute a large majority of our population, and it is well known that when they prosper, all other pursuits prosper also. They have therefore not only received none of the bounties or favors of government, but, by the unequal operations of the protective policy, have been made, by the bundens of taxation which it imposed, to contribute to the bounties which have enriched others.

When a foreign as well as a home market is opened to them, they must receive as they are now receiving, increased prices for their pridects. They will find a readier sale, and at better prices, for their wheat flour, rice, Indian corn, beef, pork, lard, butter, cheese, and other articles, which they produce. The home market alone is inadequate to enable them to dispose of the immense surplus of food and other articles which they are capable of producing, even at the most reduced prices, for the manifest reason that they cannot be consumed in the country. The United States can, from their immense surplus, supply nor only the home demand, but the deficiencies of food required by the whole world.

That the reduced production of some of the chief articles of food in Great Britain, and other parts of Europe; may have contributed to increase the demand for our breadstuffs and provisions, is not doubted: but that the great and efficient cause of this increased demand, and of increased prices, consists in the removal of artificial restrictions heretofore imposed, is deemed to be equally certain: That our exports or food, already increased and increasing beyond former example, under the more liberal policy which has been adopted, will be still vastly enlarged, unless they be checked or prevented by a restoration of the protective policy, cannot be doubted. That our commercial and navigating interests will be enlarged it a corresponding ratio with the increase of our trade is equally certain; while our manufacturing interests will still be the favored interests of the country, and receive the incidental protection afforded them by revenue duties; and more than this they cannot justly demand.

In my annual message of December last, a tariff of revenue duties based upon the principles of the existing law was recommended, and I have seen no reason to change the opinions then expressed.—In view of the probable beneficial effects of that law, I recommend that the policy established by it be maintained. It has but just commenced to operate: and to abandon or modify it without giving it a fair trial, would be inexpedient and unwise. Should defects in any of its details be ascertained by actual experience to exist, these may be hereafter corrected; but until such defects shall become manifest, the act should be fairly tested.

It is submitted for your consideration whether it may not be proper, as a war measure, to impose revenue duties on some of the articles now embraced in the free list. Should it be deemed proper to impose such duties, with a view to raise revenue to meet the expenses of the war with Mexico, or to avoid to that extent the creation of a public debt, they may be repealed when the emergency which gave rise to them shall cease to exist, and constitute no part of the permanent policy of the country.

The act of the sixth of August last, to provide for the better organization of the treasury, and for the collection, safe-keeping, transfer, and disbursement of the public revenue," has been carried into execution as rapidly as the delay necessarily arising out of the appointment of new officers, taking and approving their bonds, and preparing and securing proper places for the safe-keeping of the public money, would permit. It is not proposed to depart in any respect from the principles or policy on which this great measure is founded.

There are, however, defects in the details of the measure, developed by its practical operation, which are fully set forth in the report of the Secretary of the Treasury, to which the attention of Congress is invited. These defects would inpair to some extent the successful operation of the law at all times, but are especially embsrrassing when the country is engaged in a war, when the expenditures are greatly increased, when loans are to be effected, and the disbursements are to be made at points many hundred miles distant, in some cases, from any depository, and a large portion of them in a foreign country. The modifications suggested in the report of the Secretary of the Treasury are recommended to your favorable consideration.

In connection with this subject, I invite your attention to the importance of establishing a branch mint of the United States at New York. Two thirds of the revenue derived from customs being collected at that point, the demand for specie to pay the duties will be large; and a branch mint, where foreign coin and bullion could be immediately converted into American coin, would greatly facilitate the transaction of the public business, enlarge the circulation of gold and silver and be, at the same time, a safe depository of the public money.

The importance of graduating and reducing the price of such of the public lands as have been long offered in the market, at the minimum rate authorized by existing laws, and remain unsold, induces me again to recommend the subject to your favorable consideration. Many millions of acres have been offered in the market for more than thirty years, and larger quantities for more than ten or twenty years; and being of an inferior quality they must remain unsaleable for an indefinite period, unless the price at which they may be purchased shall be reduced. To place a price upon them above their real value is not only to prevent their sale, and thereby deprive the Treasury of any income from that source, but is unjust to the States in which they lie, because it retards their growth and increase of population, and because they have no power to levy a tax upon them as upon other lands within their limits, held by other proprietors than the United States, for the support of their local government.

The beneficial effects of the graduation principle have been realized by some of the States owning the Lands within their limits, in which it has been adopted. They have been demonstrated also by the United States acting as the trustee of the Chicknasaw tribe of Indians in the sale of their lands lying within the States of Mississippi and Alabama. The Chickasaw lads, which would not command in the market the minimum price established by the laws of the United States for the sale of their lands were, in pursuance of the treaty of 1834 with that tribe, subsequently offered for sale at graduated and reduced rates for limited periods. The result was, that large quantities of these lands were purchased, which would otherwise have remained unsold. The lands were disposed of at their real value, and many persons of limited means were enabled to purchase small tracts, upon which they have settled with their families. That similar results would be produced by the adoption of the graduation policy by the United States, in all the States in which they are the owners of large bodies of lands which have been long in the market cannot be, doubted. It cannot be a sound policy to withhold large quantities of the public lands from the use and occupation of our citizens, by fixing upon them prices which experience has shown they will not command.

On the contrary, it is a wise policy to afford facilities to our citizens to become the owners, at low and moderate rates, of freeholds of their own, instead of being the tenants and dependants of others.—If it be apprehended that these lands, if reduced in price, would be secured in large quantities by speculators or capitalists, the sales may be restricted, in limited quantities, to actual settlers or persons purchasing for purposes of cultivation.

In my last annual message, I submitted for the consideration of Congress the present system of managing the mineral lands in the U. S., and recommended that they should be brough into market and sold, upon such terms and under such restriction as Congress might prescribe. By the act of the 14th of July last, 'the reserved lead mines and contiguous lands in the State of Illinois and Arkansas and the territories of Wisconsin and Iowa,' were authorized to be sold----The act is confined in its operations to 'lead mines and contiguous lands.'

A large portion of the public lands containing copper and other ores is represented to be ver valuable, and I recommend that provision be made authorizing the conditions as their supposed value may, in the judgment of Congress he deemed advisable, having due regard to the interest of such of our citizens as may be located upon them.

The report of the Secretary of War contains detailed information relative to the several branches of the public service connected with that department. The operations of the arms have been of a satisfactory and highly gratifying character.

I recommend to your early and favorable consideration the measures proposed by the Secretary of War for speedily filling up the rank and file of the regular army, for its greater effieiency in the field and for raising an additional force to serve during the war with Mexico.

Embarrassment is likely to arise from want of legal provision authorizing compensation to be made to the agents employed in the several States and territories to pay to the revolutionary and other pensioners the amounts allowed them by law. Your attention is invited to the recommendations of the Secretary of War on this subject.

Our relations with the various Indian tribes continue to be of a pacific character. The unhappy dissensions which have existed among the Cherokees for many years past have been healed. Since my last annual message, important treaties have been negotiated with some of the tribes, by which the Indian title to large tracts of valuable land, within the limits of the States and territories have been extinguished and arrangements made for removing them to the country west of the Mississippi. Between three and four thousand, of different tribes, have been removed to the country provided for them by treaty stipulations, and arrangements have been made for others to follow.

In our intercourse with the several tribes, particular attention has been given to the subject of education. The number of schools established among them, has been increased and additional means provided, not only for teaching them the rudiments of education, but instructing them in agriculture and the mechanical arts.

I refer you to the report of the Secretary of Navy for a satisfactory view of the operations of the department under his charge during the past year. It is gratifying to perceive, that while the war with Mexico has rendered it necessary to employ an unusual number of our armed vessels on her coast, the protection due to our commerce in other quarters of the world has not prved insufficient. No means will be spared to give efficiency to the navy service in the prosecution of the war; and I am happy to know that the officers and men anxiously desire to devote themselves to the service of their country in any enterprise, however difficult of execution.

I recommend to your favorable consideration the propositon to add to each of our foreign squadrons an efficient sea steamer, and, as especially demanding attention,

POETRY.

SPEAK NO ILL.

BY CHARLES SWAIN.

Nay, speak no ill! a kindly word
Can never leave a sting behind,
And, oh! to breathe each tale we've heard
Is far beneath a noble mind,
Full oft a better seed is sown
By choosing thus the kinder plan;
For if but little good be known,
Still, let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's fault efface;
How can it pleasure human pride
To prove humility but base?
No: let us reach a higher mood,
A noble estimate of man;
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill—but lenient be
To others' failings as your own;
If you're the first the fault to see,
Be not the first to make it known;
For life is but a passing day,
No lip may tell how brief its span,
Then, oh! the little time we stay,
Let's speak of all the best we can.

[BY REQUEST.]

THE GOSPEL SHIP.

The gospel ship along is sailing,
Bound for Canaan's peaceful shore;
All who wish to sail for glory,
Come and welcome,—rich and poor.

Glory, glory, hallelujah,
All the sailors loudly cry;
See the blissful ports of glory
Open to each wishful eye.

Thousands she has safely landed
Far beyond this mortal shore;
Thousands more are sailing on her,
And there's room for thousands more.
Glory, &c.

Waft along this noble vessel,
All ye gales of gospel grace;
Carrying all your faithful sailors
To the heavenly landing place.
Glory, &c.

Ye need not fear, this ship won't founder,
Though the raging billows roar;
Jesus Christ will safely guide her
To her distant happy shore.
Glory, &c.

Foes have tried to overturn her,
But their efforts proved in vain;
Guided by so great a Captain
Sail she must across the main.
Glory, &c.

Her sails are filled, and heavenly breezes
Swiftly waft this ship along;
All the sailors are rejoicing,
Glory bursts from every tongue.
Glory, &c.

Come poor sinners, get converted,
Sail with us o'er life's rough sea;
There with us you will be happy
Through a long eternity.
Glory &c.

COMMUNICATIONS.

Written for the Western Recorder.

THE GENERAL CONFERENCE AND SLAVERY.

NO. II.

Rev. Sir: If the General Conference of the Methodist Protestant Church should pass any resolution not authorized by the Constitution, or publish any decree unsupported by proof drawn from scripture or reason, ought the church receive its decision without examination, and implicitly submit to its authority? This, surely, is a very important question. As for myself I will say, it ought not. To say it ought, would be to act contrary to the principles upon which we, reformers as we were called, acted at the beginning—it would be to make the constitution of the new church a nullity—to abandon the exercise of reason—to reject the authority of the holy scriptures—to sacrifice the right of private judgment to a criminal submissiveness—and to open the door for the introduction of the most dangerous errors with which the ignorance, the prejudices, or the vices of men can deluge the church of Christ. It would be to place human authority above divine authority and exalt human beings, with all the weakness, ignorance and corruption of depraved human nature, "in the temple of God" as supreme in matters of religion. It is vain to set up the plea that, the General Conference never will act in such an unjust and unjustifiable manner as this: they have done so already, by passing a decree, which for *literary philosophical*, and *theological* errors, can not be surpassed by any author who advocates the authority of the church of Rome: "Keep it before the people." Keep it before the church. Never let it be forgotten till the Mississippi, the Father of rivers, drinks up all the springs by which its mighty stream is now supplied, that in less than 20 years since the organization of the Methodist Protestant Church, her General Conference has passed the following resolution.

"*Resolved*, That in the judgment of this General Conference the holding of slaves is under many circumstances a sin against God, and in such circumstances should be condemned by the Methodist Protestant Church: nevertheless, it is our opinion, that under some circumstances it is not sinful."

Were this resolution remarkable only for its *vagueness, absurdity*, and *contradiction*, faults which in a school boys' composition would be unpardonable, it should receive no notice from me: but it is remarkable for other qualities as involving *principles* of the most dangerous kind, and it is against these principles I *solemnly* protest. I protest against the resolution then because it brings us back to Romanism, and establishes the doctrine of *tradition* as the rule of the church.—It abolishes the distinction between right and wrong, just and unjust by making these qualities depend upon "*circumstances*." It supersedes the authority of God's word by placing the "opinion" of the General Conference in its stead. And it subjects the dissenters from this "opinion" to all the pains and penalties of persecution which the abolitionists can inflict on those who "hold slaves." Let us examine these points in order.

At the organization of this church in 1830, it assumed the name of the Methodist Protestant Church as being particularly expressive of its origin and its principles. By taking this name, the convention wished to perpetuate the history of the fact, that many of the leading men in her communion were expelled from the Methodist Episcopal church, for objecting against her government, and endeavoring to procure for the laity of that denomination a *representative* form of government. Being expelled for this cause, and not for immorality, the convention wished it to be known and remembered by generations yet unborn, that they thought that a church, which could excommunicate from her fellowship some of her most distinguished ministers and members merely for desiring a change in her government, was essentially *tyrannical*, and was justly comparable to the church of Rome in her sanguinary proceedings against those whom she called heretics. They are Protestants then in a double sense. They are Protestants in common with others who have borne that name since 1529 when those who adhered to the doctrine of Luther *protested* against a decree of the Emperor Charles V and the Diet of Spiers: and they are Methodist Protestants, because they have *protested* against the government of the Methodist Episcopal church as having any right to expel her ministers and members for desiring to obtain "*representation*."

But there is no magic in a name which will preserve from error; nor is it often there is consistency in those who assume it. Little did I think when, in the year 1824, under the signature of Martin Luther, I instituted a parallel between the government of the Methodist Episcopal Church and that of the Church of Rome, which parallel was published in the "Wesleyan Repository" vol. III, that I should have occasion, in a few years, to *protest* against an act of the G. C. of the Methodist Protestant Church, for giving an "opinion" on a subject that they had no right to meddle with; which opinion was not characterized by *wisdom, justice* or *truth*; which was pronounced without a particle of proof; published in the church paper; and if not intended, will unquestionably be appealed to, as the law of the church to regulate domestic slavery; and will be offered as authority to punish slaveholders.

The propensity of mankind to run into idolatry and superstition, and be governed by *tradition* in preference to the divine law, has been most awfully exemplified in the history of the chosen people of God. It is not, however, my intention to account for this propensity; I merely state the fact, and shall confine myself to the last particular as having a relation to the subject under consideration. "The Jews," says an author whose statement I presume will not be questioned, "own a two fold law; the first, the written law, which is recorded in the holy scriptures; and the second the oral law, which they have only by the *tradition* of their elders. And both these they say were given them by Moses form Mt. Sinai; of which the former was committed to writing, and the other delivered down to them from generation to generation by the *tradition* of the elders. And therefore holding them to be both of the same authority, as having both of them the same divine original, they think themselves to be bound as much by the latter as the former, or rather much more; for the written law is, they say, in many places obscure, scanty, and defective, and could be no perfect rule to them without the oral law; which according to them is a full, complete, and perfect interpretation of all that is written in the other, and supplies all the defects, and solves all the difficulties of it. And therefore they observe the written law no otherwise than according as it is expounded and interpreted by their oral law. And therefore they do in a manner lay aside the former to make room for the latter, and resolve their whole religion into their *traditions*, in the same manner as the Romanists do theirs, having no farther regard to the written word of God than as it agrees with their *traditionary* explications of it; but always prefering them thereto though in many particulars they are quite contrary to it; which is a corruption that had grown to a great height among them even in our Saviour's time; for he chargeth them with it (Mark VII. 13) that, "*they made the word of God of none effect through their traditions.*" Prideaux's Connections. Vol. II. p. 94.

To the same point is the testimony of Father Calmet. He says:—"Jesus Christ in the gospel, often declared against the false traditions of the Pharisees. He reproached them for preferring these traditions to the law itself; for the observation of which they even violated the commandments of God: Mark VII. 7—10. Matt. XV. 1—4. *For laying aside the commandment of God, ye hold the tradition of men.—Full well ye reject the commandment of God that ye may keep your own tradition.* He gives several examples of their falsifications of the law, of their superstitious adherence to vain observances, while they neglected essential things. However the Pharisees and Jews have not abated their supercilious zeal for the traditions of their fathers; and those who have not a blind respect for them, or do not pay unlimited submission to them are looked upon as heretics. "Calmets' Dic." Art: *Tradition.*

The latter author, who was a distinguished member of the Romish Church, seems to plead for *tradition* when he says:—"The Christians also had their traditions, which they received from Jesus Christ, or his apostles. St. Paul 2. Thess. 11. 15. says: *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle.* The ancient fathers acknowledged the truth and authority of the apostolical traditions, as well written as not. But they have not pretended that we must blindly receive as apostolical traditions all that may be put upon us as such. Reason and discretion teach us to distinguish the true from the false: we are obliged to admit of none but such as are approved of and authorised by general consent of the church." *Ibid.*

So then Father, "we are obliged to admit such as are approved of, and authorised by general consent of the church," are we? Assuredly, says the Roman Doctor. And who are *the church?* "The chief pastors either collected or dispersed," says the Romanist. "The divinely authorised expounders of God's word and administrators of discipline," says the Episcopal Methodist. *The General Conference of the Methodist Protestant Church*, says the resolution. For if it was not intended that all the members should be governed by its decision, for what purpose did the General Conference pronounce its solemn judgment."? The resolution, it is true, may differ a little in its phraseology from the language used by the Romanist, and from that of the Episcopal Methodist, but it is essentially the same with both. They all go to invest the priesthood with authority to judge for, and dictate to the members of the church; and having assumed this authority, the next step is to make those suffer who would dare to challenge their claim, or disobey their dictation. And what follows this assumed authority to judge and dictate? Hear it, and ponder it well in your hearts.

"The religion of Rome, which the pontiffs are so desirous of imposing upon the faith of all that bear the Christian name, is derived according to the unanimous accounts of its doctors, from two sources, the *written word of God*, and the *unwritten*, or in other words, from *scripture* and *tradition*. But as the most eminent divines of that church are far from being agreed concerning the person or persons who are authorized to interpret the declarations of these two oracles, and to determine their sense; so it may be asserted with truth, that there is, as yet, no possibility of knowing with certainty what are the real doctrines of the church of Rome, nor where in that communion, the judge of religious controversies is to be found. . . . The council of Trent was assembled, as was pretended, to correct, illustrate, and fix with perspicuity, the doctrine of the church, to restore the vigor of its discipline, and to reform the lives of ministers. But in the opinion of these who examine things with impartiality, this assembly, instead of reforming ancient abuses, rather gave rise to new enormities; and many transactions of this council have excited the just complaints of the wisest men in both communions. They complain that in any of the opinions of the scholastic doctrines in intricate points (that had formerly been left undecided, and had been wisely permitted as subjects of free debate,) were by this council, absurdly adopted as articles of faith, and recommended as such, nay imposed with violence upon the conscince of the people, under pain of excommunication." (How closely did the late General Conference of the Methodist Protestant Church imitate the proceedings of the council of Trent, in passing their resolution on domestic slavery. In the moment of excitement.) "While the tide of resentment ran high, they forgot themselves," says the historian, "in the most unaccountable manner. They permited their champions to indulge themselves openly in reflections injurious to the dignity of the sacred writings, and by an excess of blaspheming almost incredible (if the passions of men did not render them capable of the greatest enormities,) to declare publicly that the edicts of the pontiffs, and the words of oral tradition, were superior, in point of authority, to the express language of the holy scriptures." Mosheim's Eccl. His. Vol IV. pa. 202.

Another historian observes that at the first session of the Council of Trent the first thing to be determined was the authority of the holy scriptures. He says:—"In the first place, (for every thing was done very systematically,) the discussion turned on revelation itself, and the sources from which the knowledge of it is to be derived. Even at this early stage of the proceedings some voices were raised of a Protestant cast. The bishop Nachianti, of Chrossa, would hear of nothing but scripture: according to him, every thing was written in the Gospel that was necessary to salvation. *But he had an enormous majority against him.* The resolution was passed, that the unwritten traditions received from the mouth of Christ Himself, and propagated through succeeding times down to the most recent, under the protection of the Holy Spirit, were to be received with like reverence as holy writ." Ranke's His. of the Popes, p. 56.

It may not have been the intention of the late General Conference, in passing this obnoxious resolution to plunge into Romanism; but I appeal to every Protestant reader if they have not done it, by establishing this resolution as the rule by which the church is to be governed in its decisions on domestic slavery. This being the case, we have now two rules, the *written* and *unwritten;* or the *scriptures* and *tradition* for our government nor can we entertain a doubt for a moment to which of these two the greater deference will be paid.—History has already determined this matter, as the extracts abundantly prove. For centuries before the coming of Christ, the Jews regarded tradition as of more binding force than the commandments of God; and for their rigid attachment to their traditions, He frequently, when on earth, reproached their nation. In the Roman Church also, tradition is considered as of greater obligation than the scriptures; or rather, the one is observed as being of paramount authority, and the other as having, of itself, no authority at all. Let our church then protest against the decision of the late General Conference on the subject of domestic slavery; or let them renounce the name of Methodist Protestant and assume a more appropriate name.

Aleaxnder M'Caine.

[Br. Thomas, whose letter we publish below, has been one of the warmest friends, and most liberal supporters of the Methodist Protestant Church, from its first organization. For many years we have enjoyed his society, and our soul has been knit to his, as the soul of Jonathan to the soul of David. Our sentiments and feelings have concurred upon *almost* every subject. In the present instance however, we have not been led to the same conclusions, or convictions of duty with our brother. But we have an undiminished assurance of his sincerity and honesty of purpose. We differ from our brother here, but we publish his article because he slanders or reproaches no man,—and because he is still as he has been from the first, an advance paying subscriber for the Western Recorder, and an efficient agent too, without receiving ought for his agency. Ed.]

Written for the Western Recorder.

LETTER FROM BR. JOHN H. THOMAS.

Br. Bassett. Having to remit some money to you for myself and others, I request a little space in your paper, (in as much as you have declared it a free press,) to give my convictions on the doings of the church, as regards its action on slavery.—The M. P. Church has existed, and been in active operation, for at least sixteen years; and ten or twelve years of that time, the church in her Annual Conferences, as well as General, has been laboring either really or designedly, (and perhaps both) for a proper adjustment of the question of Slavery. Its removal has been sought for, as an evil above all others, either national, or religious, and which is condemned by Wesley: Clark and others in the church: and Lafayette, Washington, Franklin, Jefferson, and others in the State. I say Slavery!! And particularly American Slavery!! That system which reduces a human being to property, thereby bringing him on a level with a brute; subject to be sold in the shambles, and torn from each others embraces, Father, Mother, children, brothers, sisters, friends, feelings disregarded. Now the church is a unit, though divided into geographical or sectional parts, having for its centre of action a Gen. Conference, and it is now ascertained, satisfactorily at least to some, that slavery is so interwoven into the constitution of the church, that there is no other way in the bounds of probability, to get clear, or regulate that matter only in the Gen. Conference; the pretended powers vested with the respective Annual Conferences to the contrary notwithstanding. Of this there is abundant proof, as latterly manifested by the action of the late Annual Conferences.—Has not the church in the North anticipated, yea, has she not been promised by brethren, (and I trust sincerely too) from one General Conference to another, that this difficulty would be adjusted? Brethren have been induced to hold on in the church, with a pleasing expectation, that all would be right.—You know my brother this to be the case, and if I mistake not, you were amongst those very men: but it looks very much, and I think a comparable case with the following: a sinner when convinced of his condition and of his duty, puts off his return to God, and discharge of duty from time to time, he finally becomes careless, and his first convictions wear off or become weaker, till finally he gives out the idea entirely at least for the present, of reforming: So it is with that Slavery question. Brethren, many of them heretofore, have felt the fire of liberty burning in their bones, and have been to all appearance much ahead of your correspondent in the slavery matter that now finds such a jewel, such a connective virtue in slavery, that they cannot bear to be separated from it, and although they may pass resolutions in the Annual Conferences as they please, virtually dissolving all fellowship with the South on this subject, as is the case of the Wabash Annual Conference, and others, (for if annual conference should pass an act conflicting with that of the Gen. Conference, the said Gen. Conference can disannual it) they the an. con. can say, 'You naughty slaveholding brethren, you cannot join our church North, you cannot preach in our pulpits, we cannot receive the sacrament from your hands, in a word we cannot fellowship you here in our churches, but we cannot leave you, we will meet you in General Conference, we will sit with you there, we can fellowship you there, but we cannot at home, therefore saying in a word, if there is any virtue in such a course at home, that virtue is lost, by the act of going abroad. Now as long as you go no farther than this, but stick to their skirts in a Gen. Con. it will all be well. O! my brethren where is our consistency? May God have mercy upon us. Well, I have remarked that, there is no other way to adjust the principle of Slavery as it exists in the M. P. Church, only in the General Conference, and this the brethren in the South know very well, and they know that the resolution offered by Br. Reese and passed in the late Gen. Conference was good for nothing, (as was remarked by one to the other) only to throw dust in the eyes of the Northern brethren for the present: of this we are well aware. Our Northern brethren have discovered this, and rather than part with the Southern portion of the church, take for choice to hold on to her connection with slavery. The Gen. Conference has refused to have anything to do with it, (Slavery) the An. Conferences find they cannot do anything to get clear of it in any other way, but to withdraw, and this they cannot consent to do, hence the anti-slavery brethren are left to the only alternative, to remain with, and in connection with a slaveholding church or withdraw, and do the best they can. Well brethren, I have been a member of the M. P. Church since 1831—organized at Br. T. Fall's, five of us there united under the administration of Br. McGuire, the only class known of Methodist Protestants in all this region West of the Great Miami River, and though I may have been an unworthy member, the church has elevated me to where I was not (as an official member) when I united with her. I have labored for her in mind, time, body, and money. I have labored to organize classes, to receive members to the body, and the conversion of souls, and when after becoming acquainted how the church was connected with Slavery, (that which is one amongst the vilest evils under the bright luminary of day) I have labored with all my little stock of talent, for the respect I had for the church, the honor of God's cause, and the peace of the brotherhood, to have the evil removed from us; but now my hope is gone, forever gone, of having the matter adjusted in the church, unless driven by necessity, and then who thanks her? God loves, yes, he requireth a free will offering. I trust the church will not be so presumptuous as to continue to say, wait brethren until another Gen. Conference, for so far as that is concerned, the question is settled: well wait till our next An. Conference, then something no doubt will be done.—This wont do, we have had enough of such inducements.—The church is like, as was said of old, Ephraim is joined to his Idols, let him alone: Or Ichabod is written on her forehead. I do trust the church will arouse, before it is too late, and not be found chuckling to the principle of slavery.—In concluding, I would just say to the brethren on Twin creek Circuit, that I decline acting in any official capacity on said circuit, and at the earliest opportunity I expect to take my leave of them, though we have lived together for some years, I trust in all good conscience. Some have been discouraged, and detered from separating from the slavery portion of the church, on account, as they say of having to fight the battle of liberty over again. I would say to such an one, you have stopped the fight before you came off victors, and inasmuch as you cannot prevail in the ranks in which you have been battling: I would have you take a new tack on the enemy, perhaps through grace you may yet conquer, but it requires patience, and a willingness to be little.—Although I have been fighting for about fifteen years. Yet I expect to make a vigorous, and renewed attack on all sin, slavery, intemperance, offensive war &c. God being my helper, and I trust, through grace to clear my own skirts, and endeavor not willingly to participate, in any known and acknowledged evil, so that I may be clear, when the Lord cometh.— Come ye anti-slavery brethren, and do likewise. John H. Thomas.

Jacksonsburg, B. C., O. Oct. 27, 1846.

Written for the Western Recorder.

IMPROVE YOUR STOCK.

Br. Bassett: I have been often led to enquire why the farmers of this section of Ohio do not pay more attention to improving their breed of cattle? I think I might safely say with the same trouble and expense, double the amount of money might be realized with the right breed.

I will make a statement of facts that came under my observation to prove the above assertion.

A few days ago I had an apparently small heifer butchered. She was crossed with the Durham breed, 2 years old last June. She had no feed but what she found by running at large. Better beef I never saw, the quarters weighed 533 lbs.; hide 68; rough tallow 50 lbs.; which at a moderate price would amount to $19,19. I was offered by several cattle buyers 8 dollars for the heifer, they considering it an extra price. So much for the breed. Beat Delaware county if you can. Keep good stock on your farms, and they will demand a good price and ready sale.

Yours &c., S. Thompson.

Bennington, O. Nov. 28, 1846.

A Story, but no Fiction.

In the year 18. ., a few young ladies, in the town of———, were desirous of forming a society to aid in clothing and educating the indigent children whom they every day witnessed in their streets, ignorant, vicious, and unemployed. Accordingly, they appointed a committee to solicit subscriptions, with the view to the formation of such a society. The individual members of the committee took different directions. Miss A. went into a part of the town with which she was not much acquainted, and therefore called on Deacon W., in order to obtain from him a list of names of those who would probably be disposed to aid her object. The Deacon received her kindly, applauded her purpose, and promised her all the assistance in his power. He took out his pencil and began to put down the names of several who, had said, would not hesitate to co-operate heart and hand in the good work. They have piety, modesty, and zeal, and will do much without appearing to be busy, or attempting to be conspicuous. The following dialogue ensued.

Miss A. And are these all whom you can name in your vicinity?

Deacon W. Realy, my friend, I cannot recollect any others who would be of any permanent service to you.

Miss A. Would Mrs. K. receive a proposition of this kind favorably?

Deacon W. She might, possibly, but she would wish all the credit of originating the project, and of the management of its concerns. If you make her an officer, where the honor will be something and the duties nothing, she will subscribe.

Miss A. I find many such persons. They will give five or ten dollars, if their names be seen in the newspapers, as officers of a benevolent society, but not a shilling to be private members.

Deacon W. Yes, and you will generally see that societies are too frequently disposed to honor such individuals. However unfit they may be for office, still, if they will continue their subscription, they are sure of elevation.

Miss A. How should I succeed with Miss L? She is very constant at church.

Deacon W. As your plan is a new one she may be disposed to patronize it for a season.—But you must not expect her to continue her subscription more than six months, and that is five longer than her benevolence usually lasts. Mrs. M. and N. are very similar, and if you wish for friends to remain such all times, I should counsel not to go near their doors.

Miss A. What do you think of Mr. O's family?

Deacon W. If you can get the names of some of our great folks, such as Judge H., Col. P., and Hon. Mr. D., then they too will do something; otherwise nothing.

Miss A. Would it avail anything to call on the Misses F?

Deacon W. Yes. if you call on them first.—But should they see the names of Miss B. and Miss C. on your book before theirs, they will beg to be excused.

Miss A. Well, Deacon, can you name one more who would aid me?

Deacon W. There is Miss P.; she would subscribe liberally, but never pay. I have her name attached to several subscriptions, but have never been able to secure a penny. Mrs. D. will applaud your object, but propose some different method of accomplishing it—such as was generally pursued with unexampled success in———, when she lived there. Miss E. will probably make you a donation of a few cents, but will not give her name for permanent encouragement. Miss G.—

Here the conversation was interrupted by the intrusion of a neighbor.—*Columbian Star.*

The Horrors of War—A Sad Case.—There are few persons who will be able to read the following brief sketch, without feeling a sensation of pain and sorrow at the horrors of war, and its many touching and heart-rending incidents. The account is given in a letter, dated Monterey, October 7th, addressed to the Louisville Courier:

"While I was stationed with our left wing in one of our forts on the evening of the 21st, I saw a Mexican woman busily engaged in carrying bread and water to wounded men of both armies. I saw this ministering angel raise the head of a wounded man, give him water and food, and then carefully bind up his ghastly wound with a handkerchief from her own head. After having exhausted her supplies she went back to her house to get more bread and water for others. As she was returning on her mission of mercy, to comfort other wounded persons, I heard the report of a gun, and saw the poor innocent creature fall dead! I think it was an accidental shot that struck her. I would not be willing to think otherwise: It made me sick at heart, and turning from the scene, I involuntarily raised my eyes towards heaven, and thought great God! and *is this war?* Passing the spot the next day, I saw her body still lying there, with bread by her side, and the broken gourd, with a few drops of water still in it—emblems of her errand. We buried her, and while we were digging her grave, cannon balls flew around us like hail."

Great Mortality.—A letter from one of the Albany volunteers, to the editor of the Montgomery Journal, dated at Camargo as long ago as September 29, says:

"From actual calculating, more than *one thousand men* have died upon the banks of Rio del Norte, to say nothing of the immense numbers that have been discharged and sent home in a lingering condition, many of whom will undoubtedly never recover. The Alabama regiment alone lost one hundred men, which is one in ten, and all this to in about three weeks. I think these unfortunate men should be held in as patriotic and kind remembrance by their countrymen at home as if they had fallen in battle, which would on many accounts have been far preferable. * * Most of our regiments are cut down from three to five hundred men, when all started with more than nine hundred.—*Southern Whig.*

Consolidation of English Colonies.—The British government have a plan under consideration for uniting all the possessions in North America under one government, with a Vice Roy at its head; governors to be appointed at Toronto, Fredericton, Halifax, St. John, and Charlottetown, the seat of the Viceroy to be at Quebec.—It is further contemplated to erect all the British West India Islands into a similar consolidated government, Jamaica being the seat of the Vice Roy. It will be more convenient for business and greatly relieve the pressure of duty in the English Colonial department; but as to any political advantages, we can perceive none, although the territories themselves may be gainers from something approaching to independence, without reference in all cases to the mother country.—*N. Y. Sun.*

Tremendous Crash and Loss of Life.—The stone wall in rear of the Bazaar, built for the purpose of preserving the level of Third street, in the yard of the premises, gave way this morning about half past nine o'clock, knocking in the lower walls of a new three story brick building recently erected by James Goodloe, as part of his iron works, and precipitating the whole mass into a pile of ruins. One man, we regret to learn, was mortally wounded by the fracture of his skull, and perhaps others, as there is a large number employed about the work, many of whom must necessarily have been about the spot.—*Cin. Times, 1st. inst.*

The National Road.—The Cumberland Md., Civilian learns from an intelligent gentleman engaged in the forwarding business in that place, that the number of wagons on the National road will be much greater this season than during the last. The Civilian adds:—Wagons are already accumulating at Cumberland. The land carriage to Pittsburgh via Brownsville, is 58 miles less than to Wheeling by land. The large number of wagons on the National road justifies the belief that the rates of carriage will be moderate during the entire season. The present cost for transporting merchandize from Cumberland to Brownsville, is 50 cts. per 100, and from Brownsville to Pittsburgh, 10 cts per 100.—*Pitts. Gaz.*

The new Capitol of Iowa occupies a favorable site in Iowa city. It is built of marble at a cost already of $80,000, and will require $20,000 more to finish it.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

PROSPECTUS OF THE OHIO STATESMAN.

Yearly Terms.

The Ohio Statesman will be published weekly, the year round (in advance) at $2 00

Daily during the session of the Legislature, and tri-weekly the balance of the year, at 5 00

SESSION PAPER.

There are many things connected with the approaching session of our State Legislature, that will not only make it highly interesting, but important, that what transpires should be known by every voter in the State. It will be one of the most interesting meetings of the Legislature we have had for years. The Statesman, will give a full and correct history of the doings of that body, and a sketch of Congressional proceedings.

The weekly Statesman will be published during the session, for $0 50 cts.

The Tri-Weekly, 1 50 "

Daily 3 00

The amount of money sent will always designate the paper desired.

Any person obtaining five subscribers shall have the sixth for his labor. Will those in whose hands a prospectus may fall, either circulate it, or hand it to some one that will.

S. MEDARY.

Columbus, Nov. 9, 1846.

PROSPECTUS OF THE OHIO STATE JOURNAL.

In a few weeks, the General Assembly of Ohio will be in session. From present indications, the coming session will be one of unabated interest.

We shall spare no pains to be prepared to give a prompt and comprehensive account of the proceedings of the Legislature; together with the current news of of the day.

The Journal will be published during the session daily, tri-weekly, and weekly.

Terms for the Year.

Daily, during the session, $3,00

Tri-Weekly, during the session, 1,50

Weekly, during the session, 50

TERMS FOR THE YEAR.

Daily during the session and Tri-Weekly the remainder of the year, $5,00

Tri-Weekly for the year, 4,00

Weekly for the year, 2,00

WM. B. THRALL.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Kitting Pins.
4 Bbls. Blacking.
30 Doz. slates
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire.
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

ATTENTION!!

Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Cassimeres, Sattinetts, Tweeds, and Jeans, Cashmeres, Mouslin de Laine, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds. I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to sell my goods. W. B. Guthrie.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety, not surpassed by any Hotel or Boarding House in the West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. Chandler,

Putnam, O. Oct. 31, 1846. Admistrator.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. M. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He: being dead, yet speaketh"

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE iis hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebtedto the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

THE WESTERN RECORDER.

VOL. VIII---NO. 11. PUTNAM, MUSKINGUM COUNTY, OHIO, DECEMBER 19, 1846. WHOLE NO. 375.

The Western Recorder,

Is Published every Saturday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

J. A. H. BASSETT, Editor and Proprietor.

C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Zanesville, Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within a year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $1.5, i. e. one dollar fifty, each.

Western Sketches.

Written for the Western Recorder.

SKETCHES IN THE WESTERN WOODS.

NO. III.

After enjoying the hospitality of my old friend J. R. Bark (who is practicing medicine in Michigan town) and trying to preach to the people once on Sunday, early on Monday morning again struck for the woods. After traveling about six miles left the Michigan road and taking the Honey Creek road proceeded in an easterly direction and was soon on that part of the Reserve called the *seven mile strip*—given to the State for the construction of the Wabash and Erie canal. It is seven miles wide and twenty five long and is nearly all sold at appraised prices. This part of the Reserve I should have said in my former sketches is surveyed as is also another strip on the north which was also mostly sold as canal land. Including these *strips* the Reserve is said to be 36 miles long and 30 wide. These *strips* were purchased of the Indians previous to the purchase of the main body of the Reserve.

The land along the road through the 7 mile strip is of the best quality. And the inhabitants who are settled in at the rate of a family for near every 80 acres are rapidly and substantially improving it.

After crossing the *seven mile strip* we entered the "new purchase" or unsurveyed part. Here the country presents a more wild and uncultivated aspect though the land is still very fertile. Occasionally a cabin peered from out the dense forest surrounded mostly by more or less of an *opening* and not unfrequently swarming with those little flaxen haired boys and girls, whom Andrew Kenedy, styles "*the product of the American multiplication table*." "God bless them" says he, and so say I.

We had not journeyed far when we began to experience the "*glorious uncertainty*" of travelling in an unsurveyed country. Every one seems to form his own estimate of distances. How far to Kokamo? we enquired of a settler about the middle of the day, whilst feeding and taking a *check*. "Ten miles was the reply. With the full expectation of reaching the place before night we again set forward. And after driving all the afternoon along a narrow track abounding in Zig-Zags, when we halted, after sundown, we were greeted with the consoling intelligence that it was *only* 8 *miles to Kokamo*.

Well by starting early and driving constantly the next day we got to Foster's mill on "*Big Wild Cat*" by 12 o'clock and thought ourselves fortunate in getting within 1 mile of Kokamo at last. Here we again halted and by the persuasion of Mr. Grant the miller were induced to leave our waggons and loading with him and explore the country on horseback. Accordingly after dinner—ungeared and (five in number) started on a tour of observation up Kokamo Creek, a beautiful little stream running N. W. into Wild Cat.

The country up this Creek as far as we went (about 5 miles) is delightful, dry, undulating, rich, abounding in springs and covered with a luxuriant growth of Walnut, Buckeye Blue-Ash Beech and Sugar. The claims are about all taken along the Creek. But back from the Creek we were told there was good land not occupied. And up the creek about 1½ mile farther we were informed there is a region surpassing what we had seen for beauty—fertility, timber and springs, nearly entirely unoccupied. We were all anxious to see this good region but the approach of night warned us to return to our wagons.

Next morning started by sun rise to make further discoveries in the direction of Pipe Creek the place of my destination. Two of our company having never seen an Indian were importunate that we should turn a little out of our intended route, to visit Shappadoshe's village where as we were informed some of these natives of the forest were still remaining. (The most of them—having been removed westward since my former visit to the Reserve.) To gratify their curiosity we consented and taking the Indian trail soon arrived at a field on the banks of Deer Creek. The fence and crop of which bore evidence to their former owners. The fence was plentifully ornamented with bush and the crop was that drawf species of corn known as the *squaw corn*. On the farther side of this enclosure stood 4 or 5 cabins. The first inhabited one we came to was occupied bs a white family who had moved in since the departure of its Red inmates. Being directed to the cabin where 7 or 8 squaws one red man 3 *things* having the shape and appearance of white men resided, two of our company (one carrying a rifle gun) started in a gallop for the cabin whereupon those *things* aforesaid thinking perhaps that they were about to receive the fate they deserved, shut to the door. The old squaws outside looked frightened almost to death. After awhile we persuaded those *appearances* of white men to open the door a little and show their heads. But it was in vain that we requested to be admitted inside to warm at the fire or to see the Red man who was lying sick within, so after our companions had satisfied their curiosity as far as they had opportunity we left them and took the road to Finimore's mill.

Between Wild Cat and Deer Creek the land is rich but rather swampy, so that the road is very bad in places, the track being narrow and much traveled. One of our company remarked that it was his opinion that the bottom was tramped out in several places. Along Deer Creek the land is excellent and sufficiently dry. In some places the timber is almost exclusively black Walnut, Blue Ash, and Buckeye. Other tracts are covered with lofty Hickory, Poplar, Beach, White Ash, and Maple. S. W. Widney.

Pipe Creek, Nov. 26, 1846.

Dugald Stewart remarks that the power of setting readers a thinking, is one of the most unequivocal marks of original genius.

ECCLESIASTCAL.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO I.

Mr. Editor: From the published minutes of some of the northern Conferences of the Meth. Protestant Church, I perceive that the question of dividing the church, North from the South, is being agitated and interesting the attention of our people somewhat extensively. The professed object of this movement is, to escape from the responsibilities of an ecclesiastical relation with the South, where slavery exists. And it appears to be prompted by a desire to withdraw all countenance of that system of complicated wrongs; and under the impression that while such connection continues, the North is implicated in the crime of slavery as its abetors.

That slavery is wrong, admits of no dispute with us. And that Christians should not lend their influence to sanction, or justify oppression is equally true. But that the connection existing between the northern and southern Conferences of the M. P. Church, is such as to make the South responsible for the errors and follies of the North; and the North, for those of the South, is extremely doubtful. Do we not read somewhere respecting the sinner, that "*He alone shall bear it*"—That is, the consequences of his sin? Encouraged by your kind intimation, I will avail myself of the privilege of presenting a few reflections, through your columns, to my worthy brethren of the North, upon this important subject, for the consideration of their enlightened and more mature judgments; noping that they may be of some utility in awakening thought, and lead to beneficial results.

Dear brethren of the M. P. Church: Without assuming to dictate, or aiming to control the action of your superior wisdom, but as an humble, priveleged member of your connection, permitted to express the convictions of his own mind, allow me to remind you that the position which you occupy, places in your hands the means for exerting an influence that will be extensively felt for good, or for evil, both in the political and the ecclesiastical world. To your action, many are looking with deep interest, and fearful apprehensions. While others are indulging in the keenest scrutiny upon your movements, of which they are capable. And the consequences of your ultimate action upon this subject, whatever that action may be, will not be be confined merely to the circle of our own denomination—they will expand the world over, and terminate only with eternity! The act of sundering the ligaments which unite a christian people in fraternal association, and mutual effort in the great work of evangelizing the world, is of no trival character; lightly as it may be regarded by those who think only of the gratification of present feelings, and the attainment of ardently cherished purposes.

The pulsation of such an act, will be felt at the very vitals of the piety of our church: every stone in its elemental foundation, and every pillar in the edifice will feel the shock, as the elements of change are introduced. But to what extent changes and modifications may be carried if commenced, affecting the fundamental principles of church polity, time only can determine. Will it not be becoming those called to participate in a decision so momentous in its consequences, to pause, reflect, deliberate and pray? The deed when done, can never be recalled. It will become a theme for the historian, who will transmit to coming generations, our names accompanied with the act, holding them up for public scorn and universal opprobrium; or setting them in the cycle of honorous perpetuity, as stars in the ecclesiastical firmament, to be admired, venerated and imitated in future ages. What that history shall be, remains to be determined. Soon it will be impossible to control the truth-telling record.

With these preliminary remarks, I shall proceed in my next, to notice some of the many things, to be encountered ineffecting the division contemplated. E. A. W.

Conference Proceedings.

From the Methodist Protestant.

VIRGINIA CONFERENCE.

Extracts from the Minutes of the Nineteenth Annual Conference of the Virginia District of the M. P. Church; held in the City of Norfolk, Va., November 4th to 11th, 1846.

At 10 o'clock, A. M., the President, Rev. Wm. McGwigan, took the chair, called the Conference to order, and opened its session by reading a portion of Scripture, and prayer.

On motion, M. J. Langhorne was appointed Secretary and J. Clift Assistant Secretary.

The following brethren were received into the Itinerancy:—John D. Berryman, G. W. Johnston, W. W. Walker, J. Spangler, J. J. Landsdel, J. Forkner.

Elected to Deacon's Orders.—J. Clift, T. C. Jennings, W. P. Snipes, Levy Hubble, Johnson Nelson.

Elected to Elder's Orders.—E. Burroughs, W. M. Edwards, T. C. Jennings, S. H. Fisher.

The Committee to whom was referred the communication of the Genessee Annual Conference, submitted the following Report, which was received and adopted by the Conference, viz:

The special Commitee, to whom was referred a communication from the Genessee Annual Conference, through its Committee, (Elias A. Wheat, Randolph Pennell, and Seneca M. Short,) asking information as to what is the pleasure of this Conference, in regard to the measures contemplated in the following Resolotion of that Corference, viz:

Resolved, That we recommend the call for a Convention of the Church, for the porpose of altering the Constitution and Discipline, so as to exclude Slavery,—

Beg leave to report the following Resolution, in answer thereto:

Resolved, That we approve of, and are fully satisfied with the provisions of the Constitution and Discipline of the Meth. Protestant Church, in regard to the subject of Slavery; and deplore the unnecessary and afflicting agitation of our beloved and prosperous Church, which a call for a Convention, for such a purpose, is calculated to produce.

Resolved, That a copy of this report be forwarded to the Committee of the Genessee Annual Conference.

Number of members in the District 2,991—an addition of 500 during the last year.

Resolved, That this Conference very highly approve the "Methodist Protestant," as a Periodical well calculated, in their judgment, to promote the interest of the Church, wherever circulated and read. That it is their opinion that every member of Conference should use his best efforts to extend its circulation. And that they sincerely wish its worthy Editor, the Rev. E. Yeates Reese, the greatest success in his official connexion with the paper.

APPOINTMENTS FOR THE ENSUING YEAR.

R. B. Thomson, President. Lynchburg Station, W. McGee; Abingdon Station, W. A. Crocker; Norfolk Station, T. C. Jennings; Lebanon Circuit, R. H. Jones; Goodhope Circuit, F. L. B. Shaver; Jonesville Circuit, J. Forkner; Campbell Circuit, Dr. J. Godwin; Bedford Circuit,——; Heathsville Circuit, T. L. Carter; B. G. Burgess J. A. Snead; Matthews Circuit, Dr. W. H. Farrow; S. H. Fisher; Hampton Circuit, S. M. Woods, J. W. Willis; Greenville Circuit, G. W. Johnston; J. Spangler; Sussex Circuit, E. Burroughs; Smithfield Circuit, M. J. Langhorne; J. J. Lansdell J. G. Whitfield; New Kent Circuit, W. McGwigan; Princess ADnne Circuit J. . Berryman; W. W. Walker; Halifax Mission, W. H. Peerman; Richmond Mission,——;Charlotte Mission, W. Pinnell; Holston Mission, Thomas Butts; Tazwell Mission, J. B. Logan.

B. Burgess, H. E. Hall superannuated.

L. F. Cosby, W. M. Edwards, without appointments at their own request.

Dr. C. Finney, G. R. Barr, A. Doniphan without appointments, by consent of Conference.

J. W. Leckie, A. T. Shaver, in the hands of the President.

T. Taylor, S. Norment, deceased.

On motion, Conference adjourned, to meet in Heathsville, Northumberland County, Va., on the first Thursday in November, 1847, at 10 o'clock, A. M.

M. J. Langhorne, *Sec'y*

GOVERNOR'S MESSAGE.

Gentlemen of the Senate and House of Representatives:

Assembled together as the representatives of the people, to consider the condition of public affairs, your attention is first properly directed to those pleasing circumstances which evince the goodness of an overruling Providence, to whose favor we are indebted for all we enjoy. We are thus reminded, too, of the large measure of gratitude we owe for unnumbered blessings and benefits. A year, crowded with events of interest, has been added to the past, since I last addressed your honorable body.—Abundance has crowned the labors of the husbandman in that period. Commerce and domestic industry flourish and increase. Sickness prevailed to extent in various parts of the state, during the months of August and September, yet its fatality has been inconsiderable. Tranquility and order have been maintained within our borders. The supremacy of the laws is still acknowledged, and the advancement of our people in virtue, morality, and all the elements of national greatness, has been unabated.

The duties of the different branches of the State Government have been discharged, during the past year, with promptness and fidelity, giving ample guaranty, continually, that rights of community, have been objects of high regard. The reports of the heads of the several departments, which will, in due time, be laid before you, will furnish you with a detailed statement of their condition and operation.

The following statement exhibits a general view of the receipts and disbursments of the State Government, during the last fiscal year:

General revenue received during the year ending Nov. 15, 1846,	$163,621 62
Balance in the Treasury on the 15th Nov., 1845,	86,308 98
Total applicable to the support of the State Government, benevolent institutions, &c	249,930 60
Paid out during the year ending 15th November, 1846, being bills paid at the Treasury,	192,229 68
Balance in the Treasury on the 15th Nov., 1846;	$57,229 01

Canal fund for the payment of interest, &c.		
Received for taxex of 1845,	$765,496 34	
Canal tolls,	595,479 09	
Turnpike dividends,	35,291 21	
Canal lands sold,	22,163 13	
Miscellaneous items,	11,074 39	
Amount of property belonging to canal fund,		$1,492,414 16
Amount received for school lands		27,558 86
Total amount of canal fund,		$1,456,973 05
Paid out of canal fund for repairs and superintendence	$233,232 59	
On account of interest on foreign debt, exchange and expense, and school fund,	1,194, 301 64	
Int'st paid on domestic bonds,	45,787 42	
Total amount paid from canal fund for repairs and superintendence of canals, interest upon foreign and domestic debt, exchange and expense,		21,473,321 65

The cause of education, combining both moral and intellectual culture, has been a matter of primary interest in Ohio since the first foundation of the State Government; and no subject can be of more lasting and vital importance to a free people. A system of education has been very properly looked upon as not merely an ornament of our political edifice, but also as the foundation on which it rests, and the rock of its future safety. The importance of the subject, however, and the zeal with which it has been espoused, have not fully overcome, as yet, the deep-rooted prejudices of some portions of our people against the measures necessary for the improvement of the system. It is to be lamented that our school system is yet so inefficient in its operations, and that our Common School Fund, that source of just pride to the people of the state, is expended every year with less than half the advantages to the youth of the state which ought to be derived from it. There is a general want of energy, efficiency, and discipline in the system. In a former communication, I had occasion to urge upon the General Assembly the means deemed essential for the further improvement of this system of education, to which I respectfully refer you.

The following statement shows the condition of the School Fund for the year 1846:

Common School Fund received, being proceeds of taxes,	$69,582 39
Auction duties and pedler's license,	5,812 11
Tax on lawyers and physicians,,	4,909 21
Banks, Insurances, and Bridge companies,	28,344 15
Surplus Revenue interest, 5 per cent,	91,268 81½
Whole amount received during the year,	$200,516 67½
Balance in the Treasury on the 15th Nov.; 1846,	31,775 56½
Total,	$232,292 24
Balance of Common School Fund in the Treasury, Nov. 15, 1846,	32,292 24
Paid out and distributed among the counties of the state,	200,000 00
Interest paid upon the Virginia and United States Military School Fund, Western Reserve School Fund, Ministerial Fund, and other trust funds,	88,450 79
Total amount paid out of the State Treasury for support of school and religious purposes.	$288,450 79

Since the last session of the General Assembly, the people of the United States have become involved in a sanguinary war with the Republic of Mexico, attended with a loss of life and treasure and the train of calamities incident to a war with a foreign nation. The unfortunate events which have led to this conflict, it is not my purpose to discuss, or even to notice, in this communication. It is a subject of regret that this collision of arms with the people of a sister Republic has occurred; occupying with us, as they do, the soil of the new world, and in whose protracted and arduous struggle for their liberties, on the principles of our own government, we have heretofore felt a deep interest. The enlightened friends of liberty and humanity had, for some years, indulged the hope that they had found in the liberal and free institutions of America, a fabric of civil government, capable of being conducted on the most enlighened and elevated principles of philanthropy and christianity; securing a safe protection to the rights and liberty of citizen, and affording an asylum, a place of refuge, for the unfortunate of other countries, from the oppressions and devastating wars resulting from their political systems. The belief was entertained that the humane and enlightened public sentiment of this age would conduce to the amicable adjustment of all the disputes and controversies of nations, consistent even with the most refined sense of honor, through the intervention of arbitrations and international adjudications; that those restless elements of ambition and jealousy which have so long kept mankind in a state of hostile commotion, might be overcome and brough into submission by an elevated tone of moral sentiment, without a resort to the cruelties of warfare. But existing circumstances threaten disappointment to these hopes and anticipations of the philanthropist. It is evident that we are now approximating great and important events, which may exercise a controling influence over the future destiny of our country. It becomes the true friends of civil liberty, and the improvement of the condition of man, to look with a vigilant and scrutinizing eye to the consequences and enduring influence of the great events which are beginning to open upon us.

On the 20th day of May last, I received through the War Department, a requisition from the President of the United States, for three regiments of volunteer infantry or riflemen; for the service of United States, in the pending war with the Republic of Mexico. This call of the President was made in obedience to the act of the 13th of May, 1846, which had passed both branches of of Congress, by an almost unanimous vote. The standing forces of the United States then engaged in the war, were believed to be in imminent peril; and the national defence near the seat of war, was supposed to require immediate assistance from the volunteer militia of the States. Under the high responsibilities imposed on me, I did not feel myself at liberty to disregard this call upon the patriotism of the State. However much the existence of the war may be deplored, and however great the difference of opinion about the unfortunate events which led to it, when the State was duly called upon, under the authority of the constitution and laws of the United States, for military aid, the solemn injunctions of duty imposed upon me as the Executive officer of the state as well as every dictate of patriotism, imperatively demanded, as I considered, prompt and energetic action on my part to comply with the call, in the true meaning and spirit of the constitution. If, when a war be actually existing between the United States and a foreign nation and duly recognized by a law of Congress, a State, when called upon by the national authorities, be at liberty to disregard the injunctions of the constitution and judge for itself, as to the necessity and expediency of the war, either to withhold its assistance from the Untted States, or to afford only a faltering, unwilling, and ineffectual aid, the supremacy of our system of government must soon be at an end, and the constitutional muniments of our national defence prove unavailing. When the emergency of a war with a foreign nation is actually existing, no superficial considerations of temporary inconvenience or pecuniary sacrifice, should prevent the performance of those high duties of patriotism which each state of the national confederacy, as well as every citizen of the republic, owes to the country and to the cause of civil liberty.

Upon the receipt of this call made by the President, prompt and efficient measures were taken to raise the volunteer military force required from this State; and on the 17th day of June, 1846, I delivered over the authority of the United States, under the command of Brig. Gen. Wool, of the United States Army, three regiments of volunteer troops, duly organized as required by law. These three regiments consisted of thirty full companies, composed chiefly of young men of high promise, whose public spirit and patriotic devotion to the cause of their country is a just ground of pride and gratification to every citizen of the State. They have, upon a sudden call of their country, separated themselves from their homes, their business and their friends, and gone into a distant country to face all the casualties and hardships of a military campaign, in an unfavorable climate and against an enemy long inured to warfare. In every emergency of the service, the Ohio Volunteers will fully sustain the honor of the State, and, I doubt not, be found capable of the noblest feats of valor and enterprise.

The collecting and embodying these troops, in subsisting and transporting them to the place of general rendezvous at Cincinnati, and in furnishing them with some essential materials for tents, camp equipage, &c., a very considerable expenditure of money was necessarily incurred. A prompt and faithful compliance with the call of the National Government for volunteers, made this expenditure unavoidable. The call was sudden, and the people of the State had not in anticipation prepared themselves for the emergencies of military life. It was not practicable to collect and organize the volunteer companies and transport them to the general encampment near Cincinnati, without the payment of their necessary incidental expenses; and even then, the volunteers who were separating themselves from their private pursuits and all the attachments of home, were subjected to inconveniences and difficulties, before they reached Cincinnati, to which our people are but little accustomed.

The Government of the United States has failed thus far to perform its duty in paying this expenditure or refunding the money advanced. The subsistence alone of the thirty companies which were received into the service of the United States, after the time of their arrival at the place of general rendezvous, is all, or nearly all of the expenditures which has been refunded as yet by the General Government.

The Adjutant General of the State is now at Washington, engaged in the settlement of this business with the War Department; and in a short time a special communication will be made, which will bring the subject of these expenditures and the matters connected therewith, fully before you.

The army of the United States is now in possession, by means of conquest, of five of the provinces of Mexico—Tamaulipas, New Leon, Chihuahua, New Mexico and California. The military commander who headed the forces which took possession of New Mexico, has affected to make a formal annexation of this province to the United States, has proclaimed himself Governor of the province, assumed the exercise of civil authority over the people of that country and actually required some of them to take an oath of allegiance to the United States.

If the object of the President of the United States, in sending an army into the interior of Mexico, be solely to compel the government of that country to the terms of a speedy and honorable peace, such proceedings may, perhaps, be excusable, if not entirely justifiable. But if the purpose and effect of this invasion of Mexico, by our armies, be the acquisition of territory, and the annexation of the subjugated provinces to our national confederacy, I have no hesitation in pronouncing it a violation of the fundamental principles of our government and of the spirit and true intent of our national constitution. The Government of the United States has no right to engage in a war of aggression and conquest. The very introduction to the Constitution, expressive of its whole object and intent, most explicitly declares the sole design of our Government to be 'to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.' And the whole context and spirit of the Constitution clearly repels the idea, that the United States can engage in any war, except when necessary for the common defence and to insure the international tranquility of the country. Our national confederacy is one of limited powers, and clearly gives no authority to annex the provinces of a foreign nation by mere conquest, without the authority even of a law of Congress and without the consent of a people of the country to which those foreign provinces belong. Whether the gross usurpatian of civil authority, committed by the military commander who has subjugated the province of New Mexico, will receive the treatment it merits at the hands of the national government, remains to be determined. There is no rule of the *jus belli* established by the practice of nations, which can authorize a disregard of the Constitution and of the limited purposes and legitimate designs of our national compact. Let justice be done and the great principles of our Constitution maintained, whatever consequences may follow.

One of the first principles in the theory of our republican form of government is, that the people of every country, for the purpose of protecting their rights and liberties and securing their independence, have an inalienable right to select and establish a government for themselves; and at all times a complete power, for the purposes aforesaid, to alter, reform, or abolish the same, whenever they may deem necessary. So important was this principle thought to be, we find it embodied in the first section of the Bill of Rights in the Constitution of Ohio. Without a palpable violation of this fundamental principle in all civil governments, we cannot acquire by conquest, and annex to our national Union, by the force of arms, the inhabited territory and organized provinces of a foreign nation. Even supposing it to be one of the constitutional objects of our national confederacy to extend our country, those subjugated Mexican provinces could not be annexed to our national Union without the consent of constitutional majority of the people of the United States.

Each State of the national confederacy has a deep and immediate interest in those questions which are about to arise out of the war with Mexico; and no State can overlook them, with a due regard for the safety of the Union and the maintenance of the principles of the Constitution.

The fact that our army sent into the interior of Mexico has not been vanquished, but on the contrary has been victorious on every battle-field, and has fully sustained the character of our country for military powers, is a very natural and a very proper subject of national pride and congratulation. The bonfires, illuminations and rejoicings, upon the receipt of the first news of such events, show the patriotic ardor of our people, and devotion and attachment to their government. But the ardor of public feeling should not be allowed to lead judgment astray or induce a forgetfulness of the duty of our country and its high position in regard to the great and immutable principles of justice and the rights of man. A thirst for military fame and conquest, and an over weening spirit of aggrandizement, have been fatal to republics in ages past. When the republican institutions of this country were established it was admitted by the most enlightened throughout the civilized world, that a great advance was made in the science of government—that the rights of man and the true objects of government were more clearly understood, more forcibly promulgated and more correctly and justly established, than at any former period of the world.

It was hoped and believed that the great fundamental principles established by our government, had created barriers against the spirit of conquest, which cupidity and rapacity could not overleap. To secure the blessings of liberty, protect our people in the pursuit of happiness, elevate them in the grace of humility, and advance them in all the improvements and arts of civilized life, are objects of higher, far higher import and utility than to dazzle and delude them by the glare and splendar of military renown, and lead them on in the bloody track of conquest. Founded on a sacred regard for the rights of man, and resting on the intelligence and public virtue of the people for its security, our government occupies an elevated position before the civilized world.—The intercourse of our country with foreign nations, as well as the administration of our internal affairs, should be marked by a high regard for justice and the rights of mankind, under all circumstances; and if it be the object of our people to extend the influence of free institutions to other nations of the world, far more can be done by the moral influence of example than by conquest and force of victorious arms.

I respectfully call your attention to the laws now in force for the regulation of the militia.—They were originally designed to operate in a time of peace, but are defective and inefficient even then. In time of war they are wholly incompetent. The salaries now paid to the Adjutant and Quartermaster Generals are also inadequate to secure men of military talents, such as are indispensible in raising and organizing troops for the service of the country. The present incumbents, during the last six months; have served their country with a degree of skill and fidelity which will commend them to your favorable consideration.

The unhappy controversy between the authorities of Virginia and Ohio, in regard to jurisdiction, which arose in 1845, has not as yet been satisfactorily and definitely adjusted. The citizens taken forcibly from this state to be tried in Virginia, have been discharged on nominal bonds, and the question of jurisdiction which arose in the prosecution was carried to the General Court of Virginia. But a division of opinion in that tribunal on the question has prevented a final adjudication of the controversy. The authorities of Virgivia have not yet authorized the arrest and surrender of the persons demanded as fugitives from the justice of this state, on the charge of abduction. The facts connected with this dificulty were fully laid before the General Assembly at the last session. I again commend the subject to your special attention.

I can only repeat the recommendations made in my former communications to the General Assembly, in favor of the repeal of the laws imposing useless and unjust restrictions and disabilities on the colored population in this state.—These laws have no tendency to limit the emigration and settlement of this kind of population within Ohio, and they are at variance with the humane spirit of the age, and inconsistant with the character of our people. The colored population already located in our state, should be treated with humanity and justice. Their rights are entitled to the protection of our laws, although their settlement in Ohio may be unfortunate for themselves. Their farther emigration to the State ought not to be encouraged; and it may be discouraged, if it become necessary, in a manner not inconsistent with humanity and justice.

The question of the Banks and Currency, which has occasioned much strife and controversy in this state for many years, is now, it is hoped, definitely settled. The new banking system which has been established has, thus far, been successful in accomplishing the beneficial purposes of its creation. The currency of the state has been restored, and is now in a more safe and sound condition than at any former period. Want of confidence and alarm are no longer felt among those who are engaged in commercial affairs in this State, and the banks have afforded, so far as a prudent regard for public interest would permit, those accommodations which the business of the country required. No action of the General Assembly is believed to be necessary on this subject at the present time. The safety and utility of this new system of banking has been tested, and during the two years past, no subject has been made more prominent in the political controversies before the people of the State than this. Twice, already, have the people at the ballot box pronounced in its favor.—No longer can public sentiment on the subject be misunderstood. The currency of the State is in the hands of almost every citizen, and is, necessarily, intimately connected with the whole business of the country. A political war, therefore, upon it, is a war upon the business and interests of the people. A proper respect for the will of the majority, as well as a due regard for the interests of the country, as I humbly conceive, dictate that this question be no longer made a subject of political controversy in Ohio.

There are now twenty-six banks in operation under the new system, of which seventeen are branches of the State Bank, and nine are Independent. The aggregate amount of capital of the Branches of the State Bank is $1,496,767 44; and the amount of their circulation on the 2d day of November, 1846, was $2,655,346 00.—The aggregate amount of capital of the Independent Banks is $376,170; and their circulation at the period last mentioned, was $612,465. There are yet eight banks doing business under charters granted under the old banking system in this state, whose aggregate capital, at the time of the last reports, on the 2d day of November, 1846, was $3,953,750: and circulation, $2.406,958. The whole amount of banking capital, therefore, employed in the State at this time, by the thirty-four banks, amounts to $5,826,777 44; and the whole circulation is $5,674,769.

The public improvements undertaken by the State are now fully completed. They constitute and must remain monuments of the early wisdom, enterprise and public spirit of the people of Ohio. They have contributed to the development of the resources of the country, and to them may be ascribed, to a considerable extent, the unexampled growth of the State in population, wealth and prosperity. These public works constructed by the State, traverse an extent of nearly eight hundred miles, connecting the Ohio River and Lake Erie at two different points; connecting the interior with the extreme points of the State in various directions; and through the Wabash and Erie Canal, communicating with the interior of Indiana and Illinois. Besides the public works constructed by the State, the numerous turnpikes, canal, railroads, and other works constructed in this State, by private companies, have created extensive facilities for communication with almost all parts of the State. And there are yet many other public improvements in progress of construction, by companies, in different directions through the State, some of which are magnificent in their conceptions and in the objects contemplated. Within another year a railroad communication between Cincinnati and Lake Erie will be completed. With these vast facilities for commerce, embracing an extent of country unsurpassed in richness and fertility, and occupied by two millions of people distinguished for industry, enterprise, and energy of character, it is evident that a high destiny awaits our State.

Those great public works in the interior of our State, are intimately connected in business with the commerce on the Lakes, and on the Ohio and Mississippi rivers. Lake Erie, on our north, communicating with our public works at several different points, forms a link in the chain of direct and easy communication from Green Bay to the Atlantic cities. The Ohio river, on our

southeast, in like manner connected with the channels of communication running into the interior of the State, forms a link in the chain of navigable water, extending from the Gulf of Mexico to the interior of Pennsylvania. Business on the various public works, extending in all directions over the interior of the State, will be productive and prosperous in proportion as trade on the great thoroughfares on our northern and southern limits is cherished or depressed. Immense loss of life and property is every year sustained for want of the improvement of harbors at proper points on the Lakes and on the Ohio and Mississippi rivers. The duty of improving these harbors appropriately belongs to the national government. Since the formation of the government, a large proportion of its expenditures have been made in the improvement of the harbors and other works along the sea coast. These appropriations have been made on the powers given to Congress "to provide for the common defence and general welfare of the United States, and to regulate commerce with foreign nations and between the several States." To accomplish the same great purposes of the national government, the improvment of the Ohio and Mississippi rivers and the inland seas of our country, is as essential as the improvement of the sea coast. Lake Erie constitutes a boundary between the United States and the most powerful commercial nations of the southeast, in like manner connected with the channels of communication running into the interior world. The commerce of the lakes and rivers, although not so extensive, has as direct a connection with the foreign commerce of the country as that of the Atlantic and Pacific Oceans. After the immense expenditure which has been made on the Atlantic coast for the improvements of harbors, &c., a constitutional objection to similar appropriations for the same kind of works on the great inland seas of the country, is not to be sustained by an intelligent people. The interest of the several Western States, and the honor of the Union, alike demand that this improvidence and partiality of the General Government be met by an energetic and effective remonstrance from every legitimate authority.

I deem it proper to call your especial attention to an enterprise which is propesed, of a great national character, magnificent in its object, and having a direct bearing upon the future commerce of Ohio, as well as that of the entire Union and probably of the whole world. Mr. Asa Whitney, a gentleman of intelligence, of practical business capacity, extraordinary energy of character, has suggested the means and submitted to Congress a proposition for the construction of a national railroad from Lake Michigan to the Pacific ocean, near the mouth of the Columbia river. This projected public improvement would complete a chain of communication by means of railroad and navigable waters between the Atlantic cities and the Pacific ocean, crossing the State of Ohio in its course. It would connect together the vast interests of our extensive country, make the commerce of the Pacific tributary to the United States, and open to us an immediate, easy and direct communication with China and other countries of Asia, the Eastern Archipeligo and other islands in the Pacific, as well as with the countries on the western coasts of North America. Such a chain of commnnication across our continent, being on the nearest and most direct rout, and furnishing by far the safest, easiest and most speedy medium of communication between the commercial nations of Europe and the countries of Asia, would be crowded by the merchants, the traveler and the curious from all quarters of the world. It would produce results in commercial, moral and political points of view, vastly beyond our limited capacity of conception at this time.

The feasibility of Mr. Whitney's proposition is susceptible of easy and plain demonstration.—To pronounce it visionary on account of the magnitude of the project, would evince a forgetfulness of the vast achievments of the age, and a prevalence of the benighted prejudice which clouded the prospects of the enterprising benefactors of mankind in ages gone by. The work proposed is one that will cost the United States nothing in a case of a failure, and it is wholy unobjectionable, even the most cautious, in relation to the grant of special privilieges by the government.

I, therefore, submit to your consideration the expediency of aiding this most magnificient project of the age, directly connected as it is with the future prospects and interest of Ohio, by every legitimate influence and authority.

The public debt of Ohio is intimately blended with considerations of deep interest bearing on its character and welfare, and therefore should command the most careful attention of the Legislature. Under all the depressions in business and commercial revulsions in the country, the State of Ohio has fulfilled her engagements with scrupulous integrity, and paid the interest on her public debt with promptness and regularity. It is a justifiable subject of State pride that the faith of the State has been preserved without a blemish. A character and public credit, such as Ohio has maintained, should be cherished and guarded with the most scrupulous care, not only from a rigid honesty of principle and a high sense of honor, but also from profound considerations af State policy. Nothing can exalt the character of commercial people more than a high sense of integrity and honor in all their engagements. The example of the government exercises a vast influence in the formation of the characteristics of a people. A violation of solemn engagements by a government, not only tarnishes the national honor, but is used to palliate acts of bad faith in private individuals.—Whereas, a government which requires a fidelity to all engagements be held sacred, is an indispensible virtue, will, by its example, establish a high standard of commercial morality, and elevate the character of its people.

The time has arrived when the public debt of Ohio has reached its highest point. No occasion can exist for its further increase. The people of the State can now look forward to the time when the debt shall be discharged and the burden of taxation be removed. The ample resources and rapid growth and prosperity of the State, are sufficient to remove all apprehensions of difficulty in regard to the ability of our people to discharge the liabilities as they fall due. The following statement will exhibit the amount of the State debt, and the interest, &c., paid thereon during the last fiscal year:

Total amount of foreign debt,		$16,964,292 50
Amount of domestic debt,		765,136 12
School and trust fund,		1,482,632 68
Total am't of State debt, Nov. 15, 1845		$19,212,111 30
In't on foreign debt paid in New York,	$1,027,356 95	
In't on domestic bonds,	45,908 16	
In't on school and trust, funds,	88,450 79	
Total amount of interest paid in year ending Nov. 15, 1846,		$1,161,715 90
Amount paid for exchange, interest and temporary loans, and expenses,		30,252 36
Total am't of in't, exchange, and expenses, during the year ending 15th Nov. 1846		$1,191,998 26

The domestic debt is redeemable at the pleasure of the State, and the school and trust fund, constitute a permament loan to the canal funds the interest being annually appropriated for the benefit of those funds. Of the foreign debt, the sum af $5,918,668 76 will full due in the year 1850; the sum of $3,365,779 24 in the year 1856; the sum of $7,012,781 in the year 1860, and the sum of $667,063 50 in the year 1870.

The time has arrived when decisive and effectual measures should be adopted to raise the means for the discharge of the debt which will fall due in 1850. I earnestly commend this subject to your special attention.

The system of taxation heretofore existing in the State was defective, and in many particulars unequal in its operations. A revision of the tax laws had become necessary. The new system of taxation adopted at the last session of the Legislature, although complicated in its details, is just in principle, and has obviated many of the deficiencies in the former laws. This system, however, is not, as I consider, without objections in some points. It would scarcely be expected that an entire change in so difficult a subject as that of the revenue law, could be made free from objection.

The valuation of property, under this new system, has brought a large amount of property on the duplicate, which formerly entirely escaped taxation. But the largest addition to the valuation of property on the grand duplicate, has been made by the valuation of all the improvements and fixtures on real estate. The valuation of property for taxation, on the grand duplicate, in the year 1845, was as follows:—Lands, $85,916,169; Real Estates in cities and towns, $22,269,575; Chattels, Money at Interest, &c., $35,974,725; total valuation, $144,160,469. The valuation brought upon the duplicate, under the new system, is as follows, viz: Lands, $259,093,645; Real Estate in cities and towns, $65,302,373; Chattels, Money at Interest, &c., $79,177,484; total valuation on the grand duplicate, $403,673,488. The increase in the total valuation of real estate for the purpose of taxation, is $216,319,269; and the increase in the total valuation of chattels and money at interest, &c., is $43,202,759.

The revenue system is connected with the interest of the government. It is essential that this part of our political system be permanent and uniform, as well as just and equitable in its operations. It should not, therefore, be permitted to become a matter of controversy between the political parties in the State, nor a ground for a struggle between the holders of digerent classes of property.

As Ohio is peculiarly adapted to the pursuits of agriculture, and as the productions of the soil constitute the principal part of the products of our labor, this branch of industry is entitled to the careful and most favorable attention of the Legislature. The fostering hand of government is capable of adding much in the future in developing the agricultural resources of the State, and in advancing the prosperity of agricultural pursuits. I had occasion to submit my views on this subject in my last communication to the General Assembly, to which I respectfully call your attention.

The Benevolent Institutions of the State consisting of the Asylum for the Insane, the Asylum for the Education of the Deaf and Dumb, and the Asylum for the Education of the Blind, have, during the past year, been conducted with that skill and success which have heretofore characterized them. The several annual reports of the Superintendents of these institutions, which will in due time be laid before you, will contain matter of much interest, and will furnish you with the details of their business and condition.

The Penitentiary of the State has been managed during the past year with the usual ability and success. The following is a brief statement of its condition.

The products of labor during the year ending 30th November, 1846, are about	$44,000 00	
The expenditures during the same period were	27,000 00	
Leaving a balance in favor of the institution of		$17,000 00
Number of convicts incarcerated on the 30th November, 1845,		482
Number received during the past year,		251
		633
Discharges during the year—		
By expiration of sentence,	20	
By pardon,	43	
Restored to citizenship,	60	
Deaths during the year,	7	
Writs of error,	4	
Pardoned by President of the U. States	1	
		135
Number of convicts confined on the 30th November, 1846,		498

Being about to retire from a participation in the public affairs of the State, I avail myself of this occasion to express grateful acknowledgments to the great body of my fellow citizens for the kindness and marks of confidence I have received at their hands. My own destiny became connected with that of the people of Ohio at an early period in the settlement of the State; and with a deep interest have I witnessed its unparalleled advance in population and improvemen Within, comparatively, a few years, have I beheld a population of two hundred and fifty thousand augmented to two millions. Within a short time, an almost unbroken wilderness between the Ohio river and Lake Erie has been transformed into cultivated fields, towns and cities. I look forward with emotions, to express which language is inadequate, in anticipation of the high destiny which awaits the people of Ohio. In the humble part which I have taken in the public affairs of the State I have been directed by an earnest desire to subserve the welfare of the people, and I am consoled by the persuasion, that whatever errors have been committed will find a corrective in the ability and patriotism of those who succeed me. In common with all who feel a deep interest in our public affairs, I shall not cease to invoke that Almighty Ruler of nations, to whose providence we are already so signally indebted for the continuation of His blessings to us as a people.

M. BARTLEY.

December 8, 1846.

Religious Intelligence.

PITTSBURGH DISTRICT.

Pittsburgh, Dec. 8. 1746.

Br. Bassett: We have just closed our first quarterly meeting. We had no ministerial assistance to preach a sermon for us, but the Lord was evidently with us. Congregation on Sunday morning very good, a solemn season at the sacrament, and an excellent love-feast yesterday evening. Members are encouraged; and, I hope, are advancing in the way of holiness. During the meeting six persons all of whom had belonged to church elsewhere, gave us their names, and some of them their certificates. I confess we are "too *prosaic*," as a good brother recently said, but I do think we had some "*poetry*" in our love feast yesterday evening. The celebrated Dr. *Vinet*, that great Christian philosopher of Switzerland, says, "the love of God is *virtue*." And is there no *poetry* in love? He says also that man "derives from his conscience only some *virtues*; he cannot derive from it *virtue*." And may we not say again that true christian love is the *true poetry*? derived only from God. Once more. The same author further adds, that He "plants that one gem in the very centre of the soul." And is not the renewed heart the very centre of the poetry of heaven? Still it must be confessed that we are too prosaic; we need more of the love of God, and then we should be more poetic. O that we may be a holy people, zealous of good works, then shall we be a happy and a useful people. and the church will prosper. W. Reeves.

Waynesburg, Pa., Dec. 9, 1846.

Br. Bassett: By your permission, I wish to say a few things through the Recorder, to our worthy president (Br. G. Brown,) and the friends of our infant Zion, relative to the Waynesburg Circuit.

Our first protracted meeting for this conference year, was held at the Round School house —here we had a few valuable female members, but it appeared as though the males could not be reached—the brethren who have formerly traveled this circuit here bestowed much labour at this appointment apparently to no purpose. No doubt they will rejoice to learn that the Lord is reviving his work at this point, and that we are now receiving some males to travel to Heaven with those sisters. Our meeting continued one week, three added to the church during the meeting—three have since joined. Here our prospects are flattering, we are looking for others to come out; those who have given us their names are heads of families, and respectable citizens. During this meeting we were favored with the efficient labors of Brs. John, Joseph, and Ed. Fordyce all of whom did us good service. May the good Lord bless these brethren for their labors of love.

Second protracted meeting was held at Loars' School house, on Whiteby Creek. Our church was in a low condition. Previous variances between brethren, were reconciled. There is nothing like the love of Jesus to bring those who are at a distance together. It destroyes the enmity in the heart, and makes us brethren in Christ. They are going on heart and hand to the heavenly country; keeping up their class and prayer meetings. For two years past they could raise neither, now family altars have been erected where prayer was not heard before. This meeting continued five days,—four or five conversions,—four joined M. P. Church. A glorious meeting. We had the zealous labors of the same unstationed brethren as before.

Third meeting was our first Quarterly meeting which was held at the Rinehart School house, this was also a very interesting meeting. One or two conversions, five gave us their names as probationers. Here our unstationed brethren as at the meetings above named, came up to the help of the Lord against the mighty—and labored faithfully in the vineyard of their master. We have a good Society here, all they want is a meeting house, hope they will raise one soon, they have the ability. May the good Lord help them to build him a house.

Our fourth meeting was held at Rodgersville—here Br. Simpson, and myself were left to do all the labor ourselves, so far as the preaching was concerned,—had a good meeting all things taken into the account. The church in this place, had become quite lukewarm. Many who once made a profession of religion have gone back into the wilderness of sin. We however received six names during our stay—three of whom were heads of families. We have some valuable members at this appointment; Br. Rodgers we might name for one who does not stop under twenty dollars a year. Would to God that we had more such liberal souls. He is not like a brother that I heard spoken of not long since. The good brother in speaking of those narrowly contracted souls, supposed that it would take a Microscope to find his soul in the great day. The church here was much revived.

Our fifth meeting was held at Br. Barne's school house, which was our Presidential visit. Here we continued five days; had a good meeting; one joined the church. Br. Brown preached us nine sermons during his stay upon the circuit;—he labored with more than his usual zeal. The brethren say that they never saw him so energetic. I am sure I never did. He appears like a young man,—his voice is much clearer than it has been since I first heard him preach. Lord bless the old soldier in his toils. Our church at this appointment numbers but few members, but they are of the right kind. Many of the brethren are acquainted with Br. James Barnes and family. Their hospitality and liberality is known to all who ever travelled the circuit. These brethren and sisters all take up their cross and pray in public from the youngest to the oldest. The good Lord will prosper this people—"his eyes are upon the righteous and his ears are open to their cries."

As yet I have said nothing concerning Br. J. L. Simpson my colleague. I feel myself greatly blessed, he is one of the most agreeable companions and fellow laborers that I have ever had the pleasure of laboring with. He is at all times at his post and willing to do his part, labors very zealously, too much so for his strength. I contemplate a very happy and agreeable year with the young brother.

We have received into church fellowship twenty-two this conference year. To God be all the glory, and we are looking, praying, and laboring for a much greater ingathering. O, Lord send prosperity. Brethren pray for us.

Yours, W. A. Porter, Sup't.

MUSKINGUM DISTRICT.

Delaware Circuit, Dec. 5. 1846.

"Not all lost that is in danger."

Br. Bassett: I thank God that I can say like Father Potter, that I am at my post. And also that we are going to live, for the church is revived up; the brethren have again taken their harps from the willows, and tuned them anew; and I can say to you they play skilfully. Therefore I can say all is going well. Shout ye inhabitants of Zion for the Lord is doing a great work. And whilst the brethren are engaged in praying, for sinners; and that God would give their Preachers souls for their hire; I tell you they do not like some professed christians, close up their purse strings, and lock up their houses and barns; thinking if the good Lord hear their prayers and give the preachers *souls*, his family and horse can live. You may ask why they do not so here, the reasons may be these. This part of the world is occupied by yankee people noted for inventions, and they have ascertained that preachers and their family and horse cannot learn to eat souls. * Seeing then that the Preachers and family cannot subsist on souls, in this world they impart to them that which he and his family need of the "meat that perisheth." I am not suffered to lack a supply of flour, or meat, or oats or corn. We have had some accessions to the church and are looking for many more. Pray for us.

Wm. Hatfield.

*Not a bad notion. Ed.

Bucyrus, O. Dec. 7th, 1846.

Br. Bassett: Br. Robinson is laboring very zealously in the cause of his Master. He is received with warm hearts, and is beloved by all and his labors have been blessed in some degree. May the God of all grace stand by him and give him souls for his hire. He has held 2 protracted meetings since quarterly meeting; one at Everhart's school house where the Great Head of the church made manifest his saving power. Sinners were led to bow to the mild sceptre of king Emmanuel while his people were enabled to rejoice. The church is being awakened up out of her lethargy, and crying mightily to God for an out pouring of the Holy Spirit.

On the 28—29th we had a protracted meeting at Searys meeting house, on the Tiffin Road. It was a good time but no conversions took place.

I would state that an unfortunate error must have occurred in the return of members to the Annual Conference. On examination of the different classes, but 150 are found, including removals, instead of 200, as stated in the Report of Conference. Simon Halm.

OHIO DISTRICT.

Xenia Circuit O. Dec. 10, 1846.

Dear Br. Bassett: My lot, this year, has fallen among a kind hearted sympathetic people, who are firmly and unwaveringly attached to the principles they have espoused, notwithstanding severe discouragements arising from *abuse* of confidence reposed.

Our first Quarterly Meeting was held at Bellbrook commencing Nov. 7 and continued three days. It was a "time of refreshing from the presence of the Lord" to the church. On sabbath morning especially, in our love feast, while the membership were prompt in speaking freely and fully of their christian experience; the Divine presence was abundantly manifest in our midst, enabling us to rejoice together in hope of that eternal "feast of love," which the faithful disciple of Christ shall ere long be permitted to enjoy. On extending an invitation for members five persons came forward and united with us in church fellowship, Brethren R. M. Dalbey and R. Rose came promptly to our aid, and labored faithfully and acceptably during the meeting.

Our Presidential Meeting was held at Xenia commencing Nov. 21st. At this meeting we were favored with the labors of Br. Young, our President and Br. Kezerta. Serious impressions were made, which we trust will result in good. Increased attention to spiritual duties, ardent desire and prayer for revival influence, with a seeming determination of one of old, who said," "Mine integrity I will hold it fast and will not let it go" gives indication of prosperity.

Our prospects, which were at first so discouraging, at present seem much more favorable, than when I wrote you last, and notwithstanding in Xenia our church is small and has to contend with large and popular churches, yet I find our congregations are increasing and hope we may yet see good days. Yours,

Joseph White.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, DECEMBER 19, 1846.

Soule Chapel—M. E. Ch. South in Cincinnati.—A year ago, the organization of a southern Church in Cincinnati, was quite a novelty. When we announced Bishop Andrew's official recognition of it, with its ministers, Rev. Messrs, Sehon, Maley, and Latta, as associated with the Kentucky Conference, we were moved to express ourself, rather prophetically, in this wise: "Who knows, but this said Kentucky Conference, will ere long hold a session *in Cincinnati*, bishop Andrew presiding." We little thought that our *presumption* would so soon be *half* verified. A late number of the Nashville C. Advocate brings us an interesting letter from Br. Sehon, Preacher in Charge at Soule Capel, Cincinnati, giving some particulars respecting the late session of the Kentucky Conference, at Covington, opposite Cincinnati. During the session of the Conference, preaching was had by its members, every night at Soule Chapel. And on the Sabbath, after preaching by Prs. Bascom and Early, Bishop Soule performed the ordinations. Br. Sehon, speaks of it as a "strange transition from the scene of but twelve months before, when he was rudely expelled from the presidency of an Annual Conference, (Ohio) to behold him *now* in the very same city, in the full exercise of his episcopal powers." He further speaks in more laudatory terms of the bishop, than would some of his and our cotemporaries: 'that *man*, who has done more than any other now living, to advance and support Methodism on this continent, —the aged, faithful, dignified, useful and venerable Joshua Soule." Bishop Andrew was too unwell to officiate during the Conference, but on the following Sabbath, Br. S. sates that he "preached in Soule Chapel to an immense crowd of deeply attentive hearers." The congregation was said to be "pleased, delighted, and deeply effected."

We give the above, among the passing events of the day, for our readers will be interested with us, to know "what a changing world we live in."

An Anti Slavery Church in Kentucky.—After we have given some account of a *Southern* Church in *Ohio*, in juxtaposition, our readers will be interested to hear of an *Anti-Slavery* Church in *Kentucky*. A late number of the Watchman of the Valley states that the Rev. John G. Fee, a native of Kentucky, but a graduate of Lane Seminary, and for some time connected with the Cincinnati (N. S.) Presbytery, is now settled in Lewis county Ky. and has a church under his care, "established on anti Slavery principles, which has adopted a rule, to receive no slaveholders except they repent of that sin." The Watchman further says, "Mr. Fee is a straight out, consistent anti Slavery man, in deed as well as word—anti Slavery in *principle*, as well as in *sentiment*, and in practice as well as in principle, and that he has fearlessly maintained his principles before his congregation, and applied them to practice." He delivered a course of Anti Slavery lectures before his people. This "stirred up a breeze around him, but" says the Watchman, "it was only a breeze which had no force against the weight of conscience and honest conviction that opposed it. He rode out the storm, and is now enjoying, we trust, the fruits of his dauntless honesty and fidelity—the growing prevalence of anti Slavery principles around him."

It seems however that the Synod of Kentucky disapproved of the institution of an anti Slavery test of membership in the church of Mr. Fee, and adopted a resolution "affectionately requesting and exhorting him to review his course in this matter, and to desist from the exercise of the objectionable rule referred to." The Synod further refused to recommend Mr. Fee for the aid of the American Home Missionary Society. Yet that society subsequently reappointed him and he is still laboring under its patronage. Extracts from the "Constitution" are given in the "Watchman," showing that the rule of admission adopted by Mr. F. and and his church, was no infringement. "Every Christian Church &c. is entitled to declare the terms of admission into its communion." Again, "the officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances."

Graham's Magazine.—The number for Jan. 1847, has been received, and is a brilliant affair. One mezzotint, and two elegant line engravings, with illustrations of American Game Birds, are among its embellishments. It contains a Prize story by C. J. Peterson, for which was awarded a premium of $200. Mr. Graham commences now his 30th volume, with an extensive circulation. *Terms*, $3 per annum, in advance. Two copies for $5. Five copies for $10. For 5 new subscribers and the pay, an extra copy will be given, or a copy of 'the Fountain,' an elegant annual for 1847. Address, G. R. Graham, Chesnut St. Philad.

Peterson's Ladies' National Magazine.—The January number has been laid upon our table. It contains a larger amount of reading matter than previous numbers, and more embellishments than usual. Of these, are two mezzotint engravings, and a colored fashion plate. Illustrations are given also, of fashions in 1776. The publisher promises for the ensuing volume, Historical Pictures, Scriptural Scenes, and a Floral Department. Terms, $2 per year, in advance. Three copies for $5. Seven copies for $10 Address, C. J. Peterson, Chesnut St Philad.

Braithwaite's Retrospect, *of Practical Medicine and Surgery*.—By politeness of the American publisher, D. Adee, N. York, we have, received through the mail the first part of this valuable work, containing 156 pages with an index. As Mr. Adee devotes himself to the publication of works of the *useful sort*, any thing heretofore received from his publishing house has received a welcome, and a recommendation. The 'Retrospect' is a republication of the work of Mr. Braithwaite, a celebrated Professor of Surgery at Leeds, Eng. and contains 'a retrospective view of every discovery and practical improvement in the Medical Sciences.' It is a Half Yearly Journal, furnished at $1 per annum in advance. The first part, which we have received. contains numerous papers on Practical Medicine, Surgery, Midwifery, Anatomy and Physiology. From our examination of it, we find many articles, we should judge useful, not only to the profession, but to private families. We see that the work of Mr. Braithwaite is highly recommended by numerous medical journals. Address, Daniel Adee, Fulton St. N. York.

Illustrated Botany.—The November number of this valuable work has just come to hand. We have had our fears that the monthly publications of Mr. Wellman, do not receive the amount of patronage which they justly merit, and that this has occasioned the delay of their issue for a month or two past. The 'Emporium' and the 'Young Peoples' have been missed from our table since September. But the appearance of the 'Illustrated' again, cheers us with the hope that all will be forthcoming soon. There are four most charming colored plates in this number. Every lover of Botanicla Science ought to have the Illustrated Botany; Terms, $3 a year, Two copies for $5 in advance, Address, J. K. Wellman, Nassau St. N. Y.

American Pulpit.—The December number has beeen received, containing three sermons by eminent ministers of different denominations. We still hope that we shall find space soon, to give our readers an occasional sermon from this work. We have two or three choice ones in reserve, for this purpose. The American Pulpit, is a very neat and useful Monthly publication, and is not of a denominational character, Terms $1 per year. Address, Sam'l. E. Chism, Worcester, Mass.

Monthly Reporter.—No. 4, for November, has come to hand. It contains an interesting account of the re-opening of the Frst M. P Chapel, Philadelphia, and the sermon by the Pastor. The contents of the number are exclusively from the pen of the Editor, Rev. T. H. Stockton. We are happy to learn from his own statement, that his health is somewhat improved, and his 'resources a little enlarged,' Engagements, 'occasional and regular, private and pastoral, with the state of his health, spirit and funds,' have conspired to delay a while the publication. The remaining two numbers of the 'Reporter' are to be issued soon, and the further designs of the Editor, will be found stated in a prospectus which we give in another column.

Sacred Melodeon.—We have on hand fifty copies of this excellent collection of Spiritual Songs, compiled and published at Cincinnati, by Brethren J. Dalbey, Jr. and J. B. Peat, both of the Ohio Conference. Prices—single copy, 30 cents. Wholesale, $23 per hundred. The publishers offer the following proposition: Any travelling minister or preacher who will take 50 copies, by paying half the amount down, can have until Conference to pay the remainder. We have heretofore recommended this work to the patronage of our friends, and wish it may meet with a liberal patronage. We will be pleased to sell copies at this office, single or by the dozen.

Saturday Evening Post.—This is one of the largest and best of our eastern weekly newspapers. We esteem it one of our most valuable exchanges. Its recent achievement in procuring the suppression of a demoralizing publication, of which we have heretofore apprised our readers, will still further commend the work to the friends of virtue. We of course; esteem it the more highly, and wish that it may still go forward successfully in the work of *literary reform*. The 'Post' has reached its 27th volume, and its extensive circulation is still enlarging. Terms, $3 in advance. Three copies for $5. Eight copies for $10. All payments in advance, and post paid. Address, S. D. Patterson & Co., Chestnut St. Phila.

Foreign Arrival.—The Caledonia arrived at Boston on the 5th inst., fifteen days & sixteen hours from Liverpool. She brought word that the grain markets in England, were down, whilst the money market remained *in statu quo*. Feee trade is progressing throughout Europe. Hon. G. Bancroft has taken his residence at 90 Eaton Square, London. The distress in Ireland continues, though great efforts are made for relief of the poor. The losses by the inundations in France are enormous. It is said it will take sixty five millions of francs to repair the bridges alone, not including private property. Great numbers it is stated are about emigrating from Germany to the United States, especially to Texas. Dr. Habler of Vienna, has prepared gun tow, which proves a more powerful explosive than cotton. An English newspaper has been established at Rome, called the "Roman Advertiser." The cholera is raging at Bagdad. It is said that one hundred victims perish daily.

Rev. E. Y. Reese, *Editor of Meth. Protestant*.—We have observed repeated intimations in the True Wesleyan, that this brother is a slaveholder, calculated if not designed to injure his standing in the north. We see that the Baltimore Saturday Visitor, (which by the by is an Anti Slavery paper and printed we believe in the same office with the M. Protestant,) has rebuked this insinuation, as unsupported by facts. The Wesleyan, last number has done itself the credit to 'correct the error.' Br. Reese has also given in his paper, his disclaimer. We know the Editor of the M. Protestant, and from full conversation upon the subject, we know that he *hates* slavery as do we.

Church Division.—The series of articles under the head, are from the pen of an itinerant minister of the Genesee Conference, and who has been a frequent contributor to the columns of the Methodist Protestant.

Disciplines.—We have received from the Book Agent, Baltimore, twelve dozen copies, Discipline, M. P. Church, new edition, 1846. We shall be pleased to supply our friends of surrounding circuits, at wholesale or retail. We have not yet received a supply of Hymn Books.

Ohio Legislature.

The Senate convened, Monday, Dec. 7th and being called to order by *Dowty Utter*, proceeded to the election of its officers. E. B. Olds was elected Speaker, J. G. Breslin, Clerk, and R. Mullen Sergeat-at-Arms.

Same day, the House was called to order by Mr. *Kaler*. The oath was administered to the members by Justice Martin. Wm. P. Cutler was elected Speaker, E. G. Squier, Clerk, and J. W. Jones, Seargeant-at-Arms. A resolution was adopted, authorizing payment out of the State Treasury, of the postage of members and clerks of both houses on all letters and documents on public business, not weighing over 6 ounces, and also on all letters and public documents, they may see proper to frank. The resolution was concurred in by the Senate. On motion of Mr. Bennett, of Tuscarawas, it was agreed that the Speaker be instructed to request clergyman of the several denominations to attend and open the morning sessions with prayer.

Tuesday, 8th. The Message of the Governor was received and read in both houses, this forenoon. A resolution was offered in the Senate, in the afternoon by Mr. Ford, authorizing the resident clergy, to be invited to open the session with prayer. The resolution was warmly opposed by Mr. Reemlen, of Hamilton, in a lengthy speech. He objected to public prayer, *in tolo*, and read from the New Testament "enter into thy closet" &c. Yet the resolution was adopted, yeas, 24; nays, 9.

Wed. 9. *In the House*, the Report of the officers of the Lunatic Assylum was received, and an order passed for printing five thousand copies in English, and two thousand in German.

Thu. 10. *In Senate*. The standing Committees were announced, 25 in number.

In the House, a bill was introduced by Mr. Blake for repeal of certain acts, "regulating black and molatto persons." In the afternoon, the Senate convaned in joint session with the House, to count the votes for Governor. The result was, *Bebb*, (Whig) 118,857. *Tod*, (Dem.) 116,489. *Lewis* (Liberty) 10,799. No returns from Mercer and Wyandott. William Bebb was declared duly elected. Joint Committees were appointed to wait on the Governor elect.

Fri. 11. *House*. The Speaker announced the names of twenty six Standing Committees.

Sat. 12. At eleven o'clock the Senators repaired to the Hall of the House, where in joint session, the ceremonies of the inauguration of Gov. Bebb, were attended to. The ceremonies and Address occupied about one hour.

Mon. 14. *In Senate*. The death of Mr. Horr, Senator from Delaware, was announced, and after the usual resolutions of respect and sympathy, the Senate adjourned.

House. Mr. Truesdale introduced a preamble and resolutions deprecating the annexation of Texas, the existing war with Mexico, and protesting against the admission of any more slave States into the Union. Mr. Vallandingham, introduced resolutions approving the existing war with Mexico, as justifiable, necessary, and constitutional.

PRESIDENT'S MESSAGE.—We undertook to give the lengthy document entire in our inside form this week. After it was all in type, finding it could not go in, we had two columns of long primer taken down, and reset in minion type, for the purpose of compressing it within our limits and after all we were obliged to omit one paragraph of the Message, respecting Oregon, which we now insert. By the by, does'nt the President say *Mexico a heap* of times in that Message?—more than two hundred times! Some of the printers think they nearly *run out* of x's and capital M's. Here is the passage omitted last week.

"It will be important, during your present session, to establish a territorial government and to extend the jurisdiction and laws of the United States over the Territory of Oregon.—Our laws regulating trade and intercourse with the Indian tribes east of the Rocky mountains should be extended to the Pacific Ocean; and for the purpose of executing them, and preserving friendly relations with the Indian tribes within our limits an additional number of Indian agencies will be required, and should be authorized by law. The establishment of custom-houses, and of post offices and post roads, and provision for the transportation of the mail on such routes as the public convenience will suggest, require legislative authority. It will be proper, also, to establish a surveyor general's office in that Territory, and to make the necessary provision for surveying the public lands, and bringing them into market. Our citizens who now reside in that distant region have been subjected to many hardships, privations, and sacrifices in their emigration, and in their improvements have enhanced the value of the public lands in the neighborhood of their settlements, it is recommended that liberal grants be made to them of such portions of these lands as they may occupy, and that similar grants or rights of pre-emption be made to all who may emigrate thither within a limited period, to be prescribed by law.

The kind letter of Br. J. B. Peat, so far from 'presuming upon our good nature,' has brought us under obligations to him, and we desire him ever to use the like freedom in writing to us.

THE MARKETS.

Wheat is selling in Zanesville and Putnam at 90 cts. per bushel; Flour $3,25; Pork, $2,25 @ $2,50.

The Chronicle of the 12th inst. gives the following account of the price of flour and pork in Cincinnati:—

Flour—Sales and receipts are both reported moderate for the past week—extremes $3,40 to $3,45.

Hogs—Sales seem to be well sustained, as per sales 230 lbs. average weight at $3.40—200 lbs. average weight at $2,95—220 lbs. average weight at $2,90, and so on for heavy hogs, which always command an extra price for eastern packers. The last we note is a lot of 870 head, average weight 230 lbs. at $3,00.

NARRATIVE.

TOO GOOD TO BE LOST.

During a former session of Congress, Messrs. Corwin of Ohio, and Jenifer of Maryland, were very intimate. The latter, like all Marylanders believes the "Eastern shore" is the paradise of the world, and he was in the habit, as often as opportunities afforded, of "poking fun" at Corwin about the "Buckeyes" and the State of Ohio generally. Corwin bore this persecution patiently for a while, usually, however, returning shot for shot; until one day while dining at the President's Jenifer came down upon him so hard, that Corwin resolved to silence him forever, so rising from his seat he remarked, that he was not in the vein for story telling, but he would relate an incident that occurred during the early part of his professional career, in a court house in the interior of the State of Ohio.

He said that the Judge had taken his seat, upon the bench, and a cause was about to be commenced, when a very white-haired old gentleman came tottering into the court room, upon a cane in either hand. The old man was a soldier of the revolution, and had come in to procure a lawyer to prepare his papers, that he might get his semi-annual payments. This service was always of course rendered gratis.

The papers, continued Mr. C., were handed over to him, and after asking some of the other necessary questions, he enquired the age of the pensioner.

In a tremulous, shrill voice, the old man answered, "forty-five."

"You do not understand me, old gentleman," said Mr. C. "I wish to know how old you are."

"I am forty-five, young sir."

"My dear sir, I do not wish to know how old you were when you entered it—but I want to know how old you are now."

"I told ye, forty-five."

Mr. Corwin then looked up to the Judge, (who was himself getting out of patience,) in despair, and his honor taking the matter in hand, in a peremptory manner remarked to the old gentleman, "The court cannot be detained in this way—the counsel is endeavoring to render you a gratuitous service, and you must not trifle with his time.—Answer his question direct. Now, sir, how old are you?"

"I am forty-five Judge, again shrilled out the old soldier."

"I will not bear this contempt any longer," said the Judge. "If you do not answer the question the next time it is put, you shall be committed, aged as you are. Now, sir, again I ask, how old are you?"

"I am forty-five!" the old man provokingly repeated.

"Mr. Sheriff, take him to jail, the Court will see whether that will do him any good."

The old gentleman was led away, but just as he was going out the door, he raised up his head, and partly turning around on his sticks, toward the Court, said:

"Judge, the first thirty-seven years of my life, I lived on the Eastern shore of Maryland? You surely don't think God will count them against me.

Mr. Jenifer has not been heard to say 'Ohio' since.—*Cin. Gaz.*

The body of the Rev. Mr. Towler, a missionary of the Primitive Methodist Church, was interred in Greenwood Cemetry on Sunday afternoon. He died in this city, of congestion of the brain on Friday last, and his loss is keenly felt.—*N. Y. Sun.*

MR ADAMS.—The Physicians of Ex-President Adams declare that he is too ill to take his seat in Congress during the present session. He is evidently improving, but the excitement of debate would be too hazardous to encounter.—*N. Y. Sun.*

NEWS OF THE WEEK.

LATER FROM THE ARMY.

Monclova and Chihuahua taken—Expedition against Victoria—March of American Forces upon Saltillo.

By the arrival last evening of the steam-ship McKim, from Brazos Santiago, which left on the morning of the 22d inst. we are placed in possession of interesting items of intelligence from the army. The McKim brought a great number of passengers. To Captain G. T. M. Davis, of the Illinois volunteers, aid-de-camp to Gen. Shields, and who is bearer of dispatches from Wool to Washington, we are indebted for whatever of interest we give to the public to-day from the army.

On the 26th October, Gen. Wool's column, almost 2600 strong, being within four days march of Monclova, was waited upon by the Mexican Governor, Lopez, with an escort, who solemnly protested against the forces of the United States entering the town of Monclova, and contended that the course of Gen. Wool was in violation of the armistice agreed upon at Montery. Gen. Wool was not moved by the protest, or by the naming of the armistice, but assured the Governor he would enter the city, and take possession of it. This he did on the 30th October. The Governor then told Gen. Wool that he had protested against his movements to satisfy his Government, but his army would be treated as friends, and the best houses in the city were offered to Gen. Wool for his quarters. When Captain Davis left, the army was in quiet possession of the place, and the best of beef, mutton, wheat, corn, &c., &c., were furnished them by the Mexicans at very reasonable prices.

Gen. Wool had heard unofficially of the capture of Chihuahua by Col. Kearney, and the General had consequently determined to remain in Monclova until further advices were received.

Capt. Davis travelled from Monclova to Monterey, distance 266 miles, in six days. He left Monclova 2d November, reached Montery on the 8th, and left the latter place on the 11th for Camarga. He passed from Monclova to Monterey without an escort, save two Mexican guides. The troops of Gen. Wool's column are in excellent health. At Monterey there was some sickness.

Gen. Taylor and his staff, accompanied by General Worth and his brigade, started on the morning of the 15th from Montery, to make a reconnoissance with a view of taking Saltillo, which is, no doubt, ere this, in our possession.

Gen. Patterson had left Camargo with about 2000 men en route for Tampico.

From the African Colonies.

By the arrival of the schooner Boston, Capt. Luddington, 38 days from Monrovia, *The New York Sun* has received newspapers from Monrovia (Liberia) to the 12th of October. First in importance by this arrival, is the following proclamation, ordering an election, preparatory to the establishment of *the Republic of Liberia as an independent nation:*

Proclamation.

Whereas, certain documents, from the Board of Directors of the American Colonization Society, touching the independence of Liberia,—having been submitted to the consideration of the Legislature at its extra session in July last; the following preamable and resolution were unanimously adopted:—

"Whereas, the resolutions sent out from America, by the American Colonization Society, which are now before the Legislature, and by which the Society hath dissolved the political relations which hitherto have subsisted between them and the people of these colonies; and formed them into one body politic: and, whereas the action which the people of these colonies will be called upon to take upon them, is of the most weighty and responsible character; therefore, in order to afford sufficient time for the people to act with the wisdom and caution which so solemn an act demands: Therefore, Resolved, That the Governor be instructed to command the people by proclamation issued in reasonable time, to meet in the different towns and villages in this commonwealth, at such time as he may deem proper, to make such disposition of said resolutions, and to take such farther action in the premises as in their collective wisdom they deem proper."

Now, therefore, to the end that the said preamble and resolution may be carried into effect: I, Joseph J. Roberts, Governor of the Commonwealth of Liberia, do, by this my proclamation, appoint Tuesday, the 27th of October next ensuing, as the day on which the people of this Commonwealth will assemble in their respective towns and villages, and hy a solemn vote determine, whether they will, or will not, adopt the recommendations submitted by the Board of Directors of the American Colonization society, touching the independence of Liberia; those voting in the affirmative, will signify on their tickets, whether the Legislature at its annual session in January next, shall draft a constitution to be submitted to the people for their adoption or whether a convention shall be ordered for that purpose. The sheriffs of the different counties are hereby required to cause the polls to be opened in the various towns and villages throughout this Commonwealth, on the Tuesday aforesaid, and the voting conducted, and returns made, according to the rules and regulatrons prescribed by law for holding general elections. The judges and clerks appointed by the Court of Quarter sessions, to serve at the annual election to be held in October next, will attend at the polls, in their respective capacities, on the day, and for the purpose herein named. Done at Monrovia, this 10th day of September, A. D. 1846.

J. J. ROBERTS.

JOHN N. LEWIS, Col. Sec.

There was not the least doubt of the result of the election; all classes were in favor of assuming the position of an independent nation. The other colonies will doubtless unite with Liberia, and form a union of African Republics, as the *United States of Africa*, under one constitutional head, like our own confederation. What an era in the history of poor Africa. That once benighted land, now rising by the energy of her own sons to claim a position among the enlightened nations of the earth! Well may our country rejoice over this other triumph of her benevolence and missionary zeal, the counterpart of that glorious achievement in the Pacific ocean. Within the brief period of twenty-five years, American missionaries and benevolence have founded the kingdom of the Sandwich Islands on this Hemisphere, and laid a sure, and we hope a lasting foundation for the Republic of the United States of Africa on the Eastern Hemisphere. *Liberia* is becoming free in reality, as she is in name, and with a continent as vast as our own, but more densely populated by native tribes, we hope her national career will reflect the progress of those from whom she draws her religion, politics, science and art. Long may Liberia and her sisters live to enlighten Africa, and develope the resources of that great and fertile continent.—*N. Y. Sun.*

OHIO MAGNETIC TELEGRAPH.

The plan is devised, and the means if not provided already, undoubtedly will be in a short time, for extending a line of magnetic telegraph from Pittsburgh, through Weeling, Zanesville, Columbus, Dayton and Cincinnati, to Louisville. This branch of the great system of magnetic telegraphs, is to be designated the *Ohio Magnetic Telegraph.* At Pittsburgh, it is to connet with the telegraphic lines communicating with Philadelphia, New York, &c; and at Louisville, to connect with another line, communicating with St. Louis, and New Orleans. Mr. HUGH DOWNING, the agent and temporary President of the *Ohio Magnetic Telegraph* line, made a sort of flying visit to our City on yesterday, and laid the plans of the association before a number of our citizens, with the view of affording them the opportunity of cooperating in the enterprise. According to the plan which he submitted, but three thousand dollars of the stock necessary for the completion of the work, is assigned to Columbus—and it is left optional with the citizens whether to take that amount or not. If not taken here, there were those elsewhere who stand ready to take the requisite amount. The association contemplate having their work in successful operation from Pittsburgh to Cincinnati within six months.—*O. S. Journal.*

MORE LOSS OF LIFE.—The Journal of Commerce furnishes the following additional record of life by the gale.

The schooner Direct, Briggs, before reported lost at Egg Island Bar. The captain, mate and cook, perished, and were buried by the three hands that were saved. Richard Doughty, Ethan Prior, and John Davis, were taken off by a Virginia potato boat, which blew out to sea, and were picked up by the New Jersey pilot boat Sylph, and towed into New London, where the Sylph now lies.—Doughty and Prior left New London with two of the pilots of the Sylph, in the Virginia schooner for New York, and the vessel was lost. Scott, one of the pilots, was drowned; Davis, the other hand, came to New York on the Long Island Rail Road last night. Captain Bacon, of the steamer New Haven, gave him a free passage to Greenport, and paid his passage to New York, in the Long Island train.

THE STEAMBOAT DISASTER.—A notice in the New York Tribune of the wreck of the Atlantic steamer, from one who seems to well understand his subject, concludes as follows:

"Peace be to the bold sailor; but let it not be concealed, but rather most earnestly urged on the public and on the press, that that sad accident was caused mainly *by the fool-hardy daring, engendered, nourished, and encouraged by the puffs of the papers, and the reckless and restless urging of the travelling community.* The Governor, an excllent sea boat, in that respect probably superior to the Atlantic, but having a prudent captain, did not venture out, in spite of the promptings of her passengers, who were, however, well content the next morning when they saw the general effects of the past night. The press, and they alone, can correct these evils. Let them see to it, for on them rests a fearful responsibility."

THE GREAT RAILROAD TO THE PACIFIC.—The project of A. Whitney, Esq., for the construction of a Railroad from Lake Michigan to the Pacific Ocean, has found favor with the New York Chamber of Commerce, that body having adopted the following resolution, without dissent:—

Resolved, That the plan proposed by A. Whitney of a Railroad to connect the waters of Lake Michigan and those of the Pacific—however gigantic in proportion, and costly in the accomplishment—is one to which this Chamber would respectfully invite the attention of Congress, under the conviction that great national objects are at stake upon the issue, and that through the instrumentality of the National Domain only, can they be successfully attained.

THE SMITHSONIAN INSTITUTE.—The Regents of the Smithsonian fund have performed all important business before them and adjourned. The question in regard to the Professorships and Lectures has been postponed for the present. For the nucleus of the Library, however, the sum of $20,000 was voted. The salary of the Secretary was fixed at $3,500, and when the buildings are completed a house will be added. Prof. Henry, will of course, accept the office. Mr. Jewett, of Brown University, Providence, will be the Librarian. The Secretary has the appointment of the office, but the Regents have indicated their choice. His salary will be $3000. The President of the United States gave his ready assent to the application of the Regents for the appropriation of the whole of the large reservation of land called the *Mall*, in Washington City, to the purposes of the Institution.—*Alex. Mess.*

DROWNED.—On Thursday night a man was drowned at Wellsville. He is believed to have been a German Lutheran Preacher, as he had passed through Wellsville on Saturday, as he said, to preach in the German Luthern Church at New Lisbon. There were two names on the way bill from N. L. namely, RISER and FLICK, and as one of the passengers had gone down the river, it is not known certainly which of them was drowned. He was near sighted and wore spectacles, and in stepping he mistoook the distance of the steamer from the wharf boat and fell in, it being about 9 o'clock at night. Nothing but his hat was saved. It is believed he belonged to Pittsburgh.—*Pitts. C. Adv.*

REV. DR. ARMSTRONG LOST.—Among the passengers lost in the Atlantic, was the Rev. Dr. Armstrong, for many years the Corresponding Secretary of the American Board of Foreign Missions of New York. He left Boston on Wednesday evening, took the Atlantic near Norwich, and expected to reach home on Thursday morning. He spent the day of Thursday during the gale, in preaching to the passengers and praying with them, inspiring them with calmness and hope while all were looking forward to a speedy wreck, and a grave in the deep. When the steamboat struck ground, the passengers leaped overboard, to make for shore part were borne by the waves to land, and others, among whom was our friend were caught by the return waves, dashed among the rocks, and were lost.

John Quincy Adams has written the following letter to a gentleman of Alexandria, in reference to the retrocession of that town to the State of Virginia:

QUINCY, Mass., Nov. 9, 1846.

SIR:—In answer to your letter of the 3d inst., I have no hesitation to say that I hold the Act retroceding the county of Alexandria to the State of Virginia as unconstitutional and void. How the Supreme Court of the United States would consider it, I cannot undertake to judge, nor how they would carry it into execution should they determine their act unconstitutional. The Constitution of the United States—

Stat magna nominis umbra.

I am, very respectfully, &c., your obedient servant. JOHN QUINCY ADAMS.

Senator McDuffie has sent his resignation to the Governor of South Carolina. His health will not justify him in holding his seat.

DESTRUCTIVE FIRE AT NEW ALBANY.—We regret to hear that the extensive foundry establishment of Messrs. Lent, Shipman & South, of New Albany, was entirely consumed by fire on Thursday night last. A large and spacious new building, which had just been erected by them, and in which they were about moving, was also very materially injured, although only a portion of it was burnt. The loss, as we hear, amounts to from $10,000 to $20,000—in insurance. All the patterns, and four engines nearly finished were destroyed. Messrs. Lent, Shipman & South, are interprising and active young men, and their loss is also regarded as a great loss to this city. The New Albany Insurance Company with a liberality deserving of all praise, tendered the firm the loan of $1000, for three years, without interest. The citizens also held a meeting at the Court House yesterday evening, at which $5000 additional was raised, and offered them on the same terms. They are making arrangements to commence their business immediately, with renewed energy and vigor. We doubt not they will soon entirely recover from this unfortunate shock. The fire is believed to have been the result of accident.—*Louisville Courier.*

The train of cars which left this city yesterday morning for Cumberland, ran off the track about four miles this side of the Point of Rocks, and a passengers named Hugh Haughey, of Ellicotts Mills, who was standing on the platform of one of the cars, was thrown under the cars, and instantly killed. The baggage car and tender were very much damaged. No injnry was sustaid by the passengers cars or the locomotive.—[Balt. paper.

BOSTON GENEROSITY.—The Boylston Insurance Company, of Roston, presented $500 to the mother of the late Orlando Pitts, Secretary of that Company, who perished in the wreck of the Atlantic.

ACCIDENTS ON THE READING RAILROAD.—On Saturday afternoon, a passenger named John Hagerty had both ancles horribly crushed by a locomotive passing over them on the track of the Reading Railroad at Richmond. It is feared that amputation of both his wounded limbs will be necessary. Martin Deranny, a brakeman on the Reading Railroad, had his hnnd dreadfully crushed between two coal cars at Mooresville, on Friday evening.

The Charleston Evening News announces the death of the Hon. Henry Deas in his 77th year. He has filled many stations of honor, and was much esteemed.

BURIED ALIVE.—Mathias Stevens lost his life at Danbury, Ct., on Tuesday week, by the caving in of a well in which he was working, thirty feet below the surface. He was 38 years of age and left a large family.

BOILER EXPLOSION.—At South Boston, Wednesday morning, the steam boiler in the machine shop of Jobez Coney, South Boston, exploded. The boiler was driven through the brick wall of the building, across an open space an entirely through a wooden building, filled with machinery, and thence over the river, a distance of nearly one eighth of a mile, where it struck against the piles of Mr. Giles's wharf, breaking one of them, and then fell into the dock. The machine shop was full of workmen at the time of the accident, but most fortunately only two were hurt, and those not very seriously.

GEN. VEGA.—This Mexican officer, before his departure from New Orleans, published a card expressive of the kindness he had received from all classes during the period he was a prisoner of war in the United States. His own demeanor, we may add, won for him the esteem of every American who had the pleasure of making his acquaintance.

SHIPWRECK.—A letter written at Quebec, states that the brig Scotsman, Jamieson, fsom Montreal for Liverpool, was driven on the rocks of Big Island, on the 20th ult., but was immediately forced off by an easterly wind and sunk. The crew, nine in number, took to the boats, but were all lost except one man.

From the Methodist Episcopalian.

Reasons for Quitting Tobacco Chewing.

1. It injures the teeth—causing them to decay faster than it otherwise would, and gives them a yellowish, filthy appearance, in spite of the daily application of the tooth-brush.

2. In injares the gums—corroding them in some cases so as to lay the roots of the teeth entirely bare, and thereby loosening them, and causing them, in some instances to fall out.

3. It pollutes the breath—frequently causing persons, particularly ladies, many unpleasant sensations at least, if not actual nausea, and thereby causing the tobacco chewer, if he be a gentleman, to feel deep mortification.

4. It gives the mouth a very unnatural and disagreeable taste, especially in the morning, which is removed by nothing but the *quid.*

5. It often subjects the chewer to great inconvenience, especially when introduced into a gentlemans parlor, where the fire-place is closed, and where no spittoons have been provided. The same mortification is frequently experienced at church and elsewhere.

6. It injures the nervous system—paralyzing by its narcotic power its sensibility, and producing a languid, listless feeling.

7. It produces a feeling of faintness and debility at the stomach, caused probably by the loss of so much saliva, which is necessary to the moistening and easily digesting of the foood, and thereby superinduces dispepsy.

8. It retards and finally stops the full and perfect development of the lungs, voice and chest, in the young; and in the old is constantly enervating them.

9. It must be a positive injury to the intellectual and moral powers, if the foregoing positions be true. For if the physical powers are constantly wasting away, the mental must suffer in consequence.

10. The money expended for this deleterious article is worse than thrown away; and if it were given to promote benevolent enterprises, would alleviate a vast amount of human suffering.

11. It contributes to sustain business, which requires a large investment of capital, money and labor, which are worse than lost; and which ought to be employed in enhancing human happinesss

12. It must be a great sin. If it be a sin to neglect the cultivation and improvement of the powers we possess, how much greater the sin to be wasting by degrees each day, our physical, intellectual and moral energies.

NOTICES.

DELAWARE CIRCUIT.—We hold our next Quarly Meeting in the town of Delaware, commencing the 9th of Jan. 1847. We invite, Rev. T. Potter, and as many of our brethren as can come and help us. W. HATFIELD.

BUCYRUS CIRCUIT.—By request of Br. Robinson, we invite Brs. J. Jack, T. Potter, and G. M. Scott, commencing on the Wednesday evening before New Years day. SIMON HALM.

COLUMBIA CIRCUIT.—Br. Clancy's meeting will be at Graham's Station, Meigs Co.

S. ELLIOTT.

LANCASTER CIRCUIT.—Our second Quarterly Meeting, will commence, Jan. 16, 1847, at New Salem. We respectfully invite Brs. A. H. Bassett, C. Springer, C. S. Callihan, W. Marshall, W. Maynard, and S. Catlin.

W. MUNHALL.

Br. Moses Scott, informs, the President, Br. Clancy, that he cannot at this time take the field of labor, assigned him as a mission, having been solicited to serve the Salt Creek Circuit, which was destitue of a preacher, and having consented to do so. He has however made arrangements to supply alse, Ohio Furnace. He thinks if a preacher could devote his entire time in travelling there, without receiving much support, a circuit might be formed. But there would be opposition.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

LAST WEEK.

T. Forshee, G. Nestor, 1 sub. & pay, D. Richardson, 1 sub. T. H. Martin, J. Parks, Z. Ragan, 1 sub. & pay, A. M'Caine, R. Dobbins, R. Rose, T. H. Stockton, J. J. Watson. J. Hambey, W. B. Moody, 1 sub. & pay. W. Maynard, O. P. Stephens, I. Smucker, M. Scott, 1 sub. W. Hatfield, Lewman and Woody.

THIS WEEK.

W. M'Quigan, H. Patterson, W. A. Porter, 1 sub. E. A. Wheat, 1 sub. S. W. Widney, J. White, E. Y. Reese, J. B. Peat, J. Gay, W. Reeves, 1 sub. A. M'Caine, O. Warrington, 1 sub. & pay. W. L. Baldwin, J. F. Bane, (2 subs. per W. Munhall,) W. Hamilton, 1 sub. & pay, C. Craig, J. S. Woodward.

ACKNOWLEDGEMENTS

FOR LAST WEEK.

From	For	Vol.	No.	cts.
G. Nester,	S. Cochran, Va.	7	52	2 00
J. H. Martin, Va.		7	52	2 00
John Parks, Pa.		8	52	2 00
W. L. Ripley, Putnam,		8	52	2 00
Z. Ragan,	H. Matson,	7	8	2 00
W. B. Moody,	D. Warren,	8	52	2 00
	D. L. Brower,	8	52	2 00
	James Wicke,	8	36	2 00
	C. Hinkley,	8	8	2 00
W. Maynard,	S. Preston,	8	52	2 00
	W. Ogle,*	7	52	2 00
M. Scott,	J. H. Freeman,†	8	52	4 00

THIS WEEK.

H. Patterson, P. M.	R. M. Smith,	8	52	2 00
E. A. Wheat,	C. Duryee,	8	35	1 00
J. Halm,		8	35	1 00
W. Duling,	L. Lull	8	16	2 00
J. B. Peat,	Jas. Stout,	8	26	2 00
O. Warrington,	Jas. Stagg,	8	52	2 00
	Mrs. S. Hopper,	9	9	2 00
W. L. Baldwin,	J. C. Lukens,	7	52	2 00
W. Hamilton,	Wm. Henderson,	9	12	2 00
C. Craig,	S. Culmer,	8	52	4 00
	R. Marshall,	8	52	2 00
J. S. Woodward,		8	26	1 00

*Owes Br. Springer. for one volume and a half.

†Due Br. Springer, for 21 numbers, vol. 6.

New Subscribers, last week, 11. Discontinuances, 3.
" This week 11. " 4.

RECEIPTS FOR THE REGISTER.

N. Watson,	$ 50
Z. Ragan,	1 00
W. Hatfield,	1 00
W. Reeves,	3 00

ANNUAL REGISTER.—We still send out every week, a copy to each of our Subscribers who pays for 8th volume of our paper.

Br. C. Craig, Diamond Alley, Pittsburgh, has on hand 150 copies to supply further orders in the Pitts. District. Why does not the President take 100 copies?

Br. G. Conklin, Cincinnati was also a small supply, and will fill small orders from the Ohio or Indiana District, if called upon soon.

Br. G. Nester, you say you ordered our paper long ago,, through Br.———and wonder why we have not sent it. You are not the first who has said the like to us in reference to Br.——We never knew your request, till your letter came.

Br. R. H. Miller, shall we send you some pamphlets by mail?

Br. A. S. Robinson, we sent half a dollar's worth of pamphlets. Will you have more?

The P. M. at Marion, O. advises us to stop the paper of J. Woodruff, as he has removed He owes for 18 numbers.

The P. M. at Darby Creek has returned us several papers of A. Safford. This subscriber paid $1 for half a volume, but had three quarters of the 7th vol. besides thus far on the 8th. Let him settle with our agent, Br. Davis.

Brs. Winn and Lawson, are informed that their pamphlets, have been sent to Canbridge, which is the best we can do. Can you not send for them, to one of the Ct. preachers?

Bro. Hatfield and Lancaster are informed that we have sent their pamplets to Mt. Vernon. Can you send for them to Br. Potter's?

The P. M. at Irville, O. informs us that W. Tyson has removed to Allegheny Pa. He ought to have notified us of his removal. He owes us for nearly a year.

METH. PROTESTANT.—In answer to enquiries in Va. will you do us the favor to state that subscriptions and payments for the Western Recorder, may be received at your office?

Br. J. S. Woodward, Iowa, your have paid to middle of vol, 8. When you remove, please have your P. M. notify us of the change of your address, which he can do, without postage, and let us send the paper as long as we will, without charge, to an old friend, to whom we are under obligations.

Br. J. C. Hazlett, you letter has just been received, enclosing $3, and not $4, as stated—a $2 and a $1 note, both Allegheny paper. *We are sure.* However your two subscribers shall be credited in full, without waiting for the other $1, for you was one of our best travelling agents in the P. Dist. last year, and did not receive the paper for your services.

Br. R. Rose, M. Fossett owes for nearly a volume and a half. Let him pay you $3, and we will discontinue if he desires it.

Br. Stockton is requested to send the Monthly Reporter to Rev. W. Duling to Otsego Muskingum County, instead of Vienna, Ohio.

MARRIAGES.

MARRIED, Nov. 26, 1846, by Rev. Wm. Hatfield, Mr. DAVID WHITAKER, to Miss LEVINA M. PETIT, both from Muskingum Co. O.

On the 3d inst., by the same, Mr. JOSEPH THOUK, to Miss MINERVA EDMISTER.

DISSOLUTION.

IT is nearly two years since the firm of A. A. GUTHRIE & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent, all debts due the concern are to be paid to *A. A. Guthrie*—who earnestly requests early payments & especially urges all wo have suffered their accounts to stand open thus far, to come immediately and settle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subseription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once,* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this resposibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agants are arranged thus:—*On cash orders,* 25 per cent.: on *deferred remittances,* 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphio, December, 1846.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succersful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

Philadelphio, Pa.

POETRY.

Written for the Western Recorder.

LINES

On the death of the Rev. D. H. Stephens, late President of Indiana District, M. P. Church.

The summer Sabbath's hallowed light
Was fading midst the shades of even,
Whilst aspirations wing'd their flight
From pious hearts to holy heaven.

From out the west, the silver moon
Gazed on the earth with placid mien,
And twinkling stars came, one by one,
In heaven's blue vault to gild the scene.

Upon the bed of death he lay,
The ambassador of God to man,
Who erst upon this holy day
Was wont to teach salvation's plan.

His life, as yet but in its prime,
Was sinking with the expiring day,
But to another—better clime
His soul prepared to wing its way.

His prattling babes and weeping wife
'Twas hard to leave them here below,
But grace had conquered nature's strife
And now his spirit long'd to go.

Bright scenes of happiness appear
Unfolded to his ravished eyes;
"Praised be the Lord my way is clear
To the bright realms of bliss," he cries.

"Yes, tell my brethren," he exclaimed
Exulting with his latest breath
"The gospel, I so oft proclaimed
I've found a sweet support in death."

The latest—ling'ring hues of day
Had faded from the purple west,
When the glad spirit freed from clay
Joined in the chorus of the blest.

S. W. Widney.

Miami Reserve, Ia. Nov. 1846.

Written for the Western Recorder.

LINES.

On the death of Miss Rebecca A. Allen, *who died near Cincinnati, at the residence of her Brother-in-law Mr. Samuel F. Cary Esq.*

The day had closed, and night had thrown
Her sable mantle, around the evening twilight; as I sat
And watch'd alone, by her dying couch;
Marking with anxious solicitude, each trembling breath,
As on rapid wings it hurried into eternity:
Feering that the next would serve, but to sound
The death-knell, and awake untold agony, in
Hearts most dear to her.

All was calm within;
Nought spoke of life, save the faint glimmerings
Of the lamp, which ever, and anon, threw a ray
Of light, across her angel form, reflecting such
Heavenly sweetness, that methought, the seraphs
Hovered round. How solemn, yet how glorious
Was that night; for doubtless, the Cherubs
Plumed their golden pinions, and with harps
Tuned, and strung, waited the watch-word, to convey
The heaven-bound traveler to realms of unceasing glory

But day broke! and the spirit still lingered
In its clay tenement still strugling to free itself
From mortality: But ere the sun attained
His Mid-day strength; the frail house had dissolved,
And amid shouts, and loud hallelujahs,
The new fledged soul, escorted by a band of celestial
Songsters, had joined the innumerable company
Close by the throne of God.
Then what music! what ecstatic joy! methinks
All Heaven resounded! And while the tall
Arch-angels clapt their wings, and shouted
"Glory to God in the highest;" the weeping
Friends on earth, echo'd back, "glory to God,"
She's home, she's home!!

And when I have drank the last cup
Of sorrow, and laid me low, in the quiet grave
To sleep; may thy soft hand Rebecca,
Conduct my triumphant spirit, to thine,
And my Father's presence.

Springfield, Ohio, Dec. 10, 1846. Anna.

Ladies' Department.

Literary Ladies.

It has so often been asserted, that by many it is received as if capable of demonstration, that a cultivated mind and a ready pen unfit a woman, of necessity, of the every-day duties of domestic life. But we have *yet to learn* the philosophy of this opinoin. We appeal to the candid and intelligent reader, of either sex, whether there be an essential incongruity between the love of general knowledge, and the love of homebred duties.—We appeal to the conscientious, whether the wife and mother who redeems time daily, that she may cultivate and enlarge her intellectual powers, for the purpose of imparting what she may acquire to others, will be less likely on that account to bring those powers to bear upon the comfort and welfare of her own family. *Can it be* that He who made woman rational and immortal, decreed that she should be severed from the world of mind, and *buried up* under the pressure of mechanical labor? *Who* will contribute most of zest to the fire-side communings? or, as the circle gather around the evening table with books or work, whose mind will come most freshly to the aid of the child at his lesson? who will select the book for the evening's pastime? nay more, who will ply the needle most chiefly—the woman whose mind has been weighed down through the day with care and trouble about many things, or she whose spirit has been refreshed and elevated by communion with the wise and good? There may be, it is true,

"Hands that will scribble when they ought to bake,"

but it is not for such that we plead, neither is it from such that we expect the wholesome sentiments of practical wisdom. Show us a woman who, when circumstances require it, will not wield a broom with as much willingness as a pen, and pride herself as truly in the excellence of a pudding as in the harmony of a couplet, and, depend upon it, you have selected one who, from some moral physical or mental obliquity, would have exhibited but a *one-sided* character, even though she had never opened a book. But point us to a woman endowed with good sense, solid attainments, an enlightened conscience, and a desire for knowledge, and though she may and will redeem time from indolence and sleep, and useless visits and vain amusements to acquire what she so much covets, yet it is not too much to assert that she will be the last woman in the world to sit down contented in the midst of a neglected and disorderly dwelling. A well arranged thought would be easily disconcerted by a disarranged room. Order within will be very apt to secure order around. The eye that discovers most readily the beauty of thought, will not on that account be less awake to the deformity of tattered or slovenly attire. The heart that contemplates most frequently its moral relations to the universe, will not be the last to respond to those ties by which the God of the universe has bound the family together as one. No, it is not such a house-keeper that is accustomed to complain of her duties as drugery, nor its pleasures as unwelcome cares.—*Miss F. L. Smith in the Ladies' Wreath.*

DOMESTIC HELP.

The following question has become a great subject for discussion at the present day, viz: What is the cause of so much difficulty in obtaining females as nurses, and to do housework?

Now I do not think this a "vexed question," neither do I deem it necessary for a person to be skilled in logic or philosopy, in order to be able to answer this question. It only needs a small share of common sense. I think the simple relation of an anecdote will throw ilght enough upon this subject to clear away all the mist that hangs over it.

A short time ago I visited your city, and during my stay, I visited an aged man, who for a number of years did a large commercial business in the city, but now has retired to his country seat in an adjoining town to spend the remainder of his days upon the fruits of his past labor. During my visit, he invited me to ride with him.—We called upon a friend of his, and after the usual salutation, the lady of the house began to tell her troubles. She was destitute of help. The girls were so unsteady now-a-days, that she could get none that would stay more than a fortnight. The old gentleman listened with all the gravity of a judge, until she got through, and then he said, "I am glad of it. I hope you will never get one until you learn how to treat your help." (The old gentleman never carries butter in his mouth to grease his words with.)

The lady exclaimed, "why Mr.———do you mean to say that I don't treat my help well?"

"Yes!" replied the old man.

"Why not?" said the lady.

"Do you let your girls sit at the table with you?" asked the old man.

"No indeed! do you suppose I would have a kitchen girl at my table?"

"Do you have them sit down with you in the parlor?"

"No!"

"Do you treat them as equals or inferiors?"

"As inferiors of course!"

"Then," replied the old man, "out of thine own mouth I will condemn thee. Now," said he, "if you will listen, I will tell you my experience I have no trouble about female help. I have one woman that has been with me thirty-three years, and another eight years. I have employed female help fifty years, and never had one leave me except they got married. Now I will tell you how to manage. I always treat them as equals, I have them sit at my table, and in my parlor when their dutses do not call them to the kitchen, or some other place. They sit with me in church, they come around the same family altar, and I trust they will spend an enternity in the same Heaven with me. I treat them with as much respect as I would you, and I require it of my children. If they are below me in any particular, I strive to elevate them to me; and if they are above me, I strive to elevate myself to them. Now if you will pursue this course, I will warrant you will have no troubleabout help.

Ministers' Department.

Advice to newly ordained Clergymen.—Make up minds deliberately, if you mean to be faithful, to lead a life wherein hardy and venturous faith will be daily tested by calls to unflinching self-denial. Your one work is to win souls to Christ; not to produce a certain general decency and amendment in the face of society around you but as God's instrument, and through the power of Christ's name, to work in living souls the mighty marvel of their true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you, who is not under it converted to the Lord, or built up in his holy faith. And such a work must be full of toil and self-denial. The strong man armed will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assaults and craft; unless you slumber he will not seem to sleep. Reckon then, first on opposition. And then secondly, remember that in all this you will have a real work to do. Let this thought be always with you. Go out to visit in your parish, not because you ought to spend so much time in visiting your people, but because they have souls; and have committed to you (feeble as you are,) the task of saving them, in Christ's strength, from everlasting burning. Be real with them, strike as one that would make a dent upon their shield of hardness, yea and smite through it to their heart of hearts. When you preach, be real. Set your people before you in their numbers, their wants their dangers, their capacities; choose a subject, not to show yourself off, but to benefit them; and then speak straight to them, as you would beg your life, or counsel your son, or call your dearest friend from a burning house—in plain, strong, earnest words. Let your sermon be your own, made up of truths learned on your knees from your Bible, in self-examination, amongst your people. Add to make them such as this, spare no pains or trouble. Deal much in the great truths which the blessed God has taught us of himself; beware of always tarrying amongst the graves and corruption of our fallen, tempted state, but rise up to God and Christ and and the Holy Ghost and bear your flock with you there. To lead them for themselves indeed, through the Spirit, to believe in the person of the Eternal Son, and so to stand before the Father, accepted in the beloved—this is life eternal.—*Rev. S. Wilberforce.*

Good Advice of an aged Minister.—At an evening meeting of a Baptist Association, nearly 30 years since, a young collegian, before commencing his sermon made apologies, that being young he could not preach much, would not have them look for an able discourse, etc.—After sermon another young preacher arose and made such a lengthy communication, that when he had taken his seat, he had made us twice glad.

As soon as the meeting was closed, an aged minister called the attention of the brethren and remarked in substance as follows: "My advice to you is, to make no apologies when you are going to preach. If you tell them you cannot preach much, and then should have more liberty than you expected, perhaps some will say you did not tell the truth. And if you should not preach much, the hearers will find it out without your telling them of it. Therefore, it is better to say nothing; but go forward and do the best you can, be short; lest you weary the congregation and exhaust their patience."

Let us beware of making the people twice glad in the same meeting.

MISCELLANY.

From the Pittsburgh Gazette.

Emancipation in the West Indies.

NO. VI.

I have already shown that the sugar business is prospering in Trinidad since emancipation, and that the prospects of the planter are better than ever before. An additional evidence of this is furnished by the fact that the estates generally are making improvements. The steam engine is being generally introduced in the room of the old plan of grinding with mules. The estates generally, at least in the district where I resided, are opening up new land, and extending their operations, and improvements of various kinds are being made. Such, one would suppose, would not be the case, were the business unprofitable, or were it feared that it would become so.

The increased security of society, referred to in a former number, is not only an *evidence* of prosperity, but itself is an essential element in it.—No community can be considered properous, where a part of the population is in continual dread of the other part. Such was the case during slavery—such is *not* the case now. Persons and property are as safe as in any place where I have lived. A slaveholding community is always insecure—always in dread of insurrection, and violent commotions. Emancipation removes the danger, and confers security, without which there is no foundation for prosperity.

Again, the prosperity of the colony is advanced in the increasing civilization, and moral intellectual improvement of the people. No enlightened person will say that a community is really prosperous in a state of ignorance and barbarism. But does not slavery necessarily keep the people in such a state? In Trinidad the laboring classes are yet rude and barbarous enough, it is true, but civilizing influences are now at work, and producing visible effects. In the United States, where the number of white people is far greater in proportion to the colored than in the West Indies, even the slaves pick up some of the usages, and some of the knowledge of civilization, but in these colonies, they rose very little above the condition in which they were brought from Africa during slavery. Now they begin every where to dress and live, in some measure, like white people. That they have improved in morals, has been already shown. Moral and religious instructors, and ministers of the gospel, have more free access to them, and a good number are scattered throughout the colony.

Even were no improvement in civilization and morals yet visible, this much at least could be said, that there is a prospect of such improvement. Slavery, the great barrier in the way of all such improvement, is removed, and those influences which harmonize, and moralize, and elevate man, are at work and producing their effects. As to their ineffectual improvement, many of them have already been taught to read the scriptures and other good books, and tracts have been freely distributed, and there is an increasing demand for them. Some of the colored people have been prepared to act as teachers, and the rising generation generally—at least the English part of it, is being instructed in the ordinary parts of English education.

With respect to religion, this island is certainly, owing to causes which need not be mentioned here, behind most of the other English islands.—But something, nay much has been done, since emancipation, to bring the people under the influence of the gospel. It is an excellent field for missionary labor, and there is every reason to hope that ere long, by the Divine blessing, the influence of true religion will extend from this island to other regions—even to Africa itself. The churches in Jamaica, connected with the United Secession Church of Scotland, and I believe also the Baptist Churches, have already set on foot missions to Africa, and the people are found to be quite zealous and liberal in supporting them.

These considerations certainly show that these colonies, (for this remark applies to all of them,) have been rendered incomparably more prosperous by emancipation. Can a country be prosperous in which the great bulk of the inhabitants are ignorant, degraded, and half savages? Such was the condition of the population of these islands during the time of slavery, and such it would have continued, had that system continued. Now there is a good prospect of their soon becoming an enlightened and christian people. To those who can look no higher than to the pecuniary interests of a few sugar planters, all this may be said in vain, but to those who know in what the real happiness and prosperity of a people consists, enough, I am sure, has been said to show that the true interests of these colonies have been infinitely advanced by emancipation.

At the same time, as the people advance in civilization, the interests of the planter are promoted. The complaint is that they are idle and lack industry. So far as this is true, the reason is—they are not civilized—they have not the wants of civilized life, and therefore have not the need of industry to supply these wants. The wants of the barbarian in tropical regions are few indeed. Give him a shade from the sun, and a shelter from the rain where he may lie down—few roots or plantains, which are produced almost spontaneously, to appease his hunger, and he is satisfied. But make him a civilized man, and you supply him with motives for industry—you convert him from an idle barbarian into an industrious peasant. I have already stated that the emigrants from the United States in Trinidad are quite in advance of the other colored people there in civilization. They are also superior in industry. They wish to acquire and enjoy the comforts of civilized life, and to save money. They are admitted to be the most industrious part of the laboring population.

The increase of the population of Trinidad since emancipation shows its prosperity. From the year 1824 when the importation of slaves was prohibited, the population decreased. In 1824 it was 41,120. In 1838 it was 39,328 showing a decrease in that time of almost 2,000. Since that time it has rapidly increased, and is now as near as can be ascertained over 70,000. This is accounted for partly by emigration, but the number of emigrants arrived, with their increase, will not account for the great increase that has taken place. The *original population* must have increased, showing that fredom is more favorable to human life and comfort than slavery. So far then as the prosperity of a country depends on the comfort of its inhabitants, and the increase of its population, the prosperity of this island has been vastly improved by emancipation.

The public improvements of the colony also show its prosperity. A railway scheme for this island has been projected—a company has been organized in the mother country—the shares were understood to be nearly all, if not quite all, taken, when I left the island, and engineers were actually at work surveying the routes. Ths fact is a very significant one. Capitalists are good judges of the prospects of a country, and are not likely to risk their funds where they see that they are not good. English capitalists would not likely invest their funds in a railway project in Trinidad, were they not convinced that the colony is in a prosperous condition.

The last fact to which I shall refer to show that emancipation has advanced the prosperity of Trinidad, and the other West India colonies, is the great fact that they are free. They enjoy Liberty, and ought not this to convince the people of the United States of all other people, that they enjoy prosperity? What do the people of this county esteem their highest privilege? Is it not their Liberty? What renders the United States prosperous above other nations? Do they not reckon their freedom the principal element in their prosperity? Should they not be the last people in the world to say that a country has become less prosperous because more free? Will it be said that the people there are unfit to enjoy liberty? It is not true. They have *improved* in the enjoyment of it. The people value liberty, and are grateful for it. I believe it may be said of the people of these colonies generally, what Sir Charles Metcalfe, formerly Governor of Jamaica, said of the population of that Island, in a speech to the House of Assembly: "The population are as free, as independent in their conduct as well conditioned, as much in the enjoyment of abundance, and as strongly sensible of the blessings of liberty, as any that we know of in any country."

These statements and remarks I submit to my fellow citizens. I am not conscious of any want of candor in making them, nor do I feel myself under the influence of any prejudice. True, I confess myself partial to liberty, and I thank God that my prejudices are not on the other side. But I have endeavored to look at things as they really are, and to allow every thing its due weight. I have not denied, nor kept out of view the fact, that some difficulties have been experienced since emancipation. But I hope I have shown that emancipation did not *cause* these difficulties—that they were produced by other circumstances, and that the imprudence of the planters themselves was no inconsiderable cause of their own difficulties.

A great difficulty has been removed from my own mind. Before I left home, I sometimes saw, in a certain class of papers, confident statements that the experiment of emancipation in the West Indies had failed—that the planters were ruined—that the people would not work, and such like. Is it possible, thought I, that such statements can be made without some real or apparent foundation in fact? The difficulty was increased, when in another class of papers, I found it asserted with equal confidence, apparently on good authority, that the measure was entirely successful, and that the colonies were prospering. But when on the ground, it required but a glance to see the true situation of matters. I saw at once that the former class had seized on the difficulties to which I have referred, and published them to the world as the *only* results of emancipation, while all its benefits were carefully kept out of sight. I saw at once that these statements were not made by candid men—that they were made to answer a purpose, and not to give to the world a fair and truthful account of the workings of emancipation. These difficulties, I say, were published as the *only* results of emancipation; while its real—its natural and proper results were carefully hiden. The truth I found to be, that while some temporary difficulties followed the measure, it produced ample and substantial benefits far overbalancing all the disadvantages. In judging of the results of a measure, the part of reason and candor surely is, to compare the advantages and disadvantages, and decide according to the preponderance of the one or the other. In this way I have endeavored to judge of the measure under consideration, and the effect upon my own mind has been a full and thorough conviction that the benefits conferred by emancipation upon these colonies *infinitely overbalance* all the temporary difficulties which have been experienced.

JOHN SCOTT.

Original Recipe for the cure of Catarrh.—Take one part finely pulverized salt petre, and mix with two parts white sugar reduced to flour. This is an effectual remedy in all stoppages of the head, catarrh, &c. It must be snuffed up the nose a dozen times or more a day, according to the severity of the affection. Persons frequently die from catarrh in the head, the disease becoming so bad that the mucus, instead of discharging through the nose as it should do, falls down the throat and lodges on the lungs, producing many a *sore throat*, the origin of which is not suspected and terminating fatally in many instances, in that most dreaded of all diseases, consumption. The disease becomes so terrible in some cases, that persons have been unable even to sleep in a bed—they were compelled to sleep and die in their chairs. The mucus from the head should never be allowed to pass *down the throat*. It should *always* pass out at the nostrils.

A man in Louisana, riding in a buggy, fell asleep. His horse wandered into the wooods so far that when the man awoke he could not find his way out. He wandered about seven days, and fell down exhausted, but was found, and saved, by some hunters. The horse died of starvation.

Sleep.—Sleep has often been mentioned as the image of death. "So like it," says Sir Thomas Brown "that I dare not trust it without prayer."

OBITUARY.

Written for the Western Recorder.

SISTER JANE McCORD.

Death has deprived us of one of our best members. Sister Jane McCord is gone to rest in Abraham's bosom. She was one of the earliest members of this church, and among its firmest and fastest friends. She embraced religion about 27 years ago, in the 17th year of her age. There had been a Camp-Meeting on Pike-run, held by the E. Methodists. And when it closed, the friends who went from town brought from the camp much of its zeal and devotion, which fitted them for a meeting at home. They went to work in the fear of God, and their labors were blessed. Our beloved sister, now departed, was among the subjects of the work in town. Conviction struck her heart under an exhortation delivered by Br Brockunier; and doubtless she will be a sparkling jewel in his crown of rejoicing in the heavenly kingdom. For she was a genuine and a thorough convert to experimental christianity. She then united with the church, and continued a worthy member thereof till the troubles which resulted in the Protestant Secession. She was a warm and decided Reformer, and reduced her principles to practice—she joined at the organization, and continued an exemplary member to the day of her death.—There was also a consistency in her liberal principles, she was prompt and cheerful in her liberality to *support* the good cause, to the full extent of her ability. A few days since while visiting an excellent Br. in his affliction—himself a patriarch of Protestant Methodism in this city, I mentioned the name of sister *Jane McCord*, and it was instantly observable that her name touched a chord of his heart. And with great pleasure, he expatiated upon her virtues. Particularly, I noticed he refered to the days of their incipiency as a church, when, as he said, they "often needed money for something or other," and sister Jane McCord, he said, was always ready to contribute, mentioning the amount she would give.

In her last illness; she was confined about 4 months, during which time she manifested much patience, and entire resignation to the will of God. Since my residence in the city, I frequently visited her, and always found her in a calm and peaceful state of mind. Never once disturbed with doubts, or distressed with fears. Not rapturous, but always serene and happy, calmly confiding in the Lord. Her aged and widowed mother told me a few days since, that during the whole period of her confinement, she never knew her the least concerned about the affairs of the family but once, and that instance speaks the goodness of her heart. Her widowed sister was taken sick of bilious fever, and then she was some troubled, fearing the cause was attributable to her waiting so constantly upon her.

The last time I visited her was on Saturday, Nov. 7th, I observed she was sinking very fast, but still peaceful and resigned. And in the evening, her mother went down to tea, but soon returned to the chamber, when the little girl, who had been left in the room, said, "poor aunt Jane was sleeping so comfortably, don't disturb her." She was silently wading the Jordan of death. Her mother approached her bed, and loudly called her name, she could not speak, but opened her eyes and as a signal that she was on solid rock, and would soon make the 'blessed shore,' she lifted up her hand in triumph. And in a few moments she was no doubt greeted by the heavenly host, upon the 'banks of deliverance,' and had an 'abundant entrance' into the kingdom of our Lord Jesus Christ. The next day, Sunday, a large concourse of people, (though the weather was unfavorable) attended the funeral of her mortal remains, among whom were a number of E. Methodists friends, and one of their stationed ministers walked with me, and performed the ceremonies at the grave.

One more fact may be mentioned, and which will evidence the fervency of her christian friendship. A beloved sister, (*Mary Bulford,*) of kindred spirit to sister McCord, who used to take similar interest in the welfare of the church, was an intimate companion of hers for 17 years. And like two angels of mercy, when the church, Sunday School, or other benevolent institutions connected with the Society, needed assistance, they would delightfully travel the streets for aid. About 5 years ago, sister B. deceased; and rather than her body, should be taken to another place of interment, the McCords having a family spot in the grave yard belonging to our church, sister Jane readily gave up her place for her friend, with the request that the grave might be dug deep enough to admit of her own corpse to be deposited with hers, when she died. And so, I am informed, it was. Yes, sister Jane McCord would share her loaf in life, and her grave in death.

In the evening, although it appears to be not customary in the cities to preach funerals, in general, yet the writer endeavored to improve the solemnities of the occasion. May the Lord sanctify this death and bereavement to the good of us all. W. Reeves.

Pittsburgh, Pa. Dec. 7, 1846.

JACOB THORN,

Wholesale dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'd Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
800	do. Cotton do.
3000	Doz. Side Combs.
600	do. Fine Ivory do.
500	do. Dressing do.
100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
5000	Almanacks.
300	Shawls, different patterns.
100	Gross Kitting Pins.
4	Bbls. Blacking.
30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
500	Coils Bonnet Wire.
50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Muslin.
200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

ATTENTION!!

Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinetts, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to sell my goods. W. B. Guthrie.

Putnam Ohio, October 31, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety, not surpassed by any Hotel or Boarding House in the West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

Administrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. Chandler,

Putnam, O. Oct. 31, 1846. Admistrator.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

SCAMERON RODMAN'S ESTATE.

NOTICE is hereby given that the undersigned has been appointed and qualified as Administratrix of the estate of Scameron Rodman, deceased, late of Springfield township, Muskingum county, Ohio. All who know themselves indebted to the estate will please come forward and make immediate settlement; and all having claims against said estate, will present them, legally authenticated, within one year from this date.

CHRISTIANA RODMAN, Administratrix.

Oct. 17, 1846.

New History of Texas, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting mattee relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabitants, &c. &c.

NEW SERIES

OF THE

Congressional Globe and Appendix.

CONGRESS at it its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

The work, as it is now to be conducted by them, will be found a most perfect political history. The Senators from the States and the Representatives from every section of the Union bring with them into Congress a knowledge of the feelings, sentiments, and interests of their several constituencies. Public opinion and the public information, as it exists among those they represent, are embodied by them; and in the crucible of Congress the wisdom of our times is brought to its test, and is there concentrated, in directing the political movements of the whole country. The impulses thus given through Congress from every quarter react upon the nation as a whole, and all its component parts are made to move in co-operation. The press cannot be more usefully employed than in condensing and again spreading abroad the intelligence of our free country, tending to such happy results through our almost miraculously adjusted State and National institutions.

Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large mass of the Congressional Globe and Appendix, issued during the last twelve years, which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

We have on hand the Congressional Globe and Appendix for the last fifteen sessions of Congress, making together fifteen large royal quarto volumes, which we will sell unbound, for $41; or bound with Russia backs and corners for $56. Those who want the back volumes should apply for them immediately, as they are in demand. Congress subscribed for 341 complete sets during the two last sessions. The proceedings of Congress for the last nine years cannot be procured from any other source—Gales & Seaton having stopped printing their Register of Debates in 1837.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all lost numbers.

TERMS:

For one copy of the Congressional Globe,	$1 00
For one copy of the Appendix,	1 00
For six copies of either, or part of both,	5 00

The money may be remitted by mail at our risk. The safest and best way to remit is, to pay the amount to the Postmaster where you reside, and take from him a receipt.

Our prices for these papers are so low that we cannot afford to credit them out; therefore, no person need consume his time in writing for them unless he sends the money. BLAIR & RIVES.

Washington, D. C. October 15, 1846.

PROSPECTUS OF THE OHIO STATESMAN.

Yearly Terms:

The Ohio Statesman will be published weekly, the year round (in advance) at $2 00

Daily during the session of the Legislature, and tri-weekly the balance of the year, at 5 00

SESSION PAPER.

There are many things connected with the approaching session of our State Legislature, that will not only make it highly interesting, but important, that what transpires should be known by every voter in the State. It will be one of the most interesting meetings of the Legislature we have had for years. The Statesman, will give a full and correct history of the doings of that body, and a sketch of Congressional proceedings.

The weekly Statesman will be published during the session, for $0 50 cts

The Tri-Weekly, 1 50 "

Daily 3 00

The amount of money sent will always designate the paper desired.

Any person obtaining five subscribers shall have the sixth for his labor. Will those in whose hands a prospectus may fall, either circulate it, or hand it to some one that will.

S. MEDARY.

Columbus, Nov. 9, 1846.

PROSPECTUS OF THE OHIO STATE JOURNAL.

In a few weeks, the General Assembly of Ohio will be in session. From present indications, the coming session will be one of unabated interest.

We shall spare no pains to be prepared to give a prompt and comprehensive account of the proceedings of the Legislature, together with the current news of of the day.

The Journal will be published during the session daily, tri-weekly, and weekly.

Terms for the Year.

Daily, during the session,	$3,00
Tri-Weekly, during the session;	1,50
Weekly, during the session,	50

TERMS FOR THE YEAR.

Daily during the session and Tri-Weekly the remainder of the year,	$5,00
Tri-Weekly for the year;	4,00
Weekly for the year,	2,00

WM. B. THRALL.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

THE WESTERN RECORDER.

VOL. VIII---NO. 12. PUTNAM, MUSKINGUM COUNTY, OHIO, DECEMBER 26, 1846. WHOLE NO. 376.

The Western Recorder,
Is Published every Saturday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.
OFFICE ON MAIN STREET.
A. H. BASSETT, Editor and Proprietor.
C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.
All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Zanesville, Ohio.
Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within a year, shall receive a copy of the paper free.
Itinerant ministers and preachers, not acting as agents, shall have the paper at one dollar.
Clubs of ten or more, paying at the time of subscribing, shall have the paper for $1, i. e. one dollar fifty, each.

TRACT CAUSE.

ADDRESS

Of the American Tract Society, to its Patrons.

The new Tract House is completed. It has been erected by means of a loan, which, it is expected, will be paid from the annual rents of parts of the building not occupied at present by the Society. Thus, without using any portion of the contributions for the general purposes of the society, facilities are afforded for the commodious and economical transactions of its business, including its printing and binding, on its own premises.

This may be a suitable occasion for a brief review of the work already accomplished by the society; and for a rapid survey of its relations and responsibilities, as it enters on a new era of its history.

In twenty-one years, more than 1200 different publications, including 200 books, have been prepared and stereotyped, in the various languages spoken on this continent, of which more than 84,000,000 copies, or more than 1,700,000,000 pages, have been circulated. At the same time, more than 2,000 publications have been prepared and issued abroad, under the sanction of the Committee, in nearly one hundred different languages and dialects; and $292,000 have been remitted to various Foreign Missionary Stations, and to Societies and individuals on the continent of Europe, to multiply these "leaves of the tree of life for the healing of the nations." Plans for co-operating with missionary and other benevolent institutions throughout the world, in the work of God; for prosecuting systematic Tract visitation; for the volume circulation: and for reaching the destitute masses of every class of colportage, have been matured, and brought into successful operation. Great principles of benevolent action, such as those which relate to Christian union, and the responsibility of laboring personally for the conversion of souls, have been developed and illustrated. Tens of thousands of Christians have been stimulated to voluntary effort in behalf of the unevangelized; and agents and colporteurs have performed hundreds of years of self-denying toil in the wastes of the land. Thousands of redeemed souls, who, have been instructed, quickened or converted by the blessing of the Holy Spirit on the truths thus diffused, in this and other lands, will unite with the Committee in praising God for the being and usefulness of the American Tract Society, while they sing. 'Not unto us, but unto thy name be glory.'

Our limits forbid more than a glance at a single department of our work. *American Colportage* has become an established means of evangelization. It had its origin in a compassionate desire for reaching with evangelical truth the destitute masses of our population. As it has advanced, family by family, and county by county, in every State and Territory, until more than half a million of households have been visited, and twice that number of standard books have been placed in the hands of the people, the appalling fact has been revealed, that an average of not more than about one half of the population are habitual attendants at the sanctuary of God; that nearly one-third of the population, especially in the newly settled States, are destitute of all religious books, except the bible, while tens of thousands of families have not the Book of books.

The same motive led to the application of the system to the *Foreign emigrant population:* German, Irish, French, Welsh, Norwegian, and others, Papal and Protestant, among whom a much more general destitution of preaching, and of books and Bibles, has been found to exist. A prey to every error, victims of party intrigue and of individual wrong, deprived of most of the ordinary means of grace; we see not how but for some such agency as colportage, the mass of the 2,000,000 emigrants in America can be effectively brought under the influence of the Gospel—especially the Papal portion, who, notwithstanding long-cherished prejudices and priestly influence, may yet be savingly benefited by kind exhibitions of the truth at their firesides. The Committee would gladly add tenfold to their labors for this most interesting class.

Other fields for colportage are opening on every hand. Besides, our 20,000,000 population will speedily become 40,000,000, by natural increase, immigration, and other causes. To neglect the diffusion of oral and printed truth among all these millions, involves not only the hazard of eternal perdition to countless, immortals but the destruction of our happy framework of government. *Evangelization or ruin* must be our motto and our watchword.

One hundred and fifty-six colporteurs are now in commission, occupying parts of all the States and Territories, and every month is adding to the number. More than forty students, from sixteen Theological and Collegiate Institutions, have been employed as colporteurs during the summer vacations, and have performed much valuable labor.

While the Committee rejoice in the numbers and fitness to do good of the colporteurs already in the field, and in the cheering results of their labors as they are reported from month to month, they have the painful conviction that vastly more ought to be done in this department of effort. Does not every county or district require a year's toil to reach its destitute inhabitants, demand the labors of a self-sacrificing colporteur, as much as the districts now occupied?

In order to this, there must be a very large increase of donations to the Society's Treasury. It should be known, that the Committee are entirely dependent, under God, on the voluntary contributions of the Society's supporters and frends, from week to week and from year to year—not having any available funds from other sources. And it should be stated, that thus far the present year, the ordinary expenditures have considerably exceeded the receipts; so that with several thousands due for paper and printing, and a very inadequate stock of publications in the Depository, there is also an exhausted Treasury.

The amount of contributions necessary to meet the expenses of the year ending April 1, for Colportage, Grants of Publications, Foreign Distribution, and the indispensable increase of publications in the General Depository, cannot be less than **$90,000**; of which sum less than $30,000 has been received: leaving upwards of $60,000 to be raised during the next four months. This estimate does not include the amount needed for the extraordinary expenditure of this year, in presses and machinery for doing the Society's printing and binding.

It will be apparent to the friends and patrons of the Society from this statement, that prompt and liberal support must be given to this cause, if it is to be saved from embarrassment, and enabled efficiently to pursue its works of mercy. The Committee would earnestly appeal to whose eye may rest on this communication, not to all wait for an application in another form—which may never be made—but to forward without delay that portion of their worldly goods which they think the Lord would have them. If each donor of $5 the last year, would "sit down quickly and write" $10; if each church contributing $100; would enlarge their liberality to $200; if each pastor who has hitherto omitted to plead this cause would promptly present it to his people—all offering their prayers with their alms; then not a press would be stopped in its work of light; not a missionary would be heart-sick from disappointment of expected and necessary appropriations for the press; not a colporteur would be recalled, nor a family be passed by without some Gospel book; but new animation would be given to every branch of that work which enjoys the smiles of the Redeemer, and now solicits the aid of the redeemed.

By order of the Committee,
W. A. HALLOCK,
O. EASTMAN,
R. S. COOK,
Secretaries.
New-York, Dec. 1846.

MISSIONARY INTELLIGENCE.

PERSIAN NESTORIANS.

LETTER FROM MR. PERKINS, AUG. 15, 1846.

Revival in Tergaver.

The diffusive character of the revival among the Nestorians, has been frequently noticed in the reports hitherto published. This work of grace, it has been already seen, is not even confined to the plain of Oroomiah; but it has extended to the mountains which touch upon the borders of Koordistan. Our brethren have been giving special attention of late to Tergaver, a district lying about thirty miles west of Oroomiah. Messrs. Stocking and Stoddard spent some time in that region, during the past summer, and they will probably communicate the result of their observations. In the mean time, however, a few extracts from a letter of Mr. Perkins, which give some new information, will be read with interest.

You have doubtless received intelligence of a very interesting state of things in Tergaver, in connection with the revival of Oroomiah. I trust that the brethren who have been there of late much more than myself, will send you an account of the good work and of their own labors in that district. I write you at this time merely to give you, in few words, my own impressions, derived from my intercourse and observation during the single Sabbath which I spent among that people.

That an exceedingly interesting work of grace is in progress in Tergaver, we have the most satisfactory evidence. The number there who hope that they have passed from death unto life, is not large; but some of these cases are very clear and striking. There is also a strong disposition to listen to the gospel among the mass of the people, in most of the villages of the district; and there is a considerable number who manifest concern for the salvation of their souls. I preached three times on the Sabbath, in two villages, to deeply attentive audiences. In one instance I addressed a large congregation, assembled in the shade of an immense haystack, that being a more comfortable place for worship, at this hot season, than the imperfectly ventilated church of the village. As I took that novel position to proclaim Christ and him crucified to a large concourse of eager listeners, my mind reverted to an event that occurred some forty years ago, in the neighborhood of Williams College, where, as it has not inappropriately been said, "the American Board of Commissioners for Foreign Missions was prayed into being by Mills and his associates, behind a haystack." And the scene before me, taken in connection with this revival of religion among the rude Nestorians on the wild borders of Koordistan, seemed a counterpart, as legitimate as it is interesting, to that memorable prayer meeting behind the haystack, among the mountains of Berkshire!

Two of the individuals who give evidence of piety in Tergaver, are Nestorian deacons, whose cases are very interesting; for they are apparently not only themselves heirs of salvation, but instruments chosen of the Lord to make known the gospel to their people. I saw and heard a good deal of one of these deacons. His education is very limited; but having naturally a quick, discerning mind his views of gospel truth are very clear and discriminating, while his experience of that truth, in his own heart, is manifestly deep and transforming. He was formerly a notoriously troublesome, wicked man; but he is now changed from a violent, vindictive Saul into a penitent, forgiving Paul. And such is the strength and ardor of his religious affections, such his almost overwhelming sense of personal unworthiness and of obligation to the Savior who has snatched him as a brand from the burning, and such his yearning compassion for his perishing people, that he feels constrained to give himself wholly to the work of preaching the Word to them travelling from village to village and from house to house for that purpose, without the least desire, poor as he is, of receiving any other remuneration than the luxury of serving Christ and benefiting his fellow men.

Nature and grace seemed to have combined eminently to qualify this deacon for the important work in which he has so heartily embarked. Engaging in person, winning in manners, with a consciousness that he is "the chief of sinners," which is always beaming from his meek features, speaking in his subdued tones, and is often, moreover, formally reiterated in his intercourse and addresses, he effectually disarms, and even forestalls any opposition that might be raised against ordinary persons, who should thus zealously proclaim the gospel to these wild mountaineers. As though God did beseech them by him, he literally prays them in Christ's stead to be reconciled to God. All are impressed with his earnest sincerity, while many are won by the pungency and tenderness of his appeals. His own village, notorious before for the bad character of its inhabitants, is already greatly changed for the better, through the blessing of God on his labors; and his influence is strongly felt throughout the district. Of the other deacon, above named, I know less; but he also is said to be a very interesting man.

How great the amount of good which may be effected by one such pious Nestorian ecclesiastic among his people! And how vast may be the results of this revival of religion on such a remote and wild district, and, indirectly, throughout the Koordish mountains! May the churches be encouraged to continue their prayers for us and our work, in view of the great mercies which the Lord is condescending to bestow upon the Nestorians. How much more ready he is to bless, than we to ask, or even desire.—*Miss. Her.*

SCIENTIFIC.

CURIOSITIES OF SCIENCE.

The following passage is from an address recently delivered by Professor Mapes, before the Mechanics' Institute of N. York.

I mention these facts only in the hope of showing you, that there is a pleasure in studying the sciences, and when we come to Natural History, we shall find the study of that still more amusing. The animal and vegetable worlds are well worthy of observation. Probably you all know what is meant by a *cycloid*. If we make a spot on the periphery of a wheel travelling on a plane, the figure which that spot describes is a cycloid. Now, there is no figure in which a body can be moved with so much velocity and such regularity of speed, not even the straight line. Mathematicians discovered this not many years ago; but Nature's God taught it to the eagle before mathematics were invented, when the eagle pounces upon his prey, he describes the figure of a cycloid.

A globe placed in water, or in air, in moving, meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form called the solid of the least resistance, which mathematicians studied for many years to discover; and when they had discovered it, they found they had the form of a fish's head! Nature had 'rigged out' the fish into just such a figure.

The feathers of birds, and each particular part of them, are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which these reflections are conveyed to the brain, and thus we are enabled to take an interest in the objects which pass before the eye. Now, when the eye is too convex, we use one kind of glasses to correct the fault; and if it be not convex enough or if we wish to look at objects a different distance, we use glasses of entirely another description.

But as birds cannot get spectacles, Providence has given them a method of supplying the deficiency. They have the power of contracting the eye, of making it more convex, so as to see the specks which float in the atmosphere, and catch them for food; and also of flattening the eye, to see a great distance, and observe whether any vulture or other enemy is threatening to destroy them. In addition to this they have a film, or coating, which can be snddenly thrown down over the eye to protect it; because at the velocity with which they fly, and with the delicate texture of their eye, the least spec of dust would act upon it as a penknife thrust into the human eye. This film is to protect the eye, and the same thing exists to some extent, in the eye of the horse. The horse has a large eye, very liable to take dust. This coating in the horse's eye is called the haw or third eyelid, and if you will watch closely, you may see it descend and return with electric velocity. It clears away the dust, and protects the eye from injury. If the eye should catch cold, the haw hardens and projects, and ignorant persons cut it off and thus destroy this safeguard.

You all know, if you take a pound of iron and make of it a rod a foot long, what weight it will support. But if it be a hollow rod, it will support a weight many times greater than before. Nature seems to have taken advantage of this also, long before mathematicians had discovered it, and all the bones of animals are hollow. The bones of birds are large, because they must be strong to move their large wings with sufficient velocity; but they must also be light, in order to float easily upon the air. Birds also illustrate another fact in natural philosophy. If you take a bag, make it air-tight, and put it under the water, it will support a large weight, say an hundred pounds. But twist it, or diminish the air in it, and it will support no such weight. Now, a bird has such an air bag. When he wishes to descend, he compresses it at will, and falls rapidly; when he would rise, he increases it, and floats with ease. He also has the power of forcing air into the hollow parts of the body, and thus to assist his flight. The same thing may be observed in fishes. They also have an air bag to enable them to rise or sink in the water till they find their temperature.

If they wish to rise, they increase it; if they wish to sink, they compress it, and down they go. Sometimes the fish, in sinking, makes too strong an effort to compress it; then down he goes to the bottom and there remains for the rest of his life.—Flounders and some other fish, have no air bag; and so they are never found floating on the surface, but must always be caught at the bottom.

In this way are the principles of science applied to almost every thing. You wish to know how to pack the greatest amount of bulk in the smallest. The forms of cylinders leave large space between them. Mathematicians labored hard for a long time to find what figure could be used so as to lose no space; and at last found, that it was the six-sided figure, and also three planes ending in a point, formed the strongest roof or door. The honey-bee discovered the same things a good while ago. Honey comb is made up of six-sided figures, and the roof is built with three-plane surfaces coming to a point.

If a flexible vessel be emptied of air, its sides will be almost crushed together by the pressure of the surrounding atmosphere. And if a tube partly filled with fluid, be emptied of air, the fluid will rise to the top. The bee understands this, and when he enters the tall honey-suckle, and finds that he can not reach the sweet matter at its bottom, he thrusts in his body, shuts up the flower, and then exhausts the air, and so possesses himself of the dust and honey of the flower. The feet of flies and lizards are constructed on a similar principle, and they thus walk with ease on glass or ceiling. Their feet are so made as to create a vacuum beneath them, and so they have the pressure of the atmosphere, fifteen pounds to the square inch; to enable them to hold on. The cat has the same power to a less extent.

The gastric juice is worthy of remark. It is a tasteless, inodorous, limpid fluid like water, and is adapted, in different animals to different purposes. In the hyena and other carnivorous animals, it will not dissolve dead flesh. These creatures then live upon other animals, and even bones are soluble in their gastic juice, while it will not dissolve vegetables at all. On the other hand some animals live entirely on vegetables and their gastric juice will not dissolve animal food.

We cannot alter the nature of an animal by changing its food. It will still belong to the family. In this particular, bees are better instructed when they lose their queen bee—which is an entirely different animal from the working bee—if you present another to them within twenty four hours, they will not accept of her nor obey her. They prefer taking an ordinary grub, before it has become a flyer, and feeding it with a particular food, and treating it in a particular way—and when it leaves the grub state, it becomes a queen bee, and they always suffer themselves to be governed by her.

The habits of ants are extremely curious.—We all have heard of ant houses, sometimes twenty feet in diameter filled with halls and rooms of great size and strength. These and beaver dams are constructed upon strictly mechanical principles.

In some insect species, the males have wings while the females have none. This is the case with the glow worm, and the female has the property of emitting a phosphorescent light, and were it not for this, the gentleman glow worm would never find his lady love.

Plants require sunlight, and some flowers turn themselves towards the sun, as it travels round from east to west. The sun flower does this, and so does a field of clover. The facts, though we have not yet got at the reason of them, are still extremely interesting.

You all know, that if a hollow ball be filled with a gas, lighter than the air, it will rise and float away. The fact is beautifully carried out in nature. The farina, or impregnating dust of plants, are little balls, extremely thin, and filled with light gas. They are blown off from the male plant, and by falling on the female plant, impregnate it. Nature has so arranged it, that the unctuous matter, which causes the impregnating part of plants to attach to others, never occurs precisely the same time in male and female plants. Thus if the farina from the male plant hit the male it does not adhere; but if it hit the females it does attach; the balls burst, but they are fastened, and take effect. Thus impregnation often takes place many yards distant. In raising Indian corn, you must all have noticed that a single hill of red corn will be scattered to a long distance through the whole.

The Virginia creeper throws out tendrils in the form of a foot with five toes; each toe has a large number of hairs or spine, which entering the small opening of brick or lime, swell and hold on; but when decaying, they shrink, and the plant falls off. The vanilla plant of the West Indies exhibits a similar construction, except that it winds itself around other objects.

Governor Bebb's Inaugural Address.

Gentlemen of the Senate
and of the House of Representatives.

The past history and present condition of Ohio, present interesting subjects for the contemplation and instruction of her legislators and statesmen. Half a century had but just elapsed since the victory of Wayne over the Indians on the Maumee, and the consequent treaty of Greenville, gave to the North Western Territory peace, and to the tenants of its rustic abodes assurances of safety.

This great central valley of the west was then in its primeval grandeur—its mountains, lakes & gulf: its rivers gliding over cataracts or meandering through vast alluvial plains—its boundless prairies and herds of buffalo—its forests unrivalled in extent and variety, and its great tribes of aboriginees who, from time unknown, had been the lords of this vast domain. The bold outlines of the scene remain unchanged and unchangeable. The mountains are here and the lakes, the rivers still flow in their channels, but the buffalo have been hunted from the prairies and the deer from the forest. Logan and Tecumseh are no more. The spirit of their race is broken. Their children have sullenly retired beyond the "Father of Waters," and buried the red scalping knife in the ashes of despair. The yells of the dance, the eloquence of the council, and the incantations of the prophet, are seen and heard no more; but in their stead, halls of legislation, courts of justice, consecrated to Christainity. The annals of man present no example where the triumphs of civilization, in so brief a period, have been so brilliant and complete.

Our own State of Ohio, embracing a very favored portion of this great valley, stands out before the eyes of all men a wonder, for her progress in population, wealth and power; for her metropolis of near a hundred thousand souls; her agricultural and mechanical productions, her public works, her colleges, asylums and schools; and her population of two millions of people, enjoying more of the necessities and comforts of life and enduring fewer of its privations, miseries and wants, than any equal number of men in any age of the world.

Compared with the present recources of the State, present and prospective, even her large debt of 19 millions of dollars is seen at a glance, to be entirely under her control. She owns eight hundred miles of navigable canals, & is largely interested in twelve hundred miles of McAdamized roads, besides her stock in the chains of rail roads which will ere long be completed from Lake Erie to the Ohio river. The valuation returned under her new revenue law, shows that she has over four hundred millions of dollars worth of taxable property.

And no man, born within the limits of the State of Ohio at the period of the formation of her constitution who has marked with filial affection and pride her every step from that hour until the present—no man who has ever been out upon her lakes and rivers, up and down her beautiful valleys, over her hills and plains, in her mines, workshops and farm houses, meeting, every where, a population whose spirit of enterprise and industry "endureth all things and never faileth," can avoid the realization that she has but just entered upon the threshhold of her future greatness and prosperity, or fail to see that her population have, as yet, cleared but here and there a spot in her forests, occupied but a few sites of her immense water power, and but just begun to open her inexhaustible mines of iron and fields of coal. Before the lapse of twenty years, her population will have increased, from two to four millions, and her taxable property from four hundred millions to a thousand millions of dollars.

The cause of this unexampled prosperity, is as much without a parellel in history as the effect. It will be found in the natural resources of the State, in the security of titles to land, in the early protection and liberal policy of the general government. It will be found in the character of her population, who, instead of emerging through long ages from barbarism to civilization, brought with them freedom, law, christianity, and the arts of civilized life. It will be found in her free constitution, conferring on her executive neither patronage, nor the *veto* power; and in her legislation, which, in the main, has been liberal and wise.—It will be found in the Ordinance of 1787. That great charter of North Western liberty was here before our fathers. It had guarantied to every emigrant liberty of conscience—the right of trial by jury—the right of equal representation—and the inviolability of private property. It had declared that "no law impairing the validity of contracts, previously made without fraud, should ever have any binding authority within the territory." And it had ever proclaimed, that "schools, and the means of education, should ever be encouraged; for the plain reason, that religion, morality, and knowledge, are necessary to good government, and the happiness of mankind."

But, of all the provisions of that ordinance, the most important to the cause of humanity, and the most benificent in its operation upon the morals, the rights, the happiness, and the prosperity of the millions, who in all time to come will inhabit these States, is that which makes the soil north-west of the river Ohio, forever incapable of sustaining a slave.

With African servitude, as the framers of our government found it within the limits of the original slave holding States, the people of Ohio have no desire to meddle. Not that we look upon the subject with cold indifference, or even cease to contemplate with earnest solicitude as men and as Americans, the course which our brethren of those states, united with us in the same great bond of union, may feel it to be their duty no less than their true interest, to pursue towards that oppressed and down trodden race; nor, much less that we countenance the doctrine broached by some, that human slavery is not in itself an evil, but because we look upon it as an institution beyond our jurisdiction, subject alone to the control of the legislatures and people of the several States in which it exists. There the convention which framed our Federal Constitution found it, and there they were compelled reluctantly to leave it. But surely it is a matter of rejoicing to us no less than that of honor to our fathers, that, in laying the foundations of the social system here, where slavery had never existed, they in great wisdom and humanity hedged it out, by a perpetual edict, and consecrated the land to freedom.

In contemplating the history of that period, and dwelling upon the difficulties which beset our fathers, in compromising the conflicting interests of the several sections of the Union, how cheering it is, thus to witness the ever living doctrines of the Declaration of American Independence bursting forth into practical operation wherever it was possible to give them immediate efficacy!

And how should a sense of deep humiliation and guilt fall upon us, the descendents of such men, when the prosperous career of Ohio and of the other free States in the North Western Territory before our eyes, and with all the lights of this age of Christianity and freedom beaming upon us, we compare or rather contrast the ordnance of 1787 with the constitution of Texas, the one perpetually prohibiting slavery, and the other perpetually prohibiting freedom! How can we reflect upon the motives and means which brought about the annexation of that province with such a constitution!—a constitution fastening slavery forever upon a vast region wherein a neighboring republic had already "broken every yoke and let the oppressed go free."

And how with the constitution of the United States in our hands, proclaiming that Congress alone shall have power to declare war, can we behold a President of the United States to trample that sacred instrument in the dust, deliberately, and without the advice of Congress then in session involve the country in a foreign war of conquest, and yet not dare give utterance to our indignant condemnation of his unconstitutional acts? Where is the man who does not know and feel that this Mexican war is a *presidential* war! A war which before its commencement, Congress would not have declared! A war begun without adequate cause, and without any great, justifiable and commensurate object, compatible with the interest and integrity of the Union. A war conducted without wisdom of design at Washington, and relieved from utter disaster and public odium only by the prudence, bravely and brilliant exploits of Gen. Taylor and his gallant army of regulars and volunteers, who have triumphantly upheld our national banner, and won for themselves imperishable renown, and the gratitude of their country.

In conclusion of this subject, let it never be forgotten, that while the freemen of Ohio will in all time to come, as they have in times past, cheerfully march to the field of battle at the call of the constituted authorities of the country, they will not fail, by word and deed, by the ballot box, and all other constitutional means in their power, to hold those functionaries to a strict accountability for every violation of the trust committed to their hands, and especially for every infraction of that great Constitution, to which we are indebted not merely for liberty, but for our national existence, and which is worth infinitely more to us than the conquest of the continent.

It may be thought that these are subjects belonging exclusively to the General Government, and that Ohio has no right, either through the message of her Executive or the resolutions of her Legislature, to express her opinions concerning them. But Ohio is not an insolated State; she is one of a great confederacy of sister States. As such she has passed her solemn judgement upon these and other great questions of national policy, and it is for that reason that I have referred to them.

It is for that reason that I feel called upon, in her name, to protest against the repeated exercise of the *veto power*, which sees nothing in all the West constitutional or worthy of its regard but snags and sand-bars, and which for years has been obstructing the healthful channels of legislation, and swallowing up, one by one, all the powers of the government, just as these favorite objects of its protection have been choking up our rivers and engulfing our steamboats our commerce and our lives.

She has also entered and proclaims her protest against the odius and oft rejected Sub-Treasury system re-enacted at the last session of Congress, not only because it deranges the currency, renders the public treasury insecure and magnifies the powers of the self-constituted monarch of the United States, but because it inevitably tends to drain the specie of the country from Oh. & all the interior States of the Union, to the great seaports, where the revenues of the nation are collected, and where according to the constitutional veto system of administering the government, they are to be disbursed also.

Ohio furthermore claims the right to declare that by reason of her great natural resources for manufacturing, her superabundance of food and her scarcity of fabrics, her inland position, where the cost of the importation of her own agricultural productions must, if continued, prove forever a heavy tax upon her labor, she has been induced to invest large sums in manufacturing and mechanical pursuits. That unlike the older establishments of some of her sister States, these branches of industry are in that infant state requiring protection. That she has no confidence in a foreign market for her great staples except in seasons of starvation abroad like the present. That she must have home manufactures and a home market. That she never will submit to free trade and direct taxation. That the people were prosperous under the Tariff of 1842; and that she believes that not only the revenues of the country but all her industrial interests demand its immediate restoration.

Deriving what lessons of experiance we may from the present condition and past history of the State of Ohio, her true policy seems to be sufficiently obvious. She requires no important measure of legislation at the present session of her General Assembly.

Let the great currency and revenue laws, deliberately sanctioned as they have been by the voice of her people *stand*, with such indispensable amendments, if any, as experience has shown to be just and necessary.

Let her Colleges, Asylums and Schools continue to receive at your hands such consideration and support as their great importance demands, and I especially recommend the appointment of a superintendent of Common Scools.

Let her plighted faith be maintained inviolate. By upholding the laws already enacted, providing the means of the payment not only of the interest but the principal of her debt. By refraining from all further work of internal improvement by the State, until the debt be paid. By strict economy in the administration of all the departments of the government.

By offering to actual settlers reasonable reduction in the price of canal lands, and giving to them, on payment of the annual interest such time for the liquidation of the principal, as will bring about their sale and improvement, that the region five miles wide on each side of the North Western Canals may no longer be a wilderness. By short sessions of the General Assembly, and restraining within reasonable bounds the desire for innovation upon legislation both general and local.

Let those enactments very properly by universal consent denominated "the black laws of Ohio" be repealed. They are impolitic, unjust, and inhuman; at war with the genius of our free institutions and the spirit of the age in which we live.

There is one other subject which I would recommend to the special consideration of the legislature. It is a fact well known, that a question of jurisdiction has arisen between Ohio and Virgini; the latter claiming to the top of the bank of the Ohio side of the river—a claim wholly inadmissable and which can never be acceded to by this State. The question is still undecided.—There is danger that other collisions will arise between the authorities and people of Ohio and those of the States possessing the opposite shore of the river, which may disturb the harmony so desirable to maintain with our sister, and especially our border States. The question of jurisdiction and boundary, if not otherwise amicably adjusted, must sooner or later be determined by a resort to the Supreme Court of the United States, in the mode prescribed by the Constitution for the settlement of controversies between different States. It is much better, if it can be done, to settle the questions amicably, and in such a manner as best to promote the convenience of the people on both sides of the river, than to resort to litigation.

I, therefore, recommend that the General Assembly of Ohio propose the appointment of Commissioners, with full power to make settlement both with Virginia and Kentucky, by seperate compacts, of the question of bounadary, and also, of the use, navigation and jurisdiction of and over the Ohio river, or the settlement of either of these questions. The compacts thus entered into would no doubt readily receive the assent of Congress, in conformity with the 10th section of the 1st article of the constitution of the United States, and thus become binding.

I am induced the more cheerfully to propose this amicable mode of putting forever at rest these complicated and delicate questions, from the assurance which I feel, founded upon the known patriotism of both Virginia and Kentucky, and their disposition, as manifested on many occasions to promote the harmony of the States and of the Union, that the offer will, by them, be met in the same cordial spirit of amity in which it originates.

The able and detailed statement of our affairs already given to you at the present session by my immediate predecessor, who, during a period of more than ordinary difficulty, has discharged his high duties with so much fidelity and patriotism, renders it unnecessary that I should, on the present occasion, say more.

With these very brief and general recomendations, therefore, I confidently commend the interests of Ohio to the wisdom of her legislature, praying that Almighty Being who rules in the armies of Heaven and amongst the inhabitants of the earth, who guided our fathers to the shores of the new world, who made bare his arm in our defence on the battle fields of the Revolution, and went out before our pioneer ancestors in the Western wilderness as a cloud by day and a pillar of fire by night, that he will not visit upon us our manifold national transgressions, that he will give to our rulers wisdom and our people peace, and that in all time to come he will be the God of our children as in the days of old he was the God of our fathers.

Dec. 12, 1846. WILLIAM BEBB.

Temperance Department.

AN INTERESTING TRAIN OF EVENTS.—A friend came into my study this morning and gave a few facts which are so valuable that I must relate them. A distinguished advocate of the Temperance cause in this city was passing along one of our streets when he observed a man, who had become habituated to the too frequent use of intoxicating drinks about to enter a bar-room. The Washingonian spoke a few impressive words to him and passed on. The remarks produced a most happy result. A few days afterwards the Teetotaler was called upon by the man, who said to him, "Do you recognise me, sir?" "I do not,' was the reply. "Well, sir, I am the man whom you warned a few days ago to forsake the bowl, and I have come to sign the Pledge." The document was presented. The man signed his name. He became from that day sober and industrious; now lives in New York city; is President of a Washingtonian Society and has lately come into the possession of a large fortune £100,000, a legacy of a departed relative in England.

A WORD IN SEASON.—The above narrative led me to examine a MSS. work in my possession, being the "Journal of a young Minister" where I found the following incident illustrating the same principles as the anecdote just given. "One day," says the Preacher, "after I had left the pulpit a man came towards me with a Hymn Book in his hand, his face being lighted up with a smile though a tear was yet lingering upon his cheek He was evidently exercised with two emotions gratitude and joy. "Do you remember me?" he said. "Not distinctly," replied the man of God. "But," immediately responded the man, "I remember you: and I have introduced myself thus to inform you that more than a year ago I went to hear you preach at———and hearing you read this verse first impressed me with the importance of spiritual things, and was the means of leading me to Christ." He pointed to the following verse in the Book:—

"Why will you lavish out your years,
Amidst a thousand trifling cares,
While in this various range of thought,
The *one thing needful* is forgot?"

"He then left me," continues the record, "and I have never since been discouraged because I could see no immediate effect of my labors, believing that eternity will reveal thousands of such instances of the blessed results of a word spoken in season."

Brazil would here take occasion to say to his readers be diligent, in speaking the truth in love, for none can tell how much good even *a few words* of advice, counsel, or warning, may do. "Cast thy bread upon the waters," says the Bible, "for thou shalt find it after many days."

BAZIL BOOKMAN.

CAUSE OF PEACE.

From the Boston Recorder—Extra.

PETITIONS FOR PEACE.

To the friends of Peace throughout the U. States.

Permit us to solicit your special aid in hastening the present war with Mexico to as speedy a close as possible by petitions to Congress for the purpose;—a request which we make to you not as partizans, but as Christian patriots, without distinction of sect or party, East, or West, North or South.

You all understand the history of this war too well to need from us any comments on its origin or its progress, on the evils it has already inflicted, or the still greater evils which it threatens.—It was began with the confident assurance that it "conquer a peace with Mexico" in two or three months; but, after the lapse of seven or eight months, it seems in human view as far as ever from a close, its evils are fast increasing beyond all original calculations, and both its parties are breathing towards each other more and more of such spirit as forebodes a conflict of indefinite duration and incalculable mischief.

Such is the present state of the case; and what shall now be done by the friends of peace, of Christianity, and of republican institutions brought by this war into disrepute and danger? Shall we fold our hands in apathy or dispair, and let war still roll its tide of blood, and crime, and woe over these broad realms of boasted liberty? Cannot this war be brought to a close without any more loss of blood and treasure? We feel sure it *can* be done, if good men, relying on God, say it SHALL be. Our own government alone could, if so disposed, stop the war at once, and yet secure every proper, justifiable object, if such there be, for which it was commenced. Let our rulers recall our troops forthwith from the acknowledged territory of Mexico within the unquestionable limits of Texas, and then propose to adjust all difficulties between the two republics either by negotiation, or by reference; and the war must of course come to an end at once.

Is it not, then in the power of sober men through the country to secure such a result *very soon?* The public are at length opening their eyes to the nature and inevitable results of this war; and, if all good men of every sect and party through the land would only unite in respectful but determined remonstrances against the continuance of the war, and in earnest petitions for its speedy termination; we think our rulers, who can stop it whenever they please, would not continue it much longer.

With these views, may we not solicit your aid in procuring petitions to Congress? This request we would fain press upon every reader of this article, But especially upon christian ministers, and trust they will not deem us obtrusive in asking them to bring the subject in some way before their people at once, and to take measures for having a petition signed by as many as possible in the place; and then forwarded immediately to some member of Congress, with a note bespeaking his services in behalf of the object. Is not here an appropriate work for the patriot, the philanthropist, and especially every disciple of the Prince of Peace? If only one in ten of the three millions of professed Christians in our country would join in earnest petitions for peace, and follow them with their prayers to God, would not our rulers listen and respond ere long to their request? Will they not send up such petitions by hundreds, if not by thousands, from all parts of the country.

On behalf of the American Peace society, and by order of the Executive committee.

GEO. C. BECKWITH, Corresponding Secretary.
Boston, Dec. 1, 1846.

P. S. We subjoin two forms of petitions, either of which, with any variations thought desirable, may be copied, and, after being duly signed, sent to a member of Congress in an envelope, with such an inscription on the back as this—"Petition for Peace with Mexico, from A. B. and 106 other inhabitants of ——

To the Honorable Senate and House of Representatives of the United States:

The undersigned, inhabitants of ——, in the State of——— respectfully petition your Honorable bodies to use all your constitutional powers for terminating as soon as possible the present war with Mexico, without any further effusion of blood.

OR

The undesigned, &c., doploring the manifold evils to both countries of the present war with Mexico, and seeing no need or use of its longer continuance, respectfully but earnestly entreat your Honorable Bodies to take such measures, within your constitutional powers, as you may deem best for bringing this war to as speedy a close as possible, without any further waste of blood or treasure

☞Papers friendly to peace are respectfully requested to publish the above. G. C. B.

SYDNEY SMITH ON WAR.—Among the last productions of the pen of Sydney Smith was one "on the duties of the Queen," in which his forcible paragraph occurs:—

"A second great object which I hope will be impressed upon the mind of this royal lady is a rooted horror of war, earnest and passionate desire to keep her people in a state of profound peace. The greatest curse which can be entailed upon mankind is a state of war. All the atrocious crimes committed in the years of peace; all that is spent in peace by the secret corruptions or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over the world in a state of war.—God is forgotten in war; every principal of Christian charity trampled upon; human industry extinguished: you see the son and the husband, and the brother dying miserably in distant lands; you see the break of human hearts; you hear the shrieks of widows and children after the battle; and walk over the mangled bodies of the wounded calling for death. I would say to that royal child, Worship God by loving peace; it is not *your* humanity to pity the beggar by giving him food or raiment. I can do that. That is the charity of the humble and the unknown. Widen you your heart for the more expanded miseries of mankind. Pity the mothers of the peasantry who see their sons torn away from their families; pity your poor subjects crowded into hospitols, and calling, in their last breath, upon their distant country and their young Queen; pity the stupid frantic folly of human beings who are always ready to tear each other to pieces, and to deluge the earth with each other's blood. This is your extended humanity, and this your great field of your compassion. Extinguish in your heart the fiendish love of military glory; from which your sex does not necessarily exempt you, and to which the wickedness of flatterers may urge. Say upon your death-bed, 'I made few widows; my object has been peace. I have used all the weight of my character and all the power of my situation to check the irrascible passions of mankind, and to turn them to the arts of honest industry. This has been the Christianity of my throne, and this the gospel of my sceptre. In this way I have strove to worship my Redeemer and Judge.'"

FOREIGN NEWS.

From the New York Sun.

FROM EUROPE.

ARRIVAL OF THE CAMBRIA.—*The Cambria*, the swiftest of the British mail steamers, came quietly up to Boston at 9 1-2 o'clock on Wednesday evening, Dec. 16, having left Liverpool on the 4 h inst. She arrived at Halifax on the 15th inst. at 6 A. M., and left again at 9. Experienced strong westerly winds during the passage. Spoke the steamer Great Western, Capt. Matthews, from New York for Liverpool on the 8th inst. in lat. 50 1-2, lon. 24 1-2, all well. She brought 78 passengers to Boston—75 from Liverpool and 3 from Halifax.

Adams & Co. expressed the news through to New York, via. New Haven, arriving here yesterday about noon, some hours in advance of the mails, the latter being detained on the Long Island Railroad by ice on the rails.

The most prominent political news is that of the obliteration by Russia, Austria and Prussia of the republic of Cracow, the last remnant of Poland. It is a monstrous iniquity.

The English ports are not to be opened.

Indian corn was at 56s. to 58s. per quarter.

American flour had advanced 1s a bbl. in Liverpool, closing 3rd inst. with a downward tendency.

Twelve of the royal family of Persia have died of cholera. This plague is extending westward. Fourteen hundred persons have died of it in Bagdad.

The official tables of the trade of the country show that, as regards live animals, the importation this year has exceeded that of last year by more than four times. In provisions the increase this year over the last is 100 per cent. In coffee the excess over last year amounts to three millions of pounds. The importation of tea has also largely increased.

In the month of September there was the largest delivery of sugar on record, an excess of 160,000 cwts. beyond the corresponding period of last year. The tables show, upon the whole, an enormous increase in the importation and consumption of food, one of the most gratifying facts connected with that liberalising of the tariff which has marked the policy of the country during recent years.

The revenue authorities have permitted iron wood, a species of cedar or mahogany, the produce of America, to be admitted duty free.

The New York packet ship Victoria, on her recent arrival in London brought as part of her cargo 250 bales of American hops, which excited some attention in the city of London. This article will, probably, under our new liberal commercial policy, become one of considerable importance to the American grower.

Lord and Lady John Russell entertained at dinner on the 23 ult. at their residence in Chatham Place, the American minister and Mrs. Bancroft, the Prince de Lowenstein, secretary of the Prussian legation, the Duchess of Inverness, Lord and Lady Ashley, Sir Charles Adam, the Right Hon. Fox Maule, the Hon. Harry Gray, and a select circle.

At the election of the mayor of Nottingham, Mr. Cripps, formerly a citizen of the United States, was unanimously elected.

A ship which has arrived at Liverpool from Shanghai, has brought 200 bags of Chinese alum.

A considerable quantity of potatoes has been imported into London from St. Petersburgh.

The Spanish papers call on France and England to establish a monarchy in Mexico, to save that country from falling into the American Union.

Ireland is enjoying more tranquility, and the Landlords have adopted efficient and successful measures for the relief of the people.

Gen. Flores, the South American renegade, is reported to have sailed from Spain, with one thousand picked monarchists, to conquer the Republic of the Equador.

The Great Britain is still on the rocks.

Belgium has opened her ports until Oct. 1. 1847, and the export of food is prohibited.

The POPE has authorized the people of Rome to organize their own local police. An immense concession.

"I havn't time." You have—plenty of it. Only make a proper use of it.

Conference Proceedings.

From the Methodist Protestant.

GEORGIA CONFERENCE.

The eighteenth Annual Conference of the M. Protestant Church for the Georgia District, commenced its session, at Cross Road Academy, and was opened with appropriate religious services by the President, brother Tucker.

Brother M. Tucker was re-elected President, and John Bass re-elected Secretary.

Number in society. Twiggs Ct., 181; Columbia Ct., 209; Newton Ct., 309. Randolph Ct., 210; Meriwether Ct., 127; Henry Ct., 522: Cherokee Ct., 200; Hall Mission, 136; Ministers, members of Conference 30.—Total 1926.

The Stationing Committee made the following report:

McKendree Tucker, President.

Columbia Ct., Isaac G. Mitchel, J. Shields, R. A. Blunt, L. Bates. Newton Ct.—G. Harlan, W. M. Biggers, Harley Baker. Hall Ct.—Wm. Wesley McCutchen. Henry Ct.—S. Thurman, W. Griffin, S. Moore, S. Robinson, Isaac Rosser, A. W. Mitchel & T. Thweatt. Cherokee Ct. B. R. Bray, A. Smith, W. Mitchel. Meriwether Ct.—I. C. Wallace, P. Oglesree, Randolph Ct.—P. Lingo, W. Myers, J. R. Swain, E. Smith, W. Haisten.

John W. Davis and James O'Kelley, left in the hands of the President.

George Wilson and Joel Stokes superannuated.

RESOLUTIONS.

1st.—All ministers and preachers, under the stationing authority of the Conference who do not give their whole time to the work of the ministry, shall be considered, and denominated assistants.

2nd.—No minister or layman shall be entitled to a seat in the Annual Conference without proper credentials or satisfactory evidence; and where alternates are elected the certificate shall express whether he is a principal or alternate.

5th.—No slave shall be admitted to our fellowship without a certificate, or the consent of his, her or their owner or manager. They shall be received by the vote of the Society in Circuits, and by the Leaders' meeting in Stations; and when such are accused of any crime, they shall be notified of the same, according to the discipline, by the Superintendant or Leader of the Class, and the owner or manager shall be requested to attend the trial and speak to the case, if he thinks proper.

6th.—No Minister shall be allowed a seat in the Annual Conference until he shall have travelled either under the direction of the Conference or the President a sufficient time for a lay delegate to be constitutionally elected to take his seat with him, and provided, a lay delegate shall have been elected.

Resolved, That the next Conference be held at Mount Zion Church, in Othcalega Valley, Cass county, sixteen miles north-west from Cassville, and about one and a half miles west from the Western and Atlantic Rail Road, commencing on the Friday before the fourth Sabbath in October next at 10 o'clock. A. M.

President's address: "Starrsville, Newton Co., Georgia.

Florida and a portion of Georgia were set off by the last General Conference into a separate District, hence our numbers have diminished somewhat from last year; but our present number, added to what we understand to be the present number in the territory set off (viz: 525,) would show a handsome increase. Our prospects were never more flattering, as a Church; and may God grant that our success may be commensurate with the importance and correctness of our principles.

Conference adjourned on Tuesday evening, November 10th, after a harmonious session of four days.

JOHN BASS, *Pub. Con:*

Genessee Conference.

BR. BASSETT: I receive an omission of one resolution, in the brief, of the minutes of the Genessee Conference as published in your paper of Nov. 7.—46. It is this—

Resolved, That we recommend the calling of a convention of the Church, for the purpose of altering the constitution and discipline, so as to exclude slavery.

It should *precede* the one stating that "in case a majority of the Conferences will not sustain the call of a convention" &c.

You will please make the necessary correction & oblige yours,

E. A. WHEAT.

Religious Intelligence.

PITTSBURGH DISTRICT.

Allegheny, Pa. Dec., 15, 1846.

REV. GEORGE BROWN *Pres. P. A. C.*

It is with gratitude to God, that I sit down to inform you, that the charge assigned to my care, by our last A. C. is in a healthy, and flourishing condition. Peace and love, prevail among us. All our meetings are very well attended especially on the Sabbath when our congregations are large and devout.

Our first Quarterly meeting, which commenced on the 26th of November, was an interesting and profitable season—some conversions, and some accessions took place. Since conference we have had an addition of 23 persons to the Church. We were favored at our Quarterly Meeting with the very efficient and highly appreciated labors of Br. Wm. H. Doe. Many will remember his heart-searching appeals as long as they live.

May God bless you my dear brother Brown, with continued health, peace, and success, in your arduous toil. Amen.

Yours, JAMES ROBINSON.

OHIO DISTRICT.

Withamsville, O. Dec. 7, 1846.

BR. BASSETT: Through your excellent paper, I would inform our President, Br. J. M. Young, that our first Quarterly Meeting was held, Nov. 14th, continuing to the 18th. We were favored with the acceptable labors of Brs. Nutty (from the Tenessee Conference,) Hill, Weer and Warrington. We had a tolerably interesting meeting. Good was effected. One united with us from the M. E. Church. The Lord grant us a glorious revival of religion on this (Cincinnati) Circuit.

O. WARRINGTON.
J. D. LANGTON.

Risdon, O. Dec. 15, 1846.

BR. BASSETT: The Portage Circuit, having been left, by the Ohio Conference, to be supplied, through persuasion, I have consented to travel and preach upon said circuit, until other arrangements can be made. On Saturday last the Quarterly Conference, took action upon this matter, and the sanction of the President only is wanting. You will have this named to him, through the paper, if you please. Br. Besse attended our Quarterly Meeting, and preached twice on Sabbath to acceptance, to crowded congregations. Brs. Guest and M. Ensminger also came to our help. We had a good time on Monday. Some of the classes on the circuit are in a good state.

JAMES SWANEY.

Miami Circuit Dec. 15, 1846.

BR. BASSETT: We recently held a three days meeting at Port Jefferson, Shelby county, at the head of the Feeder of the Miami Canal, and formed a small society. We however meet with opposition here, and in some other places. Yet we think there is a prospect of our having a good society in the place. We have held several protracted meetings lately, at each of which some were added to the Church. At one of them quite recently, the Lord manifested his saving grace and power. Several found peace, and Christians were enabled to rejoice in God's love. Whilst we rejoice that we have already had good times since Conference, we are looking for still better days. Peace and good will prevail among the membership, so far as I know. Br. Thornburgh is an agreeable colleague, and is well received on the Circuit. Pray for us.

ISAAC HUNT, *Sup't*

NORTH ILLINOIS DISTRICT.

Lasalle Co. Ill. Dec. 1, 1846.

BR. BASSETT: I have been out on a tour on the District some two weeks, and expect to be absent from home some six weeks more. I find religion thus far to be at a low ebb. Times in pecuniary matters are very hard—sickness has prevailed to a distressing extent throughout this entire country. Business in places during the sickly season was suspended. Many are yet in a very feeble state of health. My congregations have thus far been uncommonly small. The health of the people is however improving, and we live in hopes of better days. The Church in some places is looking up. And already is a brighter day beginning to dawn upon us. God of Israel send prosperity. Some amongst us are believing, laboring, and praying for a true and gracious revival of religion in every part of North Illinois Conference. The last and present years so far have been trying seasons to us here in the West. But our God yet lives! He yet has a people in these times which try men's souls, who *cry night and day unto him.* God will hear them. He *does* hear them, and will avenge them speedily. O for the power of an overcoming faith.

M. JARED.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, DECEMBER 26, 1846.

☞Our thanks are due Judge Harper, M. C. for a copy of Report of Surveyor General, and to Gen. Goddard of the State Senate for a copy of the Report of Ohio Lunatic Assylum. Hereafter we will endeavor to give an abstract from these interesting documents.

☞Will our subscribers in Steubenville who are in arrears, or who are willing to pay now for current vol. oblige us by making payment to Br. T. Hanna, as we are indebted to him for paper?

☞Our first three months of the volume will be out in a few days. Those who wish to be considered as paying in advance, as per terms, should send the $2, *immediately.*

SESSION PAPERS.—Since we published the Prospectus of the Ohio Statesman, and of the Ohio State Journal, we have been favored to receive both the Weekly and the Daily issues of the Statesman, for which we are grateful to the publisher. But somehow even the Weekly of the Journal comes to us but about half the time, and we have not seen its Daily. This is undoubtedly accidental. We are neutral Br. Journal, and like to hear from both sides, if you please.

GEORGIA CONFERENCE.—The resolution of the Georgia Conference, prohibiting the admission of slaves into society without a certificate or the consent of their owner or manager, is we suppose in accordance with the regulations of other Churches in that State, established perhaps, out of respect to the civil laws. The founder of Methodism, who also preached in Georgia, more than an hundred years ago, established it as the *only condition* required of those who wish to be admitted into a Methodist Society that they should profess a desire to flee the wrath to come &c. *Now*, it seems, if a man (it is not even said whether colored or white,) who happens to be claimed by another, he cannot at his own desire, be admitted to the privileges of religious society, without leave giv n y some nabob who has dominion over him. Shame to such church legislation. Did not St. Paul receive Onesimus without a certificate from Philemon? Why, the Turkish Government would do better by its 'Christian dogs.' We say to the Georgia folks, we think about as well of their resolution, as they perhaps think of abolition.

MEETING OF BIBLE SOCIETY, MUSKINGUM COUNTY.—We were sorry to find but a light turn out at the meeting announced for Monday evening last at the Presbyterian Church, Zanesville. Business however was transacted, and an adjourned meeting appointed, for Sabbath evening, candle-light, Jan. 10, 1847, at the same church. A general meeting is called, at that time, of the friends of the Bible. Arrangements will be made for addresses to be delivered, and it is hoped that the Agent of the American Bible Society, Rev. W. P. Strickland, of Cincinnati, will be present to address the meeting. We hope to see a spirited meeting, and a general attendance of Christians and others, without respect to denomination.

GODEY'S LADY'S BOOK.—We have received from the publishers the number for January, 1847. It is most elegantly embellished. Besides three fine engravings, it contains several plates representing ancient furniture drawings of ladies' netting work, a piece of Music, and numerous drawings representing Model Cottages. The Lady Book, now contains more engravings than any work of the kind. Much of its reading matter is of high literary merit. And we are gratified to say that though it does not discard fiction, it contains more of the substantial and religious reading matter than formerly. Terms, $3 per year for one copy. Two copies for $5,00. The publisher has authorised us to say that to any person forwarding $3 for the Ladies' Book, a copy also shall be sent of either of the Reprints, Blackwood's Ladies Magazine, or London World of Fashion. Or a copy of the new Annual, "the Fountain" will be furnished with the 'Book' for $3. Address, L. A. Godey, Chesnut St. Pihladelphia.

HEAVY PORK.—Our friend of the Zanesville Gazette this week, speaks of a fine lot of hogs 5 in number, weighing 1240 lbs. averaging 249 3-5 lbs. Our neighbor. Mr. G. N. Guthrie authorizes us to say that we beat that on the Putnam side of the river. A lot of ten hogs was bought at the house of Guthries & Large the other day, raised by Mr. Jas. Kichen, and which weighed 2756 pounds, an average of 275 lbs. the lot.

☞Since the above was in type we are informed by our neighbor, S. B. Johnson, that four hogs of his own raising, lately killed, weighed 1128, pounds, averaging, 282 lbs. apiece.

EVANGELICAL ALLIANCE.—A meeting was held at Manchester Eng. Nov. 5th, for organizing the British branch of the Evangelical Alliance, and continued in progress three days. It being known that some British subjects are holders of slaves, it was agreed, that no holder of a slave shall be eligible to membership. A meeting for organizing the American branch of the Alliance, was to be held in Dr. Skinner's Church, Brooklyn, N. Y. on the 10th inst. We have not yet seen its proceedings.

REVIVAL AT SOUTH HANOVER, IA.—We learn by the Presbyterian of the West, that a gracious revival has taken place at S. Hanover. Many have been hopefully converted. *Forty six* persons have united with the Presbyterian Church, (O. S.) and *fourteen* with the Methodist E. Church. *Twenty five* of the subjects of this work were students of the college, several of whom, it is expected will enter the ministry.

REV. R. C. HATTON.—The 'Cumberland Presbyterian' has responded to our enquiry respecting this brother, informing us that "several years since in that section of country (Tennesee) he connected himself with the Methodist Episcopal Church.'

HENRY SMITH, THE RAZON STROP MAN.—By our last accounts, this noted man was holding forth at Troy, N. Y., still having "a few more left, of the same sort." Henry, (not John) is a reformed drunkard, and zealous for the temperance cause.—Writing to the N. E. Washingtonian, he very modestly objects to the pedler law of Massachusetts by which foreigners and non residents are prohibited from selling any kind of goods. And yet either residents or foreigners he says can sell grog at the corners of the streets. He hopes the law will be repealed; and then he says he will go to Boston and sell a few more of his strops, for he knows the people are longing for them. He goes South this winter.

BR. G. RICHEY.—To the suggestion of Timothy, at the close of his article, we respond, *certainly.*

☞We are informed that the *name* of the Post office at Mears' Farm, Hamilton county, O. is changed to *Mount Washington.*

MEASUREMENT OF COAL.—We republish an article on this subject from the Pittsburgh Gazette, as we think it contains some facts and some thoughts worthy the attention of our citizens in this region.

U. S. CONGRESS.

The second session of the 29th Congress convened, Monday, Dec. 7th. The roll of members in each house was made out, and the usual preliminaries were attended to. Twelve o'clock was determined on to be the hour of meeting, each day. A joint resolution was adopted to procure for each member, newspapers, not exceeding the amount of $30 each per annum. The members of the House, by resolution, drew lots, to determine the seats they should severally occupy. A letter from the Secretary of the Treasury was laid before the House, with estimates of appropriations required for coming year. We observe that the grand item is the Military Department. For pay of volunteers, $173,000,00. For travelling allowance of volunteers, $500,000,00. For transportation and supplies, $4,000,000,00. For service of private physicians, $20,000,00, Total $4,793,000,00. So much for the war.

Tues. Dec. 8. *In Senate.* The Message of the President was read, occupying more than two hours. Five thousand copies ordered to be printed for the use of the Senate.

In the House. Mr. Boyd introduced a bill to increase the pay of non-commissioned officers, musicians and privates, of the army of the U. States, and the militia and volunteers in the service of the same. The President's Message was presented and read, and 15,000 copies of the Message and Documents ordered to be printed for the use of the House.

Wed. 9. *In Senate.* The Report of the Secretary of the Treasury was read, and 5,000 copies ordered to be printed for the use of the Senate. A resolution was introduced, that 150 acres of land be granted to each volunteer in the service of the U. States.

Thur. 10. *In Senate.* The Report of the Secretary of War was laid before the Senate, exhibiting the names of officers and solders killed and wounded at the battles of Palo Alto, and Raseca de la Palma. Senate adjourned over till Monday.

House. Most of the day was spent in discussing a resolution, to call on the President for copies of all orders or instructions given, touching the establishment of civil government in any portions of Mexico. The House also adjourned till Monday.

Mon. 14. *Senate.* The standing Committees, 23 in number, were elected.

House. The Speaker announced the name of the Standing Committees, 36 in number.

We will continue hereafter our brief abstract of the proceedings. We make it out from the Congressional Globe, of which we have been favored to receive thus far two numbers, and one of the Appendix. See prospectus.

THE PROFESSIONS.—It is calculated that there are in the United States 20,012 Lawyers, 14,680 Clergymen, and 20,322 Physicians.

OHIO LEGISLATURE.

Thur. Dec. 15. *Senate.*—Much time was spent in debating what proportion of certain public documents should be printed in the German language.

House.—Most of the day was occupied in discussing Mr. Vallandingham's resolutions in vindication of the war with Mexico.

Wed. 16. *Senate.*—A bill was introduced, granting the right of w y for the construction of the Electro Magnetic Telegraph through the State of Ohio. A resolution was adopted, after much debate, appointing Samuel Medary Printer to the Senate.

House.—A resolution was introduced by Mr. Blake, instructing the Committee on Public works and Public Lands, to enquire into the expediency of selling the Public Works and Public Lands of the State, and applying the proceeds towards paying the debts of the State. The war resolutions were again discussed until the house adjourned at a late hour.

Thur. 17.—We observe nothing of special note in the proceedings of this day, save that the Senate and Governor counted the votes for Congressmen.

Frid. 18. Senate.—Preamble and resolutions were discussed recommending Congress to increase the pay of volunteers, and for the relief of widows of those who fall in battle.

The House proceeded with the discussion of the 'Mexican resolutions.' The use of the Hall at night was granted, to Messrs Carey and Tipton for Temperance Addresses.

Sat. 19.—The House refused the use of the Hall to night for a free lecture on Human Magnetism by Mr. I. I. Keely. The resolutions of Mr. Vallandingham were still further discussed.

NEWS OF THE WEEK.

CHEROKEE TROUBLES RENEWED.—The Advocate of 26th ult, reports another outrage by one of the Starr family, James Starr, Jr. In company with two men not recognized he went to the house of Johnson Whitmire, Going Snake District, forced open the door and kidnapped three negro boys. Mr. Whitmire was at the time in his bed, but being alone had the presence of mind to remain quiet. He saw James Starr enter the house and drag out one of the negro boys, whom he struck over the head with a stick, which inflicted a severe wound; and whom he released after taking him off a mile or so. The next morning a small party took the trail of the men who perpetrated the outrage, and had not gone more than a mile and a quarter before they came upon the body of a Cherokee man who had evidently been stabbed to death by the same men who stole the negroes. The body was lying across their tracks and had been stabbed twice, once in the upper part of the abdomen, and once under the left arm. The party pursuing kept the trail until they discovered that the murderers had made their way into the State of Arkansas.

BALTIMORE AND OHIO RAIL ROAD COMPANY.—We understand that a meeting of the Board of Directors of this company, yesterday, the President submitted a very elaborate exposition of his views in regard to contemplated extension of the Railroad to the West, and the different points to be kept in view in regard to the terminus of the road, and particularly in relation to the contemplated extension to Pittsburgh. To the exposition was appended a series of resolutions, which were adopted by the Board, and the exposition and resolutions were ordered to be printed for the information of the Stockholders.

The resolutions we learn are, substantially, to the effect that a meeting of the stockholders is to be called in the month of Febuary; that the Board of Directors recommend to the meeting the sanctions of a subscription of $600,00 to the Pittsburgh and Connelsville Railroad, to be expended on that part of the road between Pittsburgh and Smithfield, (near the Maryland Line,) provided the Pittsburgh and Connelsville Company will give a pledge that no connection shall be formed with the road, without the consent of the Baltimore and Ohio Railroad Company; and further that tolls on the Pittsburgh and Connelsville road are to conform to those on the Baltimore and Ohio Railroad. The former company is also to be required to show that portion of the means for completing the road to the Maryland Line will be furnished as may be wanted.—*Balt. Amer.*

PITTSBURGH AND CONNELSVILLE RAIL ROAD COMPANY.—At a meeting of the Directors on Monday, resolutions were passed protesting against the course of the Baltimore Company; pronouncing the proposition of the latter wholy inadmissible. They also resolved that it was expedient to bring the negociation already so protracted to a close; and instructed their President to address a letter to the President and Directors of the Baltimore and Ohio Rail Road Company, urging upon them the propriety of calling a meeting of the Stockholders prior to the first Monday of February, the day on which the Stockholders of the Pittsburgh and Connelsville Company are to assemble.

A refusal on this part of the Baltimore and Ohio Rail Road Company to comply with this request, shall be considered a persistance in the conditions which are rejected: and that the President of the Pittsburgh and Connelsville Company be thereupon requested to call the company together at the earliest legal day.—*Pitts Com. Jour.*

GREAT WESTERN RAILROAD.—This Canada enterprise seems to be gathering a new impulse. The Hamiltin Express says—"We understand that the arrangement is, that ten individuals were registered for 10,000 shares, on which they have paid 2½. per share and that they have paid 5s. per share on the remainder, with a determination to dispose of them as soon as possible. In the meantime the company here are authorized to draw immediately £30,000.

HAYTI.—An important move has just been made.

The Senate of Hayti has promulgated a constitution for the republic, doing away with the dictatorship of Riche. The Senate is lavish of expressions of regard and esteem to Riche for having, of his own motion, relinquished a portion of his power.

THE CLAIMS ON MEXICO.—From the feeling at present predominant among the members of Congress, we take it, that the claims of our citizens on Mexico for spoliations, &c., will be assumed and paid by our own government at an early day, on the grounds that the war was generated in part, if not entirely by the refusal of Mexico to liquidate those claims, and that the United States having recognized the non-payment of them as a cause of war, is bound now to undertake their settlement. —*Week. Fountain.*

l for Oregon?—At 9 o'clock Wednesday ng, the barque Whiton, Roland Gelston, r, sailed for Oregon. Among the passengers tice the names of Rev. Wm. Roberts lady o children, and Rev. J. H. Wilbur, lady aughter, who are going to that distant region ssionaries of the Methodist Episcopal Church. other passengers going out are Edward F. r, Richard Andrews, G. W. Whitlock, ge S. Wardell, Charles L. Ross, and James Wadsworth. The cargo of the Whiton is osed of a great variety of articles, and her presents more the appearance of Noah's Ark a vessel of the nineteenth century. She out quite a large lot of letters and papers for d States squadron, in the Pacific. It is sup- l that she will be one year accomplishing oyage. Owners James Bishop & Co.—*N. Exp.*

RIOUS FIRE IN TRENTON, N. JERSEY.—We by the Trenton News that a serious fire rred in that city on Tuesday night, in the factory of Bird and Weld, which communi- d to Sager and Brister's mill. The loss may exceed $8000, principally covered by insur- . Bird and Weld were insured in the Etna pany, of Hartford, Conn., and Sager and ter in the Franklin Company, of Philadelphia. r and Brister were insured to the full amount eir loss.

RIGHTEOUS DECISION.—*From the Italian.*— he days of King John of Atri, there was a bell ap, which any one that had received an injury t and rang, and the king assembled the wise appointed for the purpose, that justice might one. It happened that, after the bell had n up a long time, the rope was worn out, and ece of wild vine was tied to it to lengthen it. y there was a knight of Atri, who had a noble rger, which had become unserviceable through so that, to avoid the expense of feeding him, urned him loose upon the town. The horse, en by hunger, raised his mouth to the vine to ch it, and pulling it, the bell rang. The s assembled to hear the petition of the horse, ch appeared to demand justice. They decreed T THE KNIGHT WHOM HE HAD SERVED IN HIS TH, SHOULD FEED HIM IN HIS OLD AGE—a sen- e which the king confirmed under a heavy alty.

KILLED BY A TREE.—Mr. Henry Brant, of Tur- township, Lancaster county, Penn., was kill- on the 12th ult., by the fall of a tree.

Telegraphic Correspondence has become more portant to the commercial interest of New rk, Boston, Philadelphia, Baltimore, Albany d Buffalo than the postal facilities furnished by vernment ever were. Nothing can compete h Morse's Telegraph. Its speed is only equal- by that of its own lightning. It is unapproach- e by any other mode of communication. nce the necessity of government owning it, as ggested by the Postmaster General. We trust t Congress will take up this matter at an early y. As an investment, we are persuaded that e Telegraph, at the present rates of charge, is ying large dividends, and when extended to e west and south, its revenues and its influences, private hands, will seriously, if not disastrous- affect the Post Office Department.—*N. Y. n.*

The Chevalier Don Rocco Martuscelli, the arge de affairs of his majesty, the king of the two cilies, was, on Wednesday, introduced to the e ident of the Secretary of State, Mr. Martin- elli is the first diplomatic representative ever ac- edited to the United States by his Sicilian ma- sty.

The project of a railroad from St. Louis to In- anapolis, through Terre Haute, connecting with e Madison railroad, is growing into favor. At . Louis, measures have been taken to have the ute surveyed. Such a road is much needed, as e country through which it is to pass is shut it from market.

A party of young men at Cannonsburg, Pa., ecently undertook a drinking bout—the wager eing upon the quantity to be swallowed. One of e youths died. He sought mischief and it came nto him.

The Rev. Thomas H. Capers of the Alabama onference has charge now of the Centenary hurch of St. Louis.

ANOTHER VICTIM.—The N. York papers tell of nother victim to man's lusts, in the person of a oung Englishwomen named Clara Evans. She as just 17 years old. Her seducer, one Kals, romised marriage. Shortly after she attempted o escape from her shame by a resort to those gents which medicine affords in such abundance, nd in the attempt she perished. Kals has fled. Well may the Globe express a wish, that the ense of these crimes of which he is the author hall pursue him hot-foot through the world.

COLD WATER AND WARM FLANNELS.—The Bos- on Medical Journal, on the approach of cold eather advised every body to "put on your flan nels." Per contra an exchange says:—

Don't. A writer in the Hartford Times has hrown off his flannels and his rheumatisms at once, and has found health in the Jeffersonian ractice of cold bathing. Two years ago, he says, I found my strength wasting under a succession of severe colds and protracted coughs. No sooner had I succeeded in curing one, than the change of weather caused another. Probably, here was not a fortnight in the winter of 1844, in which I was free from a cold. A friend ad- vised me to try cold bathing, and I resorted to it at once, and applied a thorough bath of cold wa- ter, fresh from the well, every morning. In two weeks' time I became stronger, and my cold left me. It has never returned. But I am careful to apply the cold water every morning, and it is now a luxury. I often expose myself, get my feet wet, &c., but now I never take cold, nor have I seen a sick day from the time I commenced my daily cold baths.

CLERICAL PUN.—A minister was once invited to preach in a house recently built where the congregation were noted for their somniferous propensity. He commenced the service in usual manner and proceeded to deliver his sermon.—According to custom the good people disposed themselves to rest, and in a short time the preacher was saluted with a variety of discordants issuing from the nasal organs of the drowsy sinners. He stopped suddenly and began to survey the scene before him. The audience aroused themselves from their unseemly attitude, and stared inquiringly at the venerable man.

"I have," said he, been admiring the fair proportions of your new house, and have but one fault to find.

"And what is that?" exclaimed a man whose pride of the new fabric would acknowledge no blemish.

'Why,' replied the preacher in a tone of irony, "I perceive you retain the old *sleepers*."

No MAN, says an exchange, should be ashamed of the occupation which secures to him an honest livelihood.

MISCELLANY.

From the Pittsburgh Gazette.

THE COAL MEASURE.

MESSRS. EDITORS: As the winter is now fairly upon us, I beg leave to call your attention, and that of the public, to a matter which concerns them, and is especially recommended to their consideration at the present time by the wants which the season brings along with it.

It has long been a subject of complaint in this community that in the purchase of so important an article as the fuel by which our manufactories are fed, and on which the comforts of all classes of our citizens so essentially depend, there, was no effectual provision to insure uniformity of measurement, and no adequate security to protect the consumer against the perpetration of the most outrageous frauds.

The process of measurement is at best too tedious and uncertain to furnish any substantial check against abuses. But what will our citizens say, when they are informed that, supposing it to answer the purpose if properly regulated, there is, in fact, no well-ascertained standard amongst us —that it is one thing at the pits, another in our cities, and still another at Louisville and New Orleans, and that all these, differing as they do from each other, are again essentially varient from that existing in England, and constituting, perhaps, in the absence of any positive legislation here, the true legal standard of this country? —Of all these, however, there is none which is so widely and viciously erroneous, as that which prevails amongst ourselves.

It is well known to every body who is at all acquainted with the subject; that coal, like lime, potatoes, apples, &c., is sold all the world over by what is called the *heaped* bushel, composing, according to the imperial standard established by act of Parliament, a cone with an apex of 6 inches in height, upon a base diameter of 17½ inches, and containing altogether about 2815⅝ cubic inches, or about 31 per cent. over and above the Winchester bushel, which is the standard of dry measure here as well as there. At Louisville and New Orleans, I suppose, are all well aware of the fact,) the standard is fixed at 2688 cubic inches—or precisely *five* pecks of the Winchester bushel. And yet, strange and incredible as it may appear, I am assured upon what I have reason to consider the best authority, that here, in the very heart of the coal region, the measurement in use is no other that the Winchester bushel itself, or the wheat measure of 2150 cubic inches only, and that our citizens, poor as well as rich, are regularly paying for a *hundred* bushels of coal when they are actually receiving only *seventy-six*, or thereabouts for their money! If any man doubts this startling annunciation, let him take the measure of any coal wagon on our streets, and then make the calculation for himself, and he will be able to determine whether I have been correctly informed or not. I merely state what I have learned from others, and what I take from observation to be pretty near, if not altogether, the truth. If I am mistaken I shall not take it amiss to be set right by somebody who is better informed.

Whatever may be the fact, however, it is very certain that we are without any positive regulation on the subject in this state, and that in the absence of Congressional Legislation, it is a case which imperiously demands the attention of our city and State authorities. It will not be enough for them, however, to adjust the *measure* of this article. That, as I have already remarked, is both a tedious and uncertain process for ascertaining the quantity. It will be necessary, also, to establish a standard *weight*, as has been recently done in England, which will furnish a ready and unerring test in all cases, and will be found to be the only effectual protection against fraud. There is no good reason, it seems to me, why the *coal* consumed in these cities should not as well be subjected to that test as *hay*. The expense would be trifling and would be cheerfully paid, even if it came out of the pocket of the consumer, and it might, moreover, at the same time, be made an abundant source of revenue to our cities. A tax, even of a mill on the bushel, would produce something very clever in the course of the year, and I am very sure that there is no man who would grumble at a matter of some 8 cents on a load of 80 bushels when he is likely to save some 8 or 10 bushels by the operation. The only complaint will of course be on the part of the dealers. They would, however, constitute but a very small portion of the community, and their complaint, if any, would be of little consequence. I trust, therefore, that the Councils will take hold of the matter at once, or that in default of their interference, the citizens themselves will at least carry it before the approaching Legislature and insist upon some regulation which shall serve as a standard hereafter as well in regard to *weight* as to *measure*. There can be no serious difficulty in adjusting either, and as the Legislature has already interposed in the same way, in regard to most other articles of traffic, it is to be presumed that they will not refuse to extend their regulation on a proper representation from this quarter to a case involving one of the most important staples of this Commonwealth, which they have heretofore so strangely overlooked.

CARBON.

From the Presbyterian of the West.

True Nature of a Revival.

Religion is like a sin, if you let it altogether alone; if it be neither fanned nor stired; if there be no application of fresh fuel; no efforts to keep the combustion going on vigorously, it becomes very dull, the ashes gather over it, and you suppose that it was quite extinct. So with religion, God has appointed means to keep the flame of piety burning vigorously. All the appointed means of grace are needful when used according to appointment to keep religion alive in the soul. If at any time the child of God become negligent, if he restrain prayer before God, if he neglect the state of his heart, and not regularly practice self-examination, if he do not love God's truth, but to allow the bible to be a sealed book—if he do not cultivate a spirit of love, humility, forgiveness, &c., his religion will lose its power on his life.—His piety will burn dimly if it be at all. His conscience will become stupid and his mind worldly; apathy and spiritual slumber will creep over him with their benumbing influence. Now if while the christian is in this condition, the Lord send his spirit to work in his heart, to stir up his drooping graces, to remove the stupor from his conscience, to awaken him to a diligent use of all means of grace to arouse him from his deadness and stupidity to the exercise of christain graces and the discharge of christain duty, then he is revived.—Such a stiring up of the gracious feelings of the soul is a revival even when it occurs in the case of an individual christain. And when such an awakening becomes general in a community or in a church, when the sacred flame becomes contagious, when the holy fervor, like an electric spark, flashes from heart to heart, then such a community or church is revived.

From these remarks, it is manifest that a revival of religion had reference primarily to professors of religion. It has no application to the impenitent. We cannot speak of reviving that which has a being. As religion has no existence in the heart of the impenitent sinner, it obviously cannot be revived. And yet such a season of refreshing is a precious time for the thoughtless. When God comes near by his spirit, when he animates and quickens his children, when he inspires them with a love for souls, and works in them the spirit of earnest believing prayer; then indeed is it a blessed season for the impenitent. When the water of the pool is stirred, happy is the poor distressed sinner that steppeth in: when "the spirit is poured out from on high" and the church is truly revived, then her influence will be felt on the world, and sinners be converted to God.

RELIGIOUS MOVEMENT.—One of the great results of our free institutions exhibits to the world this fact, that any religious denomination may hold meetings to amend, modify, or even change their religious creed, without molestation or hindrance, without civil or ecclesiastical interference. As a man's house is his castle, so is his conscience his fortress. On Sunday a very important meeting was held at the Tabernacle by certain German Catholics, about two hundred in number, for the purpose of religious worship. There was a very crowded meeting, mostly of persons belonging to various religious denominations, who were deeply interested in the question at issue, and indeed so large a body of persons organizing a church, was of itself a momentous subject. After service, the reverend clergyman aged about 60, dressed in a black gown, commenced his sermon, taking his text from the 8th chapter of St. John 36th verse. He said, in the course of his remarks, that he had been brought up in the Church of Rome, but believing that church had departed from the faith established by the Savior and the Apostles, he and his congregation advocated their right to leave it and organize a church upon the principles of Christianity as laid down in the revealed will of God. He proceeded to show how severely they had been denounced for desiring a reform, and spoke at considerable length of what he and his people considered errors and heresies of the Roman Catholic Church. He advocated the reform brought about in Germany by the Abbe Ronge. This church is not connected with any sect in this country.—*N. Y. Sun*

NOBLE REVENGE.—When I was a small boy, there was a black boy in the neighborhood, by the name of "Jim Dick." Myself and a number of my play-fellows were one evening collected together in our usual sports, and began tormenting the poor colored boy, by calling "blackamoor," "nigger," and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon after made an appointment to go a skating in the neighborhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing a pair of Jim Dick. I went to him and asked him for them. "O yes, John, you may have them and welcome," was his answer. When I went to return them, I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, "John, don't never call me blackamoor again," and immediately left the room. These words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.—*Southey.*

TALLOW CANDLES.—This is the season of the year in which farmers' wives make up their stock of candles for family use. We give the following directions for making candles: Melt the tallow over a slow fire—let the vessel into which the wicks are dipped be nearly full, so that the wick will take up the tallow nearly to the top—when the wick is lowered into the melted tallow let the operation be performed slowly; when the wicks are raised out of the tallow let the operation be performed slowly; when the wicks are raised out of the tallow, the operation should consume nearly a minute, in order that the tallow may cool on the wick in lifting. In this way, the candles will be of the same size throughout, and there will be no waste or butt-ends left below the wick when the candle is burned for light. It is the practice of persons unaccustomed to making candles to have the tallow made boiling hot, not to keep the dipping vessels filled, and to raise the wick quickly out of the tallow, and the consequence is, the candle has a long slender neck, with little tallow on that part of it, and a stream of hot tallow will run off the candle and leave the lower end almost a bell shape. If the wick is raised slowly out of the melted tallow not a drop will fall from the candle. An experiment of five minutes will be most convincing.—The melted tallow should be in that state that the fingers can be dipped in it without burning—in this state the wick will take up the tallow rapidly.—*N. Y. Farmer and Mechanic.*

Never say—"I cant.' Its a lazy expression and besides, not the truth.

Religion is on the increase among the Cherokees. Four hundred and forty-seven copies of the Scriptures printed in their language have been recently distributed among them.

Virgil was so fond of salt, that he seldom went without a box full in his pocket, which he made use of from time to time, as men of the present day use tobacco.

Young wrote his 'Night thoughts' with a skull and a candle in it before him. His own skull was luckily in the room, or very little aid would have been yielded by the other.

Homer, it is said, had such an aversion to natural music, that he could never be prevailed on to walk along the banks of a murmuring brook; nevertheless, he sang his own ballads, though not in the character of a mendicant, as recorded by Zoilus.

BREVITY.—A quaker at Liverpool once sent a letter to a correspondent, asking the news, by a simple note of interrogatory, thus "?" His friend replied in the same vein, "0."

DEATH IN THE SLEIGH.—At New Haven, Monday night, a runaway horse fell across a sleigh belonging to Professor B. Silliman, Jr., seriously injuring two females, one of whom, Bridge Halloran, employed as cook in Mr. Silliman's family, died in her wounds a few hours after.

NOTICES.

Br. J. J. Watson, writes us that he has located himself at Hebron, Licking Co. which is the village at the intersection of the National Road and the Ohio Canal. He writes us that he finds quite a spirit of enquiry in reference to our principles, and thinks there would be a good opening for some of our ministers at that place. He desires that any of the brethren who can, would send an appointment, giving 2 or 3 weeks notice, and he has no doubt that large congregations would attend. Cannot Br. Munhall, and other brethren make it convenient to visit Hebron?

AMANDA FURNACE, Ky.—Brs. L Lewman and E. L. Woody, both subscribers to our paper, from Monongalia Co. Va. have written to us, that with five families all Meth. Protestants, they have recently removed and located themselves at Amanda Furnace, Ky. They have had serious sickness on the way, but all is now well, and they are satisfied with the change they have made. The brethren write, that they expect to unite themselves in class, trusting that some good brethren will come and preach them a sermon occasionally. They number twelve members. As requested, we send our paper to Amanda Furnace, and shall certainly remember the little M. P. colony there. Will not our ministers upon the Ohio side, who are contiguous to the place, more than sympathize with an isolated band, manifesting such firmness? Certainly those brethren who are within reach will go and preach at the "Furnace."

DELAWARE CIRCUIT.—We hold our next Quarly Meeting in the town of Delaware, commencing the 9th of Jan. 1847. We invite, Rev. T. Potter, and as many of our brethren as can come and help us. W. HATFIELD.

COLUMBIA CIRCUIT.—Br. Clancy's meeting will be at Graham's Station, Meigs Co.

S. ELLIOTT.

LANCASTER CIRCUIT.—Our second Quarterly Meeting, will commence, Jan. 16, 1847, at New Salem. We respectfully invite Brs. A. H. Bassett, C. Springer, C. S. Callihan, W. Marshall, W. Maynard, and S. Catlin.

W. MUNHALL.

Br. Moses Scott, informs the President, Br. Clancy, that he cannot at this time take the field of labor, assigned him as a mission, having been solicited to serve the Salt Creek Circuit, which was destitute of a preacher, and having consented to do so. He has however made arrangements to supply also, Ohio Furnace. He thinks if a preacher could devote his entire time in travelling there, without receiving much support, a circuit might be formed. But there would be opposition.

MIAMI CIRCUIT.—Br. Young, the President is requested in making his appointments, to make arrangements to spend two weeks with us if possible. Our Circuit lays in a long strip, up and down the G. Miami river, and we wish him to spend one Sabbath at Port Jefferson.

Is. HUNT.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. C. Hazlett, 1 sub. D. R. Holmick, O. C. Payne, W. Munhall, G. M. Scott, James Swaney, A. V. Jester, A. Dalbey, A. H. Trumbo, J. Robison, T. Hanna, G. Alsbaugh, P. T. Laishley, P. J. Strong, W. Browning, A. L. Winegarner, C. Caddy, M. Jared, 2 subs. I. Hunt, 4 subs. O. P. Stephens, 3 subs.

ACKNOWLEDGEMENTS

From	For	Vol.	No.	$	ct.
J. C. Hazlett, Pa.	J. B. Hagar,	8	52	2	00
"	Wm. Hays,	8	52	2	00
D. R. Helmick, Va.	M. T. Fleming,*	7	52	2	00
"	G. Kirkpatrick,	5	52	2	00
O. C. Payne, N. Y.		8	52	1	00
G. M. Scott, O.	Geo. Shawl,	9	10	2	00
James Swaney, O.		8	52	3	00
A. H. Trumbo, O.	Wm. Loveless,	8	26	3	00
"	B. Wentworth,†	7	52	2	00
"	J. Nebergall,	9	19	2	00
J. Robinson, Pa.	J. M'Cuntock,	8	52	2	00
"	W. Palmer.	9	4	2	00
G. Alsbaugh, Pa.		8	26	1	00
P. J. Strong, Ill.		8	52	1	00
C. Caddy, O.	Wm. Lytle,	8	52	1	00
Wm. Munch & Co. Putnam,		8	52	2	00

*Owes Br. Springer for, Vol. 6.

†Owes Br. Springer for 30 numbers, Vol 6.

New Subscribers this week, 12. Discontinuances, 5.

RECEIVED FOR ANNUAL REGISTER.

A. H. Trumbo,	$1 00
R. Andrew, (by T. Hanna,)	3 50
C. Caddy,	1 00

E. Matson, Princeton, Ill. is indebted for two volumes and 35 numbers, of our paper. If he will pay five dollars without delay, we will be satisfied, though this would not be the full amount. Will Br. W. H. Miller please obtain and forward this for us?

Our correspondent at Morgantown, Va. who sent us a communication a few days ago, marked *paid 20 cents*, should have his P. M. refund half the amount. He can inform him that our P. M's. here tell us we can go to Morgantown *and back* within little over 300 miles, and that 5 cts. should be the single postage, 10 cents only on a letter weighing over half an ounce.

Br. D. R. Helmick is informed that $2 was paid to Br. Springer at the Ptts. Conf. for Wm. Powell, which he received and credited for the 6th volume, as stated in our 5th No. We have certainly received no pay for the 7th vol. Can the Br. be under a mistake?

Br. M. Jared, Ill. have you not got a letter we sent to your address, a month or two ago? You was the first man, to whom we sent any pamphlets. We sent by the hand of Br. Gittings, of La Harpe. Let us hear from you again.

Br. I. Hunt, we cannot send our paper without pay in advance, to a subscriber who has owed for the Methodist Protestant for many years, and does not pay. Please get us the money from J. W. and then we will be pleased to send him the Recorder. We send to your other three subscribers.

We inform Br. A. V. Jester of New Holland, O. that for his remittance as long ago as last spring, he was credited to the end of vol. VIII. In Sept. last we received from T. P. Hurst, Assistant P. M. at Chillicthe, $2 for which we were requested to send the paper to ANDREW JESTER. We put down the name as a new subscriber at C. and credited him for a year in advance. All this time we have been sending to A. V. G. New Holland, and to A. G.—Chillicothe. We learn by your letter that these are one and the same man, and that you paid at both places. The Ass't. P. M. made a great mistake, we suppose. We now send to N. Holland only. Can you use the 11 numbers, and copy of the Register, sent to Chillicothe? As you are *first rate pay*, we credited you end of vol IX.

Br. W. A. Porter, you say you ordered 3 doz. pamphlets at Conf. Your name is not in the list sent us. However we now gladly send you as requested, 2 dozen ($1 worth) by mail, adding half a dozen more, so as to divide with you the expense of postage.

MARRIED,

December 13th. by Wm. Baker, Esq. Mr. ANDREW V. JESTER, of Pickaway Co. to Miss KIZIAH LISTER, of Ross Co. Ohio.

AT Birmingham, Pa. on 21 inst. by Rev. Wm. Browning, Mr. P. N. PIERSON, to Miss LUCINDA R. STEWART, third daughter of Mr. D. W. Stewart of Morgantown, Va.

Likewise, at the same place, by the same Mr. ROBERT R. MATTHEWS, to Miss SARAH HAPENY, both of Pittsburgh.

ON the 3d. inst At Allegheny City, Pa., by Rev. J. Robison, Mr. W. L. F. KARNS, to Miss ELIZA DORHMAN, all of Allegheny City.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,

Putnam, O. Oct. 31, 1846. Administrator.

An Elegantly Illustrated Magazine for Christmas and New Year, containing a Pictorial Description of Ohio, &c. &c., which can be mailed to any part of the United States, for 4 cents postage.

THE January Number of our FAMILY MAGAZINE, for 1847, will be complete in itself, and contain an interesting Historical and Descriptive Account of the State of Ohio, together with a great variety of other literary and interesting matter; the whole illustrated with

FIFTEEN ELEGANT ENGRAVINGS,

each one occupying an entire page of the Work. We expect to circulate many thousands of this elegant Periodical in the State of Ohio and elsewhere. The Plates are all executed in a peculiarly chaste and perfect manner; and any one of them is worth the price of the Work.

The following is a list of the principal Engravings that will be published in the January Number, viz:—

1. A splendid View of the City of Cincinnati, as it appears at the present time. This forms the Frontispiece, and is elegantly printed on the best and finest paper, accompanied with a particular account of the origin, rise, and progress, of the Queen of the West.

2. A View of Cincinnati, as it appeared in the year 1800; forming a striking contrast with its present appearance.

3. A View of the Public Landing Place, at Cincinnati.

4. The New Catholic Cathedral at Cincinnati—a large plate.

5. A View of Lane Seminary, at Walnut Hills, two miles from Cincinnati.

6. Several Views of Kenyon College, &c., &c., at Gambier, Ohio.

10. Several Engravings illustrative of the Antiquities of Ohio. Together with—

13. Bears attacking a boat's crew in the polar seas—a spirited engraving.

14 Picture of the Deluge. This is, without question, the most valuable and interesting Engraving in the whole Work. We have not the space necessary to describe it, and do it justice.

15. A View of Mount Ararat, from the hills above Erivam. This is generally admitted to be the mountain on which the Ark rested after the Deluge.

☞The whole of these Plates are accompanied with interesting descriptions, making the Number invaluable as a Present to young People.

The price of "The Pictorial Description of Ohio," will be ONLY 12½ CENTS PER COPY, or Ten Copies will be sent by Mail for One Dollar.

Letters enclosing remittances must be post-paid in full. The silver change for a single copy, or for three or four copies, may be thus remitted, (Postage Paid,) at our risk; but when you send silver, please envelop it carefully in a half sheet of writing paper, so that it will be subject to only single postage.

All orders should specify distinctly the town, county, and state, where the Magazine is to be forwarded, and should be addressed (post paid) to

ROBERT SEARS,
128, Nassau Street New York.

ATTENTION!!

Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Cassimeres, Satinets, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleached Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined TO SELL my goods. W. B. GUTHRIE.

Putnam Ohio, October 31, 1846.

SNETHEN'S SERMONS.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 34 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

Something New.

JUST PUBLISHED

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A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Athenæum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a year invariably in advance.

T. H. STOCKTON,
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THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

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T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

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NEW SERIES

OF THE

Congressional Globe and Appendix.

CONGRESS at it its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers; the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

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The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

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Washington, D. C. October 15, 1846.

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POETRY.

[The anniversary, about this time, of the Landing of the Pilgrims at Plymouth, in 1620, will render appropriate the following beautiful lines. ED. W. R.]

THE PILGRIM'S ROCK.

BY MRS. AMELIA B. WELBY.

When first the lonely May flower threw
Her canvass to the breeze,
To bear afar her pilgrim crew,
Beyond the dark blue sea,
Proud freedom to our land had flown.
And chose it for the brave;
Then formed the Nation's corner stone,
And set it by the wave,
That when the pilgrims anchored there
Their stepping stone might be
That consecrated rock of prayer,
The bulwark of the free.

And there they stood—each pilgrim brow
Was wan with grief and care,
And bent each manly form, but oh—
Another sight was there;
Fond woman, with her sweet sad face,
All trembling, pale and chill:
But oh! there was in that lone place
A sight more touching still—
The cheek of childhood pale with fear,
And hush'd its voice of glee;
And they are gone, but we are here,
A bulwark for the free.

Our pilgrim sires are gone yet still
A nation in its pride
Hath pour'd o'er every vale and hill,
The bright unbroken tide:
And still their sons shall flood the land,
While that old rock appears,
Like a pilgrim's spirit, bound to stand
The mighty wreck of years,
And oh! while floats the wind and wave,
That hallowed rock shall be
The threshold of the good and brave,
The bulwark of the free.

PRAY FOR ALL.

BY VICTOR HUGO.

"Daughter, to prayer!"

Pray thou for all who living tread
Upon this earth of graves;
For all whose weary pathway leads
Among the winds and waves;
For him who madly takes delight,
In pomp of silken mantle bright,
Or swiftness of a horse;
For those who, laboring suffer still,
Coming or going—doing ill—
Or on their heavenward course;

Pray thou for him who nightly sins
Until the day dawns bright—
Who at eve's hour of prayer begins
His dance and banquet light;
Whose impious orgies wildly ring,
Whilst pious hearts are offering
Their prayers at twilight dim;
And who, those vespers all forget,
Pursues his sin, and thinketh not
God also heareth *him*.

Child! pray for all the poor beside;
The prisoner in his cell,
And those who in the city wide
With crime and misery dwell;
For the wise sage who thinks and dreams;
For him who impiously blasphemes
Religion's holy law.
Pray thou—for prayer is infinite—
Thy faith may give the scorner light,
Thy prayer forgiveness draws.

COMMUNICATIONS.

Written for the Western Recorder.

THE GENERAL CONFERENCE AND SLAVERY.

NO. III.

REV. SIR: "When," says Dr. Paley "the doctrine of transubstantiation had taken possession of the Christian world, it was not without the industry of learned men that it came at last to be discovered that no such doctrine was contained in the New Testament. But had those excellent persons done nothing more by their discovery, than abolish an innocent superstition, or changed some directions in the ceremonial of public worship, they had merited little of that veneration with which the gratitude of Protestant churches remembers their services. What they did for mankind was this: they exonerated christianity of a weight which sunk it. If indolence or timidity had checked these exertions, or suppressed the fruit and publication of these inquiries, is it too much to affirm, that infidelity would, at this day, have been universal." Although I make no pretentions to the qualities possessed by that class of persons to whom the doctor refers in the foregoing extract; men, who have been such benefactors of mankind, and who, by their learned labors have saved the church from being overrun with infidelity, yet I humbly hope, that my feeble efforts to elicit the truth will cause the members of the late General Conference to review their resolution on slavery, and retract the errors it contains: so that the church may be "exonerated of a weight which sinks it;" for neither the *name* nor the *thing* which is called *abolitionism* is to be found in the Old or in the New Testament.

In reviewing the resolution which refers to domestic slavery, the aptest figure by which I can illustrate the proceedings of that body, is to contemplate the church in the South as a *patient* who is very sick, and G. C. as a doctor who *gratuitously* undertakes to cure her. The doctor, like a *philanthropic* and humane physician, hearing of her dangerous illness, voluntarily visits her, and on pulling out a pill-box the following dialogue takes place. *C.* What is that, doctor which you have in your hand? *D.* Something that I have *prepared* for you. *C.* Why, I did not know you had prepared any thing for me, as I did not *send* for you. *D.* True, I was not sent for; but hearing of your *extreme* illness, "the love of humanity" impelled me to visit you, and *prescribe* for you. *C.* And what have you prepared for me? *D.* A bolus. *C.* It is monstrous *large*. *D.* Not too large for you to *swallow*. *C.* What is it made of? *D.* It is not for you to *know* what the ingredients are: It is enough for me to state, that it is made up *secundum artem*. *C.* And what do you mean by that, doctor? *D.* You are too *inquisitive*; but if I must tell you, it is compounded acording to the *Materia Medica*. *C.* Well, I am no wiser now than I was before. *D.* I can't help that. *C.* I cannot take it. *D.* Hush, you *must*. *C.* It is *bitter*? *D.* Take it, and then you'll *know*. *C.* But it will be *too late* to talk about it then. *D.* True; but you will experience the *effects*. *C.* Will it *cure* me? *D.* Do you think I would say it would *kill* you? *C.* I suspect it is only an *anodyne*. *D.* You are too *capious*. It will answer when *all other remedies fail*. Your *existence* depends on your taking it. *C.* But some *physicians* say it will do me no good. *D.* Tush, they are only *quacks*. *C.* But you know it is said, "who shall decide when doctors disagree?" *D.* I see you are inservably *obstinate*. *Good bye.*

Before I analyze the resolution under consideration, I must make one remark:—It appears to me, that the resolution sets forth a doctrine which a majority of the General Conference did not believe, and which they did not intend to avow when they voted for it, namely, that *domestic slavery is not a sin*. I do not mean to charge the gentleman who claims the paternity of the resolution with any *hidden* design to impose on the Conference by the manner in which it was drawn up: far be such an imputation from me. But it does appear to me, that it does not speak the opinion of the abolitionists on the subject; nor does it accord with the views of the members from the South. Some of the latter gentlemen I find, voted for the first member of it, on the ground, as they said, that it would be "a sin against God to hold slaves" who had been abducted from their rightful owners, and would not be restored to them when claimed. Now, although this interpretation is within the strict *letter* of the resolution, it surely was not the sense the draftsmar of the resolution had in his mind when he penned it; nor was it the sense he intended to convey by the words he used. The abolitionists and anti slavery men who have frequently published their sentiments on the subject, and have uniformly asserted that *domestic slavery is a sin*, voted to a man, for the first member of the resolution which says, "the holding of slaves is under many circumstances, a sin against God;" and yet, it is perfectly clear to my mind that this sentence positively sets forth the doctrine, that domestic slavery, or "the holding of slaves," *is not* "a sin." I argue thus:—

"The holding of slaves," or domestic slavery, for I use the phrases synonymously is "a sin" *in itself*, or it is not. If it is "a sin" *in itself* it is *malum per se*, and is a *sin* because it "is a transgression of a divine law." Being *malum per se*, or a sin *in itself* it does not depend on the addition of "many," or of any "circumstances" to make it "a sin." If it is *not malum per se*, or "a sin" *in itself*, the addition of "circumstances," be they "many" or few, cannot change the *essential* quality of a moral transaction, so as to make that *essentially sinful*, which, before the addition of these "circumstances," was *essentially sinless* or *innocent*. That "circumstances" may aggravate or extenuate the turpitude of a transaction, I readily admit. But to say that the addition of "circumstances" can change the *essential quality* of a moral transaction is, I apprehend both unphilosophical, and contrary to the scriptures. For if the *sinfulness* of a transaction depended on the addition of extraneous "circumstances," there would be no fixed or certain standard of morals; nor would there be any *essential difference* between virtue and vice, right and wrong, good and evil. The decision of the General Conference then flies beyond the mark, (though I am far from supposing they intended it) for it strikes at all religion Natural and Revealed.

Again: "the many circumstances" under which it is said "the holding of slaves is a sin against God," *naturally* and *essentially* belong to the reputed sinful transaction, or they do not. If they *naturally* and *essentially* belong to the transaction, they are a *part* of it and cannot be seperated from it without destroying its entireness. Being *a part* of it, and not appendages, they enter into its composition, so that the whole of its parts consitute the *entireness* and *identity* of the sinful transaction. The sinfulness of the transaction does not depend upon the addition of "circumstances," for these circumstances *essentially* belong to it, and are as essentially *sinful* as any other parts of the transaction to which they belong. If they do not essentinlly belong to the transaction, or constitute a part of it, as their name indicates they do not, it follows that the sinfulness of the transaction belongs to these "circumstances" whatever they be, and to them alone, leaving the transaction of domestic slavery innocent in its own nature. It is the addition of these circumstances which vitiates domestic slavery, so that in the absence of them "the holding of slaves is *not* a sin against God." It is entirely useless to assure the reader of the honesty of my opinion, my mode of reasoning sufficiently points it out. Let the members of the late General Conference who voted for that part of the resolution under consideration, show me the flaw in my argument; or let them admit that from their own resolution *domestic slavery is* NOT "*a sin.*"

It is really very remarkable, and is worthy of being constantly kept in mind, into what absurdities writers in favor of abolitionism run, when they attempt to treat of the demerits of domestic slavery. They are like boys in the water who do not understand the art of swimming; who, when they get out of their depth, are fearful of being drowned, and then they begin to kick and splash, and struggle for their lives. We have had a specimen of the confusion which was in the mind of the author of the resolution when he wrote it, and made it contain a doctrine which he did not intend it should speak. He got out of his depth, and the confusion of his mind is stamped on the production of his pen. But the absurdity of this resolution will more fully appear when we analyze it.

It will be allowed, I hope, that any decision by the late G. C. on the subject of domestic slavery, ought to have been made in language so fixed as to admit of no acquivocation; and so plain and intelligeble that no one could mistake its meaning. If they conceived it to be their duty to give and decision upon a matter of so much importance, every member of the church had a right to expect that they would give that decision in clear and unequivocal language; because the church, for years, had been greatly agitated with the conflicting opinions of different men on the subject; and because the characters, the interests, the church membership, the happiness, and I may add, the salvation of the souls of thousands were likely to be jeoparded by such decision. Well, has the G. C. expressed themselves in this manner? To me it appears they have not; nor can I conceive how they could have expressed themselves more ambiguously if it was their object and aim not to be understood. Hear them:—

"*Resolved*, That in the *judgment* of this General Conference &c." And what do they mean by "judgment?" Am I to consider the word as conveying the same idea as *opinion* or *belief*? or am I to suppose that, with them, it implied something more? As I cannot tell what meaning they attached to it, I will present the reader with the meaning of the word as given by Mr. Locke. "The faculty which God has given to man to supply the want of clear and certain knowledge, in cases where that cannot be had, is *judgment*, whereby the mind takes its ideas to agree or disagree; or which is the same, any proposition to be true or false, without perceiving a demonstrative evidence in the proofs. The mind sometimes exercises this judgment out of necessity, where demonstrative proofs and certain knowledge are not to be had: and sometimes out of laziness, unskillfulness, or haste, even when demonstrative and certain proofs are to be had. "Locke's Essay. Vol. 11, p. 149.

To the same amount is the language of Dr. Reid. He says:—"As a judge, after taking the proper evidence, passes sentence in a cause, and that sentence is called *judgment*; so the mind, with regard to whatever is true or false, passes sentence, or determines according to the evidence that appears." Reid's Works. Vol. 111, p. 76.

From these extracts I draw one conclusion: that "evidence," or "proofs" are necessary to be had to enable the mind to pronounce a correct or true "judgment." Had the G. C. such "evidence" or "proofs" before them? or did they pronounce their "judgment" without any evidence or proof at all? They have given us none, nor have they intimated that they had any before them, in the form of an argument, or in the shape of a quotation of a passage of scripture. Was this because "they were not to be had!" or was it owing "to laziness, unskillfulness, or haste, "that they did not trouble themselves about any? In either case we are under no obligation to abide by their "judgment," or receive it as *true*, seeing it is not supported by evidence or proof.

"The holding of slaves is" &c. This is an equivocal phrase, as the votes of the members from the South shew it to be; and if for no other reason, it ought not to have been used by the G. C. on account of its ambiguity.

"Under many circumstances, &c. Does the word "many" here mean a great number of "circumstances" of the *same* kind? or a great "many circumstances" of *different* kinds? say not, I beseech you, that I trifle by proposing such questions. I do not, for I have learned by dear bought experience, that great matters often depend upon a word that some people would consider in itself quite unimportant. The reader must know that, I and many others were expelled from the Methodist Episcopal Church on the word "inveigh;" and history tells us that a great Politician, Scholar, and Divine was tried for his life, on the force and meaning of a *proposition*, and had well nigh been hung for using it. The former circumstance gave birth to the Methodist Protestant church; and the world is indebted to the latter for the "Diversions of Purley." Nothing emanating from a body of men possessed of so much wisdom, learning, and religion as the members of the late G. C. possessed, can be considered of a trifling character: and surely nothing can be viewed in that light on which the salvation of an immortal soul may depend. What then is the meaning of the word? and what are the "circumstances" which constitute the "sin of holding slaves?" Here again I am at a loss; for I know not in what light the G. C. considered those "circumstances," whether of a *civil* or *religious* character: or whether they referred to age, to sex, to climate, or to Mason and Dixon's line. It is certain then that the resolution is remarkable for its *uncertainty*, and in this respect may be compared to the edict of Mahommet who forbade a part of the hog to his followers. This decree has been beautifully, and facetiously versified by the Poet Cowper, and I wonder how any one that ever read that poem could have forgotten it, or not perceive its applicability to the resolution. The followers of Mahommet intent on gratifying their propensity to eat swine's flesh, and yet unwilling to violate a command coming from such high authority, found themselves individually under the necessity of supplying what was omitted in the decree: they therefore argue differently as to the forbidden part. Some affirmed that it was the "snout" that was forbidden—some said it was the "tail"—some the ear, and some, some other part. And yet, notwithstanding their different opinions with regard to the forbidden part, it is said "bit by bit the hog was swallowed." So the church South, not knowing what these "circumstances" are which make the 'holding of slaves a sin against God." will, I presume go on as she has done, notwithstanding the high authority that has pronounced the uncertain decree.

"Nevertheless it is our opinion that under some circumstances it is not sinful." Well! Well! this sentence coming on the back of the other member of the resolution which declares "that under many circumstances the holding of slaves is a sin against the God," caps the climax of absurdity. It is perfectly useless to enquire now what these circumstances are, which possess such a neutralizing power. Let them be what they may, it is obvious that the G. C. thought that the word "circumstances" was a very convenient word for them to use; as by it they saved the labor of thinking, of particularising, and of proving their point. If the bedstead was too short, for the occupant, "circumstances" would cut him, and reduce him to its length, and if it was too long, they could stretch him to its dimensions. The term can be made to send forth sweet water and bitter from the same fountain, and to blow hot and cold out of the same mouth. It can change the Leopard's spots, and whiten the Ethiopian's skin; and by a wonderful, though irdescribable power it can restore them all to their original complexion. And this is to be passed upon the church for gospel truth! It would have been infinitely better for the General Conference not to have meddled with domestic slavery at all, or having undertaken to give us their "solemn judgment" on it to have presented the world with one less liable to objections, one that would have been more consonant with scripture and common sense.

ALEXANDER M'CAINE.

Written for the Western Recorder.

REPLY TO REV. G. RICHEY.

MR. EDITOR: In the Recorder No. 8, of Vol. VIII. I discover an attempt to reply to Timothy's "opinions on church relation." And really, I think it is a rare specimen of perversion. I shall first point out his (Mr. Richey's) perversion of St. Paul's meaning. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he (the disorderly brother) received of us." This text the gentleman quotes as conclusive evidence for secession from a church where there are some disorderly members. Suppose I admit that secession from the Thessalonian church is what the apostle Paul enjoined upon Christians at Thessalonica. In what attitude do I place the apostle? His teaching and his practice proves a perfect paradox. His teaching was according to Mr. R., you Thessalonians must secede from the church. "For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies." Therefore leave the church and set up for yourselves, for if you do not you violate a "plain and positive command given by the inspiration of the Holy Ghost" to secede. His practice was to continue himself in the church notwithstanding the plain and positive command to secede from the church. Can any man believe an inspired apostle guilty of such contradiction? None I presume but Mr. R. and his associates in this work of perversion. Seeing therefore to construe the term "withdraw" embraced in the proof text quoted to mean secession involves the character of the apostle's teaching and practice in a glaring contradiction I am forced to the conclusion that the apostle did not mean secession, as Mr. R. would have us believe, but simply expulsion. And in this conclusion I stand in good company. Says Dr. Clarke in his comment on the passage. There (refering to the idle and busy-bodies spoken of in the 11 V. of the 3 ch. of 2 Thess,) he had ordered 1 Thess. IV. 11. 12, that they should study to be quiet do their own business, and work with their hands; but it appears that they had paid no attention to his order; and now he desires the church to exclude such from their communion." "That ye withdraw yourselves from every brother that walketh disorderiv" that is dissolve the relation between the church and the disorderly brother by the proper exercise of discipline on the part of the church and thereby exclude the disorderly brother. It is too obvious to be doubted that the apostle is speaking of the duty of an individual church or "brethren," towards a disorderly brother, and not of a brother towards a corrupt church. The gentleman will have it that St. Paul commanded the Corinthian brethren to come out from the church as Corinth and be separate from the primitve church in her individual and general character, for he hoots at the idea of making Paul mean separation from the world, because it don't suit his "favorite dogma of secession from the church." Now I ask Mr. R. if the sin of idolatry, gluttony, drunkenness, fornication, adultery, infidelity, &c, which were more or less practiced by members of the church at Corinth was established in the church or in the world? Mr. R, does not believe that a single species of sin was ever established in the primitive church, nor do I. Of course then all sin of every description is of the world so that it was impossible for the church to be corrupt only as her member associated with the world, engaged in its practices and drank of its spirit. "Wherefore come out from among them (the world) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." To say that St. Paul meant come out from the church is just to say that sin was legalized in the church in his day; "ye have us for an example" says the apostle. "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." If separation from the church was the doctrine and order of Paul. Why I ask did he not give to christians an example of separation from the church? Why did he live and die in the church and enjoin upon the "brethren, be followers together of me" if his doctrine or the doctrine of the Holy Ghost was separation from the primitive church because of disorder in it? What a pity it is that Mr. R. did not live cotemporary with St. Paul. I think he would have set him and all christians a right example. *Secession*—set up for yourselves, and no longer be followers of St. Paul, would have been Mr. R's motto and order. But the Jentleman quotes 1 Cor. V. 11. "But now I have written unto you not to keep company, if any man, that is called a brother be a fornicater, or covetous, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." This I suppose Mr. R. thinks to be a standing injunction to the brethren to secede from the disorderly brother; but if he had read the context a little more carefully he would have seen nothing in this passage to prove secession, but a standing law to every individual church or society to exclude its unworthy members. Let us read the 12, 13 verses. "For what have I to do to judge them also that are without? (the nonprofessors) do not ye judge them that are within? (the members of the individual church at Corinth that bec ome corrupt.) But them that are without, God judgeth. Therefore put away from among yourselves that wicked person." This was the only way the Corinthian church was to keep no company with a brother that was an idolater &c., because to the *individual* church of Corinth did the exclusive right and privilege belong to judge of the disorderly character of its members, and exclude them. God never vested the right and privilege in his *general* church to exclude disorderly members from individual churches. Hence he never made his church, in her general character, accountable for the toleration of disorderly members by an individual church. We have endeavored to dispose of the Jentleman's proof texts in such a way as to save the character of an inspired apostle from glaring inconsistency and contradiction, and rescued them from the unholy service of sectarian bigotry. For St. Paul ascribes to a division maker an anti-christian character. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," Rom. XVI. 17, 18. To what extent, the character of Mr. R. is to be determined, by this criterion, I wish not to say. I invite his attention especially to the words just quoted, and probably, he can find some portion of God's word that he can press into a contradiction of the apostle, as he seems versed in that art. Mr. R. says, make divisions. St. Paul says "avoid them" "which cause divisions. "For they that one such serve not our Lord Jesus Christ, but their own belly." But. Mr. R. thinks M. P. ministers are the last set of men to speak against division. Why not, as well as an apostle? Does he not know that the division was caused by unrighteous expulsions from the M. E. Church, that the reformers in the church never preached secession or division, but on the contrary, exhorted one another to cleave to the church of their choice to the last? And because they would not secede, they were expelled, for what? for their opinions and efforts to reform the government of the M. E. Church. And being expelled they determined then to organize themselves into a church, and hundreds seceded to go with their persecuted brethren. The division makers were the expellers of the innocent members from the church. Those expulsions of innocent members was a fruitful cause of division in and secession from the M. E. Church. And this work of division making in the church was carried out by some power loving ministers, and not by the hue and cry of Reformers to divide and leave the M. E. Church, as Mr. R. seems to to think. Nor have I ever known an M. P. minister to preach a sermon on secession and division. Some I have known to touch on lay representation and expose the assumption of power in the ministry and there stop, and leave every man to form his own judgment without expatiating on the "plain and positive command given by the inspiration of the Holy Ghost to secede," and send them headlong down to perdition for not seceding. I think the great majority of the M. P. ministers feel they have too elevated a calling to condescend to the unworthy work of division making. "God forbid that we should glory save in the cross of our Lord Jesus Christ." The gentleman thinks he has nailed me fast, when he says, (speaking of staying in a church where there are some corrupt members,) "Well that only proves that Timothy can do what Paul and Christ would not do." Well now let us see: Jesus Christ as a man belonged to the Jewish Church. That Church was awfully corrupt, yet Jesus stayed in it. St. Paul belonged to the Christian Church which was very corrupt in some of its members or individual churches. Yet St. Paul stayed in the Primitive Church. So you see; Mr. Editor, Timothy in this respect does just what Jesus and Paul did. Mr. R. thinks the most effectual way to partake of other men's sins is to continue in the church where there are some sinners. Well if this be true logic, Jesus Christ and the apostles most effectually partook of other men's sins and fellowshiped all the abominations that were perpetrated by unholy church members, for some very dark characters belonged to the church in their day. Let Mr. R. get out of this conclusion if he can. He thinks too he has helped me out of a very great dilemma by showing I will be punished for my sins, and slaveholders for their own sins. That I always believed—but then according to Mr. R's. doctrine I am as far as ever out at sea; for he will have it that my relation is a sinful relation to the church, so long as there are some sinners in the church to which I belong. Well then Christ held a sinful relation to the Jewish Church, the apostles to the Primitive Church. They were all according to Mr. R's. doctrine necessarily and unavoidably sinful. They lived and died in that relation—consequently they must all be damned. I ask Mr. R. to meet the argument fair and square, or blush to publish such doctrines, if you cannot remove the difficulty. One more request I have to make, since you admit that Timothy will not be punished for the sin of slavery, that you hereafter discountenance the egregious error that we of the North are personally accountable for the sin of slavery. For the sin of fellowshiping a slaveholder, and the sin of holding slaves are different acts. And as for the assertion that I am bound to fellowship slaveholders as brethren in Christ, it is all a bugbear. Where did the gentleman find the evidence for such an assertion? The answer is, no where. He can't find it in the constitution of the church, nor in the bible. Let him write it out if he can. He marks for a quotation what is not in the article. A man that is capable of such barefaced perversions and misrepresentations must have a dark spot about him somewhere. I would just inform Mr. R. that slavery is a test of membership in the M. P. Church according to the constitution, the bible and his own admission. If any man doubts it I will prove it. So that no class of sinners have any constitutional right to membership in the M. P. Church, more than sinners had in the Primitive Church. I am ready to meet any man on this point, provided he has a good moral character, and will write in the spirit of a gentleman, to say nothing about the christian. Mr. Editor, I submit this reply to your judgment to be disposed of in any way you judge best. If you think proper to publish it and Mr. R. replies in the spirit of a gentleman, I hope you will open your columns to him.

TIMOTHY, JR.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. II.

MR. EDITOR: Among the many considerations bearing upon the question of church division, as called for by some of the Northern Conferences of the M. P. C. and which demand our candid attention, is that of time—the time necessary for its accomplishment.

1. *We may reasonably anticipate, much tardiness in its progress and consumation.*

There are many things to be examined and arranged which will be found of great importance, connected with this movement. Points to be investigated and settled, involving in many instances an honest difference of opinion upon matters of great moment—and emergencies, which cannot be distinctly foreseen, and accurately pointed out, to be provided for, as in the progress of the work circumstances may transpire to create them. The geographical dimensions of the territory interested in this movement is very extensive, and time must be had for freely interchanging communications, that each others views and wishes may be known and met as far as practicable. This will be necessary, in order to secure harmony of action. There is also a large community of minds embraced in the compass of this movement. And a great diversity is known always to exist among minds, differently educated—differently circumstanced—and under the influence of different prejudices, to say nothing of the diversity arising from the varied capacites with which men are naturally endowed.

To render all, or a suitable majority of those who are immediately concerned in this work, alike familiar with the object of the movement, and the reasons for it, together with the mode, judged to be the most suitable and appropriate for effecting it, so as to impress upon all, a conviction of its propriety, sufficiently clear and distinct, to secure the unanimous and willing co-operation of the *mass*, is a work which the most sanguine cannot reasonably anticipate will be accomplished at once. Some are always indifferent about examining any subject closely, fort hemselves. And such are generally among the first to find fault with the action of others, and the most clamorous and unreasonable in their demands. Never really knowing what would suit them best, they are always at a loss to know when to be satisfied.

Others arrive at conclusions by a very tardy and protracted process of reasoning. Their thoughts never flow ready and clear upon any subject, and their apprehension of things is always dull and indistinct. And yet they are seldom willing to confide in the discernment of others, so as to proceed with them in carrying out measures of importance. While there are still others who may be too deeply concerned in other affairs, demanding their attention, to allow of that immediate and direct devotion to this important question, which its weighty consequences demand, to qualify them for passing judgment upon it understandingly. All of these, with many other causes of delay, will conspire to render the work necessarily slow in its progress and protracted in its consumation.

To tear down and destroy, is a work that may be done in haste. But to take to pieces, and rebuild with the same materials, an edifice that has cost the toil, and taxed the ingenuity of nearly a quarter of a century, is a work that cannot be accomplished in a moment.

E. A. W.

Written for the Western Recorder.

BR. BASSETTI I am pleased with your enlargement of the Recorder and think it somewhat improved. The editor being an old acquaintance, of course I feel friendly toward him and his paper, but I must admit I like the sentiments of the ex-editor on the subject of slavery better than those of the present one: Although I have been much gratified to find that Br. Bassett is not disposed to dis-union and disorganization, as too many of the styled philanthropists of the M. P. Church are.—As we all have an equal right to hold an opinion if not to express it, I would just say, that I hold the opinion that the Gen. Conference did about right in its action on the slavery question at its last session. And I am decidedly of the opinion that the conservative and anti-abolition part of that body showed more of the christian spirit than the ultra abolition brethren. Judging from what I read of the proceedings published, I would just remark here that I have become exceedingly tired of the agitation of this subject. I have frequently thought that I could enjoy myself better to be out from among those agitators. The fault is certainly amongst the ministry chiefly. for it is in their power to preach more of Christ and him crucified and preach and talk less about * * * * but enough of this.

Yours, &c., THOS. P. ARMSTRONG.

Laporte, Ia. Nov. 19, 1846.

Written for the Western Recorder.

BR. BASSETT: Believing, and that sincerely, that upon the establishment throughout the world of the principles for which we contend; depends the like extensive establishment of gospel holiness and prevalence of the glorious liberty of the children of God; therefore, an intelligent, firm and modest zeal, that welcomes sacrafice, and with pleasing delight meets and surmounts every obstacle that lurks in the pathway of truth, love and unity, cannot be justly considered selfish ambition or sectarian bigotry. But O! slavery, slavery, how thou art wounding Christ in the house of his friends. Could those good brethren who can no longer remain in the M. P. C. in consequence of her connection therewith, but see as we do the principles upon which a gospel church should be established, they certainly would be content to let the legislative, judicial und executive departments of the M. P. C. remain where they are.

I cannot see, that the constitution of the M. P. Church, revelation, or reason, sanctions this wholesale criminating or excommunicating on account of sectional wrongs. If thy brother trespass against thee, go and tell him between thee and him alone, &c. which points to the judiciary for litigation, to the executive for execution, and to the bible for law, by which all members accused of immorality should be tried, and not to the edicts, resolutions, or opinions of any body of men upon earth: and every edict, resolution or opinion of any ecclesiastical body, by which the judiciary of the church would be biased or influenced in the smallest possible degree, is in our opinion, wrong in itself and incompatible with the gospel.

T. FORSHEE.

New Carlisle, Clark Co. O. Dec. 1, 1846.

Biographical.

Written for the Western Recorder.

BR. BASSETT: Having been officially released, from Port William Circuit, and appointed to this (Cincinnati) Circuit, I entered at once upon the duties of my charge. Found my old friends and brethren generally in health. Yet some, were severely afflicted. One of these, Sister MARY SHELDON, has since gone to her great reward. Her husband, BR. MOSES SHELDON, but 3 or 4 weeks previous, also leaned his head upon his Savior's breast, and there sweetly breathed out his life. They were both taken down with fever at about the same time. Br. S. was released by death in about 10 or 12 days. But his companion survived him, and lingered from 30 to 40 days, and though her sufferings were severe, she endured them calmly and patiently, knowing that those light affictions which were but for a moment, worked for her a far more exceeding and eternal weight of glory; and that they were not worthy to be compared with the glory that should be revealed in her." But death has relieved her and her companion from all pain, sickness, sorrow, and death. And though separated for a few weeks, it was but to meet again in the climes of endless blessedness; where tears are wiped from all eyes, and sorrow and sighing forever flee away. They have left one child, some fourteen months old. May the gracious Father of the fatherless, preserve, and guide, and save him. O what ravages death has made in this (Bethsada) Society, since I had last preached here, about four years since. Some 10 or 12 have fallen victims to his icy embrace—all active members. And though we were made to mourn over the death of those dear brethren and sisters, yet we rejoiced to hear that they all died in the triumphs of faith and had gone to rest with Christ. Within this period, Br. T. Hanford has lost his companion, four children, and a son in law, (the last a member of the M. E. Church.) And it is astonishing, with what christian fortitude, through grace, he is enabled to bear up under these severe afflictions. But ere long, if faithful he will be enabled to rejoin his departed companion and children, in a world of eternal peace and glory.

O. WARRINGTON.

Withamsville, O. Dec. 7, 1846.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style; differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the emolument of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biographical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is successful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the conew Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as the character may demand.

The first number will be issued on the first of January 1847. Its contents and the name of cohtributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co

Philadelphia, Pa.

THE WESTERN RECORDER.

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)e Western Recorder,
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ERMS.—Two Dollars per annum, in advance. fifty at the close of the year. Payments within 6 months will be considered in advance.
l letters and communications must be addressed, e Editor, post paid, except such as contain funds, directed to Zanesville, Ohio.
nerant Ministers and others, who collect from subers and remit to us as much as ten dollars within ear, shall receive a copy of the paper free.
nerant ministers and preachers, not acting as agents, ave the paper at one dollar.
ubs of ten or more, paying at the time of subscribing, have the paper for $15, i. e. one dollar fifty, each.

THANKSGIVING SERMON,

Rev. T. H. Stockton, *Pastor* 1*st M. P. hurch, Philadelphia, Thursday Morning ov.* 26. 1846.

ore than half the stars of our political conation hallow this hour. Or, to allude, rather, e territory on which they shine—from the k of Plymouth to the Prairie Banks of Lake higan; from the deep and dark rush of the sissippi to the gentle lapse of the Potomac—ing, hushed and reverent, by the tomb of shington; and so back again to the white nd, and foaming surf, of the far-rolling and l-roaring Atlantic—the pious Proclamation of Elect Rulers have sanctified the day, and ted us to assemble, in our thousands of tem-, and offer our humble and grateful tributes to common Father and God.

We are here, in compliance with the appointnt and recommendation of the Governor of own State. According to the allusion just de, we unite with our fellow-citizens throughthe commonwealth, and with those, also, of en other states, in simultaneous celebration of Divine goodness.

et us commence by invoking—as I trust we now do—most heartily, the presiding, direc-, and redeeming presence and aid of the y Spirit.

The passage of Scripture which I proce ed to ounce as my text, may be regarded as an ostolic Proclamation of Thanksgiving. It y be found in the 1st Epistle of Paul to Timo-, ii. 1—10:

I exhort therefore, that, first of all, supplications, yers, intercessions, and giving of thanks, be made for nen: for kings, and for all that are in authority, that may lead a quiet and peaceable life in all godliness and esty. For this is good and acceptable in the sight of our Saviour: who will have all men to be saved, and ome unto the knowledge of the truth. For there is God, and one mediator between God and men, the n Christ Jesus; who gave himself a ransom for all to estified in due time. Whereunto I am ordained a acher and an apostle, (I speak the truth in Christ, and not,) a teacher of the Gentiles in faith and verity. I therefore that men pray every where. lifting up holy ds, without wrath and doubting. In like manner , that women adorn themselves in modest apparel, a shame-facedness and sobriety; not with broidered , or gold, or pearls, or costly array, but (which beeth 'women professing godliness) with good works."

t is my design *first*, to give a rapid and brief aphrastic exposition of this passage; and, *ondly*, to apply it, in its spirit at least, to the ies of the occasion.

I. EXPOSITION.

. "I exhort, therefore, that, first of all supplitions, prayers, intercessions, and giving of nks, be made for all men; for kings, and all t are in authority; that we may lead a quiet peaceable life, in all godliness and honesty." his instruction appears to relate to public rship. That it does so, is still more apparent n the last two verses of the text, in which both n and women are advised of the proprieties to bserved in this connection. The meaning of apostle is, therefore—Let this be a standing inance in public worship. In all your adsses at the Throne of Grace, remember all n, and especially rulers. Duty and interest te in demanding this attention.

The *services* here specified are four: supplicans, prayers, intercessions, and thanksgivings: more distinctively rendered, by Dr. Macght, *deprecations*, *supplications*, *intercessions*, l *thanksgivings*.

Deprecation has for its object, the prevention, removal, of *evil*. "Lead us not unto temptan, but deliver us from evil," is a deprecation. ne forms of prayer, as you know, offer many ticular deprecations. "From"—such and h evils—"good Lord deliver us."

Supplication respects, rather, the bestowment *good*. "Give us this day our daily bread, and give us our trespasses as we forgive them that spass against us"—is a supplication: and a y comprehensive one, too, relating to both ly and soul, and involving all natural and ritual blessings.

Intercession, is a requirement of mediation. diation includes many duties, among which incession is one. The mediator, besides doing er things, intercedes. Strictly, there is but ne Mediator between God and men—the man rist Jesus." Still, subordinately, in His name, may take part in this one duty of the office. e cannot perform its other duties. We make nement. But, we may intercede; and are re instructed to intercede; and this, perhaps; ticularly for the *conversion* of those for whom intercession is to be made.

Thanksgiving is the expression of gratitude for loving-kindness of God, as already manifesl; whether in answer to our former deprecations, plications, and intercessions; or in unasked exhibitions of the tenderness of His affection, d the abundance of His resources, in our beif, through Jesus Christ our Lord. He has alady, in mercy to all, prevented many evils; livered from many evils; bestowed inestimable od, both natural and spiritual; and multiplied nversions to our Holy Religion among all clas throughout the world.

The *persons* in whose behalf these services are be performed, are thus announced: 1. "For men." 2. "For kings, and all that are in auority."

In the *first* of these announcements, the uniersal charity, the boundless impartiality of ristianity may be seen. It was necessary to ake this distinction of the New Dispensation pressively evident. The enemies of Christ d not understand it. They regarded the new stem as unsocial; and derided it, as malignant. truth, it was just the reverse—the most wonrful development of the love of God to the ole world. He is no respecter of persons, of tions, or of countries. If the former relative sition of Jews and Gentiles, seemed to intimate at He is partial; that seeming intimation is now rrected. Judaism was only a transient institution, and is now for ever superceded. The original truth, revealed long before Judaism existed, even from the beginning of the world, that God is the common Father of all men, is now again disclosed, and in far greater glory than ever. Now, "there is neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian Scythian, bond nor free; but Christ is all and in all." It was in the true spirit of Christianity, therefore, that the apostle gave this direction. Let the impartiality of God be shown in your worship: let the services you celebrate declare to all whe witness them, that our religion is the religion of all people—of the poor—of the masses—in a word, of all men.

In the *second* of these announcements, the respect of Christianity for the Civil Authorities is evident. It was also necessary to make this distinction of it, plain and convincing. The Jews were known as a turbulent and rebellious people. The Christians were at first regarded as a Jewish sect. From the very beginning, the enemies of Christ endeavored to bring him and His disciples into conflict with the State. He was stigmatised as a traitor; and His followers, as seditionists. True, He, himself, proclaimed the law of His kingdom, in this respect: "Render unto Cesar the things that are Cesar's; and unto God, the things that are God's." Still, it was highly important that the church should repeat this proclamation; and show the law in practical efficiency. Paul was particularly careful to fulfil this duty. "Let every soul be subject unto the higher powers"—said he, "For there is no power but of God: the powers that be are ordained of God." Civil Government could properly ask no more than this acknowledgment. Any form of it, while it stands, is to be regarded as a Divine ordinance; and submitted to, as such. The worship of the church ought to recognise these devotions. And how could it do so better, than by presenting solemn services in behalf of Civil Rulers—by offering, first of all, deprecations, supplications, intercessions, and thanksgivings "for kings, and all that are in authority?" Surely, this course was a becoming and wise one.

The *advantage* anticipated by the apostle, as resulting, from obedience to these instructions, to the church itself, is thus alluded to—"that we may lead a quiet and peaceable life, in all godliness and honesty."

He knew that such services, exhibited by the church, in its public worship, would have a *natural* tendency to subdue the enmity, and propitiate the favour both of the people and their rulers. He knew, moreover, that, in answer to such petitions, humbly and faithfully urged, there was every reason to expect the outpouring of the *Spirit* upon them, still more strongly disposing them to let the Christians dwell among them in quiet and peace. They regarded the Christians as impious; but by these means they would be convinced of their "godliness." They regarded the Christians as treacherous; but, by these means they would be persuaded of their "honesty." The apostle knew that the Christians were *godly* —or true to their God; and that they were *honest* —or true to their neighbour: and he desired "all men." and especialty "kings, and all that" were "in authority," to be assured of these facts; that popular violence might be suppressed, and state persecutions countermanded; and the disciples of the meek and lowly Redeemer be permitted to "lead a quiet and peaceable life."

Having thus noticed the exhortation itself, let us now run over the *reasons* for it. These are thus stated:

1. "For this is good and acceptable, in the sight of God our Saviour." I need not enlarge upon this. It cannot be made plainer. To offer such services, in our public assemblies, for such persons, and for such purposes, instead of being in any wise offensive, is "good and acceptable in the sight of God our Saviour."

But now for the philosphy of this—the divine and glorious philosphy of this. Christianity is God's religion. Its Founder was His Son. Its subjects are His people. Jews and Gentiles, the People and their Rulers, all hate the whole development. They crucified Christ; and oppose His disciples. Yet these disciples meet together for public worship, and, first of all offer deprecations, supplications, intercessions, and thanksgivings, in their behalf; and this is said to be "good and acceptable in the sight of God our Saviour." How can this be? Why do not the worshippers invoke vengeance? Why does not God display His wrath? Because of God's purpose. They know it; He remembers it. What is it? The next verse declares it,

"Who will have all men to be saved, and to come unto the knowledge of the truth." "All men"—Jews and Gentiles: "all the world." He desires to have it so; designs to have it so; decrees that it shall be so; and commands all men to cooperate with Him in making it so. He "will have all men to be saved."

Now, what is the utmost extent to which the meaning of this word "saved" can be properly expanded here, I shall not, at present, attempt to decide. Many different opinions are maintained, in relation to it. But the following points, at least, seem clear to my mind;

1. *It includes deliverance from falsehood.* So I would paraphrase the verse: "Who will have all men to be saved *from falsehood*, and to come unto the knowledge of the *truth*." That is, God will have these religions abolished. He will break their bars; burst open their gates; and set their captives free.

2. *It includes, as expressed, "the knowledge of the truth."* God will put Christianity in the place of the false religions. He will make all men know that this is the true religion. He will show them the difference between this, and those in which they now trust. He will illustrate and confirm its infinite excellency, by its universal establishment.

3. *It includes whatever God had in view in the appointment of Jesus Christ as the Mediator between Himself and all men; and all that the Mediator had in view in His humiliations and sacrifice for all men.* "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a *ransom for all*, to be *testified* in *due time*." "A ransom for all"—that was the Mediator's object. That was God's object. But how much does this object include? A ransom from what? From ignorance? From error? From sin? From death? From hell? How far does it go? Does any thing qualify it? If so, what? And to what extent? Has the whole matter been testified? Or is it yet to be testified? Has the due time come? Or, is it yet to come? For the present, it may be enough for us to know, that God "is the Saviour of all men, especially of those that believe." There is a common salvation for the world, and a special salvation for believers.

No wonder, then, that deprecations, supplications, intercessions, and thanksgivings, in behalf of all men, are "acceptable unto God our Saviour." He is willing to hear them, because it is according to His purpose to answer them. His New Covenant includes, in its redeeming contemplations, every king and prince, every patrician and plebeian, every artisan and peasant, on the face of the earth.

In the next verse, the apostle magnifies his office, as the ordained messenger of Christ to the Gentiles, commissioned to inform them of these glad tidings. "Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity."

In the three concluding verses of the text, he directs both men and women in what way to appear, in their solemn assemblies, for the performance of these services of Divine worship. The *men* are to offer these prayers, in every place; first, "lifting up holy *hands*"—i. e. making a reverent appeal to God for the *innocency* of their *lives*; secondly, "without *wrath*"—i. e. with nothing but *love* in the *heart*; and thirdly, without *doubting*"—i. e. with nothing but *faith* in the *mind*. Coming before God, in behalf of others, their own minds, and hearts, and lives must be right in His sight. "In like manner, also, the *women*,"—who are invited by Christianity to come out and participate with the men in such offerings,—are to make their appearance with certain adornments. And, as though the apostle were afraid they would make some mistake in relation to the kind of ornaments they should wear, he distinguishes the right kind from the wrong, himself. They are to come "in modest apparel, with shamefacedness, and sobriety"—not with broidered (or plaited) hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness) with good works." This is the way for men and women to come to thanksgiving! the right way! the becoming way!

Having thus attended to the exposition of this passage, let us now conclude by making some application of it to the circumstances of the occasion:

II. APPLICATION.

The impression, I think, must have been generally made, that these services are in the spirit of those of the Primitive church. Those indeed, were ordinary; these are extraordinary; those were directed by church authority, these are invited by state authority; those were celebrated by comparatively few persons, these are observed by the great mass of the population; but, notwithstanding these differences, the spirit of the service is the same. The church, ministers in behalf of all men; for all that are in authority, and for all that are under authority.

I alluded, in the commencement, to the fact, that more than half the states of our confederacy, unite in this worship. These are: Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Kentucky, Ohio, Indiana, Michigan, Iowa, and Louisiana.

These states are reported as comprising "at least three-fourths, or fifteen millions" of the population of the Union. What a vision! How would Paul exult to contemplate such a scene! What a difference between the services of the isolated and persected churches of his day, surrounded and obstructed by the ancient, powerful, and imperious institutions of Judaism and Paganism—and this unrivalled uprising of the whole people, not only without let or hinderance, but at the respectful invitation of their elect rulers!

I have read and compared the proclamations of six of our Governors. Some of these, are, indeed, but poor specimens of the style proper to such papers; and have very little of the distinctive spirit of Christianity in them. Others, however, are admirable models, in both respects:

[Here, the proclamations of Governers Colby, of New Hampshire;—Briggs, of Massachusetts; —Toucy, of Connecticut; and Shunk, of Pennsylvania—were read, to the congregation. After this, for the sake of contrast, and as prompting to gratitude and good work was read, "the Form of Prayer, drawn up by the Archbishop of Canterbury in view of the '*dearth* and *scarcity* now existing in parts of the United Kingdom, owing to the failure of some of the crops of the present year'—to be used on Sunday, October 11th, and the two following Sundays." We have not room, nor is it necessary, to re-publish the documents. It may be well, however, to subjoin a synopsis of the *reasons* for thanksgiving and prayer, assigned by some of our chief magistrates:

I. REASONS FOR THANKSGIVING.

1. New Hampshire:—"For preserving our lives in circumstances of great mercy thus far through the year—that the year itself has been one of plentiful harvest—that means of general improvement are advancing—that the advantages of education and intelligence are widely extended—and above all, for the blessings of the holy religion, which, while it reveals to us our nature, bears also the consolation of its promises, through the Son of God."

2. Massachusetts:—"Unnumbered mercies —a year of signal prosperity to all classes of the people." "Business has been successful, labour has been rewarded, the productions of the earth have been abundant, the means of education have been improved, and those civil and religious institutions, transmitted to us from our farthers have secured the uninterrupted enjoyment of individual and public liberty, and the right of every citizen to worship the Creator according to the dictates of his conscience."

3. Connecticut:—"For our existence, for the continuance of our lives, for the overflowing cup of His bonnty, for the improvements of civilization, the freedom of onr institutions, the prevalence of good government, and abundant means of education and instruction which we enjoy, and for His goodness to us, to our country, and to all men —and especially for the revelation, perfect example, and infinite sacrifice of our blessed Lord and Savior Jesus Christ."

4. Pennsylvania:—"For His goodness, vouchsaved to us during the past year—in continuing to us blessings of civil and religious liberty—in preserving us from the ravages of malignant disease—in leading us with the fruit of His bounty—in furnishing us so abundantly the means of individual, domestic, and social improvement and enjoyment—and in continuing among us the institutions and ordinances of our holy religion, in all their purifying and elevating influences."

II. REASONS FOR PRAYER.

1. New Hampshire:—"While we render tharks to the Most High for the dispensation of these mercies to us, let us beseach Him to extend them to the whole family of man;—that the declaraton 'that he that giveth to the poor lendeth to the Lord,' may be felt in its full force;—that war may cease upon the earth; that the grace of God may be given to his professed worshipers, so that the rights of all men may be most sacredly regarded by them; that the spirit of wisdom may guide our rulers, so that liberty may be given to the opressed—that the light of the Gospel may be diffused through every land—its influence sanctify every heart—and lastly, that the blessings of our quiet New England homes may be enjoyed ere long throughout the world."

2. Massachusetts:—"Enjoying the temporal blessings bestowed upon us by our heavenly Father, let us remember that our immortal nature needs those spiritual mercies that will 'make us wise unto salvation,' that we are sinners before the Supreme Judge in heaven and earth, and that our only hope of pardon and acceptance with him, held out in the volume of inspiration is by 'repentance toward God and faith in our Lord Jesus Christ."

"Let us humbly pray that God will continue to us, as individuals, and as a community, those privileges and enjoyments which he has hitherto vouchsaved to us.

"That he will dispose the rich in this world's goods to remember the poor and to show kindness to the widow and the fatherless:

"That he will look propitiously upon the people of our sister states, and bless them:

"That he will impart wisdom to the goverment of this union, and direct to such measures as shall promote the best interests of the whole country:

"That he will inspire those who conduct the administration of our public affairs with an elevated patronism, a love of justice and of peace, and cause that a speedy termination be put to tha war which exists between this and a neighboring republic, so that the soldiers of their armies shall no more imbrue their hands with each other's blood, and the sound of lamentation and mourning shall no more be heard from those who are lain in the battle:

"That he will appoint and give efficacy to the mean which shall in his own good time, exhibit to the world a practical illustration of that prominen and beautiful truth put forth in our Declaration of Independence,, '*that all men are created equal,*' and present this great confederacy of states without a bondman within its limits:

"Finally, that he will hasten the time when the religion of his Son shall pervade the whole earth, animate the heart and influence the conduct of every one of its inhabitants; and when the song of angels, heard by the sheperds of Judea, shall be echoed by the whole human family, Glory to God in the highest, and on earth peace good will toward men."

3. Connecticut:—"Most devoutly to supplicate the continuace of his unmerited favor."

4. Pennsylvania:—"While thus with grateful hearts we thank Him for His goodness, let us acknowledge our sins; invoke His forgiveness, an supplicate His continued favor to our beloved country. Let us humble ourselves before Him, that in His holy providence we have been involved in war with a neighboring republic. In our thanksgivings for the victories He has caused our arms to achieve, let us commend to his compassion the hearts that have been made desolate by the ravages of the sword; and earnestly pray that peace, alike honorable to both nations, may be restored; and that the whole family of mrn united in the bonds of fraternal affection, may go forward in the cultivation of every peaceful art and science, in the advancement of civil liberty and the universal diffusion of a pure and undefiled religion, correcting whatever is wrong in the condition of human society, to the achievement of that high and holy destiny contemplated in the purpose of infinite benevolence."

We cannot, of course recall the remarks made in these connections. It must suffice to say, that particular emphasis was laid upon the manner in which these documents are closd. It is always a delight to us, to dwell on such official recognition of the Lordship of Christ:

"Given under my hand, and the great seal of the state, at Harrisburg, this twenty-first day of October, in the year of Our Lord, one thousand, eight hundred and forty-six, and of the commonweath the seventy-first."

Omitting whatever additional and practical directions was given to the subject, we conclude our sketch by a sort of response and chorus suggested by the above form:]

OUR LORD!

THE RESPONSE AND CHORUS OF THE STATES.

Our Lord!"—exclaimed Vermont. "Our Lord!"-responds New Hampshire. "Our Lord!" —esponds Massachusetts. "Our Lord!"—responds R. Island. "Our Lord!"—responds Connecticut. "Our Lord!"—responds New York. "Our Lord!"—responds N. Jersey. "Our Lord!" —esponds Pennsylvania. "Our Lord!"—responds Delaware. "Our Lord!"—responds Maryland. "Our Lord!"-responds Ohio. "Our Lord!" —esponds Michigan. "Our Lord!"-responds Iowa "Our Lord!"-responds Indiana. "Our Lord!" —esponds Kentucky. "Our Lord!"—responds Louisiana. And all their sister states, and terrirores, anticipating, it may be, their own days of similar celebration, catch the same spirit and extend the same response, until, from the Lakes to the Gulf, from ocean to ocean, the matchless domain of the illustrious and happy confederacy, echoes, and re-echoes, from mountain, to mountain, from shore to shore, from plain to sky—from the world which was shadowed by His cross to the world which shines with His throne—with the perfect and grateful chorus—Jesus Christ, Our Lord!

NARRATIVE.

From the Baltimore Saturday Visiter.

THE OLD BOOKS.

BY D. C. COLESWORTHY.

'Do you buy old, second-handed books?' inquired a boy of Mr. Letford, the bookseller.

'Not very often,' was the reply. 'Sometimes we take school-books that have been used a little, in part pay for others.

'Can't yon buy these books of me?' said the boy, placing six or eight volumes on the counter.

Mr. Letford took one up, to examine, saying —'These are very old books, and I could never sell them. They are not worth two cents a piece to me!"

'They are good books; some of them are old sermons. Perhaps you could sell them. What will you give me for them.'

'I don't want them.'

'I must have a little money. Will you give me sixpence a piece for them?'

"No: I will not give you but three cents a piece. At that price you may leave them, or take them somewhere else.'

'Where would I be likely to sell them,' anxiously inquired the boy.

'The best place would be to put them in the auction room. Carry them down to Mr. Bailey, the auctioneer, and ask him to sell them. You can get more than I would allow you.'

'I will see Mr. Bailey, then,' said the boy, tying up his books, and putting them under his arm, 'for I feel unwilling to sell them for what you offer me, although I want the money.'

Mr. Letford attended to his business, and thought no more of the lad, till about two or three weeks after, when the same boy came into his store, with the very books he carried away.

'Sir, I have not yet sold my books,' said the boy, 'I carried them down to Mr. Bailey, and requested him to sell them at auction, but he said they would bring little or nothing. I left them, telling him I would call in a short time and get my pay, if he would dispose of them. To-day I called, and was handed my books. Mr. Bailey said he offered them for sale, but no one would bid over two cents a piece, and he could not let them go. Now I've come to sell them to you. Can't you give me over three cents a piece?'

'No: they are not worth more than that to me.'

'Well take them, then.'

The bookseller counted out twenty-four cents, and handed them to the boy, while he placed the odd volumes under his counter.

The boy appeared pleased with his money, thanked the gentleman, and was leaving the store, when Mr. Letford asked him—

'My lad, what is your name?'

'Charles Merrill,'

'Where do you belong?'

'To North Yarmouth.'

The boy immediately left the shop, while Mr. Letford waited upon his customers.

Six months more had expired since the bookseller had purchased the books of the boy, when one day, as he was cleaning up his shop, his eye chanced to meet the old volumes. Taking one up, he found it to contain sermons printed about a century before. As he was looking over the pages carelessly, he found concealed between two of the leaves a ten dollar bill. On examining it, he descovered that it was genuine although about twenty-five years old. Curiosity led him to examine the book more carefully, when he fouud, to his astonishment, in all fifty ten dollar bills of the same bank,—making in all five hundred dollars. The other volumes were searched as carefully, but they contained nothing.

'Where can I find the boy of whom I purchased these books?' was the first question Mr. Letford put to himself, after his surprise was over.

He recollected that the boy's name was Merrill, and that he informed him that he resided in North Yarmouth.

That very day he addressed a line to the boy, stating that he had something of importance to communicate to him, and requested him to come immediately to Portland. He waited a week or two, but received no answer. The first opportunity, he took a chaise and rode out to make inquiries respecting the youth. After spending several hours, he learned that a boy by that name lived with Mr. Mitchel about six or eight months before. On Mr. M. the bookseller immediately called. From him he learned that a poor boy by that name came to him one day and solicited employment, stating that he was poor and destitute.

Out of pity, Mr. Mitchell employed him several months, when the boy left, stating he intended to go to Readville or Bangor, to study. Mr. M. spoke well of the boy—said that he was industrious and pleasant—and spent much of his leasure time in reading. He could not remember where Charles was born, but believed that he was an orphan.

Without ascertaining anything more particular as to the whereabouts of the boy, Mr. Letford returned to the city. The next day he addressed a couple of letters to him; one was sent to Redfield, the other to Bangor. From these letlers he never received an answer.

The bookseller deposited the money in a bank, and made use of it as occasion required, determining, if possible, to find out where the boy resided, and always to have at his command the amount he had found. If Charles were an orphan, perhaps that money had been left to him by his parents; but he being young when they died, knew not that they possessed this amount; or it might be, that he had purchased the books of another, or that they had been given him. At any rate, Mr. Letford hoped that the time would come when the mystery would be solved, and the money be given to its rightful owner.

Years had passed away; and although Mr. L. had made numberless, inquiries, he could not ascertain anything definite respecting the youth of whom he purchased the old books.

About ten or a dozen years had gone by, and the bookseller had almost given up the idea of ever seeing the individual again, when in the summer he visited Boston, for the purpose of purchasing a stock of books.

As he was conversing with a wholesale dealer one morning, a gentleman come into the store with whom the dealer appeared to be intimately acquainted. He introduced him to Mr. Letford as the Rev Mr. Merrill, of A———. After a short conversation, the minister inquired if he were not the Mr. Letford who formerly traded in Portland.

'Yes, sir, and I still trade there.'

'Do you remember a little boy selling you some old books, about a dozen years ago?'

'Perfectly well.'

'I am that boy.'

'Indeed you astonish me. I have made more inquiries than a few, and have never been able to find what became of him.

'Soon after I sold you the books, I went to the eastward, with the intention, if possible, to attend school. The money that I obtained for those books was all that I had to defray my expenses. Taking my bundle in my hand, I started. In a few days, Providence provided me a friend, who took me to his house, gave me schooling, and prepared me for college. I graduated in New Hampshire, and for the last year I have been pastor of a church in this state.'

'I am really glad, sir, that I have met you at last! Do you remember what books you sold me so long since?'

'I do not,—only that some of them were volumes of sermons. They were books that belonged to my father. When he died, they came into my possession. Was there any thing remarkable about the books?'

'About six months after I purchased them, I took one volume to examine, and folded between the leaves I found fifty ten dollar bills.'

'You astonish me.'

'These bills must have been placed there by your father.'

'It was said that he had money by him when he died—but we could never find any.'

'That money, Mr. Merrill, has been kept at interest most of the time since I found it, and now I am indebted to you some eight hundred dollars, which I will forward to you as soon as I go to Portland.'

'Sir, I cannot consent to take that amount.—That the money rightfully belongs to me, I have no question; but I shall insist upon your keeping at least one half the amount.'

'On no consideration will I take it. I presume you are in debt for your education.'

'Yes, sir; I owe several hundred dollars for it.'

'You will now be able to square up, and have something left.'

Mr. Merrill thanked his friend in tears, and pressed him to keep a portion of the money for his own use.

In a few days, Mr. Letford returned to Portand, and the first thing he did was to return to Mr. Merrill the money which he had kept so long in his possession.

The amount exceeded eight hundred dollars, every cent of which he gave to the rightful owner,—feeling a satisfaction and pleasure in so doing, which a mean, dishonest man can never appreciate.

In a few months after, the pastor left his congregation for a week, to visit some of his Eastern friends, and for several days he stopped at the house of Mr. Letford. An acquaintance had been formed which could not be easily broken.

Had we not read the following in the newspaper, a year or two since, perhaps this story never would have been given to the world:

Married, in Portland, by Rev. Mr. Dwight, Rev. Charles Merrill, of A———, Mass., to Miss Eliza, daughter of Mr. James Letford.

Religious Intelligence.

PITTSBURGH DISTRICT.

Steubenville O. Dec. 25, 1846.

Dear Br. Bassett: I can only report in a general way, of the Pittsburgh District. Quite feeble in bodily health, but anxious in mind, I left home at the close of my three weeks affliction, on Monday 3 o'clock P. M. Oct. 19th, and reached old Harmony Meeting House, on Lewis circuit, (a distance of 141 miles, the way I went,) on Saturday in time to preach the 11 o'clock sermon. The meeting was very good—you have the particulars from our good Br. Stillians, that is enough. After visiting my old friend Jacob Lorentz and calling to see two brothers-in-law, G. A. Jackson in Weston and R. Jackson in Milford, and preaching in both those places, I past on to my meeting Peters' Chapel, on Clarksburg circuit—held meeting at Br. I. Swishers by the way—enjoyed sweet rest for the night under his roof, and the next day this kind Br. went with me through the rain to my appointment. Peters' Chapel is a frame house—unfinished; no sash or glass in the windows—nor was there a stove—we had no fire. In so wet a season we could not in truth, pronounce ourselves comfortable. This might have been a first rate meeting, if the house had been in good order. As matters were, we done the best we could, and have reason to believe, that the labors of the ministry were owned by the Lord, and that the blessings of the most High, did attend his people, in the use of the means of grace. The preachers of that circuit Brs. Reger and Lister appear to be well received, and promise fair to be useful. God send them prosperity, in all their labors of love.

Br. Henry T. Lawson of the Muskingum District, met me at the above meeting, and gave us one very profitable sermon. He naturally belongs to our Conference. His relations are with us. He started out in the ministry from among us, and were I not a little afraid of certain imputations, I'd ask him to return to his own land again, *but I forbear.*

After preaching at Kyzer's meeting house, and at Pruntytown, I proceeded to Evansville circuit. My meeting was at the town of Evansville. Br. Waren the Superintendent, arrived on Sunday 11 o'clock, and left on Monday morning. His wife was sick. So being pretty much alone, in the work, I done all I could in 4 sermons, and a love-feast. The people appeared thoughtful and serious, as if the word took hold of their souls, but there was no general break, made upon the ranks of the ungodly. The children of God enjoyed this meeting very much: and so far as I could learn they love their preacher. They ought to have two preachers—one cant do all the work, on so large, and heavy a circuit. At Evansville they need a good meeting house. Come brethren, make an effort. That school house dont hold your Sabbath congregations—give the church a comfortable home, and it will prosper.

My next meeting was at Fairmont—it commenced Nov. 14th and I left on the 18th. The meeting appeared to be profitable to many of the church members, and the citizens appeared to give the gospel a fair and patient hearing. Brs. F. A. Davis, R. R. Helmick, and myself, done all we could, with the sword of the Spirit, which is the word of God. I am confident God was in his word,—my whole soul was drawn out after the sinners of that place. On Monday night one young man came to be prayed for—more aught to have come. On Tuesday night, he hung back —no one come,—so being rather discouraged, the meeting was brought to a close. How often is old Adam, and old Satan more than a match for me. Will not the work on this large circuit, or Br. Helmick suffer, if they do not get another preacher? no one man can do justice, to so large a field of labor, without injury to himself.

Nov. 21st my meeting for the Monongahela circuit, commenced in Mt. Morris. On my way to it, I preached in Morgantown, in the Baptist meeting house—ours being unfit for use. The plasterers were at work in it.

In Mt. Morris we need a meeting house. The School house used on the occasion is too small. A house, I think, will be erected there before long. The meeting seemed to be profitable to Christians, of all orders, who attended, and I hope good was done to sinners. However, none were converted. Brs. P. T. Laishley, N. Gilespie and myself, done our best, and meant it well. Our labor is with the Lord, and our reward shall be according to our work—not according to our success. God bless these good people, and their preacher.

On my way to my Waynesburg meeting at Barns' School house, I preached at Kirby's meet-

ing house, and Murdock's School house--meeting commenced on Saturday 11 o'clock, and I left on Thursday morning. The church was revived and one penitent joined the Society. On the out of door people, it is believed, a good impression was made. Br. Porter and Colleague are doing well in their field of labor. If nothing happens to hinder the success of their labors, Waynesburg Ct. will rise this year. "O Lord revive thy work."

After preaching in the town of Waynesburg, on Thursday night. I proceeded on Friday to Washington—my meeting commenced that night. Signs of the times here are good. Sunday was a blessed day to our souls—a good sacrament—a good prayer meeting in the afternoon—one conversion. While I remained, there was cause of hope, and the meeting was continued—two joined the church, several persons had previously joined. Br. J. C. Hazlett is likely to do well in Washington. That previously afflicted Society, under his pastoral care is becoming harmonized, and I trust, will abundantly prosper this year.

I next came to Wheeling. Here our meeting commenced Dec. 11th, and closed on the 14th. We had a pleasant meeting,—congregations small. This was owing to the absence from the city, of so many of our members, and to special efforts being made, in several of the other churches. Our cause has a good standing in Wheeling, and every thing moves on, in orderly manner. Br. Watson, the Superintendent is greatly beloved, and I have no doubt will prove himself a useful laborer, among the people of his charge.—Lord send them prosperity.

On Tuesday 15th inst., I reached home, and found my beloved wife sick—very sick. She is now a little better, but until her health is further restored, I cant think of publishing any more appointments. Those already published will be met, so far as circumstances will allow.

In conclusion, I thank God for his care over me—I have stood my toils well. To say nothing of other labors and constant travelling and exposure, I have preached about 6 times per week. with but little inconvenience. I thank the friends and brethren for support rendered me, in a pecuniary way—five out of the eight appointments, paid the whole apportionment. Two about two thirds, and one, not quite half. This is help in time of need. Their kindness in all other respects, at all places where I stopped, or visited, will not soon be forgotten.

I meet with much to try me, much to humble me, much to stir me up, and cheer me on, in the heavenly road. Earth is nothing—Heaven is all in all to me.

Yours in much love, GEO. BROWN.

P. S. I am not in the mood to answer Br. Boardman's two inquires—nor to say any thing to the Committee on Horseology—most of that Committee have done more for me than my ing letter called for—they all have a place in my heart. G. B.

Lewis Circuit, Dec. 11, 1846.

MR. EDITOR: Another great revival of religion on this circuit. At a protracted meeting held on Smith's run—within two miles, of Weston, county seat of Lewis Co. Va. Said meeting commenced Nov. the 29, lasted 8 days, 35 where added to the M. P. Church on probation. And so far as I was capable of judging 37 embraced religion. Glory be to God's great, and very excellent name. Angels may whisper—but let redeemed soul's give glory to God. "But God forbid that I should glory save, in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

J. B. SHILLIANS, *Sup't.*

Flatwoods, Braxton Co. Va, Dec. 16th 1846.

BROTHER BASSETT: As Revival Intelligence is always cheering to the friends of Zion I will give a sketch of the state of Religion on this (Braxton) circuit. Our first Quarterly meeting was on the last Saturday in October; & continued till Monday night. At the close when we gathered and shocked, we had twenty five accessions, and there had been ten or twelve conversions. Four weeks after, we commenced another protracted meeting. It continued four Days—the Result was nineteen converted, and ten accessions.

Br. Martin informed me yesterday that he had taken into the church since conference rising fifty members. There appears to be a good state of feeling all around the circuit. Peace and union prevail. To God be all the glory.

Yours ELIJAH SQUIRES.

Conference Proceedings.

From the Methodist Protestant.

HUNTSVILLE CONFERENCE.

The Fourth Annual Conference of the Huntsville District M. P. Church, was held Oct. 23 28, 1846, at Hebron Camp, Giles Co, Tenn.

The number of members in the District, as reported, 876. Unstationed ministers and preachers, 13.

Next session of the Conference to commence on Thursday preceding the 3rd Sabbath in Sept. 1847, at Pleasant Hill, Huntsville circuit, Madison Co. Alabama.

APPOINTMENTS.

President, W. P. LOWERY.

Huntsville and Sand Mountain Cts—A. J. Stewart, L. M. Parkhill, M. Bruce.

Wayne Circuit—Francis Cary.

Pulaski—J. M. Bruce, S. Bradley.

Benton—J. Vansandt.

Russelville—J. P. Craig, J. J. Smith, C. Green, A. L. Ellis.

Ashville Miss—J. L. Wright.

Athens Miss—H. R. Beaver.

C. Keely, D. A. Murdock, to be disposed of by President.

W. Tison, T. F. Kay, left without appointments.

D. Goodner, A. Ellis, W. Bruce, Superannuated.

Conference formed an association for the purpose of creating a *permanent* book fund, to promote the circulation of books in our District, by purchase and sale. D. Goodner elected agent.

D. GOODNER. } *Pub. Com.*
H. R. BEAVER. }

CAUSE OF PEACE.

From the Advocate of Peace.

THE MEXICAN WAR.

WHAT SHALL BE DONE TO HASTEN ITS TERMINATION?

WE think it time to press this question upon the serious consideration of our countrymen. We would call their attention to it without disbinction of party, and ask every one to inquire for himself what he ought to do or attempt for the speedy termination of our present war with Mexico.

This war *might* be terminated very soon. If a spirit of peace should pervade both parties: if either party, actuated by such a spirit, should stop fighting, and then offer to settle the points in dispute by fair reference to competent and impartial umpires if war passions, and the semi-barbarous code of national honor did not goad them on in the work of mutual mischief and destruction; if the mass of the people in each or either country would call aloud for peace, or their rulers set themselves at work in earnest for a consummation so devoutly to be wished; how soon might this war come to a close, perhaps, without even another drop of blood!

Such a result is confessedly possible. And does not its bare possibility impose on every good man the duty of doing all in his power to arrest the murderous, suicidal strife now going on between these republics? Does not every principle of our religion, every dictate of humanity, every motive of patriotism, every just view of all the interests at stake, require such services of us at the present crisis?

If asked *what* you shall do for the speedy termination of this war, we answer that a great deal may be done by every class and every individual in the community. A public sentiment, once set universally and strongly against its further prosecution, would bring it to an end very soon; and every person in the land can do something to help form such a sentiment, and give it utterance and efficacy. If this sentiment were expressed in the way of petitioning our rulers to take measures to stop the war, and such petitions were poured into Congress from men of every party at the East and the West, at the North and the South, would not their wishes be heeded, and the war be brought at once to a close? So it seems to us; and hence we would urge upon all the importance of their petitioning Congress to use its constitutional powers in arresting this war, and securing a just and honorable peace without any more bloodshed.

May we not appeal especially to Christians? They believe in a gospel of peace; they are the professed followers of the Prince of Peace; and are bound, as we conceive, by every principle of their religion, to do all they can to stay the crimes and miseries of war. There are said to be in the United States some 45,000 Christian churches of every name, with three or four millions of members; and, if half these millions, in every sect and party through the land, would only unite in earnest against the further continuance of this war, would they not be sure to succeed?

Still more earnestly would we appeal to ministers of the gospel. They are the moral guides of the people; and, commissioned from the Prince of Peace, and the God of Peace, as preachers of a peaceful religion, ought they not to lead the van of efforts for the restoration and continuance of peace? Can they, without being recreant to God and humanity, shrink from such services at a time like the present? There are in the whole country, it is said, some 35,000 such heralds of peace; and, if they should all lift up their voices against the continuance of this war, would it not come to an end very soon? And what service would be more important, or more appropriate to their office?

More powerful still is the periodical press upon the mass of minds through the community. There are in the United States more than 100 religious papers, and some 1500 or more of every class, reaching every neighborhood, and every leading mind, with their daily or weekly issues: How easy for such a multitude of papers, if only united and earnest for peace, to insure its speedy, almost instant restoration!

Permit us, then, to bespeak, gentlemen of the press, your special co-operation for this purpose. We ask it without distinction of party. We do not wish you in this case to lift your voice either for or against any party as such; nor do we see why honest men of all parties cannot consistently co-operate for an object which every one of them desires. You are the law givers of that public sentiment which must, sooner or later, determine what measures shall be taken to stop this war between sister Republics whose interests are, and whose hearts ought to be, one now and ever. Will you not then use your best endeavors for peace by opening your columns to its claims, and inditing articles yourselves in its behalf?

NUMA.

RIBBON GRASS.

Ribbon grass, (Phalaris Americanis,) or as it is sometimes called, spriped grass, is often cultivated as an ornimental appendage to the flower garden. It requires a light warm soil. Being an aquatic plant, its transplantation to soils of this description creates a morbid action in the vessels, which is the cause of its beautiful appearance, as it is well known in its native localites it is not distinguishad by any great variety of colors, being almost of a dark insipid green. A communication in the Connecticut Farmer's Gazette, on this subject, from the pen of a Mr. E. Ives, contains the following:—

"About four years since, I put a small root of the ribbon grass in a swale which is covered with running water to the depth of three or four inches until late as June or July. The root was put in with the coarse grass (Carex) which occupied the ground. Another piece was put into swamp ground, where the water was stagnant. This ground was covered with weeds. They both flourished and spread—the grass growing more rankly than in my garden. I offered the grass to my horse; he ate it readily as he did herd grass.

This grass does not ripen its seeds in dry cultivated grounds, but the roots have a great tendency to spread; hence any quantity of roots may easily be procured. I have not observed if it perfects its seed in wet ground. This grass is very tenacious of life, produces abundance of foliage, and appears to be less injured by being trod on than any other grass.

The ribbon grass should be cut early; yet it is believed that if it is not cut until the top is perfectly dry, it would be better than any other grass in the same condition, because the lower joints retain their juice until autumn. I have not made any experiments with ribben grass upon peat ground; but intend this season to try it. I think this grass well worth the attention of those farmers who have yet ground which produces no grass, or low ground which produces coarse grass. One species of this grass has been used in England to prevent the encroachment of the sea, and to prevent the blowing of sand."

It is said that cattle are remarkably fond of it, that it starts quickly after the scythe, and will yield two crops a year. "In one case," says an exchange, "it was thrown into a bog, where it took root, spread rapidly, and excluded every other plant. It grew luxuriantly, and stood erect, full of large leaves four or five feet high. In another case it was thrown out of a garden into a mowing lot, where it continued to grow, and was then dug up and throwu into a brook, where it flourished and extended in a few years down the brook more than a mile; and finally spread over a number of acres, and converted a bog meadow into the best of mowing. It was mowed twice in the season and produced three tons of excellent hay to the acre annually. The meadow was so mirey that cattle could not not pass over it. The grass formed a sod sufficiently strong to pass with carts, and in some places it united over the brook forming a bridge. The brook is large enough to operate a cotton manufactory."—*Olive Branch.*

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, JANUARY 2, 1847.

NEW YEAR.—Through the benevolent providence of an ever blessed God, we are permitted to greet our readers with the opening of a new year. It should prove a useful retrospection to recount the unnumbered mercies of the past, and consider,

'What poor returns of love
Hath our Creator found.'

As a people we have been most highly favored. Want and destitution have been almost unknown amongst us. Seedtime and harvest, "rain from heaven, and fruitful seasons" with all things needful for life and godliness, have been our rich inheritance "filling our hearts with food and gladness." Surely, the Lord hath been mindful of us. And "he hath not dealt with us after our sins, nor rewarded us according to our iniquities." What a grateful—humble—obedient people should we be. Love to God should occupy our hearts, sacrafices of praise continually, should be offered up to our divine Benefactor, whilst good and useful thoughts, and purposes, and words and deeds, should mark our history of each day. And yet, how unmindful are we of our dependance, and obligation! "How thankless for the numerous benefits received! "Consider this, ye that forget God." And what a worldly minded people are we—seeking chiefly our own pleasure, or interest, or emolument, forgetful of our calling, to glorify God, and be useful to our fellow! And how numerous, and how grievous have been our sins! Marvelous, indeed, is the forbearance of our God, that he hath not 'cast us off forever.' He has preserved, and spared us to enter upon the duties and enjoyments of a new year!

During the year past, what members of our fellow mortals have fallen by the hand of death. No respect has been had to age, rank or merit. "The tall, the wise, the reverend head,' as well as the lowly cottager, and the mendicant, have alike been removed to 'the house appointed for all living.' And for what purpose, friendly reader, have *our* lives been precious in the sight of the Lord? Evidently, for some *useful* purpose. No creature should live in vain. "The chief end of man, is to glorify God, and to enjoy him forever." All that we can do for his glory, or in obedience to his requisitions, is but our reasonable service.' In entering then upon a new year, let us earnestly repent of our past delinquencies, and unprofitableness, and sins. Let us gratefully praise God for the continued, and bounteous displays of his undeserved kindness, and forbearance. And let us set out anew to live a holy, and consistent, and useful life. Let it be an individual enquiry, what can we do, more effectually to glorify God, and benefit society? Great schemes of benevolence are in operation for the benefit and salvation of mankind, which invite our co-operation. What are we doing for the Bible cause—the cause of Missions—the Tract cause—the cause of Sabbath Schools—the Temperance cause, and other forms of benevolent enterprise within our reach? Have we done nothing, or at most but little? Let us rouse. And

—'what our thoughts design to do
Our hands, with all your might pursue.'

We enter upon a year of fearful uncertainties and perils. Multitudes, *multitudes* will finish their earthly career in 1847. It may be the case with the present writer or reader of this humble word of admonition. Yet a little while, and we shall 'wither as the grass,' and be no more numbered with the living upon earth. The Lord cause us 'to know our end, and the measure of our days, what it is, that we may know how frail we are.' And may he 'teach us, so to number our days, that we may apply our hearts unto wisdom.' For

'Life is the time to serve the Lord;
The time to ensure the great reward;
The day of grace, when mortals may
Secure the blessings, of the day.'

OHIO LEGISLATURE.

Monday Dec. 21. *Senate.* A bill was discussed, providing for the election of the Board of Public Works by the people. Engrossed for a third reading.

House. Numerous petitions were presented praying for a modification of the license laws, repeal of the *Black* laws, &c. The afternoon session was occupied with discussion of the resolutions in defence of the war with Mexico.

Tue. 22. *Senate.* The bill was passed, providing for the election by the people of the Board of Public Works.

House. The 'war resolutions' after further discussion, were referred to a Committee on Federal Relations.

Wed. 23. *Senate.* A bill was received from the House for incorporating a Free Will Baptist Church in Logan Co. Mr. Goddard said, he objected to entertaining bills of this kind, not from objection to the object of the bill, but that there was already ample provision by *general law*, for the incorporation of churches, without application to the Legislature. He thought that the Legislature should refuse to pass acts of this kind, and then the people would the sooner find out that there was in existence, an all sufficient general law upon the subject.

Thu. 24. Some amendments of the tax law were discussed. Both houses adjourned over till Saturday.

Sat. 26. In the Senate, a resolution was agreed to instructing the Judiciary to enquire into the expediency of granting some relief to returned volenteers.

THE ANNALIST.—This is the name of a semi-monthly Medical Journal, recently commenced in the city of New York. Though issued in the Magazine form, it assumes the character of a Medical Newspaper, or Record of Practical Medicine in N. York City. It is edited by Wm. C. Roberts, M. D. Fellow of the College of Physicians and Surgeons of N. York. We have received No. 5, for Dec. 1. Published by D. Adee, N. York, at $2 per annum in advance.

COLUMBIAN MAGAZINE.—The January number of this work, comes to us elegantly embellished. First we have *in mezzotinto*, The Storming of Palace Hill at the Battle of Montery. Next, Harvey Birch and the Skinners: then *Les Modes Parisiennes*, and withal, a piece of Original Music. The number contains some excellent reading. Miss Sedgwick, this time, lays fiction aside, and relates true stories, as 'better adapted to the December of our lives.' Mr. Paulding has a good article on, The All Seeing Eye. Fanny Forrestor, Mrs. Child. Mrs. Osgood, Mrs. Sigourney, also contribute for this number. The publisher enters with large encouragement upon his sixth volume, and expects increased patronage. Terms, $3 per year, in advance. One copy two years, or two copies one year for $5 00. Five copies for $10 00. Address Israel Post, Nassau St. N. York.

BOSTON OLIVE BRANCH.—This elegant and highly popular New England weekly Journal, has been handsomely improved, of late. The publisher has announced in the last number, that clubs often shall have the paper for $15, or $1,50 apiece, and larger clubs on still more favorable terms: Rev. T. F. Norris, is still Editor and Proprietor. Rev. S. Lovell, and Rev. H. G. Barrus, are Assistant Editors. H. C. Goodwin publisher. Br. Goodwin, we are sorry to say, your paper of Dec. 12, never came to us, though we got 19th and 26th. Will you be so obliging as to send it? O, the mails.

BRAITHWAITE'S RETROSPECT.—We have received Part Second of this valuable medical work. We noticed the 'Retrospect' two weeks ago. It is an American republication of an English half yearly Journal, highly recommended by numerous medical men. The second part comprises about 150 pages, and contains numerous articles, many of them on useful topics, under the heads of Practical Medicine, Surgery, Midwifery, Anatomy and Physiology. The work is to be had at the low price of $1 per year in advance. And being published in parts of several ounces in weight, the postage upon it is a very trifle. Address, Daniel Adee, Fulton St. N. York.

MONTHLY REPORTER.—A double number of this work is received, dated, December, 1846, which completes the complement, promised by the publisher. The number is quite interesting. It contains several Sermons and Addresses by the Editor, and the Minutes of the Philadelphia Conference, M. P. Church. The Thanksgiving on our first page is taken from this number of the Reporter.

BOTANICO MEDICAL REFORMER.—The first number of Vol. 3, of this work has been sent us. It is published at Mt. Vernon, Ohio by Dr. J. Kost, who has made arrangements for an improvement of the work, and to issue it semi-monthly hereafter. The present number is chiefly occupied by a lecture of Professor Fonendon, on Obstetrics, in the S. B. M. College, Macon, Ga. Dr. K. insists that there must be *reform* in Medical Science, as well as elsewhere. Terms, of the reformer, $1 per year in advance.

CHRISTIAN SOUVENIR.—The December number, is received, embellished with a portrait of Rev. Dr. Judson, with a biographical sketch; also a beautiful colored flower. The Souvenir is an interesting, and good work. Rev. Messrs. Moore & Lipscomb, Editors, F. C. Wilson, Publisher, Chesnut St. Philadelphia. Terms, $1 per year.

RUSSIA AND TURKEY.—Apprehensions are entertained that that Ottoman power will soon be overthrown. Russia is gathering an immense force, about 100,000 men. Servia and Walachia are to be chastised, and then it is not unlikely a blow will be struck against Turkey itself. So thinks our sapient exchange, the N. York Sun.

BIBLE SOCIETY MEETING.—We remind our friends of the public meeting in behalf the Bible cause, to be held at the Presbyterian Church, Zanesville, on Sabbath evening, (candlelight) 10th inst. A general attendance is invited.

THANKSGIVING SERMON.—The sermon given on our first page, delivered on the late Thanksgiving Day, will be found quite appropriate for the New Year's occasion.

MOVEMENTS OF SECEDERS.—By request, we publish this week, the Constitution agreed upon by a small party who lately seceded from the M. P. Church in the Ohio District. Though its publication does not come within the usual range of our duties, yet we are pleased to accommodate the wishes of the friends of the document, as it is couched in respectful terms. As in the *incipient* stage of their organization their publishing means are perhaps somewhat limited, we will try and be so accommodating as to publish a little for them. The worthy brother who serves as Committee of publication, is the only individual of the Association, who has, to our knowledge, aided us, to the amount of one dollar, either as agent or subscriber for the Western Recorder. If so, he is the only one who has *claim* to the use of our columns. We are gratified, for once, to give *him* place in our paper. Further, as a chronicler of *passing* events, we would be induced to lay the article before our readers, for the information of those who may be desirous to know the movements of some who have withdrawn from us. Three of the M. G's. whose names are signed to the Constitution, were recently connected with the Ohio Conference. The others were of the unstationed list. It will be seen that with some lay brethren, they have set up for themselves. Their Constitution contains *some* good things, borrowed from Free Masonry and elsewhere. But we spare our criticisms, as we do not crave a controversy with our seceding brethren, being otherwise sufficiently employed. Some of them we number with our personal friends. The document can stand or fall by its merits. Our readers can judge for themselves. The committee expresses the opinion that the 7th and 10th articles will be amended at the next meeting which will take place at Port William, O. the third Thursday of May next.

THE GOOD CAUSE OF SABBATH SCHOOLS.—We cheerfully publish the following short article from Rev. Mr. Chidlaw. He is a Presbyterian minister of Hamilton County, Ohio, and is actively engaged in an agency for the American S. S. Union. Many of our brethren will recollect that in May last, at the General Conference in Cincinnati, Br. C. had the privilege of addrdssing the Conference one afternoon, in behalf of the Sabbath School cause. We shall be pleased to have him communicate for our paper, whatever he may have to offer at any time, in behalf of the interests of so worthy and so useful an enterprise.

Written for the Western Recorder.

GOOD WORK WELL DONE.

The subscriber gratefully acknowledges the sum of $10,00 received from the Tanners' creek, Ia, Sabbath School through the hands of Wm. Smith, Esq, to pay for a library of S. S. books for the use of the convicts in the State Prison at Jeffersonville Ia.

B. W. CHIDLAW.
Agt. Am. S. S. Union.

In addition to the above, I would state, that a few weeks ago I visited the above Prison, and presented the books for the use of the convicts now numbering about 140. The officers of the Prison received the books with great pleasure, and promised to superintend their circulation among the unfortunate prisoners under their care, I found the prison very poorly supplied with books, and the prisoners with whom I converse I appeared exceedingly anxious to read, and I have no doubt, the books thus introduced among them, will shed beams of heavenly light not only into their gloomy cells, but into minds benighted by sin. May God abundantly bless the S. Schools on Tanners' Creek and cause their liberality to abuond more and more. B. W. C.

Cleves, Hamilton Co. O. Dec. 24, 1846.

PENNSYLVANIA VOLUNTEERS.—We learn from the Pittsburgh Gazette, that the contract for conveying the volunteers from that city to N. Orleans was taken by the following five steamboats; Messenger, New England, Aliquippa, Circassian and St. Anthony, they are said to be of the best boats on the Ohio. The government pays $4, 000 to each of these boats for the transportatian to N. Orleans. Another *small* item ($20,000) of war expense. The regiment embarked, and left P. on the 21 and 22 ult. The scene of separation at the departure, is said to have been very affecting. Bars are prohibited on the steamboats, by regimental orders.

HYDROPHOBIA.—We learn by the Ohio Statesman that Mr. H. D. V. Williams, of Lima, Ohio, who was for a long time connected with the land office at that place, died a few days age, in consequence of a bite received from a rabid dog, in Marion, O., in October last. He leaves a family, and large circle of frinds.

MEETING HOUSES.—Those who would know how to build and furnish a house of worship, will find some excellent suggestions on the subject in an article on our fourth page, by Rev. Mr. Brown, of Zanesville.

MARKETS.

Wheat continues to bring in Zanesville and Putnam 55cts.; Flour, $3,25, Pork $2,25.

At Cincinnati on the 28th ult. Flour was worth $3,80; Pork, from $3,15 to $3,28.

In Philadelphia on the 22nd ult., Flour ranged from $3,75 to $3,81; Wheat, $1,05.

NEWS OF THE WEEK.

STEAM TYPE SETTER.

Another invention, and to the newspaper profession the most astounding of all, has just been brought into successful operation in this city. We allude to Clay & Rosenberg's Steam Type Setter, which, by the aid of two men and three boys, can put up as much printed matter as ten compositors can do by the present system. This is indeed alarming. Our profession has hitherto been deemed secure from the innovations of labor-saving machines. The disciples of Faust were supposed free from these formidable competitors of human labor. But we may now exclaim, "who is safe!" Intellectual labor itself is invaded by these mechanical humanities, and so unexpected is this discovery of a perfect steam type-setting machine, that we would as soon have looked for a *thinking machine!* The steam type-setting machine is a veritable reality. It does its work well and accurately. The operator sits before two sets of keys situated like the keys of a piano; his fount of type is before him, arranged in rows; each letter or figure is in its own row, piled up separately; each type has its own key, and attached to the key is a lever which, when the key is touched, pushes out one type into what may be called a railway track, where there is an endless chain in operation for conveying the types into a little box, where they are received and piled up in a line. By an index before him, the compositor sees at once when his line is completed. He then stops the machine, gives the full line signal to his assistant, who opens the box and slides the line into its column of printed matter. The assistant then adjusts the line, and if leaded composition, he adds a lead, and about as soon as he has this done, the compositor has another line ready for him! In fact the types jump into the composing "stick" (or "box," as the new term is) as fast as the compositor can touch the keys. Every time he touches a key he sets a type. A compositor like Herz, the pianist, for example, would set one of the columns of the Sun *in twenty minutes!* This seems incredible: but we have seen books and pamphlets composed by it. In our opinion, the impetus which these machines will give to the printing business, will avert any injuries which their introduction at first view might threaten to inflict upon the profession. —*N. Y. Sun.*

WONDERFUL PERIL AND ESCAPE.—Edward Davis, foreman in Alderman Kanonse's machine shop at Jersey City, imprudently attempted last week to rectify something in the machinery, while the steam engine was at work. Some part of his apparel got entangled in the "coupling," by which he was bent up and whirled round at least 60 times, his feet striking some joist and plank at every revolution. The engineer, with presence of mind, stopped the engine as soon as he discovered the accident, and Mr. Davis was extricated, and conveyed to his boarding house in a state of insensibly. After a while he became partially restored to his senses, when to the surprise of all it appeared that he received no serious injury beyond some bruises in his feet, and a light loss of blood, although his boots and even his stockings and other parts of his dress were torn from his body.

LO! THE POOR INDIAN.

A letter, dated Nov. 20. from the neighborhood of Fort Scott, in the Osage Nation, published in the St. Louis Republican, gives the most distressing accounts of the exposed state of the frontier, left with a mere handful of soldiers, and threatened continually with bands of predatory Indians, whose rude passions have been inflamed by the wars of the white men, raging around them. But what is far more to be lamented, and denounced by every independent man who has a particle of respect for justice and the honor of his country, is the conduct of the Government in regard to the poor Indians lately removed from Western New York, as exhibited in the following paragraph:

"We have on our border, and near us, an unfortunate band of badly treated Indian emigrants. They are portions of the *Six Nations* of New York. They were sent here by Government, according to treaty stipulations. Their treatment, suffering and condition cannot be described. I have said they were from New York. They were brought hither by the Government agents in June last, but with promises that money should be paid them on their arrival here. By the treaty, they were to have houses, fields, mills, churches, school-houses, and other comforts erected for, and extended to them. But, up to this time they have not received a dollar of money, nor has a cabin, to say nothing of a house been erected. No churches nor school houses have been prepared, nor has a field been opened. The consequences are easily told. Of the whole number, *more than one half have been consigned to their mother earth*—while those who remain are borne down by sickness and the loss of so many friends. The Government is responsible for this destitution and affliction. The people of the *Six Nations* have seen better days, and something besides the government ration was necessary to their comfort, and was provided for in the treaty. As yet, the Government authorities have not responded to an appeal made by them, through their agent, while other nations, before and since their emigration, have had moneys paid to them. There is something wrong in the proceedings towards these wretched Indians, and some one should be made to suffer, and account for their wrongs. I appeal to Benton, Crittenden, Sevier and other Senators, to move an investigation into this matter. The interposition of the independent press is invoked, and I ask the whole country to see that the stain is removed from the national honor."

Who can read this statement without blushing for his country, without a thrill of indignation against those who have brought this great shame upon it, and without mourning in pity and sorrow for the poor unfortunate Indian! Will not God be avenged on such a nation as this? Will not the cries of those famishing and dying Indians; driven from their homes, robbed of their property, despoiled of all their comforts, and left to perish in the wilderness, come up before the Great Father of All!"—and will he not avenge his elect who cry unto him night and day from the midst of their unutterable woe?—*Pitts. Gaz.*

From the Boston Olive Branch.

Fathers of Methodism in New England.

We insert a note below from the venerable Snelling, the first New England or Boston boy who became a Methodist minister. He still lingers with us, quite active, after considerable more than half a century of hard ministerial labor. His reference to his old companions, the deceased Pickering and Broadhead, calls us back into an age gone by, and compels us to ask, 'the Fathers where are they?' Alas, a few only of those venerable men of iron nerves, indomitable will and untiring industry are left. Soon alas, too soon, not one will be left.

Methuen, Mass. Dec. 18, 1846.

MESSRS. EDITORS,—When I read in the last Olive Branch of the death of Rev. George Pickering, whom I have ever esteemed one of my particular friends, it brought to my mind many things which transpired years ago. I became acquainted with him when he first began to travel in these New England States, and we have been on terms of intimacy and sincere friendship for more than fifty years. He was stationed in Boston before we had any Meeting-house, when our number was small, and preached in a chamber fitted up for public worship. When the meeting-house, called the Old Bethel, was dedicated, he preached the dedication sermon, and may be considered one of the first planters of Methodism in New England. I have travelled hundreds of miles with him, and have witnessed his indefatigable labors, and ardent zeal in the cause of our Divine Master. As a Presiding elder, he was always punctual to attend Quarterly meetings, and as a stationed minister, always found at his post. I hope his death will be sanctified to his dear family. His house used to be one of my homes, when I traveled Needham Circuit nearly fifty years ago. May the widow and children have all that grace that is calculated to support them under this trial. And now will just mention my friend, Rev. John Broadhead, who died a few years ago. We were acquainted with each other nearly 50 years. A short time before he died he came to see me; our interview was very agreeable. he knew I was a Protestant Methodist, but I found him the same invaluable friend. When he took his leave, said he, "My friendship is as great for you as it ever was." I told him mine was as great for him. He and Br. Pickering both labored together when Methodism was in a state of infancy; when Methodist preachers were few in number, and the labor was great; their names will not soon be forgotten in Massachusetts, New Hamshire, and Vermont. 'Remember them who have spoke unto you the word of God; whose faith follow considering the end of their conversation.' Elisha delighted in the company of Elijah, and kept with him, and prayed that a double portion of his spirit might rest upon him; and when he was taken up into heaven, he cried, My father, my father, the chariot of Israel and the horsemen thereof. His mantle fell and Elisha took it up and went back to Jordan, smote the waters, and said, Where is the Lord God of Elijah?—He required no more for Elijah, but for Elijah's God. This is a comfort to the Church, the God of Elijah is still the same. Blessed are the dead that die in the Lord, they rest from their labors and their works follow them. Your brother in the gospel. JOSEPH SNELLING.

LATEST FROM MEXICO.—Mexican papers have been received at Washington. Their tone is less arrogant than heretofore, towards the United States. The correspondence between Gen. Santa Anna and Gen. Taylor, relative to the termination of the armistice, has been published. American prisoners have been released and money given to defray their expenses. Santa Anna says, that no peace will be made by Mexico while our soldiers remain on her soil or our fleet before her ports. There is no confirmation of reports relative to the mutinous conduct of troops at San Luis de Potosi.—*Pitts. Com. Journ.*

Appointments by the Legislature of Indiana. Horrace P. Biddle, President Judge of the eighth Judicial Circuit; Samuel Hanna, of Wayne county, Treasurer of State, and Douglass Maguire, Indianapolis, auditor of public accounts.

Starvation.—We find in the New York papers the following account of a most distressing case:

An Irishman, his wife and two children, just landed from an emigrant ship, were found dying in our streets on Monday last, and taken to the almshouse. The Express gives the following account of this unfortunate family, as narrated at the office of the commissioner of the almshouse. The mother was a complete skeleton, and the sunken cheeks and eyes of the whole family told the melancholy truth that they were the victims of the most intense suffering. One of the children was so nearly dead that it could not walk; while it was with the utmost difficulty that even the father could totter across the floor, he was so exceedingly feeble. They were all as near dead as it was possible for the living to be, and want of food was the only cause which had brought them to this miserable state, as it was evident they were neither sickly nor intemperate. In answer to all questions asked them, their replies were, 'We want some bread—do give us some bread—we will die if you do not give us some bread.' As a matter of course this unhappy family were attended to, but the utmost caution was necessary in administering their food. When they were seated at the table the first thing that the mother did was to feed her youngest child, and as she did this took not a particle herself, but uttered a strange, wild laugh; and when the child was made quite sick by even a table-spoon full of rice, the mother wept most bitterly, and said, 'O my child is going to die.'' After this strange feast was ended, the forsaken and poverty-stricken members of the family were taken to the hospital, where, we are pleased to know, they are doing well, but are even now not far from death's door."

The Question of Slavery in the new territories is a fruitful theme of debate in Congress. Already are speeches made on the probable introduction of African slavery into Oregon, New Mexico and California. It has been prohibited in Oregon by the legislative act of the settlers, and can never be established in that region. In New Mexico and California there has been an apprenticeship, or feudal system, but the soil and climate of both, the character of the emigrants and the toils of the journey thither preclude the possibility of introducing negro slaves to cultivate either territory. Should these territories be transferred to this Union, they will be settled by the same hardy race that is now improving the great north western wilderness; building cities on the Pacific, and supplanting the African in the cultivation of the fertile fields of Maryland, Virginia, Kentucky, Delaware and North Carolina.

Texas is to be the grave of American slavery. as all acquainted with the nature of that country and the character of the emigrants resorting thither will readily admit. The hardy German emigrants and the intelligent freemen of our northern states are overrunning the high table lands of that fine country, while a few straggling parties of slaves occasionally settle upon the small patches of sugar and cotton and fever land on the coast. Texas is now witnessing the "masterly" power of that "inactivity" which permits human liberty to work out its own great achievements in its own time. So long as the high temperate lands of Texas can be had, as at present, for *fifty cents an acre*, while those of the United States are selling at *a dollar and a quarter*, just so long will freemen emigrate thither from our own States and from Europe to help dig the grave of African slavery.—*N. Y. Sun.*

A Rum-Seller Indicted for Manslaughter.—A rum-seller in New-Bedford, as we learn from the Mercury, by the name of John Britnell, lately furnished one of his victims with brandy until he fell senseless to the floor. The helpless man was then dragged into a cellar, where he was laid near a window with neither sash nor shutter, the thermometer being at 17 degrees, and cold water poured upon him. He then was taken from the cellar with no signs of life about him except breathing, and the rum-seller wishing to close his shop for the night, he was left in an outer room, lying on his face, with his head *within fourteen inches of a red hot stove.* On that same spot he was found in the morning dead. He had not stirred. The Jury of inquest returned the following verdict:

"That Philip G. Simmons came to his death by congestion of the brain, caused by the excessive use of brandy, and subsequent exposure to the cold, and of the head to extreme heat; upon the premises of John Britnell, of whom the brandy was obtained, and through whose recklessness the exposure took place. J. B. Congdon, Foreman."

Britnell was arrested on Thursday last, and held to bail in the sum of $1000, on a charge of *manslaughter.*

We learn from Col. Hatch, that the sensation created in New-Bedford, by the event above recorded, is extensive and deep. A town meeting was called immediately, which was held on Saturday, and numerously attended. A vote was passed, appointing a large committee to take immediate and energetic measures to suppress the illegal traffic in intoxicating drinks, which was represented as greatly on the increase, and constantly causing much suffering and crime, beside that which was so horribly exhibited to the public in the case of poor Simmons!—*Boston Journal.*

Indiana.—The Legislature of Indiana met on the 7th inst. Gov. Whitcomb's message represents the finances of the State as improving.—The amount of revenue paid into the State Treasury during the last fiscal year is $293,861, being nearly $14,000 more than was estimated by the Auditor's report for 1845. No doubt exists that ample funds will be in the treasury, under the present assessment and rate of taxation, to meet the July payment required by the State debt bill of the last session, should that go into operation. He says an arrangement has been agreed upon with the bondholders in London for the payment of the State debt and the completion of the Wabash and Erie Canal, by the payment of one half the principal and interest of the debt by taxation, and the other half by the property and tolls of the canal, from the State line adjoining Ohio to Evansvile; such property to be assigned to three trustees, and the State to be freed from the responsibillity on that portion of the debt and interest to be secured. The principal of the proposed arrangement has received the assent to the committee of bondholders, and the expression of a great majority of the citizens is also decidedly in its favor. Steps have been taken to carry the act into effect on the part of the bondholders here, and parties holding bonds to the amount of more than $4,000,000 are ready to surrender them in conformity with the principle to the arrangement.

Sudden Death.—Captain Smith. of the barque Kennebec, of Waldoborough, Maine, suddenly fell dead on the quarter dect, on the 28th of October, in the harbor of Rio de Janeiro. The Kennebec had just arrived from Rio Grande do Sul.

Awful Explosion.—In a coal mine near Birmingham, England, an explosion of gas took place, killing 19 men and three horses.

Disasters at Sea in 1846.—The report on commerce and navigation shows the number of disasters which have occurred at sea during the year ending June 30, 1847. The number of vessels lost was 142, (40 ships, 24 brigs, 64 schooners and 14 sloops,) of the aggregated tonage of 26, 897 against 120 vessels (24 ships, 33 brigs, 57 schooners and 6 sloops) in 1845, of the aggregate tonnage of 20,309 tons. The number of steamers lost in the year 1846 was 22, of the aggregate tonnage of 4314 tons—belonging, 1 to Mobile, 1 to Apalachicola. and 20 to St. Louis; against 8 in the year 1845, of 1231 tons—belonging, 1 to New Orleans and 7 to Cincinnati.

Since report, the September and October gales, whose destructive effects have already been recorded, have occurred. They will help to swell the list of disasters the next year. The life of a seaman is proverbially one of suffering and hardship, and from the facts annually recorded of losses, would appear to be also one of unusual risk and danger of life. Yet accurate statistics prove that the average of human life is wisely maintained in all professions and that seamen in the aggregate are as safe as those employed in trades or professions upon land. The introduction of temperance principles in the maritime service, is doing much to ameliorate the condition of seamen. It is producing habits of economy among them enabling them to save their hard-earned money, instead of squandering it heedlessly, besides adding to their greater security and comfort while at sea.—*Dol. Newspaper.*

Magnetic Telegraph.—Mr. O'Reilly found that the the rooms in Burke's Building would not answer the purposes of a Telegraph office, and he has taken rooms in Breed's building, over the Mayor's office. These rooms are said to be admirably adapted to the purpose. In a few days we shall have telegraphic communication with Philadelphia.—*Pitts. Gaz.*

LOSS OF A PACKET SHIP.

[By Philips & Co's. Express from Boston, via. New Haven.]

The following particulars are from the log of the ship Washington Irving, from Liverpool 21st. November, which arrived at Boston 20th inst. She brought the crew and passengers of the packet ship *Thomas P. Cope*, Capt. Milliken, from Philadelphia for Liverpool, which was struck by lightning at sea on the 19th November.

The lightning set the mainmast head and rigging, and cargo, consisting of hemp and tallow, on fire. Capt. Milliken immediately cut away the mainmast, and attempted, without success, to extinguish the fire in the hold. In this situation they remained on board the ship till the evening of the 5th of December, when the English ship Emigrant, from Liverpool for St. John, N. B., fell in with them, and took off part of the passengers, when a gale came on. On the morning of the 6th of December the gale abated, and the remainder of the passengers, captain and crew were taken on board the "Emigrant." On opening the hatches of the Thos. P. Cope, as the last of the crew left, a dense volume of smoke arose, which rendered it difficult for them to get to the boat. In about three hours afterward, distant five miles. an immense volume of smoke and flame was seen to burst up from her, and she suddenly disappeared.

The Emigrant had got short of provisions and water, and falling in with the Washing. Irving, the latter took off the crew and passengers of the Cope, being eighty two souls in all. Supplied the Emigrant with three barrels of bread, and a barrel of flour. Capt. Quereau and crew of the Sch. Defiance rescued on the 14th Dec., by the Washington Irving went on board the Emigrant. Wednesday evening, Dec, 17th, hove to, judging myself between Cape Cod and Cape Ann, with very strong gales from E. N. E, and very thick weather. The W. Irving has been since the 11th within two days sail of Boston, with the wind at W N W, and thick weather nearly all the time.

Commodore Stockton at the Sandwich Islands.—The Rev. Walter Colton, Chaplain of the U. S. frigate Congress, in a recent letter from Montery, speaking of their late visit to the Islands, says:—

"The missionaries were very hospitable and attentive to us. We visited all their schools and were highly delighted. They are doing an immense amount of good. I spoke in their great stone church to some three thousand persons, on the christian symathy felt in the United States for them—and then told them Commodore Stockton was present, and I hoped he would consent to address them—he was sitting by the side of the king—came forward and spoke for an hour with fervency and effect, on the benefits of the Christian religion, &c. The king and high chief came up at the close, and thanked us for our addresses. We raised two hundred dollars on board our ship to aid the seamen's chaplain at the port of Honolulu, and sailed for this port, which we reached in twenty-three days—nearly three thousand miles."

Ohio Magnetic Telegraph.—An association has been formed, of which Mr. Hugh Downing is the agent and temporary president, for extending a line of Magnetic Telegraph from Pittsburgh through Wheeling, Columbus, Dayton, and Cincinnati, to Louisville. "This branch of the great system of Magnetic Telegraphs, is to be designated *Ohio Magnetic Telegraph.* At Pittsburgh, it is to connect with the telegraphic lines communicating with Philadelphia, New York, &c., and at Louisville to connect with another line communicating with St. Louis, and New Orleans."

It is said there will be no difficulty in raising the required amount of money to complete the work, and the association coatemplate having the telegraph in successful operation from Pittsburgh to Cincinnati within six months.—*Watch. of Valley.*

Fire.—We regret to hear that the Saw Mill and Axe Factory belonging to the Rev. Z. H. Coston, at Braddock's Fields, were totally consumed by fire sometime between 12 and 3 o'clock on Friday morning. It is supposed to have caught from a stove in the grinding room of the Axe Factory, as the fires in the furnaces had been carefully extinguished the previous evening.—Otherwise it must have been the act of an incendiary. Loss about $3000, no insurance. Mr. C. has been very unfortunate with this concern.—The freshet, sometime since, took away about $5000 worth of Logs. He had pursued, caught and sold part of them below, and had just returned on Thursday night.—*Pitts. Com. Jour.*

John Q. Adams.—When the roll of the House of Representatives was called at the opening of Congress, the name of Mr. Adams, received no answer. As this was a new fact in the history of his long membership of that body, and as it occured on account of his detention at home by sickness, it was well calculated to excite interesting reminisences, and unwelcome foreboding. No man ever commanded greater respect in that Hall, and when his seat there becomes finally vacant—*who* will be found to fill it. Who can fill the place of *J. Q. Adams?* His physicians have expressed their opinion, that he will not be able to attend the present session.—*Watch. of Valley.*

Canal across Long Island.—The inhabitants of Long Island have memoralized the Legislature, setting forth that they are deprived of convenient access to market for the sale of their produce, and they propose that the Legislature enact a general system of laws for works of internal improvement, in order that an association may be formed for the completion of a canal across Long Island, from Peconic Bay, at Canoe Place, Suffolk County, to the waters of the harbor of New York. There are a number of navigable bays which by short cuts, would open a secure navigation of eighty miles. and would cost a very inconsiderable sum.—*N. Y. Sun.*

Mr. Bonnett, a Revolutionary soldier, and an old and highly respected citizen of this place, was buried with military honors on Saturday after noon. He came to this country as a volunteer with La Fayette, during our Revolutionary war.—*Pitts. Com. Jour.*

An Incident.—A dog belonging to a private in the Du Quesne Grays, yesterday attempted to follow his master on board the New England. The officers had him thrown overboard. The faithful animal continued to swim round the boats, howling piteously, and making vain attempts to get on board to his master. The crowd on shore shouted to the Captain to take the dog on board, and the soldier declared that if he was not, he would desert. Captain Herron at last consented, and as the poor creature was drawn on board and bounded forward to his master, the crowd on shore gave a deafening shout of applause.

Look Out.—Writing or marking anything except the address upon newspapers forwarded by mail, is hereafter to be punished by a fine of five dollars for each offence.

A young man, named William Bell, was killed on the 9th inst., a short distance back of Jeffersonville, Indiana, by the accidental discharge of his gun, on which we was carelessly leaning.

Fraud in Flour.—We see by the Ledger, that the Flour Inspector in Philadelphia has been busy for a day or two past, detecting and throwing out barrels of flour for short weight. consigned to Lee & Bunker from one of the Manayunk mills. The weight short is stated to be from one to three pounds on a barrel. The penalty is ten cents for every barrel that is short weight, and ten cents besides for every pound short. So that a barrel three lbs. short pays a penalty of 40 cents, and a barrel one pound short a penalty of 20 cents.

Governor.—Chancellor David Johnson has been inaugurated Governor of South Carolina, and Dr. Wm. A. Cain, Lt. Governor.

Expulsion of free Negroes.—The proposition of Governor Smith of Virginia to expel 49,842 free Negroes now residing in that State, meets no favour in Virginia.

Fourierites Dissolved.—The "Northamton Industrious Association" has been dissolved, and one of the members, Mr. Hill, takes the property and pays the debts. The company had dwindled down to a small number. These communities are very attractive in *theory*, but fatally repulsive in practice.

Railroad.—Application is to be made to the New Jersey Legislature to incorporate a company to make a railroad from the western terminus of the Elizabethtown and Somerville Railroad to the borough of Easton, Pa., and thence to the Delaware Water Gap. This addition will run to some of the best coal mines in Pennsylvania, and by a short route and light carrige, can bring down vast quantities of coal to the navigable waters of the Raritan, and thus profitably throw a large supply into the city of New York.—*N. Y. Sun.*

Dr. Baily left Cincinnati, last week for Washington City; where he designs to issue the first number of "*The National Era.*, early in January.

Old Lady Burnt to Death.—A melancholy death took place in Boston last Wednesday morning, as we learn from the Transcript. A respectable old lady, Mrs. Elizabeth Simonds, mother-in-law to Mr. J. G. Libbey, was burned to death by her clothes accidentally taking fire. She was 81 years old and had been for the last ten years blind and deaf.

Died on Wednesday last, at Providence, R. I., aged 62, the Hon. Geo. Engs, late Lieut Governor of that state. He was one of the pillars of the State, and is much lamented.

Judge Chambers, of Maryland, while out gunning the other day, met with a serious accident, by the explosion of his powder-flask. His face is badly burned and much disfigured.

The Parkersburg Case.—The General Court of Virginia has ordered the discharge of the three citizens of Ohio, who had been arrested for kidnapping slaves from Virginia. A majority of the court decided that the offence was committed beyond low water mark on the Ohio, and therefore not within the limits or jurisdiction of Virginia.

Florida.—The Legislature is in session. Gov. Morsley in his message recommends the following amendments to the constitution.

1. Biennial instead of annual sessions of the General Assembly.

2. A residence of six months, instead of two years within the State, a necessary qualification to suffrage.

3. So amend the 12th section of the 5th article, that the election of Judges of the Circuit Court be *hereafter made by the People by General Ticket*, from the whole State; and that their term of service be limited to not less than five and not more than ten years.

Curious Coincidence.—The Boston Traveller of Monday night says:—"In our paper to-day we report the loss of the ship Thomas P. Cope, of Philadelphia, by fire, and the abandonment at sea, of the brig Thos. P. Cope, of Branswick. Me.—The only two vessels of that name in the United States.

Appointments by the President.—*By and with the advice and consent of Senate.*—John Y. Mason, of Virginia, to be Secretary of the Navy, in place of George Bancroft, resigned,

Fire and Loss of Live.—On the 26th ult., the wife of Mr. McCormick, residing in Farmer's Creek township, Jackson county, Iowa, went to a neighbor's for help in cutting wood, leavidg in the house her sick husband and two children. During her absence the house caugh fire, and on her return she found it a heap of smouldering ruins, and all that was dear to her on this earth buried therein.

Dr. Beecher is to supply the pulpit of the Congregationalist church, on 7th st. between Western Row and John streets, until further notice.—*Cin. Herald.*

MISCELLANY.

"The Consequences of smoking, &c."

The wide-spread habit of smoking has not yet had medical attention paid to it and its consequences. It is only by two or three years' observations that Dr. Laycook had become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in pharyngical mucous membrane, the stomach, the lungs, the heart, the brain, and the nervous system. The tobacco consumed by habitual smokers varied from half an ounce to twelve ounces per week, the usual quantity from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week.

The first morbid result is an inflammatory condition of the mucous membrance of the lips and tongue; then the tonsils and pharynx suffer,—the mucous membrane becoming dry and congested. If the thorax be examined well, it will be found slighly swollen, with congested, veins meandering over surface, and here and there a streak of mucous. Action ascends upwards into the posterior nares, and there is a discharge from the upper part of the pharynx, and irritation is felt by the anterior nares. The eye become affected with heat, slight redness, lachrymation, and a peculiar spasmodic action of the orbicularis muscle experienced, together with intolerance of light an awaking from sleep in the morning. The frontal sinues do not escape, but there is a heavy dull ache in their region.

Descending down the alimentary canal we come to the stomach, where the results, in extreme cases, are symptoms of gastritis. Pain, tenderness, and a constant sensation of sickliness and desire to expectorate, belong to this affection.

The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system; but a morbid state of the larynx, trachea and lungs results from the direct action of the smoke. The voice is observed to be rendered hoarser, and with a deeper tone. Sometimes a short cough results, and a case of ulceration of the cartilages of the larynx came under the doctor's notice. The patient was such a slave to the habit, that he hardly ever had the pipe out of his mouth. Similar sufferings have been caused by similer practices in other instances.

Another form is a slight tickling low down in the pharynx or trachea, and the patient coughs or rather hawks up a gumous looking blood. It is so alarming as to be mistakeable for pulmonary hæmoptysis.

The action of tobacco smoking on the heart is depressing; and some individuals who feel it in this organ more than others complain of an uneasy sensation about the left nipple—a distressing feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than on the left.

On the brain the use of tobacco appears to diminish the rapidity of cerebral action, and checks the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefuness, like green tea, than composes to sleep—induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and an irritability of temper.—Such are secondary results of smoking. So are the blackness of the teeth and gum-boils; there is also a sallow paleness of the complexion, an irresoluteness of disposition, and a want of life and energy, and, in constant smokers who do not drink, a tendency to pulmonary phthisis.

Dr. Wright, of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx, diseases of the heart, and lowness of spirits; and, in short, is very injurious to the respiratory, circulating, alimentary, and nervous systems.—*N. Y. Albion.*

True Nobility.—We find a most beautiful anecdote of a man in elevated station, with whose name Europe is now re-echoing, and whose good deeds to his nation seems to warm the hearts of those who love virtue and justice in America. It purports to be an abstract of a letter from Rome and is published in an English paper. It runs to the effect that a man was arrested in Rome whilst distributing clandestinely a pamphlet entitled "History of Pius IX, the enemy of religion and chief of young Italy." When the Pope heard of the arrest, he ordered the man to be brought before him. After interrogating the offender, his Holiness said, "As your faults affect onty myself, I pardon you." The man fell at the feet of the Pope, and offered to reveal the names of the authors of the pamphlet, but the Pope replied—"Let their fault be buried in silence, and may repentance touch their hearts.."

This is one of the most touching instances of character exalted and elevated by purity and christian love, that we ever remember to have seen.—*Bost. Trans.*

An Extinguisher.—"If people were not hanged for murder," said a young lady some time ago, "if persons were not hanged for murder, we should not be safe in our beds."—A member of the Society of Friends, who happened to be present and heard this argument for capital punishment, drew his chair up to the lady and said, "I want to ask thee a question or two. Dost thou think a man ought to be hung before he has repented?" "Oh, no; certainly not! No one ought to be sent into eternity until he is prepared for the kingdom of Heaven!" "Good," said the friend, "but now I have another question to ask thee. Dost thou think any man ought to be hung after he has repented and is fitted for the kingdom of heaven?" We need not say the lady was speechless.

If you had.—"If you had always avoided rum," said a wealthy though not intelligent grocer to his intemperate neighbor, "your early habits of industry and intellectual abilities would have placed you in any station, and you would now ride in you carriage."

"And if you had never sold rum for me to buy," replied the bacchanal, "you would have been my driver."

The Old Woman and the Telegraph.—A pedler passed a bad half crown upon a poor woman living on the line of the Electric Telegraph in England. She had heard wonderful stories of the wires that passed her door, and as the fellow was too far to overtake him with her heels, she resolved to head him by the Telegraph. Snaching up the kitchen poker, and climbing up the embarkment, she rushed to the wires to give the alarm. But the poker was not long enough to reach the machinery. Back she ran to the cottage, caught up the 'long brush,' and remounting the railway, rattled the wires of the telagraph and bawled out at the top of her voice to inform Mr. Johnson, at Gateshead, of the fraud, and desired him to detain the rogue of a hawker that she might have him punished for his crime.

To Writers for the Press.—Please observe the following simple rules, and you will always have the satisfaction of seeing your articles in print as you desire them:

1. Write plainly, especially proper names, cities and of unusual occurence, quotations from foreign and dead languages, &c.

2. Dot your i's; cross your t's; and observe your stops.

3. Write on but one side of the paper, and make use of good ink.

4. When you de ire any part of your composition to be *italicised*, underscore it once; if you wish small CAPITALS, twice; FULL CAPITAL, three lines.

5. Write fairly and openly, so that each word may appear distinctly from its neighbors.

Thus do, and you will become the printer's favorite, and your own obliged servant.—*Fountain.*

An old lady hearing somebody say, "the mails are very irregular," said, "it was just so in my young days—no trusting any of 'em.

NOTICES.

Columbia Circuit.—Our second quarterly meeting will be held on the 20th and 21st of February, at Pleasant Hill meeting house, 7 miles west of the town of Athens. We invite Brs. M. Scott, W. W. Tipton, C. J. Sears, and we promise our aid on any occasion, when timely notice shall have been given. We ask an interest in the prayers of all, that we may on that occasion have the prosence of the Great Head of the Church.

S. Elliott.

Delaware Circuit.—We hold our next Quarly Meeting in the town of Delaware, commencing the 9th of Jan. 1847. We invite, Rev. T. Potter, and as many of our brethren as can come and help us. W. Hatfield.

Lancaster Circuit.—Our second Quarterly Meeting, will commence, Jan. 16, 1847, at New Salem. We respectfully invite Brs. A. H. Bassett, C. Springer, C. S. Callihan, W. Marshall, W. Maynard, and S. Catlin.

W. Munhall.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Geo. Hutchens, D. B. Dorsey, E. Squires, S, W. Laishley, 2. I. Smucker, O. V. Warren, 1 sub. P. T. Laishley, 1 sub. J. Pelan, J. Huntsman & J. Sisson, H. Patterson, P. M. G. Brown, T. Hanna, B. W. Chidlaw. S. Elliott, 1 sub. J. I. Stillians, W. Randall, W. M'Pherson, J. H. Thomas, Paul Pry, 2. W. Haymond, P. M. J. Stephens, J. Hill, T. Forshee, S. Morrison. J. C. Hazlett, 1 sub. J. B. Jewell. 2 subs. G. B. Wooster. O. V. Warren.

ACKNOWLEDGEMENTS

From.	For.	Pays to Vol.	No.	$ cts.
E. Squires, Va.		8	12	2 00
R. Beckham, O.		8	52	2 00
J. Huntsman, Mo.	J. Sisson,	9	26	5 00
H. Patterson, Pa.	D. Gardner,	8	30	2 00
G. Brown, Pa.	E. Alexander,	8	52	2 00
"	Miss S. Armstrong,	8	52	2 00
W. Randall, Ia.		8	52	2 00
W. M'Pherson, O.		8	52	2 00
J. H. Thomas, O.	A. Snyder,	8	52	2 00
John Stephens, O.		8	52	2 00
S. W. Laishley, O.		8	52	2 00
J. C. Hazlett, Pa.	L. M. Layton,	8	52	3 00
J. B. Jewell, Mich.	I. Morton,	8	38	1 00
O. V. Warren, O.	Wm. Kabler,	8	52	2 00

New Subscribers this week, 6. Discontinuences, 4.

Br. L. M. Layton, $3 paid to Br. Springer at the conference, paid him for Vol. 6, and us for half of Vol. 7. Now, $3 more by Br. Hazlett, settles the balance on Vol. 7, and is in full also for Vol. 8. A slight mistake, was made in the credit given you in No. 5.

Br. J.C. Haselett, all O. K. again. Much obliged.

The P. M. at Palatine Hill, Va. informs us that O. Hartley has not for a long time taken his paper from the office. He is indebted for two volumes and one quarter. Will Br. Helmick, or some other agent, please collect for us?

Br. J. B. Jewel, please do what you can for our paper, as agent, as you have so well begun. It is only *itinerant* preachers, however, that receive our paper at $1 per year, as you will see by our published terms. Please write again, and give us definitely that name and post office.

Received for Annual Register.

W. Maynard,	$3 00
G. B. Wooster.	1 00

Thirty pamphlets sent to Br. G. B. Wooster, Michigan, for which he has paid.

Annual Register 1847.—Our edition of 5,200 copies is running short. But like the Razor Strop Man, we have 'a *few* more left' which we well be pleased to send out to those who order them. G. Conclin, Cincinnati, and C. Craig, Pittsburgh, have each also a small lot to dispose of.

By the by, this little publication cost us considerably more than one hundred dollars, cash, notwithstanding the job was executed at our own office. Those therefore who have received their pamphlets as ordered, will greatly oblige us by *forking over the dimes.* We are anxious to be out of debt. Much obliged to those who have been prompt in paying.

Br. G. M. Scott, we were expecting opportunity to send you a lot of pamphlets by a friend. But being disappointed, we now send one dollar's worth by mail, as you request, adding half a dozen more on account of the postage. At Conference, Br. Stephens ordered 100 copies. Would he have us send $1 worth by mail!

Two more letters from Morgantown, paid, 10 cts. each instead of 5 cts. postage. Rather a tax upon our correspondent.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N. GUTHRIE announce that they have formed a partnership for the transaction of Mercantile business under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the public generally, to the old stand of A. A. GUTHRIE & Co., (recently GUTHRIE'S & LARGE,) where it is their purpose to keep a *large* assortment of the cheapest and best goods in the market.

Putnam, O. January 1, 1847.

Something New.
JUST PUBLISHED
By GEORGE CONCLIN, 39 Main st. Cincinnati,
A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting mattee relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

IT is nearly two years since the firm of A. A. Guthrie & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent, all debts due the concern are to be paid to *A. A. Guthrie* —who earnestly requests early payments & especially urges all who have suffered their accounts to stand open thus far, to come immediately and settle.

A. A. GUTHRIE.
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

JAMES K. LOGAN,

Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS
No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

PROSPECTUS OF THE
LITERARY ATHENÆUM,
A NEW AND SPLENDID MONTHLY MAGAZINE,
TO BE EDITED BY THE
Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "Literary Athenæum," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succesful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

Terms—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.
Philadelphia, Pa.

THE WEEKLY
CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. Stockton,
J. G. Wilson,
Theophilus Stork. } Editors.
W. S. Stockton,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the Christian World, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the Christian Atheneum—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once*, as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agants are arranged thus:—*On cash orders*, 25 per cent.: on *deferred remittances*, 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. Stockton, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.
Philadelphia, December, 1846.

Administrator's Notice.

NOTICE is hereby given that the succriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. Chandler,
Putnam, O. Oct. 31, 1846. Administrator.

POETRY.

The Flight of Time.

BY DAVID WENTWORTH.

By the lone bedside of a dying year
We stand, and muse upon the flight of Time;
And as we stand, in fixed and silent thought,
And gaze upon the monster's crested brow,
And mark his silent, and yet swift approach,
And think how often to the length'ning list
He adds the period of a passing year,
In silent wonderment we still remain,
And think how few who know the worth of Time,
How few who know that Time's wheels never stop—
How he silently on his victims creeps,
Who heed not, hear not, feel not his approach,
But wait his coming with contented minds,
And know not, that each moment, as it flies,
But brings them nearer to their final doom.
And ere a few have thought their race begun,
Have felt his mark deep furrowed in their cheeks.
Again the Earth hath rolled her yearly round,
And as we look upon the brows of men,
We see no index, by which we can tell
The mind which marks the rapid course of Time,
Or that which studies daily to be rich.
The untaught savage of the wilderness
But to his history adds another snow,
And sitting down close by his wigwam fire,
Does to his listening sons and daughters round,
Rehearse again the story of his life.
Another year is gone, and each day echoes
With the joyous peals of schoolboys pleasures;
For schoolboys follow in the tracks of men,
And usher in the new-born year with shouts
And greetings too, of the rapturous kind.
While to the year that's gone, they turn in cold
Contempt, and speak of actions and events
Transpired, as things of worthless note; nor think
They that as each new year begins, its end
Will mark them with the stamp of Time,
And make one less among their numbered years.
'Tis all the same, none mark the flight of Time,
And as the year begins, it also ends.
Meanwhile the Earth hath roll'd her yearly round,
Nor stops she yet, but onward keeps—still on,
And bears with her the gentle Queen of Night.
Together wandering through the tiresome void,
They still pursue their trackless journey on.
Far off from others placed, by countless miles;
Alone they yearly circle round the sun,
Nor holds communion with the glittering worlds
Which far above, and far beneath them shine,
And all around, but still pursue their way;
While the Moon her double task performs,
And nightly waits upon her sister Earth,
And attends her through the trackless waste.
Thus hand in hand they plunge into the void,
And thus for centuries have they journeyed on,
Whirling and wheeling through the dark abyss.
And flinging far off in the gloomy waste,
Gigantic shadows of the passing worlds.
On, on they go, still hastening onward
To complete a year, and to complete it
To commence again.

Thus on and on, Time
Yearly flies; nor listens to the cries of
Indolence and Sloth, who met him daily,
And with loud complaints, ask, but in vain,
For him to stay his flight. But time flies on,
And laughs and scorns them with a mocking grin,
And points to Industry, who sees him not,
But wears a countenance smiling with content.
Then on he flies, and their frenzied calls,
Nor waits he long, before with mighty hand
He cuts them off, and marks them for his own.
'Tis ever thus; Time never yet has stopped
For man, one moment never yet delayed;
But still keeps on, still on, forever on,
And leaves on all the impress of his flight.
List! even now a moment's being born,
And now is past, and never will return!
O Time, how thou dost trample upon man;
Who knows not even what thy presence is,
But makes himself an easy prey to thee!
O tyrant, wilt thou never have an end?
Will age itself have no effect on thee,
And sink thee down into the yawning tomb,
To moulder with the victims of thy reign,
Or blunt, at least, the sharpness of the scythe?
Or wilt thou always tyrannize o'er man
And on him feed thy fiendish thirst for blood?
Can He who conquers all ne'er conquer thee?
Ah yes, Time, thou wilt one day have an end;
There comes an hour when Sun and Moon shall cease,
And Earth become dismembered in her flight,
And never-ending-wide Duration, need
No tel-tale Time to mark his daily course.

COMMUNICATIONS.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.
NO. III.

MR. EDITOR: In noticing some of the things demanding our considerate attention, connected with the question of seperation from the south, I maintain,

2. *That we may calculate on a general decrease of members during the time of the struggle consequent upon such a change, and for a considerable period after the work of separation is completed.*

It would be the wildest extravagance and folly in us, to think of retaining *all* of our present numbers at the north, through the vicissitudes of such an enterprise. To indulge the anticipation that all of our present membership at the north, can be led to the willing adoption of these measures, or any others, involving interests of equal magnitude, where the reasons for so acting are so liable to, and easy of misconstruction, and which may be made to appear of so little real consequence, or force, would be to seek encouragement where it cannot be found, and court for ourselves the bitterness of disappointment.

This movement will appear to many, uncalled for, and unjustifiable, in spite of every effort than can be put forth by us, under existing circumstances, and with our present facilities for spreading our views, and the motives actuating us, before the public mind. Such will be likely to regard the act as oppressive in its bearing; and an unwillingness to acquiesce in it, on that account, will lead them to discontinue their connection with us. Is it thought that such should be willling to concur with the decisions of the Majority? Then should we of the North, be willing to concur with the decision of the majority in the late General Conference, on the subject of slavery, and at once, abandon the project of division.

Others, looking at the object to be effected, will honestly conceive that other measures would be better adapted to accomplish the desired end, and conscientiously choosing, and determining to pursue what to them appears the "better way," will leave us for that purpose. Others, again, to avoid the agitation, controversy, and disquietude consequent upon the adoption and execution of these measures, will seek a home in the more quiet pales of some other church, or denomination. Prompted by the fear that such a movement will terminate in the final overthrow of this branch of the church, some will retire from among us, to seek their church relations in a denomination of more apparent stability and permanency.

And the enemies of the dearly cherished principles which constitute the distinguishing features of our church polity—The Mutual Rights of the Ministry and Laity—will devote themselves to awaken in the public mind, and in every portion of our membership, over which they can exert an influence, a deep distrustfulness in the competency of a representative form of Government, to meet, and provide for the exigencies of ecclesiastical associations. The effect of which, we may reasonably expect will be, to thin our ranks, and cripple our influence. Who of us in the Ministry, but what have experienced more or less of the embarrassments attendant upon labouring together in a church or society, comparatively new, and but little known? The promising fruits of our most arduous toils have frequently been decoyed from our Pastoral care, under the impression that we were not, as a church, permanently established. And after a movement of the character contemplated, this impression, so predjudicial to our success, will be strengthened; and multiplied years of the most arduous labor and sacrifice will be required to effect its removal.

The elements of change, when once introduced, will be likely to take a wide range. This should be guarded against in every way possible. And with every precaution that can be used, there will undoubtedly be much annoyance from this source. Already do we see in the North Illinois Conference, the way preparing for the introduction of *Congregationalism*.

Should changes of this character be insisted upon, it will lead to further divisions, weakening our strength and crippling our influence. If we cannot secure unanimity of thought and feeling, among ourselves, where we can converse face to face, how can we expect better success with those more remote, where we can have comparatively no direct intercourse? And to suppose that during the agitations consequent upon such a movement, there will be accessions to our numbers sufficient to make good these deductions, will be to calculate in opposition to the known laws of mind, and without the slightest encouragement from precedent. The attention of the Ministry and membership being necessarily much diverted, by means of it, from the great work of winning souls to Christ, we cannot reasonably expect that there will be as many conversions among us, for a time, as there otherwise might be. And as for accessions of individuals from other churches, who may sympathize with us in the undertaking, we can make no safe dependence. They may give us many kind and encouraging "*intimations*," and loudly shout onward,"—to us; But we shall find that most of them will stand aloof from us, until they see that the dangers of the conflict are past, and then if they cannot find any thing among us, with which to find fault, and should they *happen to continue to feel* as they now may, *possibly* some of them may join our numbers. And should an hour of peril ever after overtake us, they will, generally, be among the first to abandon the Brotherhood.

Who, that is familiar with the history of the ecclesiastical movements of our country, for a few years past, but what will readily perceive in it, the correctness of these statements abundantly corroborated. E. A. W.

Written for the Western Recorder.

MR. EDITOR: With your permission, Paul Pry, an old correspondent of the W. Recorder, begs leave to appear before your readers again, rather as an enquirer than in any other character; and by way of introducing myself before your numerous friends and readers, I shall use as a caption

NORTH AND SOUTH.

No. I.

In church and state, much is said about North and South. The interest of our common country is said to be geographically divided North and South. And so conflicting are the interests of the communities on either side of these two opposite points, that *ultra's* politically and ecclesiastically say, nothing but division will answer as a remedy, and hence in the church in some denominations it has been carried out, to wit: the *M. E. Church*, and as far as missionary operations are concerned the *New School Baptists*.

Well sir, my first enquiry is, what has been the cause of the late division in the M. E. Church?

My second enquiry is what good has resulted from the division?

And thirdly, judging the future from the past, what good is likely to result from the divided and distracted state of that ecclesiastical body?

The attitude I assume as a writer in your excellent periodical, is, that if mistaken in my views on the subjects under investigation, I honestly ask to be corrected. I am an earnest enquirer after truth. My object is to ascertain the position occupied by the churches of our land. And so far as I am competent to judge of the right or wrong of their ecclesiastical movements.

The history of the M. E. Church from its formation in these U. States, down to this day, has in a good degree, been involved in *mystery*. Hence one of the greatest men of our age, in writing a treatise on the government of said M. E. Church, has styled it the History and Mystery of Episcopacy; and a *mystery* truly it is. An attempt is made to hide the cause of the late division and involve it in mystery. If you soberly enquire into the nature of the cause or causes, that led to the geographical seperation, you will be informed it was *slavery*. And an attempt will be made to induce you to believe that the northern portion of the church is anti-slavery, or to use a hackneyed term, Abolitionists, than which, according to the judgment of your writer, nothing can be farther from the truth. This is a grave charge, but facts are stubborn things, they speak for themselves, and when properly brought out to public gaze, it will be found, on the subject of slavery, there is but little difference, North or South. But that the present division is on the subject of church government, as has been the other divisions of the M. E. Church. It is true there has been a great deal of fog and dust thrown around the case of Rev. Bishop Andrew, out of which grew the present division, and to take a slight or superficial view of the matter, it would appear indeed, that the morality or immorality of slavery had something to do in the case, but if the manouvering of the last General Conference be closely watched the discovery will be easily made, that slavery was lost sight of, and the bone of contention turned upon high and low church principles, or in other words, a contest took place on the powers of the Gen. Conference, and the powers of the episcopacy, (or Bishops.) Now to make this plain, we will take the facts in the case. Rev. Andrew married a lady having in her possession some slaves. the conference took cognizance of the case, not as an act of immorality on the part of a bishop, for had this been the case, and the conference had been disposed to have decided the morality or immorality of slavery, the bishop might have been arrested. The North having the majority, might have determined the connection of the bishop with the system of slavery sinful, and at once have expelled him, but nothing of this kind is attempted. A farce is gotten up, much time is spent, and a considerable amount of speechifying on the connection of the bishop with slavery, not as sinful, but as *inexpedient*. All at once the tables are turned, and the controversy is brought to bear on the power of the General Conference, to *depose* (or if you please) *unmake* a bishop. The North assumed the position that the General Conference could create or depose a bishop at pleasure, that a bishop was the creature of the Gen. Conference and consequently subject to its decisions and control. The South assumed a different attitude, they stated that the General Conference indeed had the power to create a bishop, but when created was beyond their reach, except in cases of immorality according to discipline; that a bishop was above the General Conference, and then the question naturally turned upon this point, whether the General Conference or the episcopacy, is the highest ecclesiastical court in the M. E. Church. The North said the General Conference —the South the board of episcopacy. And on this point the conference, *without a single layman present, without consulting the church pro or con, in the heat of impassioned partyism, divided a million of brothers and sisters, and that too by Mason's and Dixon's line.* "Tell it not in Gath, publish it not in Askelon." Now to show that it was not the immorality of slavery that divided the church; we recapitulate a little. What is done, in the bustle, with the Bishop? Hear. *We recommend that he do not travel as a bishop*, and why? lest in some places he should not be favorably received, but his name must be continued with the episcopacy. He must be acknowledged as a bishop, and more, travel or not, he must be paid as a bishop; and more, connected with a slave holding wife or not, he must be an episcopal dignitary. Pretty abolitionism, indeed, that expels the slaveholding preacher, (Harden) and retains the slaveholding bishop (Andrew.)

Once more if it was the morality or immorality of slavery that divided this mammoth body, how came it to pass that the Baltimore Conference went North with all her slaves and slaveholders? A strange kind of Anti Slavery Church, North, holding in her communion an entire conference that carries out in practice the toleration of American slavery.

Again. Along the line of this divided body, the ministers are "dumb dogs that will not bark". On the subject of abolitionism, little or nothing is said. On the slave side of the line all things remain as they were. The Northern preacher arrives on his field of labor, remains and departs. The slaveholder is continued in the church. and no judicial process put in operation against him. If this is anti slavery usage, it is pro slavery usage too; and is strong evidence that slavery has nothing to do in the matter. Mr. Editor, I have been waiting to hear of a Northern jubilee, at the emancipation of all the slaves of the slaveholders of the Baltimore Conference, or of the expulsion of all the incorrigible sinners who hold slaves within its bounds, and who will not emancipate them. This would be practical anti slaveryism, but profession without practice is empty as the whistling wind, and false as the smooth deceitful sea. According to the judgment of one who has *pryed* into these matters, the M. E. Church has *never* decided on the morality or immorality of American slavery. If I am wrong, when and where was the decision made, and what was the decision? Speak out, oh ye wise ones of the episcopal ranks. Give us day and date, place and decision. In vain may you tell us that your book of discipline says, "we are as much as ever opposed to slavery." How much are you opposed to it? Enough to induce you as a church, North, to say, that it is immoral, and that your membership shall be expelled for the holding of men, women and children in involuntary bondage. The world awaits your reply. The churches listen for your reply. Have we taken a correct view of the state of affairs, North? if not we ask correction. But if the view given be correct (*which we doubt not*) then slavery has nothing to do with the late division in the M. E. Church, at least so thinks one, that's been "peeping in, popping out," just to see what you'r about." PAUL PRY.

At Home, Dec. 8, 1846.

(TO BE CONTINUED.)

Writen for the Western Recorder.

MOVEMENTS OF SECEDERS.

ER. EDITOR: The following is the Constitution of our evangelical Association as written out and adopted Nov. 14, 1846, and the constitution of a church, as recommended by the convention of Seceders held at Buford Highland Co. Ohio, commencing Nov. 11, 1846.

It will be seen that we recommend a congregational system of church government, we do this because we think, 1st it is scriptural, 2nd best calculated to unite general and local interests, 3rd we can thus sustain ourselves in the midst of surrounding harm with the greatest ease. Be it by all understood that the cause of our present position is not that we love the M. P. Church less, but that we hate slavery more. We were Methodist Protestants and still would be were it not for the connexion of that church with Slavery. *Congregationalism* then is far from being the first cause of our secession. Will you Mr. Editor give publicity to the following, and oblige Yours, J. B. DUNN.

Committee of Publication.

Constitution of the Association.

Art. 1st. This body shall be called the Evangelical Association of South Western Ohio; and shall be composed of ministers and not more than two delegates from each church in connexion with it.

Art. 2nd. It shall be the object of this Association to maintain and assist the churches in connexion with it to maintain scripture doctrine and usages, to facilitate and promote christian intercourse and communion with one another, to support and aid each other in difficulties and trials and to unite their counsels and efforts for the welfare of the churches, the salvation of souls, and the general interests of Christ's kingdom.

Art. 3rd. Any minister of the gospel may become a member of this Association by presenting proper testimonials of his Christian character and standing in the ministry, and assenting to this constitution.

Art. 4th. Any contiguous congregational church may join this association by giving evidence that it is a church of Christ and assenting to this constitution.

Art. 5th. This association believes, that it is a Christian duty to offer communion and fellowship to all whom Christ receives. And we believe that it is for our works of faith and love we shall be justified and for the opposite we shall be condemned. With these convictions we offer communion to all who conform to bible morals as contained in the *ten commandments* and developed in the scriptures of truth.

Art. 6th. This association shall meet semi-annually, or oftener pursuant to adjournment, and the place and time of each meeting shall always be designated at the preceeding one.

Art. 7th. The officers of this association shall be a moderator scribe and treasurer.

Art. 8th. This association shall have power by a majority of two thirds of the members present at a regular meeting, to elect and ordain elders when thought necessary, or when advised to do so by two or more churches; to act as evangelists or missionaries.

Art. 9th. No member shall be expelled from this association but for immoral conduct.

Art. 10th. This constitution may be amended at any regular meeting by a vote of two thirds of the members present.

Signed Nov. 14, 1846, by,

BENSON GOLDSBURY; M. G.
DANIEL RILEY, M. G.
SANFORD H. FLOOD, M. G.
JONATHAN M. FLOOD, M. G.
THOMAS S. JOHNSON, M. G.
JACOB B. DUNN.

Delegates.
JOHN STOUT,
JOHN SLADE,
WM. TAGGART.

Constitution of an Individual Church.

Art. 1st. This church shall be called the Methodist Free Church at———.

Art. 2. Any Individual giving credible evidence of a change of heart and conforming to this constitution and discipline, shall upon application be admitted to membership. The evidence referred to, shall embrace the love of God manifested by a godly life, and the love of men manifested by doing them good. The following shall be considered a summary of prohibitions and duties. First, prohibitions. The taking the name of God in vain &c. General rules as found in the Wesleyan Methodist Discipline with slight alterations, which see.

Art. 3rd. The officers of this church shall consist of Deacons and Elders, whose duty it shall be to attend to all the business of the church.

Art. 4th. All members of the church over the age of twenty one years shall be entitled to vote in all cases. And all male members over the age of twenty one years shall be eligible to any office of this church.

Art. 5th. It shall be the duty of the Deacons to attend to all the financial interests of the church. They shall attend to the poor of the church, that none suffer. They shall be the treasurers of the church and also the trustees of the church property; they shall give a just and faithful account of their official proceedings as often as required. It shall be the duty of the Elders to restrain refractory members, to reprove rebuke exhort with all long suffering and patience. They shall receive and dispose of all charges against members. It shall also be the duty of the Elder to hold Society, bible class or prayer meetings, as thought advizable by the church. And it shall be the duty of the Elders and Deacons jointly to employ a pastor when directed to do so by the church.

Art. 6th. It shall be the duty of the minister of this church to devote his time and talent to the service of the church, by expounding Gods word; by visiting from house to house, by conversing freely with the people of his charge, upon the subject of religion. It shall be his duty further, to lecture on such subjects as the church may require; to administer Baptism the Lords Supper, and attend to all the duties of a minister in holy things.

Art. 7th. (1.) Charges against a member shall be preferred to the elders, by whom, the accused after due notice given him of twenty days or less at his discretion, shall be impartially tried. If he be found guilty and does not repent he shall be reported by the elders, to the church, which if he hear not, he shall be expelled. If he repent, he shall be continued with admonition, or for a time suspended, as the case may seem to require. If the accused confess, and persist he shall be expelled. Provided that if the accused does not attend his trial before the elders, or assign a sufficient reason of nonattendance he shall be treated as if guilty. Provided further that the accused shall have the right of appeal to the church or to a jury appointed by the church, consisting of three or more members over the age of twenty one years. The accused shall have the right of chalenging any member of the jury not exceeding the original number. The right of chalenge if used at all shall be used at the time of appointment. All appeals are final. 2. Charges against an elder shall be preferred to the minister by two or three witnesses. And if upon investigation by the Minister, Elders and Deacons, it be thought proper to suspend him from office, he shall then be dealt with as other members. Deacons shall be treated as Elders excepting that the charges may be preferred to the senior elder. Provided that for maladministration removal from office shall be the highest penalty. The accused Elder or Deacon shall have due notice twenty days or less at his option of the investigation. 3. Charges against a minister shall be preferred to the Senior Elder who with the remaining elders and deacons shall try him and shall have power to discharge him. Provided that he shall have the right of appeal to the church, and provided further that when a minister is discharged he shall be entitled to a copy of the proceedings of his trial. The elders and deacons shall not set on appeals.

Art. 8th. This church shall have (at least two) elders, (and two or more) deacons to be chosen by ballot.

Art. 9. When any member of this church shall think it his duty to preach the gospel or to exhort, he shall speak of the subject to the senior elder, who shall advise with the other elders and if they deem it expedient they shall recommend him to the church as a proper person to receive license. If the church elect him as a licenciate, the minister shall in the name of the church give him license.

Art. 10. A majority of two thirds of the members of this church present at a meeting called for the purpose, shall have power to elect a licenciate to the office of elder. In case, of election, the church shall call two or more elders who shall ordain the individual using the form used in the M. P. Church Discipline.

We also assume the following position viz. *The Methodist Free Church at———stands pledged to meet Methodist Protestants and others on proper and honorable Anti-Slavery principles.* All of which are duly recommended by the Buford convention. SANFORD H. FLOOD, *Chair.*

SAMUEL MOORE, *Scribe.*

From the Presbyterian of the West.

MEETING HOUSES.

MR. EDITOR: As many of our rising churches in the west are engaged, or are about to be engaged, in building houses for worship, it has occurred to me that our religious journals might be made the channel of communicating some useful hints on this subject. Thro' the lack of experienced architects, the house of God is constructed very awkward, and encumbered with many disadvantages. In what I have to say, I will begin with the pulpit.

The pulpit should be placed in the end of the house, never in the side. The speaker can be heard better from the end than from the side. The house should always be oblong. A square meeting house is not only in bad taste, but highly disadvantageous for seating, speaking and hearing. There should be no doors in the side of the house. The entrance should be at the end. Some place the pulpit at the entrance end of the house between the doors; others at the end. The latter, I think, attains mostly in recently built houses; and I think is decidedly the best for several reasons. The noise of those who come in late (there always will be some such troublers) does not so much annoy the ministers, nor divert the people's attention. When the congregation is dismissed they retire from the minister as he comes down from the pulpit. When the pulpit is situated between the doors he must remain in the desk until they are all out, or meet the mass and shake hands with every one. It ought to be known, that most ministers, however well pleased to salute the people of their charge at all other times, they feel, after the labors of the service, rather indisposed to speak to any body for an hour or two, and ought to be excused.

The door for the pulpit should never be higher than the backs of the seats which the people occupy. It is quite a mistake to suppose that a speaker should be exalted above his audience to be well heard. All the elevation needful, is to be seen by his hearers. Even this, though needful, on account of sight, is so much detriment to the hearing, for the speaker is best heard standing on the floor of his audience. The reason of this is manifest to every once acquainted with the elements of natural philosophy. Sound is more quickly and distinctly conveyed through a dense medium than through a rare one. The nearer the earth, the more dense the atmosphere, which is the medium of sound; hence if the speaker be lifted much above his audience, the sound of his voice is thrown off into the higher region of the air, which is very much rarified by the heat in the room, and is consequently not so distinctly heard. Hence in houses with high pulpits, those who are dull of hearing complain that they can't hear satisfactorily. The law of nature to which I have alluded, shows the impropriety of placing a choir of singers in a gallery. Singing sounds much better when it proceeds from the ground floor. The floor of the pulpit on which the speaker stands should be placed as low as the convenience of being seen by the audience will admit. And I will here add that the desk of the pulpit, book and all, should not be higher than the lower part of a standing man's vest—I mean a man of midling stature.

There should be no windows behind the pulpit, nor indeed in that end of the house, for the obvious reason that the glare of light upon the eyes of the auditory, whose faces are directed that way, produces uneasiness. If it seems necessary to have windows in the pulpit end of the house, on account of a proper external appearance, let them be closely blinded in the inside with green or blue material. On the wall, immediately behind the desk, there should be hangings of green or blue. These are the colors of nature—of the herbage and the sky. The all-wise Creator has adapted the eye to these. It never tires beholding them. All other colors produce weariness when looked at repeatedly, and long at a time. Our congregations are not aware how much it would aid them in giving attention to the minister, if their eyes were relieved from the glare of a white wall from behind him. Without this relief the hearer begins with the preacher and fixes his eyes on him, but soon a sensation of weariness is felt, and his eye seeks relief by moving around to other objects and this proves the occasion of wandering thoughts; or, he seeks relief by bowing his head on the pew before him, and this invites slumber. Let any congregation put up these hangings as I have suggested, and the Sabbath after, they will think their minister has improved in preaching—that is, they have given him attention with greater ease. I must here enter my protest against red hangings about a pulpit. It is unphilosophical and unprotestant. It is unphilosophical, because red is the most tiresome to the eye of all the colors. It is unprotestant, because red is the standing emblem of the church of Rome.

The windows in the south and west side of the house should always have blinds of some kind, for it is exceedingly anoying to the hearer to have the sun glancing on his face while he is trying to listen to the minister. These things for which I am contending, are not matters of taste merely. They are of much utility. And here, as in a thousand other instances, taste and utility are combined.

But to return to the pulpit, for I have not done with it yet. Let the ladies of every congregation see to it that the floor of the pulpit is covered with a carpet, be it ever so plain an article. I am aware that some people, in our plain congregations, would think their minister was getting proud if he should ask to have his pulpit carpeted. But I will speak a word for him here. If one of those good people were required to stand an hour on the bare floor of the pulpit, on one of the cold sabbaths in February, he would no doubt, think that a bit of carpet would be quite a relief. The floor of the pulpit is the last and least warmed spot in the house. I have had the soles of my feet become so insensible with the cold from standing in a naked pulpit, that they scarcely recovered their natural feeling that day. But I will drop the subject at this time.

Yours &c.

ZANESVILLE.

An Elegantly Illustrated Magazine for Christmas and New Year, containing a Pictorial Description of Ohio, &c. &c., which can be mailed to any part of the United States, for 4 cents postage.

THE January Number of our FAMILY MAGAZINE, for 1847, will be complete in itself, and contain an interesting Historical and Descriptive Account of the State of Ohio, together with a great variety of other literary and interesting matter; the whole illustrated with

FIFTEEN ELEGANT ENGRAVINGS,

each one occupying an entire page of the Work. We expect to circulate many thousands of this elegant Periodical in the State of Ohio and elsewhere. The Plates are all executed in a peculiarly chaste and perfect manner; and any one of them is worth the price of the Work.

The following is a list of the principal Engravings that will be published in the January Number, viz:—

1. A splendid View of the City of Cincinnati, as it appears at the present time. This forms the Frontispiece, and is elegantly printed on the best and finest paper, accompanied with a particular account of the origin, rise, and progress, of the Queen of the West.

2. A View of Cincinnati, as it appeared in the year 1800; forming a striking contrast with its preset appearance.

3. A View of the Public Landing Place, at Cincinnati.

4. The New Catholic Cathedral at Cincinnati—a large plate.

5. A View of Lane Seminary, at Walnut Hills, two miles from Cincinnati.

6. Several Views of Kenyon College, &c., &c., at Gambier, Ohio.

10. Several Engravings illustrative of the Antiquities of Ohio. Together with—

13. Bears attacking a boat's crew in the polar seas—a spirited engraving.

14 Picture of the Deluge. This is, without question, the most valuable and interesting Engraving in the whole Wsrk. We have not the space neccessary to describe it, and do it justice.

15. A View of Mount Ararat, from the hills above Erivam. This is generally admitted to be the mountain on which the Ark rested after the Deluge.

☞The whole of these Plates are accompanied with interesting descriptions, making the Number invaluable as a Present to young People.

The price of "The Pictorial Description of Ohio," will be ONLY 12½ CENTS PER COPY, or Ten Copies will be sent by Mail for One Dollar.

Letters enclosing remittances must be post-paid in full. The silver change for a single copy, or for three or four copies, may be thus remitted, (Postage Paid,) at our risk; but when you send silver, please envelop it carefully in a half sheet of writing paper, so that it will be subject to only single postage.

All orders should specify distinctly the town, county, and state, where the Magazine is to be forwarded. and should be addressed (post paid) to

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Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinets, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

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I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined TO SELL my goods. W. B. GUTHRIE.

Putnam Ohio, October 31, 1846.

SNETHEN'S SERMONS.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

NEW HISTORY OF TEXAS, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

NEW SERIES
OF THE
Congressional Globe and Appendix.

CONGRESS at it its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

The work, as it is now to be conducted by them, will be found a most perfect political history. The Senators from the States and the Representatives from every section of the Union bring with them into Congress a knowledge of the feelings, sentiments, and interests of their several constituencies. Public opinion and the public information, as it exists among those they represent, are embodied by them; and in the crucible of Congress the wisdom of our times is brought to its test, and is there concentrated, in directing the political movements of the whole country. The impulses thus given through Congress from every quarter react upon the nation as a whole, and all its component parts are made to move in co-operation. The press cannot be more usefully employed than in condensing and again spreading abroad the intelligence of our free country, tending to such happy results through our almost miraculously adjusted State and National institutions.

Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large mass of the Congressional Globe and Appendix, issued during the last twelve years, which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

We have on hand the Congressional Globe and Appendix for the last fifteen sessions of Congress, making together fifteen large royal quarto volumes, which we will sell unbound, for $41; or bound with Russia backs and corners for $56. Those who want the back volumes should apply for them immediately, as they are in demand. Congress subscribed for 341 complete sets during the two last sessions. The proceedings of Congress for the last nine years cannot be procured from any other source—Gales & Seaton having stopped printing their Register of Debates in 1837.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all lost numbers.

TERMS.

For one copy of the Congressional Globe, $1 00
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The money may be remitted by mail at our risk. The safest and best way to remit is, to pay the amount to the Postmaster where you reside, and take from him a receipt.

Our prices for these papers are so low that we cannot afford to credit them out; therefore, no person need consume his time in writing for them unless he sends the money. BLAIR & RIVES.

Washington, D. C. October 15, 1846.

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WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

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Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

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Zanesville, O. Nov. 7, 1846.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety not surpassed by any Hotel or Boarding House in the West. R. PUTNAM.

October 31st, 1846.

N. B. Application for boarding should be made soon.
R. P.

THE WESTERN RECORDER.

VOL. VIII---NO. 14. PUTNAM, MUSKINGUM COUNTY, OHIO, JANUARY 9, 1847. WHOLE NO. 378.

The Western Recorder,

Is Published every Saturday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

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Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

COLPORTAGE.

From the Watchman of the Valley.

Mr. RITTY THE COLPORTEUR.

Lane Seminary Dec. 17, 1846.

Messrs Editors:—We enjoyed a rare treat at the Seminary on Thursday evening last. It was the simple narrtive of the conviction, conversion, and subsequent labors of Ledger Ritty, a converted German Catholic, who has labored several years with great success as a colporteur under the auspices of the American Tract Society. I shall attempt to give the language and dialect of the colporteur as far possible. You must forego, in reading the following imperfect sketch, all the effect and interest produced by the manly appearance of a *large well built* symmetraical *converted* Dutchman; with a full, open, serene, quiet countenance; a large sparkling dark eye, bespeaking at once intelligence and honesty; and best of all, a heart glowing with Christian benevolence and love.

Mr. Ritty commenced his address with a slight allusion to his life and habits in France,* before he came to America. He said,

"Me comes from de France counthry to dis counthry. Ven me vas in de France counthry, me vas *very great* sinner, me drink much vine; me drink vine all do gedder. O me vas very *fine* sinner, in French land, me go vell along mit de beobles; dey all dink much of me. Vell, ven me come to dis counthry, me *leafe* in *Bitsburg*, and me drink visky and somedimes brandy. Me not can drink vine, me not can get it; it dastes doo saltish (that is) it cost doo much money: and ven me do dis not gute vine, and so me drinks mos all viskey, some brandy.

Vell me come to dis counthry to make rich, and me vork hart, and me drink blendy of visky and den me git sick, and have do lay down on de bet, and me drink blendy of visky den, and me send for de docter and de docter give me some *metsin*, and me drink visky all de dime. And den me send for de preas, and de preas come and me confess'm de sins, and de preas tell me he forgive me de sin. Den de docter metsin not git me better, and de preas come agin, and me tell de preas, y you dont forgive me my sin? You tell me you do, bud you dont. Den me comes very sick and de docter cant *kure* me mit metsin; and de docter tell my vife she may give me vat me vant: visky and any ding, me not can come up any more from dis bet. Den my vife come and stan before my bet, and my boor vife cry, and dell me vat de docter say. Den I cant drink any mor visky, kos me do sick. Den me git *frait*, and me begin to bray do Got, and me send for de preas, and ven de preas come me tell him. vy you not orgive my sin? And de preas say, vell now tell me all your sin, and me vill forgive em. But me tell de preas, me not can dink of me sins since me ittle boy. Vell den dell me all vat you can—and den me begins, and ven me git don, den de preas dont forgive me. And den me *begin* do *dink may yon cant*. And den me dell de preas agin, vy you dont forgive me? And de preas dont say notin. Den me dell de preas, maby you not can pardon my sin. And den de preas go right out de door, and go home.

Den be bray to Got for his sperrits, and me fealt better, and den de docter not come any more, and de preas not come any more, and dey leave me mit out docter and mit out preas, den me begin to git better. Bud, O me, sich a bat sinner, and de preas dont come any more. Vell den me git better every day, and ven me get mos vell, me go do see de preas. And me ask de preas, vat book eas dat big book vat you preach from in de pulbit? and he say de bible. Den me tell him me want one. But he say, O no de bible cas for de preas, not for de beoble. But me dell him me want one and me mus have one, and me tell de preas, me vill give him 10 dollar for one but he say no: den me say, vell me vill give you 20 dollar for one, but de preas tell me, you must not have one, come to de shurch every Sunday and hear the vords from my lips. But me tell de preas, me hear de vord from your lips dirdy-dree years, and me confess em and you none can pardon sin. Den de preas say, vell, pray to Shesus Christ and he vill forgive you. Den me tell him, or vat you dunt tell me dis before? And den me tell dis preas, me mus have a bible do reat for mine self. And if you dont sell me one me get he *Lutern* bible. But de preas say de Lutern bible, heratic bible. Vell me, tell him me mus have de bible, and me vill have de bible. Den e preas open de door and take hol me and poosh he out; down doo or dree steps, and me fall down n de groun, but me *very veak* or me not let de reas done dat. Me vould dake de preas by de ollar and come him down along mit me on de roun. *But dis not would be right.* Den me go ome and me dink *all de time*, all de time about at a big sinner me be. And me bray do Got do ell me vat is deright bible; and me bray do Got o give me de right bible. And de nex morning he start do go all over de city do find a bible: and urty soon me meet an *Irish* voman mit a bible nder her arm. She be an Irish Catolik, and me ell her, vat book you got? And she tell me de ible, and me tell her, vill you sell him? and she ell me yes, for fifty cent. But he is a Lutern bible, *mit de Luter cut out mit de shears.*

[Here Prof. Stowe interrupted the speaker and remarked that, on account of the prejudice against him, the colporteurs are in the habit of cutting out the name of "Luther" from the title page, of Luthers (German) translation of the bible, before distributing it among the German Catholics.—The bible was given the Irish woman by a Colporteur. She wanted to sell it for bread.)]

Mr. R. proceeded. "Vell den me dake dis bible, and look at him inside, and den me ask, eas e all here? and she dell me yes, and den me uyt him right off; me dink heradick bible wort fty cent *any how*. And den me dake him home nd me reat him. But my vife dell me you got *heradick* bible. Vell me tell my vife, me reat him, and if he not dell de *trute* me sell him. But if de *preas lie, me not can sell him.* Den my frens come and tell me, you got heradick bible, and you vill go to Purgatory. But me not care, me reat every day and me bray do Got for de sperits. And by and by me come to de new testiment and me reat about Chris, and den me bray to Chris for his sperits, ond dis make me feel better. Den me move do Cincinnati. Here me vork hart day dime, and reat hart night, and me bray do Got all de dime for heas sperits, and den get little *meetin* in mine house, and reat de bible do em, and den me begin do bray mit em. Den my vife not lik dis. She say do me, you heradick, and you got heradick bible. And den my vife *hurt* me mit de preas, and den de preas dell me you heratick, and you mus be cut off from de shurch, and den you go to burgatory. But my vife dell me, you not can stop at burgatory, dis is doo goot for you, you mus go on do *hell*. But me tell my vife, mit *her* and de *preas*, and my oder frens, me not have do go do hell, hell come do me. Me have hell all de dime in mine house for six year. Den me dell my vife for vat you dont like me? Me don't drink visky, me dont swear like me dit, me dont leave you alone mit de childer, me stay mit you me only reat de bible, and bray; for vat you dont like dis? But my vife dont vant do leafe de Catolick fait. But after long dime my vife begin do *dink* and *dink* and reat de bible do: den coms big lode on her *hort* dis is sin, and she confess him do de preas, but de loat get bigger not litler. Den my vife begin do *bray* do *Got*, and purty soon de loat fall off, and my vife come convert, and my childer come convert, Den me hold blenty meetin, and me reat in de bible, and me bray mit em, and some git convert, and den dey bray do. And den poorty soon de brick-bat and de stone come in do de window; but Got dont let em hurt. And me holt meetin all de dime. Vell, den dey call me convert Catolick. But me not convert Catolick, me *convict* Catolick, and me bray much every day. O me got a bick loat on my *hort*, and me bray all de dime do Got for heas sperits, and den Lort fall off de loat of sin, and me fealt happy, and me fealt glat. Den me go out in de counthry and me buy a *dary* dare, and me live dare, and me make money dare fas.

But me dink all de dime me mus breach de gospel do de Catolick, and me not can git dis out my min. And den me dink me vill go out in de woods on a farm, and den me not dink dis so much. And me go down de river and buy a farm and me leaf dare; bat me dink shus so much as ever. Shus so much as me dinked on de *dary*. And me see my children grow mit out any school-in ignorant. Den me go back *near* do Cincinnati, and buy a small dary, but me not make much money here and me dink all de dime me mus breach to de Catolick, and me not stay long at dis dary.—Den me go to Sharmantown. Here me keep store, and me begin do holt meetin agin among de Catolik and me have goot time. Some git convert, and all de dime me dink me mus go breach, and me don't vant dis, but me dink about dis all de dime, and me dink me not can breach. Den me go and dalk mit a Universalian, and me bray mit em and mit heas family. And so soon as me leave de house dis universal man, talk and bray mit heas own family, and poorty soon he and his family come convert. Den me all de dime dink me mus breach dis gospel to de Sherman Catolik Den me see a man in de roat, and dis man be Catolik, den me tell de Lort now you convert dis man and dat vil be de sign den me vill know my duty to breach de gosple.* Den me go and talk mit dis man, but dis man not much feel. Den me talk mit him again, and he come some convict; den me give him a bible and bray mit him, and he git big loat on his hort, and he go to de preas, and tell de preas vat a big sinner he is, but de preas not can pardon deas *kind:* kos deas is *Got* vat convict; den me bray mit him and poorty soon he loose him heas loat and come convert. Den me tell de Lort now me vill go and breach ven you open de door. Den me begin do look for de feel where do go do labor for de Lort. Aboud dis dime a man from de eas, Mr. Cook* come do Cincinnati and vant do find some convert catolik do labor among de Sherman Catolic. An somebody tell him maby he can git me, and me be shest in de city at dis time on bisness, and dey call me do see Mr. Cook, and he dell me me vant doo hire you do be a colporteur among de Sherman. But me dell him me not can hire, But me dell him me vill go and dry of me can do dis and me not take any pay.

Den me take some books and some *dracks* mit me home, and me dake a gal (a young woman) mit me in my carriage do Sharmantown do see her brodder who leaf in Sharmantown. Vell me dinkdis is good dime for me do begin, & den me dalk mit dis gal all long de roat, and me dells her about Got and about Chris, and she dinks much on dis and me give her de Bible and she read him much, and den she come convict, and me dalk mit her after dis, and bray mit her.

Vel now me stay heme doo or dree days, and me bray do Got, and me tell de Lort now me vill go and dry dis virk dree mont, and if you go mit me and convert de beoble, den dis vill be de sign. Den me vill know my duty. Vel den me go do Cincinnati, and me dell em dis do Mr. Cook dat me vill go dree mont and dry of me can do dis and me not sharge notin. Den me begin and me go among the Sharman, me go do a house, and me, dalk do em and me bray mit em, and me give em book and *drack* and de *Bible*. Den me go do anoder, and me do dem jus de same.

And poorty soon de wort of Got begin do work and make em de beeple *feelt* bat. Kos de Bible tell em vot great sinners dey be, and me holt meetin mit em every night, and me dalk mit em and me bray mit em.

Me dont dalk about Catolick shurch. Me not tell em dis bat shurch, *me let de bible do dis.* Me tell em you can stay in de Catolick shurch if you vant do. *Me know all de dime dis vont do it do, ven convert.* Den dis gal, vat me dake do Sharmantown come back to Cincinnati, and she come right avay do de prayer meetin and in doo or dree days she comes *rejoicen* in de Lort. And in doo or dree weeks seven family most all git christian; and den dis is *happy* family. And dis is de seven *fus* famillies vat me visit *since me ben corporteur.*

Dis make incourage, and me virk dis vay five week and many git convert. Me gif one man de New Testament and he lay him on he shelf for weeks, den he dink, vell, me read dis book vat Ritty gif me and see vat de is in em, and den he dake em down from de shelf and brush off de duss and begin to *read*, and *read* and *read*, and de bible soon show him vat he vas, and den me talk mit him and bray mit em, and den soon he git a *light hart.* He come convert.

Now me leaves Cincinnati, and me go to Columbus, (capital of Ohio) dis is hard place. Me look at de city and me look at de beoples and me dont know vat to do, den me go and bray, and den dis passage come do me. "Dis beoble can kill de body but dey cant kill de soul. You know vat dis passage is, me dont can tell you all: den me begin to go to de houses, and me dalk mit em, and me sell em books, and me give em books, and me give em bibles, and me bray mit em; den by and by one voman coue under conviction, and me bray mit her, and den she git de loat off her hart and de light comein, and den anoder one git convict, and poorty soon many come convict and dey go to de Preas and de preas, try hart do forgive em, but he not can pardon dis kind. Den day come to de prayer meetin, and den git poorty soon convert. Me virk very hart here. Me virk all day, distribute *books* and *dracks* and de bible, and me hold meetin every night and den by an by me git sick. Me *bleat* at de lungs, and den me mus go home and git kured, and anoder man go do Columbus and make one shurch out of dis beople vat come convert dare and dis very good shurch now.

And ven me git vell den me go do Lancaster, and me labour here and in dis *mycinity* mos one year, and me see much good dime in dis place Me see many convert, me not can dell you all vat de Lort do among de beoble, but me can dell you some. Vel firs ven me come here me begin do give em blendy books and draks and Baxter Call, and Bilgrims' brogress and de Bible and me talk mit em and bray mit em in de family, and hold meeetin in de brivate house, and de house git more beoble dan he can hold em. And den de minister dell me come in do my shurch.

But not all de minister dell me dis. O, no. Some dis minister not vant me dare and dell de beoble dis man metodis, and dis be not de virk of Got: but de virk of de *Debil*. Den me go in de shurch and dalk do de beoble, vat come in and day stan at de vindow outsite, and me dalk to em and me dell em aboud em aboud Shesus Chris, and me dont dell em nottin else, and me dell em all dis vat me dell you, you fine em in dis bible vat me give you. Me gif em all dare (to the audience) and me do git em all dare: kos me know nottin only vat me fine dare. Great many beoble come convert and comes good beoble in dis blace.

Den me go out of de city vare de *big steal* (*Distillery*) stand right in de middle of de beoble; doo or dree dundred beobles leafe here. And me begin to dalk mit em and dell em aboud Chris, and me give em bible and me *dalk* aad *dalk*, and den me hold Meetin, and in de fuss meetin one *voman* stan up and dell de beoble, dis be de right kine of religion, and de next meetin two vomen fall right down on de floor, and de beoble come all frait it, and me not can dell vat de matter mit em, kos me dont never see em do dis afore. But me dink de Lort vont let em hurt. And de beoble run and git vatter and dro dis in em face, and run after de *doctor* do *bleat* em. But by and by, day begin do brase Got, and da dont vant any vater and da *dont vant* de doctur, da *git vell mit out*. After dis da call me metodis, and da curse me and da call me *schwamer*, (translated by Pro. Stowe, lunatic,) but da come do de meetin all de time, and de spirits of Got come down mit bower, and day mos all stop drink em visky. And ven me go dare fus, da all drink visky. *De vomen shus like de men*, all drink em. Me stay here five mont. And ven me go vay from dis blace, de beoble mos all not sware, not drink visk ey, and 160 convert.

Den de beoble in a litle blace seven miles from Lancaster send for me. But one man in dis blace swear if me come dare he vill git me kilt, and dis man be *Deast* (Deist)

But me dink Got vill dake care of me and me vill go. Den me git some book and bibles and dings: and me go. And me go right of and see dis man and me dalk do him in *Spirit* of *Shesus Chris* and me dell him me dont hurt you. You can be Deast if you rudder, and after dis he dont hurt me, and me begin do hold meetin and de spirit of Got come down and de beoble some git convert, and den dis Deast come to de meetin, and den me go and dalk mit him. And me dont dalk mit em about de *bad Deast* and de bad *infidel*: but me dalk mit him bout *Shesus Chris*, all de dime. And soon he ax me do bray mit em, and me do and in doo dree days he git de light hort, and O how he bray den, and help me; and 26 come convert in dis place. Mr. R. then alluded to his labours in Dayton and Pickaway, Ohio, and in New Elsis, and other places in Indiana, which he visited in the course of this *Paul like* perambulation.

And now (continued the speaker) me com back to Cincinnati and begin do labour mit de Sherman in dis blace some more. And now me fint great many Sherman in dis city vat vant to know de right vay. O Brudern, his beobles all in de dark. You dont can know how dis beoble feel. You got em de bible, and always have em and you know de right vay. But dis boor beoble got none bible and got no body do dell em de right vay. De preas dell em you mus come and hear de vird from my lips, and me forgive you sins.

But ven he do he dont, and da shus de same kind of sinner like da be before. One voman vat me visit dree year go come convict den, but dont tell me, and she keep convict all de dime dis dree year, and she confess and confess to de preas seven dime, but de *loat* stay on de hort all de dime. Den dis voman dink maby dis city dreas do young, day not learn yet how to forgif dis kind. And den she valk fifiy miles out in de coonthry do see an old preas, vat have a vite heat shus like dis man, (pointing to Dr. Beecher, who sat near him, and whose moistened eye betrayed the secret emotion of his heart,) and ven she come dare dis old preas dry and dry, but he not can forgive dis kind nudder. Den she come home and cry all along de roat. Den me go and see her and dalk mit her bout *Shesus Chris*. And den she dell me, me feel like dis all de dime for dree years since you dalk mit me. Den me bray mit her and she come rejoicin in Got*. Mr. Ritty, then concluded his address with a most pathetic exhortation to his audience to *faith* and *faithfulness* in the cause of Christ.

R. H. LEONABD.

*Bro. R. tells me he selected the wickedest man in town that there might be the less prospect of his conversion.

†Rev. R. S. Cook, Cor. Sec'ry. of A. M. T. Society.

‖Mr. R. told me yesterday that the husband of this woman is now under deep conviction.

*Mr. R. is from Elsis in the north of France.

John Wesley the Great fonnder of Methodism was in many respects a most remarkable man. He was greatly in advance of his generation. While the world was profoundly asleep on the subject of Temperance, he was a thorough going temperance man. He said he never knew an instance where wealth, amassed by the sale of intoxicating liquors, descended to the fourth generation.

SCIENTIFIC

From the New York National Press.

MAGNETIC TELEGRAPH.

The generator of the galvanic fluid consists of 50 glass tumblers of the size in common use, in each of which is a zinc hollow cylinder reaching from the top to the bottom of the glass, and almost filling it up. From the top of the zinc cylinder projects a horizontal arm of the same metal, extending two inches beyond, to which is soldered platina full 3 1-2 inches long and half an inch wide, and hangs vertically from the end of the arm. In the hollow of the zinc cylinder is placed a small porous cup three inches long and 1 1-4 inch in diameter. The glass tumbler is then filled with diluted sulphuric acid, and then the small cup filled with the pure nitric acid. Being thus prepared the platinum of one glass is put into the small porus cup of the other, and so on through the whole series. The last glass at one end of the row has its platinum soldered to a strip of copper which terminates in a cup of mercury in a platform upon which the glasses stand. At the other end, the projecting arm has also a copper strip soldered to it, and terminates in a cup of mercury, in the same manner as the other end. These two ends constitute the negative and possitive poles of the battery, which is at Washington.

From one of those cups of the mercury proceeds a copper wire, of the size of common bell wire, extending to Baltimore, upon poles 25 feet high, and 225 feet apart. Here it enters the Telegraph office, and passes around first one prong of a bar iron, bent in the form of a horse-shoe, and from that around the other prong, and then the wire returns to Washington upon the same poles as the other. At Washington the return wire is soldered to a slim slip of brass, one end of which is fastened upon a pedestal, and the other end, with an ivory button upon it, stands over a brass plate of the size of a five cent piece, without touching it. To the under part of the brass plate is soldered a wire which extends to the other pole of the battery.—The battery being now ready for action, you hat but to place your finger upon the key and press it until it touches the brass plate below, and instanily the galvanic fluid flies its 30 miles. Take off the pressure of your finger, and instantly the fluid has ceased to flow.

We have alluded to the bar of iron bent to the form of a horse-shoe a Baltimore, around which the main wires are coiled. It is not generally known that if a bar of soft iron is encircled with copper wire wound with some insulating substance like bonnet wire, and a current of galvanic fluid passes through the wires thus surrounding the iron, it becomes instantly a magnet. If the current is made to cease, the magnetism of the iron is gone. If, over the end of the two prongs of the bar of iron where it projects beyond the coils of wire around it, a small flattened straight bar of similar soft iron is placed, being hung upon one end of a lever, and the lever supported delicately upon pivots, so as to rise and fall—it is clear that whenever the bent iron is made a magnet, the iron directly over it, upon the lever, will be attracted down with considerable force. The lever recedes when the magnitism is destroyed by means of a spring. On the other end of this lever are three steel points pointing upwards, and directly over them is a steel roller with grooves turned in it. corresponding to the 3 points, so that when they strike the roller by the power of the magnet, each of them falls into its own groove.

Between the three points and the steel roller, the paper passes at an uniform rate being drawn along by two rollers, connected with the clock work, which is driven by a weight. The paper is in rolls 14 inches in diameter, and 1 1-2 inch wide, forming a ribbon of continuous length. This roll is placed upon a spool which turns easily upon its ex is in front of the pen, as the paper is drawn of by the movement of the clock work. The alphabet is as follows:

A	B	C	D	E	F	GJ	H
·—	—···	—·—·	—··	·	··—·	——·	····
IY	K	L	M	N	O	P	Q
··	-·—	·—··	——	—·	———	·——·	——·—
R	SZ	T	U	V	W	X	
·—·	···	—	··—	···—	·——	—··—	

NUMERALS.

1	2	3	4	5
·————	··———	···——	····—	·····
6	7	8	9	0
—····	——···	———··	————·	—————

We have now the battery and key at Washington. The wires from Washington to Baltimore, and the magnet and writing apparatus a Baltimore. At every touch of the key at Washington upon the plate below, however rapid, the fluid passes and ceases to pass, to Baltimore and back. At every passage of the fluid, the pen by the attraction of the iron bars to the end of the magnet, is brought up against the paper with such force as to indent it, and instantly recedes—so that the paper moving over the pen receives a succession of dots, and an intermediate space. By holding the key down a little longer, a line is marked upon the paper. By this means, at the option of the operator at Washington, dots, spaces and lines of any combination, are made upon the paper at Batimore with perfect ease.

At Washington the operator desires to inform his correspondent in Baltimore, that the 'Senate is in Executive Session., Express thus: Sen Ex. Sess. With the key he makes first eight rapid touches upon the brass plate, which at Baltimore notifies the attendant that the message is about to be sent, by ringing of a bell, which motion is produced in the same way as that of moving the pen. He then goes on to make . . . . dots in rapid succession, with spaces between them, a longer space, a dot ., a longer space, a line, space and dots thus is written. . . . . —Sen., then follow, by the same mode, the dots, spaces, longer spaces and lines to finish the sentence, . .—. Ex., ... Sess.——After the sentence is completed, the rapid succession of eight dots are made to signify that it is finished.

The clock work, which moves the paper, is started by the writer at Washington, by his removing, through the agency of a lever moved by the magnet, a break falling upon a smooth roller on the little fly wheel of the clock train—and stopped after the end of the message has run three inches from the pen, by the break's falling upon the roller through the action of the clock work itself.

We have now described how messages may be sent from Washington to Baltimore, and it may be asked how is an answer returned? Imagine the same machinery, as has now been described, reversed, with the exception that there is no battery in Baltimore, and the whole is complete for sending or receiving communications, either way.

We have said that from one of the poles of the battery in Washinging a wire extends to Baltimore, and there encircling the iron bar, *rcturns* to Washington. The return wire is not absolutely necessary.

From the first commencement of the working of the Telegraph at Baltimore, but one of the wires upon the poles has been used. The wire, instead of going back to Washington after it leaves the coils; descends to the ground, and is soldered to a copper plate buried in the earth in Baltimore. At Washington, a copper plate of the same dimensions is buried in the cellar of the Capital, from which a wire is taken and soldered to the key. So that the fluid travels upon one wire from Washington to Baltimore, and returns to Washington through the earth as its conductor.

Professor Morse has his alphabet so arranged upon a square board, that by drawing a side, one letter is substituted for another, thus changing throughout the common alphabet. By this means a merchant in New York may write to his correspondent in Philadelphia, without the possibility of its being intelligible to any one except the individual to whom it is addressed. Not even the writer upon the instrument in New York, or the attendaat in Philadelphia, can decipher it.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

Constantinople.—Two members of the church at Constantinople have died recently, both in the triumph of faith. A notice of this event will appear in the next Herald. Mr. Dwight says, under date of October 5, "From Nicomeda and Ada Bazer we have encouraging accounts. The brethren in those places are enjoying more freedom than heretofore. In Nicomedia they have themselves fitted up a room temporarily for public worship; and on the Sabbath about thirty persons regularly come together."

Broosa.—Mr. Ladd reports, August 19, the spirit of hostility to evangelical truth at this station as not having essentially abated. "The two excommunicated brethren and one sister appear well, and endure the reproach and injuries brought upon them by the persecutors with a Christian spirit." Others, however, have been driven away from the influence of the missionaries, and continue to stand aloof from them.

Trebizond.—The brethren at this station are in greater quietness than they were a few weeks ago. In the latter part of September they were able to hold their Sabbath services without the presence of policemen; and females had begun again to attend. Two persons stood propounded for admission to the infant church of Trebizond on the first Sabbath in October.

Madura.—The prosperity of this mission still continues. From a letter of Mr. Muzzy, dated September 2, it appears that our brethren are receiving fresh applications from different villages for Christian instruction. "In other villages," he says, "we are opposed. The people in a place which is five miles from Madura, have united together to prevent us from building a school-house; and they have threatened the man with whom the catechist stays, that if he does not expel the chatechist he shall be expelled himself. A report has been spread by some evil-minded person, that the missionaries are looking for treasure, and that they offer human sacrifices to the devil, so that they may be successful. This rumor is widely spread, and in some cases it operates to our prejudice."

Madras.—The brethren of this mission have been recently encouraged by the admission of four persons to their communion, three of them being females. Some further difficulty has been occasioned by caste; a few communicants have been drawn away, and will probably be cut off from the church. A meeting was held by the mission simultaneously with the annual meeting of the Board, which is represented as having been very interesting.

Ceylon.—Under date of September 19, Mr. Hoisington says, "There have been a few cases of interest among the students at Batticotta, and perhaps of conversion, within the last month. But we need the gre at and latter rain, and are trying to ask for it."

Amoy.—Mr. Pohlman was at Canton, Aug. 26, on account of a disease of the eyes. He has heard, however, that there were nine girls in the female school at Amoy, taught by his teacher. The two old men who had been admitted to the church, continued to "run well." Rev. J. Stronach, of the London Missionary, Society, and Dr. Cumming, were kindly performing missionary work for Mr. Pohlman.

Borneo.—Letters have been received from Messrs. Youngblood and Thomson, both of whom were at Karangan. Mr. Youngblood has been dangerously ill; but he had nearly recovered at the date of his letter, July 20. The other members of the mission were in good health. The climate is regarded as excellent. Mr. Youngblood expresses the hope that the truth is making some impression upon the minds of a few. Mr. Thomson, under date of July 6, states that the Panumbahan at landac recently gave him a written assurance that the Dyaks should be involved in no difficulty, though they might labor for the missionaries, receive instruction from them, or embrace and practise their religion.

EMBARKATION OF MISSIONARIES.

On the fifth of November, Rev. Eli Smith, of the Syria mission, and Mrs. Smith, late of Northampton, Massachusetts, sailed from New York for Beirut.

On the 18th of November, the following persons embarked at Boston for Madras, in the ship Flavio, Captain Crocker: Rev. Levi Spaulding and Mrs. Spaulding, of the Ceylon mission; Rev. John Scudder, M. D. and Mrs. Soudder, of the Madras mission; Rev. John E. Chandler, of Woodstock, Connecticut, and Mrs. Chandler, of Cincinnati, Ohio; Rev. Geo. Ford, of Groton, Mass. and Mrs. Ford, of Patchogue, Long Island; Rev. William W. Scudder. (son of Dr. Scudder,) and Mrs. Scudder, both of New York city; and Rev. Eurotas P. Hastings, of Clinton, New York. Mr. Chandler received his theological education at Lane Seminary, Mr. Ford at Andover, Mr. Scudder at Princeton, and Mr. Hastings in the Union Theological Seminary of New York city. Messrs. Chandler and Ford are expecting to join the Madura mission, and Messrs. Scudder and Hastings the Ceylon mission. Dr. Scudder will be obliged to labor with the Madura mission, for some months at least, inasmuch as the committee have not been able to obtain a physician, for that field. The missionaries received their instructions from one of the Secretaries, November 3, in Dr. Hutton's church, New York city.

On the same day Mr. Levi Chamberlain, of the Sandwich Islands mission, sailed from Boston for Honolulu, in the ship Montreal, Captain Doane.

Religious Intelligence.

PITTSBURGH DISTRICT.

Harrisville Ct. Va. December 24, 1846.

Br. Bassett: I would inform the friends of Zion through the Recorder that I reached my appointment the 26th September, and commenced my labors on the 27th in Harrisville.

We held our first quarterly meeting at the oil spring meeeting house on the 24, 25 and 26th, of October. The weather was favorable, and the congregations interesting and we had a very good meeting.

Since I came to this circuit, have organized one new society of thirteen or fourteen members which promises well, it is commenced of good materials. Our prospects in this part of the country are encouraging. We have received 18 members since conference. Some of which promise effective usefulness in the church. And we think the prospect good for a good many more. May the good Lord in his infinite mercy send his good spirit among the people, that sinners may flee from the camp of darkness, to lay hold upon the hope set forth in the gospel. Pray for us that the flag of calvary may may wave in triumph here. Isaac Holland, *Sup't.*

MUSKINGUM DISTRICT.

Mt. Pleasant. O. Jan. 1, 1847.

Mr. Editor. We have just closed a very interesting meeting at Wesley Chapel, of a week's continuance. The Society much revived, and twelve accessions. Br. Andrew rendered us good service at the above meeting.

Also, my colleague, Br. Hoagland, with the assistance of Brs. Linder, Scott and Lewis, have held a very profitable meeting in this place, of the same length. Eight were received on probation.

John Burns.

OHIO DISTRICT.

Mad River Mission, Dec. 28, 1846.

Dear Brother: We have just closed our Christmas meeting, which was held at Russellvanta, and continued four days. Our congregations were large and attentive. Brethren of every order joined with us to praise God. Many of us found the Savior precious, on the occasion, and we hope much good was done. Two united with us in church fellowship. Let us have your prayers.

L. Ensminger.

MICHIGAN DISTRICT.

Livingston Ct. Mich. Dec. 16, 1846.

Dear Br: I wish to drop a note relative to the state of this Circuit. The present prospect bids fair for a glorious work this Conference year. Our brethren and sisters are endeavoring to humble themselves before God. Love and Union seem to prevail. We are trying to burnish up the whole armor, that we may fight the battles of the Lord. Already some of the unconverted are beginning to give heed. Some accessions to the church have been received, and there is a fair prospect for more. The dawn of better days begins to shine upon old Livingston, and the Lord is reviving his work in many places. Pray for us, that our faith fail not, but that we may overcome through the blood of the Lamb, and the word of his testimony. J. B. Jewel.

Bush Amusement in Austrialia.

THE KANGAROO.

The Kangaroo is an extraordinary animal.—There are several kinds of them, and they are of various sizes. The Kangaroo forester is about five feet high, and when pursued by dogs it leaps or bounds from fifteen to twenty paces. The animal goes on his hind legs. He is generally of the same color as the English hare, and his flesh greatly resembles in taste and appearance that of the hare. The tail, which sometimes weighs twenty pounds, is considered the best part of him. It makes excellent soup—indeed, equal to any ox-tail soup I ever tasted, His movements in his native wilds are extremely graceful. Seldom rapid, until he sees you and your dogs in full chase after him—then he hits out in right earnest, hops, skips, bounds, and if you have not fleet dogs before you, and a fleet-horse under you he is soon out of sight. In some parts of the colony they are seen in droves, but I never saw more than five or six of them together. I have often seen them quietly feeding among my cattle, with which they seemed to live on peacable terms.

When hard pressed, they turn about put their backs to a tree, and for a time successfully fight the dogs, which they often rip up and disable for life. They have been known not only to drown dogs, but also to take a man in their arms, and carry him towards a lagoon or deep pond, and there attempt to drown him as they commonly drown a dog, viz. by pressing his head under water. A friend of mine a Mr, James Aitken, settler on the Clarence river, lately received in a battle with a Kangaroo, a mark which he will necessarrily carry with him to the grave. He was in chase after a Kangaroo, which at last his dogs caught, when my friend inconsiderately dismounted from his horse for the purpose of assisting his dogs. The Kangaroo now left them, and attacking Mr. Aitken, whose lip he completely tore. The Kangaroo is naturally timid, and is easily tamed. He lives entirely on grass; and the female has only two young ones at a time, which she carries in a pouch or bag under her belly.—When hard pressed in the chase, she drops them one by one; you can then be certain that she is nearly beat. The skin is remarkably tough, and is converted into stock whips, and sometimes used as a substitute for a blanket in traveling through the bush. With half a dozen of these skins sewed together, a man could comfortably sleep out all night on a bleak, snowy mountain.

[McKenzie's Ten Years in Australia.

The Supreme Court of Virginia has given a decision on the case of Rev. Mr. Plummer. The Rev. gentleman claimed exemption for his salary as Clergyman from the State tax on salaries, and was fined for refusing to make return of his salary to the Assessor. The Court has decided in favor of his claim.

The Prussian government has published a decree, directing that. for the future, a person, in order to become a druggist, must pass two years in studying in a university.

It is stated that the printers in Lowell intend to celebrate the birth of Franklin, on the 18th of January. It will doubtless be done in ample *form.*

Conference Proceedings.

From the Monthly Reporter.

PHILADELPHIA CONFERENCE.

Minutes of the First Session of the Philadelphia Annual Conference of the Meth. Prot. Church, held in the First Meth. Prot. Church, (Phila.) on the 31 of November, 1846.

T. H. Stockton was appointed Chairman, *pro tem.*

W. S. Stockton was appointed Secretary, *pro tem.*

Religious services by J. R. Nichols.

On motion of Br. Wilson, ministers from other Conferences and churches, were invited to take seats with the conference. Br. S. B. Southerland, of the Maryland Conference, and Rev. Mr. Porter of the Cumberland Presbyterian Church, accepted the invitation.

Br. Jacob H. Nichols, of the New Jersey Conference, presented the following, "Extract from the Minutes of the Fourth Session of the New Jersey Conference of the M. P. Church, March 10, 1846.

"1. *Resolved*, That the New Jersey Annual Conference of the M. P. Church, do hereby cheerfully agree to a union with the contemplated division from the Maryland District, eastern Division,

"2. *Resolved*, That Jacob H. Nichols be empowered to communicate the action of this Conference to said division, when organized.

(Signed,) Wm. M. H. Smith, Sec'ry N. J. An. Conference."

The election for permanent officers was now had, which resulted as follows:

President, John G. Wilson.
Secretary, Wm. S. Stockton.
Finance Committee, J. R. Nichols, G. S. Cox.
Committee on Minutes, Wm. S. Stockton.
Conference Steward, T. H. Stockton.
District Committee, T. H. Stockton, J. R. Nichols, Dr. Matchett, J. Galliard, G. S. Cox, J. G. Ginodo.

The Committee to whom was referred the action of the New Jersey Conference in relation to union with this Conference, beg leave to report, That they deem the union inexpedient at this time, and recommend that any definite action on that subject be deferred until next session.

Resolved, on motion of T. H. Stockton, That the appointments of the last Maryland Conference in relation to the Kensington and Brickmakers Stations, and the arrangements between the First M. P. Church, and the Bethlehem Station, with their pastors, be confirmed. Adopted.

On motion of T. H. Stockton, Dr. Matchett, is placed at the disposal of the President.

Resolved, That the next session of this Conference be held in this Chapel, on the 3d Wednesday of March, 1847.

W. Turner, a member of the Colored Association, or Conference, made certain statements—which was referred to the President.

Members in the several churches, represented in this Conference—1st M. P. Chapel, T. H. Stockton, pastor, 134 mem. Kensington, J. G. Wilson, pastor, 200 mem. Brickmakers', J. R. Nichols, pastor, 140 mem. Bethlehem, H. D. Moore, pastor, 52 mem. Total, 526.

MEMBERS OF THE CONFERENCE.

Ministers.	*Delegates,*
T. H. Stockton,	W. S. Stockton,
J. G. Wilson,	G. S. Cox,
J. R. Nichols,	Jas. Galliard,
H. D. Moore,	John Porter.
Dr. Matchett,	

Adjourned sine die.

W. S. STOCKTON, Sec.

November 3, 1846.

EFFECT OF THE ABSENCE OF SUN AND AIR.—Dr. Moore, the eloquent and amiable author of "The Use of the Body in relation to the Mind." says—"A tadpole confined in darkness would never become a frog, and an infant being deprived of heaven's free light, will only grow into a shapeless idiot, instead of a beauteous and reasonable thing. Hence, in the deep dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idocy startles, the traveler. It is a strange, melancholy idiocy. Many citizens are incapable of any articulate speech; some are deaf, some are blind, some labor under all these privations and all are misshapen in almost every part of the body. I believe there is, in all places, a marked difference in the healthiness of houses, according to their aspect with regard to the sun, and that those are decidedly the healthiest *cæteris paribus*, in which all the rooms are, during some part of the day, fully exposed to direct light. It is a well known fact that epidemics attack the inhabitants on the shady side of a street, and totally except those of the other side; and even in epidemics, such as ague, the morbid influence is often thus partial in its action." [Mechanics' Jour.

MORAL EFFECTS OF LIGHT.—Dark and sombre dwelling and streets are the well-known resort of the most depraved classes in all cities and towns. This may be said to be a universal law of our social economy, and hence it becomes a matter of some importance to consider whether it would not be advisable, on moral grounds also, to attend with greater care to the construction and improvement of the residence of our laboring population. Darkness produces carelessness, and depression of mind, and of the whole nervous system, especially if it be conjoined with idleness, its almost necessary companion. A dark house is generally a dirty house; and it is in dark corners that the poor accumulate filth, which they are too idle to throw out of doors. If such dwelling were exposed to the light of day, a sense of shame would often induce a superior degree of cleanliness; and the cheerfulness of mind which a light house tends to foster would be productive of still greater advantages. Mr. Clay, in his report on Preston, has well said, that "something may be hoped for a people who can feel 'a joy in flowers;'" but the poor can seldom possess even this small advantage in the miserable residence provided for them.

RENUNCIATION OF UNIVERSALISM.—We were present last Sabbath evening at Rev. Mr. Hatfield's church, and listened to an address by a converted Universalist, Rev. Charles S. Bailey. He was for a year and a half, pastor of the Universalist church in Westport, Ct., and for the last two or three years he has been pastor of the First Universalist Church in Philadelphia. He recently became convicted of the errors of that system, and as a penitent sinner sought mercy at the feet of Jesus. His address was a public renunciation of the doctrines which he had preached, and an open and fearless exposure of the wickedness and hypocricy of that delusive faith. The house was densely crowded, and his remarks were listened to with profound attention, giving evidence of a true work of grace in his heart, and exemplifying the truth that he is saved as a brand pluked from the burning.—*N. Y. Evangelist*

TWO HARD THINGS.—1. To talk of yourself without being vain.

2. To talk of others without uttering slander.

Therefore talk not of yourself or others unless it is necessary to effect some good purpose.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, JANUARY 9, 1847.

☞Our thanks are due to Gen. Goddard for a a copy the Report of the Asylum for the Deaf and Dumb.

CONGRESSIONAL GLOBE. The publishers will oblige us by forwarding No. 3 of the Globe, as we failed to receive it.

OHIO LUNATIC ASYLUM.

Copies of the Annual Report of this Institution have been sent us by Gen. Goddard of the Senate, and Dr. Awl, the Superintendant. The Report comprises about 75 pages, and is very interesting. The Directors announce that this great enterprize of benevolence is completed. The east wing has been finished. The main building is 296 feet in length, ond 46 in depth. The wings project beyond it 11 feet, and extend back 218 feet, forming a large court in its rear. The wings are 39 feet in width. The court is divided by the building designed for a wash house &c. A small steam engine is to be placed at its extremity, which will subserve important purposes, not the least of which is that of supplying an abundance of water to all parts of the building, and affording protection against destruction by fire. All the roofs are of tin. The buildings, (which were commenced in 1836) contain upwards of five million bricks, and have cost upwards of $150,000. They cover an acre of ground, and 440 rooms. They are capable of accommodating (besides the officers, assistants, attendants &c,) 350 patients. The Institution went into operation in Nov. 1838. Since that time there have been in it 866 patients; 461 males, and 405 females; 249 pay patients, 649 supported by the state; 358 have been discharged cured, 92 have died.

During the past year 175 patients have been admitted, 88 males, 87 females, 71 have been discharged cured, 18 have died. A number are still improving. The number of patients in the Institution at the end of the fiscal year was 291. The Directors say, that "the patients have received constantly both from physicians and nurses all the care and kindness, which would have been extended to them in the best ordered private families of friends and relatives. All has been done for them that medical skill and experience combined with indefatigable attention could accomplish. Much praise is due to the Superintendent under whose care the Institution, has grown up from infancy to its present magnitude."

The Superintendent states in his Report, that the Institution has a handsome library of 600 volumes—that the books are greatly prized by a large number of patients of both sexes. A list is also given of newspapers, more than 70 in number, which are gratuitously sent to the Institution. Amongst these, of course, is the Western Recorder.

An interesting circumstance is related in the appendix of the Report. An annual election is held in the Assylum for State and county officers, on the day of election. At the last election (Oct,) the struggle between the parties was sharp. The Democrats were confident of success, and the liberty men stood firm. But on counting the votes, all were surprised to find that the poll for Democrats and Whigs stood exactly even. At last however, one of the honorable judges concluded to demand his rights. After a long pause, which was a time of deep and universal anxiety, he gave the casting vote for the whig cause. But a still more interesting case is given in this connexion. On the morning of the election, a lunatic was discovered making a strong stump speech from one of the Asylum windows. The idea was at once suggested that he would be an excellent hand to assist in conducting the election. He was accordingly nominated, and without opposition appointed one of the judges of the election. He took his seat, and conducted himself with uncommon gravity and politeness, during the whole time of receiving the votes. And since this event, he is in every respect a different man, makes no noise, reads the newspapers daily, and is steady. And it is hoped that this circumstance will result in his entire cure.

The fourth of July was celebrated in the Asylum in an appropriate manner. An oration was delivered by one of the inmates, H. L. K. a copy of which is published with the Report. It contains some very ingenious and correct thoughts, but some very wild ones. On the occasion, the Superintendent, teachers, and pupils of the Institution for the blind, attended, bringing all their instruments of music. The music was finely performed, both instrumental and vocal. A splendid dinner closed the interesting scene.

PHILADELPHIA SATURDAY GLEANER.—This is the title of the new weekly issue, which takes the place of the Saturday Enquirer. This last, we have ever esteemed one our best exchanges, a mammouth sheet, well filled and its matter well arranged. The 'Gleaner' is a sheet of the same size (but the type not so small) and to be published at one dollar per annum in advance. That *such* a paper should be furnished at such a *price*, is truly marvellous. That it can at all be *afforded* at such a price is accounted for only by its immense circulation. Give us 50,000 subscribers, *all paying, and all in advance*, and perhaps we can conform our terms to those of the 'Gleaner.'

The first number of the Gleaner, dated Jan. 2, 1847, has reached us. It is a very handsome sheet and contains a great variety of general reading, domestic and foreign news, &c. It promises well for 'a Home Journal, and Parlor Companion, neutral in Politics and Religion.' To which the publisher adds, 'the cheapest and best.' Terms, $1, per year, for a single copy. Six for $5. Thirteen copies for $10. Payments always in advance and post paid. Handsome premiums are promised to those who procure clubs of new subscribers. Address, Jasper Harding, 57, South St. Philadelphia.

MR. RITTY, THE COLPORTEUR.—The narrative of the converted Catholic Dutchman, which we take from the Watchman of the Valley, will be found very interesting. Some of our readers may not be aware that the American Tract Society have, in the providence of God, struck upon one of the most effective and useful divices of benevolence for which the present age is distinguished. We refer to the employment of Colporteurs, to traverse the country, and not passing by the cities and towns, to distribute books and tracts. They however, not only distribute the publications, but converse with the people about the salvation of their souls, and as it appears from the account of Mr. Rity, they sometimes get up religious, meetings and establish churches. We are happy to learn by the "American Messenger" that there are now in the employ of the American Tract Society, 157 Colporteurs in 27 states of the Union. And we see also that pious students in many collegiate institutions, volunteer to spend the time of their vacation in this very useful employ. But the most interesting field of colportage labor, is among the German Catholic population, as our readers may judge from reading the address on our first page. An immense amount of good has been done amongst that class. Let every one who wishes to be instrumental in promoting the conversion of the world, every one who is willing to part with some expensive indulgence or superfluity, for the Kingdom of Heaven's sake, and spare a dollar, or ten, or an hundred dollars to advance the interests of the best of causes, let every such one aid liberally the American Tract Society in its blessed work.

MAGNETIC TELEGRAPH—THROUGH TO PITTSBURGH.—Just as our last paper was nearly out of press, we received an extra of the Pittsburgh Gazette of 30th ult. announcing that the magnetic line from Philadelphia to that city was completed, and had gone into beautiful operation! The connection with Philadelphia was formed on the afternoon of Tuesday, 29th ult. The first communication transmitted, was one from Maj. Gen. Bowman to the President of the United States. Afterwards was communicated the greeting of the Pittsburgh press to the Philadelphia press. Numerous other communications were made, whilst the Telegraphic room was crowded during the afternoon and evening. Important congressional intelligence from Washington, and commercial intelligence from eastern cities was also received. The Gazette of 1st. inst. gives the proceedings of Congress for the day previous, and the state of the markets in the principal cities, east. The completion, and successful operation of this most stupendous and most marvellous work, will give an increased importance and value to the Pittsburgh press. The Pittsburgh Gazette is one of the best of newspapers, of the secular character, whilst it uniformly shows respect to religion and benevolence. $2 a year for the weekly paper.

SABBATH SCHOOLS IN CINCINNATI.—The last number of the Watchman of the Valley contains a Statistical Table of the Sabbath Schools of Cincinnati, prepared by a Committee of the S. S. Teacher's Association. They give the names and statistics of 57 Protestant Schools, being an increase of 6 within last year. These 57 schools contain 1153 teachers, 6629 pupils, and have 14,137 volumes in their libraries. Increase of teachers 134, of pupils 954. There are 254 pupils reported as prefessing religion. The account given by our Cincinnati correspondent, in another column, has reference to one of the new schools, raisrd within the past year, under the care of the Elm St, Mission of the M, P. Church.

SECRET SOCIETIES.—We have on hand a communication from Br. W. A. Porter, in reply to the resolution published with the Minutes of the Onondaga Conference, some weeks ago, denouncing secret Societies. We were about publishing the article together with one from another correspondent on the other side of the question. But we see that the President of the Onondaga Conference, has just published a note in the Methodist Protestant, representing that no such resolution was officially passed by the Conference, and that these must be some mistake in the matter. Br. P. will therefore see the propriety of our laying his paper aside. He considers such a resolution 'incongenial with the Discipline and government of the M. P. Church.'

AMERICAN BOOKS FOR QUEEN VICTORIA.—We learn by the N. Y. Sun, that Robert Sears sends out by the Steamer Cambria Jan. 1st, a set of his pictorial works, thirteen volumes, elegantly bound in morocco, designed as a present to the Queen of Great Britain. A very fine, and valuable New Year's Gift, that.

U. S. CONGRESS.

Dec. 15. *Senate.*—Mr. Semple introduced a bill for extending the National road to Alton, Illinois.

House.—A joint resolution was adopted, providing for the election of Chaplains, from different religious denominations.

Dec. 16. *Senate.*—Mr. Crittenden introduced a bill to improve the navigation of the Western rivers. The Senate proceeded to the election of Chaplain. And on the second balloting, Rev. Mr. Slicer (Methodist) was elected.

The House.—was occupied with a debate about the Message and the war.

Dec. 17. *Senate.*—A memorial from the Society of Friends, of N. England, was presented, for the adoption of measures to bring to a close the war. Referred to Committee to be printed. A bill was introduced, and twice read to provide for the establishment of a branch mint at Charleston. Adjourned till Monday next.

House.—The election of Chaplain was had *viva voce*. The third process of voting resulted in the election of the Rev. Mr. Sprole (Presbyterian.)

Dec. 18. *House.*—A bill was passed, ordering payment for services and expenses of three men, in removing the Copper rock from Lake Superior. Numerous other bills in private calender received attention.

Dec. 19. *House.*—Mr. King asked leave to present a memorial from citizens of Savannah, asking an appropriation for removal of certain wrecks sunk in that harbor during the Revolution. A suspension of the rules was moved, but not concurred in, and the memorial was not received.

Mon. 21. *Senate.*—Messrs. Houston and Rusk, from the State of Texas, appeared in their seats, to-day. Also, Mr. Butler, of S. Carolina, *vice* Mr. M'Duffie, resigned, took the oath of office, and took his seat.

House.—Bills were introduced by Mr. Tiffatts, making appropriation for the improvement of western rivers, which were referred to the Committee on Commerce. The bill for the admission of Iowa into the Union was read a third time, and passed.

Tues. 22. *Senate.*—The following resolution, offered by Mr. Simple, was unanimously agreed to.

Resolved, That the Committee on Roads and Canals be instructed to enquire into the expediancy of incorporating a company, to construct a Rail Road from some point on the Missouri River, west of the limits of the state of Missouri, to the mouth of the Columbia river.

House.—Resolutions were considered apportioning and referring the Presidents Message to various standing Committees. The Message and war, came under severe scrutiny.

Wed. 23. *Senate.*—Mr. Semple, from Committee on Roads and Canals introduced a bill to provide for completing the Cumberland Road in and ceding the same to the States of Ohio, Indiana, Illinois and Missouri; which was read and passed to a second reading. Mr. Atherton of Committee on Printing, reported against printing the Memorial of Friends in New England praying measures to terminate the existing war. Mr. Davis moved to strike out the word "not" from the report, so that it read "that it *be* printed." After some discussion the vote was taken by ayes and nays. The President announced the result thus: Yeas, 21, Nays 21—the Presiding officer votes in the negative. So, the motion was negatived, and the report was laid on the table.

House.—Mr. Mastin introduced a bill establishing the Territorial Government of *Minesota*; which was read twice, and referred to Committee on the Territories Mr. Douglass, from Committee on the Territories, reported a Bill to establish a Territorial Government in Oregon; which was twice read, and referred to Committee of the Whole, and made special order of the day for Jan. 5th. The debate was resumed and continued on the Message and the War.

Thurs. 24. *Senate.*—Mr. Ashley, from Committee on the Judiciary, to whom had been referred the House bill for the admission of the State of Iowa into the Union, reported the same without amendment, and asked the immediate action of the Senate upon it. An amendment was offered and discussed, but was disagreed to and the bill finally passed. The Senate adjourned over till Monday.

House. Personal explanations, and further debate upon the Message and the war, occupied most of the day. And the House adjourned over till Monday next.

OHIO LEGISLATURE.

Mon. Dec. 18. *Senate*, Numerous memorials were presented on a variety of topics. Much time was occupied by the case of the contested election in Wayne county.

House.—Mr. Trimble from committee on Federal Relations reported upon a petition from Ashtabula county, declaring the Union dissolved, that the petitioners have leave to withdraw their petition. Agreed to.

Tue. 30. *Senate.* Sundry amendments to the tax law were considered and agreed to.

Thu. 31. The death of *Gen. T. L. Hamer* in Mexico, being announced in both houses, resolutions of respect were passed by both houses, one of which provides that the remains of Gen H. be brought home at the expense of the State, to repose in the soil of Ohio. And both houses adjourned over till Saturday.

Sat. Jan. 2, 1847. *Afternoon.* A joint session of both houses was held for the election of officers. The following is the result.

Secretary of State, Samuel Galloway.

Member of Board of Public works, Jacob Blickensderfer, Jr.

Judge of Superior Court of Cincinnati, Wm. Johnson.

Associate Judges. Trumbull County, John Ratliff; Jackson Co. Robert Minns; Tuscarawas Morris Cretor; Green Co. John Fudge; Harden Co, Alexander Thompson; Athens Co. Samuel H. Brown.

THE AMERICAN MESSENGER, a Monthly publication of the Americah Tract Society, has just entered upon a new volume with new type, and improved appearance. Six copies are sent to one address for a year for one dollar, twenty copies for $3. Address, American Messenger, 150, Nassau St, N. York.

METEOROLOGICAL TABLE.

Jan.	1,	Mercury,	60°—Rain.
"	2,	"	40—Cloudy.
"	3,	"	34—Clear.
"	4,	"	38—Rain.
"	5,	"	37—Clear.
"	6,	"	32—Clear.
"	7,	"	10—Snow.

The Markets.

Zanesville and Putnam.—No change since last week. Wheat, 50. Flour, $3 25. Pork, 2 25 @ 2 37.

Cincinnati, Jan. 4.—Flour, $3 60. Pork, $3 25.

NEW POLAR EXPEDITION.—At a late meeting of the Royal Geographical Society, it was announced that the Hudson's Bay Company had fitted out an expedition to survey the unexplored portion of the coast on the northeast angle of the American continent. It consist of eleven persons, two of whom are Esquimaux guides. They started in boats on the 5th of July, under favorable circumstances, the ice having broken up earlier than usual.

Cincinnati Correspondence.

Cincinnati, Dec. 26, 1846.

DEAR RECORDER: Christmas was a happy day to the little people of Elm st. Mission Sunday School, and as the source of their happiness was rational and commendable, I propose telling you and your readers, especially the younger ones, something about it. This I can more readily do from the fact, that I received a hint to be present upon the occasion. Well then first, I entered a plain but neat frame church in the North part of the city capable of holding some hundreds of people. It was rapidly filling up, with young people, whose bright eyes and smiling faces—plainly said happiness—and older people who to say the least looked very much contented. In looking at the farther end of the church my attention was attracted by two beautiful cedars springing up from each side of the altar and reaching to the ceiling—while over the pulpit an arch of the same material surmounted by rosettes, presented a very graceful appearance. In the altar was a carpeted platform. In a word the anniversary of the birth of the Saviour was to be commemorated, and this too by little children. How appropriate. The hour for the commencement of the exercises having arrived, I looked roun d for the speakers who did not appear to be present, when my attention was directed to the door and behold some 12 or 15 little lady orators, all arrayed in white and decorated with cedar branches, walked in procession to the platform, upon which they were seated. It was a beautiful spectacle, reminding us forcibly of the strewed pathway of the Saviour, when the people shouted "Hosanna to the son of David. Blessed is he that cometh in the same of the Lord, Hosanna in the highest." A number of male scholars completed the list of speakers. Nearly all upon the platform wore a blue scarf upon which were seen the word *mission* in gilt letters. The services were opened by singing. "From all that dwell below the skies," and prayer by Rev. O. Warrington after which the school sang that beautiful Christmas hymn in our S. S. Book commencing "High let us swell our tuneful notes." The opening address was then made by a young lady of the school, upon the flight of time. It was pronounced in a sweet and impressive voice that met with a response in every heart. "We are passing away, we are passing away." Then followed 15 or 20 addresses upon subject, appropriately connected with the great anniversary we had met to celebrate such as Yielding to Christ, Star of Bethlehem, Christmas Addresses, The Better Land, Obeying God, Dialogue, The Sabbath School, Mary's Grave, Missionary Ships, &c., and were delivered by representatives from every department of the school, from the little lisper of six to the more mature pupil of sixteen and interspersed with suitable hymns and Choruses. To present an adequate idea of the deep interest maifested upon the occasion is impossible. The joyful tear that coursed down the cheek of the Father and warm "God bless the children," from the heart of the mother—the approving smile of manhood, and the happy warblings of infancy all seemed to say in the language of one of the speakers, "Glory to God in the highest—on earth peace and good will to men." Mary's Grave spoken in memory of a classmate who had died happy in the Saviour, by three of her school-mates was very affecting. Her Christmas was spent in heaven. The concluding part of the inquiry, "Tell me sweet teacher where is that better land," was responded to by one of the young ladies of the first class in the thrilling language of Mrs. Hemans:

> "Eye hath not seen it, my gentle girl!
> Ear hath not heard its deep resounds of joy;
> Dreams cannot picture a world so fair;
> Sorrow and death may not enter there;
> Time doth not breathe on its fadeless bloom,
> Beyond the clouds beyond the tomb;
> It is there, it is there, my child.

An appeal was made in behalf of Sabbath Schools by Master A. Kendall, aged 6 years, that will not soon be forgotten by that crowded audience—cannot be forgotten by the parents present. There were evidences that it found way to many hearts in the assembly. The parallel drawn between Sparta and her youth and America, was striking and instructive. After describing the victories and renown of Sparta the speaker well exclaims, What was Sparta in the days of her proudest splendor, but the image of war and her people a nation of soldiers. The infant that did not promise the vigor of the strong armed warrior was exposed to a lingering death, and the youth who could most adroitly steal from the public tables was loaded with praises and commendations. Turn we to our own happy country, From Atlantic's side to the boundless prairies of the West, her Sabbath bells sweetly chiming over a thousand valleys weekly call her obedient population to listen to the sublime truths of christianity. And what is the condition of her youth. Let the musical ding dong, of her morning bells answered by the trampling of a thousand tiny feet to the place of prayer and praise give the answer. Let the hundreds of thousands congregated in the Sabbath School speak silently but eloquently. And what is their song?

> "Soon as my infant lips can speak
> Their feeble prayer to thee,
> O let my heart thy favor seek
> Dear Lord remember me."

But I cannot give, even a short extract from the different addresses without extending too long this notice. One more I will mention. "The Missionary Ship by Miss Sarah Kennet. It was spoken with the eloquence and zeal of a Missionary. "The axe of the workman and the hum of industry is heard, and upon the beautiful bay of New York there gracefully floats another vessel. Her tapering masts point to the blue above as if to remind us of heaven. Her white sails gently waving in the breeze are emblems of purity, and love. And mark that group upon her deck. A volume is opened; and from its inspired pages, we hear read; "And the heathen shall be given to him for an inheritance and the uttermost part of the earth for a possession. And then from that lovely band we hear sung in Holy rapture:

> Shall we whose souls are lighted
> By wisdom from on high,
> Shall we to men benighted
> The lamp of life deny?
>
> Waft, waft, ye winds, his story,
> And you, ye waters, roll,
> Till, like a sea of glory,
> It spreads from pole to pole.

The Missionary leaves friends home kindred and country, to be messenger of glad tidings to to distant nations. The snow white sails are unfurled to the breeze—and as the good ship starts upon her distant voyage freighted with love and mercy, we see the motto gently waiving from her top-masts, "Glory to God in the highest—peace on earth and good will to men." * * * *

God bless the noble missionary of the cross who amid toil, danger, and death, goes forth to proclaim the unsearchable riches of Christ to heathen fathers and mothers and to teach their children to lisp the name of Jesus. Again we say on this happy Christmas anniversary God bless the noble missionary of the cross, parents, teachers, class mates, we may not be able to go out as missionaries ourselves, but we can aid them in their glorious enterprise we can implore Gods blessing to rest upon them, we can ask God's Holy "Spirit to be with them." * * *

"Then will the missionary ship be seen sailing on every ocean, cleaving the blue waters of every sea, casting an anchor of hope in every Green Isle until from the inhabitant of the plain and the dweller in the mountain from the golden east and the youthful West shall arise from melodious hearts the universal anthem Glory to God in the highest peace on earth and good will to men."

But I must close this notice of the celebration, by saying again, Christmas anniversary was a happy day to the parents, teachers, and children, of of the Mission Sunday School. I understand the School now has 140 scholars enrolled, 19 teachers, and 275 volumes in the library and is in a prosperous condition.

Yours truly, IOTA.

NEWS OF THE WEEK.

From the O. Statesman, Jan. 2.

GREAT FLOOD.—This morning the Sciota river was 22 inches higher than at the time of the great flood in 1832. At that time it was higher than ever known before, except in 1806, when, it is thought by our oldest citizens, it was somewhat higher than in 1832. The National road between this city and Franklinton, and from Franklinton to Sullivant's mill is covered with water. The largest sized trees, rails, and shocks of corn are drifting in abundance. The loss to the people in the Sciota valley is incalculable. Nearly all the corn left in shock in the field, and the quantity is immense, has been swept away. The fences in the valley are well nigh gone. The National Road between this city and the hill, three miles west, must be considerably injured. The railroad from the prison to the stone quarry is considerably damaged; a part of one of the bridges of the road has settled in one place some 18 or 20 inches, and may yet fall. The embankmen between the bridges is also much damaged.

Since the above was in type, a part of the railroad bridge has fallen. The water has made its way into the lower rooms of all the pork houses and much damage has been done.

The dwelling house and mill of Rolin Moler two miles below the city, are completely surrounded by water four feet deep. Some of our citizens went to the family in a boat and rescued them. Many caule stood in the water up to their mid-sides.

The river has broken through the banks of the Columbus feeder in several places. The amount of property destroyed is immense.

The pork house of Col. John McElvain has been swept away, which contained about $25,000 worth of pork. It is thought that a great portion of it will be lost. It belonged to Mr. Bryant.

From the Ohio Statesman. Jan. 4.

THE FLOOD.

Our river commenced falling on Saturday night and up to this time (Monday evening) has fallen some three feet.

We hear of losses from all parts. Some of the bridges north of this have been carried off, and some much injured. The fences in the valley have nearly all been swept away.

We mentioned in Saturday's paper the fact that the pork house of Col. McElvain had been swept away, which contained a large amount of pork belonging to Isaac Bryant. We understand that Mr. Byrant's loss is between six and eight thousand dollars, as near as it can be estimated at present. On Yesterday (Sunday) the slaughter house of Messrs. Buttles & Comstock was swept off; no loss other than the house. They have however lost considerable by damages done by the water in the lower story of their warehouse. The pork house of D. Mitchell was surrounded by water some five feet deep. The loss to Mr. Mitchell is inconsiderable, he having removed much of his pork into the second story before the water had reached its highest point.

The pork house on the canal, owned by M. Jackson, was visited by a flow of water, but no damages worth mentioning have been sustained by him.

We learn from the West that Dayton was nearly all under water. The canal and road from Dayton to Franklin, about 20 miles, are covered with water. The stages to and from that place have been stopped on account of the flood. We have no news direct from Dayton by this morning's mail. We fear that Dayton has suffered much by this flood. The loss of fences and corn in the Miami and Scioto valleys is very great.

So high has been the water, and so great the destruction of the bridges, that we are almost destitute of the news of the terrific flood. The bridges below Delaware, at the paper mills, is either injured, or the approaches to it. Report said it was swept away, but this we believe, is not so. Report also says the bridge over the Wheatstone at Worthington, is gone. Also, that over the Scioto at Bellpoint, Delaware county, at Dublin has lost one of its centre piers. Hutchins' flouring mill, this side of Dublin, is moved round from its foundation, and on yesterday rested against a tree. The national road between this city and Franklinton, and beyond Franklinton, is much injured by the rush of waters over it. In addition to the injury of the rail road bridge, mentioned on Saturday, the embankments beyond Franklinton are broken in three places, and iron and timbers all carried away. On the opposite side of the river below town there were 350 sheep swept off; part of them belonged to Mr. Minor. The dam that supplies the Columbus feeder and the main canal has been in great danger, and every possible exertion has been used to-day to secure the abutment on the west side of the Scioto. T

estruction of corn and fencing is incalculable. ne person has estimated the amount of fencing rried away on the Scioto alone at *a thousand iles in length.* We have heard the probable mount of corn lost, if the flood was as severe low as above, estimated at from one to three illions of bushels. Yesterday was bright and arm—as beautiful over head as a May day—st night it commenced raining again, and it has en raining pretty much all day up to the time our paper going to press, and the river has ased and perceptibly falling for the last few urs. By a mark made by Mr. Ridgway in the re house at the west end of the bridge, at the eat February flood of 1832, the present flood as just 19 inches higher than that, and perhaps e highest known since the settlement of the untry.

From the Ohio Statesman.

DESTRUCTION BY THE FLOOD.

The news from the West is of the most serious aracter. The rains were so heavy in the upper iami Valley as to cause the Miami river to rise a height unknown by the oldest citzens. Day-n, on Saturday morning, was well nigh covered th water, and the loss in that town is estimated over $100,000. All the canal bridges about ayton are carried off; hogs for slaughter, pork, ur, and board-yards, all gone; mills and facto-s full of water to the first story.

D. Brecount, Esq., stage agent at Dayton, who s in Cincinnati on Sunday, and started home in e 2 o'clock line, writes from Franklin that the ach could go no farther, as the canal, turnpike, d river, were blended in one from there to Day-n. Persons acquainted with the localities, can m some idea from this of the extent of the od.

From Hamilton, Butler county, the news is of same distressing character. Rossville was tly under water, and the Hamilton hydraulic rks entirely destroyed.

The Cincinnati Commercial says:

'WHITE WATER CANAL SWEPT AWAY AND DE-STROYED FROM HARRISON TO THE JUNCTION.—We rn from Mr. Seaman, collector of tolls on the nal, that White Water river, has been flooded ate, to such ad extent as to destroy the White ater Canal and stop navigation for months.—e lock at Godley's Mills is carried away, the in at Harrison is broken, the tow-path and em-kments destroyed for miles, the embarkment ween the feeder dam and lock is washed away ll the bridges, culverts, &c. &c., are destroyed l the canal all the way above Harrison, is in-dated, and it is believed is destroyed by sand and ating substances.

'There is no way of learning, at present the a-unt of damage private property has sustained this State and in Indiana adjacent to the Canal, from accounts it must be very great. Hogs, tle, saw-mills, buildings, fences, corn, and all nds of property have been swept away for miles, il the greatest distress prevails. It rained ter-le all north of us last week, and we fear the amity has not yet been mere than faced.

Mr. Wm. Morris, who arrived in Cincinnati n Dayton on Saturday last, says:

'The Hydraulic Company had built a dam across river above the city, and dug a canal from nce to a reservoir which was in the immediate inity, the bottom of which was some ten feet her. The great rains and flood in the Miami sed the Reservoir to break, and pour itself out n the city, which was immediately deluged eral feet deep. The destruction of property in yton is awful to tell; the loss is put at over 00,000, some say as high as $200,000. It is ed that the small towns below Dayton have n seriously injured. At last account the water s still running through the streets of Dayton, Engineers not being able to turn it off. It ap-rs that Mad River, Still-water and the Miami, e all flooded. We shall give further particu-as they reach us.'

ome allowance must doubtless be made for ggerated rumors in such an excited time.

Butler county seems to have suffered also from structive tornado, which paesed over Middle-n on the night of the 29th. The following act from a letter from that town, is published he Times of Saturday afternoon:

t commenced about nine o'clock P. M. about miles from this place, and the extent of its op-ions was about half a mile in width and four es in length—how much farther I have not rd—and has spread the most awful destruction r that space. Its first attack was upon a large belonging to Mr. Long, which was carried pletely off its foundation and shattered to pie-destroying or rather carrying off a large a-unt of grain—(some that was in the sheaf was ried about two miles before it fell)—and in the untime tore down all the fences and trees with-s grasp. It then struck a well curb and car-it to the top of a house when it fell.

then coursed a meadow completely demolish-the fences, until it struck a saw and grist mill house belonging to Messrs. Lightfoot & hmond—carrying off the roof of the former, damaging the machinery to a considerable nt. It entered the house which was occupied he owner of the mill, through the two front dows, until the house was filled with wind, and burst out on the south and east parts of the e house, carrying with it beds and bedding, out the loss of a single life. It then burst out front part of the lock-house and bridge, carry-the latter about fifty yards, and again resumed ccupation of tearing down trees and fences, so far as heard from, continued to destroy, all ls of moveable matter. The whole was com-ed by this great Simeon, for such it may be d, in the space of about thirty seconds.'

SETTLEMENTS IN TEXAS.—Emigrants of the best racter are pouring in from Holland, Belgium parts of Germany. Two or three vessels, if more, will be engaged in the direct trade to e countries, bringing back passengers. us take one settlement, that of Castroville, as ecimen of future enterprises. Not many s ago there was a firm in this city, of Castro, Henriques which was dissolved by the death of latter. Henry Castro went to Texas, pur-ed a tract of land on the Medina river, twen-ve miles west of San Antonio, and in 1844 blished a settlement on that spot, containing y description of open prairie, rich bottoms, ng hill, ample pasturage, pure water, thick ds, and a fine climate. In less than two years emigrant population of Castroville a mounts 00 persons, who have good habitations, 200 s under cultivation, producing small grain of nds, cotton, sugar, tobacco, sweet potatoes, mel-vegetables of all kinds, peaches, figs, quinces, es, pears, and European grape vines. The grape is abundant, and wine and brandy of a l quality have already been made. They stores of all kinds of goods, mechanics, olmasters, physicians, churches, with meat at cents a pound, and fish and game in abun-e for nothing. A post office is to be estab-d; and Mr. Castro and his family reside in midst of the establishment, where every emi-t, if he has provisions and clothing for one can become independent.—*N. Y. Sun.*

LOSED.—Yesterday morning the Hudson r was closed from Poughkeepsie to Albany.

From the N. Y. Sun.

LOSS OF THE BRIG OF WAR SOMERS.

WASHINGTON, Dec. 29—7 o'clock, P. M.

The barque Morgan Dix, arrived at New Orleans Dec. 21, brings dates from the Squadron off Anton Lizardo to the 13th inst.

Full particulars have been received of the total wreck of the U S. brig Somers and the great loss of life which accompanied it. The Somers was maintaining the blockade off the harbor of Vera Cruz. On the evening of the 6th, she had taken shelter under Green Island, there being every indication of an approaching northerly gale.

On the morning of the 8th, a sail being reported from aloft, she was got under way and stood out for several miles, when the approaching vessel was ascertained to be the John Adams, on her return from Tampico.—Her apperance caused great satisfaction to the officers of the Somers, as Com. Perry had informed them that she was to relieve them from maintaining the blockade as soon as she came in.

As the Somers was approaching his anchorage on her return, another sail was discovered standing for Vera Cruz apparently with the intention of running the blockade in. She immediately made all sail to intercept her, and in the effort to avoid falling on the reefs to the leeward she was struck by the norther and thrown upon her beamends. The strange vessel came rapidly down, but showed no colors and tacked when near Pajordas reef. Lieut. Parker had reported the appearance of squalls, and the particulars are fully detailed in the New Orleans papers.

The Somers continued careening over with great rapidity, and in about half an hour afterwards sunk. The following is a list of the officers and men carried down with her. Henry A. Clemsen, acting master, John Ringgold Hynson, passed midshipman; Wm. G. Brazier. Ebenezer Terrell, Charles H. Haven, James Ryder, Jas. Thompson, Chas. Lowe, Thomas Young, Wm. Gillan, Matthias Gavel, Major Cain, Dennis Kelly, Alexander Anker, Chas. McFarland, Jas. Fennol, Chas. True, Jno. Day, Wm. Purdy, Edward McCormick, Wm. Elmsley, Wm. Quest, Jno. Hargrave, Wm. McCardy, Jno. Christopher Myers, Clement C. Willen, Thos. McGowan, Jos. Antonio, Adolphe Belmente, Manuel Howard, Wm. W. Powers, Henry W. Spear, Jas. Chapman, Lewis Johnson, Ignatius Leopold, Thos. Jefferson, Wm. H. Rose, and Peter Hernandez.

A letter received from on board this Raritand, dated the 13th, states that eight men belonging to the Somers had been picked up by the Mexicans on the beach near Anton Lizardo, whither they had been driven by the gale clinging to hen-coops. They were held at Vera Cruz as prisoners of war: one had since died.

This makes 44 saved out of the 80 souls on board.

Many of the officers and men of the Somers refused to go in the first boat that put off from the wreck, preferring to give their chance to those who could not swim. Midshipman Hynson, Capt. Semmes, Lieut. Parker, Lieut. Claiborne, and acting master Clemsen, refused to go in the first boat. Seymour, the cook, being a large man, was requested to return and make room for *two*. He complied, but as he could not swim, he was permitted to go in the boat. A boy named Nutten offered his place to Hynson. Soon after the boat got off the Somers commenced sinking. Capt. Semmes ordered all hands to save themselves, and all simultaneously plunged into the water, and grasped the posts, gratings, spars, coops and other floating objects at hand. Many must have gone down from the want of any support whatever; others struggled on frail floats to be finally drifted on the reefs and dashed in pieces. Some were driven to sea to be heard of no more, and others encounterd the worst fate that could be apprehended, in being devoured by sharks. Of near sixty who plunged from the wreck, only seventeen escaped.

Through all this appalling scene the greatest composure was observed by men and officers. There was no appearance of panic, no exhibition of selfishness. Those who could not swim were particularly enjoined to go in the boat. Capt. Semmes and Lieut. Parker were picked up by Mr. Clake from a grating, and Jacob Hazard, yeoman, was rescued swimming near them. Those who survived have told of many instances of heroic self-devotion. The acting master, Henry A. Clemsen, was struggling on a small steering sail boom with five others, two of whom could not swim. He found that all could not be supported and he left and struck out alone and unsupported. He was seen for the last time upon a sky-light and probably perished in the surf. The five men he left were saved, the two who could not swim being supported by their comrades, Amos Colson, and John Williams. The daring and devoted exertions of the foreign men-of-war, command admiration and gratitude from all. There were lying at Sacrificios, about two miles to leeward of the wreck, H. B. M. ships Endymion and Alarm, and the brig Daring, commanded respectively by Capts. Lambert, Franklin and Matson; the French brigs Pylade and Mercure, Capts. Dubut and La-Voyaire; and the Spanish corvette Louisa Fernanda, Capt. Puente. The crew of the Endymion, to the number of two hundred, came aft and volunteered. There was the most noble emulation as to which vessel should use the greatest expedition, and perseverance in the most strenuous exertions. The violence of the gale was such at that time, that none of the boats could pull against it, and it was with the deepest regret that Capt. Lambert and others in authority, felt it to be their duty to make signals recalling their boats. An hour or two afterwards, when there was a slight abatement of the gale, they again put forth at the peril of their lives, and succeeded in saving fourteen persons, and bringing from Green Island those who had landed there. The first lieutenant of the Endymion, Mr. Tarleton, rescued the 1st lieutenant of the Somers from Pajaroe reef, which he succeeded by a miracle in reaching safely, but where his situation was most critical. The most gallant and well directed efforts were made by the officers and crew in the boat of the Mercure. She rescued ten men at sea to leeward, on a spar. One hardly knows which to admire most, the forethought or daring of this noble adventure The risk was incalculable. Five boats, representing each of the foreign vessels, reached the island, and took off 23 persons to their respective vessels, where they were received with inexpressible kindness and delicate consideration. Refreshments and clothes were supplied.—Lt. Wood and the gunner of the Endymion, and Midshipman Saliz, of the Palyde are mentioned for their conspicious exertions. The strange vessel proved to be the Abrasia, bound for the squadron at Anton Lizardo. She passed very near the Somers, but the catastrophe was so sudden that she failed to discover it.

IRON FRIGATE.—The new iron steam frigate Alleghany, now completing in Pittsburg, will be ready for launching in February, and at the same time a new iron revenue steam cutter will be completed of 350 tons, 126 feet on deck and 26 feet beam, to be called the Robert Walker

The Pons' Crew have applied for a new trial at Philadelphia.

INTOXICATION IN STEAMBOATS.—We praise temperate Sailors, temperate Captains and temperance Ships, and every judicious man going on the Ocean, prefers them. But why do we patronize intoxication on board Steamboats? Why do the public encourage boats in which there is a "bar" for rendering men insensible? The evil is a serious one. Passengers having considerable unemployed time on board, are apt upon the invitation of a friend, to take a drink at the bar. Another and another invitation is accepted, and the result is that the passenger soon begins to feel the effect of these drinks, and in attempting to land falls overboard in the dock, leaving probably behind him an anxious wife and distressed children. But the evil does not end here: with all the precaution of owners and Captain, the hands employed about the machinery, the fires, or the deck, may obtain an occasional supply of liquor, and the safety of the boat and the passengers may be thereby endangered. Liquor is like gun powder, fully as destructive when not guarded against. An inveterate drinker may live one day, and go on one passage without liquor, but there is no knowing *when* he may take to his cups and loose his reason. It is not the general cause of temperance alone which calls for the withdrawal of these "bars" from steamboats. It is the *danger* to the boat and to the passengers arising from the influence---even the imperceptible influence. A cool, cautious man, may take a glass too much. He may become bold, adventurous and experimental, and if at the *helm*, what may not be the disastrous result? We hope that proprietors of steamboats generally, and the owners of Ocean steamers particularly, will come to the resolution to give up selling liquor on board, and in doing so, they will have strong claims to public patronage. —*N. Y. Sun.*

DEATH OF A SELF MADE MAN.—Thomas Gough, Esq., one of the oldest citizens of Albany, died on Chrismas day, at the advanced age of eighty years. He came to this country from Ireland at the age of eighteen. By industry and upright deportment he won the respect of his employer, and for many years was steward to the Governor of the State. Having saved a handsome sum from his earnings, in the decline of life he commenced the business of a money and exchange broker, in which he was very successful. He was at his counter, well as usual, the day before his death. The first Roman Catholic Church, and the benevolent societies of that persuasion in Albany, were founded mainly through his influence and exertions. He was a friend to the poor, and greatly esteemed by his fellow citizens. He leaves a large estate.

THE TRACK OF DEATH.—As an individual was passing along a railroad track one evening the last summer shortly after sunset, he espied the figure of a man directly across one of the rails! Just then hearing the shrill whistle of the engine in the distance, he quickened his pace, and was soon standing beside him. He proved yet to be under the influence of strong drink, and his efforts to arouse him were not at once successful; but in a few moments he was in a place of safety, and the engine thundering furiously by, was soon lost in the dim distance. The rescued man trembling with agitation, loaded his deliverer with thanks at his timdly rescue, and resolved that his hair breadth escape from certain destruction should exert his salutary influence on his future life.

Christian! you are walking along a track, where, slumbering in sin, are many poor unconscious souls, only awaiting the passage of the engine to make their eternal ruin sure! From your position (for there may be those of your own house,) none but you can rescue some of them. Other Christians would willingly save them, but they are too far off to come to the rescue. You are a sentinel posted upon a particular section of the track, and you and no other one is expected to guard the limits assigned you. The whistle will soon sound —the slumberers must be aroused or perish. Eternal death awaits the victim. Christian sentinel sleep not at your post, but watch the track!

THE MISSIONARY SHIP "JOHN WESLEY."—This beautiful vessel sailed from Southampton on Monday, the 21st Nov. having on board 8 missionaries with their families, in all twenty persons, and a crew of of fifteen, Captain Buck, commander. She carries upward of 1200 reams of printing paper for the use of missions in New Zealand, the Friendly Islands and Fejee, together with Manchester goods, ironmongery, school apparatus and other stores. In the channel she met with contrary winds; but after having been at anchor some days in Portland roads, she finally sailed on Friday last, the 27th. The missionaries and their destination as follows:—Mr. and Mrs. Harris, for Sydney; Mr. Kirk, for New Zealand; Mr. and Mrs. Daniels, Mr. and Mrs. Davies, Mr. and Mrs. Adams, with Mr. and Mrs. Amos, for the Friendly Islands; and Mr. and Mrs. Ford, with Mr. and Mrs. Malvern for the Fejee Islands.—*London Watchman.*

FIRES.—The Saratoga Lake House, a popular resort on Saratoga Lake, about four miles from the Springs, was consumed by fire on Sunday evening week. It was owned by Geo. C. Loomis. *Another.*—The house of Andrew Robinson Jr., in Fall River, was destroyed by fire on Thursday morning with the furniture. It was an expensive and elegant house. *Another.*—The dwelling house, barn and out buildings attached, belonging to Jonathan Getchell of Wells, Me., were destroyed by fire Thursday morning, at 6 o'clock, and the unfortunate owner lost his life in attempting to save his property.

A SAD MISTAKE.—A melancholy result of a false accusation of crime is related by the Dayton, Ohio, Transcript of the 23d inst. V. B. Howard, a clerk in the post office there, was accused of purloining a draft for $200. He protested his innocence, but as public opinion fastened it on him, he volunteered for the war, and died on the march from Matamoras to Camargo, far from home and friends. On the 22d instant the letter and the draft were received from the dead letter office at Washington, having been misdirected by the persons who were instrumental in the disgrace of young Howard.

DAMAGES FOR EXPLOSION.—At Pittsburg on Thursday week, the District Court gave a verdict of $1,500 against the owners of the steamboat Cutter, in favor of Mrs Collins, one of those wounded by an explosion on board of that vessel two years ago.

A DREADFUL RAILROAD ACCIDENT occurred on the Louisa Railroad, near Richmond, last Tuesday, by which Mr. Phillips, the Mail Agent on that route, has probably lost his life. Just as the cars left Louisa Court House Mr. P., attempted to jump off, fell, and the wheels of the cars passed over his prostrate body, cutting off the right leg about the knee, and the left near the ankle. He was conveyed immediately to Beaver Dam depot, alive, but with very faint hope of recovery, being cold and pulseless. No blame whatever is attached to the conductors.

THE LICENSE LAW OF VERMONT was so altered at the last session of the legislatue, as to provide for submittiug to the people of the State at large, the first Tuesday of March next, the question of license or no license.

The rope walk of Thomas Hammond, in Washinton street, Portland, was entirely destroyed by fire, last Sunday evening.

William Garner & Co's. store at Middletown, Md., was destroyed by an incendiary on the 16th instant, with its contents, and a barn adjoining, filled with tobacco. Loss $8,000.

TURPENTINE FACTORY DESTROYED.—On Thursday the turpentine factory of Mr. J. P. Copple, located in Front st. above Maiden st., Philadelphia, was, with its contents, entirely destroyed by fire.

The gales on the coast of Great Britain have been very severe. Several vessels with their crews, have been lost. A large three-mast ship, with Indian corn, was wrecked at Ballycotton, name unknown. Crew saved.

MARBLE HALLS IN IOWA.—The new State House at the capital of Iowa, is built of marble, at a cost of $80,000, and $20,000 will be needed to finish it.

CASUALTY.—On Saturday morning Elijah Allen about 35 years of age, in attempting to skate from the head of Acushnet river to the bridge, unfortunately broke through the ice near the head of Belleville wharf and was drowned.—*New Bedford Mercury.*

HAYTI.—The new constitution is partly monarchical and partly republican—it was probably the work of France. The President is elected for life; the Legislature for nine years; the Catholic religion the religion of the country; and no white man to become a citizen, hold office, or own real estate.

FATAL ACCIDENT.—Mr. George Ritner of Cumberland, Md., was killed on Monday last, by a tree falling on him. He was out hunting and was cutting down the tree to secure his game.

Why is a drunkard hesitating to sign the pledge like a skeptical Hindoo? Because he is in doubt whether to give up the worship of the jug-or-not.

NOBLE SENTIMENT.—When Sir Walter Scott was urged not to prop the falling credit of an acquaintance, he repled—

"The man was my friend when friends were few: and I will be his, now that his enemies are many."

Confirmation. The Senate has, notwithstanding opinions to the contrary, confirmed Mr. Bancroft as our Minister at the Court of St. James, and Mr. Clifford as Attorney General of the United States.

A SNAKE STORY.—Some half dozen of the Pons captives, liberated at Liberia, saw a huge snake, and being determined to have some snake meat, a race ensued. One of them caught hold of the snake's tail as it was disappearing in its hole. The negro had as much as he could do to keep the snaked stationary, when another came up and severed it in two with a cutlass. It was of the boa species, and measured 14 feet. With it were found 150 eggs—a bushel and a half. The Congoes had a great feast.

IS IT CONSTITUTIONAL?—Several free blacks, male and female, have been publicly flogged and sent out of the city of St. Louis, in accordance with a decision of Judge Krum that the law forbidding free blacks and mulattoes to live in Missouri is constitutional. We have our doubts, however, whether any law expelling a free citizen from a State, without charge of crime, can be constitutional. If it is, we have only to say that it is unjust, tyrannical, and unworthy the intelligent freemen of Missouri.—*N. Y. Sun.*

FROZEN. The schooner Committee, of Virginia, was beached during the late storm, and the captain and two white men, with three colored men, were all frozen to death.

FIDELITY.—When Constantine was chosen Emperor, he found several Christians in office, and he issued an edict repuiring them to anounce their faith, or quit their places. Most of them gave up their offices to preseve their conscience—but some *cringed* and renounced Christianity. When the Emperor had thus made full proof of their disposition and character, he removed all who thus basely complied with his supposed wishes, and retained the others, saying, "that those who would desert or deny their divine master, would desert *him*, and were not worthy of his confidence."

RICH AND WAGES.—Two neighbors met: one of them was exceedingly rich, the other in moderate circumstances. The latter began to congratulate the former on his great possessions, ond the happiness he must enjoy, and ended by contrasting it with his own condition.

"My friend," said the rich man, "will you allow me to ask you one question?"

"Certainly, sir."

"Would you be willing to take my property, and take the whole care of it for your boarding and clothing?"

"No indeed."

"Well, that's all *I* get."

Evils in the journey of life, are like the hills which alarm travelers upon their road, they both appear great at a distance, but when we approach them we find them far less insurmountable than we had imagined.

NOTICES.

COLUMBIA CIRCUIT.—Our second quarterly meeting wil be held on the 20th and 21st of February, at Pleasant Hill meeting house, 7 miles west of the town of Athens. We invite Brs. M. Scott, W. W. Tipton, C. J. Sears, and we promise our aid on any occasion, when timely notice shall have been given. We ask an interest in the prayers of all, that we may on that occasion have the presence of the Great Head of the Church.

S. ELLIOTT.

BUCYRUS CIRCUIT, MUS. CON.—Our second quarterly meeting will commence Jan. 23d. We invite Brethren P. Inskeep, J. Atherston, W. Hatfield, A. K. Earl, J. Jack, I. Thrap, and G. M. Scott. Come brethren, and help us, disappoint us not. Our meeting is to be at Bucyrus. Br. Hatfield is informed that another meeting on hand prevents me from attending his. Let not this hinder you from attending ours.

A. S. ROBINSON

LAUGHREY MISSION—IA. CON.—I would inform the President, Br. Shipp, that this Mission has not been attended to this year—and the preacher appointed has not been heard from. Could the Pres. make arrangement for us to be supplied from adjoining circuits? Cannot Br. Paul attend at Outer village, and Br. Williams at Rossburg?

STEPHEN ANDREWS

FROM PRESIDENT OF MUSKINGUM CONFERENCE.

BR. BASSETT: You will please announce, that if able, I will visit Steubenville station the last Sunday in January; and Wellsville circuit the first Sunday of February.

Two reasons have operated in causing my delay in responding to the call of the quarterly conference of the Newark circuit. One of these has caused the greater delay, viz: I could not learn the address of Br. Kinney, nor Maynard, nor of any member of the circuit. I preferred addressing Br. K. by private letter, but that any further delay may be prevented, I take this method of saying to Br. Kinney and all concerned, that I consent to the arrangement between said K. and said quarterly conference to travel as assistant preacher on Newark circuit untill next annual conference.

It appears remarkable that D. White has given no account of himself since conference. Br. Kingsbury has not arrived at his field of labor on Columbia circuit. His horse &c are at Br. Pattersons, hard by this place; and I understand that letters from himself state the reason of his delay and his purpose to return in the spring. At his own request, Br. Channel was released from Summerfield circuit, and that circuit is unsupplied yet. Otsego circuit is yet unsupplied with an assistant. I am glad that Br. M. Scott has agreed to supply Salt creek circuit, and if he is agreed I hereby appoint him superintendent of that Circuit.

Will Br. Simon Elliott please inform me of the place fixed for my meeting on Columbia Ct.? Is it on the Ohio river, if not on it, how many miles distant? I desire when I visit Columbia and Portsmouth circuits to go by water.

My health is very poor. I have experienced a return of chills and fever.

GEO. CLANCY, *Pres.*

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. Burton, S. Halm, J. Holland, 1 sub. A.S. Robinson, G. Clancy, R. T. Boyd, D. Gibbons, L. Ensminger, J. D. Wright, Jos. White, John Burns, 2, one sub. J. G. Evans, S. Andrews, W. S. Stockton, T. Hanna, P. M. Roscoe, H. Heberling. E. Shirts, P. M.

ACKNOWLEDGEMENTS

From.	For.	Pays to Vol.	No.	$ cts.
John Burton, Ia.		8	52	2 00
W. H. Marshall,	J. Swern,	8	52	2 00
B. H. Buckingham, Putnam,		8	52	2 00
L. Ensminger,	T. Dill,	8	31	1 00
J. White,	S. Hale,	9	6	2 00
John Burns,	Mrs. E. Bolknap,	9	23	2 00
"	John Parr,	7	52	4 00
"	N. Hayne, (old account,)			2 00
C. S. Callihan,	N. Lake,	7	52	2 00
	Jeremiah Springer,	8	52	2 00
S. Andrews, Ia.		7	52	3 00
H. Heberling,		8	52	2 00
John Burns (again.)	D. N. Milner,	8	52	2 00
"	James Elliott,	9	3	2 00
O. White,	D. Edwards,	8	21	2 00
E. Shirts, N. Y.	E. Reynolds,	9	12	2 00

New Subscribers this week, 3. Discontinuances, 8.

Br. J. Burns will please receive 50cts. from J. P. for the fourth of a volume already sent him, and we will dis. as he desires.

Br. J. Burton, as you request, we state that your last remittance of $2, mak es you square with Br. Springer and with us to end of 8th vol. One dollar was heretofore due to him on 6th vol. The 50 pamphlets will be $2, when you get them.

Br. S. Halm, we regret the blunder made in publishing the notice of your meeting, and it is too late to correct it. It was not your fault.

The Post Office address of Br. Simeon W. Laishley is Morristown, Belmont Co. Ohio.

ANNUAL REGISTER 1847.—Our edition of 5,200 copies is running short. But like the Razor Strop Man, we have 'a *few* more left' which we will be pleased to send out to those who order them. G. Conclin, Cincinnati, and C. Craig, Pittsburgh, have each also a small lot to dispose of.

By the by, this little publication cost us considerably more than one hundred dollars, cash, notwithstanding the job was executed at our own office. Those therefore who have received their pamphlets as ordered, will greatly oblige us by *forking over the dimes.* We are anxious to be out of debt. Much obliged to those who have been prompt in paying.

Br. S. Andrews, heretofore Br. Springer's books had you credited to middle of vol. 6. The present remittance makes you square with him, $1, and pays us $2 to end of vol. 7.

The P. M. at Roscoe, O. informs us that the paper sent to John Smith is not taken out of the office. He owes for about one volume and three quarters, of our paper. Will our agent up that way please request this subscriber, for the credit of that renowned family, to pay up. We have *lots* of that name on our book who pay *first rate.*

LIST OF LETTERS

Remaining in the Post Office at Putnam, Muskingum Co. Ohio, on the first of January, 1847.

A
Armstrong Thomas

B
Butler Abram — Baire John
Browne C M — Brown Ann D
Bradshaw Robert

C
Chase W D — Caton G W
Cassiday Hugh

D
Dutton Isaac — Dazer George
Dixon Permelia

F
Frantom Jane — Fletcher Andrew
Fulton Dennis — Fountain Harriet

G
Guy Henrietta — Graham N W

H
Hatter John — Hosmer S R
Hart Elizabeth — Hammond James
Harris Edward — Hough J John

J
Jones Catharine

K
Kitchens John

L
Lumb Abram

M
Morgan George

P
Pennine Cannah — Putnam Douglass
Pensinger Susan — Pierce Elizabeth
Pain John

R
Rambo Peter — Russel James
Ripley Wm — Rees I N

S
Slack Rachael — Stockdale John Jr
Searl C W

W
Welch Katharine — Wharton Elibabeth

J. ELDER, P. M.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces assorted Cloths, *very low,*
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do.

J. C. GUTHRIE & SONS,
successors to
GUTHRIE'S & BUCKINGHAM.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

THE CHEAPEST AND BEST.

New Prospectus for the Year 1847.

FORTY-EIGHT large octavo Pages, and Fifteen Engravings in each No. Published on the first of every month.

Fourth Volume commences in January, 1847.

The No. for Jan. contains a "Pictorial Description of the State of Ohio," elegantly Illustrated with American views, &c. &c.

Other States will appear in subsequent Nos. of the Work.

Robert Sears, 158 Nassau-street, New York, will hereafter furnish his new

Pictorial and Illustrated Family Magazine for 1847, in all respects equal to the Three-Dollar Magazines, at the low price of only one dollar and a half per annum.

Any person sending Five Dollars, shall receive five copies of the magazine for one year, as he shall direct.

All subjects which will admit of it, will be illustrated with engravings. The whole number of the engravings at the conclusion of the volume will amount to several hundred.

Great inducement to subscribe.

We offer to all persons becoming subscribers, a copy of our new work, just published, entitled the Pictorial Description of Great Britain and Ireland.

Containing 262 Views of the Principal Cities, Towns, Castles, Abeys, Costumes, &c. &c., of the Fatherland: a larger number of Engravings than can be found in any book of double the price—or to those who prefer it, the

Pictorial History of the American Revolution,

(Embellished with an original portrait of Washington, by Chapman, and more than 160 other engravings, 430 pp. 8vo.) for every new subscriber, with two dollars enclosed, free of postage.

Any person procuring ten subscribers, and sending [illegible] and any one of the above popular works, sent us he shall direct.

We have authority, under the new Post-office law, to send any one of the above works, bound. The postage will not exceed twenty-five cents to any part of the United States.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,
Putnam, O. Oct. 31, 1846. Admistrator.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N. GUTHRIE announce that they have formed a partnership for the transaction of MERCANTILE BUSINESS under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the public generally, to the old stand of A. A. GUTHRIE & Co., (recently GUTHRIE'S & LARGE,) where it is their purpose to keep a *large* assortment of the CHEAPEST and BEST goods in the market.

Putnam, O. January 1, 1847.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

IT is nearly two years since the firm of A. A. GUTHRIE & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent, all debts due the concern are to be paid to *A. A. Guthrie* —who earnestly requests early payments & especially urges all wo have suffered their accounts to stand open thus far, to come immediately and settle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevoleuce, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK, } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print,* is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once,* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agents are arranged thus:—*On cash orders,* 25 per cent.: on *deferred remittances,* 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

NEW HISTORY OF TEXAS, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin, Cincinnati.

POETRY.

A HOME IN HEAVEN.

A home in heaven, what a joyful thought,
As the poor man toils in his weary lot;
His heart oppressed and with anguish driven
From his home below to his home in heaven.

A home in heaven—as the sufferer lies
On his bed of pain, and uplifts his eyes
To that bright home what a joy is given,
With the blessed thought of his home in heaven.

A home in heaven, when our pleasures fade,
And our wealth and fame in the dust are laid;
And strength decays and our health is driven,
We are happy still with our home in heaven.

A home in heaven, when the faint heart bleeds
By the spirits stroke for its evil deeds,
Oh then what bliss in that heart forgiven,
Does the hope inspire of a home in heaven

A home in heaven when our friends are fled
To the cheerless gloom of the mouldering dead;
We wait in hope on the promise given,
We will meet up there, in our home in heaven.

A home in heaven—when the wheel is broke,
And the golden bowl by the terror stroke,
When life's bright sun sinks in deaths dark even
We will then fly up to our home in heaven.

Our home in heaven—Oh the glorious home;
And the spirit joined with the bride says come;
Come seek his face and your sins forgiven,
And rejoice in hope of your home in heaven.

The Life Clock.

[illegible] mystic clock
No human eye hath seen;
That beateth on, and beateth on,
From morning until ev'n.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks and ticks the livelong night,
And never runneth down.

O, wonderous is that word of art
Which knells the passing hour,
But art ne'er formed, nor mind conceived
The life clock's magic power.

Not set in gold, nor decked with gems,
By wealth and pride possessed,
But rich or poor, or high or low,
Each bears it in his breast.

When life's deep stream, mid beds of flowers,
All still and softly glides,
Like the wavelet's step with a gentle beat,
It warns of passing tides.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast,
Till that strange life is ended.

COMMUNICATIONS.

Written for the Western Recorder.

NORTH AND SOUTH.

No. II.

Mr. Editor: I proceed agreeably to my 2nd query, what good has resulted from the geographical division of the M. E. Church? You know Mr. Editor that I appear before your numerous readers, and the American public generally, in the character of an enquirer after truth, and if from the premises I should draw wrong conclusions, my great desire is to be set right; therefore I hope some person who has taken passage on the old ship, and who understands the "*History and Mystery*" of the whole concern, will be so kind as to favor us with an account of the beneficial results of the division either politically or ecclesiastically, or both. I have contended in No. 1, that the subject of slavery was not the true cause of the seperation N. and S. in the M. E. Church. Yet notwithstanding this is my judgment, great pains have been taken by the ministry of said church, to induce the membership to believe that the system of slavery was the true or genuine cause of the unhappy division. Taking it for granted then, that this is generally believed, what has been the effect on the public mind? One great result has been, to keep up and fan the flame of political abolitionism, and to lend the influence of the church, so far as a half a million of members with its ministers are concerned to divide and rend asunder the fair fabric of our Republic. Be it known unto you sir, that the States may do with impunity what the church in its highest ecclesiastical tribunal has done. Is there not some likeness between church and State, so far as the original bond of union between the N. and S. is concerned? Was not the southern membership—taken into the union of the church, master and slave together and in their reception into the great Methodist body no obstacles were thrown in their way, but after Methodism has celebrated its centenary, behold! the North dismembers the entire southern church and the South is driven to the necessity of setting up an Independent Church; and for what? Because forsooth, bishop Andrew stands connected with slavery, so says the M. E. clergy. If this be right, may not the compact or bond of union of the states be broken in the same way? Did not the North agree in our original confederation, to unite with the South, connected as it was, with the cruel system of slavery, and may they not now follow the example of the church, and dismember the entire South, and cause the southern states to set up an Independent government for itself; for Mr. Editor I go on the principle, of what is sauce for the goose is sauce for the gander; and what is right in church is right in State.* The great motto of Methodism is "*to spread scriptural holiness over these lands*;" and who could be wrong in imitating the example of a people, who on their banner, hang out to the breezes of heaven "*scriptural holiness.*" Are they not pioneers in the great work of division? And does not their act speak volumes in favor of a division of this union? May not their example be plead? may not the wisdom of their General Conference be plead? May not the piety of the Methodist community be plead? And may not the great amount of membership in the North be plead as arguments in favor of a political division? As ultraism both in church and state, aims at and intends finally to accomplish the destructive work of division. And along Masons and Dixons line it intends rearing up fortifications, placing the instruments of death and announcing to the world, that this once happy union is forever rent asunder and upon the ramparts dividing these states will be written in legible characters "*Ichabod.*" "Where is the glory of God?" Those opposed to every thing *ultra* should meet it in the spirit and temper of christianity and by "*letting their moderation be known unto all men*," in the spirit of meekness and love endeavor to persuade, and gain over those that may be considered to be in the wrong. Paul says "charity beareth long and is kind," and the same apostle says "mark those who cause divisions." Now if the spirit of division is in accordance with the gospel, great good has resulted from the action of the last General Conference in the division of the M. E. Church; as it has completely effected it, and strengthened the hopes of political abolitionists, that finally by the example and precepts of that great religious community they will be enabled to bring about the dismemberment of the southern portion of this Commonwealth, and thus hold up to the rotten monarchies of the eastern world, the specimen of the failure of a great nation attempting the experiment of self government. If this result be a good one, the division has nobly answered its purpose so far. But again Mr. Editor, if to inculcate the spirit of detraction and slander, be a good result, then the action of the General Conference has brought that about. Who can take up the New York Chris. Adv., edited by Dr. Bond; and the Chris. Adv. published in Richmond, and edited by a worthy minister of the Southern Confederacy, (I say *worthy because continued in the ministry and editorship,*) and read the editorials of these two divines, and not say if slander be in accordance with the gospel, here we have enough of it. Epithets of the most uncourteous, ungentlemanly and unchristian character are coarsely and vulgarly applied to each other, and the professed followers of the sainted Wesley, are brought N. and S. in battle array against each other. The best motives of either party are held up to censure and sometimes to ridicule. The N. as with one common voice unite in the cry that the S. is guilty of the crime of the sum of all villainies; and that Methodist slaveholders are the worst of human beings, unworthy a place in the church, and consequently unfit for the kingdom of heaven. Whilst the S. in their turn, charge the N. with motives the most unworthy, & designs the most unchristian. Oh! what a specimen of christian holiness do these churches hold up to the world, taking the records of the advocates for testimony. The leaders of the parties are carried away by the excitement caused by the division, and under existing circumstances, are not prepared to do justice to each other. After a few years shall have passed away, and the circumstances now transpiring shall have been recorded upon the pages of history, then in the calm deliberations of old age, shall the zealots for division look back and regret that so little of the quiet spirit of christianity has manifested itself throughout the whole of the divided and distracted state of the M. E. Church. Then shall they coolly conclude that "soft words turn away anger, but grievous words stir up strife," and that hard words and soft arguments seldom settle difficulties. If setting a community together by the ears be a good result, then indeed did they effect it by the action of the last General Conference in the decision of the church. But again, sir, if the getting up a difficulty on the division of the loaves and fishes be a good result, then has the General Conference effected it. "*Witness the Maysville suit.*" "*This is only the beginning of sorrows.*" The property along the line of division where the parties are divided, must of necessity create vexatious law suits. And what religious community divided like the M, E. Church, can law with each other to the Glory of God? As Paul says, "*whatever we do, we are to do it to the glory of God.*" Take away the property of the south to the glory of God. Shut the North out of our places of public worship to the glory of God. Fee the the lawyers to the glory of God. Swear the witnesses and invalidate their testimony, if possible, to the glory of God. Right or wrong, carry your point on property affairs, and money matters, and more especially as the S. needs all its means, because the N. kept back from them their honest portion of the proceeds of the funds of the church, until the next General Conference, North, shall decide whether they will divide with the South or not. Of course that matter remains in the unseen events of the future. Again, if the creation of bishops be a good result, then did the General Conference effect it, for by the division of the church N. and S. it became necessary in the judgment of the General Conference, South, to create two bishops. Now if the bishops of the M. E. Church sustained the same relation to the church, that bishops sustained in the Apostolic ages, we would be glad to see them multiplied. But these Methodist bishops are super extra officers, not known in New Testament times, as their third ordination will prove. For in the New Testament there is no such thing as a third ordination officer. It is the relics of the *man of sin*, and savors strongly of popery. When we take into the account, that all the difficulties of the present division in the church grew out of the marriage of a bishop. We conclude it would have been much better, if Coke and Asbury, had contented themselves with the titles of General Superintendents, according to the appointment and express wishes of the venerable Wesley. All the mischiefs growing out of divisions in every stage of Methodism, may be traced to the bishops. A tenacious holding on and grasping after power, has marked their history, from the time of assuming the title, even to this day; and the march of power is ever onward. The great bone of contention now is that the board of bishops is authority above the General Conference. On this principle the aristocratic church of the South is now operating. And your correspondent believes that the American people should set their faces against a government so antagonistical to the government of these U. S. and act upon the principle, united we stand, divided we fall. A house divided against itself cannot stand, so *says the Savior, and so believes*

Paul Pry.

At Home, Dec. 17, 1846.

*Footnote: *So far as moral principle is concerned.

Written for the Western Recorder.

CHURCH DIVISION.

"Things to be Considered.

NO. IV.

Mr. Editor: In asking attention to the things that will have to be encountered in prosecuting the work of separating from the South, we cannot overlook the fact that,

3. *It will require an increase of funds to be expended in sustaining and carrying forward the work.* While our *numbers* will be *de*-creasing, our *expences* will be *in-creasing*. It would be perhaps impossible to point out all of the various items of additional expense, but some of them are very obvious.

Exchanging communications with different parts of the movement cannot be done without expense to some body.—Ministers or Members must "foot the bill." The time, and expenses of delegates, to meet in Conventions for deliberating, arranging and establishing matters upon a basis with which all may be satisfied, will be found a no very inconsiderable sum. And it will then become necessary to establish and sustain a Periodical of respectable dimensions, and of such character as shall give it a creditable standing in community, whether its *net* proceeds should be found adequate to its support or not. To think of holding a place among our sister churches, without such a periodical, would be visionary and delusive in the extreme.

A respectable circulating medium we then must have, or abondon the hope of retaining an honorable existence as a religious denomination. The Papers now in existence among us at the North are the results of Individual or Local enterprise: And to be rendered available as an unexceptionable denominational medium, would need to be placed upon a different foundation, and subjected to a different supervision. Not that I would intimate that those papers now existing among us at the North, are wanting in respectability, or that they afford any evidence of deficiency on the part of those by whom they are conducted. They are certainly ably conducted, valuable, and well adapted to answer the design of their establishment. But a sheet to promote *general* interest must be adapted to its work, or it cannot long sustain the character of generality. And while attempting to serve general interests, it should be responsible to the general body; otherwise it might become the most dangerous instrument of sectional predjudices, leaving the body without any means of defence, or redress.

And last, though not least, a Book concern, competent to supply ourselves with all necessary books, Theological, Devotional and Governmental would then be required. To say that for these we might safely depend on the Book Rooms of other denominations, after taking the step of division, would be to place ourselves in a position of dependence, illy comporting with the claimed importance of a people making our pretensions. Should we then purchase of the South, we should give our patronage to what we condemn by the division; and we should be found doing, what we would solemnly declare by such an act, to be so far from right that we cannot, and *will not do.* And should we purchase of the M. E. Book Rooms, we should be liable to the same charge of inconsistency, so long as the monied interests of the North and South are there blended. To act worthy of our pretentions, and consistent with our professions, we must secure financial means adequate to these demands, and then we may possibly hope to move forward in this enterprise, with a reasonable prospect of honorable success.

E. A. W.

Written for the Western Recorder.

THE DEVIL A SLAVEHOLDER.

Br. Editor: This being a very rainy day, and whilst warmly, and comfortably, seated around my own fire, I thought of the situation of the poor slave, dwelling in his unfavorable hut, and under the will, and dominion of his master, perhaps exposed to all the rain, and wrath of an unfeeling overseerer, and while thus thinking, I concluded to write, a hasty communication for the free, and ever welcome Recorder, showing that the Devil is a Slaveholder, and Jesus Christ an Abolitionist. I. The *Devil* is a *slaveholder.* 1. What is Slavery? According to the Laws of the Southern States, it is, the reducing or *reduction* of *persons* to *things*, goods, chattles, real estate, &c. The code of Louisiana, Art. 35 says: "A slave, is one who is in the power of a master, to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor, he can do nothing, possess nothing. nor acquire any thing, but what must belong to his master." And South Carolina says: "Slaves are *personal* in the hands of their owners, and possessors, and their executors, administrators, and assignes to all interests, construction, and purposes, whatsoever." 2 Brevard's Digest 229. And in Kentucky by the law of *Descents* Slaves are considered "*real estate.*" 2. Litt. and Sui. Digest 1155. The above laws show who may be held as slaves; S. C. is as follows, "All Negroes, *Indians* (free Indians, in amity with this government, and Negroes, Mulattoes, Mestizoes, who are *now* free excepted) Mulattoes, and Mestizoes, who now are, or shall hereafter be in this *province*, and all their issue, and offspring born or to be born shall be, and they are hereby declared to be, and remain forever, hereafter, absolute slaves and shall follow the condition of the mother." 2. Brevard's Digest 229. Then a slave holder is one who has the possession of a slave—a person created in the image of God, holding him as a thing to be bought and sold as he things proper and best. Or in other words slave holding is undoing what God has done—annihilating the image of God in man, and removing him from the class of rational and accountable beings and placing him among irrational and worthless beings or things.

2. That the Devil is a slave holder in principal may be infered from his character given him in the sacred scriptures. He is said to be a liar, devourer, oppressor, &c. &c.

A moment's attention to this arguments, will show the impartial inquirer, that the Devil possesses every characteristic, or qualification of a down right slave holder.

2. That he is a slave holder, is evident from the fact, that he is the Father of all unrighteousness, and of all who are engaged in a course of rebellion against God, and his holy laws. Jesus said to the Jews—John 8, 44. "Ye are of your father the devil and the lusts of your father ye will do, he was a murderer from the beginning, and abode not in the truth." And John says, "In this the children of God are manifested, and the children of the devil, whosoever doeth not righteousness is *not* of God; neither he that loveth not his brother" I. John 3, 10. Then all engaged in sin, or who do not righteousness are not of God, and as slaveholding is at war with the works, and laws of God, and the best interests of man can those who voluntarily practise it be of God? Dr. A. Clarke gives the following note on this passage.—"Here is a fearful text. Who is a child of the devil? He that *commits sin.* Who is a child of God? He that works righteousness. By this text we shall stand or fall before God.—No man is of God who is not ready on all emergencies to do any act of kindness for the comfort, relief and support of any human being. For as God made of one blood all nations of men to dwell upon the face of the whole earth: So all are of *one family*, and consequently, all are *brethren*, and should love as brethren." Hence as the Devil is at the head of all sin, and oppressing those who are brethren he must be emphatically a slave holder.

3d. We would prove the Devil a slave holder from the *nature* of his works among the children of men.

(1.) One peculiarity of his work, is to take full possession of those who were created for the temple of the living God that they might honor, and glorify their maker, and make them toil forever in *his service* as though he were the sole, and rightful disposer of soul and body, in time and eternity. And a slave holder according to law who possesses a slave, may sell him, dispose of his person, his industry, labor &c.

(2.) Another work of the Devil, is to ensnare individuals, who are entitled to their liberty. Hence Paul speaks of recovering "out of the *snare* of the *Devil.*" He has many snares set for the purpose of taking captive all classes, sexes and ages (except infants) but we presume he has none more unjust or more fatal than those laid by the slave holders of Virginia, and South Carolinia. In Va. "If any emancipated slave (infants excepted) shall remain within the state, more than twelve months, after his or her right to freedom shall have accrued he or she shall *forfeit* all such right, and may be *apprehended*, and sold by the overseers of the poor, &c. for the benefit of the *literary fund.*" 1 Rev. Code 436. In S. C. "In case any slave, shall be emancipated or set free, otherwise than according to the act of 1800 regulating emancipation, it shall be lawful *for any person whosoever, to seize and convert to his or her own use, and to keep* as his or her property, the said slave or slaves, so illegally emancipated, or set free." 2 Brevard's Digest 256. Would it be out of place, Br. Editor, to think, aloud if we should think the children had got a head of the Father in the above snares?

(3) It is the peculiar work of the Devil to take and hold his victims in captivity. See 2 Tim. 2. 26, and now, and then cast them into *prison.* Rev. 2, 10. Slave holders have it so arranged, at the South, and in the District of Columbia, that a free person suspected of being a slave, may be taken up, and thrown into prison. and if he cannot prove his freedom he may be sold, into perpetual captivity to pay the Jail fees.

4. Another proof in favor of the Devil being a slave holder is drawn from the manner in which he treats his slaves or servants. He works them hard feeds them on vanity or husks, and gives them a poor supply at that, and he clothes them in rags, and shame, See Prodigal Luke 15. Slave holders at the South, may according to law work their slaves 14 and 15 hours in 24 and then require them to prepare their own food in the bargain, and in Louisana the owner is required to give his working slave one barrel of Indian corn per month, and a pint of salt—but it its equivalent can never be given in money under penalty of a fine of 10 dollars for every offence. 1 Martin's Digest. 610.

And in North Carolina the allowance of a slave is a *quart of corn per day.* Haywood's Manuel 524–5. In Louisana the clothing of a slave, is *one linen* shirt, and pantaloons for the summer, and a linen shirt, and woolen great coat and pantaloons for the winter. 1 Martin's Digest 6, 10. The report of the gradual emancipation society of North Carolinia 1826 signed Moses Swain, President says: "The master puts the unfortunate wretches, upon short allowances, scarcely sufficient for their sustenance so that a *great part* of them go half starved much of the time." The cruelty of slave holders in neglecting, or refusing to give their slaves what is just and equal, is no new thing among men, or Devils.

5. The Devil is evidently a slave holder, from the fact, that he rewards his most devoted servants, with nothing better than misery, agony, and death, here, and hereafter. See Matt. 25–41. Rev. 20–10–15. And the only reward that awaits a southern slave from his master, is poverty, misery, sufferings, and death. In N. C. an act, was passed as early as 1779, taking from the slave what he seemed to have—"All horses, cattle, hogs, or sheep, that one month after the passing of this act, shall belong to any slave, or be of any slave's mark, in this state, shall be seized, and sold by the county wardens, and by them applied the one half to the support of the poor of the county, and the other half to the informer." Haywood's Manual 526. The poor slave can possess nothing, but what belongs to his master—wife, children, and all things else, but poverty stripes, imprisonment, and death, and all these await them continually. My sheet is nearly full, and I will have to defer the other part of my contemplations i. e. Jesus Christ is an abolitionist until another communication. A few inquiries, and then we are done with this part of our investigations.

1. Which kind of Slavery, is to be the most dreaded, that which results from the full possession of the Devil, or that practiced by man in this gospel land of boasted freedom?

2. Which of these oppressors can slaves escape the easiest from, and which is the most merciful when they retake a runaway slave? 3. Which of all these oppressors will stand at the head at the judgment seat of the judge of all the Earth?

One who *wishes* to be like Jesus Christ.

An Abolitionist.

December 1, 1846.

OBITUARY.

Written for the Western Recorder.

VIRGINIA ELIZABETH BOYD.

Br. Bassett: I desire to say through the columns of the Recorder, that myself and family have been overwhelmed in sorrow at the sudden and and unexpected death of our dear little daughter Virginia Elizabeth. She was confined to her room only one day previous to her dissolution! The disease which terminated her brief life in this world, was said to be, spasmodic croop. Although the loss of such an interesting child, just at a time when mind began to develope itself, has inflicted the most poignant grief; in the bosoms of the bereaved parents. Yet it behooves us to bow submissively to the mandate; although the stroke be severe. The evening before her death, notwithstanding she was only a child of 6 years. She told us she could not live until morning, and then kissed her parents and little brothers and bade us a final farewell. Her mother asked her if she was afraid to die, she replied, No Ma'am, and maintained her child like dignity until she expired. We informed her that when she died, she would go to the blessed Jesus that good being that we prayed to, night and morning and that by and by, we would come where she was; and she seemed to yield a pleasing assent. She was a tender plant, too fragile for this world, and her Redeemer has seen proper to remove her spirit, to some other clime; more congenial to its nature, and conclusive to his own glory! For he has said suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. Sing on, sing on, my little cherub, in thy new bright and celestial habitation! Thou art gone to join thy sister spirits, to chaunt thy Redeemers praise forever! Thou art gone from thy poor disconsolate parents on earth, to thy heavenly father. Thy parents on earth shall no more hear thy innocent prating tongue, nor receive thy affectionate embrace. Fare thee well, daughter! Thou wast pleasant in life and lovely in death. Thou hast escaped the sufferings, snares and pollutions of this vain world, and thy redeemed spirit is gone to the Paradise of God's love to be happy forever. Virginia Elizabeth, was born in Carrolton, Green Co. Illinois July 5th 1840. And died in Paintersville, Green Co., Ohio, October 8th 1846. R. T. Boyd.

A Remarkable Case.—A remarkable lawsuit, which has been pending two years in Russia, has been decided by the Emperor. A wealthy Russian General was betrothed to the beautiful daughter of a Polish nobleman, near Warsaw, and obtained his consent to the marriage. On the day fixed for the ceremony, the bridegroom appeared, attended by a captain and two officers, the first disguised as a priest, and the latter as his witnesses, and the unsuspecting bride was married to her Russian lover by this false priest. Two years after, the General became tired of his wife, and desired her to return to her father's house, at the same time informing her how she had been deceived. She at first thought he was jesting, but her cruel husband soon convinced her of the fatal truth, and shut the door of his house upon her. Her indignant father immediately brought an action against the General; but of course, lost it in all the courts against the Russian General, till at length, the sentence came before the Emperor who decided as follows:—As the General is not married to his wife, the marriage is null and void: but as the wife had been most scandalously imposed upon, he is dismissed with the loss of his salary and his office, without having claim to another appointment. His whole property is given to the lady whom he has so wantonly deceived, and he is not permitted to marry again.

The annual crop of hay raised in the United States is estimated at 15,000,000 tons, which, at $8 per ton, and the average home value, is worth $120,000,000.

New History of Texas, pages 352, for 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscowb, Professor of English Literature and Belle Letters, in the city of Baltimore.

On the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "Literary Athenæum," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succersful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly aud honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

Terms—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

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The January Number of our Family Magazine, for 1847, will be complete in itself, and contain an interesting Historical and Descriptive Account of the State of Ohio, together with a great variety of other literary and interesting matter; the whole illustrated with

FIFTEEN ELEGANT ENGRAVINGS,

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The following is a list of the principal Engravings that will be published in the January Number, viz:—

1. A splendid View of the City of Cincinnati, as it appears at the present time. This forms the Frontispiece, and is elegantly printed on the best and finest paper, accompanied with a particular account of the origin, rise, and progress, of the Queen of the West.

2. A View of Cincinnati, as it appeared in the year 1800; forming a striking contrast with its preset appearance.

3. A View of the Public Landing Place, at Cincinnati.

4. The New Catholic Cathedral at Cincinnati—a large plate.

5. A View of Lane Seminary, at Walnut Hills, two miles from Cincinnati.

6. Several Views of Kenyon College, &c., &c., at Gambier, Ohio.

10. Several Engravings illustrative of the Antiquities of Ohio. Together with—

13. Bears attacking a boat's crew in the polar seas—a spirited engraving.

14 Picture of the Deluge. This is, without question, the most valuable and interesting Engraving in the whole Wsrk. We have not the space neccessary to describe it, and do it justice.

15. A View of Mount Ararat, from the hills above Erivam. This is generally admitted to be the mountain on which the Ark rested after the Deluge.

☞The whole of these Plates are accompanied with interesting descriptions, making the Number invaluable as a Present to young People.

The price of "The Pictorial Description of Ohio," will be ONLY 12½ CENTS PER COPY, or Ten Copies will be sent by Mail for One Dollar.

Letters enclosing remittances must be post-paid in full. The silver change for a single copy, or for three or four copies, may be thus remitted, (Postage Paid,) at our risk; but when you send silver, please envelop it carefully in a half sheet of writing paper, so that it will be subject to only single postage.

All orders should specify distinctly the town, county, and state, where the Magazine is to be forwarded. and should be addressed (post paid) to

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Look Here, All!!

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AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to sell my goods, W. B. Guthrie.

Putnam Ohio, October 31, 1846.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

NEW SERIES

OF THE

Congressional Globe and Appendix.

Congress at it its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

The work, as it is now to be conducted by them, will be found a most perfect political history. The Senators from the States and the Representatives from every section of the Union bring with them into Congress a knowledge of the feelings, sentiments, and interests of their several constituencies. Public opinion and the public information, as it exists among those they represent, are embodied by them; and in the crucible of Congress the wisdom of our times is brought to its test, and is there concentrated, in directing the political movements of the whole country. The impulses thus given through Congress from every quarter react upon the nation as a whole, and all its component parts are made to move in co-operation. The press cannot be more usefully employed than in condensing and again spreading abroad the intelligence of our free country, tending to such happy results through our almost miraculously adjusted State and National institutions.

Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large mass of the Congressional Globe and Appendix, issued during the last twelve years which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

We have on hand the Congressional Globe and Appendix for the last fifteen sessions of Congress, making together fifteen large royal quarto volumes, which we will sell unbound, for $41; or bound with Russia backs and corners for $56. Those who want the back volumes should apply for them immediately, as they are in demand. Congress subscribed for 341 complete sets during the two last sessions. The proceedings of Congress for the last nine years cannot be procured from any other source—Gales & Seaton having stopped printing their Register of Debates in 1837.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all lost numbers.

TERMS.

For one copy of the Congressional Globe,	$1 00
For one copy of the Appendix,	1 00
For six copies of either, or part of both,	5 00

The money may be remitted by mail at our risk. The safest and best way to remit is, to pay the amount to the Postmaster where you reside, and take from him a receipt.

Our prices for these papers are so low that we cannot afford to credit them out; therefore, no person need consume his time in writing for them unless he sends the money. BLAIR & RIVES.

Washington, D. C. October 15, 1846.

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JACOB THORN,

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200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharp, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

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Zanesville, O. Nov. 7, 1846.

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The SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. If accommodations shall be good, and his table, for variety not surpassed by any Hotel or Boarding House in the West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made soon. R. P.

THE WESTERN RECORDER.

VOL. VIII---NO. 15. PUTNAM, MUSKINGUM COUNTY, OHIO, JANUARY 16, 1847. WHOLE NO. 379.

The Western Recorder,

Is Published every Saturday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within a year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, shall have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $1.5, i. e. one dollar fifty, each.

THEOLOGICAL.

Written for the Western Recorder.

GOD IS LOVE.

No. 1.

BY DR. D. GIBBONS.

The *love* of God is a deep so profound that we can never fathom it. So high that we can never reach it. So wide that we can never see its final extent. But still we can understand its sublime reality, and feel its mysterious influences upon the hearts. Although boundless in extent, its sacred operations in the human breast, are cherished with emotions of unutterable delight. Although high as heaven, we still understand and appreciate its angel-qualities, as we experience it in our own bosoms, and know with absolute certainty, that we are under its benign & enchanting control. And although so profound that we can never plunge its full depth, yet we can enjoy its reality and, taste its sweetness, and happily live under its energy! But still we wish to know *how* GOD is live. We know what it is to love, and what love is. But how it is that God is love? God is the Almighty Creator of the Universe, and upholds all things by the word of his power, governing the Universe *he* made with infinite skill, and the most consumate wisdom. But more still. He punishes men for their crimes, thereby inflicting, very frequently, the severest pain and suffering. Still '*God is love.*' How can this be reconciled? God being love; "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Love is kindness or good—will. The punishments referred to are as absolutely necessary to demonstrate that God is love as the free reward and commendation of Virtue is proof of benevolence is the mainspring of the reward and commendation. Love is in favor of *good or-der.* Good order is the production of Love There cannot be pure love without good government. Love would be *blind* with our judgment Justice, and right, without a regulation by a judicious government.

Who does not know, for instance, that reproof occasions pain, and sometimes the most severe and burning pain, and yet do not all good Parents, at times, most sharply and keenly reprimand their children; objects too of their highest affection, and through the kindest, and most endearing regard, in order that their children may be benefited by this severe mode of reprehension. And all further, do not good, sensible Parents, very justly, chastise, their children, as with a rod of scorpions, through good will and tender concern, often with tears too, for their crimes and faults, which no other purpose, but their especial benefit? And when the reproof, and chastisements, are administered with deliberate judgement, and settled affection, where is the rational citizen, in any intelligent community, who would, even for a single moment, dare indulge the thought, that there parents were cruel or malicious? Such a rational citizen cannot be found. The whole community appreciate, and warmly approve the judgement of the parents, the discriminating prudence, and correct sense in the infliction of punishment, where in wisdom and in love, it is justly needed. We love such Parents for the sublime display of moral goodness, in the benevolent government of their loved offspring. And is it not strange that GOD cannot reprove, threaten, and punish corrupt and incorrigible criminals, for crimes of heaven-daring atrocity, and hell-deserving punishment, without being frownded as cruel and vindictive? Is it not astonishing, beyond expression, that GOD cannot reprove and threaten punishments, for crimes of the deepest age, and most aggravating quality, without being wickedly charged, by the *wits* of the world, as malicious and bloodthirsty? These self-same-confident-wits very strongly and warmly applaud the conduct of the parents referred to, and yet in the very next breath, with a strange and infatuated inconsistency declaim against *God*, for the very thing, which in other cases they pretend to admire. The whole Bible from the beginning to the end proclaims the motive of the Almighty in all HIS reproof, threatenings, and punishments of malignant criminals, is for the especial benefit of these guilty sufferers, flowing from the purest desire for their happiness and well-being, in the world's intelligent and moral society. It will not do for a benevolent man to give a fatal dose of poison, to me of his children, when it is warmly called for to prove how benevolent he is——so much so, that he in the kindness of his heart cannot refuse any thing in his power, when earnestly sought. Such a grant, such a gift, would even demonstrate that such a man is an entire stranger to every first principle of pure rational love. Discrimination is absolutely necessary to the full exhibition of love. If I love a man in truth I cannot do any thing to injure him, while under the influence of this love. Hence I must refuse the poison with firmness, and determination. The benevolence of GOD is as a mighty, boundless ocean, inexhaustible. It is applied by the hand of unerring wisdom and infallible justice, in its diffusion through the world's innumerable population. Like the sun it shines upon all, spreading heat & light upon the whole creation; equally, here, upon the good and evil, the just and unjust. The love of God is seen in the impregnable protection of saints and angels in heaven, and on earth, from the daring and violent incursions, of the cruel and malicious monsters, in human form, who act from the influence of the Devil, the great adversary of God and man. And it is seen in the almighty and eternal protection of holy men and angels in heaven. And is it *not right, and just, and good;* and according to the wise ends of intelligent love, to protect saints and angels from the broilings contentions, and malicious disturbances, of fiends incarnate, when even these fiends would be bettered in their condition by this protection? It seems to me the whole intelligent universe would answer in the affimative, with feelings of highest admiration. If these incarnate fiends were suffered to enter the purified abode of the celestial citizens, it would augment their many more than their confinement even in the penitentiary of Hell. Heaven in the very nature of things would prove a most dreadful Hell to all haters of God. They hate every thing of divine quality on earth. How then could they enjoy the perfection of *holiness* and benevolence in heaven? Impossible. Because they hate purity and goodness, here the elements of heaven's enjoyment. Wisdom, justice, holiness and love pronounce the sentence of their confinement just, and as richly merited, by their cruel doings, and malignant opposition, to all that's good, noble, and right on earth. The God of justice will vindicate the God of love, from all the changes, that the black adversary of love, has brought against the Bible's God of love: and wisdom thus be justified of all her children on earth and in heaven.

PARENTAL.

FAMILY WORSHIP.

We commend to our readers the following extract from a discourse on family Worship by Rev. J. H. Merle D'Aubigne, author of the History of the Reformation. It is taken from a volume of Discourses and Essays recently published.

Parents! if your children do not meet with a spirit of piety in your houses,—if, on the contrary your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging all their whims, letting them follow their own course, you will see them grow vain, proud, idle, disobedient, impudent, and extravagant. They will treat you with contempt; and the more your hearts are wrapped up in them, the less they will think of you. This is seen but too often to be the case; but ask yourselves if you are not responsible for their bad habits and practices, and your consciences will reply that you are; that you are now eating the bread of bitterness which you have prepared for yourselves. May you learn thereby how great is your sin against God, in neglecting the means which were in your power for influencing their hearts; and may others take warning from your misfortune, and bring up their children *in the Lord!* Nothing is more effectual in doing this than an example of domestic piety. Public worship is often too vague and general for children, and does not sufficiently interest them; as to the worship of the closet, they do not yet understand it. A lesson learned by rote, if unaccompanied by any thing else, may lead them to look upon religion as a study, like those of foreign languages or history. Here, as every where, and more than elsewhere, example is more effectual than precept. They are not merely to be taught out of some elementary book that they must love God, but you must show them that God is loved. If they observe that oo worship is paid to the God of whom they hear, the very best instruction will prove useless: but by means of Family Worship, these young plants will grow "like a tree planted by the rivers of water that bringeth forth his fruit in season; his leaf also shall not wither." Your children may leave the parental roof, and those prayers will protect them. "If any," says the Scripture, "have children or nephews, let them learn first to show piety at home. But if any provide not for his own, and especially for those of his own house he hath denied the faith, and is worse than an infidel."

And what delight, what peace, what real happiness a Christian will find in erecting a family altar in their midst, and in uniting to offer up a sacrifice to the Lord! Such is the occupation of angels in heaven; and blessed are those who anticipate these pure and immortal joys! "Behold, how good and pleasant it is for brethren to dwell together in unity." It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even of life evermore." O, what new grace and life, piety gives to a family! In a house where God is forgotten, there is rudeness, ill-humor, and vexation of spirit. Without the knowledge and love of God, a family is but a collection of individuals who may have more or less natural affection for one another, but the real bond, the love of God our Father to Jesus Christ our Lord, is wanting. The poets are full of beautiful descriptions of domestic life; but alas! how different the pictures are from reality! Sometimes there is a want of confidence in the Providence of God; sometimes there is a love of riches; at others, an opposition of principle. Oh, how many troubles, how many cares there are in the bosom of families!

Domestic piety will prevent all these evils; it will give perfect confidence in that God who gives food to the birds of the air; it will give true love towards those with whom we have to live; not an exacting, sensitive love; but a merciful love, which excuses and forgives, like that of God himself; not a proud love, but an humble love, accompanied by a sense of one's own faults and weakness; not a fickle love, but a love unchangeable as eternal charity. "The voice of rejoicing and salvation."

And when the hour of trial comes, that hour which must come sooner or later, and which sometimes visits the homes of men more than once, what consolation will domestic piety afford! —Where do trials occur if not in the bosom of families? How much a family, where there is mourning, is to be pitied, if it has not that consolation! The various members of whom it is composed increase one another's sadness. But if, on the contrary, that family loves God, if it is in the habit of meeting to invoke the holy name of God, from whom comes every trial, as well as every good gift; then how can the souls cast down be raised up? The members of the family who still remain, meet around the table on which is laid *the book of God,*—that book where they find the words of resurrection, life and immortality,—where they find sure pledges of the happiness of the being who is no more among them, as well as the warrant of their own hopes. The Lord is pleased to send down the Comforter to them; the Spirit of glory and of God rests upon them, and ineffable balm is poured upon their wounds; and gives them much consolation; peace is communicated from one heart to another.—They enjoy moments of celestial bliss. "Though I walk through the valley and shadow of death, I will fear no evil; for thou art with me: Thy rod and Thy staff they comfort me." "O Lord, Thou hast brought up my soul from the grave! Thine anger endureth but a moment; in Thy favor is life; weeping may endure for a night, but joy cometh in the morning."

And who can tell, my brethren, what an influence domestic piety might exert over society itself? What encouragement all men would have in doing their duty, from the statesman to the mechanic! How would all become accustomed to act not only with respect to the opinions of men, but also to the judgment of God! How could each learn to be satisfied with the position in which he is placed! Good habits would be adopted; the powerful voice of conscience would be strengthened; prudence, propriety, talent, social virtues, would be developed with renewed vigor. This is what we might expect both for ourselves and for society. "Godliness hath promises of the life that now is, and of that which is to come."

ANTIQUARIAN.

The following interesting reminiscence, which we copy from the Western Christian Advocate, is from the pen of an itinerant minister in Indiana. Ed. W. Rec.

"THE BONE BANK."

It was a lurid, rainy morning in autumn: without a guide, I passed through a forest, dwarfish timber and "brush," along a seldom trodden, winding pathway, that was intersected by others so similar that I was oft in doubt which to select. I had been told that I would pass "the cypress slough," (to be to me a way-mark.) Cypresses I had never seen; but they had become in my mind associated with death—synonymous with *the gloom of the grave.* My mind became, by a combination of causes, not a little melancholy. I passed the expected "cypress"—a marsh filled with large trees bearing the name—and came safely to "the point of destination," on the bank of the then placid Wabash.

After addressing a small congregation, I learned that I was on remarkable ground. It had been known to others, but not to me, as "*The Bone Bank.*" Such an interest was excited, that the facts which were detailed, and my own reflections, made an impression on memory's page that can scarcely ever be erased. The spot is two or three miles "by land" from the junction of the Wabash with the Ohio. It is an elevation, containing about twelve acres, high enough to be above the inundations by which much of the contiguous land is submerged, and is supposed by some to be *artificial.* It is now diminishing by the depredations of the Wabash. The lower extremity of this elevation is "*full of bones.*" It is said that digging, and even plowing, exhumes entire skeletons. Thousands of these human bones are annually exposed by the river.

But the greatest novelty to me was *the vessels* that are found among the bonos. Unnumbered fragments may be seen at almost any time by visiting the bank of the river. But there were shown me some entire vessels—one that would contain near a pint had been made in imitation of a fish, showing its mouth, eyes, fins, and tail. They were of different forms and sizes. Some had a shape and "ears" like small pots. I saw one that had a bulb similar to a large turnip, and a neck like a bottle, and which would contain two or three pints. Their usual color is now a brown or dark blue. They are variously marked and carved, showing that their artificers were not destitute of taste; they were probably once also variously colored. Of what these vessels were made perhaps no one now knows. All that I examined were full of small white particles, which led me to believe that one constituent was muscle shells, more or less coarsely pulverized; some kind of clay was doubtless the other. They are, it seems to me, remarkably durable, being capable now, after having been so long in the earth, of sustaining, it is said, heat sufficient to boil water. Over these vessels and bones had grown trees of the largest size, which now are mostly removed, the stumps only remaining. The vessels were, without doubt, interred with the deceased.

And here my "mouth was full" of questions. Was not this the site of an ancient city? Was not this lower extremity the common "graveyard?" A thousand, perhaps two thousand years ago, were here "the hum and bustle of busy life!" The vessels I have been viewing convince me that the people who dwelt here were not destitute of skill; they were evidently, I think, far in advance of the modern aborigines of this country. I am not informed that any of our Indians possessed a knowledge of the potter's art. It is suggested to my mind as possible that they might have had some idea of navigation, and that they chose this spot on the Wabash, near the Ohio, for advantages in this respect. But what people was it over whose bones I am now walking? Did some deadly malady suddenly sweep them all into eternity? or did they die in cruel war? or are some of the southern tribes indeed their descendants? How my thoughts wander in the dark past. Here men lived, loved, hated, fought, died —they loved life, they longed for immortality—some performed deeds of daring, desiring that unborn generations should celebrate their fame; but no, oblivion has inexorably concealed their names till the judgment day. Here lies your dust, my unknown brethren. For many long years you lay in undisturbed repose. Over your graves thickly grew the forest trees, casting around their protecting, yet gloomy shade. No mother, sister, or wife, visited your urn to bedew it with the tears of affectionate remembrance. By day, the zephyrs, mingling with the bowing tree-tops, mournfully chanted your dirge; and night was rendered more gloomly by the hoot of the owl, and the scream of the wild-cat. But your quiet has been disturbed. The trees by which you were shaded for so many years have been felled by the axe of "the white man;" your bones, long so sacredly concealed, are now exposed by the sacrilegious plow of the Anglo-American, and by the ravages of a sometimes furious river: still, however, your cypresses stand, as if to remind me that here are the dead. Rest on! Though now shrouded in impenetrable night are your name, your character, and your deeds, a day is coming when this darkness shall be dispelled, and these mysteries berevealed.

F. A. Hester.

New Harmony, Ia., Dec. 24, 1846.

Extraordinary Discoveries at Nineveh.—Mr. Layard, an English gentleman, has for the last 12 months been pursuing the track—first laid open by M. Botta—at Nimroud, near Mosul, on the Tigris. His excavations have not only settled the precise position of Nineveh—the very existence of which had become little better than a vague historic dream—but have brought to light some of its buildings, sculptures, and inscriptions. According to accounts received at Constantinople, some months since, Mr. Layard had discovered an entrance formed by two magnificent winged, human-handed lions.

This entrance led him into a hall above 150 feet long and 80 broad, entirely built of slabs of marble, covered with sculptures. The side walls are ornamented with small bas reliefs of the highest interest, battle sieges, lion hunts, &c.; many of them in the finest state of preservation, and all executed with extraordinary spirit. They afford a complete history of the military art among the Assyrians; and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering-ram, the tower moving on wheels, the catapult, &c.

Nothing can exceed the beauty and elegance of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall there are several entrances, each formed by winged lions, or winged bulls. These led into other chambers, which again branch off into a hundred ramifications, Every chamber is built of slabs covered with sculptures or inscriptions, whence some idea may be formed of the number of objects discovered—the far greater part of which, in fact nearly all, are in the best preservation. Mr. Laahrd's excavations have been hitherto confined to a very small corner of the mound under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale.—*N. Y. Telegraph.*

CAUSE OF PEACE.

From the New York Evangelist.

The Voice of the Camp.

The strength of the sea hath spoken, and we have all heard its melancholy voice. It hath spoken in tones of anguish to the widow and orphan, made desolate by its awful ravages. The wreck of the Atlantic has sent a thrill of grief through the length and bredth of the land. From many a pulpit the minister of the gospel has endeavored to impart a lesson of admiration and comfort to the awe-struck people, and to the broken-hearted mourner. These lessons, we trust, will not be in vain. They will be blessed to many.

But, while in common with the many we have wept over the terrible calamities of the storm and the sea, we have been constrained to ask—Is the loss of scores of lives on the battle-field less to be deprecated? Is death more lovely or less dreadful in the siege or the storms of war? There are mourning, lamentation, and breaking of hearts, all over the land because of the terrible desolations of the camp and the field of battle; and yet have the press or the pulpit as faithfully made these dreadful calamities the theme of warning and consolation? The sea speaks, and the land echoes far and near the tones of sadness and grief. The camp lifts up it voice, and scarcely a note of remonstrance or grief is heard amidst the shouts of victory. Some forty or fifty souls are hurried into eternity by the storms of heaven, and we know not how to contain our grief. Some twelve or fifteen hundred immortal beings are brought to an untimely end in the storming of Monterey, and "the brilliant achievement," "the gallant exploit," "the splendid affair," are heralded in flaming capitals, in almost every political print, to an admiring people.

But why this difference? Why is it that we hear no more dreadful calamities of the camp?—Why, when our countrymen, our fathers brothers and sons, with the husband of our mothers, sisters and daughters, are brought to a horrid end by the murderous onset of the contending foes, hurried in full health and strength from time into eternity, hundreds in a single day—must we hold our peace and let the sword be bathed in the blood of hundreds more? Why should the pulpit, so faithful to echo the voice of the sea, refuse to give an echo to the voice of the camp?

We recall with mournful interest to the engagements on the 8th and 9th of May at Palo Alto and Raseca de la Palma, in which the loss of the enemy is stated it something like one thousand men, an addition to the scores that on our own side were killed or put *hors du combat.* We learn with still greater grief from the official despatches, that on the fatal 21st September, in the storming of Monterey, "the number of killed and wounded incident to the operations in the lower part of the city was three hundred and ninety-four;" and that the whole number thus disabled or lost during the three days was more than five hundred; while, according to some estimates, the number of the loss on the part of the Mexicans was not far from fifteen hundred. A sum total of more than three thousand souls!

Nor is this all. More are said to have perished in the camp than on the battle-field. Our own loss is stated at fifteen hundred, whom disease has carried into eternity. A recent writer at Camargo speaks of fourteen or fifteen hundred persons on the sick list; and of a regiment that numbered nearly 1000 when they left home, who could not muster for duty more than 400. The muster-roll of another regiment is reported to have exhibited a deficiency of eight or nine hundred, not more than 71 men being fit for duty out of nearly 1000 of which it had been composed. Add to all this, the loss in the divisions under Generals Wool and Kearney, and in the fleets on either side of the Mexican peninsula, and, we speak within bounds, when we state the loss of life on both sides, caused by this unhappy war, at not much, if any, less than five thousand.

Of every one of these poor unfortunates it may be said—"He was somebody's child." Some heart ached when he fell on the field of battle, and in most cases more than one. Thousands of hearts are aching now, pierced by the bereaving sword. Who can tell the anguish of those who died, and the deeper anguish of surviving kindred? The following testimony of an eye-witness gives a feeble conception of the concievable horrors of that shower of death:—

"During the fight of the second day, a flag of cessation was sent to the Mexicans, requesting a few hours to bury the dead, which were strewed in frightful piles over the field. This was refused, and the wounded and dead lay where they fell, beneath the rays of a schorching sun, till the battle was ended. It was then almost impossible for our men to endure the strength while they heaped dirt over the poor fellows where they lay. The bodies of the dead were as black as coals; many of them were stripped of their clothing by the Mexicans during the night. Several of those who were wounded during the first day's fight, crawled into ditches and holes to avoid the balls which were roling like hailstones over the field, whence, exhausted by the loss of blood, they were unable to crawl, or give signs of distress. As a consequence, many perished, though some who were found in this condition were removed, and are recovering.

The voice of the camp and the battle-field—who heeds it? The desolate widow; the fatherless child; the weeping parent—they heed it. The God of the widow—he heeds it. "The voice of thy brother's blood crieth unto me from the ground!" And shall not the press heed it? Shall not the pulpit—the legislative hall—the council-chamber heed it?

A Church of Converted Catholics.

Letter from the Corresponding Secretary to the Executive Committee of American Protestant Society.

Beloved Brethren:—The interest you feel in our Missionary work among the Romanists in the United States, induces me to spread before you some incidents and facts connected with this work. I have just closed a visit to some of our Missionary stations; where I have witnessed scenes and gathered facts that will cause your hearts to rejoice, and will be the occasion of many thanksgivings to God.

On Sabbath, 16th of August, I found myself at W. E. eight miles from the Canada line, where our Missionary, M. has been toiling for several years among the French Romanists. From the family where I was hospitably entertained, I had two and a half miles to ride on the Sabbath to reach the place of meeting.

On my way I suddenly met a storm of wind, lightning, thunder and rain, that came rushing with vengeance down the mountains. It was truly terrific. I fled into a house by the way-side for shelter. Although the house trembled & threatened to fly from its foundations, yet when the storm was over we were all safe.

When I arrived at the place of meeting, the people had assembled and were signing most beautifully in French. The Missionary saw me as I was tying my horse to the fence, and came out and gave me a hearty shake of the hand. We entered the house. It was part of a building in which the Missionary resided: the room was filled with benches and people, with a cooking stove in the centre. When I looked around upon this assembly, I felt emotions not easily described. The peaceful and joyous expression of their countenances while singing the praises of God, will never be effaced from any mind. My heart said, "this is none other but the house of God, and this is the gate of heaven." Surely there is a work of God in this place.

As soon as they had snng the hymn, the Missionary said a few words to them in French. Immediately all in the room rose, and the tears started from their eyes. While I was surprised and in doubt as to the cause of this, the Missionary in informed me that they rose to salute me and to give me a hearty welcome among them, as he had just told them who was present. I can assure you, brethren, this was a touching scene to me. I felt myself honored and humbled as the unworthy representative of the American Protestant Society. Every person who stood before me had been brought up in the Roman Catholic Church. They were living witnesses of the power of truth over error, and of the Spirit of God over superstitions and benighted minds.

I was unmanned by such an unexpected reception, and knew not what to do or say. I rose, however, and addressed them about an hour. They were not only very attentive, but the tears flowed freely while they heard the simple truths of the Gospel. Most of them could understand English when very plainly spoken. There was an exception directly in front of me. One of the females, a member of the church, could not understand. A woman who sat next to her interpreted as I spoke, and whispered the whole address into her ears.

On this occasion females were present, who came seven or eight miles on foot; but this is no unusual occurrence. Roman Catholics come ten or twelve miles to hear the Missionary preach,

At the close of the meeting, it was proposed that I should preach to them on the next Tuesday in the afternoon. As this was in the midst of harvest, they would loose halt a day's wages by attending the meeting. They are extremely poor, and working by the day hence the loss of half a day's wages was something of a consideration. How many of our Protestant Christians would assemble under such circumstances? One of the members rose and told them the meeting would be worth more than their wages and exhorted them to attend. On Tuesday they were all present. The time was 5 P. M. but at 2 P. M., they began to assemble at the house of the Missionary in order to hear the Bible read. This is the common practice of those who cannot read. I saw some aged females, I should think over 70 years of age, who came seven or eight miles at this early hour for this purpose. One of the converts, a young man who is doing much good among them, read to them the Word of God without a word of comment. They heard and wept. It was affecting to see them. They were eating the pure bread of life. They were nourished by it, it was their life. Oh that all our Protestant church members were fed upon the same bread! How great and rapid would be the increase of spirituality, of life, of self-denial, and of prayer?

On Tuesday all were present at the school-house. It was a meeting of universal interest The tearful earnestness with which they listened to a simple exposition of the nature and fruits of evangelical faith, was truly affecting. At times they were unable to suppress their joy and gratitude. Had the Committee, or the friends of this Society been present, they would have said, "here is enough, and more than enough, to compensate for all the toil, labor and expense that have attended the operations of the Society." To see a people just emerged from the midnight of Popery, rejoicing in the faith of the Gospel, is a rare sight. Such a sight carries conviction along with it, that here is the work of God. And you are constrained to exclaim, "What hath God wrought!"

If any question whether any thing can be done for the conversion of Romanists, let them come and see. This is a work that will bear investigation. It need only be known, to secure the confidence of every Christian and candid mind.

As they retired from the meeting, having listened more than an hour to an exposition of faith and its fruits. one and another said, "I am guilty, I am resolved to do more than I have ever done before," &c. &c. Instead of being satisfied with the past, they were humbled under a view of their deficiency, and at the rich grace of God, of which they were the happy subjects.

This church now consists of eighty-one members. *Every one of them was born and trained up in the Roman Catholic Church.* They have all been converted under the labors of your Missionary. Another church like this is not to be found in the United States. Such a company of believers I never saw before. While looking upon them, and noticing the peaceful and happy expression of their countenances when singing the praises of God, the tears startled from my eyes. Hard indeed must be the heart that would not be affected by such a sight. In this little church are ten times the number of souls saved in the Ark when the ungodly world were swept away—all monuments of the grace of God—all rescued from the iron grasp of despotism, and from the gloomy regions of superstition.

These are not merely converts from Popery to Protestantism, but there is, we believe, deep and self-denying piety in this flock. From ministers of the Gospel, and from Christians of various denominations, I have received the most favorable account of the piety of this church. One aged minister said, there has been more of the revival of religion among them this year, than among all our Protestant churches in this region." Another says, "Now here do I find such an exemplification of spiritual religion as in this little church."

HERMAN NORTON.

Saratoga, Sept. 1846.

P. S. I have also heard one of our Missionaries preach to a congregation of German Catholics in the German language. This is a promising Mission, of which I may speak hereafter.—*American Protestant.*

Treatment of Backsliders.

It is a sad and obvious truth, that a considerable portion of those who have made a public profession of religion, even in our best and most evangelical and best disciplined churches, have subsequently become in a greater or less degree unfaithful to their vows, or in the expressive English of the Bible, have backslidden from the Lord, and are living in that criminal and miserable state.—It is a truth also equally sad & apparent, that as a general fact, this large class of persons are either grossly neglected or injudiciously treated as in no other class of persons connected with the church. While the backsliding is of the heart, chiefly, and is manifested by no gross overt obliquity, they are simply neglected; when they have proceeded to visible acts of immortality, and discipline has become necessary, it too often happens that through its faulty administration, that discipline operates to the destruction, and not the reclaimation of the offenders.

We know of no practical subject connected with the prosperity of the church, worthy of the attention of the religious press and the ministry, and the christians generally.—Why should not the large number of back-sliding professors found in our churches, constrain our pity and command our effort?—Why is there not more affectionate watchfulness over weaker brethren? Why is it that persons just beginning to inquire after salvation, receive minute and persevering attention till they join the church; but no sooner is that done, than they are scarcely thought of again; though their ignorance, inexperience and constant exposure to temptation and every evil influence, all render them needy of the most watchful care of their brethren?

How easy might it be if we were affectionately watchful over the first mis-step of a young professor, to save him from falling into so many great & grievous sins; whereas, neglected and unwarned in the early stages of his relapse, his case soon becomes too bad for restraint or remedy.

And then the case of those who have backslidden so long and so far from God, as to render them in our eyes hopeless, but who are by no means dead to the voice of sincere pity, or the pleadings of christian love and anxiety. There are moments in the experience of perhaps nearly every wanderer, when he realizes the shame, the sin, and the utter misery of his condition; when he would welcome to his side a faithful and affectionate monitor, and would drink in the language of kind remonstrance and friendly entreaty, and struggle to throw off the shackles of sin, and to return to his Heavenly father. Why is it that there are not such kind and faithful Christians, seeking along all the avenues to death for the souls of their erring brethren? Why are there not special meetings of conference and inquiry for them? Why are not the mountains of sin echoing with the foot-steps and cries of those who search for the lost sheep of the house of Israel? And why is there not a louder, and more generous and earnest joy over one reclaimed prodigal, than over ninety and nine righteous?

We ask for this subject the prayerful consideration of our christian brethren and readers. We believe if there was a proper concern in the church on this subject, many who were once hopeful members of the church, but who have fallen amid the many snares which were spread in their path, might be brought back again in their right mind to the fold of God's people, filled with joy and with the blessed hopes of the gospel. And multitudes more, who are now in danger daily and hourly of being led off from the narrow path, might, by a very moderate exercise of Christian watchfulness and counsel, be saved from the sin and misery of a backsliding state.—*N. Y. Evangelist.*

Moral Courage in Every-Day Life.—Have the courage to discharge a debt while yeu have the money in your docket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak your mind, when it is necessary you should do so, and to hold your tongue when it is prudent you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired.

Have the courage to own that you are poor, and thus disown poverty of its sharpest sting.

Have the courage to make a will, and a just one.

Have the courage to tell a man why you will not lend him your money.

Have the courage to "cut" the most agreeable acquaintanee you have, when you are convinced that he lacks principle. "A friend should bear with friend's infirmities," but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretences.

Have the courage to provide an entertainment for your friends, within your means—not beyond.

Have the courage to take a good paper, and to pay for it annually in advance.

Religious Intelligence.

MUSKINGUM DISTRICT.

Cardington O, Jan. 9th, 1847.

Br. Bassett: By your permission, I wish to say a few things, (through the Recorder) to our worthy President, (Br. G. Clancy,) and the friends of our infant Zion, relative to this (Frederick) Circuit: Our first quarterly meeting was held in Fredricktown, commencing October 24th, and continued until the following Monday night: We had a very pleasent time, though no great excitement; believers were much revived- thank God for his merciful manifestations. At this meeting, we were favored with the labors, of Brs. J. W. Case, and S. Catlin, the Lord bless them for their labors of love: Since that time, we have received at this (Frederick) society, five members of good standing; among whom is Br. Thomas Reed, a son of our much lamented Br. James Reed, of this place, who was so suddenly, taken from us, something over a year ago- How pleasing however, when a father in Israel, is called to the church Triumphant, to see a son, filling up the Breach, in the ranks of the church Militant.

Our next protracted effort was at the Cannan class, which commenced Dec. 12th, and continued six days. It was a time of refreshing, from the presence of the Lord; in our Love feast and speaking meetings especially, while the membership were prompt, in speaking freely of their Christian experience. The Divine presence, was abundantly manifest, in our midst: enabling us to rejoice together, in hope of that eternal feast of love, which the faithful disciples of Christ, shall be permitted ere long to enjoy: During this meeting, two professed to find the pearl of great price, the Lord keep them faithful, until death: on extending an invitation for members, two came forward, and united with the society in this place.

On Christmas day, we commenced a protracted Meeting in Cardington, which continued 12 days, during which time, the Lord manifested himself unto us, in a glorious manner; previous variances between brethren were laid aside, there is nothing like the love of Jesus, to bring those who are at a distance together. It destroys enmity in the heart, and makes us brethren in Christ- it did my soul good; to see those who had long stood at a distance, embrace each other in the arms of love and affection. Those, who had grown cold in religion, were aroused from their spiritual slumbers; & made a newstart for Heaven: Eight professed to find the pearl of great price, and were made happy in the Redeemer's love: three united with the church on probation, more are expected, the Lord enable them to prove faithful, until death: at this meeting Br. A. K. Earl—who resides in this place, rendered good assistance, the Lord bless him for his labor of love. Frederick circuit is on the advance, we expect before conference, to be able to report, still more, of the goings forth of God among us.

Yours in haste

Samuel Lancaster, Supt.

Fairview, O. Jan. 12, 1847.

Mr. Editor: I wish to say to the friends of Christ, through your excellent paper, that since my last we have had some good meetings on the Belmont Circuit. Several have joined the church lately. We enjoy peace amongst us, and in some degree the presence of the divine Spirit.

Yours. J. M. Winn.

OHIO DISTRICT.

Greenfield Highland Co. O. Dec. 30, 1846.

Br. Bassett: I would report through the medium of the Western Recorder to Br. Young, our President, and the brethren in general a few lines of information pertaining to our religious condition on Bainbridge Ct. We have tranquility in all our churches with a few exceptions. But it is to be feared the peace of some is a false peace, the peace of delusion. We have had some success in preaching the gospel of Christ. Some have been awakened to see and feel their total depravity, that in them is no good thing, abstract from the grace of God; and have been aroused to seek deliverance in Christ. And a few accessions have been realized to the Church of Christ. We stand up for the cross of Christ, and all its concomitant doctrines, and with St. Paul determine to make known no other system by which to reform and evangelize the world. Let others glory in their human systems of moral and political reform, let them preach their plain commands to secede from and divide the Churches, in order to reform the world, and save sinners that are in the churches, and out of them from going to hell. Such vain boasters had as well undertake to ride on the wings of the wind, or hold the waters of the ocean in their fist, or weigh the hills in a balance or the mountains in scales, as to undertake to convert sinners from the error of their ways, and save souls from death by a dogmatical display of morals and politics, while they leave the cross of Christ out of their preaching as the first in the order and in the importance of gospel truth. We will therefore proclaim the cross of Christ, not of secondary importance but of primary importance, "first of all—how that Christ died for our sins according to the scriptures." Upon this Rock we are aiming to build. Here we direct the bruised reed, the broken and contrite in heart. Let the inhabitants of the rock sing, let them shout from the tops of the mountains. This is our position to effect gospel reformation and give character to the church of Christ. And by the help of God we intend to maintain it, though the Church should starve us, though we should meet the sarcasm of the old Pharisee in the church, the scoffs of infidels, and the taunts of the moralist; though the bursting wave of opposition should break in upon us, yet will we not be vanquished, or displaced from our high ground.

Yours in Christ,

A. H. Trumbo, *Sup't.*

INDIANA DISTRICT.

Milroy Ia. Jan. 1. 1847.

Br. Bassett: I reached my appointment (Flat Rock Circuit,) soon after Conference, and found prospects rather gloomy. A general deadness seemed to prevail in all the branches of the Church, and sinners appeared to be given over to hardness of heart. We determined however to strive to do our duty. On the 19th of December we commenced a meeting at the Duck Creek Chapel which lasted some 4 days. Here the people of God of different branches of the church felt "how good and pleasant it is for brethren to dwell together in unity," and though I had no ministerial aid, we had a good meeting, one sister gave her name to the Church, and we believe others will join soon. On Christmas day our first Quarterly Meeting commenced at Friendship Chapel near Br. J. J. Amos's. Our unstationed brethren were with us a part of the time Br. Whorton though his head is silvered with age, labored with the zeal of a youth, also Br. C. Morrow a local minister of the M. E. C. was with us on Saturday and Sabbath morning and labored acceptably.

Satan seemed to have taken entire possession of the hearts of the impenitent and some dispaired of seeing any thing effected in this neighborhood, but, we went to work in the name of the Lord and "the times of refreshing" came from the presence of the Lord. Believers shouted aloud the praises of the Lord. Sinners were awakened and came to the alter of prayer inquiring what they must do to be saved, and others were deeply effected. The meeting has been continued on every evening up to this time, and we designed to continue it longer though the rain is now falling in torrents and the country is flooded with water. Ten have joined the church and we look for more. Those who have joined are principally from the world. Our next quarterly meeting is to be held at the Duck Creek Chapel in Franklin Co. 5 miles from Laurel on the road to Blooming Grove 2 miles from the latter place. We invite our brethren from adjoining circuits——especially Brs. Pelan Hunt, Thomas and Stibbens from Twin creek ct. O. Pray for us

Yours &c.

C. H. Williams.

MICHIGAN DISTRICT.

Laport Ct. Ia. Dec. 24. 1846.

Dear Brother Bassett: The good Lord in mercy to the people, Sinners as well Saints, has begun to revive his work, on this Laporte Circuit. At our Quarterly Meeting on the 12 & 13 inst we were favored with the presence & our zealous President, who gave us four Sermons right to the point, & we were aided with the efficient labors of Br. Oaks for most of two weeks so the best of all, the good Lord was with us, sinners trembled & saints rejoiced. About one dozen professed to find peace in believing, five of whom have united in church fellowship with us. And more of the remainder will do so at the next opportunity. I believe it is the determination of most if not all of the ministers within the bounds of this (Mich.) District to go into protracted efforts distinctly during the present winter for the Salvation of souls. And you need not marvel if our ink occasionally freezes or dries up. I hope we shall share in your most fervent prayers.

Yours affectionately

James Gay.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, JANUARY 16, 1847.

☞Judge Harper, M. C. and Gen. Goddard, of the State Senate, will receive our thanks for further valuable Congressional and Legislative Documents, which they have had the kindness to to send us. Likewise B. F, Metcalf, Esq. of the House of Representatives, for a copy of the Report of the Institution for the Blind.

Ohio Deaf and Dumb Asylum.

The Twentieth Annual Report of the Trustees and Superintendent of this Institution, is replete with interest. An additional building having been recently completed, it is thought that ample accommodations can now be furnished to all suitable applicants. The Superintendent states that death has not entered the Asylum during the past session, and not even sickness in any form, except in one or two instances. This circumstance he records as cause of gratitude to the Almighty. The number of pupils now in the Institution is 103. An interesting review is taked of its origin and progress. In Dec. 1826, Gov. Morrow, in his Annual Message, at the suggestion of Rev. Dr. Hoge of Columbus, recommended the establishment or incorporation of the Deaf & Dumb Asylum. The suggestion found favor with both houses of the Legislature and a bill was passed to establish and locate such an Asylum at Columbus. The School exercises of the Asylum were commenced in October, 1829, in rented buildings, with three pupils. The number of pupils has been gradually increasing, till it has exceeded one hundred, the increase having been prevented till recently by want of accommodations. The whole number of names in the Register is 350.

"Pupils are admitted into the Asylum for one hundred dollars for the session of ten months, payable quarterly in advance. This sum covers all expense, except clothing, travelling expenses and medical attendance in sickness. The Annual session commences Oct. 1st, and ends Aug. 1st. It is strictly required that pupils begin with the session. Application for admission should be made to Rev. James Hoge, Sec. of the Board of Trustees, or to Mr. H. N. Hubbell the Principal. Testimonials of the suitableness of applicants are to be furnished by the Associate Judges of the County.

Ohio Institution for the Education of the Blind.

Mr. Chapin, the former Superintendent, found it necessary to resign his charge, at the close of the session. He however made out his last Annual Report, which is published with that of the Directors. He refers to three embarrassments which the Institution has to encounter, in reference to applications. 1. Children, too young. 2. Some whose object is to procure a comfortable home. 3. Others who are infirm or superannuated. Serious inconvenience has been experienced by such admissions. And Mr. C. recommends that all such applications be referred at once to the Trustees and Superintendent. In conclusion, Mr. C. submits a plan of an Asylum for the Industrious Blind. He recommends that it be located at Cincinnati, and embrace adult, male blind persons only. The object is to initiate such in some mechanical arts, and thus furnish them means of livelihood.

Mr. Penniman former assistant of Mr. Chapin, has temporary charge of the Institution since the resignation of the former, and submits also his Report. Since last Annual Report, 14 pupils have been honorably discharged, and one has died, viz. Thomas Phillips. Nineteen pupils have been received, and 66 are in actual attendance. Eight of the pupils are from Indiana, and are designed to form the nucleus of a sister Institution at Indianapolis. All the English branches are taught in the Institution, with vocal and instrumental music. Already have graduates been sent forth as teachers of music, and organists. The manual labor department, it is stated, is in successful operation. The Report of the Physician and ocalist, which is also appended, exhibits gratifying results of success, in several instances in restoring and improving right. The term of the Institution commences Oct. 1st. and closes Aug. 1st.

Rev Alfred Brunson.—This aged minister, it is known to many, was formerly connected with the Pittsburgh Conference, M. E. Church. But he has for several years past, been engaged as Missionary in the far off North West. We have just read an interesting letter from him in the last number of the Western C. Advocate, dated Prairie du Chien, Wisconsin, Nov. 16, 1846. He speaks of great afflictions in that new country. The companion of his long itinerant toils, was taken from him on the 20th of October. His daughter, a Mrs. Burnett, returned home, 18 miles, the day after her mother's burial, and was taken ill the same night. Her husband, Mr. B. member of the Convention to form a Constitution for the new State (Wisconsin) was sent for, and came home. Within two days, he himself was taken with the fever. Soon, his aged mother died, Nov. 1st. and then Mr. and Mrs. Burnett both died upon the 5th, in the same room, and within four hours of each other, and all within about two weeks after the death of Mrs. Brunson. The letter of Br. B. represents the last season as a remarkable one, for great heat, and unparalleled prevalence of sickness. He himself was brought low, and narrowly escaped death. He states that the thermometer ranged from 80 to 104, for four months. The river was remarkably low, exposing long submerged bottoms, and a South wind almost constantly swept up the valley of the Mississippi, bringing fatal maularia. He adds that notwithstanding the great heat, during the whole summer, thunder and lighning has been scarcely witnessed. These circumstances it is supposed conspired to produce a season of almost universal sickness. And yet Mr. B. writes that comparatively few have died. "But one or two families" he remarks, "have lost as many as mine."

No Rail Road from Baltimore to Pittsburgh.—A misunderstanding has occurred between the Directors of the Baltimore and Ohio Rail Road Company, and the Directors of the Pittsburgh and Connellsville Rail Road Company or at least they have failed to agree upon the terms of forming a junction. A chief point of disagreement seems to be that the Baltimore Company will permit a Virginia Company to construct a branch extending to some point on the Ohio river below Pittsburgh, as Wheeling, Fishing Creek or Parkersburgh, but will not permit the Pittsburgh Company to authorize any branch of of their road to be constructed leading to another point in Pennsylvania, without their consent. The Pittsburgers deem this unfair and entirely inadmissable. And the Gazette of that city says that 'the extinguisher has been put upon the last hope of any rail road connection with Baltimore.' And in relinquishing that hope, the same paper advises his Pittsburgh brethren to apply their energies and their capital to the construction of a *Western Rail Road*. In such case, our own State will doubtless take a deep interest in seconding the movement, whilst her western and southen portions will be all alive to the claims of the Parkersburgh route to Baltimore. Already we hear of subscriptions being open for the 'Belfre and Cincinnati Rail Road.' This is directly in view of a connection with Parkersburgh.

The German Reformers.—Rev. Dr. Kurtz, Editor of the Lutheran Observer, Baltimore, on the occasion of his attending the Evangelical Alliance last summer, also visited Germany, and acquainted himself with the position and history of the two reformers, Ronge and Czerski. It seems that the former was ruined by flattery. He was called a second Luther, and literally crowned with laurels and garlands. Wherever he went, processions were formed, with torch lights, music, banners, and sumptuous entertainments. Poor Ronge, was not able to stand such adulation. But, says Dr. K. a "second unfortunate circumstance was more deplorable than the first. Ronge fell into the hands of the so called 'Friends of Light,' an association in Germany who are rationalists, or rather *irrationalists*, or still more appropriately, *infidels*. These were the first to take Ronge by the hand—they coaxed, and caressed, flattered and fondled him," Sad to tell, they won him over to their 'dark light, their pseudo philosophy.' The contest was now raging between Ronge and popery is one of error in one form against error in another form.

Yet Dr. Kurtz represents that though Ronge is gone, helplessly gone, still all the good fruits of the Reform are not lost. Much good has resulted, and much more will result. More than 200 congregations have seceded from popery, and a goodly portion of the pastors and people are sound in faith, and it is hoped, practical believers in Christ.

Johannes Czerski, the other leading Reformer, resides in Posen, which was part of Poland, but is now embraced in Prussia. It seems that he was a little in advance of Ronge in abjuring the man of sin. Though for a time he was endangered by the error upon which Ronge split, yet fortunately for the cause of truth, he has escaped it, and his soundness of faith and practice is said to be beyond question. It is all a mistake that Czerski was denied a seat in the Evangelical Alliance. Dr. K. heard a discourse he delivered before a crowded assembly in London, from the words: "Ye shall know the truth, and the truth shall make you free." Hundreds failed to get admission. Sixty or 70 ministers were there of all denominations, and the most intense interest was manifested. Dr. K. being familiar with the German language, noted down the whole discourse, as Rev. Mr. Hershell translated it sentence by sentence to the assembly.

In conclusion Dr. K. remarks, that the Christian world may rejoice that one of these remarkable men is safe though the other has fallen.

Rev. Edward Smith.—We are sorry to learn by the True Wesleyan, that this brother has lately met with a serious accident. A tree slipped from the stump, upon his foot, and buried it a foot in the ground. What a wonder the man did not lose his life. It is hoped that he will recover, even the use of his limb.

OHIO LEGISLATURE.

Mon. Jan. 4, 1847. House.—A resolution was pass passed, appointing Gen. J. J. Higging of Brown county, and J. H. Thompson of Highland county, as Commissioner, to carry into effect the resolution of Dec. 31st, requiring the remains of Gen. T. L. Hamer, to be brought from Mexico. to be interred in the soil of Ohio, and authorizing them to draw upon the Treasurer of State for the funds necessary.

In the afternoon, the Senators repaired to the Hall of the House, for the purpose of entering with that body into certain elections. The result was as follows:

J. J. Williams, Associate Judge of Marion county.

Benj. Neal, Associate Judge of Preble county.

William Reed, Associate Judge of Muskingum county.

John P. Fay, Associate Judge of Allen county.

T. Wentworth, and H. N. Curtiss, Associate Judges for Paulding county.

B. S. Cowen, President Judge for the 15th Judicial circuit.

E. B. Sadler, President Judge, for the 13th Judicial circuit.

Sat. 9. Senate. Quite a debate took place upon the House bill respecting removal of remains of Gen. Hamer. Several members opposed the measure, as establishing a bad precedent. But the bill was finally passed, Yeas, 19, Nays, 16.

The Inundation.—The beginning of the year 1847 will be long and seriously remembered by many on account of the remarkable and disastrous floods which have occurred. The principal destruction has taken place in the valleys of the Scioto, Great Miami, White Water, and White Rivers. We published some considerable accounts last week, and we this week give further details, taken from exchange papers. The Muskingum river was very high, but we believe that the citizens of Marietta did not suffer so seriously as we had apprehended. But slight injury was done to the public works on the Muskingum. We see that some of our northern streams also were flooded. A Mr. Abel was drowned at Bazetta, in Trumbull Co. Also, a stage with a mail and two horses were lost, between Warren and Wellsville.

A letter just received from Rev. C. H. Williams, Milroy, Rush Co. Indiana, brings us the additional account.

Jan. 4.

P. S. When I wrote the above the rain was falling in torrents. It commenced raining on Thursday and continued through Friday until near night when it cleared away—leaving the whole country more or less flooded, since then the waters have fallen and our country presents a scene of desolation. The oldest settlers say that the streams have never been so high by several feet since they have known them. Every thing like bridges is entirely gone, and travelling almost impossible. Fences buildings &c. have been swept away leaving cornfields &c. entirely exposed.

Slavery in Delaware.—It is said their are but 2000 slaves in Delaware. Many of its leading citizens are urging the abolition of slavery. The N. Y. Sun seconds the motion, telling them it would produce an emigration of northern farmers to that State. Certainly, it ought to be done.

Annual Register, M. P. Church.—The Boston Olive Branch has repeatedly paid a fine compliment to this little work. In the last paper, the President of the Conference announces it as a 'small, but valuable document, with which all our societies should be supplied, as it contains a vast amount of matter in a portable form, of great interest to our church. He states that a supply is to be had in Boston, and urges his brethren in the ministry to see that the churches are supplied. He adds, that they can be sent to them 'at the *low* price of $6 per hundred copies.' *Here*, we sell them at $3,50 per hundred.

The New York Legislature—Convened at Albany on the 5th inst. Gov. Young sent in his messsage, the reading of which was commenced at 20 minutes before 12, and by 3. P. M. the entire document was placed in possession of the N. York press, through the Telegraph, and by 4, o'clock, the N. Y. Sun, circulated it in an extral Wonderfull

No peace yet.—The N. Y. Sun had received N. Orleans papers as late as 2d inst. Advices had reached there of the action of the Mexican Congress. It is said that body has declared that no negociation for peace shall be had, until the American army and navy are withdrawn.

The Pennsylvania Legislature met on the 5th inst. Charles Gibbons was elected speaker of the Senate and J. Cooper, Speaker of the House. We have received in the papers of that State, the Message of Gov. Shunk, and will endeaver to give an abstract next week.

Presbyterian of the West.—We have heretofore expressed our high estimation of this exchange, as a religious newspaper. We now have to announce a change in the editorship of the Presbyterian. Rev. Mr. Dunlap, the former editor, we regret to say. has been obliged through serious affliction, to relinquish its control. The publisher informs us in his last number that 'from, and after date, the editorial department of the Presbyterian of the West, will be conducted by Rev. N. L. Rice, D. D. and Rev. S. R. Wilson.' Whilst our sympathies are elicited in behalf of the afflicted brother who has retired, we are gratified that his place is to be so creditably and advantageously filled. Dr. Rice is the gentleman who has attained some distinction by several public debates, one of which came off at Lexington, Ky. with Rev. A Campbell, and another in Cincinnati a year or two ago, with a Universalist gentleman. Rev. Mr. Wilson is son of the late Dr. J. L. Wilson, so long pastor of the 1st. Presbyterian Church in Cincinnati, and we believe he is his successor in the same charge.

Post Office Address of Itinerant Ministers and Preachers of the Western Conerences.

Pittsburgh District.

G Brown, Steubenville, O.
Jos Burns, Port Homer, Jefferson, O.
A Lister, Beverly, Randolph Co. Va.
V Lucas, Farmington, Fayette, Pa.
R H Walker, Big Skin Creek, Lewis, Va.
S Hazlett, Beeler's Station, Marshall, Va.
P T Laishley, Morgantown, Va.
N Gillespie, " "
D R Helmick, Fairmont, Marion, Va.
J I Stillians, Lorentz Store, Lewis, Va.
H Reger, West Milford, Harrison, Va.
G G Collins, Middlebourne, Tyler, Va.
N Watson, Wheeling, Va.
A J Waren, Glady Creek ⋈ Roads, Barbour, Va.
G Nestor, Frankfort, Greenbrier, Va.
J P Prickett, Ravenswood, Jackson, Va.
Wm Reeves, Pittsburgh, Pa.
Mrs. Asa Shinn, Allegheny, Pa.
J Robinson, " "
W H Doe, Sharpsburgh, Allegheny, Pa.
G B M'Elroy, Fallston, Beaver, Pa.
Wm Boardman, Washington, Pa.
J C Hazlett, " "
J Cowl, Eldersville, Washington, Pa.
W A Porter, Waynesburgh, Green, Pa.
R T Simonton, Cookstown, Fayette, Pa.
W Browning, Buchanon, Allegheny, Pa.

Muskingum District

W L Baldwin, Gnadenhutten, Tuscarawas, O.
N Linder, Harrisville, Harrison, O.
M Scott, Oak Hill, Jackson, O.
W B Moody, Richfield, Summit, O.
A R Brown, Fowler's Mills, Geauga, O.
E S Hoagland, New Athens, Harrison, O.
J Hambay, Warsaw, Coshocton, O.
W W Tipton, Jackson, Jackson, O.
S H Heath, Bricksville, Cuyuhuga, O.
J Jack, Lodi, Seneca, O.
W Hatfield, Centerburg, Knox, O.
C S Callihan, Putnam, Muskingum, O.
J Myres, " " "
C Springer, Meadow Farm, Muskingum, O.
W H Marshall, Zanesville, O.
R Andrew, Steubenville, O.
D B Dorsey, " "
Z Ragan, " "
J W Case, Plainfield, Coshocton, O.
John Baker, " " "
J H Hamilton " " "
I Thrap, Tiffin, Seneca, O.
G M Scott, " " "
A S Robinson, Bucyrus, Crawford, O.
J Nichols, Cambridge, Guernsey, O.
W Remsburg, " " "
O V Warren, M'Connellsville, Morgan, O.
J M Piper, " " "
T B Cushman, New Lisbon, Columbiana, O.
A Tracy, Mallet Creek, Medina, O.
N Burgess, Berlin, Mahoning, O.
D Richardson, " " "
C Caddy, Vienna, Trumbull, O.
S Gee, Youngstown, Mahoning O.
W Duling, Otsego, Muskingum, O.
W Maynard, Adams Mills, Muskingum, O.
J K Duffy, Perryton, Licking O.
J M Winn, Fairview, Guernsey, O.
H T Lawson, Woodsfield, Monroe, O.
J W Southard Malta, Morgan, O.
John Burns, Mt. Pleasant, Jefferson, O.
W Munhall, Brownsville, Licking O.
C J Sears, Chester Hill, Morgan, O.
T Potter, Mt. Vernon, Knox, O.
A Channel, Homer, Licking, O.
T Foster, New Haggerstown, Carroll, O.
S Elliott, Lee, Athens, O.

Ohio District.

R Dobbins, Washington, Fayette, O.
R K Davis, Rosedale, Madison, O.
J H Webster, South Solon, Madison, O.
W Tipton, Waterville, Lucas, O.
O Warrington, Wilhamsville, Clermont, O.
J White, Spring Valley, Green, O.
J Dalbey Jr., Cincinnati, O.
J B Peat Richwood, Union, O.
A M'Guire, Springfield, Clark, O.
O P Stephens, " " "
W Pelan, West Alexandria, Preble, O.
R Rose, Port William, Clinton, O.
D Moore, Brinton, Champaign, O.
A H Trumbo, Greenfield Highland, O.
W G Fowler, Hamersville, Brown, O.
J Hunt, Fletcher, Miami, O.
R M Dalbey, Lebanon, Warren, O.
L Ensminger, Russelvania Logan, O.
S P Kezerta, Holensburg, Darke, O.
J M Young, Spartansburg, Randolph, Ia.
Jonathan Flood, Fairview, Randolph, Ia.
A H Bassett, Putnam, Muskingum Co. O.

Indiana District.

W B Evans, Spencer, Owen, Ia.
W W Paul, Mt. Tabor, Monroe, Ia.
C H Williams, Millroy, Rush, Ia.
T Shipp, Edinburg, Johnson, Ia.
S Morrison, Freeport, Shelby, Ia.
H Brenton, Cataract, Owen, Ia.
G Wheatley, Graham, Jefferson, Ia.

Wabash District.

J Alter, Middle Fork, Clinton, Ia.
S W Widney, Peru, Miami, Ia.
R R Bailey, Prairieville, Clinton, Ia.
Jos. Shipp, Frankfort, Clinton, Ia.
Patterson Smith, Wabash, Wabash, Ia.
G Williams, Auburn, Dekalb, Ia.
J C Wright, Northfield Boon, Ia.
F Outcalt, Wilkshire, Van Wert, O.
H Beal, Monroe, Tippecanoe, Ia.

Michigan District.

L Smith, Pine Lake, Oakland, Mich.
J B Jewel, Rose, Oakland, Mich.
L Warren, Commerce, Oakland, Mich.
M Munn, Romeo, Macomb, Mich.
J Gay, Kingsbury, Laporte, Ia.

Illinois District.

J Clarke Jr., Rushville, Schuyler, Ill.

North Illinois District.

W E Martin, Newark, Kendall, Ill.
M Jared, Greenbush, Warren, Ill.
W H Miller, Peru, La Salle, Ill.
P J Strong, Magnolia, Putnam, Ill.
D Bagley, Princeton, Bureau, Ill.

The above list we have made out from our book, indicating the post offices to which the paper is sent for the respective brethren. It does not include all the travelling preachers, but those only who receive our paper. We have made it out, partly for our own conveniance, but chiefly to accommodate the request of a member of brethren, and we perhaps owe them an apology that, for want of time, we have not done it sooner. If any names are omitted it is accidental, and unintentional.

Whilst on the subject, we will state, that all the above named brethren are authorised to act as agents for the Western Recorder, and to collect the dues therefor.

Every itinerant minister or preacher, of any Annual Conference whatever whether embraced in the above list or not can have our paper at half price, i. e. one dollar per year. And every such minister or preacher who will collect for us as much as *ten dollars* shall have the paper for a year free of charge. These terms to itinerants are just twice as favorable, as the terms of the Methodist Protestant, or any other religious paper, within our acquaintance. And we had much rather the brethren would be active agents, and have the paper free, than to pay us the *dollar*. Every brother who collects $20 or more for the paper, within the year, shall not only have our warm thanks, but shall receive some literary premium, at least worthy of his acceptance, or if he choose, we will send a copy of our paper for a year to any friend he may designate, provided such friend is not already a subscriber.

Thomas Gough, and old, extensively known, and highly respected citizen of Albany N. Y. died in that city on Thursday last.

Bicknell's Reporter.—We feel in duty bound to express our tribute to the value of this sheet. It is a Philadelphia weekly of large size, furnishing a regular exhibit of commercial and statistical matters, of importance to business men, in endless variety and detail. It gives also a complete Bank note list, with a weekly exhibit of new counterfeits. In connection with the Reporter, is also published a semi-monthly Counterfeit detector, 32 pages, 8vo. The terms of the Reporter, are $3 per Annum. Two copies for $5. Of the Detector, (semi-monthly) $1 50 per An. Monthly, $1 00. Merchants, and tradesman generally would find it to their advantage to have "Bicknell." Address Matthew T. Miller, 20, S. 3d, street, Philadelphia.

Saturday Emporium.—This is a New York mammoth weekly sheet. It has commenced the new year, in a new dress, "not a type, rule or any thing else, ever having been in use before." The 'Emporium' is a very handsome and valuable newspaper, containing every variety of general reading, and general intelligence. We like especially its original poetry, a specimen of which we place before our readers this week, in our poetical department. Published by Wood and Company, 20, Ann St. N. York.

True Wesleyan.—This paper, the organ of the Wesleyan Methodist Connection, has just entered upon its fifth volume. We are pleased to see by the first No. that the editor, Br. Lee, has essentially improved the appearance, and the intrinsic value of his sheet, by arranging its reading matter in departments. This suits *our* taste, and we trust we shall find an increased interest in the weekly perusal of the 'Wesleyan.' We take but a limited satisfaction in looking over a paper which is one continued Miscellany, from beginning to end. Yet we receive some excellent papers of this very kind.

Protestant Monitor.—This paper last week come to us enlarged. It is published at Greenville, Illinois, and is devoted partly to the interests of the M. P. Church, and is we believe, partially under the patronage of the Illinois Conference. Br. E. M. Lathrap, Editor, J. Waite Assistant. A year ago, we were requested to exchange with this paper, and have ever sent ours with regularity. But from some cause, the Monitor does not reach us no more than half the time. How is this?

Telegraph again.—We gave a statement last week of the completion of this great work to Pittsburgh, and referred to the increased importance of the press of that city, giving us the news, "received by lighting, printed by steam." And withal we spoke a good word for our esteemed exchange the Pittsburgh Gazette. The Commercial Journal, which also, as well as the Gazette, has made arrangements to receive regular telegraphic despatches, brings us the latest intelligence from the eastern cities, but states that the telegraphic line was not in operation east of Harrisburgh on the 5th inst. several of the poles between that city and Lancaster having been carried away by the freshet. We learn also that some obstruction had occured on the line between Philadelphia and Washington, and that the cars likewise had been detained by ice. The "Journal" is a good newspaper, published weekly at $2 per annum.

The Markets.

Wheat is selling in Zanesville 50 cts.; flour $3,25.

At Cincinnati, on the 11th, flour was worth $3,-80, pork, $3,80.

United Brethren.—We learn by the Religious Telescope that the Muskingum Conference of the Church of the United Brethren in Christ, holds its annual session at Union Chapel, near Massilon, Ohio, commencing February 18th, 1847.

Death of a Unitarian Minister.—The Star in the West announces the death of Rev. C. G. Fenner, pastor of the Unitarian Church in Cincinnati, which took place on the 3d, inst.

NEWS OF THE WEEK.

Death of Gen. T. L. Hamer.—It is with sincere regret that we announce the demise of Brig. Gen. Thomas L. Hamer, of the Ohio Volunteers. He died of inflammation of the bowels, at Montery, after an illness of not more than two days. His death will carry sorrow wherever announced, to all who knew him—and who in Ohio did not know somthing of Thomas L. Hamer? He was one of Ohio's ablest and most favorite sons.—While in Congress he held a rank second to no one of his political party in the House of Representatives. In debate, he was clear, forcible, and persuasive. On the breaking out of the war with Mexico, he enrolled himself as a volunteer, and was mustered into service we think as a private soldier. In the latter part of June, he was elected Major of the 2d Regiment Ohio Volunteers, at Camp Washington, and soon after received the appointment of Brigadier General from the President. He is said to have made such proficiency during his short career as to give high promise for future fame. But he has fallen in the midst of his glory! At the late election, while he was in a foreign country, he was chosen to represent his district in the next Congress without opposition.

The death of Mr. Hamer was this morning announced in the Senate by Mr. Goddard, and and in the House of Representatives by Mr. Ellison, of Brown county—whereupon both Houses adjourned until Saturday morning.

The Supreme Court in Bank being in session the death of Mr. Hamer was announced by Mr Johnson, of the Highland Bar—and the court thereupon adjourned, and a meeting of the Bar ensued, in which Mr. Ewing presided.

Alas! poor Hamer.

Sad Accident.—*A Member of the Du Quesne Grays Drowned.*—We are pained to hear that Mr Kelly, of the Du Quesne Grays, was drowned in the Mississippi, while the New England was proceeding to New Orleans. Mr. K., it is supposed stepped overboard during the night. He was Prosecuting Attorney for the county of Indiana but resigned his office to serve as a private soldier among the brave volunteers. He was quite a young man.—*P. Com. Jour.*

Be temperate, an your physician shall look in vain for your name on his day-book.

Massacre of the Nestorian Christians.

We learn says the New York Courier, through the correspondence of the London Morning Chronicle from Constantinople, that another terrible massacre has occured amongst the Nestorians.—In his letter bearing date Nov. 7, he says that the fact of such an event having occured was known at Constantinople, but great pains were taken to conceal the particulars. In his letter of the 9th he gives further details. About a month before, Beker Khan Bey, knowing that the efforts of the Turkish Government to thwart his design must prove futile collected various detachments of troops under the command of the Beys of Hukkarai and Beyari and himself taking command of a large body of Kurds, marched into the country of the Nestorians. Knowing that he would meet with no resistance, he divided his force into small bands, and sent them in various directions to fall on the defenceless Nestorian villages. Of the result of this expedition, the correspondent gives the following details.

Thirty-six of these villages at the least, have been thus made the scenes of the most harrowing wholesale murders. To speak of their having been sacked, plundered and burnt to the ground would be to draw attention to an incident of small importance in the face of the greater horrors which these bloody barbarians committed. Men, women and children crying for mercy; the women and children, in the agonies of terror, were put to death by every species of torture which cruelty could invent. Happy were those who were shot or who fell by the sword, who had not their bowels ripped out of them while living, or who were not impaled amidst the shouts and laughter of the murderers. Two of the bishops of the Nestorians if not more, were impaled, and several of the priests. What impaling is, I suppose your readers understand. But that was not the worst torture that was inflicted. Children were torn from their mothers, some from their mothers breasts and in presence of their mothers, were obliged screaching, to look on, put in the most shocking manner to death. The mothers afterwards were sacrified. The youth of both sexes underwent sacrifices which cannot be mentioned, before their throats, in disgust and satiety, were cut.

The pen refuses to record more of these atrocities, though I might go on, and allude to abominations of cruelty, and worse than cruelty; which call for a retribution as nearly equal of their bestial ruthlessness in severity as can be inflicted.—*Three thousand of the Nestorians have perished in this massacre, on the lowest calculation.* The most extensive slaughter took place at a large village or township, called Lias, where Beder Khan Bey was himself present where the two bishops were impaled, from this place were sent the three hundred heads (*pickled*) to the Pacha of Moussoul with the insulting message, that if the Porte *presumed* to molest the sender, he should send to Constantinople, instead of Nestorian Turkish heads enough to make a pyramid.

Whilst these things were happening a council over which the Nestorian Patriarch who has escaped from Moussoul, presides, was held at a town called, if I recolect right, Artchy, one of the principal Nestorian settlements. Here it was determined that, as resistance was valor, the whole people of the Nestorians should emigrate without an hours delay into Persia, where a numerous body of their countrymen are sculed on the banks of the lake of Oroomiah—

The execution of this design was however, difficult, perilous and disastrous. The fugitives were obliged to leave behind them all their property; most of them crossed the mountains in straggling, frighted, wretched bands. But one corps of emigrants stronger than the others commadded I am told, by the patriarch, was attacked on their passage by the soldiers of Beder Khan Bey. After an obstinate conflict, in which many fell on both sides, the Nestorians gained the victory.

But the whole mountain district of Kurdistan on the Turkish side, is at this moment filled with houseless, famished wanderers, hiding themselves in dens and caves, under all the worst circumstances & guises of misery, from their pursuers. Beder Khan Bey swore, before he started on his expedition, with all the solemnities of his creed before two Imaums, that he would exterminate the whole Nestorian people: and all of them who have not strength to reach Persia will certainly experience the full realization of this oath.

THE NESTORIAN MASSACRE.—Perhaps no circumstance since the Bartholomew massacre, in France, or the persecutions for conscience sake in England, has elicited such a commingled feeliing of commiseration and indignation as the late massacre of Nestorian Christians. For that community, whose antiquity enforces from us a veneration much akin to what we pay the remnant of the Israelites, this country had a deep and abiding interest. Since the visit of the worthy Nestorian bishop Mar Yohonnah, in company with Mr. Perkins, a few years ago, great interest has been felt and expressed for that worthy people. Turkey is pestered with a military chieftan who numbers so strong a force that his government cannot in the least restrain or check his marauding and bloody career. Beder Khan Bey, with his 4,000 Curds in four parties, ransacked the country of the peaceful Nestorians, setting fire to their villages, in October, ripping open the bowels of the old men and women, impaling their bishops and priests; tearing children from the breasts of their mothers and putting them to cruel deaths, ravishing the maidens, then in satiated passion, cutting their throats. In this way fell some thousands of the unoffending Nestorians. The fiend then ordered three hundred heads to be pickled, and sent to the Pacha of Moussoul, threatning that if the Porte *presumed* to molest the sender he would send to Constantinople instead of Nestorian, Turkish heads enough to make a pyramid. What shall be done with such a fiend? Turkey, of which country he is a subject, it afraid of him. Persia, well disposed to the Nestorians, is unable to avenge their God-invoking slaughter. If there never was before a justification for a crusade of nations here is one. This outcry is one that calls for aid. This act of the bloody Turk is one that would warrant as a righteous act the union of all Christendom to avenge them, and since Turkey is unable to chastise her rebellious subject, she may yet learn that the cry of violated humanity may transfer this right to inflict puuishment into hands able to do it.—*N. Y. Sun.*

OUR BOAT BUILDING.—We publish our usual statement of the boats built and regestered in Pittsburgh during the year just closed. The result is gratifying, Fifty-three steam boats completed and cleared from our wharves, with an aggregate tonnage of 8551 tons, producing to our mechanics in this city and vicinity the handsome sum of $684,080.

Besides these 53 boats, completed and registered, we have nearly completed or complete and not yet registered, lying at the wharf 10 more, chiefly large boats, two of them, Hibernia No. 2 and New England No. 2, 225 and 220 feet long Cincinnati packets. Another month will clear the whole of them out, and we can then say that, Pittsburgh has turned out 63 Steam Boats in 13 months!

Of course we are foremost of all cities in the Union in steamboat building.

MORE OF THE FLOOD.

The Chillicothe Gazette says:

'Within the memory of the oldest inhabitant, the stream of the Scioto has never been so much swollen as at present. The island opposite this city is completely submerged, and the waters are running over the Maysville turnpike, at the eastern end of the bridge, deep enough to swim a horse. Last night, the old frame mill, called 'Massleman's,' which was built on the first settlement of the country, floated down bodily, and lodged against the Scioto bridge. D. Adams lost 100 acres of shocked corn, and George Wood 1500 bushels. It is also stated that Alex. Renick has lost enough corn to feed 200 cattle all winter. This morning, the settlers on the Station Prairie were obliged to resort to boats to get about. The loss of corn, along the river, must be great indeed, and there is a rumor that the dam at Circleville, belonging to the State, is gone.'

From the Cleveland Herald.

DESTRUCTION OF BRIDGES.—The flood of the 1st has made bad work with bridges in this quarter. We understand all the bridges, six or seven in number, have been swept away between this city and Akron, and one across the Cuyahoga near Troy, Geauga county. Two bridges over Rocky River, between Olmstead and the mouth have been swept away, and some 40 feet of the bridge near the mouth is gone. The bridge will probably be repaired in a few days, and light teams now cross the ferry. The express from the west had a narrow escape. The horses were led safely across the bridge, and while two men were taking the express wagon across, the alarm was given that the bridge was falling. The man at the tongue just succeeded in reaching terra firma as the bridge fell behind him. The wagon and man pushing it were left on the standing part.

From the Mt. Vernon Banner.

Owl Creek never was known to be so high for the last twenty-five years as it was on New Year's night. Considerable damage has been done, the full extent of which has not yet been ascertained.

The rain had been falling for several days and night, and I learn that the mill dams of D. S. Norton, J. Banning, Eli Miller, and several others in the neighborhood of Fredricktown, have either been entirely carried off, or so much injured, that it will take several weeks before they can all be rebuilt or repaired. The mill dam at the old Morrison place, has been carried entirely away. The foot bridge across the creek at the foot of Main street is also gone. This will be a great inconvenience to some, and a benefit to others.

From the Cincinnati Gazette of the 7th inst.

The River is still rising at this point, there being about three feet water on the side walk corner of Main steet and the landing. It rose about an inch an hour yesterday, but has caused no material damage, nor interrupted the active business now going on at the landing. As it had fallen about two feet at Pittsburgh at the last accounts, it must soon come to a stand here:

SIX PERSONS DROWNED NEAR VEVAY.—On the 1st of January six porsons left Vervay Island in a small skiff, about 8 o'clock in the evening, to go to the Kentucky shore, the wind blowing very fresh. It is believed they were all drowned, as no tidings have been received from any one of the party since.

We obtain this intelligence from Mr. Walton Craig, of Ghent, Ky., whose father and brother were in the skiff, and are missing. Mr. C. entertains no doubt that the whole party were drowned.

Benjamin Craig, senior aged 70 years, 6 feet in height, sandy complexion; had on a black box coat and cloth vest, with red sleeves. Silas L. Craig, aged 24 years, had on a suit of blue mixed jeans.

A Mr. Howard and another white man (a fisherman, name unknown) with two negroes composed the missing party.

Mr. Walton Craig, living at Ghent, will give a reasonable reward to any person who will convey the bodies of his relatives, should they be found, to his residece for interment.

Mr. Craig, we hear it said, was owner of Vevay Island and well known to our older citizens.—*Cin. Enquirer.*

ANTI-SLAVERY SERMON IN MARYLAND.—A correspondent of the New York Tribune gives the following account of an anti-slavery sermon, preached in the city of Baltimore, Md. It is cheering to the friends of humanity to learn, that there are some faithful watchmen on the walls of Zion, men who are not afraid to preach the whole truth. Only let the word of the Lord have free course in the Southern States, and the empire of Slavery will soon be shaken to its centre—an unadulterated Gospel and slavery are as incompatible as light and darkness.

"On last Sabbath morning, for the first time, I attended the Methodist Church, corner of Charles and Fayette streets; the preacher (Rev. Mr. Coffee) took for his text, Mathew, 7th chapter, 12th verse; generally termed the "*Golden Rule.*" Never did watchmen on the tower more faithfully acquit himself of his duties. My heart glowed with rapture as the "man of God" hypothetically reversed the relative position of slave and slave holder. The masterly effort rent to atoms the flimsy covering with which professing Christians could possibly invest the inhuman and unnatural practice; while the chaste and graphic appeals to every man's conscience in the sight of God thrilled through every nerve. This, before a congregation regarded as the 'upper ten' of Baltimore, is indeed 'A change come o'er the spirit of our dream.'

The American prisoners who were returned from San Luis Potosi by orders of Santa Anna, in consideration of Gen. Taylor having liberated the Mexican prisoners taken at Monterey, are now at Saltillo. At San Luis, (says the N. O, Picayune,) they were placed in the barracks with the 11th Mexican infantry, and very kindly treated, the Government allowing them 25 cents a day to purchase their provisions, but the colonel of the regiment gave them rations, and told them to use the money as they pleased. A Mexican soldier attended to their wants; with orders that he should bring or purchase any thing they desired. The day before they left, they were permitted to go through the city wherever they pleased, with a guard to conduct them. The enemy were digging an entrenchment all around the city. An outbreak had taken place at or near the city of Mexico, and seven regiments had been dispatched by Santa Anna to quell it. The situation of the Mexican finance, and their want of means to carry on the war, are shown by the fact that the soldiers, who had within a very short time received 12½ cents every morning, when these prisoners left were receiving but 6¼ cents per day. They also heard that Gen. Ampudia was in irons in the city of Mexico, and that Arista had been released, but has refused to take part in the present contest. They learned that the lad Hill, who was taken with the Mier prisoners, is living near San Luis, the *protege* of Count Jarnal, the richest man in Mexico. This count lately made a present of 1500 head of horses to the Mexican army. —*N. Y. Sun.*

A SON of Mr. Wm. Karns, Post Master of Allegheny, was severely injured in the face and hands, by the explosion of gun pewder.

[From the Cincinnati Commercial.]

The Western Telegraph Company.

Various rumors being in circulation respecting the formation of a company, or of companies, to connect this city with Washington, Baltimore, Philadelphia, New York, Boston, &c., via Wheeling and Pittsburgh, and with New Orleans, and St. Louis via Louisville, the position of the undesigned renders proper for him to state such facts in regard to the extension of the Telegraph lines as are of immediate interest to the people of the Mississippi Valley.

He has obtained a legal transfer from the Patentees, of their right to construct a line, or lines of Magnetic Telegraph, conecting the cities of Washington, Baltimore and Philadelphia, westward, with Harrisburgh, Pittsburgh, Cumberland, Wheeling, via Columbus to Cincinnati, Louisville Nashville, &c., to New Orleans, and from Louisville to St. Louis, and from Columbus to Cleveland.

He is authorized to form a company, (and will proceed to do so immediately) to be known as "THE WESTERN TELEGRAPH COMPANY," for the purpose of rising the necessary funds, to construct the above named places, and all intermediate points, of sufficient importance to require an office. The construction, including batteries, and things necessary for working Morse's Electro Magnetic Teegraph, is not to exceed $125 per mile for one wire, and $35 per mile for each additional wire. The whole distance will fall short of two thousand miles, and consequently the entire cost will be less than $250,000;—a very small sum for such an important work.

A Line of Telegraph is already built and in operation from Philadelphia to Pittsburgh, and provision is made in my articles of agreement with the Patentees, to allow the stockholders, by subscribing their names to the articles of the agreement of "The Western Telegraph Company," to become stockholders in it, upon the same terms and condilions of original subscribers. The Patentees contend, (and I have no doubt correctly) that the line from Pitsburgh to Philadelphia has been built in violation of their rights, and without their authority;—and hence it will be treated by them, and those acting under their legal authority, as spurious, unless the stockholders become absorbed in "The Western Telegraph Company," and till they do become so absorbed.

My agreement with the Patentees stipulates for the completion of the contemplated work within two years from the first of January, 1847, but if no unforseen obstacles should present themselves it is my intention to have it done at a much earlier day.

As soon as a proper organization is made, persons duly authorized to act, will visit the different cities and towns upon the proposed lines, to solicit their friendly co-operation in raising a share of the necessary funds. Pittsburgh, New Orleans and St. Louis being three of the most important points, and most deeply interested will not it is presumed, be a whit behind Cincinnati in the substancial promotion of this great work.

The interruption of the Eastern lines will be avoided upon this line, by using iron, wire instead of copper, and of three times the size, and nine times the strength; and by using greater care in the insolation.

In fact, the frail copper wire used upon the Eastern lines, first constructed, is now being replaced by a substancial iron cord, or wire, of sufficient strength to resist the storms, and especially the ice, that have heretofore broken it to pieces, and interrupted communication.

The productiveness of capital invested in important lines of Telegraph, and their great public utility are now no longer debateble questions; and it will be but a brief period before communications will pass with the speed of lightning *over* and *through* the whole extent of our vast territory, from North to South, and from East to West, cementing more and more strongly, the bonds of Union, and holding aloft, with firmer nerves, and stronger grip, the Star Spangle Banner, the glory of American freemen, and the admiration of the millions throughout the world.

ELIPHALET CASE, jr.

THE FRESHET AT ST. MARYS.—The loss to the state on the canals is immense. We have been favored with the following extract of a letter from St. Marys to a friend in this city:—'We have the greatest freshet here now that we have had since 1815. The 1st of January, 1847, was a day long to be remembered by the present residents of this region. The water has not fallen yet so that any estimate of the damage can be made; but on one thing you may depend, viz: that the legislature has got to make an appropriation, from this to the the junction, of at least $50,000. The canal is literally to pieces. Our bridge here has gone, and how many more I cannot tell, for no person can get here or away. The farms on the rivers are perfectly barren—not a fence to be seen on them.'

SAD END OF A PLEASURE PARTY.—A short time since a party of five ladies and five gentlemen went from Lima, La Grange county, Indiana, to 'Union Mills,' in the same county, to attend a ball. On their return, being together, in a lumber wagon, they had proceeded but a mile, when a party on horseback overtook them, and a race commenced. The 'Cold-water Sentinel' thus describes the result. 'The horsemen put spurs to their horses, and the rainsman put whip to his, and when under full headway, the night being dark, the front wheels of the wagon struck a stump, and the passengers and the box of the wagon were thrown some thirty-five feet from the stump against which the wheel first struck. One lady struck a tree distant 30 feet, and broke her neck, and died instantly. One man had his ribs broken and was so seriously injured that he died the day following. Another of the company, a young lady, was so seriously injured that her life was despaired of when our informant left. A fourth one, a female, seriously, and five of the other six more or less injured.'

SERIOUS ACCIDENT.—On Sunday week, the roof of the Bapiist meeting house in Duncanville, Pa. was entirely lifted off and the gable end blown in, severely injuring four individuals in the gallery, and others.

RAIL ROADS IN THE UNITED STATES.—The total length of railway now actually constructed and in operation in the United States, amounts to a little over 5000 miles, of which 500 consists in short lines connected with coal companies and private establishments; leaving 4500 miles of swift steam conveyance. In the construction of rail roads, and the electric telegraph, the United States are far in advance of Europe, in proportion to population.

MELANCHOLY LOSS OF LIFE.—The mail stage from Montreal for Bytown, in attempting to cross the Grand River on the ice at midnight on the 24th Dec., ran into a hole, and drowned the two passengers, named Mr. R. Cumming, and Mr. Cowan. It was wrong to cross the ice in the night.

DARK DAY OF 1846 IN LONDON.—It was so dark in London, says an exchange, on the 26th of November, that it was impossible to write without artificial light.

Hon. Theodore Frelinghuysen has been elected President of the American Peace Society, the last incumbent, Samuel E. Cones, Esq., of Portsmouth having resigned.

A SENSIBLE REMARK.—An exchange paper remarks: "It is a settled principle with us, not to trouble ourself with the affairs of men who have neither the honor, nor yet the honesty, to pay the postage on letters relating to their own business."

FIRST THINGS.—The first Roman Catholic establishment in the United States was in Maryland, under Calvert, son of Lord Baltimore, in 1634.

The first Episcopalians that came to the United States were among the setlers of Jamestown, Va., having their pastor, Mr. Hunt, with them.

The first Presbyterian church in the United States was at Philadelphia, in 1703; and the first Presbytery was organized the following year.

MAJOR DOWNING'S VIEWS ON FIGHTING.—Here is what the celebrated Major Jack Downing said several years ago, on the subject of fighting. True as preaching, is n't it?

"In the matter of fighting, there is one thing I always keep my eyes on, and I fouud Gen. Jackson of the same way of thinking, and that is, to depend less on folks who say hey are ready to shed the last drop of their blood, than on folks who are ready to shed the first drop. Give a man eight dollars a day to make speeches in Congress, with the right of free postage, and you hear enough of the 'last drop' matters; when it comes to camp duty, then the 'first drop' folks have to stand the rack at eight dollers a month.

Three Irishmen were hilled on the 21st inst., on the Lowell Railroad, by the falling in of an embankment. Their names were Arthur Spring, James Hurley, and John Sullivan.

SUDDEN DEATH.—Captain Smith, of the barque Kennebec, of Waldoborough, Maine, suddenly fell dead on the quarter deck, on the 28th of October, in the harbor of Rio de Janeiro. The Kennebec had just arrived from Rio Grande do Sul.

ACCIDENT.—A child, daughter of Mr. William Adams, of Bridgewater, Fayette county, was killed on New Year's day, by the discharge of a gun in the hands of a boy about 9 years old. The children were playing, when the boy pointed the gun, not knowing it was loaded, saying: "I'll shoot you, Jeanie." Unfortunately the gun was loaded; and the contents entering the head of the child, she died in a few hours. She was between three and four years of age.

We are glad to see the determination of Congress to preserve the sanctity of the Capital, from the sale of intoxicating drinks. The motion by Mr. Hamlin of Maine does him honor. The dignity of the Senate makes the sanction of that body, to this resolution sure. We rejoice that we are saved by this noble act, the pain of again calling attention to this subject. God save the United States.—*Fountain.*

A serious fire occurred at Trenton N. J. on morning of the 23d.

NOTICES.

MY DEAR BR. BASSETT: As the health of my family had improved a little, when I left home, the last day of the past year, I have concluded to publish my appointments, for February and March:

Brownsville	Ct.	7th of	February
George Creek	"	14th	"
Morgantown	"	21th	"
Union	St.	28th	"
Connelsville	Ct.	7th	March
Fayette	"	14th	"

The above appointments, I will fill if my own health, and that of my family, will allow. The Superintendents will please make their own arrangments, as to additional help, and give me information through the Recorder, or by letter, at Cookstown Fayette Co. Pa. in relation to the points where they expect me to labor.

Are our Superintendents attending to the order of the Conference, in relation to the collection for Br. Shinn? Come brethren: gratitude for past services, sympathy for a deeply afflicted brother—the justice and mercy of the New Testament, all require you to act promptly in this case—you yourselves may be afflicted before long and you would not be pleased, if the church were to forsake or neglect you in the dark hour of distress. Will not our brethren in sister conferences lend a helping hand, in this case? It is true Br. Shinn's membership is in the Pitsburg Conference, but it is no less true, that his labors as a leading Reformer, have made him the property of the whole church. All should do a little for his support, while under his present severe afflictions.

What are our brethren doing for the Aid Society? Should not each preacher begin in time? Now brethren, get a book to enter names in, then as you go round your circuits, detain your congregations, saints, sinners—all. Bring the subject up, get as many annual and life members, as you can. Collect the money and bring on to Conference? Much can be done, if a fair trial be made. A provision must be made for our superannuated ministers, &c. or evil will result to our connection. O for energy in the good cause! God bless the brethren in their good efforts.

Yours truly, GEO. BROWN.

Jacob Brown's, Brook co. Va. Jan. 6, 1846.

BELMONT CIRCUIT.—Our second quarterly meeting will be held at Wrightstown, Belmont Co. commencing on the 30th inst. at 11 o'clock. Brethren will please recollect I am alone, and not having received Elder's Orders, and therefore cannot have the communion service, unless some brethren qualified come to our help. Will Brs. J. Nichols, Z. Ragan, N. Linder, H. T. Lawson, favor us with their presence & aid on the occasion? J. M. WINN.

COLUMBIA CIRCUIT.—Our second quarterly meeting wil be held on the 20th and 21st of February, at Pleasant Hill meeting house, 7 miles west of the town of Athens. We invite Brs. M. Scott, W. W. Tipton, C. J. Sears, and we promise our aid on any occasion, when timely notice shall have been given. We ask an interest in the prayers of all, that we may on that occasion have the presence of the Great Head of the Church.

S. ELLIOTT.

FROM PRESIDENT OF MUSKINGUM CONFERENCE.

BR. BASSETT: You will please announce, that if able, I will visit Steubenville station the last Sunday in January; and Wellsville circuit the first Sunday of February.

GEO. CLANCY, *Pres.*

BUCYRUS CIRCUIT, MUS. CON.—Our second quarterly meeting will commence Jan. 23d. We invite Brethren P. Inskeep, J. Atherston, W. Hatfield, A. K. Earl, J. Jack, I. Thrap, and G. M. Scott. Come brethren, and help us, disappoint us not. Our meeting is to be at Bucyrus. Br. Hatfield is informed that another meeting on hand prevents me from attending his. Let not this hinder you from attending ours.

A. S. ROBINSON

PENNVILLE CIRCUIT.—The second quarterly meeting will be held at the Mt. Zion Chapel, commencing, Friday, Feb. 12, 1847. We invite Brs. Potter and Hatfield with any others of our local or travelling brethren who can attend, to come and aid us, and let all who cannot attend, help us by your prayers.

C. J. SEARS.

[N. B. Is not that a good notice? Ed]

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

H. Springer, J. Cornwell, W. B. Moody, J. W. Blair. P. M. L. Smith, 1 sub. A. H. Trumbo, A. R. Brown, F. Swift, J. Gay, C. S. Sears, 10 subs, *that's the brother.* R. M'Cracken, S. Hazlett, 1 sub. G. Conklin, G. Brown, Jos. Burns, James Downing, H Reger, W. Maynard, J. M. Winn, G. W. Lorentz, C. H. Williams, 2, S. Lancaster.

ACKNOWLEDGEMENTS

From.	For.	Pays to Vol.	No.	$ cts
H. Springer,		8	52	2 00
J. Cornwell,		8	52	2 00
L. Smith, Mich.	M. Munn,	9	13	1 00
N. Baker,	F. Swift,	8	52	2 00
C. J. Sears, (club)	Eli Mills,	9	14	
"	G. Wolfe,	9	14	
"	Th. Worrall,	9	14	
"	John Boileau,	9	14	
"	Jos. Boileau,	9	14	$15,
"	Adam Barton,	9	14	
"	Milton Porter,	9	14	
"	H. Parker,	9	14	
"	S. Parker,	9	14	
"	W. Harris,	9	14	
"	J. Naylor,	7	52	1 00
R. M'Cracken, Ia.		9	3	2 00
Jos. Burns, Va.	J. L. Diselm,	7	52	2 00
G. W. Lorentz, Va.		9	17	2 00
R. H. Walker, Va.	Geo. R Jackson,	7	26	1 00
C. H. Williams, Ia.	Th. Hansell,*	7	52	2 00
Eli Thomas,		8	52	2 00
Hugh Brown,		8	26	2 00
O. White,	J. Boilen,	8	16	2 00

*Br. H. is two vols. behind with Br. Springer.

New Subscribers this week 13. Discontinuances, 4.

Br. W. B. Moody, we credited J. W. to No. 36. Vol. 8. which is 52 numbers from the beginning of his time: i. e. from No. 37, Vol. 7. We have sent regularly for 6 weeks to C. Hinkley. Strange that he does not receive. Have we the name right? We put it as it was given us. Trust that he has got the paper before now.

Br. L. Smith, as you are doing what you can for our paper. we agree to do as you say. Much obliged.

Br. C. J. Sears, B. G. owes for 75 numbers. $3, from him will do. Please tell Br. N. give us a little time, and we will try and effect the desired arrangement. We send 30 more phamphlets, by mail to Morganville as requested.

Br. S. Hazlett, we certainly never heard from you since Conference, till now, or your request would have been complied with. From some cause, the letter you refer to never reached us.

Br. J. Downing, you will learn by our published list the address of J. B. We have no knowledge of the three letters, or the $3, you say you forwarded. It must have been before we took charge of the the establishment. We certainly have received no remittance from you, on vol. 7 or 8.

Received for Annual Register.

W. H. Marshall,	$1,00
Jos. White,	2,00
John Burns,	2,00
A. R. Brown,	1,00
C. J. Sears,	1,00
Joseph Burns,	1,00
J. M. Winn,	1,00
S. Lancaster,	2,00

ANNUAL REGISTER 1847.—Our edition of 5,200 copies is running short. But like the Razor Strop Man, we have 'a *few* more left' which we will be pleased to send out to those who order them. G. Conclin, Cincinnati, and C. Craig, Pittsburgh, have each also a small lot to dispose of.

By the by, this little publication cost us considerably more than one hundred dollars, cash, notwithstanding the job was executed at our own office. Those therefore who have received their pamphlets as ordered, will greatly oblige us by *forking over the dimes.* We are anxious to be out of debt. Much obliged to those who have been prompt in paying.

LIST OF LETTERS

Remaining in the Post Office at Putnam, Muskingum Co. Ohio, on the first of January, 1847.

A
Armstrong Thomas

B
Butler Abram
Browne C M
Bradshaw Robert
Baire John
Brown Ann D

C
Chase W D
Cassiday Hugh
Caton G W

D
Dutton Isaac
Dixon Permelia
Dozer George

F
Frantom Jane
Fulton Dennis
Fletcher Andrew
Fountain Harriet

G
Guy Henrietta
Graham N W

H
Hatter John
Hart Elizabeth
Harris Edward
Hosmer S R
Hammond James
Hough J John

J
Jones Catharine

K
Kitchens John

L
Lumb Abram

M
Morgan George

P
Pennine Cannah
Pensinger Susan
Pain John
Putnam Douglass
Pierce Elizabeth

R
Rambo Peter
Ripley Wm
Russel James
Rees I N

S
Slack Rachael
Searl C W
Stockdale John Jr

W
Welch Katharine
Wharton Elibabeth

J. ELDER, P. M.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces assorted Cloths, *very low,*
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS, successors to GUTHRIE'S & BUCKINGHAM.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

THE CHEAPEST AND BEST.

New Prospectus for the Year 1847.

FORTY-EIGHT large octavo Pages, and Fifteen Engravings in each No. Published on the first of every month.

Fourth Volume commences in January, 1847.

The No. for Jan. contains a "Pictorial Description of the State of Ohio," elegantly Illustrated with American views, &c. &c.

Other States will appear in subsequent Nos. of the Work.

Robert Sears, 158 Nassau-street, New York, will hereafter furnish his new

Pictorial and Illustrated Family Magazine for 1847, in all respects equal to the Three-Dollar Magazines, at the low price of only one dollar and a half per annum.

Any person sending Five Dollars, shall receive five copies of the magazine for one year, as he shall direct.

All subjects which will admit of it, will be illustrated with engravings. The whole number of the engravings at the conclusion of the volume will amount to several hundred.

Great inducement to subscribe.

We offer to all persons becoming subscribers, a copy of our new work, just published, entitled the Pictorial Description of Great Britain and Ireland.

Containing 262 Views of the Principal Cities, Towns, Castles, Abeys, Costumes, &c. &c., of the Fatherland: a larger number of Engravings than can be found in any book of double the price—or to those who prefer it, the

Pictorial History of the American Revolution,

(Embellished with an original portrait of Washington, by Chapman, and more than 160 other engravings, 430 pp. 8vo.) for every new subscriber, with two dollars enclosed, free of postage.

Any person procuring ten subscribers, and sending eleven dollars shall receive ten copies of the Magazine, and any one of the above popular works, sent as he shall direct.

We have authority, under the new Post-office law, to send any one of the above works, bound. The postage will not exceed twenty-five cents to any part of the United States.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,

Putnam, O. Oct. 31, 1846. Administrator.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N. GUTHRIE announce that they have formed partnership for the transaction of MERCANTILE BUSINESS under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the publi generally, to the old stand of A. A. GUTHRIE & Co (recently GUTHRIE'S & LARGE,) where it is the purpose to keep a *large* assortment of the CHEAPEST an BEST goods in the market.

Putnam, O. January 1, 1847.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 29 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matte relating to that country. This history is published i pamphlet form, 12 mo., containing 152 pages and will b sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

IT is nearly two years since the firm of A. A. GUTHRIE & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent all debts due the concern are to be epaid to *A. A. Guthrie* —who earnestly requests ear y payments & especially urges all wo have suffered thei accounts to stand open thus far, to come immediately a dettle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Athenæum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print,* is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Propsectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once,* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agents are arranged thus:—*On cash orders,* 25 per cent.: on *deferred remittances,* 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

NEW HISTORY OF TEXAS, pages 152 25 cents. A few copies to be had at the offic of this Recorder. Published by G. Conclin Cincinnati.

POETRY.

From the New York Saturday Emporium.

THE BEARING OF THE CROSS.

BY JOHN COOPER VAIL.

MORNING.

No fairer morn to earth was born: the sun kissed Judah's mountains;
No brighter rays, in happy days, e'er gushed from heaven's fountains;
And floating there, each cloud in air seemed timidly to falter—
A blushing bride in all her pride led forth to Morning's alter!
To heaven flew the gems of dew from Sharon's rosy bowers;
To fall again when Evening's train threw shadows o'er its flowers;
And Fancy flings such lovely things around the soul 'tis bending,
You well can see on Calvary bright angels are descending.

They whisper low, like angels do when gladness hath departed—
As mothers keep their sorrows deep, when they are broken-hearted;
They whisper low—why is it so? immortal brows are paling—
The wind alone can hear each moan when angel hearts are failing!
Jerusalem! thy doom hath come—thy future shall be sorrow:
A dark to-day will fade away, but bring a darker morrow:
In every land, on every strand, fondest hopes shall sever,
Till all will seem a hollow dream of glories fled forever.

NOON.

'Tis noon! Jordan's river flows flashing in gold;
Bright sunbeams quiver—Light's banner unrolled;
No tribute streams sparing their joys to impart,
Like veins often bearing the blood from the heart.

"Go onward! walk faster! why tarry ye now?
False prophet! false master! the crown's on thy brow;
'Tis thy coronation—Time suffers the loss—
Thou art king of no nation, but king of the Cross."

'Tis Jesus the Holy—our Saviour of love,
The Cross bearing lowly—oft looking above:
For archangels tearful are hovering near,
The sight is so fearful—Christ bearing his bier!

"May ye be forgiven," His only, sweet prayer—
The second in heaven, though lowliest there!
Yet each tear adorning the spot where he trod,
Took the wings of the morning, and fluttered to God.

A fearful boon paying on that awful day,
And only one praying, "May this pass away!"
Till each angel's pinion, dissolving in air,
Had left his dominion—the throne of despair.

EVENING.

'Tis evening! but no star arrays the breadth of solemn gloom—
The world seems like a giant corse laid in a system's tomb;
Yet in its heart an earthquake beats—the throb of life below—
An echo to dark thunder clouds that breathe upon its brow.
And when the lighting shivers far the trappings of the bier,
It glimmers o'er unhallowed things, that quickly disappear—
Dark phantoms of a former world, who trembling have defined,
The clouds were but a blackened veil—the living God behind!

MIDNIGHT.

'Tis midnight! from heaven descendeth God's love,
A world is forgiven—Christ mounteth above!
The archangels singing a chorus sublime,
A bright spirit bringing to heaven, from time.

Break, Soul! from the portals that bind thee to earth,
And fly with immortals, thy brothers at birth;
Thy pathway is broken—it leads to God's throne!
And now—a bright token—He claims thee his own.

COMMUNICATIONS.

Writen for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. V.

MR. EDITOR:—In enumerating some of the things which will have to be encountered in carrying into effect the proposed division of our church, I observe.

4. *That we may look for a decrease of brotherly love, and of Piety towards God, on the part of many among us.*

Nothing but the most solemn and thourough conviction of the correctness of this statement could induce me to make it in this connection.—It is not the ebulition of an unexamined thought. And hence it is made with the more sincere and deep regret.

Some may, at first be startled at the suggestion, and feel disposed to deny its correctness. But we think that a little candid and impartial reflection will satisfy the most incredulous of its truth.—That men *may* honestly differ in their opinions, and retain the spirit of brotherly love towards each other, while publicly controverting those differences, is readily admited. But how few public disputants *actualy do this?* As to the propriety of this movement, there will be a diversity of opinions; and it will necessarily create discussion and controversy. And how ready are most men to conclude, when their sentiments are opposed and held up for public condemnation, that *they* have an antagonist towards whom they will look with feelings illy adapted to promotion of fraternal affections. If we may safely judge of mens feelings from their deliberately expressed words, we have a most painful and humiliating example, illustrative of the correctness of this statement, in the unfriendly collision recently had between two distinguished ministers of our church, upon the very question involved in this movement.—I do not refer to it, for the purpose of recalling the unpleasentness of the past—No! Rather let it sleep in eternal oblivion. I mention it only as an instance, in point confirming the truth of the position which I have stated.

I could write in tears of blood! Two ministers of our Church—professed ambassadors for God, to proclaim the Gospel of Peace, Purity and Love, contending over the same question involved in the measures of which we are speaking: One charges the other with prevarication, or falsehood; and the one thus implicated repels the charge, with some explanations, and then goes on to compare his accuser to a "Lousel" "Crawling on a ladies bonnet!"

To what extent *such* altercations are calculated to promote brotherly love, and piety towards God, may be easily imagined. We may be told that these are rare exceptions. Would to God, they were, and might ever remain such. But these men are among the leaders in this movement—and if our Leaders afford us such an example, how can we expect better things of their Followers? The diciple seldom excells his master—but generally *as* his master.

Controversy generally excites the unlovely passions of our fallen nature, banishes the spirit of humility and prayer and destroys that sweet and unalayed communion with God in the soul, that the pious may enjoy.

I may be refered to the Apostles, the primative Fathers, and the Leaders in the great Reformation, as instances of piety proceeding with, and being promoted by controvercies. Granting all that may be claimed for these, it should be borne in mind that it is a materialy different thing to contend for fundamental and essential truths, than for complicated, hair-spliting and doubtful inferences.—And hence the difference in the results, of the discussions of early Christians, and many of those of modern times.

To what may be attributed the alarming declension of religious spirituality, in our land, at the present time, more than to the unhappy contentions, arising from questions similar to those involved in the contemplated division of which we are speaking? And which, as an overflowing scourge, are inundating the church and the world.

E. A. W.

Written for the Western Recorder.

The immorality and poisonous effects of the use of tobacco.

MR. EDITOR: As but few take an interest in the redemption of the human family from this deadly enemy, which enslaves all who may chance to taste of his substance. And seeing so many throw their influence in opposition to the principle of man holding his fellow in bondage, I have concluded to cast my influence with the weak as well as the strong. I shall first speak of some of the poisonous effects, its use produces on the human system. If a small portion of tobacco is taken into the mouth of one whose physiological powers are undepraved; the poisonous character of the tobacco is instantly perceived by the vital sensibilities of the parts on which it acts, and a prompt alarm is immediately given to the whole domain of organic instinct; the stomach rallies up all its vital powers, and by the means of vomiting makes a mighty effort to throw off the deadly poison. And will so continue to do until its narcotic qualities have lulled the sensibilities of the system (in a measure) to sleep. Again. Tobacco is an expectorant, and when it is taken into the mouth it excites the glands to such an extent, that the saliva flows in copious abundance; which has to be discharged, being too poisonous to be taken into the stomach. Thus it seems by its expectorant qualities that fluid which the great architect designed in our formation to aid digestion is drawn off and wasted. Hence we see so many of those who use this *baneful* weed, complaining of symptoms of indigestion. It having a narcotic, and stimulating principle contained in it, it operates more particularly on the nervous system. To prove this, it is only necessary for those who use tobacco to quit its use, and they will find a train of nervous symptoms follow, which will be to them, a state of very unhappy sensations. Hence the argument, it perfectly agrees with my constitution; I could not live without it. Poor bewitched, deluded soul, it is only its stimulating narcotic qualities that cause you to think so. After you have ceased to use it for a while, and all the train of symptoms following the abstinence from such narcotic stimuli have come upon you; if you will but use a small portion, the symptoms will begin to banish; showing that its stimulating narcotic qualities, have you in complete slavery; and are leading you on to an early grave. It is said by some writers that one drop of the essence or oil of tobacco administered internally will kill a cat. This with many other experiments, has proven it to be poisonous to the animal economy.

The next thing that presents itself to our notice, is the moral bearings of its use. God is a God of order, hence all his works harmonize. And in order for this, it is necessary that they should be brought into existence, and governed by certain immutable laws. As the tendency of the violation of the laws, as to dissolve the union between mind and body, or to produce death to some extent, owing to the degree of the violation; it follows it is morally wrong. And if it is voluntary on the part of the violator, it follows it is suicidal in its nature. Now the use of tobacco is voluntary on the part of those who use it; and as its use tends to violate the laws established for the existence and government of all those who use it. It follows those who use it commit suicide to a certain extent. Now as suicide is self murder, "and as no murderer hath eternal life abiding in him," and as using tobacco is suicidal in its effects; it follows no one that uses it, hath eternal life abiding in them.

Again, it is admitted on all hands that the use of any stimulent, begets a desire for more of that stimulent, or some of a stronger and more stimulating character, as its habitual use increases. It also admitted on all hands by those who use it as well as those who do not, that tobacco has a strong stimulating narcotic character; or contains those principles. Temperance lecturers have compared tiplers and drunkards to a pig and a hog. The tiplers they say are those who use wine, beer and cider, and if they continue to use these they will eventually want something a little stronger; and thus they will grow to a hog. Hence they have excluded all these mild drinks from their societies. Now, I contend they have not gone far enough back—show me your drunkards, and I will show you ninety-nine persons out of a hundred among them who use tobacco. According to the philosophy that the habitual use of stimulants begets a desire for more in quantity, or some of a more stimulating quality. It follows the use of tobacco is the pig, and that of cider, beer and wine the shoat, and the effects of the use of all stronger drinks the full groan hog. I believe the use of tobacco may be termed the basis of intemperance. Therefore, I would urge the Sons of Temperance, with other temperance societies to add this; (the basis of intemperance, to their decalogue,) total abstinence from the use of tobacco. Then you may expect to succeed and not till then.

Cleanliness is spoken of in sacred writ in not a few places, it is also in harmony with the laws of mans being, and is requisite for perfect health. Hence it is morally right. We will next inquire, are those who use tobacco cleanly? certainly not. When they chew and rub their gums with snuff, their teeth and mouths look very filthy on account of its escence being *smeared* over them; the saliva flows and being mixed with its essence it poisons every thing it touches, so that it will take one hand one hour in each week to clean after those in the family who use it. Cruel! cruel!! that time should be wasted when so precious.

I wish to call the readers attention next to the time it takes to cultivate and manufacture this *filthy* weed, without making any calculation of the amount of time, and the number of lives that have been wasted since this filthy stimulent has been used. We would venture to say, if all the time that the use of tobacco has destroyed by using up men's lives in its various ways, had been spent in relieving the sufferings of humanity, there would not now be one suffering for want in the known world. Besides all this, there would have been time left to have instructed the rising generation in morals and natural science. And as we must know the truth before we can do it: the world by this time might have almost been redeemed, growing up in the image of their God. While the rainbow of his countenance bespeaking a desire to bless man, the best of his works; he to this would reciprocally respond praise and thanksgiving, and all would be peace.

I've nothing more to say to you,
Concerning the *evil* weed,
Though you my reasoning think is true,
I fear you'll not it *heed*.

AARON DALBEY.

Written for the Western Recorder.

NORTH AND SOUTH.

No. III.

MR. EDITOR. SIR: My last communication closed by an enquiry, if an increase of Bishops in the M. E. Church, be a good result, then has not the General Conference by its action on division accomplished it. Again Sir, I enquire what has been the true cause of a decrease of *thirty nine thousand members in the M. E. Church North, during the last Conference year*? I am aware that many causes have been assigned by the friends of this modern Episcopacy, but whether the true cause has been assigned I cannot say, am anxious however to know what is wrong among those northern would-be abolitionists of the M. E. Church. Their statistics show this loss; their assigned reasons are 1st. Emigration, 2nd. Deaths, and 3rd. an extra vigilance on the part of the ministry to rid the church of unworthy members, hence the reins of discipline are said to have been drawn much tighter, than in former years, and hosts of unworthy communicants have been expelled from the Church, the great work of purgation and reformation it is said, has been carried on with an *iron hand*, how far this statement is correct, facts must speak for themselves. I believe Sir, the tide of Emigration may carry to the far west quite a considerable number of the membership of the M. E. Church, but on general principles, I would suppose the numbers received would equal, if not exceed, the numbers emigrated, or, if I am mistaken on this point, I would suppose the loss would not be very considerable, by emigration. Death it is true, is no respector of persons, and in the M. E. Church as well as all other branches of the Church, he has been executing his office; but still Sir, I have heard of no fearful mortality, sweeping off its thousands, and tens of thousands of members, of the M. E. Church, during the last Conference year. If any fearful, and fatal disorder has raged among that people North so as thus to thin the ranks of their church, it is astounding that their periodicals have kept it so secret, it is usual in fatal epidemics, to give the country at large, an account of its ravages, thro' the medium of the press. This Church has printing establishments of its own, East and West, North and South; is it not passing strange, that this awful visitation should have passed over and nothing be heard of it, until the statistic tables of the Church are completed at the end of the year, and when the work of addition and substraction has been duly attended too, *and the North found minus thirty nine thousand*, then it is said a very unusual number of deaths have taken place through the last year. Of this matter I leave the public to judge. I have however read the message of the President, and the messages of several Governors of different States of the Union, who all unite in congratulating their constituents, and the country at large, on the general good health of the people of our great nation, during the last year, and we are told no fatal epedemic has swept through our land, but health, prosperity and plenty, have been enjoyed by the citizens of our common country, for which, days of public thanksgiving were appointed in different States in the Union, and in these acts of devotion and gratitude, the ministry and membership of the M. E. Church partook, largely, which was there reasonable duty. But if deaths doings were so extensive in their church during the last year, I would suppose Sir, they felt on Thanksgiving-day a little like old King George felt at the loss of the 13 Colonies of America. His majesty appointed a Thanksgiving day, at the close of the Revolutionary War, and by royal proclamation, made it the duty of his subjects, to meet at their different places of worship, to return thanks to Almighty God. A Scotch minister waited on his majesty, to enquire what he should thank God for; he enquired shall I thank God for the loss of 13 Colonies? his majesty replied No. Shall I thank God for the thousands of soldiers slain in the war? No. Shall I thank God for the number of widows and orphans in the kingdom, the result of the war? No. Shall I thank God for the great debt accumulated in the prosecution of the war? No. Well, what shall I thank God for? his majesty answered, *Why, thank God it is no worse*, and so I suppose our northern brethren would be disposed to thank God, *it is no worse, since it is no better*.

The third reason assigned for the decrease in the northern Church, is, the rigid attention on the part of the ministry to the exercise of discipline, and hence the church is said to have been cleared of its spiritual loafers, and hangers on, I am free to admit that no set of ministers on earth, can more readily clear the Church of its membership (*even worthy or unworthy*) than can the ministers of the M. E. Church, as they are beyond all contradiction, the *Legislative*, *Judicial*, and *Executive* body of said church, and have the entire reins of government in their own hands, so that the entire million of members North and South, united, cannot make *one class leader*, for were they to convene in one great mass, and unanimously say that A B——Shall be class leader over the class No. 1 in, the city of P. One travelling minister could disannul the whole transaction, and say to them, the power to appoint class-leaders is mine, and with it you have nothing to do. Now altho' we admit the entire power is in the hands of the ministry, yet we cannot admit the disposition on the part of the ministry to expel thirty or forty thousand members during the last year, and indeed *so far as your writer is acquainted*, the reins of government have been held more loosely, than in former years, expulsions have been less frequent, (*whether less deserving or not, I do not pretend to determine.*) There is one thing self evident and that is, to a very considerable extent, the usages of the M. E. Church, in the country at least, have of late undergone a very great change, class meetings are now being held with open doors, or at least upon the free admission plan. To love feasts, general invitations are sometimes given and on the only committee trial of which I have any knowledge, that has taken place in the last year or two, the M. E. minister, yielded his power to appoint the committee, and consulted the wishes and feelings of the accused, with regard to the persons, to act as committte men, it is true this is a single case, and ought not to be applied generally, but Sir, so far as I can learn, no extra judicial processes have been attended to during the last year, and no special effort has been made by the ministry, to lighten the reins of government, or purge the church of its unworthy and refractory members. We must look to some other source, and find out some other cause for this unusual decrease in the church North. It cannot be that the *True Wesleyans* (*falsely so called*) can have taken the northern abolitionists out of the M. E. Church. Their published statistics do not give a number sufficiently large; and if not gone to the True Wesleyans,* where are they gone? The M. P. Church during the last year, has received but few from the M. E. Church North, where then have they gone? Suppose we make an estimate, it is true it will be uncertain as to the correctness of the result, but will place the estimate sufficiently high. Suppose then for Emigration five thousand, suppose for deaths 3000, for expulsions and those who were dropt on probation 4000, joined the Wesleyans 2000, joined the M. P. Church 1500, and other denominations 1000, here is 16,500 accounted for, and we yet have a decrease of 22500, *twenty two thousand five hundred*, does not this great decrease speak volumes against the action of the last General Conference with regard to division and does it not say, public opinion is against it, and to return to my *original* question, is this one of the good results growing out of the geographical division of the M. E. Church? It is true the South has increased during the last year some twelve thousand members, for which we rejoice, and will, rejoice but had the division never taken place the result on both sides of the line might have been very different, had "brotherly love continued" had "each esteemed other better than themselves," had "charity that hideth a multitude of sins" been exercised, had "love that worketh no ill to its neighbor" been enjoyed, had "patience, had her perfect work," had the object of the ministry been, that the Church may "be one, even as the Father and Son are one," then would there have been no schism in the body; then would there be no need for the motto of the Saviour to be applied to this divided church. "A house divided against itself cannot stand."

TO BE CONTINUED.

*Br. Paul will permit us to remind him that this is not the name assumed by the denomination, it is but the name given to their newspaper organ, and they object to being designated by the name True Wesleyans. We make the statement here to save them the trouble of correcting him. Ed.

Written for the Western Recorder.

BR. BASSETT: My feelings are pained, when I hear of the wrong conclusions to which some good brethren arrive, in reference to the scriptural power of the General Conference to act in the premises of Slavery as a moral evil; but my heart's desire and prayer to God is, that they may be saved. I bear them record, that they have a zeal for God, but not according to knowledge; for they being ignorant that God has legislated on all moral subjects, and has given to man the statute book, in which is contained every thing necessary to the salvation of man, and for the government of the judiciary in its decisions on the guilt or innocence of any member of the church, have not submitted themselves to the word of God, to proclaim the evil of slave holding, and are going about to establish their own, as a more summary mode to do this, and for the government of the judiciary, and for a test of membership in the church of God; notwithstanding he has said, neither add too, nor take from. This only would I learn of them, which portion of the word of God authorizes any body of men to do this? Know ye not brethren, that so far as the influence of such edict would go; so far, exactly, would the necessity for the bible be excluded. But says one, "the church is a unit;" therefore, we are all involved in the guilt of slaveholding. But precisely in the same sense is the world of mankind "a unit;" therefore, we are all involved in the guilt of whiskey making, and dram drinking; for it will not be denied, but that church members do both. Notwithstanding we firmly believe slavery to be a dreadful evil, both national and moral; we deny that the *bible* authorizes the Gen. Con. to act in the premises. And was it to do so; it would be embracing the greater, to avoid the smaller error. This is the third time since May last, that we have called the attention of those to the subject, who are so anxious to have the Gen. Con. act authoritatively on on the subject, or leave the church to fight the battles of liberty over again. Yet they tell us, the church for which they have been fighting, has not, as yet, obtained a victory, but that they have run out of patience by setting the Lord a time; or else, the victory of the church is not that, for which they have been fighting. But let us see. The word of God condemns all evil; but slave holding is an evil; therefore, no christian *will* hold slaves. But again. The word of God *condemns* every thing as sinful, which is inconsistent with the morality of the holy scriptures; but slave holding is inconsistent therewith; therefore, the *discipline* of the M. P. Church, ought to contain an *article condemnatory* of slaveholding.

Once more. The word of God *sanctions* every thing that is consistent with the morality of the holy scriptures; but justification by faith is consistent therewith; therefore, the *discipline* of the M. P. Church, ought to contain an *article commendatory* of justification by faith. The last conclusion is as good as the one that preceeds it; both resting precisely on the same foundation. But suppose we as a church were to proceed upon this principle, how far would we have to advance, before we would have a very *large* discipline, and a very *small* bible? He that hath ears to hear, let him hear.

T. F.

New Carlisle, Clark Co. O. Dec. 25, 1846.

Written for the Western Recorder.

MR. EDITOR: I have often felt grieved to witness indications of a mutinous spirit, in some parts of our beloved Zion. The preacher sent by the conference is not a man of splendid talents. Or the man they wanted has been sent elsewhere and one they did not want or knew nothing of has been sent to them. They manifest their disapprobation by withholding the assistance their preacher needs by neglecting to attend his appointments—or if they *do* attend they act and look like strangers, cold and distant. Sometimes the conference is denounced for sending them such a preacher. Again the preacher's *failings* or misfortunes are industriously circulated amongst the friends and enemies of the church. For instance he is but a poor orator—or his health is poor, or his wife is of feeble and delicate health and his appointments are not filled occasionally. Now some brethren seem to lose sight of every correct principle so far as to tell and give currency to every thing that will operate to the disadvantage of the preacher. Thus his way is hedged up, at least as far as such conduct can operate in that way.

When the preacher cannot be frowned down, or driven off by their coldness and neglect, but appears *determined to stick to them like a brother; they then* sometimes get to be very poor—they can do but little for him, and he had better preach but little except on Sundays, and have the week for himself. Every thing that can be done to discourage him is done. The missionary fire is quenched in his bosom if it has been in their power to do it. The minister has gone in obedience as an ambassador for Christ. His brethen for whom he has the kindest feelings and the best wishes, and for whom he feels like spending all his strength do all they can to prevent him from fulfilling his duty to his God and the church.

Now let me ask what a circuit, station, or mission can expect that has thus treated the preacher sent them? Can they expect the work of God to be revived amongst them? Can they hope to accomplish any good by such conduct? If such a circuit is cursed with barrenness it is no strange thing. Such acts of rebellion against God will meet his frowns. They can expect nothing good from God. I will tell you what they may expect. They may expect 1, That the Holy Spirit's influence will be withdrawn from them. 2. That they will injure the character of the circuit. And 3. That such a course will utterly destroy any circuit in the land. Now brethren let me exhort you to support your preachers to the best of your ability. Feed them and their families, sick or well—attend their appointments, come up to their help like warm hearted friends—dont stand off, come up, come up, and if your preachers fail, your circuit will sustain its character; but if you starve out or drive off your preachers your circuit is irretrievably lost, without speedy repentance on your part. For God's sake brethren stand up to the work.

ELIJAH.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succersful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the snbscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

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5. A View of Lane Seminary, at Walnut Hills, two miles from Cincinnati.
6. Several Views of Kenyon College, &c., &c., at Gambier, Ohio.
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Putnam Ohio, October 31, 1846.

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NEW SERIES

OF THE

Congressional Globe and Appendix.

CONGRESS at it its last session; through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution; having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

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Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large mass of the Congressional Globe and Appendix, issued during the last twelve years which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

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The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

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We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all lost numbers.

TERMS.

For one copy of the Congressional Globe,	$1 00
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Our prices for these papers are so low that we cannot afford to credit them out; therefore, no person need consume his time in writing for them unless he sends the money.

BLAIR & RIVES.

Washington, D. C. October 15, 1846.

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Zanesville, O. Nov. 7, 1846.

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R. PUTNAM.

October 31st, 1846.

N. B. Application for boarding should be made soo

R. P.

THE WESTERN RECORDER.

VOL. VIII---NO. 16. PUTNAM, MUSKINGUM COUNTY, OHIO, JANUARY 23, 1847. WHOLE NO. 380.

The Western Recorder,

Is Published every Saturday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

THEOLOGICAL.

Written for the Western Recorder.

GOD IS LOVE.

NO. II.

BY DR. D. GIBBONS.

As God is Love—it is of high importance to know that love is the true and only foundation of his every act in the foundation of his glorious government over our world. There is no sentiment more clear, or more fully settled in the minds of thinking and intelligent men, than is the sentiment that all men are designed by the Creator to be free and equal, and are in the true sense of the word agents. By the term agent we mean a person or officer, having duties to perform, which he has plenary power to do—or power not to do—just as he pleases. This is what is meant by some speakers and writers, when they use the term free-agent. One of the prominent principles of God is government is that, no man can be happy unless he most ardently and sincerely desire happiness. We are therefore settled in the conclusion that free voluntary action is one of the main principles, of happiness, both on earth and in heaven. We then must clearly and fully arrive at the position that even God himself cannot make a man happy, notwithstanding HIS sincere and amazing love, and its noble and grand manifestation to man, unless man is sincerely willing to receive the blessing of happiness. Men are then made happy, only in perfect consonance with their agency on will to receive it. We need not now show that sincerity, in every effort we make for happiness, is absolutely essential in obtaining it, as we all know that sincerity is the most substantial, and sublimest part of moral agency. In perfect harmony with the congenial agency of man, *God* has most beautifully and permanently organized the universe, of matter and of mind, around him, so that in the judicious use, and correct application of things within his reach, man may be perfectly happy. Within the circle of the physical creation, every intelligent, rational agent may be delighted by sights most beautiful and magnificent, may take pleasure in sounds most harmonious and thrilling; and in fine may sweetly entertain himself, by rich odors, natural fragrance, like unto the enchanting frankincense of Heaven itself.

As sights are familiar, and sounds and odors ever ceasing around us, we through thoughtlessness and indifference, lose their enchanting and happy effects. If we are not benefitted in our enjoyments, by the magnificence, the glory, the beauties, and real excellencies of the moving world around us, it is certainly our own fault. For as certainly as we live, these things, just red to, have been purposely organized for our special enjoyment, through our whole sublunary existence, on earth. Love itself led the full organization of the universe in its peculiar manner, and adapted to the wants, necessities and happiness of man, as a social citizen of earth. Love the mild source, and only foundation of the amazing sacrafice of Jesus, for the complete and ample redemption, of this world of guilty rebels. What is there in corrupt human nature? What there in the character of cruel blood-thirsty man, demanding a consummate scheme of untarnished benevolence, to remove all the corruption from his soul, and to transplant in his heart, the *holy life of love?* Nothing that we can see.

The marvellous death of Jesus, or a stigmatized cross—its bitter pangs of heart-felt agony, are proofs supreme, clear as heaven's own native light, that love, pure, holy and disinterested, opened the way, and consummated the wondrous plan of the world's redemption. Jesus suffering thus in mind, as well as in body, a weight of woe, more than whole worlds could bear, is argument unanswerable that unsullied, boundless love led to the suffering deed,—to finish the amazing plan, without which *not a single soul on our globe*, could ever be saved here, or raised at last to heaven. His suffering for a series of years,—the insults, buffettings, colds, hungers, temptations, and wants, more than any one merely human, could ever have endured, is suficient to impress every human soul, with irresistible conviction, of his disinterested love to man. This is to purify man on earth, to live a life of bliss, with his associates, in prospect of greater bliss, and higher honor in heaven, her after to be enjoyed.

The preparation of a future state of unlimited and in effable bliss for man's final and eternal enjoyment, is another grand exhibition of God's good will to the human race. Heaven is that state of future Bliss. Its existence is eternal. Its bliss will never end. Its beauty will never fade. Its glory will never be tarnished. Its pure friendship will never abate. Its sincerity can never be destroyed. Its sublime and tasteful interest will never fail. The brightness of its light will never grow dim. And its love, the primary bliss of Heaven, will increase to all eternity.

The following passages most elegantly illustrate and confirm these facts. "In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14. 2, 3. "Then shall the righteous shine forth as the Sun in the kingdom of their Father." Mat. 13. 43. "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5-4. "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 2-2. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.." Mat. 25.-34. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12-3 Thus it is seen that all who will love and serve God in the beauty of holiness will have heaven, with all the eternal grandeurs pertaining to its native existence, presented to them, for their everlasting enjoyment. If others have no such heaven presented to them, it is *because this heaven has no charms for such characters.—They choose not to walk in the way, toward heaven*, evidencing very clearly, thereby, that *they do not love heaven*, neither do *they love the means adequate to bring true believers to heaven.*

Ministers' Department.

From the Albany Spectator.

HOW SHALL WE PREACH!

There is too little of faithful, energetic gospel preaching in the Church. Too many watchmen are slumbering on the very battlements of Zion, or uttering but a feeble voice of warning to the passers through the dark valley of sin and death. Traps and pitfalls are on every side, and at each moment's dropping of the sands of time, numbers of the crowd of sinners hasten to eternity, fall and sink, never to rise again. Perhaps no truthful and effective warning has reached them—the gospel trumpet hangs by the side, of the watchman, or, if used, has been made to give an uncertain sound.

There is a tribunal in the other world before which pastor and people must one day stand.—The unwarned will be there to confront him—to reveal the guilt-mark of the faithless servant—to lay at his door, the charge of their impenitence on earth, and hopeless despair in eternity. O, can he stand that ordeal, satisfy the omnipotent Judge, and clear his soul? No, never; he cannot be innocent of the blood of ruined spirits. He cannot receive the welcome plaudit given to the saints, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." He must go with his perdition-bound followers, for ever and forever to be cursed by them of their misery and destruction.

In this view of the subject of ministerial responsibility, how important it becomes for all the ambassadors of Christ, rightly to answer the question. How shall we preach? Not indifferently, for the interests at stake are too vast to allow it. Sent out into a world of sin to rescue souls from endless ruin; time flying, eternity at hand: death and judgment draw near, he has not a moment to lose. Hell yawns, he cannot temporize. The spirit of the world whispers—preach mildly, preach soothingly, learnedly and eloquently! An echo from the flesh replies—mildly, soothingly, learnedly and eloquently!—But God, the Bible, conscience, reply, "Preach with the Holy Ghost, sent down from heaven"—"not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power."

Preach as dying men to dying men. Preach each sermon as if you knew it were the last your lips should utter, or the last some poor sinner before you should ever hear. Let your souls be full of eternity and the worth of the deathless spirit. Preach as for your own lives: and be sure that you preach the cross. All preaching without this is worthless. Be it your fervent and hourly increasing ambition to know nothing among men bound to death, judgment, and eternity, save Jesus Christ and him crucified.—Glory in the Son of God. Magnify his grace and power before all men, by humble and prayerful individual devotion of soul, by spending and being spent in his service. Let the world take knowledge of you that you have been with Christ and learned of him. Preach as if you had, and the church will no longer slumber on in false security. Her voice will go up to heaven as the voice of many waters. God will hear her cry—he will come and revive her throughout all her borders. Sinners will call aloud for mercy, and find no peace, till they seek for and obtain it at the foot of the Saviour's cross. Zion will rejoice, the nations will break forth into singing, and the whole earth will be vocal with the praises of God.

[From the Northern Christian Advocate.

A LETTER TO A PREACHER,

Who was disappointed in his appointment.

Dear Sir:—You may wonder that there should be any opposition to your being appointed at—— at the last Conference; and it may be proper you should know the ground of that opposition. I believe it is owing to your *manner* of preaching. You have thoughts plenty enough, and words quite too plenty. You *drawl* out some words and *clip* off others, so that together with your *amazing rapidity;* you seem like a mountain torrent. There is majesty in the scene, but the pleasure consists in being at a suitable distance to behold it without being overwhelmed by it. You stand and pour out a torrent of words, but you do not seem to see your hearer nor care whether they hear, that is, understand you or not. I believe many go to hear you as a matter of curiosity, but very few are profited by what you say owing to the want of connection, method, plan, simplicity and perspicuity. If you are understood at the moment, what you have said is forgotten when that moment is past. Your hearers recollect that they have been in a terrible tempest, that the winds blew and the hail rattled; but so far as recollecting, ruminating and "inwardly digesting" the truth is concerned, it might as well have been delivered in an unknown tongue, when there was none to interpret.

Although I admire you as a gentleman, and love you as a christian brother, I am not much profited by your ministry. In saying this, I doubt not I speak the language of hundreds, although none of them would like to call your attention to this subject.

PASTORAL EXAMPLE.

The conviction of our cordial belief of the truths we deliver, which such a discharge of the ministerial duty will produce in the minds of our hearers, must be seated and maintained by a corresponding life. Unaccompanied with this, all other means will be in vain.—'Example,' says a French prelate, 'is the groundwork of a ministers character.' 'In vain,' he adds, 'do we preach to our hearers. It is not what we declare in the house of God, it is what they see us practice in our general demeanor.' If, then, we would maintain a conviction among our hearers, that we are sincere, our conduct, as well as our sermons, must preach; and if the former contradicts, or does not coincide with the latter, no good effect can be reasonably expected to follow. We must therefore, be able, though we may not think proper, to say, with the apostle, "Be ye followers of me even as I am of Christ. The things which ye have received, and learned, and heard, and seen in me, do, and the God of peace shall be with you." If says archbishop Usher to his clergy, 'if practical Christian piety, benevolence, and self-government, with constant zeal to promote them all upon earth, are not the first and chief qualities, which your parishioners and acquaintance will ascribe to you; if they will speak of you as noted on either account, but pass over these articles in silence, and, when asked about them, be at a loss what to say, excepting, possibly, that they know no harm of you, all is not right: nor can such a clergy answer the design of its institution any where; nor even maintain its ground in a country of freedom and learning." God grant that the clergy of this country may never, by evincing the want of these qualities, frustrate the all important end of their ministry, nor render it impossible for them to maintain their ground against the assaults of error, vice, and infidelity."

MISSIONARY INTELLIGENCE.

TREBIZOND.

JOURNAL OF MR. POWERS

Violent Opposition—Two Brethren in Prison

The December Herald contained interesting letters from Messrs. Dwight and Bliss, respecting certain recent occurrences at Trebizond. The extracts from this Journal, it will be seen, describe some events which took place during the period embraced in those communications. But most of the incidents mentioned below will be new to the reader; and they cannot fail to give a clearer view of the trials of our brethren.

July 20, 1846. Our service has been disturbed, on the last three Sabbaths, by individuals coming to my house for the purpose of withdrawing some of their relatives who were present.—On one occasion a woman accompanied by several others, entered the door and in the most passionate, clamorous and threatening language demanded her aged mother, who was present for the first time. On another occasion the father of a young man and his uncle, provided with a large stick, laid wait at my door for the purpose of beating him, when he should leave the house.—At the close of service, however, the Belgian Consul, who was providentially present, took the boy under his protection and conducted him to his house. The uncle, seeing that his prey was about to escape out of his hands, in his rage and madness broke the stick in his hand, and threw it after the lad in the street. On another occasion several women, collecting a company of others of like spirit, was waiting outside the door to beat their own daughters and sisters, as they should pass out. The crowd was dispersed by the kavass of the English Consul; sent at our request. The women who are thus pursued by their relatives, are in middle life and at the head of families. Our audience, for the last two months, has comprised more than thirty persons.

Under date of July 26, Mr. Powers mentions the administration of baptism and the Lord's supper to the natives, for the first time since the commencement of missionary labors at Trebizond.—"It was a novel spectacle, to see the parents in person present their offspring to God in this ordinance, and then to see the child sprinkled with simple pure water, with no crossings, or other useless ceremonies. The scene was deeply solemn and impressive. It annouced, moreover, a final seperation from that church which has so cruelly persecuted our friends for being faithful to the word of God and their own conscience, and has at length cast them out its pale." The administration of this ordinance, as also of the Lord's Supper, for the first time was described in the letter of Mr. Bliss, published in the last number of the Herald.

August 2. To-day a woman, provided with a bag of stones, and attended by a crowd, waited outside my door to stone her own doughter, as she should leave my house. A single policeman, unable to disperse the crowd called to his comrades and soon cleared the street. As this daughter, with her husband and others was going quietly to her home, she again encountered the crowd of women, from whose missiles all were in Emminent danger. One of the brethren to protect his wife from this storm of stones, seized the principal combatant and held her fast till his wife could escape. For this he was forthwith complained of to the civil authorities, and actually arraigned; and although he was not condemned for this offence, yet his own father, meeting him while in the custody of the kavass, beat him with his fists, then most slanderously complained to the Pasha that his son had beaten him, and had him immediately seized and imprisoned. On a similer charge his brother Hagop, the teacher of our school, was also seized and thrown into the same prison. In this last case however no charge was stated; there was no form of trial; no questions were asked; nor did he himself know on what pretence he had been apprehended, till after the two brothers in the darkness of night, had been marched to another prison and their feet made fast in the stocks.

The imprisonment of these unoffending brethren was briefly described by Mr. Dwight, in the letter which was published in the December Herald. The facts now stated by Mr. Powers, however, were not mentioned in that communication.

3. On demanding Hagop of the Pasha this morning, through the English consulate, on the ground that he is a teacher in our employment, the Pasha denied his having apprehended him!—He said, however, that he was seaching for him, and if he could find him, he should punish him. The wives of these imprisoned brethren gained access to the Pasha, with great difficulty, for the purpose of presenting a petition for their release. The Pasha, on reading their request, tore it in pieces, and, with most insulting and abusive language, drove the petitioners from his presence. They were also denied the privilege of seeing their husbands, or doing any thing for their relief.

The subsequent history of this disgraceful affair is in part known. One of our brothers was conveyed to Constantinople, where he remained in prison at the date of the latest intelligence.—The other brother was not sent to Constantinople because he was too seriously ill to go. Indeed another hour's confinement, in the judgment of two physicians, would have made his recovery hopeless.

Funeral of a Native Brother.

The death of a pious American was mentioned in a letter of Mr. Dwight, which has been already refered to. Mr. Powers gives an affecting account of the trial experienced by the friends of the deceased in procuring a place of sepulture. The Armenians denied him burial in their graveyard, although the family were owners of a lot in it.—The civil authorities refused permission to inter him in a field which had been purchased for a Protestant cemetery; they would not even allow him to be buried on a sand beach near the city, nor on land owned by a Protestant Armenian in a neighboring village. After spending a whole day in fruitless efforts to procure a decent interment, they were obliged to deposit the remains in the road, a horsepath running each side of it.—For such a place they gave twenty-one dollars!

11. Night came, a dark and gloomy night.—but the concourse of persons—men as well as women and children now appearing among them—increased rather than diminished. At eight o'clock the body was removed amid the hissings and cursings and shoutings of the assembled multitudes, who were only restrained from acts of violence by the police. The Pasha had given permission for the funeral ceremonies to be performed by a Protestant minister and according to Protestant usage. I, accordingly accompanied the corpse to its narrow house; but how unlike the solemnities of a funeral occasion! The grave was hastily dug by some of the Protestant brethren. The body was borne by others of their number and by the sons of the deceased. Our unfeeling Moslem police were holding merry chat or smoking their pipes. The rain was falling and the air was filled with sounds not of earthly origin. Altogether the circumstances of the burial were most grievously afflictive.

On returning to the house with the relatives, silent and sad, I gathered them together; and, after reading 1 Corinthians xv, accompanied by remarks designed to tranquilize and console their minds, I conducted them to the throne of grace.

The remains of the Christian brother, and those of his wife, lie side by side in their lone and ignoble graves. Women as they pass to mark their contempt and hatred of Protestants and Protestantism, throw a stone upon them, which the first caravan of horses, more kind than they, brush aside with their feet. Yet, despite the enmity of earth and hell, all that dust shall rise. Our brother shall yet come forth, a mighty conqueror over death and all his foes.

The Pasha—Present State of Affairs.

12. Mr. Bliss and myself had an interview with the Pasha. He received us civilly—politely, I may say—but discovered a mind full of prejudice and unkindly feeling towards us. He accused us of having political ends in view, and of attaching men to our interests by pecuniary considerations, &c. On all these points we endeavored, at considerable length, to clear ourselves from these unjust aspersions, and also remove error and prejudice from his mind, by presenting the nature of our work and the real objects which we have in view. Pasha recognized the Protestants as a seperate community, having the right to hold a seperate religious service, and promised for us personally, and for our congregation on the Sabbath, his protection from the assaults of the Armenians. This recognition by the Pasha and this promise of protection, even if he is not very scrupulous in fulfilling it, are of no small consequence to us and our cause.

Mr. Powers mentions, August 24, the diminished attendance on the public services of the Sabbath. "Women," he says, "dare not come." It is a singular fact that at Trebizond the most bitter and most active enemies to the gospel are females. "The recent outbreak of opposition has been almost exclusively the work of women."

September 28. At present we are in a more quiet state. The last two Sabbaths we have dispensed with police men, previous to which, for two months or more, two men sat regularly at our door on the Sabbath to keep peace. We have passed through a stormy season, but are thankful that nothing more calamitious has occurred. We have taken measures to obtain a firman for a Protestant burying ground in this city, and we learn that a promise to that effect has been given by the Sublime Porte. Externally nothing is more important to the success of our cause, The respect shown to the dead in these countries, the sacredness attached to their graves, and the ceremony with which they are often buried, lead some, not yet established in the truth, to contemplate with horror the idea of becoming Protestants, if they are to be buried like brutes.

Females begin to attend our service again; seven of them were present last Sabbath. I have also an evening lecture at the house of our deacon, at which about the same number of females are usually present; several of these do not attend on the Sabbath.

During these six or eight months the members of this little community have endured great trials; and they still suffer much privately; and will doubtless suffer much for a long time to come; but God has done great things for them, whereof they are glad. To the members of this station these have been months of thrilling interest. In looking back on the past, we feel called upon to bless God and take courage.

Two individuals, having been caarefully examined and approved, stood propounded for admission to the church on the first Sabbath in October.—*Missionary Herald.*

CHRONOLOGICAL.

Some of the Events of the past Year.

Prepared at the office of the N. Y. Tribune

January 1st.—The Province of Yucatan declared herself independent of Mexico, on the ground that the Central Government had violated the compact.

12th.—The roof of a part of the Coal Mines in Carbondale, Pa., caved in and buried 50 or 60 persons, of whom 15 were killed.

February 9th.—Resolutions for terminating the Joint Occupation of Oregon, passed the U. S. House of Representatives. 163 to 54.

11th.—The English army in British India, under Sir H. Gough, 20,000 strong, fought a great battle with the Sikhs, 36,000, in which the latter were entirely defeated and driven across the Sutlej, with the loss of ten thousand killed and wounded. British loss 2,373, including Maj. Gen. Sir R. Dick.

13th.—Collision between steamers Congress and Saladin on the Mississipp; the Congress destroyed, and 15 persons drowned.

15th.—A severe gale on the Atlantic coast, in which several vessels bound to New York were wrecked on Squam Beach. Among them was the packet ship John Minturn, in which 30 persons were drowned.

23d.—An insurrection broke out in the ancient Kingdom of Poland. The insurgents. said to have been 40,000 strong, obtained possesion of a great part of Gallicia, and marched on Cracow, where they were met and put down by the Russians.

25th.—John H. Pleasants, Esq. an eminent newspaper editor of Richmond, Va., was mortally wounded in a duel with Thomas Ritchie, jr.

28th.—British House of Commons sanctioned, by a large majority, Sir Robert Peel's measure for reforming the Corn Laws.

March 28th.—Gen. Taylor, with an army of 3,500 men arrived at the Rio Grande, and took post opposite Matamoras.

30th.—Great freshet in the Penobscot, and immense damage at Bangor.

April 4th.—Spanish Ministry, under Gen Narvaez, dissolved, and a new Administration installed under M. Isturitz.

16th.—Resolutions to terminate the Joint Occupation of Oregon passed the Senate, 40 to 14.

24th.—Capt. Thornton's command taken by the Mexicans.

May 2d.—Steamer Cambria ran aground at Truro, on Cape Cod.

3d.—The Mexicans opened their batteries on Fort Brown, opposite Matamoras. The cannonade was kept up without intermission for seven days, and returned with effect. During the siege, Major Brown was killed by a falling shell.

7th.—Town of Grenada, Miss., almost swept away by a tornado; 20 persons killed, and many others wounded.

8th.—The first general battle was fought with the Mexicans at Palo Alto. The American force under General Taylor was 2,288; the Mexicans, under Arista, numbered about twice as many. American loss, 9 killed and 44 wounded; Mexican loss in killed and wounded supposed to be about 400.

9th.—Battle of Resaca de la Palma, in which the Mexicans were completely put to route, with a loss of about 600 killed and wounded. American loss, 39 killed, and 83 wounded. Among the officers killed in these two engagements, were Maj. Ringgold, Capt. Page, Lieuts. Cochrane and Chadbourn.

12th.—War with Mexico recognized by both Houses of Congress, and a bill passed authorising the reception of 50,000 volunteers.

26th.—Prince Louis Napoleon escaped from the fortress of Ham, in France, where he had been confined for an attempt at revolution.

June 1st.—Pope Gregory 16th died at Rome, having served more than fifteen years.

4th.—Steamer Queen City burst her connection pipe at Natchez, and instantly killed 10 persons, and scalded about thirty, many of whom died.

8th.—Lecompte guillotined at Paris, for attempting to shoot Louis Phillippe.

12th.—Nearly the whole city of St. John's Newfoundland, destroyed by fire. About 6,000 persons were compelled to pass the succeeding night in the open air. Three lives were lost, and property to the amount of about five millions of dollars.

14th.—Theatre Royal Quebec consumed by fire, and 47 persons perished in the flames.

18th.—The U. S. Senate ratified the Treaty for the division of Oregon.

21st.—Cardinal Mastal Ferretti, was inaugurated at Rome, under the title of Pope Pius 10th. He is 54 years of age.

25th.—Irish Coercion bill rejected by 73 majority in the British House of Commons.

25th.—Peel Ministry resigned, and Lord John Russell was commissioned to form a new Cabinet.

27th.—Brig Sully, on her way from Pictou, N. S., to Fall River Mass, was wrecked in the Vineyard Sound. About 40 lives lost.

July 3d.—The new Tariff passed the House of Representatives by a vote of 114 to 95.

6th.—Com. Sloat took possession of Monterey, California, without serious opposition.

8th.—13 persons killed and 20 or 30 wounded by the cars running off the track of the North of France Railway, between Paris and Brussels.

13th.—About 300 buildings in Nantucket were destroyed by fire—loss $800,000, about one third of which was insured.

17th.—Ratifications of the Oregon Treaty were exchanged at the foreign office in London.

24th.—Louis Bonaparte, brother of Napoleon, and Ex-King of Holland, died in Florence, aged 67. Jerome, Ex-King of Westphalia, is the only surviving brother of Napoleon.

28th.—The new Tariff bill passed a third reading in the U. S. Senate by the casting vote of Vice President Dallas, and was finally passed by a vote of 28 to 27.

29th.—Another attempt was made to assassinate Louis Phillippe by Joseph Henri, a bankrupt merchant of Paris. He fired two pistols at the King while he was standing on the balcony of the Tuillieries in the midst of his family.

August 3d.—President Polk vetoed the River and Harbor bill.

5th.—About 300 buildings were consumed by fire at Laprairie, Canada.

6th.—Another revolution took place in Mexico in favor of the exiled chief Santa Anna. The troops of Vera Cruz and its vicinity first declared in his favor, and were soon followed by those at the capital, who deposed and imprisoned Paredes, and proclaimed in favor of Santa Anna and the Constitution of 1824.

8th.—President Polk vetoed the French Spoliations bill.

10th.—Congress adjourned after the longest session ever held except that of 1841-2.

15th.—U. S. brig Truxton went aground on the bar of Tuxpam River, and two days after was abondoned by Capt. Carpenter, officers and crew, who went ashore and surrendered themselves as prisoners of war. They were subsequently exchanged for General La Vega and his associates.

17th.—Com. Richard F. Stockton declared California a Territory of the United States, proclaimed himself Governor, and issued a code of laws for the Government of the Territory, &c.

18th.—Gen. Kearney at the head of about 9,000 troops, took peaceable possesion of Santa Fe, the capital of New Mexico. He subsequently issued a proclamation declaring New Mexico a territory of the United States, and organized a Civil Government, appointing a Government and Judicial officers.

21st.—Steamboat Enterprize burst her boiler above Reynosa; 5 persons killed several wounded.

31st.—A serious riot among a company of Irish Volunteers at Barita, in which 15 or 20 were killed & wounded. Col. Baker of Ill., badly wounded in attempting to quell the riot.

September 7th.—Steamer New York foundered at sea, on her passage from Galveston to New Orleans; 20 lives lost.

10th.—Felix G. McConnell, M. C. from Alabama, committed suicide at Washington, while under the influence of *delirium tremens.*—Steamboat Elcelsior burst her boiler as she was leaving the foot of Courtland-st., New York, and killed three or for persons. The boat took fire and was entirely consumed.

19th.—Gen. Taylor arrived before Montery at the head of about 7,000 men, and after a siege of three days, forced the Mexicans, under Ampudia, to capitulate and evacuate the city.—American loss, in killed and wounded, a trifle less than 500; Mexican loss not known, but supposed to be about 1,000. Their force is said to have been 11,000. Among the Americans killed and mortally wounded were the following: Lieut. C. Watson of Baltimore, Brevet Majors Barbour and McCall, Capts. Morris and Field, Lieuts. Irwin, Hazlitt, Hoskins and Wood, all of the regular army; also Capt. Williams of the Topographical Engineers; Capt. McKavell and Lieut. Truet, 8th Infantry; Capt. Battlem and Lieut. Putnam, of 1st Tennessee Regiment; Lieut. Graham and Armstrong, Capt. Gillespie, of the Texan Rangers.

22d.—Steamer Great Britain, Capt. Hosken, went ashore on the coast of Ireland. No lives lost.

October 11th,—A terrible gale occurred in the Gulf of Mexico. Key West, Florida, was almost entirely destroyed; every dwelling except six was swept away, and Government property to the amount of $300,000 was destroyed. Thirty or forty vessels were wrecked or driven ashore, and about 50 persons were drowned, or killed by falling buildings. The gale extended to the West India Islands, and at Havanna was even more severe than at Key West. In and about that city 1,275 houses were destroyed, and 1,038 more or less injured. Great damage was done and many lives lost in other parts of the Island. The coffee, sugar and tobacco crops suffered greatly.

15th.—About this time 3,000 Nestorian Christians were massacred by order of their arch persecuter, Beder Khan Bey; 36 of the Nestorian villages were sacked.

17th—Great fire at Apalachicola, Fla. Loss $75,000 to 80,000.

22d.—Com. Perry captured two Mexican steamers and several other vessels at Fronta, mouth of the rive Tabasco.

23d.—Captured Tabasco, after a slight resistance.

30th.—General Wool took peaceful possession of Monclova, the capital of Coahulia.

November 14th.—Tampico was taken possession of by Com. Conner, without opposition.

21st.—Steamer Maria came in contact with the Sultana near Natchez, when the former was sunk. About 30 persons were drowned and as many more so badly scalded that most of them died.

27th.—Steamer Atlantic, on her passage from Allyn's Point to New York, burst her steam box during a severe gale, and was driven ashore on Fisher's Island and totally wrecked. Her passengers and crew amounted to about 115 souls, over 40 of whom perished. Among the lost were Capt. Dustan of the Atlantic, Dr. Hasler of the Navy, Lieut. Norton of the U. S. Army, and Rev. Dr. Armstiong, Secretary of the American Board of Foreigh Missions.

Meteorology--Remarkable Fall of water.

The Science of Meteorology, though least known is one of the most interesting within the circle of human knowledge. The seeming (for it was only *seeming*) impossibility of determining the laws, by which the atmosphere is governed, prevented during many ages of the world, any attempt to observe, much less determine with accuracy the measure and recurrence of the winds, the rain the snow and the alternate vicissitudes of heat and cold. Nevertheless it is true, & in a few years will be demonstrated to be true, that all these changes apparantly so fickle, are governed by fixed principles and move in fixed cycles, the entire period of which may require a long time to complete; but which, like the system of comets, will be made in the fullness of time.

Although even Arago admits that it is impossible to predict the *weather* exactly *on a given day*, yet all know that the seasons return and complete their circle with absolute certainty. Nay, although we cannot tell what sort of weather will occur on a given day of July or December, we know certainly that one will be a hot month and the other a cold one. We know more, that at certain periods of the year the winds will prevail from the South-West. We do not know beforehand exactly the point the winds will blow a certain day, we do not know that in a certain quarter of a year they will prevail in the South-West.

What we would now call the reader's attention to is the *causes* which have produced the present Floods in the Valley of the Ohio. These causes are a *greatly increased Fall of Water in the month of December*, attendant upon a higher average of Temperature.

We have before us the Meteorological table for the month of December, kept by Dr. Ray of Woodward College. The facts there stated explain in the fullest manner, the cause of the present Floods which have extended through the Ohio Valley, and probably through the greater part of the United States.

The winter of 1845—6 was comparatively cold and dry; while the present winter is exactly the reverse. It appears from Dr. Ray's tables, that the past month of December was *seven degrees* in everage temperature *warmer* than the average temperature of the *same month* in the past twelve years; and that its average temperature was *fifteen degrees* warmer than that of December, 1845.

The result has been an *enormous fall of water* in the last six weeks. The descent of water is quite remarkable. Dr. Ray finds that in the month of December, just past, the fall of rain, and of snow, melting as it fell, was equal to a perpendicular height of 9-25 inches, or more than three quarters of a foot. This is three times the amount which fell last December, and above the highest average of any month in the last twelve years! It is also about *one-fourth* the entire average amount of the entire year. The amount of rain which fell at Steubenville in the year 1845 was 38 inches. It is seen that the rain which fell here in December was about one-fourth that amount.—Not only this, but on the 1st of January it rained heavily, and on the 4th (Monday) a very large quantity of rain fell. Taking the entire amount of five weeks, commencing on the first of December, and there has fallen at least 12 inches perdicular, of rain, or *one-third the amount for a year.*

Consider now *the effect* of a foot of water perpendicularly spread on the entire surface of the Ohio Valley, and having to find an outlet within five weeks. The Ohio Valley is about 1,000 miles in bredth—being the surface watered by streams tributary to the Ohio. This gives three hundred square miles, and *each square mile will have received on its surface no less than twenty seven willion, six hundred and seventy-eight thousand. four hundred cubic feet of water!*

The Ohio River averages not more than half a mile in breadth. In *high water*, it averages about *fifty feet* perpendicular. Its Cubic Contents, then,

are equal to a foot perpendicular spread over the same length *twenty-five miles in breadth.* This is just *one twelfth* part only of the quantity fallen in five weeks! The evaporation at this season of the year is small. The ground was already saturated. It is probable, therefore, that full *two thirds* of the whole amount fallen must find its way to the Ohio River, and an outlet to the Mississippi.

This gives the *cause* of the very high and continued stage of the Ohio River, at this season of the year, and the overflow of the Scioto, Miami, and other tributaries of the Ohio.

The entire Meteorology of this season has been quite remarkable. It is vain to make exact predictions; but it is certain that within a year or two we must have a very dry and cool season—most probably in the ensuing Summer.—*Cin. Chronicle.*

SCIENTIFIC.

THE WONDERS OF THE STARRY WORLDS.

We take the following from a report, in the Cincinnati "Chronicle," of a lecture on Astronomy, by Prof. MITCHEL:

A Parallax is the change of position, as measured by the arc of an angle—which a body apparently assumes when the observer himself sees it from two different positions. For example, if the ball of a steple were observed successively by the same person, from two opposite sides of the street below; it would appear in different positions on the sky. If, then a line were drawn through the ball to the eye of the spectator in one place, and another line from the ball to the spectator in the other place, it would make an *angle* at the ball of the steeple. The angle is called the *Parallactic angle;* and the arc which measures that angle, or the distance between the two points of observation, the *Parallactic motion.* It is obvious that if the stars were within a moderate distance, their Parallax could be observed from the surface of the Earth, whose diameter is eight thousand miles. But no parallax can be observed from different positions on the Earth. But there was another more magnificent distance, at which the observer could make his experiment. That was the diameter of the Earth's ORBIT. If, for example, the Astronomer fixed the position of the star on the 1st of January, in six months, (on the 1st of July,) he could observe it, at the end of a line nearly two hundred millions of miles long! For such is the diameter of the Earth's Orbit. This was the very process adopted by *Bradley.* He observed one of the nearest of the stars. Then in three months, he examined its position again; and in six months again. But, on line two hundred millions of miles long, he found *no change!* On a Triangle, whose *base* was two hundred millions of miles, an angle at the vertex, the Parallactic angle was not perceptible!

When the great Astronomer Herschel came upon the stage, he thought he could discover it by another plan. Some of the stars appeared to change in relation to each other *optically.* It was supposed to be only optical, and Herschel thought that by observing the relative positions of *two* in regard to one another—at either end of the diameter of the Earth's Orbit, he could obtain an element to calculate their distance. But, when the powers of his great telescope were brought to bear on them, he was astonished to find that those stars, instead of an *optical* motion, had a *real* one! That in fact, they were stars which *moved round one another!* This was a great discovery. But, it defeated his object; for the motion of these stars to one another, and the motion of the Earth in its orbit, relatively afforded nothing, by which to ascertain the Parallax.

At a still more recent period, the celebrated Oelburg requested Bessel of Olhenburgh to undertake this problem. He tried a new plan, and succeeded. It was this: The discovery of the Binary stars, with a motion relative to one another, has introduced a new element. He thought that though the parallax of one could not be discovered, he could discover that of two. He supposed a straight line to unite the two, and then another to be drawn to that line, intersecting it perpendicularly. That point he marked, as being fixed in that system. He then observed as before, and found a *variation.* After deducting from this enough for all the differences of *aberrations, mutations, &c.*, there was a quantity remaining, which expressed the *parallax* of that system! It was found that the distance was so immense that while it takes light five hours to come from the new planet of La Verrier to this earth, it would take ten years to come from the stars!!

This was the first grand step towards going out from our own sytem and measuring the highways to other orbs, and other stars, and other systems! Then arose another question: Are our system and these systems disconnected, or are they united? Do these systems wander about without law or order? Or are they parts of one great whole? The first person who appears to have suggested that the fixed stars and the different systems might be placed in one connected order, and have their motion, and places in a still more magnificent system, was a Mr. Mitchell, in the 1769. Later than that the question was tested by Herschel. Even to the naked eye, it is aparent that one part of the heavens is more thickly studded with stars than another. This is that broad *belt* known as the Milky Way. On either side of this, the stars, though very brilliant, are less numerous. The question arises, may not our sun and planetary system be part of a great circle or sphere of stars and suns, of which this Milky Way is the central track?

The *space penetrating power* of the telescope does not depend solely on its power of magnifying, but on the size of the *object glass.* Herschel, by increasing the size of this beyond any thing known, thus acquired a *sounding line* into the depths of the blue firmanent. With one power the dim and misty light would come into apparent stars. With a still greater they would shine out, and blaze in thousands, and stud with aerial fires the before dim and unknown track of the Milky Way! Light seemed to have come from the very midst of the heavens, and the Gates of Darkness to be turned back upon their hinges!

But what then? Did these stars still thicken on? Or were they the stratum of one cluster? And was there really an interval of space? There was. The telescope *sounding line* was extending yet farther and beyond the Milky Way; there came a blue depth in which there was nothing! We, then, are in one magnificent stratum of stars! But, was there no other? Is ours the only cluster in the universe? Ah, no! There are dark and dim spots yet left. The telescope sees dim and misty—then dissolves them into stars, but far on the other side of the blue depth beyond the Milky Way!

The Lecturer here quoted the sublime *bravura song* of Jean Paul Richter:

"God called up from dreams a man into the vestibule of heaven saying—'Come thou hither, and see the glory of my house.' And to the servants that stood around his throne he said—'Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.' It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage and from the terraces of heaven without sound or farewell, at once they wheeled away into endless space. Sometimes with solemn flight of angel wing they fled through Zaarrahs of darkness, through wilderness of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable peace the light swept to *them*, they by unutterable pace to light; in a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed, but were not revealed.

To the right hand and to the left towered mighty constellations, that by self-repetitions and answer from afar, that by counter positions, built up triumphal gates, whose architraves, whose archways horrizontal, upright—resting, rose—at altitude, by spans—that seemed ghostly from infinitude. Without measure where the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below, below was above, to the man stripped of gravitating body; depth was swallowed up in height, insurmountable height was swallowed up in depth unfathomable. Suddenly as thus they rode from infinite to infinite; suddenly as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming, were nearing, were at hand.

Then the man sighed, and stopped, shuddered and wept. His overladened heart uttered itself in tears; and he said—'Angel I will go no farther. For the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave from the persecution of the infinite; for end, I see, there is none.' And from all the listening stars that shone around issued a choral voice, 'The man speaks truly; end there is none, that ever yet we heard of.' 'End is there none?' the angel solemnly demanded; 'Is there indeed no end? And is this the sorrow that kills you?'—But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying 'End is there none to the universe of God? Lo! also, there is no Beginning."

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, JANUARY 23, 1847.

☞We see that Professor Mitchell of Cincinnati has been engaged to deliver a course of twelve lectures on astronomy this winter in Boston.

KALIDA CIRCUIT.—Br. J. L. Borton, Superintendent, writes us that when he entered upon his field of labor, on the 1st of Oct. he found the Circuit in a very low condition, several of the classes having entirely declined. But he adds: "We still have some good hearted brethren here who live in the enjoyment of religion, and a better spirit seems to prevail amongst our friends generally. than heretofore. The Lord revive us more abundantly."

TELEGRAPH COMING. The workmen are now engaged in setting posts west of Pittsburgh for the great telegraphic line to Cincinnati. It is expected that it will be completed as far as Zanesville, by the 1st of April next. Our enterprising neighbor of the Courier, is already making arrangements to receive regular telegraphic despatches from the eastern cities. The expenses will be large, if not onerous, but he is determined to *stand it*, feeling assured that by an increased patronage he will be justified in the undertaking. The "Tri Weekly" will be continued, and if there is prospect of sufficient patronage, a Daily Courier will be commemced. The line to Cincinnati is to be extended without delay, via Louisville to New Orleans. Meanwhile a contract has been made to construct another line from Washington, via Charleston and Mobile to New Orleans. What a *big lightning talk* we will have, when these projected enterprises shall have been completed! And what an age of wonders do we live in!

REV. BURR H. M'COWN.—This gentleman, heretofore known as a Methodist minister, formerly a professor in Augusta College, Ky. but laterly Professor in Transylvania University, same state, has united with the Presbyterian Church, (O. S.) as we learn by the last number of the Presbyterian of the West. He was unanimously received, upon his application, Jan. 1st, as a member of the West Lexington Presbytery, after thorough examination on Theology and Church Government, and after his adoption of the Confession of faith in the usual form.

A CHALLENGE ALMOST,—ACCEPTED QUITE.—Mr. O. A. Brownson, the recent convert to popery, talks quite valorously of overthrowing Protestantism. He calls upon Catholic controversialists to "carry the war into her camp" and press hard upon her with the sword of truth, and he adds, her days are soon over, and the places which have known her, shall know her no more forever."

The Presbyterian of the West, (Cincinnati) of which that distinguished debater, Rev. N. L. Rice, is now senior Editor, responds in the following words to this boast of Brownson:

Agreed—this is just what we desire.—The sooner the better, and the closer the conflict, the sooner ended. No place better to make this assault than the "Queen City." We shall be quite pleased to see the Roman clergy adopt the counsel of their zealous convert; and we trust, they will have courage enough to come to *close quarters.* Since Protestanism is to be killed off, we desire to see it done in a fair and manly way. Come on, gentlemen.

M. P. CHURCH IN MADISON, IA.—We are gratified to learn, by private letters from Brs. G. Wheatley and S. Andrews, that the society of Meth. Protestants, in Madison Ia. which had been almost extinct for a few years past, is being revived. The settlement of Rev. Dr. Holcomb, in that city, and identifying himself with the cause, will prove a blessing. Madison is a fine place, and the M. P. Church has a meeting house there, and no debt upon the property. We state this for the encouragement of friends going west, who might be disposed to settle there.

THE FLOODS.—By latest accounts it seems that the damages to the public works of Ohio, by the late inundation, have not been as extensive as had been apprehended. Already were the state hands at work at Dayton, and it is believed that the Miami Canal will be put in complete repair in time for spring navigation.

SENDING BILLS.—We learn by the Boston Olive Branch, that one of the publishers of that city recently addressed a letter to the Post Master General, at Washington, enquiring whether bills can be lawfully sent enclosed in newspapers, to subscribers, free of postage. Answer was promptly returned from the Department, in the following words:

P. O. Department, Dec. 29, 1846.

SIR:—Yours of the 24th has been received. Now, as before the passage of the Post Office law of 1845, publishers of newspapers may transmit their bills for subscriptions due, free of postage, according to the provisions of Sec. 156 of the Post Office regulations.

Respectfully yours,
W. J. BROWN,
2d. Ass't. P. M. General.

As we have many subscribers who *ought* to pay us our dues for the paper, we think we must send bills, if they do not pay soon. In case bills are sent, our friends should know that it is no infraction of Post Office law, and that no post master has a right to exact either postage or penalty, from them or us.

PENNSYLVANIA—GOVERNOR'S MESSAGE.—After the usual adoration for the Divine Goodness, Gov. Shunk alludes at some length to the war with Mexico, and the promptness and patriotism of the volunteers of his State who have been mustered into the service. Though Governor of the land of Penn, he seems to justify the war. In this his *Quaker* brethren will think him wrong. He recommends an appropriation for the expenses of the volunteers. The public debt of the State is set down at $40,789,000, but has been somewhat reduced the past year. The injury to the public works, chiefly canals, the past year, by floods, is stated as a serious drawback upon the revenue. The damages are estimated at $261,500. Yet the receipts by canal and rail road tolls are steadily increasing. The Governor conceives that the increased wealth of the State, and the accumulation of business on the public works, will ere long justify a diminution of taxes. He recommends an examination and revision of the tax laws. He states that the modification of the British Corn Laws, by which our agricultural products are admitted into British ports has already a happy influence upon American farming interests. The Banks of the State, he reckons in a comparatively sound condition. He urges that Congress be importunately memoralized for an appropriation to improve the navigation of the Ohio river. The sum of seventy six thousand dollars has been expended within ten years past upon a geological survey, of the State Yet the complete results of the survey, have not yet been made public. To this matter he directs the attention of the Legislature. He alludes to the alarming increase of divorces, and thinks that legislative divorces are of dangerous tendency.

"LET NOT THE STRONG MAN GLORY IN HIS STRENGH."—One of the Washington letter writers states, that the late Senator Barrow, when struck with the sudden disease which terminated his life, had just remarked to a friend, bracing himself up, and throwing out his chest, that he knew not, and had never experienced what a sick day was. At that very moment, he was attacked with a severe and excrutiating pain, the commencement of the fatal illness which proved irremidiable. What a warning!

OHIO LEGISLATURE.—The House have determined upon the 8th day of February for final adjournment.

WAR PROSPECT.

The N. Y. Sun of 18th inst, contain important accounts from the Mexican Congress, from which it appears that the war spirit there is undiminished. We give the following extract from the Message of the Mexican President.

But, worse than all, this unfortunate event has thrown into the power of the enemy one of the capitals of our states, also a vast extent of territory, thus transferring the theatre of the war into the heart of our Republic. The Government, undismayed by these disappointments, thought only of raising new forces. The illustrious General SANTA ANNA, by an act of his life which will cover him with imperishable honor, [refused] to take upon himself the supreme command, but marched at once to San Louis, where, in the space of a few weeks, he united and organized an army of more than 22,000 men, *sections of which have already thrown themselves before, and encountered the enemy!!* On their part, the Government of the United States, pledged as they are to "conquer a peace," have given orders to General Taylor, that he should advance. Thus, then, another encounter between the two nations will soon take place. From the valor and number of our troops, the enthusiasm and skill of their chief, and the justice of our cause, we ought to expect a favorable result. *But however it terminates, this action will neither be the last nor decisive.* Our country being invaded and occupied—not only the territory in question, but a great part of that which never belonged to Texas—whole States over which the sovereignty of Mexico was never questioned; enveloped in a war for our race, and aggravated in a manner the most unjust and atrocious which the mind can conceive of, our honor and the welfare of our children—this sacred interest which nations are not able to disregard—oblige us to sustain the struggle, however prolonged and obstinate, until, respected for our valor and our constancy, we shall arrest the immoral ambition of our northern neighbors, and make sure the position of our race upon this hemisphere, peopled for the greater part by them, and where at no distant day their ardent and generous deeds will shine forth, brilliant as the noon-day sun. If great sacrifices are necessary for this strife, disgraceful would it be to lose the whole for the false advantages of a deceitful and fugitive peace. In a great crisis we are called upon to give illustrious proofs of our power and virtue. Our fathers fought for their independence eleven years, in a strife always disadvantageous, spilling their blood at every moment. Thanks to their spirit, we were raised from an humble colony to the position of an independent nation. If Mexico fights with constancy and intrepidity, her's will be the triumph, and the merited respect which she will acquire among the other nations of the earth. Acting on these principles, the government has not desired to receive any propositions of peace; the question of war remains submitted to your decision, and the government can only recommend to congress the urgent necessity of aiding the army with all the resources necessary for the campaign. The people of Mexico, who know and feel the magnitude of the interests which are at stake in this war, will not refuse their resources for its prosecution.

The following is from the reply of Senor Zubieta, President of Congress.

The representatives of the people desire to return through me, the most cordial response to the chief of the people's revolution. The element of democracy rules through the republic, and I am able to give assurance that the fundamental laws of the country will have for their object the common welfare of all, without yielding to the exaggerated pretentions of the minority.

Truly difficult it is, to commence this work at a time when the powerful republic of the North insults, invades and threatens us with the absolute annihilation of our nationalty; but these Representatives, so far from being discouraged by this melancholy situation, will press forward in the midst of the combat to give all convenient organization, to the end that the integral parts of the nation may have vigor to resist. No, Mexico will not be less than France, who, though the legions of Europe came to invade her, conquered princes, and organized her government at the same time. By good fortune the mildness of our climate, the blandness of our customs, and, if I may say it without boasting, our virtues, will cause us to work in an energetic manner, without committing the crimes, and covering ourselves with the blood which stains the history of the old world.

The decision manifested by the supreme power, the intrepid valor of our army, the noble resolution of its cammander, and the reanimation of the public spirit throughout all the States, appear to be good symptoms that the epoch fixed by Providence has arrived, when the Mexican nation may be able to call itself, and to be called, with truth, *Sovereign, Free, and Independent!*

Before the Supreme Being we were, yesterday, sworn to procure as far as in our power, the good and prosperity of the nation. This oath will be fulfilled with all the loyalty which a sacred duty and tried patriotism demands.

IRELAND.—The accounts which continue to reach us of the extreme destitution and distress experienced by thousands of families in the Emerald Isle, in consequence of the failure of the potato crops, cannot fail to awaken the sympathies of American hearts. Public meetings have been held in various places, and subscriptions and contributions have been taken, for making up shipments of breadstuffs and other provisions, to be forwarded to Ireland for the relief of the perishing. Already, in several counties in our own State has this been done. So near to us as in Jefferson and Guernsey Counties, county meetings have been held, and something efficient has been done. We are gratified to see that a call is about to be made in Muskingum County for a like purpose. Heaven's blessings have been dealt out so bountifully to the people of Muskingum, surely they will more than sympathise with the perishing poor of Ireland. Arrangements are to be made for receiving deposits of provisions at points along the Ohio river to be shipped to Ireland.—"Blessed is he that considereth the poor."

LADIES NATIONAL MAGAZINE.—The February number is before us, embellished with three fine engravings. The most interesting of these is a View of Albany, Next, The Rescue, and then the colored Fashion plate. We are pleased that Dame Fashions allows the ladies to go *covered* this once, in February. Mrs. Ann S. Stephens is still Editor of the 'National,' C. J. Peterson, publisher, 98, Chesnut St. Philad. $2 per year, in advance.

SEARS' MAGAZINE for January contains a historical and geographical description of Ohio, with numerous illustrations. Amongst these are an ancient and a modern view of Cincinnati, view of Lane Seminary, Keynon College, and the new Catholic Cathedral, Cincinnati. There are rising of 15 plates in all—some very good. The 'Description' is mostly correct, and does credit to our State. We only regret that the *latest* information in some particulars was not obtained. He gives the State 74 counties, when the dear man must know that we have full 83. Also *ten* Colleges, whilst he enumerates half that number at a single city. And he gives Cincinnati, "nearly *thirty* Churches," whilst it has nearer 75. We know that friend Sears will be more accurate in his descriptions hereafter. Other States are to be described and illustrated in succeeding numbers. So that 'Sears' 1847 will be a choice book. We esteem it one of the most instructive Magazines in the country. Terms &c. see prospectus.

THE ANTI JUSUIT.—No 3, is before us, containing a fine portrait of Martin Luther, with a biographical sketch. Several other plates accompany, and the number is filled with valuable reading matter. Rev. C. Sparry, Editor and Publisher, Nassau St. N. York. $1 per year. A very good work against popery.

BRAITHWAITE'S RETROSPECT *of Practical Medicine and Surgery.*—By politeness of the publisher, we have received through the mail, Parts Third and Fourth of this truly valuable work. Each of the parts is complete in itself, and has a full index and table of contents. The parts are also done up very neatly for mailing and for use, and the postage upon them is the very lowest, not ever from 18 to 20 cents per year, any distance. Ye medical gentlemen, and such as would become your own Physician, send for the Retrospect.' $1 per year. Address, Dan'l Adee, 107 Fulton St. N. York.

THE ANNALIST.—From the same publisher, we have likewise just received the first four numbers of the 'Annalist.' It is a Semi Nonthly Record of Practical Medicine and Surgery in the City of New York, handsomely done up in Magazine form. Edited by W. C. Roberts M. D. Fellow of the College of Physicians and Surgeons of New York. The work must be especially interesting and valuable to Physicians. Address, as above. $2 per annum in advance.

GODEY'S REPRINT *of Blackwood's Ladies Magazine.*—We have received the third number of the Reprint, and an interesting number it is. We should think that the ladies would have this work, it is so neat and so cheap, only $1 per year. Published by L. A. Godey, Chesnut St. Philad.

SATURDAY COURIER.—This large and valuable Philadelphia weekly, has entered upon a new year with large encouragement, its circulation having reached 60,000 copies. The Courier is a very popular sheet. We esteem it one of our best exchanges. Terms. $2 per annum in advance. Three copies for $5, or one copy 3 years for the same. Very handsome inducements are offered for clubs. For $3, a copy of the Courier, and a copy of Sear's Pictorial Revolution, or Sears' Magazine for a year, will be sent. Address, Andrew M'Makin, 97, Chesnut St. Philad.

WELLMAN'S ILLUSTRATED BOTANY.—Numbers 10,11, and 12, of this charming work, which we have just received, complete the first volume. Each number contains four finely engraved, and exquisitely colored plants. We rejoice to learn that the "Botany" though but one year in existence, has already a patronage of 5000 subscribers. And we opine that the list will be rapidly extended and enlarged, as it becomes more generally known. Handsome improvements are promised. From 6 to 10 colored engravings are to accompany each number. A new Editor has been engaged for the new volume about to commence. This is Dr. J. L. Comstock, so well known as author of various books of Natural Science. Terms, $3 per year. Two copies for $5. A specimen of the 'Botany' can be seen at this office, and if our friends wish, we will cheerfully act as agent for Mr. Wellman, the Publisher.

LITERARY EMPORIUM.—The closing numbers for 1846, of this interesting and useful Magazine, have been received. The publisher has suffered severe losses through the imposition and dishonesty of Agents, which occasioned the delay of the work for a time. We are glad to find however, that he enters now upon a new volume with better and safer arrangements and with increased prospects of success, having a patronage of 15,000. Parents and others who would have a good and cheap Magazine for their Youth, one that discards love tales, literary trash, &c. should send $1 to J. K. Wellman, N. York, and obtain the Literary Emporium. It is worthy of extensive patronage.

YOUNG PEOPLE'S MAGAZINE.—From the same publisher we have received the closing numbers of this work for 1846. We have heretofore commended the Magazine as useful for youth. But we infer that it is to be discontinued, as the publisher proposes to give hereafter his undivided attention to the Illustrated Botany and the Literary Emporium. Success to Mr. Wellman, for he publishes none but useful works.

NEWS OF THE WEEK.

FATAL DISASTER.

TROY, Jan. 17—6 P. M.

About 10 o'clock on Saturday evening, a sudden and tremendous gale passed through the lower portion of Troy, blowing down the west wall of the Clinton Foundry, situated a few rods below the Troy rail road depot, on the Troy and Greenbush Railroad, sweeping away some ten or fifteen feet of the roof of the building on the west side, killing three of the workmen engaged in the establishment at the time, and badly injuring several others. At the time the wall blew down, there were in all, eighteen moulders at work upon the different floors of the building, adjoining the west wall. The crash occurred almost instantaneously; the wind spending its force with great suddenness, and permitting the workmen no opportunity to escape from the falling bricks and timbers. John Coffield, aged about 22 years, was taken out of the ruins dead and badly mangled. Michael Madigad, a boy aged 19 years, was horribly cut and mangled. John Allen, formerly a resident of West Troy, aged about 25 years, was found dead in the ruins this morning.—*N. Y. Sun.*

SUDDEN DEATHS.—The number of sudden deaths recently, has been unusually large, and generally among well-known citizens. ISAAC W. NORRIS, Esq., on the 5th inst., while pulling the bell at a friend's residence, fell over, and died instantly of disease of the heart. On the same evening, Mr. HENRY BENNETT, of Southwark, while employed in his usual avocation, fell and expired of apoplexy. Besides another citizen, mentioned elsewhere, we notice that Mr. George Thatcher, of the firm of Geo. Thatcher & Co., merchants, Boston, was taken suddenly ill, on Saturday noon, and was conveyed to his residence, where he died on the same evening.

Mr. Charles S. Green, of Trenton, N. J., a few days since, was apparently in the enjoyment of good health; in the early part of the evening, while seated in the parlor, he was taken suddenly ill, and expired in a few minutes.

Mr. J. R. Fitzgerald, cooper, Franklin Place, near Market, died suddenly, on Saturday, from the rupture of blood vessels.—*Phil. Sat. Cour.*

THE NORTH AND SOUTH.—The Cleveland Plain Dealer laments bitterly the ascendancy which the South has enjoyed in the councils of the government. It says:—"The Presidency, at the close of Mr. Polk's term, will have been in Northern hands twelve and Southern hands fifty years. Of twenty seven Supreme Court Judges, appointed since 1789, eleven were from the North and seventeen from the South; Attorney Generals, five from the North and fourteen from the South; ten Speakers of the House of Representatives from the North, and twenty-one from the South; sixteen Presidents of the Senate pro. tem. from the North to sixty-one from the South; and fifty-four Northern to eighty Southern Foreign Ministers. So of Chief Justices, Cabinets, Naval and Military Officers throughout.

FIRE NEAR PHILADELPHIA.—Briggs and Quickshall, calico printers at Frankford, suffered a loss by fire on Friday evening, estimated at $20,000. Their drying house, each a hundred feet long, were destroyed. A large number of hands will be thrown out of employment by the disaster.

THE WAR.—The Mexican war, when it was first entered upon, was to be a sort of fancy work for those engaged in it, & yet we see it stated that the loss of life, in the Mexican war, already exceeds that of the last war with England. And the end is not yet!

FATAL EXPLOSION.—A disastrous explosi occurred on the Reading Railroad, last eveni ten miles from the city. A locomotive drawi a train of empty cars exploded, killing all han five in number. One body was blown six hu dred yards. The engine is a complete wreck.

P. S.—Seven persons were killed by the e plosion of the locomotive, viz: Jacob Sultenbeye engineer; Bernville Berger, conductor, Sim Fitzpatrick, and Jno. Muller, firemen; a strang and two others unknown. The report was hea 4 miles distant. The mangled limbs of the u fortunate persons were thrown a great distan The concussion broke every pane of glass i house in the vicinity.—*Phil. Paper Jan.* 14.

SUDDEN DEATH.—Mr. Charles Dewey, of We field Mass. widower, about 57 years of age, w found dead in his bed on Thursday morning la The cause of his death is supposed to have be a disease of the heart. By his will he has b queathed three-fifths of his estate to various b nevolent objects, and one fifth to each of two su viving sisters.

ANOTHER U. S. VESSEL LOST.—A letter fro Honolulu, Sandwich Islands, brings news fro the Pacific announcing the wreck of the U. Schooner Shark, on the 10th of September, at t mouth of the Columbia river—the same pla where the sloop of war Peacock was cast awa The Shark was an old vessel of 10 guns. under t command of Lieut. Commandant Howison. It suggested that in the loss of this vessel the report th the frigate Congress had suffered shipwreck, h its origin. The news was carried to the San wich Islands by the ship Mariposa, which w coming out of the Columbia river at the time, a hearing guns as a signal of distress, lay off and until morning, when she went to the station of t Hudson' Bay Company, and there learned th name of the vessel lost; also that the crew h been safely landed in boats early in the mor ing.

DEATH OF JUDGE DAVIS.—Judge Davis, Massachusetts, has died suddenly in Boston, the 86th year of his age. He had been for mar years U. S. Judge for that district. The pape also announce the death, by apoplexy, of Wi Parsons, Esq., President of the Massachuse Bank.

DIED IN PRISON.—Philander Jones, imprison in Delhi, to take his trial for the supposed murd of his wife, died in prison in the 56th year of h age. He was esteemed and respected as a go neighbor until the sudden death of his wife, und suspicious circumstances, caused him to be arre ted and committed to jail. He made no stateme relative to the death of his wife, except a declar tion of his innocence.

FROZEN TO DEATH.—On Christmas day Mr Roy and her little son, aged 10 years, of Quebe went to the parish church. By accident the chi was separated from his mother; and being unab to find his way to the house, strayed into the s burbs. A thorough search by the police a others was made, which was kept up till Monda when he was found dead in the bush near S Leonard's. The little fellow had taken off h coat to cover his face with. It is probable th the child was deterred from applying at any the houses, on account of the curs alway ke round them, which fly at every one who com near.

CARELESS USE OF FIREARMS.—The wife Amaziah Weeks, Jr., of Sandwich, Mass., w shot on Tuesday last by a young lad, her son, wh was playing with a loaded gun in the room. Th charge entered the muscles in the lower part the back, passed along on the side of the spin exposing the spine. Her recovery is doubtful.

Captain Richard Winslow, an eminent citize of Albany, died in that city on Saturday, in th 70th year of his age.

BIRTHS, MARRIAGES AND DEATHS.—In the r port of the Secretary of State, of Massachusett the number of births returned is 15,912—8,09 males; 7,552 females; 263 sex not stated. Th greatest number of births in any month was i March, 1512—the smallest number, 1108, in Jun The number of marriages is 5136. November the favorite month for marrying, this doubles number any other month. February has th least. The number of deaths reported is 9320 4356 males, 4839 females, 125 sex not state August has the greatest number of deaths an October the least. A table on the influence occupation on longevity follows the report. Th persons given are over 20 years of age. Averag life of Gentlemen, 66.20; Clergymen, 64.07 Merchants, 55.07; Tailors, 54.94; Coopers, 54.21 Blacksmiths, 44. 09; Masons, 49.50; Laborers 49,00; Carpenters, 49;94; Seamen, 48.76; Tin men, 70.00; Fishermen, 45.15; Sail makers, 42.3. Shoemakers, 42.00 Painters, 40.25; Harness makers, 38.00: Printers, 32.50; Ladies, 70.0 Milliners, 44.00; Seamstress, 39.83; Tailoresse 38.71; Female domestics, 30.60; Dressmaker 29.87. Boston and several towns are not give

DIED on the 4th inst, at Montreal, the Re Caleb Strong, pastor of the "American Presbyte rian Church" of that city. His death is muc lamented by the people of Montreal.

A CHURCH MOBBED.—The church called Guil ford Meeting House, Accomac County, Virgini was recently mobbed on the Sabbath, the minis ter insulted in his pulpit and followed home b threats of violence from the mob. The offenc alleged against Mr. H. is, that his church had r fused to withdraw from the Philadelphia confe ence, and to attach itself to the church south, an that consequently it favors abolitionism. This i the county which Mr. Wise formerly represente and which he thanked heaven had not a singl newspaper in it. The *Philadelphia* Ledge says: "If it had a few of them and some mo schools, perhaps there would not be such outrage to record."

DROWNED.—At Huntingtonville, Jefferson cour ty, on the 31st ult., Charles L. Graham, in th 13th year of his age. He was skating on th river, and it being dark, ran into an air hole.—N *Y. Sun.*

ROCK IN THE GULF STREAM.—The Captain o the Bark America, at Baltimore, reports that o the 1st of September, he discovered a rock in th Gulf Stream, projecting above the water abou thirty feet, and being, as he supposed, nearl three hundred feet in circumference. The lat tude of the rock is 40. 20., long. 63. 50. Th Captain has no doubt of the precise location o the rock, as his chronometor was found to b correct on his arrival. The rock lies directly i the track of vessels bound for Europe and nav gators should be on their guard.—May not th discovery afford a clue to the loss of the steame President and the packet ships England an United States? The latitude, it will be observed is near on a direct line with this port. A vesse ought to be sent out to search around this rock.

MR. ADAMS.—The health of Ex-President Adam has considerably improved. He was at church o Sunday last, looking quite well.

MICHIGAN.—The increase of this frontier State is wonderful. The value of its exports amounts to $4,647,608 04, and it has 26,928 tons of shipping employed. A few years ago it was a wilderness, occupied by roving bands of Indians.

SUSPENSION OF TELEGRAPHS.—The New York and Philadelphia and the Baltimore and Washington Telegraphs are out of order. Breaks occurred in both lines on Saturday.

THE TELEGRAPH.—An action is pending in the United States Circuit Court, at Philadalphia, between Mr. Morse and his associates, plantiffs, and Mr. O'Reilly and others, defendants, for alleged violation of patent right on the line between Philadelphia and Pittsburgh; an injunction is asked.

Died, in Batavia, New York, the oldest citizen, James Cochran, aged 83 years, bell founder, a very ingenious mechanic, invented cut nails, and claimed to have made the first cents coined in the United States. He was born in Philadelphia, and Franklin often visited the shop where he worked in brass and fine metals.

FATAL ACCIDENT.—Doctor Benjamin T. Johns, of Charles county, Maryland, was killed on Sunday, 3d instant. The deceased and his wife were seated in a buggy, and about to leave their residence for church, when the horse took fright and ran off, overturning the vehicle and shattering it to pieces.

As a proof of the intensity of the home feeling in the Irish breast, take this fact. The Irish in New York city during the year just past, remitted to Ireland nearly a million of dollars.

TELEGRAPHIC DIVIDEND.—The New York and Buffalo Magnetic Telegraph Company have declared a dividend of 3 per cent. for the five months ending the 7th of February. This is the first magnetic dividend ever declared. The earnings of the line have been about $11,000 since the 7th September, of which the expenses have absorbed about one-third. Of this dividend the patentees get $2,700, which may be considered the first practical result of this great discovery. Upwards of 1,200 miles of Telegraph are now in operation in the U. S.

WEALTH OF NEW YORK MEN.—We learn from a *brochure* entitled the "Rich Men of New York," the estimate wealth of the following gentlemen. It is an interesting list:

Beach, M. Y., of the Sun			$300,000
Bennett, J. G., of the Herald			100,000
Hale, David, of the Journal of Commerce			150,000
Hall, Francis, of the Com. Advertiser			155,000
Hallock, Girard, of the Jour. of Commerce			150,000
Morse, S. E., of the Observer			100,000
Proprietor of the Evangelist			100,000
McElrath, T., of the Tribune			100,000
Stephens, John L.			100,000
Verplank, G. C., editor of Shakspeare			200,000
Appleton, D, Publisher of Brochure			100,000
Wiley. John,	do	do	100,000
Huntington, F. J.	do	do	100,000
Paine, John	do	do	200,000
Harpers	do	do	500,000

MAHOMEDAN DRUNKARDS.—The following punishment of drunkenness was lately inflicted by the populace of Constantinople. An unfortunate Mussulman who under the influence of wine, had lost the perpendicular, was tied upon a lame mule, with his head towards the tail of the animal, and behind was tied a dog back to back.

After having paraded him through the streets, stopping at every fountain to sprinkle him with mud and water, he was taken by the populace to the banks of the Bosphorus, and plunged into the water with his innocent companion. The hair of the back of the dog was then cut in the form of a cross, and the beard of the mussulman was shaved off with the same razor. He was subsequently plunged into tho Bosphorus, and his purification was considered complete.

HORRORS OF THE WAR.—A letter from Monterey, from James A. Jackson, a Washington volunteer in the Baltimore Battalion, describing the late battle, says:

"I was almost thirsted to death; and upon casting a disconsolate look around me, I saw a poor fellow lying dead close by; I stooped down to see if there was any water in his canteen, and it was full; I took a drink, and swung the prize to my side. I soon passed another poor fellow, with both logs carried away; he had been thus wounded ever since morning, and was groaning and calling in a very feeble manner for water. I stopped to give him a draught and he emptied my canteen. I had not got one yard from him, before a grape shot came and cut him in two—throwing little pieces of flesh and blood all over me!

SINGULAR CUSTOM.—It is stated by those who keep night watch in the menageries, that in cages where there are more than one animal, it is always the custom for one to keep watch while the others sleep. The sentry is relieved with as much regularity as in a well regulated camp of soldiers, although not probably, with as much precision, in regard to time. The sentinel paces back and forth, and is very careful not to do any thing to arouse his comrades. Occasionally he lies down, but always with his head towards the front of the cage, and never sleeps until relieved.—*Mirror.*

CLOCKS.—In Sweeden, Belgium, and Germany generally, as in Scotland, the church-clocks strike the successive quarters of the hour, one, two, three, four. This is an undertone or with a smaller bell. And when the quarters are announced to be complete, the large bell immediately, with slow and solemn tone, sounds forth the hour. By night or by day, I could hardly fail to count. This monitor of time, measuring it out by every fifteen minutes, would forbid idleness, unnecessary sleep, or the vain pursuit of transient pleasure. There is one church in Stockholm, which had a series of bells, so differing in size and key, that psalm tunes are played on them, marking well the long and short notes, the high and the low. This concert is given twice a week, just before midday. The watchmen, too, have a singular custom of blowing a horn, when the hour of the night is given. A response is made in every ward in the city.

THE PYRAMIDS OF EGYPT.—Mr. Gliddon makes the following statements: "The granite contained in the great Pymarid would be sufficient for the building of all the churches and public buildings in Philadelphia, and the quantity of other materials, if converted into brick, would build all the dwellings in that city. There is material sufficient, in the three largest Pyramids, to erect all the buildings, public and private, in the State of Pennsylvania."

ANOTHER GOVERNMENT STORE-SHIP WRECKED.—We learn from the Providence Transcript of Friday evening, that during the severe storm on Thursday night, the Ship Rhode Island, lying at Bristol, was torn from her moorings at the wharf, and driven ashore "high and dry," at the head of the harbor. She was laden with barges for the service in Mexico. It is believed that she cannot be got off until her cargo is discharged.

THE MARKETS.

In Zanesville and Putnam the price of wheat and flour remain the same as last week. Flour $3,25, and Wheat 50 cts.

The following account in relation to the prices at Cincinnati on the 18th inst., we clip from the Cincinnati Correspondence of the Ohio Statesman:—

Tho sales of flour are rather limited. Those that I hear of are 50 and 500 bbls from store at $3,70; 150 choice brand at $3,83; and some lots from wagon at $3,60.

Hogs—The only sale reported on Saturday, was a lot of 75 head dead, slop fed, at $3,12.

The late news from New Orleans will probably give a new impetus to flour, and to-morrow's sales may be at advanced prices.

In money matters I have but little to say. Currency is about as scarce as ever.

The latest intelligenece we have at hand in relation to the Pittsburgh, and other Eastern markets, we find in the last Pittsburgh C. Advocate, of the 20th inst.

PITTSBURGH, Jan. 18.

The receipts of Flour continue on the most limited scale. Prices Saturday were nominally the same, $3,25@3,87.

PHILADELPHIA, Jan. 6, 7, P. M.

The Flour market has fallen back again.—West. and Pa. brands are selling to some extent at $4,75.

Pork—The market for Pork is moving up again in sympathy with our New York neighbors. Prime is now selling at $9,25@9,50 to the extent of 500 bbls.

Dried Peaches $2,25 and sales. Dried Apples $1, and few sales.

No new Western Bacon yet here.

NEW YORK, Jan. 16—6¼, P. M.

Market for Genessee and Western Flour rather lower, at least as to actual transactions. Sales 3@4000 bbls. at $5,56 per bbl.

Prime White Wheat, Genesee included, are at 115c, and sales 26,000 bu.

Bacon Hams are held at 9c and selling to some extent.

Butter—Western selling at 9c.

BALTIMORE, Jan. 16, 7, P. M.

Flour—Howard street moves off rather freely at $4,87, and sales 1200 bbls.

Wheat—Red, of Prime quality is held at 95c.

MISCELLANY.

Slavery must Cease.

The spirit of the age, and the points of elevation which we have gained in the progress of events, are against the institution of slavery; and that institution is certainly destined to fall. It is a system at variance with the settled views of mankind, and with principles now established, and from which our race is not to go backward. Every thing which has been developed in the long track of ages, and the revelation of God, about the essential qualities of man, the fact that all are of one race, that the same blood has been shed for human redemption, and that the same is open to all, is against this institution. Everything that has been elicited or established, about the dignity of man, the nobleness of soul, the horror of human nature, the distinction between intelect and matter, between man and the brute, is against the existence of this institution. Every blow that has been struck in the cruse of liberty, either in this or the Old World; every struggle of the Puritans for freedom here, is against the spirit of this institution. Every common school, academy, and college in the land, all the views, which we have adapted, that the human mind, as such, has a right to institution; all that is sacred in the right of trial by jury, and all our views that every accused man, no matter what his color, has such a right, all our convictions that the Bible is made for mankind, and is to be withheld from none, and all the deepfelt and extinguishable convictions which man are settling upon, that every man has a right to the fair avails of his own labor; all these things are against this institution. All the settled notions of religion too, are against it; and it is only by warfare upon the plain and indispensable principles of the Bible, that it is maintained.

From these fixed points in regard to liberty, education, trial by jury, the right to read, and the right to the avails of labor, our race do not go backward. These are matters fully settled now, in the age in which we live. "One generation passeth away, and another generation cometh," but these principles, like "the earth abide forever." The spirit of slavery is coming more into contact every year with these great principles; and, as they acquire a deeper hold on the mind, become more repellant to the system.

The opposition made to the institution in this land and this age, is not the ebulition of passion or excitement. It is the spirit of age against it—the growth of centuries, the result of conflict, the fruit of liberty, the offspring of religion; and if anything may be predicted to the future, it is, that somehow, THE INSTITUTION OF SLAVERY MUST CEASE FOREVER.—*Rev. Albert Barns.*

Mercer County Colored Settlers

A writer in the Free Labor Advocate, who visited this settlement, represents the colored people as in advance of their pale-faced neighbors, both in point of morals and education. He says "they appear to be industrious and prosperous, as a general thing, and I think I am warranted in saying that none of them have ever become a township or county charge. There was therefore evidently no necessity of requiring them to give bail on this account"

Of the origin of this settlement the writer gives the following account.

About eleven years ago, Augustus Wattles well known as a friend to the oppressed, and a devoted philanthropist, purchased land in Mercer county, and commenced operations with a view to the establishment of a manual labor school, for the benefit of those youths who are, by the operation of an unchristain prejudice, and if possible, a more wicked legislation, deprived of the opportunity of even learning to read the Bible in the schools established by law for white children, and for the support of which the colored people are taxed. He erected a school-house in the woods, and gave out an invitation to colored young men and boys, who wished to obtain an education, and pay for it in labor, to avail themselves of the opportunity. Numbers did so, and by studying and laboring alternately, acquired considerable literary attainments, and at the same time prepared the land for cultivation. Thus a centre of attraction was formed, and many industrious, intelligent and, enterprizing colored people flocked to it. At the present time the settlement consists of several hundred persons; (this is only a guess;) and they are nearly all land-holders.

The following is his description of the morals & education and of this people; & we are the more ready to give credit to his statements, as they harmonize with those of Judge Leigh of Virginia, with whom we had an interview after his visit to this settlement.

While white men have been convicted of crime almost every term of your county court, it is believed you will search in vain for the first conviction of a colored person residing in the above named settlement, that none of them has ever been convicted on a criminal charge. As regards the state of education among them, it is superior to that of their white neighbors; who frequently call on the colored boys to write, or make calculations for them. Even township officers (of course they are white) such as road supervisors, are under the necessity of getting colored persons to write their road receipts; and in one case at least, a justice of the peace called on a colored man to calculate the amount of a judgment he was about to render.

And these are the people whom the of citizens O. and a portion of the citizens of Mercer, require to give bond and security for their good behavior, and that they will not become a county charge; and in default of this, their patriotic pale-faced neighbors threatened to expel them from their own homes at the point of the bayonet. There would be more reason in requiting security in the opposite direction.

Even if the law required a property qualification to entitle persons to the rights of citizens, the colored people would have the advantage of their opposers; there being but little doubt that a fair estimate would show the colored people, as a class compared with those who formed the mob meeting and adopted the resolutions of expulsion, to possess property in the ratio of two to one.

NOTICES.

RICHWOOD CIRCTIT.—O. DISTRICT.—Our second quarterly meeting commences on the evening of the 5th of February next, at which we should be glad to see Revs. R. K. Davis, L. Ensminger, D. Moore, and any other brother who will be so kind as to attend. J. B. PEAT.

[At Richwood, we presume. ED.]

KALIDA CIRCUIT.—O. DIST.—We expect to hold our second quarterly meeting, on the 13th and 14th February, at Columbus Grove, and we earnestly solicit the assistance of Brs. A. Besse, I Hunt, and J. P. Fay of Lima. Brethren, come over and help us. J. L. BORTON.

Br. A. H. Trumbo informs the President of Ohio District, that Br. D. How, a young preacher of unassuming pretensions, good character, and studious habits is willing to be employed to travel as an assistant but not superintendent.

MY DEAR BR. BASSETT: As the health of my family had improved a little, when I left home, the last day of the past year, I have concluded to publish my appointments, for February and March:

Brownsville	Ct.	7th of February	
George Creek	"	14th	"
Morgantown	"	21th	"
Union	St.	28th	"
Connelsville	Ct.	7th	March
Fayette	"	14th	"

Yours truly, GEO. BROWN.

Jacob Brown's, Brook co. Va. Jan. 6, 1846.

BELMONT CIRCUIT.—Our second quarterly meeting will be held at Wrightstown, Belmont Co. commencing on the 30th inst. at 11 o'clock. Brethren will please recollect I am alone, and not having received Elder's Orders, and therefore cannot have the communion service, unless some brethren qualified come to our help. Will Brs. J. Nichols, Z. Ragan, N. Linder, H. T. Lawson, favor us with their presence & aid on the occasion? J. M. WINN.

COLUMBIA CIRCUIT.—Our second quarterly meeting wil be held on the 20th and 21st of February, at Pleasant Hill meeting house, 7 miles west of the town of Athens. We invite Brs. M. Scott, W. W. Tipton, C. J. Sears, and we promise our aid on any occasion, when timely notice shall have been given. We ask an interest in the prayers of all, that we may on that occasion have the presence of the Great Head of the Church.

S. ELLIOTT.

FROM PRESIDENT OF MUSKINGUM CONFERENCE.

BR. BASSETT: You will please announce, that if able, I will visit Steubenville station the last Sunday in January; and Wellsville circuit the first Sunday of February.

GEO. CLANCY, *Pres.*

PENNVILLE CIRCUIT.—The second quarterly meeting will be held at the Mt. Zion Chapel, commencing, Friday, Feb. 12, 1847. We invite Brs. Potter and Hatfield with any others of our local or travelling brethren who can attend, to come and aid us, and let all who cannot attend, help us by your prayers.

C. J. SEARS.

[N. B. Is not that agood notice? Ed]

ANNUAL REGISTER 1847.—Our edition of 5,200 copies is running short. But like the Razor Strop Man, we have 'a *few* more left' which we will be pleased to send out to those who order them. G. Conclin, Cincinnati, and C. Craig, Pittsburgh, have each also a small lot to dispose of.

By the by, this little publication cost us considerably more than one hundred dollars, cash, notwithstanding the job was executed at our own office. Those therefore who have received their pamphlets as ordered, will greatly oblige us by *forking over the dimes.* We are anxious to be out of debt. Much obliged to those who have been prompt in paying.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. H. Hamilton, 1 sub.; A. P. Widman, W. W. Sterriker, G. Wheatley, C. L. Barker, J. Henderson, T. W. Webster, J. B. Peat, 2, W. B. Dunlevy, E. A. Wheat, D. C. Carson, J. L. Borton, 2 subs., Timothy Jr, Paul Pry, T. Hanna.

ACKNOWLEDGEMENTS

From.	For.	Pays to Vol.	No.	$ cts
Wm. Duling,	V. J. Powelson,	8	52	3 00
"	J. R. Williams,	7	52	2 00
J. H. Hamilton,	W. G. Dean,	8	26	3 00
A. P. Widman,	R. Reed,	8	52	2 00
J. W. Case,	James Ross,	9	12	2 00
G. Wheatley, Ia,	J. H. Harris,	8	52	1 00
T. B. Cushman,	Mrs. K. Wells,	7	52	2 00
R. Collier, Ia.	Jos. Hall,	8	40	1 00
"	Himself,*	8	52	4 00
D. C. Carson,†		8	52	2 00
J. H. Kirby, Pa.		7	52	2 00
J. L. Borton,	A. Hough,	8	40	1 00
G. Vandenbark,		8	52	2 00
R. Cotton,		8	15	7 00
C. Springer,	R. Pyle,	8	22	2 00

*Due Br. C. S. $1, on Vol. 6.
†D. C. C. 75 cts. overpaid.

New Subscribers this week, 4. Discontinuance, 1.

Br. T. B. Cushman, long ago, we gave you notice thro' the paper, that your pamphlets were at Steubenville, in care of Br. Andrew. It was the best we could do. Can you not send and get them immediately? We credit our only sub. at W. Is it right?

If Mr. J. Richey, Chandlerville, O. will send us one dollar, we will credit him in full for Vol. 7, as per arrangement with Br. C. S.

We inform Mr. C. L. Barker, that before we received his letter, the appropriati on for J. H. was disposed of, at his own order, and we have nothing of his in our hands.

Br. G. Wheatley, you were not neglected. We put up and labelled your pamphlets with our own hand. And Br. G. C. writes as that they were shipped to Madison. Wish we had known sooner, that they failed to reach you. Will you not yet receive some from Cincinnati? Send to Br. Concklin.

Receipts for Annual Register.

E. Y. Reese, Book Ag't, Balt. $15 00
J. Cowl, 1 00

We did injustice to the P. M. at Morgantown, Va. in intimating that letters from our correspondent there were overcharged and we ask his pardon. Against *some* postmasters we have *just* cause of complaint, but against the gentleman of M. we have none whatever.

Married,

On the 31st ult. by Rev. Wm. Duling, Mr. FRANCIS J. HOLCOM to Miss SUSAN DONALDSON.

On the 12th inst. by the same, Mr. JOSEPH STEEL to Miss ANN PUFF, all of Muskingum Co. O.

On the 17th inst., in Hopewell township, by Rev. C. Springer, Mr. JOHN GRAY to Miss NANCY CHAPPELEAR.

PROSPECTUS OF THE

OHIO CULTIVATOR,

Vol. III—For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS—One Dollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio. that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of inteliigence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few yaars place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

Farmers of Ohio! Who among you are willing to have no part in this onward march of improvement? Who among you are willing to deprive yourselves and your families of that 'knowledge which is power,' and the great means of progress and elevation, for the sake of the small pittance which that knowledge may cost? And who of you that desire to see this work advance, will not make an effort to arouse your neighbors from the mental torpor that rests upon too many of them? The work is not difficult—pursuade them to read papers devoted to their interests—send on their names, with your own, as subscribers to the Ohio Cultivator, and you may rely upon it they will soon begin to awake—to inquire and think—and not only become better farmers, but more intelligent and agreeable neighbors.

Address, M. B. BATEHAM,
Columbus, Ohio.

NOTICE

IS hereby given, that a petition will be presented to the Commissioners of Muskingum County, at their March session, praying for a county road, beginning at a point in the Cooper Mill Road in Springfield township, and where the west line of Barnett Workmans land crosses said Cooper Mill road, from thence running north-eastwardly thro' the lands of B. Workman and William Vansant to the lower end of William Vansant's field, (known as the middle meadow,(thence northwardly to the north-west corner of John Vansant's orchard, from thence north-westwardly on the nearest and best route through the lands of John Vansant and James Vansant, so as to intersect the Flint Ridge Road (so called) near the west end of Cornelius Starkey's farm.

January 15, 1847.

NOTICE

IS hereby given that a petition will be presented to the Commissioners of Muskingum County their March session, praying for an alteration in so much of the county road known by the name of George Norman's road as lies between the Cooper Mill Road and William Vansant's barn. The proposed road to commence at said Cooper Mill road, where the west line of Barnett Workman's land crosses said road. Thence eastwardly to the lower end of William Vansant's field, (known as the middle meadow,) thence north to the lane, thence west so as to intersect the original road east of William Vansant's barn, all in Springfield township.

January 12, 1847.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces assorted Cloths, *very low,*
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS,
successors to
GUTHRIE'S & BUCKINGHAM.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

LIST OF LETTERS

Remaining in the Post Office at Putnam, Muskingum Co. Ohio, on the first of January, 1847.

A
Armstrong Thomas

B
Butler Abram
Browne C M
Bradshaw Robert
Baire John
Brown Ann D

C
Chase W D
Cassiday Hugh
Caton G W

D
Dutton Isaac
Dixon Permelia
Dozer George

F
Frantom Jane
Fulton Dennis
Fletcher Andrew
Fountain Harriet

G
Guy Henrietta
Graham N W

H
Hatter John
Hart Elizabeth
Harris Edward
Hosmer S R
Hammond James
Hough J John

J
Jones Catharine

K
Kitchens John

L
Lumb Abram

M
Morgan George

P
Pennine Cannah
Pensinger Susan
Pain John
Putnam Douglass
Pierce Elizabeth

R
Rambo Peter
Ripley Wm
Russel James
Rees I N

S
Slack Rachael
Searl C W
Stockdale John Jr

W
Welch Katharine
Wharton Elibabeth

J. ELDER, P. M.

THE CHEAPEST AND BEST.

New Prospectus for the Year 1847.

FORTY-EIGHT large octavo Pages, and Fifteen Engravings in each No. Published on the first of every month.

Fourth Volume cammences in January, 1847.

The No. for Jan. contains a "Pictorial Description of the State of Ohio," elegantly Illustrated with American views, &c. &c.

Other States will appear in subsequent Nos. of the Work.

Robert Sears, 158 Nassau-street, New York, will hereafter furnish his new

Pictorial and Illustrated Family Magazine for 1847, in all respects equal to the Three-Dollar Magazines, at the low price of only one dollar and a half per annum.

Any person sending Five Dollars, shall receive five copies of the magazine for one year, as he shall direct.

All subjects which will admit of it, will be illustrated with engravings. The whole number of the engravings at the conclusion of the volume will amount to several hundred.

Great inducement to subscribe.

We offer to all persons becoming subscribers, a copy of our new work, just published, entitled the Pictorial Description of Great Britain and Ireland.

Containing 262 Views of the Principal Cities, Towns, Castles, Abeys, Costumes, &c. &c., of the Fatherland: a larger number of Engravings than can be found in any book of double the price—or to those who prefer it, the

Pictorial History of the American Revolution,

(Embellished with an original portrait of Washington, by Chapman, and more than 160 other engravings, 430 pp. 8vo.) for every new subscriber, with two dollars enclosed, free of postage.

Any person procuring ten subscribers, and sending eleven dollars shall receive ten copies of the Magazine, and any one of the above popular works, sent as he shall direct.

We have authority, under the new Post-office law, to send any one of the above works, bound. The postage will not exceed twenty-five cents to any part of the United States.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,
Putnam, O. Oct. 31, 1846. Admistrator.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N GUTHRIE announce that they have formed partnership for the transaction of MERCANTILE BUSINESS under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the publi generally, to the old stand of A. A. GUTHRIE & Co (recently GUTHRIE'S & LARGE,) where it is the purpose to keep a *large* assortment of the CHEAPEST an BEST goods in the market.

Putnam, O. January 1, 1847.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matte relating to that country. This history is published i pamphlet form, 12 mo., containing 152 pages and will b sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

IT is nearly two years since the firm of A. A. GUTHRIE & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent all debts due the concern are to b epaid to *A. A. Guthrie* —who earnestly requests ear y payments & especially urges all wo have suffered thei accounts to stand open thus far, to come immediately ar dsettle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevoleuce, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print,* is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once,* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agents are arranged thus:—*On cash orders,* 25 per cent.: on *deferred remittances,* 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphio, December, 1846.

NEW HISTORY OF TEXAS, pages 352, 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

POST OFFICE ADDRESS OF ITINERANT MINISTERS AND PREACHERS OF THE WESTERN CONFERENCE.

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D R Helmick, Fairmont, Marion, Va.
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P J Strong, Magnolia, Putnam, Ill.
D Bagley, Princeton, Bureau, Ill.

The above list we have made out from our book, indicating the post offices to which the paper is sent for the respective brethren. It does not include all the travelling preachers, but those only who receive our paper. We have made it out, partly for our own convenience, but chiefly to accommodate the request of a member of brethren, and we perhaps owe them an apology that, for want of time, we have not done it sooner. If any names are omitted it is accid

POETRY.

SNOW.

E'en the old posts, that hold the bars,
And the old gate,
Forgetful of their winter's wars,
And age sedate,
High capped and plumed, like white hussars,
Stand there in state.

The drifts are hanging by the rill,
The caves, the door;
The hay-stack has become a hill—
All covered o'er—
The wagon loaded for the mill,
The night before!

Maria brings the water-pail—
But where's the well?
Like magic of a fairy tale,
Most strange to tell,
All vanished—curb, crank, and rail—
How deep it fell!

The wood-pile is playing hide—
The ax:—the log—
The kennel of that friend so tried.
(The old watch dog)—
The grindstone standing by its side,
All now *incog!*

The bustling cock looks out aghast,
From his high shed;
No spot to scratch him a repast—
Up curves his head,
Starts the dull hamlet with a blast,
Then back to bed!

The Snow Bird.

BY N. COOK.

Ah, little Snow Bird, why so gay
And cheerful dost thou greet the day,
When frost doth chill the air?
The ice hath coated o'er the trees,
Their branches crackle to the breeze,
Still thou art chanting there.

Methinks thy little wings would fly
And cleave the far-off southern sky
That smiles o'er a sweet clime—
And there remain till the dark day
Of our cold winter pass away,
And spring comes in her prime.

Oft have I seen thee with thy flock,
Skipping o'er tree, and stream, and rock,
And wastes so bleak and bare—
And when the north-blast, fierce and cold,
With gelid wings did thee enfold,
Thy chirp rose on the air.

With beauteous plumage thou art dress'd—
Soft is the down that wraps thy breast—
Thou chantest joyfully;
He that hath made, sustaineth all—
Who "notes the little sparrow's fall,"
Forgetteth not e'en thee.

Thus, beings of true heart and warm,
Encompass'd by life's cloud and storm,
I've seen—and mused the while—
Relying on their innate power,
Sing through the dreariest darkest hour,
'Mid desolation smile!

CHRISTIAN SEPARATION.

BY MRS. MACGOWAN.

If in this world of grief and pain,
We from our friends must sever;
'Tis sweet to look beyond this scene,
Where we shall meet for ever.

Though time and absence may estrange
The hearts once knit together,
Yet severed friends shall meet again,
To part no more for ever.

Where partings ne'er shall sink the heart.
Where sorrow enters never;
And sin no longer can defile,
Those whom we love for ever.

Sweet thought! this earth is not our rest,
When troubles crowd together;
But one with Jesus we shall dwell,
And reign with him for ever.

COMMUNICATIONS.

Written for the Western Recorder,

NORTH AND SOUTH.

No. III.

Concluded.

The Methodists of England and to some extent the Methodists of the U. S, have united with the Evangelical Alliance. which is supposed will be a bond of union, sufficiently strong to bind in one common brotherhood, the whole Orthodox Protestant family. And yet whilst great efforts are being made to unite christians of different names together, the Wesleyans are dividing and sub-dividing, and when other line of division can be drawn, *for the sake of a division they take Mason's and Dixon's line.* And we repeat what we have already stated that *slavery in the M. E. C. exists, and is tolerated both Northand South.* We furthermore state that along the line in the slave states, where the Northern conferences send their ministers, no efforts are being made use of to get rid of this great evil, i. e. so far as church discipline is concerned, the relation of master and slave exists as it did before the division. Ministers come and depart, and all things relating to slavery "remain as they were," is it a good result growing out of the action of the Gen. Conf. that these (*said to be*) abolition ministry, "are dumb dogs that will not bark." Are they watchmen that see "the sword coming and give no warning?" Are they afraid of State's prisons, or stripes? Not so with the primitive ministers of Christ. They "shunned not to declare the whole counsel of God," and counted not their lives dear unto them for the sake of truth and Christ," Paul said, "the Holy Ghost testifieth that bonds and afflictions await me in every city." "Yet none of these things move me. I go bound in the spirit to Jerusalem." Paul "kept nothing back from them that was profitable," and to imitate Paul if the doctrine of ultra abolitionism be true, it ought not to be kept back either North or South. Paul's testimony to masters is "give that to *your servants which is equal and right*, knowing that ye also have a Master." And to servants, to serve iheir masters "not as eye servants and men pleasers but as the servants of Christ doing the will of your Father which is in heaven." "Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise and consent not to wholesome doctrine even the words of our Lord Jesus Christ, & to the doctrine which is according to godliness. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself." Ist Tim 6 chap. 1st—5th verses inclusive." These truths ought to be proclaimed every where, among all people North and South. There should be no fear on the part of any ministers of Christ to declare the whole truth. Northern abolitionists when at home say, *immediate emancipation and leave the consequences with God.* If it be right to say it at home, it is right to say it abroad. And if the ministers of the M. E. Church North, are abolitionists according to the modern sense of the word, then are we astonished that we hear nothing from them on that subject, in the slave states, where they operate. We are all on tiptoe to see them arraign the wicked masters, we hear the general rules read, and we see the sub-bishop every quarter, whose duty it is to see the laws of the discipline executed, but as yet we have looked in vain, No tyrannical slaveholder has been expelled and the very crime of which the southern church is said to be guilty, and for the commission of which it is said the North could not fellowship them, the Northern church along the line are guilty of themselves. And as I stated in No. 2, an entire slaveholding conference or a conference located in a slave holding state, masters, slaves and all were received by the North with open arms, and demonstrations of great joy manifested, at the adhering of Maryland North. Is this decrease of the membership and the apathy of the ministers a good result? if it is, then the object of the General Con. in dividing the church North and South so far is effected. But we ask again is the increase of parties in the Christian Church a good result? if it is, then has the action of the General Conference aided in their multiplication. If we look over the pages of scripture for an answer to this question, we shall have abundant reasons to deplore the divided and distracted state of the church. Paul reprobates division, speaks against schism, and declares the true church to be an unit. "One body even as ye are called of one hope in your calling." And "ye are all brethren one of another," says Christ. The ever memorable prayer of the Saviour for the unity of the church should be ever kept in mind; that the bond of union may be as strong comparatively between brother and brother, as it is between the Father and Son. Those who cause divisions are to be marked, And no member or set of members, are to be cut off without scriptural pains being taken with them. The whole northern abolitionists seem to have gone into the practice of surgery. They go for amputation, forgetting that Sir Astley Cooper says "the surgeon who saves one limb, is entitled to more credit, than he who takes off a thousand." The church is a body, every member of the church is a member of the body; and if one or more members be disordered great pains should be taken with them, to bring about a healthy action, and amputation should be the last resort: but if amputation be a good result the General Conference has brought it about, it seems however to have left the old northern church in rather an inflamatory state, and a considerable portion of the body has sloughed off, whether she has become convalescent or not, I cannot say, but this I know, she is under medical treatment, and am expecting at the sitting of her next conference to hear an official report from her, and shall be pleased to learn that her fever is not so high as formerly; and that for the future her "moderation may be known unto all men." It is true she has split upon a rock, whether a *governmental rock*, or whether the *rock of abolitiontsm*, is a matter of some dispute, It is however enough for us to know the mammoth M. E. Church of America has rent asunder. and ought to be held up as a warning to all other branches of the church, that they may avoid the like fate. The condition of the unfortunate Africans have not been bettered by the unhappy division but rather worsted, and the more ecclesiastical bodies meddle with the slave question, the more unwilling will political legislators be, to ameliorate the wretched condition of that unfortunate race. Let the gospel be preached in all its native and divine simplicity, let it have its proper influence on the heart, it will teach men the divine lesson of "doing unto others as they would have others to do unto them." The weapons of the christian "are not carnal, but mighty through faith to the pulling down of strong holds." Christ sent his ministers to preach the Gospel, baptize and teach all things whatsoever he commanded them. This Gospel he made mighty in overturning Judaism, and the uprooting of Paganism. The same gospel possesses the same power. The church acting under its influence. and by its direction, through the agency of the Holy Spirit, shall be a great moral lever, calculated in its mighty move, to overturn the crying sin of slavery, and whilst we boldly and openly speak in christian frankness on the evils of the accursed system, let us be careful that our excess of zeal, do not forge fetters and rivet chains more firmly on those we may wish to benefit. This we fear has beeen the result of the hasty action of the M. E. Church. And so far as we can trace the history of this unhappy division, we think no good has resulted to the church or world, but on the contrary much evil, at least so thinks your correspondent,

PAUL PRY.

Written for the Western Recorder.

JESUS CHRIST AN ABOLITIONIST.

NO. II.

BR. EDITOR: I now take my pen, to redeem the pledge given in my former communication, and offer a few arguments or proofs that *Jesus Christ an Abolitionist.* What is an Abolitionist? According to Webster, the word abolition, means "the act of abolishing—consequently an abolitionist must be one, who desires, and strives to effect the abolition, of the supposed, or real objects of his displeasure. And if the devil is a slaveholder, and American or Negro slavery, a part of his works, as we proved in our former number, and Jesus Christ desires, and strives to abolish, or destroy the works of the devil, and introduces the opposite principles, then is he an abolitionist. That Jesus Christ, is in favor of the abolition of Negro Slavery. may be proven in the first place, from his connection with the Father, in the creation of man. "God said let *us* make man in *our own* image," and when he was created, God pronounced him, *very* good. We are informed by the testamony of the Holy Ghost, that God made of *one blood*, all nations of men to dwell on all the face of the earth, and according to the American declaration of Independence, "that *all* men are created equal, and that they are endowed by their Creator, with certain inalienable rights among which, are life, liberty, and the persuit of happiness." St. Paul says, "all things were created by him (Christ,) and for him." If the above testimony can be relied upon then Jesus Christ must be, opposed to Slavery, from the fact that Slavery is not only at varience with the "*life liberty* and *persuit of happiness* of the enslaved, but is at war, with the *creation* God. He placed the enslaved among rational beings, with his own image impressed upon them, but slave holders or slavery makes of them, irrational things, goods, and chatles; and thereby seeks to destroy the best, and noblest work of Jesus Christ on earth. To deny this, is to say that Christ, is mutible, and has yielded to the superior wisdom of slave holders, in seeking to place the enslaved among articles of merchandize.

2nd. That Christ is an abolitionist may be inferred from the infinate regard, and love which he has for the *beings* bearing his own image, as well as for the image itself. He has prepared at the expense of his own life, the shedding of his hearts blood, (not an "under ground rail road," but a way of holiness, for all who will forsake the great slave holder, and his service, and return to freedom, and to freedom's God; and this way or path, is so well fortified that neither the old "Lion, or any of his whelps have ever trod therein. And all fugitives are safe while in this path.

3rd. That Jesus Christ, is an Abolitionist may be proved from his conduct, in removing the Jews from slavery in the land of Egypt, and in punishing that old slave holder, King Pharaoh, and his host while trying to retake those runaway slaves; see the first fifteen chapters of Exodus. What would be thought of a modern abolitionist, if he were to teach the slaves of the South, to borrow or take the gold or silver or precious things of their master or mistress, on pretence of going three days into the wilderness to worship, and then lead them out of the land, and destroy the slave holders by thousands when they were only trying to keep or take their own property. We are aware that some slave holders, and opposers to abolitionism, have falsely charged the modern abolitionists with the intention of exciting the slaves to insurrection, that the white population of the South might be destroyed *en masse*. But this is as foul a slander, as was ever uttered against any class of men since the world began. As all their writings, and the constitution of the societies, will show. The second Article of the Constitution, of the Anti-slavery society. reads as follows "The object of this society, is the entire abolition of slavery, in the United States—it shall aim to convince all our fellow citizens, by argument addressed to their understandings, and consciences that slave holding is a heinous crime in the sight of God, and that the duty, safety, and best interest of all concerned, require its *immediate abandonment* without expatriation." And the 3rd. article says, "this society *will never in any way countenance the oppressed in vindicating their rights by resorting to physical force.*" And I need not add that the very same sentiments are embodied in the constitutions of the State and County societies to which these abolitionists belong.

4th. The same may be proved. from the whole plan of salvation, by which Jesus Christ, is able to effect the entire emancipation of all sold under sin or held in captivity by the devil. His disinterested benevolence, brought him from heaven to earth, to suffer, and die, in the behalf of lost, and wretched slaves to sin, and Satan. Yes he died for the poor negro slave, as well as his lordly master or driver. And is it reasonable to think, that He would have died for the slaves of the South, if he had intended them to be "goods, chattles, articles of merchandize, or estate personal in the hands of their owner?" Would he have died for, and put his holy Spirit in, and made articles of property the temple of the living God? He must from his inmost soul be forever opposed to slavery in every and all of its features, for as, Rowland Hill says, "slavery is made up of every crime that treachery, cruelty, and murder can invent; and men-stealers are the very worst of thieves. The most knavish tricks are practised by these dealers in human flesh; and if slaves think of our general character they must suppose that christians are devils, and that christianity was forged in hell." Pope Leo, X. says "Not only the christian religion, but *nature* herself cries out against a state of slavery."

5th. The conduct of Jesus Christ while on earth, shows that he was an abolitionist of the first stamp The sacred historian says that "He (Christ) went about doing good, and healing all that were *oppressed* of the *devil.*" Acts 10, 38. Here it is clearly inferred from the testimony of the Holy Ghost that the devil is an oppressor, and that Christ emancipated or healed all the slaves thus eppressed by that cruel foe of God, and man the devil. Jesus says, "whomsoever the *son* makes *free* is *free* indeed." And Paul says, "I am the Lord's *free* man." He has not and never did have, nor ever will have, a single follower, or servant among all his followers here, nor one among the innumerable company in heaven, but what have *voluntarily* entered into his service, of their own free will and choice. Neither will he have a single soul in his service here or hereafter, without bountifully rewarding them for all their suffering, and toil in his cause or service. How unlike the conduct of slave holders is this glorious arrangement of the Saviour of sinners.

6th. I argue in the next place that Jesus Christ is a decided abolitionist from the instruction, and commandments which he has given us in his holy word. He teaches the doctrine of abolitionism most fully, in the illustration of the question "who is my neighbor," by the man who went down from Jerusalem to Jerico. The poor slaves have fallen among slave holders who have stripped them of all—even soul, and body, yes even of the privilege of joining the church unless they get a certificate from their masters or overseers, see a late act of the Georgia district of the M. P. Church. And according to the Savannah River Baptist Association of ministers, they have been stripped to that extent that they "are not moral or free agents." Now Christ, teaches that as far, as possible we should relieve the poor slaves from their miserable condition. He says, all things ye would that others should do unto you, do ye the same unto them. And remember them that are in bonds as bound with them; and them which suffer adversity as being yourselves also in the body. He requires us to love one another, and that we be not called Rabbi (or master) for one is your master even Christ, and all ye are brethren. But such is the nature of the union between Christ and his people that he calls them no more servants but *friends.*

7th. We offer another argument showing that Jesus Christ is an abolitionist from the nature of the commission given him by the father. He says, Luke 4, 18. The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach *deliverance to the captives*" &c. He was then anointed to preach abolitionism. "Moses, said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren *like unto me.*" Acts 7, 37. As Moses was the agent under God to effect the emancipation of all Israel, so the Lord Jesus Christ should be like him in delivering the captives, from slavery.

My sheet is full and I must close with an objection, and an inference or two. "You abolitionists by praying, writing, preaching &c., are riveting the chains on the slaves tighter, and making their condition worse."

Ans. So they might have said when Pharaoh required the Israelites to make brick without straw &c. But will slavery cure itself? Do not the best of Physicians make their patients worse before they are made better? Well reader on which side do *you* stand, are you with Jesus Christ, and for the oppressed, or are you on the side of the devil for the oppressor? Remember there can be no neutral ground in this matter for Christ has said if ye be not for me you are against me. Remember He has said inasmuch as ye ye did it not unto one of the least of these my brethren, ye did it not unto me. Let not your weapons be carnal but mighty pulling down the strong holds of slavery and Satan.

AN ABOLITIONIST.

Dec. 23, 1846.

SIMPLE CURIOSITIES.—1 The adjectives *obstemious* and *facetious* contain all the vowels in their regulor order—*a e i o u.*

2 The noun *strength* has seven consonants and only one vowel.

3. There is a noun of seven letters, from which if you take two exactly *eight* remains. That noun is *Freight.*

To be studying Jesus Christ, what is it but to be digging among all the veins and springs of comfort? and the deeper you dig, the more do these springs flow upon you.

EFFECTS OF MISSIONS.—The North American, in an able article on the late meeting of the American Board of Missions, says:—

There are features of the missionary enterprise that well deserve a record in a secular journal. Wherever missions have been planted by the American Board, the influence has been most marked upon civilization, and learning, and morality, and general virtue. The same is true of other missionary enterprises, wherever they are conducted on the broad and expansive principle of Christian charity. We arrogate nothing peculiar to the American Board. It is the beneficial influence of Christian philanthropy, acting upon the friendless and forsaken, the ignorant and vitious, of which we speak. We bid all such organizations "God speed." They reflect honor on our country, and mark the spirit and progress of the age. They are exerting a powerful influence in softening the asperities of human nature, in staying the madness of passion, and in binding nations together in the bands of brotherhood and affection. The havoc of war, the clashing of arms, the storming of cities, and the battle field, where thousands "bite the dust in death," may well be superseded by those conquests which diffuse a tide of blessing in proportion to their extent. We feel no hesitation in expressing our conviction that the missions of modern times, their influence and efforts, have done far more to prevent national collisions and the effusion of blood, than all the decress of kings, and cabinets, and legislative enactments. Once reclaim men from the dominion of vindictive passions, and they will cherish a spirit of kindness and good will toward the entire race.

MAXIMS.

1. As is the teacher, so is the school and as is the pay, so is the teacher.

2. The Common School is the Peoole's College.

3. Uneducated mind is educated vice. *Beecher.*

4. Taxes, for the support of schools, are like vapors, which rise only to disbend again to beautify and fertilize the earth.

5. Every school house that is built—every child that is educated—are new and additional pledges of our perpetuity.

6. Common Schools should go before political rights.

7. A patriot is known by the interest he takes in Common Schools.

8. One man, taught, soon becomes the teacher of twenty.

9. From one centre, knowledge radiates in a thousand directions.

10. Vice we learn of ourselves, but virtue and knowledge need a teacher.

11. Moral and religious education is the one living fountain, which must water every part of the social garden, or its beauty withers and fades away.—*Everett.*

As when God looks upon the rainbow, which is the sign of the covenant, he remembers the earth in mercy; so when he looks on Christ, he remembers us upon his account.

Christ is *the original and fountain* of all the light which is ministerially diffused by men. Ministers are but planets which shine with a borrowed light from the sun.

OBITUARY.

Written for the Western Recorder.

REV. D. H. STEPHENS.

The worthy brother whose name forms the caption of this article, was born in Picaway county, Ohio, on the 8th day of November 1813. In 1817, he removed with his parents to Miami county, where at an early age, he was convinced of the importance of a change of heart, a blessing which he obtained at about the age of 19, at a Methodist prayer meeting. Shortly afterwards he joined the United Brethren Church, in which he remained about a year, but preferring the economy of the Methodist Protestant Church he joined it about the year 1833. He served the church in the capacity of class-leader, exhorter and unstationed preacher, some three years during which time (to use the language of his father) "he often rode 25 miles and preached three times on Sunday and returned home at night ready to be at his school on Monday morning." He entered the Itinerancy in the Ohio conference in the year 1836 and was appointed 1st to Finley Ct., next to White river Ct., Ia. where he traveled two years, during which time he was married to Miss S. Burton, daughter of Br. John Burton of Monroe county Ia. In the fall of '39 he was appointed to Springfield Station Ohio. At the organization of the Indiana Conference he became identified with that body, of which he remained a worthy member until his death. At the Conference of '45 he was elected President of the Indiana Conf. and delegate to the General Conference. Br. Stephens was one of those men whose principles govern their actions. He was ever ready to do or suffer for the cause of his Master. As a citizen and neighbor he was much esteemed—as a husband kind and affectionate—as a Christian devout and exemplary—as a minister, "a workman that needed not to be ashamed." On the 23rd, day of August 1846, at his residence near Mt. Tabor Monroe county Ia. after an illness of some ten or twelve days, he closed his earthly pilgrimage in peace and triumph. Upon the scenes of his last illness and death it is unnecessary to comment. 'Tis enough to say. he died as he lived, with a hope "big with immortality." He has left a companion and two small children, with numerous other friends to mourn their loss, but their loss is doubtless his gain, and they sorrow not as those without hope. May they follow him as he followed Christ.—Amen.

REV. THOMAS HICKLIN,

Who deported this life on the 26th day of December 1845, at his residence in Jennings Co. Ia. was born in Barren county Ky. on the 23rd day of May 1808. Whence he emigrated to Jennings county Ia. in 1815. In the summer of 1832, he embraced religion and joined the M. P. Church. Shortly afterwards he was licened to preach and in the fall of '33 entered the Itinerancy in the Ohio Conference and was appointed to Zanesville circuit. He afterwards served several circuits in Kentucky, Illinois and Indiana, while the Ohio district embraced those States within its boundaries. When the Indiana District was organized he became a member of it, and sustained this relation until death called him to his reward. In 1842 he was one of the Ministerial members of the General Conference held in Baltimore. During the few last years of his life Br. Hicklin was a child of affliction, and though he often suffered severely, he endured his afflictions with Christian patience and resignation. He died in peace and as he had been long looking for his summons, he held himself is readiness to depart in peace. Br. H. enjoyed the confidence of his brethren and acquaintances and has left many friends to mourn their loss, others who had gone before him have doubtless hail'd him happy on the shores of eternal happiness.—Peace to his quiet remains.

T. SHIPP, } *Pub. Com.*
C. H. WILLIAMS, }

Millroy, Ia. Dec. 30, 1846.

NEW SERIES

OF THE

Congressional Globe and Appendix.

CONGRESS at it its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

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Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large mass of the Congressional Globe and Appendix, issued during the last twelve years which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

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Washington, D. C. October 15, 1846.

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Zanesville, O. Nov. 7, 1846.

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A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

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TO PUBLISHERS.

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TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

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for cash, or in exchange for country produce of all kinds. I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined TO SELL my goods. W. B. GUTHRIE.

Putnam Ohio, October 31, 1846.

SNETHEN'S SERMONS.—Rev. Ulysses Ward of Washing ing City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and elegantly bound in cloth. Price $1,00 per single copy Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

THE WESTERN RECORDER.

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THEOLOGICAL.

Written for the Western Recorder.

CONDITION OF MAN.

Mr. Editor:— I would, by your permission, esent a few thoughts upon the condition of man in s pristine state, and his subsequent situation. nce the Lord our maker is a *holy benevolent, just ise, & an al powerful Being*, he would do nothing hich would contravene any of his own attributes. e would not make any creatures with disposions, or propensities directly opposed to his own ature. He being the most perfect, he must be e most happy and lovely, and the best of all eings; and, from his goodness, could not desire ny other, than the highest happiness of all his tional creatures; and he would make no requitions, but those which would tend to this grand ject. If it be granted that this is correct, it will llow, that when the Lord made man, he imanted in him dispositions which were only good; nd if he had continued in obedience to the diine law, all the passions, appetites or propensiies that he possessed, would have tended, only, promote his happiness. Some, however, have pposed that there was in the constitution of dam, when he was still obedient to his Maker, a edilection for evil. Now, if this is correct, ere could have been but one source from which could have derived it; that is, from the ord our Creator; and if he imparted any ing of this nature, it would appear reasonable, at he intended it to be used; and if he deigned it should be used, of course, it would ve to be exerted in conformity with its own ture; and the necessary result would be, that dam would do evil, by transgressing the law of d. Under this view of the subject, man ould be entirely excusable, if not to be applaud, for his conduct, when he participated of the hibited fruit; and the infliction of any punishent, as a penalty, would conduct us to the conusion, that God is unjust. And further, if it uld be made to appear that our Creator imparted an evil disposition, or a disposition, the tenncy of which, was to lead Adam to transgress law in the garden of Eden; since he received from his maker, it would lead us to believe that Deity, himself, possessed something of the me nature; and, if this were established, since ere would be no possibility of determining how s principle might lead him to conduct himself ward us, his creatures, who could then confide him, as a father and a friend? The supposin, which leads to so derogatory conclusions, ght to be, not only rejected, but I believe heartdetested. There can be no doubt then, t when man was created, he possessed good alities only, and that he enjoyed all that was quisite to enable him, voluntarily, to obey the rine law; and since he could of choice, obey his aker, he was a fit subject to be governed by ; and that he might have an opportunity of playing his allegience, and be rewarded, the bdness of God would require that he should ve a law suitable to his capacity. God never signed that man should violate this law; which s every way suited to man's nature; though, ers have perplexed themselves with the thought, t since God foreknows all things, he must have own when he created Adam, that he would ngsress, and fall; and since foreknowledge, and ordaining, with them, are synonymous, there- e they believe God never determined that am should violate the law, under which he s placed. The inference drawn from this, is my mind, as far from being correct, as the position that God created Adam with a predition for evil. I do not refer to the belief that Deity foreknew precisely, what course Adam uld pursue; for this, I readily admit to be cort; still, I believe there is as great a difference ween the Lord's foreknowing the course our t parents would adopt, and his pre determining t they should take the course they did, as there between the most dissimilar things imaginable. foreknow, means, (as I understand the subt,) to have a clear perception of a thing before exists, or comes to pass. To pre-determine, or eordain, means when applied to God, that a ng shall infallibly come to pass, and that he l so guard intervening events, that the thing -determined will inevitably come into exisce. If the foregoing be a correct definition, I n remark. Before any thing can be known, it er real, or conditional, and exists without y dependence upon the knowledge of him who ows it. The exercise of the attribute of the cience of the Divine Being, is caused, by the istence, in some way, of whatever is known; d that which is known, is not the effect of this owledge. It has been said, "knowledge is ver." But this is only saying one thing, when other is meant; viz. that knowledge gives diion to other attributes. Knowledge, in the tract, is not any more power, than power is owledge. It must, however, be admitted, that erever, and whenever any actions transpire, ecially, those having moral quality, there must power, in the agent to produce them. And ce knowledge, in the abstract, is not power, actions do exist, these actions do not exist in sequence of their being foreknown by the ity; because power is necessary to produce m. To say that the foreknowledge of God is cause of all the actions foreknown, is to say t God is the cause of all the actions which take ce throughout his vast dominions; performed angels, men, or devils; and to say he is the agent, (by which I mean the cause,) of all atrocious actions of men and devils, and that will afterwards condemn, or punish them for e actions, is to accuse the Holy one of Israel the great injustice of causing men and devils to wrong, and then to punnish them for that they no possible way to escape. Hence, that ich reflects so greatly upon the divine charac- should be rejected. I well know there are iculties connected with this impenetrable subject; and what attribute of Him, who cannot be found out to perfection, is there not difficulty to comprehend? Here is the main cause of embarrassment with many; they undertake to explain the *manner*, in which God foreknows; and are not content with believing the fact, as it exists. No man living can explain how he himself knows events which are passed. What necessary connection there is now existing between the past event, and his present memory of this event, none can explain. That the Lord knows all things, present, past and future, is a most consoling thought: No enemy can take any advantage—he knows their designs he, knows when to break a certain concatenation of events, which would prove injurious to his children he knows, always, what is the best for each; and for all—hence, the grounds for entire confidence in him; but when this glorious attribute, is made the *cause of all sin*, then we offer, as I conceive, the grossest insult to the Majesty of heaven. Therefore I conclude, that the foreknowledge of the Deity, had no more influence on the conduct of Adam when he transgressed, than if he had known nothing about what course he would pursue. Others have taken the liberty to complain that God made man with the power to transgress the divine law, and thus expose himself and his posterity to so great an amount of labor, pain and sorrow, in this life, and to everlasting banishment from the presence of the Lord, and the glory of his power, after death. Those who raise this, cannot, it seems to me, reflect maturely, or they would never raise an objection of this character. Adam's posterity are not forever lost for his sin and folly. It is true, they are deeply depraved, and undergo many afflictions and even temporal death itself, in consequence of Adams rebellion; but not one of his numerous children is lost forever, only through his own personal transgressions—his own neglect of the great salvation provided for him by Jesus Christ. And if Adam had been created incapable of performing his duties of choice, he must have been, most certainly, unprepared to enjoy all those pleasing sensations which arise from a consciousness of having volantarily performed his duty to his maker.

TO BE CONCLUDED.

ECCLESIASTICAL.

Writen for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. VI.

Mr. Editor:—It appears to me that it may not be inappropriate, nor unprofitable for us to consider some of the advantages, and the disadvantages which may be connected with the contemplated movement of Division. "Look, before you leap" is a cautionary adage of long standing, and contains very valuable advice.

Of the advantages to be derived from such a division, the following we regard as being principal ones.

1. *When consumated it may rid us of ONE cause of controversy & contention.* It is well known that our connection with the South, has for some years past been made the occasion for debate and discussion, both public and private, much to the disquietude and spiritual poverty of our membership, in many places. The hair splitting ingenuity and dogmatical conceitedness of many ultras in Abolition ethics, have had their influence in vexing, worrying and disgusting, as well as in pleasing some of the multitude upon which they have been so freely inflicted. And for a few years last past, this subject has proved one of the most fruitful sources of agitation, existing in the church. By such a division this question may be put to rest among us, provided we intend to suspend, or terminate our action against slavery, as connected with the Southern portion of the Church, with such division. If not the seperation will afford us no relief in this particular. We may be told that our opposition to slavery would be more unanimous if we were seperared from the South. This would be untrue, because impossible. We are already unanimous in our opposition to slavery; we differ only in regard to the *measures for operating against it.* But in considering the question as a kind of "peace measure" it is deserving our attentive enquiry whether it may not introduce other questions equally productive of agitation, and less reconcilable among ourselves. Little as it may be anticipated by many, I do not flatter myself but what it will prove but an entering wedge, for the introduction of a "legion" of other points of controversy, and the hoisting of the flood gates, through which almost an innumerable multitude of questions for debate, will flow in upon us, to our own serious embarrassment, if not to our entire ruin. It is unnecessary for me to name them, or attempt to point them out in this connection; they will readily suggest themselves to the mind of the reflecting.

I may be regarded as being visionary and needlessly alarmed, for this intimation or prediction; but to this I will quietly submit for the present—and acknowledge myself justly exposed to such a charge, when in the progress of the work of division, a few years have rolled by without witnessing its fulfilment. And so far am I from calculating upon any really permanent advantage of this character from division, that like the fabled fox in the brambles, I shall expect the succession of a more hungry swarm, when this one is removed.

The precedent which it will establish for correcting abuses, and reforming errors is, of a decidedly disorganizing character: The tendency of its influence will be to encourage rebellion and secession, in every society or individual who may please to be in any way dissatisfied with the judgment and action of the body of the church. For an individual to be always threatening to leave the church—or to withdraw from it, because he may chance to see something in the society with which he is not well pleased, we unhesitatingly declare to be wrong, and regard it as a very certain evidence of the want of magnanimity of mind. And so it is. But is not the principle the same, though acted upon by a multitude?

What, but anarchy, would be the result of adopting this principle, as a general rule of action, in society, among men? And what form of government would it sustain, but that of lawless confusion? While then, it might relieve us of one difficulty, it would entail upon us a legion of others less sufferable. E. A. W.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do the more he is is able to accomplish, for he learns to economise time.

Ladies' Department.

CONVERSATION.

The ladies have long had the reputation of being expert in the use of the tongue; but unfortunately it has not always been well directed. The following useful hints, from the Ladie's Book, we think might aid some in so ordering their words, that pleasure and profit might be the result:

"Good conversation is one of the highest attainments of civilized society," says a popular writer and, she adds, "I remember hearing an English traveller say, many years ago, on being asked how the conversational powers of the Americans compared with those of the English, "Your fluency rather exceeds that of the old world, but conversation here is not cultivated as an art."

Some persons seem to forget that "talking is not always to converse," and they run on without ever pausing to be answered, or, indeed, appearing willing to listen. The loquacious lady little thinks while at thus amusing herself, with an indelible impresion of her own selfishness she is leaving on her hearer. Be considerate of others, and these faults of manner will seldom occur.

But the Table is always a place for pleasant conversation. We will here give place for a friend of ours, who has made the subject a study for the benefit of others, and gathered rare and valuable gems of wisdom from the mines of antiquity, as well as from his own observation and experience.

The first requisite for success in conversation, is a social and kind heart. If you would please in society, you must enter the social circle, with *a disposition to be pleased.*

"Suppress and root out of your heart envy, jealousy, malice, and all uncharitableness, and nurture in their place the heavenly attributes of love and mercy.

"The little, nameless, unremembered parts
Of kindness and love,"

which make up much of the sum human happiness.

"Another requisite for success in conversation is knowledge of one kind or another. It need not be the knowledge of books or society, or countries, or sciences, though either or all of these may be useful—but if you are prepared for bringing forth, in social converse, the treasures which your own thoughts, reflections, experience and feelings will supply you, to compare with the like of others, and observations of the various phenomena and beauties of nature, and kind expressions of sympathy for the joyous, or the weak and the afflicted, and general notices of passing events, you can give and enjoy the measures of conversation.

But besides learning how to talk—there is still another lesson—we must understand when to talk. Our friend gives an illustration or two on the *use of silence*, which we think well worth remembering.

"A beautiful young lady was addressed by a gentleman who had been captivated by her charm. He would sit for many minutes at a time, in the early stage of his courtship, gazing in silent admiration on her beautiful face; but when he spoke, the charm was broken, so silly and ridiculous were her thoughts and words, and so simpering her manner, that he would exclaim, 'Oh, don't talk!'

"But talk she would, and the more and faster as they became better acquainted, till finally becoming quite disgusted with her insipid, trifling conversation, the spell of her beauty over him was dissolved and he left her."

Sabbath School Department.

Written for the Western Recorder.

Muskingum Association of Sunday School Teachers.

Mr. Editor: The Directors of the Sabbath School Depository of Putnam will furnish you a monthly report of the meetings of the Muskingum Association of Sunday School Teachers. The schools that are represented by these Teachers, their names, and the different subjects discussed from time to time as the meetings take place. The present officers elected for this year, their characters as good men, their business habits, and the interest they have heretofore taken in Sabbath Schools, gives us confidence that they will be faithful in discharge of their duties as officers of so interesting an Association. We would say to all the Sabbath Schools in this vicinity, to you as Teachers, attend, take part in the meetings, make the meetings what they have been or better. Let us all attend, and then we will enjoy that blessing that is promised to those who unite together as brothers in the work of the Lord. If you think it worth a place in the Recorder it will be furnished.

M. Gillespie, John Metcalf, } *Directors.*

The Zanesville papers will please copy.

This Association has kept up its regular monthly meetings during three years. Their third anniversary was held last week in the 1st Baptist Church in Zanesville.

The meeting was opened with an anthem by a select choir, after which Rev. Mr. Wood of the 2nd Baptist Church read a portion of scripture, and followed by prayer. The choir then sung a hymn, which was followed by a Report from the several schools represented in the association. The report of the school in the first Baptist church by the Superintendent being more full and particular, is here given, showing a system from which others may perhaps profit.

"Our School has been very flourishing, and I may safely say more prosperous, than any previous year since my connection with it. We have had during the past year 176 scholars, being an increase of 50 over any former year. Their average attendance in each moth is as follows: Jan. 75; Feb. 80; March 94; April 92; May 117; June 133½; July 135; August 110; Sept. 99; Oct. 70; Nov. 75½ Dec. 80; being an average of 99 through the year. We are not able to give as encouraging an account in a spiritual view as we did last year. Our officers are a Superintendent, an assistant and a Librarian. 7 Male and 17 Female teachers.

The lost time of the Officers and teachers during the year amounts to 179 days; reasonable excuses have been received for 68 days, leaving an actual loss of 111 days. The former year the loss was 229 days; making the actual loss not quite one half as large as the former year. To this in a great measure we attribute the increase of our school. This seems to us an important subject, to have officers and teachers feel the responsibility of their calling; so that nothing but sickness or antual necessity will prevent them from being present with their classes. This seems to us to be the great secret by which they may be made useful.

We observe the Sunday School concert for prayer, on the second Monday evening in each month, which is usually well attended by the School; at which time we distribute 80 copies of the Youths Penny Gazette. We also take up a collection on that evening to aid the cause of foreign missions. We endeavor to manage the exercises so as to interest the children. We sometimes distribute tracts among the children, promising to redeem all that are returned at the next concert, with a cent which is to be thrown into the collection.

About 15 dollars has been expended upon our Library, and many of our teachers have supplied their classes with new books, which, after being read by each member of class, have been donated to the Library.

In reviewing the year we find much to encourage us to renew our efforts in this noble enterprise."

The Rev. Mr. Miley of the Methodist Episcopal church then addressed the Association, showing the objects, the discouragements, and the encouragement which attend the faithful Sunday School teacher.

The address was followed by singing the hymn

"Come christian brethren ere we part," &c.

The following persons were then chosen as officers for the ensuing year, viz: N. W. Graham president; Wm. Shultz Vice Pres. J. Mount Secretary.

The meeting was dismissed by the Rev. Mr. Hoar of the Lutheran church, pronouncing the benediction.

☞Officers and teachers of Sunday Schools who have not as yet taken a part in this association are earnestly invited to attend and participate in exercises of the meeting: trusting that they may be made not only interesting but profitable to all. J. M.

Putnam, Jan. 26, 1847.

Fulton's first Steamboat Voyage.

We find in the number of Hunt's Merchant's Magazine, an interesting description of Robert Fulton's first voyage from New York to Albany, which "opened the door to a progress for the human race, equivalent, at one bound, to the march of ages." The following extract from this description will be read with pleasure:—

"Judge Wilson resided in the city of New York when Fulton was building his boat, and frequently saw her on the stocks. She was a queer-looking craft, and excited much attention, and not a little redicule. When she was launched, and the steam engine placed in her, that also was looked upon of a piece with the boat built to float it. A few had seen one at work raising the Manhattan water into the reservoir back of the alms-house; but to the people at large, the whole thing was a hidden mystery. Curiosity was greatly excited. When it was announced in the New York papers, that the boat would start from the foot of Cortland st., at six and a half o'clock on Friday morning, the 4th of September, and take passengers to Albany, there was a broad smile on every face, as the inquiry was made, if any one would be fool enough to go? A friend of the writer, hearing that he intended to venture, accosted him in the street, 'John, will thee risk thy life in such a concern? I tell thee she is the most *fearful wild fowl* living, and thy father ought to restrain thee.' When Friday morning came, the wharves, piers, house-tops, and every 'coigne of vantage' from which a sight could be obtained, were filled with spectators.

"There were twelve berths, and every one was taken through to Albany. The fare was seven dollars. All the machinery was uncovered and exposed to view. The periphery of the balance-wheels, of cast iron, some four or more inches square, ran just clear of the water. There were no outside guards—the balance-wheels being supported by their respective shafts, which projected over the sides of the boat. The forward part was covered by a deck, which afforded shelter to the hands. The after part was fitted up, in a rough manner, for passengers. The entrance into the cabin was from the stern, in front of the steersman, who worked a tiller as in an ordinary sloop. Black smoke issued from the chimney, steam hissed from every ill-fitted valve and crevice of the engine. Fulton himself was there.—His remarkably clear and sharp voice was heard above the hum of the multitude and the noise of the engine; his step was confident and decided; he heeded not the fearfulness, doubts, or sarcasms of those by whom he was surrounded. The whole scene combined had in it an individuality and an interest which comes but once, and is remembered forever.

"When every thing was ready, the engine was set in motion, and the boat moved steadily but slowly from the wharf; as she turned up the river and was fairly under weigh, there arose such a huzzah as ten thousand throats never gave before. The passengers returned the cheer, but Fulton stood upon the deck his eye flashing with an unusual brilliancy, as he surveyed the crowd. He felt that the magic wand of success was waving over him, and he was silent.

"When coming up Haverstraw Bay, a man in a skiff lay waiting for us. His appearance indicated a miller; the paddle-wheels had very naturally attracted his attention; he asked permission to come on board. Fulton ordered a line to be thrown to him, and he was drawn along side; he said 'he did not know about a mill going up stream and came to inquire about it.' One of the passengers, an Irishman, seeing through the simple-minded mill at a glance, became his *cicerone;* showed him all the machinery, and contrivances by which one wheel could be thrown out of gear, when the mill was required to come about. After finishing the examination, said he, 'That will do; now show me the mill-stones.' 'O!' said the other, 'that is a secret which the *master*,'' pointing to Fulton, 'has not told us yet; but when we come back from Albany with a load of corn, then if you come on board, you'll see the meal fly.' Dennis kept his countenance, and the miller left.

"As we passed West Point, the whole garrison was out, and cheered us as we passed, At Newberg it seemed as if all Orange county was collected there; the whole side-hill city seemed animated with life. Every sail-boat and water-craft out; the ferry boat from Fishkill was filled with ladies. Fulton was engaged in seeing a passenger landed, and did not observe the boat until she bore up nearly alongside. The flapping of a sail arrested his attention, and, as he turned, the waving of so many handkerchiefs, and the smiles of bright and happy faces, struck him with surprise; he raised his hat and exclaimed, 'That is the finest sight we have seen yet.'

"Fulton, in his letter to Barlow, (22d August, 1807,) adds to these reminiscences:—'My steamboat voyage to Albany & back, has turned out rather more favorable than I had calculated. The distance to Albany is one hundred and fifty miles. I ran up in thirty-two hours, and down in thirty-hours. The latter is just five miles an hour. I had a light breeze against me the whole way going and coming, so that no use was made of my sails, and this voyage has been performed wholly by the power of the steam engine. I overtook many sloops and schooners beating to the windward, and passed them as if they had been at anchor."

Church Almanac and Protracted Meeting Calendar, for 1847.

January—The weather will be too cold and unpleasant to appoint a meeting for this month.

February.—During this season, if the weather be fine, we shall be very busy resetting our fences, and preparing for spring work. It would be advisable to delay our meeting.

March.—All our horses will be employed this month in breaking up corn and oat ground. We could not have anything to ride, if a meeting were appointed.

April.—We are busy preparing for corn-planting, we cannot have a protracted meeting now.

May.—The former part of this month we shall be planting, and the latter plowing corn. It were folly to think of a protracted effort now.

June.—We shall be engaged saving hay, beginning harvest, &c. We will request the brethren to visit us at some other time.

July.—We are right in the middle of harvest, cutting oats, &c.; no time to spare for meetings. The Lord gives us good things, and we must take care of them. Wait till a slack time.

August.—Farmers often lose much by not hauling and thrashing grain early; we should do wrong not to save all we can for our families, and if we have anything to spare, for the Lord's service.

September.—It would not be right to have a long meeting now; as we are engaged in breaking up for next year's crop.

October.—Some of the brethren think this is a suitable time, but prudent Christians will not neglect their seeding.

November.—Our corn will be still in the field, some of it may be spoiled; the cattle will begin to want the fodder; let us *now* use increasing diligence to prepare for winter.

December.—The season is now too far advanced, the holidays are approaching, people are thinking of other things, let us wait for a "More convenient season."

This calendar is calculated for North and North-western Virginia, and contains a very brief sketch of the compiler's views. He proposes to publish a comprehensive periodical, which he guarantees, will suit the views and feelings of brethren generally better than anything now in circulation. He will calculate his forthcoming work to every meridian in the state, giving convenient seasons for Christian efforts, hints with regard to ths visits of agents, &c

Any communications or orders (post paid) addressed to Simon Magus, Clerk of Cold Run church, Lukewarm Springs, Virginia, will be promptly attended to.

Respectfully, &c.,

S. MAGUS.

Lukewarm Springs, Dec. 3d, 1846.

Be Comprehensive.—Talk to the point, and stop when you have reached it. The faculty that some possess, of making one idea cover a quire of paper, is not good for much. Be short and comprehensive in all you say or write. To fill a volume upon nothing, is no credit to any body; though Lord Chesterfield wrote a very clever poem upon *Nothing*. There are men who get one idea into their heads, and but one, and they make the most of it. You can see it and almost feel it when in their presence. On all occasions it is produced, till it is worn as thin as charity. They remind one of a twenty-four pounder discharged at a humming-bird. You hear a tremendous noise, see a volume of smoke, but you look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud, and lost amid the rumbling of words and flourishes. Short letters, sermons, speeches and paragraphs, are favorites with us. Commend us to the young man who wrote to his father—"Dear sir, I am going to be married;" and also to the good old gentleman who replied—"Dear son, go ahead."

Such are the men for action. They do more than they say. The half is not told in their weight in gold for every purpose in life. Reader, be short—and we will stop short with the advice. —*Portland Bulletin.*

Going to Law.—The following illustrative anecdote may prove new to some of our readers.

Two Duchmen, who built and used in common a small bridge over a little stream which ran through their farms, had a dispute concerning repairs which it required, after a time one of them declined to bear any portion of the expenses necessary to the purchase of two or three planks. Finally the aggrieved party went to a neighboring lawyer, and placing ten dollars in his hand, said,—

"I'll give you all dish moneys, if you'll make Hans do justice mit the bridge."

"How much will it cost to repair the bridge?" asked the honest counsellor of the determined litigant.

"Well den, not more as five tollar," replied the Dutchman.

"Very well," said the lawyer, pocketing one of the notes and giving him the other, "take this and go and get the bridge repaired it's the best course you can take.

"Yaas," said the Dutchman slowly, "y-a-a-s, dat ish more better as to quarrel mit Hans," but as he went along home he shook his head frequently, as if unable after all quite clearly to see how he had gained anything by going to law.

Cultivate a universal benevolence to mankind and according to your ability relieve the poor and help the distressed. This is to imitate the Deity, and to act like a good steward of the property he has committed to your care. It will afford you the most pleasing reflections, and entitle you to the blessing of heaven, and the good wishes of all men.

A lady of Cincinnati, on Christmas Eve, had one of her eyes put out by a knitting needle, which was thrust into the ball, in an attempt to get it back from a gentleman, who had playfully taken it from her. A warning against romping.

Scripture Anecdote.—*Matt.* iii. 7—"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generations of vipers! who hath warned you to flee from the wrath to come?"

An irreligious young man went to hear Whitefield, who took the above passage for his text.

"Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me,—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees; he described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me.—At length, in the sourse of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come!' These words sunk deep into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went—'The wrath to come! the wrath to come!'" The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

An Example.—Cyrus had taken the wife of Tigranes, and asked what he would give to save her from servitude? He replied all he had in the world, and his own life into the bargain. Cyrus upon this very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife whether she did not greatly admire him? "I never looked at him?" "Upon whom, then, did you look?" "Upon him," replied she, "who offered his own life to redeem me from slavery." This charming example should be copied in our behaviour in the house of God, where we should behold and contemplate the beauties and perfections of that blessed person alone, who actually did give his life a ransom for all.—See Xenope. Cyroped, iii. 147.—*Bishop Horne.*

A shrewd old gentleman once said to his daughter: 'Be sure, my dear, you never marry a poor man; but remember, the poorest man in the world is one that has money, and nothing else.'

Noble Sentiment.—When Sir Walter Scott was urged not to prop the falling credit of an acquaintance, he replied—

"The man was my friend when friends were few: and I will be his, now that his enemies are many."

Pure rain water is the best drink for man. Those who use pure rain water alone, generally have sound teeth, good appetites, are not subject to many diseases, and live to a great age.

The passion of love has been known to excite inflammatory fevers, hysterics, hectics and even madness.

The Bible can be read in nearly a hundred and fifty different languages.

The first chimney constuucted was at Venice in 1347; the second at Rome, in 1383.

At the Island of Otaheite, it is high water precisely at noon and at midnight, the year round.

Anger has produced bilious fever, hermorrhages, inflammation of the brain, apoplexies and death.

Suspension of Telegraphs.—The New York and Philadelphia and the Baltimore and Washington Telegraphs are out of order. Breaks occurred in both lines on Saturday.

Religious Intelligence.

Written for the Western Recorder.

Br. Bassett:—*Zanesville* Circuit is still in a living condition, although, like most of her neighbors, she has not experienced any general and special revival, at any of her appointments during the present year.

The present languishing state of Zion at large, is by no means astonishing, seeing that the Nation is unquestionably suffering the chastisements of Providence, and that the public mind is in a state of intense excitement, by reason of the continuous stream of intelligence, from the stirring scenes beyond the the Rio Grande.

O for the hastening of the reign of the *Prince of Peace* to stop forever the effusion of blood, and hush to eternal silence the dismal wail of wo that comes up from the battle field!

But, notwithstanding there has been no general revival of religion among us, *the faithful few* still rally at the Trumpet sound, undismayed at the number, character and conquests of their adversaries; supported by the righteousness of their cause, the abilities of the Captain of their salvation the certainty, if faithful of the final issue, and the surpassing glory of the conquest in view, they are joyfully pressing on, through every opposing difficulty, and endeavoring to influence others to go with them. If the same love and zeal inspired *all* the membership, the consequence undoubtedly, would be glorious.

But here is the difficulty with us. Amidst these days of trial, practical piety has taken refuge among the constant few, while the many neither appreciate the means of grace, nor sympathize with the cause of Christ. A few of this class, we have dropped at their *request*, a few by *permit*, and the condition of others is under consideration.

In the execution of discipline, under the plausible pretext of avoiding too great severity, we sometimes fall into the opposite extreme of too much lenity, until the line of demarkation between the church and the world becomes nearly obliterated, and consequently, it ceases to be regarded as a privilege to belong to, or a disgrace to be excluded her fellowship.

The brethren here, are laboring to establish more permanently their identity as a people. A substantial *Church Register* for each society, is contemplated; which, in addition to the Names, Births, Baptisms, Marriages, Deaths of members, and remarks, will embrace a continuous history of the same from year to year,—designed for the benefit of the present, and the satisfaction of future generations.

Witnessing the undaunted courage of part of the church, and beholding my able co-workers, Brs. *Springer, Marshal*, Hamilton, and remembering the promise of Christ, I feel like thanking God and taking courage.

Yours &c. C. S. Callihan.

Jan. 21st 1847.

Lewis Ct., Pitts. Conf., Jan. 16, 1847.

Dear Br. Bassett: I am pleased to have it to say, as a people we have been highly favored. Surely, the Lord hath been mindful of us. And "he hath not dealt with us after our sins, nor rewarded us according to our iniquities." Love to God should occupy our hearts, sacrifices of prayer continually, should be offered up to the most High. We have finished the labors of our second Quarterly Meeting. The Q. meeting was held on Lorral—lickrun, a tributary of Hacker's—creek, meeting commenced on the last evening, of the last year, —lasted 5 days.

We had been looking forward with great solicitude to the results of this meeting. I believe the membership generally have been importunate in prayer, that the Great Head of the church, might revive his work, we have not been disappointed. Professors have been revived—those that were at ease in Zion have been awakened from their lethargy. The church is generally revived on this (Lewis ct.) 9 joined the M. P. Church on probation at our second Q. M. —several backsliders, reclaimed, in all about 12 conversions to God, during the meeting. On Saturday and Sabbath of the meeting, we were favored with the assistance of Br. Walker, who labored to profit. May the Lord reward him. On this circuit since the last A. C. of M. P. C. the aggregate amount which have joined the church is 106. And I am led to believe about 120 conversions to Almighty God. "Praise ye the Lord." There are some hardy soldiers of the cross of Jesus Christ to be found on this circuit, who estimate the organization of the M. P. C. they are praying and laboring that such may be added as shall be saved. In the name of the good Lord we have set up our banners, and by his help, we will labor and toil while life shall last for the glory of God, the interest of the church, the salvation of souls, and the prosperity of that branch of the christian church, with which we have the honor, and privilege to stand indentified,

Yours in Christ,

J. I. Stillians, Supt.

Letter from Br H. Palmer.

[A private letter to the Editor, dated Connellsville, Pa. Jan. 19, 1847, informs us that a series of trying afflictions in his family, together with the difficulties attendant upon his removal to so great a distance from his last year's field of labor, were the reasons of his delay in reaching his present charge, Connellsville Circuit. From the same letter we subjoin the following account.

Ed.]

When I arrived I found every thing quiet, & my colleague at his work, since my arrival we have had two protracted efforts, one at Franklin M. H. which resulted we believe very much to the benefit of the membership, but no additions, the other at Connellsville, commencing with watch night at the last of the old year,—& closing last night, the 18inst. our meeting continued for nearly three weeks; the first ten days, meeting twice each day; & thanks be to God, we had a good time. The membership much benefitted, sixteen souls professing to find peace with God in the pardon of their Sins. Sixteen gave their names to the church, fourteen on probation & two by certificate, which makes twenty two since Conference, six being received by Br. Isherwood before my arrival. At both meetings we had the valuable assistance of Br. V. Lucas who labored faithfully and acceptably.

Woodsfield Ct. Musk. Con. Jan. 11, 1847.

Br. Bassett: As revival intelligence is always cheering to the friends of Zion, I would state that we have just closed a protracted meeting of eleven days continuance. The good Lord was with us from the beginning. The church was greatly revived——twenty joined the church on probation, and one Wesleyan brother by certificate. Between 20 and 30, (I should think,) were happily converted to God, and a number of backsliders were reclaimed. At this meeting, our Baptist and Methodist E. brethren united with us in laboring for the salvation of immortal souls. Some nine weeks previous to the meeting, the brethren had covenanted together to pray for a revival. And, glory to God, the drooping vine has been abundantly refreshed. "The parched ground has become a pool, and the thirsty land springs of water!" My own soul has been greatly blessed. We have peace throughout our borders, and are looking and praying for greater prosperity.

H. T. Lawson.

New Salem, (Lancaster Ct.) Jan. 23, 1846.

Br. Bassett: Our Quarterly meeting is still in progress. Thus far it has been one of considerable interest—and the prospects are still flattering. Our beloved Br. Callihan was with us from Saturday till Tuesday and labored zealously and to much purpose, Since which time I have had no ministerial help; but the members of the church are at their post, and best of all the Lord is with us. Six profess to have found peace in believing, and others are still mourning an absent Saviour, while others are seen trembling under the mighty power of God. Seven have given their names to the Church. Pray for us. Yours in haste,

Wm. Munhall.

Cambridge O, Jan 20, 1847.

Br. Bassett: As I have some room in my sheet I will say some thing in relation to our spiritual affairs. Since I last wrote you, we have held several protracted meetings and God in his mercy has been with us at all of them—has owned and bessed his word. Sinners have been converted, mourners comforted, and Gods people made to rejoice. There has been some addition at most of the appointments. We have received this year 49 into the Church, and better than that, God in his mercy has received most of them into his covenant favor—29 of them found the pearl of great price at the altar of prayer, and a number of them elsewhere, The church has been much blessed, and many of the members who were backslidden in heart have been reclaimed and the Church in general has been revived. The Circuit at this time is in a more prosperous condition than at any period since we have been laboring on it. May God carry on the good begun work, Yours in Christ, Jacob Nichols.

Brinton, O. Jan. 20, 1846.

Br. Bassett: After three months affliction, I am once more permitted to enter on my field of labor. Left home Nov. 14, visited Xenia Nov 21. Found my old friends much encouraged, by the efficient labors of Br. White. Left Xenia on Nov. 23, reached Lebanon Nov. 28. Found Br. R. M. Dalbey at his post and the station doing well. Left for Cincinnati Ct. Met my appointment Dec. 5. Here we enjoyed a season of refreshing. Brs. Langdon and O. Warrington are well received. May prosperity attend their labors. Left for Cincinnati, reached the place of destination. Commenced a protracted meeting Dec. 13 in 6th Street station. Here some interest was manifested —left Br. J. Dalbey deeply engaged for a revival of religion in his charge, Dec. 20, opened a meeting in Elm St. Mission, Cincinnati. This new charge is prospering under the faithful labors of Br. Finkbine, who is appointed superintendent. Journeyed to Twin Creek Ct.: held our meeting in Liberty, which proved to be very interesting. Many were convicted, some converted, while the church and minister were in the spirit of the work. After an absence of 6 weeks I returned home; found my family in tolerable health.

Change in oppointments, Br. R. Rose is released from Cincinnati Ct. and appointed to Port William Ct. Br. R. M. Dalbey is released from Port William Ct. and appointed to Lebanon St. Br. O. Warrington is released from Port William and appointed on Cincinnati Ct. Br. G. M. Hunt is released from Twin Creek Ct. and employed on Lima Ct. Br. Swaney is appointed to Portage Ct. S. B. Smith withdrawn. All our circuits are now supplied. The above changes have been made to accommodate Ministers and Cts.

John M. Young.

Twin Creek Ct. O. Con. Jan. 26, 1847.

Dear Br. Bassett: I take my pen to inform you that the Lord is still with us on Twin Creek circuit. Though we have hard strugling, we are not without hope. Our prospects for the future are rather brighter than heretofore. At our Christmas meeting we had a precious season,—11 conversions, 2 added to the church. Br. G. M, Hunt left me about five weeks ago, and at the President's request has taken charge of Lima circuit. We have just closed a protracted meeting at Liberty which lasted 7 days, the results of which will long be felt. Brethren, pray for us, that the Lord may more abundantly revive his work. Yours, W. Pelan.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, JANUARY 30, 1847.

Rev. W. B. Evans' Questions and Answers on Church Government,

Alias a "Crazy Catechism." The little publication here alluded to, is a brief epitome of the difference between the government of the M. E. Church, and that of the M. P. Church, in form of questions and answers. It was first published, somewhere in Ohio, shortly after the secession of 1828. It was afterwards republished in various places, as Baltimore, Bosten, Charleston, in Michigan, and at several Cities in the west, so that it has gone through from 15 to 20 different editions. Seldom, if ever, has so small a pamphlet, on so *uninteresting* a subject, been so extensively called for. We believe it is still published by the Book Agent in Baltimore, but in the West, it is out of print. We should judge however, from a statement of Rev. C. R. Lovell; in the last number of the Western Christian Advocate, that a new edition will soon be called for, somewhere not far from the County seat of Warren County. This said Rev. Mr. Lovell, is Preacher in Charge of the M. E. Church in Lebanon, and has had no little trouble for a few months past, because nearly half of his flock (misguided souls) made a discovery that they had some rights beyond the privilege of submitting to the dictates of a clerical aristocracy. These seceded from under his charge, and were soon a prosperous organization of the Methodist Protesiant Church. They have a good house of worship nearly completed, and number 150 in society, as Br. Dalbey their minister writes us. Rev. Mr. Lovell, has published a series of articles in the W. C. Advocate, vindicating himself as well as possible before community. We should presume that had his cause been just, fewer words would have answered his purpose. But he has given thus far, 4 or 5 articles of some length, whilst those against whom he writes, have neither written nor published one word to his disparagement, that we have seen. We have understood however that they consider some of his *representations* exceedingly *unfair*. We will now give our readers the following specimen from his last number which appears in the W. C. Advocate for Jan. 22d.

It is to be regretted that a number of persons, who would be good members of any Church were they under healthy influences, have been so far misled that they really believe that the men who have induced them to leave us are sincere advocates of reform; and astonishing as it may appear to the intelligent reader, it is nevertheless true, that some seem to manifest so little regard for their Bibles as to take lessons from the old crazy catechism of Rev. Wm. Evans: the author himself, doubtless, would be glad had he been sleeping rather than writing so unfair a misrepresenattion. They have been induced to think that such men are better guardians of their eternal interests than the Methodist Church and her ministry, to whom, under God, they are more or less indebted for all they have and are.

Our design at present was only to direct attention to the allusion here made to the publication of Br. Evans. 'Intelligent readers' are the very ones who can appreciate such a work. And Rev. Mr. L. could do the cause of truth no better service than to challenge the 'astonishment' of such readers. in the case, upon their examination of its contents. But then, should 'intelligent readers' be found inspecting this in-*offensive* little pamphlet not to say, 'taking lessons from it,' we suppose Rev. Mr. L. would consider them guilty of a disregard 'for their bibles.' Wish the man had undertaken to point out wherein the said pamphelt conflicts with the bible. And indeed, unless we mistake, the bible does say something about 'Buying the truth,' 'Proving all things, and holding fast that which is good.' And if we remember aright, it somewhere says 'it is a folly and a shame for a man to answer a matter before he heareth it.' But then this little work is pronounced by Mr. L. 'a crazy old catechism.' This very classical epithet, we presume, is worthy of its author. Nevertheless, if his 'intelligent readers,' will candidly examine the work, we opine, they will find it contains 'words of truth and soberness,' and 'intelligent' though they be, if we mistake not, they will almost think the man himself crazy' for denouncing it. But then, Rev. Mr. L. takes it upon him to pronounce this 'catechism' an 'unfair misrepresentation.' It is infinitely easier to say this, than to prove it. The friends of the pamphlet only wish it examined by an 'intelligent' community, in all the light of evidence, and we greatly mistake, if the 'intelligent reader' do not say that Rev. Mr. Lovell, must be a man of leisure if he undertakes to make appear that the said 'catechism' as he is pleased to call it, is an 'unfair misrepresentation.' But finally, he has such a holy abhorrence of the little pamphlet, he concludes that its author must ere this time have repented, that ever he wrote the 'crazy' thing. He says: "The author himself, doubtless, would be glad had he been sleeping rather than writing it.' We infer from this expresssion, that Mr. L. does not know the said author of the pamphlet, so well as we know him. And had he but consulted the much respected editor of the W. C. Advocate, we are satisfied that from actual acquaintance with our old friend Evans, he would have given a different opinion of *him*, whatever may be the views he entertains of the "Questions and Answers on Church Government." No. Wm. B. Evans is not 'a man given to change.' We believe that his views are unaltered, and that amongst the least of his regrets in his declining years will be that he ever wrote and published what Mr. Lovell calls a 'crazy catechism.' Our old friend still lives, and, is efficiently engaged as an itinerant minister of the M. P. Church in Indiana. He receives our paper and we hope he will let us hear from him in reference this change of his views. Towards the Editor of the Western Christian Advocate, we entertain the highest respect. And we are far from holding him responsible for the expressions of his correspondent to which reference has been made. *We* sometimes indeed, with all other editors in some instances, publish for correspondents, on their responsibility, what we cannot approve.

RELIEF FOR IRELAND.

Below we publish the proceedings of a meeting which we attended, on Tuesday evening last in the Senate Chamber Zanesville, in behalf of the suffering poor of Ireland. Mr. Hudson, the principal speaker, exhibited painful facts in reference to the extreme destitution and distress experienced by many thousands of families in Ireland in consequence of the failure of the potato crops. And this state of things, we are assured, existed so early as November last, before the present winter had set in. We were particularly interested in the statement by Mr. H. of the origin of the present movement in the West, in behalf of Ireland, During last fall, the Friends, (Quakers) in England & Ireland, moved with sympathy by the distress of multitudes by a voluntary effort, raised a sum equal to $60,000 for their partial relief, whilst it was supposed the re was not a single family of that society among the sufferers. Reference was made to this matter in a paper called the 'Londor Friend,' copies of which were received in this country. A gentleman of the same denomination residing in Jefferson County, Ohio, also received a few weeks ago a letter from a friend in London enquiring whether Friends in America, where such abundance exists could not do something effective towards relieving those who were 'ready to perish.' The suggestion was readily responded to by the remark, that if the channel was but open by which our benefactions could be conveyed to those who need, much might soon be done. Mr. H. being present, observed that the adage is not more trite than true, that, where there is a will, there is a way,' and that if persons were willing to contribute, means could certainly be found to transmit breadstuffs &c. to those who were upon the point of starvation. A subscription was at once opened, and one of the Friends subscribed five barrels of flour, another two barrels &c. soon a county meeting was called for the county of Jefferson, and arrangements were made for a spirited effort throughout the county. And since then the like effort has been made in several other counties.

We are gratified to see that though many stand aloof from this movement, some of our most active citizens are already enlisted in behalf of the object. Agencies are to be immediately appointed in all the townships of Muskingum County, and a circular largely distributed. We hope that as the people of Muskingum enjoy the bounties of Heaven, almost without measure, they will extend a liberal hand, to administer of their abundance for the relief of the suffering. A place of deposite will immediately be provided. We understand that one gentleman has agreed to store 500 barrels of flour free of charge. It is ascertained also that corn, (in sacks, shelled,) can be safely transmitted, and will be most acceptable. Our worthy farming friends especially will find it most convenient to give of their abundance. "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over."

RELIEF FOR IRELAND.

Pursuant to previous notice a number of the citizens of Muskingum County met at the Senate Chamber in Zanesville, on Tuesday evening Jan. 26th, 1847, to consult together in relation the present distress in Ireland *and to adopt some means of appointing aid to those who have no bread!*

On motion George Fracker Esq. was called to the Chair, and George W. Manypenny appointed Secretary.

Mr. J. S. Hudson, of Cuyahoga County, being present, was called upon and addressed the meeting in a forcible and feeling manner in relation to the famishing and starving condition of the people of Ireland, and the necessity of prompt and efficient action on the part of the people of this country, to send them aid. Messrs. M'Cadden Hudson and O. Neal were appointed a Committee to report some plan of operations, by which such persons in Muskingum County are desired to contribute, of their abundance, something, to mitigate the distress of their fellow men in Ireland, would have an apportunity of doing so.

The Committee after consultation reported and recommended to the meeting, the appointment of a Committee of five viz: Mr. John Metcalf, John A. Blair, William Galigher, George W. Manypenny, and Jas. Palmer, with the power in said Committee, to receive contributions, appoint snb Committes and agents, issue circulars, and perform such other duties as may be necessary to carry out the objects and designs of this meeting.

The meeting was also addressed by Messrs O'Neal and Beard.

On motion, it was resolved, that this meeting request the Legislature to provide for the remission of the tolls upon any produce donated by the people of Ohio, for the poor of Ireland and that may be forwarded through our public works.

On motion it was ordered that the editors of all the papers printed in Muskingum County be requested to publish these proceedings.

On motion the meeting then adjourned.

GEORGE FRACKER, *Chairman.*

G. W Mannypenny, *Sec.*

☞The Circular above referred to will be presented to the public in a few days.

Great Western Project.—Since the connection of Pittsburgh with Baltimore by Railroad has been abandoned, the capitalists and business men of the former city are about applying their means and energies to the construction of a railroad west, to the interior of Ohio. The city of Philadelphia, meanwhile, has in progress a great "Central Railroad" to Pittsburgh. The friends of these great enterprises contemplate a continuous route by railway through the interior of Ohio, via Canton, Massilon, Wooster, &c. and thence through the interior of Indiana and Illinois to St. Louis. A western Railroad meeting was held at Pittsburgh on the 19 inst., as we see by the Gazette of that city, at which spirited resolutions were adopted, "cordially and actively to co-operate with the citizens of Ohio, in procuring the necessary legislation, for the incorporation of a Company for the construction of a Railroad from Pitsburgh to the interior of Ohio." Numerous writers in the Pittsburgh papers, as well as the Editors themselves, are advocating this measure.

There are table lands extending through the interior of Ohio, Indiana and Illinois, entirely to the Mississippi river, and comparatively few intervening rivers of any considerable size, which will greatly favor the execution of the project. It is argued that the railroad can be very *cheaply* constructed. Success, say we, to western enterprize.

Rev Jesse Oakley.—By a letter of Rev. Z. Covel in the last Olive Branch, we learn of the death of this aged minister. He was identified with the M. P. Church from its first organization. He was one of the oldest Methodist ministers on the continent, having been in actual service nearly 60 years. He died in the city of N. York about the middle of the present month. He endured a long and painful illness with christian heroism, and died happy and triumphant, in prospect of eternal rest.

Burials in Mexico.—None but Catholics are allowed to be buried in the regular burial grounds in Mexico. And if buried any where else, there is no security that the sacredness of the grave of one regarded as an infidel, will not be molested. So says Waddy Thompson, late Minister Plenipotentiary of the United States of Mexico.

United States of Africa.—This is likely to be the appellation assumed by the new confederation of States on the Western coast of Africa, which is about to spring from the colonies of Liberia &c, now independent.

M. P. Church in Charleston, S. C.—We learn by the Methodist Protestant that this church, which had suffered embarrassment in consequence of the loss by fire of its house of worship a few years ago, has obtained means of liquidating its debts.

☞Since our outside from was worked off from the press, we are informed that the name of Mr. Geo. N. Guthrie should have been given as one of the Directors of the Association of S. S. Teachers.

☞We have received from Dr. John S. Reese of Alexandria, D. C. a reply to the strictures of Rev. A. M'Caine on the general Conference resolutions which we will publish next week, in whole or in part.

The Markets.

The news by the Hibernia has caused considerable of advance in the Wheat and Flour markets.

Wheat is quoted in Putnam and Zanesville at 60 cts., Flour $3,75

In New York on the 26th, at 10 P. M. Flour was selling at $7,00 per barrel. Wheat $1,40.

At Philadelphia the same day there had been a a large advance in Flour.

In Baltimore on the same day Flour had advanced 87½ per barrel; which would make the price 5,87½ per bbl.

This is the latest intelligence that we have, and we are indebted to our friend of the Courier for it.

Godey's Ladies Book.—The number for February is before us, embellished with an unusual number of engravings. Besides two Mezzotints, it has a fine portrait of Miss Ellet the Authoress. Also, numerous designs of ladies' capes and head dresses, Model Cottages, and illustrations for the Ladies Work Department. There are nineteen distinct engravings and twelve extra pages in the number. The publisher of the 'Book' is taking great pains to make it excel in style all other Magazines. Address, L. A. Godey, Chesnut St, Philadelphia.

Blackwood's Ladies' Magazine.—The January number of this work has also reached us. It is a very neat and interesting publication. It is furnished at $1 per year, but a copy is sent free to the subscribers to the Lady's Book.

London World of Fashion.—Godey's Reprint of this work for January, has also reached us Terms, same as Blackwood.

The Souvenir,—The second number of this unassuming little publication is before us—rather an interesting number. Published by Binkley & Taylor, Roseville, O. at 50cts, a year.

Interference.—Louis Phillippe has written to the Pope recommending more moderation in his reforms. How the world has changed! Liberal Kings used to pray the Pope not to be so proscriptive; now "the King of the Liberals" supplicates the Pope to be more guarded in extending free principles.

Yams have been cultivated in Jefferson County, Ky., with success.

Telegraph communications are now transmitted between Toronto and this city without interruption, and we understand the whole line is in the most complete order, some 50 per cent. more copper wire being used than on any other line in this country.—*Buffalo Com. Adv.*

Indicted.—The grand jury of Pane Co., Wisconsin, at their recent session, indicted two of the members of the Wisconsin convention for gambling, and presented the convention generally as "a scandal reproach to the Territory."

CINCINNATI CORRESPONDENCE OF THE WESTERN RECORDER.

Mr. Editor:—Having to write on business, permit me to say a word or two, in relation to one or two other subjects.

You are aware of the many misfortunes which our brethren, not only of this Station, but also of the Ohio Conference have endured. They have been afflicted with a want of stability in a portion of their ministers for years. Some have come to the City, promising much good to the church, but after having filled up their time of service in the station, being unwilling to take common fare with their brethren in the sufferings, as well as the comforts of the church, or for some other reason have made the confidence and means received from their brethren, but a stepping stone to some place else. These betrayals of confidence having been so frequently repeated, have doubtless had a discouraging influence on the public mind, as well as upon those ministers and members who have been faithful to their principles; besides it seems to fix upon the ministry of the M P. Church the odium of instability, let them down in public estimation, and give some kind of credit to the old stereotyped slander. "They are going down" &c.

I understood that a Rev'd. Gentleman of some considerable importance in his own estimation, stated, in order to discourage a new organization of a Methodist Protestant Church not a thousand miles from this place. "That the M P. Church had no ministers among them that could preach, and that the church was going down in Pittsburgh, Steubenville, and various other places, and that in Cincinnati, we were doing nothing &c. &c." What a fine specimen of talent and eloquence this was truly!! Wonder if this weight of talent when visiting the City ever caused the brick paved walks to tremble and sink beneath it!! Now I wish to say for the benefit of all such gentlemen, that I have the honor of some acquaintance with both of the charges alluded to, and after an acquaintance of two years as Pastor of the former, and one year as Pastor of the latter charge, I am free to say that two congregations of better material I have never known in any branch of the christian church. And from the best information that I can get they are both in a prosperous condition at present.

But to return to this station. When we consider what these kind brethren have endured to sustain the M. P. Church it requires nothing further to prove their honest integrity in adhereing to principle. That they have had some among them of another class may be true, but I speak of them as a church. In addition the ordinary difficulties in building up a church, they have been in frequent perils among false brethren, and some shocks have been severely bearable. But they have still held on their way. In a City like this, fluctuations in point of numbers are to be expected, but this is no just ground for publishing her death. The financial condition is in some respects better now than in the days of other years, when in other respects, she was considered more prosperous. She now has a commodious Parsonage which is free from debt, worth perhaps three thousand dollars, which is certainly a very great convenience* The membership will not in my opinion, suffer in comparison with any other church in the City in point of moral worth, and chrisian liberality; and that portion of our congregation who are not members, are of that liberal, and orderly class of community who never fail to pay that respect to the order of God's house which is encouraging to their minister. To all our appeals to them, for pecuniary aid, they have responded liberally. We have a protracted meeting in progress, which commenced with the official visit of our President brother J. M. Young, that has been blest with a revival of religion to a considerable extent. Many of the members have been greatly revived, some souls have been converted, and others awakened who are inquiring after the Saviour. Our class and prayers meetings are becoming much more interesting, and we are now looking for a day of general prosperity. May the Lord speed it. Thus you see, although our prosperity is not as great as we could desire, we still live. Nor has God left himself without a witness among us. Nor will he leave us while there are so many prayers offered up in faith for final success. He may try our faith—may scourge us when we do wrong, but he will not leave us. My health is quite impaired at present, but my desires to be useful in the cause of my Master, I believe are increasing daily. And especially do I desire to see the M. P. Church prosper. I wish all well, but she is my home. Yes, with all her imputed faults and corruptions I know of no better home for me. I find it is one thing to find fault with a piece of splendid architecture, and quite another thing to posses the mechanical genius to contrive and produce it. I have waited with some anxiety to see something produced by some body of modern reformers, during these times of revolution, that would suit me better than the M. P. Church having never claimed infallibility for the framers of her church polity, but I have so far looked in vain.

It seems to me to be folly in any man to say positively what he will or will not do in coming life in regard to his church relations, but this much I can say, the M. P. Church is my home, not from necessity, but from choice. I love her government above all others in many respects, and her means of grace. But I have given up the expectation for years, that she will ever become as numerous in her membership as she might with a different form of government. To be a consistant Methodist Protestant, a man must [illegible] become familiar with human rights, and duties, as a man and a christian. And he must discharge his duties from a sense of moral obligation to his God. For we have no fear to excite, but the fear of the Lord—no ecclesiastical rod with which to lash the membership into submission. Nor have we any gaudy show of human invention to attract the marvelous. It seems to me that such is the bewitching nature of power, no matter however wickedly usurped, that thousands would rather humble themselves at the feet of a Tyrant to receive his favors dealt out with a spareing hand, than to enjoy their rights as freemen. It is no marvel that there should be negro slaves who would prefer to serve their masters and then enjoy their freedom when there are so many thousands who are enjoying the rights of civil freedom, and yet become the voluntarily * * * * * * to ecclesiastical oppression. Power generally finds a wealthy aristocracy ready to rally to its standard and sustain it, whether it be in church or state, and the great mass, won by its charms, and flateries tamely submit, and with the spirit of the infatuated slave kiss the rod, which lashes them into passive obedience. Hence all this boasting of dignitaries. Just as the slave boast of the rank of his master. Attack this Anaconda, and at once the shout is raised, Posecution! Persecution! &c. &c. But if this policy will not work, perhaps silent contempt will be the course, or if any thing is said, it will be. "The Godly must suffer persecution."! Or they have no time to talk about such subjects. In fine, although they find it quite convenient to exercise a little of this usurped power occasionally, still they can not pollute their brains, hearts nor tongues, by thinking feeling or speaking in behalf of laymen's rights. Dearbless such pious souls!

Yours &c. Joel Dalbey Jr.

Cin. Ohio, Jan. 20, 1847.

*In the acquisition of this property, much credit is due to the enterprise of our good sister Hall. It was projected by her, and persevered in, through many discouragements, until accomplished, who besides her own labors bestowed in getting donations, paid, $100 of the purchase money.

NEWS OF THE WEEK.

From the N. Y. Sun.

Great Fire in Boston.—100 Buildings Burnt.

A dreadful fire broke out in Boston at half-past 10 o'clock Thursday night.—It commenced in the Bowling Saloon attached to the Neptune House, kept by Mr. Leonard Allen, in Haverhill street, north side; and owing to a strong westerly wind, blowing hard at the time, one of the most extensive conflagrations ensued, which has been known there for many years. The Neptune House was wholly destroyed. The following are among the sufferers, who owned and occupied buildings on Haverhill street, and are arranged in nearly the order in which they were consumed. The carpenter shop of S. F. Watson, building and stock burned. Cushing & Robin's carpenter shop; a very small portion of stock and tools saved. The shop of J. A. Southwark, stair builder, with a large quantity of stock and tools. The Free Stone Monument, and Grave Stone Manufactory of Mr. Henry Warren. From this, the fire had reached through to Beverly street, on the north, where several building were burned. The large store house on the south side of Haverhill street, and nearly opposite Mr. Warren's Marble Manufactory, was next on fire, and was much damaged. Next came the Saw manufactory of Mr. Wm. Mousley, entirely burned, together with a considerable portion of his stock, Marble manufactory of Mr. J. Webb, whose loss is very considerable. The next building occupied by C. Traverse, carpenter, and E. T. Kent, iron and junk dealer, The shop of J. C. Hackett; then the extensive coach manufactory of Mr. Roberts, a large quantity of stock was removed from this establishment; the shop of Mr. James Marshall, stair builder. Gerald's looking glass and picture frame manufactory. Thomas Patten's marble manufactory. On Beverly St. Cheever's sawing and plaining mill, the dwelling house of Mrs. Hazeltine, the carpenters shop of S. Dockham, and nearly every building on the street, easterly from the plaining mill, and up to Thatcher street, were destroyed. On Medford street, the carpenters shop of Benjamin Abbot, the dwelling house and stable of Mr. N. Boynton, and the stable of John Byer, together with several other buildings of comparatively small value.

15 *minutes before* 2 *o'clock A. M.* We have just returned from the scene of destruction, which beggars all description. The rage and fury of the devouring element seems to be almost incontrolable. Haverhill street, Beverly st, and Medford st. are nearly laid waste—the fire raging furiously when we left. On the westerly side of Thatcher street, the large block of wooden dwellings belonging to Messrs. John H. & Geo. W. Collamore, was entirely destroyed, and many families rendered houseless. Their loss is about $15,000 on which they were insured at the Fireman's office for $5000. On the same street another block of wooden dwellings, belonging to David Fisher, was totally consumed. His loss is considerably less than that of the Messrs. Fisher, and we learn he was partially insured. Several small buildings in the rear of these blocks were also burned.

2 1-2 *o'clock A. M.*—The fire has crossed Thatcher street, where it has burned the housewright and carpenter shops of Messrs. Patch and J. Ridlon, and 7 or 8 other buildings. Here our gallant firemen, who have battled the raging element for nearly 4 hours have conqured, and victory is about to crown their efforts. Last night was the coldest we have had this year, the very worst for the firemen. Engines from Roxbury, Cambridge, Charlestown, Chelsea and other neighboring towns, were early on the ground. A young man named Wildes, a member of Lyman Engine Co. No. 5, was seriously injured by the beam of the engine striking him on the head. Another man was carried to his home in Prince street, who had one of his legs broken by an engine. The men worked like heroes.

From the Ancient Metropolis, Eztra, of Jan. 23, 1847.

Destructive Fire in Chilicothe.—Twelve or Fifteen Houses Destroyed.

Saturday Night, 11 o'clock.

About a quarter before nine o'clock, this evening, a fire broke out in the rear of Wm. G. Mick & Son's Auction Store, on Paint street, and in less than an hour and a half the whole known as Hollow's Row was level with the ground. The buildings were mostly small frames, and had been standing for a number of years.

The following, we believe is a correct list of the buildings destroyed: M'Dougal's Dry Goods Store on the corner of Main and Paint streets, Hanley's Dry Goods Store, Mick's Auction Room Kom's Grocery, Scully's Grocery, Kemery's Saddler Shop, Baker's Cabinet Shop, and Brockman's Grocery Store, all on Paint street; and on Main street, McCollister's Meat shop Chapman's Grocery, Braden's Grocery, End's Bakery, and several other small buildings: Most of these houses were also occupied by the families of the owners of the shops and stores.

We have not heard an estimate of the losses sustained. The goods were removed from several of the stores before the flames reached them. Mr. Mick, we understand lost every article in his [illegible] room. Several of the [illegible] insured.

The utmost exertions of our Firemen alone saved the Market House. At one time the roof of the Court House was on fire, but it was soon extinguished. The public buildings, the First Presbytertan Church, Mr. Taigert's residence, on main street, and the houses on the east side of Paint, were also in great danger.

We have not understood how the fire orignated It is supposed by some to have been the work of an incendiary.

Fire.—We are sorry to announce that the dwelling house of Mr. Geo. Parkin was totally destroyed by fire, on Saturday afternoon, with nearly its entire contents. The fire originated from a stove pipe in the second story. The building was owned by Mr. G. R. White, and was situated in the bottom in the lower part of Allegheny city Apart from the mere pecuniary loss, valuable Family Records were destroyed, some of which were *two hundred* years old, and had been handed down in the family from father to son. No insurance.—*Pitts. Gaz.*

Fires.—In Lexington, Kentucky, 10 inst. the clothing store of Mr. Lyons, the coffeehouse of Mr. Fox, owned by D. N. Payne, the confectionary of Tho, R. Taylor, and the talor shop of T. Frazier, were destroyed.

A New Catholic Cathedral is to be erected at Dubuque, Iowa, next summer. It is to be in cifix form, 177 feet long and 100 feet wide. The side walls will be 50 feet high, and the tower 17 feet high, measuring from the ground. It will be the most magnificent building in the Northwest

ful Gale and loss of life at Troy, New York.

The New York papers of yesterday morning nish the particulars of a dreadful gale which sed over the city of Troy, N. Y. on Saturday h last:

At 10 o'clock on Saturday evening, a sudden d tremendous gale passed through the lower rtion of Troy, blowing down the west wall of e Clinton foundry, situated a few rods below the oy rail road depot, on the Troy and Greenbush lroad, sweeping away some ten or fifteen feet he building on the west side, killing three of e workmen engaged in the establishment at the ne, and badly injured several others. At the ne the walls blew down, there were, in all, ghteen moulders at work upon the different, ors of the building adjoining the west wall.

The crash occured almost instantaneously, the ind spending its force with great suddenness, rmitting the workmen no opportunity to escape om the falling bricks and timbers. It is almost raculous that a larger number were not killed, all were much exposed to danger.

The west wall of the building was ninety-six et in length, and some fifty feet directly in the ntre were blown down.

John Coffield, aged about 22 years, taken out the ruins dead and badly mangled, soon after e accident occured. He had been married but o or three months, and his young wife is nearly stracted in consequence of his sudden and unmely death.

Michael Madigan, a boy aged 10 years, was rribly cut and mangled. He survived until this orning when he died.

John Allen, formerly a resident of West Troy, ed about 25 years, found dead in the ruins this orning.

The following were severely wounded: John hiney; John Kennedy, David Cooper, Jas. Ryan, hos. Gillian, Michael Louth and John Freer.—rong hopes are entertained for the recovery of e persons injured. Kennedy only is considered a dangerous state.

It is fortunate that the sad occurence happend on Saturday evening, when nearly all the workmen were away; other wise the disaster would ave been attended with a much larger loss of fe. The force of the gale must have been trendeous. The wall which was blown down as one foot in thickness and well supported by osts. The frame work was considered very rong, and capable of resisting the force of any ind. The gale swept in some 15 or 16 feet off e roof from the Railroad depot, a short distance bove, carrying it over the Railroad track several bds.

Damage to our Public Works.—We see it ated in the Dayton Journal, on the authority of Ir. Forrer, acting commissioner on the western ivision of our public works, that the whole damge by the late flood to the canals under his charge, ill not exceed 25 or 30 thousand dollars. The stimate seems to have been made up with great are, by actual inspection and measurement by he engineers, and includes earth work and reairs to mechanical structures. This is much better than we had dared to anticipate.

Navigation may be resumed between Cincinnati and Dayton, if ice should not prevent, on Tuesday or Wednesday of this week. And we are particularly gratified at the announcement, on so reliable authority, that "the public may rely on navigation being opened from the Ohio River to the Lake, *in the first week in April*, if no new casulties occur during the winter."

On the eastern division, which includes the Ohio canal, we are informed, on the best authority, that the damage will not exceed 10 or 12 thousand dollars, all told. The immediate damage will not exceed 10 or 12 thousand dollars, all told. The immediate damage by the flood will soon be repaired, and navigation will open as usual in the spring.—*O. S. Journal.*

Rail Road Causalities.—The neighborhood of Pennsylvania coal mines appears to be fruitful in rail road causalities. On the 7th, an old farmer, by the name of Calhoun, had occasion to visit Schuylkill Haven on business, when he lost his life being killed instantly by a train of cars coming upon him while he was endeavoring to avoid another coming in a contrary direction. A child, nine years old, residing at Port Carbon, was sent for an oil can, while standing between two engines which were stationary, one engine was started and the child being caught by the side machinery was literary flayed alive; the flesh on her sides was stripped from her bones. No hopes were entertained of her recovery.—*N. Y. Sun.*

Large Cargoes.—It is surprising to cont emplate the vast cargoes which some of the steamboats on the Mississippi can carry. The Charles Carrel, cleared from Cincinnati for New Orleans, carried 4475 bbls pork, 1273 bbls, 150 half bbls and 4017 kegs of lard, 713 bbls flour, 155 bbls beef, 400 bbls and 31 hhds hams, 449 bbls whisky, besides bees wax, ginsing, corn, oats, hemp, rope, tobacco, 100 kegs of pigs' feet, butter, ale, &c., &c.—*N. Y. Sun.*

The Plainfield Bank and Bills are perfectly good, every report and rumor to the contrary notwithstanding.—*N. Y. Sun.*

Calamitous fire.—A destructive fire broke out in Norfolk, Virginia, about 6 o'clock on Saturday evening, which destroyed a number of fine buildings in Market square, Main street. Two boys lost their lives by the explosion of camphine. The fire began in the grocery store of Mr. Sampson Rea, the 2d in continuation of Newton's beautiful block.

Fire.—Five buildings were consumed by fire at Dubuque, on the 29th ult, $6,000. The principal losers are H. Simplor M. Bourgois, N. Navion, F. Smith and J. Sullivan.

Telegraphing Rogues.—On Friday night last the tailoring establishment of Mr. Wm. Cochran, in York, Pa.; was broken open and robbed of goods to the amount of $200. Mr. C. hearing that the property had been sent to Baltimore, immediately started for Lancaster whence he sent a communication by telegraph to Baltimore via Philadelphia—a distance of 160 miles—to stop the goods. The rogue arrived in Baltimore, procured a hack to remove them from the depot, and threatened prosecution. But before the police officers were informed, he had decamped, leaving the goods, and has not since been heard from.

Wreck.—The brig Gerhard Hermann, Capt. H. D. Ehntholt, from Cremen, went ashore near the west end of Galveston Island Texas, on the 30th ult. and is a total loss. The captain was drowned in the cabin. Eight passengers were lost.

Sudden Death.—Mr. Wm. M. Benedict a highly respectable practising physician at Milbury, Mass., died suddenly on Sunday night.

Hon. John Banks has been elected State Treasurer of Pennsylvania.

Hon. Caleb Cushing has been elected Colonel of the Massachusetts regiment of Volunteers.

FOREIGN NEWS.

From the Zanesville Courier.

Late News From Europe.

Arrival of the ship Hibernia—four weeks later from Europe.

Philadelphia, Jan. 25th,—11 P. M.

The Foreign news has at length arrived by Telegraph from New York.

One cause of the steamer's detention was her being obliged to stop at Halifax for coals, and to land his Excellency, the new Governor General of Canada, Earl Elgin, and his suite.

France has protested against the occupation and suppression of the Republic of Cracow.—Guizot was for infusing a strong tone into the protest, but Louis Phillippe counselled moderation.

The British are well pleased with the new American Tariff, and their papers teem with eulogiums upon it. O'Connel is very feeble and looks broken down.

Several slight shocks of Earthquake has been felt at Versailles, near Paris.

The English money market was quiet.

Rome had been visited with inundations of the Tiber, which overflowed the suburbs, and caused great distress. The amount of property destroyed was very large.

The Pope has reduced the duties on imports into his dominions, and has laid an export duty on Grain.

The number of population in the Highlands of Scotland and the adjacent Islands, now suffering for an adequate supply of food, is estimated at 100,000.

The distress in Ireland continues to increase, and has reached a fearful extent.

The Hibernia brought £200,000 to £300,000 in Specie.

Ladies' Address to Sons of Temperance.

Oh! blest the hour when first kind Heav'n,
Caused ye to feel the galling chain,
By which so many hearts are riven—
Which leaves behind so foul a strain.
Thrice happy we! whose hearts have bled,
To see our lov'd ones 'neath the power
Of that fell foe, whose wiles have spread
A poison blast o'er many a flower.

Words never can our joy express,
'Tis to our bosoms only known;
Our gratitude and thankfulness,
By our kind actions shall be shown
But oh! there's many a heart yet sad,
There's many a wife yet mourns for one
Who can her sorrowing heart make glad,
If to your standard he will come.

Then may your zeal and love ne'er tire,
While one the galling chain doth feel;
Send round the pledge, and tune the lyre,
To strains which to the soul appeal.
And graceful hearts to you we bring,
The tribute which your deeds have won;
And prized will be our offering,
By each and every Temp'rance Son.

PRAISE TO THE LORD.

Praise to the Lord on high,
Who spreads his triumphs wide;
While temp'rance's blessed cause
Is urged on every side;
Balmly and rich its odors rise,
To fill each realm beneath the skies.

Ten thousand dying men,
Its influence feel and live;
Sweet as the vital air
The increase they received;
They breathe anew, to God they bring,
Their thanks through Christ their conquering King.

But drunkards scorn the grace,
Which brings such blessing high;
They turn away their face,
And faint and fall and die,
Ye temperate men their doom deplore,
For oh they fall to rise no more.

O may I e'er be kept,
From wine's destruction bowl;
The foe who seeks to kill,
My body and my soul:
Savior with aid divine anew,
I bid its touch a last adieu.

Increase of Population and Political Influence in the West.—The Home Missionary thus sums up the growth of the Western States:

Ohio welcomed the first permanent settlers in 1788; now it is occupied by 1,732,000 people.

Michigan, to which the attention of emigrants was turned twelve or fourteen year ago, now has 300,000 people.

Indiana, admitted into the Union in 1816, has received a population of more than half a million since 1830, and now numbers more than 900,000 inhabitants.

Illinois was organized a separate territory in 1810, and entered the Union as a State in 1818. From that date the population trebled every ten years until the last census, and in the last five years has risen from 476,000 to 700,000.

Missouri, which in 1810 had only 20,800 people has now 600,000, having increased fifty per cent in six years.

Iowa was scarcely heard of ten years ago, and it is but fourteen since the only white inhabitants, north of the Misouri line. were a few Indians traders. More than 100,000 now make that beautiful land their home—60,000 of whom have gone in during the last four years.

Wisconsin was organized ten years ago; the marshals have just taken the census, and, from present appearances, the population will vary but little from 150,000, being an increase of 100,000 in five years. On one portion of the Territory, 33 miles by 30, which ten years ago was an unbroken wilderness, now numbers 37,000 inhabitants; and the emigration to that portion of the West is greater than ever.

As a consequence of this transfer of population, there is a steady but rapid transfer of political influence. In ten years, from 1830 to 1840, the East *lost*, by the change of the ratio of representation, 31 members of Congress more than it gained by the increase of population; while, in the same period, the West gained by increase of population, 11 members more than it by the change of ratio—making a difference of forty-two votes. The seven new States and Territories above enumerated—to say nothing of the other western and south-western States and Territories—have increased since the last adjustment of the ratio, more than a million and a half—enough to entitle them to sixteen more members in our national legislature.

NOTICES.

Ohio Conference.

Presidential Visitation.

Washington Circuit,		February 13	& 14.
Bainbridge	"	" 20	& 22.
Buford	"	" 27	& 28.
Batavia	"	March 6	& 7.
Cincinnati	"	" 13	& 14.
Lebanon Station,		" 17.	Night.
Twin Creek	"	" 20	& 21.
Greenville Mission,		" 27	& 28.

J. M. Young.

Columbia Mission.—The second quarterly meeting will be held at Br. (somebody's) three miles north of Columbia, 20th, Feb. 1847.

G. Williams.

Zanesville Circuit.—Our second quarterly meeting will commence at Sringfield Chapel, on Saturday, the 13th of February. Our brethren, who can, are requested to come.

C. S. Callihan.

Woodsfield Ct.—I would inform Br. Clancy, Pres. that notwithstanding we had not the pleasure of sitting under his ministrations, as per appointment, some money has been placed in my hands for him, which is subject to his order. By request of the brethren of Somerville Ct. I have been preaching for them, and will do so till the end of the year, if they are not supplied.

H. T. Lawson.

Xenia Circuit, O. Con.—Our second quarterly meeting will be held in Xenia, commencing, Feb. 13, proximo. Brethren from adjoining circuits are invited to attend.

Joseph White.

Twin Creek Circuit, O. Con.—Our second quarterly meeting will be held at Liberty, to commence on the 20th of Feb. We respectfully invite Brs. R. M. Dalbey. G. M. Hunt, O. P. Stephens, S. P. Kezerta, and J. Pelan to come over and assist us, and we will endeavor to return the favor.

W. Pelan.

Richwood Circtit.—O. District.—Our second quarterly meeting commences on the evening of the 5th of February next, at which we should be glad to see Revs. R. K. Davis, L. Ensminger, D. Moore, and any other brother who will be so kind as to attend.

J. B. Peat.

[At Richwood, we presume. Ed.]

Br. G. Brown, when you visit this part of the Pittsburgh District, in the spring of the year "God willing." You will please bring along with you some Hymn Books, Disciplines, and Evan's Pamphlets on C. Government. In view of our previous conversation, concerning the Greenbrier and Huntersville circuit, our next Quarterly meeting is to be held in the new Meeting House at J. Lorentz's on the pike. And I will not be able to publish the time of holding that meeting, until I can hear from you, concerning your arrangements, please publish in time.

J. I. Stillians.

Kalida Circuit.—O. Dist.—We expect to hold our second quarterly meeting, on the 13th and 14th February, at Columbus Grove, and we earnestly solicit the assistance of Brs. A. Besse, G. Hunt, and J. P. Fay of Lima. Brethren, come over and help us.

J. L. Borton.

My Dear Br. Bassett: As the health of my family had improved a little, when I left home, the last day of the past year, I have concluded to publish my appointments, for February and March:

Brownsville	Ct.	7th of	February
George Creek	"	14th	"
Morgantown	"	21th	"
Union	St.	28th	"
Connelsville	Ct.	7th	March
Fayette	"	14th	"

Yours truly, Geo. Brown.

Jacob Brown's, Brook co. Va. Jan. 6, 1846.

Columbia Circuit.—Our second quarterly meeting wil be held on the 20th and 21st of February, at Pleasant Hill meeting house, 7 miles west of the town of Athens. We invite Brs. M. Scott, W. W. Tipton, C. J. Sears, and we promise our aid on any occasion, when timely notice shall have been given. We ask an interest in the prayers of all, that we may on that occasion have the presence of the Great Head of the Church.

S. Elliott.

Pennville Circuit.—The second quarterly meeting will be held at the Mt. Zion Chapel, commencing, Friday, Feb. 12, 1847. We invite Brs. Potter and Hatfield with any others of our local or travelling brethren who can attend, to come and aid us, and let all who cannot attend, help us by your prayers.

C. J. Sears.

[N. B. Is not that a good notice? Ed]

Annual Register 1847.—Our edition of 5,200 copies is running short. But like the Razor Strop Man, we have 'a *few* more left' which we will be pleased to send out to those who order them. G. Conclin, Cincinnati, and C. Craig, Pittsburgh, have each also a small lot to dispose of.

By the by, this little publication cost us considerably more than one hundred dollars, cash, notwithstanding the job was executed at our own office. Those therefore who have received their pamphlets as ordered, will greatly oblige us by *forking over the dimes*. We are anxious to be out of debt. Much obliged to those who have been prompt in paying.

NOTICE.

The presentation of a BIBLE by the Ladies of Putnam to the *Putnam Division No.* 64, *Sons of Temperance*, will take place at the *Presbyterian Church* in Putnam, on Tuesday evening next, at 6 o'clock. P. M. The citizens are respectfully invited to attend. It is expected that our Brethren of Zanesville, with the Insigna of our order, will unite with us. Revs. Brs. Smallwood, of the Episcopal Church; Wood, of the Baptist; and Fee, of the Methodist E. Church, will take part in the exercises.

The *Musical Department* under the direction of Mr. Ward, will it is presumed be as good as our villages can afford. A profitable meeting is anticipated.

H. Safford,
F. Potts,
L. Wiles,
Z. M. Chandler,
J. B. Irwin,
} Committee of Arrangements.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. Nichols, H. Palmer, D. Moore, S. T.—G. Williams, 3 subs., O. P. Stephens, R. M. Dalbey, 1 sub. H. T. Lawson, T. Gardiner, J. S. Reese, J. Dalbey Jr. 2, one sub. J. I. Stillians, N. Linder, W. Munhall, J. M. Young, T. Hanna, W. Pelan.

ACKNOWLEDGEMENTS

From.	For.	Pays to	Vol.	No.	$ cts
D. Moore,	T. Dickson.	8	52	8	00
G. Williams,	J. Ingraham,	8	41	2	00
O. P. Stephens,	J. Stickney,	8	52	2	00
R. M. Dalbey,	J. Snider,	8	52	2	00
"	W. Glenny,	9	3	2	00
J. Dalbey, Jr.	S. Devon,	9	35	2	00
N. Linder,	J. Pyle,	8	52	2	00
W. Munhall,	A. Stephenson,	9	9	2	00
Jos. Thrap,		8	52	2	00
D. Vandenbark,		8	26	3	00
W. Pelan,	J. Yonkey,	8	31	2	50

New Subscribers this week, 5. Discontinuances, 3.

Pamphlets ordered by Br. Lawson, we sent to Cambridge, last fall. Br. L. requests Br. Remsburg, if he comes to Woodsfield to bring them; if not, send them to him by mail.

Methodist Protestant.—We assure Br. Reese that when ever one copy of our paper is sent instead of two, it is without our knowledge or approbation. The missing numbers have been sent.

Receipts for Annual Register.

J. Dalbey, Jr.	$2 00
W. Pelan,	1 50

Married,

On the 26th of this instant, by Rev. C. Springer, Mr. JOSEPH MAPEL, son of the Rev. Thomas Mapel, of Green county Pa., to Miss MARY ANN SWEENY, of Springfield Township in this county.

OBITUARY.

Written for the Western Recorder.

MRS. MARGARET MACK.

Departed this life in the City of Cincinnati on the 29th of September, 1846, Mrs Margaret Mack, in the one hundred and first year of her age. She was a member of the Methodist Protestant Church. She was born in the State of Virginia, August, 6th 1746, and removed to Baltimore in her 26th year, where she remained till 1828, when she visited Cincinnati for the purpose of seeing her children. She remained until 1830 and returned home. In 1833, she concluded to return to Cincinnati where she resided with her daughter Mrs. Elizabeth Hall, till her death. She was the child of a century, and from her have descended some of the most respectable families in Maryland and Ohio. She has left four children, forty grand children, about eighty great grand children, and one great great grand child. She was a woman of remarkably even temperament and of great consistency of character, much beloved by her family, and respected by all who were favored with her friendship and acquaintance. To her cheerful disposition tempered by the graces of religion and the the evenness of her life, may be attributed the great age to which she attained. She was most exemplary in her deportment and seemed to live for the happiness of those around her. The fatigues of travel were endured by her at 75 or 80 years of age as well as they could have been by one three score years younger. Her health to the last was very good and she was often heard to say that she had lived long enough in the world, and was willing to leave it for another and happier state of existence. Her end was as peaceful as her life had been calm and unruffled. Like the patriarchs of old when the messenger came, she had nothing to do but gather up her feet and depart in peace. She died as she had lived a worthy and faithful Christian mother.

Give glory to Jesus our head,
With all that encompass his throne:
A widow, a widow indeed,
A mother in Israel is gone.

J. M.

NOTICE.

There will be a petition presented to the trustees of Newton Township, Muskingum county, at there annual meeting on the first Monday in March next, praying for a Township Road to commence at a stone bridge on the old Lancaster Road at Kent's run at the foot of John Williams's hill, thence to run a Northwardly direction to the corners of land owned by G. M. Crooks and Lewis Stine.

January 23d, 1847.

NOTICE

Is hereby given, that a petition will be presented to the Commissioners of Muskingum County, at their March session, praying for a county road, beginning at a point in the Cooper Mill Road in Springfield township, and where the west line of Barnett Workmans land crosses said Cooper Mill road, from thence running north-eastwardly thro' the lands of B. Workman and William Vansant to the lower end of William Vansant's field, (known as the middle meadow,(thence northwardly to the north-west corner of John Vansant's orchard, from thence north-westwardly on the nearest and best route through the lands of John Vansant and James Vansant, so as to intersect the Flint Ridge Road (so called) near the west end of Cornelius Starkey's farm.

January 15, 1847.

NOTICE

Is hereby given that a petition will be presented to the Commissioners of Muskingum County their March session, praying for an alteration in so much of the county road known by the name of George Norman's road as lies between the Cooper Mill Road and William Vansant's barn. The proposed road to commence at said Cooper Mill road, where the west line of Barnett Workman's land crosses said road. Thence eastwardly to the lower end of William Vansant's field, (known as the middle meadow,) thence north to the lane, thence west so as to intersect the original road east of William Vansant's barn, all in Springfield township]

January 12, 1847.

COME AND SEE!!

The SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces assorted Cloths, *very low*,
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do.

J. C. GUTHRIE & SONS,
successors to
Guthrie's & Buckingham.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory.

J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

New History of Texas, pages 152. 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

LIST OF LETTERS

Remaining in the Post Office at Putnam, Muskingum Co. Ohio, on the first of January, 1847.

A

Armstrong Thomas

B

Butler Abram
Browne C M
Bradshaw Robert
Chase W D
Cassiday Hugh
Dutton Isaac
Dixon Permelia
Frantom Jane
Fulton Dennis
Guy Henrietta
Hatter John
Hart Elizabeth
Harris Edward
Jones Catharine
Kitchens John
Lumb Abram
Morgan George
Pennine Cannah
Pensinger Susan
Pain John
Rambo Peter
Ripley Wm
Slack Rachael
Searl C W
Welch Katharine
Baire John
Brown Ann D
Caton G W
Dozer George
Fletcher Andrew
Fountain Harriet
Graham N W
Hosmer S R
Hammond James
Hough J John
Putnam Douglass
Pierce Elizabeth
Russel James
Rees I N
Stockdale John Jr
Wharton Elibabeth

J. ELDER, P. M.

Post Office Address of Itinerant Ministers and Preachers of the Western Conferences.

Pittsburgh District.

G Brown, Steubenville, O.
Jos Burns, Port Homer, Jefferson, O.
A Lister, Beverly, Randolph Co. Va.
V Lucas, Farmington, Fayette, Pa.
R H Walker, Big Skin Creek, Lewis, Va.
S Hazlett, Beeler's Station, Marshall, Va.
P T Laishley, Morgantown, Va.
N Gillespie, " "
D R Helmick, Fairmont, Marion, Va.
J I Stillians, Lorenz Store, Lewis, Va.
H Reger, West Milford, Harrison, Va.
G G Collins, Middlebourne, Tyler, Va.
N Watson, Wheeling, Va.
A J Waren, Glady Creek ✕ Roads, Barbour, Va.
G Nestor, Frankfort, Greenbrier, Va.
J P Prickett, Ravenswood, Jackson, Va.
Wm Reeves, Pittsburgh, Pa.
Mrs. Asa Shinn, Allegheny, Pa.
J Robinson, " "
W H Doe, Sharpsburgh. Allegheny, Pa.
G B M'Elroy, Fallston, Beaver, Pa.
Wm Boardman, Washington, Pa.
J C Hazlett, " "
J Cowl, Eldersville, Washington, Pa.
W A Porter, Waynesbrgh, Green, Pa.
R T Simonton, Cookstown, Fayette, Pa.
W Browning, Buchanon, Allegheny, Pa.
H Palmer, Connellsville. Pa.

Muskingum District

W L Baldwin, Gnadenhutten, Tuscarawas, O.
N Linder, Harrisville, Harrison, O.
M Scott, Oak Hill, Jackson, O.
W B Moody, Richfield, Summit, O.
A R Brown, Fowler's Mills, Geauga, O.
E S Hoagland, New Athens, Harrison, O.
J Hambay, Warsaw, Coshocton, O.
W W Tipton, Jackson, Jackson, O.
S H Heath, Bricksville, Cuyuhuga, O.
J Jack, Lodi, Seneca, O.
W Hatfield, Centerburg, Knox, O.
C S Callihan, Putnam, Muskingum, O.
J Myres, " " "
C Springer, Meadow Farm, Muskingum, O.
W H Marshall, Zanesville, O.
R Andrew, Steubenville, O.
D B Dorsey, " "
Z Ragan, " "
J W Case, Plainfield, Coshocton, O.
John Baker, " " "
J H Hamilton " " "
I Thrap, Tiffin, Seneca, O.
G M Scott, " " "
A S Robinson, Bucyrus, Crawford, O.
J Nichols, Cambridge, Guernsey, O.
W Remsburg, " " "
O V Warren, M'Connellsville, Morgan, O.
J M Piper, " " "
T B Cushman, New Lisbon, Columbiana, O.
A Tracy, Mallet Creek, Medina, O.
N Burgess, Berlin, Mahoning, O.
D Richardson, " " "
C Caddy, Vienna, Trumbull, O.
S Gee, Youngstown, Mahoning O.
W Duling, Otsego, Muskingum, O.
W Maynard, Adams Mills, Muskingum, O.
J K Duffy, Perryton, Licking, O.
J M Winn, Fairview, Guernsey, O.
H T Lawson, Woodsfield, Monroe, O.
J W Southard, Malta, Morgan, O.
John Burns, Mt. Pleasant, Jefferson, O.
W Munhall, Brownsville, Licking, O.
C J Sears, Chester Hill, Morgan, O.
T Potter, Mt. Vernon, Knox, O.
A Channel, Homer, Licking, O.
T Foster, New Hagerstown, Carroll, O.
S Elliott, Lee, Athens, O.

Ohio District.

R Dobbins, Washington, Fayette, O.
R K Davis, Rosedale, Madison, O.
J H Webster, South Solon, Madison, O.
W Tipton, Waterville, Lucas, O.
O Warrington, Wihamsville, Clermont, O.
J White, Spring Valley, Green, O.
J Dalbey Jr., Cincinnati, O.
J B Peat Richwood, Union, O.
A M'Guire, Springfield, Clark, O.
O P Stephens, " " "
W Pelan, West Alexandria, Preble, O.
R Rose, Port William, Clinton, O.
D Moore, Carysville, Champaign, O.
A H Trumbo, Greenfield, Highland, O.
W G Fowler, Hamersville, Brown, O.
I Hunt, Fletcher, Miami, O.
J L Borton, Gilboa, Putnam, O.
R M Dalbey, Lebanon, Warren. O.
L Ensminger, Russelvania, Logan, O.
S P Kezerta, Holensburg, Darke, O.
J M Young, Spartansburg, Randolph, Ia.
Jonathan Flood, Fairview, Randolph, Ia.
A H Bassett, Putnam, Muskingum Co. O.

Indiana District.

W B Evans, Spencer, Owen, Ia.
W W Paul, Mt. Tabor, Monroe, Ia.
C H Williams, Millroy, Rush, Ia.
T Shipp, Edinburg, Johnson, Ia.
S Morrison, Freeport, Shelby, Ia.
H Brenton, Cataract, Owen, Ia.
G Wheatley, Graham, Jefferson, Ia.

Wabash District.

J Alter, Middle Fork, Clinton, Ia.
S W Widney, Peru, Miami, Ia.
R R Bailey, Prairieville, Clinton, Ia.
Jos. Shipp, Frankfort, Clinton, Ia.
Patterson Smith, Wabash, Wabash, Ia.
G Williams, Auburn, Dekalb, Ia.
J C Wright, Northfield Boon, Ia.
F Outcalt, Wilkshire, Van Wert, O.
H Beal, Monroe, Tippecanoe, Ia.

Michigan District.

L Smith, Pine Lake, Oakland, Mich.
J B Jewel, Rose, Oakland, Mich.
L Warren, Commerce, Oakland, Mich.
M Munn, Romeo, Macomb, Mich.
J Gay, Kingsbury, Laporte, Ia.

Illinois District.

J Clarke Jr., Rushville, Schuyler, Ill.

North Illinois District.

W E Martin, Newark, Kendall, Ill.
M Jared, Greenbush, Warren, Ill.
W H Miller, Peru, La Salle, Ill.
P J Strong, Magnolia, Putnam, Ill.
D Bagley, Princeton, Bureau, Ill.

The above list we have made out from our book, indicating the post offices to which the paper is sent for the respective brethren. It does not include all the travelling preachers, but those only who receive our paper. We have made it out, partly for our own conveniance, but chiefly to accommodate the request of a member of brethren, and we perhaps owe them an apology that, for want of time, we have not done it sooner. If any names are omitted it is accidental, and unintentional.

Whilst on the subject, we will state, that all the above named brethren are authorised to act as agents for the Western Recorder, and to collect the dues therefor.

Every itinerant minister or preacher, of any Annual Conference whatever whether embraced in the above list or not can have our paper at half price, i. e. one dollar per year. And every such minister or preacher who will collect for us as much as *ten dollars* shall have the paper for a year free of charge. These terms to itinerents are just twice as favorable, as the terms of the Methodist Protestant, or any other religious paper, within our acquaintance. And we had much rather the brethren would be active agents, and have the paper free, than to pay us the *dollar*. Every brother who collects $20 or more for the paper, within the year, shall not only have our warm thanks, but shall receive some literary premium, at least worthy of his acceptance, or if he choose, we will send a copy of our paper for a year to any friend he may design ate, provided such friend is not already a subscriber.

PROSPECTUS OF THE

OHIO CULTIVATOR.

Vol. III—For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS—One Dollar per year—Four Copies for Three Dollars: payments invariably in advance.

The OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio, that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

Farmers of Ohio! Who among you are willing to have no part in this onward march of improvement? Who among you are willing to deprive yourselves and your families of that 'knowledge which is power,' and the great means of progress and elevation, for the sake of the small pittance which that knowledge may cost? And who of you that desire to see this work advance, will not make an effort to arouse your neighbors from the mental torpor that rests upon too many of them? The work is not difficult—pursuade them to read papers devoted to their interests—☞send on their names, with your own, as subscribers to the Ohio Cultivator, and you may rely upon it they will soon begin to awake—to inquire and think—and not only become better farmers, but more intelligent and agreeable neighbors.

Address, M. B. BATEHAM,
Columbus, Ohio.

THE CHEAPEST AND BEST.

New Prospectus for the Year 1847.

FORTY-EIGHT large octavo Pages, and Fifteen Engravings in each No. Published on the first of every month.

Fourth Volume commences in January, 1847.

The No. for Jan. contains a "Pictorial Description of the State of Ohio," elegantly Illustrated with American views, &c. &c.

Other States will appear in subsequent Nos. of the Work.

Robert Sears, 158 Nassau-street, New York, will hereafter furnish his new

Pictorial and Illustrated Family Magazine for 1847, in all respects equal to the Three-Dollar Magazines, at the low price of only one dollar and a half per annum.

Any person sending Five Dollars, shall receive five copies of the magazine for one year, as he shall direct.

All subjects which will admit of it, will be illustrated with engravings. The whole number of the engravings at the conclusion of the volume will amount to several hundred.

Great inducement to subscribe.

We offer to all persons becoming subscribers, a copy of our new work, just published, entitled the Pictorial Description of Great Britain and Ireland.

Containing 262 Views of the Principal Cities, Towns, Castles, Abeys, Costumes, &c. &c., of the Fatherland: a larger number of Engravings than can be found in any book of double the price—or to those who prefer it, the

Pictorial History of the American Revolution,

(Embellished with an original portrait of Washington, by Chapman, and more than 160 other engravings, 430 pp. 8vo.) for every new subscriber, with two dollars enclosed, free of postage.

Any person procuring ten subscribers, and sending eleven dollars shall receive ten copies of the Magazine, and any one of the above popular works, sent as he shall direct.

We have authority, under the new Post-office law, to send any one of the above works, bound. The postage will not exceed twenty-five cents to any part of the United States.

M. P. DISCIPLINES—NEW EDITION.

We have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

SACRED MELODEON.

We have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

Admistrator's Notice.

Notice is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county.

Z. M. Chandler,
Putnam, O. Oct. 31, 1846. Admistrator.

DISSOLUTION.

The partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N. GUTHRIE announce that they have formed partnership for the transaction of Mercantile busines under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the publi generally, to the old stand of A. A. GUTHRIE & Co (recently GUTHRIE'S & LARGE,) where it is the purpose to keep a *large* assortment of the cheapest an best goods in the market.

Putnam, O. January 1, 1847.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

Including an account of the late WAR WITH MEXICO, together with other interesting matte relating to that country. This history is published i pamphlet form, 12 mo., containing 152 pages and will b sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

It is nearly two years since the firm of A. A. Guthrie & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent all debts due the concern are to be paid to *A. A. Guthrie* —who earnestly requests early payments & especially urges all who have suffered their accounts to stand open thus far, to come immediately & settle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

POETRY.

Written for the Western Recorder.

Mr. Editor:—If the following lines are acceptable they are at your pleasure. Yours, &c.

Anon.

THE LIGHT OF MY YOUTH.

O'er the scenes of my youth flow forever gone,
Memory sheds a fond tear from her sacred urn,
Yet fondly returns to each beautiful spot,
Where care never darkened my innocent lot.
There borne on the wind, o'er a green leafy dell,
Came holyday tones of the merry church bell,
When the blackbird sat mingling its notes with the breeze,
That kissed the bright dew from the green mantled trees;
And its clear cherry tone, as it rang o'er the plain,
Enlivened the toil of the laboring swain,
The green meadows bloomed in their beauty around—
The crimson tipped daisy bespangled the ground;
And joyful I ran o'er the verdure away,
To catch on the flowers the butterfly gay,
As on its light wing amid sunshine it flew,
To sip from their bosom the soft pearly dew;
Where the rivulet glides in its musical flow,
There on a green bank the primroses grew;
And the vi'let reclined its beautiful head,
Too modest to peep from its own mossy bed;
While perched on the spray of the thorn—scented bush,
Sat merrily singing the deep mellow thrush.
O sweet were the echoes that woke in the bowers;
As I strayed through the groves to cull the wild flowers—
The woodbine and wildrose grew beautiful there,
And ladened with perfume the bosom of air
O light was my step when I played on the green,
Unburdened by cares which, alas I have seen—
When laughing I ran upon the green mountain,
And bathed in the stream, or drank at the fountain,—
Or wandered with joy by the lake's pebbled shore,
And ruffled its breast with the fisherman's oar,—
When I angled for trout beneath the old willow,
That threw a green shade afar o'er the billow.
What rapture enkindled my heart as I strayed
Beneath the old elms where the coy zephyrs played—
Or the banks of the stream which the alder o'er spread,
When Sol from the earth in his chariot had fled,
With a maiden as pure—now low in the grave—
As the rays of the moon that danced on the wave!
How sweetly our moments then glided away,
And hope shed her light to illumine our way!

* * * * * * * * * * * * * * * * * * *

These scenes are all fled, and my head it is bowed,
With sorrow that hangs like a dark bosomed cloud;
The light of my youth, now extinguished with care,
That has furrowed my cheek and silvered my hair:
A stranger I roam on a far distant shore,
And the home of my youth I shall visit no more;
Yet when I recline in the halls of the dead,
My spirit shall gaze on the scenes which are fled.

Anon.

Solitudinarian Cabin: January, 1846.

From the Cincinnati Gazette.

THE POOR.
YOUR PURSE AND HEART.

Open not your purse alone,
Its lucre to impart;—
Of the two 'tis better far
You freely ope your heart.
That which wrings the bosom most,
Your money wont allay:
Sympathy's the sun that turns
Its darkness into day.

For the body, if ye will,
Your bread and broth still dole;
Love's the only nourishment
That satisfies the soul.
Gingling change like that ye give,
May please the baser part,
But kind and gentle words and looks
Alone can reach the heart.

Warmth's not all the poor demand,
Nor shelter, nor yet food:—
Ye who pause, bestowing these,
Withhold the greater good.
What they want, and what require
All things else above,
Is kindly interest in their fate,
And sympathy, and love.

W. D. G.

COMMUNICATIONS.

Written for the Western Recorder.

NORTH AND SOUTH.

No. IV.

Mr. Editor: My last communication closed with the 2d proposition, what good has resulted from the geographical division in the M. E. Church? The third proposition is to enquire, judging the future from the past, what good is likely to result from the divided and distracted state of that great ecclesiastical body? 1 Is it likely that the bonds of christian union will be strengthened between these contending partizans? No man can dispassionately examine into the nature of the seperation of that great body, but must come to the conclusion, that it was transacted more under the influence of the depraved passions of our fallen nature, than under the influence of the noble principles of our most holy religion. The strong cords of christian affection, which for more than a century had bound together this christian community, at one fell sweep, were snapped asunder, and those who at the altar had vowed everlasting brotherhood, professing to be bound together by the golden chain, that binds happy spirits together around the throne of God; now marshall their forces, and with a death-like struggle, enter upon the great strife for mastery, each charging the other, with passions the most depraved and motives the most unworthy. The church that supposed herself to be a SUN to the moral world, by this STRANGE AND UNNATURAL WAR IN HER OWN RANKS, becomes eclipsed, and the saying of the Saviour is applicable to them, "*if your light be darkness how great shall that darkness be*," and now instead of hailing each other as brethren beloved, the Southern fraternity is charged with being guilty of the sum of all VILLANIES, whilst the North is said to be AGITATORS, ULTRAS, disturbers of the geneful peace, mad-caps, haer brained lawless revolutionists fishing in troubled water, "busy bodies about other mens matters," whisperers, back biters, slanderers, those who make division, the worst of men and the offscouring of the earth. Are these feelings calculated to draw more closely the bonds of Christian fellowship, and for the future, is it likely these Northern and Southern Methodists will "love each other with a pure heart fervently." Will this ecclesiastical *break up*, be the means of forever burying the strifes, and animosities of these contending parties? or is it not more likely, that the "little unruly member, that no man can tame, that sets on fire the course of nature, and is set on fire of hell," will continue its work of mischief and keep up the unhallowed work of division? and what the tongue cannot do, judging the future from the past the press will accomplish, and the saying of the Saviour, "Ye are all brethren one of another," will not be applicable to those geographical separationists, perhaps for many years to come.

Again sir, is it likely that the rights of the membership of the church, will be better secured for the future, under the present division, than before the seperation took place, much is said about the power of bishops and the powers of the Gen. Conference, but not one single sentence about the powers of the laity, they are left out of the question altogether, as though it were a matter of course that they were only a cypher, and that pay and obey were the whole and sole duties they were to perform. Indeed judging from the position the South has taken on the powers of a bishop, it would seem, the prospects of *Mutual Rights* are more gloomy than at any other period in the history of the M. E. Church. The powers of the episcopacy are said to stand higher, than was ever dreamt of, previous to the division; it is now openly declared that the board of bishops, is the highest ecclesiastical court in the M. E. Church, over which the Gen. Con. can have no control. Is it likely the episcopacy will relinquish any part of their power? Is it not more reasonable to suppose, they will hold with an unyielding grasp all the authority they have, and by all the means in the compass of their power reach forward for more? Is there any prospect of a representation of the church in either the annual or the General Conferences? Is it not come to pass in the M. E. Church that "*the* PRIESTS *bear rule and my* PEOPLE *love to have it so?*" Do not the Methodist priests imitate the Gentiles spoken of by Christ? Do not they "*exercise authority over the people*"? But says the Saviour "*it shall not be so among you.*" The church is commanded to call no man master, for one is our master even Christ. Taking the most dispassionate view of the M. E. Church North and South, and penetrating the veil of futurity so far as possible, your writer, sir, is of the opinion *that no reform in government is either intended or expected* by the division of this body, but so far as the powers of the clergy are concerned. It is intended to be increased, and so far as the fetters that bind the laity are concerned, they are intended to be more firmly rivetted, hence no good has resulted, for the future is likely to grow out of the division, *unless overruled by a providence beyond our conception.* Again sir, is the present division in the M. E. Church, (said by the ministry of the church to be on the principles of abolition) calculated to better the condition of the African slave in these U. S. judging the future from the past, what is the prospect? The Southern M. E. Church consists of *nearly half a million of members, with its ministers, preachers, leaders, stewards, trustees*, &c. &c. Suppose for the sake of argument, we admit the ground of the division of the church to have been the morality or immorality of slavery, the North being the anti slavery division, and the South the pro slavery division, what will be the amount of influence wielded by this southern division in favor of the system of slavery? Will not every wicked slaveholder, with tenacious grasp hold on to his fellow beings? And will he not ease the clamors of his conscience by adverting to the position of the M. E. Church in favor of slavery, will he not say, *a half a million of Christians on my side, more than a thousand ministers, headed by a* SOULE, an ANDREW a PAYNE, a CAPERS, a BASCOM, and a host of others, who have been held up as luminaries of the moral world, will not their learning, talents, and piety, all be plead as an argument in favor of American slavery? Is not the amount of influence wielded by this Southern division, calculated in the future to increase and perpetuate the wretched captivity of the African race in the South, to strengthen their chains, rivet more tighly their fetters, and from this injured community, shut out the last ray of hope, of an approaching jubilee, "when the oppressed should be let go free." Before the division the church harmoniously worked together in their ecclesiastical departments, the conflicting views of christian brethren were compared, moral suasion was used, the principles of conservatism was frequently thrown into the scale, and by these means the moderation of parties was made known unto all men. But so soon as in the heat of passion and partyism, the unjustifiable division took place, moral suasion ceased, conservatism was scouted out of countenance, and each party looked upon as dangerous and wicked. By the South, the North are considered as enemies to their social institutions, kidnappers, men of the worst of principles, and hence are excluded from Southern Conferences, Southern pulpits, and Southern privileges. The North acts on the same principle toward the South. And slavery and slaveholding progresses, and will progress, until the entire christian community shall unite together upon the broad principles of christian brotherhood by holy living, shall give testimony to the world, that the motto of the christian religion is, "whatsoever ye would that men should do unto you, do ye also unto them." Then shall fetters and chains be broken, then 'shall the captive go free,' "then shall the servant stand on a level with his master," and then shall Mutual Rights prevail. The dividing of churches can never liberate a slave, and the division of this Union, would only be to perpetuate slavery. Let Christians stand united, live holy lives, and by all the influence of scripture and example give testimony against oppression. It will speak in tones of thunder not to be misunderstood; it will be approved by the Almighty; it will be a great moral lever, calculated to go far in the up-rooting and down-pulling of every thing "that hurts or destroys in all God's holy mountain." A house divided against itself cannot stand. The prospect for the future is gloomy, and nothing but a firm reliance in the good providence of Almighty God, can ever throw a gleam of light across our pathway, trusting in the strong for strength, we look foward to a day when in spite of divisions and the injuries done by divisions, the down-trodden race shall be emancipated, Ethiopia shall stretch forth her hand to God, and the sable sons of Africa shall be made temporally and spiritually free.

Yours respectfully,

Paul Pry.

Written for the Western Recorder.

Slavery Question Again.

Mr. Editor: I see by the Recorder of Dec. 5th, that Br. Williamson attempts what he calls, a "review of my argument against his communication of Sept. 3rd." But instead of "reviewing" and giving a thorough analasis of my "argument," and showing its fallacy and inconclusiveness, he has only given his opinion of its merits; with, perhaps, some further considerations in support of his "former position." The first thing that attracts our attention, is the wonderful perspicuity and literary accuracy which marks the greater part of our friend's production. He says, "my position was this: "I wished to beg leave to differ with many who are of the opinion, that the slave while in the hands of a religious master, and well treated is a sin against God." What is here represented as being the opinion of many? Why, that the *slave*, and not the *holding* of the slave is a sin against God. Again, he says, "He thinks the slave may be treated well as a slave, but not as a man." To treat him otherwise than described by the religious man, would de inveighing against the laws that be. But according to our friend's own assertion the desideratum is just to use legal influence, or in other words just give an expression against the system." Now, what are we to understand by the words, "described by the religious man." Again: he defines the words, "legal influence," to be "just giving an expression against the system." I will here say for the special benefit of Br. W, that according to my understanding of the term *legal* it means *according to law*; and when I made use of the words "legal influence" in the case refered to, I not only meant that the persons spoken of should give an expression against the system of slavery, but, that when opportunity offered, they should exercise their elective franchise, or vote, against it, and those oppressive laws which are designed to prevent emancipation.

I design now to offer a few thoughts on what I conceive to be the true issue between Br. W. and myself. I understand him to take the ground that slavery is not a sin unless abused; that the treatment the slave receives, determines the guilt or innocence of his master. While I take the position that slavery is a sin, in and of itself, without regard to treatment. And in the first place it will be necessary to understand what slavery is. This matter will be the most readily and satisfactorily settled, by reference to the laws of the slave states which define and authorize slavery within their limits.

In South Carolina the condition of the slave is described as follows. "Slaves shall be deemed, sold, taken, reputed and adjudged in law to be chattels, personal, in the hands of their owners and possessors, and their executors, administrators and assigns, to all intents, constructions and purposes whatsoever."

The law of Louisiana declares, that the slave "can do nothing, possess nothing, nor acquire anything, but what must belong to his master."

Slavery then, is just what the laws of the slave States define it to be; neither more, nor less; and is just the same in the hands of the *religious* and *humane* master, that it is in the hands of the *wicked* and *cruel* master. The condition of the slave does not depend at all upon the will of the slaveholder; his condition is fixed by law, over which the master has not nor can have any control. If a man holds a slave at all, he holds him as his property, and, no matter how well disposed and kind-hearted the master may be:—he may, at his own option, clothe his slaves well—give them plenty to eat and drink, and not over work them, yet all this cannot make men of them: they are deprived of their *liberty*—their right to themselves—they are *property to all intents and purposes whatsoever;* and the owner cannot help himself, unless he sets his slaves free. Now, suppose the master should become largely involved in debt, or decease, his slaves are liable to be sold as cattle, hogs, horses, or as any other kind of property. Yet, your friend W. says, that "to talk about the slave being stripped of all his rights, and reduced to the level of the brute creation is a mere farce." But, with all deference to his superior "capacity of discernment," I affirm that it is even so. They are reduced *by law* to the condition of beasts.

I would ask, is this kind of slavery right? Is American slavery, which originated in robbery, and which can only exist by force, in accordance with reason and scripture. Can that that was wrong in the commencement, ever be made right by continuing in it? If the title to those who were first captured and held as slaves was not valid, I should like to be informed at what period it became so.

But, slavery is a violation of the "Golden Rule." "Therefore, all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." Could Christ have expressed himself more directly against slavery, than he has in these words? Does the slave holder do as he would be done by, in withholding from his slaves their liberty, the greatest of all earthly blessings? Does he do as he would be done by, when he deprives them of the fruit of their labor? Does he do as he would be done by, when he deprives the parents of the right to their own offspring? Does he do as he would be done by, when he separates husbands from wives and wives from husbands? All of which the laws of the slave States authorize men to.

In justification of slavery, friend W. quotes 1 Pet. 2, 18. "Servants, be subject to your masters with all fear; not only to the good and the gentle, but also to the froward." But he has only given part of the verse; it continues. "For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully." Now the *right* of the master to the persons of those whom he claimed as his slaves, is not here in the slightest degree recognized. It is merely an exhortation to servants, though they might *suffer wrongfully*, to takee it patiently; for this was thankworthy, and pleasing in the eyes of God. This is the language which anti-slavery men would use, were they permitted to have access to the slaves of this land. We could but enjoin upon them peacefulness and patience.—It is said, "whosoever shall smite thee on thy right cheek, turn to him the other also." Might not the ruffian assault our person, and claim this as his authority for the act, with as much propriety as the slaveholder could claim the advice given to servants to be obedient, as a warrant for exercising dominion over them?

Br. W. says, "that the way the subject has been carried on, has done an injury to the slave." I remark in regard to this honestly, that it is my opinion, that the harsh bearing, and uncharitable spirit manifested by some abolitionists, has had a tendency, to create a disagreable and unnecessary excitement upon the question of slavery, but, that the efforts of anti-slavery men in general, has had a detrimental influence upon the interests of the slave, I am not prepared to admit without evidence. By the by, what a high-minded magnanimous set of folks, some of these southerners are; according to friend W's. own showing. Because anti-slavery men try to prevail upon them to deal justly, love mercy &c., they get mad and turn round and wreak their vengeance upon the poor slave; thus corroborating the representations made in regard to the cruelty of the slave system. Would it not be more reasonable, to suppose that they would treat their slaves better; and thereby show these northern fanatics, that the condition of the slave was not as bad as represented to be. Yes, I am unwilling to believe that these slaveholders are quite as bad, as my friend makes them out to be.

Br. W. concludes thus: 'I am an anti-slave man, opposed to ultraism, and inconsistency.' Did he think that we would not find this out, unless he told us? Surely, after quoting scripture to justify slavery, and after having piously exclaimed. "May God forbid that ever I should judge my fellow-man of things as being sinful when not revealed as such in his word," he need not have taken the trouble to have told us, that he *believed* what he had been writing—that he was an anti-slavery man, and opposed to inconsistency!!!

Now, Mr. Editor, I presume this will bring the controversy between Br. Williamson and myself to a focus; as he has signified his intention of having nothing more to say on the subject. But some how or other, does'nt it look like he has great faith in the potency of truth? Does he think 'truth is mighty and will prevail?' If he does, why not present it, and let the light shine?

Permit me in conclusion to say, that I entertain no unkind feelings towards friend W. or any one else; and hoping that truth may prevail over every error, I subscribe myself,

Yours &c., Ralph Collier.

Tanners Creek, Ia. Jan. 1, 1847.

Written for the Western Recorder.

Brief Notice of Rev. A. McCaine

On the General Conference Resolution.

Br. Bassett: I see that our hero of the South is out again, and boasts his many victories on the subject of slavery. He tells us that the General Conference is the highest tribunal known to the M. P. Church. At the close of the same communication, No. 1. he says, in this case (the case of slavery) the Annual Conference is supreme, as having the sole power of legislation on the subject of slavery. Now I deny that the Constitution gives any power to the Annual Conference to legislate on that subject, and I defy Mr. M'Caine, or any other man to show any such authority. I know the constitution provides that the Annual Conferences make such rules and regulations for the reception and government of colored members as they jndge proper; but is that making law for the slaveholder? You might as well persuade me that if I admit my children to go to a teacher to to learn morals and christianity, that I would be accountable to that teacher for the abuse of those children, when under my care.

Again, he says that the power and duties of the General Conference are clearly defined. I acknowledge that some of the duties are pointed out but I deny that they are all pointed out. Mr. M'Caine says that the General Conference is the highest tribunal of the Church. Is it a tribunal, or a legislative body? I say a legislative body. He says that the General Conference has no right to say that slavery is sinful. Now, I would ask, who ever knew a legislature to enact laws without first pointing out the transgression, and then fixing the penalty? Would the General Conference have surpassed its bounds, if it had said that profane swearing, or lying, or stealing, or drunkenness, or murder is sinful? O, no. No one would have thought of saying so. Mr. M'Caine himself would not have said so. But to touch the slave question, is to touch our old friend in the most tender place, his worldly interest. I would advise him, first to cast out the beam out of his own eye, and then he will see clearly to pull out the mote out of the eye of the General Conference. Again, Mr. M'Caine claims to be one of the Committee of the framers of the Constitution, and of course the best explainer. He had better write out an explanation and have it printed for posterity, for he will not always live to explain.

Mr. Editor, I recollect some 55 or 60 years ago of an old discipline of my father's, in which crimes and offences were pointed out, such as 'buying and selling men, women, and children, drunkenness, or buying goods upon which the duty was not paid,' &c. But Mr. M'Caine and his committee have got too wise for all this. They can frame a Constitution and Discipline without a word respecting these crimes, and even the General Conference has no right to say what is a sin or what is not. But they took good care to say, 'the Gen. Conference shall pass no rule that shall interfere with the laws of the States,' plainly throwing the mantle of the church around the slaveholder, to keep him secure in his wickedness and to encourage him to presevere. But again, we are bound by this constitution, framed by these boasters of religious liberty, as with bands of iron. Two thirds of the Annual Conferences must concur, or it cannot be touched, not even a word altered! What republicanism—what christian liberality? And all to keep the slaveholder out of the reach of discipline.

Yours, John Burton.

Mt. Tabor, Ia. Dec. 25, 1846.

THE DEVIL'S DIOCESE.

(The following is taken from a very ancient writer which accounts for the spelling.)

"And I would aske a strange question.—Who is the most diligentest bishop and prelate in all England, and passeth all the rest in doing his office? I can tell, for I know him who he is, I know him well. But now me thinkes I see you listening and harkning, that I shoud name him. There is one that passeth all the other, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you. It is the devil. He is the most diligent preacher of all other—he is never out of his diocese—hee is never from his cure—ye shall never find him unoccupied—he is ever in his parish—hee keepeth residence at all times—ye never find him out of the way, call for him when ye will—he is ever at home—the diligentest preacher in all the realms, he is ever at his plough—no lording or loytering may hinder him—he is ever applying to his business—ye shall never find him idle, I warrant you. And his office is to hinder religion—to maintaine superstition—to set up idolatry—to teach all kinde of Popery. He is as ready as he can be wished for to set forth his plough—to devise as many waies as can be to deface and obscure God's glory. Where the devil is resident, and hath his plough going, there away with bookes, and up with candles; away with Bibles, and up with beades, away with the light of the Gospel & up with the light of candles, yea at noon-daies. Where the devil is resident, that hee may prevaile, up with all superstition and idolatry, sensing, painting of images, candles, palines, ashes, holy water, and new service of men's invention, as though man could invent better way to honor God with than God himself hath appointed. Down with Christe's crosse, uppe with Purgatory pick-perse, uppe with Popish purgatory.—Away with clothing the naked, the poor, and impotent—up with the decking of images, and gay garnishing of stockes and stones.—Up with man's traditions and his lawes—downe with God's will and his most holy word. Downe with the old honors due unto God, and up with the new god's honor." Again—

"I know him by St. Peter's words, which saith of him—*Sicut leo rugiens quærens quem devoret*—he goeth about, every word of it. *Circuit*, he goeth about every corner of his diocese, he goeth on visitation daily, and leaveth no place of his eure unvisited; he walketh round about from place to place, and ceaseth not. *Sicut leo*, as a lion, that is, strongly, boldly, fiercely, and proudly, with haughty lookes, with a proud countenance and stately braggings. *Rugiens*, roaring, for he letteth not slip any occasion to speak or to roar out when he seeth his time. *Quærens*, he goeth about seeking, and not sleeping as our bishops doe, but he seeketh diligently, he searcheth diligently all corners, where as he may have his prey. He roveth abroad, in every place of his dioceses, he standeth not still, he is never at rest but ever in hand with his plough that it may go forward. But there never was such a preacher in England as he is. . . . Be woe worth thee, O devil, that has prevailed to evacuate Christ's crosse, and to mingle the Lord's Supper. These be the Italian bishop's devises, and the devil hath pricked at the marke, to frustrate the cross of Christ. He shot at this marke long before Christ came—he shot at this marke four thousand years before Christ hanged on the cross, or suffered his passion."—*Selected.*

Grumblers.—There is a class of people in the world who are always dissatisfied.—The weather is too hot, or too cold; too wet or too dry; the days are too long or too short; the times are too dull, or if brisk, they reap none of the benefits; if in good health they cannot accumulate enough to satisfy the cravings of their avaricious dispositions If sick, murmuring at the dispensations of heaven; in fine, let what will happen, blow high or blow low, adversity or prosperity, it is all the same. they are never contented. These are real grumblers from Grumbleton Hall. Heaven deliver us from such men; they taint the very atmosphere they breathe. When we meet persons of this cast, and it is frequently we do, we lose all patience. We had rather be banished to the wilds of the Rocky Mountains, or be compelled to eat train oil with a Greenlander, than to have such a man for a companion. A man that cannot find anything to admire in the beauties of creation, we set him down as a stupid Jack--and a man who is always grumbling is a public nuisance.

Principle.—The virtue of a person without principle is like a warm wind in winter—pleasant enough while it lasts; bnt it is here to-day and gone to-morrow.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

On the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "Literary Athenæum," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biographical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biographical and statistical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succesful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

Terms—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

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F. C. WILSON & Co.

Philadelphia, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. Stockton,
J. G. Wilson,
Theophilus Stork. } Editors.

W. S. Stockton,—General Agent.

To persons who are acquainted with the *character* and *objects* of the Christian World, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the Christian Atheneum—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once*, as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agants are arranged thus:—*On cash orders*, 25 per cent.: on *deferred remittances*, 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. Stockton, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

ATTENTION!!
Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinetts, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flaunels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea, &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to sell my goods. W. B. Guthrie.

Putnam Ohio, October 31, 1846.

Snethen's Sermons.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

NEW SERIES

OF THE

Congressional Globe and Appendix.

Congress at it its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

The work, as it is now to be conducted by them, will be found a most perfect political history. The Senators from the States and the Representatives from every section of the Union bring with them into Congress a knowledge of the feelings, sentiments, and interests of their several constituencies. Public opinion and the public information, as it exists among those they represent, are embodied by them; and in the crucible of Congress the wisdom of our times is brought to its test, and is there concentrated, in directing the political movements of the whole country. The impulses thus given through Congress from every quarter react upon the nation as a whole, and all its component parts are made to move in co-operation. The press cannot be more usefully employed than in condensing and again spreading abroad the intelligence of our free country, tending to such happy results through our all most miraculously adjusted State and National institutions.

Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large mass of the Congressional Globe and Appendix, issued during the last twelve years which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on supernie double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

We have on hand the Congressional Globe and Appendix for the last fifteen sessions of Congress, making together fifteen large royal quarto volumes, which we will sell unbound, for $41; or bound with Russia backs and corners for $56. Those who want the back volumes should apply for them immediately, as they are in demand. Congress subscribed for 341 complete sets during the two last sessions. The proceedings of Congress for the last nine years cannot be procured from any other source—Gales & Seaton having stopped printing their Register of Debates in 1837.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all lost numbers.

TERMS.

For one copy of the Congressional Globe,	$1 00
For one copy of the Appendix,	1 00
For six copies of either, or part of both,	5 00

The money may be remitted by mail at our risk. The safest and best way to remit is, to pay the amount to the Postmaster where you resige, and take from him a receipt.

Our prices for these papers are so low that we cannot afford to credit them out; therefore, no person need consume his time in writing for them unless he sends the money. BLAIR & RIVES.

Washington, D. C. October 15, 1846.

JACOB THORN,

Wholesale dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'e Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
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600	do. Fine Ivory do.
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100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
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300	Shawls, different patterns.
100	Gross Kitting Pins.
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30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
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50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Musl.n.
200	Doz. Mitts.

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Zanesville, O. Nov. 7, 1846.

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THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety not surpassed by any Hotel or Boarding House in the West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made so on R. P.

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Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wes

THE WESTERN RECORDER.

VOL. VIII---NO. 18. PUTNAM, MUSKINGUM COUNTY, OHIO, FEBRUARY 6, 1847. WHOLE NO. 382.

The Western Recorder,

Is Published every Saturday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

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A. H. BASSETT, Editor and Proprietor.

C. ALLEN, PRINTER.

TERMS.—Two DOLLARS PER ANNUM, in advance. TWO FIFTY at the close of the year. Payments WITHIN THREE MONTHS will be considered in advance.

All letters and communications must be addressed, the Editor, POST PAID, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as TEN DOLLARS within a year, shall receive a copy of the paper free.

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Clubs of ten or more, paying at the time of subscribing, will have the paper for $15, i. e. one dollar fifty, each.

ECCLESIASTICAL.

Written for the Western Recorder.

REV. A. M'CAINE.

BR. BASSETT: The Rev. A. M'Caine, a southern brother, has taken exception to the Resolution, on Slavery, which was passed by the late Gen. Conf. He has published his views, on that subject, in your "Western Recorder" and they are now before the church and the world. Br. M'Caine certainly has a right to his private judgment and an equal right to express his opinion: I understands that right as well as any other man living. I take pleasure in saying that I agree with him that "the proceedings of the Gen. Conf. ought to be confined within the prescribed limits of its organization and should be characterized by wisdom, justice and truth." This brother affirms that the Gen. Conf. has "exceeded its powers" in passing the resolution which it has used in reference to "*domestic slavery*." Mr. M'Caine's opinion is entitled to respect: he is a man of age and experience. Many of the men, whom he complains, who were at the Gen. Conf. are also, aged and experienced, whose opinions are entitled to equal respect. The brethren from the South were generally well satisfied with the resolution as I understand; and any man, I believe, on the floor of the Gen. Conf. from North or South, intimated that to pass that resolution would be to exceed the "powers" of the Gen Con. I am pleased that Br. M'Caine does not insist that the Gen. Con. exceeded its "powers" knowingly and with design to effect the stability, purity and prosperity" of the church which we all so much love and whose interests are near our hearts."

That brother and the whole church and this brother painfully know the difficulties connected with the slave question and the great diversity of opinion which prevails on that subject among good men, both in church and State. I believe Mr M'Caine is the only man, who has written on the slave question, that has said the Gen. Conf. exceeded its "powers." I have read his papers with care and attention and really I cannot feel the force of his reasoning on that subject. I know, he does not therefore, follow that there *is* no *force* in it.

Our brother wants the argument, not the mere assertion. Well, perhaps some of the reasoners will give the argument.

But we will now inquire: If the Gen. Conf. of '46, exceeded its "powers" by passing the resolution on slavery?—Did not the Gen. Conf. of '42, exceed its "powers" by passing a similar resolution? There is but one answer. If the Conf. did wrong in the last act, it did wrong in the first. If it be admitted that the Gen. Conf. did without constitutional authority in the one case it certainly did in the other. Well, but what have that to do with this subject? We will tell.

The Rev. A. M'Caine was present and a member of the Gen. Con. of '42.—I had the privilege of to be present at that time.

That brother, a prominent member, did not only argue that the Gen. Conf. would "exceed its powers" if it should pass that resolution. He did, I think, in good health at the time and very regular in his attendance, always in his seat and remarkably attentive to the business of the conference: a fine example for the imitation of younger members. That resolution, which this brother thinks "caps the climax of absurdity," before the conference three days at least, and any amendments proposed.

But not *one* word from this brother, about exceeding the powers" of the conf., during that whole, warm discussion. Well, his mind and it might have been so much oppressed, at the time with fear lest the acts of the conference would not be characterized by "wisdom, justice and truth," that he did not then perceive the absurdity" of the resolution. But, then, how shall we account for the strange fact that this brother observer, of men's rights, of principle, of truth, should have failed to discover the iniquity of the resolution, when he was relieved from the excitement of the conference, and the "long agony was over."

Or, indeed, he *did* perceive the mischieveous tendency of that resolution; why did he, a man so watchful, so prompt, so competent, neglect to inform the church and the public? He did not write and publish a single line, condemning that act of the Gen. Conf.! During the whole time, intervening between the sessions of the Conf. of '42 and that of '46, neither Mr. M'Caine nor any other brother, so far as I know, intimated that the act of '42 "exceeded its powers." At that conference, there were present some of the most experienced and pious ministers and laymen of our church: Rev. N. Snethen, A. Shinn Dr. Waters, Dr. Springer, P. S. Graves, G. Brown, Editor Harris, Judge Bibb and many others; not *one* of whom, I believe, objected to the resolution from constitutional scruples.

Before, and yet more, that surprises! Who, has read Mr. M'Caine's strictures on the Gen. Conf. of '46, is prepared to hear that the Rev. A. M'Caine, himself, *voted* for a similar resolution at the Gen. Conf. of 42,?—He, a member present all the time, and yet never intimated to the Conf. that, to pass the resolution would be to exceed its "powers," and actually *voted* for its passage on a call for the yeas and nays!—But lo! upon as this vigilent "watchman on our walls" was that the Gen. Conf. of '46, had expressed the same sentiment on the subject of slavery that the Conf. of '42 had previously done, he seizes the trumpet and sounds an alarm. He tells the church that the "opinion" expressed by the Gen. Conf. of '46 is "most extraordinary and objectionable."

The church is fully competent to judge which is more "extraordinary and objectionable" the two, his "opinion" or that of the Conf. of '42.

For the information of our readers, we here present an extract from the journal of the Gen. Conf. of '42 and the resolution of '46.

An extract from the Journal of the Gen. Conf. of May, 1842.

The following Resolution being before the house, was decided by yeas and nays.

"Resolved, that in the judgment of this General Conference, the holding of slaves is not, under all circumstances, a sin against God, yet in our opinion, under some circumstances it is sinful, and in such cases should be discouraged by the Methodist Protestant Church. This General Conference does not feel authorized by the constitution to legislate on the subject of slavery; and by a solemn vote, we present to the church our judgment, shall the different Annual Conferences, respectively, should make their own regulations on this subject, so far as authorized by the constitution."

Adopted, yeas 23, nays 20.

Yeas; Brs. Ragan, Burns, Brown, Collins, Whitefield, Norris, Waters, Webster, Lipscomb, Reese, Bordley, Stier, McCaine, Graves, Souder, Whetstone, Woodhouse, Naudain, Waugh, Light, Rusk, Crutchley, Bibb, 23.

Nays; Brs. Shinn, Clark Jr. Bassett, Witsil, Jacobs, Bennett, Hicklin, Albright, Pennell, Freeman, James Clark, Carson, Reed, W. Smith, Burton, Whitaker, Rankin, Fish, Barkley, Morris, 20.

I have transcribed the above from the Journal, and declare it to be a true copy.

JAMES R. WILLIAMS.

Balt. Dec. 29, 1846.

Here follows the resolution of 1846.

"*Resolved*, That in the judgment of this General Conference, the holding of slaves, is under many circumstances a sin against God, and in such circumstances should be condemned by the Methodist Protestant Church: nevertheless, it is our opinion that under some circumstances it is not sinful. This General Conference does not feel authorized by the constitution to legislate on the subject of slavery, and by a solemn vote, we present to the church our judgment that the different Annual Conferences respectively should make their own regulations on this subject, so far as authorized by the Constitution."

The careful reader has perceived that the same "opinion" is expressed in both resolutions and nearly in the same language: he has also seen that Rev. Alex. M'Caine's name is found in company with the *yeas* in '42. Is not this "extraordinary?" How shall we account for a procedure so remarkable, so wonderfully strange?

Did Br. M'Caine forget the resolution of '42 or that he actually sustained and voted for it? If he did, which I suppose to be possible, still it must be evident to all, that he did not entertain the same "opinion" *then* that he does *now*, unless we say, he voted for the resolution believing, at the same time, that the conference, by that act, was "exceeding its powers" and voting, *hoodwinked*, for a resolution that "sets forth the doctrine that *domestic slavery is not a sin*."

This alternative I could not allow to have place in my soul for one single moment. I entertain too high an opinion of Br. M'Caine and have too much respect for one whom I have known so long and with whom I have toiled and suffered so much. "Far be such an imputation from me." The conclusion, however, is certain, that he does not entertain the same opinion *now* that he did in '42.

Well, if he did not *forget*, as above supposed, we must push on our inquiries still further in order to account for this wonderful movement: we may yet arrive at some pleasant & satisfactory conclusion. Has Br. M'Caine, since the Conf. of '42; been convicted of "error?" Has he really repented and changed his mind: and is he now doing, that which he "humbly hopes the late Gen. Conf. will do," reviewing the resolution on slavery and "retracting the errors it contains?" If this is indeed the true cause of Br. M'Caine's uneasiness and solicitude, it is noble and highly praise-worthy. He certainly has a right to change his mind, and that too without subjecting himself to the slightest censure.

If, however, the burning view, which he has given to the church and the world, of that "absurd" resolution on slavery, be of recent discovery, it is but reasonable that he should give some intimation of that fact. Inasmuch as he has not instructed us on this point, we are left to conjecture: and in the present aspect of this affair, we are rather inclined to express the opinion that the brother *has* seen cause, good cause, to change his opinion on the subject, about which he writes. We think this the most charitable conjecture.

We are fully aware that it is not at all common for men of his age and mental strength to change their views materially particularly on subjects involving important principles.

We expect young men to change; their minds are not fully developed, they often err, but men of the age, and the habits of close and careful thinking of Rev. A. M'Caine, very rarely change; they see no cause for change.

It must, however, be admitted that, even aged and wise men do sometimes change their views on important subjects. An aged and noble senator has seen cause to change *his* mind, recently on a question connected with State affairs.

When this Lion of the Senate was charged with "*inconsistency*," he declared, in justification of his course, that he was, "par excellence," the '*consistent*" man, who changed from conviction. We will allow then, for the present, that Br. M'Caine has "changed from conviction."

With this understanding then, we would most respectfully say that we think Br. M'Caine ought to have been very tender and farther in his review of that act of the Gen. Conf. of which he so much complains. All the men at that Conf. were not blessed with his "gifts and graces." If they really did wrong in passing that resolution, which declares that slave holding is, under many circumstances, a sin against God, they only did that which *he* did *himself*, but 4 years previously.

The word "some" is used in the resolution of '42 and the word "many" in that of '46. The sentiment against which Br. McC. wars, is the same in both Resolutions. If that brother, with all his knowledge and virtue, with his pure intentions and unquestionable love for the church, *voted* for a resolution 4 years ago.by which he now thinks the "characters of thousands in the church is injured and their membership jeoparded," ought he not to deal kindly with his erring brethren of the Gen. Conf. of '46? Furthermore, these reckless legislators may see cause, as he has done, to change their "opinions" before an other session of the Gen. Conf. Every brother who voted for that resolution which contains so many "dangerous principles," will, if he follow Mr. M'Caine's example, "turn round" and oppose it as an outrage on the right of private judgment in the members of the church." As Mr. M. voted for this "outrage" at the Conf. of '42 and has seen cause to change his views since then, he ought, one would think, to avoid all severity of censure, and allow his brethren a few years to reflect; it may be they will become convicted and repent and find forgiveness.

I may suggest an additional reason why Br. M'Caine should be particularly forbearing towards his weak brethren of the Gen. Conf. of '46. In '42 there was no precedent to plead, no prominent man whose example or vote could be urged in favor of the resolution, but in '46 it was quite different. The same resolution was passed by the Gen. Conf. of '42 and Rev. A. M'Caine, a strong southern man had voted for it. Here was *precedent* and high authority—the resolution "endorsed good" by Mr. M'Caine. One of the members of the Con. of '46 urged the brethren from the South to vote for the resolution and stated as a reason the fact that Mr. M'C. had voted for it in '42.

The Secretary was called on immediately to refer to the Journal of that Conf. to know the certainty of the statement, and the name of A. M'Caine was found among the YEAS which settled the question and the resolution passed. Every blow Mr. M'Caine aims at the Conf. strikes himself. Let him strike lightly.

It will be seen, by reference to the extract from the Gen. Con. journal of '42, furnished me, by Rev. J. R. Williams, that brother Shinn voted against the resolution. I think the members of that Conf. will remember that he voted against it, not because, he thought the Conf. would exceed its "powers," but because he was unwilling to say that "the holding of slaves is not under all circumstances a sin against God." The members of that Conf. will recollect too, that Br. Shinn proposed to amend the resolution by inserting the words "a control over" after the word "holding," so as to make the resolution read "The holding a control over slaves is not under all circumstances a sin against God." These words he wished inserted because he contended that where the laws of the States would not admit of emancipation, the holders of slaves were not the sinners, but the legislators must be regarded as the sinners and the owners as merely holding a control over them which he did not consider sinful. If the amendment had passed, Br. Shinn would have voted for the resolution. This is proof that he did not oppose the resolution because of any constitutional difficulties that existed in his mind. If there should be any misapprehension upon my part with reference to Br. Shinn or Br. M'Caine, when informed, I shall be happy to correct the error, as I do not wish to be in error myself or to lead any person into error. JOHN S. REESE.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. VII.

MR. EDITOR:—In pursuing our enquiries we notice,

2. That another advantage which may be derived from division, (if advantage it may be called,) is, that *It will save us the trouble of correcting the public mind, in relation to the nature and character of our connection with the south, by accommodating ourselves to their ignorant predjudices.*

The impression seems to prevail with many, that this connection is of such a character as to compel us to lend our sanction to slavery with all its abominable sequences, so long as it is cotinnued. This impression may originate from ignorance of the ground, or principles of this federative consociation—or from connecting such an idea with us, on account of our bearing the name *Methodist*: As it is well known that the dominant body of Methodists in this country, are in their church organization, a unit—Or it may exist from the unrepelled charges of designing enemies. Could we point to such a line of distinction as this division proposes to create, it might be somewhat easier to satisfy the ignorant predjudices of many upon this subject than without it. But this affords us only an evidence of its being a work of expediency, inasmuch as by such connection we in no way sanction, nor tolerate slavery.

The objection arising to our connection with the south, entirely overlooks the fact that ecclesiastical connection does not necessarily imply christian fellowship. The only proper basis of which, is, the mutual recognition of christian character. And this may be done, and often is, where no ecclesiastical connection exists: and ecclesiastical connection often exists where there is no christian fellowship. We recognise the worthy members of sister churches as, christians, and fellowship them as such, while there is no ecclesiastical connection between us. But the unworthy delinquents of our own church, we refuse to recognise as a christian, and we cannot fellowship them as such, notwithstanding we are ecclesiastically connected with them. Had we used proper exertions for it, I think that we might have satisfactorily shown to the intelligent of all classes concerned, before now, that every consideration which may demand a division of our church, for the purpose of withdrawing support from slavery, would urge with equal, or increased propriety the division of the Union of the States. The fundamental principles being analogous, or nearly the same, if our church connection is sinful in its character, surely our state connection must be, also; and we shall continue to remain sinners until that is broken up, or disolved. Have we not, some of us been quite needlessly alarmed! The cry, "mad dog!" has been raised, and as if terror stricken at the first notes of worning, we have been inclined to run for life, without pausing to ascertain whether there is a dog in all the land, or not. Forgetting that the enemy, in accomplishing his designs, ever seeks,

"TO SCATTER, tear, and slay"

and not realizing that,

The sheep he never can devour,
Unless he first DIVIDE."

It has been common, with some to charge upon every person as being *Pro-Slavery*, who was not disposed to "go all lengths" in the ultra abolition measures, and to stigmatise them as being leagued with Robbers and Man-stealers, &c. And the same has been done with churches. Which has awakened such a fear, or dread of falling under such imputations that many are ready to run almost any hazard, in their individual relations, or their church relations, to avoid it. This we may escape by division. But is it worth making such an effort for? Let us remember that "wisdom is justified of all her children."

Shall we run wild, to please the bewildered?—

E. A. W.

The Seceders, to Bishop Hughes.

The free German Catholic Congregation of New York, to his Reverence Bishop Hughes.

1. The free German Catholic Congregation unanimously express their disapprobation of the intolerant course of Bishop Hughes. Inasmuch as the Congregation quietly and peacefully withdrew from the Romish Hierarchy, without having given to the Bishop or to one of his adherents the least occasion for an assault, they therefore pronounce the letter of Bishop Hughes to be unchristian.

2. Whereas Bishop Hughes declares "that we were no Romanists, and that therefore no *secession* has taken place," we are constrained to contradict Bishop Hughes, and to assure him that we were *born* and *brought up Roman Catholics*, and also that the names of our children may be found in the baptismal registers of New York. It was high time, surely, that we had renounced such a church, in which the shepherds do not even know who belong to their flocks.

3. Whereas Bishop Hughes has publicly declared "the German Catholics in New York are fully satisfied with the Romish Church," we can only pity the ignorance of Bishop Hughes, that he is so unacquainted with their feelings. It cannot be otherwise; for what can a priest who *is not himself a German* know of German character and the feelings of Germans? We therefore repel this assertion of Bishop Hughes as not founded on truth.

4. Because Bishop Hughes could not assail the *unimpeachable character* and the *pure doctrine* of our pastor, the Rev. Dr. Giustinani, he calls him a "German Jew." We pity the fall of the Romish Hierarchy! When a Bishop can sink so far as to resort to such an expedient, it was time that we had declared ourselves free from her. (But what if this were really the case? Does not Bishop Hughes know, that Jesus Christ himself, our Saviour, was a Jew, of the root of David? He is a Bishop, and does he not even know that the Apostles were also Jews?) The ordination certificate of our pastor is sufficient for us.

We Germans, Mr. Bishop Hughes, *desire Scriptural truth, sound reasoning*, and *not personality*.

The self-denial, the Christian love, the sacrifice of time and health of the Rev. Dr. Giustiniani Germans only, and not Irish Jesuits, know how to appreciate. If Bishop Hughes can assign no better reasons to bring us Germans back to the Romish Hierarchy than those which he has given in his letter, we do most solemnly that were gard the Romish Hierarchy as an enemy of Bible-truth and freedom of conscience.

5. Whereas a genuine Christianity cannot exist without the word of God; and whereas republican freedom is incomplete without religious freedom, we declare that we will possess both, of which we have hitherto been deprived, as the preface to the Romish New Testament approved by Bishop Hughes, shows.

6. The unjust allegation of Bishop Hughes, "that we have set up a new form of Protestantism," we must also repel as untrue. We are and remain Catholics, though not Romanists; because the Romish Hierarchy has fallen from the genuine Catholic faith.

7. The Rev. Pastor Giustiniani is respectfully requested, as soon as possible, to prepare an appeal to the German priests and the German people generally, residing in the United States, to draw out the friends of truth and freedom from the dark Hierarchy, that we may constitute ourselves into a free, unrestricted, German Catholic Church.

8. The Committee in instructed to publish these resolutions in the *Staats Zeitung* and in an English journal, as a testimonial of the high regard we have for our Rev. Pastor Dr. Giustiniani, who has begun the severe contest between light and darkness in the United States.

In the name of the Congregation, the Committee subscribe themselves,—

JOSEPH BOCK,
GEORDE STATT,
JOHANN FRANTZ SPATZ,
A. SCHRANT.

The Congregation will meet for worship at the Alhamra, Broadway, next Sabbath, at the usual hours; when the first time in the United States, the liturgy expurgated and revised, will be read in the German language.—*Jour. of Com.*

From the Neshville Christian Advacate.

METHODIST STATISTICS.

Although the Methodist Episcapal Church now exists in the United States in two distinct and separate Organizations,, we expect always to rejoice at the success of each branch, and shall mourn at the reverses or the want of prosperity of either In 1844–5, our brethren at the North experienced a sad falling off in the number of their members; and from the following statistics it seems that 1846 was also a year of decrease. We really think it high time that the Editors North should strive to awaken a spirit of inquiry into the cause of this continued decrease of members. If they would employ less time in striving to "*kill off*" their Southern brethren, perhaps they would have more success in breathing life into their churches at home. May the Lord send upon them a new and reviving influence.

THE METHODIST EPISCOPAL CHURCH.

We recently noticed the publication of the minutes of the Methodist Episcopal Church, published by Messrs. Lane & Tippet of New York, for 1846.

These minutes embrace the statistics of twenty-three annual conferences, begining with the Baltimore conference which was held on the 11th of March 1846, and ending with the Indiana conference which was held on the 7th of September, 1846.

The conferences included in these statistics are those known as comprising the Methodist Episcopal Church, are as as follows:

Baltimore, Philadelphia, Providence, New Jersey, New England, New York, Troy, New Hampshire, Vermont, Black River, Pittsburgh, Oneida, Erie, Rock River, North Ohio, Genesee, Maine, Ohio, Iowa, Illinois, North Indiana, Michigan, and Indiana. In addition to these there are included in the statistics of numbers, &c., the Liberia Mission and German districts.

The entire membership is now 613,125 whites, and 30,515 colored, being a decrease or falling off from the previous year of 12,173 whites, also a decrease from the previous year of 224 colored members.

The Baltimore conference contains the largest membership, being 51,953 whites, and 17,315 colored; although the Ohio conference has the largest number of white members, which is 55,304.

LOCAL PREACHERS.—There are in the whole connection of this branch of the Church 8,517 local preachers, being an increase of 229 the past year.

INDIANS.—Three conferences contain Indian members, namely: Onedia 80, Rock River 120, and Michigan 450. The increase of which for the past year has been 54.

MISSIONARY MONEY.—All the conferences report missionary money collected, except the Baltimore and Onedia; and the aggregate amount collected was $66,594,88.

AMERICAN BIBLE SOCIETY.—Collections are reported as having been taken up for the American Bible Society in all the conferences but four, namely, Baltimore, Erie, Rock River, and Iowa. The aggregate amount reported colected, is $14, 532,76.

The entire amount of money wanted to meet the full demands of all claimants the past year was $188,308 20; and the whole amount collected amounted to $34,143,99, leaving a deficiency of $154,164,21.

In these collections are included the dividends of the Book Concern, which the past year was $600 to each annual conference, except the Baltimore conference; to this conference the minutes show a dividend of $800, This collection also embraces the interest of the chartered fund, and ten cent and conference collection.

INCREASE OF MEMBERS.—Eight conferences have increased the membership within their bounds the last year. The largest increase was in the North Ohio conference namely: 3,478, and the smallest increase in the North Indian, namely: 15.

DECREASE OF MEMBRS.—There has been a decrease of members within the bounds of fifteen conferences. The largest of which was in the Ohio conference, viz: 2,321. The smallest decrease in the New Hampshire viz: 346,

We have collected the above statistics with some care from the printed Minutes now before us, believing that they will be useful as a source of information to many.—*Christian Repository.*

Sabbath School Department.

BROTHER BASSETT, I perusing the recent Report of the "Young men's Bible Society of Cincinnati," I noticed the following among its standing rules; "A testament will be given *gratuitously* to each destitute Sunday School pupil in the State of Ohio, who is able to read it. Superintendents and officers of schools in need, are therefore invited to apply to the Depository, or if at a distance, to address Heman Ball Cincinnati Corresponding Secretary."

It is to be hoped that this offer may not be neglected by any, needing the aid so kindly proffered; and also that it may stimulate many to efforts in the Sunday School enterprise, in the destitute portions of the State. J. M.

Putnam, O. Feb. 1, 1847.

RELIGIOUS FICTION.—The Congregational Visitor, the organ of the Massachusetts Sabbath School Society, says that this Society publishes no Fiction. When the Committee of publication receive a manuscript, of a *narrative* character, they do not even examine it till they are assured by the author that it is true.

If not true—if it is a religious novel, it is at once returned to the author. [*Puritan.*

THE SUNDAY-SCHOOL BOY IN A HIGH PLACE.—We learn that the *Rev. William Roberts*, who sailed from New York, a few weeks since, to take the superintendence of the Methodist mission in Oregon, was a Sunday-school boy in one of the schools in Burlington, N. J. The place to which he has been appointed is one of the great interest and responsibility. After a voyage of five or six months, over a distance of not less that 15,000 miles, his influence may be felt in laying the foundation of a new and mighty empire. It is no small matter to have such a man under our tuition, for three or four years, at that period of life, when impressions are most easily and most deeply made.—*S. S. Jour.*

Ladies' Department.

A Good Husband

When you see a young man modest and retiring in his manners, who cares less about his dress than his moral character, depend upon it, ladies, he will make an excellent husband. If you see one that is kind and attentive to his mother, affectionate to his sisters, industrious in his habits and economical in his business, rest assured you have found one of whom you will never be ashamed. The ballroom is no place to find a husband; the fashionable assembly is no place; it is in the retirement of home, in the place of business, where you can study the character and the disposition; and where the best outside is not put on for effect and display. Many a young woman sadly misses it, who is carried away by a bright look and splendid dress. The man who makes the most polite bow and is most graceful in his manners, is not always the most suitable person for a husband. Look at the heart, study the character, and learn the disposition.

We knew a beautiful young lady, beautiful to look upon, we mean, who turned up her pretty nose at a shoemaker, and refused to acknowledge a painter in the streets, who finally married a dashing fop, the son of a wealthy man. Poor girl! a few years of misery passed away, and her husband became reduced, and she to maintain him actually took in washing. Many a shoemaker's wife and many a painter's daughter has contributed to her comfort during the last few years of her life. Girls, be wise and look at the heart, the character, if you want good husbands.

GOOD WIVES.

That young lady will make a good wife who does not apologise when you find her at work in the kitchen, but continues at her task until the work is finished.

When you hear a lady say, I shall attend church and wear my old bonnet and every day gown, for I fear we shall have a rain storm, depend upon it she will make a good wife.

When a daughter remarks—"Mother, I would not hire help, for I can assist you to do all the work in the kitchen," set it down that she will make somebody a good wife.

When you overhear a young woman saying to her father—"Don't purchase a very expensive or showy dress for me, but one that will wear best," you may be certain she will make a good wife.

When you see a female rise early, get breakfast and do up her mother's work in season, and then sit down to sow or knit, depent upon it, she will make a good wife.

When you see a female anxious to learn a trade so as to earn something to support herself and perhaps assist her aged parents, you may be sure that she will make one of the best of wives.

The best qualities to look after in a wife are industry, humility, neatness, gentleness, benevolence and piety. Where you find these there is no danger. You will obtain a treasure and not regret your choice to the last period.

From the N. Y. Tribune.

'MUNIFICENCE' OF A SLAVE DEALER.

We published a few days since from the New Orleans Tropic an account of the 'munificence' of Mr. Isaac Franklin, who died in April last in Louisiana, leaving the principal part of his property, amounting to nearly a million of dollars to be appropriated to the endowment of an Educational establishment in Sumer county. Tennessee. We were not aware at the time that this Mr. Franklin was the famous dealer in human flesh, whose name has so long been familiar throughout the country in connection with the firm of Franklin & Armfield. We have often been assured that, throughout the South, the negro trader is regarded with disgust and abhorence; but this man who amassed an immense fortune in buying and selling bodies and souls of his fellow men and transferring them from the comparative ease and comfort of a slave's life in the Northern Slave States to the terrible severities of the cotton, sugar and rice plantations of the South—a doom which they dreaded often more than death—separ ting husbands and wives, parents and chileren, regardless of their cries and entreaties—this man is eulogized in the papers of the South as a progedy of "benevolence and philanthropy,' who lived "but for the benefit of the *whole human race*"!! Yes, this 'soul-hardened barterer of human blood,' whose

——"treasures of gold
Were dim with the blood of the hearts he had sold,"

is represented as a man eminent for every virtue that adorns the human character! "No doubt," says the New Orleans Tropic, "he often contemplated with delight, the character and usefulness of his immortal namesake, Benjamin Franklin, and resolved in his own mind to *imitate his bright example* in an effort to scatter good among his fellow men." "Had he lived," continued the same authority, "in the remote time of early Greece and Rome, his fame would have descended to us in the genius of the far-famed lyric poets, who adorned those classic lands; and have been embalmed for immortality in the living pages of Thucydides or Livy, or Tacitus." To crown all, he is represented as a "*worthy Christian*," who has been transferred "from a scene where suffering is predominant, to A STATE OF PERFECT BEATITUDE."

Eulogy like this bestowed on a negro trader whose wealth was "dyed in human gore and steeped in widow's tears," and who left the world without one expression of regret, still less of pentence, for his life of villany, may well convince us that Coleridge was right when he sad that

"Earth's renown is infamous;
Her titles slanderous names—her praise reproach."

If such men can get to Heaven by relinquishing at death a portion of their ill-gotten wealth to be disposed of by a clerical executor,* it seems to us hardly fair to exclude anybody, however corrupt or wicked, from that happy place. We agree with the sailor who exclaimed on seeing a Slave ship and witnessing the cruelties of the 'middle passage.' "Well, if the Devil don't catch those fellows there's no use in *having* a Devil!"

*Rev. O. B. Hays, a Presbyterian clergyman, is one of Mr. Franklin's executers.

AN INCIDENT OF THE NEW REFORMATION.—"We have just heard" says a New York paper, the following interesting story connected with the recent Roman Catholic movement in this city, at the head of which is the Rev. Mr. Giustiniani.

Some time ago, this gentleman made his appearance, a perfect stranger, at the rooms of the American Bible Society, and solicited a present of thirty German Bibles; and while he refused to give his name, he added that he hoped the Bibles would do much towards promoting the cause of the Redeemer. The Bibles were presented to him, and he departed.

On Tuesday morning last, the agent of the Bible Society received a note through the post office, from the Rev. Mr. Guistiniani, mentioning the fact that he was the stranger who had received thirty Bibles some months ago. He also stated, that each of these Bibles was presented at the time to an influential German family of this city, and that every one of those families had foresworn the church of Rome. He also added that there were thousands of intelligent Germans in the city of N. York, who were ready to follow this little band of Christians, in the (to them) newly discovered pathway to eternal life. They were only waiting to see how the pioneers would be received by the American Evangelical churches.

DRUNKENNESS.—Lord Chief Justice Hale, two centuries ago, remarked—"The places of judication, which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by a due observation, I have found that, if the murders and manslaughter, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, or of tavern and ale house meeting."

Judge Rush, in a charge to a Pennsylvania grand jury, nearly echoes this: "I declare in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put upon his trial for manslaughter, which did not originate in drunkenness: and but few instances of trials for murder where the crime did not spring from the same unhappy cause."

EDUCATION IN IOWA.—A correspondent of the New York Observer speaking of education in Iowa, says:—

"Our new constitution makes it the duty of the legislature to establish a school system and appoint a State Superintendent to direct its operations. There is also provision made for a most magnificent school fund. if it is properly managed.—There are now 442,107 acres of land reserved for school purposes within the limits of the present organized counties, and an estimated amount of 463,048 acres in the part of the State not yet laid off into counties, and we become entitled to 500,000, acres more on our admission in the Union, making a splendid patrimony of 1,405,155 acres with which to commence operations."

Religious Intelligence.

PITTSBURGH DISTRICT.

Masontown Pa. Jan. 28, 1847.

DEAR BROTHER: The Lord is doing a good work on the George's Creek circuit this year. We held a protracted meeting at Gass's Run School House, where we had no society. Here we organized a class of eighteen members. Br. Mapel preached once for us.

We held another meeting at Wood Grove Meeting House, and eleven embraced religion, and six gave their names to the church. Br. V. Lucas preached 3 times for us during the meeting.

We held another at Zion, where the Lord poured out his Spirit, and revived the church, and eighteen gave us their names for church membership. Here we were favored with the labors of brothers Mapel, P. T. Laishley, and Gillespie. We had an excellent time. Glory be to God for his kindness to us. My residence is in Masontown. S. CLAWSON.

Morgantown Ct. Pittsburgh Dist. } *January* 29, 1847. }

BR. BASSETT, Dear Sir: With your pemission through the "W. Recorder," I would take the liberty of saying a few words to our worthy Br. Brown and friends in general, in relation to our Zion and her prospects on this circuit. We commenced our labor in the fear of the great Head of the Church by holding a series of protracted meetings, this winter, one of which was held in Stewardtown here we have a good little class but no church to worship in of our own. We got the use of the Presbyterian Church, it being occupied only once in 4 weeks, by that denomination. Br. Clawson, and Br. Mapel of Monongalia, both came to my assistance and labored acceptably. We had a very precious season. It was not in vain to wait upon our God. Four persons evidenced their attachment to Christ and joined the church. They have influence in society and will be useful in the church; may they live faithful.

Our 1st. quarterly meeting came on, Nov. 7th 1846, held at Avery Chapel. Here we had the assistance of Br. Asby Pool our local minister who is faithful and labors acceptably at all our meetings when able to attend, likewise Br. P. T. Laishly on sacramental occasion addressed a very attentive congregation, from John 21, 17. It was not without effect the membership was revived, and 2 persons came forward and united with the church professing to obtain the pearl of great price. Next protracted meeting at Stewardtown on 1st. January 1847. Having received permission from the Trustees of the Presbyterian Church in that place we proceeded in our meeting until Sabbath evening. Being informed that it was the request of the Rev. Mr. Davis pastor of the congregation that we should not occupy the church any longer. We repaired to the dwelling house of Br. W. John, who has recently become a member of M. P. Church. Even here we had all a welcome reception and a profitable season. Br. Laishley braved a stormy day and arrived for his appointment at night and comforted the church from Isa, 33, 20, 21. I had tho't that the atmosphere of * * * * bigotry had well nigh fled before the gentle zephyrs of divine grace, saying 'love worketh no ill to his neighbor, therefore love is &c,' and "as ye would that men should do unto you, do ye so unto them, for this is the law and the prophets."

Second quarterly meeting just closed in Morgantown; my brethren whom I expected fail'd coming in consequence of sickness. One conversion—2 joined the church. Received during this conference year 16 members. One from the Presbyterian church the others from the world. One new meeting house is in progress near Stewardtown for the use of Methodist Protestants and when not occupied by them for all other christian denominations. May the Lord send prosperity in practical holiness, this conference year that the time may soon come when the world will be evangelized to God. Pray for us.

Yours truly &c,,
N. GILLESPIE.

MUSKINGUM DISRICT.

Hartford, O. Jan. 20*th* 1847.

MR. EDITOR:—I wish through the medium of the Recorder—to encourage my christian friends in general and especially Brs. Cushman, Robison, and Baker, who labored the last three conference years on this circuit and who preached so incessantly and prayed so fervently for a revival on this circuit and especially in the Westbrook class, but who were called away to labor in other parts of our Lord's vineyard without seeing their prayers answered. I can truly say that their prayers have been like bread cast upon the water, gathered after many days. Our little class has been on the decline for several years, and when Br. Hatfield came on the circuit he soon became acquainted with its situation. He began to pray to God fervently and zealously for a revival of religion in our class, but seemingly to no purpose until at a protracted watch meeting we have seen the Devil defeated almost on every hand. He is now on retreating ground, and the work of the Lord is begining to move forward, for notwithstanding the severe discouragements which arose from a death like coldness which seemed to pervade the class, Br. Hatfield remained inflexible. He labored zealously, prayed fervently night and day for the Lord to begin the work, and while the hearts of sinners seemed like adamant, and the class all doubting in reference to a revival here, and while a dark could seemed to overshadow the place; amidst these severe discouragements Satan made use of another agent who had recently been expelled from the class who exerted every latent power of his mind to prevent the work of the Lord in this place, but he found that his puny arm was too short to fight against the Lord. For while the dark clouds of unbelief and opposition were gathering thick around and hovering directly over us, it was then that Br. Hatfield, firmly believing that God was about to begin a work with us, preached, prayed and agonized 3 days and 3 nights before he could see any sign except through faith, opening the doors of the church every day and every night; when late on Sabbath night while praying admonishing and inviting sinners to flee from the camp of the enemy, and rally under the banner of Jesus, it was then that an aged grand father was seen to raise his head above the seated congregation, with his face bathed in tears which were fast trinkling down his grief worn cheeks, advanced towards the pulpit with his arm extended, gave the minister his hand, name to the church and his heart to God. He was quickly followed by another, who united with our old friend in desiring the prayers of the church that God would forgive his sins. Many unconverted were melted to tears, the fire began to burn in the hearts of christians. The members began to wake up. They began to pray in faith to God to convert sinners. The meeting was protracted 3 days longer. Seven united in the church and there are others who will join soon. Serious impressions were made upon many which I trust will result in much good, an increased attention to spiritual duties and ardent prayer in faith to God to convert sinners seems now to exist in our class of 16 members which a few days ago were only 9 members who thought that God had given up the place, and Satan had taken full possession. New members are being united to the several classes throughout the Delaware Ct. The people are receiving Br. Hatfield as one who walks worthy of the vocation wherewith he is called.

S. T.

Bird Run, January 27, 1847.

BR. BASSETT:—The first special manifestation of revival influence on *Coshocton Circuit* for this conference year was at a meeting held at the Ross apt.—This meeting continued six days. The church was much revived. Three professed Religion and joined the church. This society is of choice material, ready to do anything that would tend to promote the interest of the Redeemers Kingdom. Father Ross an aged veteran was able to attend at each interview and his once shrill voice was heard shouting "to the contest." The days of this Father among us, according to the common course of nature, cannot be many. But he consoles himself with the prospect of soon arriving at Home. The second was held at the union class, commencing christmas eve, continued 5 days. This meeting promised much good, but circumstances caused us to close just at a time when prospects were most flattering. Only 2 were received here. We expect to renew the attack at this point soon.

A third meeting was held at Pleasant Bethel commencing on New Years Eve. At this meeting we were assisted by Brs. Duling and Baker of Otsego Ct. this lasted 18 days and was truly a time of refreshing from the presence of the Lord. The Church seemed to stand erect, clothed in her beautiful garments, and received the smiles of the Master of Assemblies, while copious showers of grace divine refreshed, cheered, and gladened the hearts of the children of God; those without hope and without God in the world: who come from time to time in great numbers, to witness the good dealings of the Lord with his people; began one after another, to fall out with their sins and their sinful practices, and cry out "What shall we do?" Evening after evening, both Brethren and Sisters were at their posts and while the slain of the Lord were many and the mourner was heard "crying mightily unto the Lord, O Lord I beseech the deliver my soul, the united prayers of the church and mourners were heard and many emerged from natures darkness to the light and liberty of the children of God. We will not pretend to say how many were hopefully converted during this meeting. It was a season to which we look back with pleasure and we hope and believe will prove a lasting benefit to the neighborhood. Twenty-nine united with the church, a few of which will meet with other classes but more than 20 of them will remain at the Bethel class. This is very seasonable help to the good brethren at Bethel as many of their class mates have removed to the west from time to time thus reducing their number and tending to discourage but this seasonable blessing seems greatly to revive, Encourage, and build them up, may the Lord bless the old veterans, and may the new recruits prove valiant soldiers, and may they prove mutual benefit and blessing to each other.—

We have just commenced a protracted meeting at Bird Run Meeting House. Br. J. M. Winn was with us and preached for us last evening—Christians seemed happy in the Lord. Two young women presented themselves as seekers at the alter of prayer, no conversions at this meeting yet; but we have faith to believe we shall see many before the meeting closes. For this we intend to work as well as believe. O Lord work in us and by us for thine own name's Glory. Amen.

J. W. CASE,
J. H. HAMILTON.

Frederick Circuit, Jan. 29, 1847.

BR. BASSETT: Angels, that "minister to the heirs of salvation," are shouting over Frederick. "Great and marvellous are thy works, thou King of saints," and to their song, our rejoicing souls respond, "the Lord hath indeed done great things for us whereof we are glad." Great and glorious times we have had in Fredericktown, in which not only have the children of God been wonderfully revived, but sinners also have been powerfully converted to God.

A protracted meeting of 13 days continuance was held in this place commencing on the 15th inst. during which between 30 and 40 were made to rejoice in the conscious possession of the pearl of great price. The angels, that mail the news of the conversion of sinners from earth to heaven, have been kept busy through this meeting, in going up so frequently with fresh intelligence of the lost being found: for at almost every service; not only when there was preaching, but at the prayer meetings, and speaking meetings, and sometimes when but few persons had assembled, sinners were converted. Many persons who had long neglected the means of grace, and some who had hardly ever been at a religious meeting, were brought out, by visitations from the Spirit that strives with men. Nay, the whole population in and about the town seemed to be stirred up by the good Spirit. It comes as with a rush to the place where prayer was want to be made. Our place of worship in Frederick was "too strait" for the crowding congregations, and we had to avail ourselves of the kindness of our Congregational friends, by using their large and commodious church, which was generally full to overflowing.

At the love-feast, on the second Sabbath of the meeting, the days of heaven upon earth seemed to be begun among us. One hundred and two individuals stood up as living witnesses of the God of all grace, and happily spoke in evidence of the religion of Jesus as "a glorious treasure." A considerable proportion of the speakers were young converts, babes in Christ, who have just commenced to speak the language of Canaan; and, Br. Clancy, my predecessor on this circuit, had he been present, would have been compelled to raise the Glory-shout, by hearing many of the youths of his acquaintance, male and female, once lost, now saved by grace divine, triumphantly declace what God has done for their souls. At the close of this protracted effort, 27 came forward to unite on probation with the society in this place. Others ere long will, we confidently hope cast in their lot among us, to swell our numbers and to strengthen our cause. An enlargement of the meeting house is strongly talked of. We have received in all since last Conference 40. At this meeting we were favored with the labors of Brs. T. Potter and P. Inskeep, who labored like men in the cause of their Master. The Lord bless them for their labors of love. We have yet three other protracted meetings published. May the Lord still continue to bless us, and the work of the Lork yet prosper more and more among us.

Yours, SAMUEL LANCASTER.

MR. ADAMS.—The National Intelligencer of the 14th inst, says:

"We are happy to hear from Boston that Ex-President Adams has so far recovered from the effect of his late sudden and serious indisposition that he was last Sunday able to attend Church, and is expected to be in his seat in the House of Representatives within a week or two,"

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, FEBRUARY 6, 1847.

DR. FRANCIS WHITCOMB.—We learn by the Religious Telescope, that this brother, a minister of the Church of the United Brethren, died recently in Elkhart County, Ia. It is stated that in dying, he said that all was well.

SUSPENSION BRIDGE AT NIAGARA FALLS.—We learn by the Boston Olive Branch that the charter for a Bridge over the Niagara at the Falls is now complete, having received the sanction of the Legislature of New York, and the signature of the British Queen. It is expected that the work will be commenced the ensuing Spring. This work will be of great importance both to the U. States and to Canada.

FIRST PAGE.—We have yielded more space than usual this week to our Ecclesiastical Department, to the exclusion of our usual variety. Hereafter, we must avoid giving too many articles at once on the same subject, as we are anxious that our paper should be found one of general interest.

OHIO APPLES.—See an article on this subject on our fourth page. It should have been regularly quoted from the Ohio Cultivator.

MONROE EDWARDS, the forger, died in the prison Hospital at Sing Sing, N. Y. of consumption, about a week ago.

ANOTHER FATAL EXPLOSION.—The towboat Phoenix exploded her boilers at Southwest Pass, on the 21st ult. killing about 20 persons. Sad—but not uncommon.

FRIGHTFUL MASSACRE.—Information has been communicated both to the British and French government, that a chief on the Western coast of Africa, having 2000 slaves on his hands which he could not dispose of, had them all butchered before his eyes. Awful, *most awful*. Yet it is but a concomitant of slavery and the slave trade.

☞We omitted to mention last week that the Steamer Newark struck a snag in the Muskingum river, between this place and Marietta, and sunk. It is hoped however that her hull can be raised, and that her enterprising owners Messrs. Bishops will sustain a loss of little more than $1000.

☞The letter of our New England Correspondent this week will be found interesting. Read it.

OHIO LEGISLATURE.—Both branches of the Legislature have resolved to adjourn on Monday next, the 8th inst.

NEWARK CIRCUIT.—We omitted to mention in our paper of last week that we had just enjoyed the satisfaction of making our first visit to this circuit, at the quarterly meeting held at Irville, by Brs. Maynard and Kinney, the circuit ministers. There was not a large attendance during the meeting, on account of apprehensions of small pox, which was prevailing within an adjoining township. Yet it was a pleasant profitable meeting. Besides enjoying the hospitalities of other kind families, we visited our aged Br. Thrap, now about 70 years of age. He was one of the first, (if not the very first,) gospel minister who settled in Muskingum county. He was also one of the earliest Methodist reformers, a "Wesleyan Repository" man. Newark circuit, (though rather a misnomer as it does not embrace Newark) is one of the best of circuits. May it have great religious prosperity.

TEMPERANCE MEETING.

Quite an interesting Temperance Meeting was held in this place on Tuesday evening last. It is supposed that over 200 Sons of Temperance, consisting of the Zanesville Olive Branch, Muskingum, and Putnam Divisions, together with a large number of ladies and gentleman assembled at the Presbyterian Church.

The exercises were very appropriate. Singing an excellent Temperance Hymn by the choir—Prayer was then offered by Rev. J. M. Courtney, of the Baptist Church. The Rev Wm. Smallwood followed in an address of some length, which was very suitable to the occasion. After the address a large, nice and handsome Bible was presented to the Putnam Division, No. 64, S. of T. by Miss Fairlamb, in behalf of the ladies of Putnam; which she accompanied with a very appropriate address, which was responded to by the Rev. W. I. Fee, Chaplain of the Putnam Division. We would make still further account of the proceedings of the evening, only we understand that a committee are appointed to furnish a report of them, which will appear soon. Also the Rev. W. Smallwood, Miss Fairlamb, and Rev. W. I. Fee, were requested to furnish copies of their addresses for publication. We must say however that the singing under the direction of Mr. Ward was excellent, and in fine, we do not think it could have been easily beaten. Every one seemed delighted and returned home with the joyous anticipation that old *King Alchohol* would be soon banished from this part of the country.

C. A.

COLUMBIAN MAGAZINE.—The February number is before us, embellished as usual, with three fine engravings, and a piece of original poetry. Contents are original, furnished by eighteen talented contributors. Israel Post Publisher, Nassau St. N. York. $3 per year. Two copies for $5.

The Markets.

In Zanesville Wheat at 60cts., flour $3,75.

At Cincinnati on the 1st inst. flour was worth $4,75, Wheat $1,00.

At Pittsburgh on the 1st inst. flour was selling at $3,87½ a 4,07.

At Philadelphia on the 30th ult. flour was worth $6,00

At Boston on the 29th ult. flour was bringing $6,75.

At New York on the 30th ult flour was selling at $6,75.

At Baltimore on the 30th ult. flour was worth from $6,00 to 8,18¾.

REV. EDWARD SMITH.—This distinguished minister of the Wesleyan M. Connection, has been making a visit at Putnam and Zanesville. He preached last Sabbath afternoon at the Presbyterian Church in this place, at candlelight at the M. E. Church, and on Monday evening, at the M. P. Church in Zanesville. We enjoyed the privilege of hearing two interesting and profitable sermons by him, viz. at the first and last named places. We were not aware till we were favored with an interview with Br. S. that he had retired from the more active scenes of public life, and located himself in the borders of Delaware Co. Ohio. His post office address however, is Chesterfield, Knox Co. O. His retirement was occasioned by a failure of his health, a year or two ago. At the last A. Conference he was appointed Conference Missionary, in view of his rendering what service he might be able, and to obtain contributions for a Mission amongst the 20,000 fugitives from slavery, now located in Canada West. The claims of the object, he presented on each public occasion here, and met with a somewhat liberal response. Br. S. acknowledged the advance of Christian liberality, as he observed that he had not for three years past, had access to any pulpit, save of his own denomination, until he visited Columbus last week. It occured to us, that possibly there had been a mutual improvement both in Br. Smith and the churches. At any rate, he did not whilst here, denounce all churches but his own, as proslavery and Babylonish. He freely pointed out the duty of the churches in reference to slavery, (which indeed we wish to see every minister do in a proper spirit and manner,) and we know not that any were offended. Br. Smith is capable of being very useful in the cause of Christ, and the cause of humanity. We are gratified to say that he has mostly recovered from the injury received by an accident which occured a few weeks ago to which reference has been made in the papers.

The Distress in Ireland, Again.

The accounts received by Irish newspapers brought out by the Hibernia, of the results of the famine in Ireland, are heart rending. All the calamities which have befallen that unfortunate country for many years together, would not equal the present dreadful visitation. No reasonable doubt can be entained of the truth of the picture, that *thousands are actually dying from starvation*. We are assured that the government is affording all the aid in its power, and yet the prevalent distress seems scarcely at all mitigated. Read the following statement of cases taken from a single Dublin paper, the Freeman's Journal for which we are indebted to the New York Daily Sun.

At Skibbereen a reporter staying half an hour in the town counted three funeral processions. One family was found dying of disease and want, unable to go out and seek food or medicine. In another cabin, nine persons lay stretched on the ground, suffering from fever produced by want of food; here a woman had given birth to a child, lying upon some straw. Six persons lay around her, suffering from aggravated symptoms of fever brought on by starvation. In another cabin a whole family was ill with fever, having lost two of its number within two days, and the unfeeling landlord had unhinged the door, took off their blankets, and left them to die without shelter, clothing or food. In thirty-two houses at least two of each family were ill with fever or dropsy; in some cases nine in family were down, unable to move, and apparently anxious for death to relieve them from their sufferings. A man, his wife and children were confined with the fever, and among the dying children was found the decaying corpse of a little boy who had died some time previously. In this case a piece of coarse packing stuff was the only covering over the living and the winding sheet of the dead. In another house a poor woman having lost two of her children by fever, was found lying at the side of her third and last child. She tried to go to the town for relief for her dying infant, and while doing so, dropped down in the street, was carried home and died in twenty four hours. John Maloney and Michael Donovan, of the town of Beenean, were found in their hovel, having been dead some time. They died of famine. There was nothing in the house to keep the vermin off the bodies. Four corpses lay in that town as they had died, without preparation of any kind. Another case is reported, of a boy who lay six days and nights beside a dead body, without being able to procure assistance for its removal, and when the last farthing candle went out, the rats commenced to eat the decomposing body.

These are only a few of the thousand cases reported in the Irish papers. We could fill our columns for days with these details from various parts of Ireland and the highlands of Scotland.

Now, it is this very intelligence of scarsity and destitution across the Atlantic, as announced by the late arrival, that has produced the present rise in prices of breadstuffs in this country. But whilst farmers and others are rejoicing at the increased demand and price upon their grain, should they not more than sympathise with those whose very distress has thus benefitted our American markets? We submit whether in bringing their abundance to the store houses or to the mills for sale, they should not appropriate a certain portion, to be transmitted to famishing Ireland. For, arrangements are already made even here in Muskingum County, for shipping breadstuffs across the Atlantic. We have taken the liberty to refer especially to farmers as being possessed in such abundance with the very sustenance so greatly needed by those who are 'ready to perish.' But we would not exonerate those in others branches of life, who also have abundance, and could conveniently spare the price of one or more barrels of flour or sacks of corn. We are gratified to learn that in the eastern cities something efficient is being done. But let it not be forgotten that Ohio is now one of the first States of the Union, and blessed with the greatest abundance. And now that the channel is open for conveying our benefactions directly to the needy, we are without excuse if we withhold our sympathies and our aid. A circular has been largely distributed through this County, and committees appointed in each township to solicit and receive contributions. We hope that Muskingum and other Counties will do their duty.

Since writing the above, we see it stated in Bicknell's Reporter that on board the Hibernia, during the passage, a collection was made, of £70 sterling, ($359,00) for the starving population of Ireland. The passengers, we should judge, could not have been deceived by exaggerated accounts.

SEARS' MAGAZINE for February, is before us. It contains descriptions of the States of North and South Carolina, with numerous illustrations. An interesting number. R. Sears, Publisher, N. York, $2 per annum. Two copies for $3.

NATIONAL ERA.—With pleasure, we acknowledge the receipt of this large and valuable weekly. It is a national anti slavery paper, recently commenced in Washington City. Dr. G. Baily, formerly of the Cincinnati Herald and Philanthropist, is Editor, assisted by Messrs, J. G. Whittier and A. A. Phelps, Corresponding Editors. We hail the establishment of an independent press at the national capital as an *Era* indeed. Our earnest wish and prayer shall be given for its success and permanency. We are gratified to learn that already its patronage is quite extensive, and that its appearance is welcomed by many at the South. Dr. Baily weilds a masterly pen, having had ten years experience in editing the Philanthropist at Cincinnati; and his coadjutors in the present enterprise, are too well known to need our acknowledgment of their abilities. Success to the National Era. Terms, $2 per annum in advance. Address L. P. Noble, publisher, Washington, D. C.

FOUR SHORT SERMONS, on different subjects. By Rev. J. Waite, Greenville Ill. A copy of this unassuming pamphlet has been sent us, and so for as we have had time to examine we are pleased with the sermons. We understand that the writer is unable through indisposition to preach orally, and therefore sends out these written sermons to do good.

CONSUMPTION AND ITS ANTIDOTE.—Dr. Jewett, of Columbus has sent us a copy of his publication with the above title, exhibiting his mode of treatment and *cure* by Iatroleptic Remedies. Certificates of numerous physicians and others are given declaring the great virtues of these remedies. And we feel free to say, that from acquaintance with some of them, we have confidence in their efficacy in many cases.

ALEXANDER'S PICTORIAL MESSENGER.—This is a large, popular family newspaper, published at Philadelphia, and one of our most interesting exchanges. It has a weekly circulation of 60,000 copies. It promises that neither slang nor vulgarity shall ever pollute its pages. Terms for a single subscription, $2 per year. Four copies for $5. Twelve copies for $10. Address, Charles Alexander, Franklin Place, Philad.

NEW YORK SUN.—*Daily—Weekly and Monthly.* We have repeatedly expressed our obligations to the publishers of the Sun for their daily issues during the year past, as well as for numerous extras with important intelligence, though we previously had but their weekly in exchange. Our news department shows that we quote largely and constantly from the Daily Sun.

The Sun Weekly is a very handsome and intersting sheet, containing much instructive reading matter besides a great variety of general intelligence, with handsomely engraved illustrations every week. Terms, $1 per year.

The Illustrated Sun, and Monthly Literary Journal. Under this title, the publishers have just commenced an elegant monthly publication, the second number of which (for February) has just reached us. It is a sheet of *extra* mammoth size and very fine paper, folded in sixteen large pages suitable for binding. The present number contains nearly 30 engravings, some of them representing cities, scenery &c. very interesting. This is indeed "something new under the *Sun*." Terms, only $1 per year, and only newspaper postage. Six copies for $5. The Illustrated Sun, will be a very attractive publication Address, M. Y. Beach & Sons, N. York. Will the obliging publishers, favor us with the January number?

New England Correspondence of the Western Recorder.

Boston, Jan. 25, 1847.

DEAR BR. BASSETT: More time than I intended, has passed away, since I last wrote you, before troubling your readers with another birds-eye communication.

Yesterday the city was put into a panic by having the case of A. J. Terrill, for the supposed murder of Mrs. Bickford, committed to the jury. Doubless you know we are all in high dudgeon in Massachusetts against capital punishment. Circumstantial evidence was so strong against Terril both for *murder* and *arson* that many of the vast crowd who witnessed the trial, feared that the jury would return a verdict of *guilty*—if so, as the law now is, the penalty would be the gallows! The jury were out about five hours, and returned a verdict of—*not* guilty. The prisoner at the bar was a young man about 23, and is supposed to have put to death one of natures finest specimens of *beauty*—but alas, for her beauty—it proved her ruin! The symmetry of her form, her exquisitly fair and glowing features, and her expressive dark hazel eye, attracted the notice of every body. If she travelled on a steamboat, or stopped at a hotel, her smiles were sought for, alike by the young and old, by the humble, and the high and noble. She could not endure such flattery. She *flirted* with her admirers, she abandoned her young husband, she neglected to adorn her *intellectual and spiritual being*. She was wholly devoted to the *external*. She became a coquette and fell! Whether she killed herself, or Terrill killed her, God only knows!

Our state legislature is now in session. Little else has yet been done besides arranging and preparing business for the future. The election sermon this year was not as good, altogether, as usual although it had one redeeming quality. The Rev. Mr. Bisbee, for that was the minister's name, speak in a plain and feeling manner of the necessity there was, that rulers should be good men "ruling in the fear of God." He closed with an address to the Governor which was extremely gratifying at least to the wise and the good. Our Governer is decidedly a good man. He appears to be a devoted, praying christian. He is deacon of a Baptist Church, is polite and easy in his manners but plain and natural, that is, unaffected. He never wears a collar, or dicky as some call it. A plain stock is his only cravat. With all his plainness, piety, and temperance, (for he goes hard against intemperance) he is the most popular Governor Massachusetts has had in modern times.

By the by, one of the younger Protestant Methodist preachers Rev. N. S. Clarke is sent from Rochester, the town of my residence as a member of the legislature. He is a truly devoted man, and I think will bear it very well. The State of religion is low in New England. Still, I think the churches are not backsliding, and I trust the time is not far distant when there will be a more general out pouring of the spirit, and an all pervading reformation begin.

Our noble metropolis is altogether an interesting city. We have, here for antiquities in architecture some interesting relics of the days, especially, 'which tried man's souls.' The house for instance, in which John Hancock resided when he signed the "Declaration" of our independence is still standing. Fanuel Hall, called the "cradle of liberty" in which the pioneers of the revolution assembled to deliberate, is still in good repair, and in good repute. A runaway slave of rare and splended talents, occupied it last week, in addressing overflowing audiences who would stand on their feet an hour an a half, to hear his tales of woe. The "old South" Church, which the British occupied as a barracks before they evacuated Boston, "Kings Chapel" which became the first Unitarian Church in America, and Brattle street church, which has *the same* cannon ball now sticking in the wall of the building, which was thrown there from a British cannon; all these, and several other buildings, were erected long before the American Revolution.

There are now about one hundred churches in the city, and as many ministers; yet the *people* of Boston are not properly supplied with church room—all the churches will not hold those who would attend worship could they obtain seats and pay the rent of them.

Since I commenced writing this letter we have had one of the most destructive fires which Boston has experienced for many years, destroying about one hundred buildings, and throwing about fifty families housless on the charities of the cold world. This fire had its origin on a bitter cold night in a Bowling Saloon, where men were bereft of reason in their dissipation.

O Alcohol! Thou foe of humanity—demon curse of the domestic sphere! When will thy ravages cease to strew our pathway with squallid poverty and haggard wretchedness? And when will the wailings of the prisoner, clanking in the chains with which alcohol has bound him cease to accumulate like maw worms on the bosom of society. L. D. J.

PREACHER'S AID SOCIETY.

Pittsburgh, January, 28*th* 1847.

REV. A. H. BASSETT, Dear Sir, I am requested to transmit to you the following resolutions, for publication in the Recorder. Passed at a meeting of the board of manager of the Preacher's Aid Society, Jan. 27 1847.

Resolved, by the Board of Managers of the Preachers Aid Society of the Pittsburgh conference of the Methodist Protestant Church, That all the Superintendants and their assistants in the District be, and they are hereby requested to obtain annual and life members of the Aid society, enter their names and the amount subscribed in a book kept for that purpose. And shall collect all the monies so subscribed and pay them over at each Annual Conference.

Resolved, That the superintendants and their assistants be, and they are hereby requested whenever it is practicable to obtain Donations, Bequests and *Notes* of Twenty five dollars and upwards payable at some distant date not exceeding twenty years, with interest from the date of note, the Interest to be paid annually. The giver of the note to hold the money on loan and make the principal sure, at the time specified.

JOHN SARGEANT Sec. Pro Tem.

THE THEATRE A SCHOOL OF MORALS.—Will any of you who have been to theatres, please to tell me whether virtue ever received important accessions from the gallery of theatres?

Will you tell me whether the pit is a place where an ordinarily modest man would love to seat his children?

Was ever a theatre known where a prayer at the opening, and a prayer at the close, would not be tormentingly discordant?

How does it happen that in a school for morals, the teachers never learn their own lessons?

Would you allow a son or a daughter to associate alone with actors or actresses?

Do these men who promote virtue so zealously when acting, take any part in public moral enterprises, when their stage dresses are off?

Which would surprise you most, to see actors steadily at church, or to see Christians steadily at a theatre? Would not both strike you as singular incongruities?

What is the reason that loose and abandoned men abhor religion in a Church, and love it so much in a theatre.

Since the theatre is the handmaid of virtue why are drinking houses so necessary to its neighborhood, yet so offensive to Churches?—*H. W. Beecher.*

HINTS TO RETAILERS.—The editor of the Hartford "Charter Oak," in a recent account of a "trip to the Bay State," makes the following statement in reference to Blandford—

"There have been in Blandford, since the incorporation of the town, thirty-eight tavernkeepers. Of these, three died of delirium tremens—seven became intemperate—one died in the poor house—eight lost all their property—seventeen did not improve their pecuniary condition by the business—three only acquired property—four were cursed with intemperate wives—twenty five sons, and four daughters became intemperate."

If we would enjoy ourselves, we must take the world as it is, mixed up with thousand spots of sunshine—a cloud here and there—a bright sky—a storm to-day, calm to-morrow—the chilly piercing winds of autumn, and the bland, reviving air of summer.

NEWS OF THE WEEK.

News from Turkey.

FURTHER EXTRACTS BY THE HIBERNIA.

The news from Turkey is of the most distress- g character, as to the Nestorians. The butch- y of this inoffensive people has been continued ring the period intervening since the Steamer evious to the Hibernia, left Liverpool.

MAR YOHANNAN, the ve erable Bishop and pa- arch of the Nestorians, who visited the United ates a few years since, was captured by the butch- Bedohan Bai, and impaled alive. This event eates a universal sensation of horror in New ork, Bo ston, and other eastern cities, where the shop is well remembered by the religious com- uni y.

The pastors who were taken by their invetcrate emies, had oil poured over their bodies and re then roasted alive before slow fires amid the rs, yells, and other hellish demonstrations of light on the part of their Mahommedan persecu- rs.

Sixty seven villages had been laid waste by em, and no less than eight hundred persons put death by the worst tortures that inhumanity uld devise. Neither men, women, nor children r helpless infants, were spared by the demons human form. Some were burnt, others impal- . cut to pieces, stabbed, and put to death in ev- y variety of form.

LOSS OF FLAT BOATS AND OF LIVES.—The Ben anklin No. 7, brought news to Cincinnati that e fell in with a Flat Boat 6 miles below Helena nk to the roof, and five men clinging to her.— was loaded with produce, was towed ashore d the men saved—from Cincinnati. Another at was lost one mile above this.

The Ben also picked up on her passage the ews of four other flatboats, lost in the late storm; ho report the loss of several other boats between emphis and Plum Point, during the same storm.

A passenger on board the Ben reports the loss two Coal boats at the mouth of the Wabash, and t of a crew of thirteen in number, twelve were owned, or frozen to death. Five miles above e mouth of the Wabash, another boat, with five en, was lost in the same gale.

We also learn that the steamboat Louisville ran er a flat boat at Enterprise, and sank her instan- y. Particulars not known.—*Pitt. Gaz.*

FATAL RAILROAD ACCIDENT.—William Flint, of anvers, Mass., was killed on the Essex railroad st Thursday, at the crossing at Frey's Mills.— he engineer sounded the alarm, but being aged, af and somewhat crippled in his hands, deceas- d either did not hear it or was unabled to get his ehicle off the track in time. The train came pon him and dashed him over the dam upon the e, killing him instantly, and injured the horse so uch that it was found neccessary to kill him al- .

PHILADELPHIA, Jan. 24th—6 P. M. Henry Da- ault, a centenarian was killed yesterday after- oon by the Germantown Railroad stone car, on e d s ending grade, in Ninth street, above Poplar, e car by its own momentum overtook him as he as crossing the street; the brakeman was unable o arrest its progress; the unfortunate man, through eafness did not hear the approach of the car.— The markets of Saturday were quiet. In cotton nd flour there was no change.

FROZEN TO DEATH.—A young man named urns, resided in Aisquith street, Baltimore, went ut on Thursday morning on a gunning excursion ith two or three others, and in the course of the ay got seperated from his companions. After a onsiderable search, they found him frozen stiff.

LOSSES BY FIRE.—At Roxbury, on Thursday, immon's Turpentine Factory. At Lowell, on riday, about midnight, a fire commenced in Merrimac street, which destroyed:—the Restora- or of Mr. Barron, the Perfumery shop of Mr. N. . Cary, the Boot, Shoe and Leather store of Mr. . Critchet, the Watch and Jewelry store of Mr. . K. Fellows, the Book store and Bindery of Mr. ohn E. Allen, the Dry Goods and Lace store of . Handscom. Three or four families living over ese stores were burnt out. The dwelling house f Captain David Lincoln was burnt at Brewster n Sunday night. It was insured at the Mutual ffice at Yarmouth for $1550. The Court House t Newton, Sussex County, N. J., was fired by a risoner and burnt down before day light last hursday morning.

CALAMITOUS FIRE.—On Friday of last week the ouse of John Connor, in the township of Lanark Canada, was burnt to the ground. He perished n the flames, with his wife, five children and ser- ant girl.

A SAD RESULT.—Joseph Stockhouse, jr., aged ineteen, of Mount Holley, N. J., seeing a boy reak through the ice while skating, ran to his res- ue, and after considerable efforts, rescued him; ut sad to relate, being so chilled by the cold him- elf that he sank and was drowned.

LIGHT OF THE GREAT FIRE.—The Nantucket nquirer says the light of the fire in Boston was seen by the watch in both the towers of that place The distance is about 90 miles.

HORRIBLE DEATH.—As Mr. Joseph Hall, of Lyme, N. H., was lighting a match to fire a seam harged with powder, at the Summit, in the town f Orange on Friday afternoon, a spark from the match caught the trail and exploded the whole, lowing him into the air and killing him instantly. He has left a wife and four small children.—*Wor- ester Spy.*

SUDDEN DEATH AT BERLIN, CT.—Mr. Isaac Dobson, aged 23 years, died very suddenly on the 22d inst. of apoplexy of the lungs. He had just prosecuted a very large amount of business. Mr. D. had an insurance of $2,000 on his life, in the New York Company, which will be of great ben- efit to his family.

DREADFUL ACCIDENT.—On Thursday last a shocking accident occured at Lonaconing, Md., which resulted in the instantaneous death of John Barrett, the assistant engineer of the iron works there. The engine was stopped, and Barrett en- tered the cylinder to clean out the flues, not com- ing out when the signal was given, the steam got up, and the engine set in motion, crushing him into atoms.

A COMMERCIAL EVENT.—The Hibernia, beside her two or three millions of dollars in specie, had a very valuable cargo of goods. The whole a- mount of her freight was greater than that of any other which ever pased from the Eastern to the Western continent, or which has ever entered any of our ports.—*Boston Courier.*

MOYAMENSING HOUSE OF INDUSTRY.—Over fifty colored persons are daily employed, at the pres- ent time, in the House of Industry, at Hancock Hall, Shippen street above Ninth, established so as to place within the reach of the deserving poor the means of procuring subsistence by their own exertions.—*Philadelphia Ledger.*

If you would live long, drink cold water.—Those who use this as a beverage usually live longer than those who drink intoxicating liquors.

REMITTANCES TO IRELAND.—Mr. Jacob Harvey, who published recently a statement that the large sum of $808,000 had been remitted to Ireland from New York, in small sums during the last year, through certain houses, has since received returns from Philadelphia and Baltimore, which swells the total of remissions from the three cities to $1,001,650—to wit, $170,150 from Philadelphia and $22,600 from Baltimore. He says:

Here are one million of dollars, part of the hard earnings of the poor Irish emigrants, sent in one year to help their poorer friends at home, and all done, quietly, regularly and systematically, without any parade of public meetings or committees. It will be acknowledged by the most prejudice sectarians and politicians that my countrymen have their virtues as well as their failings—they certainly receive a full share of abuse for the one and I therefore think they are honestly entitled to praise for the other.

THE CENTENARIAN, whose death we noticed by telegraph yesterday, died at the residence of his daughter at Fort Pleasant, Monmouth county, on Friday, the 15th inst. His name was John Chamberlain, and his age 105. He was a Revolutionary Pensioner, and raised eleven children, whose offspring amounted to 175-children, grand, and great, and great great grand. He enjoyed extraordinary health and a vigorous mind. Although not a professor of religion, his dying words were, when asked, "Father are you in pain."—*"No. I have seen my Saviour! I am happy! Let me rest!*

FATAL ACCIDENT.—About 11 o'clock in the forenoon of last Saturday, an accident occured at the workshop of our fellow citizen, Elijah Ross, by which a worthy citizen, Cornelius Wilkins, lost his life. A young man, named David Brown, had been loading a gun, when in adjusting the cap it exploded, the ball passing through the stove pipe; and striking Mr. Wilkins in the back thence passing the body and lodging near the surface of the right breast; whence it was extracted a few hours afterwards. It is supposed to have passed through the lungs. Every attention was bestowed upon the wounded man, and until sometime in the day on Saturday, hopes were entertained of his recovery; but he gradually sunk; and about three in the afternoon of that day breathed his last. He leaves a widow and three children to mourn their sad bereavement. He was about forty years of age. As in all other cases where accident occurs, it is easy now to see how it might have been avoided; and no doubt a degree of care might be used that would greatly diminish the number of accidents; but we are assured by Mr. Ross, that the course pursued by the young man was what is the daily practice of persons in the habit of using guns; and that but for the tragic result, none would think of blaming him. The deceased was his intimate friend. We feel therefore no disposition to wound his already lacerated feelings more deeply by imputing to him greater want of care than is daily exhibited. The deceased was a member of the Sons of Temperance, and will be buried with the appropriate ceremonies of that association.—*Z. Gazette.*

EMANCIPATION IN THE WEST INDIES.—Associations of colored persons have been able to purchase various estates in Jamaica and other West India Islands. It is mentioned that the Perseverance Estate, 470 acres, has been sold for $5.000. The Little field Estate, 500 acres, for $9000 Lovely Lass Estate, 500 acres, sold for $5,715. The North Brook Estate for $1,000.

TERRIBLE CALAMITY.—We learn from the Franklin (Pa.) Gazette, that on the 21st inst. the dwelling house of Mr. Anson Benedict, of Allegheny township, in that county, was destroyed by fire, and that three of his children (the eldest about 13 years of age) perished in the flames.—From the position in which their remains were afterwards found, it is supposed that they must have been in bed asleep, at the time the fire broke out and overtook them.

The parents, and two elder children, who had been absent at some of the neighboring houses returned, almost distracted, to witness the scene of desolation but not in time to save anything, or to render any relief to the suffering victims of the devouring element.

The fire is supposed to have originated from a vessel of hot ashes left on the porch, or stove--another awful warning to house-keepers, and others that they cannot be too careful in the disposal of so dangerous an article as live ashes.—*P. C. Adv.*

BUSINESS IN CINCINNATI.—We may judge of the business transacted in the Queen City, from the fact that sixteen auctioneers pay a tax to the State of $735,205, and that one house pay $198,875, and the lowest return is $7,528. It is impossible for any city to have better prospects.

REVIVAL AMONG SEAMEN.—The Sheet Anchor states that there is a revival of religion among the seamen at the port of Boston. The meetings in the Bethel church are fully attended, and many are anxiously seeking salvation. This is good news. The very same means which produced this result are employed in New Orleans, and the same God who gave his blessing with the means, has power in New Orleans to give success to his own instruments. Why then do we not see similar effects?—*Pa. Spectator.*

A telegraph communication from Albany to Pittsburgh, via. New York and Philadelphia, was made, and an answer received, including all the detentions, in two hours. The distance is 990 miles.

"I'M OFF."—There is a moral in the following incident which may prove beneficial to some of our fair readers:—

'A young man went to pay his addresses to a very pretty girl whom he had seen abroad neat as a pink, and mild as a summer evening—all smiles and dimples. Going in unexpectedly one day, he heard the voice of his charmer an octave above and at least a demisemiquaver too rapid for good nature. Standing a moment, he saw her pass,—those silken tresses, in a wild disorder.

'Streaming like a meteor thro' the troubled air,

—slip shod—the heel of one stocking half torn off. It was not the *disabille*, of industry, but the grab of the slattern. Amazed, the lover gazed a moment then crying, 'I'm off,' took his departure forever.

'Such a girl—so neat in public, so sweet before company—I look upon as a piece of veneered work, a thin covering of beautiful stuff, put on for show, concealing the rough and unsightly material of which the article is mainly formed.'

EFFECTS OF TOBACCO.—Dr. Rush says of tobacco—"It impairs appetite, produces dyspepsia, tremors, vertigo, headache, and epilepsy. It injures the voice, destroys the teeth, and imparts to the complexion a disagreeable, dusky brown."

Dr. Boerhaave says that "since the use of tobacco, has been so general in Europe, the number of hypochondriacal and consumptive complaints has increased by its use."

Dr. Cullen says: "I have known a small quantity snuffed up the nose to produce giddiness, stupor and vomiting. There are many instances of its more violent effects, even of its proving a mortal poison."

Dr. Darwin says, "It produces diseases of the salivary glands and the panereas, and injures the powers of digestion."

Dr. Tiscott once saw the smoking of it prove fatal.

Our own highly distinguished Dr. Muzzy, speaks thus:—"Tobacco is one of the most active and deadly vegetable poisons known. It acts directly upon the nervous power, enfeebling, deranging, or extinguishing, the action of life."

NOTICES.

TANNER'S CREEK CT. IA. CON.—The second quarterly Conference will be held at the Stone Chapel, East Fork, on Saturday, March 6th ensuing. We most cordially invite any of our ministerial or lay brethren from adjoining circuits, or from Cincinnati, who can do so, to come to our assistance. We hope the brethren will not all excuse themselves but come, for we want help very much. Br. Paul, our minister, is detained ed away, as we fear by affliction.

WM. SMITH

COLUMBIA CT. MUSK. CON.—Our President is informed that his appointment will be at Graham's station, on the Ohio river. We also purpose holding a two days meeting at Athens Bridge, March 20th and 21st. We invite Brs. H. T. Lawson, C. J. Sears, S. Means, W. Sears, J. W. Southard, F. Edwards, and any other brethren who can attend. S. ELLIOTT.

Ohio Conference.

Presidential Visitation.

Washington	Circuit,	February 13	& 14.
Bainbridge	"	" 20	& 22.
Buford	"	" 27	& 28.
Batavia	"	March 6	& 7.
Cincinnati	"	" 13	& 14.
Lebanon Station,		" 17.	Night.
Twin Creek	"	" 20	& 21.
Greenville Mission,		" 27	& 28.

J. M. YOUNG.

COLUMBIA MISSION.—The second quarterly meeting will be held at Br. (somebody's) three miles north of Columbia, 20th, Feb. 1847.

G. WILLIAMS.

ZANESVILLE CIRCUIT.—Our second quarterly meeting will commence at Sringfield Chapel, on Saturday, the 13th of February. Our brethren, who can, are requested to come.

C. S. CALLIHAN.

WOODSFIELD CT.—I would inform Br. Clancy, Pres. that notwithstanding we had not the pleasure of sitting under his ministrations, as per appointment, some money has been placed in my hands for him, which is subject to his order. By request of the brethren of Somerville Ct. I have been preaching for them, and will do so till the end of the year, if they are not supplied.

H. T. LAWSON.

XENIA CIRCUIT, O. CON.—Our second quarterly meeting will be held in Xenia, commencing, Feb. 13, proximo. Brethren from adjoining circuits are invited to attend.

JOSEPH WHITE.

TWIN CREEK CIRCUIT, O. CON.—Our second quarterly meeting will be held at Liberty, to commence on the 20th of Feb. We respectfully invite Brs. R. M. Dalbey, G. M. Hunt, O. P. Stephens, S. P. Kezeria, and J. Pelan to come over and assist us, and we will endeavor to return the favor. W. PELAN.

KALIDA CIRCUIT.—O. DIST.—We expect to hold our second quarterly meeting, on the 13th and 14th February, at Columbus Grove, and we earnestly solicit the assistance of Brs. A. Besse, G. Hunt, and J. P. Fay of Lima. Brethren, come over and help us. J. L. BORTON.

MY DEAR BR. BASSETT: As the health of my family had improved a little, when I left home, the last day of the past year, I have concluded to publish my appointments, for February and March:

Brownsville	Ct.	7th of	February
George Creek	"	14th	"
Morgantown	"	21th	"
Union	St.	28th	"
Connelsville	Ct.	7th	March
Fayette	"	14th	"

Yours truly, GEO. BROWN.

Jacob Brown's, Brook co. Va. Jan. 6, 1846.

COLUMBIA CIRCUIT.—Our second quarterly meeting w be held on the 20th and 21st of February, at Pleasant Hill meeting house, 7 miles west of the town of Athens. We invite Brs. M. Scott, W. W. Tipton, C. J. Sears, and we promise our aid on any occasion, when timely notice shall have been given. We ask an interest in the prayers of all, that we may on that occasion have the presence of the Great Head of the Church.

S. ELLIOTT.

PENNVILLE CIRCUIT.—The second quarterly meeting will be held at the Mt. Zion Chapel, commencing, Friday, Feb. 12, 1847. We invite Brs. Potter and Hatfield with any others of our local or travelling brethren who can attend, to come and aid us, and let all who cannot attend, help us by your prayers.

C. J. SEARS.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Wm, Munhall, L D. Johnson, H. Matson, J. Sargeant, L. Garrett, N, Burgess, N, Gillespie, 1 sub. L. Smith, Wm, Smith, Josiah Carnes, S. Clawson, S. Elliott, A. Hill, J. T. Miller, T. Hanna. J. W. Case, 1 sub. D. Gibbons, S. Lancaster, O. P. Stephens, 3 new subs. and an X. *Just like you.*

ACKNOWLEDGEMENTS

From.	For.	Pays to Vol.	No.	$ cts
C. S. Callihan,	H. Myres,	7	52	2 00
W. Munhall,	J. Miller,	9	13	2 00
W. H. Marshall,	L. Miller,	9	21	2 00
N. Burgess,	H. Wilber,	8	14	2 00
Wm. Smith,		8	52	2 00
Josiah Carnes,		8	5	2 00
S. Elliott,	J. Boileau,	8	52	2 00
A. Hill,		8	17	1 00
J. W. Case,	Wm. Forney,	8	43	1 00
O. P. Stephens,	E. Arbegast,	9	11	2 00
"	E. Souver,	9	11	2 00
"	G. Anderson,	9	11	2 00
"	D. Brindle,	9	17	2 00
"	S. Wallace,	9	17	2 00

Br. Stockton Sr. Philad. will hear from us in a few days.

Br. S. Elliott, J. H. owes 25 cts. which you will please obtain from him.

Br. J. T. Miller is assured that we have sent regularly to Louisville. Ky. from the moment we received his request to do so.

Br. G. Brown. please bring to Morgantown Ct. 1 doz. Disciplines, new Edition. N. GILLESPIE.

18 pamphlets have been sent to G. Williams, Ia.

New Subscribers this week, 10. Discontinuances, 3.

POSTAGE.—Several of our brethren are so generous and polite, as to pay their postage when they send us funds. This is more than we wish them to do. Br. O. P. S. paid *double* postage on the remittance acknowledged in this number. But we have a large number of correspondents who are by no means so thoughtful. A number of the preachers have taxed us with postage, just to inform us, to what office we may send their paper. We have repeatedly paid *double* postage for persons in distant states, who only requested us to send them a specimen number of our paper in view of their subscribing for it if they should like it. Those who are so thoughtless as this, should pay in advance, if they do subscribe. Were we otherwise situated, we would be ashamed to say a word about *postage*. But receiving as we do from 1500 to 2000 letters per year, our postage bills will come to more than $100 per year, if our letters are not post paid. And we see, that it is now the rule of many publishers to take no letters from the post office but such as are post paid, cash or no cash. But we will cheerfully pay postage on all letters enclosing funds.

Receipts for Annual Register.

W. Munhall,	$2,00
G. Williams,	55
S. Elliott,	1,00

CHRISTIAN WORLD.—Br. H. Matson, Port Washington, Tuscarawas, O. requests us to say to Br. Stockton, that he has not received the last two numbers of C. W. for 1845. He says he has paid, and is anxious to get the balance of the work.

ANNUAL REGISTER 1847.—Our edition of 5,200 copies is running short. But like the Razor Strop Man, we have *'a few* more left' which we will be pleased to send out to those who order them. G. Conclin, Cincinnati, and C. Craig, Pittsburgh, have each also a small lot to dispose of.

By the by, this little publication cost us considerably more than one hundred dollars, cash, notwithstanding the job was executed at our own office. Those therefore who have received their pamphlets as ordered, will greatly oblige us by *forking over the dimes.* We are anxious to be out of debt. Much obliged to those who have been prompt in paying.

MARRIED,

On the 2nd inst., by the Rev. J. Miley, Mr. LEROY S. PERRY to Miss SARAH A. JOSSELYN, all of this place.

"The bard has sung, God never formed a soul
Without his own peculiar mate, to meet
Its wandering half, when ripe to crown the whole
Bright plan of bliss, most heavenly, most complete."

On the 2nd inst. by Rev. C. Springer, Mr. JOSEPH PORTER to Miss ELIZA JANE, daughter of the Rev. Samuel Hamilton, all of Hopewell township, in this county.

DIED

On Saturday evening, 30th ult. BETSEY A. HOGE, wife of Israel Hoge, Esq. Postmaster of this place. She was a native of Winchester, Va. Aged 46 years and 11 months. For nearly 29 years she has been a worthy member of the Presbyterian Church of this place. Her disease was pulmonary consumption. She was fully apprised of her approaching end; and in her departure was exhibited the noble triumphs of the Christian faith. Her funeral was numerously attended on Monday. S. B.

Z. Gaz.

NOTICE.

THERE will be a petition presented to the trustees of Newton Township, Muskingum county, at there annual meeting on the first Monday in March next, praying for a Township Road to commence at a stone bridge on the old Lancaster Road at Kent's run at the foot of John Williams's hill, thence to run a Northwardly direction to the corners of land owned by G. M. Crooks and Lewis Stine.

January 23d, 1847.

NOTICE

IS hereby given, that a petition will be presented to the Commissioners of Muskingum County, at their March session, praying for a county road, beginning at a point in the Cooper Mill Road in Springfield township, and where the west line of Barnett Workmans land crosses said Cooper Mill road, from thence running north-eastwardly thro' the lands of B. Workman and William Vansant to the lower end of William Vansant's field, (known as the middle meadow,(thence northwardly to the north-west corner of John Vansant's orchard, from thence north-eastwardly on the nearest and best route through the lands of John Vansant and James Vansant, so as to intersect the Flint Ridge Road (so called) near the west end of Cornelius Starkey's farm.

January 15, 1847.

NOTICE

IS hereby given that a petition will be presented to the Commissioners of Muskingum County their March session, praying for an alteration in so much of the county road known by the name of George Norman's road as lies between the Cooper Mill Road and William Vansant's barn. The proposed road to commence at said Cooper Mill road, where the west line of Barnett Workman's land crosses said road. Thence eastwardly to the lower end of William Vansant's field, (known as the middle meadow,) thence north to the lane, thence west so as to intersect the original road east of William Vansant's barn, all in Springfield township

January 12, 1847.

JAMES K. LOGAN,
Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS
No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,
35 pieces assorted Cloths, *very low*,
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.
Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.
In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS,
successors to
GUTHRIE'S & BUCKINGHAM.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.
Putnam, O. Jan. 1, 1847.

NEW HISTORY OF TEXAS, pages 342. 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety not surpassed by any Hotel or Boarding House in the West. R. PUTNAM.
October 31st, 1846.
N. B. Application for boarding should be made soon
R. P.

GEORGE CONCLIN,
BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.
ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

POST OFFICE ADDRESS OF ITINERANT MINISTERS AND PREACHERS OF THE WESTERN CONFERENCES.

Pittsburgh District.

G Brown, Steubenville, O.
Jos Burns, Port Homer, Jefferson, O.
A Lister, Beverly, Randolph Co. Va.
V Lucas, Farmington, Fayette, Pa.
R H Walker, Big Skin Creek, Lewis, Va.
S Hazlett, Beeler's Station, Marshall, Va.
P T Laishley, Morgantown, Va.
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D R Helmick, Fairmont, Marion, Va.
J I Stillians, Lorentz Store, Lewis, Va.
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C S Callihan, Putnam, Muskingum, O.
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Jonathan Flood, Fairview, Randolph, Ia.
A H Bassett, Putnam, Muskingum Co. O.

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L Warren, Commerce, Oakland, Mich.
M Munn, Romeo, Macomb, Mich.
J Gay, Kingsbury, Laporte, Ia.

Illinois District.

J Clarke Jr., Rushville, Schuyler, Ill.

North Illinois District.

W E Martin, Newark, Kendall, Ill.
M Jared, Greenbush, Warren, Ill.
W H Miller, Peru, La Salle, Ill.
P J Strong, Magnolia, Putnam, Ill.
D Bagley, Princeton, Bureau, Ill.

The above list we have made out from our book, indicating the post offices to which the paper is sent for the respective brethren. It does not include all the travelling preachers, but those only who receive our paper. We have made it out, partly for our own conveniance, but chiefly to accommodate the request of a member of brethren, and we perhaps owe them an apology that, for want of time, we have not done it sooner. If any names are omitted it is accidental, and unintentional.

Whilst on the subject, we will state, that all the above named brethren are authorised to act as agents for the Western Recorder, and to collect the dues therefor.

Every itinerant minister or preacher, of any Annual Conference whatever whether embraced in the above list or not can have our paper at half price, i. e. one dollar per year. And every such minister or preacher who will collect for us as much as *ten dollars* shall have the paper for a year free of charge. These terms to itinerents are just twice as favorable, as the terms of the Methodist Protestant, or any other religious paper, within our acquaintance. And we had much rather the brethren would be active agents, and have the paper free, than to pay us the *dollar*. Every brother who collects $20 or more for the paper, within the year, shall not only have our warm thanks, but shall receive some literary premium, at least worthy of his acceptance, or if he choose, we will send a copy of our paper for a year to any friend he may designate, provided such friend is not already a subscriber.

PROSPECTUS OF THE
OHIO CULTIVATOR,
Vol. III.—For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.
PUBLISHED AT COLUMBUS, OHIO,
By M. B. Bateham, Editor and Proprietor,
Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS—One Dollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio, that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

Farmers of Ohio! Who among you are willing to have no part in this onward march of improvement? Who among you are willing to deprive yourselves and your families of that 'knowledge which is power,' and the great means of progress and elevation, for the sake of the small pittance which that knowledge may cost? And who of you that desire to see this work advance, will not make an effort to arouse your neighbors from the mental torpor that rests upon too many of them? The work is not difficult—pursuade them to read papers devoted to their interests—☞send on their names, with your own, as subscribers to the Ohio Cultivator, and you may rely upon it they will soon begin to awake—to inquire and think—and not only become better farmers, but more intelligent and agreeable neighbors.

Address, M. B. BATEHAM,
Columbus, Ohio.

THE CHEAPEST AND BEST.
New Prospectus for the Year 1847.

FORTY-EIGHT large octavo Pages, and Fifteen Engravings in each No. Published on the first of every month.

Fourth Volume commences in January, 1847.

The No. for Jan. contains a "Pictorial Description of the State of Ohio," elegantly Illustrated with American views, &c. &c.

Other States will appear in subsequent Nos. of the Work.

Robert Sears, 158 Nassau-street, New York, will hereafter furnish his new

Pictorial and Illustrated Family Magazine for 1847, in all respects equal to the Three-Dollar Magazines, at the low price of only one dollar and a half per annum.

Any person sending Five Dollars, shall receive five copies of the magazine for one year, as he shall direct.

All subjects which will admit of it, will be illustrated with engravings. The whole number of the engravings at the conclusion of the volume will amount to several hundred.

Great inducement to subscribe.

We offer to all persons becoming subscribers, a copy of our new work, just published, entitled the Pictorial Description of Great Britain and Ireland.

Containing 262 Views of the Principal Cities, Towns, Castles, Abeys, Costumes, &c. &c., of the Fatherland: a larger number of Engravings than can be found in any book of double the price—or to those who prefer it, the

Pictorial History of the American Revolution,

(Embellished with an original portrait of Washington, by Chapman, and more than 160 other engravings, 430 pp. 8vo.) for every new subscriber, with two dollars enclosed, free of postage.

Any person procuring ten subscribers, and sending eleven dollars shall receive ten copies of the Magazine, and any one of the above popular works, sent as he shall direct.

We have authority, under the new Post-office law, to send any one of the above works, bound. The postage will not exceed twenty-five cents to any part of the United States.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

Admistrator's Notice.

NOTICE is hereby given that the suscriber has been appointed and qualified as Administrator of the estate of Thomas Atkinson deceased, late of Springfield Township, Muskingum county. Z. M. CHANDLER,
Putnam, O. Oct. 31, 1846. Admistrator.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N GUTHRIE announce that they have formed partnership for the transaction of MERCANTILE BUSINES under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the publi generally, to the old stand of A. A. GUTHRIE & Co (recently GUTHRIE'S & LARGE,) where it is the purpose to keep a *large* assortment of the CHEAPEST AN BEST goods in the market.

Putnam, O. January 1, 1847.

Something New.
JUST PUBLISHED
*By GEORGE CONCLIN, 39 Main st. Cincinnati

POETRY.

Written for the Western Recorder.

Lay of a Supposed Wanderer in Europe.

TO A LADY IN THE U. S.

Maiden, list! upon the breeze, a lay
Comes floating o'er the main,
O catch one feebly trembling note,
Thou may'st not hear again.

Thou wer't my young life's happy dream,
Of purest love and joy,
Which flowed like an unruffled stream,
Without a murmuring wo.

O baneful was the gloomy hour
That breathed its fatal blight,
And nipt young love's expanding flower,
And veiled our hopes in night.

Far, far beyond Atlantic's main,
From thee I'm doomed to stray,
And drag behind a "length'ning chain,"
With none to cheer my way.

Now while I wander on the shore,
Of this far distant coast,
I weep—for me thou art no more;
I mourn a treasure lost.

I never can thy beauty share,
Nor clasp thy lovely form:
The future all, alas! despair;
The present—deep'ning gloom.

But still for thee there flows a tear
Of silent grief and love,
When none but solitude is near,
And all is calm above.

Around thee joy may twine her chain,
Hope wreathe thy maiden brow;
And music in its softest strain
In sweetest numbers flow.

But not for me shall summer's sun
Shed a serener ray,
Nor earth adorned with russet green,
Smile joyful o'er my way.

Yet could one lovely smile of thine
For me illume thy cheek,
'Twould cheer me in my life's decline—
And I could cease to weep.

But fare-thee-well, fair one, my lot
Whate'er on earth shall be,
Will oft with joy turn to the spot
Where first I gazed on thee.

And from thy bosom will no sigh
Or prayer ascend above;
Nor pearly tear fall from thine eye,
For one who thus can love?

O yes, methinks the falling tear
Will soft bedew these lines,
When memory turns to seasons dear,
That bloomed in former times.

ANON.

Solitudinarian Cabin, January, 1847.

[The following from the pen of a lady, was written on reading the above lines of the 'Wanderer,' just before it was given to the compositor. Ed. W. R.]

IMPROMPTU.

And tell us if a smile for thee
Does not "illume that cheek,"
And is thy spirit now not free
From that which made thee "weep?"

Say, wanderer, if that "treasure" now
Is not thy priceless wealth,
To soothe, when pain thy spirits bow,
And bless thee when in health?

The "present."—Has its cloud of gloom
From thee not passed away?
And the "future" to thy hopes become
The dawn of a blissful day!

THEOLOGICAL.

Written for the Western Recorder.

CONDITION OF MAN.

CONCLUDED.

I remark either to applaud, or to censure any person, who has not the power of determining his own actions, the testimony of all of the nations declares to be unreasonable. Every man feels that he, alone, is censurable for conduct by himself, and all others condemned; *which could not be*, if he had not the moral power to select a different course. For though a man may feel sorry that he, unintentionally, has injured his neighbor by firing his gun at a ferocious wild beast, yet, he can never feel that he is a culprit, worthy of punishment for the action. It is known among men, that it was not his design to do the injury, he would stand acquitted from criminality; but if it was clearly proven, that he, with afore thought and malice, thus injured his neighbor, all men of candor would condemn him to be worthy of punishment. The reason for the acquittal, or for the condemnation, rests, alone, upon the common sense of mankind; that every man has the power of determining his own actions; and that, whatever design was entertained, the individual alone, should be held responsible. Then, to make a man worthy of praise or censure for his actions, he must have the power to determine his own course; without which, he could never, that I can discover be rewardable, or enjoy intellectual pleasures. In fine Adam to be incapable of sinning, must have been made similar to the brute creation; and, consequently, so far as we can discover, disqualified to know, obey, or enjoy his Creator. Where is the man, who would, with all his afflictions, feel willing to exchange his present rank in sequence of God's creatures for that of a brute? I conclude that it was the goodness of God that led him to create man with the power to voluntarily do well; which power is, of stern necessity, associated with the power of doing wrong. It is impossible that these powers should be seperated; destroy the one, and you, at the same time, destroy the other. They must remain together while the character of any, is to be determined by his conduct.

There are others, who say they believe, that Adam was mortal, before he violated the law of God; that his body, and the bodies of all of his children would have died, if he had never sinned. The scriptures, I remark, most unequivocally assert, *Wherefore as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned.* Rom. V. 12. *For since by man came death, by man came also the resurrection of the dead.* 1 Cor. XV. 21. And as a farther reason for believing that Adam would not have died, if he had not sinned, I observe, If Adam had not transgressed the divine law, there would have been no necessity for the advent of the Lord Jesus Christ; and, consequently, he would not have suffered, died, and arose from the dead. Hence there would have been no resurrection of the dead; for Jesus says, *I am the resurrection, and the life.* John XI. 25. And by taking the doctrine urged by the apostle, in his first epistle to the Corinthians, XV. 12–22. which is that since there is a resurrection that, therefore, Christ arose from the dead, but if there be no resurrection of the dead, then is Christ not risen; and say, if Christ had not risen, then there would be no resurrection of the dead; which doctrine is sustained by the scriptures; then it will necessarily follow, if Adam had died, and Christ had not come, and rose from the dead; Adam's body would never have been raised again to life; hence, he, and all his children, must have lost their bodies forever. This being unreasonable; the supposition that Adam's body would have died if he had never sinned, is not to be entertained, but to be rejected.

Adam was created reasonable, or intelligent; and by his Maker pronounced very good; and, no doubt well understand what the law required. He had all the moral power necessary, to perform its requisitions. Life, and the favor of his God, on the one hand; and death, and the displeasure of the Deity, on the other, were the inducements to keep the divine law. But he *voluntarily* disobeyed—he ate—he died. He lost, with the favor of God, his moral excellence—his moral power to do well while unredeemed. But I annex, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* John III. 16. By the promise of the Saviour made to our first parents, they, with all their children were unconditionally justified from the guilt contracted by the offense of Adam. The virtue of the sacrificial offering of Jesus Christ affected the condition and the relation of Adam and all his progeny. When Adam sinned, we were all in him; hence, we all fell with him; and when the promise of the Saviour was made to our first parent, we were also all in Adam; and when he was redeemed, we were also, redeemed; when the guilt of his crime was removed from him, it was likewise removed from us. I said, Adam lost his moral power to do well; but this power was restored to him, and to us, by the Lord Jesus Christ; and is by him continued, while we remain in this state of trial; unless we sin so highly, that his grace is entirely withdrawn from us. Then we would as it respects this power, be in the same predicament in which Adam stood, previous to his restoration, and after his fall. That Adam had the power, voluntarily, to perform his duty before he fell is conclusively shown, by his being placed under law. The justice, and the goodness of God forbid the idea, that Adam was ever required to perform that which God well knew he had no ability to perform. Then, since God imposed a law upon him, he must have had the moral power to perform its requisitions. But now, since the fall, the Lord Jesus says, *Without me ye can do nothing.* John XV. 5. Of course, the Saviour only meant, *nothing good.* Now, every man will admit that to do any good action, is to do something, but Jesus Christ says, this action we cannot perform, without him that is, without his aid—his grace. Now, if we are entirely dependent on the Lord Jesus, to impart moral power to us to enable us to do his will, we must of course, have lost this power in the fall; for how can that be restored, which was never lost? It cannot be done. From these premises we are led to believe, that it is only while the grace of Christ is continued with us, that we have the power to do well or to obey God; when this grace is withdrawn, whether at, or before our dissolution, we no longer have the power to repent, believe, or to obey—hence, our opportunity of salvation then, is forever closed—the door is shut. It may be urged, if men, after they have terminated this life without a compliance with the conditions of the gospel of Christ, are, by a loss of the grace of God, no longer in a condition to obey the command, here obligatory; they cannot, neither be capable of doing any thing to merit the displeasure of the Deity. To this I remark I entertain no objections whatever. For I believe it is not for actions performed out of the body, but for those actions performed in the body, in this life, for which men are rewarded in futurity. The word of the Lord declares, *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* .2. Cor. V. 10. The day of judgment immediately follows the resurrection, of the just and of the unjust. From the period of the death of men, until the resurrection, their souls are out, and not in their bodies; consequently, during this interval, they can do no works or things in the body; hence, none for which, agreeable to the foregoing quotation, they will receive "any reward. And since the resurrection immediately precedes the final decision of the great Judge, there can be no time between these two periods for men to form any other character than that already formed; and then the bodies of the righteous will be resurrected suitable for the enjoyment of eternal life, and those of the finally wicked, for everlasting death; for these are to come forth to the resurrection of damnation;" and neither the one nor other can then in a scriptural sense, be said to be in the body, where, or in which, their deeds will be rewardable. When the judge of all the earth shall have passed the sentence, and the righteous enter upon eternal bliss, and shall depart into everlasting punishment, agreeable to the scriptures, then each will be enjoying, or enduring the reward of their deeds here done in their bodies. But if the character of either were to become, changed, then it would appear reasonable, that there should be another and a future scene, wherein their bodies could undergo a change, similar to that in the resurrection already past; and that there should be another period, in which the sentence already pronounced, might be reversed; and a different reward be dealt out to them, whose character had undergone a change. It cannot be successfully controverted, that, notwithstanding all the sorrows and sufferings the Saviour of sinners has endured for them, they are more deeply depraved, and that there is not one solitary exception, where this depraviy, in those of mature age, has not predominated, and broken out into overt acts, and men have become personal, or natural sinners, and are guilty, and condemned by the law of God, and are liable to future punishment. But Jesus Christ has also atoned for the actual transgressions of all men; and the offer of a free pardon through the blood of the cross, is kindly profered to all upon the conditions of *"Repentence,"* which includes conviction, conversion, confession, forsaking of sin, and humble supplication; *"Faith,"* which involves a belief in the existence and attributes of the Divine Being; and in all the fundamental doctrines of the gospel, as revealed in the word of God; with a firm reliance on the Lord Jesus Christ, that he is now willing and able to save them from the guilt and power of sin; and *"Obedience,"* which includes our duty to God our Saviour; our duties to our neighbor and to ourselves. He who attends to these requisitions, the word of God assures us, shall be saved in life, in death, and in heaven forever. The foregoing requisitions are made upon all who have enjoyed, the high but too often neglected privileges of hearing gospel and perusing the holy scriptures; but those who still sit in darkness, and have never had these opportunities, and have never heard the name of their Saviour, "are a law unto themselves:" and if they do the things contained in the law, agreably to the best light and information they possess, shall be justified in the day when God shall juduge the secrets of men, by Jesus Christ. For God is just and good, and never has, nor will require any thing more of any man, than he has imparted moral power, and opportunity to perform; hence these shall hear from their king and redeemer, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" while numbers of those who have been raised with the Bible in their father's house, and have been privileged with hearing the gospel of Christ from their infancy, but have rejected the bleeding Saviour, will hear the judge say unto them, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.

JOHN HILL.

Batavia, O. Dec. 14th. 1846.

COMMUNICATION.

Written for the Western Recorder.

SECEDERS PRO-SLAVERY.

MR. EDITOR:—Among the recent passing occurrences chronicled in the Recorder; I noticed that the Seceders from the Ohio Conference have organized themselves, bearing the title "*Methodist Free Church.*" I have no objections to offer here to their organization or to their title, but I have objections to the conduct or some of the leaders of the organization, (unless they are belied.) For I understaad in their zeal against the position of the Conference from which they seceded it is common to drag out to public gaze members by name as pro-slavery or to brand the whole Ohio Conference as being pro-slavery. And as I have been one of the personal speckled birds to shoot at, I feel bound in justice to the Conference and myself to state a few facts, explanatory of the ground on which they in reality seceded from the conference. It is well known by all the members of conference that a special committee was appointed to whom was referred all documents pertaining to slavery division secession, &c. That committee made a report which was adopted *en masse* by the conference without debate. And in that report was linked a resolution as follows "Resolved that we send no delegates to the General Conference until that body gives a decided expression on the subject of slavery, nevertheless nothing herein contained shall be so construed as to imply *secession division or convention.*" Here I remark the committee erred, not intentionally but by an over zeal for a *compromise* as one of them (who was the principal author of the resolution,) confessed to me that his zeal for compromise led him beyond bounds. So also did the conference err in its adoption. A few of the most active members being absent on committees, at the time it was pushed through conference, may serve as an apology for this prematnre step. However there was enough in conference to have prevented its adoption if we had spoken out, if we had seen its legitimate tendency. The last member of the resolution, "Nothing herein contained shall be so construed as to imply secession division or convention" fastened a spell upon some of our minds. Tis not *secession*, tis not *division*, tis not *convention*, run through my own mind, loosing sight of the first member of the resolution, *its real consequence.* And doubtless it was so with others, and thus the way was paved in our minds to a premature step. And when the vote on adoption was taken some voted against it, some did not vote at all, some voted loud and strong. Among these were the seceders, I saw they were highly pleased with the adoption of the report. One got up and thanked the Conference. No intimation was given at this stage of things of secession by the ultra brethren by caucus and otherwise, but all seemed fully satisfied to continue in the church for they all voted against secession. But in this first member there was something which the major part of conference members were not willing to submit to, when they looked at it in all its bearings. So the move was made to reconsider the report. Now came the tug of war. The seceders opposed reconsideration to a man. Their votes are recorded against it, their arguments went against it, which is an additional proof that they were perfectly satisfied with the resolution. And in arguing against reconsideration, one of the seceders made a direct charge upon the constitution of the M. P. Church as being pro-slavery. I demanded of the brother at the time the clause that was pro-slavery; he quoted "Every white lay male member" &c. This is pro-slavery because it lays a disability upon the colored man to the right of franchise—so argued the brother, and in his steps fellowed all the rest—for it was one thing, over and over. But to come to the conclusion of the whole matter. What does it amount to? It comes to this, *the Seceders are pro-slavery.* If the premises be correct, that a disability to the right of franchise is pro-slavery, then there is no other alternative for the Seceders but to admit that they are *pro-slavery.* Hear it, "Resolved that we will send no delegate to the General Conference until that body give a decided expression on the subject of slavery." What is this but a disability to the right of franchise laid upon the whole Ohio Conference and every member in the District? This resolution the Seceders argued for, voted for, with all its pro-slavery, and actually seceded because the conference would and did reconsider the report and indefinitely postpone this pro-slavery resolution (I mean it is pro-slavery according to the position of the seceders in Conference,) for every resolution in the report of the committee was adopted item by item, but this pro-slavery concern; and because the conference would not deprive the whole Ohio District of the right of franchise they left. They say they left on anti slavery grounds; but if their position in conference to prove the constitution of the M. P. Church pro-slavery be correct, then the conclusion is plain and indisputable that they left on pro-slavery grounds or because the conference would be anti slavery—would not wrest from the members of the District the right to vote foe representives to the Gen. Con. For I repeat that the resolution in its last member protested against "Secession, division or convention," that is we will maintain our adherence to the General Association. All therefore that the seceders asked of the conference to satisfy them *fully.* was just virtually to say to all our members in this District you shall not have the right to vote in all cases. And it will not mend the matter for the seceders to say we intended the resolution to lead to secession and division, for that would at once involve their characters in *duplicity*, for they solemnly voted to the contrary. And a character filled with duplicity is not a fit character to be leader of others, for that is a character that belongs only to the Devil and his subjects. Now Mr. Editor, I have given an unvarnished statement of facts, and facts are stubborn things. And as facts in the case prove 1st. That the seceders were perfectly satisfied with the adoption of the resolution we have under consideration. 2d. They opposed its reconsideration. 3d That they argued in conference hat a disability to the right of franchise is pro-slavery. 4th. That the resolution laid this disability upon every qualified member, white and black, in the Ohio District. 5. That they seceded because the Con. would not implore this disabilite in the adoption of the resolution as one of the items of the report. This summary of facts shows that the brethren have no just ground on which to predicate the charge pro-slavery against the conference, or any of its individual members. All we plead for is justice in the case, for I call heaven and earth to witness to the truth that the seceders did not make a single move for secession at conference until the conference reconsidered and refused to adopt the resolution involving the principles they declared to be pro-slavery. If I am wrong, I will cheerfully stand corrected. If I am right, then the seceders are pro-slavery on their own ground according to their arguments.

TIMOTHY, Jr.

Written at home Jan. 11th 1847.

A man that is constantly bragging what he can be, is like a bellows, he has more wind than sense.

AGRICULTURAL.

OHIO APPLES.

The following is extracted from an article in the Jan. No. of "Downing's Horticulturist,"—published at Newburgh N. Y.,—on the subject of Ohio apples. Mr. D. is the author of the distinguished Treatise on the Fruit and Fruit Trees of America.

THE "COOPER" APPLE.—Our friend the Rev. C. Springer of Meadow Farm, Ohio, has sent us for examination some interesting apples. We feel bound particularly to notice one variety, which is new to us, and is undoubtedly a fruit of great merit. This is labelled the "Cooper" apple.

The fruit is not known to us. It belongs to the class of autumn apples, of which that large and admirable fruit, the *Fall Pippin*, is the type. It has much the same flavor, and considerably resembles, in size and flavor, that fruit; yet it is a very distinct variety, remarkable not only for its excellent flavor, but for its lightness, its very small core and seeds, and the deep cavities at the eye and stalk.

We have made on accurate description and drawing of this noble fruit, which we shall publish hereafter.

Mr. Springer says in his letter, "by what ever name this apple may be known to pomologists, I consider it the best fall apple I have ever seen. The tree is a great bearer, and the fruit large and perfect. It is in great demand in our market. There are some who would buy a cart-load of apples for the sake of getting a barrel of Coopers."

We have also a letter before us from the Hon. James Matthews of Coshocton, Ohio, full of interesting *pomological bits*, among which we note the following respecting this fruit:

"I do not believe that any apple cultivated in the Western States, excels the Cooper apple in flavor.

Notwithstanding we have been favored by our correspondents west of the Alleghanies, most liberally with specimens of their apples, we have never seen the "Cooper" before.

We may add here, that parts of Ohio are undoubtedly in the highest degree favorable to the growth of the apple. Mr. Springer's letter contains the following item of proof, which will interest orchardists every where:

"I have gathered this year from one acre of ground, about one hundred and fifty barrels of the finest and fairest apples grown in this vicinity, and about one barrel of the White Doyenne pears. The latter are now (Nov. 9th) in perfection. I had one Rhode-Island Greening five inches in diameter, weighing eighteen ounces and three-quarters. My trees have never been trimmed, and I raise larger and better fruit than any one who trims his trees."

ROXBURY RUSSET AND PUTNAM RUSSET.—There has been a good deal of conjecture and inquiry about the identity of these two fruits. A year or two ago the Putnam Russet was confidently claimed as a distinct western seedling. On the authority of Professor Kirtland, of Cleveland, we stated in our work on *Fruits*, that it had originated at Marietta. But discussion in the western agricultural papers, elicited the fact that beyond a doubt, the grafts of the so-called *Putnam Russet* were carried to the west from New England, by the Putnam family, whence the fruit obtained the latter title.

Some cultivators of the west still doubted the identity of these fruits—and we had ourselves doubts of their being the same.

We have however compared the two, this autumn, pretty carefully. Specimens of the "Putnam Russett" have been obligingly sent us by A. H. Ernst, Esq.' of Cincinnati, Mr. Elliot of Cleveland, and Rev. C. Springer of Meadow Farm, Ohio. The specimens from the latter gentleman were from the Putnam orchard itself.

The Roxbury or Boston Russet is an apple well known here, but to satisfy ourselves, while we were in Boston the past autumn, we gathered specimens from large bearing trees in Roxbury, and in Dorchester, to compare them with the Putnam Russet.

The result is, that we cannot see any distinction between the two fruits, and are bound to consider them identically the same—that is, all the *Roxbury Russet.*

The "Putnam Russet," grown on rich soil at the west, are rather larger, and have shorter stalks than the Roxbury Russet usually exhibits here. But we find this apple unusually variable, both in shape and in length of stalk. Ordinary specimens are rather flat, with a somewhat slender stalk—fine specimens are slightly elongated, with a short thick stalk. We gathered specimens from a Roxbury Russet tree at Dorchester which in shape, stalk, flavor, &c., appeared to us precisely identical with the "Putnam Russets" we have received from Ohio.

In the nurseries last summer we could distinguish no difference between the leaves, wood, and growth, of these two sorts.—*O. Cultivator.*

MR. BATEHAM:—You will confer a favor by publishing the following extract from Mr. Downing's letter.—There are several fruit cultivators of my acquaintance who have manifested some interest to know whether the Putnam Russet, is identical with the Roxbury Russet—whether the cooper apple, is the Gravenestien or Watson's Dumpling,—and whether the Little Pearmain, of this vicinity, is the American Golden Russet, of Mr. Downing's book? With a view of settling these questions, I forwarded to Mr. D., specimens of these, and other fruit, not described by him, under the names current here, and the following is his reply, at my request.

By the way, I shall take occasion, here, to give my suffrage in favor of Mr. D's. work "On the Fruit and Fruit Trees of America," as the best production I have seen on the subject. His method of giving, first, the proper, and then the local names of the different varieties of fruits, will do much to banish that confusion of names which now greatly afflict the nurseries of the country, and will enable the purchaser to know what kind of fruit he is getting. If the work had no other merit than this, it would be sufficient to recommend it to the public patronage.

Yours &c.,
C. SPRINGER.

Meadow Farm, O., Jan. 12, '47.

LETTER FROM MR. DOWNING.

Highland Gardens,
Newburgh, N. Y., Dec. 31, 1846.

DEAR SIR:—Notwithstanding the box of fruit did not reach me till the beginning of this month, yet most of the specimens you had the kindness to send me, were in good order.

You will see a notice of the *Cooper Apple*, &c., rec'd. from you, in the Jan. No. of the Horticulturist. I will now add a few remarks about the others.

"Little Pearmain." This appears to be the *Sheep-nose* of Coxe, and the *American Golden Russet* of my work. The *"Seek-no-further,"* also, strongly resembles my *Westfield-Seek-no-further*, and I presume it is the same.

(I ought to note here, that our apples undergo a considerable chance in appearance, in being grown on your western soil. Mainly in the length of the stalk and depth of the cavity at both ends, which in your specimens is usually increased—i. e., the stalk is shorter and the basins deeper.)

The *"Cooper Apple"* is truly a noble fruit. It is most like our *Fall Pippin*; but quite distinct. It bears no resemblance to the *Gravestien*, which is a striped apple,* or to the *Watson's Dumpling! Putnam Russet*, from the Putnam source, I was truly glad to see. It is, I think, undoubtedly our *Roxbury Russet.* The *"Never-fail"* is unknown to me.

I shall be greatly interested to hear further accounts of your seedling apple. Your soil and climate are so well adapted to the apple, that new varieties of high merit must undoubtedly arise with you. With esteem, yours,

A. J. DOWNING.

REV. C. SPRINGER, *Meadow Farm, O.*

*The *Coopers* which grow in the sun are considerably striped.—C. S.

NEW SERIES

OF THE

Congressional Globe and Appendix.

CONGRESS at its last session, through the Joint Library Committee of the two Houses, having authorized a large subscription for the Congressional Globe and Appendix; and the Senate, by resolution, having directed the mode of preparing the reports of the proceedings, and authorized the Secretary of the Senate to contract with the undersigned, stipulating that the reports when written out shall be subject to the revision of the speakers, the Congressional Globe and Appendix is now offered to the public, not only as an authentic, but as an official report of the proceedings of Congress, made under the eye, and published by authority of the body.

The undersigned originated the mode of journalizing the proceedings of Congress, which, thus adopted, is to be perfected with the aid and under the supervision of Congress. Their publication was the first and only one that gave each successive step in every measure in both branches of Congress; a brief of all the debates; every important vote; and an Appendix, including at full length all the revised speeches delivered during the session.

The work, as it is now to be conducted by them, will be found a most perfect political history. The Senators from the States and the Representatives from every section of the Union bring with them into Congress a knowledge of the feelings, sentiments, and interests of their several constituencies. Public opinion and the public information, as it exists among those they represent, are embodied by them; and in the crucible of Congress the wisdom of our times is brought to its test, and is there concentrated, in directing the political movements of the whole country. The impulses thus given through Congress from every quarter react upon the nation as a whole, and all its component parts are made to move in co-operation. The press cannot be more usefully employed than in condensing and again spreading abroad the intelligence of our free country, tending to such happy results through our all most miraculously adjusted State and National institutions.

Having identified ourselves with the plan of advancing the usefulness of Congress by publishing full and impartial reports, and having a large mass of the Congressional Globe and Appendix, issued during the last twelve years which would be impaired in value to us and utility to the public if the work were discontinued, we have a double motive to prompt us to extend it through a new series. We are resolved, if possible, to give it permanence, and hand it down to successors as a standard work worthy of being maintained and improved. We shall enter upon our new undertaking without being distracted or burdened by any associate labors of the press; and thus unencumbered, shall hope to make the new series a step in advance of the former in all points of execution. With a view to accomplish this, we shall be (one or the other) in attendance on Congress.

The reports will not be affected by our party bias. We believe every member of Congress will bear witness that our reports are full and fair.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members in this first form are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

The Appendix is made up of the President's Annual Message, the reports of the principal officers of the Government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 1500 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete Indexes to both at the end of a session.

We have on hand the Congressional Globe and Appendix for the last fifteen sessions of Congress, making together fifteen large royal quarto volumes, which we will sell unbound, for $41; or bound with Russia backs and corners for $56. Those who want the back volumes should apply for them immediately, as they are in demand. Congress subscribed for 341 complete sets during the two last sessions. The proceedings of Congress for the last nine years cannot be procured from any other source—Gales & Seaton having stopped printing their Register of Debates in 1837.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all lost numbers.

TERMS.

For one copy of the Congressional Globe,	$1 00
For one copy of the Appendix,	1 00
For six copies of either, or part of both,	5 00

The money may be remitted by mail at our risk. The safest and best way to remit is, to pay the amount to the Postmaster where you reside, and take from him a receipt.

Our prices for these papers are so low that we cannot afford to credit them out; therefore, no person need consume his time in writing for them unless he sends the money. BLAIR & RIVES.

Washington, D. C. October 15, 1846.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'd Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
800	do. Cotton do.
3000	Doz. Side Combs.
600	do. Fine Ivory do.
500	do. Dressing do.
100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
5000	Almanacks.
300	Shawls, different patterns.
100	Gross Kitting Pins.
4	Bbls. Blacking.
30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
500	Coils Bonnet Wire.
50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Muslin.
200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succersful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

Philadelphio, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevoleuce, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORR. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once*, as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this resposibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agants are arranged thus:—*On cash orders*, 25 per cent.: on *deferred remittances*, 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphio, December, 1846.

ATTENTION!!

Look Here, All!!

I HAVE JUST received from New York, a fine assortment of Foreign and Domestic DRY GOODS consisting of, Cloths, Casimeres, Sattinents, Tweeds, and Jeans, Cashmeres, Mouslin de Lains, Alpaccas, Morenoes, and Cloakings, Flannels, Checks, Linseys, Brown and Bleach-Muslins, Shawls and Prints of every variety, Men's and Boys' Caps Boots and Shoes. Also Coffee, Sugar, Tea &c. All of which I am offering to the public,

AT VERY REDUCED PRICES,

for cash, or in exchange for country produce of all kinds.

I would add, that those wishing to purchase cheap goods will find it to their advantage to give me a call, as I am determined to SELL my goods. W. B. GUTHRIE.

Putnam Ohio, October 31, 1846.

SNETHEN'S SERMONS.—Rev. Ulysses Ward of Washington City, has just published a volume of Sermons by the late Rev. N. Snethen. It comprises 480 pages, and is elegantly bound in cloth. Price $1,00 per single copy. Ten copies or more at the rate of $4. And for 50 or more copies, 84 cents apiece. Cash in all cases to be remitted when the books are ordered. "He, being dead, yet speaketh."

THE WESTERN RECORDER.

VOL. VIII---NO. 19. PUTNAM, MUSKINGUM COUNTY, OHIO, FEBRUARY 13, 1847. WHOLE NO. 383.

The Western Recorder,
Is Published every Saturday,
PUTNAM, OPPOSITE ZANESVILLE, OHIO.
OFFICE ON MAIN STREET.
A. H. BASSETT, Editor and Proprietor.
C. ALLEN, PRINTER.

TERMS.—Two Dollars per annum, in advance. Fifty at the close of the year. Payments within six months will be considered in advance.
All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.
Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within a year, shall receive a copy of the paper free.
Itinerant ministers and preachers, not acting as agents, may have the paper at one dollar.
Clubs of ten or more, paying at the time of subscribing, may have the paper for $15, i. e. one dollar fifty, each.

THEOLOGICAL.

Written for the Western Recorder.

GOD IS LOVE.

NO. III.

BY DR. D. GIBBONS.

The perfection of God's system for the full and perfect salvation of man is such, that every candid and unbiased mind, in its contemplation, feels it the highest admiration. The system is absolutely perfect,—elegantly harmonizing. There is but one true, or infallible test, to demonstrate the reality, and perfection of any system. That is trial. A machine for instance is invented—it is a perfect machine for one certain purpose. If we wish to know whether the machine is good, or whether it will perform or answer the purpose, specified by the inventor. What plan will you adopt to find the desired knowledge? You would not ignorantly, and dishonestly declaim against the machine as good for nothing. Surely not. But you would test it as an honest and dignified man, according to the prescribed rules. If it answered the purpose for which it was made—if the performance was rapid and perfect, you would with pleasure announce your firm conviction of the perfection as a machine of great utility. You would not expect, however valuable and perfect the machine, that it would be of any service at all unless used according to the prescribed rules for its government. The conclusion is as plain, and as clear as the light of day, that every thing must be used or received in order to receive benefit from it. The machine is only perfect for one specified object, and for nothing else. The design for which it is made is perfectly answered. It is precisely so in regard to God's perfect system to redeem man. The design, of the Almighty in the permanent establishment, of this system, and its dissemination through the whole world, is to save man from the principle of moral evil,—to qualify him for usefulness, and thus be fully prepared to enjoy God on earth and in heaven. If man is saved from moral evil or sin, he is happy. Sin is the true, the only origin of misery. If sin were universally annihilated, pain, misery, and death, would no longer be. Now the question is whether God's plan is sufficient to save every man who honestly takes refuge under the healing wings of *God's plan of righteousness*? We answer yea—and amen we answer amen, from the deep and abiding conviction we feel, of its universal and absolute sufficiency. It will never perform the design in any man who is unwilling to receive its benefits. This is perfectly in accordance with the nature of things that God's system to renovate man is abundantly sufficient to save him with an entire perfection. It is so plain, and so clear, that all, both learned and unlearned, may fully comprehend it. It has the eternal impress or stamp of Heaven's own high and grand divinity upon it. This is in its elegant promulgation through the world, within the hearing of every man. Its light and beauty have been reflected upon all the human race. It has been and yet is offered, in the most inviting manner, to every soul of man. It comes with a tasteful elegance and an uncompromising majesty to every family, and separately, to every man. And beside all this, every man, whether learned or unlearned, bond or free; rich or poor; white or black, is sufficiently competent, by the assisting grace of God, to practice all the sublime, as well as simple principles of this incomparable system of human redemption. It is free for all—and most graciously offered to all. And whoever rejects it—by refusing its offered benefits, sins against his own soul, to his final destruction. This religion is not only offered to every soul on earth. But reasons clear, powerfully convincing, are presented, in the most elegant manner, why this religion should be embraced, and cheerfully and most cordially practised. Reasons enough, of weight and number, to charm the heart of angels, and stimulate them to every kind of holy and useful action. Reasons which conclusively show the pure and substantial enjoyment of all who with honest heart, and pure affection, seek and practice, the principles of this religion in the love *faith and love of it*. Reasons, so powerful and true that they cannot be gainsayed, nor resisted. Reasons for force and conclusiveness incomparable. Reasons that equally convince the judgment, and enlist the sympathies. And in short reasons that show, in the strongest light, the present and eternal interest religion is to all its faithful votaries. And not only so; but religion here is designed to qualify all its subjects for the full enjoyment of a future state of blissful immortality. This qualification includes a complete preparation for a happy death. There is perhaps no *scene*, on earth, more affecting and interesting, than that of a christian dying happy—in exulting strains rejoicing, to meet the coming Saviour—uttering his firm, unshaken confidence, and sweet-expressing, his animating hope, of being transported to the sublime abode, "of Glory and of God." If there be a scene on earth that angels delight in it is that of a christian's triumphant, happy death. There is no heart so cold, so unfeeling, as not to be seriously effected by the triumphant testimony, of the christian, as he dies happy in the image of his God. The marked design of religion, here, is to qualify mankind for the perfect enjoyment of heaven. It is but a meagre idea of the christian religion to suppose that the Almighty Saviour mainly designed to make man happy on earth, that God did intend man to be happy by religion in this life there can be no doubt. But the *primary intention* of the Supreme Being, in the redemption of our world, was doubtless, by various processes of faith, repentance, good works, and obedience to purify and fully prepare the sons of men to love and at last, enjoy Heaven. In the processes requisite to cultivate man for Heaven's enjoyment, it was surely intended that man should take pleasure in the performance of the duties he owes to God. It is seen by the delight we take in the duties of religion that we are becoming qualified for heaven. Let every christian look well to this point. If he take no pleasure, no delight, in performing the duties of religion, he may be sure that he is not fit for heaven. In proportion as we feel love to God here and serve Him in the beauty of holiness, will we be prepared to enjoy Heaven after death. We are then to be made meet fit for Heaven. Heaven is not made fit for our corrupt condition. If for instance the primary joy of Heaven consisted in elegantly enchanting visions, we in order to enjoy Heaven must, if blind, recover sight. If Heaven's chief joy consists of holiness, and love, we, to enjoy Heaven, must be transformed into love and holiness.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. I.

Friend Bassett:—In as much as some, are enquiring into the early history of different parts of our State of Ohio, I propose to offer a few recollections of my own, and traditions, as I received them from older persons, who were personally concerned in the things I shall relate. And in doing so, I shall draw for most of the facts, previous to my own recollection, from a manuscript of my Father, the late Col. Ichabod Nye, (for I was myself a child of two years old, when my Father arrived at Marietta in 1788:) For subsequent events, from what I have heard from the actors, and from my own recollections; which reach to within about six months of the time of my arrival. What I may write may not be interesting to some of your readers as this *splendid* War with Mexico engages so large a part of their sympathies. This is upon so much larger scale, than the difficulties and trials that beset the Pioneers of our State, that the facts may not charm a large space in the estimation of the public, as our *Indian* War cannot boast, so large a destruction of Human life, or waste of pecuniary means, as at present grace the pages of our papers; still there was *suffering distress*, and alarm sufficient to interest the sympathies of many who are desendant of those, braved the trials "of the *Far West*," as it was at that day.

Gen. Benjamin Tupper of Chesterfield, Massachusetts, took an early part in our Revolutionary contest: He had served in what was termed the "French War" though then very young. His farm being on the west side of the Connecticut river, in comparatively a new country, far removed from the scene of contest. He offered his services to the State and served previous to Gen. Washington's appointment to the command of our Armies and served under him at Boston. He rose to the command of one of the Massachusetts Regiments and served to the close of the war; during the latter part of which his eldest son Anselm Tupper was an adjutant in a Regiment from the same State, commanded by Colonel Ebenezar Sproat. Those officers who served to the close of the war, were promoted by Brevitt, by act of Congress; by which he obtained the title of general. He had expended, to maintain himself and family during the war, most of his property, and in 1785 came out to *Fort Pitt* with a view to survey a part of the seven ranges of townships in the upper part of our State, under the Continental Congress; some difficulty with the Indians prevented; but I believe it was that year, he visited *Fort Harmer* a small Fort erected on the west bank of the Muskingum, by Maj. Harmer under the authority of the Continental Congress. He returned to his home in the winter of 1785-86. In June 1786 he returned to the western country and took with him his son Anselm Tupper, and surveyed a part of the 7 Ranges. He reached his home the second time, in January 1787, and was at Springfield at the time Shays' insurrection was at the highest, and under the orders of Gen. Shephard, repulsed the party that attempted to take the U. S. Stores at that place. After he was released from this duty, he went to Rutland, Worcester County Mass. to see Gen. Rufus Putnam, who had also commanded one of the U. S. Regiments during the war and urged him, to enter with him into the project of making a settlement in the West; and under a pledge to move his family out at once, obtained Gen. Putnam's concurance in the scheme; and they with their friends formed what was called the *Ohio Company*. Through the agency of Dr. Manassa Cutler and Winthrop Sargeant, who were delegates, purchased a tract of land, since called the Ohio Company's purchase: Which was to be paid for in Army land warrants, and final certificates, of money due by the Government to Officers and Soldiers. Several persons undertook to get subscriptions for shares, who were I believe between 11 and 1200 acres each. These were termed Agents, and mostly constituted the board of Directors. In some instances two, or more persons subscribed for one share; others subscribed for two, or more. This land was divided into different lots, such as 640 acres, 320, 160, 100, 3, 3 Acres, and a town lot. Each subscriber had to pay some money, to pay the expense of surveying, &c.

As soon as the Company was organized, Gen. Tupper began his arrangements for moving. My Father, who had married His eldest daughter Minerva, was induced to accompany him. His eldest son Anselm had remained at the west, and made preparations for the family. His other sons were Edward and Benjamin with one daughter, all single. That country was then so new, that they had to send to Connecticut to procure a man to make the wagons.

In the spring of 1788, Gen. Rufus Putnam, started for Ohio, and on the 7th day of April landed at the mouth of the Muskingum with about forty men, to build a fort, and prepared houses, &c. for the families that were to follow during the summer. He pitched his tent in the woods on the upper point, and immediately the work commenced. The first thing was to clear ground for corn and other vegetables. Gen. P. laid out the fort afterwards called Campus Martius, on an elevated bank of the plain, where it approaches the Muskingum; about three-fourths of a mile from the Ohio. About the last of April Judges Parsons and Varnum arrived, and with them, our fellow citizen Levi Chapman, then a lad. They found Gen. Putnam in his tent, and the next day commenced, with hands from the Fort Harmer, to put up the first hut on the upper point, built of logs, and covered with elm bark; with bark for door and bunks to lodge in. The building of the fort went on as fast as the other work would allow. The Judges who were also the legislature (with the Gov. Arthur St. Clair, and Secretary Winthrop Sargeant) organized the territorial Government; passed laws organized the Militia &c., during the summer.

On the 10th day of June, Gen. Tupper and family (including my Father, Mother, a sister and myself) left Chesterfield. About the first of August, they reached Charlestown, now Wellsburgh, where they remained about two weeks, waiting for Major Coburn and other families, to occupy a boat which had been built by Capt. Jonathan Devol for the company. Ichabod Nye with two hired men and a boy, started with the worn out horses by land, on the Virginia side of the Ohio, as there was no road or track, they had to follow the bank, heading the small Creeks, and were nine days in reaching the Muskingum where they had to swim their horses over the Ohio. They found Gen. P. still in his tent, but a number of the houses of the fort and around it partly built; two of the block houses at the corners were covered as were several private houses forming sides of the fort; in one of which Col. Battell was keeping a public house: his first meal was with Capt. Dana in a cabin near where the bank of Marietta is kept. At night he found lodgings on the floor of Col. Battells house, and the next day found quarters with Dean Tyler, until the families should arrive. There was one woman in the settlement, on the upper point, a Mrs. Owens, who with her husband come out to take care of Judge Varnum, whose health was bad. On the third day he was warned to do guard duty by Eben Cory; and had the guard committed to his charge. On the first Sabbath he found preaching at Col. Battelle's; so early had the institution of the gospel been established amongst them. He also formed acquaintance with Dr. True. There was no school there because there were no children; but where even the sons of the Pilgrims locate, there the institutions of the gospel and schools accompany them, and the doctor as well as the minister are amongst the early setlers.

I will here mention the names of some of the persons who were here the first season; but I am not able to give a complete list of those who came out with Gen. Putnam, or arrived during the summer either from my fathers notes, or my own knowledge; and probably may omit many whom I afterward knew amongst the early settlers. Of the *agents* were Gen. Putnam. Winthrop Sargeant secretary of the territory, Judges Parsons and Varnum of settlers, Capt. Dana, Capt. Johnathan Devol, Joseph Barker, Col. Battell, Major Tyler, Dr. True, Capt. Wm. Gray, Capt. Lunt. In a house called the Boston house was Moody, Russels, Leavens, Oaks & Wright. Clough and Green had a house out of the fort, also Shipman and Dorance. There were two brothers by the name of Bridge, brick masons, Ebenezer and Thomas Cory, Andrew McClure, Wm. Mason, a cabinet maker. Thomas Lord Esq. There was Wm. Gridley and a Mr. Frothingham, who had each a house some distance from the fort, Gilbert Devol I believe and some of the Maxsons, Well's and many others whose names I do not now recollect. Most of these, if not all were here before the families. All were exerting themselves to prepare for the families. Provisions were scarce, only wild meat and that poor, with green corn and vegetables out of a field called the big field, where several persons had patches of corn &c.

On the 19th of August the first boat load of families arrived at the landing packed in all most as slaves in the middle passage consisting of Gen. Tupper, Col. Cushing, Major Coburns, Major Goodale and Col. I. Nye's. In my next I may give some further account if you think these notes worthy a place in your paper. Horace Nye.

ECCLESIASTICAL.

Written for the Western Recorder.

CHURCH DIVISION.

Things to be Considered.

NO. VIII.

Mr. Editor:—The third, and last particular which we shall now notice as an advantage to be derived from the division from the South, is, *That it will relieve us from the unpleasentness of a direct contact, face to face, with those whose conduct we cannot approbate.*

Don't laugh at this, Mr. Editor, for it is a plain statement of a sober truth. Various causes combine to render such a collision unpleasant, and to incline us to wish to avoid them whenever we possibly can, with any show of consistency. The fear of wounding, or offending the feelings of others—the fear of creating an enemy, where a friend might be secured—the fear of arousing an invincible opponent—and the natural timidity of our natures, together with the strong predisposition of all men, to prefer the approbation and favor of their fellows, powerfully incline us to desire exemption from direct hostilities, whenever we can with honorable safety. This division will give us a position removed from where we shall be called upon to meet our erring fellows of the South, face to face, tell them of their wrong, and urge upon them our rebukes and condemnation for that wrong. After it has been effected, we can make our denunciations against slaveholding and slaveholders, as behind their backs, where they need not hear nor read them, unless they choose; as they will be far removed from our reach. The timid, and diffident of our number, can then speak out with unblinking courage when they feel confident that the condemned are not within speaking distance to hear and reply. And our feelings will not be so likely to be chafed by contradictions, or by having the correctness and propriety of our notion of things, called in question.—We can then have all they say to ourselves, and no one to dispute, or gain say our maledictions!

These strike my mind as being some of the most prominent advantages to be derived from such a division; and if they offer a motive adequate to the jeopardy to be incured by the movement, perhaps we may advance in the undertaking with propriety. But if our leading desire and aim is, to oppose sin—and especially the sin of slavery, in the most direct and efficient maner possible without regard to popular favor or frowns, we shall find that our present position affords us the best opportunity for so doing; and that division, will embarrass us with many disadvantages.

We will look at some of them, and discover, if possible whether they outweigh in importance the advantages to be derived.

1. *All our christian, or ecclesiastical action against slavery, will then of necessity be of an indirect character.*

We shall then posses neither power nor opportunity to meet it in direct contact in the church. This, I think every one must perceive upon a moments reflection. When this division shall have been completed, we shall become as spectators in the work of direct opposition to slavery as it exists within the pales of ecclesiastical organization, unless we conclude to become "*busybodies in other men's matters.*" We yield the contest, and quit the field, by separation, In our present position, we are allowed to do all in our Annual Conference capacity, that we possibly could do in any way if divided: And then in our General Conference, we can now meet it face to face, with all the armor of truth which we can possibly bring to our aid. But the act of division, will inevitably bolt every door, of access to the south, by direct influence in the church, and thus most effectually curtail our power to benefit the enslaved. This, I think, no one acquainted with our church polity will pretend to deny. Hence, if we divide, will it not be to serve ourselves, rather than the cause of crushed and bleeding humanity at the South; or of a merciful, patient, longsuffering, and condecending christianty? There is a zeal, prompted by selfishness, which very much resembles, upon the ouside, that which is prompted by righteousness and benevolence. Let us examine ourselves.

E. A. W.

SCIENTIFIC.

On the discovery of New Planets and Especially the Last.

BY G. G. VALE, N. Y.

The old planets visibly move among the stars, and nearly in the ecliptic or apparent track of the sun: consequently they are discovered by observation, and their apparent motion recorded.

The discovery of the asteroids or new planets, a remarkable triumph of science, inasmuch as a large planet was sought for in the very region wher e Vesta, Juno, Ceres and Pallas were found. The expectance of the existence of a large planet in the neighborhood where these small ones were found, was based on an arithmetical proportion observed between all the then known planets with the exception of the distance between Mars and Jutpier; and the discovery of a planet between these two would make the series regular. The series, as we recollect, is 4, 12, 28, 60, &c., and is thus formed: Let 4 represent the distance of the first planet from the sun, then the next will be twice four, and 4 added, making 12; then the third planet will be twice the second, (or twice twelve,) and four added, making 28, &c. Based on this fact, the astronomers sought a planet between Mars and Jupiter, and expected a large one, because in general the planets had increased in size with the increase of distance. In search of this large planet Piazzi discovered the small one Ceres, in 1801; and in 1802, Dr. Olbers discovered Pallas, also a small planet, revolving near the orbit of Ceres. From this unexpected phenomenon of two small planets, near each other, and in the expected neighborhood where one large planet was sought, from the reasons before given, Dr. Olbers presumed that these two small planets might be but fragments of one large one; and thus stimulated, a further search was made, which resulted in the discovery of Juno and Vesta—the latter by Dr. Olbers—all moving in the same neighborhood, and that the region explored with the expectency of finding a large planet. It will be found afterward that the arithmetical series, before noticed, was a necessary element in the discovery of the last planet by Le Verrier.

Previous to the above discoveries, in the year 1781, Sir William Herschel had discovered Uranus, or, as it is more generally called, Herschel, a large planet, without the boundaries of Saturn, but preserving the relative distance, and though not the largest of the planets, yet nevertheless a very large one. This planet had been previously discovered, but for want of a large telescope its character was not known. To Herschel, therefore, belonged the discovery, for his telescope was made by himself, and for such purposes; but as Uranus had been noticed as a star in the old catalogues, his attention was already drawn to it, and his discovery was one of observation. He and his sister also discovered various satellites; and to him more than any other man is modern astronomy indebted. The brilliant theories of La Place are based on Herschel's discoveries, and are so acknowledged by that able French philosopher.

The phenomena of Uranus formed the principal elements in the discovery of the last planet, "Le Verrier."

The planets influence each other, and the satellites of each other, in the way of attraction, as magnets: indeed, the planets are magnets, formed in the most approved manner by the Galvanic fluid operating on the crust of the earth, aided no doubt by the metallic veins and ores; in evidence of which, the natural magnet is an iron ore, while our best artificial magnets, or electro-magnets, are formed in the same way. Galvanism being the agent, and attraction and repulsion being properties of magnets, the motions of the whole planetary system are easily accounted for, including the eccentricties of the comet; for this last when exhaused of its electricity, or in a negative state will seek the sun in rapid motion as it approaches that body, to which it will be attracted for a supply, and when received in superabundance, at the nearest approach to the sun, will be positively charged, and from that cause a mutual repulsion will take place, and it will be driven off; but having passed the nearest point in its orbit, it will go forward and form an elliptical orbit, on known natural principles.

The irregularities in the motions of the planets and satellites have long been known, and accounted for by the influence (magnetic) which they exert on each other; and where the exact position of a planet, the moon or other satellites, is required, these influences are allowed for.

The irregularities of Uranus long since attracted the attention of astronomers. It was early remarked, that they were not accounted for by the influence of the known planets; and it was suggested by Herschel and others, that possibly another exterior and large planet existed! This supposition, therefore, is not Le Verrier's; but it was his discovery to determine that if such planet existed, by calculating the known influence, he could determine where that planet was, its size, and orbit: this is glory enough for future fame; it implies a knowledge of and a belief in science, and in his own powers of skill and industry.

These, then, are the elements on which the calculations were made, and the discovery effected:

From the arithmetical series referred to, Le Verriee knew the distance of a presumed planet.

From the acceleration or retardation, or both, of the planet Uranus, he determined the direction of the new planet.

From the quantity of the influence of the unknown body, and knowing or presuming its distance, he determined its size or quantity of matter, as bodies attract in proportion to their quantity and distance.

From the direction of the influence at different times, and knowing the distance, he determined certain points in its orbit which would give him a section of that orbit, from which he would get the whole; and from the time the planet was performing a certain segment of its orbit, he would get the time necessary to complete it.

To make the subject popular and clear, draw two circles, or the orbits of the entire planetary system, incuding that of the new planet, according to the arithmetical progression before referred to: the dot in the middle will represent the sun or its centre; the third circle from the centre will represent the earth's orbit, which will be found so near the centre, or sun, in comparison to the orbits of the distant planets, as to show that the apparent situation of those distant planets, especially the last, as seen from the earth's orbit, will be nearly the same as the real situation as seen from the sun.

With this arrangement locate Uranus, or put a dot in its place, as seen from the sun on earth, (nearly the same,) on the date of the first recorded observation about its being under the influence of a supposed planet; then draw a line in the direction of that influence, estimated by comparing it with all the observations made, as to whether it accelerated or retarded the planet or draw it further from the centre, more or less than in other situations. Where the line thus drawn crosses the presumed orbit of the new planet, it will be its (the planet's) place for that day. In the same way find its place for each day (at distant periods) that the planets under influence was observed, and you get successive dots on the original circle, showing the planet's situation at each time, from which you can obtain the entire period of its circuit, and where it will be at any given time. And in this manner did Le Verrier predict its position, and direct his friend to apply his powerful telescope, when, within a degree of his calculation, the planet was found.—*Albion.*

Ministers' Department.

From the Western Christian Advocate.

Things that Grieve Me.

1. It grieves me to see a Methodist traveling preacher, whose fourth quarterly meeting for the year happens to come on six or eight weeks before his annual conference, quit his circuit, or station as soon thereafter as he can settle with the stewards. It gives the adversary occasion to speak reproachfully, and many who love the cause of God, are seriously tempted to fear had it not been for the quarterage, he would have left sooner; that is to say he is a hireling sheperd, who careth not for the sheep. Query: have not the presiding elder and the preacher whose fourth quarterly meeting comes off six or eight days before conference, as good a right to leave as soon? Or is the little matter of self-interest involved, the only tie by which Christ has bound the pastor to his flock?

2. It grieves me to see a preacher, after he has received an appointment at conference, rolling about in his buggy, visiting his friends, or hard at work on his farm, for three weeks or a month, instead of going directly to his work. By means of such men, some of our circuits are three months in the year without pastoral attention; and yet these men expect their full Disciplinary allowance, and it may be even clamor for it; and if they do not get it, go away and speak reproachfully of a people they should have served better. I should be pleased to see such preachers paid in proportion to the time they serve.

3. It grieves me to hear a preacher always harping about his quarterage. Excepting what may be said in the pulpit, I fear some talk more about their support than they do about holiness. Now I ask, is it true that most men speak most of what they think most? And do they think most of what they love best? Or is the saying of our Lord, "Out of the abundance of the heart, the mouth speaketh," a good rule by which to judge of a man's thoughts and affections? For a preacher to suffer the people of his charge to be uninstructed, in relation to the duty of supporting the Gospel ministry, would be culpable neglect; but to be ever and anon talking about quarterage, gives room to suppose that the preacher thinks this to be a matter of paramount importance. An old brother asked a preacher who was on his way to conference not long since, how he succeeded on his circuit the past year. The preacher replied, "First rate—I got all my quarterage."—The old brother thought had the same question been proposed to a preacher twenty years ago, a different answer would haae been given. In the first place, something would have been said about the number converted and added to the Church; and then if anything had been said about quarterage, it would have been spoken of as a secondary matter; but the answer of the preacher refered to was calculated to make the impression, that he thought all must be right if the quarterage was paid. Such preachers seldom collect much for educational or benevolent purposes.

4. It grieves me when I am passing through the country, to hear brethren saying, "Our preacher has been on our circuit nearly a year, and has never met our class more than once or twice."—If preachers neglect to meet class, leaders will neglect too, and then Discipline will not be administered; and with this away goes Methodist.

5. It grieves me to see a preacher when he first goes to a circuit, put on the airs of a little lord, and threaten to leave the people, to whom he is sent, if they do not provide for his support as he thinks they should. Such preachers suggest two questions to my mind: First, if the Methodist preachers had done so what would Methodism have been now? Secondly, when these brethren received their call to preach, did it run in these terms: "Go into all the world and preach my Gospel to every creature, *provided* they will support you; if not, let them be damned?" Such brethren should consider if people are able to support the Gospel and do not, it must be because they are not as good as they should be, and to make bad people good, and good people better, is, under God, the work of a Methodist preacher; and how is he most likely to do this? By putting on airs, or running off and leaving them? Believe it who can, I cannot.

6. It grieves me to see a preacher so full of jesting and fun, as to keep all around him convulsed with laughter. Few are benefitted by the society of such preachers while living, and none will care for them when they are dying.

An Itinerant.

December 30, 1846.

Beautiful Inscription.—During a recent visit to Laurel Hill Cemetery, near Philadelphia, while wandering around among the sculptured monuments, we saw on a plain slab of marble, these simple yet beautiful words:—

"Our Mother—
She taught us how to live and how to die."

THE MYSTERIES OF TOBACCO.

The Boston Chronotype alluding to a work recently published entitled "Tobacco and its Mysteries," makes the following observations, which, though homely in their way, are none the less true on that account:

The mysteries of tobacco! We tho't the weed was full of revelations. Spittoons, old chews, cigar stumps, do they shrowd themselves in mystery? Snuff, does it not reveal itself on the shirt bosom? Smoke, is it not the vital atmosphere of the most common place of mortals? Yet, come to think of it, there are mysteries about this subject. It is an unfathomable mystery why a man who is not overblessed with brains, should be willing to make the blessing less, and there are other mysteries which cluster around this. On the whole the more we think of the tobacco subject, the more mysterious it becomes. Alcohol is such a monopolizing old tyrant, that he overshoots himself. He carries is so far that his victim escapes at last, even in the agonies of despair. But tobacco is a cool, calculating, cunning slave master, who manages so as to boast that his slaves love him, and would not leave him if they could. He does'nt work them to death. True he keeps them forever grinding in his mill, grinding over the most villainous morsels that ever entered human lips, the liquid ever and anon escaping in little tell-tale streams at the corners of their mouths; but then the work is not hard: it is only dirty. There are few persons who would take their shirt bosoms from the laundress and blotch them over with nasty yellow spots before putting them on. Yet a man who is up to snuff will do what amounts to the same thing, immediately after he dresses himself. One would not expect a man to stupify himself with a stinking sort of smoke, which will smother bees as quick as that of brimstone, willingly, day after day, and at considerable expense, and to go spitting and puking about in every by cornor as if he were sick at the stomach and awful bilious. Yet thousands appear to do it voluntarily. Truly this is a mystery.

A man calling himself a gentleman, with all the outward apportionments of a gentleman, and every thing but the smell of a gentleman, will do in your house, in your parlor, in the presence of ladies, things which if not under the spell of tobacco, no money would tempt him to do. How does this come about? The god of tobacco takes the man in the gristle of youth; in the tender age of boyhood, while the chin is yet downy like a young goslins, and while brains are only in that state of forwardness which they reach in monkeys. He points him to the dignified lawyer smoking in his office, as he thumbs the revised statutes, and then gravely knocking the ashes from the end of his cigar delivers the precious lore to some consulting client. He points him to a number of first chop gentlemen smoking in the hotel, as the stage stops to change horses, and delivering at the same time the most striking views of their own importance. He even goes so far as to point him to some Reverend divine, who with great sanctity of manner smokes and chews. Thus the young man in the gristle is taught that the highest style of mortals do smoke, or chew, or both.—He sees the great men smoke.

As to the great men who do not smoke their example passes for nothing, of course, for they *may* smoke when he does not see them. He never hears them say no! or whew! to the business of smoking. If they don't smoke, they are smoked, and they don't resist. Their example and influence are only *negative*. The youth is carried away by the *positive*. That is something, that is great, that is manly. Is there anything which a noble and ingenuous boy more desires, in his exceeding verdure, than to become a man? Does he not long for a long-tailed coat? Does he not sigh for whiskers and a razor? Is there any drug, any detestable compound of villainous tastes and smells which he would not chew and roll as a sweet morsel under his tongue, to become a man? No. If you were to soak woolen rags in the common sewer, he would chew them with a serene face, to help him to become a man! He schools himself with little nips of the sickening narcotic, as his stomach can bear, and suffers like a martyr in secret. He smokes and throws away the stumps at a genteel length. Finally the rebellious nerves begin to give in and become manly. All smells and tastes begin to become more alike, a delightful quietness, stupidity, and devil-may-care begins to creep over him. And along with it all comes the great price, the high sense of being a complete man. And it is soon wondrous to behold with what a relish *sang froid* and matter of course manner the human tadpole will put on the frog in the art of using up his Havanas.

Poor fellow! he little knows that a god more cunning than all the heathen divinities put together, has bound him in his spell, and that he is destined to be an everlasting stench every where. That he is fated to declare his love to the angel of his affections, in the intervals of spewing upon the brass andirons, or into a lustrous spottoon, or out of the window, and that she will submit to his salutations as to a dreadful cross which must be taken up for the sake of the kingdom. He little thinks that he has taken upon his intellect, his imagination his memory, his reasoning faculties, a perpetual ass-load of lead. But he has. And there is no escape. He is to be a dirty fellow in spite of himself. If tobacco got him down among the swine, robbed him of every cent of his money, and turned all his friends to enemies, as alchohol does, he might get out of its clutches. But wo to it! It leaves him forever a respectable nuisance of whom no one complains—except behind his back.

But to the book. We cannot review it. It is enough to say that it contains the following noble and characteristic letter from Hon. John Quincy Adams, to the author of its preface.

Quincy, Mass. Aug. 19, 1846.

Dear Sir.—I have received your letter of the 13th instant, and shall deem myself honored by the inscription to me of your introduction to the proposed publication of the Rev. J. B. Lane's work on Tobacco and its Mysteries.—In my early youth I was addicted to the use of tobacco in two of its mysteries smoking and chewing. I was warned by a medical friend of the pernicious operation of this habit upon the stomach and the nerves, and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced tobacco in all its forms, and although the resolution was not carried into effect without a struggle of vitiated nature, I never yielded to its impulses, and in the space of three or four months of self-denial, they lost their stimulating power, and I have never since felt it as a privation.

I have often wished that every individual of the human race afflicted with this artificial passion,

could prevail upon himself to try but for three months the experiment which I have made! sure that it would turn every acre of tobacco land into a wheat field and add five years of longevity to the average of human life!

I am with great respect Dear Sir,
Your friend and Christian brother,
JOHN QUINCY ADAMS.

Rev. S. Cox, D. D., Broklin, N. Y.

Religious Intelligence.

Steubenville, Feb. 14, 1847.

MY DEAR BR. BASSETT: Since my last communication, I have visited Ohio and Manchester circuits: the New Brighton Allegheny and Pittsburgh stations, and the Sharpsburg circuit. The first three, were in a good orderly condition, but not at the time of my visits in the revival state. The last three have been favored with refreshing seasons from the presence of the Lord, and a goodly number have been added to the church. Leaving all the Brethren to speak for themselves. I will only add, that the Sharpsburgh Ct. under the superintendance of Br. W. H. Doe, is rising far beyond the expectations of any one who knew any thing of their troubles, on the slave question, six months ago. I believe them a good, honest people, and hope they will have abundant prosperity. Yours truly,

GEO. BROWN.

Bainbridge Circuit, February 8, 1847.

DEAR BR. BASSETT: We are still trying hard on this (Bainbridge Ct.) to push the war into the enemy's camp, and put to flight the armies of the aliens. The battle seems to wax long and hard; but blessed be the name of the good Lord, that by the weapons of our warfare, which are not carnal, we have been the means of rescuing a few prisoners from the old arch enemy. Our second quarterly meeting is now in progress at Cove Spring; and last evening we enjoyed omens of good from the Lord. Four penitent souls united with the Church, as probationers. The Quarterly Conference adjourned, to meet at Hopewell, at the time of Brother Young's Presidential visit to this circuit. Brother Dobbins will see by this arrangement, that I will necessarily be prevented from attending his quarterly meeting at Cuba, as I had designed. Yours in love,

A. H. TRUMBO, *Sup't.*

Written for the Western Recorder.

NOVEL READING.

How often is it remarked by professors of christianity, that "novel-reading is so well calculated to correct and refine the taste, the language is so pure, the moral generally good," with a variety of other eulogizing expressions, design'd to encourage and promote its practice; at the same time desiring the universal spread of vital piety throughout the world, and praying with a degree of fervor, "Let thy will O! Lord, be done on earth, as it is done in heaven." Of the consistency of such a practice, the reader may judge; but before entirely condemning it, let us consider what a novel is. Is it the history of nations, families, or individuals, who have arisen to opulence and honor by their own industry and economy, or fallen by pride, indolence and contention? Is it even a statement of traditionary facts, transmitted from generation to generation, until there can scarcely be found a vestage of their original simplicity, grandeur or truth? No, it is none of this? It is a fictitious story, a collection of wonderful, and dreadful events, which never have, or will occur, most likely, while the world stands; founded on fancy alone, without reality, probability, or truth. If such be the character of novels, how can they go hand in hand with the Bible? How can they impart correct notions and refinement to christianity? Does reading them inspire the heart of the believer with love for God and his fellow-man? Does it direct the weeping penitent to the fountain of life, where he may wash and be cleansed from all his guilt? Does it discover to the sinner his awful wickedness and rebellion against his Creator, and point him to the Lamb of God who taketh away the sin of the world? Or would all the beautiful language, the excellent moral, with all the pathetic, and striking manner of expression save one poor benighted soul from death? On the contrary, does it not *destroy* the taste for solid, useful reading, and unfit the mind for the retention of that, which would be profitable? If it does, why are professors so blind to this error? But some excuse themselves, by offering an apology for others, whom they conceive to be endowed with a less degree of intellectual strength than themselves. They readily admit that some are seriously injured because of the weakness of their minds, (which is not their fault,) but they themselves can read, or dispose of a novel at their pleasure, without losing their thirst for profound, and serious study. And even some christian ministers, who have been called of God to take care of, and feed his flock with the word of truth, have become so interested in the prevailing opinions of the day, that they not only give sanction to this evil practice by their voices, but also their examples; thus themselves using one of the most deadly weapons against the promotion of our holy religion.

I was deeply pained, and shocked, when once in conversation with a worthy minister, at hearing him remark that there was much information to be obtained by the perusal of such works; that he found them useful to him, and could lay down a novel, and take up a sermon, or the reverse, without feeling any remorse of conscience whatever. Christian ministers should beware how they mix such poison with the word of God; the flock is left in their care, and they look to them as their leaders. Their example will have its influence, and often accomplishes as much as their laudiable preaching. The Pastor cannot expect his people to "grow in grace, and the knowledge of the truth," so long as the novel is their daily companion—the rule and guide of their lives; while the Bible, like a worn out story is laid aside and forgotton. Christian parents, where are your children? do they not hear you read, or themselves handle those books? Your precepts may be good, but does not your example speak still louder, and say, Go child and do likewise? You could not consistantly suppose them to persue a different course, until you have first dismissed those credulous stories from the library, and the parlor, and placed in their stead the Bible, and other religious works which will enrich and elevate the mind.

It has been well remarked, that the mind is a store-house, and should be well guarded, lest it become filled with lumber, and that of more importance find no admittance. A.

Springfield, O.

"THE GATE OF DEATH."—On Thursday last at Hagerstown, an inquest was held on the body of Samuel Hackett, was found dead in a brothel.—Verdict, death from causes unknown. He was of Philadelphia.

An honest son of Hibernia was asked the other day how many children he had. "Faith," says he, "I have three sons and each of them has a sister." Quere—How many *daughters* has he?

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, FEBRUARY 13, 1847.

☞ We commend to the attention of our readers, especially ministers, the article in another column, on novel reading. It is by a minister's lady.

TEMPERANCE ADDRESS.—We have appropriated an entire page of our paper this week to the Address of Rev. Mr. Smallwood, Rector of St. James Ch. Zanesville. It will be found to contain a very interesting exhibit of the Temperance reformation within 20 years past. We were requested to publish the accompanying addresses, in connection with the Bible Presentation, of which we gave some account last week, and would have done so with pleasure, but that we cannot consistently appropriate so large a space of our paper to any one subject. We take pleasure in saying that the order of the "Sons" is becoming quite prosperous in this place. They have called upon us to issue a handsome edition of the Addresses and proceedings in pamphlet form, which will be forthcoming in a few days.

REMINISCENCES.—We are gratified to place before our readers this week, the first number of a series of articles on the early History of Ohio by our friend Maj. Nye, a citizen of this place. These numbers will be found interesting and valuable, embracing many particulars never before published. Maj. N. was identified with the first settlement of Marietta. He is a man of discrimination, close thinking and good recollection. And numerous particulars given by him are corrobborated by aged persons still living, such as Col. Converse of Zanesville, and Dr. Matthews and J. C. Guthrie Esq. of this place. The articles have been prepared at our request. We shall send a copy to the Cincinnati Historical Society.

REV. J. A. DUNLAP, a Presbyterian minister, former, editor of the Presbyterian of the West, died at Springfield, Ohio, on the 26th ult. The last number of that paper brings us the intelligence that 'he died in peace, and as a Christian only can die, calmly falling asleep in Jesus.' Though his health was rapidly declining, his decease occurred unexpectedly soon. Our readers may recollect that little more than one month ago, we announced his resignation of his editorial charge.

SABBATH CONVENTION.—We see by our exchanges out west, that a very spirited Sabbath Convention was recently held at Xenia, O. A Committee was appointed to correspond with friends of the Sabbath at Cincinnati and other places on the railroad, for the purpose of uniting their influence, to check the violation of the Sabbath by railroad cars, and other modes of Sabbath desecration. A committee was also appointed to correspond with the board of Directors of the Little Miami Railroad, and urge upon them the propriety of ceasing to run the freight cars on the Sabbath, and also the passenger cars from Xenia to Springfield, on that day, as they do not carry the mail—and should they continue to run the cars, another committee, called the vigilance committee, are authorised to enforce the law against them. Still another committee was appointed to prepare a memorial, and forward it to the legislature of this State, praying them to pass a law, fixing the beginning of the Circuit Courts on Tues day instead of Monday.

IS SLAVERY A SIN? THE QUESTION ANSWERED.—The Editor of the Cross and Journal, a very good religious news paper published at Columbus, O. in the interest of the Baptist denomination, lately published a series of articles, embracing his views respecting slavery, in which he treated the peculiar institution, with entire disapprobation. One of his brethren, an Editor at Raleigh, N. C. rebukes him for taking this ground, and calls upon him to "show something like proof, that slavery is sin." The Editor of the Cross and Journal in his last paper, does up a response to his Southern brother, in pretty good style. Hear him:

"We know of no course that would be more convincing to our brother editor, and amount to "something like proof," than to send an armed band privately to Raleigh with instructions to seize him by force in some of his retired walks, bind him, gag him, transport him to this place, and set him up for sale to the highest bidder. We might be induced, just for the sake of the argument, to bid him off, shut him up in a back room, feed him on corn meal, and set him to writing abolition editorials, at the rate of a column a day. If two or three years such service did not convince him of the sin of slavery we would give him up as incorrigible."

THE GREAT WESTERN RAILROD.—We see by the Pittsburgh Gazette, that an increased interest has been excited at the Iron City, in the proposition to construct a continuous railroad through Ohio, Indiana and Illinois, to St. Louis. And as the Central Railroad from Philadelphia to Pittsburgh is to be built immediately, if the western project also goes into effect, it will open a direct communication between Philadelphia and St. Louis. The editor of the Gazette, and several of his correspondents are zealous for the measure.

DEATH BY LIGHTNING, IN WINTER!—Rev. W. W. Paul writes us from Mt. Tabor, Ia. that on the night of Jan. 25th ult. a violent thunderstorm visited that section of country. His neighbor, Mr. John Davis, being out, was found dead next morning, having been struck by lightning.

HEAVY PORK—AGAIN.—Our friend W. Smith Esq. of Tanner's Creek Ia. having noticed statements in our paper of heavy pork in this vicinity, tells us, he thinks they can beat it all in the Hoosier State. Six hogs from a lot fattened by one his neighbors, weighed, when taken to Cincinnati a week ago, in all, 2340 lbs, averaging 390 lbs. each. What! the Hoosier State beat Ohio?

LOSS OF ANOTHER MUSKINGUM BOAT.—We learn by the Zanesville Gazette that the Steamer *May Queen*, was consumed by fire on Friday of last week, whilst lying at the port of Marietta. Most of her cargo, also, including 1350 barrels of flour, was consumed.

THE DISTRESS IN IRELAND.—Additional testimonies and details of suffering and actual starvation in Ireland, continue to reach us. Those who have heretofore supposed that the accounts were exaggerated, now agree that the reports are *fully confirmed*, and we fear the half has not been told of the dreadful wretchedness which prevails, and the multiplying instances of starvation which daily occur. Awful to relate, it is doubtless true, that many whole families have *died of starvation*. Post mortem examinations have shown that both stomach and bowels were utterly vacant. And with the advance of winter, it is feared that these dreadful scenes are becoming more and more common.

We are gratified to see, that at last, the press of this country, is waking up to this matter—yea, & the pulpit too. Effective movements are being made in various parts of our favored country, for sending relief to the sufferers. Much will be done at some of the eastern Cities. And in parts of our own state, something is being done. The movement in this, County though somewhat tardy heretofore, will yet we trust, prove of some avail. We attended a second public meeting held at Zanesville on Monday evening last, in reference to this matter, and another is to be held on the following Monday evening. The place has been districted, and solicitors appointed to receive and store breadstuffs &c. for shipment. On last Sabbath, we had the pleasure of hearing a sermon by Rev. Mr. Kingsbury, in the Presbyterian Church, bearing upon the matter, from "For I was a hungered, and ye gave me meat," &c.

As we were about penning these lines, the following verses were handed us by a lady, which we here insert.

Written for the Western Recorder.

BREAD FOR IRELAND.

Have ye not heard their grief,
As over the main it comes?
Will ye not haste to send relief
To Ireland's famishing ones?

O, haste to send them bread,
Nor stay—for the dying are there,
Still clasping the forms of their kindred dead,
In the wildness of despair.

O, will ye not haste to give
Of the plenty, the wealth ye possess?
Your bounty shall cause the dying to live,
And with joy the sufferer bless.

Will ye haste to "cast your bread
On the waters?"—they'll bear it away
To that land, where woe and withering need,
Hold now their gloomy sway.

By the love ye bear your race,
Will ye help these suffering poor?
Will ye rescue a nation from death's embrace,
Ere the time for help is o'er.

O, "stop not your ear at the cry
Of the poor," tho' distant they be;
And the blessing of them that are "ready to die"
Will richly rest upon thee. P. B.

Putnam, Ohio, Feb. 11th, 1847.

Ohio Legislature, Additional Election of Judges.

Associate Judges for Lake County, W. W. Branch, J. Lapham, A. Wilcox.
For Washington County, B. Steedman.
For Portage County, J. Swift.
For Wyandotte County, S. Chaffe.
For Medina County, H. Hosmer, J. Piper.
For Ross County, J. Blacker.
For Logan County, W. H. M'Kinnon.
For Brown County, I. Carey.
For Holmes County, J. Darnell.
For Huron County, W. Sandford.
For Coshocton County, J. Le Reilly.
For Pike County, R. W. M'Clean, G. Porter.
For Fayette County, J. Manary.
For Ottowa County, J. A. Smith.
For Morgan County, N. Shepard,
For Pickaway County, M. E'Crea.
For Wayne County, S. Orr, N. M'Coy.
For Lawrence County, S. Reckard, A. Damfrey.
For Carroll County, J. S. Hunter.
For Butler County, J. Marston.
For Summit County, J. Hoy.

President Judge of 3d Judicial Circuit, B. F. Wade.

Of the 4th Judicial Circuit, R. Stillwell.

The Bill for repeal of the Black Laws, adopted by the House, failed in the Senate.

Both houses of the General Assembly adjourned on Monday morning last.

BRAITHWAITE'S RETROSPECT.—We are again indebted to the publisher, Mr. Daniel Adee, N. York, for the fifth and sixth parts of this valuable work in Practical Medicine and Surgery. They contain numerous valuable and useful papers pertaining to the various branches of Medical Science and Practice. When we get time to give thorough attention to the 'Retrospect,' we may become, at least our own physician. Each part is complete in itself, containing nearly 200 pages with index and table of contents. Only $1 per year.

THE ANNALIST.—By the same publisher we are furnished with the 5th and 6th numbers of this work. It is a Semi Monthly Record of Practical Medicine in the City of N. York, handsomely gotten up in the Magazine form. We have no doubt it would be found very interesting and valuable to the Medical Profession. Only $2, per volume of 24 numbers. Address, D. Adee, N. York.

DOCTRINE OF THE WILL.—By Rev. A. Mahan, President of Oberlin Collegiate Justitue. J. K. Wellman the N. Y. publisher, has sent us a copy of this work. It is a duodecimo volume of 235 pages, neatly executed, *of course*. We have not yet had time to read it, but acknowledge that we are prepossessed in its favor. The author is a thorough logician, and we apprehend that those who read this little work will find the doctrine of necessity quite overthrown. All we have read of the writings of Pres. Mahan, are eminently calculated to do good. Mr. Wellman has issued a cheap edition of the above work, 50 cts. bound in cloth, 25 in paper.

CONGRESSTIONAL GLOBE AND APPENDIX.—We have heretofore borne testimony to the value and convenience of this work, as a full and faithful record of the proceedings of Congress. It is issued in handsome numbers of 16 pages each, quarto form, suitable for binding. The National Intelligencer (of different political views) states that it is 'conducted with an honest impartiality.' The work is also patronised by Congress, without respect to party. By a slip received from the publishers, we learn that they have struck several thousand sarplus copies, and can still supply new subscribers with all the numbers. Terms, only $1, for a copy of the Globe—same for the Appendix. Six copies of either for $5. Address, Blair and Rives, Washington City, D. C. We state to the publishers that we somehow failed to receive No. 3 of the Globe, and No. 2, of the Appendix. Will they do us the favor to have them sent?

PUTNAM FEMALE SEMINARY.—One of the chief ornaments and attractions of our goodly village, is its Female Seminary. Its Building is very spacious and handsome, 110 feet in length, by 46 in width, and three stories high. It is situated upon a beautiful elevation, overlooking the town, the opposite city of Zanesville, and a pleasant portion of the valley of the Muskingum River. Two substantial bridges connect Putnam with Zanesville. We are gratified to say that the Institution is in a flourishing condition. Miss Mary Cone is Principal, and teacher of Moral and Mental Philosophy; Miss M. A. Bailey, teacher of Chemistry, Botany and Geology; Miss M. F. Sanborn, teacher of Mathematics, Astronomy and Natural Philosophy; Mrs. Ann Ward, teacher of Primary Department; Prof. F. Timmell, teacher of Languages, Music and Painting. The Trustees of the Institution are, Rev. A. Kingsbury, (Pastor of the Presbyterian Church of Putnam,) President; A. A. Guthrie, Secretary and Treasurer, J. C. Guthrie, A. Buckingham, S. Sturgess, C. C. Convers, and C. P. Buckingham, Esquires. There are two vacations each year. The Winter Term, commences in October, and lasts 26 weeks; the Summer Term (1847) commences, April 23d., and continues 16 weeks. The scholars are required to attend on the Sabbath such places of worship as their parents and guardians shall designate. When no choice is expressed, they attend the Presbyterian church, which is immediately adjoining. The teacher and all the pupils from abroad, board in the Seminary. The domestic arrangements are calculated to secure the health, comfort and happiness, as well as the improvement of the young ladies. It will be gratifying to friends at a distance who may be desirous to send pupils, to know that the Teachers and Managers of the Institution are professors of religion, that the village is a healthy and moral place, and that no ardent spirits are sold in it but for mechanical and medicinal purposes. We had the pleasure of spending, by invitation, part of an afternoon not long since, in the Seminary, and witnessed the review of a class. We were very favorably impressed with the qualifications of the teachers, and the proficiency of the pupils. We were desirous to give this statement at an earlier period, but were not heretofore furnished with the data which we have now given.

AMERICAN TRACT SOCIETY.—The last number of the American Messenger, gives an interesting account of the arrangements and operations of this Society. A lot at the corner of Nassau and Spruce Streets, N. York, upon which stood a tavern of the lowest class, was purchased, 22 years ago, for the erection of a permanent building for the purposes of the Society. One member of the Committee gave for this object, $5000, another $3000, another $1500, and other gentlemen in the city contributed sums, amounting in all to $25,000. An ample building was erected, five stories in height, exclusive of basement. It extends 80 feet on Nassau St. and 70 feet on Spruce St. This ample structure is well occupied. It contains the Society Store's General Depository, Offices, Committee Rooms, Bindery, and Printing Establishment. The bindery occupies the whole of the fourth story, and employs twenty eight men, whilst 63 females are employed in the folding, gathering & stiching department. The pleasing circumstance is stated that ever since the days of Harlan Page, who had charge of the establishment, the females in the bindery have held *a daily prayer meeting*. The fifth story contains the printing office. Skylights, as well as windows are used for the convenience of this important branch of the business. Five power printing presses, and two hand presses are constantly engaged, as well as 30 men and boys. The steam engines which propel the presses are in the basement, and yet so firm is the building, that scarcely a jar is felt from the motion of the presses in the fifth story. One hundred and thirty six are employed in the various departments of the establishment, and whose entire time is devoted to the business of the Society. Add to this, more than 150 colporteurs are employed in distributing its publications through the country. A mighty engine of usefulness is the American Tract Society. And who can conscientiously refrain from contributing, as God has prospered him, in aid of its holy and saving objects? God speed, to the blessed work of evangelizing the world.

RIGHT.—The papers state that a slave was recently tried at Charlesion for killing another slave. He was acquitted however, on the ground that the fatal blows struck by him were inflicted by direction of his mistress. The Court held that whenever a slave in the presence and command of his owners, committed an unlawful act, he was the mere instrument of his owner's cruelty, and having no will of his own, could not be amenable to the punishment of the law. In all such cases, the owner was the guilty party. The mistress is yet to be tried for killing Maria.

IN THE BALTIAORE PRISON there is an old negro who was convicted forty years ago of the murder of his master, and was sentenced to be hung, but which was commuted to imprisonment for life. Old Bob, as they call him, seems not desirous of liberty.

Written for the Western Recorder.

Muskingum Bible Society.

The Anniversary of this Society was held in the Presbyterian Church, Zanesville, on the evening of the 10th of January.

Rev. Mr. Smallwood, one of the Vice Presidents of the Society, presided.

For reasons unknown to us, Mr. Strickland, agent for the Parent Society, was not present.

After the introductory exercises, the annual report was read by the Secretary.

The meeting was then addressed by Rev. Mr. Crum, of the Methodist Church; also by Rev. Dr. Hoge, of Columbus. These addresses were good, and well calculated to interest the people in further efforts to supply the destitute with the Sacred Scriptures.

The exercises of the evening were rendered more interesting, by a number of pieces of music, performed by a select choir.

A collection was taken up to aid in the operations of the Society; after which the following persons were chosen as officers for the ensuing year,—viz:

Rev. J. Culbertson, President.
Rev. W. A. Smallwood, 1st. Vice President.
Rev. A. Kingsbury, 2d. Vice President.
R. P. Robinson, Treasury and Depository.
U. P. Bennett, Secretary.
Wm. Shultz, E. E. Fillmore, Rev. A. H. Bassett, G. Buckingham and J. Metcalf, Executive Committee.

The Treasurer and Secretary are ex officio members of the Board.

All persons contributing to the funds of the Society, thereby become members for one year; and those contributing one dollar, or more, are entitled to receive (if called for within a year) a common Bible in return.

Individuals wishing to supply themselves, or friends, with Bibles, may apply to either of the officers, or to R. P. Robinson, (Hardware Merchant, Zanesville,) Depositors.

B. H. BUCKINGHAM, Sec'y.

Written for the Western Recorder.

MR. EDITOR: I see by a communication from Brother Dalbey, in the Recorder, that a certain Reverend gentleman, of some note, has said that the Methodist Protestant Church is going down in Cincinnati, Steubenville, and Pittsburgh. Brother Dalbey has answered for Cincinnati, Steubenville may answer for herself, and I feel, for one, much inclined to answer for Pittsburgh. Lest a wrong impression may have gone abroad from the gentleman's report, and as a faithful witness, I must say, the gentleman has told the truth in part—but he has not told the whole truth, and nothing but the truth.

Now, the full state of the case is this; we have only gone down to build up again; inasmuch as we have gone down 7 feet below the surface of the earth, to lay the foundation of a Parsonage-house on a solid rock, and the top stone is now laid on. Let me observe here, that in the midst of this afflictive going down, we have had some consolation; inasmuch as we have not gone down alone; as Cherry Alley, at the back of our meeting-house, is also going down, (though for our accommodation,) at least sixteen feet. And the street opposite our meeting-house is going four feet down, to make the grade the more convenient. All these cases of going down might be included in the report respecting our Church, notwithstanding they are all strong evidences of our prosperity.

I am happy to hear that my old friend, Brother Dalbey, stands firm in the cause of Methodist Protestantism. A MEMBER.

Pittsburgh, Pa., Feb. 8, 1846.

BR. BASSETT: We have had another admonition of the uncertainty of life, by the unexpected departure of our highly esteemed fellow-citizen, ISAAC ANDERSON, from the shores of time.

Br. Anderson embraced religion seven years ago at the Springfield Chapel, and we having no church in his neighborood, he joined the M. E. Church, and remained a member of the same until his death, which occurred on Sabbath evening last, at the residence of Br. Jeremiah Springer.

A few days since, we would have selected him as one likely to outlive most of his associates, and now he is cold in death. What a lesson!

His remains were escorted by a large number of relatives and friends, to Mt. Sterling, and there deposited, until the resurrection morn.

C. S. CALLIHAN.

Muskingum co., O., Feb. 10, 1847.

NEWS OF THE WEEK.

CANADA.—*The New Project—A British Federal Union.*—It is no longer "The Canadas" as formerly.—Upper and lower Canada are now united, and the British Government have under consideration the project of consolidating all the North America provinces under one *federal* government. The tapid growth and prosperity of our States have been properly ascribed to their sovereignty, their local laws and individual freedom; and it has been asked by British statesmen—"why not divide all your possessions on the American continent into States, after the form of the American government, giving to each State a Governor, Legislature and Judiciary chosen by the people? Why not allow them the privilege of raising money by taxation and establish a Government of free States, like the United States, with this difference only, that the General Government shall be vested in the crown?" Such a course corresponds with the enlightened spirit of the age and would render Canada, Nova Scotia, &c., of immense value to England, commercially and agriculturally, inasmuch as the shipping and productive exports of the Colonies admitted free of duty, would cement the Union. There is no finer wheat country than Upper Canada, and corn can be raised in any quantity, while in the eastern provinces, New Brunswick and Nova Scotia, oats, rye and barley, are raised in abundance.—*N. Y. Sun.*

STUPENDOUS ROBBERY IN BOSTON.—A gang of villains broke into the store of Currier and Trot, Jewellers, in Boston, between Saturday and Monday morning, and swept it of every thing of value. The iron safe with three doors was broken open and rifled of its valuable contents, and nothing was left on the premises worth carrying away.—The loss in goods is estimated at $15,000, and $500 in cash. The rogues, it seems, went to work as deliberately as if they were taking account of stock. They entered through the cellar window on Saturday evening, and were all Sunday employed, and had their luncheon with them. It was a most cool and daring robbery, and our officers must keep a sharp look out for them. It is feared they may have gone to England in the steamer Hibernia, which sailed from Boston on Monday.

[*New York Sun.*

Horn & Sinclair's match factory, Roxbury, Mass., was destroyed by fire on the 29th ult.

HONG KONG, Oct. 28, 1846.—W. C. Melne and his wife left for Shanghia night before last, after a most delightful Christian Alliance meeting held at our house, of Episcopallians, Methodists, Presbyterians, Baptists and Independennts, black white and yellow; Europeans, Americans, Indians and Chinese, were of the number; all of whom sat down to the table of our Lord, testifying their identity of "faith, hope and baptism," and their common union with one Lord and Master. Mr. and Mrs. Brown are about returning to America for the improvement of their health, especially that of Mrs B. They hope soon to return to the school for the education of the Chinese youth at Hong Kong under the care of the Morrison Education Society. The condition of the school continuous prosperous. In the absence of Mr. B., the management will be entrusted to Mr. Macy, a young gentleman from America, of superior talents and education, who has for some time been acting as an assistant to Mr. Brown. Mrs Macy the mother of young M. sailed for China a few weeks since, and will take the place of Mrs B. during her absence in America.—*Correspondence New York Observer.*

THE HIBERNIA left Boston on Monday, with 47 passengers, and thirty additional berths were taken at Halifax. Among the passengers were Alfred Douglass, Esq., of New York, bearer of despatches, and the Rt. Rev. Bishop Powell, of Toronto, Canada. The mail was by far the largest ever taken out by that line of steamers, or that ever left any port of the United States, says the Transcript. The number of American letters was upwards of fifty thousand, and the Canadian mail was very nearly as large. As for the newspapers, it is entirely impossible to estimate the number.—*N. Y. Sun.*

RELIEF FOR IRELAND.—Persons who wish to contribute to the funds for the relief of the starving poor in Ireland, are respectfully reminded that JOHN J. PALMER, Esq., president of the Merchant's Bank, continues to receive and remit all such sums as the benevolent are disposed to place in his hands. He sends these contributions to the committee of the "Society of Friends" in Dublin, feeling the utmost confidence that they will be applied in the most judicious manner. Those who are disposed to give their mite will not require a stimulus of a public meeting, and yet they may not knew through what channel to send their contributions, and it is to remove that difficulty we publish this notice. Out of the millions which Ireland's distress has added to our national wealth, we hope *at least* a small per centage will be returned to her starving peasantry!—*N. Y. Sun.*

GREAT FIRE AT SPRINGFIELD, ILLINOIS.—We announced yesterday, that a letter had been received in the city, stating that a destructive conflagration took place at Springfield on Saturday morning. This news was confirmed by the mail last night. We are yet without many of the particulars; but a letter from thence states, that the fire commenced about three o'clock on the morning of the 24th. It broke out in the stables attacent to the City Hotel. This hotel, and all the buildings connected with it were entirely destroyed—a considerable portion of the furniture, only, being saved. Johnson's stable was also destroyed, and seventeen horses were burned to death.

The whole of the buildings from Pomeroy's drug store down to Dickey's bakery, were consumed, including the Mayor's office, Billey's barber shop, a milliner shop, Jewett's store, and some cabins below, and all back of them on the same block. Hoffman's row was saved. There was dreadful excitement, and at one time there was a prospect of half the town being burned down, as the wind was high and the sparks flying in every direction. Fortunately the progress of the flames was stopped before they got across the street to Irwin's corner. The town, we understand, is without a fire engine of any description.—*St. Louis Republican.*

SALARY CURTAILED.—The Legislature of Maryland, at the last session, passed a bill reducing the salary of the Governor, after the expiration of the term of the incumbent, to two thousand dollars a year.

A FIRE AT UTICA.—A fire broke out at 12 o'clock on Thursday night in the foundry of the large establishment of Bailey, Wheeler & Co., Utica. The flames soon communicated to the main building, occupied as their Stove and Plough Factory, and in the machine shop of J. Puffer & Co. The third story of B. W. & Co's. building was occupied by E. K. Browning as a card manufactory. The dwelling house of Dr. Pomeroy was demolished by the falling of the walls of the burning building. Mr. Elizur Kirkland was partially buried beneath the ruins, and was badly though not fatally injured.

Bailey, Wheeler & Co's. loss is estimated at $10,000—insured for $5,000. Puffer & Co's. loss $2500—Dr. Pomeroy, $800.

Effects of the storm.—The blow of Wednesday was severely felt in our harbor, although less destructive than was apprehended. Castle Garden bridge was stripped of its covering, and a canal boat was dashed to fragments against the castle wall. In the East River, at the foot of Wall street, the bark Godfrey and brig Elizabeth dragged their anchors and came in contact. The sloop Two Brothers lost her bowsprit at Pier No 2; and the brig Sarah had bulwarks stove, stancheons broke and larboard side cut down, at Pier No. 3. The brigs Frances and Clara came in contact at Pier No. 10, and both were seriously damaged. The brig Salina lost her starboard fore chains.

The Storm seems to have only made an exchange by giving way to a furious gale, which kicked up its prances the whole night. Some roofs were stripped of their tin, and there was a general scattering of sign boards, which seemed to have lost their specific gravity for the time being, and taking advantage of their temporary light-headiness, danced all sorts of ærial capers on nothing. One of which aforesaid sign boards afflicted with the headiness of its companions, in malice prepense, struck Dr. Foster, the surgeon, and fractued one of his ribs. A four story, unfinished, brick house in Fifth st., between Avenues B and C, was blown down.—*N. Y. Sun.*

ACCIDENT.—At New Orleans, January 23d, as four men were crossing the river in a scow, laden with copper sheating, a tow boat passing filled the scow with water, and she immediately sunk, when about half way across the river. Three of the four were saved. The name of the man drowned was William Splane.

The Oldest Inhabitant died at Akron Ohio, on the 3d instant. His name was John Sheperd, aged one hundred and eighteen years, nine months and eighteen days. He fought in the battles of Brandywine and Germantown Flats, and was wounded in the former. He *never received pension!*—An ungrateful Congress denied him that boon, because he had the misfortune to lose his papers in a fire which consumed his dwelling. His children provided for him comfortably in his old age.

DEATH.—Robert Thom, Esq., British consul at Ningpoo died at that place in China on the 14th of Sept. last.

Railroad to the Ohio.—A bill to grant the ht of way through Virginia was being discussed Thursday, in the Legislature of that State. e bill was popular only with representatives m counties on the proposed line.

Keep off the Omnibus Steps.—In Boston, on ednesday, a boy six years old, fell from the step an omnibus, and was run over by another stage ming up. He was crushed to death. He was son of Wm. G. Cutter.

Doing it Thoroughly.—The teamsters of ilips, Me., have not only pledged themselves ainst drinking any intoxicating beverage, but o not to be instrumental in any way in bringing ent spirits into the place for others to drink.

Destructive fire in Milwaukie.—The east rner of the block opposite the U. S. Hotel, on ron and Main streets, Milwaukie, was burnt to ground on the 21st, ult. The thermome was 15 degrees below zero. The intensity cold was such that the machines and hose were eless.

Welsh Settlers.—Mr. Rawlings, who is con ted with an Immigration Society, has receiv orders from England to reserve 150,000 acres land he has in Western Virginia for settlers m Wales, who are expected out in the spring. ere are few immigrants more hardy, temper and industrious, than the Welsh.

M. Pelouze has announced an important dis ery by two of his laboratory pupils; it is that en kylodine has reached its greatest degree of losive power, then it is completely soluble in er. Hence a test of quality, and a proof of the y best make.

Fatal Accident.—A German by the name of ufman was suddenly killed a short time since St. Louis by a fall from an omnibus which he s driving.

A Large Penny Collection.—It is said that receipts during the year 1845, of the great nan Catholic Society of Lyons, for the propaga n of the faith, were $683,000. This large sum made up chiefly of penny contribution.

For Oregon.—The brig Emeline, Capt. Good n, sailed from Newburyport, Mass., on Thurs y, with ten passengers, *a Printing Press, type l materials*, to establish a second newspaper in egon.

The Storm of Wednesday was very severe at iladelphia. It tore down some of the poles of Pittsburgh Telegraph, unroofed several hou , blew down four wood sheds at the Camden ilroad depot each 150 feet long, the tide over wed the wharves, the Schulkill river overflow its banks and several vessels were driven from ir anchorage.

A Beautiful Idea.—The baptismal admonition the Hindoos is as impressive on the bystanders it is beautiful. "Little babe, thou enterest the rld weeping, while all around you smile; con ve so to live, that you may depart in smiles, hilest all around you weep."

Miss Dix, the benevolent Quakeress, has pre ated a memorial to the Illinois Legislature, in or of erecting a Lunatic Asylum it that State. ring the last year, she visited a large portion of nois on her mission of mercy, and in her mem al she gives the result of her investigation.

Frozen to Death.—A party of men from the ities arrived at Independence, Missouri, 9th uary, who lost three of their number frozen to ath on the plains.

Dead.—The Cincinnati Gazette of the 25th comes to us in mourning for the demise of chard F. L'Hommedieu, lately one of the pro etors of that paper.

Rev. L. D. Gibbs, a Methodist clergyman at hed to the Black River Conference, died at eresa, Jefferson Co, on the 15th inst. He s 46 years of age.

Fires in New Jersey.—English's Rising Sun tel in Trenton was burnt about 9 o'clock last esday night. Woodruff's corner, at Elizabeth wn, was burnt down yesterday (Wednesday) rning.

Big Day's job.—We are informed that a house this city made seventy-five thousand dollars in day, by the advance in flour occasioned by Hibernia's news.—*Morning Signal, Cincin ti, 30th ult.*

Trickery in Trade.—The last number of nt's Merchant's Magazine, contains an interes g memoir of Gideon Lee, from which we de e the following anecdote, illustrative of his own dealings. and of the usual effect of trickery trade. No man more thoroughly despised dis nesty than Gideon Lee; and he used to remark, trade can be sound, that is not beneficial to h parties, to the buyer as well as to the seller. an may obtain a temporary advantage by sel g an article for more than it is worth; but the y effect of such operations must recoil on nself, in the shape of bad debts and increased ks. A person with whom he had some trans ions, once boasted to him, that he had on one casion obtained an advantage over such a neigh ; and "To-day," said he, "I have obtained one r you." "Well," said Gideon Lee, "that y be; and if you will promise never to enter house again, I will give you that bundle of t-skins." The man made the promise, and k them. Fifteen years afterwards. he walked o Gideon Lee's office. At the instant of seeing him exclaimed, "You have violated your word; y me for my goat skins."—"Oh!" said the n, "I am quite poor, and have been very un tunate since I saw you." "Yes," said Gide "and you always will be poor; that miserable ire for over-reaching others must ever keep so."

The Railroad to the Pacific Ocean.—We e received for notice a proposal to build this d beginning at Lake Michigan, by Dr. Hart ll Carver. Dr. C. has apparantly the claim of ority in the suggestion of this magnificent eme.

The Dr. proposes that the cars shall be 16 feet de, and 100 feet long, that they shall have dining ls, cook shops, staterooms, and shall be to "all erests" *bona fide* hotels, travelling at the rate of miles an hour, which he proposes to accom h by doubling the diameter of the ordinary eels, so that at every motion of the crank a ble velocity must follow. This is all very l; and could it have been accomplished a few rs ago, might now be a source of prodigious lth to ourselves, and advantage to the whole mercial world. But time is as great a revo onist as the spirit of improvement. Our pres troubles with Mexico are not ended; and who tell what the end shall be?—*N. Y. Sun.*

Epidemic Disease in Ireland.—The Mayo nstitution says, "Typhus fever of a maligant aracter, rages; and also a disease—for which know no term, but of equally fatal consequen —has made its appearance. It attacks the first, which fester and then the stomach, ilar to English cholera so much so, that we e heard of a great number of persons having en victims to this latter disease."

NOTICES.

Tanner's Creek Ct. Ia. Con.—The second quarterly Conference will be held at the Stone Chapel, East Fork, on Saturday, March 6th ensuing. We most cordially invite any of our ministerial or lay brethren from adjoining circuits, or from Cincinnati, who can do so, to come to our assistance. We hope the brethren will not all excuse themselves but come, for we want help very much. Br. Paul, our minister, is detained ed away, as we fear by affliction.

WM. SMITH

[Br. Paul, has since sent us a notice of the above meeting, inviting Brs. T. Shipp, S. Morrison, C. H. Williams, G. Wheatley and others who can, to attend. ED.]

Connellsville Ct. Pitts. Con.—Br. G. Brown is informed that his meeting for this circuit will be held at Connellsville. H. Palmer.

Columbia Ct. Musk. Con.—Our President is informed that his appointment will be at Graham's station, on the Ohio river. We also purpose hol ding a two days meeting at Athens Bridge, March 20th and 21st. We invite Brs. H. T. Lawson, C. J. Sears, S. Means, W. Sears, J. W. Southard, F. Edwards, and any other brethren who can attend. S. Elliott.

Columbia Mission.—The second quarterly meeting will be held at Br. (somebody's) three miles north of Columbia, 20th, Feb. 1847.

G. Williams.

Twin Creek Circuit, O. Con.—Our second quarterly meeting will be held at Liberty, to commence on the 20th of Feb. We respectfully invite Brs. R. M. Dalbey, G. M. Hunt, O. P. Stephens, S. P. Kezerta, and J. Pelan to come over and assist us, and we will endeavor to return the favor. W. Pelan.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

George Creek	"	14th	Feb.
Morgantown	"	21st	"
Union	St.	28th	"
Connelsville	Ct.	7th	March
Fayette	"	14th	"
Wheeling Circuit.		1st	Sunday in April.
Tyler	"	2d	" "
Harrisville	"	3d	" "
Mill Creek	"	4th	" "
Buchanon	"	1st	" in May
Braxton	"	2d	" "
Greenbrier	"	3d	" "
Huntersville	"	4th	" "
Valley	"	5th	" "

Br. Stillians is informed that I have seen his note in the Recorder, and shall expect him for one, to accompany me to the Circuits in the South. May be both Brs. Walker and Martin will go likewise—especially if there should be a camp meeting, or more, to attend during the trip. I wish the meeting for the valley, to be not lower down than Beverly, unless there should be something special in the case, to make it necessary. My own health is pretty good—my wife is improving—I shall trust all to the Lord and go on. Br. Prickett will please meet me at the Harrisville meeting, and Br. Collins meet me on Wheeling circuit. Geo. Brown.

Muskingum District.

Br. Bassett: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

2nd	Sunday	March	Otsego Circuit.
3rd	"	"	Lancaster "
4th	"	"	Zanesville "
1st	"	April	Newark "
7th	Wednesday	"	Delaware "
2nd	Sunday	"	Frederick "
4th	"	"	Licking "
28th	Wednesday	"	Mt. Zion "
1st	Sunday	May	Coshocton "
2nd	"	"	Pleasant hill "

I have two requests to make, 1st that the superintendents will be prompt in giving me due notice of the point at which my meeting for each Ct. will be, and 2nd. as I suffer more from travelling, than from pulpit labors that my appointments will be so arranged as to give me as little necessary travelling as possible. Geo. Clancy, Pres.

Ohio Conference.

Presidential Visitation.

Washington Circuit,		February 13	& 14.
Bainbridge	"	" 20	& 22.
Buford	"	" 27	& 28.
Batavia	"	March 6	& 7.
Cincinnati	"	" 13	& 14.
Lebanon Station,		" 17.	Night.
Twin Creek	"	" 20	& 21.
Greenville Mission,		" 27	& 28.

J. M. Young.

Indiana District.

Mr. Editor: Please state that by divine permission, I will fill the following appointments.

Stotts Creek	Circuit	February	28th
Sugar Creek	"	March	14th
Laughrey	Mission	"	21th
Flatrock	Circuit	"	28th
White Lick	"	April	11th
Mill Creek	"	"	18th
White Rive	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. Shipp.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

R. Bowlby, A. Lister, 1 sub.; Z. Ragan, G. Brown, J. Hill, F. Swift, C. J. Sears, 1 sub. and pay; J. I. Stillians, H. Palmer, Z. Beatty, 1 sub.; W. W. Paul, C. Craig, A. H. Trumbo, T. Shipp.

ACKNOWLEDGEMENTS.

From.	For.	Pays to Vol.	No.	$ cts
R. Bowlby, Pa.,		8	26	1 00
J. Hill,		8	42	1 00
C. J. Sears,	N. Gray,	8	52	2 00
"	T. Rivers,	8	20	1 00
"	H. Sealock,	8	44	1 00
H. Palmer,	S. Freeman,	8	52	2 00
W. W. Paul, Ia.,	S. Motz,	8	52	2 00
A. H. Trumbo,	J. Rockhold,	9	52	3 00
"	B. Wentworth,	8	26	1 00
E. Y. Reese, Balt.,	M. W. Smith, Ga.,	9	26	2 00
T. Shipp, Ia.	C. Howell,	9	34	4 00

Received for Annual Register.

Z. Ragan, (in full,)	$2 00
T. Shipp, "	2 00
W. W. Paul,	3 00

Br. C. Craig informs us that the parcels of pamphlets sent for Brothers Helmick and Scott, are still at his house. We are sorry those brethren do not find it convenient to obtain them from Pittsburgh.

As requested, we state, that G. W. Corn owes Br. Springer, for 95 numbers, Western Reborder. He has paid us in full for Vol. 7, but not for Vol. 8.

Br. Shipp, C. H. is *first rate* pay.

Br. Ragans, we will be pleased to send the books if we find a safe opportunity.

New Subscribers this week, 5. Discontinuances, 1.

PROSPECTUS OF THE OHIO CULTIVATOR,

Vol. III---For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS— OeDollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has new become so well known to the farmers and friends of agriculture in Ohio. that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

Farmers of Ohio! Who among you are willing to have no part in this onward march of improvement? Who among you are willing to deprive yourselves and your families of that 'knowledge which is power,' and the great means of progress and elevation, for the sake of the small pittance which that knowledge may cost? And who of you that desire to see this work advance, will not make an effort to arouse your neighbors from the mental torpor that rests upon too many of them? The work is not difficult—pursuade them to read papers devoted to their interests—☞send on their names, with your own, as subscribers to the Ohio Cultivator, and you may rely upon it they will soon begin to awake—to inquire and think—and not only become better farmers, but more intelligent and agreeable neighbors.

Address, M. B. BATEHAM,
Columbus, Ohio.

THE CHEAPEST AND BEST.

New Prospectus for the Year 1847.

FORTY-EIGHT large octavo Pages, and Fifteen Engravings in each No. Published on the first of every month.

Fourth Volume cammences in January, 1847.

The No. for Jan. contains a "Pictorial Description of the State of Ohio," elegantly Illustrated with American views, &c. &c.

Other States will appear in subsequent Nos. of the Work.

Robert Sears, 158 Nassau-street, New York, will hereafter furnish his new

Pictorial and Illustrated Family Magazine for 1847, in all respects equal to the Three-Dollar Magazines, at the low price of only one dollar and a half per annum.

Any person sending Five Dollars, shall receive five copies of the magazine for one year, as he shall direct.

All subjects which will admit of it, will be illustrated with engravings. The whole number of the engravings at the conclusion of the volume will amount to several hundred.

Great inducement to subscribe.

We offer to all persons becoming subscribers, a copy of our new work, just published, entitled the Pictorial Description of Great Britain and Ireland.

Containing 262 Views of the Principal Cities, Towns, Castles, Abeys, Costumes, &c. &c., of the Fatherland: a larger number of Engravings than can be found in any book of double the price.

WELLMAN'S ILLUSTRATED BOTANY.

VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experimont, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the ensuing year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

In the course of its publication, it will contain an Introduction to the Natural System of Botany, a thorough Treatise on the interesting and important branch of Vegetable Physiology, Notices on Fossil Botany, and descriptions, both scientific and popular, of numerous species of plants, the properties of which, medicinal and useful, will be fully explained. In short it is intended to present a complete view of the latest and most important facts, discoveries, and theories, in every department of the science.

The whole illustrated by splendid colored engravings, taken from Nature, full size, and finished the highest style of modern art.

This work is designed to be eminently popular in its application, and there is enough of that which is stranger than fiction about it to render it, in no ordinary degree, interesting and instructive.

We do not intend to confine ourselves to the botanical descriptions of each plant, but to make it a thoroughly scientific work, in all the departments of Botany. It will also give information on the cultivation of plants and flowers. In a word, it will comprise the whole science.

TERMS.

This work will be published monthly, with from six to ten flowers, handsomely painted, in each number. Price, $3,00 a year, or two copies sent to one address for $5,00.

☞A very liberal discount allowed to Agents.

J. K. WELLMAN, Publisher and Proprietor,
Febraury 13, 1847. No. 116 Nassau-st.

Horse Stolen.—$20 Reward.

REV. J. I. STILLIANS, requests us to state that on the night of Jan. 19th a large dapple gray horse, 16½ hands high was taken out of his stable on Hacker's Creek, Lewis Co. Va. Said horse is 6 or 7 years old this srping, a little crease fallen, with a white mark 5 or 6 inches long on one of his shoulders, caused by the collar a wind gall on the out side of his left hind leg, near the pastern joint, a horse of good carriage. Any person finding him, and returning him to the owner, or where he can get him will receive the above reward.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N GUTHRIE announce that they have formed partnership for the transaction of Mercantile business under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the publi generally, to the old stand of A. A. GUTHRIE & Co (recently GUTHRIE'S & LARGE,) where it is the purpose to keep a *large* assortment of the CHEAPEST an BEST goods in the market.

Putnam, O. January 1, 1847.

Post Office Address of Itinerant Ministers and Preachers of the Western Conferences.

Pittsburgh District.

G Brown, Steubenville, O.
Jos Burns, Port Homer, Jefferson, O.
A Lister, Beverly, Randolph Co. Va.
V Lucas, Farmington, Fayette, Pa.
R H Walker, Big Skin Creek, Lewis, Va.
S Hazlett, Beeler's Station, Marshall, Va.
P T Laishley, Morgantown, Va.
N Gillespie, " "
D R Helmick, Fairmont, Marion, Va.
J I Stillians, Lorentz Store, Lewis, Va.
H Reger, West Milford, Harrison, Va.
G G Collins, Middlebourne, Tyler, Va.
N Watson, Wheeling, Va.
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G Nestor, Frankfort, Greenbrier, Va.
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G M Scott, " " "
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J Nichols, Cambridge, Guernsey, O.
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D Richardson, " " "
C Caddy, Vienna, Trumbull, O.
S Gee, Youngstown, Mahoning O.
W Duling, Otsego, Muskingum, O.
W Maynard, Adams Mills, Muskingum, O.
J K Duffy, Perryton, Licking, O.
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John Burns, Mt. Pleasant, Jefferson, O.
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C J Sears, Chester Hill, Morgan, O.
T Potter, Mt. Vernon, Knox, O.
A Channel, Homer, Licking, O.
T Foster, New Hagerstown, Carroll, O.
S Elliott, Lee, Athens, O.

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O Warrington, Wilhamsville, Clermont, O.
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D Moore, Carysville, Champaign, O.
A H Trumbo, Greenfield, Highland, O.
W G Fowler, Hamersville, Brown, O.
I Hunt, Fletcher, Miami, O.
J L Borton, Gilboa, Putnam, O.
R M Dalbey, Lebanon, Warren. O.
L Ensminger, Russelvania, Logan, O.
S P Kezerta, Hollensburg, Darke, O.
J M Young, Spartansburg, Randolph, Ia.
Jonathan Flood, Fairview, Randolph, Ia.
A H Bassett, Putnam, Muskingum Co. O.

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W W Paul, Mt. Tabor, Monroe, Ia.
C H Williams, Millroy, Rush, Ia.
T Shipp, Edinburg, Johnson, Ia.
S Morrison, Freeport, Shelby, Ia.
H Brenton, Cataract, Owen, Ia.
G Wheatley, Graham, Jefferson, Ia.

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S W Widney, Peru, Miami, Ia.
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North Illinois District.

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M Jared, Greenbush, Warren, Ill.
W H Miller, Peru, La Salle, Ill.
P J Strong, Magnolia, Putnam, Ill.
D Bagley, Princeton, Bureau, Ill.

The above list we have made out from our book, indicating the post offices to which the paper is sent for the respective brethren. It does not include all the travelling preachers, but those only who receive our paper. We have made it out, partly for our own conveniance, but chiefly to accommodate the request of a member of brethren, and we perhaps owe them an apology that, for want of time, we have not done it sooner. If any names are omitted it is accidental, and unintentional.

Whilst on the subject, we will state, that all the above named brethren are authorised to act as agents for the Western Recorder, and to collect the dues therefor.

Every itinerant minister or preacher, of any Annual Conference whatever whether embraced in the above list or not can have our paper at half price, i. e. one dollar per year. And every such minister or preacher who will collect for us as much as *ten dollars* shall have the paper for a year free of charge. These terms to itinerents are just twice as favorable, as the terms of the Methodist Protestant, or any other religious paper, within our acquaintance. And we had much rather the brethren would be active agents, and have the paper free, than to pay us the *dollar*. Every brother who collects $20 or more for the paper, within the year, shall not only have our warm thanks, but shall receive some literary premium, at least worthy of his acceptance, or if he choose, we will send a copy of our paper for a year to any friend he may design ate, provided such friend is not already a subscriber.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'd Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
800	do. Cotton do.
3000	Doz. Side Combs.
600	do. Fine Ivory do
500	do. Dressing do.
100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
5000	Almanacks.
300	Shawls, different patterns.
100	Gross Kitting Pins.
4	Bbls. Blacking.
30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
200	Coils Bonnet Wire
50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Muslin.
200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

NOTICE.

THERE will be a petition presented to the trustees of Newton Township, Muskingum county, at there annual meeting on the first Monday in March next, praying for a Township Road to commence at a stone bridge on the old Lancaster Road at Kent's run at the foot of John Williams's hill, thence to run a Northwardly direction to the corners of land owned by G. M. Crooks and Lewis Stine.

January 23d, 1847.

NOTICE

IS hereby given, that a petition will be presented to the Commissioners of Muskingum County, at their March session, praying for a county road, beginning at a point in the Cooper Mill Road in Springfield township, and where the west line of Barnett Workmans land crosses said Cooper Mill road, from thence running north-eastwardly thro' the lands of B. Workman and William Vansant to the lower end of William Vansant's field, (known as the middle meadow,) thence northwardly to the north-west corner of John Vansant's orchard, from thence north-eastwardly on the nearest and best route through the lands of John Vansant and James Vansant, so as to intersect the Flint Ridge Road (so called) near the west end of Cornelius Starkey's farm.

January 15, 1847.

NOTICE

IS hereby given that a petition will be presented to the Commissioners of Muskingum County their March session, praying for an alteration in so much of the county road known by the name of George Norman's road as lies between the Cooper Mill Road and William Vansant's barn. The proposed road to commence at said Cooper Mill road, where the west line of Barnett Workman's land crosses said road. Thence eastwardly to the lower end of William Vansant's field, (known as the middle meadow,) thence north to the lane, thence west so as to intersect the original road east of William Vansant's barn, all in Springfield township.

January 12, 1847.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces	assorted Cloths, *very low*,
20 "	Jeans,
300 "	Prints, cheaper than ever,
100 "	Merinos, Alpaccas, De Laines, &c.,
50 "	Tweeds and Cassinets,
25 "	Flannels,
22 "	Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS, successors to Guthrie's & Buckingham.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

New History of Texas, pages 532. 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety not surpassed by any Hotel or Boarding House in the West. R. Putnam.

October, 31st, 1846.

N. B. Application for boarding should be made soon R. P.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matte relating to that country. This history is published i pamphlet form, 12 mo., containing 152 pages and will b sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

IT is nearly two years since the firm of A. A. Guthrie & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent all debts date the concern are to b epaid to *A. A. Guthrie* —who earnestly requests ear y payments & especially urges all wo have suffered thei accounts to stand open thus fur, to come immediately an dsettle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

GEORGE CONCLIN,
BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

PROSPECTUS OF THE LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "Literary Athenæum," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberaly and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succersful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors in the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

Terms—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

Philadelphio, Pa.

THE WEEKLY CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Athenæum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. Stockton,
J. G. Wilson,
Theophilus Stork. } Editors.

W. S. Stockton,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the Christian World, as they have been developed during the last six

Written for the Western Recorder.

TEMPERANCE ADDRESS,

Delivered at the Presbyterian Church in Putnam, O. on the evening of February 2d, before the Putnam, Olive Branch, and Muskingum Divisions of the Sons of Temperance, on the occasion of the presentation of a Bible by the Ladies of Putnam to the Putnam Division, No. 64, S. of T. by,

REV. WM. A. SMALLWOOD.

A great change has taken place in regard to the use of intoxicating drinks within the last twenty years. And he who contrasts the present habits and opinions of the community on this subject with those then universally prevalent, cannot avoid being struck with surprize at the occurrence of so vast a change in so short a space of time.

But the consideration of the subject may well do far more than excite surprize. This change shows what may be done, by the use of proper means, in favor of the moral and religious improvement of mankind. And it is useful to meditate upon it, in order that our hopes may be confirmed, and our efforts excited,—those hopes and efforts, which look to the extension and predominance of truth and holiness throughout the earth. In this respect, the example of what has been done for the promotion of temperance is of the highest utility.

The great change, however, in the community with regard to temperance, teaches directly lessons, which make it an appropriate and instructive theme for the present occasion. It must be remembered that the work of reformation is not yet complete. Extensive as its progress thus far has been,—astonishing as is the revolution in public habit and opinion,—wonderful as are the triumphs, that this cause has won,—the friends of temperance are yet very far from having arrived at the end of their labors,—very far indeed from having consummated their conquest. The enemy is yet in the field. Not only are immense numbers of his fortresses yet untaken, but their fire is active and incessant, and their wounded and dying victims are on every side of us. Look at the many factories, that are making intoxicating drinks,—look at the numerous taverns and shops, that are vending them,—look at the frequent cases of unhappy subjection to this awful appetite, that exist among us,—look at the hundreds of temperate drinkers, who are going through the degrees, that lead to intemperance,—and look at the countless multitudes, who are dead to the importance of this subject, and consequently thoughtless of the tremendous dangers, to which they are exposed, and then say, whether we have accomplished all, we had to do? The view of existing circumstances, greatly improved as they are, abundantly indicates that our work is scarcely half done. Any relaxation of our efforts, doubtless, would soon reduce us to the miserable state of vassalage to this fearful enemy, in which we so recently were. This must not be contemplated for a moment. On the contrary the magnitude of our remaining work loudly calls upon us, not only to avoid any rest from our toils, but to come up to it with increased exertion. And we must strike, whilst the iron is hot, and the faster, that it may not cool before we have bent and fashioned it to our will. Now is the time to do it; now, when our enrolment is complete;—now, when our discipline is perfect;—now, when our hearts are flushed with victory;—now, when our enemy is depressed by repeated defeats. And for the stimulating of us in the enterprizes, that yet invite our labors, and for the instructing of us in the measures most conducive to our success, it is of the first importance to contemplate our past victories on the one hand, and the instrumentalities, on the other, by which they have been won.

I. What then are our victories? We see them, first, in the changes of the habits of the community.

Twenty years ago, intoxicating drinks were found in every family. They were regarded as an useful article of house-keeping. They were esteemed both a necessary and a luxury. And care was taken by the head of each household to have them duly provided.

They were provided and presented with no little "pomp and circumstance." The side board, a showy and costly piece of furniture, was appropriated to their especial accommodation. Salvers of various sizes were kept in constant attendance upon them; capacious pitchers, and a glittering array of china and glass furnished the means of their preservation and convenient use. The old punch bowl, perhaps an heir-loom in the family, stood like a plethoric alderman, or a well-kept and venerable domestic, who had held the same respectable place among a former generation, amidst a host of humbler companions. The well-filled decanter, plain like the Doric, or else beautifully ornamented like the Corinthian column, invited the appetite. The honest, open-faced tumbler, the gay and lively wine glass,—the airy and graceful champaign, combined to satiate the taste, or tempt the palates of the family and its guests. Not every one had *all* of these conveniences for the keeping and drinking of the cherished poison. The poor man had nothing but his brown jug and black bottle for the holding of the whiskey or the rum, which were all, that his means enabled him to procure, whilst those of somewhat advanced circumstances had their plain decanters and tumblers, and out of them drank their brandy and gin; but the rich stored their cellars with pipes of the finest wines, and quaffed them from the most beautiful fabrics, that glass can be made to assume.

The expense of all this was enormous. It would be a low average to allow to each family in the country at that time two drinks daily at a cost of twelve and a half cents; yet such an average would amount to fifty dollars per annum for each family. Supposing that we had then two millions of families in the land, we arrive at the outrageous expenditure of one hundred millions of dollars by the American people for intoxicating drinks. We leave out every concomitant outlay, and look at the bare cost of the article, and we see here the amount. The estimate is, no doubt, far below the truth, and yet we have a sum many times exceeding the whole revenue of our national government. What an astonishing waste does this extremely moderate and restricted estimate display!

And to what purpose was this waste? How were such immense quantities of intoxicating drinks disposed of? The use was universal and excessive. Spirituous and vinous liquors were deemed essential for every kind of occasion and every description of persons. Competency for every emergency, relief from every evil, consolation under every disaster, were sought from them. They were treated as if they were "ministering spirits, sent forth to minister unto" men.

From infancy to extreme old age, through all the stages of their earthly pilgrimage, men resorted to the excitement of drink, under an impression of its salutary and sanatory tendency. Children in their cradles, the weak and sick on their beds, and the aged, leaning, like Jacob, on the top of their staffs, were drugged with these stimulants for the purpose of eliciting health and strength, and even those, who were already abundantly blessed with health and strength, thought that stimulants were still necessary to preserve their powers. The laborer in the fields, the mechanic in the work-shop, the student in his closet, could not toil, could not contrive, could not think, could do nothing without the inspiration of an intoxicating beverage. The physician was not equal to the fatigues of his practice,—the lawyer could not command the full force of his powers,—the clergyman could not dive into the depths of sacred lore, and bring up its glorious treasures, without the friendly aid of the bowl. The candidate for public office was a mean fellow, if he did not drink, and still meaner, if he dod not treat, and meanest of all, if he did not pour out an ample libation to his success. And if a poor hanger-on had done a service so slight that it had no value in money, he was remunerated with a dram.

The occasions of the use of the poison were as universal, as the persons, who used it, were numerous. In all conditions of the mind and the body,—at all seasons of the year, —under all the varieties of the weather, and at all parts of the day,—no matter when, or how, or where,—there was still a reason for its application. If one was cold, he had to drink for the purpose of getting warm, and if warm, to get cool. In the morning, drink was necessary to wake up a man's powers, and in the evening, to put them to sleep. It was taken before dinner to procure an appetite, and again after dinner to guard against the evil consequences of the indulgence of that appetite. Men first quarreled over their cups, and then made friends in a fresh one. Old acquaintances, when they met, had to drink to "Auld Lang Syne," and new ones, when introduced, sealed a promised friendship in the flowing bowl. The rites of hospitality were not duly observed, without o sacrifice on the altar of Bacchus: the gentleman guest was led to the side-board, and offered with a graceful courtesy the intoxicating inventions of three nations,—the brandy of France, the gin of Holland, and the whiskey of America, whilst the cheeks of the lady-visiter were made to glow with the wines of Madeira and Sicily. Weddings and social gatherings were dull, unless enlivened by the jolly god; political discussions thinly attended, without the attraction of strong drink; and the most distinguished feature of military assemblages was a war against the principles of temperance. A man showed his patriotism on the Fourth of July by getting drunk, and his gratitude and piety at New-Year, Christmas, and Thanksgiving by doing the same. Even sitters up with the sick must be supplied through the night with hot toddy and punch; watchers with the dead were not expected to perform that solemn duty without similar appliances, and at last when the affecting rites of sepulture were discharged by assembled friends, their grief was deadened, and their improvement of the occasion drowned in the stupifying influences of strong waters. The clergyman himself, who attended on these mournful occasions, it is feared, too frequently yielded to the prevailing custom, and closed his labors with a glass, at least, of wine. I myself, when a boy, remember to have observed the officiating minister indulging in this way, at the funeral of a little sister, and I remember too that the incident struck my child's mind as an inconsistency at the time. At the beginning of my own ministry, I have attended funerals, where guests were invited to partake of wine and ardent spirits in a room, adjoining that, in which the corpse was. A clerical friend, many years ago, told me, that in an early part of his ministry, living in a sickly region, and having many funerals, he was at first delighted by the apparent effects of his funeral sermons, especially the copious tears shed by his hearers on these occasions, but meeting with no corresponding fruits in the lives of the weepers, he was led to inquire into the matter more closely, when he discovered that his hearers were partially intoxicated, and wept because it is easy for a man to weep when excited by drink. It is truly astonishing, when we look back, to see how closely and constantly the use of intoxicating drinks was twined in with all the duties, —all the charities,—all the enjoyments of life. They were every where present. It seemed as if man could not live in comfort,—could not live at all, without them.

Now, here are our victories. Such things were, but are not. They were the habits of the community twenty years ago,—they are the habits of the community no longer. In how few families, comparatively, are ardent spirits, which a celebrated English physician, Sir Astley Cooper,—called most appropriately evil spirits:—in how few families, comparatively, are these evil spirits found? Men, who drink, are ashamed to do their drinking in the sacred precincts of home, and in the presence of their wives and children. Not a few, doubtless, would like to have the old state of things back again, but public opinion restrains the hand, that would restore the idol to its former seat, and hence their habitations are no longer like a cage of unclean birds, but the evil spirit having been cast out, they are swept and garnished.

And all the furniture of the drinker, where is it? Echo answers,—*where*. Gone, I trust, "to the tombs of the Capulets." Perhaps, we may sometimes encountre a broken and deserted remnant of the grandeur and glory of former days, or if not broken or deserted, employed in a better way. The side-board now is the respectable steward, not of the cellar, as of yore, but of the larder;—the tumbler is a cold water man;—the salver knows which side its bread is buttered, and confines itself to that; whilst the punch-bowl, I rather think, has died of a broken heart,—the whiskey barrel no longer pretends to be a Christian, but wears the crescent,—the blood-red crescent, stained on its forehead, and the once long array of pipes, and demijons, and wine-glasses, and wine-coolers is reduced to some miserable skeletons, lying "few and far between." "The glory is departed."

The immense expense, in the first place, of providing furniture for the keeping of the article, and then of buying and using it, is a clear gain to men's pockets. In one year after Temperance Societies became general in this country, —the second year of the twenty, to which I have been alluding, the quantity of foreign distilled spirits, used in the United States, fell from nearly five millions of gallons to two and a half millions, or almost one half, at a saving of not less than two millions of dollars, which were previously sent abroad to enrich the Frenchman, who made brandy for us, and the Dutchman who distilled our gin. So said the American Almanac, an universally acknowledged authority. And the editor of that work estimated, from information collected by him, that, within the same year, the use of home-made whiskey had been lessened one third, at an annual saving of nearly eight millions of dollars. Thus we see that, in the very dawn of this blessed change, ten millions of dollars were saved to the people in the purchase of the article alone. This fact speaks for itself. The dollar is a mute,—but an eloquent mute.

We seem to live in another atmosphere, and infinitely a better. A man is now unwilling to be seen with a jug or a bottle in his hand. The old Bacchanalian songs, that once cheered the convivial board, are buried in oblivion, and it would dishonor the individual, who should attempt to disinter them, as it would degrade the poet, who should seek to renew the species. Toasts on festive occasions can be, and are drunk in pure water, and songs are sung, not in praise of the ruddy grape, or in honor of the jolly God, but to the crystal fount. Children are better nursed without stimulant, and better relieved of pain, and put to sleep, without being made drunk. Old men are as strong in the absence of spirits as formerly they were under their influence, and far more clear headed. The young and middle-aged do more work as a regular thing, and do it greatly better on cold water than they could on brandy or rum. They can sustain both cold and heat,—work in the harvest field or on the ice-pond,—endure the blazing suns of summer or the freezing blasts of winter, more comfortably without intoxicating drinks than with them. Not using ardent spirits so extensively, people do not quarrel so frequently as in days by gone, and of course need no seal to the settlement of their disputes. And when they meet an old friend, or make a new one, they have a vastly more friendly way of showing their regard than that of intoxicating their friends, or becoming intoxicated themselves. A guest can be received,—a gentleman entertained,—a lady welcomed, in our dwellings with no less mutual pleasure in the absence of every excitement than with it. No one looks for such things. Sometimes, you may hear of wine being introduced at parties, but so rarely as, when it does occur, to excite universal surprise, and awaken a pang in the bosoms of those who are alive to this subject. Now and then, the report is circulated that a lady, on such occasions, has drunk a glass of wine, but the narration of an incident of this nature now sends a thrill of horror through the public mind, whereas but lately these things were matters of course. All social, and other gatherings, whether political, or military, require no artificial aid for making them subservient to their objects. As for clergymen, the use of any kind of intoxicating drinks, by them has passed almost entirely away.

Looking then at the past, and comparing it with the present; reviewing the last twenty years, and reflecting on what was the state of things in relation to this subject at the beginning of that space of time, and on what is the state of things now, we see a most wonderful change in the habits of the community. And on its very face, obviously to every eye, it is a change of so exceedingly beneficial a character, that all, who wish well to their race, may, with the utmost reason, rejoice in this change of the habits of the community, as a great and glorious victory in favor of the cause of Temperance.

2. But, secondly our victories do not end here. The change on this subject in the community is not confined to their habits. What is more important is that this change in their *habits* is based upon a corresponding change in their *opinions*.

We esteem this latter change as more important than the other, because it indicates that the existing state of healthfulness in the practice of the public will be lasting. We might change the public habits, but we should have no guarantee that the change would be permanent, if there were no parallel change in public opinion; but when the opinions of a people have been changed contemporaneously, and in harmony, with a change in their practice, we may feel a good degree of confidence of their continuing to act right, because it will be acting agreeably to their opinions. Great, then, as our reason is for congratulation on the change in the public habits, we have still greater cause for thankfulness on the change, which has occurred in public opinion, favorable to the glorious interests of Temperance.

People think differently in regard to the *utility* of intoxicating drinks from what they did twenty years ago. Then, the occasional, and even habitual daily use was believed to be necessary to the health of the human system. It was thought to be conducive to bodily and mental vigor to use them every day, provided they were used in moderation. And all of that vast amount of intemperance, which once prevailed in this country, grew out of a belief in the usefulness of spirits for the preservation of health. But the Temperance Reformation has knocked this idea in the head. And that, too, by throwing the light of physical science in upon the subject. Sir Astley Cooper, the great English Surgeon, held in so many words, that "spirits and poisons are synonymous terms," and the learned Dr. Mussey, of Cincinnati, that "a healthy laboring man no more needs alcohol, than he needs arsenic, corrosive sublimate or opium." The latter gentleman also says that ardent spirits predispose the system to disease. Instead of being calculated to do good, then, they are calculated to do evil. Possessing no nutriment, they cannot give strength, and are only competent to stimulate what strength there is previously in the system. The consequence is that their use will be followed by an exhaustion corresponding with the previous excitement. Hence they are really to be regarded only as a medicine, and should be cautiously administered at the prescription of a Temperance physician, and then only when substitutes cannot well be found, for men in this way there is danger of producing a pernicious appetite. Such is public opinion generally at the present time.

People think differently also with respect to what was once called *temperate drinking*, or *drinking in moderation*. The time was not long ago, when no one ever thought of censuring this practice; but now it is dreaded as the direct road to intemperance. A man, who drinks at all, is considered to be in danger. If an individual is seen to go into a place devoted to drinking purposes, the sober part of the community suspect him at once, as one, who has begun the fatal journey. The public mind is sensitive, and slight things make an impression upon it. Intemperance is an appetite. He, who is drinking moderately, is forming that appetite. When it is formed, who possesses the power to restrain it? Every body thinks he does, but past experience and observation prove that no one does. Safety is to be found alone in never forming the appetite. Thus, temperate drinking, and moderate drinking, and all that sort of thing, have been left behind in the regions of "Old Night," and total abstinence from all, that can intoxicate, has been adopted as the true rule of morals. Public sentiment sees too much danger, and too awful, in every thing beyond that, to allow of its indulgence.

When this reformation began, *young men* occupied a position of extreme danger in consequence of the general opinion's giving a sanction to their occasional intemperance; but now the general opinion by its change places them in a condition of comparative safety. It was rather thought that aberrations sometimes from the paths of temperance might be conceded to young men. Such deviations were looked upon with much allowance. Departures by the young from strictly correct habits were called "the sowing of their wild oats." It seemed to be acknowledged that these "wild oats" had to be sown, and that, not till they had been completely sown, should persons be severe in rebuking the dereliction. But a "change has come over the spirit of our dream." Now, the public see that these wild oats are a perfectly useless crop, and that there is no reason for sowing them at all, and that they are not only worthless but poisonous to the soil, and when once in it, are hard to be removed. This juvenile intemperance, unnecessary, and injurious at the time, generates an appetite, destructive in its final results of every thing valuable to man, and in its progress almost beyond the reach of arrest. Hence intemperance by the young ought not to be indulged more than intemperance by the aged,—ought not to be indulged at all. Like every other class the young should abstain totally. Instead then of inculcating upon the minds of young men moderation, as parents and friends once did, public opinion urges, as the only rational and safe course, the great rule of total abstinence, and by the peremptoriness of the exaction, places them in a state of comparative safety. The dangers, which beset the path of a young man twenty years ago, are almost vanished in consequence of the prevalence of this sentiment. Knowing that he will loose his character by indulgence, he refrains from indulgence.—at least, he is under a powerful motive in favor of abstinence. What a blessing is this change in public opionion to young men themselves! And O! what an unspeakable precious consolation it is to their parents. We, who lived under a different state of prevailing sentiment, can estimate, in some good degree, the richness of the consolation to the one, and of the blessing to the other.

Until recently, it was not believed to be practicable to reform a confirmed drunkard. He was given up as a hopeless case, and nothing looked for but that he should stagger and stumble on through life, to the ruin of every earthly interest, and the misery of every earthly connection, and at last tumble into a drunkard's degraded grave, and through that, into "the lake, that burneth for ever and ever." And certainly, when we look at the only remedy, that public opinion offered, we can see little hope of any other result. The drunkard was told to drink moderately, but he could not drink moderately. Put him once under the impulse of drink, and he could not stop short of the brink of the precipice.—He had too much *way* on him, as seamen say, to avoid going over. Dr. Johnson, the great English moralist, wisely declared:—"I can abstain, but I cannot drink moderately." Of late years, people have come to see the truth of this remark, and have abandoned the old remedy, and now urge upon the drunkard, as the only adequate one,—total abstinence. And the operation of the new opinion has confirmed and abundantly illustrated its truth. The reformation of drunkards under its auspices is a common occurrence.—Thousands stand this day reclaimed. An astonishingly great work has been done in behalf of this once hopeless and abandoned class. Some of the best men are its subjects. And they are witnesses to the verity of the reformed public opinion, which holds that the *intemperate may be reclaimed* by entire abstinence.

A change in the public mind has likewise supervened, even subsequently to the origin of the temperance reform, in regard to the articles, on which the ban of abstinence should be placed. At first, it was thought that the object of promoting temperance would be attained by excluding the use of distilled, and allowing that of fermented liquors. Soon, however, it was discovered that this plan resulted in little more than the transfer of the habits of the community from one article of drink to another. The intemperate were reclaimed from the use of one liquor, it was seen, only by the substitution in the place of it, of a different one;—their appetite was still kept alive, and in all its original strength, and the consequence was, that, by the incessant cravings of that appetite for something more stimulating than these weaker drinks, the intemperate were brought back to the original article, and to all their original intemperance. The temperate, too, on these milder drinks, formed the appetite, which, increasing gradually in strength, would be satisfied with nothing short of the most ardent excitements. Nothing was, therefore, accomplished effectually by the original temperance pledge, which excluded distilled, but allowed fermented liquours. The progress of reform under that pledge was like that of a man journeying up hill by a slippery road, who steps forward, but, at each step, instantly slides back to the spot, on which he had previously stood. By such experience, the friends of temperance were forced into the measure of total abstinence from all, that intoxicates. They had no choice. They were forced either to abandon the reformation, or to take this ground. They took this position, because it was the only alternative to the abandonment of the cause in despair. The result has shown the wisdom of the measure. It is what has secured their triumphs.—And the public mind is now well settled down upon the principle, that to be temperate, and to promote temperance, men must abstain from wines and all fermented, as well as from distilled liquors.

The time was when the making and selling of strong drinks were employments, that brought no disgrace. They were prosecuted ignorantly,—without a correct view of their real character. Persons supposed that they were pursuing a right and useful occupation. But a beam of truth has been thrown upon this subject. A distinct and close connection has been shown between the maker and seller on the one hand, and the miseries and ruin of the intemperate on the other. In this way an appeal has been brought up to a man's conscience, whether for dollars and cents he was willing to destroy bodies, minds, souls,—all, that a human being is, and might be, to himself, to his family, to society, and to God. On such as resist that appeal,—on such as are willing to sacrifice all those high interests of their fellow-beings for "filthy lucre's sake," the public sentiment has concurred in looking with a frown, and pointing "the slow, unmoving finger" of indignant scorn. He, who makes, or sells, the intoxicating fluid, except as a medicine, is not a fit companion for his fellow men. His hand is against every man. If he can but accumulate wealth, he thinks not, he cares not, for the consequences he brings down upon others. Perish every one, in order that he may swim. He climbs on men's shoulders, and sinks them, for the purpose of keeping his own head above water. Is not such a man a common enemy—a pirate of the land? So long as he continues his murderous business, is he not to be shunned? Let him turn from it, and the community will receive him as a man and a brother; but so long as he clings to his foul occupation, they are compelled, in justice to themselves, to turn from him as a rock in the ocean of life, which no one can safely approach.

Now, here again we see our victories. We have taken a degraded and most vicious public sentiment, and we have elevated, and cleansed, and directed it aright. For the most part, the public mind is now healthful, and fruitful, and still growing more so every day. And herein we have abundant ground for encouragement and rejoicing,—rejoicing over the past, and encouragement for the future. These changes in the general opinion assure us that our work will stand firmly, and they are the morning stars, that inspire our hearts with blessed hopes of a still brighter and more glorious day.

II. But how have these great and glorious victories been won? What are the *means*, by which this immense change in the *habits* and *opinions* of the community has been wrought?

We are undoubtedly bound to ascribe the praise and glory of it to God. There are plain indications of its having originated with Him, in the fact that so many minds in different places were led to the contemplation of the dreadful evils of intemperance at about the same time, and to an anxious inquiry into the best means of arresting them, and in the further facts, that these earliest sympathizers in the sufferings of the intemperate were ministers of the gospel, and that the pulpit was the first point, from which any attempt for their relief came. And in every subsequent stage of the Reform, it has been the hand-maid of religion, seeking at every meeting the blessing of God in prayer, and then throwing large numbers of those rescued from the dark sea of intemperance into the bosom of the church, as the "haven," where they should be. In every stage, too, we have seen man completely at fault as to the means of farther advancement, and then, "man's extremity was God's opportunity,"—and by what at first was merely "a little cloud."—"like a man's hand," He made us equal to our work. When Dr. Beecher and others began to sound the temperance tocsin, who could have expected the results that have come? When the Washingtonians of Baltimore started their ball of reformation, temperance interests were almost prostrate, and who looked that these reformed drunkards would be the means of reviving them, and giving them greater success than ever? And when Washingtonianism had lost its power, and the cause was again sinking, who anticipated that the few Sons of Temperance, met in New York, would raise the great principles of temperance from their ashes, and impart to them new vitality? This cause and the efforts for its promotion would have perished long since, had they been of man. But they were of God. From him came the success, and to Him be ascribed the glory.

And God's great law for the intercourse of man with man, —the law of *love*, was a main means, under Him, employed for the prosecution of the work. The temperate looked at, and sympathized with the intemperate, and those, whom their intemperance aggrieved, and those, likewise, who were exposed to a similar fate, and they recognized the obligation on themselves to do all, they could for their help. The sublime principle of love started, and has continued to sustain the enterprize down to the present day. It was a pure atmosphere of benevolence, in which the temperance cause originated. Those, who set it in motion, acted under that noble impulse. And those, who have succeeded to their labors, have labored, because they felt the same high influence. The preacher in the pulpit urged a subject, often unpleasant to his hearers,—the temperance lecturer travelled up and down through the land, having no certain dwelling place;—the old Washingtonian entered the fetid grog-shops, and threaded the alleys, where were the haunts of the drunkard; and the Son of Temperance now offers the olive-branch to his erring fellow-men, under the pressure of a compassion, which will not allow the benevolent heart to be idle and careless, whilst our brethren are suffering around us. Love has been eminently instrumental in our past victories, and upon it we rely for victories yet to come.

Associated with the principle of love in the pursuit of our great object, as a means of its attainment, has been the diffusion of moral light. Whilst we have prayed, and whilst we have sympathized, we have used, as our instrument for reaching the hearts and minds of men, and drawing them to our standard the lever of truth. The best intellects have searched, with intense interest, and unremitting persevrance, the whole subject. The student, and the practical man both, have fixed upon it their keenest scrutiny, intent upon the discovery of duty. The results have been thrown broad cast upon the world. The pulpit, the press, the lecture-room, the street-debate, the fire-side conversation have united to carry them every where. The light of truth on this subject has penetrated, like the light of day, the palace and the cottage,—the halls of affluence and the dens of misery. No place so close, but what it has been pierced,—no spot so dark but what it has been illumined. And that such changes have taken place in habit and opinion, and such innumerable masses have been attracted to this cause are effects, that must be ascribed to the fact that men's enlightened consciences could not resist a sense of truth and duty.

Eminent among the means, under God, employed for the prosecution of this great work, and eminently conducive to its success, is the system of organization, under which the measure has been urged onward. Formerly every thing for the promotion of temperance was done individually. With what success is well known. These individual efforts amounted to nothing. Each one fought for himself, without unity of action, and without the confidence inspired by associated effort. Hence he saw little effect of his exertions, and soon becoming disheartened, ceased to fight at all. It appeared to him to be a hopeless work, and he abandoned it. All are aware how little thousands of men can do against an enemy, if they are unorganized and unconnected. Only when they are banded together, in *one* mass, and moving under *one* governing impulse, do they become "mighty to the pulling down of strong holds." It was a happy, and, doubtless, heaven-taught, idea, adopted by the originators of the Temperance Reform, to do the work before them, not, as had been previously attempted so often in vain, by individual, but by consolidated effort,—by societies. The consequences have shown the wisdom of the plan. The temperance societies have been a main, an essential spoke of the wheel, that has borne our cause triumphantly through the land. Every one sees that little or nothing would have been effected but for this organization. And it is obvious that now, if the societies were taken away the cause would droop, and gradually all, that has been done, would perish.

Such are the principal means of our past success;—such the instruments, with which our victories have been gained. And in them we see the agencies, upon which we are to depend for future and final triumph. Modifications of them may occur, as they have occurred. Changes in form and circumstance may be required, as they have been required. A superintending Providence will suggest such modifications and changes, we may trust, at the proper times. But the success of these measures, in times past, in our conflicts, is an animating earnest of complete success in future conflicts by a substantial adherence to them.

III. It is in the character of combatants in this great strife, and for the attainment of this glorious end, and by a substantial adherence to these well-proved instrumentalities, that the Sons of Temperance stand before this assembly.—We are a Temperance Society. Our organization differs somewhat from previous temperance societies, but, in all essential matters, we are such. 1. We have precisely the same object in view. Our design is to guard the temperate on the one hand, and redeem the intemperate on the other;—to carry the shield in one, and the olive branch in the other, and, whilst inviting all to an ark of deliverance, to hold over them an arm of protection. 2. We adopt precisely the same principles. Total abstinence from the use, the purchase, the sale, the manufacture of all, that can intoxicate, is our pledge,—the key-stone of our arch of union. 3. We work with precisely the same instruments. God, we look and pray to, for every success: *love* is what has drawn, and binds us together, and impels us onward in our work: truth, as we read it in the only book, we are always contemplated to have in our Divisions, the Bible, and as our minds have collected it from the sage and good, is the stream we are laboring to pour upon the world, as the means of promoting its *purity*: and associated effort, where numberless individuals toil together with an enthusiasm, inspired by a confidence in each other's *fidelity*, is the most striking feature of our organization. The *Love* of our species and of each other; the *Purity*, which springs from the control of truth; and the *Fidelity*, which binds us to our common enterprize, indicate the measures, we pursue, under God, for the accomplishment of our object. They are the words of our Motto. Thus, we are substantially identical with the Temperance Society.

The slight discrepancies in our organization are the lessons of experience, and give us an advantage over every previous form of association. There has been a regular progress in these matters. The first Temperance Societies were defective in the extent of their pledge, leaving out wines and the weaker drinks, and were changed, not without opposition. The second stage of advancement in organization was before long found incomplete, not aiming sufficiently at the reformation of the intemperate, & a change was made to meet this end, all becoming Washingtonians, a name, till then, never known. That organization covered ground enough, and was zealous enough for the intemperate for the time, but it wanted a capacity of continuance. When the narratives of the reformed had become old and familiar to the public ear, the interest was lost, and apathy supervened.—Indeed, none of these plans had frequency of presence sufficient to keep the effort alive. They died during the summer, because meetings were not then held. Our organization is made for continuance. It is closer in its fabric.—There is a more intimate connection, also, among its extended parts throughout the country. And its presence is perpetual, through the weekly meeting. Summer or winter, all is the same,—our object is constantly in view, and our work going on. The ground we once gain, we never lose, and we are always gaining. Our charitable feature adds, likewise, to our stability. It is like a magnet;—it attracts, and it holds;—it draws persons to us, and it keeps them with us. People see us aiding each other, when disabled,—nursing each other on beds of sickness,—taking each other to a decent grave, when death has interposed,—and ministering to the comfort of the bereaved families of our departed brothers, and the sight commends our pledge to them, and when the pledge has been taken, the thought of the benefits, to which it entitles them, keeps them steadfast to their pledge. It is therefore manifest that we have strong safeguards for the continuance of our organization, and of its prosperity, and that herein, whilst we are strictly a Temperance Society, we are an advance and an improvement upon all the forms of Temperance Societies, which have preceded us.

It is surprising to me that a part of the religious community should stand opposed to us. Or rather, it would be surprising, if we did not find professedly religious men opposing every benevolent enterprise. The Jewish church, with the High-priest at its head, crucified the Lord of life and glory. But, certainly, our object ought to enlist the sympathies of good men, and bind them all to us. Look at that object,—the promotion of temperance;—look at the success, we have had in prosecuting it, having reached many men, that never were reached before, there being in Zanesville, some twenty or thirty reformed men,—reformed by us, to testify to our efficiency, and so in other places;—look how we have originated a new era in the Temperance Reform, and raised up the cause, when it was thoroughly down;—and look how we have some of the best of the old pioneers of temperance, and numbers of the clergy at our head. This latter consideration should inspire the minds of religious men with confidence in this movement. Glorious old Dr. Beecher,—he, who sounded the first call to this Reform, is with us. One of his talented sons, a clergyman in Indiana, presides over one of our Divisions. Many clergymen, from a sense of duty, and in a spirit of benevolence, have entered our ranks. In Zanesville, both of the Baptist ministers, one of the Methodist, and myself of the Episcopal Church, are members. And if my humble testimony may be admitted, it is freely given in favor of the usefulness of our association, and its great capacities for good, and the absence from it of hurtful properties. Cordially do I say to it,—"esto perpetua," live for ever!

I am aware that this association is objected to as a *secret* order. The preservation of our funds for those entitled to them requires that we should have some way of discovering who are really entitled to their use. For this purpose we have two signs, one of which is frequently changed. Surely there is nothing wrong here. And this is the substance of our secrecy, and its exclusive object. We are under no manner of obligation of favoritism to each other, except so far as funds are concerned, and these are our common, not our individual funds. But if any one suspects that we have any other object or design, let him come, and join us, and see for himself, and then if dissatisfied, he may leave the next day. Thus every man may convince himself whether there is any thing wrong.

But we are not strictly a secret society. Our object is well known. Our rules and general order of proceeding are published to the world. Our forms of doing business are necessarily unseen by the public eye, because our doors are closed to all but ourselves; yet we invite all men to unite with us. We are no more a secret society, than an army is with its counter-sign. We are no more a secret society than the session of a church is, when it sits, as it generally does, with closed doors. Let not then this charge be brought against us, unless you mean to bring it also against our churches.

I am also aware that it is objected, the church can and will do all this, and there is no need of other societies. But I like not the source, from which this principle comes. It is from Rome, and smells of her intolerance, who will admit of nothing, that is not under her control, and cannot be pierced through and through with the auger of the confessional. I see not how the church is to do this work, divided as she is. I admire not a principle, which must dissolve our Bible Societies, our Temperance Societies, our Howard Societies, our Orphan Asylums, and all the host of voluntary societies, which have been manifestly approved by God, and have proved great blessings to the world. This principle is too exceptionable as to its origin,—too wide-spread in its destructive consequences, and too impracticable in its application, to merit public favor. But still, if the church can, and will, do this work, let her do it, and God speed her in it. Surely however, she will not refuse our assistance, nor will she, nor can she reasonably, to men, (who are unwilling to do *all* she wishes them,) deny permission to do a *part*. If the world will not go with the church in all things, it is wise to get them to go as far as we can.

But one thing is clear,—if the temperance cause is to advance, and obtain new victories, and win a final triumph, these glorious results must be done by our Society. All other organizations are lifeless and prostrate. Were it not for us, the cause would be retrograding. It was so, when we arose. Take the Sons of Temperance out of the way, and the maker and vender of ardent spirits are in the field without an opponent, and the land is their prey. You must then help us,—you must join us, or you can do nothing effective. The question is between Sons of Temperance, and no Temperance Societies at all. Decide then which you will have.

Brothers: we have a great work before us,—mighty enemies are in our way. Let us look to God, encouraged by what He has already done for us. Let us open our bosoms to the impressions of love for our suffering fellow-men. Let us proclaim the great precepts of truth. Let us stand in all the firmness of our organization, shoulder to shoulder. Let us advance and scale every battlement, and level every fortress of intemperance. And let us never cease in our great warfare, until the eagle of victory shall rest upon our standards.

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TERMS.---TWO DOLLARS PER ANNUM, in advance. TWO FIFTY at the close of the year. Payments WITHIN THREE MONTHS will be considered in advance.
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Itinerant Ministers and others, who collect from subscribers and remit to us as much as TEN DOLLARS within a year, shall receive a copy of the paper free.
Itinerant ministers and preachers, not acting as agents, will have the paper at one dollar.
Clubs of ten or more, paying at the time of subscribing, shall have the paper for $1.5, i. e. one dollar fifty, each.

THEOLOGICAL.

Written for the Western Recorder.

GOD IS LOVE.

NO. IV.

BY DR. D. GIBBONS.

The religion of christianty is a religion of love: not only in word, and in truth, but eminently in *successful action.* The action of living, captivating love. One striking reason why religion does it more prominently, and effectually, prevail among mankind, is, that there is not more of an active life-exhibition, of the love of it. It cannot be reasonably expected that men will feel much to devoting themselves to the services of religion, in a religious community, unless they feel a strong conviction, that professors of religion give effectual exhibition, of the deep reality of religion in them, by the strongest evidences of it, in their general conduct. It may be, and no doubt it is, quite different from this in regions where christianity has not been disseminated. In these regions they listen with profound interest, to the glowing truths, and sublime precepts of religion, as detailed by its ministers. But this is not our subject, and of course we freely pass it by, as we live on a christian land. There is, and there has been, a great deal said of the evil of infidelity, and how this infidelity operates against the onward march of christianity through the world. For my part I am not inclined to believe that, even the poisonous infidelity, referred to, does so very much mischief, out of its own appropriate neighborhood. It unquestionably does immense injury to its own advocates and supporters, in the ranks of this infatuated infidelity.—And occasionally it leads a few ambitious spirits astray, who are strongly biased that way. But this is small, compared to the effects of another species of infidelity. It is the *infidelity, the hypocrisy, the lukewarmness, the deceitful slandering, and the divisions* in the church membership, that operate tenfold more against the christian religion, than open bold infidelity, in all its open and secret schemes, and mighty efforts can ever accomplish. When men show by the whole tenor and temper of their lives the religion of Christ, infidelity with all its boasted might, and talent, is not able to gainsay or resist it. The only effectual argument, infidelity has ever wielded against religion to apparent advantage, is the infidelity in the church. It is this, as a weapon, that infidelity has so boldly, and apparently so successfully, hurled against the christian church. A striking illustration of this truth is seen in the causes leading to the French Revolution. Had it not been for the destruction of vital piety in the church, and that too by the church itself, the apparent destruction of the christian name would not have been one of the consequences, of the French Revolution. It was very easy to remove the name after the quality had fled. Long before the Houses of worship were dedicated to the *"Goddess of reason"* the holy animating spirit of religion had taken its final leave. But more directly to the point we have in view. While the membership of the church adorn their profession by unwavering faith, glowing love to God and man, and good works, there is not the slightest danger of infidelity, doing any mischief whatever to such church. It is not the infidelity of the infidels, in particular that injures the church. The evils within the church do the church more harm than all the evils without are able to do it.

It has uniformly, been the fact, that when the church suffered blasting & spiritual mildew its true origin was found in the hidden infidelity lurking within the pales of the church.

Unsullied holiness, pure living love, displayed in good works, have a controlling influence upon all mankind, even infidels themselves being the judges. Faithfulness, constancy of devotion, and untarnished holiness, deep rooted love to God and man, persevered in, lead to the full and final obliteration of every kind of infidelity, in our world.

A firm conviction, by christians, of this sentiment, would lead to honorable motives, in the formation of permanent resolutions, to be carried out, by brilliant examples of piety and virtue, with the noble design, of exhibiting the superior excellence of the Bible's christianity. These resolutions, in perfectly honest action, would completely banish the kind of infidelity referred to from the christian church. Infidelity as before stated, has never been able, by all its supposed talents, and boasted ingenuity to raise one single argument, effectual, against the christian religion, but the argument founded on the infidelity in the church. And this in reality is as poor as their other arguments. It is, in effect, *killing a dead man.* After the church died by its own infidelity : while preceding the bursting forth of the French Revolution, then they desecrated the temples of religion, elevated their Goddess: and exultingly shouted, "we have killed christianity; lets bury her, and she will sleep in eternal repose." This was *killing the dead man; killing before by his own hands.* Religion is not and cannot be killed. It is a living power, marching forth through the world, in its own native majesty and lovliness. Some of its firm and unflinching, as well as its nominal, votaries may sometimes physically suffer. But religion, by the hardest, and the severest tests, will only prove the firmer and the brighter.

PLANK ROADS IN CANADA.—The Editor of the Poughkeepsie Journal writes to his paper thus:

"A ride on these roads is so delightful that we took care to improve all the time we could spare to that business. They are almost as smooth as a floor, very straight and nearly level, so that farmers can transport on them almost as heavy a load as they choose, without difficulty."

Over six hundred of the Chase family, heirs of the great Townley estate, assembled at Newbury, Mass., on Friday week. Descendents were present from Missouri, from Canada, from Maine, New Hampshire, and various parts of Massachusetts.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. II.

MR. EDITOR: In my last communication I mentioned the arrival of the first boat load of families at Marietta; consisting of General Tupper's, Ichabod Nye's Col. Cushing's, Major Coburn's, and Major Goodale's. As my father had been anxiously waiting for the boat, on its arrival he took his family immediately up to the stockade, as the fort was the sometimes called, and of consequence we were the first *family* that lodged there. The next day the other families found shelter there.—Gen. Tupper, with Mr. Secretary Sargeant, his house not being ready, as there were no chimneys up, they cooked out of doors, against the stumps. Immediate measures were taken to make the houses tenantable, and soon Gen. Tupper moved into his own house, with Col. Cushing, who had helped him to get it in order. My father assisted Esq. Lord in putting up his chimney, and when the weather became too cool to cook out of doors, and the family below him moved their fire into the house, where the place for a chimney was left, the smoke drove them from the chamber above, when he removed into Lord's house. In this house my recollection has the first distinct object; that of seeing a party of Indians in the lower room, amongst whom was a female with a Poppouse (child) tied to a piece of bark, set up against the wall of the house. This must have been late in the winter, for I recollect the sun shone pleasantly, and the door was left open. They had put me up stairs, (which was a ladder) and I had to lay down to see under the floor. The Indians were friendly, and brought in meat to sell, as well as skins for moccasins, &c. In the fall many other families arrived, and provisions became scarce; as the stock which had been provided by the Ohio Company, was exhausted. They sent Major Tyler up to the Youghegeny river with the boat for flour, but it took him so long to push it up, that the river froze up, and he did not get back until the next March. During the winter the settlers were suffering for bread; two hand-mills being the only means of manufacturing the little corn they had, into bread-stuff. In the mean time another settlement had been made on the Ohio, called the *Point.* Here the defences were not regular, but block-houses were erected at the different angles of the plot, covered by dwellings; which occupied much more ground than Campus Martius, which afterwards was called the *Stockade;* distinguishing the three different places thus;—the Stockade, the Point, and Fort Hamer. By these names I shall hereafter call them. The boat returned in March, and the sufferings of the people for this time were relieved.

In the spring of 1789, settlements were pushed out, to Belpre, Waterford, and Duck Creek; where they began to clear and plant the land, build houses, and stockades. At Waterford, amongst the first who received their donation lots, and settled there, were, Benjamin Converse, Gilbert Devol, Sen., Phineas Coburn, Wm. Gray, Col. Robert Olliver, Major Hatfield White, Andrew Story, Samuel Cushing, John Dodge, Allen Devol, Geo., Wm., & David Wilson, Joshua Sprague, with his sons William and Jonathan, Capt. D. Davis, Gideon Devol, Phineas Coburn, Andrew Webster, Eben Ayres, Doctor Farley, David Brown, a Mr. Kelley, (afterward killed at Belville,) James Converse, and our present citizen Daniel Converse, to whom I am indebted for this list, (and who was afterwards taken prisoners by the Indians.)

At Belpre there were three stockades, called upper, middle, and lower; the middle was also called Farmer's Castle. Amongst those at the upper, was Capt. Dana, Capt. Stone, Col. Bent, Wm. Browning, Judge Foster, John Rouse, Mr. Keeppel, Israel Stone. At the middle stockade, or Farmer's Castle, Col. Cushing, Maj. Haskel, Aaron Waldow Putnam, Col. Fisher, Mr. Sparowhawk; and, I believe, Israel Putnam, Jun., and George Putnam. At the lower, Major Goodale, Col. Rice, Esq. Pierce, Judge Israel Loring, Deacon Miles, Major Bradford, and Mr. Goodnow. Every exertion possible for men in their circumstances, was made to secure food and prepare for future difficulties. Colonel Oliver, Major White, and John Dodge, of the Waterford settlement, began Mills on Wolf Creek, about three miles from the fort, and got them running; and these were never destroyed during the subsequent Indian war, though the proprietors removed their families to the fort at Marietta. Colonel E. Sproat and Enoch Shephard began mills on Duck Creek, three miles from Marietta;—from the completion of which they were driven by the Indian war. Thomas Stanley began mills higher up, near the Duck Creek settlement; these were likewise unfinished. The Ohio Company built a large horse mill near Campus Martius, and soon after, a floating mill. In April, Ichabod Nye and Thomas Lord explored the lands below Belpre, now called Newberry, and determined to make up a company, to secure their donation land there. During the summer they made up the company, and located their donation lots, and in September, Ichabod Nye, with some others, went down and built a block-house, &c. Ichabod Nye sold his lot to Aaron Clough, who, with Stephen Guthrie, Truman Guthrie, Joseph Leavins, Joel Oaks, Eleazer Curtis, Mr. Dunham, J. Littleton, and a Mr. Brown, were located there during the subsequent war. These names I mostly received from our neighbor, J. C. Guthrie, who, with his brothers, are children of Stephen Guthrie. I do not pretend to enumerate all who were Pioneers in these settlements, but such as occur to me now.

Amongst those who earliest built on the upper Point, were, Dr. True, Joseph Lincoln, Dudley Woodbridge, Captain Prince, Esq. Munroe, Col. Stacey, Capt. Mills, Wm. Burnham, and others; and Mr. Buell and Munson put up the first frame tavern. I also recollect, as a very early settler there, Mr. Therie, a Frenchman. When these settlements were made, the three military companies which were organized the fall previous, were disorganized by the removal of Capt. Cushing and Goodale, who had commanded two of them, and a new organization took place. Col. Ebenezer Sproat was appointed to command all the Militia of Washington county, which included about one-third, or half, the present State of Ohio. Indeed, I believe there was then only Hamilton county, besides. Captain Mills was appointed to command the Infantry company. Ichabod Nye and John Russel were declared Sergeants on grand parade; Senior company, Capt. Kroll or Throll. In this company R. J. Meigs, Jun., was appointed Ensign,—his first military office. (He was afterwards Governor of the State of Ohio.) The Sergeants were frequently shifted.

The Artillery, Captain Prince and Lieutenant Ingersol retained their commands. Gold and Mason, Sergeants. Anselm Tupper acted as town Major, for the Stockade. Major Stanley was one of the Sergeants of the Infantry. The first Anniversary was celebrated at the Stockade, on the 7th of April,—an oration by Dr. Drown, and a ball in the evening by Wm. Burnham, in his log cabin, on the Point. Gen. Parsons, one of the judges and agents, had, the fall before, gone to what is now called the Reserve, to look at lands he owned there. On his return, he came down the Big Beaver river in a canoe, with several men. At the Falls, he, with one hand, attempted to run them, and both were drowned. I believe Gen. Rufus Putnam, afterwards was appointed in his place,—at all events, he was one of the territorial judges. His family did not come out, I think, until 1790, or 1791, and he was part of the time in Massachusetts. This season every one seemed to exert himself to forward the prosperity of the colony. The forest was cleared away, and the ground planted. Each one seemed determined to secure the means of subsistence. Most of the settlers were poor, and many of them had served their country in the revolutionary war, either as officers or soldiers, and had nothing but their wild lands in the shape of property. "Work or starve," seemed the only alternative. A few could hunt, but this yielded a precarious living. Our first blacksmith, Gilbert Devol, Jun., was peculiarly qualified for hunting or fishing; and with his canoe and gig, in clear water, seldom ever let a fish escape his pursuit: or with his gun a Deer or Bear. It will be observed that a large portion of those named had Military titles. This arises from the fact that they were officers in the revolutionary war. This season much of the corn was cut off by frost, west of the Allegany mountains, and corn rose to $1,75 per bushel, and many suffered in consequence. Several fields were cleared, from one to three miles from the fort, which were abandoned during the war, and grew up to bushes. I remember several such. Tupper's on the Muskingum, about three miles; Lord's on the hills, one and a half miles; Russell's, about two; Varnum's, three. The first child born in the settlement, was said to be St. Clair Kelley; the second, Grovner Converse.—Schools were established as soon as there were those to be educated, and a room in one of the block-houses was fitted up for that purpose, and for public worship. The surveying of the lands of the Company was being made in different directions. During this season the first settlement began at Cincinnati. In my next number I may give some incidents of the Indian war.

HORACE NYE.

Putnam, O. Feb. 1847.

SCIENTIFIC.

MINUTENESS OF ANIMAL LIFE.—Take any drop of water from the stagnant pools around us, from our rivers, from our lakes, or from the vast ocean itself, and place it under your microscope; you will find therein countless living beings, moving in all directions with considerable swiftness, apparently gifted with sagacity, for they readily elude each other in the active dance they keep up; and since they never come in rude contact, obviously exercise volition and sensation in guiding their movements. Increase the power of your glasses, and you will soon perceive, inhabiting the same drop, other animals, compared to which the former were elephantine in their dimensions, equally vivacious and equally gifted. Exhaust the art of the optician, strain your eyes to the utmost, until the aching sense refuses to perceive the little quivering movement that indicates the presence of life, and you will find that you have not exhausted nature in the descending scale. Perfect as our optical instruments now are, we need not be long in convincing ourselves that there are animals around us so small that in all probability human perseverance will fail in enabling us accurately to detect their forms, much less, fully to understand their organization! Vain, indeed, would it be to attempt by words to give anything like a definite notion of the minuteness of some of these multitudinous races. Let me ask the reader to divide an inch into 22,000 parts, and appreciate mentally the value of each division: having done so, and not till then, shall we have a standard sufficiently minute to enable us to measure microscopic beings. Neither is it easy to give the student of nature, who has not accurately investigated the subject for himself, adequate conceptions relative to the numbers in which the infusoria sometimes crowd the waters they frequent; but let him take his microscope, and the means of making a rough estimate at least are easily at his disposal. He will soon perceive that the animalcule inhabitants of a drop of putrid water, possessing, as many of them do, dimensions not larger than the 12000th part of a line, swim so close together, that the intervals separating them are not greater than their own bodies. The matter, therefore, becomes a question for arithmetic to solve, and we will pause to make the calculation. The *Monas Termo* for example—a creature that might be pardonably regarded as an embodiment of the mathematical point, almost literally without either length, or breadth, or thickness—has been calculated to measure about the 22,000th part of an inch in its transverse diameter; and in water takes from the surface of many putrid infusions, they are crowded as closely as we have stated above. We may therefore safely say, that swimming at ordinary distances apart, 10,000 of them would be contained in a linear space one inch in length, and consequently a cubic inch of such water will thus contain more living and active organized beings than there are human inhabitants upon the whole surface of the globe.

COAL IN ILLINOIS.

Mr. Lyell, the geologist, says the State of Illinois contains more coal than all Europe. The authority is certainly as good as any on such a subject, for Mr. Lyell is a very enlightened geologist, and geology furnishes the means of ascertaining the constitution of any region. And whoever will examine the valley of the Mississippi with a geological eye, will say that it *ought* to contain coal in large quantities, and that the portion bounded by the Lakes, the Mississippi and the Ohio ought to be especially fertile in that geological production. The whole State of Illinois must have been covered by the sea of which Lake Michigan is a remnant, and therefore must have received part of the forests torn by floods from the uplands. As the Lake gradually receed, Illinois must have been left a marsh, subject to periodical inundations from the Lake, the Mississippi and Ohio; and as such it would receive the forest brought down the Lake by these rivers, in these inundations. As the ocean is older than the lakes, so the great rivers must be older than the small; and therefore we take for granted that in the subsidence of waters from the great valley of the Mississippi, that river and the Ohio were the first perennial drains. As the waters continued to subside, and inequalities in the surface of the valley augmented, whether from drifts, deposits, or any other causes, the Wabash and Illinois became perennial drains; and thus the region of Illinois became bounded by one great reservoir, Lake Michigan, and three great drains, the Wabash, Ohio and Mississippi, with two other great drains, the Kaskaskia and Illinois, in the middle. All these continuing to rise and fall periodically, would convey and deposit on the adjoining regions large quantities of drift wood. And as ridges continued to rise between any two of these rivers, they would produce vegetation, which would be swept away by the periodical floods, and be deposited in the low lands by the tributary rivers, or carried by them to the great rivers, to be so deposited in their inundations. And after this periodical destruction of forests had ceased, the periodical inundations of all the streams, great and small, would overlay these ligneous deposits with earth, and thus produce the present region of Illinois, an alluvial soil deposited upon coal beds, and washed by great rivers. All the elements of carbonic formation have been applied to Illinois; and if such formation be not the result, then that region is an extraordinary exception from the operation of geological laws.—*Dol. Newspaper.*

BIBLE CAUSE.

Written for the Western Recorder.

Annual Report, Muskingum Bible Society.

Your Committee, respectfully beg leave to submit the following report, of their labors since the last meeting, and the present state of the society.—

The last general meeting of this society was held on Feb. 27, 1843, at the old Methodist Church,—since that time the work of distribution has been gradually going forward.—That work has been better done than formerly, Colporteurs having been employed generally, instead of relying upon benevolent individuals in the different townships.—15 townships have been visited, and Bibles donated or sold to their residents—some of these townships were thoroughly examined, and the destitute supplied. The remainder were only partially examined. The following is a list of those visited, so far far as they have reported, viz. Hopewell Tp. where 38 bibles were disposed of.

Bluerock	19		Harrison	24
Perry	27		Washington	49
Brushcreek	1		Newton	45
Highland	6		Adams	11
Zanesville	17	&	Jackson	20
Salem	8		Licking	42
Union	9		Falls	52

The last report stated 138 Bibles on hand. Since that time 312 more have been added making 450, there are now in the Depository 13 Bibles showing 437 to have been disposed of by sale, donations and memberships. 874 Bibles have been sold and donated by this society since its formation in 1842. As a specimen of the way in which the work is done, we give a few extracts from the agents, reports. Mr. Ward says, "I first visited Union Townwhip, on arriving at Norwick, I was strongly solicited to form an auxiliary to the Musk. County Bible Society, which I consented to do the next week. The day of meeting was rainy, and few present, but a constitution was adopted, officers elected, executive committee appointed, which agreed to explore the Township, and supply it, all seemed to take an interest in the cause. I explored townships as shown by the follwing exhibit.—

Townships Vis.	Families visited	Destitute	Bibles given	Bibles sold	sold to be paid for	Cost	Amt. received
Union	59	4	3	—	—	1 05	
Perry	30	2	—	—	1	35	
Washington	20	2	1	—	—	35	
Harrison	200	50	7	8	8	8,45	3,00
Hopewell	250	24	8	20	10	13,30	8,94
Bluerock	49	8	3	3	2	2,80	1,44
Falls	12	1	1	—	—	35	
Brushcreek	6	1	—	1	—	35	50
	608	92	23	32	21	26,60	13,88

Donations $,148 expenses 72.

"Those which were sold to be paid for, were sold to persons who wished to buy, had not the means to pay, and I had either to sell in this way, to give, or leave destitute, the last would not do, and if I gave, the society would get nothing and by selling in this way, we might get something.

Though I do not expect they will pay all, for some were very poor, but exceedingly anxious to possess a bible.

"The following anecdote will illustrate it.

A man destitute, told me he had no money & nothing that would fetch money; but he wanted a bible. He proposed several kinds of trade, and at last proposed giving another book for a Bible, offered any one he had, (and he had several.) He gave me a new looking one, which cost him 1 12, and seemed much pleased with his trade. The Book is now in the depository. Another gave his note for stone ware. A third had a fee due from the sheriff, and gave me an order for it. Mostly I found distributing very pleasant, wherever I went, I was treated with the utmost kindness, even by non-professors and the profane, I do not recollect of but one instance of profane language being used, after my business was known. That instance was, the swearing of a man to the goodness of his wife.

"One person destitute of the bible refused to take one, saying it was useless, he being one of the *best* men in the township, as good as any body need be. I proposed giving one to his wife, but this was refused, for the same reason, he swearing that she was the best wife in the township, and anything to make her better was useless. Another person (a miserly fellow) who had hundreds of dollars at interest, refused to buy one though entirely destitute.

"In Licking I left but one family unsupplied. The man owned two farms well stocked, was ploughing with a team worth $150, but would not purchase, though offered three months to pay in. The wife appeared to posses about as much interest as he did.

"Some two or three years since, an effort was made to form a sort of Township Bible Society in Licking Township, and two individuals took a list of those who wished to have bibles, and received the money to purchase them. For some reason they were not bought, one man refunded the money he had received, while the other moved to Illinois, taking his collections with him. This made a very bad impression on the minds of many toward the society. Some time last Spring, a man pretending to be an agent of this society, passed through Adams Township, soliciting names of those who wished to buy a bible. He proved to be a most abandoned character, left in haste, and had better never be seen there again. Wolves will sometimes appear in sheep's clothing. But I will turn to scenes and incidents of a pleasanter kind. "A man and wife, both very aged, dwelt in a log cabin, every thing in it was not worth $5, They were destitute of a bible, and *far* from any church. They had the precious volume once, but when their son left, they gave it to him, and had not been able since to buy one, I said, I had brought them one, at which they appeared overjoyed. The old lady got her specks, and began to read with as much delight, as one would examine a document conveying an immense fortune to him. They seemed to forget their poverty, and when I left followed me to the yard and with eyes streaming with tears, invoked the blessing of God on the society and its agent." * * *

Thus you see many families destitute of the precious word of God have been supplied, who no doubt would have passed down the stream of life, and droped into the ocean of eternity, without a knowledge of the glorious truths contained in the book, had not your agent carried it to their door.

Many a heart sick and faint has been made to rejoice by a perusal of that holy word of God, sent them by you.

The work however is not finished, many are yet destitute of the words of eternal life. All of the townships are not yet supplied, or even thoroughly examined.

Families have moved into those which were once supplied, and new families have been formed, causing a re-examination to be necessary. We need a new supply of Bibles. In order to have the work done thoroughly; it is necessary to employ agents, and they are had at a very trifling expense.

One part of the design of this society has never been carried into operation, viz. supplying each destitute child under 15 years of age, with a copy of the new testament, sell it to them when they will buy, or if not able, give it to them. May not much good, yea more, be done toward the spread of true religion, and the best welfare of our country, than by the distribution of *one Bible* to each family.

Shall it be said that Muskingum County, containing a population of more than 40,000 souls, and possessing $800,000 of taxable property is unable to supply each destitute family with the pure word of God.

The Depositors account is as follows:

Received for Bibles sold by himself and agents	125,52
Sundry expenses 38,79 sent parent Soc. $75	113,79
Balance in Depositors hand	11,73

All of which is respectfully submitted by your committee.

B. H. BUCKINGHAM, Sec.

Putnam, Jan. 1847

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

CONSTANTINOPLE.—Under the date of November 7, Mr. Dwight says, "The churches here are now enjoying peace, and we pray that numbers may be added to them of such as shall be saved. Three or four Catholic Armenian vartabeds in this city are on the point of leaving their church and coming over to the Protestants, one of them has actually come.—He was yesterday for the first time, at the public preaching service in my house; and was a serious and attentive listener."

NESTORIANS.—In the month of August Messrs. Stocking and Stoddard made another excursion to Gawar, a mountain district in Koordistan about seventy-five miles from Oroomiah. At the first village where they stopped in Gawar, they found a stranger from Jeloo, who "appeared to have a knowledge of himself as a lost sinner, and to have renounced all righteousness of his own, and to be clinging to Christ as his only hope." As they approached the village of deacon Tame, they were met by nearly all the male population of the place, who eagerly seized their hands and bade them a cordial welcome. The message of the missionaries was listened to with eager delight, and the change in the external aspect of the inhabitants was found to be very remarkable. "Nine or ten are considered as giving decided evidence of regeneration." Our brethren returned to Oroomiah, after an absence of eight days, "impressed with the conviction that the Lord had commenced a work of grace" in the region which they had visited.

Mr. Stocking subsequently spent a few days at Geog Tapa. The fruits of the revival which has been in progress there, as heretofore mentioned, are very obvious and gratifying. "The moral and religious aspect of that village," says Mr. Stocking, "appears to have totally changed from what it was a year ago. The Sabbath has a stillness and quiet which strongly reminds one of a New England village." "About seventy, including those who are connected with the two seminaries, furnish decided evidence of regeneration, and exert a happy Christian influence over the whole place."

BOMBAY.—The mission at Bombay held missionary meetings on Thursday, September 10, being the third day of the last annual meeting of the Board. The native Christians seemed to be much interested in the exercise designed for them.

AHMEDUGGUR.—Messrs. Fairbank and Wilder, with their wives, arrived at Bombay, September 20. Mr. Fairbank writes, September 25, "We have been much pleased with the evident sympathy and co-operation of the various sects of Christians and societies, and with the cordiality manifested in welcoming the new comers. Those who hold the highest offices of the government, interest themselves deeply in whatever pertains to the evangelization of the Hindoos; and they have received us with many wishes for our success, and in various ways have favored us. It is surely a cause of thankfulness, that the disposition of this government towards American missionaries has undergone such a revolution, and that the natives can see among the rich and the rulers of the land examples of Christian humility, devotedness and zeal.

MADRAS.—A letter from Mr. Winslow, dated October 10, mentions the baptism of a young man who was brought up a Raman Catholic. Another young man, about to be admitted to the church, had been seized by a mob and carried away. The exertions of the missionaries to effect his restoration, had proved unavailing. A lad in the English school, having exhibited an inquiring spirit of late, was driven from the mission by two of his older brothers. He was immediately put in irons, and confined in a dark room; and subsequently he was taken to a place which is about thirty miles from Madras. The enemies of Christianity in that important city appear to be unusually active. They lately held a mass meeting, attended by some eight thousand persons; and a proposition was made to assemble a general convocation of the people, which Mr. Winslow thinks would have been little else than "a monster mob." It was at length agreed, however to hold a regular meeting, under the direction of the sheriff. Resolutions were passed, asserting that the government had violated its pledge of neutrality in respect to religion, by encouraging missionaries in the attempts to convert the natives, and by favoring Christians in their courts.

MADURA.—From a letter of Mr. Lawrence, dated August 27, it appears that seven persons had been lately received into the church at Dindgul. In January, 1846, fifteen were admitted to the same privilege. At an out station, also, five had been received into church fellowship, though no opportunity of administering the Lord's Supper to them had occurred.

CHEROKEES.—One of the principal hinderances to missionary success among the Cherokees, for some time past, has grown out of their dissensions. Last winter a treaty was made at Washington, in accordance with a basis proposed by commissioners appointed to inquire into the rival clams of the different parties; and there is good reason to believe that harmony will be restored. Mr. Worcester says, November 13, "A general convention of the people met this week to hear the new treaty. The people of all parties, so far as I can learn, acquiesce in the treaty, as the best thing which can be done. Only a few of 'the old settler party,' I understand, express some dissatisfaction with their own delegation. But a counsel of that party is soon to be held; which, it is hoped, will remove dissatisfaction; and if not, I suppose it is not likely to affect materially the general tranquillity.

Sabbath School Department.

From the Sunday School Journal.

THE PEN OF IRON.

When Bishop Latimer was on trial, he at first answered very freely. But presently he heard the pen going behind the tapestry, which was taking down his words. Then he was very careful what he said.

There is an all-recording pen behind the curtain of the skies, taking down our words and acts for judgment.

It is a pen of iron. "The sin of Judah is written with a pen of iron, and the point of a diamond." It graves deep its record on the imperishable tablets of eternity—a record of every thought, and word, and act. How ought we to live, since we can almost hear the all-recording pen going every hour, since we know that every day we are filling a page in the books that shall be opened at the judgment, and the record is imperishable as eternity.

A rich landlord in England once performed an act of tyrannical injustice to a widowed tenant. The widow's son, who saw it, became a painter, and years after succeeded in placing a painting of that scene where their oppressor saw it. As his eye fell on the picture, the rich man turned pale and trembled, and offered any sum to purchase it, that he might put it out of sight. If every scene of wickedness through which a man passes, should be painted, and the paintings hung up about him, so that he would always see the portrait of himself with the evil passions expressed on his countenance, and himself in the very act of wickedness, he would be wretched. Such a picture-gallery there is; and in eternity the unpardoned sinner will dwell in it: for every feature and lineament of the soul, in every feeling and act of wickedness, is portrayed imperishably, and will be exhibited to the gaze of the universe for ever.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait of him on whom they shine. We are all living in the sun-light of eternity, which is transferring to plates more enduring than brass the exact portrait of the soul in every successive act, with all its attendant circumstances.

Interesting to the antiquarian is the moment when he drags out from the sands of Egypt some obelisk on which the "pen of iron, and the point of a diamond" have graven the portraits, the attitudes, the dress, and the pursuits of men who lived and died 3000 years ago. But none can describe the interest of that moment when from the silence of eternity shall be brought out tablets thick-set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portraiture of a life of sin. Remember, then, unpardoned transgressor! you must meet the record of your sin in eternity.

SABBATH SCHOOL INCIDENT.—We cannot give our readers a more interesting theme for Sabbath meditation, than that suggested by the following beautiful incident illustrative of the utility and importance of Sabbath-schools, both of a civil and moral point of view. While one of the trials was progressing before the present term of the Common Pleas, in this town, a little girl was called, among other witnesses, by the district attorney, on the part of the Commonwealth. When placed on the stand, her extreme youth induced the counsel for the defence to question her competency to testify; upon which the following questions and answers occured between the parties:—

Counsel. How old are you?
Witness. Nine, sir.
C. What did you come here for?
W. To tell my story.
C. Have you taken an oath?
W. Yes, sir.
C. For what?
W. To tell the truth.
C. What is the consequence of not telling the truth under oath?
W. I shall be punished hereafter.
C. Who taught you that?
W. I learnt it in the Sabbath-school.

At this point the Court interposed; said that was sufficient, and directed that the examination on the part of the government should proceed.

During the examination both by the district attorney and counsel for the defense, the little girl acquitted herself with much credit for one of such tender years.

An incident of this character needs no comment. It imparts a lesson worthy of serious and solemn reflection, and one that should be treasured up by every child whether in or out of the Sabbath-school.

Religious Intelligence.

PITTSBURGH DISTRICT.

Greenbrier Ct. Va. Jan. 27, 1847.

Br. Bassett: In compliance with the discipline of our church, permit me to say through the Western Recorder to our much esteemed President, (G. Brown) and all who feel interested in hearing of the out pouring of the Holy Spirit upon Zion in the conversion of sinners in this part of God's vineyard. On the 9th of Oct. we commenced holding a camp meeting, including our first quarterly meeting for this year, which lasted 5 days. Four miles from and South of Frankfort, Greenbrier Co. Va. At this effort we expected several of our ministerial brethren from other circuits, but all from some cause or other failed to come. But in the help of the Lord we commenced operations against the mighty, although a dark and chilling cloud of discouragement appeared to hang over us. Nevertheless christians entered earnestly into the spirit of the meeting from its comencement. They began to view the rich promises of the Gospel through the telescope of faith the influence of the spirit began to blow the slumbering embers of love in the breasts of the lukewarm to a flame, the gentle beams of the sun of righteousness gave healing to the backslider. So that singing, praying and preaching became easy because when the Holy Spirit helps, the work is easily done. As the meeting progressed, it grew in interest until its close. As near as I could ascertain, fifteen souls were converted, and ten added to the M. P. Church on probation. The church much revived. The sons and daughters of Zion shouted for joy, her light being come.

Our second quarterly meeting for this circuit was held on Anthony's Creek at Br. E. Mays, the ninth and tenth of Jan. Here Br. H. Lucas came to my aid and preached two sermons which had a salutary impression upon the people. One sister from the E. P. Church, joined at this meeting, and her daughter on the following Saturday the 16th. I commenced a protracted meeting in the Organ Cove, which lasted three days. Considering every thing, this was one of the best meetings I ever attended. We have a small society in this place, surrounded by five other religious denominations and besieged by Satan. After preaching Sunday evening the mourner's bench being prepared and mourners called to come forward. Several ventured, kneeled down before God as seekers of religion, and blessed be the good Lord, before some of them arose their souls were happified in God. On Monday night at our love feast we had a strengthening, consoling, and a refreshing time. Several of the members of the E. P. C. were with us. We were all of one mind and were all edified. How condescending is God to permit hell-deserving rebels as we are to commune with him so sweetly. What on earth can equal the love of Jehovah. After love feast I closed the meeting. Several souls were converted. Twelve joined the M. P. Church at this meeting. Some that were converted did not join. Among those that did, were men of influence who will give stability to the church in this place if they prove faithful. Twenty-four have joined the M. P. C. on this circuit during my labors this year. We have some worthy members on this little circuit, if all on the circuit were like them, in a few years this Ct. would be one of the best frontier appointments in the Pitts. District. Then would our ministry be respected and supported. Then, how would the church flourish, and the world awaken in this part of the work. Pray for us that grace and peace, love and thankful joy may ever attend us, is the wish of your brother and friend in Christ,

G. Nestor.

Fairmont, Va. Feb. 7, 1847.

Br. Bassett: After writing a few lines on business I would say a word in reference to the condition of Fairmont circuit. We have had no special revival of religion and but few accessions this year; but we are still laboring and praying for a gracious outpouring of the Spirit. And we are looking for a gracious revival of the work of the Lord among us, notwithstanding the love of some of the membership have waxed cold. Yet I must say we have a permanent membership. Many who are as pillars in the church, and whose prayers to God continually are, O Lord revive thy work. We have peace generally throughout our borders. May the good Lord send us prosperity.

D. R. Helmick, *Supt.*

OHIO DISTRICT.

Springfield, O, Feb. 9, 1847.

Br. Bassett: I will for the information of the brethren, just state through the Recorder, that I have visited Clarksville, Washington, Port William, and Union circuits, and continued our exercises from two to six days. We have cause to praise the good Lord that our labor was not in vain. The members at each place, were generally much revived and some few sinners were converted and added to the church. I have also labored with Br. Stephens on this Springfield Ct. at Clifton, Pleasant Hill, and in the town. At Catawba, Union Ct. we commenced on Friday, Christmas evening, Br. Moore's first Qr. meeting. Br. Smith and I continued the meeting until New Year, Br. Moore the Supt. having to leave on Tuesday morning. The members were made to rejoice and shout Glory to God in the highest, and three sinners professed to find peace with God, and four joined the church.

Yours in the old bonds,

A. M'Guire, Con. Miss.

FOREIGN NEWS.

The Steamship Sarah Sands, which left Liverpool on the 20th ult., arrived at N. York on the 10th inst. We take the following abstract of the foreign news by this arrival, from the N. Y. Daily Sun. It will be seen that the first, and principal thing spoken of by the Queen in her speech is the distressed state of Ireland.

The new measures proposed by the government are of the utmost importance. The ports are to be immediately opened for free admission of foreign corn of every kind by which the duty of four shillings sterling will be abolished.—The navigation laws are to be suspended, by which corn will be admitted in vessels of every nation; and the use of sugar as a substitute for grain is to be allowed in distilleries. These measures will be carried, as the protectionists have promised to give them their support. They have been forced from the government by the awful condition of the people of Ireland.

The appalling accounts of the misery among the Irish will be read with the most painful interest. A private subscription was recently opened in London for the Irish, and fifty thousand pounds were subscribed in ten days.

Food of every kind is scarce and dear in England, Ireland and France, notwithstanding the immense quantities shipped from the United States.

The corn and provision markets in Ireland and England are exceedingly animated, and prices are still kept up at the extreme rate quoted by previous arrivals.

The European Times says, however, that "The whole of the available British navy will be occupied in bringing food from every quarter of the world where it can be had, to arrest the starvation of which Ireland is the scene. "The promptitude with which the government is determined to act in this matter is already making itself felt on the food markets.

The Sirius steamer was lost on the Irish coast on the 15th ult. Twelve of the crew passengers were drowned in attempting to get on shore. The Sirius was the first British steamer that ever crossed the Atlantic to America.

H. M. steamship Sphynx, of 1,056 tons, and 500 horse power, was totally lost on the 15th ult., on a reef of rocks near the Isle of Wight.

Joseph John Gurney, who has been so long before the world in the character of a philanthropist, died at Norwich on Monday, 4th January.

It is discovered that the city of London has been sinking gradually for some years. The water in the Thames is rising in the same ratio.

Opening of Parliament.

House of Lords.—Tuesday, Jan. 19.—The opening of Parliament by the Queen in person, induced large numbers of persons to assemble in the vicinity of the House of Parliament, St. James's Palace, and along the route of the royal procession a more than ordinary interest being manifested on the occasion, from the many important questions about to occupy the attention of the Legislature. Her Majesty arrived at the House of Lords, accompanied by the Duchess of Sutherland and various officers of State, about two o'clock. The following is

The Queen's Speech.

"My Lords and Gentlemen:

"It is with the deepest concern, that upon your again assembling, I have to call your attention to the dearth of provisions which prevails in Ireland, and in parts of Scotland.

"In Ireland, especially, the loss of the usual food of the people has been the cause of severe sufferings, of disease, and of greatly increased mortality among the poorer classes. Outrages have been more frequent, chiefly directed against property; and the transit of provisions has been rendered unsafe in some parts of the country.

"With a view to mitigate these evils, very large numbers of men have been employed and have received wages in pursuance of an Act passed in the last Session of Parliament. Some deviations from that Act, which have been authorized by the Lord Lieutenant of Ireland, in order to promote more useful employment, will, I trust, receive your sanction. Means have been taken to lessen the pressure of want in districts which are most remote from the ordinary sources of supply. Outrages have been repressed, as far as it was possible, by the military and police.

"It is satisfactory to me to observe, that in many of the most distressed districts, the patience and resignation of the people have been most exemplary.

"The deficiency of the harvest in France and Germany, and other parts of Europe, has added to the difficulty of obtaining adequate supplies of provisions.

"It will be your duty to consider what further measures will be required to alleviate the existing distress. I recommend to you to take into your serious consideration, whether by increasing for a limited period the facilties for importing corn from foreign countries, and by the admission of sugar more freely into breweries and distilleries, the supply of food may be beneficially augmented.

"I have likewise to direct your earnest consideration to the permanent condition of Ireland. You will perceive, in the absence of political excitement, an opportunity for taking dispassionate survey of the social evils which afflict that part of the United Kingdom. Various measures will be laid before you, which, if adopted by Parliament, may tend to raise the great mass of the people in comfort, to promote agriculture, and to lessen the pressure of that competition for the occupation of land which has been the fruitful source of crime and misery.

"The marriage of the Infanta Luisa Fernanda of Spain to the Duke of Montpensier, has given rise to a correspondence between my Government and those of France and Spain.

"The extinction of the Free State of Cracow has appeared to me to be so manifest a violation of the Treaty of Vienna, that I have commanded that a protest against that act should be delivered to the Courts of Vienna, Petersburgh, and Berlin, which were parties to it. Copies of these several papers will be laid before you.

"I entertain confident hopes that the hostilities in the River Plate, which have so long interrupted commerce, may soon be terminated, and my efforts, in conjunction with those of the King of the French, will be earnestly directed to that end.

"My relations generally with Foreigh Powers inspire me with the fullest confidence in the maintenance of peace.

"*Gentlemen of the House of Commons:*

"I have directed the Estimates to be prepared, with a view to provide for the efficiency of the public service, with a due regard for economy.

"My Lords and Gentlemen,

"I have ordered every requisite preparation to be made for putting into operation the Act of the last Session of Parliament, for the establishment of Local Courts for the Recovery of Small Debts. It is my hope that the enforcement of civil rights in all parts of the county to which the Act relates may, by this measure, be materially facilitated.

"I recommend to your attention measures which will be laid before you for improving the health of towns, an object the importance of which you will not fail to appreciate.

"Deeply sensible of the blessings which after a season of calamity have been so often vouchsafed to this nation by a superintending Providence, I confide these important matters to your care, in a full conviction that your discussions will be guided by an impartial spirit; and in the hope that the present sufferings of my people may be lightened, and that their future condition may be improved by your deliberate wisdom."

Ireland.—Outrages on the public works are rife. The public works have been suspended in the parish of Ruan, County Clare, in consequence of an attack having been made upon Mr. Harrington, the principal overseer.

The statements made with respect to the purchase of fire-arms are quite unfounded; the only trader who is engaged in the sale of these articles in the Skibbereen Union, comprising a population of nearly 100,000 persons, has of late sold but 15 guns and two pistols, which were disposed of to men in the highest ranks.

The condition of the country around Cork is most appalling, starvation being universal, deaths from want of food frequent, and fearfully on the increase, whilst despair has seized upon the public mind from the apparent indisposition of the government to exert itself for the preservation of the people.

The prices of food have now risen to a point which places it far beyond the reach even of those amongst the laboring classes who are employed, and this most unfortunate condition is mainly attributed to the obstinate refusal of the goverment to establish food depots throughout the country, and to the procuration of food from funds raised by private subscriptions and by its refusal to aid any funds applicable to the object of lowering the prices of food even to the poor and the destitute.

A Roman Catholic clergymen (the Rev. Mr. Begley,) at a recent meeting in Branty, said,—"When I call to my recollection the scenes that I have witnessed within the last six weeks—when I have seen those who were hale and strong struck down by famine and disease, the young and the old hurrying on to eternity, and that induced and brought on, I will say, by the unfortunate misgovernment of this country, by the want of paternal sympathy for the people, by not timely interfering and rescuing a generous, a noble, and a devoted people—when I see all those sacrificed—when I see that we are placed in this position, that even the men employed upon the roads, scanty as that labor is, cannot sustain themselves by their daily hire, even for one day, when I remember all this, I cannot but be deeply affected I have record of the facts, and I could give you the names of the individuals—I know men to be working two entre days upon the public roads without ever tasting a morsal of food (great sensation)—I know many of their families obliged to go to bed for two successive nights without tasting a morsel of food, and I know that, not many days since, Tim M'Carthy on the Strand, and his family, for 48 hours had not eaten a morsol of food, but, as they said themselves, they drank the cold, black water; and when some charitable hand reached some assistance, two of the children fainted on tasting the food.

Twenty-eight deaths—at least, 20 funerals, went to Kilnaconage within the last week and 20 more went to the Abbey, and out of that 48 I will say, and it is my firm conviction that thirty persons have died by the sliding scale of starvation.

WESTERN RECORDER.

PUTNAM, OHIO.

SATURDAY, FEBRUARY 20, 1847.

Herald of Truth.—This is the title of a Monthly Periodical recently commenced at Cincinnati. The February number has been sent us by the publishers. Really, we are gratified to see that we western folks are not to be dependent entirely upon the eastern cities for one monthly literature. And this new Monthly is to be a Herald of *Truth*, —not of fiction then, we suppose, like most of our eastern Monthlies. Surely, we should like the Herald, all the better for this. The Editor, L. A. Hine, Esq. sets forth that there are fifteen hundred serial publications in the country, nearly all of which are under the influence of sectarian or partisan interests. To supply a desideratum, the present publication is projected as a "Herald of Truth, on all subjects, without reference to the interest of any exclusive sect, Party or Society, or to popular considerations." It is to be devoted to the interest of Religion, Philosphy, Literature, Science and Art. The Editor proposes to review the new publications which are of substantial value, and canvass all questionable doctrines published. He promises also to engage vigorously in all the reforms of the day, which are founded in *Truth*. Let Mr. Hine this do, and he will render a useful service to community. We shall desire the privilege however to watch over him a while, till we get better acquainted, verily hoping that we shall not find that his *Truth* is Error sometimes. From an examination of the present number we find it to contains some valuable papers, and a number of things which please us, and have not thus far lighted upon anything to which we have to enter exceptions. Each number of the Herald contain 80 octavo pages. Two volumns of 480 pages each, per year. Terms $3,00 per annum. Two copies for $5,00. Five copies for $11,00. Published by a company.

The Bible Society and the Evangelical Alliance.—An Address proposed for the—State Bible Society, By Thomas H. Stockton. This is a neat pamphlet of 16 pages, 8vo. in which the writer declares his preference of the American Bible Society, to the Evangelical Alliance. We too would ardently cherish the Bible Society, and ever give it our earnest co-operation. But we have to regret that our esteemed brother has seen cause to discard the Evangelical Alliance. We have verily regarded its formation as one of the most important movements of the present age. We regretted that the author of the Address was not enabled to attend the London Convetion. Should not our brother co-operate with the Alliance in view of procuring a modification of its plans, where he deems them wrong? His chief objection to it is that whilst it professes for its chief object the cultivation of Christian Union, it has adopted a *Creed*, which necessarily rejects a number of sects which doubtless embrace many Christians. We regret with Br. Stockton that so unfortunate a circumstance should have been connected with this movement. And with him we rejoice that those who cannot at present be embraced in the Alliance, can be embodied in the Bible Society. But let our brother speak for himself. We give the following passage from the Address.

What, then, is the conclusion of the whole matter? I can speak only for myself. I, for one, fall back on the Bible Society. I proclaim and applaud it, as a Grand Evangelical Alliance, more genuine and trust worthy than that which has so recently and triumphantly assumed the name.

I prefer its Principles—The Bible and Private Judgment.

I prefer its Plan—"the circulation of the Scriptures, and the Scriptures alone, without note or comment."

I prefer its Assurance—that, "presenting nothing but the inspired volume, it will—circulate truth, and truth alone."

I prefer its Association—because it embraces persons "of all religious persuasion." Here is not only the contemplation, or even the cultivation, but, also, the consummation of Christian union. Here is action, at once vigorous and comprehensive, without necessity for the exclusion of a single Christian.

Finally, I prefer its Hope—the pious, humane, elevating hope, that, in addition to counteracting the influences of "ignorance, superstition, idolatry" and "infidelity," beyond the church it will, at the same time, within the church, "avoid the occasion of controversy"—"allay bitter disputes"—and, instead of perpetuating, "*put an end* to those unhappy divisions which have so long tarnished the credit of the Christian world."

☞Godey's Reprint, of London World of Fashion The February number of this work is received. It is neat and interesting as usual. L. A. Godey publisher, Philadelphia, $1, year.

Marietta Vessels.—We learn by the Marietta Intelligencer, that two schooners, the *Ohio*, and the *Grace Darling*, built last season by the Marietta Ship Company, left the port of that place on the 7th inst. for Cincinnati. Their cargo is there to be completed, and they then depart for Boston. Both these vessels are built of the best white oak, and are heavily iron fastened.

We are gratified to see that the Watchman of the Valley, Cincinnati, in expectation of the arrival of the Marietta vessels, is urging the citizens of that city and county to have in readiness a cargo of provisions for the Irish sufferers, in view of chartering one of the vessels for its transportation. What an errand of mercy that would be, for the first voyage of a Marietta vessel. But what a pity that our supplies for Ireland from Muskingum, have not pre-occupied those vessels.

Death of another Minister.—We learn by the Urbana Gazette, that the *Rev. Thomas Palmer*, Pastor of the Associate Reformed Church of that village, died on Monday last, (15th inst.) He was but about 26 years of age, but was, says the Gazette, a most estimable and useful citizen, and a brilliant ornament of the church.

Revivals in Colleges.—We have remarked that interesting revivals of religion have recently been experienced in various Institutions of learning. In Danville College, Ky. in South Hanover College, Ia. and Ohio University, Delaware, O. this has been the case. The last number of the Watchman of the Valley, gives information that a gracious revival has recently taken place in the Knox College, Ill. over which Rev. Mr. Blanchard formerly of Cincinnati now presides. From 40 to 50 profess to have experienced a saving change in the last named Institution.

Young People's Magazine.—We had verily thought that this interesting monthly had passed away, as we received no number for January. But we have just been surprised with the arrival at our desk of No. 2, for February. It is very prettily improved. Edited and published now by John L. Holmes, Nassau St. N. York, at the low price of $1 per year. This work ought to be patronized for the benefit of youth.

The Souvenir.—The third number of this little monthly is received. Published at our neighbor village of Roseville, O. by Brinkley & Taylor, at 50 cts. per year.

Ohio Statesman.—We are under obligations to Mr. Medary for his daily issues during the entire session of the Legislature. We have just received a new prospectus of the Statesman. *Terms*, Weekly, for a year $2,00. Tri-Weekly–4,00. Daily during the session of Legislature, and tri-weekly, balance of the year, 5,00 Address S. Medary, Columbus, O.

Zanesville Circuit.—We had the pleasure of spending last Sabbath at the Quarterly Meeting of this Circuit. It was held at Springfield Chapel. Brs. Marshall and Callihan seem somwhat encouraged in their labors. The lovefeast occasion, on Monday was a very interesting one. Four persons united with society, and we understand that the number was afterwards doubled.

Frozen to Death.—The body of a man named Robert Gorden, was found frozen to death a few miles south of this place on Thursday of last week. He was some 20 or more miles from home—had good property, and respectable standing, save that he was addicted to intemperance. This was the sad occasion of his death, according to the rendering of the Coroner's Jury.

Scott's Weekly Paper.—This publication, though heretofore very neat, has lately been enlarged and much improved in appearance. It is now amongst our finest and most interesting exchanges. It is a large size Family Newspaper, Neutral in Politics and Religion, devoted to Literature, Truth, Sciences, Health, Temperance, Morality, Mechanics, Education, Agriculture, Markets &c., Subscription price only $1 a year. Clubs of eight, can have it at 75 cents. A very fine paper is Scott's Weekly.

Columbian Fountain.—This paper also comes to us enlarged, and furnished with a new head. The Fountain has been chiefly devoted to the Temperance Cause, but now embraces general intelligence and other matters of general interest. We only regret that the conductors of the Fountain being ministers, are going to make their paper popular by consulting the popular taste, in publishing fictitious tales. Respectfully we must say, we had hoped *better* things of the Fountain; especially after reading some decided sentiments by its editor a few months ago, on the necessity of a reformation of the press. It is a way we have to speak candidly. We are friendly to the Fountain, and are pleased with it generally. Terms $1 per year. U. Ward Publisher, S. T. Ward Editor.

Ohio Penitentiary.—We see by the Annual Report of this Institution, a copy of which has been furnished us with many other favors by Gen. Goddard of the Senate, that the number of prisoners now in confinement is 498. Of these, 173 are from Hamilton County, 46 from Cuyahoga County. 333 were intemperate, 165 temperate. The Report of the Moral Instructor, Rev. J. B. Finley, is quite interesting, as are the other accompanying reports. Public worship is held every Sabbath. To this, great attention is paid by the prisoners. Prayer is attended to every morning at breakfast, and in the hospital when convenient. A Sabbath School is kept up, which is well attended.

Cincinnati Protestant.—This is now the name of the weekly paper, heretofore called the Anti-Papist. Rev. E. Goodman is now Editor and Publisher. In his hands the paper will do good. It is an interesting, useful sheet at $1 per year.

Rev. L. Garrett.—This aged minister writes us that he has lost his companion, and is living with his daughter in Yazoo City, Miss.

[☞We like the spirit of the following letter of a leading minister of the Wesleyan Methodist Connection, and bespeak a reading for it, by the several branches of Methodists named.

Ed. W. R.]

From the True Wesleyan.

Episcopals, Protestants and Wesleyans.

"READ AND YOU WILL KNOW."

Such was the language of the mother of Sir William Jones, in his boyhood when he would be asking questions on topics in which he felt an interest. And such advice is not applicable to children only, but should be given and heeded by many who assume to be teachers in Isreal. I was reminded of this saying a short time since, while riding in a stage-coach, in company with an old acquaintance, an official member of the M. E. Church, and who for the thousandth time, spoke of the wonderful working of the government of the M. E. Church, and failures of other plans, especially the Protestant Methodist.

Having so generally heard this same representation from preachers and members of the M. E. Church for a few years since, I am brought to the conclusion that by relying upon bare report, they seriously believe that the Methodist Protestant organization have proved an entire failure—that it has long since "gone to seed." That this church has accomplished so much with the millstone of slavery dragging them down, speaks volumes, in favor of the principles of their government. Their discipline, aside from its tolerating slavery, is a monument of truth, and primitive-sanctioned usage, that will continue to challenge the approval of their bitterest opposers, as it has done already.

But to show the *kind* of failure the M. P. Church has met with, it is worth while to compare their history, with the history of the M. E. Church. The M. E. Church contained a membership of 14,988 when she was organized into her independent form, in 1784, and her traveling ministry numbered 83. These were the results of 18 years, as the first page of the discipline dates the period of their origin to 1766. And, it should be remembered, that in these eighteen years they had no competing denomination in the field of this country, holding the same religious views, and maintaining the same usages as they did. This, all must see, gave them a most decided advantage.

Now let us look at a few facts in the history of the Methodist Protestant Church. It is now nineteen years since individual churches were organized, and a trifle over sixteen years since the Convention was held in Baltimore at which the church was *formerly* organized. The records of that church show the following results viz: 27 Annual Conferences, 58 Stations, 329 Circuits, 65 Missions, 720 itinerant ministers, 645 unstationed ministers, and preachers, 60,086 members, and 708 Meeting-houses.

Now who were most successful, the M. E. Church, who in eighteen years collected 14,988 members, and 83 traveling ministers, or the M. P. Church, who in that time, collected 60,086 members, and 720 traveling ministers? Let the truth be admitted, and all must see that the membership in the M. P. Church four-folded the M. E. membership in the same number of years, and in the traveling ministry the M. Protestants have nearly nine-folded them. And, yet, when the Methodist Protestants entered the field, it was preoccupied in every part of the land, by the M. E. itinerants, preaching the same doctrines, maintaining the same religious usages, with the single exception of the structure of their government. Now if these historical facts constitute data from which to deduce conclusions, we are brought to this result; that, had the Methodist Episcopal Church at her commencement, adopted the form of government that the Methodist Protestant did, she would have been to-day, four-fold what she now is in number, and certainly been saved from an untold amount of contention, disaffection and trouble. Of such results I have little doubt. And if we carry our conclusions one step farther, and look at the result of the Wesleyan Methodist organization, which dates back less than four years and yet numbers her 20,000 members, and 300 or more traveling preachers, we are conducted to the conclusion that, had the Methodist Episcopal Church adopted *this* form of government, excluding slavery from her fellowship, before this time the nation would have been born unto God, and we might now have been making successful efforts in heathen lands, worthy the armies of the living God. I need hardly say, that had the M. P. Church originated *really* upon the principles of *mutual rights*, as she professed to do, and excluded usurpers from her communion, she would have enjoyed the advantages now contained in the Wesleyan organization,—had those in her communion now included in theirs, and by such a position, have superceeded the necessity of this organization. Indeed, so identical are these two denominations, that were the M. Protestant Church to adopt a rule precluding slaveholders from communion and fellowship, I should be ready for one to give up my present denominational name, and unite with them at once. This I should have done years ago, had they been right in relation to slavery. But to belong to a church tolerating slavery, would in my view, be periling my own salvation, by sanctioning what I know to be evil.

C. Prindle.

Keesville, Jan. 16th, 1847.

Journal of the President of the Muskingum District.

New Alexandria, O, Feb. 6, 1847.

Dear Br. Bassett: Suffer me to say through your worthy paper, that after a severe tour, upon which I was absent 8 weeks, I got home on the 26th of Jan, 1847, but in very poor health. I was very feeble all the time of this tour, and over 5 weeks I was afflicted with fever every day, and some days chill and fever both. Sometimes it was light, at others quite severe. A strong solicitude to meet the expectations of the District—a desire to have my mind called off from the melancholy of sore bereavements, and the urgency of pecuniary necessity, were inducements to pursue, this tour before health was equal to its hardships.

I was prevented from leaving home to meet my appointment on the Belmont Ct. 1st Sunday Dec. As high waters, bad roads and ill health, all operated in hindering me from getting to my appointment on Woodsfield Ct. on the 2d Sunday. I spent that day at Belmont, concluding to go to Woodsfield Ct. at another time. The clay roads being so extremely bad, and having no reasonable grounds to expect an appointment at any point of Summerfield Ct. I availed myself of the pike so far as Cambridge, and made my way safe to M'Connellsville, the place of meeting for Pisgah Ct. 3d Sunday in Dec. Thence to Chesterfield, place of my appointment for Pennville Ct. 4th Sun. Dec. While here the chill and fever got hands fairly upon me. What little labor I did was through much affliction of both body and mind. On the 30th Dec. I returned to my brother's at M'Connellsville, where I was confined for two weeks under the care of Dr. M'Laughlin. Thus was I prevented from meeting my appointments on Morganville Ct. 1st and Cambridge Ct. the 2d Sunday of Jan. 1847. On 12th Jan. I left my brother's and on next day got to Cambridge. Being so very feeble, I thought it not prudent to attempt to meet my appointment on Pleasant Hill Ct. I carried at C. about one week, tried to preach 4 times. My health seemed much improved, and surely I never spent a more agreeable week in my life. I thought at the time it was too good to last; and sure enough soon after leaving Br. C. Scott's, 3 miles east of C. I heard a whisper of my old companion chill and fever—like bad character it would not stay behind. By way of Br. Winn's, S. W. Laishley's and Charles Barkhurst's, (who keeps a kind of a preacher's heaven,) I met my appointment at Rehobeth on Mt. Pleasant Ct. but in quite poor health. I left this meeting on Monday and afforded myself the pleasure of spending a nigh with old Br. M'Coy, an unstationed minister of this Ct. who is richly deserving the character of one of the faithful, talented and useful ministers of Christ. He is in very poor health, confined nearly all the time to his house, To this old father I owe much both of high esteem and gratitude, for, from him I have received benefit in other days. I got home on next day, so very feeble that, I could not meet my appointment at Steubenville and Wellsville. In this affliction I need both the indulgence and prayers of my brethren of the District.

My health during the last ten days is much improved, and I think it to be a permanent improvement; so that I flatter myself that by resting this month, I shall be able to resume my labors by the first of March.

Touching the circuits I have visited in this tour, I would say in brief, that I was kindly treated by all—preachers, members and others, and was glad to find the preachers without an exception, at their posts, well received and bidding fair for usefulness,—and withal omens of christian prosperity were manifest on each Ct.

I omitted to state in my last, that W. S. Sears was appointed to labor as an assistant preacher on Pennville ct.

I am glad to learn from Br. Lawson that he has will and opportunity to supply Summerfield Ct.

Yours in love, Geo. Clancy.

THE MARKETS.

The latest intelligence we have in relation to the markets, we take from the Zanesville Courier

Feb. 1847.

We quote Wheat at 75c., Flour $4,50, Oats 16c., Corn firm at 25a31c., Potatoes 25c.

We hear of sales of Bulk Pork, hog round, at 4a4¼c.,—perhaps the latter figure is nearer the true price here. Cloverseed $3,25a3,50.

Philadelphia, Feb. 13, 8 P. M.

The flour market is less active, though holders generally are firm at $6,50, with small sales of Pa. brand, at this price. Buyers are not much inclined to operate. There is still a good demand for corn meals; sales were made this morning at $4,75; it is held higher by some.

New York, Feb. 13.

Small sales Genesee flour at $7,37½, rather dull. Sales also of Southern brands at $6,56¼a6,68¾.

Sales Genesee wheat at 1,71 cts.

Sales of white Corn at 100a102 cents. About 50,000 bushels changed hands at 103a105c. for yellow.

Oats sold at 50 cts. per bushel.

Pittsburgh, Feb. 15.

There was 5 feet 6 inches water at dusk last evening—weather pleasant.

For Bulk Pork there is a very active inquiry. Sale 3000 lbs. Hams, Shoulders and Jowls, at 5c.; 4000 lbs. at 5¼c., and 10,000 lbs. in other lots at the same.

Cloverseed continues in good demand—sale of 12 bbls. at $3,90; 12 bags at 3,87¼a3,90; 45 bu. at 3,87¼; 50 at 3,90 and one lot, quantity not reported, brought $4.

A fair demand exists for Lard with moderate sales.—Holders are firm. Sales 235 kegs, bbls. and half bbls. at 7a7¼c., and some half bbls., but principally kegs, at 7¼a7¼c. Prime shipping lots only realize the latter.

150 bu. Peaches (halves) at $1,37½; 25 bu. at $1,50 from 2nd hands.

Cincinnati, Feb. 13.

Flour—Yesterday additional sales were reported, made on previous evening, of 500 bbls. from store at p. n. t., 100 bbls. at $5,20; 150 bbls. from river at $5,25; 500 bbls. city mills at $5,10, and 500 do. do. at $5,25. Yesterday the transactions were moderate, amounting as far as reported, to only about 700 bbls. at $5,10a5,12½, showing a less firm market.

Provisions—Of Lard there were considerable sales reported yesterday, mostly made a day or two since. On Tuesday 1000 kegs and 140 bbls. No. 1 steam rendered, at 7¼c.; 100 bbls. No. 2 at 6¾c.; on Thursday 1100 kegs and 20 bbls. city rendered, gut, at 7¼c.; 115 bbls. steam, head, at 7c.; 20 bbls. No. 2 at 6¼a6¾c. A sale of 25 bbls. thin mess Pork at $12,50; 6,000 lbs. bulk Sides at 6c.; 50,000 to 60,000 do. at 6¼c.

Molasses—A sale of 125 bbls. old N. O. at 30c. cash.

Clover Seed—A sale of 70 bu. from store at $4,50; 21 bbls. do. at $4,60 per bu., bbls. extra.

NEWS OF THE WEEK.

Terrible Catastophe.—We learn from the Mobile Journal of the 29th ult. that a terrible catastrophe occurred at that place on the Thursday previous, in the explosion of the Tuscaloosa, by which some ten or 12 persons were killed, and a number wounded. The following is the account given by the Journal:

The steamboat Tuscaloosa left the wharf about 8 o'clock on Thursday evening, on her way to Tuscaloosa, and after proceeding about 10 or 12 miles up the river, an explosion of two of her boilers took place, which instantly killed several of the passengers, and many of the boat's crew and officers.

On landing, it was found impracticable to obtain a dry footing, as the banks of the river were overflowed. In this condition those who were able climbed trees, &., where they remained in view of the burning ruins for about three hours, when fortunately the steamboat James Howitt hove in sight, and was shortly alongside the wreck, when assistance was immediately given to all within reach. The Howitt returned to the city with all of the survivors.

The number of killed and wounded has not as yet been ascertained, but it is feared that of the former there are not less than twenty, and of the latter a like number. The body of Lieut. Inge was on board and was lost.

Since the above was in type we have learned the names of the following persons, killed and wounded:

Killed.—Wm. Tanneyhill, C. Chiles and P. F. Beasly, or Eutaw; W. R. Hassel, of Greensborouge; Blue Pastier, second clerk;———Clark, 1st mate, and Arthur McCoy, 2d engineer; Abraham Flynn, volunteer from Green co—and several negro deck hands.

Badly Wounded.—Capt. E. P. Olive, (not expected to survive,) George Kirk, 1st clerk and acting captain of the Tuscaloosa, and Col. Wm. Armstead.

The Picayune, giving an account of the explosion, says there were some *thirty kegs of powder on board*, which, when the vessel took fire, exploded. It is supposed there were near one hundred passengers on board at the time of the accident. Different statements put down the number of lives lost as between *thirty* and *fifty!*

On the person of Mr. Beasly was said to be $22,000 in bills at the time of the accident. His body was afterwards found, but burnt to a crisp, and the money is supposed to have been destroy-

In the safe of the Tascaloosa, it is said, was $47,000 in bills, besides gold and silver, great many letters with money in them. safe was dug from the wreck by the captain Winona, and brought down to Mobile, but ould not ascertain whether the paper money destroyed or not.

large portion of the cargo, which was valuas of course destroyed, while the passengers nearly every thing they had. Among them he Rev. Mr. Root, of Kentucky, with his y, on their way to settle at Crentreville,

Not a portion of their furniture or baggage saved.

Explosion at Baltimore.—An explosion rred at the Linseed Oil Mill of Messrs. T. M. Smith, in Baltimore, of which the Sun s the following account:

he mill was driven by two boilers, about ty inches in diameter by twenty-two feet in th, one of which parted about the centre, one being carried about 400 feet into the adjoinfield, while the other was driven quite through all frame house in the rear of the mill, occuby Mr. Medner, making an ugly breach in front wall, and lodging in shed room in the of the house. The wife of Mr. M. was ding near a window, in another part of the se, and was struck by a piece of wood, thrown the window, which injured her on the shoul-

young man, named Filney, was slighly ded, and a little girl, daughter of Mr. Coon- was also slightly injured. The walls of the ace were completely demolished, and in all bability there would have been some lives lost for the fact that, a few moments before the osion, the roof of the Emory Chapel, in the ediate neighborhood of the mill, was blown by the violence of the wind, which was blowa gale at the time, and the workmen about the were out looking at the damage done to the rch, and thereby escaped the effects of the losion.

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ire at Utica.—A fire occurred at Utica, N. on Thursday night, in the foundry at the e establishment of Bailey, Wheeler & Co. e flames communicated to the main building, upied as their stove and plough factory, and to machine shop of J. Puffer & Co. The third- y of B. W. & Co.'s building was occupied by K. Browning, as a card manufactory. The lling house of Dr. Pomeroy was demolished the falling of the walls of the burning building. Elizur Kirkland was partially buried beneath ruins, and was badly though not fatally injured.

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uffocation from Coal Gas.—The Boston rnal of Friday says:—A melancholy accident, lting from the inhalation of anthracite coal occurred in Fuller street, in this city, yester- . Mrs. Mary Emerson, together with her ghter, twenty years of age, and her son, aged lve years, retired to bed on Wednesday eve- g at about half past 9 o'clock. Previous to ring, the stove, (a common cooking stove) was enished with coal, the damper was closed, the covers left partly off. At about 11 ock yesterday forenoon, the mother of Mrs. erson visted the house, and, after repeatedly cking at the door, it was opened by the boy, had just strength enough left to crawl to the r from the bed. On opening the door, it was nd to be filled with coal gas to such an extent, t it was some minutes before it could be enter- Mrs. Emerson, whose health has recently n very poor, was quite dead. The daughter partially risen from the bed, as if in the act dressing, and was senseless. Her limbs were y much swollen, and it is doubtful whether she recover. The boy is quite ill, but is thought dangerously.

Relief for Ireland.—In pursuance of a call n the Rt. Rev. Bishop Fitzpatrick, a large and pectable meeting of the parishoners of the rch of the Holy Cross was held last evening he basement of the church. The meeting s called to order by the venerable Thomas rphy, the Rt. Rev. Bishop was appointed chairn, and Andrew Carney Treasurer. It was n decided to open a list for subscription forthh, and gentlemen were appointed to act as secraries.—Over three thousand dollars were subibed. Mr. Carney gave $1000, Patrick Moo- $200, John J. Mahoney $100. The other scriptions varied from $1 to $100.—*Boston nscript.*

The Reason.—Persons of thoughful minds are hetimes led to wonder why the best intellect of age should be wasted in ephemeral efforts to nance, instead of contributing to the more solidepositories of thought for after ages.

The great reason may perhaps be gathcard m the following statement:

"Fifteen cents a line is the pay Dumas gets the romance he publishes peace meal in the wspapers."

We have very little doubt that "Dombey & n," now appearing from the pen of Charles ckson, will yield its author an equal amount. d these authors chosen another path, they ght have been more useful and have secured ual reputation; but their pockets would hot have en so well lined.—*Meth. Protestant.*

A Hint to Postmasters.—A postmaster in the erior of Pennsylvania had judgment given inst him for the price of a subscription of sevl years to a distant newspaper, on the plea that had not given sufficient legal notice to the blisher to stop it, and had continued to receive numbers for several years and sell them for postage.—The magistrate decided that mere- returning a copy of "John Smith's" papers h "*stop this*" written on it, without postmark, other indication of locality, was not sufficient legal notice, but a *written notice, with name, ce, date, and reason*, must be sent to the pubher, and "franked," that it may be taken out by n.

Drowned While Saving Another.—During e late severe gale at New Orleans, a seaman l overboard from the barque Bothschild, and ck Jones, a Welshman, well known on the levee, plunged in the river to rescue him. He succeded in his generous purpose by attaching a pe to the sailor, by which he was drawn out. t before Jones could himself regain the vessel, sunk and was drowned.

Smithsonian Institute.—We are now officily informed by the proposals, what are to be the mensions of the new College. There is to be entre building 200 feet long, 56 broad, and 56 t high. East wing 80 feet long, 50 feet broad, l 42 feet high. West wing 76 long, 30 broad, l 42 high. The towers, as shewn in the ns, very from 60 to 140 feet in height. It ll be a costly building.

The late Rev. Dr. Wilson, of Cincinnati, is d to have made it a religious duty to vote at all ctions, and invariably threw in an unfolded ket. He regarded the elective franchise as a emn act: involving as far as his single vote ended, the political, civil, and moral welfare of country.

Relief for Ireland.

Washington, Tuesday evening.

An immense and enthusiastic meeting was held this evening at Odd Fellows' Hall. Hon. George M. Dallas presided, assisted by a vice president from each state and territory. Six secretaries were appointed. While the committee on resolutions were absent, Mr. Dallas made a short but able speech. The committee presented resolutions, prepared by Hon. Daniel Webster.

Mr. W. prefaced the reading of these with a spirited and eloquent speech. The resolutions recommended immediate contributions throughout the country, and requested the collectors of customs and Mayors to receive and transmit donations. Rev. Dr. Dewey presented an address, which was adopted by the meeting. Hon. Mr. Maclay, Robert Dale Owen and J. J. Crittenden made eloquent speeches. Meeting adjourned.

Two Slaves, one of them belonging to J. Tumbleson Esq., and one to G. Henderson Esq., of Wood Co. Va., escaped into Ohio on Saturday night last. It is alledged that they were concealed in the house of D. Putnam jr., in Harmar, over Sunday. At any rate his house was watched,—and late in the evening of that day quite a number of men assembled about it, avowedly for the purpose of preventing their escape. A good deal of disturbance was made, and it is also alleged that threats were uttered. At any rate, the alarm was given through Harmar, that a mob had assembled at Mr. Putnam's house, and had threatened to destroy it: that a large number of men were there from Wood County, and more were coming; and, finally, that word had been sent to Parkersburg for help from there. As might have been expected, a multitude soon collected, and dispersed the 'watches' in double quick time.

Whether *all* who aided in "keeping the peace" would have done so had they credited the report that the negroes were really in Putnam's charge, is questionable. We hear that some of them felt not a little vexed upon learning, subsequently, that during the hubbub the negroes were dressed up in cloaks, marched through the crowd, furnished with horses, and started, post haste, for Queen Vic's dominions!—*Marietta Intelligencer.*

The London Shipping Gazette estimates that it will require a weekly importation of one million bushels carcal food to supply the loss of the potato crop in Ireland, England and Scotland, up to August or September next; and with the French ports open, this quantity will not be obtained, unless prices should rise considerably, so as to draw food into the country, and retain it there. It is found that the starving millions in Ireland are sufficient to consume more grain than is arriving in the different ports of the kingdom; that the mills throughout the country cannot keep pace with the demand for meal; and that all the tonnage which can be procured in the ports of America is insufficient to throw in a timely supply.

Mexico.—The New Orleans *Bulletin* of the 3d inst. says:—"We have seen letters of 7th January, from the city of Mexico, and from parties having access to high sources of information, which express, in decided terms, a belief that the differences between the two nations will very speedily be amicably and honorably settled."

"Send the Free Negroes to the Free States," is the cry of the Governor of Virginia. We can suggest a better course. Make Virginia herself a Free State, and there will then be no motive for the removal of the class referred to. This would accord with Justice and Humanity, while the course recommended by the Governor is left to be an outrage by the whole civilized world. Thus, and thus only, can Virginia escape from the curse which blights every foot of her soil and sits as an incubus upon her prosperity.

An exchange paper says:—"A friend informs us that he could send us a marriage notice, but as the young gentleman does not take the paper, he does not consider editors under any obligation to publish his marriage." That's to the point; but the mystery of it is, how any young lady in this age could afford to marry a chap who takes no paper.—*Genesee Evangelist.*

Mr. Robert Owen publishes in the Washington National Era, his plan for the abolition of slavery, viz: that all slaves born after 1st January, 1850 shall be educated by the State governments and prepared to become good and useful citizens, and after serving an apprenticeship equal to their assumed value to their owners, they shall be colonized in some territory set apart for them by the government; those in servitude at the date named to remain in servitude, or otherwise at the pleasure of the owners.

Freshet.—The Northampton, Mass., Herald, says that during the outpouring of wind and rain last Wednesday, the ice broke up in the Mill River, carried away the bridge of the Woollen Factory village, flooded the streets, and carried off several hundred dollars' worth of cloth, broke away some fifteen or twenty feet of both the upper and lower mill dams, carried off Welch end bridge, tore away the stone pier under the centre of South street bridge, besides other damage on that river.

The Hon. John Quincy Adams left this city yesterday afternoon for Washington via Springfield, accompanied by his wife and son.—*Boston Atlas.*

Indiana Debt.—The Butler bill, so called, to enable the State of Indiana to pay the principal of her public debt, has passed both houses of the Legislature, and is a law. *Indiana is, from henceforth, a debt-paying State.*

Premature Interments occur so frequently that hasty burials will have to be guarded against. A French paper (Le Rhone) states that a stone cutter had been buried alive, and the sound of the earth as it fell on his coffin awoke him from his lethargic sleep. The impression produced by this event was so great, as to overturn the reason of the sufferer, who, animated by a supernatural strength, burst open the coffin lid and fled from the country. He was overtaken with great difficulty, after having been pursued a considerable distance. Another case is mentioned, of a female interred alive at Lourac, but when rescued was so far gone that she perished before medical assistance could be rendered.

Mortality in Marietta.—The number of deaths in the corporation of Marietta in the year between February 1, 1846 and February 1, 1847, was only 35. More than one third of this number (13) were under the age of five years. Less than one third of the number (12) were between five and forty years of age; nearly one third (10) were over the age of 40 years; more than one sixth (6) were over the age of sixty; and nearly one eighth (4) over seventy.

For the last twenty years Marietta has been wonderfully exempt from sickness, and the number of deaths has probably been relatively smaller than in any town in Ohio.—*Marietta Intelligencer.*

A Relief fund for Ireland is being established in England. Of twelve names, the subscriptions amount to about $60,000. The Queen heads the list with $10,000.

Terrible Accident.—A workman in the Brooklyn Distillery fell into a large boiling vat of molasses, and could not be rescued until all the flesh was boiled off the bones, leaving nothing but his skeleton.

Suicide.—Mr. Joseph A. Whitney, broker, committed suicide at Boston on Wednesday, by hanging himself in his office. He has left a wife and three children.

A Murderer Loose.—$100 reward is offered for the arrest of Watkins Reynolds, an overseer of Montgomery, Ala., who most brutally murdered a slave by flogging him to death

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They tell a good story at Northampton about the editor of the New Orleans Picayune. He stopped at the stage house, with the intention of spending some days in that beautiful town. After a reasonable time he became dry, and called for a glass of brandy. 'No,' says the landlord, 'we have no license to sell spirits—we don't keep the article.' The Editor visited the other public houses,—looked into the groceries and cellars, made close inquiries but found them all tetotal. He returned to the stage house with a long face—'Landlord,' says he, 'tell me the nearest place where I can get a glass of brandy, for I'm too dry to stay here any longer.'—'I guess you can get it at Greenfield, for they grant licenses there, and it said they sell spirit.' 'How far is it?'—'Twenty miles.' 'What time does the stage start?' 'Twelve o'clock at night.' 'Well, landlord, book me for Greenfield.'

So it has grown into a proverb, that when one calls for liquor he says, 'Book me for Greenfield,' and when he is corned he is said to be 'Booked for Greenfield.—*Hampton Washingtonian.*

Quakers.—The society of Friends in Philadelphia have very charitably and very quietly, sent three remittances of £500 each, ($7,200) for the suffering poor in Ireland, and another of £400 has been sent by one of the committee.

Attempt at Suicide.—A sister of Mrs. Elizabeth Ferguson, who committed suscide on Saturday last, yesterday asked one or two persons if they knew the exact spot wherein her sister had thrown herself; on its being shown she leaped from the bridge into the Basin. She was rescued. —*N. O. Delta, Feb.* 4.

Horribly Brutal.—A wealthy man here had a boy named "Reuben," almost white, whom he caused to be branded in the face with the words, "a slave for life." The man who perpetrated this act is an Englishman.—*St. Louis Gazette.*

From the Methodist Protestant.

POPERY.

Mr. Editor: I herewith send you a fine delineation of Popery—an excerpt from the writings of the late Rev. Robert Hall:

"Popery, in the ordinary state of its profession, combines the form of godliness with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses—implicit faith in human authority, combined with an utter neglect of divine teaching—ignorance the most profound, joined to dogmatism the most presumptuous—a vigilant exclusion of Biblical knowledge, together with a total estimation of free inquiry—present the spectacle of religion lying in state, surrounded with the *silent pomp of death.* The very absurdities of such a religion render it less unacceptable to men whose decided hostility to truth inclines them to view with complacency whatever obscures its beauty, or impedes its operation. Of all the corruptions of Christianity which have prevailed to any considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the Gospel; and just in proportion as it gains ground, so the religion of Christ must decline."

I see, or think that I see, a threat looking out of all their public buildings. Is it true that one of them assailed, or rudely struck a man in Cincinnati, because he would not bow his knees as they were carrying the host along the street? Is it true that they burnt a number of Bibles in the State of New York in a public fire? Is it a fact that a Roman Catholic told all those falsehoods about the Messrs. Breckenridges? Is it a fact that Gen. Taylor has imprisoned a Popish priest for advising soldiers to desert their country's cause? Is it a fact that at one of their recent meetings they determined to take all their children from the schools of the Protestants—representing them as institutions calculated to demoralize their children? After this what must we think of the Protestants who will send their children to a Papal school? What Protestant would not rather have an unlettered child, than to have a child debased with the fooleries of priestcraft? Is there not a design in the emigration of so many ignorant Catholics to this country? Ought not measures to be taken to prevent their ill-effects at the ballot-box? Ye rulers of these United States, would not you do well to look about you? F. Stier.

January 2, 1847.

NOTICES

Zanesville Circuit.—The President Br. Clancy will be expected to attend a meeting at Brownsville, on the last Saturday and Sunday in March, as per his appointment.

Tanner's Creek Ct. Ia. Con.—The second quarterly Conference will be held at the Stone Chapel, East Fork, on Saturday, March 6th ensuing. We most cordially invite any of our ministerial or lay brethren from adjoining circuits, or from Cincinnati, who can do so, to come to our assistance. We hope the brethren will not all excuse themselves but come, for we want help very much. Br. Paul, our minister, is detained ed away, as we fear by affliction.

Wm. Smith

Columbia Ct. Musk. Con.—Our President is informed that his appointment will be at Graham's station, on the Ohio river. We also purpose holding a two days meeting at Athens Bridge, March 20th and 21st. We invite Brs. H. T. Lawson, C. J. Sears, S. Means, W. Sears, J. W. Southard, F. Edwards, and any other brethren who can attend. S. Elliott.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

George Creek	"	14th	Feb.
Morgantown	"	21st	"
Union	St.	28th	"
Connelsville	Ct.	7th	March
Fayette	"	14th	"
Wheeling	Circuit.	1st Sunday	in April.
Tyler	"	2d	" "
Harrisville	"	3d	" "
Mill Creek	"	4th	" "
Buchanon	"	1st	" in May
Braxton	"	2d	" "
Greenbrier	"	3d	" "
Huntersville	"	4th	" "
Valley	"	5th	" "

Geo. Brown.

Muskingum District.

Br. Bassett: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

2nd	Sunday	March	Otsego Circuit.
3rd	"	"	Lancaster "
4th	"	"	Zanesville "
1st	"	April	Newark "
7th	Wednesday	"	Delaware "
2nd	Sunday	"	Frederick "
4th	"	"	Licking "
28th	Wednesday	"	Mt. Zion "
1st	Sunday	May	Coshocton "
2nd	"	"	Pleasant hill "

Geo. Clancy, Pres.

Ohio Conference.

Presidential Visitation.

Washington	Circuit,	February 13	& 14.
Bainbridge	"	" 20	& 22.
Buford	"	" 27	& 28.
Batavia	"	March 6	& 7.
Cincinnati	"	" 13	& 14.
Lebanon Station,		" 17.	Night.
Twin Creek	"	" 20	& 21.
Greenville Mission,		" 27	& 28.

J. M. Young.

Indiana District.

Mr. Editor: Please state that by divine permission, I will fill the following appointments.

Stotts Creek	Circuit	February	28th
Sugar Creek	"	March	14th
Laughrey	Mission	"	21th
Flatrock	Circuit	"	28th
White Lick	"	April	11th
Mill Creek	"	"	18th
White Rive	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. Shipp.

Buford Ct. O. Dis.—Our second quarterly meeting will be held at Liberty Meeting House, commencing March 13th, 1847. Ministerial aid is solicited.

W. G. Fowler, Supt.

Otsego Circuit.—The second quarterly meeting will be held at Hopewell M. H. 10 miles north east of Zanesville, including the 2d Sabbath, 14th of March. The visit of Br. Clancy, is expected at that time and place.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

G. Clancy, A. M'Guire, T. Forshee, W. Munhall, 4 subs.; H. Cullers, F. Swift, A. Dalbey, G. Nestor, 1 sub. and pay; J. W. Arnold, W. G. Fowler, F. Madera, J. M. Byarlay, D. R. Helmick, J. F. Bane, G. Richey, J. B. Bass, J. N. Coleman.

ACKNOWLEDGEMENTS.

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A paper sent to W. Hamilton, Brandonville, Va., has been returned to us. Our due from him is for about 2¼ volumes of our paper. Our agent in that vicinity, will please collect this for us, immediately.

The P. M. at Peel Tree, Va., informs us that the paper we send to W. Bean, was never subscribed for nor ordered by him. Why, Br. Stillians, what means this? Hope it is not so with the rest of the fourteen subscribers you gave us at Conference. Come, Br. S., send us the pay for these subscribers, and then we will see that all is right.

Br. Helmick, 75 cts. from that Br. would be right, for 19 numbers.

H. Myers, Brownsville, is credited in full for Vol. 8, as per E. L. C.

Br. Fowler, O. T. should pay you $1,50 for ¾ of a year.

Married,

On the 28th ultimo, by *Rev. Wm Duling*, Mr. James King to Miss Eliza Kinney; both of Muskingum Co., Ohio.

On the same day, by the same, Mr. Samuel V. Shafer to Miss Sarah A. Duling; both of Coshocton Co., Ohio.

On the 4th instant, by the same, Mr. Gasper Bradford to Miss Margaret Wortman; both of Muskingum Co., O.

PROSPECTUS

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Our object in the beginning was to establish a sound literature, which we deem of much importance to the future destiny of this country. We bless God that he has smiled on our efforts: for although the Emporium has been in existence but two years, and has just entered upon the third, it has already attained a circulation of fifteen thousand, which is unequalled in the history of Magazines. It is got up in better style, and contains more reading, and from abler pens, than any other magazine of its price in the United States.

Christian Friend, we hope you will aid us in the extensive circulation and support of a work, which we think calculated to enrich the mind, and inspire the soul to the love of virtue and its Divine Author. The very extensive circulation of light and frothy literature, as it is called, is taking by wholesale, the very life blood of the morality and religion of the youth of our country. Is it not time for Christians to act in this matter?

*** Contributors.—The Literary Emporium contains articles, original or selected, from the following, among other distinguished authors:

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Whilst on the subject, we will state, that all the above named brethren are authorised to act as agents for the Western Recorder, and to collect the dues therefor.

Every itinerant minister or preacher, of any Annual Conference whatever whether embraced in the above list or not can have our paper at half price, i. e. one dollar per year. And every such minister or preacher who will collect for us as much as *ten dollars* shall have the paper for a year free of charge. These terms to itinerents are just twice as favorable, as the terms of the Methodist Protestant, or any other religious paper, within our acquaintance. And we had much rather the brethren would be active agents, and have the paper free, than to pay us the *dollar.* Every brother who collects $20 or more for the paper, within the year, shall not only have our warm thanks, but shall receive some literary premium, at least worthy of his acceptance, or if he choose, we will send a copy of our paper for a year to any friend he may designate, provided such friend is not already a subscriber.

PROSPECTUS OF THE

OHIO CULTIVATOR,

Vol. III---For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

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THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio, that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

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WELLMAN'S ILLUSTRATED BOTANY.

VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted

BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experiment, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

In the course of its publication, it will contain an Introduction to the Natural System of Botany, a thorough Treatise on the interesting and important branch of Vegetable Physiology, Notices on Fossil Botany, and descriptions, both scientific and popular, of numerous species of plants, the properties of which, medicinal and useful, will be fully explained. In short it is intended to present a complete view of the latest and most important facts, discoveries, and theories, in every department of the science.

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J. K. WELLMAN, Publisher and Proprietor,
Febuary 13, 1847. No. 116 Nassau-st.

Horse Stolen.—$20 Reward.

REV. J. I. STILLIANS, requests us to state that on the night of Jan. 19th a large dapple gray horse, 16¼ hands high was taken out of his stable on Hacker's Creek, Lewis Co. Va. Said horse is 6 or 7 years old this srping, a little crease fallen, with a white mark 5 or 6 inches long on one of his shoulders, caused by the collar a wind gall on the out side of his left hind leg, near the pastern joint, a horse of good carriage. Any person finding him, and returning him to the owner, or where he can get him will receive the above reward.

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ADVERTISEMENT OF A LOST DAY.

BY MRS. L. H. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise.
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where thrilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again;
I offer no reward,
For till these heart-strings sever,
I know that heaven-entrusted gift
Is reft away forever.

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead;
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

[*Columbian Mag. for Feb.*

From the Guernsey Times.

TO REV. J. ROWCLIFFE.

BY EDWIN GALLAWAY.

I saw a young star unusually bright,
Mount up and move off on the concave of night,
It pierced the deep gloom, that crowded its way,
And reflected afar an imperishable ray;
A ray, that will live, and onwardly roll,
Till leaven'd with light by the gloom of the soul,
Till error abash'd on swift wings shall depart
And Truth re-assume her lost seat in the heart.

It mov'd in its glory; diffusing its blaze,
O'er a slumbering waste a spiritual maze,
Beating back the dull mists, that obstructed its way;
With shafts that bore forth the effulgence of day.
High up, the blue vault increas'd the strong light,
For it blazed in its splendor, a gem of the night;
Its path-way still glooming, as onward it roll'd,
With the lustre of gems it had won to the fold.

But it verged nigh its setting, Oh! how calm was its sky;
All the storm clouds of time had forever pass'd by,
While a heaven of glory before it unroll'd
Its cities of jasper, and temples of gold;
With fountains and flowers, and crystalized streams;
And thrones that were grac'd with their kings and their queens;
Broke forth on the vision, and fill'd the young soul
With ecstacy full—to the mortals unknown.

But tis gone—the material frame has sunk to decay,
Yet the soul in its vigor hath flit'd away,
To the land of its father's where sweetness shall roll,
And fill up each longing desire of the soul,
Ah! happy the thought that a moment below,
If properly used, may so largely bestow;
May bring to the soul an inestimable joy,
That heif with its agents can never destroy.

Happy, thrice happy if we in life's day,
May remember that we too, are passing away—
Secure to our souls, Heaven's wisdom and light,
To guide and direct through the labyrinths of night;
That we as our brother, may pass from life's shore,
With our sorrows behind, and our glory before;
Enter the eternal portals of rest,
Where millions already, and yet shall be blest.

Cambridge, Ohio, Dec. 8, 1846.

ECCLESIASTICAL.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. IX.

MR. EDITOR:—Among the disadvantages with which we shall embarrass ourselves, as a church, by division we notice,

2. *That by adopting this measure, we shall expose ourselves to the just reproach of being most extravagantly inconsistent, unless we continue to carry the work of separation to a far greater extent.*

This would be but the beginning of division. And if we should proceed in the work, as to be consistent with ourselves, we should find its name to be "Legion," and its end *interminable*. Why seperate from those in the South who allow of slavery, and not from those in the North who do the same? Most certainly, to be consistent with ourselves after such a division, we must go on, and separate from all the whigs and democrats of the north, and that for the same reasons which lead us to separate from the south. For neither of those parties are anti-slavery, as a party; but they are both connected with slavery, and slave-holders.—And we should separate from all who do not "love God with all the heart"—for certainly *injustice to God*, must be as criminal as *cruelty to men!*—And from all who are passionately fond of dress, fine horses, splendid farms and buildings, &c. &c. For they have an object on which their affections are strongly placed, and to which they are ardently devoted, which is not God, neither is it God-like. And we should separate from all who love money—for they possess the *"Root of all Evil"*!—And from all who are in any way covetous for they are IDOLATORS! And we should seperate from all those who use vain repetitions of God's name in prayer, or in any other way—for they take God's name in vain. And from all who do not "pray without ceasing, and in every thing give thanks"—for they disobey God. And from all married men, who do not "love their wives as their own bodies":—And from all married women who do not obey their husbands, and submit themselves unto their own husbands as unto the Lord—for they break God's Commandments. And we should separate from all such as disobey, and dishonor their parents in any way for they break God's law. And from all such as indulge in unfriendly, bitter feelings, or hatred, towards any one of the human family—for they are *murderers!!* And we should separate from all who may look upon female beauty with lustful desires—for they are *adulterers!* And from all who withhold in any way, or degree from God, their sacrifices of piety, or take to themselves praise—for they *rob God*, and dishonor him. And we should separate from all in whose bodies the Holy Ghost dwelleth not—for they are *rebrobates!* And from all who are worldly minded, and lukewarm—for they have not the spirit of Christ, and consequently are none of his—Alas—alas for us! But the end is not yet.

I may be told in answer to all this, that public opinion does not demand such action upon the subjects referred to, as it does upon the subject of slavery. Very possible, it does not. But what has public opinion to do with us, unless we are governed by worldly expediency? Surely, if we set out in reform, for perfect purity, among all our coadjutors, we should persue it, until we find it, if it is attainable, regardless of consequences. And if division is the proper way to attain to it. let us carry on division to the last extremity, if necessary. But we shall do well to thoroughly consider whether, in this instance, division will prove the most effectual means for attaining to the end desired, before we unsheathe the segregating sword. It may be there is "a more excellent way." If the "leaven" which *we* have is good, it may yet leaven the *whole lump*, only give it time to work. We shall do well to remember that every deviation from the perfect law of God, may be made to appear, as it verily is, a grievous and fearfully sinful thing; and if we lose sight of all but one, and constantly dwell, in our thoughts, upon that, it may become so magnified as to appear truly a terrible and horrible thing! But——We have two eyes, and there is more than one thing to be looked after.

E. A. W.

Written for the Western Recorder.

Government---its Administrations.

MR. EDITOR: In ecclesiastical affairs especially, the nature of a government, and the possibility of corrupt and oppresive administration, are too frequently overlooked—or their importance too little regarded, by persons who, in simplicity and sincerity connect themselves with religious communities.

When the "United Societies" of Methodists, in this land of freedom, were made, "an independent church"—"the Methodist Episcopal Church"—how few enquired into the nature of the government, or warily considered how it would be, or might be administered, in the lapse of years, and by a change of men. The principal, if not the only disciplinary provisions known to those who became members, were "the general rules of the United Societies." As early as the general conference of the year 1800, of which the writer was a member, a disposition was manifested, to set up new standards of fellowship, and establish new terms of communion. All the functions of government, being loosely vested in the itinerant ministry—unrestricted by any chart, or formal constitution—the number of those eligible to a seat in the General Confeence, rapidly increasing—the power to make, alter or amend rules &c., being without limit, over which the local ministry and laity had no control. The signs of the times were ominous—the ship was at hazzard—the shores and coasts were not marked—the early pioneers, whose sole object was, to spread scriptural holiness, and save as many souls as possible, were passing from the itinerant ranks. To perpetuate institutions deemed vitally important, and to guard against excessive legislation, as well as the infraction of the privileges of the ministry and membership, six articles were devised, and settled by the General Conference of 1808, styled "limitations and restrictions." These articles were evidently designed. 1st. To limit the number of those who should compose the General Conference. 2nd. To invest that body with "full powers to make rules and regulations for the church. 3rd. To limit and restrict those powers. The prudent old men of 1808, deemed it vitally important, to guard against prejudice and partiallity, in the exercise of executive power—therefore they said, in the 5th article "they (the General Conference) shall not do away the privileges of our ministers and preachers of trial by a committee and of an appeal &c." So also of members. The only mode, then settled, by which this article could be altered has never been resorted to—and it is a fair inference, that the forms of trial, for the trial of immoral traveling and local preachers, provided in the form of discipline, are predicated on the fifth restrictive article. It need not be disguised however, that the privilege of selecting a committee, or packing a jury, has rendered this provision, as to its salutary influence dubious—as the right of remonstrance, or challence, to any portion of the committee, is disregarded. But "limitations and restrictions," are feeble barriers, to the inroads of innovation, in an arbitrary government—especially when "episcopal decisions," are relied on with almost "explicit faith." As evidence of this, an article headed, "Decisions of Bishop Morris," is recently published, in two official church papers, endorsed by the editors of course, as no exceptions are taken to the doctrine. An Annual Conference propounds a question, and the Bishop decides, that a quarterly conference has original jurisdiction in the case of local preachers charged with immorality"—"they have it (authority) independently of a committee!" And he asks, "Who does not know the annual conference, when in session, has authority to try any of its members without a committee?" And I ask, does not this episcopal decision contravene the fifth restrictive article—and at one fell swoop "do away the privilege of trial by a committee?" And does it not, claim for a quarterly, and annual conference, "authority to try," without law, or forms of trial—leaving the adjudication of cases "on a charge of immorality," to the caprice, or arbitrary will of a conference. The privileges of ministers and members, in the M. Protestant Church, are held by a very different tenure, for the constitution, article 14. says that "in all cases of accusation against a minister, preacher, or member, the accused shall be furnished by the proper authorities, with a copy of the charges and specifications, at least twenty days before the time appointed for the trial"—and no minister or member can be expelled, "without an impartial trial before a committee." Moreover, no one who has "pre-judged the case; being prejudiced against the accused; or of being interested in the decision," can act on such committee. Here are regulations and checks, calculated to secure the faithful and impartial use of power, in the administration of discipline, which should be appreciated, by those who set a proper estimate on the value of privileges and character. Such checks upon hasty and partial administration, are wanting in the M. Episcopal Church. And the bishops "opinion," or decision, if carried out by executive officers—might deprive local preachers, whatever their grade, or standing, not only of "trial by a committee," but also of trial by their *peers*, because a quarterly conference may be composed of the executive officer, and a few class leaders, and perhaps a steward—all, or a majority of whom may have pre-judged the case, or be biased by the prejudice, or other influences. And thus may a useful local preacher fall a victim to the caprice, or vindictiveness, of a weak, or tyranical administrator—and that the execution of discipline, has, and may fall into such hands, under such circumstances, need not be doubted. The permanency and safety of church privileges, and the security of ministerial and christian character, depends much on disciplinary provisions, or the form of government, and still more on the administration, or the quality or qualification of those who govern. Perhaps the primitive christians were aware of this, when according to Mosheim, they exercised the right, of "choosing their own teachers and rulers"—when "the people were first in authority"—"invested with the sovereign power"—and did not rely, on the decision or opinion of a bishop, or a particular class of the clergy, for the right of trial, or the exercise, and enjoyment of their privileges. Local preachers, must hold their office, and their ministerial character, by a feeble tenure, if they are to rest on a bishops opinion—or a quarterly conference—which may be composed of inferior offices—and the mere creatures of the executive. By a rule, established, and published, in the form of discipline, in the year 1836, a local "elder, deacon, or preacher"—might be deprived "of his ministerial office"—without trial by committee, or any form of trial—"if they (the quarterly conference) judge it proper."—Alas for local preachers, should they be the objects of envy, or prejudice, with those who create, and govern the quarterly conferences. Happily local preachers, in the M. Protestant Church, are not thus exposed. L. G.

Yazoo City, Miss. Jan. 1847.

OBITUARY.

Written for the Western Recorder.

MARY ANN ORCUTT.

Departed this life, January 2d., 1847, Mary Ann Orcutt, consort of Baruch Orcutt, in the 49th year of her age. She was afflicted for something near three years, but was not confined to her bed until the last few months of her life.

She appeared to have a strong desire to live, until a few days before she died. But when death came, all dread of it was taken away. She became a member of the Methodist Protestant Church, while it was yet in its infancy, and remained a member in it, until the society, to which she had her name attached, broke up, after which she attached herself to no church. She was a warm friend of humanity, and a sincere lover of liberty, and the peaceful doctrines taught by Christ. In the latter part of her life she had happy seasons; showers of divine grace comforted her in all her troubles,—though in this world she had tribulation, in Christ she had peace. In her dying moments she had her perfect senses. Death was so divested of its terrors, that she would look at her fingers to observe the blood stagnating or congesting in the vessels. Death, to her, was a mere metamorphose—only a change; and this a change only from a world of mortality, misery and woe, to a world of immortality, life and happiness. She is gone! She is freed from a world of hatred, bickerings, and strife. Like the morning cloud that passes to its evening rest, she has retired to her blissful abode. With all the blood-washed throng she sings,—

"Salvation to Jesus, our Priest and our King,
Who hath freed us from sorrow, his praises to sing:
His goodness and mercy deserveth our praise,
Therefore, in this chorus our voices we'll raise.
Hallelujah! to the Lamb that was slain,
To redeem poor man from sorrow and pain;
His name shall be praised in the great congregation,
By the redeemed coming up from every nation."

Hope, oh, glorious hope,—it lifts our troubled spirits up! It bids us look forward to that day, (if faithful,) when we shall meet all our friends who have gone before, and washed their robes and made them white in the blood of the Lamb.

February 6th, 1847. A. DALBEY.

LIST OF ACTS,

Of a general nature, passed during the late session of the General Asssembly of this State:

GENERAL LAWS.

An act to authorize suits upon contracts of insurance to be brought in the county in which the contract may be made.

Making appropriations for purposes therein named.

To amend the act entitled "an act prescribing the duties of supervisors and relating to roads and highways," passed march 20, 1837.

To amend the act entitled "an act to extend the time of payment to the purchasers of school lands in this State, and an act amendatory thereto."

To provide for the payment of certain claims against the State of Ohio.

To repeal an act entitled "an act to provide for the inspection of salt manufactured in the State of Ohio, and creating the office of Inspector and defining the duties thereof," passed March 5, 1834, and for other purposes.

Authorizing subpœnas to run into any county in civil cases in which the State is a party in interest.

To amend the "act for the protection of purchasers at judicial and tax sales," passed March 2, 1846.

To amend the "act to provide for the settlement of the estates of deceased persons," passed March 23, 1840.

To amend the "act in relation to the interests of husbands in the estates of their wives," passed February 28, 1846.

Relative to the distribution of Laws and Journals.

Regulating the sale of intoxicating liquors.

Making appropriations for the year one thousand eight hundred and forty-seven.

To amend the act for the better regulation of the Surplus Revenue passed February 27, 1846.

To amend the "act for levying taxes on all property in this State according to its true value," passed March 2, 1846, and relative to levying road tax in certain counties.

To exempt Revolutionary Soldiers from taxation.

To regulate the receipt of Delinquent Taxes, and to repeal Section 12, of a certain act therein named.

To amend the act defining the powers and duties of Justices of the Peace and Constables in Civil cases.

To amend the act for the distribution and safe keeping of the Laws and Journals, passed March 12, 1831.

To establish the price of the Miami, Wabash and Erie and Ohio Canal Lands, and to secure their sale to actual settlers.

Relating to the Records of the Board of Public Works.

To amend the act to provide for a uniform standard of Weights and Measures, passed February 21, 1846.

To fix permanently the salaries of State Librarian and private Secretary to the Governor.

To facilitate the construction of the Electric Telegraph.

Relating to insurance on life for the benefit of Widows and Orphans.

To encourage Teachers' Institutes.

To create a permanent agricultural fund in the State of Ohio, and for other purposes

To amend the act allowing and regulating writs of replevin before Justices of the Peace, passed Feb. 14, 1846.

To amend the act regulating judgments and executions, passed March 4, 1831.

To amend the several acts relating to the militia.

To amend an act entitled an act for the partition of real estate, passed Feb. 17, 1831.

To amend an act entitled an act creating the office of county surveyor, and defining his duties.

Restraing the power of county commissioners to remit fines, penalties and judgments in certain cases.

To amend the act entitled an act for the relief of insolvent debtors.

Further to amend the act entitled an act for the support and better regulations of common schools, and to create permanently the office of superintendent.

To authorize the making of roads and drains in certain cases.

Further to amend the act entitled an act securing the benefits of the of habeas corpus, passed Feb. 2, 1811.

To amend an act entitled an act for the encouragement of agriculture, passed, Feb. 27, 1846.

To regulate the compensation of Associate Judges and other officers therein named.

Providing for the examination of the books, of county auditors and county treasures.

For the relief of the creditors of turnpike companies in which the State is stockholder.

For the relief of creditors on the National Road.

To provide for the payment of interest on county orders.

To provide for funding debts of the Ohio University.

To provide for the appointment of County Superintendents of Common Schools, and defining their duties, in certain counties therein named.

To encourage the organization of Fire Companies, and to repeal former acts.

To dispose of two escheated lots in the town of Mansfield, Richland county.

To amend an act entitled an act to amend the act to provide for the vacating of town plats and other purposes, passed Feb. 19, 1840.

Repealing portions of the act passed January 13, 1846, entitled an act to reduce the compensation of the members of the General Assembly, Clerks, Assistant Clerks and Sergeants-at-Arms.

SMOKE.—We se it stated that $20,000,000 are annually consumed in the United States, in *cigars*. We suppose that this does not include *pipes*; and if it do not, we add a few millions, considering the number of Dutchman about. Mynheer Von Ten Breeks from Der Neberlands, and Mynheer Von Sour Krawt from Vaterland, luxuriate over long-tailed pipes and short-tailed meershaums, and despise such trifles as *cigars*, things fit only foe Spanish and Mexican ladies. But by whomever, and in whatever mode this tobacco is puffed, we may well say of it that, ten or more millions end in smoke, leaving no traces behind, excepting dingy walls, begrimmed furniture, abominably scented clothing, sallow and muddy skins, damaged teeth, intolerable breath, and diminution of intellectual, digestive and reproductive power.

Upon the last, not the least in the train of evils produced by tobacco, we have bestowed some investigation, led to it by considering that all undue stimulation must diminish all kinds of nervous energy, and thus wear out evey function too fast, especially all those requiring the greatest amount of nervous energy in their healthy exercise. And we were led to this investigation by considering that all powerful narcotics, as opium, hemlock and others, break down nervous energy sooner than anything else, excepting lightning, and that tobacco was one of the most powerful narcotics. And we found additional hints in the pale and muddy complexion, trembling hands, tottering gait, mental instability, and alternations between excitement and depression, common to chewers and smokers of opium and excessive smokers of tobacco, and the victims of other excess, solitary or social. Such things lead to inquiry among enlightened physicians, concerning their experience among the class of victims last named; and the answer to such inquiries was that, the principal and worst symtoms in such cases were aggravated by the smoking of tobacco. We therefore give hints to all smokers, referring them to enlightened and experienced physicians, and telling them that if this pathology be correct, they are prematurely exhausting more than one source of life, health, duty and legitimate enjoyment.

And if ten or more millions of dollars be exhausted in smoke, how much of things more valuable would they purchase? And to purposes how infinitely better for humanity, could be applied the land and labor now appropriated to the production and sale of all this poison? When the smoke is blown away by scientific and moral investigation, the subject appears in hideous deformity, physical and moral.—*Dollar Newspaper.*

FUTURE PUNISHMENT.—Certain religionists, of modern times, cannot find the doctrine of future punishment in the Bible; and they have displayed no little zeal in searching and enquiring whence it originated. What is the meaning of the following language of our Savior to his apostles? "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." The Savior gives a reason why his apostles should not fear men, viz: because they only kill the body, and can do nothing more. He gives a reason why they should fear God, viz:—because, *after he has killed the body*, he can cast men into hell. Then there must be such a place as hell; and it must be a place where sinners are punished *after death*. If not, there is no meaning in our Savior's language. If there is no danger of being punished by God after death, what is the force of his reasoning? You may try to throw dust in the eyes of men by critical dissertations on the words *hades* dan *gahena;* but every man of common sense, unless strangely blinded by prejudice, sees that there is a hell which is a place of punishment *after death.*

Take a parallel passage: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Math. x. 28. Observe, men can kill the body; but they cannot kill the *soul*, that is immortal. But God can destroy both soul and body in hell. We have seen, that *hell* is a place of punishment after death, and here we learn, that it is a place of punishment for the *soul* as well as the *body;* and, moreover, that the punishment will be *eternal*, for both soul and body are *destroyed.* This is a strong word; and it must mean literal *annihilation*, or the destruction of all that is dear to man—the ruin of his peace and happiness.

It matters little, then, by whom this doctrine was first taught. It was certainly taught by Jesus Christ, and this is enough.—*Presb. of the West.*

THE PRAYER OF A MISER.—Among many curious papers found after the decease of John Ward, a member of the British Parliament for Hackney, there was one in his own handwriting, of which the following is a copy. It is an admirable satire, and we commend it to certain persons who must be nameless:

"Oh Lord, thou knowest that I have nine houses in the city of London, and likewise that I have purchased an estate in fee simple in the county of Essex; I beseech thee to preserve the counties of Middlesex and Essex from fire and earthquakes, as I have a mortgage in Hertfordshire, I beg of the likewise to have an eye of compassion on that county; other counties thou mayst deal with as thou pleasest. Oh Lord, enable the banks to answer all their bills, and make all my debtors good men. Give a prosperous voyage and return to the Mermaid sloop, because I have insured in it; and as thou hast said that the days of the wicked are but short, I trust in thee thou wilt not forget the promise as I have purchased an estate in reversion, which will be mine on the death of that profligate young man, Sir J——— L———.—Keep my friends from sinking, and preserve me from thieves and house-breakers, and make all my servants so honest and faithful that they may attend to my interest and never cheat me out of my property, night or day."

MISS DIX, the benevolent Quakeress, has presented a memorial to the Illinois Legislature, in favor of erecting a Lunatic Asylum in that State. During the last year, she visited a large portion of Illinois on her mission of mercy, and in her memorial she gives the result of her investigation.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'd Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
800	do. Cotton do.
3000	Doz. Side Combs.
600	do. Fine Ivory do.
500	do. Dressing do.
100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
5000	Almanacks.
300	Shawls, different patterns.
100	Gross Kitting Pins.
4	Bbls. Blacking.
30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
500	Coils Bonnet Wire.
50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Muslin.
200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

NOTICE.

THERE will be a petition presented to the trustees of Newton Township, Muskingum county, at there annual meeting on the first Monday in March next, praying for a Township Road to commence at a stone bridge on the old Lancaster Road at Kent's run at the foot of John Williams's hill, thence to run a Northwardly direction to the corners of land owned by G. M. Crooks and Lewis Stine.

January 23*d*, 1847.

NOTICE

IS hereby given, that a petition will be presented to the Commissioners of Muskingum County, at their March session, praying for a county road, beginning at a point in the Cooper Mill Road in Springfield township, and where the west line of Barnett Workmans land crosses said Cooper Mill road, from thence running north-eastwardly thro' the lands of B. Workman and William Vansant to the lower end of William Vansant's field, (known as the middle meadow,(thence northwardly to the north-west corner of John Vansant's orchard, from thence north-eastwardly on the nearest and best route through the lands of John Vansant and James Vansant, so as to intersect the Flint Ridge Road (so called) near the west end of Cornelius Starkey's farm.

January 15, 1847.

NOTICE

IS hereby given that a petition will be presented to the Commissioners of Muskingum County their March session, praying for an alteration in so much of the county road known by the name of George Norman's road as lies between the Cooper Mill Road and William Vansant's barn. The proposed road to commence at said Cooper Mill road, where the west line of Barnett Workman's land crosses said road. Thence eastwardly to the lower end of William Vansant's field, (known as the middle meadow,) thence north to the lane, thence west so as to intersect the original road east of William Vansant's barn, all in Springfield township;

January 12, 1847.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35	pieces assorted Cloths, *very low,*
20	" Jeans,
300	" Prints, cheaper than ever,
100	" Merinos, Alpaccas, De Laines, &c.,
50	" Tweeds and Cassinets,
25	" Flannels,
22	" Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS,
successors to
GUTHRIE'S & BUCKINGHAM.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

NEW HISTORY OF TEXAS, pages 152. 25 cents. A few copies to be had at the office of the Western Recorder. Published by G. Conclin Cincinnati.

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety not surpassed by any Hotel or Boarding House in the West. R. PUTNAM.

October 31st, 1846.

N. B. Application for boarding should be made soon R. P.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 *Main st. Cincinnati,*

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matter relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

IT is nearly two years since the firm of A. A. GUTHRIE & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent all debts due the concern are to be paid to *A. A. Guthrie*—who earnestly requests ear y payments & especially urges all who have suffered their accounts to stand open thus far, to come immediately and settle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 *Main Street, Cincinnati.*

KEEPS on hand Books published by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REA THOS. H. STOCKTON.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is succersful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to F. C. WILSON & Co.

Philadelphia, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Athenæum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once,* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agants are arranged thus:—*On cash orders,* 25 per cent.: on *deferred remittances,* 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

THE WESTERN RECORDER.

VOL. VIII---NO. 21. PUTNAM, MUSKINGUM COUNTY, OHIO, FEBRUARY 25, 1847. WHOLE NO. 385.

The Western Recorder,

Is Published every Thursday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

REVERDY H. WHITE, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within one year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

THEOLOGICAL.

Written for the Western Recorder.

RESURRECTION.

Mr. Editor: The belief in the resurrection of the dead, at a future period, I conceive to be of great importance. For, as the apostle Paul argues, "If there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." The whole system of Christianity is founded on the truth of the resurrection of the dead: and he who rejects this doctrine, at once discards the plan of redemption, the propriety of preaching, and the remission of sins; and, also, the genuineness of the faith of the saints, both ancient and modern. There is, however, sufficient evidence, to satisfy the candid enquirer after truth, that the Lord Jesus did actually arise from the dead.

There is no controversy among men of any known denomination, that the Lord Jesus was fixt on the cross till his enemies became satisfied he was really dead. He was then taken down, being severed from the transfixed beams, and laid in a new sepulchre, hewn out in a rock, and a great stone rolled against the door. At the request of the Jews, the bitter enemies of Christ and his followers, there were placed around the tomb a band of Roman soldiers; who were bound by the peril of their lives, to keep awake, and prevent any person from removing the dead body of the Lord Jesus. Nothing was omitted to prevent the imposition the Jews appeared to apprehend; namely, that of the disciples stealing the body of their Lord, and then proclaiming that Christ had risen from the dead. Here, now, is the body of the Lord Jesus, inactive and lifeless, in a tomb from which there is no way for a living man to escape by any apertures, but the door; and this closed by a great stone, which would require the strength of several men to remove; to prevent which, and the removal of the body, here stand the faithful, watchful Roman soldier. Nothwithstanding all this precaution, the deciples, the soldiers, and the Jews all declare that after the third day, the body of Jesus was no longer in the tomb.

There are, as far as I can discover, only three possible ways, under the the then attending circumstances, by which, the body of the Lord Jesus, could have left the tomb of Joseph of Arimathea. The Jews affirmed that the disciples came, and while the soldiers slept, stole away the dead body of Christ. This is one way in which the body of the Saviour, if there had been nothing to prevent, might have been removed from the tomb. But to enable the disciples to accomplish this, the soldiers must, truly, all have been asleep; and if asleep, they did not know that the disciples stole the body: and if awake, why did they suffer it to be done. It will, also, be recollected, that the disciples, when their Lord was apprehended, were cowardly, that they all forsook him and fled; and Peter—the courageous Peter, followed afar off: and when interrogated by a maid about his connection with Jesus of Nazareth, he became so alarmed, that with cursing and swearing, he denied having any knowledge of him. What, then, could operated upon these cowardly men so suddenly, that they would now, in the face of armed men, for no prize, venture to attempt to steal the body of Christ? I said for no prize: for of what utility could the dead body of Jesus be to them, only, continually to bear testimony, that they had been imposed upon by one in whom they had, previously, placed implicit confidence? And further; no threats, no sorrows, no sufferings, nor even death itself, could make the disciples, or any one of them, ever make any other declarations than that, "*The Lord is risen indeed.*" "*We have seen the Lord.*" Let all men of common sense say wether the conduct of the disciples, if they stole the dead body of Christ, is not at variance with the conduct of all other men; and especially dishonest men; for dishonest they must have been, if they had stolen the body of the Saviour, and yet proclaimed he was alive, when they well knew he was dead. It is then, not to be supposed, that the disciples stole the dead body of their Lord, while the soldiers slept at the door of the sepulchre.

Another way, and if it did not arise from the dead, the only probable way in which the dead body of Jesus left the tomb, is, the Jews themselves might have had it removed, as there were no obstructions, and then, when the disciples proclaimed that Christ had risen from the dead, to present the body, and thus offer indubitable evidence that the declaration was false, and forever silence the disciples and all others. *The disciples will declare that the Lord Jesus had risen from the dead;* but the Jews never pretended they had the body of the Saviour in their possession, and could convince any, by presenting it, that the disciples were deceivers; which it is known they would have done, if they could. Then, it cannot be supposed, that the Jews removed the dead body of Christ to a place of concealment, for the purpose of refuting any declarations the disciples might make.

If the disciples did not steal the body of the Lord, and the Jews did not remove it from the tomb, there is only one more probable way in which the body of Christ could have left the place in which it had been deposited; and that is, by arising to life again, as the soldiers at first said, and all the disciples, always, afterwards declared it had done. If the body of the Lord Jesus, arose from the dead, of which no reasonable doubt can exist, then, agreeably to Paul's mode of reasoning, there will be a ressurrection of the bodies of all men, from Adam to his youngest child.

There have been various conjectures, as to what parts of the human system, will be raised at the last day. Some, no doubt, to obviate philosophical difficulties as they conceived, have satisfied themselves that there is, in every human body, an indestructible germ; which, alone, will be raised in the resurrection. This germ, if I remember correctly, they contend cannot, as it is well known our present systems. after dissolution may enter into other bodies, and constitute a portion of them. How any man can demonstrate to the satisfaction of himself and others, that such a germ really exists, is more than I am competent to decide. No man has ever heard, smelled, tasted, felt or seen anything which was known to be a germ of this kind. That a germ of this nature exists, is no where revealed by the word of God, so far as I have any knowledge. The only grounds possible, from which a remote inference that a germ of this character exists can be drawn, is that, in which the apostle, in the fifteenth chapter of his first epistle to the Corinthians, elucidates the resurrection by grain, as a figure; the whole force of which, is to demonstrate, that it will be the essential properties of the identical body that will be raised, which here died; just the same as it is the identical body that here dies, which was born into this world; that is, as the germ of the grain is all the essential properties which are necessary to form a new stock of the same species, so all the essential properties of our bodies necessary to form a new body, will be raised in the resurrection. Others have perplexed themselves to decide how the Deity can, in the resurrection, sever the particular portions of bodies from others, after the first has been food for the latter, and formed a part of these. Can any man tell how the Lord performs any work by the exertion of his omnipotence? I think not; yet I have always remained entirely satisfied that He, who is omnicient and Almighty, can never be at any loss to effect all that is necessary in the resurrection of all the dead at the last day.

In the resurrection, the righteous shall rise first; and then the unrighteous shall come forth to the resurrection of damnation. Subsequent to the resurrection, all, of every grade, shall stand before the judgment seat of Christ, and the secrets of all hearts be disclosed, and every one be judged according to his works, with inflexible justice and impartiality. What an eventual period! How different will the characters of many, in that day appear from that given them in this world by their fellow men. Many, who in this world, have been contemned and vilified, will there shine as the sun in the firmanent; and, by the Judge, be acknowledged to be the Sons of the of the Living God, and be crowned with glory ineffable. Many, who here were esteemed by men, as valiant soldiers of the cross, and highly honored and respected as the most pious, will there be discovered to have been men who were actuated by the basest passions and motives. They will then say—: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Deluded souls, you must depart—your Judge never knew you! You may have prayed in public—may have preached the gospel—may have been the channel through which truth flowed to the hearts and consciences of others—these may now stand on the right hand of God, and with astonishment discover your real character; and while these are saved, you are forever and forever lost. An eternal separation will now take place between the just and the unjust, the righteous and the unrighteous, the holy and the unholy. The sentence is never to be reversed. The righteous will be crowned with glory, the unrighteous through their own fault, are forever lost.

John Hill.

Batavia, O. Feb. 2, 1847.

Western Sketches.

Written for the Western Recorder.

"THE WAY THEY DO HERE."

NO. I.

Having a few leisure minutes I will give you a few hints to let your readers know how things are "done up" in our parts. We are a peculiar sort of people, situated in a peculiar part of the world, peculiarly adapted to vice and immorality. And denominated "*The devil's reserve.*"

Toward the close of the past year (1846) there were a few *Balls* in our neighborhood to work up the ambition of the young folks that delight in dancing, that "Christmas times" might pass over with a good portion of glee and activity as well as a great deal of pleasure. A pretty general turn out of the younger part of this and the surrounding settlements adorned the rooms fitted out for the occasion. When congregated, they commenced their frolicking which consisted in dancing, drinking, other scenes, not suitable to mention, holding out for some two or three days according as they could stand it. Having (as was stated) a real Christmas frolic, that it might be a time long to be remembered. But when the frolicking broke up and the company began to disperse, I had the heart sickening sensation of beholding some of this pleasure seeking, ideal happiness enjoying part of community. And such a sight! Drooping, moping and half sleeping about, entirely disqualified for sociability of every discription even among themselves. This is the less strange however when we consider the amount of physical exercise necessary on such occasions, the loss of sleep, &c. Add to this the reverence due (from such assemblies) to *King Alcohol* and we might with propriety suppose it was to such sensual beings as these that the Saviour said "Ye are of your father the devil and the lusts of your father ye will do." "As therefore the tares are gathered and burned in the fire so shall it be in the end of this world."

But this pleasure-seeking, fashion-worshiping, whisky drinking assemblage, not satisfied with the performance just past immediately set about preparing for another that was to supercede the *Christmas times* in all its bearings, and in every particular, so much so that there was scarcely any thing to be heard of but *Balls, parties, frolics*, &c. And these were to take place on the evening before the advent of the New Year and to continue till all were satisfied or at least bring in the New Year with frolic and dance. And when the times appointed had fully come the younger part of the community, both male and female repaired to the several places of rendezvous, and the old men to the doggeries, groceries and other places of intoxication, that they might satiate their unquenchable thirsts and see some "pleasure" in their old days. There they continue pouring in the liquid streams of woe and misery until they become insensible to surrounding objects and nothing is to be heard but the drunken *hurra* of inebriates and the clamorous noise of those whom intoxication has deprived of reason and self-control. By degrees they sink down like some inert mass, helpless and unconscious as a "millers bag." But ere long they triumph over "Captain Whisky" and prepare for another and more desperate combat by coming forward to the *Bar* in a solid phalanx and the keeper (always ready) again unstops the den of the "fiery flying serpent" and each quaffs his petition with greediness. But as New Years day has at length appeared they determine to use a little more prudence that they may last all day or that they may not be overcome before night.

In the meantime, the fiddling and dancing is kept up by the young folks at a vigorous rate, each putting forth all their powers to excel in the performance, until a considerable part of the day is past and being overcome with weariness and frequent potations they desist from a further continuation of hard earned pleasure to seek other and more extended enjoyments.

The ladies were received into wagons that were in waiting for the purpose and conveyed to their respective places of abode, through the unwelcome mud, and torrents of rain that was coming down without any respect of persons or places.

The young gentlemen came forth and soon found their respective sires in the groggeries &c. and encountered no difficulty in commingling with the armies of Bacchus already in these out posts of Satan. In this situation, they (probably) reflecting on the scenes they had just passed through and thinking themselves in some respects deficient, began laying plans for making dancing a part of their business; that is, hire a teacher and have a school conducted scientifically. By that means they would not only become perfect but from the practice obtained thereby they would be enabled to continue much longer with less fatigue in the *ball-room*.

Thus was the carousing protracted till a late hour of the night, and they were compelled to seek their homes for refreshment and repose, and those that were so far overcome with the poisonous effects of strong drink as to disable them, seeking a place of shelter, were turned out into the *mud*, to do the best they could for themselves. And thus I might describe time after time and "days without number," but I forbear. If you think this "sketch" worth an insertion I will try to furnish you with a sketch of our morals for the last sixteen years.

Yours respectfully, Nem. Con.

"*Farther West.*" *Jan.* 10, 1847.

Ministers' Department.

Preaching without Study.

"Preaching without study," said an eminent divine, "is presumption." And presumptuous it must be for an erring mortal to enter upon the discharge of so important a duty without study; nor is it possible for such a man to "bring out of his treasury things new and old." Alas! treasury he has none who never studies. The venerable Wesley has said in his advice to a preacher, "Study the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in four-and-twenty." Anticipating the objection, "I read only the Bible," he replies, "then you ought to teach others to read only the Bible, and by a parity of reason, to hear, only the Bible; but if so, you need preach no more. If you need no other book but the Bible, you have got above St. Paul. He wanted others too. "Bring the books," said he, "but especially the parchments." Contract a taste for study by study, or return to your trade."

We are persuaded that an attention to this rule would strike at the root of much of the prevailing fanaticism of the times; and that if the trouble and pains of inquiry were more frequently rendered than they are, we should be presented with less religious novelty and religious distraction. The insisting upon this requirement would keep out many of the unqualified from the Christian ministry; and were it attended to in all cases, we should see less of the presumption and disputation which, in these days, is found to disturb the religious world. Such a study, too, as Mr. Wesley recommends—not merely of the Bible, but of sound interpretations of the Bible also, those for instance which are furnished in the Christian writers of the earlier and purer ages—would remove the leading cause of that diversity of sentiment which has presented our common Christianity, not in the strength and beauty of its intended unity and concord, but disfigurded by a multitude of conflicting sects.

Levity in the Pulpit.—The gospel ought to be *solemnly* preached. The habit of jesting (to say nothing of *filthy* communications) is of doubtful propriety in a minister of Christ any where; but when he mingles jokes and facticious stories with the truths of the ever blessed gospel, he is guilty of a gross impropriety. He diverts the minds of men from serious thoughts upon the most serious of all subjects. He gives the enemies of religion a pretext to blaspheme, and, in multitudes of cases, we believe he quenches the Spirit of God, and destroys the influence of the gospel which he preaches. Wit and fun are as much out of place in the pulpit, as they would be in the chamber of death, or the house of mourning. That which will be to multitudes "a savour of life unto life, or of death unto death"—which will be the means of raising immortal souls to the blessedness of heaven, or sink them deeper in the perdition of hell—ought to be *seriously* performed.

"He that negotiates 'twixt God and man,
As God's Embassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a laugh, when he should woo a soul;
To break a jest, when pity should inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart."

[Chris Obs.

A Story with a Moral.—When Charles the Second chartered the Royal Society it is narrated of him that he was disposed to give the philosophers a royal, but at the same time a wholesome lecture. "Why is it, my lords and gentlemen," said he, "that if you fill a vessel with water to the very brim, so that it will not hold a drop more yet, putting a turbot into the water, it shall not overflow the vessel?" Many were the sage conjectures—that the fish would drink as much water as compensation for his own bulk—that he condensed the water to that amount—that the air-bladder had something to do with the phenomena—and a hundred others, which were propounded in their turn, much to the amusement of the 'merry monarch.' At length Mr. Wren (afterwards Sir Christopher) modestly asked, "but is your Majesty *sure* that such would be the case?" 'Aye, there,' exclaimed his Majesty, laughing, "you have it; always, gentlemen, find out whether the thing be true before you proceed to account for it; then I shall not be ashamed of the charter I have just given you."

TEMPERANCE.

The Science of Perpendicularity.

One of our exchanges treats its readers to an article on the danger of falling in icy times, and closes with the ejaculation, 'Oh, they are perilous things, these practical demonstrations of 'attraction of gravitation,' and number many martyrs about these time."

There is one consolation, we think, which may be indulged by the *sober* at such times, which is, that he has the decided advantage over those who partake of those fashionable beverages which have more to do with the fall of men than "slippery pavements" have. We should not be surprised at the following scene, which our brother editor describes, if we looked at the subject in its true light.

"Here you see a stripling pursuing his course 'in hot haste,' suddenly brought to by the force of attraction of a certain part of the side-walk." It is well enough to lay the blame in such cases on the slippery side-walk, but how often are such little incidents attributable to indulgence in a very bad habit upon the part of the "stripling."

If a man wishes to perfect himself in the science of perpendicularity he must forsake his cups. The man of sobriety can walk more safely upon ice than the drunkard upon the best pathway.—We would not by any means contend that a sober man will never get a fall in "icy times," but we do assert that it is almost certain, if a drinker ventures a dozen rods from home on a "sleety day or at any other time, he may expect to find himself, every now and then—where drinking brings its votaries—in the gutter. To avoid danger then *touch not the glass!—Columbian Fountain.*

"Not a Drop, Sir!"—As we were passing through Portland one day last week, we stopped at the Elm House, which has been converted from one of the worst drinking places in the city to a strictly teetotal house. While waiting for our dinner, we heard an old gentleman from Salem, a very tidily-dressed and respectfully-appearing man, call the bar-tender into the hall, and ask him for a glass of liquor; and were greatly pleased to hear the bar-keeper reply, "Not a drop, sir! not a drop!" Oh, that all the keepers of all the hotels in our land, could say to the poor drunkard, when he called for the poison, "Not a drop, sir! not a drop!"

General Taylor a Teetotaler.—The Norfolk Courer says—'It will be gratifying to the friends of "Old Rough and Ready," to know that he is a "staunch teetotaler," and has not drank a glass of 'the ardent' for twenty years past. This we state upon authority that we believe to be unquestionable, and come from an old friend of General Taylor, and one who has recently seen and conversed with him."

Ladies' Department.

Suffering Ireland.

ADDRESS TO THE LADIES OF AMERICA.

The Christian Ladies of America are earnestly called upon by their Irish sisters to assist them in saving alive in famine and its attendant pestilential diseases, the utterly destitute men, women and children of God-smitten Ireland. In former times, it was said in Ireland, that the best potato in the bowl was for the widow, the fatherless & the houseless wanderer; and for the hungry, the Irish cotter was ever ready to share his last. But now there is not one to divide the daily morsel—if he even has, such is consumed at once and he has nothing left to save the starving neighbors from dying at his door.

Oh! that our American sisters could see the laborers on our roads, able bodied men, scarcely clad, famishing with hunger, with despair in their once cheerful faces, staggering at their work, yet striving to earn the meal which is to keep life in them to earn another—too probably having tasted no food since the day before. Oh that they they could see, on the post mortem examination of hundreds who have died of hunger on the roads, where they work almost to the last gasp, that not a particle of food is found in their contracted stomachs.

Oh! that they could see the fever and famine stricken family huddled together on their bundle of straw, with one or more corpses among them, which the survivors have not strength to drag from beside them.

Oh! that they could see the dead father, mother, or child, lying coffinless, and hear the screams of the survivors around them, caused, not by sorrow, but in the agony of hunger, they whose hands and hearts are ever open to compassion, would unite in one mighty effort to save the inhabitants of Ireland from such misery. If you, dear lady, into whose kind hands this may fall, would collect among friends and neighbors, sums, however small, and transmit them to Benjamin H. Warder, No. 179, Vine street, Philadelphia, through whom they can be remitted to any of the undersigned committee, such aid will save many lives in a country which the Lord, in righteous judgment, has so severely stricken, and cause the blessing of them who are ready to perish to return upon the heads of the donors. The enormous price of Indian meal and provisions of every sort, puts it beyond the reach of the poor to buy, and those who would gladly give to them, from the same cause have it not in their power.

Fever and other deadly diseases have followed in the train of famine, and unless some extraordinary aid can be obtained, Ireland must soon become one vast lazar house of the dying and the dead.

Dummanway, County of Cork, Ireland, December 28, 1846.

MARTHA D. COX,
KATHARINE A. COX,
HARRIET SHULDAM,
ANNA MARIA GALBRAITH,
ISABELLA SULLIVAN,
ELLEN JAGOE.

The Gourd and the Palm Tree.—A gourd wound itself around a lofty palm, and in a few weeks climed to its very top.

"How old mayest thou be?" asked the new comer.

"About a hundred years," was the answer.

"A hundred years! and no taller! Only look, I have grown as tall as you in a fewer days than you can count years."

"I know that well," replied the palm. "Every summer of my life a gourd has climbed up round me, as proud as thou art, and as short lived as thou wilt be."

The stockholders of the Fall River Railroad, nearly 400 present, have voted that no alcoholic liquors should be carried over the Railroad.

SCENE IN THE HYDE PARK.

Hyde Park is a place of renown and favorite resort for the gay, and the great, and the pleasure-loving people of London. Years ago we wandered over its beautiful grounds, which contain 395 acres, and among the trees along the pleasant banks of its Serpentine River. Hyde Park is the great promenade ground of London. Here the nobility and the elite of the world's metropolis assemble in a summer's afternoon, in splendid carriages, with liveried servants, and ride or drive in dazzling luxury or regal magnificence along these beautiful walks or carriage ways. Amid these scenes of gaiety and splendor, not a few seem utterly forgetful of the mortality of their bodies and the immortality of their souls.

Some months since an American clergyman, a friend of ours, was present, as he informed us, as a spectator of one of these scenes. On the occasion referred to he was conversing with Lady——, with whom he was acquainted, while all the spendors of nobility and worldly glory were rolling or riding with carriages and horses by hundreds past them. He asked her Ladyship, "How many of these gay and noble people do you suppose are prepared for another world?" She answered, promptly, "Not one of them, as far as I know them well. Not a lady here who would not prefer to have her daughter distinguished at court, and well married, to having her fitted for heaven. I make no exception, sir, not even of myself. We are all alike, our clergy included. If I were to go to my clergyman, and tell him that I felt anxious in mind, he would laugh at me, and prefer to talk about the next play; for these clergymen (meaning those then passing) all go to the theatre." Her Ladyship said this with a tearful eye.

This serious conversation was occasioned by her Ladyship's asking questions about America, and among other things, how certain actresses, then favorites in London, were esteemed on the boards in this country. The clergyman replied, "I cannot inform your Ladyship, as I know nothing about them." She said, "Why, are they not known there? I have seen them several times, and liked them much." He said, "I never go to the theatre. I consider it all wrong and contrary to the interests of the kingdom of God; and for other very substantial reasons." She looked at me with suprise, while the tears started in her eyes. I continued the conversation, and told her of regeneration. She asked, "What is it? Can you tell me, sir, exactly what it is?" It was explained to her briefly, and the conversation was continued. "I commented," said the clergyman, "more on the gaieties of that crowd," of whom she said, in a manner and tone which I cannot describe, "Oh, they never think of any other world than this—not they."

A third person in company—and three were all—inquired, "Surely your Ladyship would not censure them for driving and riding in this beautiful park! These actions, though splendid and imposing, seem innocent enough."

Lady ———answered, Oh, truly! These are some of the best things they ever do—even that Bishop;" pointing to a superb prelatical display then *en passant* near us; "they go to the theatre, clergy and all; and these are some of the best things they ever do. But we are all alike; we have no religion, we never think of heaven or at least we never prepare for it, God knows!"

The clergyman then wisely and kindly rebuked her for her too frequent and even irreverent use of the Divine name. She owned its justice, answering with a tear, and invited him to a private dinner with herself and husband, which he accordingly accepted, and endeavored suitably to improve.

In a multitude of cases, doubtless, this witness is true, as our friend thinks, save that now and then truant and solemn thoughts disturb their minds with apprehensions of the dread future, which they seek the more to dispel from their bosoms amid the gaieties of earth's dazzling splendors.—*N. Y. Evangelist.*

An Incident of the Greek Revolution.

A stray leaf from Niles' National Register for 1823, fell into our hands a few days ago, from which we make the extract below.—Ed

A late Smyrna paper contains the following narrative of an extraordinary event that had recently taken place at Cognia, a place in the interior. A Turk who was present at the sacking of Scio, brought away with him, to this isle, a Greek female whom he had espoused, after having compelled her to embrace Mahometanism.

One night, while the Musselman was enjoying the sweets of repose, she seized a cutlass, and in a moment of phrenzy, occasioned by the most horrible recollections, plunged it in the bosom of her ravisher, and then withdrew it in order to decapitate him. From that moment her revenge was satiated; and nature, re-assuming its empire over a heart she had formed for love and not for crime, the young Sciote fell and remained a long time in a state of insensibility.—After having recovered her senses, the spectacle before her eyes chilled her heart and deprived her of the faculty of escaping; she swooned a second time, and remained in that state long after day-break. At length some persons, being uneasy, resolved to force the door of the fatal chambers. On one side they perceived the dead body of the Turk; on the other, a female, apparently waiting for some one to arrest her. "You can dispose of me," said she; "it was I who murdered him." They seized upon her and brought her before the Pacha. "Is it you who have murdered your husband?" "Yes," she replied; "it was I who killed the monster, who, in my house, at Scio, had the barbarity to murder my father, mother, husband, and infant—who then carried me off, brought me hither, and thought to make a Turk of me, while I am, in fact, and only wish to remain a Greek." The populace had assembled in order to behold the punishment that awaited this Sciote; but the Pacha, after having listened to her attentively, granted her a pardon and sent her back home, to the great astonishment of all the Musselmen, who nevertheless, on this, as on many occasions, have submitted to the will of Providence.

The Fifteenth Century.—They had neither looked into heaven or earth, neither into the sea or land, as has been done since. They had philosophy without experiment; and mathematics without instruments. Geometry without scales; and astronomy without demonstration. They made war without powder, shot, cannon, mortars,—nay, the mob made their bonfires without squibs or crackers. They went to sea, without compass, and sailed without a needle. They viewed the stars without telescopes and measured altitudes without barometors; learning had no printing presses, writing nor paper, nor ink.—The lover was forced to send his miss a deal board for a letter, and a billet-doux might be the size of an ordinary trencher. They were clothed without manufactures, and their robes were the skins of the most formidable monsters. They carried on their trade without books, and their correspondence without posts. Their merchants kept no accounts, their shop-keepers no cash books. They had surgery without anatomy, and physicians without materia medica,—they gave emetics without ipecacuana, and cured agues without bark.—*Exchange Paper.*

SHAKING HANDS.

We stop not to inquire when, or where, or how this good old custom originated. It is so common that it has become almost instinctive. Some people pretend to tell a man's character by his walk; others by his countenance; others by the tone of his voice. We think as good a criterion is his manner of shaking hands.

1. There is the warm, earnest shake—not too tight, not too feeble—yet quick and energetic, and soon released. Such a man will be generally found to be of sanguine temperament, warm in his attachments, and sincere in his professions. You may look right into his eye as you talk to him, and there will be no wincing, but his countenance will be as frank and unsuspecting meanwhile as his heart is generous and ardent.

2. There is the tight *squeeze* that almost makes you roar again. You are so gratified when released from the pressure, that you are ready to do almost anything for your friend, in very gratitude for the deliverance he has granted you.—Such a man is generally a good-enough sort of fellow, but sadly out of place if he has not learned to beat the anvil or fell wood. Nature designed him for the rougher professions, and he has mistaken his calling if he has not chosen a corresponding manner of life.

3. We have again the protracted grasp; gentle enough, but slow to release, and by a sort of periodical convulsion, tightening and relaxing its hold, until you feel almost constrained to be rude, and withdraw your hand per force. Such a man is generally either a sentimentalist or a flatterer. If the former, he is very liable to possess a correspond ng softness of *head* with the softness of his hand; if the latter, he will be very likely, in his own innocent way, to throw dust into the eyes of those who have never studied the science of shaking hands.

4. Then there is another shake, so called, which is in fact no shake at all. You extend your hand, and in return you receive the tips of two or three fingers. You attempt to grasp, but the flabby substance, the end of which is thrust toward you, does not contract a muscle, but is perfectly passive. You feel a queer sort of emotion, as though you knew not what to make of it; but asking no explanation, you receive none, and the only effect produced is that you become more reserved and chilled. We are somewhat at a loss to define the character of such a shake. It generally indicates a cold place in the heart, and an empty one in the head; a well-lined pocket and a "touch me not" conceit that poor people are but little better than brutes. We have never known more than one such man that was not what we would call a sneakish somebody, with very few warm friends.

We do not publish our theory as indisputable. We have not attempted to trace the subject in all its philosophical varieties. But we scarcely ever fail to form our idea of a man by the manner in which he shakes us by the hand. Give us a warm, earnest shake—but one that says as plainly as a shake can say it, "My good fellow, I really *am glad* to see you!"—*Methodist Protestant.*

The Right sort of Stuff.—The Boston Traveler says: Some fifteen years ago two strangers met on Charlestown bridge. One was a young man fresh and green from the country, with his wardrobe in a bundle under his arm, and the other a resident of the city. For some reason not easily explained, they halted and held something like the following conversation:—

Country Lad.—"Sir, do you know any place where I can get anything to do?"

Citizen.—"I don't know that I do. What sort of employment are you seeking for?"

Country Lad.—"Well, I'm not particular. I calculate d on teaching school, when I left home; but they told me back here, that they thought I couldn't get one about here. Do you know of any *stables* where they want a hand?

Finding the countryman was ready for anything in the way of work, the gentleman told him where he thought he might get employment as a hand-cart man and chore-man, and bid him good-bye.

It was not long after this casual interview that the young man sought out his adviser, and thanked him for helping him to a place. He had found the place to which he had been recommended, and had then full employment in a retail grocer's store, in carting packages and doing jobs of different kinds. From this humble condition he worked his way along in the world, to be clerk in the store, then into a wholesale establishment, and finally to be a partner in the same concern. He is now reputed to be worth from 50,000 to 75,000 dollars.

So much energy and perseverance, with a willingness to do any honest work for a living. Men of such sort of stuff, who, if they can once do what they would, will do what they can, with the ordinary blessings of Providence, are quite sure to succeed in the world.

Go ahead.—At it Jim; off coat and go to work. You will be something yet, if you start right and and go ahead. No matter if you break down occasionally; hard thumps make the man for this world. Always have an eye open, your mouth shut, and your hands employed. Sleepy-headed drones and open-mouthed nincompoops never set the world on fire or do anything worthy of newspaper record. A name and a glorious one you shall win, if you are faithful to yourself and never stop for trifles. If you break your plough don't cry; if you *pi a stickful* or make a *doublet*, don't fret and growl; if you get tumbled heels over head into a snow drift or into a dock, jump out as soon as you can and push on. If you spend time to growl or to fight at every lubber you meet with, you'll never gain an inch of ground. Remember our advice, Jim, and be a faithful boy. You'll never want for friends, for money or for sweethearts.—You will gain a good name, secure property and find an excellent wife.

A man said that ale was an excellent drink; that taken in large quantities, it always made him fat. 'I have seen it make you *lean*,' said a bystander.

Religious Intelligence.

PITTSBURGH DISTRICT.

Cookstown, Pa. Feb. 16, 1847.

Br. Bassett: I wish to communicate something concerning the spiritual condition of this, Brownsville circuit, through your excellent periodical. Our presidential meeting which was held in this place has just closed. Our worthy President, brother Brown, was with us, and labored with, I think, more than his usual zeal, much to the satisfaction of the people. He left on Thursday morning. The meeting was still protracted until last evening we wound up by a love-feast. This was an interesting meeting, and altho' we had no great revival, yet the Lord was with us indeed. At the close of the love-feast, when invitation was given, one woman of good standing in the M. E. Church, whose husband is a member of the M. P. Church came forward and gave us her name. In this place we have a good society of faithful members who have manifested a great amount of kindness to me, and my family since we have lived here. In Bridgeport, also we have a good society. Here I found the church very much discouraged. I began to inquire after the cause, and among others I found that there was a debt of $100 against the house of worship which they thought they could not easily pay. I got up a subscription paper, and at this time the money is nearly all subscribed. The debt will soon be paid, and the house will be out of debt. Surely the Lord will bless these people for such a noble act. I have been holding protracted meetings at most of the other appointments on the circuit. At Belview we had a protracted meeting in the beginning of the present winter, and altho' it was a stormy time, and very cold weather, we had good congregations and great attention was given to the preaching of the word of life and at the close of that meeting we had an accession of one member, a lady of good standing in community. The prosperity of this circuit I think is increasing. We have peace in our borders, and altho' we have not had any extensive revivals, the Lord has been with us in great mercy, and we are still looking up to him for better times.

Yours in the bonds of a peaceful gospel,

R. T. Simonton.

Evansville Ct., Feb. 15*th*, 1847.

Br. Bassett: Permit me just to say through your worthy paper, to Br. Brown, and the friends of Zion generally, that the Lord has greatly revived his work on this circuit. Since last Conference some 30 have joined the Church, while a number that belonged to the Church yet destitute of religion have been made to rejoice in a Saviour's love. We are still looking and praying for greater displays of the power of God.

Yours in Christ,

A. J. Waren. Supt.

MUSKINGUM DISRICT.

Port Washington, O. Feb. 16, 1847.

Dear Br. Bassett: Our meeting at Bird Run resulted in an addition of 12 to the society and about as many professed religion. The second Quarterly meeting is now in progress in this place. It bids fair for the accomplishment of much good in Port Washington. On yesterday there were twelve forward at the anxious seat. On last night there were eleven, none as yet have been converted but we pray that there may be many. We will be apt to report soon.

In haste, yours &c.,

J. H. Hamilton.

Cambridge, Feb. 19, 1847.

Br. Bassett: Our 2nd Qt. meeting has closed. God in his mercy was with us to own and bless. 7 united with the church, making in all this year about 60. Harmony and piece prevail through out our borders, Yours,

J. Nichols.

Vienna, O. Feb. 12, 1847.

Br. Bassett: I would inform Br. Clancy Pres. of M. District, and the friends generally that Vienna Circuit is still numbered among the living. We risk nothing in saying that our congregations all round the circuit have been improving up to this time. This we regard as a favorable indication. I have taken in a number of extra appointments which with the regular ones, render it necessary for me to be absent from home three fourths of my time. Our 2nd Quarterly meeting was held in the North part of the Ct. at which we were assisted by Br. J. Heath whose zealous efforts were useful and well received. This was a good meeting to the church, and could we have protracted it over the 2nd Sabbath, much good might have been done. But being alone on the Ct. we were compelled to close on Wednesday, and attend to other appoinments. An aged man about 60 years old professed to experience a change of heart at this meeting. Truly God is merciful. Five gave their names to the church. We deem it proper to say that there are members on this Ct. of sterling worth who exhibit practical evidences of their interest for the prosperity of the cause of Christ. May the Lord pour out his spirit abundantly upon us. Remember us in your petitions to the throne of grace. C. Caddy.

Bucyrus, O., Feb. 12, 1847.

Mr. Editor: I wish to say through your Excellent paper that the Lord has remembered us in our low estate, and graciously visited us in time of great need. All who are acquainted with this Circuit know that trouble and war agitated the church to such a degree that our congregations had almost entirely forsaken us. From 24 to 50 hearers was the amount of my congregation when I first come on this field of labor. But through the mercy of God and faithful prayer, in a short time our number of hearers increased and our second Quarterly meeting was appointed for this place. It commenced January the 23d, under unfavorable circumstances. There was no omen of good to be seen by mortal eye, yet we remembered what prayer had done in days of other years, when Elijah the prophet in faith prayed for rain on the Earth, and being not discouraged he continued to lay his case before the Lord. Yea he told the Lord that infidelity had torn down his altars. God heard and was entreated to send rain. So in this case we commenced the worship of God. A good turn out of the members of conference. Brothers Scott and Earl were with us and labored like men working for God and immortal souls. May the God of all grace reward them for their labors of Love. Sabbath morning a good Lovefeast, also a good congregation, Sabbath evening, house full to overflowing, some little hope, members some what revived, prayers increased, tears seen fall from the sinners eyes. Faith begins to spring up in the armies of Israel. Visiting from house to house, and prayers with each family. The cloud is gathering. One came to the altar for prayer and there found peace in believing ere she arose. Meeting every day for some days. Mourners increasing, good attendance every night, the house full when it was not storming—increased attention. The slain of the Lord were many. But here I must say that some who felt the keen arrows of conviction were hindered from seeking their souls' salvation. And I regret to say that those profess to be Methodists who hindered their children from seeking their salvation, saying they would have a meeting soon and then they might get Religion. Mr. Editor, suppose their children were to die before their meeting comes on, will not those fathers and mothers have to answer to God for this? What will not bigotry do! Out of the many who were convicted, 12 were converted to God, and, others are still enquiring of the watchman on the walls, saw ye him whom my soul loveth? We continued our meeting two weeks. My brethren in the Lord, join with us in prayer that God may carry on his work; five gave us their names and and among them some who I think will be pillars in the church. Upon the whole, it was as good a meeting as I ever enjoyed in my life. Praise the Lord, O my soul; and you, my brethren, shout aloud the Savour's name for what he is doing in the earth. We are looking for a gracious harvest ere this conference year shall close; members are being received in different parts of the circuit.

A. S. Robinson.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, FEBRUARY 25, 1847.

Day Changed.—We date and issue our paper this week, and henceforth, on Thursday instead of Saturday. We have for some time past found this arrangement desirable, chiefly for the reason that many are anxious to receive the paper the same week that it is issued, who could not so receive it, so long as we issued on Saturday. We are very happy to be enabled to comply with the request of many in thus altering our arrangement, and trust that with the present increased mail facilities, a major part of our friends at least, will now hear from us more readily than heretofore.

To Correspondents.—"An easy Catechism" shall have place next week. We have also, "Letters from the Western Woods, No. 4," and a letter from Rev. Geo. Richey, which shall appear soon.

Death's Doings.—We are called upon to chronicle in our paper this week the deaths of several ministers, of considerable repute in their respective denominations. "*Sic transit, gloria mundi.*"

Rev James Culbertson, for many years formerly pastor of the Presbyterian Church in Zanesville, departed this life on Tuesday morning last. He was a highly respected, and very useful man, and is much lamented in his death. His funeral takes place this day, (11 o'clock,) at the Presbyterian Church, Zanesville. Rev Dr. Hoge, of Columbus, is expected to officiate. We trust we shall be prepared to give some interesting particulars next week, respecting the life and death of Mr. C.

Death of Rev. J. H. Overstreet.—We are pained to learn by the last number of the Methodist Protestant, of the death of this brother. He was one of the oldest citizens of Louisville, Ky. and was identified with the first organization of the Methodist Protestant Church. We have enjoyed an agreeable acquaintance with Br. Overstreet for many years, and shall not soon forget the kind hospitalities of his dwelling which we have repeatedly enjoyed in years gone by. We have felt a warm attachment to Br. O. and the intelligence of his death, we feel to be afflicting. But grace has fitted him for glory, and he has been called away to be with Christ. We tender our christian sympathies to the surviving widow and family. Sister Overstreet has long since learned to trust in God. Below we give the account from the M. Protestant.

From the Methodist Protestant.

Departed this life on the 20th of January, '47, in the city of Lousville, in the 65th year of his age, the

Rev. James H. Overstreet.

He was born in Virginia, and emigrated to Kentucky in 1806, and was a resident of this place since 1812. He was endowed by nature with ardent feelings, and possessed quick and sound powers of discrimination, a correct judgment, with an inflexibility of purpose, but rarely exhibited by mankind. He was devoted to his friends and scrupulous in regarding the just rights of others.

In the early part of his manhood he, like too many of our young men, was greatly devoted to the gaieties and pleasures of the world; but in 1809 it pleased our heavenly Father to afflict him with a very severe attack of sickness; and when all of his friends despaired of his recovery, he cried unto the Lord, in his deep agony, and found deliverance, in the pardon of his sins, by powerful and bright manifestations of the witness of the Spirit: and from the time he found peace in the Lord Jesus Christ, his disease abated, and he recovered. Some short time afterwards Brother Overstreet felt it to be his duty to proclaim to others, that redemption he had so mercifully experienced; and he continued to do so as long as his health and opportunity offered.

Brother Overstreet seceded from the Methodist Episcopal Church in 1828, after having been a member of it from 1809. He did so, because he regarded the Rules in some respects too strongly anti-Republican, and not in conformity with the best models of Church government.

During his last illness, which was protracted for some six months, and at times, when his friends in the room thought him near his last moments, he would rejoice in the God of his salvation, and by most indubitable evidence, show that he was ready to quit a world of trial, for the glorious splendors of eternal life. He had no fears of death. He spoke freely and tenderly to his family and friends, and on all occasions, when speaking of his approaching death, gave assurance, that he had nothing to fear, that he was redeemed and saved by the blood of the Lamb of God.

Brother Overstreet had been for many years a highly influential citizen of Louisville, and was generally known for the integrity of his character and elevation of his principles: if he erred, it was an error of the head and not of the heart.

His remains are now resting in hope of the resurrection of the just. May all be prepared for that awful day. J. H.

Louisville, Jan. 25, 1847.

Ladies' National Magazine.—The March number has already reached us. It contains a neat mezzotint, The Surprise, and a Fashion Plate. As usual the reading matter is original. C. J. Peterson, Publisher, Philadelphia. Terms, $2 per year.

Preacher Departed.—We learn by the Pittsburgh C. Advocate that Rev. C. W. Scoles, who was stationed in Brownsville, Pa. M. E. Church, died recently at that place. He testified in his last moments that God had cleansed his soul from all sin, and that he had a home in heaven. While a brother was writing his will, he requested him to be as expeditious as possible, because he expected soon to be walking and talking with God. O, that we may die the death of the righteous.

Another Revolutionist Gone.—Died at Chateauga, N. Y. Jan., 22d., Nathan Beman, in the 90th year of his age. He was from Shoreham Vt. but was one of the first settlers of Franklin Co. N. Y. having resided there for half a century. When but a youth of 18 he entered the service of his country, and was engaged till the close of the revolutionary war. He was the guide of Ethan Allen at the taking of Ticonderoga.

Honors-Titles.—The Pittsburgh C. Advocate, proposes to confer honorary degress and dignities upon its best agents and patrons. Any one who becomes a subscriber is M. S., a *Man of Sense*. If he pays punctually, he is M. S. H., a Man of Sense and Honesty. The man who obtains five new subscribers for year, is M. R. A., a Man of Respectable Abilities. He who gets ten, is M. S. A., a Man of Superior Abilities. Twenty five or upwards, entitles one to the degree of V. D. M., Very Distinguished Man.

Now, we are gratified to say that we have many who have taken one or more, and some who have taken all those degrees except the last. But some how we are surprised that the H. I. Highly Intelligent, Office of the Advocate, should confer titles upon agents for getting new subscribers, unless they also collect the *pay*. Now we have been so unfortunate as to have agents in some instances *disoblige* us by sending names of subscribers, which proved not to be responsible. We have sent our paper for months, or a year or more, and finally those irresponsibles have given us the slip, without sending us either money or thanks. Sometimes a paper is returned by a Post Master, with the endorsment *refused*, or *removed* or something else equally outrageous. And in one instance lately, one whose name had been given us as a subscriber at last conference, after a lapse of 4 or 5 months, sent us word that he never had subscribed for our paper, nor ordered it. We are glad however that these instances are rare. Now, if the Advocate office concur, we propose to confer the title M. C., when the Money is Collected to the amount of ten dollars in a year; and D. D. for the Distinguished Diligence of that Agent, when he collects $20 or more in a year. Already we have a number of these dignitaries on our list, and others are likely soon to have the honor conferred upon them. And we are happy to say that for the most part our agents now send us *good* subscribers, and oftentimes, the pay in advance accompanying.

Rev. Dr. Keller—President of Wittenburg College, Springfield, O. We were favored with a call from this gentleman a few days ago. He has been spending several days in Zanesville, holding a series of religious services in the English Lutheran Church, in connection with the Pastor, Rev. Mr. Hour. We had the pleasure of attending on one occasion and of hearing an excellent and profitable discourse by Dr. K.

Home Missions.—*A Disciplinary Question.*—A worthy brother who was appointed to a Mission by last Annual Conference, wrote to us a few weeks ago for our opinion whether he was authorized or prohibited in the Discipline to hold Quarterly Meetings and Quarterly Conferences. We regret that partly through inadvertance, and partly through want of time, we did not sooner give attention to our brother's enquiry. Some modification of the Discipline at page 70, respecting Home Missions, was made at last General Conference, and the revised Discipline is not yet generally circulated. Heretofore it was provided that, when, in a Home Mission, "three or more Societies, containing in the aggregate not less than thirty members, shall be formed, they shall have power to elect three stewards, who with other official members on said Mission, shall have authority to hold a Quarterly Conference." This entire provision was struck out of the Discipline by the last General Conference, and an article substituted, authorizing the Annual Conference "to employ and appoint ministers to serve as Home Missionaries—to prescribe their duties," &c., and "to prescribe such rules and regulations for the temporary government of Societies (raised by the Missionary) in conformity with the Constitution and Discipline,—as the Conference shall deem best,—until the Conference shall, in its judgment of their circumstances, decide to set them off, and organize them into regular Stations or Circuits." We apprehend, therefore, that it is the prerogative of the Annual Conference to determine whether its Home Missions shall or shall not hold Quarterly Conferences, for the Annual Conference is to make "regulations for their temporary government."

Ireland—Ireland.—We give numerous items this week, from our exchanges, respecting the doings of the benevolent in this country for sending relief to the perishing. We rejoice that the work in many places, goes bravely on. The meeting at Washington City was an honor to the nation. In our county of Muskingum, committees are at work, and a number of public meetings have been held. But let not the benevolent slack their hand.

"Nem Con."—This correspondent, we think, from the moral aspect of his locality, should have taken for his signature, "Antipas," because he "dwells where Satan's seat is." We hope, however, he will not be "slain," as was that "faithful martyr." What an undesirable "Reserve" that must be, "farther West." Do tell where it is, that school books, and Bibles, and Missionaries may be sent, if indeed any of these are willing to be sent to the "Devil's Reserve."

Mnemonics.—This surprising art of improving the memory is exciting much interest at the present day. We are gratified to find that the Rev. L. D. Johnson, after a labor of three years, has produced a compendious book upon the subject, adapted to the use of schools. We learn that it has already been introduced into the schools of Boston. We see that this publication of Mr. J's. is highly commended in various eastern prints. A decided preference is given to this work, above others on the same subject. We have seen it stated for instance that the "cumbersome system taught by the Misses P." who recently held forth in our town, on their western tour, is in comparison, "like going six miles after the horse, to go three miles for the doctor." We expect to have a supply of the "Memoria Technica," for sale at the office of the Western Recorder, for 50 cents a copy, and will procure them, so soon as we find there is a demand for the work. Meanwhile, we give the following notice of it from the Anglo Saxon, published in Boston.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By Lorenzo D. Johnson. *Second edition, revised and improved.*

Price—50 cents.

In presenting to the public the "*Memoria Technica*," which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to direct attention to some of its peculiarities.

The art of Aiding the Memory, and the deduction of Rules by attention to which it may be made infinitely more available, has been a subject of public interest, and has received the particular attention of a high order of minds in almost every age of the world.

Yet this is the first work of the kind which has ever been prepared in this country for the use of Schools. Whelpley and Worcester in their Compends of Universal History, (for the want of something better,) introduced an abstract of Gray's System of Mnemonics, which like Gourand's, relates only to the memory of *figures*.

In preparing this work for the press, it has been the object of the author to adapt his illustrations to *Common School instruction*, and if possible, to lessen some of the difficulties in acquiring useful knowledge, *without* lessening mental culture. And the hope is cherished that it may be generally adopted as a text-book in schools, by which every teacher of youth may be made a "professor" of all the rules for aiding Memory, that can be made available to a student while acquiring an education.

Should it be asked, does this system really improve the memory? or is it an arrangement by which we lessen the labor of memory? the true answer is, it does both.—In substituting words for numbers, an immense amount of labor is saved to the memory, and consequently of time also. But it will be impossible for the pupil to run through the System in the several sciences to which it is applied, without giving vigorous exercise and additional strength to the power of recollection.

"I mention," says the author, "as illustrative facts, that by this new art, I once committed to memory in a single morning, the whole of the propositions contained in the first three books of Euclid, and with such perfection, that I could for years afterwards specify the number of the book on hearing the proposition named, and could recite the proposition on hearing the number and the book; and I have frequently, in mixed companies, repeated backwards and forwards from fifty to an hundred unconnected words, which have been but once called over to me. I may also add, to prove the simplicity of the plan, that I taught two of my own children to repeat fifty unconnected words in a first lessen of not more than half an hour's continuance."

The work is not intended to take the place of any school book now in use, nor is the system calculated to supercede any study now pursued in schools, but introduced as an auxiliary to them all; for aside from its application to numbers, an acquaintance with the theory of prompter cannot fail to aid the learner in the pursuit of every branch of useful knowledge.

The work contains a vast number of facts so classified and arranged, as to render it as a book of reference, merely, richly worth its cost.

Written for the Western Recorder.

AN INQUIRY.

Mr. Editor.—In your absence last fall, the Editor pro tem, to obviate the necessity of a new periodical, proffered the columns of the Recorder to those who might secede from the M. P. C., will you please state, for the satisfaction of those concerned, whether this proposal has your approval?

Yours, C.

In answer to the above, we remark, our friend C. refers, we presume, to a note by our *pro tem*, in the last number of vol. 7. We think he somewhat misapprehends the "proposal," forasmuch as the note makes no reference to "those who might secede." We however freely say to our brother, that though we would not strive to "obviate the necessity of a new periodical," we will cheerfully publish judicious or useful articles sent us by those who may secede, especially if they be, like yourself a patron of our paper. We will certainly more than accept of their co-operation with us in doing good, and opposing moral evil. We only claim to exercise the same supervision here, which we would over articles from those who do *not* secede. Your paper which we have in hand, is not only acceptable, but we are grateful to you for it. Ed. W. R.

Fires in Cincinnati.—We see by the Cincinnati Commercial, that on Thursday afternoon, 16th inst. the large and ancient builing, called the Mahard Pork House, at the corner of Walnut and Water Streets was mostly consumed by fire, with a large amount of meat and corn. Mr. E. Wilson, had his left arm broken by the falling of a porch. Several others were also burnt. The Covington Fire Co. come over with their apparatus to help. But a few days before, a short distance from the same spot, a large cigar and Tobacco Store, owned by W. S. Johnson, Jr., & the Produce and Commission House of J. A. Skiff, were entirely consumed with most of their contents.

That's Right.—The Editor of the Ohio State Journal has been treated to some choice specimens of "Ambrosia Tobacco" from some Cincinnati establishment, for his *taste* and opinion. In acknowledging the receipt of the present, the Editor, observes that he is not among the creatures who feed on such food, and that he is not disposed to 'turn customer' in the case. He however parcelled out the *stuff* to certain animals frequenting his office, and who seem fond of it. He does not say whether they were green worms or bed bugs. We are glad that our brother editor, does not spoil himself with the vile thing.

Sacred Melodeon.—This excellent Book of Spiritual songs, takes well amongst those who have acquainted themselves with it. Our lot of 50 copies is exhausted. Will the publishers send us 100 copies more, soon as possible?

Hymn Books.—We have frequent enquiries respecting Hymn Books. The Book Agent, Baltimore, has had a new edition in press, for many weeks past. The last number of the Methodist Protestant announces that the work will be ready in a few days. We have stated our intention to keep a supply on hand for the benefit of surrounding circuits. The Book Agent will please consider us one of the first to apply, and send us twelve dozen copies, soon as convenient.

Disciplines, M. P. Church.—We still have on hand a supply of the latest edition.

NEW ENGLAND CORRESPONDENCE OF THE WESTERN RECORDER.

Boston, February 17, 1847.

Dear Br. Bassett:—Having not hardly been out of Boston since I last wrote you, I can give your readers no account of any new *place*. But I have sometimes thought that since the facilities for traveling and the great number of newspapers, offered all classes of society such abundant means for knowing all about the different parts of our common country, it is quite doubtful, whether it is space well occupied in a newspaper, to give discriptions of *places*. But what do you think of *characters*? Do you not like to read of *men*, as well as *things*?

Let me give you one. We have living in the town of Pelham Mass. a Protestant Methodist Minister, by the name of *Joseph Snelling*, who combines the following points of interest in his history & character. He was present at the organization of the first Methodist Class in Boston, and became one of its members. He was the first *Boston boy* who became a Methodist preacher. He is now the *oldest* Methodist preacher in New England; having been in the public service, more than a half a century. He is small in stature, falling below the middling size. He is well informed, possessing a love of intelligence and might be regarded as having large intellectual and perceptive faculties and of the nervo-sanguine temperament as phrenologists call it. Being well built, nearly eighty years has not very much diminished the elasticity of his frame and the quickness of his action.

His style of preaching is peculiar. I have listened to him when he has made me think of Solomon, delivering his proverbs. His sentences are short and his style clear and full of point. His tone is animated, flowing from warm emotions, and a heart full of good will and unaffected amiability. I never heard him preach but what he would carry me with him to a far higher degree of religious enjoyment than I possessed when he began his discourse. His preaching is peculiarally *experimental* and *practical*, just that kind which is calculated to secure attention, and reach the heart, and make this wicked world better.

We have here in Boston a new system of instruction adapted to the use of schools, which is fast gaining upon the public mind, and is now beginning to be used in some of the largest and best shools in the city; I refer to the "Art of memory" applied to those studies generally pursued by pupils. I think, should the teachers of your select & public schools, know the *time saving* policy which it introduces in acquiring a great amount of useful knowledge, with a small amount of labor, they would feel that it is peculiarly adapted to benefit those whose employment leaves them but little time for study and just the thing for the busy West as well as the East. Although it resembles some systems of Mnemonics which have been propagated, yet it differs from them all, many parts of it being entirely original. No one can learn it without becoming very familiar with the sounds of the letters, and classification of all the *articulations* of our language. It so combines the elementary principles of a primary education that it teaches just the things which a pupil ought to learn irrespective of aiding the memory; so that no pupil can study the book without being profited in many ways. Its peculiar adaptation to the study of the historical parts of the Bible makes it peculiarily useful to the ministers of religion. It also contains a point of considerable interest for business men. I will drop the subject here, as I hope you will, in the plenitude of your wisdom, see good reason to give your readers some further account of it, in more extended notices which I will furnish you from the papers here, and from the work itself, which will accompany this letter.

Now that I am on the rail road to science, will you allow me to introduce to your readers the names, by which our writing and printing Reformation is to be known and propagated, namely, *Phonography* and *Phonotopy*. Phonography is *writing* by sound, that is a character for each sound in the language. The result of learning it is that when you know how to *read* the *characters* all the endless perplexity of learning to spell is done with. Phonography is writing and phonotopy is printing. Take, for instance, the little primary school reader, and in Phonotopy you can learn a child to read in one *fifteenth part* of the *time* you can, by the usual method. This seems quite too much to believe, yet is true. Take an example. If we would learn a child to read or spell the word *though* the child must learn to put t h o u g h together, and pronounce it. In Phronotopy, you have two characters only to represent *th* and *o*, *tho*. But more anon.

L. D. J.

A Relief Ship for Ireland.—The Irish Relief Committee of this city have chartered the fine bark Victor, to take out grain, provisions and clothing for the Irish poor. Her cargo is being received into Mr. Naylor's large store No. 18 Broadway, where all having donations of food or clothing are requested to send them *immediately*. Every thing should be marked "Relief for Ireland." The Committee will be in attendance to register the names and the articles. Donations in money are received by the Relief Committees at 54 Wall street, up stairs.—*N. Y. Sun.*

Relief for the Scottish Poor.—We understand that collections are being made for the relief of the poor Highlanders, whose food has been destroyed by the same plague that has visited Ireland. Although the distress is not so general as in Ireland, owing to the fact that Highland landlords reside on their estates, yet many are suffering all the horrors of famine, and call loudly for our sympathy.

NEWS OF THE WEEK.

FUNERAL OF GEN. HAMER.

The funeral escort yesterday, accompanying the remains of General Hamer from the residence of Mr. Jolliffe to the steamer appointed to bear them to his late home in Brown county, was one of the largest ever witnessed in this city. At a quarter past eleven the procession, composed of the Masonic brethren, Odd Fellows, Sons of Temperance, Firemen, Members of the Bar, and a vast number of citizens, moved from the house of Mr. Jolliffe. The coffin was carried in a hearse, drawn by two black horses,—the pall bearers on either side, near to which was led the white horse, which the General rode at Monterey, with all his war-trappings complete. With slow and solemn step, the bands, with muffled drums, playing funeral airs, the procession passed up Race to Ninth, along Ninth to Walnut, and down Walnut to the Masonic Hall, into which the coffin was borne by the pall bearers. The immense Hall was, in a few moments, filled to the uttermost, and during the address of the Rev. Mr. Strickland, many a tear was started, and the saddened countenances of the multitude plainly indicated deep and heartfelt sorrow. Mr. Strickland was followed by Judge N. C. Reed, who delivered the eulogium with his usual force and feeling, and commanded the deepest attention of the audience. From the Hall, the procession took up the line of march to the river, and there deposited the remains on board the steamer—minute guns firing and all the bells of the city tolling during the march, and until the boat departed.—*Cincinnati Signal*, 13*th*.

Remains of General Hamer.

The remains of this distinguished Citizen, arrived at Georgetown on Saturday the 13th instant, and were interred on Monday the 15th. One who was present at the funeral, writes as follows:

"An intimation that the remains of the lamented Hamer, were then to be deposited in their resting place, was all that was required to assemble thousands of his fellow citizens and friends to view the melancholy proceedings. By the hour of 11 o'clock, not less than five thousand persons had assembled. The immense procession was formed near the Court House, and moved to the late residence of the deceased.

"The body of General Hamer was there delivered into the possession of the Masonic Fraternity according to his dying requets, by J. H. Thompson, Esq., the State Commissioner, with a few appropriate remarks. The order of the procession was as follows: 1st, the Masons; 2d, the Members of the Bar; 3d, the Military; 4th, the hearse, drawn by six black horses; 5th, the relatives; 6th, the citizens. The procession, conducted by Dr. Buckner, then marched to the Baptist Church, where an appropriate prayer was offered by Rev. Mr. Rowe. After which, an eloquent address was delivered by David T. Disney, Esq., of Cincinnati. The body was then interred in conformity with the rules of the Masonic Fraternity. Every thing was conducted in the most solemn and imposing manner. Thus ends the career of General Thomas L. Hamer. Peace to his remains."—*Batavia (Ohio) Sun.*

The Debate on Slavery.

The debate on slavery, growing out of the introduction of the three million bill, has been continued through the week, in good temper and with great spirit. In the Senate, the subject of slavery itself has not been discussed, but allusions to it, as the element to which paramount reference must be had in the settlement of our differences with Mexico, have been constantly made. In the House, the nature and effects of the system have come under consideration. Not only has the constitutional question been debated, not only have the relations of slavery to territorial extension been examined, but its economical bearings, its influences on the social and political system, and on the destinies of the States, have been freely canvassed. The Bible question itself has been opened by slaveholding members. We were not a little surprised, on entering the Hall Saturday morning, to find Mr. Seaborn Jones, of Georgia, with his Bible in hand, expounding from the word the divine character of the institution! One might have thought himself in a school of the prophets, assembled to settle a grave question in ethics, had it not been for the mischievious leer, or broad laugh, with which the speaker's dissertation was greeted.

A few years ago, the Representatives of the South left the hall in a body, to concert measures for a dissolution of the Union, because Mr. Slade, of Vermont, dared to exercise the right of free speech in discussing the question of slavery. At a still later period, Mr. Giddings was subject to constant contumely and abuse for exercising the same right, and every device of despotism was adopted to suppress freedom of speech. Last winter the gag was taken off, and petitions were received; and this winter, discussion on the subject of slavery has become almost common place. No matter what the particular bill under consideration, like Banquo's ghost, up starts the "spectre of anti-slavery agitation," as a venerable neighbor calls it, and it will not down; and for the best of all reasons—Southerners themselves are constantly provoking it. By them, more frequently than by the members from any other section, is the question brought into debate. The effects are salutary. The morbid sensibility of the slaveholder is wearing away. The spell thrown around this delicate domestic institution, which so long charmed men to silence, is broken. Nobody thinks now of claiming for slavery exemption from discussion. And why? It has been made a question for national deliberation *by the South!* The war against Mexico, for the acquisition of territory, has necessarily involved the question, What shall be the character of the institutions in the new territory? Shall slavery be introduced there? But these questions cannot be discussed rationally without inquiring into the *law* of slavery, the relations of the system to the Constitution, its nature, policy, and every incident connected with it. Certainly the South could not ask its brethren of the North and West to spread the ample ægis of the Federal Government over slavery in California, without giving them some good reason, drawn from the system itself, why such an act should be assented to. But to bring such an evil into discussion, is to expose its wrongfulness, its impolicy, and to weaken its hold upon the social system. These congressional debates are rapidly inoculating the public mind with wholesome sentiment.

Mr. Brockenbrough, of Florida, in his speech last Saturday on the three million bill, expressed himself in a manner rather extraordinary for a Southern politician. "Let Southern men," said he, continue to diffuse it, (slavery,) and in time the institution would cease to be mentioned upon that floor. People of all classes were gradually settling in the Southern States: *free labor was becoming more and more prevalent there;* and he believed, with the increase of Northern institutions there, slavery would eventully cease." No man would utter such sentiments, who was not favorable to the extinction of slavery.—*National Era.*

Fatal Accident.—On Monday, Mr. H. Arnold of West Hartford, while felling a tree, slipped on the ice, and the trunk falling, killed him.

R. ADAMS'S RECEPTION.—Saturday morning while Washington Hunt was addressing the committee of the Whole in the House on the e million bill, the venerable John Quincy ms made his appearance at the door of the . Mr. Hunt stopped; the whole House rosc; yes were turned upon the form of one risen were from the grave. Mr. Holmes, of South olina, and Mr. Moseley, of New York, con- ed him to his seat, which, having been occu- d through the session by Mr. Johnson, of Ten- see, was gracefully yielded to the man who honored it so long. Mr Adams, much affec- by this striking demonstration of respect, made itable acknowledgment, but in so low a tone few could hear him. Many were the cordial- tings he received from members of both par- , who crowded about his seat, and no one shook more heartily by the hand than Charles J. ersoll!

How strange that there are so few honest, fear- s, and independent men, when honesty, fear- ness, and independence, can command res- t like this!—*National Era, 18th.*

RELIEF FOR IRELAND.—The relief meeting ich we announced last week, as in contempla- n, was numerously attended at the Merchant's change. Mr. Spencer, the Mayor, was called he chair, who briefly addressed the meeting. dresses by the Rev. Dr. Brooke, Mr. Schon. bishop Purcell, Dr. Dodge, and others. The best rit, is said, prevailed at the spot. R. W. e offered $1,000 in provisions, on condition ie others would do the same. Committees re appointed for each ward, to canvass the ole city and give every one an opportunity aid in this labor of love. The prospect is that s movement will result in something substan- l and opportune for the poor Irish, many of om, alas, will have gone to their graves for nt of it, before it can reach them. Dr. Dodge, we are not mistaken, started this benevolent vement. Without ostentation or noise he pre- ted a call to a number of our citizens for their nature, and procured its publication in the wspapers. The result was as we have descri- d. Many a poor sufferer will be snatched from e jaws of death, in consequence of this move- ent. What a large amount of good a very little ell-directed effort may accomplish! Let the ader try it and see.

A. Mr. Heran, of this city, has accompanied a nation of $100 with a tender of the services of e mercantile houses with which he is connected New Orleans and New York, *free of charge.*

We should like to jog our Flour and Pork Mer- ants, who have done a lucrative business this ason, and ask them how much they are willing spare of what Providence has so bountifully bured into their hands, to save their poor fellow en from dying by starvation.—*Cin. Protestant*

THE PRICE OF FOOD IN IRELAND makes it very sirable that donations from this country, should principally in breadstuffs or provisions, rather an in money. For instance, Indian corn was lling at 74 shillings per quarter, which is more an two dollars per bushel. Now $20,000 in eland would purchase little more than 10,000 shels of corn; but in this country it would buy ore than double that quantity, and as soon as e corn or meal is ready for shipment we shall nd no difficulty in getting *ships* to take it out free f all charges.

H. B. M. minister plenipotentiary at Washing- n, the Rt. Hon. Richard Pakenham, has presen- ed £100 to the Washington Committee for the re- ef of Ireland. In a letter to the Hon. Daniel Web- er, Mr. Pakenham says:—"As an Irishman tem- orarily resident in the United States I hope that shall be allowed to contribute to an object of uch pure charity and benevolence toward my na- ive country. I accordingly beg leave to enclose draft on London for one hundred pounds, paya- le to your order as a member of committee, which ou will oblige me by applying to the general urposes of the subscription."

DONATIONS FOR IRELAND.—The Officers and Cadets of the United States Military Academy at West Point have sent Three Hundred dollars to the Irish Relief fund. The workmen in the em- loy of Peckham & Rumrill and H. P. Kennedy & Co., manufacturing jewellers of this city, have given seventy-six dollars and twenty-six cents for the relief of Ireland. The ship La Grange, load- ing for Newry, Ireland, at Pier No. 6, North Riv- er, will take twenty-five barrels free of charge for any benevolent person who will give them for the relief of the needy. J. & J. Stuart & Co. have offered to give that amount of wheat and flour. A gentleman in Brooklyn paid $50 for a ticket to Mr. Giles' lecture on behalf of Ireland. Mr. Worcester has presented one of his excellent Pianos, to be sold for the benefit of the Irish poor; and A. T. Stewart & Co., of Broadway, offer to take the instrument and negotiate for its sale.

MEETING FOR IRELAND IN NEW ORLEANS.—A large and highly respectable meeting of citizens of New Orleans was held on the 4th inst, A- mong the speakers was the Hon. Henry Clay. He addressed the assemblage, says the Delta, with all the grace, ease, fervor and pathos, and in that incomparable voice, still retaining its wonted rich, varied and dulcet tones, which thirty years ago, wielded the reason and the feelings of the people, and of the people's representatives. He spoke for about fifteen minutes, in most excellent taste, and to the purpose. His speech was re- ceived with the most rapturous expressions of delight and satisfaction by the audience.

MEETING FOR THE RELIEF OF IRELANE, AT AL- BANY.—A great meeting was held in Albany, on Friday evening, at which his Excellency, Gov- ernor Young, presided. The Vice Presidents were Chief Justice Bronson, Chancellor Wal- worth, A. C. Flagg and several other distinguish- ed citizens. John Van Buren, Ira Harris, the Chancellor and others addressed the meeting with the happiest effect. This important meet- ing will be followed by many others throughout the Empire State.

Bishop Doane, of New Jersey, and Bishop Pot- ter of Pennsylvania, have appealed to the clergy and laity under their charge on behalf of the Irish poor, and the latter has appointed the first Sunday in March for taking up collections in all the Pro- testant churches of Pennsylvania.

ABUNDANCE OF GRAIN.—We wish that the grain merchants of England or the starving population of Ireland were here to have their wants supplied in the superabundance of our harvests. The a- mount of grain and flour coming to our large towns from the surrounding country excites general sur- prise. The only difficulty is to find means to *carry away, the abundance*, which has so accumula- ted as to fill all the warehouses that can be hired. One day last week fifty rail road cars came into Baltimore loaded with grain. From Pennsylvania, New Jersey and Western New York we have similar accounts. We have an *abundance* for the supply of Europe's famishing millions. The on- ly difficulty is to get it to them, but we hope that the proposed employment of the *British Navy* will remove this difficulty in good season.—*N. Y. Sun.*

THE FAMINE IN IRELAND.—The distress in Ire- land has opened the purses of all classes of the community. Subscriptions, public and private, are going on upon a very liberal scale. The Board of Brokers of New York have given $2000 from their funds to aid the supplies to Ireland. Pittsburgh sends $2000. The sum of $100 was subscribed in a few minutes on Wednesday by the reporters in Congress, for the relief of the poor of Ireland.

In Rochester, on Tuesday, a meeting was held, and subscriptions to the amount of $363 31, of which $276 were paid down in cash, were col- lected before the adjournment. In Boston, at a meeting of the parishioners of the Church of the Holy Cross, on Sunday evening, $3000 were sub- scribed. The following table will show at a glance some of the results of efforts made in this cause throughout the country. There have been raised:—

By general subscription in N. York city,	$12,269 50
New York Stock Exchange Board,	2,000 00
Church of the Holy Cross Boston,	3,000 00
By subscriptions in Pittsburgh, Pa.,	2,000 00
Do do Jersey city,	1,000 00
Do do St. Louis, Mo.,	1,230 00
Do do Rochestor, N. Y.,	363 00
Society of Friends, Philad.,	7,200 00
A member of Society of Friends, Philad.,	1,777 09
Reporters in Congress,	100 00

Besides these amounts already contributed, ac- tive efforts for relief are making over the whole country, which will greatly increase the fund. The churches have not been behind in this char- itable work. Bishop Doane calls upon those of the Episcopalian Church in New Jersey to give them aid, and Bishop Potter, of Pennsylvania, has sug- gested to the clergy of his diocess, that the first Sunday in March be set apart as a day of special prayer and for raising of contributions for the starving poor of Ireland. These calls will doubt- less be liberally responded to.

The benevolent spirit of our own citizens has not been appealed to in vain, and a large sum will no doubt, be raised in this city. A public meet- ing will take place this, Wednesday night.—*Dol. Newspaper.*

RAIL ROAD ACCIDENT.—On the Tonawanda Rail- road, while a train of one passenger and fourteen very heavy freight cars laden with wheat in bulk, was proceeding with great rapidity, the engineer discovered, too late to stop the cars, that the axle of the tender was broken. The cars were thrown off the track and precipitated some fifteen feet down the embankment and overturned, but strange to say, although all were bruised, none were se- riously injured.

Baltimore, Tuesday, Feb. 16—1 P. M.—There were no less than seven thousand persons present at the ball for the benefit of the suffering poor of Ireland, which was given last night. The ball took place at the Holiday street theatre.

THE RIGHT SPIRIT.—A young lady, whose name we are not at liberty to mention, hearing that Mr. Giles would deliver a lecture on Tuesday even- ing, at the Brooklyn Institute, for the relief of the starving poor of Ireland, generously forwarded the price for the room to the directors.—*N. Y. Commercial.*

GREAT FIRE AT CHICAGO.—On the evening of the 2d inst., seven buildings, including the Thea- tre and Eagle (Hotel,) were consumed by fire in Chicago, Illinois. Loss $20,000, partly insured. Names of losers; Farmers' Bank of Michigan, J. Cook, A. Garrett, Andrus & Doyle, Fullerton, J. Nash, B. Jones and P. Law. The fire was the work of an incendiary—one man was burnt, re- port said in the Theatre.

FIRE IN BUFFALO.—On Wednesday of last week, two stores belonging to the estate of Elisha Haywood, and a boarding house over them, kept by G. G. Thomas and the Tobacco store of of Mr. L. H. Kimball were consumed by fire. Partly insured. Loss considerable.

A QUARREL.—The editor of Memphis are in a pretty snarl all about advocating certain Canal routes. One of them is in favor of *Wolf* river canal—He is decidedly wolfish in his remarks.

WHITE WATER CANAL.—The Milton, Ind., Times of the 3d inst., says we have just been in- formed by one of the Directors, who has just returned from a meeting of the Board, that a prop- osition was made by the Millers at Lawrence- burgh, to furnish a considerable sum of money to repair the Feeder Dam at Harrison, and the Ca- nal from there down. The Board thereupon passed an order, authorizing the issue of $10,000 in bonds payable in one, two, and three years, upon their paying to the Company the same amount in cash, to be appropriated to the above repairs, which will about complete the same. The Company pledges the tolls and water-rents that may accrue on that part of the Canal for the prompt payment of the debt. A similar order was passed for the benefit of the mill owners, to repair that portion of the Canal between Brook- ville and Laurel, including the Feeder Dam at the latter place, pledging the water rents between those points for the payment of the bonds. The cost will be about $7000. Arrangements were also made for the repair of the Williams Creek Acqueduct, and some other damages below Con- nersville.—*Cin. Com.*

THE MAGNETIC TELEGRAPH.—Morse's Electro- Magnetic Telegraph is rapidly threading the country in various directions. A line is at pres- ent being constructed, between Washington and Petersburg, Va. and a contract has been entered into, we believe, for a continuous line thence through to New Orleans. We also notice the construction of a line between this city and Read- ing and Pottsville. This will be a great conve- nience, as well as great economy of time and expense to our friends engaged in the coal busi- ness and to the citizens generally of the region, as well as to the Railroad and Canal Companies. It is to be hoped that this line will be pushed for- ward with all convenient despatch, and it may be made ready for the opening of the trade the en- suing season.—*Dol. Newspaper.*

ABOLITION OF SLAVERY IN DELAWARE.—A se- lect Committee of the Delaware Legislature has reported a bill agreeably to the wishes of a num- ber of petitioners, for the abolition of slavery in that State. Any sympathy with political abolition is disclaimed by the Committee, who consider it a subject belonging exclusively to the State in which slavery exists. For many years slavery has been merely nominal in Delaware, and the Committee is of opinion that if not now abolished, in a few years it will necessarily become ex- tinct.

A LITERARY NEGRO.—At a recent Presbyterian Synod, held at Watumpka, Alabama, a negro na- med Ellis, was admitted to the ministry. He is to be sent as a missionary to Liberia. The Eu- faula Shield says his wife and children have been purchased by the Presbyterian church at a cost of $2,500. He has acquired his education by his own exertions, and upon examination proved him- self a good Latin, Greek and Hebrew scholar, but better versed in Greek. His examination in the- ology was highly satisfactory.

CIVIL WAR IN ILLINOIS.—They are beginning to realize in Illinois what every state must expect when the laws are not enforced *viz:* rebellion and civil war. The Governor has transmitted to the Legislature a copy of the proceedings of a public meeting held in Messac County, which set forth that the *Regulators* are still pursuing their works of cruelty and villany in that afflicted country. They are beating, torturing, and abusing in every way men, women and children, turning them out of doors in the night time, and destroying their habi- tations. The people composing the public meet- ing say that they have lost all confidence in the Legislature, and they call upon the Governor to come to their aid on his own responsibility, and threaten that if something is not done to their re- lief that they will take the law in their own hands This is a very distressing state of affairs, but not unexpected. When a band of notoriously well known rioters organised to drive the Mormons out of the State and confiscate their property; when they assembled with cannon and arms at Warsaw with the determination to make war upon inno- cent men, women and children, Governor Ford took no energetic measures to support the laws and punish the rioters. The consequence was that from 12,000 to 15,000 citizens under the protec- tion of the State were driven into the wilderness from their comfortable homes, farms and poses- sions, and are now wanderers on the road to Oregon or California. The success in the murder of Joe and Hyram Smith and many of their followers, together with the banishment of all the Mormons emboldened the men or their colleagues to new out- rages, which nothing but the strong arm of the law can possibly put down. Illinois it may be said is the only state in the Union which encourages civil war within its borders.—*N. Y. Sun.*

TEARING OFF ENVELOPES.—There is a merchant in New York who has long been in the habit of sending newspapers to his customers, after having drawn a pen around his advertisements, contin- ued to do so, notwithstanding the order of the Postmaster General to tear off wrappers, and prosecute every one who should make any mark on a newspaper sent by mail. A few days ago the merchant received a note from the New York Dis- trict Attorney, inviting him to call. The invita- tion was complied with, when the District Attor- ney produced several of these newspapers which had been wrongly abstracted from the mails, by order of the Post-master General, and enquired whether the merchant had made these marks, or caused them to be made. The merchant said yes, and the Attorney informed him that he had been ordered to commence a prosecution for this violation of Post-office orders. The merchant addressed the Post-master General, requesting that functionary to inform him where the provis- ion of law could be found, he was charged with having violated. The answer was a discontinuance of the suit. The New York Courier is of the opinion that a suit against the Post-master Gene- ral for ordering the envelopes to be taken off, and the papers withheld from their proper owners, would be likely to find not only law, but public opinion to sustain it.—*Cincinnati Commercial.*

GREAT FIRE IN COVINGTON.—A fire broke out in the large and extensive pork house, owned by the Northern Bank of Kentucky, in Covington, opposite the city, between 4 or 5 o'clock Thurs- day afternoon, which was entirely destroyed to- gether with several out-houses, and the principal part of their contents owned by Mr. Morgan, late of the firm of Clarkson, Campbell & Co., being a loss of from 50 to $70,000! The whole covered by insurance. There were a great many barrels of pork and kegs of lard saved. Four or five of our fire companies went to the assistance of our neigh- bors and did good service.

We regret to state that three of the firemen, be- longing to Washington Company No. 1, were se- verely though not dangerously injured by the fall- ing of a wall. We learn the name of but one, Mr. Sheldon, who was injured in the foot and hip. A member of Wave Hose carriage was run over, but not seriously hurt. The fire caught, it is sup- posed, in the department used for rendering lard. The Mayor and citizens of Covington displayed their usual liberality in preparing ample refresh- ments for the firemen.—*Cincinnati Commercial.*

PERPETUAL IMPRISONMENT.—A bill has passed the Assembly of the Wisconsin Legislature to sub- stitute perpetual imprisonment for capital punish- ment in this State. The bill was ordered to a third reading in the Council by a vote of 7 to 6.

The Boon's Lick (Mo) Times of the 30th men- tions the arrival of Mr. Merrit, from Santa Fe, out of whose company, thirty in all, which started the 30th of November, three were frozen to death and several others crippled by frost. The names of the men frozen to death were Bartlett, Long and Thompson, from Buchanan county. The company came in on foot and were 57 days on the rout—about four hundred miles of the journey through snow eight inches deep.—*Baltimore Sun.*

RECENT LOSSES BY FIRE.—N. P. Ferris's flour- ing mills at Versailles, Indiana, valued at $4,000 or $5,000, Lorgan and Campbell's Pork House, Covington, Kentucky, were $10,000 to $5,000, and insured for $30,000; Hotchkiss's store, Long Wharf, New Haven a total loss; Marshall Print Works, near Hudson, N. Y., loss *two hundred thousand dollars*, and no insurance.

MELANCHOLY ACCIDENT NEAR NORWICH CT.—Amos H. Allen, aged 16, lately broke through the ice of the mill pond at Ledyard. His mother and an older brother aged 18 ran to his aid, but also fell in. Mr Joseph Morgan hastened to rescue them, and succeeded in saving the mother and her oldest son, who were much exhausted. Amos was taken out dead.

DEATH OF DR EDSON.—The living skeleton has had but a short stay amongst us. He died on Sat- urday of consumption. Dr Edson was an inteli- gent physician, a regular graduate from Vermont, and was in good practice. While weighing 140 pounds, and being in good health, he commen- ced decaying gradually in size without the least diminution in health, and in 19 years he fell off until he weighed no more than 49 pounds, yet con- tinuing his practice and riding his medical circuit and delivering lectures as usual. There was no decay of strength, vision or appetite, yet to all ap- pearances he was a walking skeleton.—*N. Y. Sun.*

A GERMAN PAPER.—As one of the signs of the times, it may be mentioned that the type and ma- terials for a German paper have been removed to Milwaukie, Wisconsin. This shows the pro- gress of emigration. American papers are print- ed in Mexico, Spanish papers in Louisiana, and French papers in several cities in the Union.

A GREAT BRIDGE.—The new Rail Road Bridge across the Susquehanna at Harrisburg, is an im- mense structure. It is about four thousand feet long, built upon the improved double latticed plan. There are twenty-three spans, averaging one hun- dred and seventy-three feet each; and two arched viaducts, one fifty-three feet, and the other eighty- four feet long. The entire cost of this immense structure is short of $100,000.

DARING ROBBERY AT MAYSVILLE.—We learn from the Maysville Eagle of the 9th, that on Sunday Morning, during service in the Churches, some daring villains had entered the Jewelry es- tablishment of Mr. Joseph B. Boyd, and robbed him of between $2,500 and $3,000 worth of gold and silver watches, breast pins, diamond rings, &c. &c. The store was entered from the rear, and through the gun establishment of Mr. A. R. Grosby, by the use of false keys and pliers. The plan was cunningly laid, and the robbers carried off their booty, leaving no traces of their course, or the place of concealment of the stolen prop- erty. Instant search was made through the town, and for miles upon the river, and through the country, but no clue to their discovery has yet been obtained.

Between fifty and sixty watches were taken, about fifteen of them gold, and the larger part be- longing to customers. The remainder of the jew- elry was all recently purchased, and of the latest styles.

Mr. Boyd offers a reward of *two hundred dollars* for the recovery of the goods and the apprehen- sion of the robbers, or would give that amount for either.—*Pitts. Gaz.*

THE TOWNLEY ESTATE.—At last we are enabled to publish something that is tangible and definite respecting the Townley estate. By the decree of the Court of Chancery the real estate goes to the English Treasury, and the personal estate to the heirs of Mary Townley, who is supposed to have married John Lawrence, and removed to this country. So it seems that the Lawrences, if they can prove their descent from Mary Townley, will come in for the largest share of the £25,000,000. The Chases intermarried with the Townleys, but we have no authority for saying they are, or that they are not, heirs to any portion of the Townley estate.

A copy of the decree of the Court of Chancery of the Chase estate is expected in the next steam- er and will be published when received. Particu- lar information respecting the Chases who remov- ed to this country is also expected.—*Yarmouth Register.*

The Mexican War.

It is now clearly evident that the War in which we are engaged with Mexico is heartily disap- proved by a large majority of the American peo- ple, and there can be no room to doubt, we think, that it will "stink in the nostrils" of the wise, and good, and patriotic of the country, for generations to come.

One extraordinary feature of this war is, that no one scarcely seems to know why it was waged. A christian nation, in the nineteenth century, in bloody contest with a sister Republic, also pro- fessing christianity, for no tangible object which the people can understand! Is it not most sur- prising! Even the great Southern statesman, Mr. Calhoun, intimate as he is with all the affairs of this country, and with every source of knowledge as regards the Government open to him, confesses his ignorance of the *object* of this shameful war. In his speech on the three million bill, delivered in the Senate on last Tuesday, he says—(we copy from the Union)—"If I rightly understand "the *object* for which the war was declared, I feel "a deep conviction that by assuming this defen- "sive attitude, all this may be effected. I say, "*if I rightly understand*—for, strange as it may "seem, to me *the object for which this war has "been declared* is even at this late day, *left to in- "ference!*" What a humbling confession for the country.

The manner in which the war has been con- ducted, is also obnoxious to the good sense of the American people.. A great many valuable lives, much precious time, and millions of treasure, have been wasted, and the work is yet all to be done. A new plan of attack has been undertaken because the first has proved impracticable. Our commanders and army have fought and suffered manfully—they have covered our flag with fresh and unfading military glory—yet as for subduing Mexico and bringing about a peace we are as far, or farther, than ever from such an end. The work is all yet to be done too against an enemy exasperated by defeats and indignities and strenghtened by delays.

But admitting that the present campaign against Vera Cruz will be successful, and that our army will enter the city of Mexico in triumph—admit- ting even that we conquer all Mexico—of what benefit will it be to this great nation? Can any one tell? Will it not rather be a curse?—Mr. Calhoun, in the speech above referred to, with the far-reaching eye of a statesman, remarked:

"When I said there was a mysterious connec- tion between our fate and the Mexicans, I alluded to the great fact that we can do nothing with Mex- ico if we were to go on and subjugate her.—*If we incorporate her, we are destroyed—if not, our in- stitutions perish!* In this view I hold this war to have been, in the first instance, a great depart- ure from the true line of policy which, as I have again and again said, is peace. It is ours to grow and not to add by conquest.

Would that such a line of policy could have influenced our Executive councils before we were involved in such great calamities.—*Pittsburgh Gaz.*

BILLS FOR NEWSPAPERS.—Publishers of news- papers are permitted to transmit their bills for subscriptions due, free of postage, according to the provisions of Sec. 156 of the Post-office reg- ulations. So says the Postmaster General.

FATAL ACCIDENT.—On Friday last, Micheal Tivilien, whilst excavating coal at Lonaconing, near Cumberland, Md., was so badly crushed by the bank caving in that he died in an hour after the accident.

Great scarcity exists in some parts of Missouri and Illinois, in the article of Sugar and salt. Many farmers, thus far, have been unable to kill their hogs in consequence.

THE WONDERS OF THIS AGE.—The Steamer Hibernia arrived at the wharf on Tuesday, Jan. 26th, at 7 o'clock in the morning. She brought the first copies of Dicken's new Christmas Story, "The Battle of Life." By the five o'clock train that left the same evening, several thousand copies of the entire work, making a 12mo pam- phlet volume of near seventy pages, were despatch- ed to New York. The composition, press work, binding, packing and carting having all been com- pleted in little more than eight hours.

ANOTHER ACCIDENT.—The tow boat Daniel Webster in coming over the bar at the S. E. pass, New Orleans, burst one of her lar-board boilers, killing Mr. Baker, the Pilot, and severely scald- ing several of the crew.

MORTALITY OF VOLUNTEERS.—It is stated, by the New Orleans Atlas, of the 27th of January, that of the Miss. Regiment of Volunteers, for- ty had already died, and many others were dan- gerously ill.

TOUCH NOT, HANDLE NOT.—The stockholders of the Fall River Railroad, nearly 400 being pres- sent have voted that no alcoholic liquors should be carried over their road.

Written for the Western Recorder.

MR. EDITOR: I will venture to send the follow- ing thoughts on the Religious Enthusiastic seats that have arisen, and appeared within my remem- brance in our enlightened day and country, for publication in the Recorder. And I would re- mark first: That notwithstanding the difference in their own creeds, on other points, they have all in their turn taken the judgment seat and con- demned all but themselves, to eternal perdition. We will name as many as six different seets with- in forty years past, that we have been acquainted with.

1st. The Campbellites, who according to their leader, fixed the regeneration of the soul, to be accomplished in the Immersion of the body under water, and no where nor how else, so by this tra- dition they shut all out of the kingdom of Heaven, who do not submit to this ordinance in this way &c.

2nd. The Shakers, who proclaimed themselves the judges of the living and the dead; and all who refused to come to them and confess their sins (for they professed to have power to pardon sin) must be lost.

3rd. The poor filthy Pilgrims, who judged and condemned every body who did not leave their homes, and clothe themselves in rags and sack- cloth and travel with them through the earth, all covered with filth.

4th. The Mormons, who believe themselves to be in the latter day's glory, and all who do not believe in Joseph Smith as a true prophet, and join them, must be lost.

5th. The Millerites, who judged and condemed all as Infidels and unfit for heaven who did not believe in Miller's calculation of the time of Christ's second appearing, at least a number of them went this far.

6th. The Ultra Abolitionists, who appear to believe that their zeal for the liberation of the poor slave will give them a right to a crown of glory, while they at all times assume the judgment seat, and regardless of circumstances pronounce all who hold slaves, to be as bad as horse thieves, robbers, murderers, &c. And all who stand in ecclesiasti- cal connection with the slave holder are equally guilty. And of course all who have died, con- nected in this way with slavery, whether they ever saw a slave or not, are gone to hell, and all who are yet living in any church, a part of which holds slaves, are on their way to eternal perdition, and must finally land there, unless they repent and leave Babylon and vote a certain ticket. Then immediate pardon will be granted for all their thefts, robberies, murders, &c. &c.

But let us examine the judgment of these pre- sumptuous creatures. And first, for about two hundred years, those who have been justly repor- ted, faithful humble ministers of the gospel, have lived, labored and died happy in these United States, in church relation with slaveholders, and have been the happy instruments in the hand of God, in the conversion of thousands of souls, and these have lived and died happy in the Sa- viour. But according to the judgment of a cer- tain party, those pious humble and faithful minis- ters, so called, were no better than horse thieves, robbers, &c., who were greatly blessed in their labor of love, in that they saw many of their fel- low murderers, shouting glory to God, for par- doning mercy, and redeeming love. And it may be presumed, that even some of these presumptu- ous judges, were awakened and converted to God, through the preaching of some one of these high- way robbers, and they have remained in fellow- ship, and fellow laborers too, for years with these murderers, and wept, and sung and rejoiced with them, and given the hand of friendship, when ta- king their leave of them.

OLD SURVETUS, *alias* A. M'GUIRE.

FROM SOUTH AMERICA.—The New Orleans Picayune has accounts from Rio to the 23d Dec. Slavery was abolished in the Republic of Uraguay on the 26th of October. General Urquiza is said to have projected the withdrawal of Entre Rios from the Argentine Union, under the protection of France and England, unless the confederacy were re-organized on the plan of the United States.

FOR CHINA.—Rev. Moses C. White, of the New York conference, and Rev. J. D. Collins of the Michigan conference having been appointed to the Methodist Episcopal Mission to China, will probably sail in April.

NOTICES

EVANSVILLE CIRCUIT, P. CON.—The Next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the breth- ren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. WAREN, Supt.

MAHONING MISSION.—Br. Clancy, the President, is informed that I wish to be released from my field of labor, on account of the state of my health, which has been very poor for some time, and no prospect of being any better.

DANIEL RICHARDSON.

ZANESVILLE CIRCUIT.—The President Br. Clan- cy will be expected to attend a meeting at Brown- ville, on the last Saturday and Sunday in March, as per his appointment.

COLUMBIA CT. MUSK. CON.—Our President is informed that his appointment will be at Graham's station, on the Ohio river. We also purpose hol ding a two days meeting at Athens Bridge, March 20th and 21st. We invite Brs. H. T. Lawson, C. J. Sears, S. Means, W. Sears, J. W. Southard, F. Edwards, and any other brethren who can attend.

S. ELLIOTT.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

Union	St.	28th	Feb.
Connelsville	Ct.	7th	March
Fayette	"	14th	"
Wheeling Circuit.		1st Sunday in April.	
Tyler	"	2d	" "
Harrisville	"	3d	" "
Mill Creek	"	4th	" "
Buchanon	"	1st	" in May
Braxton	"	2d	" "
Greenbrier	"	3d	" "
Huntersville	"	4th	" "
Valley	"	5th	" "

GEO. BROWN.

Ohio Conference.

Presidential Visitation.

Buford	"	February	27 & 28.
Batavia	"	March	6 & 7.
Cincinnati	"	"	13 & 14.
Lebanon Station,		"	17. Night.
Twin Creek	"	"	20 & 21.
Greenville Mission,		"	27 & 28.

J. M. YOUNG.

Muskingum District.

BR. BASSETT: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

2nd	Sunday	March	Otsego Circuit.
3rd	"	"	Lancaster "
4th	"	"	Zanesville "
1st	"	April	Newark "
7th	Wednesday	"	Delaware "
2nd	Sunday	"	Frederick "
4th	"	"	Licking "
28th	Wednesday	"	Mt. Zion "
1st	Sunday	May	Coshocton "
2nd	"	"	Pleasant hill "

GEO. CLANCY, Pres.

BUFORD CT. O. DIS.—Our second quarterly meeting will be held at Liberty Meeting House, commencing March 13th, 1847. Ministerial aid is solicited.

W. G. FOWLER, Supt.

OTSEGO CIRCUIT.—The second quarterly meet- ing will be held at Hopewell M. H. 10 miles north east of Zanesville, including the 2d Sabbath, 14th of March. The visit of Br. Clancy, is expected at that time and place.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

S. Lancaster, E. S. Hoagland, 1 subscriber; D. Rich- ardson, A. S. Robinson, C. Caddy, 1 subscriber; M. Brack- ley, J. H. Hamilton, R. Rose, R. T. Simonton, J. Nichols, A. J. Waren.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$	cts.
M. Johnson,		S	26	1	00
S. Lancaster,	L. Cook,	8	52	2	00
E. S. Hoagland,	J. F. Elliott,	7	52	4	00
C. Caddy,	R. Herrick	8	52	4	00
"	J. Truesdale,	9	27	2	00
M. Brackley,	H. Mulholland,	6	52	5	00
J. H. Hamilton,	Jacob Ross,	9	14	2	00
R. Rose,	J. Hollingsworth,	8	39	2	00
"	Mrs. E. Johnson,	8	52	2	00
R. T. Simonton,	H. Snodgrass,	9	12	2	00
"	A. J. Linn,	8	26	1	00
J. Nichols,	W. B. Goodrich,	8	14	2	00
"	C. Scott,	7	52	2	00

New Subscribers, last week, 6;—discontinuances 4.
This " 4, " 5.

Br. Hoagland, we have changed N. Haynes from York to Updegraff's, and credited him in full for Volume 7. The mistake occurred, by our not finding his name at Upde- graff's.

Br. Nichols, you say H. Goodrich. We have W. B. G., is that right?

Received for "Annual Register."

A. M'Guire,	$2 00
O. V. Warren,	1 00
R. Rose, (50 cents overpaid,)	3 50
R. T. Simonton.	1 00

WINER'S PECTORAL SYRUP OF HOARHOUND AND ELE- CAMPANE.—This is an excellent Remedy for Coughs and Soreness of the Breast. Having been thus afflicted for a- bout six weeks the present winter, till our friends were fearful of the results, we were advised to try the above named Syrup, and did so with decided success. Before we had used one bottle of the article, we were entirely relieved, and found that the Cough had left us. Winer's Pectoral is to be obtained at the store of Buckingham & Sturges, Putnam, Ohio.

THE MARKETS.

PUTNAM AND ZANESVILLE, FEB. 1847.

We quote Wheat at 75c., Flour $4,50, Oats 16c., Corn firm at 25a31c., Potatoes 25c.

We hear of sales of Bulk Pork, hog round, at 4a4¼c.,— perhaps the latter figure is nearer the true price here. Clo- verseed $3,25a3,50.

NEW YORK, FEB. 15.

Small sales Genesee flour at $7,25, rather dull. Sales also of Southern brands at $6,97.

Sales Genesee wheat at 1,71 cts.

Sales of white Corn at 100a102 cents. About 50,000 bushels changed hands at 103a105c. for yellow.

Oats sold at 50 cts. per bushel.

PITTSBURGH, FEB. 17.

There was 8 feet 6 inches water at dusk last evening— and still rising.

For Bulk Pork there is a very active inquiry. Sale 3000 lbs. Hams, Shoulders and Jowls, at 5c.; 4000 lbs. at 5¼c., and 10,000 lbs. in other lots at the same.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Mus- kingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country. The property will be sold low at private sale. Please call soon and see. SAMUEL MOORE.

Irville, Feb. 25, 1847.

PROSPECTUS

OF THE LITERARY EMPORIUM.

A COMPENDIUM OF

Religious, Literary and Philosophical Knowledge.

IN the first place, light literature will find no place in its pages, i. e., love tales, literary trash, &c. Secondly, sectarianism will not be admitted into the Emporium; or, in other words, it will favor no particular sect; but it will advocate the religion of the Bible in the strongest terms, and will urge the necessity not only of a change of heart, but a virtuous and holy life, in order to be truly happy in this world and to be prepared for that which is to come.— In regard to its literary character, it is designed to be of such a nature, as to water the thirsty soul that is studious- ly endeavoring to acquire a knowledge of man in his past and present condition; also some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the faculties of the mind, give scope to the im- agination, while it shall address itself to the good sense of all who desire to be truly elevated by reading.

Our object in the beginning was to establish a sound lit- erature, which we deem of much importance to the future destiny of this country. We bless God that he has smiled on our efforts: for although the Emporium has been in existence but two years, and has just entered upon the third, it has already attained a circulation of fifteen thous- and, which is unequalled in the history of Magazines. It is got up in better style, and contains more reading, and from abler pens, than any other magazine of its price in the United States.

Christian Friend, we hope you will aid us in the exten- sive circulation and support of a work, which we think calculated to enrich the mind, and inspire the soul to the love of virtue and its Divine Author. The very extensive circulation of light and frothy literature, as it is called, is taking by wholesale, the very life blood of the morality and religion of the youth of our country. Is it not time for Christians to act in this matter?

*** CONTRIBUTORS.—The Literary Emporium contains articles, original or selected, from the following, among other distinguished authors:

J. G. Whittier, Seba Smith, R. S. St. John, Mrs. Judson, Rev. J. N. Danforth, Mrs. E. O. Smith, Miss Webb, Mrs. F. H. Green, Mrs. Stewart, Rev. S. Olin, Prof. McClintock, Rev. J. P. Durbin, Elihu Burrit, Wm. C. Bryant, N. P. Willis, S. Galloway, A. M., Washington Irving, Rev. Dr. Bethune, Rev. L. L. Hamline, Rev. E. Thomson, Rev. T. Dick, D. D., Rev. H. Winslow, Rev. Wm. B. Sprague, Rev. T. H. Stockton, Rev. Robt. Lee, Rev. B. F. Tefft, Mrs. L. H. Sigourney, Mrs. E. C. Em- bury, Miss Sedgwick, Emeline Smith, Eliza Cook, Miss Baker.

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J. K. WELLMAN,
Editor and Proprietor, No. 116 Nassau-st, N. Y.

POETRY.

DAILY WORK.

BY CHARLES MACKAY.

Who lags for dread of daily work,
And his appointed task would shirk,
Commits a folly and a crime;
A soulless slave—
A paltry knave—
A clog upon the wheels of Time,
With work to do, and store of health,
The man's unworthy to be free,
Who will not give,
That he may live,
His daily toil for daily fee.

No! Let us work! We only ask
Reward proportioned to our task:
We have no quarrel with the great;
No feud with rank—
With mill, or bank—
No envy of a lord's estate,
If we can earn sufficient store
To satisfy our daily need;
And can retain,
For age and pain,
A fraction, we are rich indeed.

No dread of toil have we of ours;
We know our worth, and weigh our powers;
The more we work, the more we win:
Success to Trade!
Success to Spade!
And to the Corn that's coming in!
And joy to him, who o'er his task
Remembers toil is Nature's plan;
Who, working, thinks,—
And never sinks
His independence as a man.

Who only asks for humblest wealth,
Enough for competence and health;
And leisure, when his work is done,
To read his book,
By chimney nook,
Or stroll at setting of the sun,
Who toils as every man should toil,
For fair reward, erect and free:
These are the men—
The best of men—
These are the men we mean to be.

"The Old Family Bible."

How painfully pleasing the fond recollection
Of youthful connexions, and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies—with peace from on high,
I still view the chairs of my father and mother,
The seats of their offspring, as ranged on each hand;
And that richest of books, which excels every other,
The family Bible which lay on the stand;
The old-fashioned Bible, the dear blessed Bible,
The family Bible, which lay on the stand.

That Bible, the volume of God's inspiration,
At morning and evening, could yield us delight,
And the prayer of our sire was a sweet invocation
For mercy by day, and for safety through night;
Our hymns of thanksgiving with harmony swelling,
All warm from the hearts of the family band,
Half raised us from earth to that rapturous dwelling,
Described in the Bible that lay on the stand;
The old-fashioned Bible, the dear blessed Bible,
The family Bible, which lay on the stand.

Ye scenes of tranquility, long have we parted,
My hopes almost gone, and my parents no more;
In sorrow and sadness, I live broken-hearted,
And wander unknown on a far distant shore;
Yet how can I doubt a Savior's protection,
Forgetful of gifts from his bountiful hand?
O let me with patience receive his correction,
And think of the Bible that lay on the stand;
The old-fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand.

Ecclesiastical.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. X.

Mr. Editor: Among the many things which will be to our disadvantage if we divide from the South, for the reasons assigned, in the proposition made for such a movement, we observe:

III. *That we shall, by such an act, commit ourselves to a precedent, which, if faithfully and practically carried out, would entirely subvert every reformative measure undertaken; and necessarily preclude the possibility of success in the anti-slavery movement,*

How is ignorant and depraved mind, to be informed and purified? By leaving it to itself in its fallen estate, or by embracing it with an appropriate remedy? Certainly not by letting it alone in its ignorance and depravity; but by imparting to it the healing antidote. Has God ever taught us that men are to be reformed by fleeing away from them, and leaving them in their folly and crime? Or are we not rather taught that this is to be done only when all hopes of reformation are gone, and men are given up as incorrigible in their iniquity, and only fit for damnation!

Is there any other way of successfully enlightening and purifying the fallen and vicious, than that of bringing virtuous and intelligent mind in contact with that of the vicious, and thus shedding its elevating influences upon the degraded victims of vice? Does not God visit, in the spirit of conviction, the depraved heart of the sinner? He visits not the transgressor with his approbative smile, unless he repents and puts away his wrong—nevertheless, he visits him, and urges upon him the claims of truth, until he becomes hopelessly lost to every incentive to virtue, or is reformed. The *non-intercourse policy*, he never resorts to, until in the last extremity of desperate instances. And does He not deign to visit His short-sighted and erring people—commune with them and fellowship what is right with them, though disapproving of their wrongs? Have we nothing to learn from the teachings and example of unerring wisdom and rectitude? Did Jesus Christ withdraw from the corrupt Jewish Church, because he could not induce the proud Pharisees to believe and embrace his teachings? Surely they rejected religious truths of as great magnitude, as does the Southern oppressor. They denied the Messiah-ship of the Anointed of God. And yet the Lord Jesus, in the days of his incarnation sustained an ecclesiastical connection with them, unbroken to his last hour. At the table of the last Supper, he administered and partook of the commemorative elements, with his few chosen followers, without excluding or withdrawing from the traitorous wretch, who sold his Lord for the paltry consideration of thirty pieces of silver! Judging from his examples left us, can we reasonably conclude that Jesus would adopt the *non-intercourse policy* with the South, were he in our stead? Did the zealous Apostle to the Gentiles withdraw from the carnal Corinthians because they "*walked as men*" unrenewed by grace, and not as christians? Or did he not rather rebuke them sharply, and labor to lead them to repentance and reformation? Is there nothing in these instances of example from Divinity and Inspiration, to instruct us in the hour of our present emergency? Have they no lessons applicable to the emergencies of the nineteenth century?

Suppose this principle—the principle of *non-intercourse*—was to be adopted and strictly adhered to in politics, what would be the result? We might have an Abolition President, a large majority in Congress, and a Constitutional guarantee, empowering Congress to entirely put away Slavery, and yet we could not affect the existence of Slavery in the least, unless our Abolition President, and Congressmen were to meet at the Capitol, and unite with Slave-holding members of Congress to transact business in a Constitutional manner. Any attempt to abolish slavery in any other way would be downright rebellion against the laws of the nation, and not loyal legislation. Who does not perceive, then, that the policy of separating from, and refusing intercourse with those we judge to be in error, is, in its tendency, directly calculated to be subversive of reform, and detrimental to the cause we assay to promote? Certainly nothing can be more clear to the reflecting observer, nor more easy of demonstration. E. A. W.

Written for the Western Recorder.

REV. A. M'CAINE.

Mr. Editor: In the notice given in your paper of Br. M'Caine's strictures on the General Conference resolution, on the subject of Slave-holding, you notified your readers that the author of said resolution still lived, and was fully able, and no doubt would, vindicate himself and the General Conference of 1846.

Hence, we thought best to say nothing in reference to his papers, until after that should have been done; and as the author of it has appeared in the "Recorder," in its defence, and that to the satisfaction of all concerned, perhaps, except it be Br. M'Caine, and for aught we know, to his satisfaction, also. Therefore, we think a few thoughts on the subject at this time, will not be to meddle with other men's matters; and the reader may pass them for what they are worth, for we claim no extra wisdom.

We consider the resolution in question perfectly harmless, and placing in jeopardy the standing of no member of the M. P. Church; nor do we believe the General Conference, by passing it, transcended the Bible, or the Constitution of the Church. For so long as the circumstances under which men are placed, are left to decide their guilt or innocence, and those circumstances are not pointed out and defined by the legislative department of the Church, the judiciary thereof is not meddled with, nor is it legislating on moral evil. But because this was not done, the Brother objects, as much of his reasoning will show. But he says the circumstances under which men are placed, can have nothing to do in determining the good or evil of their actions; nor to decide their guilt or innocence in a moral view; for the thing they do, is neither good or evil, in itself, otherwise we destroy the distinction between right and wrong. But let us try this logic, and see if it will hold good. Then the practice of eating meat is either good or evil in itself, otherwise we destroy the distinction between right and wrong; but we are commanded not to eat meat under certain specified circumstances; therefore, it is an evil to eat meat under any circumstances.

But the Romans place the evil in days, and forbid the eating of it on Fridays, and during lent; but Br. M'Caine forbids the eating of it altogether. If our conclusion is wrong, Br. M's. premise is also wrong; and we have no objection for both to be considered wrong; and M. P. Methodists eat meat as before, being careful to be thankful, and not to offend a Br. by so doing. But the weight of Br. M's. reasoning is right and good against the scriptural and constitutional right of the General Conference to legislate on moral evil, and we are pleased that so able a pen has been used upon the subject; but the resolution he opposes contains no such thing; it only says there is an unholy joint in the *hog*, alias slave holding,) and the judiciary is left to find the circumstances of its existence, and its whereabouts. But perhaps this is what offended our Br.; for he, no doubt, believes the *hog entirely holy*, having no spot or wrinkle, or any such thing. But some object to the Constitution, for guarding the action of the General Conference against passing any law conflicting with the laws of the State; but if they will be at the trouble to consult the 13th chapter of Paul to the Romans, and the 2nd chapter of 1st Peter, they will find the same sentiment enjoined upon the church by the Apostles.

The men of Sodom will rise in judgment with this generation, and condemn it; therefore, circumstances will determine the guilt or innocence of all men, in the final judgment. There is no being guilty for the existence of the abstract principles of evil; but for acting upon them, after the consequences of such action has been pointed out, and they having the ability to act otherwise, or to avoid such sinful action. Hence slave-holding is sinful in many circumstances, and not sinful in some; but *Slavery is an unholy hog*, having not one pure joint in its body. Every member of the church has an undoubted right to declaim against whatever he may conceive to be wrong in the practice of another, and to prove it to be so, if he is able; and to seek his reformation and abandonment of the practice; and if he cannot succeed in this, to seek his expulsion, under the authority of the New Testament, and agreeably to the usages of the church to which he belongs. But when an individual departs from duty, and meddles with that, which he has no right to do, he gets into trouble. So when the church in her constituted legislative departments, undertakes to act upon questions not authorized by the Bible, gets into difficulty, and originates many embarrassments. But then offences will come; but woe unto him by whom they come. T. FORSHEE.

New Carlisle, O., Feb. 10, 1847.

Youth's Department.

From the New York Observer.

WHICH IS THE WISEST?

BY PROFESSOR ALDEN.

"Papa, where have you been in this heavy rain, and without an umbrella too?" said James Carter to his father, as he came in with his clothes thoroughly drenched with the rain.

"I have been to Mr. Hyde's," said Mr. Carter,

"What, away up in the hollow?" said James.

"Yes, it is not much over a mile."

James wished to ask his father what he had been to Mr. Hyde's for, and while he was considering in what form the question should be put, his mother entered the room. James was not one of those boys who could say to a father, "what did you go there for?" He knew that it is not always proper to ask his father for the reasons of his conduct, and when it was, he knew that he ought not to use a form of questioning which might be proper to a companion.

"My dear," said Mr. Carter, "old Mrs. Hyde is very sick, and has been so for several days; and I'm afraid she has suffered a good deal from want of attention."

"I had not heard of her being sick," said Mrs. Carter, "but I was thinking yesterday that I had not seen her for some time. Have you been to see her?"

'Yes, I was in the village when I heard of her illness, and I went right up to see her. It began to rain pretty soon after I started."

"You must change your clothes immediately." Mrs. Carter made the necessary arrangements, and he retired to do so.

"Is old Hyde's wife one of your father's relations?" said Robert Harris, a boy who had come to spend the day with James.

"No," replied James.

"What did he go to see her for, then?'

"I suppose he went to cary her something, or to help her in some way."

"What does he do that for!"

"Because he always goes to see and help those who are in trouble."

In saying this, James stated a fact, though he did not, as he supposed, give a reason. The reason why Mr. Carter visited and relieved the poor was, that he had a warm and generous heart, and knew that it was God's pleasure that he should help the poor and afflicted.

"My father," said Robert, "don't do any such thing. He sticks to his business, and that is the way he became so rich."

This was spoken in a tone and manner which showed how much he valued himself on his father's riches. It was true that Mr. Harris never went on errands of mercy—that he gave all his time to business—and that he was quite rich. It was not true that he was happy, or that he made his family so.

"My father is not rich," said James, "and does not expect to be."

"I know what is the reason. He gives away too much, and does not attend to his business."

"He does attend to his business, too, for it is a part of his business to do good; and giving to poor he says, is only lending to the Lord."

"My father lends money to those who can pay him."

"I guess the Lord is as able to pay my father as any of your father's debtors are to pay him."

"I think it is likely he is, but whether he will do it or not is another matter. My father never lends without a note, or a mortgage."

James might have said that his father had better security for what he had loaned than any notes or mortgages, even the express promise of God; but there was something so unpleasant in the conversation, that he was not disposed to continue it; so he made no reply to Robert's last remark.

After a moment's silence Robert said, "Father says you will all come to want if your father goes on as he does now."

"I'm not afraid of it. I wish your father would mind his own business," said James angrily.

"He does, I can tell you, and that is the way he gets ahead so fast."

"Let us talk of something else" said James repenting of his anger, "this don't do us any good."

"Agreed," said Robert, "let us go out and have a run in the rain. It is so dull to stay in the house all the time. If I had known it was going to rain I should not have come. It had no business to rain to day.

James was a good deal shocked at this last remark, regarding it, as it really was, a great insult offered to God. On the whole he thought it not best to reprove Robert and simply answered "we shall get very wet if we go out."

"Well what if we do? Who is afraid of the rain. What a soldier you would make, if you are afraid of a shower of rain! I don't mean to be afraid of a shower of bullets."

"I'm not *afraid* of the rain, but my father will not let me go out in it, unless it is necessary, i. e. he will not think it best for me to go."

He goes out himself, and I should like to hear my father tell me, I should'nt do what he does himself." Robert did not say what he would in such a case but plainly intimated that it would be something fearful.

"It was necessary for my father to go in the rain."

"*Necessary*," said Robert in a tone of contempt "what necessity was there for his seeing an old sick" woman? You wouldn't catch my father doing it in any weather. Not he: he knows too much for that. If she owed him, he would see to her. He wouldn't go himself, but would send the constable. Such folks cant come it over him, no how."

This was said in a boastful tone, as though he gloried in his father's shame. James was disgusted with him, and began to wish that he had not come, when he exclaimed "I'm not going to stay in the house all day: so if you won't go out, I'm off." Suiting the action to the word, he was off, greatly to James' relief.

Twenty years after the above interview, James and Robert were still living, but their fathers were in the grave. Both had pursued the course of life above indicated till they were summoned to the bar of God. Mr. Carter never became rich, but Mr. Harris continued to add to his property to the last.

James was now a minister of the gospel useful and respected. His mother had lived with him ever since the death of his father and his younger brothers had been educated and were well settled in life.

Robert the only heir of the rich Mr. Harris was now the tenant of a miserable house which had once belonged to his father. He was surrounded by a large family clothed in rags, and often suffering for want of food. He spent a large part of his time at a grocery where rum was the chief article sold. The riches of the rich man, notwithstanding his bonds and mortgages had been scattered. The promise of God to those who feed the hungry and clothe the naked had not failed.

BIOGRAPHICAL.

Phila M. Scovill consort of Obadiah Scovill, departed this life at her residence in the Town of Vienna, on the 25th of Dec. 1846, in the 69th year of her age. The subject of the following brief notice was born in New Haven Conn. and became a subject of the renovating influence of the Holy Spirit in early life and united with the M. E. Church. In life she enjoyed the confidence of those with whom she was acquainted, and in death she gave an impressive evidence of the power of religion. She was confined to her room three months under the influence of a dropsical affliction, during which time she bore her afflictions with christian patience. The evening previous to her departure, the writer of this notice called to see her and found her perfectly resigned to the divine will, and manifesting a desire rather to depart and be with Christ, than to remain in this world of sorrow and affliction. A mother's love was manifested in the the affectionate farewell advice she gave her children, and the thrilling exhortation she addressed to a Son and Daughter-in-law will not soon be erased from the memory of the writer, and I trust never forgotten by the youthful pair. But she is gone, leaving an aged and affectionate companion with a number of children to mourn her loss. The day after her decease religious services were attended to at the Centre Church (Presbyterian) after which the body was borne to the place of sepulture, there to rest until the Resurrection Morn.

C. Caddy.

Vienna, O. Feb. 12th 1847.

Mar Yohannah.—A writer in the New York Courier, who signs himself "B," doubts that this venerable Nestorian has met the fate which recent accounts would seem to indicate. He is a resident of Persia, and not of the mountains of Koordistan, in Turkey, where those revolting massacres have been perpetrated. He suggests that there are other Mar Yohannahs—the name signifying nothing more than "my lord John"—of which there may be many in the Koord country, as well as in Persia. The Nestorians in the latter place have thus far escaped such brutal persecution—and it is hoped our old visiter is not yet cut off in his good works.

A poet asked a gentleman what he thought of his last production, "An Ode to Sleep." The latter replied. "You have done so much justice to the subject that it is impossible to read it without feeling its whole weight."

PROSPECTUS OF THE

OHIO CULTIVATOR,

Vol. III---For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS—OeDollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio. that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

Farmers of Ohio! Who among you are willing to have no part in this onward march of improvement? Who among you are willing to deprive yourselves and your families of that 'knowledge which is power,' and the great means of progress and elevation, for the sake of the small pittance which that knowledge may cost? And who of you that desire to see this work advance, will not make an effort to arouse your neighbors from the mental torpor that rests upon too many of them? The work is not difficult—pursuade them to read papers devoted to their interests—☞send on their names, with your own, as subscribers to the Ohio Cultivator, and you may rely upon it they will soon begin to awake—to inquire and think—and not only become better farmers, but more intelligent and agreeable neighbors.

Address, M. B. BATEHAM,
Columbus, Ohio.

WELLMAN'S ILLUSTRATED BOTANY.
VOL. II., 1847.
EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experimont, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

In the course of its publication, it will contain an Introduction to the Natural System of Botany, a thorough Treatise on the interesting and important branch of Vegetable Physiology, Notices on Fossil Botany, and descriptions, both scientific and popular, of numerous species of plants, the properties of which, medicinal and useful, will be fully explained. In short it is intended to present a complete view of the latest and most important facts, discoveries, and theories, in every department of the science.

The whole illustrated by splendid colored engravings, taken from Nature, full size, and finished the highest style of modern art.

This work is designed to be eminently popular in its application, and there is enough of that which is stranger than fiction about it to render it, in no ordinary degree, interesting and instructive.

We do not intend to confine ourselves to the botanical descriptions of each plant, but to make it a thoroughly scientific work, in all the departments of Botany. It will also give information on the cultivation of plants and flowers. In a word, it will comprise the whole science.

TERMS.

This work will be published monthly, with from six to ten flowers, handsomely painted, in each number. Price, $3,00 a year, or two copies sent to one address for $5,00.

☞A very liberal discount allowed to Agents.

J. K. WELLMAN, Publisher and Proprietor,
Febuary 13, 1847. No. 116 Nassau-st.

Horse Stolen.—$20 Reward.

REV. J. I. STILLIANS, requests us to state that on the night of Jan. 19th a large dapple gray horse, 16½ hands high was taken out of his stable on Hacker's Creek, Lewis Co. Va. Said horse is 6 or 7 years old this spring, a little crease fallen, with a white mark 5 or 6 inches long on one of his shoulders, caused by the collar a wind gall on the out side of his left hind leg, near the pastern joint, a horse of good carriage. Any person finding him, and returning him to the owner, or where he can get him will receive the above reward.

Something New.
JUST PUBLISHED
By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matte relating to that country. This history is published i pamphlet form, 12 mo., containing 152 pages and will b sold cheap.

Also—A NEW HISTORY OF OREGON AND CALIFORNIA, (By Lansford Hastings) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabiants, &c. &c.

DISSOLUTION.

IT is nearly two years since the firm of A. A. Guthrie & Co., was dissolved, so far as the selling of Goods is concerned. It is this day fully dissolved by mutual consent all debts due the concern are to b epaid to *A. A. Guthrie* —who earnestly requests ear y payments & especially urges all wo have suffered thei accounts to stand open thus far, to come immediately an dsettle.

A. A. GUTHRIE,
G. N. GUTHRIE.

Putnam, Dec. 14th, 1846

PUTNAM BOARDING HOUSE.

THE SUBSCRIBER having been for the last sixteen years keeping Tavern and Boarding House, would respectfully acquaint the public—that he has established a Bording House in Putnam, and hopes by strict attention to business he will merit a share of public patronage. His accommodations shall be good, and his table, for variety not surpassed by any Hotel or Boarding House in th West. R. Putnam.

October 31st, 1846.

N. B. Application for boarding should be made soo. R. n P

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No. 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlers, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Kitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire.
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

NOTICE.

THERE will be a petition presented to the trustees of Newton Township, Muskingum county, at there annual meeting on the first Monday in March next, praying for a Township Road to commence at a stone bridge on the old Lancaster Road at Kent's run at the foot of John Williams's hill, thence to run a Northwardly direction to the corners of land owned by G. M. Crooks and Lewis Stine.

January 23d, 1847.

NOTICE

IS hereby given, that a petition will be presented to the Commissioners of Muskingum County, at their March session, praying for a county road, beginning at a point in the Cooper Mill Road in Springfield township, and where the west line of Barnett Workmans land crosses said Cooper Mill road, from thence running north-eastwardly thro' the lands of B. Workman and William Vansant to the lower end of William Vansant's field, (known as the middle meadow,(thence northwardly to the north-west corner of John Vansant's orchard, from thence north-eastwardly on the nearest and best route through the lands of John Vansant and James Vansant, so as to intersect the Flint Ridge Road (so called) near the west end of Cornelius Starkey's farm.

January 15, 1847.

NOTICE

IS hereby given that a petition will be presented to the Commissioners of Muskingum County their March session, praying for an alteration in so much of the county road known by the name of George Norman's road as lies between the Cooper Mill Road and William Vansant's barn. The proposed road to commence at said Cooper Mill road, where the west line of Barnett Workman's land crosses said road. Thence eastwardly to the lower end of William Vansant's field, (known as the middle meadow,) thence north to the lane, thence west so as to intersect the original road cast of William Vansant's barn, all in Springfield township.

January 12, 1847.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces assorted Cloths, *very low*,
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS,
successors to
Guthrie's & Buckingham.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

GEORGE CONCLIN,
BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

THE CHEAPEST AND BEST.

New Prospectus for the Year 1847.

FORTY-EIGHT large octavo Pages, and Fifteen Engravings in each No. Published on the first of every month.

Fourth Volume commences in January, 1847.

The No. for Jan. contains a "Pictorial Description of the State of Ohio," elegantly Illustrated with American views, &c. &c.

Other States will appear in subsequent Nos. of the Work.

Robert Sears, 158 Nassau-street, New York, will hereafter furnish his new

Pictorial and Illustrated Family Magazine for 1847, in all respects equal to the Three-Dollar Magazines, at the low price of only one dollar and a half per annum.

Any person sending Five Dollars, shall receive five copies of the magazine for one year, as he shall direct.

All subjects which will admit of it, will be illustrated with engravings. The whole number of the engravings at the conclusion of the volume will amount to several hundred.

Great inducement to subscribe.

We offer to all persons becoming subscribers, a copy of our new work, just published, entitled the Pictorial Description of Great Britain and Ireland.

Containing 262 Views of the Principal Cities, Towns, Castles, Abeys, Costumes, &c. &c., of the Fatherland: a larger number of Engravings than can be found in any book of double the price.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N GUTHRIE announce that they have formed partnership for the transaction of Mercantile business under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the publi generally, to the old stand of A. A. GUTHRIE & Co (recently GUTHRIE'S & LARGE,) where it is the purpose to keep a *large* assortment of the cheapest an best goods in the market.

Putnam, O. January 1, 1847.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscowb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "Literary Athenæum," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is successful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Raltimore, who will co-operate as Editors the of new Magazine. Under the management of those gentleman, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January, 1847. Its contents and the name of contributors, will be published shortly.

Terms—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

Philadelphio, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollors a-year invariably in advance.

T. H. Stockton,
J. G. Wilson,
Theophilus Stork. } Editors.

W. S. Stockton,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the Christian World, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the Christian Atheneum—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once,* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agants are arranged thus:—*On cash orders*, 25 per cent.: on *deferred remittances*, 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. Stockton, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphio, December, 1846.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

THE WESTERN RECORDER.

VOL. VIII---NO. 22. PUTNAM, MUSKINGUM COUNTY, OHIO, MARCH 4, 1847. WHOLE NO. 386.

The Western Recorder,

Is Published every Thursday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

BEVERLY R. WHITE, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

FREE DISCUSSION.

Written for the Western Recorder.

AN EASY CATECHISM.

Mr. Editor: The article on Philanthropy by L. G., in the Recorder of Nov. 14, appears to present a summary of the principal points relied on by the defenders of slaveholding. Most of the arguments in it are proposed in the form of questions; and I have thought that if suitable answers could be appended, the whole might form an interesting, and perhaps useful, *catechism*. As none of your correspondents have seen proper to respond to these queries, the following is respectfully offered; for fairness' sake, I take the questions as they come, without abbreviation.

Question 1. "May there not be such a thing as false philanthropy, or a philanthropy tempered with a zeal not according to knowledge; which is selfish, limited, sectional, and partial?"

Answer. Very true: that philanthropy must be selfish which compels our fellow men to serve us professedly for *their* interest; that which excludes others from the privileges we enjoy, because they are not of the same race, is certainly limited; the rejection of testimony on account of the condition or color of the witness, is sufficiently partial; and a philanthropy which would not cross a political boundary to commiserate with the unhappy and degraded, might well be termed sectional.

Q. 2. Are those heated, mistaken, but possibly sincere brethren, real, true, and consistent philanthropists?"

A. That heated, mistaken persons should be consistent philanthrophists, is not at all probable; but whether those who labor for the removal of slavery are heated and mistaken, or true and consistent, must be determined from a fair review of their doings.

Q. 3. "Do they really love all mankind, and yet consign millions of christians to hopeless despair—to suffer the wages of sin?"

A. If expressing the belief that they commit sin consigns them to hopeless despair, still it no more detracts from the reality of their love, than from that of the apostles Paul and John. (Philip. III, 18, 19, and 1 John V: 19;) or that of the great Philanthropist, who thus consigned the most eminent professors of that age.

Q. 4. "Do they indeed and in truth sympathize with those that are in bonds, and yet pursue a course that must of necessity exclude themselves from all chance to remedy their condition—or of affording them the light and consolations of the gospel?"

A. If the opportunity of giving present relief, or of affording consolation to the oppressed, can only be purchased by acquiescence in the wrongs of the oppressor, those who "remember them that are in bonds" may be driven to deprive themselves of that opportunity.

Q. 5. "Do they candidly, soberly, and in the light of reason and revelation, look at the bearing and tendency of their assumptions, resolves, &c?"

A. That they all do, is more than ought to be claimed for any class of men; but it is believed that as a body, their candor, sobriety, &c., will not suffer by any comparison, in the estimation of those who know them.

Q. 6. "Do these professed philanthropists expect to extirpate the evils of slavery by decrees or resolves—by conventions, divisions, or secessions?"

A. Probably not; their resolves are intended to express the interest they feel for the despised, and to call the attention of others to this heart-moving subject; conventions are found useful to those who wish candidly, soberly, and in the light of reason and revelation, to examine questions of duty; and the object of division or secession may be rather to free themselves from partaking of other men's sins, and from an embarassing and unprofitable connection.

Q. 7. "What have they [the M. E. C.] done?"

A. They might have done immense good, had they "half a century ago" adhered to the course which, consistently with their principles, they adopted; but from a time-serving course, no good can be expected.

Q. 8. "Do these men merely look at the surface of things?"

A. It seems probable that they look at least as deeply into a subject, as those do whose chief efforts are made to keep that subject out of sight.

Q. 9. "Can they expect to rid themselves of all connection with the evil of slavery, by dissolving all connection with the southern portion of the church?"

A. Certainly not; but only from such connection as lends their sanction to any immoral practice, and thereby makes them responsible for it.

Q. 10. Would such a hasty step free them from all political, commercial, and social connection with slavery?"

A. It would not; nor are we required to break off such connection, even with evil doers. (See 1 Cor. V, 9, 10.)

Q. 11. "Could this be, without dissolving the social compact, severing the bonds of civil union, and ceasing to traffic in, or use, articles of commerce, of food and clothing, the product of slave labor?"

A. If such compact, traffic, or use can be fairly construed into sanctioning oppression, then all just men are bound to abandon it; but it does not follow that because we cannot recognize a man's claim to religious character, we must renounce political or commercial transactions with him, or cease to use articles which pass through his hands.

Q. 12. "Would such a procedure lessen the quantum of human misery, or increase the quantum of human happiness?"

A. The calculation of the *quantum* of happiness and misery is rather a difficult problem; the course of duty may usually be ascertained by more direct methods.

Q. 13. "Would it remedy the evil, or benefit the slave?"

A. It seems to have more tendency to do so than the other alternative—endorsing the morality of slaveholding.

Q. 14. "Should they organize a free church, will it be pure or free from slavery, or servitude impelled by circumstances, or the laws of necessity?"

A. Such a church would probably be free from *that* slavery which reduces man to perpetual, personal, absolute subjection to the will of his fellow; but LABOR IS NOT SLAVERY; nor is the necessity of labor, imposed by circumstances, slavery; on the contrary it is commonly a happier lot than that of the idler who boasts exemption from it.

Q. 15. "Will there be none in it who practice fraud, and oppress the hireling in his wages—none whose avarice prompts them to grind the face of the poor?"

A. We cannot tell; but it is certain that if there be such, and the church upholds them in it, or permits it by neglecting the exercise of discipline, it will be unworthy the name of a christian church.

Q. 16. "Will there be none among or around them, who are doomed by the laws of necessity, and surrounding circumstances, to servitude for life—poor and dependent?"

A. Very probably; nor should the church for a moment withhold from such its privileges, whether doomed to servitude by the righteous Providence of God, or the unrighteous acts of men; but if it be designed to ask whether those who oppress them would be admitted to fellowship, it may be answered, there is no reason to assume that they would.

Q. 17. "Would those ill-judging philanthropists have immediate and universal emancipation to take place?"

A. They would, and would greatly rejoice in such an event.

Q. 18. "Whither would the thousands of unlettered, ignorant, and degraded—not to say indolent, and dishonest, sons of Africa fly, or find a resting place?"

A. They would be less anxious to fly, than at present;—there would be room, and work, and calls for them, where they now are; emancipation would but change the relation of masters and servants, from one of arbitrary power and forced obedience, to one of mutual interest and willing service.

Q. 19. "Would they escape from what one of those heated philanthropists styles 'the southern atmosphere of tyranny and oppression,' and seek to 'breath the pure air' of a free State?"

A. Very unlikely; the southern atmosphere, renovated by the process of emancipation, would be the pure air of free States.

Q. 20. "Might they not be repulsed, like the liberated slaves of John Randolph, or threatened with violence, like those whom the governor's (of Ohio) proclamation is designed to protect?"

A. It can hardly be considered probable; for as these repulses are but the echo of the spirit which banishes them from the southern States, the sons of Belial at the north would be ashamed of their violence towards these people, when they see their rights respected at the South.

Q. 22. "Would their condition be better when cast out from the protection and care of their masters upon an heartless world, exposed to the insults and cupidity of unfeeling sharpers?"

A. They would not, of necessity, lose friends by gaining freedom; neither would they in general be exposed to any insults or abuse, which they are not now exposed to. For evidence that their condition would be better, see 1 Cor. VII, 21; read also, candidly, Thome & Kimball's Emancipation in the West Indies.

Q. 22. "Suppose these mistaken zealots should get up a Convention, produce a schism, and organize a free M. P. Church, what great good will they accomplish?"

A. This at least; that those who compose it can, without self-condemnation, advocate *Mutual Rights*.

Q. 23. "Will they benefit the church South, or North?"

A. Possibly both: the church North as above; the South by protesting, in this solemn manner, against their blighting iniquity.

Q. 24. "Will they contribute, in any degree, to the extirpation of the evil of slavery?"

A. In order to accomplish any thing against an evil, men must first wash their own hands from all participation in it. Those therefore, who adopt this method in relation to slavery, take at least one step of a rational course for its extirpation.

Q. 25. "Will they lighten the burdens of those with whom they professed to sympathize?"

A. Not perhaps immediately; there may be present inconveniences both to them, and to themselves; but believing that the interests at stake are of far greater importance than any incidental sufferings, they do not, on this account, shrink from the contest.

Q. 26. "Will they promote the cause of true religion?"

A. True religion is a religion of justice and humanity; slavery is founded in injustice, and constantly tends to inhumanity; slavery, therefore, dishonors and impedes the cause of true religion; to vidicate which, it may become necessary for other churches to withhold christian fellowship from churches which allow the practice.

Q. 27. "Will they convince the world that they are real, rational, and consistent philanthropists—loving all mankind with a sincere affection?"

A. There is nothing in earnest, untiring efforts for the elevation of a despised class of people, to prove that their philanthropy is not real, rational, and consistent; nor does reproving the wrong doer show, that they do not love all mankind with sincere affection; but as to convincing the world, that is comparatively an unimportant object.

Q. 28. "Or will they augment doubtful disputation, sow the wind, and reap the whirlwind?"

A. There need be no doubtful disputation, where the simplest principles of right are concerned; nor need *they* sow the wind, who have so much better seed to sow—for a sample read the 58th chapter of Isaiah—seed which when permitted to bring forth fruit to perfection, produces a blessed harvest of righteousness, security, and happiness.

And now, Mr. Editor, if my paper is not already too long, suffer me to ask a few questions in turn.

1. Is the use of such epithets as "heated" "mistaken zealots" "ill-judging philanthropists" &c. calculated to convince or persuade those supposed to be in error?

2. If laborers among us are slaves, (see question 14,) will not some *philanthropic* person, for the *general good*, propose they be disfranchised, debarred from testifying, &c?

3. Do not those who speak contemptuously of the poor and dependent, reproach their Maker?

4. If the slaves are still so "ignorant and degraded" after being from 100 to 200 years under the "protection and care of their masters" should not some other means be used for their improvement?

5. If slaves are generally "indolent and dishonest," should we not justly infer that slavery is demoralizing?

6. Ought good men to practice, countenance, or defend, that which degrades and demoralizes human beings?

In conclusion, I wish to assure L. G. that I have more respect for *him*, than I have shown his *article*. J. N. C.

Magnolia, Ill.

Written for the Western Recorder.

Rev. Mr. Smallwood's Temperance Address.

This address before the Sons of Temperance in Putnam, is creditable in most respects to the cause, and to its author. We like his graphic description of the customs of by-gone days,—showing by comparison the progress of reform. We commend also his enumeration of the means by which the changes for good have been effected. We can also tolerate the very natural enthusiasm of the speaker when addressing his brethren of the craft,—those who like himself have just buckled on the new harness of the "secret order," and who were delighted with its fitting. True they may be *veterans* in the *cause of temperance*, but that is not the point. It is the casting off an old coat and the fitting of the new that furnishes the matter in hand.

We are sorry to meet with a few passages, too, that we consider as seriously objectionable. For example the following: "It is surprising to me that a part of the religious community, should stand opposed to us. Or, rather it would be surprising, if we did not find professedly religious people opposing every benevolent enterprise. The Jewish church with the High Priest at its head, crucified the Lord of life and glory."

That which follows, shows that he refers to opposition, not to Temperance, but to the "*secret order*."

We would like to know whether Mr. S. in his own mind distinguishes, between Temperance itself, and a *particular method* of attempting to promote it. The language sounds as if he put down every opponent of *secret societies*, as the *enemies of Temperance*. Yet there is no natural affinity between them. This he should have remembered.

There are multitudes of Temperance men, who think they understand full well the nature and tendencies of secret societies. They have seen *one* of them baffling the power and skill of a whole State for years, and finally rescuing from condemnation individuals accused of a foul murder, by the refusal of witnesses to testify what they know in the case. And the excuse for this refusal was, that obligation to this society forbade it. Yet this society has always maintained the most lofty pretensions to benevolence. These men believe too that secret societies foster a spirit of clanship and favoritism, and that they afford *unworthy members* an opportunity to continue and execute mischievous plans which without such facilities could not be matured. They believe that in the hands of good men even they possess no superiority for promoting a benevolent plan, while in the hands of the unworthy their tendency is to produce evil. Upon the same principle that they avoid the use of Alcohol do they shun secret societies. *They confer no positive benefit, their tendency is to do mischief.*

Cannot the "Sons of Temperance," pay their admission fee and regular tax to the treasurer, and can he not answer orders for assistance, without any secret signs. Cannot a suffering stranger just as well present a recent certificate from his secretary as any member of a church or of any other society? Why then should the cause of Temperance come under suspicion by the unwise resort to a mode of organization that public sentiment has long since exploded?

But "look how we have some of the best of the old pioneers of temperance and numbers of the clergy at our head." So had Masonry, and its praises were as loudly proclaimed as being the "hand-maid of religion" as that of the Sons of Temperance. Yet notwithstanding that, an extensive conspiracy was concocted, which ended in murder. This is said, not that "*the clergy*" were in the conspiracy named but that the members of a secret society could plan, and execute a foul crime *in spite* of the good man in it, and that by virtue of a *secret organization, the criminals escaped.*

We believe that thousands of pious men once embraced Masonry in full belief of its innocent nature. These would have shuddered at the thought of crime. But they endorsed an institution that permits bad men under color of secrecy to commit crime and escape punishment. If one secret institution can thus be prostituted in spite of "*the clergy*," why not another?

Again "we are no more a secret society than the session of a church is, when it sits as it generally does with closed doors." Let us see. May the uniniated visit the lodge by introduction, and witness whatever transpires with the exception of continuing in ignorance of the watch-word or countersign? May every member freely relate to his wife and family all that passes in the Lodge, with the exception of disclosing the pass word? Does the whole secret consist in the word or sign which serves to distinguish between the members and others? If the above statement be true it is so, for members of session are under no obligation to exclude spectators, or to conceal their acts.

Again, "our charitable feature adds likewise to our stability."

We have examined the published constitution of the Zanesville "Olive Branch Division," to ascertain what it may be. We find the admission fee, for persons over 18 and under 50, to be two dollars: if over 50, to 60 years of age 50 cents additional for each year, and from 60 to 70 years of age, one dollar in addition for each year. Thus a man of 60 pays $7 00, and one of 70 years $17 00, for admission. In return each member of *one year's standing*, if sick without his own fault, by improper conduct, is entitled to receive $3 00 a week, for funeral expenses for himself $30 00, and for his wife $15. To create a sufficient fund to meet these claims, each member must pay at least 6¼ cents a week, & if admission fees, fines, and the weekly collection fail to meet all demands a further assessment is made.

With these arrangements we find no fault. They may form a very good Health Insurance Company, but we see nothing more "charitable" in its features than in the Knox county mutual Insurance Company, or in the London Life Insurance Company. By small contributions from each member a fund is furnished to relieve the necessities of the sick, and to bury the dead. It is a fund from which the member worth $10,000 draws as feely as the poorest mechanic. It is *his due* and he is right in so doing.

But where is the fund for the poor, the suffering, the widow, even of the Son of Temperance, or his orphans? We can find no provision for them and we think we have thoroughly searched the little manuel named. Let us then honestly call things by right names. Then all will be fair and above board.

But the concluding paragraph fairly casts all before it in the shade. Read it.

"But one thing is clear, if the temperance cause is to advance, and obtain new victories and win a final triumph these glorious results must be done by our society. All other organizations are lifeless and prostrate. Were it not for us the cause would be retrograding. It was so when we arose. Take the Sons of Temperance out of the way and the maker and vender of ardent spirits are in the field without an opponent, and the land is their prey. You must then help us,—you must join us or you can do nothing effective. The question is between Sons of Temperance and no Temperance societies at all. Decide then which you will have."

This we give as a specimen of "tall talking," and would feel rather out of humor with it, if its lofty pretensions did not make it absolutely laughable. Really the "secret order" of the Sons of Temperance like another Aaron's rod, transferred to a serpent, shall swallow up all the others. 'Lifeless, and prostrate' they seem ready for the sacrifice. And upon what basis are such huge calculations formed? Why, a certain class of Temperance men have superadded to their former mode of operations the *charm of mystery* and the addition of a *Health Insurance company.*

Now, in all candor, we enquire, what there is in this to promote *permanently* the cause of Temperance? What magic is there in a quarterly sign or pass word to transform one into a more effective Temperance man than before? What is there in a Mutual Insurance process to effect the object? We see none. Can any one else?

But, twenty or thirty drunkards are already reformed in Zanesville. Well, upon this point the Washingtonians a few years since could out boast you altogether. So small a number as this is but taking the back track and falling in the rear. Would it not have been wise to wait a year or two and ascertain how many should really hold out reformed men? We have so often been saluted with a flourish of trumpets heralding recent reforms both moral and religious, which disappointed in the end the sanguine hopes of their friends, that we think it best not to be in haste, but to make little delay.

We would hope for the best, but there can be no harm in waiting.

In conclusion we say, Let the Sons of Temperance do all in their power. We bid them God speed in all that is good. We will not cast a straw in their way but cordially work with them, if they will permit us. But we are disposed to cut down the vain-glorious spirit of those, who would arrogate all the Temperance cause to themselves, by setting aside those who pioneered in the cause, when they were under the nurse's care, and had not shed their baby dress. Let them ponder the answer of the King of Israel. "Let not him that girdeth on his harness, boast himself as he that putteth it off."

A Pioneer in the Temperance cause.

Putnam, O. Feb. 26, 1847.

Ecclesiastical.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. XI.

Mr. Editor:—We observe,

4. *That by adopting the policy of separation, we shall most effectually exclude ourselves from access, as a church, to that part of the land afflicted with the curse of slave holding laws.*

It will debar us from preaching to either slaves or slave holders: and but little probability will remain of our holding any correspondence with the South, that may be of a salutary or beneficial character, towards those engaged in the evil of which we complain. It is a question deserving our sincere attention, whether, because we cannot accomplish all the good we would, shall we therefore deprive ourselves of doing what good we can?

Our commission as ministers of the Gospel, requires of us that we "go into *all* the world, and preach the Gospel to every creature." And shall we now take to ourselves what will effectually exclude us from all religious access to a large portion of the land? Can we innocently do it? Shall we stand justified before him who has given us this great commission, and solemn charge?

Did our connection with the South debar us from loving God or man, or impose upon us any irreligious burthen, the case would be entirely different. Did it prevent us from manifesting that love, as fully as we might, by being separated, our circumstances would be materialy different. Or did it bind our consciences to approve what God has prohibited and condemned, our situation would be quite unlike what it now is; and we should stand in a very different light before the world, and in the sight of Heaven. But nothing of this character exists. No infringement of the sacred rights of conscience, is experienced from this connection. No profitless and unmeaning task is required of us to be performed, as a religious duty. No religious privilege is withheld from us, by it; nor is there any burdensome right imposed upon our observance. In all these things, we are left as free and untrammelled, with the connection, as without it. What then is the great difficulty in the way of its being continued? Is not this the sum of the whole, *We cannot make all in the denomination, think, and act, as we do, on all subjects:* and therefore we propose to unchristianise them, and abandon them to hopeless perdition, turning them over to the "uncovenanted mercies of divine vengeance!" It may be contended that their error is a fundamental one, and endangers the soul. Allowing it may be, why should we break a connection on account of it, which while it lends no sanction whatever to that error, affords us the most favorable position for opposing it with success? We do not conceive, however, that it is possessed of such an attribute, only with those who have received proper light, and information upon the subject, and then persist in their adherence to the iniquitous practice.

5. *The precedent of such a division would be decidedly inimical, and ruinous to a Republican form of government.*

If the minority, refuse to abide the decision of the majority, republicanism can never be sustained. Whether in ecclesiastical associations, or in politics, Anarchy would be the inevitable consequence of the abandonment of the principle of submission, on the part of the minority. And should we divide, as proposed by some, so far as the influence of our example may be felt and regarded, it will tend directly to the overthrow of our civil institutions;—and to the destruction of the Democratic principles in every kind of government. It will be a virtual abandonment of those principles, we have professed to love so dearly; and assuming to dictate and determine the path of duty for others, continuing friendly intercourse with them, only so long as they yield implicit obedience to our injunctions. This, we think no one can fail to perceive. But we forbear, for the present, enumerating more of the disadvantages, with which such a division would embarrass us. And say in conclusion, that in referring to them, we have done it for the purpose of commending them to the attention of others, that they may provide against them, or remove them, if they are disposed to urge on the division.

We will next consider the great object to be obtained by such a separation. E. A. W.

Western Sketches.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. III.

Friend Bassett: In my last, I had brought my notes up to the fall of 1789; and mentioned that the corn crops, west of Blue Ridge, were cut off by the frost. In some places the corn got ripe, where the soil was peculiarly favorable, and the corn early in the ground. Mr. Converse says the crop ripened at Waterford, and corn was sold there at half a dollar a bushel; at Newberry and Belpre it was cut off, as Mrs. Dr. Mathews informs me; her brother raised a crop at Newberry, and she tells me a very interesting anecdote of Isaac Williams: He had lived for several years on the Ohio, opposite Marietta, before the settlement of that place, in 1788; and in the spring of 1790, when the scarcity of corn was greatest, he sold his corn at fifty cents a bushel; refusing a speculator who wished to purchase the whole, who lived in our settlement; and of every purchaser, he enquired the number of *persons in the family*, that he might deal out his corn, in proportion to its size. Here was true benevolence. Mr. Williams, I knew well; he was not rich, but was a great hunter; and always wore very plain, home-spun clothes. His wife was a sister of the Tomlinsons, who lived at, and near Grave creek, Va. During this summer the mills at Wolf creek were got in operation. The fall of '89, Benj. Converse went from Waterford to assist in raising the mill; was taken sick, of the small-pox, and died there, in a few days. A daughter of General Tupper's, who had married Mr. Secretary Sargeant, soon after they came on, also died that fall. This summer, (1790,) an expedition was sent into the Indian country, by Congress, under the command of Major Harmer, and the troops from Fort Harmer, were withdrawn for that expedition; and the Fort, for a time, was placed in charge of one of the Sergeants of the Militia, (Joseph Barker,) with a Militia guard. I never fully understood the character of this expedition, as the "*Indian War*," as we termed it, had not then broken out. But I believe it was sent out to bring some of the tribes to terms, by getting them to treat; or, by coercion, if necessary. Harmer could never get in sight of the Indians; but a detachment that was sent out to try to bring on an action, was met, and defeated. Col. Converse informs me that the Shawnees had, all the time, since the landing of the settlers, kept aloof, and before the war, took a man by the name of Jno. Gardner, prisoner from Waterford, who made his escape after they had taken him a few miles. It was the Delawares and Wyandotts which came into the settlements peaceably, and traded with the inhabitants. In the fall, the two companies which had left Fort Harmer, under the command of Captains Hart and Ziglar, returned, and garrisoned the Fort. The fore part of the season the settlers suffered for food; but the season for cultivation was very early, and the gardens soon helped out their living. Corn was fit to eat by the 4th of July. My father mentions taking twenty-five or thirty bushels of corn to Wolf creek mills by the 1st of Nov., and while absent, heard of the return of Major Harmer. I have said nothing of the settlers on Point Harmer, of whom there were several, amongst whom were Judge Gilman, Benjamin I. Gilman, Paul Fering, Esq., Old Mr. Warth, with several sons, who were active woods-men, and Mr. Shoeman, a French-man. The progress of clearing and cultivating the land was rapid; but the settlers began to be alarmed about Indians, towards fall, though no one had been killed, as yet. The surveyors were out on the business of surveying the lands. John Mathews (formerly of this county,) had been engaged in the business from 1786. In the fall, Colonel Isaac Stacey took charge of a company which went up to a place on the Muskingum, called *Big Bottom*, below McConnellsville, now called Rockville, and had with him, about seventeen men, with one woman, who did the cooking; she had a child, and was the wife of a man employed to hunt for the party. They built a block-house and one cabin; and there was an old shanty which had been before put up by some persons who had made a 'Tomahawk improvement.' In the new cabin were Francis and Stephen Choat, a Mr. Shaw and Mr. Patton. In the shanty which had been fitted with a clapboard door, were two brothers, by the name of Bullard. The rest of the party were in the Block-house. Amongst them were two sons of Colonel Stacey, and one of Major Ezra Putnam's, (an early settler.) In the winter, when the weather was excessively cold, and the river was frozen over, an attack was made by the Indians on this place. Colonel Stacey had left some time before, and had cautioned them to be very watchful, as they were the advanced post,—to leave work by sundown,—to close the doors and windows, &c.; but as no actual hostilities had taken place, they were careless, and left the door open. About dark, as the woman was busy getting supper, the Indians having divided into two or three parties, made the attack, by one party going to the cabin, where they secured Francis Choat, Stephen Choat, Mr. Shaw and Mr. Patton; another went to the block-house, and firing in at the door, killed Mr. Troop, who was standing near the fire, and who fell into it. They then rushed in and commenced tomahawking the rest. One seized the child, dashed its brains out, and threw it upon the fire. The mother seized an axe and desperately wounded one of the Indians, but she was soon dispatched. One of the Staceys attempted to escape through the roof, but was shot; his leg broke in falling to the ground. He begged to have his life spared, as he said they had killed all the rest; but he was killed. His younger brother, a youth, had hid himself behind something in the room; after the rest were dispatched, and the Indians were looking to see what plunder they could secure, one of them found Stacey, and taking him by the arm, lifted him up. He begged for life, but another Indian raised his tomahawk to kill him; his captor forbade his doing so, and raised his tomahawk to defend his captive, and the business was settled by sparing Stacey; who made the fifth prisoner in the block-house. The rest were all killed. After plundering such property as suited their purposes, they set fire to the house and consumed the balance, with the dead bodies. When the first gun was discharged, the two Bullards left their shanty, pulling the door too. Before they had gone far, they heard the Indians beating down their door—they heard the groans and screams of the people at the block-house, and made the best of their way down the river. There were twenty-eight Indians. Twelve whites, (including the woman and child,) were killed; five taken prisoners, and two escaped. The Indians had intended to take Waterford and Duck creek Stockades, but the escape of the two Bullards defeated this, and they made off with the prisoners and plunder. Captain Rogers and Samuel Mitchel had a cabin at the mouth of Olive Green creek, and these went with the two Bullards over to Wolf creek mills, and a man that was there from Waterford, took the information there. The Bullards continued on to Marietta. The garrison at Waterford immediately sent a party to the place, (about twelve miles,) to see if any wounded or living remained; but they found no live thing, but the dogs, and these refused to leave the premises. The bodies were so much consumed that one could not be told from the other, except Stacey, who fell on the outside. The logs of the house were green, and therefore were not consumed. They buried the remains in the house, and left. The dogs could not be coaxed to leave; and Colonel Daniel Converse, from whom I received these particulars, (and who had received them from Mr. Shaw, one of the captives, the next summer,) thinks there was something very singular, that the dogs, (of which the party had several,) should not have given the alarm, as is usual for them to do; but it seems, from all accounts, that they did not. The Indians took the prisoners on to the Sandusky, and thence to Maumee river. Stacey was adopted by one of the Indians, and died amongst them. Francis Choat was a Free-Mason, and the Indian agent at the British Fort, Colonel McKee, being also one, he secured his, (Choat's,) freedom. Francis, in some way, sometime after, obtained the release of his brother. Shaw also obtained his liberation, through Colonel Brant, the next summer. Patton remained a prisoner until the close of the war. I saw him when I was a boy, and heard him tell some of the incidents of his captivity. When they heard of the taking of the block-house at Marietta, Anselm Tupper went up with a party, but returned without accomplishing anything but satisfying the minds of the people, as to the facts; and, that no wounded were there. This station was not again occupied during the war. About the same time or perhaps a little earlier in the season, John Mathews and Ebenezer Sproat, who were surveying in the lower part of the Ohio Company's purchase, below Gallipolis, were driven from their work by the Indians. They had each a small guard of soldiers. About daylight the sentinel at Mathews' camp had left his post and gone to the guard fire, a rod or two from Mr. Mathews' tent. Mathews and one man named Patchen, had risen from their blankets in a sitting posture, and were putting on their moccasins, when the Indians fired on them and shot Patchen through the body. Mathews and the rest of his hands ran and escaped with the few clothes they had on. Patchen, after running a few steps, fell, and died, or was killed. The Indians made their second fire upon the guard.—They killed all but one; this one was running in the direction with Mathews and his men, but finding that he was unable to keep up, jumped over a fallen tree, and hid himself close under it. The Indians pursued, and one of them jumped upon the log, but seeing Mathews and the rest of the party far in advance, desisted from the pursuit, and the soldier under him escaped his notice. The surveyors lost their instruments, and other property. The surveying of the lands had to stop until the close of the war. There had been a company formed in the States, called the Scioto Company, who had contracted with the Government for a quantity of land, on certain conditions, to be complied with by the company. They sent an agent to France to sell lands, and procure settlers. A large number of French purchased of the agent, and sailed for this country. I am under the impression that they arrived in the fall of 1790.—They found that in consequence of the failure of the company to comply with the condition of the contract, they were defrauded of their money, and were in a new and wild country, without lands, or that kind of knowledge and experience necessary to procure a comfortable living; and the Indian war added to their difficulties. They mostly located at Gallilpolis, where barracks were prepared for them. A few for a time remained at Marietta. Two, Mr. Shewman and Mr. Thiery, remained there. Mr. J. P. R. Bureau, then a single man, remained a part of the time during the war, and then went to Gallipolis. There were two or three Americans settled with them, and acted as spies. Robert Safford, of Vermont, was one of these.—This was the origin of the settlement of this place, (Gallipolis.) Some returned to France; others left for other places. Those who remained had to brave the difficulties of a new country, and the war with the Indians; but they nobly sustained these, and some of their men are identified with the early history of our State, and the organization of our State Government. Amongst these the names of Colonel Robert Safford and J. P. R. Bureau, Esq., are favorably known to the public. I have mentioned these circumstances, to note the early settlement of Gallipolis; being the third one in the State. HORACE NYE.

Putnam, O., Feb. 25, 1847.

Bridge across Niagara River.—It is stated that Queen Victoria has consented to have Canada united to the American States by a bridge over the Niagara.

Ibaham Pacha has sent his two sons to England to be educated. They are placed under the care of the President of the Pestalozzian School at Workshop.

Religious Intelligence.

PITTSBURGH DISTRICT.

Harrisville Ct. Feb. 19, 1847.

Br. Bassett: By your permission I will say a few words through the W. Recorder to our worthy president, G. Brown, and the friends of Zion in general, in regard to the prosperity of this Ct. We commenced our second quarterly meeting in Harrisville, at which meeting I had the highly appreciated labors of J. I. Stillians and G. G. Collins, as well as those of our worthy local preacher, J. M. Wilson. On Saturday night we moved from the school house to the new Court House where we had a very comfortable room. On Sunday our congregations were large and attentive and also on Sunday night. We held our love feast on Monday at 10 o'clock which was a love-feast indeed to many, and on the same evening before preaching we had a prayer meeting that never will be forgotten by many. The church was abundantly built up, and while the children of God were made to shout aloud, sinners were made to tremble like a Felix of old. As our meeting progressed, it continued to increase in interest, and those that had been fighting under the black flag of darkness almost three score years were brought to enlist under the bloodstained banner of King Emanuel. We are informed in the 15th chap. of Luke that "there is joy in heaven over one sinner that repenteth," and while we have been rejoicing here, we believe angels have been rejoicing in heaven. May that joy be increased until the last wandering prodigal shall return home. We closed our meeting on last night after a continuance of six days. Eight united with the church on probation during our quarterly meeting, and we think there are many more that will shortly come into the church. The circuit in general, is in a prosperous condition, 43 have joined the church this conference year on Harrisville circuit. We expect shortly to be able to communicate to you greater things if the good Lord still continues to carry on his work among us. J. Holland, *Sup't.*

MUSKINGUM DISTRICT.

Demavia Cottage, Feb. 25th 1847.

To the President of the Muskingum An. Con. of the M. P. Church.

Dear Br. Clancy: It is with emotions of gratitude, to the Giver of every good and perfect gift, that we are informed through the medium of the last Recorder, that your health is improving, and that there is some prospect of your shortly resuming your arduous labors on the District. Painful are the afflictions through which in the providence of *God*, you have been conducted,—but I trust my dear brother, you have learned to regard them as mere links in the chain of a kind providence, designed by the wise Disposer of events, to wean you from the world, and to attach your affections more inviolably to those substantial objects, that are "eternal in the Heavens."

Soon, very soon, we may expect to be released from the toils of Itinerant life, and if found faithful in the vineyard of the *Lord*, through the merits of the Saviour—hear the welcome declaration of grace, "Come ye blessed of my Father, inherit the Kingdom."

It is matter of great encouragement amidst the sacrifices connected with our profession to witness the prosperity of Zion. I am happy to inform you, that the portion of the vineyard assigned to me by the last Annual Conference, Pleasant Hill Ct. has been favored with some indications of prosperity. It will be gratifying to my worthy predecessor Br. Caddy—who labored faithfully the last two years on this Ct. to be informed that the societies generally are much revived, and the members greatly encouraged.

We have held three protracted meetings, viz. at Hartwood, Pleasant Hill, and Amity. I shall not enter into a detailed statement of the particulars connected with the progress and prosperity of those meetings, as nothing out of the ordinary course occurred. We had preaching, praying, singing and shouting, at all the above meetings, and more and better still, sinners were awakened to a sense of their lost condition, and mourners were enabled to rejoice in pardoning mercy. The number converted we pretend not to know. Thirty one or two have united with the church on the Ct. but the greater source of encouragement is the revival, and reunion of the prominent members, some of whom had been for years separated from each other in point of Christian affiection. "How good and how pleasant it is for brethren to dwell together in unity." It is compared in the scriptures to the richest odors, and likewise to the dew of Hermon. The dew that descended upon the mountain of Zion, where the Lord commanded the blessing, even life forever more.

Were it not for the distance to which I find it necessary to have my family situated from my field of labor I could not be better suited with an appointment. Suffice it to say, that I regard *Pleasant Hill Ct.* as appropriately named, a pleasant Ct. and a very kind people.

Hoping that your restoration to health may prove to be permanent, and that we may enjoy the satisfaction of sitting under your instructions at the time you promised to visit my Ct. I subscribe myself your brother and fellow laborer in the gospel of Christ. Z. Ragan.

Leesburg Ct, Feb. 19, 1847.

Br. Bassett: I embrace this opportunity to give some intelligence of this circuit, to the friends of Zion through the medium of the Western Recorder. I resumed my labors on the Ct. the 2nd Sabbath after the rise of Conference. Grateful to the Divine Being for the mercies of the past, and trusting in the promises of the gospel if faithful for grace for the present and future. And desire to be thankful for as much of the goodness and mercy of the Lord as has been exhibited toward us as a people. We cannot write of so great a display of Divine Power as some of our brethren, but can say we have some good times in waiting on the Lord. Our first Qt. meeting was held at Liberty meeting house, and continued a week. The church was considerably revived. Our 2nd Qt. meeting was held on 4th Sabbath of January at Pleasant Valley. We held that 10 days, it was truly a refreshing time from the presence of the Lord. The members of the church came up to the help of the Lord against the powers of darkness from several classes and labored with faith and prayer for the prosperity of Zion. The Lord heard the petitions of his children and blest them abundantly with the riches of his grace. Sinners were pricked to the heart by the awakening Spirit and were constrained to cry for mercy—the Saviour heard the cry of weeping penitents and sent answers of peace to their sin sick souls, which caused them to rejoice with joy unspeakable and full of Glory. The members at Pleasant Valley feel greatly encouraged at this timely exhibition of divine goodness; eight gave us their names for membership and hope more soon will. We are getting along pleasantly at nearly all of the appointments and are striving to live for greater prosperity. We pray that this year may be replete with the outpouring of the spirit of God and scores of precious souls brought from darkness to light.

Yours &c. Wm. L. Baldwin.

OHIO DISTRICT.

Moon's Mill, O. Feb. 18, 1847.

Br. Bassett: Please publish a brief sketch of visitation. Left home Jan. 14, past through Miami Ct. staid with I. Hunt—found him in usual health. The family seem afflicted. Reached Middletown, Union Ct. Jan. 16, tried to preach 6 times—saw no special interest, but good attention to the word. Set out for Darby Miss. reached my appointment Jan. 23rd, found Br. Davis at his post. Here we had an interesting meeting—one professed conversion, 6 joined the church. Left the meeting going on. Brethren from Catawba rendered good service in singing. Called at Catawba—tried to preach, and past on to pleasant Hill, Springfield Ct. where I met with kind friends. Commenced the meeting on January 30, which lasted three days. Some good was done, I trust at this meeting. Two joined the church—may they prove to be shining lights. Went down to A. Laybourn's, then over to Springfield and out to Hess's. Enjoyed a comfortable season with the brethren. On the 4th of Feb. set out for Port William Ct. Reached the meeting on Saturday—found Br. Rose and his charge in good spirits. Received at this Qt. meeting 2 members, and one preacher from the M. E. Church. Things are going about right May the Lord prosper our Zion.

John M. Young.

Mount Blanchard, Ct. Feb. 16th 1847.

Brother Bassett:—Having to write to you on business, I will just say, that our second quarterly meeting, was held at Br. Eckels, on the 23d ultimo, we had Brs. Swaney and Guest to assist us. The meeting was interesting to many. We had what might be called a Pentecostal shower, which is something uncommon for these days of drouth. Although we cannot boast of three thousand, yet thank the Lord we believe there were three converted to God, who skipt about like lambs upon the mountains, and this was not all, for many of the Old soldiers of the cross were overwhelmed with the love of God, and were not like the Queen no more spirit in them, but filled with the Spirit. Therefore it appears that God has not quite left that church, yet we have many things to discourage us in our pilgrimage, through this dark enchanted ground. O pray for us that we may come off more than conquerors through Him who hath loved us.

A. Besse.

Richwood O. Feb. 17, 1847.

Dear Br. Bassett: While writing to you I will also state that we are in the midst of a glorious revival at Richwood. We commenced our last quarterly meeting on the evening of the 5th inst, and up to this date we have not had one unprofitable meeting. The Lord has graciously revived his work. The dark cloud that has so long shadowed Richwood circuit is now fringed with blessed hope. Golden light begins to flash from behind the dark and gloomy mass. O may the Son of righteousness shed such a flood of living beams that our sky may once more become bright and glorious. We have had numerous conversions, and received into the church upwards of thirty members.

Not being confined by geographical limits, we have stepped over our Conference line and organized a promising society of 14 members within the bounds of the Muskingum Conference yet out of the reach of the travelling preachers of that District. If we have done wrong, we sue for pardon.

I think we shall be able to report two new churches built before the close of the year: one certain.

We have peace now in all our borders. We have received into the church 50 members, and the prospect for more is very flattering; with a general desire through the circuit for a revival of the work of God. May the Lord prosper his work.

We are much indebted to Rev. R. K. Davis and Dr. Howell, for their valuable services: and and to the former we tender our sincere regret in not fulfilling our promise: but we assure him the fault was not on our part. We could not get released. John B. Peat.

FOREIGN NEWS.

From the N. Y. Sun.

ARRIVAL OF THE CAMBRIA.

Fifteen days later from Europe.

The steamship Cambria left Liverpool on the 4th ult., and arrived at Boston on Saturday, 20th. She brings coin and bullion to the amount of nearly *ten millions of dollars*. Our foreign files extend to the 4th inst. The British Parliament promptly adopted the measures of relief shadowed forth in our advices by the steamer Sarah Sands, viz: the opening of the Ports for corn and all cereal food until the 1st September next and the suspension of the navigation laws. Acts to prohibit the distillation of grain, and to favor the use of sugar and molasses for that purpose, at low duties, were passing through both houses. Next to these measures came the Prime Minister's gigantic projects for the relief and permanent improvement of Ireland, at a cost of *thirty millions sterling*. Lord J. Russel's plans meet general favor. Money is to be advanced for seed for the next crops. Loans will be made to such of the Irish landlords as wish to improve their waste lands; or the lands will be bought by government at a fixed price. In cases, however, where the landlords will neither improve nor sell, powers will be taken by the Government to buy at a valuation. For the reclamation of waste lands a million sterling is to be advanced. The land so purchased will be resold in small lots, for the purpose of creating a yeoman proprietory, whose social position will fill up the existing void between the peasant and the present race of landlords. Drainage is to be extensively carried out. These are the permanent measures. The temporary projects of relief are a new Poor Law; relief committees to administer funds, and superintend the distribution of food without exacting work in return; giving out-door relief at the poor houses to the aged and infirm paupers; and other measures calculated to mitigate the severity of the present visitation. Further schemes are announced as being in preparation.

Ireland.

The only items of news from this suffering country relates to the dreadful famine, which is indeed terrible. The following is a single instance among hundreds which are recorded.

From the Rev. Samuel Stock, Rector and Vicar of Kilcommon, County of Mayo.

A day ago I entered a miserable cabin, dug out of the bog; a poor woman sat propped against the wall inside; the stench was intolerable, and on my complaining of it the mother pointed to a sort of square bed in one corner; it contained the putrid the absolutely melted away remains of her eldest son. On enquiry why she did not bury it, she assigned two reasons; first, she had not strength to go out and acquaint the neighbors; next, she waited till her other child would die, and they might bury both together I examined the place where it lay; the sight was awful; the poor child lay there, unable even to cry, so exhausted and so far gone no after efforts could save it. It is since dead—it died this day. Here is one case in many.

It is unnecessary to give more such cases. *The newspapers are full of them. Hundreds are dying of starvation.* The famine is becoming general in the South and West. Thousands of the people are flying to England and Scotland. In Liverpool alone 100,000 received relief during a single week! There is much excitement against some of the Irish Landlords for their uncharitable conduct.—The estates of absentees will probably be taken by government at an appraised value and sold out to the tenantry.

Scotland, Germany.

Accounts from the Highlands and Islands of Scotland continue distressing. The Scottish nobility and gentry are extending relief with princely liberality. In all the churches of the three kingdoms collections were taken up, by request of Her Majesty, for the poor of Ireland and Scotland. Immense sums were contributed. From all Germany we have accounts of distress occasioned by the high price of food. Families are preparing to come to America in hundreds. The trial of 250 Poles for the revolt at Cracow, was soon to begin. Accounts from Prussia are almost as distressing as those from Ireland. In the manufacturing districts, particularly, the destitution is alarming. Robberies are of common and frequent occurrence.

France.

From France we have accounts of more disturbances, and likewise of the threatened famine. The French government, however, is taking active measures to avert the impending calamity.

The Chambers have passed a bill providing that until September next, the lowest duty shall be levied on the importation of all descriptions of food, grains, vegitables and live stock. The duty thus becomes almost nominal, for it does not exceed 25 or 30 centimes per hectolitre and per head. This will, it is hoped, have the effect of causing large supplies of food to arrive from the United States, Russia and Turkey. The government has also, in consequence of the scarcity, forbidden the exportation of potatoes and all other vegetables.

One hundred thousand barrels of flour having been ordered for France in the United States, thirty-five thousand barrels reached Havre one week in eight vessels. The rest is expected shortly.

The scarcity of the last harvest has occasioned great distress in this country, and this distress has led to serious, and even alarming, disturbances in many departments, among others Magenue, Ille et Valaine, Cotes du Nord and Cher. The misery of the lower classes is dreadful, and even people comparatively well off complain of the extraordinary dearness of food.

The Bishop of Oregon, lately nominated by the Pope, is now at Havre, waiting to take his departure for his destination. He is accompanied by several priests, monks, and nuns.

Italy.

On New Year's Day all the people in Rome went in grand procession to pay their respects to the Pope. They were accompanied by flags and bands of music, and sung hymns in his honor. The Pope appeared on the balcony of his palace, and was received with an immense shout of joy from the people. The vast multitude then knelt, and the Holy Father, with much solemnity and emotion, gave them his blessing, to which all the people cried, as with one voice, "Amen!" On the 13th January his holiness preached a sermon in the Church of Saint Andre della Valle. His intention to do so had been kept a profound secret, so as to prevent the collection of an immense crowd. When he appeared in the pulpit, the sensation was intense, and all the congregation literally wept from joy. It was the first time that a Pope had preached for three hundred years. His holiness' sermon is said to have been very eloquent and affecting.

The Pope has introduced important reforms in the administration of criminal justice, and continues to manifest the same liberal opinions as on his election. The love of the people towards him increases every day.

Hungary.

Pesth, January 15.—According to an official report, several thousand persons are in danger of dying from hunger before next spring. A demand for 50,000 florins was made to the aristocracy, but only 8000 florins were accorded: and yet that aristocracy takes all the wealth of the country, and keeps the people in slavery and misery.

Death of Captain Rathbone.—A melancholy gloom has been cast over the mercantile community of Liverpool by accounts which reached this port on the 27th ult., stating that Capt. Rathbone of the packet-ship Columbia, his first and second mates, five seamen, and a boy, were washed over board in a gale of wind on the 13th of January.

From the N. Y. Freeman's Journal

Letter from Father Mathew.—By the kindness of Rev. Mr. Kelley, of Jersey City, we are permitted to lay before our readers the following letter from Father Mathew—at this juncture specially interesting and important. It will be seen that he is very decided in the opinion that the best relief is that sent in the shape of *Provisions*. Also that great hopes are reposed in the generosity of "the States." Shall it be in vain?

Cork, 11th January, 1847.

Rev. Dear Mr. Kelly: It gratifies me more than I can express, to hear from you, especially as your letter conveys such good tidings. No sum of money, in the present state of this country could afford such relief as shipments of Indian corn, and other bread stuffs and to be sent immediately. The individuals concerned in the corn trade of England and Ireland, have raised the price to an enormous amount. Indian flour is to day in this city £19 the ton, and in the country £23. Our wretched population is rapidly pining away and sinking into the grave. The only consolation we have, is the pious resignation with which they submit to this dire visitation of an all wise Providence. We have seven months of of famine still before us. But with the bright prospect that now opens upon us, of having our markets reduced to reasonable rates, by the benevolence of our commiserating brethren in the States, we hope to stay the ravages of Famine. Untoward, unexpected impediments, have obliged me reluctantly, for the last two years, to postpone my visits to your happy country. Until the Lord in His mercy, shall stay the hand of the Destroying Angel, that is now decimating the Irish People, I cannot promise myself the happiness of spending a few months in America.

—The Kaffir war was nearly at an end on the 5th December last. The Rev. M. Calderwood, long a missionary in that country, was appointed to negotiate with the Kaffirs.

St. Bartholemew's.—The Swedish government has resolved, gradually, to abolish slavery in St. Bartholemew's, and has devoted £2000 per annum for that purpose until the slaves are liberated.

A proposition is before the Legislature of Massachusetts to establish a State Asylum for inebriates, and meets with much favor.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, MARCH 4, 1847.

Our Address.—Some of our respected exchanges have not observed the change of our address, being now *Putnam* instead of *Zanesville*. The two places are separated only by the Muskingum river. Yet as we have convenient access and interchange by bridges, it suits us nearly as well to receive our documents at Zanesville.—The publishers of the N. York Sun, (to whom we are indebted for many favors,) have for a week past, since our respectful notice of their several publications, sent their daily for us to both places. This was, doubtless, through mistake.—The Philadelphia Saturday Gleaner, of which we so lately expressed our admiration, has also come to us from both offices for two weeks past. We felt it our duty to notify the publishers of what we supposed an inadvertence. Always happy to see you at *Putnam*.

Annual Conferences.—Several Eastern Conferences of the M. P. Church, hold their sessions in the present month.

Both the Boston and New Jersey Conferences convened on the 3d inst.

The Maryland Conference meets at Easton, Md., on the 10th inst.

The N. Y. Conf. at Tarrytown, N. Y., on the 17th—Philadelphia Conf. on the same day.

The Old Veterans Departing.—We learn by the Philadelphia Saturday Gleaner, that the Rev. Ezekiel Cooper, died in that city on Sunday, Feb. 21st, at the advanced age of eighty-four. We presume that he was the very oldest of Methodist Ministers. We see by the old Minutes in our possession, that he was admitted into the itinerant connection in 1785. The Rev. G. Pickering, whose death in New England was announced a few weeks ago, was admitted in 1790. Rev. N. Snethen, late of the M. P. Church, who died in 1845, entered the ministry in 1794. Of the oldest Methodist ministers now surviving, are Rev W. Burke, of Cincinnati, now connected with the M. E. C. South. He was admitted into the travelling connection in '92. Next, Rev. L. Garrett, of the M. P. Church, and now residing in Yauzoo City, Miss, whose name first appears in the Minutes in 1795. The Rev A. M,Caine, of South Carolina, and Rev. Joseph Snelling, of Massachusetts, both of the M. P. Church, first entered the ministry in 1797. An interesting sketch of this last named father, was given in our last paper, by our New England Correspondent. By him we were baptized in infancy about the year 1809. Rev. James Quinn, of the Ohio Conference, M. E. Church, was received into the travelling connection in 1799.

Good Indications, South.—It is well known that many of the supporters of slavery, have gravely insisted that, as a matter of prudence at least, it is necessary to keep their menials in ignorance, or at least that *labor* and *submission* are the only arts or sciences which should be taught them.—Their education in the knowledge of letters, is prohibited by legislation, in some of the States, even in Virginia. In Louisiana, if not also in some other States, the offender is subject to the very severest penalties. It is true, there are now numerous missionaries laboring amongst the enslaved colored population in the South. But we believe these are permitted only to give *oral* instruction.

We rejoice to discover of late some signs of a change of public sentiment in the South, touching the instruction of Slaves. We see in the National Era, an article from the Richmond (Va.) Republican, in which the writer nobly and indignantly repels the monstrous proposal of the Governor of that State, to enact measures further to oppress the colored population, and virtually to expel the free portion of them from the State. He observes that ignorance is often the mother of vice, and asks the grave question "whether we of the white race are not responsible for their ignorance." And he very cogently insists that "to forbid men and women to learn to read the Bible, and at the same time, to condemn them for their ignorance and degradation, is at variance with the plainest dictates of humanity and common sense." He urges, as the first step to the reformation of this class, the repeal of those laws which retard their improvement. And he suggests to his fellow-citizens who are professors of the Christian religion and who feel a concern for the glory of God and the good of mankind, whether it would not be more consistent to pay some attention to the poor in their midst, who are perishing for lack of knowledge, than to expend their time and money in heathen lands.

We have before us the December number of the African Repository, published at Washington City. It contains a "Letter from a Georgian," J. J. Flournoy, Esq. He resolutely repudiates the doctrine that it is necessary to keep slaves in ignorance. He demands why they should be refused 'a bit of education.' I mean, says he, lettered instruction; just enough to enable slaves to read how they should serve God and obey their masters. Did the Scriptures ever foment insurrection, engender revolution, or instil acrimonious passions in human nature? Why not," he continues, "let the descendants of Africa learn to read, and to spend their Sunday holidays at home, poring over God's inestimable lessons, instead of causing them for lack of argument, to gad about on that sacred day, committing often mischiefs or fun."

We have just seen also, in the Presbyterian of the West, proceedings of the Presbytery of Charleston, taking the ground that it is the duty of masters to dedicate their servants to God in the ordinance of baptism.

We are glad to notice these amongst many signs of change of Southern sentiment in reference to the position and privileges of the African race.—And we trust we shall yet be permitted to see the day, when that race shall be regarded not as chattels, or as brutes, but as *men*, and as *immortals*.

"City of Rocks."—We notice in the last number of the Nashville Christian Advocate, that the Editor speaks of his city as "The City of Rocks." Now we are familiar with the terms "Monumental City," "City of Notions," "City of Brotherly Love," "The Iron City," the "Queen City," the "Crescent City," and such like, and know how to apply the terms. But "The City of Rocks" is to us a new cognomen. Very well. It means Nashville. It is the residence of Bishop Soule, and the residence of our old friend, Dr. Henkle, now one of the Editors of the Advocate. But we have such a fondness for Geological Science, it strikes us we would like to see those "rocks," and especially the "City of Rocks," if we should ever get that far down South. Wish we had a picture, or at least a good description of the city. Hope it is not a *hard* place. Br. H. you are gifted in the *descriptive*. When you have time, please give us some statement at least of the natural position and peculiarities of your *rocky locality*, and we will be pleased to re-publish it.

More Steamboat Disasters.—The Cincinnati Commercial brings us intelligence of several serious occurrences on the Western Waters.

1. The Steamer California, sunk, two miles below Guyandotte, six persons drowned, names not given.

2. The steamboat Medora, blew up, not far from New Orleans, on the 10th or 11th February.—Four or five persons killed—others dangerously wounded. Names not given.

3. Steamboat National, burnt to the water's edge, one mile below the mouth of Kentucky river. She was bound for Pittsburgh, where she was owned. Heavy loss of property, but no lives.

4. The steamer Tom Metcalfe bound for the Wabash from Cincinnati, with a heavy load of freight, struck the bank near Aurora, Indiana, on the morning of the 23d ultimo, and suddenly went to pieces and sunk. Five persons were drowned. Names not given.

Army News.—The Pittsburg Commercial Journal, by Telegraphic despatches from Philadelphia, informs us that a detachment of eighty cavalry, belonging to the Kentucky and Arkansas troops, were cut off, thirty miles beyond Saltillo, by General Minon. They formed an outpost, and were surprised by the Mexican General, and taken without resistance. Major Borlaney, Cassius M. Clay, and Major Gaines were among the captured. Lieutenant Richey, with ten dragoons, who had been sent by General Scott to General Taylor, was intercepted by the Mexicans, into whose hands, the despatches, said to contain the whole plan of the campaign, have fallen. An attack upon Vera Cruz, was contemplated, about the 1st of March. About 7000 troops, regulars and volunteers, were in Tampico. The rumor of Santa Anna's death proved unfounded. General La Vega had been appointed to the command of Vera Cruz.

Peach and Plum Trees.—An Enquiry.—Our worthy friend at Morgantown, will excuse us that we did not, a little sooner, give attention to the following note from him. We were in daily hopes of seeing our horticultural friend, Br. C. Springer, not doubting that he would be able to give the desired information. But it so happens we have not since got to see him. We trust he will respond to the enquiry in time for our next paper. We have examined what agricultural publications we have, and meet with nothing that would give satisfaction in the case. Meanwhile, should this enquiry meet the eye of the Editor of the "Ohio Cultivator," and he should be pleased to respond, we will take pleasure in republishing, for the benefit of our friend and others. The enquiry is one of great importance to many.

Morgantown, Va., Feb. 12th, 1847.

Dear Sir: I write you for information concerning the *modus operandi* of stopping the ravages of disease in Plum and Peach trees which infest our country to such an extent that all our efforts to cultivate these delicious fruits prove almost entirely abortive. As you no doubt exchange with some valuable Horticultural works, I thought my chance was as good to write you as any other person. If you are in possession of any facts relative to these points, you will please publish them, which no doubt would be gratefully received by your numerous readers. I would also enquire of you, if you know where a good article of *grape Scions* could be procured—say a two-year growth, or three. I should like to get about six or eight of the best,—say three or four kinds. If you can inform me on this subject where they could be had, I will be in your debt. Say what time they ought to be transplanted. If they were sent to Pittsburg to *Tassey & Best*, with directions to send them immediately by first chance, I could get them. Respectfully,

F. Madera.

Literary Institution in Michigan—The Michigan Conference of the M. P. Church, at its last session, resolved to enter into the erection of a Literary Institution at Leoni, Jackson Co. Michigan. A Board of Trustees was appointed, and a Traveling Agent, Rev. R. Bamford. We have just received a letter from said agent, requesting us to publish a statement respecting the School. He represents it in prosperous condition, numbering upwards of forty students. He wishes us to make it known that they are desirous of securing the services of a competent Instructor to be Principal. They wish to obtain a Minister of the M. P. Church who is a linguist. The Editor of the Methodist Protestant is also, through us, requested to give some notice of this matter. The Address of the Agent is Rev. R. Bamford, Leoni, Jackson Co. Mich. To him private letters may be addressed. We feel persuaded that this demand will not long remain unheeded or unsupplied. The people of Michigan know how to appreciate the advantages of learning. Recent emigrants, for the most part, from the N. England States and from N. York, they carried with them the spirit of improvement. And though Michigan is amongst the young States, it is already ahead of some of the old States in public improvements and in educational arrangements. We are not surprised that the Michigan Conference of the M. P. Church, thrugh but 4 or 5 years in existence, should determine to establish an Institution of learning. Success to it.

Columbian Magazine.—The March number of this attractive work is received. It has three good line engravings, The Glee Maiden, The Anglers, and Le Follet, with four figures. Also a piece of original Music by Miss E. A. White. Contents, entirely original, and furnished chiefly by female writers of the first order of talent. Edited by Messrs. Inman and West. $3 per annum.—Two copies for $5. Address Israel Post, Publisher, New York.

Braithwaite's Retrospect, *of Practical Medicine and Surgery.*—We are again under obligation to the American publisher, D. Adee, N. York, for furnishing us the Seventh and Eighth Parts of this valuable work. They embrace a mass of information, in Medical and Surgical Science, worthy of the attention, not of the faculty alone, but of general readers. As the series advances, the work increases in interest, and the several parts contain more reading matter, rising of 200 pages in each. Price, $1 per year, in advance—very low.

Godey's Ladies Book.—The March number of this beautiful publication has just reached us. It contains as usual, three elegant steel engravings; The Stingy Traveller, Hospitality in the Olden time, and the Fashion Plate. Besides, it contains numerous other illustrations, pertaining to Ladies' Work, Model Cottages, & Children's dresses. Talented and tasty contributors have as usual, supplied the reading matter for this number. Mrs. S. J. Hale is Editor—L. A. Godey, Publisher, Phila. Mr. G. has declined a nomination for President, stating that he had rather cater for the ladies of the U. States.

Godey's Reprint, *of Blackwood's Ladies Magazine.*—The fifth number of this very neat and interesting publication, accompanies the Ladies Book. The publisher still offers a copy of each of these works for $3 per Annum. Or he will send the Ladies Book and a copy of the London World of Fashion or of the Fountain, a splendid Temperance Annual, for the same price.

Wellman's Illustrated Botany.—The February number of this charming work is received. It is most elegantly embellished with colored flowers, of which we feel constrained to say, that they are not to be excelled but by nature itself. A new artist has been secured. And the new editor, Dr. J. L. Comstock, has taken supervision of the work. His name alone, will commend it to the scientific. Published by J. K. Wellman, New York. Only $3 per year. Two copies for $5. Every body, send for it—especially the ladies. The publisher will please note that we are *minus* the January number.

Literary Emporium.—We have received the second number of this work. It is neat, interesting, instructive, and useful for families, especially for youth. It discards literary trash, and is furnished at one dollar per year. Two good engravings in each number. J. K. Wellman publisher, N. York.

Columbian Fountain.—No. 4 just received. We respectfully submit whether *fairness* would not have required, that the Editor lay before his readers those *few* words of ours, upon which he has commented. We leave it to any of the *corps* editorial. As you please, brother.

"Reminiscences."—The 3d paper of Maj. Nye, will be found of increasing interest.

☞ Don't fail to read the two articles on our fourth page, on account of their length. They will repay a perusal.

Prices.—The arrival of the Cambria, caused an immediate decline in the price of flour and wheat, both east and west. Flour sells at Zanesville and Putnam at $4. Wheat at 65 cents.

BIOGRAPHICAL.

Written for the Western Recorder.

EZEKIEL DAVIS.

Br. Bassett: Another veteran of the Cross has gone. Brother Ezekiel Davis was born, July 3d, 1773, in the State of Delaware; emigrated to the western part of Pennsylvania, and settled in West-Middletown; became a member of the Methodist Episcopal Church, about the year 1798; continued there until the year 1828 or '29, when he united with the Methodist Protestant Church, and continued a member until he departed this life, on the 7th of February, 1847, at his son's, (James Davis.)

It may be said of Brother Davis, that he adorned his profession, by a well ordered life, and a consistent conversation; spoke the loudest by his example. In the house of God his seat was seldom vacated,—always attentive to the means of Grace, when circumstances would admit. He informed the friends, a short time before he died, that all was well,—his sky was clear,—his prospect bright for glory and immortality in Heaven. Father Davis has left the church and several children and friends to mourn his loss; but our loss is his eternal gain. May this dispensation of Providence be sanctified to their good, and all be so unspeakably happy in the morning of the resurrection, as to meet where sorrow and sighing shall never come. Amen. W. L. BALDWIN.

From the Zanesville Aurora.

[communicated.]

DIED,

On Tuesday morning 23d inst, at five minutes past twelve o'clock, the Rev. JAMES CULBERTSON, senior pastor of the Presbyterian Church of this place. The closing scene of his life was in every respect highly satisfactory. Though speechless for many hours previous to his death, his eye was clearly intelligent, and he gave unequivocal evidence that he knew his friends and family who stood around his bed until a very short time before he expired.—About eight hours previous to his end, his mind appeared to rally with unwonted strength and clearness. Clergymen present embraced the opportunity of repeating some of the scripture promises to him, and then asked him, if these supported him, to signify it by raising his hand, which he did promptly, and at the same time his eye beamed with joy. He was asked, if the gospel which he had preached to others was now his belief and support, and to signify by pressing the hand, which he did promptly and intelligently. He made great effort to speak, but his tongue refused to fufil its office any more, being paralysed together with the right half of his body. In a few hours life gently diminished to a peaceful close without a struggle or the contortion of a single muscle. His end was peace—as a christian minister.

NEWS OF THE WEEK.

Death of Rev. James Culbertson.—Under the obituary, our readers will notice the death of this eminent and much loved christian citizen, and minister. He cast his lot among the citizens of Zanesville at an early day, and was therefore known generally throughout this and the adjacent counties. He had officiated at the funerals of husbands, wives, brothers, sisters, parents, and children. He had united very many, in matrimony. He had distributed his sound advice, and poured out his fervent prayers at the happy bridal, and in the disconsolate chamber of death. He had been with us and among us for purposes of good, at such times as the great deep of our hearts has been moved. Hence his memory is endeared to all. He now receives his reward;—and may our last end be like his.—*Zanesville Aurora.*

Cargoes of Food for Ireland.—The new and splendid packet ship Constitution sailed hence yesterday with the following cargo:—Wheat, bushels, 10,000; corn, bushels, 26,000; corn meal, barrels, 2,700; flour, barrels 4000; soda biscuits, boxes, 169; cotton, bales 661; clocks, boxes, 42; beeswax, barrels, 19. The iron steamship Sarah Sands took out the following cargo:—Flour, barrels, 1800; corn, bushels, 4,005; corn meal, barrels 600; cheese, boxes, 461; cotton, bales, 274; bacon, bales, 111; jalap, bales, 20; onion, barrels, 50; potatoes, barrels, 90; rice, tierces, 68; apples, barrels, 50. &c.—*N. Y. Sun, 25th.*

Free Shipping for the Famishing.—Mr. Lewis, the agent of the Cunard line of steamers, offers to convey in the steamer Cambria, without charge two hundred bbls. of breadstuffs contributed in Boston for the famishing Irish and Scotch.

More arrivals.—The ship Venice, at Boston, from Liverpool, brings 270 steerage passengers 12 of whom died at sea. The ship encountered terrible weather, and shipped a sea which carried away the boat, filled the cabin with water, washed two men overboard, and washed a baby out of its mothers arms into one of the bed cabins, where it was nearly drowned. The passengers, it is said, were in a deplorable condition.

Fall of Idolatry in China.—Dr. Gutzlaff records a remarkable effect of the British invasion of China. The natives expected that their idols would repel the invaders, but seeing them unable to make the least resistance, even to save themselves from the hands of an excited soldiery, veneration gave way to contempt. The idols having proved their worthlessness, the Chinese refused to worship them, and the shrines and the priests were deserted.

Boston, Feb. 24—9 P. M.

Two Powder Mills at Lowell, owned by Messrs Whipples, were blown up last night. One contained 7,500 lbs. and the other 30 kegs. George Reed and Marshall Kinsman were slightly injured. James Lord, West Gardner, was burnt up with his house last evening, 83 Baring Brothers.

Boston, Feb 23d—9 P. M.

Dr. Hitchcock, of Middleboro', Mass, and Mr. O'Kennision, were so severely injured by collision on the Fall River Rail Road, at Randolph depot, that both died this evening. Mr. George H. Haven, conductor Worcester road, was run over by the engine last evening and died to day.

Important News from Europe.—The Rev. Mr. Baird, who returned in the Cambria, states that the King of Persia was about issuing the long expected Constitution, which would be preceded by an edict of law granting free toleration of religion. Dr. Baird reiterates his solemn conviction that great and extensive changes are rapidly approaching in Europe. He apprehends civil convulsions throughout the Continent; but even these he expects will be productive of good, believing that in 'the shaking of the nations' Messiah comes. No man is better able to form intelligent opinions of the course of events in Europe. He has traversed the Continent, held intercourse with the Sovereigns and their ablest Ministers, and enjoys the respect of all.

A Destructive Fire commenced yesterday morning about two o'clock, in the building No. 116 Water street, which was totally consumed, with the adjoining warehouse, No. 298. Both were five story buildings, occupied by Wm. S. Coore for storage of cotton, and contained between 2000 and 3000 bales of cotton, all of which was destroyed. James McCullough, Esq., the owner of the buildings was fully insured.—*N. Y. Sun.*

A Subscription of over Five Hundred Dollars was raised among the passengers of the Cambria, for the benefit of the suffering poor in Ireland and Scotland. The subscription was set on foot by the Rev. Dr. Baird; General Tom Thumb headed the list with the sum of fifty dollars. The little fellow, before leaving London, presented £100 sterling to the Charitable Fund, for the same benevolent object.

Newspaper Correspondents ought to keep copies of their communications. It is a standing rule in all newspapers offices, never to return communications unless special arrangements are made to the contrary.

Emigration to this country from the different States of Germany, and from Ireland, is going to be immense. We learn that great efforts are making here among domestics to obtain small drafts to send to their relatives, to pay their passage to the New World. It is no uncommon thing for a domestic to send three months' wages to bring over a sister, and when here, both have united to bring over their aged parents, to prevent their being famished by the prevailing scarcity. We are happy that we have an asylum and plenty to keep want from the door.

Accident.—Miss Adelaide Smith was killed at Guelph, Canada West, a short time since by leaping from a sleigh. The horses had been frightened by school boys, and the young lady striking her head on a stone, instantly expired.

Look out.—Those disposed to give some aid to Ireland should be careful into whose hands they pay their donations. The regular committee appointed, for the present, appears to be the proper body to receive contributions.

Freedom of the Press in Bavaria.—The Government of Bavaria, as a mark of special favour to certain faithful editors, has given them permission to receive copies of English, German and French journals, which have been forbidden entrance in to the Kingdom, but under oath not to allow them to go out of their offices for a single moment—not to let any one see them, and return them to the Censors of the Press within twelve hours. What is liberty of the Press worth in Germany? What a contrast with this country.

At Terre Haute, Ia., on the 13th, a portion of the bridge over the Wabash gave way and fell into the river, carrying down with it two men, Messrs Madison and Eastman. The former was rescued but Mr. Eastman, a respectable man of family, was unfortunately drowned.

Most Remarkable Occurrence.—On Monday last, a person at Blackpool, on opening a large cod-fish, found, at one portion of the contents of the stomach, a soda-water bottle, firmly corked, and his curiosity being excited, the weight of the bottle leading him to suppose that it was empty, he drew the cork and perceived a piece of paper which he endeavored to extract; but finding that impossible, he broke the bottle, and found that it had been thrown overboard from the Wisdom, Captain Cobet, on her passage from Sodnay to Liverpool. The document had been written by a Mr. Kenny, a passenger, was dated March 27th, 1845, and stated that they had a very heavy gale of wind three days, the ship had sprung a leak, the pumps were choked, and they had had several of their hands washed overboard and it was to communicate these particulars that he had writen the paper for publication. We think that it is almost the first time that intelligence of the kind has been obtained in so remarkable a manner. We would be glad to be advised of the fact whether the Wisdom outrode the storm. *Preston Pilot.*

Law Reform.—Why cannot we simplify the language of the law—why not banish its old black letter Vandalism! "Sir, I give you this orange," and I do give it; should not that declaration and transfer be deemed an absolute conveyance? Yet to make it perfectly legal it must run thus:

"I give you all and singular my estate and interests, right, title, claim, and advantage of and in that orange, with the rind, skin, juice, pulp, and pips, to bite, cut, suck, or otherwise eat the same, or give the same away, with or without its rind, skin, juice, pulp, and pips anything heretofore or hereinafter, or in other deed or deeds, instrument, of whatever nature or kind soever, to the contrary in anywise notwithstanding"—with much more of the same effect.

Good News from Delaware.—An act for the GRADUAL ABOLITION of SLAVERY has passed the House of Representatives of that State by a vote of 12 to 8. It is supposed that the bill will also pass the Senate. The FREE States of America will extend a cordial welcome to their sister, who thus breaks the chains of bondage and cleanses the foul stain of Negro Slavery from an escutcheon that no other blot has ever tarnished.

Z. Cour.

A bill to incorporate a company to construct a Railroad from Lexington to Covington, passed the Kentucky House of Representatives on Tuesday by a vote of 37 to 27. It was opposed at great length and with much vehemence, by Mr. Page and others, upon the ground that it would tend to the advantge of Cincinnati. In reply—

Mr. Hanson remarked that if he had been told before he came here, that a proposition to permit the citizens of the State to Construct a great work of improvement under such guards as the Legislature might impose, would be denied on the ground that it would build up a foreign city, he would have replied to that person that they knew little of the liberality of Kentucky. He had supposed that the city was made for the country, not the country for the city.

If Louisville ever became a great city, it would not be by pullingdown Cincinnati. She was not strong enough for that.

The railroad proposed would not terminate in Cincinnati, but in Covington, city of our own State.

Mr. H. illustrated by a map, the position of Lexington, of Bourbon and other counties which would be benefitted by this road. He would never oppose an improvement which would give facilities to the trade of the country, because it would go at last to a foreign city.

He was not in favor for legislating for any city, but for the country, for giving to the country the best markets for the sale of their produce, and the best facilities for getting to that market.

If there is any thing which tends to enrich a State—to replenish her treasury more than any other, it was the advantage of a market. This increases the value of land and of property.

A Dog twenty-seven days without Food!—A gentleman of undoubted veracity informs us that a dog belonging to Mr. M. Clark, of Franklin, Mass., disappeared suddenly and mysteriously on the 22d of Dec. last, and was not heard from until the 17th ult., when he was discovered in an old well, and taken out alive. On the day last named some boys happened to be near the well, and hearing a whine and moan of distress, looked and saw poor Tray, on the fragments of an old curb that had fallen into the well. The curb floated on the surface of the water, supporting the dog, and enabling him to obtain drink. In this cheerless abode and pitiless condition, the dog had remained *twenty-seven days*, (embracing the coldest weather of the winter,) with nothing to support nature except water. He had gnawed the curb considerably in several places.

We consider this a remarkable case, although we have been assured of naturalists that the dog has been known to live *forty* days without food, or its substitute. Dogs are enabled to bear hunger a long time on account of having a supply of some substance for the distension of their stomachs—hunger being the effect of the stomach's contraction.—*Woonsocket Patriot.*

Richard Reynolds of Bristol, England.—The following anecdotes of this extraordinary man are given on the most satisfactory authority:—

During the scarcity of 1795, after relieving the wants of his immediate neighborhood, he sent in a cover to the London Committee, with only these words "To relieve the wants of the poor of the metropolis," and without any signature, the sum of *twenty thousand pounds!*

Applying to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give liberally, he made use of this argument: "When gold encircles the heart it *contracts* it to that degree that *no good* can be issued from it; but when the pure gold of faith gets *into* the heart, it *expands* it so that the last drop of life blood will flow into any channel of benevolence."

A lady applied to him on behalf of an orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man; "you mistake: we do not thank the clouds for the rain: teach him to look higher, and thank him who giveth both the cloud and the rain!"

His maxim was; "I am only a *steward*, and must soon render up my account; therefore I will make my own hands my executors:" yet he laid out £10,000 in estates; the rents to be divided, *forever*, between seven of the public charities of Bristol, to supply the wants of the poor.

Being importuned by a friend to sit for his portrait, he at length consented.

"How would you like to be painted?"

"Sitting among books."

"Any book in particular?"

"The Bible."

"Open at any part?"

"At the fifth chapter of Romans, the first verse to be legible. Therefore being justified by *faith*, we have peace with God, through our Lord Jesus Christ."

A Ship of War for Ireland.—The Irish Relief Committee up to yesterday, at noon, had collected between $27,000 $30,000. We understand that they propose to petition Government for a vessel of war to convey the contributions to Ireland, and the Plymouth, now unemployed at Brooklyn, divested of her guns, would be just the thing. We understand from a gentleman who overheard the offer made in the street, that Post Captain U. P. Levy offered to one of the Committee, to command any vessel the Government may lend for this service, giving as a donation his own pay, services and expenses of the voyage, equal to $1,000. Congress ought to *do something* of this kind, and we move that they meet this liberal offer and grant the Plymouth. Who will second the motion?—*N. Y. Sun.*

Fatal Accident.—Mr. John Martin was killed on Tuesday at his farm near Newark. He had stored some three hundred bushels of Corn in a loft above his stable and was endeavoring to prop up a beam which threatened to give way, when it broke and precipitated the whole of the contents of the loft upon him. His body was dug from the heap completely lifeless.—*Newark Gazette.*

Death of Senator Squires.—Senator Squires of Erie and Huron, whose illness prevented him from taking his seat during the session, expired a few days since.—*Statesman.*

Fire.—The finishing shop of the fork and hoe factory of Buttolph, Sprague & Co., of West Stockholm, was consumed by fire a few evenings since. Estimated loss, $8,000. No insurance.

A Romish Miracle.—When the reformation was spreading in Lithuania, Prince Radzivii was so affected that he went in person to see the Pope, and pay him all possible honors. His Holiness, on this occasion, presented him with a box of precious relics. Having returned home, the report of this invaluable possession was spread; and, at length, some monks entreated permission to try the effects of these on a demoniac who had hitherto resisted every kind exorcism. They were brought into the church with pomp, deposited on the altar, and an innumerable crowd attended. After the usual conjurations, which were unsuccessful, they applied the relics. The demoniac instantly became well. The people cried out, *a Miracle!* and the Prince, lifing up his eyes and hands to heaven, felt his faith confirmed. In this transport of pious joy, he observed a young gentleman, who was keeper of this rich treasure of relics, to smile, and appear by his motions to ridicule the miracle. The Prince, with violent indignation, took our young keeper of the relics to task; who, on promise of pardon, gave the following secret intelligence concerning them: He stated that, in travelling from Rome, he had lost the box of relics, and not daring to mention it, he had procured a similar one, which he had filled with the small bones of dogs and cats, and other trifles similar to what was lost. He hoped he might be pardoned for smiling, when he found that such a collection of rubbish was idolized with such pomp, and had even the virtue of expelling demons. It was by the assistance of this box that the Prince discovered the gross imposition of the monks and demoniacs; and he afterwards became a zealous Lutheran.—*Baptist Memorial.*

Employment for Poor Emigrants.—A Farmer residing near Morristown, New Jersey, has hired thirty-five of the able bodied poor Germans who were in the New York Alms House. They were overjoyed to get work. The men receive $6 per month, and the the women $2,50, the farmer agreeing to provide for their children. There are some hundreds more in the Alms House anxious for work on the same terms.

Unless something is done to provide work for the poor daily arriving here, our working people will all be reduced to poverty. During Saturday alone *eleven hundred and twenty-six* passengers arrived at this port, many of them in distress, and this in winter! We may look for multitudes next summer. Well, we have plenty of land, and if means can only be devised for getting work for them upon the land, the country will be greatly benefitted by this influx of population *N. Y. Sun.*

Written for the Western Recorder.

On the 25th inst. the Ministers of Zanesville and Putnam, met at the house of Rev. Mr. Smallwood, for the purpose of giving an expression of their feelings on the loss they sustain in the death of the Rev. James Culbertson, late Senior pastor of the Presbyterian church in this place.

At this meeting, the following Ministers were present:

Putnam—Rev. A. Kingsbury, of the Pres. chh.
" " W. I. Fee, of the Meth. E. chh.
" " A. H. Bassett, of the Meth. P. chh.
Zanesville—Rev. Sam'l J. Cox, of the Meth. chh.
" " W. A. Smallwood, of the Ep. chh.
" " G. C. Crum, of the 2d st Meth. chh.
" " J. Miley, of the 7th st. do do.
" " W. C. Hauer, of the Luth. chh.
" " N. N. Wood, Mark st Bapt. chh.
" " J. M. Courtney, of the 1st do do.
" " S. Brown, of the Pres. church.

1st. On motion Rev. Mr. Cox was called to the chair, and Rev. Mr. Courtney Sec'y.

2d. A solemn, and appropriate prayer, was offered by Rev. Mr. Kingsbury.

3rd. Rev. Mr. Smallwood presented the following preamble, and resolutions, which after some interesting remarks, were unanimously adopted.

Whereas, it has pleased the Great Head of the Church, in His wise providence, to remove from the scene of his earthly labors the Rev. James Culbertson, the faithful pastor of the Presbyterian Church in Zanesville during the long period of almost thirty-five years:

And whereas, in our intercourse with him, we have had continual occasion to admire his christian virtues and revere his piety, as now, in his death, we have occasion to feel their loss with an affectionate sorrow.

Therefore, Resolved, that we cherish the remembrance of our departed friend and father, and of the grace, which was in him, with feelings of sincere respect and ardent attachment, and embrace, with a sad pleasure, this opportunity of bearing testimony to his eminent and estimable qualities as a man and a christian, and his devoted and most examplary character as a Minister of Christ.

Resolved, that we offer our heart felt sympathy to the afflicted widow and children of the deceased, assuring them of our prayers for them in the painful circumstances, in which they are now placed, and of our confidence that as God led him, whose death they mourn, all his life long, so will He safely lead them, if they will follow in the steps of their invaluable relative, as he followed Christ.

Resolved, that a copy of these resolutions, signed by the Chairman and Secretary be presented to the bereaved family of our departed brother, as an evidence of our profound regard for him, and of our affectionate interest in those, who of all earthly objects were dearest to him.

Resolved, that the proceedings of this meeting be published.

4th. The meeting was closed with prayer, by the Rev. Mr. Wood. SAMUEL J. COX, *Ch'n.*
J. M. Courtney, *Sec'y.*

Written for the Western Recorder.

GRAND MILITARY PARADE.

Dear Editor:—Not long since, through an unlucky circumstance, I had to remain in a small borough in the eastern part of this State, on the ever-memorable 22d of February. It would have made you blush for the honor of our country, had you seen some of the transactions of that day.

I must give you some description of what transpired.

As I understand, a short time before the day came on it was decided by the upper "*tens*" to have a grand military parade, accompanied with a sumptuous feast at one of the "*grog bruising holes*" in the place. The morning of the 22d ushered in. A dark, dreary looking morning it was, too. About 9 o'clok I heard the "tap-tap" of the drum, when I looked out to see, what was going to be done. When I looked, what should I see, but a "*leetle*" boy with a large bass drum hung to him, and an "*oscifer*" at his side, known by the name of "*orderly*" (and you ought to have seen the *order* he manifested) "sergeant," giving the word of command with as much force as Gen. Taylor or Scott would to the army in Mexico. His ranting voice could be heard through the streets exclaiming—'Attention!' 'Music!' 'Wa k straight.' "Keep to the right!" "Turn to the left!" Forward March!" Keep steep!" "March on!" After he had paraded the street (for there was only one in the place of much note,) for some time gathering up his forces, he halted in front of the "*hole*," to have them inspected by a superior officer, and call the roll. They were duly inspected by the officer, and then ordered to parade through the street.

You must recollect it was intended to be a *grand military parade!!* And how many "*sogers*," with their blue-striped coats, striped pants, feathered hats, do you think there were? After counting them several times, I could only make out twenty-four, besides the "*oscifers.*" After they had shown themselves in the street for some time, it was decided that they must have a *grand* shooting match. And what do you think they shot for? A silver pitcher? No. A gold goblet?—No. What then? Why, whichever two made the best shots, should have their dinners for nothing.

When done shooting they marched up to the "*hole*," where the feast was ready. I shall say nothing of the feast, for I did not see it, supposing it was good enough. After feasting, some of the soldiers, in the language of the poet,

"To show their modesty and sense,
Often walk'd up to the bar to spend a *six-pence.*"

In the afternoon they marched again, and at 4 o'clock were dismissed in due military form. The soldiers were composed of all sizes and classes of men. From the Christian, (as I believe some of them were,) to the lowest grog bruiser in the country; from beardless boys, to the gray-headed sire; from proud aristocratic fops, to the modest, humble, unassuming citizen. Such mixing of society was intolerable. To conclude the celebration of the day, they had a little "*taffy pulling*," in the evening.

Mr. Editor, do you not think that the money spent on that occasion, had it been used to relieve the wants of our fellow-men who are starving for bread, and their time spent in some honerable employment, been of much more advantage to themselves and their country? Would to God that men would learn wisdom and stop such "tomfoolery," is the prayer of your correspondent.

I am glad to learn that every person in the village were not soldiers. For in the evening an excellent Temperance address was delivered before a respectable audience, by a worthy divine of the M. E. C., which I hope may have its desired effect. A.

Ohio, Feb. 1847.

Christian Liberality.—There are certain principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism.—They are as follows:

1. That which we have we hold as stewards that must give account.

2. The way to increase is to distribute. Some are rich because they are liberal.

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark x. 29.—*Dr. Nevins.*

The total receipts of the American Colonization Society during the year 1846, were $39,900.

NOTICES

Rev. W. Hamilton, of Gratiot, will preach at the M. P. Church Zanesville on Sabbath morning next.

Greenville Mission, Ohio District.—Our second quarterly meeting will be held at New Madison, Darke county, commencing, March 27th, to meet the President's visit. We invite Br's. J. Flood, I. Hunt, G. Thornburg, W. Pelan, Wilford Young, J. Q. A. Yonkey. S. P. Kezerta.

Evansville Circuit, P. Con.—The Next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the brethren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. Waren, Supt.

Mahoning Mission.—Br. Clancy, the President, is informed that I wish to be released from my field of labor, on account of the state of my health, which has been very poor for some time, and no prospect of being any better.

Daniel Richardson.

Otsego Circuit.—The second quarterly meeting will be held at Hopewell M. H. 10 miles north east of Zanesville, including the 2d Sabbath, 14th of March. The visit of Br. Clancy, is expected at that time and place.

Buford Ct. O. Dis.—Our second quarterly meeting will be held at Liberty Meeting House, commencing March 13th, 1847. Ministerial aid is solicited.

W. G. Fowler, Supt.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

Connelsville	Ct.	7th	March
Fayette	"	14th	"
Wheeling	Circuit.	1st	Sunday in April,
Tyler	"	2d	" "
Harrisville	"	3d	" "
Mill Creek	"	4th	" "
Buchanon	"	1st	" in May
Braxton	"	2d	" "
Greenbrier	"	3d	" "
Huntersville	"	4th	" "
Valley	"	5th	" "

Geo. Brown.

Written for the Western Recorder.

Ohio Conference.

Presidential Visitation.

Batavia	March	6	& 7.
Cincinnati	"	13	& 14.
Lebanon Station,	"	17.	Night.
Twin Creek "	"	20	& 21.
Greenville Mission,	"	27	& 28.
Miami Circuit,	April		10.
Lima "	"		17.
Kalida "	"		24.
Maumee Mission,	May		1.
Portage Circuit,	"		8.
Mt. Blanchard "	"		15.
Richwood "	"		22.
Union "	"		29.
Springfield "	June		5.
Miami "	"		12.

I Request the Superindendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. Young.

Indiana District.

Mr. Editor: Please state that by divine permission, I will fill the following appointments.

Sugar Creek	"	March	14th
Laughrey	Mission	"	21th
Flat Rock	Circuit	"	28th
White Lick	"	April	11th
Mill Creek	"	"	18th
White River	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. Shipp.

Muskingum District.

Br. Bassett: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

2nd	Sunday	March	Otsego Circuit.
3rd	"	"	Lancaster "
4th	"	"	Zanesville "
1st	"	April	Newark "
7th	Wednesday	"	Delaware "
2nd	Sunday	"	Frederick "
4th	"	"	Licking "
28th	Wednesday	"	Mt. Zion "
1st	Sunday	May	Coshocton "
2nd	"	"	Pleasant hill "

Geo. Clancy, Pres.

Columbia Ct. Musk. Con.—Our President is informed that his appointment will be at Graham's station, on the Ohio river. We also purpose holding a two days meeting at Athens Bridge, March 20th and 21st. We invite Brs. H. T. Lawson, C. J. Sears, S. Means, W. Sears, J. W. Southard, F. Edwards, and any other brethren who can attend. S. Elliott.

Zanesville Circuit.—The President Br. Clancy will be expected to attend a meeting at Brownsville, on the last Saturday and Sunday in March, as per his appointment.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

L. D. Johnson, T. S. Johnson, T. Brookover, C. Allen, T. Hornbrook, G. Hughes, Z. Ragan, J. Holland, J. B. Dunn, 1 sub. J. Barnes, J. H. Turner. T. Ellis, J. M. Young, W. L. Baldwin, W. A. Porter, S. P. Kezerta, R. Rose, R. Bamford, J. P. Fay, J. B. Peat. A. Besse.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
J. Barnes, Pa.		8	26	3 00
J. M. Young,	R. Manning,	7	42	1 00
S P. Kezerta,	A. Ross,	8	29	2 00
J. P. Fay,*		7	39	3 00
R. Rose,	M. Fawcett, in full,			3 00
A. Besse.,	J. Rose		6	2 00

*Half this remittance pays Br. Springer, the balance pays us for three-fourths of vol. 7.

New subscribers this week, 4. Discontinuances, 4.

A paper sent to S. Valentine, New Castle, Henry County Ia. has been sent back to us, marked *Refused!* This subscriber has had our paper for fifteen months, for which we are entitled to the sum of $3,00. We however request our agent in that section, to settle with him at discretion.

Br. J. H. Turner. We have received nothing from Br. P.

Correction,—We see that an error occurred in connection with the last credit given to Br. T. Hansell, Ia. He is indebted to Br. Springer for the 6th volume only, and has paid us for the 7th vol. Br. H. will please excuse this error.

Received for Annual Register.

J. M. Young,	$1 00
W. L. Baldwin,	2 00
W. A. Porter,	1 00
S. P. Kezerta,	1 50
A. Besse, and J. Taylor,	2 00

PROSPECTUS

OF THE LITERARY EMPORIUM.

A COMPENDIUM OF

Religious, Literary and Philosophical Knowledge

In the first place, light literature will find no place in its pages, i. e., love tales, literary trash, &c. Secondly, sectarianism will not be admitted into the Emporium; or, in other words, it will favor no particular sect; but it will advocate the religion of the Bible in the strongest terms, and will urge the necessity not only of a change of heart, but a virtuous and holy life, in order to be truly happy in this world and to be prepared for that which is to come.—In regard to its literary character, it is designed to be of such a nature, as to water the thirsty soul that is studiously endeavoring to acquire a knowledge of man in his past and present condition; also some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the faculties of the mind, give scope to the imagination, while it shall address itself to the good sense of all who desire to be truly elevated by reading.

Our object in the beginning was to establish a sound literature, which we deem of much importance to the future destiny of this country. We bless God that he has smiled on our efforts: for although the Emporium has been in existence but two years, and has just entered upon the third, it has already attained a circulation of fifteen thousand, which is unequalled in the history of Magazines. It is got up in better style, and contains more reading, and from abler pens, than any other magazine of its price in the United States.

Christian Friend, we hope you will aid us in the extensive circulation and support of a work, which we think calculated to enrich the mind, and inspire the soul to the love of virtue and its Divine Author. The very extensive circulation of light and frothy literature, as it is called, is taking by wholesale, the very life blood of the morality and religion of the youth of our country. Is it not time for Christians to act in this matter?

*** Contributors.—The Literary Emporium contains articles, original or selected, from the following, among other distinguished authors:

J. G. Whittier, Seba Smith, R. S. St. John, Mrs. Judson, Rev. J. N. Danforth. Mrs. E. O. Smith, Miss Welby, Mrs. F. H. Green, Mrs. Stewart, Rev. S. Olin, Prof. McClintock, Rev. J. P. Durbin, Elihu Burritt, Wm. C. Bryant, N. P. Willis, S. Galloway, A. M., Washington Irving, Rev. Dr. Bethune, Rev. L. L. Hamline, Rev. E. Thomson, Rev. T. Dick, D. D., Rev H. Winslow, Rev. Wm. B. Sprague, Rev. T. H. Stockton, Rev. Rob't. Lee, Rev. B. F. Tefft, Mrs. L. H. Sigourney, Mrs. E. C. Embury, Miss Sedgwick, Emeline Smith, Eliza Cook, Miss Baker.

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PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country. The property will be sold low at private sale. Please call soon and see. SAMUEL MOORE.

Irville, Feb. 25, 1847.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By Lorenzo D. Johnson. *Second edition, revised and improved.—Boston.*

Price—50 cents.

In presenting to the public the "*Memoria Technica*," which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to direct attention to some of its peculiarities.

The art of Aiding the Memory, and the deduction of Rules by attention to which it may be made infinitely more available, has been a subject of public interest, and has received the particular attention of a high order of minds in almost every age of the world.

Yet this is the first work of the kind which has ever been prepared in this country for the use of Schools. Whelpley and Worcester in their Compends of Universal History, (for the want of something better,) introduced an abstract of Gray's System of Mnemonics, which like Gourand's, relates only to the memory of *figures.*

In preparing this work for the press, it has been the object of the author to adapt his illustrations to *Common School instruction*, and if possible, to lessen some of the difficulties in acquiring useful knowledge, *without* lessening mental culture. And the hope is cherished that it may be generally adopted as a text-book in schools, by which every teacher of youth may be made a "professor" of all the rules for aiding Memory, that can be made available to a student while acquiring an education.

Should it be asked, does this system really improve the memory? or is it an arrangement by which we lessen the labor of memory? the true answer is, it does both.—In substituting words for numbers, an immense amount of labor is saved to the memory, and consequently of time also. But it will be impossible for the pupil to run through the System in the several sciences to which it is applied, without giving vigorous exercise and additional strength to the power of recollection.

"I mention," says the author, "as illustrative facts, that by this new art, I once committed to memory in a single morning, the whole of the propositions contained in the first three books of Euclid, and with such perfection, that I could for years afterwards specify the number of the book on hearing the proposition named, and could recite the proposition on hearing the number and the book; and I have frequently, in mixed companies, repeated backwards and forwards from fifty to an hundred unconnected words, which have been but once called over to me. I may also add, to prove the simplicity of the plan, that I taught two of my own children to repeat fifty unconnected words in a first lessen of not more than half an hour's continuance."

The work is not intended to take the place of any school book now in use, nor is the system calculated to supercede any study now pursued in schools, but introduced as an auxiliary to them all; for aside from its application to numbers, an acquaintance with the theory of prompter cannot fail to aid the learner in the pursuit of every branch of useful knowledge.

The work contains a vast number of facts so classified and arranged, as to render it as a book of reference, merely, richly worth its cost.

We expect to have a supply of the above work, forwarded to us for sale, in Putnam, at 50 cents per copy. when we find there is demand for them.

PROSPECTUS OF THE

OHIO CULTIVATOR,

Vol. III—For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS—OneDollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio, that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evicence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

Farmers of Ohio! Who among you are willing to have no part in this onward march of improvement? Who among you are willing to deprive yourselves and your families of that 'knowledge which is power,' and the great means of progress and elevation, for the sake of the small pittance which that knowledge may cost? And who of you that desire to see this work advance, will not make an effort to arouse your neighbors from the mental torpor that rests upon too many of them? The work is not difficult—pursuade them to read papers devoted to their interests—send on their names, with your own, as subscribers to the Ohio Cultivator, and you may rely upon it they will soon begin to awake—to inquire and think—and not only become better farmers, but more intelligent and agreeable neighbors.

Address, M. B. BATEHAM,
Columbus, Ohio.

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Putnam, O. January 1, 1847.

POETRY.

The Snow.

BY B. J. LEDON.

The snow! the snow! the beautiful snow,
How gossamer like its fall,
As it lights around, on the whitened ground,
The school boy's shout with its ringing sound,
Is answering clear to his playmate's call,
And his cheek hath a ruddier glow.

It has drifted here! it has drifted there!
And the darkened and muddy street,
Is covered beneath the feathery wreath
Which it lightly flings from its frosty breath,
And the flying balls from the horses' feet
Are dancing in the air.

Huzza for the snow! huzza! huzza!
And the sleighs glide swiftly by,
Whose merry bells, in music tell,
Of the laughing voice and the heart that swells
With the moving glee, and the glancing eye
Like starlight flash as they pass away.

It snows! it snows! and the flakes are they fall,
Hath entered the broken pane;
It hath covered the floor of the shivering poor
As it sweeps thro' the cracks of the gaping door,
And leaves on the earth its glittering train
That speaks of its wintry call.

Why falleth it here on the creaking floor,
In a track so pearly white?
It doth mock their woe, where no embers glow,
And no voice of mirth doth poverty know,
When it falls like a withering blight
In the cheerless homes of the poor.

The hoary guest—no joy he brings
To the pale and shivering form,
Who in terror wild hath grasped her child,
As she sees the drifts on the hearthstone piled,
That shrinking from the storm,
More closely to her clings.

The piercing wind—how it blows
Through her garments so tattered and thin;
And the wrinkles of care are furrowed there,
Where it lifts from her brow the dark matted hair,
But her heart is more cheerless within.
God help the poor, when it snows.

Educational.

GOV. SLADE'S COLUMBUS ADDRESS.

This address was delivered to a large audience assembled in Dr. Hoge's church at Columbus, last week. The address occupied nearly two hours in the delivery, and the Reporter begs the reader to make due allowance for the hydraulic pressure required to reduce it so as to bring it within the columns of a daily paper. It has, however, been carefully prepared, and presents the essential features of the address.

Governor Slade said, the object of the movement with which he was connected is the education of the *masses*—the true and legitimate end of all efforts at education. The higher literary institutions do not accomplish their just purpose until they reach this result—the proper education of the people and the whole people. At this the present movement directly aims—dispensing its benefits in the spirit of Him whose sun shines and whose rain descends with indiscriminate bounty upon all.

He would now present some facts in regard to the educational wants of the country, brought to light mainly by the returns accompanying the last census. The patient's case must be understood before the remedy can be applied.

According to those returns, there were, in 1840, 550,000 white persons in the United States who could not read and write—now, probably, increased to more than 600,000.—Of this number there were at the North, (that is, north of Delaware, Maryland, the Ohio river, and Missouri,) 207,000 in a population of 9,650,000; and at the South, 343,000 in a free population of 4,680,000. At the west—that is west of the Allegheny mountains, 268,000 in a free population of 5,243,000; and at the East of that line, 282,000 in a free population of 8,918,000. In particular portions of the country, both East and West, the proportion was still greater. For example, in Virginia there were 330,069 white persons over 20 years of age, of whom 58,032 could not read and write—*one in six.* In North Carolina there were 209,685 white persons over 20, of whom 56,609 could not read and write—*one in three and two-thirds.* In Illinois, 198,413 whites over 20, of whom 27,502 could not read and write—about *one in seven.* In Indiana, 268,049 whites over 20, of whom 38,100 could not read and write—*one in seven.* In some of the counties in the latter State, the proportion was still greater.

Take the following for example.

	Whites over 20.	Could not read and write.
Jackson	3411	1412
Martin	1376	620
Clay	2006	738
Dubois	1459	532
Owen	3014	793
Parke	5178	1314
Montgomery	5510	1058
	21954	6467

Average, a little less than *one-third*

Gov. S. then glanced at the probable number who will be found at the census of 1850 unable to read and write—augmented as it will be by that portion of the uneducated between the ages of 10 and 20, in 1840, who shall survive until that time. The number between these ages in Indiana and Illinois, for example, was 271,034; and it is fearful to consider how great a portion of that number will probably be added to the 65,602 in those States who were unable to read and write in 1840.

And this, said Gov. S., brings me to consider the condition of the children of the country in regard to the privileges of instruction in 1840. The returns accompanying the census show that there were in primary and common schools 1,845,244; while the whole number between the ages of 5 and 15 was 3,727,080—leaving *one million eight hundred eighty-one thousand eight hundred and thirty-six*, (at this time probably two millions,) without the benefit of schools. About one-third of this number was in the States of Pennsylvania, Virginia, and North Carolina, and six-tenths in Ohio, Indiana, Illinois, Kentucky, and Tennessee. In Indiana and Illinois the number of children between 5 and 15 was 832,030, while there were in primary and common schools, but 83,065. In Kentucky,* number between 5 and 15, 166,752; number in schools, 24,641.

Gov. S. then spoke of the bearing of these facts upon the Nation's destiny. *Six hundred thousand* adults unable to read and write!—How many of them are voters—unable to read a word of the Constitution of their country, or the Bible, the great charter of our liberties, or even the votes they deposit in the ballot box, and by which they control the destiny of the nation.

And then, the children! *Two millions* without schools, and one million one hundred and fifty thousand of them in the States of Ohio, Indiana, Illinois Kentucky and Tennessee, constituting the heart of this great valley, which is soon to give laws to this nation! Where, said Gov. S., will these children be fifteen years hence? Those who shall survive, will have passed to manhood and womanhood—between 20 and 35. What kind of men and women, and fathers and mothers they shall be, depends on the mental and moral training we now give them. They are committed to fathers and mothers and guardians to train for Church and State—for the pulpit, the senate chamber, the field, the workshop, the counting house, and the ballot box. What a fearful responsibility! How rapidly they are passing beyond the reach of instruction. What we do must be done quickly.

And then what an influence is to be sent forward, through them, upon the teeming millions of the next century. In the language of another, —"The fathers and mothers, and preachers and schoolmasters who are to mould that generation, are now in our arms, and what we make *them*, they will make the millions of the next century."

And, continued Gov. S., behold the *population* of our country at the end of the present century. At the past rate of increase, (one third in ten years,) it will amount to 95,000,000. And what portion of those millions will probably be in this valley, may be conjectured, from the past increase of its population and the unparalleled productiveness of its soil —At the beginning of this century, it contained but 560,000. At the end of forty years, it had increased to 6,375,000, and now probably contains more than 8,000,000. Its increase from 1830 to 1840 was 74 per cent.; that portion of it north of the Ohio river and the State of Arkansas, increased during the same time 85 per cent., while the increase of Indiana and Illinois was 132 per cent. What imagination can set bounds to the tide of population which is to roll over this almost illimitable valley? Take your stand at the mouth of the Missouri, and look north, south, east and west, over a territory extending two thousand five hundred miles form the source to the mouth of the Mississippi, and three thousand five hundred from the Allegheny to the Rocky mountains, (to say nothing of the slope to the Pacific ocean,) and think of the teeming millions that are to be spread over its ample surface, and then think of the responsibilities which your relation to them imposes on you.

But there is an element entering into the rapidly augmenting population of this valley which gives to it almost fearful interests. It is the population rushing into it from foreign lands. I have no sympathy, said Gov. S., with those who would exclude any portion of the human race from coming among us. Let us open our arms, and receive them as brethren—recognising the hand of Providence in sending them from countries where they have felt the crushing weight of oppression, to this "land of the free," where their labor may reap its just reward, and their minds feel the expanding and ennobling influence of civil and religious freedom. Let us consider that God is throwing upon us the high responsibility of receiving these his children, and giving them the intellectual and religious training which shall fit them and their children to become a constituent portion of a christian republic. This responsibility is pressing upon us with a constantly accumulating weight.—We cannot avoid it. Let us meet it cheerfully and promptly, in the spirit of christian benevolence and republican liberality.

The considerations thus suggested, Gov. S. said, had produced the movement with which he was connected. It commenced a year ago in the organization of the "Central Committee for promoting national education," consisting of six gentlemen at, and near Cincinnati, of different religious denominations, from whom he had received an invitation to act as an agent to aid in accomplishing the purpose of their organization. That purpose is to ascertain the educational wants of the country, and supply them through the agency, mainly, of female teachers. The rapid increase of the West, and its great importance, suggest that the inquiry should be first made in this direction. The want of well qualified teachers, which is felt everywhere, is felt especially in the newer settlements. The tide of emigration should carry teachers with it; but it does not, to an extent equalling the demand. Special efforts are therefore necessary; and they should, obviously, be made through organizations formed in those portions of the country most needing their aid. Hence this Western organization. It is in contemplation to re-organize a board, under the name of "*The Board of National Popular Education*," and to increase the number of its members. Its centralization, he said, would be in Ohio—a position favorable to the accomplishment of the purpose of ascertaining the wants of the West, and inspiring confidence in the arrangements which shall be made for supplying them. That supply would at present necessarily be drawn principally from the older portions of the country, and consists, mostly, of female teachers, of whom it is well known there are many well qualified and ready to devote themselves to the self-denying service.

The following educational statistics show at once the abundance of female teachers, at the East, and the economy of employing them. From the last report of the Secretary of the Massachusetts Board of Education it appears that, of the teachers employed in that State during the last year, there were 2,585 males and 4,997 females; and that the average monthly wages, including boarding, was, of the former $31:76 and of the latter 13:15.—In the city of Boston, the number of male teachers was 120 and of female teachers 404.

In Providence, R. I., the number of male teachers is 11—of female 66.

In Connecticut—male teachers 1198, female 1515. Wages per month of the former, exclusive of board, $15:42, of the latter $6:86.

In Ohio, according to the last report of the Secretary of State it appears that male teachers predominate, in the proportion of 3224 to 2095.

These Eastern statistics show, besides the abundance of female teachers and the economy of their employment, the high estimate placed upon their services. Nor is that estimate erroneous. Woman is the natural teacher of children. Who, like her, can mould the tender and susceptible mind, and especially give it moral, or I would say the religious training, which is an indispensible part of of a sound education. I say religious, because religion brings the soul into the presence of the Creator and Judge, and under the direct influence of motives which constitute the only solid ground of a pure morality. The teachings of the Bible must constitute a part of all our systems of Education. The conscience and heart must be trained as well as the intellect. The attempt to carry out the process of a complete education without it, is as unphilosophical as it is irreligious.

The training of children is woman's high destiny—her great mission. And what a mission! What a responsiblity! To form the future man! Into what department of society does not this influence enter—silent and gentle, yet all pervading and all powerful!—What is the power of law—the strong arm of the civil magistrate compared with it? The silent and invisible power that conscience exerts upon the mass of a well educated community, is far greater than all the terrors which the law can inspire!

Gov. S. then proceeded to speak of the arrangments which would be made to select good teachers, & send them to the places where their services may be needed, and arrangements shall have been made for their reception and support. He said that teachers, from the primary to the highest departments of female teaching, would be provided; and dwelt, at some length, upon the importance of the female Seminaries which it was intended to establish for the purpose of preparing teachers, from among the *Women of the West*, for the education of its children.

And this brings me, said Gov. S., to a very important point. It is the increased interest for educational improvement in this section of the country, which these efforts will awaken. And what efforts will *the West* put forth when it is awakened to the importance of this great subject—as it surely soon will be! The School Funds of the Western States, especially of those North West of the Ohio, will when brought in connexion with well matured systems of educational reform, give a mighty impulse to the cause of education in this portion of the country. Such systems are now the great *desideratum* here. They may be summed up in two words—*Supervision* and *Responsibility.* Their fruits will be:

A better knowledge of the educational wants of the community;

An awakened general interest in the matter of education;

A more just appreciation of its true nature, scope and objects;

A demand for better teachers;

And a supply of that demand.

My own State, said Gov. S., has adopted a system which promises to work a thorough reform, and make her money and efforts available to the purpose of securing good teachers, and greatly improved modes of government and instruction. The leading agencies in that system are State, County and Town Superintendents. The County Superintendents are, under the instructions of the State Superintendents, besides examining teachers, actively engaged in visiting schools, consulting with teachers, addressing assemblies of parents and children, and exciting that general interest among all classes of the community, in the common schools, which is the only sure guaranty of their real improvement. Among the first fruits of the new system, are *Teachers' Associations* for improvement, which possess an inappreciable value. The system went into operation under the superintendency of the Lieutenant Governor, who, upon his late election to the office of Governer, received the *higher* and *crowning* honor of an appointment to the office of State Superintendent of Common Schools.

The result of such systems of common school improvement will be, that teaching is to become a respectable and honored profession, as it every where should be, for what more important employment than to give direction, at a period of their greatest susceptibility, to the intellect and conscience and heart of a responsible and immortal being?

How few young men leave college to become permanent teachers. With what eagerness do they push for the *learned professions*, especially that of the law, as the high road to wealth and honor—the all engrossing pursuits of the masses of men. But the time must come when the profession of teaching, in any of its departments, shall take rank with what are now called the learned professions, and become a passport to any honor. Then shall there be a nearer approximation to the period, when ambition to *do good* shall take the place of ambition for political distinction, which now distracts and perverts so many minds. —When will young men come to feel that this is the only distinction worthy their aspirations? Would that this great subject of popular education could take a hold of their minds and hearts proportioned to its vast importance—that they would court the true honor of thus becoming the real benefactors of their race, rather than the empty honor of mere political distinction, and the short-lived pleasure of mere party triumphs. The time is coming when the nation shall be shaken with this great question, and the true and proper *education*, physical, moral and intellectual, of ALL THE PEOPLE, shall come to be regarded as indispensable and vital to the preservation and perpetuity of our free institutions.

*The reporter would add to this the following extract from the late Annual Message of Gov. Owsley to the Kentucky Legislature.

"Kentucky spent last year about seven thousand dollars on common schools. Our schools are languishing and the whole State murmur at the inefficiency of the system. No comment on these facts is necessary."

DEATH-BED OF PAINE--1809.

From a letter of Bishop Fenwick, of Boston, originally published in the U. S. Catholic Magazine.

A short time before Paine died, I was sent for by him. He was prompted to this by a poor Catholic woman, who went to see him in his sickness; and who told him among other things, that, in his wretched condition, if any body could do him good it would be a Roman Catholic priest. This woman was an American convert (formerly a Shaking Quakeress) whom I had received into the church but a few weeks before. She was the bearer of the message to me from Paine. I stated this circumstance to F. Kohlmann, at breakfast, and requested him to accompany me. After some solicitation on my part, he agreed to do so, at which I was greatly rejoiced, because I was at the time quite young and inexperienced in the ministry, and was glad to have his assistance, as I knew from the great reputation of Paine, that I should have to do with one of the most impious as well as the most infamous of men.

We shortly after set out for the house, at Greenwich, where Paine lodged, and on our way agreed upon a mode of proceeding with him.

We arrived at the house, a decent looking elderly woman (probably his house-keeper) came to the door, and inquired whether we were the Catholic priests; "for," said she, "Mr. Paine has been so much annoyed of late by ministers of other different denominations calling upon him, that he has left express orders with me to admit no one to-day but the clergymen of the Catholic church." Upon assuring her that we were catholic clergymen, she opened the door, and showed us into the parlor. She then left the room, and shortly after returned to inform us that Paine was asleep, and at the same time expresed a wish that we would not disturb him "for," said she, "he is always in a bad humor when roused out of his sleep; 'tis better to wait a little till he be awake." We accordingly sat down, and resolved to await the more favorable moment. "Gentlemen," said the lady, after having taken her seat also, "I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind ever since he was informed by his physicians that he cannot possibly live, and must shortly die. He sent to you to-day because he was told that if any one could do him good you might. Possibly he may think that you know of some remedy which his physicians are ignorant of. He is truly to be pitied. His cries when, he is left alone are heart-rending. "O Lord help me!" he will exclaim during his paroxysms of distress; "God help me! —Jesus Christ help me!" repeating the same expressions without any, the least variation, in a tone of voice that would alarm the house. Sometimes he will say, "O God! what have I done to suffer so much?" Then shortly after—"But there is no God!" And again, a little after, "Yet if there should be, what will become of me hereafter!"—Thus he will continue for some time, when on a sudden he will scream as if in terror and agony, and call out for me by name. On one of these occasions, which are very frequent, I went to him and inquired what he wanted. "Stay with me," he replied, "for God's sake, for I cannot bear to be left alone." I then observed that I could not always be with him, as I had much to attend to in the house. "Then," said he, "send even a child to stay with me for it is a hell to be alone." I never saw, she continued, a more unhappy, a more forsaken man—it seems he cannot reconcile himself to die."

Such was the conversation of the woman who had received us, and who probably had been employed to nurse and take care of him during his illness. She was a Protestant, yet seemed very desirous that we should afford him some relief in his state of abandonment, bordering on complete despair. Having remained thus some time in the parlor, we at length heard a noise in the adjoining room, across the passage way, which induced us to believe that Mr. Paine who was sick in that room had awoke. We accordingly proposed to proceed thither, which was assented to by the woman, and she opened the door for us. On entering we found him just getting out of his slumber A more wretched being in appearance I never before beheld. He was lying in a bed sufficiently decent of itself, but at present besmeared with filth; his look was that of a man greatly tortured in mind; his eyes haggard, his countenance forbidding; & his whole appearance that of one whose better days had been but one continued scene of debauch. His only nourishment at this time, as we were informed, was nothing more than milk punch. in which he indulged to the full extent of his weak state. He had partaken undoubtedly but very recently of it, as the sides and corners of his mouth exhibited very unequivocal traces of it, as well as of blood, which had also flowed in the track, and left its mark on the pillow. His face, to a certain extent, had also been besmeared with it. The head of his bed was against the side of the room through which the door opened. F. Kohlmann having entered first, took a seat on the side, near the foot of his bed. I took my seat on the same side, near the head. Thus, in the posture in which Paine lay, his eyes could bear on F. Kohlmann, but not on me easily, without turning his head.

As soon as we had seated ourselves, F. Kohlmann, in a very mild tone of voice, informed him that we were Catholic priests, and were come, on his invitation to see him. Paine made no reply. After a short pause, F. Kohlmann proceeded thus, addressing himself to Paine in the French language, thinking that, as Paine had been to France, he was probably acquainted with that language, (which was not the fact) and might understand better what he said, as he had at that time a greater facility, and could express his thoughts better in it than in her English.

Mons. Paine, j'ai lu votre livre intitule, L'Age de la Raison, ou vous avez attaque l'ceriture sainte avec une violence, sans bornes, et d'autres de vos ecrits publies en France; et je suis persuade que" —Paine here interrupted him abruptly, and in a sharp tone of voice, ordered him to speak English, thus: "Speak English, man speak English." F. Kohlmann, without showing the least embarrassment, resumed his discourse, and expressed himself nearly as follows, after his interruption, in English:—"Mr. Paine, I have read your book entitled the Age of Reason, as well as all your other writings against the Christian religion, and am at a loss to imagine how a man of your good sense could have employed his talents in attempting to undermine what, to say nothing of its divine establishment, the wisdom of ages has deemed most conducive to the happiness of man. The Christian religion, sir———"

"That's enough, sir, that's enough," said Paine again interrupting him; "I see what you would be about; I wish to hear no more from you, sir. My mind is made up on that subject. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies, and Jesus Christ to be nothing more than a cunning knave and an impostor."

F. Kohlmann here attempted to speak again, when Paine, with a lowering countenance, ordered him instantly to be silent, and trouble him no more. "I have told you already that I wish to hear nothing more from you."

"The Bible, sir," said F. Kohlmann, still attempting to speak, "is a sacred and divine book, wich has stood the test and criticisms of abler pens than yours; pens which have made at least some show of argument and———"

"Your Bible," returned Paine, "contains nothing but fables; yes fables; and I have proved it to a demonstration."

All this time I looked on the monster with pity mingled with indignation at his blasphemies. I felt a degree of horror at thinking that, in a very short time, he would be cited to appear before the tribunal of his God, whom he so shockingly blasphemed, with all his sins upon him. Seeing that F. Kohlmann had completely failed in making any impression upon him, and that Paine would listen to nothing that came from him, nor would even suffer him to speak, I finally concluded to try what effect I might have. I accordingly commenced with observing:—"Mr. Paine, you will certainly allow that there exists a God, and that this God cannot be indifferent to the conduct and actions of his creatures. "I will allow nothing, sir," he hastily replied; "I shall make no concessions." "Well, sir, if you will listen calmly for one moment," said I, "I will prove to you that there is such a being; and I will demonstrate from His very nature that He cannot be an idle spectator of our conduct." "Sir I wish to hear nothing you have to say; I see your object gentlemen, is to trouble me; I wish you to leave the room."—This he spoke in an exceedingly angry tone, so much so that he foamed at the mouth. "Mr. Paine," I continued, "I assure you our object in coming hither was purely to do you good. We had no other motive. We had been given to understand that you wished to see us, and we are come accordingly; because it is a principal with us never to refuse our services to a dying man asking for them. But for this we should not have come, for we never obtrude upon any individual.

Paine, on hearing this seemed to relax a little; in a milder tone of voice than any he had hitherto used, he replied: "You can do me no good now —it is too late. I have tried different physicians, and their remedies have all failed. I have nothing now to expect (this he spoke with a sigh) but a speedy dissolution. My physicians, have, indeed told me as much." 'You have misunderstood me," said I immediately to him. "We are not come to prescribe any remedies for your bodily complaints; we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being forever cast off by the Almighty, on account of your sins; and especially for the crime of having villified and rejected His Word, and uttered blasphemies against His Son." Paine, on hearing this was roused into a fury; he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest imprecations. I firmly believe such was the rage in which he was at this time, that, if he had had a pistol, he would have shot one of us; for he conducted himself more like a mad man than a rational creature. "Begone," says he, "and trouble me no more. I was in peace he continued, "till you came." "We know better than that," replied F. Kohlmann; "we know that you cannot be in peace—there can be no peace for the wicked. God has said it." "Away with you, and your God too; leave the room instantly," he exclaimed: "all that you have uttered are lies—filthy lies; and if I had a little more time I would prove it, as I did your impostor, Jesus Christ." "Monster," exclaimed F. Kohlmann in a burst of zeal, "you will have no more time. Your hour is arrived. Think rather on the awful account you have already to render, and implore pardon of God, provoke no longer his indignation upon your head." Paine here ordered us again to retire, in the highest pitch of his voice, and seemed a very maniac with rage and madness. "Let us go," said I, to F. Kohlmann; "we have nothing more to do here. He seems to be entirely abandoned by God, further words are lost upon him."

Upon this we both withdrew from the room and left the unfortunate man to his thoughts. I never before or since, beheld a more hardened wretch.

This, you may rely upon it, is a faithful and correct account of the transaction. I remain your affectionate brother.

(Signed) †BENEDICT,
Bishop of Boston.

WELLMAN'S ILLUSTRATED BOTANY.
VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experiment, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

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J. K. WELLMAN, Publisher and Proprietor,
Febuary 13, 1847. No. 116 Nassau-st.

Horse Stolen.—$20 Reward.

REV. J. I. STILLIANS, requests us to state that on the night of Jan. 19th a large dapple gray horse, 16½ hands high was taken out of his stable on Hacker's Creek, Lewis Co. Va. Said horse is 6 or 7 years old this spring, a little crease fallen, with a white mark 5 or 6 inches long on one of his shoulders, caused by the collar a wind gall on the out side of his left hind leg, near the pastern joint, a horse of good carriage. Any person finding him, and returning him to the owner, or where he can get him will receive the above reward.

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12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
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P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

PROSPECTUS OF THE

LITERARY ATHENÆUM

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature & Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted most exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and properly, very few attempts have been made. To supply the void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and researches.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four engraved bellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biographical sketch. Another will be a view of the building and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biographical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices, floral and botanical—of climate, habits, culture, &c. &c. of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is successful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as fast as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Baltimore, who will co-operate as Editors of the new Magazine. Under the management of those gentlemen, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as the character may demand.

The first number will be issued on the first of January 1847. Its contents and the name of contributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

Philadelphia, Pa.

THE WEEKLY
CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper designed for welcome and useful circulation; Among Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollars a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and thereby for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America, will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they set their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable, and, to encourage them, the commissions to agents are arranged thus:—*On cash orders*, 25 per cent.: on *deferred remittances*, 12½ per cent.

2. As the Prospectus will be widely distributed, let persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE
W. P. LARGE.
GEO. N. GUTHRIE

Putnam, O. January 1, 1847.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

THE WESTERN RECORDER.

VOL. VIII---NO. 23. PUTNAM, MUSKINGUM COUNTY, OHIO, MARCH 11, 1847. WHOLE NO. 387.

The Western Recorder,

Is Published every Thursday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

REVERDY H. WHITE, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. IV.

Friend Bassett:—

I am not able to fix the exact date, or, perhaps, the order, in which the events which I wish to relate occurred. I have heard from those who were actors in these occurrences, the facts related; but I was too young, and the distance of time too long, for me to fix the exact date of all. In consequence of the hostilities of the Indians, which I have related, the settlers had to be gathered into the different stockades, or garrisons, and more vigilant measures taken to secure themselves against the hostilities of their active enemies. I well remember that in our fort, only one room was allowed to a family, unless where there was no fire-place in it to cook in. My father moved from a house outside the fort, but near it, in which he had lived nearly two years, to a chamber in General Tupper's house. More settlers had arrived, and others moved back from out stations; some who were prominent men have not been mentioned by name. Colonel R. J. Meigs, senior, who had marched with Arnold through the wilderness to Quebec, when Montgomery besieged that place, and received a sword from Congress, for his gallantry, was one. Commodore Abraham Whipple, who fired the first gun in the Revolution, under the authority of the State of Rhode Island, and, was said to be one of the men concerned in heaving the tea into the harbor of Boston, and took the first vessel built at Marietta, round to an eastern port, was another. Amongst those in our stockade during the war, I remember, two Colonel Olneys, Major Ezra Putnam, Colonel Robert Oliver, Major Hatfield White, and his son Pelitioh; John Dodge, (the four last returned from Wolf creek mills,) Joseph Wood, Charles Green, Gilbert Devol, junior, Thomas Lord, R. J. Meigs, junior, Ebenezer Nye, Joshua Shipman, J. Russel, Thomas Slocum, a Mr. Flag, Picket Marvin, Andrew Lake, and a brother of his, Joseph; David and Thomas Wells, Richard and Henry Macon, Eben and Thomas Cory, a Mr. Hammond, with Captain Rogers and Edward Henderson, our spies. In General Tupper's family, there were his sons, Anselm, Edward W., and Benjamin; a year later Gen. Rufus Putnam's family, with his sons, Wm. Rufus, Edwin, and son-in-law, Christopher Burlingame. General Benjamin Tupper died of fever, in the fall of 1791, I think it was, and left his family to the care of his widow and elder sons. Joseph Fletcher was in the first part of the war, and several others not now recollected. Every man had to do military duty in some capacity; bastions were erected at each corner of the fort, in one of which a six-pound cannon was mounted; two rows of pickets, twelve feet high, surrounded the fort; loop-holes for guns were cut in every house; the door and window shutters were made bullet proof on the outside. A well seventy-two feet deep was in the centre of the fort. A guard was constantly on duty, and four sentinels were kept in the bastions during the night, who, every half hour, called the time; and beginning at the guard-house, the sentinel sang out, "Look out sharp," and was answerd by the others, "All's well." This served to keep them vigilant, and advise the officer if any were asleep, or neglected their duty. Each fort had a cannon, and each two spies, whose duty it was to examine the woods around the fort, each day, to detect Indians, or signs of Indians, in its vicinity. Labor out of the fort was performed in parties, one part keeping guard, while the other worked; while each kept his arms ready for instant use. Horses were stolen, cattle killed, &c., but for some time no other lives were lost. The dogs were every night turned out of the fort, to give notice of approaching danger. Fixed ammunition was kept constantly on hand,—and pikes were prepared to resist an assault. Every precaution was taken to prevent surprise; and the military experience of so many officers of the revolution, and the courage and experience of the men, now were of great advantage, as well as the experience of those men who had been brought up on the frontier, and accustomed to Indian warfare. It seemed almost impossible for Indians to take our fort, without the aid of either fire or famine. The spring of '91 came very early. Peach trees were in blossom in Feb. After the vegitation had made considerable progress, our spies, Rogers and Henderson, had one day made their round, as usual, for some miles from the fort, and having discovered no signs of Indians, when passing around the end of a hill about a mile from the fort, near the Muskingum, and talking, (contrary to their usual custom,) were fired upon by Indians from the hill, between them and the fort. Rogers was shot through the heart, and instantly killed. As he fell he said, "I am a dead man." Henderson sprang to a tree, which the bullets hit as soon as he reached it. He reserved his fire, and kept the Indians at bay. After a little reflection he determined to try and escape. He sprang from one tree to another, directly from home, until he had somewhat increased the distance between himself and the Indians, when he cut his blanket from his shoulder where it had been secured, and run. He was a tall, athletic man, and could not be easily outrun; having run about half a mile, he took up the point of a hill, where a foot-path led to the fort. Here he discovered an Indian making a fire. He could easily have killed him, but this would have given notice to his pursuers of his whereabouts. Again turning from home he took a circuitous route in the direction of the Ohio, and coming to another path, which led through a gap in a hill, he cast his eyes in the direction, and saw 3 Indians watching for him there. Again turning from his direct course, he ran to Duck creek, following it to the Ohio, and the Ohio to the fort at the point; having run about six or seven miles, and reached our fort about nine o'clock at night. The next day a party went out and brought in the body of Captain Rogers. I saw it; it was not disfigured, except that the scalp was taken. His loss was much regretted. Hambleton Kerr, (or Carr,) was engaged to supply his place. Mr. Carr's father and family, with old Mr. Warth, and family, and Peter Neiswanger, (a spy,) had, for some years, lived on the island opposite Duck creek, before the settlement of Marietta, but moved to the forts at the commencement of the war. The island was known as Carr's island. Soon after Rogers was killed, an attack was made upon Waterford.—There had been a Stockbridge Indian there, by the name of John Miller. Before the war an Indian, called George Whiteeyes, who had been educated at one of the Eastern Colleges, came to the fort, and persuaded John to accompany him to the Indian villages. When the war began, and the Delawares and Wyandottes had taken the Big-Bottom block-house, he found it difficult to get away.—When they were organizing the expedition against Waterford and Duck creek, he wished to go with it, pretending to be a *great warrior*. After they reached the Muskingum, John contrived to stick a hatchet in his foot, and became too lame to travel. In this condition they left him, with ammunition and other property. As soon as they were out of reach, John destroyed what ammunition he did not want, made his way to Duncan's Fall, constructed a raft, and reached Waterford before the party; *warning them*, he continued on to Marietta. The Indians made the attack early in the morning, by shooting cattle, probably with a view of drawing the men out of the garrison. One of the Sprague was out feeding some cows; they shot at and wounded him, in the hip, but he reached the fort. McCulloe, one of the spies ran out to secure the retreat of any that might be out, and seeing a man with a cappeau on, such as the spies wore, of the same colored cloth, took him to be his companion, McGaffey, and was approaching him very rapidly, when something induced suspicion, and he halted. The Indian cried out, in good English, "*Come on, my good fellow, you shall not be hurt.*" McCulloe saw at once his mistake, and replied, "Oh! * * * * * * I know you too well;" and made his way back into the gate. The settlers got part of their cattle into the fort, but a large portion of them were killed or driven off. The family of our citizen, Colonel D. Converse, lost a yoke of oxen and two cows, then of very high importance, in securing a subsistence, and hard to be replaced. Mr. Converse saved a favorite heifer that stood near the gate, by sallying out, seizing her by the tail, and with a big stick, guiding her rapidly in at the gate. In so high estimation was that kind of property at that time, that much risk would be run to secure it. Several others lost oxen and cows, much to their subsequent privation. Each man had his post assigned him by the commander, Captain Gray, and each stood his ground manfully. McGoffey had been an officer in the revolution, and had commanded the advanced guard at the battle of German Flats. Others had seen much service. Old Judge Devol had a very long barrelled ducking gun, and sat very patiently at his port hole, watching the Indians, as they were collecting the cattle; shooting them, &c., to provoke the garrison to sally out.—He saw an Indian at a very long shot, and without saying any thing, watched until he got a good aim, and let him have the contents of his gun; saying, "There, I think you have it now." The Indian was desperately wounded, and they soon after retreated, taking the cattle they had collected. D Converse was one of the defenders, and from him I received these particulars. Sprague recovered of his wound, and the Indians finding the garrisons on the alert, returned to their residences. Waterford stockade was on the east side of the river. A little above it, on the west side, was a block-house, and some other defences, called Tyler's station. Hambleton Carr's father had a field of corn, above the mouth of Duck creek. Some time this summer he went to the mouth of the creek in his canoe; just as the he landed the Indians shot him and he fell into the canoe. One of the Warths and another man were coming down the river, on the Virginia side of the Island, and hearing the gun, landed, and ran across the island,—saw the Indians going from the canoe with the scalp, while their victim was still struggling. Hambleton Carr never forgave the Indians the death of his father. He was the most inveterate enemy they had with us: Before the close of the war he killed several Indians. He and Henderson survived the war.—Carr settled at the mouth of Leading creek, and was much respected, though he could neither read or write. Brought up on our frontier, he was accustomed to Indians and the chase. Straight as a reed, he was one of the best specimens of humanity, in his person, I ever saw. Henderson settled at Belpre, and took the first boat load of the produce of *Ohio* to New Orleans, that ever went there.—They had then to go round by sea to an eastern port and return over land to Ohio. On his second trip, while in the harbor of New York, he took, by mistake, some medicine which killed him. His death was a loss to the country. He was a native of Massachusetts, Worcester county.

HORACE NYE.

Putnam, O., March 6th, 1846.

Written for the Western Recorder.

Sketches in the Western Woods.

NO. IV.

After spending two days traversing the woods in the vicinity of Deer creek and Pipe creek, returned to our wagons, and attaching the teams belonging to both wagons to one,—made our way through mud and brush to within two miles of my *claim*. Put up for the night with a worthy member of the M. E. Church.—Next morning found the ground covered with snow, which rendered travelling very disagreeable. The snow adhering to the bushes and bending them over the road.

However, by perseverance and the aid of the axe, we surmounted every difficulty, and about 10 o'clock, A. M., safely arrived at the desired cabin.

Pipe creek is a considerable creek, rising in the vicinity of Marion, Grant county, and running nearly a western direction, it empties into the Wabash near Logansport. About three miles from its mouth, it pours over a perpendicular rock twelve feet in height forming one of the best mill seats in all this region. At this place a grist and saw mill are in operation. And 9 miles farther up the creek, in our neighborhood, Mr. Finnimore has a saw mill in operation and intends building a grist mill.

Along Pipe creek, as far as I have been, the land is rolling and dry. Timber—beach, sugar, poplar, walnut, buckeye, hickory, ash, &c. The soil immediately in the vicinity of the creek, is somewhat sandy and very rich. Farther back the sand is mixed a good deal with clay. The ground more level. The timber more lofty and of kinds better suited for fencing, building, &c. beach and sugar being, in general, not so plenty. As a specimen of the *Timberology* of the reserve I give the following dimensions of trees measured by myself, viz: A white oak nearly twenty-one feet in circumference, a sugar maple thirteen feet, a Walnut about 18 feet. A moose or leather wood shrub 7 inches, a spice wood—the same. A poplar between two and three feet in diameter, was cut on the claim south of mine, and seven logs 12 feet long cut off it leaving 4 or five feet to the first limb.

The Pipe creek country possesses one material advantage over the rest of the Reserve—viz. Its proximity to the canal, which will always be a good market. Another advantage to the new settlers is that it is but a small distance to old settlements where provisions of every kind can be had on reasonable terms.—The Mississineway River is but about 3½ or 4 miles from where I live, and the country along this River having been settled some 7 or 8 years, abounds with all kinds of produce; on this River also there are several mills; for it is one of the best mill streams in Northern Indiana.

In general, in the settlement of new countries, the settler is for a while deprived of religious privileges, for most new countries being at a distance from old settlements it is some time before ministers of the different denominations penetrate through the wilderness to carry the word of life to these "*Backwoodsmen.*"

Not so however with the settlers on the Reserve; for being surrounded on all sides by old settlements, as soon as there are a dozen to assemble together, the ministers are there ready to impart the word of God to all who are disposed to hear.

As for schools I will just say, that the Township in which I reside embracing a considerable portion of country which has been settled several years, is all laid off into school districts, excepting a strip about 2 miles wide on the southern end. The school section, lying a quarter of a mile south of the Mississineway river, is all sold at the average price of $2½ per acre, and the interest of this money is appropriated to the support of schools in the organized districts. Besides this there are some funds coming from other sources. The unorganized portion of the Township will, no doubt, be formed into Districts very soon.

The religious denominations, who have organized societies and regular preaching in this part of the Reserve, are as follows: 1st, Episcopal Methodist, who have a three weeks' circuit embracing the country south of the Mississineway and between Wabash on one side and Deer creek on the other, extending southwest within 5 miles of Logansport; 2nd, Baptists, who have regular monthly meetings on Pipe creek 4 miles from where I live: 3d, United Brethren, who have a mission embracing a considerable portion of the Reserve. (They appear to be blessed with an encouraging degree of prosperity) and 4th, Christians, or New Lights, who have a church at Kokamo, and a small society in our neighborhood. As for Methodist Protestants I know of no organized society nearer than a few miles south of Kokamo. I have been keeping up regular appointments at several points—have found a few who were formerly Meth. Prot. and have good congregations and fair prospects of success.

S. W. Widney.

Miami County, Ia. Feb. 3d 1847.

Ministers' Department.

From the Christian Watchman.

HOW TO PREACH TO ERRORISTS.

Mr. Editor: Through the columns of your valuable paper, I wish to make a few remarks, in regard to ministers' preaching. I do not wish to dictate to a minister, as to what he shall, or shall not say, while he is urging his hearers to seek an interest in the Saviour; but I simply wish to state, that in my opinion, there is much said by some ministers of all evangelical denominations, that has an injurious influence, upon that class of people who call themselves Universalists. I am not opposed to their preaching against their doctrine in all suitable ways; but when we wish to reclaim an individual from the error of his ways, it is not the part of good policy, to go to that individual, and begin by calling him hard names, and heaping upon him all the sins of the whole community in which he may live, or in other words, to tell him that all the sins of the community are nothing but the results of his unholy influence and wickedness. Better by far to go to him and take him by the hand, and tell him candidly, that you believe he is in a fatal error, and by using kind words, you will engage his attention, and unless he has a heart as hard as adamant, he will begin to look within himself and inquire, if these things are so.

Now I have sometimes thought, that, if some ministers (and good men, I have no doubt,) would take a little different course of reasoning, in their zeal to call up the mind of their hearers to the importance of religion, and instead of denouncing the Universalists and calling them infidels, and all the hard names their ingenuity can invent,—if instead of this, they would preach Christ and him crucified, and point their hearers to Him who died that we might live.—instead of calling their attention to the falsity of this, that, or any other doctrines of the day, and tell them that he requires repentance toward God, and faith in the Lord Jesus Christ. This I think would have a better tendency to call their attention to the importance of a preparation to meet their God in peace. It is a lamentable fact, that most people cling to the Universalist doctrine, unless they have experienced the love of Christ in their hearts, and when the minister calls them infidels and the like, it tends to shut the door of their hearts to all the reasons and proofs they can bring in support of the necessity of a preparation to meet death.

I have been induced to make these remarks, not from any desire to dictate what a minister shall say, or, how he shall preach, but with a view to call the attention to the importance of using proper means, to call up the attention of this class of society to the importance of seeking an interest in the Saviour while here in this life. I will simply add my own testimony to the facts I have stated. I was formerly a staunch Universalist, and whenever I heard a minister get up and denounce the Universalists as infidels, and the like, it made no more impression upon my mind than the passing wind;—but on the other hand, when I heard them preach Christ and him crucified, and his love to fallen man, and the necessity of repentance, I felt the still small voice whispering in my heart, this is the way, walk ye in it.

D. B. W.

Pulpit Ingenuity.—A popular preacher, at the close of a sermon soliciting contributions for a certain object added the following short address: 'From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is one thing I am afraid of, that some of you may be inclined to give too much. Now it is my duty to inform you, that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will all be waited upon in your respective pews, I wish to have it distinctly understood, that no person will think of putting any thing into that plate who cannot pay his debts." This produced an overflowing collection.

SUCCESSFUL MINISTERS.

"The old ministers," said Mr. Williams of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and a success attendant upon it, that can now be but seldom seen. And what is the cause of the difference? They *prayed* more than we do. If we would prevail and "have power with men," we must first prevail and "have power with God." It was on his knees that Jacob became a 'prince;' and if we would become princes, we must be oftener and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith, of Cærnavron:—"Mr. Griffith was to preach one night in a farm-house, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been for some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on by two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master and said, 'There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you have represented them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighborhood, and many were converted to God. 'Nothing, brethren,' Mr. Williams would say, by way of applying the anecdote, 'is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and frame of mind.'"—*London Bap. Magazine.*

Youth's Department.

THE DISINTERESTED BOY.

It was just at night. The sun had set, and the curtains of night were fast hanging themselves over hill-top and valley, the lonely wood and the busy village. While the night winds were beginning to sweep through the trees, lights were here and there peeping through the windows to tell that though the wind was cold and blustering without, there might be peace and comfort within.

At this hour Mr. Bradley passed through a little village among the hills of New Hampshire, and urging his horse forward as the night became darker, took his way through the main road towards the next town, where he intended to pass the night. As he passed the village he thought he heard some one call, but supposing it might be some one shouting to his fellow, he thought little of it. He heard the call again and again, and at last, on hearing it repeated several times in succession, it occurred to him that some one might wish to speak to him, and he slackened the pace of his horse, and looked behind the chaise to see if he could discover who was calling.

"Stop, sir, stop," said a little boy who was running with all his might to overtake him.

Mr. Bradley stopped his horse, and a little boy of eight or ten years came up, the blood almost ready to burst from his face, and panting at every breath.

"Well, my little fellow what do you wish for?" said Mr. Bradley.

"You are losing your trunk, sir," answered the boy, as soon as he could speak.

"And so you have run all this way to tell me of it, have you, my good boy?"

"Yes, sir."

Mr. Bradley jumped out of his chaise, and saw that his trunk, which was strapped underneath his carriage, was unfastened at one end so that a sudden jolt might have loosened it altogether, and he would have lost it without knowing where it had gone.

"You are very kind, my little lad," said the gentleman, "to take all this trouble; you have saved me from losing my trunk, and I feel much obliged to you."

"You are welcome, answered the boy.

"And now are you tall enough to hold my horse while I fasten the trunk as it should be?" said Mr. Bradley.

Oh yes, sir," said the boy, stepping up and taking hold of the bridle. He held the horse till Mr. Bradley was ready to start, and then "good night, sir," and was stepping away.

"Stop a moment," said Mr. Bradley, taking a twenty-five cent piece from his pocket, "here is a piece of money to pay you for your trouble, and I feel very grateful to you beside."

"No sir," said the boy, drawing himself up erect, and casting his eye full in the gentleman's face, "Do you think I would take money for such a thing as that?"

"Ah," said Mr. Bradley, as he related the story to me, "I saw by his noble look, that he had run from half to three quarters of a mile for the sake of doing a kindness to a stranger, and not for the hope of pay; and I could not find in my heart to urge him to take money, for I knew that the thought of doing good was a greater reward to him than money could have been. So I bade him "Good night," and he ran toward home, while I gave the whip to my horse, and again rode briskly on; but I often think of that journey in New Hampshire, and the noble-hearted boy who lived among the hills."—*Mothers' Journal.*

Change of Ecclesiastical Relation.—Rev. Adrian Aten, late a member of the Chilicothe Presbytery, has united with the Associate Reformed Presbyterian Church, on account of a change of his views on the subject of Psalmody and his dissatisfaction with the action of the Presbyterian General Assembly on Slavery.

SKETCH OF THOMAS DICK, L. L. D.

Who has not heard of the name and fame of Dr. Thomas Dick? Some thirty years ago, Chalmers, with his own peculiar power, brought forward science as a handmaid of religion, and by his "Astronomical Discourses" emblazoned on the firmament the loving kindness of a Savior. Soon after, and with a kindred spirit, "The Christian Philosopher" took the high place, where he is still found; an instructor—an enlightener; and year after year from that period to this, large volumes and condensed pamphlets have emanated from the same rich sources of sanctified knowledge and benevolent feeling.

Broughty Ferry, in which place Dr. Dick resides, is an old and beautiful romantic village, on the Frith of Tay, just where this estuary becomes a noble bay, emptying its briny waters into the German ocean. Situated on the north coast; in the country of Angus, the inhabitants have a commanding view of Fifeshire and the several pretty little towns skirting that county, which is separated here from its sister shire, by some three miles of placid, and sometimes stormy water.—To the west, and six miles off, is Dundee, with its 'Law' and its ancient and modern towers and steeples; and far up the lovely winding Tay, even to the highlands of Perthshire, is a picture vieing in beauty with any upon which the eye can rest.

This town or village seems to be chiefly a resort for bathers in the summer season, while its proximity to Dundee makes it a convenient and pleasant residence at all seasons, and it is the home of many a hardy fisherman. The dark ruin of a castle stands conspicuously on a rising ground, looking to the sea and seems like a ghost of the olden time, gazing, solitary and melancholy, over the glancing waters, heeding not the din of modern ways and doings, as announced every half hour by the horrid railroad whistle.

It was sometime in September of last year that I first found myself on that railroad; and in less than ten minutes from my leaving Dundee, my eye was directed to a neat dwelling with an observatory, situated on an elevation to the left, as the residence of Dr. Dick. I sat silent beside my kind relatives, my thoughts wandering from the past to the present, as I drew rapidly near.

We alighted from the cars, and wended our way up the hill; and soon stopped at the door of a garden in which is the house of the "philosopher." I must confess that I felt some timidity as I rang the bell; I feared that I might be intruding; and so, when the servant said the Doctor was not at home, neither was his lady, I was, for the moment, *not sorry*. Mrs. M. (Dr. D.'s sister) was within, and presently a mild chastened countenance made us welcome, and invited us to enter. We did so with pleasure, and after some agreeable conversation, in which Mrs. M. told us that her brother was always hapy to see strangers, especially those from the United States, she took us to the Doctor's study and to the observatory, and treated us with a frank kindness not to be forgotten. Here I saw two or three sweet little girls, the dependent orphan grand-children of Dr. Dick, and with them I was soon on intimate terms. Leaving my card and letters, I bade farewell, resolving to call again; and in the meantime gathering some hawthorn leaves to place in my book of herbal memorials.

The next day I went to the valley of Strathmore, visited Glammis castle,, and spent the night not far thence, undisturbed either by the ghost of Macbeth or the witches.

On the morrow I returned to Dundee, and what should I find on my table but a polite, kind note from Dr. Dick, inviting me to take tea with his family that evening at an early hour. Much gratified, I was *en route* to the Ferry by the five o'clock train.

I would not, if I could, talk much of that delightful evening; I hate the gossiping retail of fireside conversation. The humble, unaffected kindness of the venerable man; the perfect freedom from all pretensions to greatness; the ease, the familiarity, all made me feel at once as if I were in the society of a dear Christian friend whom I had known for years; and the hour of departure came ere I knew that the evening had well begun. Of the United States he spoke with freedom, respect, and kindness, and seemed far from averse, even at his advanced years, to pay a trans-Atlantic visit. A septuagenarian—he is active in mind and body as a man of fifty. His lectures which are yet frequent, are, I am told, deeply interesting. I wish inducements might be held out for him to visit America, with his amiable son.

Dr. Dick is a minister in the Independent Church, the same denomination of which Wardlaw, and Raffles, and Russell are mininters.—Plainness marks the dwelling of this good man, and this, with his appearance, gives weight to much that he has written, and bespeaks the philosopher according to the true meaning of that abused name.

Of Dr. Dick's appearance it is needless to speak. The likeness attached to a very beautiful and cheap edition of his whole works by the Messrs. Biddle, of Philadelphia, is excellent. I saw the original painting over the Doctor's mantel-piece. The plate, however, in my copy, is too dark. It gives the idea of black eyes and raven hair; now the Doctor wears a brown wig; and if I mistake not, his eyes are blue. There is a sweet, subdued expression in the whole countenance, and had it not been for one little circumstance, I would have seen the Doctor again and again, (as I was kindly invited to do,) I had supposed that excitement had long bid farewell to those features, and the calm unclosed sunshine of piety alone gave brightness now. But the lightening is still there.

On the day to which I allude, the polite old gentleman escorted us down the hill from his house to the office whence we take our rail-car seats.—Here we were detained, and meeting several acquaintances also waiting, general conversation ensued. The subject of the discomfort, in some places, of the *third* class railway trains occupied attention, and the *wrongs of the poor* soon brought forth burning words, and tones of deepest feeling, which roused me to look again into that countenance. The warmth of heart, which erewhile showed itself only in the amiable attentions of Christian and gentlemanly courtsey, now kindled with just indignation, and gave us a nearer view of the source of that benevolence which has done so much to fan the latent sparks of love for their fellow men in the hearts of others.—*Cor. N. O. Observer.*

An immense Train.—Since Boston tapped our Western trade by her rail road to the Hudson, we have heard of great business transactions on that route. A train recently passed over the Albany and Boston rail road, which numbered 122 cars, of an average length of 30 feet, making 3,700 feet, and all drawn by one powerful engine.

A Sailor's Prayer Meeting.

The following, from the Sailor's Magazine, is truly interesting, and at the same time instructive to one who reflects on the wide influence which may be exerted by pious seamen:—

Sometimes these meetings have an interest peculiarly their own. The place imparts interest. It is the Sailor's Home, and so unlike the haunts of dissipation and vice to which he has formerly resorted. The persons impart interest. Here the Swedes, Danes, and Norwegians; the dwellers in England, America, and Germany; the French and Finns, strangers of Rome, Jews and proselytes, Chinese and Sandwich Islanders, speak in their own tongues, the wonderful works of God. Such was the meeting on the second evening of the present year, belonging to at least eight nations, to take a part.

After singing, prayer, and reading a portion of the Scriptures by the superintendent, a German sailor arose, and said, he "tank'd Got, his heavenly Fadder, for dis meeting. It did his soul goot to meet his brudder sailors once more." He was followed by a Finnish sailor, who, in broken English, praised the Lord for the deliverances of the past, and the mercies of a new year.

Then a Danish sailor, who but two months before had confessed Christ, arose and gave utterance to his full soul. It was strange to him that he had come all the way from his native country to find an omnipresent and precious Jesus.

Another prayer was offered, when an American sailor addressed his shipmates with much effect. He wept freely as he spoke. He had experienced at sea the love God shed abroad in his heart. It was on board the ship Brooklyn, on her last voyage to Italy. And he had experienced much of the goodness of God since. "Oh, my shipmates, let us be more faithful for Him, who has done so much for us!"

An English sailor then spoke in a similar strain. He had been in this Home and at this Saturday evening prayer meeting before. How often had he thought of this blessed spot in his watches at sea. Thankful was he for his return, and the privileges once more of joining his brethren in prayer and praise.

A Swedish sailor next addressed the meeting with much good sense. The readiness with which he quoted Scripture showed what is his chief companion in the house of his pilgrimage.

A Scotch sailor followed, summing up the instructions and impresssions of the hour in a very forcible and happy manner.

In progress of the meeting two or three others had taken a part; one of whom was a well-educated French sailor. If his shipmates had much to bless God for, he had more; for he had been rescued, not only from those sins to which sailors are addicted, but from the errors and dangers of Romanism. On board the ship "Silas Holmes" he had made the acquaintance of a pious sailor by the name of Montgomerie, from Scouland.

This allusion to Montgomerie recalled to the minds of some present the circumstances of his having arisen in a similar meeting in the same room about three months before and addressed them. He had that evening come directly from his ship, and stood before them a stranger. His remarks were substantially as follows:

"It was in this room I received my first religious impressions, and resolved on seeking the salvation of my soul. I went to sea, and during the whole voyage found no comfort. It was not till I returned to this Home, and to the meeting in this room, that I found peace, believing on Jesus."

The French sailor continued, "Montgomerie was very faithful to me. He showed me wherein my religion was deficient, and directed me to the new Testament to learn what I must do to be saved. Said he, you pray to the saints and to the Virgin Mary; but is that the way? Where does the Bible teach you to pray to them? If you want any thing of the captain, and he is accessible, do you go to the cook, or directly to the captain? Jesus Christ never told you to go to the cook, but to come to him. And blessed be the Lord, I did leave my Roman follies, and go to him. And what joy did I have then! What times we had on board the 'Silas Holmes!' But, my shipmates, one month ago this day he fell overboard and was drowned!" With an appeal to those present to be also ready, the French sailor finished his remarks, when the superintendent, after reminding those present of the approach of another Sunday, the importance of preparing for it, and of keeping it holy, closed the meeting. It was a blessed occasion; an emblem of that meeting gathered out of every nation to sing before the throne, Worthy the Lamb.

Combat between a horse and a lion.—A nobleman, in the early part of the reign of Louis XV., having a very vicious horse, which none of the grooms or servants would ride—several having been thrown, and one killed—asked leave of his Majesty to have him turned loose into the menagerie, against one of the largest lions. The King readily consented, and the animal on a certain day was conducted thither. Soon after the arrival of the horse, the door of the den was accordingly drawn up and the lion, with great majesty, marched slowly to the mouth of it, when seeing his antagonist, he set up a tremendous roar. The horse immediately startled and fell back—his ears erected, his mane raised, his eyes sparkled, and something like a general convulsion seemed to agitate his whole frame. After the first emotion of fear had subsided, the horse retired to a corner of the menagerie, where, having directed his heels towards the lion, and having reared his head above his left shoulder, he watched with eagerness the motions of his enemy. The lion, who presently quitted the den, sidled about for more than a minute, as if meditating the mode of attack, when, having sufficiently prepared himself for the combat, he made a sudden spring at the horse, which defended itself by striking his adversary a most violent blow on the chest. The lion instantly retreated, groaned, and seemed for several minutes inclined to give up the contest, when, recovering from the painful effects of the blow, he returned to the charge with unabated violence. The mode of preparation for this second attack was the same as the first. He sidled from one side of the menagerie to the other, for a considerable time, seeking for favorable opportunity to seize his prey; during all which time the horse still preserved the same posture, and still kept his head erect and turned over his shoulder. The lion at length gave a second srping, with all the strength and violence he could exercise, when the horse caught him with his hoof under his lower jaw, which he fractured. He sustained a second and more severe repulse than the former, the lion retreated to his den as well as he was able, apparently in the greatest agony, moaning all the way in a most lamentable manner. The horse was soon obliged to be shot, as no one dared to approach the ground where he was kept.

Religious Intelligence.

PITTSBURGH DISTRICT.

Waynesburgh Pa., Feb. 24, 1847.

Br. Bassett: Since my last, we have held our 2nd quarterly and two protracted meetings, two of which were very profitable unto the church upon this circuit (*Waynesburgh.*)

First was held at *Johnson's School house*, continued five days: some were happily converted and experienced the sweets of the religion of *Jesus*. Ten names were added to this class, some of whom had previously belonged to the church at other places, but had never given their names since they moved into this neighborhood.

Second meeting was held at *Clinton*—which was our 2nd quarterly meeting—continued four days—three professed to obtain a change of heart—five gave us their names, as passengers for the heavenly Canaan. Something near 40 persons have joined the M. P. Church on this circuit this Conference year.

Yours respectfully,
W. A. Porter.

Morgantown Va., March 2nd, 1847.

Br. Bassett:—Writing you on business I would drop a word or two concerning our circuit. Our Presidential visit was very interesting, at "Avery Chapel." Br. Brown with his more than usual strength, spent 6 days and nights on my circuit. Result, 5 conversions and 12 added to the church. We have a good religious feeling at every appointment on the circuit, for which I thank God and take courage.

A protracted meeting is now in progress in Morgantown. On Monday evening a large congregation attended on the labors of our good Br. Clawson; several enquired "what must I do to be saved;" 10 joined the church on last evening and are resolved to lead new lives in Christ Jesus.

Brethren and friends pray for us.
Yours &c. A. Gillespie.

MUSKINGUM DISTRICT.

Delaware Ct. March 2, 1847.

Br. Bassett: The time has come; rejoice with us—all is going well. Help us to praise our God. We published our 2nd quarterly meeting to be held in Delaware, but in consequence of the hard rains that fell and swept away the bridges, our brethren could not get there; so we appointed to meet in Pagetown on the 6th day of February. We met according to appointment, but we were disappointed of our help from Mt. Vernon, yet the Lord was with us; our meeting continued 9 or 10 days. The brethren came up manfully to the help of the Lord against the mighty. I can say we had a good time; the church rose up from their idle indifference, and were made to praise God aloud. We had to our help A. K. Earl, who stayed with us 2 or 3 days and labored to the satisfaction of all. May the Lord bless him and family. Our old side brethren gave us their meeting house, and met and labored with us. May the Lord bless them. The Lord displayed his power in converting sinners, the church doors were opened once and four united with us, and many more are under conviction. The brethren at Pagetown are engaged in building a meeting house 28 feet by 38. They are going to have a bell on it. Last year there were 75 members returned to conference, but against we straighten up, we may have 40 or 50 of the old members left; but this does not discourage us, for the Lord is doing a great work on Delaware circuit. You will hear from us again. Wm. Hatfield.

Jackson, O., Feb. 27, 1847.

Br. Bassett:—I will just state that our cause is advancing on Portsmouth Circuit. We have a prospect of organising two or three small societies. Our second quarterly Meeting has just closed. It was one of considerable interest. Six united with the Church.

W. W. Tipton.

OHIO DISTRICT.

Washington Ct. Feb. 23, 1847.

Dear. Br. Bassett: I would inform our president and friends of the religious state of things on this circuit. Our first quarterly meeting held on the 14 and 15 of Nov. at the Union meeting house was a time of refreshing to the church: two united with the class at this place. Father Dobbins was with us and preached with unusual energy. Our Christmas meeting held at Bethel, was favored with the visits of the Holy Ghost. Hearts that had been cold in religion were warmed with holy fire. Some that had backsliden were reclaimed, while others manifested desires to seek religion. Four have united with this class. Our second quarterly meeting, held at White Oak Grove, commencing on the 20th inst. and yet in progress, is a precious time to many souls. The Lord be praised for his wonderful mercy to us. The church at old White Oak is alive in the salvation of God.* Many glad hearts are in a holy rapture, rejoicing in victory over the enemy and in hope of the glory of God. Some have come forward as mourners to be prayed for, and six have joined the church.

We are seeking more holiness of heart and the salvation of sinners. O that the Lord would revive his work of grace among us more abundantly. And to his name shall be all the praise.

James H. Webster.

*We are glad to hear of such good times at old White Oak. Tell the brethren this is the very moment, to avail themselves of that holy energy they feel, for the purpose of building a more commodious house of worship. They have not *room* to increase much more. Let the brethren not delay. Tell us in your very next letter, how comes on the new meeting house. Ed.

Miami Ct., Feb. 22, 1847.

Br. Bassett: Through the medium of the Western Recorder I would embrace this favorable opportunity to inform our brethren in the Ohio Conference—something concerning the prosperity of this circuit.

When we reached our field of labor we found the church rather in a state of lethargy. But notwithstanding the clouds of darkness that appeared to be hovering around, and the difficulties through which our little Zion has long had to pass—there were still some faithful souls that continued instant in prayer for the Lord to revive his work. At length He that hears and answers prayer, began to make known his power by the awakening of poor souls, from nature's darkness. Whilst we endeavored to extend the banner of our republican Zion, several flocked to its standard and found a firm peace and consolation by relying upon the virtues of the Redeemer's blood.

The church has been generally revived and we have had some old fashioned times whilst approaching the consecrated cross at the altar of prayer. But still there are some classes for which we have been praying that appear to be to a great extent remaining in a state of coldness, and sinners around them are going down to death. Then brethren, will you not pray for us, that the times of refreshing may soon come from the presence of the Lord, and the glory of his power, and visit every class upon the Miami circuit with a revival of pure apostolical religion.

Yours, G. W. Thornburg.

Portage Ct., Feb. 25, 1847.

Br. Bassett: We have held our 2nd quarterly meeting, and several protracted meetings, at all of which the church seemed to be on the rise. The last meeting which closed on last Monday night, was a gracious time, though we had rain and a sleet, so that trees and limbs were falling in every direction through the woods, whilst ice and water covered the ground. Yet the Lord poured out his Spirit graciously upon us; believers were greatly revived, and four were soundly converted, and joined the church. To God be all the glory. We are now hoping for better times in Wood county. I expect to visit Perrysburg in about ten days. Pray for us, that the Lord may send prosperity.

Yours in the Gospel, James Swaney.

Withamsville, O., March 4th, 1847.

Br. Bassett:—Our second Quarterly Meeting for Cincinnati Circuit, was held at Bethesda Chapel. It continued five days. Part of the membership were much revived, and three were found at the altar of prayer, seeking God in the pardon of their sins. Although they did not then find peace, I trust that they will not rest satisfied until they find Jesus precious to their souls.

We have also held two protracted meetings since I last wrote, which resulted in good.

Five have united with us in Church fellowship since Conference. O, that the Lord would revive his work more powerfully on this circuit!

Yours in the bonds of a peaceful Gospel,
O. Warrington, Supt.

MICHIGAN DISTRICT.

Kingsbury, Ia., Feb. 20, 1847.

Dear Br. Bassett: Having a new, and paying subscriber, from among the itinerant ministers of our Conference, for the *faithful* Recorder, to forward, I would just say, I am now in the midst of a very interesting protracted meeting. Saints have been revived, backsliders are coming back to their Father's house, and sinners have been converted, others are seeking the Lord, and a general interest is felt among all classes of the inhabitants. Last evening, there were six new ones forward for prayer, two of whom have been looked upon as adherents to Universalism, and four of those who had previously come forward have their names with the M. E. Church, were given to the preacher before they professed religion, and it looked rather strange, that individuals united with the old church, should be without religion, untill they were converted to God thro' the instrumentality of the new church. But we say to the preachers of the old side, fetch on your *unconverted* members, and we will do the best we can to get them soundly converted, to the living and true God. And we shall of course be grateful for any instrumentality of theirs in benefitting such as may be unconverted amongst our people. I have held a previous protracted effort, since I wrote you, with some success, and received a number of good members as the result. I am on a very laborious circuit with some 12 appointments to be filled once in two weeks, and have no ministerial help, excepting one aged, and feeble but very good brother, of the unstationed list; and I find it very difficult, to continue a protracted effort long enough, to effect what might, and ought to be effected. But by the help of the good Lord, I intend to do the very best I can. The work of the Lord is reviving among us on the western part of the Michigan District.

Yours affectionately, James Gay.

WESTERN RECORDER.

PUTNAM, OHIO,

THURSDAY, MARCH 11, 1847.

To Correspondents.—A reply to "A Pioneer of the Temperance Cause," shall be given next week. "Anon" is ever acceptable. "Y. Z." is welcome,—so is our correspondent at Freedom, Pennsylvania. Will he please write again and give us names, dates, age, &c., more definitely? The paper of B. Hibbard, is under consideration. A. M'Caine, in reply to Dr. Reese, is just received. Other correspondents must have patience, especially those who do not prepare their articles for the press.

Hymn Books.—By letter from the Book Agent, Baltimore, we learn that our lot of Hymn Books was then, (March 4th) on the way. They are hourly expected. Send on, you who want. We shall have a few of superior quality, gilt.

COUNTRY POSTMASTERS

Who write us that papers are not taken out by the persons to whom they are addressed, will do their duty, and oblige us, by endorsing their letters "Post Office Business," thus saving us the postage.—*Zanesville Courier.*

And us, too. We suffer no small amount of unnecessary and unauthorised tax, not to say imposition, through the inattention of Post Masters to the provision, authorising them to frank such communications.

Peace.—No such good news yet. We were only going to say that the New York Sun has received private advices from the city of Mexico, from which a confidence is entertained that the Mexican government will speedily change its policy for prosecuting the war.

Died,—At Cincinnati, on Thursday morning, February 25th, of Bronchitis, Captain Louis H. Shalley. So says the Cincinnati Commercial. Our friend S. has gone. We had a pleasant acquaintance with him for twenty-five years past.

Church Division.—Brother T. Smith, of Michigan, whose letter we publish this week, still insists that the Church must be divided. He will find his views decidedly met by Brother E. A. W., of the Genessee Conference, in the same column. Were it not for this, we were going to give a friendly, conversational reply to the positions of our Brother.

Still another Revolutionary Soldier gone.—Mr. Samuel Brown, died at Chelmsford, Massachusetts, on the 22d of January, aged 81. He was a member of the Baptist Church.

Slavery not abolished in Delaware.—We regret to learn by the National Era, that the bill passed by the House, for the gradual abolition of slavery in Delaware, was indefinitely postponed in the Senate! A motion was made to reconsider the vote of postponement. The vote was, yeas 4, nays 4,—one member absent. The Speaker voted with the nays. Sorry for that.

Settled Ministry.—The letter of Br. Johnson on this subject, which we publish this week, will not be understood as an attack upon the itinerant system. We agree that there are superior advantages in having a minister located, and residing amongst his people, in every village or church, that is able to sustain a minister. And of course that there are corresponding disadvantages in having the services of a minister but periodically upon a Sabbath, once in 2 or 4 weeks. Our brother will not question that in sparsely populated portions of the country, or sections where there are but small church organizations, the itinerant system is the very means under God for producing reformations, and raising up churches. Indeed some denominations which heretofore have had a settled ministry alone, now find it expedient and advantageous to adopt a system of operations, similar to an itinerancy, though perhaps denominated missionary work, or colportage. Yet we have long been convinced, and have often seen to our sorrow, that in the Methodist Community, aye, in the M. P. Church, there are societies, in some very considerable towns, fully competent to sustain a minister stationed amongst them, and whose pastoral position and residence amongst them would greatly contribute to his enlarged usefulness amongst them, and yet those societies for want of moral courage, or christian liberality, do not and will not undertake to sustain a minister. Whilst this is the case, they have to be periodically served, if at all, once in two, 3, or four weeks, by some preacher upon a circuit, who has perhaps from three to thirty other preaching places. And have not societies under these circumstances, in some instances, not only suffered loss, but even dwindled away, for want of more of that pastoral attention, which perhaps, the pastor with his other engagements, could not render. Our correspondent we think has given some very sensible views upon the subject. He has formerly been a travelling minister but is now an unstationed minister of the M. P. Church. By the way, we have lately seen a sermon upon this subject in the Oberlin Evangelist.

Complimentary.—The Methodist Protestant says:—

"*Pittsburgh Christian Advocate.*—This is one of the best of the family of 'Advocates.' We always open its pages with pleasure, and close them with good feeling."

The Pittsburgh Christian Advocate responds:

"*The Methodist Protestant* is one of our most welcome exchanges, and the Editor is one of the most sensible of men. Peaceable as we are, we should be tempted to quarrel with any one who would doubt."

Now we do not wish to take part in any 'quarrel' between those two brethren, not even to *part* them. We have only to say, they must both be in the right, for we concur in the sentiment of each.

By the way, speaking of the "Family of the Advocates," there are two others which we are favored to receive regularly in exchange, and whose visits are ever greeted with pleasure. How can we help liking them well, whilst we find them so friendly?

The Western Christian Advocate says:

"*The Western Recorder* has been recently enlarged, and very much improved every way, since the Rev. Mr. Bassett has become its Editor. We rejoice at the improvement, and wish the Recorder increased patronage."

The Nashville Christian Advocate says:

"*Western Recorder.*—This paper—the Western organ of the Protestant Methodist Church—has recently been enlarged, put into an entirely new dress, and much improved generally. The enterprising editor is making it a valuable paper, well deserving liberal patronage."

We do not feel at liberty to express our concurrence with the very kind sentiments expressed by the Editors of the Cincinnati and Nashville "Advocates," but we most gratefully and heartily reciprocate their good will.

As then such respectable as well as disinterested authority has determined that our paper is 'deserving' of 'increased' and 'liberal patronage,' we only submit the fact to the attention of those who should, but do not, patronize it, and those of our ministers who might, but do not, extend its patronage.

Herald of Truth, Cin.—The March No. of this very neat, highly intellectual, and very independent work has reached us. Mr. Hine, the Editor, is an able Reviewer. He has a mind of his own, and anon he makes it manifest, whenever his convictions of true reform require, though at the expense sometimes of the views of those he takes in hand. Well, we like him none the less for this. We have a pithy article in this number, on "The College and the Church." The former he makes "a great benefit, and also a great curse." He points out several leading defects in our educational institutions, the chief of which is, that students are not impressed with the True Object of Life. Then he shows wherein he considers the church wrong. He tells some 'sore truths,' but says 'they must be told before the church will shake the dust from her mantle, and go to work vigorously in the cause of human redemption.' One particular is amusing. He makes the clergy the main supporters of the gallows. He says "they visit the prisoner doomed to death, administer to him the consolations of religion, pronounce him converted and prepared for heaven, but with the same breath declare him unfit for earth, and defend the law that launches him into eternity." Mr. H. however speaks not against the church, for he acknowledges she has the Mighty God, for her founder and head—that her walks are pleasant, and her courts sacred. There are several valuable papers in the March number. But we have not yet read it entire. Yearly subscription, $3, Two copies for $5.

Bishop Soule, was born in Bristol, Maine, August 1, 1781; was converted in June, 1797; commenced preaching in 1798; and entered the itinerancy in 1799.

Adjournment of Congress.—This took place at midnight, or morning of the 4th instant. One of the last acts of Congress was to adopt the Three Million Bill, being an appropriation for the President to *purchase a peace.* The Wilmot proviso excluding slavery from any new territory to be acquired, which had been adopted by the House, was finally rejected,—several members changing their votes. The National Era says it was defeated by Northern votes! and gives as a reason, that the President has just now more than 500 new offices placed at his disposal. This is humiliating.

Prices.—*Putnam and Zanesville.*—Wheat 65c., Flour, $4, Corn, 25c. Oats, 15c.

The Colporteur.—This is the title of a small but neat publication in quarto form, the first number of which has been issued from the Zanesville press. It is of religious character, and conducted by Rev. S. Brown, Pastor of the Presbyterian Church, Zanesville. It is to be published occasionally, one, two, or three times per month. The first number contains some good articles, entirely original, and from the pen of Mr. B., who is an excellent writer. Price, two cents per number.

Green Mountain Spring.—We have received the 1st number, Vol. II, of a neat little publication, from Brattleboro, Vt., devoted to the principles of the Hydropathic or Water Cure Treatment. We cheerfully exchange, as requested, for we desire some information respecting the theory. It has a number of converts here, and others as well as we, are enquiring. Dr. Wesselhoeft, the publisher, has a large establishment for water cures, at Brattleboro. As yet we have received the January number, only. Will the publisher please send the subsequent ones. Terms $1 per year.

Written for the Western Recorder

Plan of a Church Register.

Index of a Church Register, adopted by the Quarterly Conference of Zanesville Circuit, Muskingum District, M. P. Church, with explanatory notes; to be kept by each Society on the Circuit.

1st. *History of the Society,* Page 1.

Note.—Date of origin; cost of property; debts; process of liquidation; collections; expenditures; improvements; names of Trustees, with all the civil and financial affairs annually continued.

2d. *Plan of Conference appointments,* p. 100.

3d. *Names of Members and their families,* p. 150.

Note.—This Record may be kept as follows: The page laid off into four columns, headed, 1st: Names of members; 2d. Names of children; 3d. Date of baptism; and 4th, by whom baptised. Sufficient space left opposite parents, for children.

4th. *Births,* p. 200.

5th. *Marriages,* p. 215.

6th. *Deaths, with remarks, at the pleasure of relatives,* p. 230.

7th. *Removals with certificates,* p. 280.

8th. *Removals without certificates,* p. 290.

9th. *Names of members expelled or dropped,* p. 300.

Note.—This Record may show whether for immoral conduct, dangerous sentiments of faith, or neglect of recognised duty, Discipline was exercised.

10th. *Ministerial punctuality,* p. 330.

Note.—This Record to be kept in the following manner: Each page laid off into twelve columns, headed by the names of the twelve months; the Minister's name standing on the left of these columns; charge his disappointments by a mark in the column, under the month, and credit his sermons, by figures. (Delegates to Conference may be furnished with a correct copy.)

11th. *Abstract of the Class Books,* p. 336.

Note.—This to embrace not only general attendance at church, class, and prayer meetings, but particularly what each member pays annually for the support of the gospel.

12th, *Relief Fund for indigent Members,* p. 350.

Note.—Your committee recommend that each first quarterly meeting appoint a Relief committee, who, whilst they conceal the receiver, will credit the donor in this Register, for cash, fuel, food, raiment, or even employ in the depth of winter, so that the widow, the fatherless, the stranger, and the sick that unite with us in christian fellowship, may realize our christian friendship.

13th. *Sums raised by the Society for Sabbath School, Bible, and Missionary purposes,* p. 370.

14th. *Public collections,* p. 380.

Note.—Here, also, will be recorded the names of those out of the church who contribute to the support of the gospel, with the amount and date of such contributions.

A well bound blank book, of 400 pages, may be obtained of O. White, Zanesville, for one dollar, which we deem might answer; but would also recommend each class-leader to be furnished with a 12½ cent blank book, which might serve as a day-book to this Register, for many years.

We have paged this index simply as a form;—each Society must judge of the apportionment of these pages, themselves.

Signed, C. S. Callahan,
W. H. Marshall,
& Wm. Hamilton.

Gratiot, Ohio, 6th March, 1847.

[We regret that the following proceedings came to hand a few hours too late for our last week's paper. Ed.]

Written for the Western Recorder.

CONTRIBUTIONS FOR IRELAND.

The undersigned Central Committee of Muskingum County, connected with objects for the relief of Ireland, embrace this occasion to request the committees of the different Townships to forward as rapidly as they can to the ware house of S. Adams & Co. in Zanesville, the produce which they have collected, as it is desirable to ship whatever is donated the first moment it can be done. Citizens who have subscribed and not yet paid in their subscriptions will please do so at once. Money contributions from this County may be paid to either of the Central Committee.

Contributions of money in Provisions from neighboring counties, might be directed to J. E. Palmer Secretary of central commitee.

John Metcalf, *Chair.*
G. W. Manypeny, *Treas.*
Wm. Galigher,
John A. Blair,
Jas. E. Palmer, *Sec.*

The following resolutions were passed at the last regular meeting of the central committee. Resolved, That the provisions which shall be sent to this committee for the relief of Ireland, be forwarded to the committee of the Society of Friends in Dublin for impartial distribution. Also,

Resolved that the central committee of Muskingum County, will receive and forward contributions of Provisions and money from the neighboring counties (which have not the facilities for forwarding the same,) to such destination as the chairman of the respective committees may direct. Also,

Resolved, That all monies contributed for the relief of Ireland be invested in provisions, (except so far as may be necessary to defray contingent expenses) and fowarded without delay to the destination referred to in the first resolution.

J. E. Palmer, *Sec.*

Zanesville, March 3d, 1847.

NEWS OF THE WEEK.

From the New York Courier and Enquirer.

DISASTERS AT SEA.

Our paper yesterday communicated the sad intelligence of the loss of Capt. Rathbone, of the packet ship Columbia, together with his two mates and five seamen, by being washed over board during a gale of wind. We are enabled through the politeness of Capt. Luce of the John R. Skady, to lay before our readers the particulars of that melancholy occurrence, together with an account of the behavior of the crew after the loss of all the officers.

The vessel was scudding in a very heavy gale of wind, and on the morning of the 15th of January about half-past four, Capt. Rathbone came on deck and was walking aft towards the wheel-house when a tremendous sea boarded her. So great was its violence that the wheel-house, in which were four men and a boy, was carried away and with it all the poop stanchions, &c., as far as the main mast. Capt. Rathbone and his two mates were washed overboard with the men in the wheel-house; and the ship being no longer under control of the wheel, immediately broached to.—The crew, who were below, rushed on deck and, having no one to command them went to work in their own way. Their first act was very foolishly to cut away the fore topmast backstay, and the consequence was that fore topmast, fore topsail and fore yard were carried away, and the bowsprit sprung.

They got the ship again before the wind, and finding themselves without officers, the crew began to act in the most lawless and infamous manner. They persuaded the cabin passengers, [seven in all, including one lady,] to take refuge in the upper run, on the plea that there was imminent danger of the poop cabin being washed overboard but no sooner had they descended, than the wretches fastened the scuttle down, and commenced an indescriminate plunder in the cabin. They broke open the desks and trunks of Captain Rathbone and chief mate, from each of which they obtained considerable sums of money. They shipped the cabin furniture and commited every kind of excess. The passengers becoming alarmed at the uproar over head, begged to be let out, which was acceded to, and they ascended to the cabin.—The sailors still persisted in assuring them that the poop cabin might be expected to go any minute, and they persuaded the lady passenger and the stewardess, to take refuge in the forecastle, where they were soon followed by the rest of the passengers, leaving the crew in undisturbed possession of the cabin. Passengers' trunks were opened and rifled of their most valuable contents—the cabin was ransacked from one end to the other, and the elegant furniture, or such as they chose, was carried forward. Table and bed linen, silver spoons and forks, and such articles, were pillaged and stored in each chest.

On the morning of the 18th the ship Lady Falkland hove in sight, and running close down to them hailed to know if any assistance was required, as their situation of distress was evident. The sailors with a shout answered, *no*; but one of the passengers who had assumed some direction, replied yes. By advice of an old sailor who had not taken part with the rest of the crew in their insubordination, the passenger wrote on a board with chalk, "that the ship was light and staunch, but that having lost the Captain and Mates, they wanted a navigator."

The mate of the L. F. at once came on board in his own boat, which was swamped alongside of the Columbia, but the crew managed to climb on board. The mate of the Lady Fairland then inquired if they would entrust the vessel to his charge, to which the passengers unanimously assented, but the crew said no. The passengers having promised to support him in his authority; he sent his own men back and took the command, but the crew refused to obey him. He at once made sail on the vessel; but when it came on to blow heavily soon afterwards, they refused to take in, and actually suffered the sails and yards to be blown away rather than shorten sail. The only order they would obey was to make sail, and then they hoisted them just so far that they must, as they did soon blow away.

Nor was this all; for the new captain (whose name Captain Luce could not recall) found that they took advantage of his absence from the deck to alter the course of the vessel, seeming determined to wreck her. After this he never went below at all, but kept the deck constantly, snatching a few moments sleep when and how he best could. As they neared the land on the other side, the crew made every effort, and even used threats to compel the mate to run her ashore on the coast of Ireland but he refused, of course, and determined to get along as well as he could.

When they arrived off Cork, the crew insisted that he should go in there, but having taken on board a pilot, he made known to him the condition of things, and he at once offered to take her to Liverpool. When they passed Tuskar the wind commenced blowing again, but the crew refused to shorten sail, and a new foresail which had been bent, was blown away, leaving the vessel with only her spencer and stay sails. They made one more effort to compel the master to run the ship ashore in Beaumorris Bay, but finding him resolute and well backed by the passengers they gave it up.

Finally, a Liverpool pilot was obtained, and when the ship reached the lighthouse, the steward was sent to Liverpool with a letter to Messrs. Barings, and Capt. Cropper was immediately despatched to the ship with six policemen. When the crew found how matters were going, they threw overboard the articles which they had stolen from the cabin, so that when the officers came on board, there was nothing to be found, except some articles of the cabin furniture, spoons, &c., in the forecastle. When Capt. Luce left, the police officers were still on board, having the men under their charge, but it was said to be doubtful if any thing could be done with them. The next arrival will bring the result of their examination.

The highest praise is awarded to the mate of the Lady Falkland, whose conduct throughout commanded the warm admiration of the passengers. Under all the trying circumstances by which he was surrounded evinced the most commendable courage, coolness, self possession and determination; and succeeded, in spite of all the efforts of a mutinous and disobedient crew, in carrying the ship and passengers safely into port. The owners of the vessel should see that he is handsomely rewarded.

Frightful Railroad Accident.

Tuesday morning, an accident occurred on the Fall River station, which the Boston Mail describes in the following manner.

The passenger train from Boston was stuck in the rear by a plough attached to a train for clearing the snow from the track, and the collision was so powerful as to break the woodwork of every seat in the rear car. The following persons were injured by this collision: Dr. Hitchcock, of Middleborough, had both legs crushed and broken, one of them in a most shocking manner, and it is not believed he can possibly survive. Mr. Kennison, road master, had one leg crushed, and a severe contusion in the bowels. His case is more doubtful. Mr. J. W. Appleton, of Boston, was injured in the leg; Sanborn Davis of do. in the hand; James Littlefield of do. in the leg; James Littlefield, of Worcester, and Ephraim Willey, of Boston, in the leg; Mr. A. A. Snow, of Dover, in the head; Jerome D. Snow of do. internally; Reuben Bennett, brakeman, in the leg.

P. S.—We learned, last evening, that Dr. Hitchcock and Mr. Kennison are both dead.

Another accident occurred on the Worcester Railroad at Westborough, the evening previous, which proved fatal to Mr. George H. Haven, one of the gravel train conductors. Mr. H. was on the snow plough at the time, which was thrown off the track, and he inadvertently jumped off into the middle of the track, and was struck by the heavy locomotive, and so severely injured that he died about 6 o'clock the next morning.

Emigrant Passengers to the U. States.—A report has been laid before Congress giving the number of emigrants that arrived in the United States for the year ending September 30, 1846, from which we make the following abstract:

Emigrants arrived in—

Maine,	5,930	Maryland,	9,337
New Hampshire,	25	Virginia,	82
Massachusetts,	14,079	North Carolina,	3
Rhode Island,	83	South Carolina,	408
New York,	98,863	Louisiana,	22,148
Pennsylvania,	7,235	Florida,	90
Delaware,	6	Texas,	354
			158,648

Important from Yucatan.

SUCCESS OF THE REVOLUTIONISTS.

By the arrival of the fast sailing barque Childe Harold, Captain Rich, thirteen days from Havana, the *New York Sun* has received its regular files of Spanish papers which reach from Havana to the 13th ult., Merida, Yucatan, 7th ditto.—By this arrival we are enabled to announce the *entire success* of the revolutionists. Yucatan has again ceased to belong to Mexico, and is now an independent republic. Although every preparation had been made to defend the city of Merida, which is the capital Gov. Bartachano was forced to yield to the superiority of the numbers, and on the 2d February the revolutionists, under Gen. Cadenas, marched in and took posession of the town. We have before given an account of the battle between the government troops and the revolutionists, in which the latter were victorious. Gov. Barbochano and officers have been deposed and Gen. Baret named as his successor. By the decree of the 26th January, the Mexican authorities and officers who had not seconded the pronouncimiento were obliged to send in their adhesion at once, in writing, or summary measures would be taken. By another decree the government and council of the State of Campechi, were transferred to Merida. The commander of the American naval forces had given notice, that so long as the Campechians should observe a strict neutrality the blockade of Laguna and Terminos should be suspended; neutral vessels being allowed freely to enter and depart, provided that they in no case bring arms or munitions of war.—*N. Y. Sun.*

Later from Mexico.

Washington, March 3,—10 P. M.

A slip from New Orleans Picayune office last Wednesday, issued at noon, contains advices from Tampico to the 13th ult. The Tampico sentinel of that date contains extracts from papers of the city of Mexico, of 2d Feb., giving more full details of the capture of the 70 Americans by Gen. Minon. A letter from a Mexican paper, dated San Luis, January 28, announces the arrival of the prisoners and rebukes rejoicings over this bloody victory. It states that Minon's force was 2000. The same letter declares that the Americans were surprised early in the morning at a watering place. The Sentinel says that there are many rumors, supposed with some truth, that Santa Ann is going towards Monterey, and it is possible that Minon was in command of the advanced guard. He is an excellent cavalry officer. He accompanied Santa Anna on his return from exile and may arouse the drooping energies of the Mexicans. The names of the lost 70 Americans were published. Cassius M. Clay is amongst them, with 2 Majors, 3 Captains, 1 Lieutenant, 3 Sergeants, and 61 privates.

An Agent Murdered.—Mr. Hussey, lately murdered in Georgia, was one of many agents of the Philadelphia *Saturday Courier.* In regard to his death the Courier says:—"Our large and respectable corps of Traveling Agents and Collectors will miss from their number, this week, one of the most energetic and worthy among them: Mr. B. B. Hussey who was basely murdered at Dublin, Georgia, on the morning of the 13th inst. Mr. Hussey had become by his tried integrity, long experience, and agreeable manners, a valuable agent for numerous Literary and Mercantile establishments in the country. He leaves fortunately, no immediate family. Himself and wife were passengers on the illfated steamship "Home," when that vessel was lost; and he escaped to the shores barely with life. His wife his only living friend and companion went down in the raging deep! He was a New Englander by birth, though for a long time a resident of Charleston, S. C., where he was well and favourably known."

Editorial Obituary.—Wakeman Barritt, Esq, one of the Editors of the New York Shipping and Commercial List, died suddenly on Tuesday, at an advanced age. He was once a merchant, possessed great practical talents, and was highly esteemed in public and private life.

Revenue Bill.—The vote on striking out Tea and Coffee in the Revenue bill was only 105 in favor and 104 against it, yet under the excitement and displeasure created, the bill was lost by 236 to 78.

Plenty of Work for the Industrious.—We are gratified to learn that the Hudson River Railroad Company contemplate a rapid construction of their road. They expect to be able to give employment to *eight thousand* men as soon as the frost is out of the ground. The road will be commenced at several points simultaneously, and by completing it, as they hope to do, in eighteen months, they enhance the value of the property and make it a par stock almost immediately.—This is the right course, and for once we hope to see a well managed Railroad at our door.—*N. Y. Sun.*

Nantucket.—This spirited little Yankee city gives $200 for the relief of the Irish poor, though it lost $600,000 by fire only eight months ago.

Accident at the Mines.

The Pottsville Democrat Press gives the following account of the recent accident in the mines in that vicinity:

The men, seven in number, had just entered the mines for the purpose of going to work, when the foul air which had accumulated during the night, took fire, and exploded with most fearful effect. The props were thrown down; and a considerable fall of stone, rock and earth followed, burying some of the men, while others were crushed to death. John Devlin and his son fortunately escaped with comparatively little injury, although considerably burned. During the day, and after much labor, Michael Mahan and Thomas McAvoy were extricated, the former much bruised and burnt, and the latter with the leg broken, and other serious injuries; the dead body of Wm. Breunan was extricated about the same time. Two other men, Patrick Donahoe and Patrick Lawless, were still engulfed; at one time, by great exertion, the former was so far extricated, that he could be seen and talked to—he begged of his friends to drag him from his perilous position, but while doing so, another fall came, burying him even deeper than before, after which it is supposed he lived but a few moments. It was not until Sunday morning that his lifeless body, together with that of Lawless, were taken out after immense labor, shockingly bruised and mangled.

RELIEF OF IRELAND.

The following Circular has been addressed to the Irish Relief Committees of the towns in the neighborhood of Cincinnati:

CINCINNATI, Feb. 22, 1847.

We beg to advise you that we have been appointed to receive the contributions of this city, and forward them to Ireland for the relief of the poor of that country.

It is our intention to invest all money in provisions, and forward them at once to N. Orleans for transhipment to the destitute points.

We shall feel pleasure in receiving from your own or vicinity any donation of money or provisions which you may desire to contribute for Ireland, and to aid you in this charity in every way in our power.

We may state that the Directors of the Little Miami Railroad have agreed to transport all provisions for this object free of charge over their road, and the Steamboats from this port have offered to carry portions of freight free to New Orleans, where agents have offered to attend to forwarding, also, free of charge.

Please to communicate the contents of this to any committee in your neighborhood that may be formed to promote this object.

At the close of our labors a full statement of all the receipts and expenditures will be published.

Please to consign any provisions you may send, to the care of Rogers & Sherlock, of this city.

Very Respectfully,
JOHN C. WRIGHT,
JOSEPH LONGWORTH,
JOHN CREAGH,
HENRY E. SPENCER,
R. R. SPRINGER,
W. W. SCARBOROUGH,
THOMAS SHERLOCK,
JAMES PULLAN,
Executive Committee.

RELIEF TO THE HIGHLANDS OF SCOTLAND.—At a large and respectable meeting of the friends of Scotland, held at the corner of Lispenard street and Broadway, for the purpose of devising the best method of giving an unanimous expression of their sympathy in a tangible form for those now suffering in the highlands of Scotland, it was resolved to give a Grand Musical Entertainment, at the Broadway Tabernacle, on Monday, 8th March, 1847, on which occasion some of the best professional and amateur talent of the city will give their voluntary services to entertain the audience who will favor the object with their presence. It is hoped that this effort will meet with the hearty response and co-operation of our countrymen in the city who sympathise with the sufferers.—*N. Y. Sun.*

LE VERRIER.—The board of Longitude, of Paris, have agreed with the astronomers Gausy, Encke, Strure and Hershall, to name the planet Neptune. Its sign will be a trident.

WATERFALL.—There has been a waterfall discovered in the St. Louis river. It empties into the western part of Lake Superior and has never been discovered by Geographers. It is said to be an immense volume of water, second only to Niagara.

AID TO IRELAND.—*Two thousand two hundred dollars* were collected at St. Mary's Church, Hudson street, N. Y., on Sunday last for the relief of Ireland.

DEPARTURE OF MISSIONARIES.—The ship Ashburton from Boston to Canton, China, will take out five missionaries of the Baptist church, Messrs Buck, Yates, Tobey, James and Johnson, with Ing Seen Sang, a Chinaman.

Mr. John R. Ackland, of Norfolk, was found dead last Wednesday, in the yard of Parker's Hotel, where he had boarded. He fell or threw himself from his room in the fourth story. He had been burned out of his lodgings some weeks before, and a horror of being burnt to death probably came upon him in his sleep.

The Friendly Sons of St. Patrick, at Philadelphia, have agreed to forego the pleasures of a feast on St. Patrick's day. The money thus saved is to be forwarded to the starving poor in their native land.

OVERLAND MAIL TO OREGON.—The undersigned will leave Washington immediately on the adjournment of Congress, and Independence, Missouri, on the first of April, for Astoria, Oregon. Preparation is made to carry out a large mail of letters which must be post-paid to Independence, Missouri. No documents will be taken, except of much importance. Will Editors generally give notice of the facilities of correspondence with the settlers in Oregon? The Mail will arrive in Oregon on the 1st of June.

S. M. SHIVELY.

FIRE AT MOBILE.—A fire broke out on Wednesday night, 17th Feb., in the range of Ware-houses in the rear of Emanuel's block of new stores on Water Michael street, Mobile. There were six in number, all of which and their contents were destroyed.

BURNED TO DEATH.—Mrs. Mary Blagrove, an elderly lady, was so shockingly burned at the residence of her mother, Mrs. Gibbs, at Richmond, C. H., on Tuesday, in consequence of fire communicating to her clothing while lying in bed, that she survived but two hours.

SEVERAL ACCIDENTS have recently occured in the coal region of Pottsville Pennslyvania. Three persons were killed, and several others were severely injured, by the ignition and explosion of the collected gas in the mine. On the Railroad at Mount Carbon depot, an old man was run over, and his legs crushed above the kees.

An Olive Leaf for the American People.

FRIENDS OF HUMANITY:—Hundreds of your fellow-beings are dying, almost daily dying, of starvation in poor Ireland. Will you not send them bread from your plenteous boards! It has been stated that more have perished by famine in that afflicted land, than those who fell by the cholera in that dreadful year of death. A penny a day will save a human life. Will you let thousands die when they can be rescued so cheaply from the grave? The God and Father of our Lord Jesus Christ forbid!

Farmers, Mechanics, Merchants, men of the United States, children, wives and mothers, will you let thousands of your kind be thrown unconfined into the grave, when two cents' worth of Indian meal a day will save a human life. Mothers, sisters, daughters, wives of America! there are thousands of your sex dying naked upon the damp, cold ground in Ireland, without even straw to lie upon. Will you not look into your wardrobes and what you can spare to the poor creatures, perishing with famine and the famine fever?

May the God of all grace and mercy and compassion touch the heart of America in view of such a spectacle of wretchedness. Anything—anything to eat or wear, will come to thousands like a ministration of heaven's mercy. The English Government, as you see below, has promised to pay the freight of all contributions of food and clothing which may be forwarded from the United States. Will not the Railroad companies in the United States, and steamboat companies, transport from the interior to the seaboard all such contributions *free of charge?* All these contributions may be consigned to the Society of Friends in England, who have made arrangements for extensive distribution to the starving, or to any other parties that may be preferred. I cannot add another word. I expect to be obliged to travel all night from London to Liverpool, to transmit the following communication from the English Government, which I received after the mail was closed. Yours for humanity,

ELIHU BURRITT.

London, Feb. 3, 1847.

TREASURY CHAMBERS, Feb. 3d, 1847.

Gentlemen:—I am commanded by the Lords Commissioners of Her Majesty's Treasury to acquaint you, in reply to your letter of the 1st instant addressed to Lord John Russell, that the Lords will be prepared to pay the freight of any provisions or clothing which benevolent persons in the United States may send to Ireland, or to the distressed districts in Scotland, on proof being afforded that the articles were purchased from the produce of private subscriptions, and have been appointed to charitable objects.

I am, gentlemen, your obedient servant,
C. E. TREVELYAN.

Messrs. Elihu Burrit,
and James L. L. F. Warren,
27 New Broad Street.

ALBANY, March 1—8 M. P.

The contributions in Albany to the Irish Relief Fund are over $5700. The three Catholic Churches will increase this sum to over $10,000.

Sir George Simpson, Governor of the Hudson's Bay Company, left N. Y. Friday morning, in the Long Island cars, for Boston, to proceed to England in the Cambria on the first of March.

RELIEF FOR SCOTLAND.—We are happy to learn that subscriptions for the relief of the suffering poor of Scotland have been commenced in this city under the most favorable auspices.—*N. Y. Sun.*

A medical writer contends that eating Pork is the cause of the extensive prevalence of scrofulous affections.

A Fine Horse was drowned in Philadelphia on Saturday, by backing off the dock. Its owner, a poor man, cried like a child at his loss.

CHEATING A FARMER.—A farmer from Washington County came down to Albany with wool and poultry in his sleigh. He gave a man a ride who treated him liberally, saw the sleigh and load safely deposited in a tavern, then took him to an assignation house, where he left him, and went off with the sleigh, horses and load, worth $250.

EMIGRATION.—The number of German emigrants who arrived at Galveston, Texas, during the quarter ending the first of December, 1846, was 4020, and the number will continue to increase.

From the New England Puritan.

A Gentle Hint.

MESSRS. EDITORS:—There is a prevalent custom in some of our churches, which to some is very unpleasant and annoying. I refer to entering the vestry on the evenings of church meeting, perhaps with hats on, and assembling, some five or six, more or less, around the stove for conversation.

I have just returned from church meeting.—When I entered the vestry it was full half past seven, the appointed hour for the exercises to commence. At this time there were a large number of the brethren around the stove, conversing aloud together—so as to be heard all over the vestry, and so as to render any thing like preparatory meditation, on the part of those who were thus disposed, quite impossible. The officer of the church presiding, after waiting a few minutes, commenced the exercises; then, and not till then, did these brethren come up from the stove, with creaking boots, to their places. Now I doubt not that they were engaged in a profitable conversation, but it was *out of time and place.* The vestry or lecture room is public property on such occasions; every one has a right there; and none has a right to disturb the meditations or devotions of another. There are persons, I know who accustom themselves, on taking their seats on such an occasion, to have preparatory thought and silent prayer. Do our brethren think, that while conversing around the stove they interrupt and prevent these meditations?

How pleasant is it, on the occasion of a church or prayer meeting, to see members enter and pass silently to their seats! How pleasant to have a quiet room on such an occasion, and to feel that we are

"Far from scenes of noise and strife."

Would that our people might learn to enter our places of worship quietly, and avoid all conversation until after the religious exercises are over.—It appears to me that this is required not only by considerations of a religious nature, but that even common civility and courtesy require it at our hands. For one, I forbid myself to stop at the stove however cold I may be; and however I may wish to speak, I charge my tongue to keep silent until after the religious exercises are over.

ORDER AND DECENCY.

DEATH BY ACCIDENT.—Mr. Otis Heath, of Randolph, Vt., aged about 45, was instantly killed on the 11th ult, by the overturning of a sled loaded with logs. A log rolled upon him, breaking his neck.

From the St. Louis Republican of Feb. 20.

DEATH OF WHIRLING THUNDER.—This celebrated Winnebago Chief recently died, at an advanced age, among his people. He was the oldest chief in the nation. In our last war with Great Britain he held a major general's commission in the British service, the fragments of which he preserved with great care till the day of his death. His Indian name was *Wa-con-cho-ca-muf-caw.*

The celebrated Dean Swift, in preaching an Assize Sermon, was severe against the lawyers for pleading against their consciences. After dinner, a young counsel said some severe things against the clergy and added, that he did not doubt, were the devil to die, a parson might be found to preach his funeral sermon.

"Yes," said Swift, "I would, and would give the devil his due, as I did his children this morning."

Iron Founders be careful of water in your moulds!—Mr. George Bigsby, of the High street Furnace, Providence; lately had his face dreadfully injured, and sight destroyed when "pouring," by the dashing up of the liquid iron, caused by water in the mould.

In the death of Joseph John Gurney of England, the world of mankind loses a Friend indeed—one of the purest and noblest of men. A note to Mr. Allison, published in the Burlington N. J. Gazette says he died 'in profounded peace,' and adds—

"He was taken with his last illness whilst in attendance on a meeting at Norwich for the relief of the poor. The mourning into which the whole community was introduced, was of unusual extent. At the time of his funeral about twenty thousand persons lined the road from his late residence to the grave. His latest days were a beautiful crown to a life eminently dedicated to the service of Him who called him; and his example commends to all the exortation which he sounded at the close of perhaps his last ministerial effort: "Be ye also ready."

OHIO BUSHEL.—An act passed at the last session of the Ohio Legislature, fixes the following weights as the standard bushel of the articles named, when sales are made by the bushel, without special agreement between the parties as to the measurement:—Wheat 60 lbs, Corn 56; Barley 48; Oats 32; Flaxseed 56; Cloverseed 64.

FAST DAY.—Governor Briggs of Massachusetts has appointed Thursday, the 8th day of April next, to be observed as a day of Fasting, Humiliation and Prayer.

RIOT ON THE WORCESTER RAIL ROAD.—A postscript in the Providence Transcript, states that the hands on the five sections of this road have discontinued work. They demand an increase of wages and threaten violence to any who may go to work, and threatened also to shoot one of the contractors. A large armed posse has proceeded to the scene of the disturbance. Mr. Campbell, one of the contractors, was struck over the head by a pistol and his life threatened by 50 men. A military company has been ordered to repair to the scene of disturbance.

TOO LATE.—A servant girl in Brooklyn sent all her earnings ($30) to relieve her distressed relations, in Ireland; and soon after received news of the death of her father, mother, brothers and sisters, eight in number. This is dreadful.

DROWNED.—On Saturday last a son of Dr. Sill, of Winsor, Conn., aged nine years, was drowned in Mill Brook, in that town, by breaking through the ice on which he was skating.

HORRID DEATH FROM RUM.—The Dayton Transcript of the 27th ult. says a poor wretch died in the jail of that place from *maina a potu.* He raved in the wildest manner running through our streets to escape from the devils and damned spirits which he fancied were pursuing him. We never saw horror and abject terror so vividly depicted before. After suffering the most excruciating mental agony for two days—he died in extreme torture—and seemed to suffer, in advance, the very torment of the damned. His name was Russell. He was the only son of a widowed mother now in the Lunatic Asylum—having been brought there by her son.

RAILROAD ACCIDENT.—While the train of cars for Cumberland was passing over the plain, 42 miles from Baltimore, yesterday, the locomotive came in contact with a six horse team, which was being driven across the track on the turnpike at the time. Three of the horses were instantly killed, and the driver slightly injured. The wagon was dragged some fifty yards along the track, and sustained no damage.—*Baltimore Patriot.*

A SAD ACCIDENT.—A boy named John D. Hartman, about 12 years of age, was run over at the corner of Front and Baltimore streets, this morning, by a cart loaded with salt, and almost instantly killed.—*Ibid.*

GREAT MEETING OF THE SMITHS.—All persons bearing the name of SMITH, are requested to meet on Boston Common, on the afternoon of the 4th March, at 4 o'clock, for the purpose of forming an association to ascertain if there is not some large amount of property about to be left to them, by some of the family expected shortly to die in England. By order, JOHN SMITH Sec'y.—*Boston Post.*

We have a regiment in this city, of Smiths, which could make good use of any thing in that way.—*N. Y. Sun*

☞And several out this way.

A bill has passed both branches of the Legislature of Michigan reducing the rate of interest to six per cent.

A GREAT LIGHT.—The Nantucket Inquirer says the light of the fire in Boston. was seen by the watch in both the towers of that place. The distance is about ninety miles.

OBITUARY.

MRS. A. P. SOWERS.

For the information of friends at a distance, will you please publish the demise of sister Ann P. Sowers, consort of Daniel Sowers, and Daughter of Col. Robert Patterson of Fayette Co. Pa. She departed this life in the bounds of the Pittsburgh Mission on the evening of the 13th of Feb. 1847, in the 37th year of her age, leaving a kind christian husband, several children and many sympathising friends to mourn her loss.

Sister Sowers embraced Religion in the M. P. Church, Bridgeport, Fayette County Pennsylvania, some 15 years ago.—After which she joined the M. E. Church—but subsequently joined with her husband the M. P. Church and continued a faithful member of the same to her death—which was one of great peace.—Though very sudden and unexpected by all present. She sweetly fell asleep in the arms of Jesus her Saviour in whom she had long confided. The occasion was improved by a short discourse upon the suddenness of the call, the frailty of man and his consequent need of speedy preparation for death. Her remains were deposited in the M. P. grave yard Pittsburgh. WM. BROWNING.

Birmingham, Pa., March 3d, 1847.

RAILROAD ACCIDENT.—The snow plough and first engine of the train from Norwich to Worcester, were thrown off the track on Wednesday. The second engine followed, and being turned round, capsized the tender, and threw the tank on the engineer, John Driscoll, crushing him to death.

NOTICES.

Miami Circuit, Ohio Conference.—We have a protracted meeting appointed to be held at our new Church, 4 miles west of Troy, commencing, April 10, to which we invite Br. Young, our President, Br. S. P. Kezerta, and as many more of our brethren as can attend. Br. Young is also desired to fill an appointment at or near Logansville. J. W. THORNBURGH.

Delaware Circuit, Muskingum Conference. The President's meeting will be held at Westbrook's School House, seven miles west of Homer, and three from Lock.

Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Potter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early period, that the brethren may have time to arrange their business and attend. Don't fail to come.

WM. HATFIELD.

Waynesburgh Circuit, Pittsburgh Conference.—We contemplate commencing a meeting in Waynesburgh, on the 19th of March, to be continued 2 weeks. To this meeting we respectfully invite Brs. P. T. Laishley, N. Gillespie, J. V. Evans, D. R. Helmick, R. T. Simonton, S. Clawson, J. C. Hazlett, T. Maple, and all other travelling and local brethren who can make it convenient to attend. The reason why we appoint this meeting to continue so long, and invite so many preachers, this is the place appointed to hold our next Annual Conference—we want a revival in this place. Better come and help us than have to preach our funeral when you come to Conference. Come, brethren, and help us.

W. A. PORTER.

GREENVILLE MISSION, OHIO DISTRICT.—Our second quarterly meeting will be held at New Madison, Darke county, commencing, March 27th, to meet the President's visit. We invite Br's. J. Flood, I. Hunt, G. Thornburg, W. Pelan, Wilford Young, J. Q. A. Yonkey. S. P. KEZERTA.

EVANSVILLE CIRCUIT, PITTS. CONF.—The next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the brethren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. WAREN, Supt.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

Fayette	"	14th	March
Wheeling Circuit.		1st Sunday in April.	
Tyler	"	2d	" "
Harrisville	"	3d	" "
Mill Creek	"	4th	" "
Buchanon	"	1st	" in May
Braxton	"	2d	" "
Greenbrier	"	3d	" "
Huntersville	"	4th	" "
Valley	"	5th	" "

GEO. BROWN.

Ohio Conference.

Presidential Visitation.

Cincinnati	March	13 & 14.
Lebanon Station,	"	17. Night.
Twin Creek "	"	20 & 21.
Greenville Mission,	"	27 & 28.
Miami Circuit,	April	10.
Lima "	"	17.
Kalida "	"	24.
Maumee Mission,	May	1.
Portage Circuit,	"	8.
Mt. Blanchard "	"	15.
Richwood "	"	22.
Union "	"	29.
Springfield "	June	5.
Miami "	"	12.

I Request the Superindendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Indiana District.

MR. EDITOR: Please state that by divine permission, I will fill the following appointments.

Sugar Creek		March	14th
Laughrey	Mission	"	21th
Flat Rock	Circuit	"	28th
White Lick	"	April	11th
Mill Creek	"	"	18th
White River	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. SHIPP.

Muskingum District.

BR. BASSETT: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

2nd	Sunday	March	Otsego Circuit.
3rd	"	"	Lancaster "
4th	"	"	Zanesville "
1st	"	April	Newark "
7th	Wednesday	"	Delaware "
2nd	Sunday	"	Frederick "
4th	"	"	Licking "
28th	Wednesday	"	Mt. Zion "
1st	Sunday	May	Coshocton "
2nd	"	"	Pleasant hill "

GEO. CLANCY, Pres.

MAHONING MISSION.—Br. Clancy, the President, is informed that I wish to be released from my field of labor, on account of the state of my health, which has been very poor for some time, and no prospect of being any better.

DANIEL RICHARDSON.

OTSEGO CIRCUIT.—The second quarterly meeting will be held at Hopewell M. H. 10 miles north east of Zanesville, including the 2d Sabbath, 14th of March. The visit of Br. Clancy, is expected at that time and place.

BUFORD CT. O. DIS.—Our second quarterly meeting will be held at Liberty Meeting House, commencing March 13th, 1847. Ministerial aid is solicited.

W. G. FOWLER, Supt.

ZANESVILLE CIRCUIT.—The President Br. Clancy will be expected to attend a meeting at Brownsville, on the last Saturday and Sunday in March, as per his appointment.

COLUMBIA CT. MUSK. CON.—Our President is informed that his appointment will be at Graham's station, on the Ohio river. We also purpose holding a two days' meeting at Athens Bridge, March 20th and 21st. We invite Brs. H. T. Lawson, C. J. Sears, S. Means, W. Sears, J. W. Southard, F. Edwards, and any other brethren who can attend. S. ELLIOTT.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. S. Hudson. G. S. Webster, C. Allen, J. Hibbard, J. W. Southard, two, Z. Ragan, J. F. Bane, one subscriber, per W. Munhall; J. Thompson, Anon, F. Sill, J. Gay, 1 subscriber; W. W. Tipton, J. H. Hamilton, J. Swaney, two subscribers and cash; S. W. Thornburgh, one subscriber; T. Hanna, J. H. Webster, two subscribers; W. Hatfield, one subscriber; G. Wheatly, A. M'Caine, E. Y. Reese, W. Browning, N. Watson, O. Warrington, two subscribers; N. Gillespie, two subscribers, pay for one.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
J. F. Bane,	L. Bancroft,	8	21	1	00
S. Thompson,		9	6	2	00
J. Gay, Ia.,	D. G. Oaks,	9	21	1	00
W. W. Tipton,		8	52	1	00
J. H. Hamilton,	T. Taylor,	8	52	4	00
Jas. Swaney,	S. Biggerstaff,	8	52	1	00
"	John Swaney,	8	52	1	00
J. H. Webster,	T. Done,	8	52	2	00
"	T. Mills,	9	19	2	00
"	D. Davis,	8	24	2	00
S. W. Thornburgh,	G. Fleshour,	8	52	2	00
T. Hanna,	M. M. Laughlin,	8	52	2	00
"	T. S. Belch,	8	52	2	00
"	J. A. Dohrman,	8	52	2	00
"	M. E. Lucas,	7	52	2	00
Guthries & Large, Putnam,		8	52	2	00
Guthries & Buckingham, Putnam,		8	52	2	00
N. Watson, Va.,	D. Kenedy,	8	33	2	00
"	J. A. Lancaster,	8	26	3	00
O. Warrington,	G. V. Witham,	8	35		50
N. Gillespie,	J. Kairns,	9	22	2	00
"	Mrs. N. Shackelford,	9	26	2	00
"	Wm. Durbin,	8	39	2	00

New subscribers this week, 13; discontinuances, 3.

Brother Bane, all right. Much obliged for your agency.

Brother Watson, so soon as we see Brother S., we will seek an adjustment of the account of Brother L. with him.

Brother Southard, we have done just as you requested in your last letter.

Brother Gillespie, we send for both your new subscribers, J. K. and W. G., to Morgantown post office. Is that right?

We feel exceedingly thankful to those subscribers who have been prompt in paying, and to those agents who have collected dues for us, and procured us good subscribers.

Will our correspondent at Peru, Ia. inform his postmaster that our place is not near 300 miles off. He always charges *us* double postage.

Married,

On the 4th inst., by the REV. C. S. CALLIHAN, MR. RICHARD PICRIL, to MISS LEVINIA ANN SMITH; all of Muskingum county, Ohio.

On Tuesday, February 9, in Switzerland county, Ia. by REV. GEORGE WHEATLY, REV. JAMES H. HARRIS, of the Indiana Conference, to MISS JANE MARY M'CULLOUGH, both of the said county.

On Thursday, February 11, by the same, MARTIN POOR, Esq., of Jefferson county, Indiana, to MISS ELIZABETH CLINES, of Scott county.

ROAD NOTICE.

NOTICE is hereby given to the citizens of Newton township, Muskingum county, Ohio, that a petition will be presented to the Trustees of said township, at their sitting in April, 1847, praying for said Trustees to appoint such persons as the law requires, to view and lay out a township road in said township, commencing at the township line between Hopewell and Newton townships, at the corner, between Peter Stine and John Thomas, running thence to the north east corner of land owned by George M. Crooks, on the same route now open, and then to intersect the old Lancaster road at or near a stone bridge at the foot of John Williams' hill.

March 4, 1847.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N. GUTHRIE announce that they have formed a partnership for the transaction of MERCANTILE BUSINESS under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the public generally, to the old stand of A. A. GUTHRIE & Co., (recently GUTHRIE'S & LARGE,) where it is their purpose to keep a *large* assortment of the CHEAPEST and BEST goods in the market.

Putnam, O. January 1, 1847.

PROSPECTUS

OF THE LITERARY EMPORIUM.

A COMPENDIUM OF

Religious, Literary and Philosophical Knowledge.

IN the first place, light literature will find no place in its pages, i. e., love tales, literary trash, &c. Secondly, sectarianism will not be admitted into the Emporium; or, in other words, it will favor no particular sect; but it will advocate the religion of the Bible in the strongest terms, and will urge the necessity not only of a change of heart, but a virtuous and holy life, in order to be truly happy in this world and to be prepared for that which is to come.—In regard to its literary character, it is designed to be of such a nature, as to water the thirsty soul that is studiously endeavoring to acquire a knowledge of man in his past and present condition; also some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the facultics of the mind, give scope to the imagination, while it shall address itself to the good sense of all who desire to be truly elevated by reading.

Our object in the beginning was to establish a sound literature, which we deem of much importance to the future destiny of this country. We bless God that he has smiled on our efforts: for although the Emporium has been in existence but two years, and has just entered upon the third, it has already attained a circulation of fifteen thousand, which is unequalled in the history of Magazines. It is got up in better style, and contains more reading, and from abler pens, than any other magazine of its price in the United States.

Christian Friend, we hope you will aid us in the extensive circulation and support of a work, which we think calculated to enrich the mind, and inspire the soul to the love of virtue and its Divine Author. The very extensive circulation of light and frothy literature, as it is called, is taking by wholesale, the very life blood of the morality and religion of the youth of our country. Is it not time for Christians to act in this matter?

***CONTRIBUTORS.—The Literary Emporium contains articles, original or selected, from the following, among other distinguished authors:

J. G. Whittier, Seba Smith, R. S. St. John, Mrs. Judson, Rev. J. N. Danforth. Mrs. E. O. Smith, Miss Welby, Mrs. F. H. Green, Mrs. Stewart, Rev. S. Olin, Prof. McClintock, Rev. J. P. Durbin, Elihu Burritt, Wm. C. Bryant, N. P. Willis, S. Galloway, A. M., Washington Irving, Rev. Dr. Bethune, Rev. L. L. Hamline, Rev. E. Thomson, Rev. T. Dick, D. D., Rev H. Winslow, Rev. Wm. B. Sprague, Rev. T. H. Stockton, Rev. Rob't. Lee, Rev. B. F. Teft, Mrs. L. H. Sigourney, Mrs. E. C. Embury, Miss Sedgwick, Emeline Smith, Eliza Cook, Miss Baker.

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J. K. WELLMAN,
Editor and Proprietor, No 116 Nassau-st, N. Y.

Horse Stolen.—$20 Reward.

REV. J. I. STILLIANS, requests us to state that on the night of Jan. 19th a large dapple gray horse, 16¼ hands high was taken out of his stable on Hacker's Creek, Lewis Co. Va. Said horse is 6 or 7 years old this spring, a little crease fallen, with a white mark 5 or 6 inches long on one of his shoulders, caused by the collar a wind gall on the out side of his left hind leg, near the pastern joint, a horse of good carriage. Any person finding him, and returning him to the owner, or where he can get him will receive the above reward.

GEORGE CONCLIN,
BOOKSELLER AND PUBLISHER,
Stationer, Binder, and
BLANK BOOK MANUFACTURER,
No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as
CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country. The property will be sold low at private sale. Please call soon and see. SAMUEL MOORE.

Irville, Feb. 25, 1847.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By LORENZO D. JOHNSON. *Second edition, revised and improved.—Boston.*

PRICE—50 CENTS.

In presenting to the public the "*Memoria Technica,*" which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to direct attention to some of its peculiarities.

The art of Aiding the Memory, and the deduction of Rules by attention to which it may be made infinitely more available, has been a subject of public interest, and has received the particular attention of a high order of minds in almost every age of the world.

Yet this is the first work of the kind which has ever been prepared in this country for the use of Schools. Whelpley and Worcester in their Compends of Universal History, (for the want of something better,) introduced an abstract of Gray's System of Mnemonics, which like Gourand's, relates only to the memory of *figures.*

In preparing this work for the press, it has been the object of the author to adapt his illustrations to *Common School instruction,* and if possible, to lessen some of the difficulties in acquiring useful knowledge, *without* lessening mental culture. And the hope is cherished that it may be generally adopted as a text-book in schools, by which every teacher of youth may be made a "professor" of all the rules for aiding Memory, that can be made available to a student while acquiring an education.

Should it be asked, does this system really improve the memory? or is it an arrangement by which we lessen the labor of memory? the true answer is, it does both.—In substituting words for numbers, an immense amount of labor is saved to the memory, and consequently of time also. But it will be impossible for the pupil to run through the System in the several sciences to which it is applied, without giving vigorous exercise and additional strength to the power of recollection.

"I mention," says the author, "as illustrative facts, that by this new art, I once committed to memory in a single morning, the whole of the propositions contained in the first three books of Euclid, and with such perfection, that I could for years afterwards specify the number of the book on hearing the proposition named, and could recite the proposition on hearing the number and the book; and I have frequently, in mixed companies, repeated backwards and forwards from fifty to an hundred unconnected words, which have been but once called over to me. I may also add, to prove the simplicity of the plan, that I taught two of my own children to repeat fifty unconnected words in a first lessen of not more than half an hour's continuance."

The work is not intended to take the place of any school book now in use, nor is the system calculated to supercede any study now pursued in schools, but introduced as an auxiliary to them all; for aside from its application to numbers, an acquaintance with the theory of prompter cannot fail to aid the learner in the pursuit of every branch of useful knowledge.

The work contains a vast number of facts so classified and arranged, as to render it as a book of reference, merely, richly worth its cost.

We expect to have a supply of the above work, forwarded to us for sale, in Putnam, at 50 cents per copy. when we find there is demand for them.

PROSPECTUS OF THE

OHIO CULTIVATOR,

Vol. III—For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS—One Dollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio, that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

Farmers of Ohio! Who among you are willing to have no part in this onward march of improvement? Who among you are willing to deprive yourselves and your families of that 'knowledge which is power,' and the great means of progress and elevation, for the sake of the small pittance which that knowledge may cost? And who of you that desire to see this work advance, will not make an effort to arouse your neighbors from the mental torpor that rests upon too many of them? The work is not difficult—pursuade them to read papers devoted to their interests—☞send on their names, with your own, as subscribers to the Ohio Cultivator, and you may rely upon it they will soon begin to awake—to inquire and think—and not only become better farmers, but more intelligent and agreeable neighbors.

Address, M. B. BATEHAM,
Columbus, Ohio.

POETRY.

Written for the Western Recorder.

"FEAR NOT."

Fear not, for I am with thee; be not dismayed, for I am thy God: ISAIAH, XLI: 10.

THOU hast been with me, O my God,
Through all the devious ways,
That my unstable feet have trod,
In bright or gloomy days.

With me when o'er the verdant lea
I ran a thoughtless child
To cull with merry hearted glee,
The lily blooming wild.

Or rosy youth around my brow
A garland fair had wreathed,
With flowers of sweet and lovely hue,
That rich with fragrance breathed.

And now in manhood's vigor warm,
I dwell beneath thy face,
Secure in all the world's alarm,
And strengthened by thy grace.

Amid the wild Atlantic's wave,
The sweeping tempest's gloom,
When none but Thee our bark could save,
From shipwreck's fearful doom.

When sails were rent, and masts were bowed,
And loud the winds did moan,
I saw Thee through the gathered cloud,
And smiled amid the storm.

When first I bowed my trembling form,
With bleeding bosom riven,
An erring youth, before Thy throne,
My sins were all forgiven.

My life has been a checquered scene,
And tears have fallen fast,
But with me Thou hast ever been,
To cheer the gloomy past.

Still will I shelter 'neath thy wing
When storms and tempests lower,
And to thy sacred cross I'll cling
In sorrow's darkest hour.

Lo! undismayed my steps shall be,
To realms of glorious day,
Strengthened and kept, O Lord, by Thee,
While marching on the way.

"Fear not!" O no, why should I fear!
When with me Thou art still,
My weak and fainting mind to cheer,
And guard my life from ill.

And when upon my withered cheek,
Death's human vapors roll,
"Fear not!" shall bid me cease to weep,
Cheer my departing soul. ANON.

Solitudinarian Cabin, February, 1847.

The Poetry of the Poor.

BY R. NICOLL.

We are lowly—very lowly—
Misfortune is our crime;
We have been trodden under foot
From all recorded time.
A yoke upon our neck is laid,
A burden to endure;
To suffer is our legacy—
The portion of the poor!

We are lowly—very lowly—
And scorned from day to day—
Yet we have something of our own,
Power cannot take away.
By tyrants we are toiled to death—
By cold and hunger killed;
But peace is in our hearts—it speaks
Of duties all fulfilled!

We are lowly—very lowly—
Nor house nor home have we—
But there's a heritage for us
While we have eyes to see.
They cannot hid the lovely stars—
Words in creation's book—
Although they hold their fields and lands
Corrupted by our look!

We are lowly—very lowly—
And yet the fairest flowers
That by the wayside raise their eyes—
Thank God they still are ours;
Ours is the streamlet's mellow voice,
And ours the common dew.
We still can gaze on hill and plain,
And field and meadow too.

We are lowly—very lowly—
But when the cheerful spring
Comes forth with flowers upon her feet,
To hear the throstle sing;
Although we dare not seek the shade
Where haunt the forest deer,
The waving leaves we still can see,
The humming birds can hear.

We are lowly—very lowly—
Our hedge-row paths are gone;
Where woodbines laiy their fairy hands
The hawthorn's nest upon.
Yet tender mercies still are felt,
And heaven doth endure,
And hears the prayers that upward rise
From the afflicted poor!

Ode to Nothing.

Mysterious Nothing! how shall I define
Thy shapeless, baseless, placeless emptiness,
Nor form, nor color, sound, nor size are thine,
Nor words, nor figures, can thy voice express;
But though we cannot thee to aught compare,
A thousand things to thee may likened be,
And though thou art with nobody, nowhere,
Yet half mankind devote themselves to thee.
How many books thy history contain,
How many heads thy many plans pursue,
What laboring hand thy portion only gain,
What busy crowds thy doings only do.
To thee, the great, the proud, the giddy bend,
And—like my sonnet—all in nothing end.

Turk's Island Gazette.

TEMPERANCE.

Written for the Western Recorder.

HORRIBLE.

MR. EDITOR: Sir, a few days since the people of this vicinity were shocked by a horrid spectacle. The remains of a human being was found, with the face, neck, bowels and thighs eaten by hogs, and an empty jug close by. From every circumstance it appeared that the body had lain there for more than a fortnight. He obtained a jug of whisky in this place, went to a neighbor's half a mile South of this, requested permission to go to bed, after sleeping for some length of time, he requested the woman to give him some drink from his jug but she told him she could not. He arose and left the house taking his jug with him. The body was found as above described, not more than 150 rods from the house, in the woods more than two weeks after.

On investigating the matter the deceased was found to be a man of middle age, named J. Welch, a native of Ireland, a bachelor, of good education, kind and gentlemanly in his appearance when sober, a carpenter and joiner by trade. He has wealthy and respectable relatives residing in Pennsylvania, engaged in the mercantile business in offices of Trust &c. He has resided in this vicinity for some two or three years, but, Oh the destroyer, he was addicted to intemperance.

What a warning to erring mortals. When I reflect that God will bring every evil work into Judgment, and He has declared in his holy word that no drunkard shall inherit the kingdom of God and "cursed is he that putteth the bottle to his neighbors mouth." Beware you that deal out death to your fellow men, how can you face them in the judgment? How can you stand when the Judge of all the earth shall appear? S. T.

Bermington, Del. Co. O. Feb. 27, 1847.

THE DYING CHRISTIAN.—The believer's death may be compared not so much to the setting sun that sinks behind the darkened West, obscured among the tempests of the sky, as to the morning star that melts away into the light of heaven.

Ecclesiastical.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. XII.

MR. EDITOR: In examining the question, as to what is the great object to be obtained by dividing the church, as contemplated by some, we observe,

1. *That it cannot be to obtain a position where we can more successfully operate against the system of American slavery in the United States; or the existence of slavery in the Southern branch of the Methodist Protestant Church.*

Our relation with the Meth. Prot. Church, as it now exists, in no way interferes with our political relations, or action: and therefore a change in our church relations cannot disencumber us from any impediments to our political action against slavery, because no such exist.

And the Genessee Annual Conference has solemnly declared before the world, in conventional action, her firm conviction that our present relation at the North, with the South, affords us the best possible opportunity, under all existing circumstances, for direct and efficient action against slavery as it there exists in the church: And we have, as yet, no competent evidence afforded us, of the incorrectness, of that position. It may be urged by some, that the results of the late General Conference afford sufficient proof of its incorrectness, inasmuch, as the efforts there put forth, failed to secure in their immediate results the desired object. To this we observe that the action of that body upon the subject of slavery, but affords us proof of the fact, that there was not a majority of its members who sympathised with us in our views upon that subject. But this is far from being evidence that the North did not, and could not operate directly against slavery in the southern branch of the Meth. Prot. Church. Indeed, the highly esteemed brother, by whom the writer had the honor of being represented in that body, has assured us, that he felt well satisfied that his energies were never, more directly and efficiently employed, against the monster sin—slavery, for the same length of time, than they were in his deliberations and actions in that Conference. And why should we doubt it? Although he has been an active anti-slavery man for years, he had never before met the evil, so nearly face to face, and consequently could not reach it. In all reason and charity, can it be consistently supposed that the faithful efforts of the North there, and then, made against the existence of slavery in the southern branch of the M. P. C., which kept some forty or fifty of the most influential ministers and members of that portion of the church, trembling on the "anxious seat" under the scorching condemnations of God's truth, and the faithful rebukes of his truth-loving servants for two weeks, or more, are no proper and direct action against slavery!! If not, then the condemning and preaching against any evil, is no action against it! But who will believe such a declaration? And who will pretend, that the action of the northern delegates in the late Gen. Con. against slavery, will eventually effect no more towards the removal of that evil from the church, than as though such efforts had not been made? And certainly, they could not have been made, but for the existence of that relation which some are seeking to annihilate. Are we to conclude that an exception to the bold unqulified declaration of Jehovah, "*that my word shall not return unto me void*"—has been at last discovered in the General Conference of the Methodist Protestant Church!

And in 1846, is it found that God has borne false witness to the world of the power of his own truth!! Let the one who will volunteer to convict the Almighty of such disingenuousness step forth, and arraign his final Judge, if he will, at the tribunal of human adjudication! And the heavens and the earth will award to him their united benisons, if successful, for undeceiving their long cherished credulity and love! E. A. W.

Written for the Western Recorder.

LETTER FROM REV. LABAN SMITH.

DEAR BROTHER BASSETT:—How many times I have wished that I was a good writer, that I might write a little for your most excellent paper, on the subject of slavery. There are so many of your correspondents* who say they believe slavery to be the worst of sins, and the next breath undertake to defend it, and often from the Bible; so it looks to me. I think I see a great inconsistency in their arguments. If I should undertake to show it, they might take advantage of my manner of communication, and make me appear ridiculous, not on the merits of the argument, but my style. Now, for any man to say a thing is a great sin, and say the next breath we must have nothing to do with it,—it is not our business to meddle with it; I ask, who can believe such to be sincere? Such is the case with many of your correspondents, unless I misunderstand them. It seems to me they take the same ground that our late Gen. Conference took, on the Slavery question, passing condemnation upon it, and seemingly, the next breath justifying it. A. M'Caine sees it so, and is showing, to the full glare of the wide world, the folly of such doings, though by wise men enacted. After all is said and done, the conclusion seems to be that the Gen. Conference has no business to pass its judgment on moral questions. Who then,? Not an An. Con. of course, Who then? Not a Quar. Conference, of course, You see that all those conferences are representative bodies, composed of the back bone of the church, yet have nothing to do with moral questions. What an idea, that? Who then? O, now I see, the classes. No Conference has any business with *their* decisions. Now do you suppose that even great men can make the world believe that? No, Sir. I am glad there is wisdom and religion enough yet, in the M. P. Church to condemn such doings. Now I would not wish to be understood as doubting the sincerity of those to whom I refer. By no means. But on the subject of slavery they must be in the wrong. Now I hold myself ready to prove to the church and world the position I take on the subject of slavery. And yet must I abide by it? God forbid. I rejoice that a portion of the church of my choice is getting right on this subject. But I hear the alarm of, take care—mind what you are doing. I wonder if such men thought so in the year 1830. Well—I think there are as wise and good men now as there were then. Now we all believe in the improvement of the church. Let us get right, and keep right. There is something said now days about church division. What is the alarm? Who is dividing the church? The church is divided already in sentiment. And as long as we stand in connection with Slavery, every time we meet in conference, or any other great meeting, we must have a religious quarrel.† For my part, I am sick of it. And as Br. Armstrong, of Laporte, said in a letter to you not long since, he had thought he could live better out of the church than in it. So say I. But I think I shall wait another year. For my part, I cannot see what good it will do for us to stand as we do with Slavery. It is said if we stand in connection with it, we can do the slaveholder more good than if it were otherwise. If so, we can do more good to the greatest sinners in the world by being in church connection with them. I cannot agree to such doctrine. I am religiously what I am on this subject. I think I can prove to any reasonable mind, that there is not a greater sin ever committed by man than holding his fellow man in bondage; A. M'Caine to the contrary notwithstanding. I do not write to be seen in argument, but to let you know why I think a Methodist Free Church at the north is called for, now, sooner the better. We cannot go much further with our principles here, as we are, for we are laughed at, professing freedom and equal rights, and at the same time be in church fellowship with slaveholders.

Yours, &c. LABAN SMITH.

Pine Lake, Mich. Jan. 24, 1847,

*Not many, Br. Smith. [ED.

†Why, you surprise us. We feel so good natured, we would not quarrel with you, nor any one else, respecting slavery, nor any thing else. [ED.

Written for the Western Recorder.

Benefits of a Settled Ministry.

The minister of reconciliation is God's chosen medium through which to convey the blessings of salvation to a dying world. There are other means of grace, both merciful and afflictive, but all other human means seem to stand related to the gospel ministry, as cyphers at the right hand of a numerical figure—or rather, as figures of less local value. As God can send no greater blessing upon the human family, than a faithful, pious and efficient ministry,—so no greater subject can occupy our attention, than a wise disposal of this blessing so as to accomplish the greatest amount of good. The word "good" is the only word that measures the idea of a minister of Jesus Christ. It implies wisdom, prudence, discretion, firmness, zeal,—more, even something that is pure and God-like. A good minister of Jesus Christ will labor to overcome all errors, mainly by presenting a more excellent way. If a bushel of chaff is presented, he will bring forward a measure of wheat, and sensible people will be at no loss to judge between them. If it is maintained that a settled ministry is comparatively useless—that the ebbings and flowings, changes, and interchanges of an Itinerancy is better than the constant, faithful labors of a pastor, we have only to look to the moral condition of society where an application of better systems have been tried, to arrive at a right conclusion.

Within an hour or two's ride of my place of residence are six flourishing villages the moral condition of which, presents a decided argument. It is said of A. B. and C. that a "great moral change has come over them."

There is heard at no time, any profane language from young or old. No intoxicating drinks are sold or used—all is quiet and peaceful on the Sabbath. A Sabbath School is held on every christian Sabbath. Often a lecture is published, the object of which is to set forth the unhallowed system of whole sale murder by war or the distressed condition of the oppressed, or a Temperance discourse,

Every week there is a prayer meeting and at the sound of the church going bell, may be seen the delightful crowd pouring forth from every hamlet urging their way to the consecrated spot where the waters of life are poured forth in rich and flowing strains. The minister lives among and in the hearts of his people. He visits them. He fans the flame of devotion. He thinks the prayer meeting this week will be more interesting still, as he has found another case of seriousness. He talks with the children, secures their respect, and attention to the S. School. And above all, stamps the seal of all he says and does, by his own example.

But how is it with D. E. and F? why, they have preaching once in 2 or 4 weeks by the Itinerant minister. He puts up almost always with Br. M. and is off early the next morning. He preaches the right kind of "gospel sermons,"—does not drag into his discourse any "niggerism" and leaves us to use our own "liberty, eat and drink, buy and sell, what we please," &c. No Sabbath School—though once begun, could not be sustained; for they who ought to be there to lead, gather in groops to discuss the affairs of the nation, and to fix a proper approbrium on the reformers of the age. But this is but a faint picture of what every where exists under the circumstances above described.

By way of conclusion, we see 1st. how great a blessing the christian ministry is to a perishing world. We see 2nd, Where a wrong disposition is made of this blessing, the wreck of society—the irregularity of youth—the neglect of gospel ordinances, the contempt in which christian ministers will be held—the undervaluing of the gospel—the general retrograde of morals, and sinking of virtue. 3d. Where a right disposition of this inestimable talent is made, the increased attendance at church—attention paid to learning, visiting the sick, the neighborhood prayer meetings, seriousness in families—frequent conversions—the love and respect that children are taught to exercise towards their parents and their pastors—the deep rooting of good principles in the minds of the people in general. T. S. JOHNSON.

Hamersville, Brown Co. O. Feb. 15, 1847.

EDUCATIONAL.

National Education--Gov. Slade's Agency.

The friends of education have been greatly gratified to learn that the Hon. Wm. Slade, late Governor of Vermont, has relinquished political life, to devote himself to the interests of popular education in our country. The following outline of the plan to be pursued will therefore be interesting:

The enterprise is conducted by a Committee of gentlemen from five different denominations, located at Cincinnati, and styled the *Central Committee for Promoting National Education.* Gov. Slade is Secretary and General Agent of this Committee.

The object of this organization is to devise and carry out measures for securing the *proper* education of more than two million American children who are destitute of schools. The two leading measures aimed at are, first, putting in motion agencies that shall raise up schools and create a demand for teachers; and secondly, securing a supply of *properly qualified* teachers to meet this demand.

Attention will be first directed to *the West*, because there population is increasing fastest, and there also, is to be the future seat of empire. A great and increasing interest is now felt at the East, in behalf of the educational wants of the West, and lest this interest might be perverted to individual, or sectarian projects, the present organization is composed of gentlemen from different denominations, and the funds collected will in no case be applied till wise and well informed men *at the West*, of different denominations, and resident on the fields of action, have been consulted.

There are portions of the West where schools and teachers can scarcely be excelled and where no aid is needed. But there are other portions where, though there are many ready to contribute money and effort for the cause of education, yet they are a small minority, and in communities where wealth is in the form of *lands and produce*, where but little money circulates, where State debts occasion heavy taxes, and where contributions are in constant demand for providing places of worship, school-houses, colleges, roads, bridges, and other material of society, which in older States is already secured. It is in these portions of our country that a liberality is manifested in contributing for such objects, which, considering the relative capital, is rarely equalled at the East. It is hoped and expected that the more favored portions of the West will join their contributions with those raised at the East, in aid of those more destitute.

The first application of the funds must be in employing agencies to raise up schools. In many and very large portions of our country the people would be very willing to pay for schools, and yet, from the engrossing pursuits of other objects, they take no measures to secure them. In other large portions no value is felt for education, and ignorant parents are raising ignorant children without any wish for schools. In such districts experience has shown, that the employment of agents to awaken an interest by lectures and other methods, and to organize schools and send for suitable teachers is in the highest degree successful, and this method will be pursued as far as means will allow.

What a demand would be made for teachers, were the wants of our country to be fully supplied, may be conjectured from these facts. Ohio is the best supplied with schools of any Western State, & yet, last year her Secretary of State ascertained that *one hundred and thirty thousand* children in that State were without schools. Allowing the ordinary proportion of pupils to teachers, *five thousand* teachers are now needed in Ohio alone, to supply that State as Massachusetts is supplied; while to furnish the destitutions of our whole country, as presented by the census, would, at the same rate, demand *fifty thousand additional teachers.*—*Vermont Phœnix.*

AGRICULTURAL.

From the Ohio Cultivator.

FRUIT TREES IN WASHINGTON CO. O.

The Burlington Pear—Pioneer Fruit Cultivators—Varieties of Apples—The Bitter rot, &c.

MR. EDITOR:—The first attention of the pioneer farmer, is generally devoted to the production of corn and wheat—usually the careful wife of the western emigrant lays up a small store of peach stones and apple seeds to plant about the prospective home—and not unfrequently the first generation pass away ere any greater progress is made in the introduction of fruit. From these seeds there may originate new and choice varieties. In this way was produced the "Burlingame pear" of great excellence—the first tree of which now stands in sight of Harmar, near the Ohio—and many superior kinds of apples in this county.

But those who first settled this county and region, were not content with relying upon this uncertain source for supply.

In 1792 Israel Putnam, grandson of the hero of that name, made a tour through Massachusetts, Connecticut and Rhode Island, for the purpose of procuring scions—which during the winter he sent out by a man coming west, whom he furnished a horse; the man came to Marietta and delivered the scions to judge Fearing, who had a nursery of seedlings already situated near Fort Harmer, after which he absconded with the horse.

In the spring of '93 judge Fearing made good use of them, as did others, who were supplied from this stock. This I believe, was the first introduction of choice varieties of apples into the state. Among these was the Russet, R.I. Greening, Pearmain, Seeknofurther, Spitzenburg, Pippins, &c. [See O. Cult. of Aug. 15, 1846.]

The Russet scions were probably obtained from the orchard of Mr. Putnam's father, Col. Israel Putnam then of Pomfret, Ct., afterwards of Belpre, as I am informed by David Putnam, Esqr. of Harmar, that there were trees of this highly valued fruit in his father's orchard at that time, and that they were simply by the name Russet, without the prefix Roxbury at Putnam.

The Russet has ever been the standard apple here, many more of them are raised than of any other variety; there is great difference in them, some in the same orchard possessing far superior qualities. Among the most famous here are those propagated by the late Col. Nye of Marietta. The general impression is that this in common with other ancient varieties of apple is deteriorating, and some of us have on that account procured a part of our trees from abroad, with what advantage time only will determine.

The fruit business is carried on to considerable extent and with fair profit in this county—large quantities are shipped to distant markets.

The summer apples here are the Early Chandler, Summer sweeting; Harvest and Fall, the great favorite is the Cooper, which for the time it lasts is unrivalled; The English Rambo, is excellent with us in November; We have been introducing some new varieties; The American Pippin or Grindstone, the Willow, Rome Beauty, Golden Gate, Baldwin, &c.; which it is hoped may succeed well for late fall and winter; a great difficulty with the Newton Pippin, is that they are not fair, but covered with dark blotches; The Romanite seems to be peculiarly subject to bitter rot, a disease little understood, and so far remediless, which sweeps off whole orchards. We have many excellent nursery men in this county, and the growth of fruit is greatly on the increase.

This is the season for rabbits to trouble them. I have found rancid grease rubbed on the bodies near the ground a preventive—from some observation I think far dangerous to the tree.

We would be glad to learn something in regard to the bitter rot.

Would it not be well for orchardists and farmers generally who have choice seedlings, to communicate accurate descriptions of the new varieties in their orchards; that we may have the benefit of each others improvement.

Yours D. E. GARDNER.

I WISH WE HAD A REVIVAL.—"I wish we had a revival," and remarks of the like kind, are occasionly heard at the present time, and are indications of good to the cause of Christ. But then the question occurs, how much is a revival of true religion desired? Is it desired as much as Jacob desired to be blessed of the angel with whom he wrestled all night? or as much as the Syrophenician woman desired relief for her daughter? or as much as the father desired aid for his child, when he said with tears, help my unbelief! Jehovah assures us that we shall find him when we seek him with all the heart, and that 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.'

There is, indeed, nothing more desirable than a revival. Can it not be obtained? Try it with the prophet's faith, when he prayed on the mountain for rain. Try it, ye lovers of Jesus, by bringing *all your tithes into the storehouse*, by seeking the Lord until he come.—*Chris. Watchman.* E——

Aim to do your duty, and mankind will give you credit when you fail.

STUPENDOUS FRAUDS ON THE STATE.—A most painful evidence of political profligacy has been disclosed at Albany. The sum and substance of the disclosure is, that the State has been robbed of hundreds of thousands of dollars in canal contracts and in appropriations of State funds by parties acting in concert with engineers. The whole amount of which the State has been defrauded has not yet been ascertained.—*N. Y. Sun.*

Snow has been seen in Florida only twice in twenty years: so says an exchange.

The Arkansas Banner of the 3d inst., contains an account of a brutal murder committed lately on Isaac N. Legget, of Camden, Ouachita county, in that State.

A short Dialogue on Trials.

A. My present situation is very uncomfortable. I am subjected to daily privations and annoyances.

B. True, your situation has its trials; but did you never consider these may be the *hedges* by which God fences in your other comforts?

A. Explain your meaning.

B. It may be that God, knowing that you must have trials to keep you from setting your heart on this world, sends trouble on you in the present form, to spare himself and you the necessity of trying in more severe forms. Do you not think it highly probable, for example, that God disciplines some of his children by poverty and perplexity, that he may thus save them from heavier blows, such as wasting sickness, and repeated bitter bereavment?

A. (*with tears.*) I will endeavor, by the help of God, never to complain again.—*Ohio Obs.*

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matters relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabitants, &c. &c.

WELLMAN'S ILLUSTRATED BOTANY.

VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted

BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experiment, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

In the course of its publication, it will contain an Introduction to the Natural System of Botany, a thorough Treatise on the interesting and important branch of Vegetable Physiology, Notices on Fossil Botany, and descriptions, both scientific and popular, of numerous species of plants, the properties of which, medicinal and useful, will be fully explained. In short it is intended to present a complete view of the latest and most important facts, discoveries, and theories, in every department of the science.

The whole illustrated by splendid colored engravings, taken from Nature, full size, and finished the highest style of modern art.

This work is designed to be eminently popular in its application, and there is enough of that which is stranger than fiction about it to render it, in no ordinary degree, interesting and instructive.

We do not intend to confine ourselves to the botanical descriptions of each plant, but to make it a thoroughly scientific work, in all the departments of Botany. It will also give information on the cultivation of plants and flowers. In a word, it will comprise the whole science.

TERMS.

This work will be published monthly, with from six to ten flowers, handsomely painted, in each number. Price, $3,00 a year, or two copies sent to one address for $5,00.

☞ A very liberal discount allowed to Agents.

J. K. WELLMAN, Publisher and Proprietor,

Eebruary 13, 1847. No. 116 Nassau-st.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlars, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

500 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Knttiug Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces assorted Cloths, *very low*,
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS,
successors to
GUTHRIE'S & BUCKINGHAM.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.

Putnam, O. Jan. 1, 1847.

PROSPECTUS OF THE

LITERARY ATHENÆUM

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply the void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illuminate the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biographical sketch. Another will be a view of the building and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biographical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is successful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Baltimore, who will co-operate as Editors of the new Magazine. Under the management of those gentlemen, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as the character may demand.

The first number will be issued on the first of January 1847. Its contents and the name of contributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

Philadelphia, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Cowprehensive, and Impartial Newspaper designed for welcome and useful circulation; Among and Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollars a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once*, as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable, and, to encourage them, the commissions to agents are arranged thus:—*On cash orders*, 25 per cent.: on *deferred remittances*, 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to,

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

JAMES K. LOGAN,

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Pittsburgh, Pa.

THE WESTERN RECORDER.

VOL. VIII---NO. 24. PUTNAM, MUSKINGUM COUNTY, OHIO, MARCH 18, 1847. WHOLE NO. 388.

The Western Recorder,
Is Published every Thursday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.
OFFICE ON MAIN STREET.
A. H. BASSETT, Editor and Proprietor.
REVERDY H. WHITE, PRINTER.

TERMS.—Two Dollars per annum, in advance. Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

Spirit of Reform.

Written for the Western Recorder.

Progress and Reform.

NO. I.

These two words express the character of the age. Onward, *onward*, is still the cry. Time rolls, and each revolving year turns up some new scheme for advancing the welfare of mankind, or witnesses some new discovery in science or art to astonish and bless the world.

The mechanic, the scholar, the artist, the naturalist, the politician, the philosopher, the philanthropist and the christian are at work. Saint and sinner, even seem to vie in developing the capacity of men for improvement.

And the fortunate discoverer of some new idea or new truth has scarcely time to announce the fact, & cry "progress," before he finds himself quite in the rear of his neighbor; who in turn stops to make *his* mark of "progress" only to fall behind a third who dashes past as on the wings of the wind toward a fancied perfection, crying "progress."

In the moral not less than the physical world the same spirit prevails. The watchword is "Reform." The world is full of reformers, each on his own hobby, riding as for life. The condition of the *millions* has attracted the attention of the *units*. And the moral, intellectual and physical welfare of men, is coming to be regarded as a subject worthy of the first attention of all who claim to be benevolent. Mind is at last thoroughly aroused, the people are beginning to *think*, just beginning it is true, but the despotism which has for ages swayed an iron sceptre over mind is soon to end, and the world is to do its own thinking ere long.

As in the physical world there are many vain schemes and false philosophers. Many who seek after the "*philosopher's stone*," which is to convert every thing it touches into gold, and not a few who yet believe that a "*perpetual motion*" may be invented. So in the moral there are ignorant pretenders and spurious reformers not a few.

While it is matter of rejoicing, that so much has been done and that so much is in progress for ameliorating the condition of mankind, at the same time it behooves us to guard against the evident tendency of the age, least we rush from the extreme of stupid indifference to its opposite unhealthy excitement or blind fanaticism.

I have feared we shall overlook some most important principles which are essential to a thorough reformation. The effect of getting up a society for the remedy of each specified form of vice, has been to give to those who attach themselves to such associations false views of the general field of effort. To illustrate. One man looks at the social condition of mankind and soon becomes satisfied that it is all wrong, every way wrong, and nothing short of reorganization can remedy the wrong. He becomes the advocate the the "community system" fondly and sincerely believing that children trained in communities will not be selfish but benevolent. This is *his* remedy for all the evils of life.

Another fixes his eye intently upon slavery and while he beholdes its almost unmitigated outrages upon human rights and its blighting influence upon both master and slave, and its insolent and arrogant demands upon the government, and the country he feels that it is the giant sin of the world, and honestly believes that its overthrow is of paramount importance.

A third throws himself into the temperance reform with his whole soul. He witnesses the wide spread desolation which intemperance has made and is still making, and no wonder that he thinks it the parent of all vice.

A fourth has had the subject of *licentiousness* under consideration until the deep and damning pollution of those haunts of vice, which are found in all our cities, and even in our towns and villages, stand before his vision until his soul sickens at a view of the extent and enormity of the vice. He feels called of God to expose the shameful sin and labor for its removal.

Then there are others equally ardent and sincere in laboring to forestall or checkmate popery as the thing which most of all endangers our country.

Others again find the chief danger in the ignorance of the people and have set themselves to get up schools for every body's children.

Others regard colleges as *the* thing above all others necessary to redeem us from ruin and carry safely through this age of progress.

Sunday schools have advocates not a few, who believe that *they* are the remedy for the prevailing sins of the word.

So it is all are busy, I will not say all are on hobbies. As I said before mind is becoming active, and all these movements indicate a determination to do something for mankind.—In the good providence of God this activity is permitted, and each of these distinct organizations doubtless has a mission to perform, which will be for weal or woe, as properly or improperly directed, to discriminate wisely, to know when and how to act, when all are so busy is not always an easy matter.

With your leave, I propose giving my views of the manner of conducting these reforms in another number. Yours, Y. Z.

Putnam, O. March 8. 1847.

Written for the Western Recorder.

THINGS WHICH I DON'T LIKE.

Mr. Editor:—I observed in your last issue an article from "An Itinerant," under the caption of "things that grieve me," containing some excellent hints to travelling ministers. To bring both sides before your readers I have thought proper to throw off a few items to the people, or professors, containing "things which I don't like." Homely as they are, they may be productive of some good; which will more than compensate me for my labor.

1. I don't like to see the people after having received extra appointments from their preacher to make up former deficiencies in labor, refuse to pay him his disciplinary allowance, because he has not filled his *regular* appointments.

2. I don't like to hear the people speak of these ministers as seeking for the fleece of his flock, because he complains of not receiving the regular and authorised allowance for his support, when he has complied with the requisition of the Discipline.

3. I don't like to hear some people continually murmuring about the preacher requesting his lawful dues, exclaiming "An hireling," "An hireling!" when they are so narrow and contracted in soul and purse, as to refuse to pay one "quarter" for the benefit of the Gospel, such people must have the privilege of tying their purse strings, and withholding their support from their minister. It is all right. Who has any thing to do with that? But if the preacher should have the presumption to stir up their minds by way of remembrance—if he should inform them that his purse is empty and his larder bare—poor man! he forgets his great and holy calling, and prostrates himself to earthly things. I trow, Mr. Editor, if some of these very kind brethren, who seem to think that their minister can live altogether on heavenly food, had to surround some of their scanty tables, wear some of their thread-bare habiliments, and brave like them, pitiless peltings of the winter's storm, &c., &c., they would be very much inclined to believe that a *little* of the "*fleece*" would not be altogether unacceptable at such periods.

4. I don't like to see those who profess to be governed by principles of righteousness and justice, and who have agreed to pay their preacher a stipulated sum, suffer him to labor and toil for their especial benefit, and then allow him to retire without paying him more than one half of his salary. Look at the Ohio District. Only one station and one circuit paid their preachers disciplinary allowance, the rest deficient, two thirds, one half, and one third. Why this? Were they not able? Abundantly so. They had not the desire, or if you please the moral honesty, to do so. But the reader urges that this is too strong an expression. Why so? If I were to employ a laborer for a definite period, for a fixed sum, and he were faithfully to discharge his contract, would it not be morally wrong on my part, to withhold a part of the stipulated amount? Why should a circuit, either by an open or silent inducement, secure the labors of any preacher without informing him of what they expect to perform relative to his support? And who would not rather labor with that people who are really not able to give a preacher his full allowance, than on that circuit, which is more than able yet will not pay more than one half of the disciplinary allowance?

5. I don't like to see some people send their preachers materials for his support, which they cannot exchange for cash, and then present their bills to the Quarterly Conference, charging the very highest cash price. Neither do I like to see people, who say they cannot pay their preachers money for their labor send them unmarketable produce, and dispose of their cash products for their own especial benefit.

6. I don't like to hear the people complain about their preacher neglecting an appointment, when they take the liberty to assemble themselves together in the house of God whenever it seems to them convenient—sometimes absenting themselves from the most trivial and insignificant circumstances. The minister must ride through mud, and storm, and tempest, sick or well, swim rivers and creeks, leave a sick family behind and be there at the "nick of time." But the people can go at what hour they please; and if the clouds are a little ominous, the sun overshadowed, or the roads a little muddy, why, good folks, they can have the pleasure of staying at home and whose business is it? Some can lay abed a little longer on the sabbath—because it is a day of rest; others have so prostrated their strength during the week, that they feel peculiary feeble on that day. Some get the rheumatism, the "sick headache," the dyspepsia—their "food wont digest on Sunday;"—and they sit lazily and yawning by the fireside, or in the shade, but when Monday dawns they are up with the birds and busy as the bees. But the preacher—alas! the preacher,——if he is not at his appointments.———Well, what then? Why there's a "tempest in a teapot!" that's all.

7. I don't like to hear some people complain that their preachers never visit them when they *forget* to give them an invitation. Neither when they are visited, do I like to hear them, talk about every thing else but religion—their farms, stock, markets, politics, and even the finest of Russias or Birkshires, as if the preachers were *interested* in such matters. What minister can visit such professors as these, to his own comfort or their edification? If he should introduce religious topics, they will be sure to interrupt him by interposing a long or short horned Durham, the Hessian fly, or the seven-years' Locust. The people are generally the greatest sticklers for pastoral visitation.

8. I don't like to hear members of the church find so much fault about the sermons of their preachers, their appearance and their manners. I heard one preacher complained of because his arms were too long! Some ministers are too prolix, others too rapid in their enunciations, boisterous or prosy. Then there are some too learned in their discourses, and systematic in their delivery: others murderers of the "King's English," illiterate, and who, because not able to divide artistically their discourses, and deal out propositions with scholastic style and perspicuity, are termed, rude uncultivated men, not worthy to occupy the sacred desk. There are others who preach too many doctrinal or practical subjects—others too much appeal to the judgment or the passions—and some with too much "hell" and not enough "heaven" in their sermons. I will illustrate this fault finding disposition, V. W. X. preached at a certain place a good and powerful sermon. After services I spoke to A. B. and C. commendatory of the effort. A. allowed it would have been much better if V. W. X. had thrown a *little* more "fire" into the delivery. B. Thought it was a very good discourse—*but* entirely too boisterous. C. thought very well of the sermon, but it was a great pity the preacher did not understand the principles of the English language a *little* better. Some people want the preachers to wear drab, muff colored, black, plain breathed, or "shad b——d," coats, with the narrow block, or white "broad brim'd hats," their religion, alas! going little farther than their coat and hat. There are some individuals who not like the bee, that on its light and cheerful wing hastes from flower and tree and blossom to cull their rich treasures of dew and sweets to store its beautiful cell with; but (pardon the comparison dear reader,) like that filthy bird,—the buzzard—without its redeeming quality, passing over the most beautiful objects, and feasting upon the most repulsive food. That minister who can satisfy the age in which we now live, and can glide smoothly through the world, without having his sermons hypocritically tormented by some insignificant critic, who neither understands the rudiments of his "mother's tongue." not in possession of more wisdom than will "barely take him to mill,', is somewhat of a remarkable man!

9. I don't like to see the people curtail the allowance of their preacher because conference may have sent them a man whose capabilities for his office they cannot altogether admire. How does it look, Mr. Editor, to see individuals who profess to be illuminated by christian principles—principles which say, "if thine enemy hunger, feed him; if he thirst, give him drink"—reduce into mere insignificance his disciplinary quota, merely because he does not meet their views of what a preacher ought to be? Why not send him home at once? How contemptible to starve a preacher because you don't like him, tormenting both his soul and body.

Anon.

Solitudinarian Cabin, March, 1st, 1847.

FREE DISCUSSION.

Written for the Western Recorder.

Mr. Smallwood's Temperance Address.

Dear Sir:—I see in your paper of the 4th instant, that some one has attempted a criticism upon Rev. Mr. Smallwood's address to the Sons of Temperance, and the order in general. I will endeavor to take up his objections in his own order, and show that the old "Pioneer" has no very serious cause of alarm, though every oodurate, and veteran son of Bacchus should become a son of the "secret order."

After a few laudatory remarks, he tells us that the following is seriously objectionable: It is surprising to me, that a part of the religious community should stand opposed to us.

"That which follows, shows that he refers to opposition, not to Temperance, but to the "*Secret Order*."

Now, what follows, shows to me no such thing; but is abundantly evident to me, that he referred to the great Temperance cause, throughout the world; which, it is well known, is opposed by many professing christians; and even the majority of the Ministers of the Gospel in Europe,—and especially in France and England! And who would not join with him in most unfeigned regret, that these men of God should be opposed to this righteous cause? It seems to me that no one, not blinded by the raw head and bloody bones of "*secret order*," would have understood him otherwise.

The next sentence, with its question "sounds" of language, & advice, too puerile to require notice.

Next follows the great and labored point; the attempt to identify and assimilate all secret societies,—no matter what their character or motives. The Illuminati,—the Jacobin Clubs of France,—the order of Jesuits,—the Inquisition, —the Knights of Malta,—and the Twenty orders of Free Masonry, Odd Fellows,—&c. down to the *very* dangerous order of the "Sons of Temperance." *Oh, Mores! Oh, Tempora!!* "Full well does our critic understand the nature and tendency of such societies;" and no doubt we shall have a dissertation on them soon, that will astonish the world! We shall be told that the horrid oaths and blasphemies of the Illuminati, are of the same tendency, as the *frightful order* of the Sons of Temperance,—with no oaths,—no signs,—no mysteries, but the *awful* one of having a *door*-keeper and a *pass*-word, and being a little exclusive. But Captain Morgan!—poor Captain Morgan!—the Free Masons killed him! Well, I have no doubt they did. Yes Sir; I have no doubt that the poor man was cruelly slain; and would to God it was the only murder that was ever perpetrated in our country: And, if I understand the reasoning on the case, it is, that Free Masonry killed Captain Morgan; ergo the "Sons of Temperance," being a "*secret society*," will kill Captain Somebody! The statement, that witnesses were excused from testifying, in consequence of their oaths to a private society, would never be tolerated in any court. The fact is, that the conspirators, in the case of Morgan, had to flee their country. But, we will pass on.

These men,—i. e. the Pioneer, believe these *secret* societies foster a spirit of clanship and favoritism. Let us look at this clanship a little; and will Mr. Pioneer tell me what society, moral, civil, or religious, has not a spirit of clanship? Is there not clanship in the different churches, in our country? the Papists, the Old and New School Presbyterians, the Methodists, Baptists, Episcopalians, ay, and the *Covenanters?* Is there not something like clanship in the great political parties, the Democrat and Whig? Ay, and the slave holders! Yes, and the Liberty party, two! Here is favoritism for you, for which the whole nation has to bleed! We have, also, something like family clans, not a thousand miles from us. I will not extend this point farther; but when these "multitudes of Temperance men" have washed their hands of all clanship and favoritism, then we will bare our backs to another flagellation.

The talismatic "sounds," "secret," or "secret order," seem to have an astounding effect upon the sensibility of these "full well understanding" men. Let us look a little farther into these secrets. If having a door-keeper and a pass-word make us a secret order, then we must plead guilty. But the United States Senate and House of Representatives have their closed doors, and are all either known to the door-keepers, or would have a pass-word. Our Grand Jurors all do the same. The Abolitionists have their secrets, and have some way whereby they can distinguish each other in their nocturnal excursions: The same with our army. All religious societies, more or less, have their private matters, more especially, the Catholics and Presbyterians. Mr. Smallwood has truly said that the Session does its business with closed doors. Dr. Miller, the great gun of the ruling eldership, says this is the very excellence of the system, that the business can be done privately, that no scandal come upon the Church. I have seen men turned out of a Presbytery, that none but the initiated might be present at their secret councils. I believe the General Assembly do the same. If a ruling elder should disclose private things, done in secret Session, to his better half, or his children, he would be subject to censure. I maintain they are consided private tribunals.

The infidel condemns the churches, and all religions. "They confer no positive benefits,—their tendencies are to do mischief." The Catholic church has slain, not only one man, but its tens of thousands. The Greek church, too, has its hands stained with blood! The Protestant religion, (to say nothing of the Mahomedan, and a thousand others,) has not kept its garments entirely unspotted. Our fore-fathers were driven from their home and their country by Presbyterians; and they, in their turn, did not like to be troubled by Quakers, &c. Will "Pioneer" allow this mode of reasoning to be correct? Will he condemn all churches, because there are those who have shed the blood of the saints? Will he condemn all Presbyterians, because some of them have persecuted. As well may the skeptic reason thus, as for "Pioneer" to put every secret order into the same category.

But our reviewer manifests a willingness to Campoon us about our pretentions to charity. There is no more charity in the order, says "Pioneer," "than in the London Life Insurance Company or the Knox Mutual Insurance Company." Is there no benevolence, no charity, no love, in taking men from the miry clay, and placing their feet upon a rock? No benevolence in holding meetings once a week, and opening our doors, our arms, our *hearts*, to our unfortunate neighbors, and extending to them a "brother's hand, and a brother's welcome?" No benevolence in visiting a sick brother, cheering his broken spirits, and pouring the balm of consolation into his bleeding heart? No love in sitting, night after night, administering to the necessities of a dying brother? No kindness in paying the last solemn offices to a deceased member? No benevolence in taking care of his weekly dues, watching over them with untiring vigilance, and paying them over, when wanted, without reward? No charity in watching over a straying brother, and gently bringing him back to the fold? In all this, is there no charity? All, all, *mercenary!*

"But where is the fund for the poor, the suffering, the widow, even of the Son of Temperance, or his orphans? We can find no provision for them. Let us honestly call things by their right names." So say I, dear honest "Pioneer," Call us the 'Sons of Temperance, with sundry charitable features," and do not sneer at us because we do not relieve all the wants to which flesh and blood is heir; because we cannot provide for all God's creation.

It will be a solemn time, Mr. "Pioneer," when we shall be brought to the judgment bar, and it shall be said to the Son of Temperance: For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. It will not do to say that I thought you was nothing more than a "Knox Mutual Insurance Company." I did not know that you saved the poor inebriate from utter ruin,—his family from poverty, degradation, and death, and threw around him the "broad egis of your fraternal 'Love, and 'Protection.'" You will please "call things by their right names!" before it is too late.

But we have had the Bull by the horns, in the sad tragedy of poor Captain Morgan, and hope that it has been shown, that every thing secret is not to be put in the same category; that while some secret societies may be the very mystery of iniquity, others may be very innocent, and productive of great good;—and since there is a strong propensity in man, to become acquainted with secret and mysterious things, let us make use of it for good. But our reviewer affects a "laugh,"—to make light of the favorable view which Mr. S. takes of the society, and its prospective usefulness. We are told by him, (Mr. S.,) that the cause was retrograding—that all other oganizations are lifeless and prostrate,—that the vender of ardent spirits would be in the field without an opponent, were it not for the Sons of Temperance, &c.

Now, let us look at the facts. Two or three years ago, a large and flourishing society existed in Zanesville; but alas! it has gone the way of all the earth, and left not a wreck behind. In Putnam, too, the hearts of many had waxed cold,—it was an old story; and it was with great difficulty that a respectable meeting could be got up,—although the organziation continued to exist,—and so throughout the whole country.

In Cambridge, the pledge had become a hissing and a by-word. In Columbus, a blight and mildew had come over the cause. In Cincinnati, the very head and front of the cold water army, they had become palsied,—a death-like stupor had come over them. A respectable meeting could not be got up, and a debt of three hundred dollars, for room rent, was hanging over them; and this was the general complexion of the whole State! Under these circumstances, we would turn, with disgust, from those who would ridicule or "laugh" at the strong language made use of by Mr. S. He places much confidence in the efficiency of the organization. He sees its reviving rays enlivening and invigorating the whole country! Those are operated upon who have been wholly invincible to every other means. 4 hundred men in Zanesville, more than one hundred in Putnam, many in Brownsville, Dresden, &c.,—supposed to be not less than a thousand in this county, and two hundred thousand in the State —band-ed together in solid phalanx

"Placing their firm foot upon the line that temperance draws,
And swear they will prevail, or perish in the cause."

Who would not be elated with such a glorious prospect? Who would not be sanguine, when he sees the Ethiopean change his skin,—the leopard his spots,—the lion lie down with the lamb—and, the maniac clothed in his right mind?

Let not the Pioneer be alarmed; instead of an opponent, he will find an efficient auxiliary,—one who will put his shoulder to the wheel, and breast the shock; who will go forth conquering and to conquer, until the land shall revive as the corn, and flourish as the vine; until drunkenness shall be driven from our borders, and temperance stand erect in our streets. "Pioneers" will not despise the day of our youth,—but assist us by their counsel, and cheer us by their smiles. We pledge ourselves to render to the old organization the same aid as heretofore yea, much more. Give us credit for what we have already done, and not grudge us our sanguine anticipations.

In conclusion, we would say to our former associates, those good but unduly prejudiced men, who would render us approbrious and dangerous in the eyes of the people, in the language of the prophet—How can I give thee up, Ephraim? How can I deliver thee, Israel? How can I make the as Admah? How can I set thee as Zeboim? For my heart is melted within me, and my repentings are kindled together.

A Son of Temperance.

Putnam, O., March, 8th, 1847.

Written for the Western Recorder.

Reply to Rev. Dr. J. S. Reese.

Rev. Sir: I have read the reply of the Rev. Doctor John S. Reese to my strictures on the resolution of the last Gen. Con. respecting slavery; and am sorry that the doctor has been placed in no enviable position by his own pen. In my scrictures on the resolution I asserted, that the G. C. of 1846 had no right to meddle with the subject, and that in giving an opinion on the abstract question, they exceeded their powers. For this assertion I offered several reasons; but these reasons, the doctor affirms, have no weight, in his estimation. Wherefore? Is it because they are so insignificant in themselves that they can produce no conviction in *his* mind? Or is it because he is incapable of perceiving their force? Be the cause what it may, he has offered none to rebut them; nor has he attempted by argument, to defend his own resolution or the act of the G. Conference. By leaving my objections to the resolution, and the *principles* it contains untouched, he has virtually admitted their correctness: for, if he was competent to show any fallacy in my reasoning, or prove that the results which I argued out were not the legitimate consequences of my positions, he would have done it, and would not have changed a subject of a *general* character into a *personal* affair. By this unfair and dishonorable method of defence, he has imposed on me the necessity of turning his *argumentum ad hominem* against himself; nor shall I suffer him to escape in his cuttlefish obscurity although he has so imploringly begged for quarters.

The first thing I shall notice in the doctor's reply is the alleged satisfaction of the "the brethren from the South" at the passage of the resolution. He says:—"The brethren from the South were generally well satisfied with the resolution, as I understand; and no man, I believe, on the floor of the G. C. from North or South, intimated, that to pass that resolution would be to exceed the powers of the G. Conference." Doctor, allow me to ask you, do you believe what you say? If you do, it is no credit to your "understanding;" for there is not a man of common sense in the United States who can believe, that the brethren from the South would be "well satisfied" with the adoption of a measure, which was intended to work their expulsion from the church, if it did not ultimately involve them and their families in blood-shed and slaughter. But you have said it, and for the declaration I would find an excuse if I could, but I cannot. I would attribute it to hurry if it had been made *viva voce* in the warmth of debate. Or I would say, you had forgotten what was said, if only one speaker, out of all, had uttered disapprobation. Or, I would say you had written carelessly & without due reflection, if your own pen did not furnish evidence that you went very deliberately to work, and consulted the records of the G. C. of '42 to convict me of weakness or wickedness—of inconsistency or change. Against your declaration then, I will place the language of "the brethren from the South," as published in the Methodist Protestant.

"Mr. Bellamy of N. C. thought the subject was beyond the power of conference. They might as well appoint a committee on Monarchy."

"Mr. Fletcher of Mississippi objected because it would transcend the powers of conference."

"Mr. Whitfield did not believe that the conference had any power to legislate on the subject."

"When the names of Thompson, Paris, Whittaker and Bellamy were called, they wished to say, that they believed that when an abolitionist stole a slave and held him, he was committing sin, and therefore they voted *aye*."

"Messrs Whitfield, Smith, and Kerlin thought the expression of an opinion was unconstitutional, and therefore they voted *no*." Many others might be added, but this number is sufficient to prove that you have not written that which is true. Ah, doctor, it would have been better for you to have burnt your pen before you wrote, than to have used it to "burn" yourself; for you will certainly carry the scar with you to your grave.

He next says, a similar resolution was passed by the G. C. of '42 of which I was a member and asks:—"Did not the Gen. Conf. of 1842 exceed its powers by passing a similar resolution? If *the* conference did wrong in the last act, *it* did wrong in the first." Undoubtedly. *Both* conferences were wrong in meddling with slavery; for neither had any right, human or divine to legislate on the subject. But let us go back to the G. C. of 1842.

Of the 52 delegates of which, I believe that conference was composed, there were only 9 from states South of the Potomac. With these 9 the rest, of course, could do as they pleased. I took my seat in that body on the morning of the second day: but before I arrived a committee had been appointed on slavery, of which Enoch Jacobs was chairman. Among other things reported by that committee, was the following resolution. "*Resolved*, That slavery as it exists in the Methodist Protestant church in these United States, is opposed to the morality of the Holy Scriptures and consequently a great moral evil." Now, here is a resolution which, though it is not unexceptionable as it regards its phraseology, is plain, simple, and intelligible, (but I must take care what I write, otherwise the doctor will say, "endorsed good" by A. M'Caine) for it unequivocally pronounces slavery "a great moral evil." But this resolution was set aside to make room for that double-faced, vague, contradictory, and absurd thing drawn up by doctor John S. Reese which was forced on the southern members by him and his coadjutors the abolitionists. Now can this astute doctor perceive no difference between his bringing a person into my house to injure me, and my turning that person out in the easiest way I can, when his object is known? If he cannot, his discriminative powers must be obtuse indeed. Or does he think that to vote a resolution *out* of conference is the same thing as to introduce it into it? I was not the author of the resolution, nor did I second it. I gave it no support from first to last, nor did I approve of it, either in its language, its principles, or its objects; but I voted on the same grounds precisely that Thompson, Paris, Whitaker and Bellamy did, and with a view of getting rid of the subject of slavery.

Again: the doctor says "that brother did not *then* argue that the G. C. would exceed its powers if it should pass that resolution. It was before the conference three days at least, but not *one* word from this brother about exceeding the powers of the conference during that whole warm discussion. He did not write and publish a single line condemning that act of the General Conference." For these things however, he furnishes no proof.

It affords me no pleasure doctor to contradict the assertions of any man who bears the name of a Methodist Protestant; or to expose the *sinistifi-cation* (the reader will pardon the use of a low word; I know none more suitable to express my views of the doctor's *disingenuousness*) and moral obliquity of a minister of the gospel: yet I must say there is not one word of truth in what you have written. The reader will allow that it is not very likely that the oldest man and the oldest minister in the conference, who, the doctor says, "was in good health, always in his seat, and remarkably attentive to the business of the conference"—"a keen observer of of men's rights, of principle, of truth"—"a man so watchful, so prompt, so competent to perceive the mischievous tendency of that resolution," and one who "understands the right of private judgment as well as any other man living"—should be assilent as the grave for the "three days" that the resolution was under discussion, and not say "*one* word" on the subject. The thing is incredible. But I did oppose it in all its phases, as some in that conference will never forget. I dreaded the introduction of slavery into the conference, knowing it was a firebrand, and therefore I opposed its introduction. I well knew that the conference had no right to meddle with the subject, and therefore I opposed the power which that body had assumed to discuss it. I objected twice against the President, Mr. Shinn, giving an opinion from the chair on the merits of the question, when he had been requested to do so, because I thought *his* opinion was solicited to give an undue weight to the side of the abolitionists. I stated that he, as President, had an undoubted right to vacate the chair—to call another member to take his place—and to deliver his opinion on the floor in common with other members, but that he had no right to deliver it from the chair, and that I would oppose his doing so. I opposed, "Bible in hand," the doctrines which the resolution contains, and at the request of many friends I 'published' that speech. It has the approbatory signatures of some of the leading men in the nation; and the press in the South has spoken strongly in its praise. The pamphlet containing this speech was sent to the G. C. of '46—was before that body of which doctor John S. Reese was a member—was reported to that body by the committee on slavery—their report was published in the church paper, and yet he now says, "He did not write and publish a single line condemning the act of the Gen Con." For Heaven's sake doctor, if hereafter, you cannot write the truth, be silent—do not write at all.

But the doctor says I have "changed;" and *nine times* does he come over this assertion in the form of a question, or affirmation. He might, to be sure, write a letter and say, I was *insane*, or that I stole a sheep or robbed a hen-roost; just about with as much propriety and truth. He says:—"The brother *has* seen cause, good cause to change his opinion on the subject," and immediately adds:—"it is not at all common for men of his age and mental strength to change their views materially particularly on subjects involving important principles." There now reader, will not that argument convince you that the old man has changed? Again he intimates I have "been convicted of error since '42." But how could that be, as I had not the benefit of his intellectual effulgence before I wrote my strictures? Notwithstanding this misfortune he insists on it that I have changed, and am "now reviewing the resolution and retracting the errors it contains." The doctor then understands my strictures to be written with an intention of "retracting the errors the resolution contains," or he does not. If he so understands them, his mental imbecility is far greater than I ever thought it was.—If he does not so understand them, his own pen shall "convict" him of a wilful misrepresentation of my letters, and of an effort to rob me of the "jewel of consistency." That there may be no doubt hanging over the subject hereafter, (indeed I do not believe there is any now) I will tell him, I have not "changed my opinion" of the language, the principles, or the objects of that resolution from the first day to the present time; nor can I, until I change my opinion of the Bible. At the G. C. of '42, I thought the resolution was a *Janus faced* production—I think so still. I "then" thought it was intended to entrap, by placing *two* sentences of such opposite qualities in the same resolution—I think so "now." I thought at that time it was inconsistent, because it condemns what it avows it has no right to touch—I think so still. I "then" thought it was contradictory, because it said it *was* and it was *not* sinful to hold slaves—I am of the same opinion "now." I thought 'then' it contained *bad theology*, by making the principles of eternal justice depend on 'circumstances' —I think so "now." I thought "then" the principles contained in the resolution struck at all religion, natural and revealed—I think so "now." I thought when the resolution was offered, it was intended to prepare the way for the expulsion of slave holders from the church—I think so still. In fine, I thought "then," take the resolution all in all, it exceeded any thing I had ever seen in the same number of words, for bad divinity—pure, universal nonsense—and covered malevolence—I think so "now." For the honor of Methodist Protestantism, and for the instruction of the church, let those who can justify the resolution and its principles do so—I shall be glad to see the defence.

Alexander M'Caine.

Lotts, Edgefield Dist., S. C., Feb. 27, 1847.

Anecdote of Gen. Jackson.

I had room, in a previous communication, to relate an anecdote of Gen. Jackson, communicated to me by Mrs. Polk. at a recent interview. There is no denying that the General was a duellist; that he was so educated, and so practised. At a period of his life quite anterior to his elevation to civic honors, he happened to be at church one Sunday, when Rev. Dr. H——— preached a very pointed sermon on the practice of duelling. Every body was making the application to General Jackson, and the good friends of the church were trembling, not only for the preacher, but lest the old hero should be so offended as never to "darken their doors again." The sermon, delivered by a faithful and conscientious preacher, as the messenger of God, not particularly solicitious about individual hearers, but resolved to strike boldly at a prevalent and damning sin, left a strong, and, if I may so say, a tremulous impression. All were eager to know, as they had been hearing for the General, how he had received it.—Now, whether he had been hearing for himself, or for duellists in general, the result was, he was so much pleased with the fidelity of the man of God, that on Monday morning he sent an order to the tailor, to fit Dr.——— with a new suit of clothes. Mrs. Polk assured me the anecdote was authenic, and it is in keeping with the whole deportment of that strange man towards the ministers of the gospel. He seemed to have a sympathy with integrity, wherever he found it, whether in the field, the forum, or the pulpit.—*Journal of Commerce.*

Religious Intelligence.

PITTSBURGH DISTRICT.

George's Creek Ct., March 10, 1847.

Br. Bassett:—Permit me to say that the Lord has been kind to us on this circuit. I held a protracted meeting at Henry Clay Furnace, at which meeting the Lord blessed us with his presence, and we had a glorious time; eighteen members were added to the church, and the old members were revived in the spirit of their minds. Glory be to God for his kindness to us.

Br. Brown, our President, preached for us at Zion, with great acceptability. Many were convicted of the necessity of religion—five or six gave their names to the Church. Nearly sixty have joined the church on this circuit, since conference. Pray for us.

Samuel Clawson.

Braxton Co. Va., March 1st, 1847.

Br. Bassett:—Our circuit is in a healthy condition. Br. Martin is well received and labors to profit. Our 2nd quarterly meeting closed last Tuesday. We had a good time. Br. Walker from the Buchanan Circuit, and Br. Smith a local Preacher were over to help us, and labored to much profit. May the Lord reward them. Eight united with us in the army of the Lord, and I trust will make good soldiers. There were eleven conversions. About sixty have joined the church this conference year and our prayer to God is that he may more powerfully revive his work among us. Pray for us.

Wm. M. Betts.

Washington, Pa. March, 9, 1847.

Br. Bassett:—My charge is in a prosperous condition, and has been during the winter.

J. C. Lazlett.

MUSKINGUM DISTRICT.

Mt. Zion Ct. Feb. 27, 1847.

Br. Bassett:—I would inform you and the friends generally, that we have no cause to complain, taking every thing into consideration. The high waters have prevented me from reaching some appointments including a protracted meeting, that was to have been held on the South side of the of the river, at the time of the great freshet.

We have held our second quarterly meeting in our new meeting house on Killbuck—an interesting time. One young man gave his name to the church. Our congregations were large and attentive, and the great Head of the Church was with us, although we were disappointed in expecting help. Yours

J. Hamray.

OHIO DISTRICT.

Darby Mission, March 9th, 1847.

Br. Bassett:—I would say to our worthy president, and the friends of our Zion generally, that the Lord has been with us on this mission, greatly to the refreshing of our fainting spirits. Br. Young held his meeting on the west end of the mission, in Liverpool. It commenced on Friday Evening, and closed the following Thursday night. Was well attended throughout and fraught with much interest. One soul professed justification by faith, and eight united in church fellowship, mostly from the world. We think if Br. Young could have stayed and continued the meeting it would have been profitable; for this the people seemed anxious, but circumstances prevented.

Our 2nd quarterly meeting, held 7 miles South West from Columbus commenced on the evening of 12 Feb. and closed the following Tuesday evening. Expected the labors of Br. Peat but were disappointed. Commenced the meeting under rather discouraging circumstances, being intirely destitute of ministerial aid. But we had some good brethren who were willing to exort, sing and pray, as occasion required. And the Lord sanctioned the united effort of his children, and spake powerfully to the hearts of sinners—caused the empire of darkness to tremble, put the armies of the aliens to flight, and victory turned upon Israel's side. The result was that eighteen souls were added to the church a majority of them from the world. A few came in good standing from other branches of the church. Since our quarterly meeting at our last visit we received three others from the Methodist Episcopal Church in good stand. We have received in this year thirty-four members. O that their names may all be registered in the Lamb's Book of life. And to his name be all the glory, Amen.

Yours in Gospel Bonds,

R. K. Davis.

INDIANA DISTRICT.

Mill Creek Circuit, Ia. Feb 18, 1847.

Br. Bassett:—Our first quarterly meeting was held at Br.———embracing the last Sabbath in October. The Lord was with us of a truth. Our meeting lasted four days. Some six professed religion, and five joined the church. This has been the hardest place on the circuit. Glory to God for his goodness.

Our second quarterly meeting was held at L. Ellis's last Saturday and Sabbath. It was well attended, and undoubtedly good was done. O that God would help us to plant deep the equalizing principles of the Bible this year.

Harvey Collings, *Supt.*

Tanner's Creek, Ia., March, 9, 1847.

Br. Bassett:—I am through the Divine blessing much improved in health, and am again engaged in the labors of the ministry on Tanner's Creek Circuit. The second quarterly meeting was in progress when I arrived; was glad to meet the kind brethren yet sorry that there was not one of my ministerial brethren had come to our assistance. Weary with the excessive toil of traveling, I have had to do all the preaching. Br. Proctor I have no doubt would have rendered help, but he is confined at home on account of domestic affliction. I am happy to inform you that the Great Head of the Church has of late been manifesting himself to the membership of the church here. An increase of faith and hope and love is freely spoken of by them. We have had a good time. Thanks be to God. We are looking for more prosperous seasons, for you know that when the reviving influence of grace is at work in the membership, its blessed effects are wont to be seen and felt among sinners. I am inclined to think there are some awakenings now among them; may the Lord deepen and increase them abundantly, here and every where.

I purpose, the Lord willing, to see my elder brethren in conference at Cincinnati, and hope there to meet you in person. This evening we have a meeting in order to see if something can not be done here to help the poor famishing sufferers in Ireland. Yours

W. W. Paul.

Spencer, Ia., Feb. 24, 1847.

Dear Br. Thomas Shipp, *President I. A. C.*—You doubtless heard of my dangerous illness at the time of the sitting of our Annual Conference. (Though I was not so fortunate as my old friends Brs. Brown, Cancy and Young to have some friend to inform my numerous friends at a distance of my situation.) That affliction was long protracted. I have not yet recovered my health. I asked of the first quarterly meeting Conference of White River circuit a release on account of ill health and inefficiency. They refused, hoping I would regain my health. I have dragged out another quarter, sometimes up and sometimes down. In this time I have held several happy and successful protracted meetings though I have not yet got round the circuit. At the second quarterly conference, being much afflicted, I renewed my request, and my brethren under a conviction that I was unable to do regular service granted me a release, and appointed Br. Wm. Barnet in my place, until your official sanction could be obtained which is now asked for. Our last quarterly meeting was much favored with the divine blessing. There were several cases of deep and pungent conviction, some joined the church. In the distribution of Heaven's favors my own family shared largely, for which I hope I shall ever be thankful to the God of all consolation. Wm. B. Evans.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, MARCH 18, 1847.

Hymn Books.—Our supply of the new edition just from the Baltimore press, has reached us. Those who have been calling for them with so much anxiety, can have them now. We have a few copies in finer binding and gilt edges.

☞The Obituary by Br. Evans, just received, shall be given next week.

Faults in Protracted Meetings.—A writer in the W. C. Advocate lately refers to former times when two days meetings were held, protracted meetings not having come into vogue. Those meetings, he observes, commenced on Saturday with a sermon to backsliders, and the pious were urged to duty and to dilligence. At night a sermon was preached to sinners, and a general rally was made. Penitents would come crowding to the altar of prayer. As the meeting was to be held but two days, no time was lost. There was general attention—a general engagedness, and a general awakening. On Sunday morning, would be a profitable experience meeting—at 11, a sermon calculated to build up the church and overcome infidelity. At night would be another general engagement, and much fruit was gathered. The meeting then closed, and all were exhorted to carry home with them the 'holy fire.' Much good would often result from the two days' meeting.

In reference to the modern *protracted meeting*, it is previously announced, and understood to be continued for many days. But a limited attention is given to the services during the earlier stages of the meeting, though the ministers are at their posts, and laboring faithfully. The call to backsliders, however, which should have been given on the first day of the meeting, is not made before about Tuesday night. And it might still be one, two or three days more, before the backsliders would be reclaimed the church revived, and the way thus opened for the awakening of sinners.

Who has not observed that when a meeting is commenced, with the understanding that it is to be continued for many days, that the people are not so apt to be engaged at the earlier part of the meeting, as if it had been announced for a much shorter continuance? Thinking there is time enough to get interested and engaged in the progress of the meeting, they attend but at intervals, or by turns, so as barely to keep up a congregation. The preachers however have to be in constant attendance. And when they bring the meeting to a close, they not unfrequently meet with complaints that the meeting should have been continued longer, for they, the complainers, have just begun to feel like having a good meeting.

Upon the whole, we must concur with the writer in the Advocate, that protracted meetings should be appointed for but two days, or not longer than three, unless some remarkable outpouring of the Spirit, or other encouraging circumstances should justify a continuance of the services.

Scott's Weekly Paper.—We published the prospectus of this work at its commencement last summer, to give it our influence, and of course were promised a regular exchange. We have again and again spoken a good word for the 'Weekly,' though it has been by no means a *weekly* to us, having come very irregularly, though our other Philadelphia weeklies (and we have all the best) never miss us. More than a month ago we received a note from the publisher of the Weekly, stating that if we would publish its terms &c., he would continue sending to us without our taking the trouble to send our exchange. We did so, respectfully, and sent him a copy marked, and have still sent our paper. Our notice was responded to as it seems, by our being struck from his list, for Scott's Weekly has not appeared at our office since the first part of February. We have not in any other instance, met with this *kind* of courtesy from the newspaper press. And from the reputation of the publisher, we cannot suppose that this has so happened by his knowledge or consent. If we are right, he will send us the numbers issued for a month past,

The 'Pioneer' once more.—Our friend, Dr. J. Hildreth, of Mansfield, Ohio, has sent us a short reply to a 'Pioneer of the Temperance Cause.' He will see that a more lengthy one was previously in hand, for this week's paper. And as we trust it will suit the parties to close this uninteresting, not to say unprofitable controversy, the Dr. will excuse us, that we think best to lay his paper aside.

Missed it.—That *varmint* at Perrysville, O. who did himself the satisfaction to enclose to us by mail a specimen of his *tobacco*, and took pains to endorse '*double*' upon the envelope for the purpose of boring us with the more postage, is informed that our Postmasters about here are not so *green* as to require us to pay for any such favors. His meanness is an imposition only upon the United States Post Office Department. He meant to cheat us, but he has cheated the government.

DIED, at Cincinnati, on the 6th inst. Mrs. *Orpha Vanansdol*, wife of Garret Vanansdol, Esq. aged 52.

Heavy Pork, again.—Mr. John Burton, Mt. Tabor, Indiana, writes us that about the 10th of December, he killed 14 hogs aged 21 months, and next day took them to market. The neat weight was 3297. They were half Birkshire, mixed with the common stock.

New York Illustrated Monthly Sun.—The March number of this beautiful publication has been received, and is not a whit behind the previous number in elegance. The number of engravings is 33, most of which are good and interesting. Besides numerous views of cities, scenery, battles &c. there are several thrilling representations of the distress in Ireland and Scotland. The Illustrated Sun, is amongst the finest things that come to our town. Only $1 per year. M. Y. Beach & Co. N. York.

Sabbath Observance.—We are gratified to learn by the N. Y. Journal of Commerce, that the N. Jersey Railroad from N. York to Philadelphia, by unanimous determination of the directors, is not to be used upon the Sabbath for carrying the mail, nor for any other purpose. We are anxious to see the day when our railroad and steamboat lines generally shall adopt the same policy.

Another good one.—We learn that the Stockholders of the Fall River Rail Road have voted unanimously not to allow spirituous liquors to be transported on their road. The people of New Bedford have requested the New Bedford and Taunton Railroad Company to adopt the same measure. These are encouraging movements.

Important Movement in Ireland.—We are inclined to hope that the present distressing visitation of famine in Ireland, will be overruled by Divine Providence, for the ultimate good of that oppressed country. We see that a great meeting of the landed gentry, was held in Dublin, in January last, for the purpose of considering the present distressing crisis. The following statement respecting this meeting is from the N. York Spectator:

It was attended by nobility and gentry of every political and religious creed, and from nearly every county.

A strong determination to do the utmost in their power pervaded the addresses of the speakers.

Resolutions were adopted embodying these sentiments, and also pointing out the necessity of providing additional means of employment upon works which would permanently benefit the country.

Also, that acts should be passed for affording facilities to landed proprietors for selling portions of their estates—an amendment of the grand jury system—and some others calculated to improve the social condition of the humbler classes,

It was at one time feared that the meeting would not be unanimous in feeling, and it was proposed to prohibit the publication of the proceedings. This prohibition was withdrawn on a motion of a speaker, who said that the unanimity of the meeting was a phenomenon in Ireland.

The meeting was composed of about eight hundred persons, among whom were three marquises, five earls, eight lords, five viscounts, thirty-five baronets, sixty-six deputy lieutenants, and thirty-five members of Parliament. Some idea of the tone and character of the meeting may be formed from the following passages in a document which was drawn up and published as the "declaration of the peers and representatives of Ireland." This manifesto, which is signed by the members of the meeting, of all creeds and parties, including Mr, O'Connell, Mr. O'Brien, with their respective adherents and opponents, and other prominent men, declares:

"That as we feel deeply convinced that our own divisions have been the landing causes of our own misfortunes, and by weakening our influence in the councils of the empire, have deprived us of our share in the general prosperity, so we are no less firmly persuaded, that it is by union alone we can repair the evils that dissension has created.

"That at this awful period of national calamity, it becomes the first duty of every Irishman to devote his undivided efforts to the interests of Ireland; and that neither politics, parties nor personal prejudices should influence his mind in the discharge of such a duty.

"We pray divine Providence to bless our efforts in the cause of our afflicted country, and to promote among us that feeling of united exertion and self reliance which can alone raise us to our proper place in the great empire to which we belong." The declaration also entreats "every member to consider and modify his own opinion so as to meet the united feelings of the general body and to banish from his mind all considerations of party or prejudice, at a time when the lives and interests of his countrymen are so deeply periled."

Call things by their right names.—We have no patience with the practice of some newspapers, to set down under the comprehensive term *accident*, every suicide and assassination, every fight, row and fracas, and every disaster that results from recklessness or wantonness. The following is taken from an exchange, under the caption of *accident*, but we consider it an abuse of the term. We consider that the conduct of the young man referred to is totally inexcusable, and if not unlawful, *ought to be*. The catastrophe therefore which resulted, instead of being called an accident would be more appropriately headed, Frightful results of rudeness, or Painful consequences of carelessness,

Accident.—The Newburg Tel. says: An estimable young lady, about nineteen years of age, a daughter of Chauncey Bowman, of Blooming Grove, was on Monday evening returned home from Chester in a one horse waggon, with a young gentlemen. Two young men, acquaintances, concealed themselves beside the road for the purpose of surprising the young gentleman and lady in the wagon as they came along. Darting suddenly across the track they frightened the horse, which springing, threw the young gentlemen from the wagon, and ran with the young lady about a mile, when she was thrown out, and her skull most shockingly fractured. She lingered until Tuesday morning, when she expired.

Two Sisters of the Society of Friends, named Lucy Elkington and Hannah Gilespy, the one aged 84, and the other 90, were buried in Philadelphia last week. They died within a few hours of each other.

Written for the Western Recorder.

THE GRAPE.

Mr. Editor,—In your paper of the 4th inst. you requested me to respond to the inquiries of Mr. Madera of Morgantown Va., in relation to the culture of the grape, peach and plumb &c. I did not see those inquiries until Saturday, the 13th inst. This is the reason why I did not attend to this before.

With regard to the grape, he does not want roots but simply cuttings from the wood of last year's growth—say 12 or 15 inches long, taken before the Sap starts. These he can bury slanting in the ground, leaving one or two buds above the surface, and they will soon produce him vines. If he would send immediately, or write, to Waterman Palmer, or Rev. Charles Avery, of Pittsburgh, they would furnish him with suitable cuttings, as they have plenty of the article.

We would recommend Mr. Madera, to get the Isabella and Catawba, as these are both natives of the United States, and are the best adapted to every situation and soil. The Isabella originated in South Carolina and is named after Mrs. Isabella Gibbs who first introduced it to the culturists of the north. The Catawba has its name probably, from the Catawba river, although it is said to have been found at many points from that river, over to Pa., Maj. Alden of Georgetown D. C. obtained it in Maryland and introduced it to general notice. It is ripe last of September & 1st of October, a little later than the Isabella. These, two, are probably the hardiest varieties that can be had, and will produce with the least care or attention. They should have a place in every man's garden—particularly the latter.

If we had known Mr. Madera's wish, on this subject, a few days sooner, we could have sent him cuttings, as our next door neighbor started, by steam boat, for a point but a few miles distant from his town.

Mr. Editor, we make these hasty remarks, for your next paper, in relation to the grape, for Mr. Madera's benefit, as the time for propagating it will soon be over for this season; and we wish to put him on the track immediately. But as the peach and plumb question is not so urgent, we should defer what we have to say about them till a future number. C. Springer.

Meadow Farm, Ohio, March, 16*th.*

Written for the Western Recorder.

Illinois ahead, in the Pork Line.

Mr. Editor:—In your paper of Decemner 26th speaking of *heavy pork*, you enumerate three lots first a fine lot of hogs five in No. weighing 1240 lbs. averaging 249 3-5. Next, lot on the Putnam side of the river, 10 hogs weighing 2756 lbs. average 275. And last, 4 hogs weighing 1128, average 282 lbs. Illinois can beat that, so that you may as well give it up at once. W. Shay sold to W. & M. More at Troy Mills, 8 hogs weighing 3282 lbs. averaging 410 lbs. The same company has packed in all 774 hogs average 270 lbs. 600 of them average 315 lbs. J. H. Stipp of Canton, has packed 1050 hogs, average 240 lbs. Now that's the way to raise pork—128 lbs. to the hog is too much difference. You must come to the West, if you want *heavy pork*,

Yours as ever,

J. R. Johnson.

Hartford, Knox County, Illinois, Feb. 1847.

NEWS OF THE WEEK.

Meeting of the Jews for the Relief of Ireland.—The members of the Synagogue in Crosby street, assembled on Monday evening to contribute to the relief of the famishing poor in Ireland. Mr. Lazarus having called the meeting to order, the Rev. J. J. Lyons, pastor of the congregation, made a brief address in support of the great object of the meeting. The reverend gentleman remarked incidentally, that he believed this was the first instance in modern times, within his knowledge, that the children of Israel assembled *as a people*, to contribute to the extent of their means, for the relief of another nation and other creeds. But there could be no doubt that a sacred *duty* required them to carry out the promptings of their *sympathy* in this case. He found it expressly required of them in the Law of God, to be charitable to all men of every creed. He quoted portions of the law enjoining this duty upon the Children of Israel forever—as Leviticus, xix. 9 and 10, xxiii. 22; xxv. 35; &c. He alluded also to the sufferings, persecutions and calamitites which the Jews themselves had undergone, as teaching the importance of that benevolence and charity which all men should entertain for their fellow creatures. He paid a handsome compliment to this country, for her noble liberality in granting freedom of conscience to every sect, and concluded with an eloquent and feeling appeal on behalf of the suffering poor in Ireland. Uriah H. Judah, Esq., next addressed the meeting. He spoke eloquently in behalf of the famishing poor whom they had met to relieve. He expatiated on the happy influences which the sacred obligation of charity exerted upon the human family, and paid a deserved compliment to the benevolence of the ladies, a large number of whom had assembled. He was followed by Jonas C. Phillips, Esq., the asssistant District Attourney, who made a truly beautiful appeal on behalf of the objects of the meeting, adding a vivid picture of the distress now existing in Ireland. M. M. Noah, Esq., next addressed the meeting giving an eloquent exposition of the origin of the famine in Ireland; its causes and effects, and the dreadful extent to which it is now raging among the devoted people of that nation. He remarked that a calamity so wide-spread as this, called for the sympathies of all men of every nation and creed; and he was happy to find this, the oldest of the Jewish congregations in America, uniting their sympathies with suffering fellow creatures in Ireland, without regard to sect or party. He concluded with an eloquent and feeling appeal on behalf of the famishing poor in that distant land, who were united to America by many ties of friendship and interest, as well as by the common ties of humanity. A collection being taken up, over two hundred dollars were contributed at once, which it was supposed would be farther increased at a future time. The meeting then united in singing a hymn, and adjourned.

Fire.—We regret to learn that, the Tavern House of Mr. John Smock, on this side of Jonathan's Creek, in Newton tp., took fire sometime very early yesterday morning, and the conflagration proceeded with such rapidity, that Mr. S. and family barely escaped from the building with their lives. It follows, of course, that little, or nothing, else was saved, the building burning to the ground. We have no estimate of the loss, nor have we learned that any insurance existed upon the property. With Mr. Smock, we sympathise most sincerely in his misfortune.—*Zanesville Courier*, 16*th.*

Emigration.—*Prospects Ahead.*—Persons driven from Ireland from want are arriving in considerable numbers in English sea ports. No less than 11,000 had arrived in Liverpool in 14 days and Glasgow, Greenock and Bristol are full, waiting opportunities to our shores. The people, tired of supporting the poor, will have to ship them and the greatest portion will land here. There are, it is said, 40,000 in Bristol, 112,000 in Glasgow, 100,000 in Liverpool now supported by Soup societies. We shall have them here in the summer months, at the rate of 3,000 a month, besides thousands from Holland, Germany, France and Italy. What are we to do with them when they arrive? We must look at the subject in time. One of the difficulties in this large emigration is the reduction of American labor to the present prices of European countries. Already the mechanics residing here native and adopted citizens, complain of the competition. The complaint is principally against the poor German emigrants. But they are not to blame. *They must live*, and to do that they are willing to work for very little more if any thing, than a mere living. When the number is farther augmented by emigration in the summer, we apprehend the *most serious consequences in this city*, and we would now earnestly call upon citizens of property to unite in devising some means by which the industrious poor may be settled upon lands in the interior. No time is to be lost in carrying out some plan of this character, by which foreign emigration may be made a blessing instead of a curse to our country.—*N. Y. Sun.*

Virginia.—*Cheap Lands.*—There is no State in the Union which has been so thinned of its population as Virginia. She is the parent stem of many States, and the disposition of her people to emigrate West has had its influence on the old Dominion. The state itself, when the current began to set South and South West, did not by wise and liberal legislation, arrest its progress. But things are about to change. The natuaal advantages of Virginia, both in soil and climate, and the low prices at which land is selling, are occupying the attention of Northern farmers; and large purchases of land have been made and are making for farming purposes. The careless and wasteful culture of the slave is superseded by the industry and economy of the enterprising white man, and Virginia in a few years will be a free State, with common schools and liberal laws, as flourishing as any other in the Union. The climate is delightful and salubrious. It is the beautiful country which gave the world a *Washington*, and a host of illustrious men. The soil is productive, and repays the industry of the husbandman as amply as the most fertile lands of our own State. The fevers of the West and the fatal malaria of the praries are unknown in Virginia.—*N. Y. Sun.*

A Particular Thief.—A young gentleman from Worcester, now residing in Boston, writes that the gentleman in whose family he is, had a valuable overcoat stolen from his entry. After about a fortnight it was found one morning in a much frequented back building, with a note in the pocket, of which the following is a copy as near as type can make it:

"Sir having ben | very poor | an haveing no | money or clos | temtacon | bing | very strong | i wos tempted | 2 do wat i did | so | i return it | bing very | kostly hoping ul lev | sum ole | clos wharul | finethis at nite | "

The kind-hearted gentlemen complied with the polite request of the thief, deposited a bundle of clothes where the coat was found, and in due time they disappeared.—*Worcester Palladium.*

We perceive that the Western Recorder of Zanesville, Ohio, has the contributions of Lorenzo Dow Johnson, as its New England correspondent, Mr. Johnson is a good descriptive writer, showing very good powers, though his facility of condensing his thoughts might be improved. He has edited for many years a paper, and has in former times contribed to the colums of the Olive Branch.—*Olive Branch.*

The first Prayer in Congsess.—We published some days since, an extract from a letter from John adams to a friend, speaking of the "first prayer in Congress." A correspondent has sent to the Christian Register a copy of a prayer, found among the papers of the Rev. Mr, Little, formerly minister of Kennebunk, Maine, which was filed as "Dunche's prayer upon the Declaration of Independence," and which is probably the prayer spoken of by Mr. Adams. We copy it from the Register:—*Balt. Patriot.*

The Rev. Mr. Duche's Prayer in the Congress after Independence was declared.

O Lord! our heavenly Father, high and mighty, king of kings, who dost from thy Throne behold all the dwellers on Earth, and reignest with Power supreme and uncontrolled over all Kingdoms, empires and Governments, look down in mercy, we beseech thee, upon these our American States, who have fled to thee from the Rod of the oppressor, and thrown themselves upon thy gracious Protection, desiring henceforth to be only dependant, upon thee. To thee have they appealed for the Righteousness of their cause. To thee do they now look up for that Countenance and Support which thou alone canst give; take them, therefore heavenly Father, under thy nurturing care, give them wisdom in council, and valor in the field; defeat the malicious Designs of our cruel Adversaries, convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purposes, O! let the voice of thy unerring justice sounding in their Hearts, constrain them to drop the weapons of war from their unnerved Hands in the day of Battle. Be thou present, O God of wisdom, and direct the counsels of this honorable Assembly, enable them to settle things upon the best and surest Foundations that the Scene of Blood may be speedily closed, that order, harmony and Peace effectually be restored, and truth and Justice, Religion and Piety prevail and flourish amongst thy People; preserve the Health of their Bodies, and the vigor of their minds —Shower down upon them and the millions they here represent such Temporal Blessings as thou seest expedient for them in this world, and crown them with everlasting Glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, thy Son, our Saviour. Amen.

Railroad Meeting.—A meeting of the citizens of Columbus and Franklin county convened at the Court House this morning, at 11 o'clock.—Robert W. McCoy, Esq., was appointed Chairman and Timothy Griffith, Esq., Secretary. Joseph Ridgway, Jr., addressed the meeting at length, urging the necessity and the importance of the county and city subscribing to the stock of the road. The proposition is, that the county shall subscribe fifty thousand dollars to the Columbus and Xenia road, and fifty thousand to the Cleveland road, and that the city shall take the same amount of stock divided in the same manner. A vote of the people is to be taken on the first Monday in April to decide whether it shall be done. W. B. Hubbard, Esq., also addressed the meeting, urging the subscription to the stock. The meeting adjourned until 2 o'clock, P. M.—*O. Statesman.*

Frightful Railroad Accident.—We conversed last night with several passengers in the great western mail and passenger train on the Baltimore and Ohio Railroad, which left Baltimore on last Thursday morning, and was detained seven hours at Sykesville, 31 miles from that city, by a frightful accident. It was in the morning, as usual, when the train approached that village, at a speed of twenty-four miles an hour. The National Road crosses the track here, and at the time a five horse team and wagon was about passing over it. The railroad is straight, and both the driver of the wagon, (who was walking) and conductor of the train, were perfectly aware of their proximity, but seems that one or both were on the calculation they could pass first, and so both drove ahead.

The result was, the Locomotive came upon the team just as as the three leading horses had crossed. The Engineer tried to stop the train when too late.

The Iron Horse rushed upon the Horse of flesh and blood. The cow-catcher struck the 'off wheel' horse, and pitched him with prodigious force, some distance from the track, where he lay in agony until an end was humanely put to his sufferings. The wagon bounded off a distance of thirty yards, rolling over and over. The three leading horses startled off in affright, and ran; but the saddle horse was instantly doubled up under the Locomotive, which, broken as it was, plunged on, grinding the creature to atoms. When the passengers got out, nothing was left under the Locomotive but his head and a few bones. Its heart still palpitating, and entrails still reeking, were scattered alongside the track. The more fortunate driver, though knocked down, and carried away insensible, was not seriously injured; but the hair-breadth escape with life awfully frightened him.

But the mischief did not end here. The machinery on the under part of the locomotive was broken, and some part of it catching the track, tore it up completely. For twenty-five or thirty yards, it ploughed into the ground to the depth of two feet, scattering the rails and timber in every direction. It was canted over very much, but did not upset and was nearly ruined. Singularly enough, the Engineer and Conductor hung on to the wreck, and the passengers experienced but a gentle shock. No one belonging to the train was injured in the least. The track had to be re-constructed, and another locomotive procured from Frederick, before the train could pass on. All this accounts for the failure of the mail, Wednesday night.—*Pitts. Gaz, Mar. 5th.*

Important Decision.

A suit involving principles of law important to community was decided evening before last, in the Court of Common Pleas. The case was an action brought by J. Bruner Phister, against the steamboat Empress, for assault and battery. The plaintiff in this case, alleged that he paid for a deck passage to this city on said boat; that on the passage, the mate committed on him an assault and battery by taking violent hold of, and striking him; also for using improper language, in which plea he claimed extraordinary damages. The defence was that the alleged assault was not committed by the owners of the boat, they not being on board; that if committed by the mates as alleged, it was trifling, and to enforce a compliance of contract, said Phister having engaged to "wood." The court held that boats as common carriers in taking passengers not only engaged to furnish room, but to treat them with respect; that the boat was responsible for the conduct of her officers while acting in their official capacity. That a violation of the rights of passengers by the officers of a boat, subjected her in law to damages to be assessed not only for the actual injury done, but for the lacerated felings inflicted that a non-compliance of contract on the part of a passenger, could not be plead in defence of assault and battery, but the jury might take it into consideration in mitigation of damages.

The jury returned a verdict of $33,33½ for the plaintiff.

This case involved in doubt, whether blow or blows were inflicted or not, and mitigating circumstances were shown. The rights of passengers, particularly on deck, have been unknown or disregarded on some of the boats navigating the western waters. Outrages disgraceful to a Cabin slave driver, have been committed with impunity. The poor deck passengers, in many cases, have been subjected to degrading insults for which their ignorance of their own rights, or poverty, prevented them from seeking redress. We think this decision will have a salutary effect in correcting the manners of brutal officers on our western waters, for some of this class we certainly have. The decision we look upon as good, and exceedingly well timed.—*Cincinnati Commercial.*

THE FINAL PROCEEDINGS.

We had not time last week to notice the final proceedings of Congress.

The appropriation bills were all passed.

The Senate disposed of all the private bills from the House but one.

The river and harbor bill passed both Houses, but failed to become a law, not being returned by the President.

The bill satisfying the Paul Jones claim also passed both Houses, but was found after the adjournment of Congress on the floor of the Senate. And so the claimants must await the action of another Congress.

The bills establishing Territorial Governments for Minnesota and Oregon were taken up in the Senate, discussed to some extent, and finally laid upon the table!

The bill creating an additional number of general officers was passed, not, however, till the provision authorising the President to appoint a Commander-in-chief was striken out.

A joint resolution was adopted, authorising the President to provide two national vessels for the purpose of conveying relief to the starving people of Ireland.

An attempt to call up the bill appropriating $500,000 to the relief of Ireland failed.

Congress then adjourned, the Executive having succeeded in carrying all its measures, except the lieutenant generalship and the proposed tax on tea and coffee.—*National Era.*

A Philosopher in a Poor-House.—A late N. Y. paper says among the thousand foreigners now confined in the Alms House of this city is a learned German, Dr. Heidelberg, who was once a preacher, then a professor in the Berlin and Halle Universities, an author, a doctor of philosophy, a rational man now (almost of course a pauper.) He came to this country about two years ago where he supposed his great leaning would find a market. He is a master of the Hewbrew, Greek, Latin, French and German languages, a bitter reviler of the Christian Religion, and at the same time the object of Christian Charity. It is said that he has been brought to his present condition by the united influence of his infidel principles and the worst species of intemperance. When Paine turned "philosopher" he was early in the same predicament.

St. George's Church contributed $600 last Sunday to the Bible cause.

The Post Office Laws

t seems, have been modified in some impor- t respects at the late session of Congress. The king privileges is restored as before the last went into operation, and extends to the recess well as to the terms of Congress; $200,000 s appropriated to pay the postage of the two uses of Congress; it is made an offence to send letters under one envelope; newspapers are to charged three cents postage, except when sent m the office of publication; Mail carriers and ntractors are authorised to carry newspapers of the mail for circulation or sale: the com- ssions and compensation of Postmasters are o altered. We will publish the important tions of the law hereafter.—*Zanesville Cour-*

ARMS FOR THE MEXICANS.—A French merchant- n run the blockad e of Vera Cruz last month, ing in ten thousand stand of arms and twenty s of gunpowder.

Among the Sufferers at the fire at Head's Man- n, Philadelphia, were Madam Iturbide, ex-em- ess of Mexico.

The Presbyterian Church in Duane street con- buted on Sunday $389,10, for the relief of the ffering poor in Scotland, and $273,31 for those Ireland.

IMPORTANT BILL.—The Oregon Mail bill ich passed the Senate, authorises the Post- aster General to establish a mail route to Ore- n, and appropriate $100,000 for the service. e bill allows a selection between Charleston, vanah, Pensacola and New Orleans as the rting point—thence to Havana—thence to nagres, and across the Isthmus to the Pacific.

A SEVERE TRUTH.—An eastern paper gives a ort sketch uttered by a young lady as follows: When I go to the theatre, I am very careless of y dress, as the audience are too attentive to the ay to observe my wardrode; but when I go to urch, I am very particular in my outward ap- arance, as most people go there to see how eir neighbors dress and deport themselves."

A CIRCULATING LIE.—During a speech on the ilmot Proviso, Mr. Brinkerhoff, of Ohio, paused d drew a half dollar piece from his pocket, and lding it up so that every member of the house uld see what it was, said: Sir! look at this, sir— ok at it, and see its inscription. "Liberty" is mped upon it. Shall we strike it out and in- rt s'avery or shall we hereafter, in the face of e world, continue to use it as a circulating lie? s, for a circulating lie—or shall we make it tell e truth sir?

NEW YORK RELIEF FOR IRELAND.—Messrs. pp and Brown have set apart the receipts of all eir stages during Thursday next. The Friend- Sons of St. Patrick have donated the expenses their annual festival, and dispensed with a cel- ration during this season of calamity in the land their fathers.

The Catholics of this City and Brooklyn, who ve but few very rich people among them, have t a noble example of feeling and philanthropy r suffering Ireland. On one Sunday they col- cted in their several churches $13,756 34.— honorable testimony of their liberality.

The contributions received by the Irish Re- f Committee in this city amount to over $53,- 00.—*N. Y. Sun.*

AN EMINENT MAN DEAD.—Silas Wood, many ars member of Congress from Long Island, died Huntingdon on Tuesday last, in the 78th year his age. He wrote a history of Long Island, d was a man of unblemished character, ability d frugality, a good neighbor and friend.

A COMET was discovered at the Cambridge Mass) observatory, last Thursday evening, visi- e with the telescope only. Its location is near e star 18 Andromedar. A R 23h 46m North ec ⋈ 50 deg 0 min. Daily motion a degree d half South.

STEAMBOAT BURNT.—The steamboat Cricket, the New York and Stamford Line, took fire at ree o'clock yesterday morning, at the foot of tharine street, and burnt nearly to the water's ge. Every thing except the hull and engine as destroyed, with considerable freight. The e is believed to have been the work of an in- ndiary.

CHARITABLE.—A gentleman named Bruce, a otchman by birth, residing in North Carolina, s purchased 600 bushels of corn to send to his ffering countrymen at home.

PESTILENCE AND FAMINE IN IRELAND.—The ork Reporter of January 12, says:—"This day ain our columns are crowded with details more vful, and examples of moral suffering frenzy, mine and despair, and hid eous death, more ter- ble than we thought could be collected within so ief a space, from the worst scenes of pestilence d famine. Death—death nothing but death to ind up the paragraphs of every letter we receive d to meet the reader's view in every passage of e documents and reports we publish. They e perishing now not in two's or three's but in enties, in each parish—and hundreds in every rony. The earth is red from the fresh graves, d the pestilence is mowing down the people fas- r than fell before the once strong and cheerful borer. In the parish of Kilmoe, twenty bodies e consigned to the earth every day."

The special reporter of the Cork Examiner, entions the complete discontinuance of marria- es in that country.

DUELLING.—Under the new constitution of ouisiana, duelling is severely punished by civil sabilities. In the first case tried, the Jury could ot agree, nine being for acquittal and three for onviction. Where public opinion comes not aid of the law, the law itself has no force.

Franz August Hirsch has been recognised as nsul of Prussia, for Boston.

Francis D. Newcombe, the forger arrested at ew Orleans, escaped from prison. A reward of 1000 is offered for his arrest.

SHIPS OF WAR WITH FOOD FOR IRELAND.—Al- ough Congress failed to pass the bill granting alf a million dollars to the suffering poor in Ire- nd and Scotland, they authorized the President send out the ships Macedonian and Jamestown ith donations, we suppose no time will be lost getting them ready for sea.

ANOTHER SHIP FOR IRELAND.—The New York Relief Committee having loaded the barque Vic- or with contributions for Ireland have chartered nother vessel, the brig Duncan.

ACCIDENT.—As the Zanesville Packet was oming into the canal, on Sunday evening, her ilot, Mr. W. Scales, was at the windlass, which as then in use, and in attempting to check it, it caped from his grasp and struck him a glancing ow, upon the head, fracturing the skull and rowing him senseles to the deck. He lays, we re informed, in a languishing state, so that is recovery is somewhat doubtful.—*Zanesville Courier, 16th.*

THE IRISH RELIEF COMMITTEE, up to yesterday, had received in all $78,130 76. By a card from Capt. DeKay, in our advertising columus, it will be seen that the U. S. Ship Macedonian is now ready to receive donations for the suffering poor in Ireland and Scotland.—*N. Y. Sun Mch.* 12.

ELOPEMENT AND ARREST.—An elopement of a very exciting character has occurred in Philadelphia. A man calling himself De Grot alias De Rosseville, who had been enjoying the hospitalities of a gentleman, eloped with his wife, a child three years old, and five hundred dollars in gold, in a brig bound for a distant port. A steamboat, with the necessary officers, pursued the vessel down the Delaware, hove in sight and captured the guilty parties and restored the wife, child and money to a frantic husband, and locked the fellow in jail to answer.

GUY FAUX.—The custom still prevails in England of officers and yeomen of the Guards searching the vaults of both Houses, preparatory to the opening of Parliament. This custom has prevailed since the discovery of the celebrated gunpowder plot.

BIOGRAPHICAL.

REV. JAMES CULBERTSON

Senior Pastor of the Presbyterian Church in Zanesville, O., departed this life Feb., 23d A. D., 1847, aged 61 years and 4 months. The only clergyman, of any denomination, who has closed his mortal life in this town. He was born and brought up in Franklin county, Pa. near Chambersburgh. His parents were both members of the Presbyterian church in full communion, and his father a Ruling Elder. The family connexion was extensive. He received his academical education in Jefferson College, Pa., which he entered quite young. While there he obtained a christian hope during a season of religious interest in the college. He prosecuted his theological studies under the direction of Drs. King and Herron, and was licensed to preach the gospel in April A. D. 1811 by the Presbytery of Carlisle. In the summer of 1812 he came a missionary to the West, and directed his steps to Zanesville and Springfield, (now Putnam.) then small villages. Some three years previously, a Presbyterian church had been organized here and ministered to by Rev. William Jones, (who is still living, but was, at this time vacant. Being invited he commenced preaching in August to the little church of thirty-two communicants and the attending population, among whom he became very popular. Within six months the congregation made out a call for him, and he was ordained to the full work of the ministry, and installed a pastor of the united church of Zanesville and Springfield, by the Presbytery of Lancaster. The congregation had, as yet, no house of worship. He preached alternately in Zanesville and Springfield—in Z. in the court house—in S. in a house prepared temporarily for worship. In A. D. 1816 a respectable brick church was built, near the river, at the corner of what is now the junction of *fourth* and *south streets*, in Zanesville, for the convenience of the congregation attending from both sides of the river. Here he ministered the word and ordinances during the prime of his life, for the period of *twenty-four years*, and the number of communicants increased to nearly 300.

In A. D. 1834 the Putnam church was organized, and consequently but few came from that side of the river being now more conveniently accommodated. Meantime the village of Zanesville had spread out north and east. The walls of the old church began to fail, and it was determined to pull them down and erect a new church on sixth street in the central part of the town. This was accomplished in the years '39 and 40. After the new and commodious sanctuary was completed, he was permitted to labor in it but a short time with his former energies. His health began to fail through attacks of dyspepsia accompanied with symptoms of paralysis. In the summer of 1844, he gave notice to the congregation that it would be expedient for them to employ an assisting minister. This was done, and the assistant entered upon his labors precisely at the same date in the year that Mr. C. had commenced his, thirty-two years previously. After this he preached but one sermon which was in the following November; though he was always able to attend public worship, and, until within a few months of his decease, was able to officiate in marriages, baptisms, and the Lord's supper. The last Sabbath but one of his mortal life, he was permitted to be in his place, and offered prayer at the close of service. On the following Monday evening being at a neighboring house in company with others; when about to retire, he was in the act of lighting the candle of his lantern while standing at the head of a short flight of stairs, when he was instantly paralysed and fell backward down the stairs, wrapt in his cloak, and was taken up senseless, and in eight days expired. During this period he was favorwith two or three lucid intervals. On Sabbath afternoon, about 40 hours before he expired, his reason returned—his eye became clear and intelligent and he appeared to recognize those around him. At that moment his colleague came into the room and approached his bed-side. His left hand, which he could still move, he reached out to him, and he made a violent effort to speak but could not. His tongue was paralysed. His colleague, holding his hand, repeated some scripture promises to him, and then asked him if he could rely on these now, and if so, to press his hand, which he did promptly, at the same time expressing great earnestness in his countenance. He then asked if he firmly believed that gospel which he had so long preached? To this he promptly replied by the same sign. Similar questions had been previously put by another clergyman who was present and similar answers obtained. Prayer was then offered, and the hymn sung,

"O for an overcoming faith
"To cheer my dying hours, &c."

In these exercises he appeared to take great interest. Afterward he sank into a stupor, and death seemed commissioned to finish his cruel task. Thus fell one of Zion's watchmen. The same stroke that severed the tie subsisting between his soul and body, dissolved the pastoral relation between him and the Zanesville church, the only pastorate that he ever held, and held for the honorable period of *Thirty-four years*. Few such records can, as yet, be made in the western country.

It is not our purpose, in this article, to write a euology upon him who has gone to rest; but simply set down the leading facts of his life which his friends, and the members of his congregation, may wish to preserve from oblivion.

During his ministry in Zanesville he delivered 3798 sermons. He kept an exact register of all his sermons preached including the time, place, and text. Every page was footed up, and the sum total still carried forward, except on the *last* page. He had, however, been preaching more than a year before he came to the west; so that it is evident he had preached 4000 sermons. Who but God shall estimate their results upon those who heard them! His first sermon in Zanesville was founded on the text 1 Cor. iii. 11. "Other foundation can no man lay than that is laid, which is Jesus Christ." His last, on Mat. xxiv. 13. "But he that shall endure to the end shall be saved." How striking the beginning, and the ending! It seems that he had completely finished his work—beginning at the foundation truth of the gospel and finishing with the very last of the glorious system. And not only so in regard to the messages which he delivered, but in respect of the general church-work which he was instrumental in accomplishing. At first his parish was no doubt the entire county and more. Several churches have been organized from portions of his pastoral charge; and he was the honored instrument of leading his flock through the various vicissitudes incident to the settlement of a new country, and the growth of a large town, up to a most comfortable point. He saw them, at last, worshipping in a spacious, comfortable, and even elegant house, located on the most eligible site on the midst of a town of six thousand inhabitants, and free from a burden of debt. His work was done. The purpose for which God had sent him to Zanesville was accomplished. And now it ought to be made a matter of serious reflection with the present pastor and every member of that church, whether he, or she, will pull down that which God has thus built up in 34 years; or go on to build up the walls of that portion of his Zion, the foundation of which is but now laid. "Other men have labored, and ye have entered into their labors"—not entered in to sit down and *enjoy;* but entered into their *labors*.

The funeral services were attended by several members of the Presbytery and by the clergy of Zanesville and Putnam; and an immense concourse of citizens of all the churches, and of no church, testified their respect for Mr. C., as a man, a christian, and a minister of the gospel. Rev. James Hoge D. D., of Columbus delivered the sermon on the occasion.—*Zanesville Colporteur.*

NOTICES.

Mt. Zion Circuit, Muskingum Conference.—Br. Clancy's appointment will be at Mt. Zion Meeting House, on Killbuck, near J. C. Frederick's 9, miles from Roscoe.

We intend to hold a protracted meeting in the north part of the circuit, to commence March 20th. We would rejoice to see some of our brethren in the ministry come up to our help.

J. HAMBAY.

Frederick Circuit, Muskingum Conference.—The President, Br. Clancy, is informed that his meeting for this circuit will be held at Frederickstown. S. LANCASTER.

Mill Creek Circuit, Indiana Conference—Our third quarterly meeting will be held at Pleasant Grove, including the fifth Sabbath in May. The President is requested to attend.

H. COLLINGS.

Miami Circuit, Ohio Conference.—We have a protracted meeting appointed to be held at our new Church, 4 miles west of Troy, commencing, April 10, to which we invite Br. Young, our President, Br. S. P. Kezerta, and as many more of our brethren as can attend. Br. Young is also desired to fill an appointment at or near Logansville. J. W. THORNBURGH.

Delaware Circuit, Muskingum Conference. The President's meeting will be held at Westbrook's School House, seven miles west of Homer, and three from Lock.

Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Potter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early period, that the brethren may have time to arrange their business and attend. Don't fail to come.

WM. HATFIELD.

Waynesburgh Circuit, Pittsburgh Conference.—We contemplate commencing a meeting in Waynesburgh, on the 19th of March, to be continued 2 weeks. To this meeting we respectfully invite Brs. P. T. Laishley, N. Gillespie, J. V. Evans, D. R. Helmick, R. T. Simonton, S. Clawson, J. C. Hazlett, T. Maple, and all other travelling and local brethren who can make it convenient to attend. The reason why we appoint this meeting to continue so long, and invite so many preachers, this is the place appointed to hold our next Annual Conference—we want a revival in this place. Better come and help us than have to preach our funeral when you come to Conference. Come, brethren, and help us.

W. A. PORTER.

GREENVILLE MISSION, OHIO DISTRICT.—Our second quarterly meeting will be held at New Madison, Darke county, commencing, March 27th, to meet the President's visit. We invite Br's. J. Flood, I. Hunt, G. Thornburg, W. Pelan, Wilford Young, J. Q. A. Yonkey. S. P. KEZERTA.

EVANSVILLE CIRCUIT, PITTS. CONF.—The Next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the brethren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. WAREN, Supt.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

Wheeling Circuit.	1st	Sunday	in	April.
Tyler	" 2d	"		"
Harrisville	" 3d	"		"
Mill Creek	" 4th	"		"
Buchanon	" 1st	"	in	May
Braxton	" 2d	"		"
Greenbrier	" 3d	"		"
Huntersville	" 4th	"		"
Valley	" 5th	"		"

GEO. BROWN.

Ohio Conference.

Presidential Visitation.

Twin Creek Station,	March	20	& 21.
Greenville Mission,	"	27	& 28.
Miami Circuit,	April		10.
Lima "	"		17.
Kalida "	"		24.
Maumee Mission,	May		1.
Portage Circuit,	"		8.
Mt. Blanchard "	"		15.
Richwood "	"		22.
Union "	"		29.
Springfield "	June		5.
Miami "	"		12.

I Request the Superindendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Indiana District.

MR. EDITOR: Please state that by divine permission, I will fill the following appointments.

Laughrey	Mission	March	21th
Flat Rock	Circuit	"	28th
White Lick	"	April	11th
Mill Creek	"	"	18th
White River	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. SHIPP.

Muskingum District.

BR. BASSETT: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

3rd Sunday	March,	Lancaster Circuit.	
4th "	"	Zanesville	"
1st "	April	Newark	"
7th Wednesday	"	Delaware	"
2nd Sunday	"	Frederick	"
4th "	"	Licking	"
28th Wednesday	"	Mt. Zion	"
1st Sunday	May	Coshocton	"
2nd "	"	Pleasant hill	"

GEO. CLANCY, Pres.

MAHONING MISSION.—Br. Clancy, the President, is informed that I wish to be released from my field of labor, on account of the state of my health, which has been very poor for some time, and no prospect of being any better.

DANIEL RICHARDSON.

ZANESVILLE CIRCUIT.—The President Br. Clancy will be expected to attend a meeting at Brownsville, on the last Saturday and Sunday in March, as per his appointment.

COLUMBIA CT. MUSK. CON.—Our President is informed that his appointment will be at Graham's station, on the Ohio river. We also purpose holding a two days' meeting at Athens Bridge, March 20th and 21st. We invite Brs. H. T. Lawson, C. J. Sears, S. Means, W. Sears, J. W. Southard, F. Edwards, and any other brethren who can attend. S. ELLIOTT.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Paul Pry, 2; J. Hambay, J. M. Buchanan, P. M.; Dr. J. Hildreth, W. Remsburg, J. C. Hazlett, W. M. Betts, W. Fitzimmons, T. Foster, S. Lancaster, W. W. Tyson, R. White, H. Collings, R. K. Davis, 1 subscriber; J. I. Stillians, W. W. Sterricker, 2 subscribers; S. Clawson, F. W. Porter, R. Rose, 1 subscriber and pay; J. R. Johnson, W. B. Evans, 2 subscribers; J. S. Hudson, J. Burton, W. W. Paul, and W. Smith.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
W. Remsburg,	J. Fordyce, Jr.,	8	52	4 00
"	I. Hoopman,	9	16	2 00
J. C. Hazlett,	P. Potter,	9	12	2 00
"	R. Rankin	9	9	2 00
R. K. Davis,	A. Safford,	8	15	1 00
"	G. E. Chapin,	9	5	2 00
R. Rose,	G. Johnson,	9	23	2 00
J. R. Johnson.	R. Mount,	9	42	2 00
"	R. Young,	8	30	1 00
"	J. Pierce,	8	30	1 00
"	T. Shay,	8	30	1 00
J. S. Hudson,	B. Connell,	8	52	4 00
W. W. Paul,	F. J. Barris,	8	52	4 00
"	Jos. Hall,	8	40	1 00
"	J. Ewbank,	8	52	2 00

New subscribers this week, 7. Discontinuances, 3.

The Post Master at Baltimore informs us that the paper sent to Rev. E. Henkle, is not taken out. We suppose it is owing to his absence in the District. Will Brother Reese do us the favor to signify this thing to Brother H., or his family?

Brother Davis, A. Safford owes us nothing. Glad to put him down again.

Methodist Protestant.—Please change the paper of Rev. R. Rose from Port William Clinton county, O., to Paintersville, Green county Ohio. Also, discontinue the paper of J. Shay, Hartford, Knox county, Illinois. Credit J. Ewbank, Tanner's Creek, Indiana, $2, and charge us.

We have received a note from Brother Stillians, Va., expressing some astonishment that W. B. declines taking his paper, as he represents there could have been no misunderstanding in reference to his consenting to become a subscriber. Never mind, Brother S.—W. B. has sent us 50 cents for the number received, and we are satisfied.—Please see that the other 13 remember us in the course o the year, and we shall rank both agent and snbscribers, amongst our first and best.

Brother Paul, we certainly were not notified to discontinue F. J. B. The Post Master and D. H. S. must have forgotten.

Brother H. Collings, Ia., has surprised us by saying that he subscribed at Conference for Annual Registers, (50 copies,) has waited till now, and has given it up. Now we were requested to forward the parcels of pamphlets for Br. C. and others of that District, to Edinburg, care of Br. A. Shipp,—this was all that was asked of us. We did so, in November last, verily supposing that the brethren would send to Edinburg for them, as we had done our part. We are surprised that Br. C. has not got his pamphlets, and that the publisher has not got his pay.

Brother G. Wheatly, we have done the best we could in sending you missing numbers. Could you take that lot and sell them at half price?

A paper sent to W. Henry, Clarion, Pa., has been returned to us, not taken from the post office. We will discontinue at the middle of the volume, if he wishes, and he will please pay us one dollar, which we will credit in full. Will our agent see to this?

A subscriber who owes us for our paper for nearly a year, and moved from somewhere in Ohio to Allegheny city, not one hundred months ago, has taxed us with the postage on an old song we have been familiar with from a child. Hoping he did not design it as an imposition, we forbear to publish his name at present, and see if he pays up soon.

Received for Rev. C. Springer.

R. Rose, for G. Johnson,	$5 00
J. S. Hudson, for B. Connell,	2 00

Received for Annual Register, 1847.

H. T. Lawson,	$1 00
J. H. Webster,	1 00
W. Browning, Pa.,	2 00
O. Warrington,	3 50
J. Burton, Ia.	2 00

For Annual Register of 1846.

J. Fordyce, Jr.,	$1 00

The Markets.

ZANESVILLE & PUTNAM, March 18.

No changes, worthy of note, have taken place. Flour is still selling at $4,00 per bbl., Wheat, per bushel, 65 cts., Corn 25c., Oats 15c.

PITTSBURGH, March 13.

Flour—Prices left off last week at $4 for good brands, and have gradually advanced to $4,06a4,16, with an upward tendency.

Grain—Wheat is in request at 70c. Oats are more in demand than any other description of grain, and at better prices. Last sales at 27a28c. Rye, 37a40c. Barley—the best samples command 40c. readily, and from that down to 35c. Corn, shelled, has sold readily at 40c. per bu.

Provisions—There has been an improved demand for Bacon, and we have sales reported of 60,000 lbs. city smoked, in lots, at 5¾a6c. for Shoulders, 7c. for Sides, 7a7¼, and occasionally 8c. for Hams. A large amount of Meat is now in Smoke House to cure.

CINCINNATI, March 13.

Flour—The market continued quiet yesterday with a drooping tendency. The sales include, 250 brls. from canal, in two lots; 386 from railroad and store, and a few wagon loads, all at $4,25.

Grain—Wheat 70c. per bu.; Corn in sacks 43a45c.; in ears 33a35c.; Oats 35c.; Barley 50c.; Rye 48c.

Perk—A sale of 33 bbls Mess at $13,50 per bbl.

Bacon—A sale of 5 hhds. com. Hams, at 7¾c., pkd.

☞ DISSOLUTION OF PARTNERSHIP. ☜

THE Partnership heretofore existing under the name and firm of J. J. ANDERSON & Co., has this day been dissolved by mutual consent. It is therefore necessary for all persons indebted to said firm to call and settle their accounts. Those having claims against said firm, will present them to F. R. POTTS, at the old Stand, for settlement,—who is authorized to settle all accounts.

Putnam, O., March 11, 1847. {J. J. ANDERSON, FR'S. R. POTTS.

THE BUSINESS of the Foundry will hereafter be conducted by the Subscriber, at the old Stand.

mar. 18, '47.] FR'S. R. POTTS.

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I.—436 VOLUMES,

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II.—121 VOLUMES,

Designed especially for common schools and families, with 50 catalogues, and in a plain case, $33; without a case $30.

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With 25 catalogues and case, $20; without case, $17,50.

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20 copies do. do.	-	3 00
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Treasurer—HERMAN COPE, 146 Chestnut street. Philad.

FREDERICK W. PORTER, Corresponding Secretary, 146 Chestnut street, Philadelphia.

FREDERICK A. PACKARD, Editor of the Society's Publications, 146 Chestnut street, Philadelphia.

☞ Documents, Reports, Hints, Descriptive Catalogues, &c., replete with information, are furnished gratuitously on application. Orders from any part of the United States, and British Provinces, will receive immediate attention.

Sunday Schools are advised to send with their orders a list of the books in their libraries to avoid having duplicates forwarded. More than 1000 books can be furnished, if requested.

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Mar. 18, '47.

PROSPECTUS

OF THE LITERARY EMPORIUM.

A COMPENDIUM OF

Religious, Literary and Philosophical Knowledge.

IN the first place, light literature will find no place in its pages, i. e., love tales, literary trash, &c. Secondly, sectarianism will not be admitted into the Emporium; or, in other words, it will favor no particular sect; but it will advocate the religion of the Bible in the strongest terms, and will urge the necessity not only of a change of heart, but a virtuous and holy life, in order to be truly happy in this world and to be prepared for that which is to come.—In regard to its literary character, it is designed to be of such a nature, as to water the thirsty soul that is studiously endeavoring to acquire a knowledge of man in his past and present condition; also some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the faculties of the mind, give scope to the imagination, while it shall address itself to the good sense of all who desire to be truly elevated by reading.

Our object in the beginning was to establish a sound literature, which we deem of much importance to the future destiny of this country. We bless God that he has smiled on our efforts: for although the Emporium has been in existence but two years, and has just entered upon the third, it has already attained a circulation of fifteen thousand, which is unequalled in the history of Magazines. It is got up in better style, and contains more reading, and from abler pens, than any other magazine of its price in the United States.

Christian Friend, we hope you will aid us in the extensive circulation and support of a work, which we think calculated to enrich the mind, and inspire the soul to the love of virtue and its Divine Author. The very extensive circulation of light and frothy literature, as it is called, is taking by wholesale, the very life blood of the morality and religion of the youth of our country. Is it not time for Christians to act in this matter?

*** CONTRIBUTORS.—The Literary Emporium contains articles, original or selected, from the following, among other distinguished authors:

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J. K. WELLMAN,

Editor and Proprietor, No 116 Nassau-st, N. Y.

ROAD NOTICE.

NOTICE is hereby given to the citizens of Newton township, Muskingum county, Ohio, that a petition will be presented to the Trustees of said township, at their sitting in April, 1847, praying for said Trustees to appoint such persons as the law requires, to view and lay out a township road in said township, commencing at the township line between Hopewell and Newton townships, at the corner, between Peter Stine and John Thomas, running thence to the north east corner of land owned by George M. Crooks, on the same route now open, and then to intersect the old Lancaster road at or near a stone bridge at the foot of John Williams' hill.

March 4, 1847.

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KEEPS on hand Books published by the Methodist Protestant Church—such as

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REVIVAL " "
DISCIPLINES,
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ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country. The property will be sold low at private sale. Please call soon and see. SAMUEL MOORE.

Irville, Feb. 25, 1847.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By LORENZO D. JOHNSON. *Second edition, revised and improved.—Boston.*

PRICE—50 CENTS.

In presenting to the public the "*Memoria Technica*," which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to direct attention to some of its peculiarities.

The art of Aiding the Memory, and the deduction of Rules by attention to which it may be made infinitely more available, has been a subject of public interest, and has received the particular attention of a high order of minds in almost every age of the world.

Yet this is the first work of the kind which has ever been prepared in this country for the use of Schools. Whelpley and Worcester in their Compends of Universal History, (for the want of something better,) introduced an abstract of Gray's System of Mnemonics, which like Gourand's, relates only to the memory of *figures*.

In preparing this work for the press, it has been the object of the author to adapt his illustrations to *Common School instruction*, and if possible, to lessen some of the difficulties in acquiring useful knowledge, *without* lessening mental culture. And the hope is cherished that it may be generally adopted as a text-book in schools, by which every teacher of youth may be made a "professor" of all the rules for aiding Memory, that can be made available to a student while acquiring an education.

Should it be asked, does this system really improve the memory? or is it an arrangement by which we lessen the labor of memory? the true answer is, it does both.—In substituting words for numbers, an immense amount of labor is saved to the memory, and consequently of time also. But it will be impossible for the pupil to run through the System in the several sciences to which it is applied, without giving vigorous exercise and additional strength to the power of recollection.

"I mention," says the author, "as illustrative facts, that by this new art, I once committed to memory in a single morning, the whole of the propositions contained in the first three books of Euclid, and with such perfection, that I could for years afterwards specify the number of the book on hearing the proposition named, and could recite the proposition on hearing the number and the book; and I have frequently, in mixed companies, repeated backwards and forwards from fifty to an hundred unconnected words, which have been but once called over to me. I may also add, to prove the simplicity of the plan, that I taught two of my own children to repeat fifty unconnected words in a first lessen of not more than half an hour's continuance."

The work is not intended to take the place of any school book now in use, nor is the system calculated to supercede any study now pursued in schools, but introduced as an auxiliary to them all; for aside from its application to numbers, an acquaintance with the theory of prompter cannot fail to aid the learner in the pursuit of every branch of useful knowledge.

The work contains a vast number of facts so classified and arranged, as to render it as a book of reference, merely, richly worth its cost.

We expect to have a supply of the above work, forwarded to us for sale, in Putnam, at 50 cents per copy, when we find there is demand for them.

PROSPECTUS OF THE

OHIO CULTIVTOR,

Vol. III—For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number of practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engravings.

TERMS—One Dollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio, that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe

POETRY.

[The following is an improvement by our poetical friend, W. H., of Gratiot, O, upon a "Patent Steam Song" which recently appeared anonymously in the N. Y. Sun. [Ed. W. R.

STEAM SONG.

I sing of steam,
A famous theme
In these surprising days,
When people use
Their *valves and flues*
For everything that pays!
Now only heed
The lightning speed
With which the Yankee people travel—
They go so fast
We look aghast,
And we the secret can't unravel!

I've not a doubt
That they'll have yet
Across our Rocky mountains, height
A smooth rail road to run upon;
And advertise to carry freight
From Boston through to Oregon!

What a wonderful improvement
Would this national movement
Confer on this land of the free,
Had our men and our money
We are spending quite funny
Been laid out on this route, don't you see?
The effects of steam
Past power to dream
It ties the Oceans fast together;
An unknown land
Is brought to hand
And savage tribes are made our brothers.

How strange—miraculous the story
Is that of famous Fulton's glory;
And yet if he should now arise,
I think he'd scarce believe his eyes,
To see such wonderful appliance,
The world is making of his science.

O for the good old days of Adam,
When every gentleman and madam
Did travel on the feet—
They ne'er did dream their sons and daughters
Would go by steam across the waters,
And make the two worlds meet.

Yet so it is—and who for sooth can tell
But what we'll have a rail road yet to——well
There is a road both wide and broad
And thousands jostling, jumping, *hieing*,
With alcoholic steam a flying
Their weary round,
Till a fearful bound
Will launch them down to end less sighing.

READER,
My steam and my smoke
May all seem a joke
If you try not the personal portion;
Which way do you travel,
Steep and narrow, broad and level,
To better or worse your condition?

Written for the Western Recorder.

The town of Blen.

BY THOMAS BROOKOVER.

In Kanta's vale there was a town
Of most contemptible renown:
Blen was the burg, and curs'd by heaven,
With troops of plagues that numbered seven!—
By every *Hoosier* good or vicious,
And by all people superstitious,
'Twas said that seven bad genii,
Hung o'er them in the stormy sky,
Rode on the storm, sigh'd in the breeze,
Skim'd o're the plain, sat on the trees!
And when autumnal winds did bluster,
And Cynthia shone with peerless luster
Between two parting clouds, oh then,
The spirits haunted gloomy Blen,
And on such nights were surely seen!—
Then were forebodings dark I ween!

But spirit of the impious woman,
Was a more clear and fearful omen
In Blen, that something ill would come,
And send them to an awful doom!—
Seven women there were wandering,
From house to house and slandering,
I'll not portray their horrid hearts,
Nor tell their dark infernal arts,
Suffice it then to hear and toll,
That Blen was set on fire of hell!
Discord, contention then arose,
And war was in their list of woes:—
Young Milo long had liv'd in Blen,
Belov'd by all his countrymen,
Till tongue of slander harp'd his name,
And clouded o'er his honor, fame;
Wounded in tend'rest point of pride,
He met his foe in field,—and died!

Some into Hades were quickly hurl'd
Some sadly scatter'd o'er the world;
Like gone-by dream, the memory
Of Blenton is to mental eye.

Feb., 1846.

Ecclesiastical.

Written for the Western Recorder.

CHURCH DIVISION.

THINGS TO BE CONSIDERED.

NO. XIII.

MR. EDITOR:—Respecting the object of dividing the church, North from the South, we observe,

2. *That it cannot be to dissolve a sinful relation with slavery in the Methodist Protestant Church at the South.*

And that for the best of all reasons——the entire absence of all substantial evidence of the existence of such relation. What is the character of our present relation to slavery, as it exists in the Methodist Protestant Church, at the south? We answer, 1. *Not one of participation.* By means of it, we hold no slaves. And we have no joint interest in slave property there, any more with the connection, than without it.

2. *Our relation is not an approbative one* This is too well known to be denied, or questioned by any. For our unqualified condemnation of slavery among them, has been repeatedly given, and still ringing in their ears, disturbing their noon-day reveries, and midnight slumbers.—— Haunting their dreary consciences with the torturing lacerations of God's burning truth, which has long since extorted from them the pitiful cry, "*Let the abolitionists go, if they will! The sooner they leave the church the better it will be for us!*" And we, as on all other occasions, are hastening to do their bidding.

Be patient, slaveholders—we are making all the expedition possible!———But 3. *This relation is not one of authoritative control.* The discipline recognises the individual responsibility of all, in their respective, spheres and relations. And each Annual Conference is held alone responsible, as an individual, for its own doings Hence we have nothing to do with the particular legislation of the southern conferences. We can neither make, nor repeal their laws and regulations, and therefore cannot be responsible for them.

We have neither right nor power to exercise over the south *judiciary* jurisdiction, and how can we be thought culpable for the abuses that may exist from the inefficient manner in which the functions of that department may be discharged at the south? Our relation to the south, is not one of executive responsibilities. As we do not make their laws, nor judge of their delinquencies, so we do not enforce those laws. The executive powers of the officers of our church, they can no more constitutionally use out of the prescribed limits of their respective charges, than the man who was never invested with such powers. Authority conferred by ordination, differs of course, materially from that received by an appointment to an official relation, and duties; and therefore cannot be regarded as coming within the limits of these provisions.

It will be perceived then, that by the connection we hold with the south, it cannot justly be said of us, that we countenance or tolerate slavery, by participating in its wrongs, or its profits—by sanctioning or in any way approving of it, either by express declaration, ex enuating, apology, or significant silence upon the subject: Nor by having the power to put it away, and suffering it to exist from indifference or sympathy in its behalf.

But it is maintained by some that, although we may not be responsible for the actions of other conferences, in their individual capacity, yet we are culpable for the existance of slavery as connected with the southern portion of the church.—— Because, say they, the discipline recognises, and provide for the existence of slavery in the church: And we subscribe to the discipline; and hence we sanction slavery, by so doing. We will reserve the examination of this question, "Does the constitution and Discipline of the Methodist Protestant Church sanction, or tolerate slavery?," for other numbers. E. A. W.

Ministers' Department.

A CONSTANT REVIVAL.

The late Rev. Mr. McCheyne, a young Scotch minister, who was called to his rest at the early age of twenty-nine, left an example of singleness of purpose, and of ardent, devoted and intelligent piety, eminently worthy of record. In his ministry he was determined to know nothing but Christ and him crucified, and he was wise in the application of this knowledge in such a way as to promote the spiritual interests of others. His preaching was accompanied with a constant revival—and though he labored earnestly, and with his whole heart, his early death was occasioned, not by excessive work, but by typhus fever.

Among Mr. McCheyne's parishioners we are told there was a gentle, noiseless, but almost constant awakening. "He entertained so full a persuasion that a faithful minister has every reason to expect to see souls converted under him, that when this was withheld, he began to fear that some hidden evil was provoking the Lord, and grieving the Spirit." In one of his MSS. he says: "As I was walking in the fields, the thought came over me, with almost overwhelming power, that every one of my flock must soon be in heaven or hell." "Ah, sinners! you little know how I fear that you will lay the blame of your damnation at my door." Of a sermon that he preached on 1. Cor. ix. 27, a hearer said:—"It was like the blast of the trumpet that would awaken the dead:" A stranger wrote to him on one occasion: "It pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness, that I never saw before. You also said something in your prayer that struck me very much. It was, '*thou knowest that we love thee.*'" In his prayers Mr. McCheyne appeared always as in the immediate presence of his God and Saviour, and hence the impression made by his manner of uttering those words.

Just after entering upon his ministry, he wrote: "I see a man cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ." "If worldly motives go with me, I shall never convert a soul." He compared himself to the pole on which the brazen serpent was elevated; the dying must look at the serpent, not at the pole. His idea of preaching was that of one, like Ahimaaz, coming with all-important tidings, and intent on making these tidings known. A countrymen who happened to hear him, said: "Before he opened his lips, as he came along the passage, there was something about him that sorely affected me."

His aim was to preach the gospel, and not "about the gospel," as he called it. In a memorandum of a pastoral visit, he says: "M. G. lies sore upon my conscience; I did no good to that woman; she always managed to speak of things *about the truth.*" "It is through the truth that souls are sanctified, and not by *essays upon the truth.*" "Are you not afraid of being short of sermons?" one asked. "No! I am just the interpreter of scriptures in my sermons; and when the Bible runs dry, then I will." His divisions are described as 'so textual and so feeling, & they brought out the *spirit* of a passage so surprisingly.' He aimed to preach the *mind of the Spirit* in the passage, and was afraid he should grieve the Spirit if he did not. After an absence of considerable time, he closed his first sermon to his people on returning, in this way: "Dearly beloved and longed for, I now begin another year of my ministry among you; and I am resolved, if God give me health and strength, that I will not let a man, woman or child among you alone, until you have at least heard the testimony of God concerning his Son, either to your condemnation or salvation. And I will pray, as I have done before, that if the Lord will indeed give us a great outpouring of his Spirit, he will do it in such a way as to show that it is the Lord's work, and not man's."

From the Watchman of the Valley.

Faults in Singing.

MESSRS. EDITORS:—An article appeared in the Watchman some time since, on speaking distinctly, which forcibly reminded me of words and phrases I used to hear when a child, and indeed often hear now.

I often heard the song, "Life let us cherish" sung, and *e* in *let* was sounded like *a*, and *f*, in life, being drawled to it, I could distinguish nothing but "Lye flat." And what "Lye flat us cherish" meant, I could not imagine.

This is one among many similar instances I could mention. I find I was not altogether to blame for not understanding more, when a child. It is evident, I think that there is not feeling enough on this subject to make the improvement demanded. If parents would speak intelligibly, children would be wiser.

I was once at a "big meeting," and during the exercises a minister arose and commenced singing, and the only words I could distinguish for some time, were "Ye'll die, ye'll die." Well, I thought, that is a singular step. What does he mean in singing to the congregation "Ye'll die?" We know it, but nothing has been said or done to call forth such a singular course. However, by degrees I got the run of the tune, and finally I understood the words were, "I yield, I yield, I can," &c.

Again, the idea of going to heaven in a yaw was singular, till I understood what was meant by "Jesus my yawl to heaven is gone."

Another example. In the beautiful words, "And put a cheerful courage on," we hear "curry John."

I will now give a specimen of this barbarous pronounciation, in the hymn "When I can read my title clear," sung to the tune "*Ninety fifth.*"

1. Whenni cannread dmy title clear
To mansion zin the skie
Zile bid farewellile, bid farewellile, bid farewell to wevry fear
Rand dwipemy weeping ngeyes.

2. Should dearth thagainst tmy soul lingage
Jand firery darts sbe hurld
Dthen ni can smilat, then ni can smile, then ni can smilat Satan's zrage
Jand dfaca frowning world.

3. Let cares zlikea wildeluge come
Maud storm zof sorrow fall,
Mayi but safe, fmayi but safemayi but safely reach chmy ho
My God dmy heaven my yall.

4. There shalli bathemy weary soul
Lin seazof heavenly rest,
Tand dnot ta wavand, dnot ta wavand, and dnot ta wavof trouble roll
Lacrossmy peaceful breast.

I have wondered many years why a specimen of such mangling of hymns in singing was not given, or did not meet my eyes.

I hope the attention of all will be secured, that improvement on this subject may be made more rapidly.

Youth's Department.

A little Boy Seven Years Old.

You'd scarce expect one of my age,
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow;
Tall oaks from little acorns grow;
And though I am both small and young,
Of judgment weak, and feeble tongue;
Yet all great learned men, like me,
Once learn'd to read their A, B, C.
But why may not Columbia's soil
Rear men as great as Britain's isle;
Exceed what Greece and Rome have done,
Or any land beneath the sun?
May not Maryland boast as great
As any other sister state?
Or, where's the town, go far and near.
That does not find a rival here?
Or where's the boy, but three feet high,
Who's made improvements more than I?
These thoughts inspire my youthful mind
To be the greatest of mankind;
Great, not like Cesar, stain'd with blood;
But only great, as I am good.

TWO NOBLE-HEARTED CHILDREN.

It is a beautiful sight when children treat each other with kindness and love, as is related in the following little story. "Last evening (says the narrater,) I took supper with Lydia's father and mother. Before supper with Lydia, her parents, and myself, were sitting in the room together, and her little brother Oliver was out in the yard drawing his cart about. The mother went out and brought in some peaches; a few of which were large, red-cheeked rare-ripes—the rest, small, ordinary peaches. The father handed me one of the rare-ripes, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the smaller ones, and gave it to her brother. He was four years old. Lydia went out and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did pou give your brother the peach I sent him?" asked the father again, a little more sharply.

"No, father," said she, "I did not give him *that.*"

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! Did you not give your brother any?" asked the father.

"Yes, I did, father," said she, "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father rather sternly.

"Because, father;" said Lydia, "I thought he would like mine better."

"I did not mean to be disobedient, father," said she; and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me, father," said Lydia, "if I did give brother the biggest peach;" and the tears began to roll down her cheeks.

"But I want you to have the biggest," said the father; "you are older and larger than he is."

"I want you to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear, generous sister, "I love him so—I always feel best, when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of every thing to your affectionate little brother. He is a dear and noble little boy, and I am glad you love him so. Do you think he loves you as well as you do him?"

"Yes, father," said the little girl. "I think he does, for when I offered him the largest peach he would not take it, and wanted me to keep it; and it was a good while before I could get him to take it."

NARRATIVE.

From the "Pictorial Life of Rev. George Whitefield."

Anecdotes of Whitefield.

AN INCIDENT TURNED TO GOOD ACCOUNT IN PREACHING.

Soon after Mr. Whitefield's arrival at Edinburg, an unhappy man, who had forfeited his life to the offended laws of his country, was to be executed. Mr. Whitefield mingled with the crowd that was collected on the occasion, and was struck with the solemnity and decorum with which so awful a scene was conducted. His appearance, however, drew the eyes of all upon him, and raised a variety of opinions as to the motives which led him to join the crowd. The next day being Sunday, he preached to a very large congregation in a field near the city, and, in the course of his sermon, he adverted to the scenes of the preceding day. "I know," said he, "that many of you will find it difficult to reconcile my appearance yesterday with my character. Many of you, I know, will say that my moments would have been better employed in praying for the unhappy man than in attending him to the fatal tree, and that, perhaps, curiosity was the only cause that converted me into a spectator on that occasion; but those who ascribe that uncharitable motive to me are under a mistake. I went as an observer of human nature, and to see the effect that such an example would have on those who witnessed it. I watched the conduct of almost every one present on that awful occasion, and I was highly pleased with their demeanor, which has given me a very favorable opinion of the Scottish nation. Your sympathy was visible on your countenances, particularly when the moment arrived that your unhappy fellow-creature was to close his eyes on this world for ever; then you all, as if moved by one impulse, turned your heads aside and wept. Those tears were precious, and will be held in remembrance. How different was it when the Saviour of mankind was extended on the cross! The Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions, with words even more bitter than the gall and vinegar which they handed him to drink. Not one of all that witnessed his pains, turned his head aside, even in the last pang. Yes, my friends, there was one—that glorious luminary," pointing to the sun, "vailed his brightness, and traveled on his course in tenfold night."

A TRUMPETER CONVERTED.

A black trumpeter, belonging to an English regiment, resolved to interrupt Whitefield while delivering an expected discourse in the open air. At the hour appointed for the sermon, he repaired to the field where it was to be preached, carrying his trumpet with him, on purpose to blow it with all his might, about the middle of the sermon. He took his stand in front of the minister, and at no great distance. The concourse that attended became very great, and those who were toward the extremity of the crowd pressed forward in order to hear more distinctly, and caused such a pressure at the place where the trumpeter stood, that he found it impossible to raise up his arm which held the trumpet, at the time he intended to blow it. He attempted to extricate himself from the crowd, but found this equally impossible, so that he was kept within hearing of the Gospel as securely as if he had been chained to the spot. In a short time his attention was arrested, and he became so powerfully affected by what the preacher presented to his mind, that he was seized with an agony of despair, and was carried to a house in the neighborhood. When the service was over, he was visited by Mr. Whitefield, who tendered some seasonable counsels, and the poor trumpeter, from that time, became an altered character.

SCOFFER TURNED PREACHER.

While at Rotherham, in Yorkshire, Whitefield's endeavors to propagate divine knowledge were treated with contempt, and malicious falsehoods were circulated to counteract the good effects of his ministry. Among the most virulent of his opposers was a Mr. Thorpe, who, with three of his associates, agreed to mimic the preacher for a wager. It was concluded that each should open the Bible, and hold forth from the first text that should present itself to his eye. Accordingly, three in their turn mounted the table, and thus profanely entertained their wicked companions. When they had exhausted their little stock of buffoonery, it devolved on Mr. Thorpe to close this very irreverent scene. Much elevated, and confident of success, he exclaimed, as he ascended the table, "I shall beat you all!" The judges were to be the members of the convivial assembly which had met on the occasion. Mr. Thorpe, when the Bible was handed to him, had not the slightest preconception what part of the Scripture he should make the subject of his banter. However, by the guidance of an unerring Providence, it opened at that remarkable passage, "Except ye repent, ye shall all likewise perish," Luke xiii, 3. No sooner had he uttered the words than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction now seized him, and conscience denounced tremendous vengeance upon his soul. In a moment he was favored with a clear view of his subject, and divided his discourse more like a divine who had been accustomed to speak on portions of Scripture, than like one who never so much as thought on religious topics, except for the purpose of ridicule! He found no deficiency of matter, no want of utterance; and he has frequently declared, "If ever I preached in my life, by the assistance of the Sprit of God, it was at that time." The impression that the subject made upon his mind, had such an effect upon his manner, that the most igant and profane could not but perceive that what he had spoken was with the greatest sincerity. The unexpected solemnity and pertinency of his address, instead of entertaining the company, first spread a visible depression, and afterward a deep gloom upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his own bosom. No individual appeared disposed to interrupt him, but, on the contrary, their attention was deeply engaged with the pointedness of his remarks; yea, many of his sentences, as he has often related, made, to his apprehension, his own hair stand erect! When he had left the table, not a syllable was uttered concerning the wager; but a profound silence pervaded the company. Mr. Thorpe immediately withdrew, without taking the least notice of any person present; and returned home with very painful reflections, and the deepest distress imaginable. Happily for him, this was his last bacchanalian revel! His impressions were manifestly genuine, and from that period, the connection between him and his former companions was entirely dissolved. The result was his conversion to God, his separation from his former companions, and his entrance into the Christian ministry. He became pastor of the Church at Masboro, in Yorkshire, where he continued usefully to labor for thirteen years, till his death in 1776.

ANECDOTE OF GOV. BRIGGS OF MASS.

At a temperance Pic Nic, in Woburn, on the 27th ult., at which Gov. Briggs had been expected, but from which he was detained, by regard to his health, Mr. J. L. Bennett, of Andover Theological Seminary in the course of some remarks, related the following anecdote concerning the Governor:

During one of those delightful weeks last September, a gentleman and lady from Berkshire were riding through a retired village of Connecticut. As they passed a certain farm-house the gentleman inquired for one 'Widow Johnson, and was directed some two miles distant. As he approached the cottage of the widow, he espied her walking in the garden. Jumping from his carriage, he immdiately accosted her with the appellation of 'Mother Johnson.' The old lady, being somewhat dim with age, did not at first, recognize the stranger. 'What!' inquired the gentleman, 'do you not know me, whom you named when a boy, to whom you gave two dollars?' 'Ah?' quoth the lady, are you the one I called Geo. N. Briggs, when a babe?' 'Yes,' was the prompt reply; 'I have now come sixty miles, on purpose to see you before you die.' I need no here describe the welcome the old lady gave to one, who, amid the responsibilities and honors of public life, still recollected a poor widow, and obeying the precept of 'pure religion,' visited her in her loneliness. Suffice it to say, after a few hours' tarry, as evening approached, the gentleman left without once intimating to the widow that she had been honored with a visit from the Governor of Massachusetts. We naturally infer from his attachment to this venerable friend, tho' a humble woman, that he will always continue friendly to the temperance cause. He has been for along time one of its prominent supporters, and were it not for ill health, would be here to-night, to prove himself a true friend. Therefore, in this connection, I will offer the following sentiment:

"His Excellency, Geoge N. Briggs—whose Christian name was given by a lady, whom, forty years after, he sought to honor in grey old age—we to-night name him 'Rough an Ready' for conflict, not with Santa Anna, but with *Satan! Alchohol!*. May he, for an equal number of years, remember his friend, the Total Abstinence Society."—*Christian Watchman.*

WELLMAN'S ILLUSTRATED BOTANY.
VOL. II., 1847.
EDITED BY J. D. COMSTOCK, M. D.
Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Physiology, etc., assisted BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experiment, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

In the course of its publication, it will contain an Introduction to the Natural System of Botany, a thorough Treatise on the interesting and important branch of Vegetable Physiology, Notices on Fossil Botany, and descriptions, both scientific and popular, of numerous species of plants, the properties of which, medicinal and useful, will be fully explained. In short it is intended to present a complete view of the latest and most important facts, discoveries, and theories, in every department of the science.

The whole illustrated by splendid colored engravings, taken from Nature, full size, and finished the highest style of modern art.

This work is designed to be eminently popular in its application, and there is enough of that which is stranger than fiction about it to render it, in no ordinary degree, interesting and instructive.

We do not intend to confine ourselves to the botanical descriptions of each plant, but to make it a thoroughly scientific work, in all the departments of Botany. It will also give information on the cultivation of plants and flowers. In a word, it will comprise the whole science.

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J. K. WELLMAN, Publisher and Proprietor,
Eebruary 13, 1847. No. 116 Nassau-st.

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ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (By LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabitants, &c. &c.

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WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

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Putnam, O. Jan. 1, 1847.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dalbey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

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Putnam, O. January 1, 1847.

PROSPECTUS OF THE

LITERARY ATHENÆUM,

A NEW AND SPLENDID MONTHLY MAGAZINE,

TO BE EDITED BY THE

Rev. Henry D. Moore, of Philadelphia,—and Rev. Andrew A. Lipscomb, Professor of English Literature and Belle Letters, in the city of Baltimore.

ON the first of January, 1847, the subscribers intend issuing the first number of a spendid Monthly Magazine, to be called the "LITERARY ATHENÆUM," to be devoted to the interest and circulation of a mind-refining, soul-inspiring, spirit-stirring literature; such a literature, in a word, as the progressive taste of society seems to demand.

Between the magazines of the day, which are devoted almost exclusively to the circulation of Christian Literature, and those devoted to the light, and in too many instances, tasteless and corrupting literature—there is a wide and deep chasm, to fill which successfully and profitably, very few attempts have been made. To supply this void, to some extent at least, is the intention of the subscribers, in issuing the "Literary Athenæum."

The general cast and character of the contents of the proposed magazine will be fixed according to the standard of the most sterling intellect, and the most liberal appreciation of the wants of the common mind. Its pages will ever present a feast and a glow, to feed and illumine the loftiest and purest taste and spirit of the admirers and lovers of refining and exalting literary walks and research.

To secure this grand design, effectually and honorably, no pains or expenses will be spared.

The contents will be purely original; consisting of Lectures, Addresses, Essays, &c., on the most popular and exciting literary and scientific subjects, from the most able writers that can be secured—interspersed and relieved by beautiful poetic composition.

Science, Art, and government, in their almost infinite variety development and interest, will be liberay and honorably discussed in its pages.

Arrangements are in progress for an extensive and important European correspondence, which will be a feature of great interest in its varied connections.

In addition to such articles, there will be presented occasional tales of unexceptionable character and style, differing essentially from the weakish romances which fill the pages of the many magazines of the day. Writers in this connection, can be secured, whose productions are the embodiment of life, true to itself,—and which will kindle and glow with the loftiest and purest sentiment, and thrill with the beauties of morality and religion in their loveliest forms.

Each number of the Athenæum will contain four embellishments of the first artistical merit, One of them will be a portrait of some distinguished personage in this country or in Europe, accompanied with an interesting biograpical sketch. Another will be a view of the buildings and grounds, of some one of the popular Universities, in this or the old world, accompanied with a historical, biograpical and statisical sketch in this body of the work. The portraits will be fine mezzotint, and the college views, beautiful line engravings. Then will follow richly colored specimens of flowers and fruit; in connection with which, there will also be presented interesting notices—floral and botanical—of climate, habits, culture, &c. All of which cannot but secure interest and favor.

Each number will comprise sixty pages of letter-press, double column, beautifully stereotyped, and printed on fine white paper; the whole corresponding in all respects, with the character of the other departments of the work.

Such is to be the character of the work at its commencement. If it is successful, as it ought to be, and as is hoped and believed it will be,—improvement will be made as far as possible in the different departments, as they are suggested in the progress of the work.

The subscribers take pleasure in announcing to the public, that they have concluded arrangements with the Rev. Henry D. Moore, of Philadelphia, and Rev. Andrew A Lipscomb, Professor of English Literature and Belle Letters, of Baltimore, who will co-operate as Editors of the new Magazine. Under the management of those gentlemen, the subscribers flatter themselves, abundant success will be secured in behalf of the enterprise.

TO PUBLISHERS.

The subscribers would also give notice to Publishers, at home and abroad, that there will be in connection with the work, an extensive review department. This will be made a feature of excelling interest. The department will be conducted fairly and honorably, and all works sent to the office of the subscribers, will receive such notices as their character may demand.

The first number will be issued on the first of January 1847. Its contents and the name of contributors, will be published shortly.

TERMS—Three dollars per annum, in advance.

Editors of papers, copying this Prospectus, and sending a paper with it, to the office of the "Athenæum," shall receive the numbers of the work, and the thanks of the publishers.

All letters, containing orders for the work, post-paid, and enclosing the subscription price, will receive prompt attention. To be addressed to

F. C. WILSON & Co.

Philadelphio, Pa.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollars a-year invariably in advance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK, } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS.

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases however, immediate payments are decidedly preferable, and, to encourage them, the commissions to agents are arranged thus:—*On cash orders,* 25 per cent.: on *deferred remittances,* 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that a little effort will be sufficient to procure a company, or club, at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor,

Philadelphia, December, 1846.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

JAMES K. LOGAN,
Wholesale and Retail Dealer in
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No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

THE WESTERN RECORDER.

VOL. VIII---NO. 25. PUTNAM, MUSKINGUM COUNTY, OHIO, MARCH 25, 1847. WHOLE NO. 389.

The Western Recorder,

Is Published every Thursday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. E. BASSETT, Editor and Proprietor.

BEVERDY H. WHITE, PRINTER.

TERMS.—Two DOLLARS PER ANNUM, in advance. TWO FIFTY at the close of the year. Payments WITHIN THREE MONTHS will be considered in advance.

All letters and communications must be addressed, the Editor, POST PAID, except such as contain funds, directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as TEN DOLLARS within a year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, will have the paper for $15, i. e. one dollar fifty, each.

SPIRIT OF REFORM.

Written for the Western Recorder.

PROGRESS AND REFORM.

NO. II.

In my first No. I expressed the opinion that zealous advocates of the benevolent societies of the day were in danger of overlooking first principles, and by reason of giving undue prominence to particular branches of reform, make themselves but partial reformers.

Another objection to the course pursued by some of these associations is, that they would have them supersede the church, and not a few already regard a good standing in some one of these, as sufficient ground of hope for heaven. Zeal substituted for faith. Overlooking or denying the old fashioned notion of total depravity, many content with a mere outward reformation, which leaves the heart just as full of pride and selfishness as it ever was. And the vain self-righteous reformer (or reformed,) plumes himself on his great superiority over the less noisy, but truly humble christian.

Multitudes of christians in their honest zeal to advance some cherished reform, in their kindness or blindness, to the wicked men who may chance to be engaged in the same enterprise; carefully avoid every thing which might seem to disprove this vain glorious spirit, and give countenance to the prevailing notion that the church is but one of a series of means designed to reform the world, no better and perhaps not quite so good, as Temperance or an Anti-slavery Society.

Indeed judging from the conduct of some they attach much less consequence to the church than they do to some of these organizations. Thus the Lord's own chosen agent for reforming and saving men, is elbowed out of place, degraded in the eyes of the world, and rejected by mankind.

Let none infer from these remarks that the principle of voluntary association is wrong. The unfounded dogma that the church, as such, is to do our thinking, and by bulls and decrees prescribe the circle in which we must discharge all our moral obligations, is too absurd to be tolerated, except by fanatics. It is the glory of Protestanism, that it concedes the right of private judgment, inseparable from which, is the duty of individual effort. The benevolent societies of the age are but a more perfect developement of the spirit of Protestantism. Many (not all) of them are useful, some are indispensible; they furnish a broad platform on which all true christians may unite their labors for the welfare of the world. At the same time they may be made the means of uniting the hearts of christians more firmly, thereby bring in some degree the symmetry of the christian character which has been so marred by sectarianism. Nor do I say that unconverted men should be excluded. But one thing should be most firmly maintained, and that is that christian influence should predominate.

It may be set down as undeniably true that every organization designed to reform men must be based upon christian principles, and in its measures harmonize with the divine arrangement or utterly fail of success. As auxiliaries to the church, such organizations may, and doubtless do accomplish good; when properly conducted—as substitutes for, or opponents to the church they can only prove a curse to the world.

But says my reader, there are no societies forming to be benevolent, that oppose the church, and if they do, it is only a corrupt church—it is the spirit of most of them that they are "handmaids of religion." True, in *words* they all, or nearly all acknowledge the supremacy of the church, but in *works*, multitudes of their members deny it. Take a few church members when called to choose between their favorite society and the church, how clearly is a preference for the former.

From the earliest ages of christianity it has been the policy of the devil to cheat men out of their souls by some cunningly devised scheme of saving them better than christians; anything better than the humbling doctrine of justification by faith. A moral life—zeal for some great reform,—a great amount of religious feeling—deeds of charity—some work of righteousness—is relied upon for salvation. A secret hope is cherished that the *works* will secure Eternal life. Good and wise says the arch adversary, throw yourself with all your heart, into one of these societies, and all is well.

I must reserve for a subsequent number further remarks upon this subject.

Yours Y. Z.

Putnam, March 19th, 1847.

ITALICS.

Italics, in composition, may frequently be so employed as to give great point and effect to an author. Some of our correspondents, however, are, we think, a little over fond of them. An observing writer has good humoredly remarked that, when he reads a production too much *italicised*, he loses all enjoyment from it, as he can not help fancying the writer standing behind him, looking over his shoulder and saying of every other sentence, "Is not *this* impressive"—"Look! this is very much to the point, is it not?"

An inexperienced writer is very apt to use italics in great profusion. He fancies that his reader will not know where emphasis should be placed, and accordingly, wishes to help him out with the matter. This is a mistake. The very profusion of italics all force where emhasis *is* important. It would much better to have *no* italics, than to use them without judgment. In their absence, an intelligent reader will naturally supply them. But where they are scattered, with no discrimination through a column of matter, there is evidence of inexperience; and many a reader will, from such evidence, conclude that the article is worthless, and pass it without a second thought. We do not make these remarks in reference to any individual case. We hope, however, our correspondents will bear them in mind.—*Meth. Protestant.*

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. V.

FRIEND BASSETT: In my last I have related some incidents in advance of others to be related in this. On the 30th of April 1791, Daniel Converse was standing outside of the gate at Waterford after a night on duty when he was accosted by two of the Spragues and Daniel Davis and asked to go with them to the woods to cut a tree to make a drum hoop. They had their guns. Converse being fatigued by being up all night declined. They urged,—he replied he had no gun—they said "dont be afraid, never mind your gun." In consequence of the intimation that fear prevented, he went without a gun. When about a quarter of a mile from the fort, finding a tree that suited their purpose, Jonathan Sprague handed his gun to Converse who was in the act of putting the strap of the powder horn over his head, when Sprague seeing Indians, snatched his gun from Converse crying "*Indians*" and run, Converse replying "tree and fire" but they heeded not his advice. There were nine Indians in the bushes partly between them and the fort. While Converse was endeavoring to reach the fort he came suddenly upon two of them who seized him. He had no arms and was about sixteen years of age, of course he had no alternative but to submit to be a prisoner. Finding they were discovered, the Indians made the best of their way to their homes on lake Erie near the mouth of Portage river, where they retained him a prisoner, about eleven weeks, when they took him to Detroit about the last of July. While in the vicinity of that place he was casting in his mind the means of escape when he received from an Indian trader of the name of Riley a message, that if he could escape from the Indians he would get him into the fort; but in the meantime he must give no intimation of acquaintance by looking towards his establishment or speaking of him. After this he watched his opportunity, walked off in another direction and reached the house of a Frenchman, who immediately saw his condition and directed him into the loft of his cabin and soon after sent him part of a loaf of bread. He also furnished him a Cappeau, and treated him very kindly. Riley came to see him and while with him the Indians came to the house in hunt of him. Riley told him to fear nothing they should not hurt him. That if necessary he could whip the whole of them. He went down and the Indians left without discovering him. By the advice of Riley the next morning the Frenchman took Converse on his Canadian pony behind him so as to reach the fort at the instant the gate was opened in the morning, when he entered at full gallop with Converse and rode swiftly up to the house of an acquaintance, another Frenchman, where Converse was received. Here he became sick; when Maj. Smith the commandent of the fort (then in possession of the British) was advised of his condition. He sent his son with him to the Hospital with orders to receive and treat him kindly; and himself furnished him many comforts in food and clothing and indeed treated him with great kindness while he remained there. While here Shaw who had been taken at the Big-bottom, visited him. When he had sufficiently recovered Major Smith sent his son to secure a passage in a vessel about to sail for Fort Erie and furnished him with the necessary stores, clothes and a letter to the commandent of Fort Erie. Shaw went in the same vessel. When they reached Erie and presented his letter, the officer sent them to Fort Niagara then also British. From here he made his way down the lake to St. Johns and from thence through Vermont to Connecticut laboring to procure means as he found employment. In Conecticut he remained some time and went to school reaching his home in Ohio in about two years and ten months.

It was on this voyage with Shaw he learned from him the circumstances of the taking of Big-bottom. Mr. Converse has kindly furnished me these circumstances.

Mr. Kelley who had been at Waterford on the first settlement of that place, had left there with his family, and gone to a place about thirty miles below the Muskingum, in Virginia, called Belville, he had four sons and two daughters. He was this summer plowing or hoeing in a field near the garrison; there was with him his second son, John, about 10 or 12 years of age; and another, Joseph, about four years old. When he was at the fence farthest from the fort, the Indians who had been concealed, rushed upon him I believe, and endeavored to secure him, but he was an athletic man, and his resistance was so great, that they dispatched him. John ran for the fort and got so near before the Indians could overtake him, that he was rescued from their pursuit. Joseph they took prisoner, and carried him to the Maumee river, where their towns were. Here he remained, adopted into an Indian family, and was treated with all the kindness of the other children by the father, until the close of the war; when Col. R. J. Meigs, Sr., Indian agent, obtained his liberty and brought him to his mother, who had resided in our stockade, from soon after the death of Mr. Kelly. Joseph is still a resident of Marietta, a respectable citizen, and has a large family. John is I believe a citizen of Morgan County, Ohio.

I have said that Harmer made an expedition into the Indian country in 1790. This year 1791 a more formidable one was sent out from Cincinnati under the command of Governor St. Clair. It is not my purpose to give a history of this. It proved very disastrous to the whites, they having been totally defeated. But having been acquainted with several who were in that massacre (it could hardly be called a battle) amongst whom was Wm. Walls Esq. the father of our neighbor Mrs. Reed, and Mr. Fowler, a quarter-master in our army in 1812: from whom I had some incidents, I will relate a little of them. Fowler belonged to the surveyors' department and was a hunter by profession. He had hunted for my Grand Father, Tupper, while surveying in 1786. General Ganoe of Cincinnati, had charge of the surveying department, and had employed Fowler. The army encamped in the woods. St. Clair was confined with the gout. When the Indians attacked, Fowler joined a battalion who were engaged. He told me that after firing a few shot, he broke the cock of his gun, but by this time there were enough spare guns, of those who were killed, or wounded, he picked up several, and found almost every one with the cocks broke; which had been done by drawing them back so hard in the aggitation of the moment. He however supplyed himself, and continued to fire very deliberately, until the battle became so hot, that the battalion with which he fought, charged; when they did so, the Indians gave way. The battalion made several charges, and at last the Indians had passed round the flank of this battalion, and returned to the main body, where there was less resistance, and more scalps, and plunder. When this battalion found no further resistance in front, they returned. When they got back they found the Indians surrounding the camp, almost tired of killing, and the troops and followers of the camp in the utmost confusion; being shot down, and tomahawked without resistance; and driven together in great masses. The party with which he fought fired at the Indians fifteen or twenty times, then made a charge to reach the main body—a few did so, but the most perished. About this time the whole retreated in confusion, making little or no resistance,—the Indians following and killing from the rear. Fowler being a woodsman left the main rout and escaped.

I have heard Mr. Wells say he was in the Commissary's department, that in the melee of the retreat, succeeded in getting hold of the tail of an officer's horse, which enabled him to hold on to run, until he got beyond the mass of the army and so escaped. This disaster encouraged the Indians; besides the plunder enabled them to carry on the war with more effect. Ammunition, guns, tents, clothes, provisions, horses and even cannon, all, were theirs, besides the multitude of *scalps* which they much valued. It also much dispirited the settlers. Only those who have gone through an Indian war can rightly estimate the difficulties of our situation at this time. No crops could be raised, but at the most imminent peril, no pasture for cows, oxen, or horses, but the woods, and every moment in danger of life while hunting for them. No mills but a horse or hand mill to grind the grain when raised; no roads but the river; its banks thickly covered with a dense forest, giving shelter to concealed foes, watching for their prey,—some being killed, while others left, and few or none adding to their number. It was calculated much to dispirit those who remained—when they worked, one half must watch, while the rest worked.—In illustration: Near the fort Harmer, Benjamin I. Gilman, Jr. was clearing a lot or making roads, where now the town plot of Harmer covers. He hired Robert Warth to work, while he stood sentinel with his gun; in plain sight of the fort. The Indians crept to within gun shot, fired, killed Warth dead on the log; Gilman made his escape. The cannon at the fort gave the alarm, but Warth was scalped, and the Indians escaped. The case of Converse & Kelly, are also illustrations of the difficulties. Another occurred at Belpre. Major Goodale was hauling logs with a yoke of oxen. He had hauled several to near the lower stockade in Belpre. The Indians secreted themselves near a log, ready to hall, (as appeared by the tracks,) and when he stooped to hitch his chain, two sprang upon him and secured him,—there were but two there. The tracks were followed some miles over into Hocking but he was never heard of afterwards. Probably his resistance was so obstinate that they dispatched him before they reached their towns. He left a widow and a large family of children to struggle through an Indian war in a new country.

A skeleton was found on, or near big Hocking by Joshua Fleehart which from the loss of a certain tooth was supposed to be that of Major Goodale. A report has been circulated that he had been on the lake near where Mr. Converse was taken, at a Mr. Whitaker's, and had died there of fever. Mr. Converse has investigated that report—was acquainted with Whitaker and his wife, has been there since the war; and is satisfied there was no foundation in facts for this report.

HORACE NYE.

Putnam, O. March 18, 1847.

TEMPERANCE.

From the Missionary Herald.

Temperance in the Sandwich Islands.

The temperance societies of Hamakua embrace all the churches and all the schools. The pledge precludes the use of tobacco as well as intoxicating liquors. Mr. Lyons found that few comparatively had violated their engagement; and most of these renewed their pledge. The different societies had their annual celebration, in Jan. One of these celebrations held amid the scenery of Waipio, is decided below.

The whole valley seemed full of life. The four schools, and multitudes of adults, assembled at the appointed place, midway between the extremes, and, forming a procession, marched to the shore. Waving banners, fantastic dresses, imitations of caps and plumes, and the rough music of rude Hawaiian drums, gave the procession a military aspect. Performing several evolutions along the shore, and the deafening roar of the dashing surf, the procession formed into several columns, opening in the centre, and facing each other. Hymns, songs, and portions of Scripture were repeated in concert; after which the two choirs of singers, one belonging in the valley, and the other from abroad, united in singing an appropriate hymn. Prayer followed, and then all proceeded to a spacious yard, and sat down beneath an overspreading awning to the temperance banquet. This being ended, a meeting was held, the exercise of which consisted of singing, addresses,—one by a blind man,—and a dialogue between a farmer and a school master. At the close, the contribution towards the missionary's support was brought forward, and exhibited before the whole assembly. This consisted of a purse of money, containing fifteen dollars, and four large rolls of kapa, cloth, a bridle, &c., the whole amounting to about sixty dollars. It was contributed by the church members and some forty or fifty children, and was their first effort to aid in supporting their own missionary. Prayer closed the exercises of the day.

NEW TEMPERANCE MOVEMENT.—Moral reform, in any of its departments, will be permanent only so far as it is sustained by the religion of the gospel under the auspices of those who are experimentally acquainted with its principles. Worldly men may be led to the conclusion that the Sabbath should be observed, and take measures for the promotion of that object. But reform, to be extensive and abiding, must be the work of Christians. Irreligious men may become aroused to the evils of Slavery, and accomplish its abolition.—But the same evils will come up in another form, or give place to other evils as great, unless Christians, as such are efficient actors in the work.—And so with the Temperance movement. It will not become a permanent reform, unless Christians are steady and active friends and supporters. Its strong hold must be the Church. Its superstructure must be built on the foundation of which Jesus Christ is the chief corner-stone.

In some parts of the country this fact is beginning to be appreciated. And in the city of New York a movement is on foot for a City Temperance Society on strictly Christian principles. A writer in the Observer says, "that committees or delegates have already been appointed from sixty or seventy of the leading Churches and congregations of the various religious denominations in the city, to form such an organization; the plan meeting with great favor from our most intelligent and devoted pastors and laymen, so far as it has been submitted."

The details of the organization, are not given. But we hope that the whole enterprise will be marked with the wisdom that the Holy Ghost teaches. We wish it success.—*Cin. Prot.*

MISSIONARY INTELLIGENCE.

From the Cincinnati Chronicle.

VIEW OF PROTESTANT MISSIONS.

CHRISTIANITY—CIVILIZATION—PROGRESS.

There must be some—we hope many—of our readers, who are willing, if not glad, to turn aside from the beaten round of newspaper topics, (Politics, Finance and War,) to consider subjects not less important, and more universal in their interest to mankind.

Christianity has now been nearly two thousand years in the world. During that time it has progressed from the Age of Martyrdom to that of Persecution, and from that of Persecution to that of Liberty. *Under* Martyrdom it grew. *Against* Persecution it conquered. *With* Liberty it harmonizes with Science, and combats with Philosophy. Because, in this latter form of growth its conquests are not *separately* distinguished from those of science, letters and philosphy, some have superficially concluded that it did not grow at all. But this is the most erroneous of all opinions. What was the discovery, settlement, independence, and self government of America, but one of the most glorious triumphs of Christianity? What was the conquest of British India but the *initial* step in the overthrow of all the Brahmic Paganism? What was the opening of the Chinese ports, but the opening of the broad path which leads the christian ministry to the temples of Bhud and the schools of Confucius? What is our settlement of Oregon, and the soon to be made railroad over the northern Andes, but a grand highway, over which Christianity, rolling with commerce, from the shores of the Atlantic to those of the Pacific, shall have completed the circle of earth, and the cycle of time? Then will art, science and philosophy revisit the ancient gardens of the world—renew their glory in the sunlight of Christianity, and re-echo the voices of prophets in lands where they long have slept!

Too many forget that christianity is no longer the enemy, but the friend, confident and associate of science and philosophy; for science is no longer falsely so called. All branches of knowledge have now become, like the seven primary colors to the white light—only so many elements in the great mass of truth. As such they lend illustration to the Divine Law, and make more lovely, and beautiful, and varied the whole landscape of christian civilization.

We shall not pause, however, to consider this deeply interesting subject. Our object here is to give a slight sketch of the progress of the Missionary Societies. It has been thought by many that foreign missions have not accomplished very much; because they have not accomplished all. It seems to us that this is both an unfair and unreal view of that work. It will be found on examination, that the Missionary Societies have accomplished much or more, than could reasonably be expected of the same number of agents. We have digested from tables prepared for, and published in the Foreign Missionary Chronicle, the following view of Protestant Missions. It will correct the misapprehensions of many persons as to the real progress of the Missionary cause:

AMERICAN BOARD.	
Missionaries,	131
Assistant Missionaries,	33
Native Assistants,	169
Communicants,	24,586
Scholars,	31,327
ENGLISH WESLEYAN.	
Missionaries.	174
Assistant Missionaries,	39
Native Assistants,	123
Communicants,	76,792
Scholars,	29,639
ENGLISH EPISCOPAL CH. MISSIONARY.	
Missionaries,	117
Assistant Missionaries,	34
Native Assistants,	1,147
Communicants,	9,171
Scholars,	35,700
ENGLISH BAPTIST.	
Missionaries,	90
Assistant Missionaries,	
Native Assistants,	121
Communicants,	38,594
Scholars,	9,261
INDEPENDENT LONDON MISSIONARY.	
Missionaries,	161
Assistant Missionaries,	22
Native Assistants,	59
Communicants,	10,468
Scholars,	20,711
BAPTIST (AMERICAN.)	
Missionaries,	40
Assistant Missionaries,	5
Native Assistants,	150
Communicants,	6,500
Scholars,	2,000
METHODIST (AMERICAN.)	
Missionaries,	26
Assistant Missionaries,	0
Native Assistants,	0
Communicants,	1,448
Scholars,	491
EPISCOPAL (AMERICAN.)	
Missionaries.	14
Assistant Missionaries,	
Native Assistants,	1
Communicants,	50
Scholars,	750
PRESBYTERIAN (AMERICAN.)	
Missionaries,	42
Assistant Missionaries,	7
Native Assistants,	6
Communicants,	136
Scholars,	944
UNITED BRETHREN.	
Missionaries,	187
Communicants,	18,375
SCOTCH FREE CHURCH.	
Missionaries,	28
Assistant Missionaries,	3
Native Assistants,	75
Communicants,	20
Scholars,	3,200
FRENCH PROTESTANT.	
Missionaries,	13
Assistant Missionaries,	3
Native Assistants,	2
Communicants,	571
Scholars,	1,013
GERMAN.	
Missionaries,	25
Assistant Missionaries,	3
Native Assistants,	35
Communicants,	79
Scholars,	1,941

GOSPEL PROPAGATION.	
Missionaries,	44
Native Assistants,	254
Communicants,	2,664
Scholars,	7,399
SCOTCH ESTABLISHED.	
Missionaries,	6
Assistant Missionary,	1
Scholars,	940
SOCIETIES FOR THE JEWS.	
Missionaries,	35
Assistant Missionaries,	54
GRAND AGGREGATE.	
The total number of all persons enumerated in the Missionary Church of different denominations, is as follows, viz:	
Missionaries,	1,147
Assistant Missionaries,	211
Native Assistants,	2,140
Communicants,	189,778
Scholars,	154,816

The *Distribution* of the Misssonary effort is more instructive than the number. It shows where that effort has been most successful, and under what circumstances. The *localities* of the Missionary effort may be thus described:

ISLANDS OF THE PACIFIC.	
Missionaries,	107
Assistant Missionaries,	34
Native Assistants,	121
Communicants,	41,468
Scholars,	27,540

The great body of Missionaries and Communicants in the Pacific, are in three places—the *Sandwich Islands*, under the exclusive charge of the American Board; the *Georgian Islands*, under the care of the Independent London Missionary Society; and *New Zealand*, which is divided between the labors of the English Wesleyans and the English Episcopal Church Society. They have all proved fruitful grounds of Missionary labor.

WEST INDIES.	
Missionaries,	306
Assistant Missionaries,	16
Native Assistants,	40
Communicants,	112,200
Scholars,	16,590

The Societies which have occupied this field have been the English Wesleyan, the English Baptist, the United Brethren, and the Independent London Missionary. Their chief places of effort have been JAMAICA, TRINIDAD, ANTIGUA, the BAHAMAS, DANISH ISLANDS &c., &c. The negroes of the West Indies were the chief subjects of Missionary effort, and the great number of communicants there, shows how successful has been this religious enterprise among them. The English Wesleyan Missionaries alone have 55,000 communicants in those Islands. It must be remembered that most of the slaves of the West Indies were, previous to the effort, positively Heathen. Even yet, great numbers of them adhere to "Devil Worship." These missions to the West Indies were the *preparation* of the abolition of slavery in the British Islands. One of the most distinguished of the Baptist Missionaries there testifies, that unless there had been the twenty years' previous labors of the Missionaries, it would have been impossible for great Britain to have abolished slavery in the West Indies.

INDIA AND CEYLON.	
Missionaries,	331
Assistant Missionaries,	50
Native Assistants,	1,377
Communicants,	10,944
Scholars,	61,344

India is, all in all, the most important of the Missionary fields; and there is scarcely a doubt that through the missions there, the whole of the vast empire of Great Britain in Asia must, at no distant day, receive and adopt the principles and worship of christianity. The following are the results of Missionary effort in

INDIA AND CEYLON.	
Missionaries,	331
Assistant Missionaries,	50
Native Assistants,	1,377
Communicants,	10,944
Scholars,	61,344

The reader will see, by this table, that the Missionary enterprise is in India conducted upon the true method of introducing a new civilization among a people. This is by employing *native* workers. In India, we see a strong body of native workers employed, whose agency is chiefly in the great number of schools, which show, as above, no less than sixty thousand scholars.

The Mission to the KARENS, in Burmah, under the charge of the Baptists, is one of the most remarkably interesting and successful in the world. Any reader would be pleased and absorbed, in reviewing its history.

Five sixths of the India Missions are under the care of English Missionaries—chiefly Episcopal and Baptist. The result proves them to have been very successful.

AFRICA.	
Missionaries,	186
Assistant Missionaries,	27
Native Assistants,	129
Communicants,	16,680
Scholars,	16,447

These Missions are almost all English—Episcopal and Wesleyan chiefly. The principal localities are Sierra Leone, Cape of Good Hope and South Africa, and Liberia. At Sierra Leone, the Missions are under the charge of the Episcopal Church Missionary and the Wesleyans. In South Africa, they are of the Independent London Missionary and the Wesleyans. In Liberia, the majority of Missionaries are American Methodists.

In America, the Missionaries to the Indian Tribes are all American—chiefly under the care of the American Board.

In review of the facts stated above, it appears that the chief and most successful of the Protestant Missions have been in the West Indies, Ceylon, Burmah, among the Karens, Sandwich Islands, New Zealand, Georgian Islands, South Africa, and Sierra Leone. In the Island of Jamaica, the Sandwich Islands, New Zealand, and Hindostan, the success of Missions has certainly been equal to and beyond any enterprise, conducted by the same number of persons, in any form of civilization.

The number of *persons employed*, at one time, is 3,499. The result is 52 communicants and 36 Scholars to each person engaged in the business of Evangelism! Is the result in christian countries themselves *equal to that?* If it be, it certainly does not very greatly exceed it. Unless the "Signs of the Times," are very incorrectly read or interpreted, the greatest and most enlightened Paganism of the world—that of Hindostan—is rapidly giving away, before the double attack of science and christianity. It must be a faint heart—a sceptical intellect—an unprogressive spirit, which sees nothing in the steady advance of Missions and the yet more rapid movement of Governments and conquests over Pagan lands, to foreshadow the speedy and permanent triumph of Christianity, both in name and substance, over the old and crumbling civilizations of the world.

For any purpose of progress, both Paganism and Mahomedanism have long ceased to exist. The moment the nations which sustained them ceased to be in the advance of *physical civilization*, they ceased to advance in anything. They had nothing spiritual to commend. They are now crumbling out of existence, like the stones of an ancient wall, from which the mortar has dropped away, and on which the water is constantly dropping.

Men may prepare, before another generation has passed away, to see wonderful things. The new civilization will bloom in fresh glory over the wasted fields. The spiritual will take its place in the advance of the new order, and a sublime and triumphant harmony govern Christian civilization.

EDUCATIONAL.

From the Boston Practical Educator.

Memoria Technica.

The art of aiding the memory is of very ancient origin. Herodotus informs us that it was a study eagerly pursued by the ancient Egyptians. The great men of Greece and Rome availed themselves of its uses, and acknowledged their indebtedness to the "Mnemonic Art," for the readiness and accuracy with which they could state facts, and make long speeches without notes.

Dr. Gray, a learned English clergyman, published a work, in 1730, bearing the title of "Memoria Technica," which book may be regarded as the progenitor of all that has followed in the Mnemonic line of descendants. So great was the popularity of this work, that it went rapidly through six editions. Such was the estimation in which literary men held it, for the aid it afforded in remembering the dates of events, the latitude and longitude of places, the distances of planets, and all that kind of knowledge where the answer is given in figures, that Dr. Priestly said, "every liberally educated man is *inexcusable*," who does not avail himself of its advantages.—The work having never been published in this country, the reader is referred to an abstract of it, in Whelpley's, or Worcestor's Compend of History.

In will be seen that, Gray, like merchants in making their private marks on goods, made *letters* take the place of Arabic figures. But from his figure alphabet, no word can be formed which has a *meaning*, or which conveys to the mind an *idea*. Hence the toil of wearing *un*meaning words into the mind was abandoned. M. Feinaigle, a German, made a very great improvement on Gray's "Key," by leaving the vowels without a numerical value, and so arranging the consonants as to make date-words, which had a meaning—words which would give exercise to the *understanding* as well as the memory, by which the retentive faculties became more vividly impressed, and by which the progress of the learner was made more rapid and easy. But Feinaigle's theory, as a whole, (published in England in 1812,) was too cumbersome for practical use, and his large work, of more than three hundred pages, never reached a second edition. Very happy improvements have been made on Feinaigle's work, by several French and English writers. The American people are principally indebted to Prof. F. F. Gouraud, for the French version, which he has applied to a great variety of topics, with such "extreme ingenuity," as to make it of very little use to students acquiring an education.

"The Art of Memory" has hitherto been thought by its professors, in lectures to select classes, and, more generally, at an expense which placed it out of the reach of the masses. It has therefore contributed little or nothing, as yet, to the advancement of primary education in modern times. The new *Memoria Technica*, by L. D. Johnson, lately published, is the first work of the kind which has ever been prepared for the use of schools—and baptised with the title of the work which has been respected and studied by so many literary men—and is designed to make every teacher "professor" of all the Mnemonics that pupils need. The figure alphabet, which bears several points of resemblance to some three or four others, is entirely new in principle, being based on the same philosophical classification of consonant sounds, as that of Phonography, as taught by Andrews and Boyle. The pupil who learns it, becomes familiar with the *sounds of letters*, and the proper exercise of those organs by which consonant *elements* are *distinctly* enunciated; also with the spelling of words, and the formation of sentences, on the plan of "Parker's Exercises in Composition." But notwithstanding the extensive application of the *figure alphabet*, if the work before us contained nothing else, it would lose half its claim to consideration as a *school book*.—The substitution of rational *words* for figures, saves memory from *labor*. But "topical Mnemonics," or that part of the book which relates to the memory of words, nomenclatures, short sentences, &c., &c., *makes* memory, and renders it more tenacious and elastic. Take the fifty-six sovereigns of England, or a *hundred* towns and cities in the order of their population, or the one hundred and forty-six plants, with the Class and Order assigned to them in Botany, with the sentiments assigned to them in the 'Language of Flowers'—and experience will prove, that either, or all those lessons, can be committed in *one-fourth* the time, by the aid of "*prompters*," than without them—and all without perverting a philosophical memory, or of lessening mental culture. If *time* be valuable to the pupil, then this work has a claim to the attention of teachers, and the guardians of youth.

When we have seen boys and girls, by the aid of this system, commit, with accuracy, one thousand historical events, arranged in the order of their occurrence, without turning aside from their daily advocations—(and one instance we know where a boy recited six thousand facts, without a failure)—we have been compelled to believe that this work is happily adapted to benefit those—and they are not the *few—whose employment leaves them but little time for study.* It is adapted to place a vast amount of *frame-work* knowledge, to say the least, with a tenacious recollection, at the student's control, and with comparatively little labor. This hasty glance at a subject which is now proposed to be incorporated into the education of youth, is here submitted to those who are wiser than ourselves. But we hesitate not to express the hope, that the time is not far distant when the pupils in our public schools shall have the full benefit of the Memoria Technica, as a text-book.

From the Philadelphia U. S. Gazette.

Two of the Episcopal Churches had their collections on Sunday last, for the sufferers in Ireland. The results were as follows:

Church of the Epiphany Philadelphia,	$500 00
St. Andrew's,	540 00
Sunday School children at St. Andrews,	160 00
	$1,200 00

Religious Intelligence.

PITTSBURGH DISTRICT.

West Milford, Va., March 2nd, 1847.

Br. Bassett:—I avail myself of the present opportunity to say something in regard to the state of the church in the bounds of Clarksburgh Circuit; up to the present date we have had no special revival.

During the winter we have held several protracted meetings; there was generally a good state of feeling among the members, but few accessions to the church.

We have wound up the labors of our second Quarterly meeting. Brothers, J. Clark, and B. Baley were with us. Br. Clark's health being too delicate to preach, his labors were confined to exhortations. Br. Baley preached twice with considerable energy. May the Lord bless these Brethren.

At this meeting one young man was happily converted. May the Lord guide him through the toils of life and bring him to the church triumphant above.

So far as I have knowledge, we have general peace. May the Lord send us prosperity.

Hanson Reger, Sup't.
A. Lister, Assistant.

Manchester Circuit, March 2nd, 1847.

Br. Bassett: As some time has elapsed since I have reported to the President the condition of this circuit, I will occupy a part of this sheet in complying with the Disciplinary Requisition on this point.

So far this year, we have not been blessed with as great an increase in our numbers, as during either of the two years preceeding. However, we have enjoyed peace, and some prosperity. In all, twelve have been received. In the general, we have a most excellent membership. Many appear anxiously endeavoring to secure the excellencies of christian character and experience, which will warrant a triumph over the last enemy, & a glorious immortality. Our second Quarterly Meeting closed last evening. We were favored with the assistance of Br. John Burns during the entire meeting. Considerable interest was manifested both by the church and the unconverted, though few were induced to abandon their sins and seek Christ. This Circuit has done what I fear many of her Sisters in the District are leaving undone: Namely—Raised collections at the several appointments, in compliance with a Resolution of the last Annual Conference, for the benefit of Br. A. Shinn. Surely, this duty should not be neglected by any. For the last five weeks, it has been with great difficulty that I have filled my appointments, in consequence of my throat being ulcered and very sore. It is now a little better, and I trust will soon be well, that my labors be not cut short with my present loving and beloved charge. This however is a matter which must be referred to Him in whose hands are my life, and labors. I trust that my heart will ever be resigned and submissive, that in all things, I may be able to say, the will of the Lord be done.

Yours &c., Jos. Burns, *Supt.*

MUSKINGUM DISTRICT.

Otsego Ct., March 18, 1847.

Br. Bassett: In addition to our regular quarterly, we have held a number of protracted meetings, the majority of which were not only interesting, but beneficial to the church. We have had a number of revivals of religion on this circuit this year. Many trembling mourners have been brought to bow at the altar of prayer, and when they were willing to give up all for the sake of Christ, they found him to the joy, and satisfaction of their souls, and were enabled to rise and tell what a dear Saviour they had found. I have had the pleasure of witnessing the conversion of scores of precious souls this year, with the accession of a goodly number to the church. At Otsego, we have received 13; at Jacobsport, 40; at Prospect, 15; and a number more at various other classes, making in all 83, received into the church on this circuit this Conference year, all from the world but five or six. Br. J. Baker has been laboring with us during the last quarter, and has attended on all protracted occasions, and labored with his usual zeal and energy. We were also favored with the presence of Brs. Case, and Hamilton, on several occasions. I am truly thankful to the brethren for their help for it was profitable. But to God be all glory. Prospects I think are brightning on this circuit, and we are still hoping to see greater displays of the matchless power of Almighty God, in the salvation of precious and immortal souls. Yours truly,

Wm. Duling.

OHIO DISTRICT.

Lima Circuit, Ohio, March, 17, 1847.

Br. Bassett: By your permission I will say a few things through the Western Recorder to our president, J. M. Young, and the friends of Zion in general, in regard to this Circuit. I commenced my labors on this circuit in the month of December. Found things in a bad condition. The appointments were all gone down. We have succeeded in getting them all up again, and reorganized in some places. The congregations are now good. We report a decrease of 40 members discontinued in consequence of a neglect of christian duty. Our second quarterly meeting has just closed. We had a pleasant time.

G. M. Hunt.

Selfishness.—God has written upon the flower that sweetens the air—upon the breeze that rocks the flower on its stem—upon the rain drop that refreshes the spring of moss that lifts its head in the desert—upon the ocean that rocks every swimmer in its deep chambers—upon every penciled shell that sleeps in the caverns of the deep no less than upon the mighty sun which warms and cheers millions of creatures that live in its light—upon his works he has written—"none of us liveth to himself." And probably were we wise enough to understand these works, we should find that there is nothing—from the cold stone in the earth, or the minutest creature that breathes—which may not, in some way or other, minister to the happiness of some living creature. We admire and praise that flower that best answers the end for which it was created, and bestows the most pleasure. We value and praise that horse which best answers the end for which he was created, and the tree that bears fruit the most rich and abundant. The star that is the most useful in the heavens is the star that we admire the most.

Now is it not reasonable, that *man*, to whom the whole creation, from the flower up to the spangled heavens, all minister—man who has the power of conferring deeper misery or higher happiness than any other being on earth—man, who can act like God if he will—is it not reasonable that he should live for the noble end of living, not to himself but for others.

The following Missionaries have left Boston in the ship Ashburton for Canton:—Rev. Mr. Toby and wife; Rev. Mr. Shuck, wife and two children. Rev. Mr. Johnson, Rev. Mr. James, Rev. Mr. Spaulding, Mr. James R. Andrews, of Salem; Mr. Dodge, of do.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, MARCH 25, 1847.

Books.—A good brother in charge of a circuit, writes as follows:

"I wish we could get some Hymn Books and Disciplines—they are much needed here. Have you any on hand? If you have, let us know how to come at them."

Answer. We have the books—and the way to 'come at them' is for you to take a trip to our town, with your purse full of cash. We will be glad to see you, and equally glad to supply the necessities of your people for the books. Our supply of Disciplines will not last long. We have but three dozen left, of a lot of twelve dozen.

Planet Mercury.—The New York *Sun* says that the planet Mercury can be seen with the naked eye, from about sunset till half past seven, about three or four degrees below Venus, and a little to the right. We presume that our New York cotemporary has had a view of the little planet, for we know that he is near the *Sun*. But somehow, from this very circumstance, *we* have never been enabled to get a glimpse of him.

We see that Professor Mitchell of the Cincinnati Observatory, is delivering a course of Lectures at the Tabernacle, New York city.

Baltimore Conference, M. E. Church.—This body convened in the "Foundry Church," Washington City, on the 9th instant. It is said that five Bishops were present, viz: Rev. Messrs. Hedding and Janes, of New York; Waugh, of Baltimore; and Morris and Hamline, of Cincinnati.

New Post Office Law.—An act was passed by Congress, near its adjournment, embracing some considerable modifications of our mail privileges. Transient or occasional papers cannot be sent, except by the publishers, unless the postage is pre-paid, three cents each. Two letters may not be enclosed in the same envelope to different persons, under a penalty of $10. The franking privilege is restored to those postmasters whose salary is less than $200 per year. We have not seen the law in full, nor do we learn at what time it goes into effect. We believe that our postmasters intend waiting for instructions, before they enforce its provisions. We may hereafter publish it in full.

Sears' Magazine.—The March number is before us containing a Description and Pictorial Illustrations of Georgia, Florida, and Alabama.—This volume of 'Sears,' for 1847, is to be a great book—containing a Pictorial Description of the United States, in full. We intend to order a good lot of copies for our best Agents. We have several to whom we are determined to send it, and we wait only to see for how many others we shall order it. Every Agent who collects the present year as much as *twenty dollars* of our dues for the Western Recorder, shall have a copy of Sears. Mr. S., that "Great Britain," if you please.

Confession of a Sabbath Breaker.—A Cincinnati correspondent of the Ohio Statesman gives an account of a very unprofitable speculation made by a gentleman, in purchasing 1500 barrels of flour for shipment to New Orleans, on the strength of the news by the Sarah Sands, a few weeks ago. He lost by the transaction, $1200. He says it served him right enough, because he should not have made the purchase on a Sunday.

Great Fire at Towanda.—The Dollar Newspaper brings particulars of a destructive fire at Towanda, Pennsylvania, on the 12th inst. More than twenty buildings were destroyed, in the fairest and densest portion of the village. The Court House was consumed, and twenty-five families were rendered houseless, and many lost all they possessed.

Mnemonics.—We direct the attention of Teachers and School Directors, to the numerous notices by Boston newspapers, of the new work of Rev. Mr. Johnson, which we insert in our advertising columns. We are gratified to learn that orders for the "Memoria Technica," have already been received by the publishers, from different parts of Ohio. The work has been introduced into the schools of Boston, and should any considerable interest in its behalf be excited in Ohio, the Author will probably be induced to take a tour to our State in view of visiting its principal Seminaries and other Institutions of learning.

Maryland Conference, M. P. Church.—This body convened at Easton, Maryland, on the 10th inst. At the time our paper went to press, the last Methodist Protestant, in which we expected to receive the proceedings, from some cause, had failed to reach us. But the Columbian Fountain (bless it) which is just received, informs us that a very harmonious session was held, closing on the 17th. Rev. Eli Henkle was re-elected President. The appointments for Baltimore are as follows: E. Baltimore Station, J. J. Murray; Central, Dr. F. Waters; West Baltimore, J. Varlen, P. L. Wilson; Liberty Street Mission, *No application*. Our friend, Dr. J. S. Reese, is left without an appointment at his own request. The Conference has *loaned* Br. J. R. Cox to the Church at Charleston, S. C. Next Conference to be held at Georgetown, D. C. 2d Wed. in March 1848.

Presbytery.—The '*Colporteur*' states that the Presbytery of Zanesville, stands adjourned to meet in Brownsville, O. on the first Tuesday of April, at 2 o'clock, P. M.

An old Subscriber.—*Discontinued at last*—The Pittsburgh Gazette announces the death, at Brownsville, Pa. of Jacob Bowman, Esq. a venerable and respected citizen of that place, in the 84th year of his age. The *Gazette* states that he was the oldest subscriber of that paper "having taken in uninterruptedly from its commencement to his decease, a period of over 60 years."

News from the Army. A Battle.

An Extra of the Cincinnati Commercial, brings intelligence of great engagement between Gen. Taylor and Santa Anna, about the 22d February. The news came by New Orleans papers of the 13th inst. The battle is said to have commenced near Saltillo, and to have continued two days. The Mexicans had 20,000 men, Santa Anna commanding in person. General Taylor's force, when the battle commenced, consisted of 5,000 men, and he was making his retreat to Monterey. He is said to have lost 2000 men, whilst the Mexican loss is reported to be 4,500. We are of course, doubtful of the accuracy of these numbers. Col. Morgan (from Mt. Vernon, Ohio as we are told) was mortally wounded, and his command entirely cut up. A train of 120 waggons was captured by the Mexicans, also, one hundred pack mules. It was thought that Gen. Taylor's situation was still critical, doubts being entertained of his being able to make good his retreat to Monterey. He has volunteers only under his command, General Scott having taken the regular force from that part of the country. This is now much regretted.

O, Human Ambition, where is thy blush? O, Cruel War, when will thy bloody tale be told? The details of this last battle, (and perhaps not the last) should the accounts prove true, will carry lamentation, and weeping, and woe, to how many thousands of families in these two *Republics!* And yet there are those in this *Christian* country, who will justify this wholesale human butchery: and who seem regardless at once, of the millions of expense, the tens of thousands of human sacrifices, and the incalculable amount of suffering and bereavement inflicted upon survivers!! If "blessed are the *peace makers*," what, may we infer, is to be the reward of those who are *war makers?*

Ladies' National Magazine.—We have received the April number of this work in advance of all other Magazines. It is embellished with two engravings. The Children in the wood, and the Spring Fashions. Edited by Mrs. A. Stephens, C. J. Peterson, Publisher, Philadelphia.

DIED, at Columbus, Ohio, on the morning of the 23d instant, Mr. Jacob Medary, Post Master of that city, and brother of Mr. Samuel Medary of the Ohio Statesman.

Loss of the Tweed.—In another column will be found an account of the destruction of the British vessel, Tweed. It is said there were on board, crew and passengers, 150 persons, of whom 71 perished. When the Tweed sailed from Havana, she left behind 25 passengers, many of whom had their baggage on board.

Written for the Western Recorder.

NEW ENGLAND CORRESPONDENCE OF THE WESTERN RECORDER.

Boston, March, 11th, 1847.

Dear Friend Bassett:—The last Western Recorder bearing date March 4th, I regard as a rich number, spiced off with all the variety required to make a *Newspaper*. The one containing my last letter never reached me. I saw it a moment in the office of the Olive Branch. I think your patrons and friends in the West, cannot be otherwise than pleased with the Recorder as a family paper.

I see you have some sharp shooting on the question of slavery. That the true light now shineth, at least, through the free States, there can be no doubt, so that the whole affair falls upon the conscientiousness, and integrity of those who understand and know the truth. There is a great, and a fearful responsibility resting on the politicians, the ministers, and the churches of non-slaveholding states, in this behalf.—Whether these several sects will do their whole duty, remains to be determined. We are in a great moral battle field, on which some are fighting for themselves and their party, and some I hope are doing battle nobly for the cause of God and humanity. There is a great temptation placed before those whose sectarian attachments lead them to sympathise with slaveholding interests. If the Protestant Methodists, situated just as they are do not yield more or less to this temptation, they will be unlike most others in the same condition. Four Missionaries have this day left our harbor for China. They are sent out by the great Baptist denomination. They "got up" a meeting last Sabbath evening to celebrate their departure. It was one of peculiar interest. Were there room in my sheet I should admire to give you a short report of their speeches, but suffice it to say, they seemed to love the work which lay before them. God bless them! as they go across the great waters, and when they reach the land of their destination, may they make the perishing millions of China feel their influence!

The Boston P. Methodist conference held its session in Waymouth last week. I meant to have done myself the pleasure, to have been in attendance, but was prevented by the sudden death of a friend, which called my attention fifty miles another way.—How true it is that man may appoint, but God can disappoint

But although I cannot repeat any of the proceedings of the Conference, yet it should afford your readers some pleasure to be informed that from the knowledge I have of some of them, I am prepared to say that if unimpeachable character, and humble simplicity of aim, be evidence of goodness, they may be regarded as *good* men fearing God, and eschewing evil.

But one great fault which has every where pervaded the New England ministers and churches is this; having been called upon to witness the disgusting desecrations of religious excitement, in the hallucinations of *Millerism* they have turned away from the points of direct application of the truth to men's consciences, through fear, I have thought, lest any *true* religious excitement might be prostituted into a perversion of true piety.

Hence the preaching in New England for the last three or four years, has been on topics which would do more to gratify the intellect than to affect the heart. The pious and unpretending Protestant Methodist ministers have by no means escaped the contagion.—Hence there are no revivals in the churches, and I suppose very few additions of members!

There is beginning to be however a waking up in many parts of New England. In the small town of Bristol, Rhode Island, hundreds have recently entertained a hope in Christ—and many other churches are returning to the more appropriate and holy work of instrumentally saving souls. God grant that the time may not be far distant when the Protestant Methodist ministers may show their zeal for God and the salvation of man in this behalf.

O, Br. Bassett, do you know the exceeding pleasure which may be derived from laboring *successfully*, and irrespectively of all other considerations, for the salvation of undying souls? I trust you do. May you be able then, through your wide spread preaching instrument, the *Recorder*, to touch a chord in the breasts of your ministers, which shall vibrate in the songs of the redeemed coming home to God. L. D. J.

☞ We insert the following from Rev. Mr. Brown, over his proper signature, being assured that he has no intention to take part in a controversy respecting 'secret societies,' but only calls for correction in a point of fact, touching the Presbyterian Church

Written for the Western Recorder

Br. Bassett: A friend has referred me to an article or two in your paper relative to Rev. W. A. Smallwood's address on Temperance recently delivered in Putnam. In your paper of March the 4th, some person, who holds a ready pen, makes some friendly criticisms on a portion of Mr. S's. address, which was very justly liable to correction. In your paper of March 18th, a Son of Temperance replies, and in his argument makes some assertions relative to the Presbyterian Church which are not correct. Mr. Smallwood had said in his address, on page 21, "we (the Sons of Temperance) are no more a secret society than the session of a church is, when it sits, as it generally does, with closed doors." This assertion Mr. S. would not have made had he been better informed. We regret that he attempted to justify the organization of the S. of T. by appealing to a non-fact. But a "Son of Temperance" has defended this assertion with a vengeance, when he uses the following language; "I have seen men turned out of Presbytery, that none but the initiated might be present at their secret counsels. I believe the General Assembly do the same. If a ruling elder should disclose private things, done in secret session, to his better half, or his children, he would be subject to censure. I maintain they are considered private tribunals." Again; "our fore-fathers were driven from their home and their country by Presbyterians." I am not willing that your correspondent should be permitted to address your numerous readers with such bold assertions, without a gentle hint that possibly his name may be called for. The Presbyterian church begs to be excused from being haggled in a controversy about *secret societies*. Yours very respectfully,

S. Brown.

Zanesville, March 23, 1847.

NEWS OF THE WEEK.

From the New York Sun.

DISASTER AT SEA.

Loss of the Royal Steamer Tweed.

The Royal Mail steamer Tweed, Capt. Parsons, left Havana on the 9th of Feb. for Vera Cruz having 58 passengers and a crew of 91 men— in all, 149 souls. At half past 3 o'clock in the morning, February 12th, while going with full speed, she struck with tremendous force on the rocks of the Alacranes (Yucatan,) and in less than twenty minutes, she sunk entirely! The cabin was the first torn open by the concussion, and at the same instant the water came rushing in, drowning many before they could escape from their berths.—The upper cabin deck was burst through, and upon the scattered pieces of this many endeavored to save themselves. And now occurred those desperate scenes, more awful from the piercing shrieks of the sufferers, which no pen can describe. Many of those who gained the deck threw themselves into the sea and were lost at once. Others seized hold of boards, buckets, chairs, tables, or whatever they could reach, and calling upon God for assistance, dashed into the waves, some who occupied rooms in the deck cabin, preferring instant death to longer useless struggles, blew out their brains with pistols, or destroyed themselves with a razor or knife! By little and little, the long saloon cabin began to sink under water, and then all sprang from the ship. Some never rose again; others began to swim towards a cluster of rocks which were out of the water, about 50 yards from the vessel. Never was light so long in coming. When day dawned the saved might be seen here and there in little groups, with all their limbs bruised, naked and exhausted.—Gradually they collected together, and now saw a few unfortunate sailors clinging to the top of a wheel house. They made the most pitiful signs for succor, but there were no boats nor any other mode of assistance, and the sailors soon perished. Upon these rocks without provision, without aid, and ready to die, some from exhaustion, but most from hunger and thurst, did these poor beings remain for *five long days*. On the 5th day the brig Emily, the one by which we receive these particulars, hove in sight. Her appearance was hailed by one universal shout of joy, while tears and prayers of gratitude escaped from all.—The survivors were safely embarked on board the Emily and carried into Sisal. A card is published in the Noticioso, expressive of their gratitude to the Captain and officers of the brig. It appears that a small boat which afterwards floated to them, had been sent to Sisal for aid. On her way thither she was picked up by the Emily, Captain Camps, who immediately changed his course and ran for the wreck. The Tweed was a noble vessel. She had on board a large quantity of quick silver and valuable freight, the loss of which no doubt exceed $1,000,000. She was commanded by Capt. Geo. Parsons; E. Ellison, 1st officer, C. H. Onslow, 2d do E. Knott, 3d do. T. Rowlatt, Midshipman, S. B. Rowlatt, Surgeon. Don Escudero, of Yucatan, one of the most prominent men, was lost, together with his wife. They were drowned in their berth.

Ireland.—An agent of the Society of Friends traveling with a view to explore some of the Western and Southern parts of Ireland, thus describes the prevailing manifestations of woe:—Thou wouldst hardly recognize the country in passing through it; every living thing but man, has disappeared; no dogs, no pigs, no poultry. I do not think I have heard a poor person laugh since I left home. How changed! It is no exaggeration to say that there is no playing of children in the streets. The people have a sickly, livid hue.—I heard the remark that they were beginning not to know their neighbors, from their altered looks."

Distressing.—A distressing occurrence took place, one mile east of St. Clairsville, during the past week. A man, named Jonathan Shaw, of Allegheny conny. Pa. had been conveying his two sisters to a new home in the west; and was returning. In Pickaway county, Ohio, he received a kick from a horse, and caught cold in the wounded part, the knee, before coming this far east. Lock jaw was the consequence, and he died on the 5th instant, among strangers. Our fellow-citizen, the Rev. Young, took an active part in seeing to his wants, providing for the decent burial of his remains, and in forwarding the sad intelligence to his wife and two children, who expected him home to remove them, also, to the west. His brother and brother-in-law were just in time to witness the interment; as the body had been kept as long as possible, and they arrived while the funeral procession was proceeding to the grave.—*Belmont Chronicle, March 12.*

Sailing of the Irish Relief Ship.—The barque Victor, Capt. R. W. Clarke, left port yesterday for Cork, laden with part of the donations of the people of this city, for the relief of the famishing poor. Heaven speed her on her holy mission! She takes out 5695 barrels and 230 half barrels corn meal, 72 sacks and 12 barrels corn, three barrels flour, 19 barrels and 2 boxes bread, one barrel beans, four barrels hops. and 16 boxes and bags clothing. At a rough calculation, we estimate that this charge of food will support, for a single month, *one hundreth part* of the suffering population of that country.—The barque will, we hope, arrive out within thirty days. No time is to be lost in getting off the Relief Ships now loading at other ports, as the months of April, May and June, will, we fear, witness great distress from want of food.—*N. Y. Sun 11th.*

Public and Private Industry.—*Legislative Idleness.*—Industry is indispensable to the successful prosecution of any occupation in life. It is also indispensable to health and happiness; for indolence invariably leads to vice. These truisms are no where more highly appreciated than in our own country. But it is evident that our public men are fast losing sight of them. Take, for example, the proceedings of Congress, and of our State Legislatures generally. How much precious time is wasted? How many efforts are made to kill time, how many speeches against time, and how much business postponed to the end of the session? All the business transacted at the last session of Congress could have been gone through within three weeks instead of three months. Should a private citizen attempt to manage his business upon the economical principles of Congress, he would forfeit his credit, lose the confidence of the public and become a bankrupt. And why should indolent politicians be exempt from the same just retribution? Why should the people ever again confer power on any Congressman or Legislator whose influence has once blocked the wheels of the national or state government. —*N. Y. Sun.*

The fire at Columbia, S. C., 3d instant, commenced in the book store of Messrs. Tarbox & Co., or in the adjoining store of Samiss and Rooney, in Broad street. It extended right and left and back to Oglethorpe street.

Fires.—The steam saw mill at Cumberland, Md., was destroyed by fire on Friday night. Also an adjoining sash factory. Loss about $15,000, insurance $4000.

Terrible Accident.—A gentleman by the name of Fox, with his wife and five children, were crossing Wildcat river, in Indiana, with a waggon and team, when the horses turned into deep water, drowning the five children and a female.

A House set on Fire by Water.—On Sunday, the 24th Jan., the house at East Dennis, occupied by Mr. David Farnsworth, was set on fire and narrowly escaped destruction, in consequence of a glass globe of water containing two small fishes, having been hung up against a south window. The house having been shut up two or three days, Mr. F., on approaching, saw smoke issuing from the chimney. Five minutes elapsed before he got in, as he had to return to his father-in-laws, for the key. On entering, he found one of the window curtains was burnt, and that a covered easy chair, standing by the window was in flames. After extinguishing the fire, he ascertained the cause. The glass globe filled with water hung where the rays of the sun fell directly upon it, forming a lens, or burning glass, and a part of the curtain happening to be in the focus, was set on fire. Repeated experiments were afterwards made with the same globe. When filled with water and exposed to the sun, paper placed in the focus was instantly ignited; but when the water was turned out, the same effect was not produced. If Mr. F's. house had been destroyed, every body would have said that it was set on fire by an incendiary.—*Scientific American.*

The Wail for Ireland.

A fair was recently held in Brooklyn, (N. Y.) for the benefit of the poor of Ireland. In the Post office of the fair, where every body could find a letter if they only applied, was found the following epistle, which is prose and poetry combined:

Misthur—Shure but its the heart of swate Ireland that 'ud like to embrace ye, for all that ye'v done for her aid, me asthore; but the death of her childer, does so her bewilder, that its meself is afeared she'll niver smile more. When the wail of swate Erin sthruck the shores of Long Island, its yerself took it up, and rapatied yer crying, until far and wide, from lakes to the sea side, it rang—"gave Erin bread, her childer are dying." Shure but its all thrue, that first said by you—that niver a haperth; had thousands, of bread. That fathers an' mothers, and sisters an' brothers, must soon have relafe or the green turf o'er their head.

Och! how swate Erin's now waping, for the host that's slaping, the victims of famine——that monsther so dread.—Each of his foot print's a grave for the fair or the brave; and he's made the "Green Isle" a graveyard for his dead.—Darlint, may ye niver sup sorrow; and, och! ne'er know the horror, that spreads like a pall o'er the "Emerald Isle." Her thanks, and the best, shall be borne to the West, by every proud sail that shall reach ye, ere-while. For what ye have done and what ye are doing, shure but it 'ill long live on Green Erin's story; and faith, be it said, may each hair ov yer head, be a lighted mowld candle to show ye to glory.

And, Misther Advertiser, we'v larnt to be wiser, than to think the rich are our foes, as we'v often been towld. And throth you had betther print this lady's letter, or return it widout breaking the seal or its fold. KATE O'NEIL.

Drowned.—On Wednesday last, a man named John Easter, of Bedford township, in this county, was drowned in the Walholding canal, about three miles above Roscoe. He was riding along the towpath, and it is supposed he fell off of his horse into the water. His body has not yet been recovered.—*Cosh. Whig.*

Seat of Government.—The legislature of Michigan have located the Capital of that State in Lansing, Ingham County.

The three Million Bill.

An ACT appropriating three millions of dollars, to enable the President to conclude a peace and limits with Mexico.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whereas a state of war now exists between the United States and the Republic of Mexico, which it is desirable should be speedily terminated upon terms just and honorable to both nations; and whereas assurances have heretofore been given to the Government of Mexico that it was the desire of the President to settle all questions between the two countries on the most liberal and satisfactory terms, according to the rights of each and the mutual interests and security of the two countries; and whereas the President may be able to conclude a treaty of peace with the Republic of Mexico prior to the next session of Congress, if means for that object are at his disposal; and whereas, in the adjustment of so many complicated questions as now exist between the two countries, it may possibly happen that an expenditure of money will be called for by the stipulations of any treaty which may be entered into; therefore the sum of Three Millions of Dollars be, and the same is hereby appropriated, out of any money in the Treasury not otherwise appropriated, to enable the President to conclude a treaty of peace, limits, and boundaries with the Republic of Mexico, to be used by him in the event that said treaty, when signed by the authorized agents of the two Governments, and duly ratified by Mexico, shall call for the expenditure of the same, or any part thereof, full and accurate accounts for which expenditure shall be by him transmitted to Congress at as early a day as practicable.

JOHN W. DAVIS,
Speaker of the House of Representatives.
G. M. DALLAS,
Vice President of the United States and President of the Senate.

Approved, March 3, 1847.
JAMES K. POLK.

Rail Road Accidents.—On Saturday night Feb., 20, a large ware-house belonging to B. Higgins & Co., at Paris, built over the Mansfield and Sandusky City Rail Road was broken down by the great weight of wheat it contained, emptying its contents into the track, and entirely obstructing a passage for the last week. Fortunately there were locomotives on both sides, and consequently passengers have met with very little inconvenience or delay.

On Saturday afternoon the 27th one of the locomotives on the Mad River and Lake Erie Rail Road, came in with a long train of wheat cars and ran them on the side track leading to the Basdown thro' Mr. Caswell's ware-house. Before they were secured they became uncoupled from the locomotive, when the whole train rushed down the track, burst in one door, and burst out at the other and ran directly over a pile of pig iron, perhaps a foot high; the first car pitched off the wharf standing on end, the next followed, standing on end on the top of the second, and the third reared upon the second, without injuring itself or spilling its load—thus arresting the progress of those behind.—*Sandusky Clarion.*

We learn that at the last regular meeting of the Directors of the Mad River and Lake Erie Railroad Company, at Bellefountaine, in addition to the order for the removal of the office to Sandusky City, Mr. Dewitt C. Henderson, was appointed Superintendent, in place of Wm. Durbin removed—and that Mr. Robert Patterson was reappointed Treasurer of the Company, and removes to Sandusky City with the office.

We also learn that agents interested in the construction of that contemplated extension of the road from Springfield to Dayton, were in attendance at this meeting, and got assurances from the Company, that they would furnish the iron for the contemplated extension of the road, provided a sufficient amount of stock could be obtained to grade the road and prepare the superstructure for the iron. The Daytonians have set their hearts upon this work, and seem determined to carry it through. In addition to liberal individual subscriptions in and about that city, the County was recently authorized, by a large vote, to subscribe 25 000 to aid in the construction of the road. This will, in all probability, enable them to procure the requisite amount of stock to secure the liberal offer of the Company, and, at the completion of the work.—*Urbana Gaz.*

We learn from the Cincinnati Gazette, that at a late meeting of the Cincinnati, Hamilton & Dayton Railroad Company, it was determined to commence the survey and final location of the route of the road from Cincinnati to Hamilton immediately, preparatory to putting the line under contract. The Company intend, if possible, says the Gazette, to have the grading completed this year, so as to have the road ready for the superstructure early next season.

The Dangers of Whaling.—Captain Avery late of bark Alibree of Mystic, was killed by a whale, August 16, lat. 45 N. lon. E. The line being capsized he was thrown into the water and taken down by the line. It was about half an hour before he arose, when it was found his right thigh was broken, and ankle put out of joint, but badly done by the line. His remains were taken on board and buried the next day. The ship was brought into Honelulu by Mr. Swain, 1st mate, who upon his arrival declined to continue in command, and the Alibree was ordered home in charge of the 2d mate. Among our papers from Sandwich Islands we find the names of no less than twenty-three persons reported, who have been killed by whales within a short space.—*N. Y. Sun.*

Destructive Fire.—A fire has occurred in Towanda, Pennsylvania, which destroyed most of the business part of the town. Loss upwards of $80,000.

More Trouble.—It is said that Lord Palmerston is about to demand the liberation of 3 negroes, whom he affirms are English subjects detained in slavery in the Island of Cuba.

Relief per U. S. Ship Macedonian.—Societies, Churches, Committees or Persons desirous of sending supplies to the starving people of *Ireland* and *Scotland* by this ship, are respectfully notified that contributions will be received on board said ship at Pier No. 3 North River, in front of the warehouse of Davis, Brooks & Co., No 38 and 39 West st., or at their office, No. 2 Broad st., where receipts will be given and directions complied with regarding the application of said donations—a list of which will be published. A great error has prevailed in relation to the vessel. She is *not* the "Macedonian" captured from the British, but another vessel named after the old prize. She was built for the Exploring Expedition, and was launched at Norfolk in 1837. Com. De Kay announces that he will sail as soon as the cargo can be got on board.—*N. Y. Sun.*

The next Steamer due here is the Hibernia. She was to leave Liverpool on the 4th March, and is therefore now thirteen days out. She will probably arrive on Friday or Saturday.—*New York Sun.*

Fire and Loss of Life.—We are pained to learn that the dwelling house of a Mr. Jones, in Thompson, Geauga county, was consumed by fire on Thursday night last, and melancholy to record, two of his children were burned. Mr. Jones and his wife put their children, one aged five and the other three, in bed, fastened their house and went to a protracted meeting.—About half past 9 o'clock the house was discovered to be on fire. Several persons in the neighborhood ran to it, and by tearing down one corner of it, took out the children with their limbs burned off and their bodies nearly consumed.—*Painesville Telegraph, Feb.*, 17.

The Mexican Clergy.—The nearest approach we have yet seen towards peace has been the determination of the Mexican Clergy to move promptly and decisively in the matter, having successfully resisted the extraordinary amount claimed of them by the Government to carry on the contest, though compelled to pay something towards the war expenses. They could not foresee at what moment an infuriated soldiery, urged by ambitious officers, might not lay violent hands on all the Church property; therefore to guard against that calamity, they are speaking openly and decisively in favor of terminating the war. A reaction in all probability will soon take place in public opinion.—*N. Y. Sun.*

Damages.—Walter Urquhart and wife recovered $1,675 damages against the Connecticut River Steamboat Company, for injuries received by Mrs U., in 1845, her arm having been broken by carelessness.

Fire and Loss of Life.—A correspondent of the Albany Argus informs the editors of that paper that the dwelling of Hezekiah A. Holdridge, in North Blenheim Schoharie Co., was burned down on Monday last. Mrs. Holdridge and five children were burned to death, and the sixth and only remaining child so badly injured that it cannot long survive.

Mrs. Emma Smith, wife of the Mormon prophet, J. Smith, has returned to the city of Nauvoo, and taken the hotel known as the Mansion House.

A Mail Lost.—The stage running between Steubenville and Wellsville, slid into the river three miles below the latter place on Tuesday night last. The principal mail, containing the letters, was lost, and one horse drowned. No other accident occurred.

Population of New Orleans.—A census has lately been taken in the Crescent City, to which many of the citizens object; giving the number of the population as 94.499. The census of 1840 gave 98,837 as the population. Thus by deducting the first from the second, we have a *decrease* in population of New Orleans, since 1840, of *four thousand, three hundred and eight*. The Delta insists that this is almost impossible, and hopes that orders will be given for taking a new census.

The French ship C. Colon, or Christopher Colombe, Capt. Dury, was struck by lightning on her voyage from New Orleans to Havana, previous to Feb. 20. She was loaded with cotton and corn, and is said to be a total loss, being burnt to the water's edge. Cargo fully insured at New Orleans.

Frozen to Death.—A farmer of Lorett who had been to market at Quebec, with a load of hay, perished in the night during a storm, 27th ult., within a short distance of his home. Both man and horse were found next morning covered with snow. The cold was usually severe.

New States.—Wisconsin has been admitted into the Union, and will be represented in Congress at the next Session. The opening of the *Thirtieth* Congress will witness a representation from *Thirty* States.

Buffalo.—There are now waiting for the ice to give way and the trade of Lake Erie to open, 17 steam boats, 10 propellers and 1 sloop. The amount of new tonage constructing at Buffalo for 1847, comprises 1850 of sailing vessels and 2500 of steamboats.—*N. Y. Sun.*

The Ten Regiments are ordered to be enrolled as rapidly as possible, the recruits from New York, to rendezvous at New Orleans.

The Presbyterian Advocate publishes a decision of the Supreme Court of Pennsylvania, by which it appears that the salaries of clergymen cannot be taxed under the tax law of April 30, 1841.

A Good Man.—A Mr. Peter Miller died at Easton, Pa., in the 81st year of his age. He left no family, and his estate, valued at half a million is appropriated to various public objects; one of which is to invest a large sum the income of which is to be loaned on good security, to young farmers and mechanics purchasing property, and entering into business in the country.

Murder.—Noah Heaton, residing near Toronto, Canada, was murdered 20th ulto, and James Hamilton, who was indebted to him, has been arrested on suspicion of being the murderer..

The Legislature of Iowa adjourned last month without electing Senators to Congress.

An anti gambling law has been passed in Pa., giving magistrates summary power to enter suspected buildings. A person enticing another into a gambling house, is to be responsible for losses incurred, and liable to a fine of not more than $500 nor less than $50.

The Beef Market.—We must look for a falling off in the beef market, and a rise of prices from obvious causes. We required south an immense quantity for the army last fall. Almost every steamboat bound to New Orleans carried down cattle. Drovers were scouring Tennessee, Missouri and Illinois, and bought up everything. Upwards of 20,000 head were required for the army supplies. Then the foreign demand for beef increased. In 1846, the foreign shipments from New Orleans were 44,189 bbls, but the previous year only 9,167. The amount sent to the Eastern States was also considerable. The dearness of grain will tend to increase the price of beef.—*N. Y. Sun.*

The Death of the Lady of Senator Allen, of Ohio, is announced in the Washington Union. She died in that city last Saturday morning of pleurisy, aged forty years; leaving a daughter thirteen months old. Mrs. Allen was the daugher of the late Governor McArthur, of Ohio, and was greatly esteemed.

Caution to Hotel Thieves.—On Sat. morning last, a person from N. Y. calling himself Phelps, stopping at Noe's Hotel, Somerville, entered a boarder's room and stole a valuable gold watch, and made off by railroad to New York. Mr. Noe pursued on horseback, riding eleven miles in forty-five minutes, over a wretched road, overhauling the thief at Elizabethtown, when the watch was found upon him. He was taken back for trial. Mr. Noe deserves much credit for his promptness.

The New Orleans Picayune of the 6th announces the first reappearance of a bank note which its editors marked & set afloat, nearly two years ago.

The Oregon Mail Line of Steamers are to run monthly from Charleston, S. C. to Chagres, touching at St. Augustine, Key West and Havana: the mail will then be conveyed by land carriage, across the Isthmus, from Chagres to Panama, where it will be received by steamers for Astoria, or the mouth of the Columbia River, touching at Monterey, San Francisco and other places. The cost is not to exceed $100,000 per annum. U. S. Postmasters are to be appoined at Astoria and other points on the Pacific. Postage on a single letter to Chagres 20 cts., Havana 12 1-2 cts., Panama 30 cts., and to the Pacific coast, 30 cts.—*N. Y. Sun.*

Dreadful Accident.—At St. Louis on the morning of the 24th ult., two brothers, by the name of Uris and William Garreau, in the employ of Messrs. Hart and and Brester, who were engaged in re-shingling a large four-story building, fell from the roof to the pavement and both were killed—the oldest immediately, and the other living about an hour.

From the Emancipator.

Congressional Law for the District of Columbia.

Some considerable time since, we were informed of the case of clergyman in Hampden County, who had given great offence to some politician in his church, by preaching a bold and faithful sermon "Slavery, and the duty of American citizens in regard to its Abolition." The worst paroxism of indignation was occasioned, as we understand, by his statement that there was still a law existing in the District of Columbia, and owing its force only to the authority and act of Congress, by which a slave, arrested for murder, is subject to be cut in quarters, and the quarters to be exposed in the most public places of the county. A torrent of indignant denials almost overwhelmed the good man, without giving him a chance to produce his authority or prove his operation. His appeal to Judge Jay hardly availed to procure even a suspension of judgment. Under these circumstances, we volunteered to write to a member of Congress, to procure an exact and certified copy of the law & a statement of its present validity. We received in reply, the following copy and certificate, which we suppose, will be fully satisfactory to all reasonable people.

Be it enacted &c. "That when any negro or other slave shall be convicted by confession or verdict of a jury, of any petit treason or murder, or of wilfully burning of a dwelling-house, it shall and may be lawful for the justices before whom such conviction shall be, to give judgment against such negro or other slave to have the right hand cut off, to be hanged in the usual manner, the head severed from the body, the body divided into four quarters, and the head and quarters set up in the most public places in the county where such fact was committed."

The above is copied verbatum from the 4th chapter of the Laws of Maryland of 1729, being the whole of the 2nd section of said chapter, as contained in the first vol. of the Laws of Maryland, "revised and collected by William Kelly, Att'y."

The act was in force in 1801 when it was continued with the District of Columbia by *act of Congress* approved on the 27th of July of that year, entitled "An act concerning the district of Columbia" and is now in force within that part of said district which lies North of the Potamac, being all that portion which was ceded by Maryland to the United States.

J. R. GIDDINGS.

Hall of Rep. March 18th, 1846.

BIOGRAPHICAL.

Written for the Western Recorder.

MISS MARY BOVEY.

Br. Bassett: It becomes my painful duty, to record the death of our much esteemed Sister *Mary Bovey*, who departed this life, March the 7th, 1847, after an illness of three weeks, in the 27th year of her age. She embraced religion in her 18th year, and united with the Methodist Protestant Church, of which she remained an acceptable member until her death. In former days, the Lord saw fit, to take her pious parents to himself. After the death of her Father, which occurred about a year ago, the family was divided. Mary, and her youngest sister, the one her mother left in her care, when she left the world, went and lived with Br. L. Cook of Cardington, where they found a comfortable home with that pious family. About three weeks before her death, she went to see one of her sisters, who lives about fifteen miles distant. The day being wet and cold, by the time she got there, she was exhausted, sickness having thrown its withering arms around her, before she left home. She continued to grow worse, though her sufferings were not great. After the lapse of some two weeks, she consented to have a Physician called in. He came, and after examining the case, pronounced it an affection of the Lungs.

The disease continued its rapid march, until death threw its icy arms around her, at which time she said, I am in water. A sister standing by, asked her where the water was. O, said she, *you* dont see it, but *I do*.

The friends seeing that she was fast sinking, asked her if she thought she was dying. (She not being able now to speak) answered in the affirmative, by nodding her head. They then asked her if she was prepared to go. She answers yes, by the same sign, her speech having entirely failed her. She then swooned away, and appeared as though gone, for half an hour. She then revived, and recovering her speech exclaimed *See, see*. O: how pretty! on being asked what she saw, she replied, those Angels, dont you see them? She continued gazing at them, for a short time, with a sweet smile upon her countenance some one asked her if she was going to meet her parents? Yes, said she, they are waiting to hail me as I come. She then raised her hands, and commenced shouting Glory! Glory! Glory to God! and thus fell a sleep in the arms of Jesus. Her remains were brought back to Cardington, the place of her former residence. At the appointed time for the funeral, a large congregation assembled to witness the solemn scene. Br. A. K. Earl preached a very appropriate sermon, on the occasion. After which, she was borne to the grave, there to rest in silence until the resurrection morn. She has left 7 sisters, to mourn their loss. The Lord support them under their affliction. Yours,

Samuel Lancaster.

Written for the Western Recorder.

BR. CHRISTIAN WHITEMAN

Was born April 25, 1806, in Fairfield County Ohio, where he lived until 1833, during which time he married, and became charged with the care of a family. In 1833, he removed to Sandusky County, Ohio. Soon after his removal he became awakened to a sense of his ruined condition by nature; he had such a view of the law of God as a rule of moral action, and such an application of the same to his conscience, that sin became exceeding sinful, until he cried out in the bitterness and anguish of his soul, with the Publican, God be merciful to me a sinner. But in the darkest hour of his extremity he was enabled to lay hold of Christ by faith confessing with his mouth the Lord Jesus and believing in his heart that God had raised him from the dead. His load of sin was removed, and he made to rejoice with joy unspeakable and full of glory, in a soul satisfying evidence that old things were done away, and all things had became new. He joined the church and submitted to the ordinance of Baptism, continued happy in the communion of the church about a year, when some difficulty occurred that discouraged him, when he left the church. He did not continue long in this situation till he found he had left his Father's house, and like the Prodigal Resolved to return. From this time he lived a faithful member of the Methodist Episcopal Church, until he removed to Owen County, Indiana, in 1845. About this time we organized a society of the Methodist Protestant Church in the neighborhood where Br. J. Gardener from Coshocton County, Ohio, had located. Br. Whiteman and his family joined with us, and he was elected leader of the class. This office he filled with great acceptability until he was called from his labors to his reward in heaven.

He was highly esteemed, not only by the church but all who knew him. His last moments were most triumphant. He told his friends when the last trial was at hand that the storm would soon be over. He took an affectionate leave of each member of the family, giving suitable advice, and charging them to meet him in heaven. When a friend offered some refreshment he refused, and said before to morrow he would eat bread in the Kingdom of God. Just before his departure he said, in three hours I will be in heaven. He died September 13th, 1846, leaving an affectionate wife and seven children with his class, numbering 30 members, to mourn his loss. "Mark the perfect man and behold the upright for the end of that man is peace."

Yours sincerely, Wm. B. Evans.

Spencer, Ia., February 24, 1847.

Written for the Western Recorder.

JAMES ADY, Sr.,

Departed this life at the residence of his son, (Joshua Ady,) five miles west of M'Connelsville, on the 14th of December, 1846, in the 86th year of his age. The subject of this brief notice was born in Harford county, Maryland, December 26, 1760, and became a subject of the renovating influence of the Holy Spirit, in the 18th year of his age. Being deprived of the facilities to a religious life that many of his surviving friends now enjoy, he passed four years of his infancy in combating the enemy of all righteousness; at the end of which time, God, in his Providence, afforded him the opportunity of becoming a member of the mystical body of Christ, and in the 22nd year of his age he united with the Methodist Episcopal Church, with which he stood faithfully identified until the spring of 1827, when he emigrated to Ohio, and settled with his family among their friends in Harrison county, near Harrisville; where, with his companion, he united with the Methodist Protestant Church, at its organization in that neighborhood, at Holmes' meeting house. There he remained a useful member until the spring of 1832, when he removed to Morgan county, where he lived a useful and respected member of society, and esteemed by all who knew him.

A short time before his decease, the writer of this notice called to see him, and found him perfectly resigned to the Divine will, and manifesting a desire to depart and be with Christ, rather than remain longer in a world of sorrow. His remains were deposited in the Mt. Zion Church-yard, by the side of his consort, whose remains were there deposited a few months previous. And while their bodies are there, to lie until the Resurrection Morn, I have no doubt but that their happy spirits are associated in the Paradise of God. But they are gone, leaving sons and daughters, with a numerous train of relatives and friends, to mourn their loss. May they follow them as they followed Christ, that they may meet to part no more.—Amen, and Amen. C. J. SEARS.

☞ *Methodist Protestant* will please copy, for the information of Eastern friends.

From the Methodist Protestant.

"Long Pieces"—A Scene in the Editor's Office.

Ed.—Do you wish our readers to read your article entire, Mr. Scribblelong?

S.—Certainly, sir—why else would I print?"

Ed.—Take an editor's advice then, and condense to one eighth of its present dimensions, and it will be read by some who get the paper."

S.—(colouring)—How can I without violence to the subject?

Ed.—If you cannot condense, then write eight separate articles; change your title in each, for variety's sake, and your labor will not be lost; but to publish *that long thing*, in this age of hurry and rapidity, why we might as well publish so much Greek, for all the readers who will go through with it.

S.—(a little piqued)—How long do you think a newspaper article ought to be, Mr. Editor?"

Ed.—Not more than a column, unless it be first rate, something spirited and of general interest; never more than two columns.

S.—Ahem! that's rather a Procrustean rule, I fancy.

Ed.—It is a rule founded upon close observation and editorial experience. Pray, tell me when did *you* read patiently a longer article in any newspapers.

S.—(thoughtfully)—Well, let me see, I read my last essay upon 'Perseverance,' which was full four colums of the "Heavytides Gazette" and—

Ed.—(smilingly)—*Your own* article. Who *else* read it? No one except yourself and the proof-reader perhaps.

S.—(passionately)—Mr. Editor I did not come here to be insulted; if you do not like my MS. return it.

Ed.—(handing it)—"It is here, sir."

S.—"That will do—good morning."

Ed.—"Good bye." (*Exit Mr. Scribblelong.*)

The Markets.

Zanesville & Putnam, March 25.

Flour, $4,00 per barrel; Wheat, 65 cts. per bushel; Corn, shelled, 27 cents, 25 cts. in the ear; Oats 16 cts., Clover Seed $3,00, Timothy Seed $2,00.

Pittsburgh, March 19.

Flour, $4,00 to $4,05 per bbl; a good article will bring $4,06, readily. Sale of 100 bbls., prime article, at $4,10. Corn, sales from first hands at 37c. Oats, sales of 140 bu. from wagon at 26c.; 400 do at the River, at 28c. Clover seed dull at $3,50; Timothy seed in demand at $1,62a2,00. Bacon, Hams 7½c. per lb., Shoulders, 6c.

Cincinnati, March 19.

Flour,—Sales are being made at $4,40@4,41; some at $4,50@4,50 per bbl. Corn Meal, per bushel, 43@45c. Dried Apples, 60@65c. per bu.; Dried Peaches, $1,50@1,60 per bushel.

Beef Cattle—Sales at $4,25@5,00 pr. cwt.

Baltimore, March 19.

The flour market has become quite unsetttled. Plenty of sellers, but no buyers at the prices demanded. For Howard st., holders asking $6 12½ per brl.

Corn—Sales White at 80c, and Yellow at 84c. The sales of both descriptions this week are 60,000 bushels.

New York, March 19

The market for flour has given way a fraction. Genessee and Western sold to-day at $ 6 87½, but most holders continue to ask $7.

Sales of Cornmeal are $5 per brl, also for future delivery at $4 62½

Bacon,—10@10½c. for hams, and 7½@7½c. for shoulders,

Boston, March 19.

Flour,—Moderate sales, Genessee, at $7,25. George town, Ohio, via N. O. &c., are selling at $7,00.

White Corn, 88@89c.; Yellow 93@94c.

Bacon—Sales Western, at 8½c, and of Hams at 9½c.

Philadelphia, March 19.

Flour—Sales to-day were all at 5 87½. Few sellers ask more than that price.

Wheat—White stands at 134c to-day; Red is held at 125 with sales.

NOTICES.

Bucyrus Circuit, Musk. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. Brown, J. Jack, I. Thrap, G. M. Scott, and J. Sowder. Please remember, I am alone, and need help. Come, by all means.

A. S. Robinson

Wheeling Circuit, Pittsburgh Conference.—Br. Brown, the President is informed that his appointment for this Circuit, is at Br. Geo. Dowler's, commencing Saturday, April 3d, at 11 oclock. He is also informed that Br. Alexander Marple is now in readiness to be employed, should there be a call for his services. S. Hazlett.

Lima Circuit, Ohio Conference.—Our presidential meeting will be held at Uniopolis, commencing at 11 o'clock, Saturday, 19th of April. We invite Brs. I Hunt, G. Thornburg, J. Park, W. Pelan, S. P. Kezerta, J. Borton. Come, brethren, and help us. G. M. Hunt.

Frederick Circuit, Muskingum Conference.—The President, Br. Clancy, is informed that his meeting for this circuit will be held at Fredericktown. S. Lancaster.

Mill Creek Circuit, Indiana Conference—Our third quarterly meeting will be held at Pleasant Grove, including the fifth Sabbath in May. The President is requested to attend.

H. Collings.

Miami Circuit, Ohio Conference.—We have a protracted meeting appointed to be held at our new Church, 4 miles west of Troy, commencing, April 10, to which we invite Br. Young, our President, Br. S. P. Kezerta, and as many more of our brethren as can attend. Br. Young is also desired to fill an appointment at or near Logansville. J. W. Thornburgh.

Delaware Circuit, Muskingum Conference. The President's meeting will be held at Westbrook's School House, seven miles west of Homer, and three from Lock.

Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Potter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early period, that the brethren may have time to arrange their business and attend. Don't fail to come.

Wm. Hatfield.

Evansville Circuit, Pitts. Conf.—The next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the brethren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. Waren, Supt.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

Wheeling Circuit.	1st	Sunday	in	April.
Tyler	" 2d	"		"
Harrisville	" 3d	"		"
Mill Creek	" 4th	"		"
Buchanon	" 1st	"	in	May
Braxton	" 2d	"		"
Greenbrier	" 3d	"		"
Huntersville	" 4th	"		"
Valley	" 5th	"		"

Geo. Brown.

Ohio Conference.

Presidential Visitation.

Greenville Mission,	March	27 & 28.
Miami Circuit,	April	10.
Lima "	"	17.
Kalida "	"	24.
Maumee Mission,	May	1.
Portage Circuit,	"	8.
Mt. Blanchard "	"	15.
Richwood "	"	22.
Union "	"	29.
Springfield "	June	5.
Miami "	"	12.

I Request the Superintendants, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. Young.

Muskingum District.

Br. Bassett: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

4th	"	March,	Zanesville Ct.
1st	"	April	Newark "
7th	Wednesday	"	Delaware "
2nd	Sunday	"	Frederick "
4th	"	"	Licking "
28th	Wednesday	"	Mt. Zion "
1st	Sunday	May	Coshocton "
2nd	"	"	Pleasant hill "

Geo. Clancy, Pres.

Indiana District.

Mr. Editor: Please state that by divine permission, I will fill the following appointments.

Flat Rock	Circuit	March	28th
White Lick	"	April	11th
Mill Creek	"	"	18th
White River	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. Shipp.

Zanesville Circuit.—The President Br. Clancy will be expected to attend a meeting at Brownsville, on the last Saturday and Sunday in March, ☞ per his appointment.

Greenville Mission, Ohio District.—Our second quarterly meeting will be held at New Madison, Darke county, commencing, March 27th, to meet the President's visit. We invite Br's. J. Flood, I. Hunt, G. Thornburg, W. Pelan, Wilford Young, J. Q. A. Yonkey. S. P. Kezerta.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Jos. Burns, S. Hazlett, M. U. Ensminger, A. S. Robinson, one subscriber; T. Hanna, L. D. Johnson, J. M. Winn, J. H. Freeman, B. Tout, W. Remsburg, H. Reger T. Brookover, S. Lancaster, E. Reynolds, J. W. Smith, P. M., J. F. Bane, J. B. Peat, G. M. Hunt, O. P. Stephens, one subscriber; N. Parker, P. M.—L. G.—C. H. Williams, M. Jared, two subscribers; C. J. Sears.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
Jos. Burns,	J. Brown. Va.,	8	52	2 00
M. U. Ensminger,		7	52	2 00
L. Starkey,	"	9	26	2 00
C. Springer,	J. Richey,	7	52	1 00
Wm. Duling,	W. Wisecarver,	8	29	1 00
C. H. Williams,	W. B. Adams, Ia.,	8	27	50
M. Jared,	G. W. Jackson, Ill.	8	52	2 00
C. J. Sears,	T. Rivers,	8	46	1 00
H. Sturges, Putnam,		8	52	2 00

The P. M. at Parkersburg, Ia., writes us that a number of papers directed to John Richardson, have found their way to his office, and he knows of no such man in the parts. We send to I. Richardson, Romney, Tippecanoe, Ia., a subscriber sent us we think with the pay, by Br. J. Shipp. We find no other such name in Ia. Will Br. S., inform us if the said subscriber's paper is rightly directed, and whether he receives it?

We sent last fall the pamphlets ordered by Brs. D. Moore and L. Ensminger to Richwood, by the hand of Br. J. C. Sidle, and gave them notice of it through the paper, requesting them to get them from there. We are just informed that these packages are still in the hands of Br. S. Did the brethren not see our notice? Or why did they not inform us long ago, that they had not received their pamphlets?

Br. Peat, C. A. shall certainly be credited to end of Vol., 8, for the amount paid you, but dont let that Br. discontinue. We would like to be crediting also, those new subscribers, looked for.

New Subscribers this week, five. Discontinuances, none.

Methodist Protestant,—Credit J. Stickney, Springfield, Ohio, fifty cents, per O. P. Stephens, and charge us.

Brother M. Ensminger, Brother Tipton paid us nothing for you at Conference.

The Post Master at Hebron, Ohio, informs us that W. Maddux does not take his paper from the office. Will Brother Munhall see to this?

Received for Rev. C. Springer.

J. H. Freeman, $1 00. J. Carey, Jr., $3 00.

Received for Annual Register, 1847.

J. Hazlett,	$1 00	C. H. Williams,	$1 50
M. Jared,	3 00	C. J. Sears,	1 00
James C. Wilson,	50		

STEAM MILLS TO RENT, AT BROWNSVILLE, OHIO.

SEALED PROPOSALS will be received by J. Bixler for the Directors, until 12 o'clock M., on Saturday the 17th of April next, for renting the Bowling-green Steam Saw and Flouring Mills, for a term of one or more years. Bidders will specify the amount of rent they will pay annually (to be paid in quarterly payments in advance;) and to obligate themselves to take the Mills, & Machinery, Blacksmith & Cooper shops, in the condition they may be in on the 7th of May ensuing; when possession will be given; and to pay the taxes on the Mills Machinery, and to keep, and leave the premises in as good repair as they are received. Accidents of an unavoidable nature only excepted. By order of the Directors,

Geo. H. Hood, *Sec.*

Brownsville, March 20, 1847.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By Lorenzo D. Johnson. *Second edition, revised and improved.—Boston.*

Price—50 cents.

In presenting to the public the "*Memoria Technica*," which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to call the attention of Teachers, School Committees, and others interested in education, the peculiar merits of the work. It has been already introduced into several of our best and most popular schools in Boston and vicinity, and has also received high commendation from many of our most distinguished clergymen and other literary men who have examined it.

NOTICES OF THE PRESS.

'This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during a course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principle upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. Every page of the work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to trachers and all interested in this important subject.'—*N. Y. Teachers' Advocate.*

'The art of improving the memory is sureiy a very important one, and whoever contributes any thing to further this end, certainly renders an important service to the public. Mr Johnson, we believe, has succeeded in bringing his system of mnemonics into such a practicable form, as will render it an essential aid to all who do not naturally have a great power of memory.'—*Ch. Witness*

'This is a treatise on artificial memory prepared for the use of schools. The subject is a curious one, and worthy of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of the kind ever prepared for the use of schools, and being so arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr. Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private.'—*Tem. Standard.*

'The author promises to endow his pupils with an infinite faculty of memory. If he can do it without too much trouble on the part of the recipients, he will do a good thing, and as far as we can judge, he seems likely to accomplish it. While his system is much more simple than any we have before examined, it contains a great deal more. Moreover, it makes the thing a matter of practical education, within the reach of all.'—*Chronotype.*

'There are minds of a certain class that are wont to be interested in mnemonics, and we doubt not that such may find valuable assistance in a work of this kind.—*N. E. Puritan.*

'The book, although designed and adapted to the use of schools, is nevertheless worthy the attention of all persons who wish to assist or strengthen memory.'—*N. E. Washingtonian.*

'A very ingenious and useful book, designed to shorten the labor of those studies which require the exercise of the memory, by a system of memorizing.'—*Reading Gazette, Pa.*

We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, sufficient to become convinced that the subject is one of importance.'—*Ch. Watchman.*

The Memoria Technica is now studied in some of our best schools; and the system taught as it appears to be much approved by those who have made trial of it.'—*Evening Traveller.*

The work contains a vast amount of important facts and useful information; which, aside from its value as a system of instruction, renner it, as has been justly said by many who have examined it, well worth the price of the work as a mere book of *reference*. Published by

GOULD, KENDALL & LINCOLN,
10—3t 59 Washington St.

☞ We expect to have a supply of the above work, forwarded to us for sale, in Putnam, at 50 cents per copy, when we find there is demand for them.

[Ed. W. R.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

ROAD NOTICE.

NOTICE is hereby given to the citizens of Newton township, Muskingum county, Ohio, that a petition will be presented to the Trustees of said township, at their sitting in April, 1847, praying for said Trustees to appoint such persons as the law requires, to view and lay out a township road in said township, commencing at the township line between Hopewell and Newton townships, at the corner, between Peter Stine and John Thomas, running thence to the north east corner of land owned by George M. Crooks, on the same route now open, and then to intersect the old Lancaster road at or near a stone bridge at the foot of John Williams' hill.

March 4, 1847.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 Main Street, Cincinnati.

KEEPS on hand Books published by the Methodist Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

Also—Just received—A supply of the Christian World in 3 Vols. with Portraits of the Wesleys, &c., by Rev. Thos. H. Stockton.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country. The property will be sold low at private sale. Please call soon and see. SAMUEL MOORE.

Irville, Feb. 25, 1847.

☞ DISSOLUTION OF PARTNERSHIP. ☜

THE Partnership heretofore existing under the name and firm of J. J. Anderson & Co., has this day been dissolved by mutual consent. It is therefore necessary for all persons indebted to said firm to call and settle their accounts. Those having claims against said firm, will present them to F. R. Potts, at the old Stand, for settlement,—who is authorized to settle all accounts.

Putnam, O., March 11, 1847. {J. J. ANDERSON, FR'S. R. POTTS.

THE BUSINESS of the Foundry will hereafter be conducted by the Subscriber, at the old Stand.

mar. 18, '47.] FR'S. R. POTTS.

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All the requisites for conducting a Sabbath School.

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I.—436 VOLUMES,

Being a full set of the Society's Publications, exclusive of Maps, Question Books, &c., each book numbered on the back, with 100 catalogue of the same, without a case $ 90; including Maps of the Ancient World and Palestine, $ 92,-50; and the whole in a neat case, $ 97,50.

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Designed especially for common schools and families, with 50 catalogues, and in a plain case, $ 33; without a case $ 30.

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With 25 catalogues and case, $ 20; without case, $ 17,50.

IV.—40 VOLUMES, $ 10.

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A valuable paper for Sunday School Scholars & Families, published every other week, with five or six embellishments in each number.

6 copies one year, to one address,	-	$ 1	00
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President—ALEXANDER HENRY, 146 Chestnut st., Philadelphia.

Treasurer—Herman Cope, 146 Chestnut street. Philad.

Frederick W. Porter, Corresponding Secretary, 146 Chestnut street, Philadelphia.

Frederick A. Packard, Editor of the Society's Publications, 146 Chestnut street, Philadelphia.

☞ Documents, Reports, Hints, Descriptive Catalogues, &c., replete with information, are furnished gratuitously on application. Orders from any part of the United States, and British Provinces, will receive immediate attention.

Sunday Schools are advised to send with their orders a list of the books in their libraries to avoid having duplicates forwarded. More than 1000 books can be furnished, if requested.

American Sunday School Union.

General Depository, Philad., 146 Chestnut street.

Branch Depositories.

Boston, No. 5 Cornhill.—*William B. Tappan*, Agent.
New York, No. 152 Nassau St.—*James C. Meeks*, Agent.
Louisville, Ky., Fourth st.—*W. H. Bulkley*, Agent.
Mar. 18, '47.

SACRED MELODEON.

WE have received from the publishers, 50 copies of this excellent collection of Spiritual Songs, compiled by Brs. Joel Dubey and J. B. Peat of the Ohio Conference, and lately published at Cincinnati. For sale at the office of the Western Recorder, by the dozen or single.

POETRY.

From the New England Puritan.

"I will rejoice in God."

The sun may cease to shed its rays,
The clouds withhold their rain,
And famish'd herds stare pleadingly
From hill-side and from plain;—
On every tree and every herb
May fall the scathing rod;
But still my grateful song shall be,
"I will rejoice in God."

Hunger and thirst, and care and pain
My weary frame may press,
And death may lay my lov'd ones low,
And friends and foes distress;—
Still there is One—how sweet, how sure
That promise in His word:
"Thee, thee I never will forsake,"
Oh, I'll rejoice in God.

The deep broad sea may bear me on
Its wild and stormy waves,
And to the frighted fancy paint
Its dread unfathom'd graves;—
But ah, there's One who guides the helm,
The winds obey His nod,
On sea or land, in storm or calm,
I will rejoice in God.

But oh! when precious Zion faints,
Her harps all silent lie,
And oe'r her hangs so mournfully
A dark and doubtful sky,
And couch'd amid the gath'ring mists,
She spies a threat'ning rod,—
Oh can she whisper trustfully,
"I will rejoice in God."

Yes—for He holds her safe within
The hollow of His hand,
And all the powers of hell and sin
Must yield at His command.
Her shield, her refuge, and her strength
Is her unchanging Lord:
For her in triumph let me shout—
"I will rejoice in God."

Manchester, N. H. C. F. B.

Written for the Western Recorder.

LINES,

Suggested by the presentation of an *artificial* Heart, as emblematical of unfading friendship:

BY H. W.

Long as I live I'll love the HEART
Thy gentle fingers placed in mine:
It calleth back the vanish'd hours
When I was blessed by smiles of thine.

Long as I live I'll love the gift
From which my memory ne'er can part;
For, (oh, believe me,) it hath left
A lasting impress on MY *Heart.*

Long as I Live I'll love the prize
That still reminds MY HEART of thee,
And bids me love those searching eyes
Mine own perhaps may no more see.

Long as I live no lips shall touch
The gift, thine touching, made mine own,
And I in after years will bless
The love that leaves me now alone.

Long as I live I'll love,—and if
Thou would'st one rapture still bestow,
Then let that rapture be conveyed
In bidding Hope's sweet waters flow.

Long as I live, whate'er my fate,
Though scath'd by stern Misfortune's blast,
MY HEART, embalmed in hidden tears,
Shall be thy monument at last.

Ecclesiastical.

Written for the Western Recorder

All hands ahoy! Paul Pry, and the Local Preachers; look here.

Ten points of difference between a local preacher in the M. E. Church and an unstationed preacher in the M. P. Church, in which the office of an unstationed minister in the M. P. Church, is proved to be preferable, to the office of a local minister in the M. E. Church.

MR. EDITOR, SIR: The caption of this communication may be somewhat startling to some of your readers, who have not attended to the disciplines of the two Methodist churches referred to in this communication. But upon an investigation of the subject under consideration, it will be found, that in point of ministerial *dignity, equality and privilege*, there is a difference wide as the poles between these officers in the two churches. As I am an advocate for MUTUAL RIGHTS, I have taken up my pen, to give a bird's eye view of the *creation, advancement and privileges of these officers in both churches.* In order to arrive at proper conclusions on this subject, we will trace their entrance into the church up to the time when they arrive to the *highest niche* of church preferment. In referring to the disciplines of both churches I shall only give the substance, without referring to page or section, altho' the discipline of each church lays before me, the one of the M. E. Church, 1843, the other of the M. P. Church of 1845. I however hold myself responsible for all that I write, and *authorize you Sir, if a respectful demand be made, to give up my proper name, post office address &c.*, as I shall hold myself ready, not only to assert, but to prove the position I have taken to be correct. To proceed; *How is a member received in the M. E. Church? Ans. By the preacher in charge.* The discipline says it shall be the duty of the preacher to receive the members.

How is a member received in the M. P. Church? Ans. In circuits by a majority of the votes of the class, in Stations by a majority of the votes of the leaders.

We have now before us the manner in which private members are received into both the churches. Into the one church by vote; into the other by the Ipsi-dixit of a preacher, and as these members may advance up to the ministry, we shall learn from the different disciplines, *that the* CHURCH *through her officers advances the one and the* PREACHER *through his officers advances the other.*

The first step in order is to obtain a recommendation from the class of which the applicant is a member, to the Quarterly Conference. As classes in these churches are very differently formed, different results may sometimes occur. In the M. P. Church members receive each other in fellowship and communion by solemn vote as above stated. In the M. E. Church the preacher holds the power of the keys, and receives, or rejects, as he may think proper. Whilst the one applies to brethren who have mutually agreed to live together in church relation, the other applies to a promiscuous body, thrown together without each others consent, at the will, or caprice, of any *novice* or *preacher*, that at the will of a Bishop, may happen to have the charge of a circuit or station.

But as the Quarterly Con. is the body from which each of the applicants must obtain their license if any be obtained, we think it right to enquire, that officers compose the Quarterly Conferences, and how these officers are created, then we shall see as above stated, that in the M. P. Church, the officers that compose the Quarterly Conference, are the officers of the church, whilst in the M. E. Church the officers that compose the Q. Conf. are the officers of the preacher. Composition of a Quarterly Conference in the M. E. Church "all the traveling, and local preachers, exhorters, stewards, and leaders and none else" page 30.

Composition of a Quarterly Conference in the M. P. Church. "All the ministers, preachers, exhorters, stewards; leaders and Trustees" page 19.

In the M. E. Church the preacher *appoints all their leaders.*

In the M. P. Church, the classes elect their leaders.

In the M. E. Church the preacher nominates the stewards and none can be elected but of his nomination. No nomination, no steward.

In the M. P. Church the Quarterly Conference is left free to elect its own stewards.

In the M. E. Church the preacher gives the license to exhorters.

In the M. P. Church the Quarterly Con. gives the license to exhorters.

In the M. E. Church, preachers nominate for trustees, they have no seat in Quarterly Con.

In the M. P. Church the male members of the church elect trustees, they have a seat in Q. Con.

So far then the difference in the two bodies appears to be, *the one a body of freemen elected to office by their brethren, exercising the right of an untrammelled franchise.* The other a body dependent on the priest for the Stations they fill, and instead of having an untrammelled franchise, can call into office those only, who may be nominated by the preacher. The leaders are all his men, made by him, the stewards are all his nominees, the exhorters are all his licensed men, and these constitute ¾th of his Conference and therefore he is prepared to carry any point he may think proper. He can change the leaders when he pleases, he can nominate stewards at pleasure, let there be a misstep in any of them, if his views are not consulted and met, how easily to remove them from office. Episcopal dignity and Episcopal wrath, can effect this immediately. Were I an applicant for license, and had the preacher on my side, I should never dream of defeat, and if defeated, wo! to them by whom I had been defeated, they will never be likely to defeat another applicant. And with the preacher opposed to me, I should never hope for success. How much better to leave Quarterly Conferences free to act, and each applicant stand or fall on his own merits, without the influence of an interfering and meddlesome preacher. But suppose the applicants in both churches to be successful in obtaining a license, how does the matter then stand. In the M. E. Church Itinerant licentiates are rated 100 per cent in advance of local licentiates, and Itinerant licentiates may be ordained to the office of a deacon at the expiration of two years, whilst the local licentiate cannot arrive to the office of a Deacon in a less term of time than 4 years, though he may be 100 per cent the most intelligent man; here is a great lack of Mutual Rights.

In the M. P. Church the unstationed licentiate and the Itinerant can both arrive at the office of deacon at the expiration of two years.

In the M. E. Church a LOCAL DEACON *must act as such four years until he can arrive at the office of an Elder; whilst an Itinerant deacon acts as such only two years and is elegible to the office of an Elder; thus* MAKING *eight years* FOR A LOCAL LICENTIATE TO GET ELDER'S ORDERS, AND 4 YEARS FOR AN ITINERANT.

In the M. P. Church the unstationed deacon and the Itinerant deacon both serve two years and are then eligible to elder's orders, *thus making four years from the time of receiving license, up to the time of receiving Elder's ordination.* EACH CLASS OF MINISTERS STANDING ON A PERFECT EQUALITY.

But now how does the matter stand, a local miuister in the M. E. Church can have no business in an Annual Conference after he receives ordination, the Annual Conference is composed "of all the travelling preachers in full connection, and those who are to be received into full connection (*i. e. those who have travelled two years*) not a word about local preachers or ministers being present, this is out of the question.

In the M. P. Church an unstationed minister may be a delegate to the Conference, three years out of four, if his brethren will elect him to the office, and thus participate in all the business of Conference, and even the fourth year he may be elected by his brethren to the Electoral College, and when there is eligible to a seat in the General Conference as much so as any minister in the district.

If circumstances should occur that would render a church trial necessary which of the two ministers is most likely to secure justice, the one who is a M. E. local preacher, or the unstationed M. P. minister?

In the M. E. Church the minister can hurry an individual into a trial without giving him sufficient notice—he chooses the committee without giving the right of challenge, and if dissatisfied with the decision, can carry up an appeal to the higher court himself, and the original committee may form a part of the higher tribunal. Here we may have a prejudiced judge, a prejudiced and packed jury, a prejudiced appeal, and finally a prejudiced decision, without even the privilege of complaining.

In the M. P. Church the minister must give 20 days notice, a written statement of the charges, a right of challenge to the amount of the original number of the committee, has no right of appeal himself, he must carry out the decision of the committee and if the accused appeals the original committee cannot sit in the case.

Now sir, how much preferable is the office of an unstationed minister in the M. P. Church than that of a local preacher in the Methodist E. Church.

1st. The M. P. applicant, applies for recommendation to the Quarterly Con. to brethren he has agreed to fellowship.

2nd. The Quarterly Conference to whom he applies are officers of his own choice.

3rd. He arrives at the office of deacon *in two years.*

4th. He arrives at the office of Elder *in four years.*

5th. He may be a member of the Annual Conference.

6th. He may be a member of the Electoral College.

7th. He may be a member of the General Conference.

8th. In case of trial he may demand 20 days notice.

9th. He has the right of challenge and he may object to the prejudiced or those who may have prejudiced the cause.

10th. No original committee man can sit on an appeal.

These are a few of the privileges, some of the dignity and equality that is enjoyed by unstationed ministers in the M. P. Church.

1st. The M. E. applicant, applies for recommendation to the Quarterly Conference to brethren the preacher has said he shall fellowship.

2nd. The Quarterly Conference to whom he applies are three-fourths officers of the Preachers choice.

3rd. He arrives at the office of deacon in 4 YEARS—if ever.*

4th. He arrives at the office of elder in 8 YEARS—if ever.

5th. HE CANNOT BE A MEMBER OF THE ANNUAL CONFERENCE.

6th. THE M. E. CHURCH HAS NO ELECTORAL COLLEGE.

7th. HE NEVER CAN BE A MEMBER OF THE GEN. CONFERENCE.

8th. He may be hurried into trial without sufficient notice.

9th. HE HAS NO RIGHT TO CHALLENGE THE JURY.

10th. If he appeals from the decision of a committee he cannot object to the original jury sitting on the appeal.

Now sir, if a licentiate in the M. E. Church should get a recommendation, up to the Annual Conference for ordination, the discipline says 'he MAY BE ORDAINED' who is there acquainted with the usages of the M. E. Church that does not know, that the enquiry at the Annual Conference is, is there any necessity for this brother to be ordained, and if some travelling celebrater of marriage should inform the Conf. there is no necessity for ordaining the applicant, then the petition gets the go by, and many an honest minister has been cheated out of his rights, and gone down to the grave without the hands of a Bishop being laid on his head. *Oh this a misfortune*, who would miss such an honor? what! fail of having the fingers of a Bishop spread over the head? is there not something peculiarly interesting in the idea? a decendant of Coke and Asbury, who can have so much virtue as a Bishop? and *who would submit to the imposition of the hands of a plain democratic republican President aided by a couple of elders when indeed they may have the hands of a third ordination man laid upon them?* what rights would not a man give up for such a privilege? who would care whether he was ever admitted into an Annual Conference or not? who would care about electoral colleges? who would care about General Conferences? who would not wait 4 nay 8 years if at last the Bishop's hands may touch him? but if peradventure the hands of the Bishop should be denied, is in not a sufficient amount of honor to have been an aspirant for such a privilege, like some defeated politicians, who tell you they have had the honor of running for Congress, but never the misfortune to be elected. Let men hug their chains, let them court oppression, let them plead for aristocracy, let them rub against Bishops, and say; I love the old ship, but your writer says, give me equality and Mutual Rights, find it where I may, I will advocate it and find oppression where I may, I will oppose it.

Yours, PAUL PRY.

*For the discipline only says he may be ordained.

Written for the Western Recorder.

WHAT CANNOT BE DONE, IS DONE.

In the year 1840, report came to me, "that William Beaty" a member of the Methodist Episcopal Church, "had sworn falsely." Upon enquiring into the case, I became confirmed of the fact. I called a number of times on him for information, and not getting proper satisfaction, I mentioned the case to the preacher in charge, viz. John Cosart. Beaty having heard what I said to the preacher, a difficulty commenced, and continued some time. In a Class Meeting, the preacher stated "that he was authorised to say, that the difficulty between brothers Beaty and Hibbard was settled; that brother Beaty would have no more to say about the matter; and that I authorised him the preacher to state that I never had any reason to think that brother Beaty had sworn falsely;" and asked me "if it were not so?" I replied that I never authorised him to make such a statement. The preacher then called on the Society to meet on Monday, eight days from that time, to setle the difficulty; and requested "that I then should prove brother Beaty had sworn falsely." In a day or two, I was presented with a charge of slander.

On the day appointed for trial, an adjournment was granted; and an agreement made by the parties, in presence of the preacher and society, "to receive as testimony, transcripts of Justices Dockets officially signed, and affidavits taken before proper authority to administer oath, as evidence on trial.

The preacher desired us, the parties, to get as many witnesses as we could conveniently, to be personally present.

At the adjourned day, the charge was presented against me, which I acknowledged. A plea of justification was set up by me, the defendant; and a witness introduced. The preacher said, "that the defendant could not be allowed to justify; and that the defendant was guilty whether true or false." After arguments, the witness was allowed to testify. A transcript from a justice's docket was next introduced as testimony; but the preacher said "no such paper should be admitted as evidence."

I reminded him of the agreement when the trial was adjourned;—he said there was no such agreement, and "that it should not be admitted." Such I stated to be according to agreement; and unless the transcript and affidavits were admitted, as evidence, I should prove the agreement. The preacher yielded; and the transcript and several affidavits were then read, and given to a commitee then selected. The preacher was with the committee in their deliberations, and a verdict of guilty was found against me, the defendant, and I was expelled.

I appealed, and the case was presented by Osee M. Goodale, the successor of John Cosart, to the Quarterly Meeting Conference of Farmington Circuit. There was a certificate attached to the minutes of the trial, signed by John Cosart, stating that two of the affidavits which were read on the trial, were objected to, and not received as testimony. The certificate I declared to be false; and pledged myself to prove it such then, or at any future time.

The Rev. H. Colclazer presiding, said "to guard the dignity of the Ministry, they could not be received as testimony here." The case was argued; and the decision of the committee that found me guilty was reversed.

On the 1st day of February 1842, the same charge was again presented to me, as in the former case, and I was cited to appear and answer thereto, by Osee M. Goodale, on the 5th of the same month.

The preacher in charge was satisfied that the charge was the same as on the former trial. He was informed of the course that I, the defendant, would take, and he agreed to bring the original charge and the minutes of the trial, for the defendant, and deliver them to me at the trial. I, in the course of defense declared "a former trial in bar," and called on the preacher for the papers. He, Osee M. Goodale; said "that he was under no obligation to furnish my defence, and he refused to deliver the papers; saying, to me, "you are guilty, whether true or false; you can have no defence; you cannot bring one witness to justify."

He was with the Society in their deliberations; and I, the defendant, was found guilty, and said to be expelled.

Appeal was again taken:—the case went to the Quarterly Conference;—I was unable to attend;—sent a request to have the case laid over to the next Conference; the request was not granted; and the decision was confirmed, Osee M. Goodale presiding.

In June, 1845, I applied to the Rev. James Shaw, presiding elder, in writing, for a rehearing in the Quarterly Conference.

His opinion was "that the Conference had no jurisdiction in the case."

He would reflect on the matter; and give me the result in writing and sent me the following Letter:

Ann Arbor, Michigan, July 9th, 1845.

BROTHER HIBBARD, Sir: According to agreement, I take this opportunity to send you the result of my own reflections, and the counsel I have been enabled to obtain concerning the matter, you presented to me.

We all agree that the Quarterly Conference can have no jurisdiction in the matter, as it stands, at present; but think the Annual Conference may, perhaps, if you desire it.

I will present the matter to the Bishop; and, if admissible, to the Conference; provided, you will furnish me with the facts in the case. If you wish it presented, I would like to see you at the Quarterly Meeting at Farmington, August 23d, 1845. Yours, affectionately,

MR. JOHN HIBBARD. JAS. SHAW.

I accordingly, attended the Quarterly Meeting, and still urged a rehearing; but I was not allowed the privilege.

I then asked permission of the Presiding Elder, to make complaint to the Conference of the dealings of the Church towards me, as an individual, agreeably to Discipline, page 30th.

This request was refused. A third request I made of the Rev. James Shaw, Presiding Elder, for a decision of the Conference.

This request he granted, not as a legal act, only as an expression of the Conference. Accordingly the case was presented.

A member of the Conference presented a resolution in the words following; viz:

"Resolved, that in the opinion of this Conference, in the trial and expulsion of brother John Hibbard, there was mal-administration."

The resolution was carried and sustained by the Conference.

I then presented the case to the Bishop and Conference, as follows; viz:

To the Bishop and Annual Conference of the Methodist Episcopal Church, Michigan;—

The undersigned would respectfully represent, that he was a member of the M. E. Church, Farmington Circuit, Michigan. The latter part of June, 1841, I was cited to a trial before a committed on a charge of slander, in accusing William Beaty, a member of the Church, of false swearing, in relation to a certain Note of hand. The case presented, I the defendant, acknowledged the charge, and put in a plea of justification, and proceeded to the defence. The case was submitted to the committe, and by them the defendant was found guilty, and by John Cosart, the Preacher in charge, I was expelled.

Appeal was taken;—the case carried to the Quarterly Conference; and by that body, the decision of the committee was reversed.

The same charge as before was presented against me; and I was cited to appear and answer on the 5th day of February, 1842, before the society of which I was a member. The case was presented; the proof to sustain the charge, was a declaration, said to be made by me, the defendant, previous to the former trial.

My plea was a former trial in bar. The decision of Osee M. Goodale, preacher in charge, was "that I could have no defence; and that I was guilty, whether true or false." I was debarred the privilege of defence; was found guilty, and said to be expelled. Consequently, the decision of the Conference was reversed. Appeal was taken;—the case carried to the Quarterly Conference: I was unable to attend; sent a request to have the case laid over to the next Conference; and, by misrepresentation, the decision was confirmed.

JOHN HIBBARD.

Farmington Circuit, Michigan, Aug. 1842.

The above, I am credibly informed, went to the Bishop; and by him decided to be mal-administration; and he gave advice not to redress the wrong. The case was not presented to the Annual Conference. As the case above mentioned, had been decided by the Quarterly Meeting Conference, and by the Bishop, to be mal-administration, and as an illegal act has no binding force, and after an examination of the discipline, pages 22d, 40th, and 88th to 90th, I come to the conclusion, that I was not expelled, and so I declared in public. The preacher in charge, Mr. Thomas, said he had understood a difficulty had been here, and if any one was ignorant, it was probably himself, and he wished to remain so.

I still urged the claim of membership, and requested the privilege of asking a few questions, if he would answer;—to which he agreed.

1st. Can a member be expelled from the Methodist Episcopal Church, without a trial?

Answer, He can not.

I replied, What cannot be done, is not done.

2nd. Can a Society or a committee reverse the decision of a Quarterly Conference?

Answer, They can not.

Reply, as before, viz: What cannot be done, is not done.

3d. If a member is cited to trial, as defendant, and not allowed to defend, would that constitute a trial?

Answer, It would not.

Agreed, was the reply.

A copy of the report to the Bishop was read.

4th. If I prove this to be true, then it is proved, that there was no trial;

And, if I be expelled, the decision of the Quarterly Conference, is reversed.

Is it not so?

Answer. You do; if you prove that to be true.

The paper containing the report to the Bishop, was turned over, and the certificates read.

The preacher, addressing a member present, says, brother Noe, do you sanction all that? Noe answered he did;—it was true, every word; and that he had signed it.

The Society was disbanded. In about 13 weeks, Mr. Thomas came and organized a Society again. I then attended, and asked his decision, in relation to my being a member? He replied you are expelled.

Question, Am I expelled without a trial, when you said it could not be done?

Answer, You catch at words. I do not say you were expelled legally.

Reply, I am not disappointed in your decision. It is now decided that,—

What cannot be done, is done.

I then asked his given name.

His reply was, my name is David, at home & abroad.

The following certificates were on the back of the report, presented to the Bishop.

We certify, that we were present at the two trials mentioned within; and that the charges preferred, were substantially the same in both; and that Mr. Goodale, the preacher in charge, who presided at the last trial said that Colonel Hibbard should have no defence; that he could not justify; that it amounted to slander, whether true, or false? HIRAM BARRITT,

MATTHEW H. HUNGERFORD.

Commerce, Mich. Aug. 28th, 1845.

We certify that we were present, and are knowing that the within statements are substantially true. J. J. YOUNG,

ROBERT E. NOE.

J. J. Young is a Local preacher in the Methodist Episcopal Church, and Robert E. Noe, class leader in the same. JOHN HIBBARD.

West Bloomfield, Mich., February 21st, 1847.

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A. A. GUTHRIE, G. BUCKINGHAM and G. N. GUTHRIE announce that they have formed a partnership for the transaction of MERCANTILE BUSINESS under the firm of

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Vol. III---For 1847.

A semi-monthly Journal, devoted to the promotion of Agriculture, Horticulture & Domestic Industry.

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THE OHIO CULTIVATOR has now become so well known to the farmers and friends of agriculture in Ohio, that it is unnecessary to say any thing of its character or design. Grateful for the encouragement he has thus far received, the editor and proprietor takes this occasion to inform his friends and patrons, that he is determined to put forth new efforts in their service, and make his paper for the coming year still more deserving of their continued liberal patronage. Besides improvement in the matter for its columns, the mechanical appearance of the paper will be improved by the use of new type, and more illustrations. It will contain the latest and most reliable intelligence respecting the crops and the markets, both in this country, and in Europe, so as to aid the farmer in deciding at what time and price to dispose of his productions. This information alone will be worth, to most farmers, many times the price of subscription, especially now that prices are so much effected by foreign intelligence. In addition to all this, the editor believes that his increased experience and knowledge of the agricultural condition of the State, together with his extended correspondence, will enable him to make each succeeding volume of the Cultivator more valuable than the one that preceded it.

The influence of the paper, wherever it has been generally read, is admitted to have been highly salutary. It has began to awaken a spirit of inquiry and improvement among the farmers, and inspire them with more just and elevated conceptions of the character, duties and pleasures of their noble occupation. As evidence of this it may be stated, that during the past year, Agricultural Societies have been organized in twenty counties of this State; and there is reason to believe that as many more will be formed during the year to come. These associations, in connection with the State Board of Agriculture, and the Cultivator as an organ for the diffusion of intelligence, cannot fail to exert such an influence on the minds and the practice of the farming community, as will in a few years place our young Giant State in that position which she is by Nature designed to occupy—the first State of the Union in agricultural wealth and lasting prosperity.

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PROSPECTUS

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Christian Friend, we hope you will aid us in the extensive circulation and support of a work, which we think calculated to enrich the mind, and inspire the soul to the love of virtue and its Divine Author. The very extensive circulation of light and frothy literature, as it is called, is taking by wholesale, the very life blood of the morality and religion of the youth of our country. Is it not time for Christians to act in this matter?

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Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

DISSOLUTION.

THE partnership of GUTHRIES & LARGE is this day dissolved by mutual consent. All matters pertaining to the closing up of the business will be transacted at the old stand.

A. A. GUTHRIE.
W. P. LARGE.
GEO. N. GUTHRIE.

Putnam, O. January 1, 1847.

WELLMAN'S ILLUSTRATED BOTANY.

VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experiment, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

In the course of its publication, it will contain an Introduction to the Natural System of Botany, a thorough Treatise on the interesting and important branch of Vegetable Physiology, Notices on Fossil Botany, and descriptions, both scientific and popular, of numerous species of plants, the properties of which, medicinal and useful, will be fully explained. In short it is intended to present a complete view of the latest and most important facts, discoveries, and theories, in every department of the science.

The whole illustrated by splendid colored engravings, taken from Nature, full size, and finished the highest style of modern art.

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☞ A very liberal discount allowed to Agents.

J. K. WELLMAN, Publisher and Proprietor,
Eebruary 13, 1847. No. 116 Nassau-st.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 Main st. Cincinnati,

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matters relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANSFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and customs of the inhabitants, &c. &c.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

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2000 Doz Spool Thread.
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12 Boxes Fire Crackers
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100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

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Zanesville, O. Nov. 7, 1846.

THE WESTERN RECORDER.

VOL. VIII---NO. 26. PUTNAM, MUSKINGUM COUNTY, OHIO, APRIL 1, 1847. WHOLE NO. 390.

The Western Recorder

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A. H. BASSETT, Editor and Proprietor.

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Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

SPIRIT OF REFORM.

Written for the Western Recorder.

PROGRESS AND REFORM.

NO. III.

To men professedly engaged in works of benevolence it seems not only ungracious but unjust, to have their measures called in question. And if it is admitted that they are doing good, they are quite sure that they should be exempt from criticism.

But they forget that fidelity to the cause, be it what it may, demands that errors should be faithfully pointed out, and that the triumph of every benevolent institution must depend upon *truth*. Let us know the *truth*. Nothing else is safe. Nothing else enduring.

In regard to the benevolent efforts which characterize this age it seems to me true that they proceed often upon untrue principles. They partake too much of worldly policy or the wisdom of man is substituted for the wisdom of God.

Christian reformers should never feel at a loss as to their governing principles. In the Divine Redeemer they have at once the *Prince of reformers* and the *pattern of all believers*. A careful study of the gospel will thoroughly qualify them for every good word and work. Not indeed that it demands, on the one hand, an exact imitation of all that Christ and the Apostles did, or on the other, forbids the use of any means not used by them; but it clearly prescribes the principles which should govern.

Looking at the preceptive parts of the gospel, we find the Savior commanding his followers to place no confidence in Princes, or in an arm of flesh, no reliance upon human devices for saving men. His whole doctrine is based upon simple truth. He utters not one word which can be construed into respect or reverence for the institutions of men, except as they harmonize with the divine arrangement. He commanded that our alms giving should be done unostentatiously. That our respect for men should be proportioned to their moral worth, irrespective of adventitious circumstances of wealth or title.

In all this, he differs essentially from reformers of the modern school. Take up the list of officers of almost any national organization and two thirds of the names will have the prefix of *Hon.* or *D. D.*

Is it true that these individuals are selected with no reference to the fact of their having sounding titles? Look over the proceedings of these bodies and who can fail of being impressed with the feeling, that a few titled individuals, prominent in the church or state, but not renowned for superior piety or wisdom exert a controlling influence over these societies. Sabbath associations and and missionary societies make honorary members of prominent politicians, who make no sort of pretensions to superior regard for these reformatory movements; and if I mistake not in some cases these distinctions are conferred upon decidedly irreligious men.

But passing by the precepts of the great and true reformer, let us consider his example.

Beyond all question the resources of the universe were at his command. Not only legions of angels, but all mankind could have been marshalled into his service. With what perfect ease could he have invested himself with all the imposing insignia of Royalty, and at once have gratified the Jews, and won to his service the Gentiles. Princes, Nobles, Poets, Philosophers, Scholars, Statesmen and Warriors at his bidding would have flocked to his standard, and he could have astonished and captivated the world by the eloquence and splendor, the riches and power, the learning and wisdom of his court.

Full well did the Divine Savior understand that this cause would have contravened the great and glorious plan of redemption, not by the withholding of himself as the atoning sacrifice (for infinite wisdom could easily have devised, and infinite power have executed a plan to bring him to the cross even from an earthly throne) but by denying the *truth*.

It would have been the adoption of a false principle; it would have had no tendency to humble the pride of the human heart. Selfishness in all its forms would still have governed, developing itself in sensuality, avarice, ambition, fraud, violence, robbery and murder.

Rejecting the aid of such auxiliaries, Christ relied, solely upon the power of truth, coupled with a holy life. Open, frank, bold but kind, he went forth and proclaimed that truth which is able to make wise unto eternal life.

He directed his efforts at men as *individuals* accountable for *all* their acts. So far as his truth prevailed, it made men feel their individuality—and personal responsibility. He aimed at nothing short of a radical change of moral character, and never flattered those who were but outwardly reformed, to believe or feel that they were safe. He scouted the whole doctrine of salvation by works, and taught the self-righeous Pharisee to see the rottenness of his heart and the fallacy of his hopes. He despised all clap trap and artifice for the purpose of enticing men into his service. He made no appeals to their love of mystery or their cupidity. Openly and above board, he preached his doctrines to all who might choose to hear. "*In secret have I said nothing*" was his own declaration.

No banners nor badges, no fantastic trappings or regalia, no signs or ceremonies intended to affect the senses merely, distinguished him or his followers from other men. All ostentatious parades, all sounding titles, all blind deference to dignitaries or rank, he carefully avoided.

Need I specify any thing more as distinguishing the Chief of Reformers from multitudes who claim that character? Or needs there proof that there is a world wide difference both in the principles and the measures of Christ and many reformers of the present day?

My remarks concerning the practice of our national societies, in regard to great names and sounding titles, apply with but little less force, to our church and church courts. The title of D. D. is regarded as entitling its wearer to profound consideration. Kind reader, just think of it a moment and as you read your Testament, add the modern title, to the names of Paul and Peter.—Rev. Paul, D. D. Rt. Rev. Bishop Peter, D. D. How it sounds; you feel disgusted. And yet even good men manifest a childlike vanity in bearing this most ridiculous, and unmeaning "fardel." And when invested with the precious privilege how oracular they immediately become, and what difference, what profound veneration is demanded and paid to the title, Bishop, let who will wear it.

Then we have choice members, of our Benevolent Societies who are Sabbath breakers, profane swearers, licentious, mockers, scoffers at religion, and Infidels. Some such are found occasionaly in our pulpits instructing the people in regard to their moral obligations!

Our charities too are distributed not as of old, quietly and without parade, but the trumpet is sounded most loudly. Is a church in debt? the money must be raised by a "fair" not altogether different from good old John Bunyan's "vanity fair." We eat sumptuous suppers in order to keep the Irish from starving. And by way of making a grand raise for the same most praise worthy object.

Balls are gotten up, where old and young unite in dancing Polkas, country dances, and Irish jigs till late in the night, all, as they boast, by way of demonstrating their sympathy for the perishing Irish. I suppose this may be called "*active* benevolence."

We have had *Benevolent* societies or social organizations which deride Bible institutions, and reformers who regard the Bible as no more authoritative than the Koran. Then there are other organizations, claiming a high rank in the benevolent order which hold their meetings with closed doors, setting a double watch, as if engaged in works of darkness, having secret signs, pass words, imposing ceremonies, sounding titles, and gorgeous regalia appealing evidently to the senses rather than the judgment, and cultivating that love of mystery or spirit of prying curiosity which brought "death into the world and all our woe."

Is it wrong to say that the tendency of the age is to formalism, in religion, to a showy but unsubstantial kind of benevolence, that we are becoming mechanical in our reformatory movements, overlooking the heart, and ceasing to labor for a thorough change of character, so that we secure outward reformation.

Are not many of the (so called) benevolent movements in derogation of the church and of the examples and teachings of Christ? If not I have misundersood the signs of the times.

These brief numbers have been hastily penned with the hope of calling up the attention of those better able to take up and discuss the subject for the edification of the public. Should they thus result, the object of the writer will have been fully obtained. Yours, Y. Z.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. VI.

Friend Bassett: I begin to be fearful that the length of my notes, and the want of the necessary literary qualifications, to render my articles interesting, may make it desirable to you, and your readers, to bring them to a close. My object has been to furnish facts, so far as I had them, from my own recollection, or from the information of others; to do what I could to rescue from oblivion such incidents, as may be hereafter desirable, in order to the compiling a history of our State. Those who were amongst the early setlers are fast passing away, and "the places that have known them, must soon know them no more." Here a little, and there a little, may still be collected, to make up the deficiency of past negligence; though I am glad to say, that Dr. S. P. Hildreth of Marietta, has done very much to rescue from oblivion the early history of our State; more probably than any other man has done, or can hereafter do in this matter; and no doubt in due season the public will be furnished with the result of his labors, and of those of the society formed for the same purpose.

After St. Clair's defeat, the Government organized the army under the command of General Wayne, which eventually defeated the Indians on the Maumee river, and secured a peace with them. But in the meantime our seulements were harrassed with continual alarms, and occasionally, the death of some of the inhabitants, of the different settlements. No effort could be made with success to increase wealth, except by merchants, or army contractors. The obtaining a bare subsistence, and securing the lives of the inhabitants, occupied the attention of all; and those ends were secured by combining the labor, and energies of the whole community. Even then, much of happiness and enjoyment existed, because mutual dependance, induced mutual confidence; and those ambitious feelings so rife in our day, to out shine our neighbors in the style of living, and dress, could hardly be gratified, if they should have been indulged. I have asked some who were men and women then, if any period of their lives had given more of interest; and the reply has uniformly been, that upon the whole those were happy days notwithstanding the difficulties.

Emigration was turned to Kentucky and the river was the great highway, and the number of boats was very great. The waggon beds inside of the boats, served as beds, the wheels were hung on the out side; and the horses were in the forcend of the boat, without the cover; the oars were inside, so that they could be managed without unnecessary exposure, still there was danger, even on the *river*. The Indians would use many means of decoying the boats to land. Sometimes they would surprize them at the shore. I have myself seen the bones of a whole family consisting, I have been told, of thirteen (men, women and children,) killed a few miles below the mouth of Leading Creek, above Gallipolis. Whether the boat landed to supply fuel or were decoyed to do so by the Indians, I know not; none escaped. When it was known, a party went from Point Pleasant, and put the bodies between two rocks that formed an arch, and stopped up the opening. In process of time the logs used for that purpose, decayed, and the bones were exposed. I could easily distinguish the difference between the adults and the children.

The settlements on the Ohio, on the Virginia side, "were few, and far between," leaving wide spaces for the Indians to penetrate into the interior of western Virginia, about Clarkesburgh, Morgantown, &c; from whence they frequently brought off captives, as well as slaying the inhabitants. This of course produced retaliation; and there were a good many in the neighborhood of Wheeling, Charlestown, (now Wellsburgh) Grave Creek, &c., that were well versed in Indian warfare, who did not hesitate to make expeditions into the Indian country on this side of the river. I have frequently stopped at the house of a Mr. Dickerson, below Fish Creek, who was one of their principle men, in these voluntary excursions; and from whom I have heard of their transactions, one of which I will relate here, as it is illustrative of the then condition of the country.

About thirty men, from the vicinity of Wheeling and other neighboring settlements, came on to the Muskingum, in the winter, or fall, and searched for Indians in the vicinity of the present sites of Zanesville, Putnam, &c; but after being out a good while, they had seen none, except a Mr. Zane and his Indian wife, and children, who resided with the Indians, mostly, but was considered as neutral by both parties. He was hunting, and had pitched his camp in the bottom below Putnam. Some of the company became quite anxious for a fight with Indians, and dissatisfied with their poor success. Dickerson professed to be the chief of the party though there was no legal authority: they went down to Duncans falls on the west side of the river, and while there, the snow fell a few inches deep, and one morning they came upon the trail of Indians, which they followed, and the men appeared pleased with the prospect of an Indian fight; they continued their pursuit until the after part of the day, when it became evident that the number of the enemy had greatly increased, by being joined by other parties, and now outnumbering the whites; and besides, in their circuitous route, in pursuit of game had come upon the trail of the whites, and were pursuing them; so that the whites found it good policy to make a speedy retreat. They had a few horses, and crossed the river at a ford below Salt creek some distance, expecting they might be attacked while passing the men over the river, with the horses. Mr. D. remained until the last, expecting every moment to be fired upon. After they crossed, they took up a drain that led from the river, and after following it some time, Dickerson halted the party, and proposed that they should follow the ravine to the top of the hill,—send the horses on some distance—secure them and return and watch their trail, for the coming enemy. A part agreed to the plan, but those who had shewed the most eagerness for the *fight* declined; so they pursued their retreat. Towards night about 4 miles from the river, they shot a young bear, and encamped, in order to cook and eat. After the meal Dickerson told them they must march three or four miles, and sleep without fire, as the Indians would certainly attack them before morning; but they were tired, full of *meat*, and concluded the Indians would only follow to the river. They would not move. After most of them had lain down, while D. was setting with his powder-horn and bullet pouch on his shoulder, mending his mockasins, the Indians fired upon them, and immediately rushed in with the tomahawk, and knife. Dickerson caught a gun and ran a short distance, and treed. Others as they could, ran. The Indians threw fire-brands beyond where D. stood. He found his party totally defeated, and he made up the hill they were on. One man ran before him,—whom he soon recognized, but found he fell every few steps, his feet were bare, and he gave him his sack, (having himself a new pair of mockasins in his belt.) They soon heard the Indians *scalp yell*, when Dickerson determined to return down the hill, and shoot one of them; but on examining the gun found it was not his, and that he could not load again, as his bullets were too large; so these two made the best of their way to Wheeling. Very few others escaped; I think he said five or six. He expressed his belief that most of the men had foundered themselves on the bear meat.

Near Gallipolis one man was scalped, and left for dead, but he recovered and came into the fort. At another time Robert Safford, and his associate spy, saw two Indians so that they felt confident of killing both, but just as they were in the act of firing they heard the loud talk of others, following in the trail of the first, and reserving their fire soon saw three more with a Frenchman a prisoner, they thought the odds too much, and suffered them to pass undisturbed. The Frenchman was taken to Detroit, secured his liberation, and settled there. Towards the close of the war, a stockade was erected near the mouth of Olive-green Creek, above Waterford. A Mr. Sherman had been down from that, to the Waterford stockade; on his return about a mile and a half above, he heard as was supposed, the bells of cattle upon a run, and while in pursuit of them, he was killed and scalped; his son found him dead. There was also a Mr. Waterman killed in the vicinity of Waterford. I am not acquainted with the circumstances.

It may be asked did the whites succeed in killing none of the enemy, or were they always the unsuccessful party? In a future number I may give some instances of their doing so. Though I must confess I take no pleasure in reminiscence of '*acts of retaliation*.' I am not one of those that hold hostility against that much abused people; they have been much injured and trampled upon, by our race of the Saxon origin. They carry on war, as they were taught, as savages. We a civilized people, having the gospel to teach us, also *war* as savages, in many instances I am sorry to say. HORACE NYE.

Putnam March 25, 1847.

A Good One.—Hon. Andrew Stewart, a distinguished member of Congress from Pennsylvania, has recently paid a visit to Lowell. He relates in a letter to the Uniontown, Pa. Democrat, the following anecdote:

"In looking over the pay roll or note book which I accidently picked up from the table, I found on twenty seven consecutive pages, containing eight hundred signatures, nearly all girls, but a single one that made a mark or ⋈, all written in good, and many of them in a most elegant hand. The clerk observed to me that Lord Morpeth, when on a visit to this country some years ago, happened to be present on pay day, and with some surprise enquired: 'What, do your operatives write?' 'Certainly, sir,' said the clerk, 'the Americans all write.' Directly there came in a man who made his mark. 'Ah!' said his lordship, with a smile, 'I thought you said all wrote.'—All *Americans*, your lordship—this was an *Englishman*.' Whereupon his lordship grinned a ghastly smile.

Two new Presbyterian churches are to be built the ensuing season in Syracuse.

Ministers' Department.

An Earnest Ministry.

"Of the times and seasons, brethren," said one, "ye have no need that I write unto you." Either the circumstances of his friends gave the Apostle assurance that they were duly apprised of the facts of their day, and prepared to take advantage of those facts; or, it may be, he knew them to be too deeply engrossed in the Master's work to care for things in their nature ephemeral. Be that as it may, were he living in our day, he might, with great propriety, commence an epistle thus: Of the times and seasons, brethren, ye have need that I write unto you.

What are the characteristics of the present time?

Great activity is one. The current of human life is greatly accelerated. Men and things go by Railway and Telegraph.

Intense devotion is a second; men are absorbed—but not in godliness.

Susceptibility to impression is greatly diminished; devotees to one idea are quite too selfish to listen to the claims of any but their own one fact.

Other characteristics might be named; these will suffice for our present purpose, namely, to suggest *the necessity for an earnest ministry*.

Every one knows that the most solemn and momentous truths are not only stripped of their power, but even made ridiculous by illtimed and injudicious exhibitions. Thus it is trite and tame withal, to proclaim a crisis for the universal world upon every occasion which may chance to touch the sensibilities of one or two observers.—Yet is it true—and a momentous truth withal—that the history of our day is the history of a succession of crises. The Church and the world have from our earliest remembrance been voyaging through the most perilous navigation. To change the figure, mankind—the patient—has been sick, nigh unto death, since we knew the race. He has passed from one stage of the disease to another, each has been critical, and the present is, for us, who assume the responsibility, the most critical of all. What shall we do?

When the myriads of Xerxes were about to inundate Greece, it was felt that an earnest ministry must oppose their bodies to the flood. Three hundred men did the work. Let those who have eyes to see discern the signs of the times. The flood of the ungodly rushes on with speed and vehemence. What shall we then do? We answer Preach the word; be instant, urgent, in season, always abounding in the work of the Lord.

Men who love the work of the Lord will need but the conviction that this is the way to accomplish it. Others may need to be reminded that as knowledge is much increased, in proportion to his own assiduity is each man's contempt for a sluggard in the vineyard of the Lord. The andante movement of by-gone days permitted religious inefficiency to pass unnoticed with the rest. It is no longer so. Every merchant, mechanic, lawyer and doctor, feels the pressure of the times, and knows well that to fall behind the movement of the age is to forfeit his position and his income. The ministers of Christ whom love constrains, need no persuasion from man. On the contrary, they require often to be reminded of their duty to husband their strength. Of such we bear witness that to their strength and beyond their strength, they have been willing and forward to meet the necessities of our day, and to minister to the spiritual wants of men.

Our appeal is to those who conscious of the activity of the age, are unconcerned to oppose to it their own activity; to those who contemplate the absorption of mankind with little or no great strength of determination to combat it; to those who have not resolved on unwearied pains and ceaseless ingenuity in endeavors to awaken new susceptibility to religious impression.

To all such we must cry, Awake, O sleeper, and call upon thy God. You are a disciple, an apostle of the Son of God—can you not watch with the Master in such an hour as this? Say not within thine heart, 'I am opposed to certain measures'—the exhortation is not to measures, but that you should be filled with the Spirit, and with a manifold activity, as the Holy Ghost teacheth.—Remember Paul.—*Exchange Paper.*

Gems for Christian Ministers.

Help me, thou Friend of sinners, to be nothing, that thou mayst say and do every thing, and be my all in all.—*Whitefield.*

We want nothing but the return of apostolical simplicity, self-denial and love, to bring a Pentecostal effusion of the Spirit upon our ministration. —*Bridges.*

Our preaching ought to be above the rate of moral philosophers. Our divine orator should fetch not only his speculations and notions, but his materials for practice, from the evangelical writings; this he must do, or else he is no minister of the New Testament.—*Dr. J. Edwards.*

Choose rather to touch than to charm, to convert than to be admirded, to force tears than applause. Give up every thing to secure the salvation of your hearers.—*Gilbert.*

The great secret of ruling a church is to convince them that you love them, and say and do every thing for their good.—*A. Fuller.*

The christian minister should endeavor to turn the eyes of every one of his hearers on himself. —*R. Hall.*

In my pursuits of whatever kind, let this come to my mind, How much shall I value this on my death bed?—*Pres. Edwards.*

A sermon should be made for a text, and not a text for a sermon.—*Burnet.*

Our want of usefulness is often to be ascribed to our want of natural ability.—*A. Fuller.*

When we have preached, we have but sown the seed, still we must look to God to water it.—*Mr. Henry's Sermons.*

Ambition and pride are the rankest poison in the church, when they are possessed by preachers.—*Luther's Table Talk.*

While we listen to the din of our own praises, we shall feel a fire that consumes the heart, rather than a shower that refreshes it.—*Campbell.*

Cold and lifeless, though ever so fine and well contrived, must those discourses be, that are of an unknown Christ.—*Leighton.*

Am I more fit to serve and to enjoy God than I was last week?—*S. Pearce.*

Let all eloquent preachers beware, lest they fill any man's ears, with sounding words when they should be feeding his soul with the bread of everlasting life. Let them fear, lest instead of honoring God, they honor themselves. If any man ascend the pulpit with the intention of uttering a fine thing, he is committing a deadly sin.—*H. K. White.*

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

Sandwich Islands.

Extract of a Letter from Mr. Lyons, Waimea.

The year has been characterized by tranquility in the churches. This will appear evident, when I state the number who have been subjects of church discipline. This number, among the sixteen churches, amounts to about five in a church A Hawaiian church of a hundred or more members, that has but five cases of discipline in the course of a year, may be said to enjoy tranquility. While some seventy or eighty have been excluded from the peculiar privileges to which their church membership entitled them, more than two hundred fallen members and apostates have been restored, which, with the addition of more than thirty new members, furnishes matter of gratitude and thanksgiving to God.

During the year one hundred and seven members of this church have rested from their labors. This makes just one thousand of my spiritual children who have been removed by death from my pastoral instruction and supervision, and all within the space of ten years.

About seven hundred of my church members have been dismissed and admitted to other churches on the Islands. Deduct the deceased and the dismissed, together with the suspended and excommunicated, and there still remain two thousand one hundred and thirty-six members in regular standing, so far as I know. Many of them give me joy, and many af them occasion sorrow and tears. They are but babes in knowledge, in firmness, and in Christian enterprise. They need constant instruction exhortation and supervision. They are a great burden upon my hands, but a burden that I delight to bear.

Popery appears to be making no progress in the region which is under the supervision of Mr. Lyons. While five or six persons have joined the Romanists, a greater number have forsaken them.

The epidemic which has prevailed so extensively at the Sandwich Islands, is mentioned as follows:

Some time in April last this epidemic found its way here. It entered one or two families at first: but in a few days there was scarcely a house or an individual exempt. What tongue or pen can depict the sadness and desolation which followed. I was an eye-witness for a part of the time. While I myself was exempt, and after I had partially recovered, I visited from house to house, endeavoring to relieve the poor, distressed objects every where to be found. Violent coughs distressing head-aches, burning fevers, were the attendants of the disease. From morning till night, while I was not visiting, I was dealing out medicines. As the people were unabled to get out into the fields and woods in quest of something to eat, and as Waipo, the principle dependence of Waimea for food, was in the same situation, and hence failed to bring supplies as usual, the sick of Waimea were in a most deplorable state. Had it not been for the articles of food with which we supplied them from our house, it would seem that some of them would have starved.

When the epidemic reached its height, myself and family were all sick, some very unable to leave the house. The neighbors were so sick that they could not get out. There were none well enough to come after medicine or food.—There was nothing to be done but to lie, and cough and groan, and wail, and burn, and writhe. There was no remedy, no help, no physician, no nurse, no medicine, no food. Silence, solitude, desolation reigned. Surely except the Lord had shortened the period of his distress, Waimea and the whole field would have been as the army of Sennacherib when it invaded Juda. School houses and meeting houses were deserted, before they were filled again. When the first attack was disappearing, and the people were rejoicing in the privilege of crawling out of their houses once more, and of breathing again the pure atmosphere of heaven, their joy was suddenly turned into sadness by being obliged to yield to another attack of the same disease, which proved more severe in some cases than the first, though in many instances it was lighter. After they had recovered from this, a few were visited by a third attack. The epidemic was not fatal, except in a few cases. One individual, if I recollect aright, died, and there was no one in or near the house able to attend the burial. The corpse remained to or three days till some friends, coming providentially from a distance, performed this office. In some places however, the mortality was much greater. From this and other causes there have been two hundred & forty one deaths in my field the past year, while the number of births has been only sixty-one.

Miscellaneous.

THE WALDENSES.

A Christian mind always takes great delight in studying the providence of God in reference to his church. But a great part of ecclesiastical history, so called, is occupied in tracing the synagogue and church of Satan. Ecclesiastical history, for more than a thousand years, is almost solely occupied with the pranks and antics of the man of sin, the son of perdition; while the history of the church of Christ is written in fire and blood, at the stake and with the sword, or lies open only to the eye of the Great Shepherd of Israel, who has followed his little flock on mountains, in deserts, in wildernesses, in dens and caves of the earth, in sheep skins and goat skins, being destitute, afflicted, tormented. It is not in the path of Popes, archbishops, and lordly, luxurious, persecuting councils, that you follow the footsteps of the flock, though you may often trace them by the marks of Rome's excommunicating thunder, scathing, scarring and blasting.

It is one of the most astonishing things in the world, that directly at the doors of the Romish court, beneath the reverberating thunders of the Vatican, there has always existed an unconquered community of Protestant Christians. They are dwellers of the alps; the light of the gospel has never gone out amongst them; and from time immemorial the inhabitants of one of their valleys have borne on their coat of arms the emblem of a torch surrounded with darkness, with the Latin inscription, *Lux lucet in tenebris, the light shineth in darkness.* The name of the valley itself, *Lucerne*, originated from this fact. This people are the Waldenses.

This appellation of Waldenses is taken from their locality in the valleys, and signifies valleymen, from the Latin *vallis*, or the Italian *valli*, whence the word Valenses in Latin, and Vallesi or Valdesi in Italian, *inhabitants of the valleys.* The Vaudois in French signifies the same thing, and this is the term by which the Waldenses signify their own church, the church of the Vaudois, a name entirely distinct from that of the Canton de Vaud in Switzerland. The old historian Leger, the learned Beza, Bemard of Fontecaud, Ebrardus de Bethune, Faber, Gilly, Henderson, and others, have demonstrated this to be the origin of the name, and not Waldo, as has sometimes, by a great mistake, been asserted. Ebrardus de Bethune, who wrote against the Waldenses, says that they call themselves *Vallenses*, because they dwell in the valley of tears. Bemard said that they were called *Valdenses*, from a deep valley, (*a valle densa*) because of the dense errors in which they were involved. Leger, Beba, and others, have derived the name of Waldo himself, or Valdo, from the Waldenses, as given him, because he received his own doctrines from them. The term Waldenses is now used exclusively of the inhabitants of the valleys of Piedmont. Faber, in his admirable work on the ancient Vallenses and Albegenses, restricts himself to the term Vallenses.

This region is one of great magnificence and beauty. It comprehends on the summits of its mountains some of the grandest points of landscape scenery in all Europe. There is almost endless variety in the scenery. You enter gradually from the lovely plains of Turin into the mountainous region, the face of nature becoming constantly more wild and picturesque, until you are encircled and shut in from the world by eternal barriers, verdant at their base, but rock-ribbed and ancient as the sun. Here the forms of nature have a solemn and awe-stricking grandeur, which makes an element of powerful discipline to a susceptible mind. There is indeed a mingling of every quality of beauty and majesty in this scenery, so that if you thought to select a place in which to train up a people worthy of Jehovah, and faithful to their God, of all regions in the world you would choose these mighty Alpine solitudes. The soul is sometimes filled with ecstasy at the exquisite beauty of the scene, and then again as you advance up the valley, you enter, perhaps suddenly, upon a region of such awful wilderness and desolation, that nothing can be more impressive than the contrast. Then, as you rise at the head of the valley, to cross the vast mountain ridge by which it is bounded, and which generally takes its name from the lofty summit nearest the pass, at every step your prospect is enlarging, while immediately around you the crags are piled in more fantastic and awful forms, outjutting and tremendous precipices, jagged granite needles shooting inaccessibly to heaven, cavernous masses of rock torn and split asunder to form a passage for the roaring torent, which sometimes they bridge quite over at a giddy height.—Above you are the tops of the snow-shining mountains, glittering in the regions of eternal ice.—When you reach the summit of the pass, and the highest point of vision, oftentimes the view is so vast and splendid, especially of those majestic pyramids of ice and snow, that it is with the greatest difficulty you tear yourself from it, and commence your descent into another valley on the otherside. As you go down, the succession of contrast is in the reverse order; from sublimity to beauty, from savage wildness to a softness and luxuriance that quite captivates the heart with its loveliness. These various attractive features the valleys of the Waldenses do not possess on so vast a scale as the more northern and loftiest Alps, as Mount Blanc with the valley of Lauterbrunner, but yet they enclose some of the most charming and some of the grandest scenery in the world. The tourist might spend his summer on the Cottian Alps alone, and meet continually with unexplored forms and recesses of beauty.

There is no denying or doubting the elevating influence of such scenery upon the mind. Nor is it difficult to tell why a mountainous region is most favorable to nourish great thoughts and free and resolute souls. From their youth upward, the inhabitants are familiarized to dangers and hardships. Industry becomes a habit and a trait of nature. Simplicity and frugality of life are virtues of families which the climate and the soil impose upon them.—They are early risers. They are nearer the cloudless heavens than the people of the plains, they breathe a purer and more bracing air, and physically their development is more energetic and complete.—They are above the world, much shut out from intercourse with it, not in bondage to fashion or the ambition of cities. Their religious views take possession of the mind and heart with a more tenacious attachment, and there is a grave steadfastness of purpose in their adherence to what takes their convictions, which is like the rugged walls of rock around them. And though a degree of cultivation of taste and imagination is needed for the preservation of a deep sensibility to the beauties and sublimities of natural scenery, yet those grand and commanding forms of nature which encircle the body, and form as it were the walls of its abode, do always more or less cast their shade upon the soul, are reflected in its silent depths, and make it thoughtful. Standing amidst the awful forms of great mountains, they seem to speak to you as with the voice of God, they gaze at you with a solemn expression, a countenance of mingled rebuke and pity towards the fallen inhabitants of such a glorious world.—*Dr. Cheever.*

A Pleasant Parlor Inmate.—Miss Fuller, in her last letter communicated from Europe to the columns of the New York Tribune, mentions having become acquainted with Dr. Southwood Smith, the well known philanthropist.

"On visiting him," says the Lady, "we saw an object which I had often heard of, and had thought would be revolting, but found, on the contrary, an agreeable sight; this is the skeleton of Jeremy Bentham. It was at Bentham's request that the skeleton, dressed in the same dress that he habitually wore, stuffed out to an exact resemblance of life, and with a portrait mask in wax, the best I ever saw, sits there an assistant to Dr. Smith in the entertainment of his guests and companion of his studies. The figure leans a little forward, resting the hands on a stout stick which Bentham always carried, and had named 'Dapple.' The attitude is quite easy: the expression of the whole, mild and winning.

"It is well known that Bentham, in order to oppose in the most convincing manner the prejudice against dissection of the human subject, willed his body to the surgeons, and in a codicil, subsequently written, made a final bequest of his skeleton, to his friend, Dr. Smith.

It is a solemn remark of Masillon, that "God sometimes in saving men, makes use of instruments which he afterwards casts away." A thought that we may well call to mind, 1 Cor. i. 27, with deep and serious application.

Two new Presbyterian churches are to be built the ensuing season in Syracuse.

Religious Intelligence.

PITTSBURGH DISTRICT.

Morgantown Circuit, March 19th, 1847.

Br. Bassett: Dear Sir, I take this opportunity of informing the President, Br. Brown, and friends, the result of our protracted meeting of nearly 3 weeks continuance in this place. Here the church was weak, but the "faithful few," manifesting an ardent desire for our Zion's prosperity, as well as attachment to our mutual rights as defined in Methodist Protestant Book of Discipline, being importunate at the throne of grace for an outpouring of God's Spirit—that blessed promise was fulfilled ("where two or three are met together in my name, there am I &c." And whatsoever ye shall ask the "Father in my name I will do it.") The altar was crowded with weeping penitents day and night; for two weeks the cry was for mercy, for pardon and salvation. The church prayed—the whole were encouraged—the Ministerial Brethren, like good fellows, got on the harness, viz, Br. Clawson, Br. Laishley, and Br. Helmick, and all did really good service. May the good Lord bless them for their labor of love. Conviction followed conviction, and conversion day & night followed conversion. The cloud of the Lord burst in blessings, and the shouts of "Glory to God," I will praise thee &c., were heard from scores of new born souls into the kingdom of our Lord Jesus Christ. It is due for me to state in reference to the Methodist Episcopal friends of Morgantown, in the commencement of our revival, their Minister, Br. Dunlap, preached for us, and the officiary did us good service around the altar. It did seem as if with all—the salvation of souls lay near every heart—the revival is going on for the last week in the Old Church.

They have commenced (before we closed) a glorious work; we have prayed and still are praying that every church in town and country may catch the hallowed fire, until every heart is made the abode of the Holy Ghost. We felt it necessary, as well our duty during the meeting to open the door of the church for members who were willing to go with us and come *from principle*, and we thank God that 74 gave us their names on probation. Nearly all professed to obtain the witness of the Spirit. As well as I could ascertain, of conversions, in all about 85 or 90 persons during the process of the meeting. The Methodist Protestant Church in Morgantown is in a prosperous condition; sweet union and love bind each other together and if faithful to God and to each other, this is but as the rising Sun until its meridian glory. On this little circuit the Lord has been very good unto us during this conference year. We have received in all 110 members. Ye lovers of the Saviour, we need your remembrance at the throne of grace, that we all may live humble, walk faithful, and at last dwell with Jesus. Amen.

Respectfully yours &c.,

NOBLE GILLESPIE.

P.S. If Br. Brown could make it convenient, a visit from him would be very desirable in Morgantown. N. G.

Tyler Circuit, Va., March 16, 1847.

Br. Bassett: After remaining silent so long, we desire to inform the brethren of the Pittsburgh conference, and the readers of your excellent paper generally, that notwithstanding, we commenced our labors here, under many discouragements, and have encountered a diversity of difficulties since, we have not yet relinquished our hope of success, grounded our arms and retreated from the combat with affright. We still maintain our ground, looking for strength to the Great Head of the church, the Lord of hosts, who leadeth the armies of Israel from conquering unto conquest, hoping and praying that we may yet before the next Annual Conference have many laurels, (converts) to grace our victory, through our Lord Jesus Christ. We as a part of the church, have been in a great measure overshadowed by a dark cloud, all the time, saving an occasional fructifying beam that has glimmered around, foretelling, we fondly hope, a period not far distant, when we who are sitting as it were in darkness, shall see a great light, which will shine away all darkness, and illuminate our souls. Then this wilderness and these solitary place shall be glad, and this desert shall blossom as the rose.

Then our faith will be strong, our lives useful, and our fruit, holiness to the Lord. May Heaven's King give us prosperity. We held our first quarterly meeting shortly after the rise of conference, at Garret's school house, where we have but a few members, consequently not much help and no increase to the church, the good that was done, (if any) is known to God. Our first protracted meeting was held, on Indian creek; it commenced, on Saturday after Christmas, and continued about nine days.

Here the Lord was pleased to meet with us in a signal manner; the class where religion was almost extinct, was greatly revived, about fifteen souls, were delivered from condemnation and felt the power and influence of regenerating grace, and ten united with us in church fellowship. May the Lord keep them faithful, and make them ornaments to his cause. Our second quarterly meeting was held on Sugar Creek in January, where the society is small; here we labored under embarrassments and had no accessions; we left the result with the Lord. We held our second protracted meeting at Clay Point, on the 6, 7, and 8 inst. Here the prowling wolf of hell had been scattering and devouring the flock for a year, the visible result of our meeting was a considerable move among the members, and four volunteers. We pray that the church may live and prosper at Clay Point; we still intend through grace to look, labor, and pray for better days, and the success of the church here. May God give us peace, happiness and Heaven, and we desire no more. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

G. G. COLLINS.

OHIO DISTRICT.

Buford Circuit, March 20, 1847.

Br. Bassett: I have no doubt, there is great anxiety in the minds of the brethren, of the Ohio District, to hear something from the Buford Circuit: I therefore (by your permission) will give them, through your excellent paper, some information in reference thereto. Wishing as I did to take a transfer from the Tennessee to the Ohio District, I arrived in Hamilton county sometime in November, and was happy in meeting with so favorable an opportunity of forming an acquaintance with so many of the brethren. It gave me great pleasure indeed to meet with so cordial a reception, by strange brethren in a strange land.

Through the persuasion of brothers Young and Fowler, I consented to fill the appointment on this circuit for a time at least.

I have now closed my third round—held the second quarterly meeting last Saturday and Sabbath. Having learned before entering upon this work, that the circuit had been thrown into confusion! I set to work with the *determination* (if possible) to ascertain, the *real* condition of our church; in point of members, morals and Religion. The result of my examination, in way of No's. has been, that I find 140 members who seem steady in their purpose—the most of whom I have seen, either in class or at their homes; and on examining them, I find them, firmly adhering to the M. P. Church.

The Buford class was formerly composed of some 32 members, eleven of whom seceded and went with the new organization; 10 organised themselves into a class at Br. Hopkins, some two miles from town, and are now doing well.

The other eleven stand dis-organised, some of whom I learn, wish to remain with us—but as yet I have not had the opportunity of seeing them, but intend to do so, The Lord willing we wish to re-organise at Buford.

One has left us & Reaves and gone to the new organization, and one at Liberty; and so far as I have been able to learn (by special examination) there have no more left that belonged at the time of your last Annual Conference. Some two or three *small* classes (as I learn) were thrown out by the Preacher last year.—What they will do, I cannot now say, as I have not visited them. In point of morals and Religion, their morals are good, but their religious feelings are much sunken. 'Fire-Brands' had been thrown among them, some were discouraged, others almost in dispair. They were threatened with dissolution, "Divide the fold" and then the enemy enters, with, "Hellish malice full, to scatter, tear, and slay!!" Surely it is true, that "one sinner destroyeth much good." The Buford meeting house has a debt on it of $320, and is now the property of an individual by *Deed:* That individual has made a tender of the property to our church if they will pay the debt within six months, or one half of it if they will pay one half of the debt. *He will make a Deed.* There are two new churches, in contemplation to be built, the ensuing summer; and one other to be moved and refitted up. I name these things to show that it will be impossible on this circuit to save the Buford church as the brethren will all be pressed in building their own houses of worship.

Will the brethren at a distance think of this matter? We want a house of worship, at Buford. The house there is a good brick worth some $500 or more.

We have had some precious meetings at different points during the last quarter. Nine have united with us, in church fellowship—and upon the whole we are inclined to think, that Buford circuit is yet alive—the * * * * * to the contrary not notwithstanding; and is worth a little more than a "snap of the finger," *as has been "significantly said;* Buford circuit is not worth that."

There are on this circuit a number of firm steady members, of great moral worth: and all that is wanting, to make this *a good circuit;* and to plant the standard of Methodist Protestantism, here is, a *firm,* unflinching, *persevering* ministry. Here are the men that will stand by the minister, if he will stand by them.

Let a union of effort thus be made and the Ark will move above the waters.

I fear the wrong man has been chosen for this work. I am distrustful of my ability to perfrom it. Were it not for the responsibilities, the weight and worth, of immortal spirits, which I feel!—together with the interest which I feel for the prosperity of the Methodist Protestant Church nothing could induce me to forego what I do in making this effort. Think me not egotistic when I thus speak; for I can think of nothing that would give me so much pleasure as to see the Methodist Protestant Church gloriously triumph over all that may oppose. I could say a great deal more, but I fear, I have protracted this communication to too great a length already. Yet I could not have said much less under the circumstances, and in Justice to the circuit.

Pray for us and may the Lord give us a glorious revival on Buford circuit this year.

May he bless those good brethren, strengthen their confidence and establish their goings,

Yours in Christ,

JACOB NUTTY, Supt.

MUSKINGUM DISTRICT.

Coshocton, March 23, 1847.

Br. Bassett: In our former communication, we reported up to the Bird Run meeting. The result of which was brought before your readers, by an extract, published from Br. Hamilton's private letter: and which leaves us, at Port Washington; laboring and praying for a revival: with considerable hope of success. We are now prepared to say, that the cloud, which was then seen gathering, continued to increase, and finally did burst; causing a copious blessing, to descend upon the people. Sinners fearing and trembling, were made to bow at the mercy seat; and many there left the burden, and arose ready to exclaim; "Oh Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou dost comfort me." Christians of all denominations came up cheerfully, and zealously to the work, and it was truly a time of refreshing, from the presence of the Lord. The meeting continued near two weeks; twenty united with us in church fellowship. The following week we commenced a meeting at the Brick Chapel, on the plains, near A. Furguson's. Here we continued thirteen days, praising God; exhorting and inviting sinners; counselling the enquirer; praying for, and with the mourner, &c. And we assure you that our labor in the Lord was not in vain. Our souls were happy. The church was revived and encouraged. Sinners were converted. And we were all made to rejoice together. Oh may the Lord continue this good work on White Eyes Plains. Nineteen gave their names to the church, during this meeting: making in all 86 received on Coshocton circuit this conference year.

Two days after we closed the meeting on the Plains, we commenced a protracted meeting in Coshocton; where we have now been laboring for five days. And what shall we say as to the probable result? We can only say, by the grace of God, we will do what we can, for the prosperity of Zion here. Oh Lord, revive thy work. Oh Lord, encourage the faithful few. Oh Lord, build again the waste places in Zion. And to thy name be all the glory—Amen.

J. W. CASE,
J. H. HAMILTON.

Salt Creek Ct., March 18, 1847.

Br. Bassett: I wish to send a few lines to your paper, to let the President, Br. Clancy, know how we are getting along in this region of country. In the first place I would inform him that I have taken charge of this circuit till conference, if spared. Jackson being taken from the circuit, and it having been weak before, so much so that Jackson class and some others wished that class to be taken from the circuit, as some said the circuit would die at any rate.

From these considerations the friends were discouraged, and as no preacher had been sent from conference, some thought they would have no preaching this year, and being discouraged, joined the old fellowship.

The brethren on the circuit appointed a Quarterly meeting and sent for me to attend. They concluded to make an effort to have preaching. I consented to serve them this year. I have preached for them since November. Our congregations are in most places good. I have received some into the church, taken up three new appointments, and I can say that there are some excellent members on the circuit that feel resolved through grace to live. I think by the blessing of Providence that this circuit will yet live.

I wish to say to Br. Clancy a few words with regard to the Ohio Furnace region, I still continue to preach for them at the Furnace every three weeks. At the request of some of the friends on the Kentucky side, I paid them a visit and formed a class of 34 members. At the time I visited them on my last round, 12 more had united with them; this class is organized at Belfonte Furnace, Greenup county. I have taken up an appointment at Amanda Furnace, same county. Some of the members of the class at Belfonte live here. I think we will form another class there.

There are some of the members of the class here very useful, and I have no doubt but the class will live. A number of the members that compose the class came from Virginia among whom is brothers Luman and Lock. These brethren are much interested in the prosperity of our cause. Several of the members came from the old church and some from the world.

I intend to preach for these brethren till conference, if you cannot send them a preacher. If I had not consented to serve the friends on Salt Creek circuit, I would give this region all my time. Could a preacher spend all his time here there would no doubt be a circuit formed including the O. Furnace. I have never traveled more to supply these places with preaching, than I have done this winter. The Ohio Furnace is something like 30 miles from me, Belfonte still farther—Salt Creek on the other side still more. I go the whole round in three weeks.

Br. Clancy, have you no preacher that you could get to take this field for a Mission or make it a circuit? There would be better than 50 members, and they would do what they could to sustain a preacher. Let some of our brethren come and spend the summer with them.

If these brethren could raise $300 or even $175 there would be no difficulty in getting a preacher to travel with them for one year. Try and get a preacher to travel with them for one year. Try and get them a preacher, if he should make some sacrifice for one year, some of us have done the same. Surely others much better off, could spend a few months with them.

Yours in the Gospel,

MOSES SCOTT.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, APRIL 1, 1847.

Hymn Books.—We sell Hymn Books to the preachers at the rate of $5 per dozen, after paying heavy charges for their transportation from Baltimore. As we do not get them on credit, brethren will please pay for them on the receipt of the books. Disciplines, ditto. Melodeons, not come yet.

☞Obituaries and an epistle by Br. Reeves, not in time for this number, shall appear next week.

Middle of the Volume.—This number completes the half of volume 8. Besides a few who have requested discontinuance with the expiration of their time, we expect to discontinue a considerable number of delinquents, until they pay up. When they do this, we will be pleased to enter their names again. And there are some others, with whom we will wait yet a little while, in hope of some favorable word.

Secession not the way to get rid of Slavery.

We make no compromise with Slavery. We neither justify nor excuse it. But we rather hate and oppose it, because we know that God hateth iniquity and oppression, and calls upon all who fear him to hate them too. We have anxiously labored and hoped for the extirpation of slavery from the Church, though we have never felt it our duty to deal in fire-brands and abuse. We shall still labor and still hope to see this accomplished. We shall still firmly demand, in the name of humanity and religion,—"*Take these things hence.*" We here take our stand, and shall still urge our unyielding claim, until we are successful. But perseverance and patience will be required. And we have never felt it our duty to withdraw and multiply divisions, because we cannot at once see the church set right upon this subject. We do not feel called upon, as a branch of the church, to relinquish all that we have accomplished in sixteen or eighteen years of labor and sacrifice, whilst our system *in the main,* suits us so well, as scriptural and republican, knowing as we do, that it is susceptible of further amendment. *Some* individuals who have thought it their duty to secede on account of slavery, still have our respect, our confidence, and our love. Yetwith our present convictions, we would do wrongto follow their example. *No.*—Secession is not the way to get rid of slavery.

In a recent number of the Oberlin Evangelist, (which, by the by, is a most decided and uncompromising Anti-Slavery paper,) we read a sermon, in which the minister, (Rev. Mr. Chamberlain,) gives some forcible hints and cautions against secession as a remedy for slavery. Below we give an extract from the sermon, and commend it to the attention of Brs. Smith of Michigan, and Burton of Indiana, with other such good brethren whose minds are in difficulty. The discourse is addressed to ministers, from the passage, "*Put them in remembrance of these things,*" &c.

"Remind them that the Church is Christ's house, and that it is not their duty to leave it unless it is *incurably* corrupt. It cannot be duty to leave it, simply because it is imperfect, or because sins and abominations are found there. Duty is plain. When the Temple of Old was polluted and profaned,—when the "House of Prayer" was becoming a "den of thieves," our Savior did not say, I'll have no more to do with your temple-service, I seperate myself from you. He took a scourge—went into that Temple and drove out the offenders, and with the imperative voice of the Son of God, said, "Take these things hence."

"Thus should we. Christ has left us the scourge of small chords, and bids us use it, and if we find persons in the temple not trading in doves and oxen, but trafficking in the bodies and souls of men, duty is plain; if requests and petitions are not properly regarded, there is dignity and authority in the church of God, and it is quite time that we *demand,* in the name of humanity and religion, "*Take these things hence;*" make a stand here, and continue to urge the claims of God and man, till we succeed. There is some flesh in man's obdurate heart. By light and love, we *can* move the hearts of the people; we have not yet done *all* our duty. But much has been done, and with your help and God's blessing, we shall soon increase that generous sympathy for the slave and hatred of oppression, so that it can no longer be tolerated in Christendom. With patience, with mildness, with firmness, and perseverance, *we shall succeed;* but to withdraw and scatter is to defeat the object. Besides, how base to become discouraged and leave, when now we have come to the very Thermopylæ of this contest.

"Slavery is an intruder; it has no welcome in the Church. Dear brethren, the church is not a mere voluntary association that we can leave without obligation or responsibility; and to leave it because an enemy is in it, is as if a ruffian has come into your house, unbidden and unwelcomed, and you say to your family, "I shall not live with such a character; I withdraw and leave this house; and so leave your family unprotected! Brave! As church members, we have responsibilities to meet, not only in the matter of Slavery, but in that of war, and in every question of vital interest to man."

Sunday School Books.—We direct attention to the advertisement of the Secretary of the American S. S. Union, in another Column, and inform our friends that the Books generally are kept for sale by Mr. John Metcalf, at his depository in this place.

A Boston Merchant of 1745; *or Incidents in the life of James Gibson.*—This is the title of a small work recently published in Boston, a copy of which has been sent us by the Author, who is a descendant of Gibson. We have read it, and find its details so remarkable that we take pains to take an abstract of the History for the benefit of our readers. Mr. Gibson was a native of London, of an ancient and honorable family, and a relative of Edward Gibson, Bishop of London, the eminent Antiquarian. When young, he held a commission in the royal army, which was ordered to the island of Barbadoes. Here he married a young and wealthy widow. By this connection he attained possessions in the island of Jamacia. He subsequently retired from the army, and remained some time in the West Indies, but having heard interesting accounts of the new Colonies, he was induced to visit them, and being pleased with New England, he brought his family and wealth to Boston, where he settled permanently, and became an extensive trader between that place and Barbadoes and Jamacia. This was many years before the Revolution. He was respected as a citizen, and was the friend and confident of Gov. Shirley. He had but one child, a daughter.

In 1744, war was declared between France and Great Britain. This was in the reign of George II. The news reached Cape Breton, three weeks before it reached Boston. This gave the French an opportunity of making incursions into the neighboring provinces. Their attacks awakened the English Colonies to their danger, and they resolved upon attempting the conquest of Louisburg. Mr. Gibson, seeing the difficulty of raising volunteers, not only volunteered himself, but hired a company of 300 men, whose wages he paid from his own purse. The result of that enterprise is well known in history. The little book before us, contains a Journal of that siege, by Mr. Gibson, which though afterwards published in London, and a copy presented to King George, was never before published in this country.

After the siege, Mr. Gibson returned to Boston and again engaged in business, making occasional trips, to the West Indies. On his last visit he had some collision with a person who had occasioned him heavy losses. On the day he was to sail for Boston, that person came forward, confessed he had done him injustice, promised satisfactory adjustments, and invited him to dine with him. The forgiving Gibson accepted the invitation. He dined—and immediately after set sail. In three hours he was taken violently ill, and died in great agony. Suspicions were instantly entertained that he was poisoned. His widow soon after died of grief, and her daughter was left at the age of fourteen, without a relation in Massachusetts. Her guardian placed her in the family of Mr. Niles, a clergyman of Braintree, and left funds for her education. After he had thus disposed of the young orphan, he managed to defraud her of her estate. After her marriage, her husband, Mr. Nehemiah Blanchard, made great exertions to obtain a portion of the property.

Butler, the wicked guardian, seemed to be followed by the judgments of Heaven. He was thrown into prison, and whilst there, conscience-stricken, he sent for Mrs. B. confessed he had wronged her, and delivered to her papers relating to her father's property; some of which was in lands in Maine. These papers are still extant, also a costly gilt portrait of Mr. Gibson. Mr. Blanchard subsequently went to Maine, to look after the claims of Mrs. B. but was drowned in attempting to cross the Kennebeck river upon the ice. The widow was now disheartened, and never made further exertions to recover any part of her father's estate. She had three daughters, one of whom was the mother of the author of the present publication. Mrs. B. was subsequently married to a Mr. Carter, and lived to the advanced age of 88. A son-in-law of hers, now living in Vermont, affirms that in 1790, he saw on the leaf of a Magazine which was sent to Mrs. Blanchard, an advertisement, authorised by the British Parliament, stating that if there were any heirs of James Gibson, Esq., in the United States, the British Government had money for them, awaiting their pleasure. The same gentleman commenced preparations to go to England and endeavor to recover the rightful dues of James Gibson but for want of means, gave it up, and it has been suffered to lie dormant ever since.

Pocket Picked.—One of the Ministers of the Methodist Protestant Church on his return from the late Conference at Easton, stepped into an auction store in Baltimore where some thief stole from his pocket, his pocket book, credentials and other papers.—*Col. Fount.*

Revival in Ireland.—It is an interesting and important fact, that a gracious Providence is overruling the present distressing visitation in Ireland, to the good of its afflicted people. Surely, "happy are they whom God correcteth. For he maketh sore and bindeth up; he woundeth, and his hands make whole." We have just read an interesting paper from the London Christian Observer, touching the religious state of Ireland. A statement is given by one who has lately returned from an extensive tour in that island, that "The feeling among the population is very strong, that the famine is the judgement of God for the sins of priests and people," He shows also that good has resulted from the labors of the Irish Society, teaching the people to read the word of God in their native language, and sending forth readers of the scriptures in their own tongue. It is said that in this period of calamity, the people acknowledge the power of God speaking in it, and are more than ever prepared to welcome with deep interest the tidings of the gospel of Christ. The writer in the Observer states upon the best of authority, that amidst all the difficulties of Ireland, there has been a great revival of true religion, especially in the established church. He quotes from the last charge of the Bishop of Cashel, and refers to the testimony of Doctors Chalmers and Cooke, that a revival has taken place in the Irish church, not attributable to any great human instrumentality, but to the influence of God's free Spirit. "It is the Lord's doing—marvellous in our eyes." Though much of evil still exists, it is said that as a body, the Irish church appears in a state of energy and effectiveness, such as it never presented at any former period. Though it may be said that these statements have reference to certain districts only, and not to Roman Catholic Ireland, yet we are assured that the districts referred to, are numerous and extensive. And we have reason to rejoice that God is turning an afflictive dispensation to a merciful one. Though the chastisement be 'grievous, yet it yieldeth the peaceable fruit of righteousness, to them that are exercised thereby.' "When thy judgements are in the earth, the inhabitants will learn righteousness.

Progress of Boston.—The Olive Branch informs us that notwithstanding the great improvements which have been effected of late years, still the city of Boston is not near *finished,* and he has "given up all hope of living to see it completed." He says they are still going on, building eight or ten hundred beautiful houses and stores every year. And when they have not land enough, they find it quite easy to make more! We *reckon* it must take Yankees to do that. And if we did not claim to be of that nation, we would ask for information in reference to the process of making land, for our contemporary tells us that Boston is already more than half *made land!* Now in the West, we have *land a plenty,* and folks here, instead of attempting to make more land, direct their attention to *making money.* But this western country is filling up so rapidly, we think that *in places,* it improves as fast as Boston, and we may, by and by, know the want of land. So we would like to know how you Bostonians find it so easy to make land. Since we left the country of the Pilgrim Fathers, 30 odd years ago, them Yankees are up to more *tricks* than they used to be. Now we are suspicious that notwithstanding their professed opposition to the acquiring new territory by force of arms, they are infringing upon the rightful dominions of old Neptune. We trust they will not take a *notion* to carry that venerable Bunker Hill into the midst of the sea to make land. Will the Olive Branch, or our New England correspondent, if he please, enlighten us western folks somewhat upon this subject?

Columbian Magazine.—The April number of this work is received, and is as usual, a very fine production. The engravings, three in number, are exceedingly interesting, The procession to the Christening, a scene near Rome, View of New York, from Weehawken, and the Paris Fashions. The contents of the number are entirely original, and the conributors are chiefly ladies of popular talents. Messrs. Inman and West are Editors of the Columbian. Israel Post, Publisher, New York. Three dollars per year. Two copies for $5.

Dr. Judson, in Burmah again.—The N. Y. Commercial Advertiser announces the safe arrival of Dr. and Mrs. Judson, at their destination in Burmah, after a passage of one hundred and thirty nine days. Mrs. Judson found the cold air of the sea uncongenial, but it was believed that the tropical climate of Burmah, would be favorable to her health. The Dr. under date of Dec. 15, stated that he was preparing to resume his missionary operation.

The German Reformers.—We have seen a a letter of *Johannes Czerski,* addressed to the Editor of the 'Evangelical Christendom,' a new Magazine, published in London, as the organ of the Evangelical Alliance. Czerski seems firm in the faith, and zealous for the advancement of reform. He alludes to *Ronge,* who had been carried away at first, as it was feared, by Rationalism, but has now, it is believed, discovered his error, acknowledging that Christ is all in all for mankind. This intelligence will be gratifying to the friends of true religion.

Postage.—We have many *thoughtful,* and some *thoughtless* folks among our correspondents. One good brother makes amends for forgetfulness, by enclosing the change in a paid letter next time. Another writes an apology for past forgetfulness, and then leaves us to pay postage upon his apology. A preacher in a distant Conference writes us three times within a few weeks, sending us two or three subscribers but no money, and taxes us 10 cents each time. Unless he will now make amends by a diligent agency in collecting *money* as well as names, we shall consider his an expensive correspondence. Most other publishers would not take his letters from the post office. If all our hundreds and thousands of writers served us in this way, it would break us up. But after all, we cheerfully pay postage when brethren send funds enclosed.

Religous Intelligence.—This department of our paper, contains this week encouraging accounts of revivals in a number of places.

Death of two Ministers at Pittsburgh.—The Rev. Dr. Black, Pastor of the 5th Presbyterian Church, (N. S.) departed this life on the 13th Feb. last. Rev. G. Gensen, Pastor of the First German Lutheran Church, in the same city, likewise lately deceased. They are both spoken of as excellent men and able ministers.

The American Pulpit.—We had missed this useful publication from our table for three months past. But the numbers for February and March have just reached us, and they could no where else have found a more hearty welcome. The Pulpit embodies many of the ablest original sermons of the day, by living ministers, of the various evangelical denominations. It is not devoted to the interests of any particular denomination, but aims to stimulate the church generally to her appropriate work of evangelizing the world, and to urge the unconverted to an immediate surrender of their hearts to God. When we get a little slack of communications, we design to place before our readers an occasional sermon from the Pulpit. It is a very neat monthly publication, at One Dollar per year in advance. Edited by Rev. R. S. Rust. Address Samuel Chism, Publisher, Worcester, Massachusetts. We should deem it a favor to be furnished with the January number.

The Illustrated Sun.—The April number of this elegant Monthly has reached us, and is not less handsome and interesting than its predecessors. The number contains upwards of thirty engravings. Amongst the most interesting of these are, two Panoramic views of New York, view of the City of Mexico, Mexican Scenery, The Central Sun & Sidereal Universe. The Atmospheric Railway. The 'Illustrated' is one of the cheapest of Monthlies, its subscription price one dollar a year in advance, and subject only to newspaper postage. Address, M. Y. Beach & Sons, New York.

Written for the Western Recorder.

FRUIT TREES.

Respected Friend: Please give notice in your paper that "Apple trees, of most of the varieties in our calalogue, can be had at our nursery, and every size, from small to large, and very large, uninjured by the locusts, at $7,50 per hundred and pears, peaches, plumbs and cherries at fair prices."

Or if you or any responsible neighbors wishes to purchase, they can be had at $70 per 1000. The trees are good. E. NICHOLS.

☞The above note was sent us by Mr. Eli Nichols; his nursery is at Loydsville, on the National Road, sixteen miles this side of Wheeling. Insert and oblige, C. SPRINGER.

March 24th, 1847.

Written for the Western Recorder.

Mr. Bassett; I see in your paper of March 25, an article signed S. Brown, denying what Mr. Smallwood has said respecting the session of the Presbyterian Church, generally doing their business with closed doors, and more especially what was said by a "Son of Temperance" in reply to "some friendly criticisms by a person who holds a ready pen."

As I wish to be very brief I will merely say that the writer of the article was one of the individuals who was invited forthwith to leave the house, not being one of the inducted. There can be no mistake about this, it was not done in a corner, but by the Presbytery in full council, Mr. Culbertson himself being present. It was announced from the chair that some private business was to be transacted and the house must be cleared of spectators. This took place in Zanesville in the old church about 15 years ago. As to the session of the church—Mr. B. and myself, are still at issue. To prove that Mr. S. was right in his assertion, I would produce the writings of the great Dr. Miller. In his book of more than three hundred pages in defence of the "Eldership," he clearly maintains, that it is a private tribunal. I will refer the reader to pages 184, 253, 304, 306, &c., and will also challenge Mr. S. Brown to produce a single intelligent person who has during thirty years of Mr. Culbertson's ministry ever attended, or was invited to attend the meetings of the session as a *spectator,* except the initiated! In looking over Dr. Miller, I find he says: "The high judicatories are open as daylight, none secret but the session." But as he was wrong respecting the Lancaster Presbytery, he might be with regard to the General Assembly. With respect to the persecutions of Presbyterians, I have not ecclesiastical history at hand but wish for the present to have the reader substitute Episcopalian for Presbyterian. The "gentle hints" are under consideration. Whenever S. Brown is disposed to look behind the curtain, he shall have the real man of

A SON OF TEMPERANCE.

Putnam, O., March 29, 1847.

P. S. By what authority Mr. S. Brown represents himself as the "Presbyterian church" I know not. I had supposed that cognoman belonged alone to the General Assembly if to any body. I protest against Mr. B., or any one else's making the session of said church a public tribunal.

Starvation among Mormons.—The Mormons last to leave Nauvoo—a great portion of them being destitute and sickly of the population—are suffering dreadfully on the Pottawatamie lands, Iowa, one hundred and seventy-five miles west of Montrose. Many of them enlisted and have gone to New Mexico, but the rest are starving upon the prairie. A committe has arrived at St. Louis to solicit relief. As these wretched people were driven from comfortable homes by a lawless mob, without the least shadow of right, they have strong claims upon the sympathy of the humane, and we hope they will receive prompt relief. The husbands and brothers of many of the sufferers are now engaged in New Mexico fighting the battles of their country, an instance of patriotism that speaks nobly for their character, considering the bitter persecution and wrong they have endured in every State in which they have lived.

FOREIGN NEWS.

The Steamer Hibernia arrived at Boston, 20th st bringing advices from London, 3d, Liverol, 4th ultimo. The following intelligence of e condition of Europe, by this arrival, is copied om the New York Sun:

ENGLAND.

A crisis in the money markets of France and gland is expected to follow the export of spe to America, which amounted to eighteen illions of dollars from England alone during e four months ending with February. Prince bert has been elected Chancellor of Cambridge niversity, vacated by the death of the Duke of orthumberland, and it is intimated that the onservative part of the Church of England used eir influence against the Prince in the election, ing in favor of the Earl of Powis.

Ireland.

In Ireland, from December to March, nine ndred persons died of hunger, and thousands diseases incident to famine, chiefly in the rth and west. Dead bodies are found on the gh roads and in the ditches, half devoured by gs or vermin; bodies lie unburied for weeks; ople dread to open the closed doors of their ighbor's dwelling, and when the dead are found, y are thrown into pits, uncoffined and unblest; spair has paralyzed the people; de ath is a welme messenger to thousands, and that patient ffering people yield up their lives with calm signation; farms are neglected and small farers sinking to the level of the poorest peasants, selling their horses at five shillings a piece to d the *dogs* belonging to "noblemen;" and yet, this condition of things, we find that *ten millis bushels of grain*, the produce of Ireland's t harvest, have been sent to England to pay ats exacted by landlords who will not live on eir Irish estates. Could the starving Irish have s grain, the produce of their own country, there uld be no famine. Yet with this fact before eir eyes, the English newspapers abuse the sh for indolence and want of thrift. It is avowthat Ireland's population must be *reduced by e means*, and the Irish landlords and statesn of Eng. are accused of having declared that *e million of people must perish!*" A right-is Providence will yet avenge this fearful ong!! O'Connell is sinking rapidly under a opsical complaint, and depression of spirits. s recovery is doubtful, and so great is the arm of government at the prospect of his death, at a messenger from the Queen calls twice a y to enquire after his health. Poor O'Connell, death will give the *Irish war party* full sway roughout that unfortunate Kingdom. As to reef measures, the British Govern ment is doing mirably, and will yet, we hope, find means of ablishing a better land system in Ireland. The n of £8,000,000, taken by the Rothschilds and rings, was for the relief of Ireland, and £1-0,000 per month is expended in giving work to poor, supporting the aged and infirm, and viding soup kitchens in the sufferi ng districts. ch of the money, however, goes to the swar ms hungry overseers from England, sent over to perintend its distribution. A system of emiation, managed by government, is proposed, ich O'Connell opposes, as the Island, he says, roperly governed would support twice its popation. The receipts of the Repeal Association ve dwindled down to about nothing.

Scotland.

The North-Britains, with characteristic firmss, have compelled the government and the rchants to furnish necessary supplies of meal reasonable rates. This was accomplished by uccession of well organized outbreaks in the ge towns, in which the women united, threatning the destruction of the store houses and proibiting the export of food to England. The disses in the Highlands is very great, and in me few districts. equal to that in Ireland; but reef is freely extended by the resident landlords. e Free Church system has been brought be-e Parliament, and a committee appointed to quire into facts connected with the exclusion that church from many of the largest estates in otland.

France.

The suspension of specie payments by the nk of France seems inevitable. Food riots in ris have been suppressed, by Government exding relief to the suffering poor. The indendence of the Bey of Tunis has been denied by rance and England, Arrangements are now finitely made for a line of Government steams from New York to Havre; four fine vessels e detailed for this service, which originally cost 000,000 francs. Dumas the novelist, through me ridiculous assumption, has become the butt Parisian society. To revenge himself he allenged M. de Malleville, who returned for swer, that he (de M.) did not consider himself "gentleman," which increased the ridicule on umas.

Miscellaneous.

Food riots have occurred in Switzerland, Belm, Germany, Italy and Austria. The Pope s released the rioters in his dominions. Exsive arrangements are making in Germany, ance, Switzerland and Holland, as well as the itish Islands, for emigration to America. The eat crops in England, Scotland and Ireland looking well. In Ireland they were prepar to plant potatoes cultivated from the seed, ich are not subject to the rot, and the prospect good crops was encouraging. Her Majesty s decided upon a day of fasting, humiliation and ayer throughout the three kingdoms, but no date been named. Mr. Everett, U, S. Commisner to China, has been exceedinly well receivby the authorities, and after arranging the ification of the treaty, had sailed in a sloop-of r to make an excursion in the Chinese seas. e Dutch government praises in high terms the od sense and moderation of Commodore Biddle his intercourse with the Japanese, and admits at while their insulting conduct would have erited severe retaliation, yet an attack on their ts would only have confirmed their obstinate resistance. The Dutch government intends pressing upon the Japanese the policy of throwing open their ports to the commerce of the world and not be beaten into a surrender of the non-intercoarse system. Austria is looking with considerable uneasiness at the progress of liberal principles in Italy, sustained as they are by the Pontificial States. Large detachments of troops are spreading over the country and are approaching Switzerland. Sardinia will unite with the Pope in carrying out his policy and the power of Austria seems to be on the wane. The Circassians attacked the Russian fort of Gega, near the Black Sea, with 4,000 men, and were repulsed. The moment the great Russian railroad is completed to the Black Sea the Cossacks will pour into Circassia in great force. The king of Bavaria is supposed to be insane, having fallen desperately in love with a Spanish dancing girl and on desiring to bestow upon her a title and the domains of the crown, his ministers resigned. The Carlists are making movements against Spain, and the Miguelites against Portugal, and both are receiving direct and indirect aid. General Flores has been informed that he cannot return to Spain, and his movement against the Republic of the Ecusador has been abandoned for the present.

M. D, Israeli has been employed by the Mexican government to bring their case before Parliament for the interference of Great Britain; and M. D, Israeli has been studying the Mexican question closely, and preparing his budget for an important movement.

NEWS OF THE WEEK.

Letters from Ireland were received yesterday by the Hon. A. H. Mickle, Mayor of New York. acknowledging the receipt of the contributions sent out by him for the Irish poor, being £633, 16 0, which the Protestant Archbishop and the Catholic Archbishop, both of Dublin, to whose order the money was payable, divided equally between the Central Relief Committee for all Ireland and the Relief Association, to be by them distributed where most wanted.—*N. Y. Sun.*

IRISH RELIEF ASSOCIATION FOR THE DESTITUTE PEASANTRY.—Being a re-organization of the Association formed during the period of Famine in the west of Ireland, in 1831.

OFFICE, 16 UPPER SACKVILLE.,
DUBLIN, March 3, 1847.

SIR—I hasten to inform you that the sum of £216 18 0 has been placed in the hands of this Committee by the Central Relief Association of this City, and stated to be the moiety of a collection at New-York, the other moiety being at their disposal, I am commissioned by the Committee to express to you their grateful acknowledgment for this most liberal contribution, and request that you will convey to the contributers, the lively sense they entertain of their sympathy and benevolence, under circumstances of the most trying and painful nature.

I have the honor to be, Sir,
Your very obedient servant,
(Signed) C. J. MINELIEN, Hon, Sec.
To the MAYOR of New-York, &c., &c.

I beg to add that the usual official receipt was given to the Central Relief Committee.

MOUNTJOY SQUARE,
DUBLIN, 19th February 1847.

SIR—I have the honor to acknowledge the receipt of your letter of the 1st of last month, enclosing a bill for £633 16 0, payable to the Most Rev. Richard Whateley, Protestant Archbishop of Dublin, and the Most Rev. Daniel Murray, Roman Catholic Archbishop of Dublin, and to be applied for the relief of the suffering poor of Ireland; the amount of this bill has been divided by those Prelates, between the Central General Relief Committee for all Ireland, and the Irish Relief Association, to be by those benevolent Societies distributed where most wanted throughout the country.

May God vouchsafe to repay with his richest blessings the Christian sympathy which you and your benevolent citizens have evinced for our afflicted Poor.

I have the honor to remain, with much respect Sir, your most ob't humble servant,
†D. MURRAY.

The Hon A. H. Mickle.

GENERAL CENTRAL RELIEF COMMITTEE,
FOR ALL IRELAND, 36 College Green,
Dublin, 1st March, 1847.

Right Worshipful Sir:

As Secretary to the General Central Relief Committe, for all Ireland, I have the honor to acknowledge the receipt of a letter handed to me per His Grace, the Lord Archbishop Murray, containing a bill for £170 10 0 at 60 days sight.

Permit me to inform you that pestilence, the natural consequence of famine, is desolating the Land, and the Coroners are physically unable to attend the inquests.

The Committee have directed me specially to tender to you and other benevolent subscribers to the fund, in New-York, their warmest acknowledgement for the noble exertions you are making to alleviate the distress of our starving peasantry, and enclose you some of our forms, in order that you may understand the manner in which this Committee transact their, indeed, very onerous duties. I have the honor to be, Right Worshipful Sir, Your ob't servant,

THOMAS L. SYNNOTT, Sec'y

The right Worshipful A. H. MICKLE,
Mayor of New-York, U. S

SANTA ANNA IN HIS CARRIAGE.—Major Gaines, whose small detachment was captured by the enemy, writes from San Luis Potosi, Feb. 10. "On our route here, we met the renowned Gen. Santa Anna, a large clumsy carriage drawn by eight mules, two behind, two in front and four in the centre. I had a short conference with him, in which, after asking me a few questions concerning our army and generals, and the purpose of my expedition to Incarnation, he gave me assurance of good treatment whilst prisoners, told us we should be sent to the city of Mexico, and he hoped shortly to our own country. His appearance made a favorable impression on our officers and men." We are happy to hear of these evidences of humanity, *formerly* so rare in our intercourse with the Mexicans. In justice to Santa Anna, however, we freely acknowledge that since the battle of San Jacinto he has exhibited more humanity than other Mexican chieftains. Major Gaines and his party have gone to the city of Mexico—the first to reach the "Halls of the Montezumas."

GAMBLERS.—The authorities of New Orleans are making a clean sweep among the gambling establishments, arresting them all of high and of low degree, without discrimination. Heavy establishments have been broken up. Good.

Sharon Turner, the celebrated English historian, died on the 15th ultimo, aged 79. Also, on the 11th ultimo, Macvey Napier, for 20 years an editor of the Edingburgh Review. Captain Dillon, the celebrated French navigator and discoverer of the remains of La Peyrouse, died a short time ago.

THE NEW POST OFFICE LAW.—In the smoke of so many battles fought within the walls of Congress, the newly amended Post office law slipped through without receiving that attention which its importance demanded. We see it now—and feel that it is imposing shackles on cheap postage. It extends the franking privilege, which is an odious one to the people, and it aims a deadly blow at the circulation of newspapers, which are the source of intelligence. It repeals the free circulation clause of the old law for papers under thirty miles. Free postage gave a great circulation to country papers, and hundreds of new journals have started under it. The prepaid transient newspaper clause is another unjust stopper, and so far from increasing, it will diminish the revenue. We regret that the bill was allowed to pass.—*N. Y. Sun.*

KIDNAPPING.—Addison Flenn was arrested in Baltimore, on Tuesday, for stealing and offering for sale a negro boy, eight years of age.

Judge Lefferts, for many years President of the Long Island Bank, died at his residence in Bedford, on Monday morning.

The Catholic Almanac for 1847 says, there are in the United States 834 priests, and 812 churches, 72 of which were erected this year; besides 577 stations visited by priests without any commodious place of worship. There are 244 students preparing for the ministry; 24 literary institutions for young men, of which 13 are colleges, 43 female religious institutions, and 66 academies for young ladies.

Meat and Mittens, but no Meeting.

A religious acquaintance who has travelled considerable in the south and south-west, was in our office the other day and related the following circumstances which befel him once while in search of a religious meeting.

He arrived in a flourishing village one day, a little before evening, and having to remain until the next morning, thought he should like to attend a religious meeting. So out he started in search of one. The first man of whom he enquired was a Frenchman. Sir, said he, can you tell me where I can find a religious meeting this evening? Yes, yes, said the polite Frenchman, plenty, plenty just round the corner. I will go and show you. No, said our friend, I can find the place, I will not trouble you farther; but the Frenchman would go and show him. Taking him round the corner he conducted him through a narrow passage into a contracted apartment, which proved to be a meat shop. There sat the man of the knife and cleaver, ready to attend to his customers. Our friend inquired, looking rather wild at what he saw, is there to be a meeting here this evening? No, what sort of a place would this be for a meeting? was the reply, uttered rather sternly and with a little air of surprise. Our friend turned to his guide, who yet stood just behind him, and said, sir, I thought you said there was to be a meeting here. O, said the Frenchman, meeting, meeting, now I understand, I thought it was *meat* you wanted.

The misunderstanding being explained, our friend continued his enquiry. Can you tell me where there is to be a meeting this evening; this he inquired of his guide. The answer was that he could not. Can you direct me to some one that would go to a religious meeting if there was one? Do you know of any Christians in the place. O yes, Mr.———, on such a street keeps a store, he is a Methodist and he can tell you if there is any meeting.

So away he went to see Mr.———and found him in his store. Sir, said he, can you tell me if there are any meetings in this place? Yes, sir, was the prompt reply, walk this way, and I will show you an assortment. Taking him to the other end of the counter, he began to load it with mittens of different qualities and varieties. Sir, said our friend, it was religious *meetings* I inquired for. Meeting, meeting, exclaimed the counter-jumper, I thought you inquired for mittens.

The mistake being again explained, a conversation followed in which the merchant admitted that he had been a Methodist before he came into that place, but that he was far from it then, and could give him no satisfactory information about a meeting. This man, however, directed him to another gentleman, whom he said could tell him, if there was any meeting in the place. Taking the direction he soon found an intelligent gentleman, who was a Presbyterian, and who assured him that there was no such thing as a religious meeting in the place. Our friend now returned to his lodgings, reflecting most profoundly upon the circumstance that in a place where *meat* and *mittens* were so plenty, there should be no *meetings*.— *True Wesleyan.*

We see it stated that Gerrit Smith, Esq., has contributed two thousand dollars to the Irish Relief Fund. This is said to be the largest amount yet contributed by any one individual in the United States.

RELIEF TO IMMIGRATS.—The almshouses, hospitals, cellars, and purlieus of our cities are cowded with poor imigrants from Europe, without the means of procuring a loaf of bread; and our country newspapers are filled with advertisements for laborers. A coal company in this State want *three hundred* men, for boating coal during the ensuing season; and a railroad company in Alabama will give constant employment to *a thousand*. We may add that throughout Illinois, Michigan, Wisconsin and Iowa, enormous prices are paid for agricultural labor. Indeed in all the free States, and in the white laboring portion of the slave States, at any distance from the cities exceeding two hundred miles, labor of all kinds, especially agricultural, is scarce, and and therefore dear.—Hence the overstock of the cities and the understock of the interior are produced by unequal distribution.

What is the remedy? These coal companies and railroad companies can find laborers enough in the cities. But the laborers are too poor to travel, at their own expense, to the place of employment. Therefore we advise all such companies to send their agents to the cities, with means for transporting laborers, the employers charging the laborers with the expense, to be paid gradually from their wages. The farmers of New Jersey now find an abundant supply of German laborers at the almshouse of New York, paying six dollars monthly to husbands, two dollars and a half monthly to their wives, and feeding and lodging their children gratuitously; and the poor Germans rejoice in such opportunities of getting an honest living. We suggest to the farmers of other States to send their agents to New York, Boston and this city, especially to New York, where most of the imigrants land; for they will find a "few more left of the same sort." And as few farmers are rich enough for such an enterprise singly, we advise any number in a town to combine their efforts, and employ an agent for the company.—*Dollar Newspaper.*

PHILADELPHIA, March 22—7 P. M.

John McPeck, Machinist, of New Castle, while attempting to get on board the Baltimore railroad cars, as they were turning the curve at Broad and Market streets, this morning, got crushed by the train and died in the Hospital within half an hour.

The Island of Lobos, where General Scott is mustering, is 1.860 yards in circumferance; is of coral formation, and of dense growth of lime, lemon, banian, India rubber trees, vines and some palmetto. It abounds in lizards, scorpions, rats and sand-crabs. The water is brackish.

We are pained to record the death of Mrs. JULIA ANN REESE consort of Rev. LEVI R. REESE, lately appointed Pastor of the the 9th street Methodist Protestant Church of this city. She expired in Baltimore on the evening of the 24th in the full triumphs of the Gospel of Christ. —*Columbian Fountain.*

Mr. Walker, the Secretary of the Treasury, is confined to his bed, seriously indispose. The immense labor of preparing the Tariff and replying to calls from Congress, it is said has rendered it necessary for the Secretary to write and condense several large volumes of heavy statistic matter matter since his appointment to the Treasury, and with a constitution and physical frame far from being robust.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $4,50,—Wheat, 75,—Corn 25,—Oats 16@18.

CINCINNATI.—Flour $4,50@$4,75,—Wheat 75,—Oats 33@36,—Corn 45@50. Beef Cattle $4,25@$5,00 ℔ cwt. —*Cincinnati Commercial.*

PITTSBURGH.—Flour $4,15@$4,20,—Wheat 70cts,—Corn 37@40,—Oats 25@28,—Bacon, 7@7½.—*Commercial Journal and Gazette.*

PHILADELPHIA.—Flour $5,37@$5,81,—Wheat $1,20@$1,25,—Corn 80@83. Beeves, demand good, $6,50@$8,00 ℔ cwt. Swine, $7,00@$7,50.—*Saturday Courier.*

BALTIMORE.—Flour $6,00@$6,25,—Wheat $1,22@$1,50,—Corn 87½,—Beef Cattle $6,00 to $7,75,—*Methodist Protestant.*

NOTICES.

Bucyrus Circuit, Musk. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. Brown, J. Jack, I. Thrap, G. M. Scott, and J. Sowder. Please remember, I am alone, and need help. Come, by all means.

A. S. ROBINSON

Lima Circuit, Ohio Conference.—Our presidential meeting will be held at Uniopolis, commencing at 11 o'clock, Saturday, 19th of April. We invite Brs. I Hunt, G. Thornburg, J. Park, W. Pelan, S. P. Kezerta, J. Borton. Come, brethren, and help us. G. M. HUNT.

Mill Creek Circuit, Indiana Conference—Our third quarterly meeting will be held at Pleasant Grove, including the fifth Sabbath in May. The President is requested to attend.

H. COLLINGS.

Miami Circuit, Ohio Conference.—We have a protracted meeting appointed to be held at our new Church, 4 miles west of Troy, commencing, April 10, to which we invite Br. Young, our President, Br. S. P. Kezerta, and as many more of our brethren as can attend. Br. Young is also desired to fill an appointment at or near Logansville. J. W. THORNBURGH.

Delaware Circuit, Muskingum Conference. The President's meeting will be held at Westbrook's School House, seven miles west of Homer, and three from Lock.

Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Potter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early period, that the brethren may have time to arrange their business and attend. Don't fail to come.

WM. HATFIELD.

EVANSVILLE CIRCUIT, PITTS. CONF.—The Next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger.—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the brethren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. WAREN, Supt.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

Tyler Circuit.		2d	Sunday in	April.
Harrisville	"	3d	"	"
Mill Creek	"	4th	"	"
Buchanon	"	1st	" in	May
Braxton	"	2d	"	"
Greenbrier	"	3d	"	"
Huntersville	"	4th	"	"
Valley	"	5th	"	"

GEO. BROWN.

Ohio Conference.

Presidential Visitation.

Maumee Mission,		May	1.
Portage	Circuit,	"	8.
Mt. Blanchard	"	"	15.
Richwood	"	"	22.
Union	"	"	29.
Springfield	"	June	5.
Miami	"	"	12.

I Request the Superintendants, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Muskingum District.

BR. BASSETT: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

1st	"	April	Newark	"
7th	Wednesday	"	Delaware	"
2nd	Sunday	"	Frederick	"
4th	"	"	Licking	"
28th	Wednesday	"	Mt. Zion	"
1st	Sunday	May	Coshocton	"
2nd	"	"	Pleasant hill	"

GEO. CLANCY, Pres.

Indiana District.

MR. EDITOR: Please state that by divine permission, I will fill the following appointments.

White Lick	Circuit	April	11th
Mill Creek	"	"	18th
White River	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. SHIPP.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

S. Martin, C. Allen, one subscriber; J. Monroe, M. Scott, one subscriber; G. G. Collins, one subscriber; J. M. Winn, J. M. Byarlay, J. W. Case, John Burns, one subscriber; N. Gillespie, J. Nichols, J. Nutty, one subscriber and pay; L. D. Littleton, one subscriber; W. W. Sterricker, one subscriber; W. Reeves, O. V. Warren, T. Forshee.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
S. Martin,	C. Thorp,	7	52	2	00
"	Himself,	7	52	1	00
Jonathan Monroe, Pa.,		8	7	1	00
H. H. Sullivan,		8	52	2	00
J. W. Case,	Samuel Forsythe,	7	52	2	00
John Burns,	Samuel Spencer,	9	13	2	00
J. Nichols,	M. Sarchet,	8	52	4	00
"	Geo. Metcalf,	8	52	4	00
J. Nutty,	Th. White,	8	46	3	00
"	L. Pendall,	9	24	2	00
W. Reeves,	J. Garrard,	8	52	2	00
O. V. Warren,	S. E. Jones,	8	37	2	00
"	T. Little,	8	52	2	00

New subscribers this week, 8. Discontinuances, 4.

OLIVE BRANCH,—Send your paper to Dr. James J. Johnson, Thurman, Gallia county, Ohio. Could we be favored to receive, publicly or privately, the *Statistics* of the Boston Conference?

Received for Rev. C. Springer.

J. Nichols, for M. Sarchet, $2 00.

Married,

In Pittsburgh, on Thursday evening March 25, 1847, by the Rev. WM. REEVES, Mr. HUGH WIGHTMAN, of Allegheny city, to Miss MARY ANN M'ELROY, (sister of Rev. G. B. M'ELROY, of the Pittsburgh Conference.)

On Saturday evening, February 13th, by REV. W. W. STERRICKER, MR. JOHN RILL, of West Monroe, Oswego county, New York, to MISS MARY M. BAKER, of Huron, Wayne county, N. Y.

Wanted.—A Boy, to learn the Tinning and Sheet Iron Business. One from the country would be preferred, who can come well recommended, as a boy of moral and industrious habits. VALENTINE BEST.
Putnam, Ohio, April 1, 1847.

☞PLEASE READ!!☜

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Putnam, April 1, 1847.—4w.

Something New.
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Putnam, O. Jan. 1, 1847.

STEAM MILLS TO RENT,
AT BROWNSVILLE, OHIO.

SEALED PROPOSALS will be received by J. BIXLER for the Directors, until 12 o'clock M., on Saturday the 17th of April next, for renting the Bowling-green Steam Saw and Flouring Mills, for a term of one or more years. Bidders will specify the amount of rent they will pay annually (to be paid in quarterly payments in advance;) and to obligate themselves to take the Mills, & Machinery, Blacksmith & Cooper shops, in the condition they may be in on the 7th of May ensuing; when possession will be given; and to pay the taxes on the Mills Machinery, and to keep, and leave the premises in as good repair as they are received. Accidents of an unavoidable nature only excepted. By order of the Directors,
GEO. H. HOOD, *Sec.*

Brownsville, March 20, 1847.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclature, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By LORENZO D. JOHNSON. *Second edition, revised and improved.—Boston.*

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Notices of the Press.

'This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during a course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principle upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. Every page of the work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to teachers and all interested in this important subject.'—*N. Y. Teachers' Advocate.*

'The art of improving the memory is surely a very important one, and whoever contributes any thing to further this end, certainly renders an important service to the public. Mr Johnson, we believe, has succeeded in bringing his system of mnemonics into such a practicable form, as will render it an essential aid to all who do not naturally have a great power of memory.'—*Ch. Witness*

'This is a treatise on artificial memory prepared for the use of schools. The subject is a curious one, and worthy of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of the kind ever prepared for the use of schools, and being so arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr. Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private.'—*Tem. Standard.*

'The author promises to endow his pupils with an infinite faculty of memory. If he can do it without too much trouble on the part of the recipients, he will do a good thing, and as far as we can judge, he seems likely to accomplish it. While his system is much more simple than any we have before examined, it contains a great deal more. Moreover, it makes the thing a matter of practical education, within the reach of all.'—*Chronotype.*

'There are minds of a certain class that are wont to be interested in mnemonics, and we doubt not that such may find valuable assistance in a work of this kind.—*N. E. Puritan.*

'The book, although designed and adapted to the use of schools, is nevertheless worthy the attention of all persons who wish to assist or strengthen memory.'—*N. E. Washingtonian.*

'A very ingenious and useful book, designed to shorten the labor of those studies which require the exercise of the memory, by a system of memorizing.'—*Reading Gazette, Pa.*

We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, sufficient to become convinced that the subject is one of importance.'—*Ch. Watchman.*

The Memoria Technica is now studied in some of our best schools; and the system taught in it appears to be much approved by those who have made trial of it.'—*Evening Traveller.*

The work contains a vast amount of important facts and useful information; which, aside from its value as a system of instruction, render it, as has been justly said by many who have examined it, well worth the price of the work aa a mere book of *reference.* Published by
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LOUISVILLE, Ky., Fourth st.—*W. H. Bathley*, Agent.
Mar. 18, '47.

POETRY.

Written for the Western Recorder.

Shout for the Victor!

Shout, shout for the victor! the prize he has gained,—
A crown of bright glory encircles his brow;
The faith he has kept, and his course well maintained,
And loud are the pæans that welcome him now.

Well did he commence and continue the race,
For the prize as he ran kept always in view,
And blessed with the smiles, the rich treasures of grace,
With triumph he urged his glorious way through.

With patience he ran, looking upward the while,
To the crown and the palm in mansions above,
When Jesus would deign him a beautiful smile,
And gladden his heart with the beams of his love.

No foe could impede the swift race of his soul,
No pleasures allure him from virtue to stray;
But onward he pressed, for the prize at the goal,
And gained a pure wreath that shall never decay.

The contest is won, and his sorrows are fled,—
Serene he now dwells in the city of light;
A halo of glory encircles his head,
And joy shall eternally beam on his sight.

No anguish shall ever swell up in his heart,
But songs of the Victor in triumph will sing,—
And live in the regions of glory at rest,
And lay his bright crown at the feet of his King!

Then shout for the Victor, the prize he has gained—
A crown of bright glory encircles his brow,
The faith he has kept, and his course well maintained,
And loud are the pæans that welcome him now.

SolitudinarianCabin, March, 1847. ANON.

Written for the Western Recorder.

ELIZA.

BY BROOKOVER.

Oh, there was something in her mind,
So delicate and so refined;
There was a something pure and holy,
Mix'd with an air of melancholy;
Like cypress waving o'er the tomb;
A something pleasing, mix'd with gloom.
Or, like some pale and lonely flower,
Beneath a thick and shady bower;
She was so placid and serene.
So humble and so seldom seen.
Her body was a vessel brittle,
And for her soul it was too little;
It burst its humble house of clay,
And to a world of glory pass'd away.

Ecclesiastical.

Written for the Western Recorder.

PAUL PRY *vs* DIVISION.

MR. EDITOR:—Sir, In my communications to the Recorder on the subject of the geograpical division of the Methodist Episcopal Church, I was afraid I had overrated the loss of the membership in the Northern division of said Church, and I felt if I had done so, it would have been my duty to have offered an apology. I did my best to procure the statistics of the church, and so far as I could get information both from our own periodicals, and from the family of the Advocates, I came to the conclusion to put down the net loss, since the division, to thirty-nine thousand, but fearing perhaps after all my researches, I might be mistaken, I went into a second enquiry, and examination, and find indeed that I owe the Methodist Episcopal Church North an apology, and that instead of the loss being thirty-nine thousand, the true state of the case is, the loss is about fifty two thousand, about forty thousand previous to the winding up of the last conferences and twelve thousand of a loss, last year. Is this the happy results, growing out of a division of the church. Is this the fruits of Abolitionism in the North? or is it the consequences growing out of a church divided on the power of the Bishops? What can it mean? Ought not the Advocates for conventions, divisions, &c., in the M. P. C., stop, and look this matter fairly in the face? Can we, if we pursue the same course, effect a better fate? "Who hath made thee to differ from another" saith the Scripture; like causes, will always produce like effects; *if we wish to dwindle down, to the little end of nothing whittled to a point, let us divide*, but if we would live and prosper as a church, let us avoid the fate of others, by steering clear of the rocks and quick sands on which others have stranded. I have no doubt, Sir, after discovering the effects produced by the division in the Methodist Episcopal Church, could they now be united as they were before the last General Conference, the Devil might cry slavery as long as he please, but nine-tenths of the ministry would say, united we stand, divided we fall, and were this church like any other church in the land, did it admit of lay representation, and could the voice of its membership be heard, perhaps ninety-nine out of every hundred, would say, united we stand, divided we fall. How astonishing it is that we do not learn from the misfortunes of others; we see plainly before us the bad consequences that have grown out of the separation of the Old Church, a loss of Brotherly love, a loss of ministerial confidence, a loss of spirituality on the subject of religion, a loss of 52,000 members, a loss of all the influence and support of this immense mass of membership, and not a single slave benefitted, no slave holder expelled from the church, no slaves emancipated, no amelioration of the condition of the slave population, and yet a portion of our community wished to rush into the same state of confusion and disorder; and for what? to satisfy (they say) the qualms of a tender conscience. It is right their consciences should be tender, and it is equally right their consciences should be satisfied, (on righteous principles) but we should never "strain at a gnat and swallow a camel" neither should we pay all our attention to the "mote in our brothers eyes and forget that we have a beam in our our eye." Who cannot be satisfied with the judicious arrangements in our excellent constitution and book of discipline, with regard to the admission, government, and right of suffrage, of the colored membership? It is left to each Annual Conference to make its own regulations in these matters, provided they do not come in conflict with the laws of the commonwealth or States. All the privileges of colored persons can be secured and no man is obliged to sanction or fellowship slavery I am no slave holder, I am no apologist for slavery, I am no political abolitionist, I am no ultra, I am no church schismatic or advocate for division, I go for the "leaven we have amongst us, leavening the whole lump," the "salt we have amongst us, seasoning the whole body," the light we have among us illuminating the entire church I go for united church making a united effort to remove far from it, every thing that is morally wrong. I go, Sir, for opposing slavery in the church as well as in the state and I go, Sir, for white men having their rights as well as blacks. I go, Sir, for the white slaves to be liberated. I go against oppression and I go for signing myself. Yours truly,

Morgantown, March 11, 1846. PAUL PRY.

Written for the Western Recorder.

A FEW QUESTIONS.

1. Slaveholding is a sin or it is not. What ground does the conservative occupy?

2. What claim can the slaveholder properly make to equal or mutual rights?

3 Why should the framers of our Constitution and Discipline bind us under so many "two-thirds" rules, in this republican land?

4. How can our ministers lecture on church government, and boast of Mutual Rights and religious liberty, under these *two-third* rules?

5. And also, on that saving clause, as some are pleased to call it, of dividing the house on final vote, where one individual over one fourth can prevent any rule or resolution from being passed? We often see and hear it said that the Annual Conference by the constitution is authorized to make their own rules on the subject of slavery.

6. Would A. M'Caine, or some conservative brother, inform me where it stands in the Constitution?

If some conservative friend or Mr. M'Caine would answer these questions satisfactorily, it would be gratifying to my mind, and perhaps to the minds of others, for I feel as though I was under the task masters, not of Egypt, but of the American slave holders, and see no way of release but revolt. JOHN BURTON.

Mt. Tabor, Ia., March 3, 1847.

Written for the Western Recorder.

Secession an Antidote for Slavery.

MR. EDITOR: There evidently is a restless spirit influencing some of the Ministers and members of the Methodist Protestant Church. Slavery, by a very large majority, is admitted to be a great and crying evil. Some think, or *say* they think, the church has nothing to do with it. Others think it is the *duty* of the church to take hold and *do something* that may facilitate the emancipation of the enslaved. Others, again, are in nettles; all on fire on the subject,—they cannot rest, themselves, nor suffer any one else to rest in the Methodist Protestant Church.

This latter class, I think, is more inconsistent,—does less toward effecting the object (emancipation) than all the rest together. And bad as the principle and practice of slavery is, it is no more detrimental to the best interests of society, than this reckless, restless, disorganising spirit. Let the principle be once received by any association of men, that when any thing is discovered by any member that he believes is wrong, it is his duty to go to work and raise as extensive an excitement as possible, and if the whole body does not come *right up* to the work of immediately righting the wrong, it is his *duty* to withdraw, and draw off all he can with him, and form a new association, excluding the monster evil. Then every one in the new society must be on the constant look out for evils, and they must be remedied in the same way. Let this spirit be fully engrafted upon any association of men, and there you will see anarchy raging. And it will *continue to rage*, till every thing sacred and dear to man, is scattered as with a tornado, to the four winds. There could be no settled order or abiding peace in such a community. For, what might please one would displease another: or, what might please the same individual at one time, would very much displease him at another. Some of our brethren are a sample of this. For years, warmly and zealously attached to the interests of the M. P. Church; *now* she is *pro-slavery*; and, as *conscientious* men, they must leave a church so corrupt. The Lord only knows what *new* light they may have in a dozen years to come. Now to rend and mangle a branch of the church of Christ to get rid of an evil, is nothing more or less than doing evil that good may come. The Temple of God must be destroyed, to get rid of some unhallowed worshippers, who tread her courts! Men must bruise and trample beneath their feet the church of Jesus, in order to clear their consciences! They must *slander* and *abuse* their brethren who *think*, and *feel*, and act *just as they themselves* did a few years since, or their consciences are defiled! Every man must be spoken evil of and held up to public scorn and contempt, who cannot go the length they do in the abolition enterprise! This is piety and devotion to God and His cause, with a vengeance! God of Heaven, save all the churches in the land from such a spirit as this! Oh, teach us, God of love, to be kind, forbearing, courteous, tender-hearted, and forgiving. Give us that charity which suffereth long, and is kind; which envieth not; which vaunteth not itself, and is not puffed up, and doth not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil.

Mr. Editor, I feel like devoting a little part of my time in writing for the Recorder, if you may think my thoughts are worth spreading out on the pages of your paper. I have thought a good deal on the vexed question of slavery, and the duty of the church and of individuals, on this momentous subject. I am, more fully than ever, convinced that moral suasion is the only agency thro' which the Methodist Protestant Church *can* be thoroughly purged from the least and last remains of this sin. A thorough and manly investigation of the subject in a christian spirit, and in a courteous and respectful style, will work wonders. Let us then hold up the light to our Southern brethren, and evince by our deportment, that we are not aiming to injure, but to benefit them, and we shall succeed. May our God give us the right spirit! I love the Methodist Protestant Church. My interests are bound up in hers. I do not think she is faultless; but I *do* think her preferable to any other in the land. Our representative form of government, and liberal and generous constitutional pirnciples, render it possible for any improvements to be made in our economy that may be of vital importance.

Brethren, let us stand fast. Let us press on in the King's highway of holiness. Let us seek for holiness, and follow peace with all men. Come, brethren, let a holy emulation prevail amongst us, to excel in meekness, in humility, in kindness, in love.—Let us each esteem the other better than ourselves. Look not every man on his own, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus.

MOSES JARED.

Swan Creek, Illinois, January 15, 1847.

From the Christian Reflector.

The Juniper Bushes.

In months gone by, some juniper bushes grew where they were not wanted, as such bushes will sometimes do. Consequently, the owner of the land determined on their destruction. So during a very dry time, when vegetation was much withered, and the whole face of the ground had become quite combustible, and at a time, too, when the wind was high, and every thing right for a thorough burning over of the bushy piece, the enemy of the junipers set fire to them, in a place most favorable to secure their entire destruction. But then there were other things exposed to be destroyed by such a fire; things, too, which it was very desirable to have preserved. The flame blazed high and moved on rapidly, and had not several men been passing at the moment, who exerted themselves to put out the fiercely devouring element, a great amount of property would have been consumed by that fire; which with the utmost exertion, was but just kept out of a large forest of timber land.

The man who set fire was closely questioned on the subject. Did you know that the wind was high, that the face of the ground was very combustible, that fire started now and here, would in all probility, reach the forest, and do much damage? No, said the torch applier, I thought of none of these things. Well, said his friend, what was you thinking about then? I thought of nothing, was the answer, but of destroying the juniper bushes. My whole attention and efforts were directed to that single object, and in that I meant to be sure of success.

Now cannot persons be found who resemble very much this juniper destroyer? They see in society as others do, sins, vices, and grievous wrongs. They direct their whole attention to sweeping away these wrongs and sins. So intent are they in destroying what ought to be destroyed, that they think not of the things that ought to be preserved; and consequently are continually endangering the right and the good. But when any of mankind, to reach by a short cut, some evil, trample iron-shod upon the lovely and the valuable—break down good institutions in their zeal to destroy bad ones, and set in motion a train of causes, which, if not stopped, would cover the earth with desolation, and wo, it is time they were met, were closely questioned, and made look at the injury—the consequences. *Injury*, say they! We are not responsible for consequences. What! for the sake of burning some bushes, consume large forests, and not be responsible for the ruin of property, because it was done in destroying some thing that ought to be destroyed. Let these juniper men remember that they will be held responsible at some tribunal, for the consequence of such conduct. In a course like this, they should think of any thing rather than being considered benefactors of mankind, or of securing thus the approbation of our divine Master, however much they may think of deserving both. *The approbation of our blessed Saviour!* Has he not taught us at the same time he presents sin as something to be abhorred—to be rooted out of the world, that is better to let the wheat and tares even grow together until harvest, than to pluck up the tares at the expense of destroying the wheat. Matt. 13: 30. H.

Strict Conscientiousness of an Indian.

Kusick, chief of the Tuscaroras, had served under La Fayette, in the army of the Revolution. It was usual for him, in company with a few of his leading men, to visit, once in every two or three years, the State of North Carolina, whence this tribe originally came, to see after some claims they had upon that State. In passing through Washington, the old chief would call at my office, for the purpose of submitting his papers, and of counselling with me. On one of these occasions he made a call before breakfast, at my residence, accompanied by his companions. A neighbor had stepped in to see me; on his way to his office, and our conversation turned to Lady Morgan's France, which had been just then published, and was lying on my table. We spoke of La Fayette. The moment his name was mentioned, Kusick turned quick upon me his fine black eyes and asked with great earnestness,—

"*Is he yet alive?* The same La Fayette that was in the Revolutionary war?"

"Yes, Kusick," I answered, "he is alive; and he is the same La Fayette who was in that war. That book speaks of him as being not only alive, but looking well and hearty."

He said, with deep emphasis, "*I'm glad to hear it.*"

"Then you knew La Fayette, Kusick?"

"O yes," he answered, "I knew him well; and many a time, in the battle, I threw myself between him and the bullets, *for I loved him.*"

"Were you in commission?"

"O yes," he replied, "I was a lieutenant.—General Washington gave me a commission."

My friend who was the late Joseph Nourse, (at that time Register of the Treasury) and myself agreed to examine the records, and see if the old chief was not entitled to a pension. We (or rather he) did so. All was found to be as Kusick had reported it, when he was put on the pension list.

Some years after, in 1827, when passing through the Tuscarora reserve, on my way to the wilderness, I stopped opposite his log cabin, and walked up to see the old chief. I found him engaged in drying fish. After the usual greeting, I asked if he continued to receive his pension.

"No," said the old chief, "no; Congress passed a law making it necessary for me to swear I cannot live without it. Now here is my log-cabin, and it's my own; here's my patch, where I can raise corn, and beans, and pumpkins; and there's Lake Oneida, where I can catch fish. With these I can make out to live without the pension; and to say I could not, Would be *to lie to the Great Spirit!*"

Here was principle, and deep piety; and a lesson for many, whose advantages had far exceeded those of this poor Indian. In connection with this, I will add another anecdote, in proof of his veneration for the Deity. He breakfasted with me on the morning to which I have referred; and knowing him to be a teacher of the Christian religion among his people, and an interpreter for those who occasionally preached to them, I requested him to ask a blessing. He did so, and in a manner so impressive, as to make me feel that he was deeply imbued with the proper spirit.—He employed in the ceremony his native Tuscarora. I asked him why, as he spoke very good English, he had asked the blessing in his native tongue? He said, "When I speak English I am often at a loss for a word. When, therefore I do not like to be perplexed or have my mind distracted, to look after a word, I must use my own native language. When I use my own language it is like my breath; I am composed." Kusick died an honest man and a Christian; and though an Indian, has doubtless entered into his rest.

McKenney's Indians.

From the N. O. Protestant

A SPEEDY ACCOUNT.

Among the many evils resulting from the war in which this country is now engaged, not the least, is the occasion it gives for the violation of the commandment, "Remember the Sabbath day to keep it holy;' and many men who have heretofore been accustomed to pay some respect to the Lord's day, have, from the supposed necessity of the case, been induced to spend it in their worldly avocations.

It has been the privilege of the writer, to visit a portion of the shipping in this port every Sabbath morning. to invite those on board to the Bethel; and many have been the instances of late, that he has found all hands as busily employed as on other days. Under these circumstances, an invitation to the Bethel seemed rather out of place, and was sometimes regarded as a reproof, for which an excuse was considered necessary; the usual one being, that they were under contract to government, and obliged to work: as if the requirement of earthly rulers, were superior to the commands of God.

God often leaves men to go on in their transgressions, and delays his judgments; but sometimes he calls them to a speedy account, as in the instances now to be narrated. A few Sabbaths since, the usual invitation was given to the captain of the barque D———who was superintending the labors of his men; and his reply was, "I would like to attend the Bethel, but I cannot, for I have to work all day. I do not like this Sunday work, (he continued) and this is the first time I have done any thing of the kind; but I am under contract to government and I am obliged to do it." What! (was the answer to this) obliged to break the law of God?" "Yes (said he) I am." "Then he will call you to account for it some of these days!" said the captain in a sad tone of voice. He evidently felt the force of the remarks made to him. Little did he or the writer suppose at the time, that the account would have to be rendered so soon. *The very next morning that captain fell overboard and was drowned!* Suddenly was he called to stand in the presence of Him who said, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

J. G. B.

It is said of one of the ancient fathers, that he would weep at the applause that was frequently given to his sermons. "Would to God," said he, "they had rather gone away silent and thoughtful!"

I love a serious preacher, who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain-glory.—*Fenelon's Letters to the French Academy.*

BIOGRAPHICAL.

From the Delaware Republican.

MEMOIR OF REV. EZEKIEL COOPER.

BY REV. DR. J. KENNADAY.

The Rev. Ezekiel Cooper, long known to this community, and a leading minister of the Methodist Episcopal Church, deceased on Sunday the 21st February, at the residence of his nephew, Rev. Dr. Cooper, in Philadelphia.

Mr. Cooper was born Feb. 22, 1763, in Caroline County, Md. His father was an officer in the Revolutionary war, and when Ezekiel was about fourteen years of age, Rev. Freeborn Garretson came into that neighborhood and proposed to preach. The soldiers were at that time upon duty; they were drawn up into a hollow square in front of the house, and Garretson preached to them. During that sermon his attention was attracted by the thoughtful aspect of a boy, leaning upon a gate, and apparently absorbed in listening to the discourse. That boy became the distinguished Ezekiel Cooper.

Although previously employed by Bishop Asbury, his name first appeared in the minutes in 1785. Thus it will be seen that he was eighty-four years of age, and sixty-four years a minister; being longer in the ministry than any man now in the communion of that Church in the world.

In 1785 he was appointed to Long Island, having its entire territory for his circuit. In 1786 he travelled East Jersey, when there were but ten Preachers in the whole State, and but twelve hundred members. He lived to see New Jersey an Annual Conference, with one hundred and forty ministers, and over thirty thousand members. In 1787 he was appointed to Trenton; 1788, Baltimore; 1789–00, Annapolis; 1791, Alexandria; '92–93, he was Presiding Elder of Boston District; '94, he was appointed to New York city and Brooklyn; '95–6, Philadelphia; '97–8, he was stationed in Wilmington, Delaware, the Church then numbering 61 members; with this appointment he received that of Chairman of the Book Committee, which committee was to meet in Philadelphia, but was to do no business unless he was present. During the years '99–1800–1–2–3, he was stationed in Philadelphia, as Editor and general book steward.

The Methodist Book Depository being removed to New York, he continued its editor and book Agent several succeeding years, and was stationed in 1804 in New York; 1805–6, Brooklyn; 1807–8, New York; 1809, Wilmington, Delaware; 1810–11, he served as Conference Missionary; 1812, Baltimore. In 1813 he located, and remained in that relation until 1820, when he re-entered the regular work, and was appointed to St. George's, Philadelphia. Soon after this he changed his relation, and was placed upon the supernumerary list, always rendering important service to the church.

Mr. Cooper was a man of superior attainments, having been always a diligent student, and possessing a mind of unusual vigor in its grasp, and great aptitude in its apprehension. His ministrations placed him during the long day of his more active labors among the brightest lights of the American pulpit, and that too, when such men as Doctors Dwight, Mason, Wilson, Staughton, Milledollar, Bedelles and others, were moulding the taste for pulpit oratory, upon principles truly chaste and strong. Amid such lights Cooper stood admitted by public avowal, to be "not a whit behind the chiefest."

The stateliness of his genius in pulpit efforts was not superior to his powers as a debater. Hence, on the floors of the Annual and General Conferences, his name was "Mercurius, because he was the chief speaker."

Mr. Cooper was never married; yet he was ever an affable man, seldom visiting a family without impressing upon the minds of the younger members some new and valuable sentiment. He was a perfect Encyclopediæ, and would deservedly rank with those most remarkable men of our country, Ex-President Adams and Rev. Dr. Nott. He lived to see our country increase from three to twenty millions, the Church of his fellowship rise from eighteen thousand to over a million of members.

Through habits inseparable from a long life of celibacy he became frugal, perhaps to a fault; but the writer has seen him under circumstances evincing that his rigid economy was the result of habit and not of avarice.

Mr. Cooper has left considerable property. Its amount and disposition has not yet transpired. Much of it will doubtless be inherited by his relatives, yet the Church will share in his munificence to some extent. To the poor of St. George's Church of Philadelphia, he will leave $1000; to the worn out preachers of the Philadelphia Conference, $1000; and to the Baltimore, New Jersey and New York Conferences $500 each, for the same purpose.

During his last confinement he was often triumphant in the prospect of heaven, and finished his course in great peace.

Rev. Joshua Wells, of Baltimore Conference, is now the oldest minister of the Methodist Episcopal Church, having been 58 years in the ministry.

From the Village Watchman.

MISS MARY JOHNSON

Departed this life, in Waynesburgh, on the 24th ult. after an illness of four weeks.

Sister Johnson had been a professor of religion, but had lost her love for Christ and his cause. I visited her a few times during her last illness, conversed with her freely relative to her prospects for heaven, and willingness to die; her reply to me was, "the Lord's will must be done—I would rather live; you know this is natural." I was present some 2 or 3 hours before her spirit took its upward flight. Her kind physician told her he could do no more for her, and exhorted her to look to a higher source, and prepare for the change that awaited her; it was like an electric shock to all who were present.

We gathered around her bed, and bent our knees in fervent supplication to the Throne of Mercy, and perfumed our prayers with sighs sincere. I am happy to say that she passed not away in gloom: about two hours before her death, a light from afar illumminated her mind; a light from beyond the moon, beyond the sun, the light of truth divine—the glorious hope of resurrection at the promised morn. It was then that she was anxious to depart and be with Christ—she thought the time long—she could clap her dying hands and shout in token of victory over death. A few moments before she breathed her last, she requested those present to raise her up, that she might the sooner leave the world.

Within the house all was dolorous and sad; but the dying eye alone was bright, and brighter grew as nearer death approached. Her dying words were, she would not exchange what she possessed for ten thousand worlds like this.

"A hope in Christ! a star amidst the gloom,
A joy in grief!—an angel on the tomb!
A minstrel, from the circle round the throne,
To sing the pleasures of the world unknown."

This hope MARY possessed; she is gone to the palace of God and the home of angels She is listening to the melting song of dying love, and all the harmony of choirs above, which tells of skies unclouded by a care.

"Hosanna to Jesus on high,
Another has entered her rest;
Another has 'scaped to the sky,
And lodged in Immanuel's breast.
The soul of our sister is gone
To heighten the triumph above;
Exalted to Jesus' throne,
And clasped in the arms of his love."

Happy if, when my toils are over, like MARY, I can raise my dying hand in token of victory through a Redeemer's blood? And when this toil-worn frame shall sink to its last earthly rest, I may remember that my last effort among men was in vindication of that religion which draws the sting of death. And when my weary head shall lie low amid the wild flowers of yonder grave-yard, my future home, I trust, shall be with those who have died in the Lord.

W. A. PORTER.

Waynesburgh, Pa., March 18, 1847.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper; designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday, At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollars a-year invariably in advance.

T. H. STOCKTON, J. G. WILSON, THEOPHILUS STORK. } Editors.
W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then, for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

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Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

WELLMAN'S ILLUSTRATED BOTANY.

VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted

BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experiment, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the standard work.

In the course of its publication, it will contain an Introduction to the Natural System of Botany, a thorough Treatise on the interesting and important branch of Vegetable Physiology, Notices on Fossil Botany, and descriptions, both scientific and popular, of numerous species of plants, the properties of which, medicinal and useful, will be fully explained. In short it is intended to present a complete view of the latest and most important facts, discoveries, and theories, in every department of the science.

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J. K. W ELLMAN, Publisher and Proprietor,
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100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, R zors, Table and Tea Spoons, Tapes, Eyeletts, Jewsha Pencils, Shaving Boxes, Gloves, Ladies cotton Ho Matches, Dress Handkfs., Laces and Edgings, Spectacl Thimbles, Beads, Canule Wicking, Night caps, Prime Calicoes, bleached Muslins, Wafers, &c.

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PROSPECTUS OF THE

OHIO CULTIVTOR,

Vol. III—For 1847.

A semi-monthly Journal, devoted to the promoti of Agriculture, Horticulture & Domestic Industr

PUBLISHED AT COLUMBUS, OHIO,

By M. B. Bateham, Editor and Proprietor,

Assisted by the contributions of a very large number o practical and scientific writers,—farmers, horticulturists, &c.

Illustrated with numerous Engraving

TERMS—One Dollar per year—Four Copies for Three Dollars: payments invariably in advance.

THE OHIO CULTIVATOR has now become so w known to the farmers and friends of agriculture Ohio, that it is unnecessary to say any thing of its char ter or design. Grateful for the encouragement he has far received, the editor and proprietor takes this occasi to inform his friends and patrons, that he is determined put forth new efforts in their service, and make his pap for the coming year still more deserving of their continu liberal patronage. Besides improvement in the matter i its columns, the mechanical appearance of the paper w be improved by the use of new type, and more illustr tions. It will contain the latest and most reliable intel gence respecting the crops and the markets, both in t country, and in Europe, so as to aid the farmer in decidi at what time and price to dispose of his productions. T information alone will be worth, to most farmers, ma times the price of subscription, especially now that pric are so much effected by foreign intelligence. In additi to all this, the editor believes that his increased experien and knowledge of the agricultural condition of the Sta together with his extended correspondence, will enable h to make each succeeding volume of the Cultivator m valuable than the one that preceded it.

The influence of the paper, wherever it has been gene ally read, is admitted to have been highly salutary. has began to awaken a spirit of inquiry and improveme among the farmers, and inspire them with more just a elevated conceptions of the character, duties and pleasur of their noble occupation. As evidence of this it may stated, that during the past year, Agricultural Societ have been organized in twenty counties of this State; there is reason to believe that as many more will be form during the year to come. These associations, in conne tion with the State Board of Agriculture, and the Cultiv tor as an organ for the diffusion of intelligence, can fail to exert such an influence on the minds and the pra tice of the farming community, as will in a few years pla our young Giant State in that position which she is Nature designed to occupy—the first State of the Uni in agricultural wealth and lasting prosperity.

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PROSPECTUS

OF THE LITERARY EMPORIUM

A COMPENDIUM OF

Religious, Literary and Philosophical Knowledg

IN the first place, light literature will find no place in i pages, i. e., love tales, literary trash, &c. Secondl sectarianism will not be admitted into the Emporium; o in other words, it will favor no particular sect; but it wi advocate the religion of the Bible in the strongest term and will urge the necessity not only of a change of hear but a virtuous and holy life, in order to be truly happy i this world and to be prepared for that which is to come. In regard to its literary character, it is designed to be such a nature, as to water the thirsty soul that is studiou ly endeavoring to acquire a knowledge of man in his pa and present condition; also some information in relatio to the different sciences and arts, and the variety of th works of nature, with such miscellaneous reading as wi invigorate the faculties of the mind, give scope to the im agination, while it shall address itself to the good sense all who desire to be truly elevated by reading.

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Christian Friend, we hope you will aid us in the exter sive circulation and support of a work, which we thin calculated to enrich the mind, and inspire the soul to th love of virtue and its Divine Author. The very extensiv circulation of light and frothy literature, as it is called, taking by wholesale, the very life blood of the morality an religion of the youth of our country. Is it not time fo Christians to act in this matter?

*** CONTRIBUTORS.—The Literary Emporium contain articles, original or selected, from the following, amon other distinguished authors:

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Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. VII.

Friend Bassett: Amongst the trials of the early settlers, was the driving away, or killing of their cattle; and as the woods was their pasture, the Indians could accomplish this without very great danger to themselves; they were acting on the offensive, and our people on the defensive, so far as the settlements at, and around Marietta were concerned. Almost all the horses, and many of the cattle were carried off or killed. I have mentioned the driving of the cattle from Waterford. Others were driven from Belpre and Newberry; and while a party from Virginia was hunting Indians in this vicinity, they killed a fine ox in the bottom below Putnam, that had been driven away from Newberry, and had belonged to Stephen Guthrie, the father of our neighbor Guthries. The ox had become very fat, and the hide and tallow were taken to Marietta to sell. Mr. Guthrie happened to see, and recognize the hide. He had driven the ox from New England. The man who killed it (one Sprague) called it a Buffalo when first shot.

On one occasion the cows at the Stockade, at Marietta, came running and bellowing from the woods, at an unusual hour, and on examining them an Indian's arrow was found still sticking in the side of one of them. As this revealed the fact, of Indians being in the vicinity, and they knew where the cattle usually ranged, a party went in pursuit. They divided and went into the woods on two different trails, and united about two miles from the fort, in the direction of the mills begun by Shepherd and Sproat on Duck Creek; having come upon the trail of the Indians, they followed it until they came in sight of the house which had been erected there, when they discovered smoke issuing from it; this revealed to them the location the Indians had made; —a part remained in sight of the house, while others made a circuit through the woods to get on the opposite side, where the door was, expecting to secure the whole in the house. Henderson led the moving party, while Hambleton Carr, directed those who were stationed. Before the moving party could make the intended circuit, an Indian came out of the house, and around to the side next the stationary party. Carr could not restain his revenge for the death of his father, & fired and shot him. The Indian fell and the others immediately escaped. Carr ran to the Indian, who was not dead and plunged his knife into his body. The party were provoked at his impetuosity, but there was no remedy then, as the Indians, aware of pursuit, would take good care not to be surprised the second time. They cut off his head, stuck it upon a pole, and thus embellished, brought it to our Stockade. I remember going with my mother to our garden, when hearing the yell of some of the men, we discovered the procession they had formed. (Horrible sight!) The next day they went and brought in the body, for a Dr. McIntosh, who boiled it up to get the bones for a skeleton. When he had done this he could not put it together. The Indians heard of this, and would afterwards say with *extreme disgust*: "White men boil Indians." Our own ideas of humanity are exceedingly shocked at the practice of the Indians, scalping their victims; I never knew one of our hunters miss the opportunity of doing the same to those they killed. This is the difference between "your bull, and my bull."

On another occasion a party followed some Indians who had done some mischief, over Duck Creek and the little Muskingum, about five or six miles from the fort. The party was pretty strong, and amongst them a few soldiers, and some of the inhabitants not much accustomed to the woods, or Indian warfare; they came where they saw a small smoke curling up through the trees, but the point of a hill hid the fire from them. Henderson, Carr, Niswanger, and other woodsmen, made a circuit, to reach a point that would enable them to see, & surprise the Indians, leaving the soldiers and *raw militia* where they first saw the smoke. They gained the situation sought; when Henderson crawled a few yards in advance, on his hands and knees, to see how many there were of the enemy. This he had effected, and held up one hand with the fingers spread out, to designate to his comrades the number 5; and they were in the act of advancing to fire, when some of the *raw* troops they had left, fired a gun, by accident, or wantonly, and the Indians ran; two up a steep bank, close by the fire, and three up a more sloping point. The hunters dashed over the point of the hill they were on, into the hollow, the Indians had occupied, in pursuit. They were so close, that before the two who had attempted to scale the bank reached the top, one was wounded and treed: the other had secured his retreat, but seeing his wounded comrade unabled to ascend, he returned to him and both treed and fired on their opponents. After several shots had been fired he was killed. The other crawled up the bank, and into a thicket of bushes, leaving a trail of blood as he went. They dare not follow as they felt assured he would kill one of them before they could get sight of him. The three Indians were pursued by Carr and others. Carr was following right in their rear, while Niswanger was more on the flank, and on higher ground. He saw one leap a log, and hiding behind it, was in the act of firing on Carr when he N. cried out "Ham, Ham, that fellow will shoot you." Carr then saw the muzzle of the gun pointed at his breast. He made a desperate leap to one side, when he went over a very steep bank into a run that hid him from the view of the Indians, and thus escaped. The three Indians secured their retreat, and while the raw militia, and soldiers gathered near where the contest had been going on with the two first mentioned Indians, came in their rear and fired. A ball passed through the clothes of one, who immediately exclaimed "I am a dead man" and jumped into the run. The ball grazed the skin a little, but he was not hurt. The party returned with one scalp; and the conviction they had killed one other Indian. It was said a skeleton of a man was found in that vicinity when that part was settled; supposed to be that of the Indian. From our settlements no expeditions were organized to *hunt* Indians; they acted only on the defensive, except when the Indians had come to us, and commited some act of aggression, so it was seldom that they were over taken or suffered loss by our people.

I have heard from Mr. Guthrie and others that at Belville a man had a son, quite a youth, say 12 or 14 years of age, who had been used to firing his fathers' gun, as most boys did in those days. He heard he supposed, turkeys on, or near the bank of the Ohio, opposite that place, and asked his father to let him take the gun, and kill one; his father knowing that the Indians frequently decoyed people by such noises, refused, saying it was probably Indians. When he had gone to work, the boy took the gun and paddled his canoe over the river, but had the precaution to land some distance from where he had heard the turkey all the morning, probably for fear of scaring the game; and perhaps a little afraid of Indians. The banks were steep, and the boy cautiously advanced to where he could see without being seen. Watching a while to see his game, he happened to see an Indian, cautiously looking over a log, to see where his victim was landed. The boy fixed his gun at a rest, watching the place where he had seen the Indian's head and when it appeared again, fired, and the Indian disappeared; the boy dropped his gun and ran for his canoe, which he paddled over the river as soon as possible. When he reached home, he said, "mother I killed an Indian," and the mother replied "no you have not." "Yes I have" said the boy. The father coming in, he made the same report to him, and received the same reply; but he constantly affirmed it was even so; and as the gun was left, a party took the boy over the river to find it, and shew the place where he shot the Indian, and behold, his words were found verified. The ball had entered the head, where the boy had affirmed he shot; between the eye and ear.

R. J. Meigs Jr., who lived in our Stockade, was clearing a lot on the lower point, near fort Harmer, and had Joseph Simons hired, and had a Mulatto boy about 16 years of age. They crossed to their work in a canoe opposite our fort, and walked through the woods on the bank to the lot, each day. One day J. P. R. Bureau took me with him to Harmer, and our canoe was tied to the same root, with Meigs'. Towards evening, Bureau started home with me. On his way he tried to kill a Pigeon, and snapped and flashed his gun several times. I told him he had no powder in his gun, for I saw him, after wiping it, put the ball down without powder; after frequent trials we passed on. Before I reached the Fort, Meigs, coming up the same path, fired his gun at a snake, and before he loaded an Indian fired on them, and shot his ball into Simons' shoulder. Simons sprung down the bank, into the river. The boy followed; Meigs, endeavored to terrify the Indian, by presenting his gun, and advancing upon him. The Indian laughed at it, and struck at Meigs with his gun, as Meigs passed him, and ran towards the fort. The Indian had a companion, without a gun, but with a tomahawk and knife; this one followed Simons and the boy into the river. The boy could not swim, and stopped when he had got some distance on a bar covered with water three or four feet. The indian tried to have the boy go with him, but the boy resisted. By this time they were firing at the Indian from the opposite side, and the Indian took off a small scalp from the boy's head, and left him, as the boy sank in the water with the agony. When the Indian was partly up the bank, the boy had risen from the water, and nearly reached the shore, when the Indian returned, and stepping one step into the water, struck the boy with his tomahawk, and the boy again fell into the water. As the Indian ascended the bank, our people fired again, and the Indian fell, his comrade jumped to his assistance, and they both retreated, whether the ball reached him or not was not known. Edward W. Tupper and J. P. R. Bureau immediately jumped into a canoe, and got the boy out; he was dead. A very small wound in the forehead was all, except the scalp. Simons had sprained his ancle in jumping down the bank, but kept himself above the water until taken out on the opposite side, where Col. Meigs, Sr., had followed, as he floated down; fearing also for the fate of his son. I have always supposed that I was saved from captivity in consequence of Bureau's error in loading his gun without powder.

HORACE NYE.

Putnam, O. April 1, 1847.

N. B. In my number respecting the taking of Big-bottom; Olive-Green Creek, is given as the location of Captain Rogers' cabin, instead of Meigs Creek two miles above.

Written for the Western Recorder.

"THE WAY THEY DO HERE."

NO. II.

Mr. Editor.—According to promise I will now try to furnish you another sketch with the above caption, embracing a few historical items respecting our moral habits and religious tendencies in this 'peculiar' part of the world.

In the first place, I would say, that we are a mixed multitude, made up of almost all professions, and almost all denominations, as you will see when they are named. The Episcopal Methodists, the Protestant Methodists, the Old School Presbyterians, and the New School Presbyterians, the Regular Baptists, and the Missionary Baptists, the Friends, or Quakers, the United Brethren in Christ, the Reformers, Disciples, or Campbellites, and the Universalists, Deists and Atheists. And others there are that are any thing or nothing just as you might desire them to be. And these last are never to be found twice in the same place, continually changing their course, any way they may think public opinion would chance to lead.

But lest I should be tedious, I shall proceed as briefly as possible.

In my first acquaintance with this "peculiar" place there were two rival societies of the church of Christ, or societies of two of the above denominations in this neighborhood, and they being jealous of each other's prosperity, raised a war of persecution, in which every means was made use of to destroy each other's peace and prosperity. Their place of worship was in the same house and not unfrequently the time appointed for meeting on the same day and hour; and as often terminated in a contention for the preference. This was the case with the social meetings as well as meetings appointed for public preaching. The contention commenced with the members, and by them carried up to the preachers and they avoiding as much as possible any personal altercations endeavored to enlist public opinion in their favor by "enlarging their borders" by means of protracted meetings, camp meetings, two days' meetings &c. Although they generally succeeded in raising considerable excitement that added to their respective numbers, they were not permanent enough to give either of them a decided advantage over the other, nor to ingratiate them into the favor and affection of the neighboring denominations. These appeared to stand aloof in silent suspense, awaiting the result of two bodies calling themselves *Christians*, worrying and devouring each other for the vain and empty appellation of Greatest. And that too to come from those that the pious would be found in company with, only for the same purpose that a physician would visit the sick. Not to spread the disease, but to stop it.

Thus were the exertions on either side met by the efforts of the other, so that the preachers as if by mutual consent drew themselves out of the *scrape*, leaving the societies to fight their own battles in their own way, upon their own responsibility, which produced an effect whether desired or deserved, I do not say, but in a short time there was not a vestage of the societies to be found. Not one of all that number on either side that would acknowledge they ever held a place wherein such virulent contention had been the characteristic of ambitious rivals instigated by false hopes of *worldly* honor.

A declension in religion through the section, coming by degrees and scarcely perceptible had thrown the curtain of inactivity over the churches in general, and the membership, contaminated with the lethargy, seemed to forget all their religious professions, to join in the prevailing pursuit of *riches* that pervaded the minds and actions of the community at large.

Wild and unmatured speculative plans were entered into and entire failures frequently followed the enterprise. Large calculations of gain, and great incomes depended upon, and disappointment would show the whole to be "vanity and vexation of spirit." What trials, temptations, and trouble, Man will work himself into for naught but the "*love of* Money."

Years rolled on but no change in the course of professed Christians was to be seen. They appeared to follow at a great distance that Holiness that is set forth in the teachings of the of Son of God; and that is calculated in its nature to raise the mind above the sordid and transitory things of this vain world to purer enjoyment beyond this vale of tears.

But in this general dearth, some there were that kept themselves unspotted, whose walk & conversation showed them to be worthy to be called *christians* indeed. Nevertheless they were contemptuously spoken of, and scornfully referred to as the bane of sociability.

Here I shall close this sketch with a promise of a continuation, when opportunity offers.

Yours respectfully, NEM. CON.

"*Farther West*," *March* 16, 1848.

Flattery is a dazzling meteor, that casts a delusive glare before the mental eye, seduces the imagination, perverts the judgment, and silences the dictates of reason.

Ministers' Department.

Diverse Gifts in the Ministry.

Ministers differ in their intellectual powers and accomplishments. Here, there is an Edwards or a Butler, trained to the most profound and discriminating research *there* is a Hall or a Mason, the grandeur of whose conceptions throws the thoughts of common minds into the shade, and yonder standing alone, I had almost said in the world's entire history—is a Whitefield, who is familiar with the avenues of the heart, which others have not explored; who can raise a tempest in the bosom when he will, and as quickly speak it into a calm; while a great multitude shine with inferior but indifferent degrees of lustre. There is a difference in their *moral constitutions*. The unshrinking boldness of Paul, the head strong impetousity of Peter, and winning gentleness of John, the docile spirit of Nathaniel, and every other variety of natural disposition, is continually exemplified in the christian ministry. There is a difference in the amount of *piety* which they possess; some keeping the world under their feet, and having their conversation habitually in Heaven, while others seem scarcely to raise to the ordinary level of christain attainment. They are favored also with different degrees of usefulness; and their usefulness flows in different channels. One exerts an influence in advancing the kingdom of Christ which is felt far and wide; while another, with feebler powers and less zeal and perseverance, would seem to labor to comparatively little purpose. One is directly instrumental of turning many to righteousness, and there are hundreds and ever thousands who expect to heap blessings upon him in Heaven as the instrument of their salvation; while another exerts a more silent but scarcely less important influence, in vindicating the claims of Christianity, in moulding the character of the young, in guarding the general interest of the church. And to crown all, they differ in their ultimate reward. They that have been faithful in a few things will not *lose* their reward; but they that have turned many to righteousness, will shine as the brightness of the firmament.

Such is the variety which the great Head of the church permits—I may say, has ordained, in the Christian ministry. And the *wisdom* of this appointment especially in regard to the different intellectual and moral constitutions of the ministry has to perform its work upon every variety of character, and the influence which might be entirely lost upon one individual, might operate with mighty power on another. Hence I cannot think it is desirable that all ministers should try to force themselves into a conformity to any one particular standard; indeed that seems to me to be doing violence to the divine constitution. God requires indeed, that all his ministers should preach the same great principle, but He has not required that they should all be of the temperament of Peter, or of John, or of Paul; he chooses to have his sons of thunder and his sons of consolation; and no one may say with the greater degree of favor. I have sometimes heard even ministers complain of their brethren as likely to accomplish little or no good by preaching, because, though they preached the truths of the gospel plainly, they preached them with less energy, or less apparent fervor than could be desired.—But I would say in all such cases, you have no right to require the brick where God has not given the straw; and besides the very mode of preaching which you desire, would doubtless be far less useful to many individuals, than that which you object. Let a minister keep himself within those bounds of decorom which God's word and the dignity of his own office prescribe, and the more closely he follows the bent of his own mind, the better; he may not be a Paul or Apollos, a Chalmers or a Dwight; but he will be *himself;* and in that most natural of all characters, he will be likely to do his Master's work in the best manner, and with the greatest success.—*Dr. Sprague's Sermons.*

"A Link broken"—Preaching in India.

I one day preached on the general corruption of mankind, and the impossibility of being saved by our own works. A person present expressed his surprise at my assertions, and thought it strange that I should enforce the necessity of our keeping the whole law, if we desired to be saved by our own merits. It was unjust, he urged, to consider a man cursed who confirmeth not all the words of the law to do them; and cried out, "How can this be true, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all? How can can this be? If I keep six of the commandments, and break four, have I not kept the majority? And is not God in justice bound to give me heaven, because I have kept two more than I have broken?"

In explaining these truths, we can easily make ourselves understood to cultivated minds, but I could never make the common people understand me without a parable. Instead of entering into an argument, I have often replied by a description of a scene on the Ganges; "The day was dismal, the wind roared, the thunder pealed, the lightening was vivid, the waves of the Ganges raged, the stream was swollen and the current rapid: the infuriated elements threatened destruction to every vessel on its waters; no boat could outlive the storm for any length of time. But see, what is that? It is a boat in distress, filled with people, rapidly hurried along by the waves. Between the peals of thunder, the shrieks of the people are heard; they fear the rocks on the shore, to which the current is driving them. What can be done for them? Could they but be drawn into this creek, they would be safe. Those on the shore look anxiously around, and discover a chain lying near them. A man instantly fastens a stone to a rope, binds the other end to the chain, and flings the stone into the boat. The rope is caught; The people eagerly lay hold on the cabin, while those on shore begin to draw them, amid the raging elements, towards the creek. They already rejoice at the prospect of deliverance;—but, when they are within a few yards of the land, one link of the chain breaks, I do not say ten links but only one link, in the middle of the chain.—What shall these distressed people do now?—Shall they still cling to the unbroken links?"—"No! no!" exclaimed one of my hearers; overboard with the chain, or it will sink them the sooner." "What then shall they do?" "Cast themselves upon the mercy of God," exclaimed another. "True," I replied; "if one commandment be broken; we cannot be saved by them; we must trust in the mercy of God, and lay hold on the almighty hand of Christ, which is stretched out to save us." I have frequently used this parable, and always found it to answer.—*Rev. C. B. Leupolt.*

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

SANDWICH ISLANDS.

LETTER FROM MR. PARIS, HAWAII, JUNE 12, 1846,

Famine—Drought—Fire.

The island of Hawaii has been greatly afflicted in various ways during the last two years. The epidemic, as already intimated, occasioned much suffering and many deaths. The want of food has been severely felt, especially in some districts. In addition to what has been previously said on this point, Mr. Paris wrote under date of February 25. "For a whole year our people have been suffering from a pinching famine. During many months the heavens have been brass and the earth iron, and consequently, the whole stock of food for man and beast has failed. Most of the people have subsisted for months chiefly on the roots of the fern and *kii* plants. These roots, especially the latter, are very nutritious; but if used exclusively they produce disease, from which many never recover. Thus while few, if any, among us have died of actual starvation, many of the aged, the sick, and little children, have been carried to an untimely grave. In some instances the suffering from hunger has been very distressing. For two or three months we have been unable to purchase a potato or taro, or any other vegetables at any price.

But this is not all. Another extract from the letter of Mr. Paris, mentioned above, describes a calamity which must have occasioned much loss of property, and much inconvenience. "Almost our whole region had been overrun by fire. The country is generally fertile, and the grass and bushes grow very thick and tall. From our long drought, these had become like so much hay or stubble. A fire, breaking out in the eastern part of the field, was carried almost as fast as a man could travel, consuming almost every thing in its course. The whole country was bare, leaving nothing but one vast field of ashes and cinders for many miles in extent. Many dwellings of the natives were consumed, with every thing which they possessed. A day and a night we were almost surrounded by the devouring element. Our dwelling and other houses were only preserved by keeping them thoroughly wet from a little streamlet that flows through our garden. During twenty-four hours we were almost suffocated with smoke and cinders, and the day was well nigh as dark as the night. For many hours we expected every thing would be consumed. But the Lord wonderfully delivered us, according to his promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.' Many of the native converts, leaving their own habitations and their all, exerted themselves to the utmost to save our premises. And quite a number who labored hardest to keep the fire away from us, found, on their return, their own houses in ashes."

State of the Church in Kau—Additions.

At our station, during the past two years, we have had to mourn and weep over the spiritual apathy, stupidity, instability and worldly-mindedness of many professing Christians. The love of many has waxed cold. Some who ran well for a time, and for whom we entertained a hope that they had passed from death unto life, have given painful evidence that they had neither part nor lot in the matter; while others have given so little evidence of a vital union to Christ, that we stand in doubt, hoping for them, but with fear and trembling.

But while we have had no general outpouring of the Holy Spirit upon our people as in years past, and nothing which we would call a revival of religion, we have great reason to bless the Lord that there are so many among us who, amid all the snares and temptations of Satan, the changes in their external circumstances through which they have passed, stand firm, and give gratifying evidence that they are the children of God. They show by an humble and holy life that they are strangers and pilgrims on earth; that though babes, still they are babes in Christ. The cause of truth and righteousness has been steadily advancing. While some, like the Laodiceans, have been neither cold nor hot, slumbering and sleeping, living at ease in Zion, others have been watching, praying, waging a warfare against sin, growing in grace and in the knowledge of God and of his Son, Jesus Christ. The still small voice of the Spirit has been leading them into green pastures and by still waters, and their Christian character has been gradually developing. Their piety has been more decided. They have been constrained to come out and be separated, not only from the unbelieving world, but to take a higher stand, be a peculiar people, and separate themselves, to some extent, from lukewarm, stupid indolent, time-serving professors of religion. Perhaps you say we ought to have no such persons in the church. But alas! our churches here are made up of just such materials as you have at home. We try to sow wheat but Satan sows tares.

Mr. Paris now speaks of the attendance upon the services of the sanctuary.

For the first two years after the station was commenced, the people came to our meetings from all parts of the field, some from the distance of twenty and twenty-five miles. But they were inconstant; nor could it be reasonably expected that they would come regularly from such a distance. We have now established meetings at different points, throughout the district, which are conducted by native assistants.

During the two past years, I have employed two of the best men I could find to devote all their time to labor among the people.

We think the ordinary means of grace, such as the preaching of the Gospel, Sabbath Schools, Bible classes, conference and prayer meetings, are much more highly prized by many of our people than they ever were before. Many of the members of our church, who reside from four to eight miles from the station, are always in their places and at their posts on the Sabbath. By them the Sabbath is not merely regarded as a *tabu*, but as a day of sacred rest and refreshing to their souls.

Many of our meetings, both weekly and on the Sabbath, during the past year have been solemn and well attended. At times there has been a good deal of deep feeling, and we have felt that God was in the midst of us. There has been quite a number of hopeful conversions, both at the station and at some of the outposts. Since our last general meeting in 1844, we have received to our church on examination one hundred and nineteen, and nine have been added by certificate from other churches. Fifteen stand propounded to be received at the next communion.

I have had a weekly inquiry meeting at the station, which has usually been well attended; also frequent meetings for inquirers in the more remote parts of the field. These meetings afford an opportunity to all who are enquiring the way of salvation to make known their feelings. They also afford the best opportunity for the pastor to deal faithfully with individuals, by showing them their own sinfulness, and the danger of deception and by communicating to each one the instruction which he needs.

Liberality—Enterprize.

The great mass of our people are extremely poor. This is true of the population, and it is true of the members of our church. They have little or no property, and, having no market, they can have no money.

The past year moreover, has been one, as I have already intimated, of great trial and suffering. Sickness, drought, famine and fire have followed each other in quick succession; still our people have done something for the cause of Christ; and many of them have done what they could. "Their deep poverty" hath "abounded unto the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves" to bestow of their substance for the house of the Lord.

We have now a good substantial stone meeting house nearly completed, the materials have all been collected by the members of our church. Men, women and children, all shared in carrying the stone frome five or six ancient heathen temples. By them the coral was taken from the bottom of the sea, carried from seven to twelve miles, and converted into lime. By them the timbers were dragged from the mountain forests, and prepared for the building.

The whole amount contributed for this house, in labor and by voluntary subscriptions, in such articles as the people could give, is more than two thousand dollars.

Mr. Paris adds that two thatched meeting houses have been erected in the district, during the past year, while another has been roofed.

TEMPERANCE

"ONLY FIVE MINUTES TO LIVE."

The solemn hour will come to every one of us, when we shall have only five minutes to live.—We may not know when that dread moment arrives, but it will come to each one. And then at the end of five minutes he will pass that mysterious boundary into the world of spirits. How little think the multitude of the last five minutes!—How urgently does it warn each one to prepare for it, whether it shall come sooner or later.—"You have only five minutes to live," said the sheriff to a young man condemned to die:

The sheriff took out his watch and said, "If you have anything to say, speak now for you have only five minutes to live." The young man burst into tears, and said—"I have to die. I had only one little brother, he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home, I found my little brother gathering berries in the garden, and I became angry without a cause, and killed him with one blow with a rake. I did not know anything about it until the next morning, when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found his hair was clouted with blood and brains, and he was dead.—Whiskey has done it. It has ruined me. I never was drunk but once. I have only one word to say and then I am going to a final judge. I say it to young people—never! *never!* never! touch any thing that can intoxicate!" As he prononnced these words, he sprang from the box, and was launched into endless eternity.

I was melted in tears at the recital, and the awful spectacle. My litle heart seemed as if it would burst and break away from my aching bosom, so intolerable were my feelings of grief.—And there, in that carriage, while on that cushioned seat looking with streaming eyes on the body of that unfortunate young man, as it hung, dangling and writhing between heaven and earth, as unfit for either place, there it was that I took the *pledge* never to touch the hurtful poison!

Long years have passed away. White hairs have thickened around these temples, then so ruddy and young, but I have never forgotten the last words of that young man. And I have never violated the pledge. When the tempter has offered me the sparkling goblet, the words of that young man have seemed to sound in my ears again.—*Old Man's Story.*

Maine Liquor Law:—We find the following notice of this law copied in the Chambersburgh Messenger.

The best liquor law we have seen yet is that passed by the Legislature of Maine, at its last session. It prohibits the sale of intoxicating drinks, under the penalty of from one to twenty dollars for the first offence, and from five to twenty for the second, with a bond of fifty dollars to abate the nuisance for six months. Money paid for liquors can be recovered back again, even by the heirs or widow and orphans of the unfortunate drunkard. This is right. If every state would come out in favor of honesty and sobriety, we should hear very little of horrid murders and robberies now so common, or of the cases of extreme destitution and distress which continually fill the columns of the public press, all caused by the use of intoxicating liquors. The best of it, however is that it extends over the whole State. There is no voting by the people to ascertain if it is right or wrong to traffick in liquors, but the people have come in their might, and through their legislature, decided that they will not receive the wages of iniquity, or by their acts sanction a business that is fast degrading them as a people.

Something Extensive.—There is about to be established at South Trenton, N. J., a stock company consisting of entirely of colored persons.—The object is to carry on the tanning business, with a capital of $6000 divided into shares of $20. None but colored persons are permitted to own stock. The shares are nearly all taken up.

Rum and Fire.—Mrs. Mary Rich, residing in the upper part of New York, while intoxicated and alone at home, on Tuesday, was by some means set on fire, and was found burned to death.

Christianity is mildness and beauty; it breathes nothing but pure benevolence, and it appeals to the best feelings. It is essentially a religion of love, and has no dark shades blended with its brilliant tints.

Religious Intelligence.

PITTSBURGH DISTRICT.

Pittsburgh, March, 27, 1847.

Br. Bassett: Again a word or two in regard to Pittsburgh station. The President said a little, "A member" a little, and I will add a little more. It is true we cannot speak of a general effusion of the Spirit, extensive awakening and conversion of sinners, with large accessions to the church. O that we had such soul cheering news to tell. But this we may say, that if we have not made *telegraphic* or *locomotive* advancement, we have not been *running back*. No, nor even standing still. We held a protracted meeting of about 4 weeks' continuance, at which Br. Brown labored through his presidential term of one week. Br. Doe a few evenings, and the balance ourselves. We had some seekers of religion, some conversions and some accessions to the Society; (an excellent state of feeling generally, and a blessed season at the sacrament.) We commenced about 10 days previous to the arrival of the President, by preaching two sermons to *backsliders*, on the Sabbath, (Jan. 10th,) then during the week; to the *church*, and the second Sabbath, two *more* sermons to backsliders. And at night, *one* come forward to be prayed for, publicly confessing and lamenting the sad state. This was the beginning of the altar work. The changes in the *weather* appeared much against the week evening congregations; for 5th street above Smithfield, has been exceedingly muddy this winter, and will be much against our congregations, at times, till it is paved.

At our second quarterly meeting we had Br. G. B. McElroy to our help; but again the weather seemed to be against the meeting. And we closed on the following Thursday evening, with a good love feast. Had better speaking than usual for Pittsburgh. Upon the whole, if we do not possess as much "poetry" as friends in some portions of the work, let us be thankful if we have the honor and happiness to rank among the "prose of the kingdom of heaven."

We have *sifted* the society a little of some who were found *too light*. Have lost some members by *removals*, &c., and some by *death*; yet we have more than "held our own" numercial strength. Our *congregations*, on the Sabbath, both morning and evening, have greatly *increased* (and are very attentive.) This is very encouraging; and is it not also another "strong" evidence of our prosperity? We have also an excellent, large, and flourishing *Sunday School*. And connected with it, a *Dorcas Society*, in its incipient organization, for the benefit of the *poor*, especially to prepare poor children for the school. This is an excellent appendix to this school, and an important branch of benevolence. Some of our *female teachers* have wrought nobly in this labor of love, this winter. And it is truly affecting to the pastor, in his visitations, to hear the blessings of Heaven called down upon their heads, by those who have been the object of their attention and benificence.

I was longer at the commencement of the conference year, before I could feel rightly at home in this pulpit, than is usual with me, on entering a new field of labor; but thank the Lord, I feel now perfectly at home with this kind people, and happy in my work. The *pastoral visitation* here is a great work, (so that, at times, I feel to wish I had a *curate* to assist,) but it must be done, or the church cannot prosper.

Several of our members (among them two *class leaders*,) have been severely afflicted of late; but, thank the Lord, most of them are now convalescing.—In the biographical sketch of the life and labors of the late highly esteemed Rev. *James Culbertson*, of the Presbyterian Church in Zanesville, published in the Recorder of March 18th, the writer states that he was "*the only clergyman, of any denomination, who has closed his mortal life in this town.*" That is very remarkable. And affords quite a contrast with occurrences of the kind in this city. Recently, *in less than five weeks, three pastors have been taken from their flocks by death, in this city.* Two of them Presbyterian clergyman, the first Rev. *Dr Black*, of the 5th Presbyterian Church, (who had been installed but a few months,) and the last Rev. Mr. *Dunlap*, of the 2nd Presbyterian Church, (who was interred on Tuesday last. A vast concourse of people attended, among whom were many ministers of nearly all the churches in these cities and their suburbs.) And the other a pastor of one of the *German* Lutheran Churches of this city.

The two Presbyterian clergymen *died* in the city of Allegheny, but their *churches* were in Pitsburgh.

But I must conclude. Have already said much more than was intended in the commencement. I must mention, however, that before this letter arrives, we expect to be moved into the *Parsonage*, where we hope to enjoy much comfort, while we sojourn in this station. It is not yet finished, but we can occupy a part—sufficient for the present. Long may it remain the temporary home of the faithful pastor of this people. And may its walls never be stained with sin, but may the motto of every successive minister be—Holiness to the Lord! W. REEVES.

Steubenville March 30, 1847.

My Dear Brother Bassett: Having obtained help from God, I have continued until this time, preaching the unsearchable riches of the grace of Jesus Christ, among the people in my appointed field of labor. Since my last communication I have visited the following appointments—viz.

Brownsville Circuit—My meeting was in Cookstown. Being detained by the ice, I did not reach the meeting, until Sunday afternoon, but Br. Simonton, the Superintendent, was at his post, rendering good service. I remained until Thursday morning, and during my stay, I preached six times, and am in hopes good was done. The house was generally well filled with attentive hearers, and the word did seem to make a good impression, but after all sinners did not yield. This circuit is in good condition, and I pray God to give success to the labors of Br. S. this year, among the people of his charge. The zeal, and religious energy of the membership, at the above meeting gave me great pleasure. God bless these good brethren,

George's Creek Circuit—The meeting I attended was at the Zion meeting house, and commenced on Saturday evening, February 13th. I left on the 18th. Br's. P. T. Laishley and N. Gillispie were in attendance, and did a good part in the good work, of preaching the gospel. Here, owing to the help we had, I only preached three times. The meeting was decidedly a good one. There appeared to be many under conviction—a goodly number came to the altar for the prayers of the church. Some five or six were received on probation. Sacrament and love-feast, both good. Br. Clawson the Superintendent, stands well among his people, and bids fair to be very useful this year.

Morgantown Circuit—My visit was at Avery Chapel. The meeting commenced February 21st, and I left on the 26th, after preaching in all six times. Here I had no help, but Br. Gillespie, [illegible] he is good help. Pity it could not have been continued. There was quite an awakening among the people of the neighborhood. Several persons were brought into the liberty of the children of God. The membership were greatly revived, and six were added to the church. Among the converts who joined the church was a son of my old friend, P. T. Laishley. Oh what a struggle John had for three nights and days in succession, but he found mercy at last, and was made happy in a Savior's love; may he hold fast for ever.

Union Station—I commenced my meeting here on Saturday evening, rather *unwell*—but was able to preach at eleven and three o'clock on the Sabbath and to attend at the Methodist Episcopal meeting house, and hear the sermon on the Protestant Union, or Alliance, by J. Scott, Superintendent of the Union Station. The sermon was a good one, every way creditable to the head, and heart, of the preacher, and well calculated to promote the cause he adcocated. On Monday night we had a good lovefeast. On Tuesday night I preached again. So my meeting closed. We had no conversions—nor did I hear of any one under conviction. But we have a good membership in Union Station, and Br Scott is a good preacher; may the Lord open his way, and lead him forth, to the accomplishment of a good, and great work, this year.

Connellsville Circuit—The meeting was held in Connellsville, commencing March 6th. Brs. T. L. Forkner, and V. Lucas were in attendance, and rendered good service. There had been several church trials just before the beginning of our meeting—some ill feeling and talk. I hope our meeting had a good influence in a way of harmonising the church. But we were not in a condition to reach sinners. Here too I preached six times, and left all to God. Br. H. Palmer and his colleague are doing all they can for Christ and his cause, and so far, the Lord has been with them, and good has been accomplished.

Fayette Spring Circuit—The meeting was held in the Cumberland Presbyterian meeting house near Oliphant's Iron Works. Br. H. Palmer was in attendance, and preached on Saturday night, but was hindered from any further service, by the tooth ache. I was unwell, but did all I could on Sunday at eleven, and at night,—then again on Monday morning. We had a good communion—and the appearances were favorable for a good work. Br. V. Lucas the Superintendent is a valuable young man, much beloved by his people, and is doing all he can for Christ, and his cause. God grant him more abundant success

Reports from different quarters, in this district, are quite encouraging. We have, generally speaking, a state of peace. Vexed questions agitate us no more; now I look for prosperity. A convulsed church cannot prosper. Will our brethren think of this? O for more christian confidence and brotherly love. This open winter has been hard on me; traveling has been hard and difficult, owing to the depth of the mud, but here I am, not very well it is true, but comfortable in spirit, and in a day or two, if spared, shall set out on my long southern tour through Virginia.

Yours truly,
GEORGE BROWN.

OHIO DISTRICT.

Withamsville. O. March 15, 1847.

Brother Bassett: Through the mercy of God, I have been permitted to visit five circuits, since my last communication, viz. Washington, Bainbridge, New Richmond, Buford and Cincinnait. I found these circuits in a state of general peace, and encouraged under the faithful labors of our ministers, to go forward in the glorious cause of the Redeemer. The cross of Christ, the glory of God, and the salvation of sinners, are our present objects, while the agitators, with the warring elements, which have prevented our prosperity have passed away like the morning cloud, and throughout our entire Conference we are settling down on a firm basis, against which, designing men, nor the gates of hell, shall not prevail, whilst we are followers of that which is good. Onward, brethren, our cause must live in the hearts of the American people. United by the ties of universal brotherhood our success is sure. Ten members have been received since I last wrote. This is to inform our brethren that Br. W. G. Fowler at his request, is released from the charge of Buford Ct. and Br. Nutty, minister from Tennessee Conf. is received by transfer, and employed as superintendent on said circuit.

JOHN M. YOUNG.

Springfield Circuit, Ohio, April 2nd, 1847.

Dear Br. Bassett: I should be glad to have it in my power, to report revival intelligence from this circuit to the numerous readers of the Recorder; but at present we have nothing very encouraging to communicate, any further than we are at peace among ourselves, and are endeavoring through grace to make sure the harbor of eternal rest. And then we have cause to believe that a few who have been added to the church, have been hopefully converted to God. Our congregations in general are good, and there appears to be strict attention paid to the word preached. Br. Young was with us at our second quarterly meeting; and in addition to this we have had the faithful labors of Father McGuire at different points on the circuit.

As one, I feel an attachment to the Methodist Protestant Church. I love her, because I believe that her main principles, correspond with the principles of the gospel of Christ. And while I am able to endure the hardships of an Itinerant life and this branch of Christ's Church has any thing for me to do in the vineyard, I expect to be at her service.

True, there are M. Protestants in the South who hold slaves & their practice to me is objectionable; but what good could be effected by following the example of certain brethren at our last conference? I cannot see the propriety of contending for a division of the church, or secession from the church, on the account of slavery, while we of the North have the privilege of using all prudent means in opposing it. As yet I have to be convinced that my connection with the Ohio Conference, in any degree, sanctions the practice of holding slaves; and I have no doubt that some, if not all the brethren who went out from us last fall, have lamented their error ere this time.

Our third quarterly meeting will be held at Harmony, in conjunction with Br. Young's appointment, commencing, the fifth day of June.

Yours in Christ,
O. P. STEPHENS.

Lebanon, Ohio, April 2nd, 1847.

Br, Bassett: We are getting along here about as well as could be expected, all things considered. We expect to dedicate our meeting house some time next month. We had to defer the plastering until spring opened, which has considerably delayed us. Since I last wrote, we have taken five into the society. Our second quarterly meeting commenced the 27th of February and lasted just a week. It was a meeting of much profit to the Church, and I trust some good impressions were made upon sinners,—no conversions that I know of. We were favored with [illegible] Joseph White, and S. P. Kezeria. In justice to our brethren here, I feel bound just to say, that I have not been able to find amongst them the 'elements of strife' referred to in Rev. Z. Connell's third letter in Western Christian Advocate. The Lord be gracious to that devoted and faithful Presiding Elder of the Methodist Episcopal Church.

Yours &c., R. M. DALBEY.

WABASH DISTRICT.

St. Joseph Circuit, Ia. March 23*d*, 1847.

Br. Bassett: As the winter is closing, and the time of the singing of birds is at hand, I take my pen to break the death like silence that has reigned in this District, during a long winter of affliction. I have examined the Recorder from time to time, hoping to find some cheering account of the Wabash District, but meet with nothing of this yet, nor one word from our President. We beheld this *vessel* leave the *port* in a very stormy day, but know not where the noble *Skipp*, (President) is *driven*. We have strove, the while to keep near shore. A few passengers have come on board, and some are overboard. The winds are now more favorable, and we hope to reach the *harbor*. GABRAEL WILLIAMS.

[We, too, would be glad to hear from the (Br.) Shipp, President, (of the Wabash District) after so long a time. Our paper is sent out weekly to its *moorings*, and we are a little surprised that it does not at least *speak* us for those many days and weeks. We somehow entertain no fears for the safety of the *vessel*. Our chief solicitude is to receive by it, as cheering intelligence as the case will admit of, and not doubting that withal, a small *ship*-ment of dues will be sent us, by a few scattering subscribers in the bounds of its agency. Ed.]

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, APRIL 8. 1847.

Correspondents.—Obituaries by Brs. Morrison of Indiana, and Piper of Muskingum, next week. Quite a budget was received from 'Paul Pry,' too late for present issue. Next week he will be found, *peeping* into matters again.

Putnam Female Seminary.

We direct attention to a statement in another column by 'A Visiter' in reference to this Institution. It is written by one who is disinterested, & yet who has far had better opportunity than we, to become thoroughly acquainted with its arrangements and its advantages. In our advertising columns will be found also, a statement by the Trustees, of the Terms of the Institution. We are the more gratified to be enabled to publish this information now, as we have received enquiries from friends at a distance, whose attention was arrested by some account of the Seminary which we published a few weeks ago, and who have felt inclined to send their daughters here to enjoy its advantages. In addition to statements we have heretofore made, we will observe that we have seen a comparative exhibit of the terms of several kindred Institutions, in each instance the charges here being lowest. And yet we cannot conceive that better advantages can be gained elsewhere. As our correspondent observes, it is by reason of its *endowment*, that the terms of this Institution can be put so low, and by reason of the prohibition in its Charter, that it should be made a source of individual income. We had the pleasure of being present during part of the recent examination, and we entirely concur with 'A Visiter' in bearing testimony to the qualifications of the Instructors, and the general proficiency of the pupils.

"Secret Societies."—We publish this week, a short communication from Dr. Hildreth, with his previous article to which we referred a few weeks ago. At that time we felt at liberty to lay it aside, forasmuch as we had published a lengthy article by "A Son of Temperance," upon the same side of the question. We still conceive that it was entirely fair to do so. And the reason we now feel called upon to publish the Doctor's article, is, that though he is not connected with the order of the "Sons," as he informs us, he is understood to represent a more *ancient* fraternity, and which was also implicated, as it is thought, not only by the "Pioneer," but by the "Son of Temperance."—And now having treated all with impartial fairness, giving each party a hearing through our columns, we respectfully crave a discontinuance of this controversy, as it is not a matter of general interest. We shall be pleased, however, to have our several correspondents favor us still, upon any useful, or at least unexceptionable topics.

Meeting of the Bishops.—We learn from the Western Christian Advocate, that a meeting of all the Bishops of the Methodist Episcopal Church, by previous arrangement, was held in Philadel. on the 3d and 4th of March, ultimo. Bishop Hedding presided, and Dr. Janes served as Secretary. Subjects connected with "border work" under the "plan of separation," came chiefly under consideration. A resolution was adopted, expressive of the opinion, that agreeably to the "plan," votes were to be taken by Conferences, Stations, and Societies, and not by circuits. Another resolution expresses the opinion that the *period* of taking the vote of Conferences, Stations, and Societies, is limited, to the time of the next session of the Conferences after the organization of the Methodist Episcopal Church, South. It was determined, by the meeting, that in their administration, they would consider the first vote, regularly and fairly taken, as above specified, by any border station or society, south of the line of separation, to be final, in fixing its relation to the Methodist Episcopal Church, or the Methodist Episcopal Church, South. It was further agreed, that no preacher can be sent to any station or society south of the line, which subsequently to the organization of the M. E. Church, South, has once received a preacher from said Church, without remonstrance from a majority of its members. Also that when a border station or society north of the line, has once received a preacher from the Methodist Episcopal Church, subsequent to the organization, South, as aforesaid, without remonstrance from a majority of said station or society, it fixes finally its church relation to the Methodist Episcopal Church. The meeting determined that the Eastern shore of Maryland and Virginia is not to be regarded as "border work," in the sense of the "plan," also, that the Kenawha District, Ohio Conference, belongs to the Methodist Episcopal Church, and that their administration should be governed accordingly. We regard the arrangement to consult the *votes* in the *stations* and *societies*, as well as Conferences, a decided improvement.

Dr. Rice on Slavery.—Rev. Dr. Rice, now pastor of the Central Presbyterian Church, Cincinnati, and Senior Editor of the Presbyterian of the West, has lately been admonished by some of the patrons and correspondents of that paper, touching his position on the slavery question. He responds to them quite spiritedly in a recent number, and defines his position. As Dr. R. had a debate with Rev Mr. Blanchard on the slavery question some 2 years ago, in Cincinnati, since which he has been by some regarded as *pro-slavery* in his views, for the purpose of correcting this impression, and in justice to Dr. R., we give the following extract from his remarks in the Presbyterian of the West:

"We are opposed to slavery—perhaps no less so than our correspondents. We regard it as an evil of immense magnitude, the removal of which should be sought by all proper means; and we are as we ever have been, prepared, so far as able, to lend it a helping hand. But we are no less opposed to the unscriptural and fanatical principles of ultra-abolitionists. We are sure, that, whilst they produce schism in the church of Christ, and threaten the destruction of the civil Union, they greatly retard the work of emancipation. Multitudes of the most staunch anti-slavery men in this country entertain the same views. We are not favorable to the continual agitation of the subject of slavery in church-courts; because we believe, this is not the scriptural method of removing evils from society, and that it tends to hinder the progress of the work we all desire to see go forward.

"Such is our position. We have not intended to discuss the merits of the question, unless forced from a conviction of duty to do so. The articles we have published, have been copied from northern papers, decidedly anti-slavery in their character. And we might safely challenge any reader of our paper to put his finger on a single article or sentiment in any number yet published, which looks even remotely toward favoring the continuance of slavery in our country, or is at all calculated "to give aid and comfort to slavery."

Rev. James Quinn.—This aged minister, the oldest in the Ohio Conference, Methodist Episcopal Church, has a letter in the last number of the Western Christian Advocate, in which he gives some interesting reminiscences of his early labors as a pioneer of said church. He first travelled in the Baltimore Conference, (between forty-five and fifty years ago,) and after spending a year or two in the region of the Allegheny Mountains, was transferred to the great Western Valley. He observes that at that time, he could adopt the words of Paul: "I will gladly spend and be spent for this people." But now, after the toils and privations of nearly half a century, he ventures to change the tense of the phraseology, and say, *I have spent, and am spent.* Mr. Q. resides near Hillsborough, Highland county, Ohio, on the dividing ridge between the Scioto and Miami Vallies. He observes, "If I could ride on old Pompey, forty miles a day, I could go from here to Harper's Ferry, and lodge every night within the bounds of some circuit, on which I had once travelled. But I should find only the second and third generations of those with whom I was sweetly united in Gospel fellowship."

Exchanges.—We are gratified to acknowledge several valuable accessions to our exchange list, which have commenced coming to us regularly within a few weeks past.

1. The Episcopal Recorder.—This is an excellent weekly religious newspaper, and a chief organ of the Protestant Episcopal Church, published in Philadelphia. Rev. G. W. Ridgely, Editor; Snavely and M'Calla, Publishers. The "Recorder" has just entered upon its twenty fifth volume, and we are much interested in its weekly perusal.

2. The Oberlin Evangelist.—We have had some acquaintance with this publication for several years. It is one of the most thoroughly *religious* papers we know of. Nothing whatever is permitted to enter its columns, that is not strictly promotive of holiness and usefulness. Almost every number contains an original sermon, reported for its pages. Prof. Finney is the chief contributor to this department. It is issued semi-monthly at $1 per year. Prof. H. Cowles is Editor; J. M. Fitch, Publisher.

3. The Christian Patriot.—This is a weekly religious newspaper, published at Princeton, Ky. under the auspices of the Cumberland Presbyterian Church. Princeton is the location of the Cumberland College, the principal Institution of that denomination. The "Patriot," is a small sheet, but promises enlargement upon increase of patronage. Rev. L. C. Philips, Editor: M. Rogers, Publisher. We like the tone of its editor, especially upon Christian Union. He urges the pious, of *all denominations*, to lift up their hearts in prayer, 'more earnestly than ever before, for a universal revival of religion, to commence the present year.' He observes that that denomination which shall do this most fervently, and shall consequently be found *working*, and that cheerfully, in the vineyard of the Lord, will be the denomination which will be most blessed with the spirit and fruits of revivals. And whilst he desires that the Cumberland P. Church may be that denomination, he prays that if she will not be thus engaged in prayer, and in work, that *others* may do so, and that they may be rewarded according to their labors of love. "But," says he, "that which would delight every Christian most, would be to see all denominations, generally revived, and a universal Revival begin. Then pray—and labor for it."

4. Burritt's Christian Citizen.—And who has not heard of Elihu Burritt, the Learned Blacksmith? Perhaps so many have not heard of his weekly religious newspaper, the name of which is here given, and of his Bond of Universal Brotherhood, designed to unite all, of all classes, and all nations, who will sign a pledge to 'seek peace and pursue it,' and to "learn war no more.' We will give further attention to this subject, hereafter. Two numbers of the 'Citizen' have reached us this week. It is published weekly at Worcester, Massachusetts, by Elihu Burritt & Co. at $1.50 per Annum in advance. We are thus far well pleased with our new acquaintance. It seems to be devoted to the cause of Religion, Benevolence and Peace. Its principal Editor is absent, sojourning in the British Isles. Yet we have much from his pen in the 'Citizen,' written from abroad. He is especially appealing in words of warm and earnest benevolence and piety in behalf of the perishing in Ireland. He writes from the very midst of an "indescribable scene of destitution, desolation, and death." He says that while he writes, "the wailings of poor famished women and children, mingle with moaning winds of the night." He describes scenes of almost unparalleled anguish and woe. Will now those who have doubted, and stood aloof from efforts here for relief, longer doubt, since an American citizen, so well known, speaks for us as an eye and ear witness? Hear him then. "Farmers of the Great West! Is there one among you who will not give one bag of Indian corn or wheat, or a hundred weight of pork, as his free will offering to the starving in Ireland?—Is there a man, who has a heart endowed with the sympathies of our common nature, from New Orleans to Quebec, who will not open his hand and give?" But enough of this, here.

5. The Anglo Saxon.—This is to be a weekly paper, though thus far issued only every alternate week, "devoted to the diffusion of Knowledge and News, through the medium of Phonotypy, or the true system of spelling words: that is, just as they are pronounced." Boston, Mass. If any one has heretofore doubted that the present is an age of improvement, he will now hold his peace. What man, woman or child does not know that the English language is burdened and embarrassed with endless encumbrances and superfluities, making it a most inconvenient language to acquire and to use. And who amongst the nations using this language, learned though he be, has not from his youth up been sensible of the need of a great orthographical revolution, a literary and scientific earthquake to disengage our mother tongue from the oppressive shackles under which it has for ages suffered. Heretofore, no one has been found, having sufficient moral courage, as well as other needful qualifications to attempt this mighty reform. But be it known, that the movement has at length been made, and the ball set in motion. In the Phonographic mode of writing, all superfluous double letters and silent letters are omitted, and words are spelled just as they are pronounced. Without our giving examples, any one can see at once, should this system be adopted, what a happy convenience it would be. Messrs. Andrews and Boyle, are publishers of the Anglo Saxon, and authors of various Phonographic works. Already the movement has found favor with many teachers and writers, and though we cannot predict its success, we are free to say that the plan of reform it proposes, seems altogether plausible and convenient. Those who are favorably inclined towards Phonographical (Fonografical) reform should subscribe for the 'Anglo Saxon.' Its terms are, two dollars per volume. So soon as we find time, and become a little better versed in the system, we shall give it further attention.

Scott's Weekly Paper—We take pleasure in stating that this very fine sheet now visits us again, and since we notified the publisher of our failure to receive, he has taken pains to send us the missing numbers. The following note we find in the last Paper.'

"☞We regret exceedingly that the Western Recorder, Putnam, Ohio, has been over looked. He will find, however, that we only require to be informed of any delinqency, to rectify it at once. We have sent the missing numbers."

All right again. And here we would again say, that "Scott's Weekly Paper" is one of the largest, cheapest, handsomest, and most interesting, of our eastern Wecklies. Published by A. Scott, Esq. Philadelphia.

Godey's Lady's Book.—The April number of this elegant work is received, and as usual speaks well for the enterprise, and pains taking of the publisher, to please his numerous patrons. Three fine steel engravings are among its embellishments, one of which represents Life on the Rio Grande. Besides, there are from 15 to 20 other engravings, chiefly illustrating Ladies' Needle Work, Model Cottages, &c. Some fine verses, taken from the April number will be found in our poetical department. The 'Book' is a highly popular work, especially with the ladies.

By the same publisher, (to whom we are indebted for many favors.) we are furnished with the March number of each of his Reprints,—both very neat, and very interesting, as we have heretofore assured our readers. We give below, the publisher's terms of these works, in his own words.

GODEY'S REPRINT of the two most popular and Fashionable English Magazines.

Reprint of Blackwood's Lady's Magazine, Monthly, $1 per Annum.

Reprint of London World of Fashion, $1 per Annum.

Two copies of either, or one copy of each, 1 year, $1 50.

Any person subscribing to Godey's Lady's Book, and sending $3 in advance, shall be furnished with that work one year, and a copy also one year, of either of the Reprints, gratis.

The above works afford a greater profit to local or travelling agents than any other works published. For terms, address the Publisher.

SCRAP PLATES FOR SALE.—Forty of the Beautiful Engravings used in the Lady's Book, will be sent to any person on receipt of One Dollar. They are all from Steel Plates, and are a handsome addition to a Scrap Book.

Address, L. A. GODEY,
Publishers' Hall, Philadelphia.

Dead.—The papers announce the death of Jean Baptiste Richie, President of Hayti. It had been little more than a year, since he was placed at the head of the government.

No toll.—We see announcements in papers from the Miami valley, that no charge of toll is made upon provisions shipped along the Miami Canal to Cincinnati. And why not remit the tolls along the Muskingum Improvement, to Marietta? The following order, is addressed to the collector of tolls on the Miami Canal at Cincinnati, by the State Commissioner of Public Works.

"Dayton, March 13, 1847.

D. Lapham, Esq: Dear Sir—provisions for the relief of the Irish and Scotch, to go scot free of toll. Yours, &c.,

SAMUEL FORRER,
Acting Com'r. Public Works."

We are gratified to learn by the Urbana Gazette, that the citizens of Dayton have improved the opportunity and sent down 94 barrels of flour, and 10 sacks of corn.

More Fighting.--Dreadful Carnage -Success of the American Arms.

Since our last issue, intelligence has been received of severe engagements in Mexico. The details, all of which are not reliable, would occupy a very large space in our paper. Our readers are therefore, for these, referred to the secular papers, whilst we furnish at present but a condensed statement, which we make out from the Telegraphic reports in the Pittsburgh Commercial Journal, and the Pittsburgh Gazette.

We have again and again expressed our abhorrence of this sanguinary contest between two neighboring Republics. There is no excuse for the prosecution of this most *barbarous* war in the Nineteenth Century. A strange people, we! Proud of our benevolence, in sending bread to Ireland. Proud, too, of our *barbarity* in sending wretchedness, destruction and death to Mexico. We can eat sumptuous suppers, and send shiploads of food to the starving poor of Ireland, and we can make illuminations and cannonadings of rejoicing at our success, in butchering off our neighbors by thousands for some trivial breach of national politeness! And shall not the Lord be angry with such a nation as this?

Battle of Buena Vesta.

Gen. Taylor was attacked in his position at Agua Nueva, by the Mexicans under Santa Anna. After a very sharp action, Gen. Taylor commenced his retreat towards Saltillo. He arrived at the latter place in safety, when he was again attacked, and an obstinate engagement ensued.

The combat was carried on in the streets of the town with great slaughter, until at last the Mexicans were repulsed, and General Taylor recommenced his long and perilous march upon Monterey pursued by the enemy in strong force.

Before abandoning Saltillo, the American general was forced to spike six pieces of artillery, which, with 30,000 rations fell into the hands of the enemy.

After the retreat conducted with great skill & courage, Gen. Taylor succeeded in sheltering his command in Monterey.

Here Santa Anna declined attacking him.—Reinforced by the troops in the town, however, Taylor sallied out, and assailed Santa Anna in his turn; and the battle was renewed.

Gen. Taylor ordered immediate pursuit to be made with a battery of flying artillery, and several squadrons of dragoons. These troops assailed the Mexicans creating great havoc; our dragoons charging over piles of dead, three deep.

GENERAL TAYLOR,

While foremost in the fight received a ball in his overcoat, but was not injured. Adjutant Bliss, at his side, was slightly wounded.

Adjutant Lincoln greatly distinguished himself and was killed. This battle lasted until three o'clock—when Santa Anna was so hard pressed that he was compelled to retire to Agua Nueva.

These reinforcements awaited his command and he was much stronger than before.

At this point communications passed under a flag of truce between the commanders of the two Armies. Taylor at the last accounts maintained his position undisturbed.

Taylor had the promise of Santa Anna that he would get back C. M. Clay, and he had, it is said, Mexican prisoners enough to command and make the exchange. The prisoners, it is said, were afterwards ordered to be exchanged, including Clay and all under his command.

In the battle General Wool greatly distinguished himself. His officers and men fought like heroes.

After the battle, General Taylor demanded of Santa Anna that he should immediately surrender. This was declined, and Taylor himself was called upon to surrender. Lieut. Crittenden took back the answer, and said to Santa Anna for his General, "GENERAL TAYLOR NEVER SURRENDERS!!!"

Santa Anna's Adjutant General was afterwards captured and an exchange made.

On the 24th and 25th General Taylor occupied his command and position unmolested and without any show of opposition.

Colonel Morgan for whose safety so much anxiety has been felt, cut his way through the enemy, and arrived safely at Monterey. He is of the 2d Ohio Volunteers.

Other accounts represent our loss in the battle to be not more than 700, and Santa Anna's 4000. It is said, however, that the American loss includes *sixty-three officers*, which is an immense proportion. Santa Anna's officers were also slain in great numbers, a proof, if indeed proof be wanting, that they fought well. The odds against Taylor were at least, according to the best accounts we have seen, ten thousand men. The retreat of Santa Anna decided the battle against him, and it was an alternative to which he was forced, and which was beyond his control. The battle took place at Buena Vista, not far from Saltillo, and between Saltillo and Agua Nueva.

Pailadelphia, April 2, 5 o'clock, P. M.

Battle between Gen. Urrea, and Lieut. Crittenden and ▬ Escort of 250 Men.

Lieut. Crittenden left Agua Nueva, whence he took despatches on the 7th inst. with an escort of 250 men.

The escort was under command of Maj. Giddings. They discovered one hundred and thirty wagons near Cerralvo, which were under the command of Urrea and fifteen hundred men.—The escort gave battle to Urrea and repulsed him after a severe struggle.

Fifteen men and forty wagons were destroyed by fire. The teamsters were not willing to proceed with stronger escort. Lieut. Crittenden was detained six days at Cerralvo, when Col. Curtis forced his way from Camargo with a large body of troops.

Gen. Urrea fled on hearing of Santa Anna's defeat and of Col. Curtis's approach.

You must wait the receipt of the despatches by mail to see full particulars.

CORRESPONDENCE.

Written for the Western Recorder.

) Putnam Female Seminary.

S Semi-Annual Examination of this Institu- losed on Tuesday, the 6th instant. The ex- ion was thorough and extended, half a day devoted in some cases to a single study, and o conducted as to be in a good degree a test of rship. The young ladies, for the most part, ted themselves with great credit. The exam- n did not consist in a mere *memoriter recital* wer to questions previously prepared, of some al principles contained in the author whom had studied; but in those studies which ad- l of such a course, for example, History, al Philosophy, &c. the examination was hics; and the pupil was required to give in her anguage the substance of a whole chapter, ut any leading questions. This they were ally able to do in such a manner, as to show hey had not employed their time in learning s without ideas, but had made themselves roughly masters of the subject. Those, also, had studied the higher branches of mathemat- proved very conclusively, that young ladies, thstanding the many doubts which have been essed, can be very much at home, even in ic Sections."

nder the faithful supervision and instruction e Principal, Miss Cone, and her able Assist- the Seminary is in a highly prosperous con- n. She has been able to inspire her pupils, high degree, with that love of knowledge, and desire for solid attainments, for which she is lf distinguished; and while her government is and affectionate, it is still firm and decided; hich means she gains the esteem and confi- e of scholars and parents. The Trustees, it derstood, are highly gratified with her man- ent of the Institution; and the thorough course udy pursued, embracing, with the exception e languages, a *full college course*, as well as excellent moral influence exerted, make this ry desirable place for parents to send their ghters, if they wish to secure for them a sub- tial education. They may feel assured that their ghters will be watched over with the most eful solicitude, that no pains will be spared to n them to correct habits of study, and that ev- attention will be paid to the cultivation of the al affections, as well as to the formation of a- able manners.

This Seminary is very pleasantly located, and account of its endowment, the Trustees are en- d to afford the means of education much cheap- han can be obtained at most Institutions, where al advantages are enjoyed. The Institution s not founded to serve any private interest, but ly for the purpose of furthering the cause of nale education; and the Trustees are forbidden its charter, to make it a source of individual ome. Hence they have reduced the expenses ow as is consistent with making the Institution of the very highest character. This they are de- mined, with the favor of Providence, it shall be. t alike the aim of the Principal, Trustees and rons, to elevate the standard of Female educa- n still higher; and they hope to send forth, an- ally from the Seminary, young ladies, thorough- rained, and well qualified to fill the various ations of life, with honor to themselves, with sfaction to their friends, and with essential ben- to the world. A VISITOR.

Putnam, Ohio. April 7, 1847.

Written for the Western Recorder.

ev. S. Brown, in reply to "A Son of Temperance."

BROTHER BASSETT: I see that "that a Son of mperance" is out again in your last paper in ply to my note in a previous number. If it be t trespassing upon your editorial kindness, I ink it may not be amiss to set your correspon- nt right, and perhaps not uninteresting to your aders.

I am pleased with his candor in correcting his stake in reference to Presbyterian persecution of ur forefathers." He asks "by what authori- Mr. S. Brown represents himself as the Presby- rian Church?" I can scarcely think that any e besides himself, on reading my note, would ceive the impression that I assumed any such rogance. The Presbyterian Church being mis- presented by his pen, and that in the columns the organ of another denomination, I, as "a on of the church," spoke a word for her, as he a Son of Temperance," for that organization; t in my own name. Is not this fair Mr. Editor? llow me here to chide him a little for falling to the very mistake which he charges on me. e appeals to the thirty years' ministry of Rev. mes Culbertson. Suppose it had been the uni- rm practice of Father Culbertson to have his ssion sit with closed doors, (which we do not dmit,) is the practice of him and his session to e taken as representative of the church at large, nd of her constitution? But mark; he challen- es me "to produce a single intelligent person, ho has, during thirty years of Mr. Culbertson's inistry, ever attended, or was invited to attend e meetings of session as a *spectator*, except the nitiated!" Well, if I should prove all this, ould it prove that they sat with "closed doors ll that time? Suppose, Mr. Editor, it had hap- ened that for the last ten years you had not been n my house, nor I had invited you to come; ould you infer that I had "closed my doors" a- ainst you?

Rev. W. A. Smallwood, in his address, affirmed hat church sessions generally sit with closed oors; and your correspondent affirmed that all ur judicatories were private tribunals. Now if e will take the trouble to examine our "Form f government," he will not find any rule requi- ing any of our judicatories to sit with closed oors at any time. In one case the Presbytery is advised to be alone, i. e. when examining a can- idate for the ministry on experimental religion. hat the examination may be close and particu- ar, and the candidate free from embarrasment. But even this advice is not followed in one case in twenty. Perhaps it was in such a case that your correspondent was invited out some fifteen years ago. True, all our judicatories hold in com- mon with all other business bodies, the right, on a principle of common sense, to sit with closed doors, when they shall think that prudence re- quires it. But the holding of this right is a very different matter from its being a constitutional requirement, and a universal practice. When, the fact is, that scarcely once in ten years any one of our judicatories has occasion to close their doors, and especially the session, it is quite wide of the truth to assert that it generally does. The church Session has no constitutional rule for sitting with closed doors. Any and every member of the church, or other well disposed persons, may at- tend its meetings. Accordingly public notice is usually given of session meetings that any person concerned to be present may attend. But, if I am not misinformed, the Sons of Temperance usually sit with closed doors, by constitutional rule. For this I blame them not; but mention it to show that it is wholly irrelevant and incorrect to insti- tute a comparison between the S. T. organization and a church session.

But I must notice a broader mistake yet, which "a Son" made in his previous communication.— He said, "If a Ruling elder should disclose pri- vate things, done in secret session, to his better half, or his children, he would be subject to cen- sure." The manner in which this statement is made is little less than slander. I would believe, however, that it lacked the "evil intent."

I might easily show that he has both misunder- stood and misquoted Dr. Miller; but I will not trespass on your space. I will close by expres- sing my sincere wish and prayer that my friend may be delivered from an unhappy prejudice against the Presbyterian form of church govern- ment, which seriously affects his mental vision in certain cases.

Yours very respectfully,

S. BROWN

Zanesville, April 2, 1847.

Written for the Western Recorder.

DEAR BR. BASSETT: In your paper of the 18th of March you acknowledge, what you please to call "a short reply to a Pioneer of the Temper- ance cause," and say you hope the "*Doctor* will excuse us for laying it aside." This is all well enough provided it suits all parties concerned, but this is not exactly the case. I am not satis fied, and I will give you the reason why.

I did not ask you to *publish my letter*, but I asked for the true name of the "Pioneer of the Temperance cause." Now, Sir, I have not the honor of being a member of the "Sons of Temper- ance," but I do know that great *good* has been done by that order in my own town. Drunkards that were considered as forever lost, have been reclaimed by the efforts of the "Sons of Temper- ance," and are now good members, both of the church and the society in which they live. And it is not a single isolated case, but there are more than a dozen in Mansfield and immediate vicinity that are now *steady, industrious* men, that before the organization of the sons of Tem- perance in said town, were considered to all hu- man appearance to be irreclaimable, & every body here is ready to award the honor to the Sons of Temperance as being the means of their salva- tion.

But aside from all this, I think that where an individual comes out in the public prints, and especially in a Religious paper, and denounces a large and respectable portion of community com- posed of many of our most pious clergy as well as statesmen and good and honest citizens, as be- ing "Murderers," Traitors, and dishonest, "leagued against government," and the like, that it is nothing more than right that the public shall know his name, and he not be permitted to slan- der them under an assumed or ficticious name.

Therefore, I shall not feel exactly satisfied unless you either give the true name of Pioneer or publish my letter you acknowledge you have received, &c. Although I *am pretty good natur- ed* and shall not quarrel with you or Pioneer, I shall feel better to have my request granted.

Is Pioneer ashamed of his name?

Yours, JOSEPH HILDRETH.

Mansfield, March 29th, 1847.

Written for the Western Recorder.

BR. BASSETT: It is not my intention to write you a lengthy letter, for I suppose from some speci- mens I see in the Recorder, on subjects not the most interesting, you must be *tired* of them long before this time. I simply wish to make an en- quiry.

In the Recorder of the date of March 4th, I find an article signed "A Pioneer in the Temper- ance cause."——

My enquiry is, who is this "Pioneer in the Temperance cause?" Where does he dwell, and what is his name. Please, inform us, Mr. Editor. I hope the Pioneer will not object to it, for Sir I have some misgivings about that Pioneer. I think likely *secrecy* suits *him* the best, and I should think *likely* the reason why he dislikes *secret* societies is that he cant find one —— enough to admit him a member.

I merely want the public to know who he is, and that will be a sufficient answer to all that he has said about "Mr. Smallwood's Temperance Address." To answer him in any other way would be *exceedingly* difficult. Why, Sir, his production reminds me of "*a certain story I once heard of an Irishman.*" There was a child born in old Ireland, and by the careful management of his parents he *grew* "to the age and stature of a man, and in the course of human events he *got married*. Well, what then? Why, Sir, in pro- cess of time a *child* was the fruit of that marriage, Now for the ease and comfort of all concerned, the child was put into a cradle, to sleep over night. Not being suited with its location, the child cried, which disturbed the repose of its *dear* mamma, upon which she called upon "John" the *reputed* father, to get up and whip the "baby." John gets up, lights the candle, and goes to the cradle to attend to this *domestic* duty, and after surveying the little offender for some time, ex- claimed, 'Peggy'—Och, Peggy, the *dear* little creathure, *he is so small I can find no place to hit him?* JOSEPH HILDRETH.

Mansfield, March 6th, 1847.

NEWS OF THE WEEK.

DISTRESSING ACCIDENT.—On Tuesday afternoon last, two youths, one a son of General J. Cornelius of Malta, and the other his apprentice boy, at- tempting to cross our river just above the dam, when more than two-thirds of the way over, one of the oars of their skiff became disengaged, and before they could replace it, the current together with a strong wind down stream had borne them down into the so called suck of the dam, when all their efforts to prevent their being carried over were fruitless. They were seen hanging to the skiff after it had gone over, but the violence of the waves was so great that it upset the skiff and threw them into the water. The apprentice boy after swimming down stream some distance suc- ceeded in reaching the shore, but the other was not seen afterwards

Search has been made for his body, but, so far, unsuccessful.—*Morgan Herald.*

SAD ACCIDENT.—On the 15th ultimo, as a man named John Brooks was arranging some machin- ery in a new steam mill, at Terre Haute, Indiana, a shaft was put in motion unknown to him, and catching his leg, broke it off near the groin, and bruised the adjacent flesh in a shocking manner. The next day amputation was deemed necessary, and during the operation the patient died. He was a respectable citizen, and left a family to mourn him.

LAUDABLE.—Nicholas Longsworth, Esq., of this place, we perceive by a Boston paper, has sent one hundred dollars to a friend in that city, to be added to any fund that may be raised for the relief of the suffering in Belgium, or to be given to the Belgian Consul for that purpose. He justly remarks in the accompanying letter, that there be- ing few or no emigrants from that country to begin an excitement, no sympathy seems to have been awakened for the starving Belgians. He makes one or two sensible suggestions in addition, rela- tive to the relief of the destitute families of Irish and Scotch arriving at our seaports.—*Cincinnati Commercial.*

SUDDEN AND STRANGE DEATH.—Last Wednes- day evening, between 9 and 10 o'clock, a young man named Joseph Baker, fell down from the curb stone, on the north-west corner of Vine and Third streets, and almost instantly expired. He was seen to fall, and was almost immediately picked up, his feet at the time lying on the pavement, and his body across the gutter, and carried over to Gilmore's stable. Dr. Lawrence was on the spot in a moment, but the heart of the young man had ceased to beat. It is not known whether the sud- denness of the death was the result of some pecu- liar disease, or effect of the fall. He had been somewhat indisposed for several weeks back. Mr. Baker was a young man of much moral worth, just commencing a life with bright hopes and un- stained reputation. He was only twenty-four years old, and has left a mother and a mother's family to regret his loss. When death laid his hand upon him, he was returning from church. He was a Tobacconist by business, and, we believe, worked and resided with his brother on From street.—*Cincinnati Commercial, April* 1.

JOHN W. SMITH, a member of the Iowa General Assembly, died at Iowa City on the 2d of March

LIBERAL.—The Shakers in Union Village in Warren county, have contributed two thousand bushels of Corn for the starving poor of Ireland. This is laudable.

THE SMITHSONIAN COLLEGE.—The contracts are all taken. Gilbert Cameron, of this city, is one of the Contractors. The College is to be 500 feet in length, and 100 wide. James Renwick Jr., is to be the Architect, and the whole cost is limited to $210,000, and a term of five years is given for its completion. With the sad delay of the Girard College in view, we trust a proper caution will be adoped in founding this Institute. *N. Y. Sun.*

POWDER MILL EXPLODED.—The drying house at the Bronx River, at Hoit's Corner, near N. York, blew up on Wednesday afternoon. One man was killed and several injured. Three tons of powder were destroyed.

ANOTHER AGED MAN GONE.—Abraham Vander- heyden, of Troy, is dead. He was born in what was considered that city in 1767, when there were but *two* buildings in the place. Now it is the third or fourth rich city in the State. He always resided there, exhibiting in his life the good hon- est Dutch character of our New York ancestors.

SHIP BURNT AT SEA.—The whale ship Black- stone, of Mystic, Ct., out since July 25, 1845, was destroyed by fire on the night of January 18. Seven of the crew reached San Salvador, in Cen- tral America, but the other eighteen had not been heard of.

The Missionary Spirit of our American youth in religious as well as governmental and commer- cial affairs, is forming a powerful element in the civilization and enlightenment of the world. It is emphatically "the spirit of the age." We see it stated by the American Board of Missions that thirty-four heathen cities or villages in India have recently applied for teachers, and the number of young men desiring to go out as missionaries af- fords reason to believe that teachers can readily be obtained. In the Union Theological Semina- ry in this city alone, twenty-six of the students are preparing for distant countries. The Amer- ican Board recently appointed 20 new missiona- ries, in addition to the number sent out within a few months past.—*N. Y. Sun.*

ACCIDENTAL DROWNING.—Mr. Lynch in return- ing from the Squawbetty iron works, four miles out of Taunton, at 12 o'clock, Saturday night, ac- cidentally stepped off the bridge and was drown- ed. The night was very dark.

Education necessary to Happiness.

That there is a kind and degree of happiness enjoyed by persons destitute of cultivation and improvement, is to be admitted. But it is a hap- piness of the lowest character, and most limited extent. Education opens to its possessor new sources of enjoyment. It affords delightful em- ployment for each and all the powers of the mind. It presents questions on which his reasoning fac- ulties may exert the utmost of their abilities.— It furnishes subjects on which his contemplation may dwell, until his soul is ravished with intellec- tual beauties, and his mind filled with the most ec- static delights. It spreads out before him an exten- ded field of amaranthine flowers, through which his imagination may rove and constantly inhale celestial fragrance. Indeed, as the poet express- es it, a cultivated and well furnished mind, will find

"Tongues in trees, books in the running brooks, Sermons in stones, and good in every thing."

And these sources of intellectual pleasures are per- vading and abiding. When once these fountains are unsealed, their streams ever flow. They wind their way alongside the thorny path of life, across the sterile vale of poverty, through the narrow defiles between our mountains of difficul- ties, and fail not until they empty themselves into eternity's ocean. Wherever they pass along, they fertilize the soil, vegetate the most delicious fruits, and afford the most refreshing draughts.— And these streams the scorching influence of ad- versity can never dry up, and the hoary frosts of age can never conceal.

Education elevates the character of our enjoy- ments. As we have before said, the enjoyments of the ignorant are of the lowest order. They are more sensual; more the enjoyments of the body than of the mind; more the gratifications of the animal than the pleasures of the man. And to compare the enjoyments of the ignorant and vulgar, with the refined pleasures and elevated enjoyments of the cultivated mind, is to prefer being an animal to being an angel; to value our flesh and blood more than our spirit; and "to ele- vate the war horse above the Washington." The intellectual pleasures of knowledge are as much superior to the coarse gratifications of the ignor- ant, as reason is superior to instinct, or as mind is superior to matter.

Education, at the same time that it multiplies the sources of our enjoyment and elevates the character of our pleasures, enlarges our capaci- ties to enjoy. If, then, we would render the ri- sing generation happy, we must afford them the advantages of education, inasmuch as they pos- sess an appetite that can only be satisfied with "angel's food," and a thirst that can only be slaked by drinking, and drinking deep, at "the Pierian spring."—*Bishop Janes.*

WHAT ARE BUBBLES.

BY SUSAN PINDA.

What are bubbles?" asked a child,
Gazing with bewildered eyes,
On the spheres of fairy form,
Glittering with the rainbow dies;
"They seem to sail so gently on,
Yet when I grasp them they are gone."

What are bubbles?—careless boy,
Thou asked a question rife,
With a stern meaning deeply trac'd
On the varied page of life.
And a voice with sadness fraught,
Answers from the cells of thought.

Hopes are bubbles born to burst
When their hues the brightest seem:
And the joys that o'er our path
Scatter a delusive gleam,
Like bubbles sparkling in the sun,
Are only bright when shone upon.

Fame, ambition, the delights
We have longed for years to clasp,
Won at length, through toil and strife,
Perish in our eager grasp;
Grief and gladness, pleasure, troubles,
All alike are empty bubbles.

Life's bubble, bright and brief,
And its ever changing dyes
With a purer brilliance glows,
As it mounts towards the skies;
Till wafted on Time's passing breath,
'Tis shattered by the touch of Death.

NOTICES.

☞The Juvenile Temperance Society, in connection with the Putnam Union Sunday School, will meet on Monday evening next, in the Basement of the Presbyteri- an church, at the ringing of the bell.

April 6, 1847.

PENNVILLE CIRCUIT. *Musk. Con.*—Our third quarterly meeting will be held at Mt. Pisgah, commencing, May 20th. The brethren at this place have a meeting house well nigh finished, and intend to have it completed for this meeting, at which the dedication will take place. Br. W. Hatfield is expected to attend according to promise. And we invite any other brethren, either travelling or local, who can make it convenient to attend and help us. And we solicit the prayers of all whether present or absent.

C. J. SEARS.

BUCHANON CIRCUIT. *Pitts. Con.*—The meeting of the President Br. Brown, for this circuit, will be held at Mt. Gilead Meeting house, on Little Skin Creek. I would invite to our aid, Brs. Helmick, Clark, and others of the brethren that can attend. R. H. WALKER.

Bucyrus Circuit, Musk. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. R. Bow- man, J. Jack, I. Thrap, G. M. Scott, and J. Sow- der. Please remember, I am alone, and need help. Come, by all means.

A. S. ROBINSON

Lima Circuit, Ohio Conference.—Our presi- dential meeting will be held at Uniopolis, com- mencing at 11 o'clock, Saturday, 19th of April. We invite Brs. I Hunt, G. Thornburg, J. Park, W. Pelan, S. P. Kezerta, J. Borton. Come, brethren, and help us. G. M. HUNT.

Mill Creek Circuit, Indiana Conference—Our third quarterly meeting will be held at Pleasant Grove, including the fifth Sabbath in May. The President is requested to attend.

H. COLLINGS.

Delaware Circuit, Muskingum Conference. The President's meeting will be held at West- brook's School House, seven miles west of Homer, and three from Lock.

Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Pot- ter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early peri- od, that the brethren may have time to arrange their business and attend. Don't fail to come.

WM. HATFIELD.

EVANSVILLE CIRCUIT, PITTS. CONF.—The NEXT Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the breth- ren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. WAREN, Supt.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them fill- ed.

2nd	Sunday in	June	Legonier	Circuit.
3rd	do	do	Johnstown	Station.
4th	do	do	Susquehanna	Ct.
1st	do	July	Clarion	Ct.
2nd	do	do	Conneaut	Ct.

Should any of the above circuits conclude to have a Camp meeting, I wish them to give the earliest notice possible through the Recorder. If my meeting on Clarion, could be near the turn- pike, it would be a great accommodation.

GEORGE BROWN.

Should it please God to spare my life, and give health to my family, I will try to fill the following appointments.

Tyler Circuit,		2d	Sunday in	April.
Harrisville	"	3d	"	"
Mill Creek	"	4th	"	"
Buchanon	"	1st	" in	May
Braxton	"	2d	"	"
Greenbrier	"	3d	"	"
Huntersville	"	4th	"	"
Valley	"	5th	"	"

GEO. BROWN.

Ohio Conference.

Presidential Visitation.

Maumee Mission,	May	1.
Portage Circuit,	"	8.
Mt. Blanchard "	"	15.
Richwood "	"	22.
Union "	"	29.
Springfield "	June	5.
Miami "	"	12.

I Request the Superintendants, on the above Cts. to give notice through the Western Recor- der, where their meetings will be held in their Charges. J. M. YOUNG.

Muskingum District.

BR. BASSETT: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

7th Wednesday	"	Delaware	"
2nd Sunday	"	Frederick	"
4th "	"	Licking	"
28th Wednesday	"	Mt. Zion	"
1st Sunday	May	Coshocton	"
2nd "	"	Pleasant hill	"

GEO. CLANCY, Pres.

Indiana District.

MR. EDITOR: Please state that by divine per- mission, I will fill the following appointments.

White Lick Circuit		April	11th
Mill Creek	"	"	18th
White River	"	"	25th

Will Br. W. B. Evans inform me by letter or otherwise the place of the appointment on White River Ct. T. SHIPP.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Wm. Reeves,	Pa.	G. S. Webster, 2, 1 sub.	Pa.
G. Williams,	Ia.	C. Caddy,	O.
G. Clancy,	O.	W. Remsburgh,	O.
Dr. J. Hildreth,	O.	J. M. Young,	O.
L. Garrett, 2,	Miss.	G. Brown,	O.
Paul Pry, 3,	Va.	J. M. Piper,	O.
J. J. Ingle, P. M.	Va.	R. Sears,	N. Y.
W. H. Wills,	N. C.	R. Pennell,	N. Y.
R. H. Walker,	Va.	S. Fulton,	Ia.
J. Monroe,	Pa.	C. J. Sears,	O.
D. K. Nutter,	Va.	R. M. Dalbey,	O.
S. Morrison,	Ia.	O. P. Stephens,	O.
A. S. Robinson, 1 sub.	O.	Jos. Carnes,	O.
J. Hill,	O.	J. Alter,	Ia.
C. H. Williams, 1 sub.	Ia.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	cts.
C. S. Callihan,	B. Hull,	8	52	2 00
P. T. Laishley, Va.		8	52	1 00
R. Pennell, N. Y.,		9	26	1 00
Joseph Collings,		8	52	2 00
P. Pulling,		8	26	1 90
R. H. Walker, Va.	G. R. Jackson,	8	26	2 00
R. M. Dalbey,	A. Cretors,	8	52	2 00
S. Fulton, Ia.	Himself,	9	14	2 00
"	A. Rhoton,	9	14	2 00
J. Monroe, Pa.,		9	7	2 00
D. K. Nutter, Va.		8	26	1 00
O. P. Stephens,	N. Ernst,	8	17	2 00
C. H. Williams,	A. Neptune,	9	26	2 00

Received for Annual Register, 1847.

Samuel Morrison, $2 00

New Subscribers this week, 8. Discontinuances, 30

We have this week, at the middle of the volume, reluc- tantly left off a considerable number of delinquents, as well as a few, at their request, at the expiration of their time.

Br. Caddy, the extras were sent as requested.

Br. S. Fulton, we credit A. Rhoten and yourself, $2 each. Is that right? We assure you that your papers are regularly mailed, every week, and not 2 or 3 at a time, and sometimes not at all, which you tell us is the way you receive them. We see by our exchanges, that other publishers experience the same trouble, from the irregu- larity of the mails. We regret these things. Tell us what numbers you never received, and we will try and send them again.

Br. Jonathan Monroe, all right again. Br. R. H. Wal- kers, ditto.

Br. G. Williams, you say that the paper does not come to Z. G. as ordered! We say that the paper has been regularly put up and *sent* for him *as ordered*, for twelve weeks past. We cannot account for his failure to re- ceive, and fear that we shall get discouraged in sending either *pamphlets* or papers to the St. Joseph country, if it is equivalent to throwing them away.

Br. O. V. Warren, the books (save the Melodeans) are sent as requested to care of N. Springer, M'Connellsville.

The P. M. at Centerville, Tyler, Va., notifies us that the paper of J. T. Lacey, is not taken from the post office, he having removed to Bound Creek, Richie Co. Va. Now this subscriber owes us for one volume and a half of our paper, and the same amount to the former publisher. Our agent, will please collect our dues for us from him.

Br. J. Carnes, N. Richmond, we are glad you have discovered the omission. When we see Br. S. we will try and have all adjusted. Thank you for your obliging letter.

In answer to the enquiry of a minister of a distant con- ference, we state that we will with pleasure continue sending him our paper at $1, in advance. We only fur- ther say, is it fair, that he should reduce even this sum to 90 and perhaps 80 cents by requiring us to pay postage?

☞Distant subscribers to the Western Recorder, can make payment for us to the Book Agent, Baltimore, if it better suit their convenience, he having kindly consented to receive and credit for us.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $4,50,—Wheat 75,—Corn 25,—Oats 16@18.

CINCINNATI.—Flour $4,50@$4,75,—Wheat 75,—Oats 33@36,—Corn 45@50. Beef Cattle $4,25@$5,00 ℔ cwt. —*Cincinnati Commercial.*

PITTSBURGH.—Flour $4,15@$4,20,—Wheat 70cts,—Corn 37@40,—Oats 25@28,—Bacon, 7@7½.—*Commercial Journal and Gazette.*

PHILADELPHIA.—Flour $5,37@$5,81,—Wheat $1,20@$1,25,—Corn 80@83. Beeves, demand good, $6,50@$8,00 ℔ cwt. Swine, $7,00@$7,50.—*Saturday Courier.*

BALTIMORE.—Flour $6,00@$6,25,—Wheat $1,22@$1,50,—Corn 87½,—Beef Cattle $6,00 to $7,75,—*Methodist Prot- estant.*

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

LIST OF LETTERS remaining in the Putnam Post Office, Muskingum County, O., April 1st, 1847.

B.
Bell George
Bellknap Amelia
Blandy Henry
Buchanon Magrat
C.
Cable Rev. J 2
Cushing J V
Chase Wm D
Cherry Jacob
D.
Dillon Moses
Dillon Dr E
Dickison John
F.
Fulton Dennis
Flautte John
Felton Ellen or Jane
G.
Gafney Martin
Gould Thomas
H.
Harris Edward
Huffman Jeremiah
Haver Sarah Jane
J.
Jackson Thomas
Josslin Lucinda
K.
King Francis
L.
Londer Emma
Lewis William
M.
Morris John
Maharey Alexander
Morris Ann
M'Lain Francis
Melon Christian M C
M'Amons Isaac
Mercer Benjamin
Mann Abraham
McNight Elizabeth
McCarty D
O.
Olive David
P.
Putnam Caroline
Putnam Victer C 2
Perry Sarah
Parker Moses
Parker Bezil
T.
Thaer Caroline
Terry William
R.
Rowell Caroline E
Roberts John
Russell William
Robertson M
Rutter B
S.
Swixgle George
Scott Mary
Sloan James
Stillwagon George
Stephen Simon
V.
Vanhorn David
W.
Whitiker Samuel
Woolbur Clarke
White Samuel
Willson Rebecca F 2
Watson Hiram

JEREMIAH ELDER, P. M.

PUTNAM FEMALE SEMINARY.

THE SUMMER term of this Institution will commence on Wendesday the 21st inst., and continue sixteen weeks.

No change will be made in the course of study, gener- al rules of the school or terms.

NECESSARY EXPENSES.

Board,	$1 50	per week.
Washing,	37½	" dozen.
Tuition,	7 50	the term.

EXTRA STUDIES.

Music and use of Piano	$10 50 per term.
Latin, German, and French, each	4 00 per term.

It is deemed of great importance that pupils enter at the beginning of the term.

No deduction from tuition, on account of absence, un- less occasioned by sickness.

Scholars from abroad are expected to board in the Sem- inary. Bills to be paid in advance.

By order of the Board.

A. A. GUTHRIE, *Sec.*

Putnam, April 6, 1847.

STEAM MILLS TO RENT, AT BROWNSVILLE, OHIO.

SEALED PROPOSALS will be received by J. BIXLER for the Directors, until 12 o'clock M., on Saturday the 17th of April next, for renting the Bowling- green Steam Saw and Flouring Mills, for a term of one or more years. Bidders will specify the amount of rent they will pay annually (to be paid in quarterly payments in advance;) and to obligate themselves to take the Mills, & Machinery, Blacksmith & Cooper shops, in the condi- tion they may be in on the 7th of May ensuing; when possession will be given; and to pay the taxes on the Mills Machinery, and to keep, and leave the premises in good repair as they are received. Accidents of an unavoidable nature only excepted. By order of the Directors,

GEO. H. HOOD, *Sec.*

Brownsville, March 20, 1847.

Wanted.—A Boy, to learn the Tinning and Sheet Iron Business. One from the country would be preferred, who can come well recommended, as a boy of moral and industrious habits. VALENTINE BEST.

Putnam, Ohio, April 1, 1847.

☞PLEASE READ!!☜

GUTHRIE, BUCKINGHAM & CO.,

RESPECTFULLY invite the attention of the Public to an extensive and choice assortment of

NEW GOODS,

WHICH they are now opening at the old stand of A. A. GUTHRIE & Co. *Of Ladies' Dress Goods*, they have decidedly the largest and cheapest assortment ever of- fered in this market; embracing a great variety of *Prints*, from 6¼ to 25 cents; *Ginghams*, from 12½ to 37½ cents;— *Gingham Lawns, Printed Tarletons, Embossed Organdie Lawns, DeLaines, Plain and Colored Berages*, (very beau- tiful and uncommonly cheap.) Plain Lace and Plaid Embossed Swiss Muslin; Plain and Figured Silks, Alpa- cas, Bombazines, Cashmeres, Jaconet, and Cambric Mus- lins.

ALSO—*Morceens, Dimities, Aerial Skirts, Color- ed Corded Skirts, Royal Bustle Robes, Chimi- zettes, Collars, Corsets, Mitts, Gloves, Fans, L. C. Handkerchiefs, Cravats, Combs, Brushes, &c., &c.*

ALSO—Very cheap and beautiful Silk, Stradilla, Delaine, and Berage *Shawls.*

Berage Scarfs, &c., &c., &c.

RIBBONS, ZEPHYR WORSTED, BAG TWIST, STEEL BEADS, CLASPS AND RINGS.

Also—A great variety of Hosiery.

Plain Straw, Lawn, Lace, Common Gimp, Super Extra French Gimp, Rutland Braid, Pedal, Figured Straw, Bird's Eye and Florence Braid, real China, Pearl, and other BONNETS.

ALSO—AN EXTENSIVE ASSORTMENT OF MEN'S AND BOY'S PALM LEAF AND LEGHORN HATS, WOOL AND FUR HATS.—AND OF BOOTS AND SHOES, A VERY GENERAL ASSORTMENT.

A Full Supply of MEN'S SUMMER WEAR.

ALSO—CLOTHS, CASSIMERES SATTINETTS, JEANS, &c., among which are some of the choicest French Twilled Cloths and Cassimeres.

Plain and Figured Satin, Marseilles, and Fancy Vestings, Handkerchiefs, Cravats, &c., &c.

Irish Linens, Linen for Dresses and Coats, Linen Nap- kins, Extra Damask Table Diaper, together with the usu- al variety of

IMPORTED AND DOMESTIC

DRY GOODS,	STATIONERY,
GROCERIES,	SCHOOL BOOKS,
QUEENSWARE,	IRON NAILS, GLASS,
HARDWARE,	PAINTS, OILS, LEATHER, &c.

ALSO,

DR. JAYNE'S FAMILY MEDICINES;

All of which have been bought on the very best terms, and will be sold at prices that cannot fail of giving satisfac- tion to customers.

All kinds of Produce received in payment, and Cash paid for Corn, Oats, Bacon, Tallow, Bees- wax, Wool, and Scutching Tow.

Putnam, April 1, 1847.—4w.

GEORGE CONCLIN,

BOOKSELLER AND PUBLISHER,

Stationer, Binder, and

BLANK BOOK MANUFACTURER,

No. 39 *Main Street, Cincinnati.*

KEEPS on hand Books published by the Methodist Protestant Church—such as

CHURCH HYMN BOOKS,
REVIVAL " "
DISCIPLINES,
EVANS' QUESTIONS & ANSWERS, &c.

ALSO—Just received—A supply of the CHRISTIAN WORLD in 3 Vols. with Portraits of the Wesleys, &c., by REV. THOS. H. STOCKTON.

Something New.

JUST PUBLISHED

By GEORGE CONCLIN, 39 *Main st. Cincinnati,*

A NEW HISTORY OF TEXAS.

INCLUDING an account of the late WAR WITH MEXICO, together with other interesting matters relating to that country. This history is published in pamphlet form, 12 mo., containing 152 pages and will be sold cheap.

ALSO—A NEW HISTORY OF OREGON AND CALIFORNIA, (BY LANAFORD HASTINGS) containing a minute description of the different routes to those countries—a description of the soil, products of the soil, Towns, Bays, Harbors, Rivers, Lakes, manners and cus- toms of the inhabitants, &c. &c.

POETRY.

From Godey's Lady's Book.

THE COMING OF SPRING.

BY WILLIAM H. HOLCOMB

The ice-crown of Winter has melted away,
The sunbeams are out in their golden array,
The snow on the path of the waters so free,
Has glided in foam to the caves of the sea.

A breeze is abroad with a whisper as sweet
As a voice from the south that would gladden & greet,
And bring from the garden of sunlight and flowers
A breath of that clime as a token to ours.

And soon will the leaves of the forest appear,
And the green branches wave in the bright atmosphere,
And far distant mountains, that limit the eye,
In blue mantles gleam through the haze of the sky.

Then like a picture, the meadow around
Will start into bloom, and the rivulet's sound
Come forth from the herbage that tangles its brim—
The olden, unceasing, melodious hymn.

The buds of the morn will, crystaled in dew,
But spread their sweet bosoms at noon to the view;
The white clouds will garnish, not darken the day,
And sunshine to starlight fade gently away.

The Spirits of Beauty, whose footprints we see
In roses and lilies impressed on the lea,
Will linger around us, and kindly impart
The youth and the gladness of Spring to the heart.

THE STING OF DEATH IS SIN.—1 COR. xv. 56.

BY WILLIAM COWPER, ESQ.
(Not inserted in his works.)

"Felix qui potuit rerum cognoscere causas."

Thankless for favors from on high,
Man thinks he fades to soon,
Though 'tis his privilege to die,
Would he improve the boon?

But not wise enough to scan
His best concerns aright,
Would gladly stretch life's little span
To ages—if he might.

To ages in a world of pain:
To ages, where he goes!
Gall'd by affliction's heavy chain,
And hopeless of repose.

Strange fondness of the human heart—
Enamor'd of its harm;
Strange world, that costs them so much smart
And yet has power to charm!

Whence has the world its magic power?
Why deem we death a foe?
Recoil from weary life's best hour,
And court a longer woe?

The cause is conscience, conscience oft
Her tale of guilt renew:
Her voice a terrible, though soft—
And dread of death ensues!

Then anxious to be longer spread,
Man mourns his fleeting breath;
All evil then seems light; compared
With the approach of death!

'Tis judgment shakes!—there is the fear
That prompts his wish to say:
He has incurred a long arrear
And must despair to pay!

Pay!—Follow Christ and all is paid,
His death your peace ensures—
Think on the grave where He has laid!
And calm descend to yours.

BIOGRAPHICAL.

Written for the Western Recorder.

Again we are called upon to record more of Death's doings among us.

SISTER CATHARINE A. EDMUNSON, after a lingering and painful illness, fell asleep in Jesus, on the morning of March 5th, inst., in the 38th year of her age.

The writer of this article knows but little of her history, but it appears she was born in Baltimore, where she abode till after her marriage. And with her husband, in 1833, removed to this city. She embraced religion in 1837, and united with the Methodist Protestant Church, where she remained a worthy member till the day of her death, while her husband, a very exemplary christian, is a member of the Methodist Epis. Church.

During her protracted affliction, I visited her very often. Her exercises of mind were various; at times elevated with blissful emotions, and could shout glory to God, for hours at a time; then, anon, chequered with clouds of darkness, and depressed with doubts and fears. This variation, however, we regarded—not as indicative of a dubious spiritual state, or of instability of character, but attributable rather to the peculiarities of the disease, as the cause. It is true, faithful self-examination in the earlier stages of her ailment, disclosed to her mind clearly (though a very moral and regular living woman) her deficiencies as a christian, and need of a more thorough work of grace, to fit her for death and heaven. This she earnestly sought, and happily found. The Lord powerfully and gloriously blessed her, and she enjoyed for some time the clearest evidence of her acceptance, and the full earnest of the Spirit. But as her disease increased, she relapsed into doubts and darkness, and another triumph cost another conflict. Finally, considering the cause of these alternate shades to be sought rather in the peculiarities of her complaint, than the violent assaults of Satan, I consulted a celebrated Medical Professor, at that time in the city, who inclined to the same opinion, though he said it might be occasioned by powerful temptation. I inquired of him respecting the natural influence of diseases on certain passions of the mind.

Pulmonary complaints, generally, he said, struck the chord of *hope*; but in this case, (a species of *consumption*,) it might be, by some mysterious law of nature, that the chord of *despair* had been touched.

We agreed in our belief that the Lord would grant her final victory. And so he did. The writer saw her the evening before she died, and left her in a comfortable state of mind. Early next morning, sensible her end was nigh, she wished to see her sister (who was living with her, and waiting on her during her illness,) soon she was at the bed side, but she was too tightly embraced in the icy arms of Death, to speak what she evidently wished to say. She waived her hand in token of triumph, and labored in feebleness to show what she could not speak, that she was going *up!—up!—up!*—to the bright abodes of bliss. So died our beloved Sister, Catharine Ann Edmunson.

W. REEVES.

Pittsburgh, March 22nd, 1847.

Will the *Methodist Protestant* please copy?

W. R.

Another of our established members was taken from us by the "Insatiate Archer," some time before the decease of Sister Edmunson.

SISTER MARGARET SCOTT,

Consort of Br. Isaiah Scott, of this Station, departed this life on Dec. 13th, 1846.

She and her husband were both Methodists in Ireland. They emigrated to this country many years ago: He came over in 1810, and she sometime before that. They both brought certificates from their native land; and, in this country, united with the Episcopal Methodist Church. In the year 1812, they were united in the bonds of matrimony, and continued in the Old Church till the secession in this city, when,—believing in the correctness and importance of the principles of the Protestants, they came boldly out, and nobly breasted the storm which, in those days; "tried men's souls." I find both of their names in the Church Record at the organization of this Station, in the spring of 1829, in class No. 4., *C. Craig*, Leader, *George Brown*, Supt.

Sister Scott was the subject of considerable bodily affliction, but she continued steadfast in her profession of faith in Christ, and a Methodist of the real old-fashioned stamp.

In her last illness, as the solemn hour of dissolution was hastening on, she was asked by a member of the family, if she could give up her friends? This was a hard question for a heart like hers. She loved in true Hibernian earnest, for when they love, they love indeed. With a gust of feeling she replied, in true characteristic regard to her companion.—"*How can I give him up, who has been so kind to me so many years? I never had to ask him twice for any thing. No! I cannot give him up, but the Lord may take me, if he pleases.*"

She had evidently overcome the "fear of death," and possessed a joyous hope of heaven; but her affection for her friends seemed to draw like cords around her heart.

Her experience upon her dying bed, is accurately described in the following poetic lines, by CAROLINE BOWLES, on the motto "IT IS NOT DEATH." The 1st & 6th stanzas in the poem.

"It is not Death—it is not Death,
From which I shrink with coward fear;
It is, that I must leave behind
All I love here."

"But there are Friends—but there are Friends,
To whom I could not say, "Farewell!"
Without a pang more hard to bear
Than tongue can tell."

Yet she could triumph in the Lord, and glory in the God of her salvation. And, without doubt, she is now—where "*the wicked cease from troubling, and there the weary be at rest.*

W. REEVES.

Pittsburgh, March 24th, 1847.

Written for the Western Recorder

MRS. ELIZABETH WAGGONER.

BR. BASSETT: The great dispenser of blessings implanted in me a constitutional veneration for aged persons, and especially for our Fathers and Mothers in Israel. Now I deem this a blessing, and I feel disposed to spread their praise among the living when they are no more. I desire to give your readers some accouut of an old Lady, Mrs. Elizabeth Waggoner, who died in our Village not long since. She was a cousin of the late distinguished—General Andrew Jackson. The General fought his country's Battles, she her Savior's. She entered her master's service about the time of our Revolution, or soon after, at least, while quite young. And such was her love for the sanctuary, and the blessings of christian organization, that, the marked consistency of her life, made her to be praised and beloved of all ages, and sexes by whom she was known. In the Providence of God she was united in holy wedlock in early life, to Mr. Edward Waggoner, and in the course of time they were blessed with a considerably large family of sons & daughters. The care of these fell entirely upon Mrs. Waggoner, as the Lord in his providence called her husband from time to eternity. With him I was not acquainted and cannot give an account of his life or death. But in 1828 or 29, I became acquainted with the old lady and her family. About that time she lived where our Village now stands. The church of which she was a member met at Beavertown, & though I was then young, my mind was forcibly struck with the promptitude with which this widowed mother led her charge to the house of the Lord. But there was another circumstance of her life which then affected my heart most; viz. her untiring effort, and above all, the manifest gratification which pervaded her soul, when she made sale of the work of her hands, so as to obtain wherewith to pay her minister, for teaching (as she said) her and her family the way to the Heavenly Inheritance. The result of her example, prayers and admonitions brought every member of her family into full communion with the church, and universal esteem among the good, and honorable of our neighborhood.—But some of her children were removed from earth in blissful hope of immortality.

But as touching what I think the most interesting history of this charming saint, in the year 1832, probably in October, her intrinsic christian value was more fully developed than previously. Our village at that time was composed of board shanties, and as you are doubtless aware, religious ship-carpenters were then comparatively few; but in the number of our citizens we numbered some six or eight praying Methodists, and this amiable Presbyterian old sister Waggoner. We had our pray er meetings regularly, and class on Sabbath. The Most High blessed us most signally, though a drunken mob kept up a strong persecution by surrounding our shanty during our meetings, annoying us in our devotions by hideous noises, and by shooting fire arms; still the Lord stood by us, and the work of grace prospered. Numbers increased and the victory turned on the Lord's side. Now comes the note of interest. The Cholera broke out and the leader of the mob was the first siezed with this scourge of God. This poor young man, though racked with excruciating pain, in four short hours saw that his immortal part was doomed to fiercer pain. O, *'twas* then he sought the prayers of those he had persecuted and mocked scarce forty hours before. The alarm of *cholera* was spread abroad, all terror struck; none willing to risk the epidemic at first shock, except mother Waggoner, myself and Br. J. N. Bebout, to pray for and with him. Br. B. was opposed at the instant to making any effort, on the occasion from his disbelief in death-bed repentance, and could not join in our devotions at first, yet his presence was a prop for me to encourage to duty.—My mind runs back to the moment when the writhing, rolling, screaming object with horror-stricken countenance depicted with despair, shrieked out as we stood by his side, Oh! pray for me, or I'm damned. I was so stunned that I did not instantly comply. But this matron saint with calmness of soul, though burning for his redemption urged me, weak worn as I was, to join her in prayer in his behalf. We fell upon our knees side by side and began to pray. Though at first no one would expect our voices to be heard for his screams, we prayed for but a few moments, when he ceased to wail in agony of body and joined us in prayer; and soon the Master answered by sealing his forgiveness.

He praised his all-forgiving God for about one hour and half and then closed his life of suffering to suffer no more, but join in shouting a welcome to mother Waggoner when she crossed the stream.—

But all is not told of her piety; she walked circumspectly before the Lord, always recommending her Saviour, and his Religion, on proper occasions and bearing about her the dying of her lowly Saviour. I think it not too much to say of her, that through her instrumentality a church of her choice was raised in our village, and a large congregation communed with her some several times ere her death. And for all this she gave glory to God.

I will only further mention the close of her life. She was greatly afflicted of a lingering disease for four or five months, and for some weeks before her departure she presented nothing but a breathing skeleton, though she posse ssed more, for her emaciated countenance seemed lit up with the glory of the Lord. I had the pleasure of visiting her after, and do not remember to have heard her utter a murmur. She desired only to praise the Saviour. She always had something good to tell one concerning her merciful Father I had the unspeakable honor of praying with her at every visit and she always joined us in singing the hymn and sang all through except the last visit, when she could not see. nor hear or speak intelligibly. But she repeatedly clasped her hands upraised, to give fully significant signs that she crossed death's dark stream, shouting & fearlessly.

The death of Mrs. Waggoner, took place on the 14th of July, 1846, at the advanced age of 73. She was truly a saint of the Lord, and her pious example, I trust, will long be remembered by many. May we faithfully follow her steps, that we may be partakers of that rest and peace, which she has gone to enjoy forever. This imperfect sketch is furnished for the benefit of those who survive. Yours in chrisuian love,

GEO. S. WEBSTER.

Freedom, Beaver Co. Pa., March 26, 1847.

MRS. JULIA ANN REESE.

Our sister, consort of Rev. Levi R. Reese, has fallen asleep in Jesus. Her happy spirit took its flight on Wednesday morning about 8 o'clock. A more triumphant death-scene it has never been our privilege to witness. For days she had been so exceedingly feeble, that no one was admitted to her chamber, except the physicians and the necessary attendants; but on the night previous to her departure she became stronger, and requested the presence of several relatives and friends. When we entered the room, a brother was engaged in prayer. The voice of the dying responded in clear and audible tones, and on rising from our knees, she requested her husband to repeat to her the encouraging language of Peter—"Blessed be the God & Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for them that are kept by the power of God, through faith unto salvation." She repeated these words herself again and again, with great composure and unwavering confidence. For some two hours we remained, the witness of her exultation. She declared that death had no terror to her. Jesus *had* been with her, was still with her, and would be with her to the end. She joined with a clear, loud voice in the singing of appropriate hymns; admonished all who surrounded her to greater faithfulness: requested her class-leader, who was present, to deliver her dying words of encouragement and trust in Christ to her class-mates, and spoke of her departure with as much composure, as if she were going on a short and pleasant journey. What a power is there in religion! God grant to the writer and all who were present, a death as peaceful and serene!

To our bereaved brother and the numerous relatives of the deceased, we feel assured that this affliction will be very heavy. But their sorrow is not without hope. The departed is with Jesus! "Blessed are the dead who die in the Lord: yea, saith the Spirit, for they rest from their labors, and their works do follow them."—*Methodist Protestant, 27th March.*

HORRORS OF INTEMPERANCE.—The dwelling house of Caleb Russel, in West Hurley, Ulster county, N. Y., was destroyed by fire on Saturday night, and Mr. Russel, while in a state of intoxication, perished in the flames. A grandson of Mr. Russel, about five years old, the only other inmate of the house at the time, made his escape unhurt. When he discovered that the house was on fire he implored his Grandfather to escape but the unfortunate man, not being able to realize the extent of his danger, refused, and perished a victim to liquor.

Ecclesiastical.

Written for the Western Recorder.

LOCAL PREACHERS.

This class of men, among the Methodists, have from the first introduction of Methodism into North America, been styled local preachers, because they were settled or stationary, in contradistinction to itinerant, or travelling preachers. This distinction was, in the early history of Methodism on this continent, clear, consistent, and well understood. A local preacher was limited in his sphere of action, devoting such portion of time and labor to the ministry of the word, as health and temporal interests and duties allowed, and that without fee or reward! A travelling preacher was such in reality; they were required, by the discipline, to "devote themselves wholly to God and his work"—"to employ all their time in the work of God"—and to them it was said—"you have nothing to do but to save souls." This plan, as instituted by the founder of Methodism, and as practiced in America, was in its first stages, purely *missionary*—frequent change, and interchange, was the common order. And the privilege of raising, organizing, and governing societies, seemed to be conceded to this class of ministers, on the ground of their being, and continuing to be *really* itinerant, or "wholly devoted to God and his work"—who were pledged to employ all their time in the work of God."

The first Methodist societies formed on this continent, were formed by local preachers—the first in New York, by Phillip Embury, in the year 1766—and the second in Maryland, about the same time, by Robert Strawbridge. The first Methodist preacher, who preached and raised societies, in Kentucky, the then "far West," about the year 1780, was Francis Clarke, a local preacher from Virginia—no itinerant preachers visiting that region until the year 1786. Thus it appears, that local preachers, were pioneers of Methodism, in some, nay I might add, in many important instances, known to men of age and experience. And yet, local preachers, have been strangely kept in the back ground while itinerancy has manifestly deteriorated! When "the united societies"—which organized with local preachers in America were constituted, "an independent church"—were local preachers consulted? Did they participate in the deliberations of 1784–5? Nothing of this appears—nor is there any evidence, that people or societies were consulted, agreeably to the usage of the primitive church, "in matters of moment." It was many years after ordination was common to travelling preachers, before local preachers could be ordained to deacons' or elders' orders. And why was this, and other privileges, claimed and enjoyed by the so called travelling preachers, submitted to, and conceded? Manifestly, because travelling preachers, were pledged, "to devote themselves wholly to God and his work." It was not dreamed of, that men as *local*, or more so, than Embury, Webb, Strawbridge, Francis Clark, should claim the immunities and privileges, and name of travelling preachers or that men moving in a small circle, for ten, fifteen or twenty years—or located in a seminary of learning, or printing office, &c. &c., would claim that from which, ministers less local, and more extensively useful are excluded!

Presidentships, and professorships in colleges—editorships, agencies, and the business of secretary and treasurer, where finances are concerned, much, and most of which is secular—and delegates to the rule, or law-making department, are immunities, which belong exclusively to those, who by a misnomer, are styled "travelling preachers"—many of whom, are local and secular, in their sphere of action—but for such trusts, local preachers, so called, and laymen are practically adjudged unfit or incomptent. While the system retained its original form which was purely missionary, *really* itinerant,—While societies were raised, regulated, and members admitted, or dismissed, according to the letter, spirit, and design of "the general rules," "to raise a holy people". While a simple, illdigested, and even defective, and arbitrary church polity, remained in the hands of a *pure* missionary ministry, dead to the world, and deeply devoted to God. While there were no inducements, for secular, mercenary men, or useless drones to cleave to the itinerant connexion, or follow for the loaves and fishes. While rules, which still are found in the form of discipline especially adapted to travelling preachers now, practically obsolete, or a dead letter, were scrupulously, and conscientiously observed. While the plain garb, and devoted zeal, of itinerant preachers, were known and read of all men.' In this state of things, local preachers, whether raised up such, or, as the phrase, then was, "located through weakness of body or family concerns,"—while they 'ministered to their wants with their own hands,' cheerfully suffered privations conceded to travelling preachers, peculiar privileges and immunities, and aided in every possible way, in advancing the cause, and holding up the hands of *real* itinerants—I know what I say—experience and observation form the basis of these statements. Having traversed the Western frontier and the mountain regions, as well as the middle and low lands of Virginia and North Carolina—and again the "far West." Worn down and located in 1805, in Tennessee—travelling preachers scarce and young;—few, very few local preachers—I handled the axe, the plow, and hoe, and preached the gospel more, and to more willing hearers, than many now called travelling preachers—and yet, to help on the travelling plan, I acted as steward—out of my small means paid quarterage, &c. This however is all forgotten, by men who have risen up, 'who know not Joseph'—or who have entered into the labors of other men, made ready to their hands. The time arrived, unfortunately, when a change of men—of measures—and a sad deterioration, in original itinerancy occurred—numerical strength, and that bane of the church, *wealth*, spread their withering influence! Just what Mr. Wesley predicted. And now, by arbitrary measures—"Episcopal decisions," &c., &c., local preachers, may be ciphers,—nay worse than ciphers, tried and disfranchised, without an impartial trial by a committee of his peers—and where is the remedy? I thank God, that this sort of tyranny has spent its force on me & that I am now beyond its reach—I am glad, that the Methodist Protestant Church, learned lessons from experience—and that the privileges of her ministers and members, are better secured, by a judicious, and well timed constitution.—May God preserve, that church from such pernicious influences, as are undermining that once pure, and efficient itinerant or missionary system.

L. GARRETT.

Yazoo City, Miss., March 12 1847.

DEATH IN A BALL ROOM.

One beautiful, but keenly cold evening in January, a young gentleman entered Dr. C——'s office, (with whom I was spending a vacation) and hurriedly enquired where he should find the Doctor.

Not being able to inform him, he requested me to accompany him down street to H———'s hotel, as there was a young lady in the ball room very ill.

Supposing it a fainting fit, I clapped a bottle of hartshorn, together with a lancet into my pocket, and accompanied him.

On the way he informed me as I already knew, that a ball was in progress at the hall and had been interrupted by the unfortunate illness of one of the belles of the evening.

Arriving at the hotel, we were somewhat surprised by the rapid filling and driving away of the carriages at the door.

We caught, now and then, an exclamation that betokened extreme terror, but heard nothing sufficiently distinct to admit of forming a conclusion as to the cause of the apparent confusion.

Passing up the stairs, we encountered numbers of young ladies, with their mantles thrown carelessly about them, with cheeks as pale, and lips as bloodless as though themselves were the subjects for whom aid was summoned.

They were hurrying away as from contamination, the hilarity of the occasion having been suddenly exchanged for mute terror.

Hurrying through the crowd, we entered the ball room. It was very spacious, and brilliantly lighted, but deserted of its occupants, save a group in the centre who seemed horror-stricken by the sight humanity compelled them to remain to witness.

On a sofa, which had been drawn from the side of the room, sat a young lady, in a stooping posture, as though in the act of rising, with one hand stretched out to take that of the partners, who was to have led her to the dance.

With the smile upon her lip, and eyes beaming with excitement, death had seized her. The smile of joy was tansformed to a hideous grin; the beaming eye, now seemed but a glazed mass protruding from the socket.

The carmine added to give brilliancy to her complexion, now contrasted strangely with the sallow hue, her skin had assummed while the georgeous trappings, in which fashion had decked her, seemed but a mocking of the habiliments of the grave.

Death under such circumstances was horrible. No wonder the pale mother as she knelt beside her child, groaned out. "Not here! not here!—Let her die at home!"

We had arrived too late to render aid. The spirit had fled, and all that could be done was to to remove the body, and strip it of its senseless paraphernalia. This horrible catastrophe was one of those striking acts of Providence, by which we are forewarned that Death claims all seasons for his own. When the young and beautiful, surrounded by the consolations of religion depart in the triumphs of a christian faith, we bow ourselves to the stroke, and believe that the seraph has passed from among us, to mingle with the pure above.

But a sudden dispensation, like the one above leaves a shadow upon the hearts of survivers, no after scene can describe. Do they mingle with the merry dances? In the midst of their festivity comes the awful phantom of the past.

In the silence of their own chambers, they weep for the departed, and seek in vain, in memory's store-house, for some fond message, whispered from the bloodless lips, as the spirit sighed itself away.

"Not here! not here!—let her die at home!" would be the exclamation of any mother, were she to stand thus. by her only child: while the only response vouchsafed, would be found in the soul-harrowing exclamation of those around, "dead! dead! dead! and in a ball room!"—*Northern Budget.*

From Goodrich's Pictorial History of England.

The celebrated Gun-powder Plot, in the Reign of James I.

"The Roman Catholics had expected great indulgences from James, on his mother's account, but they found, to their great chagrin, that he was no less steady than Elizabeth had been, to the cause of the Protestants.

"To this disappointment was owing the famous Gun-Powder Plot. Two Catholic gentlemen, named Percy and Catesby, being in conversation about public affairs, became highly excited, and in their heat, agreed to attempt the destruction of the King, Lords, and Commons at one stroke. This was to be done by blowing up the Parliament House with gun-powder, at a time when the Lords and Commons should have met together to hear the speech which the King makes at the opening of each session.

"The design was communicated to a few persons, and Guy Fawks, a man of known courage and zeal, who was then serving as an officer in the Spanish army, was sent for to aid in its execution. Percy hired the building next the Parliament House, and the conspirators began to undermine the wall between the two houses.—After they had worked some time, they learned that the cellar of the Parliament House was to let.

"This was exactly what they wished. Percy at once hired it, for the ostensible purpose of storing fuel. Thirty-six barrels were secretly placed in it, and covered over with the faggots and billets of wood. To complete the deception, the doors were boldly kept open, and every body admitted, as if it contained nothing dangerous.

"The secret, though intrusted to about twenty persons, had been kept secret for near a year and a half, during which time there had been no meeting of the Parliament. At length the members were ordered to assemble on the 5th of November, 1605. A few days before the time appointed for meeting, Lord Monteagle received a letter from an unknown hand, begging him not to be present at the opening of Parliament.

"It warned him not to think lightly of this advice; 'for though there was no appearance of any stir, yet they will receive a terrible blow this Parliament, yet they shall not see who hurts them.' Monteagle knew not what to think of this letter, and showed it to Lord Saltsbury, who was not inclined to pay much attention to it, but who, nevertheless, laid it before the King.

"The King had sagacity enough to perceive from its earnest style, that something importa[nt] was meant; and this forwarning of a sudden a[nd] terrible blow, yet with the authors conceale[d] made his suspicions come very near the tru[th] The day before the meeting of Parliament, [he] sent the Earl of Suffolk to examine all the cell[ars] under the buildings where they were to asse[m]ble.

"Suffolk was surprised to see so many piles [of] wood and faggots in the cellar under the hou[se] of Lords, and was struck also with the dark a[nd] mysterious countenance of Guy Fawkes, w[ho] called himself Mr. Percy's servant. Suffolk d[e]parted, however, without giving any intimati[on] of his suspicions, but resolved to make a mo[re] thorough search at an hour when the conspir[a]tors would probably be making their last prepar[a]tions.

"Accordingly, about midnight, a party of of[fi]cers proceeded to the cellar. Near the door th[ey] seized Guy Fawks dressed in a cloak and boo[ts] and carrying a dark lantern; and in his pocke[ts] were found matches and every thing requisite f[or] setting fire to the powder. On turning over t[he] faggots, the barrels of gunpowder were discov[er]ed. Fawkes at first appeared undaunted, but [his] courage afterwards failed him, and he made a f[ull] confession.

"Percy, Catesby, and some others fled in[to] Warwickshire, where Sir Everard Digby, ano[th]er of the band had already taken up arms, [in] confident was he that the "terrible blow" h[ad] been given in London. The country was so[on] roused against the criminals, who took refuge [in] one of those fortified houses, so common at th[at] day."

"But the same fate awaited them which the[y] had designed for so many others. Their gu[n] powder took fire, and blew up, maiming and d[e]stroying several of them. The rest rushed o[ut] upon the multitude, and were literally cut to piece[s] except a few who were taken alive, and afterward[s] tried and executed.

The 5th of November, or Popes day, as it [is] called, is still observed as a holyday in Englan[d] and was also observed in this country so long [as] it remained in a state of dependence upon Gre[at] Britain. One of the most noisy observances [of] the day is the burning of the Guy Fawkes [in] effigy. But the bundle of rags which serves [as] his representative, by no means does him ju[s]tice."

"We are told that during his trial and impri[so]nment he was richly apparelled, to the gre[at] scandal of the people; some, it is said, were e[s]pecially indignant at him "for taking tobacco o[ut] of measure;" tobacco being then a novelty, was doubtless considered too great a luxury for [a] traitor.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from th[e] Book Agent, Baltimore, which we will be pleas[ed] to furnish to brethren of surrounding Circuits, at whol[e]sale or retail prices. For sale at the office of this paper.

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Price:—Two Dollars a-year invariably in a[d]vance.

T. H. STOCKTON,
J. G. WILSON,
THEOPHILUS STORK. } Editors.

W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they ha[ve] been developed during the last six years, it is only ne[ces]sary to say, that *as soon as one thousand paying su[b]scribers are secured, the paper will be put to press.* T[he] *Old Subscription List* ought to supply this number at onc[e].

To other persons, it is proper to remark, that the Chri[s]tian World, *in print*, is intended to reflect the Christi[an] World, *in action*—in a word, daguerreotype it: and the [re]for purposes of common advantage, to compare the organ[i]zed and operature *Religion of the Age* with the *Religi[on] of the Bible.*

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2. As the Prospectus will be widely distributed, let a[ll] persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that [a] little effort will be sufficient to procure a company, or clu[b] at almost any Post-office in the Union. The times in[-]creasingly demand just such a publication as is propose[d].

Address,—W. S. STOCKTON, General Agent, Philade[l]phia, Pa.: or either of the Associate Editors. All orde[rs] will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

WELLMAN'S ILLUSTRATED BOTANY.

VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phyliology, etc., assisted BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer a experiment, for altho' it has been in existence but on[e] year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot b[e] said of any other work of the kind. Indeed, it is the onl[y] work of this character published in this country, whic[h] promises stability and a long life. We think the prospec[ts] of the second year of the Botany are very flattering. On[e] reason for this opinion is, the fact that it is now very po[p]ular, having a large circle of friends. Another very im[-]portant reason is, the securing of an Editor for the comi[ng] year, whose popularity as an author in the various branch[-]es of Natural Science, is so extensive as to leave his nam[e] familiar to every student in the sciences in this countr[y]. We are fully satisfied that the Botany will, under its pre[s]ent Editors, bear the severest criticism, and we intend th[at] it shall become the standard work.

In the course of its publication, it will contain an Intr[o]duction to the Natural System of Botany, a thorou[gh] Treatise on the interesting and important branch of Ve[g]etable Physiology, Notices on Fossil Botany, and descri[p]tions, both scientific and popular, of numerous species [of] plants, the properties of which, medicinal and useful, w[ill] be fully explained. In short it is intended to present a co[m]plete view of the latest and most important facts, discov[e]ries, and theories, in every department of the science.

The whole illustrated by splendid colored engravin[gs] taken from Nature, full size, and finished the highest st[yle] of modern art.

This work is designed to be eminently popular in its a[p]plication, and there is enough of that which is strang[er] than fiction about it to render it, in no ordinary degr[ee] interesting and instructive,

We do not intend to confine ourselves to the botani[cal] descriptions of each plant, but to make it a thoroughly s[ci]entific work, in all the departments of Botany. It w[ill] also give information on the cultivation of plants and flo[w]ers. In a word, it will comprise the whole science.

TERMS.

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J. K. WELLMAN, Publisher and Proprietor,
Eebruary 13, 18[47]. No. 116 Nassau-st.

THE WESTERN RECORDER.

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·UBOLOGICAL.

From the American Pulpit, Worcester, Mass.

SERMON,

BY REV. HORACE BUSHNELL, D. D.,

or of the North Cong. Church, Hartford Conn.

es and Duties of Stormy Sundays.

d hail; snow and vapors; stormy wind fulfilling his word. Psalms cxvii: 8.

L creatures and powers, in the dominion of fulfil his word and execute his command-

Nay, they have all a voice to praise him, re rightly invoked by the Psalmist to unite ir common hymn before him. Angels and enly hosts—sun and moon and stars of light aven of heavens and waters above the heav- -dragons and all deeps—mountains, hills, ful trees, cedars—beasts and all cattle, creep- ings and flying fowl—kings and all people, es and judges—young men and maidens, nen and children. And, among the rest, we included all the flying artillery of the weath- ghtning and hail, snow and vapors, and stor- vind. All are summoned forth together to heir voice and roll up their anthem to the t author and Lord of their being. Let them e the name of the Lord, for his name is dlent, his glory is above the earth and heaven. here is a class among you, who visibly gh cannot sympathize with all the sentiments is glowing and lofty psalm. The principal ificance of the weather, or at least of all foul her, appears, in their estimation, to be, that it uses them from worship. The snows, and rs, and stormy wind, do not so much fulfil word of Jehovah, as call them away from word and the worship of his house. Their is sure to be vacant every stormy Sunday, too often when there is only a slight prom- f rain, or of any other kind of unpleasant ther. If the wind blows, or the walks are or covered with a little snow; if the cold is omfortable, or the heat a little too intense; if damps the air, or an east wind chills it they out an indulgence from the weather, and con- r the worship of God as relieved by a dispen- on.

o the special benefit of these, My fair weath- tearers, I now devote a discourse. I do not n, of course, to claim that every person, in y possible severity of weather, is bound to nd the house of God. Distances, feebleness of lth, the nature and degree of the exposure essary, the attendance of children and sick sons at home, are all to be considered. I in- de in the class of fair weather hearers, such as willing to be detained at home by slight ex- es. The man who would certainly go to his e of business twice or thrice in the day, if it e not Sunday, but cannot go to Church; the nan who would go abroad to enjoy a visit, or gle in a social entertainment, but cannot go he house of God, is a fair weather hearer. olence, weariness by over exertion in the suits of gain, worldliness of spirit, self-indul- ce, aversion to religious duties, sleepiness in- ed by overloading the appetites—these and er like causes breed a self-excusing spirit, and pare the fair weather hearer to seek a justifi- ion in the slightest impediments.

o such I now speak. Let me offer you ne thoughts in reference to your habit, show- you especially why it should not be indulged, why it should be corrected. If I am able to my subject in its true light, I shall, at least, vince you that the weather of your Sundays visely ordered, and so as best to promote your igious benefit. The storms and the fourth mmandment come from the same author, and hink you can be made to see that foul Sundays e an excellent appointment. So that if they re discontinued, and you were never required brave any obstacle or exposure, in going to use of God, you would suffer a great loss.

God has never gone upon the plan of having it st nothing to serve him; for he well understands at his people are most benefitted in their ser- e, when it is an expensive service, and rendered in spite of great obstacles. Ev- y thing human is invigorated by some kind contest, and all good successes are achieved as tories. Therefore it is that we are left to ave so many labors and exposures, to conquer ery sort of earthly good by stout and manful plication. Were the fields of nature only cul- ated gardens, fanned by soft breezes and wa- ed by gentle dews; were all food, shelter and thing produced by the spontaneous bounty of e world; were there no forests to clear away, rocks to remove, no sterility to fructify, no ul weather or dangers to brave, then would our ce be as feeble and spiritless as they are allow- d to be inefficient, without manly vigor, destitute all heroic energy. Had God thought us capa- e of nothing better, had he given us nothing to onquer, nothing wherein to prove our creative anhood, we might well have been ashamed of ir lot. As much ought we to be ashamed of a ligion that can bear no hardness. Having it in nd to conquer all other good to ourselves, it ould be the crowning joy of our piety that it an stiffen itself to duty by acts of patience— ght away impediments, face obstructions, and after God through all his storms.

As a matter of fact, too, you will find that the rinciple of goodness and duty is most invigora- d by that service which it costs us most of parti- acity and self-denial to perform. How rich a lessing, for example, does the new settler of our estern wilds receive, when he travels, with his mily, twenty or thirty miles to hear the Gospel reached and unite in the worship of God. He as taken pains for his object, and he goes home herishing the word in his heart, as something aluable. Not unlikely he will receive more enefit from the exercises of that one Sabbath, an he could have gained by a year of regular ttendance in a house of worship next his door. o if the Sabbath morning brings a howling snow storm, or pours a torrent of rain, then especially is the time for you to seek a blessing in the house of God. You are tempted to remain at home, but you repel the insidious arguments of self-indulgence, ashamed to let them prevail with you. For the very reason that it will cost you something to visit the house of God, you prefer to go, not doubting that the worship will be as much dearer to you, as it costs you more of self-denial and hardy resolution. In so doing, you will find your foul weather Sundays the best of the year. You will not go to the place of worship to see or to be seen. If the assembly is thin, the less will you depend on a mere social power, and the closer will you draw yourself to God. Your mind will be less distracted, your motives less confused, and the consciousness that you are there for no false reason will enable you to find a value in the exercises, otherwise difficult to realize. Need I add that your rough weather piety will be a more sturdy and hearty principle, more able to breast all manner of temptation, more competent to support you in all the storms of adversity—worthier of self-respect, and as much dearer to God as it is more dutiful and magnanimous. Whereas the piety of our fair weather worshippers, if piety it can be called—what nerve of patience or endurance has it, when will it prove itself equal to any systemic duty? It cannot even be said to be a practical principle; for it does not meet the conditions of life, and failing in this, what value has it beyond the flimsy sentimentality and fair weather pleasure in which you gratify for the time your self-indulgence? What is it but the first idea of Christian piety, that it is a power in the nature of principle, a power that links the subject to God in a steadfast union, which no changes of the outward life, no fears of wrath or storms of sorrow can subdue. And what does God give us in our stormy Sabbath but a lesson which is, in fact, the first lesson of all—that principle is a thing superior to the weather, superior to every mentionable hindrance?

Therefore it is another use of foul weather Sabbaths, that they subject you to tests which enable you to understand yourselves. Thus you are to see as often as they come, how much or little you care for God's honor and favor. If a dash of rain, or a wet pavement, keeps you at home; if you are willing to find an excuse in causes so light, then do you reveal to yourself and also to the world how little you prize communion and love the commandments of God. It is this, in fact which connects the question of going to Church with a kind of inward disturbance, of which you are more or less conscious. It creates, for the moment, a struggle of compunction in your bosoms; for you see how little love you have to the things of religion. We also look around upon your vacant seats, and behold a visible expression of your slender interest in the house of God. It is as if you sent a servant to tell us that you have concluded not to be religious to day, and to give us your vote against the worship. Which, if it be a harsh offense against God and a discouragement to his worship, ought at least to show you to yourselves, and make you understand what is in your heart. Had we none but fair Sabbaths, such that you would even be tempted to go out, because of the pleasantness of the day, then would you be present out of mere self-indulgence, and you might begin to take credit to yourselves for a real interest in the duties of religion. Every foul Sabbath has, in this view, a very serious signification. It is God's test day. Such days are wanted, and we have not one too many.

Furthermore, it is well to have foul Sabbaths that you may have fit opportunities and occasions to impress the conscence of your families with a sense of the sovereign value of religion. Mere words, apart from acts, impress nothing. Therefore God gives you a time to speak by action. And you have never an opportunity to impress your children so deeply with a sense of the sacred value of religion, and the unbending sovereignty of God's commandments, as you have on your stormy Sabbaths. If, then, despite of all severities of weather, you are seen repairing to the house of God, you tell them, by that act, what no words could tell them so effectually, how great is the value of religious good, how firm the demands of religious duty. If, on the other hand they only see you saunter to Church on the bright and fair days, you leave them to infer that the worship of God is of no very sacred obligation, and, in fact, that the law of the weather is a higher law. Not seldom is it observed, in the country congregations, that families who live most remote from the places of worship, are most punctual and true in their attendance, in all sorts of weather. It is almost impossible for such a family to grow up in irreligion. They receive an impression of its criminality which nothing can afterwards expel. In every such family that I can remember, the sons and daughters have early became religious. If, then, you wish to bring up your family in the fear of God, your foul Sabbaths are your best days. God gives you the rain, the snow, the heat, the stormy wind not to annul the mercies of the day, but to make it even richer in blessing. And you can better afford to stay at home on any other Sabbath in the year, than when the deluge pours, or the heat scorches, or the snow tempest howls.

There is power, too, in the very storms of nature themselves, which makes it well for you to encounter them. They will assist you in the exercise of right sentiments of worship, and bring upon you views of God, which are only salutary and healthful. You need to make your acquaintance with God, as he is felt in his storms, as well as in the softer and more genial scenes of your bright and sunny days. If the universe were governed by a good and an evil principle, as some of the heathens believe, or if all storms and tempests, as Luther supposed of the thunder, were produced by the devil, then it might be well enough to keep your shelter and fence off the evil one as best you may. But since fair weather and foul are both alike from God, they are both alike valid, as expressions of his character and government. The peaceful sunshine, the genial, balmy air suffused with odors are not, by themselves, any adequate expression of God. He thundereth with the voice of his excellency. He rides upon the wings of the wind. He makes a decree for the rain. The cloud is turned about by his counsel. By his wrath the frost is given. He says to the snow, be thou upon the earth. The treasures of the hail are in his bosom. All these symbolize his power and majesty, and reveal him to us in the awful sternness and grandeur of his government. Here, especially, do we behold and feel that he is the great and terrible God, able to maintain his counsels and his laws, by strong arguments, when weaker will not suffice. The Sabbath morning, then, is ushered in, we will say, by a fierce and tempestuous storm. You raise the question whether you shall go to Church or stay at home? God is a being, you remember, who deals not in softliness and gentleness only, but in strength and terror, and why should you shrink from meeting him in those manifestations which, perhaps, have a better lesson for you than any other. Is it not the time for me to worship, you inquire, when he stalks abroad in his majesty and power? Ought I not to understand the great and terrible God, as well as the gentle and lovely? You go out into the tempest, and its wrath is the wrath of the Almighty. The house where you sit is rocked by the sound of his majesty. Your spirit is stormed inwardly with emotions of awe and fear. As in the worship of your softer days, you sit and hear of the recovering mercy of God, and begin to feel that you are a creature of great consequence and value to your Heavenly Father, so here you shrink back into nothingness and holy dread before him. You are humbled, all loftiness and resumption are prostrated, and you become a child before him. God has a liturgy for his Sabbaths, no thanks to the Church, and it is studiously contrived to impress you on all sides, with thoughts appropriate to your manifold relations to him, to the varied purposes of his government, and the mingled riches and majesty of his attributes. It whispers in softness, it thunders in power, it storms in fury and wrath. He means to make you feel all sides of his character, and worship him in appropriate sentiments. If, on a Sabbath, the rain pour down its floods, or the thunder peals with a voice that would rend the cedars; if the cold wind howls at the door, or the wintry storm roars above, lashing the skies with its fury; these all fulfil the words of Jehovah, they speak his majesty, they blow their hallelujahs forth, and fill his realm with inarticulate praise.

Hence, there is a peculiar interest and sublimity attending worship in a storm. God stalks before the worshippers, and they hear the sound of his majesty. Their soul is moved with awe, in its deepest seats of emotion. Their own nothingness is impressed. Pride is struck low. The creature is filled with a sense of his dread Creator. The tremendous chorus of the storm rolls down upon the soul and through it, expressing God—God in his greatness and glory—God in his justice and power—God in his avenging purity,—the throne of law, the antagonist of sin, its judge and its voice of doom. Accordingly, when Moses gave the law to Israel, it was no fair weather scene. There were thunderings and lightnings. A thick and terrible cloud rested on the mount, skirting it down to the place where the people stood. The mountain smoked under the cloud, and sent up wrathful fires. The sound of the trumpet was exceeding loud, and all the camp trembled with dread. And there it was, when God was expressing himself to them in that liturgy of thunder, that they received the law of their Creator. David, too, has a whole psalm, in which he is occupied with the lesson of the thunder, calling it the *voice of God*, and connecting it with the temple worship. Give unto the Lord, O ye mighty, give unto the Lord glory & strength, worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters, the God of glory thundereth. The voice of the Lord is powerful, the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon, yea the Lord breaketh the cedars of Lebanon. He maketh them to skip like a calf. Lebanon and Sirien like a young unicorn. The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness—of Kadesh AND IN HIS TEMPLE DOTH EVERY ONE WORSHIP That, in his view, was the fit time to worship, when the God of glory was thundering, and his storm was shaking the world.

Never will the worshipper ascend to higher impressions of God, and fill himself with a deeper sense of his power, than when he worships in a storm, if he only directs his mind aright. The overwhelming effect once produced by Whitfield, in taking advantage of a storm of thunder, and especially of a single crash that burst on the air, at the commencement of his discourse, when all was hanging dark and ominous around, is known to you all. In such a connection David says nothing of trumpets, and timbrels, and harps, and shawms. When the storm blows its anthem through the sky, and creation shakes with the sound, organs and choirs are feeble instruments. In the stormy Sabbath, then, whether of summer or winter, when the anthem of creation is loudest, and God is abroad in the sweeping majesty of his power, then is the time for you to be found as a worshipper in his temple. It is in such a day, and amid such demonstrations, that God will come down upon your being with impressions of his grandeur, otherwise difficult to be attained to.

There are mercies enveloped, too, in much of what we call unpleasant weather, which ought to invite us to the house of God. In every frost of winter, God is preparing the soil to be loosened and re-dissolved, and thus to favor the growths of returning spring and summer. In every rain, he is mercifully watering our fields, and preparing the food that is to sustain our comfort, supply our luxuries, and crown the earth with verdure and beauty. Praise waiteth for thee, O God, in Zion, says David, and unto thee shall the vow be performed. And what is the burden of this praise? Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof, thou makest it soft with showers. Thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. The pastures are clothed with flocks, the valleys are covered over with corn, they shout for joy, they also sing. Shall, then, no praise wait for God in Zion, when all nature sings of bounty and joy?

With how ill a grace do you remain at home, unable to encounter a slight inconvenience in the weather, when, in fact, God is garnishing the earth with beauty for you, and dropping his fatness on it for the supply of your table? At what moment in the year, should you hasten dheerfully to his temple, and send up your voice of worship to your Heavenly Father if not when he is sending down the showers of his goodness? Then to keep the house in churlish self-indulgence, lest some drop of God's blessing, should touch you—how cold is it, how harsh an offence to the giver of your blessings. There is something, too, in the descending rain, as a mechanical device of the divine goodness, worthy to excite your tenderest admiration. Suppose it were a question how the dry earth should be adequately watered? how so great an extent of surface should be sprinkled with the needful moisture? What enginery can execute a task so nearly infinite? Not all the hands of all the men that live; not all the animal nad mechanical forces we have at our command, could suffice to do it. But the divine wisdom does it by a plan how simple and efficacious, raising the cloudy cisterns into the sky and floating them about on the wings of the wind, to distil upon the otherwise parched desert of the world, and supply the juices of animal and vegetable life. The distribution is perfect. No cataract spills from the sky to tear the ground; no torrents fall to crush the slender growths of the world. He maketh small the drops of rain, and sprinkles his mercy in gentleness, that you may be able to bear it. Surely these drops of baptism are sacred drops, more hallowed than any which may fall from priestly hands, and worthier of your reverence. And yet the fair weather hearer dreads the summer rain, and because it falls without on the rejoicing earth, refuses to go out and see his Father's work, and join in the praise of his people.

So, also, if the wintry storm howls about your dwelling, strong against its power, secure and warm within; if the careful mother is not afraid of the snow for her household, for all household are covered with scarlet, how shall you better testify your praise to the giver of these comforts and blessings, than to use the covering, by which he shelters your body, as a defence in going to his house? He gives it to you as the crown of your industry, not for your sakes only, not for show, not for the comfort of your body in the exposures of business—but also for the service of his house. He calls you out into the storm & wintry cold, to prove your thanks in the use of it, and testify your sense of his protective goodness.

God also means by his stormy Sabbaths, to teach you a religious interest in your fellow men. Remaining at home, you may indeed think of the shelterless poor and of the tempest driven sailors, lashed to the icy shrouds, or weltering in the dreadful waves, or perishing on the bleak shore. But this, by itself, is no religious interest. The piety you feel should carry you to your Heavenly Father, and unite you with his people in prayer for the sufferers. Christ, you will remember, was praying on the mountain, in a stormy night, when the boat of his disciples was foundering in the waves, and it was there that he received his commission to the waves and went down to say his—Peace, be still! By all the severities and storms of life, God means to bind you in the most enlarged and dearest charity to your fellow men. And when should you be found with his people in worship and supplication, if not in the hour when terror and death are falling on so many thousands of your race?

Is it vain to add, that a creature, who must so soon give back the shreds of his mortal nature, as a prey to all the licensed elements, should go out willingly to make his acquaintance with the storms, and bespeak a rest and shelter for his soul. The rains will very soon drench your lowly resting place, the storms will rage above, the cold will settle dank around you, and snows will cover your pillow. You are a sinner, too, and there is a horrible tempest raging, to devour you, in a world beyond life. It ill becomes you, in such a case, to shrink with a spirit so dainty, from the storms that are so soon to have you for their prey. Rather should you remind yourself, by signs like these, of that doom which awaits your body, that other storm which threatens your soul, and let them draw you to the house of God, there to seek the warmth of his eternal bosom, and the peaceful shelter of that love which waits to receive the righteous. Hasten thither and send up your prayer with David, and say—I would hasten my escape from the windy storm and tempest. Let the body brave what shortly it shall brave no more. Let the spirit shelter its eternity in the sovereign peace of God.

Nor should it ever be forgotten, as I fear it is by many, that Christian piety is the child of danger and severity. If you cannot renounce your pleasure, if you can brook no hardship, you cannot enter into the kingdom of heaven. Christ your Savior did not shrink from evil. He planted his religion in a life of suffering and a severe death. He was often shelterless. He was out upon the waters, drenched, himself, by the storm that was tossing the boat of his perishing disciples. The breast of heaven was cold to him in the garden. And in the hour of his death, the sun drew back his beams, the earth shuddered with a chill, and judgment cast its dismal shadow around him. There is no fair weather in the scene of the cross. The Lord of your redemption braves the storm—even the horrible tempest. His servants and followers, too, who went abroad to publish his Gospel, encountered all severity, enduring cold and nakedness for your sake. The history of the church, too, has ever been a stormy one. Exposure, persecution, want, and all malignity have been its lot. Fires have scorched it more merciless than the lightning; thunders have burst on it from hell, more terrible than the thunders of heaven. The Christian faith comes to you as the child of storms. If you embrace it, the spirit of suffering will be in you. Least of all will a little rain, or a slight chill of the air, or even a driving storm, be more than you can meet. You will be ashamed to hope in such a Savior as Jesus was, and think it too much to encounter a slight inconvenience to your person.

A fair weather religion, I will also remind you, is not the religion of this soil. When the Pilgrims appeared on these shores, it was in the cold of winter. The May Flower had its bloom and gave its fragrance out in December. The spray of the sea had frozen as it fell on them, and made their clothes like coats of iron. They had waded the shallows to reach the shore, and waded the snow-covered hills to find some sheltered landing place. In a driving storm of rain and sleet, they at length brought their bark to the land. The next day was the Sabbath. With not a house to shelter their families, they yet could not think to occupy the day with building. No sound of the axe was heard. Weary, and wet, and cold, they crowded together in their little pinnace, and rested their bodies, and warmed their hearts in hymns of praise.—And afterward they trained their children to the same rugged patience. They met in cold houses, poorly secured against the winds. All their family was around them; no consideration of the weather ever being suffered. Their service was prolonged not seldom for three and four hours, and with no thought of impatience. The same spirit descended from generation to generation. Even within our memory, there was scarcely a stove in any house of worship in New England. They rode in open wagons in all weather. Living under a rough sky, they hardened their piety to suffer it, and a fair weather religion was scarcely known to their dreams.

Here is the secret of that vigorous principle, that strong sense of religion which has prevailed among our people, with results so pleasing in our general character and history. It has been our attachment to the house of God, our almost universal attendance there, in despite of all kinds of weather, that has made us a peculiar people in the sight of mankind—most honorably peculiar. Alas! that now a fair weather religion should begin to prevail among us. Have we not cushioned our houses of worship and formed them to the best models of ease? Are they not closed with well set casements, and warmed to a gentle summer heat? Is not the service shortened, and generally the distance too? And is it now to be thought a severity, that cannot be endured, to go to the house of God in any kind of unpleasant weather? My friends, I mistrust this delicacy, I am afraid it indicates a decay of religious principle. Such a spirit indulged in your families, I must warn you, will soon divest them of all sense of religion. Nothing can bring the safeguards of religion into your families, nothing can save either you or them, but to be the true children of the Pilgrims, and give a strict and regular attendance at the house of God. This fair weather religion is the piety of death both to you and to them. It is impossible to preserve in yourself any steady principle of piety or homage to God, without a rigid attendance at his house; and you will do more for the piety of your children, more to anchor them in the ways of holy virtue by a perseverance in all weather, and especially foul weather, at the house of God, than by every other sort of influence you can exert.

I will go no farther. I have long been wishing to speak on this subject, and now I have chosen a day, when the heavens are bright and the sun shines gently, and a persuasive calm and softness woo es you to your seat. You have obliged me to occupy a day when nature smiles with grace and favor, with a discourse of storms and tempest. I hope that all my fair weather hearers are present, and, being present, that they will receive the salutary lesson I give them. I have not said, and did not mean to say, all that could relate to a subject so unpleasant. I have not rebuked your self-indulgence as I might have done. I have not spoken of the chill our worship often suffers by the thinness of the assembly and the many empty seats displayed; for I was not willing to ask your attention here as patrons of the place. I have not dwelt on your excuses, and removed them—the plea that you had better sometimes spend the day of God by yourselves; for you know that you spend it in no such exercise as worship, or preparation for a better world—the plea often present to the giddy heart of vanity, that a stormy day is no fit occasion for the display of your person, a plea that you cannot yourselves utter, because of its conscious want of dignity, but which nevertheless has power with many—the plea that it will injure your health to encounter the rough weather; for you all expect me to be here in every storm that blows, and you can as well be here as I; and if in thirteen years attendance on my duties here, without any consideration of the weather, in its wildest storms and fiercest cold, I have never suffered the least injury, there is not much reason to fear for you—certainly not for any who are in equally sound health. To invalids I will make allowance, though even they would commonly suffer by no exposure incident to their attendance. There is no such poison in wet and cold as many love to suppose; and if we were not so self-indulgent, so ready to shrink from the rough moods of nature, we should have clearer minds and stronger bodies. The worst and most dangerous poison is confinement, and the pent air that simmers all the day, in heated rooms, unchanged.

With these, and other affectations and excuses, I have had nothing to do. Their answer you will easily find in your consciences, and no argument is necessary to remove them. I have chosen rather to convince you, if possible, that God has not erred in appointing stormy Sabbaths; that if he had made the Sabbath always fair, it would have been a much less beneficial arrangement for you. Your inclement Sabbaths, if rightly observed, are your best days, and you can, least of all, afford to lose them. In this respect the fire and the hail, the snow and vapors, and stormy wind, do most truly fulfil his word,—assisting to give it value and power, and make it the unbending law of your hearts.

Nothing ever yet was known to attain the attribute of strength, except by a contest with obstacles. It is the universal law of body, mind, and spirit; of action, faith, conscience, and piety, that they gather power by enduring hardness. And therefore I often tremble lest these days of public liberty and unmolested worship, when persecutions are chained to rage no more, no more to strengthen the principle of our religion by their fires and torments, should finally enervate and work a total degeneracy in our piety. I can think of no security against this result, except that which has hitherto distinguished N. England. Go to the house of God—suffer no obstacle to keep you thence. Take your family with you. Train them to the understanding that nothing but stern necessity will excuse their absence from the public worship of God. Be fraid ever to let your seat be empty on the Sabbath, however stormy. Be a rigid, rough weather worshipper, a son of New England. This habit will never cease to give a nerve of vigor and health to your religion. It will give you the spirit of Jesus and his apostles, as far as it can be had, without their sufferings, and having this, the Gospel cannot die.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

SANDWICH ISLANDS.

LETTER FROM MR. BOND, JUNE, 1846.

New House of Worship.

The building of a church at Kohala has been already noticed. The following account of this enterprise will be read with interest. Some of the facts, moreover, will furnish matter for profitable reflection.

The contributions of this church for benevolent purposes have been appropriated towards the expense of erecting our house of worship. The amount contributed it would be difficult to determine. The labor given has consisted in hewing timber and in drawing it from the mountains, thatching the house, and enclosing it with a substantial stone wall of one hundred and sixty feet square, pointed with lime. They have also collected the stones for our bell-house; and they have brought some of the lumber from the shore, ten miles distant. All this labor, with the exception of thatching, has been of the most exhausting kind; and in sorrow I must add, that, as every where else, so here, many who are called by the Christian name, have scarcely lent a helping hand for a single hour. The entire sum given by the church in money, towards the house, was forty dollars. Very few could have contributed more, had the desire existed. Extreme poverty is the state of the entire people. Several hundred dollars were subscribed by the church; but the nominal value of all the subscriptions, paid in articles of Hawaiian production, is about two hundred dollars. The available value, however, has been a more trifle, owing to the want of a market for the articles contributed.

The new meeting house, to which reference is made above has an unusually strong frame. It is thatched on the roof with cane leaf, and on the sides and ends with *ki* leaf. Its size is eighty-six by forty-five feet, with a verandah of six feet in width all around it. It has four large doors and twelve large windows; it is well floored throughout, and filled with settees of an uniform length. The end exposed to the trade winds is likewise ceiled up; as are thirty-four feet of the sides, and a part of the top, at the end in which the pulpit stands, for the sake of greater ease in speaking. The settees, one hundred and thirty in number, were all manufactured by the natives themselves, (to whom they now belong,) with very little showing, or purchased of native makers at six dollars per seat.

The whole expense of the edifice Mr. Bond estimates at about sixteen hundred dollars. "We have received," says Mr. Bond, "very valuable assistance from friends of the Redeemer on these islands, as also most unexpected and generous aid from friends in the United States." The receipt of a fine bell, weighing two hundred & ten pounds, procured by "the generous agency" of Rev. H. T. Cheever, is also acknowledged.

In regard to the labor of building our new house, I will only say that you can probably have but little conception of the immense amount of toil it has cost. Never before did I know, from experience, labor so extremely exhausting; this is particularly true of that expended in drawing timber from the mountains. Some of this timber was very large, and as heavy and solid as the toughest white oak. It was not to be procured at a less distance than from eight to twelve miles, and in situations so cut up by precipitous ravines, that human muscles alone could be set to the task of dragging it down. The drawing of single sticks cost us from one to four days of the severest labor. One stick of fifty or more feet in length, and fifteen or sixteen inches square, occupied four days in drawing, although from eighty to one hundred men were employed. Four ropes of three-fourths of an inch in diameter; were snapped at a single pull.

After making the experiment, I found that we were likely to do very little in procuring timber, because there was no one who could act with the natives as a leader and thus harmonise their efforts. It became necessary, therefore, either to see their energies expended and nothing accomplished, or to attend them constantly in their mountain expeditions, which I afterwards did.—The labor was very severe, and added to my duties on the Sabbath, seemed for a time more than human nature could bear. But the Lord held me up; and though I had not a half a day's rest for several months in succession, and for two months of the time, I had not more than two or three hours sleep out of the twenty-four, (in consequence of the severe sickness of a child,) my health suffered not at all.

Some members of the church have done most nobly in making willing sacrifices of themselves and their means to this undertaking. These are the few choice spirits whose religion consists not in tongue merchandize, consecrated in a breath, but in the offering of their bodies, with all their energies, as "living sacrifices" to God, and who are ready to stretch their sinews, and pour out their sweat ungrudgingly, whenever he demands it. What would not an entire church of such men accomplish! Happy the man who should be its pastor!

The wonderfully rapid and ameliorating influence which a clean and orderly house of God has exerted upon the demeanor and external appearance of our congregations on the Sabbath, and, I may add, upon their social condition generally, is almost incredible. Within the short space of six or eight months, the change wrought has been very great. It is only with great difficulty, at times, that I can believe that the decently clad and well behaved assembly which I see before me on the Sabbath, is the one to which I ministered to but one year since. It is not a little cheering to feel that now at length, on God's day at least, we can urge a very respectable claim to fraternity with decent people. Mr. Bond also reports the erection of "a common thatched meeting-house" at one end of the out stations.

LETTER FROM MR. BISHOP, SEPTEMBER 22, 1846.

Revival at Ewa.

MR. BISHOP has charge of two districts, Ewa and Waianae, in the southern part of Oahu. The intelligence communicated in the subjoined extracts, in respect to this field, cannot fail to interest all the friends of missons.

Since my last communication we have enjoyed the continued presence of the Holy Spirit, both here and at Waianae. For more than a year I have been visited daily by religious enquirers: and I have been followed by them from place to place to hear the gospel. Although my regular congregation has increased to one thousand or twelve hundred, and on special occasions, our spacious chapel has overflowed, and many hundreds could find no admittance, yet, through the whole time our assemblies have maintained the strictest order and decorum for such a noisy people as this; and at such times of deep solemnity we have been entirely free from animal excitement.

The progress of the work has now nearly ceased; but the labor of preaching, and of instructing, receiving and rejecting candidates, is the same as heretofore. The general seriousness on the minds of the congregation has somewhat abated, and the chapel is not so crowded on the Sabbath as it was formerly. But the attention to religious ordinances is still good. I have now on my hands a large company of candidates, who are desirous to be admitted to church privileges. I am instructing them in the principles of doctrinal and experimental religion, and watching over them in respect to their christian conduct. A large proportion of these are young persons, who, although they are more intelligent than adults in conversation, and receive instruction with greater facility, are not so stable in character.

Though I rejoice that so many of the youth of my charge profess to be serious, I do it with trembling; as there are so many temptations to sin, around and within them, with so few restraints, to hold in check their natural propensities. I have already received several into the church after a long probation; but I am constrained to say that since their admission, their deportment has not been as exemplary as it was before, though none of them have done that which subjects them to discipline.

Since the beginning of the present year, there have been 3 seasons of admission to the church. On the first Sabbath in Jan., 39 persons were received; in April, 53 more; and in August last, 131 more. I have also about 200 candidates with whom I meet every Wednesday, and spend the whole day conversing personally with each.

Religious Intelligence.

PITTSBURGH DISTRICT.

Buchanan Circuit, Va., March 22, 1847.

The cause is still on the advance on this circuit. The good Lord is still carrying on his work. Fifty-three have been added to the church this conference year, and the prospect is very good for as many more. Many backsliders have been reclaimed, and believers built up in the faith. To God, be given all the glory.

R. H. WALKER, Supt.

Masontown, Pa., April 2, 1847.

Br. Bassett.—I wish to inform your readers through your *elegant* paper that the Lord is still carrying on his gracious work in this part of his vineyard. Clouds are dissipated, hearts are melted, souls are born from above. Glory be to God, for his love to a lost world. I have held another protracted meeting at Henry Clay Furnace, and received the names of ten as probationers in the Church, amongst whom was the Manager and his wife. May the Lord keep them faithful and save them in heaven, is my sincere prayer. Yours truly,

SAMUEL CLAWSON.

MUSKINGUM DISTRICT.

Tiffin, O. April 6, 1847.

Br. Bassett Dear Sir: The last intelligence you had of me, was in reference to my late illness. I now inform you that I have in a great degree recovered my usual health, and have some two months since, resumed my regular labors on the circuit. My first attack of illness, was of congestive fever, by which my life was seriously threatened. When I had but partly recovered from that, I was attacked with violent inflammatory rheumatism in my right shoulder, extending through the muscles of my neck into my head, and along my collar bone into my breast which so completely disabled me that I was for weeks quite unable to help myself, so that I was in all, confined to my room full twelve weeks, after which I dare not venture out any distance from home except in very fair weather. But it has pleased God to restore to me my usual health, so that I am enabled to endure the changes of the season with but little inconvenience to myself and without much hazard to my health. Hence I am now flattered with the hope that I shall be able to meet my appointments regularly.

Br. G. M. Scott my colleague arrived in due time after the rise of conference—has enjoyed good health—is well received—and has been prompt and faithful in meeting his appointments, which has been of great benefit to the circuit. I take pleasure in saying to the praise of my friends and brethren in Christ on this circuit, that during my late indisposition they did not fail to enquire into my wants, and were prompt to supply them, so that I wanted for nothing, for which I feel myself under a weighty debt of gratitude to them, but more especially so to God, the giver of every good gift, for having put it into their hearts to do these things for me, his unfaithful and unworthy servant.

We have held two Quarterly meetings, and one protracted meeting this conference year. The first, a Q. meeting, was held at Lower Sandusky. The weather was so inclement at the time as to occasion a very limited attendance of the brethren from a distance, and the meeting passed off without any thing special in the way of religious excitement. The second quarterly meeting was held at the Ridge Union meeting house. Weather fine—but few from a distance—congregations large and good attention to the word preached. Br. Jer. Jack, was in attendance and did us good service—general satisfaction rendered, but nothing special accomplished. The third, a protracted meeting was held about six weeks since at Muscanunge meeting house, three miles west of Lower Sandusky. Br. R. S. Rice assisted in the labors of the occasion. Church members were encouraged and did rejoice. About twenty sinners professed faith in Christ, and many of them gave very clear and satisfactory indications of having experienced a genuine change. Fifteen having united with us in church fellowship as the fruits of this meeting. We have peace in our borders—loving brethren and sisters to take care of us, and God's grace to help us, for all of which we desire to be truly grateful to the Lord of all. ISRAEL THRAP.

Mount Vernon, O. April 9, 1847.

Brother Bassett: Weary and worn down in body and mind by a long protracted effort, I now snatch a few moments, from a few hours demanded for necessary repose, to communicate to you, and through you, to my fellow laborers in the gospel, the triumphs of saving grace on Licking circuit. My past silence has not arisen from a want of something to communicate; but from a want of time for the communication. In this region of floods and mud, I have been plodding on throughout the inclement winter, without intermission; and my toils and travel have not been in vain in the Lord. We have added more than eighty persons to the several classes on the circuit since Conference. At the second quarterly meeting, held in Mt. Vernon which was protracted through two weeks, we had a good time, regarded as the beginning of good times in this place. The membership were greatly revived; united and frequent prayer went up to God, such as takes no denial and brings down the blessing for certain. Some of the wanderers were sought out and brought back to the accustomed fold; while the house was crowded night after night, with attentive hearers. The best of all,—the spirit of the living God was with us, and five persons were hopefully converted; one of these (O how shall I sufficiently praise my gracious God!) was my daughter Emily, who had previously seemed as if she would be the last, but through the abounding grace of God, has become the first in my family, to turn to the Lord with full purpose of heart, and since has given me no little help in laboring for the good of souls. Brother Lamb came to our help and gave us very efficient aid. One of the best of Evangelical workmen is brother Lamb; what a pity he cannot be kept regularly in the field!

We have just left a meeting of two weeks' continuance, to attend to our third quarterly meeting, which is to begin in this place to-morrow. This meeting was had at a new appointment, about five miles west of Vernon, where there was no class; and it has resulted in one of these glorious revivals to which I have been accustomed in past years. Fifty one persons were clearly converted at that favored place, the anxious seat, where yearning mercy sits enthroned in grace, and waits to receive the submission of humbled, suppliant rebels. There bowed together wrinkled age and blooming boyhood; and the tottering grandsire stood side by side with rosy youth not yet in their teens; and [illegible] "his own righteousness" and rejoiced in a "better sacrifice," the bad leader of Satan's revelry, the musician of the enemies' camp, had "a new song put in his mouth, even praise to our God." There is now at this appointment formed a class consisting of sixty one persons, principally from the world, and almost all in the enjoyment of religion, happy very happy in the Lord. This is but the beginning;—the work must go on;—numbers, far and near, are deeply convicted the spreading influence of convicting energy reaches almost to your "borders" brother Hatfield;—my prayer is, that it may enter your field in the North, and sweep over the whole, like a prairie fire, burning, rolling on, and bearing down in its flaming course, every opposing element, till it passes your farthest southern bounds;—and the startled Capitol of our State, shall exclaim, "What hath God wrought?"

The president's visit is to be received at the Ebenezer Meeting house on Schenks Creek.—My exhaustion forbids me to write more. I claim your indulgence this once for the imperfect penmanship of this communication, which my trembling nerves, quivering under the effects of the excitement of our soul shaking meeting, prevent, at present, to be better.

THOMAS POTTER, Sup't.

INDIANA DISTRICT.

Milroy Ia., April 1*st*, 1847

Br. Bassett: Our second quarterly meeting on Flat Rock circuit, closed on last Monday night. It was a good meeting, and was well attended. One joined the church.—We were favored with the labors of Brs. Shipp, Paul, & Stibbens to whom our thanks are due.—Our next quarterly meeting is to be held in Milroy, Rush County, on the 4th Saturday and Sabbath in June.

As ever yours, C. H. WILLIAMS.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, APRIL 15, 1847.

Aurora Borealis.—On Wednesday evening, 2th inst. we had a remarkably interesting display of this phenomenon. Not only was the entire northern portion of the horizon lighted up, but varying columns of white light would rise up in the north west and north east, to a height of from 30° to 40° and continue sometimes for several minutes, then subside, and others would shoot up at other points. At about 10 o'clock, a remarkable belt of light was seen extending entirely across the heavens from east to west. It was from 6° to 10° in breadth, and its southern edge quite touched our zenith.

A Sermon.—Our readers will find themselves interested and edified in reading the sermon of Dr. Bushnell, which we copy this week from the American Pulpit. The topic is a peculiar one, and it is discussed and applied in a very ingenious and forcible manner. It is indeed *a sermon for the times.* None of our readers would wish to be considered fair weather Christians. But whether they be or not, let them read the sermon. And those who conceive that they have not time, let them be sure and lay it by, for perusal, when there comes a 'Stormy Sunday.' Dr. Bushnell chose a fair day to deliver the Discourse when he had all his fair weather hearers out. He shows that there is no such poison in wet and cold, as many love to suppose; and that if we were not so self indulgent, so ready to shrink from the rough moods of nature, we should have clearer minds and stronger bodies. "The worst and most dangerous poison," he tells us, "is confinement, and the pent air that simmers all the day in heated rooms unchanged." Don't fail to read the sermon.

New Orleans—Moral Aspect—Churches.—We have just read in the Nashville Christian Advocate, a long letter by Bishop Andrew, giving a description of the moral and religious state of New Orleans. He thinks that the population is assuming a more permanent character. In former years, it used to be considered that to go to New Orleans was almost equivalent to going to the grave. The dreaded yellow fever which was won to lay waste the city, he tells us, has lost much of its malignity, and of course, much of its power to alarm. He represents that to permanent inhabitants, it is a very healthy city, he believes *none more so upon the globe.* He says that many of the inhabitants who used to make annual preparation to depart in the spring, now remain permanently. 'First, they ventured till June, then till July, then till August; till at length they have resolved to take the city, for better or worse, all the year round.' This state of things he observes, is annually increasing. He is of opinion also that the moral and religious state of the city is on the advance. Originally, the great mass of the population, were French and Spanish, and of course, Papists. Great commercial interests attracted crowds from all parts of the Union, and we might add, from all natinos of Europe, thousands of whom cared for no God but the god of this world. Others who had religious training, would be carried away by surrounding circumstances and forget the restraints of conscience. But the various Protestant Churches have been for many years, directing their attention to New Orleans, and have labored with various success, accomplishing much good. The Bishop however, of course, gives a more particular account of the Methodist Churches in the city. He says that their progress has been slow, but he thinks the prospect now fairer than ever before for extensive usefulness. There is almost an entire Presiding Elder's District in the City alone. He gives an account of *ten* several charges in the city. 1. Poydras Street Church. This is their largest and principal church in the city. The house was commenced under the ministry of J. N. Maffit. 2. Moreau St. Church. A fine house, unfinished. 3. Seamen's Bethel, Prosperous. 4. Soule Chapel—a new one. 5. Wesley Chapel—a flourishing church of colored people, from 12 to 1400 members. 6. Andrew Chapel. A lot and a preacher—house about to be built. 7. Steele Chapel—about to be built in Magazine Street. 8. New Basin. A good revival here last year. 9. Lafayette. A good house, but prospects not flattering. 10. French Mission. In conclusion, the Bishop urges, increased attention to the German population, and the negroes.

The Barque Gen. Harrison cleared from Alexandria, D. C. on the 3d inst. with a large cargo of food for Ireland contributed by the citizens of Washington, Alexandria and Georgetown. So says the Columbian Fountain.

Sears' Magazine.—The April number has reached us. It contains an extended description, and numerous pictorial illustrations of the state of New York. Interesting as usual, Published by Robert Sears, N. York. By the by, the publisher has just honored us with a commission to receive subscriptions for the Pictorial Magazine, and also to sell all the Bound volumes of his Pictorial Publications for 1847. We shall be pleased to receive subscriptions. Call and leave your names, and the pay in advance.

American Pulpit.—We have just received the April number. It contains a sermon by Rev. Presiding Elder Scott, of New Hampshire, and two other sketches of sermons. The Pulpit commences a new volume next month, with the addition of eight pages to each number, and an occasional engraved portrait of some popular clergyman. One dollar per year in advance. Address, Samuel Chism, Worcester, Mass. Send for it.

Pittsburgh Gazette.—This venerable new spaper, the oldest in the west, has just been changing hands. Our friend D. N. White, Esq. who has conducted it with so much ability for six years past, has availed himself of an opportunity of being released from the 'Physical and mental slavery and toil of an Editorship,' under which, he states in his valedictory, his health has considerably suffered. We must indeed congratulate our brother on his release, but truly regret to part with him from the *corps* editorial. We are gratified however to state the Mr. White has disposed of the Gazette establishment to a gentleman, well known in the world of letters, *Erastus Brooks, Esq.* well known as the author of 'Letters from Europe' which have been so extensively copied by the newspaper press, and for more than ten years editor of the New York Express, takes charge of the Pittsburgh Gazette. Mr. B. F. Harris, we are told, will still give attention to the commercial department of the paper. Under the new arrangement, we doubt not, we shall still peruse the columns of the 'Old Gazette' with undiminished interest. The introductory of Mr. Brooks, is a powerful paper, expressing noble sentiments respecting slavery and war.

Sad Rejoicing.—We learn by the Pittsburgh Commercial Journal, that the Councils of Philadelphia, have determined to have a general illumination in honor of Taylor's victories, and appropriated six hundred dollars to the purpose of lighting public buildings. Now we should apprehend, that if the 'Brotherly City' has money to spare, it might with greater propriety, be appropriated to any one of a thousand other objects, than shouting over the blood of slaughtered victims of the sword. We read in the Book of Truth, "He that is glad at calamities, shall not be unpunished." If these Philadelphia illuminators would only wait till peace is made, we could rejoice with them.

Ignorance and Prejudice vs. Learning.—We have been much gratified to see that the church of the United Brethren in Christ, have an effort in progress to establish a Literary Institution, to be called the Blendon Seminary, in the central part of this state. Several of their Conferences, we believe, have united in the enterprise. The friends of the measure however, have to encounter opposition from old prejudices against Colleges, and love of ignorance, on the part of some. In their Muskingum Conference, held in February last in Starke County, the Minutes of which we find in a late number of the Telescope, a resolution was offered and discussed, to co-operate with the Scioto Conference in the literary enterprise, but the resolution was LOST! We are sorry that that Conference bears the name of *Muskingum*, for we consider that it has disgraced the name. A proposition for its concurrence in the establishment of a Seminary of learning in Harrison county was also *rejected!* What an enlightened body! We know that the sensible men among the Brethren, must feel mortified that one of their Conferences should take such a stand in behalf of ignorance. We see in a late number of the Telescope, that a writer sets forth that the education to be obtained in our common schools is fully sufficient, if we are only well versed in the school of Christ. He thinks that a majority of the church are opposed to Seminaries, that the Brethren Church has a pretty numerous membership, with a full share of piety, and that it has thus far done well without Seminaries. But, bless the man, we used to do well without railroads and steamboats, and even without turnpike roads. Yet can we not do better with them? The article referred to is quite handsomely answered by Rev. L. Davis, the Agent for the Seminary. Amongst other forcible remarks, he says that "those who oppose, have never tested the great advantage of these schools, in storing their minds with useful knowledge."

Since writing the above, we regret to see by the minutes of the West Pennsylvania Conference in the same paper, that that conference by majority of over two thirds, has declared itself opposed to the Blendon Seminary, and also by the like vote, opposed to erecting a similar Institution, either in the Allegheny conference, or the Virginia Conference. Bishop John Russell voted in the majority! What an *intelligent* bishop that must be. And what a mysterious Providence that he did not live at least 5 or 6 centuries ago!

Our brother of the Religious Telescope, will not consider us meddlesome in thus having reference to the affairs of another branch of the church. Our sympathies are with him in the Seminary enterprise, and we wish it success.

Rev. Jesse Spurgeon.—This aged minister, as we learn by the Ohio State Journal, died at His residence in Fairfield County Ohio, on the 12th ult. aged 80 years. He had resided in that county ever since 1799. We recollect that Mr. S. was associated with Rev. W. Burke, in the Reformed Methodist Society in years past, but we know not what church relations he sustained, of late years.

Progress of the War.—Our statement last week of the engagements in Mexico, though quoted from the best authority, proved to be incorrect in part. We give this week the official despatches of General Taylor, respecting the battle of Buena Vista, for the benefit of those of our friends who do not receive a secular paper. Intelligence is this week received from various sources of the taking of Vera Cruz, by the forces under Gen. Scott. The accounts represent that on the 9th of March, the troops commenced disembarkation—on the 14th, the city of Vera Cruz was invested. On the 22d, a surrender was demanded—on refusal, 7 mortars open a fire of bombs. On the 25th the Navy battery, Paixan guns opened a fire. During the day, the fire proved very destructive in the town. On the morning of the 26, the enemy proposed a surrender. On the 29th negotiations were completed—the city and castle surrendered—Mexican troops, 4000 in number, marched out and laid down their arms. The American troops occupied the city and batteries, and the U. S. ensign was hoisted. Among the prisoners, are 5 generals, 6 0 superior officers, and 270 company officers. American loss, killed and wounded, 65. The slaughter among the Mexicans was immense. Outside of the city General La Vega was encamped with a large force of cavalry. It is stated that Col. Harney with from 2 to 300 dragoons repulsed this formidable force with terrible carnage, scattering them in all directions. Thus far, this statement is relied upon. We do not vouch for its correctness, in these days of "wars and *rumors* of wars."

Foreign.—There were two arrivals last week at New York, from England, the Packet ships, Columbia, and Gladiator. Amongst the few news items of interest which they bring, we see it stated that the distress for want of bread in Belgium is increasing. In Ireland too, deaths by starvation still continue, to a frightful extent. Cargoes of meal, rice, peas, barley and flour, are pouring into the suffering districts. The cry of the poor now is for *clothing.*

Ohio and Virginia—Boundary.—The National Era informs us that the Resolutions of the Ohio Legislature touching the Boundary Question, came before the Virginia Legislature, and were referred to a committee. The committee in their Report say that "the sovereignty and jurisdiction of Virginia is co-extensive with the bed of the Ohio River between the banks, at all times, covered by the water of the river or not; and that as well in regard to the soil of such bed when covered by the water, as when it is left bare by the temporary receding of the water. "The Report, however, admits that there is room for great diversity of judgment, in relation to the rights of Virginia, and deeming it desirable for both states, and the common duty of both, if practicable, to settle by amicable negotiation and treaty, this controversy, it recommends the adoption of the Resolutions. That's neighborly.

Abolition in France.—The petition of six hundred Catholic priests, for the abolition of slavery in the French Colonies, was presented by the Count de Montalembert at the opening of the French Chambers. The French Abolitionists are about establishing a periodical, devoted to the subject of emancipation. So says J. G. Whittier in the National Era.

New England Correspondence of the Western Recorder.

Boston, Mass. April 2, 1847.

Br. Bassett: On this 2nd day of April, the snow is falling rapidly, and the sleighs are running merrily. In a more appropriate season this would appear delightful, and tend to make one feel cheerful. But the most beautiful things must appear in their proper time and place, to have their beauty appreciated and enjoyed.

How sensitive we are—and quick to perceive the fitness of things, in all things involving our *interests.* Should there be the least disorder in the vast machinery of the Universe of God—especially when there is any thing ominous of ill, to our earthly well-being, how soon it excites our attention and our feelings of regret. In like manner may we not conceive that the Father of us all is grieved with the bold and rash manner in which we mar the beauty, and derange the harmonising results, arising from obedience to *moral* law—and shall not we also be made to grieve, if we persist in our revolings from the Divine Order! But our seasons, how they have, for these many years, continued to come in their appointed time, teeming with all their pleasing variety; and full of comfort, for ungrateful man.

But Ireland! afflicted Ireland! Thy spirit is brought low; the wailing of thy children has been wafted on the wings of human sympathy to every corner of our western world, our land of plenty,—and oh! that I could add, our land of *peace!* But the iron tramp of war has not yet trampled down all of human kindness; and although we are wasting enough in the destruction of human life, the lives of our own sons, and those of our neighbors, to lift up thy drooping head, oh, Ireland! and make thee to sing for joy, until thy harvest come, yet even now, we will not entirely forget thee, thou smitten of God and afflicted!

The splendid ship, Jamestown, has just sailed from our harbor, taking out provisions which were estimated to be equal to ten thousand barrels. Our excellent Mayor is now chartering some two or three other vessels for the same purpose. How delightful it is to see Protestants and Catholics working side by side in the cause of humanity—and what a rebuke to the spirit and usages of Catholicism, to see our whole city resolving to send no more money, to be appropriated to the relief of a priest ridden people, whose religious creed would lead them to give more to have *mass said* for the *repose* of their *souls*, than to save their children and themselves from starvation!—What more of relief goes from Boston to Ireland, will be in the varieties of nutritious food and clothing. This is a rebuke to a religious error, done in great kindness. And will not this do good? There is a chord even in the most corrupt, the most bigoted heart, that vibrates to kindness.

Let us now do what we can for Ireland—do our whole duty, and never again will the same strength of prejudice exist, that has existed, in a Catholic breast against the Protestants—a far more effectual method for opening their hearts to receive the truth as it is in Jesus, than to be constantly telling them how bad they are, without showing them "a more excellent way."

As the season is approaching for committing the seed to the earth, let me entreat the young men of the West to turn all their enterprize and strength, towards their productive soil—and not towards the dissipating speculations of "city life." I would sooner have my *bank* to consist in a bank of *earth*, than such as we find in Wall street and State street, and my *share* to consist in a *plough* share than to have the all *shares* that are bought and sold in those banks.

New England is fast becoming one great workshop, and Boston the counting room. Since the facilities for transportation have so greatly increased, we can buy grain and all kinds of bread stuffs, much cheaper than they can be raised from our more sterile soil. The mechanic arts, and manufacturing and mercantile interests, are fast becoming the only great leading object of pursuit. This constitutes us *consumers*, rather than *producers* of the staff of life. The West then is not only becoming the granary of New England but this year, of half of Europe also.

You see then what an interest we feel in the cultivators, and the cultivation of your soil. Should the pomp and glory of *war*, or the common desire to congregate in cities, attract your young men away from tilling the earth, or should any other event occur to prevent a golden harvest in the great valley of the Missisippi, our harps would at once be hung on the willows.

I feel a growing propensity to once gratify my love of the works of God in Nature, by looking at your fruitful fields, your wide-spread vallies, and your broad streams, and also see your growing towns and cities. My desire for seeing the "Father of waters" has, of late, been increased, by looking in several times upon Bauvard's Panorama of the Mississippi River. We regard it as the greatest painting which has ever been produced, of *American* landscape scenery. He gives us a view of the banks of the river, from St. Louis to New Orleans, a distance of nearly twelve hundred miles, painted on nearly three miles of canvass; so that I feel quite familiar with the appearance of St. Louis, the Platean Rocks, the majestic Bluffs of Selma, the mouth of the Ohio, with the appearance also of Memphis, Vicksburg, Natches, Baton Rouge and New Orleans.

But I should also like to see your schools of learning. I was much interested in the address of Gov. Slade, which you published several weeks since. What a noble plan have the citizens of Ohio conceived in bringing the subject of education to bear upon the attention of the masses—and what a noble man for its agent. And above all, I should like to see the churches of our Lord Jesus Christ, and the men who minister at their altars—to see if they have warm hearts—burning with love for souls.

L. D. J.

Written for the Western Recorder.

To a Mother, on the loss of a beautiful Child.

A FRAGMENT.

Weep not, O Mother? for the early dead. Dry thy tears of sorrow, and let grief give place to joy. True, it was a fair, promising, and beatiful bud, blooming in they garden, the pride, the joy of thine heart. Its lovely countenance shed a charm around thy daily toil, and smiled upon thy cares; and when thou pressed it to thy bosom, and fondly dandled it upon thy knee, its pearly eye would peer into thine own rapt face, and twinkle with delight; while a heavenly smile would play about its ruby lips, and convey a tide of rapture to thine heart—its mother's heart—which only mothers know, but which no mother's tongue can e'er express. But yet it was too fair a flower, too rich a gem, to bloom in this vast and gloomy wilderness of woe, and

"Waste its sweetness on the desert air."

The incense that it shed around they path, was not extracted from the dreary scenes of life—it was a bud of heavenly being. A sweet exotic, too fair and fragile for the darkened shades and piercing breath, and rude storms of earth, the Great and Wise Horticulturist of the gardens that grow in all perennial loveliness, where no bloom ever fades, and the "sear and yellow leaf," is borne not rustling on the chilling breeze, *transplanted* it to the eternal Paradise, its native clime, where it now, in expansive beauty blooms and sheds its sweets around the throne of God, unfolding its glorious hues to the gaze of angels, and the admiration of the saints. Then, O Mother! dry thy tears. Rejoice that thy child has gone from the evils to come, escaped the pollutions and sorrows of a sinful world, and is now a sweet and ever living flower, in the garden of its Maker and God.

"This lovely bud, so bright and fair,
Cut down by early doom;
Just come to show how sweet a flower,
In Paradise could bloom."

ANON.

Solitudinarian Cabin: March, 1847.

From the Conference Missionary, Wabash Conference.

Burlington, Ia. March 2, 1847.

Br. Bassett: I wish through your paper to inform the friends that I am yet on the shores of mortality, though I have been much afflicted. I was taken with fever on the 7th of September last, at my last Quarterly meeting on Crawfordsville circuit, and laid there eight days. I was then brought part of the way home in a wagon prepared for the purpose by some of the brethren, and rode on horseback the remainder of the way, which I think gave me a relapse. I was then confined to my house for three months or nearly so. But I have now so far recovered as to get out, and preach some lately, and have arrangements made to extend my labors some further into the wilderness. Though surrounded with many temporal difficulties, I feel like putting my trust in the Most High, and going on in the discharge of duty. But I must acknowledge the question of slavery has considerably effi[ected] my mind. But let us use our united effor[ts] prayer, and consultation on all proper occas[ions] and throw our influence on every side again[st] (slavery,) and it e'er long will be driven [to] own territory, or at least, it will be separ[ated] from the church. JOHN ALTE[R]

NEWS OF THE WEEK.

OFFICIAL DESPATCHES FROM GENERAL TAYLOR'S CA[MP]

Headquarters Army of Occupation,
Camp on the field of battle of Buena Vista,
Mexico, February 24, 1847.

Sir: I have the honor to report that, having come assured on the 29th instant., that the en[emy] had assembled in very heavy force at Encan[tada] cion, thirty miles in front of Agua Nueva, [with] the evident design of attacking my position broke up my camp at the latter place on the 2[3d] and took up a strong line in front of Buena Vi[sta] seven miles south of Saltillo. A cavalry for[ce] left at Agua Nueva for the purpose of cover[ing] the removal of supplies, was driven in during [the] night, and on the morning of the 22d the M[exi]can army appeared immediately in front of [my] position. At 2 o'clock, A, M., a flag was s[ent] bearing from General Santa Anna a summon[s] unconditional surrender. To which I immed[i]ately returned a negative reply. The summ[ons] and my reply are here with enclosed. The act[ion] commenced late in the afternoon between [the] light troops on the left flank, but was not seriou[sly] engaged until the morning of the 23d, when [the] enemy made an effort to force the flank of [my] position. An obstinate and sanguinary conf[lict] was maintained, with short intervals, through[out] the day, the result being that the enemy [was] completely repulsed from our lines. An atta[ck] of cavalry upon the rancho of Buena Vista an[d a] demonstration upon the city of Saltillo itself w[ere] likewise handsomely repelled. Early in [the] night the enemy withdrew from his camp a[nd] fell back upon Agua Nueva, a distance of twe[lve] miles.

Our own force engaged at all points in this a[c]tion fell somewhat short of 5,400 men, while t[he] of the enemy, from the statement of Gen. Sa[nta] Anna, may be estimated at 20,000. Our succe[ss] against such great odds is a sufficient encomi[um] on the good conduct of our troops. In a m[ore] detailed official report, I shall have the satisfa[c]tion of bringing to the notice of the governm[ent] the conspicious gallantry of particular offic[ers] and corps. I may be permitted here, howev[er] to acknowledge my great obligations to Brigad[ier] General Wool, the second in command, to wh[om] I feel particularly indebted for his valuable s[er]vices on this occasion.

Our loss has been very severe, and will [no]t probably fall short of 700 men. The Mexic[an] loss has been immense. I shall take the earli[est] opportunity of forwarding a correct list of t[he] casualties of the day. I am, sir, very respectfu[lly], your obedient servant, Z. TAYLOR.

Maj. General U. S. A. commanding.

The Adjutant General of the Army Was[hing]ton, D. C.

[translation.]

(*Summons of Santa Anna to General Taylor.*

You are surrounded by twenty thousand me[n] and cannot, in any human probability, avoid su[f]fering a rout, and being cut to pieces with o[ur] troops; but as you deserve consideration and pa[r]ticular esteem, I wish to save you from a cata[s]trophe, and for that purpose give you this notic[e] in order that you may surrender at discretio[n] under the assurance that you will be treated wi[th] the consideration belonging to the Mexican cha[r]acter, to which end you will be granted an hour[s] time to make up your mind, to commence fro[m] the moment when my flag of truce arrives i[n] your camp.

With this view, I assure you of my particul[ar] consideration.

God and Liberty. Camp at Encantada, Fe[b] 22d, 1847.

ANT. LOPEZ DE SANTA ANNA.

To Gen. Z. Taylor, commanding the forces [of] the United States.

Headquarters Army of Occupation,
Near Buena Vista, Feb. 22, 1847.

Sir: In reply to your note of this date, sum[m]oning me to surrender my forces at discretion I beg leave to say that I decline acceding to your request.

With high respect, I am, sir, your obedient serv't, Z. TAYLOR,

Maj. General U. S. A. commg.

Senor Gen. D. Antonio Lopez De Santa Anna Com. in Chief, La Encantada.

Headquarters Army of Occupation,
Saltillo, Feb. 25, 1847.

Sir: I have respectfully to report that the main Mexican force is yet at Agua Nueva. Our troops hold the positions which they have so well defended, and are prepared to receive the enemy should he venture another attack.

An arrangement has been made with General Santa Anna for an exchange of prisoners, by which we shall receive all, or nearly all, of those captured from us at different times, besides the few taken in the action of the 23d. Our wounded, as well as those of the Mexicans which have fallen into our hands, have been removed to this place and are rendered comfortable.

Our loss in the recent actions, so far as ascertained, amounts to two hundred and sixty-four killed, four hundred and fifty wounded, and twenty-two missing. One company of the Kentucky cavalry is not included in this statement, its casualties not being yet reported. I respectfully enclose a list of the commissioned officers killed and wounded, embracing many names of the highest merit.

I am, sir, very respectfully, your obedient servant, Z. TAYLOR,

Major General U. S. Army, commanding.

The Adjutant General of the Army, Washington, D. C.

Headquarters, Army of Occupation,
Agua Nueva, March 1st, 1847.

Sir: I have the honor to report that the troops of my command occupied the original camp at this place on the 27th of February, the last of the Mexican army leaving the morning of that day in the direction of San Luis. It is ascertained that the enemy is in full retreat, and in a very disorganized condition; the men deserting and dying of starvation in great numbers. I despatch a command this day as far as Encarnacion to harrass his rear, and secure whatever military supplies may be found there.

From the statements of Mexican officers, particularly of the medical staff left to succor the wounded, there seems no doubt that their loss in the recent action is moderately estimated at one thousand five hundred, and may reach two thousand men, killed and wounded; besides two thousand or three thousand deserters. Many officers of rank were lost. I enclose a list of the names of our own killed and wounded, made as complete as practicable at this time. One regiment (Kentuc-

g cavalry) is not included, its return not being ndered.

The enemy had fully reckoned upon our total but, and had made arrangements to intercept our etreat, and cut off the army, stationing for that urpose, corps of cavalry, not immediately in ir rear, but even below Monterey. I regret to eport that they succeeded near the village of arin in destroying a train of supplies, and killg considerable number of the escort and teamers. Col. Morgan, 2d Ohio regiment, on his arch from Cerralvo to Monterey, was infested y the Mexican cavalry, with which he had sevral recontres, but finally dispersed them with mall loss on his own part. Capt. Graham, . Q. M., volunteer service, was mortally woundd in one of these affairs. I have no doubt that e defeat of the main army at Buena Vista will ecure our line of communication from further nterruption, but I still propose in a few days to hange my headquarters to Monterey, with a iew to make such further arrangements as may e necessary in that quarter. The dispositions ade to harass our rear, vindicate the policy and ecessity of defending a position in front of Salillo, where a defeat has thrown the enemy far ack into the interior. No result so decisive ould have been obtained by holding Monterey, nd our communications would have been conantly in jeopardy.

I am, sir, very respectfully, your ob't serv't,
Z. TAYLOR,
Maj. General U. S. A. commd'g.

The ADJUTANT GENERAL of the Army, Washgton, D. C.

PURCHASE OF ESTATES BY EMANCIPATED SLAVES.—In British Guiana, the emancipated slaves are eginning to get possession of the soil as freehollers. This is done chiefly by forming associaons to furnish the purchase money. The folowing instances will serve as a specimen. How he prices paid compare with the value put upon he lands during the existence of slavery, we are ot informed. And whether the purchasers work he estate as formerly, to furnish articles for exort, or only bestow upon them the little labor ecessary, in that climate, to sustain life, we do ot know. These examples are taken from a long fficial list:

Perseverance Estate.—Four hundred and sevnty acres, purchased by sixty-three laborers, in ssociation for $5,00; and two hundred and fifty cres purchesed by one hundred and nine laborrs, for $1, 715, in the same manner.

Littlefield Estate.—Five hundred acres, purhased by twelve laborers, in partnership, for $9,00.

Lovely Lass Estate.—Five hundred acres, ought for $1,715, by fourteen laborers, in assoiation.

NORTH BROOK ESTATE.—Five hundaed acres, urchased by eighty-four laborers, in partnership, or $10,000.

SMITHSONIAN INSTITUTION.—The Building Comittee of the Smithonian Institution have adopted, ut of thirteen plans submitted to them, that of ames Renwick, architect, of New York.

The successful competitors for the contract are ames Dixon, of this city, and Gilbert Cameron, f New York, who have agreed to complete the difice for $205,250, nearly thirty-seven thousnd dollars less than the amount the Building Comittee were authorized to expend.

The plan contemplated a museum, 200 feet by 0; a library, 90 by 50; a gallery of art, 125 feet ng; two lecture rooms—one ample enough for n audience of 1,000 persons; the other connectd with the laboratory; together with several maller rooms. The style is the later Norman, is it prevailed in the twelfth century.

The material for the external walls is a freetone of great durability, from the vicinity of eneca creek, on the Potomac, twenty miles aove Washington, pinkish or gray in color, and ecoming by exposure lighter and very hard, almost impenetrable.—*National Era.*

GRATIFYING INTELLIGENCE FROM MADAGASCAR.—The following intelligence from Madagascar, y Rev. J. Le Brun, of Mauritius, under date of October last, will not fail to awaken the devout hanksgivings of the friends of missions:

"Great and glorious news from Madagascar! he Christians, though still persecuted, are daily ncreasing in number. There has been of late a reat awakening among them; and there are ore than one hundred new converts. Among e number is the Prince Royal, presumptive eir to the throne, and only son of Ramavalona. here is yet in this young Prince a little of the pirit of Nicodemus; but he joins with the Chrisans for prayer, and reading the Bible. The ueen had given orders to apprehend all the hristians, and twenty-one of them were conemned to death, when the young Prince stepped orward to defend them. He succeeded so far, hat only nine of the twenty-one were obliged to ake the *tangena*, and one of them, I regret to ay, died in consequence. The rest were reduced to slavery, but were immediately redeemed y their friends. It is rumored that the Prince ontributed liberally to their redemption."

Power of Song.

Mr. Bushnell, of Utica, N. Y., a Wesleyan Methodist preacher, and zealous Washingtonian, aving business in a neighboring town, was obliged consequence to see the landlord of the village un, so he stopped at his house. When he enered the bar-room, he saw about twenty men in , most of whom were in a state of intoxication, several of them quite drunk. After a little me, one of the company said something to Mr. ushnell, who bowed in a courteous manner, and ooke of the subject of temperance. Immediate the attention of the assembly was arrested; and e cause was denounced as the work of priests nd politicians.

Mr. Bushnell, finding it impossible to stem the rrent of abuse by an appeal to their reason, roposed singing a temperance song, to which ey all agreed, and he accordingly commenced e "Staunch Tectotaler." On glancing round e room after he had concluded he observed the ar trickling down the cheek of almost every an. The sentiment of the song, and the melous, touching manner in which it was sung, ad awakened their purest sensibilities—had cared their thoughts back to their families and firesides, surrounded as they once were, with plenty, appiness and affection; and then, the contrast, of drunkard's home, its dark wretchedness and isery, were wisely presented to their minds, nd those hardened men could not resist the apeal, but acknowleded its truth by tears! The ong was unanimously called for again, and their wishes were gratified by its repetition.—Soon fter the landlord came in, and he was requested repeat it for his special benefit, it produced the me effect on him; and after Mr. Bushnell had oncluded, he grasped him by the hand and exclaimed: "I will never sell another glass of liquor s long as I live!" He acted immediately upon s resolution—cut down his sign post, and closed s bar—the others promising to go to the temerance meeting that evening and sign the Pledge, nd they all did so except one.

TEMPERANCE IN VERMONT.—A State vote was tely taken in Vermont upon the license question; nd the result was—no license, 21,798; license, 3,707.

Mr. Adams on the Admistad Case.

HOUSE OF REPRESENTATIVES, MARCH 2, 1847.

The question coming up on agreeing to a proposed appropriation for making indemnity to the proprieties of the Admistad (the Spanish vessel which became some years ago the subject of litigation before the judicial tribunals of the U. S.)

Mr Adams rose to address the House, and immediately there was a general forsaking of the more distant seats of the hall, and the members came flocking from all sides to listen to the only speech made by Mr. A. this session. His voice, though still feeble, was firmer in its tone than it had been when he lately spoke a few words on resuming his seat.

The Reporter was suffered to approach very near to the venerable speaker, and took such notes as he could.

When first heard, Mr. A. was observing that the Secretary of State (in a letter from him, which had been read at the Clerk's table, in relation to the claim of the Spanish Government) must have been mistaken as to the facts of the case. It was impossible he could have known the merits of the case, or he never would have signed his name to such a paper. He said the Secretary must have been mistaken, because it was not a fact that the Spanish Ministry had ever demanded the negroes of the Amistdd as slaves, but as freemen—as they had been declared to be by the Supreme Court of the United States. In consequence of which declaration, they had been discharged and sent back to their own country as free. But, whether free or slaves, the Spanish Minister never demanded them as slaves. What he demanded had been that the President of the United States, should not suffer the courts of the United States to notice the case; but that the men should be seized and delivered up as assassins. Any one who would look into the history of the case would see this to be so.—When the Secretary of State refused to deliver them up, on the ground of their not being slaves, the Spanish Minister disclaimed having ever demanded them on that ground: he had demanded not as slaves, but as assassins. He wanted to have them delivered up to the Spanish Government, and sent to Havana to be executed as murderers; in which case, all claim of their owners to them as property must have been forfeited. He wanted to have them tried and executed for liberating themselves.

Mr. A. insisted that there was not even the shadow of a pretence for the Spanish demand of indemnity. These negroes were not slaves; they never had been slaves. The Supreme Court pronounced them to be freemen; and, as such, entitled to the value of the vessel which they had taken possession of. And this, after they had suffered two years' imprisonment. The Secretary of State could not have been acquainted with the facts, or he never would have sanctioned the demand of indemnity as afair claim on the Government.

It was true, these men had been demanded by Ruiz and Montez, if there was any property in the case. These men, after the negroes had risen and liberated themselves by slaying the captain, had deceived the m by steering the ship, not back to coast of Africa, as the negroes supposed, but to the coast of America, so that the was ultima tely wrecked upon the beach of Long Island. There the ship was taken possession of by Lieut. Gedney, in the United States naval service and the men committed to jail. Ruiz and Montez were at once liberated, and demanded the negroes as their property; but the Supreme Court decided that the had no just claim, and directed the men to be liberated. The demand of the Spanish Minister never looked to them as slaves at all. It it was the opinion of the Secretary that his demand was fair, and ought to have been complied with under the 8th 9th or 10th articles of our treaty with Spain, the negroes must have been given up, not as slaves but as criminals, and they would have been sent to Cuba and executed; so those who claimed to be their owners must have lost their value entirely. Their claim had occupied the Supreme Court for two weeks, and the court declared that these negroes were the slaves of no man on earth.

Was the very extraordinary letter of the Secretary of State, which had been read here, giving his opinion on the claim of these Spanish slave dealers, in opposition to the finding of the Supreme Court, to be a law to the two Houses of Congress? If the question was yet to be decided, let it be decided by the Congress of the United states, and not by the opinion of the Secretary of State.

There had been a long correspondence between the Secretary and the Spanish Minister; and it was true that in the Supreme Court the instructions of the Secretary of State to Capt. Gedney were considered. The Spanish Minister made one demand for these negroes, and the district attorney of Connecticut another, but the Secretary of State had not demanded them. The ground of the Spanish Minister was, that the court could not take cognizance of the case, but that the President, "by his gubernatorial power" as President, should seize the ship and the negroes, and send them to Cuba.

And now the same Spanish Minister came here and asked the people of the United States to pay $50,000 to the pretended proprietors of these men, when he had, at the time, never demanded them as property, but as assassins. Such a total perversion of the whole subject never had been witnessed. God forbid that any claim should ever be allowed by Congress, which rested on such a false foundation!

He hoped therefore, that the House would not agree to make any such appropriation. The demand, if successful, would be a perfect robbery committed on the people of the United States.—Neither these slave dealers, nor the Spanish Government on their behalf, had any claim to this money whatever.

His friend from Ohio (Mr. Giddings) had told the House what was the real history of the case. This Ruiz and Montez were negro slave traders at Havana, in open violation of the laws of Cuba itself. They purchased a cargo of fresh negroes recently brought from the coast of Africa, and shipped them, contrary to the laws of Spain, having complied with the custom of those engaged in the same infamous occupation, by giving the Spanish Governor a bribe of ten dollars apiece for their negroes, for overlooking the laws and winking at their violation. In this manner they carried on their trade. The negroes rose in defence of their natural rights as men, and put to death the captain of the vessel and one of the owners; and, having thus recovered their liberty, were deceived by those traders who guided them here, when they were seized and treated as pirates, while their betrayers were at once set free. Their whole case had been adjudicated after full investigation, and the men set free and returned to their native country. And this claim for indemnity, set up by Spain, was utterly destitute of any foundation in justice or truth.

[Several other gentleman having also spoken to the question, the appropriation was, as heretofore report, rejected.]

OFFICIAL DESPATCHES.—We give to day very important despatches from the army. They are from Old Rough and Ready and Commodore Conner. The battle of Buena Vista and the landing of our troops at Vera Cruz, are most interesting and important events.

NOTICES.

To the President of the Iowa District, M. P. Church.—At or near Red Rock, Marion County, Iowa, you will find a lot of Methodist Protestants, who have been there fifteen months, and not seen a *Radical* Preacher. They are anxious to have preaching. Enquire for Thomas Karr—(a Union Society man.) D. C. CARSON.

NEWARK CIRCUIT.—Our third Quarterly Meeting will be held at Elizabethtown, (Perryton,) Licking county, commencing, May 28th. Brothers Case and Bassett are invited; and Brothers Ragan, Marshall, and J. Thrap, are engaged to be in attendance. W. MAYNARD.

PENNVILLE CIRCUIT. *Musk. Con.*—Our third quarterly meeting will be held at Mt. Pisgah, commencing, May 20th. The brethren at this place have a meeting house well nigh finished, and intend to have it completed for this meeting, at which the dedication will take place. Br. W. Hatfield is expected to attend according to promise. And we invite any other brethren, either travelling or local, who can make it convenient to attend and help us. And we solicit the prayers of all whether present or absent. C. J. SEARS.

BUCHANON CIRCUIT. *Pitts. Con.*—The meeting of the President Br. Brown, for this circuit, will be held at Mt. Gilead Meeting house, on Little Skin Creek. I would invite to our aid, Brs. Helmick, Clark, and others of the brethren that can attend. R. H. WALKER.

Bucyrus Circuit, Musk. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. R. Bowman, J. Jack, I. Thrap, G. M. Scott, and J. Sowder. Please remember, I am alone, and need help. Come, by all means.

A. S. ROBINSON

EVANSVILLE CIRCUIT, PITTS. CONF.—The next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the brethren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. WAREN, Supt.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

2nd	Sunday in June		Legonier	Circuit.
3rd	do	do	Johnstown	Station.
4th	do	do	Susquehanna	Ct.
1st	do	July	Clarion	Ct.
2nd	do	do	Conneaut	Ct.

Should any of the above circuits conclude to have a Camp meeting, I wish them to give the earliest notice possible through the Recorder. If my meeting on Clarion, could be near the turnpike, it would be a great accommodation.

GEORGE BROWN.

Should it please God to s pare my life, and give health to my family, I will try to fill the following appointments.

Harrisville	Circuit	3d	Sunday in	April.
Mill Creek	"	4th	"	"
Buchanon	"	1st	" in	May
Braxton	"	2d	"	"
Greenbrier	"	3d	"	"
Huntersville	"	4th	"	"
Valley	"	5th	"	"

GEO. BROWN.

Ohio Conference.

Presidential Visitation.

Maumee Mission,	May	1.
Portage Circuit,	"	8.
Mt. Blanchard "	"	15.
Richwood "	"	22.
Union "	"	29.
Springfield "	June	5.
Miami "	"	12.

I Request the Superintendants, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Muskingum District.

BR. BASSETT: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

4th Sunday	April,	Licking Circuit.
28th Wednesday	"	Mt. Zion "
1st Sunday	May	Coshocton "
2nd "	"	Pleasant hill "

GEO. CLANCY, Pres.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

S. Clawson,	Pa.	D. S. Craig,	O.
Mrs. M. D. White,	O.	W. C. Galligher, and W.	
R. S. Judy,	Ia.	Hill,	O.
W. S. Stockton,	Pa.	W. M. Baker,	Ia.
F. Sill, P. M.,	O.	D. C. Carson,	O.
W. Maynard,	O.	A. Lister,	Va.
G. M. Scott,	O.	Th. Noble,	O.
J. Gay, 1 subscriber,	I.	I. Thrap, 1 subscriber,	O.
L. Firestone,	O.	A. K. Earl,	O.
S. J. Cox,	Pa.	T. B. Cushman,	O.
Geo. Conclin,	O.	R. Rose,	O.
T. Finkbine, 6 subs.,	O.	A. M'Guire,	O.
T. Potter,	O.	L. D. J.,	Mass.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	cts.
J. K. Duffy,	H. Barrett,	9	6	2 00
"	T. Dickeson,	8	52	2 00
W. C. Galliher,		9	16	2 00
W. Hill,		7	52	2 00
W. M. Baker,		8	46	2 00
F. Sill,	P. Kidd,	7	26	1 00
A. Lister,	Wm. Fox,	8	52	2 00
"	A. Stout,	8	52	2 00
W. Maynard,	W. Ogle,	8	52	2 00
Th. Noble,		7	52	2 00
G. M. Scott,	A. Clarke,	8	22	2 00
I. Thrap,	J. Slusser,	9	26	2 00
J. Gay,	C. Spear,	9	52	1 00
A. K. Earl,		8.	52	1 00
W. Duling,	E. Duling,	8	52	2 00
R, Rose,	I. Gerrard,	7	52	2 00
"	J. Oglesbee,	9	20	2 00
T. Finkbine,	J. D. B. Darden,	8	39	1 50
"	U. Kendall,	8	39	1 50
"	T. S. Burns,	9	21	1 50
"	C. Pearce,	9	21	1 50
"	W. Lawson,	9	26	1 50
"	W. Jones,	9	26	1 50
"	J. K Thompson,	9	26	1 50
"	T. C. Walter,	9	26	1 50
"	T. Leonard,	9	26	1 50
"	J. M. Steward	9	26	1 50

Received for Annual Register, 1847.

G. M. Scott, $1 00 T. Potter, $1 00

Received for Rev. C. Springer.

W. Maynard, for W. Ogle, $3 00

New Subscribers this week, 9; discontinuances, 3.

Brother Finkbine, all right, save that Brothers D. and K. had delayed more than six months. They are each credited for three-fourths of the volume, for the sum sent, which is the best we can consistently do for them. Much obliged for your exertions in behalf of the paper.

Brother Cushman, our claim against Brother R. is only from beginning of Volume seven, having received nothing from him yet. Should there be error in previous account, as he thinks, we are not responsible for it. The account of Brother C. is just the same, and the dear man must not expect us to discontinue till he pays up. The law fixes that matter. Please let us hear again, soon, and *receive*, too. The money you speak of, was not enclosed.

A COUNTERFEIT.—Please send us no note of $2, Indiana S. Bank, unless it is known to be good. There is a base counterfeit in circulation, many specimens of which have been sent us, which we have in each case promptly returned to the sender.

L. Firestone, of Congress, Wayne county, Ohio, writes to us to procure a copy of Mr. M'Caine's Defence of Slavery. We inform him that wenever possessed a copy of the work. But the Post Office Address of Rev. A. M'C. is, Lotts' Edgefield District, South Carolina, at which place he can address him if he sees proper.

Brother Sears, we will write to Brother P. for explanation. We have changed the paper of E. J. to I. S., as requested at middle of the volume. Let Brother J settle to that time, and we will take S. as a new subscriber from that date. It is inconvenient for us to make such fractions.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $4,50,—Wheat, 75,—Corn 25,—Oats 18@20.

CINCINNATI.—Flour $4,83@$4,90,—Wheat 75,—Oats 33@36,—Corn 45@50. Beef Cattle $4,25@$5,00 ℔ cwt. —*Cincinnati Commercial.*

PITTSBURGH.—Flour $4,56@$4,62,—Wheat 70ct⁴,—Corn 37@40,—Oats 25@28,—Bacon, 7@7¼.—*Commercial Journal and Gazette.*

PHILADELPHIA.—Flour $6,75@$6,81,—Wheat $1,20@$1,25,—Corn 80@83. Beeves, demand good, $6,50@$8,00 ℔ cwt. Swine, $7,00@$7,50.—*Saturday Courier.*

BALTIMORE.—Flour $6,75@$6,80,—Wheat $1,22@$1,50,—Corn 87½,—Beef Cattle $6,00 to $7,75,—*Methodist Protestant.*

Married,

On the 25th of March, by REV. WM. DULING, MR. CYRUS MAPES, to MISS MARY FERREL; all of Muskingum county, Ohio.

OBITUARY.

DIED,—At Bainbridge, Ross county, Ohio, about the 25th of January last, MRS. ELIZA MURPHY, consort of Mr. John Murphy. Many will remember the amiable departed one, by her having been raised in the family of our friend, D. C. Carson, of Bainbridge. Mrs. M. was a member of the Methodist Protestant Church, enjoying the entire confidence of society, and much esteemed for her goodness of heart.

"Soon, soon, thy vacant seat,
And thy closed book of prayer,
The silence and the gloom,
Will whisper, death is there."

—At Marion, Ohio, on the morning of the 28th of March, 1847, MARGARET ELLEN, daughter of John and Rebecca Shunk, of that place, aged 2 years & 4 months.

Early, daughter, hast thou been called to realize the anticipated enjoyments of a world, far from mortal view.

☞PLEASE TO READ THIS.☜

A GOOD CHANCE TO CLEAR FROM $500 $1000 A YEAR.

AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to procure Subscribers to "SEARS' NEW PICTORIAL AND ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAPEST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $500 or $10000 a year. A cash capital of at least $25 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher,
128 NASSAU STREET, NEW YORK.

April 15, 1847—8w.

Wanted.—A Boy, to learn the Tinning and Sheet Iron Business. One from the country would be preferred, who can come well recommended, as a boy of moral and industrious habits. VALENTINE BEST.
Putnam, Ohio, April 1, 1847.

PUTNAM FEMALE SEMINARY.

THE SUMMER term of this Institution will commence on Wendesday the 21st inst., and continue sixteen weeks.

No change will be made in the course of study, general rules of the school or terms.

NECESSARY EXPENSES.

Board,	$1 50	per week.
Washing,	37½	" dozen.
Tuition,	7 50	the term.

EXTRA STUDIES.

Music and use of Piano	$10 50 per term.
Latin, German, and French, each	4 00 per term.

It is deemed of great importance that pupils enter at the beginning of the term.

No deduction from tuition, on account of absence, unless occasioned by sickness.

Scholars from abroad are expected to board in the Seminary. Bills to be paid in advance.

By order of the Board.
A. A. GUTHRIE, *Sec.*

Putnam, April 6, 1847.

☞PLEASE READ!!☜

GUTHRIE, BUCKINGHAM & CO.,

RESPECTFULLY invite the attention of the Public to an extensive and choice assortment of

NEW GOODS,

WHICH they are now opening at the old stand of A. A. GUTHRIE & Co. *Of Ladies' Dress Goods*, they have decidedly the largest and cheapest assortment ever offered in this market; embracing a great variety of *Prints*, from 6¼ to 25 cents; *Ginghams*, from 12½ to 37½ cents;—*Gingham Lawns, Printed Tarletons, Embossed Organdie Lawns, DeLaines, Plain and Colored Berages*, (very beautiful and uncommonly cheap.) Plain Lace and Plaid Embossed Swiss Muslin; Plain and Figured Silks, Alpacas, Bombazines, Cashmeres, Jaconet, and Cambric Muslins.

ALSO—*Moreens, Dimities, Aerial Skirts, Colored Corded Skirts, Royal Bustle Robes, Chimizettes, Collars, Corsets, Mitts, Gloves, Fans, L. C. Handkerchiefs, Cravats, Combs, Brushes, &c., &c.*

ALSO—Very cheap and beautiful Silk, Stradilla, Delaine, and Berage *Shawls.*

Berage Scarfs, &c., &c., &c.

RIBBONS, ZEPHYR WORSTED, BAG TWIST, STEEL BEADS, CLASPS AND RINGS.

Also—A great variety of Hosiery.

Plain Straw, Lawn, Lace, Common Gimp, Super Extra French Gimp, Rutland Braid, Pedal, Figured Straw, Bird's Eye and Florence Braid, real China, Pearl, and other BONNETS.

ALSO—AN EXTENSIVE ASSORTMENT OF MEN'S AND BOY'S PALM LEAF AND LEGHORN HATS, WOOL AND FUR HATS.—AND OF BOOTS AND SHOES, A VERY GENERAL ASSORTMENT.

A Full Supply of MEN'S SUMMER WEAR.

ALSO—CLOTHS, CASSIMERES SATTINETTS, JEANS, &c., among which are some of the choicest French Twilled Cloths and Cassimeres.

Plain and Figured Satin, Marseilles, and Fancy Vestings, Handkerchiefs, Cravats, &c., &c.

Irish Linens, Linen for Dresses and Coats, Linen Napkins, Extra Damask Table Diaper, together with the usual variety of

IMPORTED AND DOMESTIC

DRY GOODS,	STATIONERY,
GROCERIES,	SCHOOL BOOKS,
QUEENSWARE,	IRON NAILS, GLASS,
HARDWARE,	PAINTS, OILS, LEATHER, &c.

ALSO,

DR. JAYNE'S FAMILY MEDICINES;

All of which have been bought on the very best terms, and will be sold at prices that cannot fail of giving satisfaction to customers.

All kinds of Produce received in payment, and Cash paid for Corn, Oats, Bacon, Tallow, Beeswax, Wool, and Scutching Tow.

Putnam, April 1, 1847.—4w.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

STEAM MILLS TO RENT,

AT BROWNSVILLE, OHIO.

SEALED PROPOSALS will be received by J. BIXLER for the Directors, until 12 o'clock M., on Saturday the 17th of April next, for renting the Bowling-green Steam Saw and Flouring Mills, for a term of one or more years. Bidders will specify the amount of rent they will pay annually (to be paid in quarterly payments in advance;) and to obligate themselves to take the Mills, & Machinery, Blacksmith & Cooper shops, in the condition they may be in on the 7th of May ensuing; when possession will be given; and to pay the taxes on the Mills Machinery, and to keep, and leave the premises in as good repair as they are received. Accidents of an unavoidable nature only excepted. By order of the Directors,
GEO. H. HOOD, *Sec.*

Brownsville, March 20, 1847

LIST OF LETTERS remaining in the Putnam Post Office, Muskingum County, O., April 1st, 1847.

B.	Melon Christian M C
Bell George	M'Amous Isaac
Bellknap Amelia	Mercer Benjamin
Blandy Henry	Mann Abraham
Buchanon Magret	McNight Elizabeth
C.	McCarty D
Cable Rev. J 2	O.
Cushing J V	Olive David
Chase Wm D	P.
Cherry Jacob	Putnam Caroline
D.	Putnam Victer C 2
Dillon Moses	Perry Sarah
Dillon Dr E	Parker Moses
Dickison John	Parker Bezil
F.	T.
Fulton Dennis	Thaer Caroline
Flantte John	Terry William
Felton Ellen or Jane	R.
G.	Rowell Caroline E
Gafney Martin	Roberts John
Gould Thomas	Russell William
H.	Robertson M
Harris Edward	Rutter B
Huffman Jeremiah	S.
Haver Sarah Jane	Swingle George
J.	Scott Mary
Jackson Thomas	Sloan James
Josslin Lucinda	Stillwagon George
K.	Stephen Simon
King Francis	V.
L.	Vanhorn David
Londer Emma	W.
Lewis William	Whitiker Samuel
M.	Woolbur Clarke
Morris John	White Samuel
Maha rey Alexander	Willson Rebecca F 2
Morris Ann	Watson Hiram
M'Lain Francis	JEREMIAH ELDER, P. M.

NEW FIRM.

A. A. GUTHRIE, G. BUCKINGHAM and G. N GUTHRIE announce that they have formed a partnership for the transaction of MERCANTILE BUSINESS under the firm of

GUTHRIE, BUCKINGHAM & CO.

They respectfully invite their friends and the public generally, to the old stand of A. A. GUTHRIE & Co., (recently GUTHRIE'S & LARGE,) where it is their purpose to keep a *large* assortment of the CHEAPEST and BEST goods in the market.

Putnam, O. January 1, 1847.

1000 VARIETIES OF BOOKS, MAPS, CARDS, &c.,

PUBLISHED BY THE

American Sunday School Union,

146 Chestnut Street, Philadelphia,

AND OVER

500 *SUNDAY SCHOOL LIBRARY BOOKS*,

On good paper and type, with numerous plates and engravings, and substantially bound,

EMBRACING

SCRIPTURE STORIES,	BIBLE GEOGRAPHY AND ANTIQUITIES,
ILLUSTRATIONS,	TEMPERANCE,
BIOGRAPHIES,	DUTIES OF CHILDREN,
DOMESTIC DUTIES,	PRAYER,
PARENTAL RELATIONS,	NARRATIVES OF REAL LIFE,
MISSIONS,	

Eminently practical and instructive; suitable also for families and individual reading.

Aids to Sabbath School Teachers,

Union Bible Dictionary,	Biblical Antiquities, 2 vols,
Bible Geography,	Teacher's Assistant, 2 vols,
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MAPS of Palestine, Jerusalem, Journeyings of the Children of Israel, and St. Pauls' Travels.

All the requisites for conducting a Sabbath School.

A large assortment of SMALL BOOKS for Premiums, from 50 cents per hundred and upwards.

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I.—436 VOLUMES,

Being a full set of the Society's Publications, exslusive of Maps, Question Books, &c., each book numbered on the back, with 100 catalogue of the same, without a case $90; including Maps of the Ancient World and Palestine, $92,-50; and the whole in a neat case, $97,50.

II.—121 VOLUMES,

Designed especially for common schools and families, with 50 catalogues, and in a plain case, $33; without case 30.

III.—80 VOLUMES,

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V.—100 VOLUMES, Selected for Sunday Schools. With case $25—without case, $22,50.

VI.—CHILD'S LIBRARY, 18 volumes, $2,25.

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THE SUNDAY SCHOOL JOURNAL,

Published twice a month, at twenty-five cents per year, in advance—a valuable Family Newspaper and Sabbath School Teacher's Guide; in a form suitable for binding. Not less than four copies sent to one address.

THE YOUTH'S FRIEND,

Published once a month. 16 pages, 18 mo. with cuts, at 25 cents a year. The 20 volumes uniformly bound and numbered, $5,40.

YOUTH'S PENNY GAZETTE,

A valuable paper for Sunday School Scholars & Families, published every other week, with five or six embellishments in each number.

6 copies one year, to one address,	-	$1 00
20 copies	do. do. -	3 00
40 copies	do. do. -	5 00

which is exactly at the rate of twelve and a half cents a year, in advance. Not less than six copies sent to one address.

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Treasurer—HERMAN COPE, 146 Chestnut street. Philad.
FREDERICK W. PORTER, Corresponding Secretary, 146 Chestnut street, Philadelphia.
FREDERICK A. PACKARD, Editor of the Society's Publications, 146 Chestnut street, Philadelphia.

☞ Documents, Reports, Hints, Descriptive Catalogues, &c., replete with information, are furnished gratuitously on application. Orders from any part of the United States, and British Provinces, will receive immediate attention.

Sunday Schools are advised to send with their orders a list of the books in their libraries to avoid having duplicates forwarded. More than 1000 books can be furnished, if requested.

American Sunday School Union.

General Depository, Philad., 146 *Chestnut street.*

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BOSTON, No. 5 Cornhill.—*William B. Tappan*, Agent.
NEW YORK, No. 152 Nassau St.—*James C. Meeks*, Agent.
LOUISVILLE, Ky., Fourth st.—*W. H. Bulkley*, Agent.
Mar. 18, '47.

COME AND SEE!!

THE SUBSCSIBERS offer very low for CASH, STONE WARE or COUNTRY PRODUCE,

35 pieces assorted Cloths, *very low*,
20 " Jeans,
300 " Prints, cheaper than ever,
100 " Merinos, Alpaccas, De Laines, &c.,
50 " Tweeds and Cassinets,
25 " Flannels,
22 " Check.

Boots, Shoes, Queensware, Groceries, and a great variety of goods not mentioned.

In a word, they have on hand a LARGE STOCK of goods, which they

WISH TO SELL.

To sell them, they must be sold CHEAP, this they will do. J. C. GUTHRIE & SONS,
successors to
GUTHRIE'S & BUCKINGHAM.

P.S. We will say to Potters engage not your ware before calling on us. We are dealing EXTENSIVELY in that article, and are determined to buy it on such terms as will prove satisfactory. J. C. G. & S's.
Putnam, O. Jan. 1, 1847.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country. The property will be sold low at private sale. Please call soon and see. SAMUEL MOORE.

Irville, Feb. 25, 1847.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlars, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'd Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
800	do. Cotton do.
3000	Doz. Side Combs.
600	do. Fine Ivory do.
500	do. Dressing do.
100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
5000	Almanacks.
300	Shawls, different patterns.
100	Gross Knitting Pins.
4	Bbls. Blacking.
30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
500	Coils Bonnet Wire
50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Muslin.
200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order
Zanesville, O. Nov. 7, 1846.

WELLMAN'S ILLUSTRATED BOTANY.

VOL. II., 1847.

EDITED BY J. D. COMSTOCK, M. D.

Author of Botany, Natural Philosphy, Chemistry, Mineralogy, Geology, Natural History, Phylology, etc., assisted BY J. C COMSMOCK, ESQ.

THE success of the Illustrated Botany is no longer an experiment, for altho' it has been in existence but one year, it already has a circulation of about five thousand, a sufficient number to warrant its support, which cannot be said of any other work of the kind. Indeed, it is the only work of this character published in this country, which promises stability and a long life. We think the prospects of the second year of the Botany are very flattering. One reason for this opinion is, the fact that it is now very popular, having a large circle of friends. Another very important reason is, the securing of an Editor for the coming year, whose popularity as an author in the various branches of Natural Science, is so extensive as to leave his name familiar to every student in the sciences in this country. We are fully satisfied that the Botany will, under its present Editors, bear the severest criticism, and we intend that it shall become the

POETRY.

From the Western Christian Advocate.

The last great Moral Fight.

BY REV. T. HARRISON.

The last great moral fight
Of freedom, truth, and right,
Is gloriously going on,
And soon the conquest will be won.
Oppression long has reigned—
Long his curs'd power maintain'd,
And millions in all lands
Have groaned beneath his crushing hands.
But now his demon sway
Begins to pass away,
And soon shall all our race
Be cheered by Freedom's smiling face.
The last great moral, &c.

And Error long has shed
His darkness, deep and dread,
Upon the heaven-formed mind,
Making it wretched, sad, and blind,
But soon his hour of doom
In righteous wrath will come,
And Truth on all shall shine
With light effulgent and divine.
The last great moral, &c.

And Wrong, too, long has hurled
His terrors round the world,
Marring its once-bright face,
Its moral beauty and its grace.
But he shall rule no more—
His rage ere long, be o'er,
And Right shall nobly stand,
By God enthroned, in every land.
The last great moral, &c.

From the National Era.

TO DELAWARE.

BY J. G. WHITTIER.

Thrice welcome to thy sisters of the East,
To the brown tillers of a rocky home,
With spray-wet locks to Northern winds released,
And hardy feet o'erswept by ocean foam;
And to the young nymphs of the golden West,
Whose harvest mantles, fringed with prairie bloom,
Trail in the sunset! Oh! redeemed and blest,
To the warm welcome of thy sisters come!
Let the weak chains which bind thee fall apart,
At the strong swell of thy awakened heart.
Broad Pennsylvania, down thy sail-white bay,
Shall give thee joy, and Jersey from her plains,
And the great lakes whose echoes, free alway,
Moaned never shoreward with the clank of chains,
Shall wave new sunbows in their tossing spray,
And with their waves keep cheerful holyday.
And, smiling on thee through her mountains rains,
Vermont shall bless thee, and the Granite peaks
And vast Katahdin, o'er his woods, shall wear
Their snow crowns brighter in the cold, keen air.
And Massachusetts, with her rugged cheeks
O'errun with grateful tears, shall turn to thee,
When at thy impulse the electric wire
Shall tremble northward with its woods of fire:
GLORY TO FREEDOM'S GOD! A SISTER STATE IS FREE!

The Immigrant's Lament.

[BY REQUEST.]

I'm sitting on the stile, Mary,
Where we sat side by side,
On a bright May morning, long ago,
When first you were my bride.—
The corn was springing fresh and green,
And the lark sung loud and high,
And the rose was on your lip, Mary,
And the love bright in your eye.

The place has little changed, Mary,
And the day as bright as then,
And the lark's loud song is in my ear,
The corn is green again.
But I miss that soft clasp of your hand,
And your breath warm on my cheek,
And I still keep listening for the word
You never more may speak.

'Tis but a step down yonder lane,
And the little church stands near;
The church, where we were wed, Mary!
I see the spire from here.
But the Grave yard lies between, Mary!
And my step might break your rest—
For I've lain you down to sleep,
With your babe upon your breast.

Oh, I'm very lonely now, Mary,
For the poor makes no new friends;
But, Oh! they love the better far,
The few our Father sends,—
And you were all I had—Mary!
My blessing and my pride:
Oh, there's nothing left to care for now,
Since my poor Mary died.

Your vows that have ———, Mary!
That still kept hoping on,
When the trust in God had left my soul,
And my arm's young strength was gone.
There was comfort ever in your life,
And a kind look on your brow;
I thank you for that same, Mary,
Though you can't hear me now.

I thank you for that gentle word,
When your heart was fit to break;
When the hunger-pain was gnawing there,
And you hid it for my sake.
I thank you for that pleasant smile,
When your heart was sad and sore;
Oh, I'm thankful you are gone, Mary,
Where grief can't reach you more.

I'm bidding you a long farewell,
My Mary, kind and true;
But I'll not forget you, darling one,
In the land I am going to.
They say there's bread and work for all,
And the sun shines always there;
But I'll not forget old Ireland,
Were she fifty times as old.

Ecclesiastical.

Written for the Western Recorder.

Elementary Principles and Articles of Religion.

MR. EDITOR, SIR: Permit me if you please, to call the attention of your readers to the elementary principles contained in our excellent book of discipline, and to a part of the articles of our faith. It will be entirely unnecessary for me to enter into a detail of circumstances, connected with the organization of the M. P. Church, the history of the transaction is before the world, the present and future generations will judge of all the matters connected with it, and award to each their respective dues. There is one thing, however, connected with the organization of the M. P. Church, with which I am particularly pleased, and that is, her elementary principles; the noble men who formed the convention of 1830 entered upon their duties with a determination to secure the rights of all parties and persons concerned, perhaps there never was, and perhaps there never will be more liberal and christian principles penned, and compressed in the same space, than is to be found on page 14 and 15 of our book of discipline. Here the church is defined as a society of believers in the Lord Jesus Christ with the Savior as its Head. Here the membership of the lover of Christ is secured, here the right of private judgment, and the freedom of expression is maintained, guarded only by the term, that it shall not violate the laws of God or the rights of man. Here excommunication is prohibited, except for immorality, unchristian doctrines, or neglect of duties enjoined by the word of God; with an absolute declaration, that church trials shall be conducted on gospel principles ONLY. Here we have the equality of the ministry, and none are allowed to lord it over God's heritage, or to have dominion over the faith of the saints. Here we have it declared no rules are to be enforced but in accordance with the holy scriptures, and none but those, that may be necessary to carry into effect the great practical system of christianity. Here the great principle of representation is secured, and here the giving and retaining of power, to form rules and regulations, is said to be inherent in the ministers and members of the church, and may be delegated from time to time, as circumstances may require, under the above restrictions. Here the duty of ministers and members to maintain godliness and oppose all moral evil, is set forth, and here the obligations of ministers, to be faithful in the discharge of their pastoral and ministerial duties are forcibly declared, here also the membership are taught their duty to respect and support the faithful minister of Christ, and lastly the church is instructed to secure to her official bodies the necessary authority to secure good government; but at the same time, she has no right to create any distinct or independent, sovereignties. In glancing over the items contained in those elementary principles, there appears to be no redundancy, neither any deficiency. The rights of all are secured, membership—private judgment—freedom of expression—faith—reprepresentation and in fact all that is necessary to the enjoyment of fellowship both with God and man. Now Sir, I have examined the disciplines of several of the Orthodox churches throughout the land, and find them all destitute of a bill of rights, the proper guards are not thrown around the legislative bodies, matters are left too much at loose ends, hence the desire to increase clerical power, and to bind burdens upon the shoulders of the membership, which the priests are not willing to touch with one of their fingers, consequently we find for want of elementary principles, and a constitution, the church whose legislative, judicial and executive body are all the same set of men, may enact what laws they please, and carry them into effect, the *restrictive rules to the contrary notwithstanding.* And yet as heartily as I wish this divided, distracted and retrograding church to amend her discipline, I am inclined to believe with all her faults, she has too high a sense of honor, to commit either grand or petty larceny on any other church, to build up and support her claims before the public. I suppose sir, churches may be guilty of Larceny as well as individuals, and churches may be guilty of *Plagiarism* as well as individuals, any church therefore who can take an entire set of elementary principles, out of the discipline of a sister church, without the consent of the church, or without the proper acknowledgement from whence they came, is either guilty of larceny, or plagiarism. For larceny, there may be some apology under certain circumstances, for instance if the crime is perpetrated to perpetuate life, this would be a palliation of the case, the individual may indeed be arrested and a jury may find him guilty, but under the circumstances, may recommend him to mercy, and if indeed that secession from the Methodist Episcopal Church in whose book of discipline, I found almost all our elementary principles embodied, without giving us due credit for them, or without asking leave of our church in her ecclesiastical capacity, to allow her to copy those articles, and insert them as her own, if she really needed them to bring her into life, or to keep her alive after her birth; were I a jury man with those facts before me, I would pronounce her guilty, yet at the same time the case may be palliated; she could not struggle into life without them and the current of life could not be kept up without them, they had been thrown out before the American people, they loved them, the M. P. Church under her elementary principles constitution, and book of discipline, according to her age had out grown any other christian church in the land. Episcopacy in a good degree had been exploded,—and the abolition leaders of the new church came to the conclusion right or wrong, hit or miss, the elementary principles of the M. P. Church, must be embodied in the new discipline and palmed upon the world as the production of the northern abolitionists, that formed the Wesleyan secession. Now sir, I think this is radically wrong, the grand and noble sentiments contained in those principles, are alike the production of *northern and southern men*, and were brought into existence by a set of men who were not schismatics, or separationists, but men who were cruelly persecuted, and driven to the necessity of going out, and setting up for themselves, having felt the rod of oppression, and proscription and still smarting under the lash of clerical usurpation and power, from every part of our land they met, and framed those articles comprising our elementary principles, our constitution and book of discipline, presented it to the inhabitants of the republic of North America, it found favor in their eyes, it was based upon the noble principles of equal rights, churches were established, thousands and tens of thousands flocked to the banner of lay representation, the experiment was tried, it proved successful, and such was its success, that when a new church is to be formed, our elementary principles to stand in front of its book of discipline, and that too without giving any credit for them. If it be denied that this is larceny. I call upon an ex-president of the Wesleyan Methodist connection, whether or not it be plagarism, I would suppose he well understands the nature of this crime, as he stood charged with it in the M. E. Church. The definition of the term as given by "Baily is plagiary (from *plagiare French, of plagiarius Latin,*) one who steals other people's works and puts them under his own name, a book thief." Well sir, these principles and book of discipline a considerable part of which is, verbatim, et literatim, et punctuatim, with the discipline of the M. P. Church, and ought, as such to have been acknowledged, it would have been easy to have placed inverted commas at the beginning and end of elementary principles, it would have shown it was extracted from some author or book, and it would have saved the mortifying acknowledgment, that these principles were M. P. principles.

I was very much diverted, Mr. Editor, with the advertisement to this Wesleyan book of discipline, it says, it is not presumed it is perfect, but it is believed to be *better than any extant*, pray sir HOW MUCH BETTER ARE THE ELEMENTARY PRINCIPLES THAN THOSE OF THE M. P. CHURCH? They say it will be better still when it shall have passed the ordeal of the 1st General Conference, it has passed this ordeal, I *suppose the 2nd edition is better*, for I should think the General Conference would determine on moral honesty and have annexed to their discipline, in large letters ELEMENTARY PRINCIPLES FROM THE M. P. CHURCH DISCIPLINE, and so with many other things we shall find in this *best* discipline now extant, churches as well as individuals should go upon the principle "honesty is the best policy," and whilst one church cries out against man-stealing, be careful of book stealing; and whilst they say "render to Cæsar the things that are Cæsar's," we *say render to the church the things that belong to the church.* I claim those principles to be amongst the best of human production, and no church that slanders us by charging us with being PRO-SLAVERY, ought they being judges, and witnesses, to take any thing of ours, without at least acknowledging, *so much good has come out of Nazareth.* Come ye Wesleyans, toe the trig, step up to the mark, *tell us where you got your elementary principles from*, then I will ask you a little about your articles of faith, and discipline. Yours.

PAUL PRY.

BIOGRAPHICAL.

Written for the Western Recorder.

ELIZABETH CRAPS.

Elizabeth, daughter of Elizabeth and Asa Beal, and wife of Rev. Jacob Craps, departed this life February 15th, 1847, age 38 years.

Sister C. was born in Jefferson Co. this state in the month of November 1809. When about fourteen years of age she experienced the benefits of religion, and united with the Methodist Episcopal Church, where she remained 'till, after her marriage which was in the year 1823, but upon an organization of a Protestant Methodist society in the neighborhood where she lived, she, with her husband, joined the M. P. Church in the year 1830, in the communion of which she lived, without just cause of rebuke until the day of her death.

In the spring of 1832 with her husband she removed to this (Morgan) Co.

Her exit was that of one who had made death a matter of reflection and preparation in life. She was not taken on surprise, but was found having on the wedding garment, and waiting the coming of her Lord to receive her to himself to eat the supper of the Lamb.

Sister Craps possessed a heart of friendship and kindness but rarely surpassed, making happy the circle in which she moved. Her attachments to her husband and children were warm and unabating. She was emphatically the dutiful wife, the sympathising and affectionate mother, industrious almost to a fault, laboring almost incessantly for the welfare of her family. As a member of the church to know her, was to esteem her highly for Christ's sake. But alas, her seat in the church is vacant, or filled by another the weary herald of the cross will no more receive from her lips, the kind and pressing invitation to her frugal meal manifesting her anxious solicitude for his welfare. The old church where she used to worship, will no more echo back the tones of her shrill clear voice, while she talks of Jesus, and glory. No! She has passed away like the flower of the field, but not until having taken an affectionate farewell of all her relatives, and friends who were present, and spoken to them of the bright prospects which lay before her, then with the shout of victory upon her tongue, she stept to her place in the skies, she is dead. O reader, have you ever seen a christian die? Then you may know how she died. With serene, holy, transporting rapture, the spirit in prospect of soon quitting the cumbrous clay, seemed only to hover near the surface of its tenement waiting the coming of the celestial chariot to convey it away to mansions of glory on high. This triumphant death and the sweet resignation she manifested through her sickness were the rewards in part of a devoted life in a Redeemer's cause. She has left an affectionate husband and ten children, the youngest of which was but a few days old at the time of her death. May the Lord in the tenderness of his mercy and compassion sustain our dear brother under his painful bereavement.

JAMES M. PIPER.

M'Connellsville, O. March 26, 1847.

Written for the Western Recorder.

JOHN JORDON.

It is made our painful duty to record the death of brother John Jordon who departed this life Feb. 27th 1847, being 75 years old.

Father Jordon was born in Franklin county Pennsylvania, January 17, 1772. His father was killed in the Revolutionary war when he was but two years old, but he remained in the same Co., and was raised by an Uncle.

Immediately after his marriage he removed to Westmoreland county in the same state, where he was, some few years afterwards, bereaved of his wife. He then removed to this State in 1812, and settled in Muskingum county where he married his second wife, Miss Orpha Hoagland in 1813, with whom he lived until separated by death. In 1816 he became greatly alarmed for the salvation of his soul, and in this excited state of mind he united with the Methodist Episcopal Church, and soon after he was enabled to rejoice, having a lively sense of God's forgiving grace. In 1827 he removed to the farm where he spent the remaining part of his life.

Br. Jordan was possessed of a sound and discriminating mind and upon an examination of the goverment of the M. P. Church he gave to it his decided preference, and united with that body, and gave his hearty aid for its advancement and prosperity.

His house was emphatically the home of the pilgrim while passing to his home in the skies, and was the place of public preaching for many years, and he was the leader of the small society organized in his neighborhood. The old soldier has ceased to fight, the battle is o'er, the victory won. The sword is laid down for the harp, and the noise and air of battle for the enrapturous, and God honoring shouts of praise. The victor sleeps in the grave, covered with the glory of conquests, and triumphant victory. Yes he has gone, gone from the bosom of a numerous and highly respectable family over which he presided as a priest in his own house to the bosom of God—to the society of the blest—to the family of God in its exalted and glorified state. Yea to the church of the first born in heaven, whose names are written in rainbow colors in the Lambs book of life, and who shine as the stars, yea, as the sun, in the kingdom of their father, forever and ever.

His afflictions were severe, and protracted, but he endured all with christian resignation, no complaint or murmuring word escaped his lips.

Our brother was possessed of that kind of a disposition so peculiarly calculated to make and retain friends, a large circle of which he has left in connection with a devoted wife and some 12 or 14 children to lament his death.

He died a christian, peaceful in mind,—joyful in spirit—triumphant in hope, and strong in the faith, giving glory to God.

His remains repose in the grave-yard near the place where he has passed many years of his life, there to await the resurrection of the blest. While we stand by his grave may reflection upon his virtues, and end, inspire the prayer. Let me die the death of the righteous, and my last end be like his.

JAMES M. PIPER.

M'Connellsville, O. March 26, 1847.

Written for the Western Recorder.

MRS. ELIZABETH MORRISON.

BR. BASSETT: With your approbation I would lay some of the sorrows of heart before my friends. A wise and righteous Disposer of events, has been pleased to take from me my companion. She departed this life on the 6th inst., after an illness of only three days 6½ hours, of confestive remituant fever. And although her health had been quite poor for the last twelve years, yet for the last 18 months it had improved so that we began to hope that she might see some years of comfort. But how short sighted are we? And how uncertain all earthly prospects? The stroke falls heavy and I feel it hard to say: Thy will be done, especially when I look at the burthen she bore, and trials she endured, while I was called to leave the care of a growing family, and the weight of my pecuniary matters on her hands. Yet in her judgment, discretion and decision as well as her devotion to God, I felt secure. Few are they that can appreciate the loss, perhaps none but those who are similarly situated.

Her maiden name was Elizabeth Johnson, daughter of William and Phebe Johnson, born July 11th 1799, in that part of Monongahela now Preston, Co. Va. We were united in marriage, Feb 16th 1823, and emigrated to this county in 1826. In her 17th year she became deepiy concerned about her eternal interests (having been early taught to fear the Lord) and in a short time embraced the Savior with a loving heart. She united with the M. E. Church, and although the only one of a large family at that time that professed religion, and had much to learn; yet such was the depth of her piety and her deportment as to command the confidence of all who knew her. From the dictates of her judgment, in 1833, she withdrew from a large circle of friends in the M. E. C. and identified her interests with the M. P. C. using her own language, *with them to live and die. Better to obey God than men. And duty is ours but consequences belong to God.*

During the last year of her life from her own affliction and my absence from home, she was deprived of almost all the public means of grace, yet her ardent attachment to the cause of Christ, was undiminished. She always expressed a willingness to die, although she had a strong desire to see her young family raised before her vigilant eyes were closed in death. Her reason was dethroned a great part of the time during her last illness. She suffered much, but at last died easy.

She filled the various relations in life, that of daughter, sister, companion, mother, as well as member of the church with dignity and honor, so as to command the confidence, esteem and warm regards of all the virtuous who knew her. But she is gone and we must soon follow. Oh may we be ready.

Your afflicted and sincere brother,

SAMUEL MORRISON.

Freeport, Ia. March 18, 1847.

Breaking off the Telegraph Wires.—Fatal accident.—A most singular accident occured on the Boston and Albany railroad, on Saturday last 27th inst. A freight train was passing along at a rapid rate between Boston and Springfield, when the wire of the electric telegraph which runs within a few feet of the track, suddenly broke. It is a practice for the brake men to stand or sit on the top of the cars. The force of the wind, it is supposed, carried the flying end of the wire against the train. It struck the locomotive, wound around the smoke pipe, snapped, and swept across, the top of the train. The forward brakeman was badly cut about his head and arms. His right arm will probably be amputated. Mr. Pratt, the conductor, who was in the middle, was slightly injured. The last brakeman, named Coleman, was instantly killed. The wire seems to have wound around and dragged him to the ground.—His body was horribly cut and bruised.—*N. Y. Sun.*

The fire at Columbus, Geo., 20th inst., began in Harken's cotton warehouse, occupied by Hall and Deblois, agents for the Lowell factories, which was destroyed, with Reed and Co's. store. Of the cotton burnt, 25 bales belonged to T. B. Howard, 125 bales to Gen. Lowe, and 1131 bales to the Lowell factories. Barnard & Schley lost 900 sacks salt, 125 bbls. molasses and 75 bbls. whiskey; total loss, 60,000, mostly insured. It was the work of an incendiary.

Advertisement Extraordinary.

DEATH & CO.,

Wholesale and Retail Dealers in Spirit,

Take this opportunity of informing their friends and a discerning public, that they continue the trade of making Drunkards, Bankrupts, Beggars, and Maniacs; on the most reasonable terms---at the shortest notice.

The advertisers return their most sincere thanks to their numerous, steady, and attached customers, and to all the Tippling part of the community, for the increasing countenance and extensive patronage which they now receive; and they hope that the many proofs which are to be found in every town, village, and district of America, of the success of D. & Co. in the above line of business, will secure to them the increased support of all Drunkards, Dram-drinkers, and occasional customers, as well as forever to silence the advocates of temperance societies, those bitter enemies of his long established and popular trade.

D. & Co. beg to assure the public, that the article in which they deal is the best and most pleasant Poison in the world, and has never been known to fail in any instance where the individual has preserved in the use of it for the limited time D. & Co. prescribe.

In order to do business in a respectable style, the advertisers have obtained a License from the State; under whose benevolent auspices they are legally authorized to bring the families of their customers, to misery and to *wound, maim and beggar*; and drive to delirium and death, as many as the public good requires. In particular D. & Co. will spare no pains to secure the *Eternal Damnation* of as many as will favor them with their countenance and support. To accomplish these desirable ends, it is only necessary for the individual to take half a glass occasionally till he feels that quantity insufficient to gratify the craving appetite, which it will soon create; and when this Whiskey appetite is formed, the results which D. & Co. aim are secured, as the person is then prepared to brave temporal and eternal misery for the sake of another glass.

For the accommodation of their numerous customers, and for the despatch of their increasing business, Death & Co. have appointed a sufficient number of active agents, who are stationed at convenient distances in the streets of cities, and along the highways, cross roads, and in the villages of every country district. D. & Co's. agents may be known by the *Red-curtained Window*, and the sign over the door—*Entertainment for* MAN *and* BEAST, *Refreshments, &c. &c.* And may be found ready for business at all hours, by day or night (SUNDAYS *not excepted.*)

Satisfactory references can be given to the Bridewells, Lunatic Asylums, Hospitals, the Gaols, the Gallows, or the Drunkard's Fireside.

N. B.—D. & Co. beg to caution all Tipplers and Dram-drinkers from giving heed to whatever Parsons, Preachers, Medical Men, and all advocates of Temperance Societies, may say against spirit-drinking as these gentlemen are avowed enemies to this respectable soul-and-body destroying business.—*Christian Observer.*

From the Western Christian Advocate.

SITTING UP WITH THE DEAD.

There are many wrong customs found in this world of error and sin. One of those, to which I wish to call the attention of the readers of the Advocate, prevails to some extent in different parts of the west; and I do not remember to have seen any thing published against it. I refer to the manner of sitting up with the dead. When a death occurs on the evening immediately succeeding, the house where the death occurred, is visited by quite a number of young people of both sexes, with the ostensible design of watching with the corpse, and sympathizing with the bereaved friends; but, if we may judge from their conduct, the real object is very different. It should be recollected that many families are not furnished with a sufficient number of rooms, so the family have to sleep in the same room where the corpse lies. They retire in order to rest, after spending sleepless nights of anxiety with the sick. But, alas for them! no rest can they find; for there are from eight to ten young men and women in the room, whispering, giggling, laughing, talking, joking, and almost every thing else but praying and meditating, until one might suppose it to be more like a bar-room of a crowded hotel, than the house of mourning. The family are not only deprived of the rest which they so much need, but their lacerated hearts are pained by the unbecoming levity of the company—unfit, at any time, for a rational being, and much more so when they should weep with those that weep. Even the feelings of pious persons, and ministers of religion, are at times wholly disregarded. There are many evils connected with this custom. It is a shame to keep it up any longer. I hope it will be abandoned. It would be much better to have no person at all to sit up with the corpse, and the family be left to their grief alone, than to have such miserable comforters. A FRIEND TO MOURNERS.

POPERY IN HAYTI.—Rev. Mr. Graves, editor of the Christian Reflector, in a letter in that journal, gives the following information in reference to the Roman Catholic religion in Hayti:

"The Haytien Catholics refuse any allegiance whatever to the Pope of Rome. They regard the Papal authority as opposed to their national and civil liberty; and in consistency with their republican principles, they allow of no archbishops, bishops, deans, or other Church dignitaries, save the single order of priests; and of the appointing or deposing of these the President claims the right and power. The Roman Catholic religion is, therefore, not only recognized by the government as the state religion, but is subject to legislations and executive authority. Protestantism has thus one decided advantage over Romanism; for entire toleration is granted; and with the internal regulations of Protestant Churches, and the conduct of their ministers, there is no governmental interference."

DEATH OF A PATRIARCH.—Our readers well remember elder Harvey, who preached in this city about a year ago, and attracted great interest on account of his extraordinary age. He died in Franklin, Herkimer County, on the 18th inst, in the 112th year of his age, having lived two years longer than Joshua of old. The probability is that travelling, change of climate, diet and excitement hurried his departure. He was a soldier in the revolutionary war in New England, but commenced preaching after peace, and continued a faithful pious member until the day of his death He did not appear as old as he was represented to be, but his age was well authenticated. Great events transpired in his life time.—*N. Y. Sun.*

Death of an eminent colored man.—The colored population of this city have met with a painful bereavement in the death of the Rev. Theodore Sedwick Wright, pastor of the First Colored Presbyterian Church. He died on the 25th inst. in the 50th year of his age. He was greatly esteemed by all classes of the community. His funeral will be attended this (Monday) morning at 11 o'clock from his late residence, corner of West Broadway and North Moore street.—*N. Y. Sun.*

BURNT.—The Brig Diploma from New York bound up the Rappahanock river, while lying at anchor caught fire and was burnt to the water's edge.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

☞ DISSOLUTION OF PARTNERSHIP. ☜

THE Partnership heretofore existing under the name and firm of J. J. ANDERSON & Co., has this day been dissolved by mutual consent. It is therefore necessary for all persons indebted to said firm to call and settle their accounts. Those having claims against said firm, will present them to F. R. POTTS, at the old Stand, for settlement,—who is authorized to settle all accounts.

Putnam, O., March 11, 1847. {J. J. ANDERSON, FR'S. R. POTTS.

THE BUSINESS of the Foundry will hereafter be conducted by the Subscriber, at the old Stand.

mar. 18, '47.] FR'S. R. POTTS.

THE WEEKLY

CHRISTIAN WORLD;

An Independent, Comprehensive, and Impartial Newspaper designed for welcome and useful circulation; Among all Friends of Christian Union, Christian Benevolence, and Christian Literature. To be published every Saturday At the Reading-Room of the Christian Atheneum, over the Book-store of Mr. James Harmstead, Fourth St., between Market and Arch Sts., Philadelphia;

Price:—Two Dollars a-year invariably in advance.

T. H. STOCKTON, J. G. WILSON, THEOPHILUS STORK. } Editors.
W. S. STOCKTON,—General Agent.

TO persons who are acquainted with the *character* and *objects* of the CHRISTIAN WORLD, as they have been developed during the last six years, it is only necessary to say, that *as soon as one thousand paying subscribers are secured, the paper will be put to press.* The *Old Subscription List* ought to supply this number at once.

To other persons, it is proper to remark, that the Christian World, *in print*, is intended to reflect the Christian World, *in action*—in a word, daguerreotype it: and then for purposes of common advantage, to compare the organized and operature *Religion of the Age* with the *Religion of the Bible.*

The enlarged literary and business agencies of the Establishment, are deemed amply sufficient to assure the public of successful management. Its immediate connexion with the CHRISTIAN ATHENEUM—an Institution which is to be furnished with many of the principal organs of Church and State, both in Europe and America,—will give its conductors early access to invaluable sources of universal intelligence.

DIRECTIONS

1. On receipt of this Prospectus, let the *Old subscribers* at every Post-office, appoint one of their number, or some other suitable person, an *Agent.* Let him send us, *at once* as many names and as much money as possible. In cases where substantial agents make *themselves* responsible for their subscribers, this responsibility will be regarded as equivalent to payment in advance—provided they settle their accounts within six months. Even in such cases, however, immediate payments are decidedly preferable; and, to encourage them, the commissions to agents are arranged thus:—*On cash orders*, 25 per cent.: on *deferred remittances*, 12½ per cent.

2. As the Prospectus will be widely distributed, let all persons who see it, and feel an interest in it, act promptly in the manner described above. It is thought that little effort will be sufficient to procure a company, or club at almost any Post-office in the Union. The times increasingly demand just such a publication as is proposed.

Address,—W. S. STOCKTON, General Agent, Philadelphia, Pa.: or either of the Associate Editors. All orders will be punctually attended to.

T. H. STOCKTON,
Editor and Proprietor.

Philadelphia, December, 1846.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclature, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By LORENZO D. JOHNSON. *Second edition, revised and improved.—Boston.*

PRICE—50 CENTS.

In presenting to the public the "*Memoria Technica*," which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to call the attention of Teachers, School Committees, and others interested in education, the peculiar merits of the work.

It has been already introduced into several of our best and most popular schools in Boston and vicinity, and has also received high commendation from many of our most distinguished clergymen and other literary men who have examined it.

Notices of the Press.

'This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during the course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principle upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. Every page of the work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to teachers and all interested in this important subject.'—*N. Y. Teachers' Advocate.*

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'This is a treatise on artificial memory prepared for the use of schools. The subject is a curious one, and worthy of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of the kind ever prepared for the use of schools, and being arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private.'—*Tem. Standard.*

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'A very ingenious and useful book, designed to shorten the labor of those studies which require the exercise of memory, by a system of memorizing.'—*Reading Gazette, Pa.*

We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, sufficient to become convinced that the subject is one of importance.'—*Ch. Watchman.*

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The work contains a vast amount of important and useful information; which, aside from its value as a system of instruction, render it, as has been justly said by many who have examined it, well worth the price of the work as a mere book of *reference.* Published by

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59 Washington St.

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☞ We expect to have a supply of the above work, forwarded to us for sale, in Putnam, at 50 cents per copy, when we find there is demand for them.

[ED. W. R.

THE WESTERN RECORDER.

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AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

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REVERDY H. WHITE, PRINTER.

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All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. VIII.

Friend Bassett: In my last number I gave several incidents during the war, without fixing the date, because I cannot determine them, nor do I think it material. I have heard the facts related by those who were actors and they serve to illustrate the difficulties the early inhabitants had to encounter; and, though this state has now risen to be a nation, and this great valley is now teeming with *Millions* of inhabitants, they ought to remember their origin; and that He who raises up, and putteth down nations as it seemeth good unto Him, hath given to us great and precious privileges which if we abuse, we must expect his chastisements.

The following, incident I have received of Mrs. Dr. Mathews, whose father, (Mr. Leavens,) and large family lived in the Stockade at Newberry, at the time. I wish however to protest against these things being suffered to excite enmity and hatred of the primitive inhabitants of this land;—because they kill, and scalp, women and children. I can cite cases of more intense barbarity of the whites, towards their race; and in all the cruelties they have practised towards us, I have never heard of their violating females, or practising cruelty other than killing, to children, when they were prisoners. To men they will add torture to captivity, because they are warriors; but to women and children never. On the 16th of March, 1792, a Mr. Brown who had arrived at Newberry with his family the day before, went to a lot he had purchased near half a mile above the Stockade, where some land was cleared, and a cabin to put up, to set out some fruit trees, which he had brought down the river with him. He had with him a man, and a boy, his son. The day was mild and very pleasant. A party of men were working on the second bottom, back of the Stockade, and Mr. Leavens chopping wood on his lot next above the fort, near the river. Towards night, Brown's wife thought she would go and see the place they were to live, and took with her two little girls her daughters, and an other girl of the name of Dunham; she had also a child at the breast, of about 10 months; a daughter of Mr. Leavens wished also to go, but was prevented by her mother, or sisters. As they passed Mr. Leavens, they stopped a few minutes to talk with him:—when they had passed him about forty rods, he heard the woman scream,—saw two Indians run from the second bank to where she was, and retreat again to the woods, in two or three minutes. The men back of the fort were also alarmed, and hastened to secure it against attack;—Mr. Leavens also escaped to the fort. The act was so daring they expected that a large party of Indians were in the vicinity, and would attack the Stockade; but after waiting a suitable time, and hearing nothing of Indians, or of Brown and those with him, they concluded that Brown and his companions were killed or were prisoners. A part of the men of the fort, (there were but seven in all) went out and found the woman dead. The three little girls missing, but two tommahawked, scalped and insensible; the other scalped and sensible, but unable to walk. Brown and his companions, they could not find. The dead and wounded were carried to the fort. The suckling child was alive, but had a bruise on the side of the head; whether from the fall, or a stroke of the tommahawk, did not appear. It was covered with the blood of its mother. It was given into the care of Mrs. Mathews (then Miss Leavens) who undressed, and washed it. It was not scalped, and survived. In undressing the little girl who had her senses, they found a deep wound from a knife, and she soon after died. The other two, before morning. About 10 o'clock at night, Brown and his companions demanded admission at the gate. The garrison were greatly alarmed, supposing that they had been taken prisoners, and now were forced by the Indians to make the application, in order to get the gate opened, and were at hand to secure the benefit. The men in the Stockade made them walk round it, two or three times, to satisfy themselves that now Indians were present, as well as questioned them as to the circumstances of their escape; when, they were admitted. It seems Brown heard his wife scream, saw the Indians, and ran to the bank of the river, and secreted themselves; where they lay until after night had spread its sable curtains over the whole scene, the families after this, for a time went to the different forts in Belpre, Mr. Guthries to the upper Stockade, and Mr. Leavens to farmers little. They returned however before the war was over. Previous to this when Mr. Leavens left his cabin to go into a Stockade, he was under the necessity of leaving some property in the house—this was destroyed by the Indians; though it did not appear to be the policy to burn or destroy the houses. The big bottom block-house was burned, but most of the deserted buildings were not.

One spy was killed on the little Hocking not far from the mouth. A Mr. Davis who lived in the upper Stockade of Belpre, had been complaining for some time of toothache; he was missing for some time, and it could not be told what had become of him. His body was eventually found some distance above, under the bank, where an old skiff had been left on the bank. It was supposed he went to get the iron, or something from it, and was killed by the ever watchful enemy.

When we look over this western *world*, and see the teeming millions *peaceably*, and busily engaged in the various pursuits of husbandry, the arts, mechanics, and mercantile affairs; our canals, turnpikes, and rail-roads, loaded with the produce of the soil, and the industry of our people, and 'find none to molest or make them afraid' we can hardly realise that this transformation has all taken place within the memory of one individual, I can hardly realise its truth, or the trials of the pioneers—fifty-nine years ago the 7th day of this month, saw the first settlement of this state. Then most of our bread-stuffs were brought from the Monongahela. Our salt had to be packed over the mountains on the backs of horses, and cost the consumer from six to eight dollars a bushel. Now we make millions which is sold for 25 cents, or less per bushel, and taken to all parts of the State. Iron and nails, also had the same method of transit, and a like comparitive value. A little flax, and a few skins formed the articles taken East to barter for salt and iron, &c. Now we are sending immense quantities of our bread stuffs to relieve a famishing population in Europe; and building not only steamboats, almost innumerable, to carry on the commerce on our rivers and lakes, but large ships, both of wood and Iron, designed to navigate the ocean to any part of the world. Truly the dealings of Providence towards us, have been a wonder of mercy.

I have mentioned that it was scarcely ever known that the females who were taken prisoners, were violated, still those nations that are savage, treat the females as inferiors, and as war and the chase is the province of the men, so the women are made to do the labor, and carry the burdens; and female prisoners are the victims of this prejudice. Mr. J. C. Guthrie has given me the following case of this kind.

On a Sabbath afternoon, towards the close of the war in 1794, Stephen Guthrie and Joseph Leavens went into the woods to find the cows, they soon heard the bells, and followed the cattle down the river, as they were going from home; they did not overtake them until they got into the bottom at the mouth of big Hocking, some miles below: most of the way narrows; the consequence was, they did not get back until after dark; their friends were alarmed, supposing they might be lost in the woods, they fired several heavy guns, that they might direct their way by the sound. The next year, after the treaty with Wayne had caused the prisoners to be given up; one a woman, going up the river in a boat, stopped at Newberry, and enquired what caused the firing, on a certain Sabbath night? they recollected the circumstances, and told her;—she said it had caused her great distress. The Indians had gone to where she had lived on Cheat river, killed her husband and taken her, with two small children. They had travelled all day and crossed the Ohio on a raft, and were encamping in the narrows below Newberry, when these guns were fired, which alarmed the Indians, so that they hastily renewed their march, and she was obliged to carry her children all night, fearing that if they lagged they would kill the children, rather than be hindered by them. It was probable that the lives of the two, Guthrie and Leavens, were saved by the decamping of the Indians, for it was in their track home that the Indians had located for the night.

A Mr. Armstrong lived in Virginia near the head of the Island now called Blanerhasset's, and had a floating mill on the Virginia side. He, his wife, and several children were killed by the Indians in 1794. Two sons who were at the mill escaped. One of these now resides in Columbus. Mrs. Mathews recollects the killing of them but cannot give all the circumstances.

HORACE NYE.

Written for the Western Recorder.

The Flight of Time.

CHAPTER I.

Perceivable only in the distance gone over, by the past and passing events.

It was on an evening in autumn, when the forest was tinged with golden hue, and sky serene, and elements calm; no roaring wind among the trees, but a slight quaking of the leaves, as if in the last quiver of death, that I arrived in the vicinity of my place of nativity, after having been absent from there a number of years.

It was in the pleasant valley of the Little Miami, below the confluence of "Tod's Fork."

I stopped at a friend's near by, and after taking refreshment, had a desire to visit the particular spot of my juvenile days; commingled by recollection, with my boyish hopes of future prosperity and greatness. Greatness alas! all hope is vain, all greatness folly; all pleasure pain, but that found in virtue's path, and an unflinching determination to maintain moral order; even, if need be, at the expense of all worldly glory and prosperity. How wonderfully all things here had changed—it seemed as though the location of places had undergone a change; for how different the common appearance of the country.

The various internal impprovements, had evidently shaped both roads and farms, to suit the convenience of their projectors. Meditating on these changes, reflections of my youthful associations became connected, which upon second thought, I found also to have changed. And being transmitted, though imperceptibly, into that melancholy frame peculiar to such scenes and trains of thought; I realized, in a manner I never before did, that solemn truth attested by matter of fact, as well as by revelation, that all things earthly are but transient; having no permanent existence here.

At length I found myself atthe desired place; it being a few hundred yards from any of the above mentioned improvements, had not been meddled with. It hence retained many of its original features, which brought fresh to my recollection, many a playful sport, with many a parental smile and reproof. The periods when those scenes transpired, lie buried in the lapse of time; while the scenes themselves, to aid our conceptions of its flight, and our equal velocity down its ever rolling current, by the sight of well remembered places and objects, are present to the mind in recollections.

But where now are my father and mother, and some of my sisters and brothers; and many who were actors with me in the scenes now passing in fancy before me? They have passed from here: they are gone forever.

CHAPTER II.

Night drew on.

It was twilight gray, and my curiosity satisfied so far as the nature of the case, and the circumstances would admit; so I set out for the dwelling of my friends, which stands on an elevation, hard by the "Little Miami rail-road." Here the *steam waggons* pass and repass, both daily and nightly; whose appearance, in the night, resembles that of a flaming torch; and their speed, on a straight and level plain, that of lightning; and their jarring sound, that of distant thunder. As I approached the brow of a hill, studded with sugar maple, overlooking the railroad, distant near a mile, I stopped to gaze on the candles that peeped from the windows of the houses, that dotted the opening plain below, on either side of the river as if in imitation of the "star spangled" concave above. I could perceive, with infallible certainty, that the lights in the plain below, were imperceptibly "passing away," excepting by the amount consumed; and at this rate, would soon be extinct; hence my contemplations passed from these, to those above in the etherial blue. Will they also pass away? Will they too, become old, and worn from use, in holding forth the glory of God to man; that he may learn righteousness, fathfulness, and truth, and acquire a change? Yes, "they shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Then O! my soul, hope thou in God, and in His son Jesus Christ with unshaken confidence and love; and though all things earthly should fail thee—He will not fail thee, or ever deceive thee—He is forever the same. Lost in the amazing and incomprehensible contrast, between life's short day, and eternal duration; me thought I could discern the human soul, my own soul while in the body, as it were in a state of embryo, yet of that perfection, to lay a foundation for a wonderful accountability for its moral actions here. And though, by faith, conceiving the soul or spirit of man a perfect one in point of attributes, possessing in a very small and limited degree, every one possessed by its Creator; yet, these small and limited attributes of the human soul, though perfect in their nature, in point of perfection in rectitude, wisdom, truth &c., could but be regarded as in a state of embryo. The inexhaustible means provided for this perfection, and the inexpressible glory at the end of the race presented, to induce man to run in wisdom's ways, seem alike unavailing. Unthinking soul; and sin, how strong it binds; he turns a deaf ear to wisdom's voice, and his back toward her prize, and plants his heel upon the mercy of God; thus determines not to be prevailed upon to comply with the terms of goodness, and to be saved from sin through grace; and thankfully submit to the discipline necessary to wear out vicious habits. Whilst thus considering the unaccountable stupidity and infatuation of a world submerged in wickedness, my meditations were interrupted by a rumbling sound from the northwest. I anticipated the cause, and turned my eyes in the direction to see what I had never seen, but was anxious to see. A moment—and, from a rounding curve in the track, the fleet messenger of time appeared; but it passed like a meteor, and the volley of sparkles that ascended from the chimney, formed the trail behind. As I heard the sound of the cast wheels on the iron bound rails, dying away in the distance; the melancholy frame from which I had been aroused by its approach, again returned with the thought, it is "passing away." Again in the realization of the certainty of the approaching end of all things visible to mortal eyes—the evening zephyr gently rustling among the leaves on the trees; and here and there one losing its hold, would fall to the ground in imitation of the demise of the human family; and hearing my heart beat distinctly, and a burying ground a few paces to the right, impressed me with the thought, that I too, am also "passing away."

But where Lord? The autumnal frosts are now cropping the leaves and tendrils of the trees, and stripping the forest of its folliage, and taking its glory away; but spring will return and clothe it anew: but as for me, sin has tarnished my beauty and written death on my brow; and my glory is departed in consequence of coming short of thine. Here lies the slumbering dead; and ere long, I shall be slumbering with them: "but man's faded glory what change shall renew?" A Saviour is found; and the poet further sings:

"See truth, love, and mercy, in triumph descending,
And nature all glowing in Edens's first bloom!
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

On Jesus then, the root and offspring of David, and bright, and morning star, may all our hopes be stayed; and on Him depend for present peace, and future bliss in the regions of immoratality.

T. F.

Ministers' Department.

Written for the Western Recorder.

A Word to the Ministry.

"Judgment begins at the house of God." Oh, let me bespeak you, brethren, in the name of the Lord, especially those that are more young and weak, that you tremble at the greatness of the ministry, and run not up into a pulpit as boldly as into the market place. Study and pray, and pray and study, until you become workmen that need not be ashamed; rightly dividing the Word of Truth, that your people may not be ashamed, or weary to hear you; but that besides your clear unfolding of the doctrine of the Gospel, you may also be masters of your people's affections. It is a work that requires your most serious, searching thoughts. When you are the most renowned doctors in the church of God, alas! how little is it that you know, in comparison of all that you are ignorant of!

Be sure that your conversation be teaching, as well as your doctrine. Do not confute your doctrine, by your practice. Be as forward in a holy and heavenly life, as you are in pressing it on others. Let your discourse be as edifying and spiritual, as you teach them theirs must be; for evil language give them good; and blessing for their cursing. Suffer any thing, rather than that the gospel and men's souls should suffer. Become all things (lawful) to all men, if by any means you may win some. Let men see that you use not the ministry only for a trade to live by, but that your hearts are set upon the welfare of their souls.—Whatsoever meekness, humility, condescension or self-denial you teach from the gospel, O, teach it them also by your undissembled example. This is to be guide and pilot, and governor of the church indeed. What on odious sight it is to see pride and ambition preach humility! and an earthly-minded man preach for an heavenly conversation.

WM. M. BAKER.

Charlestown, Ia., April 4th, 1847.

Ministerial Accounts at the Great Day.—A divine in the former part of the last age, preaching before an association of ministers, and in order to quicken their regard to the principle, end, and motive, from which they acted, pointed them to the last and awful day of judgment; and having brought in Christ the Judge as taking his place on the throne, he then by an excellent prosopopoeia represented him as calling his ministers to an account, examining how they had preached, and with what views they had undertaken and discharged the work of the ministry. "*What did you preach for?*" "I preached, Lord, that I might keep a good living, that was left to me by my father, of one hundred and fifty or two hundred pounds per annum, which, if I had not entered into orders, had been wholly lost as to me and my numerous family." Christ says to him, "*Stand by, thou hast had thy reward.*" The question is put to another, "*And what did you preach for?*', He answered, "Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator, and an ingenious preacher." Christ's answer to him likewise, was, *Stand by, thou also hast had thy reward.*" The Judge puts the question to a third, "*And what did you preach for?*"—"Lord," said he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me; nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but I preached in compassion to souls, and to please and honor thee; my design in preaching was, Lord, that I might win souls to thy blessed majesty."—Upon this, the Judge called out, "Room, men; room, angels! Let this man come and sit with me on my throne, as I am set down with my Father on his throne; he has owned and honored me on earth, and I will own and honor him through all the ages of eternity."

The result of all then was, that the ministers went home much affected, resolving that, through the help of God, they would mind the work of the ministry more, and look better to their aims and ends than ever.—*Gospel Treas.*

Obligations to the Heathen.—Such is the heading of an article in the February number of the Baptist Missionary Magazine. The writer takes for his text the words of Paul, "I am a debtor both to the Greeks and barbarians, both to the wise and unwise; so, as much as in me lies, I am ready to preach the gospel to you that are at Rome also." His object is to show that all Christians sustain the same relation to the heathen world as did the apostle, and that the only way to prove the sincerity of a Christian profession is by showing a readiness to labor for their salvation. The article concludes as follows:—

1. *What we do for the salvation of the heathen is not to be regarded as charity.*—We are their debtors. We cannot evade the obligation.—Why, then, should we not conform our language and behavior to the fact? Is it charity to pay a debt? We owe it. Why treat it as if payment or non-payment were optional? Why regard this obligation as less binding than any other?

2. *Let us be honest men, and pay our debt.*—We cannot plead want of ability, for it is required of a man only according to what he *hath.*—What *right* have we to contract other obligations that will interfere with our duty to the heathen? What *right* have we to live in a style that shall disable us from paying a debt long since contracted?

3. *A day of settlement is approaching.*—We must all appear before our original Creditor, and answer to the inquiry whether we have been honest debtors, and, according to our ability, discharged our obligations. The heathen will be there to testify to the measure of our fidelity, and we shall be held responsible for every deficiency in our duty. How will stand the account of the present generation of Christians? Reader, are you in arrears to the heathen?

Sabbath School Cause.

Written for the Western Recorder.

Plain Truths,

IN WHICH WISE AND GOOD MEN CANNOT FAIL TO BE INTERESTED.

We should be glad to have our Western friends understand that *if we do not help them to the extent of their wants, it is because we have not the means.* The publications of the Society are put at a price barely sufficient to cover the cost of manufacture and sale and the ordinary risks of business. If they exceed that limit, the excess is at once absorbed in the appropriate work of the Society: and if it falls short, we rely on the business of the following year to make it good. We are therefore dependent on the benevolence of Christians, and those well disposed towards the institution, for the means of supplying the Sunday-school wants of our Western States. As to what these wants are, and how they are to be supplied, we never heard but one opinion from candid and unprejudiced men. We have always been assured by residents at the West, and by Northern and Eastern travellers in the West, that, in the present state of their society, Union efforts for Sunday-schools are almost, or quite indispensable; that aside from a few large, and comparatively long settled places, denominations were not compact, nor numerically strong enough to sustain schools of an exclusive character, and hence that such an agency as ours must be regarded as *essential* to introduce the blessings of the gospel, in their elementary form.

We employ as many suitable men as we have means to pay, to explore the neighborhoods of the Western States. It is their *exclusive* business to open Sunday-schools, every where, where they can besustained, & to supply the needy with books. They have no concern with the local or denominational interests of the places they visit, but only to see to it that children and youth of all classes are brought under Sunday-school influence. The Sunday-school missionary knows, that whatever denominational or other relations they may sustain, the school he proposes to open, and the books he proposes to supply, will exert an influence that no true friend of God and of the human race would oppose. All the books he purposes to supply, from the Way of Life and the Holy War down to the Infant Library and the Two Cent Hymn-book, are scriptural without being denominational. In establishing new schools and supplying them with books, we suppose our missionary is doing a work which no one else is likely to do better. If there are other means of accomplishing the same object in a given place, it is his business to seek places where no such other means exist, and which we know and he knows are to be found all over his field of labor. Now is that service needful? If so, to what extent? Do we overrate its value or necessity? Can we modify the plan so as to render it more appropriate or efficient, or less costly? We think not. We have always supposed that a Sunday-school, established on Union principles and supplied with a judicious assortment of Union books, was an invaluable accession to a neighborhood where no stated permanent religious privileges are enjoyed. We have supposed, that in the absence of an organized church and an evangelical minister and the more general influences of the gospel, a little perennial fountain of good might be opened, in the form of a Sunday-school, that might supply some of the cravings of a child's moral nature. If a few of Watts' Divine Songs were learned, and a few passages of scripture, (like the decalogue or the sermon on the mount,) and all from *dictation*, it would be something gained from an absolute *waste* of mind and heart! We are aware, of course, that the influence of an educated and pious ministry is all important to give stability and permanency to any and all of the achievements of Christian benevolence, and even to the common pursuits of life. God's arrangements for this end are too obvious to be overlooked or mistaken.—But how many neighborhoods are there unsupplied with the blessings of such a ministry? To these places our missionary wends his way, with such helps as our benevolent friends enable us to afford him. He gathers together from 20 to 50 children in the best place he can find, and persuades one or more adults that may have even the semblance of qualifications to adopt the school as their own, and do what they can to sustain it. If we only distribute over such a neighborhood so much moral influence as the keeper of such a school for twelve successive Sabbaths would diffuse, (connected, as it would be, with the books and tracts, and conversations and associations which such an event would occasion,) we suppose we have done a great good there; and if our mission ceases at that stage, the servant of Christ who next visits them will find several verdant little spots which the overflowings of our Sunday-school rill has made green, and the possession of which will be of great advantage to him and his work. So we have been assured, times without number, by ministers and laymen, by individuals and associations, by men of all Christian denominations. Have we exaggerated the value of these preliminary and elementary labors? Is not this a work that the moral husbandman must have done to his hands, before the seed can be generally sown with a reasonable prospect of a harvest?

At the close of the fiscal year, March 1, the expenditures had exceeded the receipts over $5000, and the Society's sole dependence to make up this deficiency, and supply $15,000 to meet the present engagements of the Board, is upon the Church. Will not ministers of the gospel, and other friends of the Union, without the expense of other agencies, aid us by their contributions, addressed to

HERMAN COPE,
Treasurer of the American Sunday-school Union,
146 Chesnut street, Philadelphia.

Findlay and Carey Branch Rail Road.—We learn from the Sandusky Clarion of Tuesday, that Messrs. Wood, Beach and Potterfield, have contracted for the grading and superstructure of this work, to be ready for the iron by the 1st. of July, 1848, for $44,080. The county of Hancock has, by a a vote of the people, authorized issue of bonds to the amount of $86,000. The length of the line from Findlay to Carey, on the Mad River and Lake Erie Road, is fifteen and five-eights of a mile.—*Urbana Gazette.*

Female Curiosity.

A naval officer, who lately went to reside in Edinburgh, having engaged a large mansion on a short lease, despatched his butler to receive his furniture, and have the house put in order. The butler engaged a young woman residing in the neighborhood to clean out the rooms and arrange part of the furniture, and he assisted her himself to carry up a large chest of rather singular appearance. This gigantic box his master had purchased as a curiosity; but unlike that described in the song of 'The Misletoe Bough' it did not shut, but opened with a spring attached to the lock, which being touched the lid flew open, and a tall brawny Highlandman, in full costume, stood erect and struck out his right arm, in which was a wooden sword. The gentleman purchased it as a piece of curious mechanism, and was wont to amuse his children with it.

"That's a heavy chest," said the woman as she placed it on the floor.

"Yes," answered the butler, who was a wag of the first water, "there's some thing heavy in it, certainly; but there's something mysterious about it also, for, although the key hangs at the end of it, none of us is allowed to open it."

"Did you ever see the inside of it?" replied she, walking round it.

"Never," said he. It's as much as any of our places are worth even to speak about it." So saying, the knight of the corkscreww looked first at the woman, then at the chest on the floor, and then retired slowly down stairs, whistling, to work on the gaound flat.

The girl proceeded to put things to rights in the room; but every time she passed the chest she thought it looked the more odd. "Frailty,—thy name is woman!" She rapped on the lid with her knuckles; it had a curious hollow sound,—very! And none of the servants had dared to open it! what on earth could it contain? Well, it was none of her business; so she went diligently to work for five minutes, at the end of which time she saw herself standing, with her arms akimbo, gazing on the chest.

'It can do harm to look into it,' no thought she; so quietly took the key from the nail, and applied it to the lock. Of course she heard footsteps on the stairs, as every one will do when afraid of detection in the commission of some act they wish to keep secret. Again she regained confidence, and returned to the chest, she stooped, and turned the key. Up flew the lid; and the wooden Highlandman kilt and philabeg, sprung on his leg with more than human agility, and fetched the petrified girl a sharp whack across the shoulders with the flat of his "Andrea Ferrara." A prolonged shriek, ended in a moan of dispair, indicated that the poor woman had sought relief in a swoon.

In the course of a few minutes the woman rose on her elbow, looking wildly round the room, till her eyes caught the Highlandman bending over her. Seeing nothing but destruction awaited her, two springs took her to the door; down stairs she went, nor did she slacken her pace till she found herself standing in the house of a lady in the neighborhood. The poor woman did not recover from her fright for several days.

Prussia and Popular Liberty.

The first step is at last taken. Prussia is now on the high road to the enjoyment of popular liberty. When Germany was about being overrun by Napolean, the King of Prussia, to nerve the arms of his subjects against the invader, solemnly promised them a Constitution. The danger passed, the promise was disregarded, and Prussia lingered under the indignity of this disgraceful falsehood. But, what the father failed to do, the son has at last done. The promulgation of a Constitution has long been contemplated by him, but deferred from time to time, till a more convenient season. The extinction of the republic of Cracow, it is thought, furnished an occasion. That act, it is said, was repugnant to the views of the Prussian monarch, and the new constitution is an evidence of his indignation. Russia and Austria, as might be expected, have significantly protested against policy. The three-fold cord is broken. A breach is made in the bulwarks of despotism, through which marches the spirit of popular freedom.

"Henceforward, then," says the *London Economist*, "the alliance of the three Northern courts is served, because they will have different interests to pursue. Constitutionalism is arrayed against absolutism. Should the fate of arms have to decide the case of European freedom, Prussia will form the advanced guard of the independence of nations. Perhaps, under her ægis, Poland may be destined to rise from her prostration; nor is it improbable that Southern Germany, animated by her example, may claim a representative government from Austria; if so, Northern Italy may shake off her chains. We have disclaimed the character of the prophet, and yet we are predicting: but we will desist; and though not venturing to anticipate the future, we will fervently express a hope that the emancipation of Prussia, through the influence of the Germanic mind, may aid in the universal overthrow of autocracy and absolutism."

The constitution is a very imperfect one, but better than none. Prussia is divided into eight provinces, in each of which has existed a local diet, which had the power of deliberating on such questions respecting provincial matters as might be submited to it by the Central Government, without, however, the power of *deciding* them.—By the royal letter of February 3d, these provincial assemblies are organized in a general one, to be convoked at Berlin, under the name of the United Diet of Prussia, and to consist of two Chambers, one representing the nobility, the other the gentry, towns, and boroughs. This assembly is to have power over the creation of taxes and loans except in case of war, or where there shall be difficulty in convening the States.

The constitution is valuable chiefly a as stepping-stone to further restrictions on the monarchical power. "Revolutions never go backward." unless our own country prove an exemption to the remark.—*National Era.*

Steamboat Burnt.—*Loss of life.*—The steamboat Clinton, Capt. Adams, left New Orleans 20th March, for Bayou Sara, but took fire at three o'clock, P. M., just above Bonnet Carre Point, and was totally consumed, with a valuable cargo. The fire broke out in the wood pile near the boilers, and spread with such rapidity that the cabin was soon in flames. She was run immediately on the bar, when all on board precipitated themselves into the river. All were saved, with the exception of one deck hand, two deck passengers, the barkeeper, the second engineer, (Mr. Weaver,) and the cook and chambermaid, colored persons, who were unfortunately drowned.—*N. Y. Sun.*

Religious Intelligence.

PITTSBURGH DISTRICT.

Morgantown Ct., Va., April 14th, 1847.

Br. Bassett: I would just say that I have closed two protracted meetings since my last communication, first at "Stewarttown" embracing the first of April 1847. Here I was favored with the aid of Br. Laishley, who preached two sermons. We had a few conversions, and 14 gave their names to enter probationary ranks, in the Methodist Protestant Church. Most, I may say all of whom are good material. May the Lord bless them, by keeping them *faithful*. (Second) At "Avery Chapel" only continued two or three days. Br. Pool preached on Sabbath night—invitations for seekers of religion—none come forward, strange! Among an intelligent community favored with *gospel* advantages, we fear that some though reluctantly, with many voluntarily, will go down to the pit.

Br. Laishley was present on Tuesday evening preached for us a good discourse. The result of this meeting will likely be seen in the future. Farmers being very much engaged in their Agricultural pursuits, (which must not be neglected) evenings short, we wound up the meeting by commending the whole into the hands of a covenant keeping God. Yours respectfully,

N. GILLESPIE.

Birmingham Allegheny county Pa. April 12, 1847.

Dear Brother Bassett: Please say through the Recorder to our President (Br. Brown) that I wish to receive from him a dismission from my present field of labor. Any communication for me had better be directed in care of Br. Reeves or Robinson as I may be absent for some time. Such has been the affection of the Larynx and still is, that it is even painful to me to converse. I have therefore concluded to desist from preaching and all irritating exercises as much as possible for some considerable time.

I am not in a mood for lengthy details. A report could be given partly cheering and partly humiliating. The good that has been done I trust will in some measure counterbalance the mischief of the Devil.

In some efforts during the winter to do good,—I was kindly assisted by various ministerial brethern from Pittsburgh and Allegheny. All of whom as well as those brethren of the laity who put their shoulders to the wheel have my most hearty thanks.

The Sabbath School will be continued by the society and preaching by various brethren from the adjacent cities. If in this arrangement there is perseverance, Methodist Protestantism will never become extinct in Birmingham. May God bless the little vine, that its fruit may be abundant. And may such as have lent themselves to Satan to betray the Lord and vex the faithful, repent and find mercy, though they should never again be admitted into church fellowship.

WM. BROWNING.

Sharpsburgh, Pa., April 16, 1847.

Br. Bassett: It may be pleasing to some of your readers to know that there is yet a hope that our society in Sharpsburgh will live, and be a blessing to our connection. Although we can contribute but little to the revival department of your excellent paper, yet we would be glad to say that we are doing as well as we can under the circumstances, which seemed to be altogether against our prosperity. A few of them I will mention. Our house of worship I found deeded to James Clark, who left us some time ago, because the society would not—as I have been told, and Br. Stevens, who left us at the last Conference, occupying it, laboring as hard as he could to build up a new fangled something on the ruins of our poor illfated society, which seemed distracted and forsaken hardly knowing what would become of them. Having been taught that our church was pro-slavery and Babylonish, and that they were communing with slave holders, fearing therefore that the blood of the slave would be found in their skirts they feared to remain longer in the bosom of that church in which God converted their souls, and had blessed them a thousand times. Under these and an endless variety of circumstances equally afflicting, I commenced my labor on this circuit, hardly knowing what would be the final result, whether we should live or die. This season of doubt lasted but for a season; as the time for holding our first quarterly meeting drew near, the clouds began to disappear, and there appeared in the congregation some omens of better times. At the quarterly meeting we were favored with labors of Brs. Robinson from Allegheny and Br. Reeves from Pittsburgh, and best of all the Lord was with us, and a number professed to find peace at that meeting. We have held a number of meetings since that, all of which have been attended with good. Our congregation is still large and attentive, and we have received thus far this year 23 members into the church. Besides retaining our former members we have also succeeded in obtaining a deed of our house of worship permaneatly to the M. P. Church. I hope there will be no more shuffling about that. We have also discharged a claim of $267 which was against the property and we are now looking for better times. Will you pray that the good Lord may

"The little flock in safety keep,
For O, the wolf is nigh."

WM. H. DOE.

Martinsburg Mission, April 20, 1847.

Mr. Editor: I would say for the encouragement of our brethren, and your readers in general, that this mission is in a prosperous condition. We have had some difficulty to encounter. Being warmly opposed by some of the older establishments around us, I say, some, but I feel encouraged to believe that the good Lord has controlled all this for the opening of our way and for the prospering of our cause.

We have had a number of good, warm, and satisfactory protracted efforts. We have had some revival. We have had some ingathering; we have commenced some societies, of which I will particularise more hereafter.

Brethren, pray for us.

J. K. DUFFY.

MUSKINGUM DISTRICT.

Morganville Ct., Triadelphia O., Ap'l. 9, 47.

Mr. Editor:—While we pour over the pages of profane history, we learn that wars, bloodshed and devastation, have more or less infested every nation under heaven; and that from these fields of blood, the voice of lamentation, of wailing and of woe, has been heard, while there was fixed in the lineaments of each contenance evident marks of victory, or dismay. Nor can we call in question the correctness of the above remark: if we but consider that notwithstanding our claims to virtue and morality as a nation, we nevertheless are involved in, and agitated by, a war of no small magnitude, with a neighboring nation: and this favors us with a practical comment on the saying of Christ. "And ye shall hear of wars and rumors of wars. For nation shall rise against nation, and kingdom against kingdom," &c. But amidst this state of moral darkness and human wretchedness, we learn from sacred history, that, "to those who sat in the region and shadow of death, a great light hath appeared," which doubtless will continue to increase until the "Lion and the lamb shall lie down together, and the nations of the earth shall learn war no more." When from the most civilized to the most savage tribe of mankind, God's name shall be known, and his praise echoed from hill to hill, and from to dale to dale, from the redeemed on earth to the saved in heaven, and our ears no longer be saluted with the war whoop, nor the wail of woe from the field of battle. How beautiful the language of the Poet.

"Jesus shall reign where'er the sun,
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the Princes meet,
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word."

To facilitate the cause, and to aid in the onward march of the Gospel car, we have not forgotten on this (Morganville) Circuit, to contribute in some way our share; that we may yet see the speedy and universal reign of the Prince of Peace.

We commenced our labors on this Circuit the first Sabbath after the rise of Conference, and found the state of Religion quite low: and as might be expected from having but one Preacher, and having but one sermon in a place every four weeks, continues at a low ebb. Our first quarterly meeting was held at Malta, November the 14th and 15th, had a pleasant meeting but no special excitement. Our Presidential meeting was held at Morganville embracing the first Saturday and Sabbath in January. Brother Clancy was not able to be in attendance, being prevented by sickness. But notwithstanding we were disappointed in our expected ministerial help;—yet the Master of assemblies was there, "to revive the spirit of the humble, and revive the heart of the contrite ones." One gave his name to the church, and if faithful promises much usefulness. Our second quarterly meeting was held at South-fork Meeting House, on the 6th and 7th of February; we had an excellent meeting, not distinguished so much for convictions—and conversions, as for the gentle showers "of refreshing from the presence of the Lord," which continued to fall upon the church, at each coming together, until all who enjoyed the grace of God, were graciously "revived in the spirit of their minds." Here amidst the shouts of the sons of God, and the songs of Zion, might be heard the deep toned sighs of the humble and sin sick penitent; one joined the church, and could we have continued our meeting longer, perhaps more than a score might have been added; but for the want of ministerial help, we were compelled to close, when to every appearance, all was ripe for a thorough revival of religion. We have also organized two new societies, one at Brother James Wilsons; and one at Father Hatfields; at both of which places, we have flattering prospects of doing good.

There must have been some mistake made by my predecessor, as to the numercial strength of this circuit. There were returned to me something like 240, but on going around I could find but about 160, which would make a decrease of 80, these I have never found. I make this statement, that when my report comes in, it may not appear, that by mismanagement or otherwise, this decrease has been brought about.

I remain yours as ever,

JAMES W. SOUTHARD.

OHIO DISTRICT.

Union Circuit, April 10, 1847.

Br. Bassett: I have written but little this conference year, for the reason, I have had but little to write respecting the prosperity of this circuit. Owing to the indisposition of my companion's health, I have been prevented from making protracted efforts, (the only sure method of general success.) Yet I have met the most of my ordinary appointments. At our first quarterly meeting, good was done. We were met by the great Head of the church. Saints rejoiced, and sinners cried for mercy, and some professed to obtain pardon through Christ, and a few accessions to the church. We were favored with the labors of Brs. M'Guire and Stephens. Our second quarterly meeting was held at South-fork Meeting House, on the 6th and 7th of February; we had an excellent meeting, not distinguished so much for convictions—and conversions, as for the gentle showers "of refreshing from the presence of the Lord," which continued to fall upon the church, at each coming together, until all who enjoyed the grace of God, were graciously "revived in the spirit of their minds." Here amidst the shouts of the sons of God, and the songs of Zion, might be heard the deep toned sighs of the humble and sin sick penitent; one joined the church, and could we have continued our meeting longer, perhaps more than a score might have been added; but for the want of ministerial help, we were compelled to close, when to every appearance, all was ripe for a thorough revival of religion. We have also organized two new societies, one at Brother James Wilsons; and one at Father Hatfields; at both of which places, we have flattering prospects of doing good.

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Yours in the Gospel,

D. MOORE.

Conference Proceedings.

Maryland Conference,

Appointments,

Eli Henkle, President.

Stations.

Alexandria—S. B. Southerland.
Central Baltimore—Dr. F. Waters.
Cumberland—Wm. T. Dumm.
East Baltimore—J. J. Murray.
Georgetown—William Collier,
Harper's Ferry—John Roberts,
Ninth St. Washington—Levi R. Reese.
West Baltimore—Josiah Varden, P. L. Wilson.
Wilmington—T. L. McLean.
First M. P. Church, Washington—J. C. Davis.
Charleston, S. C.—S. Keener Cox.

Circuits.

Anne Arundle—R. S. Norris, Oliver Cox.
Alleghany—David Wilson
Accomac—Wm. Fisher, Jas. T. Waite.
Baltimore—A. Baker, John McClelland.
Concord—H. Rowan, one to be supplied.
Cecil.—N. Lemen.
Caroline—L. A Collins.
Cambridge—D. E. Reese, Wm. J. Dale.
Clearfield—to be supplied.
Carlisle—Frederick Swentzel.
Deer Creek—John Elderdice, S. D. Norwood.
Dorchester—D. A. Shermer.
Frederick—H. P. Jordon.
Howard—I. Webster, James W. Smiley.
Huntington—J. K. Helmbold.
Jefferson—Richard Adkinson.
Kent—W. Roby, J. M. Henkle.
Liberty.—James M. Elderdice,
New Market—George D. Hamilton, Jesse M. Shreve.
New Town—D. F. Ewell, W. Reineck.
Pipe Creek—J. Morgan, T. D. Valliant.
P. William—to be supplied.
Potomac.—T. M. Bryan.
Queen Anne's—T. M. Wilson, J. A. McFaden.
Snow Hill—J. K. Nichols.
Sussex—Wm. T. Wright.
Talbot—J. W. Everest, T. A. Moore.
Union—L. W. Bates, Hamilton Day.
Williamsport—D. Collier, D. W. Bates.

Missions.

Greenville—W. D. Hamilton.
Lewes—one to be supplied.
Smyrna—George Heritage.
F. Stier, J. S. Reese, T. J. Ward and A. Eversole, left without appointments at their own request. J. A. Jackson, superannuated.

Number of Members.

White,	6740
Colored,	190
	6930
Ministers and preachers,	62
Total,	6992

[Methodist Protestant.

From the Boston Olive Branch.

Boston Conference.

The Annual Conference of the Methodist Protestant Church, for Boston District, held its session in East Weymouth, by special invitation from the Evangelical Methodist Church in that place, commencing on Wednesday, March 3d, 1847, and closing with the services of the Sabbath.

Conference was duly opened by the Rev. Horace G. Barrus, President, who favored the Conference with an able and important opening address, embracing various subjects relating to the interests of the Church.

Rev. Wm. Tozer was chosen Secretary.

For the Standing District Committee, the following brethren were chosen—Stephen Lovell, Thomas M. Latham, Wm. Tozer, Wm. Wyman, George Newhall, and John Blake.

Rev. T. F. Norris was elected Conference Steward, and Simon W. Wilde, the committee to assist him.

Appointments for the Year.

John McLeish, President.
Malden—Thomas M. Latham,
Pocasset—Samuel Chapman,
Stoughton—William Tozer,
South Rochester—Nathan S. Clark,
North Rochester—Presbury Clark,
Carver—Pliny Brett,
Taunton—To be supplied,
Mansfield—Wilson R. Parsons,
East Bridgewater—Joseph S. Eldridge.
Dracut—J. K. Wallen, Joseph Snelling, Sup.
Easton—John M. Mills,
Milford—John S. Elliott.

The small societies in Boston, Cumberland, Marlboro', Holland, Ware and Prescott, not being supplied from Conference, are left for the President to make such arrangements for them as may be in his power.

Thomas F. Norris, Stephen Lovell, Horace G. Barrus and James Wheaton, were left without an appointment at their own request.

Stephen Oakes, deceased.

Among others, the following resolutions were passed.

Resolved—That we deem it essential to the interest of Methodism, that the memoirs of Rev. Joseph Snelling be published, and that we will aid in bringing said publication before the public.

Resolved—That the President be requested to preach a sermon during the sitting of the next Annual Conference, on the nature, duties and obligations of the Christian Ministry.

Resolved—That it is the earnest and unaltered purpose of this Conference, to use every just and practical measure that shall tend to free our church, our country and the world, from the dominion, curse and shame of slavery.

Voted, that the time of holding the next Annual Conference, be the first Thursday in March, 1848, at 2 o'clock, P. M.

Voted, that the place of holding the next Conference be left at the discretion of the President,

Wm. Tozer, S. Lovell, H. G. Barrus, } Publishing Committee.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, APRIL 22, 1847.

A Counterfeit.—Please send us no note of $2, Indiana S. Bank, unless it is known to be good. There is a base counterfeit in circulation, many specimens of which have been sent us, which we have in each case promptly returned to the sender.

Planets.—Our evenings just now, afford us a view of the two brightest of the planets, Jupiter and Venus, both in the western hemisphere, together with a most brilliant portion of the sidereal heavens. *Jupiter* has for several months been ranging across the constellation Taurus, and is now approaching Gemini, which will be his place next year. At this time, he occupies what would seem rather a critical position. He is precisely between the horns, not of a dilemma, but the horns of Taurus. We have no apprehensions however for his safety. A few days ago he was just half way between the stars Aldebaran and Auriga, but we see him now, a little south of that point. *Venus*, has recently entered Taurus from below, or from the west, and is now near the cluster called Pleiades. She is making her way hard after Jupiter, and will overtake him in about two weeks. The conjunction of those two beautiful planets will be a rare phenominon. Until then it will be interesting to the admirer of Heaven's works, and the lover of science, to observe from evening to evening, their motions.

In connection with this view of the two planets, we have also before us in the southwest, the constellation *Orion*, which is acknowledged the most beautiful cluster of fixed stars. A little to the left, or a little west of south, is *Sirius* of Canis Major. This is the brightest, and supposed to be the nearest of the fixed stars. Some principal stars form an outline of a large semi-circle, covering the western horison. Commence with Sirius—then above him is *Procyon*, (Canis Minor;) then higher up, and further north we find *Castor* and *Pollux* (Gemini;) then towards the north west are *Beta* and *Capalla* of the constellation Auriga, and below, near the horizon is Perseus. Within this semi-circle, are the two planets above mentioned, and seven stars of the first magnitude. These are Sirius, Rigel, Capella, Aldebaran, Procyon, Betelguese, and Castor. The view we speak of, is had early in the evening, say eight o'clock.

"Great and marvellous are thy works, Lord, God, Almighty."

Condolence.—General Taylor has written a sympathising letter to Hon. Henry Clay, on the death of his son in the battle of Buena Vista.

Ho! for Oregon.—The Cincinnati Commercial states that on the 8th inst. ten wagons of emigrants passed through that city, on their way to Oregon. They must be hardy folks to endure such a journey.

Sad Disaster.—A remarkable series of calamities has befallen a number of our steamboats engaged in the Muskingum trade. The steamer Newark, was snagged and and sunk a few months ago, but she had been raised and repaired, and put in good order. She had announced to run regular trips to Pittsburgh, but on her very first trip, on Thursday last, as we learn by the Zanesville Courier, she collapsed a flue at Liverpool, on the Ohio river, by which eleven persons were severely, and some of them fatally scalded. The Courier says:

The boat had just landed a passenger, and was shoving off, when the explosion took place.

A nut had come off the cylinder head, and the engineer, to repair this, had directed the firemen to put out the fire, and just as they were throwing water in the grates, the boiler flue gave way, and the following persons were scalded:

George Nixon, Carpenter.
Christopher Castle, deck hand.
Lafayette Hubble, 3d Engineer,
James Coyle, 1st Cook.
James Stewart, 1st Engineer.
George Ross, 2nd do.
Ad. Everet, Steward
John Day, 2d Cook.
Thomas Harris, Fireman.
——Hyatt, a deck hand.
William Tignor.

The back plate of the boiler was thrown up through the cabin and deck to the hurricane deck. Five or six of the State rooms were also broken up. The hull of the boat was not injured.

The citizens of the town immediately came to the assistance of the distressed, and a fire which had broken out on board was extinguished with little damage.

P. S. On Tuesday afternoon, the Zanesville Packet arrived with the bodies of those who had died, and the persons of the other scalded ones. A very solemn scene occurred on the arrival of the packet. The first four above named, have died.

Bad.—During the rejoicings at Louisville, on account of Taylor's victories, a premature explosion of a cannon took place, by which a young man, named Baptist Irwine was horribly mutilated, so that he died on the following day. Is proof wanted, of the folly of those 'demonstrations'?

Rail Road to Newark.—Our neighbor of the Zanesville Courier is quite zealous for the construction of a railroad from Zanesville to Newark, in view of the prospect of one to be laid from the latter place to Lake Erie. Surely this *wealthy* county has means to spare for works of public utility. Success, to internal improvements,

Deaths of Physicians.—*Hon. John Cotton, M. D.*, died at his residence in Marietta, on the 2d instant in the 55th year of his age.

Dr. Noah Worcester, of considerable eminence in his profession died at his residence in Cincinnati, on the 3d inst. in the 36th year of his age.

Dr. Samuel Woods, died at Hamiton, O. on the 25th ult.

Another Newspaper Change—We see by the last number of the National Era, that the *Baltimore Saturday Visiter* has been discontinued, and its subscription list transferred to the former paper. The Visiter was an Anti-Slavery paper conducted by Dr. J. E. Snodgrass, a man of unyielding firmness in the cause of humanity. An attempt was made to menace him, and suppress his paper, some two years ago in the Legislature of Maryland, but it only served to advance the interests of the Visiter and the cause it advocated. The Era says; The *Visiter* has wrought a good work in Maryland and other slave states. Dr. Snodgrass is to be a regular Baltimore Correspondent of the Era. A letter from him is to be published every week. His first appears in the last number.

Another proposed Union.—We see by the Watchman of the Valley and Cumberland Presbyterian that some preparatory steps have been taken, to effect a Union between the New School Presbyterian and Cumberland Presbyterian Chs. Committees of conference were appointed by the General Assembly of each of the churches at its last session, in view of this object. The 'Watchman' only fears, that as the great body of the Cumberland Presbyterians are found in slave States, that the denomination may not consent to be identified as an anti-slavery church. If they take this ground, he bids them: 'Come, go with us, and we will do you good,' and he adds—'you will do us good.'

Zanesville Whig.—We omitted last week to mention that this paper has been discontinued, and its subscription list transferred to the Zanesville Courier. Meanwhile, the enterprising publisher of the last named paper, steadily contemplates issuing a daily, after the Telegraph shall have been completed to Zanesville.

Henry Clay.—On the 13th April, 1847, Henry Clay attained the age of 70 years.

New Nation.—We learn by the N. Y. Sun, that a National Convention is to be held at Monrovia, on the first Monday in July next, to form a Constitution for the Government of Liberia as an independant nation.

Six delegates are to be chosen from Monrovia, four from Grand Bassa, and one from Sinoe, eleven in all, to be elected on the third Tuesday in February; the constitution to be presented to the people, for their rejection or approval, on the last Monday of September. Should it be rejected, the Convention shall go on *ad infinitum*, preparing and submitting a Constitution, until one is adopted.

Ladies' National Magazine.—*Always first.*—The May number reached us soon after our last week's paper had gone to press. It contains two engravings, one mezzotint, and the other lithograph. From the pages of this number we copy an interesting poetical article, which will be found in its proper place. Terms of the Magazine, $2 per An. C. J. Peterson, Publisher, Philadelphia. Mr. P. has not observed the change of our address, from Zanesville to Putnam.

Army News---Battles---Victories.

This is the great topic of the day. The columns of many of our exchanges have been crowded with the details of the battle of Buena Vista, for two or three weeks past. And now the particulars of the storming of Vera Cruz, and the Castle of San Juan de Ulloa, as we have them in some of our large eastern exchanges, would fill from one to two pages of our paper. The statement we gave last week of this engagement, proves to be substantially correct. Victory seems invariably to attend the American arms. A wise Providence is permitting the Mexican nation to suffer a series of chastisements. We only fear that it may be the *turn* of our nation, ere long, to suffer chastisement, though it may be in a different form. The Almighty saw fit to employ Nebuchadnezzar, an ambitious heathen, to chastise various nations, calling him the rod of his anger,—and afterwards he punished him in turn, because he did it not in view of performing the will of the Lord, but through ambition and cruelty. It is not unlikely that Mexico may be obnoxious to divine chastisments. But we are by no means a nation without sin, that we should be the first to cast stones and bomb shells at her, and to thrust her through with sword and bayonet. May Heaven save us from becoming an ambitious & blood thirsty nation.

Later News.

The Zanesville Courier has obtained via Pittsburgh, telegraphic despatches from Philadelphia and Washington, with important intelligence from Mexico. The Archbishop and the Church, had determined to sustain Santa Anna in prosecuting the war. Out of its revenues the Archbishop had advanced five millions of dollars!

Col. Doniphan had taken possession of Chihuahau, without a battle.

General Taylor, had pursued and overtaken General Urrea. A fight ensued. The Mexicans were totally defeated, with great slaughter, and fled in utter disorder. Further particulars have not yet reached us.

Doubtful, this last, we should say.

Fire at New Richmond O.—We learn by the Cincinnati Commercial that on the night of the 5th inst. a fire broke out in the Steam Distillery of Mr. Gibson, at N. Richmond, which was entirely consumed, with the cribs containing 25,000 barrels of corn, all the buildings attached, and several dwelling houses. Rain was falling in torrents at the time, or the town would have suffered much greater loss. We wish no ill to the proprietor of that great distillery, or to the numerous hands he has employed. But as that engine of mischief and death has met its fate, it ought never to be rebuilt. And those who found employment within its unholy precincts, had better dig or beg than ever again take part in any such work of darkness.

Political prediction.—The Charleston Mercury of the 6th, alluding to the nomination of General Taylor for the Presidency, says, "As the General is a Southern man a Slaveholder, a Sugar and Cotton planter, we doubt very much whether his name would find much favor in any national convention, a majority of which will be Abolitionists of the Giddings or Wilmot Stamp."

Cincinnati Election.—At the recent election in Cincinnati, *Henry E. Spencer Esq.* was re-elected Mayor of the city.

Worthy of note.—Mr. A. G. Hibbs, proprietor of Mills near the Canal, 8 miles south of Columbus, has given notice through the Ohio State Journal, that he will grind free of charge all the grain which shall be contributed by citizens of Franklin County towards the relief of the sufferers from famine in Ireland and Scotland, and delivered at his mills. It does one's heart good to meet with an occasional case of generosity, whilst so many withhold from giving.

Western Christian Journal.—This is the title of a goodly sheet published in Columbus O. heretofore called the 'Cross and Journal.' It is the Western organ of the Baptist denomination. It seems that Brother Cole, the former Editor has retired, and Messrs Randal and Batchelder have now taken charge of the paper. Their salutatory which we have just perused, takes the right ground in reference to the subjects of Peace, Slavery, Temperence, Education, and Foreign and Domestic Missions.

The Western Christain Advocate, has just entered upon its fourteenth volume, Rev. Dr. Elliot, the able, and laborious Editor, says, "In closing the present (thirteenth) volume, we desire to receive deep impressions in reference to the time in which we will close up the volume of our earthly race." The Advocate has a very extensive patronage, and since its enlargement last year contains an extensive variety of useful matter, and is a very interesting paper. We do not admire the very labored articles of Rev. Messrs Lovell and Connel, on the Lebanon case. But the editor is not responsible for these. We do not admire every thing *we* publish in our own paper. It is evidently a sore trial to those brethren that a secession from their church in Lebanon has occurred. And they are evidently grieved to see that the new Methodist Protestant organization prospers well, and has succeeded in erecting one of the neatest and handsomest churches in that beautiful town. That no little value was attached to the secession, in the estimation of those writers, is most evident from the circumstance that so much ado is made about the matter, *all upon one side*, so far as the newspaper press is concerned. Messrs Lovell and Connel's account of the Lebanon affair, is voluminous indeed. They have been pursuing it for many weeks, and have not yet concluded. Thus far the seceding party have published nothing in reply, that we have seen. Should they hereafter see cause to do so, we doubt not that they will do it in the spirit of meekness. But we set out only to express our kindly compliments to the Editor of the W. C. Advocate, and to say that we are ever interested with its weekly visits at our table.

Crops in Missouri.—Br. James Knox, of Arrow Rock, Saline County, Mo. writes us that the crops of wheat in that part (the interior of the State) denote an entire failure. The same brother expresses a desire to be visited by some of our ministers. If this should meet the eye of any who can visit him, we trust they will do so.—From his promptness in paying for his paper, and postage too, we feel assured that he understands what is right. Hope he will get a crop, and a preacher too.

The New Postage Regulation, is universally condemned. Postmasters who at first thought that the provision respecting transient newspapers &c., would save them much trouble and also add to the revenue, already see that it works the other way, and that it also diminishes *their own* revenue. The law too is complex, especially when encumbered with the Post Master General's authoritative construction of it. The rule for prepayment of three cents on each occasional newspaper &c. has led some Post Masters to suppose that they may demand 3 cents on each, at the office to which it is directed, when not prepaid.—The Olive Branch says that suits have in some cases been entered against Post Masters for this, and verdicts rendered against them. The Editor of the Ohio Cultivator thinks that the health of Mr. Cave Johnson must suffer from the climate of Washington, and thinks that he should be permitted to retire to private life.

CORRESPONDENCE.

Written for the Western Recorder.

DEDICATION.

Mr. Editor:—I wish to announce through your paper, that the dedication of our new Meet-House will take place on the last Sabbath of May next, at 10½ o'clock, A. M., at which we solicit the attendance of our Ministerial and Lay brethren generally.

By a vote of an official Meeting, Br. Joel Dalbey jr., is requested to deliver the dedicatory address. And, perhaps, it would be well to state just here, that, one of the great objects of the meeting is to obtain additional subscriptions equal to the amount yet required for the completion of the building. And we hope that our friends will not forget the old adage: "*A friend in need, is a friend indeed.*"

We expect to succeed our dedication, with a protracted effort, during which our third Quarterly Conference will be holden. Will our brethren of the ministry come prepared to tarry with us several days? And may we witness such manifestations of the Divine goodness, as to realize a second fulfilment of the promise that was made to Israel respecting the second Temple, "And I will fill this house with glory."——"The glory of this latter house shall be greater than of the former.——"And in this house will I give peace, saith the Lord of hosts." Haggai 2: 7. 9. Yours &c.,

R. M. DALBEY.

Lebanon, April 14th, 1847.

Written for the Western Recorder.

From the Conference Missionary, Ohio Conference.

No. 9.

Extracts from the minutes of my travels and labors as an agent and Missionary, M. P. Church.

Br Bassett: After long delay I have concluded to comply with the wishes of my friends, in sending some extracts from the minutes of my toils and success as an advocate for mutual rights, hoping they will meet your approbation, and be interesting to your readers. Suffer me first to state that I was a member of the Methodist Episcopal Church, twenty-nine years, and a traveling and Local Minister better than twenty-seven years, and have great cause to bless and praise the Lord, that through his abounding grace, no charge of immorality was ever prefered against me with success. When a young traveling Preacher, in Kentucky, I was threatened with the jail and the horse whip, for preaching against Slavery and whiskey distilleries, and a complaint laid in against me to the P. E. W. M. but the Annual Conference cleared me. I also in those days, frequently heard old Local Ministers talking about their being deprived of the right of suffrage in the church and that they had to submit to Laws made by junior Ministers, or leave or be expelled I frequently thought of the text, and always tried to live it and act it out. "Let an Elder be counted worthy of double honor especially those who labor in word and doctrine," but this text was seldom thought of then, and perhaps as seldom now. As to my labors both as a traveling and Local Minister, I have reason to be humbled and astonished before God, for his divine influence, and power which attended my feeble efforts, to the salvation of many souls, and while a local preacher I gave about one-third of my time to the church and while I was obedient to the laws and commands of old and young men in power; I was highly esteemed, but when the subject of reform began to be agitated, and the divinely authorized expounders, found me on the side of mutual rights I was soon prescribed and numbered with backsliders and schismatics, &c. and had many contests with the preachers, mostly with the presiding elders. For the space of six years, before I seceded they sometimes would flatter me and urge me to give up the contest, that I had many spiritual children and friends in the churches and it might be an injury to them if I persevered in opposing the Government of the church. At other times they would order me to leave the church saying if I did not I ought to be expelled. Finally after they had tried their utmost to find some charge of immorality against me and failed on that ground, at the last Q. Meeting for the conference year of 1828, when my name was called, and the question put, "Is there anything against Br. M'Guire J. P. a local preacher wished to know what course I intended to pursue on the subject of church Government, and after I had briefly stated the course I intended to take, and my rights as a free born American. W. D. son-in-law to J. P. brought forward two or three charges, relative to my opposition to church government, one of which was,

took the "Mutual Rights" and lent them to
I, I confessed guilty to the charges, and it
oved that my case be laid over till the next
ieting, but before this meeting closed (it was
p meeting,) my accuser sued for peace, and
presence of two other preachers acknowled-
had done wrong and was sorry he had taken
urse he did, and agreed to make the same ac-
ledgements at the next 2d meeting which was
n the 13th Dec., '28, where he complied with
omise, after which I requested a vote to be
on my moral character, for according to
le I must have a certificate having been
n into another district by the division of the
t. J. B. F. the P. E. refused to put it to vote
conference, and said if any of the Brethren
any thing against you let them speak. I re-
d my certificate next morning.
this meeting Br. S. Bell read me a letter
n he had received from Br. J. Fowler, a
ber of the first convention held in Baltimore,
ich letter Br. Fowler stated that I was ap-
ed by the convention one of the agents to
l and form Circuits, and organize Societies
's State. And after fervent prayer and med-
n, and frequent consultations with my wife
e soul trembled lest I should fail in the
ipt to organize churches, about twenty-five
after I received my certificate, I sent a note
B. F., P. Elder, stating that I was no longer a
ster in the Methodist Episcopal Church, and
e 9th of January 1829, on Friday morning I
my wife and eight children, under the care
protection of Almighty God, and trusting in
grace, mercy and truth, for success, being
convinced that it was my duty to bear open
mony against a government which I believed
e Anti-scriptural, and on Sunday 11th, I
nized a class of 22 members, all from the
odist Episcopal Church, at Br. Wicles, now
d the Port William class; they now have a
brick meeting house, and about one hun-
members. I must here state that Br. W. H.
ns, met me at this place and preached a mas-
discourse before we organized. But to pro-
; on Monday 12, I organized another class of
embers, at O. Walens, and there is a good
ting house in this neighborhood called Mt. Ple-
, so you see that the Lord has prospered us so
and all that is wanting in us, is, love to God
his cause, to overcome all opposition.

A. McGUIRE.

The following is copied for us by our friend
S. Stockton, of Philadelphia, from an En-
journal. We should be gratified if Br. S.
ld favor us frequently, in this way, or by the
uctions of his own gifted and experienced
]

FACTS.

is a trite thought, but whatever the subject be,
seem afraid of facts. Facts, says the proverb,
stubborn things—hard to get over, hard to
at, but hardest of all to use. Even they whose
f avowed pursuit is the discovery of facts, the
sical philosphers, have now and then been
sed in their selection by the irresistible in-
nces of some theory, to the very existence of
ch they would be loath to plead; some theory
ch, like other secret enchantresses, is power-
n proportion to its concealment. But in mor-
subjects, to know how to use facts fairly, is
very rarest of gifts. Indeed it does require
erhuman coolness not to suppress those little,
kward, knotty, unmanageable, incompressible,
ducible, facts, which spoil a whole induction
which break the line of a whole array of pre-
ents, and distort the symmetry of an analogy.
r is this all: even though we do not warp and
nch facts to suit a private pet theory, yet truths
n up multiform, they are so polygonal—that
the spider's eyes, which are said to be cut
o a thousand planes, we do not know their real
intentional aspect when we first come across
m.

Facts ought always to be kept in sight, steadily
nowledged, and met manfully, whether they
firm our opinions, or conduct, or condemn
m.

From the Zanesville Colporteur

The Presbytery of Zanesville met in Browns-
e, Licking County, on Tuesday the 6th inst.,
closed its sessions on Wednesday evening.
the ministerial members (fourteen) were pres-
, and a fair representation of ruling elders. The
owing items of business may be of interest to
r readers.

A suitable record was made relative to the
th of Rev. James Culbertson. Rev. J. E.
xander of Washington was elected Stated
rk in the room of Mr. Culbertson deceased.
e commissioners appointed to attend the next
neral Assembly, which meets in Richmond
., in May next, were Rev. M. M. Brown, of
mberland, and Hon. William Cooper ruling
der, of Chandlersville. The pastoral relation
ween Rev. M. M. Brown and the church in
andlersville was dissolved according to the
vious agreement of all parties concerned; and
l. Brown is hereafter to give all of his time to
church in Cumberland. Rev. T. T. Smith
M. W. Robinson were appointed a committee
visit Newton church to inquire what they are
ng to support the gospel among them, and
at are their prospects. A measure was adopt-
to obtain the appointment of a Colporteur to
l the books of our board of publication within
e bounds of this Presbytery and in adjoining
unties. As the question has been agitated to
me extent in our church, whether our form of
overnment shall not be so altered as to require
e Synod to send commissioners to the General
sembly instead of the Presbyteries as now, a
erture, favorable to the change, was adopted by
e Presbytery, and directed to be carried up to
e General Assembly. A young man was ex
mined and received on trial as a candidate fo
e ministry. Reports from the churches on th
ate of religion were by no means cheering. N
vivals during the past year.

The Presbytery adjourned to meet in Wes
shville on the last Tuesday evening of Sep
mber next, at candle-light.

Discovery of a new Island.—Capt. Paulding
the U. S. Ship Vincennes, on the 3d day of Oc
ber last, discovered an Island in the latitude o
degrees 27 minutes north, longitude 130 deg
minutes east. It is moderately high, appeare
be well wooded, and from six to ten miles long
compliment to the Secretary of the Navy, it
as called Mason's Island.

NEWS OF THE WEEK.

From the Christian Citizen.

Very late from England.

Arrival of the Washington Irving, at Boston, on Saturday.

By the arrival of the fine ship Washington Irving, Capt. Caldwell, belonging to Messrs. Train & Co's. line of Liverpool packets, we are enabled to lay before our readers intelligence from Liverpool to the 20 March inclusive!—Capt. Caldwell performed the passage across the Atlantic in the remarkably short period of 19 days.

Breadstuffs are in great demand for some parts of the Continent, and there has been an advance on English wheat. Indian corn, however, has declined. Cotton has fallen, and the market is in a depressed condition. Money is becoming more scarce, in consequence of the amount of specie exported for breadstuffs. Trade in the manufacturing districts, generally, is dull.

All the accounts agree that the distress in Ireland; and suffering of the people are unmitigated, and surpass all that the imagination can picture. The Cork Examiner says:—

"From the melancholy accounts we receive, day after day, from gentlemen of undoubted accuracy and intelligence, of the general neglect of this propitious season for cultivation of the land—of the extensive tracts of country that are still untouched by the plough, spade, or harrow—of the stupid apathy and sullen despair that seem to hang like a dark cloud, over the minds of all classes—landlords, middlemen, and farmers—we are reluctantly compelled to believe that the present season of calamity is but the precursor of more terrible, more appalling, more destructive to human life."

The tide of emigration, it is also said by the Liverpool Mercury, "continues to flow with a rapidity really fearful, when it is considered that the class of emigrants is altogether composed of the more sound and healthy portion of society. The comfortable farmers, the temperate, industrious, and saving, the young and able-bodied, the possessors of a small capital—these are the individuals who are flying from their native country as if it were plague-smitten. What will be the end of it all, God only knows!"

Correspondence of Pittsburgh Gazette.

SEVENTEEN LIVES LOST.

Wilmington, Del., April 14.

I regret to inform you that Dupont's Powder Mill establishment exploded this morning, killing *seventeen* persons, and horribly mutilating many more, the limbs of whom were scattered in all directions. There were five thousand pounds exploded, and the noise was like that of an earthquake.

Destruction of a Theatre by Fire and Loss of 70 Lives.—The Grand Ducal Theatre at Carlsrube was destroyed by fire about the 1st of March. The fire was first discoved in one of the court boxes, immediately after the gas was lighted.

The hangings were soon caught by the flames, which were driven by a current of air. As soon as the audience part of the house was beginning to be filled with the volumes of smoke, the alarm became general and frightful. Many persons on the third floor of the galleries were stifled. The number of dead and missing amounts, according to the police returns, to 70.

The License question in Ohio.—In Ohio there has been much diversity of opinion upon this question. Columbus voted "No License," 839 to 540. In Preble county six townships voted for License and six in opposition. In Cuyahoga county fourteen towns voted "license" by handsome majorities, and three towns "License" by small majorities. The vote in Willoughby, Lake county, was a tie; that in Russell, Geauga county, "License," that in Medina and Seville, Medina county, also "License."

Heavy Loss.—*Two Elephants drowned.*--Raymond and Waring have lost two of the most valuable animals in their celebrated menagerie—the elephants Virginius and Pizarro, drowned near Philadelphia on Thursday. Mr. Nutter, the keeper, could not persuade them to cross in the steamboat, and being celebrated swimmers, frequently crossing the broadest rivers of India in droves, he concluded to swim them across. Both were yoked together, they descended into the water and followed the call of their keeper, Mr. Nutter, who preceded them in a boat. There was a strong ebb running at the time, and when fairly in the channel of the river they found it difficult to stem the current, and therefore swam with it for nearly two miles. At length Virginius began to sink, drawing Pizarro down with him—the trunk or proboscis of the latter elevated as long as possible, but sinking slowly, gradually beneath the waves. A hook spear was extended to Pizarro by Mr. Nutter, who held on with such force that the iron hook was fairly torn out of its socket. All in vain, however. Both went down, and their last looks toward their keeper were of regret and agony, as if sorrowing to leave him. Their value was $30,000. Pizarro a few years ago killed his keeper at New Orleans.—*N. Y. Sun.*

Damages for Death on a Railroad.—An adjustment has been made of the claims of the widow and heirs of Dr. Henry D. Hichcock, (who was killed by a collision of the Fall River Railroad,) against the company, who have paid to the claimants $4500.

Bitten by a Cat.—Miss Baily, of Alexandria, Va., has died from a bite in the foot by a cat.

Smithsonian College.—It is said that the corner stone of the Smithsonian College will be laid at Washington about the first of May with suitable honors. It should be made quite an imposing ceremony.

Rocky Mountains.—Major Drips arrived at St. Louis, from Fort Pierce, on the little Missouri, above the mouth of Yoneton river. His trip was made through severe storms of rain and snow.—On the way down Major Drips passed severel encampments of Mormons. In every instance he represents them as enduring great privations and sufferings, many being entirely destitute of provisions; he passed numbers returning to the settlements. They have endured more privations this winter than any who are now famishing in Europe. Notwithstanding the interest taken for the suffering Mormons, nothing of a positively beneficial result has occurred. They have been despoiled of their property and are now wanderers in the wilderness, having committed no wrong and having done no injury to any one.—*N. Y. Sun.*

Accident.—A serious accident occurred on Friday, 9th inst., on the Little Miami Railroad, about six miles below Xenia, a log was laid across the track, which was not observed in time to prevent a collision. When the locomotive struck, the engineer, Mr. Davis was thrown some distance, falling upon a wood-pile with his face downward. The bridge of his nose was broken, and the cap of one of his knees fractured. No other damage was done.—*Batavia Sun.*

Accident.—We regret to learn that a serious accident occurred at the Walhonding Aqueduct of the Ohio Canal last week. The workmen were engaged raising one of the long timbers to its place on the piers, when some part of the tackling gave way and the stick fell among a large number of the workmen, breaking one man's thigh, and so seriously bruised another that he lived but a few hours. It is a wonder that no other lives were lost or bones broken.—*Zanesville Courier, 13th.*

Pigeons.—The breaking of one of the Telegraph wires is attributed to millions of pigeons which the late snow and storm have driven back to the South.

Relief for Germany.—At a meeting for this object held at Cincinnati on the 30th ult., some $1500 was announced as subscribed.

Stage Accident.—We regret to learn that a stage coach upset yesterday morning between one and two o'clock, near Mt. Vernon, causing the death of a Mrs. Courtney, of New Bedford, Massachusetts, and slightly injured E. S. Sill, of this city, Secretary of the Board of Fund Commissioners, and a Mr. Bell and lady of Circleville, O. There were other passengers in the coach, none of whom were seriously injured. We have not learned how the accident occurred. —*Ohio Statesman, 9th April.*

A Man and two Horses Drowned.—Mr. Burk, of this city, with his son twelve years old, Peter Kragg, and Christian Krauss, father of Geo. Krauss, of this city, left here on Wednesday morning last for Canal Winchester in a two horse wagon, & in attempting to cross Alum creek, which was very high, they missed the regular ford, and upset the wagon, drowned Mr. Krauss and two horses, the others barely escaping with their lives. Mr. Krauss had not been found last night. He had a rifle in his hand when upset, which was found. He was an elderly man.—*Ibid.*

Postmasters,—Whose salaries amount to less than $200 a year, have the *franking privilege restored to them*, as formerly. They can now remit subscription money to Printers free of charge, as well as the names of new subscribers.

Sabbath Traveling.—A minister of the Gospel asked the captain of a steamboat, if he thought the time would ever come when the boats of Ohio would stop on the Sabbath? He said, "Yes." He asked when. The captain answered, "When no Ministers of the Gospel, or church members, will go on them on the Sabbath. There is not a boat on the river that would run now, if no good man would go on it." Can this be doubted? Think, then, of the enormous guilt resting upon church members.—*The Golden Rule.*

Fruit of Missionary Labor.—Rev E. L. Abbott, a Babtist Missionary, after laboring several years in Arracan, returned to this country, bereaved of his companion, and with health impaired by a debilitating climate. Some might suppose this circumstance an indication that he had better have remained in his native country. But God has testified to the usefulness of his labors by permitting him to baptize some seventeen hundred converts from paganism, of whom about three hundred have already passed into eternity with a good hope of heaven through Jesus Christ. Let those who shrink from the missionary work because of its sacrifices and dangers, consider this fact. In what way could a life be spent so as to give greater satisfaction in a dying day?—*Sab. Recorder.*

SIGNS OF THE TIMES.

The sacred volume authorizes us to expect that the kingdom of Christ will become universal. The leaven hid in the measure of meal impregnating the whole mass; the grain of mustard seed producing a tree to be inhabited by the fowls of heaven; the handful of corn, scattered on the mountain top, producing a crop as vast and majestic as the forests of Lebanon; are figures employed to illustrate the small beginning and prolific results of the gospel of Christ. Prophecy, with inspired tongue, speaks too in strains of heavenly eloquence, assuring us that the gathering of the nations shall be to the great Shiloh—that the earth shall as certainly be filled with the knowledge of the blessed God and his Christ, as the waters cover the sea—that all the potentates of the earth shall bow before the King of Zion, and that all the kingdoms and nations among men shall merge in the kingdom of the Redeemer. All Christians are looking with intense desire for an event so glorious, and fraught with the happiest results to the human family. There is a voice issuing from the sanctuary of the Lord; it is the voice of prayer, "thy kingdom come." It finds its way to the eternal throne; the ear of the Almighty hears it; it is the most grateful portion in the "golden vials full of odors" which perfume the temple above. Nothing but the full realization of this object will be a compensation to the Saviour, or satisfy his benevolent heart. Oh! what intense agonies he bore!—what groans he uttered, which made the earth's pillars tremble, and the heavens gather blackness! How kind must that heart be, which voluntarily offered its richest blood, and endured the keenest sorrows of the cross! For what purpose was all this endured, but that he might lay a foundation for a kingdom—a kingdom peculiar in its nature and extent, consisting of redeemed souls, and subjects equivalent in number to the incalculable cost? Perhaps, if we look around us, we may discover indications that the time is at hand for the age of wonders to commence, which is to run for a thousand years, and in which the mighty march of knowledge, purity, and love, shall astonish all worlds, and the consummation of which will occasion one universal burst of triumph and praise, "Hallelujah, for the Lord God omnipotent reigneth." It is true the present state of the church wears in some respects a painful aspect; as there is much disunion, want of confidence, and impurity, both in doctrine and in practice. But may we not suppose that this falling away is among the harbingers of a better day? May we not imagine, that this will eventually bring on a time of trial and purification? The Lord is still the purifier of his people. He will bring them through the fire, and purify them as gold and silver are purified in the furnace; it may be the fire of persecution, or a national calamity. The present state of things may wake up the truly godly to a strict inward and personal scrutiny. It may lead them to more earnest prayer for themselves and others, and compel them to cut off, with holy indignation, those unseemly excrescences which give the ungodly an unfavorable impression of the Christian religion. When the church is purified —when she is dressed in her own beautiful attire—she will go forth "fair as the moon, clear as the the sun, and terrible as an army with banners." It may be well to inquire, whether the present state of the world does not indicate an important and glorious era approaching? The thirst for knowledge, especially among the young—the real acquisition of it through the numerous facilities afforded—the new opening for missionary enterprise, calling upon the church to send forth laborers into the "field white for the harvest"—the unparalled disposition of men to encourage missionary operations—the progress of temperance, and of temperance societies—all these induce the hope that the Lord is on his way, and temple, the head stone of which is to be brought forth and laid "with shoutings of grace, grace unto it."—*Sabbath Recorder.*

NOTICES.

Fredericktown, Ohio, April 12, 1847.

Dear Br. Bassett: You will please insert in the Recorder, that if spared, I will visit

Portsmouth	Circuit,	4th	Sunday	of May.
Columbia,	"	5th	"	"
Woodsfield,	"	1st	"	June.

As I intend to reach these fields of labor by water conveyance, it will very much accomodate me if my appointment on Portsmouth Ct. could be fixed near the River. Also, I wish brother Lawson to inform me, (either through the Recorder, or by private letter directed to New Alexander Jefferson county Ohio,) of the place of my meeting for the Woodsfield circuit, and the place at which I must leave the river in view of getting to said meeting; also. I wish brother L. to procure for me a conveyance from the river &c., at my expense, if any is involved. As Summerfield circuit, is taken into Br. L's. charge, I suppose my visit to Woodsfield circuit will suffice for it also.

If Br. Case has an appointment for me at the Plain Chapel, on Friday evening, 30th inst., I will try and meet it. Also, I will meet an appointment at Amity on Pleasant Hill circuit, on Wed. the 5th of May, if Br. Ragan has one published for me.

In love and haste,

GEORGE CLANCY.

Martinsburgh Mission, Muskingum District.—Our third Quarterly Meeting is appointed on the 8th and 9th of May. It will be at the Old Acre Church, three miles South of Martinsburg; to which I would invite, of the unemployed Brethren, the Honored Joseph Thrap, and Joel, his Son: The Venerable C. Springer, the Rev. P. Inskeep, and A. Channell. And to the engaged workmen of Israel, let me say, not wishing to hinder you who are or should be at your fields, already white or ripe for harvest, if you can come, Brethren, come and help. Men of Israel, help.

Yours, &c., J. K. DUFFY.

Morganville Circuit, Muskingum District.—My 3d Quarterly Meeting will be held at Morganville, on the 1st and 2d of May, 1847. J. W. SOUTHARD.

Woodsfield Circuit, Muskingum Conference.—Brother Clancy is requested to attend our third Quarterly Meeting, three miles South of Woodsfield, to be held in Jackson School House, the last Sabbath in May. Call with Isaac Pearce. We are getting along in harmony and peace.

H. T. LAWSON.

Maumee Mission, Ohio Conference.—The appointment of Brother Young, our President for this Mission, will be at Father Tipton's. We are still endeavoring to labor in the field assigned us, and have had some good meetings. Hope also for better days. WM. TIPTON.

Zanesville Circuit.—Our third Quarterly Meeting will be held at Claylick, commencing, May 22d. Brother Kinny is invited; Brother Munhall is engaged, and Brothers Bassett, Nicols, and Remsburg, have been invited, but have not definitely responded. C. S. CALLIHAN.

Annual Sermon.—The Annual Sermon in behalf of the American Sunday-school Union, will be preached on Sunday Evening, May 16th, at the Church on Washington Square, by Rev. George W. Bethune, D. D. Service to commence at ½ before 8 o'clock.

Annual Meeting.—The services commemorative of the twenty-third anniversary of the American Sunday-school Union, will be attended at the Musical Fund Hall, Locust Street, between Eighth and Ninth Streets, Philadelphia, on Monday Evening, May 17th.

☞ To avoid confusion and disappointment, tickets will be issued, as in former years, and may be obtained at any time after May 10th, at the Society's buildings, No. 146 Chestnut street, or of any of the Officers or Managers of the Institution.

To the President of the Iowa District, M. P. Church.—At or near Red Rock, Marion County, Iowa, you will find a lot of Methodist Protestants, who have been there fifteen months, and not seen a *Radical* Preacher. They are anxious to have preaching. Enquire for Thomas Karr—(a Union Society man.) D. C. CARSON.

Newark Circuit.—Our third Quarterly Meeting will be held at Elizabethtown, (Perryton,) Licking county, commencing, May 28th. Brothers Case and Bassett are invited; and Brothers Ragan, Marshall, and J. Thrap, are engaged to be in attendance. W. MAYNARD.

Pennville Circuit. *Musk. Con.*—Our third quarterly meeting will be held at Mt. Pisgah, commencing, May 20th. The brethren at this place have a meeting house well nigh finished, and intend to have it completed for this meeting, at which the dedication will take place. Br. W. Hatfield is expected to attend according to promise. And we invite any other brethren, either travelling or local, who can make it convenient to attend and help us. And we solicit the prayers of all whether present or absent.

C. J. SEARS.

Buchanon Circuit. *Pitts. Con.*—The meeting of the President Br. Brown, for this circuit, will be held at Mt. Gilead Meeting house, on Little Skin Creek. I would invite to our aid, Brs. Helmick, Clark, and others of the brethren that can attend. R. H. WALKER.

Bucyrus Circuit, Musk. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. R. Bowman, J. Jack, I. Thrap, G. M. Scott, and J. Sowder. Please remember, I am alone, and need help. Come, by all means.

A. S. Robinson

Evansville Circuit, Pitts. Conf.—The next Quarterly meeting will commence at the White Oak appointment on the first of May, to which we invite Brs. P. T. Laishley—D. R. Helmick—Jno. Clark, H. Reger,—A. Lister—R. M. Walker—M. Lucas, with all others that can attend. Come over Brethren and help us. And if either of the brethren has Hymn Books or Disciplines, he will find sale for them at our meeting.

A. J. Waren, Supt.

Mill Creek Circuit, Indiana Conference—Our third quarterly meeting will be held at Pleasant Grove, including the fifth Sabbath in May. The President is requested to attend.

H. Collings.

Delaware Circuit, Muskingum Conference. The President's meeting will be held at Westbrook's School House, seven miles west of Homer, and three from Lock.

Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Potter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early period, that the brethren may have time to arrange their business and attend. Don't fail to come.

Wm. Hatfield.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Buchanon	Circuit	1st	Sunday in	May
Braxton	"	2d	"	"
Greenbrier	"	3d	"	"
Huntersville	"	4th	"	"
Valley	"	5th	"	"
Legonier	"	2nd	Sunday in	June
Johnstown	Station,	3rd	"	"
Susquehanna	Ct.	4th	"	"
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio Conference.

Presidential Visitation.

Maumee Mission,		May	1.
Portage	Circuit,	"	8.
Mt. Blanchard	"	"	15.
Richwood	"	"	22.
Union	"	"	29.
Springfield	"	June	5.
Miami	"	"	12.

I Request the Superintendants, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. Young.

Muskingum District.

Br. Bassett: Please insert in the Recorder, the following list of appointments which I will fill, if able so to do.

28th Wednesday	April,	Mt. Zion	"
1st Sunday	May	Coshocton	"
2nd "	"	Pleasant hill	"

Geo. Clancy, Pres.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. W. Southard,	O.	S. J. Payne,	O.
F. W. Porter,	Pa.	A. A. Quarrier, P. M.,	Va.
I. Hunt,	O.	J. Knox, Jr.,	Mo.
G. Clancy,	O.	P. T. Laishley, 1 sub.,	Va.
W. Tipton,	O.	R. M. Dalbey, 5 subs.,	O.
H. T. Lawson,	O.	W. Browning,	Pa.
A. S. Robinson, 1 sub.,	O.	A. Jones, P. M.,	Ia.
S. Worcester,	Pa.	A. Caldwell,	Io.
T. Hanna,	O.	S. Hozey,	Pa.
S. R. Owseley,	O.	D. W. Belknap, 1 sub.,	Mo.
S. Morrison,	Ia.	D. Moore,	O.
E. S. Hoagland,	O.	Paul Pry,	Va.
W. H. Doe, 1 sub.,	Pa.	J. S. Reese,	Md.
N. Gillespie,	Va.	W. H. Patton, P. M.,	Va.
J. M. Winn,	O.		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
James Knox,		9	11	2	20
G. Clancy,	R. & T. Hipsley,	8	35	3	00
S. Lancaster,	W. Huntsman,	8	13	2	00
"	J. Gant,	8	52	4	00
R. M. Dalbey,	M. Packenpaugh,	8	52	2	00
John Wilson,		8	52	1	00
J. S. Hudson,	Arney & Smith,	8	26	3	00
H. T. Lawson,	I. Pierce,	8	26	3	00
S. Worcester,		8	26	3	00
A. Caldwell,		9	26	1	00
F. W. Beard,		8	26	1	00
D. Moore,	J. D. Halo,	8	28	1	00
E. S. Hoagland,	J. Troth,	9	19	2	00
W. H. Doe,	Geo. Richards,	8	26	1	00
N. Gillespie,	J. Vandewert,	8	52	2	00
J. K. Duffy,	J. Thrap,	9	26	1	00

New Subscribers this week 15. Discontinuances 10.

Received for Rev. C. Springer.

S. Lancaster, for W. Huntsman. $2 00

Received for Annual Register.

D. Moore, $1 00

Br. Clancy, we credit R. & T. H. one volume and a half for the sum sent. But we find no account of the $1 said to have been sent last year, though we have diligently searched files of letters as well as accounts. Good people forget sometimes.

Br. W. Huntsman, we pay over two dollars of your remittance to Br. Springer for vol. 6. and for the rest, credit you in full for vol. 7. and for one fourth of vol. 8. in consideration of the 3 months discontinuance last year. Is that right?

The P. M. at West Milford, (alias Lost Creek,) Va. writes us that he knows no such man as J. Nisely, for whom we send a paper to that office, but that "J. E. Knisley, refuses to take the paper, and we had better discontinue it, as he will be compelled to sell the papers on hand for the postage." And why did he not do in duty bound, notify us long ago that this paper was not taken out, as any faithful postmaster would have done, before the paper had been sent for 6 months and a half? And then, the agent who sent us that name—how zealous he must have been to get new subscribers.—

The P. M. at Ravenswood, Va. notifies us that the paper sent to Dr. A. E. Thomas is not taken out of the office. Has that gentleman forgotten his promise made to us fifteen months ago when he ordered the paper, to pay, so soon as he should receive it? Will our agent there, please settle with him for one volume and a quarter?

Br. J. Knox, Mo. you will see that we have credited you with one volume and five numbers, for the sum sent.

Br. J. Gay, we sent one dozen pamphlets, as requested.

The P. M. at Columbus, Ia. notifies us that the paper of J. Mawhirter is not taken from the office. He has had the paper one year and a half and paid nothing. Will Br. Shipp, or Br. Williams please obtain our dues for us?

MARRIED—On the 15th instant, by Rev. J. M Winn' Mr. HENRY MEEK, to Miss CATHARINE LUCAS' all of Belmont county, Ohio.

CHEAP GOODS IN PUTNAM!!

I AM NOW RECEIVING AND OPENING

AN ENTIRE NEW STOCK OF GOODS,

Which have been selected with much care, and will be offered at extremely low prices, for Cash or Country Produce.

I have determined to do a READY PAY business, and will not be undersold, by any person either in

ZANESVILLE OR PUTNAM!

And wish particularly to say to those who have been in the habit of running to Zanesville, CALL AT THE

CHEAP CASH STORE;

You shall be suited at the shortest prices.

My Stock consists of the usual varieties of Foreign and Domestic Dry Goods, Boots and Shoes, Hardware, Queensware, Groceries, Paints, Dye-Stuffs, &c.

To my friends and the public, I will say that a call will be thankfully received, and that all shall have prompt attention and the full worth of their money.

All kinds of country trade taken in Exchange for goods, STONEWARE NOT EXCEPTED.

Putnam, April 22, 1847.] W. P. LARGE.

IMPORTANT NEWS!!

WE embrace a leisure mo ment this morning to inform the pulic that we have received and opened

OUR SPRING GOODS,

Which render our stock larger, and more complete, than ever before. We stop not to PUFF goods or prices, but invite ALL to an examination, with the assurance that we will take pleasure in exhibiting our Goods, and

WILL NOT BE UNDERSOLD.

To our Country Friends we say, bring on your

OATS, BACON, BUTTER, WOOL,
CORN, LARD, EGGS, FEATHERS,
FLAX-SEED, TALLOW, BEES-WAX, STONE-WARE, &C.,

Where you will receive as good pay, and as much of it, as at any other establishment. L. & P. WILES.

FIRST STORE BELOW THE MILL.

Putnam, April 22, 1847—3 w.

A general assortment of **SUNDAY-SCHOOL BOOKS**, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,

Putnam, April 22, 1847. *Depositary.*

ROAD NOTICE.

THERE will be a petition presented to the Commissioners of Muskingum county, at their June Session, for the vacation of a certain part of the old Boling-green road, in said county, commencing at the Thornville road, between the lands of Benjamin Hull and Curtis Willey, and running to the Gratiot road, between William Hamilton and the widow Griffith. [April 22d, 1847.

☞ PLEASE TO READ THIS. ☜

A GOOD CHANCE TO CLEAR FROM $500 $1000 A YEAR.

AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to procure Subscribers to "SEARS' NEW PICTORIAL and ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW and POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAPEST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $500 or $1000 a year. A cash capital of at least $25 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher,

128 Nassau Street, New York.

April 15, 1847—8w.

PUTNAM FEMALE SEMINARY.

THE SUMMER term of this Institution will commence on Wednesday the 21st inst., and continue sixteen weeks.

No change will be made in the course of study, general rules of the school or terms.

NECESSARY EXPENSES.

Board,	$1 50	per week.
Washing,	37½	" dozen.
Tuition,	7 50	the term.

EXTRA STUDIES.

Music and use of Piano	$10 50 per term.
Latin, German, and French, each	4 00 per term.

It is deemed of great importance that pupils enter at the beginning of the term.

No deduction from tuition, on account of absence, unless occasioned by sickness.

Scholars from abroad are expected to board in the Seminary. Bills to be paid in advance.

By order of the Board.

A. A. GUTHRIE, *Sec.*

Putnam, April 6, 1847.

Wanted.—A Boy, to learn the Tinning and Sheet Iron Business. One from the country would be preferred, who can come well recommended, as a boy of moral and industrious habits. VALENTINE BEST.

Putnam, Ohio, April 1, 1847.

☞ PLEASE READ!! ☜

GUTHRIE, BUCKINGHAM & CO.,

RESPECTFULLY invite the attention of the Public to an extensive and choice assortment of

NEW GOODS,

WHICH they are now opening at the old stand of A. A. Guthrie & Co. *Of Ladies' Dress Goods*, they have decidedly the largest and cheapest assortment ever offered in this market; embracing a great variety of *Prints*, from 6¼ to 25 cents; *Ginghams*, from 12½ to 37½ cents;—*Gingham Lawns, Printed Tarletons, Embossed Organdie Lawns, DeLaines, Plain and Colored Berages*, (very beautiful and uncommonly cheap.) Plain Lace and Plaid Embossed Swiss Muslin; Plain and Figured Silks, Alpaccs, Bombazines, Cashmeres, Jaconet, and Cambric Muslins.

ALSO—*Moreens, Dimities, Aerial Skirts, Colored Corded Skirts, Royal Bustle Robes, Chimizettes, Collars, Corsets, Mitts, Gloves, Fans, L. C. Handkerchiefs, Cravats, Combs, Brushes, &c., &c.*

ALSO—Very cheap and beautiful Silk, Stradilla, Delaine, and Berage *Shawls.*

Berage Scarfs, &c., &c., &c.

Ribbons, Zephyr Worsted, Bag Twist, Steel Beads, Clasps and Rings.

Also—A great variety of Hosiery.

Plain Straw, Lawn, Lace, Common Gimp, Super Extra French Gimp, Rutland Braid, Pedal, Figured Straw, Bird's Eye and Florence Braid, real China, Pearl, and other Bonnets.

ALSO—An extensive assortment of Men's and Boy's PALM LEAF AND LEGHORN HATS, WOOL AND FUR HATS.—And of BOOTS AND SHOES, a very GENERAL assortment.

A Full Supply of MEN'S SUMMER WEAR.

ALSO—Cloths, Cassimeres Sattinetts, Jeans, &c., among which are some of the choicest French Twilled Cloths and Cassimeres.

Plain and Figured Satin, Marseilles, and Fancy Vestings, Handkerchiefs, Cravats, &c., &c.

Irish Linens, Linen for Dresses and Coats, Linen Napkins, Extra Damask Table Diaper, together with the usual variety of

IMPORTED AND DOMESTIC

Dry Goods,	Stationery,
Groceries,	School Books,
Queensware,	Iron Nails, Glass,
Hardware,	Paints, Oils, Leather, &c.

ALSO,

DR. JAYNE'S FAMILY MEDICINES;

All of which have been bought on the very best terms, and will be sold at prices that cannot fail of giving satisfaction to customers.

All kinds of Produce received in payment, and Cash paid for Corn, Oats, Bacon, Tallow, Beeswax, Wool, and Scutching Tow.

Putnam, April 1, 1847.—4w.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

STEAM MILLS TO RENT,

AT BROWNSVILLE, OHIO.

SEALED PROPOSALS will be received by J. Bixler for the Directors, until 12 o'clock M., on Saturday the 17th of April next, for renting the Bowling-green Steam Saw and Flouring Mills, for a term of one or more years. Bidders will specify the amount of rent they will pay annually (to be paid in quarterly payments in advance;) and to obligate themselves to take the Mills, & Machinery, Blacksmith & Cooper shops, in the condition they may be in on the 7th of May ensuing; when possession will be given; and to pay the taxes on the Mills Machinery, and to keep, and leave the premises in as good repair as they are received. Accidents of an unavoidable nature only excepted. By order of the Directors,

GEO. H. HOOD, *Sec.*

Brownsville, March 20, 1847.

M. P. DISCIPLINES—NEW EDITION.

WE have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

LIST OF LETTERS remaining in the Putnam Post Office, Muskingum County, O., April 1st, 1847.

B.		Melon Christian M C	
Bell George		M'Amons Isaac	
Bellknap Amelia		Mercer Benjamin	
Blandy Henry		Mann Abraham	
Buchanon Magret		McNight Elizabeth	
C.		McCarty D	
Cable Rev. J 2		O.	
Cushing J V		Olive David	
Chase Wm D		P.	
Cherry Jacob		Putnam Caroline	
D.		Putnam Victer C 2	
Dillon Moses		Perry Sarah	
Dillon Dr E		Parker Moses	
Dickison John		Parker Bezil	
F.		T.	
Fulton Dennis		Thaer Caroline	
Flautte John		Terry William	
Felton Ellen or Jane		R.	
G.		Rowell Caroline E	
Gafney Martin		Roberts John	
Gould Thomas		Russell William	
H.		Robertson M	
Harris Edward		Rutter B	
Huffman Jeremiah		S.	
Haver Sarah Jane		Swizgle George	
J.		Scott Mary	
Jackson Thomas		Sloan James	
Josslin Lucinda		Stillwagon George	
K.		Stephen Simon	
King Francis		V.	
L.		Vanhorn David	

POETRY.

Sabbath Peace.

For the Sabbath peace we bless Thee
For the quiet hour of prayer—
For the holy stillness resting
On nature every where;—
For the soft bells gently chiming
Upon the quiet air;—
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

For the calm and deep communion
Our wearied spirits feel,
With Jesus the Redeemer,
As in thy courts we kneel.
There is water for the thirsty—
Rest for the weary there;
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

We fear not the oppressor,
Nor the stern avenger's rod;
We bless Thee, that in boldness
We may kneel before our God;
No chains, nor prison darkness,
Our trembling souls to scare;
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

For the banner of Thy love,
That floats above our path,
When sorrow's angry billows
Rise in tempestuous wrath;—
For thy sustaining presence
Through six days' toil and care;—
For our Sabbath peace we bless The—
For the quiet time of prayer.

For the star of joyful tidings
That cheered the sheperd's sight,
The beacon of salvation—
The Gospel's glorious light—
Through sin and sorrow beaming—
Through darkness and despair;
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

From the Ladies' National Magazine.

An Hour in the Woods.

BY T. HEMSTEAD.

Far up in the hills where the blue dashing rills
Through the green Summer forests speed on and away;
Where each flower of the wild gems of nectar distils,
Amid scenes all unfaned by the breath of decay;
Is a spot where the popular and tall mountain pine,
The storm-daring oak and the locust are seen;
And their grey trunks are wrapt by the parasite vine
In a beautiful garment of purple and green,
In the sweet Summer wild wood,
So dear to my childhood,
The dim waving wild wood so shady and green.

There the proud silver beech hangs its head in the air,
And sighs as the wind murmurs low through the shade;
And the ash and the elm wave a canopy there,
As they lead o'er the distance their long colonnade;
There the south wind at play 'mid the mosses and leaves
Breathes the grace and the beauty of love o'er the scene;
While the Spring for each young spray a coronet weaves
'Midst the tall twilight woods with its richness of green.

There grow the sweet primrose and proud mountain lily
In shades seldom stirred by the footstep of man;
And the lilac by streams in magnificence stilly,
Has bloomed since the cycle of ages began;
There at dusk on the spray the coy wood pigeon perches,
And the owlet moans sad from his ivy-wove screen;
There at morn on the meads the bright humming-bird searches
Amid odor and dew for the flowers on the green.

Oh! there as I stray on the bright lap of Spring,
And hear the low winds through the branches complain;
Then back to my heart and my brain do they bring—
And back in their fullness and freshness again;
And back to my bosom the voices that fell
On my ear in the morning of life's Summer scene,
When Hope's angels drew nigh for a moment to dwell,
And youth's visions were clothed in their glorious sheen,
And life's Summer wild wood
Brought joy to my childhood,
With its sweet-briers, its myrtle and primroses green.

Ecclesiastical.

Written for the Western Recorder.

On the Administration of the Lord's Supper, and what is called the Prayer of Consecration, as found in M. E. Discipline, Page 99--latest edition. NO. 1.

Mr. Editor.—I purpose tendering your readers, through the pages of the Recorder, (with your permission) a few thoughts on the scriptural mode of administering, and receiving the Supper of the Lord, in opposition to the anti-scriptural mode pursued by some of the modern sects of our land,—as well by her, who calls herself the *Mother Church*. It is acknowledged by all; the instituting the Lord's Supper, so called, was by the great Head of the Church, intended "to show forth the Lord's death until he come again," it was to be often performed, in obedience to the command of him, who said "do this oft as ye will in remembrance of me." One amongst the most interesting spectacles that ever presented itself to the human eye, was the group of disciples headed by the Lord Jesus Christ, met in an upper chamber at Jerusalem to celebrate the passover, and to erect an everlasting monument of the master's death, that he was presently about to suffer. In the erection of this monument, it was necessary, so to arrange all connected with it, that the tragic events of Calvary, should through all ages of the world, be vividly brought up to recollection. The sculptured marble monuments of the great and renowned of the world, had fallen into decay, the tooth of time had corroded them. Empires had risen and fallen, Kingdoms had appeared and disappeared, Cities had been founded and destroyed, names of great and good men had been forgotten in the lapse of years, but he whose name is the "*Lord our Righteousness*" intended to erect a monument at his death, that would be recognized as a memorial by all tribes and people, through all ages of time. It is true it was erected in the city of Jerusalem, but though Jerusalem was destroyed by Titus Vespasian, this monument of Christ's death remained. And although nineteen centuries are nearly passed by, since the Savior first instituted the Supper, to commemorate the sufferings of the Martyred Lamb, it is as fresh to day, as when the favored disciple leaned his head upon the Lord's breast. The circumstances connected with the instituting the eucharistic feast were few, but important. The Savior had appeared, had been initiated into the priestly office by the rite of washing or baptism, had for upwards of three years proclaimed his own gospel, had given the most incontestible evidences of the divinity of his mission by miracles of the most stupenduous nature, had chosen apostles or witnesses, to preach and bear testimony, after he should have left the world, had prepared the minds of his chosen ones, to expect his death, and his final departure from the world up into glory, the world hated him, wicked men and devils, had determined on exterminating him, from the earth, Judas had taken a sop, the devil had entered him, it remained now for the Lion of the tribe of Judah to come forth in the majesty of his strength and leave to all generations, a monument, that time itself should not destroy. In the institution of the Supper of the Lord we have such a monument. So long as the field shall yield to the tiller's toil, so long as the vine shall give her increase, shall the bread and wine be used to show forth the mangled body and shed blood of the Son of God. Oh! look at the simplicity of the ordinance, the Savior heads the table, around the board are the disciples, the Savior "*took the bread gave thanks & brake it* and said take eat this is my body which was broken for you, this do in remembrance of me. After the same manner *he took the cup*, and when he had supped said, this cup is the new testament in my blood, drink ye all of it. This do ye as oft you drink it, in remembrance of me." To take up the cath olic idea here, because the Savior says this is my body, and confine it to a literal meaning, would run us into a thousand extravagant and ridiculous things, which in themselves would be too silly to name, some of them may be glanced at. It would cause us to believe the Savior to be a Lion, a Lamb, a Door, a vine, &c., &c., which are all to be spiritually understood. In this first celebration, headed by the Savior himself, *there is no kneeling down to worship the host*, I really fear the act of kneeling to receive the elements in the feast of the Supper of the Lord has come from the church of Rome, and perhaps derives origin from the very act of the worshipping the host. It appears to me the mode adopted by the Saviour would be the most proper to be practiced in every branch of the church, it said "*he sat down with the twelve*, and as they were eating, Jesus took the bread &c" Mat. 20th & 26, V., no change of posture is intimated.

Another practice of the Catholics is here exploded, the denying of the cup to the laity, the Saviour says "*drink ye all of it.*" 'He gave the cup; who then dare to deny it. The cup was received in the ancient church for upward of 1400 years, and is confessed by two popish councils. The popish council of Constance speaks plainly but impudently, that although Christ instituted and administered the Sacrament, in both kinds, the bread and the wine, yet the authority of the holy canons and the custom of the mother church think good to deny the cup to the laity.

Popish priests make Christ but half a Saviour, so they administer to the people but half a sacrament, says Christ "this is my blood of the New Testament." Now to take away any thing from a man's will or testament is notoriously wicked, what is it then to alter and mangle Christ's last will and testament. Sure it must be a great effront to the Saviour. But again to the simplicity of the ordinance, the Saviour blesses and breaks, each communicant partakes of the bread—he blesses the wine, he sups, he gives the cup to the communicants and says, drink ye all of it, and then adds, do this in remembrance of me. Here is no con or transubstantiation, *all the mystery thrown around the consecrating, the taking the cup, and the plate, all is gratuitous*, it is simple bread and wine, received in memory of the death of Christ; as an humble believer in the Saviour, desiring to obey the command and shew forth the death of the Lord until he come again. Our minds are carried back to all the circumstaaces connected with the Supper, the agony & bloody sweat of the Redeemer. The arrest, the mock trial, the conviction, the sentence, the execution, the covetousness of a Judas, the weakness of a Peter, the fortitude of a John, the maternal affection of a mother, the groans of a Saviour, the forgiveness of his enemies, the yielding up the ghost, the darkness of the Sun, the rent of the templ's vail, the rending of the adamant rocks, the yawning mouths of opening graves, events that marked the period when he cried "*tis finished.*" At the Supper of the Lord, these matters by the erection of this monument by the Saviour, are as fresh as when they first transpired, yes, and the moment when Gabriel's trump shall announce the judgment of the martyred Lamb, there shall be many celebrating the feast of the Lord, and crying, come Lord Jesus; and behold he shall say, I come quickly, and my reward is with me. In the receiving the elements at the Lord's table, we are reminded that we eat by faith, and that by faith an application of his precious blood is made to our souls to the washing away of sin, so long then as sinners are pardoned, and saved by the washing of regeneration and renewing of the Holy Ghost, so long will this feast be a monument of his unexampled love, in the world's redemption by the giving his own flesh and blood a sacrifice for our sins. I am entirely pleased with the mode of administering the Supper in the Methodist Protestant Church except the general posture, that of kneeling, I am more favorable to the posture practiced by the Presbyterians and Baptists, because I think it is the most scriptural. I would be glad, for the honor of Methodism, if that little scrap of popery could be dispensed with, styled consecrating the elements. Oh, it looks so much like I would if I could, why not use that excellent prayer in the discipline, of the Methodist Episcopal Church, page 99 without mimicking the apish actions of romish priests—the whole matter is a plain affair, Jesus has thrown around it no veil of mystery, it is simply, eat & drink, in remembrance of me. "Oh for this love let rocks and hills, their lasting silence break," it is the duty of all the lovers of the Saviour, to obey this last injunction, and he who neglects it cannot be guiltless. No earthly consideration should keep us from our places at the feast. Ye are my witnesses says Christ, and they who own me here, I will acknowledge before my Father and all his holy Angels. May we, Mr. Editor, be of the number of the Saved, is the prayer of your friend, and correspondent. PAUL PRY.

The reply of Mr. Jefferson, to an enquiry of an eminent functionary on his presentation at the court of France as Minister of the United States, was in excellent good taste.

'You replace Dr. Franklin, Sir?'

"I *succeed* Dr. Franklin," was Mr. Jefferson's prompt reply—"No man can *replace* him."

Written for the Western Recorder.

Attention, the Whole!!

"*All hands, ahoy! Paul Pry & the Local Preachers, look here.*"

Yes, yes, Sir; You have our attention. We concede you have said some things good and true; though, Mr. Pry, you will confer a special favor on your humble friend, and others, if you will be so kind as to advance a step or two, and inform us whom the unstationed ministers of the Methodist Protestant Church represent, when elected as delegates to the Annual Conferences of this Church. You shall, so far as I am at present concerned, be excused from giving your "proper name, or post office address, &c.," if you will condescend to inform us, and the public generally, through the medium of the *Western Recorder*, what advantages result to the unstationed ministers of said Church, from the organization of the electoral colleges, to elect representatives to the General Conference, while they are always in the minority when associated with the itinerant ministers belonging to any Annual Conference, as a component part of these Colleges; and with whom, under present usages, they must of necessity vote for delegates? You will, from your known attachment to "Mutual Rights," readily excuse me, when I respectfully request you not to dodge these questions; but, as a man true to his purpose, boldly march up to the work, and never lay down your quill, until every objection is silenced; and so plain may these subjects by you be made, that even the unlearned may be able to comprehend their force.

You say, "In the Methodist Protestant Church an unstationed minister may be a delegate to the" (Annual) "Conference, three years out of four, if his brethren will elect him to the office, and thus participate in all the business of the Conference; and even the fourth year, he may be elected by his brethren to the electoral College, and when there, is eligible to a seat in the General Conference, as much so as any minister in the district." Step this way a little, Mr. Pry. Now, that which I wish you to tell us is, whether you intend to insinuate that when an unstationed minister is elected to serve as a delegate in an Annual Conference, he acts in the capacity of a layman alone, or in the capacity of an unstationed minister. The unstationed Minister who is elected by his brethren, (not lay-brethren,) to attend the Electoral College, "when there, is eligible to a seat in the General Conference, as much so as any minister in the district." True, O, Paul! And whether he is there or not there, at the Electoral College, he is eligible to a seat in the General Conference, if his brethren, both ministerial and lay, composing the Electoral College, think proper to elect him. But, Mr. Paul Pry, do pry a little deeper into this matter, and spread before the public whom these local ministers represent in the General Conference.—I well know you can say there is no difference between ministers in the Methodist Protestant Church, and you then say what was, by the Convention of 1830, contemplated: but while every itinerant minister, without any election, claims the right to a seat in the Electoral College, and every local minister, who there takes his seat, must be elected by his ministerial brethren of his circuit or station, there is, at least, some difference now existing, and which will continue, while the present usage continues, of making both classes of ministers vote together as one portion of these Colleges.—My wish is, Mr. Pry, that you will distinctly certify, how the unstationed ministers are, as a department in the Methodist Protestant Church, any more represented in the law-making bodies, than the local ministers of the Methodist Episcopal Church are represented in the General Conferences of this Church. J. H.

Batavia, March 31st, 1847.

Give it to the Light.

Monday, March 1, 1847.

Mr. Editor—In your paper of 27th February I see with pleasure an article on 'The Degradation of the Stage.' I wish to give you a fact connected with the circumstance of Miss Mary Taylor's personating Satan. It is this: Miss Mary Taylor is engaged as a singer in St. Peters Church in New York. On Saturday the 13 of February, she personated the character of the DEVIL *in the Bowery Theatre the very vestibule of hell*, and on Sunday, the 14th, sung sacred music at St. Peter's, a house dedicated to the worship of God. I thought perhaps you did not know this fact.

Yours, very respectfully,
JOHN B. GOUGH.

P. S. I heard from those who attended Church on the 14th. that the galleries were filled with young men, congregated to hear her sing.

Of the above, received from one of the most fearless champions and advocates of temperance, morality and religion; and of all facts of the same enormity, we say, give them to the light. Let the church see and feel them, and emblazon them upon her door posts; and besides them let the true disciples of Christ, Luther like, hang up their thesis of Bible doctrine, and challenge the world to prove, that the play house and the church are so alike in usages and apartments, that an actor in the one can be a worshipper in the other; that both alike tend to virtue and religion, and light the pathway from earth to heaven.

Behold the gathered crowd, from pit to gallery yea, even to the third tier. Examine the various characters, from the seemingly virtuous to the openly abandoned, assembled for one common object. Note the brilliant, dazzling, fascinating scene; the witchery of the hour; the damask, the purple and embroidered linen; the breathless, suspended excitement of the throng; the moving, lifting curtain; the stage, peopled with actors, in richly wanton attire; and chief among them, one who in other place and attire, might be called a beautiful delicate female. None would know her now; for she has transformed herself into the proud, fiendish, heaven-defying, fallen Lucifer; and there she stands, in the centre of her pandemonium, Satan of the hour! Look at her, mark her even thro' her disguises, that you may know her, when next she claims your gaze. Hark to to the wild, and incoherent shouts that greet her presence, increased according to the perfection of her demon-like performances. Her fearful acting is over—and the last peal of applause has followed her retreating form, and died with the midnight hour away. You may trace her to her rest, and paint her dreaming reveries.

Peaceful and holy dawns the sabbath morn—Upwards on his glorious track rises the Sabbath's sun. Sweetly sound the welcomes of Sabbath bells—'come to the sanctuary, bow, adore.'—Blessed music that calls men to the altar af God. Thousands hear it, and obedient to its invitation crowd the sacred aisles, and bend in devotion.—The minister of the altar appears, and ascends the consecrated desk. Humble in bearing, he attracts but little attention. A female form enters, and glides up the stair way. All eyes are directed towards her. Along the galleries are ranged young men, attracted there by the present passer in. They cast glances of admiration after her, as she moves in queenly majesty to her place, as female leader of the songs of heaven.—Nods, and expressions of delight pass through the crowd. She is the deity hundreds have come to worship. The services commence. She swells the strains, that angels would fain warble. Who is she, the goddess of the hour, standing thus as chief leader of the praises of the sanctuary? Who, but the actress of the bowery theatre, the Lucifer? fresh from the burning pit of the evening before. She hath lain aside her scenic, satanic robes, and stands before God and his people, leading in his psalms of worship!! Where sleep thy thunderbolts, O Jehovah! Where tarry thy lightnings!! We are dumb before thee;—we cover ourselves with sackcloth and ashes;—we dare not look up! Have mercy upon us; O Lord; and purify and save thy church, while thy wrath is kindled but a little.—*Albany Spectator.*

The Burning of Moscow.

BY J. T. HEADLY.

Mortier, as governor of the city, immediately issued his orders and was putting forth every exertion, when at daylight Napoleon hastened to him. Affecting to disbelieve the reports that the inhabitants were firing their own city, he put more rigid commands on Mortier, to keep the soldiers from the work of destruction. The Marshal simply pointed to some iron-covered houses that had not yet been opened, from every crevice of which smoke was issuing like steam from the sides of a pent-up volcano. Sad and thoughtful, Napoleon turned towards the Kremlin, the ancient palace of the Czars whose huge structure rose high above the surrounding edifices.

In the morning, Mortier by great exertions, was enabled to subdue the fire. But the next night, September 15th, at midnight, the sentinels on watch upon the lofty Kremlin, saw below them the flames bursting through the houses and palaces, and the cry of 'fire! fire!' passed through the city. The dread scene had now fairly opened. Fiery balloons were seen dropping from the air and lighting upon the houses—dull explosions were heard on every side from the shut up dwellings, and the next moment a bright light burst forth, and the flames were raging through the apartments. All was uproar and confusion. The serene air and moonlight of the night before had given way to driving clouds, and a wild temptest that swept with the roar of the sea over the city. Flames arose on every side, blazing and crackling in the storm, while clouds of smoke and sparks in an incessant shower went driving towards the Kremlin. The clouds themselves seemed turned into fire, rolling in wrath over devoted Moscow. Mortier, crushed with the responsibility thus thrown upon his shoulders, moved with his Young Guard amid this desolation, blowing up the houses and facing the tempest and the flames—struggling nobly to arrest the conflagration.

He hastened from place to place amid the blazing ruins, his face blackened with the smoke, and his hair and eyebrows singed with the fierce heat. At length the day dawned, a day of tempest and of flame, and Mortier, who had strained every nerve for thirty-six hours, entered a palace and dropped down from fatigue.—The manly form and stalwart arm that had so often carried death into the ranks of the enemy, at length gave way, and the gloomy Marshal lay and panted in utter exhaustion. But the night of tempests had been succeeded by a day of tempests; and when night again enveloped the city, it was one broad flame, wavering to and fro in the blast. The wind had increased to a perfect hurricane, and shifted from quarter to quarter as if on purpose to swell the sea of fire and extinguish the last hope. The fire was approaching the Kremlin, and already the roaring of the flames and the crash of falling houses, and the crackling of burning timbers were borne to the ears of the startled Emperor. He arose and walked to and fro, stopping convulsively and gazing on the terrific scene. Murat, Eugene, and Berthier rushed into his presence, and on their knees besought him to flee; but he still clung to that haughty palace, as if it were his empire.

But at length the shout, 'the Kremlin is on fire!' was heard above the roar of the conflagration, and Napoleon reluctantly consented to leave. He descended into the streets with his staff, and looked about for a way of egress, but the flames blocked every passage. At length they discovered a postern gate, leading to the Meskwa, and entered it, but they had only entered still farther into the danger. As Napoleon cast his eye around the open space, girdled and arched with fire, smoke and cinders, he saw one single street yet open, but all on fire.

Into this he rushed, amid the crash of the falling houses, and raging of the flames—over burning ruins, through clouds of rolling smoke, and between walls of fire he pressed on; and at length, half suffocated, emerged in safety from the blazing city, and took up his quarters in the imperial palace of Petrowsky, nearly three miles distant. Mortier, relieved from his anxiety for the Emperor, redoubled his efforts to arrest the conflagration. His men cheerfully rushed into every danger. Breathing nothing but smoke and ashes—canopied by flame, and smoke and cinders—surrounded by walls of fire that rocked to and fro and fell with a crash amid the blazing ruins, carrying down with them red-hot roofs of iron; he struggled against an enemy that no boldness could awe or courage overcome. Those brave troops had heard the tramp of thousands of cavalry sweeping to battle without fear; but now they stood still in terror before the march of the conflagration, under whose burning footsteps was heard the incessant crash of falling houses and palaces and churches. The continuous roar of the raging hurricane, mingled with that of the flames, was more terrible than the thunder of artillery: and before this new foe, in the midst of this battle of the elements, the awe-struck army stood powerless and affrighted.

'When night again descended on the city, it presented a spectacle the like of which was never seen before, and which baffles all description. The streets were streets of fire—the heavens a canopy of fire, and the entire body of the city a mass of fire, fed by a hurricane that whirled the blazing fragments in a constant stream through the air. Incessant explosions from the blowing up of stores of oil, and tar, and spirits, shook the very foundations of the city, and sent vast volumes of smoke rolling furiously towards the sky. Huge sheets of canvass on fire came floating like messengers of death through the flames—the towers and domes of the churches and palaces, glowed with red-hot heat over the wild sea below, then tottering a moment on their basis, were hurled by the tempest into the common ruin. Thousands of wretches before unseen, were driven by the heat from the cellars and vaults, and streamed in an incessant throng through the streets. Children were seen carrying their parents—the strong, the weak; while thousands more were seen staggering under the loads of plunder they had snatched from flames. This, too, would frequently take fire in the falling shower, and the miserable creatures would be compelled to drop it and flee for their lives. Oh, it was a scene of woe and fear indescribable! A mighty and close packed city of houses, & churches, and palaces, wrapped from limit to limit in flames which are fed by a whirling hurricane, is a sight that this world will seldom see.

But this was all within the city. To Napoleon without, the spectacle was still more sublime and terrific. When the flames had overcome all obstacles, and had wrapped everything in their red mantle, that great city looked like a sea of rolling fire, swept by a tempest that drove it into vast billows. Huge domes and towers, throwing off sparks like blazing fire-brands, now towered above those waves, and now disappeared in their maddenning flow, as they rushed and broke high over their tops, scattering their spray of fire against the clouds. The heavens themselves seemed to have caught the conflagration, and the angry masses that swept it, rolled over a bosom of fire. Columns of flame would rise and sink along the surface of this sea, and huge volumes of black smoke suddenly shoot into the air as if volcanoes were working below. The black form of the Kremlin alone, towered above the chaos, now wrapped in flame and smoke, and again emerging into view—standing amid the scene of desolation and terror, like virtue in the midst of a burning world, enveloped but unscathed by the devouring elements. Napoleon stood and gazed on this scene in silent awe. Though nearly three miles distant, the windows and walls of his apartment were so hot that he could scarcely bear his hand against them. Said he, years afterwards:—

"*It was the spectacle of a sea and billows of fire, a sky and clouds of flame, mountains of red rolling flame, like immense waves of the sea, alternately bursting forth, and elevating themselves to skies of fire, and then sinking into the ocean of flame below. Oh! it was the most grand, the most sublime, and the most terrific sight the world ever beheld!*"

Salutes.—Government has ordered National Salutes to be fired from all the Naval Stations, in honor of the late victories. An illumination is talked of.

Relief Ship.—New Jersey sent out on Wednesday, a ship laden with provisions for the sufferining poor in Ireland and Scotland, and another ship is about being chartered.

U. S. Officers killed and wounded at the battle of Buena Vista.—*Killed:* 3 Colonels, 1 lieut col. 9 captains, 14 lieutenants. Total 27. *Wounded:* 1 brigadier general, 1 colonel, 1 major, 9 captains, 29 lieutenants. Total wounded, 37. Total killed and wounded, 64.

Two Revolutionary Veterans gone.—Peter Wakefield, Esq., died 10th Jauary, age 83. He served in the war and received a pension. He lived a soldier and died a christian. William Losey died 13th March last, aged 94. He was a brave soldier, good neighbor and examplary christian. Both were members of the M. E. Church, at Rome, Ohio.

Rail Road Accidents.—The Emperor of Russia gives a premium to the Engineers upon his rail roads who, without loss of life or property, conduct their trains for a year. Considering the many and increased accidents occurring on our rail roads, the States should vote gold medals, or suitable rewards to those whose skill and caution during the year have prevented the sacrifice of life.

Destructive Fire at Troy.—The Shop of the Empire foundry, occupied for the manufactory of railway cars, was destroyed by fire on Friday evening. The loss was heavy.

The Van Ness Case.—In the Orphan's court at Washington, the Judges decided that Mary Ann Van Ness was not the widow of John P. Van Ness. Whereupon she took an appeal, that goes through the Circuit to the Supreme court.

Sudden Death.—Mr. Daniel Ullery, of Springfield, died suddenly on last Sabbath week. He had walked down Mad River with a fishing party, apparently in ordinary health, and while lying on a log was heard to groan, and when approached was found to be dead. He was 47 years of age, and leaves a large family.—*Urb. Gazette.*

The Landlady's Report.—A gentleman who was in arrears for several weeks board, complained one morning at breakfast that his coffee was not *settled*. "You had better *settle* for the coffee and then complain," said the landlady.

Pithy.—Poetry is the flower of literature; prose is the corn, potatoes, and meat; satire is the aquefortis; wit is the spice and pepper; love-letters are the honey and sugar, and dunning letters are the emetics; letters containing remittances are the apple dumpling, an apple being enveloped.

A law has passed the Illinois Legislature, providing for the election of delegates to remodel the constitution of the State. The election takes place on the 3d Monday in April.

Professor Espy.—Professor Espy has issued a circular to his meteorological correspondents, that his labors in that branch of science not been discontinued, as some have supposed from his report on the subject not yet being distributed. He requests a continuance of their favors, and asks all gentlemen or ladies, who keep journals of the weather, to send them monthly to the Surgeon of the United States Army, Washington City.

Post Office Suit.—A suit was commenced against the Post Master of Onondaga village for refusing to deliver a newspaper to a citizen, for which he offered to pay newspaper rates of postage, but which was charged with 15 cents in conformity with the Post office regulations, the wrapper being endorsed with a single initial.—The jury gave a verdict against the post master, six cents damages and costs. This we presume will be the result of every action on a similar charge. It is very embarassing to the circulation of newspapers and injurious to the public interests, and we hope the Post Master general will see the necessity and urgency of changing the system he has adopted with regard to transient newspapers generally.—*N. Y. Sun.*

The New York Medical Examiner says:—A young lady with whom we are acquainted gave birth lately to her first child. The little one was about a fortnight old, when we asked a lady how it and the young mother were. 'The mother is doing well,' she answered, 'but the child is very cross; and indeed it is not to be wondered at, for they are all so pleased, they seem hardly to know what they are about. The mother feeds it, and the sister feeds it, and then the grandmother feeds it, and then the nurse feeds it, and and thus they make the child ill.' Our friend was right. We should like to have shown the young lady the stomach of a new born infant now in our museum. It would not hold more than three tables spoonfuls, and yet they were trying to cram food down the little innocent's throat by teacupfulls.

☞ DISSOLUTION OF PARTNERSHIP.

THE Partnership heretofore existing under the n and firm of J. J. Anderson & Co., has this day dissolved by mutual consent. It is therefore necessar all persons indebted to said firm to call and settle the counts. Those having claims against said firm, will pr them to F. R. Potts, at the old Stand, for settlemen who is authorized to settle all accounts.

Putnam, O., March 11, 1847. {J. J. ANDERSO {FR'S. R. POTT

THE BUSINESS of the Foundry will hereafter be ducted by the Subscriber, at the old Stand.
mar. 18, '47.] FR'S. R. POTT

MEMORIA TECHNICA

Or, the Art of Abbreviating those Studies which give greatest labor to the Memory; including Numbers, I torical Dates, Geography, Astronomy, Gravities, &c. so Rules for Memorizing Technicalities, Nomenclatu Proper Names, Prose, Poetry, and Topics in general Embracing all the available Rules found in Mnemon or Mnemotechny of Ancient and Modern Times. To w is added a Perpetual Almanac for Two Thousand Y of Past Time and Time to Come. Adapted to the us Schools. By Lorenzo D. Johnson. *Second edition vised and improved.—Boston.*

Price—50 cents.

In presenting to the public the "*Memoria Technic* which, in some respects, may be said to contain a new t ory of instruction, the publishers beg leave to call the tention of Teachers, School Committees, and others terested in education, the peculiar merits of the work. has been already introduced into several of our best most popular schools in Boston and vicinity, and has a received high commendation from many of our most tinguished clergymen and other literary men who h examined it.

Notices of the Press.

'This system of Mnemotechny, differing considera from the one introduced by Prof. Gouraud, is designe furnish all the rules for aiding the memory without less ing mental culture, which can be made available durin course of elementary study. The illustrations may easily comprehended by any person of ordinary me capacity, and the application of the principle upon wh the system is based must necessarily furnish an agreea and useful exercise to the mind. It is well adapted common school instruction, and may be made a ve profitable study, if rightly pursued. Every page of t work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner establish such relations between things, events, &c., will aid the memory. We commend the book to teache and all interested in this important subject.'—*N. Teachers' Advocate.*

'The art of improving the memory is surely a very i portant one, and whoever contributes any thing to furth this end, certainly renders an important service to the su lic. Mr Johnson, we believe, has succeeded in bringi his system of mnemonics into such a practicable form, will render it an essential aid to all who do not natural have a great power of memory.'—*Ch. Witness*

'This is a treatise on artificial memory prepared for t use of schools. The subject is a curious one, and worth of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of t kind ever prepared for the use of schools, and being arranged and simplified that any one of ordinary capac ties may easily acquire a knowledge of its principles, certainly worthy of examination and study. It is mo emphatically *an aid to the memory*, and as such, is w adapted to common school instruction. We hearti commend it to public notice, while we hope that M Johnson will receive the reward due to his industry a perseverance by seeing this work extensively introduce into our schools, public and private.'—*Tem. Standard.*

'The author promises to endow his pupils with an i finite faculty of memory. If he can do it without t much trouble on the part of the recipients, he will do good thing, and as far as we can judge, he seems likely t accomplish it. While his system is much more simpl than any we have before examined, it contains a gre deal more. Moreover, it makes the thing a matter practical education, within the reach of all.'—*Chronotyp*

'There are minds of a certain class that are wont t interested in mnemonics, and we doubt not that such ma find valuable assistance in a work of this kind.—*N. E. Puritan.*

'The book, although designed and adapted to the use o schools, is nevertheless worthy the attention of all person who wish to assist or strengthen memory.'—*N. E. Washington.*

'A very ingenious and useful book, designed to shorte the labor of those studies which require the exercise of th memory, by a system of memorizing.'—*Reading Gazette Pa.*

We feel no hesitation in recommending this work to th deliberate attention of teachers, and the guardians o youth. We learn that it is received into several of th schools in Boston, and used as an auxiliary help to th studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, sufficient to become convinced that the subject is one of importance.'—*Ch. Watchman.*

The Memoria Technica is now studied in some of our best schools; and the system taught in it appears to be much approved by those who have made trial of it.'—*Evening Traveller.*

The work contains a vast amount of important facts and useful information; which, aside from its value as a system of instruction, render it, as has been justly said by many who have examined it, well worth the price of the work as a mere book of *reference*. Published by

GOULD, KENDALL & LINCOLN,
10—3t 59 Washington St.

☞ We expect to have a supply of the above work, forwarded to us for sale, in Putnam, at 50 cents per copy. when we find there is demand for them.

[Ed. W. R.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlars, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens,
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Knitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders.
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order
Zanesville, O. Nov. 7, 1846.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country. The property will be sold low at private sale. Please call soon and see. SAMUEL MOORE.

Irville, Feb. 25, 1847.

THE WESTERN RECORDER.

VOL. VIII---NO. 39. PUTNAM, MUSKINGUM COUNTY, OHIO, APRIL 29, 1847. WHOLE NO. 394.

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All letters and communications must be addressed, to the Editor, POST PAID, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as TEN DOLLARS within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

FREE DISCUSSION.

Written for the Western Recorder.

Rev. Dr. Reese in reply to Rev. A. M'Caine.

REV. AND DEAR SIR:—A few words, if you please, in reply to the notice the Rev. A. M'Caine has been pleased to take of my communication, respecting the position he occupied at the General Conference, of 1842.—I shall not afflict you or your pious readers with any reply to Mr. M'Caine's rude flourishes about my "unfair and dishonorable method of defence—my begging for quarters" and many such foreign jems which adorn his pseudography,

I desire to have no ambition to excel in that style of writing. Mr. M. is justly enough entitled to the extensive reputation for severity and "*disingenuousness*" which he has won for him self and has so long enjoyed. Let the laurels be ever green on his veteran head—let the eye that sees him bless him and let the young men rise up to him. I now wish to say that it is my pleasure to correct any error or misstatement that I may make at any time. In my last communication these words were written viz: "No man, I believe, on the floor of the General Conference from North or South intimated that to pass that resolution would be to exceed the powers of the General Conference!!—I did so "believe" when I wrote, but it appears that Brothers Bellamy, N. C. and Fletcher from Miss. did say that the conference would exceed its powers. Now let me notice a grave charge which Mr. M'Caine prefers against me.

He says that I and my "coadjutors the abolitionists" *forced* the resolution on the Southern members.

For the notes see extract from the minutes W. R. vol. 8. No. 18.

Because I introduced that resolution I am regarded, by Br. M'Caine, as acting in union with the abolitionists. For the same reason I am classed by others, with slave-holders. An aged brother a highly respectable Minister in our church, recently wrote me thus—"I fear that the vilest slave-holders will shelter themselves under Dr. Reese's resolution." You see then Br. Editor, that one of these venerable men binds me fast to the abolitionists and the other to the vilest slave-holders.

No very pleasant position—O, wretched man that I am! Who shall deliver me? I have only now to say, the resolution embodies concisely my views, and has received the approval of a majority of the members of two General Conferences. With the brethren of the minority I have no quarrel, but respect and love them as brethren and companions. With the brethren of the majorities I have no blushes to be associated—where they live I will live, and where they die let me die. Mr. M. may continue to make bold strokes at the members of the General Conference and talk *wisely* and trippingly of "mental imbecility and moral obliquity, but let him know that he will be expected to "define his position" and put himself rectus, before any reply to his boasting "strictures" will be regarded as proper. In my notice of Rev. A. M'Caine's position, I stated that he had voted at General Conference of '42 for a resolution expressing the same "opinions" as that of '46, against which he now so vehemently makes battle. Inasmuch as he did not give his reason, at the time, for his vote in '42, nor did he favor us with his reason for that vote in his "strictures", I thought the most charitable conclusion was that he had changed his opinion since the conference of 42. I was unwilling to think that Br. M'Caine voted for the resolution, and at the same time believed that he was doing an act, for which he had no constitutional authority and thus aiding the conference to "exceed its powers" and then lashing the conference of 46, with merciless severity for the same act.

But to my surprise and grief, and no doubt to the amazement and sorrow of his friends and the whole church, Mr. M'Caine actually tells us that he has not changed his opinion. "I will tell him, I have not "changed my opinion" of the language, the principles or the objects of that resolution from the first day to the present time." Alas! alas! I beg the patient indulgence of the reader while I present some of the views that Mr. M'Caine entertains of the resolution in question. We shall see presently who has robbed him of the "jewel of consistency."

"There is not a man of common sense in the United States who can believe that the brethren from the South would be well satisfied with the adoption of a measure which was *intended* to work their expulsion from the church, if it did not ultimately involve them and their families in blood-shed and slaughter."

This is from the pen of Rev. A. M'Caine; and yet he *voted* for that vile and "absurd" resolution! and now tells us he has not "changed his opinion of the objects of that resolution from the first day to the present time!

He believes it was intended, indeed he asserts it in the most positive manner, to work the expulsion of the South from the church, but with this firm persuasion, he voted for its passage. What is such a vote, under such conviction, but a vote to expel the Southern brethren from the church? And, brethren, this is the man who volunteers his services to defend the interests of the South. He thinks too that it is probable the passage of that resolution might "ultimately involve them and their families in blood-shed and slaughter." One would think that an honorable man holding such opinions would lose the fingers from his right hand rather than vote for such a horrid resolution and yet Mr. M'Caine did absolutely vote for the passage of that blood-shedding document, as he says he thought it might be. What is such an act, with such a faith, but an act to involve the South in "ultimate blood-shed and slaughter? This is the excellent brother who feared that the acts of the conference would not be characterized by "wisdom justice and truth." Is such a course becoming in one who loves the church and professes so much anxiety to secure her well-being? How doss such conduct accord with christian patriotism? Let the reader judge.

But Mr. M'Caine has said more of that resolution. He says it is "double-faced, vague, contradictory and absurd, a Janus-faced production *intended* to entrap by placing two sentences of such opposite qualities in the same resolution. He affirms that it contains *bad theology*, that the principles contained in it strike at all religion, natural and revealed; that taking the resolution all in all, it exceeded any thing he had ever seen in the same number of words for bad divinity—pure, universal nonsense—and covered malevolence."

This is a pretty fair specimen of what constitutes the *excellence* of Mr. M'Caine's reply. It abounds in strong, bold and vulgar assertions. Let us take out one of these affirmations only—"the principles the resolution contains, strike at *all religion natural and revealed.*" Why then did that brother vote for such a resolution? The Rev. A. M'Caine, an aged minister of the Gospel voted for a resolution so horridly wicked as to strike at all religion, natural and revealed! "He thought so in '42, he thinks so still, he has not changed his opinion." Is the "jewel of consistency" found in all this? We have been taught to believe that religious men will oppose, with a becoming spirit, every measure which in their judgment is calculated to operate against religion. But here is a resolution that "strikes at all religion" and a pious minister "opposes it,—in all its phases" how? By voting for it!

It affords me no pleasure, but indeed rather pain, thus to present to the church and the world, the unhappy position in which Mr. M'Caine has placed himself by his own act and declaration.

Nothing but a sense of justice to the church, to the General Conference, and to myself would induce me to notice any of these things. Mr. M'Caine *will* have it so—he commenced and urged on his "strictures" in a spirit, tone and temper, that would not allow us to be silent, though we deeply regretted the necessity of a reply. But to do Mr. M'Caine full justice we must say that he now gives us his *reason* for his vote. He tells us that he voted for the resolution because he wished to "get rid of the subject of slavery." I will not say of this as he said of the resolution in question that it "caps the climax of absurdity," but I will say that it does not appear to me to be a very strong reason why a good man should vote for a resolution so monstrously wicked as he "thought it was in 1842 and thinks so still."

It does seem so strange that a good man should vote for a resolution which he considered so vile and base. And why? Because he "wished to get rid of the subject of slavery!" Does not Mr. M'caine and every body else, know that he could have secured the same object by voting *against* it? The question must have been decided in the affirmative or negative. In either case the conference would have been "rid of the subject of slavery" for the time being—and Mr. M'Caine would have been gratified in the result, and his "wish" fully realized.

If Mr. M'Caine had voted against the resolution the result would have been precisely the same and then he could have written his "strictures" on the act of the General Conference of '46 with some face and consistency and would now be free from the sad perplexity which must so greatly afflict him.

How Mr. M'Caine could hold the resolution in such utter abhorrence and yet vote for its passage, —for the reason stated by himself—is a question too mighty for me.

Can it be possible that Mr. M'Caine is so deluded as to suppose that the church will be satisfied with such a reason, for such a vote, by such a man, with such a view, under such circumstances? I know the church is kind and confiding, and I am glad it is so, but there is a point beyond which even the strongest attachment cannot venture.

The many friends of Mr. M'Caine and my own personal friends will regret that he and I should be engaged in controversy, but I am sure no one can regret it more than myself.

JOHN S. REESE.

N. London, Md., April 12, 1847.

Mr. Alexander Rogers, a daguerreotypist, fell dead in the streets of New York on Monday. It is supposed that his death was superinduced by inhalation from the mercury bath, which he is compelled to use in the practice of his art.—*Balt. American.*

Religious Strictures.

Written for the Western Recorder.

Letters to an Eminent Minister.

LETTER I.

Introductory.

It has been the peculiar boast, and I may say the glory of Methodism, that the doctrines which she promulgated to the world, were the doctrines of the Bible; and as such, breathed nothing but the purest philanthropy—a philanthropy as extensive as the universe, and as comprehensive as the human race. Her sympathies and kindled feelings, in the commencement of her career, were manifested, in the most praiseworthy extent, to those for whom although Heaven had bled, yet generally, the world, even the then religious world, cared not, I mean the *poor*. Of whatever country or clime—whatever character, situation, or circumstances in life, all witnessed her divine sympathies, and shared in her benevolent operations. But the poor especially, or rather preeminently, experienced the warmth of her charity, and rejoiced in her disinterested affection and care. She rendered unpopular, also, and demolished to a great extent, the partial and limited tenets of Calvinism, and in midair held them up before the world as doctrines derogatory to the pure and disinterested benevolence of the Deity, who will have all men come to a knowledge of the truth, and be saved,—as manifesting towards one an exclusive partiality and mercy, which they denied to others equally meritorious by the claims of nature, and more so probably by the actions of their lives. The declaration of the Apostle, "*that God is no respecter of persons,*" was wielded with powerful success, and to the discomfiture of many advocates of the extensive theory.

We have always looked upon Methodism as the offspring of the Deity—the child of heaven; and to Him we attribute the power, and mercy, and glory, of nursing her in the bitter storm that assailed her in her opening history, and cradling her amid the wild persecutions of an infuriated and wicked populace, and an hireling ministry. She was peculiarly and providentially adapted to the wants and necessities of the great mass of human society; carrying to the hearts of the desolate, and the homes of the poor, the rich treasures of religious consolation and joy, who had been overlooked, neglected, or forgotten in the partial administrations of at least one other prominent and powerful denomination. Her enemies have awarded her this just meed of tribute and honor. And sir, are we anxious to discover the grand cause of her triumphant and glorious career, the reason why such a vast multitude have become communicants at her altars, and the cloud of witnesses that rise up and call her blessed?—we can read it in living colors—colors that beautify and adorn the subject they illustrate:—God raised her up to care for the poor, to carry the lamp of revelation to their desolate abodes, and there administer to their perishing necessities. Well did she fulfil her glorious destiny; and the humble poor, the forsaken of men, have wreathed around her altars garlands of beautiful flowers, that no time can wither, no pestilence destroy. Her early ministers were plain, modest, self-sacrificing and holy men—men of iron nerve, and unflinching and uncompromising integrity. Her followers were also modest, of deep piety, and free from those gaudy trappings, and refined trumpetry, in which we find so large a number of our modern professors arrayed. They enjoyed the rich blessings of the gospel of peace, full of love, full of zeal, and full of *fire*: and hence they carried about with them a heavenly and a powerful influence felt and acknowledged, by a formal christianity and a wicked multitude. Well might the spirit of poetical inspiration burn in the bosom of the immortal Wesley, and drop from his pen in the following beautiful stanza when contemplating her feeble origin but triumphant career:—

"Saw ye not a cloud arise
Little as a human hand?
Now it spreads along the skies
Hangs o'er all the thirsty land!"

It would afford us delight to trace briefly here the outlines of early Methodism, feeble as the attempt might be, and to give you more of her distinguishing peculiarities; but we are compelled to leave it for future letters, and pass now to notice that a change has come over her, a change for the worse, and one of fearful and ominous magnitude: and although "ICHABOD" be not written on her altars, may we not exclaim, to a great extent, that "*the glory is departing!*" The Wesleys, and the other luminaries that adorned her opening splendor, died when the reformation was in its ascending glory, or in the midst of its purity, excellence, and renown. Had they lived to see the departure of its followers from the modest and humble pretensions of its early votaries, and the pride, haughtiness, and worldly wisdom, that have swept the church like the simoon of the desert, or soothed her into lethean slumbers; had they lived to see the watchman closing their eyes to the enemies that surround her walls, and the poisonous and hidden dangers that lie in her path;—had they lived to see many of her professed watchmen become followers of the multitude in fashionable apparel, and costly array, and gorgeous vestments—crowding to the groaning tables of the wealthy, and, as far as possible, placing them high in official relations to the church, neglecting the humble poor, however pious:—I repeat, had those ancient worthies, and unostentatious followers of Christ lived to witness this great *religious defalcation*, in modern Methodism, their voices would have been heard in loud remonstrance, and in warning the church of her approaching desolation and ruin.

I shall in my future letters, sir, call your attention to some of the particulars briefly alluded to in the preceding paragraph, in a more extensive manner.

I remain, Rev. Sir, yours, &c., ANON.

Solitudinarian Cabin, March, 1847.

SPIRIT OF REFORM.

Written for the Western Recorder.

Away with Tobacco.

MR EDITOR:—Believing that our Anti-tobacco pledge is worthy of imitation, and that its publication at this time will be useful, believing also that in the present scattered position of those who became members of it at our last A. Conference much good may be effected through their influence. We therefore transmit you a copy together with their names, which you will please publish in your useful paper.

It is suggested that it may have a tendency to stir us up to energetic action. And for the encouragement of the brethren I would just state that we are making some progress in this region. I am not able to give the particulars, but we have at least two societies in the bounds of our travels, one in Mt. Pleasant the other in Alexandria. My worthy colleague has signed the pledge, and there are but two small letters (if) in his way of becoming a staunch reformer.

As a member of this honorable society bear with me a moment as I dont write often. Tobacco as it is commonly used is a direct violation of the laws of human instinct to say nothing of intellect. Who by following the laws of his nature would ever thought of feeding his nose? Who would have dreampt of burning up his food in order to live on the smoke? Or masticating with his teeth that which he could not or durst not swallow, and from which nothing but poison could be extracted?

It is said of "Sir Walter Releigh, who first brought tobacco into fashion in England, he was accustomed, at first, to smoke in secret. One day having sent his servant for some beer, he entered, and for the first time saw his master fumigating his pipe. Supposing his master's head on fire, on seeing the smoke issue from his mouth, he threw the pot of beer directly in his face." All other ways of using the weed are equally as unnatural as smoking. None can deny but it is expensive. From the best statistics I am able to command at present, it costs this nation sixteen millions of dollars annually. And it is published on good authority that in the year 1843 Great Britain and Ireland alone, consumed forty millions of dollars in tobacco. (By the way if they had it in food now, it would be better for them.) A curious calculation has ascertained that if all this tobacco was worked into pigtail an inch thick it would be sufficient to gird the earth five times round. "*WHEW!*"

All must admit that it is a filthy practice and when used in the sanctuary of God, specially in the pulpit, it is an "abomination of desolation standing where it ought not."

E. S. HOAGLAND.

New Athens, O., April 16th, 1847.

PLEDGE.

We the undersigned, believing the use of tobacco to be an unhealthy and vulgar practice, hereby pledge ourselves that we will abstain from the use of it in every shape or form.

C. Springer,	W. L. Baldwin,
T. B. Cushman,	S. M. Piper,
R. Andrew,	W. Remsburgh.
E. S. Hoagland,	Wm. Ross,
A. R. Brown,	H. T. Lawson.
A. Furguson,	Alx. Towson,
J. W. Suthard,	Wm. Hatfield,
J. Baker,	J. H. Hamilton,
G. R. Bowman,	S. Elliott,
G. M. Scott,	S. Akins,
R. Patterson,	A. Tracy,
B. S. Cone,	J. W. Case,
T. Foster,	E. S. Mahan,
M. Richardson,	James Howard,
W. W. Tipton,	F. Scott.

Many more have signed since Conference. I have the original before me. E. S. H.

Ministers' Department.

To Clergyman and Public Speakers.

We copy from the London Recorder the following reply to a correspondent, "who seeks a remedy for that affection of the trachea, of which so many active clergymen complain."

1. Let the throat always be kept at the same even and low temperature at which any one keeps the face. Few ladies are attacked with the tracheal irritation, because with them habitually the throat is open to the action of the cool air. Many men, and clergymen in particular, tie up the neck with a handkerchief with a pad in it, or with a thick stock, and in this way the glandular and highly vascular substance of the neck, becomes peculiarly tender and susceptible, and the tracheal passage suffers with it. Let nothing be worn about the throat, either in winter or in summer, but a plain thin mosella (marseilles) stock which will not allow the throat to become heated; and it will soon be protected by habit from all swelling of the tonsils by cold, and from the sympathetic irritation of the trachea.

2. As a preventive, before the deduction of the packing round the throat, begin the ablution with tepid water and vinegar, and gradually come to the copious use of cold water, applied by a sponge to the whole region of the neck and shoulders, rubbing afterwards with a course towel, till the skin is well reddened. If this plan is adopted in summer, by the time winter arrives it will be found quite sufficient to wear only the slightest stock in the coldest weather, and to sleep at night with the collar of the night shirt unfastened, without taking cold.

3. Many persons have a very injurious mode of speaking, by driving the sound from the chest harshly and gratingly thro' the windpipe, creating a sound which seems rather sepulchral within the body than flowing easily out of it. It is far better to keep the mouth itself well open, giving the whole instrument rather the character of a trumpet in which the effective sound depends rather in a gentle, steady filling the mouth of the trumpet for vibration, than blowing into it violently. I believe this erroneous method to be exhausting at all times, and rapidly destructive of the organ. If the lungs are regularly expanded at proper intervals, and the column of inhaled air is allowed to flow out at a moderate and quiet rate, and without the vehement muscular driving of the chest, while the articulation is easy, and independent, like the fingering of a flute, the natural instrument is treated fairly, and will endure a degree of wear and tear not often encountered.

These are the results of thirty years' experience, and though they appear minor matters; yet if properly attended to, they will be found of real importance. Men of peculiar delicacy of throat may by perseverance in this way, become robust and indomitable speakers.

Of course if there is a general constitutional debility, collateral measures for improvement must be adopted also, or these hints would be of little avail.

From the Presbyterian.

Public Prayers of Ministers for themselves.

MR. EDITOR—Your columns lately contained some just and reasonable remarks on the way in which ministers pray for one another: perhaps you will indulge me with a few, on the way in which they sometimes pray for *themselves*. It is not uncommon for a preacher, in his prayer before sermon, to load his own person with disparaging expressions, and to dwell on his insufficiency, weakness, and want of preparation. This is out of place. Without questioning the justice of such confession, which might be well enough in the closet, it may be asserted, that it is not by extravagant self-depreciation, or by calling himself "a worm," a "worm of the dust," an "unworthy and vile worm," that a man s humility is best exhibited. The comman prayers of God's assembled people do not require this particular view of of the minister's case. Sincere modesty is better evinced by the general requests for aid, and by as total a hiding of one's personality as is compatible with this.

In analogy with what has just been said, it is not amiss to add, that *the less the preacher says about himself, the better*. Let him be forgotten, that the word may have free course. Few things are more disgusting, than the egotism with which some pulpit orators interlard their discources with parenthetic references to their circumstances, their health, their hoarseness, or the interruption of their studies. Deprecatory statements and apologies are no part of the message, and no means of grace.

A prayer differs materially from an advertisement. We commend the distinction to those reverend gentlemen, who employ these parts of service to inform their people that they "have sought repairs of strength by a recent journey;" or that God's "servant has been called to aid a brother in affliction;" or that he is to be assisted "by a dear brother, in the latter part of the day."

All such abuses indicate a withdrawing of the mind from the true nature of prayer. There is irreverence in telling God that which you really mean to tell the audience. The affectation of particularity in prayer, or undue adaptation to the present circumstances, in minute and temporal things, is a gross evil. It may be doubted whether the spirituality of a worshipping assembly is in any degree promoted, by constant reference to the state of the weather, the roads, or the number of persons present. Our errand to the throne of grace involves matters of trancendent and eternal worth, and every word which is aside from these is injurious to the devotion. REDITURUS.

Family Worship.

A pious tradesman conversing with a minister on family worship, related the following instructive circumstances:

When I began business for myself I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements manifestly appeared; the blessings of the upper and nether springs followed me; health and happiness attended my family, and prosperity my business. At length such was the rapid increase of my trade and the importance of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length worldly interests prevailed so far as to excuse the attendance of my apprentices, and not long after it was deemed advisable, for the more eager prosecution of business, to make the prayer with my wife, when we arose in the morning, suffice for the day.

Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern and the prospects of an increasing family appeared so imperious and commanding that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscince was now almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man who had formerly been my apprentice previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms: but judge of my surprise and confusion when I read these words, "O, my dear master, never, never shall I be able to sufficiently to thank you for the precious privilege with which you indulged me in your family devotions? O sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ in me, the hope of glory.' O sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls!" I could read no further; every line flashed condemnation in my face. I trembled, I shuddered, I was alarmed lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

Filled with confusion and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, and a sense of blood-bought pardon was obtained. I immediately flew to my family, prepresented them before the Lord, and from that day to the present, I have performed this duty, and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part of my business and retain my devotion: better to loose a few shillings than become the diliberate murderer of my family and the instrument of ruin to my own soul.

Ladies'-Department.

Uneducated Women.

There is no sight so truly pitiable as that afforded by a rising family of children under the guardianship of an ignorant mother. I would be understood in the use of the term ignorant, as wishing to convey, the picture of a mother whose maiden days were devoted to the acquirement of fashionable accomplishments, to the exclusion of solid mental culture and acquirements. The woman who reigns the queen of the ball-room, is very seldom found capable of being the governess of her own children; and the time spent at SOIREE and route will be bitterly regretted when age brings experience and consequent remorse for the evil she has inflicted, and her incapacity to discharge properly the interesting and important duties of her station, when it was her natural duty to be at once an instructor and example. The maiden who casts aside her book for the cotillion will never win the love and esteem of a sensible man: and should she select a partner for life among her partners in the dance, she will find that her choice has been as unfortunate as the place where she first attracted his notice was injudicious. I ever look with pain upon that young wife who enters upon her second era with fashionable ideas of society. Her first era has been devoted to the attainment of certain rules and systems which are scarcely pardonable in the girl, certainly censurable in the wife, and criminal in the mother.

The following remarks by Hannah Moore so forcibly express my views on the subject, that I give them in lieu of anything farther from myself:

"When a man of sense comes to marry, it is a companion whom he wants, not an artist. It is not merely a creature who can paint and play, sing and dance—it is a being who can comfort and counsel him, one who can reason, and reflect, and feel, and judge, and discourse, and discriminate—one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother, and the mistress of a family. A woman of the former description may occasionally figure in a drawing-room, and attract the admiration of the company, but she is entirely unfit for a helpmate to a man, and to 'train up a child in the way it should go.'"

Extravagant Language.

There is an untasteful practice, which is a crying sin among young ladies—I mean the use of exaggerated, extravagant forms of speech—saying splendid for pretty, magnificent for handsome, horrid for very, horrible for unpleasant, immense for large, thousands or myriads for any number more than two. Were I to write down, for one day, the conversation of some young ladies of my acquaintance, and then to interpret it literally, it would imply that, within the compass of twelve or fourteen hours, they had met with more marvelous adventures and hair-breadth escapes, had passed through more distressing experiences, had seen more imposing spectacles, had endured more fright, and enjoyed more rapture, than would suffice for half a dozen common lives. This habit is attended with many inconveniences. It deprives you of the intelligible use of strong expressions, when you need them. If you use them all the time, nobody understands or believes you when you use them in earnest. You are in the same predicameat with the boy who cried "wolf" so often when there was no wolf, that nobody would go to his relief when the wolf came. This habit has also a very bad moral bearing. Our words have a reflex influence upon our characters. Exaggerated speech makes one careless of the truth. The habit of using words without regard to their rightful meaning, often leads one to distort facts, to misreport conversations, & magnify statements in matters in which the literal truth is important to be told. You can never trust the testimony of one who, in common conversation, is indifferent to the import, and regardless of the power of words. I am acquainted with persons, whose representations of facts always need translation and correction, and who have utterly lost their reputation for veracity, solely through this habit of overstrained and extravagant speech. They do not mean to lie; but they have a dialect of their own, in which words bear an entirely different sense from that given them in their daily intercourse of discreet and sober people.—*Address of A. P. Peabody.*

Thoughts on a Passage of Scripture.

For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is eight souls were saved by water, 1 Pet. iii. 18, 19, 20.

Question. What are we taught in verse 18?

Answer. We are taught that Christ suffered, the just for the unjust, that he might bring us to God; that he was put to death in the flesh, and quickened by the Spirit, or raised from the dead by the Spirit.

Question. What are we taught by verse 19 and 20?

Answer. We are taught that Christ preached by his Spirit to the Antediluvians in the days of Noah, while the Ark was preparing; that these people quenched or resisted the Spirit and were lost; and that at the time of Peter's writing this epistle, they were 'spirits in prison.' Observe,

1st. They were not in prison when Christ preached to them, but beings on the earth as sinners now are.

2. The time:—it was in the days of Noah while, the ark was preparing.

3d. They repented not, were drowned in the flood and lost.

4th. In Peter's day, they were 'spirits in prison,—the place in the future state, which is assigned to all others who repent not of their sins.—*Chris. Patriot.*

Religious Intelligence.

MUSKINGUM DISTRICT.

Delaware Circuit, April 20, 1847.

Bro. Bassett: We commenced a protracted meeting at Hopewell, on the 28th day of March, and closed the 4th day of April. Hopewell is the hardest place I ever saw, and Satan tried himself. He exerted a powerful influence against us: First, on account of an old difficulty that existed about the meeting-house. Secondly, from individuals backsliding; and thirdly, by those Satan does not desire to have; and the reason is this,—he has them already, and I think they need no sifting, for it is already done; and from their conduct, I am sure they are like him, and are prepared to do his bidding. O, my God, have mercy on them. Now, the first difficulty was settled. Some of the backsliders were reclaimed. There was an effort made to break up the meeting. A notice was found, threatening me with a mob. So, accordingly, the same evening an attack was made upon the camp of Israel, and I intended to publish them, but they have asked pardon of the public. I therefore forbear giving you the particulars, and their names. As to the final issue, I can say, victory was on the Lord's side, and we shouted aloud for joy. Eight or ten embraced religion, and six gave us their names; and thus broke up Hopewell meeting,—shouting victory over the enemy. I then left for Westbrook's, to meet the President. He came, according to appointment, on the 7th, in the afternoon, and preached at night;—Thursday, at 11 o'clock, and also at candle-lighting. His health was as good as could be expected, until Thursday night, he took a chill; but he labored to the satisfaction of the people, and filled his station creditably.—May the Lord give him strength of body, that he may be able to finish his labors. I told him I would pick up the spoil after he left. We continued the meeting on, and on Saturday night, Br. Babcock, a minister in the United Brethren church, came to our help, and preached twice, with power. May the Lord bless him. On Monday night, the work of the Lord broke out,—three or four got religion. The next night the anxious seats were crowded; we continued the meeting until the 18th, when I was obliged to leave. We had a good time, for the Lord converted sinners at the meeting and at home. Fourteen gave us their names, all out of the world, and we expect more soon.—Pray for us all you, that wish the cause well.

Yours in Christ,
WM. HATFIELD, Jr.

OHIO DISTRICT.

Greenville Mission.

New Madison, Ohio, April 16th, 1847.

Dear Brother Bassett: Having to write to you on business, I will say something about our little Zion, in this Mission. Though we cannot report great revivals, yet we are not without some prosperity. The inclemency of the winter, and sickness, in these parts, have worked very much against our protracted efforts, and for the want of praying and singing Brethren, with pain we have seen good begun efforts go down. Protestant Principles are somewhat new in this region of country, and as all new things demand some notice, they are not without the scrutiny and rebuke, of some that would almost charge God of great injustice for not making them the sole instruments of the world's conversion. How unlike the spirit of one that said, He that is not against us, is for us. And how long shall we suffer under the false imputations of those from whom we should look for better things. May the Lord have mercy on such. Truth and mutual rights must prevail. We have had some valuable accessions this year—some from the world and some from the Methodist Episcopal Church. At our last Quarterly Meeting held in this place, we held on about ten days.

We were favored with the labors of our President, Br. Young, two Sabbaths. We organized a class of five members, there were two or three conversions—the first perhaps ever converted in the place. Good impressions have been made, and seed sown I trust that will spring up and bear fruit, unto eternal life. A fever has prevailed in these parts, the past winter, which has proved fatal to many, especially those who have indulged in the use of ardent spirits. And we fear some were called into eternity, illy prepared to meet their God, while others found it was good to depart and be with Christ. Well may we adopt the language of the Prophet,—O Lord revive thy work; in the midst of the years: and in wrath remember mercy. Pray for us, Yours in Christ,

S. P. KEZERTA.

A Painful Case.

We find in a late number of the Boston Medical Journal, a most melancholy case of accidental poisoning, the particulars of which we transfer to our columns. The narrative shows how extremely careful those should be who have to deal with such exceedingly powerful agents as chemical skill has developed. The fact that the seller was a regular apothecary, and the unfortunate buyer a regular physician, is a new instance of the risk incurred by the familiarity of people with danger. —Frequent handling of dangerous substances leads to the careless handling of them. The physician was Dr. Wm. C. Warner of Vermont, at the time of his death by this poison a member of the Legislature of that State.

Having just come to Montpelier to attend the last session of the Legislature, and being, as he had been for some time, out of health, Dr. Warner called at an apothecary's for a bottle of sulphate of morphine. This was handed to him by the apothecary, enveloped in brown paper, twisted at both ends. On the morning of the day, on which the Doctor died, he took a portion of what he supposed to be morphia, tearing off only the envelope at the mouth of the bottle. The effects of the poison began to be felt in less than five minutes; the quantity taken is supposed to have been from one fourth to one half of a grain.—Death ensued in about a quarter of an hour after the article was taken. In the authentic account of this occurrence, drawn up by the professional brethren of the deceased in the county where he resided, a great number of circumstances are related which give a very melancholy interest to the case. The first remark made by the deceased to the physician, who first came to his room after the fatal accident, was—"I have taken by accident an over-dose of morphine; help me, if you can"—not being aware that he had taken poison. The last words he uttered were, "I fear, I fear, O God deliver me"—retaining his mind clear throughout. "When death ensued, says the account, a number of the medical fraternity being present, we retired to an adjoining room, when the fatal bottle was produced with the wrapper still around it. On removing the wrapper it was found labelled '*strychnine*.'"

Strychnia is said to be endowed with a wonderful destructive energy. One writer says that he killed a dog in two minutes with the sixth part of a grain. A wild boar was also killed in ten minutes with the third part of a grain. That such a poison should be kept in an apothecary's shop wrapped up—the label of course concealed—in brown paper, is most marvellous.

Poisons are not unfrequently taken, through accident, by those who have not the means or intelligence to distinguish poisons from healthful substance. But this is a case where all the parties were familiar with poisons. It is therefore peculiarly instructive, and deserves to be especially noted and remembered.—*Neall's Sat. Gazette.*

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, APRIL 29, 1847.

☞ Just received, from Cincinnati, one hundred copies, Sacred Melodeon.

Report of the Book Committee.—The annual Report of the Book Committee, to the Maryland Conference, is published in a recent number of the Methodist Protestant. The Report states that "In October, 1847, it became necessary and proper to make certain changes in the Board of Directors, in view of relieving several of the members from personal responsibility." Four of its members, P. S. Chappell, B. K. Richardson, C. W. Ridgley and W. L. Richardson were personally responsible for the remaining $1,500 to make up the $5,047, to be paid to certain scrip holders before the end of the month. To relieve those brethren, and save the Concern from sacrifice at auction, it was determined at a meeting called for the purpose, that the above named persons should retire from the Board, and their liabilities be assumed by Wesley Starr, John Coats and James R. Williams, the two former to be elected directors. This arrangement was carried into effect, and the Board was re-organized by the election of J. R. Williams, President; Wesley Starr, Treasurer; J. J. Murray, Secretary; Dr. F. Waters, and L. R. Reese, members. The new board proceeded forthwith in the business of the Concern. The Report furnishes a list of the assets of the Concern at the time of the re-organization of the Board which placed at a very low and safe valuation amounts to $15,293. Then, its liabilities are set down at $13,835. Balance, in favor of the Concern, $1,458. But should interest be demanded on certain scrip, named in Report, (which probably will not) but a balance of $63,18, would remain in favor of the concern. The Directors say that the true cause of the reduction of assets is found in the depreciation of value in the plates from cost. The Plates of Clarke's Commentary originally cost $10,500, but are now (though nearly new) set down at $4,500. The plates of Mosheim's Church History which cost $1,200, are now placed at $500. The business of the Concern has been prosecuted with rigor, and encouraging prospect of success, since the re-organization of the Board. On the 1st of March, after deducting disbursements from receipts, the Treasurer had in hand $574,04. A new edition of the Hymn Book, of 5000 copies has been issued. The Committee have also in course of publication, 500 copies of Clarke's Commentary entire, to be delivered to subscribers in monthly numbers of about 200 pages each at 50 cents per number. These publications will of course involve a considerable outlay, but it is hoped that the sale of the works will speedily produce means for meeting the expenditures, and leave a surplus, in aid of other important operations. The number of the subscribers to the Methodist Protestant, is stated to be 2,611. The prospects of the paper are represented as quite flattering. The Directors express a hope that before the period of the assembling of next General Conference, the outstanding scrip will be redeemed, and the Concern freed from debt, and placed in a condition to aid the several Annual Conferences in making up their deficiences. But the energetic co-operation of the whole Church to secure these happy results, is said to be indispensible. Our brethren are called upon to aid in the circulation of the Church periodical, and to purchase freely the publications of the Concern. We will try and do our part in Ohio.

Missouri Conference.—We see published in a late number of the Methodist Protestant, what purports to be an abstract of the Minutes of the Third Session of the Missouri Annual Conference, of the Methodist Protestant Church. We were aware that the regular steps had been taken for setting off a new District, in Missouri, a few years ago, and for the organization of a new Conference there. We had diligently sought information of the organization of such conference, for the purpose of publishing it with our general statistics, but without success. At the General Conference of 1846, we expected that if a Missouri Conference was in existence, it would be reported to that body, by representative, or at least by communication. But no such report came, consequently no such Conference was recognized by the General Conference. Missouri is legally embraced in the Illinois District. It is strange that this new Conference neglected to comply with the rule of Discipline, to report "in writing, to the Gen. Conference."

By the Minutes, lately published in the Methodist Protestant, we see that the Missouri Conference embraces sixteen ministers. Amongst these, we find the name of Josiah Hopkins, an estimable brother who received ordination at the first session of the Indiana Conference, and immediately after, set out for the far west. His old friends will be gratified to learn that he is engaged in the service as an itinerant minister, and has charge of what is called White River Circuit. B. T. Nowland is President. The Missouri Conference recognizes five Circuits and two Missions. Further statistics are not given. The next session of the Conference is to be held at Pilot Grove, Cooper County, Mo., first Monday in October, 1847.

Columbian Magazine.—The May number is before us, embellished with three elegant steel engravings, and a piece of original music. The contents of the Columbian, are entirely original, consisting of prose and poetry, furnished by contributors of popular talents. Ormsby and Hackett Publishers, 116, Fulton street, N. York. Terms, $3 per annum.

More Rejoicing—More Mischief.—At a recent celebration of Taylor's victory at Chicago, Ill., R. S. Wilson Esq. editor of the Chicago Journal, came near losing his life by the discharge of a cannon which he was assisting to load. Mr. Wilson having hold of the ramrod, was violently thrown several feet, and taken up for dead. He recovered however, but in a seriously mangled condition. He has lost all his fingers from his left hand, and the thumb of the right hand. His left arm, and also his face were badly bruised. The sufferer is son of Judge Wilson of Steubenville, and brother of Rev. J. E. Wilson, formerly of the Methodist Protestant Church. We regret this and other similar disasters, and wish that others would take warning to refrain from such unnecessary, and uncalled for exposures of their lives and limbs.

Sunday School Books.—By politeness of F. W. Porter, Esq. Cor. Secretary of the American S. S. Union, Philadelphia, we acknowledge the receipt of quite a budget, embracing goodly specimens of the publications of that highly useful Association. The semi annual Catalogue, is a pamphlet of 48 pages, which duly indicates that a very extensive variety of books is embraced. Several which we have examined are highly instructive and entertaining, as well as useful, and are worthy the attention not of children alone, but of adults. The western Christian public, should warmly sympathise in the labors of the American S. S. U., as one of its declared leading objects, is to "supply destitute Sunday Schools with Library Books, *and especially Sunday Schools in the West.*" Donations are therefore solicited, to aid the Union in furtherance of objects so desirable. Let them be poured forth as into the treasury of the Lord. The "Union" is strictly a *Union* of the benevolent of various denominations, for the glory of God, and the salvation of the rising generation. May Heaven still smile upon its labors, and give them more enlarged success.

The American S. S. U. publishes several interesting and cheap periodicals. 'The Sunday School Journal' semi monthly, for Teachers. 'The Youth's Penny Gazette,' semi monthly, for Youth. The 'Child's Companion,' Monthly.

Mr. John Metcalf, of this place, keeps on hand a general assortment of the Books of the Union.

Canal Lands.—The Editor of the Ohio State Journal, in his last paper has published the law establishing the price of the Canal lands in this state, and directed attention to the inducements offered to actual settlers. These lands were appropriated by the General Government to aid the state in the completion of the Miami, Wabash and Erie, and Ohio Canals. They lie in western and north western counties, we believe chiefly in the vallies of the Maumee and Au Glaize rivers. The law provides that no one individual shall be permitted to purchase more than one hundred & sixty acres of land. Also that actual settlers, or those who will subscribe an affidavit, that it is their bona fide intention, to enter upon and improve said lands within twelve months, and to reside permanently thereon, shall have their land at thirty three per cent less than the appraised value. Those however who do not design settling, may purchase any amount of land, not exceeding a quarter section, *at the appraised value.* It is stated that in the Lima land district alone are upwards of 200,000 acres of these lands remaining unsold. A man who lately went out from one of the older counties expecting to pay $100 for 80 acres, for a home, found to his joyful surprise that he could obtain it for $65. This information is of interest and importance to many with limited means, who wish to purchase a tract of land for a permanent home.

Pencilings.—A highly respected, and ever welcome correspondent, having sent us an article for this week's paper, written with lead pencil, and then requested us to be very accurate in publishing it, the compositor wished to know whether it would not be admissible to send him through the mail, a lot of *pens* for his convenience. His *pen*-manship is so neat, it is a pleasure to have such *copy* come into the office, seeing we have to spend so much precious time in translating *quail tracks*, sent us by some of our writers. And unfortunate for us, we occasionally find that we are not learned enough in *hieroglyphics* to make out a correct rendering. Now, must'nt say, That applies to me,

Rev. Jonathan Flood.—*Disaster.*—This aged minister, now being in Randolph Co., Ia., but near the Ohio State line experienced a severe loss recently, as we learn by letter from Rev. C. Sumption, dated, Deerfield, Ia., April, 14, 1847. He says:

"I have something to state which will pain you and many others. Old Bro. Flood was at my house on Monday last, returning from our second Quarterly meeting, and same day, went on home, a distance of 8 miles, this morning I received information that the night he got home, his dwelling was entirely consumed by fire, with all its content,—the family narrowly escaping with their lives.—Poor and weakly as I am I have a little to spare for the good old Brother. Wonder if some of his old friends who are able, especially those who have in time past been favored with his labors, will not send him some aid in this time of calamity and distress,"

We trust that the above appeal in behalf of an aged veteran and pioneer of the Methodist Protestant Church will be heeded. Where are those who have had the faithful labors of Bro. F. in other years in the Ohio District, and did not their duty towards his support. If they would now pay what is his just due it would aid him in time of need. But we expect it not of such. Such as have already known the blessedness of giving, will likely remember Br. Flood. His post office address is Fairview, Randolph, Ia. If any see proper to remit to us for him, we will faithfully transmit it to him. And meanwhile, we trust we shall be furnished with further particulars of the disaster.

The first.—We are gratified to see that Post masters whose salary is less than $200 per annum begin to learn that they have the franking privilege restored to them. Mr. G. M. Johnson P. M. at Swan, Hocking O., has our thanks, as the first deputy Post Master who has remitted to us, under his frank, the pay for a subscriber, thus saving us the postage. We trust that many other post masters, of the 500 post offices to which we send our paper, will do us similar acts of kindness. And we will feel equally obliged to subscribers having funds to send us, who will procure such an arrangement with their Post Masters.

Rev. Clinthus Gregory, an itinerant minister of the Michigan Conference, and Superintendant of Barry Circuit, died on the 9th instant, of inflammation on the Lungs. Brother G. was a zealous and successful laborer, and was instrumental in the conversion of scores of souls in Michigan. We had the pleasure of forming an acquaintance with him before he regularly entered the ministry. Further particulars are not furnished.

Rev. Geo. Clancy.—We are gratified to learn by private letter from this brother, of the improvement of his health, after a prolonged series of afflictions. We trust that he will now be enabled, for the remainder of the year, to pursue the duties of the District, and enjoy the pleasure of visiting the brethren in the various charges, and refreshing them with his presence, and his ministrations. By the by, we will not refrain from expressing our gratitude, that our brother in his travels, manifests an interest in behalf of our paper, by collecting and remitting considerably of its dues.

The Pledge.—Brother Hoagland gives in another column the names of those who signed the Anti-tobacco pledge, after the lecture of Brother Springer, at the last Muskingum Conference. We trust they will all remain firm. We have the pleasure of stating that we had previously obtained the signatures of fifty of our ministers and preachers, to the same pledge, chiefly in the Ohio District. We are glad that our brother is pursuing this good and needful reformatory work, in the interval of Conference. "Wherefore, laying aside all filthiness."

Godey's Lady's Book.—We have in hand the May number, quite illuminated with original engravings. Besides three steel plates, and a piece of Music, there are two designs of Model Cottages, and numerous illustrations of Ladies' Work, Head Dresses, Artificial Flowers, &c., just fixed up to please the ladies.

Then we are furnished also by the same publisher with the April number of each of his Reprints,—The London World of Fashion, and Blackwood's Ladies' Magazine. These neat and interesting works, are offered at a very low rate. Subscribers to the Ladies' Book, paying $3, receive that work, and a copy of either of the Reprints.

Mr. Godey announces also his intention to publish a "Lady's Dollar Newspaper." Address, Lewis A. Godey, Philadelphia.

General Assembly.—We learn by the "Cumberland Presbyterian," that the General Assembly of the denomination bearing that name, is to convene at Lebanon, Warren county, Ohio, on the third Tuesday (18th,) of May next.

Annual Conferences.—Bishop Hanby, of the church of the United brethren, announces in the Religious Telescope, the following appointments for the meeting of Western Conferences of that denomination:

Iowa Annual Conference,		August 26.
Illinois	" "	Sept. 9.
Wabash	" "	" 23.
St. Joseph's	"	Oct. 7.
Scioto	" "	" 28.

Accident at Columbus.—The Ohio State Journal states that during a false alarm of fire on the 19th instant, a lad named James W. Baker, in attempting to take hold of the rope attached to a Hose Carriage, was run over by the wheels of the carriage, and was supposed to be fatally injured.

Kidnapping.—We learn by the Pittsburgh Gazette, that quite an excitement occurred in that city on the 16th instant, occasioned by an attempt on the part of some persons from Winchester Va., to carry off a fugitive slave. These were, the master, Joseph Logan, and two officers, James Johnson, and Geo. Kramer. They had put up at the Monongahela House. The slave was decoyed to the third story of the Hotel, and there confronted by his master. When seized, his loud cries for relief were heard all over the immense establishment. Much alarm and excitement resulted. The colored population of the city becoming apprised of what was going on, a large body of them gathered around, to rescue the slave from the grasp of his "catchers." As these were making their egress, with their victim, at a private door of the Hotel, intending to convey him on board a steamer, about leaving the wharf, a rush was made, for the purpose of liberating the slave. He made his escape, and has not since been seen. It is said that his friends have sent him far beyond the reach of master or overseer. Afterwards, the master and his associates were arrested, under the recent kidnapping laws of the State, and the case was brought before the District Court, upon a writ of Habeas Corpus. Judge Lowrie, who presided, acquitted the defendants, on the ground "that there had been no unreasonable or riotous seizure, but that the disturbance had originated with the slave."

A Zanesville Conference.—Rev S. R. Brockunier proposes in the Pittsburgh Christian Advocate, that a Zanesville Conference, (M. E. Church) be created out of parts of the Ohio and Pittsburgh Conferences, viz. Marietta, Zanesville, Steubenville, Barnesville and Cambridge Districts, and part of Mt. Union District.

Something New.—Great mortality has taken place among horses on the American Bottom west of Missouri, caused by a gnat or fly that stings them to death in a few hours. Men crossing the Bottom in teams, lose their horses before they complete the trip.

Cumberland Presb. Church.—We take the following passage from an editorial article in a late number of the 'Cumberland Presbyterian,' Uniontown, Pa., in explanation of the origin and peculiarities of that denomination.

She is a child of Providence, born in America, in the great valley of the West, and is the daughter of a most glorious and powerful revival of religion —at the opening of the present century. Opposition to the revival, also to the doctrine that there are no *eternal* reprobates, that Christ died not for a PART ONLY, but for ALL mankind,—that all DYING INFANTS are saved through Christ, and the sanctification of the Holy Spirit,—and that all men are left INEXCUSABLE by the influence of the Spirit, gave rise to the train of circumstances which resulted in the existence of the Cumberland Presbyterian Church, separate from the general Presbyterian body. She was one of the first light-bearers that shone over the Southern and Western States and Territories. She gave vent to the river of Salvation which gladdens the hearts of thousand in the Mississippi Valley. She embraces in her doctrine and government the great and glorious principles of that system of sound doctrine taught in the Word of God. In theology she occupies the true conservative ground, to which there is an evident tendency, both among Calvinists and Arminians. Is not the doctrinal basis of the *World's Convention* an indication of this? not to refer to others, manifest in the tone of religious journals, and publications devoted to theological science. She has resisted ecclesiastical tyranny and broke down bigotry and formalism."

Planting of Methodism in Boston.—Letter from Rev. Joseph Snelling.—In a late number of the Boston Olive Branch, is found a letter from Rev. Joseph Snelling, which we copy below, giving account of the origin of the Methodist Church in Boston. Mr. S. is a member of the Boston Conference of the Methodist Protestant Church, and one of the most aged Methodist Ministers living.

From the Olive Branch.

Dear Brother: You requested me to give you an account of the members belonging to the Methodist society in Boston when I joined, which was in 1793. The male members, I think, were Samuel Burrell, E. Lewis, D. Lewis, A. Ingersoll, Uriah Tufts and Jacob Hawkigns. The female members were, Mrs. Burrell, Mrs. Lewis, Mrs. Ingersoll, Mrs. Tufts, Mrs. Waylan, Mrs. Dickey, Mrs. White, Mrs. Woodward, Miss Burrell, and Miss White. These are all that I can remember. We held our meetings for public worship over two years in a chamber before we had a meetinghouse. Our preachers were Bishop Asbury, Jesse Lee, Ezekiel Cooper, Amos G. Thompson, J. Hill, Evan Rogers, David P. Kendal, Christopher Spry, G. Cannon, G. Pickering, J. Harper and John Veneman. Notwithstanding our number in society was very small, we paid the rent of the chamber, the expenses of the lights, the preacher's board, his quarterage, &c.

The first band meeting that was held in Boston, Jacob Hawkings and myself established. The first tickets given out for love feast, Jacob Hawkings and myself had printed at our own expense. About that time we had considerable persecution. Sometimes stones would be thrown into the windows and come very near the preacher's head, and sometimes we were disturbed with their disagreeable noise, &c. But these things did not discourage us. The members of our little society were truly united in love; we were like one family united by the strongest ties. The church and congregation were daily increasing, and we found it necessary to devise means to build a meeting-house. Brother Lee collected money for us in Baltimore, Philadelphia and New York. A piece of land was immediately purchased at the north part of the town, and on the 28th of August, 1795, the corner stone was laid by the Rev. Jesse Lee. I was appointed one of the trustees to the house. After giving what I was able to give, Elijah Lewis and myself went round the town and collected in one day nearly a hundred dollars. Rev. John Harper from Ireland was at this time our stationed preacher. While he was in Boston he became acquainted with the Rev. Mr. Murray, the Universalist minister. As they both came from the same country, they were much attached to each other; Mr. Murray kindly offered his meeting-house for Mr. Harper to preach a charity sermon in to assist us. I understood when Mr. Murray appointed the meeting he said to his congregation, "My Father's children are coming here this evening; I wish you all to attend, and be sure that your pockets are not empty." Mr. Harper preached there that evening, and Mr Murray took a part in the exercises with him. We had a crowded house and a liberal contribution. Thus the Lord prospered us, and in a short time our house was finished. The Rev. George Pickering preached the dedication sermon, from Haggai ii. 19th, "From this day will I bless you." Our church and congregation continued to increase so that our meeting-house was generally well filled with attentive hearers.

Your brother in the Gospel,
JOSEPH SNELLING.

Methuen, April 3. 1847.

CORRESPONDENCE.

Written for the Western Recorder.

Staunton, Ohio, March 26, 1847.

Br. Bassett: There have been delightful meetings here since the commencement of this Conference year, and our last quarterly meeting at the Grove was truly refreshing. It progressed some four or five days. Several joined, who will doubtless prove faithful to the church, and to their God. I think I never shall forget our love-feast on Monday. We had an *assortment*, perhaps as many as four denominations. But many of us, with the poet could exclaim,

> The more comes in with a free good will,
> Makes the banquet sweeter still.

In the commencement of love-feast, one rose and told the people of his prospects beyond earth, and seemed to carry their minds away to a distant hill, where lay a babe of his affections, whilst he contemplated ere long a joyful meeting, far beyond the grave, with it and others already gone, and closed with a Savior's love, shed in his heart abroad. A sister, of the old church, whose heart was touched already with the sacred flame, next arose. She told us she would shout where she pleased, for where the Spirit of the Lord is, there is liberty. And indeed the saints, when they feel the spirit of their station, love each other so fervently, that it takes a great deal of rule to keep them apart. Four children, said she, are gone. Their bodies sleep in the cold earth. And whilst she felt for them a mother's love, and a mother's sorrow, joys that earth never gave, filled her breast, whilst she dwelt upon the glorious prospect of meeting them in that blessed clime of unfading spring, where pleasures never die. Those were sweet moments. It did seem that the church militant and the church triumphant were almost meeting in the Grove, and that departed saints, and angels did mix the throng though unperceived.

Since that time, a babe of three months old, has been snatched by death from me, and the companion of my youth. O, cruel death—three other babes, one by one, have been thus torn from us. But a glorious resurrection lies before. May we but faithful prove, and meet those kindred spirits that we love.

D. S. CRAIG.

Conference Proceedings.

From the Methodist Protestant.

Philadelphia Conference.

Extracts from the Minutes of the first annual session of the Philadelphia Conference of the Methodist Protestant Church, opened in the First M. P. Chapel, Philadelphia, on the seventeenth day of March, A. D. 1847.

Bro. John G. Wilson opened the Conference with religious services. (He was subsequently elected President for the ensuing year.) Bro. Edward W. David was elected Secretary.

Division of the District.—The committee appointed to prepare an expression of the sense of this Conference, on the subject indicated, submitted the following Report.

Whereas, the General Conference, held in Cincinnati, in May 1846, acting on the Bible principle of accommodation, in all things innocent and useful to the wants and wishes of the ministers and members of the churches in relation to, and for the furtherance of the work of our holy religion, changed the law of our confederacy in regard to Home Missions, set off the Philadelphia District, and authorised the organization of this Annual Conference; and whereas, it is deemed expedient by this body, because of the peculiarity of its origin and position, to make a distinct declaration of the course which it decides to pursue under the new law: Therefore,

Be it Resolved, 1. That the principle of accommodation stated in the preamble, as derived from the Bible, and acknowledged by the action of the General Conference, is in the judgement of this Annual Conference, one of the essential and distinctive principles of the government of the Methodist Protestant Church.

2. That when any thing is found to exist in the forms of this government inconsistent with this principle, it ought to be abolished, as alike unwise and unchristian.

3. That this principle is hereby avowed as the vital law of this Annual Conference—the design of organizing which requires that it be faithfully maintained and perpetuated.

4. That in the application of this principle to the division of the District into Circuits, Stations and Missions, the whole territory be regarded as hitherto "unoccupied;" and that the churches now represented in the Conference be registered and supplied in accordance with their present selection of position.

5. That such churches as may unite with the Conference hereafter, shall have the same privilege of selecting their position either as Circuits, Stations or Missions.

6. That the same regulations which govern Circuits and Stations, except the restrictive rule, be adopted for the "temporary government" of the Missions—the only difference between the two classes of appointments, consisting in this exception.

All of which is respectfully submitted, March 19, 1847. T. H. STOCKTON, Ch. of Com.

The above Report was accepted and adopted. Bro. John R. Nichols dissenting from the fourth resolution.

As the *Committee of the Conference*, the President, Bro. John G. Wilson, submitted the following plan of Appointments:

First Methodist Protestant Chapel, (Mission,) T. H. Stockton. Ebenezer, Kensington, (Mission,) J. G. Wilson. Brickmakers' Chapel, (Mission,) J. R. Nichols. Schuylkill, 6th St. Chapel, (Mission,) W. T. Eva. Penn Township, (Mission,) W. Matchett. Aston Mission, P. Price, Supt. Bethlehem Station. A. S. Eversole. Conference Missionary, H. D. Moore. The Report was adopted.

Statistics.—Lay Representatives to the Conference, John Porter, John Mills, James Galliard, John S. Fulton, John Wible, Edward W. David. Unstationed Ministers and Preachers: James Moore, Allen Worthington, G. A. Shryock, John Mills, J. J. Gray.

Number of Members.

First Methodist Protestant Chapel,	154	
Brickmakers',	160	
Kensington,	212	
Bethlehem,	76	
Schuylkill, 6th Street Chapel,	32	
Southwark Mission,	14	
Aston Mission,	35	
	—	683
At the organization of the Conf. last November,		532
Increase.		151
There are in Mt. Zion Ch. 160 members not yet fully recognized. When added increase will be (and that in less than six months.)		160 211

Sabbath Schools.

First M. P. Chapel,	35 Teachers.	275	Scholars
Ebenezer, Kensington,	(not reported,)		
Brickmakers,	12 teachers	125	"
Bethlehem.	20 "	147	"

The Conference was in session three days, and adjourned to meet at First M. P. C., on the fourth Wednesday of March, 1848.

From the Methodist Protestant.

Iowa Conference.

Iowa City, March 1st. 1847.

By virtue of the action of the General conference of the M. P. Church held in Cincinnati in May, 1846, the following brethren, ministers and lay delegates in the Methodist Protestant Church in the territory of Iowa, met at the State House in Iowa City on the 13th day of October, 1846, for the purpose of organizing as an Annual Conference in the Methodist Protestant Church, viz:—Wm. Patterson, Geo. S. Pierson, Robert Miller, O. W. Kellogg and Alex. Colwell, ministers;—Preston J. Friend, Henry Nesmith and Enos Metcalf, delegates. Conference was organized by calling Bro. Wm. Patterson to the Chair, and P. J. Friend, Secretary, pro tem.

The Conference was then opened by reading a portion of Scripture and an address to the throne of Grace, by Rev. Wm. H. Collins, of the Illinois District. The Conference then proceeded to business—and on motion, a committee of two was appointed to examine vouchers in order to ascertain who were entitled to membership in this Conference; when it was ascertained by said committee that the following brethren were entitled to seats as members of the Iowa Annual Conference, viz: Wm. Patterson, Robt. Miller, Geo. S. Pierson, Wm. K. Talbot and Wm. K. Barnes as Elders; and Oliver W. Kellog and Alex. Colwell, Deacons; and Preston J. Friend, Dr. Enos Metcalf, Henry Nesmith and George Davison, Lay Delegates.

The following brethren were elected and ordained to Orders, viz: Bro. O. W. Kellogg and Alex. Colwell, as Elders; and Bro. Levi Free Deacon. The Conference progressed to its close in the spirit of harmony and brotherly love; and I humbly trust, that notwithstanding the smallness

beginning, ere long we shall present a re-
ble appearance both in respect to numbers
dent; but above all, that as a Conference, we
ossess a large share of vital piety.

e following is a list of appointments:
sident, William Patterson. Iowa City Cir-
obert Miller, Supt.; Typton Circuit O. W.
gg, Supt.: Winchester Circuit, A. Colwell,
L. Freece, Asst.; Oskalousa Mission, to be
led; Dubuque Mission, to be supplied; Wm.
olbot, Prof. Snethen Seminary; G. S. Peir-
vithout an appointment at his own request;
. Barnes, in the hands of the President.—
ing District Committee, R. Miller, W. K. Tal-
inisters; and H. Nesmith, P. J. Friend and
ge Davison, laymen. Conference closed on
7th of October.
e next Conference to be held at Winches-
Van Buren County, Iowa te, commence on
econd Wednesday in Sept., 1847, at 10 o'-
, A. M.

FOREIGN NEWS.

From the New York Sun.

ARRIVAL OF THE CAMBRIA.

he steamer Cambria arrived at Boston at six
ck Tuesday evening, making the passage in
ateen days. She brings £500,000 or nearly
00,000 in specie.
the Boston line, *via* New Haven and Spring-
we have our regular European files by this
ner, to the 4th inst.

England.

he principal interest of the Parliamentary pro-
ings relates to Ireland; the battle in the pop-
branch of the Legislature is still a poor law
reland; the Government measures have been
ted at great length and amid much opposi-
the amendments have been various but most
em shared the same defeat. Parliament adj.
the Easter Holidays, the Commons from
31st March to the 12th April, the Lords from
30th to the 15th April. The third reading of the
h Poor-law was expected to take place after
recess. Mr. Parkhurst has invented a new
em of steam propulsion, which he has patented
Europe and is bringing to America, being a
senger in the Sarah Sands. It is proposed to
w open the coasting trade of Great Britain to
sels of all nations. The supply of provisions
d food from America has astonished all Europe.
om the manufacturing districts of England and
otland we have more cheerful accounts, and
idences of returning confidence.

Ireland.

The contributions from America, we are re-
ed to learn, have saved many of our suffering
ow creatures in Ireland from death. These
ntributions formed a prominent topic of news-
per comment, as evidences of the benevolence
America. During *three days* the Central Re-
f Committee of the Society of Friends in Dub-
, received £9.000 (nearly $45,000) from
herica, in cash, with accounts of large donations
provisions on the way.
Ireland is literally inundated with breadstaffs
m America, and "the stars and stripes" flying
the breeze in every port, excite general admi-
ion. Prices of food have been steadily falling
weeks. Typhus fever is spreading through
e country to an alarming extent. Many thou-
nds of poor men, discharged from the public
rks in the south, have laid down to die; in
igo, the cruel lapdlords, instead of relieving
em and giving them work on the land, are dis-
ssing them for rent. In other parts, however,
le landlords are bestiring themselves—supplying
ed, getting in the crops and giving promise of
ficient preparations for abundant crops. The
eather has been delightful. Mr. O'Connell has
one to Italy for his health. In passing through
rance he met a cordial reception from all class-
s.

France.

The government journal (des Debats) recently
larmed Parisian society by predictions of fam-
ne next winter, but its views only produced a
rief panic on the Bourse, and prices of food have
nce fallen. The bill granting four steamers to
company to establish a line between Havre and
New York, has passed the Chamber of Deputies
nd is now before the Peers. General Dronot,
one of Napoleon's favorites, died recently at the
ge of 90.

Russia & Poland.

Russia is reinforcing her troops in Poland.
She has near the frontiers of Galicia a movable
orps of 12,000 men. The Emperor proposes a
grand review of forces in Poland ere long.

Germany.

The Austrian government has sent letters to its
minister at Washington, instructing him to aid
Ex-President Tysoffski *to get a living*. The
whole town of Egelsbach, in Hesse Damstadt, a
population of fourteen hundred persons, requested
permission to be allowed to emigrate to the Uni-
ted States.—Emigrants for America are pouring
into Breme in thousands. Throughout all Ger-
many preparations are making for emigrants to
the States—indeed, some districts are threatened
with complete depopulation.

The Zollverein, it is said, is about renewing
negotiations for a treaty with the United States.
Prussia recommends to the Grand Diet a law
granting more freedom to the press, and Bavaria
and Wurtemberg concur. M. Tysoffski, late
President of Cracow, left the country for the Uni-
ted States, that being the only condition on which
his life was spared.

BE SOCIAL.—How different would be the aspect of human society, if all persons would throw aside some of the reserve they have, and be more open, frank and sociable than thay are now. In most instances now, when strangers meet there is a coldness and reserve that dampens the flow of good feeling and freezes up the affections of the heart. How we have been pained to see individuals thrown into each other's presence when the fountains of the heart were locked up, and no disposition manifested to let them loose by social conversation. A single word well timed and fitly spoken under such circumstances, would do more, to relieve individuals of their embarrassment than any thing else. But why should not every body so far forget conventional forms as to be sociable to strangers, when thrown into their presence? Americans are wanting in this respect.

NEWS OF THE WEEK.

AN IMPORTANT QUESTION, directly connected with American interest in the Oregon Territory, is now being discussed in the Colonial Department of the British Government. By the Oregon Treaty, as our readers are aware, the United S. ceded to the Hudson Bay Company, and also to British subjects trading with them, the joint navigation of the Columbia river. This privilege, it is understood, cannot be enjoyed after the expiration of the existing charter of that company. It is now claimed that the charter has been annulled by a late and not generally known act of Parliament; and this claim is being urged with great force upon the British Government, by delegates in London representing the inhabitants of the British North American possessions. The delegates also charged the Hudson Bay Company with promoting vice and demoralization among the inhabitants. By encouraging the destruction of game and neglecting to foster agriculture, the Company threaten the extinction of the whole population; by importing ardent spirits, in violation of their charter, they foster all the evils of intemperance; and by demanding exorbitant prices for supplies, they have brought famine in many districts and promoted violence and crime. Granting that the charter does exist, the aborigines contend that, as independent tribes in alliance with Her Majesty, it cannot bind them, and they therefore demand, as a right the power of trading with whom they please, in defiance of the monopoly claimed by the Hudson's Bay Company. At last advises the Company had not replied to the manifesto of the delegation.—*N. Y. Sun.*

AEROLITES.—The Dubuque (Iowa) Republican speaks of the fall of aerolites in that neighborhood. In one instance; large stone, some six feet in diameter, resembling a mass of sulphur, in its descent went through a large tree, crushing it to atoms, and entered the earth to the depth of about twelve feet, traces of several smaller bodies of the same nature have been discovered in that vicinity and are creating alarm.

An attempt was made on Sunday night week to assassinate Alfred Soward, Esq., of Dover, Ky. While he was sitting in his bed reading, about 11 o'clock, some villain fired a gun loaded with four balls through his window. Three of the balls took effect and but little hopes were entertained of Mr. S's recovery.

The President and Directors of the Cleveland, Columbus and Cincinnati Rail Road Company, have given notice, that for the want of a sufficient amount of available means to construct enough of the Road to make it profitable, they have suspended all operations on the line, further than to preserve the organization of the Company and control of the charter.—*Urbana Gazette.*

Large sales of public lands are to be held in Iowa; at Dubuque, on the 12th of July, at Iowa city on the 19th July, and at Fairfield on the 29th July. Those who wish to go back in improvement a half century, may find a good opportunity to do so, by becoming purchasers at these sales.—*Republic.*

From the Ohio State Journal.

Slavery in Kentuky.

The good people of Kentucky are beginning to discuss the subject of slavery in a sensible way. A writer in the Frankfort *Commonwealth*, of the 13th inst., presents some interesting statistics, derived from the Reports of the Second Auditor, from the years 1841 to 1846, inclusive. From this showing it appears that the whole number of slaves in that State, were—

In 1846,	185,582
In 1841,	168,853
Increase in five years,	16,729

The value of these slaves, as derived from the same sources, was as follows:

In 1841,	$62,309,602
In 1846,	55,003,861
Decrease in valuation, In 5 years,	$7,305,741

Here is disclosed the important fact, that with an increase of *near seventeen thousand* slaves, there is at the same time a *diminution* in their aggregate valuation of more than seven millions and a quarter of dollars! After presenting the foregoing, and a variety of other kindred facts, the writer proceeds:

"It is plain from the above facts, that *emigration* from the counties that are esteemed the best for land, is very great; or that *the domestic slave trade* is very extensively carried on; or that Kentucky is not as *healthy* for negroes as it formerly was. One of these three things must be true. If it be owing to emigration from counties having the rich land, then slave labor is not profitable in those counties. If it be owing to the domestic slave trade, then slaves are decreasing in value in the State; for if there were a demand for them at home, they would not be taken out of the State. If it be owing to the unhealthiness of climate for them, what is the cause of it? Let not the fact be overlooked, that with an increase of 16,729 slaves, the total valuation of slaves in 1846, was $7,305.741 less than the valuation of the slaves in 1841 was. * * * * *

"But what do the Auditor's Reports state as to the valuation of the land? In 1846 it was valued at $116,785,553. In 1841, it was valued at $124,830,653, making the land worth in 1841, $8,045,110 more than it was in 1846. But it is not to be overlooked, that since 1841, there has been brought into valuation an addition of 1,199,399 acres of land to what was valued in 1841. The land averaged in 1841, at $7 21 per acre. In 1846 it was averaged at $6 31, less by 90 cents than in 1841. And what was the whole valuation of property, real and personal, in 1841, by the commissioners' books? It was $263,845 749. And what waa it in 1846? I was $242,772,250. Making a difference in favor of 1841, of $21,073,499. The foregoing is presented for reflection."

We are glad to see our brethren of Kentucky reasoning among themselves on this subject. The more they reason, the more fully will they become satisfied that "slave labor is not profitable."

THE MASSACRE OF CHRISTIANS, by that monster Bederkhan Bey, has been renewed with horible ferocity. A letter from Mosul, dated March 15th, 1847, says he had just beheaded a bishop and priest, and put several other christians to the most atrocious tortures. The Chaldeans were in hourly apprehensions of a massacre. Nothing has yet been done by the general government to suppress these apalling scenes. The Porte has flattered Bederkhan with presents, endeavoring thus to ensnare him; but the barbarous monster is too cunning, and now the Sultan promises to send 40,000 men to rescue those poor Christians who are yet alive.

COMMERCE IN MEXICO.—Every commercial port of any note in Mexico is now in the hands of the Americans, and with a reduced tariff, and by throwing open the ports to the world without serious restrictions, immense business must be done.

A Discovery.

About two miles from this village, on land known as the "Kerr tract," there is an ancient Mound, circular at the base—about 39 in diameter, rising ovally to a point, which is surmounted by an oaken stump probably originally 2 feet in diameter, which is almost totally decayed from age. A few days since, some boys dug into the mound, and nearly under the stump, at the depth of three feet, a skeleton was found, much decayed, but portions of it in a fair degree of preservation. Near the head were found 2 stone hatchets, an arrow head, a stone pipe, and far more singular—a lot of plates, apparently isinglass, which are covered with lines and hieroglyphics of different and beautiful colors. The colors and workmanship betoken a more advanced and entirely different state of the arts than has been heretofore discovered in the remains of Indian tribes. Some of the plates were destroyed, but there are fifteen preserved. They are circular oval in shape, and about 7 inches by 10 in size. A pipe bowl beautifully finished from stone. was also found. The bowl which is nearly round, rises from a base, on the bottom of which are the figures "1461." Measures are being taken, under the supervision of some of our most intelligent citizens, farther to explore this singular Mound. There is little doubt but that these plates contain the history of some former race that has inhabited this country, and we shall wait further discoveries with great curiosity.—*Lower Sandusky Democrat.*

IMPORTANT DECISION.—In the case of Pierpont, author, vs. Fowle, publisher, Judge Woodbury, at Boston, has decided that the sale of the copyright only extended its right to the copyright then existing. The publisher who at the end of the 14 years went on selling, is to be considered the mere agent of the author, and must account to him for all such sales.

A large fire in Petersham, Mass., last Thursday, as we learn from the Barre Gazette, all the buildings on the west side of the common—the button factory of Mr. Foster, cottage of Mr. Barr, store of Sibley & Co., Twitchell's tavern, Mr. Shumway's shop and another, dwelling and barns of Silas Foster, and most of the goods, stock and furniture in all the buildings.

Rev. D. D. Lore has been appointed by the Methodist Church a missionary to South America, to be located at Montevideo, in the place of the Rev. Mr. Norris, who is about to return home.

Mr. Alexander Rodgers, a daguerreotypist, fell dead in the street of New York on Monday. It is supposed that his death was superinduced by inhalation from the mercury bath which he is compelled to use in the practice of his art.—*Balt. American.*

Gen. TAYLOR's coat, vest and shirt, were cut away by a cannon ball, without giving him the slightest wound. He remarked, "Pretty close shooting, that," and the next moment, intent upon the battle, had evidently forgotten the almost miraculous escape.—*Phil. North American.*

SENTENCED.—John Doughty has been tried for killing a Choctaw Indian named Billy, and sentenced to be hung the 28th of this month. So the Indians are now getting justice.

MELANCHOLY.—The captain of the schr. Pilgrim arrived at Georgetown, D. C., states that on Friday night a ship bound to Baltimore, ran into & sunk a schooner of eleven persons on board, five of whom were ladies, including the captain's wife and all were lost but the captain. The ship kept on its course.

PLANK ROADS.—Two additional roads of Plank are constructing near Montreal; one three miles in length the other eleven, built at a cost of about $4000 a mile. Red pine rails are used. There are some plank roads in Canada which have been fifteen years in use and are in good order now.—They are great improvements in travelling. The Chambly plank road company have declared a dividend of $6,000 profit for the last year. The road cost $16000, and is ten miles long. The capital has been more than realized.

ACCIDENT.—John McGee, working in the quarries near the Suspension Bridge, Philadelphia, when charging a blast drill on Friday, too suddenly drew out the needle; the friction igniting, produced a discharge which took him up, tore off one leg, and sadly mutilated him. He suffered amputation, but he is hardly expected to survive.

BENEFIT OF SCIENCE.—On Thursday, Aug. G. Vail was arrested in Albany for some offence committed in Rochester. The telegraph notified his arrest; when Rochester replied "hold on to him." A few hours, the line again replied—"Let him go; we've examined witnesses—he's innocent." He took up his knapsack, bound for New York and the wars. But for the Telegraph, he must have been a prisoner several days.—*N. Y. Sun.*

The month of May with its Anniversaries will soon be upon us. The following is the order: Sunday evening, 9th May, the New York Bible Society. Mon. evening—Am. Seaman's Friend Society. Tuesday—A. M., American Anti-Slavery Society.—P. M., Am., and Foreign Anti-Slavery Society.—Evening, Colonization Society. Wednesday—A. M., American Tract Society.—P. M., Exhibition of the blind.—Evening American Home Missionary Society. Thurday—A. M., American Bible Society.—P. M., Exhibition of the Deaf and Dumb.—Evening, American Temperance Union. Friday—A. M., A. B. C. Foreign Missions.

POST OFFICE.—John M. Shinoly Esqr. has been appointed Postmaster at Astoria—not Astoria in Queen's County, but in Oregon. His commission will reach him in four or five months.—*N. Y. Sun.*

THE WOUNDED.—Gen. Taylor, in consideration of the gallantry exhibited by the first and 2nd Illinois regiments, has assigned to the wounded the largest and most spacious house in Saltillo with every necessary attendance. There is a large garden and promenade attached to it, and a fountain of pure water in front. It was confidently believed that no one would die, as the attendance and comforts they were receiving were equal to those of our best hospitals.

WISCONSIN.—After a great struggle in relation to the new constitution of Wisconsin, it appears to have been rejected by the people. One half the state has given a majority of 4,440 against it. The provisions against issuing paper money and several other stringent rules on banking and credit system generally made it unpopular. It also exempted a limited homestead from seizure and protected the property of married women. A new convention will now be called, but the delay may prevent that state being represented in the next Congress.

Socrates' golden rule for gaining a reputation.—The shortest, and safest, and best way is to try to *be good* in that thing in which you wish to *appear good.*"

GREAT WESTERN RAIL ROAD, CANADA.—The work on the Road which was commenced, and suspended in consequence of the agitation of the Oregon question, is now resumed, and it is believed by persons familiar with the subject, that the amount subscribed, $6,000,000, and partly paid in, will far exceed the amount required to finish the work. The Niagara Bridge, the commencement of which has been prolonged for the want of the Queen's ratification of the charter on the Canada side, has been commenced, and the stock to the amount of $600,000 has been taken, which is supposed to be sufficient to complete the work. The next enterprise which is identified with the two former, is the completion of the Lockport and N. Falls Road to Rochester, the whole distance from Rochester to the Falls is 81 miles according to the surveys, 26 miles of which Road is built and in operation, and only a link of 55 miles remains unfinished, and about one half the stock for that portion of the Road has already been taken, say $400,000. When the western list is filled, it will be taken east where the balance will be filled up. When the Road is finished it will complete a chain of rail road from Boston to a point in Canada, opposite Detroit, Michigan, and when the Hudson or Harlem road is finished to Albany, it will make a line from N. Y. city to the same point via. Niagara Falls and through Upper Canada.—*N. Y. Sun.*

FIRING CANNON.—We scarcely open a paper without reading some accident to life and limb from firing cannon in honor of our victories. No person who has not had experience as an artillerist should ever attempt to load and fire off cannon. —*N. Y. Sun.*

LOVE AND LABOR.—Bishop Hall says Love and action do necessarily evince each other. True love cannot lurk unexpressed; it will be looking out at the eyes, creeping out at the mouth, breaking out at the finger's ends in some actions of dearness. Oh, Lord! in vain shall we profess to love thee, if we do nothing for thee!

PLACE AND PREPARATION.—If men were as anxious to be prepared to occupy high places as to get into them, how much better it would be for them, and for the world too!"

WAR NEWS.—The N. O. Picayune Extra, of the 14th inst., has Vera Cruz advices to the 16th inst. Alvarado was taken by the Navy without a fight, on the 4th. On the 5th, Col. Harney in command of the 2d dragoons, and a detatchment of Gen. Twigg's division, took possession of Antigua, fourteen miles from Vera Cruz, capturing one officer and eight Mexican lancers. The army move on the 17th in divisions for Jalapa, Gen. Twiggs leading the advance followed by Gen. Patterson with volunteers, and Gen. Worth in the rear with regulars. The army was in good health. Two ports, Tlacotalpan and Cosamoloapan, near Alvarado, on the inland waters, are said to have been captured. Com. Perry intends with his vessels to capture every town on the Gulf coast of Mexico. There are 100 American prisoners at the capitol, and about 20 deserters, the latter in most wretched plight.

A SAMPLE RUMSELLER.—A Clergyman of this village related the following anecdote last Sabbath, which several of his hearers afterwards fully confirmed. A lady, the wife of a poor inebriate, the mother of several half starved children, went to a grocery to sell some rags, that she might obtain the means of giving her children something to eat. The grocer weighed them out, and found they came to one shilling; then turning to his slate, and finding a charge of ninepence for three glasses of rum, against the husband, deducted it and paid her the remainder, three cents. She besought him to think of her half starved children, but she plead in vain. Talk about moral suasion with such men! They would take the coins from the eyes of a corpse, if there were three of them, to pay for the last glass which sent the victim to his early grave. —*Stillwater Gazette.*

Rules for the Ladies.

1. Marry not a profane man, because the depravity of his heart will corrupt your children and embitter your existence.

2. Marry not a gambler, a tipler, nor a haunter of taverns; because he that has no regard for himself will never have any regard for his wife.

3. Marry not a man who makes promises which he never performs; because you never can trust him.

4. Marry not a man whose actions do not correspond with his sentiments, because the passions have dethroned reason, and he is prepared to commit every crime to which an evil nature, unrestrained, can instigate him. The state of that man who regards not his own ideas of right and wrong, is deplorable, and the less you have to do with him the better.

5. Marry not a man who is in the habit of running after all the girls in the country; because the affections are continually wavering, and therefore can never be permanent.

6. Marry not a man who neglects his business; if he does so when he is single, he will do worse when he is married.—*Bostonian.*

NOTICES.

TANNER'S CREEK CIRCUIT, Ia. CON.—The third quar. meeting is to embrace the 5th Saturday and Sunday of May next. Ministerial aid is most ardently solicited. Mt. Pleasant, Meeting House is the place.
W. W. PAUL.

Martinsburgh Mission, Muskingum District.—Our third Quarterly Meeting is appointed on the 8th and 9th of May. It will be at the Old Acre Church, three miles South of Martinsburg; to which I would invite, of the unemployed Brethren, the Honored Joseph Thrap, and Joel, his Son: The Venerable C. Springer, the Rev. P. Inskeep, and A. Channell. And to the engaged workmen of Israel, let me say, not wishing to hinder you who are or should be at your fields, already white or ripe for harvest, if you can come, Brethren, come and help. Men of Israel, help.
Yours, &c., J. K. DUFFY.

Woodsfield Circuit, Muskingum Conference.—Brother Clancy is requested to attend our third Quarterly Meeting, three miles South of Woodsfield, to be held in Jackson School House, the last Sabbath in May. Call with Isaac Pearce. We are getting along in harmony and peace.
H. T. LAWSON.

Zanesville Circuit.—Our third Quarterly Meeting will be held at Claylick, commencing, May 22d. Brother Kinny is invited; Brother Munhall is engaged, and Brothers Bassett, Nicols, and Remsburg, have been invited, but have not definitely responded. C. S. CALLIHAN.

ANNUAL SERMON.—The Annual Sermon in behalf of the American Sunday-school Union, will be preached on Sunday Evening, May 16th, at the Church on Washington Square, by Rev. GEORGE W. BETHUNE, D. D. Service to commence at ¼ before 8 o'clock.

ANNUAL MEETING.—The services commemorative of the TWENTY-THIRD anniversary of the American Sunday-school Union, will be attended at the MUSICAL FUND HALL, Locust Street, between Eighth and Ninth Streets, Philadelphia, on Monday Evening, May 17th.

☞ To avoid confusion and disappointment, tickets will be issued, as in former years, and may be obtained at any time after May 10th, at the Society's buildings, No. 146 Chestnut street, or of any of the Officers or Managers of the Institution.

NEWARK CIRCUIT.—Our third Quarterly Meeting will be held at Elizabethtown, (Perryton,) Licking county, commencing, May 28th. Brothers Case and Bassett are invited; and Brothers Ragan, Marshall, and J. Thrap, are engaged to be in attendance. W. MAYNARD.

PENNVILLE CIRCUIT. *Musk. Con.*—Our third quarterly meeting will be held at Mt. Pisgah, commencing, May 20th. The brethren at this place have a meeting house well nigh finished, and intend to have it completed for this meeting, at which the dedication will take place. Br. W. Hatfield is expected to attend according to promise. And we invite any other brethren, either travelling or local, who can make it convenient to attend and help us. And we solicit the prayers of all whether present or absent.
C. J. SEARS.

Bucyrus Circuit, Musk. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. R. Bowman, J. Jack, I. Thrap, G. M. Scott, and J. Sowder. Please remember, I am alone, and need help. Come, by all means.
A. S. ROBINSON

Delaware Circuit, Muskingum Conference. The President's meeting will be held at Westbrook's School House, seven miles west of Homer, and three from Lock.

Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Potter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early period, that the brethren may have time to arrange their business and attend. Don't fail to come.
WM. HATFIELD.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Buchanon	Circuit	1st	Sunday in	May
Braxton	"	2d	"	"
Greenbrier	"	3d	"	"
Huntersville	"	4th	"	"
Valley	"	5th	"	"
Legonier	"	2nd	Sunday in	June
Johnstown	Station,	3rd	"	"
Susquehanna	Ct.	4th	"	"
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio Conference.

Presidential Visitation.

Maumee Mission,	May	1.
Portage Circuit,	"	8.
Mt. Blanchard	"	15.
Richwood	"	22.
Union	"	29.
Springfield	June	5.
Miami	"	12.

I Request the Superintendants, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Muskingum District.

DEAR BR. BASSETT: You will please insert in the Recorder, that if spared, I will visit

Portsmouth	Circuit,	4th Sunday	of May.
Columbia,	"	5th "	"
Woodsfield,	"	1st "	June.

GEO. CLANCY, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

S. P. Kezerta,	O.	F. Swift,	O.
A. M'Guire,	O.	A. L. Collings,	Ia.
J. B. Peat, 4 subs.,	O.	J. Nichols, 1 sub.	O.
A. Channell,	O.	S. Lancaster, 1 sub.	O.
A. M'Caine,	S. C.	J. W. White,	O.
T. S. Johnson,	O.	C. Sumption,	Ia.
Geo. Clancy,	O.	W. W. Paul,	Ia.
Geo W. Johnson, P. M.	O.	Joshua Ady,	O.
P. Smith,	Ky.	W. Hatfield,	O.
Joel Woods,	Pa.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
S. P. Kezerta,	J. Leetch,	8	16	2 00
H. Nye,		8	52	2 00
C. Northop,		8	52	2 00
Ch. Sumption,		9	16	2 00
Geo. Clancy,	A. Stevenson,	8	52	4 00
"	T. V. Parks,	8	52	4 00
W. W. Paul,	T. Eubank,	8	52	2 00
G. W. Johnson, P. M.	P. R. Hitt,	8	44	2 00
C. J. Sears,	T. Sears,	8	52	4 00
O. V. Warren,	J. Needham,	7	26	1 00
Th. Elliott,	H. Elliott,	8	26	1 00
"	Geo. Davison,	8	26	3 00
W. Hatfield,	J. Westbrook,	8	52	2 00
Joel Woods,		8	48	1 00
J. B. Peat,	J. Chapman,	9	28	2 00
"	Dr. Wm. Bridge,	9	28	2 00
"	Dr. Blake,	9	28	2 00
"	C. Landon,	9	28	2 00

New Subs. this week, 9. Dis. 3.

Br. A. L. Collings, at your request, we state that you are indebted for one volume, and eight numbers over, also that the pay would suit us better now than next fall, and that as the year is thus for overrun, we think you will not object to our sending on to the amount of half a volume more.

Br. P. Smith, we never discontinued your paper, but have to this day sent regularly to Wabash, Ia. Strange that neither you nor your P. M. ever informed us of your removal to Ky. Your present letter was our first information. The P. M. must have forwarded the numbers to you. We sympathise in your afflictions—and will with pleasure send now to Havilandsville, till further orders.

METHODIST PROTESTANT.—Send to Rev. J. B. Peat, Richwood, Union Co. Ohio, and credit him for one years' subscription.

Br. J. Ady, your letter is satisfactory. The paper is still sent, not doubting that you will remember us when convenient.

Br. J. B. Peat, will you please inform us in your next, whether post offices have recently been established at Essex, and Middletown, and by what names. Until then we take the liberty of sending the papers to Richwood for your new subscribers, trusting that you will see that they receive them.

A COUNTERFEIT.—Please send us no note of $2, Indiana S. Bank, unless it is known to be good. There is a base counterfeit in circulation, many specimens of which have been sent us, which we have in each case promptly returned to the sender.

OBITUARY.

DIED, On Sunday the 25th inst, Mrs. J. M. Sturges, wife of Mr. E. P. Sturges, of Mansfield, Ohio, at the residence of A. Buckingham, Esq. of this place.—"She was a christian." B. H. B.

The Markets.

LATEST DATES.

PUTNAM, & ZANESVILLE.—Flour $ 4,50,—Wheat, 75,—Corn 25,—Oats 18@20.

CINCINNATI.—Flour $ 4,83@$ 4,70,—Wheat 85,—Oats 40@50,—Corn 55@60. Be f Cattle $ 4,25@$ 5,00 ℔ cwt —*Cincinnati Commercia*.

PITTSBURGH.—Flour $ 4,25@$ 4,50,—Wheat 70ct's,—Corn 35@40,—Oats 28@30,—Bacon, 7@7½.—*Commercial Journal and Gazette.*

PHILADELPHIA.—Flour $6,62@$7,—Wheat $1,45@$1,55,—Corn 80@83. Beeves, demand good, $6,50@$9,00 ℔ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

BALTIMORE.—Flour $6,75@$6,80,—Wheat $1,22@$1,50,—Corn 87½,—Beef Cattle $6,00 to $7,75,—*Methodist Protestan*

CHEAP GOODS IN PUTNAM!!

I AM NOW RECEIVING AND OPENING
AN ENTIRE NEW STOCK OF GOODS,
Which have been selected with MUCH CARE, and will be offered at EXTREMELY LOW PRICES, for Cash or Country Produce.
I have determined to do a READY PAY business, and WILL NOT BE UNDERSOLD, by any person either in
ZANESVILLE OR PUTNAM!
And wish particularly to say to those who have been in the habit of running to Zanesville, CALL AT THE
CHEAP CASH STORE:
You shall be suited at the shortest prices.
My Stock consists of the usual varieties of FOREIGN AND DOMESTIC DRY GOODS, BOOTS AND SHOES, HARDWARE, QUEENSWARE, GROCERIES, PAINTS, DYE-STUFFS, &c.
To my friends and the public, I will say that a call will be thankfully received, and that all shall have prompt attention and the full worth of their money.
All kinds of country trade taken in Exchange for goods, STONEWARE NOT EXCEPTED.
Putnam, April 22, 1847.] W. P. LARGE.

IMPORTANT NEWS!!

WE embrace a leisure mo ment this morning to inform the pulic that we have received and opened
OUR SPRING GOODS,
Which render our stock larger, and more complete, than ever before. We stop not to PUFF goods or prices, but invite ALL to an examination, with the assurance that we will take pleasure in exhibiting our Goods, and
WILL NOT BE UNDERSOLD.
To our Country Friends we say, bring on your
OATS, BACON, BUTTER, WOOL,
CORN, LARD, EGGS, FEATHERS,
FLAX-SEED, TALLOW, BEES-WAX, STONE WARE, &C.,
Where you will receive AS GOOD PAY, and AS MUCH OF IT, as at any other establishment. L. & P. WILES.
FIRST STORE BELOW THE MILL.
Putnam, April 22, 1847—3 w.

A GENERAL ASSORTMENT OF SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

ROAD NOTICE.

THERE will be a petition presented to the Commissioners of Muskingum county, at their June Session, for the vacation of a certain part of the old Boling-green road, in said county, commencing at the Thornville road, between the lands of Benjamin Hull and Curtis Willey, and running to the Gratiot road, between William Hamilton and the widow Griffith. [April 22d, 1847.

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April 15, 1847—8w.

Wanted.—A Boy, to learn the Tinning and Sheet Iron Business. One from the country would be preferred, who can come well recommended, as a boy of moral and industrious habits. VALENTINE R. T.
Putnam, Ohio, April 1, 1847.

POETRY.

Labor.

"Labor, labor!" sounds the anvil,
"Labor, labor, until death!"
And the fire, with voice discordant,
"Labor, endless labor!" saith,
While the bellows to the embers,
Speaks of labor in each breath.

"Labor, labor!" in the harvest,
Saith the whetting of the scythe,
And the mill-wheel tells of labor
Under waters falling blithe;
"Labor, labor!" groan the mill-stones,
To the hands that whirl and writhe!

And the woodman tells of labor,
In the echo-waking blows;
In the forest, in the cabin,
'Tis the dearest word he knows!
"Labor, labor!" saith the spirit,
And with labor comes repose.

"Labor!" saith the loaded wagon,
Moving towards the distant mart,
"Labor!" groans the heavy steamer,
As she cleaves the waves apart;
Beating like that iron engine,
"Labor, labor!" cries the heart!

Yes, the heart of man cries "labor!"
While it labors in the breast.
Hear the Ancient and Eternal,
In the Word which he hath blest,
Saying, "Six days thou shalt labor,
On the Seventh thou shalt rest!"

Then how beautiful at evening,
When the toilsome week is done,
To behold the blacksmith's embers
Fade together with the sun;
And to think the doors of labor
Are all closing up like one!

The Heart.

Oh! could we read the human heart,
Its strange mysterious depths explore,
What tongue could tell or pen impart
The riches of its hidden lore?

Safe from the world's distrustful eye,
What deep and burning feelings play,
Which e'en stern reason's power defy,
And wear the sands of life away!

Think not beneath a smiling brow,
To always find a joyful heart;
For wit's bright glow, and reason's flow,
Too often hide a cankering dart.

The bird with bruised and broken wing,
Oft tries to mount the air again,
Among its mates to gaily sing
Its last melodious dying strain.

The fire that lights a flashing eye,
May by a burning heart be fed,
Which in its anguish yearns to die,
While yet it seems to pleasure wed.

Oh! do not rashly judge the heart,
Though cold and vain it seems to be,
Nor rudely seek the veil to part,
That hides its deep, deep mystery.

Ecclesiastical.

Written for the Western Recorder.

Administration of the Lord's Supper.

NUMBER II.

Objections to close Communion.

MR. EDITOR, SIR: This is said to be an age of christian liberality, in which the different sects are endeavoring to draw the cords of christian fellowship more closely, and by various means, remove out of the way the obstructions which in the days of other years, have kept professing christians asunder. The many moral engines that are now in operation throughout the length & breadth of the civilized world, have had, and are still having, a tremendous influence in bringing about so desirable a state of things, spoken of by the prophet "when the watchman shall see eye to eye, and speak the same things." Among those *great moral levers* may be ranked the BIBLE SOCIETY, TRACT SOCIETY, the COLPORTEUR SYSTEM, SABBATH SCHOOL INSTITUTIONS, the EVANGELICAL UNION, with others of a less important character, Temperance Societies, Benevolent Societies bearing different appellations, all, and each of which are calculated to ameliorate human wretchedness, stir up the finer feelings of our nature, and cause mankind generally to view each other as one great brotherhood.

Liberality and *Reform* in the present day, is the great watchword, from Dan to Beersheba, and indeed so much is its influence felt, that even the Pope of Rome himself, in the midst of papal prejudice papal darkness and papal tyranny, is pursuing a course of reform and liberality, compared with the course pursued by his predecessors. When Rome has awoke up to the importance of reform, ought not every christian denomination in the world to enquire, what may be done by them, to bring about an Union of the great christian family, and ought not every thing *Sectarian*, to be expunged from creeds and disciplines? ought not the rules and formulas of every sect, to be carefully examined and re-examined? and where errors are found, the ecclesiastical courts by the power vested in them, should remove every thing offensive, and suffer no rules or regulations to remain but those that accord with God's word, and if the liberality of the age be in accordance with the genius of our holy religion, then all rules and by-laws should be framed agreeably to the extended views of christian brotherhood, which in this 19th century is pervading the bosoms of nearly all the sects of christendom. In looking over the divisions and sub-divisions that have rent the christian church asunder, I have discovered sir, a disposition on the part of secessions, or new organizations, to adopt in some good degree, in their church regulations a spirit of christian liberality. I do not mean this to apply to all the secessionists, or new organizations, but simply to give it a general application, with some few exceptions. There is no regulation in the various branches of the church with which I am better pleased, than that noble and liberal spirit which gives to all christians a hearty, free, and full invitation to the table of our common Lord, on the principles taught by a venerable apostle "let a man examine himself and so let him eat," and were I at this time seeking a home among the churches of our land, I should never think of giving my name and influence to any denomination, that even squinted towards a close communion, as do the different sects of Anabaptists, as does the METHODIST E. CHURCH, and as does her youngest daughter the Wesleyan church of these United States. The anabaptists make *immersion* the terms—the Wesleyans make *ablution* the terms, and the Methodist Episcopal Church has decreed, "*that no person not a member of our church, shall be admitted to the communion without examination and some token given by an elder or deacon.*" And again, "*no person shall be admitted to the Lord's supper among us, who is guilty of any practice for which we would exclude a member of our church*" page 75 last edition M. E. book of discipline. Now sir, I maintain this is as much a close communion church, as either of the above named denominations. For whilst the one holds up dipping to be the sine qua non—the other abolitionism, the latter as absolutely declares that the being guilty of any practice, for which a member of the church may be excluded, shall be sufficient to prevent any person from access to the communion in that body. Now sir, the grand enquiry, is, what will exclude a member from the M. E. Church, in reply, I aver, it is not necessary, he, or she, be a swearer, a liar, a Sabbath breaker, a drunkard, or unchaste, or an unclean person, a gambler, or an outbreaking sinner of any kind, but it simply requires, a wilful neglect of attending a prudential means of grace, viz. class meeting, page 85. "LET THE PREACHER SHEW *that they are excluded for a breach of our rules and not for immoral conduct*," hence sir any person in or out of the church wilfully neglecting class meeting, cannot according to discipline be a communicant. *Class meeting attendance then is the term of communion*, it is no use to try to shift out of it, what is written is written. Oh, the itinerant system of operation as praticed by the Methodist Episcopal Church. I cannot see the propriety of the inquisitorial court of examination spoken off in the discipline, unless it be to enquire if applicants to the communion table attend class meeting, the people and preachers generally being strangers to each other, little opportunity can be afforded to become acquainted with the moral character of those who may happen to ask for a token, and if the applicants intend to practice deception, no enquiry can remedy the case, and how dreadful would be the result, if in exercising a discretionary power, in distributing what the book calls tokens, we should refuse to admit to the table of the Lord one of the lambs of the Saviour, then indeed will Christ say "I was an hungred and ye fed me not" "and inasmuch as ye did it not unto one of these little ones ye did it not unto me. A course of examination, and refusal, may offend one of these little ones, the Saviour says "it were better that a mill stone were hung about your neck, and you cast into the depth of the sea, than that you offend one of these little ones." I rejoice however, how much so ever inconsistency there may be in the Methodist Episcopal Church, between law, and practice, that in the present day this anti-scriptural rule is in the general, obsolete. But why let it stand on the statute book? why not enact that it is hereby repealed? why place the ministers of the church in such an awkwaard predicament, as to make their practice violate their law? How can an honest minister of Christ, first, vow to maintain the disciple, an then with that book in hand, at the table of the Lord, violate one of its standing statutes; by extending to christians of all denominations, and invitation to the communion, without examination, or token, and without perhaps ever having attended a class meeting. In order to keep pace with the philanthropy of the age, this church North and South, should meet in General Conference, and blot out the second and third items in section 23, page 75, and let nothing be found but item first which gives the privilege to communicants to receive the Lord's supper either sitting, standing, or kneeling, and then the invitation given in the sacramental service, (in the opinion of your correspondent,) would be all sufficient, page 96. Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, (then the discipline says,) meekly kneeling on your knees. This is a contradiction to the first item, which gives the privilege of posture and instead of reading *meekly kneeling on your knees (to make it consistent it should read,)* meekly standing, sitting, or kneeling on your knees. Again sir, I am opposed to that priestly domination that seems to manifest itself in calling upon all the ministers present to first communicate, and then the laity, no such distinctions are found in the scriptures; it smells of popery, and tastes of priestcraft, and is intended to keep up a kind of lordly distinction, between ministers, and members, forgetting that "we are all brethren one of another," and "the servant is not greater than his master," and he the Saviour of the world hath said, "it is enough that the servant be as his Lord." The Saviour and his disciples eat at the same stable, partook of the passover together, and eat the Lord's supper together, for in the taking the wine the Saviour says, I will henceforth drink it no more, till I drink it new in my Father's Kingdom. And this con-substantiation, that I find in the prayer of consecration, must be attended to in my next, but you will perceive my sheet is full.

Mr. Editor, I detest this narrow minded, petty, pitiful spirit, that either in theory or practice cries out, "the temple of Lord are we" to the exclusion of all others. I hope ever to be found among the number of those who plead for equal and Mutual Rights in church and in State, I hope ever to improve, by improvements, and I hope ever to be able and willing to say (non essentials aside) "if thy heart be right with my heart, as my heart is right with thy heart, come up into the chariot" and I hope ever to subscribe myself,

Yours affectionately, PAUL PRY.

The Rev. D. D. Lore has been appointed by the Methodist Church a missionary to South America, to be located at Montevideo, in place of the Rev. Mr. Norris, who is about to return home.

Five Whales were caught on Long Island beach, near Sag Harbor, last Tuesday and Wednesday.

Written for the Western Recorder.

Resolution of the Quar. Conference of Miami Circuit.

Resolved, That all white members of the Meth. Protestant Church, ought to have equal rights and privileges.

2. That as the ratio of representation to the General Conference is made up of white and colored, and these, in the South, mostly slaves, who have no voice in the matter, therefore, we feel that we have not equal rights with our white brethren of the South.

3. That the Ohio Annual Conference ought to instruct its Delegates to the next Gen. Con. to have mutual rights extended to their brethren of the North.

4. That the Ohio Annual Conference be requested to correspond with the conferences in the free states, that they may send a united petition to the General Conference for redress, and also to determine what ought to be done in case that body grants us none.

5. We declare to all men that we love the general principles and Discipline of the Methodist Protestant Church, but that we neither can nor will agree to be less than our white brethren of the South. God has stamped the image of men upon us and we will maintain it.

6. That our Delegate be requested to present these resolutions to the next Annual Conference of the Methodist Protestant Church, and enforce the subject with his vote and influence.

7. That these resolutions be signed by the Chairman and secretary, and a copy be sent to the Editor of the Western Recorder for publication.

J. HUNT, Chairman.

T. C. WOOLLEY, Secretary.

From the Calvanistic Magazine.

[BY REQUEST.]

"The Great Iron Wheel."

We invite every man who loves religious and civil liberty, to examine the Great Iron Wheel.

In the 18 No. of the Methodist Episcopalian, there is an article on "the declension of religion" in some of the circuits, in which the writer says:

"One of our ministers, [now no more,] whose bright genius had happily demonstrated the applicability of our system to the objects of good intended by it, has told us, in his illustration, 'that the entire movement depends upon keeping the great iron wheel of itinerancy constantly and rapidly rolling round,' and in making the application of the figure to American Methodism, he says: 'Let us carefully note the admirable and astounding movements of this wonderful machine.—You will perceive there are 'wheels within wheels.'

1st. There is a great outer wheel of episcopacy, which accomplishes its entire revolution once in four years. To this are attached twenty-eight smaller wheels, styled annual conferences, moving round once a year; to those are attached 100 wheels, designated presiding elders, moving twelve hundred other wheels, termed quarterly conferences, every three months—to these are attached four thousand wheels, styled travelling preachers moving round once a month, and communicating motion to thirty thousand wheels, called class-leaders, moving round once a week, and who, in turn, being attached to between seven and eight hundred thousand wheels, called members, give a sufficient impulse to whril them around every day. What a machine is this?"

Truly, "what a machine is this!" We say to every one, "Let us carefully note the admirable and astounding movements of this wonderful machine!" How potent for its good—if controlled by angels! How omnipotent for evil—if turned by men!—Why, in essential character, it is the very system of the Jesuits of Rome! It is, in principle a crushing military despotism. It is astounding! It is astounding, that any set of men, after the American revolution, should have dared to fabricate, and set in motion, this great Iron Wheel of the Itinerancy! Just look at it, and you see it is a perfect system of passive obedience and non-resistance. Every smaller wheel being "atached" to the wheel next in power above it, and the whole moving in absolute control of the Great Outer of Episcopacy. The reflecting man must see, at a glance, that all real liberty of thought and action is destroyed, as truly by this system, as by the ecclesiastical system of Rome—as by the drill of an army, as by any despotism upon the face of the earth.

But, it may be said, we must not press too far a mere "illustration"—for, that the figure of the Great Iron Wheel properly explained, will not look so bad. Well. Let us see.

In may, 1844, the General Conference of the Methodist Episcopal Church, met in the City of New York, Bishop Andrew was suspended from the exercise of his functions, by the Conference. On the resolution of suspension, Mr. Hamline of Ohio, made a speech which had, perhaps, much weight in deciding the mind of the Conference, as to its authority in the case, Mr. Hamline was made a Bishop, in part, probably, for this speech. It certainly deserved the mitre, as our readers will acknowledge.

Mr. Hamline argued, that the General Conference had the power to suspend the Bishop, in a summary manner, without trial—because, according to the genius of Methodist system, every officer, under the Bishop, could be thus suspended, or removed from office. He affirmed; that the Class Leader could be removed by the Itinerant Pastor—the Itinerant Pastor by the Presiding Elder or Bishop, the Presiding Elder by the Bishop, at any time during the interval of Conference. Mr. Hmline summed up his evidence by saying, that the Methodsst system of removal or suspension was "peculiar."

First. That suspension, removal, or deposition from office, in the Methodist Episcopal Church is "summary." Without accusation, trial or formal sentence"—"Ministerial, not judicial."

Secondly. "It is for no crime, generally for no misdemeanor, but for being unacceptable."

Thirdly. That "most of the removals are by a sole agent, namely, by a Bishop, a Preacher whose will is omnipitent in the premises."

Fourthly. That 'the removing officer is not legally obliged to assign any cause for deposition. If he do so, it is through courtesy, and not of right.'

Fifth. That "the deposed officer has no appeal"—that "if indiscreetly or unnecessarily removed, he must submit; for there is no tribunal authority to cure the error, or rectify the wrong."

This system, Mr. Hamline acknowledges, is one of surpassing energy, and centralizing of power—and he pronounces it "worthy of all eulogy!"

There is the system—from the lips of a Methodist preacher—now a Methodist Bishop! Look at it, ye sober and reflecting lovers of religious liberty, and civil too. Look at it, ye members of the Methodist Church. Look at it. What! A system "worthy of all eulogy!" What say you, Genius of America? She answers, "The Methodist system is death to all the institutions for which Washington fought and freedom died!" What says the Gospel? The Gospel tells us, "The Metho. system is Anti-Christ. For it is the very identical priestly power which has crushed and trodden under foot the liberty wherewith Christ doth make free, in every age of the world!"—Worthy of all eulogy! Look at it—eight hundred thousand members, attached to thirty thousand class-leaders, and every one of these thirty thousand class-leaders holding his office at the mere discretion of some one of four thousand travelling Pastors, and every one of four thousand itinerant Pastors, moving in his circuit, at the omnipotent will of some one of a hundred Presiding Elders,—and every one of these hundred Presiding Elders holding his station at the mere pleasure of some one of a half dozen Bishops;—and when summarily removed from his office, none may ask the reason why, nor the despot the reason give! And this is the system, lauded by those who wield it, as "worthy of all eulogy!" This is said in the United States—and American freemen—not foreign Roman Catholics, tolerate, aye, submit to the usurpation.

Will it be said, in reply to these remarks, that the General Conference was divided on the resolution advocated by Mr. Hamline! And that the Methodist Episcopal Church South, do not sanction the views of Mr. Hamline? But we will not have dust cast in our eyes. Those who now constitute the Methodist Church South, denied the applicability of Mr. Hamline's summary process to the Bishops, on the part of the General Conference, but admitted, [so far as we understand,] the correctness of Mr. Hamline's interpretation of their Discipline, as to all the officers below the Bishops. But let us press this point a little farther, we will ask some questions.

1. Mr. Hamline and the General Conference say, that removal from office in the Methodist Church is "peculiar." Will the Editor of the Methodist Episcopalian deny it?

2. Mr. Hamline and the General Conference say, it is "summary"—"without accusation, trial, or sentence—ministerial, not judicial." Will the Episcopalian deny it?

3. Mr. Hamline and the General Conference say, "removals are for no crime, generally for no misdemeanor, but for being unacceptable."—Will the Episcopalian deny it?

4. Mr. Hamline and the General Conference say, that "most removals are by a sole agent, namely, a Bishop or Preacher, whose will is omnipotent in the premises." Will the Episcopalian deny it?

5. Mr. Hamline and the General Conference say, that "the removing officer is not legally obliged to assign any cause for deposing. If he do so, it is through courtesy, and not of right." Will the Episcopalian deny it?

6. Mr. Hamline and the General Conference say, that "the deposed officer has no appeal"—that if indiscreetly or unnecessarily removed, he must submit; for there is no tribunal authorized to cure the error, or rectify the wrong." Will the Episcopalian deny it?

Now we do not care how the Editor of the Episcopalian decides. If he denies the construction put upon the Methodist Discipline, by Mr. Hamline and the General Conference, we may still be allowed to believe, that Mr. Hamline and the Conference understood the Methodist Discipline better than Rev. S. Patton. But if the Episcopalian admits the Discipline of the Methodist Church to be just what Mr. Hamline and the Conference say it is, then will Mr. Patton tell the people of East Tennessee whether he holds that that system of despotism is 'worthy of all eulogy?' And, will he then favor us with a definition and illustration of Russian, Turkish and Chinese despotism, or will he tell us where in any army on earth, there is any thing akin to this irresponsible power weilded in the Methodist Episcopal Church? Lastly. Will Mr. Patton tell us if the people of the Methodist Church, according to the system, [we thank God the system does not work perfectly, because it is in free America,]—will he tell us if the people, as recognized by the system—the people—the members, whirled by the Great Iron Wheel, are not the merest puppets—moving round "every day" under the whirl of the class-leaders—who are whirled around by the travelling Preachers—who are whirled around by the Presiding Elders—who are whirled around by the Bishops—who are whirled around by the General Conference? Will Mr. P. tell us, if the wheel turned at proper speed, and all the parts were working right, whether these eight hundred thousand members might not be made to whirl around exactly alike—even dressed to order in stiff collars on one side, and dove colored bonnets without ribbons on the other—doing identically the same thing, and at the same time, in every place where the wheel moved, from the St. Johns to the Rio Grande.

FRED. A. ROSS.

Danger of Premature Burials.

In New Ipswich, N. H., a girl about eleven years of age, named Clarissa Fox, who had been for a time in declining health, suddenly became worse, and died, to all appearance. The day following, at about the same hour in which her decease took place, a faint color was seen to tinge her cheek. This led to efforts to procure a reanimation.—Day after day passed. Every means was used that could be devised for the purpose—cold baths, warm friction, blood-letting, blistering, &c. Food was administered in enemas, as were also medicines calculated to act powerfully upon the system, but not the least apparent effect was produced. No manifestation of life appeared, except in the daily return of that faint tinge of color upon the cheek; and this regularly appeared at a certain period in every day. My father visited the child on the *twenty-ninth day* after she went into this state. Her appearance was in every respect that of a corpse. Of course, there was no decomposition, but there was every other demonstration of death. Several days later—my mother thinks four or five, which would extend the time to the thirty-third or thirty-fourth day—at the usual period of the return of slight color to her cheek, the girl revived, and was restored to consciousness and speech. The chain in which she had been so long bound was broken. But there was not sufficient vigor remaining in the system, for permanent recovery. Nature was exhausted. She did not appear to have been conscious of the lapse of time, or of her late condition, but said she was very sick and should die—that she was willing to die, and then expired.

I have given names and sources of information in the above narration, because of the seeming incredibility of the story demands it. I suppose the event occurred in 1801 or 1802, as my father, I have been told, removed from the town in 1803. Much earlier than that, my sister would not have been old enough to recollect the circumstance.

The fact of the great length during which this girl lay apparently dead, should be a warning never to yield up a subject for burial, so long as the least indication of life remains, and will stimulate friends to the *persevering* use of means while such indications exist, however faint. The restoration of Rev. William Tennant to life and health, after he had been apparently dead three or four days, and his friends had been more than once convened for his funeral, is a well known fact. Even his own brother was so convinced that he was dead, that he became impatient at what he thought the folly of the physician in his pertinacious attempts to restore animation.

The following account of a practice which to some extent obtains in Germany, may furnish useful hints in this country.

"In order to guard against premature interments, there is attached to most of the cemeteries in Germany, a hall, where the dead remain some time before being committed to the ground. In this hall, the body, neatly attired, is laid upon a couch—before the lips is placed a mirror, which the slightest breath would cloud, and between the fingers a string, which on the slightest movement causes a bell in the department of the keeper to ring. This hall is visited night and day, hourly, by vigilant inspectors, and it is stated that not a year passes that the bell is not rung by one of the supposed corpses. Similar precautions should be adopted in every burial place in America. Indisputable facts conclusively indicate their necessity.

J. B. GOUGH.—TOUCHING INCIDENT.—A friend recently sent me a scrap containing a little incident connected with his early history as related by himself, which interested me exceedingly, showing, as I think it does, that the power he possesses over the human mind may be attributed in a great measure to the early cultivation of some of the best sympathies of our nature.

"During my father's absence in the wars, my mother's circumstances were very straightened, although in addition to school-keeping, she worked industriously at making a kind of lace then very fashionable, and in the manufacture of which article she greatly excelled. On one occasion, when our necessities absolutely required extra exertion, she took her basket of work and travelled eight and a half weary miles to the town of Dover. Arrived there foot-sore and heart-weary, she threaded the streets and lanes with her lace, seeking for customers, but not one did she find; and after reluctantly abandoning the pursuit, she once more turned her face towards her home—a home desolate indeed. Painful, bitterly painful were my mothers reflections as she drew near her door, and when she rested her dreadfully tired frame, she had nothing in the house with which to recruit her strength. During her absence a gentleman had sent for me to the library and was so pleased with my reading that he made me a present of five shillings; and Mr. Purday in addition gave me sixpence. O! how rich I was. Never had I possessed so vast an amount of money before, and all imaginable modes of spending it flited before my fancy. I went to play with some other boys until my mother's return from Dover; and soon afterwards on entering our house I found her sitting in her chair bathed in tears. I asked her what was the matter, when she drew me close to her and looking in my face with a mournful expression which I never shall forget, informed me that all her weary journey had been fruitless—she had sold nothing. O! with what joy I drew the crown-piece and the sixpence from my pocket and placed them in her hand; and with what delightful feelings we knelt down, whilst she poured out her heart in thankfulness to God for the relief so seasonably provided. My mother gave me a half penny for myself, and I felt far happier then than I did when I received the shining silver crown-piece; it was all my own to do as I liked with—to keep or spend. What an inestimable privilege! I can in all sincerity say, that never have I received money since then, which has afforded me such solid satisfaction; and some of my most pleasant reminiscences are circumstances connected with that boyish incident.

MARRYING IN NEW YORK.—The New York Tribune thinks probably there is no place on this continent where persons wish to get married, may be done for with greater expedition, or at a cheaper rate, than in that city. A Baptist clergyman, a few days since, had a call for his professional assistance in that line. The juvenile aspirants were soon made one flesh by the declaration of the parson, according to the Scripture, when the groom, with a satisfied air, told his reverence he would call in a day or two and settle. Now our minister was not one of the green ones, and having been gammoned in this way before, he determined not to let off the happy pair so easy; so he told his swain he would have his *certificate* ready when he called. Hereupon the newly married, putting his hand into his breeches pocket, exclaimed, 'I guess I may as well pay now.' So the certificate was speedily filled and handed over, and the clergyman received in exchange a small parcel wrapped carefully in a piece of paper which on examination after they had retired, was found to contain the immense sum of *four cents!*

DROPSY IN THE CHEST.—The Flushing Journal says that a lady in that town cured herself of a dropsy in the chest by using the root of the garden parsley. A few cleaned roots were boiled in a quart of water, until it was diminished to a pint. Repeatedly during the day a small quantity was taken, mixed with a portion of gin, and every symptom disappeared. After a few doses the gin was omitted and the decoction only used. The Journal vouches for the truth of this case.

Those who are most experienced in the cultivation of the sun-flower are sanguine that with a proper soil and proper cultivation, it is more profitable than wheat or corn. The seeds are more oleaginous than those of the flax plant, and combine the qualities for table use of the best olive oil; for burning of the best sperm, without its smoke; and for painting, it is said by painters who have used it, to be superior to linseed, as it is more rapid in drying, equally easy in spreading, and without forming a much denser coat.

The man who intends to regulate his life by set rules, will find before he has traveled far along its path that there are but few rules, which are not changed by circumstances or persons. We like to see a man, not hedged in by rules, but striving as he goes along, to give all his neighbors their share of the pathway. There is room enough for all, and the true way to go easy, is to remember the "Golden Rule," the only rule which will not admit of an exception.

NIAGARA SUSPENSION BRIDGE—A gentleman just from the Falls states that the work is going rapidly on, and says that the early completion of the Great Western Railroad, and the extension of the Lockport road to Rochester, will speedily follow. The bridge will connect the two Roads and will form one of the most important Railroad communications in this country.—*N. Y. Sun.*

EXCELLENT.—An eastern paper, in an article on the subjet of perseverance and industry, says:

A few years ago, Luther Severance, Horace Greely and James Harper, were bringing water by the pail full to wash type in a printing office; they were knocked about by the older boys. But they did not sit down and weep, and declare they would run away from their employers. No—they stuck to the trade year after year, till they became of age. Where are they now?—Severance is in Congress, Greely is editor of the New York Tribune, one of the leading political papers of the day, and Harper is at the head of the largest publishing establishment in America, and was elected Mayor of the city of New York one year ago by an overwhelming majority.—So much for energy and industry.

☞ DISSOLUTION OF PARTNERSHIP. ☜

THE Partnership heretofore existing under the n and firm of J. J. ANDERSON & Co., has this day b dissolved by mutual consent. It is therefore necessary all persons indebted to said firm to call and settle their counts. Those having claims against said firm, will pre them to F. R. POTTS, at the old Stand, for settlemen who is authorized to settle all accounts.

Putnam, O., March 11, 1847. J. J. ANDERSON
FR'S. R. POTTS

THE BUSINESS of the Foundry will hereafter be c ducted by the Subscriber, at the old Stand.

mar. 18, '47.] FR'S. R. POTTS

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give greatest labor to the Memory; including Numbers, I torical Dates, Geography, Astronomy, Gravities, &c. so Rules for Memorizing Technicalities, Nomenclatu Proper Names, Prose, Poetry, and Topics in general Embracing all the available Rules found in Mnemon or Mnemotechny of Ancient and Modern Times. To w is added a Perpetual Almanac for Two Thousand Y of Past Time and Time to Come. Adapted to the us Schools. By LORENZO D. JOHNSON. *Second edition, vised and improved.—Boston.*

PRICE—50 CENTS.

In presenting to the public the "*Memoria Technic* which, in some respects, may be said to contain a new t ory of instruction, the publishers beg leave to call the tention of Teachers, School Committees, and others terested in education, the peculiar merits of the work. has been already introduced into several of our best a most popular schools in Boston and vicinity, and has a received high commendation from many of our most d tinguished clergymen and other literary men who ha examined it.

Notices of the Press.

'This system of Mnemotechny, differing considera from the one introduced by Prof. Gouraud, is designe furnish all the rules for aiding the memory without less ing mental culture, which can be made available durin course of elementary study. The illustrations may easily comprehended by any person of ordinary men capacity, and the application of the principle upon whi the system is based must necessarily furnish an agreea and useful exercise to the mind. It is well adapted common school instruction, and may be made a ve profitable study, if rightly pursued. Every page of t work gives evidence of a desire to present the laws of sociation distinctly & clearly, so as to enable the learner establish such relations between things, events, &c., will aid the memory. We commend the book to teache and all interested in this important subject.'—*N. Teachers' Advocate.*

'The art of improving the memory is surely a very i portant one, and whoever contributes any thing to furth this end, certainly renders an important service to the su lic. Mr Johnson, we believe, has succeeded in bringi his system of mnemonics into such a practicable form, will render it an essential aid to all who do not natural have a great power of memory.'—*Ch. Witness*

'This is a treatise on artificial memory prepared for t use of schools. The subject is a curious one, and wort of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of t kind ever prepared for the use of schools, and being arranged and simplified that any one of ordinary capac ties may easily acquire a knowledge of its principles, certainly worthy of examination and study. It is m emphatically *an aid to the memory*, and as such, is w adapted to common school instruction. We heart commend it to public notice, while we hope that M Johnson will receive the reward due to his industry a perseverance by seeing this work extensively introduc into our schools, public and private.'—*Tem. Standard.*

'The author promises to endow his pupils with an i finite faculty of memory. If he can do it without t much trouble on the part of the recipients, he will do good thing, and as far as we can judge, he seems likely t accomplish it. While his system is much more simp than any we have before examined, it contains a gre deal more. Moreover, it makes the thing a matter practical education, within the reach of all.'—*Chronotype*

'There are minds of a certain class that are wont to interested in mnemonics, and we doubt not that such m find valuable assistance in a work of this kind.—*N. E. P ritan.*

'The book, although designed and adapted to the use schools, is nevertheless worthy the attention of all perso who wish to assist or strengthen memory.'—*N. E. Was ingtonian.*

'A very ingenious and useful book, designed to shorte the labor of those studies which require the exercise of th memory, by a system of memorizing.'—*Reading Gazett Pa.*

We feel no hesitation in recommending this work to th deliberate attention of teachers, and the guardians o youth. We learn that it is received into several of th schools in Boston, and used as an auxiliary help to th studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short tim since, and in addition to what we then said, will only sa now, that it is prepared by one who has paid great atten tion to the subject, and who has been employed to teach his system by some of our most experienced teacher and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, suffi cient to become convinced that the subject is one of impor tance.'—*Ch. Watchman.*

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The work contains a vast amount of important fact and useful information; which, aside from its value as system of instruction, render it, as has been justly said b many who have examined it, well worth the price of th work as a mere book of *reference.* Published by

GOULD, KENDALL & LINCOLN,
19—3t 59 Washington St.

☞ We expect to have a supply of the above work, for warded to us for sale, in Putnam, at 50 cents per copy when we find there is demand for them.

[ED. W. R.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment o

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlars, visiting the city are respectfully invited to examine my stock before purchasing elsewhere among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Knitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders.
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable; and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country! The property will be sold low at private sale. Peaos call soon and see. SAMUEL MOORE

Irville, Feb. 25, 1847.

THE WESTERN RECORDER.

VOL. VIII---NO. 31. PUTNAM, MUSKINGUM COUNTY, OHIO, MAY 6, 1847. WHOLE NO. 395.

The Western Recorder

Is Published every Thursday,

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A. H. BASSETT, Editor and Proprietor.

BEVERDY H. WHITE, PRINTER.

TERMS.—Two Dollars per annum, in advance wo fifty at the close of the year. Payments within ree months will be considered in advance.

All letters and communications must be addressed, the Editor, post paid, except such as contain funds, d directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subibers and remit to us as much as ten dollars within e year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, a have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, ll have the paper for $15, i. e. one dollar fifty, each.

Written for the Western Recorder.

Rev. Ezekiel Cooper.

Mr. Editor: For several weeks past, I have casionally seen in the public papers, secular and clesiastical, an account of the death of the Rev. kiel Cooper, late a minister of the Methodist iscopal Church. In announcing the death of s gentleman, the papers have not failed to present, a very prominent manner, two particulars in his e, namely, the length of time he had been in e ministry, and the great amount of wealth he d accumulated in that time. And now, in addion to these two very remarkable and incontroertible facts, you have copied into your paper of 1st instant, from the Delaware Republican, Memoir of Rev. Ezekiel Cooper, by Rev. Dr. J. nnady, in which Mr. Cooper is set forth as one the *most remarkable* men of the age. Hear at Dr. Kennady says: "Mr. Cooper was a man superior attainments, having been always a dilent student, and possessing a mind of unusual gor in its grasp, and great aptitude in its appreension. His ministrations placed him, during the g day of his more active labors, among the ghtest lights of the American pulpit; and that, , when such men as Doctors Dwight, Mason, ilson, Staughton, Milledollar, Bedelles, and oths, were moulding the taste for pulpit oratory, on principles truly chaste and strong. Amid h lights Cooper stood admitted by public avow- to be "not a whit behind the chiefest." Again says:—"He was a perfect Encyclopedia, and uld deservedly rank with those most remarka- men of our country, Ex-President Adams and v. Dr. Nott."

In presenting this communication to the public e, it is not my purpose to detract aught from e fame of Mr. Cooper as a plain and useful minr in his day, though I have never heard of any traordinary revivals under his ministrations;— to give a check to the disgusting practice of logising ministers, whether living or dead, which vails to a great extent, at the present time, with considerate writers. Now the first question ich presents itself to my mind in reading this Memoir," is this:—Who is this Rev. Dr. J. Kenly, and is he a competent person to pronounce ch an eulogium? Has he been acquainted with se Rev. gentlemen with whom he compares r. Cooper? If he has not been acquainted with the parties, or heard them preach, he has writ- rashly in making the comparison. If he has, writer of this article differs widely in opinion m Dr. Kennady: for it so happens, that he has g known Mr. Cooper, and has often heard him ach. He has also known the greater number those with whom he has been compared, and heard them preach; and in "pulpit oratory," thinks Mr. Cooper was far behind them all.— w could it be otherwise? Mr. Cooper was a in—*a very plain*—English scholar. His schooly days were before, or in, the time of the revoonary war, when it was exceedingly difficult btain any thing beyond the rudiments of an glish education: and at the age of twenty-one entered into the itinerant connexion, in which, g rides and frequent labors precluded study and use of books. That he had a strong mind, re is no doubt; but there have been hundreds ong the travelling preachers of the Methodist iscopal Church who possessed as "vigorous" a nd as he did, who have passed to their graves hout any posthumous fulsome record to emblaheir names. But as I have ventured to differ m Dr. Kennady as it regards the literary attainnts of Mr. Cooper, it is proper that I should mit something to justify my opinion; and as Mr. oper never left any work or works behind him, t I have heard of, except his sermon on the th of Mr. Asbury, I shall be obliged to give an ract from that work, that thereby the reader y perceive how great were his powers of "pulratory." The text was, "Thou hast fully own my doctrine, manner of life, purpose, faith, g-suffering, charity, & my patience. *Patience*, hat grace or principle, whereby the people of d, endure or sustain trials, temptations, injuries, secutions, privations, and afflictions; and, that h submission to the will of God, in meekness, signation, tranquility of mind, and sweet compoe, and quietude of spirit; enabling them, with ntentment, and fortitude, steadily to persevere, ntinue, and hold out in well-doing; and with erfulness to pursue their calling, their labor and ir duties; and, enduring their fatigues & hardps, without murmuring, complaining, fretting, fainting in their minds, and by which, they mbly and calmly *wait*, in earnest expectation d confidence, *for the salvation of God and eterlife.* (p 176) Now, reader, you have a fair speen of Mr. Cooper's 'oratory,' which has caushim to be ranked "among the brightest lights of American pulpit." It was well remarked by Johnson, "some men's greatness is of a nega character, they are *great* because those about em are *little*."

It is not however to prove that Mr. Cooper has been overrated by Dr. Kennady that I have taken up my pen to trouble you; but to solicit information from the Doctor, or some of Mr. Cooper's friends upon a matter, that has staggered my credulity, as much, if not more than any thing has done in fifty years. And as the Doctor seems to have been well acquainted with Mr. Cooper, and conversant with his life, his labors, and his habits, it will be doing the reputation of the deceased nothing more than justice, to throw some light on the manner by which he acquired his great wealth. There are two reasons for this: *First*, The public mind has, for half a century and upwards, been impressed with the opinion, that a Methodist Preacher could not make, or save money, by preaching. This declaration has been reiterated, by the itinerants and others, thousands of times; and now, that the contrary has been published through the length and breadth of the land, the declaration of Methodist preachers is liable to be questioned, and their motives for travelling impugned on account of Mr. Cooper's enormous wealth. The account of his wealth I found taken from the Philadelphia Ledger, in the following words:—"*The Rev. Ezekiel Cooper's Will.* This will was proved before the Register on Friday. It is dated January 19th, 1847. It is entirely in the handwriting of the decedent, is closely written, and covers nine pages of large *medium* paper." And after enumerating several bequests, the account closes thus: "It is supposed that the value of the estate is from $150,000 to $200,000."

A *second* reason is found in the peculiarities of his case. 1. Mr. Cooper, it is presumed, was *poor*, or at least, was not *rich*, when he entered into the itinerant connexion: for I believe it may be safely affirmed, that there is no instance of a young man, the son of *wealthy* parents, entering into the ranks of travelling preachers in those early days of Methodism. 2. If he was poor, he did not inherit a vast estate upon the death of his parents: nor have I ever heard that any wealth was bequeathed to him by rich relatives. He commenced travelling when he was about 21 years of age; of course up to that time he had no opportunity of making money for himself. 4. After he became an itinerant, the nature of his calling prevented him from devoting any portion of his time to secular pursuits: for he was incessantly employed as a travelling preacher up to 1813, when he located. 5. When he commenced travelling, the allowance for an unmarried travelling preacher was only sixty-four dollars *per annum*. He could not receive in quarterage, presents, marriage fees, or in any way, more than that paltry sum, and this was Mr. Cooper's annual allowance from 1784 to the year 1800, when the salary of a single travelling preacher was raised to eighty dollars *per annum*. 6. In 1800 I became acquainted with Mr. Cooper, when he attended the General Conference. At this General Conference he was appointed Editor and General Book Steward, with a salary of (I think) $600 a year; out of which he was to pay his own board, and the hire of a boy to run of errands. 7. At the General Conference of 1804 the book business was transferred to New York, and Mr. Cooper was continued Editor and Book Agent, with Rev. John Wilson, assistant. In this appointment Mr. Cooper continued for 4 years; having charge of the society in Brooklyn, during 1805 and 1806. Now what the General Conference allowed him for these last 4 years, I have no distinct recollection. But I believe he drew a salary from the society in Brooklyn at the time he was Editor and Book Agent, and drawing a salary from the Book Room as Editor in New York. 8. At the close of his term of service as Editor, &c., the General Conference of 1808 made him a present, as I was informed, of $1000 for his faithful services while he presided over the Book concern. 9. From 1808, when the allowance of a single preacher was raised to $100, till he located in 1813, Mr. Cooper was entitled to receive that sum, in common with the rest of the single preachers, and no more. 10. From 1813 to 1820 he was located, and of course was entitled to receive nothing. 11. From 1820 until his death, if he was ranked in the travelling connexion as an active or "supernumerary" preacher, he was entitled to receive $100 *per annum*, if he saw fit to claim it. 12. Mr. Cooper never married; consequently he got no fortune by a wife. He engaged in no secular business that I ever heard of, either mercantile, agricultural, mechanical or professional. From these sources of wealth, he derived none. How then came he to be possessed of an estate worth "*One Hundred and Fifty Thousand, or Two Hundred Thousand Dollars*," is more than I can tell; and this is the point, Mr. Editor, upon which I think some of his friends ought to throw some light. It is useless to say, as some have said in my hearing, he put his money out to to interest, for all the money he ever received as a travelling preacher, would not, at *compound interest*, amount to half the sum which is stated to be possessed by him at his decease.

Let us now bring the amount of all the money to which he was entitled, as a travelling preacher, into one view.

From 1784 to 1800 inclusive, a period of 17 years, at sixty-four dollars per annum,	$1088,00
From 1800 to 1804, when he was Book Agent in Philadelphia, four years at $600 per annum,	2400,00
From 1804 to 1808, when in New York, at say, $600 per annum,	2400,00
Two years of this period, in charge of the society in Brooklyn, at $80 per annum,	160,00
From 1808 to 1813, 5 years at $100 per annum,	500,00
From 1820 to 1846, say 26 years as an active or "supernumerary" preacher, at 100 dollars per annum	2600,00
Total E. E.,	$9148,00

Now in this calculation I have proceeded as if Mr. Cooper had every year received the full amount of salary to which, by the Discipline, he was entitled; and in all that time had never expended any thing for clothes, books, necessaries of life, nor gave a dollar away for any charitable purpose. Will the Arithmetician tell me then, at what rate of interest *per cent.* the various sums enumerated, would amount to the enormous aggregate of "Two Hundred Thousand Dollars?"

April 14th 1847. [A METHODIST.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. IX.

Friend Bassett: I suppose enough has already been said of the loss of life by the Indian war, to illustrate the difficulties the few inhabitants of Washington county had to encounter. The expedition of General Wayne against the Indians, like all the previous ones, organized at Cincinnati, and was conducted with great caution & fortitude. The army established forts as they advanced into the Indian country; and the transportation for a large portion of which was done on pack-horses, and had to be protected by escorts of troops, in order to secure it against the vigilance of the Indians. Wayne could not bring them to any general engagement, until he arrived in the vicinity of their towns on the Maumee, a few miles above Perrysburgh, on the west side of the river, where he brought them to a general engagement in 1794, and totally defeated them; but several engagements with escorts, took place previous; and his operations served to occupy so much of the attention of the hostile tribes, that it relieved our settlements, in a great measure from the danger of a combined attack. Only small parties scouted through the settlements, and picked up here and there a prisoner, or killed a single individual, drove off the cattle, or otherwise damaged their property. A mail had been established by the river Ohio, carried in light boats, built like whale boats, or canoes, usually worked by two men, each boat running from one station to another, and back; and these packet boats occasionally took one or two passengers. A large portion of the emigrants were attracted to the vicinity of Cincinnati, in consequence of the Army operations being conducted from that place. Quite a number of our citizens joined the army in the capacity of Sutlers, Clerks, wagon or pack-horse masters, &c. From one who was engaged in a very serious and disastrous affair with the enemy at Fort Recovery, I had this account.—He was a pack-horse master. The train was large, and under the escort of quite a large number of Horse and Foot. They had stopped at Fort Recovery, to rest, and bait the horses, which had been turned into a prairie near the fort. Most of the escort were in or near the fort, when the Indians attacked the party in charge of the horses; the escort ran to their rescue, but in a few minutes the whole, pack-horses, men and soldiers, ran for the fort, all in confusion, intermixed with the Indians, who were killing as fast as they could, the rear ones. This man's horse came with the crowd, and he caught him and succeeded in getting into the fort; but while he was securing the horse, it was killed. He told me that after the gates were shut, the Indians continued the attack on the fort, which was not completed, and one block-house, not chinked, or filled in between the logs; that the Indians killed several men through the openings of these logs, and through the openings between the pickets; that there were a large number of pack-horse men who had no arms,—that these employed themselves during the firing, in setting up half-barrels of flour inside of the block-house, to secure them against the balls of the enemy,—that after they had done this, they proposed to the officer in command, to let them open the gate and get in a field-piece, standing just outside of the gate, which had been recently recovered from where the Indians had hid it, on the defeat of St. Clair, which had taken place near that place. The officer gave his consent, and they succeeded in getting the cannon without losing any man; and having got it into the new block-house, they loaded it and directed it so as to hit a log, behind which an Indian had secreted himself, so near as to hit a man almost every shot. They fired it; and when the Indians found they had got this field-piece in operation, they retreated. They found the Indian dead behind the log. A large number of men were killed in this attack, and many horses lost. The commanding officer of the escort was killed.

In the spring of 1795, Wayne's treaty was made with the Indians. There are amongst those people different grades in authority, as amongst us. There was a young Indian chief, named Lewis, a leader in action, but not a chief in council. He was notorious for his enmity to, and activity against the whites. Wayne desired his presence at the council, and the old Chief, called the Crane, was sent to bring him in. With much persuasion he came to the treaty, and after much effort on the part of the Indians, he signed the instrument. After he had put his mark to it, he turned to his seniors, and said, "you have brought me here contrary to my wish, to treat with this people. I have consented to *bury the hatchet*. I will never take it up again. I make no child's bargain." I became acquainted with this man in 1812, while in the army. He was a noble specimen of Indian character. He had kept his promise, literally. I was at his town, and ate in his house; he could not then speak English, and had in his house a white woman, who had been taken prisoner in Kentucky, and had married and raised a family of white children amongst them. She interpreted. He always remained faithful to the American interest. He piloted Hull through the wilderness; went with his warriors to the relief of Fort Wayne in 1812, when besieged by hostile Indians; came several times to our camp to offer his services to us; and when in the spring of 1813, I left our camp, he was there as a scout for General Harrison's army, with some of his warriors. He nor none of his people would drink whiskey; and they cultivated their ground like white men. At this time he and Logan were the principal chiefs of the Shawnee nation,—his wife the head of the Mingo tribe.

There is living in this county, a woman, who was a prisoner during the war, but she had been purchased, and resided in the family of a white trader, with the Indians, on the Maumee. Many years since. I enquired of her, if she knew an Indian called Captain Lewis? She told me she knew him well; and that he had a high reputation for courage, and activity in the war, but had no voice in council; and was then about nineteen or twenty years of age; and related several anecdotes, illustrating his character. On one occasion he was asked by an Englishman, "whether he was *fond of war*." He straitened himself up with an appearance of great firmness, and replied, "I never go to war; I defend myself." Such was his view of the nature of the contest in which they were engaged.

After the peace, the settlements were pushed out in different directions. Wolf creek was again occupied. Rainbow, Cots creek, Leading creek, mouth of Big Hockhocking, Letart Falls, and indeed most of river bottoms on the Muskingum, up to Meigs creek; and many on the Ohio soon were occupied by active laborers, striving to increase their means of subsistence, and comfort. Still, most of the passing and repassing was by water, in canoes, and the want of mills was severely felt. The mills at Wolf creek were again in operation, but they were far removed from the settlements on the Ohio. Captain Jonathan Devol put in operation a floating mill, about four miles from Marietta, on the Muskingum, which long continued to do a large portion of the coarse grinding; and after some time he put up a bolt, to be turned by hand, by those who wanted the flour; but most of that article was brought from the Monongahela River. A little later, a Mr. White put up a mill on Duck creek, about three miles from Marietta, with a bolt and screen, which we considered a great advance in improvement; especially those boys of us, who before had to turn the bolt at Captain Devol's, out of sight of our comrades at play. In a few years a few keel boats of from five to eight tons, began to navigate the rivers; but most of the larger transportation was done in Perogues, dug out of a large tree, some of them carrying four tons. In time, Orleans boats, *sixty feet long* and *twelve feet wide*, were seen floating past our villages, from the head-waters of the Ohio; loaded with flour. This was a long stride toward commercial importance. General Rufus Putnam erected a mill on Rainbow Creek, about two miles from the river. Improvements began gradually to be made, but gave but slight promise of the vast strides, which have built up so many States in this Valley of the West. Immediately after the peace, the prisoners were brought in to the persons appointed by Government, and restored to their friends. One Joseph Kelly, taken at Bellville, was restored to his mother, then in our stockade. One taken at Big-Bottom, Patton, also returned to our community. Also a Mr. Evans; the place where he was taken I do not know. A party also went from Waterford to where Chandlersville now is, and took their sugar kettles with them, and commenced to make salt, from the salt spring there, amongst whom was Colonel Daniel Converse; but as they had to boil 700 or 800 gallons of water to get a bushel of salt, the price was but little lower than formerly. Another salt-works was established on the Scioto. But salt never fell below three dollars, for fifty pounds, here, until 1808, when I brought a load to this place from works near Gallipolis, which was sold at $2,50 for fifty pounds. This was years after Zanesville had been laid out and become quite a village.

HORACE NYE.

Putnam, Ohio, April 30, 1847.

A Simple Fact.

Seven years ago, while engaged one Sunday afternoon in circulating the temperance pledge among our colored friends at Pittsburgh, I received some sad tales of sorrow from their lips. Among those who signed the pledge, I recollect one who was a married women, aged thirty-four years, apparently a person of veracity. Her tale was in substance the following:—

"When I was nine years old, I was sold and taken away from my father and mother, and have never seen them since. They were both Christians. It almost killed my father when he saw me about to be separated from him. I recollect, as the horse stood by the door, and I was put on his back, being too young to walk, my father came up to the horse, and took hold of my little feet; and then he prayed to God to take care of me, and while he was praying for me he felt so bad to have me go away that he fainted and fell down on the ground alongside of the horse.

"My mother was a Christian too, and when she bid me farewell, she said, 'Sarah, when you hear I am dead, don't cry for me, I shall be in heaven. Be a good girl and prepare to meet me there!' Since that morning, which is now twenty years, I have never seen my dear father and mother; and I never expect to see them in this word. I have eight brothers and sister scattered through the different slave States, and have not seen one of them these seventeen years."—*Sab. Recorder.*

Rail Road.—The majority in this city and township for the subscription to the Railroad is over 800. Franklin township gave a majority in favor of it also. From this we judge that it has carried by a large majority.

Majority against License in the city and township about 400.—*O. Statesman.*

TEMPERANCE.

From the Boston Olive Branch.

A new Book of Chronicles.

CHAPTER XII.

1. But the Rumocrats were angry when they heard the rejoicings of the people for the words of the judges, and of the rulers, that no man should put the bottle to his neighbor's mouth, to make him drunk withal any more.

2. (For those that loved strong drink and they that sold it, were called Rumocrats, whether they belonged to the tribe of Aristocrats, or to any other of the tribes of America.)

3. Now some of the women loved strong drink, and became drunk therewith; and some of them were cast into prison for their wickedness.

4. Moreover they gave strong drink to little children, which knew not their right hand from their left.

5. And before these days, if any were married, or buried, or built a house, or gathered a field of corn, or made a feast, or if the weather were hot, or if it were cold, or if they labored, or were idle, they had strong drink.

6. And the priests, and physicians, and the philosophers, and wise men, and valiant men, and almost every man, drank wine & strong drink.

7. But when they saw that many were made drunkards, and thirty thousand men and women year by year died drunkards; and all sorts of men, both rich and poor, wise and ignorant, they were afraid, and many said, We are for Total Abstinence.

8. But the Rumocrats laughed them to scorn, & said, Shall we not eat & drink as we will? Are we not freemen?

9. And the drunkards sold all that they had, to buy strong drink; their houses, their lands, and their sheep, and oxen, and horses: their clothes & their victuals; whatsoever thing they possessed,—if they had nothing, they would labor, or beg, or steal, for strong drink.

10. And when they were drunk, they committed all manner of sin against God and against men.—They loved not their wives and children, nor honored their fathers and mothers, as the Lord God commanded.

11. Moreover they kept not the Sabbath day holy, but were drunken on that day; neither went they to the house of God with their households.

12. And they were blasphemers, and whoremongers, and thieves, and liars and murderers; and were in debt, and poverty, and in want of all things.

13. Some died in prison, some were hanged on a tree, and others fell into divers perils, troubles and untimely deaths.

14. And when the men that sold strong drink heard of all these evils which befel the drunkards, whom they had made drunk, they wiped their mouths and said, We have done no evil; it is their own fault if they drink too much; if we do not sell to them, others will.

15. But the curse of the Lord was upon the houses of them that made their neighbors drunk, and many had drunken wives or children, or became drunkards themselves, and poor and miserable.

16. But many said, We will drink a little. Lo! we are not drunkards; and when we will, we shall drink no more. Have we not the power to drink, or not to drink?

17. And they made merry with one another, & with all whom they prevailed upon to join them. They drank a little, and danced, and sung, and said, Who are so happy as we?

18. But there was death in the cup; and the appetite grew and prevailed, by little and little, till they had no power over themselves: but followed in the drunkard's path, to the drunkard's grave, and to perdition.

19. Many young men, and fair, and goodly, were thus overcome by strong drink, and as it was in the land of Egypt, when there was not a house in which there was not one dead, so there was not a house in America, in which they mourned not some one smitten by this destroyer.

20. And the Temperance men which opposed the Rumocrats met together in a place called Faneuil Hall, in the city of Boston, to take counsel how they might further check the Rumocrats.

21. And the Rumocrats came also, even as Satan came in the days of Job, when the sons of God came together.

22. And when Moses, the elder, whose surname is Grant, essayed to speak to the people, the Rumocrats growled and raved like wolves, so that Moses could not be heard.

23. Then they called for one Peter, whose surname is Brigham, to rule the meeting, instead of Moses. And the voices of them which were for Peter prevailed.

24. And a certain priest, named Edward, who ministereth to them which go down to the sea in ships, he also essayed to speak, but neither would the Rumocrats hear him.

25. Neither would they hear one McClure, who would have spoken to the people.

26. And when Moses saw that he could prevail nothing, but that rather a tumult was made, he sent the people away, every man to his own house.

27. For the words of the judges, which they spake in the city of Washinton, made the Rumocrats rave as a bear robbed of her whelps.

28. And the Rumocrats said to the rulers of the city of Boston, give us license, that we may sell strong drink.

29. They said also to the great and General Court, which made laws for the people of Massachusetts, Make no more laws against us.

30. So they waxed wroth against all, both small and great, who would not suffer them to sell strong drink.

31. And the Rumocrats came together in a place called Greenfield, for to choose county commissioners, to license those who sell strong drink.

32. And in divers other places came they together, because their craft was in danger, whereby they had their wealth.

33. Now the Rumocrats were men of Belial, and feared not God, nor regarded man. They that loved strong drink loved nothing else; and they that sold it, loved money more than all things.

34. So the land was filled with violence and wickedness by the Rumocrats.

35. Moreover some that made laws for the nation, in the great city of Washington, were drunkards, and none made them ashamed.

36. Howbeit not all loved wine and strong drink; for God raised up certain among them who were for Total Abstinence, of the wise men, and the great men not a few.

37. Among whom was George, the Governor of Massachusetts, and Justin, whose surname was Edwards, and Lyman, whose surname was Beecher, and Edward, his son.

37. These, and many others, formed the Cold Water army, which contended against the Rumocrats, to put an end to the wickedness and great distress caused by them among the people.

Thrilling Incident.

At a temperance meeting in Philadephia some years ago, a learned clergyman spoke in favor of wine as a drink; demonstrating it, quite to his own satisfaction, to be scriptural, gentlemanly, and healthful. When the clergyman sat down, a plain, elderly man rose, and asked the liberty of saying a few words. "A young friend of mine," said he, "who had long been intemperate, was at length prevailed on, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful; till one evening, in a social party, glasses of wine were handed round. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine, and justify it so well, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid downward course, he died of *delirium tremens* —a raving madman."

The old man paused for utterance; and was just able to add—"That young man was *my only son;* and the clergyman was the *Reverend Doctor who has just addressed the assembly.*"

Miscellaneous.

Resurrection Illustrated.

I once saw a preacher trying to teach the children that the soul would live after they were all dead. They listened, but evidently did not understand it. He was too abstract. Snatching his watch from his pocket, he said,

'James, what is this I hold in my hand?'

'A watch.'

'A little, clock,' says another.

'Do you all see it?'

'Yes, sir.'

'How do you know it is a watch?'

'It ticks, sir.'

'Very well, can any of you hear it tick?' All listen now.' After a pause—

'Yes, sir, we hear it.'

He then took off the case, and held the case in one hand, and the watch in the other.

'Now children, which is the watch?' You see there are two which look like watches.'

'The little one in your right hand.'

'Very well again. Now I will lay the case aside—put it away down there in my hat. Now let us see if you can hear the watch ticking?'

'Yes, sir, we hear it' exclaimed several voices.

"Well, the watch can tick, and go, and keep time, you see, when the case is taken off and put in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case, the soul is inside. The case—the body—may be taken off and buried up in the ground, and the soul will live and think, just as well as this watch will go, as you see, when the case is off.

Rules of Faith and Practice,

Not found in the Bible, but some think can be proved by the Bible; which I doubt.

BY ELDER N. SUMMERBELL

Never manifest any peculiar interest in religion, except in times of revival, and then, not until there gets to be quite a good deal of excitement; lest the meetings should be *uninteresting*.

Never talk about the state of religion in your own heart, but if you talk of religion at all—especially before worldly persons—let it be in the way of finding fault with your minister. This will make you appear as though *you* knew what kind of a man a minister should be.

Strive to believe all the evil reports about your brethren, especially should there be one about the minister; this will prove that you have charity. For charity believeth all things.

Be sure to lay up treasures for your own family; yea, if it be possible, to supply them down to the thousandth generation—and be careful to let all your charity begin at home—for he that provideth not for his own house, hath denied the faith, and is worse than and infidel.

If there are any members more active and liberal than you, strive, as opportunity offers—with great care, lest you should be esteemed a fault-finder—to make it appear that they are forward and officious; and pretend that you, *yourself*, would do more were they not so forward.

If the prayer meeting is two or three miles off, and you never attend, say that it is "too far," but be sure and attend every irreligious gathering at the same place, night or day; thus you will convince men, that let others do as they will, as for you, you are determined to know something more than Jesus Christ and him crucified. Also attend a party now and then, to make up for lost prayer metings.

Do not take a religious paper; it is as much as you can afford to pay for two political ones.

If anything is said about supporting the gospel, tell them plainly who are *able*, and that you are *poor*. What if you are worth a few thousands!

And when you are taken ill, and death approaches, you may do as such persons have done before you. But lest you should want an example, you may take one from a young lady who took up her residence among her fashionable friends in the city, to whose ways she strove to be conformed. When on her death bed, they inquired of her whether she desired a minister to be sent for to pray with her, to which she replied—"if it is fashonable." [Ch. Pallad.

Thoughts on a Passage of Scripture.—For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pet. iv. 6.

Question. Do we understand by this passage, that the Gospel was ever preached to the dead?

Answer. No. But we are taught by it, that the Gospel had been preached by the Spirit, or otherwise, to all generations which had preceded the days of Peter, and for the reason here assigned, —that they might be judged, &c. All these generations, however, were no longer living, but were dead when Peter wrote this epistle. But at the time when the Gospel was preached unto them, they were living upon the earth, in like manner as the present generation is. Any writer, who may arise after the present generation is dead, may use the same language with regard to it, which Peter used in reference to all generations which preceded him, and say, 'The Gospel was preached to them that are dead.'—*Christian Patriot.*

Religious Intelligence.

PITTSBURGH DISTRICT.

Fayette Spring Circuit, April 29th, 1847.

Br Bassett: Permit me through your excellent paper to communicate to our worthy President, Br. Brown, and the readers of the Western Recorder, some intelligence in relation to the prosperity of this circuit. Since my last report I have held three protracted meetings, and two Quarterly Meetings. The first protracted effort was near Oliphant's Iron Works in the Cumberland P. Church.

This appointment was formerly an appointment of the Connelsville circuit, but the preachers of that circuit having as many appointments as they could supply dropt this appointment. The society here being disorganized, many of the members were lifeless in the cause of Christ. We made an effort to reorganize and succeeded in forming a society of seven members. The Great Head of the Church was with us at this meeting; and many souls were happy in consequence thereof.

Our meeting lasted near one week, and when we closed we had a society of 22 members; unto God be all the praise.

The second effort, was our 2d Qr. meeting, which was held at Mt. Washington Church, commencing on the 10th of Jan., and closed on the following Sabbath evening. This was a good meeting. One joined the church. Br. Isherwood did the preaching at this meeting. May the Lord abundantly bless him. The third protracted effort was our Presidential meeting held in C. P. Church, near Oliphant's Iron Works. Br. Brown and Br. Palmer were here at the commencement of the meeting; Br. Palmer preached on Saturday night, and then Brother Brown, with great acceptability, preached till Monday, and left us, for home. This meeting lasted two weeks and during this time the God of Israel was with us; bless his holy name for what he has done for us. Sinners trembled, mourned, and wept over their sins, while others rejoiced, having found redemption in the blood of Christ, even the forgiveness of their sins. I do not know how many found peace by faith in the merits of the Lamb at this meeting. But many, I believe were blest. The members of P. M. Church and others were revived. Twenty five joined the church at this meeting, and they are doing well. May the Lord bless and save them at last among his Jewels. Brother Lanham and Brother Clawson did us good service at the close of this meeting. Since that we have had a glorious revival at Wharton Furnace; here God displayed his power in the awakening and conversion of souls; 10 or 12 obtained religion and 16 joined the church. O that they may never forsake the fold of Christ. We have just closed our third quarterly meeting which resulted gloriously. Br. Simonton came to our assistance and preached with his usual zeal and acceptability. And about the close of the meeting Br. Palmer came and preached twice for us. Here eleven joined the M. P. Church. The cause of Christ is on the advance on this circuit, and we are praying that we may have a revival at all of the appointments of this circuit. Brethren pray for us that we may be more abundantly blest as a circuit. Now unto the Eternal, Invisible and only Wise God, be glory and honor forever and ever. Amen.

V. LUCAS, Supt.

ILLINOIS DISTICT.

From the Protestant Monitor.

Dear Brethren:—I have just returned from the western tour on the Illinois District. We held our Quarterly Meeting in Rushville, on the fifth Sabbath in Jan. At this place nothing very special occurred as to a revival influence. It is true, we had on the Sabbath, and on the Sabbath night, vastly crowded congregations, and a very good state of feeling; and had the weather proved favorable so that the meeting could have been continued, I think from appearances, we should have had a good time in the end. From thence I went to Camden Ct. Here we had a gracious time indeed. The saints rejoiced, penitents truly mourned and cried for salvation, and the whole community seemed much interested. May the Lord bless and sustain those good brethren, who were left last year without ministerial aid. From thence I went to the Mississippi Ct. We held our meeton Rock Creek. Here we had quite a revival flame. Brethren and sisters of different denominations united with us, and were all made happy together. A great amount of conviction was manifested in the congregations that crowded to hear the Word of Life proclaimed.

A number joined church and I hope and believe, that our meeting will tell well on the future destiny of our society, in that region of our work. Here we had several of our unstationed brethren to our aid occasionally; but my good friend and old veteran in the good cause of salvation, Bro. Hugh Doyle, stood by me, and remained with us the whole of the time, day and night, wet and cold, and labored with his usual zeal and effect. O that we had more such holy, zealous, and perservering men in the Ministry; may Heaven's best blessings rest on his efforts to do good. Bro. J. P. J. was with us one day and night—preached twice. The membership of this Circuit are promptly maintaining and sustaining their Itinerants, and I look for a general revival amongst them this year. Revivals always follow moral honesty; and leanness, dishonesty; and to withhold a compensation and the means of support from those who we employ to labor amongst us, and for us, is both irreligious and impolitic. O that our membership would wake up to see, and attend to this matter.

From Rock Creek I went to the city of Quincy on my way to Lagrange Mission, but found the ice in the river in a condition unsafe to cross. I then turned my course for Lima, in Adams county Ill., here I united with Brother Doyle and others in a protracted Meeting, here we had quite an interesting time. I left on Tuesday; the Meeting still in progress; you will doubtless hear from it by some other pens.

From thence I returned homeward, and just arrived in time to attend the Illinois Ct. Qr. Meeting at which we had a good time; from this Meeting you will doubtless hear from Br. Z. Z. Zimmerman.

On this route I met with some very encouraging circumstances, and on the whole the Church is vastly rising in its spiritual condition, of this however, you will be the better able to judge from specific communications made by the Brethren from each Circuit. I have attended Meeting on the District every week since Conference; I have never stopped for cold or wet. Your fellow laborer in the Gospel of Christ.

R. HORN.

Prs. of the Ill. A. C. M. P. C.

Beardstown, March 8th, 1847.

Sudden Death.—Elijah Fitch, of Hopkinton Mass., fell dead upon the railroad track, at the Brighton station, on Tuesday morning. He was 70 years of age.

Fatal.—Edward Croghan of Lowell, was run over by the Concord train of cars on Saturday & instantly killed. He was walking on the track, and hearing round saw the train, but was apparently too much frightened to get off the rail.—*N. Y. Sun.*

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, MAY 6. 1847.

The Theatre.—Dr. Snodgrass, the Baltimore correspondent of the National Era, mentions the arrival in that city of the Viennoise Dancers. They are forty-eight children under the direction of Madam Weiss, and were exhibited at the Holliday street theatre. The Dr. remarks that the use to which those little ones are being put, is two unnatural to be commendable. Their performances are but *divertisements*, or interludes, to other performances in the regular theatrical line. He says:

If these children are only to be seen under such circumstances as these, there will be many who will never behold them at all. I throw out this hint in time, confessing that I am not altogether unselfish in its utterance. I am one of those who would always rather forego such a treat as here proffered, than encourage, in any way, one of those slaughter-houses of morals—the theatre! Such will be the feeling of thousands, until the theatre is built, like the hall of science, with but one floor, and without any such hiding-places for vice as the "gallery."

Great waste of Powder and Shot.—The city of Pittsburgh was saluted by the roar of cannon for several days last week, discharged at the U. S. Garrison on the Alleghany river, two miles above the city. The Pittsburgh Gazette states that this was occasioned by testing 136 pieces of cannon, recently manufactured for the government. About 1,300 pounds of shot, and 3,300 lbs. of powder were wasted upon the occasion. The editor of the Gazette hopes there may never be occasion for using those noisy instruments for any worse purpose.

☞ The Ohio Sun, (Batavia,) of Friday last, announces the death of Mr. Geo. Medary, brother of Col. S. Medary, on Sunday previous, at his residence near Batavia, aged 40 years.

☞ The Cincinnati Commercial states that the widow of Gen. Pike, died lately at her residence in Boone county Ky, aged 64 years.

Another call.—It appears that a requisition has been issued for another regiment of troops from the state of *Ohio*, about one thousand men.

Fire in Dayton.—We learn that a large fire occurred in Dayton on Thursday last, 29th ult. Seven stores, one pork house, and a number of dwellings were consumed. So says the Transcript.

Emigrants. Right sort.—The Olive Branch says that emigrants from Wales have sent an Agent into Western Virginia, to purchase 1000 farms, of 150 acres each.

Father Matthew, has announced his intention to visit the States during the ensuing summer.

More of Rum's Doings.—A correspondent of the Religious Telescope, in the last number of that paper, states that he was lately called to witness a most horrid scene in Clinton County Ohio. Passing along the way, his attention was arrested by a collection of persons at a cabin. On entering, saw the mangled corpse of a lady of about 25 years of age who had just been murdered by her drunken husband. On the previous night he returned home intoxicated, and literally beat his wife to death with a club. The next morning at 10 o'clock, a neighbor made the awful discovery, finding with the body of the mother, a child of five years, the only one to tell the sad tale. The murderer had decamped. His name is Alexander Stewart. It is said that he was subsequently arrested and secured, having travelled eastward, some 70 miles. Alas, that such scenes have become so common, as to arrest attention but for a moment. When a few more hundreds and thousands of victims to rum shall have fallen, we wonder if drunkenness and drunkard making will not be accounted crimes.

Since the above was in type, we learn that Stewart laid violent hands on himself, and after lingering two days, died of his self-inflicted wounds.

War News.

The New York Sun has dates from Vera Cruz to the 14th ult. News had reached the camp, by express from Gen. Twiggs, that Santa Anna was before him with fifteen thousand men. Lieut. Col. J. E. Johnson, had been severely wounded, whilst examining Santa Anna's works. It was said that some fifty Americans had been killed by Mexicans on the road within a few days. On receipt of the above information, both Gen. Scott and Gen. Worth were soon off to aid Gen. Twiggs. It was apprehended that there would be a terrible battle faught at Cerro Gordo, unless, as an intelligent Mexican thought, there would be no fight at all, but a peace negociated. Reports have been published of the prevalence of yellow fever at Vera Cruz. This is now contradicted.

Presentment.—We learn by the Pittsburgh Christian Advocate, that the Christian Advocate and Journal, has been "presented" and condemned by the Grand Jury of Accomac County, Va. as an *incendiary* paper. Our Pittsburgh friend thinks that this will give Dr. Bond an opportunity of adding several hundred new subscribers to his list, "whilst the indignation of freemen every where, will rest upon the heads of the petty tyrants of Accomac."

Pittsburgh Conference, M. E. Church.—The ensuing session is to be held at Wellsburgh, Virginia.

Thomas Wilson.—The Protestant Monitor announces the death of Thomas Wilson of Clark County Illinois, a member of the Methodist Protestant Church. He was a native of Ireland, but for many years a resident of this country. He is said to have been a man of 'singular piety,' and as he left no heirs, he willed his entire estate to the M. P. Church, in the State of Illinois, with the exception of 40 acres of land to Rev. Hugh Doyle and wife.

How to make Land.—Our readers will recollect that a few weeks ago, we requested our friend of the Boston Olive Branch, to enlighten us Western folks in reference to the Yankee process of *making land*, he having stated that more than half the present premises of Boston were '*made land.*' In a clever response, the Assistant Editor, Brother Lovell, explains very satisfactorily the *modus operandi*. Our Western readers, we know, will be interested to get an understanding of this "Yankee trick"—so we copy below, the article entire. We are much obliged to our friend for his invitation for us to visit Boston, and see for ourself.—When a few more links of railway are completed, we shall certainly try and do so. But we have become so thoroughly *Westernised*, we do not feel prepared as yet, to order the house lot or farm as per proposal of our brother.

From the Boston Olive Branch.

Making Land.

The Western people think the Yankees can accomplish *almost* anything. But it puzzles them a little to determine how we can *make land*. In a late article of ours, we mentioned the fact, that when the Bostonians wanted land for building lots, they could easily make more. This appears to be viewed as rather a stumper, by Brother Bassett, of the Western Recorder, Ohio. So he holds forth in the following strain:

'Progress of Boston.—The Olive Branch informs us that notwithstanding the great improvements which have been effected of late years, still the city of Boston is not near *finished*, and he has 'given up all hope of living to see it completed.' He says they are still going on, building eight or ten hundred beautiful houses and stores every year. And when they have not land enough, they find it quite easy to make more! We *reckon* it must take Yankees to do that. And if we did not claim to be of that nation, we would ask for information in reference to the process of making land, for our cotemporary tells us that Boston is already more than half *made land!* Now in the West, we have *land a plenty*, and folks here, instead of attempting to make more land, direct their attention to *making money*. But this Western country is filling up so rapidly, we think that *in places*, it improves as fast as Boston, and we may, by and by, know the want of land. So we would like to know how you Bostonians find it so easy to make land. Since we left the country of the Pilgrim Fathers, thirty odd years ago, them Yankees are up to more *tricks* than they used to be. Now we are suspicious that notwithstanding their professed opposition to the acquiring new territory by force of arms, they are infringing upon the rightful dominions of old Neptune. We trust they will not take a *notion* to carry that venerable Bunker Hill into the midst of the sea to make land. Will the Olive Branch, or our New England correspondent, if he please, enlighten us Western folks somewhat upon this subject?'

Now it is all useless for a Western man who has not visited the land 'of the Pilgrim Fathers for thirty odd years,' to form any just idea of what '*tricks*' the Yankees have cut up within that time. If he ever saw 'the city of Notions,' and can retain any recollections of how it looked, he doubtless carries in his eye 'Holbrook's old oyster boat,' at the foot of old Faneuil Hall, 'Welch's Chocolate Mills,' operating by tide water, at the end of Union street, where Blackstone street now meets it, and the 'Old Glass House,' at Wheeler's Point. But these places, though they were thirty years ago at the water's edge, on three sides of the town of Boston, are now quite in the heart of the city, and were our friend Bassett to be set down at either of these points, he would find it difficult to know which way to go, to find the tide water which once flowed at his feet. In fact there would not be but two or three points in the city that he could at all recognise.

There need be no fears about Bunker Hill; that stands as proudly as ever, with its towering pile of granite, parting the very clouds. But some other hills have settled away under the hand of improvement, and much of their contents have very much aided in spreading the area of the city.—This, however, is not the only material with which we *make* our land. Much of the material is brought from the Quincy and Braintree granite quarries; immense quantities are dug from the extended flats over which the tide flows at high water, in the Southern Bay and in Charles River. A fleet of scows, amply manned by gentlemen right from the Emerald Isle, is constantly employed in the transportation of the *very thing*; and many thousands of loads of coal ashes are carried from the dwellings of the citizens, upon the marshes between Boston & Roxbury, thereby making streets and building lots. And in addition to all this, we have eight or ten railroads leading into the city, all of which with their immense trains of ditt cars, bring us the means of 'making land.' Why, dear friend Bassett, we can make you a house lot or even a farm almost any day. Only send us on the dimensions, and we will turn it out to your liking.

The surrounding towns are rapidly advancing to meet us. In fact Roxbury, Cambridge and Charlestown have already become incorporated cities, and water and distance between us are almost annihilated. Some dozen bridges now connect Boston with the main land, besides numerous steam ferry boats, and the old Roxbury neck, formerly the only carriage passage to this wonderful place.

After all, it may be difficult to explain our Yankee process of making land. If friend Bassett will just step on this way, we will take pleasure in showing him the whole *modus operandi*, from the raw material to the finished work. *

Foreign News.—The Steamship Sarah Sands reached New York April 29th, after a rough voyage. The N. Y. Sun says that she had but three days of fair wind, and steamed all the way. The news is but two days later than by the Boston Steamer. Dr. Murphy, the Roman Catholic bishop of Cork, died on the 1st ult. He owned a library of 200,000 volumes. The disputes between Turkey and Greece have been satisfactorily settled. Great and increasing emigration from Europe to America, are in prospect. It is stated that an entire village in the Electorate of Cassell, is offered for sale, as all the inhabitants, 600, are about to leave for the United States. It is supposed that 40,000 persons will pass through Amsterdam this year, for this country.

Court House Burned.—We see by the Toledo Blade, that the Court House of Henry County, Ohio, at Napoleon, was destroyed by fire on the 19th ult. with all the Records in the Recorders office, and all the Court Records. Too late now, to recommend an iron safe.

Heavy pork—once more.—Rev. C. Sumption of Dearfield, Ia. requests us to state that during the last winter, he sold to E. Edgar, one hog that weighed five hundred and five pounds neat. But he had not a lot of them.

Protestant Monitor.—We have received but four numbers of this paper in three months past. The last two numbers that came, were dated, February 12, and April 14. We suppose this is not intentional, or we would discontinue our exchange. How is it Br. Lathrop?

The Illustrated Sun.—The May number of this fine affair has reached us. It contains more than 30 engravings. Amongst these are Battle scenes in Mexico, Bull fights in Spain, Food riots in Ireland &c. This is quite a showy work, and is cheap at $1 per year, and only newspaper postage. Address, M. Y. Beach and Sons, New York.

Rev. E. Cooper.—The article on our first page, headed with the name of this venerable minister, recently deceased, will be found to present an interesting topic of enquiry. It is written, by one who was in years past, one of the compeers of Mr. Cooper, and understands well the matters of which he treats. Nothing is indicated to the reproach of Mr. C's memory, and we think that his friends or biographers should give attention to the enquiry.

To Farmers.—Read the article in our Agricultural Department, by Dr. Smith. It is a curious paper, and contains very confident predictions. But the distinguished reputation of the writer forbids that we should set it down as all *humbug*.

Frederic Reidel.—This person, convicted of murder in the first degree, upon the person of his own wife, was condemned to be executed at Pittsburgh, on the 30th ult. The Pittsburgh Commercial Journal states that the prisoner committed suicide in his cell, on the night of the 29th.

Rev. J. N. Maffit.—The newspapers generally have announced the recent marriage of this celebrated preacher, to a young lady of 18, at Brooklyn, N. Y. Mr. M. had obtained a divorce from his former wife. Had he delayed his second marriage a few short weeks, he would have received intelligence of her death. The newspapers out west announce the death of the former Mrs. Maffit on the 1st of April, at Galveston Texas, where she had located herself with her children. This must have been within a few days of the time of Mr. M's. marriage. He is holding forth, at Allegheny City.

To Correspondents.—Journal by M'Guire next week. We say to our friend at Homer, that we think the publication of his article would do harm and not good, and that there is "a more excellent way."—The friend who writes to us from Adams' Mills, O., is informed that it is impracticable for us to attempt the publication of his work, as per his proposition. Br. T. Foster is informed that we should have written to him but for the want of time. Have not seen C. S.

N. Selby.—This famous minister, has lately withdrawn from the Wesleyan Methodist Connection. This is just what we could have predicted months ago. It used to be his pleasure to berate the M. E. and M. P. Churches, and now we presume the W. M. C. will receive the like treatment at his hand. Such violent men, do not soon find their center of gravity. Mr. S. has become so holy in his own estimation, that no church is fit to have him, and no human government fit to rule over him. We do not know what plan Mr. S. will pursue to regenerate our wicked world, but we presume he will pour water on the hands of W. L. Garrison. The True Wesleyan manifests great liberality in publishing in a late number, his valedictory with the severities it contains, though professing all gentleness and goodness.

Sons & Daughters of Temperance.—A copy has been sent us of the "Constitution and By-Laws of the Jacksontown Temperance Circle of the Sons and Daughters of Temperance." So then, the Girls and Boys at Jacksontown, are not reconciled to remain in separate *Divisions*. They have formed a Circle, to which females are admitted at fourteen, and males at sixteen. They are united under the usual Temperance Pledge. The Ladies and Gentlemen of the Circle, we are told, have very interesting times, and co-operate in great harmony. We apprehend that *Rum* will stand a poor chance now in Jacksontown.

Cold.—We have had frosts on three successive mornings of this week, but do not know whether it has been destructive upon fruit or not.

OBITUARY.

DIED, in Putnam on the 23d ult. Mrs. Jerusha M. wife of E. P. Sturges Esq. of Mansfield, aged 49 years.

The deceased came to this place on a visit in May last, being at the time in ill health. Very soon her disease excited the alarm of her friends and as the result proves not without cause.

For many long months she suffered the pain, and suspense peculiar to that dreadful malady consumption. Sensible of her condition she conversed frequently, and composedly of her departure, gave directions in regard to her temporal affairs, and her children, and in the fullest sense "set her house in order."

With a patience and resignation known only to christians, she waited her appointed time, and died with a full assurance of a glorious resurrection, adding another to the long list of witnesses who in life and in death, have borne unequivocal testimony to the value of that Gospel which the world so lightly esteems.

Let Scepticism cherish its doubts, let Infidelity cavil and Atheism sneer and scoff if they must but O, give me that faith which buoys up the sinking spirit in the dark hour of distress, which robs death of its sting and the grave of its terrors and opens up to the spirit, a world of joy and bliss beyond the dark valley through which we are all to pass. A. E.

Putnam, May 3, 1847.

Singular deaths.—Mr. Benson Hale, landlord of the Pennsylvania Hotel, in Harrisburgh, while sitting with some friends in good health, was suddenly seized while laughing, with apoplexy, and died without uttering a word. In the same day and place Mr. Jeremiah Shoop died from the same cause.

Conference Proceedings.

From the Methodist Protestant.

Alabama Conference.

Stations.	White.	Colored.
Numbers in Society.		
Montgomery,	45	65
Haynesville and Lowndesborough,	79	23
Robinson and Wetumpka,	105	55
Circuits.		
Montgomery,	249	216
Lowndes,	343	96
Mount Jefferson,	205	45
Coffeeville and Washington,	92	03
Union,	102	67
Rocky Mount,	136	42
Cahawba,	147	44
Cedar Creek,	287	175
Sumpter,	237	149
Coosa,	238	29
Pea River,	301	11
Missions.		
Barbour,	07	02
Florida,	35	00
Pickens,	557	00

Appointments.

James Meek, President. *Stations.*—Montgomery, O. H. Shaver; Hayneville and Lowndesborough, W. Rice; Robinson and Wetumpka, J. M. D. Rice; Mt. Zion, W. C. March; Camden and Vaultz, B. Dulaney.

Circuits.—Lowndes, W. B. Sims; Mt. Jefferson, to be supplied; Rocky Mount, J. M. S. Deberry; Montgomery, A. D. Stewart, J. J. Lazenby; Coffeeville, I. J. Clark; Washington, to be supplied; Union, do.; Cahawba, do.; Cedar Creek, do.; Sumpter, J. T. Smith, W. G. Stanton; Coosa, E. W. Sewell; Henry, Wm. Luker; Barbour, L. Brooks; Pea River, Wm. Chapman: Gaston Mission, Br. Elliott; Mobile Mission, to be supplied.

Peyton S. Graves and B. S. Anderson left without appointments, at their own request.

D. Dowling, Assistant at Union Church and Oak Grove, Pea River Circuit.

W. A. Bowden, Assistant at Mt. Zion, and one other appointment on Pea River Circuit.

Antioch Church, W. A. Bentley, Assistant; E. Murphy two Sabbaths under the direction of his Quarterly Conference.

F. W. Moodie, two Sabbaths under direction of Quarterly Conference.

W. W. Hill, Home Missionary.

Samuel Johnson, Home Missionary.

Milo B. Abercrombie, *Chairman.*

From the Methodist Protestant.

New York Conference.

The 17th Annual Conference of the Methodist Protestant Church, of the New York District, met, according to appointment, in Tarrytown, N. Y., on the 17th of March, 1847, and closed on the 23d.

Conference was opened with reading and prayer by the President, E. W. Griswold. Wm. W. Stickland was appointed Secretary, and J. J. Smith, Assistant.

Appointments.

Wm. W. Stickland, President. *Stations*—1st M. P. C., N. York, Jos. J. Smith; 2d do. do., Dr. James Covel; Tarrytown, Joshua Hudson; Matteawan, Elizur W. Griswold; Tompkins Cove, Joshua Penny; Hartford, Robert Woodruff; Patterson, to be supplied; Milton, do. *Circuits*—Williamsburgh, Frederick Dickerman; Wilton, Thomas K. Witsel; Peekskill, John F. Felty; Suffolk, W. F. Harris; Bedford, Ransom Ballou; West Point, Denny Chapman; Cherry Ridge, Thomas Walsh;—Monroe, John S. Kingsland; Rockland, James W. Ireland; Centreville, Joshua Birch; Washington Valley, Stephen Huff; Middleburgh, W. Goodrich; Huntington, to be supplied; Bloomfield, do.; Bergin Point, do.; Newark, Bethel, N. J., Frederick Pilch; Brooklyn, do., L. I., William Burnett.

Left without appointments, at their own request.—Wm. H. Johnson, Dr. E. V. Brown, Samuel M. Main, Samuel N. St. John.

James Jerman, *superannuated.*

Withdrawn by Certificate.—Henry T. Hopkins, John H. Kirk, Samuel Moreland, John Blackmore, Joseph Henderson.

Removed by Transfer—John Hagans, James T. Wait.

Zenas Covel, *withdrawn without certificate.*

Abraham Shawger, *referred to the unstationed list.*

Jesse Oakley, *deceased.* J. J. SMITH.

An Affecting Incident, at the Md. Conf.

Many of the preachers were sadly deficient. They had labored faithfully, with but trifling pecuniary recompense. It was touching to the spectators to witness the liberality extended by the brethren in the ministry, who though they themselves had scarcely received a maintainance, were yet ready to share with those who had fared worse. A few hours before the final adjournment, a scene was presented which moved us almost to tears.

A brother well advanced in life, arose, not to reflect upon the appointing power, but to express a desire to be left without an appointment. His name had been announced for a certain field of labor. He was desirous to devote himself to the ministry. He had been among the first to suffer for reform; he was willing still to suffer.—But the prospect before him was dark—very dark. He had been compelled to expend *one hundred dollars* on his former field of labor above what he had received; was in debt to that amount; there was no prospect of support in the appointment assigned him; and in justice to himself and those to whom he was indebted he would be compelled to seek other means and use his hands to obtain a subsistence.

"I will be one of twenty to give five dollars to Bro. H——, if he will continue to travel," said a brother preacher.

"And I," responded another.

"And I," said a third.

"Put me down *fifteen* dollars," said a Lay brother.

A lady in the congregation slipped into our hand a five dollar bill, which was accordingly reported; and in less than fifteen minutes the heart of the poor preacher was made glad with the presentation of the amount, and his valuable services secured yet another year to the church! This is but a single case. There were several incidents of somewhat similar character. Truly it is more blessed to give than to receive. In this world of self-interest, how refreshing are these responses to the appeals of suffering worth.—*Methodist Protestant.*

Singular Fatality.—M. C. Gage of Royalton, Vermont, states that some years ago Mathias Rust of Tunbridge, while carrying wood into his house, fell and expired instantly; a few years after, the wife of Calvin Rust (son of Mathias.) dropped to the floor while about her ordinary duties, and died instantly, and the second wife of Calvin Rust died after a sickness of only forty-eight hours; on the 5th ult. Calvin Rust went to see the operation of raising stone from a quarry in East Bethel, and was instantly killed by the falling of part of the machinery; and on the 12th ult. Mrs. Ainsworth (sister of Calvin Rust) was riding in a sleigh down a hill, with an ox-sled loaded in front and another in the rear; the oxen in the rear were unable to hold back the load, and ran upon the sleigh and forward team, by which concussion Mrs. Ainsworth was killed.

Savage Murder.—Dr. J. W. Wilson, of Russellville, Kentucky, was murdered while sleeping in his office, on the 4th ult.

NEWS OF THE WEEK.

Six Men Drowned.—Capt. Coan, of fishing schr. Brinda, Provincetown, Mass., left that port on the 26th ult., for North Truro, in a sail boat.—The sea broke into the boat on the outer bar, and the anchor taking to the bottom held her from driving ashore. The men remained on the boat until six were washed off and drowned, namely, Capt. Coan, aged 55, Daniel Pendergrast, 16, Nathaniel Paine, 15, John Ridley, 13, Andrew Cassidy, 17, and Wm. Ortra, 15, all of North Truro except Ortra who was formerly of Charlestown. The bodies were recovered, except Ortra.

Mr. Bancroft.—Mr. Bancroft, our Minister at St. James, is making a short tour of the continent. Mr. Brodhead, Secretary of Legation, officiates in his absence.

A Strange piece of Despotism.—As far as France and Belgium are concerned, we need be under no apprehensions as to the further arrival here of immigrants in a state of destitution. We see by the Franco American that now, the French government requires all foreigners who pass through France to embark to Havre; 1st to have a passport signed by a French Ambassador; 2d to pay the price of their passage and the amount necessary for their provisions into the hands of the captain of a vessel; 3d to exhibit to the commissionary of Police the sum of 360 francs for each adult and 430 francs for each child under 18. The Belgium government only requires evidence of the possession of 200 francs for each adult, and 160 for each child.—*Scott's Weekly.*

Accident in Birmingham.—During the illumination last night, a young man in the employment of Henry Metz, had his hand torn to pieces by the explosion of a pistol, which he was in the act of firing.—*Pitts Com. Journal.*

Henry Dilliver, an old man of 70, who was among the American prisoners at Dartmoor prison in England, during the last war, died at the residence of his son in Somerset Co. N. J. on the 17th ult.

Fire and Loss of Life.—The house of S. Danner, Chambersburgh, Indiana, was consumed on the 16th ult. and three small children perished in the flames. The mother, attempting to rescue them, was also dangerously burned.—*N. Y. Sun.*

Dreadful Affair.—On Friday night week eleven persons found an untimely grave through sheer heartlessness on the part of the officers and crew of a full rigged ship from Bath, bound to Baltimore. It appears that the brig Rosanna, J. F. B. Brown, captain, of Baltimore, was on her way from Norfolk to Baltimore, loaded with pig iron. When between Rappahannock and Wolf Trap, he was run into by the ship spoken of. Capt. B. says he hailed the ship, but no notice was taken of him, immediately after the brig was struck. He then hailed for assistance, as his vessel was sinking, and was answered he must save himself. His vessel then went down; he saving himself by clinging to a skiff, from which he was saved by a vessel bound to Alexandria. There were twelve persons on board, of which only himself was saved. He gives the names of the crew; John H. Willis, Henry Wright, and Isaiah Johnson, all of Baltimore. The other eight were passengers, one of whom was a child he remembers the names of two of them—Misses Isabella and Jane Jones; both of Baltimore.

Accident.—A man, called by the boatmen "Virginia Dick," was drowned below McKeesport, yesterday morning. He fell off the boat, and all efforts to rescue him proved unavailing, until life was extinct. His *real* name was not known, nor did the little bundle which he left, contain any thing to clear up the matter. A small pocket testament was in his bundle, but it contained no name.—*Pitts. Com. Journal.*

Ohio State Finances.—It is gratifying to learn that the state of our Finances are in a more prosperous condition now, then they have been at any time since 1835. The Fund Commissioners already have money in New York, in readiness to pay the interest on our stock as it falls due, upwards of $300,000. This has been placed there out of the regular income of the State. No loans have been made to pay interest—no stock sold at a ruinous discount; or other property seized to satisfy public creditors.—*Urbana Citizen.*

Death on a Bottle.—Many remember a remarkably powerful man, who performed great feats of address and strength at the circus, named Ellsler. He was killed at the Theatre Porto Cabello. It appears that he was going through with his celebrated feat of standing on his head upon a pyramid of bottles, when one suddenly broke and he fell, killing himself instantly by the fall.

Back Broken.—A man had his back broke last week on the Little Miami Rail-road, at Todd's Fork, Ohio, while stooping to couple two cars of a freight train. Though still living, no hope of his recovery are entertained; how careful every one should be about rail-ways.

Two Men Drowned.—Mr. Belden, a ferryman in Hatfield, Conn., and one of two Germans who were crossing the Connecticut river with him on Wednesday last, were drowned by the boat's capsizing in a squall of wind. Their bodies had not been found on Thursday.—*N. Y. Sun.* 29 *ult.*

Starvation.—A careful estimate makes the number of deaths from starvation in Ireland, on the 25th of February, upwards of 36,000. Famine is a gaunt and terrible fiend.

Fatal marine disaster.—The boat of the fishing schooner James Henry of Scituate, Captain Howland, was found capsized off Brewster, Mass., on the 27th inst, and the bodies of five men on the beach. Names of the lost, Capt Elisha Howland, and his son, Charles Howland, Alfred Kelly, mate, and Moses Rogers, of Brewster, and Josiah Chase of Harwich.

A tale of Horror.

Two Thousand Human Beings Slaughtered.

Saunders' News letter of Dublin has the following:

"Ascension," 1st Jan., 1847

"We have just received news of a most horrible message on the coast of Africa. A slave depot, called Gallineos, known to have 2000 slaves ready for shipping, was so strictly blockaded by our cruisers that the slave owners, finding it impossible to embark the slaves, and not wish to the expense of feeding them, actually, in cold blood, beheaded the whole number, placing their heads on poles struck in the beach, saying, 'if you will not allow us to make profit of prisoners we take in war, we will kill all.'"

Two Stage Passengers Killed.—The Montreal stage sleigh, in passing through Royalton, Vermont, on Monday, 22d ult, was slewed from the road into White River, and Capt Leary, on his way from England to take charge of the steamship at Montreal, and a lady of Middlebury were killed. Five others seriously injured.

ACCIDENT & DEATH ON THE PORTAGE RAIL ROAD.

Correspondence of the Pennsylvanian.

HOLLIDAYSBURGH, April 23, 1847.

The "Long Level," between Planes No. 1 and
of the Portage Road, was yesterday the scene
another accident. The locomotive Bush hill
irst her boiler, killing instantly the engineer.
r. Patterson, and scalding the firemen so severe-
that his life is despaired of. There is said to
ave been a sufficiency of water in the boiler—if
t, the boiler was probably defective. The en-
ine being an old one, one of the many that have
een transplanted from the Columbia Road to
his, under the impression, I suppose, that any
ing will do for the mountains. The whole end
the boiler was blown out—part of which struck
Mr. Patterson, crushing in his skull. Mr. P., it
s said, was on his way to his brother-in-law's fu-
eral, and intended leaving the engine at the
lane for that purpose. The rule forbidding per-
ons to ride on the locomotive has been rigidly
nforced this season, which has, in all probability,
revented others from being involved in this ter-
ble calamity.

The Fire Last Night.

Our whole population was thrown into a buz of
xcitement last night, by the occurrence of two
arge fires—one succeeding the other—in build-
gs, used for similar purposes, one in Pittsburgh,
nd the other in Allegheny City.

The first was in Alleghany, shortly after dark.
t broke out in Green's Planing Machine Mill, sit-
ate on the bank of the canal, immediately above
Cedar street, which leads from the Hand street
ridge up to the commons. The Mill, a pretty
arge frame building, was totally destroyed; as were
hree or four small frame houses, occupied as
wellings.

This fire was scarcely well out before another
was discovered in the Cabinet shop of Messrs
Roberts & Kane, on Front st., between West and
hort sts., in this city. It may have originated in
shop adjoining. At all events it was soon en-
eloped in flames, which the wind speedily com-
unicated to several other buildings, viz:—Jones
nd Birkamer's Block shop, Hon. Charles Shaler's
welling, James Ellion's Blacksmith shop, and
he Paint Shop of Wm. Lees—all of which were
otally destroyed. Messrs. R. & K. and Mr. Lees
were burned out not long ago. Judge Shaler's fur-
nitur e was grea ly dama ed. The fir was so quick
his lady and family barely escaped without injury.
We understand there was no insurance on the
property lost by this fire—thedamage is several
housand dollars.—*Pitts. Gaz. May*, 1.

ASYLUM FOR COLORED ORPHANS.—A brief no-
ice of this noble and flourishing Society will not
e uninteresting to our readers. A few years
ince, a philanthropic young lady of the Society
of Friends, feeling solicious for the welfare of the
destitute colored orphan children, projected a plan
to rescue them from their helpless and depraved
condition. Aided by the contributions of some
benevolent citizens, who were inspired by her
devotedness and energy, she established a tempo-
rary asylum for their reception, and afterwards
applied to the corporation and obtained a lot of
ground near the first reservoir, in 43d st., and has
succeeded in erecting a large and beautiful edi-
fice, with every facility and convenience for the
benefit of its inmates. Thus far it has been sup-
ported by private liberality, and thousands of poor
children have been taken from the filth of gutters,
garrets and cellars; washed, clothed and cared for,
and the result has been to reclaim a class of unfor-
tunates who otherwise might have grown up a
scourge and curse to our city. There are at pre-
sent in the Institution 150 children, from 6 months
to 14 years old enjoying every comfort of life,
every advantage of sound, practical education, and
moral training, without sectarianism,—and it can-
not fail of making any one who may visit it, clean
and beautiful as it is conducted,—and see what
the energy of one woman, calling the philan-
thropy of others into action can do, more hope-
ful of the regeneration of the age.—*N. Y. Sun.*

REGRETTED.—Mrs. Walworth, wife of Chancel-
lor Walworth, died at the family residence, Sara-
toga Springs, on Saturday. She was a most esti-
mable woman.

ENTERPRISING.—Millbury, a little town in
Massachusetts, manufactured last year to the a-
mount of $1,000,000. It has 6 cotton mills, 4
woolen mills, 2 paper mills, 3 machine shops for
making cotton and other machinery; 2 iron foun-
dries, 1 sash and blind factory, 1 scythe estab-
lishment, 1 factory for making bevels, hoes, trow-
els, hay cutters, &c.; 1 for making railroad cars,
1 for black lead, 1 for tanning leather, beside
many small shops. A branch railroad connects
it with Boston and Worcester. On Monday last,
John Alger, of Douglass, Mass., was drowned in
the canal at Millbury.

EXPLOSION.—A locomotive exploded on the
Portage Rail Boad, near Holidaysburgh, Pa. on
Friday last, killing the Engineer, and scalding
the Fireman so badly that his life is despaired of.
—*N. Y. Sun.*

FOUND DEAD.—Robert Lyon, of Mercer coun-
ty, Ohio, was found dead in his chamber at the
Broadway House, Cincinnati, last week. He
was an old man, and probably struck by apo-
plexy.

ACCIDENT TO THE LAKE ERIE.—During the
high wind yesterday morning, the chimnies of
the Lake Erie were blown off, and the Captain
of a Canal Boat, which she was towing up, was
badly injured by one of the chimneys falling on
him.

P. S. We have, since writing the above, learned
that the person injured is Capt. Brown, of the Ca-
nal Boat General Scott. His ribs are broken, and
he is otherwise painfully wounded.—*Pitts. Com.
Journal.*

RAILROAD ACCIDENT.—The Philadelphia train
on Sunday evening near Elizabethtown, run over
a wagon crossing the track. One man was caught
by the cow-catcher and not hurt, the other had
both legs cut off and cannot live. At all crossings
they should use the steam whistle freely.

SCOTCH RELIEF.—While the friends of down
trodden and suffering Ireland are raising their
thousands to check the famine, those of Scotland
are not idle. The Caledonia Relief fund in Cin-
cinnati, for March and April, announce receipts
of $5,544,38, and the Committee appointed for
its investment, have purchased 1200 bbls. kiln
dried corn meal, to go via New Orleans, to Glas-
gow, to be distributed from thence among the suf-
fering Highlanders. The Scottish relief fund is
also accumulating in Philadelphia.

DIED on Saturday Evening at Boston, the Hon.
Martin Brimner, suddenly.

A GOOD OBJECT.—A lot of ground has been pur-
chased in Philadelphia, on which to erect an in-
stitution to be called the Robert Raike's Union
School. Its object is the same as that of the Rag-
ged Schools, in London. The building will ac-
commodate a thousand children, gathered from
the most destitute. God speed the cause.

FRESHETS.—Considerable damage is being done
by freshets on the Merrimack and other Eastern
rivers.

NEW AND VALUABLE INVENTION.—We have been
shown a newly invented mail bag manufactured
out of India-rubber, which, from its many excel-
lent qualities, will probably supersede those now
in use. The bag is so arranged that when closed
it is perfectly air tight, and of course, water-proof.
When filled with letters or any mailing matter,
sufficient air introduces itself to render the whole
extremely buoyant: and thus in case of accident,
such as the sinking of a vessel, the mail bags
would always rise to the surface of the water and
their contents be kept perfectly dry. Indeed they
would also serve as valuable life preservers, for
each bag will sustain from two to six persons, ac-
cording to its size, beside its contents. They are
manufactured by Messrs. Rider and Brother, at
Harlem, and can be afforded at about the same
cost as the leather ones. We hope the Post Mas-
ter General will lose no time in having them gen-
erally introduced, for we feel confident that many
of the losses and inconveniences so frequently oc-
curring through damage to the mails by rain and
loss of vessels, can thus be easily avoided.—*New
York Sun.*

SHOCKING.—On Friday night week, a full rigged
ship ran into the brig Roxana, bound from Bath
to Baltimore. The Captain called to the ship for
help, but was told to save himself. His vessel went
down, and of the twelve on board, he was the on-
ly one saved.—*New York Sun.*

LET OFF CHEAP.—A store-keeper in Camden,
South Carolina, who sold so much liquor to a ne-
gro as to kill him, was compelled by law, to pay
the full amount of his value.

RAILROAD ACCIDENT.—A freight and passenger
train over the Hudson and Berkshire Railroad fell
through a bridge, on Monday last, at East Chatham.
The engine and three freight cars went down and
were all smashed to pieces. The passenger cars
escaped the calamity. Only one person, a fire-
man, was injured, and he slightly.

A POWDER MILL, at Hobbs' Powder Works,
Barre, Massachusetts, exploded on Thursday last,
burning 1200 lbs of powder, and killing one man,
George W. Nurse, a native of Clarendon, Vermont,
twenty-six years of age. The loss of mill and ma-
chinery, about seven hundred dollars.

FRIGHTFUL.—As the Sunday train of the Peters-
burg railroad was crossing a bridge near Weldon,
N. C., the props gave way; and the mail and
passenger cars were torn from their wheels and
precipitated into the river. No passengers were
seriously injured, as the locomotive had crossed
the bridge, and held the whole train of wheels
suspended.

FRESHET.—The Connecticut river at Windsor,
was swollen on Thursday and Friday last to an
almost unprecedented height. The water was
never higher, according to the 'oldest inhabitant,'
save once in 1823.

Three thousand volunteers have already been
killed or died in Mexico. In the late war with
England only 1334 were killed, and 1673 wound-
ed.

DISTILLERY BURNED.—A distillery at New Rich-
mond, Ohio, after *burning*, no one knows how ma-
ny men, was burnt on the 5th ult. The fire com-
municated to eight dwelling houses, and destroyed
them.

There are seventy thousand kernels of corn in
a bushel.

Dimensions of the Principal European Churches.

The Roman Advertiser, of December 26th, in an
article compiled to show the impossibility of St.
Peter's at Rome, being ever crowded, gives some
curious statistics as to the comparative capacity
of the most celebrated churches in Europe. We
add a column, exhibiting the number of square
yards: "Those who attend at St. Peter's during
the august ceremonies of Christmas day, might,
perhaps, have imagined that temple, in all parts
opened to the public during the function, as much
crowded as possible. To show the impossibility
of St. Peter's being ever crowded, we annex the
following statistics of its capabilities, as compar-
ed with other great churches, allowing four per-
sons to every quadrate meter [square yard:]

	Persons,	Sq. yd.
St. Peter's,	54,000	13,500
Milan Cathedral,	37,000	9,250
St. Paul's, Rome,	32,000	8,000
St. Paul's London,	24,600	9,400
St. Petronio, Bologna,	24,400	6,100
Florence Cathedral,	24,300	6,075
Antwerp Cathedral,	24,000	5,000
St. Sophia's Constantinople,	23,000	5,750
St. John's Lateran,	22,900	5,725
Notre Dame, Paris,	21,000	5,250
Pisa Cathedral,	13,000	3,250
St. Stephen's Vienna,	12,400	3,100
St. Dominic's, Bologna,	12,000	3,000
St. Peter's, Bologna,	11,400	2,850
Cathedral of Sienna,	11,000	2,750
St. Mark's Venice,	7,000	1,750

The Piazza of Peter's, in its widest limits, al-
lowing twelve [persons] is the quadrat meter
[square yard.] holds 624,000; allowing four to
the same drawn up in military array, 208,000.
In its narrow limits, not comprising the portico
or the Piazza Rusticucci, 474,000 crowded, and
133,000 in military array, to the quadrate meter.

GENERAL DROMGOOLE—One of the Congressmen
lately elected in Virginia, has since died after a
very short illness. This will leave a vacancy to
be filled by a new election.

JOSEPH OLDS—Of Circleville, died on the 27th
ultimo, aged 52 years. He had long been a prom-
inent and highly respected citizen of the State of
Ohio, and had taken an active part in her public af-
fairs.—*Zanesville Gazette.*

COLUMBUS POSTMASTER.—We see it stated that
SAMUEL MEDARY has been appointed postmaster
at Columbus, in the place of JACOB MEDARY, de-
ceased.—*Zanesville Gazette.*

THE NUMBER OF SLAVEHOLDERS.—In Kentucky
where the number of small slave-holders is great-
er in proportion than in the Southern States, there
are, according to the auditor's books, but 31,000
slave-holders, in a population of 275,000 whites,
over twenty-one years of age.

The Lutheran Church has one thousand con-
gregations in the United States. One hundred
thousand people belong to this denomination.

DENMARK.—The King of Denmark has deter-
mined to grant a constitution to his subjects.

MISSIONARIES FOR CHINA.—The Boston Tran-
script says that Rev. Messrs. E. Doty and J. O.
N. Talmadge sailed from Boston on the 15th inst.,
for China, under the direction of the American
Board of Missions, and Rev. Messrs. Judson, D.
Collins, and M. C. White, under the direction of
the Methodist Episcopal Board. Previous to sail-
ing, appropriate religious services were held on
board the ship Heber, conducted by Bishop Janes
and rendered the more interesting by the union of
different Christian denominations.—*Sabbath Re-
corder.*

JOHN RANDOLPH.—A few years before the death
of Mr. Randolph, he was one morning, during the
session of Congress, walking from his lodgings in
Washington to the Capitol, in order to take his
seat in the House. It so happened, that as he pas-
sed along the Pennsylvania avenue, he fell into
company with Edward Stabler, an eminent minis-
ter in the Society of Friends, with whom he was
acquainted. As they were passing along the street,
they met a wagon in which were crowded a num-
ber of colored women and children, followed by
twenty or thirty men hand-cuffed and chained to-
gether, and guarded by two armed white men on
horseback. This spectacle, coming as it did, sud-
denly before them, produced a strong sensation in
them both, and they involuntary stopped until the
whole had passed, without a word being spoken by
either of them. After a short pause, Edward Sta-
bler remarked:—"This is indeed a shocking
spectacle—to be exhibited here,—almost under
the shadow of the Capitol of the United States!
We profess to be the advocates of equal rights, and
claim to be the first people in the world, and yet
we here see before us a number of our fellow-men,
without having commited any breach of the laws,
or being charged with any offence whatever, chain-
ed like condemned criminals, and driven under the
very eyes of the national legislature now in ses-
sion, like beasts to market!—The nations of Eu-
rope have their several ministers and representa-
tives here, who will witness this scene, and who,
probably, will make it known to their respective
governments. What must people of other nations
think of us, when they will learn that in the face of
all our boasting professions about liberty, we per-
mit the most odious tyranny and cruel oppression
to be openly practised upon millions of our people
with impunity?" Randolph remained silent for
a minute, and then said, with emphasis:—"Sir,
I do not care what Europe, or what the people of
any other country may think or say of us—this
is of no consequence, and I wholly disregard it."
He then in a subdued tone, and with much earn-
estness, added, "But when I reflect upon what God
Almighty may think of us, I confess to you that I
tremble for my country!"—*Baltimore Visiter.*

DREADFUL SHIPWRECK.—An emigrant Hamburg
ship, while on her passage to Canada, was lost in
the Gulf Stream, and dreadful to relate, 160 em-
igrants of the crew perished. She was called the
Stephonie, Capt. Berger, and left Hamburg in Oc-
tober. The master and four of the crew are re-
ported to have been picked up in an open boat
by a schooner from New Orleans.—*N. Y. Sun.*

A fleeting Story.

The following story we heard a short time since
from a young female in humane life—an emi-
grant from Ireland. During the recital, the ex-
pression of her fine intellectual face, her fast
flowing tears, attested a truth we all admit—that
warm hearts and gentle sympathies may exist
where the refinements of polished life are want-
ing. The narrative is in our hands—it has lost,
along with the strong accents of her country,
the touching simplicity of her original narra-
tion.

"The steerage of our ship was crowded with
passengers of all ages, and before we had been
long at sea a malignant disease broke out among
the children on board. One after another sick-
ened and died, and each was in its turn wrap-
ped in its narrow shroud and committed to the
deep, with no requiem but the bursting sigh of a
fond mother, and no obsequies but the tears of
fathers and brothers and pitying spectators. As
they sullenly plunged into the sea, and the blue
waves closed over them, I clasped my own babe
more strongly to my bosom, and prayed that
Heaven might spare my only child. But this
was not to be. It sickened, and day by day I
saw that its life was ebbing, and the work of death
begun. On Friday night it died and to avoid the
necessity of seeing what was once so beautiful,
and still so dear, given to gorge the monsters of
the deep, I concealed its death from all around
me. To lull suspicion, I gave evasive answers to
those who inquired after it, and folded it in my
arms, and sang to it, as if my babe was only sleep-
ing, for an hour when the cold long sleep of death
was on it. A weary day and night had passed a-
way, and the Sabbath came. Like others, I wore
my neatest dress, and put on a smiling face—but
no! it was a heavy task, for I felt that my heart
was breaking. On Monday the death of my child
could no longer be concealed, but from regard to
my feelings the Captain had it enclosed in a rude
coffin, and promised to keep it two days for buri-
al, if in that time we should make land. The
coffin was placed in the boat which floated at the
ship's stern, and through the long hours of night I
watched it—a dark speck on the waves, which
might shut it from my sight forever. It was then
I thought of my dear cottage home, and my na-
tive land, and the kind friends I had left behind
me, and longed to mingle my tears with theirs.
By night I watched the coffin of my babe, and by
day looked for the land—raising my heart in
prayer to Him who holds the winds in his hand,
that they might waft us swiftly onward. On the
third morning, just as the sun had risen, the fog
lifted and showed us the green shores of New
Brunswick. The ship was laid to, and then the
captain with a few men, left, taking the coffin
with them. I was not permitted to go, but from
deck of the vessel I could see as they dug the
grave thick shades of the forest trees, on the edge
of a sweet glade, which slooped down the wa-
ter—and in my heart I blessed them, and pray-
ed that God would reward their kindness to the
living and the dead. When they returned on
board, the Captain came to me and said: 'My good
woman, the place where your son is buried is
Greenville, on the coast of Brunswick. I will write
it on a piece of paper, that you may know where
his remains lie.' I thanked him for his care, but
told him the record was already written on my
heart, and would remain there till my blest boy and
I should meet in a brighter and happier world."

STRIKING HISTORICAL EVENT.—The destruction
of the French armament under the Duke D'An-
ville, in the year 1746, should be remembered
with gratitude and admiration by every inhabi-
ant of America. This fleet, consisting of forty
ships of war destined for the destruction of New
England. It sailed from Chebucto, in Nova Sco-
tia, for this purpose. In the meantime, the pious
people, apprised of their danger, had appointed a
season of fasting and prayer to be observed in all
their churches. While Mr. Prince was officia-
ting in Old South Church, Boston, on this fast-
day, and praying most fervently that the dreaded
calamity might be averted, a sudden gust of wind
arose, (the day had till then been perfectly clear
and calm,) so violent as to cause a loud chatter-
ing of the windows. The reverend pastor pau-
sed in his prayer; and looking round upon the con-
gregation with a countenance of hope, he again
commenced, and with great devotional ardor,
supplicated the Almighty to cause that wind to
frustrate the object of their enemies. A tempest
ensued, in which the greater part of the French
fleet was wrecked. The Duke D'Anville, the
principal general, and second in command, both
committed suicide. Many died with disease, and
thousands were consigned to a watery grave.—
The small number who remained alive returned
to France without health and without spirits; and
the enterprise was abandoned, and never again
resumed.

With reference to this and other similar instan-
ces, the late President Dwight remarks, in a dis-
course on answers to prayer: "I am bound as an
inhabitant of New England, to declare, that, were
there no other instances to be found in any other
country, the blessings communicated to this, would
furnish ample satisfaction concerning this sub-
ject to every sober, much more to every pious
man.—*Dr. Wisner.*

A SINGULAR LIFE PRESERVER.—The following
singular circumstances we copy from "Scott's
Recollections of a Naval life." A marine, who
had just joined the ship, and who was unacquain-
ted with the excellent qualities of the dog, endea-
vored while bathing to entice him from his station
into the water. The noble animal paid no atten-
tion to his invitation. One of the crew told the
marine that if he swam out of the sail, and would
call out as if in distress, and suit the action to the
word, Mr. Boatswain would certainly obey his
summons. The marine took the hint, got out of
the sail, and began to enact the part of a drown-
ing man to perfection. The dog instantly sprung
into the water, with his ears erect, his eyes flash-
ing fire from intense anxiety, away he swam for
the soldier, who, on the approach of his canine
friend, began to have some misgiving as to the wis-
dom of his proceedings. He now become alar-
med lest the dog should seize, which manœuvre
Boatswain appear resolved to execute. His fears
increased with the dog's endeavors to affect his
purpose; and finally he roared out most lustily
for help from his shipmates. The louder the poor
fellow sung out, the more determined was the sa-
gacious brute to seize him, and he very soon ac-
complished his purpose, grasping him firmly by
the hair, at the back of the neck, and twisting his
face towards the heavens, brought him along side
amidst the convulsive roars of laughter of the
whole of the ship's company and the piteous cries
of the jolly marine. Boatswain would not resign
his hold till the frightented man was assisted up
the side; the bite of a rope being then placed over
board for his conductor, he placed his fore legs
in it up to his shoulders, and holding himself stiffly
out, was hauled up, and calmly resumed his watch
as if nothing had happened.

A PLEASANT (?) BED-FELLOW.—I was awaken-
ed last night by a violent storm of thunder and
lightning, and wind and rain. Hard dreaming as
I was, I had sense enough to feel something mov-
ing in the bed, and by the light from a flash of
lightning, to my unspeakable horror, I saw crawl-
ing over the matrass, a cobra de capello, (the most
venomous of serpents.) He reared his head when
he came to my body, and slowly crawled on to
my leg; and, as there was nothing over me but a
thin cotton sheet, I could distinctly feel the cold,
clammy body of the venemous reptile through the
sheet.

The heat of my body seemed agreeable to the
monster, as he coiled himself up there. I lay dead
still. I knew my life depended on my remaining
motionless; for, had I moved a leg or arm he would
instantly have bitten me, after which I could not
have lived many minutes. A cold sweat ran in a
stream down my back; I was in an agony of ter-
ror. Home and friends, and all that was dear to
me, rushed to the memory; my whole life passed
in review before me. I saw no way of escape,
and I considered my doom sealed; every flash of
lightning showed me my bed-fellow in all his loath-
someness. Well, there the reptile lay, but how
long no one knows; to me the time appeared in-
terminable. When I had lain in one position a-
bout three hours, my legs became sore and stiff,
from having been so long motionless; and at this
time I gave an involuntary shudder, which attrac-
ted the notice of the reptile. He raised his head
about a foot high, thrust out his forked tongue, and
looked around him, as if for some living object to
prey upon. I now thought it was all over with
me. I prayed mentally (for I dare not move my
lips for fear of attracting notice) for the forgiveness
of my sins, when, Heaven be praised, the reptile
unfolded his coils, and crawled slowly away from
off my limbs, on to the bed, down by the bed-post
to the floor, and then left me. It has been said
poverty makes a man acquainted with strange bed-
fellows; it might be added, so does wandering in a
foreign clime.—*A Journal of a Wanderer.*

The sea has been sounded to the depth of two
and a half miles, and no bottom found.

There are nearly 30,000 persons in the State of
Illinois, over 20 years of age, who cannot read.

NOTICES.

Driftwood Mission, Indiana, April 19, 1847.

BROTHER BASSETT: We are placed in rather an awkward
position, on this little Mission, in consequence of being left
without any pastoral care. The Superintendent, Brother
Sevier, left for home, about the first of January, with ap-
pointments out, and we have not heard of him since.—
Whether he has been called home to his reward, where
the weary are at rest, or prevented by sickness of himself
or family, we do not know, nor can we hear. If this should
meet his eye, or that of any other person that can give in-
formation, they will please let us know by letter or other-
wise.

We are in a cold state on this Mission, at this time. Re-
ligion appears to be almost extinct with many that, not
long since, were warm professors. J. M. BYARLAY.

TANNER'S CREEK CIRCUIT, IA. CON.—The third quar.
meeting is to embrace the 5th Saturday and Sunday of
May next. Ministerial aid is most ardently solicited.
Mt. Pleasant, Meeting House is the place.

W. W. PAUL.

Martinsburgh Mission, Muskingum District.—Our third
Quarterly Meeting is appointed on the 8th and 9th of May.
It will be at the Old Acre Church, three miles South of
Martinsburg; to which I would invite, of the unemployed
Brethren, the Honored Joseph Thrap, and Joel, his Son:
The Venerable C. Springer, the Rev. P. Inskeep, and A.
Channell. And to the engaged workmen of Israel, let me
say, not wishing to hinder you who are or should be at
your fields, already white or ripe for harvest, if you can
come, Brethren, come and help. Men of Israel, help.

Yours, &c., J. K. DUFFY.

Woodsfield Circuit, Muskingum Conference.—Brother
Clancy is requested to attend our third Quarterly Meeting,
three miles South of Woodsfield, to be held in Jackson
School House, the last Sabbath in May. Call with Isaac
Pearce. We are getting along in harmony and peace.

H. T. LAWSON.

Zanesville Circuit.—Our third Quarterly Meeting will
be held at Claylick, commencing, May 22d. Brother Kin-
ney is invited; Brother Munhall is engaged, and Brothers
Bassett, Nicols, and Remsburg, have been invited, but have
not definitely responded. C. S. CALLIHAN.

ANNUAL SERMON.—The Annual Sermon in behalf of the
American Sunday-school Union, will be preached on Sun-
day Evening, May 16th, at the Church on Washington
Square, by Rev. GEORGE W. BETHUNE, D. D. Service to
commence at ¼ before 8 o'clock.

ANNUAL MEETING.—The services commemorative of the
TWENTY-THIRD anniversary of the American Sunday-school
Union, will be attended at the MUSICAL FUND HALL, Locust
Street, between Eighth and Ninth Streets, Philadelphia,
on Monday Evening, May 17th.

☞ To avoid confusion and disappointment, tickets will
be issued, as in former years, and may be obtained at any
time after May 10th, at the Society's buildings, No. 146
Chestnut street, or of any of the Officers or Managers of
the Institution.

NEWARK CIRCUIT.—Our third Quarterly Meeting will
be held at Elizabethtown, (Perryton,) Licking county,
commencing, May 28th. Brothers Case and Bassett are
invited; and Brothers Ragan, Marshall, and J. Thrap, are
engaged to be in attendance. W. MAYNARD.

PENNVILLE CIRCUIT. *Musk. Con.*—Our third quarterly
meeting will be held at Mt. Pisgah, commencing, May
20th. The brethren at this place have a meeting house
well nigh finished, and intend to have it completed for this
meeting, at which the dedication will take place. Br. W.
Hatfield is expected to attend according to promise. And
we invite any other brethren, either travelling or local,
who can make it convenient to attend and help us. And
we solicit the prayers of all whether present or absent.

C. J. SEARS.

Bucyrus Circuit, Musk. Conference.—Our
next Quarterly Meeting will be held at Everhart's
School House, commencing, May 29th. To
this meeting we respectfully invite Brs. G. R. Bow-
man, J. Jack, I. Thrap, G. M. Scott, and J. Sow-
der. Please remember, I am alone, and need help.
Come, by all means.

A. S. ROBINSON

Delaware Circuit, Muskingum Conference.—
Our third Quarterly Meeting will be held in the
neighborhood of Br. Langwell's, three miles
south of Eden, commencing the last Saturday in
May, (29th.) To this meeting we invite T. Pot-
ter, S. Catlin, S. Lancaster, A. K. Earl, A. S.
Robinson. We have no ordained Elder on this
Circuit, and have sustained some disadvantage
on account of it. I give notice at this early peri-
od, that the brethren may have time to arrange
their business and attend. Don't fail to come.

WM. HATFIELD.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for
me, and if spared I'll fill them, or have them fill-
ed.

Braxton	Circuit	2d	Sunday in	May
Greenbrier	"	3d	"	"
Huntersville	"	4th	"	"
Valley	"	5th	"	"
Legonier	"	2nd	Sunday in	June
Johnstown	Station,	3rd	"	"
Susquehanna	Ct.	4th	"	"
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio Conference.

Presidential Visitation.

Portage	Circuit,	May	8.
Mt. Blanchard	"	"	15.
Richwood	"	"	22.
Union	"	"	29.
Springfield	"	June	5.
Miami	"	"	12.

I Request the Superintendants, on the above
Cts. to give notice through the Western Recor-
der, where their meetings will be held in their
Charges. J. M. YOUNG.

Muskingum District.

DEAR BR. BASSETT: You will please insert in the Re-
corder, that if spared, I will visit

Portsmouth	Circuit,	4th	Sunday	of May.
Columbia,	"	5th	"	"
Woodsfield,	"	1st	"	June.

GEO. CLANCY, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

R. Sears,	N. Y.	J. S. Kabb,	O.
J. C. Hazlett,	Pa.	I. Thrap,	O.
O. Warrington,	O.	R. Rose,	O.
T. Foster,	O.	D. R. Helmick, 1 sub.	Va.
H. Cullens,	O	V. Lucas,	Pa.
N. Gillespie,	Va.	T. Shipp, 1 sub.,	Ia.
E. Bassett,	Ia.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
E. Y. Reese,	W. M'Guigan,	9	8	1 00
O. Warrington.	Jos. M. Buxton,	9	22	2 00
R. Rose,	M. Ogan,	9	25	2 00
J. Besant,	Wm. Coffman,	8	30	3 00
Dr. R. Safford,		9	6	2 00
Th. Foster,	J. Hastings,	9	26	2 00
"	G. W. Farmer,	8	26	2 00
D. R. Helmick,	Z. M'Abee,	8	39	2 00
N. Gillespie,	W. Gray,	9	22	2 00
T. Shipp,	J. K. Dawson,	9	30	1 00
"	L. Ellis,	8	26	1 00

New Subscribers this week, 3. Discontinuances, 4.

Received for Annual Register.

H. Collings, Indiana, - - - - - - - - $2 00.

Brother D. R. Helmick, we thank you for the correction
in the case of J. O. H. In our 5th number, he is credited,
per Brother Springer, for Volume 7. Therefore our claim
is only for one-fourth of Volume 8. We are always glad
to make any correction, as we wish all things *right.*

Brother T. Shipp, the payment sent by Brother H. C.
was just the amount of our claim. However, we will be
pleased to send him the paper 3 months at your suggestion.

Brother J. S. Hudson, what is the address of your friend
Wm. Wilson? The package is not yet sent him.

Brothers C. J. Sears and O. V. Warren will look for their
lot of books at N. Springer's or at the Collector's Office.

Brother W. Remsburg, your lot of books is in waiting,
at O. White's.

MARRIED,

At Washington, Pa., on the 15th April, 1847, by REV. J.
C. HAZLETT, MR. SAM'L. BURCHFIELD, of Steubenville, Ohio, to MISS ELIZABETH GRIFFITH, of Wash-
ington, Pennsylvania.

On the same day, at the same place, by the same, MR.
ELIJAH TAYLOR, of Zanesville, Ohio, to MISS ISA-
BELLA QUINN, of Washington, Pa.

On the 27th April, at the same place, by the same, MR
L. M. LAYTON, of Manchester, Pa., to MISS ELIZA-
BETH OLIVER, of Washington, Pa.

On the same day, at the same place, by the same, MR.
H. T. LAYTON, of Manchester, Pa. to MISS ANN ORR,
of Washington, Pa.

☞ Washington, Pa., is certainly acquiring celebrity, as
a fine place for gentlemen to obtain wives.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $4,50,—Wheat, 75,—
Corn25,—Oats 18@20.,

CINCINNATI.—Flour $4,80@$4,70,—Wheat 85,—Oats
37@40,—Corn 40@45. Beef Cattle $4,25@$5,00 ℔ cwt
—*Cincinnati Commercial*

PITTSBURGH.—Flour $4,44@$4,50,—Wheat 70ct's,—
Corn 35@40,—Oats 25@30,—Bacon, 7@7½.—*Commercial.
Journal and Gazette.*

PHILADELPHIA.—Flour $6,62@$7,—Wheat $1,45@
$1,55,—Corn 80@83. Beeves, demand good, $6,50@$9,00
℔ cwt. Swine, $7,00@$8.—*Bicknell's Reporter.*

BALTIMORE.—Flour $6,75@$6,80,—Wheat $1,22@$1,50,
—Corn 87½,—Beef Cattle $6,00 to $7,75,—*Methodist Prot-
estant.*

☞ DISSOLUTION OF PARTNERSHIP ☜

THE Partnership heretofore existing under the name
and firm of J. J. ANDERSON & Co., has this day been
dissolved by mutual consent. It is therefore necessary for
all persons indebted to said firm to call and settle their ac-
counts. Those having claims against said firm, will present
them to F. R. POTTS, at the old Stand, for settlement,—
who is authorized to settle all accounts.

Putnam, O., March 11, 1847. J. J. ANDERSON,
FR'S. R. POTTS.

THE BUSINESS of the Foundry will hereafter be con
ducted by the Subscriber, at the old Stand.

mar. 18, '47.] FR'S. R. POTTS.

CHEAP GOODS IN PUTNAM!!

I AM NOW RECEIVING AND OPENING
AN ENTIRE NEW STOCK OF GOODS,
Which have been selected with MUCH CARE, and will be of-
fered at EXTREMELY LOW PRICES, for Cash or Country
Produce.

I have determined to do a READY PAY business, and I
WILL NOT BE UNDERSOLD, by any person either in
ZANESVILLE OR PUTNAM!
And wish particularly to say to those who have been in
the habit of running to Zanesville, CALL AT THE
CHEAP CASH STORE;
You shall be suited at the shortest prices.
My Stock consists of the usual varieties of FOREIGN AND
DOMESTIC DRY GOODS, BOOTS AND SHOES, HARDWARE,
QUEENSWARE, GROCERIES, PAINTS, DYE-STUFFS, &c.
To my friends and the public, I will say that a call will
be thankfully received, and that all shall have prompt
attention and the full worth of their money.
All kinds of country trade taken in Exchange for goods,
STONEWARE NOT EXCEPTED.
Putnam, April 22, 1847.] W. F. LARGE.

IMPORTANT NEWS!!
WE embrace a leisure moment this morning to inform
the pulic that we have received and opened
OUR SPRING GOODS,
Which render our stock larger, and more complete, than
ever before. We stop not to PUFF goods or prices, but
invite ALL to an examination, with the assurance that
we will take pleasure in exhibiting our Goods, and
WILL NOT BE UNDERSOLD.
To our Country Friends we say, bring on your
OATS, BACON, BUTTER, WOOL,
CORN, LARD, EGGS, FEATHERS,
FLAX-SEED, TALLOW, BEES-WAX, STONE-WARE, &c.,
Where you will receive AS GOOD PAY, and AS MUCH OF IT,
as at any other establishment. L. & P. WILES.
FIRST STORE BELOW THE MILL.
Putnam, April 22, 1847—3 w.

ROAD NOTICE.

THERE will be a petition presented to the Commission-
ers of Muskingum county, at their June Session, for
the vacation of a certain part of the old Boling-green road,
in said county, commencing at the Thornville road, be-
tween the lands of Benjamin Hall and Curtis Willey, and
running to the Gratiot road, between William Hamilton
and the widow Griffith. [April 22d, 1847.

1000 VARIETIES OF BOOKS, MAPS, CARDS, &c.,
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American Sunday School Union,
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PARENTAL RELATIONS,	NARRATIVES OF REAL LIFE,
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50; and the whole in a neat case, $97,50.

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THE SUNDAY SCHOOL JOURNAL,

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in advance—a valuable Family Newspaper and Sabbath
School Teacher's Guide; in a form suitable for binding.
Not less than four copies sent to one address.

THE Y

POETRY.

Written for the Western Recorder.

The Orphan.

Once I had a cheerful home,
Friends beloved and parents dear;
Now an orphan all alone,
'Reft of all I cherished here.

Sheltered by a sylvan wood,
Where the tuneful birds would sing,
There our lowly cottage stood,
And with joy the walls would ring.

Winding slow before our door,
Flowed a little babbling stream;
Oft I cull'd the lovely flower,
Blooming on its margin green.

Ran I o'er the verdant hill—
Step as light as mountain air—
Blithely as the laughing rill,
Free from life's corroding care.

Meek my Mother—like the dove—
Pure as a bright summer day,
Or the stars that shine above,
Singing on their azure way.

Kindly would she cheer the poor,
Wipe away the orphan's tear,
When they sought her friendly door,
Sighed around their parent's bier.

Death, alas! soon laid his hand,
On her kind and gentle brow;
Passed she to the spirit land,
Left am I an orphan now.

'Neath the drooping willow's shade,
Where her cherished ones did sleep,
Was her lowly pillow made,—
There no head reclines to weep.

Desolation reigns supreme—
Silent is the cottage hall;
In the garden, on the green,
Now the stranger's footsteps fall.

In the solitude of night,
Weep I oft beside her tomb;
By the moon's pale silver light,
Shining through the solemn gloom.

Sighing now for her that's gone,
Weeping o'er her memory,
Gloomy in the world, alone,
None have I to comfort me.

In a world of selfishness,
Who will hear the orphan's sigh?
Who will soothe his deep distress,
Wipe the tear drop from his eye.

Floating on life's turbid river,
Will a star of friendship's beam,
Shine upon my pathway ever,
As I sail adown the stream?

Yet with joy my heart shall wake,
Though deep sorrows fill my cup:
Man the orphan may forsake,
But the Lord will take him up.

Solitudingian Cabin, April, 1847. [ANON.

Written for the Western Recorder.

Spring.

Now 'tis Spring, yes, 'tis Spring,
Hark to the pretty birds, how they sing,
They make the woods and forest ring
With their tuneful lay.
See the red-bird and the thrush,
How they hop from bush to bush,
While dame Nature seems to push
All things up so gay.

Watch that tiny flowret rise,
To hail the warbler as it flies
And soars and mounts up to the skies,
To sing its Maker's praise.
All nature seems so bright and gay,
Since dreary winter's passed away,
The merry lambkins skip and play,
In the warm sun's rays.

See the purling streamlet flow,
Through the orchard and meadow,
See the pebbles down below,
Sparkling on the ground.
Now the flowers shoot up their head,
From out old dreary winter's bed;
Soon their fragrance they will shed,
On all around.

Summer, too, will soon be here,
To fling its garland on the bier
Of stern old winter; and to cheer
Our drooping spirits up.
The life-blood courses through our heart,
And seems to give our pulse a start,
It surely has the healing art
In its bright cup.

Then Autumn, too, with outstretched arms,
Will soon be here with all its charms,
And amply fill store-house and barns,
With all its sweets.
Now its fruits, how bright and mellow,
The green leaves turn red or yellow,
While each good and social fellow,
His neighbor greets. [SOPHIE.

Putnam Ohio, April 18, 1847.

Biographical.

Written for the Western Recorder.

MRS. SUSANNAH ROGERS.

Mr. Editor: For the first time since I commenced my itinerant labors am I called upon to record the ravages of death among the different flocks over which I have from year to year had the oversight. He has entered our fold and taken from our communion, Sister Susannah Rogers, consort of Brother George Rogers. She departed this life on the 13th instant, after an illness of six or eight weeks, in which she made manifest to all with whom she conversed, that the grace of God was sufficient to sustain her, even though passing the vale of death. Sister Rogers was born in this (Crawford) county, January 2, 1825, of respectable parents, belonging to the Friends. She was of course, a member of that Society, and filled her place with dignity till her marriage, when by that act she became disconnected therefrom. After the lapse of one year, it pleased God, through the instrumentality of a protracted meeting held by Brother Case, while travelling this circuit, to translate her and her husband from the power of Satan unto God. Since that time she has lived so as to teach all with whom she was conversant that she was but a pilgrim on earth. She was a meek and lowly christian, an ornament to the class with which she was connected. In her sickness I had the pleasure of being with her, and witnessing her christian fortitude, in suffering the will of her Master. Her language to her husband continually was, 'Weep not for me—all is well.' At one time she called him to her bed, and bade him farewell with as much composure as if she was going on a visit. The morning she departed, when unable to converse, Brother Rogers said to her, 'We will soon be parted.' She answered, 'Yes.' I then said to her, 'Susannah, you will soon be with Jesus.' She uttered, 'Yes,' and tried to continue, but could not be understood. Thus died our beloved sister. She has left a numerous circle of friends to mourn her absence, among which are a beloved companion and two children. But why weep?—their loss is her gain. I would say to Brother Case, that the same heavenly-mindedness which was manifested at her spiritual birth when she embraced Christ, was manifested at her departure.

A. S. ROBISON.

Bucyrus, Ohio, April 24, 1847.

Written for the Western Recorder.

MRS. MATILDA HARRIS.

Mr. Editor: I again take up my pen to record the ravages of death. He has torn from the embraces of the family and church, Sister Matilda Harris, consort of Cuthbert Harris. She died on the 19th instant, in the triumphs of saving faith. Sister H. was born October 9, 1809, in Bedford co., Pennsylvania, of respectable parents, but not favorable to religion. She therefore had not the advantages of religious training. She was married at the age of 26, and removed to this State and county, in the fall of 1838. Sister H. was the subject of many afflictions, which she bore for years, without an interest in Christ, but in the fall of 1841, or '42, when Br. Burnet travelled this circuit, it pleased the Lord to call her and her husband to turn from sin. They obeyed the voice, and at a protracted meeting held by Brother B., on Broken Sword, at the old school-house, noted as the place of so many conversions, it pleased the Lord in answer to prayer, to adopt them into his family, from which time sister H. lived so as to adorn the doctrine of God her Savior, and to show that she sought a city that hath foundations. In health she was a pattern of piety. The writer frequently visited her when on her death bed, and always found her in a calm and composed state. At one time after prayer, weak as she was, she could be heard for some distance, praising God, and exhorting all in the house. I asked her if her way was clear. She answered, there was not a cloud to darken her sky. She had given up all earthly things, and was very desirous to be absent from the body, and to be present with Christ. The night before her departure, she conversed freely with her husband. She said she was ready, and then broke out in a strain of prayer for her husband and children, that God would keep them, and bring them to her. She then tried to sing, but could not. About 6 o'clock on Monday morning, she requested to have her bed fixed. It was done. When she was laid upon it again, she said, O, good Lord, take me to rest, and in less than five minutes she was gone to her long desired rest.

A. S. ROBINSON.

Bucyrus, Ohio, April 24, 1847.

Theological.

Written for the Western Recorder.

THE DEVIL.

The subject of the existence of created intelligences called devils, on various occasions, has excited no small amount of controversy. Certain persons seem to be greatly embarrassed about the manner in which the devils came into existence. From their enmity against God and all moral goodness, they are led to the conclusion to which Manes appears to have anciently arriven; that is, that there are two eternal principles in existence, one only good, and the other only evil; not considering that a being, or beings, which were once morally good, may become morally bad, by an abuse of their powers. This has been the case with man himself; he was created with moral purity, and was endowed with all the powers requisite to enable him, voluntarily, to perform the duties obligatory upon him; but he abused his powers—violated the law under which he was placed by his benevolent Creator, and forfeited his claims to the Divine favor, and became morally corrupt. These angels, we have the best reasons to believe, were, by the Lord, created perfectly good and holy. That there can be but One Eternal Being, who is intelligent, it seems to me, the scriptures decide to be true. All things in existence were either created, or they have existed from eternity. Whatever has existed from eternity cannot be dependent for its existence, for it must necessarily exist; and, consequently, would be under no moral obligations, if intelligent, to render an account to any other being for its conduct; unless we suppose a stronger arbitrary power has subjugated it, and thus compelled it to answer for its conduct, which no good being, possessing superior power, would ever attempt. God, our Heavely Father, is not, as the slothful servant accused his Lord of being a hard man, taking up that he laid not down, and gathering where he had not strowed; but He is a just and good Being; hence, he would not call these to account to him in the day of *judgment*, unless He was the author of their existence, and they had, from him, received all their powers. The scriptures say, *For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.* 2. Peter II. 4. *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.* Jude, 6. It is here definitely shown that these evil spirits are held responsible for their conduct.

To deny that God created the fallen angels, is to deny the authenticity of the scriptures; for these, in numerous places, declare that God created all things, both visible and invisible; and that, *All things were made by him.* John, 1. 3. These fallen angels are things; hence, they were made by our Creator. A great difficulty with some appears to be, how to account for any criminal actions taking place in the holy abode of the Most High. How, say they, can sin enter heaven? This difficulty may, in a great degree, have its origin in a misconception of heaven, as it respects these spirits; for where God the Lord approbates, and dwells in his rational creatures, there, to them, is heaven. While these angels were obedient to the law of their Creator, wherever they might be, throughout unlimited space, to them was heaven; but, after they had voluntarily transgressed they were in hell, no difference in what portion of God's dominions. There have been various conjectures what particular action these angels performed, when they fell under the just displeasure of the Deity. Some have supposed one thing, and some another; but since God has not deemed it important for us to know, and has not seen proper to reveal it to us, we must content ourselves to remain ignorant of the precise action; still, we may so nearly approach the matter as to say, all the rational creation of God, must, necessarily, be required to exercise voluntarily, all of their powers in his service; and the goodness of God will require that they should have a known law, suitable to their capacity, or moral power. All creatures who have the power, of choice, to do well, must, at the same time, have the power to refuse obedience to the Divine law. These angels then since they are intelligent, must have been under law to God—they had the power, voluntarily, to obey, but in some particular case, or cases, they of choice, refused obedience to the law under which, while holy, they were placed by their father and God; and thus forfeited his favor, and rendered themselves justly worthy of the infliction of the penalty annexed to the law. Thus far may we go, but I believe, no nearer can any man advance towards precisely determining what action they done to cause their fall. I have taken for granted that such creatures as devils exist; though there are some, who step forward, and boldly declare that there are no other devils in existence than the evil propensities, or appetites of which men are possessed. I conclude this ground is assumed, not because it is not plainly revealed in the word of God that there are devils, but because an admission, on their part, of the existence of creatures who are now enduring the displeasure of the Deity, would entirely spoil a favorite system which they have espoused. I suppose there are few possessed of so great an amount of effrontery, as to assert that either good or evil propensities, or appetites, have intelligence, and that they can hold conversation with the Divine Being, or with men and women; as is most clearly shown that these did, from the book of Job, 1. 7–12. and by Gen. III. 1. 5. All propensities, or appetites of which men and women are possessed, have only a relative existence and can only exist in a suitable subject; so that if any man was instantly annihilated, all the propensities, or appetites of which he was possessed, at the same moment would cease to exist. And if any propensity, or appetite of which any person is in the possession, was, by any means, removed from the individual, so that it no longer was in any way, associated with the person, at the precise period in which the appetite &c., was removed, it would most certainly cease to have, a state of being. If this is granted to be in accordance with truth, then most clearly there are creatures called devils, which have an identity when seperated from every other creature in the universe. It will be recollected when the Lord Jesus visited the country of the Gadarenes, a man, who was possessed of many devils, spent his time among the tombs, and no man could bind him. The devils, of which this man was possessed, besought the Saviour not to send them out of the country, but to suffer them to enter into a great herd of swine, which was near the mountains feeding; and the Lord gave them leave to go; and the unclean spirits went out, and entered into the swine. Here, then, are creatures which existed after they had left the man whom they had possessed, and before they reached the swine, for no difference how short the period and space, it must have required time to pass from one to the other and they must have by the space between, been separated from the man and the swine, while passing through it. That they existed after they left the man, and that they entered into the swine is obvious; for swine do not act, when uninfluenced, as these swine acted. These rushed down a steep place into the sea, and were drowned. If one position is true that no propensity, or appetite can exist, only while connected with a suitable subject, and only has—a relative existence, since the devils which were cast out of this man did exist in a seperate state, then, these were not propensities, or appetites, but real beings, called devils, which were cast out of this man who had his dwelling among the tombs. Hence, real creatures, or spirits, exist, which must have fallen from a state of holiness, since it cannot reasonably be supposed, that the Holy Lord God, would create any beings, and impart to them a nature directly opposed to his own.

What number of devils there are, or at what period they fell from their original state of holiness and happiness, we are uninformed; but that they did leave their own habitation is clear. Some have supposed there is but one devil; and then have puzzled themselves to determine how this one devil could pass from point to point so rapidly, as almost incessantly, to harrass the many millions of individuals of men and women in the world. As already said, we possess no definite knowledge of the number of devils; though the Bible represents them to be numerous; still if we suppose an evil spirit to pass with telegraphic speed, and who will say it cannot, then one devil could visit many, in a very short period; then allow the same speed to the legions of which the word of God speaks, and there would be but small difficulty in each visiting a great number of persons, and to attend on them for a considerable length of time. It is, however, of far greater importance to us to be able to decide when, and at what particular weak point these, our enemies assail us; and to be able to resist the devil that he may flee from us, then clearly to comprehend the manner in which he, or they manage to approach us and our fellow men. The grand business of these, our adversaries, is to cause us to rise too high in our own estimation, or so to depress us, as to cause us to cast away our confidence in God. It will be found, though the enemy's assaults are greatly diversified, a great portion of them will concentrate in one or the other of these points. The weak points of individuals, are almost as numerous as they are themselves; yet, whenever the devil assails any one, to entice him to indulge in his besetting sin, his object is, no doubt, to cause him to become discouraged—despair of pardon—cast away all confidence in the Lord Jesus, return again to folly, and conclude he can never hold out to the end of his life, in the service of God. If he cannot thus succeed, then a smooth sea is presented; he persuades the man that he is outstripping his fellow christians,—making most rapid advancements; that he prays most delightfully—preaches to admiration; and it will be but a short time until he will leave all his seniors far in the rear. When he can in this way, raise a man to the pinnacle, how easy to cast him down headlong? J. H.

Batavia, April 2d, 1847.

Agricultural.

From the Baltimore Patriot.

The Potato Rot—Scab in Wheat, etc.

Mr. Monroe:—In the Patriot of Saturday I observe a paragraph, copied from the London Economist, relating a remarkable prophecy of the eccentric Cobbet, on the subject of the Potatoe, viz:—

"*The Potato will not last more than twenty years, when it will work itself out.*"

This prophecy is said to have been uttered by this great *oracle* in 1826, with various other remarks on the potato—"dirty weed," &c. &c. I do not believe that Cobbet ever uttered or entertained such a sentiment. But suppose he did—what of it?

Permit me to give my opinion in relation to the potato rot. It is nothing more than the disease that has always affected the potato in a small way. Every body has had a few rotten potatoes. It was, like all other maladies, affecting a few here and there every year. But in 1812 it became an epidemic, and spread rapidly. As an epidemic it commenced near Utica, in the middle of the State of New York. Its progress was so rapid that in 1843 we had it in Baltimore county, and various other parts of the country. In November, 1743, I examined it and found it to be a *fungus*, and so stated to the Patriot of the 17th of that month. I then also, to individuals, gave it as my opinion that the disease had become epidemic; that it would spread over the whole world where potatoes were cultivated; that it would last from five to seven years, and then disappear. In 1844 and 1845, the rot had appeared in every portion of the continent, with very small exceptions.—In 1845 and 1846, I urged many persons to provide for this contingency, assuring them that the disease would appear in Ireland in 1845: that in 1846 it would be very destructive to that crop in various parts of Europe; recommending that attention should be paid to providing substitutes, as there would unquestionably be a great demand for human subsistence, from America. I recommended that large quantities of potatoes would be planted in those districts in which the disease first appeared, as in 1846 it would have measurably subsided, to supply the place of the corn and other headstuffs that would necessarily have to be drawn from us to supply the place, in Europe, of the potato. I doubt not fifty gentlemen can tell you that I made these remarks to them.

You see the end of the prophecy—do you not? But the object of this paper is to throw a little oil on the troubled waters. I can hardly take up a paper that has not some doleful predictions of the utter extinction of the potato as human food. This I wish to combat. We have panics enough, in all conscience, without one that involves so great a calamity—so wonderful an abandonment by the God of Nature of the pasture of his flock.

Have we not seen the Hessian fly spread from Long Island, in New York, from the British army, during the Revolution, pervading the whole country, and often sweeping whole fields of wheat? Is not wheat cultivated yet, and increasing in cultivation and production, and yet abundantly supplied, notwithstanding, is it not? A few years ago, the Sycamore Trees, from Maine to Georgia, were all afflicted with the peculiar disease, which most people supposed would exterminate them. That disease, not known to have been caused by an insect, has passed away—and the sycamores are as beautiful as ever.

The Elm Insect, some ten years ago, made its appearance upon those trees in Philadelphia and caused the destruction of those beautiful and venerated old trees, that had sheltered from the ardent rays of the sun and the storm the children of Penn for hundreds of years. But that insect has passed away, and now those who cut them down regret that they had not waited a little longer before putting the axe to them. In our own city, when this insect appeared here, many persons cut down their elm trees—others more patient under a peculiar law or order of Nature, let them stand till they withered in the tempest's blast, applying such preventatives and curatives as the case required, and they are now in possession of their fine elms, as good as ever. These are illustrations of the progress and consequence of the rot in the potato. There is no single instance on record of any vegetable having been extirpated, or "worked itself out." The idea is unphilosophical, unscientific, almost doubting the favor and benevolence of Him who has promised "seed-time and harvest." Instead of the potato, —the "dirty weed"—having been or even becoming a curse to Ireland, it has been one of the greatest blessings that was ever conferred upon that or any other people. Need I say a word in illustration of this?

But next year will be the great year in all Europe, where the potato is cultivated—that year will be the climax, the disease will pervade generally, if not universally. So far as the potato is concerned there will be great scarcity of human food, and America will be drawn upon heavily for supplies of all kinds of breadstuffs. It behooves our farmers to prepare for this state of things, for it will come.

The Wheat Crop must also be looked to. I am not a dealer in wheat, nor interested in it other than as an eater of bread. But the Scab will be found to effect the crop of 1847 to such an extent that a great scarcity of good flour will prevail. The scab is also an epidemic at times.—It will spread over the whole of this country in 1847, '48; will appear in Europe this year and in 1848, & spread over the whole of that continent. It will follow the usual course of all vegetable epidemics, from west to east—that is, it commences in America and will reach the eastern world. Nearly, if not all, animal epidemics commence in the east and progress westwardly, as in the case of the Cholera. When the scab shall have run its course, then the wheat crop will be relieved of its baneful effect—1847 will be the climax in America. In 1848 there will be some of it more or less; in 1849 it will disappear; one year later in all these dates will be the time of its progress in Europe. But let no one despair. The potato and wheat and corn, and all other kinds of human and animal food will be preserved, and continue their abundant supplies of human food. Yours,

GIDEON B. SMITH.

The Crucifixion.

Bound upon the accursed tree,
Faint and bleeding—who is He?
By the eyes so pale and dim,
Streaming blood, and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the hallow, burning thirst,
By the drooping, death-dew'd brow,
Son of Man! 'tis Thou, 'tis Thou!

Bound upon the accursed tree,
Dread and awful—who is He,
By the sun at noon-day pale,
Shivering rocks, and rending veil,
By earth that trembles at his doom,
By yonder saints who burst their tomb,
By Eden promised, ere he died,
To the felon at his side,
Lord! our suppliant knees we bow;
Son of God! 'tis Thou! 'tis Thou!

Bound upon the accursed tree,
Sad and dying—who is He?
By the last and bitter cry,
The ghost given up in agony;
By the lifeless body laid,
In the chambers of the dead;
By the mourners come to weep,
Where the bones of Jesus sleep:
Crucified! we now thee know—
Son of Man! 'tis Thou! 'tis Thou!

Bound upon the accursed tree,
Dread and awful—who is He?
By the prayer for them that slew—
"Lord! they know not what they do!"
By the spoil'd and empty grave,
By the souls he died to save,
By the conquest he hath won,
By the saints before his throne,
By the rainbow round his brow—
Son of God! 'tis Thou! 'tis Thou!

Milman.

Provinces.—Somebody has said, that "he who observes provinces shall have provinces enough to observe." We have never seen a more striking illustration of the truth of this, than is furnished by the following incident connected with the American Tract Society:—

"A few weeks ago, twenty men presented themselves in the course of a few days, to the American Tract Society as colporteurs. The Society had no funds appropriated to their support, but as they appeared to be good men the committee supposed *that* a sufficient indication of their duty, and employed them all. Not long afterwards the Society received a letter from a Southern merchant, stating that a friend had given him, whilst at the North, one of the Society's books, which he put in his trunk, thinking little of it until he arrived at a Southern city, when having leasure he read it. The perusal of of the book wrought a great revolution in his opinions and feelings, and he determined to devote a considerable amount of money for the distribution of the books. He did not however learn how his design could be accomplished until a colporteur came across his path, with these books for sale. The merchant stated his desire, and the colporteur explained to him the Society's plan of distributing books by colporteurs. This plan he said was just what he desired, and he had therefore determined to support TWENTY colporteurs, if the Society could find the men.—The Secretary of the society wrote immediately to the merchant, announcing to him the remarkable coincidence between their wants and his liberality. In reply the merchant pledged himself for the support of these twenty men for four years The amount of the pledge is twelve thousand dollars."

Horse Story.

A writer in the Boston Courier tells the following anecdote of a horse. The incident occurred in a town adjoining this city.

A butcher, my neighbor, recently went to a pasture where the family horse was usually turned when idle, to get a calf which he had purchased for slaughter. Finding difficulty in otherwise catching him, he set a large bull-dog upon the calf, which soon brought him to the ground, uttering the most piercing cries. The horse, which till now had seemingly paid no attention, aroused by the cries of distress, no sooner perceived the perilous condition of his helpless companion, than with ears raised, jaws distended, main and tail erect, he hastened to his relief!

The dog still continued his hold, despite the threatening aspect of the horse, when the noble fellow, fastening his teeth upon the dog, with one toss threw him completely over an adjacent fence! Meanwhile the butcher had approached so near as to catch hold of the calf as he was rising, which the horse perceiving he turned upon him with his heels every time still nearer the butcher's head, until he was glad to relinquish his hold. With what a proud and exultant air he pranced around his liberated charge, with head and tail erect, snorting defiance to all oppressors! In fact, before the butcher could secure his subject, he had first to secure this champion in the stable.

M. P. DISCIPLINES—NEW EDITION.

We have on hand a supply, lately received from the Book Agent, Baltimore, which we will be pleased to furnish to brethren of surrounding Circuits, at wholesale or retail prices. For sale at the office of this paper.

JAMES K. LOGAN,
Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS
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AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to procure Subscribers to "SEARS' NEW PICTORIAL AND ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAPEST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $500 or $1000 a year. A cash capital of at least $25 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher,
128 NASSAU STREET, NEW YORK.
April 15, 1847—8w.

Wanted.—A Boy, to learn the Tinning and Sheet Iron Business. One from the country would be preferred, who can come well recommended, as a boy of moral and industrious habits. VALENTINE BEST.
Putnam, Ohio, April 1, 1847.

A GENERAL ASSORTMENT OF SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

☞DISSOLUTION OF PARTNERSHIP.☜

THE Partnership heretofore existing under the name and firm of J. J. Anderson & Co., has this day been dissolved by mutual consent. It is therefore necessary for all persons indebted to said firm to call and settle their accounts. Those having claims against said firm, will present them to F. R. Potts, at the old Stand, for settlement,—who is authorized to settle all accounts.

Putnam, O., March 11, 1847. {J. J. ANDERSON, FR'S. R. POTTS.

THE BUSINESS of the Foundry will hereafter be conducted by the Subscriber, at the old Stand.
mar. 18, '47.] FR'S. R. POTTS.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By LORENZO D. JOHNSON. *Second edition, revised and improved.—Boston.*

PRICE—50 CENTS.

In presenting to the public the "*Memoria Technica*," which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to call the attention of Teachers, School Committees, and others interested in education, the peculiar merits of the work. It has been already introduced into several of our best and most popular schools in Boston and vicinity, and has also received high commendation from many of our most distinguished clergymen and other literary men who have examined it.

Notices of the Press.

'This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during a course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principle upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. Every page of the work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to teachers and all interested in this important subject.'—*N. Y. Teachers' Advocate.*

'The art of improving the memory is surely a very important one, and whoever contributes any thing to further this end, certainly renders an important service to the public. Mr Johnson, we believe, has succeeded in bringing his system of mnemonics into such a practicable form, as will render it an essential aid to all who do not naturally have a great power of memory.'—*Ch. Witness*

'This is a treatise on artificial memory prepared for the use of schools. The subject is a curious one, and worthy of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of the kind ever prepared for the use of schools, and being so arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr. Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private.'—*Tem. Standard.*

'The author promises to endow his pupils with an infinite faculty of memory. If he can do it without too much trouble on the part of the recipients, he will do a good thing, and as far as we can judge, he seems likely to accomplish it. While his system is much more simple than any we have before examined, it contains a great deal more. Moreover, it makes the thing a matter of practical education, within the reach of all.'—*Chronotype.*

'There are minds of a certain class that, are wont to be interested in mnemonics, and we doubt not that such may find valuable assistance in a work of this kind.—*N. E. Puritan.*

'The book, although designed and adapted to the use of schools, is nevertheless worthy the attention of all persons who wish to assist or strengthen memory.'—*N. E. Washingtonian.*

'A very ingenious and useful book, designed to shorten the labor of those studies which require the exercise of the memory, by a system of memorizing.'—*Reading Gazette, Pa.*

We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, sufficient to become convinced that the subject is one of importance.'—*Ch. Watchman.*

The Memoria Technica is now studied in some of our best schools; and the system taught in it appears to be much approved by those who have made trial of it.'—*Evening Traveller.*

The work contains a vast amount of important facts and useful information; which, aside from its value as a system of instruction, render it, as has been justly said by many who have examined it, well worth the price of the work as a mere book of *reference.* Published by
GOULD, KENDALL & LINCOLN,
10—3t 59 Washington St.

☞We expect to have a supply of the above work, forwarded to us for sale, in Putnam, at 50 cents per copy. when we find there is demand for them.

[ED. W. R.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 92, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlars, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Knitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders.
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order
Zanesville, O. Nov. 7, 1846.

For Sale.

PROPERTY IN IRVILLE. BLACKSMITHS, ATTEND.

THE SUBSCRIBER, intending to remove to the west, offers for sale his property in Irville, Muskingum County, O., consisting of three town lots, with a two story frame dwelling house, a good well of water and a pump at the door; a stable, and blacksmith shop, being a very good stand for business, having no competition. A desirable situation for a blacksmith. Irville is situated in the midst of a populous and healthful section of country! The property will be sold low at private sale. Peaos eall soon and see. SAMUEL MO.ORE
Irville, Feb. 25, 1847.

THE WESTERN RECORDER.

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Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

Religious Strictures.

Written for the Western Recorder.

Letters to an Eminent Minister.

LETTER NO. II.

THE IMPARTIAL BLESSINGS OF CHRISTIANITY.

Sir:—Christianity recognizes but one requirement for happiness and honor, and, that is *holiness*. The more holiness is followed and enjoyed, the greater the amount of happiness possessed. As the sun that sheds his refulgent beams, giving life, and light, and heat to the systems of which he is the great centre; so Christianity shines and warms, and gives light and life to the vast multitudes of human beings, existing upon this or any other planet, of which it is the divine centre. Like the rain that falls upon the thirsty ground, and the dew upon the blossoms and the flowers, it waters and refreshes every thirsty soul, imparting greenness, vigor, beauty, life. Impartial in its operations, it blesses alike, when equally devoted, the king on his throne and the peasant in his cot; shedding a halo of glory around the poor cottier's fireside as well as in the prince's royal palace. Formerly the gods delighted, according to mythology, in quaffing nectar on Mount Olympus, or Thessaly, while Apollo strung and touched his golden lyre, ravishing their ears with notes of sublimest melody, and the muses sung in sweet responsive strains. Now mortals, beggars, slaves, quaff nectar of a richer flavor, and listen to paeans of more exalting rapture, than ever moistened the lips of Olympian deities, or floated on the breezes of Thessalian heights. There is no distinction manifested in the impartations of its blessings—no chosen spirit, as laid down in the world's vocabulary, selected to receive and enjoy its divine and heavenly influences. The throne of Israel was occupied by a shepherd king; and the poor beggar, Lazarus, who sat at the rich man's gate an object of pity and compassion, was lodged by angels in Abraham's bosom.

Christianity enjoins upon all its followers brotherly love, terms them brothers in Christ, brothers of the Lord Jesus, members of one common household of faith, and co-heirs to the promise of an heavenly inheritance. The early christians, and the early followers of Wesley, were shining examples of the love which the disciples of Jesus were required to manifest one towards another; the former so much so, that two of the greatest enemies Christianity has ever had to contend against, Porphiry and Celsus, endeavored to make their firm devotion and attachment, and the relief which they afforded each other in scenes of poverty and affliction, a ground of objection, and an argument against the religion of Jesus itself. Strange ground of objection this! The Emperor Julian, termed the *Apostate Julian*, had to exclaim: "It is a shame that our poor should be neglected by us, and be left helpless and destitute, and the *impious Galileans relieve only their own people, but ours also!*"

To impress more fully the sentiments I have briefly advanced, I reiterate, in part, and extend these remarks. Christianity is a system of religion of Divine origin, and of decided and unequivocal superiority. Its tenets, are pure, mild, and gentle; its promises, cheering and glorious; its commandments, obligatory on all men, having a direct reference to their present welfare, and ultimate good. Its followers are exhorted to love, cherish, and esteem each other; not, however, with worldly feelings, or with reference to earthly honors and distinction; but with the most pure, disinterested, exalted and heavenly views,—as *brethren beloved in the Lord*. Distinction is unknown in its honors, where piety is not enjoyed. Hence the poor and rich, Jew and Gentile; bond and free, noble and ignoble, learned and unlearned, when the subjects of converting grace, are all united on one common level, introduced into one common fold, subject to the same laws and regulations, the recipients of a common Saviour's love, candidates, for the same haven of rest—heirs in eternal bliss. If any enjoy more of the blessings of heaven, communion with God, and the sunshine of his love, it is those who are the more humble, firm, and unwavering in their attachments to the cross of Christ. This is the great secret of true enjoyment, and rich blessings in the service of God. "*Of a truth, I perceive that God is no respector of persons.*"

If Christianity, then, breathes such extensive benevolence, if God manifests such disinterested goodness and good will towards *all* mankind; if all men are subjected to the same regulations and rules, and it regards their conduct, or their departure from the faith, there ought to be the most even handed justice exercised towards church members, all partiality avoided in the bestowment of honors or church privileges; and the same credence attached to the word of a poor, as a rich member, where piety and information are about equally possessed. But, alas! this has not been, and is not now in a great many instances the case. And,

1. *With regard to church trials.* How many a christian has been excluded from the privileges of membership by a partial and unfair church trial, and an unjust interference of usurped authority, and tyrannical overbearings? The natural rights of men are sacred: how much more so their ecclesiastical rights? How much greater credence and weight, have been attached to the testimony of *respectable* witnesses, above poor, common, upright men, whose characters were unblemished by any imputation of evil? How many a man, who has been presented to the minister as guilty of immorality, has avoided a church trial, and retained his position in the church, because he was a *man of influence*, paid the minister liberally, and kept a luxurious table, at which he was always welcome! Let us appeal to the infallible oracles of truth, and see if such conduct is sanctioned or reprobated there:—"Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's." (Deut. XXXV: 37.) "There is no respect of persons with God." (2. Chron. XXIV:XIX: 7.) "It is not good to have respect of persons in judgment." (Rev. XXIV: 23.) "Thou shalt not respect the person of the poor, nor honor the person of the mighty but in righteousness shalt thou judge thy neighbor." (Lev. XIX: 15.)

Get a man of wealth into the church, and let his course of conduct be such as to merit the reprehension of good men and even the world, yet by many ministers, he will be tolerated within her pale; while a poor man, though guilty of transactions of no deeper turpitude, will be hurled from her borders as soon as a corrupt executive can lay its hand upon him. Alas! may we not say, that "*Riches* cover a multitude of sins."

2. *With regard to church offices.* Rich men, mighty men, honorable men, are advanced in offices in some churches, counselled with by the ministers, when the poor man, rich in faith and in the favor of God, like the unfortunate individual in the parable, on one side, to hold offices in some churches, worldly influence and wealth, has, apparently become a *sine qua non*. Hence all offices, in such churches are held by men of wealth, and high standing in society.

To conclude this letter, Sir, I would remark, that the church of Christ is a family of believers: Christ is the head, and the members the body. There is a close and intimate union between the two: therefore, to act unjustly against a member of that body, however lowly, or poor, or obscure he may be, is to endeavor to militate against the Great Head of the Church. Christ is represented as the True Vine, and christians the branches of that vine: therefore, to injure a living branch is to wound the True Vine. Christ is termed a *Son*,—the Son of his followers—the great centre of radiation, and christians reflect the emanations of his glory: therefore, to endeavor to cloud the name of a good man by an unrighteous persecution or an unfair church trial, is to endeavor to hide, or extinguish, part of the brightness of the *Sun of Righteousness!*

I remain, Rev. Sir, yours &c., ANON.

Solitudinarian Cabin, March, 1847.

Written for the Western Recorder.

Is it Right.

Br. Bassett: In noticing the religious periodicals of our day, I see frequently Ministers of the peaceful gospel of the loving Jesus, in matters of difference, and may I not say even in matters of indifference, or of small consequence, publishing each other to the world as designedly wrong doers; and while they make professions of love and friendship, they appear to aim at making the heaviest thrusts they are capable of, at the feelings and characters of each other, making charges of falsehood, misrepresentation, lying, &c. Ought these things to be so? Are they right? Is God pleased with these things? is he glorified thereby? We shall all stand before the Judgment seat of Christ; and in as much as ye have done it to one of these, ye have done it to me, says Jesus. What shall we now say? See how these christians love; or see how they hate?

Lord, give to all thy loving spirit. May kindness be engraven on every heart, may the light of knowledge, purity, and the love of God, shine through the ministry to the membership, that they may catch the light, and together like the silver Queen of night, shine around the world, having caught the flame from the source above. Ye are my witnesses says Jesus, to bear testimony to the truth. Oh, when shall the watchman see eye to eye?

Should not christians settle their differences if they can by personal and private interviews? "Go and tell him his fault between him and thee alone;" or by private letter correspondence, if better cant be done. "Agree with thine adversary quickly, whilst thou art in the way with him." Speak evil of no man, how much less then publish him to the world and especially a minister of the gospel, thereby giving occasion of stumbling to many; and encouragement to unbelieving infidels, and scoffers, to mock at and condemn our holy religion, sent down from the Father of mercies, and thereby grieve the holy spirit of God. Oh, provoke not sinners to blaspheme that holy name, you so much love.

May 5th, 1847. A FRIEND.

Peace in view of Death.—When I am dead and forgotten, the world will be as it is; the same succession and variety of seasons, the same revolutions of the heavens, the same changes of earth and sea, the like occurrances of natural events and human affairs. It is not in my power to alter the course of things, or to prevent what must be. What should I do but quietly take my part of the present, and humbly leave the care of the future to that all-wise Providence, who ordereth all things, even the most cross events, according to his most holy and just purposes?—*Bishop Hall.*

Western Sketches.

Written for the Western Recorder.

"The way they do here."

NO. III.

Mr. Editor. I gave you at the conclusion of my last, a few hints relative to the difficulties and trials of those that adorned their profession by a godly walk and chaste conversation. But the privations there enumerated were not all; for in the midst of the general derision in which they were held they seldom had the privilege of hearing the glad-some sound of the gospel of peace. It appeared as though they that were teachers of the people and preachers of the Gospel had no disposition to dispense the glad tidings of salvation in this (almost God-forsaken) spot of creation unless peradventure some wandering *Itinerant* would chance to pass this way and at the earnest entreaties of some friend of morality would consent to hold forth the unsearchable riches of Christ to any that might be convened for the purpose of hearing. But these occasions were like angels visits "few and far between."

The cloud that had hung so long in lowering blackness now began to show some signs of breaking away—light faintly gleaming low in the horizon of the moral heavens, and promised to dispel the dark gloom that had blinded the virtuous sensibilities of multitudes equaled only (comparatively) by the darkness brought upon the land of Egypt by reason of their covetousness.

A protracted meeting seemed to hasten a return of long neglected duty: and the means made use of to arouse from a slumbering security to a praying watchfulness. As in the days of Elijah of old, on the Mount when all the people collected together to be eye witnesses of the overthrow of Baal by the hand of the old prophet of God, so a person might conclude was the case in some measure here. Large congregations were in attendance to see personally what effect could be produced by two or three *men* against the powers of darkness, and spiritual wickedness (drunkenness) in high places. For at no great distance from the place where this meeting was in progress, there were some two or three "hell holes" (distilleries) and as many "satanic watch towers" (groggeries) and those that had the management were like Demetrius of Ephesus—they were afraid their craft would not only be set at nought but that the great temple of Bacchus would be deserted and they be out of employment.

The meeting continued for the space of some two weeks, in which time they that had once before made a profession were brought back into the fold of the church, and others added to their number. And others still that had been attending the ministration of the word were seriously affected. At the end of fourteen days a cessation was proclaimed for the purpose of ascertaining the amount of good done—the number added—the effect produced &c. And found that they were in all about *seventy* that had identified themselves with them as also a great number that were halting between two opinions and had not decided in their minds whether they would obey the dictations of conviction or remain in the camp of the enemy.

No sooner had this great meeting closed and the excitement subsided a little, than its former rival denomination commenced a protracted meeting in the neighborhood, and during its progress several that had numbered themselves with the first became members of the last; and others also that had not even attended at the first, fell into the ranks of the last (apparently) without any hesitation or reservation whatever. After a continuation of three days, it came to a close, and found by calculation that their number amounted to about twenty. And notwithstanding the number short of the other, this last was not without interest. And thinking the prospect fair, they appointed another meeting that was to commence in a few days, and it was hoped that it would be a more favorable opportunity for the attendance of the community.

Thus again the same two denominations were located in the same settlement, but experience had taught them a lesson that was (it seemed) to profit them, for each attended to their own business, and if one attended the meeting of the other, it was in Love and for the mutual worship of God, and not that they might seek an occasion as in former times. No one could be mistaken in the change that had taken place. Atheism, Deism, and immorality appeared to tremble at the prospect before them, while Christians were united in the cause of Christ and moving on toward the haven of repose in peace and harmony.

NEM. CON.

Farther West, April 19, 1847.

Plan for Emancipation.—A Virginia slaveholder writes in the New York Observer, that he has adopted the following plan to deliver himself from slavery: "I open an account with each one of my slaves, charging him with the amount of his purchase—this bears a running interest of six per cent. At the end of each year from the date of the purchase, I credit him with the value of his year's service, (ascertained by the current value of like services in my neighborhood,) these credits are also entitled to a running interest of 6 per cent. per annum. When the credits to the slave thus entered with their seeming interest, amount to the sum I paid for him with its interest, *he is free*. Or, in other words, I allow my negroes to purchase themselves by the value of their labor, and at the price I pay for them.

"I respectfully suggest, if such a system was generally pursued by the owners of slaves it would hasten that great *desideratum*—the banishment of slavery from our country—and my word for it, it will not make the slave less valuable to his master while he continues such."

Ladies' Department.

Freeport, Ia., Apr. 6, 1847.

Br. Bassett:—In my lonely hours my reflections were turned to my old scrap-book; the following thoughts in my present situation, to me presented unusual interest. If you think them sufficiently interesting to others, you may give them an insertion in your valuable paper.

S. M.

Who is the happy woman?

The happy woman was born in the city of regeneration, in the Parish of repemance into life, she was educated in the school of obedience, and now lives in perseverance. She works at the trade of diligence (notwithstanding she has a large estate in the country of christian contentment.) She many times does jobs of self-denial.

She wears the plain garb of humility, but has a better suit to put on when she goes to court, the righteousness of God by faith in Christ. She often walks in the valley of self abasement, and sometimes climbs the mountain of spiritual mindedness. She breakfasts every morning on spiritual prayer, and sups every evening on the same. She has meat to eat that the world knows not of, and her drink is the sincere milk of the word.

Thus happy she lives and happy she dies.

Happy is she who has Gospel submission in her will, due ardor in her affections, sound peace in conscience, sanctifying grace in her soul, true humility in her heart, real Divinity in her breast, the Redeemer's yoke on her neck, a vain world under her feet, and a crown of glory over her head! In order to obtain which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your hearts, guide your senses, redeem your time, love Christ, and long for glory.

A true gentle woman is God's servant, the world's mistress, and her own woman. Virtue is her business, study her recreation, contentment her rest, and happiness her reward; God is her father, the church her mother; and she is a friend to all that need her. Heaven is her inheritance, religion her master, loyalty and justice her two ladies of honor, devotion her chaplain, christianity her chamberlain, sobriety her butler, Temperance her cook, hospitality her house-keeper, Providence her stewart, charity her treasurer. Piety is mistress of the house, and discretion Porter, to let in and out as is most fit.

Thus is her whole family made up of virtues and she is the true mistress of the family.

She is necessitated to take the world in her way to Heaven, but she walks through it as fast as she can. and all her business by the way, is to glorify the name of God and do good to mankind.

Take her all in two words, she is a gentle woman and a christian.

Ministers' Department.

From the Herald and Journal.

To a Junior Preacher.

My Dear Brother.—Believing you will take it kindly, I offer the following suggestions for your consideration.

As conference is drawing near, it will be well for you to begin to make out a "Plan" of your charge, for the benefit of your successor, and through him, the benefit of those he is to serve. The "Plan" should embrace a list of the official members, stewards and leaders,—the time of holding the various public and social meetings, Board meetings, &c., an alphabetical list of the members, with their state in church and life prefixed, and the number of the class to which each belongs, with a list of the classes carefully made out and numbered; and be sure and have each leader's book perfectly conformed to the one in the "Plan;" also see that the residence of each member is as accurately defined as practicable. This will save your successor a great amount of labor. Make out a list of all the subscribers to our periodicals, also of the benevolent societies, and the usual time of taking up collections. You can calculate from the experience you have had what would be pleasant and useful to you in your next charge. By this you may determine what will be desirable to your scessor in your present charge.

When at Conference, fix it thoroughly in your mind that you *will not* keep your hat on your head while in the house God, even if every other minister of Conference should be so forgetful of what belongs to the place, as to do it. Bear in mind, "This is none other than the house of God."

Studiously guard against giving an impression that you would not *dislike* overtures from other denominations; *you are in the market*, and only wait a favorable opportunity to change your church relations. Do not speak of it even in pleasantry. You might in that way give an impression that will injure you for life.

If you have an inclination for some other church, weigh the matter well, and act as conscience may decide; but don't be everlastingly talking about having "offers" from one church and another to join them.

Do not talk a great deal about your appointment, about a transfer to another Conference, nor about *your* preaching, as though you were more interested in it than any thing else. I have seen preachers at Conference and at camp meeting who were apparently interested *only* in their own appointments and preaching, as if when this was properly arranged, the *world* was well provided for!

Guard well against the very appearance of evil. Be not disheartened in your efforts for intellectual and spiritual improvement. As there is no royal path to true literary distinction, so there is none to spiritual pre-eminence. "The kingdom of heaven suffereth violence, and the violent take it by force."

Put away all envy and evil speaking. Learn to rejoice in hearing your predecessor praised. Be careful you do not show displeasure even if his excellencies are served up as a morning, noon and evening repast.

If you have not already, immediately direct your way to the residence of every poor member of your charge. If any must be neglected, let it be the rich. "Honor widows that are widows indeed." Deprecate, as you would the sting of the scorpion, the terrible reproach that must accrue from the remark, when justly made, "Our preacher has been here one year, two years, and has not called on me once;" or the sarcastic complaint, "The preacher never finds *time* to call on us, though he is in to Esq. L.'s, our next neighbor's, every week; but when we have sickness in our family, and send for him, he is always *engaged*;" or, "our preacher never spoke to me about my soul, though I have passed hours in his company." Be gentle, be diligent, be holy.—Give no occasion to the adversary to speak reproachfully.

X.

From the N. O. Protestant.

Selfishness odious in Ministers.

Selfishness is by some theologians considered the essence of all sin. However this may be, it is certain that it is a prolific root, which is hard to be eradicated from the human heart, and when unchecked, brings forth much bitter and poisonous fruit. We find it working in the hearts of Christ's disciples, frequently, before they received the baptism of the Holy Ghost and of fire on the day of Pentecost. On one occasion Christ asked them, "what was it that ye disputed about on the way?" And they were silent, for by the way they disputed which of them should be the greatest. And on another occasion, James and John had a request made, that they might occupy the most honorable seats in Christ's kingdom. They knew not what they asked. A baptism of blood was what they received. God will forever bring down to the dust the pride and ambition of ministers, and he will exalt the humble to stations of honor. Remember Paul's interrogations. 'Who maketh thee to differ? and what hast thou, that thou hast not received?' Ministers should rejoice in each others gifts. It is a poor business and a bad sign when preachers are much taken up with themselves, or inquiring what the people think of them. Let them faithfully do their duty, and they will not want their reward, even though the wicked and worldly should deride them.

A. A.

Boisterous Preaching.—A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren, observing it, inquiring of him what had happened him to make the change?—He answered—"When I was young I thought it was thunder that killed the people, but when I grew wiser, I discovered that it was the lightning—so I determined to thunder less and lighten more in future."

Miscellaneous.

From the Christian Patriot.

Thoughts on a Passage of Scripture.

BAPTISM FOR THE DEAD.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else, what shall they do who are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead? 1. Cor. 15; 28, 29.

This is a difficult passage to almost every reader, and even to Commentators. Nearly all the Commentators whom we have consulted agree in supposing the passage refers to a custom which prevailed among armies in time of battle. When the fore ranks fell, those behind came forward to occupy the place of the slain; and when these fell in their turn, others would again take their place. The import of being baptised for the dead, as they suppose, is, that those who are baptised fill up the place of those who have been exterminated by death, &c.

This explanation will probably always fail to satisfy the thinking reader. It is strained and unnatural. The true meaning of the passage can only be arrived at by attention to the whole chapter. Observe,

The main object of the chapter is to prove the doctrine of the Resurrection, which a few in the Corinthian church had rejected after having once received it. The Apostle proves this doctrine by proving the resurrection of Christ. He tells these Corinthian Christians who had once received this doctrine, that "if Christ be not risen then is our preaching vain, and your faith is also vain."—And why would their faith have been vain "if Christ be not risen?" Simply because, in that case, they were trusting for eternal happiness, not in a living, but a dead Saviour.

He further informs them that if Christ be not raised, their faith is not only vain, but they are yet in their sins. And why would they yet have been in their sins, if Christ were not raised from the dead? Because a dead Saviour cannot pardon sins, and their only hope of pardon was in that Saviour whom they now said was not raised from the dead.

He then re-asserts the great doctrine of the resurrection, and after having done so, makes the inquiry, "else what shall they do who are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?" That is, some of you say there is no resurrection, and that Christ is not raised; and yet you have been baptised in his name. Not only so, but all Christians have been baptised in the name of Christ, who you say is dead. What shall they do, then if it be as you say? A dead Saviour cannot save them, or you. And if it be as you say, why are Christians baptised for the dead? i. e. in the name of a dead Saviour? What is the use of such an ordinance? And if the dead rise not at all, if there be no resurrection, why are all Christians baptised in the name of a dead Saviour?

The inquiry, then, is merely intended to show the absurdity of Christians being baptised in the name of Christ if there be no resurrection of the dead, as Christ himself is not raised but is dead if this great and comforting doctrine be false, as some of the Church at Corinth had been seduced to believe. To remove this error from their minds, and to re-establish in them the truth of this doctrine is the principal design of this chapter.

The Shilling and Guinea.

A STORY WITH A MORAL.

Some time ago, the Duke of Buccleuth, in one of his walks, purchased a cow from a person in the neighborhood of Dalkeith, and left orders to send it to his palace the following morning.—According to agreement the cow was sent, and the Duke happened to be in dishabille, and walking in the avenue, espied a little fellow ineffectually attempting to drive the animal forward to its destination. The boy not knowing the Duke, bawled out to him—

"Flimun, come here an' gin's a han' wi' this beast."

The Duke saw the mistake, and determined on having a joke with the little fellow. Pretending, therefore, not to understand him, the Duke walked on slowly, the boy still craving his assistance; at last he cries in a tone of apparent distress—

"Come here, mun, an' help us, an' as sure as ony thing I'll give you half I get!"

This last solicitation had the desired effect. The Duke went and lent a helping hand.

"And now," said the Duke, as they trudged along, "how much do you think you'll get for this job?"

"Oh, dinna ken," said the boy, "but I'm sure o' something, for the folk up by at the house are good to a' bodies."

As they approached the house, the Duke darted from the boy and entered by a different way. He called a servant and put a soverign into his hand saying, "Give that to the boy that has brought the cow." The Duke returned to the avenue, and was soon rejoined by the boy.

"Well, how much did you get?" said the Duke.

"A shilling," said the boy, "an' there's the half o' it t' ye.

"But you surely got more than a shilling," said the Duke.

"No," said the boy with the utmost earnestness, "as sure 's death that's a' I got—an' d' ye not think it 's a plenty?"

"I do not," said the Duke, "there must be some mistake, and as I am acquainted with the Duke, if you return, I think I'll get you more."

The boy consented—back they went—the Duke rang the bell, and ordered all the servants to be assembled.

"Now," said the Duke to the boy, "point me out the person that gave you the shilling."

"It was that chap there with the apron," pointing to the butler.

The delinquent confessed, fell on his knees, and attempted an apology; but the Duke interrupted him, indignantly ordered him to give the boy the sovereign, and quit his service instantly.

"You have lost," said the Duke, "your money, your situation, and your character, by your covetousness: learn, henceforth, that honesty is the best policy."

The boy by this time recognised his assistant in the person of the Duke, and the Duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.

Some persons toil all their lives, and refuse the enjoyments which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over.

Young men talk of what they *are doing*, old men of what they *have done*, and drunkards of what they *desire to do*.

Be temperate, and your physician shall look in vain for your name on his day-book.

Take great care to fix right principles in your mind, and often review them.

A Mother Praying a Son home.

What thoughts crowd around the heart at the mention of these words. Years may pass away; mountains, rivers, and oceans, may intervene between us and the spot where first we heard a mother's prayers, yet they cannot be lost to memory. Sickness, sorrow and neglect may be suffered, and even the heart may seemingly become callous to all good impression, yet at the sound of a mother's—a praying mother's name, a chord is touched which thrills through the soul, and rarely fails to awaken better feelings. Does danger threaten? We hope and perhaps fondly anticipate, that a mothers' prayers, which have been offered in our behalf, may be answered.

Never did I see this more forcibly illustrated than in the case of a weather-beaten sailor, who resided in one of our coast towns. I had the narrative from the lips of the mother. In making his homeward passage, as he doubled the stormy Cape, a dreadful storm arose. The mother had heard of his arrival "outside the Cape," and was awaiting with the anxiety which only a mother can know to see her son. But now the storm had arisen, and, as she expected when the ship was in the most dangerous place. Fearing that each blast, as it swept the raging deep, might howl the requiem of her son, with faith strong in God, she commenced praying for his safety. At this moment, news came that the vessel was lost! The father an unconverted man, had till this time preserved perfect sullen silence, but now he wept aloud. The mother observed, "It is in the hands of Him that does all things well;" and again in a subdued and softened spirit, bowed and commended her son and her partner, in an audible voice, broken only by the bursts of a full heart, to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously waiting for the morning, hoping at least that some relic of their lost one might be found.

The morning came. The winds were hushed and the ocean lay comparatively calm, as though its fury had subsided since its victim was no more. At this moment, the little gate in front of their dwelling turned upon its hinges. The door opened, and their son, their lost, their loved son, stood before them. The vessel had been driven into one of the many harbors on the coast, and he was safe. The father rushed to meet him. His mother, already hanging on his neck, earnestly exclaimed, "My child how came you here?"

"Mother," said he, while the tears coursed down his sunburnt face, "I know you would pray me home!"

What a spectacle! a wild, reckless youth acknowledged the efficacy of prayer. It seems that he was aware of his perilous situation, and that it laboured with this thought: "My mother prays; Christains' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he labored, till the harbor was gained.

Christain mother, go thou and do likewise.—Pray over that son who is likely to be wrecked on the stream of life, and his prospects blasted for ever. He may be saved.—*Ch. Friend.*

Immigration, &c.—The N. Y. correspondent of the Washington Union of the 18th inst., says:

'Within the last twelve days no fewer than 10,034 emigrants have been landed in this city from foreign countries—nearly 1,900 per day—some of them in a state of frightful suffering from destitution and disease. Between five and ten per cent. die on the passage!

Religious Intelligence.

MUSKINGUM DISTRICT.

Otsego, Ohio, April 30th, 1847.

Br. Bassett: In my former communication, I reported up to our second quarterly meeting. Since that time, I have been filling my regular appointments on the circuit, and have received a number of members into the church at various classes. April 17, a protracted meeting was commenced at Covenant class, which continued nine days, at this meeting we were favored with the valuable labors of Br's. J. Baker, J. W. Case, and J. H. Hamilton. The members with the preachers took hold manfully and "came up to the help of the Lord against the mighty," and the Lord blessed their efforts. Sinners were convicted of sin, mourners were brought to bow at the altar of prayer, and those who could trust alone in a Saviour's blood for salvation, found "the pearl of great price." Fifteen gave us their names to join in church fellowship, to journey with us to a better country, making in all 105 received on Otsego circuit this conference year. May the Lord revive his work more abundantly.

Yours truly, WM. DULING.

OHIO DISTRICT.

Perrysburg, Ohio, May 5, 1847.

Br. Bassett: By the blessing of God, I have been enabled to visit the following Circuits, and Missions. Twincreek, Greenville, Miami, Lima, Kalida, Maumee, &c. The ministers and preachers appointed by the conference are devoting there whole time to the work of the Lord, except, Br. I. Hunt, on Miami circuit, and Br. W. Tipton, on Maumee Mission. They have found it necessasy, for the support of their families, to labor with their hands. How long shall this state of things continue; when ministers called of God, and the church, to adminster in holy things and have been instrumental in the conversion of many souls, shall be driven from the moral vineyard, to engage in secular business, to obtain a competency, for the support of there families, (through the covetousness of the church.) Perhaps we can call to mind no year when prosperity flowed through every vain of society more generally than the present. Labor in the various temporal callings of life is rewarded abundantly. Shall God's ministers who minister in spiritual things be denied a competency of your carnal things? I hope our members will awake to the subject of ministerial support.

As it regards revival intelligence, we would state, to our Brethren, there have been but few conversions, on these circuits, but an increased revival interest in the church. The additions made are about equal to our losses. All things considered, we are doing as well as could be expected. High waters, bad roads, and a great amount of affliction, has prevented regular preaching at some points, which has been injurious to the work. I trust the Lord will bless our ministers who have left all to follow Christ, who have given up there temporal callings, to preach the Gospel, and maintain laymen's rights. Dear Br. let us maintain the unity of the spirit, in the bond of perfectness. Yours in the gospel,

J. M. YOUNG.

Buford Circuit, May 6, 1847.

Dear Brother: We are still alive on Buford Circuit, and are striving to fan up the little spark that is ready to go out. Spring has come—the roads are good. Our congregations have increased greatly, notwithstanding farmers are very busy. We still receive a few members once in a while. Our cry is, O Lord, revive thy work. Pray for us. J. NUTTY.

GENESSEE DISTRICT.

Gibsonville, April 1847.

Br. Bassett: It may be gratifying to the readers of your valuable paper to learn something of the prosperity of Zion, in the old Genesee District. On the Castile and Leicester Circuit, we have been favored with a gracious visitation of God's mercy, and twenty-four have been added to our numbers. Br. B. P. Short, superintendent of Kendall and Clarkson circuits writes me under date 26th ultimo, that the arm of the Lord has been made bare in the conversion of about a score of souls on his circuit.

Br. T. W. Avery, writes me from Holly and Ogden circuit that the Lord is among his people in power; and sinners are being converted. Br. Lewis Sweetland, superintendent of Chautauque circuit writes under date 15 inst. that the God of salvation has been with him in power and Zion's borders have been enlarged and strengthened, over 60 have found peace with God, and three new classes formed.

Ride forth Redeemer of the world, in the chariot of thy love until all shall know and serve thee!

Respectfully yours,

E. A. WHEAT.

WABASH DISTRICT.

Frankfort, Indiana April, 28.

Br. Bassett: In compliance with the request of Brother G. Williams and yourself, I would say that the subject of enquiry is still amongst the living, and still sharing the blessings of a gracious God. Since Conference, has been endeavoring to *unlade* on several circuits.

Crawfordsville Circuit. Brother Falkenburg is at his post. Found a kind, religious people, and had a good meeting. Logansport circuit is in quite a prosperous condition. Brother Beall is well received. Brethren are already encouraged, and are looking for better times. Union Circuit was left to be supplied. Brother J. C. Wright is now serving this circuit—attended the first quarterly meeting. Visited Cicero Circuit. Brother Petty who was appointed has not come on. Would like to hear from him and know the reason. There is a good membership on this circuit. We had a very good meeting. Brothers Wright and Beall were in attendance.

I am now at home—have *cast anchor* in the corn field, and drawn down my itinerant *sails* for a while. We are scarce of itinerants in this District. Some of the circuits are destitute. But we are looking for better times. We are living in quite a serene atmosphere. The *storm* is over—the *breeze* is fair. We expect to reach the *harbor*.

Yours in love, JOSEPH SHIPP.

Mississinewa, Ct., Grant co., Ia., May 1, '47.

As there has been but little reported in your paper from this (Wabash) District, and friends seem desirous to hear whether we yet live, I would say, in reference to the field in which I labor, this has been a year of *shaking* among us. The *ague* has shaken the bodies of many persons, quite to their discomfort, whilst those of the secession have *agitated* some portion of our Zion—(we say *some*, for in many places, we have scarcely felt the shock.) But, I am happy to say, that by the mercy of God, we are generally convalescent, with fair prospect of returning peace. Yet some are dead to us, and have gone, I will not say to their long home, but elsewhere,—peace be to their bones. Prospects are brightening. Our people are becoming almost as humble as little children. If they only remain in this state, and keep looking up to our great Deliverer, ere long the cloud of mercy will burst, and the Lord rain righteousness upon us. Some have united with the church—others are serious. To considerable extent, the church is revived. May the Lord send better days. I am still travelling Mississinaway and Union circuits, and at present attending to part of Cicero circuit, Brother Petty, from some cause, not having filled his appointment. The harvest is great, and the laborers are few. If we could but have our ministers effectively occupying the field, we have arrived at a point where in all probability we must prosper. Pray for us. J. C. WRIGHT.

P. S. We would say to Brother G. Williams, if he has not otherwise heard it, that his *Shipp*, President, has not *stranded*, nor yet *foundered* at sea, but is still sailing, and will probably ere long, touch at the distant *ports*. We *spoke* this vessel, not long since. J. C. W.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, MAY 13, 1847.

Information Wanted,

Of William Pennypacker, formerly residing near Philadelphia, Pa., now supposed to be living near the Wabash river, Indiana. Any information will be thankfully received by the Subscriber, at Bellepoint, Delaware county, O. May 7th, '47. [JACOB PENNYPACKER.

Early History of Ohio.–The 'Reminiscences,' by our friend, Major Nye, have been generally read with interest. We are gratified to say that he intends publishing a few more numbers. Our neighbor of the Zanesville Courier has announced his intention of re-pulishing the numbers in whole or in part.

Personalities.—The article on our first page, signed 'A Friend,' is from the pen of an aged minister of another denomination. It would greatly accommodate our feelings, if in accordance with his suggestion, our several correspondents would, as far as possible, refrain from severities of expression, and from personalities, not calculated to promote christian charity and forbearance.

"Sons and Daughters of Temperance."—Br. F. Swift, of Jacksontown, Ohio, wishes us to state that this new 'Temperance Circle' has now five branches; one at Thornville, one at Hebron, one at Kirkersville, and one at Irville, all of them he says in a flourishing condition. There are no dram shops, he tells us in Jacksontown, save one tavern, and that it does not sell to tipplers. The intention is to drive king Alcohol from the land.

Old Soldiers.—The Cincinnati Commercial states that the Captain and Lieutenant of a new German Company now forming in Dayton under the late call of the Governor, were soldiers engaged with Napoleon for sixteen years. They were both at the battle of Leipsic, and both witnessed the conflagration of Moscow.

Drowned.—Mr. John Sherlock, merchant of Point Harmer, near Marietta, was drowned lately at the mouth of the Muskingum river, by the upsetting of a sail boat. He was swimming towards shore, but became exhausted and sunk, before a boat coming from the shore for his relief, could reach him.

Sears' Magazine.—We have received the May number. It contains a pictorial description of the States of Pennsylvania and New Jersey, with numerous engravings, very instructive and interesting. Robert Sears, Publisher, New York. Don't forget, we are an authorised agent for this excellent work. Call at our office, and subscribe for 'Sears' Magazine.'

New Paper.—We have received a prospectus for a new weekly newspaper, to be published at the village of Rosville, in this county. It is to be called "*The Genius of Liberty*," and is to be independent in politics, allowing an opportunity for writers of either party to use its columns. The proprietor is Mr. James Taylor, who gives evidence of such a spirit of enterprise, that we should verily expect him to succeed, were it not a *newspaper* enterprise.

Herald of Truth.—We apprehended that the visits of this most intellectual Monthly, were discontinued to us, as we did not receive the April number. But we have felt quite cheered this week, to receive the number for May. It is rich in thought, and contains a number of valuable papers. The perusal of the Herald, we ever find to be an intellectual feast. We are gratified to find also, that it is to be an organ of benevolence, as well as of mind. L. A. Hine, Editor, Cincinnati. Yearly subscription, $3,00.

Scourges.—It is indeed a remarkable fact that the three great scourges, Pestilence, Famine and War, are at this time visiting as many principal quarters of the globe. David was offered his choice of the three, in a certain instance. He chose to fall into the hands of the Lord, and was visited with pestilence. This is now the lot of Asia, whilst Europe is visited with famine. We, however, it seems, have fallen into the hands of men, and are visited with the sword. Though it is true that we are not called to "flee three months before our enemies," yet it is sadly true, from estimates which have been made, that about twice as many of our men have fallen in the existing war, as perished in the two or three years' continuance of the late war with Great Britain. And whilst we regard this as most deplorable, we should not forget that a much greater number have fallen from the ranks of what we are now accustomed to call our enemy, though of the same human brotherhood. And the scenes of slaughter have not yet ceased. May heaven speedily save us from the disaster, the reproach, and the baleful consequences of this unhallowed war.

Missionary Meeting.—We see it announced in the Zanesville papers that the Baptist brethren have made arrangements for holding a Missionary meeting in that place, commencing this evening, (13th,) and continuing over Sabbath. One or more Foreign Missionaries, with several other Ministers from the East, are expected to be in attendance. The notice is signed by Rev. Messrs. Courtney and Wood, the two pastors of Baptist congregations in Zanesville.

☞ We have a friend or two who would do us a favor by remembering us just now, as we have been expecting with some solicitude to hear from them.☜

Daniel Webster.—This distinguished Statesman is taking a tour in the Southern States. On his return he is to visit, by invitation, Cincinnati and Columbus, probably in the month of June.

Another Battle.—By an extra of the Cincinnati Commercial, we have intelligence of a battle between Gen. Scott & Santa Anna, at Cerro Gordo. As usual, the Americans were victorious. On April 17th, the advance under General Twiggs encountered the enemy. But the main battle occurred on the 18th, with the full American force under General Scott, and resulted in a complete triumph. Santa Anna very narrowly escaped. He did so by taking his saddle mule from his magnificent travelling carriage, mounting him and taking to the chapperel. His carriage and most of his valuables fell into the hands of our men. General La Vega, and four other Mexican Generals were taken prisoners, & 6000 men. These were set at liberty on their parole of honor not again to take up arms during the war. Fifteen officers refused to sign, amongst them, Gen. La Vega. Col. Shields was dangerously wounded by a ball passing through his lungs. It is supposed that five hundred Americans were killed, and a much greater number upon the Mexican side. General Scott was on his march in full force for the city of Mexico.

We acknowledge the courtesy of the Editors of the Zanesville Gazette, in furnishing us with an extra of the Pittsburgh Commercial Journal, with the like intelligence by telegraph from the East.

Our prayer is that there may be no more fighting. We long for peace.

Ridiculous.—The New York Sun states that on the 11th instant a *solemn* Tedeum was celebrated at the Catholic Church at Natchitoches, in commemoration of our triumphs at Mexico. The church was crowded with people of all religious denominations. The Rev. Mr. Justiniani delivered an appropriate address. Why should an American Catholic Church be made a theatre of rejoicing at the slaughter of Catholics of a neighboring nation? We think that his Holiness at Rome, as the common Father, will have to admonish his children at Natchitoches.

Rev. S. J. Spees, late of Troy, New York, has been appointed General Agent of the American Board of Foreign Missions for the Western States. He has entered upon his duties, and is to be found at the Missionary Rooms, Cincinnati, Ohio.

An Example.—The Cincinnati Protestant says that the Unitarian congregation of that city have contributed eighty dollars to extend education amongst the colored population, after hearing a discourse from their pastor, Rev. Mr. Perkins, upon the subject. An example for the orthodox.

Foreign News.—The Steamship Caledonia arrived at Boston on Thursday last. Her news was immediately telegraphed to New York. The New York Sun of the 7th gives us the particulars. The Steamer had a rough passage. The United States Sloop of War, Jamestown, laden with breadstuffs and provisions for the relief of the suffering in Ireland, arrived at Cork on the 12th instant. Its arrival was hailed with the greatest enthusiasm, and the inhabitants were intending to illuminate their dwellings. The Hibernia arrived on the 10th.—The lady of Mr. Bancroft had the honor of dining with the Queen at Buckingham palace on the 15th. The state of affairs in Ireland is said to be improving. Matters had reached their worst, and were mending. Ronge is undergoing an imprisonment at Breslau, for preaching without permission of the authorities. Death and distress were said to be daily increasing in France. The cause of emancipation is constantly gaining in France. Ten hundred and ten slaves were liberated in Guadaloupe last year, 1115 in Martinique, 177 in French Guiana, and 300 in Bourbon. The new Constitution of Prussia is said to have a good effect.

Rather Nautical.—We have two worthy brethren in the State of Indiana, brothers, Rev. Tho's. Shipp, President of the Indiana Conference, and Rev. Jos. Shipp, President of the Wabash Conference. The latter, not having been heard from through our paper since Conference, one of his brethren got us to publish an enquiry respecting the *Ship President*, a few weeks ago, and we heartily seconded the enquiry. The friends of Brother S. will be gratified to find a response from him in our present number. The *vessel* is safe, and has *spoke* us at last, and favored us with a small *Ship*-ment ($5,) of dues from distant subscribers. We trust that hereafter we shall hear and receive oftener. By the way, we would state that we are favored with occasional private advices and *ship*-ments from the President of the Indiana Conference, but we would suggest to him that it would gratify his friends and brethren to have him report himself occasionally through our paper. Please let us hear Br. S.

Rev. Elijah Bailey.—The death of this aged minister is announced in the Boston Olive Branch. He was principal founder of the connection of Reformed Methodists in New England. He was upwards of 80 years of age—an excellent man.

Irish Emigrants.—We see it stated in the Boston Olive Branch, that the ship James H. Shepherd, which lately arrived at the port of that city, took out 240 Irish passengers from Liverpool. Of these, 31 died on the passage; two died on board the day she arrived; and one dropped dead on deck with ship fever. The situation of those miserable emigrants as seen in the steerage, is affecting. Men, women and children were lying on rough boards, or a litter of straw; nearly naked. A number were reduced to skeletons, and some to insanity. Upwards of 30 were removed to the Alms House. Only the day previous, the Ship Eliza Warwick arrived with 215 Irish emigrants, and the Barque Globe with 147. The whole number of emigrants that have arrived at the port of Boston since January 7, according to official accounts, is *five thousand and forty eight!*

Ex-Gambler Green, has been challenged in Philadelphia, by a champion gambler, to a public debate on the advantages of Gambling. His name is J. H. Freeman. Mr. Green has accepted. So says Scott's Weekly.

Illuminations.—We meet with extended accounts of Illuminations and rejoicings in several cities on account of the recent victories. Baltimore, Philadelphia, Pittsburgh, and finally, New York have had each, a high day. A great demonstration was had at the last named city on Friday last. Salutes were fired, and parades and processions were had during the day. The 'Sun' states that from almost every roof in the city flags and banners were waving. But the greatest of the fete was the illuminations at night.—The principal streets were like one extended blaze of light, whilst above glared innumerable rockets. Fifteen hundred lights were placed in the windows of the extensive Sun Buildings, whilst fifty flags were displayed from the walls and roof of the same. A great many hundreds and thousands of dollars must have been expended in that one city, in the one day and night, which might have been appropriated to useful purposes. We have no doubt that the brilliant display pleased the children, and some grown folks, but edified nobody. We are gratified that in our parts, by common consent, such demonstrations are deferred, at least till there shall be peace.

Not the one.—In the account we gave two weeks ago of the disaster at Chicago, we relied upon statements published in our exchanges. We were about making a correction, from seeing one made in the Ohio State Journal, at the instance of Judge Wilson of Steubenville, when we received the following note from our friend, Rev. J. E. Wilson, which we insert with pleasure.

Camden, O., May 7, 1847.

Br. Bassett.—Your paper of the 29th ultimo contains an account of a disaster at Chicago, Ill., in which R. S. Wilson, Esq., editor of the Journal, was seriously injured while aiding in firing a cannon in consequence of Taylor's victories, &c. The statement then goes on to affirm that "the sufferer is a son of Judge Wilson of Steubenville, and a brother of Rev. J. E. Wilson, formerly of the Methodist Protestant Church." The Mr. Wilson alluded to (in whose affliction I sympathise) is *not* a brother of mine. I do not think I have a brother who could make merry over so much murder and bloodshed. By making this correction, you will oblige your old friend, JAMES E. WILSON.

Robert Owen.—This old philanthropist sailed for England on Monday last, as we learn by the New York Sun of that date. He goes out with a new scheme, to lay before the British Government for the relief of Ireland. Next autumn, he is to return to this country.

The General Assembly of the Presbyterian Church, (N. S.) convenes in Cincinnati on Thursday, 20th instant. We trust that our neighbor, Rev. Mr. Kingsbury, who will be in attendance, will find it convenient to communicate for our columns during his absence, whatever he may meet with of interest,

CONVENTION.

To the editor of the Western Recorder.

Whereas, the annual Conference of the Onondaga District, passed a resolution at its last session recommending a call for a convention of the northern and western Conferences (in free States) and from the best information, I have hitherto been able to get of the minds of the members of said District, a majority will decide in favor of said convention. I therefore deem it proper to call for information from the Presidents from said Conferences in regard to this matter, and let us negotiate upon the utility of such convention and of the time, place and ratio of representation &c. My opinion is that each District should hold a convention, send one lay delegate with the President or a proxy with instructions to represent their wishes, and that would lessen the expense and the people's wishes should be regarded according to the number on each district. This is only my momentary opinion and as Br. Ira Hogan is committee with me in said call he can either subscribe this or add his own opinion as I have written these few lines only with a view to get the thing started, and without reflection.

Will the editor of the Western Recorder give it an insertion, and send a copy of the same to each President and oblige yours, &c.

J. BAUM, Pres't.

P. S. My address is Central Square, Oswego Co., N. Y. J. BAUM.

N. B. The object of the above named Convention is to take into consideration the relation we sustain to slavery, in the M. P. Church.

IRA H. HOGAN, Com.

MISSIONARY INTELLIGENCE.

Cholera at Oroomiah.

LETTER FROM MR. PERKINS.

The Asiatic cholera, it is well known, has been raging for some time in Persia. Its ravages have been truly appalling, even in cities which are regarded as comparatively healthy. It made its appearance at Tabreez in October last; and in the short interval of three weeks, it is supposed to have hurried six thousand persons into eternity. Mr. Perkins says that an European physician, who remained in that city during the prevalence of the disease, reported the number of deaths as sometimes amounting in one day, to five hundred.

Much solicitude will doubtless be felt in this country, in respect to the safety of the mission at Oroomiah. The following communications will show, that while the awful scourge has been permitted to interrupt the labors of our brethren, it has hitherto received commandment to spare their lives. Under date of Nov. 6, Mr. Perkins wrote as follows:

"It is now about ten days since the cholera first appeared in Oroomiah. It has since been gradually increasing in the city, to which its prevalence is as yet limited; but it has not raged to an extent to compare with its ravages at Tabreez and Tehran. It is difficult, however, accurately to ascertain the extent of sickness and death here at present. They are doubtless very considerable. Six corpses were seen two days ago, for instance, to be carried out of the small Jewish quarter of the city, at the same time. As the season is far advanced, we hope that the malady may not prevail here with such appalling violence as has been the case in more healthy cities in this country, the present year; though we know not what a day may bring forth.

Most of our circle repaired to our health-retreat at Seir, on the first appearance of the cholera in Oroomiah. Doctor Wright is still actively engaged among the sick and dying, with more or less success, though it may be a question whether it will be his duty to continue to expose his life, in the pestilential atmosphere of the city, much longer. On the mountain at our health-retreat, we regard our exposure as far less than it would be in the city; though we are but five miles distant from it. While we are all now in comfortable health, we by no means consider ourselves as out of danger. We naturally feel, in these circumstances, that there is but a step between us and death, and that we are loudly admonished to set our houses in order; though we would not distrust the faithfulness of our covenant God, nor be afraid of the destruction that wasteth at noon-day. May the Lord glorify himself in us and through us, whether in life or in death!

Our seminaries had been together several weeks before the cholera made its appearance. You will rejoice to hear that the scores among the pupils who, we hope, are new creatures in Christ Jesus, still appear remarkably well, having evidently advanced in the Christian race growing in grace and in the knowledge of our Lord and Savior, during the diversion of their summer vacation, and amid the exposures and temptations incident to their intercourse with their people. We dismissed these seminaries a week ago, thinking it wise to do so before any of the members should have fallen victims to the scourge on our premises. It was a severe trial to their feelings to be separated suddenly from the mission, especially in this season of calamity; but they quietly acquiesced in our views of what was duty. They will be much less exposed to the malady, humanly speaking, scattered in their villages, than they would have been in the atmosphere of the city, and especially in their confinement and close contact with each other, on our mission premises. We pray and trust that these lambs of the flock may be spared, to continue as burning and shining lights among their people. We have heard of many of them, since their dispersion, as exerting an excellent Christian influence on their friends and neighbors at their homes. Possibly, and not improbably, far more good may be effected in this way, by their temporary interruption than if nothing had occurred to disperse them.

No Nestorian has yet fallen by the cholera here. But this class, as well as the Mohammedans, will naturally be cut down, to a greater or less extent as the malady progresses: though as most of them reside in the villages, instead of the city, their exposure is thus diminished. The thoughts of the Nestorians are of course turned to death and eternity, in an unusual manner, at this hour of terror. I hear that a special fast has been observed in one large village, which is much less under our influence than some others, in view of the general peril. The pious Nestorians, scattered here and there as salt, are faithfully warning and exhorting all around them to prepare to die. We hope that this fearful scourge may thus be overruled for the furtherance of the gospel; though we well know how liable those are, who have resisted the calls of mercy, to harden themselves also under the threatening voice of judgment; and this they will do, unless that voice be accompanied by the subduing influences of the Holy Spirit."

—*Missionary Herald.*

NEWS OF THE WEEK.

Fatal Collision at Jersey City.

A distressing and fatal collision occurred at Jersey city on Saturday.

As the ferry boat Sussex was on her trip to the city of New York, the Captain stopped her progress to allow a schooner, then under full sail, three hundred yards distant up the river, to pass her, as it is a rule understood between steam and sailing vessels that the former must give way to the latter. But instead of keeping his course, the Captain of the schooner, by some unaccountable conduct yet to be explained, steered his vessel out of her course and ran into the ferry boat then lying passive, although he was hailed and warned to keep away while yet at some distance. The bowsprit of the schooner swept the ladies cabin, crushing it in, and tearing every thing before it until it struck the wheel house. There were five ladies in the cabin, all of Jersey city, including the lady of the Mayor, (Mrs. Dummer,) all of whom received more or less injury, and, sad to state, one of them, Mrs. Carter, wife of the proprietor of Philadelphia Hotel, at Jersey City, was supposed to have been instantly killed, as the bowsprit thrust her body through the opening made in the wheel house, and it was recovered near the Battery a few hours after. Mrs. Dummer is very much bruised, and it is feared that one of the bones of her leg is broken. Miss Morrell is bruised internally, but it cannot be ascertained yet how badly. The other two, a daughter of Mrs. Dummer and Miss Southmayd, escaped with having their dresses torn. On hearing a warning cry to "run," it is supposed all the ladies made for the inside passage, except Mrs. Carter. The schooner was the Francis Cory, of Newark.

Another note received mentions that the Captain of the schooner was not sober, and ascribes the dreadful accident to intemperance.

Death of Prince Murat.—Prince Murat, a son of Napoleon's celebrated Marshal, died at Talahassee, Florida, on the 15th instant, in his 46th year. His father was King of Naples. After the expulsion of his family from Italy, they resided in Austria, when he came to the United States. He has ever since, with the exception of an occasional visit to Europe, resided in this country. His life here has been quiet and unostentatious. The Floridian, noticing his death, says:

The deceased was a man of great eccentricity of character, was gifted with a high order of mind, which was enriched by solid literary acquirements, and was withal a most interesting and agreeable companion. He was the author of some works on the subject of our institutions, which it is said possess considerable merit. There was every demonstration of high respect for his memory, and his friends abroad will be gratified to learn that there was manifested a due appreciation of his worth and interesting career.

Reasons for not Fighting a Duel.—M. de Langerie and M. de Mentande, both remarkably ugly men, quarreled, and challenged one another. Arrived at the place of meeting, M. de Langerie stares his adversary in the face, and says: "I have just reflected; I can't fight you." With this he returned the sword into the scabbard. "How, sir; what does this mean?" "It means that I shall not fight." "What! you insult me, and refuse, to give me satisfaction?" "If I have insulted you, I ask a thousand pardons; but I have an insurmountable reason for not fighting with you." "But, sir, may one know it?" "It will offend you." "No, sir." "You assure me!" "Yes, I assure you." "Well, sir, this is it: if we fight, according to all appearance, I shall kill you, and then I shall remain the ugliest fellow in the kingdom. His adversary could not help laughing, and they returned to the city good friends.

Slavery in Virginia.

One day last week we fell in company, in the stage, with an intelligent gentleman from Virginia. He is a native of Connecticut, and has purchased him a farm in the heart of the Old Dominion, on which he has resided only about three or four years. We conversed freely on the subject of slavery, principally in economical point of light. His testimony only confirmed what we had often heard before, namely, that slavery is fast ruining Virginia. He stated that many Northern men are moving in and buying farms, which they cultivate by free labor, on which they are growing rich, while extensive slaveholders are growing poor on the same quantity of land. He did not know of but one Northern man in his vicinity who had bought slaves; they are generally opposed to slavery, and he thinks as they increase in numbers the influence of their principles, and more particularly the influence of their successful free labor cultivation, must hasten the overthrow of slavery in the State. He gave it as his decided opinion that all landholders would be gainers by emancipation, that the rise of land under free labor would more than balance the loss of their nominal property in slaves. Those who hold slaves and hire them out and live on their wages, alone would lose, and they would be left paupers by emancipation. This he thinks is one of the strongest influences against the abolition of slavery. Ignorance he regards as the next greatest difficulty in the way of emancipation, yet he says the system must be overthrown, if by no other influence, by its own consumptive operations, by which it feeds upon and consumes its own vitals and drinks up the spring of its own life. He states that there are whole sections where it has nearly run itself out by its impoverishing influence. He said a man with 600 acres of land & fifty slaves, cannot support his establishment, but must inevitably run his lands down and become involved, while a Northern man on 100 acres by his side will, by free labor, grow rich.

One other influence, he stated, must tend greatly to hasten the overthrow of slavery in Virginia, which is the uncertain tenure by which slave property is held. So great is the number that escape to the free States, that it produces an all-pervading sense of insecurity, lessening greatly the disposition to make investments in rational locomotives. He stated as his opinion that a majority of the free population of Virginia are now opposed to the continuation of slavery, though not sufficiently enlightened on the subject to enable them to devise the best method of abolishing it. He thinks slavery would be very insecure, and its continuance doubtful, were it not that the slaveholders have secured to themselves a great advantage in the Constitution of the State, which enables a minority to control a majority.—*True Wesleyan.*

Backward Spring.—A letter from Montreal, April 28th, says: "The hills of ice in the St. Lawrence have, at this moment, a magnificent appearance. It is astonishing to see the immense piles which now cover the river in front of the city.—The weather is cold and the snow two feet deep."

Mr. S. Goodrich, ("Peter Parley,") of Roxbury, Massachusetts, came passenger in the Sarah Sands, from Liverpool. We understand that Mr. Goodrich has left his family in Paris, whither he will soon return.

Another Hero Gone!—The Baltimore Sun notices the death of Mr. Darius Stansbury, who fought at North Point and Bladensburg, under Maj. Heath. He was sixty-nine years old and much beloved.

Singular Will.—A case was tried in Maryland to set aside the will of John Townsend, but the Jury was discharged, not being able to agree. Mr. Townsend has liberated all his slaves, about fifty in number, and devised to them *all his lands and property*, and if the law interferes to prevent it, his slaves shall become the property of his nephew, he paying each one cent per annum for their services. It was proved that the testator labored under religious delusions,—supposing he held converse with God, and one of his commands was, to liberate his slaves: on the other hand it was shown that he was a shrewd and liberal man, and rational in all other subjects but religion.

Lawful Revenge.—Many years since a gentleman in Newington, a parish of Weathersfield, Connecticut, who was a very religious and conscientious man, married one of the most ill-natured and troublesome women he could find in the vicinity. This occasioned universal surprise wherever he was known, and one of his neighbors ventured to ask him the reasons which had governed his choice. He replied, that, having had but little trouble in the world, he was fearful of becoming too much attached to things of time and sense, and though, by experiencing some afflictions, he should become more weaned from the world, and he married such a woman as he thought would accomplish his object. The best part of the story is, that his wife, hearing the reason why he married her, was much offended, and out of revenge became one of the most pleasant and dutiful wives in the town, declaring that she was not going to be a pack-horse to carry her husband to heaven.

Ohio Baptist State Convention.—This Body convened at the Baptist Church in this town, on yesterday evening, John M. Gallagher, Esq., of Springfield, presiding. A large number of delegates are in attendance; and many more it is ascertained are to arrive to-day. The Convention will continue in session until Tuesday next.—*Wooster Democrat, May* 6.

Important Decision.—In the great riots which took place in Philadelphia in 1844, it will be remembered that there were among other property destroyed, two churches burned. One of these was St. Augustine's. The laws of Pennsylvania, as do those of Maryland, very properly make the city or county, where property is so destroyed, liable for all damages. There have been a number of suits brought for the recovery of damages for property destroyed in these riots in Philadelphia. In every case, we believe, the suits have gone in favor of the claimants. That instituted by the trustees of St. Augustine's Church was raised by the county authorities of Philadelphia on the ground of the invalidity of the charter under which they held it. The case has been postponed from time to time, and was only brought to a hearing this week before the Supreme Court. The decision of the Court was given yesterday by Chief Justice Gibson, that the charter is valid, and that, as a consequence, the county must answer to the trustees. Of course the county will pay for the church, as it ought to have done, without dispute.—*Baltimore Patriot.*

A Deserved Compliment.—The National Intelligencer contains the following paragraph:

"No State in the Union is more punctual in the payment of her creditors than Ohio. About $300,000 have already been placed in the bank of New York, to meet the interest on the public debt of Ohio, which falls due on the first of May."

A fire broke out in the colleries near Cumberland Md., on Tuesday last, destroying 3000 cords of wood, and 4000 rails.

From the Dollar Newspaper.

ithsonian Institute. Laying of the Corner Stone at Washinton City.

he ceremonies of laying the corner stone of Smithsonian Institute were performed at shington on Saturday, with great pomp. The cession was a long and brilliant one, embracing President and the heads of departments, sev- ladies, most of the officers of government— had a holy day on the occasion—the Ma- e and Old Fellow societies, with their striking umes and emblems, the volunteer companies Washington, and a crowd of citizens. The le multitude could not have fallen short of 00 people. The Union describes the ceremo- at length.

B. French, Esq., the grand master of the nd Lodge of the city, officiated in the discharge he masonic ceremonies, with his usual taste. was accompanied by a large body of brother ons, and supported by Charles Gillman, Esq., grand master of the Maryland Lodge, and . James Page, the grand master of the Penn. dge, and Collector of the port of Philadelphia, had come on for the special purpose of par- pating in the ceremonies. Among the other ters, we were happy to see, in masonic cos- e, Colonel Florence, of Philadelphia. Mr. nch was dressed in the apron which had been sented to Gen. Washington by the Masonic dge of France through the hand of Lafayette. e of Washington's descendants had presented a lodge in Shepherdstown, Virginia, and was them transmitted to Washington, to be worn this occasion by the grand master of the Wash- ton Lodge. Mr. French also used upon this asion the gavel with which Gen. Washington officiated when he laid the corner stone of the itol. Mr. French proceeded to deposit in the low of corner stone a variety of memorials, sisting of the Constitution of United States, r. Hickney's new edition,) specimens of the ns of our country, a sheet of Mr. Bancroft's tory, Evidences of the Grant and Origin of Smithsonian Institution, the newspapers of day, and a plate with an inscription of the cers' names and the object of the institution.

Vice President Dallas delivered an address on occasion, from which we make the following ract, and the object contemplated by the be- est:—

James Smithson, a Londoner born, and claim- g to be the son of a distinguished nobleman, e his life exclusively to intellectual pursuits, & ecially to researches in physical and experi- ental science. Supplied with larger means an his wants required and steadily practising a ict scheme of personal economy, he amassed nsiderable fortune. He died at Genoa in 1829, d by his will bequeathed his accumulated prop- y to this Union—a country that, notwithstan- g his change of abode, he had never visited, ose citizens he had never associated with, but whose inevitable future he saw the most solid ound on which to cast the anchor of his fame. is legacy, for sometime the subject of litigation the British court of chancery, was finally se- red, brought over and received into the treasu- of the United States on the 1st of September, 38. Its exact amount, when deposited, was e hundred and fifteen thousand one hundred and xty-nine dollars.

The legacy was accompanied by a declaration its design, and the execution of that design has en assumed, as well by an acceptance of the oney as by several open and formal avowals by r government. It was "*to found an institution Washington for the increase and diffusion of nowledge among men;*" to found, not an academy, t a college, not a university, but something less chnical and precise, something whose import d circuit should be bolder and more compre- nsive: an institution, not merely for dissemina- g, spreading, teaching knowledge, but also, d foremest, for creating, originating, increasing

Where? In the city whose name recalls the isest, purest and noblest spirit of the freest, ewest and broadest land. And among whom? ot a chosen or designated class—not the follow- s of a particular sage or sect—not the favorites fortune, nor the lifted of rank—but among MEN -men of every condition, of every nativity!—*men!* was with a purpose thus elevated and expansive, ius as well distinct as undiscriminating, that ames Smithson committed his wealth to the ardianship of the American Republic.

From the description of the Institute, given by r. Dallas, it will be a noble edifice. The en- re length will be 426 feet; 56 feet wide in the ain building, besides the projection of wings. eight of main buildings 60 feet; of wings 43 feet. here will be 9 towers on the fronts, arising from 0 to 150 feet. The whole to be faced with dress one from Seneca Creek, on the Potomac river— hich is of a light pink or red color.

John Shepard, the last survivor of Braddock's efeat in 1775, died recently at Chesnut Ridge, ear Philadelphia, aged 118 years, 9 months and 7 days.

CLERGYMAN KILLED.—Mr. Roundtree, a Bap- ist preacher, took the place of his son in Illinois, olunteered for the Mexican war, and was killed t Buena Vista.

DREADFUL ACCIDENT.—Mr. Israel Hunt of Bos- awen, N. H., on the 19th ult., was at work in saw mill, and was struck upon the head by he saw-girth, as is supposed, causing instant eath.

ANOTHER.—The wife of Lyman Bradley, Esq., f Waterbury, Conn., was thrown from a waggon, ast week, down a precipice, head foremost upon pile of stones, and badly injured. She was urt in the head; her cheek bone was broken in, er front teeth knocked out, and her hand broken, nd she was otherwise injured. It is yet doubt- ul whether she will recover.

ANOTHER.—A young man named Charles Ful- er, from Lewiston, Me., was in the woods at Me- ardis a week since last Friday, and while stand- ng upon the snow it gave way, letting him down upon the stub of a bush that had been cut about two feet above the ground, which entered his abdomen and so injured him that he died the next Monday evening.

BLACK VS. WHITE MECHANICS.—At Pensacola the white mechanics in the Navy Yard complain of the employment of slave labor, on the public works as injurious to their interests, all the brick- ayers being slaves.—This is wrong—our Gov- rnment has no control over slavery, and has no ight to employ slaves, unless white mechanics cannot be obtained. White persons pay a tax indirectly to Government, and should have the benefit of the tax. Slaves pay no tax and their masters receive their wages. We have no objec- tion to the employment of free blacks, where they themselves receive the benefit of their in- dustry, but in Slave States it strikes us as proper and expedient for the Government to employ none but whites.—*N. Y. Sun.*

DECEASED.—It is with feelings of regret that we hear of the decease of Prof. Revere of the New York University. Dr. Mott is appointed to de- liver the eulogy, at the re-opening of the Col- lege.

From the United States Gazette.

The Central Railroad and Trade of the West.

Each day affords some new and powerful evi- dence of the important benefits that must accrue to every Philadelphia interest by the completion of our Central Railroad. Among these may be instanced the statement of Mr. W.—one of the largest packers of Cincinnati, who in conversation with gentlemen here, assured them that one mil- lion of hogs would have passed over our road the present season, from that market, had it been completed! Their weight averaged, this year, 240 lbs. each; which would equal 1,200,000 bbls. of salt pork, freighting 240 ships of 500 tons each! As they would have been sent in bulk, the carriage of casks, salt and brine, would have been saved—while the manufacture of casks, sale of salt, and employment of a multitude of our people in curing, packing, &c., would have added largely to our local business, when adding $7,000,000 to the value of this single staple of the teeming West, beyond its price at Cincinna- ti. To those acquainted with this branch of trade, the superior value of meat originally cured with Turks Island salt, will at once be recollected— for such is the impurity of the Western, that be- fore shipment, it is needful to repack the casks, at a charge of one dollar, as regulated by law. The risks of the voyage down the Western rivers, and of spoiling by heat, together with the enormous charges at New Orleans, must not be forgotten. If such be the attractions offered by our market for pork, the superior economy of securing sim- ilar saving in beef, must be self-evident, as it is generally driven on foot to Eastern Cities, entail- ing a heavy loss in weight, over and above the charges of driving. The noble cattle of the Western valleys and prairies, cured here for for- eign markets, would render Philadelphia, the great port for the shipment of salt provisions, giv- ing an impulse to her prosperity almost unparal- leled. If these premises are doubted, let the in- credulous refer to the significant editorial recent- ly republished from the N. O. Bulletin, of Jan. 23, in your journal.

It is to be lamented that this noble enterprise has been assailed on grounds utterly unworthy of serious consideration. If the commerce and prosperity of Boston were nearly doubled by her Western Railroad in half a dozen years, Phila- delphia cannot fail to realize far greater benefits from the completion of her magnificent line to St. Louis. The world does not contain its paralled, and in the rich harvest to be reaped by our belov- ed city, *all* will be benefited—and none more than those whose narrow and illiberal measures have so far impeded its progress; and harassed— though not disheartened—the patriotic men pledg- ed to its consummation. The lectures of Mr. Roebling, recently delivered before the Pittsburgh Board of Trade, and now republishing by Mr. Minor in his excellent Railroad Journal, will be issued separately and cannot fail to carry convic- tion of the value of this noble enterprise to the mind of every candid reader. ECCE.

HEAVY LOSS.—The extensive cotton and wool- en manufactories of Morgan, Allison & Co., at Lebanon, Tennessee, were destroyed by fire on the 10th ult. Loss $40.000, $20,000 of which was insured.

NEW CITIES.—New Bedford and Charlestown, Mass., have become cities. The city government of the former was organized on Wednesday last, and Abraham Howland, Esq., elected Mayor. G. Washington Warren, Esq., is Mayor of the city of Charleston. The birth of both these cities was celebrated with public rejoicings.

FATAL ACCIDENT.—*Tuesday evening.*—A son of Lewis Brenholtz, on First Street, was killed a few minutes since by a barrel of salt rolling over him. He was about six years of age, and was killed instantly.—*Zanesville. Gazette.*

NEW POST OFFICE.—We learn that a Post Offi- ce has been established at the dam, between Zanesville and Dresden, called "*Sims Creek.*" Charles, J. Love is the Postmaster.—*Zanesville Gaz.*

BOUNDARY OF OHIO.—We learn from the Win- chester Republican, that Governor Smith, of Vir- ginia, has appointed Messrs. Rich. K. Meade, of Petersburg, Wm. Green, of Culpepper, and George W. Thompson of Wheeling, Commissioners on the part of the State of Virginia, to meet the Com- missioners of the State of Ohio for the purpose of adjusting the boundary line between the two States.—*Z. Gaz.*

FIRE IN THE STATE PRISON.—An extensive fire occurred on yesterday evening, between four and six o'clock, in the Ohio Penitentiary yard, by which all the workshops on the eastern side of the yard were destroyed, together with most of their contents. These shops were occupied by Mr. P. Hayden, in the manufacture of saddle-trees, hames, plating and machinery. The building was one of the first ones constructed in the Pen- itentiary; and it was contemplated removing it to give place to a better one, within a year or two; so that in this respect, the chief loss to the State will be the want of the building, until one better adapted to the present exigencies of the Prison can be supplied. The chief loss is sustained by Mr. Hayden, in machinery, manufactured articles, and stock. The fire originated in one of Mr. Hayden's shops and is supposed without design on the part of any one. Mr. H. was present in his shop when the alarm was first given. There were about four hundred and fifty Prisoners em- ployed in the various shops within the yard at the time, and they rendered efficient aid to the fire companies of the city, in extinguishing the fire. It is perhaps remarkable, that among so large a number, and at a time of so much excitement as well among the citizens and officers of the Prison as among the convicts, so great a degree of order and subordination prevailed. At the signal given, when the fire was subdued, and the fire compa- nies and citizens were about to withdraw, every prisoner was at his accustomed place, and march- ed in order to their cells. This speaks favorably of the discipline which obtains in the prison and of the efficiency with which that discipline is en- forced by the proper officers in charge of the in- stitution.—*O. S. Jour. 8th.*

LITTLE MIAMI RAILROAD.—The receipts on this road for April, 1847, have been as follows:

Freight,	$15,720 73
Passengers,	6,372 74
	$22,093 27

Receipts in April, 1846, were $8,846,74, show- ing an increase of $13,246,53 this year.

FIRE IN DUMFRIES, VA.—Eighteen houses burnt.—About 3 o'clock, on the 27th ult., while the wind was very high from the west, a fire broke out in Mrs. Boyle's house, opposite the brick tavern, and destroyed nearly all the houses at the east end of the town. Nearly all the men were absent, engaged in the fisheries on the Po- tomac. There was an awful silence—no bells, no engines—and the inmates of the house, most- ly females, looking on in mute despair. Few saved anything but their wearing apparel.

ANOTHER BOAT AND CARGO BURNT.—The splen- did steamer Duke of Orleans, from this port, with a full cargo, for New Orleans, was entirely con- sumed by fire early yesterday morning, while aground at Hat Island. The steamer Harry of the West, in coming up, passed within a very short distance of her, between three and four o'clock in the morning, when all was quiet on board the Duke, and the only light about her was that of the lamp suspended in the hall. When about a mile above her, Capt. Carlisle discovered that she was on fire, and immediately put his boat about to go to her assistance, but when he got along side, so rapidly had the fire spread, that the cabin was completely enveloped in flames, and the deck had fallen in. Fortunately for those on board, a flat boat used in lighting her lay along side, on which they made their escape from the burning boat; but the passengers, of whom there were few, the officers and crew, saved very little, except what they had on when the alarm was first given. No lives were lost.

Nothing was saved of the boat or cargo. The books and papers in the clerk's office, were all consumed, but we learn that the money was sav- ed.—When the Harry left her at six o'clock, the wreck was still burning.

The Duke was a very fine boat, bought a few months ago, by Capt. Holmes, and others on board, for twenty thousand dollars, and was insured for six thousand. The cargo, we presume, was mostly insured. A part of her crew were brought up by the steamer Harry of the West.—*St. Louis Republican, May 1.*

SLAVE CASE IN LOUISIANA.—We take great pleasure in copying from the Alexandria Republi- can the following notice of proceedings in a case involving the freedom of six negroes, a woman and five children, which came up before the Dis- trict Court of that Parish on the 17th ult. How many years has it been, since such a result as was obtained in this case, would have been a matter of most difficult achievement here in free Ohio?

The Alexandria Republican says:

"It is only in a case of this nature that a slave can be a party to a suit in our courts, and consid- erable interest was felt in it. Though slave-hol- ders, our citizens are as adverse to holding in bondage any one legally entitled to freedom as would be the veriest abolitionist in the North, and hence the most summary justice was administered in the case. It was the first case tried, and the evidence, which was taken mainly with a view to enable the holder of the negroes to indemnify himself against their vendor, being clearly in their favor, was submitted to the jury without argu- ment; who at once gave them a verdict.

The facts of the case were these: The woman with her children were, in 1807, slaves in Ken- tucky, from which State they were taken to Indi- ana Territory, where they were indentured to serve for 20 years, the laws of the Territory pro- hibiting slavery for a longer period. Subsequently they were sold, and their new owner brought them to Mississippi, and again sold them as slaves for life, to the father of the present, or more proper- ly, late owner here. One of the family, a boy, was left behind in Kentucky, and sued for and re- covered his freedom, there some years ago, since which time he has been running as a steward on a boat. Not long since, while at our landing, he fell into conversation with a boy belonging here, whom he soon discovered to be his brother. He informed him of the fact of the family being free, and at once took the steps that have eventuated in establishing it. One or two highly respectable citizens from Indiana were here are witnesses in the case.

RELIEF FOR IRELAND.—The following despatch from Lord Palmerston to Mr. Packenham, convey- ing thanks of the British government, and the British nation, to the citizens of the United States, for their liberal contributions to relieve the suffer- ings of the Irish people, will be read with pleas- ure:

Foreign Office, March 31, 1847.

Sir,—I have received your dispatch, No. 8, of the 12th ult., stating that measures have been ta- ken for the purpose of raising a subscription in the United States for the relief of the destitute Irish poor.

And I have to instruct you to take every op- portunity of saying how grateful her majesty's government, and the British nation at large, feel for this kind and honorable manifestation of sym- pathy by the citizens of the United States for the sufferings of the Irish people. It might, indeed, have been expected, that a generous and high minded nation would deeply commisserate the sufferings which an awful visitation of Providence has inflicted upon so large a population, descend- ed from the same ancestors as themselves. But the active and energetic assistance which the people of the United States are thus affording to the poor Irish, while it reflects the highest honor upon our transatlantic brethren, must tend to draw closer, and to render stronger and more lasting, ties of friendship and mutual esteem, which her majesty's government trusts will long continue to exist between the two great branches of the Anglo-Saxon family—separated, indeed, from each other by geographical position, but united together by common interests, to which every succeeding year must add increasing ex- tension and force. I am, &c.

PALMERSTON.

To the Right Hon. Richard Packenham, &c. &c.

THE EMPEROR AND THE BISHOP.—The Empe- ror of Constantinople was mortally incensed a- gainst St. John Chrysostom. One day, inflamed with anger, he exclaimed in presence of his court, "Would that I could revenge myself of that priest." Four or five of his courtiers assembled around him, venturing their opinions as to the manner in which his vengeance could be most effectually gratified. The first said, Exile him; the second, Confiscate all that he possesses; the third, Throw him in prison, and load him with chains; the fourth, Are you not all-powerful?—is not his life at your command?—give instant orders for his death. A fifth, possessed of more penetra- tion than the others, and not fearing his master's displeasure, boldly said: You are all mistaken; if you exile him, what do you gain? Is not the whole world his country? Confiscate his posses- sions, you but deprive the poor of them, not him- self. Throw him in prison, he will bless his chains, and esteem it a privilege to suffer. "Bless- ed are they that suffer persecution, for theirs is the kingdom of Heaven." If you condemn him to death, you unclose the gates of heaven to him. Prince, would you know the only sure means of revenge? Force him to commit a crime. I know him well; "that man fears nothing except to sin." "*Hic homo nihil timet nisi peccatum.*" No; he fears neither exile, nor the loss of proper- ty; neither chains nor torture, of any kind. He fears but sin.

MEDICAL CONVENTION.—A Convention of the Medical faculty of the State of Ohio, is appointed to be held in this city, commencing on next Tuesday week, the 18th inst. From present in- dications we are led to infer that the coming con- vention will not be surpassed by any that have preceded it.—*O. S. Journal.*

"MASON AND DIXON'S LINE."—What was the origin and purpose of it? We hear it frequently spoken of as connected with slavery, and as orig- inally relating to that subject. Nothing can be further from the truth. At the time that line was established, slavery existed on both sides of it. A brief account of its origin may be of some inter- est just at this time.

As early as the year 1682, a dispute arose be- tween William Penn and Lord Baltimore, respec- ting the constructions of their respective grants, of what now form the States of Pennsylvania, Delaware, and Maryland. Lord Baltimore claim- ed to and including the 40th degree of north lati- tude; and William Penn mildly, yet firmly resis- ted the claim. The debatable land was one de- gree of 69 English miles on the south of Pennsyl- vania, and extended west as far as the State itself. The matter was finally brought into the Court of Chancery, in England, and, after tedious delays, on the 15th day of May, 1750, Lord Chancellor Hardwicke made a decree awarding costs against Lord Baltimore, and directing that commissioners should be appointed to mark the boundaries be- tween the parties. The commissioner so appoin- ed met at Newcastle, on the 15th day of No- vember, 1755, and, not being able to agree, sep- arated. After a further litigation and delay, the whole matter was settled by mutual agreement between the surviving heirs of the original liti- gants.

In the year 1761, Mr. Charles Mason, of the Royal Observatory, was sent to Pennsylvania, with all the needful astronomical instruments, to measure a degree of latitude. That duty he per- formed, and a report of his proceedings was made to the Royal Socitey of London, for the year 1767.

This Mr. Mason and Jerimiah Dixon were ap- pointed to run the line in dispute, which appears to have been done in conformity with the Lord Chancellor's decree. This is the famous "Mason and Dixon's line," and the boundary between Pennsylvania on the south and Maryland on the north. Any one desirous of more detailed infor- mation will find it in Douglass's History of Amer- ica, published in Boston, in 1751; Proud's Histo- ry of Pennsylvania; the Memoirs of the Histori- cal Society of Pennsylvania; and 1 Vesey's Re- ports, 352, Penn, Lord Baltimore.

Little did the actors in this matter think that, in aftertimes, the line established with so much trouble and expense would ever be connected with a subject calculated to shake a great nation to its centre.

MINESOTA.—This new territory is bounded on the North by Canada West; on the East by Mich- igan and Wisconsin; on the South by the parallel 43° 30′ which is the most northern line of Iowa; and on the West by the river Sioux and Red Riv- er of the North. The line separating Minesota from Michigan, is in Lake Superior, and that sep- arating it from Wisconsin passes along Lake Su- perior to the Falls of the St. Louis river, and thence South till it strikes the river St. Croix, which it follows to the Mississippi. Thence down the Mississippi to latitude 43½ the place of beginning.

Embraced within these boundaries there are about 90,000 square miles—equal to 58 millions of acres. It is in nearly the same latitude as the State of Maine. In area it exceeds the Island of Great Britain, and it is nearly half equal to France. Comparing it with old States—it is as large as New York and Pennsylvania. For the produc- tion of Wheat and Grasses its soil and climate are favorable. Now, it appears to the people of the United States as extremely distant and interior. So did Wisconsin 15 years ago. In commercial advantages, it will not be one of the most favored of the States, nor yet one of the least. By means of Lake Superior, on which it borders for more than one hundred miles, from Pigeon River to Fond du Lac, its Northern and middle portion will have cheap communication with all the Lake shores and the Atlantic, and, through the Upper Mississippi and St. Peters rivers, will hold easy intercourse with the whole great valley below.

Lake Superior affords abundance of good har- bors, and the Mississippi offers fine navigation up to the Falls of St. Anthony, more than one hundred miles above the southern boundary of Mi- nesota.

With the exception of its western portion, it is well watered by rivers and lakes. Its lake bor- der is rich in metalliferous deposites.

The most important points in Minesota, at pres- ent, and probably for all time to come, are Fond du Lac, at the Western extremity of Lake Supe- rior, and Fort Snelling, near the Falls of St. An- thony.

With many, its cold climate will be an objec- tion. It is pretty well north, but, if a man wishes to raise a vigorous family (and we know of noth- ing more desirable) he will much sooner seek a home in Minesota than in Texas. There is, how- ever, abundant room, as yet, this side of that ter- ritory. North-western Ohio, Michigan and Wis- consin should first be settled.—*Toledo Blade.*

DISTRESSING CASUALTY.—Another dreadful accident, resulting in the loss of life, occurred last Tuesday morning, upon the Boston and Worcester Railroad between this place and Westboro', under the following circumstances.

Mr. Francis B. Hitchcock of this town, was re- turning from Boston on Tuesday morning, upon one of the freight trains, by invitation of a friend, one of the hands employed upon the train. He was seated upon the outside of one of the cars, in the place usually occupied by the brakeman, with his attention absorbed upon some other object, which prevented him from seeing, at a place a short distance this side of Westboro', where the public highway crosses the railroad, a low bridge, until it was too late to avoid collision by stooping. He was struck by one of the beams, upon his head, in such a way as to throw him from the car. —His body fell completely across the rail, and the whole train passed over him a little above the hips, severing his body almost completely, break- ing his leg and crushing his ancle, besides other injuries. He was taken up and brought to Wor- cester by the same train, and every attention paid to him that could be, but the case was hopeless, and he expired a few moments after reaching here, about an hour and a half from the time the acci- dent occurred.

Although so badly mutilated, Mr. H. preserved his senses to the last, and gave directions, even after his arrival, concerning his removal to his boarding house, and the conveyance of the intel- ligence of his decease to his relatives.

He was a young man of excellent character, and universally beloved by all who knew him. The Pacachoag Division of Sons of Temperance, of which he was a worthy member, attended the funeral in a body, on Wednesday morning; after which, his remains, attended by a delegation from the Order, were conveyed to Brimfield, his native town, for interment. Mr. H. was about 22 years of age, and has left a widowed mother, and a large circle of friends, to lament his untimely end. —T. D.—*Christian Citizen.*

ACCIDENT.—On the 22nd ult., as Paul Lacroix, a sugar broker, was passing a new building in New Orleans, the staging broke, a part of which falling on him, broke his neck. He died instant- ly.

FIRE AT FLUSHING.—A destructive fire occur- red at Flushing L. I., on Saturday.—It broke out in a barn belonging to a Parkes, from whence it communicated to his dwelling and several other buildings, burning down nearly a block. Water was brought from the steamboat wharf, quarter of a mile distant and it required the co-operation of men, women and children to stay the fire.

HON. JACOB WAGENSELLER, State Senator from the Union District, is dead. Our readers will re- member that he suffered a painful surgical opera- tion last fall, from the effects of which his system has never been able to re cover.—*Philadelphia N. American.*

To a person who regretted to the celebrated Dr. Johnson that he had not been a clergyman because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply:—'The life of a conscientious clergyman is not easy. I have always consid- ered a clergyman the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life; nor do I envy the clergyman who makes it an easy life.'

MR. SEARS' PRESENT TO THE QUEEN.—Our read- ers (says the New York sun,) will recollect that a few months since we alluded to the gratifying fact, that Mr. Robert Sears, of this city, had forwarded a complete set of all his interesting pictorial pub- lications to the Queen of England. The following article respecting their safe arrival and presenta- tion may prove interesting to our readers. It is copied from the *London Patriot*, of February 22:

"AMERICAN PRESENT TO THE QUEEN.—Many in this country will be interested in learning, that a present of books from America has recently been made to our Gracious Queen, by an eminent pub- lisher in N. York. These works are, "The His- tory of the Bible," "Description of Great Britain and Ireland," "Information for the people," &c. They are profusely illustrated with fine engravings on wood, printed in imperial octavo, sumptuously bound in fine Turkey morocco, and very elegant- ly gilded, exhibiting admirable specimens of the progress that is being made in typographical and artistical skill in the United States. The present was sent from America to the care of the Rev. Thomas Timpson, by whom it was forwarded to the Right Honorable Sir George Grey, Bart., the Home Secretary, for presentation to the Queen. Sir George, in a polite letter, has assured Mr. Timpson that he has complied with his request, and that her majesty had graciously accepted the volumes. Reflecting on this gratifying fact, and remembering that the vast republic of the New World possesses our language, laws, literature, and religion, & our blood flowing in their veins, every true patriot and Christian must feel delighted, and pray that a perfect cordiality and everlasting peace may be enjoyed between the two great nations, that this enterprise may be mutually beneficial, and the means of universal good to all the nations upon earth, especially in diffusing the Gospel.

NOTICES.

Portsmouth Circuit, Muskingum Conference.—The third Quarterly Meeting will be held in Jackson, commencing, May 22. Brother Clancey will perceive that this is the time of his visit to the circuit, and we shall of course ex- pect him to be present. We are sorry that it is not in our power to accommodate him in having his meeting on the river. If he should come by the river, he will have to take the stage at Gallipolis. W. W. TIPTON.

Twin Creek Circuit, Ohio District.—Our third Quarter- ly meeting will commence on the 23d of May, at the Pleas- ant Hill meeting house, Indian Creek. We respectfully invite Brothers C. H. Williams, R. M. Dalbey, T. Finkbine and G. M. Hunt. W. PELAN.

Otsego Circuit.—Our third quarterly meeting will be held at Franklin Meeting House, commencing, June 5th; a general invitation is given, we are "no respecter of per- sons," we would gladly "engage" all who could come. We love all our good Brethren and do not wish to pass by any. Come Brethren I am laboring alone and need your help. WM. DULING.

Driftwood Mission, Indiana, April 19, 1847.

BROTHER BASSETT: We are placed in rather an awkward position, on this little Mission, in consequence of being left without any pastoral care. The Superintendent, Brother Sevier, left for home, about the first of January, with ap- pointments out, and we have not heard of him since.— Whether he has been called home to his reward, where the weary are at rest, or prevented by sickness of himself or family, we do not know, nor can we hear. If this should meet his eye, or that of any other person that can give in- formation, they will please let us know by letter or other- wise.

We are in a cold state on this Mission, at this time. Re- ligion appears to be almost extinct with many that, not long since, were warm professors. J. M. BYARLAY.

TANNER'S CREEK CIRCUIT, IA. CON.—The third quar. meeting is to embrace the 5th Saturday and Sunday of May next. Ministerial aid is most ardently solicited. Mt. Pleasant, Meeting House is the place. W. W. PAUL.

Woodsfield Circuit, Muskingum Conference.—Brother Clancy is requested to attend our third Quarterly Meeting, three miles South of Woodsfield, to be held in Jackson School House, the last Sabbath in May. Call with Isaac Pearce. We are getting along in harmony and peace. H. T. LAWSON.

Zanesville Circuit.—Our third Quarterly Meeting will be held at Claylick, commencing, May 22d. Brother Kin- ny is invited; Brother Munhall is engaged, and Brothers Bassett, Nicols, and Remsburg, have been invited, but have not definitely responded. C. S. CALLIHAN.

ANNUAL SERMON.—The Annual Sermon in behalf of the American Sunday-school Union, will be preached on Sun- day Evening, May 16th, at the Church on Washington Square, by Rev. GEORGE W. BETHUNE, D. D. Service to commence at ¼ before 8 o'clock.

ANNUAL MEETING.—The services commemorative of the TWENTY-THIRD anniversary of the American Sunday-school Union, will be attended at the MUSICAL FUND HALL, Locust Street, between Eighth and Ninth Streets, Philadelphia, on Monday Evening, May 17th.

☞ To avoid confusion and disappointment, tickets will be issued, as in former years, and may be obtained at any time after May 10th, at the Society's buildings, No. 146 Chestnut street, or of any of the Officers or Managers of the Institution.

Bucyrus Circuit, Mask. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. R. Bow- man, J. Jack, I. Thrap, G. M. Scott, and J. Sow- der. Please remember, I am alone, and need help. Come, by all means.

A. S. ROBINSON

Delaware Circuit, Muskingum Conference.—Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Pot- ter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early peri- od, that the brethren may have time to arrange their business and attend. Don't fail to come.

WM. HATFIELD.

NEWARK CIRCUIT.—Our third Quarterly Meeting will be held at Elizabethtown, (Perryton,) Licking county, commencing, May 29th. Brothers Case and Bassett are invited; and Brothers Ragan, Marshall, and J. Thrap, are engaged to be in attendance. W. MAYNARD.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them fill- ed.

Greenbrier	Circuit	3d	Sanday in May
Huntersville	"	4th	" "
Valley	"	5th	" "
Legonier	"	2nd	Sunday in June
Johnstown	Station,	3rd	" "
Susquehanna	Ct.	4th	" "
Clarion	"	1st	July
Conneaut	"	2nd	"

GEORGE BROWN.

Ohio District.

Richwood	Circuit,	May	22.
Union	"	"	29.
Springfield	"	June	5.
Mad River	Mission,	"	10.
Miami	"	"	12.
Xenia	Circuit,	July	17–18.
Port William,	"	"	24–25.
Washington	"	"	31, Aug. 1,
Clarksville	"	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendants, on the above Cts. to give notice through the Western Recor- der, where their meetings will be held in their Charges. J. M. YOUNG.

Muskingum District.

DEAR BR. BASSETT: You will please insert in the R corder, that if spared, I will visit

Portsmouth	Circuit,	4th Sunday	of May.
Columbia,	"	5th "	"
Woodsfield,	"	1st "	June.

GEO. CLANCY, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

D. C. Carson,	O.	J. W. Southard, 1 sub.,	O.
O. P. Stephens, 2 subs.,	O.	E. A. Wheat, 1 sub.,	N. Y.
J Baum,	N. Y.	Jos. Shipp,	Ia.
W. W. Tipton,	O.	Paul Pry,	
A. N. Trumbo,	O.	W. Wymond,	Ia.
J. H. Coleman,	Ill.	W. Pelan,	O.
F. Swift,	O.	O. V. Warren, 1 sub.,	O.
J. B. Peat, 4 subs.,	O.	J. E. Wilson,	O.
J. C. Wright,	Ia.	J. M. Young, 1 sub.,	O.
J. Nutty,	O.	C. J. Sears,	O.
A. Cole,	Pa.		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
O. P. Stephens,	W. Steel,	8	52	1	00
E. A. Wheat,	I. Fister,	9	30	1	00
Jos. Shipp,	A. Evert,	8	30	2	00
"	D. Clark,	8	52	3	00
W. W. Tipton,	N. Sill,	8	52	2	00
John Rodman,		8	30	3	00
J. Keen,	G. J. Keen,	8	31	3	25
W. Maynard,	P. Camp,	8	26	3	00
"	T. Little,	7	26	1	00
A. H. Trumbo,	B. Wentworth,	9	26	2	00
"	C. Straley,	8	52	2	00
"	W. Tharp,	8	52	1	00
W. Wymond,		8	52	2	00
J. N. Coleman,		7	52	1	00
W. Duling,	J. Holcomb,	8	26	3	00
F. Swift,	P. Corderman,	8	39	3	50
"	J. Myers,	9	22	2	00
J. B. Peat,	C. Arthur,	8	52	4	00
"	James Norris,	9	30	2	00
"	James Fish,	9	4	1	00
"	S. Pennypacker,	9	30	1	50
"	M Rose,	9	30	2	00
J. C. Wright,	S. Duling,	9	26	2	00
C. J. Sears,	J. Spurrior,	8	32	3	25

Received for Rev. C. Springer.

J. B. Peat, for	C. Arthur,	$2 00.
C. J. Sears,	J. Spurrior,	3 00.

New Subscribers this week, 11.—Discontinuances 9.

Friend Taylor of Roseville is informed that we do not at present need the article, or we would be pleased to en- ter into the arrrangement he proposes.

Br. Helmick, the $2 paid to C. S. at Alegheny for W. P. was credited to him for the 6th volume. We have received nothing on Vol. 7 or 8. If there be mistake, we will glad- ly seek an adjustment of it with Br. S. so soon as we have opportunity, for we wish no man to pay twice.

Br. J. N. Coleman, the paper has been sent you one year, and six weeks over. One dollar more will satisfy us till we stop sending.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $ 4,50,—Wheat, 75,—Corn25,—Oats 18@20.,

CINCINNATI.—Flour $ 4,80@$ 4,83,—Wheat 85,—Oats 37@40,—Corn 40@45. Beef Cattle $ 4,25@$ 5,00 ℔ cwt —*Cincinnati Commercial.*

PITTSBURGH.—Flour $ 4,50@$ 4,62,—Wheat 75cts,— Corn 37@45,—Oats 28@30,—Bacon, 7@7¼.—*Commercial Journal and Gazette.*

PHILADELPHIA.—Flour $6,81@$7,—Wheat $1,53@ $1,60,—Corn 88@92. Beeves, demand good, $6,50@$9,00 ℔ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

BALTIMORE.—Flour $6,37@$6,40,—Wheat $1,57@$1,70 —Corn 82½,—Beef Cattle $6,00 to $7,75,—*Methodist Prot- estant.*

MARRIED,

At Oxford, Butler county, Ohio, May 4th, 1847, by REV JOSEPH WHITE, of Xenia, O., REV. WILLIAM PELAN of the Ohio Conference, to MISS MARTHA ANN MC- CHESNEY, of the former place.

☞ PLEASE TO READ THIS. ☜

A GOOD CHANCE TO CLEAR FROM $500 $1000 A YEAR.

AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to pro- cure Subscribers to "SEARS' NEW PICTORIAL AND ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAP- EST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $ 500 or $ 10000 a year. A cash capital of at least $25 or $50 will be neces- sary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher, 128 NASSAU STREET, NEW YORK.

April 15, 1847—3w.

☞ DISSOLUTION OF PARTNERSHIP ☜

THE Partnership heretofore existing under the name and firm of J. J. ANDERSON & Co., has this day been dissolved by mutual consent. It is therefore necessary for all persons indebted to said firm to call and settle their ac- counts. Those having claims against said firm, will present them to F. R. POTTS, at the old Stand, for settlement,— who is authorized to settle all accounts.

Putnam, O., March 11, 1847. {J. J. ANDERSON, {FR'S. R. POTTS.

THE BUSINESS of the Foundry will hereafter be con ducted by the Subscriber, at the old Stand.

mar. 18, '47.] FR'S. R. POTTS.

Wanted.—A Boy, to learn the Tinning and Sheet Iron Business. One from the country would be preferred, who can come well recommended, as a boy of moral and industrious habits. VALENTINE BEST.

Putnam, Ohio, April 1, 1847.

POETRY.

Written for the Western Recorder.

I miss Thee, my Mother.

O, I miss thee, my Mother! at early dawn,
While the dew-drops ill trembles in the opening flower;
And the wild-bird is tuning his matin song,
And the insects are humming in bramble and bower:
And at noon, when the sun is far risen above,
And the laborer is plodding his homeward way,
And the plough-boy his whistling notes prolong,
Then I miss thee, dear Mother, when retiring to pray.

I miss thee, my Mother! at eve's early hour,
When the day is reclining on the bosom of night,
When twilight its magical beauty displays,
And the few gather round their lov'd sire with delight;
When the old family Bible, is brought to our view;
And thence pious instructions in wisdom are given;
When humbly we bow at the altar of prayer,
And meekly implore the protection of heaven.

Yes, I miss thee! at home, at church, and with friends,
Though loud rings the laughter, or deep be the sigh;
Though music and merriment brighten each face,
And the soul, in its fullness gleams forth from each eye:
Perhaps 'tis a song, once familiar to thee,
That falls on my ear, like sweet anthems from heaven;
Perchance, just a word, or a smile, or a tear;
But they whisper of thee, and the cord's again riven.

O, I miss thee! but I would not recall thee to earth,
Though 'twere mine but to wish, and the answer be given,
For I know thou art safe o'er the Jordan of death,
And now bask in the glories which illuminate heaven;
I know thou art happy—far happier than we,
Who are destined awhile yet to conflict with sin—
But the day is not distant,—nay its dawnings appear,
When we'll breathe the last sigh, and drop the last tear,
And our new life-immortal begin.

Springfield, Ohio, May 3, 1847. [ANNA.

Atheism.

BY MRS L. H. SIGOURNEY.

"The fool hath said in his heart, There is no God,"

"No God! no God!" the simplest flower
That on the wild is found,
Shrinks, as it drinks its cup of dew,
And trembles at the sound;
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist's lore.

The solemn forest lifts its head,
Th' Almighty to proclaim;
The brooklet, on its crystal urn,
Doth leap to praise his name;
High sweeps the deep and vengeful sea,
Along its billowy track,
And red Vesuvius opes its mouth,
To hurl the falsehood back.

The palm tree, with its princely crest—
The ocean's leafy shade—
The bread-fruit bending to its lord,
In yon far island glade—
The winged seeds, borne by the winds,
The roving sparrows feed,—
The melon on the desert sands,
Confute the scorner's creed.

"No God!" with indignation high
The fervent sun is stirred,
And the pale moon turns paler still,
At such an impious word;
And from their burning thrones, the stars
Look down with angry eye,
That thus a worm of dust should mock
ETERNAL MAJESTY!

Ecclesiastical.

Written for the Western Recorder.

Paul Pry in reply to J. H.

MR. EDITOR, SIR: With your permission I wish to reply through the pages of the Western Recorder, to a communication over signature of J. H., of Batavia; in which a few questions are proposed on the subject of the rights or powers of unstationed ministers in the Methodist Protestant Church. I admire the tact of this Batavian, in endeavoring to lay the train for an investigation of quite a different nature from that intended, or referred to, in vol. 8, No. 25, of Western Recorder, under the head of "Paul Pry and the local preachers." Br. J. H. look this way Sir, and let us read the subject referred to above, and we shall find two plain propositions set forth; first that there are ten points of difference between a local minister in the Methodist Episcopal Church, and an unstationed minister in the Methodist Protestant Church. Secondly, that the office of an unstationed minister in the Methodist Protestant Church, is preferable to the office of a local minister in the Methodist Episcopal Church, on the first, the ten points are definitely stated. On the second, from an examination of these points of difference, the conclusion is drawn, and the preference given to the ministerial office in the Methodist Protestant Church. Now my good friend J. H., which of these two propositions do you deny, or which of the ten points do you deny? If you deny neither of the points, and admit the two propositions, then all I contended for is granted, and we are not at issue in the case.

Much has been written from Batavia, and other places, by J. H. and others on the rights of the unstationed ministers, they have rights, and they should be maintained, carefully guarded and never relinquished. Yet permit me to say Sir, it is one thing to assert, the office of an unstationed minister of the Methodist Protestant Church, to be preferable to the office of a local minister in the Methodist Episcopal Church, and another thing to assert, that I am perfectly satisfied with every thing in the constitution and book of discipline relative to elections, privileges, Electoral College &c. J. H. takes it for granted because I prefer the one to the other, that of course I have no fault to find, and that whenever attacked, I am ready to defend every minutia in the Book, and hence he says "dont' dodge the questions," my good fellow stand up to the trough, fodder or no fodder. I asserted facts indisputable, and if the Br. hailing from Batavia disputes any of them, let him state definitely which they are, and he will find the pen of Paul Pry, ready to defend, and set forth the truth. But as I am a member and minister of the Methodist Protestant family, courtesy demands that I should at least give a passing notice to the questions of my friend J. H. First then we suppose a case. Suppose a circuit, or Station to elect an unstationed minister to represent it, in the Annual Conference. J. H. asks "whom does he represent?" I answer his constituents composed of (*perhaps unstationed ministers or preachers*) Exhorters, Leaders, Stewards, Trustees and all the members male and female. Should any resolution be brought up touching the rights of any of these different officers or members, the elected minister true to his trust would immediately meet the obnoxious motion face to face, and by his discharge of duty, let J. H. and others know that he is the representative of his entire Circuit or Station. True, his name would be entered on the list of lay delegates, but his voice and vote would be in favor of right, through all the business of the conference.

And now as it regards the Electoral College. let each circuit and station send up one unstationed minister (if they have one) agreeably to the constitution and book of discipline, and I assure you, they may wield a powerful influence in the election of delegates to the General Conference. In the Pittsburgh Conference district, there are some 40 circuits and stations; thirty of these I presume could constitutionally send a delegate to the electoral college, and were these united with the divisions that sometimes occur in Itinerant ranks, they may control any election. I cannot believe my friend J. H. wishes the power to be placed in the hands of unstationed ministers at the expense of the itinerants, though I must acknowledge it looks very considerably that way, for he complains "that the unstationed minister to entitle him to a seat in the college must be elected by his brethren, this he says is a difference betwees itinerants and the unstationed ministers," does he mean that all unstationed ministers should have a seat in the college, then indeed, they would no longer be in the minority, but with an overwhelming majority, would carry all before them. I know Sir, that unstationed ministers, are frequently not elected, and consequently do not attend, to take their seats in the electoral college, but this is not the fault of the constitution, it grows out of one of three things, first it may be a neglect to elect, or it may be 2nd penuriousness either on the part of the church or minister elect, to meet the necessary expense and time, to attend the sitting of the conference or college,—or 3d it may be, the confidence our unstationed brethren repose in the Itinerants, that they think their interests entirely safe in their hands, and indeed, let the cause of their absence be what it may, neither the constitution, book of discipline, nor itinerants, are to be blamed; you are to look for the blame to some other source. The church of the Saviour being a body, *one body*, it is not reasonable to suppose, that the members of the body will war with each other, the interest of one member is the interest of the whole, conflicting interests, and rights, are not known in the spiritual body, the church. Says Christ "ye are all Brethren one of another," "members of his body, of his flesh, and of his bones." Oh! never let it be heard in the branch of the family to which we have the honor of being united, that our interests are opposite. Come Br. J. H. there is not a faithful watchman on Zion's walls, but will meet you in the spirit and temper of a christian, and award to you all your rights. If after the experiment of sixteen years, it is found our constitution needs amending, let us constitutionally call a convention, but first let us be sure "*we are right; and then go ahead.*" I do not claim for our constitution and book of discipline, perfection or infallibility, yet I fear that in escaping from Babylon, we may angle past Jerusalem, and in our desire to amend, may make it like Young's Infidel, "the worse for mending." Br. J. H. asks again, if an unstationed minister should be elected to the General Conference, "whom does he represent?" I answer, the church in general, and the unstationed ministry in particular; and that unstationed ministers are elected, may be seen by reference to the list of ministerial members to the different General Conferences. I was informed by the delegation from the Maryland Conference at the last Gen. Conference, that they were in the habit of electing one half of their delegation from the unstationed ranks; perhaps the last delegation was a deviation, though I think they were about equally divided. In looking over the different conferences, I find, they generally select, whether in or out of the Itinerant ranks, those whose all is identified with the cause of mutual or equal rights. Br. J. H. I hope to become better acquainted with you, I feel pleased with the spirit and temper of your communication, and most heartly assure you, agreeably to your request, I shall pry more closely into the matters referred to, you will find me Sir, ever ready to oppose tyranny and oppression, both in church & state, and furthermore you will find me ever ready, to vindicate the principles of civil and religious liberty, Br. J. H. I would be glad to see you face to face, but as that perhaps may never be the case, you shall hear from me occasionally through the Recorder; and whenever I assert, and you deny, then I am put on the defensive, and "will never give up the ship whilst there is a shot in the locker" unless overcome by stronger arguments, and taken prisoner by the force of reasoning. Now my good fellow I bid you (for the present) adieu; begging leave to subscribe myself, Your peeping, prying friend. PAUL PRY.

At Home, April 30th, 1847.

Written for the the Western Recorder.

Sketches by Rev. A. McGuire.

Travels and labors in forming circuits in Ohio, in the early organization of the Methodist Protestant Church.

NO. II.

On the 16th of January 1829, I received a note from an old local preacher, J——D——who had given part of the ground for a meeting house in our neighborhood, in which I had an appointment, made previous to my leaving the Methodist Episcopal Church. In the note he says he has heard that I have 'joined the Radicals.' He continues, "If you have, we do not intend that you shall preach any more in Olive Branch Meeting House, and we hope that you will not blame us, as you are the man that have shut the doors of many meeting houses against yourself."

Regardless of this note, I went to my appointment, and entered the pulpit before the old Brother arrived. When he came, he also entered the pulpit, and asked me to go out of doors with him. I declined—he insisted—I refused. He asked me if I had joined the Reformers. I said yes, I have. He then told me I must not preach here to-day. I said, yes, I will preach here this day, it is my appointment—the people have come out to hear me, and I shall preach. He then said, Preach, but dont make another appointment, and left the pulpit, & just as I was rising to commence, one of the Brothers of the opposing party, began to sing. I saw that they designed to prevent me from preaching. As soon as they were done singing, the old Brother said, let us pray; and as soon as he said Amen, I gave out the two first lines of my hymn, and the congregation rose and joined me in singing. After I had prayed I read my text, Isaiah 33-22. The Lord is our Judge the Lord is our Law giver, the Lord is our king, he will save us. The text naturally divided itself into four heads; when treating on the second clause: the Lord is our Law-giver, I brought into view, the 'Divinely authorized' Episcopal Law-makers and expounders. When I got thro', I invited some one of them, (there were two or three Preachers) to come and close, the old Br. came into the pulpit, and began to abuse me. I had to tell him that such abusive language, was a poor way to support their Church Government, but it appeared to be all the way they had to do it, and we would have to let them have that way. In the few minutes which he occupied, a number left the house; he closed, with looking at me with an angry countenance, and saying, You need not make another appointment here, if you do I shall shut the door against you, I then told the congregation that I rejoiced in suffering such opposition, especially, because our Blessed Lord and Saviour, was abused and slandered,—because our venerale father Wesley was hindered from preaching in the old church, when he began to preach reform. I then gave out a hymn, and called on Br. Robison to pray. I then went on to Rochester, and preached in the house of an Episcopal Methodist. I then went to Deerfield, where God had blessed my labors, three weeks previous, to the conversion of several souls. I got as many of the male members together as I could, that I might inform them that I had left the church, and also to read and explain the Articles &c., they all appeared well pleased, and said, that was Republicanism, and spoke strongly in favor of our principles. But Oh! what a poor weak vassilating creature is man, by the time I came round again and expected to organize, they were nearly all turned against me, through the influence of J. B. F., and the Preacher in charge and chose rather to be deprived of their rights as men and christians, than to come out and enjoy gospel liberty.

On Thursday 23d, I went to M'Canicksburgh, fifteen miles north of Cincinnati, here I met with John Stewart, Preacher in charge of that circuit, having been informed by Br. Carter, (who had received me into his house,) that I wished to preach in their church. After asking a number of questions, such as where have you been, where are you going, what are you doing! he then asked, Is it true that you are appointed by the Baltimore Convention, an agent to organize societies, &c., I answered yes, Sir. And have you accepted the appointment! I have Sir. Well then, we dont want you to come here. We are all in peace, and do not wish any of you to come here to disturb us, and you need not expect to preach in our church, at least if I had the key you should not get in. I replied, O, brother I do not expect you wish us to come amongst you, lest the poeple be informed of what kind of government they are under, for we know, & you know, that it is to your interest to keep the people in ignorance on that subject, and every stratagem has been made use of by you travelling peachers, to prevent an examination of the power and assumed authority, exercised, by the Bishop and his officers over the local preachers and laity, and now since the General Conference has claimed a divine right to expound Gospel doctrine and discipline, and legislate for themselves and for the whole church without their voice so we without your consent, claim justly and truly a divine right to oppose your unscriptural claims, and to open the eyes of the people, bidding defiance to your inquisatorial punishments, of judging and expeling, &c.. His principal argument in reply was that the Church Government has done so much good. See the vast number that have joined us, &c. I asked him, if it was preaching their church government that had converted sinners, and brought so many thousands into the church? nay verily, I would venture to say that you may preach your church government until your eyes burst from your heads, and you would not get one sinner converted to God, nor one man of good information to join the church. We then entered into controversy on the subject. He become, to all appearance very angry, and called me a liar several times, for which I reproved him in a mild but plain way saying, Br. such language does not become a christian minister. By this time sister Carter invited me in to dinner, I took refreshment, and rode to Br. Mutchners near Spring Meeting House, and was received as a brother. A. McGUIRE.

EFFECTS OF ROCKING CHAIRS.—A writer in the Boston Transcript, in condemning the constant use of rocking chairs by young ladies in particular, says: "Nearly half a young lady's indoor life is spent, the body half suspended by the elbows, and the muscles of the back entirely relaxed, in the rocking chair. The necessary consequence is, a crooked spine, a weak back, a high pair of shoulders, and an awkward manner of carrying the head,—effects perfectly incompatible with graceful movements of any kind. The majority of laboring men carry the head and shoulders less ungraceful than the majority of ladies, merely because exercise with them strengthens the back, and the forming rocking chair has never humped their shoulders, and pitched forward their heads."

A Frenchman wishing to tell a fat lady that she was very considerate, said, "Madame, you are very considerable."

Reformatory.

Written for the Western Recorder.

Tobacco.

Come old and young and hear me tell
How strong tobacco smokers smell,
Who love to smoke their pipe so well,
That for tobacco they will sell
Their right to social union.

They always scent the atmosphere,
And you may know when they are near—
Though not a word from them you hear—
Their breath grows stronger every year,
While in this smoking union,

They clean their pipe-stem with a wire,
Then fill the bowl and put in fire,
And smoke till it does quite expire,
Nor do they ever seem to tire
In this laborious union.

Sometimes from three to six you'll see
Collected in one company,
And every fellow in good glee;
They then must have a smoking spree—
A fœtid, smoking union.

And then the fumes and smoke will rise
Like morning mists, towards the skies;
Then woe to him who has weak eyes,
Unless he takes his leave, and flies
Away from such a union.

With impudence they oft presume
To vex all persons in the room,
Who can't endure tobacco fume,—
And they must bear this wretched doom,
Or leave the smoking union.

Some keep their money from the poor,
And send them hungry from their door,
And haste away to some one's store,
And spend it for tobacco more,
To burn in smoking union.

The heathen who in darkness lie,
May in their errors live and die,
Before those persons c'er will try,
Them with the gospel to supply,
To teach them heavenly union.

I wonder how such folks can say
They have religion every day,
And love the Lord, and love to pray,
When they his money smoke away
In guilty conscience union.

There are some who tobacco chew,
And though it often made them spew,
And made th em drunk as Bacchus, too,
The practice they did still pursue,
At th' expense of social union.

Sometimes within their neighbor's door
They'll cast their quids, some three or four,
And spit on carpet, hearth, or floor,
Sometimes a gill, or even more,
And talk of social union.

Oft times within the church you'll view,
That persons there will sit and chew,
And spit upon the floor or pew,
Until it spreads a foot or two,
And sing of *heavenly* union.

When they are mad they'll chew much more,
Until the angry fit is o'er,
Than they were known to chew before;
Their anger then is much too sore
To think of heavenly union.

The quid is oft so large within,
The juice runs out and stains the chin,
And then I always have to grin,
And think there is no little sin,
In this tobacco union.

Van Wert, Ohio, 1847. [ANTI-TOBACCO.

From the Western Christian Advocate.

"Things that Grieve Me."

Mr. Editor.—In the Western Christian Advocate, of February 5th, 1847, I find an article written by an "Itinerant," under the cognomen of the foregoing caption. Now, I do not intend to offer any objections to the subject therein named, but shall merely offer the following remarks, as an amendment or addition:

1. It grieves me to see ministers of the Gospel indulge in the filthy practice of chewing tobacco, at any time or place, and especially in the pulpit; for an eminent divine hath said, that "cleanliness is next to godliness," which I believe to be true; and, then, I always thought that ministers ought to set no bad or indecent example before the people.

2. It grieves me to see lay members indulge themselves in the odious practice of using tobacco in any form, at any time or place, and especially in chewing in time of worship, and ejecting their filthy spittle all around them, on the floor, on the stove, on a bench, or perchance on a brother's clothing, or against the pulpit. This is positively disgraceful, and egregiously indecent. All members are not clear of this charge. Remember somebody has to clean the meeting-house, or it will soon become intolerably offensive, and scandalously dirty.

But, laying aside the indecency and immorality of the practice, it is expensive, and very unhealthy. What great good might be done by a judicious outlay of the money that is annually expended for tobacco in Ohio? It would educate many that are ignorant; it would give food to the hungry, clothe the ragged, naked, and dirty in comely apparel, and send scores of missionaries to benighted and heathen lands. It would annually furnish the means for constructing churches, turnpikes, railroads, telegraphs, and do many other things for the comfort, convenience, and welfare of the people of this great state.

Again, I said it was unhealthy. The ultimate active principles of tobacco are deadly poisons, cause many diseases, and are most virulently destructive of life. The nervous system, the brain, the lungs, liver, and stomach, as well as the heart, all suffer from its habitual use. Tobacco has been analyzed by Vauquelin and other distinguished chemists, by which its active principle, called *Nicotia*, has been discovered and separated. This is one of the most virulent poisons known. A single drop of it was sufficient to destroy a dog, and small birds perished at the approach of a tube containing it. Tobacco also contains an oil which Mr. Bodie has proved to be an active poison. A single drop, administered to a cat, destroyed it in about five minutes; and two drops given to a dog, was followed by the same result. Just think of these things, ye tobacco chewers—ye that daily take this poisonous herb, "and roll it under your tongue as a sweet morsel." Reflect, that, although its baneful effects are not always immediately apparent, its influence is gradually undermining the physical constitution, & thereby laying a foundation, broad and deep as life, for future disease and death; and that one, or both of these results, is as sure and certain as it is that night follows the day, or day follows the night. And behold the tobacco chewer. What sort of a biped is he? Unto what shall I compare him? shall it be to a Chinese, or Hindoo opium eater? shall it be to a poor, deluded inebriate, hugging his brandy bottle?

Friend of humanity, view the sable picture, and again behold the man! When in company, see him skulk out to one side, in very shame—turn his back, and take a delicions chew; or, if he be not very particularly polite, he will hardly take this trouble. If he go to a neighboring house, behold him take his chair, even in a warm summer's day, and huddle up to the chimney corner, or in front of a cold stove, in order to obtain a convenient place in which to eject his filthy spume; or if he be not overstocked with good manners, the top or side of the stove, the carpet, the floor, the sofa, or anything else, may receive the filthy bespearment. What an abomination—what a stain on Christianity! And, O, what a breath he has—what mortal can endure it? it savors of the pest-house. O, shame! shame! where is thy blush! If the ladies of this noble state, with one united voice, should proclaim aloud their intolerable hatred, and their unconquerable 'veto' against this indelicate abomination, and evince a firm resolve not to be content to dwell in a mansion filled with this pestiferous miasma, or in an atmosphere that is scented and perfumed with the smoke and vapor of tobacco, the practice of chewing would soon become unpopular and highly dishonorable, and, therefore, speedily die a natural and merited death. Much more might be said, but I here let the curtain drop.

A LAYMAN.

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You shall be suited at the shortest prices.
My Stock consists of the usual varieties of FOREIGN AND DOMESTIC DRY GOODS, BOOTS AND SHOES, HARDWARE, QUEENSWARE, GROCERIES, PAINTS, DYE-STUFFS, &c.
To my friends and the public, I will say that a call will be thankfully received, and that all shall have prompt attention and the full worth of their money.
All kinds of country trade taken in Exchange for goods, STONEWARE NOT EXCEPTED.
Putnam, April 22, 1847.] W. P. LARGE.

IMPORTANT NEWS!!

WE embrace a leisure moment this morning to inform the pulic that we have received and opened
OUR SPRING GOODS,
Which render our stock larger, and more complete, than ever before. We stop not to PUFF goods or prices, but invite ALL to an examination, with the assurance that we will take pleasure in exhibitng our Goods, and
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FIRST STORE BELOW THE MILL.
Putnam, April 22, 1847—3 w.

ROAD NOTICE.

THERE will be a petition presented to the Commissioners of Muskingum county, at their June Session, for the vacation of a certain part of the old Boling-green road, in said county, commencing at the Thornville road, between the lands of Benjamin Hull and Curtis Willey, and running to the Gratiot road, between William Hamilton and the widow Griffith. [April 22d, 1847.

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Mar. 18, '47.

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[ED. W. R.

JACOB THORN,

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2000	Doz Spool Thread.
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800	do. Cotton do.
3000	Doz. Side Combs.
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500	do. Dressing do.
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1500	Prints (Engravings,) high col'd.
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Zanesville, O. Nov. 7, 1846.

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THE WESTERN RECORDER.

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Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. X.

Friend Bassett: In the former part of my notes, I mentioned the fact, that the first settlers of Marietta brought the institutions of the gospel with them; and that schools were established as soon as there were children to attend them. Since I wrote that article, I have received a sermon preached by the present Pastor of the Congregational Church in Marietta, the Rev. Thomas Wickes, in commemoration of the organization, in the fiftieth anniversary, Dec. 6th 1846; from which I should be gratified, if you will make a few extracts which I have marked for that purpose. I would observe that Mr. Wickes seems to think that Dr. Cutler was the first to preach here, which was not the case. My father in notes left by him, mentions attending preaching the first Sabbath after he arrived at Marietta, which was before the arrival of any family.

I will also observe that I was one of the children who attended the Sabbath school of Mrs. Lake. I will thank you to insert likewise the names of the persons who formed the church, and those who joined it within the first year after, from a pamphlet published by the Church in 1834. Almost every member of these, as well as the Deacons, I was acquainted with. HORACE NYE.

May 13, 1847.

I shall not dwell upon the many interesting events connected with the early settlement, but shall confine myself entirely to its religious history. It is with this alone that we have to do on the present occasion. It is however a fact of much interest, that the religious history of Marietta commences almost, if not quite, as early as its social and civil. It should be recollected that this was the first settlement made in what was then the North Western Territory, embracing the whole region of country north of the Ohio river—that it was in the midst of a wide extended wilderness, far beyond the bounds of civilization, and accessible only by a long, toilsome, and hazardous journey across the Allegheny Mountains. Yet almost from the very beginning, the infant colony enjoyed the stated labors of the ministry. Very soon after the organization of the Ohio Company, which was at Boston in the year 1787, the enlightened and liberal men, who had the control of its affairs, began to think of providing for the support of the gospel, and the instruction of youth, in the new settlement which was about to be made. They knew the inestimable value of these institutions in their own beloved New England: and they sought to transplant them with her sons to this Western valley. Accordingly, on the 7th of March, 1788, a resolution was passed by the Company convened at Providence R. I., making provision for the support of gospel institutions and a teacher of youth. Dr. Manasseh Cutler, one of the Directors, was empowered to carry this resolution into effect, by engaging some minister of the gospel to go out to this infant colony, and become the spiritual instructor and guide of the people. In the course of that same year, Dr. Cutler was successful in engaging Daniel Story, a resident to the ministry, to enter this new and distant field of labor, who after a long and toilsome journey, arrived at Marietta, in the spring of 1789, one year after the first detachment broke ground in the wilderness. Thus before the timber was felled on this soil, was the glad sound of Salvation proclaimed by her appointed ministers to this little band of New England's sons and daughters, though far from the homes and sanctuaries of their Fathers. Nor even was Mr. Story the first one, who had the honor of preaching the gospel in this wilderness. Dr. Manasseh Cutler, who had taken a prominent part in the affairs of the Ohio Company, and who with Winthrop Sargent had negotiated the purchase of the land with the government of the United States, a man withal of distinguished ability and attainment, was appointed by the Company to visit the new settlement as their agent. Dr. Cutler arrived at Marietta in August of the year 1788 with the first company of families, that made their way across the mountains: and on the 24th of that month, which was the Sabbath, held public worship in the stockade garrison, which had been erected by the first detachment of pioneers. Dr. Cutler remained until some time in September, and continued to preach during the period of his visit. After the departure of Dr. Cutler, Gen. Benjamin Tupper,* who had been a deacon in a church in New England, conducted religious services regularly among the colonists, until the arrival of Mr. Story in the following spring. So that from the beginning, the Sabbath was observed by the assembling of the people to hear the preached gospel, or for prayer and praise. The colonists brought with them the God of their Fathers—that God, who had carried them so successfully through their long revolutionary struggle. Here they set up his holy altars, around which they gathered with their children.

* Previous to his departure from New England, General Tupper made application to the Northern Association in Hampshire county, Massachusetts, "for a form of church order and discipline fitted to a church to be collected in a new plantation," i. e. in the new settlements to be made in the West. That Association accordingly drew up an elaborate document, containing a form of church order, sustained by arguments from Scripture, together with Articles of Faith and a Covenant. The church order recommended is a combination of Presbyterianism and Congregationalism. The office of Ruling Elder is urged as Scriptural: yet all the decisions of the Eldership are to be laid before the whole church or brotherhood for their consent and concurrence. This document was brought out by General Tupper, and is now in possession Wm. R. Putnam, Esq.

I wish it may be noticed, that the Ohio Company, in their corporate capacity provide for the support of the ministry. There was as yet no church or religious Society organized in the new Settlement. But the Company, having a care for the spiritual interests of their colony, provided for it a minister of Christ, and paid him in part out of their own funds, it being arranged or made a condition, that the settlers themselves should furnish the residue of his support. Twenty dollars was also paid by the company to Col. E. Battelle, for giving religious instruction at Belpre. He acted as chaplain to that settlement during the Indian War, reading the church service regularly on the Sabbath to the inmates of "Farmers' Castle," as the stockade garrison at Belpre was called. In addition to this, when the purchase of this tract was made by the Ohio Company from the U. S., Government, Congress stipulated, that every twenty-ninth section in each township, (every township being divided into thirty-six sections) should be reserved or set apart for religious purposes. It was unknown, of course, where the twenty-ninth section in any township would fall, until the surveys were made. In the township of Marietta, that section fell in the town plot, and of necessity became much more valuable on that account, yielding a much larger income, than if it had fallen elsewhere. The annual ministerial rents, distributed in the various churches of Marietta, arise from this source. Mr. Story, knowing of this provision made by Congress, doubtless looked to this in part as the means of his support; though on account of the Indian war following, there was no income arising therefrom until about the year 1800.

These facts are worthy of notice, as they show the interest which the Ohio Company felt, in establishing and sustaining the institutions of the gospel in the infant settlemens, which were then making in this great Western valley.

Another fact of interest, connected with the early religious history of Marietta, was the establishment of a Sabbath School in the stockade garrison in the year 1791, which was probably one of the first Sabbath Schools taught in the U. States. This school was started by Mrs. Archibald Lake, a pious and aged widow from New York. She was grieved to see the children of the garrison,* spending the Sabbath afternoons in frivolous amusements: and she collected them together in her own dwelling, where she taught them the Westminster catechism, and lessons from the bible. Her scholars, about twenty in number, and consisting only of the younger children, were much interested in listening to her simple and affectionate instruction. Mrs. Lake continued her school for four or five years while the war lasted, after which she removed to Rainbow, on the Muskingum, and her school was broken up. It is not a little singular, that one among the very first, perhaps the first Sabbath school, that was ever established in America, should have been found in these Western wilds, far beyond the bounds of civilization, in a garrison, surrounded by hostile Indians, and continued through all the sufferings and privations of that war. Some of the present members of this church were connected with that school.

Let us now return to the account of Rev. Daniel Story. As before stated, he arrived at Marietta in the spring of 1789 and commenced his labors as an evangelist, for he was not ordained until several years after. Settlements had been commenced already at other points within the Ohio Company's purchase, beside Marietta, viz: at Belpre and Waterford: to which places Mr. Story devoted one third of his time.

There being no roads or bridges constructed at this early day, his visits to these places were made by the river in canoes, the mode of travelling which was generally in use among the settlers. It was in fact almost the only mode of communication between the different settlements for many years. During the continuance of the war, Mr. Story was compelled to confine his labors to Marietta, as the danger involved in passing from settlement to settlement was too great to allow the exposure. The place in which divine worship was at first held, was in a room in the north-west blockhouse of the stockade, which was set apart for that purpose, and for the holding of courts; and also in a room in a public house, at the corner of Front and Green streets, now occupied by stores. When, however, the War broke out in 1791, it became hazardous to pass from the stockade to the point, the streets being filled with fallen timber, and the girdled trees still standing over all the ground intervening, and now occupied by our dwellings, affording places of ambush and concealment for the enemy: divine service therefore on the Sabbath was confined to the blockhouse in the garrison. After the war, Mr. Story preached a portion of his time in a large room of the stockade or garrison which was erected on the point.

In the year 1796, about eight years after the first settlement, measures were adopted for the organization of a church. A number of the settlers and residents had been members of churches at the East, and the time had now come, when it was deemed proper to effect a distinct organization among themselves, and set up a church of Christ in the wilderness. On the 4th of Dec. 1796, a meeting of the friends of the Redeemer was called, to take the necessary steps to this end. A committee of three was appointed to draft the form of a Confession of Faith and Covenant, to be submitted to the meeting. On the next day this committee reported, and after a repeated reading of the Confession of Faith and Covenant, they were unanimously adopted. The Confession of Faith, as adopted, was a very brief one, being different from the one now used in this church, which was drawn up at a later period by the Rev. Samuel Robbins. Mr. Story, with two of the brethren, was appointed a committee to examine the vouchers or letters, which the several individuals had of their regular standing in some Congregational or Presbyterian church of this country, or one of the dissenting Protestant churches of England, and to decide upon the propriety of their becoming members of the church about to be formed. The formal organization was effected the next day, Dec. 6, by the persons signing their names to the Confession of Faith and Covenant.

The number who united in affecting this organization was 32—15 males and 17 females. Of the 15 male members, 7 had been officers in the revolutionary army. This fact shows in some degree what the material was, of which the church was composed. One circumstance respecting its formation is a little singular. There is nothing appearing in the records of the meetings prior to, or at the organization, nor in the articles of Faith adopted, which shows at all to what denomination, they intended to belong, or what form of government they design to adopt. The early church records, which have come down to us, are imperfect, and the omission may be accounted for on that ground. It is probable that a vote was taken in some way determining the point, the record of which has not been preserved.—It appears that the church assembled from time to time for the transaction of business, according to Congregational order. There is, however, no record of the election of any deacons until 1799, nearly three years after its organization, when four persons were chosen to that office; Dr. Josiah Hart of Marietta, Joseph Spencer of Vienna, Va., Benjaman Miles of Belpre, and Nathan Proctor of Waterford. The members of the church were scattered through these several settlements, and a deacon was chosen for each one. There were not materials for separate churches at all of these points, but one was formed at Marietta, embracing all, from twelve to twenty miles around.*

In March of the year 1797, very soon after the formation of the church, measures began to be taken toward the calling and settlement of a pastor. Mr. Story was the choice of the church to this office. Hitherto he had been employed by the Ohio Company to labor within their new settlements: but he was now called to the pastoral office in the church, which had been recently constituted. About this time, Mr. Story made a visit to New England, and Dr. Manassah Cutler was appointed by the church their agent, in connection with Mr. Story, in calling a council in New England, for his ordination to the Gospel Ministry, and his installation over this church. A council was convened accordingly, May 1798, in Hamilton Mass., at which Mr. Story was regularly ordained, and he soon returned to Marietta to assume the pastoral charge, to which he had been called.

In 1797, the same year that Mr. Story received the call of the church, better provision was made for public worship, by the erection of a commodious building, at an expense of about one thousand dollars, designed both for an Academy and a place of worship. It was called the 'Muskingum Academy,' and stood on the lot immediately adjoining this church. The same building is now on Second Street, occupied as a private dwelling. Divine worship continued to be held in this Academy, until the erection of this house we now occupy, which was commenced in 1807, and dedicated in 1809.

* The following is a list of the members admitted during the first two years, as published in connection with the Confession of Faith, and Covenant of the said Congregational Church. It will be seen that the number does not quite correspond with that given in the extract from Mr Wickes. H. N.

1796.

Rev. Daniel Story, [*Former Pastor.*]	Ezra Putnam,	John Pratt,
Rufus Putnam,	Thomas Lord,	Robert Oliver,
Samuel Baker,	James Pewtherer,	Abner Lord,
Samuel Beaumont,	Alexander Oliver,	Levi Chapman,
	Israel Stone.	
		Lucy Putnam,
Hepsibah Pratt,	Persis Putnam,	Mary Oliver,
Hannah Miles,	Rhoda Baker,	Polly Lord,
Deborah Spencer,	Mary Oliver,	—— Chapman,
Thankful Beaumont.		

1797.

Israel Putnam,	Gould Davenport,	Judson Guitteau
Obadiah Wells,	Nathan Procter,	Robert Baird.
—— Proctor,	Chris. Burnham,	Grace Meigs,
Persis Putnam, Jr.,	Elizabeth Sterling,	Huldah Tupper.

* The Inhabitants were at this time, and for a period of four or five years, while the Indian war lasted, closely shut up in the garrison, it being hazardous to be found beyond its protection.

Religious Strictures.

Written for the Western Recorder.

Letters to an Eminent Minister.

LETTER III.

Manifested anxiety for the conversion of the Wealthy.

Sir: I now request your attention while I introduce another feature of obvious error, in some churches, and committed by many ministers; a great desire for the conversion *of respectable* members of society, and little manifested anxiety for the salvation of the rest of community. You cannot but be aware, sir, if you have examined the conduct of many ministers and churches, that their partiality assumes as many shapes as Proteus himself, though of a different nature; and if you will allow another mythological figure, possesses as many heads as the hydra which infested the marsh of Lerna, which Hercules was unable to destroy without the assistance of Iolaius—the moral of which you are no doubt acquainted with. There is a continued itching among many ministers and leading members for the accession of prominent members of society to their branch of the church without even a justly corresponding anxiety for the conversion and accession of the rest of mankind. The poor, especially are little thought of, and cared about as much. The high and respectable standing of men in worldly honors and riches, was never recognized by the Saviour of the world as an inducement worthy of all toil and effort to influence them to become communicants at the altar of Christianity. He came to seek and to save the lost sheep of the House of Israel. How widely different the conduct of ministers in this our day! and hence we very frequently hear expressions similar to those contained in the following dialogue, which we introduce to illustrate our subject:—

Minister.—Good morning, Brother B. I did not observe you at our meeting, last evening.—I felt sorry that you were not there, as we had a *very interesting time*, and received a *great accession of strength* to our church. I suppose, however, that rumor has wafted you the intelligence by this time?

Lay Member.—No, sir, I have not yet received any information of that kind. Pray whom has the church been so fortunate as to secure.

M.—The popular and wealthy Mr. Cresonius.

L. M.—Indeed! You truly astonish me, sir!! Who would have supposed that!!! And then, to think of it, a man of such *commanding influence and wealth!*

M.—He belongs to one of the most *respectable families*, whose influence here, you know, sir, is almost unlimited; besides, he is accounted by community as a very *liberal gentleman*, and his union with the church may have a great bearing on the remainder of the family, and probably be the means of *elevating* our society. Our church, hitherto, unfortunately, has not been composed of the *best material* which has kept us somewhat in the rear of other orthodox denominations.

L. M.—That is very true, sir; and I have repeatedly advanced the same opinion. It has always appeared to me, that we could not prosper until we received men of *influence* into the church. And as Mr. Cresonius has thrown the *weight of his respectability* on our side, I sincerely hope that it will tend to bring about a more congenial and prosperous state of affairs.

We might extend this dialogue, and bring before you more of these very *peculiar* sentiments, found no where but in the shallow hearted and frozen bosom of the religious speculator; but our limits will not allow it. We therefore pass, by noticing that the command of the Great Teacher is: "*Go ye into all the world, and preach the Gospel to* every creature." And that the invitation of the Gospel is: "Ho every one that thirsteth, *come ye to the waters; and he that* hath no money, *come ye, yea come, buy wine and milk* WITHOUT MONEY AND WITHOUT PRICE."

What does the Apostle James say on this subject? "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts." (James II. 1—4.")—The Apostle, through the "dim vista" of succeeding ages, surely rested his prophetic vision on these degenerate days, and thus accurately describes one of the greatest evils of our times.—Could a picture be drawn closer to life—more exact in feature, striking in expression, and forcible in coloring? Rich men, men on whom the world has bestowed its honors, are anxiously desired, and sought after to join "the church," and are immediately installed in their different offices.—Who governs many churches and rules in their assemblies? Whose counsels are anxiously obeyed, and whose dictates are carried into execution? Men who wear "gold rings," and are "clad in gay clothing." Who occupy the uppermost seats in the sanctuary, but they who wear "goodly apparel?"

The whole camp is thrown into commotion when an individual high in rank, and wealth, and worldly honor is received into the church, when but little apparent interest is manifested at the accession of numerous individuals occupying the humbler walks of life. For my own part I rejoice in the conversion of any sinner; and I hold the soul of the meanest slave that lies "uncoffined and unshrouded by the wayside," as purchased by as great a price, and as sure of a mansion in the kingdom of glory, as the greatest monarch who ever ruled the destinies of millions of subjects. Do you advance *influential* motives as a ground of reasonable consideration? I offset it with the lamentable fact, that, generally speaking, when it comes to evangelical worth and religious integrity, individuals of what is termed influence, and wealth, and rank, weigh the least in *spiritual graces* and *christian worth*. And if they were formed into a separate and exclusive organization, it is greatly to be feared that they would pine away and die. The poor of the church are its very life in Christ Jesus.

Whoever gave a minister the right to toil and labor, "compassing sea and land," to induce a man of wealth to become a professing christian, merely from *that consideration?* And yet it is a matter of frequent occurrence. If a man, low in the estimation of the world, and sunk in the depths of sin, desires to become a member of some christian church, it is with evil surmisings and doubts, and a fear of contamination by some, that he is received. If a *Manassah* or a *Magdalene* were to solicit mercy at their hands, and knock tremblingly at their doors for admission, they would hesitatingly receive them, or probably turn them away with desolate hearts and ruined hopes.—The Saviour of mankind would eat with publicans and sinners, men that we have no authority to believe were earnestly engaged in search of religious truth; but now publicans and sinners, when deeply anxious to become acquainted with the way of salvation, receive either a formal welcome, or positive denial from those whose duty it is to stand with open arms to invite them to the paths of virtue and peace. The cold treatment of such characters, and the distrust with which they are received into the churches, is ruinous to many of their hopes, and blighting to their prospects. I will relate a circumstance in illustration. A. B. had been a very wild and wicked man, but became convicted, and experienced a change of heart. He had occupied a low situation in life, and was esteemed very poor. He joined the church, and during his probationary term, gave evidence of a reformed and changed life. He was received into the church with much evil prophecying; but passed his probationary term with christian integrity; yet instead of being acknowledged as a full member, he was, unlawfully, continued over another term. He heard the cause, doubted the sincerity of the church, and fell into his former course of life.

The poor of the world are the pillars of the church, which, if removed, would let the whole fabric fall into a mass of ruins.

I remain, Rev. sir, yours, &c., ANON.

Solitudinarian Cabin, April, 1847.

Illinois has been called upon for ten additional Companies,—destination Santa Fe.

TEMPERANCE.

Affecting Incident.

I recollect one member of Congress, who was always rallying me about our Congressional Temperance Society. "Briggs," he used to say, "I am going to 'jine' your temperance society, as soon as my demijohn is empty," but just before it became empty, he always filled it again. At one time, towards the close of the session, he said to me, "I am going to sign the pledge when I get home." "Well, you have said so a great many times." "But," he replied, "I am in earnest; my demijohn is nearly empty, and I am not going to fill it again." He spoke with such an air of seriousness as I had not before observed in him, and as impressed me; and I asked him what it meant—what had changed his feelings. "Why," said he, "I had a short time since a visit from my brother, who stated to me a fact that more deeply impressed and affected me than anything I recollect to have heard upon the subject in any temperance speech I ever heard or read:

"In my neighborhood is a gentleman of my acquaintance, well educated, who once had some property, but now reduced—poor! He has a beautiful and lovely wife, a lady of cultivation and refinement—and a most charming daughter.

"This gentleman had become decidedly intemperate in his habits, and had fully alarmed his friends in regard to him. At one time, when a number of his former associates were together, they counselled as to what could be done for him. Finally, one of them said to him, 'why don't you send your daughter away to a certain distinguished school?' which he named. 'O, I cannot,' said he, 'it is out of the question. I am not able to bear the expense. Poor girl! I wish I could.' 'Well,' said his friend, 'if you will sign the temperance pledge, I will be to all the expense of her attending school for one year.'—'What does this mean?' said he, 'do you think me in danger of becoming a drunkard?' 'No matter,' said his friend, 'about that now, but I will do as I said.' 'And I,' said another, 'will pay the rent of your farm a year, if you will sign the pledge.' 'Well, these offers are certainly liberal—but what do they mean? Do you think me in danger of becoming a drunkard? What can it mean? But, gentlemen, in view of your liberality, I will make an offer: I will sign if you will!' This was a proposition they had not considered, and were not very well prepared to meet; but for his sake they said we will, and did sign, and he with them.

"And now for the first time the truth poured into his mind, and he saw his condition, and he sat down bathed in tears.

"'Now,' said he, 'gentlemen, you must go and communicate these facts to my wife—poor woman, I know she will be glad to hear it, but I cannot tell her.'

"Two of them started for that purpose. The lady met them at the door, pale and trembling with emotion—'What,' she inquired, 'is the matter?—what has happened to my husband?'

"They bid her dismiss her fears, assuring her they had come to bring her tidings of her husband—but good tidings, such as she would be glad to hear.

"Your husband has signed the temperance pledge—yea, signed in good faith.' The joyous news nearly overcame her—she trembled with excitement—wept freely, and clasping her hands devotionally, she looked up to heaven, and thanked God for the happy change. 'Now,' said she, 'I have a husband, as he once was, in the days of our early love.'

"But this was not what moved me," said the gentleman. "There was in the same vicinity another gentleman—a generous, noble soul—married young—married well—into a charming family, and the flower of it. His wine-drinking habits had aroused the fears of his friends, and one day, when several of them were together, one said to another, 'let us sign the pledge.' 'I will if you will,' said one and another, till all had agreed to it, and the thing was done.

"This gentleman thought it rather small business, and felt a little sensitive about revealing to his wife what he had done. But on returning home, he said to her—'Mary, my dear, I have done what I fear will displease you.' 'Well, what is it?' 'Why, I have signed the temperance pledge.' 'Have you?' 'Yes, I have certainly.' Watching his manner as he replied, and reading it in sincerity, she entwined her arms around his neck, laid her head upon his bosom, and burst into tears. Her husband was affected deeply by this conduct of his wife, and said—'Mary, don't weep, I did not know it would afflict you so, or I would not have done it—I will go and take my name off immediately.' 'Take your name off!' said she; 'no, no!—let it be there. I shall now have no more solicitude in reference to your becoming a drunkard. I shall spend no more wakeful midnight hours. I shall no more steep my pillow in tears.'

"Now for the first time the truth shone upon *his* mind, and he folded to his bosom his young and beautiful wife, and wept with her. Now, I can't stand these facts, and I am going to sign the pledge."—*Speech of Gov. Briggs, at Lowell, Massachusetts.*

From the Nashville Christian Advocate.

"Curse ye Meroz,"—Judges 5 ch., 23 verse.

By whose authority? The Angel of the Lord's.

What has Meroz done? Nothing.

Why then is Meroz to be cursed? Because they did *nothing*.

What ought Meroz to have done? Meroz should have come up to the help of the Lord.

Who stood opposed to the Lord? A wicked mighty man.

Could not the Lord do without Meroz? The Lord did without Meroz.

Then there was no loss sustained by the cowardice of Meroz?

None on the Lord's part; but Meroz lost its character, the esteem of good men, and the approbation of the Angel of the Lord.

Then it was the *duty* of Meroz to have come out for the Lord against the mighty? To be sure.

Then because they did not, are they to be cursed? Yes, and that *bitterly* too.

Is it right that a man should be cursed for doing *nothing?* It is so when something ought to be done by him, and he does it not.

Who says so? The *Angel* of Lord. "That servant who knew his Lord's will, and did it not, shall be beaten with many stripes." Luke, 12: 47.

Marriage Extraordinary.—Married, in this town on Saturday last, the Massachusetts Spy, aged 76 years, to the Worcester Transcript, aged 23 months.—*Christian Citizen.*

Reformatory.

From the Cumberland Presbyterian.

Is the use of Tobacco Sinful.

Brother Bird—I regard the common use of tobacco in chewing, smoking, snuffing, &c., as a giant evil, nay, sin, that has been crippling the energies and paralising the efforts of the Zion of God for many years, and feel it my duty to contribute my mite towards the removing of this incubus from the vitals of the church. I feel encouraged when I reflect that there is a large portion of the servants of God, that it is only necessary to show them an error in order to induce them to abandon it—then let us investigate the subject—let us expose its evils—let us "keep it before the people," that the common use of tobacco is sinful. In order that the subject may be dealt with fairly, I propose the question to ministers of the gospel for discussion, in the following form, viz:

"Is the common use of tobacco, in chewing, smoking, snuffing and rubbing, sinful?

Now, Mr. Editor, I most heartily and cheerfully assume the affirmative of this question as true, and in attempting to prove my position I shall bring forward the three following arguments, and if any of my good brethren in the ministry, or out of it, can answer and refute them, I will as heartily and cheerfully acknowledge my error.

1st. It is injurious to man's physical health. 2d. It involves an unnecessary expense. 3d. These habits are filthy and disgusting.

1st. It injuries the human constitution, and consequently is sinful. The Almighty God created man and endowed him with all the faculties that he possesses, that they might be employed in his service, and he is only capable of fulfilling this grand design, when enjoying the highest degree of perfection, both physically and mentally, of which he is capable; and for him to neglect his health is to disqualify himself for doing the will of his Heavenly Father. And if it be sinful for him to disqualify himself negatively, that is to fail to attend to his health, it is a more palpable violation of moral obligation than for him to do so directly by inflicting wounds upon himself.

That the use of tobacco is injurious to health may be, at least partially sustained from the sensations produced on the system when it is brought in contact with the tongue—the bitter, acrid, pungent, nauseous taste goes to show that the particles of which it is composed have no affinity for the human system. It sickens the stomach and enervates the whole man more readily than almost any other plant in the entire vegetable kingdom. Another evidence of its poisonous nature, is the studious care of even the experienced practitioner to avoid swallowing any of its essence. When this drug is put into the mouth, nature, as if sensible of her danger, sends forth a flood of saliva to carry off the poison and thereby save herself from destruction. And this constant draught upon the salivary glands causes indigestion, and indigestion causes debility, headache, &c.

But an objector says, "I have used it for many years and it has never hurt me." Upon the same principle he may say that it does not injure him to cut and lacerate his body, for he has cut his flesh frequently and is now well. It did injure him at the time, but nature restored him. Tobacco injures every man that uses it as certainly as fire will burn him if he comes into contact with it, and the only reason the injury is not permanent, is because the God of nature cures up the wound he has inflicted.

Another says, "my tobacco injures no one but myself; therefore no one has a right to complain." Not quite so fast, brother, the Lord has an interest in you—your family and mankind in general have an interest in you, and by injuring yourself, you sin against God and man.

I know that the evils arising from the use of tobacco, are looked upon as a smaller matter—this, however, is a fearful mistake.—Many by using it, disqualify themselves for performing those physical labors that God designs them to perform, and to thwart the design of the Almighty, is no small matter surely. But, again, it disqualifies them for those mental efforts He designs them to make.—For instance, the minister of the gospel chews tobacco and is suffering from indigestion, a pain in the breast, or an affection of the liver, and general debility brought on by its use. The time arrives for him to preach,—the congregation assembles, but he is unable for the exercise of the pulpit and does not attempt it—the people are disappointed, the flock are not fed, and the lambs especially suffer, the mourner is not comforted and sinners are not warned. And tobacco has done all. Is this a small matter? But suppose he determines to try to preach—he goes into the pulpit with his pained and enervated system—complains of ill health, as an introduction to his discourse, and then toils through his time. His mind sympathising with his poisoned body, he enters not into the spirit of the gospel, and the result is, God's people go away unedified, and sinners unawakened—the effort is a failure, the Cause of Christ suffers, and souls are lost. This, perhaps, is the last sermon that some ever hear—they die unpardoned, and go down to hell, when if the minister's health had been good, his mind would have been vigorous and clear and he would have entered into his subject with zeal, and have preached effectually—sinners might have been saved that were lost. All this is very probable and no doubt has often happened. Then is it a small matter for a minister to chew tobacco? Ministers, destroy not souls, with your tobacco, for whom Christ died. It is a sin for any man to impair his active powers—the common use of tobacco impairs man's active powers, therefore it is a sin for any man to use tobacco. Although many have done well who use it, this does not prove they would not have done better if they had not used it.

You will hear from me at the earliest convenience on the two remaining arguments if you think this worthy of publication.

JAS. H. D. HENDERSON.

The Telegraph line west from this city will be commenced in a few days. Contracts have been authorized from Pittsburgh to Cleveland, and from Pittsburgh to Louisville, and on some portions of the line contracts have been made for the work. There is a prospect that the line may be completed to the Lakes and Louisville in the month of July.—*Pitts. Gaz.*

New Cities.—New Bedford and Charlestown, Mass., have become cities. The city government of the former was organized on Wednesday last, and Abraham Howland, Esq., elected Mayor. G. Washington Warren, Esq., is Mayor of the city of Charleston. The birth of both these cities was celebrated with public rejoicings.

Religious Intelligence.

PITTSBURGH DISTRICT.

Waynesburgh, Green County, Pa.
May 10, 1847.

Br. Bassett: Through the medium of the Recorder I wish to say to Br. G. Brown and the friends of Zion a few things relative to Waynesburgh Circuit.

Since my last, we have held a few protracted meetings, all of which were more or less profitable unto the church.

First meeting was our 2d Quarterly meeting which was held at Rodgersville, this was a very interesting meeting—some five or six professed faith in Christ and obtained an evidence of sins forgiven, five joined. Second meeting was held in *Waynesburg*, continued ten days. This was a good meeting for this place, six experienced a change of heart, five joined church, found some that had been lost for years. Good Lord grant that they may *stay found* this time, and be found in heaven at last. Brs. R. T. Simonton and J. C. Hazlett came to our assistance, continued one week, laboring very zealously for the cause of their Master, and with much acceptibility. We feel much indebted to those brethren, they came to help us at a time when the roads were almost impassible; may the good Lord reward them—we cannot. The church in this place, I think is doing much better then they have been doing since my acquaintance with them; some ought to be doing better yet, or have no place in the church. We have a few faithful souls here, who say that they will never have their funeral preached until they go to the good world—these will compare with the members of any church. I hope we will get some more like them. They do not forget when preaching, class, and prayer meeting days come. I find it a difficult task to get along with a church when discipline has been unknown, and no church regulations for years, tis worse than going into the wilderness and clearing out the ground in the first place, much easier to get along where law is known from the beginning.

Third meeting was held at the Brick School House, here we had a glorious time—continued three days. Church much revived—one came on board the ship of ZION bound for sweet CANAAN. On Monday we had the best Love-feast that I have ever witnessed—continued four hours, had a delightful breeze from the spicy plains of GLORY. O, how pleasantly we sailed over life's rough sea; every sailor was at his post.

Br. Simpson is yet at his post, doing well, health much improved, pleasant colleague. For sometime I have been severely afflicted, scarcely able to attend my appointments, I took a fever in February which has left my lungs much affected, so much so, that the PLEURA appear to be inflamed, bleeding at the lungs at times. I am afraid that my itinerancy is near a close, it is a work in which my soul delights. I like to be among a hospitable and kind hearted people at all times, but more especially when afflicted and worn out.

Fifty one persons have been added to the M P. Church upon this circuit the present Conference year. This is more than could have been expected, considering the condition of the circuit; to God be all the glory, we are looking for better times than what we have enjoyed.

Yours, W. A. PORTER.

P. S. Our approaching annual conference will be well sustained in this place, members of all churches, and those who belong to no church are making large calculations on taking an active part, and are looking forward to the time with great interest.

The citizens of this place, all join in giving a pressing invitation to Brs. THOMAS H. STOCKTON, C. SPRINGER, A. H. BASSETT, and any others of our brethren from the surrounding districts who may make it convenient to attend, ample provision will be made for the members of conference, and all preachers and ministers from neighboring conferences. I make these remarks at this early period in order that the brethren may have all doubts removed (if there be any) in reference to the willingness and ability of the citizens of Waynesburgh to sustain the conference.

W. A. P.

MUSKINGUM DISTRICT.

Mt. Vernon, O., May 12, 1847.

Bro. Bassett: After these business details, finding I have still a portion of my sheet unoccupied, I will spread over the remaining space a few items of intelligence respecting our religious movements on this Circuit.

Since my last communication, we have been favored with the official visit of Brother Clancy, who labored hard for two days at Ebenezar Meeting-house, Scheneck's Creek, preaching three times on the Sabbath-day. He is a workman that needeth not to be ashamed. His labors were highly appreciated, and have left impressions, which, we trust, will not soon fade away. My worthy fellow-laborer, Brother Catlin, and myself, continued on the meeting till the Thursday night following, when other appointments called us away. One united with us on this occasion.

On the following Saturday a protracted meeting was commenced at Hopewell, near Homer, by Brother Catlin, who, though feeble in health, and considerably worn down by incessant toils during the past inclement winter, is still forward to the work of the Lord. Brothers Inskep and Channel were efficient helpers on this occasion in the work of the Lord. I did not reach this meeting on account of other engagements, till the latter part of the following week, when on account of the busy season, and weariness of the flesh from loosing rest so many previous nights, the interest of the meeting had measurably abated; but as I learnt from Brother Catlin, the Lord was present with them in power on the Sabbath-day, bringing back wanderers to himself, and bringing down sinners to bow at his footstool.—Four souls professed to realize the blessed change from darkness to light,—from death to life; and four persons united with the society—On the Monday morning, at the Love feast, "the chiefest among ten thousand" was present with his believing children, and "his banner over them was love."—Pray for us, Brother, that the Lord may still continue "to send us prosperity," on Licking Circuit.

THOMAS POTTER, Su'p't.

Youngstown O., May 11, 1847.

Although in my charge, I have had much to discourage, yet I am thankful there is much to encourage me, the friends are very kind, our congregations are large and attentive, and although death has robbed us of several of our members, we still keep filling up the ranks, and are crying, O Lord revive thy work. Amen. S. GEE.

A mind without principles is like a ship without rudder or ballast, having nothing to steer its course, or keep it even.

A small neglect sometimes breeds a great mischief—for want of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.

WESTERN RECORDER.

PUTNAM, OHIO.

THURSDAY, MAY 20, 1847.

☞In Maj. Nye's article of to-day, read *Dr. Cutler* instead of *Dr. Cutter.*

SERMONS.—We direct attention to a prospectus in our advertising columns for publishing a new series of sermons, by Rev. Thomas Power, of the Muskingum Conference.

NEW MUSIC BOOK.—See prospectus for the Ohio Harmonist, in our advertising columns. One of the publishers who has called upon us, assures us that he has obtained about eleven hundred subscribers within a few weeks, in a tour through part of the State.

ANNUAL CONFERENCES.—From notices we publish this week, from the ministers stationed at Waynesburg, Pennsylvania, and Youngstown, O., it appears that the Pittsburgh and Muskingum Conferences, are likely to meet with a very *clever* reception at the places of their ensuing sessions. Gratifying.

THAT ADJUTANT GENERAL.—Gov. Bebb has appointed O. M. Mitchell, of Cincinnati, Adjutant General of Ohio Militia. We see that many newspapers announcing the appointment, give it to *Professor* Mitchell. Will our friend Curtiss, of the Cincinnati Commercial, please inform us if this new Adjutant General can be the Director of the Cincinnati Observatory, who is of the same name? We should think that gentleman would prefer to be amongst the *stars* without the *stripes.*

J. N. MAFFITT.—This celebrated preacher, it appears, has lately been deposed or *unchurched* by the decree of the functionaries of the M. E. Church in New York. It seems that some two years ago, charges or complaints were preferred against Mr. M. but his case was found difficult to be approached. At first he met a committee appointed to confer with him, consisting of Drs. Bangs and Peck, and Rev Mr. Martindale, and apologised for some alleged facts. But all endeavors to obtain a second meeting failed. All attemps subsequently to bring him regularly to trial under charges, also failed. He evaded the proceedings sometimes, and in other instances had from one to two lawyers employed to manage his cause. At length Bishop Hedding directed Mr. Martindale to go on with the trial, Mr. Maffitt did not attend in obedience to the citation, but a lawyer and clerk, and several of his friends appeared, and presented a written communication, forbidding all proceedings, on penalty of the law. Mr. Martindale then discharged the committee, stating that the Discipline makes no provision for the trial of a preacher in his absence. It was then announced that the case should come before the next Quarterly Conference, but Mr. Maffitt did not appear, and that body passed a resolution, disowning, or throwing him out of the connection. The result, as given in the Christian Advocate and Journal is that "according to the decision of Bishops Hedding and Janes, Mr. Maffitt is not a member of the Centenary M. E. Church; also that he is not a member of the Norfolk Street Church, and according to the Discipline, cannot be received as a preacher in other places, without such a certificate as he has not in his possession and which he cannot now obtain."

We have seen many newspaper denunciations of Mr. Maffitt, but are not prepared to join in them. We by no means rejoice in his fall: we regret most sincerely that so eloquent a preacher, calculated to effect so great an amount of good, should deservedly or undeservedly have his influence prostrated. We know not the nature of the charges against Mr. M. And we know not whether he is guilty or not. If he be guilty, those who condemn and denounce him, ought to be without sin, themselves.

Every one should know that great popularity is dangerous to any minister. And our most serious apprehension in reference to Mr. Maffitt, for years has been, that adulation had spoiled him. We have indeed witnessed, years ago, too plain indications of this, in the bearing of the gentleman. We see that he is holding forth at Pittsburgh and Allegheny, in sermons and lectures. The last announcement was for a public lecture in P. in behalf of Ireland.

THE DEBATE ON GAMBLING, between Messrs. Green and Freeman, was opened in Philadelphia last week. The Saturday Evening Post states that the audience generally were disappointed inasmuch as Mr. Freeman disclaimed intention to defend gambling, but only to show the folly and injustice of attempting to put it down, by making it punishable by imprisonment in the penitentiary. Yet Mr. F. evidently attempted to defend gambling, not however as a thing good in itself, but as being no worse than many other practices which are tolerated by society. He related that when he was a young man, he had lost his all at the gaming table, and that from that blow, he had never recovered. *It had broken his heart.* That confession, we should reckon, will not go far in support of gaming. Yet he makes his living by it. The Post states that he is evidently a man of considerable information and talent. We join in the wish and prayer of the Post, that Mr. Green may succeed in convincing him, and persuading him to abandon a pursuit so dishonorable and so ruinous.

MISSIONARY FOR CHINA.—Rev. W. Simmons proposes in the Western Christian Advocate to be one of fifty to pay twenty dollars, for the support of a Methodist Missionary in China, to be sent from one of the Western Conferences of the M. E. Church.

DEATH OF ANOTHER PRESBYTERIAN MINISTER.—The Presbyterian of the West announces the death of Rev. James Robinson, of Union county, on the 23d ult. in the 78th year of his age. This venerable minister was abundant in labors, and he was successful in winning souls to Christ. He is said to have been esteemed by all who knew him. His end was peaceful.

SERIOUS LOSS.—LETTER FROM REV. JONATHAN FLOOD.—We gave a statement three weeks ago, of the afflicting disaster which recently happened to our old friend and brother, in the loss of his dwelling, and nearly all its contents by fire. Br. F. is well known as one of the pioneers of the M. P. Church, of the Ohio Conference, and for many years a sacrificing laborer in the itinerancy of said Conference. And he is still a firm adherent and friend of the Church, now that the infirmities of age are upon him. We know well the circumstances of Br. F. They are far from being affluent. Some two or three years since, he emigrated from Green county Ohio, to Randolph county, Indiana, and was enabled to purchase a lot of new land, and to erect for his family such buildings, we presume, as new settlers are wont to do. The recent destruction of his property, under the circumstances of his time of life, and recent emigration to a new part of the country, where it is likely but limited assistance can be furnished him, has been a severe blow. We are sure that the sympathies of those in Ohio who know Brother F. so well, will be excited, and we trust that such contributions will be made, as will essentially relieve our aged brother and his family in their distress. We publish his letter below, relating the particulars of the disaster. Those disposed to render aid, can address Brother F. by letter, or if they see proper to remit to us for him, it shall be cheerfully attended to. We trust that the preachers in the Ohio District, where Brother Flood is so well known, will receive, and send from those who sympathise, what they will freely give.

Randolph County, Ia., May 5, 1847.

BROTHER BASSETT:—Through the mercy of God myself and family yet live and are enjoying a moderate state of health, and are still striving to seek a better world. As it respects religion in this part there is but little a-doing among any of the denominations. We have a small class of eighteen or twenty members that meets at my house and we have some very comfortable meetings, though nothing like a revival. Our preachers are Bro. Outcalt, and Bro. William Williams, who continue to labor with usual zeal. I hope the Lord will bless their labors among us. I should like to have my post-office address changed from Fairview to Winchester, Randolph county, Ia. And now my Brother I would lay before you some things connected with our condition from a late occurrence, as it has been suggested to me by some of my friends here, though it is a matter of delicacy for me to touch in any way. I thought at last to lay it before you and request you to do in the case as your judgment might decide. (It was suggested to me if my old friends in Ohio knew my situation they would gladly afford me a little assistance.) I will give you the facts in the case: On last Monday night three weeks ago, we all went to bed as usual, myself however first. My wife and some of the children remained up in the kitchen until near ten o'clock, when they repaired to bed. After they were in bed some little time I got up and went out in the porch—all then was dark and still. I returned to bed and fell into a sound sleep. In a very short time my wife and myself were roused—she called to the children to rise or we should be burned up; the fire was then ascending from the kitchen, and the gable end of the big house was on fire. The first thought that struck my mind was to run to the kitchen to procure a bucket if possible, but it could not be come at, so I then ran as quick as I could back into the big house with the design of saving some papers that were in a drawer at the lower part of the book case; by the time I got there the fire was sweeping the walls of the clothing that hung around it, and the book case was on fire: however, I succeded in twisting it out of its place, and both it and myself fell on the floor. The books all fell out. I turned it back, throwing in what books I could, and dragged it to the porch where William met me and took it.—The children in the time had got out part of the bedding and left it in about two rods from the door, but so rapid was the fire in its progress, that what things they had got out before they could be removed from where they were first taken, some burnt entirely up, and almost every article that was saved was scorched or burnt more or less: fortunately the dresses that the women wore the day before, were taken out with what bedding was saved. William and myself had our drawers on, and he had one pair of pantaloons saved; but James and myself had none. All the household and kitchen furniture, our meat, and about three hundred weight of sugar, eight or ten gallons of molasses, with almost all my books, and our clothing; so that when day came it was one of the gloomiest mornings that I ever beheld. Not a hat or a bonnet, shoe or stocking left. By what means the fire took its start in the kitchen part, we can give no account as there was less fire on the hearth that night than usual, and my wife said she covered up the coals with ashes, and thought she had drowned out two small chunks that were in the hearth, but so it was, as to the manner is all conjecture. I think in one minute and a half from the time we left our beds the whole buildings were wrapt in flames. Had we remained asleep that length of time longer, not one of us could have made our escape. It would be in vain to attempt a description of my feelings at that time, when seeing the fruits of my labor for years consumed as it were in a moment. But in the midst of the scene of affliction, we as a family united in thanksgiving to God, for his general and special providence for our deliverance. The wind blew at that time from the North East, had it blown from the West the barn and corn cribs could not have escaped. I must say it to the praise of our neighbors, they went to work and put us up a cabin, so that the next Saturday night we lodged in it—they also furnished us with some meat, some bed clothing and some clothes to put on. I hope the Lord will reward them for their kindness.

I need not tell you that I am illy prepared to write, but as I am writing to one who will excuse my imperfection, I submit it the more cheerfully

I remain yours in esteem,

JONATHAN FLOOD.

DR. GEO. M'CLELLAN, one of the most distinguished physicians in Philadelphia, and perhaps the most distinguished surgeon in the country, died very suddenly on the 9th inst., in the 51st year of his age. So says the Saturday Evening Post.

NEW ORLEANS.—M. Y. Beach Esq. of the N. Y. Sun, now on a tour south, writes home from New Orleans, that that city is "vilely slandered, on the score of health and morals."

SANTA ANNA.—The National Era, with great propriety says, it is not generous to insult a fallen foe. It strikes us also that the newspaper press of this country is not acting a noble part, by taunting the unfortunate general, after his signal defeat, accusing him of cowardice, and upbraiding him with the loss of his dinner and his wooden leg. The Era asserts that Santa Anna did not fly till the battle was lost—that he stood as long as he could with any prudence. And neither bravery nor patriotism required him vainly to throw away his life. The Era repudiates as unfounded the charge of cowardice alleged against him, and thinks that those who raise the charge, know not the history of his valor and daring in 1823, in 1829, and in 1841. He wears a cork leg, because he lost his natural one in the defence of his country. Should we not honor the patriot and the brave, though an enemy?

LADIES' NATIONAL MAGAZINE.—We have received the June number, embellished with two fine engravings. An elegant mezzotint is promised for the July number. C. J. Peterson, publisher, Philadelphia.

REV. ORANGE SCOTT.—We regret to learn by the Boston Olive Branch that this gentleman is in an advanced stage of consumption, and it is thought cannot long survive. Mr. S. is principal founder of the seceding branch called the Wesleyan Methodist Connection in this country. The Olive Branch states that his private means suffered altogether in the financial difficulty of getting up a new Book Concern, and having to trust too many irresponsible persons, which with his labors as a minister & writer, it is thought have overtasked his constitution, and he will "in all human probability fall a martyr to his zeal and sacrifices in the cause."

WEEKLY CHRISTIAN WORLD,—Long looked for, come at last. We have just received the first number of the above named work, a handsome sheet, well filled, printed, of course, in neat style, as it hails from the city of Brotherly Love. Editors, T. H. Stockton, J. G. Wilson, W. S. Stockton, T. Stork. It is a specimen number sent out to the subscribers, and to the subscribers of the former work who have paid for the fifth volume. If sufficient patronage is received, the regular weekly publication is to be commenced in July.

Life and Scenery in Texas.

Letter of Bishop Paine.

In a late number of the Nashville Christian Advocate, we find an interesting letter from Bp. Paine, of the M. E. Church, South, detailing incidents of a recent tour in attending the session of the Texas Conference. We transfer to our columns the following extracts.

Leaving Galveston we sailed north-west up the bay, which is several miles wide and exceedingly beautiful. The night was very dark; heavy clouds hung over the sky, and we were threatened with a norther. Our frail old boat kept on her way slowly enough, encumbered with a huge wood-boat, until we reached the mouth of the Trinity river—thence, having left our encumbrance, we tacked back and ran up San Jacinto, passing the battle ground, and afterwards up Buffalo Bayou to Houston.

The land, on the banks of these Bayous, is covered with evergreens—live oak, wild peach, laurel, and an abundance of pine, at a little distance from the stream. The long moss, indicative of a hot and humid atmosphere, hangs in graceful and sombre festoons upon every tree and shrub and at certain seasons alligators literally swarm in these sluggish and feculent Bayous.

We found Houston, at the head of Buffalo Bayou, to be a thriving town, with, a population of about three thousand—rents high—streets muddy—distance from Galveston about seventy miles. During the past season this has been the depot of all the produce raised between here and the Brazos river; and as the amount by each producer has been too small to justify his shipping it to a distant port, the most of it has been sold here. Hence its trade has been quite brisk, and will, doubtless, greatly increase, even if the canal, now being cut to connect the Brazos with Galveston Bay, should be completed, and divert the produce of that region to the Island—the Texan Tyre.

I deeply regretted the necessity of leaving immediately for the seat of the Texas Conference, lest by remaining until after Sabbath I should fail to arrive in time to open the session. The brethren in Houston were evidently hurt at my abrupt departure, but the result proved the propriety of the step—for owing to the excessively bad weather, which set in on Monday, and continued through the week, those brethren who remained and spent Sabbath in Houston did not arrive at Conference until a day or two after it began. So on Friday morning, bidding adieu to my travelling companions—Kilbreth, Ferguson and Fisher—I mounted a horse and, in company with bro. R. Alexander, put out for Washington county. Our general direction was north-west.—For about seven miles we travelled through a pine and post oak forest, on a horribly muddy road, and then launched out into the wide and picturesque prairie region. These prairies, bordering on the Gulf, are very level and poor, and in winter or spring are boggy. We found it so to-day, and after toiling hard and wading through miles of water reached, about sunset, our stand, only 22 miles distant from Houston. On this entire route there were but few houses, but herds of cattle and deer frequently appeared dotting the ever green surface of the beautiful scenery. O. our quarters, for the night, I shall say but little. Our hostess was an aged widow and she lived in Texas. Still I did not relish the squeaking and grunting of about 40 full grown hogs and as many pigs, which seemed to have found uncomfortable quarters under our house—if we may judge of their feelings by their complaints and wailings. Long after sunrise, next morning, I could see some of them through the chinks of our floor stretched out in profound repose, without the fear of bears, wolves or panthers before their eyes. Well, although their comfort and safety may have wrought a slight discomfort to us travelling bipeds, yet surely we should and do rejoice at their security and their owner's good fortune. I have, however, known some families where such an occurrence would raise the question as to the propriety of having a separate lodging place for their honors, but no such monopolizing and aristocratic notions seemed to exist in this happy republican family, and consequently the question is not mooted here.

We started again on Saturday morning, with an additional companion in travel, an elderly widow, an acquaintance of Bro. A.; for who in Texas does not know him? She had been a pioneer settler in these regions—about 70 years of age—she rode a fine mettlesome steed with perfect ease and grace, sitting as erect as a dragoon on parade, and was generally in advance of the company. She was a fine specimen of a pioneer lady—her early advantages had, of course, been inconsiderable, and of books and science in general she was perhaps profoundly ignorant. But there was a shrewdness and a fund of strong common sense in her conversation which greatly interested me. She had been a close observer of nature, and of human nature especially, for many years. Had been accustomed to the hardships and dangers of the frontiers until she had acquired a degree of self-reliance and firmness never met with among her sex in other circumstances. Withal she was a deeply pious member of our Church, and her house had long been the resting place of the weary itinerant of the wilderness. A ride of 14 miles through the prairie brought us to her house, occupying an eminence which commands one of the richest landscapes in Texas, and we saw her cattle and hogs grazing in the distance, but although invited to tarry all day, or at least for dinner, we declined the invitation, and pushed on in order to find a neighborhood where a congregation could be collected on the next day for preaching. Late in the afternoon we reached Bro. Graves'—lately from Jacksonville, Illinois, and found a hearty welcome and pious family. We were now about fifty miles from Houston, and near the Brazos, i. e., within four or five miles. The land, for the first thirty miles, had been a flat and poor prairie—the balance, up to this neighborhood, has been rolling, sandy and very poor. Here begins the indications of good land.

On the next day, which was Sabbath, I preached to a small audience in a school house, not fit for either of the purposes to which it is applied. It was a solemn and impressive time, and I could but hope that some permanent impressions were made. We dined with Mr. P———, a friendly and gentlemanly Georgian, and after dinner rode across the Brazos to Rev. L. D. Bragg's, where I was to lodge during the session of the Texas conference. Yours truly, R. PAINE.

Cedar Creek, Washington Co., Texas.
March 15th, 1847.

CORRESPONDENCE.

Written for the Western Recorder.

Launch of a Steamboat. The Right Way.

Bro. Bassett: I hasten to acquaint you of our doings here, as (I believe) we are directed by the spirit of the Great Head of the Church. On this day, by the request of Captain Atkinson, (Master, and part owner of a splendid new Steamboat now on the stocks, and to be launched day after to-morrow.) Our estimable Brother George B. McElroy, preached an evangelical sermon on her deck, to a very respectable audience of our citizens, from Acts 13, 41: "Behold, ye dispisers, and wonder, and perish; for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you."—Now, I do not design to communicate to you the magnificent frame-work, nor rich clothing, with which he delivered the discourse to his anxious congregation who seemed buried in deep interest while he poured upon their ears the soul-animating strains of the Gospel of reconciliation. But, I am exceedingly anxious to publish to the world, the blessed renovation in the character, and conduct of our boatmen, and boat-builders within a few years: for which I, as one, feel to give glory to God. I have been engaged in boat-building for a number of years, and in different places on our river, and have been acquainted with a number of boat owners and Captains,—and must say: I never saw things on this wise before. For at many launchings, bachanalian songs, and revoltingly wicked carousals characterized the scene, while the Master of the boat almost invariably led the van, and when the boat or vessel struck the water, a jug of whiskey or other spirits was broken on her head. This was called the boat's *christening.* But blessed be God, Captain Atkinson through the benign influence of the wonderous work accomplished in our days, by the preaching of the Gospel, has learned a better mode of christening his boat. Viz: by the solemn worship of his and the Christian's God upon her, and thus to characterize her, as one of our Sabbath keeping agents of inland commerce and transportation. Oh, that the travelling, and business public of our Union may soon be blessed with all God fearing, God loving, God honoring and Sabbath keeping boatmen, with whom or to whose care they can with confidence consign themselves or property to the different ports or places of destination, and thus enjoy the assurance in their own souls of Divine protection and heaven's richest blessing. I will here state that the Captain is a member of the Presbyterian Church, I hope the church of his choice and all other christians may extend to him their patronage and prayers.

G. S. W.

Freedom, Pa., May 16, 1847.

Written for the Western Recorder.

Muskingum Conference—Next Session.

Br. Bassett, Brother Clancy having written to me to ascertain whether the Annual Conference can be sustained in Youngstown or not, in answer to his, I beg leave to say, that I have taken the steps recommended by him and find that provision can be made for more men and *horses* than are likely to be at the Conference. The citizens of this place would not be disgraced by letting the Conference be taken away from them, so our worthy President may tell those brethren who were doubting; to throw their fears to the winds and take "no thought for the morrow," in reference to this subject. God and the good people of Youngstown will amply provide for them—we have an "Evangelical Alliance" in this town and prove that "unity is strength."

Yours in Christ Jesus, SAMUEL GEE.

NEWS OF THE WEEK.

IMPORTANT DECISION.—Slaveholding law do not hesitate to exact justice from the rum-selle One of these licensed murderers, in South Carolina, sold Bob a gallon and a quart of whiskey.—The negro got drunk, lay out all night in consequence, and died before morning from exposu to the cold. His owner brought a suit again the rum-seller for the loss of his slave and reco ed $600. The same principle of justice wou award heavy damages to the suffering family the drunkard, whom the liquor dealers rob a afflicts. We wish that suits of the kind were stituted among us; it would be one of the mo effective movements against the coffee-house sy tem that could be made.—*Cincinnati Protestant.*

ROBBERY AND ATTEMPTED MURDER.—On Fr day night last, the crew of a flat boat, from Port mouth, lying near the Water works, consisti of five men, were attacked while asleep, wi clubs and knives, by a band of depredators, wh had already rifled the boat of $70. Their cri brought the neighbors to their rescue, when th robbers fled, dropping in their flight a number pieces of dry goods and other stolen articles.—*Cin. Protestant.*

A GOOD MAN.—Died in this city, on the 5 inst., William Bran, in the 91st year of his ag He was a native of Ireland and came to this cou try before the war of the revolution, and serve during a portion of the war, for which he enjoye a pension at the time of his death. By industr and economy he gathered a moderate competen cy, of which he made a liberal use while livin and by his last will bequeathed the following leg acies: To the American Bible Society, $25 American Tract Society, $250; American Sunda School Union, $50; Rutgers Street Church Sun day School, $500; American Home Missionar Society, $240: New York Institution for th Blind, $500; Association for Relief of Aged Ind gent Females, $500.

We have cautioned the public repeatedly against rushing on board the Ferry boats, thereb endangering limbs and lives, but caution does n good. Accidents are constantly occurring. Yesterday, Thomas Coffin, a gentleman residing i Maiden Lane, fell between the Fulton ferry-boa and dock, dislocating his arm at the shoulder. is downright carelessness and nothing else, thi produces these casualties.

DEAD NEWSPAPERS.—Some postmasters nee to be informed that they are responsible for new papers not taken out of their office, unless they giv the publisher seasonable notice of the fact. W were, some time since, informed that numbers o the Watchman had been accumulating in a cer tain post-office, a year or more. We according forwarded our bill to the postmaster himself, wh we hope, will duly honor it—*Watchman of th Valley.*

COMMERCE OF BALTIMORE.—Twenty-four ves sels cleared from Baltimore during the mont of April, with bread stuffs, for various ports i Europe, their cargoes in the aggregate amounte to 78,310 bbls. flour; 12,995 bbls. corn mea 15,928 bushels of wheat, and 349,335 bushels o corn. The total value of domestic produce ex ported during the month, was one million, on hundred and ten thousand dollars.—*New Yor Sun.*

PATENT OFFICE.—This valuable bureau is ev ery day increasing in importance, and may b considered one of the most useful institutions the country. During the past year there wer 1273 applications for patents for new invention The number issued was 619, including 13 re-is sues, 5 additional improvements and 50 design the number of patents expired was 473. Th Commissioner has received $50,264 16, whic after paying all the expenses of the Bureau left balance of $4.195 45 in the Treasury. The re port itself is full of valuable and interesting de tails.—*N. Y. Sun.*

From the Cincinnati Gazette, of May 15.

DISASTROUS FIRE.—About 4 o'clock this morn ing, a fire broke out in the foundry of D. A. Pow ell, Esq., on Butler street, and extending round t Front street, consumed a large amount of proper ty before the firemen, who were early on th ground and worked with their accustomed ener gy, arrested its progress. The books and paper of Mr. Powell were saved with difficulty; th brother of Mr. P. being slightly burned on th back of his neck when making his escape fro the building with them. It is supposed the fir originated from the soot in the flue of the coo oven igniting and the cinders drawn up the flu fell upon the roof and set it on fire.

RATHER STRANGE.—At the recent fire in Day ton, there were some three thousand bushels o flaxseed in one of the consumed houses, of whic not more than two hundred bushels were destroy ed, though exposed of course to great heat. Th outer surface was baked into a hard coat, whil all within this covering was saved. This sam flaxseed was in the cellar at the time of the gre flood in Dayton a few months since, and after th subsiding of the water was found uninjured, slimy coat having formed over it, effectually pre venting the entrance of water. Thus it seem flaxseed is fire proof and water proof. The es timated loss by the above mentioned fire is se down at about $15,000.—*Cin. Com.*

CHEAP POSTAGE.—It will be gratifying to th public, generally to learn that the revenue is annu ally increasing, exhibiting the same improve ment that marked the progress of the same re form in England. The Union publishes the in crease for the last quarter at each of the followin cities, with thirty or forty others whose names ar not given, which, compared with the same quar ter last year, indicates an increase of over 17 pe cent.

	Increase for Qr.		Increase for Qr.
Albany, N. Y.,	$638	Macon, Ga.,	360
Annapolis, Md.,	543	Newark, N. J.,	555
Baltimore,	3,118	Norfolk,	636
Boston,	1,508	Philadelphia,	3,797
Buffalo,	562	Pittsburgh,	634
Cincinnati,	1,569	Richmond, Va.,	522
Columbus, Ohio,	1,375	St. Louis,	79
Lexington, Ky.,	333	Savannah,	714
Louisville,	737	Wilmington,	406
Lowell,	537		

TO RAISE GOOD RADISHES.—Take pure sand some depth from the surface; or pure earth, belo where it has been tilled or ploughed; make a be in the garden, six or eight inches deep, and as bi as you please; in this throw your radish seed and they will grow well without manure, and b free from worms; we have tried it frequently, an never failed.

Radishes that are grown very early in the sea son are of slow growth, and inferior to thos grown after the weather is warm enough to haste them, as the faster they grow, the more tende and finer the flavor.

DROWNED.—Three colored men at work in th wheel house of the steamer Northern Light, Cincinnati, on Sunday, were, by an accident revolution of the wheel, precipitated into the ri er and drowned.

PITTSBURGH, FRIDAY, May 14, 1847.

ATROCIOUS MURDER.—Information was left n the Mayor's office yesterday morning by a ca- l boat Captain, of circumstances that warrant- d the suspicion that a murder had been commit- ed. About three miles above Allegheny city, the aptain found a pocket book containing a number f papers smeared with blood, a hat and a cane— he hat dinged as if by a blow. The name in he pocket book is "Frederick Bollmeyer, New isbon Ohio;" the hat has the makers' names, McClory & Bollmeyer, Warren Ohio."

From the papers found in the pocket book it ppears that he had on his person when he left ome $228 75, of which amount $200 was in- ended for the Messrs. McCutcheon of this city.— Bollmeyer arrived in town on Sunday, and ad- ressed a note to the McCutcheon's, stating that e was about visiting Tarentum, but would be ack in a few days, and would pay them the mon- y.

The memoranda of his expenses found on a iece of paper, the back of which was covered ith blood, enabled the officers to trace his pro- ress up to his leaving Tarentum for Pittsburgh.

Another memorandum stated the places at hich he was to call in Pittsburgh.

From other papers it appeared that his money onsisted of $100 in Eastern par funds, and a ke amount in Ohio, Indiana and Kentucky mon- y.

The Mayor's officers went over yesterday orning and found a pool of blood on the first ridge above the Acquaduct—about two miles elow where the pocket-book was picket up.

At ten o'clock the body was found, and the oroner held an inquest over it. The body of ollmeyer when found had a bruise over the root f the nose, probably inflicted with "a colt." A ope was around his neck, and another bound his et. This has been a most horrible affair, and we ope may be sifted to the bottom, and the perpe- ators brought to punishment.

Bollmeyer was a man about 45 years of age, hd had a wife and a large family. He was much spected.

Ballmeyer was traced by later enquiries to a vern in the Fifth Ward, which he left about alf-past nine unaccompanied, night before last.— *itts. Com. Journal.*

The name of the German who hanged himself M'Keesport, last Sunday morning, was Snyder. e had been sick for several days, and escaped om his room, in almost a naked condition, and ccomplished his rash purpose while deranged om his illness.

ACCIDENT IN A COAL BANK—BOY KILLED.—*His ther badly injured.*—A man by the name of homas Bradly, with his son David, was work- g in a coal bank, Tuesday afternoon, on the ourth Street Road, owned by Joseph Little, hen the embankment gave way, crushing David death instantly, and seriously injuring the fath- r. It is thought the latter will recover. The oy was buried yesterday afternoon.—*Pitts. Com. ournal.*

DROWNED.—An old man, named EDMUND ICKINSON, was found drowned in the river near ox's Paper Mill, on Friday last. He was up- ards of 80 years of age, and by some it was pposed that in a desponding state of mind he d committed suicide; but the finding of the Cor- er's jury was, we understand, "Accidental rowning," there being no evidence of design.— *Gazette.*

BRIDGE STOCK, &c.—We learn from the Wheel- g Times, that all of the Stock of the Wheeling d Belmont Bridge Company, for the erection a bridge over the Ohio River, has been sub- ribed; and the managers or directors have been ected.—*Zanesville Gazette.*

J. A. PARNELL.—This gentleman, who lectured Zanesville a few years ago, on Phrenology, ed at Manchester, in Michigan, the 22d ult., of hemorrhage of the stomach. At his request, s head was left unburied and preserved "as a ntribution to the science of Phrenology."—*Z. azette.*

FOUND DEAD.—The Cincinnati Chronicle of uesday says, that "no less than three men have en found dead, in the Ohio river, within the st three or four days. One at the foot of Race, e at the foot of Vine, and one between Wood d Mill streets. names unknown."

SHIP TIMBER.—Builders and merchants are ow looking to western New York for a supply ship timber; a contract was made at Mount orris for 210,000 feet of ship timber, to be used Portsmouth, N. H. Upwards of 2,000,000 are ow in the above village ready for shipment. any great oaks are to be found in the Genessee alley.

Louisville city has voted against licences, by 985 against 678, good!

CARPENTER KILLED.—Tobias Barben, a car- nter of the Northern Liberties, while at work on a house at Cooper's Point, N. J., on Satur- y afternoon, lost his life by the falling of a rder. He leaves a wife and children.—*N. Y. un.*

A GOOD EXAMPLE.—The grand Jury of Ontario unty met and adjourned, there not being a sin- e case of crime for indictment.

RELIEF ITEMS.—Five hundred dollars has been nt from the army under Gen. Taylor, to the elief fund in New Orleans.

Those Savages, the Choctaw Indians have ntributed $170 to the relief fund.

SERIOUS ACCIDENT.—While a ceremony of bap- n was taking place in the Mohawk at Utica, t Sunday, a portion of the foot path of the dge, at the foot of Genesee street, gave way, cipating some 30 or 40 persons on the stone utment of the bridge and into the river, some or 20 feet below. Mr. W. O. Smith, druggist, d proprietor of the City Garden, was so crush- and wounded that he died in the course of the ernoon. A Miss Palmer and Miss Sheldon, d each a leg broken; Mrs. M. M. Jones was verely injured in the shoulder, and Miss Taylor s considerably injured. Ira Chase, Esq., was o much injured, but not dangerously.—*N. Y. n.*

DESTRUCTIVE FIRES AMONG THE JERSEY PINES. The long drought which the rain of Sunday t put an end to, contributed to the spread of e among the pines in Jersey. At one of them, ew weeks since, near Winslow, Camden coun- some $1000 worth or more of wood was con- med. May's Landing was also the scene of struction; some very valuable tracts of land ve been burnt over, as well as considerable od cut for coaling and the market. A house of s. Mull was destroyed, the inmates saved. e fires have been subdued.—*Dollar Newspa- .*

GOLD FROM EUROPE.—The steamship Caledo- , arrived last week at Boston, had on board 91,500, or nearly two and half millions of dol- s in gold.

HORRIBLE.—A young man named Charles H. Smith, aged only 23 years, was hung, or rather butchered, tortured, slowly smothered and worried to death, at Hickman, Ky., on the 20th inst., for the murder of Abraham O. Tyler. He was led from the jail in the afternoon to the place of execution, where a large crowd were of course in attendance. He addressed the crowd, declaring that he killed Tyler in self defence, but expressing the belief that the termination of his own sufferings had now arrived. Poor fellow, he was sadly mistaken, for however innocent of murder himself, he was to be murdered most inhumanly, not by law, for that simply commanded his execution, but by the law's ignorant administrators. A small cotton rope was placed around his neck, which of course broke when the drop fell. The victim lay stretched on his back for some minutes upon the ground in great agony and apparently dying. But he recovered sufficiently to again ascend the platform.—This time the Sheriff went to the other extreme, using a rope or cable so large and rough that the noose would not tighten! In ten minutes after he was swung off, the tortured man was still kicking, apparently in great agony. Horrible! This in a civilized community and in this age! The Sheriff, we understand, was not censured by the majority in attendance. Of course not.—*Cincinnati Commercial.*

KNOWS BEANS.—Elishu Barrin says "American Beans are becoming a *standing* dish in England"—very like they will run alone pretty soon.

THE OUTBREAK IN ACCOMAC.—We learn from a good source that Accomac Court House was, on the election day, the scene of a great and singular excitement. It seems that the Methodist denomination in that county are divided as to a choice between attaching themselves to the Northern and Southern division of that Church, and that this question became an issue in the canvass.

Our informant says that about 3 o'clock on the day of election, when Gen. Bayly was running far ahead of his competitor, Mr. Jones, and had received the votes of most of those who preferred the Southern Conference, the advocates of the Northern division of the church made their appearance at the polls, and began to cast their votes rapidly for Gen. B. The friends of the Southern Conference, on seeing this, charged Gen. Bayly or his friends with betraying the South by courting both parties, and immediately several blows were aimed at Gen. B., which, fortunately, by the interposition of friends, were warded off. The excitement during the remainder of the day and night was very great, and at the close of the polls Gen. Bayly left the Court House, guarded by his friends.—*Petersburg Va. Intel.*

DROWNED.—A boy, by the name of Wilson, was drowned just above Wellsville, last Tuesday night.

SPECIE.—Nearly a million and a half of dollars in gold and silver arrived here from foreign ports during the past week, in the following vessels.

Sarah Sands, about	$300,000
Virginia, from Liverpool,	27,000
Henry Clay, Liverpool,	241,500
Switzerland, London,	241,500
China Samaria, Santa Martha,	30,000
Isabel, Valparaiso,	39,400
Nile, Honduras,	4,350
Total,	$1,434,250

The amount received into the country since the present movement began, is, to this time, about twenty millions of dollars, chiefly in gold from England.—*N. Y. Jour Com.*

FIVE CONSCIENCES.—First, he says, "there is an *ignorant* conscience, which neither sees nor saith any thing, neither beholds the sins in a soul, nor reproves them. Secondly, the *flattering* conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Thirdly, the *secret* conscience, which hath neither sight, speech, nor sense in men that are past feeling. Fourthly, a *wounded* conscience, frightened with sin. The last and best, is a *quiet* and *clear*, conscience.—Of these, the fourth is incomparably better than the three former; so that a wise man would not take a world to change with them. Yea, a *wounded* conscience is rather painful than sinful, and affliction no offence, and is the ready way at the next removal to be turned into a quiet conscience.' —*Rev. T. Fuller.*

APPLES FOR ENGLAND.—Elihu Burritt, who is now in England, and whose disinterested philanthropy is so widely known, is making the most diligent use of his observations in that country, and offering hints to his countrymen at home that may be of the greatest utility to them. He urges the people of Maine, an apple growing state, to turn their attention to the shipment of apples to Great Britain. Apples which in Maine are permitted to rot upon the ground, made into cider or fed to hogs, are worth $1 per bushel in many of the British seaports. He estimates the cost of sending them to England at 20 cents per bushel.

THE LAST FIVE DOLLARS.—A five dollar note was recently shown us, with the following sentences written on the back of it:

'This is the last of three thousand and seventy-five dollars, left to me by my mother at her death, on the 27th day of August, 1840.

'Would to God she had never left it to me, but that I had been taught to work to earn my living! I would not have been what I now am in degradation.

'New York, July 1, 1846.

SPANISH COIN.—All the battered and defaced Spanish coins received at the Post offices are now sent to the mint to be re-coined. This measure will soon drive them out of circulation, 'a consummation devoutly to be wished for.'

LAKE CHAMPLAIN.—The Steamboats are running between Whitehall and Plattsburg; beyond that point the ice is strong enough to bear loaded teams.

FIRE.—The Cincinnati Steam Saw Mill and Planing Mill, which, with the lumber yard attached, occupied nearly the whole square encompassed by Ludlow, Congress, Lawrence and Symmes streets was last night totally destroyed by fire.

The origin of the fire is unknown, but supposed to be the work of some miscreant incendiary.—The proprietor, Mr. John H. Stolley, informs us that he was on and inspected the premises at half past eleven, and at twelve the fire broke out. It commenced in the front of the saw mill and apparently under that part where the logs are drawn up. The fire company, Independent No. 2, were promptly on the ground, followed soon after by four or five others, but in the combustible materials the fire spread so rapidly that their best efforts were vain.

There was no insurance, and the loss, we are sorry to learn from Mr. S., will exceed $10,000. But the most melancholy part of the occurrence is yet to be told. After the saw mill was reduced to a smoking ruin, the remains of a man were found lying under it upon the ground near or at the very place where the fire originated. No clue could be found to his identity; and so mutilated were the remains—every part indeed but the trunk and a part of the head being gone—that nothing could be learned or inferred from them.—*Cin. Atlas.*

Encouraging for Ireland.

The Pittsburgh Gazette of last week, thus speaks of matters pertaining to Ireland:

The worst of this calamity, thank God, is over. The Irish landlords and Irish peasants have shaken hands, and are aiding one another to redeem the land of their common ancestry from the misery which has so long enshrouded it. Hearts have been melted that seemed not long ago as hard as stone, and sympathies have been aroused that should never die. Even the terrible evil of famine has not been without its good upon the hearts of mankind. We read that the Grand Sultan of the Turks gave his five thousand dollars for the relief of Ireland, and Turk and Christian, Jew and Gentile, Free and Bond,—yes, the very slaves from American plantations,—have taken delight in contributions for the relief of Ireland. Nor is this all. By common consent, and unsolicited, the charities of the United States have been sent to the Society of Friends in Ireland, for common distribution. The honor of a good christian name has been a passport to the charities of Mankind, and the Quakers of Ireland,—for Catholics and Protestants alike,—have become the almoners of the princely benevolence of the world.

KILLED ON THE HARLEM RAILROAD.—The Coroner held an inquest on the body of an unknown man found lying dead Tuesday morning in the tunnel of Harlem Rail Road. From the position of the body and the injuries upon it, it was evident that he had been run over by the train which passed through the tunnel before day light on Monday morning, and as it appeared unperceived by any person on the cars.

MUNIFICENCE.—A poor Irishman at New York picked up $1,000 in bank bills in Wall street, on Thursday, and delivered the money to a broker, who had lost it. In the fulness of his generosity, the broker gave the finder a York shilling for his pains and honesty. The latter, however, threw back the gift—the commission was too small for the extent of the operation—and left the broker utterly astonished at the refusal of his benefaction.

IMPORTANT DECISION.—Judge Wilde, at the Springfield session of the Supreme Court, instructed the jury in a libel case, that if the publisher of a paper admitted an article which he did not know contained libellous matter, or was not aimed at a particular individual, he was not liable; but that the responsibility fell upon the writer, and that it would tend to abridge the liberty of the press were it otherwise.—*Post.*

STEAMBOAT BURNT.—The Steamboat Ambassador was destroyed by fire on Monday, about twelve miles below Pitsburgh. Loss, $20,000.

FATAL ACCIDENT.—On the night of the 22d ult., a man by the name of Reinhart, was instantly killed on the Railroad at Schuylkill, Haven, N. York.

ACCIDENT TO A RELIEF SHIP.—The British barque Gratitude, which left Alexandria on Saturday for Cork, Ireland, took fire in her rigging, when her mizzen mast had to be cut away to save her. She will be brought back to Alexandria for repairs.

FOUR PERSONS DROWNED.—On last Friday six men were engaged in fishing with a seine, about three quarters of a mile below Knight's dam near Port Washington. While approaching the shore in water about waist deep, two sons of Daniel Barr, aged about 18 and 20; a man named Thomas Griffith, and a son of Jacob Miller, either got the cramp or became entangled in the seine, and were drowned before assistance could be obtained. The other two reached the shore with great difficulty. The bodies have all been found.—*Tuscarawas Advocate.*

EDUCATION AMONG THE CHEROKEES—The sites for the two institutions provided for by the Council, during its last session, have ultimately been chosen. The one in the vicinity of this place, the other at Park Hill. They are to be eighty feet square, constructed of brick, with a foundation of stone. School, dining, and sleeping apartments, &c., all to be in the one building. One hundred pupils each it is intended that they should accommodate.

MR. BANCROFT IN ENGLAND.—Mr. Bancroft, our Minister in England, has recently been elected a member of the London Society of Antiquarians, on motion of Lord Morpeth. Mr. Bancroft is believed to be the first American on whom this honor has been conferred.

On Friday last, a fatal accident occurred in Cool spring township, Mercer county. We learn from the Luminary that a number of the citizens had collected at Mr. John Vernon's for the purpose of rolling logs, and when they had got through working, it was proposed to engage in a sham fight; and for this purpose, they pared off, some on horseback and others on foot, one party representing the Americans, the other the Mexicans. The war continued for some time, when Mr. K. B. Turner undertook to unhorse one of the opposing party, and getting in too close quarters, the horse kicked him in the breast, injuring him so much as to cause his death on the following evening. He was about 42 years of age, and has left a wife and seven children to lament his untimely end.—*Pitts. Com. Jour.*

CAUTION TO SODA DRINKERS.—A young man in Lousville was killed by drinking soda water from an unwashed fountain which, lying by since last season, had accumulated verdigris.

ALARMING OUTRAGE.—Mr. J. R. Gitchell, of the firm of Collins and Gitchell, Cincinnati, was robbed, last week, of $450 and his watch, on Sixth street, near Plum, as he was returning from his business to his home, at half past ten in the evening.—The villain knocked him senseless with a bludgeon, where he lay waltering in his blood, till he was discovered the next morning, and taken to a house. He was not dangerously wounded, though dreadfully bruised.

THIRD PRESBYTERIAN CHURCH.—The newly erected edifice of this church, on the corner of Fourth and John streets, Cincinnati, is to be dedicated next Sabbath, by the Pastor, Rev. T. A. Mills; services to commence at 3 o'clock, P. M. The other churches of this city, in the same connexion, with their pastors, have been invited to unite with this church on the interesting occasion, and to participate, also, with them at the communion table, in commemorating the Lord's death, which is to take place in the evening.

The house is a very neat edifice, 56 feet by 74, erected at an expense of about $11,000. Its internal construction is a happy model of church architecture, combining taste, economy and convenience. We are particularly pleased with the position of the orchestra. Instead of posting the choir aloft in the gallery, as is commonly done, cut off from all communication and sympathy with the congregation, it places them on a moderate elevation in the front part of the house, where the congregation can conveniently join with them in their sacred services. The workmanship of the house appears to be very neatly and faithfully executed.—*Watchman of the Valley.*

A fire in Nashville on the 5th ult., destroyed about eighteen houses.

ARREST FOR BRINGING CRIMINALS TO THE U. S.—Captain Yeogle, of the British brig Thetis, has been arrested at New York, and held to bail in $2,000, for bringing nine pardoned convicts from England to the United States. One of the gentlemen robbed a person at a hotel, and being arrested, a pardon from the Queen of England was found in his pocket. This put the city police upon the alert, and it turned out that eight others had been brought over in the same vessel.—*N. Y. Courier.*

The Emperor of China is the oldest monarch in the world; Mehemet Ali, King of Egypt, is next to him; Ernest Augustus King of Hanover, born June 6, 1761, is the third in age; and Louis Phillippe, born October 5, 1762, the fourth.

The Philadelphia American of the 28th ultimo says:—"The Magnetic Telegraph is rapidly extending itself southward and westward. It will be completed to Fayetteville, North Carolina, in three months, and to New Orleans in six.

Miscellaneous.

Thoughts on a Passage of Scripture.

For as in Adam all die, even so in Christ shall all be made alive. COR. xv. 22.

In offering a few thoughts in our last number on another part of this chapter, we took occasion to say that the main design of the Apostle is to prove the doctrine of the resurrection, and thereby to remove an error upon this subject which had crept into the church at Corinth. This explains the passage now before us,—'For as in Adam all die, even so in Christ shall all be made alive.' As all die a temporal death through Adam's transgression, so in Christ shall all be resurrected from the dead. The resurrection of the race of Adam by the power of Christ, is the doctrine taught in the passage. It has no reference whatever either to the happiness or misery of the dead, after they shall be resurrected. Other passages are sufficiently explicit upon the subject of future rewards and punishments. This teaches the melancholy truth that all die in Adam, and the great doctrine of the resurrection of all, as any unbiased mind will readily see by examining the whole chapter, and keeping in mind its principal object. It is a portion of the Scriptures which has been much abused by errorists, and misapplied in some cases by the orthodox.—*Christian Patriot.*

From the Pittsburgh Christian Advocate.

Long Sermons.

Mr. Editor—There are a number of reasons why ministers should not preach long sermons, and if you will give me a hearing, Sir, I will point some of those reasons out, that our sober-thinking divines may improve in this respect.

And the first reason I shall offer is, that very many of their hearers are afflicted with such treacherous memories that but a small portion of their sermons can be recollected, and consequently not practised.

A second reason is, that all the improvements of the present age tend to lessen the time of performing labor, and it is a sin for any man to do more work on the Sabbath than is absolutely necessary.

A third reason is, that this is an age of hurry and business, and the people are so much engaged during the week that the mind has become habituated to dwell but a very short time on any one subject, and therefore cannot listen with interest to a long sermon.

A fourth reason is, that the subject matter of the gospel is so well understood that a mere allusion to any subject is sufficient to satisfy the people of the present age; hence a sermon of a few allusions would abundantly satisfy the people, and the ministry would secure to themselves the honor of possessing the only real virtue that is commonly attached to preaching now-a-days, viz:—brevity.

Another reason is, that there are so many other duties of such paramount importance, that to preach a long sermon would almost be sacrilege.

The last reason I shall offer at present is, that but very few are interested in any part of the sermon but the Amen, and the sooner they hear it the better they like it, and those are considered the best preachers that can put their text and their Amen closest together.

Yours, as ever, D.

Rural Retreat, April 1st.

The Iron Horse.

And the Iron Horse—a word for him, of Saxon stock; for it matters not where he is stabled or harnessed for his mission—whether to thunder through Siberian wastes with Nicholas's ukase; or from Cairo to Timbuctoo, with a message from Ibrahim Pacha; or from Thibet to Calcutta, on a commercial errand—he will show his Saxon pedigree, and his Saxon groom and rider. Where he goes, there will go the English language, and the genius of the English race. From the far, still depths of Central Asia, he will bring Londonward letters to English churches, and then to English manufacturers and bankers; and then new furnaces and forges will illuminate the hills and clouds of Wales with their midnight glow; and the tall factory chimnies of Lancashire and Yorkshire will thicken to a forest, and labyrinths of busy, bee-winged machinery, will be added to the looms and spindles plying now. And the Iron Horse will shake the sombre solitudes of barbarism with the giant tread, and run to and fro, and whistle tribes of men to come out of their dens and caves and forest lairs into the sunlight and sympathy of civilization, and to change their beast and bird-skin garments for those of fine-spun wool and cotton. And at every place where he stops for fuel-food, he will drop a Christian missionary, and teachers of the English tongue.; and, returning, will bring in his saddle-bags more letters for Bibles, and for bales of cloth and clothing.—*Burritt.*

SPIRITUAL SORROW.—The tear drop of spiritual sorrow is more brilliant than the glittering diamond sparkling in the sun-beam; but it shall be exhaled by the light of the Lord and exchanged for a gem of pardon.

When you find sorrow a sleep do not disturb it.

The Markets.

LATEST DATES.

PUTNAM, & ZANESVILLE.—Flour $5,00,—Wheat, 80,—Corn25,—Oats 20@25.,

CINCINNATI.—Flour $4,90@$5,10,—Wheat 90,—Oats 37@40,—Corn 40@45. Beef Cattle $4,25@$5,00 ₱ cwt —*Cincinnati Commercial.*

PITTSBURGH.—Flour $4,80@$5,25,—Wheat 75cts,—Corn 37@45,—Oats 28@30,—Bacon, 7@7½.—*Commercial-Journal and Gazette.*

PHILADELPHIA.—Flour $6,81@$7,—Wheat $1,53@$1,60,—Corn 88@92. Beeves, demand good, $7,00@$9,00 ₱ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

BALTIMORE.—Flour $6,37@$6,40,—Wheat $1,57@$1,70 —Corn 82½,—Beef Cattle $6,00 to $7,75,—*Methodist Protestant.*

NOTICES.

Woodsfield Circuit.—The President is informed that if he will call at Fuell's Ferry, opposite Sistersville, he will find a horse and buggy for his accommodation, on Thursday, June 3d, at 12 o'clock. H. T. LAWSON.

Portsmouth Circuit, Muskingum Conference.—The third Quarterly Meeting will be held in Jackson, commencing, May 22. Brother Clancey will perceive that this is the time of his visit to the circuit, and we shall of course expect him to be present. We are sorry that it is not in our power to accommodate him in having his meeting on the river. If he should come by the river, he will have to take the stage at Gallipolis. W. W. TIPTON.

Twin Creek Circuit, Ohio District.—Our third Quarterly meeting will commence on the 23d of May, at the Pleasant Hill meeting house, Indian Creek. We respectfully invite Brothers C. H. Williams, R. M. Dalbey, T. Finkbine and G. M. Hunt. W. PELAN.

Otsego Circuit.—Our third quarterly meeting will be held at Franklin Meeting House, commencing, June 5th; a general invitation is given, we are "no respecter of persons," we would gladly "engage" all who could come. We love all our good Brethren and do not wish to pass by any. Come Brethren I am laboring alone and need your help. WM. DULING.

TANNER'S CREEK CIRCUIT, IA. CON.—The third quar. meeting is to embrace the 5th Saturday and Sunday of May next. Ministerial aid is most ardently solicited. Mt. Pleasant, Meeting House is the place. W. W. PAUL.

Woodsfield Circuit, Muskingum Conference.—Brother Clancy is requested to attend our third Quarterly Meeting, three miles South of Woodsfield, to be held in Jackson School House, the last Sabbath in May. Call with Isaac Pearce. We are getting along in harmony and peace. H. T. LAWSON.

Bucyrus Circuit, Musk. Conference.—Our next Quarterly Meeting will be held at Everhart's School House, commencing, May 29th. To this meeting we respectfully invite Brs. G. R. Bowman, J. Jack, I. Thrap, G. M. Scott, and J. Sowder. Please remember, I am alone, and need help. Come, by all means. A. S. ROBINSON

Delaware Circuit, Muskingum Conference.—Our third Quarterly Meeting will be held in the neighborhood of Br. Langwell's, three miles south of Eden, commencing the last Saturday in May, (29th.) To this meeting we invite T. Potter, S. Catlin, S. Lancaster, A. K. Earl, A. S. Robinson. We have no ordained Elder on this Circuit, and have sustained some disadvantage on account of it. I give notice at this early period, that the brethren may have time to arrange their business and attend. Don't fail to come. WM. HATFIELD.

NEWARK CIRCUIT.—Our third Quarterly Meeting will be held at Elizabethtown, (Perryton,) Licking county, commencing, May 28th. Brothers Case and Bassett are invited; and Brothers Ragan, Marshall, and J. Thrap, are engaged to be in attendance. W. MAYNARD.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Greenbrier Circuit	3d	Sunday in	May
Huntersville	"	4th	"	"
Valley	"	5th	"	"
Legonier	"	2nd	Sunday in	June
Johnstown Station,	3rd	"	"
Susquehanna Ct.	4th	"	"
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio District.

Richwood	Circuit,	May	22.
Union	"	"	29.
Springfield	"	June	5.
Mad River	Mission,	"	10.
Miami	"	"	12.
Xenia	Circuit,	July	17–18.
Port William,	"	"	24–25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Muskingum District.

DEAR BR. BASSETT: You will please insert in the Recorder, that if spared, I will visit

Portsmouth	Circuit,	4th	Sunday	of May.
Columbia,	"	5th	"	"
Woodsfield,	"	1st	"	June.

GEO. CLANCY, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. F. Bane, P. M. 2,	O.	C. Allen,	O.
J. S. Hudson,	O.	J. Degarmow,	Va.
J. Taylor,	O.	T. Hanna,	O.
G. Crawford, P. M.,	O.	A. Jones, P. M.,	Ia.
G. S. Webster, 3,	Pa.	E. Galloway,	O.
D. Henderson,	Pa.	S. Lancaster,	O.
W. A. Porter,	Pa.	Jonathan Flood,	Ia.
W. Fitzimmons,	Pa.	H. T. Lawson,	O.
B. Bayn, 2 subs.,	Mich.	W. D. Robinson,	O.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
J. F. Bane,	S. Wingarner,	8	11	3 00
T. Hanna,	W. Hawkins	7	52	2 00
W. Kidd & R. George,		8	52	2 00
S. Lancaster,	D. Lanum,	9	2	1 00
H. Safford,		8	52	2 00
W. A. Porter	J. Shriver,	9	9	2 00
"	D. Hook,	8	52	4 00
"	Dr. A. Shaw,	8	52	4 00
A. Denny,	John Bell,	8	24	2 00

New subscribers this week, 3.—Discontinuances, 2.

Br. B. Bayn, please collect for us $2 from Daniel Parkes, Sylvan, Michigan, for the 7th volume. He also owes our predecessor for three volumes.

Brother S. Lancaster, we have no such name as A. M. at Cardington. It probably stands in an older book of Br. Springer. We will inform him.

Br W. A. Porter, the obituary will be found in our paper of April 1st. You will hear from us again soon. Much obliged for that X.

Information Wanted,

OF WILLIAM PENNYPACKER, formerly residing near Philadelphia, Pa., now supposed to be living near the Wabash river, Indiana. Any information will be thankfully received by the Subscriber, at Bellepoint, Delaware county, O. May 7th, '47. [JACOB PENNYPACKER.

☞We again notify the publisher of that excellent and very cheap weekly family newspaper, the Philadelphia Saturday Gleaner, that for several weeks past, two copies of his paper have been sent us, one to Putnam, and one to Zanesville. Mistake, no doubt.

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The views embodied in these discourses are such as are held in common by all evangelical denominations. The author eschews all controversy. The style is didactic. Nothing sectarian has a place in these sermons, which are simply devoted to popular impression and instruction. It is proposed to put to the Press these Sermons as soon as a sufficient number of subscribers have been secured to justify their publication. If the author meet with adequate encouragement in the sale of this first Volume, it will be succeeded by a second, and so on.

[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. Ed.]

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BOSTON, No. 5

POETRY.

Written for the Western Recorder.

Family Worship.

"In dwellings of the Righteous
Is heard the melody"*
Of praise and prayer; an offering sweet,
Whose incense riseth high.
No skeptic hand dare raise the latch
Entranc'd by power divine;
There's nought on earth he ever heard,
So simple, so sublime.

That golden age has now arrived
Our Fathers long'd to see;
Each family altar may be rais'd,
Each home may worship thee.
No flocks nor herds are now required,
Nor first fruits of the field,
Nor needed priests at temple share
What costly offerings yield.

Nor toils, nor travel far from home,
Nor tenth of all are own'd;
But praise and prayer at e'en and morn,
With those we love around:
The family prayer, the family stand,
The family Bible's place,
Produce impressions on the young,
That age cannot erase.

Our "God is Love," and love is paid
By loving in return;
And families display their love
When family altars burn.
O, skeptic man! why ask for law?
Go own your privilege great;
'Tis love constrains, when families bow,
And worship at his feet.

His fury's promis'd to be pour'd
On every family band,
That will not call upon his name,
Tho' in a christian land:
The Patriarch's family worship'd God,
And gain'd a blessing bright;
And Joshua and his house resolv'd
To serve the Lord aright.

That maxim's true o'er every land,
"To serve God is to reign;"
Nor task, nor duty call it then,—
Your honor'd privilege claim.
Up, valiant soldier, be array'd
Put on your armor bright,
Your shield of faith, your sword of prayer,
Your song, call'd "Saint's Delight."†

Then stand, in christian courage stand,
And stem the scoffer's race;
This practical Deistic track,
This deluge of disgrace.
Else nothing do, then nothing think,
And soon you'll nothing try,
But doubt and dispute all your life,
Until the day you die. GRATIOT.

May 17th 1847.

*Psalms cxviii. 15. †Family Worship.

Welcome to Wisconsin.

BY MRS. SIGOURNEY.

Welcome, young Sister of the fruitful West—
Ruddy in countenance, rich in health,
And of a comely stature.

Though our brows
Are graver than thine own, and marked by care,
Or gathered wrinkles of maturity—
We give thee greeting warm. Thy smile of hope
Will make our hearthstone brighter.

Thou hast been
Not idle in thy childhood, and we hear
A good report of thee, from some we love—
Who from our own New England turned away
To find a home with thee.

And thou hast shown
Deep-rooted virtues in thy budding youth—
Justice and pity. Thou did'st not forget
In the o'erflowings of thy happiness
Those tribes of darker hue, whose fathers held
Sole lordship here—when ours in distant climes
Tested the Druid's sway—or Saxon yoke
Of heptarchy—or with Norman hordes,
Carved out a narrow islet.

Thou alone,
'Mid all the thoughtful sisterhood of States,
Gave the forgotten* forest son a part
Of thy glad liberties, and standing free
On thy green Runnimede, unawed by threats
Of steel-clad barons, with their half-drawn swords,
Did'st on thy Magna Charta write his name.
Fair Sister, thou hast been more merciful,
More just than we.

Therefore we yield thee praise,
And in the example of our youngest one,
Do read our reproof.

For we have frowned
On our red brother—till he fled afar
Into the wilderness, and left behind
Only the sighings of his mighty voice
Upon our streams and mountains. This we take
Daily upon our lips, uttering his name,
Speaking his words, but not remembering him.

When, 'mid his exiled haunts, thy favoring voice
Shall reach his lonely heart, until he lays
His hunting bow aside—and in thy halls
Stands with thy people—bid them not to scorn
The tinge upon his mournful brow, but lead
His wandering children to a brighter day.

So shall the blessings of the sad of heart,
And him that hath no helper—be a crown
Amid thy clustering locks—more beautiful
Than all the gold of earth's prosperity,
Young Sister of the West.

*Referring to the extension of the elective franchise to the Indians, as they shall become civilized—provided for in the 3d and 4th clauses of the 9th article of the Constitution of the State of Wisconsin, adopted by its Convention at Madison, December 16, 1846.

Biographical.

Written for the Western Recorder.

Thomas Stratton,

Was born some time in the year of 1757, in the county of Morris, New-Jersey. When he was about the age of eighteen, he entered the army and served his country as a soldier for three years in the revolutionary war. About this time he was visited by the awakening spirit of God. When he returned home there was a powerful revival of religion going on in the neighborhood in which his father lived among the Presbyterians. During this revival he was strongly urged by the spirit to make a full consecration of himself to God, though he deferred it for the then time-being.—He soon married, and he and his wife removed to Sussex co., New-Jersey, and at this time there was a revival of religion going on among the then novel people, called Methodists. He heard a Methodist preacher but twice until under a sermon from: If the righteous scarcely be saved, &c. The word was as a nail driven home to his heart, as in a sure place by the power of God. He resolved to devote himself to the service of the Lord; and in about three weeks salvation through faith was opened into his soul, and he enabled to rejoice in a sin pardoning God. He joined the M. E. Church with a few others, and formed the first class in that country. A few years after this he removed west of the Allegheny Mts., and settled in Washington co., Pa. There he found no one in his own neighborhood, with whom he could unite in Christian Fellowship; but soon heard of a small society, and preaching place about three miles off, he sought, and found them and united with them. He lived among, and met with them, for about six years. He then removed to Beaver co., on the north side of the Ohio river, six miles from Beavertown, on the Great Cleveland road. In the year of 1846, I saw him at a camp-meeting on the farm of old Doct. Samuel Adams, father of the late Dr. Milo Adams. This meeting was within a mile or so of Father Stratton's. Here he was with the ministers in the front of the battle against the man of sin.—He told me that the first preaching was done on this side of the river by those whom he had travelled far back over toward Washington to invite. Soon after preaching was brought over, a class was formed at his house, and he appointed leader. He told me that after he removed to this side of the river he on one occasion attended a camp-meeting on Redstone, a distance of about eighty miles from his house; I think he went on foot.—Here he met one or two preachers from Kentucky, one from Baltimore, and one or two from New York, and many people from the distance of a hundred miles and upwards. But of the many extraordinary proofs of his burning zeal for the cause of religion, I must give but few lest you and the reader be wearied, but he told me he was fully paid for the trip in witnessing and realizing the display of Divine Power. Ever since I knew him he lived a worthy example to all christians; in that he lived a life of humble love. And best of all he died in holy triumph on the 30th day of August, 1846, aged 89 years. His aged companion died the 12th day of May, just 3 months and 18 days before him. But I wish to state a few things concerning him, near the close of his life. In August, 1845, the M. E. Church held a camp-meeting within two miles of his farm. The old folks had given the entire management of the farm to the youngest son and they were taken care of by him. At this time his son's family was too sick to have a tent, and when I got my family on the ground, I went to their house for straw for the tent. I entered the and house, found the two old folks in good health, though both blind. Here my mind was awed at the sight of the venerable pair, but my soul leaped while I talked with them; their talk was sweet music to my ear, and as cordial to my spirit. I soon made arrangement to take the old man to the meeting on the next day, and did accordingly; and during his stay I led him out to preaching and prayer meeting at the altar in which he enjoyed himself well.

Monday of the meeting came on, the close to take place on Tuesday; and as he had been out three days, thought I had better take him home that evening; his company and conversation had been so charming and profitable, we concluded to improve the interval after 11 o'clock sermon and on his account collected a prayer meeting circle in the Freedom tent, composed first of all the oldest professors on the ground, and the oldest minister to lead it; it closed with an experience meeting. Father Stratton related his experience. Oh, that I could have written it in full! He employed full 30 minutes in detailing his conversion.—His unshaken confidence in God in all his christian history. He said, I have enjoyed the comforts of religion and been a member of Christ's visible Church these 62 years, and in all that time, I never regretted that I started in the christian course; for, for the most part it has been a life of joy and peace. He said, I to be sure have had some sore battles, but these when won only made my joy in Jesus more complete. Here with strong emphasis he said, Brethren, Sisters, like Paul, I have fought a good fight, &c., but when he came to the words: There is laid up for me a Crown, he burst forth in ecstacy of joy. He shouted, he leaped to an almost incredible height for five or ten minutes, and then when his aged limbs failed, with his staff he still endeavored to soar. He said, I've attended many camp meetings, but this will be my last. He said, I go home to lay this body down to sleep in Jesus, but I shall awake in the morning of the Saviour. I want to see you all there. He said, I'm blind and cannot see you now, but with these eyes I shall soon see God; by faith I now view my inheritance in Heaven; I long to possess it. Glory, Glory! Here he needed support; I held him up while he concluded his talk. He closed with these words: And now, said he, shaking my hand as I supported him with the other, I have an errand for you, and all of you, when you go to your homes: if you see my children, Grand-children, or any of their children, tell them if they ever expect to see their earthly parent, they must come to Heaven where I shall soon be. Again he broke out in shouting, Hallelujah, Hallelujah, Glory, Glory, Amen, Amen. At this moment the shouts of the people drowned his voice, of whom was our excellent Brother Milo Adams. I attempted to remove him and had scarce help to set him into the carriage, for the spirit of the Lord gave all employ in praising God for the signal out-pouring of grace among them. He shouted all the way home. I left him shouting and found the people still shouting on my return to the ground. Let the reader know that thus the promise of the Saviour was exemplified in him "If any man serve me, him will my Father honor." Yes, he was honored with peace and usefulness in life, and will stand forth in Glory a bright star of the church redeemed from the earth; and crowned with a bright diadem than ever decked the brow of earthly monarchs. Oh, that the spirit of his God may enkindle in the souls of all who read this imperfect sketch of his life a fixed determination thus to honor God in his church and share the rich patrimony Father Stratton has gone to inherit. G. S. W.

Freedom, Beaver, Pa., May 10, 1847.

Ecclesiastical.

Written for the Western Recorder.

Trial by Jury.

One of the wise provisions, in the constitution of the United States, is, that "in all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial by an impartial jury." In the administration of even-handed justice, in free, and in mixed civil governments, trial by an *impartial* jury of his *peers*, is deemed the indefeisible right of every citizen. And in order to secure an *impartial* jury, the right of challenge is allowed the accused—and the same individual cannot act and decide a second time in the same case—nor any one who has pre-judged the case, or is likely to be influenced by prejudice or self-interest. These salutary precautions, are established in civil jurisprudence, to guard against that prejudice and partiality, to which all human tribunals are liable. Another wise provision, in civil jurisprudence is, that ot an *appeal*, to a higher tribunal, to secure the ends of justice—i. e. *impartial* justice.

And should not ecclesiastical jurisprudence, be equally fair, impartial, and just? Have we any guaranty, of the perpetual purity, impartiality, wisdom, or infallibility of church rulers? Sad experience, and lamentable facts prove the contrary. A writer, in a Methodist Episcopal Church paper, says "our ecclesiastical polity and discipline, is not formed upon the model of our civil institutions." This is literally, and unfortunately true—especially as it regards the trial of ministers and members, accused of crime, or any charges of immorality—and more especially local ministers or preachers. Trial by a committee; and of an appeal is, or should be, an ecclesiastical jurisprudence, what trial by jury and an appeal is in our civil institutions,—each should be *impartial*, to accomplish the ends of justice. It is true, the Church in Protestant countries, or under a free civil government, cannot lay fines, or inflict corporal punishment—Yet church censure, or excision, may be a serious calamity—a sore punishment—and impartial justice is vitally important.

It is also true that the rulers of the Methodist Episcopal Church, did, in 1808, pass an edict, or settle a paramount law—designed no doubt to be perpetual providing for "trial by a committee, and of an appeal." So far, at least in appearance, their "polity and discipline," was "formed upon the model of our civil institutions." But where are the regulations, and checks, to secure the faithful and impartial use of executive power? Or to ensure an impartial trial, and an impartial adjudication on an appeal? These very essential provisions are wanting. First, in the trial of members: Originally, it was "before the society of which he is a member, or a select number of them." But *now*, the universal practice is, before a committee, selected, chosen, or appointed by the executive officer—"in the presence of a bishop, elder, deacon, or preacher." The accused has no right to demur—to object to, or challenge any member of said committee, on the ground of having pre-judged the case—being interested in the decision, or being under the influence of prejudice or partiality.

Every well informed man knows, that an *impartial* trial, is, at least precarious, even under the garb of christianity. But the accused may appeal, to a higher tribunal—to a quarterly meeting conference. Well, the same judge may, for any thing that appears to the contrary, preside a second time in the same case—and "decide all questions of law"—and the same individuals, who acted and decided on the trial, may act and decide on the appeal. This is incontrovertible. And nothing but a blind, implicit faith, can encourage, an appellant to hope for an impartial decision, or impartial justice. Secondly, in the trial of local preachers, "on a charge of immorality"—the decree, or paramount law, of 1808, above referred to, settled, that "trial by a committee and of an appeal," should not be done away—unless under a well guarded proviso. But what does this avail? Episcopal decisions," have, in effect done away this privilege by deciding that local preachers, may be tried, "on a charge of immorality," by a quarterly conference, "independently of a committee!" But suppose a committee is resorted to, which may easily be avoided, the executive officer, selects or appoints his jury, or committee—and the accused has no right to demur personal enemies, or those who have prejudged the case, may be his judges, there is no remedy provided. The powers of said committee, according to an Episcopal decision, is, merely to ascertain if there be cause"—but according to rule, it is, to *acquit*, or find guilty and suspend. But suppose the committee to be impartial—the same judge and jury, or committee, may act and decide, in the quarterly conference, a few hours after the first decision—where personal enemies, or prejudiced persons may act and decide—this has been, and may be again, when there is a marked and doomed object.

But the local preacher may appeal to a higher judicature,—the annual conference. Well, the accused may have to travel one or two hundred miles, at his own expense. And now the same judge, or executive officer, may preside—the influence of a presiding elder, and his subordinate may be wielded against the doomed man—his chance for impartial justice, is a forlorn hope. These are not idle fancies, or exaggerated views they are based on facts, stubborn facts, of which I have had ocular demonstration. To the honor of the convention of 1830, who framed the constitution of the Methodist Protestant Church, be it spoken, that in the matter of trial and appeal, they formed the polity and discipline of that church, upon the model of our free, safe, and wise civil institutions—as also, in other respects, upon the model of apostolical practice, and primitive usage, cautiously avoiding fanatical anarchy on the one hand, and arbitrary aristocracy, on the other. They have, to use the language of that judicious and amiable local minister, H. M. Cryer, now no more, erected "an edifice of strengh and beauty." Its strength may be paralized, by injudicious hands, and its beauty despoiled by mistaken zeal, but "mutual rights," cannot be easily better defined, or better secured. L. G.

Yazoo City, Miss.

Written for the Western Recorder.

Sketches by Rev. A. M'Guire.

NO. III.

Saturday, January 25, 1829, went to Lebanon, met with Br. N. Kelly Esq. who lived near Deerfield, went home with him; 26th preached in Deerfield, and gave out another appointment, four weeks from that time, I rested at home Monday and Tuesday. Wednesday 29th, rode to Xenia, preached there at night, Br. Towler, a local preacher of Methodist Episcopal Church, having heard that I was out, and had organized two classes, had withdrawn with eleven members, in Xenia and three more were added that night. On Friday 31st, I rode to Br. Joel Dalby's Sr., and preached with liberty to a crowded house, and then read the Articles of Association, with full expectation of organizing when I came there again. February 1st, rode to Br. Higgins, rested that night; Saturday, 2nd, rode to Br. Walen's, preached there that night. Sunday, 3d, rode to Wicles, and preached with liberty, several more joined the little band. There is now just fifty in these two classes, of the first fruits of reform in the west part of the state, except Cincinnati, and one little class of fifteen which withdrew in Bellbrook, with our beloved and pious old Br. Reuben M'Daniel a local preacher of their head. Monday, went back to Br. Higgins, preached at night and formed a class of six members. Tuesday 5th, set out for home. Wednesday 6th, put up with Esq. Collet, and found his faith strong for the prosperity of our cause, but he continues in the M. Episcopal Church. Thursday 7th, got home, found my family all well. Having neglected my temporal business, whilst travelling, found it necessary to stay at home a few days.

Sunday, 25th of February, I went to Deerfield, to fill my appointment; but soon found that a plan was formed to shut me out from that place. One plan was, the sexton had orders to make no fire in the stove; another was to have class meeting in the school house close by, at the same hour I was to preach. The sexton told them he would make a fire, and did so. I waited some time for the people to come and about fifty or sixty come in, to whom I preached from; If ye love me, keep my commandments. After preaching I talked a few minutes on church government, and then warned of the danger they were in, for rejecting me if I was a true minister of Jesus Chrsts, and brought into view the blessing of God on my labors among them a few weeks back, but your presiding Elder and preacher have turned you against me; though your presiding Elder, acknowledged, after he had taken my spiritual children into the church, that Br. M'Guire had shook the bush, and he had caught the birds, about 12 members, this he said, before I had seceded.

And now passing over some days, I would just state that I have with the blessing of God attending my feeble efforts formed a circuit, and have organized several classes, and have an encouraging prospect before me. On the 2nd of March, I rode to Br. Towler's, and Br. Jonathan Flood, Sr. met me there and informed me that he had made an appointment for me at Br. Joel Dalbey's for the next night, and that he was ready to join with me as a regular fellow laborer in the cause of mutual rights. On Tuesday 3d, we rode to Br. Dalbey's, and I preached there that night, and the next day at 11 o'clock; the good Lord blessed the word, to many souls, I then proceeded to organize, and two ministers, Br. J. Flood and Br. J. Dalbey, and 18 of the old members and 3 new members came forward, and our venerable old Br. Dobbins, being present, rose and informed us that he would soon be with us, that he wanted to get a certificate before he left, and applied for it at the next Quarterly Conference, but failed though they had nothing against him. On the 5th, I rode through a storm of snow to Springfield, where Brs. Saul and Moses Henkle, having heard that I was at work, withdrew and took with them 26 members. On Friday, 6th, rode to Silas Henkle's, Pleasant Hill, and preached there that night, in a new brick meeting house, and organized a class of nine members, all from the old stock; Saturday 7th, rode to Br. Cartmell's and notice being given for preaching the next Sabbath, 8th, Br. S. Henkle met me here, and after I had preached to a large congregation, Br. Henkle proceeded to organize, and there 13 old members and 3 new ones cames forward. On Monday, 9th, I rode to Br. Newlove's, an old Methodist family from England, a class of nine members had been formed here by Br. S. Henkle, all old English Methodists, and a more lovely people I never saw. I preached to them that night in much affliction of body, having taken a severe cold, we had a comfortable time, especially in class. On Tuesday, 10th, at night, I had an appointment, in Harmony Meeting-House, and the Lord was present with us, some shouted aloud, one lady began to shout before I had closed my first prayer. Br. S. Henkle had formed a class here of 9 members, two more were added last Sabbath, and four at this meeting, three from the old church and one new member. On Wednesday 14th, I had made an appointment at Esq. Lemmons, who a few days before was a very strong Episcopal man, I was favored with divine aid, and many tears were shed and much good feeling, they requested me to leave another appointment, I did so, Br. Lemmon followed me to my horse, and when I shook hands with him, he left 50 cents in my hand, I thanked him, & told him it was the first I had received since I had started to travel under the flag of mutual rights, now better than two months. I then rode seven miles to Springfield and preached to a few in one of the upper rooms in the court house. After preaching at several other places, on Saturday 14th, set out for our first quarterly meeting to be holden at Bell Brook, and I believe it was the first Quarterly Meeting Conference held in the state. We had respectable congregations day and night, and the good Lord was with us to comfort his people. We have now organized a six weeks circuit, with upwards of 200 members and nine preachers, two of us, Br. J. Flood, and myself willing to forsake all for the sake of of immortal souls and mutual rights.

A. M'GUIRE.

Scientific.

Usefulness of Scientific Labors.

It might be interesting to refer to the history of inventions, to show the close connection between scientific labors and the arts of life. What aid has been given to the agriculturist in the investigations made by Sir Humphrey Davy and others, of the properties of different soils! How much has been effected by the same science, within a few years, for the improvement of the process of tanning hides! The same is also true of the art of dying cloth. How without the aid of chemistry, would the products of the loom be tinged with hues, fixed and made permanent, and various as the fancies of the fair!

Every farmer knows that some soils are better adapted to the raising of certain crops than others; but how to remedy these defects, what course of cultivation should be followed, and what applications should be made to different soils, that they may be rendered fertile, it is the office of the chemist to determine. But here it may occur to some, that many important inventions and discoveries are the result of accident, or have been made by practical men, who are directly employed in conducting processes of manual labor.

It is also here to be noticed, that in those instances where accidental discoveries and inventions have been made, it is science which has perfected these inventions and tested their value, by referring them to the great principles of nature, and by applying them to the various purposes they may be made to subserve. We might here refer to that wonder of our age, the steam engine. Any man sitting by his kitchen fire might be the discoverer of the expansive power of steam; but it is science which has investigated the laws by which this mighty agent is governed, and has subjected it to human control. And then, when the power is created and ready to do our bidding, what mechanical knowledge and skill are required in its various applications! Think, for a moment, of the different directions which are given to this power, and of the different offices it is made to perform. Now it reaches down to the depths beneath, and brings up to regions of light the hidden treasures of the mine, and now, burying itself in some subterranean cell, it sends up its Herculean arm and Briarean hands and fingers of iron to do its wonders of skill and of power in the workshops above. At one time it conceals itself beneath the deck of the vessel, and the huge mass, which lies "floating many a rood," becomes instinct with life and motion; like leviathan of old, "it maketh the sea to boil like a pot, and out of its nostrils goeth smoke and sparks of fire leap out." At another time, "swifter than a post," it speeds its way over hill & valley, hurrying onward, in its rocket-like course, its train of rattling cars. But it is not only in the perfecting of inventions, and in multiplying the useful application of discovered powers, that the aid of science is felt. We might speak of its importance as it teaches men the limits of discovery and invention, telling them not only what may be done, but what may not be done. How much time and useless labor are thus saved! How many highly raised expectations are shown to be delusive!—*Methodist Quarterly Review.*

Chemical Miracles.

At the court of the Duke of Brunswick, Professor Beyruss promised that during dinner his coat should become red; and to the amazement of the prince and his other guests, it actually became of that colour. M. Vogel, who relates the fact, does not reveal the secret made use of by Beyruss; but he observes that by pouring limewater on the juice of beet-root, a colorless liquid is obtained; and that a piece of cloth steeped in this liquid and quickly dried becomes red in a few hours simply by contact with the air; and further that the effect is accelerated in an apartment where champaigne and other wines are being plentifully poured out. It has been proved by recent experiments, that wool dyed by orchill of a violet color, or stained blue by the acidulated sulphate of indigo, in a bath of hydro-sulphuric acid, becomes colorless, yet resumes the blue or the violet colors on exposure to the free air. Either explanation applies to the modern fact, and indicates the probability of reviving ancient prodigies; it also discovers the manner in which, amidst flaming torches and smoking incense, in the sanctuaries of polytheism, the veil concealing the sacred things may have been seen to change from a white to a blood red hue, and which spectacle was considered as the presage of frightful disasters. Blood boiling on the alters, or upon the marbles, or in the vases of the temples was also indicative of peril and calamity.—In Province, in the sixteenth century, when a consecrated phial filled with the blood of St. Magdaline, in a solid state, was placed near her pretended head, the blood became liquid and suddenly boild. The same phenomenon was exhibited in the cathedral of Avelino, with the blood of St. Lawrence; and also at Bisseglia, with that of St. Pantaleon, and of two other martyrs. In the present day, at an annual public ceremony at Naples, some of the blood of St. Januarius, collected and dried centuries ago, becomes spontaneously liquified, and rises in a boiling state to the top of the phial that encloses it. These phenomena may be produced by reddening sulphuric ether with orcannette, (onosma, Linn.) and mixing the tincture with spermaceti. This preparation, at ten degrees above the freezing point, (centigrade,) remains condensed, but melts and boils at twenty. To raise it to this temperature, it is only necessary to hold the phial which contains it in the hand for some time.—*Dr. A. T. Thompson's Phylosophy of Magic.—Montreal Courier.*

THE STORY OF MANY A YOUNG MAN.—We have read with deep interest the report of Rev. J. W. White, city missionary of Cincinnati, urging upon the corporation to erect a House of Correction to take the place of a county jail.

Imprisonment in jail is the punishment for the smallest offences, and boys of nine and fifteen years of age are sent to herd with rogues. Mr. White gives the following incident of one of his visits and it is to introduce this that we make reference to the subject. Speaking of one of the young men in the Penitentiary, he gives his conversation as follows:—*Pitts. Gaz.*

"I commenced my course by disobedience to my mother in staying out late at night. Next I visitied the theatre, and desecrated the Sabbath day. This led me into bad company. Here I began to gamble and was often stripped of my last cent. To raise my spirits, I began to drink; and while on a spree I committed this bloody crime, which will link my name with infamy—break my mother's heart—disgrace my poor sisters, and send me to my grave, with a dagger in my soul. I wish I could become stupid; but my curse is, I am obliged to think. I wish for death, and yet fear to meet my God."

Here the poor boy sank down upon his couch and gave vent to his overflowing agonies in sobs and tears. Others there are who are hardened, wretched and lost. But, for the encouragement of parents, I will say, I have never yet met but one who had been blessed with a praying mother, who would not feel and weep at the mention of her name.

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Religious Strictures.

Written for the Western Recorder.

Letters to an Eminent Minister.

LETTER IV.

Partial Pastoral Visitation, Etc.

Sir—A minister of the Lord Jesus Christ occupies the most exalted and responsible station in this world; and as an ambassador from God, above every other individual, is laid under the most solemn and weighty obligations. His duties, diversified and numerous as they may be, and standing connected with the welfare of a large number of precious and immortal beings, and his own peace of mind, if he has been divinely commissioned for the great work of the ministry, must be kindly, faithfully, and fearlessly discharged, without partiality, the consultation of use or profit, or the esteem or disrespect of men.

"'Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled the Saviour's hands.

They watch for souls, for which the Lord
Did heavenly bliss forego!
For souls, which must forever live,
In raptures, or in woe."

How strikingly sublime are some of the examples given us in the Bible of a faithful, yet meek and dignified discharge of the sacred office.—What a moral grandeur is there connected with the beautiful reproof by the Prophet Nathan, administered to the Shepherd King. Read his pathetic representations of the wrong sustained by the grossly injured Uriah, and then notice how he rises in the dignity of his office, and in the voice of the kingly transgressor, charges home the crime: "*Thou art the man!*" What meekness, kindness, and benevolence beamed forth in the life of the great Shepherd; and yet how dignifiedly severe in his castigation of wrongs, and wrong-doers. He fearlessly tore aside the paraphernalia of priestly office, and stripped the rich of their vestments, to expose the deep wickedness and deception of their characters. No vesture, however sacred—no office, however honorable—no calling, however esteemed—no occupation, however revered,—could prevent this great Nazarene Reformer from unfolding and bringing to light the hidden mysteries of darkness. Yet so kind and lowly that he could seat himself by the hearth of the honored household of "Martha and Mary and Lazarus," and there, amid the social relations of life, and the sweet endearments of domestic bliss, entertain the devoted and happy family with words of divine comfort, and consolation, or mild and gentle reproof.

How deeply interesting is the conduct of that minister, and how strictly in unison with his divine calling, who can thus visit the members of his flock—the charge committed to his trust.—Love him, like an angel of mercy, wending his pious way on errands of love. Then in the malefactor's cell he offers a doomed criminal pardon in the name of the Lord Jesus. Or in the lonely secret, kneeling by the straw couch of a poor forsaken child of God, an object of extreme want and suffering, he sweetly cheers her parting spirit with the promise of eternal life. Here is the lost sheep, whom he kindly reproves; here are the poor sheep that have wandered far on the bleak and barren mountains, ready to die of thirst and hunger, whom he gently leads back to the paths of righteousness and the fold of Christ; here are the lambs of his flock, whom he takes in his arms, kindly caressing and sustaining them in their young and tender years; here are the poor, the fatherless, the widow, the sorrowful, the heart-stricken, on whom a cold and cheerless world blows its chill and freezing breath; into their afflicted bosoms he kindly pours the oil of gladness, and the words of consolation and peace. He "strengthens the weak hands, confirms the feeble knees," and says to the fearful in heart, "be strong!"

This, sir, is but a brief and very feeble description of what a minister ought to be; and, thank God, notwithstanding there are so many *hireling teachers* in the world, what many pastors are. But let us look, if you please, at the conduct of some professed shepherds of the flock of Christ. Behold how full of pride, and arrayed in "goodly apparel and gay clothing." Look how they "lord over God's heritage," ruling their flocks with a rod of ecclesiastical tyranny; and the poor people submit to this spiritual despotism, though it occasionally makes them wince and chafe. Turn your attention to the pulpit. See how pompously the minister rises to address his audience—mark how he *spreads himself*; words swell in his lips, grow big for utterance:" he blusters, raves,—rants about the church—our church—and with a wide sweep of invective eloquence endeavors to overwhelm every other orthodox denomination. He would compel, provided he had the power, every individual to adopt his own opinions, and should they see proper to adopt their own views in preference to his, he will thunder forth anathemies, and hurl destruction at their presumptive heads. Glad would he be to persuade them that the priests should rule the people, and that the people should say, "*Amen!*" Or see him, to use a nautical phrase, on the other tack. How plausible his theory, how specious his arguments; and yet so finely attenuated, gossamer-like that the truth may be discovered by a little careful examination. His government is not now intolerant, neither is it aristocratic; on the contrary, the people's rights are esteemed and respected. And thus he "trails" his gilded hook, which is seized by some unsuspecting and uninvestigating individual, who soon realizes that "all is not gold that glitters." At the "tremulous motion" of the ecclesiastical rod he endeavors to make his escape; but the greater his efforts, the firmer the fisherman grasps his rod and draws the line; and only by the exercise of desperate strength is he enabled to break the ecclesiastical hook and line, and make his escape into safer and happier regions. But our minister is a fortunate man: he can draw consolation from two opposite extremes of action. So long as the ecclesiastical line remained unbroken, it held an *excellent fish!* but when broken, the excellent fish becomes a *worthless scrub*—a *poor, shabby fellow!!* "I have known," says Doctor Thomas Dick, "individuals of respectable character and attainments, who, from conscientious motives, had forsaken the denomination to which they formerly belonged, have, merely on this account, been treated with scorn and neglect, been banished from the intimacies of social and friendly intercourse, and been regarded nearly in the same light as a Turk or an infidel; and that, too, by men who pretended to liberality, and to literary accomplishments."

Another picture, if you please, sir. With what importance that minister urges his way. How pompous his carriage, how aristocratic his air, how light his step. You are almost inclined to believe that his feet disdain to tread on *common* soil. How beautifully he flourishes his cane; how exact the "fit" of his coat and pantaloons, cut in the latest style—and they ought to fit well, for his tailor says he is one of his most fastidious customers, the hardest to please! He approaches the house of one of his wealthy members, and being about *noon*, he draws from his pocket a superb watch, to observe, of course, the hour of the day.—Brother S., a poor member of his charge, meets him on the side-walk, and bows familiarly. But his bow is met with a vacant stare, and an "I-don't-know-you-sir," expression.

Look again. See him meet Brother C. the wealthy merchant. O, what a benign countenance now! what a bland smile illuminates his features! what a cordial shaking of hands! "Hope you're well, sir?" "hope your family's well, sir?"—"you look rather pale, sir!" "bless me! are you sick, sir?" escapes in rapid succession from his enraptured lips. What do you think of it, sir? Is it not an abomination in the sight of God—an outrage on Christianity, and true politeness? Well may the prophet exclaim: "Wo to the shepherds! the shepherds feed not the flock!"

I heard the tailor of that brother say that he had no less than four or five coats in his wardrobe, nearly new, that had been laid aside, because they did not "fit" to suit his very refined taste for the *fashionable*. And if you will pardon a digression, sir, I will state here that I have heard several tailors remark, that Preachers generally were the most fastidious people about the "cut of their clothes."

Concluded next week.

Written for the Western Recorder.

Br. Bassett: My other communications of late have been of a character to animate the soul of the Christian, and to decry the hollow, and baseless doctrine of Infidelity. One of our late day Philosophers had the effrontry to say to me lately that, the chastisement of the Almighty is not promptly executed in these days upon those who deny his existence or the authenticity of the Bible. Now you will discover that he, and I are at issue. I contend that the word of the Lord by Malachi 4 ch. 1st verse, is fulfilled to the letter in this the day of Christ, and I'm going to prove it from known facts, within the present century; and living testimony to some of the most important might be brought to bear upon it. In 1805–6 or 7, there was a man in our neighborhood, who with his youthful companion enjoyed the religion of the Saviour: He an humble, devout and profitable leader of one of the first Methodist classes ever raised on this side of the Ohio river; for a time he ran well, and though he was exceedingly poor when he came out, the labor of his hand prospered; he grew rich. But ah! he grew proud, lost his religion; and by his bad example, the class was scattered—and it is to be feared most of them were devoured by the wolf of Hell. As a hiding place for his guilty, condemned spirit, he sought Infidel associations and was soon found among Atheistical contemners of God, and his holy book. He strove and succeeded in winning his wife's mind to his ruinous principles. In 1811, one of his daughters was snatched from earth by death. Some time after, his oldest daughter with his full consent was married to a confirmed Atheist, soon after his oldest son deserted home and it is to be feared that he died without hope in Christ. A few years rolled on, and the oldest daughter and her husband both died, resting upon the soul palsying principles in which they lived—no God—no hereafter. Their children without exception, imbibed the principles inculcated. But to the original family. The second daughter married an irreligious young man, and after a few years moved to Michigan, where she died. His second son married a vain, wicked young woman and removed also to Michigan and he too soon died; but how he died I know not, but alas! from the tenor of his life I fear for him. The youngest son lived an irreligious life up to the age of 22 or 3 and then died some where about Zanesville among his relations, but how I know not, I think it was in 1830 or 31. The old man died as he lived giving no admonition to his family to flee the wrath to come. But as is customary the old lady, and the now only surviving member of his family, invited our worthy brother Zachariah Ragan to attend the funeral, and by him I think was put up the first vocal prayer ever offered to God in the house in which he died. Br. R. improved the occasion in a warm, solemn, pathetic and sublime address to the mourners and all present. I hope the seed then sown by him may produce fruit for the first resurrection. In '33 or 4 the old lady died, but in what state of mind I do not know; but I exceedingly fear. There is but one of the family living, and in a conversation with her on the subject of religion sometime ago I found as to experimental godliness, active faith in Christ, she had but vague, or faint notions. Oh that Christ may be a quickening spirit to the saving of her soul alive. Now I contend if the judgement of God is not promptly executed in that they are all lost, they are with one exception cut off from the earth, prematurely. And I firmly believe that, not a root of him remains in the spiritual vineyard of the Lord on the face of the earth. Oh awful God; shall thy retributive justice be meeted out upon this wicked man and his family as upon Achan of old, Josh. 7th ch. 19–26, and as Eli, 1st Samuel 2nd, ch. 27–33rd verses? Oh that the reader may reflect, and profit by the above warning. I cannot forbear to mention the epitaph engraved on his tomb stone by a drunken sculptor and read at first to me with perfect indifference by him, while under the baleful influence of whiskey, thus:

"Reader, behold as you pass by,
As you are now, so once was I;
As I am now so you must be,—
Prepare for death, and follow me."

G. S. W.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

Sandwich Islands.

LETTER FROM MR. COAN, JULY 23, 1846.

State of the Church—Obstacles—Benevolence.

My recent tours have been very pleasant. The goodness of the Lord is boundless towards this people; and we can say with the heart, that "his mercy endureth forever." New cases of defection in the church have been very rare for some time past, and peace and harmony prevail. Many of the leading Christians at the out-stations are active and efficient in the work of the Lord, and the Spirit rains blessings on many parts of the field, spreading a verdant loveliness where all was once barrenness and desolation. Every year brings increasing evidence that Christ has a people here, purchased with his own blood, and called by his Spirit out of darkness into light. Every year also develops the character of the seed which fell by the way-side, on stony places, and among thorns. Hundreds who once practiced all iniquity with greediness, have led, since their conversion in the great out-pouring of the Spirit, quiet, peaceable and unimpeachable lives; and they are still my joy and my crown. "The Lord has done great things for us."

But the flock is sorely tried. The devil still "goes about as a roaring lion;" or he exhibits himself in the form of an enchanting serpent, or of "an angel of light." The rapid increase of ships, seamen and foreign residents, (more than one hundred and twenty vessels having visited Hilo during the twelve months past,) greatly enhances the temptations of the people; for while it may be said to the praise of not few foreign visiters that their conduct is upright and honorable, yet it is painfully true of multitudes that they do what they can to break down the Sabbath, to overturn morality and good order, and to introduce gambling, intemperance and impurity, and thus to beguile, pollute and ruin our youth. My heaviest trials and most painful apprehensions now arise from this quarter. As our rulers find that their foreign relations, and the control of aggressive foreigners, costs more treasure and time and apprehensive anxiety than all their other duties combined; so it is getting to be with us pastors in relation to the guidance of our flocks in spiritual things. Oh, what need there is of a mighty work of the Lord among seamen!

The people in all parts of this field are doing something to sustain and improve their numerous houses of worship, in the way of rebuilding, repairing, furnishing seats, mats, plain pulpits, communion furniture, &c. They also contribute for benevolent objects, in labor, cloth, tapas, fish, lumber, produce, cash, &c., from four to six hundred dollars annually. Much of their labor and produce avail little or nothing, however, because of their distance from market. Still, I encourage them to continue these efforts, for the sake of the good it does them, by reminding them of their obligations, and by cultivating and maturing habits of active benevolence. A small part of their gifts is used by the pastor; a larger part goes to the support of Mrs. Coan's female boarding school; another portion is used to sustain native helpers; and still another is distributed among the poor, &c. Fifty dollars contributed at the station in money, during the past year, has been given to the Hawaiian Bible Society. I have not yet urged the people to support me, as most of them are extremely poor, and as there are many objects of benevolence constantly before them. Perhaps the thing will come along at the proper time; but I do not wish to press it just now.

Congregations—Native Assistants—Schools.

We have a good congregation at the station, ranging from five hundred to two thousand, according to weather and other circumstaces. The immediate and tangible cause of so great a variation are, as you know, the great rains, and the swollen rivers of Hilo. In pleasant weather our congregation is full and quite uniform. The proportion of church going people is, I think, as great in Hilo and Puna as in any part of the Islands, and perhaps as in any part of the world. Our worshipping assemblies on the Sabbath are twenty-five in number: and at conference and week-day meetings, they are double that number.

My native helpers are still of great service to me. Indeed I could not sustain the church and the congregations without them. Many of them are steadfast in the work of the Lord, and are growing in knowledge and grace; though they are still too deficient in knowledge and discretion, as well as patience and stability of character, to render it safe to invest them with all the responsibilities of pastors, and to leave them without supervision and control. It is my plan to throw responsibility upon them just as fast as they are able to bear it; and to watch with deep interest the use made of the trust committed to them. Being found faithful in the exercise of a little power, they are invested with more; according to a principle recognized in the Bible, and approved by experience and good sense. "He that is faithful in the least is faithful also in much."

The Sabbath schools under Mr. Coan's supervision are kept up much as heretofore. The one at the station is conducted by him personally, and it appears to be large and prosperous, embracing from four to five hundred children.

The common schools throughout this field are doing as well as could be expected; perhaps they were never in a more healthy state. All the children of a suitable age are enrolled, and nearly all attend school, with more or less regularity. The advanced children are passing out of the schools to assume the responsibilities of manhood; and the younger ones are coming in to fill their places; so that the number is kept good, and a great number are annually taught to read, write, &c. We have more than fifty schools in all, with more than twenty-five hundred scholars. All these, we trust, will have received a plain common school education before they shall have left the schools and their places have been filled by another generation. Our teachers have not been well paid, but they have not "struck." They have received something from the government, and something also from parents and pupils. Yet some of them have seen days of hunger and of want, but none of them have forsaken their work for this cause.

The annexed table presents the statistics of the church under Mr. Coan's care from May 1st, 1844, to May 1st, 1846, when the last annual meeting was held.

Whole number received on examination,	9,079
" " " by certificate,	283
Received the past two yrs. on examination,	553
" " " by certificate,	99
Whole number received in two years,	652
" " dismissed to other churches,	375
" " " the past two years,	43
" " deceased,	2,057
" " " the past two years,	576
" " suspended the past two years,	59
" " excommunicated from the 1st,	125
" " " the past 2 yrs.	0
" " remaining excommnicated,	45
" " remaining suspenped,	483
" " in good standing,	6,420

Mr. Coan has recently taken the census of Hilo and Puna. He finds the population of the former to be 6,473, of the latter 3,856, showing a decrease in five years of 719. The whole of this decrease is in Puna, and it is the joint effect of mortality and removal. Hilo has suffered no dimimution, not because the births equal the deaths, but because the influx of persons from other places has made good the deficiency.

Western Sketches.

From Cist's Cincinnati Advertiser.

Col. John Riddle.

A visit, a few days since, to Col. John Riddle, on the Hamilton road, beyond our northwestern suburbs, has made to me the discovery, in his person, of that mysterious and ubiquitous individual, *the oldest inhabitant*. Col. R. is such, as regards Cincinnati, in probably a double sense, being almost eighty-six years of age, and having resided here more than the last fifty-six years of his life.

Colonel Riddle, as was the case of most of the orignial settlers of Cincinnati, is a native of New Jersey, where he was born, December 14th, 1761. He entered the revolutionary service in April, '78, at Elizabethtown, in that State, being called out on a tour of duty for six weeks. At the expiration of this engagement, he again obeyed the call of his country in June ensuing, being the period when the British retired from Philadelphia, and passed through New Jersey to Sandy Hook. His narrative from this point in his history, I will give in his own words.

[Here omitting incidents of the revolution, we take the following account of his settlement at Cincinnati, and subsequent incidents. Ed. W. R.]

Peace being again made in 1782, I returned home, following the business of blacksmithing until 1793, when I concluded to go to the West, and sold out in the spring of that year, and about the close of October, 1790, landed at what is now Cincinnati; nearly the entire scite of the present city being in woods. I resumed my business here, and being the only blacksmith in the place, found plenty of work. Houses, or rather cabins, were scarce, as scarce then as they are now for new-comers, and I had to board and lodge in the same house with Captain Robert Benham, on Front, east of Dr. Sellman's, the same house which was pulled down only a few days since. Some months after I bought out Scott Traverse. He owned the lot on which Springer & Whiteman's, and Shoenbergers' fine warehouses are now built, on which he had put up a block-house. For his improvements and one half of the lot I gave him twenty-five pounds, or sixty-six dollars sixty-seven cents. At that period, poor as the building was it was considered of more value than the lot. He laughed at me afterwards for not insisting on the whole lot, which he said he would have given me in for the same price, if I had insisted on it.

I sold the lot afterwards to Samuel Stitt, for twelve hundred dollars. He has since leased it on a perpetual ground rent for the same value in money; that is, he gets as a rent the same sum every year which it cost him as purchase money from me.

In the spring of 1791, Wm. Harris, who was my wife's father, went in company with me to clear ground for a corn field. It comprehended in its bounds the ground where now stands Byington's Rolling Mill, on Plum street, south of the corporation line. We had a small dog with us. One day, the 21st of May, we had been to work as usual, and had sat down to rest at the foot of a large tree, when, hearing a slight rustling through the spice-wood bushes, I told Harris there were Indians at hand. He laughed at the idea. I hissed the dog on, who bounded into the bushes, barking at a great rate, and returned in a short time with his tail and ears down and manifesting other symptoms of fear. We then sprung up and made a circuit through the bushes so as to get between the Indians, if there were such there, and the town. In this way we had just regained the path, several rods below where we were, when we heard them crossing it near the spot we had left. We hurried into Cincinnati as fast as possible, and found soon after that Benjamin Van Cleve had been shot at, and Joseph Cutter, who was at work with him, clearing an out-lot, captured and carried off by the Indians. Cutter was never more heard of. The lot they were working in, cornered with mine, near a spot in the Miami Canal, which is crossed by a high bridge opposite Mason street. Pursuit was made by the citizens on the run, after the Indians, until dusk, when it was given up. The next day it was discovered that they had encamped two miles farther out. The trace was followed for some hours, but finally given up. Van Cleve returned in about ten days to his clearing; with two others, when the Indians again pursued them. The two strangers escaped, but Van Cleve who had passed them in the race and had gained nearly a quarter of a mile on them was intercepted at a fallen tree top by an Indian, who sprung on him from behind the ambuscade. Van Cleve was seen to throw the savage, and the Indian to plunge a knife twice or thrice into the side of his antagonist, but perceiving the approach of the whites hastily stript off the scalp and made his escape to his party in the rear. When the two fugitives got up, Van Cleve was entirely lifeless.

The same day a party from the garrison, consisting of Sergeant Hahn, a corporal, and a young man who lived in Colrain, started to Dunlap's station on the Miami. They were engaged driving a cow out to that post, and had imprudently fastened a bell to her neck. On his way the Sergeant called on me and paid me three dollars on account of a blacksmithing bill he owed for some time. I said, "You had better pay me more: the Indians will get the rest." "Never fear," was his careless reply. In the course of two hours afterwards he had a bullet put through him, his scalp taken, and the residue of his money carried off.

At a later date I was put in command of the militia assembled at Columbia and Cincinnati to arrest Burr and his associates. The boat with Mrs. Blennerhassett on board landed at Columbia. Several young men were in company, of whom I recollect now only william Robinson, jr., Morgan Neville, and one of the Wilkins', all of Pittsburg. I detained the boat for examination, and instituted a rigid scrutiny; in the course of which I lighted on several tierces which sounded hollow on being struck. I suspected they contained powder, and enquired the contents, young Wilkins promptly answered "whisky." I had my own opinion, but deferred further examintion until daylight, as the darkness in the boat at the late hour it then was required lights, and I was afraid to use a candle among combustibles. I said, therefore they would bd overhauled at Cincinnati, and left the boat in charge of *Matthew Nimmo*, with strict orders not to let her, on any account, pass Cincinnati, until I got down to that place in the morning. When I reached Cincinnati early next day, I found the boat gone, Nimmo alleging that *Col. Stanley* and himself did not think it worth while to detain the party, as the Col. had vouched to him that they were of the first families in Pittsburgh. Mrs. B. was a very pretty woman, just the very one to persuade these men out of their duty. No doubt the wine and brandy on board did their share. I had stationed a guard on the boat, but Nimmo had taken the responsibility of letting the boat go, to my great mortification and displeasure."

Col. Riddle has resided on the same spot for the last 54 years, has sold off small portions of his farm as building lots, some at as high a rate as one thousand dollars per acre, and if he lives a few years longer will doubtless behold streets all around him, and ground selling by the foot front, *at ten times the price per foot which it cost him by the acre!* Such is Cincinnati and its environs.

The Colonel is a man of great bodily vigor for an octogenarian, and his mental faculties are yet unimpaired. He is the last cotemporary of Symmes, Denman, Ludlow, McMillen, Williams, and others, the early settlers of Cincinnati.

Reformatory.

From the Cumberland Presbyterian.

"Is the Common use of Tobacco sinful?"

NO. II.

Brother Bird:—My second argument to establish the affirmative of this question is: It involves an unnecessary expense. Our benevolent Creator has constituted us with certain natural wants; the proper supply of which promotes the highest degree of physical enjoyment.—These are food, drink, clothing and shelter, and it is impossible for us to subsist without their supply. As God is the author of these, it is altogether lawful for an individual to spend his labor and substance in supplying them: but he has no right to create artificial wants, and then spend his substance in their gratification. Nature will yield to circumstances to a very considerable extent, and by a vigorous and persevering war upon her powers and privileges, artificial wants, such as the desire for tobacca, are created.—The author of our being has thus organized us in order to secure our comfort under all circumstances in which we may be necessarily placed; and now, for us to make needless draws upon this principle, (which has been given us in mercy,) in creating unnatural wants is surely provoking to God.

That the use of tobacco, in any of its forms, adds nothing to the happiness of him that uses it is proven from the experience of hundreds who have abandoned it entirely. They even tell us that they enjoy themselves incomparably better, both physically and mentally, since they have become free from its influence. This being true, the use of tobacco involves *a worse* than useless expense—the gratification of any desire that is essential to our nature as human beings, is not unnecessary; but the gratification of desire not essential to our nature, is unnecessary and therefore sinful.

Again, if we have gold and silver, much or little, that we have come honestly into the possession of, we as certainly received it from God as though he had given it to us in a check from Heaven, and he gave it for a specific purpose, and that specific purpose is our happiness, and the happiness of our fellow beings. Out of the money or means that God gives us, we have a right to supply all our own natural wants in the first place, and then we are bound to appropriate the remainder to the welfare of others. We are not the exclusive owners of the means in our hands—it all belongs to the Lord, and we are his stewards, and he will assuredly call us to an account for the use we make of his goods.—And I imagine I hear him inquire of the tobacco consumer, "could you not have laid my money out to a better purpose than for tobacco?" Where is the man who uses the article who could not plead guilty? If the money could be spent more to the glory of God, then it is a *sin* to spend it in that way. But one says, "I know it is a bad practice, and if I had not gotten into the habit, I never would use it, but I have been so long accustomed to it I can't quit it now." Suppose a man should make the same excuse for lying, "I know it is a bad practice, but I have been so long accustomed to it I can't quit it now." The length of time a man has been sinning against God, is no reason why he should continue to do so, but a strong reason why he should quit immediately. Another says, "all I spend for tobacco does not amount to much." How much do you spend yearly? We will suppose that tobacco consumers spend one dollar each annually, and I think this a reasonable calculation. Now let us see how much the members of our church spend annually for tobacco. There are about one hundred thousand members. I will suppose that one-third of them use it: this calculation shows that the Cumberland Presbyterian church *alone*, spends the astonishing sum of *thirty-three thousand three hundred and thirty-three dollars and thirty-three and one-third cents annually!!* What a sum would this make in ten years! And what a sum for a *christian* people to waste—a waste worse than if it had been thrown into the sea. Well might we be accused to our Lord of having wasted his goods.—And well might he say, "ye have robbed me, even this whole people." Whilst we are thus acting, millions are perishing for the bread of life, and we are not *able* to send the gospel to them! If all the members of the christian church would wash their hands and their mouths from this sin, and contribute the same amount annually to the cause of Christ, that they have been in the habit of sacrificing to this tobacco-god, they might in the course of ten years send the bible, school teachers, and missionaries to all the destitute portions of this globe. Perhaps one is ready to say, "if we had the means we have not the men." I answer there are hundreds of men in the churches who are longing to go and preach Christ to dying sinners, if they had the literary qualfications; but they have not the necessary education, neither have they means to get it—hundreds more are trying to preach who are not half qualfied from a want of means, and hundreds more who are qualified and who went forth and preached successfully for a time, have been *starved* from the field and driven to some secular employment for a subsistence, and yet hundreds of others, who are not preaching half as much nor half as good as they would do if they had competent support. If all these were qualified and well sustained, and then multitudes of others go into the work, that would do it if they were properly encouraged, I know not how soon the wilderness would blossom as the rose. But Zion mourns, and heathens perish while God's stewards are wasting millions of his money in sacrificing at the shrine of tobacco. There are many congregations in our church that can only support a pastor half his time, when if they would quit tobacco, and add the amount, they have heretofore paid for it, to their subscriptions, they could sustain him all the time and be none the worse off, but a great deal better. We need not think of sending the gospel to the heathens successfully until we purify ourselves from our own idols—we are acting too much the heathen at home. And, alas! we, ministers, countenance and encourage these enormous sins by our wretched and miserable examples. It is no marvel that tobacco worshiping preachers should be starved from the gospel field—as long as they indulge their depraved appetites they may expect their people to do the same. Let us pray God to purify the church and especially the "sons of Levi" from the stain and sin of tobacco.

JAS. H. D. HENDERSON.

Infatuation of Gaming.

A Mr. Potter, in the reign of Queen Anne, possessed one of the best estates in the county of Northumberland; the fee of which, in less than twelve months, he lost at hazzard.

The last night of his career, when he had just perfected the wicked work, and was just stepping down stairs to throw himself into his carriage, which waited at the door of a well-known house, he suddenly went back into the room where his friends were assembled, and insisted that the person he had been playing with, should give him one chance of recovery, or fight with him; his rational proposition was this: that his carriage, the trinkets and loose money in his pockets, his town house, plate and furniture, should be valued in a lump, at a certain sum, and be thrown for at a single cast; no persuasion could prevail on him to depart from his purpose; he threw and lost. He conducted the winner to the door, told his coachman that was his master, and heroically marched forth, without house, home, or any creditable source of support.

He retired to an obscure lodging in a cheap part of the town, subsisting partially on charity, sometimes acting as the substitute of a marker at a billiard table, and occasionally as helper at a livery stable.

In this miserable condition, with nakedness and famine staring him in the face, exposed to the taunts and insults of those whom he had once supported, he was recognized by an old friend, who gave him ten guineas to purchase necessaries.

He expended five in procuring decent apparel, with the remaining five, he repaired to a common gaming house, and increased them to fifty; he then adjourned to White's, sat down with his former associates, and won twenty thousand pounds. Returning next night, he lost it all, and after existing many years in abject and sordid penury, died a ragged beggar, at a penny lodging-house in St. Giles.

Mohammedan Drunkards.—The following punishment of drunkenness was lately inflicted by the populace of Constantinople. An unfortunate Mussulman, who under the influence of wine, had lost the perpendicular, was tied upon a lame mule, with his head, upon which was placed a round European hat, towards the tail of the animal, and behind was tied a dog, back to back. After having paraded him through the streets stopping at every fountain to sprinkle him with mud and water, he was taken by the populace to the banks of the Bosphorus, and plunged into the water with his innocent companions. The hair on the back of the dog was cut in the form of a cross, and the head of the Mussulman was shaved with the same razor. He was subsequently plunged into the Bosphorus, and his purification was considered complete.

Religious Intelligence.

PITTSBURGH DISTRICT.

Evansville, Circuit, May 6, 1847.

Bro. Bassett: Having to write on business, permit to say to our worthy President, Brother Brown, that we still enjoy peace and a share of prosperity on Evansville Circuit. Our third quarterly meeting has just closed, which was held at the White Oak meeting house, Barbour Co., Va. The meeting lasted three days, the fruit of which I trust will yet be seen in days to come.—Congregations were good considering the rain that fell on Saturday night and Sabbath, and the opposition through which M. Protestants have ever had to wind their way, at this appointment. (For truly White Oak is one of those hard places.) Our highly esteemed Brother John Clark, was with us, and with his usual, if not more than usual zeal, and in his familiar and pointed manner of preaching labored faithfully for the promotion of our Redeemer's cause. May the Lord abundantly reward him in this as well as the world to come.

There is truly a kind hearted people on this circuit, and in this (White Oak) neighborhood in which I have resided for near two years, we have a small society of unshaken Protestants, among whom the heralds of free grace and mutual rights may always find a home. May the Lord keep them faithful, and finally house them with all the redeemed in heaven.

Yours, A. J. WAREN.

MUSKINGUM DISTRICT.

From the President of Muskingum Conference.

Wellsburg Brook Co. Va. May 18, 1847.

Br. Bassett: Please insert in the 'Recorder,' the following list of appointments.

3rd	Sunday	June,	Leesburg	Circuit
4th	"	"	Bucyrus	"
1st	"	July,	Sandusky	"
2nd	"	"	Thompson	10, A. M.
2nd	"	"	Belview	3½, P. M.
3rd	"	"	Wayne	Ct.
4th	"	"	Granger	"
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

Superintendents of the foregoing fields of labor will do me much favor by giving me prompt notice of the place of my meeting on each charge.

Sickness hindered me so long, that I shall not be able to visit each circuit, much less devote a Sunday to each; Brs. Jack and Bowman, will therefore please study the convenience of all concerned, in fixing upon the place of my meeting for their respective charges.

Through the mercy of God, I was enabled to meet all the appointments as they stood published in my last list: i. e. Otsego, Lancaster, Zanesville, Newark, Delaware, Frederick, Licking, Mt. Zion, Coshocton, and Pleasant Hill. On each of these, I met something to encourage me, and very little of a discouraging nature upon any of them. While upon the Zanesville circuit, I was under the influence of chill and fever, so that I was not able to preach but twice; kind friends, who ministered to me, in my affliction, at Brownsville, as also, upon other circuits, are gratefully remembered. The severest attack I had, in said tour was while upon the Coshocton circuit, but am glad to have it to say that upon leaving said circuit chill and fever left me, and I have not since heard of it, and hope I never may. Probably the kind wishes of Brs. Ferguson, Case and Hamilton detained it. I would much regret to learn that it is found about the person of either of these kind brethren.

I was at Steubenville upon last Sunday, where I had the pleasure of meeting and hearing Br. Reeves of Pittsburgh St. who was aiding Br. Andrew at his quarterly meeting.

I am now at Wellsburg, waiting for a boat for Portsmouth, and in pretty good health, for which blessing (of health) I feel thankful to the parent of all mercies. In great haste,

GEO. CLANCY.

OHIO DISTRICT.

Kalida Circuit, May 13, 1847.

Bro. Bassett: I would inform my brethren through the Recorder, that we are still trying to live on this Circuit. And although we cannot boast of numbers, like some of our brethren can, yet our Circuit seems on the advance, and we have received 16 or 17 members, and have organized one new class. O, may the good Lord revive us more abundantly! Our third quarterly meeting will be held on the 12th and 13th of June, at Brother Dewees's, on Taway creek.—We respectfully invite Brothers Besse, L. Ensminger, and G. M. Hunt. Come over, brethren, and help us, and let us pray for more religion, and more unity in the church, and that all agitating questions may be so disposed of as not to destroy christian feeling nor the prosperity of the church of Christ. Yours.

J. L. BORTON.

ONONDAGA DISTRICT.

Vanburen, Onondaga, N. Y., May 11, '47.

Dear Brother: The interest of Zion upon Lysander Circuit is rising. My beloved Brother I. H. Hogan's preaching is attended with the power of God. Truly he is one of the sons of thunder. Of all the various occupations in which man can be engaged, there is none of so much interest to him as the work of saving souls.—May God bless him and make him a polished shaft of his quiver in the church and an honor to the world. I am travelling as the colleague of Brother Hogan. Several souls have been happily converted to God. Sinners are enquiring for the old paths, which is the good way. The Saints of God are shouting aloud for joy. We trust in God's name we shall soon see a glorious harvest. Our watchword is, onward; our motto, holiness to the Lord, and heaven our desired home. Hallelujah to God in Christ forever.—Amen. Yours,

HAMILTON BROWN.

NORTH ILLINOIS DISTRICT.

Jacksongrove, Ill., May 12, 1847.

Bro. Bassett: I was sent by our President, to what is called the Mason-Mission, some time in February. I found one small class, consisting of about ten or twelve members—some alive. (spiritually,) and some dead; some steadfast,—others, in their hearts turning back into Egypt: but I find as our principles are better understood, they are better received. I have commenced to preach, at Morris, the County seat of Grundy co.: a place devoted to wickedness, and having no regular preaching except Catholic. They seem to manifest an increasing interest. I have also explored the country, north-east, and find an industrious, and intelligent people, but mostly ignorant of us as a church, with the exceptions of now and then one, who has left our societies in the east, some of whom have left their religion also; others united with other societies, and a few still waiting for the M. P's. to come along, and all of them and many others wishing for regular preaching by our ministers. We only need an efficient and godly ministry, to prosper here.—But we have obstacles to overcome, which will cost much self-denying labor. In the first place, those that favor us, are mostly poor men, that came to the West to find a home, and in buying land, and improving it, are often involved: and through exposure on the road, and bad houses here, and a change of climate and water; frequently get sick, lose their time, and a large doctor's bill accrues, which makes them unable to assist the preacher much. And again they are so scattering, he must necessarily travel over a large territory, and be absent a great deal from his family, which together with other causes, well-known to itinerants, operate against us.—The effect appears to be, that a man will travel a few years, and through inability perhaps, in both person and property, locate at the very time when he begins to have experience and influence.—Then the field will again be filled by the young and inexperienced like myself. Who can find out a remedy? I do feel that this is an important point, and it is important that right principles be spread through this prosperous country. Will not some of our Brethren that are able to stand hardships and willing to live a self-denying life for the sake of the Gospel and its Founder come over and help us? The fields are already white unto the harvest. Let us pray, therefore, the Lord of the harvest, to send forth more laborers.

Yours in Christ,

S. DILLEY.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, MAY 27, 1847.

Our Receipts this week, are less than they have been any week of the present volume. Heretofore, they have been, for the most part encouraging.

We are still very grateful to those agents and subscribers who have been prompt to remember us. And we should be very glad just now to hear from others who have been holding back. We stand in need of all that is due us, *for the paper, for pamphlets, or for books.*

To Correspondents.—Our worthy friend G. S. W. will oblige the printer by not crowding his lines so close together. The writer who sends us an article against Millerism, is informed that its publication is declined because of the abusive expressions he uses towards Mr. Miller and his adherents. Correspondents can use kind words, but when they would condescend to words or epithets abusive of any one, we trust they will seek some other vehicle than the Western Recorder.

A Jubilee.—Just as our paper was going to press, we received a private letter from an old friend, one of the most aged ministers of the Ohio Conference, from which we give the extract below. It is too good to be kept back another week. He thus writes after a successful experiment of nearly 10 months. The testimony is worth much, and we trust will have influence with many. Read it—*Read it.*

"I will now close by requesting you to set my name on your anti-tobacco pledge. I do not mean that you are to publish my name, on the subject. I have made use of the filthy poisonous weed, for forty-nine years, and I consider, that from the first day of last August, I am in the year of Jubilee, the fiftieth year, a year of release from a troublesome filthy practice, and although I was advised by a physician, to use it for my health, and believe it was, a good medicine for a while, but finally an injury; for my health is better, now than it was before, & I am, perhaps eight or ten pounds, heavier. You may give this if you see proper without my name, in your paper, let no one say they cannot quit tobacco.

Yours as ever."

Rev. A. M'Caine.—We have ever held in high respect this venerable man, though differing from him in sentiment essentially, upon some points. And it has ever been our pleasure to honor his gray hairs. We have published without note, or comment, or abridgement the controversy between him and Rev. Dr. Reese, on the General Conf. resolution. We have not, that we know of, interfered directly or impliedly with the points of controversy between those brethren. We have held that they were competent, each to manage his own cause. And were they disposed to pursue the subject further, our columns would be at their service. We have however received from Br. M'Caine, for publication, a short article, in which he says: "Nor need I trouble you or the public, with any further reasons for my rejecting his (Dr. R's.) nostrums, as my former reasons are well understood by an intelligent community." He then gives his reason why he "shall hold no (further) controversy with him," (Dr. Reese.) But in doing this, he thinks necessary to use terms of such extraordinary *mildness*, we are pained to say, that we cannot consistently publish his article, short though it be. Our old friend will therefore excuse us, as we have perhaps given sufficiently above the substance of what he intended. And he is assured, that we could have declined an article with less reluctance, coming from almost any other source.

Grave of Benjamin Abbot.—A writer in the Christian Advocate and Journal, giving an account of the recent session of the New Jersey Conference of the Methodist Episcopal Church, at Salem, New Jersey, speaks of visiting in that place, the graves of two fathers of the Methodist Connection, Benjamin Abbot and Thomas Ware. He says:

"For some time it was not known where father Abbot was buried. Mr. Garrettson, anxious to have a tomb-stone erected over his remains, sent a committee of three, consisting of Noah Levings, Manning Force, and some other brother, to ascertain the last earthly resting place of the remains of Abbot. They found it difficult to ascertain the precise spot where he was buried, until they met with an old colored man who was acquainted with him, and knew when and where his body was laid in the grave. The way he recollected was most singular. He considered him such a holy man, that he used to go and kneel, and pray there, supposing that Heaven would hear and answer him sooner if his prayer was offered near the grave of so good a man. This he continued to do until he went there to pray, on a certain occasion, when he heard a voice, saying "Why seek ye the living among the dead?" All this made such a powerful impression upon him that he could not forget the place where the remains of the venerable Abbot were sleeping, untilt he 'Lord himself shall descend with a shout, and the voice of the archangel, and the trump of God.'"

That Weed.—As we wish our paper to be as thoroughly and extensively useful as possible, we cannot refrain from giving some attention to one of the most needful and important reforms of the present day; i. e., the Anti-tobacco movement.—Our indulgent readers will therefore have patience with us for re-publishing a short series of articles from the Cumberland Presbyterian, and some other matters we may have upon the same subject. It is high time that a check was put to the great evil referred to. And first of all, Christians should attend to the 'cleansing of the sanctuary.' The filthy practice should at once be removed from the house of God. We have just seen a statement in the Cincinnati Protestant, from which it appears that on the convening of the Presbyterian General Assembly in that city last week, some difficulty was experienced in procuring the use of a church for holding the sessions of the Assembly. The Trustees of the Second Church, it is stated, manifested considerable reluctance in consenting to have their house occupied by that body, from a fear that it would get besmeared with tobacco spittle! It is stated also that a distinguished physician of the city, offered to entertain four members during the session, provided that number could be found who did not use tobacco! How painful that the most respectable ecclesiastical bodies, composed, too, perhaps chiefly (half, at least,) of gospel ministers, should suffer such a reproach. But it is by no means General Assemblies alone, nor the Presbyterian denomination in particular that are implicated. The evil lies, in no less degree, at the door of those of other orders. Methodist Conferences could compete, we fear, with any General Assembly in this strange disregard for decorum in the house of God. We are glad, however, that a reform movement finds favor in several of the Western Conferences of the Methodist Protestant Church. And we have just met with a resolution adopted by the New York Annual Conference, M. P. C., at its recent session, which pleases us much. It is as follows:

"*Resolved*, That we recommend that the Ministers of this Annual Conference refrain from the use of tobacco in all its forms; especially when in the house of worship."

Keep the ball moving.

Sermons by Rev. Thomas Potter.—We directed attention last week, to the Prospectus of Br. Potter, for publishing a series of Volumes of Sermons. It will be seen in our advertising columns. The Author desires us to say that ministers are requested to obtain subscribers, and will receive a copy gratis for every five subscribers secured by them. It is due to him, in this enterprise, that we add what he has *not* requested us to say, that the Author is a *scholar* as well as preacher, and that we are satisfied that the sermons, if published, will be found instructive as well as useful. And as his method of discussion is interesting, and as he avoids controversial topics, we doubt not that the sermons, if published, will be *read*.

By the way, we have perused with pleasure and profit, a Funeral Sermon by Brother Potter, on the death of Elijah Ball, Jr., intended perhaps as a sample. A copy is to be sent gratis by the author to all the preachers, whose address has been published in our paper. The sermon (a pamphlet.) is for sale at 12½ cents per copy. The same allowance to ministers as on the proposed volumes.

☞ The Western Christian Advocate announces the death, on the 4th instant, at Madison, Ia., of *James H. Cowden*, formerly post-master of that place. He was in the 49th year of his age, and for eight years past, a faithful member of the M. E. Church.

Lucifer Matches—Sad Warning.—A little daughter of Rev. Mr. Boynton, minister of the Sixth Street Congregational Church in Cincinnati, was experimenting with matches a few mornings ago. She set fire to her clothing, and was so dreadfully burnt, (says the Cincinnati Protestant) that she died a day or two after. The child was but twenty months old. This shocking circumstance should be an effectual warning to parents, to house keepers, store keepers, shop keepers, and office keepers. Lucifer matches are a great convenience, but they are not safe in the care of many grown persons, much less in the hands of children.

Returned.—We learn that the U. S. Sloop of War, Jamestown, which went out with a cargo of provisions for Ireland, and was greeted there with such demonstrations of joy and gratitude, has safely returned. She left Cork, April 22d, and arrived at Boston on the 15th instant, having had in every respect a prosperous trip.

The Season North.—The Editor of the True Wesleyan informs us in his last paper that he has just returned from a tour in Northern N. York and Vermont, in attending the session of the Champlain Conference. He states that the season in the north is very backward. On the 1st of May, the snow was two feet deep in the woods in the vicinity of Lake Champlain. He says that when he left Weybridge, Vt., on the 13th instant, most of the higher mountains were covered with snow, and appeared as white as though it were midwinter. The snow was however then fast melting away.

Fatal Accident.—The last number of the Methodist Protestant, reports the death of *Richard A. Newman*, at Hillsborough, Caroline county, Md. He was killed by a horse falling upon him. He was a zealous member of the M. P. Church.

☞ By the latest Mexican intelligence, it appears that Cassius M. Clay, Borland and Gaines, are still in close confinement in the city of Mexico. This is singular, since so many Mexicans have been released on parole.

The Discussion on Gambling.—We learn by the Saturday Courier, that the debate between Messrs Green and Freeman in Philadelphia, closed on Saturday week. The result must have been adverse to the vice, seeing Mr. Freeman at the conclusion, announced that on Wednesday evening he would deliver a lecture in which he would *offer arguments against the vice of gaming.*

Godey's Lady's Book.—The June number is just received, finely embellished as usual. The engravings are, a rich view of Girard College for Orphans, at Philadelphia. Portrait of Stephen Girard, and a lithographed statue of the same gentleman, Costumes of Mexican Ladies, Model Cottages, Original Music, and Illustrations of Ladies' Work. A very interesting biographical sketch of Girard, is the leading article of this number. We design copying it, for the entertainment of our readers. The "Book" has now completed its thirty-fourth volume. L. A. Godey, Publisher, Philadelphia.

The Reprints.—By politeness of the same publisher we have a copy of each of his Reprints for May, Blackwood's Ladies' Magazine, and the London World of Fashion. These can both be had for $1,50. Or any subscriber for the Lady's Book, paying in advance $3, can receive also a copy of either of the Reprints.

Columbian Magazine.—The number for June, of this publication, has reached us in good time, and completes the seventh volume. The engravings of the Columbian, would be 'hard to beat.' One in this number is a fine mezzotint, representing a Missionary amongst a group of Indians. Another is a beautiful view of the Narrows, from Staten Island. We see that amongst other talented writers, Fanny Forrester, though gone to Burmah, still writes for the Columbian. She has a beautiful poem, of some length, in the June number, respecting Peter's denial of his Lord. Messrs Ormsby and Hackett, N. York, are publishers of the Columbian Magazine. $3, per year.

Illustrated Monthly Sun, (N. Y.) for July. We have received from the publishers this great pictorial in advance for the Independence holiday. It contains forty-six engravings. Price, single copy, only 12½ cents. Ten copies for $1. M. Y. Beach & Sons, publishers, N. Y.—The "Illustrated," is subject to newspaper postage only.

The Anglo Saxon, the Phonotypic newspaper, of which we have heretofore spoken, has been removed from Boston to New York. The publishers, Messrs. Andrews and Boyle, have permanently established themselves in the Sun Buildings, and seem to be greatly encouraged in their enterprise. They desire all orders, subscriptions, and exchanges to be addressed accordingly.

Reception of the Jamestown.

Very interesting and lengthy accounts are published, of the reception of the Relief ship, Jamestown, on its arrival at Cork, Ire., with a cargo of provisions. The gratitude and joy expressed, could hardly be exceiled. We copy the following extracts:

"At 8 o'clock, Dr. Parke, surgeon of the vessel, landed at Cove, bearing despatches for the Lord Lieutenant, and Mr. Labouchere, where he delivered at the consultate, with directions to have them forwarded as speedily as possible. On the intimation of the vessel's arriving, being notified to Rear Admiral Sir H. Pigott, he despatched an officer to ascertain if any immediate assistance was required; and at half past one o'clock on Monday, her Majesty's steamer, "Avenger," went to tow her in. Her arrival called forth the liveliest sensations of joy and gratitude, and thousands flocked to see the noble ship.

A meeting of the Cork District Railway Committee was held on the 14th, when a requisition was promptly prepared, calling on the Mayor to summon a meeting of the citizens to devise the best means of welcoming and acknowledging the gift. "The bells of Shandon," and of the Cathedral were joyfully rung, and the Cove was splendidly illuminated on the evening of the 14th.

A deputation of the gentry of Cork, headed by Dr. Millet, J. P. visited the ship on the 12th, and presented Capt. Forbes with an address, to which he replied in suitable and touching terms. After some conversation the deputation withdrew, having previously invited Capt. Forbes and officers to a public dinner on the 15th inst., at Cove, which the gallant gentleman kindly accepted. The dinner was a very splendid affair, and attented by the most influential classes in and arcund Cove. Captain Forbes was the hero of the day, and acquitted himself in an admirable manner. On the 16th, a public meeting was held at the County Court House, Cork, for the purpose of returning thanks to Capt. Forbes and his patriotic crew for the sympathy they had shown towards the suffering population of Ireland,"

The Slave's Idea of Freedom.—The following eloquent passage is taken from a speech delivered in the Assembly of Virginia, by James Mc Dowell, the present Governor of that State:

"You may place the slave where you please; you may dry up to your utmost the fountains of his feeling, the springs of his thought—you may yoke him to your labor as an ox which liveth only to work, and worketh only to live: you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and *the idea that he was born to be free will survive it all.* It is allied to his hope of immortality; it is the etherial part of his nature, which oppression cannot reach; it is a torch lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man."

Death of Sir Walter Scott.—Died of dysentery, at the Cape of Good Hope, on his way home from Madras, Lieutenant Colonel Sir Walter Scott, Bart. of Abbotsford, eldest son of the author of "Waverley." Sir Walter was born in 1801, and was a lieutenant colonel in the 15th Huzzars. The baronetcy is extinct, but the Abbotsford property passes to Walter Scott Lockhart, a cornet in the 16th Lancers, the only son of the editor of the *Quarterly Review*, and the only grandson of the author of "Waverly." Sir Walter was married in 1825 to a Miss Jobson, of Lochere, Fife, who still survives.

Relief Item.—The brig Lima, Capt. Higgins, cleared at N. Orleans on the 9th inst. for Cork, with a relief cargo valued at $14,000. This is the second vessel despatched by the N. Orleans committee, exclusive of $15,000 remitted to our minister at London for the same object.

The three young China-men recently brought to this country from China by the Rev. Samuel R. Brown, are now at Monson Academy, Massachusetts, under the care of its talented principal, the Rev. Charles Hammond. After remaining in this country until they have received a good education, we understand they will return to their native land.

Foreign News.

Fom the N. Y. Sun.

Arrival of the Hibernia.

Telegraphic dispatches from Boston.

The Steamship Brittania arrived at Boston, on the 17th inst. after a passage of twelve and a half days.

IRELAND.

O'Connell is sinking daily, the accounts which came to hand through the medium of the French papers show that his earthly career is drawing to a close.

The weather has of late undergone a favorable change, vegetation is making rapid progress. The accounts of the wheat and oat crops, are highly encouraging and even in regard to potatoes very favorable accounts are received.

FRANCE.

The news of Gen. Taylor's victories was received with much satisfaction. Great distress continues to exist where bread is exceedingly dear, and it is feared that during the month of May and June provisions of all kinds will be dearer than they have hitherto been. Vegetation is very backward owing to the cold during the last fortnight.

The bill relative to the establishment of regular steamers between Havre and New York, has received the Kings assent, and is now the law of the land.

Mr. Bancroft, the American Minister in England, had been on a visit to Paris. On Sunday, 14th ult., he was received by King Louis Philippe. Mr. Ingersoll, the U. S. Minister to Russia, accompanied by Mr. Colin and Mr. Ingersoll, attachees of his embassy, were also received by the King at the same time.

Three men whom the French Court sentenced to death for their participation in one of the corn riots at Basancais, were executed on the public square of that town, on the 12th ult., before an immense concourse of people.

GERMANY.

A few days ago not fewer than 2,000 emigrants sailed from Hamburg for New York. In some parts of the country emigration is carried on almost to an alarming extent; whole villages go away en masse and entire districts become depopulated.

ITALY.

A most diabolical plot to murder the Pope has been discovered. It was first found out by the French embassador. He revealed the name of the conspirators to the Pope. Their intention was to assassinate him while giving audience to one of them, who was appointed to kill him. A Capuchin priest presented himself for the audience of the Pope. His holiness requested his name. This he gave, but before being admitted, the Pope looked over the list of conspirators and found the name of the Capuchin. Then he immediately summoned Carbines, who on the Capuchin's entrance seized him, and on searching him found he had a brace of loaded pistols and a poisoned dagger about his person. The Capuchin was conveyed to prison. Many arrests took place. The plot is no doubt a concoction.

"There's Nae Strife Here."

A FACT.

In one of Scotland's northern towns, a family were seated round the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared; his step was heavy, and his brow cloudy. Having asked the blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy looking man was one of the elders in a neighboring chapel: he possessed much energy and zeal, and it was hoped real piety; but alas! he was governed by a naturally bad temper, and too often forgot the words of the wise man—"He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister being a true disciple of the Prince of Peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was even more contentious than usual; for the elder had been particularly angry, and quarrelsome.

The good minister's heart sunk within him while he sat amidst this strife of tongues, and most thankful was he that evening to retire to a friend's house some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning, that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some minutes, said, "are you ill, my dear?"

"No."

"Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face as she said, with a smile, "Why you always *laugh* at *my* dreams." "Yes, but mine was so remarkable. I dreamt I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, crying, 'Come awa, Jond, come awa, there's nae strife here.' And now I cannot help thinking of the grief, my contentious spirit has given to the dear old man."

The husband and wife sat for some time in mournful silence, which was broken by the entrance of a servant, with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter which was from the minister's host—its contents were as follows:

"My dear ———, we had the great pleasure yesterday of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat.

"When we sat talking together in the evening, he spoke with much grief of the chapel meeting. 'Indeed, he added, I am so tired of all this strife and turmoil, that I wish my dear Lord would take me home.'

"In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual would do him good.

"After returning to his door once or twice, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruffled on the pillow; but he slept in Jesus; for his dear Lord had taken him home."

* * * * * *

The elder never recovered this shock. He sorrowed for his friend, but still more for his sin. He gradually sunk, and in three weeks was laid by the side of his aged minister.

"O then the glory and the bliss,
When all that pained or seemed amiss
Shall melt with earth and sin away—
When saints beneath their Saviour's eye—
Filled with each other's company,
Shall spend in love the eternal day."

NEWS OF THE WEEK.

Steam Engines in Cincinnati.—There are one hundred and thirty-three Steam Engines in operation within the corporate limits of Cincinnati, and sixty-nine outside those limits, at no greater distance than five minutes walk. Total 202. These are divided among twenty five foundries and machine-shops, twenty planeing machines and saw mills, fourteen breweries, and seven rolling mills and iron works, five distilleries, four white lead factories, four bedstead and bureau factories, three cotton factories, two each, brick-yards, bakeries, wool-carding machines, printing presses, printing ink factories, type factories, flour mills, spice and drug mills, and lard oil factories, one each, chemical works, bagging factory, boiler yard, gun factory, carding machine shop, snuff factory, dyeing establishment, soda water and putty factory, scale factory, comb factory, flaxseed oil mill, turner and locksmith. Many of our important establishments are moved by water-power, and many more are literally manufactories, worked by the hand.

The list here given presents a proud array of manufacturing industry. I propose, in a few weeks, to remodel this table, so as to exhibit the aggregate of our manufacturing industry in all branches.—*Cist's Advertiser.*

Awful Explosion.

Disaster to the New Hampshire.

We are under obligations to our friend Briggs of the Yorktown, for further particulars in relation to the blowing up of the New Hampshire. This horrible accident occurred about 4 o'clock on Thursday morning week, 60 miles below Little Rock, killing sixteen persons. Among these were Capt. Allen's brother George, 1st Clerk; Mr. Couples, the 2nd Clerk; one cabin and one deck passenger. The remainder were of the crew.—The body of George Allen was found about 150 yards from the boat. The second Clerk was not seen after the explosion. One of the pilots was thrown into the river, but saved. The details are most horrible. Had the boat been filled with powder, she could not have been more effectually torn to pieces. She was literally shivered into fragments, not a portion of her being left but a remnant of the ladies' cabin. In the whole history of steamboat explosions, we have not heard of one that could compare with this in its destruction to the boat. Many of the killed appeared to have been torn to shreds, and on the tops of the trees, next morning, could be seen fragments of clothing, which a few hours before enclosed living, breathing forms, thus showing that some cases the bodies must have been thrown higher than the tree tops. Scattered around, lay the bodies and mutilated trunks of the unfortunate victims. The boilers were torn into pieces not larger than the hand, and the only wonder is, that a man is left to say he was on board when the explosion took place. What pen can picture the scene, the awful terrors of the explosion! A huge thing of life, as it would seem, and full of life, is there—a sudden burst—and a sinking wreck, the lacerated fragments of human bodies, the fleeing cloud of steam, alone speak of what was.—*Cin. Com.*

Bad Accident.—On the night of the 10th inst. the young men of Shelbyville, Tenn., undertook to fire a salute in honor of Gen. Scott's late victory. A premature explosion unfortunately took place, which blew off the hand and one arm of Mr. Turrentine, formerly editor of the Shelbyville Whig, shattered both arms of Mr. John Sutton, and blew off the thumb of Dr. Scott who had charge of the vent. Sutton's arms were amputated, and a similar operation performed on Turrentine, who survived only 20 hours, having received some internal injuries. Mr. T. had served in Mexico, but was discharged on account of sickness.—*Cin. Com.*

Fire in Waverly, O.—A destructive fire occurred in the little town of Waverly, fifteen miles below Chillicothe on the Canal, on Saturday last, and according to the Chronicle, consumed a store, turning shop, grocery, and several tenements.—*Cin. Com.*

Liberality of a Sultan.—A letter from Constantinople mentions an act of liberality on the part of the Sultan which does him great credit. Upon hearing of the sufferings of the Irish, the Sultan caused to be handed to the Hon. Mr. Wellesley £1,000, to be disposed of by him in the best way towards their alleviation.—*Cincinnati Com.*

Death of Hon. Jesse Speight.—We learn from the Vicksburg Sentinel of the 6th inst., that the Hon. Jesse Speight, died at his residence in Lowndes County, Miss., a few days previous. Mr. S. was much esteemed wherever he was known, and had filled numerous important offices both in Mississippi and North Carolina.—He was many years Senator in Congress.

A Sad Case.—A London paper says:—A distressing event connected with the loss of the Tweed, occurred at Southampton last week. A wife of one of the crew of that ill-fated vessel, the mother of six children, dropped down dead on being told abruptly by a neighbor that the Tweed was lost and that all hands had perished.—What renders the circumstance more affecting is, that the husband arrived safely at Southampton in the Avon packet, being one of the persons whose lives were so providentially saved.—*Bicknell's Reporter.*

Sixty Three Lives Lost.—A Castine, Maine, correspondent of the Boston Courier writes that a town from St. Peters, Miq, via Halifax, which stated that on the 20th ult. the French brig Clarissa was lost, at the entrance of the harbor of St Peters, and sixty three lives lost. The bodies were all washed on shore and buried on the island.—*Bicknell's Reporter.*

Accident During a Baptism.—The Utica Gazette contains the following account of an accident of a serious character, which occurred at that place, during the ceremonial of baptism in the Mohawk. "A portion of the foot path of the bridge, at the foot of Genessee street, gave way precipitating some thirty or forty persons on the stone abutments of the bridge and into the river some 15 or 20 feet below. Mr. W. G. Smith druggist, and proprietor of the City Garden, was so crushed and wounded that he died in the course of the afternoon." The Gazette adds:

"A number of others were severely injured, but none, it is supposed fatally. Miss Palmer, sister to Mr. Lucius Palmer, and Miss Sheldon, daughter of Mr. Ebenezer Sheldon, had each a leg broken, Mrs. M. M. Jones was severely injured in the shoulder, and Miss Taylor was considerably injured. Ira Chase, Esq. was also much injured, but not dangerously."

The Magnetic Telegraph.

We give a table of the several lines of telegraph in operation in the United States, worked by Professor Morse's system.

Telegraphic Lines in North America.

Completed and in operation.	miles.
ew York, Albany and Buffalo,	510
ew York, Philad. and Washington,	240
ashington to Fredericksburg, Va.,	50
ew York and Boston,	259
iladelphia and Pittsburgh,	300
ffalo, Lockport and Toronto, in Canada,	139
ıburn, Ithaca and Elmira,	60
racuse and Oswego,	35
	1575
Under Contract and in Process of Construction.	
ashington and New Orleans line from Fredericksburg to New Orleans,	1122
iladelphia and Pottsville,	100
ontreal and Toronto,	400
oston and Portland,	120
ew Orleans, Cincinnati and Columbus,	1200
ffalo and Milwaukie,	700
uebec to Halifax,	700
uebec to Montreal,	183
roy to Montreal,	183
ochester to Dansville,	47
ochester to Medina,	42
amilton (Canada) to Detroit,	150
	4974
operation,	1575
Total miles,	6519

New York Herald.

In addition to the above, we believe there is a ne from Schenectady to Saratoga, a distance of me thirty miles. It is now less than two years nce the first telegraph was put in operation over rious parts of the country, and nearly 5000 iles in process of construction, which will probly all be completed in less than another year.

There is nothing which shows the enterprise d business character of our countrymen more an the progress of this invention. The idea as scarcely conceived before it was carried into fect and the benefits realized. While other naons are merely talking about it, or sporting with e invention as a plaything, the people of the ited States have proved its usefulness, by apying it to practical purposes, and expediting the erations of business in a manner which transnds the wildest dreams which the people of the st century entertained respecting the facility of mmunication.

The great practical utility of the magnetic telraph has been so conclusively demonstrated ere it has been in operation, that it will soon the medium of communication through all rts of our extended country. England, France d Germany have opened their eyes to its useness, and even Turkey is considering the proiety of establishing the system in that country Moslems and of Mosques, and for this purpose e Sultan has sent to New Haven for the 'workg apparatus and a description of the invention d its mode of construction. Thus the Yankee nd seems destined not only to civilize and operly republicanize the barbarous and degente races in America, but also to revolutionize e whole of Europe by its inventions. So mote be.—*Dollar Newspaper.*

Legal Opinion—Fugitives.

Gov. Shunk recently laid before the Attorney eneral of the State, for his opinion of the law in e case, the facts in relation to the application by e Governor of Maryland to the Governor of s State under the 4th article of the Constitution the United States, and the Act of Congress of e 13th February, 1793, requesting the appreension and delivery as fugitives from justice, of ck Mack and Ellen Lochman, slaves for life, o stand indicted under a law of Maryland, of crime of running away and escaping from t State into the State of Pennsylvania, against will and consent of their masters and owners, h a view to escape from the servitude of their d masters or owners.

The Attorney General, after due consideration, ives at the conclusion that fugitives from serce or labor, are not embraced, and cannot be manded under that clause of the Constitution ich provides for delivering up fugitives from tice. That the rightful remedy of the owner nder that clause of the Constitution and the t of Congress of 1793—which provide for delering up persons held to service or labor, and t no act of State Legislation can evade, alter, idge or enlarge the provisions and remedies tained in the Constitution and laws of the ited States relating to this subject. This opinn the Governer says, seems to him to be susned by the history of the Federal government, d the exposition of that part of the Constitution under consideration, made cotemporaneously h its adoption, as well as by the current of our icial decisions, especially by that of the Sume Court of the United States, in the case of gg *versus* the Commonwealth of Pennsylvania, orted in 16 Peters', page 539. The Gover, therefore, declined issuing the warrant for arrest.—*Philadelphia Dollar Newspaper.*

OBITUARY.—The daughter-in-law of General rrison, who presided at the White House dug the brief period of his presidency, died at cinnati on the 10th inst., in the 43d year of age. The Cincinnati Gazette says:—"She s the niece and adopted daughter of General mes Findley, one of our earliest pioneers. He ught her to this city when a child, and has resided here ever since. Her first hus, Wm. H. Harrison, Jr., was a son of the nented Gen. Harrison. She accompanied the neral, (a widow at the time) to Washington y, and presided at the White House while he upied it; in which position she was remarkafor her suavity and courtesy of manner. Ahis death she returned and married one of st enterprising merchants, Lewis Whiteman,

This is emphatically "Anniversary Week" in w York, and the papers in that city contain ny columns of long reports of the proceedings different societies, all aiming, in various ways, carry into practice the divine proclamation t was made eighteen centuries ago, of "*Peace earth; good will to man.*" Side by side of ails of how much has been done during the t year, in this most holy work, and reports of eches glowing with fervid christian eloquence, iting all to a more diligent service of the Prince Peace, are equally long, and glowing details of success of our arms in Mexico, of the despeassault, of the number of the dead, and of se, still more unhappy, left to writhe in anish on the field of battle. Never was there a er epitome of this world's life, of its lights and des, of all which raises man to a station but e lower than the angels, or incites him to deeds t, in the language of Young, might wake "the dest laugh of hell," than is now presented in New York newspapers.—*Buffalo Commercial ertiser.*

DISTRESSING SITUATION.—A poor woman in any became, a short time since, the mother n interesting child. The mother being in bad lth and having no nourishment for the child, ployed a nurse. She soon learned that there a lady who had lost her child, and wished ; to her the infant was despatched. As soon he was able, the poor woman went to see her d, when lo, no child had been sen; there!—e mother is in a state of phrenzy.

City News.

SUICIDE.—A very melancholy case of deliberate suicide occurred yesterday forenoon, and under very singular circumstances. A young woman named Richardson, Bell Hanger, Third street, just above the St. Charles Hotel, and aged about nineteen years, threw herself from the upper side of the Monongahela Bridge, between the third and fourth piers from the city side. The distance is about 35 feet, and the depth of water only about two feet at that spot. It appears she came direct from her father's house to the Bridge, attracting no particular attention by her demeanor, and when half way over the Bridge, cooly took off her shoes and placed them aside, then took off her bonnet and tied it up to one of the iron cables by the ribbons. This done she climbed on the railing and threw herself over. About the time she was falling, she was discovered by a gentleman who shouted and attracted attention on the wharf so soon, that the splash was noticed by various persons. Five yawls were instantly manned, and in a very few minutes she was taken out of the water. The right side of her face was much discoloured, but life was hardly extinct when the boat reached the wharf. Drs. Gazzam, Speer, and others were immediately in attendance; but the vital spark had fled.

The Coroner rendered a verdict according to the facts. The cause of this extraordinary act are not known. She was an amiable girl, of irreproachable character. Insanity was not the cause. She had been in ill-health, and it is believed was laboring under a morbid state of mind. A statement is made to us in connection with this case, which we do not feel at liberty to suppress. She had been reading a novel on Monday night containing a tale in its general outline a good deal like the part she acted. It was one of a young girl who had taken laudanum ineffectually, and then had thrown herself from a Bridge, &c. The name of the Novel our informant did not learn. —it was found in her bed yesterday morning.—*Pittsburgh Gazette.*

FIRE IN ALLEGHENY CITY.—On Monday afternoon a fire broke out in the steam Planing Machine Shop, on Sandusky street, and in a short time totally consumed the building and all its contents, and also a considerable amount of Lumber in and around it. The fire was accidental. The establishment was comparatively new, and owned by Messrs. John Morrison, Thos. McCombs and Robt. M. Reed. The loss is some $5000 or more. We hear it was insured.

The Cabinet and Furniture shop of Messrs. Riddle & Woodward, in the third story, is a total loss, with all its contents. A stiff breeze prevailed at the time, but as the building stood alone, no other damage was done.

Rev. Mr. Maffit's Irish Lecture.—*Mr. R. H. Kerr*, informs us that the proceeds of the *Lecture* is $166, which will be applied to pay freights on the produce that our humane citizens have so freely contributed.

We have also been informed that this distinguished divine will be requested to repeat his lecture at the *Rev. Mr. Kerr's Church.*

LONDON THIEVES.—The "swell mob" of London perpetrate robberies with singular ingenuity and address, and appear never to be at fault.—A lady alighted at a bank, ascended the steps, entered the vestibule, presented a check to the paying teller, received a very large amount of bank notes, which she deposited in her purse, and returned to her carriage. Just as she had taken her seat, a gentleman came down the steps of the bank, without a hat, wearing spectacles, and having a pen behind his ear, and said—"Madam, we have forgotten to take the numbers of those notes; will you allow me to take them off?"—She gave him the notes, and he ascended the steps and entered the building. The lady having waited some time, finally returned to the bank, and soon ascertained that no such person had been authorized to ask for the notes.

ROBBERY.—A gentleman from Rising Sun, Ia., was robbed in this city yesterday morning while washing himself at one of the Hotels, of $1300! He had taken off his coat to wash; his pocket book fell out. When he missed it and returned no trace of it could be found.—*Cincinnati Commercial.*

POWER OF COLD WATER.—The Water-Cure Establishment of Priessnitz at Grafenberg, was visited last year by 1,022 patients. Of these 555 were Germans, (246 Austrians, 236 Prussians, 75 Hamburghers,) 165 Russians and Poles, 127 Englishmen, 65 Hungarians, 26 Danes, 21 Americans, and 63 inhabitants of other countries. There were also present 14 physicians, part of them as patients, and part as students of the Cure.

A GOOD CHARITY.—The Louisiana Legislature has appropriated $20,000 to the N. O. Charity Hospital. This is done for the benefit of the sick soldiers arriving from Mexico, and the increased number of emigrants.

EXPORT OF BREAD STUFFS.—The total export of Breadstuffs from the United States, from the 1st of September, 1846, to 1st of May, 1847, had been

Of Flour,	barrels	4,248,766
Of Corn Meal,	"	529,747
Of Wheat,	bushels	2,045,432
Of Corn,	"	11,009,441

Allowing five bushels of wheat to a barrel of flour and the same quantity to a barrel of corn meal, the result would give—Total export of flour and wheat equal to 23,289,262 bushels wheat. Of corn meal and corn equal to 14,026,435 bushels of corn.

The Mayor of Allegheny city offers a reward of $200 for the appprehension of the murderer or murderers of Boolmeyer. The citizens of New Lisbon, Ohio, where he was doing business, also offer a reward of $100.

The War with Mexico.

The Killed, Wounded, &c.—A careful estimate of the killed & wounded in Mexico, in one year, from among our troops, has been estimated at 3,010, besides 2,500 who have died of the climate, and to this should be added for those who have contracted diseases in Mexico, which will produce certain death at home. In the Gulf of Mexico we have lost two vessels of war and fifty transports, and in the prosecution of the war have expended fifty millions of dollars. When we count up the Glory let it be balanced by the loss of life, the misfortune of wounds and disease, the expenditure of money, and above all the sad moral example of a war of conquest carried on by a powerful Republic against a weaker and comparatively defenceless nation.—*Pittsburgh Gazette.*

MELANCHOLY.—A poor woman at Southampton, the wife of one of the crew, the mother of six children, and then in a delicate position, dropped down dead on being told abruptly by a neighbor that the "Tweed" was lost, and that all hands had perished. What renders the circumstance the more affecting is, that the husband arrived safely at Southampton in the "Avon" packet shortly after. It will be remembered that this royal mail steamer, was lost in the Gulf of Mexico.

Increase of Population.

The Home Missionary thus sums up the growth of the Western States:

Ohio welcomed the first permanent settlers in 1758; now is occupied by 1,732,000 people.

Michigan, to which the attention of emigrants was turned twelve or fourteen years ago, now has 300,000 people.

Indiana, admitted into the Union in 1816, has received a population of more than half a million since 1830, and now numbers more than 900,000 inhabitants.

Illinois was organized a separate territory in 1810, and entered the Union as a State in 1818. From that date, its population trebled every ten years till the last census, and in the last five years has risen from 476,000 to 700,000.

Missouri, which in 1810, had only 20,800 people, has now 600,000, having increased fifty per cent. in five years.

Iowa was scarcely heard of at the East ten years ago; it is but fourteen years since the only white inhabitants, north of the Missouri line, were a few Indian traders. More than one hundred thousand now make that beautiful land their home—sixty thousand of whom have gone in during the last four years.

Wisconsin was organized ten years ago; the marshals have just taken the census, and, from present appearances, the population will vary but little from one hundred and fifty thousand, being an increase of one hundred thousand in 5 years. One portion of the territory, 33 miles by 30, which ten years ago was an unbroken wilderness, now numbers thirty thousand inhabitants: and the emigration to that portion of the West is greater than ever.

The seven new States and Territories above enumerated—to say nothing of the other western and south-western States and Texas have increased since the last adjustment of the ratio more than a million and a half.—*Watchman of the Valley.*

Slavery in Virginia.

We have heard not a little of the mildness of Virginia slavery, the kindness of Virginia masters, and their abhorrence of the cruel practice of sundering families by slave sales. Randolph, it is reported, once chased a slave-dealer from his plantation, with a pointed pistol at his back, for offering to buy one of his servants. Now all this would constitute a pretty fair pro-slavery argument, if none of these Virginians were mercenary and depraved, none of them ever got in debt, and none of them died. But it so happens that the people of Virginia, as well as New England, have some reference to profit and loss, in the disposition of their property—slave-property not excepted. This principle decides whether a slave is to be sold or retained. Besides, thousands and scores of thousands, every year, pass under the auctioneer's hammer, in consequence of the death and of the insolvency of their masters. Men may abhor and deplore the cruelty of this practice as much as they please; it results, inevitably, from the legal recognition of man as a chattel. The slave trade, with all its atrocities, grows out of this principle. The Richmond Enquirer says, "it is a melancholy fact that negroes have become the only reliable staple of the tobacco-growing sections of Virginia,—*the only reliable means of liquidating debts, foreign and domestic.* They are sold here by hundreds, under the hammer of the auctioneer. The domestic cannot compete with the south-western demand for them," where the profits of their labor are from thirty to forty fold greater.

Reader, can you blame us for denouncing such a system, and for attempting, by our influence, to rescue the sufferers from its cruelties? *Wat. of the Valley.*

COST OF THE WAR.—The following estimate shows that we have paid a terrible price for our success in Mexico. We have lost, including some of the ablest spirits of the country—

Killed & wounded around Monterey	500
At Matamoras,	500
At Buena Vista,	800
Taylor's incidental skirmishes,	200
Operations in New Mexico,	200
In California,	250
At Vera Cruz,	50
Commodore Conner at Alvarado,	10
Lieutenant Hunter, "	00
Scott at Sierra Gorda	500
Total killed and wounded,	3,010
Died of the climate,	2,500
Grand total,	5,510

We have killed and wounded 10,000 Mexicans and occupied 800,000 square miles of their territory, equal to fifteen of our States. Glorious!

LABOR.—The more we accomplish the more we have to accomplish. All things are full of labor, and therefore the more we acquire, the more care and the more toil to secure our acquisitions. Good men can never retire from their works of benevolence. Their fortune is never made. I never heard of an apostle, prophet, or public benefactor, retiring from their respective fields of labor. Moses, and Paul, and Peter, died with their harness on. So did Luther, and Calvin, and Wesley, and a thousand others as deserving, though not so well known to fame. We are inured to labor. It was first a duty. It is now a pleasure. Still there is such a thing as over-working man and beast, mind and body. The mainspring of a watch needs repose, and is the better for it. The muscles of an elephant and the wings of a swift bird are at length fatigued. Heaven gives rest to the earth because it needs it; and winter is more pregnant with blessings to the soil than summer with its flowers and fruits. But in the war for truth and against error, there is no discharge.—A. CAMPBELL.

INSCRIPTION ON THE TOMB OF NAPOLEON.—The following record of events in the life of the Emperor is to be inscribed on his tomb at the Invalides:

"Born on the 15th of August 1769; captain of a squadron of artillery at seige of Toulon, in 1793, at the age of 24; commander of artillery, in Italy, 1794, at 25; general-in-chief of the army of Italy, in 1796, at 27; general-in-chief of the expedition of Egypt, in 1798, at 29; first counsel, in 1799, at 30; consul for life after the battle of Marengo, in 1800, at 31; Emperor of the French, in 1803, at 34; abdicted the throne after the battle of Waterloo, June 18, 1815, at 46; died in exile at St. Helena, May 5, 1821, at 52."

PRAISEWORTHY.—Mr. G. W. Arnold, baker, has distributed one hundred loaves of bread among the sick and destitute Irish immigrants near Canton. A committee of 25 has been appointed from the Hibernian Society to collect food, clothing and money for these refugees from famine.—*Balt. Sun, May 15th.*

LIGHTNING.—During a severe thunder storm at Charleston, S. C., last week, a Mr. Arthur Lynch, and a girl slave belonging to Jas. H. Maywood, Esq., were killed by lightning.

ARGUMENT AGAINST THE DEATH PENALTY.—On the authority of Sir Fitzroy Kelly, it is stated that, since the year 1800, no fewer than fourteen persons have been executed whose innocence has since been fully established.

Jackson county, in this State, is getting to be a famous place for slander suits, and, to secure themselves against any such annoyances, the Editor, Foreman and Devil of the county paper, the 'Standard,' publish a card, retracting any and every thing that they have ever published, which could be tortured into slander. This is an excellent plan to avoid trouble: a still better one is, to avoid personalities altogether.—*Zanesville Courier.*

REVOLUTIONARY SOLDIERS.—The last winter carried off many of the veterans. Major Watson died lately in Wisconsin, aged 100 years 3 months and 16 days. He enlisted in Col. Van Schaick's regiment, in the New York line, the second year of the war, and was in active service to the close of it.

GERMAN COLONY.—The advance guard of a colony of German emigrants, 40 in number, landed at Manitouwoc, Wis. T., on the 7th inst. The main body, consisting of about 6000, are on their way, the whole colony will occupy a county. The Union will soon have to let a tuck out of its waistbands.

IMPORTANT DECISION.—In the Supreme Court, at Rochester, N. Y., the following case was lately tried: Ely shipped flour on a canal boat for New York; Hays, the Master, sold and disposed of a considerable quantity of the cargo on his way to Albany, representing to purchasers that it belonged to him, received the proceeds and fled. Ehle and Brown each purchased of him. Ely brought suit against them for the value. The judge decided that Hays was a common carrier; that he was thus a servant to Ely, in whom the constructive possession still remained, and that purchasers took the flour at their own risk. So Ely had a verdict.

Casualties.

A horse, attached to a small wagon, from the country, loaded with wool, becoming frightened, started from about opposite Whitaker's Drug Store yesterday, and running around into 5th street, upset the vehicle, and a boy who was in was much cut and bruised. The animal took a fancy to plunge in among the tailors at our neighbor Rogers' shop, but was scared from the door and finally stopped a little farther down the street. The wagon was completely wrecked.

On Tuesday night, 11th inst., two men were drowned below the dam near the mouth of the Muskingum. They had gone out in the night to remove a dead animal which had lodged on the dam, and it is supposed that their skiff had escaped from them, and that they attempted to reach the shore by walking on the edge of the dam, over which about eight inches of water was passing, and slipped off. The skiff was found below the dam, perfectly dry, and their bodies were recovered on Sunday last, seven miles below the mouth.

In Marion, on the 4th inst., Mr. W. H. Wallace lost his right hand by the premature discharge of a cannon, which he was loading.

Mr. J. Roach, a citizen of Adams township, Washington county, was killed on Wednesday the 12th inst., by the fall of a burning tree in the field where he was at work. A horse and one or two oxen were killed at the same time.—*Zanesville Courier.*

TEMPERANCE.—At the recent anniversary meeting of the American Temperance Union, Rev. John Marsh, Chairman of the Executive Committee, said that 70,000 American seamen had signed the pledge—that 500 distilleries had been closed in Sweden—that there were 1,200,000 members of Temperance Societies in Germany, and 2,000,000 in England, Scotland and Wales.

SWEARING IN HEBREW.—Not long ago, as I was on my way from Newark to Jersey City, in the cars, I observed a young lady sitting opposite to me, who seemed very much annoyed by the conversation of a young naval official, which was intermingled with oaths. She at length (having sat as long as she could without reproving him) said, "Sir, can you converse in the Hebrew tongue?" He replied "that he could;" expecting, no doubt, to hold some conversation with her in that dialect. She then politely told him, that, if he wished to swear any more, he would greatly oblige herself, and probably the rest of the passengers, if he would do it in that language. The young man was silent during the remainder of the passage.—*Gleaner.*

Ministers' Department.

Building Ships while hearing Sermons.

It is said of a gentleman who once went to hear Whitefield, and on the way home met his own minister, and received from him a gentle reproof for his wandering and itching ear, that the parishioner replied. "Sir, when I hear you, I am planting trees all the time; but during the whole of Mr. Whitefield's sermon, I never found time to plant one." There was a ship-builder, too, who usually built a ship from stem to stern during a common sermon, but under Whitefield he could not lay a plank.

Now we are afraid there is a good deal of tree-planting, and ship building, and stock-selling, and bargain-driving, and pleasure-planning, to say nothing of sleep-courting under many of our sermons in these times. And whose is the fault?—There was never an age when common places could be so little tolerated in the pulpit as now. The people will not mind them, and will not hear them, but will go to thinking of something else, and generally it will be of the world. If we want to keep tree-planting and ship-building out of the Sabbath, we must keep green trees of truth growing and yielding fruit in the pulpit, and we must ourselves keep on the stocks noble ships, which men will love to come and see launched of a Sabbath day; ships planked not from the wreck of Paradise* on the shores of idolatrous Greece, but from these trees of the Lord's planting in the sacred Scriptures, full of sap as the cedars of Lebanon. We must give religious meanings to the forms of nature, and to all the passing phenomena and occurrences of time, and we must be pouring weighty and pungent truth upon the laden ears of the worlding, if we would keep the thoughts of his business and pleasures out of the sanctuary of God.—*N. Y. Evangelist.*

*Coleridge's idea of Plato—a plank from the wreck of Paradise cast upon the shores of idolatrous Greece.

CHOOSING A MINISTER.—The people in one of the out parishes in Virginia wrote to Dr. Rice who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate *talents*, for they had run down considerable, and needed building up. They wanted one who could *write* well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring it up.—They wanted a man of very *gentlemanly deportment*, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was, they gave their minister three hundred and fifty dollars; but if the Doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars. The Doctor sat down and wrote a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven; for he did not know of any one in this world who answered this description. And, as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly might live on four hundred dollars.

Sabbath Breaking.

Then, as to the desecration of the Sabbath day. The zeal which claps in prison a poor "Come-outer" for esteeming all days alike, and which runs a tilt at steam cars, and lays a *taboo* upon Sunday mail bags, may or may not be according to knowledge. We venture no opinion in respect to it, but would simply suggest, with the deference befitting one of the laity, that its attention might be very profitably turned to some recent transactions of our Christian army and navy, engaged in opening the way for the introduction of the Gospel into Mexico. If our Almanac does not deceive us, our navy spent a Sabbath at Tabasco some months ago, and performed 'services' of an impressive but somewhat equivocal kind, sending messengers of peace and good will among the poor, benighted Catholics, in the shape of red hot balls and shells. More recently, Gen. Scott has "kept the Sabbath" on the heights of Cerro Gordo, storming batteries, blowing whole squadrons into eternity, impaling men on bayonets, and tearing off their limbs with cannon shot. We should like to know what General Assemblies and Conferences think of this way of spending holy time. The occasions referred to were doubtless solemn enough to satisfy a Puritan tythingman—as much so, in short, as dying groans and ghastly corpses could make them. But, apart from this, we cannot see that the storming of forts, and slaughter of women and children on their own hearths, or while kneeling in their places of worship, is a more appropriate Sunday business than the running of the United States mail or the delving of a Seventh-Day Baptist in his potato field. We respectfully refer the whole matter to the Tennessee Methodists, who have made Captain Walker, of the Texas Rangers, and the leading heroes of Monterey, life members of their Missionary Society; and to the Western Home Missionary Society of Baltimore, of which Gen. Taylor has just been made a life member; and to the Old and New School Presbyterians Assemblies—subject, as a matter of course, to the final action of the Evangelical Alliance. J. G. W.

[*National Era.*

NOTICES.

Evansville Circuit, Pittsburgh District.

The fourth quarterly meeting for this circuit will be held at Evansville, commencing the third of July next, to which we invite Br. Jno. Clark. D. R. Helmick, P. T. Laishley, A. Pool, N. Gillispie, H. Regar, A. Lister, R. H. Walker, H. Lucas, Geo. Nestor, together with all others travelling or local that can attend.

A. J. WAREN, Sup't.

Woodsfield Circuit.—The President is informed that if he will call at Fuell's Ferry, opposite Sistersville, he will find a horse and buggy for his accommodation, on Thursday, June 3d, at 12 o'clock. H. T. LAWSON.

Otsego Circuit.—Our third quarterly meeting will be held at Franklin Meeting House, commencing, June 5th; a general invitation is given, we are "no respecter of persons," we would gladly "engage" all who could come. We love all our good Brethren and do not wish to pass by any. Come Brethren I am laboring alone and need your help. WM. DULING.

TANNER'S CREEK CIRCUIT, IA. CON.—The third quarmeeting is to embrace the 5th Saturday and Sunday of May next. Ministerial aid is most ardently solicited. Mt. Pleasant, Meeting House is the place.

W. W. PAUL.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Legonier	Circuit	2nd	Sunday in	June
Johnstown	Station,	3rd	"	"
Susquehanna	Ct.	4th	"	"
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio District.

Springfield	Circuit,	June	5.
Mad River	Mission,	"	10.
Miami	"	"	12.
Xenia	Circuit,	July	17–18.
Port William,	"	"	24–25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

S. Gee,	O.	D. C. Carson,	O.
J. L. Borton,	O.	A. J. Waren,	Va.
G. Clancy,	Va.	H. Brown, 1 sub.,	N. Y.
A. M'Caine,	S. C.	E. B. Langdon,	O.
A. M'Coy, P. M.,	Pa.	S. Dilley, 2 subs.,	Ill.
E. Y. Reese,	Md	S. Payne, P. M.,	Ia.
I. Banks,	Pa.	D. Henderson,	Pa.
W. Maynard,	O.	Mrs. S. Carnes,	Ill.
J. S. Hudson,	O.	A. Young,	Ia.
C. J. Sears,	O.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
A. J. Waren,	W. Stemple,	9	24	2 00
H. Brown,	I. H. Hogan,	8	34	1 00
"	Himself,	9	31	1 00
D. Henderson,		8	33	2 40
J. S. Hudson,	A. Martin,	7	52	2 00
J. Rockhold,		8	49	1 00

New subscribers this week 3—Discontinuances 3.

Received for Rev. C. Springer.

J. S. Hudson, for A. Martin, $3,00.

Brother J. S. Hudson, your settlement with A. M. is satisfactory. It is not in our power at present, to do what you request. We will, however, soon as practicable.

Br. S. C. Orr, of Waynesburg, Pa., owes us nothing.

Brother T. Foster, your letter of the 19th ultimo came safe to hand. C. SPRINGER.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $6,00,—Wheat, $1,—Corn 30,—Oats 16.

CINCINNATI.—Flour $5,15@$ 5,25,—Wheat 90,—Oats 34@35,—Corn 40@45. Beef Cattle $4,25@$ 5,00 ₱ cwt —*Cincinnati Commercial.*

PITTSBURGH.—Flour $6,20@$6,25,—Wheat 75cts,—Corn 37@45,—Oats 28@30,—Bacon, 7@7¼.—*Commercial. Journal and Gazette.*

PHILADELPHIA.—Flour $7,50@$8,—Wheat $1,75@$1,80,—Corn 1@22. Beeves, demand good, $7,00@$9,00 ₱ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

BALTIMORE.—Flour $8,50,@$9,—Wheat $2@ $,25,—Corn 82½,—Beef Cattle $6,00 to $7,75,—*Methodist Protestant.*

JAMES K. LOGAN,
Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS
No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

A GENERAL ASSORTMENT OF SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

☞PLEASE TO READ THIS.☜
A GOOD CHANCE TO CLEAR FROM $500 $1000 A YEAR.
AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to procure Subscribers to "SEARS' NEW PICTORIAL AND ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAPEST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $500 or $10000 a year. A cash capital of at least $25 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher,
128 NASSAU STREET, NEW YORK.
April 15, 1847—8w.

JACOB THORN,
WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of
NOTIONS AND DRY GOODS,
which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlars, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800	Packs American solid head Pins.
200,000	Drilled Ey'd Needles, Sharps and Betweens.
2000	Doz Spool Thread.
500	Lbs. Patent do.
800	do. Cotton do.
3000	Doz. Side Combs.
600	do. Fine Ivory do.
500	do. Dressing do.
100	do. Woolen Comforters.
100	Brass Clocks.
1500	Prints (Engravings,) high col'd.
100	Doz. Chapman Strops.
5000	Almanacks.
300	Shawls, different patterns.
100	Gross Knting Pins.
4	Bbls. Blacking.
30	Doz. slates.
50	Gt. Gro. Agate Shirt Buttons
500	Coils Bonnet Wire
50	Gross Boot Laces.
500	do. Hooks and Eyes on Cards
100	do. Wood Combs.
200	do. Sherred and G. E. Suspenders.
12	Boxes Fire Crackers
12	Doz. Looking-Glasses.
100	Gross Pearl Shirt Buttons.
6	Bales Brown Muslin.
200	Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order
Zanesville, O. Nov. 7, 1846.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By LORENZO D. JOHNSON. *Second edition, revised and improved.—Boston.*

PRICE—50 CENTS.

In presenting to the public the "*Memoria Technica,*" which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to call the attention of Teachers, School Committees, and others interested in education, the peculiar merits of the work. It has been already introduced into several of our best and most popular schools in Boston and vicinity, and has also received high commendation from many of our most distinguished clergymen and other literary men who have examined it.

Notices of the Press.

'This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during a course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principle upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. Every page of the work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to teachers and all interested in this important subject.'—*N. Y. Teachers' Advocate.*

'The art of improving the memory is surely a very important one, and whoever contributes any thing to further this end, certainly renders an important service to the public. Mr Johnson, we believe, has succeeded in bringing his system of mnemonics into such a practicable form, as will render it an essential aid to all who do not naturally have a great power of memory.'—*Ch. Witness*

'This is a treatise on artificial memory prepared for the use of schools. The subject is a curious one, and worthy of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of the kind ever prepared for the use of schools, and being so arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr. Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private.'—*Tenn. Standard.*

'The author promises to endow his pupils with an infinite faculty of memory. If he can do it without too much trouble on the part of the recipients, he will do a good thing, and as far as we can judge, he seems likely to accomplish it. While his system is much more simple than any we have before examined, it contains a great deal more. Moreover, it makes the thing a matter of practical education, within the reach of all.'—*Chronotype.*

'There are minds of a certain class that are wont to be interested in mnemonics, and we doubt not that such may find valuable assistance in a work of this kind.—*N. E. Puritan.*

'The book, although designed and adapted to the use of schools, is nevertheless worthy the attention of all persons who wish to assist or strengthen memory.'—*N. E. Washingtonian.*

'A very ingenious and useful book, designed to shorten the labor of those studies which require the exercise of the memory, by a system of memorizing.'—*Reading Gazette, Pa.*

We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, sufficient to become convinced that the subject is one of importance.'—*Ch. Watchman.*

The Memoria Technica is now studied in some of our best schools; and the system taught in it appears to be much approved by those who have made trial of it.'—*Evening Traveller.*

The work contains a vast amount of important facts and useful information; which, aside from its value as a system of instruction, render it, as has been justly said by many who have examined it, well worth the price of the work as a mere book of *reference.* Published by
GOULD, KENDALL & LINCOLN,
10—3t 59 Washington St.

☞We expect to have a supply of the above work forwarded to us for sale, in Putnam, at 50 cents per [illegible] when we find there is demand for them.

[ED. W

POETRY.

Written for the Western Recorder.

Death.

Death is not to die. 'tis not a sleep, nor rest,
Nor yet a gift that calms the troubled breast;
'Tis not the end of present joy or pain,—
The change shall be a loss or endless gain.
'Tis not that calm, insensible, inactive still,
In which we're dead to every joy or ill;
Nor there, can motives fail to prompt the mind,
Or mind to act, or acting, fail to find.

Death's but dissolution,—for 'tis not to die
To see the spirit from its covert fly;
Nor when the frame sinks back to native earth,
From which thro' natural laws new life shall burst.
Living, moving, acting, substance is the same;
It may dissolve, but never can be slain.
To-day it may appear in human shape,—
To-morrow, may of other forms partake.

It may be found in every element of earth,—
It shall in every kingdom have new birth,—
It may be past, through all the vast machines of time,
Be found in every substance, age, and clime;
But what of this? the power that bore away
And spread its parcels, (as an Ocean's spray,)
Shall all the melted fragments yet restore,
And rear the fabric, perfect, as before.

Death, in itself, has no appalling fears—
The rogue may tremble as his end he nears,—
'Tis man that arms this formidable foe,
And gives it terors we should never know.
Death to the wise is but a kind relief,—
To fools, a source of an approaching grief,
That brings but night of dismal gloom,
To pave the passage to the tomb.

Could we but learn our business here,
And practice truth with godly fear,—
On Heaven for all our wants depend,
Then death would prove a welcome friend;
A messenger of power and might,
To wing the spirit for its flight
To worlds beyond the tempest's roar,
Where anguish, pain, and death's no more.

Cambridge, Ohio, May 13, 1847. [E. G.

Written for the Western Recorder.

Ode to Simplicity.

Simplicity, thou favorite child
Of heavenly nature, meek and mild,
Sweet guard of playful youth;
Thy modesty is thy defence,
Thy bashful silence eloquence,
Thy eloquence is truth.

Then who could ever injure thee?
Nature's sweet babe, simplicity,
So sweet, so chaste, so mild.
The worst of wretches, who have not
Thy parent nature long forgot,
Could never hurt the child.

May 15th, 1847. [GRATIOT.

[BY REQUEST.]

The following thoughts were found in a book belonging to a lady in Morgantown, Va. From her character and sufferings doubtless they express the feelings of her heart. S. M.

Though fickle fortune has deceived me,
And promised fair, but ill performed;
Of many a joy and hope bereaved me,
I have a heart supports me still;
Whatever ills misfortune brings
Though for a time, I mourn so deeply;
On him above, the king of kings
My hope of blessings rests securely,
My heart by woe is rendered firmer,
And though it now assails my mind,
At Heaven's decree I scorn to murmur,
For God is righteous, just and kind.

Free Discussion.

Written for the Western Recorder.

Slavery vs. the Church.

Br. BASSETT: I see in the last* number of your valuable Recorder, a letter from brother J. Paris of North Carolina, headed, ABOLITION VS. THE CHURCH. Now as this brother from the land of the sunny South, has appeared in your columns as an opponent of the "*folly and fanaticism* of the Abolitionists" in the North, and of course an advocate for continuing in the church, the speculating in the purchase of our Saviour's blood. I as an humble member in the same church with him would beg leave to venture a few thoughts for my brother's consideration.

First, he says that "*God has not declared it (Slavery) to be sin in the revelation of his gospel.*" This God himself positively contradicts. For in summing up "the sins that reached unto heaven," he expressly means the trading in slaves and souls of men as one of the most enormous. But we shall notice the royal law of the ALMIGHTY. The first commandment is "*Thou shall love (or worship the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind.*" But the slaveholder braves the law of Jehovah, seizes the throne of the Almighty, and demands the body, strength and soul of the slave himself. All his labor, his time, his body, his life, with all he has and all he is, says the Master is mine. Hence the slave has nothing to give to God. His heart, his mind, his strength, his soul, all belong to the slaveholder. Although God says "*all souls are mine.*" Yet the slaveholder in the church gives God the lie, and declares that the slave, soul and body is *his*, he therefore robs God of his just right and buys and sells the soul as an article of trade for gain. Yet brother Paris says 'tis right. But Jehovah in the 18th of Revelations has pronounced a curse against those that trade in souls. But God says, thou shalt worship the Lord &c. But slaveholders combined have said by law thou shall not worship the Lord, &c. For if any slaves, &c., shall meet in any schoolhouse, meeting house, &c., after the going down of the sun, or before the rising of the same for the purpose of mental instruction or religious worship, they shall be deemed an unlawful assembly, and any person or persons may disperse them inflicting not more than twenty lashes for each and every offence. Therefore slavery has made it an offence to worship God. Yet brother Paris says this is all right among christians and that the church and ministers of the gospel should let it alone.

The second commandment forbids the *worshipping of God by images* by any other way not appointed by his word. But the slave owner makes himself an idol to the slave so that the slave can have no power to worship God but through this great idol, his master. No power to use God's word, no power to practice God's ordinances, no power to command his children or his household to worship God, but in and through and by the sovereign will of his master. The ancient heathens offered human sacrifices to their Gods but it did not affect the future happiness of the victims, but the slave owner sacrifices both the temporal and eternal happiness, of the slaves, therefore his crime is much worse than that of the heathen. The means by which slave holders sacrifice the eternal interest of the slaves is the keeping them in a state of brutish ignorance so as to be incapable of attaining to salvation in the ordinary way. God may and in many instances does save sinners without reading, yet the tendency of slaveholding is to prevent their salvation, slaves then can worship no God, adore no Saviour, nor obey one command of heaven, but at the pleasure of their master, yet Br. Paris says the abolitionists are all fools for trying to get this bloody and corrupted canker out of the church.

The third commandment is "*Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.*"

This commandment forbids the abuse or unnecessary use of God's name in any way whatever, and lays a positive obligation upon all to use the name of God in a right and solemn manner as in religious worship, religious conversation, or in making oath before a court of justice. But slave holding forbids all this and forces the slave to brake this command of God in all its bearings. But is it not taking the name of God in vain in the strongest sense, for us to call upon him to bless and prosper us as a church while we the members are speculating in the purchase of our Saviour's blood. Trafficking in the souls and bodies of of our brothers and sisters in the church, selling widows and orphans for gain, parting husbands and wives for gold and silver, hoarding the image of God to market with our cattle and swine and after degrading our neighbors below the meanest of the brute creation to plunge them into an ocean of human bondage and agony that has even caused the unfeeling Turk to turn away and weep. I ask is it not worse than in vain to ask Jehovah to bless us in these deeds of hell? No says Br. Paris, this is all right—slavery is a holy institution and ought to be let alone in the church.

The fourth commandment is "*remember the Sabbath day to keep it holy.*"

The profound ignorance in which the slaves are held, occasions a continual breach of the Sabbath day, for none that are ignorant of God's word and economy of grace can keep the Sabbath holy to the Lord. And again the slaves are in many instances forced to labor all the week without being allowed time to prepare their food and raiment for the coming week until the Sabbath day; others are employed in stables, kitchens, or at domestic labor on that holy day and the constant round of visiting practiced among slaveholders on the Sabbath day, keep great numbers of the slaves employed from morning to evening in serving them; so that slavery as practiced even by the church is one continued breach of the Sabbath day. Yet brother Paris says 'tis all right and as an holy institution it ought not to be touched.

"*Honor thy father and thy mother that thy days may be long in the earth.*"

This fifth commandment of high heaven is made a perfect nullity even by the church members themselves, for the relations of father and mother or husband and wife are but slightly known among slaves, and if it is, they are torn assunder at the will and beck of the christian master. Slaveholders therefore destroy the command of God by destroying the revelation of parents and children so that children cannot obey their parents, nor parents rear their children in the nurture and admonition of the Lord. For slavery destroys the marriage contract, separates husbands and wives forever, and drives them and their children into the soul market where the purchase of our dying Saviour's tears and blood is turned into chattels and debased beneath the reptiles on which we tread. Such is the slavery the abolitionists oppose. Yet Br. Paris asks the church to let it alone.

The sixth commandment is, "*Thou shalt not kill.*"

Slavery is founded on violence and robbery both in its origin and continuance, to which if the slave would not submit he would be liable to suffer death. Therefore slavery is founded upon and exists by murder. And should the slaves attempt to free themselves which every candid mind will grant would be morally right, according to slave laws death would be their portion, so that murder is the foundation and support of slavery. Yet were these enslaved in Algiers, Tunis or Tripoli, and should there make an attempt to gain their liberty, their judges here would pronounce it a heroic virtue, while for attempting the same in this christian land, they would put them all to death. There are also more than fifty crimes laid down in the slave code for the commission of which the slave may be lawfully killed, destroying at one fell sweep the great command of Jehovah "*Thou shalt not kill.*" But there can be no murder compared, be it ever so dreadful, to that of slavery. For a common act of murder takes away the life only, but does not effect the soul. But the slaveholder ruins both soul and body both for time and eternity by rendering the slave useless for time and unfit for heaven. Yet brother Paris sneers at the law of Jehovah and abuses like dogs that portion of the church who oppose slavery and murder.

"*Thou shalt not commit adultery*" is the seventh command of Jehovah, and one too that is desecrated and broken by all the dark and bloody laws of southern slavery. Multitudes of slave owners not only impiously violate this command themselves, but they also encourage others to carry on the dreadful practice. For notwithstanding the "*odor and color*" at which brother Paris sneers as though reflecting upon the Almighty for placing them upon the colored race, nearly one 4th of the slaves are illegitimate and adulterated beings. And hundreds of thousands now stand forth as living witnesses of the dark and damning practices of *Amalgamation* and adultery, caused by slavery the sacred institution of the south. The priceless innocence of mothers, wives and daughters, is made subservient to the brutal lusts and fiendish passions of their inhuman masters and owners while the church from under the burning word of God says let it alone, we have no right to legislate upon it. And brother Paris whose ears are perhaps regaled with the groans and cries of human misery, sends forth his voice to the free christians of the north, and declares that slavery with all its laws of adultery, is no sin in the church.

The eighth commandment is "*Thou shalt not steal.*"

But slavery is a direct violation of this high and holy command of Almighty God. For all slaves are stolen property. Their fathers and mothers were stolen from Africa by the slave traders and sold into perpetual bondage; hence all their posterity at the present day are owned by no other right than that founded upon theft and robbery. And Deity has expressly declared that "*he that stealeth a man and selleth him or if he be found in his hand shall surely be put to death.*" And are there not nearly three millions of stolen men, women and children found in the hands of slaveholders in this land of boasted freedom at the present day? They are robbed of their wages—they are robbed of their relatives and friends—they are robbed of their liberty, and they are robbed of their God. Hence slavery is the most downright theft and robbery that ever blanched the cheek of hell. Yet brother Paris says we must say nothing about it or we will disturb the church.

"*Thou shalt not bear false witness against thy neighbor*" is the ninth commandment. This commandment requires the promoting of truth between man and man. But slaveholding prevents the slaves from bearing testimony before any court in their own defence or in the cause of any other person to either clear the innocent or condemn the guilty. Therefore one sixth of this great nation is crushed and debased to a level with the brute creation without the right of a redress for their terrible wrong. Their masters, overseers &c., bear false witness against them, for their rights as human beings, against them for their wages, against them for their virtue and chastity, against them for their liberty, against them for their right to read the bible, and to worship God. And for all this the slave is not allowed to speak nor testify to his or her grievous wrongs. Yet brother Paris says, the church of the living God has no right to say this flagrant violation of Jehovah's law is an evil.

The tenth commandment is "*Thou shalt not covet.*"

Slaveholders not only covet, but they sacrance all their neighbor's interest to themselves, which is a direct violation of the tenth commandment, and of the highest aggravation, and like a sweeping flood they take all property, liberty, privileges both temporal and spiritual, and lastly they take the person both soul and body, and consign him or her to bondage and wretchedness during their natural life. Yet brother Paris seems to think all that oppose slavery, that is all abotitionists are fools, and that the church has no right to say that *Covetousness, Falschood, Theft, Adultery, & Murder*, are evils as combined in the system of slavery. And although the communication of brother Paris was a poor, imbecile production, abusive of a portion of the members of the General Conference, yet we feel for him as a brother, and pray God to convert his soul from error that he may live in heaven. C. JEFFRIES.

Lafayette, Indiana,

*We have had this article on file for several months, simply because we did not feel at liberty to make some slight alterations which we thought needful. ED.

Ecclesiastical.

Written for the Western Recorder.

An Important Question.

Are any of the Protestant denominations of the United States verging towards Catholicism?

MR. EDITOR:—SIR; In attempting an answer to this query, I shall confine myself in this No. 1, to the acts and doings of the most prominent branches of the Methodist family. This is an age of enquiry, and improvement, and whilst liberal principles in the general characterise the doings both of Church and State, great care should be used, that we do not, either by precept, or example, sanction the corruptions of the (falsely so called) mother church; she is the mother of harlots, and under the dominion and control of the man of sin; she practices customs and usages, that are not only anti-scriptural but in their nature and tendency, actually wicked. Amongst those customs and usages we enumerate the power assumed by priests to grant absolultion, the worshiping and adoration of images and relics, and also the invocation of saints, grounded upon no warrant of the word of God. We also disapprove of the Romish doctrine of purgatory, and the five popish sacraments, to wit: confirmation, penance, orders, matrimony, and extreme unction, as also the denying the cup to the laity, with many other things we shall not here enumerate. I have before me the disciplines of the Methodist Episcopal, the Methodist Protestant, the Wesleyans, and having heretofore been of the opinion that each of these branches of the Methodist Church, were protestant in every sense of the word, I turned my attention to the testimony borne in each of the disciplines against the corruptions and errors of popery, I find in the articles of Religion of the Methodist Episcopal Church, and the Methodist Protestant Churches, the plainly, openly, and candidly renounced, all the above stated usages and doctrines of the Catholic Church, and speak of them as things vainly invented, and thus stand out before the world, in bold relief as the champions of the doctrines, for which the Martyrs bled and died, and so far, are entitled to the love and respect of the entire Protestant community. I refer your readers to their articles of Religion, headed "of purgatory," "of the sacraments," "of the Lord's Supper," and "of both kinds." Methodist Episcopal discipline, pages 14 and 15, and Methodist Protestant discipline, pages 84, and 86. So far as these open renunciations are concerned I felt myself perfectly satisfied, that the framers of these articles were truly protestant, it is true these articles were framed by the Protestants in the early ages of the Reformation, and have been taken from the articles of Religion of the Protestant Episcopal Church, but those who adopted them and incorporated them into the their Articles of Faith proved themselves Protestant, equally as much so, as did the original framers.

On turning over the pages of the Wesleyan discipline, I was utterly astonished, to find their Articles of Religion, so reduced and abridged as to omit every sentence, that is found in the other disciplines, condemnatory of the corruptions of the Romish Church, the entire article "of purgatory," is omitted, the entire article of both kinds," two thirds of the article 'of the Sacraments,' or the whole that relates to the 5 popish Sacraments, and so much of the article 'of the Lord's Supper,' as relates to transubstantiation or the real presence, and so much of it, as relates to the spiritual receiving of the Supper of the Lord, are all stricken off the articles that are embodied in the Wesleyan creed. What can this mean? It looks a little toward popery, it seems to shrink at an open and public disavowal of the corruptions of the Church of Rome, and yet at the time of the organization of the Wesleyans, and the forming of their book of discipline, there were greater efforts making for the spread of popery, and popish principles in these United States, than had ever heretofore been made, the tide of Catholic emigration had set in both of priests and people. Austria with her gold, was aiding in the erection of Cathedrals, Churches, Colleges, Convents and Nunneries, the late Pope had pronounced the whole Catholic Church of America, under the care and protection of the Virgin Mary; Bishops had become bold in arguing the infallibility of the Pope and Church, they dared to intermeddle with our great political elections, they interfered with our common school system, and endeavored to impose the reading of Catholic Bibles on the children of Protestant parents, they interfered in the operations of the great Bible Society, and had a large amount of Protestant copies of the Bible committed to the flames, they were sending their priests by hundreds to the great valley of the Mississippi, they were to cross the Rocky Mountains, enter Oregon, go up to California, and to stop nothing short of the shores of the great Pacific, and thus to spread over this Continent, from the beaches of both Oceans, to the frozen regions of the North, even down to the sunny climes of the South, carrying with them all the dogmas of Catholicism, all the corruptions that flow from that fountain of iniquity, all the base principles that kindled up the fires of Smithfield, that made the streets of Paris to flow down with Protestant blood, that has immersed thousands in the dens of the inquisition, that has denied the lamp of life to the common people, and that has placed the Pope in the chair of St. Peter, and declared him infallible. These are only a few of the evils that follow in the march of Catholicism, it is antagonistical to the Government of our Country, it is anti-democratic, it is an absolute sovereignty, erected within the government of these States, to which the priests swear allegiance, and yet with all this, and much more, passing before the eyes of the Protestant world, behold a sect struggling into existence, seceding from a branch of the great Protestant family, forming a book of discipline, and adopting articles of Religion; contrary to any former precedent, she stands palsied, and amidst the growing numbers of Catholics all around her, she seems to say by her temerity and want of action, we hold out to you a flag of truce, and if we cannot bid you God speed, we will adopt nothing at least in our Articles of Religion, that will have a tendency to induce our community to believe, that any of your principles are absurd, erroneous, or heterodox; hence at one dash, they sweep all that relates to the errors of Romanism out of their creed and discipline. It is vain, Mr. Editor—to say, this is the fruits of Christian Charity, we are to be bold to oppose evil; look at the eight woes pronounced by the Saviour upon evil deeds, and evil doers. Protestants and Catholics have no fellowship with each other, so far as these errors are concerned, they are the grand lighting up torches that have martyred thousands, Catholicism is to day what it ever was it is only restrained in this land by the arm of civil power, and the glorious Constitution of our Union; let it once get the ascendency and woe to the Protestant sects, yes even that sect that has cringed at its feet, and failed to give its testimony against the most corrupt system that ever disgraced the world, I say woe to them; for against Protestantism it has waged a war of extermination. On examination of the little thing called the Discipline of the Wesleyan Methodist Connexion of America I find many things to which I object, I object to the elementary principles being there, without proper credit, I object to the rule on the buying or selling of men, women, or children, being palmed upon the world, as one of John and Charles Wesley's rules, the rule may be a good one, but ought not to be incorporated with the rules of the venerable founders of Methodism, let it stand upon its own merits and not call in the name of Wesley to prop it up.—I object to the declaration, that this Wesleyan discipline is believed to be the best extant; is it so because of its borrowed, or ill gotten principles, or is it so because it winks at Catholicism, or is it so because of its close communion, or is it so because of its (so called) Wesleyan rule? Now Sir, it is a discipline, amongst disciplines, and the world will judge of its super excellent qualities. I object to its squinting towards the Catholics. I object to its diminutive and abridged Articles of Religion, I object to it because it has no constitution appended to it, I object to the whole concern, as being an unnecessary secession, all this is submitted very respectfully, to the consideration of the timid, and time serving friends of the Catholic community. PAUL PRY.

Miscellaneous.

From a London Paper.

The Discoveries of 1846.

We apprehend that there can be no doubt that the year 1846 will be memorable to the end of time for the remarkable extensions, or new applications, of human knowledge, which will come before future historians as rendering illustrious its narrow limits. Most evident is it, that we are now living in the days predicted by the Hebrew Prophet—when "*many shall run to and fro, and knowledge shall be increased.*"

1. Foremost among these may be placed the use of ether, inhaled for facilitating surgical operations. Like all other appliances of this kind, it meets with failures, and even with fatal results in a few cases. But for one fatal result and five failures we have five hundred instances of vast benefit, in many of which, beyond all doubt, lives have been saved which would otherwise have been lost. Without describing it as infallible, or in all cases safe or to be relied on, there can be no doubt that this discovery has conferred vast benefits on mankind.

2. The substitution of a new explosive material—the gun-cotton—in place of gunpowder, is another remarkable event. The extent of its utility is not yet ascertained. Whether it will be largely adopted in warfare is still a point on which no decided opinion has been formed. But of its great utility in all blasting and mining operations, not the slightest doubt can exist. It is both cheaper and more powerful than gunpowder; and the absence of smoke gives it a decided advantage. There can remain no question, that in all works of this description, the new agent will rapidly supersede the old one.

3. The third discovery of 1846 is perhaps even of greater importance than either of the former. We allude to the lately patented process for smelting copper by means of electricity. The effect of this change will be quite prodigious. It produces, in less than two days, what the old process required three weeks to effect. And the saving of fuel is so vast, that in Swansea alone the smelters estimate their annual saving in coals at no less than five hundred thousand pounds.—Hence it is clear that the price of copper must be so enormously reduced as to bring it into use for a variety of purposes from which its cost at present excludes it.

The facility and cheapness of the process, too, will enable the ore to be largely smelted on the spot. The Cornish mine proprietors are anxiously expecting the moment when they can bring the ore which lay in the mine yesterday, into a state to be sent to market to-morrow; and this at the very mouth of the mine. In Australia, also, the operation of this discovery will be of the utmost importance. Ten thousand tons of copper ore were sent from Australia to England last year to be smelted at Swansea; and the result was only 1600 tons of copper. But Australia in future will smelt her own copper, by a 36-hours' process; saving all this useless freight of the 3400 tons of refuse; and saving also the cost of the old and expensive process. In a very few years Australia will send to market more copper than is now produced by all the rest of the world. But if our future penny-pieces are to bear any proportion to the reduced cost and value of the metal, they must be made of the size of dinner plates.

A Good Story.

The following excellent story is told of Mr. Sheaf, a grocer in Portsmouth, New Hampshire:

It appears that a man had purchased a quantity of wool from him, which had been weighed and paid for, and Mr. S. had gone to the desk to get change for a note. Happening to turn his head while there, he saw, in a glass that hung so as to reflect the shop, a stout arm reach up and take from the shelf a heavy white oak cheese. Instead of appearing suddenly and rebuking the man for his theft, as another would, thereby losing his custom forever, the crafty old gentleman gave the thief his change, as if nothing had happened, and then under pretence of lifting the bag to his horse for him took hold of it; on doing so, it appeared heavier than he appeared to expect, upon which he exclaimed:

'Why, bless me, I must have reckoned the weight wrong.'

'O, no,' said the other, 'you may be sure you have not, for I counted them with you.'

'Well, well, we don't dispute about the matter—it is easily tried,' said Mr. S., putting the bag into the scale again. 'There!' said he, 'I told you so—I knew I was right—made a mistake of nearly twenty pounds, however, if you don't want the whole, you needn't have it—I'll take a part of it out.'

'No, no,' said the other, staying the hands of Mr. S. on their way to the bag, 'I rather guess I'll take the whole!'

And he did, paying for his rascality by receiving skim milk cheese, or trap rock, at the price of wool.

NEITHER THIS NOR THAT.—A gentleman who had been active in aiding a missionary collection, was met the following day by one of different habits, who chided him with the folly of which he deemed him guilty, in giving to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad, to be spent no one knew how, while there were so many unemployed, starving poor at home.—'I will give £— to the poor of ———, if you will give an equal sum,' said the Christian friend. 'I did not mean that,' replied the objector; 'but,' continued he, 'if you must go from home, why so far? Think of the miserable poor of Ireland.' 'I will give £— to the poor of Ireland, if you will do the same.' 'I do not mean that either,' was the reply. No, it is neither this nor that which this class of objectors exactly mean; but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree imitate.

RELIGION AND POLITICS.—A Christian has no right, any where or under any circumstances, to be any thing else than a Christian. He must ask about a political as well as about any other act, the question, Is it right or wrong? and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reverence to the law of God at a caucus, as any where else. To prefer our own interests or the interests of a party, to that of our country, is treason against that country, and sin against God.—And it matters not whether that treason be perpetrated with ballot or bayonet, at caucus or in the field. And still more, no man can more surely be putting an end to his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "*There* is no shuffling." —*Wayland.*

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[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. ED.]

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Religious Strictures.

Written for the Western Recorder.

Letters to an Eminent Minister.

LETTER IV.

Partial Pastoral Visitation, Etc.

[*Concluded.*]

But let us now, sir, turn our attention more especially to *pastoral visitation.* Pastoral Visitation—and I here use the term in its generally received acceptation—has become, to a remarkable extent, *obsolete*, in the estimation of many professed ministers. There was a time in the history of the church, when it was esteemed one of the great means of a minister's success, and productive of great good will and unanimity of feeling among his flock. And if we look for the great secret of success that now attends the labors of many of our preachers, and the coldness and spiritual dearth that follow in the wake of the administration of others, we shall find the former kind in their disposition, and faithful in pastoral visitation; while the latter are reserved, dignified, and scarcely ever found crossing the threshold of the homes of their members.

And what are the arguments advanced by the latter to sanction their dereliction in this great duty? They will tell you that it is too great a tax on their most precious time—it infringes upon their pulpit duties—requiring six days' labor to prepare for the exercises of the Sabbath day.—They forget, however, that they are called to this work—that it is a duty religiously enjoined upon them. What is a true minister's object, but to *do good?* And if he can do good by pastoral visitation—and he can perform a *great amount of good*—why object to it? why not enter upon it with all his heart? There is too much preaching, *of the kind.* The people *are preached spiritually to death.* Pray more, visit more, and greater good will result. Look at the early pioneers of the cross, especially of Methodism—and they were certainly not behind their modern successors in christian graces and usefulness:—they could prepare for the services of the sanctuary, preaching six or a dozen sermons in a week, occasionally, and yet be frequent in out door labors. But alas! a change has come over the age; and some of our modern ministers and people, have discovered that our fathers were but poorly qualified for the emergencies and wants of their times; and if they should now be called from their repose in the grave to administer in sacred things, they would be found totally unqualified to stand up before this polite, refined, and intelligent generation—loud in their pretensions to nicety—great sticklers for *fine preaching* and systematic discourses—but, alas! wofully deficient in christian graces and sterling piety.

There are, however, (*mirabile dictu*) certain professed ministers who are *deeply* engaged in pastoral visitation. They visit frequently, and stay visit long; not parsimonious or niggardly with *their* time. They are the most laborious and industrious men in this line, their hands generally itching to get hold of the "knocker," or "bell pull," of some *respectable* or *fashionable* dwelling. And now let us call up, for illustration, our quondam minister whom we left on his way to the house of his wealthy member. See with what dignity he ascends the steps; how delicately he touches the "knocker,"—("*knockers,*" however, my dear sir, are as *obsolete* now in the fashionable world, as *pastoral visitation is among the poor!*)—or nervously "pulls the bell!" While waiting for admission, see what graceful lines he traces on the door-step, with his silver-tipped cane—how complacently he takes a survey of his dignified ministerial figure, throws his cloak back on his right shoulder, smooths down his "beautiful dickey" and satin vest, places his right black kid glove in his left hand, ready for a cordial shake; or in polite parlance, a pressure according to the interest felt in the *welfare* of the occupants of the dwelling, and *vice versa.* The door opens and he is ushered in to "splendid apartments" by Dick, the boot black, or Sukey, the waiting maid. This, to you, sir, may be an extravagant picture; but I will assure you, I draw from life, and have the original in my mind's eye.

These are the dwellings that receive such minister's visits, and these the inmates to receive them: the honorable—the rich—the chosen few; while the great mass of their brethren, are left without the visitations of their pastor, their *servant,* who lives upon their generosity, and is clothed by their liberality. Shall I not say it—and yet say it to the shame of my brethren, that the time has unfortunately come, when many Methodist and other ministers visit the homes of the rich merely to banquet on the luxuries of life, and to realize their own temporal ease and comfort; neglecting the humbler abodes and repast of their poorer brethren. At such places their calls are not "like angel's visits—few and far between!" nor the lack of time, nor the importance of pulpit preparation are sufficiently important to prevent an early and frequent call or late attendance. Lack of time, indeed! yes, to visit the abodes of the poor; but time sufficient to pay court to the wealthy and honorable. What a pity, that such ministers forget the lessons of the Great Teacher, and the meek and benevolent example of Him who was pre-eminently the Friend of the Poor! They can deliver formal lessons of charity from the pulpit by *the quantity;* but to carry and *retail it* in the humble abodes of the poor, requires more grace than, it is to be feared, they are in possession of. What does the Apostle James say of such conduct:—"*If ye have respect to persons ye commit sin; and are convinced of the law as transgressors.*"—(James II: 9.) The neglect of, or a partial and exclusive pastoral visitation, has been the cause of many heart burnings and jealous feelings among brethren, placed the church in some of her severest trials, and rent her bosom with many a bitter pang.

In conclusion, sir, I earnestly request you to search your Bible, and turn and read the thirty-fourth chapter of Ezekiel. Happy will be that minister who comes not under any one specification of wrong pleaded against the false shepherds!

I remain, Rev. sir, yours, &c., ANON.

Solitudinarian Cabin, April, 1847.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. X.

Friend Bassett: I had purposed in my mind, to relieve you from any further details, of the suffering of our early settlers by the Indian war, but having recently had a conversation with Mr. Wm. Dana, of Washington county, one of the early inhabitants of the upper Stockade in Belpre, from whom I learned many facts, in regard to the attack on Mr. Armstrong's family, at the head of the Island, called Blanerhassetts, which I have mentioned, and finding I had been in error as to Mr. Armstrong's being killed, and also that I was mistaken as to the place where Ned Henderson died, whom I have mentioned as one of our early spies, and the pioneer in voyages to New Orleans, I have concluded to make this correction and add some additional particulars of these events; and a little new matter.

The season before Henderson made his second, and last trip to New Orleans; the first vessel for sea was built at the point, in Marietta, by a company. The master builder, was Captain Jonathan Devol, and she was called the St. Clair, after the first Governor of the territory. Commodore Abraham Whipple, one of the revolutionary patriots, and as I have said, an early settler, was selected to navigate her. The enterprize was new, and daring, but was characteristic of the enterprize of New England men, and the energy of those who had conducted us through the Revolution; and, had then led the early settlement of this "*far of West*" as it was at that day. Mr. Wm. Dana was one of the crew of that vessel, a brig of about 100 tons. When she reached New Orleans, Henderson took passage on, entered as a hand. The vessel put into the Havanah and the consequence was that most of the crew, and passengers, had the black vomit, or yellow fever, before she reached Philadelphia the port of her destination. And, Henderson was very active in taking care of the sick, and navigating the vessel. He only I believe remained well until they reached the quarantine ground below Philadelphia. There he was taken sick much as the rest had been. There had been one death on board during the passage, and Henderson had assisted in making an inventory of his effects; amongst which was a paper of medicine, which they took to be salts; when Henderson become sick, he requested Dana to get this for him, which he took; when he had taken it Mr. D. offered him some water to rinse his mouth, which he refused saying I have taken something that tastes sweet, and if I do not get rid of it soon, it will kill me. He then ran on deck and swallowed a large quantity of fat from the vessel they had boiled their meat in. This as he intended vomited him; still his disease increased;—he was sent to the hospital at the quarantine ground, and died the next day: whether of the disease, or in consequence of the medicine, Mr. D. thinks doubtful: thus fell one of our best men. (I have before mentioned New York as the place of his death.)

Mr. Dana was well acquainted with Mr. Armstrong, who had lived in Belpre before he built the mill on the Virginia side of the Island opposite the Stockade; and was one of the party who went over to the house, about sunrise, after the attack. Captain Haver of this place has heard one of Mr. Armstrongs sons, who was taken prisoner, relate the circumstances. From these I gather the following:

The *river hill,* rose almost from the bank, where the cabin was built. Turkeys were plenty, and Mr. A. had frequently killed them on the hill. As day began to dawn, he heared turkeys, as he supposed on the hill. In order to secure a shot before they left the roost, he went out. He had a dog with him: either from the dog, or some other circumstance, he became alarmed, and retreated to the house and barring the door; the Indians pursued, and endeavored to get it open, but failing on the first attempt, they took a rail to effect their purpose; while they were endeavoring to gain entrance, Mr. A. snaped his gun, in an attempt to shoot, but it did not go off: he then ascended to the loft, & removed some of the roof, and escaped through it, on the backside, while the Indians were breaking down the door. The alarm was given to the Stockade in upper Belpre, and a party went over. They found Mr. A. and the two eldest sons who had been in the mill. Mrs. Armstrong they found dead on the outside of the cabin, she appeared as if she had attempted to escape from the roof, as her husband had; she was a heavy woman, and had probably broken her leg in the fall, as it was found to be broken. Two children were dead, and a little girl still alive, but insensible, though when disturbed she would say "what's that?" Mrs. A. and two children were scalped; one child about two years of age was not. Two sons that were in the cabin were taken prisoners, and carried to their towns, where they remained until the close of the war, when their elder brothers brought them from the Indian country. The sons still live in or near Columbus.

Soon after the war, a family of Indians came past the residence of our fellow citizen, Levi Chapman, then living on Duck Creek, amongst whom was a man and his wife. They went to Marietta, where the husband one day, was in a drinking frolic with a man by the name of Scott. Scott was what we termed a back-woods-man, that is one raised on the frontier, where they had been familiar with Indian warfare; and loving a frolic would drink with any body. In the evening Scott and the Indian walked out. In the morning the Indian was missing, and Scott was lame and had his foot bound up: nothing could be heard of the Indian for some days, when his body was found in the middle of the Ohio, below the point of the Island, with a wound in the head as from a tommahawk, and a rope in which it appeared a stone had been put to sink the body. Scott was arrested and tried for the murder, but was acquitted. He afterwards confessed to some persons that he did kill the Indian;. and related the circumstances. It seems that the Indian in retaliation for some taunts of Scott, stated that he had at a certain place, killed and scalped a white man, and mimicked the contortions of his victims face while he was scalping him &c. Scott said he recognized in the relation of the Indian the circumstances of the killing of his father (or some near relative) and from that moment determined to kill him. In the evening he asked the Indian to walk with him:—they went up a street not much frequented, divirging a little from the river; while the Indian was walking before, Scott said to him "I am going to kill you." "Kill me!" said the Indian as he suddenly turned upon Scott and drew his knife; Scott struck him with his tommahawk and as the Indian fell forward with his knife in a striking posture it entered the foot of Scott. Surprised at the effects of his own blow, Scott knew not what to do, but finally carried him to the canoe and having attached a stone to the body paddled out into the river and hove the body in. The woman seemed inconsolable when she returned past the houses on Duck Creek. The women of that settlement tried to console her but her husband "was not," and she refused to be comforted. War has slain its thousands, of the primitive inhabitants of our State, but whiskey its ten thousands. Much as the passions of our people have been excited by the barbarous method of warfare practiced by the savage, do we not owe them much, in the way of reparation of the wrongs they have suffered at the hand of our countrymen.

Mr. Editor, I would here take leave of you, and your readers, upon this subject, thanking you for the patience with which you have borne with the prolixity of these numbers, but like some others, I still desire *another word.* I have heard so much *romance* in regard to one who came to Marietta soon after the close of the war, and the events with which he was connected subsequently, that I feel a desire to make one or possibly two communications in regard to Harman Blane rhassett, and *the Burr excitement,* if you will give me room at some future day. HORACE NYE.

Putnam, May 27, 1847.

The Telegraph.—The American Messenger relates the following of the inventor of the Telegraph: "He had occasion to leave the city to attend a meeting of the Directors of the Western line, at Utica, at a time when he was anxiously expecting intelligence from a daughter, who had sailed for a foreign port. At Albany no despatch was received. At Utica, with a heart burdened with anxiety, he went to the office of the Telegraph, communicated with New York, and received the almost instantaneous reply that the 'Cayuga had arrived at ——, in twelve days, all well.' He handed the despatch to the Board, with the remark, that, 'If his invention had been instrumental of affording relief but to one anxious father's heart, similarly circumstanced, it would be a sufficient reward for all his thought and toil in perfecting his Telegraph.'"

How to choose a Wife.—"A place for every thing, and every thing in its place," said the patriarch to his daughter. "Select a wife, my son, who will never step over a broomstick." The son was obedient to the lesson. "Now," said he pleasantly, on a gay May day, to one of his companions, "I appoint that broomstick to choose me a wife. The young lady who will not step over it shall have the offer of my hand." They passed from the splendid saloon to the grove; some stumbled over the broomstick, and others jumped it. At length a young lady stooped, and put it in its place. The promise was fulfilled.—She became the wife of an educated and wealthy young man, and he the husband of a prudent, industrious and lovely wife. He brought a fortune to her, and she knew how to save one. It was not easy to decide which was under the greatest obligations. Both were rich, and each enriched the other.

A train lately passed over the Albany Railroad, of 122 cars, covering a length of nearly three-quarters of a mile.

THE ANNIVERSARIES.

[The Anniversaries of the principal Benevolent Societies were recently held in New York. The proceedings occupy a large space in the columns of some eastern Journals. We take the following condensed statement from the *Sabbath Recorder,* a Seventh Day Baptist paper published in New York. Ed. W. R.]

The American Seaman's Friend Society held its 19th Anniversary at the Tabernacle on Monday evening, at which the Annual Report was read, and several speeches were made. The receipts of the society during the year were $17,515, while the disbursements were $17,908, not including local expenditures, nor a legacy lately received of $2,400. The Sailor's Home, under the care of this Society, has accommodated 4,319 sailor boarders within the year, and 18,256 within the last five years.

The Foreign Evangelical Society held a public meeting on Tuesday evening. The object of this Society is to disseminate the Gospel, according to the tenets of the Reformed Protestant churches, throughout the world. To advance this object, preachers and colporteurs are employed in different countries, particularly the Catholic countries of Europe. Dr. Baird, the Corresponding Secretary of the Society, has journeyed some 18,000 miles in his recent tour through Europe, for the purpose of learning the actual condition and wants of Protestantism, and the best way to promote its vitality.

The American and Foreign Anti-Slavery Society held its Anniversary Meeting in the Tabernacle on Tuesday afternoon. Arthur Tappan presided, and Lewis Tappan read the Annual Report. The receipts of the past year have amounted to $12,535, and the expenditures to $8,127. In consequence of the ill health of the Corresponding Secretary, Rev. A. A. Phelps, it has been found impossible to carry out all the plans devised at the last annual meeting. Mr. Phelps has recently returned from a visit to the West Indies, but in feeble health. The war with Mexico was spoken of in the Report with abhorrence, and a strong belief was expressed in conclusion, that the day is hastening when this country will be free to all. Remarks to appropriate resolutions were made by S. P. Andrews, Esq., of Boston, Rev. H. H. Garnett, of Troy, Rev. Joshua Leavitt, Rev. W. W. Patton, and Rev. S. R. Ward.

A Public Breakfast of this Society was attended on Wednesday morning in the large room under the Tabernacle. About five hundred persons, many of them people of color, were present. After disposing of the creature comforts, speeches were made by Messrs. Colver, Leavitt, Snodgrass, Davis, and Houston.

The American Female Moral Reform Society held its Annual Meeting on Tuesday evening. This Society has been in existence thirteen years; has several hundred auxiliaries; a periodical, averaging in issue of 11,000 or 12,000 semi-monthly; has published 10,000 volumes of the "Walks of Usefulness," and more than a million pages of Tracts. It has now in contemplation the erection of a "House of Industry and Home for the Friendless," whose design shall be to furnish a temporary home and employment for destitute and deserving women, till they can be provided for respectably and safely; also for friendless, homeless children, till places can be procured for them by adoption or otherwise. One hundred and eight life-members have been added to the Society during the year, making in all 806.

The American Home Missionary Society's 21st Anniversary was held on Wednesday evening. The Annual Report states that owing to severe pecuniary embarrassment during a large portion of the year, the Executive Committee have been hindered from undertaking most of the enlargement that was proposed a year ago. They have however appointed thirty-two new missionaries in the Western States. The receipts have been $116,170. The Society has had in its service, the past year, 972 ministers of the Gospel, in 26 different States and Territories, including two who are about to proceed to Oregon. The number of congregations supplied, in whole or in part, is 1,470. A change having been made in the time of closing the missionary year, the returns for this year cover only eleven months. In this period, the missionaries have performed an aggregate of 713 years' labor.

The American Tract Society held its 22d Anniversary at the Tabernacle on Wednesday morning, at which the various reports were read, and several addresses delivered. The result of the past year's labors may be summed up as follows:—

New publications 48, in five languages, making the whole number 1,252, of which 212 are volumes. In foreign lands 98 new publications have been sanctioned; making a total of 2169, including 172 volumes. The circulation has been greater, by nearly 30,000,000 of pages, than during the previous year; amonting to 515,975 volumes, 5,841,580 publications, or 153,575,624 pages. Total in 22 years, 3,375,624 volumes, 39,693,713 publications, 1,823,272,025. The gratuitous distribution by foreign missionaries, and chaplains to the army and navy, seamen and boatmen, Sunday schools, literary and humane institutions, home missionaries, colporteurs, etc. in 1,234 distinct grants, amounts to 31,096,748 pages. Issued to life-members and directors, 4,828,460 pages. Total, 35,926,208; in value nearly $24,000. The American Messenger has had an average monthly circulation of 60,000. The receipts for 11½ months, to April 1, exceed those of any previous year by $6,214, amounting to $160,131—of which for publications, $92,360, in donations, $67,770. The sum of $20,742 is due for paper previous to September 18. The Society's house has been rebuilt, for greater security, economy, and efficiency, by a loan secured on the premises, without drawing any thing from the charitable contributions.

The American Bible Society held its 31st Anniversary at the Tabernacle on Thursday morning. The Treasurer's Report stated that the receipts for the year had been $205,058, being $7,760 more than the previous year. The Managers' Report stated, that during the year 110 Auxiliary Societies had been recognized in nineteen different States and Territories: 649 persons had been made Life Members and Life Directors; and 671,500 Bibles and Testaments, in English, German, and French, had been printed, most of which had been circulated. Ten thousand dollars had been appropriated to aid in the circulation of a new version of the Scriptures about to be issued in China, and about the same sum to aid in publishing the Hebrew-Spanish, Hebrew-German, and modern American Scriptures in the Levant. $18,000 had been appropriated to assist in publishing Bibles at foreign missionary stations.

The American Temperance Union held its Anniversary on Thursday evening. The report gave a brief account of the World's Temperance Convention, and alluded to the progress of the temperance cause in this country. There is no liquor sold on any of the railroads running out of Boston, and one of the roads has resolved not to carry any intoxicating liquors. Among seamen, and in the army and navy, abstinence has increased. In Sweden and Germany, great progress has been made, and in the former kingdom 500 distilleries have been closed. In India, there is much prosperous temperance action. The report acknowledges donations of $1,522. After the reading of the report, addresses were delivered by Mr. Scudder, Rev. Mr. Todd, Rev. Mr. Ludlow, and Dr. Hewitt.

The American Society for Meliorating the Condition of the Jews held an anniversary meeting on Thursday evening. The Treasurer's Report showed that the receipts had been $6690, while the expenses had been about the same. This Society does not design to organize distinct churches of converted Jews, but leaves the convert free to unite with that religious society which may have been instrumental in his conversion, or where his inclinations may lead him. Six of this class have been brought under the influence of the Gospel the past year, and received into the communion of the church.

The American Board of Commissioners for Foreign Missions celebrated their anniversary on Friday morning. The Report stated that more than 500 persons were connected with the mission operations of this Board. Their number has been considerably increased within the year, and twenty new missionaries are ready to go forth before next winter. But the receipts have fallen off. The expenses of the Board are about three hundred thousand dollars a year, and the hope to raise that sum during the year to come. The missions are generally in a prosperous condition, particularly among the Nestorians, in the Sandwich Islands, and in China.

American and Foreign Sabbath Union.—A sermon was preached before this Society on Sunday evening, by Pres. Hopkins of Williams College. His text was Isaiah 58: 13, 14. The design of the sermon was "to show, on Scripture grounds, the religious *and moral* duty of keeping holy the Sabbath; that the prosperity or adversity of the Jews was much connected with pure Sabbath-keeping; that the command of God to keep the Sabbath is still in force, and that its observance is essential to the preservation of our free institutions, the danger to which is not from without, but from corruptions within, working under the forms of liberty."

The Evangelical Alliance.—This body held another meeting on Tuesday last week. The subject of slavery was brought up soon after the opening of the meeting. But after debating it most of the forenoon, they passed a vote the effect of which was to secure an indefinite postponement of all farther action. In the afternoon they succeeded in electing officers, and made Hon. Chief Justice Hornblower, President. They also determined that Romans 15: 7 should be adopted as the motto of the Alliance—"Wherefore receive ye one another, as Christ also received us, for the glory of God." On a motion to publish the names of Members of the Conference, Dr. Cox said his only objection was, that there were so few of them. He was ashamed of such a paucity, and was sorry to see that there was so little Christian feeling. There were many eminent clergymen in New York and Brooklyn who stood aloof, and exhibited no interest in the Alliance. Without determining to publish, the Alliance adjourned to meet next year. The New York Tribune, in closing a report of the meeting, says: "We must not omit to add, that during the whole of the appointment of officers, and the subsequent proceedings, a good degree of hilarity prevailed in the Conference, and several first rate clerical jokes were perpetrated with perfect success."

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

Madura.

Under date of September 29th, Mr. Muzzy wrote as follows: "A delegate from a new village is now before me, pleading for Christian instruction. He says that the people of his village are willing to sign the usual paper in order to put themselves under our care. Four villages are now on the point of coming to us."

This mission has addressed a letter to the Prudential Committee, dated October 27th, setting forth the claims of the wide and promising field in which the Providence of God has placed them. "Including Poothacortta in this district," they say "there are upwards of 1,500,000 inhabitants; a number greater by 77,449 than is contained in Massachusetts, Rhode Island, New Hampshire and Vermont." "Nor does this include the many large towns and the abundant population just without our southern and northern borders, which will, in all probability, be reached only by laborers from this mission." "There seems to be a tacit understanding that the Madura district is committed to the care of the American Board; so that it appears to be quite certain that if it does not supply these thousands and hundreds of thousands with the bread of life, they must suffer the fearful consequences of not being supplied." After presenting these general considerations, and saying that this whole region is accessible and whitening for an abundant harvest, the letter contains a particular description of thirty-four places, which ought to be occupied with the least possible delay. But where are the men? The increase of missionary feeling in some of our theological seminaries is very animating; still the wants of the different missions are far from being adequately supplied. And it is with sentiments of the deepest sorrow that the Committee are obliged to say, that their efforts to procure a physician for Madura have thus far proved unavailing. The lives of our brethren and sisters are put in jeopardy; and some, there is reason to fear, have already fallen, in consequence of this lack of medical skill.

Mr. Muzzy wrote again, November 4, "The people in most of the congregations already under our care are evidently making progress in the knowledge of God; and some are wishing to be admitted to the church. We hope soon to be able to gratify this desire."

Letters from Messrs. Cherry and Muzzy, dated December 4, announce the death of Mrs. Muzzy, on the day previous. She has suffered much from ill health during the ten years of her missionary life; but God has nevertheless enabled her to do something in his service. At the time of her death there was unusual attention to the subject of religion in the boarding school under her care; and some, it is hoped, have recently passed from death unto life. So greatly did the natives mourn her loss, that many went from Tirupoovanum and Tirumungalum to Madura to see her remains. The funeral was attended by six or eight hundred persons.

Canton.—A letter has been received from this mission, dated September 1, from which it appears that our brethren are carrying forward their operations much as heretofore. The whole number of patients admitted to the hospital since it was opened, eleven years ago, is 22,626; of whom 2,084 were received during the first eight months of 1846. About 8,400 volumes of Chinese books, chiefly portions of the New Testament, have been distributed from the hospital.—Divine service in Chinese has been regularly held at this place, except for a few weeks during the annual repairs, the congregations varying from fifteen to one hundred. Leang Afa has rendered almost constant assistance to Messrs. Bridgman and Parker, in sustaining this service.

Messrs. Johnson and Peet arrived at Whampoa from Bangkok on the 30th of October, and took up their temporary abode in Canton on the 2d of November. Mr. Johnson has since gone to Fu-Chau-Fu, for the purpose of ascertaining its advantages as a missionary residence. There is no Protestant missionary in that city.

Mr. Bridgeman writes, November 23, "In regard to the members of my Bible class who have desired baptism and wished to be formed into a church, I am anxious to have their desires fulfilled, as soon as the mission shall give its consent. They have all been constant in their attendance, except the oldest. For attempting to lease to me a site of ground on which to build, he has been held in duress by one of the Chinese magistrates for the last ten days."

Choctaws.—A letter from M. C. C. Copeland, dated at Norwalk, February 3, describes the improvement made by the Choctaws, since he went to reside among them, as great. "It is perceptible," he says, "in every thing; and in nothing more than in the interest that is manifested in schools. Great efforts are made by the leading men to establish schools, and a strong desire is manifested by the people to avail themselves of the benefits of the schools. The applicants for admission to the boarding schools would fill twice as many." Five persons were admitted to the church at Wheelock at the communion immediately preceding the date of this letter.

Sioux.—Mr. Wriggs writes from Lac Qui Parle, December 29, stating that the attendance on his Dakota service had been "somewhat encouraging." The school at that station had also been "pretty well attended." At the date of his letter, however, most of the Indians were absent in pursuit of buffaloes.

Doct. Williamson makes the following statements, under date of February 2, respecting the Indians at Kapoja, his new station: "Last autumn the chief and a number of his young men went to their agent and touched a writing, promising to abstain entirely from intoxicating drinks for seven moons; and he and several others have thus far strictly kept their pledge. I think he is disposed to favor our operations, from the belief that it will increase his own importance, and improve the temporal condition of his people. The others who ask for schools, are probably influenced in the same way, and while we pray that they may be affected by better motives, we must be thankful if even through ambition or avarice a door is opened for preaching the gospel among them. The chief thinks that each of the seven villages which receive annuities, will soon ask for teachers. Our school has averaged, for the last six days, fifteen scholars, the whole number who have attended being twenty-three. Most of them are making good progress."

New York Indians.—Within the last few weeks there has been unusual attention to the preaching of the gospel at both the Cattaraugus stations. Several have been admitted to the church, and others are candidates for the same privilege.

From the Colonization Herald.

Liberia.

Extent.—Liberia extends from Digby at the mouth of the Poor River, on the north-west, to Cavally River on the south-east, between 4 deg. 20 min, and 6 deg. 40 min. north latitude, and 7. deg. 30 min. and 11 deg. west long. from Greenwich.

The length of coast between Digby and the Cavally River is about three hundred miles. Inwards, the territory of Liberia extends from 20 to 30 miles. The right of possession and jurisdiction over the greater part of this line has been purchased by the American and the Maryland Colonization Societies.

Population.—The inhabitants of Liberia, emigrants from the United States and their children, number three thousand two hundred; of whom, seven hundred occupy the Maryland Colony at Cape Palmas.

To these, may be added, about five hundred natives, civilized and admitted to the privileges of the polls and the rights of citizenship in general.

The natives, residing on land owned by the colony, and directly amenable to its laws, are estimated at from 10,000 to 15,000.

The population of the allied tribes in the interior, who are bound by treaty to abstain from the slave trade and some other barbarous practices, is not known: it has been estimated at from 60,000 to 120,000.

Towns and Settlements.*—Monrovia on the south side of Cape Mesurado, near the north-western boundary of Liberia, is the Capitol and chief place of trade. Population 1000.

The other ports, not counting those in the Maryland Colony, are, Marshall on the Junk River, Edina on the St. John's River, Bassa Cove, and Greenville on the Sinoe River.

The more inland towns and their adjoining settlements are Caldwell, New Georgia, Millsburg, and Bexley.

Productions of the Soil.—Coffee, sugar cane, rice, cotton, indigo, Indian corn, potatoes, yams, cassada, bananas, arrow root and groundnuts may be produced in any quantity. Fruits are various and abundant. These are all grown in Liberia.

Exports.—The chief exports are camwood, palm oil and ivory, to the amount of $123,690 in two years, ending Sept. 1843, according to official returns. These are brought from the interior.

Imports.—The imports for the two years, as above, amounted to $157,830.

Rerigious Aspect.—Churches 23: Communicants, 15000; of whom 500 are natives and recaptured Africans.

Education.—Schools, 16; Scholars, 560; of whom, are native Africans.

*The statistics of the Maryland Colony at Cape Palmas, are not given in the following statement.

Religious Intelligence.

OHIO DISTRICT.

Wilmington, Ohio, May 24, 1847.

Bro. Bassett: I have just returned from our Quarterly Meeting for Port William Circuit, held at Paintersville, in the adjoining county, and being a lay member, and quite a poor and barren one at that, I am not as well qualified to speak of the prosperity of Zion in general, and of our branch of Christ's church in particular, as it is perhaps my privilege and duty to be. Permit me however, to say, that the cause is steadily and permanently on the advance on Port William Circuit, and that the meeting at Paintersville, although not characterized by any unusual excitement while I remained, was what you *Old Methodists* would call a "good meeting." Christians seemed melted down and assimilated together in love, and I do think that the faithful, laborious and well directed efforts of Brother Rose must be blessed. I received the last number of the Recorder very opportunely on Friday evening, containing the letter of our good old father Jonathan Flood: at the close of the Quarterly Conference I read that part of the old pioneer's letter which detailed his destitution on the morning after his house and goods were burned, which with the gratitude and thankfulness to God for sparing the lives of his family, expressed in the same paragraph brought tears from our eyes, and without remark one brother after another laid on the table, in quite a small Quarterly Conference, Eleven Dollars, for his relief. Brother Rose will forward. Such acts of duty, do me more good, than twenty arguments upon ten resolutions, embracing all the abstract principles, of all popular moral reforms of the day. The tree is known by its fruit.

Yours, truly,
ALANSON JONES.

Paintersville, Ohio, May 24, 1847.

Bro. Bassett: I will just say that our circuit is in a healthy condition, though we are rather cold in religion. The resolutions of our friends seem as good as they ever did; but we have had no large revivals this year; yet we are encouraged by occasional accessions to almost all our classes. We have dedicated one meeting house since conference, and another is under way.

Brother White was with us at two protracted meetings, and labored successfully. Our friends were much edified under his ministry. Our prayer is that he may be restored to permanent health again.

Our Conference Missionary Father McGuire, has had one meeting on the circuit.

Our third Quarterly meeting has just closed.—This was a precious meeting. We had an unusually large and solemn communion—a very spiritual lovefeast on Monday morning, and all things passed off well. Brother Warrington was with us and rendered acceptable service.

We are still praying for a greater revival.—May God answer our prayers.

Yours, &c.,
REUBEN ROSE, Sup't.

P. S.—The 33d number of the Western Recorder under date of the 20th, reached Wilmington the night before our meeting began. Our good Brother Jones brought the paper directly to Quarterly Conference, and after the other business was over, read a part of Brother Flood's letter which told of his destitute condition. He laid down the paper and said, Brethren, shall we see one of our old pioneers in distress and not assist him? No speech was called for. It was *Brother Flood in need.* Over ten dollars was paid in immediately. I have taken up some private collections; I think I can raise fifteen dollars to send by the next mail. Brother Flood has our warmest sympathy.—May God grant that his last days may yet be prosperous. R. R.

Mt. Blanchard Circuit, May 25, 1847.

Bro. Bassett: I improve a few leisure moments to inform the church and all whom it may concern, of what the Lord is doing for us on this circuit. We held our third Quarterly meeting on Eagle Creek, commencing on the 1st inst. We had Brother Borton in attendance, who labored faithfully with us, and a Brother Parke whom we made a preacher on the occasion. You may think that we are doing first rate business here in the woods, but we trust that God had commenced the work, and we are co-workers with him. We sanctioned it; but what was better than all, the Lord was with us, and fed the church with the hidden manna of his love. Glory to God! There were some four or five who professed that God for Christ's sake had pardoned their sins, and three united with us in church fellowship. May the Lord bless, and keep them faithful until death, in short the people thought that we had a very good meeting for these days of declension.

Our Presidential meeting commenced on the 15th instant, at Mt. Blanchard, and continued five days. Our President was with us, who labored to the satisfaction of the community generally. Yes, Brother Young handled the sword of the spirit pointed with truth, with a masterly hand, which appeared to have the desired effect. Twelve joined the church, and fifteen or more professed justifying grace. Blessed be God for it. What is something singular in this little revival is, that twelve ladies should join the church at one meeting and all single except one. However it has been said that women rule the world. Whether this is, or not the case, we will not now pretend to say. But one thing we hope, that those dear sisters with all others will so conduct themselves that by their good works, and holy conversation, they will influence and stimulate the other sex to embark in so great and glorious a cause, as that of saving their immortal souls and obtaining crowns of glory at God's right hand.—O, that the blood stained banner of our Redeemer was more fully unfurled to the breeze, that we might see thousands flocking to his standard, before it is eternally too late.

ALDEN BESSE, Sup't.

Too Late.

Some men are always too late, and therefore, accomplish through life nothing worth naming. If they promise to meet you at such an hour; they are never present till thirty minutes after.—No matter how important the business is either to yourself or to him, he is just as tardy. If he takes a passage in a steamboat, he arrives just as the boat has left the wharf, and the car has started a few moments before he arrives. His dinner has been waiting for him so long that the cook is out of patience, and half the time is obliged to set the table again. This course, the character we have described always pursues. He is never in season—at church, at a place of business; at his meals or in his bed. Persons of such habits we cannot but despise. Much rather would we have a man too early to see us, and always ready—even if he should carry out his principle to the extent of the good deacon, who in following to the tomb the remains of a husband and father, hinted to the bereaved widow, that, at a proper time, he should be happy to marry her. The deacon was just in season; for scarcely had the relatives and friends retired to the house, before the parson made the same proposition to the widow. "You are too late," said she, "the deacon spoke to me at the grave." Scores have lost opportunities of making fortunes; receiving favors, and obtaining husbands and wives, by being a few minutes too late. Always speak in season and be ready at the appointed hour. We would not give a fig for a man who is not punctual to his engagements, and who never makes up his mind to a certain course till the time is lost. Those who back; hesitate and tremble—who are never on hand for a journey, a trade, a sweetheart, or any thing else, poor sloths, and are ill calculated to get a living in this stirring world.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JUNE 3, 1847.

General Assembly.—The session of the General Assembly of the Presbyterian Church, (New School) adjourned from 1846, commenced in the second Presbyterian Church, Cincinnati, on Thursday, May 20. We have the proceedings in the Watchman of the Valley. An interesting preparatory prayer meeting was held on Thursday morning, conducted by Rev. Dr. Cox, the Moderator for last year, who also called the Assembly to order. Fifty members were found to be present on the first day.

A question soon arose as to the constitutionality of an adjourned session. Dr. Cox stated he had obtained the opinion of Chancellor Kent, that "an adjourned meeting had power to do all things which it had in the beginning, as well if months intervened, as if hours." A committee was appointed on the constitutionality of the adjourned session.

On Friday, a communication was read from the Trustees of the second Church, deprecating the use of tobacco by the members, as it would much injure the building. The Moderator enforced attention to the matter. A majority of the Committee reported in favor of the constitutionality of the session. Most of the speakers were in favor of undertaking no new business, but only to dispose of what had been left unfinished. A report was presented of Committee of Correspondence with Committee of the Cumberland Pres. church, on the subject of a union between the two bodies. After some discussion the report was recommitted, to be reported to next Gen. Assembly.

On Saturday, an interlocutory meeting was held, respecting Home Missions, in which all evangelical professors of religion were permitted to participate.

On Monday, 23d, the subject of Home Missions was again discussed. The condition and wants of the West were presented, and a number of members recommended the introduction of a system of itinerancy. It was determined that the next session of the Assembly be held at Philadelphia. In the afternoon, an interesting report of a committee was submitted on the subject of Home Missions. It recommends already formed congregations to strive as much as possible to enlarge their bounds; and that in selecting young men to educate, Germans should be chosen for supplying German people. It recommends that each Presbytery survey its own territories, and call on the Home Missionary Society for one or two Missionaries, to go about to build up new churches. Considerable discussion was had upon the subject of itinerancy, and the report was adopted. A committee was appointed to prepare and present a more extended plan at next General Assembly. Rev. T. A. Mills, of Cincinnati, is Chairman.

On Tuesday an interlocutory meeting was held respecting the Evangelical Alliance, in which Drs. Cox and Beecher were principal speakers.

We have not seen the proceedings of Wednesday, but learn that the Assembly adjourned at noon on that day.

The General Assembly of the Presbyterian Church, (Old School,) has been for some time in session at Richmond, Va. We have seen little of the proceedings as yet, but learn by the Baltimore Sun, that the case of Mr. M'Queen, who rightfully or wrongfully married his deceased wife's sister, was again under discussion in the Assembly. Some difficulty it is said also occurred on the reception and reading of letters from Scotch and Irish churches, having reference to the abolition of slavery. We are told however that this was at length amicably and happily disposed of.

Since the above was in type, we have seen in the Presbyterian of the West, an account of the organization of the Assembly. It is stated that there were 153 members present at the commencement. Dr. J. H. Thornwell, of South Carolina, was elected Moderator.

Cumberland Presbyterian Church.—The General Assembly of this denomination convened at Lebanon, Ohio, on the 18th ult. A correspondent of the Watchman of the Valley states that about 90 members were in attendance. Rev. Mr. Hunter, of Kentucky, was chosen Moderator. The same writer gives, by authority, the following statistics of the C. P. Church: 17 Synods, 68 Presbyteries, 800 congregations, over 100,000 communicants, 650 ministers, 200 licentiates, 5 religious newspapers, 15 institutions of learning.—This denomination is zealous in the cause of Missions, Sabbath Schools, and other benevolent operations, and as might be expected, their general condition is prosperous.

The New York Conference, of the Methodist Episcopal Church, lately held in the city of New York, appointed thirteen delegates to attend the General Conference at Pittsburgh, in May, 1848. Some action was taken in reference to the case of J. N. Maffit. Rev. Mr. Green, of the Centenary Church in Brooklyn, was censured and suspended for one year, as "guilty of maladminstration and imprudence," for admitting and recognizing Mr. Maffit as a minister, whilst under censure.

Since the above was in type, we see it stated in the Baltimore Sun that the members of the Centenary Church, have organized independently, and given Rev. J. C. Green, their former pastor, a call, which he has accepted. So then it seems, that the Maffit affair has produced one schism.

Same Man.—Referring lately to the appointment of O. M. Mitchel, by the Governor, to be Adjutant General of Ohio Militia, entertaining some doubts, we enquired of the Editor of the Cincinnati Commercial whether it could be *Professer* Mitchel, Director of the Cincinnati Observatory, who had received the appointment. For we were surprised that a man should be taken from so important a point in the field of science, to a place in the military field. To our enquiry, the Editor of the Commercial responds in the words following:

"He is not "anybody else," but has simply dropped a civil for a military title, without losing his civil manners and habits. Gen. Mitchell is a graduate of West Point, and eminently qualified for the post to which he has been appointed."

☞ The Cincinnati Commercial announces the death of Robert Gilbreath, an old citizen of Clermont county, Ohio, for 33 years past residing near the town of Neville. By honest industry he had acquired wealth, and gave much for charitable purposes. He was a native of Scotland, a Christian and a philanthropist, esteemed by all, and died in his 69th year.

The Annual Convention of the Protestant Episcopal Church, commenced its session at St. Paul's Church, Baltimore, on Wednesday, 26th ult. Bishop Whitingham presides.

Speedy Travelling.—The Presbyterian General Assembly at Cincinnati, adjourned at noon on Wednesday of last week. At 2 o'clock, same day, Rev. Mr. Kingsbury of this place, who was in attendance, left the city for home. He reached Springfield by the railway at a little after sunsetting—spent two hours there. He then took stage for Zanesville—reached Columbus latter part of the night, and was there detained about four hours. Starting again on Thursday morning he reached home at about 3, P. M., same day. The distance from Cincinnati to Springfield by railroad is 84 miles, and from Springfield to Zanesville by the National Road is 97 miles, in all 181 miles. The time spent on the way was 25 hours. Deducting however, 6 hours for stoppages, the journey was performed in 19 hours. We know that this would not seem remarkable speed, to those who are accustomed to travelling over continuous rail road routes at the East. But it is better speed than has ever heretofore been effected between this place and the Queen City. And yet, the trip will be performed in considerably less time, when arrangements now in prospective shall have been accomplished. Success to internal improvements.

Liberality.—The Baltimore Sun states that the Irish Relief Committee of New York received a letter from *Messrs Corcoran and Riggs*, Washington City, dated May 23d, enclosing the sum of *five thousand dollars*, to be appropriated for purchasing food "for distribution, in the way to effect the greatest good to the greatest number of the suffering poor." It is always a blessed thing when the rich, have an understanding of their stewardship. Such are not likely to lack in this life, nor that which is to come.

Refreshing Showers.—Our place and the surrounding country have been lately visited with fine showers of rain, imparting vigor and thrift to vegetation, and cheer to the hearts of the cultivators of the soil.

The War.—All are anxiously inquisitive to know, what is the prospect of peace. We would that we could solve this question, but conflicting reports are doubtful and unsatisfactory. It seems that a large proportion of the troops both under General Scott and General Taylor, are now homeward bound, by the expiration of their term of service. On this account, General Scott will not proceed to the city of Mexico, until he is reenforced. Santa Anna is professedly determined to continue the war to the last gasp. He sent a letter to Congress from Orizaba, stating that he now has 7000 men, that the number is rapidly increasing, and that all are burning to encounter the Americans again. The Baltimore Sun has received intelligence that several northern States of the Mexican confederacy threaten separation; also that C. M. Clay, Borland, Gaines, and Rogers, have their liberty in the city of Mexico, and are now respectfully treated.

The Baltimore Sun thinks that the last news from Mexico, will in a great measure put an end to the hopes that were previously entertained of a speedy peace.

Smoke Consumed!—The Pittsburgh Gazette gives an account of a patent in England, for preventing the Smoke of Furnaces. It is successfully used at Manchester, England. Persons there have been fined at court, *for not consuming the smoke*, of their steam engine furnaces. We are not yet favored with a discription of the apparatus, which must be a wonderful contrivance, but are assured that the means are not costly for effecting an almost entire combustion of smoke, thus preventing a great nuisance in the vicinity of furnaces. and especially in manufacturing cities. The contrivance also effects a great saving of fuel. Mr. Charles Wye Williams, is the inventer and author of the patent. The account is taken from the London Mechanic's Magazine.

The editor of the Pittsburgh Gazette adds:

We think no citizen of Pittsburgh will deny the force of an article like the above, nor its application at this time and place. Old Vulcan has his Penetralia just here at the head waters of the Ohio, and night and day from the mouths of a hundred caverns he vomits forth fire and smoke, smoke and fire, dust and ashes, ashes and dust, until one breathes an atmosphere more like what one may fancy Beelzebub's kitchen to be, than the pure air of heaven. We intend to persevere in "the Smoke Preventive," until the people adopt it, if for no other reason, for the sake of getting rid of our own importunities, along with the smoke nuisance. All who are for a clear and healthy atmosphere, come over and help us.

Cist's Weekly (Cincnnati) Advertiser.—We are pleased to acknowledge the receipt of this interesting paper since the commencement of the new series, and have already made its contents tributary to our own colums, for the entertainment of our readers. We inform the publisher that his paper for May 17, is the last we have received, and we are anxious to have the succeeding numbers regularly if he please.

Union Case.—We referred a few weeks ago, to the approaches made towards a union between the New School Presbyterian and Cumberland Presbyterian Churches. The Christian Patriot, a Cumberland Presbyterian paper, published at Princeton, Ky., to which we have heretofore made respectful reference, copies our statement, and after paying a friendly compliment to the Western Recorder, thus continues:

The Subject of the proposed Union between the two Churches, spoken of in the extract, is perhaps not entirely understood by any paper which has noticed it; and we have seen several notices similar to the one above.—The Committee of conference, appointed by the General Assembly of the Cumberland Presbyterian Church, we believe, are not authorised to propose Union, i. e. amalgamation; but to confer with a similar Committee of *any* other Evangelical denomination, on the subject of a closer intimacy, and a more friendly correspondence. What powers have been delegated to the Committee, on the part of our New School brethren, we have not learned.

We may add, that our own feelings and views, on the subject of the general Union of the Great Family of Heaven, have long since been made public. Those who regard slavery as 'a moral and political evil' (and who does?) would do well, however, to be far more temperate, and far less stringent in their measures of reform, than most of them are.

New Albany, Ind.

Some ten or more years since, we lived in New Albany, Ind. The place is retired, being in the shade of Louisville, surrounded by "knobs" and the poorest land in the Union. But New Albany is a place of more importance than is generally known. Its wealth consists in its workshops and stores—its boat building and boat finishing.—There have been a great number of steamers sent out of that little place, and of the very largest class. New Albany, according to the Daily Bulletin, contains the following population: 1181 families, containing 2,921 males and 3,065 females,—total, 5,986. Of this number 185 are widows, 513 Germans, 65 Irish. 67 French, and 263 colored persons. The reason there are so many *widows* is, that the families of great many river-men, captains, clerks, pilots engineers, &c., reside there, and the business being a hazardous one, each year women are bereaved of their lords. There always were and always will be a great variety of widows in New Albany—beautiful widows, too, for few places can boast of prettier ladies than that.—*Cincinnati Commercial.*

[They do say that friend Curtiss, of the Commercial, is a good looking old bachelor. No wonder he loves to compliment the ladies. We reckon also, he has lots of subscribers at New Albany. Ed. W. R.]

☞ The Western Christian Journal gives the proceedings of the meeting of the American Baptist Union, lately held at Cincinnati. We will try and give an abstract next week.

CORRESPONDENCE.

Written for the Western Recorder.

Is it Right? Read and See.

Mr. Bassett: Vill you let a duch man write a littel in your baber? an vot me write is like dis: Me see in your baber dat de beobles of Ohio are not satisfy mit de beobles of de Sout, because da hold de niger in bondedge. Vell, me say dat is very ronge, to sell de boore black man, an whip him like you would a horse or a bull. O, mine Got, have mercy on de boore black mence, an convert de master an make a human being of him, dat he may feele for suffring humanity. But shall we do ronge because de Sout do ronge? Me say no, for my Savior say to de beobles, vat is dat to de? follow dou me. Now, me dink he meanes for us to do rite; an if de Sout will not, de Lort will guge dem. Vell, do *we* rite? is de question. Let us see. (First;) As in reffrence to dem,—is it right to call dem horse deves, an raskels, an blood-houns of hell? Mr. Bassett, me aske you one question: If you wish to convert a mance, would you make him mat? First, you say *no.* Vell, den, let us do as de wise man say: Soft words turn away strife. An agane: Would you send a tory to ketch a tory? Me say no. Vat, do I meene dat de beobles of Ohio are tory? Some are, so far in dat da condemn de Sout, da are gilty. An vat do de Good Book say? If dou breachist to a nudder, dou shalt not steele, dost dou steele? If we, den, in Ohio, breach to dem not to bress de poor or de hireling in his wages, in de name of mine Got, will we? Let us see here, O, you inhapitance of Ohio, rise an trim your lamps, examan your conduct toward de boor, an de hierling. As to de boor, have you give your bread to de hungrey? have you paid your hireling his wages? O, mine Got, I am afrate you are gilty. Vat! gilty, an yet cry wo, wo, to de slave-holders? Is dis rite? But are da gilty? Vi, me can almost heare de lementation of de boor, an also de voice of dem dat reepe down your fields, going up to mine Got. Yes, do not rich mence opress you, an draw you before de gugement seat? Yes; de rich in Ohio have all de land, an de money, an de wheet, an de corn, an bork. Darefore, de boor have to vork for vat da pleace to give dem; an dat is not half anuff,—an yet da cry, wo, wo, to de Sout. Is dis rite? Ven Ohio say da must not opress, dost dou opress? I am afrate da ar gilty. Mr. Bassett, is de church cleare of dis sin? Do da cry wo, wo, to de Sout? Yes. O, mine Got, help dem to bull de beem out of dare eye first.—Vat! da cry opresser? Gest as vell mite de devil cry to a fallen Spirit, unholy! Vat! *dem* gilty? Yes. Look at de gurnnals of de quarterly an de anual Conference. Dare you see da send up for breachers,—an vat da pay dem. Shall I tell de story? I have not bin stuard so long, and dos not know. Some breachers git twenty-five dollar a yeare to suport dem and family; some git fifty, some a littel more, an some less, when da promises dem two hundred dollar, or more. Is it dese beobles dat cry wo, wo—de devil git de slave holders? Yes; an see de breacher riding in winter, mid ole hat, cote, an ole boots, dat de toses stick out, an de wife no close fit to ware to meeting, an must stay home, an get to heven de bes way she can; an nothing to eat but bread, an sometime not dat, midout da beg from sombody out of de church. Some time ago de Weslen breacher vas left midout eneding to eate, an we no da never done crying wo to de Sout. I have seene breachers riding in de middle of winter mid a summer cote on, an ven de breacher stoped, de first ding from his bredren was somthing about de boor niger, but could not see de frozen body of de breacher beneat de ole hat, cote, pants an boots, an say noting about his wife an family! Vi, Mr. Bassett, me dink de eyes of de beobles ar changing an aks quare. Da see better way to Kanetuckey or Georgy dan da do at home. O, vat a long sited beobles ar de Ohians. Vi da need no telicope. O, vat do de Good Book say? Do we have dis world's goods, an see our broder have need? and we shut up our bowels of compassion from him, an give him noting, how dwell de love of Got in him? O, maby da have an excuse because dare eyes ar like telicopes, an see so far into oder mence bisness, da can't see at home. O, Lort, make dem littel more short-sited, dat da may see de boor at home, and pay dare onest debts. O, mine Got, vat woould not a man do to a niger dat would cheete a breacher out his pay, an let him an his family suffer? Now, me hope we of Ohio will say but liuel ill we can have our minuts come out from Conference, saying, all is rite; we feede de boor, bay de breachers vat we have agreede. Mr. Bassett, don't slite me because I am duch. If I cannot speak or rite so plane as oders, I am not asleep.

GERMAN CROSSWAY, *a Duch Man.*

May the 12, 1847.

Written for the Western Recorder.

Cove Spring Sunday School, }
Ross county, O., May 9, 1847. }

To Brother Shadford Easton, of Cincinnati:

The packages you sent were this day received, free of charge. They were presented to the School in the name of the donor, with suitable remarks. They gladdened the hearts of three score and ten enquiring girls and boys, who are in constant attendance on Sunday morning to receive instruction. They unanimously join in the following resolutions:

Resolved, That the hearty thanks of the School be tendered to Mr. Shadford Easton, for the gift of a package of Sunday School Documents, to us presented this day by our Secretary.

Resolved, That the Editor of the Western Recorder be requested to publish the above in his excellent paper.

We add no more, only that we should like to see many others stimulated to like acts of liberality and zeal for Sabbath Schools.

By request of C. S.—S. S.

D. C. CARSON, *Secretary.*

Written for the Western Recorder.

Can River Men be Religious?

A carpenter on a certain steam boat on the Ohio river, a few weeks ago, while busy at his work, amid a dense crowd of deck passengers, was accosted thus by one of them, who is a professor of religion at home, (i. e. the passenger is a professor at home.) Viz: I wonder you do not get mad and scatter the *crowd* from your way. To which the carpenter instantly replied, "The wrath of man worketh not the righteousness of God." The passenger was struck dumb, and by his looks, acknowledged that even a boatman might be religious. Oh, may religion obtain much more abundantly on our rivers.. This is the prayer of

P. S. Vive La Western Recorder. [G. S. W.

[We approve the sentiments of the above article, and are especially much obliged for the *Postscript.* Ed. W. R.]

NEWS OF THE WEEK.

The following statistics extracted from the report of the Patent Office exhibit the stupendous resources of our country:

Wheat, oats, rye, Indian Corn, potatoes, hay and tobacco are raised in every State and Territory in the Union. Barley raised in all except Louisiana. Buckwheat raised in all except Louisiana and Florida. New England, New York, New Jersey, Pennsylvania, Michigan, Ohio and Wisconsin do not raise cotton. The States that do not raise cotton, together with Maryland, Delaware and Indiana, do not raise rice. Every State and Territory except Iowa does raise silk. New York raises the most barley, viz:—1,802,232 bushels. New York raises the most potatoes, viz:—24,907,554 bushels. New York raises the most hay, viz:—4,595,936 tons. Ohio raises the most wheat, viz:—10,786,705 bushels. Pennsylvania raises the most rye, viz:—8,429,226 bushels. Tennessee raises the most corn, viz:—67,738,347 bushels. Virginia raises the most flax and hemp, viz:—31,726 lbs. Kentucky raises the most tobacco, viz:—72,322,543 lbs.—Georgia raises the most cotton, viz:—148,175,129 lbs. South Carolina raises the most rice, viz:—66,892,307 lbs.

Sudden Death.—The last Lynchburg, Va., papers announce the sudden death, in that place, of Captain Ammon Hancock, one of its oldest and most respected citizens. He was found dead early in the morning of the 18th ult., before the front of his residence, within the enclosure of his yard, with his knees on the ground and his head resting on a railing near the front gate.

Drowned.—On Saturday, at Baltimore, Mr. John Trenchard, of the firm of Geo. G. Trenchard & Son, of Church Hill, Queen Anna's Co. Md., had left the city in the sloop Millington, belonging to the firm. The sloop had all sail set, but when she got below Fort McHenry, the wind proved too strong, and in attempting to shorten sail, Mr. Trenchard was caught in a portion of the rigging, thrown overboard and drowned.—Every effort was made which was possible to rescue him, but without success.

Fatal Accident.—On Friday last, Mr. John Bull, in the employ of Mr. H. Lewis, of Broome, N. Y., went to the woods, about a mile distant, to procure brush to repair a dam. It appears that after having cut and loaded the brush, on his way home the wagon turned over, caught him under the load causing his death, in which situation he was found about 10 o'clock in the evening. Mr. Bull was a single man, about 26 years of age, and was from N. Jersey.

Singular Accident.—Mr. Josse Loyd, residing in Belmont county, was killed on the 22d inst., by being thrown from his horse. He was driving an unruly cow, and in running his horse before her for the purpose of stopping her, she, in some manner, tripped the horse and hurled it and the rider to the ground, the horse falling on the breast of Mr. Loyd and killing him instantly.—*Zanesville Courier.*

Mr. Polk has pardoned the Slave Trader, Flowry, convicted in Boston. This is the second case of like pardon, and there seems to be no proper excuse for it.—*Pittsburgh Gazette.*

From the New York Sun.

Ocean Steamers.

No movement of modern times has resulted in such a complete revolution of business and thought as the application of steam as a motive power.—The *regime* of the last century and generation has been entirely metamorphosed under its influence. Opening up speedier and more accessible paths to enterprise, it has given force and velocity to the efforts of mankind. Of all forms of its application, the scheme of Ocean navigation is the grandest. The civilization of the world, the intercourse of nations, the communication of men's thoughts rapidly from one to the other over the earth, have always been abridged and set back by the barrier of uncertain winds and tides, making the ocean a line of terror between continents. Steam has completely dissipated both the distance and danger of the ocean, and by its almost electric transmission of travel and commerce, introduced men of differing climes, languages and creeds upon a more easy and familiar footing. Though our own Fulton was the first to propel a keel through the water by steam, accomplishing the proudest triumph of his age, one that should decree him monuments upon every ocean and river highland, *we* have not been the first to navigate the ocean by steam. Our Saxon brothers of England took the lead, proved the success of the experiment, and now we are beginning to enter upon it heart and hand, and the result, to him who can penetrate the future for a quarter of a century will be grand beyond all the dreams of Fulton or Bell. On the first of June, the Washington, the first of a dozen or more Government Mail Steamers yet to be constructed, and a magnificent vessel too, leaves this port for Cowes, Southampton and Bremen, opening a direct channel to the Continent, in place of the over England route of the Boston and Halifax lines. Who can measure the beneficent influences to spring from this immediate contact with middle Europe, with its gigantic commerce ready at our hands. What new emigration, travel and trade are to cluster to our shores, courted by the better facilities offered by the ocean steamers?—The bright German rivers, teeming with thousands of craft have long invited us, and now we are coming to plough them with our steam keels, to mingle with their burghers and peasants, and gather a rich harvest from the interchange of commerce and thought. The philanthropist must rejoice at every new accession to the ocean steam corps. They are so many witnesses that nations are drawing closer together, that old rude asperities are breaking down, and a more generous active business, and intercourse between men, and a higher civilization for society are being everywhere disseminated.

The Harvest in Ireland.

The Liverpool Times of May 4th, says,—"The weather has of late undergone a favorable change. Vegetation is making rapid progress. The accounts of the wheat and oat crops are highly encouraging; and even in regard to potatoes very favorable accounts are received. The smaller class of farmers, who have suffered so terribly by the destructive failure of last year, are plucking up courage to try their favorite root once more. The early spring sowing of potatoes had been confined at first to the large farmers and gentry, who could afford to make experiments; but within the last week the small farmers are also venturing. The Newry Telegraph says —"The planting of potatoes is quite general in this part of the country, several of the more extensive farmers having large breadths of land laid down for that purpose. The early planted are exhibiting the most gratifying promise of a large and abundant crop, the young plants coming up strong and vigorous, as in the most favorable seasons." The accounts from other districts are similar. Whether for good or evil, there will be a extensive potato culture this year. Probably the amount sown will be about the fourth part of the crop of ordinary years.—*Bicknell's Reporter.*

Strawberries were in market this morning, at 25 cents per basket. We also undersood from a market women that her green Peas are large enough for use, and that she should bring in a bushel on Monday. We mention these little matters for the benefit of those who can afford to buy; Editors and Printers decline dealing at fancy prices.—*Zanesville Courier.*

A fire occurred in Frederickstown Pa., on Sunday morning last, about 2 o'clock. Six dwelling Houses, one steam Grist Mill and two Stores were destroyed. Amount of loss not known.

A noble donation.—Mr. S. C. Blair has handed Mr. Allen $447 in money and nine barrels of flour, which, at present prices will amount to over *Five Hundred Dollars* from Messrs. Shoenberger's workmen, and all for Irish relief.—*Pitts. Gazette.*

Take Warning.—Two little girls in Philadelphia, on Tuesday engaged in a trial of skill, at jumping the rope, one of them continued it so long, that she became flushed in the face, fell down, and expired.

Emigrants at Boston.—The brig Mary, of Halifax, lately arrived at Boston, with 50 steerage passengers, in such destitute condition that the authorities would not permit them to land, unless the captain would give bonds that they should not come upon the city as a burthen.—This the captain could not do, nor was he able to compel the passengers to remain on board. In this dilemma, Captain Sturgis visited the brig with a revenue cutter, organized a strict watch on board, and induced the captain to clear his vessel for Halifax. This he did, but the passengers refused to go, and seized upon Capt. Sturgis, who was obliged to call all hands to his assistance, and deal out blows, before the mutiny was quelled. He then put the brig under weigh and guarded her down the harbor.—*N. Y. Sun.*

Mr. Pakenham left Washington on Friday last. After visiting Canada, he will proceed to Halifax, and there embark for Liverpool in the steamer which is to leave Boston on the 1st of July.—Mr. Pakenham bears with him the kindest wishes of the American public. In the high station which he has occupied for more than three years, his conduct has been such as to secure universal approbation. J. F. Crampton, Esq., remains at Washington as Charge d'Affairs during Mr. Pakenham's absence.

Melancholy Loss of Life.—A gentleman informs us that a sail boat with five boys in it, was capsized yesterday morning, and all on board were drowned. They went down to see the Jamestown come up.—*Boston Post.*

Two Daughters of Rev. James Weatherby, of Holly Springs, Miss., were riding in a buggy with their father, a few days since, when the horses took fright, and ran off—killing one, and cruelly mangling the other. The father was also injured.

Drowned.—Joseph Blanchard, watchman on the steamer Robert Morris, accidentally fell overboard yesterday evening below Jefferson Barracks and was drowned. Every effort was made by the officers and crew of the boat to save him, but without success. He was a young man—a native of Pittsburgh.—*St. Louis Era.*

Sabbath Work.

The following facts are commended to the consideration of all *patriotic* war-and-glory clergymen, who are nothing loth, at the proclamation of Gov ernors, to preach thanksgiving sermons over the triumphs of the American arms in Mexico.—*National Era.*

"The battle of Palo Alto was fought on *Sunday*, the 8th day of May.

"The American army arrived and took position in front of Monterey on *Sunday*, the 20th day of September—the battle commenced the next morning.

"The battle of Del Norte New Mexico, was fought on *Sunday*, the 24th day of Jan.

"The battle of Buena Vista commenced on *Sunday*, the 21st day of Feb.

"The surrender of the city and castle of Vera Cruz was made to General Scott on *Sunday*, the 27th day of Feb.

"The battle of Sacramento, Chihuahua, was fought on *Sunday*, the 28th day of March.

"The battle of Cerro Gordo commenced on *Sunday*, the 17th day of April.

The Passengers of the Tweed.—A surviver of the wreck of the Tweed, giving in the London Times a thrilling account of the horrors of that scene of disaster and death, speaking of the passengers just previous to the awful calamity, says: "All were in the *best spirits*, expecting to see something of the American attempt on the strong castle of San Juan d'Ulua." There is something very saddening in the reflection, that at the very time when these men and women were hoping to witness from the security of their deck the horrible exhibition of battle and bloodshed, the destruction of the dwellings and of the lives of their fellow men—amusing themselves with watching the varying incidents of battle, and following the red track of the shell until it exploded on some hearthstone, mangling women and children, gray age and helpless infancy—they were themselves struggling in the black waters, and under the sky of night, amidst the broken remnants of their noble vessel. In that awful hour, if the thought of their exulting anticipation of looking upon the misery and suffering of others found a place in their minds, must it not have added a new pang to the bitter agony?

J. G. W.

[*National Era.*

Poor, Starving Ireland.—The London correspondent of the New England Puritan, says that in despite of all that can be done by private and public efforts (and the latter are on a scale which involves an enormous expenditure) there can be little doubt that *a million of people* will be swept off the soil of Ireland, by famine and fever, before next harvest! Reader, have you and I done all that we could to avert such a calamity? Have we done to them what we would have them do to us in a reverse of circumstances?—*Cincinnati Protestant.*

German Emigration.—In various parts of Germany the emigration fever has gathered strength lately, and it has become a serious question how to facilitate the transport and settlement of the emigrants. On the 3d ult., a meeting was held at Darmstadt, for the purpose of instituting a national society for the assistance of German emigration and colonization;" among the countries mentioned as suitable for emigrants, were Algeria, Corrientes in South America, but, more immediately, North America, especially the states of Illinois, Indiana and Iowa.

New York and Cincinnati.—*New Buildings in this City.*—The city inspector has ascertained that 1910 buildings were erected in the city of New York in 1846. The number erected in 1845 was 1980; but this includes all those in the First Ward rendered necessary by the fire of that year. But for this, the number in 1846 would have exceeded that of 1845.—*Jour. Com.*

It appears by this statement that for the accommodation of the increase of New York population during the last year, 1910 buildings have been erected. During the same period; 1375 houses were put up here. Take into consideration the difference of population in the two places, our progress in building is nearly four fold that of the next city of the Atlantic coast.—*Cist's Cin. Ad.*

Dreadful Distress in Switzerland.—A physician writing from Schull, in the Canton of the Grisons, on the 28th February says: "The parish of Schulls is one vast charnel house. A frightful mortality reigns here. Each day from forty to forty-five dead bodies are interred. There is scarce an humble dwelling in the Canton, into which fever, dysentery or death have not entered. Graves cannot be prepared in sufficient numbers, and the bodies are so hastily interred, that dogs, scraping off the dirt, draw them out and feed on their flesh. The feebleness of the inhabitants prevented them from digging deeper.—The master of a public school, who had a year ago a hundred and forty scholars, now has not one. Half are dead, the rest incapable of raising provisions themselves. The master, to support his family, is working on the road.—*Jour. Com.*

Sandwich Islands.—Five barrels of brandy, smuggled into Honolulu, were seized by the police of police, confiscated and emptied into the street in front of the custom house. The penalty for the offence, as prescribed by law, was confiscation of the vessel and a fine of $1000 each, on all who were concerned in the contraband.—But this was the first offence of the kind, the authorities let off the delinquents with a fine of $100, which was promptly paid into the treasury of the government.

Melancholy.—A poor woman went to the office of the township trustees on Wednesday for assistance. She had a sick child in her arms,—a child that had been, for a long time, a victim to a lingering disease. Having no attendance at home, and the necessity of assistance being urgent, she was compelled to take the sick infant with her. *It died in her arms at the door of the office.*—*Cin.*

Death of Judge Daniels.—The Hon David Daniels, of Woonsocket, was found dead in his bed on Monday morning. A post mortem examination showed the cause of his death to have been an ossification of the heart.

Judge Daniels was a highly respectable and intelligent gentleman, and his loss will be severely felt and deeply lamented in the section of the state in which he resided.—*Providence Journal.*

Wholesale Poisoning.—About the 1st May, a whole wedding party was poisoned in Shelby county, Texas. Out of sixty persons poisoned, about ten or twelve have died, and the lives of fifteen or eighteen or twenty others were despaired of. The nefarious act is supposed to have been committed at the instance of a disappointed suitor of the bride, who was present at the wedding.

Suicide.—A man named Hutchinson threw himself into the Great Miami river, yesterday morning, from the Hamilton and Rossville bridge, and was drowned. No known cause assigned for the act. He was wealthy—owning two large farms near West Liberty, Butler county.—*Cin.*

A Railroad Convention, composed of delegates from Indiana, Illinois, and Ohio, was held at Indianapolis on the 12th instant. Gov. Bebb, one of the delegates from Ohio, presided over the deliberations of the Convention, and stated its objects in a brief but felicitous speech. The ostensible object of the Convention appears to have been to favor the project of a railway communication between the city of St. Louis, on the Mississippi river, and Cincinnati, on the Ohio, thro' the States of Illinois, Indiana, and Ohio, with the ultimate view of a continuous railway communication with the Eastern Atlantic cities. Resolutions were adopted favoring this project, and urging the importance of immediate action upon the subject in the several States interested in its construction.—*Urbana Gazette.*

Samuel Newell, Esq., formerly and old and respectable citizen of Logan co., O., died at his residence in Wappalo co., Iowa, on the 11th ult., in the 67th year of his age. Mr. N. was several times elected to the Legislature of Ohio, from the district in which he resided, and always sustained the character of an honest, intelligent and enterprising man. Peace to his ashes.—*Urbana Gazette.*

Human Nature.—*Noble Boy.*—One of the Committee appointed to collect subscriptions for the relief of Ireland, informs us of a noble act of generosity. Joseph Klemm, a boy 5 years old, son of O. Klemm, Esq. of this city, on hearing his mother read one of the distressing and heart rending accounts from that unhappy country, immediately exclaimed, "Mother, give me my money box, and I will carry my money to Mr.———, to be sent to feed and clothe the little boys in Ireland." The noble boy delivered the whole of his little fund, one hundred and three cents, and when thanked for his liberality, and told how much good the money he gave might do, the sparkling eye showed the workings of a generous heart. Such acts deserve to be noticed and commended.—*Cleveland Herald.*

I was by, when this anecdote was read, in the presence of a little boy of six years of age. His flushed check and lively eye attested his sympathy. "Pa," said he, "I will give what is in my money box, too, for the little boys in Ireland, *if you will put it in the papers.*"—*Cist's Cin. Adver.*

Early in 1848 there will be sixteen steamships regularly plying between New York and Europe, by which means a weekly communication will be kept up with England, France, and other countries in the Old world, *independently* of the Boston line of Cunard steamers.—*Pittsburgh Com. Journal.*

One can frequently see on our wharf, now a days, boxes parcels placed side by side, marked "Relief Contributions for Ireland and Scotland," and piles of cannon balls, ammunition, guns, cartridges, &c., "for Mexico." Consistent, that!—*Pittsburgh Commercial Journal.*

Bad News for the Poor.—The master bakers, at a meeting, have determined to raise the price of their bread, selling the loaves at 5 and 10, instead of 3 and 6 cents each. How strange are the laws of trade! Here we are absolutely overwhelmed by the excessive yield of our harvest fields, and yet our prices are higher than they have been for years, for the articles produced. It is a proof, if any were needed, that after all the whole race of mankind have the same general interests. While the inhabitants of the old world are suffering for want, we cannot, although our fields are fruitful, escape participation to some extent in their evils.

Expenses, &c.—The Washington correspondent of the New York Herald estimates the total loss of the United States, from the commencement of the war with Mexico up to this time, at 3,010 killed and wounded, and 2,500 died from the climate. The Mexican loss is set down at 10,000. The United States have lost two vessels of war, equivalent to $2,000,000. The aggregate expenses, up to this date, he places at $50,000,000. These are the losses. The gain, so far, have been confined to newspaper publishers, who have made a considerable amount of pocket money by their extras.—*National Era.*

A New Mission.—It is said that the merchants of Vienna, apprehensive of a long continuance or repetition of the dearth, have resolved to send a mission of agriculturists and other practical men to this country and China, to ascertain what edibles there o. here can be introduced to advantage in the fields of Europe.

Emigration to Oregon.—The tide of emigration is setting strong for Oregon. Letters speak of the city of St. Louis being crowded with emigrants on their way. From present appearances, says one letter, I should not be surprised if five hundred wagons crossed the Mississippi at St. Joseph's. Large numbers are also crossing at Iowa Point. —*National Era.*

A very severe hail storm passed through Morgan township, Scioto co., on the 17th instant.—Two young men at work in a corn-field, took shelter under a tree, which was struck by lightning, one of whom was killed and the other badly injured. In some places the hail was two or three feet deep in the gutters.

How it Works.—It is curious to note the workings of charity, economically. A farmer has 1,000 bushels of corn meal, at 75 cents. A demand for the suffering poor of Ireland is made upon the country, and he munificently donates 100 bushels, a tenth of all he has. The deed is noticed in the papers. But the demand has carried up the price of corn meal to $1, a rise of 25 cents; one-half of which may be fairly set down to the vast amounts given to Ireland. Whereupon, he sells his 900 bushels for $900, just $250 more than he would have sold his 1,000 for. Deduct the amount of his donation, 100 bushels, at 75 cents, equal to $75, and he has been a gainer by the whole transactions to the tune of $175! Who has paid his charity, and rewarded him, too, for an act which cost him nothing! The people who have purchased his grain for food. But, no matter at what expense, let us rejoice that Ireland is fed.—*National Era.*

The Skeptic.—"If we are to live after death, why don't we have some certain knowledge of it?" said a skeptic to a clergyman.

"Why don't you have some knowledge of the world before you come into it?" was the caustic reply.

More Banks.—Three more new banks, under the Banking Law of Ohio, are about to go into operation at Eaton, Elyria, and Tiffin.

An Emigrant Family.—A family of emigrants, of the name of Dolan, consisting of a man, his wife, and five children, started from England a few months ago for this country.—When the voyage had been almost completed, two of the children died and were thrown overboard: they were soon followed by two more of the children; the mother then sickened and died, and just as the ship—the James H. Shepard—was coming into this port, the father died. One poor orphan only of this once numerous family, reached the shores of this country.—*Boston Traveller.*

Lamentable Accident and Death.—Information was received in Philadelphia on Tuesday, by a letter addressed to James Young, of the city police, of a most melancholy casualty on the Philadelphia, Wilmington and Baltimore railroad, resulting in the death of a gentleman, who, at the time of his discovery, was not known, but who has since been recognized as Robert Scott, of the firm of R. Scott & Co., shoe dealers. The body was found on the railroad, a short distance from Perryville, Cecil county, Maryland, at an early hour on Tuesday morning, in a most frightful and horrid condition, the face being nearly ground off, and the body otherwise shockingly mutilated. Along the road, for about a mile, money and papers were strewed, supposed to be, and no doubt were, the property of the deceased, from which it is presumed that the unfortunate deceased was dragged the whole of that distance by the train, suffering the agonies of a thousand deaths before life had become extinct. A clue to his place of residence was furnished by his name and that of the boot maker being written in one of his boots, which was found upon the road. Mr. Scott left Philadelphia on Monday night, in the train of cars for Baltimore with the design of visiting Washington city, and from all the circumstances thus far known, his friends have no doubt that the fatal and heart-rending details as given above have befallen him. The accident, it appears, resulted from the unfortunate deceased falling from the platform of the car, upon which it is safe to infer he had been standing.—*Baltimore Sun.*

Miss Beecher, the daughter of the venerable Dr. Beecher, is untiring in her efforts to promote education at the West. She is in a few days to meet at Albany, twenty-six young ladies from New England, who are to go out with her as teachers, after having spent a season at the State Normal School. Her plan is to transfer a large number of educated young ladies to the west, and there employ them as teachers.—*N. Y. Sun.*

A Shaker Case of interest has lately been tried at Cleveland, O. It was a suit brought for wages for 13 years service, by a seceder from the brotherhood, a lady who had joined them when a child. The case was ably argued on both sides. The jury concluded inasmuch as the plaintiff voluntarily joined the society, knowing its rules and regulations, (which are that all proceeds of labor by any of the fraternity go into a common fund, not to be withdrawn,) and had as voluntarily left, she was not entitled to damages. —*N. Y. Sun.*

Drunkenness.—In Queen Anne's time drunkenness was rather popular than otherwise. In the manuscripts of the British Museum, there is a letter from the private Secretary of the celebrated Dutchess of Marlborough, addressed to the Pope, which began thus, "Sir, my lady the Dutchess being drunk, was unable to see you when you called yesterday." Temperance Societies were unknown in those days.

Statistics.—202 suicides committed in the United States last year. Of this number 38 were by cutting the throat; 51 hanging; 29 shooting; 25 drowning; 22 poison; 10 jumping from a height; 6 stabbing; 6 under railroad cars. Of this number, 59 were insane, 15 drunk, and 18 filled with remorse and despair.

Body Found—Mysterious Death.—A passenger on the Utica road informs us that last night as some men were fishing in Cuyadutta creek, near Fonda, they discovered the body of a man, whose linen was marked with the name of "Geo. W. Hathaway, Fall River, Mass." He had on his person about $260 in eastern money and was about 35 years of age. He is supposed to have fallen off the cars in the night time.

Dreadful Accident at a Rolling Mill.—On Monday morning a Workman, Mr. Laban Hammell, was crushed to death at the Rolling Mill in South Trenton, N. J. It appears that he was engaged in oiling some of the machinery, when his hand was caught, and in an instant, his entire body drawn through a narrow aperture and crushed in a shocking manner. A slight tremor in the mangled mass, discernible for an instant, was the only evidence of life that remained after the accident. The Trenton News says: "Mr Hammell leaves a wife and three children. We understand that all the hands employed at the mill have determined to bestow the proceeds of one day's labor upon the family of the deceased."—*Baltimore Sun.*

The Famine at Madeira.—Recent authentic advices from Madeira, received by Rev. Mr. Howe, Pastor of the Seamen's Bethel in New Bedford, Mass., state that many hundreds of the inhabitants of that island have actually perished from starvation. Flour has sold as high as $27 a barrel, but so miserably poor are most of the inhabitants as to be unable to purchase at any price. The letter adds:

"We have had no potatoes for two years, on account of the potato rot. For God's sake send us some Indian corn, or we must all perish. A little rice will be thankfully received. Oh, that we might have a portion of that which the highly favored Americans throw to their animals, to keep us from the grave."—*Baltimore Sun.*

General Cushing met with a serious accident at Matamoras, on the 6th inst. As he was walking out with a lady, he stepped upon a loose brick, and fell, and we are sorry to say, broke his left leg, just above the ankle.

Employment for Emigrants.—The numerous emigrants arriving in the city of N. York need not stay there one hour. The Express says:—"Hundreds of them are wanted on our public works. Arrangements have been made to send even the penniless to Illinois; the transportation or emigrant companies undertaking to pay their passage, which the Canal Commissioners of Illinois will deduct from their wages and become responsible for, provided they will agree to go on the public works of that State."—*Baltimore Sun.*

Sandusky and Beaver Canal.—The work on this Canal is rapidly progressing, and 26 miles from New Lisbon to the Ohio River, is open for navigation. The line from New Lisbon to Bolivar, a distance of 65 miles, will be open and ready for navigation by the 4th of July. Pittsburgh expects to draw produce trade from the Ohio Canal by this route, an expectation not likely to be fulfilled, as the Lake route still presents the most feasible channel for the transit of goods and produce.

Fires.—The Harrisonburg, (Va.,) Register of Saturday states that the store-house and mill belonging to Mr. Peter Henton, on Smith's creek, in that county, were entirely destroyed by fire on Friday morning of last week. The store-house was filled with goods. The mill contained a large quantity of wheat and flour, almost all of which was destroyed by the devouring element. The loss is estimated at from $8,000 to $10,000, upon which there was no insurance.

The Oil Cloth Factory at East Winthrop, Kennebec county, (Me.,) owned by Messrs. Bailey, was consumed by fire on the night of the 17th instant. No insurance.

Horrible Event at Boston Mass.—On last Wednesday a woman chanced to pass a new building at Boston, with an infant in her arms, just as some workmen were throwing lumber therefrom. A joist fell upon the child's head, crushing its skull and dashing out a portion of its brains. Of course it caused instant death.

Ex-Governor Porter, of Pennsylvania, it will be remembered, was famous, while in office, for the great number of criminals he pardoned. Some one trod on his toes recently, and turning to him, said,

'Beg your pardon, sir.'

'Can't grant it—I'm no longer Governor,' was the prompt reply.

Never condemn your neighbor unheard, however many the accusations which may be preferred against him; every story has two ways of being told.

A German Society has been formed in New York to keep off, if possible the land sharks from the German emigrants. The emigrants are beset by runners the moment they land and it is said that one establishment has paid these runners $43,000 in one year.

Volcanoes and Earthquakes.—By an arrival at Boston, from the Cape Verd Islands, we learn the volcano on the Island of Fogo commenced burning on the evening of 9th ult., and continued eight days, during which the blaze was distinctly seen at Porta Praya, and the earth was felt to tremble violently at intervals during the remaining six days. The smoke was still rising from the crater on the 2d inst.

Things in Philadelphia.—*Defrauding Emigrants.*—At Philadelphia, on Wednesday morning, a family of Germans, of very interesting appearance, proceeded to the Baltimore Railroad Company's depot for transportation to Baltimore, and presented a ticket purporting to be a receipt for the amount of their fare, which they stated they had received from an individual in New York. The ticket was a fraud, the company having no agents in New York or any where else, to transact any business of such a purport. The family was sent on by Mr. Dale, President of the company, free of charge. He has instituted measures to ascertain the whereabouts of the individual implicated in this affair, with the view of exposing him and preventing his further depredations on the ignorant and poor.—*Baltimore Sun.*

The poor house at Cattaraugus, N. Y. was destroyed by fire on the 15th inst. One of the inmates, a lunatic, was burnt to death.

Still they come.—On Monday three more vessels arrived at Boston from Ireland, having on board 135 immigrants. This makes a total of 1054 the last three days.

Very Natural.—A late bar-room fight at Eldorado, Ky., terminated in the death of Col. Milton, and three others severely wounded.

Fifty miles of Canal Boats.—About 1000 new canal boats are estimated to have been added to the New York canals the present season, making, with those previously registered, say 3500. These, at 80 feet in length to each boat, would make a line of boats over fifty three miles in length.

A pastor in a Congregational paper before us has the following fears—the first eight respecting himself, the other six respecting his brethren:

EIGHT FEARS.

I fear—1. That I am not sufficiently thankful for the *privilege* of preaching the gospel.

2. That I think too much of the *trials* of the ministry.

3. That I am not entirely devoted to my work as a minister.

4. That I have given my people occasion to utter just complaints respecting my *sermons.*

5. That I have needlessly caused them to feel dissatisfied with my *prayers.*

6. That I have not visited them as I ought to have done.

7. That some have already gone to hell thro' my unfaithfulness.

8. That others, who now form a part of my charge, will perish in like maner.

SIX MORE FEARS.

I fear—1. That some have entered the ministry not being *called.*

2. That some who have been called, have not entered it.

3. That some who were called, and did enter it, have left it without permission.

4. That their influence in leaving has been evil, and only evil, to the ministry.

5. That some now in the ministry are more intent on acquiring the world than on saving souls.

6. That merchandize, agriculture, animal magnetism, electricity, and a thousand other secular interests, are carrying captive numbers of the watchman Israel.

An Irishman, after being distanced in a foot race, at length succeeded, when he suddenly exclaimed:

"Well, I am *first at last*, but I was *behind before!*"

A Critic Criticised.—We find the following in a late English Journal: A Wolveshampton man of business once wrote to a professional friend at Walsall, with an accompanying sample padlock: "Send me 100 dozen *hiron locks* like the pattern, upon honor." The Walsall professional wrote in reply: "The iron locks shall be sent to order and pattern, upon 'onor." A few days after, the good friends met, when the diplomatist, sarcastily alluding to the shorn *honor* of the man of locks, thus began: "When next you write to a gentleman, be sure to spell 'honor' as it should be, and not without the h," "Bless my heart," rejoined he of the locks, in a master key, "we've got no letter h in Walsall; they keep 'em all in Wolverhampton to *spell iron with!*"

The Markets.

LATEST DATES.

Putnam, & Zanesville.—Flour $5,50,—Wheat, $90,—Corn 33,—Oats 18.

Cincinnati.—Flour $5,81@$5,90,-Wheat 1,00,-Oats 35@38,—Corn 40@52. Beef Cattle $4,2o@$5,00 ℔ cwt —*Cincinnati Commercial.*

Pittsburgh.—Flour $5,87@$6,00,—Wheat $1,00cts,—Corn 40@43,—Oats 30,.—*Commercial. Journal and Gazette.*

Philadelphia.—Flour $8,50@$9,—Wheat $2,65@$2,10,—Corn 1@12. Beeves, demand good, $7,00@$9,00 ℔ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

Baltimore.—Flour $8,75,@$8,37,—Wheat $2@ $2,18,—Corn $1,@$106.—Oats, 63@64.—*Baltimore Sun.*

MARRIED,

On the 20th ult., by the Rev. W. A. Porter, Mr. BAZEL GORDON, to Miss MARIA INGHRAM, daughter of Arthur Ingram, both of Franklin township, Green county, Pa.

NOTICES.

MUSKINGUM DISTRICT.

From the President of Muskingum Conference.

Wellsburg Brook Co. Va. May 18, 1847.

Br. Bassett: Please insert in the 'Recorder,' the following list of appointments.

3rd	Sunday	June,	Leesburg	Circuit
4th	"	"	Bucyrus	"
1st	"	July,	Sandusky	"
2nd	"	"	Thompson	10, A. M.
2nd	"	"	Belview	3½, P. M.
3rd	"	"	Wayne	Ct.
4th	"	"	Granger	"
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Deerfield Circuit.—*Wabash District.*—Our third quarterly meeting will be held at J. Flood's, Randolph Co. commencing July 24. Will J. Shipp please to meet and help us there; also J. M. Young and S. P. Kezerta of the Ohio District?

F. OUTCALT.

Evansville Circuit, Pittsburgh District.

The fourth quarterly meeting for this circuit will be held at Evansville, commencing the third of July next, to which we invite Br. Jno. Clark. D. R. Helmick, P. T. Laishley, A. Pool, N. Gillispie, H. Regar, A. Lister, R. H. Walker, H. Lucas, Geo. Nestor, together with all others travelling or local that can attend.

A. J. WAREN, Sup't.

Otsego Circuit.—Our third quarterly meeting will be held at Franklin Meeting House, commencing, June 5th; a general invitation is given, we are "no respecter of persons," we would gladly "engage" all who could come. We love all our good Brethren and do not wish to pass by any. Come Brethren I am laboring alone and need your help.

WM. DULING.

PRESIDENTIAL APPOINTMENTS.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Legonier	Circuit	2nd	Sunday in	June
Johnstown	Station,	3rd	"	"
Susquehanna	Ct.	4th	"	"
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio District.

Springfield	Circuit,	June	5.
Mad River	Mission,	"	10.
Miami	"	"	12.
Xenia	Circuit,	July	17–18.
Port William,	"	"	24–25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges.

J. M. Young.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

A. M'Guire	O.	R. Rose,	O.
J. F. Bane, P. M.	O.	A. L. Collings,	Ia.
S. W. Pearce, P. M.	O.	A. Jones,	O.
A Dutchman,	O.	F. Outcalt,	O.
D. Holm,	O.	T. Brookover,	O.
C. H. Gilman, P. M.	Ill.	John Hill,	O.
J. Goulbourn, P. M.	O.	R. S. Judy,	Ia.
W. M. H. Smith,	N. J.	D. Garding, P. M.	Ia.
T. Humphrey, P. M.	Ill.	Th. White,	O.
A. Besse,	O.	B. Deuel,	Ill.
W. S. Stockton,	Pa.	E. Ball,	O.
J. Dalbey, Jr.	O.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
W. Munhall,	W. S. Nisely,	8	35	1 00
A. L. Collings,		8	48	1 00
Alanson Jones,		8	52	2 00
R. Rose,	J. Middleton,	9	20	2 00
T. Brookover,		8	38	40
C. S. Callihan,	A. W. Skinner,	9	21	2 00
W. Davisson,		8	52	2 00
B. Duel,		8	35	3 00
M. Johnson,		8	52	1 00
B. H. Buckingham,	Jas. Buckingham,	9	33	2 00
Elijah Ball,		8	52	2 00
J. Dalbey, Jr.	J. H. Carver,	8	52	2 00
"	J. Hicks,	9	29	2 00
"	Dr. H. Cox,	7	52	1 00

New subscribers this week 6—Discontinuances 7. Difference on the wrong side. Not common.

Br. B. Deuel, Ill. you say you paid in advance, first year, "to our Agent, W. Patterson." He never acted as our Agent, that we know of, but to send us your name, and one other, as subscribers. He never sent us money for you nor for any one else. We hope that friend P. will at once give satisfacton in this matter. Let us see.

The Post Master at Dover, Bureau county, Ill., informs us that the paper sent to A. Conklin, is not called for. He owes us for Volumes 7 and 8. Will our agent there, please enquire into the matter, collect what is due, and report to us soon as he can? We are entitled to send on until he pays.

Br. A. L. Collings, you are right. We stand corrected.

A subscriber at Brooklyn, Ohio, taxes us with postage on a notice to discontinue, when his Post Master would have given us the word without expense to us or him.—We name this, that others may see that there is no need, if indeed there is justice in laying these little burdens upon us? *Little*, did we say? Why, a thousand or two such items in a year, would make enough to support a travelling minister.

Very Strict, Very.—At the close of our seventh vol., we announced that to every subscriber who would pay $2 in advance for volume 8, we would send a copy of the Annual Register. We have just received a notice to stop sending the paper to two subscribers out West, who had previously paid for part of the 7th and part of the eighth volume, "because they were disappointed in their expectations concerning the Register." Now we fulfilled our promise, we believe, to the very letter in every case. Why these two subscribers should take umbrage at what was no deficiency on our part, is rather strange. We have hundreds of others who have as much reason to discontinue.

PROSPECTUS

OF THE

OHIO SCHOOL JOURNAL—VOL. 2, 1847.

The second volume will be published monthly, in Columbus, each number containing sixteen pages octavo.

The Journal will be devoted entirely to the promotion of education—physical, intellectual, social and moral—and especially to the improvement of Common Schools—the better education of teachers—the elevation of the employment of teaching to the rank it should hold in the community—the diffusion of intelligence relating, to the best modes of teaching, to the location and construction of school houses, and to the progress of education in this State and in other States and countries; it will contain the Annual Report of the State Superintendent of Common Schools, and the School Laws of general interest which may be enacted during the present session of the Legislature.

Post Masters, School Officers, Teachers, and the friends of education in general, are respectfully invited to aid in giving it a wide circulation.

Editors who give this prospectus one insertion and forward a copy marked will receive the Journal for the year.

Terms—Single copies, 50 cents; seven copies, $3,00; twelve copies $5,00; twenty five copies, $10,00; payments to be made invariably in advance. Orders for the Journal may be directed, "Ohio School Journal, Columbus, O.," or, (until the first of March next,) to A. D. Lord, Kirkland, Lake Co., O.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,)

Pittsburgh, Pa.

A general assortment of SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository.

J. METCALF,

Putnam, April 22, 1847. *Depositary.*

☞PLEASE TO READ THIS.☜

A good chance to clear from $500 $1000 a year.

AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to procure Subscribers to "SEARS' NEW PICTORIAL and ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW and POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAPEST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $500 or $10000 a year. A cash capital of at least $25 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address,

ROBERT SEARS, Publisher,

128 Nassau Street, New York.

April 15, 1847—8w.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

which will be sold wholesale, at prices a little below what they have ever been sold in this place.—Country Merchants and Pedlars, visiting the city are respectfully invited to examine my stock before purchasing elsewhere, among which may be found the following articles:—

800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Knitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
50 Gt. Gro. Agate Shirt Buttons
500 Coils Bonnet Wire
50 Gross Boot Laces.
500 do. Hooks and Eyes on Cards
100 do. Wood Combs.
200 do. Sherred and G. E. Suspenders.
12 Boxes Fire Crackers
12 Doz. Looking-Glasses.
100 Gross Pearl Shirt Buttons.
6 Bales Brown Muslin.
200 Doz. Mitts.

Combs of every description, Buttons, Penknives, Razors, Table and Tea Spoons, Tapes, Eyeletts, Jewsharps, Pencils, Shaving Boxes, Gloves, Ladies cotton Hose, Matches, Dress Handkfs., Laces and Edgings, Spectacles, Thimbles, Beads, Candle Wicking, Night caps, Primers, Calicoes, bleached Muslins, Wafers, &c.

WANTED in exchange for goods at wholesale prices, Feathers, Beeswax, Ginsang, Rags and Hogs Bristles tied up in small bunches, for which will be given twenty-five cents a pound for all that can be brought in good order

Zanesville, O. Nov. 7, 1846.

MEMORIA TECHNICA:

Or, the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general.—Embracing all the available Rules found in Mnemonics, or Mnemotechny of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By Lorenzo D. Johnson. *Second edition, revised and improved.—Boston.*

Price—50 cents.

In presenting to the public the "*Memoria Technica,*" which, in some respects, may be said to contain a new theory of instruction, the publishers beg leave to call the attention of Teachers, School Committees, and others interested in education, the peculiar merits of the work. It has been already introduced into several of our best and most popular schools in Boston and vicinity, and has also received high commendation from many of our most distinguished clergymen and other literary men who have examined it.

Notices of the Press.

'This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during a course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principle upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. Every page of the work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to trachers and all interested in this important subject.'—*N. Y. Teachers' Advocate.*

'The art of improving the memory is surely a very important one, and whoever contributes any thing to further this end, certainly renders an important service to the public. Mr Johnson, we believe, has succeeded in bringing his system of mnemonics into such a practicable form, as will render it an essential aid to all who do not naturally have a great power of memory.'—*Ch. Witness*

'This is a treatise on artificial memory prepared for the use of schools. The subject is a curious one, and worthy of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of the kind ever prepared for the use of schools, and being so arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr. Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private.'—*Tem. Standard.*

'The author promises to endow his pupils with an infinite faculty of memory. If he can do it without too much trouble on the part of the recipients, he will do a good thing, and as far as we can judge, he seems likely to accomplish it. While his system is much more simple than any we have before examined, it contains a great deal more. Moreover, it makes the thing a matter of practical education, within the reach of all.'—*Chronotype.*

'There are minds of a certain class that are wont to be interested in mnemonics, and we doubt not that such may find valuable assistance in a work of this kind.—*N. E. Puritan.*

'The book, although designed and adapted to the use of schools, is nevertheless worthy the attention of all persons who wish to assist or strengthen memory.'—*N. E. Washingtonian.*

'A very ingenious and useful book, designed to shorten the labor of those studies which require the exercise of the memory, by a system of memorizing.'—*Reading Gazette, Pa.*

We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils.'—*Boston Courier.*

'We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men.'—*Ch. Register.*

'We have given the work a partial examination, sufficient to become convinced that the subject is one of importance.'—*Ch. Watchman.*

The Memoria Technica is now studied in some of our best schools; and the system taught in it appears to be much approved by those who have made trial of it.'—*Evening Traveller.*

The work contains a vast amount of important facts and useful information; which, aside from its value as a system of instruction, render it, as has been justly said by many who have examined it, well worth the price of the work as a mere book of *reference.* Published by

GOULD, KENDALL & LINCOLN,

10—3t 59 Washington St.

☞We expect to have a supply of the above work forwarded to us for sale, in Putnam, at 50 cents per copy when we find there is demand for them.

[Ed. W

POETRY.

Written for the Western Recorder

The Better Clime.

There's a blissful clime, far, far away
From earth and its scenes of care;
No storm-cloud darkens its brilliant day,
And 'tis said "There is no night there."

That clime has beauty, exceeding far
What mortal eye hath seen;
Not fancy's wildest dreams compare
With aught of that bright scene.

There voices sweet their melody blend
With notes from golden lyres,
And peans harmonious ever ascend
Which untold bliss inspires.

That cloudless clime is the spirt's home
When the conflicts of life are oe'r,
And loved ones lost in this vale of gloom,
Are there—to sorrow no more.

O, strong are the ties that draw us away
From earth to that world above!
But the strongest tie that attracts us there
Is the tie of our Savior's love.

Putnam, Ohio, May 29, 1847. P. B.

The Return.

Drowsily as I was lying
On a Sabbath afternoon,
Deep the bell in church-tower plying,
Ringing its monotonous tune,
Seemed like some low voice entreating
Now advancing, now retreating,
Then again its prayer repeating,
Saying "Come!"

Many years had I been straying
From the paths of Love and Fear;
Years in which the voice of praying
Had not fallen on my ear.
When then gave that bell its power,
Ringing from the old church-tower,
In that solemn Sabbath hour,
Saying "Come?"

Shadowy recollections thronging,
Gathered in my troubled breast;
Forms to those I loved belonging;
Gazing sadly, round me pressed.
One beside me, softly kneeling,
Uttered, in a voice revealing
All a mother's heart-full feeling,
Sadly, "Come!"

Forth I went, the voice unheeding,
Far, and weary, I sped;
But I could not leave that pleading,
Following ever as I fled.
Over mountain, plain, and river,
Tones that on the soft air quiver,
Still that earnest prayer deliver,
Saying, "Come!"

Doubts and Fears, and Scoffs, engaging
Those strong Memories of the Past,
In my heart their conflict waging,
Sense and reason reeled at last—
All to wild confusion turning,
Heaven and Earth were wrapped in burning,
Death, fierce Death; with sneer and scorning,
Whispered, "Come!"

Vanished river, field, and mountain,
Like the phantom of a spell!
With a horror past recounting,
To the reeling earth it fell!
* * * * * * * *
Darkness left me. I was flying
Over mourners weeping, sighing,
And to them the bell was crying,
Sadly, "Come!"

Clouds and tempests then came o'er me;
Demons laughed and shrieked around;
Through thickened air they bore me,
In an icy terror bound.
Then to God, in wild despair,
Lifted I my hands in prayer;
Sudden music filled the air!
Crying, "Come!"

Rising from my fearful dreaming,
Doubting, trembling, sad, I knelt,
Till my grateful tears were streaming,
As His pardoning love I felt!
Then the bells, with quicker ringing,
Chimes upon the sweet air flinging,
Seemed a choir of angels singing,
Brother, "Come!"

Biographical.

Written for the Western Recorder.

Doctor George M. Clellan,

Late professor of surgery in the Jefferson Medical College, &c. &c., of Philadelphia, died suddenly on the 9th of May last, in the 51st year of his age. Pennsylvania has sustained a great loss in one of her most gifted sons. He was one of the most eminent both as a teacher and practitioner, and lived and died without his superior in surgery.—"Unlike to other men, a snow-crowned peak of science, towering high;" in practice, he was ready—fertile in resources, and as a consultant, it was impossible to meet with any one who had a higher sense of etiquette and propriety. Towards his younger brethren, he was extremely kind and considerate; always attempting to elevate the character of the attending physician. In the estimation of the family, communicating freely the practical knowledge which experience had enabled him to acquire, and suggesting his own views with great courtesy, and without dogmatism. We knew him well and are sure we do not err, in saying that he is sincerely regretted by all who knew him. No man needs a better epitaph than to be thus remembered by those that knew him. "He wished Prodesse quam conspici," To do good, rather then to be to conspicious.

He who among physicians shone so late,
And by his wise prescriptions conquered fate,
Now lies extended in the silent grave,
Nor him alive would his vast merit save.
But still his fame shall last, his bright example live,,
And all sepulchral monuments survive.

DR. A. W. KNIGHT, late of Bucks County Pennsylvania.

From Godey's Lady's Book.

STEPHEN GIRARD,

Was born on the 24th of May, 1750, near Bordeaux, in France. His parents were in a humble sphere of life, and his education was confined to a limited knowledge of reading and writing. He left his native country, at the age of ten or twelve years, as a cabin-boy in a vessel bound for the West Indies. The loss of his eye at that time tended to increase the natural moroseness of his temper, as he was sensitive to the ridicule of his associates. He remained but a short time in the West Indies, and again as cabin-boy sailed for New York. Having gained the confidence of his employer, he became first mate, then captain of a small vessel, and made several profitable voyages to New Orleans. Engaging successfully in small adventures, he soon became part owner of the cargo and vessel which he commanded. It is not known what first induced him to go to Philadelphia, but he became in 1769 an obscure trader in Water street.

About this time he was married, and his only child died in childhood. His married life was unhappy, and he applied to the legislature of Pennsylvania for a divorce.

In partnership with Isaac Hazlehurst, Esq., of Philadelphia, he purchased two vessels to trade with St. Domingo, but the vessels were captured and taken to Jamaica, and the firm was dissolved. From 1772 to 1776 he probably acted as shipmaster and merchant, dispatching goods to New Orleans or St. Domingo, remaining at home sometimes to settle accounts and adjust profits. The war which followed injured his commercial business, and he opened a small grocery shop in Water street, connected with a bottling establishment for claret and cider. On the approach of the British, 1777, he purchased a small tract of land called Mount Holly, on which was a house where he sold his fluids to great advantage to the American soldiers, as the encampment was in the vicinity.

Upon the evacuation of Philadelphia, he returned to the city and occupied a range of frame stores in Water steet, which were filled with pieces of cordage, sails and old blocks, which were destined to fit out ships at some future time.

In 1780, Mr. Girard again entered upon the New Orleans and St. Domingo trade, and increased his gains so much as to enable him to extend his enterprise to a larger scale. He leased for ten years a range of brick and frame stores, one of which he occupied, and rented the others to great advantage, and has been heard to say he dated his subsequent good fortune to this foundation.

His connection with his brother, Captain John Girard, terminated in consequence of misunderstanding, and the partnership was dissolved, and his share of the business amounted to about thirty thousand dollars.

His wife died in 1815, having been twenty-five years a patient in the insane department of the Pennsylvania Hospital, on which occasion he presented to that institution the sum of three thousand dollars, besides liberally rewarding the attendants.

His profits were greatly increased by the circumstances of two of his ships being at St. Domingo at the time of the insurrection on that island, when the planters in their alarm rushed to the docks to deposit their most valuable property in the ships lying there, and returned to secure more, but most were massacred, and but few claims were ever made on the property, which was found to be very great. This was sent to Philadelphia, and added greatly to his original fortune.

In the year 1791, Mr. Girard commenced building ships—which have been a source of pride to Philadelphia—to engage in trade with Calcutta & China. He showed some national feeling in naming his ships Montesquieu, Helvetius, Voltaire and Rousseau.

Mr. Girard's conduct during the dreadful pestilence which in 1793 visited the beautiful city of Philadelphia, is well known, and sufficient to redeem his character from the selfishness and want of feeling generally attributed to it. He entered into the most loathsome abodes, and performed constantly at the hospital the most menial services. It is probable that his early residence in a tropical climate made him less liable to the disease, but this does not in any degree abate the credit he deserves for exposing his life for his fellow-beings.

The establishment of his private bank, which was probably at first intended merely as a temporary circumstance, finally conferred upon the community great advantages, and rendered very important service to the government.

A circumstance which occurred in 1813 enabled him to add materially to his own funds, besides the benefit to the national treasury from the Montesquieu, captured in the Delaware by a British frigate, with an invoice cargo of two hundred thousand dollars, consisting of teas, nankeen and silks, from Canton; but it was determined by the captors, to avoid the risk of a recapture in attempting to carry their prize to a British port, to send a flag of truce to Mr. Girard and offer him a ransom. He immediately sent to the British commander the sum of ninety-three thousand dollars in doubloons, and is supposed to have realized by the transaction half a million of dollars.

His patriotism was shown in 1814 by his judicious and liberal aid to the country at a time when an invading army was marching over the land and the national treasury exhausted.

One of the distinguishing characteristics of Mr. Girard was his public spirit. He subscribed one hundred and ten thousand dollars for the navigation of the Schuylkill, besides numerous loans at various times. At one time, when the country was believed to have been injured by an injudicious course of internal improvements, he made a voluntary loan of one hundred thousand dollars. He erected in Philadelphia numerous blocks of buildings, adding much to its beauty. Among other public-spirited acts, he subscribed two hundred thousand dollars to the Danville and Pottsville railroad, and ten thousand dollars toward the erection of a public exchange.

In person, Mr. Girard was low and square, but muscular, and bearing the characteristic appearance of an old sailor. His skin was dark, and the loss of his eye added to the cold and hard expression of his face. His style of dress was peculiar, and generally very shabby. His equipage was always mean, and his personal habits penurious in the extreme.

He was a total disbeliever in the Christian religion, and his sentiments were those of Rousseau and Voltaire, and yet he gave liberally to several Christian denominations.

Girard lived to the advanced age of eighty-four, and his death was hastened from his disregard of all assistance. Being partially blind; he was knocked down by a wagon when crossing the street, which nearly took off his ear, badly bruised his head, and almost totally deprived him of sight. From this time his health declined, and in December 1830, an attack of influeza ended his existence. He died on the 26th of that month, in a back room at his house in Water steet.

By his will, he bequeathed to the "Pennsylvania Hospital," thirty thousand dollars; to the "Deaf and Dumb Institution," twenty thousand; to the "Public Schools of the city and county of Philadelphia," ten thousand; to the "Orphan's Asylum," ten thousand; to the "Relief of distressed Masters of ships," ten thousand; to the "Masonic Loan," twenty thousand; for the erection of public school, six thousand; to all the captains in his employ, having performed a given service, fifteen hundred dollars each; to his apprentices, each five hundred dollars: to the city of New Orleans, two hundred and eight thousand arces of land, with thirty slaves, and the remainder of his lands in Louisiana, to the corporation of Philadelphia; to the Commonwealth of Pennsylvania he gave three hundred thousand dollars for internal improvement; the sum of two millions was left for the purpose of the erection of a building and founding a college for orphan children. In addition to these, Mr. Girard made considerable bequests to his relatives; but the bulk of his immense fortune was left to the city of Philadelphia, where his fortune had been made. He gave, in his will, particular directions for expending portions of his wealth in certain public improvements, among others, five hundred thousand dollars for the improvement of the Delaware front of the city and the widening of Water street; and he desired that a square of the city which he had long kept vacant between Chestnut and Market and Eleventh and Twelfth streets, should be intersected by a street and covered with four blocks of buildings, erected on a uniform plan, which was done soon after his decease; and the rents of these buildings now constitute an important part of the revenues of the city. The new street and the splendid row of buildings on Chesnut are now respectively designated by the name of Girard.

"In his will," says Mr. Lanman, "he clearly showed what had been the object of his long and fixed labor in acqusition. While he was forward—with an apparent disregard of self—to expose his life in behalf of others in the midst of pestilence, to aid the internal improvements of the country, and to promote its commercial prosperity by all the means within his power, he yet had more ambitious designs. He wished to hand himself down to immortality by the only mode that was practicable for a man in his position, and he accomplished precisely that which was the grand aim of his life. He wrote his epitaph in those extensive and magnificent blocks and squares which adorn the streets of his adopted city, in the public works and eleemosynary establishments of his adopted state, and erected his own monument and embodied his own principles in a marble-roofed palace for the education of the orphan poor. We who shall hereafter gaze upon that splendid edifice, the most perfect model of architecture in the new world, will perceive the result of the singular character of its founder, and shall be left in doubt whether, after all, his faults were not overbalanced by his ultimate munificence."

Written for the Western Recorder.

A word to Paul Pry.

Bro. Bassett: I see in the last number of the Recorder, an article over the signature Paul Pry, which writer in one or two other pieces is laboring to show the superior privileges of the unstationed ministers and preachers of the Methodist Protestant Church, over the local Ministers of the Methodist Episcopal Church. Now, sir, we have heard no complaint in regard to the privileges of the ministers and Preachers of the M. P. Church, but it is likely that many of them are not aware of the doings of the last Pittsburgh Annual Conference, or the alarm might have been sounded before this. We would ask Brother Pry, then, if he did not vote for a resolution at the last Conference, compelling the unstationed preachers to come up to that tribunal, and then, there, and no where else, undergo an examination before they can be elected to orders? If so, did he give that vote in view of increasing or curtailing their privileges? Come, Brother Pry, we know you like a book. We know, too, that you are a friend to mutual rights. Now, do you not think that the unstationed preachers had better be on the look-out lest the Itinerants might take it into their heads to deprive them of some of their glorious privileges about which you have been talking so much of late?

ISAAC BANKS.

Cookstown, Pa., May 21, 1847.

Reformatory.

From the Cumberland Presbyterian.

Is the Common use of Tobacco Sinful?

NO. III.

Brother Bird: I now come to speak on my third and NASTY argument, in support of the proposition that the common use of tobacco is sinful, and I hope all decent people will excuse me for introducing this filthy subject to their view, and I will promise that (unless circumstances should make it necessary,) I will not again annoy you by introducing it. But to the argument. "These habits are filthy and disgusting."

Under the Jewish dispensation, cleanliness of person and attire, was strictly enjoined upon all God's people; for instance in Exodus, 19, 10, the Lord required, as a part of preparation necessary on the part of the people, for His appearing in their midst, that they should wash their clothes—that they should be free from external filth. The priests were required, before coming to the altar to serve, to wash their clothes and bathe their flesh in water. In short the strictest cleanliness was enjoined in every department of the camp of Israel. The apostle Paul says, let every thing be done decently and in order—that cleanliness of person, dress and conduct is a christian duty, I suppose no one will deny.

The use of tobacco in all its forms tends to pollute and defile the person! 1 It pollutes or taints the breath—gives it an offensive smell. I know that some people have bad breath who do not use tobacco, but its use always gives an additional offensiveness. 2 It blackens and defiles the mouth and teeth. 3 Chewers, snuffers and rubbers stain and besmear their clothes. 4 Smokers often burn theirs, and they bespatter and stain carpets, floors, walls, andirons, stoves, &c. And oh, what an intolerable strench is raised when tobacco juice is spurted upon a heated stove.

Again, these tobacco consumers do many filthy deeds—how they defile and abuse the house of God! Behold their masticated quids lying upon the floor in *ponds* of saliva. Go into the sacred desk and see in many instances it might well be compared to a spit box.—"There is no place clean"—all are polluted with saliva and filthiness. I have seen private dwellings, that had been used for the worship of God, after service was over, look like there had been a gang of brutes stabled in them for some time. And perhaps the good lady of the house had taken special pains to have her floor white and clean; and that was the treatment she received for her kindness. Some have refused to have public worship in their houses on that account. It sometimes requires much hard & unpleasant labor to clean away the filth & stain.

Tobacco chewers sometimes discharge their saliva about the fire, among the cooking vessels, and so near uncovered dishes of victuals, that it would almost make a decent man's flesh crawl to see it. I have seen tobacco chewers, when about to sit down to eat, take the half masticated quid from their mouths with their naked hands, and deposite it in their waistcoat pocket, and after the meal was over, put the precious bait into their mouths again for a second hearing!! Once more; I heard a tobacco chewer say, once he was standing in front of a fire, over which a pot of mush was boiling, and he took the exhausted quid from his mouth and threw it,—and where do you suppose it lit? in the fire? No but (shall I say) in that identical mush-pot!!!

I said these habits, that is chewing, smoking, snuffing and rubbing tobacco, are filthy and disgusting. And that they are filthy, I think I have already shown; and to say that such things are not disgusting would be to pay a poor compliment to the taste of society. But to particularize a little. Who can witness the chewer with his quid-bloated cheek, a hem around his mouth, with streaks of amber from the corners thereof; or the smoker with a pipe, the stem of which is badly affected with rattles; or the snuff taker with besmeared nostrils; or the snuff rubber with black teeth, gums and smutted lips, without feeling unpleasant sensations about the stomach? Here let me point out the marks of the snuff rubber, black mouth, pale or sallow complexion, with a painted face.—The most disgusting of all tobacco habits seems to have a death like influence upon the system—brings on premature old age—drives the rosy cheek of health far from its victim, and to restore this, there is a resort to paint, which gives the young lady something the appearance of a paste-board mask. These habits are not only filthy and disgusting, but they combine a degree of folly, to which I know of no parallel among the brute creation—unless it be that of the stump-sucking horse—no, this will not do for a parallel; because he pursues his favorite habit without expense, or injury to his health. It is true his conduct excites the indignation of the beholder, but it is not so well merited as that which is due the devotee to tobacco.—Here I would suggest, that a tobacco user should never put a band or strap around a horses' neck to prevent him from sucking stumps, troughs, &c. It would not be doing as he would wish to be done by.

I presume I have said enough on this filthy subject, and perhaps more than will do good, but be that as it may, I shall feel that I have tried to do my duty—and I can say truly that my object has been to induce some of those who are now afflicted with the desire for tobacco, to abandon it forever, and to pursuade youths and dear little boys that are now free from its influence, to remain so. I would call upon ministers of the gospel, who used it in any of its forms, for the sake of the honor of Christ, to quit it—I would call upon young ladies and gentlemen in view of their health, beauty, usefulness and happiness, to abandon it forever. "Is the common use of tobacco sinful?" My first argument to establish the affirmative of this question was: It is injurous to health—no man has a right to injure his own health; second, it involves unnecessary expense—no man has a right to waste his master's goods; third, these habits are filthy and disgusting—cleanliness is a christian duty; therefore, the common use of tobacco is sinful.

JAS. H. D. HENDERSON.

Miscellaneous.

Grave of John Randolph.

A writer in the *Norfolk Beacon* describes a visit to the grave of this remarkable man. Speaking of the former residence of Mr. Randolph, he says:

"After a ride of two or three hours, we entered a forest of tall oaks, and were told by Mr. Cardwell, that we were on Mr. Randolph's estate. Shortly, the houses that were occupied by the great and eccentric genius appeared through the intervening trees, built up in the midst of the woods. Not a stump to be seen, not a bush grubbed up! all standing as if the foot of man had never trodden there. Mr. Randolph would not suffer the primitive aspect of things to be disturbed in the least. Not a tree, or branch, or a switch, was allowed to be cut. During his absence in Europe, a limb of an oak, projecting towards a window of one of the houses, drew so near, that old Essex, fearing the window would be broken, cut the limb off. On Mr. Randolph's return, he at once discovered the mutilation, old Essex was called up, and the reasons demanded for cutting off the limb. The old negro told his master he feared the window would be broken. 'Then,' said Mr. Randolph, 'why did you not move the house?'"

The writer here met John, the former body servant of Mr. Randolph, who treated him and his companion with great politeness, conducting them to the winter and summer houses, and other objects of interest in the vicinity. We copy the description of his last resting place:

"At my request, John directed us to his master's grave at the foot of a lofty pine, just a few steps in the rear of the summer house. The place was selected by Mr. Randolph, twenty years before his death, and by his direction his head was laid to the east, instead of the west, the usual position. It was observed to John, his master had ordered his body to be thus laid, that he might watch Henry Clay. John replied, that he had never heard him say anything of the kind. I suppose the position was preferred by Mr. Randolph, because it is the Indian sepulchral posture; his descent from Pocahontas, the Indian princess, being one of the things he much boasted of. A rude unchiselled mass of white, rock, found by Mr. Randolph on a distant part of his estate, many years before his death and used by him, at the door of one of his houses, as a wash-stand, marks the head of the grave. A huge mass of brown stone, also selected by Mr. Randolph, and used as a stepstone to mount his horse, marks the foot of the grave. These rocks were procured and kept for the purpose to which they are now appropriated, and particular direction was given to John on the subject.

"I can never forget my emotion while standing over the unornamented grave of the gifted and eccentric Randolph. The tall, unbroken forest, by which I was surrounded, the silence and gloom that reigned undisturbed amidst the deserted place, the thought of the brilliant mind that once animated the remains, then mouldering beneath the sod upon which I was standing, the vanity of earth's promises, and hopes, and distinctions, impressed my heart and mind with a degree of solemnity and interest I was unwilling to dissipate."

Life of the Husbandman in Hindoostan.—The husbandman rises with the earliest dawn, washes, and says a prayer, then sets out with his cattle to his distant field. After an hour or two he eats some remnants of his yesterday's fare for breakfast, and goes on with his labor till noon, when his wife brings out his hot dinner; he eats it by a brook or under a tree, talks and sleeps till two o'clock, while his cattle also feed and repose. From two till sunset he labors again; then drives his cattle home, feeds them, bathes, eats some supper, smokes, and spends the rest of the evening in amusement with his wife and children, or his neighbors. The women fetch water, grind the corn, and do the household work, besides spinning and such occupations.—*Elphistone's History of India.*

The King of Prussia, at his own expense, has caused the printing of 17,000 copies of the Scriptures for distribution among the schools of the realm.

Yankee Trick.

During the Revolutionary war, two brothers from one of the eastern ports, were commanders of privateers; they cruised together, and were eminently successful, doing great damage to the enemy, and making money for themselves. One evening, being in the latitude of the shoals of Nantucket, but many miles to the eastward of them, they espied a large British vessel, having the appearance of a merchantman, and made toward her; but to their astonishment, found her to be a frigate in disguise. A very high breeze prevailing, they hauled off in different directions. One only could be persued, and the frigate gained rapidly upon him. Finding he could not run away, the commanding officer had recourse to stratagem. On a sudden he hauled in every sail, and all hands were employed in setting poles, as if shoving his vessel off a bank! The people on board the frigate, amazed at the supposed danger they had run, and to save themselves from being grounded, immediately clawed off, and left the more knowing Yankee 'to make himself scarce.' As soon as night rendered it prudent for him, he hoisted sail in a sea two hundred fathoms deep.

Mr. McDonald, in his travels through sweden, says: "Young children, from the age of one to that of eighteen months, are wrapped up in bandages, like cylindrical wicker baskets, which are contrived so as to keep their bodies straight without interfering much with their growth. They are suspended from pegs in the wall, or laid in any convenient part of the room, without much nicety, where they exist in great silence, and good humor. I have not heard the cries of a child since I came to Sweden."

A wealthy Brahmin at Benares, India, not long since, committed his son to the care of a missionary, using this extraordinary language:—"I feel convinced, sir, after reading your holy shasters, that they contain the true religion. I have not the power to come up to its precepts. But there is my son, take him as your son; feed him at your table, and bring him up a Christian." At the same time he made over to the missionary the sum of $5,000, to defray the expenses of his son's education.

The New Testament of the new Chinese version, prepared by the combined energies of the missionaries of various denominations, is reported as nearly ready for the press. The missionaries are to hold a meeting at Shanghai in June, to compare their views and make arrangements for publishing the entire Bible.

It is stated that Rev. A. A. Phelps. of Boston, who has passed the winter in the West Indies, derived little benefit in respect to his health.—His disease, of a pulmonary nature, is said to be confirmed.

Push On.

The following extract from the writings of John Neal, may have met the eyes of many of our readers before. It is worth repeating, and the truths it contains are worth remembering.

'There are people who having begun life by setting the wind and tide, are always just ready to give up, and for that very reason always helpless and good for nothing. Good voyages are made both ways.

'A certain amount of opposition is a great help to a man. Kites rise against, not with the wind. Even a head wind is better than nothing. No man ever worked his voyage anywhere in a dead calm. The best wind for anything in a long run, is a side wind. If it blows aft, how is he to get back?

'Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have, to be good for anything. Hardship is the naiive soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lays down by the wayside, to be overlooked and forgotten.

'He who but braces himself up to the struggle, when the wind blows, gives up when they are done and falls asleep in the stillness that follows.

'Did you ever know any body to stick to any kind of business, no matter how unpromising, ten years at most, who did not prosper, No matter how bad it might be at the beginning, if he stuck to it earnestly and faithfully, and tried nothing else, no matter how hard he may have found it sometimes to keep his head above water, still, if he persevered, he always came out bright in the long run—didn't he.

Activity in Heaven.

Because heaven is a place of rest, it does not follow that it is a place of idle inactivity. Like the Sabbath, which is its type, it will be a state of such rest as is consistent with active worship. The activity of heaven will be tireless and untiring. The highest mental and spiritual exercises of those who are admitted there, will not tire; there will be neither flesh nor blood for them to tire; and emancipated from these, the soul in heaven, like the soul on earth, could it be thus set free, will exercise its highest powers, untiring and untired. Nor is this all. Heaven is a state of active beneficence. There all are employed in doing good. They who tasted beneficence as a luxury on earth, shall banquet on it in heaven forever. All shall do good; from the highest seraph that bends before the throne, to the last soul saved, as by fire. No sooner do saved spirits breathe the atmosphere of heaven, than they fly off on errands of love—"ministering angels"—to all who need their ministering offices. How sublimely did Dr. Beecher discourse on this theme to his pupils. Hear him:

"Excepting freedom from sin, intense, vigorous, untiring action, is the mind's highest pleasure. I would not wish to go to heaven, did I believe that its inhabitants were to sit inactive by purling streams, to be fanned into indolent slumber by balmy breezes! Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton rested from his profound investigation? Have David and Isaiah hung up their harps, useless as the dusty arms in Westminister Abbey? Has Paul, glowing with god-like enthusiasm, ceased itinerating the universe of God? Are Peter and Cyprian, and Edwards, idling away eternity in mere psalm singing? Heaven is a place of activity, of never tiring thought. David and Isaiah will sweep noble and lofty strains in eternity, and the mind of saints, unclogged by cumbersome clay, forever feast on a banquet of thought—rich, glorious thought. Young gentlemen, press on—you will never get through. An eternity of untiring activity is before you, and the universe of thought your field."

John Q. Adams, the Ex-President, is said to be worth $350,000.

A Paper in the Wilderness.—Booth and Burr have issued a prospectus for the publication of a paper at the Capitol of Michigan—a place where there is not yet a house!

That was a great saying of George III., "Give me the man who judges *one* human being with severity, and every other with indulgence."—The rule is, to judge *one* human being with indulgence, and every other with severity.

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[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. Ed.]

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Written for the Western Recorder.

CIRCULAR,

*the ministers and Lay members of the Meth-
dist Protestant Church, within the bounds of
he Pittsburgh Annual Conference.*

Dear Brethren and Friends: The duty of
dressing you upon a most important subject,
s been assigned to us, by the Board of Managers
"the Preachers' Aid Society, of the Pittsburgh
nual Conference, of the Methodist Protestant
urch." We sensibly feel our incompetency
perform aright the task devolving upon us, and
cerely wish it had been intrusted to abler
nds. As our responsibility, however, is exact-
proportioned to our means of doing good, and
can only employ such as we possess, we cheer-
ly cast our mite into the treasury of the Lord,
d earnestly invoke His blessing upon it.

The closing scene of Christ's mission on earth,
will be recollected, was the institution of the
pel ministry. "Go ye therefore," said the
ssed Redeemer, "and teach all nations, bap-
ng them in the name of the Father, and of the
n, and of the Holy Ghost, teaching them to
serve all things, whatsoever I have commanded
u: and lo, I am with you always, even unto
e end of the world." As this commond of the
viour, to his disciples, was given, *just before*
ascension to glory, we may reasonably con-
de, that it was at least equal in magnitude, and
the consequences resulting from it, to any he
livered, while journeying through this "vale of
rs." That genuine Christians, from the sol-
n and unprecedented circumstances attending
so regard that extraordinary event, it would be
most impious to doubt. It may therefore be af-
med, that what the extinction of the sun in the
mament would be to the natural, the removal of
evangelical and zealous ministry would be to
moral world. In the former case light and
tility would forsake the earth, and in the latter
ligion and virtue the souls of men. And yet,
range to say, the men of God, whose vacation
s to win souls to Christ, are often left, by pro-
sing Christians, to pine in poverty and suffer
"the ills that flesh is heir to." This surely
ght not so to be. Such a state of things, is a
ep, if not an indelible stain on Christianity.
o think of men, whose physical and mental en-
gies have been exhausted in the service of the
urch, and whose wives and children are par-
lly, or perhaps wholly destitute of the common
cessaries of life, is sufficient, one would imag-
e, to arouse our slumbering sympathies, and
cite into powerful action every dormant prin-
ple of benevolence within us.

Clerical members of the Pittsburgh Annual
nference! our *chief reliance* is placed on you,
regard to the successful prosecution of the be-
volent enterprise, in which we are engaged.
ou must feel as no other class of men, in the
ature of things, possibly can, for your superan-
ated and worn out brethren. They occupy *now*
e unenviable position, which ere long, you will
obably fill; and expect you to render them such
d, as you may need, at no distant day, from
en, comparatively young in the ministry. It
ems therefore, almost like a work of supereroga-
tion to press upon your attention the importance
obtaining as many life and annual subscribers
possible to the "Preacher's Aid Society," prior
the sitting of the next Annual Conference.
e would however, "stir up your pure minds by
ay of rememberance, in reference to the faith-
l discharge of the all important duty, just
luded to. To direct your attention, in more
rnest langaage, to the subject of which we are
eating, would be manifesting towards you in
r judgment a less degree of respect than you
e entitled to.

To our brethren, who will represent the laity,
the approaching Annual Conference, we take
e liberty, in conclusion, of making a few re-
arks. We feel persuaded you are disposed to
ive a comfortable support to the embassadors of
hrist, who labor among us in word and doctrine.
ou know, that "the laborer is worthy of his
ire;" that we should "not muzzle the mouth of
e ox that treadeth out the corn," and that "they
hich minister in holy things live of the things of
e temple, and they which wait at the altar are
artakers with the altar. Even so hath the Lord
rdained that they which preach the gospel should
ve of the gospel." From the foregoing quota-
ons, taken from the book of God, it is obvious
at there cannot be a more sacred or imperative
uty, than that of making suitable provision for
en divinely called and qualified to instruct us in
e science of salvation. Let us therefore, dear
rethren, appeal to you, by every high and holy
onsideration, to use *all* your influence, and tax
our energies to the *utmost*, in favor of the
reachers' Aid Society, which if properly sustain-
, by the members of our Zion, will be product-
ive of good to an extent, of which we can form no adequate conception. We are, in the bonds of the gospel, faithfully yours.

JNO. MECASKEY, } *Committee.*
JNO. SARGEANT, }

Pittsburgh, June 1st. 1847.

Written for the Western Recorder.

Preachers' Aid Society.

Bro. Bassett: I am anxious to be doing something, as I am unable to attend my appointments and preach. Therefore I will say a few things relative to our *Aid Society*, which you are at liberty to publish should you think them worthy a place in your valuable paper. I look upon this society as one of vast importance to the Methodist Protestant Church in the Pittsburgh District. This is one of the most useful societies that could be gotten within the church. One that might prove a lasting blessing in giving permanency to the ministry. One that might pour a flood of comforts into the hearts of the afflicted and worn-out. Many of our old experienced and talented ministers have been compelled to leave the *Itinerancy* and engage in other callings in order that they might provide a shelter in old age and infirmities, while their places in the church have been filled up with inexperienced youths like myself. Thus the wheels of *Mutual Rights* have been retarded. Had the church made any provision for superanuated ministers, could they have looked forwards to the day when they would be able to toil in the vineyard of the *Lord* no longer, that the people of the Lord had provided them with food and raiment, these lovers of *Lay-Representation* would yet have been in the field unfurling the flag of ecclesiastical liberty; and many whose mental powers are yet chained down to the "*iron wheel*" of despotism, might have been rejoicing as God's free men. A word to the membership of the church: brethren and sisters, you are deeply interested in this important matter, you should look to this society as an enterprize worthy your attention and contributions. You have embarked on board the ship launched in the city of Baltimore, in the year 1828. Your all is upon this vessel. Does it not concern you, then, to know whether skilful men are at her helm or not? Does it not concern you to know whether this ship is going to make the port, or become a cast-a-way upon the rough sea of time? Many good and substantial vessels have been lost for the want of a skilful pilot, while those of an inferior character have out-braved the storm and made the port.

Is there a passenger on this ship, male or female, who would not give five dollars sooner than abandon this beautiful craft of Mutual Rights, and take passsge on one where man could not enjoy his Natural Rights? Five dollars contributed by each member within the *Pittsburgh District* would amount to $35,000. This sum thrown into the *Aid Society* as a permanent fund, the interest of which would amount to $2,100 annually. This handsome sum of money would feed and clothe a number of Widows, Orphans, and Superanuated Ministers.

But say you, many of our members are poor, and could not give this amount. Admit it, but I am led to conclude from observation that the number is but few, comparatively speaking, who could not give five dollars once during their lives were they willing. I know that there are many who have their names in the church that never have 6¼ cents to give to any benevolent purpose whatever, yet these same persons spend dollars annually in that which is neither food nor raiment. You see them on *big meeting occasions* as fine as butter flies, in fine style, best of cloth, ribbons in abundance; pockets filled with cloves, cinnamon. Some waste flour enough in dusting their faces, during a year, to make a widow a loaf of bread. Let a steward present a bag or hat to them, they turn away with disgust, perhaps while he is making ready to take up the collection they take their flight until the next big meeting. These are, generally speaking, our poor, pauper, non-praying members. There is not one of these members but what might pay five dollars in a year, and sacrifice nothing but their extravagance. I have said nothing relative to the unnecessary waste of feathers, which might be saved to make a bed for the widow and the orphan.

Yours, W. A. PORTER.

[*To be continued.*]

Written for the Western Recorder.

A few Questions addressed to those who can answer.

It is said, that one simpleton may ask more questions than many wise men can answer.—This saying, however, does not preclude the propriety of asking questions for the wise to answer. Possibly every thing depends upon the character of the questions. Well, then, are not secret Societies mentioned in history as far back as the times of Moses? Have they not existed in different countries from that time to the present?—St. Paul alludes to such societies, and he disapproved of them. But he did not form other secret societies on better principles. He gloried in the publicity given to the Gospel even by its enemies, and his persecutors, who thought to "add affliction to his bonds." Paul was a public man. All the Apostles were such as was Paul. Men of the light. It is an insult, or would be, if any were to say seriously that not one of the Apostles founded, or united with, any secret societies!—A secret society founded by an Apostle! A christian secret association! These secret societies were all heathen! Did any of the primitive christians belong to the heathen secret societies?—There is an important question to be propounded here—if it has not been anticipated; *to-wit*: Was it possible for any one of the Apostles, or all of them conjointly, to form a *secret——mark*, a secret society for any purpose whatever, in the name and by the authority of their Lord and Master? We know not. Very well. We should like to see the authority of some people who formed secret *christian* societies now-a-days. We should like to be introduced into the holes and corners where they are the lights of the world.—Should be pleased to see their city under ground; and the bushel which covers their candle. Their good works done in secret—not in the church for the glory of the Head of the Church—but done in secret for their own glory—or *mutual* advantage—as in duty bound. Alas, see, we must read aright: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick that it may give light unto all in the house. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." If christians are not the light of the moral world, what are they good for in the moral world? Instrumentally they are nothing worth. But this is a mistake, says some one. For, 'such a man is a good man, but he is not a useful man.' So, then, if he is not useful, what is he good for? Ah, but he is both useful and good. He belongs to a society that don't let its *right* hand know what its *left* hand doeth. Judge not from appearances. Nay, certainly not, where nothing appears.

Lack-a-day, we wish we knew how to reason. What said our Divine Teacher? "I spake openly to the world. I ever taught in the synagogue, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold they know what I said." Truth blushes at nothing except at attempts to conceal it. 'Proclaim my Gospel to all the world.'—Here again, we say, the gospel glories in publicity. A secret religion—what is that?

See, our Lord is sending his word into all the world. In what part of the inspired books are heathen converts taught to form secret christian societies?

It is said of most churches in this country, that for some two or three years, there has been a decrease in their numbers. How is this to be accounted for? How old are some of the secret associations? It is also said, that thousands of young men, and others under forty years of age, have joined the secret confederations, during the last two or three years; and that other thousands, instead of becoming church members have found their resting places in secret places. Even some ministers not over forty years of age have become secret doers.

We must conclude: and we say in all seriousness, that not one and all of these secret confederations have been instituted by the authority of the Lord Jesus. All of them together cannot save a soul. ☞'No great moral changes can be effected by secret confederations. This is impossible in the nature of things. No favorable influence can be exerted by what can not, or will not show its face. Look into a man's eyes, and your words will go down upon your glance into his inmost soul—blink, or look aside, and he will not quail under your strongest expressions. *So it is with moral movements.* As they should be *for* the daylight, so they should be *in* the *light* of day. It is what we do before others that tells upon them.' W. S. S.

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. XI.

Friend Bassett: I have told you I wished to say something of Harmer Blenerhassett, not because he was necessarily connected with the early history of this State, more than others who came after the war was over, but because there has been much said, giving false views of the transactions of a public character, in which his name has been conspicuous, and it has lead to a great deal of Romance in regard to him, his wife, and the place of his residence.

Mr. Blenerhassett came to Marietta soon after the treaty with the Indians, I think about the year 1797, possibly '96. He first resided in the Stockade, in a house where Mr. Charles Green, a merchant, had lived until the close of the war, when he moved on to the Ohio bank. The house was about 80 or 90 feet from my father's door, and I was often in it while he resided there. Mr. B. was very near sighted, so much so as to render all careful physical exercise, almost impossible. Mrs. Blenerhassett was a woman of good figure, moderately handsome, genteel, and dignified in her deportment. They were both no doubt well educated, and it was evident they were in easy circumstances. They brought with them a pair of carriage horses, and a saddle horse. For this he appeared to be quite solicitous their groom should discharge his duty well, as I have frequently seen him examine very closely, whether they were quite clean, and in order to do so, he had to bring his nose within an inch or two of the animal. Unfortunately, we had no carriage roads, and his match horses were useless as such. His furniture was such as excited the curiosity of persons like myself, who had never seen anything called *elegant;* as it was when compared with what this *back woods* then afforded: and there was a method in their household, which showed they were accustomed to good style;—furniture was rubbed every day; knives and forks scoured after each meal &c. &c., which to children, seemed quite unnecessary, but if you compare their furniture, and style of living with that we see here now, in the houses of our wealthy citizens, there was nothing to attract any particular notice. It was by comparison, that their style excited attention; and perhaps in some envy; in others ambition. No impression is left on my mind, as if they desired to exhibit themselves as *above* those with whom they associated; but that they were living as nearly as they had been accustomed to, as the circumstances admitted, and where they could not enjoy such refinement, or luxuries, a disposition to conform to the habits and usages of society. The Island on which he afterward located, just below the mouth of little Kenhawa, and twelve miles below the Muskingum, belonged to a Mr. Elijah Bachus. It is three miles long, and near the middle, the width was very trifling, (about two rods at the top of the bank.) The number of acres in it, and another between it and the Virginia shore was about 300 acres, about 150 of which was about the narrows. This part Mr. Blenerhassett bought; and went on to it, as it was cleared, and there was a dwelling house on it, where a Dr. Pettit, who had married a Miss Woodbridge, a niece of Mr. Bachus had lived. Mr. Blenerhassett also entered into a partnership, as a silent partner with Dudley Woodbridge Jr., in the mercantile business, in Marietta. Mr. B. speedily began to improve his grounds, bought a few slaves, (as he was then in Virginia) and became a regular Farmer. I was not myself, well acquainted with his habits there, but was in daily intercourse with those who were. Mr. B. was a great proficient in playing the bass viol, and was fond of music: saw a good deal of company from Marietta, and the farming settlements of Belpre; and frequently invited young men who could play on instruments, to visit them, and play with him, and for the amusement of his visitors; especially after he had erected his house. The house was two stories in the main building, with offices for the kitchen, on one wing, and study, library &c., on the other, projecting at about an angle of 45 degrees towards the front, all pointing directly up the river. As I said they entertained a good deal of company, but Mrs. B. always attended personally to her domestic affairs, kitchen, dairy, &c., so that most of her mornings were occupied in household affairs, while her company amused themselves in the grounds or with Mr. B. in music, reading, &c. Her afternoons and evening were devoted to company or amusements. She was without question a woman of education and talents; and probably a little too ambitious for the life she there led. They passed amongst their acquaintance for Irish, though he would call himself English, she would say, "my dear you know you are Irish." The place was handsome enough, and pleasant, when plenty of company, and good cheer enlivened the scene; but often it was dreary enough! No neighbors but by crossing the river, and this frequently full of ice, or overflowing its banks and full of drift; no prospect except directly up the river, nothing to excite emulation, or satisfy ambition; it was rather a place for retiring from the world, than enjoying the benefits of society, and the benefits of civilization. And, this is probably the secret of their after misfortunes.

History furnishes sufficient evidence that Aaron Burr was artful, ambitious and designing. After failing to become the President of the United States, in his contest with Thomas Jefferson, other ambitious views entered his mind, and he visited this State, and the West, in the prosecution of these schemes, whatever they were; and Marietta amongst the rest of the places, where he spent some time. I remember him well, a small, trim, erect man, wearing a small cue of hair; quick and active in his movements. He soon ascertained that Mr. Blenerhassett had money, and credit, and was not long in engaging him in his projects. I am under the impression Mrs. B's. spirit, and ambition, was the means through which he operated upon Mr. B. to draw him into his plans. Certain it is, he did so; and involved him in extensive pecuniary responsibilities; believing as he no doubt did, that the expedition, was sanctioned by the then President, (Thomas Jefferson) and was for the *glory* and benefit of the United States; for I have reason to know, that such was the representation made, to those active enterprising young men, who were engaged, for the expedition. There was no idea of treasonable practices against the United States. Many young men of first character were engaged; but to none was the secret entrusted. They were assured it was such as honor and patriotism sanctioned. There were many conjectures; such as Revolutionizeing Mexico, annexing Texas, &c., but all was conjecture. Mr. Blenerhassett through his partner, engaged Col. Joseph Barker, who lived about six miles up the Muskingum, to build nine or ten boats, carrying from 2 to 3 tons each. They were very frail boats, built like a skiff sharp at both ends, and sided up with thin boards like weather-boarding and covered. No one thought of their being dangerous to the peace or harmony of the government, but they were called in derision Burr's Flotilla. Whatever the object of Burr was, President Jefferson saw, or thought he saw in Burr's plans, a chance to render him odious, and make political capital out of the circumstances, and there were not wanting in Marietta, as elsewhere, those who were willing to advance their own popularity, at the expense of Burr, and his associates, and as a means to the end, to represent the preparations as of greater magnitude than the facts would justify; for in themselves they were contemptable, when viewed as a military adjunct, for there was no preparation, no embodying of men, or purchase of arms, or presenting of flags, as we saw a few years since, for Texas, without exciting in our government, any alarm. A little pork, and a few barrels of parched corn meal, was prepared to send off in them, and had it been desirable to arrest the boats, a constable was all the force which would have been necessary, to do so. But this would have offered no fame to the actors, and besides there was no legal cause for such arrest. It was known that several young men were engaged, in the expedition. It might be mercantile for any thing that appeared. In the absence of legal cause a fictitious one might be made to answer the purpose of the actors, and gull the people; and such a one was got up, and carried into execution, the particulars of which I must reserve for an other communication.

HORACE NYE.

Putnam, June 3, 1847.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

South Africa.

LETTER FROM MR. BRYANT, SEPTEMBER 28, 1846.

Mr. Bryant, it will be remembered, embarked for South Africa on the 15th of April, 1846. He arrived at Port Natal on the 15th of August, and on the same day proceeded to Umlazi, the station occupied by Dr. Adams, where he was at the date of this letter.

As it was Saturday night when Mr. Bryant arrived at Umlazi, the first day which he spent on missionary ground was the Christian Sabbath. An extract from his letter, describing this first Sabbath, is given below.

The Sabbath morning was as beautiful and quiet as any that ever dawned on New England. Soon after breakfast the natives were seen coming from various directions to attend the Sabbath school; their dark forms moving in silent procession, one after another, over the neighboring hills and valleys towards the sanctuary. They first assembled in the school-room, which is under the same roof with Doct. Adams' house. There many of the females, who had come almost naked, clothed themselves in plain calico dresses, which are kept hanging up in the school-room for that purpose; and which, at the close of public worship, are again put off, and suspended in the proper place. About two hundred assembled and were taught, a few from the English Testament, but most of them from the Zulu books which have been prepared and printed by the missionaries. In about three quarters of an hour, more had assembled than the school-room would hold, and they all repaired to the chapel; where Doct. Adams spent some time in catechizing them, and hearing them repeat the Lord's prayer and the ten commandments. A few minutes were then allowed for recess, after which public service commenced.

Doct. Adams' chapel will hold about six hundred persons. It was filled, and some stood around on the outside, who could not gain admission. Some were clothed very decently; some had only a shirt or pantaloons; a few were dressed in the cast off garments of soldiers; and others wore nearly naked. A portion of the men brought along their assagais and war clubs, which they left outside of the chapel door. This was almost our first view of the natives, and a singular group they were, six hundred of them, thus appareled, and crowded together in one long and narrow chapel.

The service commenced, and I looked around with interest to see how such a company of heathens would conduct themselves in the house of God. I was surprised, and happily disappointed, to find among them so much order and decorum, stillness and attention. I do not know but they were as quiet and attentive as congregations of this size usually are in New England. I saw no laughing or whispering, and but little restlessness and nodding; though the weather was warm, and some of them had walked twelve miles or more (sometimes they walk twenty miles) to attend public worship. So far as their conduct in the chapel was concerned, they certainly would not suffer in comparison with many congregations in America. Had my observation ended here, I should have gone away strongly impressed in their favor, and with too high an opinion of their civilization.

These people are little accustomed to restraint; and the task of sitting still an hour and a half at a time, is one that is seldom or never imposed upon them, except at public worship. When the service closed, therefore, their pent up feelings seemed to gush forth with a vehemence which was the greater because of the previous temporary restraint; and many of them, on emerging from the chapel, started off on a full run, chattering & laughing like so many children just released from the confinement of the school-room. One or two minutes sufficed to give vent to their feelings; and they then retired with a good degree of silence and order. Save this one momentary outbreak, I saw hardly anything during the day that would be deemed reprehensible among the people of New England.

About three o'clock in the afternoon, the people again assembled in the school-room for instruction; but there were not so many as in the former part of the day. After singing and prayer, Doct. Adams questioned them with regard to the sermon, adding further explanations and remarks suited to press the subject home to their hearts.

In addition to these regular Sabbath services, Doct. Adams generally teaches school during a portion of the day, conducts a weekly lecture on Tuesday or Thursday afternoons, and attends prayers in the Zulu language every evening in the school-room, where twenty-five or thirty of the natives are usually present. A portion of Scripture is read, acccompanied with explanatory remarks, and often with questions addressed to the native; a hymn is then sung, and the service closes with prayer.

An interesting event occurred on the Wednesday after our arrival, which is worthy of a passing notice. I allude to the marriage of two men, who give evidence of being truly converted, and who, of their own accord, abandoned polygamy and desired to be married in a Christian manner. Men here commonly buy their wives with cattle, paying about ten head for a common woman, and thirty or forty head for the daughter of a chief. It is a mark of wealth and honor to have several wives; and hence the natives are desirous of increasing the number, as they have the means. One chief who lives a few miles distant, it is said, has eleven.

The men to whom I have already alluded, had both had two wives. One man was married to the woman whom he had purchased first; the other to the one whom he had purchased in the second instance, because the first opposed his becoming a Christian, and had no desire to live with him afterwards. Having been duly published according to the English laws, they were publicly married by Doct. Adams in the school-room, about eighty of the natives coming in as spectators. The occasion was improved to show them the sinfulness of polygamy, and to press on them the duty of living according to the institutions of Christ.

After the marriage ceremony was performed, about half a bushel of wedding cake was distributed among the people, made of Indian meal, to which was added a little sweetening and a few raisins. Mrs. Adams had also prepared a supply of coffee which, with the native cake, made a comfortable repast. At the close of the entertainment the people retired to their homes, apparently well satisfied with the events of the day. From one of the native converts I have since learned, however, that the marriage has led to considerable discussion among the people; and there is in some minds a strong feeling of indignation and opposition. This was to be expected.

Reformatory.

From the Philadelphia Saturday Courier.

Consequences of Smoking.

We have become somewhat identified with a sincere and uncompromising opposition to the idle, pernicious, and filthy practice of *Tobacco-using* in general and *street-smoking* in particular. We have hitherto regarded these vile practices, more especially in reference to their bearing upon the non-consumers of the noxious weed, who are most unjustly and oft-times indecently subjected to the disgusting expectoration, and suffocating exhalations of their neighbors and friends.

Who among us is there that does not know dozens of the class of persons to which we allude, who have lovely wives and pure and sensitive children, yet whose breaths, from the united effects of *tobacco, rum and cigars*, are little if any less repulsive and sickening than would be the malaria of a charnel house?

But it is not only in a social point of view that the abatement of this evil is worthy of every good citizen and philanthropist. Its *physical* effects are of the most important and alarming character. The editor of the London Literary Gazette holds the following language:—

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years' observations that Dr. Laycock had become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the pharyngical mucous membrane, the stomach, the lungs, the heart, the brain, and the nervous system. The tobacco consumed by habitual smokers varied from half an ounce to twelve ounces per week, the usual quantity from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week. The first morbid result is an inflammatory condition of the mucous membrane of the lips and tongue; then the tonsils and pharyna suffer—the mucous membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. Action ascends upwards into the posterior nares. The eye becomes affected with heat, slight redness, lachrymation, and a peculiar spasmodic action of the orbicularis muscle, experienced with intolerance of light on awaking in the morning. The frontal sinuses do not escape, but there is a heavy, dull ache in their region. Descending down the alimentary canal, we come to the stomach, where the results in extreme cases are symptoms of gastritis. The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system; but a morbid state of the larynx, trachea, and lungs, results from the direct action of the smoke. The voice is observed to be rendered hoarser and with a deeper tone. Sometimes a short cough results, and a case of ulceration in the cartilages of the larynx came under the doctor's notice. The patient was such a slave to the habit, that he hardly ever had the pipe out of his mouth. Similar sufferings have been caused by similar practices in other instances. Another form is a slight tickling, low down in the pharynx or trachea, and the patient coughs, or rather hawks up, a grumous-looking blood. It is so alarming, as to be mistaken for pulmonary hæmoptysis. The action of tobacco-smoking on the heart is depressing; and some individuals who feel it in this organ more than others, complain of an uneasy sensation about the left nipple—a distressing feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than on the left. On the brain the use of tobacco appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefulness, like green tea, than compoes to sleep; induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and irritability of temper. Such are secondary results of smoking; so are blackness of teeth and gum-boils. There is also a sallow paleness of the complexion, an irresoluteness of disposition, a want of life and energy, and, in constant smokers who do not drink, a tendency to pulmonary phthisis. Dr. Wright, of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx; diseases of the heart, and lowness of the spirits; and in short, is very injurious to the respiratory, circulating, alimentary and nervous systems.

A Beautiful Sentiment.—The late eminent Judge Sir Allan Park once said at a public meeting in London: "We live in the midst of blessings till we are utterly insensible to their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the Gospel."

Religious Intelligence.

PITTSBURGH DISTRICT.

Lockport, Pa. May 24, 1847.

Br. Bassett: I embrace this opportunity of writing to you and the friends of Zion of the condition of this Conneaut circuit. When I came to this circuit I found things rather discouraging, some church trials pending and other difficulties calculated to mar the peace and prosperity of the church, also to retard the advancement of the kingdom of Christ in the world. We are trying to settle them we hope to the satisfaction of all

We found religion on the decline and the love of many waxing cold but through the mercy of God we are rising.

Our first quarterly meeting was held at Sorrel Hill shortly after our arrival, and in consequence of the short notice, and imclemency of the weather, our meeting was not as interesting as we anticipated. It lasted three days; we had the assistance of Br. Joshua Turner.

Our second quarterly meeting was held at Wheeler's School house. At this meeting we had the pleasure of seeing many souls converted from the error of their way, it lasted seventeen days, and in consequence of my ill health was compelled to bring it to a close. There were between 25 and 30 sinners converted and backsliders reclaimed. At this place we had no class; we have organized a class of 18 or 20 members.

Our third quarterly meeting was held at Sharp's school house. We have a class here of 15 or 20 members. At this meeting we had the pleasure of seeing the church much revived and sinners benefitted. There was a general union existing among the different denominations.

There are men of great moral worth on this circuit and the most that is wanting is a persevering and zealous ministry to advance the good cause. We intend by the grace of God to try to discharge our duty towards this people, leaving the event with God who has promised to be with us unto the end. Pray for us that we may see a great out-pouring of the spirit of God this year, that sinners may crowd to the mercy seat and bow to the mild sceptre of Jesus.

Yours in Christ,
JOEL J. WOOD, Supt.

Allegheny, Pa., June 4. 1847.

Rev. George Brown.—Dear Sir—since we had the pleasure of your Presidential visit in this place, the great Head of the Church, has favored us with visitations of his awakening influence, and converting power. The work which the Lord began near the commencement of the year, progressed during the winter without much abatement, and has resulted in the conversion of a great many souls, and the addition of above seventy to our numbers. They are nearly all doing well—thus far we have had to drop the name, of but one from the list of our probationary members.

We have had a very pleasent year thus far—our meetings are lively and spiritual; as Br. Reeves says, a good deal of "*poetry*" among us, our folks pray in the spirit, sing in the spirit, and I may add *praise* in the spirit; or in other words *shout* in the spirit. Our classes are, as a general thing, well attended. There are some however who might do better in this matter, without *much* disadvantage to themselves, if they would. Thus matters stand with us at the present.

Yours truly, JAMES ROBISON.

MUSKINGUM DISTRICT.

Leesburg Circuit, May 31, 1847.

We had a pleasant time at our third quarterly meeting on the 22d instant, in Leesburg. Br. Duling assisted on the occasion. Two joined. We are moving along in peace and harmony.

Yours, W. L. BALDWIN.

INDIANA DISTRICT.

White River Circuit, May 25, 1847.

Dear Bro. Bassett: I take this opportunity of informing Brother Shipp and the friends of Zion generally of the prospects on this circuit. Bro. W. B. Evans who was appointed to the charge of this circuit, from the extreme bad state of his health was unable to travel. He therefore asked to be released, which request the second Quarterly Conference granted and employed me to travel in his place. We held the second Quarterly Meeting at Mt. Pleasant Meeting-house.—The Lord was with us and blessed us in a good degree. The membership were very much revived, and united together in the bonds of christian love. Three united with us as probationers, and some obtained a hope in Christ. We have just held our 3rd quarterly meeting at Mt. Moriah meeting house. We have received twelve accessions to the church in all. We are looking forward to the time when the Lord will abundantly revive his work among us. We hope the friends of Zion will pray for us, that the Lord may visit us in a powerful manner.

Yours in the Lord,
WM. BARNET.

Conference Proceedings.

From the Methodist Protestant.

New Jersey Conference.

The Annual Conference of the Methodist Protestant Church, of the New Jersey District, held its 5th session in Dover chapel, commencing on 3d March, 1847.

The Conference was opened by the President with the usual religious services.

William M. H. Smith elected Sec'y, Thomas W. Stanger, Ass't.

Bartine Twiford was elected President for the ensuing year.

The following brethren were received to serve under the stationing authority, viz: Jacob Yesner and Winslow Jackson.

Rev. Wm. B. Vanlier elected to Elder's orders.

Resolved, That this Conference organize a Superannuated Fund Society, for the purpose of supporting the superannuated ministers of this Conference, their wives, widows, and children, to be under the supervision of the New Jersey Annual Conference.

Resolved, That the respective Superintendents use every possible effort within their jurisdiction, to effect a more general observance of the *sanctity of the Sabbath*, the advancement of the cause of *Temperance*, and of *Sabbath Schools*.

Resolved, That we, as an Annual Conference, will not approbate any minister or preacher who may receive an appointment from this Conference, to engage in any secular employment whatever during the Conference year.

The following report was adopted:

"Your committee, to which the communication from the Genesee Conference was referred, beg leave to report, that they greatly deplore the existence of Slavery in this country, yet they do not feel free to recommend the calling of a Convention for the purposes stated in that communication.

Report of the Stationing authority:

Egg Harbor Circuit, J. N. Timberman: New Brunswick Circuit, Jacob Gesner; Centreville Circuit, W. M. H. Smith; Glassboro Circuit, Edward Schock; Barnsboro and Woodbury Circuit, J. H. Nickels; Bridgeport Circuit, Winslow Jackson; Medford Circuit, William B. Vanlier; Dover Circuit, Samuel Hill; Exonville Mission, Samuel Budd; Red Bank, to be supplied, Union Circuit, to be supplied; Leesburg Mission, to be supplied.

Left without an appointment, by his own request, A. L. McCall.

Left in the hands of the President, Allan Nixon.

Resolved, That we adjourn to meet the 1st Wednesday in April, 1848. at Dover Chapel.

WM. M. H. SMITH, *Sec'ry.*

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JUNE 10, 1847.

☞ Wish those who owe us knew how badly we need funds. We do indeed.☜

☞ In Maj. Nye's article, first column, for "careful" read "*useful* physical exercise."

☞ The Maine Annual Conference of the M. P. Church holds its fourth session at East Buckfield, commencing on Wednesday, June 16th, 1847.

Died, at his residence near Shron, Hamilton county, O., a few days ago, *Mr. John Vanzandt*, whose case before the Supreme Court at Washington, has been a subject of so much animadversion. We were personally acquainted with Mr. V. and believed him a sincere christian, as well as ardent philanthropist.

☞ We learn by the New York Sun that Hon. Daniel Webster arrived in that city on the 1st instant, on his return from the South. A severe prostration of his health obliged him to relinquish his intended visit to the Western States.

Requisition full.—The Cincinnati Commercial states that the requisition on the State of Ohio for a regiment of infantry, and one company of cavalry is full.

Cheering from Cincinnati.—Brother J. Dalbey, Superintendent of Cincinnati Station, informs us in a private letter, that an enterprise is in progress to establish another church and congregation of Methodist Protestants in that city.—He states that the brethren have been so far successful as to procure at an excellent bargain, a lot on which to build, and have nearly $2,000 dollars subscribed. The location is in the Western part of the city. It is thought that about $3500 will complete the house. Brother D. expresses a hope that the basement will be ready for occupying by the ensuing Annual Conference. This enterprize has engaged most of his spare time this spring, which accounts for his not writing for us for so long a time. Indeed, we had for some time thought of inserting "Information Wanted," but his letter came in good time, with the good word above mentioned. And withal, it brought us a few dollars for our paper, a little matter which our excellent brother does not lose sight of.

Secret Societies.—With some hesitancy, we have concluded to admit, for a time, temperate articles concerning the question of Secret Societies. We confess that we doubt the utility of such a controversy, but as it has been requested of us by a number of friends both by letter and in person, we have thought best to give it place for a while. A calm discussion may do good; if conducted after a friendly sort, it may at least do no harm. We will state however our determination at present to observe neutrality upon this question, forasmuch as we do not see it our duty to take sides in the matter. We intend to treat with equal fairness, writers upon either side of the question. We must premise, also, as above hinted, that *temperate* articles only should be sent us on this subject. And should any writer on either side, indulge in undue severities, or offensiveness of expression, after this notice, we shall feel at liberty to lay aside any such article, or at least to omit the objectionable part. This will certainly be considered fair, as the rule shall work both ways. We furthermore wish it understood, that we desire not to perpetuate such a discussion, and therefore request those who wish to give their views upon the question, not to delay beyond the limits of the present volume, as at the expiration thereof, at furthest, we think we shall desire to have the subject dismissed.

No Peace Yet.—The Baltimore Sun has late dates from New Orleans, by overland express.—The intelligence from Mexico, is any thing but favorable to the prospect of peace. It is stated that the war spirit is increasing daily, and that new measures are constantly being adopted to carry on the war with vigor. The Mexican Government had appointed a committee to raise money by subscription for the expenses of the war, and thousands of names were set down, with sums from 12½ cents to $1,000. Santa Anna, from accounts, was rapidly gaining forces. General Bravo published a decree requiring every one who had two or more horses, to furnish one for the service within six days. Another decree, orders all citizens, from 15 to 60 years of age to be ready for enlistment armed and equipped, at the shortest notice. Guerillas were forming rapidly. The sale of any provisions, goods, horses or cattle to the Americans is prohibited. under a fine of from $100 to $1000, to be applied to the expenses of the war. The clergy of Potosi have published a long address, urging all their 'faithful hearers,' to fly to the combat,—'swearing to God, that they will die for his religion, and to the country for its independence.

Deeply, most deeply do we deprecate and deplore the continuance of this sanguinary war.

The Ohio School Journal.—This is a monthly publication, in octavo form, devoted to the interests of education, recently commenced at Columbus, O. The several numbers, already issued, have been sent us. We think well of the work and wish it success. Asa D. Lord is its editor. Terms, 50 cents per annum. Three copies for $1. See prospectus, which we have inserted in our advertising columns.

A pioneer gone.—Who that is at all conversant with the Queen City, is not familiar with the old Vine Street Meeting House, or still more commonly termed, "*Burke's Church!*" It was the first house of worship erected in Cincinnati, a frame, built in 1792. It was originally the first Presbyterian Church, and stood on Main Street, on the site of present First P. Church. In 1814, it was removed to Vine Street, to make room for the present more commodious house, and ultimately became the property of Rev. Wm. Burke. The society of secedent Methodists sometime ago associated with him, worshipped in the Vine Street Meeting house for many years; indeed so long as that society continued to have a nominal existence.

We learn by Cist's Advertiser, that this venerable relic of the last century, is being taken down and removed, and is to furnish materials for several dwelling houses in the new western addition to the city, called Texas. Mr. Cist states it as a remarkable fact, that nine tenths of the timber of the old building, is found, after standing half a century to be apparently sound as ever. It consisted of white oak, poplar and walnut, and was all taken down and squared upon the ground on which it grew, i. e. the premises of the aforesaid 1st. Presbyterian Church. The part of the building most decayed, was the west end, upon which so many thousands of storms had beaten. Wrought nails entirely were used in the construction of the old building, cut nails being a more recent improvement. Cist says that the subscription paper for the erection of this edifice is still in existence, and bears date Jan. 16, 1792. Of the whole list, one hundred and six in number, not one individual survives! Solemn thought.—And where shall we, of the present generation, be, 50 years hence.

Slavery in Kentucky. Influence of the division of the M. E. Church.—We recently received a letter from a personal friend in Harrison County, Kentucky, upon whose statements we feel bound to rely, giving some account of the present position of the slavery question in that region. He observes that considerable excitement exists in reference to slavery, but it is nearly all upon one side of the question. Since the division of the M. E. Church, he says there has been a considerable 'increase of opinion' in favor of slavery. Methodists who used to oppose slavery, now plead for it, and many of them would own slaves now, if they were able. And no marvel at this, our friend continues, since some of their bishops are slave holders, and many of their ministers and members have become such, since the division. Rev. Josiah Whataker, and old itinerant minister of the Kentucky Conference, has recently bought two negro men. He gives public lectures on slavery, and tries to prove from the bible, that God sanctions the practice of slave holding, and reproaches all anti-slavery men as abolitionists. "Not long since, at a quarterly meeting held at Richland meeting house, the Presiding Elder, at 11 o'clock on Sabbath, attempted to preach a gospel sermon, but behold, it proved a pro-slavery lecture. He congratulated his brethren in their having no connection with the North—said they were now a popular, high minded church! What surprised me most, he was from the the North. I think his name is Maley."* Our friend however states that there are a few Episcopal Methodists in that section, as well as elsewhere, who will not go with the South. There are 22 members associated with Rev. Michael Geoghegan, who declare they will have no connection with slavery. These are much persecuted, especially by the southern church. All possible art and trickery is used, to crush the little anti-slavery church, and our friend fears that it will be effected. He adds: "The slave system in this country is worse than it ever was before, (I am a native of Kentucky.) New laws have been passed by the legislature, depriving the slave of his former privileges. A slave who receives a pass from his master on Saturday night, to 'pass and repass till Monday morning,' can be taken up and whipped severely. Slaves are not allowed to hold a religious meeting. I have been credibly informed that last summer, about seven miles from where I live, a company of slaves met in the woods on the Sabbath day, and were peaceably holding a religious meeting. The patrollers came upon them, broke up their meeting, and cowhided every one who did not make his escape. While I pen these facts, my heart sympathises with these downtrodden people. And is it not awful that a christian church, professing the religion and benevolence of the gospel, will sanction this system of iniquity, and throw all its weight of influence to sustain and perpetuate it? It is my opinion however that an overruling Providence, that bringeth good out of evil, will cause even this division of the Methodist Episcopal Church to hasten the extinction of slavery. I think that slavery will get worse faster than it ever before has done. The cries of the oppressed, thus increased, will the sooner be heard and answered, and a righteous God will speedily work some means to destroy slavery."

* Rev. Geo. W. Maley; formerly of the Ohio Conference, Methodist Episcopal Church. Who would have thought it? We would gladly hope that there was some mistake; that our old friend M. had not really come to this. Ed.]

Another Cheering word from Cincinnati.—The City Council, as we learn from the Watchman of the Valley, has by a decided majority of 17 to 13, taken a stand against license. We trust the Council will adhere to its position this time. There has been some backing out in that quarter, heretofore.

New York Illustrated Sun—Monthly—The June number of this highly embellished Journal is received. It contains many interesting articles, and more than thirty engravings. It is a handsome and cheap publication, at $1 per year in advance. Published by M. Y. Beach & Sons, N. York.

The Presbyterian General Assembly (Old School) adjourned at Richmond on Tuesday, to meet next year at Baltimore.

Arrival at Boston.—The New York Sun of the 3d instant, has intelligence by telegraph of the arrival of the royal steamer Hibernia at Boston, on the evening of the same day. The countess of Elgin was among the passengers. Intelligence was received that the American ship Carmelita had been captured by a Mexican Privateer, and brought into Barcelona. The smallness of the amount of grain all over Europe, and the consequent scarcity of provisions, seems to be more and more felt. An advance in prices has taken place, not only in Britain, but at many Continental ports. The Lord Lieutenant of Ireland is dead. Famine and disease have by no means ceased in that distressed country. The food brought out by American relief ships, or provided by the Government, though forwarded through the country with strong guards of soldiers, is frequently intercepted and seized by mobs of famished peasantry, at the risk of their lives. Food riots are not uncommon. Laborers parade the towns with flags inscribed, "Bread or employment." Horses, dogs and cats it is stated, are sometimes killed and eaten by the famishing poor. The growing crops of grain, promise well, but little or no prospect of potato crop.

New Organization.—*An Anti Slavery Presbyterian Church.*—We learn by the Watchman of the Valley that on the day after the adjournment of the General Assembly, at Cincinnati, viz. 27th ult., a convention assembled in the 6th Street Congregational Church to form an Anti Slavery Presbyterian Church. Rev. John Rankin was called to the chair, and after delivering a sermon, was chosen President of the Convention, and Rev. Mr. Hills, secretary. The Confession of Faith, and Catechism of the Presbyterian Church in the United States of America, were adopted, simply striking out the words 'in the United States,' so as to read, "the Presbyterian Church of America." An Anti Slavery Declaration was adopted, to be prefixed to the form of government. It was agreed, that for the purpose of completing a general organization, any three regularly ordained ministers in good and regular standing, may constitute themselves into a Presbytery; that any three Presbyteries or more, may constitute themselves into a Synod; and that when the Presbyteries shall have increased to fourteen, they may constitute a general Assembly. We are not advised of the number connected with this new organization, but understand that thus far, it is confined to the Ripley Presbytery.

The Editor of the Watchman sympathises somewhat with this new movement, but regrets "to lose such valuable men from the connection,"—does not reproach them as schismatics. But he takes the ground *we* do in reference to secessions from *our* branch of the Church. Hear him:

"For ourselves, we design to hold on to our present connexion, believing that in it we can wage a more successful war against slavery than we could out of it. Let those that have "no stomach for this fight depart." *We* have enlisted during the war, and we ask for no rest until the victory is won—until slavery is vanquished. Nor do we despair of the church. "We'll Try" is a general that never surrenders. *We'll* try, and try again. Brethren will you desert the standard?"

Herald of Truth.—We have reviewed the June number of this Journal, containing five poems and seven prose articles. We like the manly independence of its editor. He disclaims sympathy with any party; but as truth may to him seem to require, he declares his honest sentiments, whether they please or provoke. But who, save the intolerant bigot of sect or party, can be provoked at such a course? The leading article of the number, is an article for the times. The editor speaks noble sentiments against the prevailing war spirit. He says, 'Though triumphant in every field of battle, our country is in a crisis." He condemns the present war with Mexico, and points out the extensive and incalculable evil it will bring upon us as a people. He says, "it will not only impede our moral improvement for at least a quarter of a century, but will neutralize the advancement that has been made for the last twenty-five years." He thinks that the sanguinary war spirit will be greatly fostered and prolonged by the nomination of a military hero for President. The election of such to the chief magistracy he thinks, in the very nature of things, instead of subserving the interests of peace, would 'greatly influence the warlike ardor of the people, and endanger the peace of the country.' 'We, the people,' he says, 'should be studious to avoid everything that tends to induce a spirit of military glory. It is opposed to moral and intellectual elevation and refinement, for its enthusiasm lends a charm to savage brutality.'

The Herald is printed at Cincinnati; L. A. Hine, Editor. Price $ 3 per annum.

Cist's Advertiser.—We again request to be furnished with the 10th number of this paper, if the publisher please. We have received No. 11, containing several numbers of Maj. Nye's Reminiscences, without credit given. If we could see No. 10, perhaps we should find all right.—Furthermore, we desire to file the numbers of the Advertiser.

Extract of a Letter from Mrs. Judson.

The natives flocked around with offerings of fruit, fish, eggs and goat's milk, as soon as we arrived; and are full of sympathy for me, because I don't know their language. They love the doctor as I never saw man loved before. Poor creatures!! Now the true state of the case is, if we were to settle down in this house, with the comforts we should be able to secure, and the pleasant English and missionary families about us, although in a very different condition from the family of a Pastor at home, my taste would be gratified, and I should, as far as things of this world are concerned, be perfectly happy, but that is not to be. I lay no claim to a certain rabid qualification called "a missionary spirit," but my conscience will not allow me to settle down in delightful Maulmain, while there is the slightest hope of my husband's being able by going to a place of danger and privation, to do any thing for the miserable nation at the door of which we are now standing. I am not myself made for great things, but when I see his heart turning that way, I can say "go," and when the trouble comes I know I can cheer and comfort him.—As soon as I can get a few words of the language, a couple of months perhaps, we shall be off to Rangoon, and there wait an opportunity to creep into Ava. I have discovered since I left America, that I am incapable of the emotion of fear.—I have been two or three times pretty severely tried in that respect, I may meet with things, however, at Rangoon, that will make my hair bristle. God only knows, and quietly in my own closet. I ask his direction and assistance. You and your dear husband will, I trust, help me to ask—for none ever needed all the graces of godliness combined, with singular wisdom, more than I do just now;—I hate all cant, and make-believe, but I do love the cause of Christ with my whole heart—and I love too these poor wretches, that in ignorance of the way of life, are going down to eternal misery. God make me useful to them.—I do not believe in practicing self-denial for self-denial's sake—I think that a relic of popery;—but I should be the worst, the most ungrateful creature in the universe, if, after all the blessings that God has showered upon my path for years, I should shrink from suffering, or even death, in his cause, I pray that I may not be like Peter when I say *I never will.*

Your most affectionate of friends,
EMILY C. JUDSON.

CORRESPONDENCE.

Written for the Western Recorder.

Mr. Editor:—Amid the numerous correspondents who have contributed to enrich the columns of the Western Recorder, making it a welcome visiter in every family to which it has access, I have not hitherto never dared to appear. Frequently have I addressed myself to the work of writing, but then, "those quail tracks." Again, but that barbarous punctuation. Again, but those harsh expressions that are not only inadmissable in a christian journal, but indicative of the absence of that charity which "hopeth all things," and throws the mantle of forbearance over the seeming faults of others. Again, a page is written, apparently, free from the faults before mentioned: but then, *self* appears too prominent. I have been preceded (on my circuit) by a faithful brother, who has labored for the conversion of souls and the extension of the Church, difficulties, however, exist, and as I reach my appointment I sit down to describe my field of labor, and ere I am aware have it thus: "Came on to my circuit after Conference and found everything dead—members scattered, circuit disorganized, &c., but by the grace of God I went to work, and a glorious prospect of revival and increase, has been the result of hard labor and faithful attention to ministerial duties. Two persons have already been received on probation."

Another page is written, but upon examining it by the dictates of moral principle—I find a disposition to conform to the views and feelings of those among whom I reside no matter what those views and feelings may be—thus doing violence to the affirmations of my own consciousness, and lowering the standard of God's law to conform to the vagaries of perverted human understanding. Having obviated all these difficulties—divested my mind of every influence adverse to the claims of moral obligation, and standing forth upon the broad foundation of eternal truth; a field, indeed, presents itself for human contemplation, worthy of engaging the highest exercise of man's mental and moral nature, and which might be portrayed in "thoughts that breathe and words that burn," conveying alike, pleasure and instruction to your numerous subscribers. But here difficulties thicken around me; with an imagination glowing with warm sentiments, I take up my pen and a few hours finishes a production which upon sober examination is not only "Quixotic" in character, but a labored argument about words "that only gender strifes," which would tire the printer, be passed over by the reader as a "wind-mill exploit," time lost and the world unbenefitted. But suppose I turn aside from the arena of strife, and give up the long-loved and dearly-cherished thought of setting individuals, annual and general conferences right—and turn to some theme more in unison with the character of Him "who went about doing good," who did not "strive nor cry" whose object was, to soothe the sorrows of mankind—shed the light of Divine truth upon benighted hearts,—in whose every word was breathed forth the benevolence of a God, here, here indeed, I find exercise for heart and pen, that might be presented profitably, and operate instrumentally in arousing the dormant energies of the church, and thus be engaged in the appropriate work to which God has called me as an humble minister of the cross.—Thus you perceive, Mr. Editor, that obstacles of no small magnitude have thus far kept me silent, but as progression is the law of our mentality; by repeated effort, I think I have made some improvement. By the aid of your correcting hand, and by studying the style, spirit, language, and excellencies of the many estimable writers, whose productions appear in the columns of the Western Recorder, I have determined to send you pieces for publication.

E. J.

Pleasantville, O., June 1, 1847.

JOHN TODD, D. D.

This gentleman is the well-known author of the "Student's Manuel" and other excellent books. He may be denominated with truth "the friend of the young," for he has done much to promote the welfare of this portion of community. But his labors are not confined to any one class: he works for the good of all, he serves his age in the fear of God. We understand he was at New York during the Anniversaries. He attended and spoke at the Temperance Anniversary meeting in Broadway Tabernacle on the 13th of May. He only occupied the floor forty-five minutes, but those who know his style may imagine what an amount of useful information and valuable hints he could give in that time. He is in fact—preventing evil rather than of first suffering it to become extensive and then set about to cure it—prevention, he contends, is better than cure.—He gave strong illustrations of this idea at the Tabernacle. Besides this he spoke of other important points; but we have no space for an extended report. We only design to call attention to the name and to the character and writings of Mr. Todd—his manner of life, the course of usefulness he pursues, and his literary productions are all worthy of commendation. Young men, we speak of Mr. Todd as a good friend for you to advise with, through his works.—*Columbian Fountain.*

Bequests of a Wealthy Irishman.—Matthew Wright, Esq., who died in the city of Washington on the 24th May, has bequeathed to the Washington and St. Vincent Orphan Asylums, each, the perpetual interest of $10,000. It is provided in the will that, in case either of these institutions cease to exist, the bequest is to fall to the Washington corporation; (which is the trustee of the fund)—with a reservation of $60 per annum for the Ebenezer (Methodist) chapel. Five slaves are also manumitted, with a portion of $200 each, on condition that they emigrate to Liberia. Mr. Wright was 80 years of age; he was a native of the county of Tyrone, Ireland, whence he emigrated in 1795, and became a citizen of Washington in 1804.

NEWS OF THE WEEK.

Powder Mill Explosions.—The Wikesbarre (Pa.) Advocate states that, on Saturday, the 22d inst, the Powder Mill, in the upper part of Kingston, belonging to Mr. D. Schooley, exploded. One hand, a young man, son of Silas Lord, was instantly killed—another hand was slightly injured. Mr. Schooley, with some hands, were setting a post in the press-house, when some powder ignited from the throwing a stone in the post-hole. Observing the particles of powder exploding in the sand, Mr. Schooley called to the hands to run, and fled himself. Scarcely had they left the building, when it was torn to pieces. Soon followed the explosion of another and another building, and finally the drying house. One or two dwelling houses, near by, were demolished, and two or three others injured, all the inmates escaping except one, who was slightly injured.

The Magazine, in which were 160 kegs of powder, was blown to pieces, leaving the powder kegs piled up as before. A fire was enkindling under a shelf, on which stood a keg of powder, directly over the flames. Observing it, Mr. Schooley, very imprudently, with a pail of water in hand, rushed to the spot, lifted off the keg, and then extinguished the fire, saving all the powder in the Magazine, and perhaps a greater destruction of life and property. He ran a great risk, but, providentially was successful in the dangerous enterprize. The entire loss we have heard estimated at $2,000.

The rush of Produce.

The high prices now being paid for produce has brought a rush to market. The canal receipts are unprecedentedly large, and the streets are thronged with wheat teams from fifty miles around. The warehouses are full to bursting, notwithstanding the increased number built this Spring, and the active shipments East,—Every thing is flooded in commercial affairs just now. The streets, docks and warehouses, are flooded with produce, as is also the canal and lake shipping, bearing it to and from port. Bankers and brokers are flooded with applications for currency, and are overflowing with specie and drafts on New York. Exchange is now in favor of Cleveland, and currency here commands a premium. The farmers also are being flooded with cash.—The State of Ohio has suddenly become rich. She has now as many spare dollars as she had a few weeks ago bushels of wheat, which must amount to *millions*. The canal tolls this year will materially reduce the public debt, and Ohio stocks are now at a premium in New York. Thus brightly do our prospects open for '47.—*Cleveland* (O.,) *Plain Dealer.*

Horrid Death.—A singular suicide was committed by a poor degraded specimen of humanity, in New York on Wednesday. He announced his determination to end his life a few days before, but no person paid any attention to it, as he had been frequently known to make a similar threat. However, he put the threat in force, in the following deliberate manner. He went out on the Harlem railroad, where he divested himself of all his clothing, save his shirt. He made a bundle of them, and placed his boots on the top, and then left them in the centre of one track.—He then laid his body across the rails of the other track, where it was found the next morning, severed in two. It was one of the most deliberate cases of suicide that ever occurred it that city.—*Scott's Weekly Paper.*

There is much satisfaction felt in the city of Brooklyn, on account of the capture of the desperate gang of wretches who are known to have perpetraied the murderous assaults upon Mr. Hotchkiss, in Brooklyn, and Mr. Bennett at Williamsburg. The actual perpetrator of the mortal wound, received by the former, was caught some eighty miles from Brooklyn, on Long Island, with Mr. Hotchkiss' watch in his pocket; and Mr. Bennett has identified him as the one who assaulted him with the same weapon, (a slung shot,) which shattered Mr. H.'s skull. His name is Joseph Buchanan, alias Jack Williams. He had two accomplices, named Logan and Bailey, the latter of whom was released from the State prison less than two months ago. The proof against the three is very strong—that against Buchanan conclusive.—*Scott's Weekly Paper.*

Drowned.—Charles Dennis, a native of Ireland, was drowned at Hartford, Ct., on Monday, by driving his cart off the wharf. His horse was drowned also.

Ship Fever not Contagious.—The Baltimore Clipper pulishes a communication from Dr Horatio G. Samison, on the subject of the ship fever which now prevails in the city of Baltimore, and in most of the seaports. The object of the Doctor is, to disprove the contagiousness of the disease.

Cincinnati gives daily evidence of its expanding greatness in the *individualization* of its business. We saw yesterday a man whose only business was to sell sponges—another who made a handsome thing of quite a handsome thing, a large saw filing establishment on Main street—another on Twelfth, a sort of *rasping* dentist, who flourished in the world's luxuries by the novel occupation of reteething old files—another, who picked the "dimes of life," by *driving* a wheelbarrow—and another, who realizes a handsome income from collecting *old shoes* about the streets—and many, who, from the accumulation of old rags and old paper, hold account with the *banker!* These are but a few of the many means of livelihood, novel in their character, but quite sufficient in the enumeration, for this item.—*Cincinnati Commercial.*

Counterfeits.—Counterfeit *threes* of the bank of Norwalk, have made a new start. We heard yesterday of several that had been taken, and saw an officer on the look out for a man.—identified, and known by name—who had been dealing pretty freely in them. The counterfeits are calculated to deceive at the first glance, but are easily detected upon close inspection—the engraving being coarser than the genuine, and the paper thin and flimsy.—*Cincinnati Commercial.*

Suicide.—James Freeland, a Caulker, committed suicide at Charlestown, Mass., last Thursday, by jumping off the wharf with a stone tied to his neck.

Singular Coincidence.—A man was sentenced to the House of Correction in Springfield by Judge Wells on Thursday, for stealing a watch from the store of Jonathan Bangs. The same man was sent to the State Prison 16 years ago, for stealing the same watch from the same nail in the same store belonging to the same man.—*Northampton Courier.*

Fatal Accident.—The Owego Gazette gives the particulars of a dreadful accident on the Ithaca and Owego Railroad, on Friday evening. The cars broke through a bridge about six miles from Owego, called "Woodbridges," and instantly killed D. C. Hatch, of Owego, engineer, and A. Dickinson, of Danby, fireman. The bridge has been for some time in a tottering condition.—*N. Y. Sun.*

Great Fire at Cincinnati.

Saturday between 12 and 1 o'clock, while ckmen were at dinner, flames were discov- ssuing from the large planing establish- of S. & Foster Hughes, on Longworth between Plumb and Western Row. So nd combustible was the material, and in- he heat, that several houses were destroyed the progress of the flames could be arres- The fire spread out east and west from the ng establishment, and nothward entirely the square into Sixth street.

following property was either injured or yed:

LONGWORTH STEET.

nues' planeing machine and blind-slat man- ry, together with a large amount of man- red stock, lumber and valuable machin- Loss estimated at $15,000—insurance $2,-

swell's picture-room manufactory, (in the building,) entirely destroyed.

ghes' dwelling, east of the mill, a three sto- ck, roof burnt, and upper stories and furni- nuch injured.

st of the mill, brick dwelling house, belong- Daniel Van Mater, was entirely destroyed, er with nearly all the furniture.—House in-

e rear of the dwelling house of John Hew- entirely destroyed, and the main building, he furniture, much injured.

e coffin manufactory of Mr. Rust, and the ings of Cornelius Foby, Mr. Wiswell and Thorpe, on the opposite side of the street, somewhat injured from the intensity of the having been several times on fire.

SIXTH STREET.

muel King's Hotel—the Hamilton House— pper part of front & rear entirely destroyed, rniture, &c., much damaged by fire, water reakage.

mlison's crockery store, in building belong- B. Ross, entirely destroyed. Insurance for on stock—none on building.

o. W. Lowe's cigar store, household furni- nd building all destroyed. No insurance.

falls with peculiar heaviness upon Mr. , as it is his *all*—the hard earned fruits of

e have heard the loss variously estimated— ng from $25,000 to $50,000.—*Cincinnati nercial.*

RE IN LOUISVILLE.—*Twenty-seven Horses ed!!*—The large livery stables of J. B. er, on Fifth street, between Main and Mar- n Louisville, were entirely consumed by n Sunday morning, between one and two ck. *Twenty-seven blooded horses*, belong- gentlemen of Louisville, and very valuable, hed in the flames!! Fifteen fine carriages also consumed.

arge amount of grain and hay, sufficient for eason's supply, was also destroyed. The s supposed to have been the work of an in- iary.

. Bollinger, of the North America, to whom re under obligations for the above informa- says that the whole city was illuminated by rid light, and the cries of the poor perishing s were appalling.—*Cin. Com.*

OBLE ACT.—It is said in the Memphis Moni- hat the late Gen. Droomgoole left his entire e, with the exception of a few friendly lega- to the children of the lamented Dugger, who ears ago fell by his hand in a duel.

s said that a spoonful of horse-radish put in- oan of milk, will preserve the milk sweet for al days, either in the open air or in a cellar, other milk will sour.

ATH AND DISEASE IN HIGH PLACES.—Lord ey, brother of the Duke of Wellington, died days ago in Paris; the Duke of Argyll on day morning, April 26; the Bishop of Sodor Man, whose death was occasioned by sleep- n damp sheets in Liverpool; Lord Lurgan, T. B. Martin, M. P., both by the famine-fe- which they caught in attending the suffering in Ireland. The Lord Lieutenant of Ire- is thought to be lying at the point of death. *hristian Citizen.*

ROWNED.—Captain Cornelius Smith, of New ron, Me., was drowned recently at Sandy r, while floating a raft of logs to a mill-dam ne river. The raft struck a rock, and he was ied over the dam in sight of his friends and ly, who could render him no assistance. body was recovered several days afterwards. *. Y. Sun.*

ISCONSIN.—This territory has already twen- ght newspapers; two daily, two semi-weeky, twenty-four weekly—of which eleven are eral, ten Democratic, two neutral, and one ition. One Whig and one Democratic are ted in German. The vote of the State on doption of the Constitution, was: Yes, 13,- —No, 19,967—about 37,000 votes were poll- So the State is without a Constitution.

XTRAORDINARY EMIGRATION TO OREGON.—A r from Princeton, Illinois, dated May 3d, says: If the emigration to Oregon may be estima- by the number of wagons which have passed ny house this spring, it will be very large.— e than one hundred wagons have passed thro' ceton this season, on their way to that dis- country. Sometimes ten or fifteen of them, their accompaniments of men, women, chil- , and cattle, go by in a day. Many are from thern Indiana, Michigan and Ohio. They dly carry cooking stoves in their wagons of ery small size. Most of them seem to be le of some substance, and will unquestiona- make good settlers.

The severe and general sickness of the last on has been the moving cause of much of emigration."

ERMAN COLONY.—The advance of a colony German emigrants, 40 in number, landed at nitouwoc, Wis. T., on the 7th inst. The main y, consisting of about 6000, are on their way, whole colony will occupy a county.

The body of Father Rey, the Catholic priest t to the army as a chaplain, has been found interred. He was killed, together with a ll party of Americans travelling with him, r the village of Marin. After some days, the le heard that a Priest was among the slain. y searched out the body and removed it to Church of Marin, where it was interred with gious rites. The other Catholic chaplain, her McElroy, is about to return home, having rtained, he says, that he can do no good by aining with the army.

Hon. Samuel Church, has been elected Chief ice of Connecticut, in place of Judge Wil- s, whose resignation has been mentioned.

THE INCREASE OF BUSINESS on the New York Erie Canal is unprecedented. The weigh- ter at Syracuse reports, that from the 16th to 22d of May, seven days, he weighed at the gh lock at that place, 256 loaded boats, of ch number 116 had cargoes exceeding 70 tons. *N. Y. Sun.*

TROUBLE IN THE M. E. CHURCH.—*Rev. J. C. Greene.*—The Centenary Methodist Episcopal Church, Brooklyn, N. Y., was the scene of quite an excitement on Sabbath last, notwithstanding this congregation had declared its independence, in view of the late decision of the N. York Annual Conference, and *called the Rev. J. C. Greene*, Rev. B. Griffin, the preacher appointed by the Conference, was on the ground at an early hour on Sabbath morning, and entered the church with a view of taking possession of the pulpit, but he had not proceeded many steps when he was called aside by a committee of trustees. They entered one of the private rooms and remained some ten minutes in conversation, during which time the Rev. Mr. Greene went into the pulpit and commenced the services. The committee assured Mr. Griffin that it would be useless for him to attempt to enter the pulpit—and so it would seem, he thought—for at the close of their cogitations he came out and took up a position opposite the church, where a crowd soon gathered around him, whom he informed that he would preach in the afternoon in a room in South Brooklyn. The excitement being over, the Rev. Mr. Green delivered a discourse.

The N. Y. Express says:—"Four New York M. E. churches have refused their preachers, though we have not learned that any of them have drawn off from the conference entirely as the Centenary Church has done, owing to the fact that most of the M. E. churches hold their property on what is called a conference deed, for the use and occupation of the preachers of the conference.

"The Rev. Mr. Maffit is now in Pittsburgh, but his wife is in Brooklyn, whither, we understand, he will soon return, and where, without much doubt, a church and flock will be provided for him."

THE TELEGRAPH TO NEW ORLEANS.—The work of setting up the posts for the Washington and New Orleans Magnetic Telegraph is progressing at the Southern end of the line.

EXEMPLARY DAMAGES.—A widow in Missouri, named Bishop, recovered a few days since, $3,000 damages from James Swart for debauching her daughter.

THE FAMINE IN MADEIRA.—As we stated some time since, the fears of famine in Madeira, we are compelled to state, results now well authenticated. By an arrival at New Bedford we learn that many hundreds of the inhabitants have already perished by starvation. Flour has sold as high as $27 a barrel, but most of the inhabitants were unable to purchase at any price.—*Cincinnati Commercial.*

A skiff, containing two German boys, was run over by a steamboat on the evening, of the 26th inst., opposite Madison, Ia., and both boys were drowned.

HORRIBLE.—Mr. Robert Meldron, an old and respectable citizen residing near Deerfield, O., met his death in the following horrible manner: He had been engaged on his farm in burning brush and trees; a tree that had been fired fell across his thighs, holding him fast. And there he was held in that iron vice, with no human ear to hear his shrieks, nor hand to help, yet the flames crawling slowly to his side, first warming, then blistering, and finally seizing the vitals. When discovered, he was nearly consumed, and it was difficult to recognize in the crisped mass of detached bones, any trace of humanity. Awful death.—*Cin. Com.*

KEEPING HOUSE.—A young married woman who has not had the opportunity of profiting by the advice and example of a good mother, will have some difficulty at first in spending her money to the best advantage; for there is really an art in *spending* money, though not in *getting rid* of it. Some women will keep house respectably and plentifully on one-third less money than will be required by others, and without either meanness or illiberal dealing. But to do this, judgment, forethought, and experience are necessary. One woman shall be able to tell you how much her housekeeping costs to a shilling, while another cannot even guess within ten. The former has method, rule, regularity, and a certain sum assigned to her; with the latter it is all hap-hazard, it comes and it goes, she neither knows nor cares. And this is almost sure to be the case if the money is doled out by her husband in a few shillings at a time.

ACCIDENT.—Mr. Peter Curry, a house carpenter, was killed yesterday by the falling of a heavy piece of timber, while at work on the new shops now being built in the Penitentiary. The workmen were throwing down some of the burned timber from the old building, when Mr Curry unfortunately stepped out of the lower part just as they had thrown one off. It was a very heavy stick, and killed him instantly. He has left a wife and four children to mourn his loss.—*Ohio Statesman.*

RAILROAD LETTING.—The Newark Advocate of Saturday last, announces that contracts for grading 20 miles of the Lake Erie and Columbus Railroad, extending from Newark towards Mt. Vernon, have been entered into. The Advocate adds, that the bidding was spirited, the contractors all responsible men, and the contracts taken below the estimates. We learn that the holders of contracts will shortly be at work upon them.

The Wesleyan missions at New Zealand are in a highly prosperous condition. Many of the natives have recently abandoned heathenism; and in two of the Feejee Islands, a similar change is progressing.

The Presbyterian General Assembly (O. S.,) sitting at Richmond, Va., on the 25th May, decided that no further correspondence on the subject of slavery, should be had with the Presbyterian Church of Ireland and the Free Church of Scotland. The former opinions of the assembly, on this subject, were referred to and confirmed.

The Baptist Missionary Union closed its annual session at Cincinnati, May 22nd.—The attendance from all sections of the country was large. Several were present from Asia and Europe. A converted Cherokee gave variety to the exercises conducted by the Missionaries. The business was transacted with great harmony, and the devotional exercises were marked with great fervor.

THE UNITARIAN ASSOCIATION, in session at Boston last week, passed the following resolution:

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with a Christian profession.

MAGNETIC TELEGRAPH IN TURKEY.—We learn from the New Haven Palladium that the Sultan of Turkey is anxious to learn the structure and working of the Magnetic Telegraph, and recently some beautiful instruments, with all the apparatus, for a Telegraph two miles in length, were sent out to him by Professor Silliman, Jr., of Yale College.

GERMAN IMIGRANTS.—Many German immigrants who pass through this place for the west, are of a class that will ultimately be of great benefit to the country. One day last week, a company of ninety-two arrived here by Railroad, and as the cars were to remain during the evening, they marched in a body to the German Church on Ford street, and held a prayer meeting. The country has nothing to fear from such immigrants. —*Roch. Dem.*

This incident is calculated to excite a great many pleasant reflections.

RAILROAD ACCIDENT.—We learn that a little boy, about 10 years of age, son of Mr. William Riley, was killed on Saturday last by being crushed between two cars, near the Mt. Clare Depot of the Baltimore and Ohio Railroad Company.

DROWNED.—John Fryer, of Saratoga Springs, and Deputy Sheriff, was drowned in the Saratoga Lake last Sunday by the upsetting of a boat in which he was fishing.

A fire at Toronto, Canada, on Monday destroyed the Free Presbyterian Church and other buildings on Hammond Street.—*New York Sun.*

PASSENGERS ARRIVED AT N. YORK.—The following returns from the Custom House shows a large increase in the number of immigrants arrived at this port:—

May 1845.	246	vessels	bringing	10,214	pass.
" 1846.	230	"	"	13,532	"
" 1847.	407	"	"	30,994	"

☞ It will be highly satisfactory to the friends of General Shields to know that he is still convalescent. His recovery is looked upon as a miracle. It was thought at first that he could not by possibility have lived twenty-four hours.

PRESIDENT POLK and lady, accompanied by the Hon. J. Y. Mason, Secretary of the Navy, passed through Richmond on Friday, *en route* to N. Carolina. Appropriate salutes were fired in honor of the President, who was received by the city authorities and a committee of citizens.

NAME ALTERED.—By an act of Congress, passed during the last session, the name of the unlucky bark Pons has been changed to that of Cordelia. It is to be hoped that better success will attend her in future than her past history has been marked with.

MR. WEBSTER'S VISIT.—The friends of Mr. Webster who had anticipated the pleasure of giving him a cordial greeting, will learn with regret that they must forego that pleasure. Mr. Webster's health was such, while in Georgia, as to induce him to change the entire plan of his contemplated journey—and he is now, probably, on his way to New York and will not visit Ohio. This will prove a sad disappointment to his friends; but the course is forced upon by stress of circumstances beyond his control. He may visit the North West on some future occasion.—*O. State Journal.*

THE ACCIDENT TO GEN. CUSHING.—A letter from Gen. Cushing, dated Matamoras, May 8th, gives the following account of the accident which befel him:—

"In proceeding last evening, with Col. Belknap, to the house of one the Alcades, it was necessary to pass along a very narrow pathway, by the side of one of the ditches, which appertains to the fortifications of the main Plaza, and in so doing, it being dark, and the wall shelving, my foot slipped, I fell in, and broke my leg. I shall have to keep very still, for a week or ten days, and to abstain from using my leg two or three weeks longer. I am entirely without fever, and do not feel any apprehension for my leg, and I bear it more patiently, inasmuch as I am now awaiting orders, and shall not probably receive them for some weeks."

ACCIDENT.—We regret to learn as we do from the St. Louis Republican, of last week, that our friend Dr. BENJ. S. OLDS, of Bloomington, Iowa, (late of Pickaway county,) was thrown from his buggy in Alton, and had his left knee badly fractured. He was returning home from Ohio, where he had been in attendance upon his brother the late JOSEPH OLDS, in his last illness.—*O. State Journal.*

QUICK ARREST.—A telegraphic dispatch was received at New York from Albany on Monday night about 11 o'clock, that a person had left that city by the 4 o'clock boat, charged with having stolen a gold chain, gold breastpin, and $25 in money. An officer stood upon the watch at New York, and nabbed him about 5 o'clock next morning, as he left the boat.

THE TEXAS POISONING CASE.—Doctor A. C. Denson (says the Galveston News of the 21st) directly from Cherokee county, in the vicinity of Shelby, where the late dreadful case of poisoning happened, informs us that the wedding party was probably poisoned by accident, the proprietor of the house having given arsenic in the place of saleratus to make the cakes, pastry, &c. Dr. James H. Starr, of Nacogdoches, was sent for, who has written a letter stating that seventeen out of the fifty four poisoned, had died about the 1st inst. Our informant learns that six others have since died, and that fifteen or twenty more are considered in a very dangerous situation.

SIXTY FOUR LIVES LOST.—*Appalling Shipwreck*—The ship Miracle, Elliott, master, from Liverpool, bound to Quebec, 34 days out, with 408 passengers, was wrecked at the Magdalen Islands on the 19th May. Sixty-four were drowned and thirty others died of fever. Two schooners had arrived at Pictou, Novia Scotia, with part of the passengers.—*N. Y. Sun.*

STAND FROM UNDER.—The telegraphic wires between Wilmington, Del., and Philadelphia, were struck by lightning on Tuesday last, breaking the magnets at both places. In Wilmington where the wire was broken, and one end hanging down, the fluid was perceived descending to the extremity of the pendant piece and then exploded with a very loud noise. Beware then how you stand under the wires in too close proximity to the posts, as the electric fluid, gathered from a storm miles off, may be discharged at the very spot you have chosen.

FATAL ACCIDENT.—Toronto (Canada) papers announce the death of Rev. Thomas Fidler, missionary at Fenelon Falls. His boat in which were himself and two laboring men, was drawn into the current and carried over the falls, all three perishing.

DEAD.—Rev. Wm. B. O. Peabody, D. D., an emitant Unitarian preacher, of Massachusetts, died at Springfied, in that State, last Friday. Mr. Peabody was one of a family, in N. England, remarkable for their intellectual culture, and the contributions they have in various ways, made to the literature of the country.

SINGULAR DEATH.—A Mr. George Wallace was killed on Friday evening last, in a papermill at Wilmington, Delaware. He went to start it, and his cravat catching between the rollers choked him to death.

A Reformed Man.

We have the pleasure of laying the following advertisement before our readers, from which they will perceive that Mr. Freeman, who was lately engaged in a discussion upon gambling with Mr. Green, has "cut loose" from his old associates, and resolved upon pursuing an honest and honorable course of life:—

In the Lecture which I have advertised in the Sun to come off this evening, (May 28th,) it is my intention to make public my determination to abandon forever the pursuit of Gambling, and for the future to fight, if fight at all, under the banner of virtue. This determination may be, in part, the result of the friendly admonitions which have lately been bestowed upon me, by some of the best men of this city, (and indeed ladies, too,) but it is not wholly so, for it is no more than the dictate of every feeling of my nature.

In cutting loose from those yet in the ranks, I have only to say to them, "that they will never find in me a traducer;" on the contrary, it will give me pleasure to defend them, so far as truth will sustain me; further than this I durst not go. I shall be happy to be met upon the occasion, by as many of them as possible, that they may hear what I have to say.

J. G. FREEMAN.

At the lecture above alluded to, which was attended by a very attentive audience, respectable both as to numbers and character, Mr. Freeman endeavored to put himself and the class he has left, in their just position before community—thinking that nothing is gained by unfair and exaggerated statements. He then exhibited a Faro Bank, and showed how easily the better could be duped by the dealer—the latter being able to pass such cards as best suited his purposes out of the box, without scarcely the possibility of detection.

We understand that it is Mr. Freeman's intention to devote his time to lecturing upon the subject of Gambling, in different sections of the country, illustrating by facts drawn from his own large experience the danger incurred by the young man who foolishly puts his foot within the charmed whirlpool of the gambling room—and proving by the cards themselves, how vain it is, when a novice is in the question, to talk of "the even chances of the game." In this endeavoring to impress upon the minds and hearts of our young men, the folly and wickednesss of gambling, we trust that Mr. Freeman will receive the support and encouragement of his fellow citizens, in every portion of the country which he may find it convenient to visit.

Since writing the above, we have been informed that Mr. Freeman being present at a Temperance meeting, where an eloquent address was delivered by the Rev. John Chambers, went forward to the platform and signed the Pledge. In doing so, he made some very affecting remarks. Mr. Freeman may now be considered fully embarked in the Reform movement. It is probable that he and Mr. Green will labor hereafter together in the Anti-Gambling cause. Success attend their efforts.—*Sat. Evening Post.*

Friends' Yearly Meeting.

The N. York Yearly Meetings of both the Hicksite and Orthodox Friends, took place during last week. The Hicksite Men's Meetings were attended by eight hundred to a thousand persons, while the attendance on the Women's Meeting was still larger.

The Abolition question was discussed in an animated manner; but the great majority of the meeting seemed strongly averse to co-operating with any existing anti-slavery organization.

The women's meeting was attended by Mrs. Lucretia Mott and Mrs. Rachel Barker, who were frequent speakers.

The meeting of the Orthodox Friends was not so numerously attended as that of the Hicksites. On Sunday week, at the meeting for worship, about one thousand persons were present, but the business sessions were attended by about five hundred only.

Several Friends from other yearly meetings were present, among them one from Germany, two from England and a number from the west and from New England.

It was determined to establish a store in New York city, at which Friends may find goods produced by free labor. For this purpose it is proposed to raise $5,000.

It was also proposed to add to the discipline a provision that members should abstain from the use, manufacture, and sale of *all drinks* that can intoxicate, but some of the members opposing it, the subject was laid over until next year.

With regard to Ireland, it was agreed to continue the exertions which Friends have heretofore made in her behalf. Much has already been done by Friends in the way of sending gifts of provisions, and this good work is to be continued. —*Baltimore Sun.*

The Monster Among the Great.

A correspondent, writing from Zanesville, Ohio, thus speaks of the recent death of one of the richest Ohio Merchants, by Intemperance:

"I have some startling truths for the "Columbian Fountain." While standing yesterday before the stage office, I saw the mail stage coming from the east with a Coffin on the top. The strange sight auracted a crowd. I ascertained that it contained the body of a person who had been one the most distinguished Merchants of our State, residing in ———, the principal town of a neighboring county. A few weeks since he went to the East, to purchase goods, after just completing the erection of two splendid stores, one being designed for the goods he was about purchasing. It seems he had been drinking ardent spirits, moderately for years without being discovered. He visited Baltimore, Philadelphia, and New York, spreeing occasionally in each city; having, it is supposed, been allured to those *ultra* improprietics of those *fashionable* swindlers, who haunt the *fashionable* eastern taverns. I understand that he slept occasionally in the store boxes along the streets of Philadelphia.—In Baltimore he was seen roving about after a night's frolic, without hat and boots, and penniless, having been robbed of his pocket book, containing a large sum of money and valuable papers. The first thing which attracted suspicion at home was the arrival of a part of the goods he had purchased, in which was packed the hat he had lost. Suspecting something was wrong, a gentleman, who had formerly been his partner, went eastward searching for him. He found him in a tavern at Fairview, in this State, between Zanesville and St. Clairsville. He there learned that a friend—a Merchant from the same place,—discovered his unfortunate situation, and getting him on the railroad, as soon as possible, started for the West paying his expenses. It is thought that he could have fetched him home alive had he not met a drinking acquaintance at Wheeling, who induced him to drink at the stage office tavern bar. He there swallowed a tumbler full of unmixed spirits, which threw him into spasms. His Merchant friend hurried him on, but was obliged at Fairview to take him out, and place him in a bed in a tavern, where, after lingering two days, he died a horrid death, fancying that he was commanding a charge against the fortress of Cerro Gordo, crying as if to a Company of Soldiers,—"Charge! Charge! Charge! take that battery!"—reminding us of a passage in Walter Scott's works:

"Charge, Chester, Charge! on, Stanley, on!
Were the last words of Marmion!"

His wife, Dr. T. O. Edwards, (who will be a member of the next Congress, and was called to attend the case,) and a few friends, were in the stage bearing his remains. Some suppose it was another Gough case—that he had been *dragged* for the purpose of being robbed more readily.—His death, however, has had an excellent effect. Being generally known, his death caused a great sensation, inducing many to *join the Sons of Temperance.*"—*Columbian Fountain.*

A man fell, in one of the streets of New York a day or too since, under a stroke of apoplexy.—A water doctor passing, immediately poured cold water gradually over his head and the patient got up and went on his way in less than 15 minutes. This is worth trying, for it is recorded as a fact.

NOTICES.

Clarksville Circuit, Ohio Conference.—Our meeting to meet Brother Young's visit, will be held at Fairview, on Cowan's Creek. R. DOBBINS.

Leesburg Circuit, Muskingum Conference.—Br. Clancy is informed that the place of his meeting for this circuit, will be Liberty Meeting House, near John Scott's, three miles from Uricksville. W. L. BALDWIN.

DEERFIELD CIRCUIT.—*Wabash District.*—Our third quarterly meeting will be held at J. Flood's, Randolph Co. commencing July 24. Will J. Shipp please to meet and help us there; also J. M. Young and S. P. Kezerta of the Ohio District? F. OUTCALT.

Evansville Circuit, Pittsburgh District.

The fourth quarterly meeting for this circuit will be held at Evansville, commencing the third of July next, to which we invite Br. Jno. Clark, D. R. Helmick, P. T. Laishley, A. Pool, N. Gillispie, H. Regar, A. Lister, R. H. Walker, H. Lucas, Geo. Nestor, together with all others travelling or local that can attend.

A. J. WAREN, Sup't.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

3rd	Sunday	June,	Leesburg	Circuit
4th	"	"	Bucyrus	"
1st	"	July,	Sandusky	"
2nd	"	"	Thompson 10, A. M.	
2nd	"	"	Belview 3½, P. M.	
3rd	"	"	Wayne	Ct.
4th	"	"	Granger	"
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd		"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Susquehanna	Ct.	4th	Sunday in June
Clarion	"	1st	July
Conneaut	"	2nd	"

GEORGE BROWN.

Ohio District.

Xenia	Circuit,	July	17-18.
Port William,	"	"	24-25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7-8.
Bainbridge	"	"	14-15.
Buford	"	"	21-22.
Batavia	"	"	28-29
Lebanon	Station,	Sept.	4-5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Wm. Barnet, 2 subs.	Ia.	W. A. Porter,	Pa.
J. S. Hudson,	O.	P. M.—Cardington,	O.
H. Heberling,	O.	E. Shepard,	O.
W. L. Baldwin,	O.	O. V. Warren,	O.
J. J. Wood,	Pa.	J. M. Byarlay,	Ia.
T. Foster,	O.	J. M'Casky and J. Sargeant.	Pa.
C. Craig,	Pa.		
A. S. Robison,	O.	J. N. Coleman,	Ill.
R. Dobbins,	O.	E. L. Cunningham,	Ill.
J. White,	O.	A. Miamiterra,	O.
J. Robinson,	Pa.	C. H. Williams,	Ia.
G. S. Webster,	Pa.	J. Hill,	O.
P. M.—Wheeling,	Va.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
W. Barnet,		9	33	1 00
T. C. Thompson,	J. D. Glisson,	9	2	1 00
"	Himself,	9	2	1 00
J. J. Wood,	B. Sawdy,	9	26	3 00
T. Foster,	E. Jones,	8	26	2 00
W. Fitzimmons,	C. Reynolds,	9	8	1 00
J. N. Coleman,		8	39	1 00
R. Dobbins,	E. Betson,	8	28	2 00
J. S. Hudson,	J. Taylor,	7	26	1 00
E. Y. Reese,	W. H. Wills, N. C.	9	34	1 00
John Hill,		8	42	1 00
J. W. Large, Putnam,		8	52	2 00

New Subscribers this week, 5. Discontinuances, 3.

Br. W. Baldwin, we have not on hand each of the kinds of books you call for, but are expecting a further supply. When they are received, we will forward, if opportunity serves.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $ 6,50,—Wheat, 1,10,—Corn 33,—Oats 16.

CINCINNATI.—Flour $ 5,81@$ 5,90,—Wheat 1,00,—Oats 35@38,—Corn 40@53. Beef Cattle $4,2o@$ 5,00 ℔ cwt —*Cincinnati Commercial.*

PITTSBURGH.—Flour $ 5,87@$6.00,—Wheat $1,00cts,—Corn 40@43,—Oats 30, —*Commercial. Journal and Gazette.*

PHILADELPHIA.—Flour $9,6¼@$9,52—Wheat $2,00@$2,10,—Corn 1@12. Beeves, demand good, $7,00@$9,00 ℔ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

BALTIMORE.—Flour $9,70,@$9,75,—Wheat $2,10, @$2,20,—Corn $1,10@$1,15.—Oats, 58@60.—*Baltimore Sun.*

PROSPECTUS

OF THE

OHIO SCHOOL JOURNAL—VOL. 2, 1847.

The second volume will be published monthly, in Columbus, each number containing sixteen pages octavo.

The Journal will be devoted entirely to the promotion of education—physical, intellectual, social and moral—and especially to the improvement of Common Schools—the better education of teachers—the elevation of the employment of teaching to the rank it should hold in the community—the diffusion of intelligence relating, to the best modes of teaching, to the location and construction of school houses, and to the progress of education in this State and in other States and countries; it will contain the Annual Report of the State Superintendent of Common Schools, and the School Laws of general interest which may be enacted during the present session of the Legislature.

Post Masters, School Officers, Teachers, and the friends of education in general, are respectfully invited to aid in giving it a wide circulation.

Editors who give this prospectus one insertion and forward a copy marked will receive the Journal for the year.

TERMS—Single copies, 50 cents; seven copies, $3,00; twelve copies $5,00; twenty five copies, $10,00; payments to be made invariably in advance. Orders for the Journal may be directed, "Ohio School Journal, Columbus, O.," or, (until the first of March next,) to A. D. Lord, Kirkland, Lake Co., O.

JAMES K. LOGAN.

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

A GENERAL ASSORTMENT OF SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,

Putnam, April 22, 1847. *Depositary*

☞PLEASE TO READ THIS.☜

A GOOD CHANCE TO CLEAR FROM $500 $1000 A YEAR.

AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to procure Subscribers to "SEARS' NEW PICTORIAL AND ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAPEST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $500 or $1000 a year. A cash capital of at least $25 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher,

128 NASSAU STREET, NEW YORK.

April 15, 1847—8w.

JACOB THORN,

WHOLESALE dealer in all kinds of NOTIONS, No 91, Wilson's Row, the first store below the Court House, is now opening a new and complete assortment of

NOTIONS AND DRY GOODS,

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800 Packs American solid head Pins.
200,000 Drilled Ey'd Needles, Sharps and Betweens.
2000 Doz Spool Thread.
500 Lbs. Patent do.
800 do. Cotton do.
3000 Doz. Side Combs.
600 do. Fine Ivory do.
500 do. Dressing do.
100 do. Woolen Comforters.
100 Brass Clocks.
1500 Prints (Engravings,) high col'd.
100 Doz. Chapman Strops.
5000 Almanacks.
300 Shawls, different patterns.
100 Gross Knitting Pins.
4 Bbls. Blacking.
30 Doz. slates.
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100 do. Wood Combs.
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Zanesville, O. Nov. 7, 1846.

MEMORIA TECHNICA:

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Notices of the Press.

'This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during a course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principle upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. Every page of the work gives evidence of a desire to present the laws of association distinctly & clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to teachers and all interested in this important subject.'—*N. Y. Teachers' Advocate.*

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'This is a treatise on artificial memory prepared for the use of schools. The subject is a curious one, and worthy of attention.'—*Boston Recorder.*

'This system of mnemonics, being the first work of the kind ever prepared for the use of schools, and being so arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr. Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private.'—*Tem. Standard.*

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We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils.'—*Boston Courier.*

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GOULD, KENDALL & LINCOLN,

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☞We expect to have a supply of the above work forwarded to us for sale, in Putnam, at 50 cents per copy when we find there is demand for them.

[Ed. W

POETRY.

From the New York Saturday Emporium.

The Bearing of the Cross.

BY JOHN COOPER VAIL.

MORNING.

No fairer morn to earth was born: the sun kissed Judah's mountains;
No brighter rays, in happy days, o'er-gushed from heaven's fountains;
And floating there, each cloud in air seemed timidly to falter—
A blushing bride in all her pride led forth to Morning's altar!
To heaven flew the gems of dew from Sharon's rosy bowers,
To fall again when Evening's train threw shadows o'er its flowers;
And Fancy flings such lovely things around the soul 'tis bending,
You well can see on Calvary bright angels are descending.

They whisper low, like angels do when gladness hath departed—
As mothers keep their sorrows deep, when they are broken-hearted;
They whisper low—why is it so? immortal brows are paling—
The wind alone can hear each moan when angel hearts are failing?
Jerusalem! thy doom hath come—thy future shall be sorrow:
A dark to-day will fade away, but bring a darker morrow:
In every land, on every strand, fondest hopes shall sever,
Till all will seem a hollow dream of glories fled for ever.

NOON.

'Tis noon! Jordan's river flows flashing in gold;
Bright sunbeams quiver—Light's banner unrolled;
No tribute streams sparing their joys to impart,
Like veins often bearing the blood from the heart.

"Go onward! walk faster! why tarry ye now?
False prophet! false master! the crown's on thy brow;
'Tis thy caronation—time suffers the loss—
Thou art king of no nation, but king of the cross."

'Tis Jesus the holy—our Saviour of love,
The cross bearing lowly—oft looking above:
For archangels tearful are hovering near,
The sight is so fearful—Christ bearing his bier!

"May ye be forgiven," his only, sweet prayer—
The second in heaven, though lowliest there!
Yet each tear adorning the spot where he trod,
Took the wings of the morning, and fluttered to God.

A fearful boon paying on that awful day,
And only one praying, "May this pass away!"
Till each angel's pinion, dissolving in air,
Had left his dominion, the throne of despair.

EVENING.

'Tis evening! but no star arrays the breadth of solemn gloom—
The world seems like a giant corse laid in a system's tomb;
Yet in its heart an earthquake beats—the throb of life below—
An echo to dark thunder-clouds that breathe upon its brow.
And when the lightning shivers far the trappings of the bier,
It glimmers o'er unhallowed things, that quickly disappear—
Dark phantoms of a former world, who, trembling, have defined
The clouds were but a blackened veil—the living God behind!

MIDNIGHT.

'Tis midnight! from heaven descendeth God's love—
A world is forgiven—Christ mounteth above!
The archangels singing a chorus sublime,
A bright spirit bringing to heaven from time.

Break, soul! from the portals that bind thee to earth,
And fly with immortals, thy brothers at birth:
Thy pathway is broken—it leads to God's throne!
And now—a bright token—he claims thee his own.

Ecclesiastical.

Written for the Western Recorder.

Rejoinder to Paul Pry.

MR. EDITOR:—Permit me, through the medium of the *Western Recorder*, to assure our friend, Paul Pry, that he has, by the spirit displayed in his reply to J. H. raised himself, at least one hundred per cent, in my estimation. If he could take my hand, no doubt it would receive a hearty shake; and, be assured, I would reciprocate cordially. I am now well satisfied that I shall not share less in his confidence and esteem, if I should beg leave to dissent from some of his positions in his reply to his friend, J. H. Before proceeding any farther, I shall, most cheerfully concede, as I have already done, that the unstationed ministers of the Methodist Protestant Church enjoy well secured rights and privileges, which the local ministers of the Methodist Episcopal Church can never hope to enjoy; hence, I prefer the position of those. My Br. Paul however, does not seem to have sufficiently *pryed* into the main subject by J. H. presented, so as distinctly to perceive the bearings of the present usage upon the unstationed ministry. I take it for granted that Br. Pry well understood that the primitive object of the Methodist Protestant Church in her organization, was to secure the "*Mutual Rights*" of every department of the Church. The unstationed ministry is one department: any arrangement which goes, either directly or indirectly, to deprive these ministers of their rights, should be, and will be opposed by every genuine friend to "*mutual rights.*" If the votes cast by the unstationed ministers, in the Electoral College, amount precisely to the same as no votes, then, I conclude, their voting can have no very beneficial effects, either upon themselves or any others. That this is their position in these colleges, under present usages, to my mind is as clear as two and two make four; unless by mere accidental division among their itinerant brethren; in which case they may succeed in defeating a portion of these; but without the aid of the laity, other than this, they can never prevent the election of any candidate, no difference how hostile he may be to their rights. "*Prevent*," I said, for this is all that either the itinerant or unstationed ministers, or the lay delegates ought to have the power to perform without a concurrence of a majority of each department. I suppose Br. Paul Pry is aware that there are sundry things presented by him, in his reply to J. H., which have no particular bearing upon the main question; hence, it is deemed immaterial whether they are, or are not noticed. I, however, beg leave to remark, Br. Paul Pry says, "much has been written from Batavia and other places by J. H., and others on the rights of the unstationed ministers. They have rights, and they should be maintained, carefully guarded and never relinquished." All right, Br. Paul. I never suspected you to be wanting in strong attachments to "*mutual rights.*" I appreciate your remarks which immediately follow; yet you will allow me to notice an item or two which, as it seems to me, are not quite so consonant with fact. In defining the position of delegates to an Annual Conference, you represent the unstationed minister who serves as a lay delegate, as representing "perhaps unstationed ministers." Br. Paul, if you have found any thing, either in our constitution or discipline, which authorizes any unstationed minister to vote for a representative, either lay, or ministerial, to an Annual Conference, other than to attend the Electoral Colleges, you have been more successful than I have ever been; and if you will point out the section or item, I will feel under obligations to you. Br. Pry, you say correctly when you state J. H. does not wish the "power to be placed in the hands of the unstationed ministers at the expense of the itinerants." Even handed justice is all I ask, this I desire. But you proceed to say, refering to the appearance of an adverse desire; "I must acknowledge it looks very considerably that way, for he complains, that the unstationed minister to entitle him to a seat in the college must be elected by his brethren, ("when more than two,") this he says is a difference between itinerants and unstationed ministers." Br. Paul here shows "TACT;" or he shows how difficult it is to make others comprehend definitely, what we mean when writing. All that J. H. intended, was, that the election of the unstationed minister from each circuit and station, showed that the constitution made a difference between these and the itinerant ministers, without any design to complain of the arrangement; for I highly approve of the plan if no undue advantage is taken; and I have from this, been led to believe that he, or they, who drafted that portion of our constitution which refers to the electoral colleges, really designed that, for which I contend; viz: that the itinerant and unstationed ministers and the lay delegates should each vote separatedly.

Br. Pry says the Pittsburgh Conference contains about 40 circuits and stations. Taking the proportion of each class of ministers to be in conformity with the number of circuits and stations &c., given by the "Register for 1847"—there are now, about 56 itinerants, and 66 unstationed ministers belonging to this Annual Conference. Now, Br. Paul Pry, since, agreeably to our elementary principles, "All elders in the church of God are equal," and consequently deacons also, can you inform me upon what principles of equity and good conscience, these 56 men should be more in point of power, than these 66 men of equal standing? And to make the itinerants 50, the heads of 26 of the unstationed ministers must suffer a legal abscision; and then by the present usage, when thus reduced to a helpless minority, instead of letting them vote as a portion of the college by themselves, and thus retain their equality, they are compelled to vote with a majority of itinerants, as a component part of this college. You may, indeed, tell us of great sacrifices made—of a man's *all* being identified with the Church, &c., but, Br. Paul, if any man presented such claims why he should have the rule over *you*, would you not, at least, tell him to wait until he was duly elected, or you had chosen him for your guardian? I respectfully say to Br. Paul Pry, as far as I can discover, there is no necessity for any alteration in our constitution or discipline. The whole rests with our itinerant brethren. Whenever they are disposed, they can give the relief requiste, by properly arranging the parts of the electoral colleges—the lay delegation can have no grounds to object to the procedure. Permit me to subscribe myself your friend,

J. H.

Batavia, May 24th, 1847.

Biographical.

Another Laborer Gone to His Reward.

BROTHER ALLEN C. M'CURDY, the subject of this melancholy notice, was born in Westmorland county, Pa., about the year 1803. His pious and exemplary Presbyterian parents dedicated him in infant baptism, and at an early age inducted him into the study of the Catechism.—Brother McCurdy being constitutionally of a teachable, dutiful and amiable disposition, and being surrounded by the holy influences of the Sabbath, the family altar and catechetical instruction he embraced religion at 13 years of age, and made such rapid progress in the school of Christ, that he became a member of the Presbyterian Church in full standing at an early age, where he long continued to adorn his profession with a zealous, devoted and an innocent life.—About the year 1828 the parents, son and daughter, (these being the only children,) removed to the State of Ohio, and my first acquaintance with the subject of this memoir, was contracted in the neighborhood of New Athens in Harrison county. It was here at Franklin College that he laid the foundation for those polemical powers for which he was so well known among his numerous acquaintances in after years, and which he often employed with so much effect in defending the Bible against the assaults of scepticism.

As his religious sentiments deepened and his theology matured, he began to feel it his duty to become a harbinger of Christ's salvation to a lost world. At this crisis his attention was directed to the preparatory steps prescribed by the Presbyterian order, touching their ministry and the doctrine of the atonement. Regarding these as scarcely reconcilable with the teachings of the Bible with which he was unusually conversant, he took his position among the Disciples or Campbellite Baptists, and there gave vent to an overflowing heart, in telling the heart-cheering story of the cross.

His doctrines, however, touching the divinity of the *Son of God* soon excited an uneasiness in the minds of his new associates, and seeing a disposition to set up an espionage over him, to the end that he might be silenced, he now found it necessary to seek in some other quarter that liberty which he had so signally failed to find among these self-styled freedmen. Regarding the untramelled exercise of his ministry as essential to the discharge of his duty he made application at Georgetown, at one of the appointments of Bro. Robert Scott, and was taken into the Methodist P. Church.

He soon passed through the preliminary steps and was licensed to preach; and labored about 2 years among us as a local preacher. On Sabbath the 18th of April last, after closing meeting at Harrisville after sermon by Brother Linder, Brother McCurdy was struck by palsy and died next morning about 3 o'clock, leaving a most affectionate companion and four small children to mourn their irreparable loss. *May that God in whom Bro. McCurdy has so long trusted, put it into the hearts of surviving acquaintances to take care of the widow and orphans.*

In conclusion it affords a deep current of pleasurable feeling when I remember his early and continuous devotion to his Saviour, his prevailing cheerfulness of temper, amid the fluctuations of life, his almost unequalled constancy and affection toward his wife and children, his uniform politeness and affability towards all with whom he associated, and the full-hearted and christian promptness with which he always called in the stranger to share his cordial hospitality, nor do I remember during an acquaintance of many years, that I ever saw him indulge in the least malignity of feeling towards even his worst enemy.

I hope to see him again with all his christian graces still stronger and purer, which may God grant for the *Redeemer's* sake. H. H.

Martin's Ferry, Belmont, O., May 28, 1847.

From the Waynesburg Messenger.

It becomes my painful duty to record the death of sister MARY, daughter of *Br. John* and *Susanna Rogers*, which took place on the third inst.

Just as the spring was putting forth and clothing herself with her beautiful garment of verdent green, and all nature enlivened with the sweet music of birds, yielding up their hymns of devotion to the God of nature, this lovely youth was in the spring of life. Eleven years did she look forth upon God's fair creation, but she has exchanged the beautiful scenery of earth, and took her flight to the skies to gaze forever upon the glories of heaven, where she sees all things new. The immortal mind sleeps not in the darkness of the tomb. She was the object of a father's and a mother's love. In rural peace they lived and contemplated many happy days upon earth. Their hopes were wove in flattery's loom. Death like an ocean, dark, deep, rough and shoreless, rolled his billows e'er little Mary and she is gone.

Nip't by the wind's untimely blast,
Parched by the sun's scorching ray;
The momentary glories waste,
The short-lived beauties die away.

There is one great source of comfort to these bereaved friends. They can muse upon the prophetic paintings of the last day. The day will be without a cloud, the weeping of the world hushed, all its great miseries passed away. Christ on his throne, in the midst of redeemed, sanctified, and happy children; all things sacred to his name, all tongues rehearsing the great chorus of redemption.

Relatives, here then, is an object at once to take your affections to the throne of God; your child, your sister is there.

W. A. PORTER.

Waynesburg, May 19th, 1747.

Ministers' Department.

The best Style of Preaching.

The celebrated Garrick having been requested, by Dr. Stonehouse, to favor him with his opinion as to the manner in which a sermon ought to be delivered, the English Roscius sent him the following judicious answer,—

"MY DEAR PUPIL.—You know how you would feel and speak in a parlor concerning a friend who was in iminent danger of his life, and what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation.

You could not think of playing the orator; of studying your emphasis, cadence, and gesture: you would be yourself; and the interesting nature of your subject, impressing you, would furnish you with the most natural tone of voice, the most proper language, the most engaging features and the most suitable and graceful features. What you would thus be in the parlor be in the pulpit, and you will not fail to please; to affect, and to profit."

If young ministers would only observe the above suggestions they would realize much greater advantage than by attempting to ape some favorite preacher whose faults they are always sure to imitate.—*Nashville Christian Advocate.*

A Hint to Preachers.

We are told that when Kean first came out upon the London stage, the veteran Kemble, who had retired from it, went to see him, and being asked afterward by his friend Boaden, how he liked him, "Why," said he "his manner is so totally different from mine, that you can hardly expect me to *like* him altogether; but I must say one thing for him—he is always *terribly in earnest.* This was the remark of a player, but it may serve to suggest a good hint to preachers. There is manifestly no point of public speaking so important and effective as *earnestness*, and it happens somehow or other, most unfortunately, that it is the very one in which the generality of our performers in the pulpit appear to be most deficient. Another player said of them, "They speak of most awful realities as if they were indifferent fictions." They do not *appear*, at least, to be in earnest, when we are bound to believe that they are most entirely so. The fault lies, no doubt in their delivery, rather than in their hearts, but it should be corrected, if possible, without delay. They ought in fact, not only to *be*, but to *appear* also to be, always *thoroughly*, and sometimes even "*terribly.*"

An association of enterprising and benevolent men has been formed in New York, for the purpose of building houses for the occupation of the laboring classes, on such improved plans as shall more fully secure health, convenience, and comfort, at low rates.

Multiply the word "murder" by ten thousand, and the product is "war."—*Arithmetic of Peace.*

Miscellaneous.

From the Oberlin Evangelist.

Colored People in Canada.

Rev. A. D. Eddy of Newark, N. J., in a speech before the Am. Colonization Society at its thirtieth anniversary, took occasion to give a very dark view of the character and state of the refugees from slavery now in the Canadas, his object being to show that there can be no good to the southern slave except either *in slavery*, or in expatriation to Africa.

Rev. Hiram Wilson, well known to most of our readers for his labors and sacrifices in behalf of the Canadian refugees takes his occasion from the published report of Mr. Eddy's speech to reply by stating what he knows to be the *facts* respecting the people of color in Canada.

Our readers cannot fail to be interested in his remarks. We take them from the National Era: giving first Dr. Eddy; then Bro. Wilson.

"A few months since I was travelling near to Canada, and desiring to see the result of freedom, as they found it in their northern flight, with their eyes fixed on the polar star, I enquired about them and found that when they first came there, they were docile and full of hopes; they lost their buoyancy of spirits, became indolent, unwilling to submit to the restraints of society which the whites submit to, and, as a necessary consequence, a large number of them were in the penitentiary, and others are in the greatest state of want and wretchedness. They do not think they have bettered their condition by the change.—They say they were betrayed and deceived; that false hopes were held out to them, and allured them on. One man said to me, after a long and candid conversation, "I never knew misery till I came to this freedom: and he begged me to 'sue out a hocus-pocus' for him, and get him back. There is no advantage gained by going to Canada. British philanthropists may boast as long as they choose. The facts in the case are all against them."

Bro. Wilson's Reply.

Now observe, Mr. Eddy makes no mention of his ever being in Canada. He was "travelling near to Canada," &c. So his near-sighted observations, not extending across the transmutation waters of the North, reveal nothing new to the world, and his hearsay testimony may be counted chaff—nothing more. It has been my privilege to labor in Canada as a missionary to the refugees during the last ten years; and having seen them in every part of the province, in the various conditions and relations of life, favorable and adverse, I have no hesitancy in pronouncing Mr. Eddy's statements grossly libelous. It is true that some have gone to the penitentiary, and that others are poor and in want; but by far the greater portion of them are in a thriving state; and all of them whether in affluent or indigent circumstances, are rejoicing with 'joy unspeakable' in their inalienable birthright boon of freedom, under the mild and benignant sway of Victoria's sceptre, which *anti-republican* despotism would never allow them in their native land. Generally, they are found to be a quiet, peaceable, law-abiding people, filling a great variety of useful occupations, much to their own credit and to the advantage of their adopted country. Large numbers, as tillers of their own soil, acquired by persevering industry, are earning for themselves and families a comfortable subsistence. The lowest condition in which I have ever seen them is infinitely preferable to slavery, even in its mildest form. There are reckoned to be in Canada about twenty thousand, to most of whom their asylum is a terrestrial paradise. To some extent the prejudice of the whites annoys them; but its keen edge is taken off by the laws of the country, which are equitable and impartial. Their wealth, though considerable, is small compared with what it would be, had justice awarded to them their hard earnings in the south. They are favored with governmental protection, with a mild and salubrious climate, a fertile and productive soil, which yields bountifully to the hand of industry. So their transposition and transmutation from a southern plantation to a northern asylum *is something.* They are where parental, conjugal and filial relations, most sacred to all rational beings, have the respect of the community and the protection of the law—while female virtue, which commands the smiles of heaven, sits enthroned upon the altar of many a steadfast heart, no longer exposed to compulsory prostitution; and then the glowing prospects of their legitimate offspring, gathered by pious teachers and instructed during the week and on the Sabbath in the rudiments of education, secular and religious—the light of gospel truth ever shining, and the happy gates of gospel grace ever open and inviting, the blessed bible no longer a sealed book, now open to dispel the accumulated gloom of ages, shedding its benign and beauteous beams upon their intellects—lighting up their pathway to usefulness and respectability—to the Mount of God and to the glory and blessedness of immortality. And does all this imply no change for the better? Shame on the man who professes to be a minister of Jesus Christ, and yet is so morally obtuse, so spiritually blind, as to blend together these antagonisms. Are such developments of mind sanity or insanity? I do no say that such is Mr. Eddy: but his speech, whether the effect of mental aberration or cool reflection, is adapted to elicit from every noble and philanthropic mind abhorrence.

For truth and humanity,
Very respectfully yours,
HIRAM WILSON.

Utica, N. Y., March 26, 1847.

Growth of the West.

The following eloquent allusion to the rapid growth and improvement of the west, is from the Cleveland Herald's report of General Cass' lecture:—

Gen. Cass remarked that about fifty years ago he stood upon the summit of the Alleghenies, and looked out upon the unbroken wilderness extending over the vast area now occupied by the States of Ohio, Indiana, Illinois, Michigan and Wisconsin and having a population of only 30,000. Now 5,000,000 of intelligent freemen are here pursuing the various avocations of honorable enterprise and industry.

Then the glassy surface of our beautiful rivers were rippled only by the light canoe of the red men; now nine hundred floating palaces ride on the current of the great Father of Waters and his tributaries. Then the "multitude marine" of our great lakes was comprised into one solitary vessel; now five hundred are scarce equal to the demands of commerce on these inland seas. He, with his early lamented friend, Gen. Harrison, had frequently met large numbers of the aboriginal possessors of the soil, in peaceful council, and on the battlefield; now they have traversed the uttermost confines of civilization, and stand looking out upon the boundless Pacific.

He had, when in Europe, spoken of the magnitude and suddenness of the improvements witnessed by the valley of the Mississippi, and they were received with great incredulity.

No man has a right to do as he pleases unless he pleases to do right.

From the Boston Olive Branch.

Facts for All to Read.

BY D. C. COLESWORTHY.

In air, sound travels at the rate of from 1,130 to 1,140 feet per second. In water, sound passes at the rate of 4,708 feet per second. Sounds are distinct at twice the distance on water than on land.

The hawk, and many other birds, fly at the rate of not less than 150 miles an hour.

Leather cannons were used with consideable success by the Swedes in 1631.

The best of tobacco contains a great deal of grit, which eventually wears down the teeth. The oil in tobacco stains the teeth to a dirty yellow, which can never be removed.

The people of Smyrna profess three distinct religions, and observe them different days of the week for Sabbath. The Jews, Saturday; the Christians, Sunday, and the Mahometans Friday.

Lake Superior is 596 feet above the level of the sea, and contains 32,000 square miles. It is 400 miles long, 80 wide, 2,900 feet deep.

A cheap blaze can be made to last an evening, by filling a tea-kettle with knots, shavings, old shoes, or any thing similar, and closing the lid, so as to exclude the air. Put the kettle over the fire for a few moments, and apply a torch to the spout.

New York State produces annually about 30,000,000 bushels of potatoes. Maine produces about 12,000,000 bushels.

Three quarters of the crimes committed in England, are in consequence of using spiritous liquors. Of the 700,000 habitual drunkards, 160 die every day.

The American Lakes are supposed to contain 1,400 cubic miles of water—more than one half the fresh water on the globe.

Physicians are seldom known to take medicine themselves.

An eel has been known to live more than forty years.

The birth places of 605 missionaries has been ascertained as follows: 19 were born in Maine, 50 in New Hampshire, 63 in Vermont, 162 in Massachusetts, 1 in Rhode Island, 85 in Connecticut, 118 in New York, 21 in New Jersey, 27 in Pennsylvania, 13 in Virginia, 6 each in North and South Carolina and Kentucky, 10 in Ohio, 3 in Georgia, 2 in Indiana, 2 in the District of Columbia, 24 in Germany, India and France.

Temperance is the best medicine. One expensive mouth wastes two or three fortunes. Sixpence will give you a better dinner than five shillings.

Old Parr died at the age of 152 years, leaving the following excellent advice to posterity: "Keep your head cool by temperance—your feet warm by exercise, and if you are inclined to grow fat, keep your eyes open and your mouth shut."

By the English law, a clerk in the Post Office, who steals, secretes, or destroys a newspaper, is liable to be fined and imprisoned.

Not far from $5,000,000 are yearly earned in Massachusetts, by females employed in the various factories and manufactories of straw hats, stocks, &c. About 40,000 females are thus annually employed.

An effectual remedy for the various diseases of mankind is, simple living.

Anger has produced death. A woman in Philadelphia, a few years since, expired in convulsions after indulging in a fit of passion.

The wheat grown in Great Britain in 1790, amounted to 14,000 bushels. In 1830 the crop was estimated at 100,000,000 bushels.

A raven will live 100 years; a partridge, 25; swine, 25; a bull, 15; an ox, 20; a hare, 10, a cat, 10; a goat, 8; a ram, 15; a dog, 25.

Singular Occurrence.

The Springfield Republic, in speaking of the work on the Mad River and Lake Erie Railroad, relates the following singular occurrence. A car load of passengers would look well in such a scrape:

"Between Bellefontaine and West Liberty, the road crosses a small prairie, which is evidently a lake, over the surface of which a heavy sod has grown. The road was graded and contractors were about to deliver it as finished, when it suddenly disappeared, and twelve feet water was found in its place. Thirty years ago, the grass was cut on this prairie, and hauled off on a heavy wagon. It is supposed that there is a subterranean communication between it and the neighboring lakes. The road will probably have to be carried around the prairie."

The City Inspector's Report shows that the number of deaths which occurred in New York in 1846 was 11,318. The increased mortality over the previous year is imputed to the large number of sick and feeble emigrants sent to this port, chiefly from Europe.

It was decided, at the late Rhode Island Methodist Conference, to employ the superannuated preachers as colporteurs for circulating their publications, after the plan of the colportage of the American Tract Society.

The Madras government have recommended to the Court of Directors, the introduction of Bibles into Provincial Schools about to be established.

Rev. John J. Lawrence, stationed at Dindigul, a branch of the Madura mission, died at Tranquebar on the 20th of December. He was on his way to Madras to take passage for the United States, his health, having failed. His widow and children are now on their return to this country.

Rev. Charles Robinson, stationed at Bankok, Siam, died on his voyage home, on board the barque Draco. His wife and family have arrived in New York.

It is said that a spoonful of hore-redish put into a pan of milk, will preserve the milk sweet for several days, either in the open air or in a cellar, while other milk will sour.

Little wrongs done to others, are, in their ultimate consequence, great injuries inflicted upon ourselves.

Affectation is a greater enemy to the face than the small pox.

To point out failings in the spirit of kindness is one of the clearest indications of friendship.

Esteem is the mother of love, but the daughter is often older than the mother.

NEGLECTED SANCTUARIES.—A colporteur laboring in Western Pennsylvania, says, 1,100 of the 2,213 families he visited during the year, seldom or never attend church, and a majority had never been invited by a professing Christian to attend. Most of them spend the day in recreation—hunting, fishing, and visiting; while many attend to their secular concerns as on other days. He found fifty adults that could neither read nor write, ignorant, destitute of the necessaries of life, and sunk in degradation and vice.

PROSPECTUS OF THE

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Part second contains the four syllables in the old patent notes.

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[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. ED.]

The whole of these discourses were prepared and delivered during a not unsuccessful ministry of upwards of twenty years, partly in this country and partly in Great Britain; and are already committed to writing.

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Mar. 18, '47.

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ORIGINAL POETRY.

Written for the Western Recorder.

An Immortal Spring.

In bright and merry May,
When every thing is gay,
I wandered forth
Along a valley green
With blossoms for a sheen—
Of verdant growth.

Where merry birds of spring
In lays of rapture sing
Anthems of praise;
Where sweet scented flowers,
'Neath the shady bowers,
In beauty raise.

Where gentle streamlets low
In purling murmurs flow
Onward in peace;
While little fishes lave
Are sporting in the wave
Of innocence.

Where majestic forest trees,
Raised up as if to please
The Great, the Good;
Where gentle zephyrs move,
All in silent love,
To praise the Lord.

I, too, at what I saw,
Was filled with sacred awe;—
I raised my voice
In hymns of holy praise
To Him whose righteous ways
Bid all rejoice.

Engaged in humble prayer,
In solemn reverence there,
To contemplate
The future world of bliss,
Beyond the shores of this,—
A blest estate.

There is immortal spring
Immortal souls will sing
Anthems of praise;
There sweeter scented flowers
In everlasting bowers
Ne'er ending, raise.

There gentle streams of grace;
In perfect holiness,
Forever move;
There the immortal flock
Are steadfast on the Rock,
The Rock of love.

There, too, the Tree of Life,
Is seen in bold relief,
With fruits of heav'n;
And there in softer gales,
Along the heavenly vales,
Blow winds of Eden.

Sylvan, Ia., May, 27, 1847. B.....

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. XII.

Friend Bassett: I do not propose to give a history of Burr's intended enterprise in 1806. The trial at Richmond in 1807 disclosed all that could be brought in evidence against him, and failed to convict him of any crime against the laws of the United States. But it proved very disastrous to the family of Blenerhassett, certain it is that nothing had been done at, or near Marietta, which could have justified the proceedings I propose to relate. I have not at my command, any data whereby I can fix the day, but I remember it was in Nov. 1806, (the day before thanksgiving) that I saw quite a number of the Militia belonging to the company on the Point, (there were two companies in the town) coming up the street and going to a barn, and joiners shop, on the bank of the Muskingum, near the Stockade. Their object could not be divined, as there were no "signs of war" nor was it at a time when the militia paraded; and besides it was about, or after, sun down. In the morning we learn that they had arrested nine of Burr's boats, and had taken them down about half a mile below, to the ferry over the Muskingum, where the ferryman had a blacksmith's shop, immediately on the bank, and nearer where the guard resided. They were under the command of a Captain Hill who appeared to act under authority of General Buell, the Major General of that division of Ohio Militia. There was in Marietta, a small man, named Clark Green, blind of one eye, who had in his sole charge, two of the boats; two of his sons, about eleven and twelve years of age, managed another boat, the balance, except one, had one man each to work and guide them; in the other boat were two or three young men from Belpre, near where Mr. Blenerhassett lived. This boat heeded not the order given by these valorous troops, "to come a shore and surrender," but continued their way down the river. I mention these facts, to show how little necessity there was, for a military company to be called out. The boats were to have landed at the Point, to receive some pork, and meal, as cargoes and to receive such crews, as were necessary to navigate them; but, to have suffered a Constable to make the arrest, would have defeated the whole object, that of making political capital out of this contemptible farce, (so far as the public were concerned.) I have in my possession, a historical article, written at the time, in imitation of the celebrated one of Revolutionary times called the "Battle of the Kegs" which has this description of the forces conducting this "great flotilla."

A few young boys,
Their mothers joys,
And five men there were found, sirs,
Floating at ease, each little seas,
Or dreams of deaths and wounds, sirs,

The next day, both the militia companies were warned to appear "armed and equipped as the law directs" instantly upon the firing of the cannon, at the aforesaid blacksmith shop, to protect the boats. For a certain Major Tyler from Pittsburgh, with about twenty young men, had passed down the river that day, and were said to be of Burr's "engages;" and they pretended there was a probability of his coming back, and endeavoring to rescue the boats. And as a further security, they at night, brought all the crafts from the west side of the river, so that Tyler and his men should find no means of crossing to the east-side, if he should come back for that purpose. There were several vessels being rigged out there, at that time; and as the orders for the assembling of the militia was known on the west side, where several sailors boarded, some of them determined to have a *rally* of the militia. As the only cannon in town, was in the hands of the militia on the east side, they took half a keg of powder, and enclosed it in canvass and after wrapping it well with spun yarn, they buried it in the earth, and making a priming hole to the charge, they put a slow match to it, and about midnight they were gratified at the success of their labor, for the report brought the militia to the *rescue*, of the valorous guard. That night Mr. Blenerhassett having learned the measures taken with his boats, and fearing the same arbitrary, and lawless treatment of himself, left his wife and children at his own house, and went down the river, trusting that they, at least, would be secure from outrage; and never after returned to his Island; at least not to reside there. The same disregard of private right, manifested in the arrest of the boats, was practiced on the Island. A company of militia from Parkersburgh in Virginia, was sent there, who took possession of the premises and property, consuming the provisions of the family, and refusing to let Mrs. B. use any more of the property than was absolutely necessary for their subsistance, and such a distruction of the provisions of the family was made that Mrs. B. was obliged to send to an acquaintance in Belpre. Aaron Waldo Putnam, to supply her with provisions, which he did. In January, 1807, she left the Island with her family and servants, in a boat procured for that purpose, but the usurping guard, refused to allow her to remove any furniture. The wearing apparel of the family, and bedding necessary for them, was all they were allowed to take. Thus was this Lady and her children, driven by arbitrary power, from their premises, never again to see the house they had builded for a pleasant Home.

When the boat reached Mr. Putnam's, he supplied her with some articles of furniture, needed in it for their comfort, and convenience, and she proceeded on her way; evincing by her conduct, the character that she had before, and did subsequently, of a woman of great fortitude, and ability. Mr. Converse informed me, that he has had a conversation with a gentleman, well acquainted with the circumstances, who informed him, that Mrs. B. did all she could, to dissuade Blenerhassett from engaging in the enterprise of Burr, but that Burr had excited his ambition to be a *great man* to such a pitch that she failed.

Mr. Blenerhassett had become indebted, or bound to a house in Kentucky, for a large sum of money, in furtherance of Burr's plans, and this house obtained possession of the Island property, for seven years, and converted it into a plantation for the culture of hemp. One of the firm conducted the operations. The house was used to board and lodge the hands in, (mostly blacks) and for a hemp ware house. A few years after, the slaves had had a Christmas holiday, and had gone to Parkersburgh on a spree; on their return they upset the canoe and got wet; one of the wings of the house was filled with hemp, and in pursuit of something to kindle their fire, one of the women set fire to the hemp, and the whole buildings were destroyed, together with a large quantity of hemp, and all the seed, saved for sowing the next spring. Thus ended this handsome improvement. Since then it has passed into other hands, and is used as other fertile land on the Ohio, for making money. It was the refinement and hospitality of its owners, that gave it eminence, and not anything in its natural beauty or locality. After the trial of Burr & his accomplices at Richmond, and their acquittal, Mr. B. purchased a plantation in Clarbourn county Miss., where they resided until 1818. Mrs. B. here also evinced her firmness of character, in managing the place; for her husband seemed to be broken down with his misfortunes, and sought retirement from company, and business. They had by their courtesy and good breeding, endeared themselves to their neighbors in Belpre, and in 1817 and 1818, Mr. William Pitt Putnam, son of A. W. Putnam, visited their house frequently, and Mrs. B. conversed freely of their former residence on the Island, and of their esteem of the people of Belpre, and especially of the kindness of his father in the day of her affliction—and they entrusted to his care their youngest son, Harmon, to be put to school at Athens in Ohio. In the fall of 1818, this son returned with Mr. Putnam to the house of his parents; and Mr. B. sold his plantation there, and removed to Halifax, thence to Guernsey or the Isle of Wight, where he died. Mrs. B., Mr. Putnam informs me, died in Philadelphia. Their sons have frequently petitioned Congress for indemnification, for damages sustained by the arbitrary and unjust acts of the agents, who perpetrated these acts; but I believe they have not yet succeeded. The people of the United States were made to believe a very meritorious part had been acted by a few demagogues in Marietta, and a dangerous conspiracy suppressed; and the public money was freely squandered on a company of Militia, kept in pay at Marietta during the winter of 1806 and '7, as was said, to arrest the participants in Burr's *Plot*, going down the river. Not one did they ever see; but frequently, very much incommoded emigrants, by compelling them to land, to be searched for suspected persons. But no matter, these idle youth, and officers, got Uncle Sam's money for doing duty one week out of three, and a Major's pay was given to an officer of higher grade. In the winter a fresh brought the boats on to the common, where they were pulled to pieces, by this valorous band, as a recreation.—They were very frail things, about as strong as a good skiff, carrying two or three tons each.—They served their purpose. Burr's political prospects were blighted. The actors became Patriots, and money was distributed to the instruments of official importance. We are a *progressive* people! In these days we "*re-annex Texas*," or "*conquer* a peace with Mexico"—for similar purposes.

In closing these notes, you will permit me to thank you for the patience with which you have borne the infliction of these numbers, extended so far beyond what I myself anticipated when I commenced them. But so it is, we become grolous as we advance in years, and forget that the rising generation, do not look upon the scenes of our youthful days, with the same complacency that we do.

HORACE NYE.

Putnam, June 10, 1847.

Written for the Western Recorder.

"The way they do here."

NO. IV.

Mr. Editor:—The time for the meeting in contemplation had fully come, and great numbers were in attendance at the place appointed, where prayer was wont to be made, and the gospel of peace was to be preached in its purity and simplicity. The preachers labored with uncommon zeal, and the assembled congregations listened with profound attention to the words of Eternal Life. A general interestedness prevailed throughout the meeting, and no doubt many will remember as long as the powor of recollection lasts them the sublimity of the loving scence.

The solemnity of the occasion had an effect to strengthen the society by an addition of some fifteen which added to the twenty before mentioned made the whole number amount to thirty-five. And these were considered (or the most part) the sinners of the neighborhood in which they lived, and upon whom rested the efficient prayers and future prosperity of the society.

Two preachers were appointed to this field of labor. In their regular attendance, without doubt they did much to keep the flame of love already kindled, burning brightly. And in the intervals of the attendance of the preachers, the society kept up its regular meetings twice a week, that enabled them to maintain a godly walk and chaste conversation as well as acquire a character without spot, and truly christian in the service of Him whose cause they had undertaken and in whose care they had placed themselves.

In the meantime, the other society having the great advantage of popularity, and using it in the way of protracted meetings, popular sermons, &c., had increased their number to about one hundred, before half a year had expired. And from appearance bid fair to remove every obstacle that offered to oppose their onward march and rapid progress to the haven of destination, beyond the confines of this vain world, where troubles vexations, and disappointments pass the round of tedious hours and days of sadness. But by a peculiar law of their organization, the six months volunteers that were considered unworthy of an enlistment that would last as long as the *war*, were discharged (dropped) that there might be none but valiant souls "in the army of the Lord," able to carry on the work of extermination to the overthrow of every thing that dared oppose the "right way" or showed signs of discontent at their lawful sovereignty.

The sword of excommunication when once set in motion was not easily stayed for it went on with devouring execution until its sharp edge had *dropped* a large portion of those that not long since were their boasted numercial strength, through all the country round about. Some fearing the ponderous weapon would come down in its vengeful wrath on them fled from before the monster in dread confusion, while others seeing their friends cut off without any assignable cause for it, demanded a passport that they might escape with their lives, so that most of them closed their membership with the *probationary* privileges. I said *most* of them which amounted to about two thirds of the whole number as reported at the time. And notwithstanding the central position and powerful effect they had produced on the morals of the place in the beginning; yet their influence seemed to keep pace with their numbers, for when they were many, they had control over many, & when they were few the influence was small.

As to the other society it had its difficulties to contend with too; but they were of somewhat different character. Although they had maintained a social relation, amounting almost to a unit for nearly two years, when a great question arose among them about the "right way," instigated by a new denomination coming into the country teaching a more excellent way, in which salvation was to be attained. The condition required by this new church being only to *believe* . . . was easily comprehended and readily received by the waiting multitude, to whom it seemed peculiarly adapted and a part of the society becoming contaminated with the phantom that was spreading like fire in dry stubble, propelled by a strong wind speedily consummating the extent of its greatness. And as before stated, a part of the society was carried away with the fair prospect of easy sailing down the boisterous stream of time, and coupled with it another question of a very local nature threatened to divide the little band that had been so firm in the united display of brotherly love. And in the diversity of opinion, some were for Paul, and some for Apollos, and some for Christ.

Yours respectfully, NEM. CON.

Ferther West, May 27, 1847.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

Cholera in Persia.

LETTER FROM DOCT. WRIGHT, DECEMBER 22, 1846.

Progress of the Cholera—its Appearance in Oroomiah.

The appearance of the cholera in the province of Oroomiah has already been announced in the Herald; as also the goodness of God to the mission, during all its ravages in the city and villages which constitute their field of labor. As the disease has now spent its force in that province, and has proceeded on its way to other triumphs, Dr. Wright has drawn up a narrative of the visitation as it came under his notice, which will undoubtedly be interesting to all.

In the early part of last season, reports reached us of the ravages caused by the cholera in Khorasan, the extreme province in the east of Persia, it having previously traversed the countries lying between Persia and Hindostan, where it originated. About midsummer it advanced to Tehran, where it raged with great violence, sweeping off about ten thousand souls in the course of a few weeks. From the capital, it took the high roads north, south and west; and, spreading desolation in its course, it reached in due time the large cities of Ispahan and Bagdad. Of its ravages in the former place we have no definite information. In the latter upwards of seven thousand persons died; and in the whole pashalik, including the city and the country around, thirty thousand are supposed to have fallen victims to this awful scourge.

Its progress northward was slow. It reached Tabreez on the 7th of October, and in about forty days nearly seven thousand souls were hurried to the grave. About the 25th of the same month it was rumored that some cases had occurred in Oroomiah, but it was impossible to trace them out; and it was not until the 30th that the existence of the disease in the city was put beyond doubt in our minds. That day I saw three cases, clearly marked, of this wonderful malady. These occurred in a quarter of the city which is remote from the mission premises, and in the neighborhood of the northern gate, where the Tabreez road enters. For some days nearly all the cases were confined to this quarter. Gradually, however, the disease advanced towards the east and west, and along the wards next the walls, and also towards the south, into the heart of the town.—In my daily rounds I was struck by this feature. It seemed to march along in regular advances, and to attack successive portions of the town, with an ardor worthy of a well disciplined army. It was not until about fifteen days that a case was observed in the western ward, in the neighborhood of our premises. By this time it had nearly disappeared in those quarters where it first broke out.

For eighteen days the ravages of the disease were on the increase; but after this period its strength was evidently spent, and it began to retire. Cases, however, were seen, more or less, until the fortieth day after its ingress. A census of deaths has since been taken by our Gov., who kindly undertook the matter at our suggestion; and it appears that not far from twenty-two hundred persons have died since the appearance of the malady in the city. Some of these deaths, no doubt, occurred in the ordinary course of other diseases; so that we may safely estimate the number of deaths by the cholera alone at two thousand!

Not satisfied with its trophies in the city, it made its way to the surrounding villages; and it has prevailed with greater or less violence in most parts of the plain of Oroomiah. Unable or indisposed to scale the lofty barrier, presented by the mountains of Koordistan on the west, it has passed along south, between the highlands on one side and the lake on the other; and it is said now to be raging with great violence in the districts of Sulduz and Souok Bolok.

Its course seems to be westward; and though winter may cool its ardor for a time, we confidently expect that it will move on towards the setting sun, as another season opens, doing its dreadful work of death; and it may not stop in its progress till it shall have leaped the broad Atlantic, and swept over the new world, as it is now sweeping over the old.

Some Account of the Disease.

The reader will doubtless be pleased to read a more detailed account of this malady, as it exhibited itself in the practice of Dr. Wright. His remarks upon this topic, therefore, will be given without abridgement.

In attempting to describe the cholera, as it fell under my eye, I cannot refrain from expressing my deep sense of its mysterious and formidable nature. For several weeks it was my absorbing study, by the side of patients, in every stage of it, and also in books; so much so, that I was unable to turn my mind to other subjects by day, and with difficulty could I compose myself to sleep at night. And, after all, I feel obliged to adopt the following summary of Asiatic cholera by a distinguished pathologist, though it is humiliating to the profession: "Anatomical characters, insufficient; causes, mysterious; nature, hypothetical; symptoms, characteristic; diagnosis, easy; treatment, doubtful!"

Doct. Wright was unable to obtain any assistance while prosecuting his inquiries into the cause and cure of the cholera, from *post mortem* examinations. These are so contrary to a Mohammedan's sense of propriety, that it was inexpedient to attempt them. Nor is there much reason to suppose that his conclusions, even with their aid, would have been materially different.

The general aspect of the disease, as manifested here, answered to the description given by most writers on the subject. Without going into the question in a professional way, and avoiding technicalities, I will describe a single case, which you may regard as a specimen of all well marked instances of the disease, as it has prevailed in Oroomiah. The individual was a Mussulman, and a captain in the army; and it may add to your interest in this case, to know that he is the same person, who, in a state of intoxication, in the early years of this mission, made a violent attack, with a deadly weapon, upon Mr. Perkins, the latter having narrowly escaped with his life. He was a strong, athletic man, in the prime of life and in the vigor of health. It was the Sabbath, about midday, when he felt the hand of disease upon him. I was sent for immediately; but being absent at the time at our Seir retreat, to attend our English service, I did not know of his illness until my return to the city, just at night, when I hastened to his side.

He was lying before a low, open window, facing the court; and a large circle of anxious friends were sitting around him. He was in the second or collapsed stage, and almost in a state of desperation. As I set down by his side, and took his hand, he articulated with difficulty, "I shall die, Doctor; but help me if you can." His whole body (especially the extremities) was icy, cold and clammy to the touch. All applications to restore heat to the surface were in vain. The circulation of the blood seemed to have nearly ceased, and it remained stagnant in its channels. A vein was opened; but the blood, which was thick and of a black color, after trickling down the arm a few minutes, ceased to flow. The eyes had retreated deep into their sockets; the features, a few hours before full and ruddy, were now sunken and pallid; the voice scarcely rose above a whisper; his thirst was intense and never satisfied; cramps of the hands and feet, and of the muscles of the body, were violent and almost constant; his restlessness was excessive, and his breathing hurried and laborious; his stomach and bowels were greatly disturbed. In short the poor man appeared to be struggling in the hands of some mighty monster, who would not quit his hold upon him, while a spark of life remained.

The various remedies which were applied, seemed to produce no effect; and we were obliged to sit by, and feel our weakness in contending with a disease that appeared to mock all our efforts. Worn in body and mind, I left him for the night, not expecting that he would live to see the light of another day.

Still he did survive the night, and, at early dawn, a messenger was despatched after me.—Reaching his side, it was evident that he had but a short time to live. All the symptoms of the previous night were greatly exaggerated, making allowance, however, for such modifications as the spark of life, in dying out, would necessarily occasion. He repeated several times the Mussulman formula, acknowledging God to be one God, and Mohammed his prophet, and declared that he was ready and willing to die. The day before, he had in form repented of all his sins, and received the forgiveness of them according to the ideas of his people. He lingered a few hours, when the scene closed, and he passed into eternity.

While this may be regarded as a type of a majority of the fatal cases, there has been, nevertheless, great diversity in the aspect assumed by the disease, as well as in the rapidity with which it hastened to its termination. Some were hurried to the grave in two, three or four hours; while some others survived until a reaction took place, and fever supervened, by which they were carried off after a longer or shorter period. But painful as were the course and termination of the case above recited, we were often cheered, while attending upon others, in observing the efficiency of remedial measures, and in witnessing the recovery of patients. Frequently after the cessation of vomiting and purging which invariably attended the onset of the disease, the blood entered upon its course again, a genial warmth returned to the system, and the patient was soon restored to his usual health.

Out of the whole number of cases that occurred Doct. Wright supposes that about one-half proved fatal.

The Missionary Vanderkemp.

Moffatt, in his missionary labors in South Africa, draws the following striking portrait of the missionary Vanderkemp.

"Some time elapsed before the crafty monarch Gaika would give his consent that they should remain in his dominions; and when this was at length granted, and a suitable spot selected, he adds, in true gospel simplicity, "Brother Edmonds and I cut down long grass and rushes for thatching, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that he had provided me a resting-place before the face of our enemies and Satan, praying that from under this roof the seed of the gospel might spread northward through all Africa.

"After Mr. E.'s departure, the doctor in his cheerless abode was instant in season and out of season, eagerly embracing every opportunity of recommending the gospel, and catching each little ray of light that beamed in his devious path. He was a man of exalted genius and learning.—He had mingled with courtiers. He had been an inmate of the universities of Leyden and Edinburgh. He had obtained plaudits for his remarkable progress in literature, in philosophy, divinity, physic, and the military art. He was not only a profound student in ancient languages, but in all the modern European tongues, even to that of the Highlanders of Scotland, and had distinguished himself in the armies of his earthly sovereign, in connexion with which he rose to be captain of horse and lieutenant of the dragoon guards. Yet this man constrained by the "love of Christ" could cheerfully lay aside all his honors, mingle with savages, and bear their sneers and contumely, condescend to serve the meanest of his troublesome guests—take the axe, the sickle, the spade, and the mattock—lie down on the place where dogs repose and spend nights, and his couch drenched with rain, the cold wind bringing his fragile house about his ears. Though annoyed by the nightly visits of hungry hyenas, sometimes destroying his sheep and travelling appurtenances, and even seizing the leg of beef at his tent door, though compelled to wander about in quest of lost cattle, and exposed to the perplexing and humbling caprice of those whose characters were stains on human nature—whisperings occasionally reached his ears that murderous plans were in progress for his destruction—he calmly proceeded with his benevolent efforts."

Ladies' Department.

The Scotchman's Advice to His Daughter.

ON LEAVING HOME FOR A BOARDING SCHOOL.

Now, daughter, ye hae just four things to learn in Edinburg:—ye hae to learn to manage your head, your hands, your feet, and your heart. Your head will require a little redding up, baith outside and inside. It's no the bobs and curls, the ribbons and the roseknots, the gildet kames, and the toppings o' weel-sleekit-up hair, that are to stand the test for life; and yet these are a' becoming in their places. But there is something else required. Ye main learn to think for yoursel, and act for yoursel, for you canna always have your mother and me to think and act for you. Ye maun learn to calculate and weigh, not only your own actions, but your motives of action, as well as the actions and apparent motives of those with whom you have to deal; and stick aye by that my child, of which you are sure never to be ashamed, either in this world, or in the one that's to come.

If ever ye be spared to be a wife, there will be mair depend on your head than your hands; but yet you are nae the waur o' being able to cook your family a neat dinner, and make yoursel a new gown at orra time, or a frock to a bit wee anc.

But now for the heart, daughter; that is what requires the maist care, and the maist watching, ower of all, and there's nought else that I am sae unqualified to gie advice in Keep it aye free o' malice, rancor and deceit; and as to the forming of ony improper connections, or youthful partialities, it is sae dangerous at your time o' life, that no advice nor guardianship can countervail. I mean therefore leave it entirely to your own discretion and good sense.

I might have mentioned the management of the tongue as another and a separate point of attention; but it is a mere machine, and acts only in subordination to the head and the heart; and if these are kept in proper order, the other winna rin far wrang. But dinna be ower the matter punctual about catching the snappy English pronunciations. It looks rather affected in a country girl to be always snapping at the English, and at the same time popping in an auld Scotch phrase that she learned in the nursery, for it is impossible to get quit o' them. But mind aye this, my child, that good sense is well-faured and becoming, in whatever dialect it be spoken; and an's mother tongue suits always the lips of either a bonny lass or an auld carl the best.—*Ettrick Shepherd.*

Direction for the Cultivation and Management of Flowers.

June.—Flowers are now in almost as much danger from excess of heat as they are in winter from the cold. The heat of the sun will soon destroy the Daphne odora. If the soil is drawn in the form of a cone around the stem, throw off the water to the edges of the pot, that the stem may be dry above the roots, otherwise mortification will be likely to take place. When the foliage of the Ixia, Oxalis, Lachenalia, &c., begins to decay, turn the pots on their sides; this will ripen the roots; and, when perfectly dry, clear them from the soil, and wrap them up in paper, label them, and put them away for planting in due season. Keep the plants in the open air, under an awning if possible, and, when there is no rain, give them a gentle sprinkling every evening, examine constantly for insects, and destroy them as often as they appear. Succulents of the Cacteœ tribe, such as the Cereus, Mamallaris, and Opantia, thrive best in a partial shade and in an airy situation. Plants of a straggling growth should be neatly tied to rods. Give them regular syringes or sprinklings from a rose water-pot.

July.—The only attention requisite for most plants now, is in giving water, protecting from the sun, and watching the insects. If there has been no rain during the day, give water every evening. All require plenty of water, except the Lemon, scented Geranium, and those kinds that are tuberose-rooted, as Ardens, Bicolor, Tristum, &c.—These should have moderate supplies. All plants should be turned round once in a while to prevent them from growing to one side. Camellias require careful watering with a rose water-pot. If the foliage of the Lilium, Loniflorum, or Japonicum, has decayed, do not water them while dormant, as they are easily injured by it. Look over the flowers every evening, and after dry nights, in the morning also. Look every week for insects, and, if any appear, have them destroyed immediately. After heavy rains be careful to examine the pots, and see that no water is left standing in them to injure the roots. When any is found turn the pot on its side.

Spoken Against.

What if people do speak against you? Let them feel that you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you but keep the fire burning, and the way open for a dozen slanders. Keep your course, and go straight forward, and trouble not your head about what is repeated, and feel all the better, and wear a less frightful face. Slander never killed a sterling character, and it never will; her coat will not sit upon him, without a pull here and a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude. Let us, you and I, reader, repeat what another has said in rhyme, and if we have been talked about or slandered, it will do us as much good as a fry at Diamond Cove:

"Not all they say or do, can make
My head, or tooth, or finger ache,
Nor mar my shape, nor sear my face,
Nor put one feature out of place;
Nor will ten thousand lies
Make one less virtuous, learned, or wise;
The most effectual way to baulk
Their malice is, to let them talk."

Cleanliness.—We like to look upon a clean and tidy person, young or old. And while water is plenty, no one has any excuse for black hands, a smutty face, and musty hair. Disguise yourself as you may, if you are unclean it will be discovered. You may use cologne, bear's grease, skunk's oil, or any thing else on your head or on your handkerchief, to hide filthiness, but every body knows for what purpose such articles are used. A clean and sweet person never need any thing about his or her body—it is pure enough without. How would a rose or pond lily appear overloaded with cologne, pomatum, or bear's grease? A perfectly clean person would appear just as ridiculous. We never pass by an individual, male or female, who slightly smells of grease, but we feel certain there is something used to destroy the effects of an impure skin.

Religious Intelligence.

PITTSBURGH DISTRICT.

Steubenville, O., June 7, 1847.

My Dear Br. Bassett: You love brief communications. So far as is practicable, you shall be gratified this time. My stay at home is so short, as to leave me but little time to write. My Southern tour, through Western Virginia, was accomplished in a little over nine weeks; during which time in a zig zag way, I travelled almost 1000 miles, and preached about fifty times—add to this, my labors in lovefeasts, sacraments and Quarterly Conferences, some visiting among the brethren, much conversation, and some letter writing, and you, I think, will admit, that I have not been idle. While at my work, my health held out pretty well for me, but now I am at home, and the excitement gone, I feel quite run down, have a bad cold, and some head ache.—Never mind that, the weary shall have rest in due time. In the tour just finished, I visited Wheeling, Tyler, Harrisville, Mill Creek, Buchanan, Braxton, Greenbrier, Huntersville, and the Valley Circuits. All these circuits with two exceptions, viz: Buchanan and Braxton, are border circuits, and in each and every one of them, the Methodist Protestant cause has a good standing, with the public generally—yes, and with our sister churches too. Three meeting houses were opened to us if we [illegible] at the table of our people; spoke in our lovefeasts, and [illegible] such as came from a distance. Well done Virginia! Thou hast maintained thy well known character for hospitality, in a truly christian style. Our ministers, and preachers, on the before mentioned circuits, so far as I could learn, have deported themselves well, in their several fields of labor, and in most of the circuits alluded to, there is a valuable increase of membership. If we had the men to spare from the rest of the work, and could support them, we should by all means, appoint 6 missionaries next year—say, can't we raise them halfpay? Each one's mission might be relied on for the other half—Who will help? Where are our men of wealth? Now is the time.

This great Southern tour, should never be taken by the President, in the spring—the roads are bad, and provisions often scarce. In view of the good of all concerned, I have arranged for the next President, whoever he may be, to visit those border circuits, in the fall; for if the man dies, the office will still live. Tyler Circuit 2d Sunday in Sept.—Harrisville 3d Sunday—Mill Creek 4th Sunday—Greenbrier 1st Sunday in October—Huntersville 2d Sunday. The balance of the appointments for the tour, can be published after Conference. I have announced the foregoing in view of Camp-meetings, and if the brethren agree to have them, arrangements should be made, and the cases reported to our Annual Conference, that the requisite ministerial help, may be *there* secured.

With but few exceptions, the circuits and stations in the Pittsburgh district, are in a good condition. Where it is otherwise, I think, generally speaking, our ministers are not to blame. They are all, so far as I know, faithful men, against whom I trust, there will be but few complaints at our next Conference. I hope they will come up to Conference, well paid, well clad, well fed, in good heart, for future service, in any place, where ever the providence of God, may open their way. O, for one dozen first rate young men, to enter the work, at our next Conference. O, Lord! thrust out more laborers into thy Vineyard. Why should not religion, and liberty, in union, have the very best advocates in the world?

I hope each preacher in charge will bring a good Conference collection. Come, Brethren, lay the destitute condition of our border labors, before the public, make a streng appeal to christian benevolence, get committees, of the good sisters to help you, in the towns and cities. Even avarice can't deny them; much can be done, if the trial is fairly made.

Once more I mention Brother Shinn's case.—Something I trust has already been done for him, if not, let it be done. Will not Muskingum and Ohio Conferences help us? Come, Cincinnati—come, Baltimore, help us. Pittsburgh and Allegheny will not be wanting. Brother Shinn is the property of the whole church. Shall he sit yonder at Philadelphia under a mental cloud, suffer want, and find in you, no sympathy? no relief! I trust not.

The kindness of both preachers, and people, have won my heart, I love them much. My toils have been hard, but christian kindness and the Divine blessing, have borne me up—here I am an old man, much cheered, happy in God, happy in my church relations, and willing to go on in any department of the work, so long as health, strength, and life will permit.

Yours truly, GEO. BROWN.

Brooklyn Circuit, May 24, 1847.

Br. Bassett: [illegible] communication find a place in the [illegible] your excellent paper, informing our [illegible] President, that when we commenced our [illegible], the prospect for revivals seemed to wear a gloomy aspect; but we commenced and have continued the work in the name of the Lord, until the entire circuit has caught the revival fire. Our first Quarterly meeting was held at Union Mills, on the 25th of October, continued three days, and resulted in great good. On the first evening of our meeting, after sermon, we invited the mourners forward to the altar of prayer. About nine persons designated themselves as seekers, earnestly enquiring what they must do to be saved. We continued earnestly pointing them to the Lamb of God that taketh away the sins of the world,—and the happy result was that about 25 united with the church, and in two weeks from this time we held a protracted meeting at Brother John Morrison's, in Upper Flatwoods. Here we had another glorious time of refreshing from the presence of the Lord. At this meeting there were nineteen conversions and eleven accessions to the church, and at almost every protracted effort there has been more or less good done. At our second Quarterly meeting, we had a refreshing time, and it resulted in great good—eleven conversions and eight united with the church. The whole number that we have taken in this conference year, is about ninety-four. The membership in general are much revived and encouraged. May the Lord enlarge Zion's borders, till every family erects the altar of prayer and every heart may enjoy the indwelling of the Holy Spirit.

ELI MARTIN.

Lockport, Pa., June 5, 1847.

Br. Bassett: Having some business with you, I would inform my friends, that after several months affliction, my health at present is improving, and through the mercy of God, I am again enabled to meet with my brethren in the sanctuary of the Lord, though not able to labor. The present prospect is that I shall be able to invite my fellow beings to Christ again, yet it is all with the Lord: and I will try to rest passive in his hands, knowing that he will do all things right. For the encouragement of our friends, I would say that this circuit is rising, and the cause of equal rights is spreading. Her borders are enlarged, and her stakes have been strengthened this year. We have a faithful laborer, though the affliction of his family has been great.* Our much esteemed sister Wood has been confined to her room for the last seven months, but is at present able to ride out a short distance. Brother Wood has been at his post on all occasions to administer the word of life. He is much beloved by this people, for his ardent labor of love. A number of souls have been enabled to set to their seal that God is love. Some twenty or thirty have been added to the church. May the Lord still revive his work, subdue oppression, and let the oppressed go free.

J. L. TURNER.

* That 'sick bed' has been blessed, we should judge by those excellent verses it has furnished us, and which will be found on our fourth page. Sister W. is daughter of Rev. A. Shinn.—[Ed.

MUSKINGUM DISTRICT.

Bucyrus Circuit, June 4, 1847.

Mr. Editor: We are all in peace and harmony. Our third Quarterly meeting has past, and was a good time—one addition. Brothers Jack and Bowman were in attendance, and labored to the acceptance of all. We have received since conference, 37 into Society.

A. S. ROBINSON.

OHIO DISTRICT.

Richwood, O., June 10, 1847.

Br. Bassett: I would briefly state, that we are still prospering in religious matters on Richwood circuit. Peace reigns in all our borders. Our third Quarterly meeting was held in Middletown. Having no church at that place, the German Reformed brethren, who were building one, kindly let us occupy theirs. Notwithstanding rain descended copiously, we had a large audience and a delightful meeting. We carried out the principle of *open doors*, to perfection—we had no door to our building. Thus, you see, a good meeting can be obtained without the assistance of doors or door keepers. Rev. C. S. Callihan, from Muskingum District, and Rev. T. Graham, labored with us very effectually. At the close of our meeting we were also favored with the labors of Rev. L Ensminger. We hope Brother C. will step over the "line" again. The result of our meeting was eleven accessions. At this place, six months ago, there was not a Methodist Protestant: now we have a fine, flourishing class of 29 members.

Our Presidential meeting was, also, a very pleasant one. The President, and Brother Howel, labored very faithfully. Several were united to the church.

Labor has so increased on the circuit, that we have had to employ an assistant for the remainder of the Conference year. Since I last "reported progress," we have received 26 members: during the year, 86. May the Lord accept our thanks for favors already bestowed, and prosper us more abundantly. JOHN B. PEAT.

Springfield, Ohio, June 11th, 1847.

Dear Br. Bassett: Our third Quarterly Meeting was held, according to appointment, at Harmony; at which time a new brick chapel was dedicated to Almighty God. The meeting was one of interest to the church; many rejoiced in God, their Savior, and all seemed to pray that the great Head of the Church might ever own and bless with His presence, the house which had been erected in honor of His great name. Br's. Young, Ross, Thornburg, and Smith, participated in the exercises of the pulpit. May the Lord reward them for their labors of love.

As ever, Yours, &c.,
O. P. STEPHENS.

Withamsville, Ohio, June 10th, 1847.

Br. Bassett: I desire to inform our President, Brother J. M. Young, through your valuable paper, that our third Quarterly Meeting for Cincinnati Circuit, commenced on the 5th of June, and closed on the 6th. Father McGuire, our Conference Missionary, was with us, and rendered good service. May the Lord reward him for his efficient labor. Brother Langdon, our Supernumerary Assistant, as usual, was at his post. One gave her name as a probationer, viz: Sister Fisher, daughter of our beloved Father, J. Ward, who, some four years since, fell asleep in Christ. How encouraging to pious parents; although their children may not become the happy recipients of Divine grace, while they live, yet, when they are no more seen nor heard on earth, (but safely landed in heaven,) their prayers and tears are still remembered by Him whose eye is over the righteous, and whose ear is ever open to their cries—their holy example felt, in the deep conviction, happy conversion, and eternal salvation of their children. Then, parents, cast your bread upon the waters; it shall be gathered in many days hence. The morning after our meeting closed, two gave me their certificates; making in all, fourteen, since Conference. May the blessing of heaven still rest upon us. O. WARRINGTON, Jr., *Sup't.*

INDIANA DISTRICT.

Tanner's Creek, Ia., June 11th, 1847.

Dear Br. Bassett: You will suffer me to say that we had quite a pleasant Quarterly Meeting at Mt. Pleasant, on the 29th and 30th ultimo. It was well attended, and serious attention paid to the preaching of the Gospel of Christ. Believers were revived and encouraged in the good work of serving God. Brother C. H. Williams cheered us with his presence and labors, for which I feel thankful. I was, and am, truly sorry for the loss sustained by our aged and much loved Brother Flood, and hope his friends in the Ohio Conference will respond to the appeal you have made, and would here wish to inform Br. Flood that he may expect a communication shortly from me, containing an expression, not in words only, of the sympathy of some of his *Indiana* friends in this circuit. Are there not more that will do the same?

Yours, as ever,
W. W. PAUL.

From the Morning Star.

Power of the Press.

Napoleon once remarked that four hostile newspapers could do more than one hundred thousand bayonets. Experience doubtless convinced him of the truth of this assertion. Besides, it is a well known fact that newspapers do exert a powerful influence on the minds of multitudes. Then let professors of religion make efforts to extend the circulation of religious newspapers. For it is evident that they are performing a great and noble work in the land. But if Christians do not use the most indefatigable exertions in sustaining them, those of a licentious character will inevitably supplant the good influence which the religious press is now exerting upon mankind. Many people might render themselves useful by employing a part of their time in securing good subscribers for papers worthy of patronage. S. H. B.

The Banns.—On the third publication of the banns of marriage at a country church in England, a buxom young woman all in her Sunday trim, arose and said—"Please your honor, reverend sir, I forbid the banns." "Why?" asked the clergyman. "Because I want him myself," was the reply, "and I hold in my hand his written promise of marriage to me."

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JUNE 17, 1847.

"Reminiscences" &c.—Our readers will be by no means pleased to find that our friend Maj. Nye, has this week closed his series of numbers, on the settlement of Ohio. We know that they have been read with interest by many, and will be carefully preserved. We see that Mr. Cist has republished with his commendation, the first nine of the numbers in his "Advertiser" published at Cincinnati. Should Maj. Nye hereafter feel disposed to extend his "Reminiscences" we shall be gratified to publish additional numbers.

By the way, speaking of "Cist's Advertiser," we have now received the tenth number, and are satisfied in reference to the matter of our enquiry last week. "Cist's Weekly" though called *Advertiser*, contains no advertisments, but is filled with reading matter of general interest, and especially Historical, Antiquarian, and Statistical matters pertaining to the West. We intend frequently to draw from its columns for the entertainment of our readers.

Seventh Day Baptists.—This is an order of Christians whose destinctive peculiarity is indicated by the name they assume. We receive regularly in exchange the Sabbath Recorder, a good religious newspaper published in New York, as the organ of this denomination. In that paper we find recently an extended statement of the history and statistics of the Seventh Day Baptist Church, from which we make out an abstract for the information of our readers. The first organization of this denomination in America, took place at Newport Rhode Island, in 1671. It consisted of four Brethren and three sisters who held that the ten commandments are moral and immutable, and that it was an anti christian power that changed the Sabbath from the seventh to the first day of the week. Its first pastor was William Hiscox, who served for more than 30 years till his death. It was not till 1708 that a church was formed, called the Hopkinton Church, R. I. It became very numerous and built three meeting houses in different neighborhoods. There are now 7 churches in Rhode Island, and one in Connecticut, all in good condition. In 1705, the first church was formed in New Jersey, at Piscataway. There are now four churches of this denomination in that state. The first organization in the state of New York took place in 1780. There are now over 30 Seventh Day Baptist Churches in that state. There are other churches of more recent origin scattered over the South and West: four in Pennsylvania, four in Virginia, six in Ohio, two in Wisconsin, one in Indiana, and one in Iowa. A tabular exhibit is given, numbering 64 churches, rising of 6000 communicants 53 ordained ministers, and 24 licentiates. The denomination was divided into four Associations, in 1835. A General Conference is held triannually. The Seventh Day Baptists seem to be zealous in behalf of the benevolent enterprises of the day. They are opposed to slavery and intemperance. They have a Missionary Association which has sent out two missionaries and their wives for the north of China. They have two Literary Institutions, both in the State of New York, and in a prosperous condition.

M. P. Church in Iowa.—Br. Thomas Snyder, an old friend of ours, one of the original settlers of Iowa City, but formerly of Cincinnati, has in a private letter given us some account of the difficulties with which our friends of the Methodist Protestant Church in that place have had to struggle, but gives us to understand that the prospect is now somewhat more encouraging. He says, "Br. Kellogg, on Tipton Circuit is doing well. He is well received, and the circuit is in a prosperous condition. Br. Miller, on Iowa City Circuit, is also doing well. He has had invitations, so to enlarge his circuit, as to take in some additional appointments where there is no preaching.

In reference to a report which had reached, us brother S. says: "As to my becoming discouraged, and entering into other church relations, I would say, I have never for a moment entertained such an idea. When I identified myself with the seceding branch at Cincinnati, in 1828 (with yourself) now the M. P. Church. I did so from principle, and though I have met with difficulties and sacrafices, I have never seen any reason why I should change my church relations; and until I have such reasons, I do not expect to make such change. My views are identified with those of the Methodist Protestant Church on one and all important subjects, so that should I change, I should not enjoy myself. I yet hope that we shall rise in this place. As to my late departed brother W. B. S. having died in the communion of another church, it is all a mistake. I never heard him intimate any thing about changing his church relations, and I know he never did."

It does us good to learn of the firmness of a little band amid heavy discouragements, and we hope that our friend S., and those with whom he is associated will yet see the desire of their hearts.

Santa Anna.—The Editor of the N. Y. Sun has received intelligence that Santa Anna reached the city of Mexico on the 19th of May—that the populace immediately assembled, and showered curses, and even stones upon him. He escaped with difficulty. Mr. Beach the Editor of the Sun has lately visited Mexico, and knowing the state of public feeling there, he had predicted that this would be the case. He says the statement will be found 'true to the letter.'

Land of Plenty.—A writer in the Clevelan Plaindealer says that in going to Canton the other day, he met in going four miles, 87 wheat teams most of them carrying 100 bushels. In one day 26,000 bushels were brought into Massillon and sold from waggons. He states also that half a million bushels of wheat were cleared at the collector's office within one month—receipts for toll within the time $15,000—half the amount of any former year! A great country this. But how ungrateful for the bounties of Divine Providence.

More about Tobacco.—A gentleman of this place who has happily succeeded in conquering the habit of using the weed, urges us to continue our crusade against the evil. And to help along, he has furnished us the subjoined selected verses. We have a number of special friends, payin; subscribers too, whom we highly respect, who are in the *habit*. We trust they will bear these little inflictions patiently; and if they should chance to get benefitted, why, it would be good enough for them. By the way, a friend of ours who is very happy in his emancipation from the practice of tobacco using, assures us that he has no doubt that he has in years past, expended five hundred dollars for the article for his own consumption! *Five hundred dollars*—Would not that same little sum, purchase a comfortable home for a small family for life? But, the verses.

From the Nashua Telegraph.

SONG OF THE TOBACCO WORM.

With ear-locks soapy and long,
With whiskers frizzled and red,
A loafer sat with a quid in his mouth,
A spitting and muttering said—
Work—work—work,
These hands shall never pursue,
While I can obtain a long nine to smoke,
Or a plug of tobacco to chew.

And he spits—spits—spits,
When moon is breaking bright;
Spits—spits—spits,
When Sol has climbed his height;
Spits—spits—spits,
With day's ex iring gleam,
And supperless, falling asleep on a bench;
Keeps spitting away in his dream.

For in his dream he dreams,
It is by fate decreed,
That he is a great tobacco worm;
To extirpate the weed—
And so he works away
To make his conquests sure!
A free and enlightened citizen,
A snuffer, a smoker and chewer.

At market, church or mill,
In business or prayer—
Stage-coaches, cars and barber's shops,
Bar-rooms, and everywhere—
He spits—spits—spits,
Evening, noon, and morn;
And snuffs and puffs and blows his nose,
As a fisherman blows his horn.

Sweethearts and wives—look here!
Is this the man for you,
Whose nose is only fit to snuff,
His mouth to smoke and chew?
Spit—spit—spit—
O 'tis a nasty trick;
Enough to turn any lady fair,
Unless she be able to stomach a bear,
Or a loafer enveloped in whiskers and hair,
Abominably sick.

Ye dames who mean to wed,
Come listen to my lay—
Your charms from all tobacco worms,
Forever turn away,
But if you wear the yoke,
With resignation wear it—
Nor sulk, nor scold, nor get the blues;
But if he smokes, and snuffs and chews,
Till pigtail quids are over shoes,
Dear madam, grin and bear it.

Sears' Magazine for June which we have received, contains a pictorial Description of the State of Maine, New Hampshire, and Vermont. The Magazine for 1847, will be a great book, containing a description of all the States of the Union with numerous illustrations, for only $1,50. As we are an agent for the work, wonder why our friends and neighbors do not call and subscribe: suppose they are waiting to be called upon, and we have not time. Meanwhile those of our agents who are entitled to the dignity of D. D. for their Distinguished Dilligence, may expect to receive a copy. We have been waiting only to see some others come up to the mark.

Large Boat.—Our correspondent G. S. W. of Freedom, Pa. (which is contiguous to Beavertown) informs us that "the Freedom Boat Building Company, with which he is associated, have now on the Stocks, the largest boat ever built on this end of the Ohio river." The dimensions he gives as follows: Length of keel, 225 feet; extreme length on deck, 250 feet; length of beam, 40 feet; depth of hold, 7 feet, 6 inches in the clear. Tonnage, 710 tons, carpenter's measurement, but she will burden 1000 tons, with ease. This boat is being built for Capt. James Wood of Pittsburgh, and is designed for a Mississippi river craft. When this vessel comes to be launched, our friend promises us some further account. The best is, that those Freedom men turn out *temperance* boats; and at their launchings, instead of christening with a bottle of brandy, they have a sermon preached.

Sunk.—The Zanesville Courier states that the steamer Mingo Chief, on her way from Pittsburgh to Zanesville, was sunk on Tuesday of last week, at Bakers's Island, by coming in contact with the America. No lives lost.

CORRESPONDENCE.

Written for the Western Recorder.

Remarkable Dispensation of Providence.

Br. Bassett: While in conversation with an estimable Brother, as we walked home from our Quarterly Meeting the other day, a turn to our talk occurred, from my recollecting a trifling circumstance of other years; which proves that Christians of this generation enjoy more undisturbed comfort than any previous. In 1811, or 12, there was a man of the name of ———, who was converted to God, in our neighborhood, under the preaching of the gospel; and so genuine was the work in his soul, he went straight home, forming the resolution that his house should be as that of Cornelius, one that feared the Lord.—He called his youthful wife, and infant daughter and son, to the altar of prayer. But—alas!! his wife was not only of vain and trifling spirit, but imbibed Infidel principles. Her course then was to oppose him in all manner of ways. When her little stock of reason failed to dissuade him from a religious life, she resorted to harsher measures, by arraying herself against his attendance on the means of grace, and especially family prayer; and did by her furious, boisterous clamor, break down the latter. But this good man died in a few months in the triumph of a Saviour's grace, and I know not how often I heard her boast of having conquered his fanatical course: but in the few months he lived in the enjoyment of religion, she by her own statement, dragged him from his devotions by the hair of his head a score of times, and other revolting acts of which she boasted, and declared she felt no compunction. But in a few months, her father was cut off from the earth, leaving no ground for good hope of hereafter. This dispensation of God's providence, also only made a trifling impression on her mind, or outward conduct. Soon after the death of her father, she removed from being our nearest neighbor, to a manufacturing village about one mile off. And in less than two years after this, reader, though it is 33 or 34 years ago, I shudder at the recital of her awful end. But, one evening about dark, she left her children in the room, and ran across the street to pick a few chips, and while in the act of picking them up, the skirt of her dress caught, and was wound around a running shaft, which was extended from the water-power building across the street under ground to a considerable large cotton factory, at that instant in its highest operation. The journal block in which a coupling was worked had that day been repaired by a carpenter and the hatch left off,—and thus was she instantly crushed to death. So instantaneous was the stroke which terminated her existence, I think, that now to the best of my remembrance, the only notice of the sad, and awful affair, was the stopping of the machinery by her mangled body, gorging the small chamber of the shaft. Thus were the two children thrown orphans upon the world. But the Lord had respect to them, doubtless, for their father's sake. O, may they choose their father's God for their God,—train their children to love and serve him, that their household may be such as their father desired, and share with him eternal blessedness.

G. S. W.

NEWS OF THE WEEK.

Baltimore and Ohio Railroad.—*Extension of the Road.*

We learn that the Committee of the Board, to whom was referred the President's proposition for the immediate extension of the road to the line between Maryland and Virginia, convened this morning, and clothed the President with authority to take all the requisite measures for the prompt execution of the work; and also for the extension of the present track to the south side of the basin.

We think we may, therefore, congratulate our citizens that there is now a fair prospect that this great work will soon be once more on its way to a terminus on the Ohio river.

The work which it is now determined to undertake will carry the road about fifty-five miles further west than its present terminus at Cumberland. But before it is completed that far, or most likely, ere it has been commenced to be made, it is altogether probable that the difficulties, in the selection of a point on the Ohio river, will have been removed or obviated, and that the work of constructing the road will go on steadily to a completion. In this hope, the present determination of the Company will be received with great satisfaction by our citizens and all others interested in the great enterprise.—*Balt. Sun.*

Fatal Accident at York, Pa.—A young lad, Jacob Hays, was mortally wounded at York Pa., on Monday week, by the prong of a hay-fork being accidentally run into the socket of his eye, passing under the ball and piercing the brain.—He lingered until Wednesday morning and died. The manner of the accident was his rising from a recumbent position in a barn, whilst his brother was pushing a fork of hay through an opening just above him.

Sad Event.—A widow woman, named Elizabeth Johnson, aged 55, in a fit of insanity, jumped from an upper window in Philadelphia, on Tuesday, and was conveyed to the hospital in a dreadful condition. Both of her feet were crushed by the effect of the fall, and her thigh was also injured.

Emigrants—*Ship Fever.*—Nearly one thousand Irish emigrants arrived at Boston on Saturday and Sunday, in six different vessels. Five died on the passage, two in one vessel and three in another. Many of these emigrants are sick, and from all but one vessel some had to be landed at quarantine—*thirty-one* in one case *from a single vessel*. Two or three British schooners were stopped at quarantine, having on board emigrants which had been imported into Nova Scotia, and re-exported.

The Journal, of Monday, says:—"The house of industry is full to overflowing with foreign paupers, and forty workmen on Deer Island, cannot provide accommodations for the sick as fast as they arrive. There are now over a hundred on Deer Island. The directors of the house of industry are obliged to refuse permits for admission to that institution, except in cases of the greatest necesity."

Two hearty looking fellows, who were refused permits, by laying down at full length on the pavement endeavored to force charity in their behalf—but upon being started to the house of industry, they became very agile. There is a great deal of ship fever in the city of Boston at the present time—which, in close, ill-ventilated places, is very contagious. The disease appears to be on the increase.

Melancholy Occurrence.—We learn from the Watertown (N.Y.) Jeffersonian, that Mr. Ithamer B. Crawe, an old resident of that place, and distinguished for his zeal and attainments in the natural sciences, was drowned on Wednesday, in Perch Lake, while on a botanising excursion.

Mr. Adams at Home.—The venerable John Quincy Adams arrived at his residence in Quincy, Mass., on Saturday with his health considerably improved.

Dentistry.—Mr. Ames, the celebrated gun and sword manufacturer at Springfield, Mass., died last week from disease, brought on by swallowing the poisonous material with which his tooth was filled. The substance is said to be amalgam. The circumstance has begot a warm controversy among some of the dentists of N. Y., Mr. E. Parmly, quite celebrated in the profession, assailing the use of amalgam, in opposition to many others. He publishes a letter from an intimate friend of Mr. Ames, who accompanied that gentleman to London and Paris, at the former of which places the amalgam was inserted in three or four of Ames' teeth.

From Bicknell's Reporter.

The Fertile West.

The Cincinnati Chronicle says that city furnishes means for the exportation of the produce raised on an area of not less than 40,000 square miles, including 21 counties in Indiana, 29 in Ohio, 26 in Kentucky, and 11 in Virginia. The cereal product *alone* of this region of country in the year 1846 were, of corn, 51,870,015 bushels; of wheat, 10,988,579 bushels; oats, 13,299,526 bushels; barley, 124,866 bushels; and it is estimated that this vast amount might be doubled, and this at only HALF the minimum of European cultivation.

From these premises the Chronicle draws several inferences. We give the following:

"That the corn and wheat raised around Cincinnati in 1846 was equal to *one-eighth* that of the *entire* United States; that, at the rate of European cultivation, it would be one-half of the whole raised in the United States!

"That the quantity actually raised in 1846 within these limits would feed *six millions* of people and their cattle and horses.

"That *fifteen* only of these eighty-seven counties (viz, Hamilton, Butler, Warren, Preble, Montgomery, Clermont, Brown, Green, Fayette, Madison, Clark, Champaign, Miami, and Logan,) raised more corn in 1846 than the entire amount exported to Europe in 1846 and 1847, with the famine of Ireland and half of Europe to make the demand.

"That the amount raised in the eighty-seven counties was fourfold the export of the United States in 1846 and 1847.

"We cite these extraordinary facts," says the Chronicle, "only as new evidences showing the fertility of Nature in this part of the world; the resources which Cincinnati has to maintain a great population, and the little probability that the European demand will amount to any very large proportion of the crops of the United States."

Spirit of the Age.—The receipts of benevolent societies, as reported during the Anniversary week in New York, were as follows: Board of Missions of the Presbyterian Church, $95 628; American and Foreign Bible Society, $31,730; Seamen's Friend Society, $17,515; American Anti-Slavery Society, $8,797; American and Foreign Anti-Slavery Society, $2,635; New York Colonization Society, $5,813; Foreign Evangelical Society, $14,820; American Baptist Home Missionary Society, $30,794; Female Moral Reform Society, $6,693; American Tract Society, $160,130; American Bible Society, $210,336; Society for Relief of Jews, $6 690; American Temperance Union, $1,522;—American Protestant Society, $19,709.

Fatal Accident.—Firemen should be very careful in moving with their apparatus through the streets. A young man named Wm. Gunn, aged 17 years, was knocked down and run over by an engine in Philadelphia on Sunday evening, and so seriously injured that he died almost immediately.

Sickness on board the Emigrant Ships in the St. Lawrence.—The number in the hospitals, sheds, churches and tents, on the 2d instant, was under 1,100. The total number of deaths in the hospitals from the commencement of the season to Saturday previous, was 116; the majority are young children. The disease from which the greatest number of deaths take place is dysentery. There are about thirteen thousand persons in forty vessels at the station.

Where are the Volunteers?—Colonel Baker states, that of the Illinois Regiment he took to the field, *not one half* will return. The rest are *dead*. Of 2,400 Ohioans, who left Cincinnati in June, 1846, 900 are not in their Regiments—dead or with ruined constitutions!

Mr. Hardy, of the 3d Regiment of Ohio Volunteers, writes thus to the Piqua Register:

"Of the 2400 (3 Regiments) of Ohioans, who left Camp Washington about the 1st of July, there are about 1500 remaining in the service at the present time. About 900 have fallen a prey to the climate, been killed in battle, or have gone home, many with ruined constitutions—mere wrecks of what they were one short year since; and yet the Ohio Regiments have lost less men than the most of the regiments in the service, and I frequently hear it remarked, that the Ohioans are the most fortunate troops in the service. And yet, after all the sacrifice of life and treasure, the war seems to be as far from an end as it did when the first shot was fired on the bloody field of Palo Alto."

The number of dead, dying or lost will make about the proportion of 40 per cent. *in one year!* Out of 18 000 Volunteers of June and July, '46, 7,000 are dead or gone!!

Arrival of the English Nobility.—It will be seen, by reference to the list of passengers by the Hibernia, at Boston, that quite a host of lords, ladies, counts and countesses have arrived on a visit to the "universal Yankee Nation." We notice the names of Lord Durham, the Count and Countess of Montholon, Countess of Elgin, Lady E. Bruce, Lady Alice Lampton, Lady Bornet, Lady Elgin, with a number of female friends and a host of servants. If these distinguished visiters be sensible men and women, possessed of the nobility of nature as well as station, we doubt not they will be greatly pleased with our country and people. But, if they be merely the inventors of London fashions, who figure in the Queen's drawing rooms, we may look for their speedy return, heartily disgusted with Brother Jonathan and his great granary for the starving millions of Europe.—*Balt. Sun.*

The London Morning Chronicle of the 30th ult., publishes the following obituary notice:

"On the 29th, at the house of her son-in-law, the Earl of Ranfurly, No. 40, Berkley Square, the Hon. Sophia Margaret Stuart, grand-daughter of the celebrated William Penn, founder and proprietor of the State of Pennsylvania, and widow of the Hon. and Rev. W. Stuart, D. D., late Lord Primate of all Ireland, in the 83d year of her age."

Melancholy Occurrence.—A Miss Mary Watson was burned to death in Southwark, Philadelphia, on Saturday evening, by rashly attempting to fill a burning fluid lamp while it was burning—and her mother and brother severely, & grandmother slightly burned also in attempting to extinguish the flames. The fire was extinguished by a carpet being thrown about the form of the young lady: but not until her clothes were burned to a cinder. She lingered in great agony until about 2 o'clock, Sunday morning.

Ship Fever in Boston.—Mr. Chandler, the superintendent of the Boston Alms House is quite ill with the ship fever. There are twenty persons sick with the fever at South Boston, besides those in the Alms House. The disease is now more prevalent among the old inmates of the Alms House. Nineteen immigrants, who have been attacked with the fever since their arrival in that city, were collected together by the driver of the poor house cart, Wednesday morning, for the purpose of being sent to Deer Island.—*N. York Sun.*

☞ When you see a small waist, think how much health is *wasted*.

Beware of Bad Papers.

rticle has recently gone the rounds of the us newspapers, under the head of "Beware books." It set forth, in faithful lines, the f reading bad books. But there is more n to beware of bad newspapers. There y more of corrupt literature issued and de- in newspapers than in books. And the n which this corrupting literature in news- steals into a reading, are more insidious ceptive. Here it comes in, it may be in inary vehicles of intelligence—in the fam- zspaper, in connection with the news, which one must read. He who reads a bad book, for what it is, and generally knows some- f its character before he commences. But l literature that is smuggled into business amily newspapers, is really under our eye manding a reading, before we have sought l it stands ready to catch us when we are r guard, or in our moments of relaxation. g admission into a thousand families where book would be prescribed, it is more than a ute for bad books. It comes in parcels, re- every week or every day, and renews the tion to every person and every child in mily.

then the quantity of bad papers published ad, is many fold more than what goes out form of books. It would take many such ishments as that of the Harpers, to supply ks the same amount of corrupt material, ows goes forth in the hundreds of thousands spapers and periodical pamphlets which ev- y sends forth. While, then, we would say g to make one less aware of bad books, we invoke more attention to what is done thro' pers.—*N. E. Puritan.*

BRING THE DROWNED TO LIFE.—Immedi- as soon as the body is removed from the , press the chest suddenly and forcibly ward and backwards, and *instantly* discontin- e pressure. Repeat this without interrup- until a pair of common bellows can be pro- . When obtained, introduce the nozzle pon the base of the tongue. Surround the with a towel or handkerchief, and close its t a bystander to press firmly upon the pro- g part of the neck, (called Adam's apple,) se the bellows actively. Then press upon hest to expel the air from the lungs, to imi- atural breathing. Continue this at least an unless signs of natural breathing come on. rap the body in blankets, place it near a fire, o everything to preserve the natural warmth, ll as to impart an artificial heat, if possible. y thing, however, is secondary to inflating ngs. ☞ *Send for a medical man immedi- .*

oid all frictions until respiration shall be, in degree, restored.

WARE OF THE MATCHES.—In Baltimore, the day, a box of matches which had been kept bottom of a "Yankee clock," in a room in h a number of hands were daily engaged at , was set on fire about the middle of the day, e breaking of the cord which sustains one of eights. When the weight fell, a person to the deck to see what was the matter, and vered the box of matches on fire, the weight g fallen on them. They were extinguished, ad the accident occurred in the night, building would no doubt have burned n, and as no fire was used about the premises, se vile incendiaries" would certainly have e all the blame.—*Scott's Weekly Paper.*

ATERMELONS.—Were served up in great dance, at the St. Charles Hotel New Orleans, e 24th ult. The were brought from Vera :.

OMETHING NEW.—A ring of zinc, and a ring opper, placed in contact around either fruit namental trees, will prevent all insects from nding and injuring them. The moment the et touches the battery, it receives a galvanic k, and is killed or falls to the ground. The n of the battery is unceasing, being sufficient- powerful in either dry or wet weather.—*Ex- ge paper.*

ERRIBLE STORM.—A tremendous hail storm urred on the 17th instant, ten miles below ton, Pike county, Ohio, doing much damage destroying life. In Morgan township, Scioto nty, two young men sought shelter under a , which was struck with lightning immediate- hereafter. One of them named Wm. Ran- s, and a dog, were killed; the other man was cked down, and for a day and a night remain- insensible.

LASTING WITH GUN COTTON.—Rocks are suc- sively blasted in England with Gun Cotton.— large quarry near Liverpool, experiments e made, and rocks in huge masses thrown out, n powder broke them in small pieces. Eight of Cotton dislodged more rock than 2½ lbs. of der.

CURIOSITY.—In excavating the earth for a ar at New York on Thursday, a huge thigh e of a mastadon or some other gigantic animal s discovered. The length of the bone is three t six inches, and if its fellows were in propor- n, the animal was from 10 to 12 feet tall. It evidently been deposited there since the set- ment of the island, as a bayonet was found near

ALSE PRETENCE.—Let store-keepers take warn- by the following: A man, giving his name as own, went into a store at New York, on Mon- , and selected a crape shawl and some other ds, amounting to $10, and a boy was sent with n to deliver the goods, and receive the money. left the lad in the parlor to take the goods to his e, as he said, and the boy, after waiting some e, was told by the landlady that the man was a anger who had just taken board that day, and d no wife with him.

EDITORS MOVING.—F. A. Lumsden, senior ed- r of the N. Orleans Picayune, is *en route* for nkee land to spend the summer. H. Greely is iting the Western States. C. L. Daniels, for- rly of the Courier in this city, has become ed- r of the New London, Conn., Star.—*N. York un.*

REVOLUTIONARY ANECDOTE.—Mr. B., a mer- ant of Providence, R. I., and a man greatly lebrated afterwards for his liberality and public irit was the owner of a most fortunate privateer hich sailed out of the port of Providence. On ne occasion, when she had just unshipped a argo of sugar, &c., taken from a very rich prize, rolling it into the yard, one of the hogsheads rove, and a quantity of sugar fell out. A poor oman in the neighborhood, seeing the disaster, n and filled her apron. Mr. B., from the loft his store, called out, "What are you doing ere?" The poor woman looking up, answered, Privateering, sir." The retort was so forcible, at the merchant immediately made her a pres- t of the entire hogshead.

A General Convention of the representatives of e Swedenborgain Churches in this country, as- embled in New York on Thursday.

From the Cincinnati Commercial.

Valuable Information.

Some years since our late respected fellow-citizen, Dr. J. Whitman, gave several of his friends, whose business took them to the south, during the sickly season, the following recipe in relation to preparing water, viz:

TO PREVENT THE ILL EFFECTS OF WATER—it should be allowed to stand for some time with a small lump of alum, which the palate will easily graduate, and which, I feel confident, will prevent diarrhœas or diseases of that kind to which the change of water might otherwise produce.

TO PREVENT COLDS—to which the changeable atmosphere, (warm days and chilly nights,) is calculated to produce, a small lump of alum should be placed in the mouth for a few moments on the first symptoms appearing, and a small quantity of the saliva swallowed. And also,

TO PREVENT RHEUMATISM—a small quanity of alum should be worn in a belt or bag fastened close to the body, and always thus worn.

I feel assured, Mr. Editor, that the use of the above cheap and useful remedy may be the means of avoiding much suffering, and probably human life.

I remain, respectfully yours, &c. W. D.

"THE BAPTIST MISSIONARY UNION.—This religious organization closed its annual session on Saturday last. The attendance from all sections of the country was large. Several were present from Asia and Europe. A converted Cherokee gave variety to the exercises conducted by the Missionaries. The business was conducted with great harmony, and the devotional exercises were marked with unusual fervor. Taken altogether, the convocation was one of extraordinary interest.

"During the afternoon of Saturday, a very large congregation of ladies, only were assembled in the Lecture room of the Ninth street Church, to listen to statements made by Mrs. Osgood and Mrs. Brown, two ladies of admirable qualification for service in the foreign field where they have toiled for many years. We learn that this exercise was a happy termination of the protracted series of Missionary meetings.

In the evening a large number of ladies and gentlemen visited the Observatory, and were courteously received by Professor Mitchel.

"On yesterday, several pulpits of several denominations were supplied by Baptist Ministry." —*Cin. Gaz.*

AWFUL MURDER.—At Pulaski, Tenn., last week, a man named Kercheval killed his own father by a blow on the head with a hatchet. They had a few angry words about some corn, which resulted in this dreadful deed. The paracide fled for Mexico.

The water was to be let into the Whitewater Canal at Cambridge, Indiana, about the 9th instant.

A British ship, with 300 foreign passengers, arrived at Eastport, Maine, 30th ult.

EXPORT OF BREADSTUFFS FOR THE LAST WEEK.—The following amounts of breadstuffs have been shipped from Baltimore for the different ports of Europe during the last week: 3,370 barrels flour; 220 barrels corn meal; 7,321 bush. wheat; 21,118 bushels corn.

PASSENGERS ARRIVED.—During the past week eight vessels have arrived in our harbor, bringing twelve hundred and sixty passengers, principally from the German dominions.—*Balt. Sun.*

TOBACCO PROSCRIBED.—The Baptists and Presbyterians are holding general Conventions in Cincinnati, and the citizens of that place appear to be unwilling to extend the hand of hospitality to the delegates, unless they give up their tobacco. When the Rev. gentleman visited the Observatory, they were begged to "leave their tobacco at the foot of the hill."

A correspondent of the New Orleans Delta, gives a long account of a wonderful natural phenomenon, which he met with in Opelousa, La., being no less than a child with telescopic powers of vision.

SPECIE FOR THE ARMY.—The government is now sending large sums in gold to New Orleans, for the purpose of the war. A million was sent last week, from Philadelphia, and another million will follow next week.

An explosion occurred at Roger's Quarry, near Quincy, Mass., last Friday, by which Mr. Josiah Leavitt had both legs fractured. His recovery is doubtful. Capt. Cummings, who was holding a keg of powder at the time, was but slightly injured.

DEAD.—Alexander Taft, who broke both his wrists on Tuesday last by a fall through a trap door at Enton, Gilbert & Co.'s coach factory, Troy, died on Saturday afternoon; his death was no doubt occasioned by internal injury that did not show itself. He was about 14 years of age.

REV. J. N. MAFFITT left Pittsburgh on Monday afternoon, for Brooklyn, (N. Y.,) where he will connect himself anew with Dr. Green's church, and remain to see the end of the libel suits he has brought against his accusers in New York city.

MURDERER CAPTURED.—A man named John Hazlett, of Rockbridge, Va., who some time since murdered a free colored man near that place, was on Saturday last, captured by an officer from that State.

ARRIVAL OF EMIGRANTS.—The number of passengers who have entered the custom House at New York, during the first week in June, from foreign ports, reached 5 288.

NO GO!—The jail of Mason county, Ky., was destroyed by fire, on on the night of the 14th inst. It was fired by a prisoner named Cummings, under sentence for *one year*. He did not succeed in effecting his escape, but was indicted, the court being in session, for house-burning, and sentenced for *fourteen years* longer.—*Springfield Republic.*

TO PREVENT RAILWAY ACCIDENTS.—A writer in a London paper has matured a plan by which he proposes in future to avoid railway collisions. He advises that an iron chair be constructed directly in front of the locomotive, and that one of the directors should sit therein, on every trip. He thinks this "patient railway buffer" will effect the desired object.

TO TAKE FILM FROM A HORSE'S EYE.—Blow loaf sugar and a little salt into the inflamed eye, and in most cases it would be relieved. Sassafras buds pounded and put in water, to stand until it becomes nearly as thick as cream, applied to the eye, is an excellent remedy for inflammation.

SARCASTIC.—The editor of the Illinois Herald requests the publisher of "Yankee Doodle" to write "religious paper" on the outside of the wrapper, to keep the P. M's. from stealing it.

REFORMED BELLE.—Miss Amanda Pultorf is lecturing in Boston against tight lacing.

Emancipation of Bohemian Slaves.

Here is a record worth recording—a princely act worthy of being written in letters of gold. The General Assembly of Wallachia, adopted on the 23d of March, a salutary and important law in virtue of which 14,000 families, and 60,000 Bohemian slaves belonging to the state, the clergy, and to all the public establishments, have been emancipated. This great act of philanthropy originated with the truly magnanimous prince Bibesco, the *hospidor* of Wallachia, and much honor is also due to the General Provincial Assembly by which the favorite measure of the Prince was adopted. After a lengthy debate in which the most noble sentiments were expressed in favor of the emancipation of the lower classes the head of the church, notwithstanding the opposition which the law encountered on the part of the clergy, addressed an eloquent discourse to the assembled grandees to induce them to follow his example. The only remains of slavery in Wallachia are about 48,000 individuals, who are private property. Prince Bibesco the day following these proceedings, gave his formal sanction to the project of law, and addressed a rescript to the result. He thanked also the head of the church and the members of the assembly, for having passed a law, which, as he said, the spirit of the age, and the progress of civilization had so long demanded. "This day" concluded the Prince, "will constitute an epoch in the annals of Wallachia."

Baron De Rothschild has devoted $5,000,000 to the purchase of grain and flour for the supply of Paris, to be sold at current prices. If the operation proves a losing one, the loss is to be his; if there be a profit, it is to be converted into bread to be distributed to needy families in the capitol.

A well-known political economist says—"We pay best, first, those who destroy us—generals; second, those who cheat us—politicians and quacks; third, those who amuse us—singers and musicians; and, least of all, those who instruct us."

The Pope has instructed Mr. Newman to undertake a new English translation of the Holy Scriptures.

TIT FOR TET.—A dashing fellow, who seemed to think that he manifested his superiority by the disdain he exhibited of anything like courtesy to the humbler classes of society, was driving his gig one rainy day, when he came to a toll-bar, and asked what was to pay.

"Eight-pence, if you please," said the civil gatekeeper.

Instead of handing the money to him, our grandee carelessly threw a shilling on the wet and muddy ground.

"There, take your change out of that."

The keeper stooped for the silver, and placing the cooper exactly on the same spot, walked coolly into his cottage.

Touching and Beautiful Incident.

The following Incident was related by Mr. P. S. White in the course of an eloquent address which he delivered at a recent celebration of the daughters of Temperance in New York. We give it as reported by the "Spirit of the age." A widow lady in Richmond had two sons. The elder was a printer. Instead of attending to the wants of his aged mother and supporting her with filial affection, he indulged his base propensity to drink. In these habits of sensualism and ibleness he wandered from town to town, until he found himself among the Winnebagoes, away off West, in the then Territory of Wisconsin. How he came thither he knew not. But now he became sober of necessity. During his sober life he got engaged in the fur trade, and bartered his furs for land in the vicinity of where Milwaukie now stands; land at that time which was nearly worthless. Every body knows how rapidly property increased in value at Milwaukie.—This man soon made a fortune. With prosperity his affections returned. He longed to see his mother again. He started for home. When he arrived his mother was not there.—Mother and brother both gone, and no one could tell whither. With a sad and desolate heart he looked about him, the world lay before him in beauty, but those whom he loved were gone—he was alone. With an aching heart he retraced his steps Westward. At Wheeling on the Ohio, he fell in with some acquaintances, who induced him to became a Son of Temperance. He was pleased with the Order, and immediately took a deep interest in the affairs. Pretty soon after this he made up his mind to settle in Cincinnati I paid an official visit to that place, and on the same evening that I attended at one of the Divisions this young man applied for admission. He gave the traveling pass word, and was formally introduced. Were I to live a thousand years, never shall I forget that scene. No sooner was his name announced as he stept into the room than in an instant a tall and handsomely formed young men, with light hair, and a full and beautiful blue eye, bounded across the floor, and clasping the stranger in his arms, exclaimed "My brother! oh! my long lost brother!—The scene cannot be described. Tears choked the utterance of both. When at length the elder could find words, his first exclamation was—tell me is my mother yet alive? Yes! said the younger. 'And where is she—oh! where is my forsaken and neglected mother!' She is here, and she is well. God has enabled me to support her in comfort, and smooth her weary journey towards the grave. Now her last hours will be enlightened with joy and that her long lost one—her prodigal has returned.—*Columbian Fountain.*

A reverend clergyman from Ohio, lately preaching in a neighboring city, observed two young ladies talking together. Stopping suddenly in his discourse, and looking seriously at them, he said: "I observed two young ladies earnestly engaged in conversation; and as it is not a mark of politeness for more than one to speak at a time in church, I will remain silent, to give them an opportunity to finish *their* discourse, when I will resume *mine*." The worthy minister, after a brief silence, resumed his subject.

FATAL ACCIDENT.—Yesterday morning, about 6 o'clock, a gentleman named William Flemming, about 85 years of age, was accidentally killed near his residence, corner of Canton avenue and Ann street, by being run over by a locomotive and tender on the railroad. The old gentleman we learn had left his house for the purpose of going to a pump in the vicinity. He stepped on the track, and, being hard of hearing, did not observe the engine as it was coming. Those on the engine reversed the action, but not in time, and it struck him, knocking him down, and nearly cutting off his left arm close to the body. The engine stopped and backed, and passed immediately across his body, killing him instantly. Coroner Spencer held an inquest on the body, and the jury rendered a verdict of accidental death. It was stated that the engine was not going at more than the rate of three miles an hour, and the usual precautions to prevent accidents were taken. We understand that the authorities of the railroad company, upon being informed of the accident, took measures for the payment of all expenses attendant upon the funeral, &c., of the deceased.—*Balt. Sun.*

Sermon-judging—a Pleasant Anecdote.

In many of our congregations may be found a class of hearers who plainly consider themselves as called to be "not doers of the law but judges." They are "wise men and endowed with knowledge," and not to be benefitted by ordinary plain preaching. Some of them have a tact of judging before they hear and absenting themselves from God's house, unless the pulpit is to be occupied by one who has acquired celebrity as a preacher. But their judgment does not always endure the test of time. The man whose preaching they despise as "foolishness," sometimes occupies a high place in in the esteem and veneration of posterity. This the following anecdote will illustrate.

Most professional judges of sermons have, it is to be presumed, read, or at least heard of the sermons of the *now* celebrated Dr. Isaac Barrow, admired for the exhaustless fertility of invention, the conclusive reasoning, and the energetic diction by which they are characterized. Dr. Wilkins, while rector of St. Lawrence-Jewry, once once asked Dr. Barrow to preach for him on a Sunday when he felt indisposed. Dr. Barrow was somewhat noted for slovenliness in dress. In Dr. Wilkins' congregation was a pretty large self-constituted board of "sermon approvers," who, it would seem, set the fashion for the whole congregation. The Doctor mounted the pulpit in his ordinary craftsman-looking guise, with a pale, meagre countenance, his collar unbuttoned, and his long silken curls dangling in uncombed confusion. "Immediately," says his biographer, "all the congregation was in an uproar, as if the church were falling, and they scampering to save their lives, each shifting himself with great precipitation." All but a handfull left the house in confusion. But the Doctor, seeming to take no notice of this disturbance, proceeds, names his text, and preaches his sermon "to two or three gathered, or rather left together." Of this number the celebrated Richard Baxter happened to be one.

Afterwards the above mentioned board of sermon-approvers came to remonstrate with Dr. Wilkins for allowing an "ignorant, scandalous fellow" to occupy his pulpit. When they had finished their representations, the Rector told them that they had mistaken for once—as the person whom they they thus despised was a pious man, a learned scholar, and an excellent preacher.—(Dr Barrow occupied successively two mathematical professorships and a professorship of the Greek language in the University of Cambridge, and was the tutor and colleague of Sir Isaac Newton.) For the confirmation of what he said, he appealed to Mr. Baxter, who happened to be with him, and whom they all allowed to be a competent judge. Mr. Baxter replied, "Dr. Barrow preached so well, that I could willingly have been his auditor all day long." At this the board of sermon-approvers were not a little confused, and had no better apology to offer than the bad one, that they had not waited to hear the sermon. By way of reparation, they begged that Dr. Wilkins would prevail on his friend to try them once more, when they promised to bring all their families, and remain to the end. But Dr. Barrow had got enough of St. Lawrence-Jewry.

The above anecdote suggests various lessons, of practical instruction. Of these we will only hint at the following.

1. The fastidiousness of hearers is generally in the inverse ratio of their piety. Richard Baxter could willingly have been the Doctor's auditor all day long, but the board of sermon-approvers could not even stay to hear the text named.

2. It is well for men to express no opinion about a matter of which they know nothing except from hearsay. In the language of inspiration this maxim runs thus—"He that answereth a matter before he heareth it, it is folly and shame unto him."—*O. Observer.*

The Silent Power of Truth.

A Swede, after receiving a good education, became a wanderer in the world. At one time he was a soldier, at another he was a sailor, and at length, having, while intoxicated, received an injury, he became a patient in a hospital. A tract visitor entered the ward in which he lay, and observing that he was asleep, quietly laid a tract upon his bed, and went away. That man was an avowed infidel. When he awoke he saw the tract and read it. It related to the evidences of Christianity, and the Lord made it the means of removing his unbelief. He became a new creature; and when he left the hospital, he experienced the power of vital Christianity, and felt an earnest desire to do good. Observing that there were many seamen in the port who were his countrymen, and that they knew but little of the English language, he collected small companies of them together, and read, and sung, and prayed with them. Afterward he obtained the use of a floating bethel on Sunday mornings, and sometimes added exhortation to other exercises. But he longed to hear the gospel preached there by some minister from his native land; for this he prayed, and, as he had opportunity, made known his wishes to his fellow Christians, and now there is a church in the ship, with a Swedish clergyman for its pastor.

Here the reading of a single tract was blessed. Such has often been the case, and this even when the person to whom it was given had cast it aside unread. A man having received a tract, used it in filling up the space between the inner and outer sole of the shoe. Some time afterward another man sat down, on a Sunday morning to put a new sole to that shoe, but when he had cut away the old leather he saw the tract, and his attention was instantly arrested by its title, "Remember the Sabbath day to keep it holy." It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God; his soul was troubled, nor could he find rest until he found it at the cross of Christ.

The Monkey as a Rider.

A late friend and neighbor of mine in the country kept a monkey, who took to riding his hogs, especially one of them, which he commonly singled out as fittest for his use, and leaping upon his back, his face toward the tail, he whipped it unmercifully and drove it about until it could run no longer.—The hogs lived under such continual terror of him that when the monkey first came abroad in the morning they use to set up a great cry at the sight of him.

A well known nobleman once had a wild horse which nobody could ride. 'I know not what your lordship can do with him,' said one, 'but set the monkey on his back.' So they put a pad to the horse and set the monkey upon it with a switch in his hand, which he used upon the horse and set him into a furious kicking and galloping, but Pug kept his seat and exercised his switch. The horse lay down on the ground, but when he threw himself on one side the monkey was on the other. He ran into a wood to brush him, off but if a tree or a bush occurred on one side, the monkey skipped to the other side, till at last the horse was so fatigued and broken spirited that he ran home to the stable for protection. When the monkey was removed a boy mounted him who managed the horse with ease.

The New York and New Haven Railroad will pass through the southern part of Bridgeport,

Close of Baxter's Life.

The jury returned a verdict of guilty, and bu for the resistance of the other judges, Jefferies would have added whipping through the city, to the sentence of imprisonment. It was to continue until the prisoner should have paid five hundred marks. Baxter was at that time in his 70th year. A childless widower, groaning under the agonies of bodily pain, and reduced by former persecutions to sell all he possessed; he entered the king's Bench prison in utter poverty, and remained there for nearly two years, hopeless of any other abode on earth. But the hope of a mansion of eternal peace and love raised him beyond the reach of human tyranny. He possessed his soul in patience. Wise and good men resorted to his prison, and brought back greetings to his distant friends, and maxims of piety and prudence. Happy in the review of a well spent life, and still happier in the prospect of its early close, his spirit enjoyed a calm for which its enemies might have well exchanged their mines and their thrones. His pen, the faithful companion of his troubles, as of his joys, still plied the Herculean task which habit rendered not merely easy, but delightful to him; and what mattered the gloomy walls or the obscene riot of a jail, while he was free to wander from early dawn to nightfall over the sublime heights of devotion, or through the intermaze, but to him not pathless wilderness of psychology? There pain and mortal sickness were unheeded, and his long-lost wife forgotten, or remembered only that he might rejoice in their approaching reunion. The altered policy of the court restored him for a while to the questionable advantage of bodily freedom. "At this time," says the younger Calamy, "he talked about another world like one that had been there, and was come as an express from thence to make a report concerning it." But age, sickness, and persecution had done their work. His material frame gave way to the pressure of disease, though, in the language of one of his last associates, "his soul abode rational, strong in faith and hope." That his dying hours were agitated with the doubt which had clouded his earlier days, had been often but erroneously asserted.—With manly truth, he rejected, as affectation, the wish for death to which some pretend. He assumed no stoical indifference to pain and indulged in no unhallowed fondiarity on those awful subjects which occupy the thoughts of him whose eye is closing on sublunary things, and is directed to an instant eternity. Profound lowliness with a settled reliance on the Divine Mercy, repeating at frequent intervals the prayer of the Redeemer, on whom his hopes rested, and breathing out benedictions on those who encircled his dying bed, he passed away from a life of almost unequalled toil and suffering, to a new condition of existence, where he doubted not to enjoy that perfect conformity of the human to the Divine will, to which during his three score years and ten, it had been his ceaseless labor to attain.—*Stephen.*

Stingy Christians.

The Christian Advocate makes the following very sensible remarks in reference to a class of Christians very frequently met with:

"We confess, however, that we have often questioned the Christian character of some loved professors whom we have known on account of their stingy contributions to the support of the Gospel and the relief of the poor. We have known some who would visit the sick poor, and pray with them as long and as loud as any body, but you could no more get a dollar from them for the relief of the sufferers than you could one of their teeth; and it was evident that if they could sell their prayers for a dollar apiece, they would not have given one away. The minister and his family might have starved if their brethren, less able to give, had not felt their Christian obligations differently.—Such people have always by them that 'neat little pocket edition of selfishness,' as Watson calls it. Charity begins at home; and, verily, their charity begins. They add annually to their gains, and their love of gain feeds and grows on the accumulation, until it hardens the heart and sears the conscience against all the claims which the Gospel has upon them and all the calls of mercy and benevolence in favor of suffering humanity. But the strangest thing of all this is that such people really persuade themselves they are pious Christians, because they can, now and then, work themselves, till at length they hear, 'Thou fool, this night shall thy soul be required of thee; now whose shall these things be which thou hast provided?'"

A man in New York lately turned his son out of doors because he would not pay him house rent. A striking instance, says the Philadelphia Spirit, of *pay-rental* affection.

Quill-Driving.

The pen does the fighting,
The wronging and righting,
Inviting and slighting,
The praise and abuse;
Yes, every profession
Must make this concession—
Our pride and progression
We owe to the goose!

NOTICES.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, commencing the 17th and 18th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Polan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

EUCYRUS CIRCUIT, *Muskingum District.*—Br. Clancy is informed that the place of his meeting for this circuit will be Steward's Meeting House, 3 miles [illegible]. A. SHEPHERDSON.

ST. JOSEPH CIRCUIT, *Wabash District.*—Bp. Hedding, our President, is requested to visit this circuit on the 21st August, and Columbia the 28, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after. G. WILLIAMS.

Clarksville Circuit, Ohio Conference.—Our meeting to meet Brother Young's visit, will be held at Fairview, on Cowan's Creek. R. DOBBINS.

Leesburg Circuit, Muskingum Conference.—Br. Clancy is informed that the place of his meeting for this circuit, will be Liberty Meeting House, near John Scott's, three miles from Uricksville. W. L. BALDWIN.

Rev. G. Brown expects to have a supply of Hymn Books—fine medium, and plain—Disciplines, and Sermons sermons, at the Pittsburgh A. Conference in Waynesburgh. Those who want, can send their money by the preachers, or delegates, and purchase.

DEERFIELD CIRCUIT.—*Wabash District.*—Our third quarterly meeting will be held at J. Flood's, Randolph Co. commencing July 24. Will J. Shipp please to meet and help us there; also J. M. Young and S. P. Kozerta of the Ohio District? F. OUTCALT.

Evansville Circuit, Pittsburgh District.

The fourth quarterly meeting for this circuit will be held at Evansville, commencing the third of July next, to which we invite Br. Jno. Clark, D. R. Helmick, P. T. Laishley, A. Pool, N. Gillispie, H. Regar, A. Lister, R. H. Walker, H. Lucas, Geo. Nestor, together with all others travelling or local that can attend.

A. J. WAREN, Sup't.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

3rd	Sunday	June,	Leesburg	Circuit
4th	"	"	Bucyrus	"
1st	"	July,	Sandusky	"
2nd	"	"	Thompson	10, A. M.
2nd	"	"	Bellview	3½ P. M.
3rd	"	"	Wayne	Ct.
4th	"	"	Granger	"
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Susquehanna	Ct.	4th	Sunday in	June
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio District.

Xenia	Circuit,	July	17-18.
Port William,	"	"	24-25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7-8.
Bainbridge	"	"	14-15.
Milford	"	"	21-22.
Batavia	"	"	28-29.
Lebanon	Station,	Sept.	4-5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

T. Brookover,	O.	E. Martin,	Va.
G. Williams, 1 sub.	Ia.	A. S. Robinson,	O.
T. Noble,	"	D. R. Helmick,	Va.
G. Brown, 1 sub.	O.	J. V. Evans,	Pa.
John Burns,	O.	S. Solomon,	Ia.
Z. Ragan,	O.	D. S. Craig,	O.
O. Warrington,	O.	G. S. Webster,	Pa.
Th. Snyder,	Io.	P. M.—Lawrenceburg,	Ia.
J. L. Turner;	Pa.	J. H. Thomas,	O.
J. B. Peat,	O.	W. W. Paul,	Ia.
O. P. Stephens,	O.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	Cts.
G. Williams,	M. Stratton,	9	35	2 00
T. Elliott,	H. Elliott,	9	9	1 00
"	G. Davison,	9	9	1 00
A. S. Robinson,	S. Snyder,	8	26	1 00
T. Noble,		8	52	2 00
D. R. Helmick,	W. Holland,*	8	26	3 00
Geo. Brown,	W. Hamilton, Va. in full,			3 00
Joseph Redman,		8	52	2 00
J. V. Evans,		8	52	4 00
John Burns,	Th. Rowse,	9	24	2 00
Z. Ragan,	John Smith,	8	52	2 00
D. S. Craig,		9	22	2 00
O. Warrington,	G. V. Witham,	9	22	1 50
"	S. Conkling,	8	28	50
O. P. Stephens,	Miss M. Stephens,	8	52	1 00
W. W. Paul,	D. Ellis,	8	52	2 00
"	John Smith,	9	35	2 00
J. L. Turner,	J. Morten,	8	39	2 50
"	J. Keeler,	8	52	3 50

*One dollar still due to Br. Springer.

New Subscribers this week 7. Discontinuances 2.

Received for Rev. C. Springer.

T. Noble	$1 00
G. Brown, for W. Hamilton, Va.	2 00

Br. A. S. Robinson, the remittance for S. S. pays for half of vol. 8, but there have been ten numbers sent since middle of the vol. Please settle with him as you think right.

☞ Will Brother J. Clarke, Ill., inform us whether he received a letter from us and a parcel of pamphlets nearly six months ago?

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $6,00,—Wheat, 1,00, —Corn 33,—Oats 18.

CINCINNATI.—Flour $6,60@$6,80,—Wheat 1,10,—Oats 28@30,—Corn 45@50. Beef Cattle $5,50@$5,56 ℔ cwt —*Cincinnati Commercial.*

PITTSBURGH.—Flour $5,50@$5,56,—Wheat $1,00cts,—Corn 43@45,—Oats 28c.—*Commercial. Journal and Gazette.*

PHILADELPHIA.—Flour $8,50@$8,56—Wheat $2,50@ $2,10,—Corn $1,20. Beeves, demand good, $7,00@$9,00 ℔ cwt. Swine, $7,00@$8,—*Bicknell's Reporter.*

BALTIMORE.—Flour $8,62@$8,66,—Wheat $1,92, @ $2,02,—Corn $1,08@$1,12.—Oats, 58@60.—*Baltimore Sun.*

PITTSBURGH, MUSKINGUM, & OHIO CONFERENCES, ATTENTION!—There will be a supply of the "Sacred Melodeon" at each of the above mentioned conferences. Preachers who wish to purchase can be furnished at the wholesale prices. This work has met with general commendation where known; and its cheapness, with its merits, will insure it a ready sale among the members of the M. P. Church.

JAMES K. LOGAN,
Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS
No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

A GENERAL ASSORTMENT OF SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

LIFE-LEASE TO READ THIS.
A GOOD CHANCE TO CLEAR FROM $500 $1000 A YEAR.
AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to procure Subscribers to "SEARS' NEW PICTORIAL AND ILLUSTRATED FAMILY MAGAZINE," and to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the BEST and CHEAPEST EVER PUBLISHED, as they are certainly the most saleable. Any active agent may clear $500 or $10000 a year. A cash capital of at least $25 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher,
128 NASSAU STREET, NEW YORK.
April 15, 1847—8w.

PROSPECTUS
OF THE
OHIO SCHOOL JOURNAL—VOL. 2, 1847.

The second volume will be published monthly, in Columbus, each number containing sixteen pages octavo.

The Journal will be devoted entirely to the promotion of education—physical, intellectual, social and moral—and especially to the improvement of Common Schools—the better education of teachers—the elevation of the employment of teaching to the rank it should hold in the community—the diffusion of intelligence relating, to the best modes of teaching, to the location and construction of school houses, and to the progress of education in this State and in other States and countries; it will contain the Annual Report of the State Superintendent of Common Schools, and the School Laws of general interest which may be enacted during the present session of the Legislature.

Post Masters, School Officers, Teachers, and the friends of education in general, are respectfully invited to aid in giving it a wide circulation.

Editors who give this prospectus one insertion and forward a copy marked will receive the Journal for the year.

TERMS—Single copies, 50 cents; seven copies, $3,00; twelve copies $5,00; twenty five copies, $10,00; payments to be made invariably in advance. Orders for the Journal may be directed "Ohio School Journal, Columbus, O.," or, (until the first of March next,) to A. D. Lee, Kirkland, Lake Co., O.

POETRY.

Written for the Western Recorder.

The Sinner's happy Return to Christ.

A DIALOGUE ON MATTHEW IX. 9,—"*Follow me.*"

[*Written on a sick bed.*]

CHRIST.

Jesus in mercy saith to thee,
Follow me—follow me;
From sin and death I'll set you free,
Follow me—&c.
Come bow a suppliant at my feet,
And I will all your foes defeat,
My praise will learn you to repeat,
Follow me—follow me

SINNER.

I pray thee, Lord, have me excused
From going now—from going now;
My sinful course I'd rather choose
For a while—for a while
I am but young, and want to see
What happiness earth has for me,
And then, perhaps, I'll follow Thee,
Bye and bye—bye and bye

CHRIST.

The world has no substantial joy—
Follow me—follow me;
The fear of death cannot destroy,—
Follow me—&c.
You are but young, I know 'tis true,
But many die as young as you;
Your life is like the morning dew,
Follow me,—follow me

SINNER.

But must I part with all I have,
To follow Thee?—to follow Thee?
Before Thou wilt my soul receive,
To follow Thee?—&c.
My old companions all will say
I've chosen a very foolish way,
To read God's Word, to watch and pray,—
Can I go?—can I go?

CHRIST.

Have I not done great things for thee?
Follow me,—follow me.
And canst thou not do this for me?
Follow me,—follow me.
I left my Father's gracious Throne
To save your soul; from Heaven came down,
That you might wear a glorious crown
In the skies,—in the skies.

SINNER.

Oh, yes, my Savior, I must own
I am vile,—I am vile.
Thou hast great love to sinners shown;
We are vile,—we are vile.
Oh, take me to thine arms I pray,
And wash my guilty stains away,
And guide me in the narrow way,
I will go,—I will go.

CHRIST.

You're blest already, sinner dear,
Come to me,—come to me;
I hear your penitential prayer—
Come to me,—&c.
My joys you shall by faith receive,
If now you on my name believe,
Your sins I freely will forgive,—
Come to me,—come to me.

SINNER.

A joyful hour, a blest estate,
I enjoy,—I enjoy;
Since I have knocked at mercy's gate,—
I enjoy,—I enjoy.
I'm very happy in my soul,
Since Jesus Christ has made me whole;
The half has never yet been told,—
Come and see,—come and see.

Lockport, Pa., May 24, 1847. M. W.

COMMUNICATIONS.

Written for the Western Recorder.

Importance of Sabbath Schools.

BR. BASSETT: The present is an age of improvement and reform, and your sheet has borne an honorable part in advocating the many benevolent enterprises of the day. There is one subject, however, to which your numerous correspondents have not called public attention, as frequently perhaps as they should. I allude to Sabbath Schools. If we would build up the cause of christianity, and arrest the progress of vice, we must begin the important work of mental and moral instruction in the juvenile mind, and thus lay a foundation for moral and religious improvement. The youthful mind must be instructed—the light of Truth imparted—and proper sentiments formed while the heart is yet susceptible of favorable impressions, or we have little to hope for in the rising generation. That much has been done, and that much is being done in the Sabbath School enterprise, is a fact over which every pious heart should rejoice—but that much more *may* be done is equally true. In many of our villages and neighborhoods, where there might be, and should be, flourishing Sabbath Schools,—what do we see? Alas! we see the children and youth, desecrating the holy day, which God has appointed for his worship, and parents often totally indifferent to these evils. But what can we do? says one, we have our appointments due for the Sabbath and we have no time for this work. Then use a little more exertion—be a little more active, or make your labors subservient to this end by preaching. Your sermons in behalf of Sabbath Schools will not be thrown away, but will be advantageous to all. They will teach parents their duty, and excite them to action in a cause which will be beneficial to both parents and children. Let no minister of the church, especially the superintendent of a circuit, feel satisfied until he has made an effort to raise a Sabbath School in every place where he has the least hope of success. I did not sit down to write a dissertation on this subject, but to make a few remarks for the information of some of our brethren in the Indiana District. I am aware that some of our brethren are somewhat at a loss in relation to obtaining Libraries for Sabbath Schools, and this has been an impediment to their success.—Having been, to some exient, engaged in this matter, I would take the liberty to recommend to the brethren who do not choose to obtain books or libraries through some other source, that they apply to Brother B. W. Chidlaw, Cleves, Hamilton county, Ohio. Brother C. is a missionary for the American Sunday School Union, and as I am personally acquainted with him, I feel assured that he will take great pleasure in giving any information which may be called for, and that funds, orders, &c., directed to him will meet with all necessary attention. Come, brethren, let us go to work in this good cause, and we will soon find that our work is not in vain in the Lord. C. H. WILLIAMS.

Milroy, Ia., June, 3, 1847.

Written for the Western Recorder.

Reflections from my Cottage in the Grove.

BY THE WIFE OF AN ITINERANT MINISTER.

When I consider the goodness and condescension of God to the children of men, I am lost in wonder and astonishment, and am ready to exclaim, Lord what is man that thou art mindful of him? Jesus was rich in Glory, yet for our sakes he became poor that we might be made rich in faith and heirs of the kingdom. O, let us who profess Christ make the enquiry now, Are we rich in faith and come up to the help of the Lord against the mighty? The weapons of our warfare are not carnal, but mighty through God to the pulling down the strong holds of the enemies of the cross. Our privilege is a great one; then let us not live any longer beneath it, but come up higher, and claim it. We are not our own, we are bought with a price; then let us glory in nothing but the cross. The earth is the Lord's and the fullness thereof; then let us be careful for nothing, but in all things by prayer and supplication making our requests known unto God, and the peace of God that passeth all understanding shall keep our hearts and minds through Christ Jesus. Truly in his presence there is fullness of joy, and at his right hand there are pleasures forever more. Eye hath not seen nor ear heard, neither hath it entered into the heart to conceive what he hath laid up for them that love him with a perfect heart, and serve him with a willing mind. And glory be to God, the Comforter has come, and will reveal these things to all those that feel its influence and live up to their privilege. It is by faith, mighty faith, that we are enabled to feel the baptismal fire burning in our hearts, bringing all things to our remembrance.—We are a peculiarly favored people; are we zealous of good works, or are we resting in the form? Let us fear lest we be numbered with the foolish virgins.

Spartansburg. Ia., June 10, 1847.

Biographical.

Written for the Western Recorder.

SISTER L. LYONS,

Consort of Br. John Lyons, departed this life, May 9th, 1847, after a long and severe illness.—She was born, October 25, 1804, in the State of Pennsylvania. She in early life embraced Jesus, and became a member of the Lutheran Church, of which she continued a lively member, until the year Br. Burnet travelled this (Bucyrus) circuit, when she became identified with the M. P. Church. She lived the life and died the death of the righteous. Sister Lyons was a pious Christian. She loved her God, and only feared to displease Him who loved her. The writer of this communication often conversed with her on the subject of her departure. Sometimes her soul would seem to catch the fire of love, and she would, by faith, soar above all terrestrial things, and drink of the streams of life which flow from under the throne of God. At other times, clouds seemed to darken the horizon of her mind, and for a time the conflicts would be sharp, but the nearer she approached the gulf stream of death, the more calm and serene her sky became. The thunders ceased to roll, a heavenly calm ensued. The sting of death was drawn, and Jesus appeared to her soul, as though with arms expanded, and saying, daughter, it is enough, come up higher. And O, what an interesting scene, to hear a flood of praise poured from that dying saint.—Glory to God, &c. Why don't you pray and praise my God? Yes, whilst I write this to be published in the Recorder, sister Lyons is doubtless bearing a palm of victory, and wearing a crown of glory in the upper sanctuary, and crying with the redeemed, "Worthy is the Lamb to receive honor and power and might and glory and dominion, for thou wast slain, and hast redeemed us by thy blood." Amen. A. S. ROBINSON.

Bucyrus, O., June 1, 1847.

Shame Killed Him.

Some years since, a certain man, in one of our Atlantic cities, was charged with a very base act—was charged with opening a letter which had been put into the post office, and divulging some family secrets which that letter contained. He denied the charge. A committee was appointed to investigate the charge, and make a report. I was present when the report was made. In the presence of some one or two hundred citizens, the chairman of the committee came forward and said—"We have investigated the charge alleged against the gentleman, and find it to be true."—I saw the man the moment his character was thus blasted forever. After one frantic effort with a pistol to take the life of the person who had thus exposed him, he dropped his head; he could not bear to look upon man or woman any more; and, returning to his lodgings, he laid himself down upon his bed, and died of a broken heart. Shame killed him. And now, if the divulging of one base act in such an assembly on earth occasioned him such overwhelming, heart-breaking shame, O! what intolerable shame must come upon the sinner when every base act, when every impure thought, when every unlawful deed, shall be revealed, as we have said, before God, and angels, and men! Methinks, in anguish, he will exclaim, "O that I had never had a being!" or, "O that I could now hide me beneath the mountain's base or the ocean's wave!" "Shame shall be the promotion of fools!"

WESTERN MAGNETIC TELEGRAPH LINE.—Mr. O'Reily, the active contractor of the Western Telegraph line, passed through this city yesterday, we learn from him that active operations towards the completion of the entire line will now be commenced. The wire, posts and other fixtures are all ready for being put up, and it is confidently expected that it will be in full operation to Cincinnati and Louisville in 60 days. The line to Cleveland, will also be immediately commenced, and finished during the month of July.—*Pitts. Gazette.*

Miscellaneous.

"Resist not Evil."

Most people, and, I am sorry to say it, a great many who call themselves Christians, say this course is not consistent with personal safety.—But how do such facts as the following put to the blush the timidity and sinful fear of these professed disciples of the Prince of Peace!

When Capt. Back went to the poplar regions in search of Gen. Ross, he fell in with a band of Esquimaux, who had never before seen a white man. The chief raised his spear to hurl it at the stranger's head; but when Capt. Back approached calmly and unarmed, the spear dropped, and the rude savage gladly welcomed the brother man who had trusted in him. Had Capt. Back adopted the usual maxim that it is necessary to carry arms in such emergencies, he would probably have occasioned his own death, and that of his companions.

Raymond, in his Travels, says—"The assassin has been my guide in the defiles of Italy, the smuggler of the Pyrenees has received me with a welcome in his secret paths. Armed, I should have been the enemy of both; unarmed, they have alike respected me. In such unexpectation, I have long since laid aside all menacing apparatus whatever. Arms may indeed be employed against wild beasts; but men should never forget that they are no defence against the traitor. They may irritate the wicked and intimidate the simple. The man of peace has a much more sacred defence—his character."

From the Watchman of the Valley.

SLAVERY.

TESTIMONY OF DISTINGUISHED MEN.

Slavery is the foulest stain that ever dishonored the annals of a free and enlightened people.—*Wilberforce.*

We ought not to lose a single hour, in doing away the multiplied wrongs of the slaves, by their actual admission to that liberty to which the God of nature has entitled them.—*Ib.*

Slavery is contrary to reason, nature, justice, the principles of law and government; the whole doctrine, in short, of natural religion and the revealed voice of God.—*Clarkson.*

Slavery is a state so improper, so degrading, so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist.—*Burke.*

Personal freedom is the right of every human being. He who deprived a fellow creature of this right was absolutely criminal for so depriving him, and he that withholds is no less criminal in withholding.—*Fox.*

No man is by nature the property of another. The rights of nature must be some way forfeited before they can be justly taken away.—*Johnston.*

Slavery is a complication of every species of iniquity—the greatest practical evil that ever afflicted the human race,—a system of enormities which bids defiance to every regulation which ingenuity can devise, or power effect, but a total extinction.—*William Pitt.*

There is a law above all the enactments of human codes. It is written by the finger of God upon the heart of man; and by that law unchangeable and eternal—while men despise fraud and loath rapine—they shall reject with indignation the wild and guilty fantasy that man can hold property in man.—*Brougham.*

When I am indulging in my views of American prospects, and American liberty, it is mortifying to be reminded that a large portion of the people in that very country are slaves. Such a state of things cannot always exist. It is a dark spot on the face of the nation.—*Lafayette.*

I can only say, there is not a man living, who wishes more sincerely than I do, to have a plan adopted for the abolition of slavery. There is but one proper and effectual mode by which it can be accomplished, and that is by legislative authority, and this, as far as my suffrage will go, shall never be wanting.—*Washington to R. Morris.*

The benevolence of your heart, my dear Marquis, is so conspicuous on all occasions that I never wonder at any fresh proofs of it. But your late purchase of an estate in the Colony of Cay—e, with a view of emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit might diffuse itself generally among the people of this country.—*Washington to Lafayette.*

In his will Washington emancipated all his slaves.

I tremble for my country when I reflect that God is just, and his justice cannot sleep forever.—*Thos. Jefferson.*

The whole commerce, between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting despotism, on one part, and degrading submission on the other. The slave can do nothing from virtuous motives, and the master becomes haughty, passionate, voluptuous, and cruel.—*Ib.*

Tax our lands, vilify our country, carry the sword of extermination through our defenceless villages, but spare us, I implore you, the curse of slavery, that bitterest drop from the Chalice of the destroying Angel.—*Falkner of Virginia.*

Let us throw off the mask, it is a cob-web one at best, and the world will see through it. It will not do thus to talk like philosophers and act like unrelenting tyrants, to be perpetually sermonizing with liberty for our text and actual oppression for our commentary.—*W. Pinkney of Maryland.*

I envy neither the head nor the heart of the man who can defend (slavery) from principle.—*John Randolph.*

Slavery is the infringement of all laws. A law having a tendency to preserve slavery would be the grossest sacrilege.—*Bolivar.*

To steal a man or rob him of his liberty, is a greater sin than to rob him of his property; and to hold a man in a state of slavery who has a right to his liberty is to be every day guilty of robbing him or of man-stealing.—*Jonathan Edwards.*

Despotism ought not to be either practised or submitted to.—*Bishop Watson.*

To steal a man is the highest kind of theft.—*Grotius.*

Man-stealing is placed by the Apostle in the scale of crime next after Parricide & Homicide.—*Bishop Horsely.*

If the pulpit be silent, whenever or wherever there may be a sinner bloody with this guilt, with the hearing of its voice, the pulpit is false to its trust.—*Daniel Webster on Slave Trade.*

Oh, whatever it costs you, put a stop to its cry before it be too late. Instantly, at any price, were it the half of your goods, deliver thyself from blood-guiltiness. Thy hands, thy bed, thy furniture, thy house and thy lands are stained with blood.—*Wesley.*

Men-stealers are the worst of all thieves, compared with whom, high-way robbers and housebreakers are innocent; and men-buyers are exactly on a level with men-stealers.—*Ib.*

Shall we never learn to be just to our fellow creatures? Shall we blindly pursue the imaginary advantages of the moment, and neglect the still but solemn voice of God, till—

Vengeance, in the lurid air,
Lifts her red arm, exposed and bare?
Prof. Barton.

Bondage is winter, darkness, death, despair,—
Freedom the sea, the sun, the mountain air.
Montgomery.

Slavery must be admitted to be a punishment of the highest order, and according to every just rule for the apportionment of punishment to crimes, it would seem that it ought to be applied to crimes of the highest order.—*Gov. Giles of Va.*

With what face can a slaveholding Judge, fed and clothed and charioted in splendor, by the forced action of bought and sold muscles, pronounce sentence of death upon the kidnapper who has stolen a single African from his home? Can sin be multiplied into righteousness.—*E. Wright, Jun.*

Of all slave-holders under heaven those of the United States appear to be most reprehensible, for man is never so truly odious as when he inflicts upon others that which he himself abominates.—*Rushton.*

In heathen countries slavery was in some sort excusable, but among christians it is an enormity and a crime for which perdition has scarcely and adequate state of punishment.—*Dr. Clark, Eph.* vi. 5.

Was man ordained, the slave of man, to toil,
Yoked with the brutes and fettered to the soil,
Weighed in a tyrant's balance with his gold?
No! nature stamped us in a heavenly mould,
She bade no wretch, his thankless labor urge,
Nor trembling take the pittance and the scourge.
Campbell.

But oh; what wish can prosper, or prayer,
For merchants rich in cargoes of despair?
Who drive a loathsome traffic, guage and span,
And buy the muscles and the bones of man?
Cowper.

They found them slaves, but who that title gave?
The God of nature never formed a slave.
Though fraud or force acquire a master's name,
Nature and Justice must remain the same.
Nature imprints upon what'er we see,
That has a life, or heart in it—BE FREE.
Ib.

Slaves of gold! whose sordid dealings
Tarnish all your boasted powers,
Prove that you have human feelings,
E'er you proudly question ours.
Cowper speaking for the Slaves.

Dear as freedom is, and in my heart's just
Estimation, prized above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.
Ib.

JAS. BROWNLEE.

LIVONIA, Feb 1847.

TAXES.

Taxes upon every article which enters into the mouth, or covers the back or is placed under the foot—taxes upon every thing which it is pleasant to see, hear, feel smell or taste—taxes upon warmth, light and locomotion—taxes on every thing on earth, and the waters under the earth—on every thing that comes from abroad, or is grown at home—taxes on the raw material—taxes on every fresh value that is added to it by the industry of man—taxes on the sauce that pampers a man's appetite, and the drug that restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt and the rich man's spice—on the brass nails of the coffin, and the ribands of the bride—at bed or board, couchant or levant, we must pay.—The schoolboy whips his taxed hoop—the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road, and the dying Englishman, pouring his medicine, which has paid 7 per cent, into a spoon that has paid 15 per cent, flings himself back upon his chintz bed, which has paid 22 per cent,—and expires in the arms of an apothecary who has paid a licence of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from 2 to 10 per cent. Besides the probate, large fees are demanded for burying him in the charnel; his virtues are handed down to posterity on marble; and he is then gathered to his fathers, to be taxed no more.—*Sidney Smith.*

NEWS ITEMS.

SIR ROBERT PEEL, PREMIER OF ENGLAND.—The Dublin Statesman, gives the following interesting anecdote of this distinguished individual, as derived from an authentic source and entitled to confidence. It is delightful to record such indications of dependence on the Giver of all grace and strength, in one of the most eminent statesmen of the age.

A certain distinguished Irish law functionary, who is on the most intimate terms with Sir Robert Peel, calling upon him one day (some months ago,) made his way into Sir Robert's study, without being announced. Seeing the Premier on his knees, he stood still for a moment, and then as noiselessly as he could retreated into the outer apartment. After a short period had elapsed, Sir Robert Peel joined him, and conscious that he had been discovered, remarked—"You were, perhaps, surprised to find me at prayer; but the truth is, dear———, I find that in reality the whole weight of the affairs of this people is laid upon my shoulders, which are too weak to sustain it. I have, therefore, been to the only source of strength for help, and I find it continually requisite, and only to be obtained there."

RULE OF THE LAST METHODIST GENERAL CONFERENCE RESPECTING OBITUARIES.—"Resolved, That editors be instructed to confine obituaries and memoirs to the smallest practicable space: and that correspondents be requested to draw them up in the briefest possible manner, simply announcing the facts."

A house was burnt near St. Louis on the 22d ult., and a mother with her six children perished in the flames. A more distressing calamity has rarely been witnessed.

STATISTICS OF UNITARIANISM.—There are now in Boston twenty-five regularly ordained Unitarian ministers, settled over as many religious societies, and one unsettled clergyman who ministers to another congregation—making twenty-six in all. Five of these are connected with the ministry at large. The whole number receive salaries to the amount of $42,000 annually. The houses in which they preach, and the sites on which the churches stand, are estimated to be worth $800,000. How many members belong to these so-called churches, or whether there are any, it is difficult to say, as in most or all of them there is no confession of faith, no examination or formality of admission, and no distinction kept up between the church and the congregation. Whenever the Lord's Supper is administered, it is administered to all who choose to receive it.—*Sabbath Recorder.*

India Rubber.

The growing importance of this article demands a passing notice. A few years since, it was only useful for rubbing out the marks of a lead pencil. It was then through the enterprize of American citizens, manufactured to some extent by the natives of Brazil, into overshoes and bottles, and became a considerable article of import. The principal supply still comes to us from Brazil, mostly in the form of shoes and bottles; and the trade employs quite an amount of shipping, owned principally in New York and Salem, Mass. The shoes and bottles are now used as a raw material, which being ground by cylinders heated with steam, and compounded with minerals, form a water-proof and durable coating for cloth, that can be joined by its own adhesiveness, and manufactured into almost every thing. It is then heated to a point far beyond the degree of heat at which native rubber is destroyed. A chemical change is produced, and it assumes a new character and a great additional strength, though still retaining its elasticity and water-proof qualities. It is no longer soluble, or effected by cold or heat, or, in other words, neither becomes stiff nor soft by cold or hot weather. Our government has exposed the article to its severest tests, and we are assured that the reports are decidedly favorable.

The mills in this neighborhood are running day and night on contract with the Government to supply the requisitions of the army in Mexico, for India rubber equipments. Bridges, wagon floats, knapsacks, canteens, provision bags and tents, are some of the articles made of it.

The discovery of the process of manufacturing metalic and insoluble India rubber, originated in this country, and has not yet been introduced into Europe. A vast field is opened, and commerce must look up new sources of supply for the raw material, as the consumption promises to be enormous.—*Journal of Commerce.*

We learn that the emigration to Fairfax county (Va.) from the Northern States continues, and that several farms have lately been sold to the new comers.

REV. WM. B. O. PEABODY, well known as an eloquent preacher and fine poet, died at Springfield, Mass., on Friday last. Rev. Dr. Walker, of Cambridge, delivered a funeral discourse.

FATAL ACCIDENT.—Charles Gackenback, a very respectable citizen of Upper Macungy township, Lehigh county, Pa., met with a most shocking death on Thursday last, by being run over by a four horse team, heavily loaded.

The Late Rains have revived the crops in Maryland and Virginia.

THE TELEGRAPH LINE WEST.—Twenty miles of the road are already completed and the whole is under contract. The wires will be constructed to Wellsville, where there will be a branch to Cleveland, and the main line be extended on the left bank of the Ohio, in the direction of Columbus and Cincinnati. There will be a wire extended across the river for the accommodation of Wheeling. We expect to be in telegraghic communication with Cincinnati and Cleveland in 60 days.—*Pitts. Gazette.*

CHINA.—A letter, dated January 3, at Amoy, from Mr. Pholman, states that the people can be reached in all parts of the country with perfect ease, and that he often addressed hundreds at a time, who listened with great attention, and often exclaimed, 'that's right!' 'true!' &c.—*Sabbath Recorder.*

PERSEVERING.—The Christian Index of April 22d, announced the death at Mount Jefferson, Ala., of Mr. Lewis P. M. Slaughter. That number of the Index was the first for the year, that did not contain a communication from his pen.—He died of consumption, and though only 26 years old, he seems to have acted on the principle of the venerable Bede and our own Boardman, who persevered in useful labors up to the very close of their lives.—*Sab. Rec.*

The Cincinnati Chronicle describes a Yankee curiosity in that city in the form of a machine driven by steam to make shoe pegs. The engine is below—in the second story the green wood is taken—sawed into lengths and planed off. The next operation is to crease the top; after, comes the splitting process. The next is to grind the pegs and separate them. Lastly, they are dried by steam; in fact the pegs are all from the green, made by steam, and the proprietor makes daily about eight bushels!

A convention of Associate Reformed Churches at Burnet's Creek, Ia., have "Resolved, That secret societies such as Freemasonary, Odd Fellowship, and Sons of Temperance, are inconsistent with the spirit of the Gospel; and persons adhering thereto are not to be admitted as members of the United Presbyterian Churches."

THE COST OF GLORY.—From an account of the battle of Cerro Gordo, in the Jalapa Star, we extract the following—

"Capt. Robert's company [A.] went into action with 41 officers and men. His position was most exposed, being within the range of grape, cannister and round shot of all the works, and the musketry of the principal height; of the 41, 24 were left dead and wounded on the field.—Every officer except himself was struck, and 1st Lieutenant Ewell was killed. Not an instance, however, of scattering or hesitation was known among his men, and through showers of every kind of shot, they moved on and kept position with the coolness and precision of men on drill. Probably in the history of American arms not one instance is recorded where men were kept in order under destruction and carnage so terrible.—Those left unhurt were unable to carry off the wounded."

"LET OFF CHEAP.—A store-keeper in Camden, South Carolina, who sold so much liquor to a negro as to kill him, was compelled by law to pay the full amount of his value."

So says an exchange. But what is this being "let off cheap?" What is the full value of a negro? He doubtless had a soul as well as a white man, and if he was killed by drunkenness, he was ruined soul and body. And the value of a soul; according to the Savior's estimate, is a whole world! Did the store-keeper pay the full value, then?—Let him and all other drunkard makers reflect upon it.—*Olive Branch.*

From the Watchman of the Valley.

Stage drivers.

Some are gentlemen, perfect Gentlemen, we are happy to say it. On our way to Hamilton a few weeks since, we were shocked at the bold, horrid, cold-blooded blasphemy! At almost every breath, God's sacred name was bandied! It is wrong, exceedingly, yes, shameful, to employ such men, even as scavengers! The lowest cells in the Penitentiary would be polluted by such foul mouths! Stage owners would do well to reflect on this thing. We chose on our return, to pay thrice the amount of fair in another vehicle, rather than pass through a similar ordeal.

A PASSENGER.

PROSPECTUS OF THE

OHIO HARMONIST

The HARMONIST will contain a choice selection of about 150 pages of Psalm and Hymn tunes, compiled with much care from the best authors in the United States, to which is added a supplement of Temperance songs, designed for the use of congregations, singing schools, temperance meetings, and musical associations.

It will be arranged in three parts,—*parts* first and third contain the seven syllables in the patent notes; the seven sounds being represented by SEVEN DIFFERENT CHARACTERS, to wit:—*do, ra, mi, fa, sal, la, si.*

Part second contains the four syllables in the old patent notes.

It will also contain the rudiments of music on a *plain* and *concise plan.*

The object of the publishers in getting up this work is to assist the public in singing the *do, ra, mi* system with much ease and accuracy, without being compelled to go through a long and tedious study of the round note system.

It also contains a Hindoo piece, accompanied with both the Hindoo and English languages.

The entire work will be executed on good paper and in a neat and substantial manner, and bound in good style by J. A. & U. P. James, of Cincinnati, Ohio.

The work will be completed about the first of June next.

TERMS.—The OHIO HARMONIST will be delivered to subscribers at seventy-five cents per single copy, to be paid on delivery. A reasonable discount will be made to wholesale purchasers. All orders addressed to the undersigned at Washington, Guernsey county, Ohio, or Deerville, Harrison county, Ohio, or J. A. & U. P. James, Cincinnati, accompanied with the cash, and *post paid*, will be promptly attended to.

ALEXANDER AULD,
JOSHUA MARTIN, } Publishers.

Washington, Guernsey Co., Ohio, Jan. 18, 1847.

PROSPECTUS

FOR PUBLISHING A SERIES OF VOLUMES OF SERMONS

By the Rev. Thomas Potter, Minister of the M. P. Church.

VOLUME I.

THE EVANGELICAL ECONOMY DEVELOPED, IN A SERIES OF DISCOURSES ON THE FACTS, INSTITUTIONS, APPLIANCES, EFFECTS, AND FINAL RESULTS OF THE CHRISTIAN SYSTEM, viz.

I. The dispensation of the Gospel the subject of prophetic anticipation.

II. The evangelic announcement of the Savior's nativity.

III. The divine mandate at the incarnation of the Son of God.

IV. The introduction of the Mediatorial economy the subject of rejoicing in heaven.

V. The work of grace on the day of Pentecost the model for religious revivals.

VI. The primitive Evanglisits the patterns of all succeeding preachers.

VII. The divine institution for saving the world.

VIII. The moral revolutions which the triumphs of the Gospel accomplish.

IX. The religious excitement produced by the successful preaching of the Gospel, defended.

X. The principal cause of the failure of the agencies of Christianity.

XI. The penitent sinner on earth the delight of the Angels in heaven.

XII. The final consummation of the dispensation of grace in the solemnities of the day of judgment.

The views embodied in these discourses are such as are held in common by all evangelical denominations. The author eschews all controversy. The style is didactic. Nothing sectarian has a place in these sermons, which are simply devoted to popular impression and instruction.

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ORIGINAL POETRY.

Written for the Western Recorder.

BASSETT: In looking over some M. S. S., I discovered the following beautiful effusion, originally written for the *Sacred Melodeon,*" but unfortunately omitted. If suitable, you may give it to the readers of the *Recorder.*'

Hawood, Ohio, June, 1847. J. B. P.

Land of Beauty!—Land of Light!

BY REV. T. HARRISON.

There's a glorious land on high,
Far beyond the star-lit sky:
All things there are fair and bright:—
Land of Beauty!—Land of Light!

Living splendor beameth there—
Holy fragrance fills the air—
All is rich with spotless white:—
Land of Beauty!—Land of Light!

There no angry tempest blows—
No red bolt the thunder throws—
No dread gloom is spread by night:—
Land of Beauty!—Land of Light!

There the holy mountains are—
And sweet valleys stretched afar,—
There are rivers, pure and bright!—
Land of beauty!—Land of Light!

Radiant verdure decks the ground—
Lovely flowers rejoice around;
All is glorious to the sight:—
Land of Beauty!—Land of Light!

Western Sketches.

Written for the Western Recorder.

REMINISCENCES

OF THE FIRST SETTLEMENT OF OHIO.

NO. XIII.

FRIEND BASSETT: I thought I had taken leave of you and your readers, upon the subject of the early settlement of this country, but my friend Doncl Converse, has given me the pleasure of a perusal of a work upon the subject, which has given me so much gratification, that I desire to bring it to the notice of those of your readers, who feel an interest in the subject; I must therefore ask an insertion of this notice, and a short extract, containing an opinion, (incidentally,) on the subject of Burr's expedition. The book is BURNET'S NOTES ON THE NORTHWESTERN TERRITORY. Derby, Bradley & Co., Publishers; Cincinnati, 1847. Judge Burnet is so well known that it is not necessary to say that a work of this kind from his pen must be of high public importance. But I may be permitted to say that the perusal of it has more than realised my anticipation, when informed, since I wrote my last communication, that such a work was in existence.—Much of it is compiled from authentic public documents, and gives full information of all the expeditions against the Indians, under the command of Harmer, St. Clair, Wayne, and some others in Kentucky.—Of the settlement of Cincinnati, Columbia and North Bend, and incidents of the Indian War in the vicinity of those places,—and of the government of the Territory up to the adoption of the constitution,—and much incidental matter, interesting to the citizens of the WEST. The following extract is one of a series of notices of the men who composed the first house of Representatives of the territory, north-west of the river Ohio. HORACE NYE.

John Smith, of Hamilton county, was scarcely excelled by any member in either house, in native talent and mental energy. Though he felt, very sensibly, the want of an early education, yet the vigor of his intellect was such as enabled him, measurably, to overcome that difficulty. His ambition to excel, urged him to constant application, and soon raised him to a fair standing among the talented and influential leaders of the day.—In 1803, he represented the State in the Senate of the United States, and stood high in the confidence of Mr. Jefferson. Subsequently, however, his intimacy with Colonel Burr, put an end to all intercourse between him and Mr. Jefferson.—When the Colonel was on his tour through the western country, in 1806, he spent a week or two in Cincinnati. Mr. Smith was then a Senator, and had been a member of that body when Colonel Burr presided in it, as Vice President of the United States. He, therefore, very naturally invited him to his house, and tendered to him its hospitality during his stay in the place. This act of respect and kindness, dictated by a generous feeling, was relied on as evidence that he was a partizan of the Colonel, and engaged in his project. A number of persons then residing in Cincinnati, who were in constant and intimate intercourse with Colonel Burr, and who were universally believed to be engaged in his undertaking, whatever it might have been, deserted him as soon as the storm began to gather. Some of them figured in the trial at Richmond, in 1807, as patriots of spotless purity.

When the Governor of Ohio made his communication to the Legislature on the subject, which was the commencement of the military movements, familiarly called at that day "*the Burr War,*" it was amusing to see those men, who had so recently been the most devoted attendants on the Colonel, and the most vocal in his praise, denouncing him as a traitor, and tendering their services to the Governor of the State, to arrest the culprit and bring him to justice. Mr. Smith was a firm, consistent man, not easily alarmed; he solemnly affirmed his belief that Colonel Burr was not engaged in any project injurious to the country, and refused to join in the outcry against him, or to aid in the measures that were taken to procure his arrest. The consequence was, he was denounced himself, and a bill of indictment found against him, which was, however, abandoned without an attempt to bring him to trial.

In conversation with his friends, Mr. Smith stated, that before the movements of Burr had attracted general notice, Mr. Jefferson requested a confidential interview with him, (Smith;) at which he enquired if he was not personally acquainted with the Spanish officers of Louisiana and Florida. On being answered in the affirmative, he went on to state, that a war with Spain seemed to be inevitable; and that it was very desirable to know the feelings of those men towards the United States, and whether reliance could be placed on their friendship, if a war should take place between the two countries. At the same time, he requested him to visit that country, with reference to that object. Mr. Smith stated further, that he did visit the country, as requested; and that, on his return, he reported to Mr. Jefferson, that the governor, the inferior officers, and the inhabitants generally, were not only friendly, but were desirous of attaching themselves to the United States. This was in the summer preceding the war message against Spain, which was sent to the two houses of Congress, in December, 1805. Although that message was confidential, it soon became known to the diplomatic corps, at Washington; and the French minister was ordered by his master, Napoleon, to inform the American Government, that France would take part with Spain, in any contest she might have with the U. States.

It is matter of history, that after that notice, the project against Spain, communicated in the confidential message, and referred to in the conversation with Mr. Smith, was abandoned; and, about the same time, measures were taken by the Administration, to stop the movements of Colonel Burr. The inference drawn from these facts, and the order of time, in which they occurred, was, that the object of Burr's preparations and movements, was the invasion of Mexico; that the government was apprised of the fact; and, that the settlement of Washita lands was a mere pretence to cover the real design.

TEMPERANCE.

From the Cumberland Presbyterian.

The Wandering Distiller's Lamentation.

Come hearken, I pray, to this sad lamentation,
Of a poor ruined distiller, now bankrupt and old:
No house to receive me—no friend to relieve me,
Nor clothing sufficient to keep me from cold;
Now cast out, a wanderer, forlorn and forsaken,
All hapless and friendless, ah! where shall I go?
Should Pity's kind angel e'en offer me shelter,
Stern Justice would stand forth and answer me, No!
I wandered all lonely, all sad and forsaken,
And humbly sat down at the dramseller's door;
He would not receive me—he would not relieve me,
But bade me begone and be seen there no more;
I went to the drunkard and told my sad story
Who oftimes from me had received the full bowl—
He vengefully beat me—he cruel did treat me,
Then bade me begone for I'd ruin'd his soul.
I went to the farmer, and humbly besought him
And told him of friendship—of happier days,
He would not receive me—he would not relieve me,
And told me I'd got the reward of my ways.
I went to a house where a widow sat weeping,
She bade me count o'er the bad deeds I had done,
Then call'd me to look where one in death lay sleeping;
Then bade me begone for I'd murdered her son.
The just maledictions so often poured on me
By poor injured orphans has found me at last:
My thin tattered raiment and gray hairs their scat'ring,
How piteously stream to the blast.

Written for the Western Recorder.

The Temperance Cause.

MR. EDITOR:—This move seems to have declined, the cause of which has occupied the attention of many speakers and writers on the subject of late. It has been accounted for in various ways. Various defects in the Washingtonian organization, have been called up as scape goats to a re-organization. We wish not to be understood to object to the latter, or to secrecy being added, if the zeal for legislative favor does not bring reproach upon older organizations, whose unchangeable purpose is, to let all men act freely, in all matters not infringing the rights of others. But whatever may be the cause of decline, one thing perhaps is certain, that is, its votaries would do well to be sure they are right, and then go a-head. It would seem that no considerate person could doubt its necessity in some way; but there may be a diversity of opinion even among its friends as to the best means of success; and concert of action alone by temperance men will not amount to this, unless it be on right principles. This difference of opinion arises for the most part perhaps, out of a want of a correct knowledge of the real character of the reform itself.

If this is correct, would it not be well to find first, whether it is a moral or political enterprise? And if it be really a moral one, moral means or suasion should be alone used; but if it is a political one, government may enforce it on the people. But in doing this, it can have no right to discriminate between manufacturers of, and dealers in, intoxicating liquors, as a business of trade and profit. If the business of making and vending such liquors for such purposes, be of right subject to legislative restriction, it may be prohibited entirely. *But if this is a right,* and one not delegated to the government, but remains inherent in the people, as the right of growing and vending corn and other articles of trade, then, it may not be restricted; but it may be taxed or a license imposed for the support of government, such as that imposed upon other branches of business. But in regulating this, the Legislature can have no constitutional right to erect a tribunal of discrimination, to discriminate between the applicants for such license, when they are ready and willing to pay the fee, for one man's right to the trade is as good as another's. All good governments are founded in justice, and justice consists in rendering to others that which they have a right to demand; but all men's right of demand are equal; therefore discrimination is excluded.

In republics, to secure the mutual enjoyment of natural rights, each member submits to a modification of these, for the good of the whole; but this modification cannot accord with justice or mutual rights, if peculiar privileges are granted to any. Hence the law that grants the liberty to one individual to deal thus in such liquors, either by wholesale or by retail, and denies it to others, is unjust and oppressive; and the law that lays the responsibility upon a majority, is equally so. But if the practice of making and vending such liquors for gain, be considered prejudicial to the well-being of community, which perhaps no one will deny, laws may be enacted against the whole business without infringing the rights of any, for no one can have a right to injure others. And whether any man is born with a right to engage in a business merely for profit, by which he indirectly but certainly injures his fellow citizens, their wives and families, is a matter that may well produce doubt. If the practice injures others, it is ground for judicial process, and for judicial punishment; but no one can have a right to do that which creates grounds for such a process; otherwise the action of the judiciary, and that of the culprit, would have precisely the same object in view. No proceedings can be said to be judicial, or punishments said to be judicially inflicted, unless they have for their object the general welfare; therefore if the right to make and vend such liquors cannot be disproved, legislative restriction, will have to be removed entirely, and temperance men cease from political alliances, and act upon the moral principle. But was the want of legislative favor the cause of decline? We think not. The Washingtonians engaged in it as a moral enterprise, and while they pursued it by moral suasion and the demonstration of facts, success attended their labors; but when they sought aid from the civil law, it declined.

Now one of two things is inferable, either that they ought not to have sought it at all, or else that they sought it wrong.

They asked only the removing of the small twigs and outer branches (retail) of the evil tree, while the root, trunk, and main branches, (the seller of grain for the purpose, distiller and wholesale dealer,) were to be left untouched; but there is hope of a tree, even if it is cut down, that it will sprout again; therefore, if we would make head against the evil of intemperance, either politically or morally, let the axe be laid at the root of the tree, and dig it up. But let us first know which course to steer. T. F.

Donnelsville, Clark co., O., June, 1847.

Narrative.

The Head-Stone.

The coffin was let down to the bottom of the grave, the planks were removed from the heaped-up brink, the first rattling clods had struck their knell, the quick shovelling was over, and the long, broad, skillfully cut pieces of turf were aptly joined together, and trimly laid by the beating spade, so that the newest made mound in the church-yard was scarcely distinguishable from those that were grown over by the undisturbed grass and daisies of a luxuriant spring. The burial was soon over; and the party, with one consenting motion, having uncovered their heads in decent reverence of the place and occasion, were beginning to separate, and about to leave the church-yard. Here some acquaintances from distant parts of the parish, who had not had opportunity of addressing each other in the house that had belonged to the deceased, nor in the course of a few hundred yards that the little procession had to move over from his bed to his grave, were shaking hands quietly but cheerfully, and inquiring after the welfare of each other's families. There, a small knot of neighbors were speaking, without exaggeration, of the respectable character the deceased had borne, and mentioning to one another little incidents of his life, some of them so remote as to be known only to the gray-headed persons of the group. While a few yards farther from the spot, were standing together parties who discussed ordinary concerns, altogether unconnected with the funeral, such as the state of the markets, the promise of the season, or change of tenants; but still with a sobriety of manner and voice, that was insensibly produced by the influence of the simple ceremony just closed, by the quiet graves around and the shadow of the spire and gray walls of the house of God.

Two men yet stood together at the head of the grave, with countenances of sincere but unimpassioned grief. They were brothers, the only sons of him who had been buried. And there was something in their situation that naturally kept the eyes of many directed upon them for a long time, and more intensely, than would have been the case, had there been nothing more observable about them than the common symptoms of a common sorrow. But these two brothers, who were now standing at the head of their father's grave, had for some years been totally estranged from each other, and the only words that had passed between them, during all this time, had been uttered within a few days past, during the necessary preparations for the old man's funeral.

No deep and deadly quarrel was between these brothers, and neither of them could distinctly tell the cause of this unnatural estrangement.—Perhaps dim jealousies of their father's favor—selfish thoughts that will sometimes force themselves in poor men's hearts, respecting temporal expectations—unaccommodating manners on both sides—taunting words that mean little when uttered, but which rankle and fester in remembrance—imagined opposition of interests, that, duly considered, would have been found one and the same—these, and many other causes, slight when single, but strong when rising up together in one baneful band, had gradually but fatally affected their hearts, till at last those who in youth had been seldom separate, and truly attached, now met at market, and miserable to say, at church, with dark and averted faces, like different clansmen during a feud.

Surely if any thing could have softened their hearts towards each other, it must have been to stand silently, side by side, while the earth, stones, and clods, were falling down upon their father's coffin. And doubtless their hearts were so softened. But pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown; and these two brothers stood there together, determined not to let each other know the mutual tenderness that, in spite of them, was gushing up in their hearts, and teaching them the unconfessed folly and wickedness of their causeless quarrel.

A head-stone had been prepared, and a person came forward to plant it. The elder brother directed him how to place it—a plain stone, with a sand-glass, skull, and cross-bones, chiselled but rudely, and a few words inscribed. The younger brother regarded the operation with a troubled eye, and said, loudly enough to be heard by several of the bystanders, "William, this was not kind in you; you should have told me of this.—I loved my father as well as you could love him. You were the elder, and, it may be, the favorite son; but I had a right in nature to have joined you in ordering this head-stone, had I not?"

During these words, the stone was sinking into the earth, and many persons, who were on their way from the grave, returned. For a while the elder brother said nothing, for he had a consciousness in his heart that he ought to have consulted his father's son in designating this last most becoming mark of affection and respect to his memory, so the stone was planted in silence, and now stood erect, decently and simply among the other unostentatious memorials of the humble dead.

The inscription merely gave the name and age of the deceased, and told that the stone had been erected "by his affectionate sons." The sight of these words seemed to soften the displeasure of the angry man, and he said, somewhat more mildly, "Yes, we were his affectionate sons, and since my name is on the stone, I am satisfied, brother. We have not drawn together kindly of late years, and perhaps never may; but I acknowledge and respect your worth; and here before our own friends, and before the friends of our father, with my foot above his head, I express my willingness to be on better and other terms with you, and if we cannot command love in our hearts, let us at least, brother, bar out all unkindness."

The minister, who had attended the funeral, and had something entrusted to him to say publicly before he left the church-yard, now came forward and asked the elder brother why he spake not regarding this matter. He saw that there was something of a cold and sullen pride rising up in his heart, for not easy may any man hope to dismiss from the chamber of his heart even the vilest guest, if once cherished there. With a solemn and almost severe air, he looked upon the relenting man, and then changing his countenance into serenity, said gently,

Behold how good a thing it is,
And how becoming well,
Together such as brethren are,
In unity to dwell.

The time, the place, and this beautiful expression of a natural sentiment, quite overcame a heart, in which many kind, if not warm affections dwelt; and the man thus appealed to, bowed down his head and wept. "Give me your hand, brother;" and it was given, while a murmur of satisfaction arose from all present, and all hearts felt kindlier & more humanely towards each other.

As the brothers stood fervently, but composedly, grasping each other's hands, in the little hollow that lay between the grave of their mother, long since dead, and of their father, whose shroud was haply not yet still from the fall of dust to dust, the minister stood beside them with a pleasant countenance, and said, "I must now fulfil the promise I made to your father on his death-bed. I must read to you a few words which his hand wrote at an hour when his tongue denied its office. I must not say that you did your duty to your old father; for did he not often beseech you, apart from one another, to be reconciled, for your own sakes as christians, for his sake, and for the sake of the mother who bare you? When the palsy struck him for the last time, you were both absent, nor was it your fault that you were not beside the old man when he died. As long as sense continued with him here, did he think of you two, and of you two alone. Tears were in his eyes; and I saw them there, and on his cheek too, when no breath came from his lips. But of this no more. He died with this paper in his hand; and he made me to know that I was to read it to you over his grave. I now obey him:

"My sons, if you will let my bones lie quiet in the grave, near the dust of your mother, depart not from my burial, till in the name of God and Christ, you promise to love one another as you used to do. Dear boys, receive my blessing."

Some turned their heads away to hide the tears that needed not to be hidden,—and when the brothers had released each other from a long and sobbing embrace, many went up to them, and, in a single word or two, expressed their joy at their perfect reconcilement. The brothers themselves walked away from the church-yard, arm in arm with the minister to the Manse. On the following Sabbath, they were seen sitting with their families in the same pew, and it was observed, that that they read together off the same Bible when the minister gave out the text, and that they sang together, taking hold of the same psalm-book.

The psalm was sung, (given out at their own request,) of which one verse had been repeated at their father's grave; a larger sum than usual was on the Sabbath found in the plate for the poor, for Love and Charity are sisters. And ever after, both during the peace and the troubles of this life, the hearts of the brothers were as one, and in nothing were they divided.—*Wilson.*

From the Christian Advocate and Journal.

Bishop M'Kendree.

STATEMENT OF AN AGED MINISTER.

"Nearly forty years ago, and just after I was married, I resided in Kentucky. Mr. M'Kendree was then presiding elder, and included my place of residence in his district. On his round through his district, at one time, he stayed with me a day or two. And one day he and I were left alone. He read, and I worked at shoe-making, until late in the day, when Mr. M'Kendree, perhaps tired by long reading, laid aside his book, and for some time walked to and fro through the room. At length, he addressed me thus: 'Do you use tobacco?' 'No, sir,' I answered, 'but if you want some I can get it.' 'No,' said he, 'I do not use it, but I thought you might, as it is a very prevalent custom. You are a young man, and but lately married; your wife does not use it; and I supposed if you did, I probably could persuade you to quit the practice. But as you do not use it, I hope you never will. It is a great evil, and the raising it has given rise to one of the greatest evils in our land, and one that will, sooner or later, call down the curse of God upon us—I mean slavery. It has got to such a pass, that they buy more negroes to raise more tobacco, and raise more tobacco to buy more negroes.' He (Mr. M'Kendree) went on to say, 'When I first started to preach and travel I owned a negro. At one time, at some distance from home, I fell sick, and was expected to die. But I felt resigned and happy. At length one seemed to inquire of me, "Are you ready to die?" "Yes," I answered. "But," said he, "count it up again." I did so, and answered "Yes," again. But again one seemed to say, "Count it up again," and I did it again and again, for nearly a whole day. Finally I began to feel troubled at the inquiry presenting itself to my mind so often, and began to inquire the cause; for, though I, certainly all things are not ready. Presently I recollected that I had a negro not set at liberty. Immediately I called the family, and told them to pray for me, for I was not prepared to die, and I wanted to recover. They were surprised, and asked the reason. I told them I had a negro, and could not reconcile it to my mind to die without setting him free. They prayed for me, and from that hour I began to recover; and as soon as I was able to travel I started, and when I reached the place where my friends resided, I went, before going home, to the clerk's office, and recorded my negro free, and as soon as I saw him I gave him his free papers.'

Such was the testimony which Bishop M'Kendree bore against slavery in Kentucky. Such were his feelings during part of his ministry, that he could not reconcile it to his mind to die a slaveholder. E. J.

ACQUIRED TALENTS.—The following story is recorded of Cecco d'Arcoli and Dante:—"They were discussing the subject of natural and acquired talent, and Cecco maintained that nature was more potent than art, while Dante asserted the contrary. To prove this principle, the great Italian bard referred to his cat, which, by repeated practice, he had taught to hold a candle in its paw, while he supped or read. Cecco desired to witness the experiment, and came not unprepared for his purpose; when Dante's cat was performing its part, Cecco lifted up the lid of a pot which he had filled with mice; the creature of art instantly showed the weakness of an art merely acquired, dropping the candle, flew on the mice with all its instinctive propensity. Dante was himself disconcerted; and it was adjudged that the advocate for the occult principle of natural faculties had gained his cause."

The Dutch Brewer.

I was much amused the other day at the outpouring of one of those swelled up specimens of humanity, a Dutch Brewer—who, after having been drenched with half a gallon of his own mixture, and "mit a little viskey," uncorked the vials of his wrath upon the devoted heads of the Sons of Temperance, before a crowd that had gathered around him in front of one of the many unlicensed dog-geries with which this city is infested. "Dese fellers mit de vite hoss collars, vot lives in this town," *said Jack,* "is de ruination of de Prewery Piziness. I gears up my vagon and I goes to my old customers, and says, Does you vant some peer to-day? Day says—No, Jake, I can't sell vot I has. I goes to another, and I says, Does you vant some peer to-day? and he says—no, Jake; nobody vill puy—all Temperance—I takes my peer all over town; nobody puys; ten I gose to the leetle towns in de country, but dese pesky fellers mit de vite hoss collars, dey peen dere too—the landlords say—all temperane here, Jake, nobody drinks beer now-a-days—I take my peer home in de cellar, and dare it gets sour, and I must throw him away. *Py sure!* said jake with a sorrowful shake of the head, te Prewery Piziness no goot at all any more."—*Cincinnati Organ.*

VARIETY.

SOCIETY OF FRIENDS.—There never was a higher, or perhaps a more deserved compliment paid to any religious body than that awarded to the Society of Friends in Ireland, in the fact that to their Central Committee for the relief of the sufferers by famine, the greater portion of contributions from this country are sent with entire confidence that they will be judiciously and impartially dispensed. Even the greater portion of the contributions from the Roman Catholic Churches in this country are placed in their hands. Bishop Hughes of New York, (Roman Catholic,) is represented by one of his organs as thus thinking.—*Pitts. Chris. Advocate.*

The Bishop has thought, and thinks still, that there is no general voluntary committee of relief in Ireland to whom the distribution of such large sums could be entrusted with more satisfaction to the contributors on this side or more benefit to the sufferers in Ireland. They are unobjectionable on the score of either politics or religion.—They have no poor of their own denomination. They are pains-taking in understanding the localities of distress, many of them devoted to its amelioration from pure benevolence, and the Bishop has thought, and thinks still, that for any large assignments of funds for relief, the General Committee of Friends is the most fit, most competent, most impartial, trustworthy public body that we know of in Ireland for the fair distribution of the charities that may be sent from this country.

AN ENCHANTING SCENE.—Everywhere a carpet of anemones, hyacinths, and narcissus, covered the undulating ground. The oleander, the cistus, and the rhododendron, blushing with crimson blossoms, marked the wide margins of the diminished torrents; glowing heaths, odoriferous genistas, thyme, lavender, and jessamine, started from every fissure of the marble-streaked rock; its projecting crags clothed in a moss of emerald green, through which trickled diamond drops of never-failing water. Tufts of arbutus, mimosa, and bay, intermixed with the wild rose and myrtle, canopied the beetling brow of the precipice. From the peeper bosom of the dell between, shot up, like stately pillars supporting fretted arches, ilex, the poplar, and the wide-spreading plane. The air was loaded with fragrance; birds of every hue balanced their light forms on bending twigs, and myriads of gilded insects emulated, in brilliancy, the flowers round whose honeyed cups they vibrated their glassy wings.—*Anastatius.*

PRINTING IN TURKEY.—Printing is now in great honor among the Turks. There is in Constantinople an imperial establishment containing a large number of printers. Presses are found also in all the principal towns of the empire. In a few years, according to present appearances, Turkey will have, comparatively, more newspapers and periodicals than Russia, Spain, or Portugal.

Pleasant Incident.

A very pleasant incident occurred in one of our public schools, a day or two since. It seems that the boys attending the school, of the average age of seven years, had, in their play of bat and ball, broken one of the neighbor's windows, but no clue of the offenders could be obtained, as he would not confess, nor would any of his associates expose him.

The case troubled the teacher, and on the occasion of one of our citizens visiting the school, she privately and briefly stated the circumstance, and wished him in some remarks to the school to advert to the principle involed in the case.

The address to the school had reference principally to the conduct of boys, in the streets, and at their sports. The principles of rectitude and kindness which should govern them every where—even when alone, and when they thought no eye could see and there was no one present to observe. The school seemed deeply interested in the remarks.

A very short time after the visiter left the school, a little boy arose in his seat, and said:

"Miss L——, I batted the ball that broke Mr. ——'s window. Another boy threw the ball, but I batted it and struck the window. I am willing to pay for it."

There was a death-like silence in the school, as the boy was speaking, and it continued a minute after he had closed.

"But it won't be right for——to pay the whole for the glass," said another boy, rising in his seat; "all of us that were playing should pay something, because we were all engaged alike in the same play. I'll pay my part!"

"And I."

"And I."

A thrill of pleasure seemed to run through the school at this display of correct feeling. The teacher's heart was touched, and she felt more than ever the responsibility of her charge.—*Bangor Whig.*

A Good Hearer.

We hear much said about good preachers; but the text above named is worthy of a discourse.

1. A good hearer will come to the sanctuary to *hear.* He is hungry and thirsty, and wants living bread and living drink. Other people come there for divers other purposes than that of hearing; but that is his errand. Therefore he will have ears to hear.

2. And he will *come promptly.* He is interested, and in earnest and he feels that he has something to do with the Alpha as well as the Omega of divine service; and he cannot interrupt others by a late arrival. You will find the good hearer in his place in good time.

3. And he must hear with *much prayer.* He did not forget that before he left home, but warmed up his heart into a fit state to receive the Word ere the hour of public worship arrived, and he kept on keeping his heart warm by frequently lifting it up to the throne of grace. "These frequent looks of the heart to heaven," says Leighton, "exceedingly sweeten and sanctify our other employments, and diffuse somewhat of heaven through all our actions." So the good hearer thinks, and his practice eminently sanctifies the employment of hearing the Word, and makes it profitable.

4. The good hearer *hears for himself.* There are a plenty of people who turn all the arrows of divine truth to the souls of other people, and apply the discourse, most carefully and faithfully, to the cases of those about them. But the good hearer ventures to suppose that the being addressed by the speaker is himself, and acts accordingly.

5. The good hearer is a *doer* of what he hears. Some go on swimmingly with most other matters about hearing till they come to this; but here they fetch up. *Hearing* is one thing, and *doing* is another thing, and quite often a very uncomfortable affair. People are not very fond of putting them together. But the good hearer will not suffer them to be separated.

Besides all the good they do to themselves, good hearers accomplish another most important object; they make *good preachers.* How it sets the speaker on fire to see his hearers wide awake; all eyes and ears are drinking in his words, as if life hung upon them. The sight kindles him wonderfully. The warm blood shoots rapidly along his veins. There is a powerful stimulus to increase his energy and zeal. He preaches an hundred fold better for having those good hearers.

I have heard of "preachers preaching people to sleep;" but I have seen hearers hearing preachers to sleep. They hear so stupidly, languidly, sleepily, that they put all the fire out there was in the speaker's heart. Their indifference disheartened him. How could he preach zealously and fervently when those who had not *gone* already to sleep were nodding around him, on the verge of it in all directions?

"But it is his business to keep us awake by his zeal and energy." And so it is your business to keep him awake by your felt and manifested intense interest in his preaching. Such attention would rouse, comfort and animate him. Why not give it to him? If you wish him to be a good preacher, be a good hearer. It will do more towards that object than all the other things together which you can do. Try it.

Newspaper Fault-Finders.

It takes all sorts to make a world, according to the old proverb; and, hence, we suppose, if there were no newspaper fault-finders, there would be a vacuum—something which nature and philosophy abhor. These fault-finders are a singular and Protean tribe. Some go in for nothing but controversy; others are just opposite, and go against in *in toto.* Some like lengthy notices of deceased friends and relatives; others dislike biographical notices altogether. Some delight in reading the revival department; others declare that it is only a corner, wherein fine and foppish preachers have a chance to boast of their superior skill and success in winning others to Christ. Some wish the whole paper made up of short, pithy, home-driving, heart-reaching, sketches on religion, and nothing else; others wish to see and read long, well-written, instructive articles on Church polity, civil rights, and general literature.

Now, who can satisfy the discordant whims of a thousand or ten thousand readers such as the above? Not an editor, surely. If he please one, he must offend another; and *vice versa.* Could you, reader? If so, we are ready to give you a trial. Meantime, we must beg leave to say that while the world is as it is, and while men differ in their views, opinions, and prejudices, we must be permitted to hold on our old way, and do our duty, whether men will hear or whether they will forbear. Better have the smile of an approving conscience, than the heartless praise and empty adulation of a fellow-worm.—*W. C. Advocate.*

Religious Intelligence.

MUSKINGUM DISTRICT.

Delaware Circuit, June 11th, 1847.

Br. Bassett: I take my pen to inform our brethren of the prospects of this circuit. We commenced our 3d. quarterly meeting on the 29th of May, and closed June 8th. Father Potter came to our help, with his heart filled with revival fire. He set the trumpet to his mouth, gave it the certain sound, and blew long and loud. Holy zeal was scattered through the congregation. The Lord bless and reward him. We also had the acceptable labors of I. Welch, a local minister who lately came to our District from Indiana. I can safely say, I never saw a meeting better sustained, though our members were few. Yet the Episcopal Methodist, Presbyterian, Baptist, and Wesleyan brethren came up manfully and harmoniously to the help of the Lord against the mighty. Never have I seen a better manifestation of christian union amongst professors. All labored for the conversion of souls. And glory to God in the highest, sinners were converted. Rejoice with us, for the dead are rising from their dead works, and the news is going to heaven that the dead is alive, and the lost found. And whilst angels sing above, will we not shout in glorious triumph below? Bless God, I feel like it, just now. We labored to disadvantage inasmuch as our house was small, whilst our congregations were large. We had not room to attend to the cases of mourners, as would have been desirable, but did the best we could. Various persons crowded forward, the first night of the meeting. Some Universalists and some doubters of the Christian religion, although ready to fight the first night of the meeting, were afterwards brought to tremble like Belshazzar, and come pressing their way through the crowd to the mourner's bench. And the cry was heard, What must I do to be saved. Every night, the mourner's bench was crowded, and whilst brethren of various denominations were uniting their prayers with ours and with those of the seekers crying for mercy, others whom God had blessed, were shouting his praise, and some parents raised their voices in hallelujahs, on seeing their children converted. Such a scene was here presented, as I shall never forget. Our meeting grew better and better to the last, and we had the best of the wine at the last of the feast. During this meeting between thirty and forty were happily converted to God, and 31 gave us their names as probationers, all except two from nature's quarry. Many more are enquiring the way. My other engagements obliged me to close the meeting. But I hope the Saviour will yet appear unto those who were still left as seekers. Pray for us, all who love our Lord Jesus Christ. WM. HATFIELD, Jr.

OHIO DISTRICT.

Mad River Mission, June, 6th, 1847.

Br Bastett: We have just closed our third quarterly meeting. I would just say that our Mission is in a healthy condition—peace and harmony prevail. The Lord graciously visited us at our last meeting. It lasted five days. Eight joined the church, all from the ranks of Satan. Five of these were young men. On Sabbath evening, the Spirit reached their hearts, and they yielded to be saved by grace. We have organized a class of 13 members in Russelvania. May God sustain them. We commenced a meeting house in Equality class, 2 miles east of R. in February last. We have it raised, and the workmen have pledged themselves to have it finished against the 4th of July. May the Lord bless and reward the brethren for their labor and liberality.

Yours, L. ENSMINGER.

INDIANA DISTRICT.

Millcreek Ct., Ia., June 7th, 1847.

Br. Bassett: I have just returned from the quarterly meeting on Crawfordsville circuit, Wabash District. We had a good time.

Our third quarterly meeting was held at Pleasant Grove, the 29th and 30th of May. The Lord was with us. One soul was hopefully converted, and two promising young men joined the church. The brotherhood greatly revived. On my last round, I found a brother Cunningham, formerly of Brownsville, Ohio.

Our Camp-Meeting will embrace the last Sabbath in August, 1847. Br. Shipp is expected to attend, with as many more as can.

Our 4th quarterly meeting will be held at Maston's school house, embracing the third Sabbath in September, 1847.

HARVEY COLLINGS, Supt.

Interesting Discoveries.

Some months ago Dr. M. W. Dickinson, of the Academy of Nat. Sciences, wassent from Philad. for the purpose of investigating the geology of the Valley of the Mississippi. Dr. Dickinson, who is now in this city, is one of the most industrious and distinguished explorers of the wide field of geology in this country. His discoveries have opened new paths for the investigations of the student in this all-important science, and reflected well-earned honors on himself. Very lately Dr. Dickinson made a tour of inspection through that portion of Alabama in which abounds the rotten limestone formation. This is particularly the case in the vicinities of Clark, Washington and Claiborne counties, in that State. Heretofore this formation has been considered by geologists as a detritus from shells, etc., but by the power of glasses it has been proved to be entirely different. Dr. Dickenson informs us that it is a huge coral reef, where gigantic branches shoot up several feet into a beautiful arborescent form in its original bed of the primeval ocean. At its base are the fossil remains of the huge zugledon, shark, fishes, etc., many of the former from forty to one hundred feet long, winding in serpentine form among the coral. Below this were found the remains of an extensive sea, the bottom of which was lined with a bed of shells, varying from twenty to thirty feet, in a fine state of preservation. These beds yielded a great variety of shells, many of which may be still found in our present seas, and hence must have been of comparatively recent formation. Below this was found a huge oyster bed, imbedded in a blue marl or clay, in their original position. Some of these oysters measured fifteen inches in length, and weighed from ten to fifteen pounds. Succeeding this stratum were found the bottoms of several ancient seas, lakes and rivers, all yielding numerous fine fossils. Many of these fossils Dr. Dickinson has forwarded to the Academy of natural Sciences in Philadelphia.

We learn that Dr. Dickinson starts to-morrow for the parish of Concordia, to investigate the geological formation of that section of our State. For the grand cause in which he is engaged and for his high merits as a gentleman and distinguished scholar, we hope that every facility may be afforded him.—*N. O. Delta.*

New Comet.—A Cincinnati paper announces that Professor Mitchell has received advices of the discovery of a new comet by Prof. Colla, of Parma, and that the stranger was seen at the Cincinnati Observatory, on the night of the 8th instant. It further states that this new comet is near *Lumbda Ursæ Majoris*.

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JUNE 24, 1847.

From the Cincinnati Protestant.

Mysterious Disappearance!

William A. Alter, a young man of 17 years old, of a respectable family in this city, left his father's house on the 15th January last, without any conceivable cause or previous intimation, and without even a change of clothes, and has not since been heard from. What makes the event the more mysterious is, that he has always been a dutiful and affectionate son, of correct habits and morals. He is a young man of fair countenance and person, the height of a moderate-sized man, with blue eyes and dark hair, intelligent, active, and of respectable appearance and address generally. Any intelligence of such a person communicated to Charles Alter Cincinnati or *to this office*, will be greatfully received by his afflicted parents.

Our exchanges are respectfully requested to copy this Notice.

Slavery in Virginia.—Dr. Bailey, Editor of the National Era, published at Washington City, spending some time in Virginia on a visit, gives some interesting observations in reference to things in the 'Old Dominion.' He says that Mr. Colhoun's dogma about the blessedness of slavery, has never got foothold in Virginia, and that he has yet to see the Virginian who does not regard it (slavery) as a curse. He describes the blighting influence it has had upon that country. It is full, he says, of the 'poetry of desolation.' And thus it must be, while slavery continues. The Dr. writes from Sussex County. He observes that the sale of slaves to the South, is carried to a great extent. Great numbers are taken south by railroads, others coast-wise by sea, whilst many are sent off westward. Yet he speaks of some planters who are 'too good to be slaveholders.' Many there are, he says who cannot be persuaded to sell their slaves, though possessing more than they can find work for. The following observations of the Dr. will be read with interest, even by those who may not concur with him in some of his conclusions.

Slavery is undoubtedly doomed in this State. *It does not pay.* From beginning to end, it is a losing concern. Land is continually decreasing in value. Not far hence is a tract of 1,400 acres, well timbered, and lying along a creek, which, twenty years ago, brought from $18 to $20 an acre. It was sold, five years ago, for $6 or $7! The people are not blind to these things. Nobody denies that slavery is at the bottom of the mischief; but all seem paralyzed at the magnitude of the evil. They hope that, under the operation of the causes I have mentioned, the continual drain of the slave population to the South, may, in the course of forty or fifty years, relieve them of the incubus. But, what a process of abolition! Cruel to the slaves, impoverishing to the State. While this process shall continue, the soil will grow leaner, the price of land will diminish, emigration of the white population will increase, so that this ancient and venerable commonwealth, in many parts, will be depopulated. It is a most painful subject.

Could these estimable people (for estimable many are, despite the circumstances surrounding them) only overcome their prejudices, look at the principle of emancipation *upon the soil* in its true light, and as illustrated by the working of the Free Labor system in the West Indies, they would see, at once, the clew to lead them out of all their difficulties. The great mistake they now make is, in judging of the effects of emancipation, as the settled policy of the State, by its effects in a *few exceptional cases*. A small number of slaves, from time to time, has been liberated, the great mass still remaining in bondage. They are degraded, because nearly all their brethren are still slaves; outcasts, because nobody cares for their welfare; idle and thriftless, because they can obtain no regular employment, there being almost always an excess of slave labor; and because, while slave labor shall predominate, they cannot expect greatly to better their condition by any amount of industry. They are regarded with dislike and suspicion, because their presence and free associations with the slaves tend to render the latter discontented. In fact, the two classes injure each other.

Now, it seems to us, that every reflecting mind, if divested of prejudice, must see that these evils prove nothing, except that two modes of labor, so directly and completely antagonistic as *free* and *slave* labor, *cannot co-exist*. Where free labor is the general system, slave labor cannot prevail; it may exist for a time, but it must soon become extinct. Where slave labor is the system, free white labor is expelled or repelled, and free black labor debased to the point of utter worthlessness. There is no alternative: *all the laborers must be free, or all slaves.*

Suppose, then, the public sentiment of Virginia to be so changed that, by an act of the requisite power, all the slaves of the State were to be *made free at once*. See the operation of the new order of things. Labor would be elevated to a rank of comparative respectability, and so cease to be repulsive. As all would be free, all would have one interest; there would be no slave population to be rendered discontented by the presence of a small class of degraded freemen; they would all have equal chances for employment, there being no longer any competition between free and slave labor. As all would be free, every one would be thrown upon his own resources, be compelled by his necessities to labor, and at the same time have an additional motive to industry, in the fact, that it held out a certain prospect of greatly bettering his condition. *Now*, it is the interest of the State that the whole black population should be kept in ignorance. *Then*, it would be no less its interest that all should be educated; for, while no harm would result from their enlightenment, it is easy to see how their efficiency as producers, and good habits generally, would be increased by their intelligence. The man who now has half a dozen families of slaves, furnishing fifteen or twenty hands to do the work of a limited plantation, and fifteen or twenty more non-workers, to consume a large portion of the fruits of their slovenly husbandry, would then be relieved of a wasting burden, and by the hired labor of eight or ten of the freedmen secure a large portion of the fruits of his land for himself, while the rest of his old force would either find employment with the immigrants whom the great change would attract to the State, or become themselves the principal cultivators of the land that slavery has thrown out to waste.

But why speculate on this subject, when the experiment of West India emancipation has thrown a flood of light upon it. A commission of enlighened men of Virginia, who should proceed to the British West Indies, make a full examination of the operation and results of emancipation there, and then lay the facts before the people of this State, would rank among the greatest of public benefactors.

Heavy Rain—Damages—Lives Lost.—On Friday afternoon last, we were visited with a violent thunderstorm, accompanied with torrents of rain, which ceased not till some of our streets were quite inundated. We learn that the streams south and west of us experienced a remarkable freshet, suddenly rising to a fearful height, carrying away most of the bridges. The saw-mill of Mr. Carlisle on Brush Creek, five miles south of this place, was carried away, and Mr. Carlisle himself, an aged man, being in the mill at the time, was drowned. What is most extraordinary, the back water in the Muskingum river caused by the Moxahela, two and a half miles below, on the same evening, stopped the mill of Messrs. Beaumont and Hollingsworth, at the upper extremity of this place. The large culvert-bridge of the National Road at West Putnam was swept away. The editor of the Zanesville Courier thinks that it will cost from $3000 to $3,500 to replace it. On Saturday morning, a Mr. John Pletcher, returning home from this place, in attempting to cross a run with a wagon and team of horses, four miles south of this place, the run being remarkably high, was swept away and drowned.

New Book Agent.—We regret to learn by the "True Wesleyan" of the 19th inst., which we have just received, that Rev. O. Scott, by reason of a continued decline of his health, has been compelled to resign his post as Book Agent of the W. M. Connection. Rev. C. Prindle has been appointed to succeed him, and has entered upon his duties.

Santa Anna resigned.—The Baltimore Sun of Saturday last, publishes Gen. Santa Anna's letter of resignation of the chief magistracy. He still professes ardent devotion to his country, and as ardent hate to its enemies and invaders. Doubts were entertained that the Congress would accept his resignation.

Ladies' National Magazine.—The July number is received. It has a fine mezzotint, representing Archbishop Cranner and Anne Bolyn, also the Paris Fashions. C. J. Peterson publisher, Philadelphia. $2 per Annum.

American Pulpit.—This excellent work has just entered upon a new volume, after some delay, in waiting for portraits. It has been enlarged by an increased number of pages, without an increase of price. The first number of vol. 3, is just received. It has a fine portrait of Rev Dr. Olin, Pres. of Wesleyan University, and contains, 1. A sermon by Rev. R. W. Cushman of Boston, Mass. 2. Sermon by Rev. David Dyer, of Dorchester Mass. 3. Sketch of a sermon by the Editor. 4. Plans of two sermons by the late Dr. Fisk. 5. Hints on the management of a sermon. We have heretofore spoken in commendation of this work, as not only neat and interesting, but useful. Its recent improvements will make it still more desirable. Rev. J. D. Bridge, Editor, Samuel Chism, Publisher, Worcester, Mass. Terms, $1 per Annum in advance.

True Wesleyan.—We are informed that this paper has lately paid considerable attention to the Western Recorder, and to its correspondent 'Paul Pry.' We have not, however, had the privilege of seeing any thing of this, for the "Wesleyan" only comes to us occasionally of late. Now we are not conscious of having referred to that Journal, nor to the denominational branch which it represents, any otherwise than in respectful terms. We have not even condescended to reply to the unworthy attacks of some of its writers. And we further say, that we have never failed to send our exchange regularly to the True Wesleyan, since we have had charge of this establishment. We inform the Editor that his paper for May 22, May 29, and for June 12, have never come near us; of course we know not what it may have contained. We presume, the omission was unintentional on the part of the Editor.

Arrival of the Cambria.

By the Baltimore Sun, and Pittsburgh Commercial Journal we have intelligence of the arrival of the Steamer Cambria, at Boston on the 16th instant. She brings intelligence of the sudden death of the celebrated Dr. Chalmers, also that Lord Clarendon succeeds Lord Besborough as Lord Lieutenant of Ireland. The death of Daniel O'Connell, is also announced to have taken place at Genoa on the 15th of May. He had directed his heart to be deposited at Rome, and his body to be interred in Ireland. The financial prospects in England were said to be animating. The Cambria made the passage in 12½ days—brought about 100 passengers. The following statements are from the Baltimore Sun.

The Corn Market.

Notwithstaning the strong expectations entertained previously to the departure of the last steamer, that the corn market would maintain its upward tendency, the unusual fineness of the weather promising a favorable home harvest, had the effect of materially depressing the prices and of course contracting the extent of average transactions.

The advices, however, brought by the the Caledonia of light Stock in the American ports have created considerable activity, aided by the desired relaxation which has taken place in the pressure of the Money Market have largely tended to re-establish a free desire to speculate.

The reports, though authenticated, of a probable failure of the potato crops, both in Ireland & Jersey, have also had their own influence. The markets have, in point of fact, fallen 20 shillings per quarter from the highest point; but though flour had declined to 40 shillings per barrel, it is now worth 42 shillings, and may be fairly quoted at 43 shillings for best Western. Sour averages 37s. to 38s. per barrel; American wheat 10s. 6d. to 12s. per 79 lbs.

Indian Corn is tolerably steady at 52s. for prime or yellow, and in some instance, owing to the increased demand from Ireland, white has commanded 2s. per quarter above the currency of yellow. Corn Meal ranges between 28s. and 31s, with a tendency to the higher quotation.

The total export of breadstuffs from the United States to Great Britain and Ireland from the 1st of September, 1846 to 14th May, 1847, appears to be as follows: Flour, 1,656,802 barrels; corn meal, 434,432 barrels; wheat, 1,512,274 bushels; oats, 276,555 bushels; barley, 745,942 bushels.

Further Intelligence by the Cambria.—Since the above was in type, we have received the New York Daily Sun of Saturday last, from which we take the following:

The News from Europe.

To the mass of our readers the news from Europe by the Cambria must be gratifying. The remarkable fall in breadstuffs shows that the famine has done its worst, and, with the continued improving prospects of the next harvest, is assuming a less fearful form. From all parts of the Old World, excepting Russia, there is promise of heavy and early crops. Russia, will not reap her usual harvest, owing to cold weather and drouth. Simultaneous with the easing up of the grain and provision markets, the English money market has escaped its pressure, and business begins to flow swiftly into its accustomed channels. For a long time to come, Europe will be indebted to us for much that she eats, for were her harvest never so abundant, it is necessary she should restore the surplus that filled her granaries before the famine commenced. That surplus, Egypt, Russia, and the shores of the Baltic cannot supply, for the drain has reached them as well, and to the United States the Old World must necessarily turn.—The enormous prices obtained for flour and grain for the few past months cannot be expected, but our farmers will receive for their products far more than usual rates, and all our markets will be active, and specie plenty. The consumers, who are always four-fifths of the mass, and whose wants are more pressing and immediate than the producers, will feel a happy relief in the decline of provisions. Already flour has gone down an eighth in our market, and will doubtless fall still farther. All fear of scarcity at home will be dispelled, and there will be an end of the dolorous paragraphs that have followed the Telegraph wires as regularly as the running of a speculator's watch. With the cheering news of the harvests in Europe, comes much that is afflictive—much that betrays the rottenness at work among the monarchies

The death of Daniel O'Connell and Dr. Chalmers, two men who have filled a wide space in the world's eye, and the history of reform in modern times, will cause a deep sensation everywhere. O'Connell, full of fame and honor as is possible for man, has passed from his labors for Ireland—unhappy Ireland, without seeing a National Parliament on College Green, and the future of that country will depend much, for good or evil, upon the one on whom as a political leader, the mantle of O'Connell falls. God grant that he may be a true and enlightened patriot, one who will strive to heal the divisions of classes and parties, and work only for the nation's regeneration. Dr. Chalmers is less popularly known than O'Connell, for his field has been purely religious, but as the master-spirit of the Free Church in Scotland, the leader of the "Secession movement," and the advocate of a Church free from the State and its corruptions—a Church which in Scotland numbers nearly 2000 congregations at this time, and embracing the best minds of that country, his loss is irreparable. For many months he has not been able to preach, but has, almost up to the moment of his death, instructed a large Theological class, who are yet to follow in his footsteps. Peace to the ashes of a great and good man! From the Continent floats up a tide of intrigue and wrangling, mixed with reform. The Queen of Spain, already tired of her France-selected husband, is seeking a divorce,—Portugal is torn by civil war—portions of Germany are suffering for food, and Italy is steadily advancing towards a freer and happier condition. The commonest eye that scans the face of Europe, can see a great revolution is going on, out of which the masses will arise in more republican shape, hurling down the oppressions and corruptions of the present. The Press, the commercial spirit, the social intercourse, every day widening, all point to a transition which no craft or force can keep back. To us, the Old World looks with mingled fear and hope, and our resources and capabilities as displayed for twelve months past, have had a powerful effect upon her. If we are earnest and true to ourselves, this influence will continue to widen and finally transfer the balance of power to the Western Continent.

Telegraph Prospect.—The Pittsburgh Commercial Journal states that the Telegrapic line will be in operation from that city to Cincinnati, by the 15th of August; to Louisville by a month later; and to New Orleans by the 1st of January next.

Whitehead's Life of Wesley.—We have received 70 copies of this valuable work, from R. S. Stockton, Esq., Philadelphia, the American publisher. Two volumes in one, making a large octavo volume. The work is interesting and valuable to the general reader, but particularly should it find place in every Methodist family.—We have the work for sale at this office, at a reduced price—remarkably low. We have just received a notice of the work, prepared by the American publisher, which we will endeavor to publish next week.

CORRESPONDENCE.

Written for the Western Recorder.

A call for a Convention.

Dear Br. Bassett: You will greatly oblige the undersigned as one of the Corresponding Committee of the Michigan Annual Conference, by allowing me to say through your columns the above named Conference has made a call for a Convention, and Brother Oaks the other member of the Committee some time since authorised me to say that he was for deferring this Convention until next May and June, hoping that all of or the greater part of the Northern Annual Conferences at their next sessions would appoint delegates to attend the Convention, to take into consideration our connection with Slavery, &c.—And we would second the motion of the Onondaga Committee for a Convention at the above named time, and the place to be fixed as central as is practicable. Perhaps some of the objectors to this measure are hoping that the Brethren who have left the Ohio, Wabash, and New York Conferences, will be about all who will leave the church if nothing more is done; but I am inclined to think, that our future welfare and well-being at the North, depends upon a decided action against, and separation from, our connection with Slavery. I have long been of the opinion that we ought to have two General Conferences, one for the North and the other for the South, and boundary line and other things arranged and settled as Christians, if we had any Christianity remaining with us, and then each Conference attend to its own affairs in its own way; and this would save expense, contentions, hard feelings, &c. It would prevent the hundreds who are on the eve of leaving our church from doing so, and it would be the means of adding to our numbers at the North; it would save our Northern members from the painful necessity at our General Conferences of doing as the Br. Dalbies did at the last General Conference, of *appointing Slaveholders* to preach on Sabbath, and at other times during the session of Conference, or show partiality in filling the pulpits.

Yours, as ever, in favor of immediate emancipation from sin, the devil, and all Slavery, whether in the church or out of the church.

JAMES GAY.

Kingsbury, Laporte Co., Ia., June 9, 1847.

Thus far we have on this, Laporte circuit, enjoyed peace from the churches around us and in our own borders, and are striving to maintain and elevate our standing among the leading churches of our Northern and Western world, and with them bring our energies to bear against the powers of darkness until our world shall be flooded with the overwhelming graces of the Divine Spirit.

The prospects of a harvest in this county and the Western counties are almost entirely cut off. It has been calculated that there were over three hundred thousand bushels of wheat raised in this county last year, and it is thought that there will hardly be one thousand bushels raised this year. The very little which was not killed out last winter, together with the Spring wheat, seems to be under the destroying influence of the fly. How uncertain are our earthly prospects. "There is nothing true but heaven." Yours, &c.,

J. G.

Written for the Western Recorder.

A mound was opened in Hopewell township, Muskingum county, Ohio, on, or near Jesse L. Manly's farm. Some flint arrow-heads were found, and part of a human skeleton. The earth of the mound had the appearance of very rich soil down to the bottom. Dr. A. W. Knight was present.—He was of opinion that the dirt in the centre of the mound was the decayed remains of many a noble fellow. T. BROOKOVER.

Written for the Western Recorder.

Cheating.

"I am going to buy hay of Mr. C. to-day," said one neighbor to another.

"If you do he'll cheat you," said D.

"He'll have to get up a long while before day if he cheats me," said M.

"You'll see," said D.

"Pshaw!" said M.

M. went, and bargained for a stack of hay; and when he went to take it away, in sooth it had a log-heap in its centre!

T. BROOKOVER.

Written for the Western Recorder.

Mr. Editor: You may inform W. S. S., if he wishes a discussion of the merits of the subject by him introduced, he will have to obtain it by means other than by asking questions; for perhaps no member of any secret society would be so easily duped, as to be led out by such means. Yet all of our friend's questions are answerable; and we would be morally justifiable to answer them as the Saviour answered the Apostles when they asked, are there few that will be saved? or in the way that He answered the Jews when asked by what authority he drove the unholy from the church; and yet, perhaps, he would think us quite censurable should we follow the Saviour's example in this particular.

But friend, it would be best for us not to be righteous overmuch. T. F.

Donnetsville, O., June 1847.

☞ Since the above came to hand, we have received from our correspondent, W. S. S., a private letter, requesting us to lay down for him the following proposition.

ALL Secret Societies, as such, are anti-Christian, and anti-republican.

An article is also just received, being a short reply to the questions of W. S. S., which we will publish next week. [Ed.

Written for the Western Recorder.

Br. Bassett: The 3d Quarterly Meeting Conference of this circuit adopted the following resolutions unanimously, and ordered them sent to the Recorder for publication:

Resolved, That Bainbridge circuit raise one hundred dollars immediately, $66⅔ in cash, and $33⅓ in trade, for the relief of Brother Jonathan Flood.

Resolved, That D. C. Carson have the agency of the said collection, and transmit the same to Br. Flood.

Resolved, That Brother Trumbo take up a collection at each of his preaching appointments, and at as many other places as he may think proper, to be appropriated to this purpose.

D. C. CARSON, Ch'm'n.

S. STRALEY, Sec'y.

P. S.—Brother Ford may draw on us for the cash, as some of it is collected, and ready for his order. The amount we propose to raise for Br. F. will be only part of his dues for former services on this circuit. D. C. C.

Bainbridge, O., June 1847.

Written for the Western Recorder.

Mr. Editor.—I got done my days work at six of the clock this evening, and had scarce finished my supper, when a person called in to inform me that, an adjoining village was in a first rate excitement because, or on account of the arrival of the Governor of our Commonwealth.—Now, my heart says, the Lord bless the Governor, and make him a blessing to our world; and I would pay to him a reasonable tribute of my unfeigned regard for him, if hilarity and glee were not the usual mode of entertainment of persons of his rank and station. But, I'm informed of the certain and perhaps sudden visit of a yet more important Personage, at whose appearing the elements shall melt with fervent heat; the earth and the works therein shall be burned up. The great Archangel shall sound his awful trumpet calling both the quick and dead to meet him.—At this scene, there will be no carousing and drunkenness, no selfish or unruly feats, nor frantic shouts of carnal joy. But the graves shall open: seas, earth and hell, shall give up their dead, while thousands of angels shall fly everywhere, to gather the children of God, from the four winds of heaven. Unnumbered millions of ransomed men shall be caught up to meet their Lord Christ in the air, and sit down with him on his great white throne. But, ah! methinks amid this solemn—awful scene, countless multitudes who have erred as to the supreme good, viz: the honor which comes from God, will be left to weep, to wail and gnash their teeth—cursing the day they were born; and that they for paltry pelf, or friendship, have contributed to swell a mere bubble instead of his praise. Oh, then, will the sentence of the King Eternal, dissolve the vast assembly of mankind; hark! 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' 'Depart from me ye cursed into everlasting fire prepared for the devil and his angels.' The wicked shall go away into everlasting punishment, but the righteous in to life eternal. Oh, then, carnal associations and unchristian combinations will be turned into mutual hatred and rage!—jovial roarings into dreadful howlings! and remorse like vehement fires, torment their consciences to all eternity.—Reader, as we have heretofore engaged in the world's revelling,—come, let us reflect, what shall be our lot in that great and terrible day of the Lord? Shall we be found clothed in the righteousness of Christ, and attend him from the judgment seat into his heavenly Palace? Shall we be forever with the Lord, and enter into his joy? Shall we there sing 'hosannah in the highest?—Salvation to our 'God who sitteth upon the throne and to the Lamb?'" "Not unto us, not unto us, O Lord, but unto thy name" be the praise, the glory for thy mercy and thy truth's sake.

G. S. W.

Freedom, Pa., June 9th 1846.

NEWS OF THE WEEK.

From the Ohio Statesman.

Great Disaster on Lake Erie.

Cleveland, June 11, 1847.

Colonel Medary: I have to inform you of a most painful and distressing disaster, which occurred off Conneaut on yesterday morning.—There is much excitement and concern in this city to-day on the subject. The facts, so far as they have been ascertained, are as follows:

The steamers Chesapeake and Constellation were both bound up, and when off Conneaut, about twelve o'clock, night before last, met the schooner Porter, bound down. The Porter steered to avoid the Constellation, which was a little ahead of the Chesapeake, and though she was fortunate enough to effect that object, came, as a conquence, into direct collision with the latter boat. The hands of the Porter instantly sprang on board the Chesapeake, leaving their vessel to pursue her way, all sails set, with a brisk breeze. The commander of the Chesapeake, Captain Warner, under the apprehension that nothing serious had happened to either craft by the collision, immediately started in pursuit of the Porter, with a view to return her crew. But as he approached her he saw that she was sinking, and by the time the small boat was lowered, she disappeared.

But a new source of alarm now aroused the attention of every one. Captain Warner was informed that the steamer had sprung a leak. The pumps were immediately manned, but in spite of the most strenuous effort, the water gained rapidly, and the passengers, of whom there were fifty or sixty, were set to bailing. The captain at once ordered the boat to be headed to the shore; but such was the rush of water that the firemen were driven from the hold, the fires extinguished, and as a consequence, the steam ceased to make and the engine to play. They then cast anchor, for the purpose of holding to their position, as the wind was blowing fresh off shore. Each one having proper presence of mind, was now devising means of self-preservation, as all hope of the boat herself reaching the shore was cut off.—They were some two miles from the shore, and the yawl was filled with as many as could get into it, and sent to the shore with the few who could thus be saved. Others lashed themselves to planks, and to such articles of furniture as could be found, and committed themselves to the mercy of the waves, while others, with shrieks and groans of despair, and not knowing what else to do, remained on board, every instant expecting the vessel to take the awful plunge, and engulf all in one common watery grave.

It was the prudent admonition of the Captain, to all, as the result shows, to stick by the wreck, for most of those who took a contrary course have been lost. After the lapse of some time she went down, head foremost, in about forty feet water; but fortunately, as the water passed in, the upper deck detached from the hull and rode above the water. Such passengers as remained, held fast to this, and just at this time the steamer Harrison hove in sight. A wild shout of joy now burst from every heart at the near approach of relief; but in spite of all their efforts, they could not raise their voices above the hourse howling of the blast, and the Harrison, in the darkness of the night, went by, without being aware that despondency and death were so near at hand. She made direct for the port of Conneaut, which was a mile and a half distant, and on arriving there, was informed by the Clerk of the Chesapeake, who had just landed in the yawl with fourteen others, of the disaster, and with all possible speed put right about for the scene of distress. All who remained on the wreck were thus rescued.

The following passengers are known to be lost, but how many more is not yet ascertained: Mrs. Houk, Watertown, N. Y.; G. Van Doren, Sandusky; E. Cone, Bellville, O.; S. York, Tiffin, O. Of the crew, R. Southerland, Chief Engneer; Orson Ware, 2d Porter; R. McNab, deck hand.

As an extra has appeared I suspend any further remarks of my own, and send you the following instead:

"There has, no doubt, been a fearful losss of life, and much property. The Clerk's books, and about $3000 in money, the property of private individuals, entrusted to his charge, went down with the boat. Not even a passenger's trunk was saved. The Porter was loaded with 6000 bush-

...corn, and 70 bbls. of pork. Vessel and ...insured.

"Incidents of the Wreck.

...hile the Chesapeake was lying at anchor, ...r about a half an hour before she went ... few can imagine the terrible scene on ... The wind was blowing fresh from shore, ...ling all hopes to those who would seek land ...oats. Many dare not stay on board; ...nowing the depth below them and fearing ...the steamer sunk they would be swallowed ...whirlpool she would make. Death seem... ...vitable, and the only alternative left them ...drown with the wreck, or in a vain effort to ...shore. In this dilemma, with the boat ...inking under them, the excitement is de... ...d as terrific. The bell was kept ringing ...ghts burning for signals. The passengers ...counselling and cheering one another, and ...ing whatever they could on which to float. ...Captain was coolly advising the passengers ...eir only hope was with the wreck. He as... ...his wife and another lady to climb the ...and fixed them on the cross trees. Mr. ...stewart of the boat, was very active and ...ssessed, helping such as wanted help to his ...mminent danger. At length her bow be... ...fall, and the cry was heard, 'she's going!' ...oud, long, unearthly shriek arose simulta... ...ly from the despairing multitude, such as the ...vors say is still ringing in their ears, and such ...y never wish to hear again. She sunk in ... fathoms water, about 1½ miles from shore. ...pper deck broke loose from the boat, and ...d upon the water, kept stationary by hanging ...ing lashed to the mast. But many had ta... ...their floats, some on settees, planks, cabin ... tables, &c., &c., and were floating about. ...an was seen to capsize his plank, and the ...en of him, was on the under side of it, his ...s only visible, holding on with a death grasp. ...gentleman and his wife were seen on a ...float, sometimes sinking and then rising to ...rface. The lady not having presence of ...enough to guard against inhaling water ...she went down, soon became strangled, ex... ...d, and died beside her husband.

...r. Van Doren, a merchant of Lower San... ..., with four others, made them a raft of sev... ...pieces, which soon went apart, and he sank ...e no more.

...he most touching incident was the case of ...d Folsom, his wife and child. When the ...s ceased to work, the yawl boat was mann... ...d sent ashore in charge of Mr. Shepard, the ... Ten men were put on board and four wo...

Among the latter was Mrs. Folsom. She ...st refused to go without her husband. He ... it was no time to debate such a question, ...nstantly resorted to the only argument that ... prevail, by seizing her child and putting it ...d, when she immediately followed, and the ...nd took an affectionate leave of her at the ...way as the boat departed. He afterwards ...d a friend in making a raft, on which they ...d for some time, but supposing they could ...tter by separating, he took his plank alone ...as not since been heard of. His friend was ...

The Chesapeake was struck by the schooner ... ¼ to 12 o'clock. She went down about half ...wo. While on the bottom, and her crew ...passengers hanging to the wreck, and float... ...bout amid darkness and a strong sea, the ...nboat Harrison hove in sight from Buffalo.— ...was hailed by every one on board, shouting ...taneously. The winds being high, floated ...the sound. The ladies then proposed to try ...shrill voices alone. They sent forth a ...k loud and shrill, but could not penetrate the ...midnight air, nor be heard above the noise ...e tempest. The Harrison put into harbor; ...nscious of danger around. By this time the ...r and his boat had reached shore. They ...been carried down below the pier some dis... ...for want of oars to row the boat, which had ...forgotten. He ran up the beach to the pier ...s the Harrison was making fast. She put ... immediately, and reached the wreck in a ...few minutes. She took all aboard that re... ...d and went to pick up those afloat. It was ...about daylight, and objects began to be visi... ...some distance. The lake was strewn with ...ments of the wreck, and passengers were ...ng in every direction. Some were picked ...e miles from where the boat went down.— ... crusing about until about 9 A. M., the Har... ...left, satisfied that all who had survived had ...rescued. The last found was the bar ten... ...Henry Haas. He was sitting upright on one ...e hatches, had been afloat about five hours, ...was so stiffened as to be perfectly helpless. ...Lytle was picked up by a yawl boat from ... after floating about on a state room door ... 2½ hours, and was quite exhausted.

...rs. P. S. Marsh, of Buffalo, had two chil... ...and a servant girl on board. With true ma... ...l affection, she lashed one of the children to ...lf and the other to the servant, and refused ... put on board the Harrison, except she had ...d her little family together. One gentle... ...threw away his pocket book with $3000 in ...inking it better to let it swim ashore than to ...with him. The Captain picked it up, and af... ...he rescue restored it to its frightened owner. ...peak well of the remarkable coolness of Cap... ...Warner, and the attention and kindness of ...rew, especially Mr. Lytle and the 2d mate. ...as done by them that could be, and no blame, ...elieve, is attached to any on board.

...We are indebted to N. B. Seymour, 2d Clerk, ...many of the above facts. Mr. S. was the ...to descend the hold and report the leak to the ...ain. He rendered essential services to the ...engers throughout the events of that perilous ...t.

...s near as can be ascertained there were 57 ...engers saved. The whole number on board ...t definitely be known, as the Clerk's books ...e lost."

...OSTAGES.—Gen. Vega is to be retained as a ...age for the safety of Midshipman Rogers, ... a prisoner in Mexico, and will be executed, ...rders from our government, in case violence ...ld be done to the midshipman.—*New York* ...

...ORNADO.—Marshall, Michigan, was visited by ...rible wind on the first inst. Trees were torn ...nd several buildings blown down. One tar... ...had 30 sheep killed. Another lately visited ...icinity of Augusta, Ga. Flocks of goats were ...d, and whole stocks of hogs nearly destroy... The horns of cows were broken off, and ...e persons severely injured. Immense num... ...of poultry, birds, snakes and fish were de...yed. The orchards were stripped of their ...re covering; and the trees so bruised, as to ...e no hope that they will survive.—*New York* ...

...CCIDENTS.—Mrs. Jane Brogan fell overboard ...steamer Portland, coming up the Boston har... ...on Thurs. evening, and was killed by the pad... ...wheel. She left a husband and six children, who ...e on board. The family arrived from Ireland ...w weeks ago. An intemperate woman, Mrs. ... Sweeney, fell from a fourth story on Thurs... ...night. One of her arms was amputated: her ...very is doubtful, as her head was very badly ...red.

From the Baltimore Sun.

Total Loss of the Ship Mary Ellen, for New York.

By the overland mail from India, we have advices from Singapore to the 8th of April, by which we gather, that the ship Mary Ellen, Captain Dearborn, has been totally lost, and three of her crew. She sailed from Whampoa on the 3d of February for New York, with a full cargo, chiefly teas. She struck at 8 P. M., on the night of the 9th of the same month, on a ledge of reefs on the east side of the island of Subi. Soon after striking, as the ship went over the starboard side, the masts were cut away. She righted, but soon broke in two in the middle, a heavy sea and surf washing every thing out of her. In the evening, it still blowing very hard, and thick with rain, Captain Dearborn and twenty of the party made out to reach the shore with the help of pieces of plank, which they effected after swimming and wading through the surf for upwards of six hours, but not without losing three of the party, whose strength gave out, and they were washed off and drowned. The remainder of the crew arrived at Singapore on the 15th of March.

The Mary Ellen was six years old, about 600 tons barthen, and is owned, as also the cargo, by Messrs. W. A. Appleton & Co., in Boston. She is insured in New York and Boston, for over $150,000: the larger proportion in Boston. Only $10,000 is believed to be insured in Wall street.

We regret to announce the death of James G. Sturgeon, eldest son of Senator Sturgeon, and Military Store keeper at the Pittsburgh Arsenal. —He died at Uniontown Pennsylvania, on the 9th inst.—*N. Y. Sun.*

Lord John Russell, Premier of England, has announced that Government intends to suspend the operation of the British Navigation and Corn Laws for three months longer.

VOLUNTEERS FROM SWITZERLAND.—The war in Mexico has not only aroused the military enthusiasm of our own citizens, but it seems that numbers of Europeans are offering their services to the United States Government. The German Schnellpost's correspondent in Basle, Switzerland, says eight hundred young and hardy men, among whom are some of the most distinguished officers in the Swiss service, have offered their services to the United States government through the American consul at Basle. They will engage to serve during the war, or for five or ten years, and afterwards form themselves into a military colony in California, upon the plan of colonies which England and Russia have in several of their dominions. Several of these volunteers have families, and are most respectably connected.

A Child with Telescopic Powers of Vision.

A correspondent of the New Orleans Delta, gives a long account of a wonderful natural phenomenon, which he met with at Opelousas, La., being no less than a child with telescopic powers of vision. We abridge his account:

Having observed in the eyes of the little one a peculiarity of formation, I had an opportunity, while he, of the anvil, was engaged, of indulging an awakened curiosity. Drawing the child near me, I found his eyes unusally large, but not remarkably prominent. The iris, which was of a light hazel color, encroached more than ordinarily on the sclerotic coat, and the widely dilated pupil, on examination, proved to have no contractile energy. In a conversation with the mother, she observed that her son could discover objects at inconceivable distances, but when they were within the range of ordinary vision, he appeared as blind as an owl at noontide. This communication gave a solution to the "stubborn awkwardness" of this interesting child. As I had a desire to test the acuteness of his sight by an observation on the satellites of Jupiter, you may judge of my pleasure when I received an invitation to remain for the night. Soon after supper, I hastened to make the experiment. The firmament was studded with its starry gems—a westerly wind having rendered the atmosphere as pellucid as possible—and Jupiter and Saturn were to be seen floating in majestic splendor, without a rival among the thousand of their glittering cotemporaries. Having with me a small telescope, of power sufficient to observe the satellites of Jupiter, I directed the boy's attention to this planet, at the same time requesting him to inform me if he saw any small luminaries in its vicinity, and to state how they were situated with regard to the primary body.— In a moment he asserted that he saw "three bodies like golden marbles, one above the planet—one on the right, and the other on the left hand." I then asked him their apparent relative distances from the main body, and he answered that the upper one was the most remote, and that on the left hand the least. I immediately pointed the telescope to the spot, and found to my indescribable astonishment, that the boy was minutely correct in every particular. His attention was next drawn to the planet Saturn, when he announced that he could plainly discern four small bodies, similar to those adjacent to Jupiter, but of an inferior size: in this instance I was not prepared for an investigation—the power of my instrument being too limited. The next morning I pursued my journey, with the intention of returning in a few days to renew my enquiries. On my return I instituted other experiments that proved, to a demonstration, the telescopic vision of the child, but as I have already written more than I had intended, I shall not attempt a recapitulation of them: I may mention, however, that during my absence the relative positions of the moons of Jupiter had materially changed, yet this wonderful boy again fully convinced me that his unassisted sight reached as far, *at least*, as my telescope.

CANAL THROUGH THE ISTHMUS OF SUEZ.—We translate the following from the columns of our industrious neighbor of the *Deutsche Schnellpost;* from what source he derived the intelligence we are not informed.—*N. Y. Tribune.*

The cutting through the Isthmus of Suez is at last determined upon. The conditions of this enterprise, in which Europe is combined, are:

1. Egypt is made a nuetral State; her neutrality and independence are guarantied by the Porte, France, England, and Austria.

2. Prussia, Russia, North America, and Powers of the second rank, are invited to recognize this neutrality.

3. France, England, and Austria, make the cutting at their own cost, and levy a tonnage till the outlay is made up.

4. The execution of the work cannot be interrupted even by the breaking out of a war between the contracting parties.

Austria undertakes to make the Nile navigable as far as Damietta, where there is to be an immense harbor, (the oversight at this part of the work will be given to Captain Moring, of the Austrian Engineers, known to many of our readers by his residence in the U. States.) England is to buy the necessary land at Zuez, and the canal itself is to be cut by France and England together.

☞ The Savannah Republican says that Mr. Webster has chills and fevers, and is, therefore, "a Northern man with Southern feelings."

Loss of the British Schooner Columbian Packet, with Four of her Crew.

The Columbian Packet, Captain Marshall, sailed from Baltimore, on Saturday last, 9 A. M., bound to Glasgow, Scotland; at 9, A. M. on Monday, discharged her pilot, and about two hours and twenty minutes thereafter, Cape Henry bearing W. ¾ S; Smith's Island light N. by W., about 14 miles distant, was struck by lightning and capsized in a thunder squall. All the canvass she had set at the time, was her mainsail and jib. She now lies sunk in seven fathoms water. Capt. Marshall, mate and six of his crew arrived here in the Norfolk steamboat yesterday morning, from whom is derived the particulars of this sad affair. The pilot boat Pocahontas, Capt. Clark, seeing their situation, hastened to their rescue and arrived alongside at 2, P. M.; Captain M. was taken from the mast head in a state of nudity by Captain Clark, and four of the seamen saved, were clinging to the wreck; several hours after, the mate and two more were picked up drifting on spars. Daniel Mackenzie, carpenter; Gasper Case, Cook; William Henderson, seaman, of Scotland, and Thomas Torrey, youth, of Liverpool—all being below at the time, were lost.— The cook had only left the deck a minute or two before the capsize. Captain Marshall and those saved, desire thus to return their heartfelt thanks to Captain Clark and others, of the pilot boat Pocahontas, for their prompt assistance in rescuing them, and further for the hospitable treatment and attention since extended to them. Captain M. especially acknowledges his grateful feelings to Captain Clark, who saved him from the mast head and clothed him from his own trunk.

The Columbian packet cleared at this port on the 6th May, and having got ashore in the bay, returned to port again on the 12th, since then, has been thoroughly repaired, and sailed again on Saturday as above, with the following cargo, same as when first she cleared, viz: 1253 bbls. meal, 46 do flour, 85 bags Navy bread, 498 bags corn, (1181½ bus.) 1 bbl. beans, shipped by the Scotch Relief committee for the poor of that country, and 1886 bags wheat, containing 3959 bus., with some staves, &c., on account of the owners. The vessel was insured at Lloyd's. $5,600 loaned on bottom is insured in one of the Baltimore offices. We have not heard whether the cargo is insured or not, but presume it is.—*Baltimore Sun.*

NEW YORK AND BALTIMORE.—*Calculations relative to the Baltimore and Ohio Railroad.*—The New York Courier is noticing the plans of internal improvement, projected for the benefit of Baltimore, and it remarks that no plan can be originated from which New York cannot derive some benefit. The route which the "Courier" now particularly refers, is the extension of the Baltimore and Ohio railroad, from which New York must derive much benefit. A writer in a Baltimore paper estimating the cost of transporting a barrel of flour via this route and via New Orleans, says:—

"A barrel of flour costs in freight and other charges from Cincinnati, as follows: To New Orleans, 50 cents for freight, and about 5 cents insurance; at New Orleans it sustains a depreciation from market value, by defacement, about 25 cents, insurance and freight; to eastern ports about 60 cents, or $1,40 total cost; to Baltimore 90 cents, including river freight, and from Baltimore to Boston or New York 25 cents including insurance, or total $1,15. Difference in money, 25 cents, and in time an average of one month in favor of the Baltimore route."

After showing the advantages New York will have in this new road, over the N. Orleans route, the writer then goes on to show that New Yorkers can get flour cheaper via Baltimore from the north of Ohio, than by their own canals.

"From Zanesville (we quote) to New York, through the lakes and New York canals, cost for a barrel of flour, $1,55 to $1,60; and by the way of Baltimore to New York, from $1,15 to $1,20 with the difference of time in favor of Baltimore of fifteen days."

These statements, says the New York Express, may surprise many who think our canals beyond competition, but as the transportation of flour can be reduced to dollars and cents, there is no reason to doubt the soundness of the calculations of the Baltimore people in relation to their Ohio road.—*Balt. Sun.*

INGENIOUS COUNTERFEITS.—The Editor of the Springfield Republic was lately shown an altered note, which several judges of money had failed to detect. It looked like a *five* on the State Bank of Ohio—but was, in fact, half of a one, and half a five, pasted together. The easiest way of detecting this kind of currency is by glancing at the red backs. In all unaltered notes of the State Bank, both ends are alike. The *fives* have the world "five" at each end in large letters.—*Cin. Com.*

CAUTION.—There was another explosion of the kind of fluid-lamp by which Miss Watson was killed on Saturday night at Philadelphia, considerably injuring a lady and damaging furniture.

LOVE TOKENS NOT RECOVERABLE AT LAW.—A discarded swain, having been unsuccessful in his suit in the court of Hymen, lately brought one in a court of law in Massachusetts, for the recovery of a ring, valued at two dollars and fifty cents, constitutional currency, which he had given to the loved one, in "happier days;" but in this suit he was destined to be equally unfortunate, for the jury rendered a verdict for the fair defendant. The beaux will govern themselves accordingly.

LIGHT IN DARKNESS.—The following summary of Missions in Africa, from the Missionary Herald, will surprise and gratify many who think little or nothing has been done to enlighten and elevate that dark region:

There were in all Africa, in 1846, 170 Mission stations, under the direction of the different evangelical denominations of Europe and America; and connected with these were 434 laborers, 17,068 communicants, and 20,090 scholars. The editor says, though the faith of Missionaries and Missionary Societies has indeed been sorely and frequently tried, and many have fallen, particularly on the Western coast, still no one can look at these results and not feel that the Divine favor has been specially enjoyed. And yet only a small portion of Africa has been visited by the heralds of the Gospel. If Southern Africa were cut off and a narrow strip of the Western coast, only two missionary stations would be left on all the vast continent. The same means that have been so successful where used, it may be hoped will give to all Africa her proper place among the nations.

THE STORM!—DREADFUL ACCIDENT!—During the storm of yesterday afternoon, which in force was but little better than a tornado, the upper works of the new government steamer lying at the foot of Butler street, were blown over upon a coal boat near the shore. Mr. D. Stoddart and two other men, who were at work in the coal boat at the time, were crushed beneath the falling mass, injuring them, and, it is feared fatally. It was said that Mr. S. could not survive his injuries.—*Cin. Com. of the 10th inst.*

Geological Wonders.

The Richmond Watchman of a late date, says:

"Some twenty or thirty feet below the level of the plain around Richmond, occurs one of the most remarkable deposits in this country, or in any country. The place in which we have found it most fully developed, is where the small brook at the east end and on the north side of Clay st., empties into Shockoe Creek. On the bank of that Brook, will be seen a stratum from 10 to 15 feet thick, which most persons would call white clay. But Professor W. B. Rogers of the University,—the State Geologist,—has ascertained that it is made up almost entirely of the skeletons of *Animaiculæ* or *Infusoria*—that is, microscopic animals. These skeletons, consisting of silex, are incredibly small; so that each cubic inch of this infusorial Earth, contains many thousand millions of them! How inconceivably numerous, therefore, must they be, to form a deposite at least ten feet thick, and extending many miles over the adjoining country!

It has excited great interest among the learned naturalists of Europe, as well as of our own country; and henceforth none of them will visit Richmond, without searching at once for this deposit. Professor Ehrenberg, of Prussia, the most eminent of living microscopists, has examined specimens from this place, and discovered at least 130 species (I speak from recollection only) of these minutest of animals in them. To discover them in this almost impalpable dust, requires a powerful microscope; and doubtless, therefore, many who look at specimens with the naked eye, will be very incredulous as to these statements. But they are considered as established facts by the scientific world."

The collectors of the United States in favor of Ireland, amount thus far, it is estimated, to more than $400,000.

A Large Fire occurred at Columbus, Ga., on the 6th inst. Loss, about $16,000. Mr. Goetches was the heaviest sufferer.

DR. LOCKE.—The Gazette states that Dr. Jackson, the United States Geological Surveyor of Mineral Land Districts in Michigan, has assigned to Dr. John Locke of this city, a district lying between Lake Michigan and Superior, including Michilimachinac and the Sault Ste. Marie. A better selection than DR. L. could not have been made. The Doctor left here last week for his field operations, and expected to meet Dr. Jackson and his party at Sandusky or Detroit. It is understood that Dr. Jackson will make his headquarters at Copper Harbor, and himself explore Isle Royale.—*Cin. Com.*

AN OCCURRENCE ON THE RAILROAD.—The down passenger train on Wednesday morning, three miles below Pottsville, ran over a cow that suddenly started across the track. The engine, after running two hundred yards off the track, was thrown on one side and upset, and the tender was precipitated over a steep embankment on the other side. Fortunately the connecting bolt broke, that tied the latter to the baggage car, else it would have dragged all the cars after it. No one was hurt. Some thirty yards of track was disturbed. In half an hour new rails and a host of men came, the cars were put on the track and taken back to the depot, and we left the men busy dismantling the engine. Soon the train passed down again with its passengers, and not a fragment remained to mark the place of the disaster.—*Philadelphia Ledger.*

WHITEWATER CANAL.—The Cambridge city (Ind.) Reveille, of the ninth inst., states that the repairs on the Whitewater canal are progressing rapidly: the whole work is under contract, and a heavy force is employed along the line. We are informed that all repairs will be completed by the 10th of July, at which time the water will be let into the canal. The water will be let in at Cambridge City about the 16th inst., when the person having the contract will commence repairing the feeder dam, and complete it in a few days. The people along this line of canal will be much gratified to hear that they will have an opportunity of sending their summer and fall crops to market through this channel. The resumption of business affairs will be good for the business portion of our citizens, especially those living in the lower part of the city.—*Cin. Com.*

DEATH OF A VENERABLE LADY.—Ruth Griswold, who settled at Worthington, Ohio, in 1803, from Hartford County, Conn., died at that place, in her 80th year. When she came to Worthington, her father occupied the only cabin in the place, the whole surrounding country being a dense forest. Mrs. G. was an exemplary person and for sixty years a member of the Protestant Episcopal Church.—*Cin. Com.*

TRICKS OF THE TRADE.—Are our citizens aware of the fact that, in purchasing strawberries they do not, in many cases get the amount for which they pay? A measure that will hold a quart of water will not hold a quart of strawberries, is a well known fact; and in proportion as the diameter is reduced, (although made up by depth,) the buyer loses. We have been assured by an old and respectable tinner of this city, that the quart measures used by a large number of the strawberry dealers of this city, *were made for the purpose*, and fall short *one sixth* in measuring a quart of berries—although they are capable of containing a full quart of liquid. This kind of petty swindling ought to be exposed and punished. The sixth of a quart of strawberries, it is true, don't amount to much; but, in a *moral* sense, the rascality is as great, and as richly meriting punishment, as though the swindling extended to the sixth of a wagon-load. It is about as mean to steal a chicken as it is to steal a horse.—*Cin. Com.*

RELIEF FOR IRELAND.—The following is the cargo on board the ship Macedonian, which sailed from New York on Saturday, for Ireland and Scotland, contributed for the relief of the suffering poor in those countries:—30 pkgs. clothing, 200 tcs. rice, 6 do. peas, 1,132 bags oats, 1,115 do. corn, 85½ bbls. corn, 2,103 bags beans, 122 bbls. beans, 1,047 bags meal, 5,179 bbls. meal, 8 do. rye, 7 do. potatoes, 4 do. beef, 6 do. pork, 13 do. flour, 10 chests tea.—*Balt. Sun.*

Western Intelligence.

FROM COUNCIL BLUFF.—Passengers who arrived at St. Louis on the 4th inst. from the Bluffs a few days previous, report the Indians in that neighborhood to be very warlike and insubordinate. The Sioux, Pawnees, Otoes, and Omahs, are constantly raising war parties to molest each other. On the 26th ult., a party of seven Sioux came down in the neighborhood of the Otoes, and laid in ambush near a field of corn. They fired upon three squaws who were going near the field, and killed two of them—the other squaw escaped and gave the alarm.

The warriors pursued the Sioux, and chased them into an extensive weed brake. The Otoes surrounded the brake and set it on fire, and, as the Sioux were driven out by the flames, they were all killed by the infuriated Otoes.

The Mormons are represented to have gone into farming on a large scale at the Bluffs. Sickness was prevailing among them to a great extent.

GREAT FIRE AT TRENTON, N. J.—The Philadelphia North American, of yesterday, says—"Our correspondent, at Trenton, informs us that, at 7½ o'clock last evening, there was a tremendous fire raging at the rolling mill, in South Trenton, and it is probable that, before now, the whole of that extensive establishment, and many of the surrounding buildings have been consumed."

Professor Gouraud, the artificial memory man, died in New York on Wednesday last. He made $20,000 in a single winter by delivering his lectures; yet bad speculations and a long sickness left him in a condition bordering on indigence.—His wife died about a month ago.

The Post-Office Law has been construed by some individuals, so as to warrant the sending of transient newspapers *free of postage*. This arose, we understand from the Union, from an error in punctuation in the pamphlet edition of the laws. Transient newspapers are subject to a postage of *three cents pre-paid*. The Postmaster General has instructed the Postmasters to forward, without the pre-payment, all papers sent from *the office of publication.—Baltimore Sun.*

FATAL RAILROAD ACCIDENT.—Mr. William B. Harris, of Ohio, was killed on the Norwich Railroad, at Oxford depot, Tuesday afternoon. He suddenly threw himself before the engine of the steamboat train from Boston as it was approaching the depot.—*Providence (R. I.) Transcript.*

FANNY WRIGHT was, at late dates, lecturing in London; her subject, "The Mission of England considered with reference to the civilizational History of Modern Europe, and *denouement* of the Difficulties of the hour."

THE PESTILENCE IN CANADA.—Dr. Douglass, health officer below Quebec, wrote to Mr. Buchanan, for the information of the Mayor, dated Grosse Isle, June 3, as follows:—

"But out of the 4,000 or 5,000 that left since Sunday, at least *two thousand* will fall sick somewhere before three weeks are over. They ought to have accommodation for 2,000 sick, at least, in Montreal and Quebec, as all the Cork and Liverpool passengers, are half dead from starvation *before embarking;* and the least bowel complaint, which is sure to come with change of food, finishing them without a struggle. I never saw people so indifferent to life. They would continue in the same berth with a dead person until the seamen or captain dragged out the corpse with boat hooks.

"Good God! what evil will befall the city wherever they alight? Hot weather will increase the evil."

The Montreal Herald of Saturday remarks:

"Dr. Douglas's apprehensions are already fulfilled here. Our marine hospital is filling up fast —236 patients in it this morning, and there is only room for 300. Sheds are being erected on the vacant ground adjoining that building. Several deaths have occurred in the hospital."

The N. York Commercial of Tuesday afternoon, says:

"We learn from a gentleman who arrived from Quebec this morning, that at Grosse Isle on Saturday, the 5th inst., there were sixty funerals, and on Monday, the 7th, one hundred and sixty.— There were about fifteen thousand immigrants on board vessels at anchor, fifteen hundred of whom were sick on the island. In Montreal and Quebec, advertisements were posted upon the walls for seventy nurses."

POST-OFFICE CASE.—The Syracuse (N. York) Democrat, some time since noticed a suit brought by Mr. T. C. Hicks, of that place, against the Postmaster there, for the recovery of a paper charged with letter postage, by reason of being endorsed with a single initial. The case was tried before Justice Woolworth, and a judgement rendered for the plaintiff. It was carried by the P. Master to the Common pleas on certiorari, where it was tried last week, and the judgment affirmed. The case, we believe, goes to the Supreme Court. Gardner and Burdick, attorneys for plaintiff; S. D. Dillaye for postmaster.

UNFORTUNATE ACCIDENT.—A young man, the brother of Mr. Algeo, of the firm of Algeo & Maguire, the fashionable tailors on Liberty street, was drowned in the Allegheny last Saturday afternoon. He fell out of a sail boat, below St. Clair street bridge, and was drowned in full view of several men at work on rafts and boats near by, none of whom endeavored to save him. He was a young man of great excellence of character, and was only seventeen years of age. His mother is a widow lady, and he leaves a brother and sister in extreme distress at his early and melancholy fate. The body was recovered, and an inquest held—verdict in accordance with these facts.—*Pittsburgh Commercial Journal.*

THE CHURCH AND THE WAR.—The following resolutions were adopted by the Old School Presbyterian Assembly at its recent session in Richmond:

Resolved, That in view of the present posture of our National affairs, the continuance of the war, and its dreadful results, it be earnestly recommended to all our Churches to humble themselves before Almighty God, with confession of their own sins of the people, and to engage in fervent and continued prayer—that as individuals and as a nation we may be forgiven; that there may be a speedy, righteous and amicable adjustment of all existing difficulties with other nations; and that we may be permitted to enjoy, without interruption, the blessings, of peace.

Resolved, That all pastors and all others preaching steadily, be requested to bring this subject before the several Churches in which they minister, on the second Sabbath of June, or as soon after as it may be convenient, and to urge upon our people the duty pointed out in the foregoing resolution.

POSTAGE ON TRANSIENT NEWSPAPERS.—By a recent decision of the Post Master General all newspapers, placed in the mails *from the publication office*—whether to transient or regular subscribers—will be sent to their destination without pre-payment of postage. Sent otherwise, however, than from publication offices, the postage must be pre-paid, and the rate of course, being fixed by law, is still *three cents*.

The Washington Union has the following on the subject:

"Though it was evidently the intent of Congress to continue the policy of favoring publishers as well as subscribers, yet, as it would be impossible for the postmasters to decide who were or were not subscribers, the Postmaster General has felt it his duty to instruct postmasters to forward in the mails, without pre-payment, all newspapers coming *from the office of publication.*

A GRATEFUL WOMAN.—A person applied to a pious woman, requesting her husband to become bound for an amount which, if ever demanded, would sweep away all his property. On her replying, "my husband will attend sir, whenever you may appoint," a bystander asked her: "Do you know what you are engaging to do; and that perhaps this may be the means of leaving you destitute? She replied—"Yes, I do; but that gentleman found us in the greatest distress, and by his kindness we are surrounded by comforts, now should such an event take place he will only leave us where he found us."

NOTICES.

Bainbridge Circuit, Ohio District.—Br. Young is informed that his meeting for this Circuit, will be held at Rattlesnake Meeting House. D. C. CARSON.

Delaware Circuit, Muskingum District.—Notice is hereby given that our fourth Quarterly meeting will be held at Westbrook's school house, where I live, commencing August 7, 1847, to which we invite Br. T. Potter, and all others who can come. We need help.
WM, HATFIELD, Jr.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

ST. JOSEPH CIRCUIT, *Wabash District.*—Br. Sipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.
G. WILLIAMS.

Rev. G. Brown expects to have a supply of Hymn Books—fine medium, and plain—Disciplines, and Snethen's sermons, at the Pittsburgh A. Conference in Waynesburgh. Those who want, can send their money by the preachers, or delegates, and purchase.

DEERFIELD CIRCUIT.—*Wabash District.*—Our third quarterly meeting will be held at J. Flood's, Randolph Co. commencing July 24. Will J. Shipp please to meet and help us there; also J. M. Young and S. P. Kezerta of the Ohio District? F. OUTCALT.

Evansville Circuit, Pittsburgh District.

The fourth quarterly meeting for this circuit will be held at Evansville, commencing the third of July next, to which we invite Br. Jno. Clark, D. R. Helmick, P. T. Laishley, A. Pool, N. Gillispie, H. Regar, A. Lister, R. H. Walker, H. Lucas, Geo. Nestor, together with all others travelling or local that can attend.
A. J. WAREN, Sup't.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

4th	Sunday	June,	Bucyrus	Circuit
1st	"	July,	Sandusky	"
2nd	"	"	Thompson	10, A. M.
2nd	"	"	Belview	3½, P. M.
3rd	"	"	Wayne	Ct.
4th	"	"	Granger	"
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Pittsburgh District.

Please publish the following appointments for me, and if spared I'll fill them, or have them filled.

Susquehanna	Ct.	4th	Sunday in	June
Clarion	"	1st		July
Conneaut	"	2nd		"

GEORGE BROWN.

Ohio District.

Xenia	Circuit,	July	17–18.
Port William,	"	"	24–25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

P. M.—New Salem,	O.	F. Swift,	O.
W. Hatfield,	O.	F. Forshee,	O.
D. C. Carson	O.	N. Gillespie, 1 sub.	Va.
Jas. Gay,	Ia.	L. Ensminger,	O.
H. Collings,	Ia.	J. Hill,	O.
J. M. Winn.	O.	Dr. S. Sim,	Md.
O. Miller,	Ill.	J. Hamilton,	O.
T S Johnson, & M D W.	O.	Paul Pry,	
W. S. Stockton, 2.	Pa.	N. Nunamaker,	Ia.
S. Langdon,	O.	W. Browning,	O.
S. Morrison,	Ia.		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
J. H. Hamilton.	J. G. Smith,	7	52	2	00
"	A. Furguson,	8	52	2	00
A. Furguson,	Wm. Davis,	8	26	3	00
W. Duling,	L. Lull,	8	42	1	00
"	Wisecarver,	9	3	1	00
"	J. R. Williams,	8	52	2	00
O. V. Warren,	S. Martin	8	26	1	00

New subscribers this week, 6. Discontinuances, 4.

Br. J. H. Thomas we are surprised to find by examination since your last, that your letter of April 29, was not acknowledged. It was accidental. You shall hear from us again soon.

Br. J. V. Evans, much obliged for your letter and remittance.

Br. J. Hill you are right. Thank you for the correction. Tell our old friend W. D. not to be uneasy. We act understandingly.

Br. N. Nunamaker, Ia. Our paper has been sent you for 18 months. Neither B. Wilson nor any one else ever paid us any money on your account. We never had any notice to discontinuance, and if we had, you know it is our privilege to send on till arrearages are paid. We will however discontinue, as you request, believing that you will fulfil what you propose.

Br. L. Ensminger, the paper has been regularly mailed to you and the subscribers you name, and we know not why it is not received. There are great complaints of the mails now a days, by many newspaper establishments. Tell us what numbers are missed, and we will try and supply them.

MARRIED.

MARRIED, on the 22nd instant, by Rev. A. Kingsbury, Rev. HENRY CALHOUN, of Coshocton, Ohio, to Miss JANE METCALF, of Putnam.

The above was accompanied with some of the delicious cake prepared for the occasion, which was soon distributed, and disposed of by those pertaining to our office and family. We tender our hearty congratulations to the happy parties.

MARRIED, May 25, 1847, by Rev. N. Gillespie, Mr. OWEN T. SWISHER, of Harrison Co. Va., to Miss [illegible] GAPEN, of Monongalia Co. Va.

The Markets.

LATEST DATES.

Up to our latest information, the prices at Pittsburgh & Cincinnati were not settled since the arrival of the Cambria.

PUTNAM, & ZANESVILLE.—Flour $5,50,—Wheat, 90c., —Corn 33c.,—Oats 18@20c.

CINCINNATI.—Flour $6,60@$6,80,—Wheat 1,10,—Oats 28@30,—Corn 45@50. Beef Cattle $5,50@$5,56 ℔ cwt. —*Cincinnati Commercial.*

PITTSBURGH.—Flour $5,50@$5,56,—Wheat $1,00ct's,—Corn 43@45,—Oats 28c.—*Commercial. Journal and Gazette.*

PHILADELPHIA.—Flour $8,50@$8,56—Wheat $2,50@$2,10,—Corn $1,20. Beeves, demand good, $7,00@$9,00 ℔ cwt. Swine, $7,00@$8,—*Bicknell's Reporter.*

BALTIMORE.—Flour $8,62½@$8,66,—Wheat $1,22, @ $2,02,—Corn $1,08@$1,12—Oats, 56@60.—*Baltimore Sun*

POETRY.

Written for the Western Recorder.

The Mexican Maid.

"Sir: I have read in some account of your battle of Monterey, of a lovely Mexican girl, who, with the benevolence of an angel in her bosom, and the robust courage of a hero in her heart, was busily engaged during the conflict, amid the clash of falling houses, the groans of the dying, and the wild shriek of battle, in carrying water to slake the burning thirst of the dying and wounded. While bending over a wounded American soldier, a cannon ball struck her and blew her to atoms."—*Corwin's Speech.*

O, mighty war, a thousand times,
Thou hast been sung in thousand rhymes;
A thousand famous lofty lays,
Have sung thy heroes' glorious praise!
* * * * * *
Thou demon,
Ignoble save for sacred freedom;
For that, 'tis noble, good to war:
O, Washington, immortal star!

Alas, 'twas on one bloody day,
That nations met in sad array;
And there were wounds and ghastly sighing,
And many—many, there were dying,
And many in the horrid slaughter,
Sighed for a cooling draught of water.

There was a lovely Celtic maid,
In plain habiliments arrayed,
Who, while the battle still resounded,
Did carry water to the wounded.

Alas! her sweet benevolence,
Met with a gory recompense.
Good wight, thou lov'dst thine enemies,
And there's beyond the stormy skies,
A register of all, amidst
That battle scene, thou kindly did'st:—
Who help'd to make thy country bleed,
For him was thy last noble deed!
Good maid, forever sweetly rest,
In heavenly world forever blest!

O, woman hath a feeling sense;
She hath such sweet benevolence,—
* * * * * *
Dispensing grateful joy and life,
Like yonder sun, with blessings rife.

The Lord our God rides on the storm,
Shines in the sun so bright and warm,
And blazes in the *thunder's arrow*,—
He sees man fall, and sees the sparrow;
He looks o'er all, he cares for all,
He is their rise, he marks their fall:
And as he finds good in his sight,
He gives a meed to wrong or right,
And when, dear sir, that meed is given,
'Tis just, and weal or woe from heaven.

Hopewell, Ohio, June 8, 1847.

Ecclesiastical.

Written for the Western Recorder.

Constitution of the Methodist Protestant Church.

NO. I.

Mr. Editor.—There can arise no disadvantages, I conclude, to the members, preachers, or ministers of any denomination of christians, to attempt to set forth with candor, the peculiarities of the Constitution of the Methodist Protestant Church. It must not be concealed, however, that few things give greater offence to some persons, than to presume to expose any portions of their regulations pertaining to church government, which are believed to come in conflict with justice. These persons suppose every one who possesses so great an amount of effrontery, to be a personal enemy; and conclude, he wishes only to aggrandize his own branch of the church, at the expense of theirs. I have been of the opinion, and have discovered no grounds for a change, that *he is my best friend* who will, in a proper spirit, discover unto me, any errors into which I have fallen; and, if I show an aversion to the investigation of any position I have taken, I, at once, in effect, declare I have discovered it not to be tenible; and that I do not wish others to make the discovery which I, myself, have already made. *Truth can never suffer by fair investigation.*

The declarations of the Methodist Protestant Church fully authorise the conclusion, that she invites the investigation of her pretensions to correct principles; and that she will, at earliest period practicable, make any alterations either in her constitution or discipline, which may be found to be erroneous. If I correctly understand her declaration, if any, within her pale, are found to oppose this, they cannot be said to have imbibed the true principles of Methodist Protestantism. Without intending any offence to others, I here take the liberty to state, there is no church government which has fallen under my notice, which, I believe, surpasses in correctness of principles, that of the Methodist Protestant Church. Many however, have been, and still are at a loss to account for the propriety of the organization of this church; especially, when they reflect that at the time it was effected, and long before, the Methodist Episcopal Church was in existence; and that both of these branches of the church believe and preach the same doctrines; hold class meetings, and love feasts; have annual, and general conferences; have class leaders, exhorters, preachers, deacons, elders and stewards; with circuits and stations, and local and circuit preachers. Where, then, they enquire, the necessity of a separate organization? To answer this interrogative, I shall be under the necessity of presenting some of the reasons assigned by the Convention of the Methodist Protestant Church; which will, no doubt, be much more satisfactory, than any I can advance. On the 5th page of the "Historical Preface," Third Edition of the Constitution and Discipline of the Methodist Protestant Church, the convention says, "At the close of the year 1784, the Methodist societies, in these United States, were organized by a conference of preachers exclusively, into what is called the Methodist Episcopal Church, and made independent of Mr. Wesley. The government was so framed by the conference, as to secure to the itinerant ministers the unlimited exercise of the legislative, executive, and judicial powers of the church, to the entire exclusion of *all other classes of ministers*, and all the people." On the 5th, and 6th, pages it is stated, in 1824, "Numerous petitions were presented to that body," (the General Conference of the Methodist Episcopal Church,) "praying for a representation of ministers and laymen in the rule making department; but no change, either in the principle or in the practical operations of the government could be obtained." Sometime during the spring of the year 1826, the Baltimore Union Society, recommended state conventions to be held in the several states, for the exclusive purpose of making inquiry into the propriety of preparing *one united* petition to the approaching general conference of 1828, praying for REPRESENTATION; and to elect delegates to meet in general convention for the purpose." These measures, instead of producing the desired effect, brought down the displeasure of the men in power; and, in 1827, "Even ministers were suspended, and finally expelled from the Methodist Episcopal Church in this" (Baltimore) "city, and twenty two laymen, for being members of the union society, and supporters of the mutual rights." "This convention prepared a memorial to the General Conference of May 1828, praying that the government of the church might be made *representative*, and more in accordance with the mutual rights of the ministers and people. To this memorial, the General Conference replied, in a circular, by claiming for the itinerant ministers of their church, an exclusive divine right to the same unlimited and unamenable power which they had exercised over the whole church, from the establishment of their government in 1784." Then follows a brief history of the afflictions and expulsions of those who favored a change in the government of the Methodist Episcopal Church.

Those, who are desirous to obtain correct information, may, from the foregoing quotations, perceive why it became necessary that there should be a separate organization. The Methodist Protestants discovered that in the Methodist Episcopal Church, none but the itinerant ministers were allowed to participate in the enactment of laws for the government of this church; that this power was taken without the consent, either of the people, or of the local ministers. The ministers of this church say, in the seventh edition of their discipline, published in Philadelphia by Joseph Crookshank, in 1791. Sec. 2d. "We therefore have constituted ourselves into an Episcopal Church, under the direction of Bishops, Elders, Deacons, and Preachers, according to the forms of ordination annexed to our prayer book, and the regulations laid down in the form of discipline." The whole power being in the hands of the itinerant ministers, and they, after repeated respectful petitions having been presented to their General Conferences, refusing to afford any relief, and the Reformers not discovering the most distant prospect of any change in their sentiments, there was no other prudent course for them, whose petitions had been rejected, but either to submit to those in power, and place themselves in a position where they must, from the views it was known they conscientiously entertained, incessantly remain under their suspicions and displeasure, or to proceed to organize another Methodist Church, upon the principles which they contended were correct. Here, then, are a portion of the reasons why a distinct organization became necessary. And I remark. If our Methodist Episcopal brethren were justifiable, in 1784, for the reasons they assign in the same section in said edition of their discipline, published by Mr. Crookshank, in seceding from the Church of England, and organizing themselves into an independent church, as they say, "We are thoroughly convinced, that the Church of England, TO WHICH WE HAVE BEEN UNITED, is deficient in several of the most important parts of christian discipline; and that (a few ministers and members excepted) it has lost the life and power of religion. We are not ignorant of the spirit and designs it has ever discovered in Europe, of raising to pre-eminence and worldly dignities by virtue of a national establishment, and by the most servile devotion to the will of temporal powers: and we fear, the same spirit will lead the same church in these United States (though altered in its name) to similar designs and attempts; and particularly, to obtain a national establishment, which we cordially abhor as the great bane of truth and holiness, and consequently a great impediment to the progress of vital christianity. *For these reasons*, we have thought it our duty *to form ourselves into an independent Church.*" And in addition to this, if, after the solemn engagements these ministers had laid themselves under to obey the commands of Mr. Wesley during his life, they were, in 1787, justifiable in seceding from him, and casting off his authority, because they deemed it inexpedient to obey his injunctions; which were, that they should ordain Mr. Freeborn Garretson a superintendent for Nova Scotia, and Mr. Richard Whatcoat a joint Superintendent with Mr. Asbury, in these United States. "When this business was brought before the conference, most of the preachers objected, and would not consent to it; the reasons against it were, 1. That he (Mr. Whatcoat) was not qualified to take charge of the connection. 2. They were apprehensive that if Mr. Whatcoat was ordained, *Mr. Wesley would likely recall Mr. Asbury, and he would return to England.* "Dr. Coke contended we were obliged to receive Mr. Whatcoat, because we had said in the minutes at the Christmas Conference when we were first formed into a church in 1784, during the life of the Rev. Mr. Wesley we acknowledge ourselves his sons in the gospel, ready in matters belonging to church government to *obey his commands.*" "*The preachers at last agreed to depart from this engagement which some of the elder brethren had entered into.*" The conference refused to ordain Mr. Garretson, unless he would agree not to return to the United States. J. Lee's Short History of the Methodists, pages 126 & 127. For the engagement to which Dr. Coke alludes, see page 95, of the same. I say, if our Methodist Episcopal ministerial brethren were justifiable in seceding from the Church of England, and then from Mr. Wesley, the father and founder of methodism, for the reason, here shown, and which they assign, and in organizing themselves into an *independent* Church; how much more were our Methodist Protestant brethren justifiable, for the causes which they present, in seceding from them, who had, themselves, been seceders twice, for far more inconsiderable reasons?

It has too often been inculcated, but generally by those interested in heaping odium upon them, that the principal reason why the Methodist Protestants seceded from their Episcopal brethren was, they could not, while associated with their former friends, acquire power, and rise to eminence. But when the names of "Shinn, Snethen," and others, are known to have been associated with the first Methodist Protestant seceders, this calumny shrinks back into its native darkness. That there may have been, and still may be men associated with the Methodist Protestant Church, whose only object is the applause of men, and the acquisition of power, candor requires us to admit; but truly, those ministers who understand the Methodist Protestant Constitution and discipline, and intend, honestly, to carry out their provisions, who have united themselves to this church, expecting to obtain power, have taken a most singular step to be put in the possession of this appendant. J. H.

June 3d, 1847.

Biographical.

From the Pittsburgh Gazette.

JOHN QUINCY ADAMS.

BY ERASTUS BROOKS.

It would be more difficult to tell when John Q. Adams was not in public life, and more difficult to state the honors he has not enjoyed from his countrymen, than those which he has. No child was ever blessed with a nobler father, or a purer mother, than John Quincy Adams. The father was one of the foremost and bravest spirits of the revolution, and the mother had all the heroism and intelligence of the worthiest women of her age and time. She was the daughter of the Rev. William Smith, of Weymouth, and one of two sisters, both of whom were remarkable and exemplary women, the one marrying Hon. Richard Cranch, of Quincy, father of the present Chief Justice Cranch, of Washington, and the other the Rev. Mr. Shaw, one of the old and honorable Congregational Ministers of New England. Of the father I need not speak, and of the mother I will only add, that those who will read her published letters to her husband, son and niece, will pronounce the author of the truths and wisdom therein embodied, worthy of the highest eulogium language can bestow. Nor shall I attempt—for time and space would fail me—to enumerate more than the most public events in the career of Ex-President Adams.

Mr. A. is fast verging on four score years, having been born on the 11th of July, 1767. Nearly sixty years of this time, in one way or another, he has been in public life, and has filled the highest offices,—and almost all grades of office,—known either to our National or State Governments. He was cradled almost in the Revolution, and lived through it, of necessity, not only an active spectator, but sometimes a participator,—and that not in an humble way,—in some of its most important events. Ten years after he was born, and in the midst of the Revolution, he accompanied his father to Europe. It was John Adams, Benj. Franklin, and Arthur Lee, as is known, who composed the Commission at Versailles. John Q. Adams was absent but eighteen months, and during this time improved himself in the study of French and Latin, and other branches of learning. Old John Adams landed in Boston, in August, '79, in the very density of the darkness of the Revolution. He was not permitted to remain longer than three months at home, the scene for the greatest service being then upon the European side of the Atlantic, as a negotiator with powers friendly to the United States, and with those like France, who were hostile to England. Again the son accompanied the father to Europe, and at a time, too, when the ocean was almost dotted with English ships in search of every thing American, or friendly to the independent colonies which could be found. It was during this voyage that old John Adams was placed in charge of Commodore Tucker, one of the thunder-bolts of old ocean, and every bit as brave as Paul Jones, or any of the fabled heroes of the sea. The little vessel of the gallant Commodore had many a hair-breadth escape from capture, but the master was determined never to yield without a struggle, no matter what force might attack him. At one time real danger was at hand, and the life of Adams was deemed as precious as the great mission he had in charge. Tucker insisted, therefore, that Adams should, as the Ambassador of the country, keep out of harm's way. The Minister tried, but in vain, to obey orders, for no sooner was there real danger at hand, than he was foremost in the fight, and so impatient of restraint, as to mingle with the humblest sailors, in defence of the ship. Adams, however, arrived safely out, and Holland for a time became the scene of his labors. He was a beggar at the footstool of thrones and principalities, for means to carry on the war of his country with England and among kings, noblemen and aristocratic bankers, for it was not easy then to obtain "the sinews of war" at home or abroad. Ours was a young nation in the New World, and the most powerful nation in the Old, denounced us as traitors and rebels. But against all odds our fathers faithfully struggled, patiently endured, and in the end gloriously triumphed. It was in such a school as this that John Quincy Adams was taught, and with a mother to guide him who loved to instil into his mind those principles of true religious and civil liberty, higher than which no nation or body of men ever aimed to obtain. He was surrounded, too, often by the great and good men of the Revolution. These, the companions of his father, were his great moral exemplars. He was favored beyond this with the companionship of some of the most distinguished men of the Old World. John Adams, even at this time, when his son was not eighteen years of age, in one of his letters, spoke of him with the affection and respect of a true father, in these words: "The strict and inviolate regard you have ever paid to truth, gives me pleasing hopes that you will not swerve from her motives, but add justice, fortitude, and every manly virtue, which can adorn a good citizen, do honor to your country, and render your parents supremely happy, and particularly your affectionate mother."

Young Adams soon visited many parts of Europe. He was put to school alternately at Paris, Amsterdam and Leyden, and afterwards accompanied Francis Dana, in 1781, to St. Petersburg, where he acted as the Private Secretary of our Minister. He returned home, after visiting Northern Europe, Germany, in part, Holland, France and England. It was his good fortune to be with his father at the signing of the Treaty of Peace, in Paris in 1783. At London he was favored as few can hardly ever again be favored as a listener to the eloquence of Burke, Sheridan, Fox, Pitt, a galaxy of names that no one English Parliament before, or since, has ever exhibited. All these men at this time were in the zenith of their power. Pitt stood at the head of the British Ministry, with his three great rivals arrayed against him.—This was before young Adams was 20 years of age. Indeed soon after he was 18, he entered Harvard College, far advanced in his studies, and in 1787, graduated and turned his attention, at once, and with great assiduity, to the law, a profession on which at one time he thought he should have to depend for the means of support. He studied vigorously under Theophilus Parsons, once a distinguished Chief Justice, in Massachusetts. He became at this time apparently ambitious of fame, and distinguished himself particularly with his pen, in his opposition to some popular essays from the famous Thomas Paine. Later in life, he was the public defender of Washington, for the course pursued by the "father of his country," towards the then singular Minister from France, the famous Genet. His first honors came from the hands of the first President, and under all Administrations, since then he has held conspicuous positions derived from the people, the State or from the Federal Government. Washington sent him to the Netherlands under the recommendation of Thomas Jefferson, who afterwards also gave him a distinguished post abroad.

The conflict with the father would not allow Mr. Jefferson to be alienated from the son. Mr. Adams, therefore, went hither and thither at the call of his Government, and was ever ready to go where he could do the most good. Now at the Court of Holland, and again at the Court of St. James, to-day hurrying off to Berlin, and to-morrow pursuing his course to Portugal, this year an important negotiator with Prussia, the next serving in the Legislature of his State, the third a Senator in Congress, the fourth a Professor of Oratory and Rhetoric in his old Alma Mata, and soon after again, flying upon the wings of the wind, again for distant Russia, as the Minister Plenipotentiary of his Government. It was Mr. Adams who incited the Emperor of Russia to mediate as a friendly power for the restoration of peace between the Governments of England and the United States. It was he, too, who was one of the Commissioners (with Clay and Gallatin) to negotiate the treaty of peace, which was signed at Ghent, in December, 1814. His father, in his presence, had signed the first treaty of peace at Paris, and it was his good fortune to sign the second treaty himself at Ghent. Honors still followed him. Mr. Madison appointed him Ambassador to England, which office he held, until Mr. Monroe at the commencement of his Administration, called him home, not to retirement, but to be his Secretary of State—an office which all will admit he filled with the most marked ability. Still his course was onward and upward, and when Mr. Monroe served out his two terms, he became his successor in the Presidential Office, receiving the votes of thirteen States, which was then the requisite number in the House of Representatives, as one of the three competitors who had failed to be elected by the people.

Since then the career of Mr. Adams has been too familiar to need comment at my hands. There are various opinions, too, as to the propriety of his course, and the justice of his sentiments.—Desiring not to discuss party or sectional questions in these sketches, I prefer to leave the subject of this sketch just where it is, only adding that Mr. Adams was elected to Congress in 1831, that he has been a member ever since, and that he will in all probability die at his post, and with the harness on his back. Most heartily do I believe him to be governed by the purest patriotism and the highest sense of honor. Those who differ from him,—and there are few men who have not widely differed from him at times,—are bound to concede this. To praise his vast amount of intelligence, whether the result of his observation or study, or whether appertaining to political, historical or biblical knowledge, would be 'the wasteful and ridiculous excess of gilding refined gold.' The life of such a man is one of the best incidents that illustrate our nation's history, and as such it ought to be cherished as a precious legacy, by the American people.

NEWS ITEMS.

Madriver Railroad.

We passed from the lake to the present terminus of this Road, during our late absence, and found the improvement and the affairs of the company, in much better condition than we anticipated.

Beyond Tiffin, the company is relaying the road, and putting it in first rate travelling order. This side of Tiffin, the track is excellent, and the train made "express" time. Leaving Sandusky city about 6 o'clock, we were at Richland, the present terminus, in time for a late dinner, distance ninety-two miles. When the repairs on the upper part of the track are completed, and the work extended to Urbana, we are satisfied that the distance, 120 miles, will be made in seven hours. We shall even then, without waiting to close up the gap at this point, make the passage from the lake to the river by daylight.

While at Sandusky city, we visited the shops of the company, and found a large number of men engaged in car building and other work required by the business of the Road. The shops had just turned out a handsome car, so arranged as to carry the baggage, and, upon an exigency, accommodate a number of passengers.

A great part of the present line passes through a broad and extensive forest; and yet the company has more business than its facilities enable it to transact. As this unopened country becomes settled and cultivated, the business of the Road will be increased an hundred fold, and its stock will become among the most valuable in the Union. The company is looking forward to an extension of business, and making requisite preparations for it. They have now five Locomotives busily engaged, and are daily looking for two new and powerful engines from Paterson N. J. They have one hundred freight cars in use, which number will be increased to one hundred and seventy five by the first of September. The daily receipts of the company are about $350, which will be increased to $500 when the road is finished to Bellefontaine. The receipts of the months of February, March, April, and half of May, show an increase of more than $20,000 over the corresponding period in 1846.

The road is now used to Richland, ninety-two miles. It is almost completed to Bellefontaine, ten miles further; and it will, in a month be extended to West Liberty, twenty-four miles north of Springfield.

At Bellefontaine and West Liberty, private enterprise is anxiously awaiting the incoming of the road. Handsome and roomy warehouses are already erected, and doubtless will soon be crammed with the products of that fertile region of the state. —*Springfield Republic, May* 28.

Elijah Burbank, aged 85, died at the residence of his son, Col. Burbank, in William st., Brooklyn. At the early age of sixteen he served in the war of the Revolution, and fought bravely with many others in "the day which tried men's souls." He was highly respected by all who knew him, and leaves a large circle of relatives and friends to lament his death. They are fast passing away, those brave old patriots. In a few years more they will all be gathered to the "homes of their fathers."

Sufferings of the Mormons in California.—The St. Louis Republican, of May 19, says that in looking over a file of the Californian, brought to this city by the party of gentlemen who recently arrived from that quarter, we met with the following account of the condition of a party of Mormons, who were emigrating from this section of the country to California. We copy from a paper of the 13th of February:—

The brig Francisca, three days from Yerba Buena, brings news of the extreme suffering of a party of emigrants who left the other side of the California mountain, about sixty in all, nineteen of whom started to come into the valley. Seven only have arrived, the remainder died, and the survivors were kept alive by eating the dead bodies. Among the survivors are two young girls.—A public meeting was held at Yerba Buena, and about eight hundred dollars raised for the relief of the sufferers who still remain in the mountain. Messrs. Ward and Smith kindly offered the use of their launch, and a party, under the direction of Passed Midshipman Woodworth, have left, with the intention of disembarking at the foot of the mountain, and then going on foot, with packs of provisions. It is to be hoped they will succeed in reaching them with sufficient provisions to get them in. Such a state of things will probably never again occur, from the fact that the road is now better known, and the emigrants will hereafter start and travel so as to cross the mountain by the 1st of October.

Shocking Accident.—On the 13th inst. Mr. Charles Gackenback, a very respectable citizen of Upper Macungry township, Lehigh county, came to his death in a most shocking manner.—He left home in the morning, with a four horse team, and came to Allentown, for the purpose of procuring some building timber. Having loaded his wagon, he started for home. When about a half a mile from town, while descending Griesemer's Hill, the gearing of his long coupled wagon caused the lock to fly out of the notches. He immediately ran back, and a second time drew up the lock, with all his strength; by this time the heavy load of the wagon had pressed so hard against the horses that they took fright, the bar block flew out, and off they ran at full speed.—Before the horses broke into a full run, however, he succeeded in seizing the saddle horse by the bridle, in which act he is supposed to have become entangled in the check-line, thrown upon the ground, and after being dragged more than a perch, finally run over by two wheels of the wagon. The wheels passed from behind his ears to his forehead, completely severing his skull, and causing instant death. He was a sober and industrious citizen, respected by all who knew him.—He leaves a family of four small children, and a bereaved widow, to mourn an irreparable loss.—His age is said to be about thirty-six years.

Popery Renounced.—The Dublin Evening Journal gives an account of the public recantation of popery, on Sunday, March 7, by twelve persons, nine men and three women. Two of the men were priests—Rev. Nicholas Beatty, D. D., late superior of the convents in Drogheda, Athlone, Waterford, and Mullifarnham; and Rev. Patrick Brennan, late parish priest of Creeve, Diocese of Elphin. Dr. Beatty thinks there is no doubt that many of his former brethren will follow his example of shaking off the unscriptural yoke of Rome. The occasion seems to have been one of uncommon interest, and drew together a large number of spectators.—*Sabbath Recorder.*

The Washington (Pa.) Patriot says that a small colonoy of emancipated slaves passed through that place on their way to Ohio. There were forty-nine of them, and they stated that they had been emancipated on the Saturday previous, by their owner, Esq. Cochran, in Hampshire county, Va., who gave them $500 to pay their expenses, and started them off for Ohio, There appeared to be three or four families of them, and they were well equipped for travelling—a four-horse wagon carrying the furniture, and another wagon the women and children. They were bound for Fayette county, Ohio.

Madriver Road.—In our notice last week of this work, we mentioned that two new locomotives were daily looked for. By the following, from the Clarion of the 25th ult., it will be seen that the engines have been safely landed.

Two new Locomotives have just been landed from the brig Emerald, at the wharf of Barney, Gibbs & Co., for the Mad River and Lake Erie Rail Road. They are of the largest class, rating fourteen tons each. They are from the same manufactory as the eleven other locomotives received at this port for our two roads—Rogers Ketchum & Grosvenor, of Patterson, N. J. To carry out the design of naming the engines from the counties the road passes through, these are called Logan and Champaign.—*Sandusky Clarion.*

Important as cheap fuel may be, to be able to do without it altogether is more important still.—A Hungary chemist, and perhaps a cold one too, has taken some promising steps toward making this possible. He places in contact two iron and one copper cylindrical plates, highly polished, turning on an axis at the end of a lever, with a balance weight at the end of a lever, to keep the plates in contact, when, by means of very simple apparatus and trifling exertion, a glowing red heat may be produced in five minutes, and maintained with ease.

Anti-inflamable.—A physician in Georgia says, that in attempting to prepare gun cotton from a receipt sent him by a brother physician, he was unsuccessful, and found, to his astonishment, that his cotton would neither explode nor ignite, being anti-inflamable. On investigating, to find out the cause, he found out that he had not used the right acid. He repeated the process, and the result was the same; so that he claims to have discovered a method of rendering cotton incombustible. He says that this cotton can be prepared with little expense, as he has tested the matter sufficiently to know; that it can be manufactured into cloth, the lint and texture of the cotton not being in the least injured, but capable of being made into clothing with as much ease as from the common material.—*Watchman.*

An Angel's Visit.—A young angel of distinction being sent down to this earth on some business, for the first time, had an old courier spirit assigned him as a guide. They arrived over the sea of Martinico, in the middle of the long day of an obstinate fight between the fleets of Rodney and De Grasse. When, through the clouds of smoke, he saw the fire of the guns, the decks covered with mangled limbs, and bodies dead or dying, the ships sinking, burning, or blown into the air, and the amount of pain, misery, and destruction the crews yet alive were dealing around to each other, he turned angrily to his guide and said, "You blundering blockhead, you are ignorant of your business; you undertook to conduct me to the earth, and you have brought me into hell." "No sir," answered the guide, "I have made no mistake; this is really earth, and these are men. Devils never treat one another in this cruel manner; they have more sense and more of what men call humanity."—*Franklin.*

Where is the Far West?—In a home-missionary meeting recently held at Cincinnati, Ohio, Rev. Mr. Hatfield, of New York, said the people of Cincinnati were no longer in the West. They were *in the East.* They had solved the problem, *Where* was the Far West?—They had sent Missionaries—*Home* Missionaries—round Cape Horn, and half of the globe, to the mouth of the Columbia River in Oregon! They *were in the East*, and henceforward must expect to help those in the Far West, on the coast of the Pacific!—*Sabbath Recorder.*

The Sight of the Dying.

The late Abner L. Pentland, of Pittsburgh, remarked, when he was dying, "Mother, I can see a great distance!" Doubtless this is the experience, beautifully expressed, of every one who comes with a chastened faith to a calm death-bed. In his progress through ordinary life, the vapors that float in the mental atmosphere render the vision imperfect, and he cannot see afar off; but as he draws near eternity, the air grows pure, the light brighter, the vision clearer, and the serenity pervades the whole being; the vista of futurity opens upon the eyes of the soul; he beholds the gates of heaven, the river of life, its glad waters kissing the footsteps of the throne of God, the glories of the new world grow brighter and brighter upon him; with Stephen, he holds Jesus at the right hand of his Father; and he dwells with rapture on these enlivened sights, the earth and all its scenery grows dim about him, and like Elisha's servant at the gate of Damascus, he is instantly environed with troops of angels, come to take him up over the everlasting hills in the chariot of the Lord of Hosts.—*Vermont Chronicle.*

Age of Animals.—A bear rarely exceeds twenty years; a dog lives twenty years; a wolf twenty; a fox fifteen or sixteen; lions are long lived—Pompey lived to the age of seventy. The average of cats is fifteen years; a squirrel or hare seven or eight years—rabbits seven. Elephants have been known to live to the great age of four hundred years. When Alexander the great had conquered one Porus, King of India, he took a great elephant which had fought valiantly for the king, and naming him Ajax, dedicated him to the Sun, and let him go with this inscription: "Alexander, the son of Jupiter, hath dedicated Ajax to the Sun."—This elephant was found with this inscription three hundred and fifty years afterwards. Pigs have been known to live to the age of thirty years. The rhinoceros to 20. A horse has been known to live to the age of sixty-two, but averages twenty-five to thirty. Camels sometimes live to the age of one hundred. Stags are long lived. Sheep seldom exceed the age of ten. Cows live about fifteen years. Cuvier thinks it probable that whales sometimes live one thousand years. Mr. Mallerton has the skeleton of a swan that attained the age of two hundred years. Pelicans are long lived. A tortoise has been known to live to the age of one hundred and seven years.

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The work will be completed about the first of June next.

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I. The dispensation of the Gospel the subject of prophetic anticipation.

II. The evangelic announcement of the Savior's nativity.

III. The divine mandate at the incarnation of the Son of God.

IV. The introduction of the Mediatorial economy the subject of rejoicing in heaven.

V. The work of grace on the day of Pentecost the model for religious revivals.

VI. The primitive Evanglisits the patterns of all succeeding preachers.

VII. The divine institution for saving the world.

VIII. The moral revolutions which the triumphs of the Gospel accomplish.

IX. The religious excitement produced by the successful preaching of the Gospel, defended.

X. The principal cause of the failure of the agencies of Christianity.

XI. The penitent sinner on earth the delight of the Angels in heaven.

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[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. Ed.]

The whole of these discourses were prepared and delivered during a not unsuccessful ministry of upwards of twenty years, partly in this country and partly in Great Britain; and are already committed to writing.

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Mr. Levi Petit is authorized to receive subscriptions for these contemplated publications; or a letter addressed to the author, Mount Vernon, Knox county, Ohio, with a request over the writer's signature, to become a subscriber, will insure the insertion of his name on the subscription list. [May 20.] THOMAS POTTER.

THE WESTERN RECORDER.

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Written for the Western Recorder.

A SERMON,

ON THE SCRIPTURAL MODE OF CHURCH GOVERNMENT, DELIVERED BEFORE THE INDIANA ANNUAL CONFERENCE, OF THE METHODIST PROTESTANT CHURCH, OCTOBER 3RD, 1846,

BY REV. SAMUEL MORRISON:

[*By request of the Conference.*]

AWARDED FOR PUBLICATION BY REQUEST OF THE INDIANA CONFERENCE.

"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye tell it to the generations following."—PSALM, 48: 12, 13TH VERSES.

ZION, or the City of David, in the land of Palestine, is used in the Scriptures as a figure to represent the church. There is no work extant in which symbols are so copious, and their selections so beautiful, as in the oracles of inspiration. The passage before us is proof of this last point: for while the language is highly figurative, those figures are calculated forcibly to impress the mind, with the views of the writer. If we consider the literal Zion ornamented with her numerous towers, rising amid the clouds, with spires above the lightning's pathway, and bulwarks bidding defiance to her enemies, causing kings to tremble, and the mighty ones of the earth to turn pale with fear as they passed, and beheld the fastnesses that girt the mountain's brow: Also her gorgeous palaces, of marble, with their gilded domes, their doors of pearl, their exterior, combining all the riches of the East, and yet, conveying but a faint idea of the internal glory, that burst upon the astonished eyes of the beholder; which caused even a Queen to quail, and as the inspired writer has recorded it,) there was no more spirit in her, and that the half had not been told her. Zion is still but a faint representation of the church of the living God. And, as the Psalmist in his view, even in connection with the literal Zion, no doubt, had in his mind, the principles of their policy, as well as that invisible power, which was their sure defence in hours of trial. And, also, in the resolution of Conference, (in obedience to which we offer the following thoughts,) contemplates a view of church government, as found in the Scriptures, arduous as is the task, and inexperienced and unqualified as we are, we hazard our thoughts with a candid public, leaving the event with HIM who was Israel's guard in the wilderness: rendering them as secure in the midst of the sea as when enclosed in Jerusalem's walls.

We will, in the out-set, lay down a few axioms, which we wish to be kept in view in the following investigation:

1st. We are by nature social beings; and it is evident that the *Supreme Being* in our formation designed, that we should be under some social regulation, by which the general good could be better secured.

2d. That such regulation suppose the existence of some form of government.

3d. Government is the exercise of authority: for the securing and promoting the happiness of those governed; hence any government that has not for its object, the promotion of all possible happiness, is so far wrong.

4th. Every rational being, is by nature, possessed of certain inalienable rights, which constitute his identity: nor *can* he renounce those rights innocently in the sight of his Creator.

5th. An all-wise Creator will not impose contradictory obligations on his creatures.

6th. In social compact for purposes of government, we are not called on to relinquish our natural rights: they are only directed in a different channel, in order to promote the general good; and to secure our own permanent well-being.

7th. All legitimate authority, or rightful government amongst men must rest upon the will and consent of the governed.

8th. From the relations in life, many of our acts not only affect our cotemporaries, but also have an influence on after generations.

We here subjoin a few terms with their proper significations. They are either directly, or indirectly, connected with the subject before us.

Sovereignty—is the highest power.

Government—is the whole body of constituted authority.

Law—is a rule of action.

Constitution—is the constituted form of government; it is the fundamental law, and must proceed from the people.

Despotism—is that kind of government, where the will of an individual is supreme law.

Monarchy—is where government is in the hands of a single individual; it may be absolute, that is without constitutional restraint, as in Turkey or Russia:—or it may be limited as in England or France. An Aristocracy—is a government in the hands of a few:—the word comes from *Aristas*, best or wisest, and *Krates*—power or strength; and supposes that a few of the wisest and best govern.

Democracy—is when the sovereign power is in the hands of the people. Primarily as when the people meet *en masse* to make their laws, as in Athens, formerly, or secondary when they meet by delegation for the same purpose, as in the United States; both these last are republics.

Legislature—the law-making power.

Executive—that which relates to the administration of law.

Judicial—that which relates to the administration of justice.

The first form of government that arrests our attention in the Scriptures, is the Patriarchal; under this form the father, or principal, exercised the office of prophet, priest, and Governor. As a prophet it was his duty to instruct the members of the family, in the principles of morality and religion, as they had learned it from their ancestors by tradition; as also what they had discovered by deduction or reason; as well as what they had obtained by revelation. Thus the Lord says of Abraham, Gen. 18th ch.: 19th v.: "For I know him, that he will command his children, and his household after him; and they shall keep the way of the Lord, to do justice and judgement; that the Lord may bring upon Abraham that which he hath spoken of him."—Also, Joshua pledges for himself and household, Josh. 24th ch.: 15th v.: "As for me and my house, we will serve the Lord." As priests they led in their devotions. Thus we see Cain, Abel, Noah, Abraham, Isaac and Jacob, building altars, and offering sacrifices; and, also, Job offering for his sons, Job 10th ch.: 5th v.: and it was so when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. Those also governed, exercising those rules of moral discipline, which in the age they lived, promoted justice. To these may be added Melchizidec, who was priest of the most high God; Paul says he was by interpretation king of righteousness; and, after that also, king of Salem, which is king of peace. What was the extent, or nature of his kingdom, further, we are not informed, or who were the subjects of his kingdom, a probable conjecture is that he was Shem, the eldest son of Noah, administering a righteous and peaceable government among his numerous descendants, and officiating as their priest. Whether we understand this form of government or not, one thing *is* certain, that it has the sanction of the highest authority; for satisfaction on this point, see Ex., 20th ch.: 12th v.: Deut. 27th ch.: 16th v.: Prov. 1st ch.: 8th v.: Jer. 35th ch.: 18th, 19th vs.: Mat. 15th ch.: 4th, 6th vs.: Eph. 6th ch.: 2d v. We may innocently indulge a moment, and in our imaginations, view the ancient patriarchs in the evening, seated in their tent doors; or under the shade of the wide-spread Banian; before them, a *smoking* altar, around them, their sons and daughters, aye, their descendants to the fourth and fifth generation; with their servants, all in deep devotion: in one hand of the patriarch, a censer with its perfumes, the other pointing to the grandeur of the earth, or glories of the heavens, while deep piety warms his breast and fires his tongue, as he instructs those listening with deep interest to those *holy* lessons, like the dew of Carmel, that fell from his lips.

The second form of government found in Scripture, is a Theocracy; more immediately under Divine direction; either through the medium of prophets, the ministry of angels, or by direct revelation. Israel was under this form as says the prophet, "the Lord is our judge, the Lord is our king, he is our law-giver, and will save us." All the laws of Israel were divine, and given by the hand of Moses: it is true, that in a later period of time, they added the traditions of the elders; but this proved to be their curse. As their judges see at large the provisions of the law, and especially their oracles, the Urim and Thummim, he was their only king, it will be recollected that the oracles were consulted on all important occasions.

The third form we find is a monarchy. It is glanced at, Gen. 10th ch.: 10th v.: at this early period of the world, Nimrod erected a kingdom; he was a mighty hunter, and as one says his prey was man. It is more fully set out in Samuel and in the Book of Kings. There is here something extraordinary. The Israelites assign Samuel's sons as a pretext for their wish to be fashionable, or like the nations around them; but to satisfy ourselves of their wrong, and the displeasure of the Almighty, against one individual, possessing judicial, executive, and legislative powers, we need but turn to Samuel, 8th ch.: 7th v.: and 12th ch.: 16th v. to the close; here the displeasure of the Lord against the investment of irresponsible power, even by the people themselves, who are to be governed, is so strongly set forth, that all the people (not only a few) cry to Samuel and beg for his prayers. What a deep feeling! But now it is too late! The yoke is upon their necks. If such was the displeasure of the most High against Israel, for choosing a king, and placing those powers in his hands, what cause have those to fear consequences, who in "the land of the *free* and *home of the brave!*" with the light of the age around them, and the Bible in their hands, have even without the consent of those concerned, laid hold on all those powers, and still hold on to them with unyielding tenacity? Although Israel neglected the Lord as their ruler in determining to have a king; yet, their government remained partly Theocratic; they still consulted the Urim and Thummim, and the prophets failed not to warn and teach them from Samuel to Malachi; and when they and their kings were pious, they were still the favored of the Lord; and although their kings, were sometimes wicked, oppressive, and cruel, yet, this did not change the character of their laws, neither did it altogether destroy the bulwarks with which Zion, or the church was guarded, justice and judgment were still the balances of her sanctuary; and there were many, doubtless, who had not bowed the knee to Baal, who still loved the simplicity of their Theocracy, the beauty of their primitive Democracy. In the fall of Israel much might be learned, while they were content to be unlike the nations around them, living in a Democratic brotherhood, under the special guidance of the Holy Shekinah, they were happy, the envy of the proud and wicked, and a blessing to all the pious and good as far as known. But when they left the law of the Lord, and their ancient simplicity, and being intoxicated with the glare of political pomp, the honors of the world, and the desire of being like others, that is, of becoming popular, and substituting the traditions of the elders for the law of God; their history is replete with sufferings and woe. All the corruptions of depraved human nature seem to be developing themselves; were it possible, we would fain draw the curtain of oblivion over these things: but they are not alone, nor are the Jews in their fiery zeal, with their priests and rulers at their head, persecuting the Redeemer, and his disciples to be considered as an exception, nay, verily, but in all ages where the priests have succeeded in obtaining irresponsible power in their hands, the result has been the same; Bible order set aside; native simplicity subverted; the people enslaved, and persecution has followed, priests, (tell it not in Gath) of God's Holy Word, ministers of peace have, with sword and faggot, carried on an unholy war of extermination for mere opinions' sake. Could these things be ascribed to heathen, the Jews, the dark ages, or the Roman church only, it would not be so painful. But in modern times and among *Protestants*, the same unhallowed spirit prevails; the ministry, have not only possessed themselves of legislative, judicial, and executive authority, but have claimed it by Divine right, and further they say that their consciences are involved in this matter, perhaps the admission of local ministers or lay-members to their counsels, would have polluted their consciences; yes, from what has passed under our own observation, we fear if some possessed the civil power, the horrors of the holy inquisition (so called) would be enacted in our *happy land*. In examining this subject we do not find that the priests of the Jews, by virtue of their office, possessed either judicial, executive, or legislative power; mark for instance the young man in the gospel, born blind, the Jews had agreed that if any would confess that Jesus was the Christ, he should be put out of the synagogue. Here first the punishment was neither criminal nor civil, but ecclesiastical; secondly, it was the *people* who had passed the resolution, and that, too, while the priests wore the ephod, the breast-plate, &c., and surely had as strong claims to a Divine right to legislate, as modern priests can show; their vain, (and shall I not say impious) claim to the contrary notwithstanding. But we would direct our thoughts to the New Testament. First, however, we cannot refrain from noticing the concession of presiding elder A. W., the author of certain letters in the W. C. Advocate. He was preaching in justification of a general Providence, he said that "republican or popular government, was that form approved of by heaven, and that monarchies in any form were only suffered to exist because of the ignorance, and vice that prevailed: that so soon as the people became sufficiently virtuous, and intelligent to maintain and enjoy their freedom, that monarchies would cease to exist." He further stated, "that in the introduction of christianity, there was no specific form of government presented: the church being left free to adopt those rules which might be suited to their convenience or circumstances; that if purely republican (I suppose he meant Democratic) church government were introduced in a monarchy, it would be in bad keeping with the civil institutions, &c." He did not reverse the subject—we would have been glad had he done so. Many appear to think with A. W., that the Scriptures afford no light relative to a form of government for the Christian Church; others on the other extreme, claim Scripture or primitive usage as authority for an oligarchy or a supremacy; but to the law and the testimony. The first passage at Math., 20th ch.: 25th to 28th v.: "But Jesus called them unto him and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The second is Math. 23d ch.: 8th to 12th v.: "But be ye not called Rabbi; for one is your master, even Christ; and ye are brethren. And call no man your Father upon the earth: for one is your Father which is in heaven. Neither be ye called Masters: for one is your Master, even Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." If this is not clear evidence of a perfect state of equality prevailing in the church of Christ we are at a loss to know what would be proof positive, or sufficient authority. The great Teacher from heaven, says, "It shall not be among you as it is among the Gentiles, exercising authority over one another," but he that would be chief, let him gain this pre-eminence, by humbling himself, to become the servant of all.

And again, "ye shall call no man Master, for ye are brethren." But will it be said, that these expressions refer to the Apostles, and not to the Disciples *en masse*? And that ministers being set apart to the arduous duties of their calling, have a common sympathy, peculiar to themselves, and that they should be brethren, but still claim a pre-eminence either in one way or another, and although the first passage was called forth by the request of Matthew, James, and John, yet in the latter case he is addressing the multitude and his disciples, and must be understood to embrace all believers, Mark, the second great Commandment, (Matt, 22–39th) "Thou shall love thy neighbor as thyself." This is one of the hinges on which hang the law, and the Prophets,—a command which we cannot fulfil, and claim unwarranted supremacy. Turn your thoughts next to 1st Peter, 5: 1, to 3. Peter, only claims to be also an Elder, and a witness of the sufferings of Christ. He exhorts his brethren, the Elders, to feed the flock of God, which was among them, taking the oversight (not the rule) thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being Lords over God's heritage, but examples to the flock. Again, 1st Tim. 1: 6, the Apostle Paul speaks of laying, or putting of his hands on Timothy. At 1 Tim. 4: 14, speaking no doubt of the same circumstance, he calls it the "laying on of the hands of the Presbytery," showing that he, though an Apostle, was a Presbyter, and consequently on an equality with his brethren. We next direct your attention to Acts 1: 23, to the close of the chapter. Here we learn that the whole number of names, was about one hundred and twenty. And they appointed two of their number, one of whom was to be chosen to fill the vacancy in the Apostleship, caused by the apostasy of Judas, and having prayed to God for direction, they "gave forth their lots." They did not cast, or draw lots, but gave forth their lots. The language, we think to be very explicit, and to my mind, it is very clear that they acted much on the principle of balloting. But, mark the high office they are about to fill. It was no less than an Apostle of the spotless Lamb, to be chosen. One of the first Ministers of the New Testament, just sealed with the blood of the Covenant, amidst the smoking-censors, bleeding victims, and trembling altars, and under the waiting promise of their now glorified Master, and while they are looking daily for the descent of the Holy Ghost. Does the Great Head of the Church approve of their conduct? The next thing we hear is, that "they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing night wind, and they were all filled with the Holy Ghost." In all these weighty considerations, the entire membership appear to participate, and have as much to do as any of the Apostles, except that Peter lays the matter before them. In the 6th chapter we have another case. The 2nd verse informs us that the Apostles called the multitude of the disciples to them, and the sequel shows that they exhorted them to "look out among themselves, seven—men of good report, full of the Holy Ghost, and wisdom, whom they might appoint over their business, and the saying pleased the whole multitude, and they chose Stephen, a man full of faith, and the Holy Ghost." Here, in this second election, the disciples met *en masse*. The language is clear and forcible, it "pleased the *whole multitude*," &c. He that can swallow this portion of Divine Truth with a Hierarchy in company, surely would not have to make a very great effort, to dispose of a whole caravan of the humpbacked animal. In the 15th chapter, we have another case. At Antioch, a dispute arises about circumcision. They determine to send Paul, Barnabas and certain others, to Jerusalem, "about this question." Then pleased it the Apostles, and Elders, and the "*whole church*," &c. And they send letters by them after this manner. "The Apostles, Elders, and *brethren*—send greeting," Keeping up the same view, at verse 28, "For it seemeth good to the Holy Ghost, and to us, to lay upon you no greater burthen—than these necessary things." Here as in the 6th chapter, there is made out, a strong case in favor of Primitive Democracy. In the first place the Church at Antioch, (for in no other sense can the pronoun *they* be understood, than to embrace the whole church,) send their delegates to Jerusalem. In the second place we find the whole church in council, Apostles and Elders, with the whole church; choosing men of their own company—they *all* act in concert—they choose probably by balloting. We know not, nor is it material as to the mode of their choosing, it is the fact that they *did* choose, and the persons concerned in that choice, which we are after. In the third place (verse 25,) they avow their unanimity in the whole matter. In the fourth place, the sacred historian informs us that the church thus acting, and writing to their brethren, say, that the Holy Ghost was with them, and consequently approved *of*, and directed *in* their course. This is an important case. The first and most important decision ever had in the Christian Church. And yet the whole church, the Apostles, and Elders and brethren, with one accord unite in these important transactions. And although the occasion is so important, and the lay members with their ministers, yet the Holy Spirit is in their midst. They then were acting in accordance with their master's will. How men can with the Bible in their hands and these facts all before them, exclude a large portion of their brethren in the ministry, and the entire membership, from all participation in the deliberations of the church, and yet call their Oligarchy a Divine Institution, is a paradox which we are at a loss to understand. The Saviour says, (John 13, 34,) 'A new commandment I give unto you, that ye love another, as I have loved you, that ye also love one another.' Again he prays (John 17, 20) for the oneness of his entire ch. "That they all may be one; as thou, Father, *art* in me, and I in thee, that they may also be one in us." In the first instance we cannot conceive how the "new commandment," can be obeyed when claims are preferred or are maintained, that do not exist in the nature and fitness of things. We believe it is impossible for an individual to love another individual, who by force or artifice, takes away any of his natural rights, unless he be either ignorant of the fact, or of his own privileges. And at this time it would be superfluous to argue, that intelligence is strongly enforced by the Bible. But to the prayer of the Redeemer. For what does he pray? That they may be one, as he, and his Father are one. Is there subordination in the Divine Nature? Does the Father exclude the Son, or the Son the Father, from equality in the Godhead? Are these interrogations almost blasphemous? We hope to be pardoned for the boldness of such language, when we think of the thrilling interest embodied in this prayer, in connection with our subject and the glorious unity of the entire church, on the high platform of Christian equality—of one heart and one soul. The Saviour says (Mark 1, 15.) "The time is fulfilled and the kingdom of God is at hand." Turn to Deut. 2, 34, 35, and read, "Thou sawest till that a stone was cut out without hands, that smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces, together, and become like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain and filled the whole earth." This stone is cut out without hands, there is no human policy in connection with this kingdom. "Jesus answered, My kingdom is not of this world," John 18: 36. We wish these quotations to be kept in mind, while we turn to Luke 4, 18 as read from Isaiah. "The spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty, them that are bruised." In this passage, not only the condition of the world is called up, but the world as it is in every aspect. The poor, broken hearted, blind, and bruised captives, are all to be visited with the proclamation of the acceptable year of the Lord, in reference to the Jubilee, or letting the captives or servants go free. Taking all these together, with many other quotations which might be made, we are driven as by an overwhelming tide, to the conclusion, that although this kingdom was to be set up *in* the world, it was not *of* the world, but proposes to delivermen from every apprehension, and of course from the *Tyrrany of priests*.

We find that the precepts of the Saviour, and his Apostles—the practice of the primitive Church, as recorded by St. Luke,—all sustain the equality of the Disciples, not in theory merely, but in fact—in all their business transactions. Were it not beyond our limits, it would be an easy task to show from every accredited Church Historian, that this was the only view taken of this subject, in the early days of Christianity. And it was by adesigning, and corrupt Priesthood that this heaven-born principle of *Christian equality*, was subverted. Nor need we stop to detail the consequences that followed; yet it is proper to remark, that human nature is the same now that it was then, and while it is clear that a sister branch of the church has gone further in half a century, toward absolute despotism than the Primitive Church did in three centuries, the increased and increasing means of intelligence, is no guarantee against the same results. We may then with awe-stricken spirits listen to the language of the text. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye may tell to the generation following."

The towers, the bulwarks, the palaces, of *Our* Zion, are the immutable truths,—the holy principles—and hence the unwavering trust in the grace and goodness of God, through Christ, forming that glorious brotherhood, prayed for by the Redeemer. That kingdom—not of this world—that acceptable year of the Lord, where tyrrany and spiritual bondage shall be known no more. The injunction, that you tell it to the generations following,—not only to consider, and have our own hearts warmed with a holy ardor—but to *tell it*. To whom? To the *generations* following. How? By hiding these principles under a bushel? No! But by publishing them in all possible ways. Ah! but worldly policy says, by so doing you will incur censure, persecution, &c.; and perhaps, injure the cause you would promote. Be it borne in mind that duty is ours,—consequences belong to God. It was this conviction that sustained the Apostles and Martyrs.—Luther and his coadjutors, thence found the lights of the reformation upon the world. It was this conviction accompanied by a holy devotion to the cause of truth, that enrolled the names of a Snethen—a Shinn a B.—an S.—and others in the galaxy of our own little hemisphere. Yes! My brethren, though you may have much to suffer, &c., much to bear, and in telling to generations following, the glorious truths glanced at above, you may have to weep, to see the duplicity, with which many bow to the tyrrany of priests. Yet if truth, equality, virtue, and sincerity, are of God,—we would say: Fear not, truth must triumph—and though your names may go down ingloriously to the dust, generations now unborn will yet arise and call you Blessed.

Ministers' Department.

From the Episcopal Recorder.

Hint to a Christian Minister.

"*Make full proof of thy Ministry.*" But this you can never do, while you are entangled with Miscellaneous reading and studies. A parish minister should eschew all studies that can in the least hinder him in his daily work.—It is a vain imagination, that while we are employed in the common duties of our office, we are to be preparing for professorships in colleges or other such places. No: When we land in the country where our warfare calls us from the world, we must burn our ships, and never think of returning. In this way, and in this only, can we attain to that concentration of our faculties, which is so necessary to our efficiency in our great work. Not only is there a loss of time in pursuing secular studies: but what is far worse, a wasting of our energies, when all are not too much for our duties. There is a freshness of the animal spirits, wanted in preaching, and in parochial duties, which close studies never long permit. The result may be, and often is, that although we may not quite neglect the particular duties of our spheres, we perform them so languidly, that we rather hinder than help the cause of our Master.

The writer of these lines, when young in the ministry of the gospel, once asked of a very distinguished divine, for some general rule that might assist him in his future work. The answer was: "*Whatsoever thy hand findeth to do, do it with thy might.*" And if there is any office where this precept applies, in all its strength, it is our own.

VERBUM SAP.

A WONDERFUL CONVERSION.

There was, some years ago, not far from this place, a very gifted preacher, who for several years preached with great earnestness and success the doctrine of the Cross; but who on that very account was violently opposed. One of his opponents, a well informed person, who had for a long time absented himself from the church, thought, one Sunday morning, that he would go and hear the gloomy man once more, to see whether his preaching might be more tolerable to him than it had been heretofore. He went; and that morning the preacher was speaking of the narrow way, which he did not make either narrower or broader than the word of God describes. "A new creature in Christ, or eternal condemnation," was the theme of his discourse: and he spoke with power, and not as a mere learned reasoner. During the sermon, the question forced itself upon the hearer's conscience: "How is it with myself? Does this man declare the real truth?" This thought took such a hold upon him, that he could not get rid of it amidst any of his engagements or amusements. But it became from day to day more troublesome, more penetrating. He visited the preacher; they had a searching and solemn interview; both were deeply affected. Alluding to the sermon of Sunday morning, tears came into the eyes of the visitor; he smote his hands together like one in distress, and exclaimed in accents which might have moved a heart of stone. "Sir, if it be truth, *we* are lost and undone!" The preacher, terrified, staggered back, stood pale, trembling and speechless. "*We*," thinks he, "what means this we?" and endeavoring to stifle his inward uneasiness and embarrassment, he resumed his exhortations and advice. Then, with downcast eyes and convulsive sobbings, he exclaimed,—"Friend, get down on your knees, let us pray and cry for mercy!" They knelt down and prayed; and shortly after the visiter took his leave, the preacher shut himself up in his closet. Next Sunday, word was sent that the minister was unwell, and could not appear. The same thing happened the Sunday following. On the third Sunday the preacher made his appearance before his congregation, worn with his inward conflict and pale, but his eyes beaming with joy, and commenced his discourse with the surprising and affecting declaration that he had now for the first time, passed the straight gate.—You will ask what had occurred to him in his chamber during the interval that elapsed.—A storm passed over him,—but the Lord was not in the storm; an earthquake,—but the Lord was not in the earthquake; fire,—but the Lord was not in the fire. Then came the small still voice, on which the man enveloped his face in his mantle, and from that time he knew what was the gospel and what was grace.—*Krummacher.*

ANECDOTE.

Towards noon, one dreary Autumn day, when the roads in the Eastern part of Maine were in a "wretched condition," the travelers in the mail stage from Porland to Bangor, found themselves drawing near the village of———. Having been jolted, tossed and tumbled, (in a manner only to be conceived by those who have traveled over the miery roads of Maine, in the fall or spring) from daylight up to that hour, without food, the travelers—some six in number—naturally turned their attention upon the prospect of a dinner, which the village to which they were drawing near, afforded, and it was agreed by all that the landlady of the stage house was famed for her excellent cookery, but that she always delayed the meal unreasonably (or perhaps *reason*-ably, on her part,) and that by the time the travelers were *in medias res* (which being interpreted, signifies up to the ears in roast chicken, beefsteaks, eggs and bacon, &c..) the mail carrier was wont to break in upon them with "stage ready," and no delay. At this information one of the travelers—a taciturn chap in huge whiskers, who had been chewing the end of reflection all the forenoon, only occasionally making some *sententious* observations, uttered a "Well, yes!" accompanied with a peculiar dip of the head—as much as to say, I'm not to be cheated out of *my* dinner, gentlemen, whatever you may see fit to put up with.

Presently the coach drew up to the welcome establishment, but, as had been predicted, some time elapsed before the dinner appeared on the table, and by the time the travelers had got their appetites whetted more keenly by a few savory mouthfuls—the coachman entered with "stage ready—and two hours past my time—cannot wait a minute." Reluctantly the passengers obeyed the summons, all but the taciturn gentleman before alluded to who went on eating as leisurely as though he had not heard it, simply remarking to the land-lady as she came towards him with outstretched palm for the pay, "A few more eggs, if you please."

As soon as the land-lady had left the room, he bustled together all the silver spoons and putting them into the sugar bowl, replaced the cover.—The land-lady came in with the eggs more expeditiously than she was wont. The next remark of the taciturn gentleman, was, "I'll thank you for a spoon!"

The land-lady glanced her over the table, and with consternation in her looks exclaiming "they've stolen every one of my spoons," rushed out to the coachman, who with reins in his hands was impatiently waiting his dilatory passenger. Every one of my silver spoons has been taken—I must have the passengers searched." In vain the coachman remonstrated—she insisted, and the passengers being willing to show their innocence, a strict watch was made, of course to no effect. Sorrowfully the old lady turned to go in, when the taciturn passenger met her at the door—simply remarking as he buttened up his coat about his now plump person—"I have made an excellent and plentiful meal—shall remember your house. As to the spoons, you will find them in the sugar pot—I guess *one* of the passengers has been trying to put a joke upon you.

Narrative.

FORGIVENESS;

OR, VICTORY TO JESUS CHRIST.

Some years ago a missionary was preaching to the Hindoos. He was telling of the true and only God, who is love; whose mercies are over all his works; who shows his love in the care with which his Almighty providence hath provided for the insect that crawls on the earth; the bird that flies in the air; the fish that swims in the water; the beast that walks on the earth; and man, the lord of all, to whom he hath given dominion over the works of hands. He was telling of that God who willeth not the death of a sinner, but rather that he should turn from his wickedness, and live: who is a holy, pure, and just God, and therefore is angry with the wicked every day, but yet is forbearing and patient, slow to anger, and of great kindness. He was telling of that God who so loved sinful, cruel, and unmerciful men, as to give his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

He was telling, moreover, of the Son of God; describing the character of the meek, holy compassionate Saviour; who even sent away the doves from the temple unharmed, though he was angry with those who polluted the temple by selling them in it:—he was telling of his love, of all his patience;—how he forgave his enemies, and taught his disciples to do good to those that hated them; to bless those that cursed them;—how, in his last miracle on earth, he returned good for evil, and healed the ear of the high priest's servant, who was come with others to take him prisoner.

Now, while he was speaking thus, many listed attentively; but others thought he was pointing to their religion, and contrasting it with the religion of Jesus Christ; and contrasting such a goddess as Kalee with the character of the true God. The priests, or Brahmins, are always much opposed to the Christian missionaries, because these priests live in ease and idleness by the superstition of the people; and they think, like the silversmiths we read of in the Acts of the Apostles, that if Christianity were to prevail, their craft would come to naught.—So sometimes when they do not interfere themselves, they would incite others to do so.

I do not know whether a Brahmin was the cause or not, but while this missionary was thus preaching, one of the Hindoos, who had come from some distance, grew very indignant at the preacher's discourse, and determined to put an end to it; and as human life is thought very little of by them, he did not hesitate about it. So he got a great stick, and went behind the missionary while he was preaching, and raised it up to knock the poor man on the head; but fortunately he missed his blow, and the stick came down on the preacher's shoulder, instead of his head.—Then the guilty and disappointed Hindoo wanted to escape, but a great many of those who had been listening to the discourse, and saw his base action, became very angry and ashamed at it; and they seized the man, and brought him to the missionary. So the preacher looked at him, as he stood quite ashamed and full of fear before him; and then looking at his other hearers, he said, "What shall I do with him?"

"Give him a good beating," they cried, holding the stick that might have killed him to the missionary.

"O," said the preacher, "I cannot do that!" I suppose the Hindoos thought he did not think himself strong enough to beat the wicked Hindoo as he deserved.

"Well," they said, "send him to the judge, and he will be sentenced to two years' hard labor on the road."

"I cannot do that," said the missionary. The Hindoos were astonished, and said, "What can you do?"

"I can forgive him," said the missionary; "this is all I can do; and I will tell you why,—Jesus Christ is my Lord and my God: he commands me to love my enemies, and to do good to them that despitefully use me and persecute me."

Then he turned to the trembling Hindoo, and said, "I forgive you from my heart; but never forget that it is Jesus Christ you are to thank for your escape from punishment; and it was against Jesus Christ and his religion you were angry when you aimed that blow at me."

The Hindoos were astonished at this forgiveness of an enemy;—they were silent a moment; then rose up altogether, and shouted out, "Victory to Jesus Christ! Victory to Jesus Christ!"—*S. S. Adv.*

Remarkable Deliverance.

We met the following singular narrative, the other day, in the volume of a Canadian missionary who has recently published certain reminiscences of his life and labors. The story is well told, and the incident which forms its subject, whether called "accidental" or "Providential" was certainly remarkable:—

About this period I went to attend the sale of the effects of Mr. M———, a respectable farmer, who had died at one of my out-settlements a few months before. He had left a widow, a very amiable and pious woman, and three children, to mourn his loss. The lone widow thought herself unequal to the management of the large farm which her husband had occupied. She therefore took a cottage in the village where I lived, and was now selling everything off except a little furniture.

After the sale was over I congratulated her upon the plan she had adopted, and remarked that she would be

much more comfortable, not only in being relieved from the cares of a business she could not be supposed to understand, but in a feeling of security, which in her unprotected state in that lonely house she could hardly enjoy.

"O! no," she said "not unprotected; far from it! You forget," she continued, with a mournful smile, "that I am now under the special protection of Him 'who careth for the fatherless and the widow,' and I feel quite confident that He will protect us."

And He did protect them, and that very night too, in a most extraordinary and wonderful, and, I may add, miraculous manner. The farm-house was a solitary one; there was not another within half a mile of it. That night there was a good deal of money in the house, the proceeds of the sale. The mother and her three young children, and a maid-servant, were the sole inmates. They had retired to rest some time.—The wind was howling fearfully, and shook the wooden house at every blast.

This kept the poor mother awake, and she thought she heard, in the pause of the tempest some strange and unusual noise, seemingly at the back of the house. While eagerly listening to catch the sound again, she was startled by the violent barking of a dog, apparently in a room in the front of the house immediately beneath the bed-chamber. This alarmed her still more, as they had no dog of their own.

She immediately rose, and going to her maid's room awoke her, and they went down together. They first peeped into the room where they had heard the dog. It was moonlight, at least partially so, for the night was cloudy; still it was light enough to distinguish objects, although but faintly. They saw an immense black dog scratching and gnawing furiously at the door leading into the kitchen, whence she thought that the noise she first heard had proceeded.

She requested the servant to open the door which the dog was attacking so violently. The girl was a determined and resolute creature, devoid of fear, and she did so without hesitation; when the dog rushed out, and the widow saw through the open door too men at the kitchen window, which was open. The men instantly retreated, and the dog leaped through the window after them. A violent scuffle ensued, and it was evident from the occasional yelping of the noble animal, that he sometimes had the worst of it.

The noise of the contest, however, gradually receded, till Mrs. M.———could hear only now and then a faint and distant bark. The robbers, or perhaps murderers, had taken out a pane of glass, which had enabled them to undo the fastening of the window, when, but for the dog, they would doubtless have accomplished their purpose. The mistress and maid got a light, and secured the window as well as they could.

They then dressed themselves, for, to think of sleeping any more that night was out of the question. They had not, however, got down stairs the second time before they heard their protector scratching at the outer door for admittance. They immediately opened it, when he came in wagging his bushy tail, and fawning upon each of them in turn, to be patted and praised for his prowess.

He then stretched his huge bulk, at full length, beside the warm stove, closed his eyes and went to sleep. The next morning they gave him a breakfast any dog might have envied; after which nothing could induce him to prolong his visit. He stood whining impatiently at the door until it was opened, when he galloped off in a great hurry, and they never saw him afterward.

They had never seen the dog before, nor did they ever know to whom he belonged. It was a very singular circumstance, and they could only suppose that he came with some stranger to the sale. The family moved the following day to their new cottage in the village; and when my wife and I called upon them, Mrs. M. remarked to me that, when I last saw her, she told me they were not unprotected.

Religious Intelligence.

MUSKINGUM DISTRICT.

Steubenville, Ohio, June 25, 1847.

Br. Bassett: For the information of the friends of Zion, I desire to report, through the Western Recorder, the state of things in this station.

I arrived here immediately after the adjournment of our last Conference, and was most kindly received by the friends. I was highly gratified to find that my predecessor enjoyed the confidence and esteem of the people, generally. Nothing is more painful to a Minister's mind, than to hear loud complaints against the brother who preceded him on his field of labor; and it is equally cheering to hear them speak in his praise.

My intercourse with this people has thus far been very pleasant. I never was associated with a people apparently more disposed to live in friendship and peace with each other. In the month of February we were favored with a season of great refreshing from the presence of the Lord, on which occasion Br's. John Burns and J. Cowl, labored very efficiently, and acceptaby to the people.—About sixty souls were converted or reclaimed from a backslidden state. I think that I never witnessed a revival in which the work was more manifestly the work of God, and not of man. Such was the extreme anxiety of those who came forward for prayer, that those who did not obtain a manifestation of the Divine favor were unwilling to leave the place without the blessing; and from two to eight persons, each evening, during two weeks, obtained clear manifestations of God's pardoning love. I never witnessed scenes of more thrilling interest. We have received forty-nine members since Conference, viz: Twelve by certificate, and thirty-seven on probation. We have also lost a number of members. Eight have died; each of whom has given evidence of being prepared for a better world; and some of them were enabled to triumph in the faith of the gospel to the last. Our third quarterly meeting was held on the 16th of June; on which occasion we were favored with the assistance of Br's. Clancy and Reeves.

Br. Clancy preached us a very good discourse on Sabbath morning, and Br. Reeves favored us with two edifying sermons, one on Saturday, and the other on Sabbath evening.

Our present circumstances and future prospects as a church, are encouraging. We desire to feel thankful to the Savior for past benefits, and to pray earnestly for fresh displays of his reviving and saving power. ROBERT ANDREW.

Mt. Vernon, Ohio, June 22, 1847.

Br. Bassett: During the past eight or ten weeks my time has been almost incessantly occupied, day and night, with protracted meetings. Part of this time was spent on Delaware Circuit, in assisting my worthy fellow-laborer, Brother Hatfield, pursuant to a request of the President. Previous to this, the happiness of the days of other years was revived in my experience by the presence and services of Brother Hatfield, with whom I happily and prosperously travelled on Pennsville Circuit, for nearly two years. He came to my help at a protracted meeting held about six miles south of this place. We had a good time; the sinners in Zion were afraid; the scepticism of some gave way; ten persons came out on the Lord's side, and we organized a new class which bids fair soon to outnumber the old classes on the circuit. Thank God, that though we have not been so successful as I wished on this Circuit, our labor has not been altogether vain in the Lord; as we have now more than doubled the original number of members.

I will just hint to Br. Clancy, that I did not delay or neglect the business I took upon me in reference to himself, but did not succeed in the least; and as the time stipulated in now past, all I can say, is, I will try what can be done between this and Conference. Yours, &c.,

THOMAS POTTER.

Thomson Circuit, O., June 15th, 1847.

Dear Br. Bassett: I take this opportunity of reporting to Br. Clancy, and all concerned, that Thomson Circuit is still alive, notwithstanding this conference year it has had to meet some considerable discouragement, by deaths, and removals to the west. But the cloud seems to have to a considerable extent past over, and we are looking for better days. All of our protracted and quarterly meetings have passed off in a lively, interesting spirit, but no particular outpouring of the spirit of God, in the conviction, and conversion of sinners. At our second quarterly meeting, we had the very acceptable labors of Br. J. Souder from Sandusky circuit; at our third, the labor of Br. Robison of Bucyrus, Br. Bowman, of Belleview, Br. R. Rice, of Sandusky, all of whose labors were well received. May the Lord reward them, for their labor of love. We have organized one small class this year, and added a few other names this year. May the Lord prosper us. We would inform Br. Clancy, that the place appointed for receiving his visit is the Thomson or Docker Meeting house, in Thomson township, Seneca county. Brethren pray for us. JEREMIAH JACK.

OHIO DISTRICT.

Miami Circuit, June 15, 1847.

Br. Bassett: I embrace this favorable opportunity to give you and our brethren in general, some information with regard to the prosperity of religion on this Circuit. Since this Conference year began, we have enjoyed many pleasant seasons; and though we cannot boast of our numbers, we thank God, that he is still putting it into the hearts of some, to cast in their lots amongst us. We enjoy peace in all our borders. Our presidential meeting has just closed. We had a good old fashioned time of rejoicing in hope of meeting where parting will be no more. Br. Young labored with his usual ability and zeal, and we trust was successful in winning souls to the Lord. We were also favored with the valuable services of Brs. L. Ensminger, and O. P. Stephens. The Lord reward them. We expect to hold several protracted meetings between this time and the sitting of the next Annual Conference, and if father M'Guire can give us any assistance, we shall be very much gratified, for we have plenty of Missionary ground here. Brethren, pray for us. GEO. W. THORNBURG, Ass't.

NORTH ILLINOIS DISTRICT.

Hartford, Knox County, Illinois, June 18, 1847.

Br. Bassett: To the friends of Zion, let me say, that as a people, we have reason to be encouraged, of late. The 2d quarterly meeting for this circuit, was held at Br. Ralph Mount's where a class of nine or ten members was organized last year, some of whom had become very cold and indifferent to religion; but some continued to cry to the Lord for help. He answered, at this meeting. His children were wonderfully blessed and revived, backsliders were reclaimed, sinners were converted, and some were added to the church. Since that time five more have joined the class by letter from the Rossburg class in Ohio. And here let me say to you, Br. Bassett, and all our old friends, that there are in two classes here, some six miles apart, *nineteen members* from the same old Rossburg class.* The third quarterly meeting was held in our new meeting house in Abingdon, on the 12, 13, and 14th of June. The Lord met with his people, at every appointment. O, what a heart cheering, and soul refreshing season—what tears and acclamations of joy from God's people, as well as tears of penitence, from convicted sinners. Br. D. Bagley of Princeton circuit, came about 70 miles to render service at this meeting, which was very profitable. Our house was commenced with trembling, the society being weak. But trusting in God, and loving his cause, we went forward. And in consequence, by the blessing of God, means were furnished, and friends were not wanting to aid us; so that the house is now nearly finished, and no debt hanging over the society. Thus, when we are weak, the Lord is our strengh. May he still aid and prosper us, and to his name shall be given the praise.

JAMES R. JOHNSTON.

* We are gratified to hear such encouraging word from our old friends, since they have g one west. We think that this is *colonizing* to advantage, especially as they have been so industrious, and so successful in putting up a house of worship at their new destination. Hope we shall hear of their continued prosperity. Br. Johnston, enquiry has been made of us respecting Br. I. Edwards, why his name does not appear in the Minutes of your Conference, and we know not. [Ed.

The First Independent African Grand Lodge of North America, and ten subordinate lodges, made a parade in Philadelphia on Thursday, ac. companied by several splendid bands of music. The procession was about a half a mile in length. They laid the corner stone of a new hall, with appropriate ceremonies. The sermon was delivered by the Rev. Mr. Douglass, of Baltimore; Rev. Mr. Chase, of Baltimore, also spoke. Their banners were greatly admired along the route. Among the Lodges in attendance was Friendship Lodge No. 5, of Baltimore. The procession, though very orderly and peaceable, was several times disturbed by omnibus and dray drivers.

Resigned.—We learn from the Pittsburg Journal that Dr. Breckenridge has resigned the Presidency of Jefferson College, in Cannonsburg, Pa. His place is to be supplied by the Rev. Dr. Baird, a gentleman well and favorbaly known for his lectures on Europe.

An Execution in Kentucky.—Wm. H. Stepter, a young man 17 years of age, was executed according to sentence in Greenbush, Ky., on the 5th inst., for the murder of his mother. Nearly five thousand persons assembled to witness the closing scene, and strange as it may appear full one-half of them were ladies—ladies, too, apparently of respectability and high breeding.

The act for which he has suffered was committed, as every one thought, by the boy's father. He was arrested, and would unquestionably have been hanged, if his son, to whom no suspicion was ever attached, had not voluntarily come forward and released his father by declaring that *he* alone was the guilty person. The son was accordingly, convicted on his own confession. He had always previously borne the character of an inoffensive, good-hearted boy, and no motive can be assigned for the commission of the horrid act. He was a boy of a very weak mind—occasionally insane, it is said.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JULY 1, 1847.

Hymn Books--Disciplines.

A good supply of latest edition, just received from the Book Concern, Baltimore, and for sale at this office.

Also, a few copies of Snethen's Sermons.

Annual Register, M. P. Church, for 1848.—We are pleased to state to our friends that we have had a beautiful set of stereotype plates of the Calendar for 1848, executed at Cincinnati, in view of the publication of No. 4, of the Register. The plates have been received and are in hand. It will be seen that we intend to get about the work in good season, this time.

Sacred Melodeon.—An additional supply of 100 copies of this new book of spiritual songs, just received from Cincinnati, and for sale at the office of the Western Recorder.

Secession.--Br. John H. Thomas.

This worthy brother was a pioneer of the Methodist Protestant Church, in Western Ohio, and continued to be one of its most zealous and liberal sup porters, until a few months ago. After the last session of the General Conference, and of the O. Annual Conference, he became discouraged in his hopes, to see the church of his choice dissolve its connection with slavery, and thought it his duty to withdraw from us. Now we trust we are as anxious as our brother, to see the church and the world redeemed from the reproach, the curse, the sin of slavery. And we intend not to slack our hand, in striving to promote a "consummation, so devoutly to be wished." But we believe it our duty to remain firm and persevering, and "not to faint," or become discouraged, or "weary in well doing," because we do not yet see the desire of our hearts. Even the blessed gospel, in nearly 2000 years, has not yet brought about the conversion of the world. Shall we therefore doubt that there is a period coming when the ends of the earth shall see the salvation of our God, and when the knowledge of the Lord shall cover the earth, and the earth be filled with his glory? In periods of declension in older times, what pain and embarrassment did the few faithful prophets of the Lord, and others, suffer, to witness the abominations perpetrated by those connected with the visible church of the Most High. But did they therefore dissolve their connection with his church, and forsake the courts of his sanctuary? Our Lord found the holy temple converted into a *depot* of merchandise, a broker's office, and a den of thieves. Yet do we read of his withdrawal? Do we not rather read of his efforts, even with a scourge of cords in one instance, to expurgate the temple. But he is at length *excommunicated*. Mr. Wesley was the means of a great revival of religion in the church of England, and became the father of an extensive sect of Christians. But whilst he lived he disavowed an intention to forsake the church (the establishment) notwithstanding it had become as it were, a cage of unclean birds. The Methodist Reformers, advocates of Mutual Rights, disclaimed an intention of setting up for themselves, till they met with proscription, and till not a few were "cast out." We hesitate not to say, that the Methodist Protestants would never have set up for themselves, but for the excommunicating acts of the Methodist Episcopal Church. How is it in the case of Br. Thom as, and other abolition brethren? Are they proscribed for their anti slavery views? Are they hated, because they plead the cause of the oppressed? Are they cast out of the church for *abolition's sake?* What opposition do they meet with to the free advocacy of their views in the Methodist Protestant Church? Who denounces them, or forbids them to urge the entire separation of the Church from slavery? No—Br. Thomas, though as sincere and conscientious a man as ever lived, has not sufficient cause at this time to withdraw, and attempt a new organization. This is our judgment, though sympathising in his main views. And we would not be so meddlesome as to say this, but that the evident intention of our brother is to influence others to secede. And here we must interpose. So far from consenting that others shall withdraw from us now upon the ground of Br. Thomas, thus weakening the hands of those who remain, we would feel disposed to invite that brother to retrace his steps. Happy should we be again to number him in our list of ministers, for never shall we forget the precious seasons we have formerly had together. We feel that we ought not now to be separated, and we cannot go with Br. Thomas, in his present enterprise, for we feel that with our present convictions, we should do wrong, very wrong to dissolve our present ecclesiastical connections.

We publish, in another column, the letter of Br. Thomas, because it is not written in an improper spirit, and because he has been a supporter of our paper from its origin, and is now a paying subscriber, besides doing us a gratuitous agency. But our brother must know, if he wishes to pursue this subject to the ends which we fear he does, our paper is devoted chiefly to the *interests* of Methodist Protestant Church, and we may not feel at liberty to admit to our columns, what would be considered *against* the interests of the church. Come Br. Thomas, we again offer you our hand, and you may know that our heart as well as our hand is engaged in this proposal.

Whitehead's Life of Wesley.

The article we publish this week from our Philadelphia correspondent, in reference to this work, will be found an able paper. We trust that it will be carefully read, notwithstanding its length. No man in America is better acquainted with the facts involved in the case, than the senior Mr. Stockton, the writer, who is proprietor of the stereotype plates of Dr. Whitehead's work, and the only set upon this continent. As stated last week, we have on hand a supply of the above named work, for sale, at a reduced price.

Christian Society of Brotherly Love.

A society bearing this name was organized a few weeks ago in Philadelphia. It is the first organization on the plan of Christian Union, some time since projected by Rev. T. H. Stockton. It is due to Br. Stockton, that we say, his plan, in the order of time, has precedence of the Evangelical Alliance. He aims not only to unite those who differ but to "destroy their differences." The Constitution of the Society, and explanatory Address are published in the first number of the Weekly Christian World. The third article, gives the terms of membership, as follows:

"Any person of approved moral character, claiming to be a disciple of Christ, or professing a desire to become a disciple, and acknowledging these two great principles, 1. The Bible is the Book of God. 2. Private judgment is the duty and right of Man. May become a member of this society, by signing this Constitution, and engaging to fulfil the conditions which shall be required by the By-laws."

Forty one persons gave in their names at the organization, sixteen more were added at the 2nd meeting, and forty-four more at the third meeting. We see that Br. Stockton, takes some exceptions to the plan of the Evangelical Alliance, and that some exceptions are taken to his plan, by some of our cotemporaries. We are so desirous to witness the prevalence of Christian Union, we confess we were pleased with the plan of Brother Stockton, and we were pleased with the Evangelical Alliance. We are sorry that the two plans should be at all diverse from each other, and that they should not deserve, and receive a universal approval and support.

Immigration.

The influx of European immigrants at the eastern ports of the United States, is greater than at any former period. A great proportion of these are nearly or quite in a state of destitution, having consumed their utmost means in procuring passage across the Atlantic. These are truly deserving of sympathy, having left densely populated countries, where they have suffered, not only pinching scarcity, but the oppression of despotic laws. Their hope is, on our shores to find employment and a livelihood, and perhaps land.—All this is to be obtained, for there is yet room, and there are resources to support millions more. But the first difficulty is to get the hordes of new comers distributed out over the country to places where they will find means of livelihood. They throng Boston, New York, and some other seaports, like locusts in Egypt, filling the alms houses and hospitals to overflowing.

The Boston Olive Branch states that the Native Americans are holding meetings in that city, but "they can do little more than point out the evil; the remedy is still a desideratum." It says that vessels are sometimes prohibited to land their cargoes of wretched humanity. Little disconcerted at this, they only put along to Halifax, where they are landed, and soon find their way back to Boston by railroad. The presence of these immigrants in such numbers, who will accept of employment for almost no pay, whilst the price of breadstuffs is greatly advancing, is a serious detriment to the laboring classes, who have also to be taxed for the support of the thousands of foreign paupers. The Olive Branch says:

"It is very unreasonable to blame the immigrants; they are influenced by the instinctive love of life which we all possess. They are fleeing from starvation and suffering to a land of liberty and plenty, and we would do the same.

If, however, we must be put to expense on their account, perhaps the very best thing we can do, is to raise the means of transporting them into the Western States, where there is land enough for them to cultivate, and where for their labor they can procure food which they cannot get here.—And the farmers and land owners in those regions can raise an increased amount of grain. Thus, while they are made the means of supporting themselves they will also be the means of reducing the price of grain, by the greater amount raised. The Western papers say, 'Let them come.' And the farmers in Ohio, Indiana, Illinois, Wisconsin, Missouri and Iowa want their help, and say they 'would be glad to see a million immigrants this year, instead of a hundred thousand.' Then let us send them on as fast as they land; there they are wanted.

Immigration--Another Sort.

Friend Bates, assistant Editor of the Pittsburgh C. Advocate, in the last number of that paper, writing from Mt. Pleasant, Ohio, states that on the 11th instant (June) a company of forty people of color arrived at that place from Dinwiddie co., Va. They were emancipated in 1844, by James Eppes, who gave them also the greater part of his estate. He directed, however, that they should remain there till the estate was settled, and be hired out for their own benefit. The company came, it is said, well provided for, and brought excellent characters. Mt. Pleasant and the surrounding country is chiefly settled by members of the society of Friends, so noted for their sympathy in behalf of the degraded African race. The emigrants met with a welcome reception, numerous applications were at once made for their services at good wages, and within two days they were all comfortably provided for. Two slaves, a man and woman, belonging to J. H. Boiseau, of Dinwiddie county, Va., had intermarried with two of the company emancipated by Eppes. When these were about starting for Ohio, Boiseau gave deeds of emancipation to the other two, to prevent their being parted from their families. It does us good to record such acts of disinterestedness.—It has been but two years, since another company of twenty, came out from the same neighborhood in Virginia, emancipated by James Hargrave, and settled near Mt. Pleasant. Mr. Bates says they are doing well, and are making themselves useful in community.

Crops in Illinois.

Our friend Col. J. R. Johnston, residing in Knox County Illinois, a fertile portion of that state, writes us that the wheat crops there are very unpromising. He thinks that to take the country through, there will not be more than one fourth of a crop. The spring crops, however, look very well.

A Methodist Mission for China.

We see by the Western Christian Advocate, that a movement has been made in the west, for raising means to send out one minister from each Annual Conference, of the Methodist Episcopal Church, on a Mission to China. It originated with Rev. Peter Cartright, of the Illinois Conference, who has offered to be one of two hundred who will give $5 per year for ten years, towards the object. The Editor of the Advocate seems to think that the proposition will take, and its end be effected. He even contemplates the speedy formation of a China Conference, which could be effected so soon as one missionary shall be sent from each Conference. We are glad to see so much of a missionary spirit manifested by our brethren.

That "Oldest Inhabitant" gone.

The Cincinnati Commercial announces the death on the 17th June, of Col. John Riddle, at his residence near Cincinnati. Our readers will recollect, that we very lately published an interesting paper from Cist's Advertiser, giving reminiscences of this aged man, one of the earliest settlers of Cincinnati. He died of a short and severe illness, in his 86th year.

Tour of the President.

President Polk is on a visit north. He left Washington on Tuesday of last week, and was received with great ceremony and parade at the cities of Baltimore, Philadelphia, New York &c. This week he is to visit New Haven, Boston, Lowell, Concord, Portland &c., but expects to be absent only two weeks. The lady of the President, has gone on a visit to Tennessee.

A Sermon, this Week.

The sermon of Rev. S. Morrison, formerly President of the Indiana Conference, which we publish this week, will be read with interest. It was ordered for publication by the Indiana Conference, before which it was delivered. We have had it set up in wide columns, in view of making up the matter into a pamphlet, after our present issue, having been requested to furnish some 12,00 or more copies in that form. Brother Morrison has authorised us to send a copy to each of our subscribers in Indiana who has paid. And as these last shall be no expense to Brother Morrison we take the liberty to add, that a copy shall be sent to each new subscriber in that State, and each former subscriber who will now pay up.

Godey's Lady's Book.

The July number is before us, with rich embellishments as usual. Of the steel engravings, two are illustrations of the Dignity of Manhood, the third is the Fashion plate, in which we are gratified to see that the figures are *modestly* attired. We think this worthy of remark, because it is too common for engravings of the kind to be exceedingly indelicate. We have the same commendation to speak in behalf of the "Columbian" this month. Mr. Godey has also Illustrations of Ladies' Head dresses, Music, Model Cottages, Ladies' Work department, &c. But the best is "Health and Beauty" with a picture, in which some of the evils of fashionable life are reproved, and some of the best advice given for promoting health and beauty. Mr. Godey has also sent us a copy of each his reprints, Blackwood's Ladies' Magazine, and the London World of fashion. Address, L. A. Godey, Philadelphia.

Columbian Magazine.

The number for July, has reached us in good time. It is embellished with several good engravings. The best is a fine view of Navy Island. Then "Sugaring off" a very apt representation of a western scene. The Fashions for July, and Original Music. Most of the writers for this number are ladies of popular talent, and we are gratified to find it contains some things *good* as well as interesting. The Columbian is a very handsome work. Address, Ormsby and Hackett, Fulton St. N. York.

Written for the Western Recorder.

ORIGINAL REVIEW.

The Life of the Rev. John Wesley, *M. A., collected from his private papers and printed works; and written at the request of his Executors. To which is prefixed some account of his ancestors and relations; with the Life of the Rev.* Charles Wesley, *M. A., collected from his private Journal, and never before published. By* John Whitehead, *M. D., author of the discourse delivered at Rev. John Wesley's funeral.*

Dr. Whitehead was the intimate friend of John Wesley for twenty-five years; one of his preachers for many years; and his physician in his last illness. Mr. Wesley refused to be attended by any other physician. Dr. Whitehead was also the physician of Charles Wesley during his last illness, to whose daughter Sarah, Dr. Whitehead was recommended by her uncle, as one of the best physicians in England. His words are:—"I am persuaded there is not such another physician in England."

Dr. Whitehead was selected in preference to any other preacher in connexion with the Methodists, to deliver the discourse on Mr. J. Wesley's decease. This was the greatest honor which the Executors and the preachers could confer on any one. At that time, Dr. Whitehead was a practising physician in London, and not a member of the Conference. He was a local preacher.—There were not wanting eminent preachers and old friends of Mr. Wesley, any one of whom would have regarded it as a high distinction to have been selected to preach Mr. Wesley's funeral sermen. So much in evidence of his position as a physician and a preacher.

Mr. Wesley by his will appointed Dr. Whitehead one of the Trustees of his manuscripts.—The Executors appointed him to be the Biographer of Mr. Wesley. The Conference approved of their choice. No higher testimonials could be given to the character and intellectual qualifications of any one than those by the Executors and the Conference. Dr. Whitehead had also placed at his disposal the manuscript Journal of Charles Wesley—and papers of the Wesley family.—Such were the resources for the commencement of the lives of J. and C. Wesley, in so far as the manuscripts were needed; and without them, the Biographies would have been worthless. Besides, Dr. Whitehead had all the aid of a long, personal, and confidential, intercourse with the deceased—and the use of all Methodist and other cotemporaneous works. He was an eye, and an ear witness of all. But, he was not permitted to proceed without interruption in his assigned work, as he stated his intention in his printed prospectus; *to-wit:* to give to the public an *impartial* history of the Wesleys and of Methodism. A party among the preachers required, as Dr. W. states, "*that I should publish nothing in the life of Mr. J. Wesley, but what should be approved by a committee of the preachers.*" To this he could not agree. However, he continues,—"I offered to read the manuscript to them as friends, and to consult them on particular parts of Mr. Wesley's life; but insisted on the right of using my own judgment, if on any point we could not agree." Dr. Whitehead was sorely persecuted. He says in his Preface, "Mr. Wesley never met with a more malignant opposition in the whole course of his labors, than I have experienced for attempting to describe them. Nor was I alone the object of their abuse; my friends also showed it with me. It sometimes appeared to me, that they carried their opposition to such outrageous and indecent lengths, on purpose to excite an opposition to them in the life itself; that they might have a fairer pretext to advise the people not to read it. I determined to disappoint them; and to take no further notice of them, than the connection of the history required, and without any particular reference to the dispute."

Such was the treatment received from a *party*, by the ancient friend and physician—the author of the funeral discourse, and the appointed Biographer of the Rev. John Wesley, because he had announced his determination to write an *impartial history*.

The son of an aged preacher, by the name of Hampson, had announced his purpose of publishing a life of Rev. John Wesley. The Executors of Mr. Wesley cautioned the public by advertisements in the papers against the proposed work of Hampson, declaring their appointment of Doctor Whitehead, who alone had the Wesleyan papers. Dr. Whitehead soon learned that he had more formidable competitors than the said Mr. Hampson. Thomas Coke and Henry Moore, got up a book, which they called a life of Wesley—so eager were the Methodists and the public to see a biography of Mr. Wesley—that 10,000 copies were sold in less than a year after Mr. Wesley's decease. We have seen this book of Coke and Moore, and can refer to it at any time. They had none of the Wesley's papers. These had been sealed and delivered to Dr. Whitehead.—A more wretched biography than this, was never read. A great portion of the book is occupied with the Lutheran Reformation, next comes some meagre accounts of Mr. J. Wesley, and it concludes with some account of Methodism in America.

Dr. Whitehead was three years in writing his first volume, which consists of a life of Charles Wesley, and the commencement of the life of his brother. This life of Charles is a publication of his private Journal, never before published. Dr. Adam Clarke remarks of it: "Mr. Charles Wesley's Life, in connection with that of his brother John, has been written by Dr. Coke and Mr. Moore, by Dr. Whitehead, and lately by Dr. Robert Southey, Poet Laureat. *Of all of these*, Dr. Whitehead's claims the *preference*—as formed from Mr. C. Wesley's *Diary*." Some years ago, Dr. Jackson of the English Conference, came out with a life of Mr. C. Wesley, in two volumes, which have been printed at the M. Episcopal Church Book Room, New York, with many commendations. Dr. Jackson does not mention Mr. C. Wesley's Journal as among his resources.—He does, however, give some little credit to Dr. Whitehead. Now, Dr. Jackson's work is indebted to Dr. Whitehead for all of its important matter, which is riddled, and republished in synonymes.

On the appearance of Dr. Whitehead's vol. 1. it was welcomed and commended by the principal London Reviews—the London "Analytical Review,"—"The Critical Review,"—"The British Critic." In 1796, five years after the decease of Mr. J. Wesley, Dr. Whitehead's vol. 2. was published.

We have taken no little time and pains to compare all the lives of Rev. J. and C. Wesley. 1. Coke and Moore, 1 vol. 2. Hampson in three vols., very small duodecimo. 4. Henry Moore, 2 vols., first published in 1824. 5. Southey, 1824. 6. Watson, 1831. Jackson's Life of Charles Wesley. Dr. Clarke's Wesley Family. Dove's Wesley Family. These have all—each, and all of them—been dependant upon Dr. Whitehead for their facts, with few exceptions. [Coke and Moore, of course, are not included.]

Dr. Whitehead's work was not permitted to visit the United States, or at most, only a few copies. Few of the Methodist preachers or people ever saw it—the most of them never heard of it. There were good and sufficient reasons for its exclusion. Dr. Whitehead was opposed to an independent organization of Methodism, he chose rather that the societies should remain as left by Mr. Wesley, without any distinction as a church. Dr. Whitehead gave an impartial history of Methodism up to 1791. He vindicated the character and conduct of Charles Wesley, who had no great hold, for several years, on the kindest regards of some of the preachers, because of his estimate of some of their qualifications. Dr. Whitehead does not declare a belief in Mr. J. Wesley's infallibility, though no man loved and honored him more—no man had greater confidence in Mr. Wesley than had Dr. Whitehead. Yet he knew of some mistakes—and he honestly mentioned them.—How could he do otherwise? they were only errors of judgment,—one of which was that great and grievous mistake of the ordination of Doctor Coke. Dr. Whitehead tells the truth of Dr. Coke. No truth ever was more unwelcome. So that,

. Whitehead's decease in 1804, an ex- copy of his two volumes was printed n. This garbled book, purporting to be derived from Dr. Whitehead's London was published in 1805, with his title

824, Henry Moore published life of J. Wesley on his own account. In his pre- outrages all decency in his abuse of Dr. ead. *Note.* Henry Moore, himself says had not the use of the Wesleyan manu-

He was one of the Trustees of them, but er had them. Dr. Whitehead returned the proper persons, as Mr. Moore admits, Moore could not obtain them. Therefore, of the Trustees, he declares his right to all entary matter wherever he found it. There- he takes Dr. Whitehead's two volumes traducer he was—and blending the two es, adding, or subtracting; dividing para- s; italicizing; speaking in the person of Dr. head—that is appropriating Dr. White- personal knowledge as his own; using his dissertations, reflections, and translations own, he prints his own *original* work in 2 No one dare contradict these statements; his own name. We are prepared to verify e state. But these books of Mr. Moore made connectional—or authentic Methodist y, by the English Conference; and by the concern at New York. Now, if Mr. Moore's ls are true, so are Dr. Whitehead's, for are taken from them, and that without ac- ledgment. Dr. Whitehead's 2 vols. con- 00 pages, and there are only about 133, of Moore's which were not taken from Dr. W. e pages are copied verbatim. So far Mr. e's work is authentic—as authentic as are ages of Dr. Whitehead, made up from the leyan documents. The truth may be told in words: Dr. Whitehead's lives of Rev. C. . Wesley is the *original* work—the *founda-* work, on which all others who have compi- biographies of these great men *rest* [except- Coke and Moore's conjoint book written with- authority to forestall the authorized biogra-].

is easy now, from these brief sketches, to why Dr. Whitehead's work was so carefully uded from this country, and suppressed in land, and superseded by a spurious issue with name in England and Dublin.

The Harpers have just published a new edition n Watson's Observations and Notes, of South- s Lives of the Wesleys. Southey was severely dled for his irreligion—his want of spiritual- —his injustice to the character of Mr. Wesley y the Methodist Reviews of England, when vols. appeared in 1824. Now, he is rather re than welcome, with the appendages to the d edition.

We have seen expressions of divines for a new e of Mr. J. Wesley. The English Methodists, ecially, would gladly see a philosophical Life a philosophy of Methodism—something differ- from plain matters of fact—something worthy modern Methodism—a work worthy of being und in gold. They are weary of common- ace history. The times have new aspects—so s Methodism—a new work—a new Life worthy Wesley is greatly needed. But of what value ould any biography be, if it were not compiled m Dr. Whitehead's two volumes? Nothing: he only has the original documents. Others nnot be conveniently invented. For the pre- nt, Southey is preferred to the original, plain, ue, history of the Wesleys.

The English Wesleyan Magazine for April, a review of Southey's Life of Mr. Wesley, escribes "the short but comprehensive memoir Richard Watson," (as the best) "a man who ossessed every qualification for producing one *eau ideal* of a Life of Wesley." Now, of all e Biographers of Wesley, Mr. Watson does e most honor to Dr. Whitehead. Mr. Watson, a small book, refers to Dr. Whitehead about orty times, and he copies whole pages from him, emarking, that what Dr. Whitehead had so well xpressed, he could not improve.

CORRESPONDENCE.

Written for the Western Recorder.

LETTER FROM BR. J. H. THOMAS.

Brother Bassett.—After so long time having elapsed, since any special correspondence having taken place between us, or requested a place in the Recorder; I feel like renewing our old acquaintance a little. And although, at this time, we do not sail just in the same ship, yet I trust we are bound for the same port; but having the vessel laden with different materials. Therefore I request a little space in the paper, in order to communicate some things touching matters of a religious nature; as also, some things connected with the church. And as I am now known as an anti-slavery man, not only in theory, but also in practice, I shall not be considered as being out of place, if I should have something to say as touching such subject. And particularly when so much has been written negatively by sundry persons. Not that I would presume to meet all the demands, and confront all that has been said as opposing; but as one said of old, I will also show my opinion. And although I do not consider the connection of religious bodies, with American slavery, that kind of oppression which reduces a human being to the level of a brute, and deprives him of the right to himself, his family, and his property, as wrong; and appears as though we can not act together in this matter, yet I trust we are friends. And I say, who ever has got the light, let it shine. Now there is danger of the priest falling from Israel, or a standard bearer from among his people, and the law perishing from the priest, and counsel from the ancients. Again it is said, "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work." This will apply to every department in life, to every species of oppression. It is said again, "Wo be unto the pastors that destroy and scatter the sheep of my pasture." Are those wilful oppressors the sheep of his pasture?—We have much need to take good heed to these things, that we err not in the way.—The Lord has pronounced a wo to them that call evil good, and good evil; that put darkness for light, and light for darkness. But there is such a thing as making a covenant with death, and an agreement, or striking hands with hell.—But I did not intend to extend, in this communication. Therefore, I would address myself a little, to brethren and friends, in and out of the M. P. Church, those who are at present connected with me in church fellowship, on the independent order, and to all others whom it may concern.—

Dear Brethren,—With me, many of you have been members of the M. P. Church for a series of years; and with me, you have labored side and shoulder, in our Annual, and some of you in the General Conferences, as also in our Western church periodical, to remove that iniquitous principle, *Slavery!* as well as the practice of it, from the church of our former choice. The church being a unit (though I confess in her connection, there is the most ingenious management displayed that is possible to conceive of a religious body, yet after all they say, that in some respects, she is deprived in her Federal head the power or right to legislate,) governed by the same Constitution and Discipline, this emanating from the nucleus, in which a compromise touching slavery was made, understood, agreed upon, & well known by the then compilers or framers of said instrument, which of late days has been brought to light, the elements of such understanding we will find couched in some of the seventeen articles drawn up by the first convention as the government, or rule of conduct for the societies for the then time being, and never revoked, and the matter has been kept as silent as the nature of the case would admit of. And in order to cast a veil over this division of things, a paragraph in the Constitution is provided, making it the privilege of each Annual Conference to make such rules for the government of colored members, as in their judgment they might think or judge proper. But mark, the laws and institutions of the States were to be strictly observed. Has that been done?—Now you see, slavery, pro or con, is not once mentioned in all this. Is this as has been supposed, authority for Annual Conferences to legislate any rule on slavery? not at all. Remember it is for colored members, and not for slave holders, nor the apologizers for slavery.—No, this is carefully kept out of sight.—But it may be said inasmuch as slavery is not mentioned in this place, I refer to article 7th of the Constitution, that it is an infringement upon the church, and all that is necessary for the church to say in her two thirds majority, *slavery* shall cease from amongst us as a M. P. Church. Aye, that is the rub. The General Conference has already put its veto on such procedure: but suffice it to say, slavery as it exists in the church is now well understood, and as an evidence of that fact, see it showing itself in the 12th art. 1st and 2d sec. of the Constitution. And I would just say, while on this topic, that in my opinion, (others have an equal right to think differently,) a class, a circuit, a station, or an An. Conference, cannot legally reject the reception into the church, or fellowship, of a slave holder. But it may be said that the 4th sec. and 3d item of the 7th art. of the Constitution, makes provision for the exercise of power by the An. Con's. in the prohibition of slavery or slave holders in the ch., where the States are opposed to it. What observers of the State rights. Well, we confess it is a little mysterious in its management, but the design may be understood. Just look at it?—Neither the General Conference, nor an Annual Conference, shall assume power to interfere with the Constitutional powers of the civil governments, or the operations of civil law. How ingenious,—yes, but mark that word immoral. Well, you must first make it out immoral. What! moral in South Carolina, and immoral in Ohio! And in the same church? Yes! for you see the sixty thousand embraces both North and South. O, what discrepancy!—Now what christian civilized nation, would wish to frame laws to infringe the moral precepts of the gospel? But here we find a provision to meet the contingency, without being asked for it. And what gospel organized church, would assume power to introduce a principle involving the church in future difficulty, but in order to effect a present good? This indeed looks a little like doing evil, that good may come. What a pity it could not have been otherwise. Don't you say so friends? Don't you say so, Mr. Editor? Did the States require this condescension of the church? I think not. If the States, unfortunately had adopted some erroneous errors, as some of them we think have, do they require the church to succumb thereto? Or can they Constitutionally do it? We think not.—But it was a voluntary (though with some rather involuntary) arrangement by the convention. We could refer to some of our ancient father's memory on the subject, as well as an independent church order, who have passed out of the present troubles by death, to others that might be thought to be insane on this subject, and to others of our brethren who would yet be considered sane, who were present at both Conventions in Baltimore: who if called upon, must vouch for the truth of this matter. You see, my brethren, these conventions were both in a Slave State, under slave influence, a preponderance in favor of the slave interest, a great reform for the white man, was now set on foot, i. e. an opposition to the powers that be, in the M. E. Church, this was to be regulated if possible, a laudable undertaking I say, and I trust it will progress, till the whole lump is leavened.—Amen. Here I would not wish to reproach our southern friends wrongfully, but it does seem that they have a peculiar faculty of uniting southern interests, with some special northern, so as to carry their point. The slave interest would not yield: and when some moved, or agitated an independent Annual Conference Union, as a community of rights, pretty much, or similar to the Congregational Church order, (what a pity this had not succeeded,) this was also opposed, and in order to bring all the weight of both North and South to bear upon that monster (Episcopacy,) and truly a monster it is, in the hands of erring men, there had to be a seeming surrendering on the part of the lovers of universal personal liberty. You know what a faculty some persons have of laying their arms around the necks of others, and cousining them into measures: so in this case. Hence the compromise, leaving the slaveholding portion of the church, in peaceable, and full possession of their slave property, and still remaining members of the church. They assuming the moral as well as political right to the exercise of power over their slaves, without restriction.—Thus the church stands inseparably connected with slavery, without any well grounded hope of reform.—Thus, dear brethren, and friends, I have for your consideration, presented the foregoing remarks, drawn from matters of fact, and such as have become a part of history. If I have stated anything out of place, or given a wrong coloring to the matter in hand, when convinced of my error, I stand ready to take it back, with suitable acknowledgments.—Truth I love, sin I hate, and man's natural and inalienable rights I expect to contend for, while I can have a hearing among my brethren, and lovers of God and humanity. J. H. THOMAS.

Jacksonburg, O., April 28, 1847.

Written for the Western Recorder.

Wilmington, Ohio, May 24th, 1847.

Mr. Editor,—The "Evangelical Association of Free Methodists!" met, pursuant to adjournment at Port William, Ohio, on Thursday, May 20th, 1847. There not being a *desirable quorum* present, the Convention adjourned from day to day, until Saturday, 22d inst., when the Convention was duly organized by electing Rev. Sanford H. Flood, Moderator, (a dispassionate, *moderate* man, you know, for Moderator,) and Rev. J. H. Thomas, Scribe. I casually dropped in, on my way to our quarterly meeting, Saturday, about 11 o'clock, the Convention being fully organized, and consisting of Brs. J. M. Flood, S. H. Flood, J. H. Thomas, John Stout, and a certain Mr. Bailey, (not Gamalael, by any means.) Several committees were appointed, and to show that different men were on the various committees, they were thus arranged: A. B. C., C. B. A., B. A. C., &c. Well, I was told this morning, that this great convention, (for it is so claimed by its members,—great on account of the principles involved, and on account of the fidelity with which its members resist all moral evil.) I was going to say, the Convention was convulsed by the introduction of a resolution, by one of its members, on the subject of secret societies. After, I did not say an *elaborate* discussion, or discussion at all, but after considering the matter, the vote stood, two, yes, *two* for the resolution, and two against it. So the resolution was lost. The Convention, I presume, adjourned in the utmost harmony, and with prospects favorable for the future, as a comparatively large accession was received at the meeting on Sabbath night, after the adjournment of the session, to wit, three members. My prayer to God is that He may prosper them and us, and all, in every good word and work.

Yours, truly, ALANSON JONES.

Written for the Western Recorder.

Mr. Editor:—I see in a late number of the Recorder, a resolution of one of our Annual Conferences, for the call of a Convention, to enquire what is the relation the Methodist Protestant Church North sustain to slavery. The resolution itself only goes to enquire the relationship, but leaves the object of the enquiry quite out of view. To suppose for a moment that mere curiosity to ascertain that relationship, would be to charge the Conference with folly, and for other Annual Conferences to attempt to decide on the expediency of such a Convention, without something more tangible to act upon, would be folly in the extreme. The authors of the resolution must surely have something of vast importance in view, to justify the expense and trouble attendant on the assembling of such a convention. But that object with the Church at large, is mere conjecture. Come brethren, give us a little of your light. We cannot deal in mysteries; do not put your candle under a bushel—let the light be made manifest.

AN ENQUIRER AFTER LIGHT.

Pittsburgh, June, 1847.

NEWS OF THE WEEK.

Dreadful Steamboat Explosion.

The steamer Admiral arrived at New Orleans on the morning of the 9th inst., and bringing intelligence that the steamer Edna, Captain Phillips, on her way down from Ouchita, met with a dreadful accident. The Picayune says:—On the 4th instant, when opposite the town of Columbia, just as she was starting from the wharf, all four of her boilers exploded, killing twenty or more persons and severely injuring several others. The boat sunk immediately and nearly every thing on board was lost. Seventeen bodies had been found on the 7th instant. The subjoined list of the killed is supposed not to be perfect:

Passengers lost.—Judge Mayo, Harrisonburg, La.; Mr. Hill, Champagnole, Ark.; Mr. Odell, Union District, S. C.; Mr. King, Union District, S. C.; Mr. Daly, Clairborne, La.; and Mr. Jones, Florida.

Boat's hands lost.—Mr. Donaldson, George ———, Jim Watson, Jim Thomson, Patrick Gorhon, Thos. Plunket, D. Anderson; barkeeper, name not known; John H. Voss; James Pool, pilot; Austin Steager; ———Oliver, engineer; and two deck passengers, names not known.

Dr. John B. Lewis, of South Carolina, (for himself and William Evans and J. J. Stringer,) does not hesitate to attribute this disaster mainly to the misconduct of those having charge of the boat. In a letter to the Picayune he says:

"It presents another lamentable exhibtion of that recklessness of conduct which too frequently characterizes those individuals having charge of the lives and property of the travelling community. This boat was under the charge, as I understand, of the clerk, Mr. Johnson, and the chief mate; and the conduct of the crew during her passage up and down the river was the subject of conversation by every one. They were evidently in a state of excitement, and were supposed to have been under the influence of ardent spirits. When she arrived at Columbia many persons on shore remarked that she would certainly blow up, such was the peculiar whizzing sound escaping from her, and which was heard before she made the landing."

An Execution in Kentucky.—Wm. H. Stepter, a young man 17 years of age, was executed according to sentence, in Greenbush, Ky., on the 5th inst., for the murder of his mother. Nearly five thousand persons assembled to witness the closing scene, and strange as it may seem, full one-half of them were ladies—ladies, too, apparently of respectability and high breeding.

The act for which he suffered was committed, as every one thought, by the boy's father. He was arrested, and would unquestionably have been hanged, if his son, to whom no suspicion was ever attached, had not voluntarily come forward and released his father by declaring that *he* alone was the guilty person. The son was accordingly, convicted on his own confession. He had always previously borne the character of an inoffensive, goodhearted boy, and no motive can be assigned for the commission of the horrid act. He was a boy of a very weak mind—occasionally insane, it is said.

The African Squadron.—A letter from on board the U. S frigate United States, dated 28th March last, represents the health of the officers and men of the several ships of the squadron to have been, and still continue moderately good. "Our cruisers have been constantly and actively employed; and yet, notwithstanding the energy of the English, and the watchfulness of the French the slave trade flourishes, and wherever slaves are wanted, there they will be carried; the supply will be equal to the demand. I regret to say, that the humane coalition of the three great powers to put down the slave trade has signally failed. To colonize and settle the cost is the only feasible and available plan.—*Baltimore Sun.*

Immigrants via the St. Lawrence.—From last Wednesday's Montreal Herald we learn that 9,251 immigrants had arrived at Quebec, up to the 7th instant—that 52 vessels had left ports in Ireland, England and Scotland, between the 1st and 19th of May, for Quebec, with 14,592, none of which had arrived in America as yet—that on June 5th, there were 52 vessels detained at quarantine, at Grosse Isle (30 miles below Quebec,) with 14,000 passengers—and that things are improving very much at quarantine.

Important Arrest.—Captain Canot, the proprietor of a very extensive slaving establishment on the Coast of Africa, was arrested in N. York city, on Monday, by officer Smith, charged with having violated the laws of the United States relative to the slave trade, by having in December last fitted out at New York the Chancellor, to be engaged in the slave trade, in which he went as passenger to the Coast of Africa.

The Chuch of St. Philip de Neri, of Philadelphia, at an early hour on Tuesday morning, was crowded to suffocation, says the Pennsylvanian, to witness the solemn requiem mass, as performed by the Rev. Abbe de Massip, for the repose of the soul of Daniel O'Connell.

Another Gone.—We record to-day the departure of another old Jersey Blue, in the death of Thomas Lee, at Rahway, in this county. He expired yesterday, in the 91st year of his age. He was one of the old Revolutionary patriots of New Jersey, having been engaged in the battles of Long Island of Monmouth, and also in most of the actions on the line during the revolutionary struggle.—*Newark Daily Advertiser.*

Serious Accident.

The honoring of returning Volunteers, proves an expensive business. The incessant discharge of cannon with which they were greeted on Monday last, was suddenly suspended. The cause, we afterwards learned, was a serious accident. The gun went off prematurely, and killed one man outright—Mr. Joseph Fisk, and dangerously wounded another. "Mr. Fisk was blown into pieces, his body being nearly cut in two, and his limbs and entrails torn into fragments." A Mr. Lemaire had his arm shattered, so that it had to be amputated at the shoulder. His recovery is considered doubtful. Another man had his thumbs blown off. The accident suspended all further proceedings for the day, and changed the aspect of Covington, where it happened, from hilarity to gloom.

Another.—The firing was resumed in Covington, on Tuesday with like sad resuls. The cannon went off again prematurely, and seriously injured two of the Volunteers. Jesse Doane had both his hands shot off, and Mr. Gracy one. Another man was seriously burned by the explosion. Who can fail to see the frown of Heaven in these calamities? The sufferers have our sincere commisseration, and this one consolation in their case, viz that they were not wounded in an attempt to shoot and mangle their fellow creatures.—*Cin. Prot.*

Destructive Hail Storm at Peoria, Ill.—*A Child Killed by Lightning.*—Peoria was visited on Saturday week by one of the most terrific hail storms ever recorded. It continued for half an hour, accompanied with high winds and heavy thunder; many of the hail stones that fell, measured from three to six inches in circumference. The destruction of property was very great; all the glass in the windows exposed to it were broken, and even the sash was cut through in many instances, while the gardens and fruit trees suffered great damage. The forest trees were stripped of their foliage and small branches, and after the storm had passed, every thing around wore a shattered aspect. The house of Captain Moss was struck by lightning during the storm, and killed a little girl about eight years of age.

A Nunnery in Pennsylvania.—The Catholics have purchased the beautiful estate of Mr. Cowperthwait, on the Delaware river, near Adalusia, Bucks county, for $30,000. It is stated that it is to be converted into a nunnery.

Awful Calamity.

A paper published at Charleston, Ill., gives publicity to an accident of a heart rending character which occurred in the vicinity of Oakaw, near that place, on Sunday the 30th ult. On the afternoon of that day, Mr. Chandler, his wife, his son William's wife and child, his own son and daughter, and a Mrs. Mosely, were going to preaching in a two horse wagon. Before they reached their destination, a storm came upon them with all the fury of terrific violence. There was but one tree from which any danger was to be apprehended, and Mr. Chandler, (who was driving) had his attention directed to it. He scarcely saw it falling; but it fell, and with its fall crushed those on the back seat, Mrs. Mosely, Mrs. Chandler and child. Mrs. Mosely and the child were instantly killed, and Mrs. Chandler survived one half hour. Mrs. Mosely's skull was fractured completely across, while the injuries of Mrs. Chandler and child were principally upon the limbs and body. The others escaped without injury, as it was the body of the tree which fell on the wagon.—*Cincinnati Dollar Weekly Commercial.*

The Mormon Temple.—This celebrated edifice has been sold to a committee of the Catholic Church, for $75,000. This community have also purchased other property at Nauvoo. The building is to be appropriated to educational purposes, connected with the church into whose hands it has passed. The contract requires only the sanction of the Bishop, to complete it.

Melancholy Case of Drowning.—Theodore Smith, 19 years of age, son of Jos. H. Smith, was drowned in the Schuylkill, near Philadelphia, while bathing on Monday afternoon.

Mount Benedict.—We are authorised to state, says the Boston Times, that the report that the convent at Mount Benedict has been sold, is incorrect. It is not for sale and has not been.

Major Hammond, better known as Gen. Hammond, of Milton, Pa., recently appointed paymaster in the army, died lately on his passage from Vera Cruz to New Orleans. He formerly represented his district in Congress. A son of his, attached to the United States Dragoons, was killed a few months since in one of the engagements in California. The remains of Major Hammond were conveyed to New Orleans by the steamer Orleans.

Shipwrecks and Great Loss of Life.—The correspondent of the Montreal Herald gives some particulars of the loss of three emigrant ships bound for Quebec from England and Ireland, and several hundred human beings had found a watery grave. In addition to the Miracle, wrecked near the Magdalen Islands, with the loss of sixty-four drowned and thirty dead from fever, (some account of which we have before published,) the Zenobia with 179 passengers, has also been wrecked at Manadieu, and the brig Carricks also, about four miles eastward of Cape Rosier. Out of 167 passengers in the latter vessel, only 48 reached the shore. These disasters all happened in the latter part of May.

Chicago, Illinois.—The New York Courier has an article descriptive of Chicago, the city in Illinois at which the River and Harbor Convention is to assemble on the 5th of July. In the opening of its article the Courier says:

"Chicago is now a large city. At the close of the Black Hawk war, not more than 14 years ago, the site now covered by a city of many thousand inhabitants, and with all the arts and elegancies, the substance and the comforts of long civilization and settlements—was a frontier military outpost, which had no habitation without its pickets, and few or none but for the accommodation of a small garrison within.

Doctor Albert G. Upham died at Boston on Tuesday night, of Typhus Fever, which he had taken in the discharge of his duties. He was distinguished for ability in his profession and high moral worth, and was a professor of anatomy in the College of Castleton, Vermont. He was the son of the member of Congress from N. Hampshire, brother of the professor in Bowdoin College, the Doctor in this city, Judge U. of N. Hampshire, and the late Doctor U. of Waterford, N. Y. He published several medical works.

More Counterfeits.—Counterfeit one dollar bills on the State Bank of Indiana are in circulation. They are pretty well executed, and may deceive the uncautious. They are somewhat paler than the genuine, and the paper is of a stiffer texture. A merchant on Fifth street took three of them on Saturday. Look out.—*Cincinnati Dollar Weekly Commercial.*

☞ Our exchanges all around us, in Virginia and Maryland, bring most cheering accounts of the crops. Everything looks well, especially the wheat, which in wholesome abundance rapidly ripens to the harvest.—*Balt. Sun.*

The Tongue.—There is a world of meaning in the following from an old scrap book:

If thou wishest to be wise,
Keep these words before thine eyes:
What thou speakest, and how, beware,
Of whom, to whom, when and where.

Worthy of Imitation.—The sum of $8,000 has recently been raised, by subscription, in the city of Providence, R. I., for the purchase of forty-two pews, containing 206 sittings, in Grace church, to be *forever free!* An example which ought to be followed by every church and society in this city of every denomination.

A Fatal Accident occurred in the University College (as we learn from the *European Journal*) in dissecting the body of Harvey Leach, alias Hervio Nano, the gnome fly or man monkey, whose performances in N. Y. used to attract thousands to the Bowery Theatre. He left orders that at his decease his body should be given to Mr. Liston, of the University College, for disposal. Mr. Liston handed it over to Mr. Potter, who on dissecting it, prick ed his finger with the lancet. This caused little care beyond placing his hand in a sling for a day or two; but on the third day fever ensued, abcesses formed on the hand, extending up to the muscle of the arm and over the chest, causing great agony. Death finally put an end to his suffering.

Father McElroy, the Catholic missionary of the Rio Grande, is now in Cincinnati, and was to preach on Sunday last in the Cathedral in that city.

NOTICES.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

Zanesville Circuit: Our last Quarterly Meeting will commence on the last day of July, at Gratiot. Our Ministerial and Lay brethren are invited to attend.

C. S. CALLIHAN.

Coshocton Circuit—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

Burton Circuit—*Muskingum Distsict.*—I inform the President that his visit will be at Burton. The fourth quarterly meeting will be held at the same time, 7th and 8th of August. We invite any of the brethren to attend that can. Enquire for D. Richardson. A. R. BROWN.

Buchanon Circuit—*Pittsburgh District.*—Our fourth quarterly meeting will commence on the 7th of August, at Margaret Chapel, on the West Fork river, 10 miles above Weston, to which we invite Br's. A. J. Waren, J. I. Stillians, H. Reger, E. Martin, H. Lucas J. Clark.

R. H. WALKER, *Superintendent.*

Bainbridge Circuit, Ohio District.—Br. Young is informed that his meeting for this Circuit, will be held at Rattlesnake Meeting H[illegible]. D. C. CARSON.

Lancaster Circuit—*Muskingum District.*—Our fourth quarterly meeting will be at Pleasantville, commencing August, 31st, at 11 o'clock, A. M. To this meeting we invite Br. C. S. Callihan,, W. H. Marshall, W. Maynard, D. Kinney, and S. Catlin.

W. MUNHALL.

Morgantown Circuit—*Pittsburgh District.*—The last quarterly meeting for the present Conference year, for the Monongahela Circuit, will be held, by divine permission, at the new frame meeting-house, near Mapel's mill Dunkard creek, Green county, Pa., on the 22nd. Sabbath in August, at which, (agreeably to previous arrangement,) we expect our beloved and worthy President, Br. Brown; hope he will not fail in attending. We also invite our Itinerant and unstationed Brethren who can make it convenient to attend.

Also, we propose, by divine permission, on the Saturday and Sabbath previous to the Annual Conference, holding a meeting at Mt. Morris, Green county, Pa. This town is 16 miles from Waynesburgh; the place of holding the Conference. To this meeting we invite Preachers and delegates, who may be on their way to Conference.—Come, Brethren, come and welcome; we shall expect you from the South. You will find a band of Brethren ready to receive you freely. P. T. LAISHLEY.

Tanner's Creek Circuit, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

St. Joseph Circuit, *Wabash District.*—Br. Shipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.

G. WILLIAMS.

Rev. G. Brown expects to have a supply of Hymn Books—fine medium, and plain—Disciplines, and Snethen's sermons, at the Pittsburgh A. Conference in Waynesburgh. Those who want, can send their money by the preachers, or delegates, and purchase.

Deerfield Circuit.—*Wabash District.*—Our third quarterly meeting will be held at J. Flood's, Randolph Co. commencing July 24. Will J. Shipp please to meet and help us there; also J. M. Young and S. P. Kezerta of the Ohio District?

F. OUTCALT.

Delaware Circuit, Muskigum District.—Notice is hereby given that our fourth Quarterly meeting will be held at Westbrook's school house, where I live, commencing August 7, 1847, to which we invite Br. T. Potter, and all others who can come. We need help.

WM, HATFIELD, Jr.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

Br. Bassett: Please insert in the 'Recorder,' the following list of appointments.

2nd	"	July,	Thompson	10, A. M.
2nd	"	"	Belview	3½, P. M.
3rd	"	"	Wayne	Ct.
4th	"	"	Granger	"
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Ohio District.

Xenia	Circuit,	July	17-18.
Port William,	"	"	24-25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7-8.
Bainbridge	"	"	14-15.
Buford	"	"	21-22.
Batavia	"	"	28-29.
Lebanon	Station,	Sept.	4-5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges.

J. M. Young.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

W. H. Marshall,	O	A. R. Brown, 1 sub.	O.
G. W. Thornburg,	O.	J. W. Case, 1 sub.	O.
W. S. Stockton, 2,	Pa.	Jer. Jack,	O.
Ch. Craig,	Pa.	W. A. Porter,	Pa.
J. Gay,	Ia.	Dr. J. S. Reese,	Md.
T. Potter,	O.	Th. Shipp,	Ia
J. R. Johnson, 3 subs.,	Ill.	A. Byarly,	"
J. S. Hudson,	O.	S. W. Widney,	"
R. H. Walker, 1 sub.,	Va.	W. Pierce,	"
Jos. White,	O.	R. Andrew,	O.
W. C. Galliher,	O	P. T. Laishley,	Va.
P. M.—Indianapolis,	Ia.	L. Garrott,	Miss.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
J. W. Case,	W. Davis,	9	37	1 00
O. White	L. R. Winn,	8	33	1 00
T. Potter,	Geo. Cassel	8	52	4 00
"	Wm. Worman,	7	52	2 00
A. Byarly,		8	20	2 00
T. Shipp,	A. Shipp,	9	31	2 00
Geo Fogle,		8	52	2 00
W. Pierce,		8	52	4 00
J. R. Johnson,	Comley,	9	37	1 00
"	R. Young,	9	4	1 00
"	Himself,	9	16	1 00
J. S. Hudson,	W. Campbell,	9	26	5 00
"	Wm. Walker,	8	52	2 50
"	J. Wilson,	8	34	2 63
"	W. Rowcliff,	8	52	2 00
M. Gillespie,		8	22	2 00
L. & P. Wiles,		8	52	2 00

Received for Rev. C. Springer.

W. Pierce,	- - - - - -		$1 00
J. S. Hudson,	for	J. Taylor,	5 00
"	"	W. Campbell	1 00

New subscribers, this week, 7—discontinuances, 3.

Br. R. Collier, we see that by some unaccountable oversight, the name of J. H. was not entered upon our book. We are very sorry, and will make it up to Br. H. if he will excuse us.

Brother Case, you see by our last paper that Brother Hamilton has made us a payment for W. D. so that your present remittance of $4 is not due. We venture to credit $2 for a year in advance, and are glad to send again to Br. D. Please tell us if this is satisfactory. What shall we do with what is overpaid?

Br. A. Byarlay, we credit you one year for your remittance, but you have had the paper more than four months of a second year. If you wish to discontinue, send another dollar, and we will stop sending when the time is up.

The Markets.

LATEST DATES.

Putnam. & Zanesville.—Flour $5,00,—Wheat, 80c.—Corn 33c.,—Oats 16@18c.

Cincinnati.—Flour $5,50@$5,60,—Wheat 1,10,—Oats 30@35,—Corn 45@50. Beef Cattle $5,50@$5,56 ₩ cwt —*Cincinnati Commercial.*

Pittsburgh—Flour $5,00@$5,50,—Wheat $1,00@—,—Corn 43@45,—Oats 28c.—*Commercial. Journal and Gazette.*

Philadelphia.—Flour $6,50@$6,75—Wheat $1,25@$1,50,—Corn $83. Beeves, demand good, $7,00@$9,00 ₩ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

Baltimore.—Flour $6,42,@$6,75—Wheat $1,25 @ $1,50—Corn 84 & 85 cents,—Oats, 58@60.—*Baltimore Sun.*

A general assortment of **SUNDAY-SCHOOL BOOKS**, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF.

Putnam, April 22, 1847. *Depository.*

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS

No. 83 Wood St., (One door from Diamond Alley,) Pittsburgh, Pa.

POETRY.

Written for the Western Recorder.

My Cottage Home.

I'd not exchange my cottage home,
Its wild woods and its flowers,
For all your stately halls and domes,
Your gardens and your bowers.

Its social board and cheerful hearth,
And friends all gathered round,
With many a joyous laugh and mirth,
Are in my cottage found.

Its singing birds, and purling streams,
Which through the meadow flow;
Its beauteous sights and pleasant scenes,
Its sunset splendid glow.

I'd not exchange my cottage home,
Its groves and shady ways,
For all the wealth your city boasts,
Or splendor it displays. [NORA.

Written for the Western Recorder.

Devotional Lines.

My God, my hope, my friend,
On thee I would rely;
And unto thee my wishes send,
Far, far above the sky.

* * * * * *

I bid my passions all awake,
Whilst I before thee fall.
And now, dear Savior, for thy sake,
I on the Father call.

Eternal Spirit, now assist
My weak, unsteady mind,
That I to thee may ever list,
Blest agent of mankind.

My all to thee I now submit;
My guilt, my sin remove:
O may that Blood so freely spilt,
Cause me to ever love—

That blessed one that died for me,
And in his footsteps tread,
That I with him may happy be,
When my spirit from earth has fled.

* * * * * *

Staunton, Ohio. D. S. C.

Ecclesiastical.

Written for the Western Recorder.

PAUL PRY IN REPLY TO J. H.

A plain, candid, face foremost reply to the inquiries of J. H. on the unstationed minister question, by the self same Paul Pry, hailing from the self same place, Home, June 18th, 1847.

Mr. Editor—Sir: At the time I prepared the communication, headed, "All hands ahoy, Paul Pry and the local preachers," I had but one object in view, and that was, to set forth the advantages of an unstationed minister in the M. P. Church, over and above those enjoyed by a local preacher or minister in the M. E. Church; on this subject thus far there has been no contradiction, even Br. J. H. admits all that has been set forth, and even goes further than Paul P. and says that (they) "the local preachers of the M. E. Church can never hope to enjoy the rights and privileges secured to the unstationed ministers of the M. P. Church," and thus places them in hopeless despair. The Br. then proceeds to state, "he takes it for granted that Br. Pry knew the object of the organization of the M. P. Church; *to wit*, to secure the mutual rights of every department of the church." To this I answer, this has always been my understanding of the subject, it is for this I have for the last fourteen years of my life, contended, it is for this I write; it is this I wish to see accomplished, if it is not already secured.

Br. J. H. further states "*he will feel himself under obligations to Br. Pry if he will point him to any section or item either in the discipline or constitution which authorizes an unstationed minister to vote for a representative, either lay or ministerial to an Annual Conference, other than to attend the Electoral colleges.*" Well now my good Br., I am pleased to have the opportunity of pointing you to the law and testimony, if I write not according to this, it is because there is no light in me. Get your discipline, Sir, turn to page 29, Article 12, of the Constitution, item 1st, read it. "EVERY MINISTER and preacher and every white lay member in full communion and fellowship having attained to the age of twenty-one years, shall be entitled to a vote in ALL CASES." Now Br. Batavian, acknowledge the corn, for certainly the election of a representative to an Annual Conference is one of the *cases* on which they may vote, if indeed they may vote in all cases; how it has happened that my worthy Br. J. H. overlooked this prominent item of the Constitution I cannot tell, as it is the great safe-guard of our right of franchise; hope however he will turn to it, and on this subject be perfectly satisfied, but before I dismiss it I beg leave to turn to the discipline pages 54 & 55, (*turn over, Sir,*) here the manner of electing delegates to the Annual Conference, both in Stations and Circuits is set forth; (where the Annual Conferences do not prescribe some other mode,) in Stations it is said, "the election shall be by the male members under the direction of the Stewards." In Circuits all qualified male members belonging to the Circuit may vote if present." It will be seen that the discipline sets forth the election only on general terms, whilst the Constitution particularizes. You know Br. J. H. that laws must be enacted agreeable to Constitution. The Constitution says, *every minister and preacher* shall be entitled to a vote *in all cases*, who then can prevent him? who dares attempt to prevent him? and if any tyrannical, overbearing Steward, should stop him at the polls, his gun is double triggered, (if he is a white man) he can claim membership, he can challenge as to color, and is of proper age, and therefore strictly entitled to a vote,—*But as a minister independent of color, or age, no man on earth, according to our Constitution and book of discipline, can bar the statute of the right of suffrage in his case;* true the discipline says nothing about ministers either itinerant, or unstationed, voting in the case, but his majesty the Constitution stands by at the time of the election, and says in language loud as peals of thunder, Mr. Steward, take notice, Sir, these ministers are to vote in all cases—and the voice of this majestic instrument, is neither to be unheeded, nor misunderstood. How Br. J. H. deprives the unstationed minister of the right of franchise, (with the discipline in his hand,) and make him stand back like a bound boy at a husking, and give him neither part nor lot in the matter, is, I must confess, something past my comprehension.

I turn my attention for a moment to the abscision of heads spoken of by my friend J. H., and beg leave to inform him, that according to my mode of computation, I shall save him the trouble and expense of taking 10 off heads, as the difference between 50 and 66—is 16 instead of 26 as stated by the Br., now as the taking off of heads must be a very unpleasant task, I think he will be *pleased* to save even the *official* life of so many good brethren. If however this No. 26 is a typographical error, this piece of pleasantry, is most cordially taken back, but if a slip of the pen, take notice, I have a right to *pry* into it, and accordingly rectify it. Now, Sir, I am of the opinion, if every Station, Circuit, and Mission, that has an unstationed minister would send him to the Electoral College,—in nine cases out of ten, they would have a majority of ministers in the College—making an allowance amongst the Itinerants for superannuated men, Home missionaries who seldom or never attend, probationary preachers who have no seat in Conference, not being ordained, and others whose temporal circumstances prevent them from attending Conference, reducing the number of these 50 Itinerants in the Pittsburgh Conference to perhaps not more than 40 in actual attendance. When the College is formed should there be found present an unstationed minister from each of the Cts., Sts., &c., there would be enough to effect all that J. H. asks; the prevention of the election of any Br. or brethren opposed to the rights of the unstationed ministry. Once for all however, as an individual I have no objection to the unstationed ministers voting in the College separate and apart from the Itinerants, though I do not see any thing in the Constitution or discipline, either to warrant it, or prevent it; certain it is, in my mind that every thing necessary to secure the rights of unstationed brethren is, to make those rights known. Our motto is mutual rights, and while you by electing one preacher leave another at home, we by the same principle leave our probationers out of Conference and our superannuated members, &c., bringing every thing as near equal as possible.

Yours, &c., PAUL PRY.

Written for the Western Recorder.

Answer to Some Questions.

Mr. Editor—In the 36th No. of your paper there appears an article headed "a few questions for those who can answer." Now Sir, I do not have the audacity to think that I am the person to whom he directs his questions, but it may not be amiss to say a few words in reply (to "W. S. S.") And first, he says (or rather asks the question) "Have we not the history of secret societies from the days of Moses?" Answer—yes, this is true; well, where do we find this history? Answer—in the Bible; well, did Moses or Moses' God condemn them? *No.* Why did they not? because there was nothing to condemn in them—(a very good reason.)

Secondly, he says that "St. Paul alludes to these societies and condemns them." And where does he find the place? Is it where Paul was caught up in the third heavens, and saw things which it was not lawful for him to utter or make known? Did he condemn this society in which he was at that time, and yet this society had a secret that Paul would not reveal? But "could all the apostles form such a society?" It seems so, for when the disciples met, they closed the doors for fear of the Jews, and likewise they met in caves and dens of the earth, secluded from the world in their transactions; this was their "city under ground." But says the writer "mark a secret society formed in the name and by the authority of their Lord and Master." And is there no precedent given by Christ for such a society amongst the disciples? Says the writer, no. Why then did the apostle say, "how is it that thou wilt manifest thyself unto us and not unto the world?" John 14: 22, and 24. The reason that Christ gives is because they have not the secret which the disciples had. "For the secret of the Lord is with them that love him." Psalms 25 and 14. But says the writer, "a man (who belongs to a secret society) can do no good in the moral world." I ask, has Jesus Christ done no good in the moral world? The writer does not say, no. And does the gentleman think that he knows all that Christ does, or does he think that he knows all that the society knows in which Christ lives now, or would the gentleman acknowledge that there are some things known by Christ and in heaven, which he does not know? If he acknowledges this fact, then is it not clear that Christ lives in a secret society? Then it follows clearly, that there can be good done by one who has some things secreted—for this is the nature of all secret societies, (at least so far as I am acquainted.) "But says the writer, there cannot be a soul saved in such societies." It is an old proverb "that what has been done once can be done again." I remember of having read in a certain place in a certain book called the New Testament—"John 20th chapter, and 26th, 27th, 28th, and 29th verses," when those who had the secret of the Lord had met in secret "conclave," that there was a sinner amongst them by the name of Thomas, and he then and there received the evidence that proved effectual in his salvation;" and, Mr. Editor, if Jesus Christ did enter into such a secret conclave as that, and save a sinner, would the writer dare say that he never since that time, or never will again enter such a place on the same mission? Then Mr. Editor, "in all seriousness, I close," by saying that it is my opinion that Solomon died before W. S. S. was born. Yours, &c.,

A READER OF THE RECORDER.

Fairview, O., June 16, 1847.

Fires.—The Steam Tan Works, belonging to I. C. Webb, of Waldodoro, Maine, was destroyed by fire on Thursday morning. Loss $3000; no insurance.

Biographical.

Written for the Western Recorder.

HARRIET JOHNSON.

Deceased, on the 24th of May last, Harriet daughter of John & Nancy Johnson in her 16th year.

Harriet was the only child of her mother, and seemed to be the great tie by which she was bound to the numerous family of her deceased husband, by his first wife.

On this daughter the widowed mother placed a high regard, not only on account of the peculiar condition she occupied in the family, but also, on account of the amiableness of her disposition her companionable habits and her ardent piety.

On the *4th inst*, she embraced salvation by faith, and was enabled to rejoice in God her Saviour, the love of God being shed abroad in her heart; she embraced her mother in her arms and exclaimed. "Oh! mother I love you, and I love the Saviour too, for he hath said, they that seek shall find, and he is as good his word," she expressed her sorrow, that she must leave her mother, but consoled her disconsolate parent, by assuring her, that God, the widow's husband, would take care of her. She exhorted her mother, and family, all to meet her in heaven, and spoke in terms of the strongest confidence of meeting her dear Father, who had gone before, from the church militant to the church triumphant. "That said she is a land that flows with milk and Honey," and tho' naturally timid and retiring, she was enabled to meet the king of terrors, assured that when she would walk through the dark valley and shadow of death, the Lord would be with her, his rod and staff would comfort her.

The morning before her departure, she said to her friends "my suffering time will soon be o'er." On being asked if she thought her end was nigh, she answered, "O yes, and I shall go to a better world than this." O, bless the good Lord.—After some moments spent in silence, she desired to have prayer made, during which she was extremely happy, and exclaimed "O, sweet Jesus." O, bless the good Lord." And with many other such expressions did she evidence the glory and excellence of the Christian Religion; comfort the hearts of her numerous acquaintances—and friends and especially her disconsolate parent. Her funeral was largely attended at the meeting house in Springer's neighborhood, and the occasion improved with a discourse by the writer of this. Yours,

WM. H. MARSHALL.

Written for the Western Recorder.

JONATHAN CARLISLE.

DIED, on the evening of Friday, June 18th, *Mr. Jonathan Carlisle*, and old resident of Brush Creek township, aged about sixty-nine years.

The occasion of his death was the unprecedented rise in the water of Brush Creek on that day.

He had for a number of years resided in a small apartment within the mill of Mr. Wm. Frazier. It is supposed as the waters rose he thought best to leave (from the articles found about him when taken out of the water) but from some cause not known, probably from the falling of some of the ouside timbers he was precipitated into the water, and was either struck by the fall of timber, or fell on to it, as his head was much bruised. He was found about two hundred yards below the mill. On the Sabbath following he was interred in the Zanesville Cemetery, where a number of his family had found a resting place.

Mr. Carlisle removed to this county from Pennsylvania, some thirty years ago, purchased a large tract of land, something over a section; but not being given to the acquisition of wealth, and not possessing the shrewdness of most of his Quaker friends, to which denomination he had a great partiality, if not a member; he had disposed of all his land and left with very little of this world's goods.

He had however the name of an *Honest Man*. Beloved by all his neighbors, all speak kindly and respectfully of him, and all lament his sudden and tragical death. Calm and unruffled he met all the changing scenes of life. Amidst the losses of property and dear friends, was never known to complain. But mild and benign at doing all the good he could to his neighbors, and sitting in his little room, making his *brooms and baskets* and with the contentment of a philosopher, and we hope a christian philosopher, enjoying his little, and knowing with the poet he should not want that little long, he waited his appointed time—It came! a crash! a plunge! and all was over!! dust returned to dust and the soul to God who gave it. May the great Patriarch above receive him into that haven of rest, where sorrow shall never come, and love and harmony reign forever. H. S.

Western Sketches.

The Lakes of North America.

The chain of "Fresh-water Mediterraneans" that go so largely towards dividing the territory of "Uncle Sam" from the domains of Queen Victoria are a geographical wonder. Extending from east to west over nearly fifteen and a half degrees of longitude, they seem, regarding them upon the map, to rest like a crown of waters upon the head of the Union, their centre of gravity; the Island of Macinac, balancing upon the meridian which separates Indiana and Ohio, equi-divides Kentucky and Tennessee, and passes between Georgia and Alabama, and East and West Florida, in the Gulf of Mexico. The difference in the latitude of the northern & southern extreme points of the Lakes is not far from eight & a half degrees. The estimated area of country draining into them si 400,000 square miles; the extent covered by the waters of the whole is 93,000 sqr. miles, divided as follows:—Ontario, 6,300; Erie, 9,600; St. Clair, 1,060; Huron, 20,400; Michigan, including the Bay, 24,400; Superior 32,000. The waters of the "Father of Lakes" (Superior) are 568 feet above the level of the sea; which elevation is attained by unequal gradations, each lake rising above the previous one from Ontario to Superior. The surface of the waters of Ontario is 232 feet above the tide-water of the St. Lawrence—Erie rises 333 feet above Ontario—St. Clair, 6 feet above Erie—Huron and Michigan are 13 feet higher than St. Clair—and Superior rises 44 feet above those.

The St. Clair is by far the shallowest of the Lakes, the average depth being about 20 feet; Erie averages in depth about 85 feet—Ontario 500—Superior 900—Huron and Michigan 1,000, as nearly as can be arrived at. The deepest soundings are found in Lake Huron; off Saginaw Bay, we are told, leads have sunk, 1,800 feet, or 1,200 feet below the level of the Atlantic Ocean, without reaching the bottom.

Great difference is observable in the transparency and purity of the water of the several Lakes. Those of Ontario, Erie, and the southern part of Michigan have no peculiar excellence—while those of the northern part of Lake Michigan and Lake Huron surpass in clearness and flavor any waters of which we have ever drunk, though a still greater purity and a higher relish is said, by those who have visited that Lake, to distinguish the waters of Superior.

So completely transparent are the waters of Huron, that the rays of the sun are said to pass through them as through the cloudless atmosphere, without meeting with solid matter in suspension to elicit their heat. Thus Dr. Drake accounts for the fact, which he himself ascertained by experiment, that the water on the surface, and that 200 feet below the same spot, had precisely the same temperament, fifty-six degrees.

Through the Welland Canal the navigation of the Lakes is uninterrupted for the distance of 844 miles from east to west: the distance north and south is, of course, various, ranging from 347 miles as the extreme distance. The country to which these waters are the great highway of transport has often been the theme of high-wrought eulogium, for the variety and richness of its soil, and the extent of its resources. The justness of these praises, as well as the extent to which this fertility has been subjected to the hand of culture, and the rapidity with which these resources are being developed, under the life-bringing touch of the enterprize which peculiarly characterizes its inhabitants, is gathered from the bare glance at the fact that the commerce of the four great Lakes, including all capital afloat, during the year 1843, was estimated by the Topographical Bureau at 65,000,000 of dollars. The total amount expended by the general Government of the United States on these Lakes for the improvement necessary to protect and convenience this commerce is stated by Mr. Whittlesey, of Ohio, at 2,100,000 dollars.

When the projected ship canal around the falls of Ste. Marie shall be completed, the wide expanse of Lake Superior will be added to the present extent of the Lake navigation, allowing the adventurous commercialist to crowd some 175 miles still farther north, and several hundred farther west. The length of the road proposed to be cut by this canal is said to be but *three-fourths of a mile*, and the whole expense of the improvement is estimated, if we rightly remember, at 230,000 dollars. By this comparatively small outlay, access is at once obtained to the whole country tributary to Lake Superior—a tract so rich in timber and mineral wealth, that it has not unaptly been termed "the Denmark of America."

The following is a most accurate statement of the length, width, expenses, &c., of the respective Lakes, which cannot fail to be interesting to our readers:—

THE GREAT LAKES.

	Greatest length.		Greatest width.		Aver. depth.
		MILES.		MILES.	FEET.
Ontario	"	180	"	40	500
Erie	"	270	"	80	200
Huron	"	250	"	100	900
Superior	"	350	"	150	900

Of these, the surface of Lake Superior has been calculated to be 1,048 feet above the level of the high tide of the sea; Lake Huron is 570 above the level of ditto; Lake Erie 330 feet above the level of Lake Ontario, and 566 feet above the Hudson at Albany. The Ontario is 218 feet above the St. Lawrence and Three Rivers.—*Simmond's Colonial Magazine.*

NEWS ITEMS.

Independent Post-Office.—Jas. W. Hale, so well known as an independent letter carrier between New York city and Boston previous to the reduction in the public rates of postage, is about to resume business on his old route. He will take letters for three cents.

A cotton factory at Pittsfield, Otsego county N. Y., has been again destroyed by fire. Estimated loss $150,000.

Appalling Accident.—A lad of nine years of age, named Victor Hemphill, fell from a baggage car, while in motion, on the Columbia railroad, near Philadelphia, on Tuesday, and was most shockingly mutilated. The wheel crushed his left arm, from the tips of his fingers to his shoulder; his right arm was crushed half way between his wrist and his elbow, and one foot and leg was dreadfully shattered. He was conveyed to the hospital, and though he still survived in the evening, his death was looked for every moment. Another warning to boys to beware of riding upon the cars.

Accident at Trenton, N. J.—Four persons were buried in a gravel pit, on Monday evening, at Trenton, New Jersey—a father and his two sons, and a laboring man named Temple. One of the sons managed to extricate himself, and before assistance arrived succeeded in rescuing his brother and father. Temple died before he was taken out.

Dreadful Railroad Accident and Death.—On Thursday week, in the town of York, Pa., as a train of burden cars were leaving the depot for Baltimore, a son of Mr. Reichert, aged four years, (deaf and dumb,) was accidentally run over, and instantly killed, the whole train passing over him, severing the head, four fingers, and the arm above the elbow, completely from the body.

The barn, carriage-house and stables of Mr. Joseph R. Stewart, near Cambridge, Md., were entirely consumed by fire on Thursday night, together with all of his corn, and a number of farming utensils, that were in the barn at the time.

A large fire occurred at Columbus, Ga., on the 6th instant. Loss about $16,000. Mr. Goetches was the heaviest sufferer.

Great Mortality on Ship Board.—The St. John (N. B.) papers of the 11th inst., received by the Boston Daily Advertiser, quote letters from Miramichi, stating that the ship Looshtauk, Capt. Tahin, from Liverpool for Quebec, with about 400 emigrants, put into that place on Thursday last, in distress, having lost 140 passengers by disease, and that all the crew, with the exception of four, were laid up with sickness.

Sheriff Taylor, of Kent county, Delaware, died last week of the "black tongue," the second or third case in the same family. This disease appears to be of an epidemic or endemic character—an erysipelas affection, which seizes upon the palate and glands of the throat, swelling them, as well as the head, to an extraordinary size, until death ensues.

Outrage.—Some scoundrels in Boston have been throwing bottles filled with tar and grease through the house windows of Deacon Grant, the well known temperance advocate and friend of Gough. Considerable damage was done to the carpets and furniture.

Drowned.—Mr. B. B. Steel, a student of Lafayette College, and son of the Rev. B. Steel, of Abington, Pa., was drowned while bathing in the Delaware, about a mile above Easton, Md., on Thursday. He had repaired thither (it being the usual place of bathing) in company with some half a dozen other students, and undertaking the difficult task of swimming the river, he sunk within a few feet of the opposite shore before assistance could reach him.

Serious Accident.—On Sabbath evening last, the 13th of June, as Miss Shoemaker, daughter of Daniel Shoemaker, of Frederick county, Md., was returning home from a meeting, and when about 2 miles from Boonsborough, her horse became frightened at a heavy clap of thunder and threw her, badly breaking her arm, and otherwise severely injuring her person. The lightning struck but a few rods distant from her.—*Baltimore Sun.*

Drowned.—Mrs. Cornwell, a respectable lady aged 55 years, was found drowned in the cistern of her house, No. 33 Hawk street. The deceased, who leaves a family, had been for some time laboring under an aberration of mind.—[*Albany Argus.*

Mortality.—Out of 60,000 persons who made the last pilgrimage to Mecca, no fewer than 20,000 died of the cholera.

Killed by Lightning.—On last Sunday, Miss Ann Brooks, aged about 20 years, was killed by lightning. She was standing at the time near a tree in her father's yard, which the lightning struck. She was the only daughter of Thomas Brooks, Esq., of this county, and who resides near the Calaway line.—*Columbia (Mo.) Statesman.*

Distressing Casualty.—We learn from the Hagerstown Herald of Freedom, "that Mr. William Schleigh met with an accident on Saturday morning last, about five miles from Hagerstown, Md., which resulted in his death. When in the act of mounting his horse, the stirrup broke and he fell to the ground, the horse falling on him, injuring him internally. He has left a wife and five children."—*Baltimore Sun.*

From the Boston Reporter.

A Sermon twice Preached.

Mr. Editor:—Permit me through your columns, to mention an interesting incident in my rambles through the country. The 1st day of May, a bright sunny day, as you well know, found me pleasantly strolling around a delightful village, not thirty miles from your goodly city. I will not stop to describe the place, as your readers all know what a country village is. Suffice it to say, I found sufficient attraction to induce me to spend the following day which was the Sabbath. Although the weather was unpropitious I found upon entering the church in the afternoon, a large congregation assembled. After the usual preparatory services, the preacher rose and commenced his sermon with this preface: "I propose to deliver a discourse this afternoon, which was the first which I preached in this place, and which was delivered on the first Sabbath in May, 1798." The text was in Genesis 1. 1. "In the beginning God created the heaven and the earth." Subject; the power and goodness of God, and the immensity of his works.

The sermon, as you may well imagine, was full of interest, both on account of its own worth and the circumstances attending its delivery. What reflections was it calculated to awaken in the minds of those who heard it, particularly, the *very few* present, who heard that preacher's voice, in his first appeal to his people!

Here then was a man, through all the changes and revolutions which have taken place, and which have rent so many Churches in pieces, has, for *forty nine* years, gone in and out before his people, followed most of the members of the Church then gathered, to their last resting place and who now stands before these his spiritual children, speaking to them words rendered serious and weighty, by the wisdom and experience of half a century. An interesting scene truly, to witness a pastor standing as a connecting link between the past and present generation, directing attention to the rapidity of time, as exemplified in his own experience, and to the many changes which must inevitably take place, before another such lapse of time. And long may he live, a guide and counsellor to the Church, a witness for truth, and a monument of the goodness of God.

It may not be amiss to suggest to ministers, as they sometimes wish to use their old notes, that if they will labor in one place till their first sermon is forty nine years old they may safely venture upon the experiment of repeating it. How many by this rule, would ever preach an old sermon?

J.

PROSPECTUS

OF THE

OHIO SCHOOL JOURNAL—VOL. 2, 1847.

The second volume will be published monthly, in Columbus, each number containing sixteen pages octavo.

The Journal will be devoted entirely to the promotion of education—physical, intellectual, social and moral—and especially to the improvement of Common Schools—the better education of teachers—the elevation of the employment of teaching to the rank it should hold in the community—the diffusion of intelligence relating, to the best modes of teaching, to the location and construction of school houses, and to the progress of education in this State and in other States and countries; it will contain the Annual Report of the State Superintendent of Common Schools, and the School Laws of general interest which may be enacted during the present session of the Legislature.

Post Masters, School Officers, Teachers, and the friends of education in general, are respectfully invited to aid in giving it a wide circulation.

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[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. Ed.]

The whole of these discourses were prepared and delivered during a not unsuccessful ministry of upwards of twenty years, partly in this country and partly in Great Britain; and are already committed to writing.

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Mar. 18, '47.

THE WESTERN RECORDER.

VOL. VIII---NO. 40. PUTNAM, MUSKINGUM COUNTY, OHIO, JULY 8, 1847. WHOLE NO. 404.

The Western Recorder

Is Published every Thursday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.

OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

REVERDY H. WHITE, PRINTER.

TERMS.—Two DOLLARS PER ANNUM, in advance or FIFTY at the close of the year. Payments WITHIN THREE MONTHS will be considered in advance.

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ORIGINAL POETRY.

Written for the Western Recorder.

Shall the Sword devour Forever?"

Oh! Prince of Peace, when shall it be,
That thy benignant reign,
Shall bind the earth from sea to sea,
In love's unbroken chain?

When shall the brazen trump of war
No longer spread alarms,
But every tribe of earth abhor
The clashing din of arms?

When shall the earth no more be gorged
With blood of battle fields;
And implements of peace be forged
From guns, and swords and shields;

The sword—the sword—the ruthless sword,
Has bath'd in human gore,
As hist'ry's faithful leaves record,
From earliest days of yore.

The flood—the flood—the crimson flood!
How long—how deep—how wide,
Has swell'd the ceaseless stream of blood,
Since the first fratricide!

The groans—the groans—the dying groans,
From many a field of death,
Have mix'd their melancholy tones
With midnight's chilly breath.

The tears—the tears—the widow's tears,
Have fall'n a ceaseless rain,
For him—her hope for future years,
In war untimely slain.

The aged parent's piercing wail,
The tender orphan's cry,
Have floated on the burden'd gale,
And rent the troubled sky.

The duteous son—the tender sire,
Their only earthly stay,
Upon the gory field expire,
From lov'd ones far away.

Unfurl thy banner Prince of Peace,
And let it nobly float,
Till hush'd—forever hush'd shall cease
War's last discordant note.

S. W. W.

Peru, Indiana.

Written for the Western Recorder.

AID SOCIETY.

NO. II.

BR. BASSETT: In my last I took up the five dollar plan, which, I am satisfied, could be accomplished if a right course was pursued, and each minister and member felt that they were personally interested. But, for the present, we will drop this, and make another proposition which I know can be met; it is this: suppose each member within the Pittsburgh District should contribute only one dollar, and when you find one who is not able to do this, you may find five who are able to give the five dollars. This would amount to $7,000; this, as a permanent fund, would yield annually $420, which sum would greatly relieve the wants of the poor widows, orphans, and superannuated ministers that we have among us. I am persuaded the church-member, who has the ability and will not contribute this small sum out of the much that God has given him, has not religion enough to carry him safe to heaven. If I have any thing like a correct knowledge of the *Christian religion*, charity is the crowning grace; and where this is not found religion is unknown. Can it be possible for any man to enjoy the love of God in his soul, and at the same time cherish all the selfish principles of the MISER in his heart? That most inhuman wretch who sets among his riches, and with a look, which hell might be ashamed of, drives the poor away without alms. Of all the creatures GOD has made, and in their nostrils breathed a living soul, such a one is the most fallen, most prone, most earthly, most debased. Illustrus fool, selling eternity for time.

"Faith," says Dr. Clark, "is the foundation upon which the *Christian builds*. Hope rears the superstructure. But *charity finishes, completes*, and crowns it in blessed eternity." Charity is a delightful theme, resembling the songs which are continually sung before the LAMB. Hence says our blessed Saviour,—"*it is more blessed to give, than to receive.*" Again, says Mr. Watson, "in the popular sense, charity is alms-giving; a duty of practical christianity which is solemnly enjoined, and to which special provisions are annexed." O, that there was more of this in the M. P. Church!

In all probability, many of our old soldiers who have been in the field some thirty or forty years, should they become unable to travel, would have to suffer, they have not means to feed and clothe themselves six months, and were they called home to heaven, the same might be said of them, that Mr. John Wesley said of one in his day:—he says John Lane, a preacher, took a fever by travelling on foot to an appointment one very hot day." All his clothing, linen, and woollen stockings, hat, and wig, are not sufficient to answer his funeral expenses, which amount to one pound seventeen shillings and three pence. All the money he had was, one shilling and four pence. What a CENOTAPH is this to stand upon the history of the church, to the honor of the good people amongst whom he labored. They did not possess that charity which goes about in search of poverty and misery. I suppose they were just such a people as our Dutch brother names, "O, vat a long sited beobles da were." Could see much better far off, than they could at home.—We have some of those people in Pennsylvania, who need no telescope, they see any and every thing that is going on in the world, but the poor preacher and his family.

We read the sad story of poor James, the membership read it, we all read it, we all drop the sympathizing tear, and say that it was hard.—Yet the same epitaph might be written upon the tomb-stone of many of the ministers of the gospel in this christian land, in the nineteenth century. The good people in this our day, can see backwards, and forwards, and a great way off into other lands, and appear to forget that charity begins at home. I will here state one or two facts which I am pretty well acquainted with.—Shortly after I entered the Itinerancy, one of our travelling ministers had an appointment in the town in which I lived. I went to hear him; I have heard but few better sermons—had a feeling time,—good meeting. This brother travelled a circuit, I think of upwards of two hundred members, some of them wealthy farmers, you would have thought, could you have heard them converse upon the subject of slavery, that they were the most religious, benevolent, and sympathetic people in all the world, just ready for heaven, yet you may think strange, I would not have given six and a fourth cents for all the clothes that the minister had upon his person, his coat especially, you could scarcely have told of what it was made at first, it was patch upon patch. It looked as though he had a wife who had done her part in keeping it together; nothing but poverty could have given the poor woman patience enough to sew such a great number of patches upon it.—I said to myself, that I would much sooner take a mission to the heathen, than preach for that people. I am glad that it has never been my lot to labor among such a people. Every person was enquiring, is that the best coat that Mr. M——— has? I felt ashamed that this was the condition of a poor minister in the Methodist Protestant Church,—members of other churches felt ashamed,—the world was ashamed. Measures were immediately taken to get him a coat, I believe a member of the Methodist Episcopal Church made it free for him. Thus the circuit upon which the brother labored was disgraced, many of them were loud professors. In the language of Rev. Mr. Neal, "such a people may shout, and shout, until they burst their windpipes, and shout themselves down to hell at last, unless they do better." Again, I am credibly informed, during the last year, in this land of plenty, a minister upon a circuit, I will say of something like two hundred members, had not within his house a morsel of meal of any kind for two weeks, his family had to live upon some potatoes he had raised himself. This all took place within a short distance of farmers who were members of the Church and in good circumstances, plenty of every thing, some I think owned as much as four hundred acres of land. Had I been a member upon that circuit, I would have sold the coat from my back sooner than have heard his poor children crying for bread, and had I been their preacher, I would have gone to work with my hands sooner than have starved my family. O, charity! dost thou sympathize with sighs, tears, and groans,—art thou god-like, ready to heal all misery? Find out the members of the church of God upon this circuit. Hast thou taken thine everlasting flight? With silent footsteps tread this dreary region once more, and teach them what true Christianity is. Let them know without it no man can ever enter heaven. Charity is a grace, a virtue, no other grace is half so fair; to all the other graces however fair, it gives the polish and finishing stroke. At the judgment day, the man who in the name of Christ, gave the poor a cup of cold water, or a bit of bread, around him shall be thrown heaven's fairest dress. There the witness shall stand, to tell his gracious deed before the THRONE OF GOD. The apostle Paul in speaking to his Corinthian brethren, says,—"And now abideth faith, hope, charity, these three, but the greatest of these is charity."

Again, saith the word of God,—"Put on charity as the bond of perfectness." Brethren, look at this important matter. Throw in your mite into the TREASURY of the LORD. It may prove a blessing to some poor soul, when your head is laid low amidst the wild-flowers of your grave yard. Do you love the cause of Christ? Do you love religion? Do you love the ministry? Do you love God?

The gospel in every page of it inculcates the spirit of benevolence, and represents charity as the badge of those who in sincerity profess it.—I hope some of the brethren who are in the habit of writing will take up this matter.

Yours, W. A. PORTER.

Waynesburgh, Pa., June 16, 1847.

DEATH OF AN EMINENT MAN.—Died at Hempstead, L. I., on the 16th inst., Reverend Timothy Clowes, L. L. D., aged 60 years. He was one of the greatest mathematicians of the age. He graduated at Columbia College in 1808. In 1821 he was principal of Erasmus Hall, Flatbush. In 1821 he was chosen president of Washington College, Maryland, and rector of the Church in Chestertown and St. Paul's, Kent County. In 1838 he was invited to preside over the Clinton Liberal Institute, Oneida County, where he remained till the fall of 1842.

TEMPERANCE.

From the Western Christian Advocate.

Evils of Intemperance.

It is the good fortune of the writer to reside in a reputed by sober district of the country. Few are found who will advocate the cause of intemperance; and few will countenance the use of liquors by example. Still, there are cases of intemperance frequently occurring, a few of which I will state. Within the space of a few miles of my residence, in the winter of 1845–6, no less than three persons were frozen to death while intoxicated, leaving families dependent on the "cold charities of a cold-hearted world!" But a few weeks since a young man, who had been considered of sober habits, was induced to join a company for a Christmas drunken spree. After drinking to inebriation, they started from the neighborhood tavern for home. The young man was thrown from the sleigh and injured. He was then taken up and carried into the house in a state of insensibility, where, at last, he was made conscious of his condition, when his language was, "O, pray for me!" which he continued to ask until death ensued!

Still more recently, an individual went to his sugar-camp to prepare his troughs for the coming season of sugar making. While he was thus engaged in this employment, he noticed his dog eating what he supposed some animal. When, upon examition, he found it a human being, nearly devoured by birds and dogs! A jug was lying ing beside the skeleton, but emptied of its contents! Who can reflect on scenes like these without feelings of sadness, or who in contemplating them does not feel disposed to assist in staying the ravages of intemperance? But how can assistance be given, or how can a check be given to this deadly evil? 1. Let all well-wishers of the cause of temperance be decided in their opposition. Let every man give an unequivocal rebuke to the evil, and he will have an influence which will be felt. 2. Let all discourage the sale of liquor. "But how," asks the temperance man, "can I discourage the use of them more than I do? I buy none. I speak against the use of liquors?" But does he not deal with those engaged in this nefarious traffic? I know many venders who depend upon the custom of the temperate for support; for the intemperate part of community are but poor customers, save in one article, alcohol. Many temperance men do almost all their trading with such men; and when travelling, will stop under the auspices of a rum pole, instead of calling at a "temperance house." In this way they bid these individuals God speed, as well as aid them by these means! I am sorry to say, that I even know Methodists who are at fault in this matter. I would to God that they would consider these things in their true importance. I cannot place a high estimate on principles, which are not strong enough to carry one a square or two, to a place freed from the disturbance occasioned by the presence of that bane of all order, alcohol! Can we reasonably hope for success, while such encouragements are given to the votaries of this evil? We think not. L. F. W.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

CONSTANTINOPLE.

TRANSLATION OF A LETTER FROM DEACON HARITOON, A NATIVE MISSIONARY.

Time does not permit me to describe to you by writing the exceeding great joy of our city.—It is true that when the Evangelical Armenian Church was first organized here, there was great joy; but, by the blessing of the Holy Spirit, its members increase from day to day. At first it consisted of only fourteen members; but now it has increased to twenty-two, sixteen of whom are males, and six females. The whole church has been in great joy ever since your beloved pastor, Mr. Apisaghom, by the favor of the Lord, came to our city. We have had large meetings every evening, except the present, on which we have been prevented from meeting by the Governor of our place. We have had two services for baptism, one at the house of Deacon Haritoon, where the child of Baron Garabed was baptised by the name of Soorpoohy; and the other at the house of brother Hohannes, the painter, where the child of Baron Gaspar was baptized by the name of Antranig; and on these occasions the number present was seventy and eighty. On the following night we met for the breaking of bread, at Deacon Haritoon's house, where were present twenty-two communicants, and a little less than a hundred persons in all. Of these, seven had never heard the gospel preached before; and not only so, but they were formerly pesecutors of the truth; and when they heard the gospel, they were pricked in their hearts, and they confessed their evil deeds. These very men, when the persecution began; armed themselves with clubs, and lay in wait at the episcopate, that whenever any one of the brethren who had been called up, came out without signing the confession of faith, they might fall upon him and beat him. What joy it gives us, to see these very men now come and listen to the preaching of the gospel; and to see in this city, where at first the work began with a few, it now amounts to a hundred! Blessed be the name of the Lord, who adds to his church from day to day!

On the morning of the following Saturday, we attended the funeral of our beloved brother, Hadjy Yeghia; and, assisted by the counsel of our reverend brother Apisaghom, every thing was done in such a manner as we did not dare to hope for. But the Lord evidently helped his people, and every thing was done in good order. When we passed out of the door, accompanied by six soldiers furnished by the Governor, we found a large multitude of Armenian women and boys, great and small, waiting with stones in their bosoms and pockets, to make an attack as soon as the coffin should appear; and the soldiers were not able to disperse them. The multitude momentarily increased; and when the coffin was carried out, they began with loud voices, to insult and blaspheme, and to mock us with the most shameful language, and to spit upon us. It is impossible to repeat in writing the language they used; but we walked along in order, two by two, without uttering a single word. . . . Even the soldiers feared being stoned. We at length reached the burying ground; and while we were waiting for the grave to be dug, Mr. Apisaghom, after resting a little while, read a chapter from the Scriptures, and preached to the people about an hour. The hearers were astonished, and silence reigned over the whole mixed multitude, and all listened with earnest attention, both Armenians and Turks.—After prayer we returned with the soldiers in all peace to the bazars. The Armenians of the city wondered much that we had been able to bury our dead; for they supposed that we could not do it without first getting permission from them.

They subsequently stirred up the Governor (the Armenian and Greek Bishops uniting in the thing) to give orders that henceforth there should be no more meetings at night. He said, "By coming together thus, two hundred men and women, in the night season, you give offence to your follow countrymen, and will cause them to rise. Every community has a fitting time for performing its worship; but you perform yours in the night." He also said, "Prayers cannot be said after the season of Yatsoo," that is, the last regular hour for Mahammedan worship each day, which, at this season of the year, is about seven, or half past seven o'clock. However, on the same evening, we had service again for the baptism of a child, which we continued till a quarter past seven. In the meantime the Governor, being informed by the enemy that we were holding another meeting, was going about with soldiers, endeavoring to find the house where we were assembled. Learning from those who were returning home the place where the meeting had been held, he went there and reproved the owner of the house, saying, "Did I not command you not to hold any more meetings?" It seems as though the Lord blinded his eyes that he should not find the place before; for we were thus able to finish our service before he came.

The next morning Baron Garabed called on the Governor, who said, "You are to have no more meetings; and if you do not obey I will come and seize you all, and put you in prison. I am ruler of the city, and you have no permission in your hands from the Porte for these meetings." When the Armenians and Greeks heard of this, they became still more exasperated. With a mob, in the most shameful manner they stoned the house of Yeghia, the deceased brother; and they have since insulted and stoned the brethren with greater boldness in the streets. The Lord grant them his grace! They show plainly whose servants they are.

This is the present state of our city; but all the brethren are entirely without fear, for they know that the church of Christ prospers by persecution; and we have seen with our own eyes, "that whenever there are no trials, we soon become slothful."

From Cist's Cincinnati Advertiser.

INSTALLATION OF PRESIDENT WASHINGTON.

CINCINNATI, MAY 18th

MR. CIST.—In a recent conervsation you requested me to give you an account of the installation of President Washington, after his first election to the Presidency, which I had the pleasure of witnessing.

You will recollect that the first Congress chosen under the Federal Constitution, assembled at New York, early in the month of April, 1789; and that after the two Houses were organized, they proceeded in the manner prescribed by the Constitution to open and count the votes given for President and Vice President of the United States; when it was ascertained that George Washington of Virginia was elected President, by the unanimous vote of the nation, and John Adams, the elder, of Massachusetts, Vice President, by an overwhelming majority. A certificate of the election of Gen. Washington, signed by the President of the Senate, was immediately transmitted to him by charles Thompson, Secretary of the old Congress, and delivered at Mount Vernon, on the 14th of April.

Having determined, after serious deliberation, to accept the appointment, and being aware that the affairs of the nation required his presence at the seat government; he bid a reluctant adieu to Mount Vernon, and commenced his journey to the seat of government, on the second day of the arrival of Mr. Thompson.

It would be impossible to describe the manifestation of veneration and affection which he received, at every step of his progress, from the commencement to the close of his journey. They are recorded in the chronicles of the day, and ought to be universally read. At every city, village and settlement, the people,—men, women, and children—assembled by thousands, from great distances, to see and admire the man whom they venerated and loved above all others. Addresses and odes were presented to him, couched in the most affectionate and flattering terms. At many places, groups of females—matrons and maidens—dressed in white, welcomed him in strains of the highest eulogy.—Wherever he stopped, crowds of people collected, surrounded and escorted him on his way. The bridge across the Schuylkill, in the vicinity of Philadelphia, was richly decorated; and his reception at that place, was peculiarly splendid. At each end of the bridge a triumphal arch had been erected, and as he passed the first, a crown of laurel was let down on his head, unperceived by him; and as he passed from the bridge to the city, the streets, fields and avenues, were filled with rejoicing multitudes. In the evening the whole city was illuminated. On the next day, when he came to the Assanpink, at Trenton, (on the west side of which he had encamped with the remnant of his half-clothed, half-famished troops in the gloomy winter of 1776, on the evening before he surprised the British at Princeton,) he found the bridge across the creek superbly ornamented and his approach welcomed by the roar of cannon—by military displays, and the enthusiastic shouts of grateful citizens. There was a triumphal arch erected on the bridge supported by thirteen pillars ornamented with wreaths of flowers and laurel, on which were conspicuously inscribed these words, "The Denfender of the Mothers will protect the daughters." Under the arch, bearing this inscription, he was met by a group matrons, with their daughters, dressed in white, carrying baskets of flowers in their hands, which they strewed before him as they sang a complimentary ode with great sweetness.

The Governor of New Jersey joined him at New Brunswick, and accompanied him to Elizabethtown Point. On the road, between those places, the President was met by the Committee of Congress who received and conducted him and his suite with military honors to the Point, where they embarked on a magnificent barge; built and decorated for the occasion, and rowed by 13 Branch pilots, selected from different harbors and dressed in white uniform.

Writers of that day have represented the incidents of the journey, from its commencement to its close, as being equal in splendor, and far exceeding in sincerity, kindness of feeling and unfeigned admiration, the triumphal processions of the great conquerors of antiquity.

New York bay was literally white with vessels and boats of all sizes, filled with admiring multitudes, both male and female, clad in their richest attire. Many of those vessels had bands of music on board, and all of them displayed flags painted for the occasion, each having an allusion to some interesting event in the life of this great man. The bay, a broad sheet of water extending eight or nine miles, seemed to be animated with grateful and happy multitudes, competing with each other to do the first and the highest honors to him whom they idolized and regarded, not only as the greatest but the noblest and the best of the human family. It was understood that the city would be crowded with people from every section of the country, on which account it was thought prudent not to make public the place at which the barge was to land; but as she neared the Battery, the place of her destination was pretty well ascertained by the multitude, from the course she was steering, which they had closely observed; so that when she reached the stairs erected on Murray's wharf, where the admired of every admirer was to debark, the landing and the streets as far as the eye could extend, were filled with crowds of human beings, anxious to see their great benefactor. At the landing the President was received by the Governor of the State of New York, and conducted with military honors through an immense concourse of admiring friends, to the lodgings prepared for his reception. In the evening the city was brilliantly illuminated, and there was a fine display of fire-works from the Battery.

Being myself, at that time, a student of Princeton college, and these interesting scenes taking place during the spring vacation of the institution, it was in my power to be present and witness the greater part of them. In the memoranda made by the General, in his private journal, was the following statement:

"The display of boats which attended and joined on the occasion,—some with vocal, and others with instrumental music on board—the roar of cannon, and the loud acclamations of the people, which rent the sky as I passed along the wharves, filled my mind with sensations as painful as they were pleasing."

Before the arrival of the President-elect, Vice President Adams reached the city and took his seat in the Senate, as the presiding officer of that august body; without doubt the most learned and patriotic political assembly in the world. Both Houses were then organized, and while they were awaiting the arrival of the President elect, various subjects were moved and discussed, referring to the modes and forms of conducting he public business that might be bro't before them; and among other topics, a proposition was made to settle the title, or more properly the style, in which the President of the United States should be addressed. On that subject various opinions were expressed. It was proposed by some to give him the title of "*His excellency.*" By others, "*His Honour*," and by others the simple address of "*Mr. President.*" For some time, the subject was discussed with seriousness and good feeling, but finally, an effort was made to laugh down the whole subject, and bring it into ridicule. with that view, a resolution was offered declaring that the title of the President should be "*His High Mightiness.*" By that movement it was seen at once, that it was time to dismiss the whole subject, which was done, without arriving at any conclusion, or making any record of the proceeding.

The spacious edifice which then stood on Wall street, immediately facing the entrance into Broad street, had been procured for the accommodation of the two Houses of Congress. In front of the building there was a capacious balcony, ornamented with columns and rich carved work; communicating with the hall occupied by the Senate. In that structure the ceremonies of the inauguration took place, on the 30th April, 1789, in full view of the surrounding multitude. It had been carefully fitted up and richly and tastefully furnished for the occasion. The floor was covered with costly carpeting, and the front and sides were ornamented with damask curtains, gaily trimmed, hanging in festoons from pillar to pillar, so adjusted as not to interrupt the view from the streets below. I had taken the precaution in time, to obtain a safe, convenient position, on the porch of a house at one of the corners of the two streets, about fifty feet from the balcony on which the ceremony was to be performed.

At the appointed hour, the President-elect, accompanied by the Senate and the House of Representatives, and their officers, appeared on the portico, when the air was made to resound with shout and huzzas, from the lips and throats of more than twenty thousand enraptured spectators. Those boisterous expressions of excessive joy, were however soon hushed and a profound silence ensued—every eye being rivetted on the illustrious man who had defended and saved his country, and every ear listening attentively.

"*Conticuere omnes, intentique ora tenebant.*"

At this juncture, the venerable Chancellor Livingston, of New York, advanced to Gen. Washington, who was standing on the front of the balcony, and presented aa open Bible, resting on a damask cushion, ornamented with tassels of gold, on which the President reverently laid his right hand. The Chancellor then, in an audible voice, read from the Constitution the oath directed to be taken, by every President of the United States, before he enters on the duties of his office. The President elect repeated the oath with great solemnity, and, bending his head kissed the book. The Chancellor, then turning, and bowing gracefully to the multitude, repeated these emphatic words, with a very audible voice,

"*Long live George Washington, President of the United States,*"

thus indicating that he was installed without a title, and was to be addressed in the simple language of "Mr. President." The shouts which instantly followed that annunciation, were almost deafening; and during their continuance, the President again advanced to the front of the balcony and bowed very gracefully to the multitude before him, and those on his right and left.

The ceremonies being thus concluded, the President with the two Houses returned to the Senate chamber, where he delivered his inaugural address; after which they retired by a private way in the rear of the building, and repaired to St. Paul's where appropriate religious exercises were performed. The President, as was his custom on public occasions, was dressed in a suit of black velvet, with shorts, black silk stockings, shoes, shoe-buckles, and knee-buckles. His hair was turned back on his forehead, curled and powdered according to the fashion of the day, and gathered behind, in a black silk bag. He had also a neat dress-sword suspended at his side. The symmetry of his finely formed person, the ease and dignity of his movements, which were peculiar to himself, were observed and admired by every beholder. Judging from every thing which transpired on that occasion, it was manifest that he was venerated by the nation, to an unexampled degree. Very respectfully,

J. BURNET.

Reformatary.

Written for the Western Recorder.

AN ACROSTIC.

T ell me ye wise, if tell ye can,
(O r shall I others ask who know
B etter than you,) is that *thing man*,
A ll vile with filth, and spoiled so?
C an that the creature be, whom God designed
C reation's lower works to rule, and thus obey
O mniscient Wisdom's great command, and find
C ontinual bliss, in doing so by night and day?
H e seems, alas! a slave himself to be,
E nviroued round, by some strange spell,
W hich him inclines to chew a weed,
E 'en much too bad for brutes to taste, or even smell.
R eader, dost thou this filthy weed devour?
S hame! dismiss the filthy quid, ('twill spoil your teeth,)
A nd go to some clear fount, and your mouth scour,
N or cease to scour till you've a purer breath.
D ear me! another sight I see that fills me with alarm;
S moke as from burning tar-kiln rising high
M idst purest air, a dark, dense cloud to form
O 'er verdant plain below, and stain the azure sky.
K nowest thou the name of that *form*, whence it comes,
E ruptive volcano, (or aught more horrid still,)
R acked by a thousand pangs and belching forth its fumes,
S urely that can't be *man* obeying heaven's will!

C. H. W.

Milroy, Indiana, June 4th, 1847.

Written for the Western Recorder.

Mormonism and Tobacco.

BR. BASSETT: As you, and some of your readers, as well as the writer of this article, are interested in the Anti-Tobacco reform, I thought it might be of some little use, and a matter of some curiosity to learn the object of that weed, by the way of one of the Revelations of the Mormon Prophet, Joe Smith. It is said to be given, "not by commandment, but by revelation, and the word of Wisdom showing forth the order, and will of God." It may be found in the Mormon Book of *Covenants:* page 208. "Again, tobacco is not for the body neither for the belly, and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment, and skill. And again, *hot* drinks are not for the body, or belly." A few things claim our attention in this wonderful revelation. We are here told that tobacco, is not good for the body, neither for the belly, and not good for man. Whether man, is here to be taken in the general sense, to embrace the human family at large, or merely man in distinction from the female, and juvenile portion of said family, we are not told; but it is clearly said that, it is *not* good for man. Positively tobacco "is an herb for bruises." But then, "it is *not* good for the body or belly, hence it would seem that these bruises should be on some other part of the human corporeity; for instance on the fingers, toes, or head; and these bruises not on man,—"tobacco is not good for man." Again, it is said, that this "herb is for *all sick cattle*, to be used with judgment, and skill." Here seems to be a sovereign remedy for *all* sick cattle. With such a revelation one would almost be led to think that the cattle, under the use of this medicine, would live forever, or die without sickness, if it was only used with judgment, and skill. That issue your judgment in relation to the quantity to be given, if very sick use the more, if not so sick use a smaller dose, and use your *skill* in getting the offensive, but efficacious medicine down the sick brute. Now, Mr. Editor, if we were to take this revelation in our hands, and pass around in community, and witness the practice of not a few of the ministers, church members and other citizens of our land, would we not come to the conclusion that there were a great many, who choose to be among the *sick cattle?*

Yours, J. GAY.

Kingsbury, Ia., June 11, 1847.

TAKE WARNING.—A knock at our door—a messenger entered. "Mr. McF." He is present. "I have come," said the messenger, "to ask the living to visit the dying." Who is sick? "Mr. ——, on —— street. He is nearly off, and asked to see you." We hastened—entered the room, and found the poor, expiring man, contending with death, in almost the last struggles. We approached the beside, and inquired after the state of his soul. He responded, "My affairs are in a bad condition." Are you not prepared to die? "*No*," he responded, with emphasis, "O that I were." "No hope?" "None at all," was his reply. "Have you no heart to pray?" He answered, "No heart to pray!"—"Were you ever a Christian?" "Yes," he replied, "I was *happy for four years* in the church, at V., but I gave way to temptation—addicted myself to the use of strong drink, and lost all relish for divine things." We prayed for him, and commended him to the mercy of God. He spoke but little afterwards, and in a few hours passed away to his God, to answer for the deeds, done in the body.—*Nashville Chris. Advocate.*

THE WEATHER AND THE CROP.—The weather for the last three weeks has been most propitious for an abundant harvest of wheat and rye, whilst it has also improved the prospect for corn, oats, buckwheat, and grass. We regret, however, to learn that the worm, which always follows a mild winter, is beginning to threaten the corn, eating its way into the heart of the promising stalks, with fatal effect.

The wheat and rye crops of this section of the country which are now almost ready for the sickle are reported as usually fine, and indeed we have received some specimens cut indiscriminately from the field, some of which have been already noticed, superior to any we have ever examined.

Religious Intelligence.

PITTSBURGH DISTRICT.

Pittsburgh, Pa., June 21st, 1847.

Mr Editor: Since our last report we have held our third quarterly meeting, at which we were favored with the services of Br. *R. Andrew*, from Steubenville Station, Muskingum District. Our Br. *F. A. Davis*, too, was here at the time, and assisted in the labors of the meeting. We had a profitable season; and the addition of three members to the church. In the society, we are still going on very harmoniously and comfortably. It might be said, in one sense, that we are *too peaceable*. We need more zeal and energy in the use of the means of grace. Our people are now intent upon *cleansing and repairing the sanctuary*,—have already commenced in the Lecture room below. This was desirable;—and O that we may all be equally intent upon the purification of *our own hearts!* Then will the Lord into his temple come, and there abide.

Two weeks previous to our quarterly meeting I had the pleasure of attending a meeting in Steubenville, and of meeting my esteemed Br., *G. Clancy*, President of the Muskingum District, and of hearing him preach on Sunday morning, as well as taking a part (myself) in the exercises of the meeting. The pleasure of the opportunity was also heightened by the company of several other fellow laborers in the vine and doctrine, Brs. *Z. Ragan, J. Nichols, and J. Ewans*, with our old and tried friend and Br., *D. B. Horsey*. How spirit cheering is the company of those Brethren who can sympathise with each other in the toils, trials, and joys, incident to an Itinerant ministry. May the Lord abundantly bless us all, and make us more useful. W. REEVES.

MUSKINGUM DISTRICT.

Woodsfield Circuit, June 30, 1847.

Br. Bassett: Thus far we have got along on this Circuit, in peace and harmony, and are striving to maintain and elevate our standing among the leading churches of this place, to do good in saving immortal souls, and to bring all efforts to bear against the reigning power of darkness, until our world shall be filled with peace and love; and until sin shall finally be done away. Our last quarterly meeting will be held at Louisville, the first Sabbath in August, to which we invite J. Nichols, W. Remsburg, J. M. Winn. H. T. LAWSON.

OHIO DISTRICT.

Buford Circuit, June 25th 1847.

Br. Bassett:—By your permission, I wish through the W. R. to say something, in relation to our operations, on Buford circuit during the last quarter; and though we cannot say as many good things, as some others, yet the prospects are somewhat encouraging.

Our 2d quarterly meeting, commenced the 5th inst., at a school house, on White Oak—an appointment where we had a few weeks before, organized a society, of six members—we continued three days. Had a pleasant time. Were favored with the assistance of Brs. Ewans, Fowler and Wamsley, received three members on probation. I think a profitable meeting. The week following, I held a three days' meeting (assisted by Br. Ewans) at a new appointment where I had preached a few times—we had large, attentive congregations—six gave their hand, to become members of the M. P. Church. The Thursday following I returned, preached for them again, two more gave their hand, they elected their leader, and were organized. This class is composed of materials, that promise great usefulness to the church.—May the Lord bless, and make them humble and pious. We have received 28 on probation during the last quarter—and what is more encouraging, a *large* number of the members that have joined, are men of influence and firmness, and some of the most promising young men in the country. Blessed be the God and father of our Lord Jesus Christ who has given us the victory. We have only one thing to regret, viz: that we have not had as many conversions as accessions: yet we pray, and look, for the bursting of that little cloud (though it may not be as 'large as a man's hand,') when we may have a glorious shower of converting grace. The little bark is again refitted and is beginning to ride the waves; and we think has suffered but little, or no loss from the wreck. Some of the scattereb sheep, are beginning to look wishfully towards the fold again.

I regret that I have been prevented from attending three of my appointments for the last two rounds, on account of the small pox spreading in that region, which will make very much against our operations at those appointments.

Our next quarterly meeting will be held at Beach grove, M. H. near Br. Aid's; commencing 21st August—to meet the President's visit: this (Beach grove,) is an old house recently moved (from Ash Ridge, and repaired in good comfortable style. The society here is in a prosperous condition. Two other houses of worship are going up, and I hope will be done before Conference. May the Lord help.

I will now say in conclusion, that I have never travelled a circuit where the brethren were acting more harmoniously, with but a single exception; peace, perfect peace, and harmony pervade in all the societies. *Brethren pray for us.* J. NUTTY.

Contributions to Missions.

The King of Prussia has recently given one thousand thalers (about $750) to the Rhenish Missionary society, towards defraying the expense of sending its first Missionaries to China. The Minister of State, Dr. Eichorn, in transmitting the donation, informed the society that he was charged by the King "to testify the lively interest which his Majesty takes in the enterprise, in behalf of which he invokes the gracious aid and the rich blessings of the Lord."

London.—At a public meeting recently held, it was stated that out of a population of more than two millions, there was an attendance of only four hundred thousand persons on the services of the Lord's day, in the churches and chapels of all denominations! "If inquiry was made as to the occupation of the rest, the crowded state of steam vessels, railway carriages, public houses, tea gardens, club and gaming houses, would furnish a melancholy reply."

London Societies.—The total income of the Church Missionary Society during the year which has just closed, was £116,827. The total income of the Wesleyan Missionary Society during the last year was £115,762, of which sum £4770 were derived from juvenile Christmas and New Year's offerings, £11,738 were raised by foreign auxiliaries among the missions. The receipts of the London Missionary Society have amounted to £76,319. The receipts of the Baptist Missionary Society were £23,223.

Effect of Missions.—The native population of Lahaina, Sandwich Islands, in January 1846, was 3447. Rev. Dr. Baldwin supposed that "about five hundred native families eat at the table in the style of civilization, and prepare their food after the manner of Europeans."

The Colored People of Antigua have lately subscribed seven hundred dollars towards the relief of the suffering poor of Ireland.

Three Chinese Youths, recently brought to this country by Rev. S. R. Brown, are now at Monson Academy to be educated, with a view of returning to their native land. They were struck with surprise at the comparative sparseness of population in Massachusetts.

The Home of Freedom.—Two hundred emigrants arrived in Baltimore, a few days since, said to be the vanguard of a colony of several thousand Hollanders, who, are about to settle in Missouri. They are well clad, and fine looking people, and have an abundance of means to carry out their intention. They fly from religious persecution under the King of Hanover.

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JULY 8, 1847.

To Correspondents.—Please exercise patience, as we have a large mass of communications on hand. Articles not prepared for the press, may have to wait longest, always excepting religious intelligence, which we give every week, come from whom it may, without laying over. Some must excuse us if their articles never appear. It is necessary we should respect our own paper. Our friend the "Dutchman" is informed that his real name must be entrusted with us before his 2d art. can be attended to, especially as he is now 'joking on facts.' And then, it is too much like some of our articles written in English, (*English?*) If some of our dear brethren who write for us would try and improve themselves in penmanship and English Grammar, it would greatly accomodate us.

Tour of the President.—Mr. Polk spent three days in New York, during which time he was treated with great ceremony, and parade, and visited by thronging multitudes. On Saturday morning, accompanied by the Mayor of the city, he took a walk through the markets, exciting unintentionally a sensation and a rush. After breakfasting with the Mayor, he was introduced to nearly 2000 of the citizens. During the day, he made a short visit to Brooklyn, and returning, visited the Croton reservoirs, then the Orphan House, then the Asylum for the blind, and at night, Tammany Hall. He was serenaded till midnight, by a brass band. On Sabbath, the President attended at St. Bartholomew's Church in the forenoon, at Dr. Skinner's Church in the afternoon, and in the evening the Reformed Dutch Church, Lafayette Place, and professed to be very much gratified with the services of the day. Early on Monday morning, the President and suite were escorted by a large concourse of citizens, as well as by troops, to the New Haven boat, upon which he was to take passage for New England. On departing, twelve cheers were given, whilst music and the din of artillery were not wanting. Before noon, the boat reached New Haven, where the visiters spent a few hours, and then took a special train for Hartford, where an hour or two was spent, when the party proceeded to Springfield, and there spent the night. The President was met by two aids from Gov. Briggs, and welcomed to Massachusetts. After visiting the Arsenal at Springfield, he proceeded by special train to Worcester, and thence to Boston. By the way, he was met by a military escort, saluted by the Roxbury Artillery, and escorted into the city of Boston, where he was welcomed by Mayor Quincy. The Bostonians, we presume, were not outdone by other cities, in their attentions paid to their distinguished guest. He was to proceed thence to Lowell, and so on to Concord, New Hampshire.

War Matters, and Prospects.—The N. Y. Sun has information that Santa Anna had a second time sent in his resignation of the Presidency, and had also made formal resignation of his military office and command. Intelligence was also received, that Generals Scott and Worth, had advanced as far as Rio Frio, on their way to the Capitol, without opposition, and that they were there met by a deputation with propositions for peace. What the terms were is not made known, but General Scott declined, proposing to push on to the Capitol to make peace. It was subsequently reported that Santa Anna had withdrawn his resignation, under the apprehension that it would be accepted. Col. Curtis, formerly of the Ohio regiment, has volunteered for the war, and been appointed governor of Saltillo. It is believed that the Mexican people for the most part, are in favor of peace, but little confidence is placed in their leaders.

☞ *The Pittsburgh Annual Conference* of the Methodist Episcopal Church, has been in session for a week past, at Wellsburgh, Va. The Pittsburgh Christian Advocate of this week, which we have received, gives account of the proceedings only of the first day. Bishop Janes presides—Dr. Cooke is Secretary.

Steamer Newark.—We omitted to mention last week that this unfortunate boat, met with another disaster a few days ago. She struck a rock in the Ohio river, on the 22d ult. and sunk, though, it seems not in deep water. No person was injured. We learn by the Zanesville Gazette, that the owners, Messrs Bishops, never discouraged, have raised her again.

Washington's Installation.—The article on our first page by Judge Burnet of Cincinnati, who was an eye witness of the ceremonies, will be found very interesting, especially as this is Independence week.

Anti Slavery Paper at Louisville, Ky.—We have seen a number of a paper called the "Examiner," recently commenced at Louisville, Ky. We understand that it is a continuation, or rather revival of the paper of Cassius M. Clay, the "True American." The Examiner is edited by J. C. Vaughn, Esq., who is a native of the South, and therefore, we presume is well qualified to address his southern brethren on the subject of slavery.

Celebration.—The Anniversary of American Independence, was celebrated at Zanesville, by the Sons of Temperance, on Monday, the 5th inst. The several Divisions of the order, in Zanesville and Putnam, turned out in full, with the Divisions also from McConnellsville, Dresden, and Irville. A large and well conducted procession passed along the principal streets, and proceeded to a grove at West Zanesville, where appropriate exercises were had. We are gratified to see such an occasion pass off, without the scenes of Bachanalian revel and disorder, which used to characterize these anniversary observances.

Violent Storm.—We learn by the Cincinnati Commercial that a severe storm visited Tiffin, Ohio, on last Friday week. It was of short continuance, but damaged nearly all the buildings in the place, and destroyed many. The Methodist Episcopal Church was unroofed, and many stables, houses and out houses were leveled. Many cattle were killed by falling timber, and much damage done to crops, in the surrounding country. We are not informed of the loss of any lives. But it is marvellous indeed if all escaped.

Another.—A Correspondent of the Cincinnati Commercial, writing from Columbus, Indiana, gives account of a destructive hail storm which visited that place and vicinity, on the 12 ult. Hail stones, he says, were as large as hen's eggs. Much damage was done to crops, and many domestic quadrupeds and fowls were killed. He states that 185 *windows* of the hotel at which he stopped, were smashed. This last statement, we judge, must be either a mistake or a *yarn*, or else those Hoosier brethren must be building pretty considerable sized hotels now a days.

Emigrants from Sweden.—We see by the Cincinnati Protestant, that a large colony of emigrants from Sweden, are locating themselves in Henry Co. Illinois, having purchased nearly all of said county. Five hundred reached there a year ago, and recently, 400 more arrived at Chicago, on their way. More are coming. The emigrants are said to be linen manufacturers. They have brought with them large quantities of flax-seed, with which to seed their rich soil. Their religion is said to be a modification of Lutheranism, acknowledging no spiritual guide but the bible.

Effects of Presumption.—A man lost his life by his own folly, in a steam bakery, in Cincinnati, last week, as we learn by the Commercial. He made a bet that he could take the band from the drum, while the engine was in full run. In the attempt, he was drawn into the machinery and crushed to death.

Northern and Western Convention.—The great River and Harbor Convention, assembled at Chicago Illinois, on the 5th inst. From notices we see in many exchanges, we apprehend that it will be very numerously attended. More than fifty delegates were appointed at a public meeting in the city of Pittsburgh.

The Press at Roseville.—We have received the first number of a small paper, to be issued weekly at Roseville in this county. Mr. Taylor, the proprietor, seems to be a man of enterprise and perseverance. He states that though not a practical printer, he has himself, with the assistance of a boy, executed the first number.

Herald of Truth.—We have received the July number of this valuable periodical. Like the preceding ones, it contains much instructive and useful matter. The leading article, on Natural Science, is particularly worthy of attention. We have read it with much interest. Other articles are also interesting, though we cannot say we are prepared to endorse all the sentiments expressed in them. The July number commences a new volume. We sincerely wish the Herald an extensive patronage, and we should rejoice to see it supplanting the works of fiction, so extensively read by our young people. After having been for so long a time beholden to the East for our periodical literature, we are gratified to find in the Herald so creditable a representative of Western mind and mechanism. Each number contains 80 pages. L. A. Hine, Editor. Terms; $3 per year.

ORIGINAL REVIEW.

Written for the Western Recorder.

A few additional Notices of Dr. Whitehead's, and Dr. Southey's Lives of Rev. John and Charles Wesley.

The itinerant preachers of the Methodist Episcopal Church, taking their instructions from the official papers of that church, have wonderfully succeeded in persuading *their people*, that they ought not to read Dr. Whitehead's Lives of the Wesleys. These preachers fear for the episcopacy! It is proved beyond all controversy to have no ecclesiastical foundation; for, Mr. Wesley had no ecclesiastical right or privilege to ordain any man to the episcopacy, in England. He had not the shadow of such a right. No one knew this better than he knew it. He never pretended to such a right, as a minister of the church of England. Did he, then, possess power as a Methodist, to ordain an episcopacy for the Methodists of North America! Whence could he have derived that power? He did not derive it from the Methodists of this country (in 1784, numbering about 14,000,) upon whom the episcopacy was to be imposed; for, they were ignorant of his intentions, even if he had any of the kind.

Dr. Whitehead, however, treats this whole subject on the supposition that Mr. Wesley did ordain Dr. Coke to the episcopal office; and he fully proves that Mr. Wesley had neither the right nor the power to do so. He gives a history of the whole of these doings—Dr. Coke's agency—Charles Wesley's indignation at the impositions practiced on his brother, then in his 85th year, and the cunning and secrecy of the ordination in a private chamber at Bristol. These are what are called in modern *parlance*, "fixed facts." They cannot be denied; they cannot be set aside.—There they stand, incontrovertible; supplying the chief causes of the proscription of the truthful records of Dr. Whitehead. Now, the question is, Are Episcopal Methodists willing to be deceived by parties interested in their deception?

Dr. Whitehead's records have been vindicated in a full review of his work, and of all cotemporaneous Methodist literature comprehending the subjects on which he wrote. This review has been extensively circulated. Not one of the Papers of the Methodist Episcopal Church, nor its Quarterly Review, nor one of its writers, has attempted to deny the facts stated in the vindication. A copy of this review was sent to the Editor of the London "Watchman," a large Weekly Paper devoted to the interests of Wesleyan Methodism. In his notice of the review, the Editor does not deny a single fact stated—he regrets, however, a revival of the controversy. Not one of the biographers of the Wesleys deny one of the statements respecting the episcopacy, as given by Dr. Whitehead; not one even hints a doubt of their accuracy.

Dr. Whitehead wrote in the spirit and power of pure religion, as experienced by himself and the Methodists of his time, and as taught by the Wesleys. Are not Methodists persuaded of the contrary? Those who are guilty of such injustice to persons looking to them for guidance, have not a little to answer for. For, no one desiring spiritual good can read this work without receiving spiritual benefits. Every individual and family possessing a copy are blessed. There is nothing in it contrary to saving truth. To Methodists duly appreciating primitive Methodist doctrines—or, the doctrines of the Bible as taught by Wesley and the early preachers, the work is invaluable.

'All this is written for the purpose of inducing the reader to purchase this book?' Yes; for this very design is this written. And, we know that a great kindness will be done to any one, and especially to families, who shall purchase the book, and read it carefully—a book which will only do good, and always do good, now and for generations to come. As a biography of the Wesleys, it is as *authentic*, as John Wesley's manuscripts and printed works, and as Charles Wesley's Private Diary, and the manuscripts of the Wesley family—as *true* as the author's personal knowledge. And it has this other glorious and distinguishing characteristic—it is a *spiritual* work.—Nevertheless, from the Dan to the Beersheba of Episcopal Methodism, Dr. Whitehead is represented as the opponent of Methodism—and he is so represented, no doubt, by many preachers who have never read his Lives of the Wesleys—for, they have been so instructed by Church organs, not one of which dare to admit evidence of their wrong doings in their papers.

Dr. Southey's Life of John and Charles Wesley is to be recommended rather than Dr. W's. See, we copy from 'Zion's Herald and Wesleyan Journal,'—'Published by the New England Annual Conferences of the Methodist E. Church,'—a paper which was in a great hurry to condemn Dr. Whitehead, on his first appearance before the American public. And the Herald spoke *officially*—by *authority*—*decisively*—there was no *appeal*—no one was permitted to *reply*—the book was *interdicted*—placed under the *ban* of the *itinerancy*. Here is what the Editor of the Herald says, of Southey's books:

"*Southey's Life of Wesley.*—We referred, some time since, to the probable publication of this work by the *Harpers*. It has appeared in two fine volumes. No other work of Southey's, in prose or verse, excels it in interest or ability.—Defective as it is in its estimate of Wesley and his opinions, it is almost romantically entertaining. The present edition, besides the notes of the Rev. Mr. Curry, the American Editor, contains also those of Coleridge, the 'remarks' of Knox, on the Life and character of Wesley, and a large portion of Watson's 'Observations.' Mr. Curry has performed his task skilfully; and with all the guards which accompany the work, even Methodists themselves will not refuse it a welcome, though it may be a somewhat hesitating one."

What Methodist, after reading the above, will not desire to see Southey! We assure them it is a book to make one laugh at the expense of Mr. Wesley and the simple societies of his day. But, we will give the opinions of others; of those best qualified to judge. We borrow from the Wesleyan Methodist Magazine: Southey represents "ambition as entering largely into Mr. Wesley's actuating impulses;"—that "he regarded those under his directions as instruments of his power, and thought all other considerations must give way to the interests of the spiritual dominion which he had acquired." "The work will not injure *us*. Our fears respecting it have no reference to Methodism, which has stood attacks far more virulent than any which Dr. Southey indulged; but we do fear that *its tendency will be to mislead in the matter of spiritual religion, and to induce in many minds contempt and ridicule for this sacred subject.*"

Such is the correct opinion, of the English writer, of the vols., which according to Zion's Herald, "is almost romantically written," and to which "even Methodists themselves will not refuse a welcome,"—"a welcome!" Now, every reader will be endangered by Southey's Life of Wesley,—especially, will the young be in peril—and the young Methodist will be so misled as to laugh at the religion of his father—regarding spiritual religion with contempt and ridicule; and, John Wesley as an enthusiast—an ambitious enthusiast—meaning well, and accomplishing some good in his day. *That is all.*

Let us see a little farther what Zion's Herald recommends—for he commends the whole of the volume—what Coleridge, Knox, Watson, and Curry, as well as Southey, has written. Recourse is again had, here, to the Wesleyan Magazine: "Mr. Knox has sought to undervalue the *intellectual* character of Mr. Wesley. If the introduction of such a sentiment had been but *incidental*, we should have allowed the matter to pass without reference. But it is not so: the *entire* "Essay," or "Critique," is framed on this *principle;* this depreciatory spirit *pervades* his "remarks" from the beginning to the end; it *impregnates* every page. The writer has presented us with a sketch of Mr. Wesley more heterogenious in its character than that of any other of his numerous biographers, not *excepting* even Dr. Southey. He raises him to the highest pinnacle of *moral* greatness, and then hurls him almost to the lowest grade of *intellectual* frailty! This he does by turns: he literally plays with "*the good old man*," as a fond parent tosses his infant, first, suspending it in his arms above his head, and then rolling it at his feet!" The writer then proceeds to specify the injustice done to Mr. Wesley by Knox, and convicts him of several errors in point of facts. And this is to be *welcomed* by Methodists!

Southey for the *Methodists*—says Zion's Herald,—"No other work of Southey's, in prose or verse, excels it in interest or ability." Southey and Knox will *unmake* Methodists—and turn the children of Methodists from the religion of their fathers; "inducing contempt and ridicule for this sacred subject." Think of that ye Methodist parents! We have no doubt that some *few* of the Methodist "Christian Advocates" will endorse the opinions of Zion's Herald, as given above; as they did the condemnation of Dr. Whitehead's work by this same Zion's Herald.

But, turn to Dr. Whitehead, see his Observations on Mr. Wesley's intellectual capacity—on his ability as a writer—on his character as a preacher—his travels, labors, and many sermons—his cheerfulness, peaceability, temperance, charity, disinterestedness, power, character in full; his usefulness—and the reader will love the founder of Methodism; and seeing in him a chosen instrument of incalculable good to the world, will rejoice that he was born. Dr. Whitehead will turn none from Methodism—no parent who wishes his children to be Wesleyans and Christians in doctrine and in practice, need to fear for the spirituality of their religion in consequence of reading his volumes. Would that all the preachers who so senselessly and wickedly prevent the circulation of this work had a tithe of his piety and sense.

Place Southey in the hands of a young man under conviction for sin, and a thousand to one if the young man does not laugh outright at his sorrows. Place Dr. Whitehead in the hands of that young man, instead of Southey, and he will be taught the way of Life. *Here is the difference.* But, some of the enemies of Dr. Whitehead's book, may say, we shall not recommend Southey, though we hate Whitehead. Very well; hate one, but do not commend the other. It is true, the incumbents, the subjects, and the sticklers, for mere Methodist Episcopacy, live in a free country. But they may do great harm to the interests of spiritual religion. We beg them to think on these things.

Having a small space, it may be usefully occupied. "Having known Mr. Wesley for twenty-five years, (says Dr. W.) and having examined his private papers, I have no hesitation in declaring, that I am fully convinced he used all his influence and power to the best of his judgment, on every occasion, to promote the interests of Christianity, the prosperity of the people he governed, and the peace and welfare of his country, disregarding any private concern, or attachment whatever, when it stood in the way of his general purpose of doing good." But Southey, who had no personal knowledge of Mr. Wesley, says, "ambition entered largely into his actuating impulses." Which book is to be commended to Methodists? Dr. Whitehead does justice to Mr. Wesley's intellectual character. Knox disparages his mental capacity. What say Methodists here?—Will they take Knox's, or Dr. Whitehead's estimate? So we see that between Southey and Knox, Mr. Wesley is represented as having been a weak and ambitious man. Can Methodists believe this—and do they wish their children to believe this? Nothing which could be said of Wesley would be more false. Yet Southey, Knox, and Coleridge, (the latter) with his German mysticism, are to be greatly preferred to an author who only speaks the truth, and that truth honorable to Methodism the world over—in so far as the Wesleys were concerned. But Dr. Whitehead was not a bigot—he was a christian, an impartial biographer. His impartiality is his only fault. Thus we end.

CORRESPONDENCE.

Dear Br. Bassett;—Since my last, I have been favored with health and opportunity to visit the Portsmouth, Columbia, Woodsfield, Leesburgh and Bucyrus cts.; upon each of which, I was glad to find, peace and harmony prevailing. As there was no reason to believe that Br. Kingsbury would be at his post this conference year, when on the Columbia circuit, I appointed Br. S. Elliott, superintendant of said circuit. What a pity that an appointment which results in the crippling of both the spiritual and disciplinary interests of a circuit, should ever be made! But it sometimes happens, that this is done.

Upon the 21st inst. (being the day I left the Leesburgh circuit) I had the bad luck to founder my animal. This befel me at Br. D.'s some 2½ miles west of Dover. With much difficulty, I succeeded in getting my animal to this town on the 23d, where, (leaving it in the care of Doctor Hildreth,) I hired one at the livery stable to go to Bucyrus circuit,—for which I had to pay the little sum of four dollars. Upon returning here, I find my beast still unfit for use, and it is thought, will never be much, if any, better. My only opportunity of getting to the Sandusky, Thompson and Belview circuits, is by the cars, via Sandusky City,—I intend leaving at 4 o'clock this day.

This has been to me a year of *sore* afflictions, I have been *severely* tried; but I thank God, I have profited by this *trial*. The christian kindness of all, ministers, members and others, has a deep place in my heart, and cannot soon be forgotten. Yours in love, GEO. CLANCY.

Mansfield, O., June 30th, 1847.

NEWS OF THE WEEK.

Alarming Rail Road Accident in England.

The scene of the accident is the noble bridge over the river Dee, close to Chester race course. The river is there crossed by an iron bridge of three spans, each span 100 feet in width; each span is composed of massive iron girders, supported by stone of the most firm and durable construction; there are four of these girders in each span, one on each side of the up and down line of rails; strong wooden beams were fixed across the girders, and along these the lines were laid; the girders themselves were formed of two pieces of iron firmly riveted in the centre, and seemed well adapted to sustain an immense weight. The train consisted of one first class carriage, two second class carriages, and a luggage van.

The train was proceeding as usual along the line, had already crossed two of the arches, and was in the act of crossing the third, when, without a moment's warning, all the carriages were precipitated in the river, a depth of about 30 feet; the engine and tender which had crossed the bridge, pursuing their course along the line. The tender, however, soon became detached from the locomotives, and was thrown across the line. Most of the sufferers who survive became insensible. One man, however, who found himself in a carriage turned upside down in the river, managed to get through the window, and swam ashore. The crash had spread the alarm far and wide, and plenty of assistance was soon on the spot; the people were taken out of the carriages and conveyed to the infirmary.

As soon as the agitation consequent upon such a dreadful occurrence had subsided, attention was directed to the fallen arch; but, strange to say, only one of the girders, that on the outside, had given way, while the other remained perfectly firm and entire. Of course, the weight of the carriages bore down the rails and the horizontal beams, which with the girder, now broken into several pieces, fell into the river. It also tore with it a portion of the stone work in which it was fixed on the Welsh side of the river. Very fortunately, however, nothing seemed to have fallen upon the carriages; and though they were crushed one against the other, they did not appear so completely smashed as would have been the case had the arch been built of stone.

Beware of Counterfeits!—On the counterfeiters arrested last night were found two hundred dollars of spurious money—Lafayette Bank of Cincinnati, notes of denomination of five dollars—the most dangerous counterfeit, probably, ever detected. Letter B, payable to James Findley; Gano, Cashier; Carlisle, President; No. 1960, dated January 16th, 1847; Vignette on head of Liberty, on the left; on the right of centre the signing of Declaration of Independence. All beautifully engraved, and paper good. Line of Underwood, Bald, Spencer & Hafly, (engravers,) *runs up.* Beware, for these bills are calculated to deceive any body.—*Cincinnati Dollar Weekly Commercial.*

Arrest of Counterfeiters.—*Spurious Money—Plates Secured.*—By far the most important arrests of this year have just been made in our city. Constables Peter Davision, Evan Ewan, James L. Raffin, and D. Kelly, by dint of their own peculiar knowledge, succeeded last week in arresting a man named Burkheimer, and sending him to Adams county for trial. On Monday evening the same officers arrested an engraver named John Lovejoy, in his own house, where they found one plate ready for printing spurious money, or nearly so. Soon after Lovejoy's arrest, they took a man named Lewis Sleight, in a house on Centre street, between Elm and Race streets. In this house was found several plates for striking spurious money, and a large amount of spurious notes, ready for circulation. Of the Lafayette Bank, described yesterday, there were some $500; a lot of one's, Indiana; some Jefferson county, N. Y., notes, and divers others, amounting, in all, to about $1,000. They also found a lot of Galliopohs. The plates—seven or eight in number—are of the most dangerous kinds; but they are now where they cannot be used to swindle the community. The persons arrested are now in jail, and will be examined before Esquire Brooks. The officers named deserve great praise for securing these men and this money, and saving the public from loss.—*Cin. Com.*

Musketoes.—As the musketo season is approaching, we give the subjoined receipt for what it is worth, as we find it in that valuable periodical, the *Scientific American.* There is little doubt but that our Zanesvile readers will have ample opportunity to test its efficacy in a few weeks, and the experiment will cost but little time or money. We suppose that faith is not necessary to success.—*Z. Gaz.*

"Attach a piece of flannel or sponge to a thread, made fast to the top of a bedstead, wet the flannel or sponge with camphorated spirits, and the musketoes will have the room."

Valuable Discovery for Hot Climates.—A gentleman in Brooklyn has discovered a plan by which the temperature inside of a dwelling may be reduced twenty or thirty degrees below that of the outside. He proposes to construct barracks upon this plan for the U. S. Army at Vera Cruz; and by having the soldiers live a temperature below that in which the yellow fever and other tropical diseases become contagious, he hopes to save hundreds of valuable lives. He has explained his system to us, and from his successful experiments, made during the warmest day this season, we are favorably impressed with its utility. The invention can be applied to new dwellings at a very small expense. We believe he has taken the necessary steps to procure a patent.—*N. Y. Sun.*

Oregon and Califonia.—The St. Josephs, Missouri, Gazette of the 11th inst., says—Four hundred and thirty-three wagons passed through Independence this spring destined for Oregon and California. The number that have passed through this place added to the above will increase the number to upwards of 1300 wagons, now on their way to Oregon. Averaging five persons to each wagon, you have 6500 persons large and small, now on their way to Oregon and California. We heard yesterday that near five hundred Mormons had left their encampment at the Bluffs, with the intention of settling in or near this place.

The Truth.—Good old Wesley said, "He that is nurturing self-love in his child, is nurturing a devil." We believe it. Mother, do you think of this when you are "tipping off" that little daughter of yours, in all the gay, foolish, frippery and finery of the day; making her proud and haughty as a little Lucifer? You are murdering the soul; planting a dagger in your own bosom!—*Golden Rule.*

Another Ship Dispatched.—The new ship Reliance cleared at Boston, on Friday, for Cork. She is partly filled with breadstuffs, clothing, &c., shipped by the Boston relief committee, and is valued at $29,369 13.

Churches in Cincinnati.

40, we had forty-three houses of worship
innati. These have become increased in
to seventy-six, of which six are in vari-
es of progress towards erection and finish.
may be divided as follows:

an Catholics,	8
popal,	5
byterian, O. S.	4
do. N. S.	3
do. Ass'd Reformed,	1
do. Reformed,	1
gregational,	2
odist Episcopal,	12
Protestant,	2
Wesleyan,	2
Church South,	1
st—regular,	6
Disciples—Cambellites,	5
arian,	1
ersalist,	1
orationist,	1
stian,	1
el--boatman's,	1
aan Lutheran and Reformed,	8
lish do. do.	2
d Brethren,	1
h Calvinist,	1
. Congregationalist,	1
ads,	2
Jerusalem,	1
s Synagogues,	2
nd Advent,	1

[*Cist's Advertiser.*

has 83 Counties—1279 townships and
llages, towns and cities. Hamilton coun-
is valued at $41,62 it being the highest in
te. Van Wert county is valued at $2,08
est in the State—and the average value of
$13,36 per acre.—*Ohio State Journal.*

COUNTERFEITS.—A package of $200, all
n the Lafayette Bank of Cincinnati, was
as this morning, "good bills and true,"
perfect specimens of the art," only the
res were put on by *proxy*. They had
d detection at the Buffalo banks, and came
r exchange. Good joke. They were de-
here by observing a want of the *hair line*,
ing wholly gone or quite indistinct. In the
le bill there are two hair lines under the
fer's name, and but one in the counterfeit.
per, too, is a shade lighter and a little more
than the genuine bill.—*Cleveland Plain-*

DRESSING CASE.—On Saturday morning, at
elphia, an immigrant who had come from
ool to join her husband in this country, ex-
from exhaustion while being conveyed
from the packet ship Monongahela. She
the last stage of consumption.

RNING TO BATHERS.—Edward Briggs, 27
of age, was drowned on Saturday at Port
ond, while bathing. On Saturday morn-
an named Grant was drowned at a wharf,
adelphia, who had gone in to bathe.

TI.—The New York Journal of com-
has files of Port au Prince journals to the
:
er the administration of President Sou-
, the country continues to prosper. Most
ent in the ameliorations is the education
people. The Chamber of Representatives
gaged at last accounts in perfecting a sys-
public instruction, more complete than the
had ever before enjoyed.

-OFFICE ROBBED.—The West Troy (N.
st-office was entered on Saturday night
d robbed of its contents, letters and all.
ce of the robber has yet been discover-
veral of the letters were discovered on
ok of the river, open and torn to pieces.

ring a salute at Vicksburgh, Mass., in hon-
e return of the volunteers, Antonio Pau
lled, having both of his arms blown off and
ast mashed in, by a premature explosion of
n.

CKING TRAGEDY.—One of the returned vol-
s named Ursery, at Memphis, Tenn., on
h ult., being remonstrated with by a Mr.
for using profane language within the hear-
ladies, drew a large Bowie knife and stab-
ken through the heart, killing him instant-
e fell and expired with without uttering a
Ursery was secured.

H GENEROSITY.—A poor looking son of the
ld Isle, who arrived in this country about
eeks ago, called on Tuesday upon one of
erchants, and, handing him $5 in gold, re-
d him to transmit it to his brother in Ireland,
es that it was the first and only money he
urned in this happy country, and he wanted
other, whom he lately left in a state of star-
, to have the benefit of his first savings.
n act deserves to be noticed.—*National*

IGRANTS.—The number of passengers from
l arrived at New York during the week en-
Friday evening, was 6,475; and before
on Saturday, 1,273 were added to the num-

CHALMER'S ELOQUENCE.—The following
of the most striking among the many an-
s told illustrating this celebrated Scotch-
eloquence. Soon after the promulgation
fame, he preached in London on a public
ion in Rowland Hill's Chapel. His audi-
was numerous, and principally of the high-
cles. Upwards of one hundred clergymen
present, to whom the front seats in the gal-
ere appropriated. In the midst of these sat
ill himself, in a state of great anxiety aris-
om his hopes, and fearful that he would not
ed before an audience so refined and criti-
The Dr. as usual commenced in his low,
tonous tone, and his broad provincial dia-
was very disagreeable to the delicate ears of
metropolitan audience. Poor Mr. Hill was
upon the rack; but the man of God having
in his chain around the audience, took an
arded moment to touch it with the electric
f his oratory, and in a moment every heart
to throb and every eye to fill. Knowing
ow to take advantage of this bold stroke,
ntinued to ascend; and so majestic and rap-
s his flight that in a few minutes he attain-
eminence so high that every imagination
nraptured. The rapid change from depres-
o joy which Mr. Hill experienced, was too
for him to bear. He felt so bewildered and
icated with joy, that unconsciously he start-
om his seat, and before his brethren could
ere, he struck the front of the gallery with
lenched fist, and roared out with a stentor-
oice—"Well done Chalmers!"

FEW MORE, &c.—The ship Monongahela,
h arrived at Philadelphia on Friday, brought
steerage passengers; the ship Alexander 200;
Ocean 101, making a grand total of 489.

AN LOST.—A young man named Garnel Bry-
disappeared from Sherwood's Corners, Cay-
county, on the 30th of May, in a state of de-
ement, and has not since been heard from.

Perilous Voyage on a Table.

When the Chesapeake was about going down, Mr. A. M. Stem, of Green Spring, O., Mr. W. H. Higgins, of Farmington, O., and Mr. George Van Doren, of Lower Sandusky, O., left the wreck and attempted to reach the shore supported by a table, to which they clung. After they had floated a few rods from the wreck, Mr. Wm. Steele, of West Mill Creek, Pa., thinking all would be sucked down with the then fast sinking craft, took his chance of escape by leaping into the lake astride the tiller stick. Mr. Steele being a large, resolute, muscular man, and somewhat familiar with the water, soon overtook the persons clinging to the table, and joined his fate with theirs. Not long after a sea knocked off his hat in which he had placed his pocket book containing valuable papers, when he left his hold on the table and tiller stick, swam after and secured his hat, and returned to the table. His pocket book and tiller stick, however were lost in the daring adventure.

The four found it difficult to keep the table balanced, and the action of the waves frequently plunged some of the number under. In one instance Mr. Van Doren was swept completely under and came up on the opposite side of the table. He was much strangled, and after this failed fast in his efforts to keep his head above water. About an hour after leaving the wreck, as Mr. Steele thinks, Mr. Van Doren succeeded in raising upon the table face down, and lacking strength to support his head, he soon drowned, and his body rested upon the table some minutes after life was apparently extinct, before the waves washed it off. He said but little after leaving the wreck, and was divested of all his clothing except shirt and pantaloons.

After losing Mr. Van Doren, Mr. Stem and Mr. Higgins occupied one side of the table, and Mr. Steele, being a heavy man, balanced them on the other. The table was without a leaf, and bottom up. By drawing their breasts up against the edge they could reach over and clasp the legs of the table with their hands, and in this way they kept afloat for hours. Mr. Steele urged his companions to exert themselves constantly in order to prevent chillness and stupor, but by daylight both had become nearly unconscious, and when picked up by the Harrison, Mr. Higgins had been insensible for some time, his hands fixed to the table legs in a death grasp.

Mr. Steele informs us that he relaxed no effort to work the float toward shore, until the Harrison come in sight and gave hope of rescue, and that until that time he did not feel much exhausted or chilled, nor did hope for a moment forsake him. But when the Harrison passed by without hearing or heeding his cry for help, his heart sunk, and he nearly gave up all for lost.—Still he struggled on, and fortunately the boat soon returned and rescued himself and companions from the very jaws of a watery grave.—*Cleveland Herald.*

THE TELEGRAPH TO HALIFAX, N. S.—Mr. F. O. J. Smith, the Director of the Telegraph, says that in a short time he expects to have the wires of the Telegraph reach Halifax, thereby bringing England nearer to us by at least two days.—The Telegraph to Portland from Boston, he says, will be finished this week.

IMMIGRATION AT NEW YORK.—The arrivals of vessels and passengers at this port during the month of *June* in three years has been as follows:—

	1845.	1846.	1847.
Vessels from foreign ports,	251	251	386
Passengers, ...	17,013	22,673	26,471

HARBOR AND RIVER CONVENTION.—The authorities of Chicago have voted $500 for the use of the Committee of Arrangements appointed to receive the delegates to the Convention. Large numbers were arriving.

WARNING.—Persons disposed to be inquisitively mischevious, should take warning by the following: A Mrs. Brown, at Palmer village, New York, went behind the counter of a store and commenced examining some bottles of essences, oils, &c. Taking up a vial of the oil of Tansy—a very active poison—and either without knowing its true character, or supposing it to be merely the essence, she swallowed some of it. She was almost immediately taken with convulsions, and death ensued in less than three quarters of an hour.

A DIFFICULTY.—The citizens of Chicago, Illinois, are having quite a quarrel with their city government in regard to their river and harbor convention. The city council appropriated $500 to be expended by the committee of arrangements; but the sum being deemed entirely inadequate, $1,000 more was asked, which was summarily refused. The citizens thereupon held a public meeting, and an angry debate ensued.—Much excitement prevails, as we infer from the tone of the Journal, which devotes a long article to the subject.

AN INDIAN LEGISLATOR.—The Governor, Lieutenant Governor, and seven or eight of the Governor's Council, Passamaquoddy Indians, announce to the world through the Eastport Sentinel, that they had given in their votes for Joseph Lolah Selmo, to represent the Passamoquoddy tribe of Indians in the present Legislature of the State of Maine.

SUICIDE.—A Mrs. Butler, of Oberlin, Ohio, committed Suicide on Friday night last, at that place, by cutting her throat with a pair of scissars. She was in bed at the time, with a little child.—She was laboring under a fit of derangement.—*True Dem.*

BIBLES FOR SLAVES.—The Bible Societies of Virginia have authorized the presentation of bibles to such colored members of the Baptist Churches as are *able to read* and unable to purchase them. Very few of the slaves, if any, are able to read.

SAILING OF MISSIONARIES.—The following persons embarked on Monday afternoon for Smyrna, in the bark Catalpa, Capt. Watson, viz:—Rev. Messrs. Cochran, Benton, and Bliss, with their wives, and Miss Rice. Mr. and Mrs. Cochran and Miss Rice are to proceed to Oroomiah, to join the Nestorian mission. Mr. and Mrs. Bliss will go with them as far as Ezeloon, where they are to labor in behalf of the Armenians. Mr. and Mrs. Benton are expected in the Syria mission. We have learned this morning that the Catalpa was not able to leave the harbor yesterday on account of a sudden change of the wind. Mr. Cochran pursued his theological studies at the Union Theological Seminary, New York; Mr. Bliss at Andover; Mr. Benton at the East Windsor Theological Institute. The American Board are expecting to send out two missionaries to Bombay in a few weeks; and during the coming autumn, some ten or fifteen others will probably go to different missions.—*Boston Traveller.*

DISTRESSING ACCIDENT.—A melancholy scene occured at Easton, Pa., on Thursday afternoon, the 10th inst. R. Beatty Steel, a student in Lafayette College, 18 years of age, went to bathe with some of his fellow students, and, while swimming, was seized with the cramp, and sank to rise no more. He was a son of the Rev. Robert Steel, of Abingdon.

BURIED ALIVE.—On Saturday morning last a horrid accident occured to a laborer on front street, below Market, Philadelphia. Several laborers were at work excavating an old foundation, for the erection of new buildings, when the stone arch beneath the pavement gave way and fell in on the workmen, burying one of their number, named Samuel Caswell, beneath the mass of stone and brick. It is supposed he was crushed to death almost immediately. The others escaped without injury, and were occupied the entire day in removing the ruins, to extricate the body of their fellow laborer. The base of the arches became weakened, it is supposed, by digging the cellar or foundation still deeper.

STARVATION.—On Friday afternoon in New York, a foreigner, who had been in the city but a couple of days, named John Turner, was taken from the street in a dying condition, and died soon after being deposited in a station-house. He perished for want of nourishment. Soon after a lad, who proved to be his son, was taken by the police from another street in an equally exhausted condition, but by the timely and judicious administration of nutriment, aided by his youth, his life was saved.

TALENTS.—"I have no talents." Indeed you have, young man; but they are in a crude state. Dig them up—drag them to the light—turn them over—polish them, and they will sparkle and serve to give light to the world. You know not what you are capable of doing; you cannot sound the ocean of thought that is consolidated within you. You must labor—keep at it—and delve deep and long, before you will begin to realize much. Be inactive; mourn because you were not created a giant in intellect, and you will die a drone and a ninny.

Dr. Chalmers.

The late news from Europe brought the startling intelligence of the death of this eminent man. No event which has occurred for many years will produce a deeper sensation in the religious world, and will be more generally lamented, than this. Christians of both hemispheres, and of every name, will unite in mourning over it as a common calamity.

Dr. C. was known as a profound theologian, an eminet preacher, a zealous and laborious philanthropist. His printed works are an invaluable treasure of noble thoughts and stirring eloquence, and have always been esteemed the finest specimens of theological writing. No man of the present age was more remarkable for strength of intellect and unwavering moral courage than he. The part which he took in asserting and maintaining the rights of the Free Church of Scotland against the encroachments of the State, is well known, and his subsequent influence in her assemblies, in harmonizing and controlling her deliberations, was such as to show the love and veneration with which he was regarded by his own people. His loss to his country and his Church will be deeply felt, and long and loud in every vale of Scotland will be the lamentation over their "great man fallen."

We shall look with interest for further information respecting this melancholly event. At present, all we have is contained in the following extract from a foreign paper:

DEATH OF DR. CHALMERS.—The death of great men is extraordinary. Dr. Chalmers is dead.—The light of the Free Church—the sturdy asserter of ministerial independence—the acute preceptor—the eloquent pulpit orator—the pride, in fact, of the Scottish Church, is no more. He expired as calmly, in Scotland, the other day, as the babe at the mother's breast—as placid, resigned, contentedly. No previous intimation showed that he was heir to nature's infirmity; the hand of disease was upon him. The brilliant intellect was to have shed its light next day on the General Assembly. He was a great man—great in his power, in his mental supremacy, in his moral grandeur. Foremost amongst one of the most enlightened and best educated nations in the world, Dr. Chalmers was his country's idol—her favorite son. Peace to his memory! He broke through the fetters of self-interest, in establishing the Free Church, and preferred the dictates of conscience, the sense of manly independence, to the smiles of power or the blandishments of a throne. In his life he was revered—in his death he is deeply, sincerely, and affectionately mourned. —*Episcopal Recorder.*

CONFORMITY TO THE WORLD.—The following paragraph from Bishop Eastburn's Address to the Convention of his Diocese, will find an application in various sections of the Church. We hope its suggestions will be duly weighed, and perfectly improved:—

"There is one subject to which I would affectionately advert, before closing the present Address. I refer to the sad increase of a spirit of conformity, on the part of our communicants, to the course of this frivolous and vain world. Against these inconsistencies by which the character of our Church is so deeply wounded, let it be your part, my brethren of the Clergy, faithfully to lift up the warning voice. Let the door of Confirmation be carefully guarded; so that none may be encouraged to come to that rite, and to profess themselves followers of the Savior, who do not give good evidence of having been elevated in heart and taste above these pleasures, so calculated to bring reproach on religion, and destruction on the soul. By holding up a high standard of Christian practice, you may, it is true, diminish the number of those whom you present for the laying on of hands;' and may seem to many, to be unsuccessful laborers in your Master's vineyard. But you will be infinitely the gainers by such fidelity. You will rid yourselves of that heaviest drag on the wheels of ministerial success,—a band of persons numbered among the Lord's people by profession, and yet failing to adorn that profession by a consistent course of living. And, above all, you will approve yourselves to God."—*Episcopal Recorder.*

Folly of Hypercriticism.

Some individuals take it for granted that the more they criticise a performance, literary or otherwise, the more they are to be commended for their wit and smartness. Thus influenced, they will find fault with things which all others esteem beauties, and which they themselves know to be beauties. Of such a class of characters was Lord Halifax, the pretended friend and cotemporary of Pope. On the occasion of the latter having finished his translation of the first three books of Homer's Iliad, the former expressed a great desire to have them read at his house. To this the poet was somewhat averse, as Congreve the dramatist, Garth the physician, and Addison the essayist, were to be present, and throw in such remarks as each, in his respective department, saw fit. Pope, however, received little or no rebuke at the hands of his literary compeers. Halifax did all the criticising, and he did it, too, in a manner not spiced with great love and kindness, though he was himself a rigid disciple of civility.

Ever and anon he would say, "I beg your pardon, Mr. Pope, but there is something in that passage that does not quite please me. Be so good as to mark the place, and consider it at your leisure. I am sure you can give it a little turn."—Such loose and indiscriminate views on his translation, gave Pope great annoyance. He was perfectly non-plussed; and in a conversation with Dr. Garth, a short time afterward, said, it was utterly impossible for him to guess at what his lordship could be offended. The Doctor laughed at him heartily, and said he did not understand the ways of Halifax. Garth then told Pope to leave his lines unaltered; to call on his lordship in some three or four months; to thank him for his kind and judicious observations; and all would turn out well. Pope did as directed; called on the hypercritic at his residence; returned, very politely, and gracefully, his thanks; and then read the lines exactly as he had read them two months before in the presence of Garth, Congreve, and Addison. Lord Halifax was now in the height of good feeling, and exclaimed, as Pope concluded the manuscript, "Ay, now they are perfectly right; nothing could be better!"—*W. C. Advocate.*

Biographical.

Written for the Western Recorder.

One more of our members is gone to rest. Sister ELIZABETH GARRARD, relic of Br. William Garrard, (a worthy and useful member who deceased some 6 years since,) after a painful and protracted illness, departed this (transitory) life on May 6th, 1847, in the 68th year of her age.

When Sister Garrard united with the Methodist Protestant Church, the writer is not informed, but from the records it appears she was a member some years. Her last illness was evidently sanctified to the good of her soul, and the manifestation thereof a great comfort to her sympathising friends. Before she closed her eyes to sleep in Jesus, she was much afflicted with frequent paroxysms of a spasmodic character, but through the whole she seemed in patience to poss ess her soul, and not a murmuring utterance was heard to escape her lips, nor the shadow of a doubt arise to darken her sky. Hers was not a tumultuous or ecstatic joy, but a settled serene peace, and the surface of her soul was unruffled by doubt or fear. She felt her own weakness and utter unworthiness, but she belie vingly relied upon her Saviour, and found in Him an all sufficient friend and support in the trying hour. She was sensible her end was nigh, and was ready and willing to exchange a world of affliction and trial, for a heaven of repose, tranquillity and joy. O may we all ready stand, believing, waiting, watching unto prayer, against the final day. Then shall our end be peace, and our salvation sure. W. REEVES.

Pittsburgh, June 24th, 1847.

NOTICES.

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recorder, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and Laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Marietta College.

The commencement exercises of this Institution occur on Thursday, July 29th. In connexion with these, either on the same or the preceding day, Addresses may be expected, before the Literary Societies, by Hon. Samuel Galloway, of Columbus, and before the Society of Inquiry, by Rev. Charles B. Boynton, of Cincinnati. The anniversary of the associated Alumini, and the annual exhibition of the Literary Societies, fall on Wednesday, July 28th. Candidates for admission to College will be examined on Wednesday morning, and applications for the degree of A. M. in regular course, must be made to the President as early as the day preceding commencement

MORGANVILLE CIRCUIT, *Muskingum District.*—Our 4th quarterly meeting will be held at Morganville, on the 14th and 15th of August ensuing. J. W. SOUTHARD.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

COSHOCTON CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

BURTON CIRCUIT—*Muskingum Distsict.*—I inform the President that his visit will be at Burton. The fourth quarterly meeting will be held at the same time, 7th and 8th of August. We invite any of the brethren to attend that can. Enquire for D. Richardson. A. R. BROWN.

BUCHANON CIRCUIT—*Pittsburgh District.*—Our fourth quarterly meeting will commence on the 7th of August, at Margaret Chapel, on the West Fork river, 10 miles above Weston, to which we invite Br's. A. J. Waren, J. I. Stillians, H. Reger, E. Martin, H. Lucas J. Clark.
R. H. WALKER, *Superintendent.*

LANCASTER CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be at Pleasantville, commencing August. 31st, at 11 o'clock, A. M. To this meeting we invite Br. C. S. Callihan,, W. H. Marshall, W. Maynard, D. Kinney, and S. Catlin. W. MUNHALL.

MORGANTOWN CIRCUIT—*Pittsburgh District.*—The last quarterly meeting for the present Conference year, for the Monongahela Circuit, will be held, by divine permission, at the new frame meeting-house, near Mapel's mill Dunkard creek, Green county, Pa., on the 2nd. Sabbath in August, at which, (agreeably to previous arrangement;) we expect our beloved and worthy President, Br. Brownphoe he will not fail in attending. We also invite our Itinerant and unstationed Brethren who can make it convenient to attend.

Also, we propose, by divine permission, on the Saturday and Sabbath previous to the Annual Conference, holding a meeting at Mt. Morris, Green county, Pa. This town is 16 miles from Waynesburgh; the place of holding the Conference. To this meeting we invite Preachers, and delegates, who may be on their way to Conference.—Come, Brethren, come and welcome; we shall expect you from the South. You will find a band of Brethren ready to receive you freely. P. T. LAISHLEY.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

ST. JOSEPH CIRCUIT, *Wabash District.*—Br. Shipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.
G. WILLIAMS.

ZANESVILLE CIRCUIT: Our last Quarterly Meeting will commence on the last day of July, at Gratiot. Our Ministerial and Lay brethren are invited to attend.
C. S. CALLIHAN.

Rev. G. Brown expects to have a supply of Hymn Books—fine medium, and plain—Disciplines, and Snethen's sermons, at the Pittsburgh A. Conference in Waynesburgh. Those who want, can send their money by the preachers, or delegates, and purchase.

DEERFIELD CIRCUIT.—*Wabash District.*—Our third quarterly meeting will be held at J. Flood's, Randolph Co. commencing July 24. Will J. Shipp please to meet and help us there; also J. M. Young and S. P. Kezerta of the Ohio District? F. OUTCALT.

Delaware Circuit, Muskingum District.—Notice is hereby given that our fourth Quarterly meeting will be held at Westbrook's school house, where I live, commencing August 7, 1847, to which we invite Br. T. Potter, and all others who can come. We need help.
WM. HATFIELD, Jr.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

2nd	Sabbath,	July,	Thompson	10, A. M.
2nd	"	"	Belview	3½, P. M.
3rd	"	"	Wayne	Ct.
4th	"	"	Granger	"
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Ohio District.

Xenia	Circuit,	July	17–18.
Port William,	"	"	24–25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

T. Hanna, 2,	O.	R. Collier,	Ia.
W. Fitzimmons,	Pa.	G. Crossway,	O.
J. B. Peat,	O.	S. Hazlett,	Va.
J. Nutty,	O.	J. W. Williamson,	"
H. T. Lawson,	O.	W. Reeves,	Pa.
Geo. Clancy, 1 sub.,	O.	A. Cole,	"
M. W. Smith,	Ga.	J. C. Hazlett,	"
R. Dobbins,	O.	A. S. Robinson,	O.

ACKNOWLEDGEMENTS.

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New subscribers this week, 3.—Discontinuances 3.

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George Clancy, for J. Reed's estate, $2 00.
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The P. M. at Indianapolis, Ia., notifies us that the paper sent to J. B. Turner, is not taken out of the office. Will our Agent most convenient to that subscriber, see to this matter, and obtain our dues from him? He owes us for Volumes 7 and 8, and to C. Springer for three-fourths of a volume.

Br. A. S. Robinson, J. W. W. having had the paper three-fourths of a year, and paid $1, still owes us 50 cents.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

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The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $5,00,—Wheat, 80c.—Corn 33c.,—Oats 16@18c.

CINCINNATI.—Flour $5,50@$5,60,—Wheat 1,10,—Oats 30@35,—Corn 45@50. Beef Cattle $5,50@$5,56 ℔ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $5,00@$5,50,—Wheat $1,00cts,—Corn 43@45,—Oats 28c.—*Commercial. Journal and Gazette.*

PHILADELPHIA.—Flour $6,50@$6,75—Wheat $1,25@$1,50,—Corn $83. Beeves, demand good, $7,00@$9,00 ℔ cwt. Swine, $7,00@$8,.—*Bicknell's Reporter.*

BALTIMORE.—Flour $6,42,@$6,75—Wheat $1,2,5 @ $1,50—Corn 84 & 85 cents,—Oats, 58@60.—*Baltimore Sun.*

A LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum co, O., July 1st, 1847.

B.
Brown Lemuel,
Babcock James,
Bates Humphrey.
C.
Clements John,
Clark Mrs. M. E.,
Cox H. G.,
Creigg R. B. Tailor.
D.
Donalson Aris A.
E.
Ellis Miss Manday,
Eastman Mrs.
F.
France John,
Freeman Alex.,
Foster Franklin.
G.
Goble J.
H.
Howard F. W.,
Hurd Mrs. A.,
Hall Edward,
Holland Nelson,
Hart Elizabeth.
K.
Knight Jessee,
Kelly Mrs. Sarah.
M.
McKilvey Lydia, 2
McComb Samuel,
McFeetors Miss Belindia,
Mauk Authoney,
N.
Nichelson Angerlina.
O.
Oakes Elizabeth,
P.
Puff Jacob,
Prince Lanah,
Pane Miss Maria.
R.
Reeves Nancy,
Roberts Thomas,
Roberts John,
Reesa Solomon,
Rider Adam,
Riny Francis,
Reese Miss Elizabeth.
S.
Stainbrook Henry,
Spurgeon John.
T.
Tats George W.,
Tuttle Benjaman.
W.
Williams Nelson.

J. ELDER, *P. M.*

MARRIED.

June 27th, 1847, by Rev. Samuel Hazlett, Rev. THOMAS E. LANCASTER, of Wheeling, Va., to MISS MARGARET DOWLER, daughter of Rev. George Dowler, of Marshall county, Va.

On the 29th June, 1847, at Woodsfield, Ohio, by Rev. H. T. Lawson, Rev. WM REMSBURG, of the Muskingum Conference, to Miss SARAH ANN SHAW, of Woodsfield.

OBITUARY.

DIED,—At New Richmond, Ohio, May 27th MRS. MARY STUGES, in the 81st year of her age.

——In Hamilton county, Ohio, near Cleves, May 27th, MRS. NANCY OGDEN, consort of Captain B. S. OGDEN, in the 79th year of her age.

——At Cincinnati, June 8th, MR. JONATHAN ELY, aged 50 years, a native of Massachusetts.

——Near Cheviot, Ohio, on the 28th June, MRS ELIZABETH ORR, wife of Mr. ROBERT ORR, in her 77th year.

——At Withamsville, Ohio, June 22d, DR. WILLIAM DOAN, after a protracted illness.

——At Vera Cruz, of vomito, MAJ. BOSWORTH, paymaster of the United States Army.

——At Hempstead, L. I. June 16th, REV. DR. TIMOTHY CLOWES, formerly President of Washington Coll., Md.

PROSPECTUS

OF THE

OHIO SCHOOL JOURNAL—VOL. 2, 1847.

The second volume will be published monthly, in Columbus, each number containing sixteen pages octavo.

The Journal will be devoted entirely to the promotion of education—physical, intellectual, social and moral—and especially to the improvement of Common Schools—the better education of teachers—the elevation of the employment of teaching to the rank it should hold in the community—the diffusion of intelligence relating, to the best modes of teaching, to the location and construction of school houses, and to the progress of education in this State and in other States and countries; it will contain the Annual Report of the State Superintendent of Common Schools, and the School Laws of general interest which may be enacted during the present session of the Legislature.

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☞ Documents, Reports, Hints, Descri

POETRY.

From the Chronotype.

KEEP AT WORK.

Does a mountain on you frown?
Keep at work;
You may undermine it yet:
If you stand and thump its base,
Sorry bruises you may get.
Keep at work.

Does Miss Fortune's face look sour?
Keep at work;
She may smile again some day;
If you pull your hair and fret,
Rest assured she'll have her way.
Keep at work.

Are you censured by your friends?
Keep at work;
Whether they are wrong or right,
May be you must bide your time,
If for victory you fight.
Keep at work.

If the Devil growls at you,
Keep at work;
That's the best way to resist;
If you hold an argument,
You may feel his iron fist.
Keep at work.

Are your talents villified?
Keep at work;
Greater men than you are hated;
If you're right, then go ahead—
Grit will be appreciated.
Keep at work.

Everything is done by Labor:
Keep at work,
If you would improve your station,
They have help from Providence
Who work out their own salvation.
Keep at work.

Ecclesiastical.

Written for the Western Recorder.

Constitution of the Methodist Protestant Church.

NO. II.

MR. EDITOR:—By your permission, I will now direct the attention of your readers to part of that portion of the constitution of the Methodist Protestant Church, which may be called the preamble. The Convention reviewing the past, and, no doubt, feeling deeply impressed with the high responsibility they as members, were under to their brethren, who had elevated them to the station they then occupied; with their still higher obligations to God, and knowing that the eyes of friends and foes were upon them, they commence their work by saying. "We the representatives of the Associated Methodist Churches, in General Convention assembled, acknowledging the Lord Jesus Christ as the only Head of the Church, and the word of God as the sufficient rule of faith and practice in all things pertaining to godliness; and being fully persuaded, that the representative form of church government, is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow citizens of the saints, and the household of God: And, Whereas, a written Constitution, establishing the form of government, and securing to the Ministers and Members of the Church their rights and privileges, is the best safe-guard of Christian liberty." In the foregoing, the members of the convention set forth the authority by which they contemplate acting, their full conviction from the scriptures,—of the correctness of the representative form of Church Government, and the necessity of a *written* constitution, forever to secure the rights of every minister and member, and to govern the legislative bodies of the church, in all their future deliberations and enactments. The ministers claim no exclusive or divine right to expel the lay delegates from this convention; they feel themselves, both ministers and laymen, upon equal ground; and proceed from delegated authority. Some have contended, however, at least in effect, that the Church of Christ can never be governed successfully, by a government when the people, or lay membership participate; and that it was the design of the Great Head of the Church, that his ministers of the gospel should be the rulers exclusively; that these, only, have a right to make rules, and exercise moral discipline. From what portion of the word of God they obtained their information, respecting the correctness of this position, I am not prepared to determine. When the question was propounded to the Lord Jesus, *Who is the greatest in the kingdom of heaven?* Jesus, instead of informing them that his ministers of the gospel should bear rule alone, and that all others must bow with meek submission, *called a little child unto him, and set him in the midst of them, and said, verly I say unto you, execept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.* When James and John desired to be promoted above the other disciples, and these became much displeased; *Jesus called them unto him, and saith unto them; ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and the great ones exercise authority upo n them. But so shall it not be among you; but whosoever will be great among you, shall be you minister; and whosoever of you will be the chiefest, shall be servant of all.* We here discover nothing presented, suitable to the equipage and pompousness of a domineering prelate. There are no pretensions here favored, by the Great Head of his Church, to superiority, and the divine right of his ministers to make, and enforce laws, where the governed have no participation in their enactment. The apostle Peter said to the elder; *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.* We find in the second century, "Each Christian society, governed by its own laws, and directed by its own ministers, formed within itself an *independent republic*, unconnected with its neighboring state by any other alliances than those of mutual faith and reciprocal good offices. But near the end of the second century the churches of Greece and Asia established, as a custom and a law, that the bishops of the independent churches should meet in the capitol of the province at the stated periods of spring and autumn. "It is not to be supposed, in this arrangement, either that the people foresaw *the alienation of their rights*, or that the clergy looked forward to that power which in succeeding ages was obtained by the ecclesiastical order." Ch. Hist. by M. Reeter, page 52. Here is quite enough, though but a small portion of the testimony, to prove that in the early age of the church, the laity, or people, shared largely in the enactment of rules for the goverment of themselves and their brethren immediately associated with them. It was by the encroachments of the clergy, that this RIGHT was wrested from them, and that they were, finally reduced to the humiliating state of vassals. To guard against similar encroachments, and to secure the ministry and laity in their rights as brethren, I conclude the Convention acted wisely, to adopt, and write down a fundamental law, for the government of all legislative assemblies of the Methodist Protestant Church.

I will now, by permission, proceed to the "ELEMENTARY PRINCIPLES." In these, in a condensed state, are contained the fundamental principles of Methodist Protestantism; and he who discard, the doctrines herein contained, let him be called by what name he may, does not belong to the Methodist Protestant family. These principles are the grand basis upon which the constitution is founded; and they are contained in eleven items. I shall only notice a part of these: and I shall not feel myself bound to take them in the order in which they stand. I commence with the fifth item, which says, "Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propogation of unchristian doctrines; or for the neglect of duties enjoined by the word of God." No christian can object to this feature of the constitution; no man or association of men, can scripturally possess the right to make any other tests of membership, than those contained in this item, & here presented. Where the power is assumed to enact laws, making any others than those herein contained, terms of church membership, the authority of the Lord Jesus, the only legislator for his Church, must be encroached. The second item confines this view of the subject; it says, "Christ is the only Head of the Church; and the word of God the only rule of faith and conduct." The 4th, item is of great importance. Many of the members of the convention, and their electors, had experienced the sore effects of expressing opinions which they religiously believed were in accordance with the rights of men and the word of God, by being expelled the church, without any remedy, but either to relinquish their conscientious views, or to organize another branch of the Church upon more liberal principles. Hence, this item says, "Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow men."

The position which ministers occupy in the church is defined in the 6th item. It says, "The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints." There are three very important principles contained in this item. First, The divine call of the ministers of the Lord Jesus. Secondly, The equality of all elders, and consequently deacons, in the church of God. Thirdly, The prohibition to claim dominion, as lords, over the household of the Lord our Maker. The first, I believe, is a common doctrine among the whole family of Methodists, both in Europe and America, and throughout the world, where Methodists are found. The second, viz: "All elders in the church of God are equal," is a doctrine, not common to all; though the Methodist Protestant Church has declared that she believes this to have been the primitive view of this subject. They have no third head order of the clergy in their church. Elders, both stationed and unstationed, who are all equal, are the highest order with them. In the second century, there appears to have been no distinction. M. Reeter, in his Ch. Hist. page 51, says, "Accordingly we find, at the comme ncement of this century, that few alterations had been proposed or adopted by the Church. The bishops and presbyters were still undistinguished by any superiority of station or difference of apparel; they were still chosen by the people." The third idea in this item, involves that, of the sight of the laity to participate in the enactment of the laws by which they are to be governed in the church. I have already paid some attention to this, and I deem it unnecessary to adduce anything further upon this branch of the subject.

J. H.

June 3rd, 1847.

To be continued.

MR. EDITOR: Please say to Brother Banks that Paul Pry is not certain whether he did or not vote, that local preachers should attend the Annual Conference for examination before receiving orders; he is rather of the opinion he was absent on a committee; but if Brother Banks wishes to know how he would vote if present, should the vote again be taken, he would inform him, he would support the resolution. He is a Virginian and votes *vice voce*, and trusts never to give a vote of which he would be ashamed, even though called on to declare it in a public newspaper. He thinks such a course will be for the benefit of many of our very good and worthy unstationed brethren, as the examination would be likely to be more in accordance with the spirit and nature of the design of examining candidates for the ministry.

PAUL PRY.

Narrative.

How to Govern a Family.

Now sit down, and I will tell you how Jacob Humphrey,—*Uncle Jacob*, every body used to call him,—tried a new method for governing his family, and how he succeeded.

You see Uncle Jacob was a plain sort of a man, who knew a great deal more about his own farm than he did about Europe or Asia; and why shouldn't he, for he was born there, and so was his father before him; nor did he often meet with folks who had been every where and seen every thing, and moreover, he didn't take a paper.

"O that was the worst of all."

Well, perhaps it was; but Uncle Jacob had never had his mind enlightened on the moral turpitude of such conduct, and some allowance is to be made for that, you know.

When Jacob's father died, he took charge of the homestead, married a daughter of farmer Clapp, who lived next neighbor, and which daughter Jacob declared had not her equal in the whole world; all of which was very natural, especially as he never had been acquainted with more than about a dozen girls beside Betsy. Betsy Clapp, however, *was* a nice girl, and so Jacob made her his wife.

Now it came to pass, after many days, that Jacob Humphrey had quite a large family of children growing up around him, consisting of five sons and four daughters. It came to pass, moreover, that these 5 sons and 4 daughters, as they grew up, did not receive any education, except what each one provided for him or herself, with such juvenile assistance as other children could give.

'What, didn't they go to school at all?'

O yes, they went to the district school, where the teacher taught them 'to read, write and cipher;' and the scholars taught them sundry other things in *their* line, which they learned sooner, and remembered longer. And all this wasn't strange, as their parents did not take the 'Common School Journal,' nor the 'Mothers' Magazine,' nor did they believe much in sending children to the "cademy,' to learn what 'wouldn't never do 'em no good.'

They all bid fair to be self-educated men and women; and prominent among the branches in which they became proficient were 'disobedience to parents,' and 'quarrels with one another.'

Uncle Jacob and Aunt Betsy had no control over the children, so that each one did what seemed right in his own eyes. Sometimes, when all were pleased, every thing was fair and mild in the old kitchen as a summer sunset; but as there were so many of them to be pleased, this did not very frequently happen; and then a cloud would pass over the sky. Then it would happen that some unquiet spirit would possess them all at once, when the storm, for a time restrained, but gathering force all the while, would at length break forth in a very tempest of passion, in which Lion, the old house dog, and the cats, would not unfrequently bear a part; indeed, it did not seem quite so out of place in them.

'What the dogs is all this racket about,' said Uncle Jacob, as he entered the house one day. 'Wife what *do* you have such a noise for?'

'You know, Jacob, I can't do nothing with the plaguey young ones,' replied Mrs. Humphrey.

John sat on the floor, pinching the ears of old Lion; Nanny, a fat little thing, just learning to walk, was trying to lift the cat by one leg; Bob and Sal, who had just returned from school, were attempting, in 'converse high,' to settle the disputed boundary in a plate of pudding, out of which they were both eating; while little Jake, his father's favorite and namesake, was drawing about, at fearful speed, a little wagon with board wheels, thus completing the deafening harmony.

'I do declare, Jake,' said Aunt Betsy, 'if you don't take that old wagon out doors, I'll knock you over.'

So saying, she aimed a murderous blow at poor Jake, well skilled in such discipline, dodging it with an aptness only acquired by long practice, and waiting till his mother was fairly out of reach, his chariot wheels were again heard in the grand chorus. Uncle Jacob said nothing, but sat a few minutes, to give patience her perfect work; then, with one foot he sent chariot and charioteer in one general ruin arcoss the floor, and marching straight over the fallen hero, went out 'to do the chores.'

In process of time, the old man became interested in the subject of religion, and subsequently, a genuine Christian, simple-hearted and honest as a child, and devoted as a Christian only can be. Aunt Betsy, also, and two or three children, became the subjects of regenerating grace. How changed! Old things were passed away, and all things became new; affairs went on so sweetly, they marveled at themselves, 'the change appeared so great.'

But the old leaven was not wholly worked out, and occasionally, little fretful disputes would becloud the otherwise fair sunshine of the family. True, it did not increase to any alarming degree, but was sufficient to disturb the quiet harmony of the family circle, and caused many a sad moment to the pious heart and sensitive conscience of Uncle Jacob.

'The happiness of many a Christian family is almost destroyed in this same way.'

Alas, too often. The old man queried with himself how he could stop this, for argument and exhortation he had tried in vain. At length he hit upon a plan, and determined the next occasion to try its efficacy.—He had strong faith in the power of prayer, and usually, strong faith with which to pray.

He was not long in waiting for an opportunity to test his plan. Some trifling thing gave occasion to a disagreement between two of the younger children, which waxed quite warm, and was taken sides in by the others, until there was a complete jargon of sharp and rather angry contention.

'Children,' said Uncle Jacob, after stitting in silence until the storm had gotten dangerously high, 'Children, *let us pray.*' This was a new mode of attack. Aunt Betsy raised her spectacles, and gazed in astonishment at her husband, as if she had a presentiment that something was going to happen. The five sons and four daughters looked aghast, first at their father, and then at each other, uncertain as to what really was the old man's meaning. But they were not long in doubt, for before they could exchange the second look, their father was on his knees, sending up his supplication, simple and ardent, that God would give them grace to overcome the sinful habit that so destroyed their peace of mind, and especially that those who were disciples of Him *who did not strive*, might exhibit the spirit of their Master.

His prayer was short, as all good prayers are, and when he said 'Amen,' there was a calm, as complete and grateful as that which rested on Galilee's waters, when the Lord said, Peace, be still.' I need not say, that dispute was settled, and never alluded to afterward.

A week or ten days had passed, and all was quiet in the old kitchen, when one day Uncle Jacob came into the house, and as he entered the door, the sound of angry voices struck upon his ear.

'They are at it again, husband,' said Aunt Betsy, as she saw him enter.

'Let us pray,' said Uncle Jacob. They all understood it now, and felt the severe rebuke. Again the storm was hushed to rest, and a sacred fear pervaded that circle, which lasted many days.

A month or two had passed, and the boys were one day in the field with their father at work. Something went wrong, and a severe dispute arose. The old man bore it as long as he could, and stopping, 'Boys,' says he, 'boys, let us pray.' He did pray, and contention ceased.

'Husband' said Aunt Betsy, 'husband, what a difference it *has* made with the children, your praying with them so. That was a first-rate plan, that's a fact. They cry so when you pray, and then they are so good and loving afterwards,—'tis first-rate. And then they don't hardly ever speak cross now; and they mind so much better, too. I guess you must pray every day, husband; hadn't you better, it does so much good?'

'I guess I must,' said Uncle Jacob, for he hadn't done it before. 'I guess I must, and read the Bible *more*.' 'Yes,' said Aunt Betsy, 'read the Bible too.'

Well how did they did come out? Why, well enough, of course.

Those who persevere in prayer, in the right spirit, always prevail. Uncle Jacob's family became one of the most pleasant and well-ordered families that could be found.—If any serious difficulty ever occurred, '*Let us pray*,' would set it all right in a few moments; and I think if Christian parents would adopt this plan, the bickerings and strife that too often destroy the peace of the household circle, would be more effectually overcome.

'That was nice, that plan of Uncle Jacob's; that 'Let us pray' was the very thing, wasn't it?'

—*Christian Reflector.*

Battle with a Lion.

A letter from French Algeria gives us the particulars of a battle between a detachment of French soldiers, and a huge lion, one of those kings of the forest that range through the mountains and plains of Africa. In clearing the Arabs from around Oned Zerga, last June, the French soldiers discovered this monstrous lion in friendly intercourse with the natives. His female companion and numerous progeny, occupied a natural fort in one of the neighboring hills, from whence, as general purveyor for the whole community, he sallied forth daily to visit the Arab village, where every attention was paid to him, and his wants duly cared for. His visits created no uneasiness among the Arabs. Men, women, and children, could approach him without fear. Occasionally, it is true, he would carry home with him a cow, a sheep, or a dog, without asking permission.—But he only did so when the villagers neglected to furnish his usual supply, and being a good friend in other respects, the Arabs rather encouraged him in the exercise of his free choice of whatever he wished, themselves and families of course excepted.

The French having expelled the Arabs, his lionship was compelled to take a wider range in search of food, and in an unlucky hour, on the 18th of June last, made himself known to eight French soldiers, who had heard of his majesty, and were in search of his lair. He approached them quietly, apparently anxious to open negotiations for a treaty of friendship, similar to that existing between his late neighbors, and himself. But the French soldiers, being a civilized people, entertained moral antipathy against lions and Arabs—and without waiting for an opportunity to smother the lion and his family in a cave as Col. Pelisser, or Marshall Begeaud destroyed seven hundred men, women, and children in Dahra—the eight soldiers formed into line, and discharged a volley of musketry at his majesty. For the first time in his life, he discovered that mankind are not all alike. His first impulse appeared like a determination to give battle, but the odds were against him, and with a slight wound in one leg, he returned to an adjoining thicket. The soldiers surrounded him, and as night approached, they built large fires—four of their number remained on guard whilst the others slept. As the fires began to kindle, the lion commenced his war cry, and in a few minutes the whole wilderness resounded with the echo. Lions and lionesses, answering the cry of the forest king, poured down from the hills. The thicket appeared to be surrounded with beasts. The soldiers were unable to sleep, but they entertained no fear of an attack so long as they kept their fires. Fagots were thrown upon the burning heaps. Higher and higher rose the flames, and louder and fiercer roared the beasts. Thus passed the night. At daylight, as the soldiers were preparing to dislodge their game, one of them discovered the lion within four paces, in the very act of crouching for a spring upon him, and had barely time to present his bayonet, when his powerful adversary came down upon it, the bayonet passing through him to the lock of the musket. The shock was so great, that the soldier was thrown to the ground, and in an instant the paws of the monster were plunged into his flesh. The other soldiers flew to the rescue, but dared not fire lest they should kill their comrade. The unequal combat was horrible. For a time, the menacing attitude of the soldiers around, prevented the frantic lion from despatching his victim. He lay upon the poor soldier with his huge paws indented in the flesh. Although frantic with pain, the lion hardly moved for some moments. He growled terrifically at his enemies, while his motionless victim implored protection. At last the lion moved. His claws sunk deeper. Screams of anguish from his victim pierced the hearts of the spectators, and at the risk of shooting their comrade, two fired. Piercing shrieks from the soldier now rent the air, as the wounded beast attacked him with greater fury. Supposing from his cries that their shots had seriously wounded their comrade, the soldiers fired three more, and the lion fell! They marched forward, and despatched the monster. The comrade, thus happily rescued, was found to have received only one gun shot wound, and that not dangerous, being in the thigh; his wounds from the lion's claws were more severe, and he suffered severely from the loss of blood before reaching the hospital.—The lion was found to be twelve feet long, and six feet nine inches round the body.

A Pleasant Surprise.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whose office it was to instruct.

While they were walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work close by, and who had nearly finished his day's work.

The young student turned to the professor, saying, "Let us play the man a trick; we will hide his shoes and conceal ourselves behind those bushes, and watch his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field, to the path where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, and turned it around and looked again and again, then he looked around him on all sides, but could see no one.

Now he put the money in his pocket and proceeded to put on the other shoe, but how great his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand, would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O! dearest sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood, "It is better to give than to receive."

We should never approach the poor, but with the wish to do them good.

VARIETY.

Neglect of Family Prayer.

Prof. Ten Broeck, of Michigan University, writing in the Christian Herald, from Central N. York, thus describes a home scene. Let the sketch be read and pondered by all heads of families to whom it applies.

"The father was one of those still men who, much as he thought of company, carried on *his* part of the conversation in brief questions and monasyllabic answers. He had deceived himself into the belief that his talents were not such as to make it his duty to conduct family worship. With this view he had lived for more than forty years, in every *other* respect a consistent Christian. A son, who, at the time referred to, was preparing for the ministry, and already licensed to preach, was spending a vacation at home, the last evening of his stay had arrived—the family Bible, as usual, is placed before him on the stand, with a request to lead in prayer. The thought occurred, that now for a year or more, whatever devotion might be *felt*, no voice of prayer could be heard in the family, except from the lips of strangers who should turn in for the night. The thought afflicted him, and endeavoring to use such a manner as would become him in addressing a father almost threescore years and ten, he said—"Father, I delight to lead in this exercise when at home, but I am affected with the thought that there is to be no more prayer here, until I shall return. How is it that you have never established family prayer? I know the diffidence of your nature, I know that it would be hard to overcome it, but would it not have been attended with satisfaction to yourself, and a blessing to the family, worth a far greater sacrifice? You can ask a favor of a neighbor—to do the same thing with God, is prayer; and he greatly mistakes who thinks that the best prayer is that clothed in the most fluent language." The old man was affected—said he knew that it was so—and then gave an account of his feelings and practice in this respect since the commencement of his Christian course. Tears glistened in the eyes of some unaccustomed to weep for sin, and the father's expressions gave encouragement to hope that the suggestion would not be in vain, and that an altar would still be erected, whence incense and a pure offering should daily rise to Heaven. On the following day before leaving, the son mentioned the scene to the minister of the place, who took an opportunity to add his influence to what had been said, and it proved effectual. The man whose voice, though for forty years a professed Christian and a father, had never been heard in prayer by his children, at the age of threescore years and ten, commences the discharge of that duty in his family, and so far as I know, never ceases until the infirmities of age render it impossible.—His children, ten in number, who had not before, have since professed the religion of Christ, though I cannot say how much the father's prayers had to do with this result.

"I have digressed to mention this scene, thinking that it *might* perhaps meet the eye of some father in the same situation, and encourage him to adopt the same course."

SLAVES EMANCIPATED BY THOUSANDS.—M. Ruminn, one of the principal proprietors in Russia, yielding to the impulse of a noble heart, has suddenly granted complete enfranchisement to eight thousand serfs of both sexes, who belonged to him in the governments of Nijni and Riazan, and what is more admirable in his conduct is, that completing his work of chariry, he has abandoned to this population, restored to liberty by him, for a trifling rent, the enjoyment of the domains over which they are diffused. The *Democratic Pacifique*, which announces this fact, says:—

"If we join this new fact to the efforts already made for the abolition of bondage in Europe, by the Prince of Woro zoff, the Count Protasoff and M. Kologrivoff, and especially to the powerful encouragement given by the Sovereign himself, may we not at last hope shortly to see the day of liberty dawn for so many thousands of men who still furnish the odious spectable of slavery in the bosom of a Christian and civilized nation."

GAMBLING IN FLOUR.—Few persons not dealers in the article, are probably aware of the extent to which *gambling* in flour is carried on by dealers in New York. For instance, we frequently see reports in the New York papers, similar to the following:—"Sales of 5,000 barrels flour to arrive in July, at $7 50; sales of 10,000 barrels to arrive in August, at $7 25." We do not pretend to say that none of these transactions are genuine, but we are confident that not one-twentieth part of this flour changes hands. When the time comes for delivery, the difference between the price agreed upon and the current rate, is paid either by the buyer or seller as the case may be. It is in fact nothing more nor less than a bet on the state of the market at a given time. In some cases bets of this kind are probably adopted to bolster up the market. For instance, we find in the N. Y. Shipping List, the following transaction in flour, which took place shortly after the arrival of the last steamer:—A sale of "1,000 barrels Western, (deliverable) within 48 hours of the arrival of the next steamer at $8 50." On the day this transaction took place, good Western flour could have been bought at $8, and the market was tending downward. Breadstuffs would seem to be the last article in which a man would wish to gamble.

—*Boston Journal.*

TIME.

Time is measured duration; the material of our being, and the index of our progression to eternity.

There was, before time begun its course; there will be, when time shall be no longer.

Time has been a favorite theme with philosophers, moralists, and sages. Some have extolled it much, but none ever knew its intrinsic worth. The light of eternity must reveal it, the day of doom declare it, and all eternity re-echo it.

Time past, how transient; time present, how evanescent; time to come, with many, how uncertain! How different in the lessons it teaches and the impression it makes!

The child wastes it in play, and knowet not its worth; the anxious youth would hasten its course, and the aged put a drag upon its wheels.

Deferred hope, and endured pain, biddeth it fly; enjoyment would arrest its flight and the condemned malefactor is overwhelmed at its velocity.

So intrinsically excellent, it is dealt out in moments, and two cotemporary ones never existed at the same period.

Its travel is regular, silent, butsure. It never wearies, nor halts, nor turns aside; on, on, is its motto; and on, on it has sped for nearly six thousand years.

A thousand years were given to the antediluvians, one hundred and twenty to the patriarchs; but thirty are the measure of the modern generations of mankind.

Time is the space of Man's existence, the bounds of his probation, and his seed-time for eternity.

In possession, it be may improved and enjoyed; gone, it is irrecoverably lost.

Used, it blesses; neglected, it condemns; abused it leaves its curse behind.

Time should be redeemed from vain conversation — frivolous pursuits — -foolishness of life.

Time should be anticipated by prudent forethought, improved by holy diligence, and laid up for serious reflection.

The records of time will furnish the subject for judgment, and influence the destinies of eternity.

Reader, what thinkest thou of time? how hast thou spent time past, how art thou using time present, and how purposing for time to come?

Know its intrinsic value, be taught its importance, and so number thy days as to apply thy heart unto wisdom.—*Christian Philosophy.*

FATAL ACCIDENT.—At two o'clock yesterday, a two story frame house of Mr. Young, in 35th street, between 7th and 8th avenues, which had been raised some five feet to build under, having five several families therein, fell by the giving away of the blocks, backward into the yard, killing John Roach, and severely injuring his wife and child. Another man, two women and two children, also, were severely injured by the falling building.—*N. Y. Sun.*

PROSPECTUS OF THE

OHIO HARMONIST.

THE HARMONIST will contain a choice selection of about 150 pages of Psalm and Hymn tunes, compiled with much care from the best authors in the United States, to which is added a supplement of Temperance songs, designed for the use of congregations, singing schools, temperance meetings, and musical associations.

It will be arranged in three parts,—*parts* first and third contain the seven syllables in the patent notes; the seven sounds being represented by SEVEN DIFFERENT CHARACTERS to wit:—*do, ra, mi, fa, sal, la. si.*

Part second contains the four syllables in the old patent notes.

It will also contain the rudiments of music on a *plain* and *concise plan.*

The object of the publishers in getting up this work, is to assist the public in singing the *do, ra, mi* system with much ease and accuracy, without being compelled to go through a long and tedious study of the round note system.

It also contains a Hindoo piece, accompanied with both the Hindoo and English languages.

The entire work will be executed on good paper and in a neat and substantial manner, and bound in good style, by J. A. & U. P. James, of Cincinnati, Ohio.

The work will be completed about the first of June next.

TERMS.—The OHIO HARMONIST will be delivered to subscribers at seventy-five cents per single copy, to be paid on delivery. A reasonable discount will be made to wholesale purchasers. All orders addressed to the undersigned at Washington, Guernsey county, Ohio, or Deerasville, Harrison county, Ohio, or J. A. & U. P. James, Cincinnati, accompanied with the cash, and *post paid*, will be promptly attended to.

ALEXANDER AULD, } Publishers.
JOSHUA MARTIN, }
Washington, Guernsey Co., Ohio, Jan. 18, 1847.

PROSPECTUS

FOR PUBLISHING A SERIES OF VOLUMES OF SERMONS,
By the Rev. Thomas Potter, Minister of the M. P. Church.
VOLUME I.

THE EVANGELICAL ECONOMY DEVELOPED, IN A SERIES OF DISCOURSES ON THE FACTS, INSTITUTIONS, APPLIANCES, EFFECTS, AND FINAL RESULTS OF THE CHRISTIAN SYSTEM, VIZ:

I. The dispensation of the Gospel the subject of prophetic anticipation.
II. The evangelic announcement of the Savior's nativity.
III. The divine mandate at the incarnation of the Son of God.
IV. The introduction of the Mediatorial economy the subject of rejoicing in heaven.
V. The work of grace on the day of Pentecost the model for religious revivals.
VI. The primitive Evanglisits the patterns of all succeeding preachers.
VII. The divine institution for saving the world.
VIII. The moral revolutions which the triumphs of the Gospel accomplish.
IX. The religious excitement produced by the successful preaching of the Gospel, defended.
X. The principal cause of the failure of the agencies of Christianity.
XI. The penitent sinner on earth the delight of the Angels in heaven.
XII. The final consummation of the dispensation of grace in the solemnities of the day of judgment.

The views embodied in these discourses are such as are held in common by all evangelical denominations. The author eschews all controversy. The style is didactic. Nothing sectarian has a place in these sermons, which are simply devoted to popular impression and instruction It is proposed to put to the Press these Sermons as soon as a sufficient number of subscribers have been secured to justify their publication. If the author meet with adequate encouragement in the sale of this first Volume, it will be succeeded by a second, and so on.

[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. ED.]

The whole of these discourses were prepared and delivered during a not unsuccessful ministry of upwards of twenty years, partly in this country and partly in Great Britain; and are already committed to writing.

Each Volume will be sold at the moderate charge of One Dollar, to be paid for on delivery.

The Volumes will be neatly bound,—octavo size,—and printed on good paper, in a clear type. Each Volume will contain upwards of three hundred pages. Subscriptions will be received for the first Volume alone; or for the first and second; or the whole series may be subscribed for at once.

Mr. LEVI PETIT is authorized to receive subscriptions for these contemplated publications; or a letter addressed to the author, Mount Vernon, Knox county, Ohio, with a request over the writer's signature, to become a subscriber, will insure the insertion of his name on the subscribtion list. [May 29.] THOMAS POTTER.

PITTSBURGH, MUSKINGUM, & OHIO CONFERENCES, ATTENTION!—There will be a supply of the "Sacred Melodeon" at each of the above mentioned conferences. Preachers who wish to purchase can be furnished at the wholesale prices. This work has met with general commendation where known; and its cheapness, with its merits, will insure it a ready sale among the members of the M. P. Church.

THE WESTERN RECORDER.

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All letters and communications must be addressed, to Editor, post paid, except such as contain funds, directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, shall have the paper at one dollar.

Clubs of ten or more, paying at the time of subscribing, shall have the paper for $15, i. e. one dollar fifty, each.

ORIGINAL POETRY.

Written for the Western Recorder.

SONG,

FOR THE DEVOTEES OF TOBACCO.

Tune—"From Greenland's Icy Mountains."

From where the broad Pacific
Laves Oregon's fair shores,
To where with sound terrific,
Niag'ra's torrent roars;
From far-famed Yankee Boston,
From Susquehanna's stream,
To where the spires of Austin
In southern sunlight gleam.

In streets of crowded city,
In village, field, or wood,
The gay, sad, dull, and witty,
The wicked and the good,
Of every rank and station,
Of every name and creed,
Throughout this wide-spread nation,
Worship the filthy weed.

They chew, they smoke, they snuff it,
As 'twere their daily meat;
They slaver, spit, and puff it,
In parlor, church, and street:
In vain the house-wife, cleanly,
May labor, wash, and spruce,
Where the vile chewer meanly
Spirts his tobacco juice.

And then, in time of prayers,
At church,—why, true enough,
We all should kneel,—but there is
A flood of the same stuff.
Shall they who never chew it,
Nor thus defile the floor,
Shall they kneel down into it,
And daub themselves all o'er?

In vain the gentle zephyr
Wafts odors pure and sweet,
While stinking smoke, forever,
Our nasal organs greet:
Besides, their breath,—Oh, horrid!—
What odor, dense or rare,
From frigid zone to torrid,
Can with the stench compare.

Tobacco, oh! tobacco,
How many slaves hast thou?
From Grande's stream to Saco,
'Neath thy vile yoke they bow:
Thou pull'st from out their purses
Full many a precious "*bit*;"
Thou leav'st them nought but curses,
Vile smoke, and "*nasty spit.*"

Peru, Indiana, 1847. S. W. W.

COMMUNICATIONS.

Written for the Western Recorder.

SECRET SOCIETIES.

BR. BASSETT:—I perceive you have opened your columns for a few temperate articles upon the uses and abuses of secret societies. In justice to myself I beg a hearing upon that subject. Heretofore my advocacy hath been in favor of several good ingredients found in these societies, and their doubtful feature of secrecy hath never seemed so very objectionable to me as to friend S. S. There is a marked difference however between combating a false principle, and merely plucking out some of its fruits after they are fully developed.

At present I feel like saying, should the investigation of the principle (that fiery ordeal it is) be doomed to pass through) not throw more clouds and gloom around it than I at present anticipate, and some one who is competent, be so kind as to remove the few following objections, I may yet be so happy as to get into the secret of some of these secret societies, for I assure you nothing scares me sooner than to tell me I stand as a stumbling block in the way of any moral reform.

Objection 1st. Paintings, Pictures, Jewelry, Carpets, Trinkets, *Trash*, either in promiscuous parade, or in a pulpit, so confounds the clergyman and the clown, that I can't tell which is which. Yea, I have seen these things dangle a whole hour around a fellow's shoulders in the shaded desk, and then I could not tell.

Objection 2nd. The most efficient advocates of good order, at least the most restraining influences to disorder, in all but one of these secret societies are thrown over board,——*the Ladies.*

Objection 3rd. Some of these societies claim such close affinity with religious societies, that the unthinking portion of our family, *sans ceremonie*, substitute the one for the other, but not strictly either, for when a chapter is read and a prayer pronounced (although that prayer as sweetly heard in the ear of Jehovah, may be circumscribed by the selfish limits of their own secret societies' success,) these good friends believe they have made a donation of part of their time to religion, their *own* time; something more than the prayer meeting folks can do, their evenings being previously devoted to devotional exercises, they have no time of their *own* to give away.

Objection 4th. Attention! Novelty and excitement absorbs the attention of man more than any thing else. The excitement consequent upon every initiatory exercise, and the novelty arising from the ever shifting, ever changing duties (so called) to be performed, in compliance with multitudinous self constituted rules, in a majority of cases, uses up all the surplus attention man has got to spare, after the affairs of the world and the wants of the family, (and lucky it is when these escape) are attended to. The chief business of life is shuffled to one side, waiting some more convenient season, which too often never arrives.

Objection 5. Time, that precious pearl hath grown so scarce that few amongst us have got any to trifle with; want of time hath become a most convenient excuse. Like the philosopher's stone it will answer for every thing, at least it seems to go current in the cause of religion. Amongst professors, the forenoon hour of worship can only be said to be entirely free from this spurious issue; but Sunday afternoons, Sunday evenings, week night prayer meetings, why it is as current as the best Bank in Ohio. Just say you had not time to attend your religious meetings, and no man will have the audacity to blame your absence, but whether per-force or per-flattery, secret societies make their votaries *toe the mark.* Hence my objection, for the laboring man has really not time to run to all.

Objection 6. Money, aye there's the rub. Children without Bibles or bread, wife without fuel or clothing, house without shingles or glass; aye and ministers without presents or pay, (especially this last,) still secret societies like the vitiated appetite will contrive to be fed. We know your excuse, saving banks are one of those good ingredients mentioned above, but these can only be made available in a densely settled, and life abiding community, where they can become so strong as to wield the power of attraction in proving a pillow for declining years. A sparse population of from two to ten years residence in one place, need only expect the anxious labor, toil, and expense of nursing a sickly plant divided and subdivided like the semibreve into a double demisemiquavers, and then reap mortification of seeing it languish, sicken and die.

Conversing with a Rev'd. orator on the opposite side the other day, another objection came up, which we will give as the seventh and last today, viz: that secret societies were robbers of our churches, robbing them not only of the life giving (if you please) but of the very living material itself. Closing here with my antagonist he obliged me to give names and dates &c., where professors of religion had apparently lost the little religion they had in consequence of their over anxiety about one or more of these secret societies. Without any difficulty, I gave him that satisfaction that disarmed his argument, but a bystander popped the question, pray sir, "were these men worth anything to your church when you had them at work?" A momentary thought, which reminded me that every branch of the christian church was clogged with a cumbrous load of dead weight upon its back, that only had a name to live whilst in reality it was dead, made me at the time wave a direct reply. Reflection however convinces me that he who knew the end from the beginning, could never make a wrong selection of means, and since his command is to preach his Gospel for the obtainment of the end he designed with his creature man, and has no where told us to organize secret societies. Ought we not to feel much better satisfied performing those duties he hath enjoined upon us, than hewing out broken cisterns to ourselves. Duty alone is ours, consequences remain in the hands of God. To obey is better than sacrifice;—rebellion is as the sin of witchcraft. And may we not add, *secret craft*, not only sounds but seems exceedingly like Idolatry? Yours,

June 29th, 1847. GRATIOT.

Written for the Western Recorder.

DEAR BROTHER BASSETT: I wish to offer a few thoughts, on the communications of Brother J. Paris, N. C., which appeared in your paper last summer. I call Br. P. *brother*, because he informed me at the General Conference, that he was *not* a slave holder. He would have heard a word or two from me before this, but for two reasons. First, another Brother promised to review the articles of Brother Paris, if anything worth reviewing appeared in them; consequently, I did not wish to interfere. Secondly, I mislaid the papers containing the articles of Brother Paris, and have not as yet been able to find them, and the quotations from them we make from memory, as the result of reading them, at the time they appeared in print. I dislike the practice of making charges or quotations from others without using their own language, but as I have not the papers of Brother Paris before me, I shall have to give the ideas as near as possible, without any reference to his language. The sentiments we wished to notice amounted to charges or allegations against the Abolitionists. The first is "the Abolition Brethren of the last General Conference acted the part of cowards."—And this was sustained by reference to the conduct of a man" (perhaps a slave holder,) "who received an effront in company, and to show that he was a man of courage, he went home, and flogged his wife, and mother-in-law most unmercifully." The argument amounts to this, or to nothing at all.—The Abolitionists have been assailed by some of their Abolition neighbors, and they being too cowardly to stand up in defence of the Slave System against their own convictions of right, and to show that they are men of some courage they go up to the General Conference, and most unmercifully flog some one, or some individuals, bearing a similar relation to them, that the wife, and mother-in-law bore to the cowardly man. If this has any application at all to the Abolitionists, the slave holders, and conservatives of the last General Conference must be the "wife, and mother-in-law" of the Abolitionists. (And for one I should like to know, which is "*wife*" to the Abolitionists—the slave holders or the conservatives?) In this grave charge there are two concessions worthy of notice, if he means to make the slave holders and conservatives in his argument, answer the place of the wife, and mother-in-law. The first is that the slave holder, and Pro-slavery members of the General Conference were the "weaker vessels" in some way inferior to the Abolitionists, or it would be no more the sign of a coward in flogging them than any one else. As far as *truth* and *right* are concerned, I am inclined to think that the acknowledgment is perfectly correct.

The second concession, is that these weaker vessels, did at the General Conference, get a most unmerciful flogging by the Abolitionists. Well, well, Brother Paris, this is a bold, open, and frank concession—just think of it once more, if you please.

Another item I wish to notice in said communication, is the unguarded, and unfounded, attack upon Messrs. Birney, and Tappan. How a minister of the gospel of Jesus Christ can find it in his heart, to utter *such* sayings against *such men* as Birney, and Tappan when it is not in his power, to sustain one single allegation he has made against them, I am at a loss to determine. For the *information* of Brother Paris, I would just say, that I have as good or better knowledge of those gentlemen, than I have of the Rev. J. Paris, N. C., and I hesitate not to say that he would be greatly the loser, if a comparison should be made between their moral worth, and his own.—

In conclusion, Dear Brother, let me say, if your hands are now pure from the pollution of slavery, see well to it, that you remain pure from the guilt of sustaining oppression against the poor, despised, afflicted, and down-trodden colored people, of the South. Remember they are the purchase of Jesus' blood. Yours, &c.,

JAMES GAY.

Kingsbury, Ia., June 11, 1847.

Reformatory.

Written for the Western Recorder.

Things that please me.

MR. EDITOR:—I see that some of your writers in the Western Recorder, meet with *things that grieve* them, and *things which they dont like.* I certainly sympathise with those who are thus grieved, but finding myself in quite a good humor, since enjoying a good meeting, I desire to state to your readers a few *things that please me.*

1. It pleases me to see brethren in the Lord, both ministers and members, dwelling in the bonds of peace, and the unity of the Spirit, and laboring together for the advancement of the Messiah's kingdom, co-workers in the vineyard of the Lord, laying aside all selfishness and bigotry, and seeking for the renewing energies of the grace of God, which alone can fill the soul with heavenly bliss, and raise it above the trials of life.

2. I love to see our brethren in the ministry, show towards each other that spirit of friendship and brotherly love, which should ever characterize the messengers of peace. And if they have not a *good* word to speak for each other, just let them keep silent, for I fear that brethren too frequently injure each other's usefulness, by expressing their views too freely; for instance, brothers J. and B. called at our Hotel last week, and after a few compliments had been passed, J. enquired of B. how Brs. C. and D. were getting along:—to which B. replied, that as for C. he was a pretty fine man, but expressed his fears that he had got the *big head*, and that this would be the ruin of him. And as for D. he continued, he was a little too fond of showing his authority. This might be seen, he remarked, by his being so officious in the last Annual Conference. Then, thought I, what a serious influence must Br. C. or D. have to encounter, in case they should be called to labor with us another year.

3. It pleases me to see the servant of Jesus when he goes to visit those under his charge, converse with them freely upon the subject of religion, or something else worth talking about, instead of stirring up their minds to strife upon the moral questions of the day. 'O how good and pleasant it is to see brethren dwell together in unity.'

4. When I see the servants of God stand in the sacred desk, and urge sinners in Christ's stead to become reconciled to God, and hear them picture out the worth of an immortal soul for which Christ died, and the horrors of hell which await the sinner in an eternal world, and the joys held in reservation for the people of God, then it pleases me and fills my soul with heavenly emotions, to see them leave the church, and retire to their place of lodging, without jesting or joking.

5. It pleases me to see brethren when they find objections to the matter or manner of each other's preaching, choose a suitable time and opportunity to converse with them upon the subject, instead of belching forth their objections before the community, and that too at a time when every man should be upon his guard; for when our brethren come together to labor for the good of souls, it is expected that there be no schism in the body.

6. It pleases me to see the brethren remember the obligations they are under to those they have called to labor among them, and then, when they contribute their mite to the support of their preacher, I love to see him receive it as from his friends, and that too without asking questions &c. In short I love to see the minister and his people true to keep up that holy communion and fellowship with each other, that will advance the cause of piety, and promote the salvation of immortal souls. W.

Radical Hotel.

Written for the Western Recorder.

The Passion for Tobacco.

MR. EDITOR: I am much gratified that the Western Recorder is emphatically, a *free discussion paper*,—that it is made a vehicle of truth in general, and not confined to the advocacy of any "one idea," while other matters of importance are neglected. And, that, among the different enterprizes for the promotion of truth and virtue, which receive its aid and support, a due share of attention is bestowed upon the good cause of *anti tobacco reform.* This is what I like. Let the subject be agitated; it has been too much neglected. Let the evils resulting from a common use of tobacco, in a pecuniary, physiological, and *cleanly* (?) point of view, be fully demonstrated, so that the slaves of the habit may see their true situation, and, I doubt not, good will be effected.

'Tis true, we meet with opposition; some are ever ready to defend the virtues of this "good thing," while there are other rather scrupulous individuals, (tobacco *bruisers* by the by,) who think we had "better let tobacco alone and pay more attention to weightier matters."

But, because there are other and greater evils in the world, is that any reason why all our efforts should be directed against them, and let the smaller evils go untouched? I think consistency demands that we should exert an influence against *all* evil.

As it may be interesting and encouraging to the friends of the cause, and operate as an incentive to those who are still indulging in the tobacconistic gratifications to *quit*, I take the liberty of reporting the ease of a neighbor of mine, who had been a loyal subject of his majesty—tobacco, some forty years; but from reading Dr. Alcott's work on the subject, became convinced of the evil of the practice, and at once abandoned it, with the full determination never to resume it. He used it in the form of smoking. It is some 9 or 12 months since his release from the habit, and he now says that he scarcely ever thinks of tobacco, and don't allow "*a pipe*" a lodgement in his dwelling. He is now about eighty years of age, so that the plea so often set up by the users of tobacco, that they cannot quit, should not receive much credit. They *can* quit, if they will only quit *aright.* Let them be determined that they *will* quit—that they *will* be freemen, and the work is done. But as long as they say, "I'll try, and see how it goes; and if I think I can stand it, why, I'll stay quit," and proceed in this undecided and experimenting manner, it is not likely that they will accomplish anything.

R. COLLIER.

Tanner's Creek, Ia., June 25, 1847.

[BY REQUEST.]

Tobacco Chewers.

The Massachusetts Cataract talks about the filthy practice with perfect railroad energy.—Hear him.

A QUID FOR ALL WHO TAKE IT.

What is there ruder, nastier, or more impudent than for a person to enter your office, parlor, or sitting room, and squirt *splash-a-te-splash* a quantity of tobacco spittle upon your table, bookcase, sofa, clock, looking-glasses, chairs, or stoves?—All such articles were made, and purchased, not to be *spit upon*, nor to be *spit at*, but for other and *decent* purposes, and he that bedaubs either of them with his abominable tobacco juice, commits a disgusting nuisance, and ought to be plunged ten fathoms deep into the detergent waters of some *anti-tobacco cataract.*

Why don't such edacious coadjutors of the *tobacco worm* spit on and *at each other*, when they happen to meet, instead of *upon* and *at* the neat and clean articles of furniture that happen to be within spittle shot of their foul-mouthed batteries? If they would only monopolize among themselves all the "proceeds" of the chewing process, the decent portion of the community would be much relieved. And why should they not do so? Just think of it, all ye biped tobacco worms,—just roll under your tongues the sweet morsel of considering,—what is *nastier* than a *spittoon*, and what is more *suitable for* a spittoon, than a person who carries a hole in his face just like the funnel hole of a spittoon, all redolent of the very fag-ends of filth, reeking in a stomach-heaving pool of tobacco gravy? *He* must have more *sugar* in his ink than *we* have, who, while looking at a neat stove all besmeared with tobacco plasters, as we now do upon one in our office, can write *sweet* words of complacency, or forbearance, upon such disgusting exhibitions of heedlessness, filthiness and ill manners.

SALE OF THE LATE RESIDENCE OF JOSEPH BONAPARTE.—The beautiful grounds and mansion belonging to the estate of the late Joseph Napoleon Bonaparte, ex-king of Spain, at Bordentown, N. Jersey, were on Saturday last sold at auction for the sum of $30,500. Mr. Thomas Richards, of Philadelphia, was the purchaser. It is said that the buildings alone cost over $60,000. A letter in the Newark Advertiser says: "The paintings, sculpture, furniture, &c., sold at much lower rates than I had anticipated; some articles being sold for half their value. The paintings brought from $10 to $1.050. Two lions and a fawn, by Reubens, sold for the largest sum.—"Nativity of our Savior," by Raphael Moengs, brought $1,000; the portrait of a dog, by Hackerts, brought $210. The picture of Napoleon crossing the Alps, by David, the proprietors refused to put up unless the sum of $6,000 was bid for it. As no person present was willing to bid that sum it was passed, and will be sent to Europe."

"Mother what is *hush?*" "A *hush* child? I don't know—what makes you ask that question?" "Cause the other day I asked Jane what made her back stick out so, and she said '*hush!*'"

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

AHMEDNUGGUR.

REPORT OF THE AHMEDNUGGUR STATION.

In the seminary we have had more reason for encouragement the past year than usual. Considerable religious interest was manifested by several boys, from the commencement of the year; and a small company were in the habit of meeting together for prayer, and of daily visiting the house of Ramkrishna, their teacher, for the purpose of religious conversation and social worship. This continued for several months. Most of them, however, were afraid to exhibit their feelings openly.

At length one of their number, named Rama, the most advanced boy in the seminary, and one who had always maintained a high character, declared his determination to confess Christ before men, and asked for baptism. As he appeared to give good evidence of a change of heart, we cheerfully complied with his request; and he was accordingly baptized on the 13th of December.—He was a boy of good caste, and belongs to a family of pateels (head-men) in a village near this place. His baptism produced considerable excitement. His brothers, his widowed mother and his sisters, came and urged him to return to Hindooism. His poor mother pleaded with him, beseeching him not to destroy himself and his family. He begged her to refrain from weeping, while, at the same time, his own face was bathed in tears. He told her that he did not wish to be lost; that he sought the salvation of his soul; and urged her to come along with him and be a Christian. He was taken before the magistrate by his friends, and, when asked whether he had become a Christian of his own free will, he replied that he had; that he believed Christianity to be true; and had, therefore, embraced it. He was then allowed to go where he pleased, and his friends ceased to give him any farther trouble.

The caste of cultivators, to which this boy belonged, forms the great laboring community of this country; and it is the class in which we have especially desired to see some wide and effectual door opened for missionary labors. Many individuals of that caste have, at different times, given good heed to the word; but the fear of the consequences of losing caste has hitherto deterred them, in almost every instance, from coming forward and taking up their portion with the people of God. The habit of yielding to brahminical influence is so strong with them, that they know not how to break away from it. The brahmins rule them with a rod of iron, as they know that from this caste especially they derive their means of subsistence. They would have little hope were the cultivators generally to abandon Hindooism, and, of course, they watch them with peculiar vigilance, and endeavor to guard against the first entrance of Christianity among them.—The conversion of a young man from a respectable family of this caste is, therefore, a special encouragement to us.

At the commencement of the year, there were sixty-seven members in the church connected with the Ahmednuggur station. During the year, twenty-four persons (twenty men and four women) were received into the church at Ahmednuggur and Wudaley. Only one member has died, and three persons have been excommunicated. Two persons were dismissed to other churches in consequence of their removal to the Madras presidency, in connection with a Madras regiment formerly stationed at this place. At the close of the year, therefore, we had eighty-five members of the church at Ahmednuggur and its vicinity, not including the members of the church at Seroor.

Of the three persons who were excommunicated, one had been previously suspended from the privileges of the church. Two members who were suspended in 1844 and 1845, were this year restored. One other member has been suspended during the year, leaving only two members now suspended from the church.

Of the twenty-four persons admitted to the church in 1846, as mentioned above, eighteen reside in six different villages, some of which are forty miles from Ahmednuggur, and they support themselves by their own labor. This is a very gratifying fact. The number of baptised children under the watch of the Ahmednuggur station is is seventy-one. "Not one of the children of the church," the report says, "has been removed by death during the year; a mark of God's continued favor towards his people which is fitted to arrest the attention of the heathen around.

One of the new converts from the villages, originally of the mahar caste, is quite an intelligent man. He has been accustomed to read the Hindoo shastres to his countrymen; but for two years past he has laid aside his Hindoo books and read the Christian Scriptures to all who have been disposed to listen. We think he may make a very useful Scripture reader and native assistant, and are desirous of training him up for that work.

Of the twenty-four converts received the past year, two were originally of the the koonbee or cultivator caste; the remainder were originally mahars. One of the former is a poor diseased man in the poor-house, who ascribes his first religious impression to the instructions of a Christian in the poor-house, who died the previous year, as mentioned in our last report. The other koonbee convert is the youth Rama, mentioned above in the account of the seminary.

WARM WEATHER AND ITS CONSEQUENCES.—In Philadelphia and New York on Tuesday, there was a change in the weather simultaneously with that which we had here. From what is said on the subject, we should judge that the change was as grateful as it was great. The heat on Monday, in N, York, is spoken of as so intense as to occasion feelings of langor almost insupportable. The first case of *coup de soliel* occurred there that afternoon. A Mr. Eagle was the subject, but by prompt removal to the hospital his life has probably been saved. It is also said several horses dropped dead in the street. We noticed also, that a young lad at Jersey City was sun-struck on Saturday, from too long and unnecessary exposure to the sun. Another result of warm weather, appears to be the drowning of persons whilst bathing. We have already noticed several cases of this kind and now we have two more. Mr. C. N. Mills, of a firm of brokers, in Wall street, N. York, a gentleman in the opening of life and greatly esteemed, and a son of Dr. Whiley, of Brooklyn, a fine lad, nine years of age, were both drowned on Monday, whilst bathing. If, however, a proper caution was exercised by all, it is likely there would not be so many fatal occurrences to charge to hot weather. *Baltimore Sun.*

Western Sketches.

From the New York Express.

Supremacy of the West.

We recently detailed, at some length, the comparative political power of the different sections of the Union, and based upon the returns of the late Presidential election. We referred to the present decline and approaching fall of the *southern* power in our National Government, and the certainty that the *Western* influence will predominate within a few years. We now propose to pursue the subject a little further.

The map of North America discloses to view as goodly a land—in whole or in part—as a free man could desire. The central valley above all—bounded on the east by the Alleghany range and on the West by the Rocky Mountains—is unrivalled by any other part of the habitable globe. It surpasses other valleys as far as the magnificent river by which it is watered surpasses other rivers. This is the region which is to hold "the balance of power in the American Union;" and that not only for a day, but as far as human foresight can reach for all time.

The Mississippi Valley—although it embraces not a few Gascons within its borders, now, and is not likely to be "the land of lost gods or god-like men," hereafter—is rapidly filling up with a vast population, whose capacity for good or evil will be almost unlimited. The progress of the West is unexampled. Figures alone can give an adequate idea of its gigantic tribes. The population of the United States, as determined by the census of 1840, was about 17,100,000; of whom the East claims 9,600,000, and the West 7,500,000. This inferiority of the West in 1840 has pretty certainly been overcome ere this.

We may as well give in this place a few statistics, showing the *increase* of population in the West, between the population of the United States on the one side, and that of our own State on the other, during the present century:

	United States.	Western increase.	New York.
In 1800	5,305,925	270,000	586,758
" 1810	7,230,414	600,000	959,949
" 1820	9,638,131	1,170,000	1,372,812
" 1830	12,866,020	1,430,000	1,918,608
" 1840	17,068,666	2,900,000	2,528,921

This table—we repeat—gives the population of the United States and of the State of New York, at each decennial census of the present century, interposing the *increase* of the population of the West. The intelligent reader may find something to gratify his curiosity in this short table. Our present purpose, however, is chiefly with the central column. It will be seen by it that the advance of the West is absolutely amazing; the increase of the last decennium being *over one hundred per centum.*

The Atlantic States, during the fifty years preceding 1840, increased, on the average, during each decennium, somewhat less than 1,300,000. We notice that Mr. Kirkland, in his very interesting paper on the next census, estimates the population of the Atlantic States, in 1850, to amount to 10,930,000, (assuming 1,430,000 as the increase for the current decennium) and, allowing the increase of the whole Union to be the same as hitherto, at the rate of one third for every ten years—the entire population of the United States to amount to 22,700,000. The estimate is, perhaps, too moderate; still, it leaves for the population of the West 11,830,000; giving that section a clear majority of 900,000 over the Eastern or Atlantic States. It is perfectly clear, then, to the most casual observer, that after 1850 the centre of the American population will be west of the Alleghany mountains; and there will be the centre of political power, also. As Mr. Kirkland very well remarks, "*while the population of the eastern section increases in arithmetical, that of the western increases in geometrical progression.* The Atlantic portion has grown with great uniformity, since the first census; during no decennium less than 1,000,000, nor more than 1,600,000. The West has moved forward during the same period at the almost incredible rate of 65 to 70 per cent, for several more successive periods—perhaps nearly through the century.

The changes that will most assuredly take place in the management of the Government, while the West sways the sceptre, are by no means to be deemed trivial and lightly regarded. We who dwell in cities and have our habitations on those shores where breaks the Atlantic, are but too apt to watch the city movements of effete Europe more than the energetic progress of our Western confederates. Let us awake in time, and set our house in order for the coming change. We may be assured that it will be real and not nominal. Setting aside our foreign relations—Commerce and Manufactures have long engrossed the principal care of our government. *Agriculture* will hereafter command most attention. The commerce of the great lakes and rivers of the West, and of the Gulf of Mexico, will no longer be neglected at Washington. Government patronage will no longer be lavished on ardent young Virginians, when Western men bear rule at the metropolis. There *may be* danger of the prevalence of Radicalism, but we have more faith in Western good sense than to imagine that their freedom will degenerate into license. The young giant will be no idiot or mad man. We think that it is clearly for the interest of the Anglo Frank-American of the East, to take care that his relations with him be put on the most liberal and cordial footing within the next five or six years. *N. Y. Express.*

FEMALE SYMPATHY.—Mrs. J. T. Montgomery, principal of the La Grange Female Institute in Georgia, has addressed the Mayor of Savannah, a letter enclosing fifty dollars, contributed by the young ladies of that seminary for the relief of the Irish.

MARRIED A WIFE AND RUN AWAY!—On Monday of last week, a scoundrel named Thomas Conner, induced an industrious Irish girl of Rochester, New York, to marry him, and on the Wednesday following, only two days after, he decamped, taking with him all his wife's things, even to her wearing apparel, together with about $180 in money, the hard earnings of the girl, which had been drawn from the Saving's Bank a day or two previous.

BREACH REPAIRED.—The break which recently occurred in the Schuylkill Canal, near Douglassville, Pa., has been repaired. It required the labor of 300 men for two weeks to accomplish the task.

A lady belonging to Monson, while in a store at Palmer Depot on Wednesday afternoon, drank some oil of tanzy which threw her into convulsions, and caused her death in three quarters of an hour.

Religious Intelligence.

MUSKINGUM DISTRICT.

New Lisbon, July 8, 1847.

Br. Bassett: In relation to our circuit, we may say that we have lost none, but gained some nine or ten members, mostly heads of families: and an enquiry appears to be generally waking up for our principles. We have more calls than we can attend to from the surrounding country.—The church at Wellsville has a very flourishing Sabbath school under its direction; and by which they are doing a great good to the rising generation. We have peace throughout our entire membership, and have had no occasion for a church trial thus far, this year. May the Lord revive his work on this circuit, is the prayer of many souls, already here, and especially of its unworthy superintendent. Yours,

T. B. CUSHMAN.

OHIO DISTRICT.

Union Circuit, July 3, 1847.

Br. Bassett: While writing to you on business, I would state that our third quarterly meeting was held in Middleburg, including the 29th and 31st of May. Brother young, our president was in attendance, and labored with zeal and acceptibility. We trust good was done, in the revival of the church, and the conversion of sinners. Three united with us as probationers. We also held a protracted meeting at the same place, commencing the 19th and closing the 27th of June. We were favored with the acceptible labors of brothers P. Inskeep and A. Channell of the Muskingum District. As the result of this meeting, there were several conversions, seventeen united with us as probationers, and a general impression was made for good, on the minds of the public.—On the evening we closed, sixteen came to the altar of prayer, as seekers. May the Lord graciously speak their mourning into joy. Pray for us. Yours, DAVID MOORE,

Sup't.

From the Evening Sun, London, June 3d, 1847.

Dr. Chalmers.

The obituary of 1847 promises to be emblazoned with many illustrious names. Daniel O'Connell has scarcely passed away from amongst us, when we are startled by the intelligence of the sudden death of Thomas Chalmers. Another eminent benefactor of the million has perished. The lamentations of Ireland over her great Patriot are responded by the lamentations of Scotland over her great Moralist. With both do we sympathise from the inmost recesses of our heart. Through the haze of death we recognize the oratorical and liberative glory of O'Connell; through the haze of death, too, we may perceive the equable light of the celebrity of Chalmers.—Their hearts may be motionless, but their fame cannot be extinguished.

Thomas Chalmers is generally believed to have been born somewhere about the year 1780, in a little village called Anstruther, situated on the right margin as you sail southwards up the estuary of the Forth. The birth-place of this eminent man—an insignificant fishing place—is, consequently regarded as among those spots which have been sanctified by the presence of the childhood of genius. Every endeavor seems to have been made for the development of those seeds of wisdom which we maintain, with all deference to the immortal Locke, were implanted by Providence in his fruitful and capacious intellect. From the first there was manifest an innate tendency towards the acquisition of knowledge and the exercise of virtue on the part of Thomas Chalmers; that tendency was assiduously encouraged by his scholastic and spiritual instructors, at the University of St. Andrews.

Such were the distinguished indications of his ability while a student in that northern academy of learning, that he was frequently selected as a mathematical assistant at the classes of Professor Vilant. On his representation, in 1803, to the incumbency of Kilmany, Thomas Chalmers was a living contradiction to that assertion of Professor Playfair, that the Scottish clergy was unadorned by the combination of rhetorical fluency and profound erudition, graceful declamation, and bookish enlightenment. From the first moment of his appearance in the pulpit of Kilmany Ch., the renown of C. resounded through the whole of the Island. The music of his tongue, rising from the golden chambers of his imagination, and harmonized by the breathings of his morality, entranced his hearers, took their judgements by storm, ravished their senses as it were with the utterances of a prophet.

Dr. Chalmers, however, was immeasurably greater as a moralist than he was as an orator.—It was by the combination of those two marvellous qualifications that he acquired such supreme influence over his cotemporaries, and elicited so much of the admiration of mankind. As an orator and a moralist, Dr. Chalmers must hold forever a conspicuous place among the promoters of civilization and the practical benefactors of the human family. His greatness in this respect is undoubted and permanent. Nor were the efforts of this extraordinary man restricted within the limits of oral tuition, as an ethical and metaphysical writer he has assumed a bright and enviable position. His literary compositions are in effect essentially of a declamatory character; they indicate unmistakably the spontaneous torrent of eloquence that rushed perpetually through his mind—the eloquence of the very conception of his thoughts, and the eloquence with which those thoughts were habitually expressed.

Whether he dedicated his ideas by the movements of his lip or pen, the language was always resonant with wisdom, it was occasionally embellishished with rhetorical decorations, and was invariably inculcative of generous and ennobling principles.

Upon the remarkable ecclesiastical movement which in 1843 attached so much of mingled obloquy and applause to the name of Dr. Chalmers we shall say nothing. It is scarcely possible to conceive, however, that this virtuous and learned man was actuated in that movement by any but the purest motives and the loftiest aspirations—Thomas Chalmers might from the fallibility of human nature, unwittingly fall into a mistake—he could never designedly be guilty of any dereliction of duty.

Gifted beyond most men in the capacity and brilliancy of his intelligence, Thomas Chalmers was in like manner gifted with a sublime elevation of purpose. His memory is his panegyric.

Rail Road to the Pacific.—The Legislature to Connecticut have passed a series of resolutions approving of the general features of Mr. Whitney's plan for a railroad to the Pacific, and request their Representatives and their Senators in Congress to give the plan their prompt attention and support.

Ingenious Counterfeit.—We were yesterday shown an altered note, which several of our judges of money had failed to detect. It looks like a five on the State Bank of Ohio—but is, in fact, half of a one, and half of a five, pasted together. The easiest way of detecting this currency is by glancing at the red backs.—In all unaltered notes of the State Bank, both ends are alike. The fives have the word 'five' at each end in large letters.—*Springfield Rep.*

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JULY 15, 1847.

WANTED—Any number of New Subscribers for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided*, however, no names be sent us but such as can be relied upon as good.

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, AND **DISCIPLINES,** OF THE Methodist P. Church. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection of* **Spiritul Songs,** BY Rev. J. Dalbi & J. B. Peat, To be obtained at the office of the Western Recorder.

A Request.

Will Brother G. Brown, or the Secretary, or any one else in possession of the law governing election of Delegates to Annual Conference, passed in the Conference in Pittsburgh in 1844, do me the favor to send me a copy, or republish it immediately, as there appears to be a misunderstanding of the law upon this Circuit?

W. A. PORTER.

Waynesburg, July 2, 1847.

Too Dear.

A worthy brother of the Muskingum Conference, who does good service as agent for our paper, writes us that he has been making an effort to obtain for us new subscribers, but finds some who complain that the paper is *too dear!* and informs us that several offer to pay $1,50 in advance, if that sum will suffice. We are thankful for the exertions of our brother, and will take this opportunity of stating a few things relative to this "too dear" complaint. We have met with such an expression, and an offer of $1,50 in two or three instances from other sections. And it has sometimes been intimated to us that the circulation of eastern penny papers, of a secular character, Dollar weeklies &c., has injured our patronage. We have no doubt that this is precisely the case. And there are many persons who seem not to understand why a *religious* newspaper with much less patronage, cannot be afforded at as low a rate.

Let us attempt a short explanation. Many secular and political papers are in great measure sustained by advertising patronage, being nearly or quite half filled with advertisements, standing matter, every week, whilst we have generally but from one to two columns of standing matter. If we had but the same amount of reading matter to furnish, as some of those Journals, we could nearly make out with half the number of hands in our office; and then the pay we would receive for advertising (which with us at present is next to nothing) would be a large item in our support. Again—there are in the cities, especially at the east, numerous daily papers, sustained, largely if not chiefly by advertising patronage. Then in some instances, the reading matter, after being used in the dailies through the week, is made up into a weekly paper, so that there is scarcely any composition work, or type setting required for those weeklies, whilst with us it requires the constant labor of several hands for the entire week. It will be seen at once that a weekly, under those circumstances can be afforded, at even half the price of our paper, provided it has sufficient patronage.

Furthermore, a number of those cheap weeklies enjoy a very extensive subscription list. The New York Weekly Sun, for instance, a respectable Journal published at $1 boasts a list of *fifty thousand* subscribers. Had we half that patronage, we could afford to furnish our paper at $1 per year. Or, had we one fourth of that patronage, it could be afforded at $1,50. But what is the patronage of the Western Recorder? We feel called upon to give the facts for the information of our friends, and to disabuse the minds of some. Our entire list, at this moment, is 1238. From this number deduct fifty or more Exchange papers, and then 150 ministers, in seven Conferences, nearly all of whom expect to receive their paper free for their agency. Many of these do so little for us, that they ought, in all conscience, to pay for their own paper; and this, a few of them do, like just and thoughtful men. Our subscription list then, exclusive of agents and exchanges, is but a trifle over *one thousand*. Is it not seen at once, that we have immensely more labor weekly in the composition and making up our paper, for our one thousand subscribers, than the *Sun* has for its *fifty* thousand? After we have once got our paper made up and corrected, for our one thousand it would be comparatively small additional labor to extend our issue to five—ten—or more thousand copies. And we here assure our friends, that so soon as our subscription list shall be sufficiently enlarged, we will cheerfully reduce the price of our paper. But at the present, any experienced printer or publisher, knowing the circumstances will say, it would be suicidal to attempt it. Indeed we were warned by experienced men, before we ventured to take charge of this establishment, that no paper could live with such an amount of patronage, without advertising custom, unless there should be the strictest diligence to collect its dues.

Another matter is perhaps forgotten by some of our friends. It was only at the commencement of the present volume, that we enlarged our paper, and expended between $300 and $400 for new type. The Recorder was published at $2, for seven years, upon a much smaller sheet. And that we should be called upon so soon to reduce our terms, with so small an increase of patronage, is unreasonable. We can't take your $1,50, gentlemen, it would be an injustice to numerous others who pay the $2 so cheerfully, & so promptly, and who would pay even more rather than do without the paper. We have before us a letter from one in an adjoining state, who says he expects to take the Western Recorder *as long as he lives.*

The above statements and explanation, we are persuaded, will satisfy reasonable reflecting minds. One thing more. We receive in exchange, religious papers of almost every denomination. The usual price per year is $2, same as ours, though some charge more. We have no religious weekly of any denomination, at a less price than $2. Those who wish, then can procure some secular or political newspaper, from one third to one half filled with advertisements, or an eastern weekly half filled with fictitious tales, at a less price. But if they wish to have for the benefit of their families, a religious newspaper, discarding tales, admitting but few advertisements, it is necessary to pay a little more for it—for it is worth more. And yet this would not be the case, were religious papers as well sustained as are secular papers. But "the children of this world, are wiser, in their generation than the children of the kingdom."

Clubs of ten, all paying in advance, receive our paper at $1,50, as per terms. But we shall probably omit that item from our terms, when this volume closes. It does us more harm than good.

Baptised.—The Baptist Banner states that Hon. Henry Clay has recenly been baptised by immersion in one of the ponds on his own estate, near Lexington, Ky. He joined the Episcopal Church, but demanded immersion.

Not So.—Since the above was in type, we see that the same statement is going the rounds of the papers. The Episcopal Recorder, of May 10th, which is just received, gives an account of the baptism of Mr. Clay, by a Lexington correspondent, from which it appears that it took place in his own furnished room, and that the ordinance was administered by the Rev. E. F. Berkley, who applied with his hand the water from a magnificent cut glass vase, to the kneeling subject. The following extract will be found interesting:

The baptism was administered privately, for the reason, that the congregation of Christ Church are replacing their old church, with a new edifice, now in rapid progress of erection, and are not suitably situated for the most solemn and decent administration of this rite in public.

When the minister entered the room on this deeply solemn and interesting occasion, the small assembly, consisting of the immediate family, a few family connexions, and the clergyman's wife, rose up. In the middle of the room stood a large centre-table, on which was placed, filled with water, the magnificent cut glass vase, presented to Mr. Clay by some gentlemen of Pittsburgh. On one side of the room, hung the large picture of the family of Washington, himself an Episcopalian by birth, by education, and a devout communicant of the Church; and immediately opposite, on a side-table, stood the bust of the lamented Harrison, with a chaplet of withered flowers hung upon his head, who was to have been confirmed in the Church the Sabbath after he died—fit winesses of such a scene. Around the room were suspended a number of family pictures, and among them, the portrait of a beloved daughter, who died some years ago, in the triumphs of that faith which her noble father was now about to embrace; and the picture of the last son, who fell at the Battle of Buena Vista. Could these silent lookers-on at the scene about transpiring, have spoken from the marble and the canvass, they would heartily have approved the act, which dedicated the great man to God. There was a deep sensation pervading that small assembly, at the recital, under such circumstances, of the sublime ordinal of the Church, and every heart thrilled with a solemn joy, when the merciful and glorious covenant was sealed, "in the name of the Father, and of the Son, and of the Holy Ghost."

This act will be publicly ratified at the visitation of the Bishop, on the third Sunday in July, in the Apostolic rite of Confirmation.

What a noble and powerful recommendation of Christianity to the world! to see this great old man, the greatest man of his day, in all the vigor of intellect, and ardency of feeling, bending the knee before God, and with the simplicity of a little child, receiving upon his head, a handfull of water, in the name of the Holy Trinity!—thus attesting his faith in the Christian religion, and his determination to live and die by its sacred principles.

Fanaticism.—A party of Second Adventists in New York, have carried *ultraism* itself to extreme. Their leading man, a Mr. Snow, has set himself up for Elijah the prophet who was to come. They lately circulated hand-bills throughout the city, setting forth that "the only place where the truth is ministered in this world, and God's people fed with meat in due season, is at 67, Crosby street, New York, and here is the strong hold of the daughter of Zion, and here is where that prophet like unto Moses, declares the judgments of an angry God. The Lord's messenger preaches twice every Sunday, and on Tuesday and Thursday evenings of each week."

What next?

Foreign.—The steamer Caledonia arrived at Boston on the 4th instant, bringing dates from Liverpool to June 19th. The prospects of the growing crops, had effected a reduction in the price of breadstuffs, equal to one dollar per barrel on flour. Accounts of the crops on the European continent, also, were quite encouraging. Fever was still quite prevalent in Ireland, but it was hoped that the provision supplies, & pleasant weather would check its progress. Emigration is still the order of the day. All the world seems to be finding out, that this America of ours, is a great country. It is stated that during the last two months *one hundred and twenty thousand persons* left the shores of the three Kingdoms chiefly Irish; and "the extent of the exodus seems to be limited by the means of getting away!"

The Cicada.—We see it stated in the Baltimore Sun, that the seventeen year locusts have appeared in immense numbers in the Western part of North Carolina. In Ohio we had our turn with them, one year ago.

Nauvoo.—We see by the Religious Telescope, that the United Brethren in Christ have organized a class in Nauvoo, Illinois, and an appeal is made for help to build a church in that city.

Otterbein University.—This is the name given by the United Brethren, to their Institution of Learning, at Westerville, Delaware County. We are gratified to learn that the friends of this enterprize are likely to succeed, notwithstanding a strange and discreditable opposition which has been manifested by some of the "Brethren."

Life, Scenery and Soil in Texas.

The letters of Bishop Paine, of the Methodist Episcopal Church, South, which frequently appear in the Nashville Christian Advocate, are always interesting. The following extracts from one of his letters in a late number of that paper, embracing part of his tour in Texas, will be found entertaining to those who are interested in the *descriptive*, or who desire information respecting the new state of Texas.

The seat of the Texas Conf. was Cedar Creek, Washington co., a neighborhood exhibiting more indications of prosperity, industry and piety than any other, with perhaps a single exception, that I saw in the State. The soil is black and gently undulating. It is, like the greater portion of Texas, a prairie region, interspersed with belts of timber. Some of the land here, especially the higher parts of the prairie, is of that stiff "hog-wallow" kind seen in the prairies of Mississippi—and I found that here, as there, various opinions are entertained as to the cause of this unevenness of the surface. But the prevailing, and I think correct impression is, that these "beds" or "wallows" are owing to the contraction of the soil during the long and excessively hot and dry summers and autumns of this country—producing fissures in such of the land as contains a super-abundance of clay. The fissures are regular where the clay is uniformly distributed, and are sometimes sufficiently wide to admit the body of a man, and gradually becoming narrower, reach down fifteen or twenty feet below the surface. This description of land is very rich, and finely adapted to corn. but in the winter, or whenever wet, is very disagreeable to cultivate, because it adheres most tenaciously to the feet and working implements of the laborer. The other and larger portion of the prairie land in this section, while it is quite rich, contains such a proportion of fine black sand, that without materially diminishing its productiveness it is far more pleasant to cultivate and infinitely preferable as building places. Most planters select such land for cotton. The Cedar creek neighborhood has an abundance of the very best cedar. It skirts every little ravine, and is invaluable, both for building and fencing.

I crossed the Brasos one hundred miles above its mouth. Is was not so wide as I expected to find it—not exceeding two hundred feet. Its banks are high, say nearly eighty feet. The water was colored, as it always is, and it runs with a pretty strong current. I see no cause to doubt that it can be navigated, during the winter and spring, a long distance above this paint. It is a very long river, and occasionally rises to great height; yet seldom or never so high as to cover its entire bottom.—And in this respect it differs from the Trinity and Colorado. The day is coming when it will be invaluable to Middle Texas. The Brasos bottom averages about five miles in width. The soil is a dark red, and is alluvian. The prevailing timbers are lynn, hackberry, pecan, oak, sycamore—with some cedar, and vines innumerable. The greater part if not the whole of the bottom wherever I crossed it, may be cultivated. Occasionally a part of it will be overflowed, but much of it has certainly not been under water for many years. It is the richest land I ever saw, and I have seen the best lands of the Western and South-western States. It greatly resembles the best land on Arkansas and Red Rivers, and its superior fertility I autribute to the quantity of saline particles bro't down by the river from the vast salt plains in which it finds its source, and disseminated through the soil it has deposited on its banks in the overflows of past ages.

The celebrated Peach Creek, Old Cany and Colorado lands are of the same description of soil—the good land extending from the Brasos to the Colorado, and constituting the finest sugar lands in the world. Indeed, the entire Brasos bottom, from its falls to its mouth—over two hundred miles by land,—is destined to become one continuous sugar field. And when I say that I learned, from unquestionable authority, that brother J. P. C. actually made three hoghsheads of sugar, weighing each 1200 lbs., per acre last season, it will readily be conceived that there is likely to be no scarcity of sugar among us when once young Texas comes fully in the market. But that day is yet distant. As yet few have made any preparations for sugar growing. And ten years must elapse before they can fairly begin to raise it.

The price of good land here ranges from $1 to 3 per acre. The inhabitants claim to have pretty good health in this neighborhood. But admit they are now suffering, as they are all over the State, with what they call the "winter fever." And I fear that in this prairie region, where northers produce such sudden and great changes in temperature, pneumonia will prove as fatal in winter and spring as fever in summer and fall. Indeed the long continued heat of the summer and fall seems to enervate the system, so that the "winter fever" makes havoc of those not acclimated. The German immigrants have suffered immensely, and all new settlers must expect to undergo hardships and a "seasoning." It was fortunate that I arrived at bro. L. D. Bragg's on the 7th of March, for on that night a norther set in which continued nearly a week. The wind, constantly strong, frequently blew in gusts. The cold was severe, and although the rain was not, at any time, very heavy, yet the sky was gloomy and the atmosphere misty and threatening. In the winter these northers are dreadful in the wide prairies. Instances occur of men and beasts perishing with cold before they can reach the woods. Teamsters sometimes leave their wagons and fly to the nearest timber. The cause of such excessive cold in so Southern a latitude is, doubtless, that the northern blasts, unobstructed by timber, rush down from mountains covered with snow, and over a vast tract of frozen land—and passing with such rapidity over the champaign country, lose but litule of the intense cold of a Northern latitude.

The preachers of this Conference undergo great privations. The circuits are large—the population sparse, the accommodations generally are like those of all new countries—the roads bad and the streams the worst I ever saw.—Bridges have not yet come into vogue—and nothing is more common than to swim three or four ugly streams each round on the circuit.—Every preacher here understands constructing and using '*rafts.*' And when to all this we add that few constitutions, not inured to the climate, can sustain, without injury, the sudden changes of temperature—to say nothing of the other local causes of disease which abound in all rich Southern countries; and that they are *very poorly paid*, it will be readily perceived that Texas is no paradise to a traveling preacher. And yet they generally seemed cheerful and resolved to stick to it. A few, however, felt obliged to locate.

French Steamer.—The Union, the first of the French Line of Steamers, lately arrived at New York. With this Line is to be connected an American Mail Line, and when this is completed, we shall have direct communication, almost weekly with Great Britain, France and Germany. So says the New York Sun. A new era indeed in ocean navigation.

Telegraph.—We learn by the Pittsburgh Commercial Journal that on the 9th inst. the line from that city to Wheeling, was put into successful operation. The company of wire and post men have nearly reached Zanesville, and are hourly expected.

Correspondents.—Will "Julius" modify his article? The latter part of it we conceive is too severe. Our friend "Prudentia" should have entrusted with us his proper name, to ensure the publication of his article.

Rev. Orange Scott.—We regret to see it stated by the editor of the True Wesleyan, in his last paper, that brother Scott's health remains poor, that he is gradually wasting away, and that he will probably before long, go the way whence none return.

A Doctor's opinion of Doctorship.—Rev. Dr. Elliott, editor of the Western Christian Advocate, in the last number of that paper, responding to some venerable brother, who had objected that a certain exceptionable work was recommended by the Doctors, and must therefore pass, expresses himself on this wise:

"As to this matter of the doctorship, we say, that as these titles now come very cheap, they are worth nothing when obtained, and so many incompetent persons wear them, the title it would seem to us, means, just nothing, and is not worth, in argument, the value of the ink that writes it."

And who, of the numerous D. D's. is wiser, or more candid than Dr. Elliott, the author of the above sentiment.

Our Correspondent S. W. W., will be recollected as the writer of "Sketches in the Western Woods." After a long silence, he is welcomed again to our columns. His genius for making verse, we conceive, ought to be encouraged. From the poetical effusion we place before our readers this week, it will be seen, that he can *do up* a thing of this kind, even upon an unpleasant subject, in good style.

ORIGINAL REVIEW.

Written for the Western Recorder.

Southey and his Commentator.

Br. Bassett: In looking into Southey's Life of Wesley, vol. 2, page 248, I find—Mr. Wesley "Having determined how to act, he communicated his determination to Dr. Coke, and proposed, in his character of presbyter, which he said was the same as bishop, to invest him with the same presbytero-episcopal powers, that, in that character, he might proceed to America, and superintend the societies in the United States. The doubts which Dr. Coke entertained as to the validity of Mr. Wesley's authority, were removed by the same treatise which had convinced Mr. Wesley; and it seems not to have occurred to either the one or the other, that, if presbyter and bishop were the same order, the proposed consecration was useless; for Dr. Coke having been regularly ordained, was as good a bishop as Mr. Wesley himself." So far Dr. Southey.

On the above, the American Editor, "Rev Daniel Curry, A. M.," has the following *Note:* "As to ministerial, or rather ecclesiastical order, they were indeed equals; but Mr. Wesley was also the actual head of the Methodist societies, (which societies in America were about to assume the character of perfectly organized churches,) and was therefore possessed of, and of course could confer, an authority which Dr. Coke had no right to by virtue of his former ordination. Mr. Wesley also acted in conjunction with other presbyters, and so the authority of a presbytery, which may be assumed to be above that of any individual presbyter, was exercised in that appointment. A parallel case is recorded in the Acts of the Apostles, where it is related of the elders of the church at Antioch, that when about to send out Barnabas and Saul, on a special mission, though they had been accredited ministers of the gospel, yet were they formally ordained for that particular work. They were not raised to another grade in the ministry by this act, but simply separated to that particular mission. So Dr. Coke was not raised to "a third order," but he was solemnly appointed to the supervision of the Methodist societies, with instructions to complete their organization as a church. The worst that can be said of this procedure is that it was unusual."

In chapter V. page 257, vol. 2, of his Life of the Wesleys, Dr. Whitehead commences his history and discussion of the *episcopacy.* If Southey did not derive his conclusions from him, there is so great similarity of language and reasoning as to induce a suspicion of the kind.

We intend to notice Mr. Curry's Note. He is in the original inextricable difficulties inherent in Methodist Episcopacy. Mr. Curry represents Mr. Wesley as having possessed a certain sort of *headship* different from, and independent of, ministerial order, "or rather ecclesiastical order."—He was the actual head of Methodism in England and America. *Therefore* the independent right and power of Mr. Wesley! As head over all to the Methodists, he could confer powers purely Methodistical! And he did confer them! Besides, Mr. Wesley was assisted by other presbyters. And what was their assistance worth?—Certainly nothing. For it was not presbyterial power which ordained, but Mr. Wesley's *headship* alone ordained! Here is a part of the history of these doings: John and Charles Wesley were both at a Conference in Bristol in 1784.—Dr. Coke, according to previous arrangements, persuaded John Wesley, then in his 84th year, to take with him James Creighton, a presbyter of the church of England, and some one beside, into a private chamber, and to set him (Dr. Coke) apart by imposition of hands to a superintendency over the societies in North America. This was done with such secrecy that Charles Wesley was kept in entire ignorance of the proceedings—and when he learnt what had been done, he expressed his indignation in full terms. Secret ordinations, even where the power was unquestioned, were never deemed valid—by any evangelical church. Secrecy vitiates all such ordinations, out of the Catholic Church—in which they have centuries ago occurred; but not in these days!

Mr. Curry is at issue with *John Wesley* respecting the setting apart of Paul and Barnabas. Mr. Curry says, "they were *formally ordained* for that particular work"—and this is said to justify the special ordination of Dr. Coke. But Mr. Wesley says (Works vol. 7, page 285,) "But when Paul and Barnabas were separated for the work to which they were called, this was *not ordaining* them. St. Paul was ordained long before, and that not of man, nor by man. It was *only inducting* him to the province for which our Lord had appointed him from the beginning."

The only secure ground of defence of Mr. Wesley in ordaining Dr. Coke, (if he did ordain him) is his *headship* independently of all things beside.

Mr. Curry is more at issue with the orders of ordination in the Methodist Episcopal Church than he is with Mr. Wesley. Mr. Curry says, Dr. Coke was not raised to "a third order." Now for the proof: Dr. Coke brought over to this country with him, a book entitled "The Sunday Service of the Methodists." This book is an abridgment of the English Church Prayer Book—and borrows the *three* forms of ordination of the English Church. 1. The form of ordination of a Deacon. 2. Of a Priest. 3. Of a Bishop. Now get the Discipline of the Methodist E. Church and you will find *each* of these *three* forms of ordination in it—compare them word for word with the forms of the Protestant Episcopal Church, and you will find that both churches have, and use, *three* forms of ordination constituting *three orders of ministry* in *each church;* and that these forms are the *same.* If Dr. Coke was not raised by Mr. Wesley to a third order, how did he attain to that order? Here is another inexplicable and inextricable difficulty of Methodist episcopacy. Nor can Mr. Wesley's headship bring any relief here; for, Mr. Curry declares, with all the authority of a Commentator on Southey, that "Dr. Coke was not raised to a *third order.*"—The forms of ordination infallibly declare—the *bishops* of the Methodist Episcopal Church, *are* a *third* order—and as such, they are ordained.—Mr. Curry's doctrines won't suit the Church South, which derives all authority for the itinerancy from the episcopacy, as having been anterior to the Conference, and claims the triple order.

Mr. Curry is entirely wrong: 1. Mr. Wesley was not, nor could he be, "the actual head of the American Societies after the independence of this country." This he states himself, and on this *fact* he proceeded in giving his advice. Mr. Asbury was the actual head of the societies; and Mr. Asbury's headship was confirmed to him by the vote of the first Conference after the peace.—That vote constituted Mr. Asbury independent of Mr. Wesley. This was the intent of the vote.

Mr. Curry is wrong 2: In saying that the "societies were about to assume the character of perfectly organized churches." This must have been written for some Congregational region.—The Methodist Episcopal Church was constituted one and indivisible. This was done without the consent of the societies. Not a Layman had a word to say. Nor from that day to this, has a single Layman ever been a member of a Conference in the Methodist Episcopal Church. Not a Layman had aught to do with the late division of the one indivisible church into two indivisible churches. Each floated off at the command of the imperial one and indivisible itinerancy, carrying all lay-folk in one or other ship.

Mr. Curry is wrong 3: In saying that "Dr. Coke was solemnly appointed to the supervision of the Methodist societies, with instructions to complete their organization as a church." Dr. Coke, Mr. Asbury, and a few of the preachers of 1784, established a government independently of every thing right and every thing wrong, by their own will. The societies had, as stated, not a word to say—were not permitted to say *pro,* or *con, yea,* or *nay,* in their organization into "*churches,*" that is into *one* church. *One* Methodist Episcopal Church.

Mr. Curry is wrong 4: In attempting to vindicate the episcopacy. He is farther wrong in his misrepresentation of recorded facts. He is utterly wrong—does all possible injustice to Mr. Wesley, in placing his right to ordain in his headship over the Methodists. Shame on all human headships. Shame on those who bow to them.—Shame, all shame, on those who teach human headship to christians. John Wesley was a head: Francis Asbury was a head. Wm. McKendree was a head—and so of all the *bishops* now, each is a head to the church—and each is a head to the itinerant ministry. Human headship indeed!!!—the *sufficient source* of a *third order* in the ministry—and of all power to make rules and regulations for christian people! Mr. Curry ought to blush all colors for claiming such a headship for John Wesley, as constituted him the source of all the evils of Methodist oligarchy in England, and of Methodist episcopacy in America. John Wesley's advice, solemnly given, was "follow the Scriptures and the primitive church." How admirably was that advice declined by Messrs Coke, and Asbury. And how modestly is it now repudiated. "Mr. Wesley's headship is an all-sufficient source of authority." Methodist episcopacy is an imposition: it can never be justified.—Methodist itinerant government is a pure spiritual despotism—and it will be destroyed by itself, or from other causes.

Buried Alive.—John Schelinger while digging a well in Kendall county, Illinois, at the depth of 50 feet below the surface, was buried alive. The sand got up to his waist, and before the man at the top of the well could render him any assistance, he was buried to the depth of 7 or 8 feet above his head in the sand at the bottom of the well. Every exertion was made by the neighbors, who were soon on the spot, to extricate him, but this was not accomplished until the evening, when he was taken out dead, having been eight hours under the superincumbent mass. He was a young man, 32 years of age, from Portland, in the State of Maine, where his family resides.

CORRESPONDENCE.

Written for the Western Recorder.

BR. BASSETT: I have obtained another subiber for the Recorder, which to me gets better d better. One writing from the East says, *ive la Western Recorder.*" We respond from West, *Amen*,—long live the Wertern Recor. Long may it be favored with the superinedence of its present Editor.—We would say, cess to that paper.

AN ILLINOIS SUBSCRIBER.

Hartford, Ill., July 1st, 1847.

Our brother, out west, will excuse us that we are not liberty to give entire, the compliment which he dened for our benefit. We assure him however, that if r paper could have a good increase of just such patrons this same 'Illinois subscriber,' its success and perpetuwould be sure. Besides paying for his own paper, ays in advance, he sends us names of new subscribers ry now and then, and collects and remits to us more ney in a year than some of the travelling agents, who ect to receive their paper free. And then, he pays postage, and other such like clever things he does. ag live our friend, Colonel ———. [ED.

Written for the Western Recorder.

MR. EDITOR: Passing the day of rest in the inity I concluded to attend some place of wor ip in Zanesville. Seeing a number of plain essed serious looking people proceeding in one rection, I followed in the train to a plain built fice, in a sequestered place, and shaded by an ple-tree grove. I entered and having found a mfortable seat tried to compose my mind suitly to the circumstances of the place and the occion. A common and unostentatious looking an arose to address the congregation. His oject was the atonement of Christ. He spoke ently and with energy. His observations were tinent and practical. In his closing remarks dwelt upon the freeness and abounding fullss of that salvation, and with animation and no le zeal invited & pressed all to partake of that vation, the Gospel and its concomitant blessgs provided for all.

This was all very good, but before sitting wn, he requested as they should begin to g all who were not church members would ire, but invited all the church members to rein. Thus we were requested *to put*, without n the benefit of the benediction. He packed loff, as too unholy or profane to witness what re was to be said or done! What is it that ristian people find requisite to do which they afraid or ashamed to be seen by their neighrs? Query, is this good brother a minister of mething else beside the Gospel? The latter dispenses to all and invites all to partake of it, t, the former it appears is only for the members his own sect.

In the afternoon I visited another place of wor p of the same order. The subject here was rust in God." The observations on the subt, were pertinent and many cogent reasons adnced, why christians should repose their trust the Lord. But in winding up, the minister served that he despised *croakers*. There are se, said he that predict the decline of the rch. He appeared very anxious to encourhis congregation, which was but small, by serving, "the church has seen more difficult asons than this, and you will yet see the time en these seats (many of them then empty) l be filled with worshippers, and this altar wded with mourners." Now I was led to r that this zealous minister, thus comforting people, had but very contracted views of the *urch* and christianity; not recognizing any thing he kind beyond the narrow limits of his own le congregation. If *it* prospers, the church l do well, if the seats in *his* place of worship filled and their altar well attended, the church n no danger. For who is it in his estimation t constitute the *church?* We hear much said ut bigotry and priestcraft, but if this is not ed to the spirit and the doings of mother me, I acknowledge I am unable to discrimin. We will venture to say to these good thren if they wish to see, what is with so much f complacency called the church prosper, they t change their own course. And long as a rch seeks to hide its doings from the comnity and co-works in the dark, in the midst of light and intelligence of the present day, it d not expect to enjoy much confidence or cite much influence in the world.

ZACCHEUS.

Muskingum County, 1847.

Written for the Western Recorder.

The Annual Meeting of the Zanesville and nam Colonization Society was held at the sbyterian Meeting-house, Zanesville on Mon, the fifth of July, (the fourth being on the bath,) 1847.

The meeting was called to order by the Presit, Rev. W. A. Smallwood.

The annual Report was read by the Secretary, ibiting a prosperous state of the Colonization eme; its gradual advancement in the objects templated by its friends and founders. The of Liberia becoming an indepe ndent nation, taking rank among the enlightened kingdoms l republics of the earth, is an important *era* in existence. Prejudice seems to be giving way: more enlightened feeling prevails—even the ored race are beginning to think for themves. Communications between this country l Africa are frequent, and the advantages the African race are being appreciated by se who are in a situation to learn the truth. The amount raised the past year for the benefit the parent Society, is one hundred and two lars, which has been duly forwarded on to their easurer.

Agreeably to arrangements made a few days vious to the annual meeting, the different clermen in these villages were requested to preach the subject of Colonization, as our anniversary e on the Sabbath, and take up a contribution, ich was done by two of them, and seven dolrs collected in each house.

The Report being accepted, the following resions were passed.

Resolved, That a committee be appointed to prepare for publication, a suitable tribute of respect to the memory of our late President, Rev. James Culbertson. Rev. W. A. Smallwood, committee.

Resolved, That the thanks of the Society be tendered to Rev. Messrs. Brown and Smallwood for the able and judicious discourses delivered by them on the anniversay of this Society.

Resolved, That the prospects of elevating and benefiting the Colored Race, by means prescribed by the Colonization Society, are improving and brightening every day.

Resolved, That we earnestly recommend this subject to the serious consideration of all the friends of humanity.

Officers elected for the the following year.

Prests. Rev. W. A. SMALLWOOD; Vice. Prests. Messrs. S. J. COX and D. CONVERS; Managers, GEORGE JAMES, A. SULLIVAN, J. C. GUTHRIE, G. W. MANYPENNY, JAS. RAGUET, E. E. FILLMORE, JOHN SULLIVAN, REV. S. BROWN; Sect. and Treasurer, H. SAFFORD.

Resolved, That these proceedings be published in all the papers of Zanesville and Putnam, if agreeable. H. SAFFORD, *Sect.*

NEWS OF THE WEEK.

The Rail Road.

A friend has furnished us with some notes respecting the present condition and business of the Mad River and Lake Erie Rail Road, which will be interesting to travellers and the public.

There are now in full employ seven Locomotives, and three more will be added in the the course of the season. There are four splendid passenger Cars; one first rate baggage car ready to go on the road, and another one building. In each train 150 passengers can be comfortably seated.

Of freight cars, there are 103 now in use, and a large number of hands are engaged in adding to them, so that, by the first of September, there will be at least 175 on the road. With all these facilities, we are now informed by one of the directors, it will be impossible to clear the storehouses on the line, of the present accumulation of produce and other freight, before the first of December next. This being the case, how is the coming crop to get to a northern market?

The business of the road has increased far beyond the expectations of its most sanguine friends. The wheat, &c. sent over to Sandusky in the year 1846, was 354,262 bushs. The number of bushels sent over in the first five months of the present year, is as follows:—

Wheat transported in	January,	18,912,56
" "	February,	64,416,13
" "	March,	40,876,33
" "	April,	63,674,21
" "	May,	122,204,21

making a total of *three hundred and ten thousand forty-four bushels and twenty-four pounds!*

This increase is astonishing, and we would not be surprised if the number of bushels reached eight hundred thousand for 1847.

This route, in connection with the Little Miami Road, is decidedly the best one for getting from the Lake to the Ohio river at Cincinnati, and by far the most expeditious. The cars now run to Cherokee, six miles from Bellefontaine, and there is therefore but 38 miles of travel by coaches between the River and Lake, and that through a delightful and highly cultivated region.

That travellers may be apprised of the facilities of this route, we state, that the cars leave Sandusky City every morning (Sundays excepted) at 5 o'clock, and arrive at Cincinnati at 11 A. M. the next day, 30 hours. Returning, leave Cincinnati 1½ P. M. and reach Sandusky City the next day at 4 P. M., 26½ hours. Steamboats leave Sandusky regularly for Buffalo, daily, at 7 P. M. and arrive at B. on the evening of the next day; and thus reach Buffalo in about 54 hours from Cincinnati.

The rails are now being laid from Cherokee to Bellefontaine, and the cars will reach the latter place on or before the 5th of July. This will reduce the Stage travel to 32 miles.

The present earnings of the road average $600 per day, notwithstanding one of the Locomotives is being employed in distributing iron and timber along the line of the road where repairs are needed.—*Urbana Citizen.*

STEAMBOAT ACCIDENT.—The steamboat Financier has been sunk 12 miles below Pittsburgh. She was loaded with government freight and dry goods. The boat and cargo will be saved, the latter in a damaged condition. No lives lost.

The Protestant Episcopal Convention of Illinois, by a nearly unanimous vote, have elected Rev. James B. Britton, now ministering in Chillicothe, O., Assistant Bishop of the Diocese.

IMMIGRANTS.—It is said that the arrival of immigrants at New York, last week exceeded 1,000 a day.

Mr. Pakenham, the British Minister, was amongst the passegers for Liverpool, who sailed from Boston on Thursday last in the steamship Cambria.

ACCIDENTAL DROWNINGS.—On Saturday afternoon, Charles Higgins, aged 10 years, was drowned in a pond at the head of Patroon street, Albany, whilst bathing. Sunday night about 10 o'clock, Jer. Degnon was found drowned in the Little Basin, Albany. He was a laborer residing in the neighborhood.

Col C. H. Brough left Cincinnati on Thursday, with the 4th Ohio Regiment in the steamers *Alhambra, Belle of the West*, and *Pontiac*, for the seat of war. The boats reached Camp Ohio, when the tents were struck, and the Regiment embarked.

THE EXPLOSION.—The explosion of the Simon Kenton at St. Louis was not so serious as we first supposed and published. The boat was pushing out and crowded with passengers; one of the pipes broke, by which the lower deck was filled with steam, and many persons scalded. Several in the alarm jumped overboard, but all, except an infant, which a mother dropped while in the water, are supposed to have been rescued from drowning. One poor fellow was found clinging to the rudder. He was taken on board, but so dreadfully scalded that recovery was doubtful.—A lad ten years of age was taken to the hospital insensible, so badly scalded from head to foot.—Several of the crew were scalded. None of the cabin passengers injured. The delegates to the Chicago convention went on board the steamer Herald and proceeded up the river.—*Cincinnati Commercial.*

☞We learn from the New Albany (Ind.) Bulletin, than on the arrival of the Indiana volunteers there, and while firing a salute, three men were seriously injured by the premature discharge of the piece. The names of the injured are Frederick Jackson, James Bowley and Chas. Fitch.

Terrible Steamboat Disaster--Lamentable Loss of Life.

The Alexander Scott, arrived last evening, reports that the new steamer, "Star-Spangled Banner," from New Orleans, bound for Cincinnati, struck a snag about 11 o'clock on the morning of the 29th ult. a few miles above Baton Rouge, and sunk in about five minutes. The cabin almost immediately separated from the hull and floated off, which was fortunately the means of saving nearly all the passengers. Some fifteen or twenty persons, principally German deck passengers, were supposed to have been drowned.

The cabin floated down the river about two miles, when the Baton Rouge ferry-boat came along side, took off all the passengers, and towed the cabin to the shore. Nearly all the baggage of the passengers was lost. Boat and cargo a total loss. The Star-Spangled Banner was owned in Cincinnati, and was one of the finest boats of her class in the trade.—*Louisville Courier.*

TRAGIC.—A deep tragedy was enacted at Montgomery, Alabama, on the 11th inst. A physician of standing, Dr. S. S. Perry, was shot dead in the Post Office by Colonel Winston. Perry was Winston's family physician, his personal and political friend, and had seduced his wife.—Colonel Winston was State Senator for Sumpter, and for the last two sessions President of the Senate; Perry was last session a Representative from that county, both Democrats. The affair produced the most intense excitement. A judicial investigation was to commence on the 12th. Perry had a six barrelled pistol in his pocket at the time he was shot, but had not time to use it.

FLY SWARM.—Another tremendous fly swarm on East Canal Street on Friday. They appeared in masses of millions, and presented the appearance of a cloud. The fly was the same as that described as having appeared in swarms near the bagging factory not long since. It is of a dark brown color, and about one inch in length. It appears that these fly swarms are not confined to our vicinity. The Indiana Palladium of Saturday says that the "same kind of insect, in large swarms, have made their appearance thereabouts. The grass and dog fennel along the river bank was perfectly black with them on Thursday, but we believe they have nearly all disappeared since."

Since writing the above, we learn that another swarm made its appearance near the bagging factory on Thursday and Friday.—*Cincinnati Commercial.*

THE PRESIDENT AND THE POETESS.—The Hartford Courant in its account of the visit of Mr. Polk to that city says:—

"A halt was made when the President arrived opposite Mrs. Sigourney's residence, and Mrs. Sigourney presented him with a boquet of flowers."

This was very pretty and very proper, doubtless; but the following, which we find in the same paper, is quite the reverse:—

"We understand that while the President was at Mrs. Sigourney's, a rogue took from the house a gold watch, a gold pencil case and two or three gold pens.—*Balt. Patriot.*

DEATH AT A BALL.—A festive party given by Lieut. Colonel Fitzmaurice, at his residence in Berkley street, Cheltenham, England, was shocked by the awfully sudden death of one of his guests, a young lady named Quinelar, who had formerly been governess in the family. The deceased had, after supper danced a quadrille, and had just partaken of an ice, when she was suddenly taken ill, became insensible, and, though a medical gentleman was present as one of the party, she expired within a few minutes.—*Cin. Com.*

FOURTH OF JULY ACCIDENTS.—A number of accidents occurred in New York, on Saturday and Sunday, from the use of powder and fire-arms, intended for the more humane purpose of giving vent to patriotism. A Mr. Benjamin had his left hand blown off. Mr. Jas. Brown Jr., son of Mr. James Brown, of the firm of Brown, Brothers & Co., of that city, was accidentally shot at Flushing, on Saturday, by a person who was shooting at a mark with a pistol, he lived only three minutes after the unfortunate occurrence.

DREADFUL ACCIDENT.—A son of Mr. J. M. Stewart, watchman of the Seventh Ward, met with a most shocking accident last evening. He had been sent on an errand to Kendall's Pottery, and carelessly putting his right hand on one of the stone crushing rollers, his arm was drawn in, and bone and all mashed. Amputation was performed by Dr. Kendrick, who took the arm off about two inches below the elbow. The boy was about eleven years of age.—*Cincinnati Commercial.*

☞Sheriff Taylor, of Kent county, Delaware, died last week of the "black tongue," the second or third case in the family. This disease appears to be of an epidemic or endemic character—an erysipelas affection, which seizes upon the palate and glands of the throat, swelling them, as well as the head, to an extraordinary size, until death ensues.

EXTENSION OF THE RAILROAD TO THE OHIO.—We noticed the other day, the arrival in this city of a committee of citizens of Wheeling, who were deputed by the authorities of that city to visit Baltimore, for the purpose of conferring with the Baltimore and Ohio Railroad Company, upon the subject of the extension of that great work to the Ohio River at Wheeling, under the law of the last session of the Legislature of Virginia.

We understand that the Wheeling Committee and a Committee of the Directors of the Baltimore and Ohio Railroad, to whom the subject was referred by the Board, have had free and frequent consultations on the subject, and they have unanimously agreed upon terms, which it is believed will lead to the acceptance of the law by the Railroad Company, and early ensure the completion of the road to Wheeling.

It is understood that the objectionable features of the law are to be removed, and that the unrestricted right of way is granted from the Virginia line to Wheeling, the road not confined to any particular line, or required to touch any particular point on the way thither.

It has also been agreed that the city of Wheeling is to subscribe five hundred thousand dollars to the stock of the Company, and to secure its prompt payment in a manner satisfactory to the Railroad Company. A free gift of two acres and a half of ground, in a position eligible to the purpose, is to be made by Wheeling to the Railroad Company, for a depot; and the use of steampower on the railroad track in Wheeling, is to be secured.

These are the principal terms of the agreement, which, as we have said above, have been unanimously made by the Wheeling Commitee and the Committee of the Directors of the Railroad Company. The agreement has been sent out to Wheeling for the formal approval of the authorities of that town, which there is no doubt it will receive. It will then be submitted to the Board of Directors of the Railroad, and there is every reason to believe it will meet their sanction.—*Balt. Patriot.*

DEPLORABLE OCCURRENCE.—We regret, says the Richmond Inquirer, that one of those sad occurrences which human foresight is unable to prevent, took place on Monday, while the volunteers were firing the national salute, and which cast a gloom over the scene deep and sincere.—Immediately in front of the military a large number of spectators were standing, as usual on occasions of firing, &c. It appears that a musket of one of the Grays was accidentally loaded with a ball cartridge, and as soon as the company had fired the third round, a gentleman standing immediately in front (about ten paces) was seen to fall, and, on being examined, it was found that a ball had penetrated his forehead, and, passing through, had carried with it a large portion of the upper part of the head, producing almost instant death.

The deceased was a native of Petersburg, named John M. Brown, a chair painter by profession, and a son of Mr. Daniel Brown, of Petersburg. He was about 30 years of age, and has left an amiable wife and one child. The body was taken in the cars to Petersburg.

DEATH OF A MEMBER OF THE VA. LEGISLATURE.—The Valley Whig of Friday announces the death of Lewis Neal, Esq., the delegate elect from the election district of Giles and Mercer.

A NORWEGIAN NEWSPAPER IN WISCONSIN.—Among other new enterprises in Wisconsin is the establishment of a Norwegian newspaper in the town of Norway, Racine county. There are now in Wisconsin, Illinois and Iowa, *twenty* settlements; and *sixteen* of them within the limits of the Territory. They embrace a population of from fifteen to twenty thousand, frugal, industrious, honest, law-loving and law-abiding citizens.

ACCIDENTS ON THE FIFTH.—We note an unusual number of accidents on the National Anniversary, in our exchanges. While every one seems to have enjoyed the day, and a general festivity spread itself over the country, many by the imprudent use of fireworks, guns and pistols have maimed themselves for life, and not a few have lost their lives. In Troy a man was killed by the bursting of a cannon, and another in Schenectady lost his arm from the same cause. The lamented death of young Brown, shows how careful patriotic boys and men should be of Holiday sports with gunpowder.—*N. Y. Sun.*

HIGHWAY ROBBERY.—We are informed that a Mr. Wilkinson, when descending the Mount Adams road, on Wednesday night, was knocked down and robbed of a silver watch and a purse containing a small amount of money. There were three of the rascals, who sprang out from behind a tree at the roadside, and knocked him down with a heavy stick.—*Cin. Com.*

PRICES OF BREAD STUFFS.—The news by the Caledonia has produced an effect upon the prices of flour, grain and provisions in general, that must be gratifying to consumers. Flour went down a dollar, and is now selling at from $6 00 to $6 12, with every indication of a still farther decline.—This is as we have more than once predicted, and we prophecy that flour will be bought this fall as cheap as has been known for many years. Europe seems to have recovered from blight and short crops, and has in prospect one of the best harvests ever known. The weather through Britain, Germany, France, Egypt and Russia continues most favorable, and the grain fields are pouring in a rich supply, choking back the speculation, which had saddled Famine and was riding it at a golden pace. The Deltas of Egypt are described by all accounts, as promising unprecedented supplies. Hungary, Wallachia and other sections of Germany are equally fruitful, while France and Great Britain groan with abundance! The state of our own harvest too, has had its effect on the market. It is impossible even for speculators to cheat nature's testimony, which from every part of the Union cheers the poor man with promises of plenty. The honest farmer has been reaping a rich reward of high prices for the year past, and will be well paid for the year to come, but he cannot wish scarcity and high prices, when so many must suffer—he is not so selfish as that, nor money loving, however much a class of Vandals may prey upon the calamities of the people. We rejoice in common with thousands, that the crisis of starvation is over, and that millions on both continents can breathe freer, in hopes of a livelihood ordained by Providence for all.—*N. Y. Sun.*

FATAL ACCIDENT.—We learn that on Thursday last, a young man, named Goslin, was killed accidentally, near Berlin, Frederick county, on the line of the Baltimore and Ohio railroad. He was engaged with others in the building of a culvert, when the crane car upset and threw him a considerable height into the air, and he fell to the bottom of the culvert, which is about twenty feet deep. He did not live more than twenty minutes. He was taken to the residence of his father, in the village of Knoxville, near Harper's Ferry.—*Balt. Sun.*

DISTINGUISHED POLISH EXILE.—The barque Marcellus, which arrived at New York from Palermo on Thursday last, brought as passengers John Tysosoowsky, his wife and three children. This gentleman took a prominent part in the last Polish Revolution, and indeed was the supreme dictator when it was brought to a close. He was finally banished to the United States, and in consideration of his written agreement not to return, the Government of Austria undertook to pay his passage over and to supply him with a certain sum of money on his arrival. He is now gone to Washington to receive this from the Austrian Ambassador.

DREADFUL ACCIDENT AND NARROW ESCAPE.—On Friday morning last, about day light, two gentlemen, Mr. Jeremiah Sunday, and Mr. Thos. Trenary, started to watch for deer, at a crossing place, the latter climbing up upon a scaffold erected for that purpose, and the former sitting or crouching behind a log. Mr. T. who was not aware of Mr. S's locality, mistaking him for a deer, fired upon him, his ball taking effect in the back part of the neck, under the mastoid process, and over the atlas, and thus passing through between the large muscles and the bone, neither of which was injured. Mr. S. we are happy to learn, is in a fair way to recover.

No blame at all, is attached to Mr. Trenary, as he did not know Mr. S. was in the woods;—and as Mr. S. had a red handkerchief around his head, and wore a coat somewhat the color of a deer he was easily mistaken for one, and hence the accident.

We understand that Mr. Trenary, has, by the excitement and mental agitation consequent upon this unfortunate affair, been thrown into a severe fever, from which his recovery is somewhat doubtful. His sufferings are said to be even greater than those of Mr. Sunday whom he wounded.—*St. Marys Sentinel.*

CURIOUS FACT.—A degree of latitude is equal to a degree of Fahrenheit' and 400 feet of elevation is the same. This fact, though curious, is of a demonstrative character, and will go far in enabling us to ascertain facts in reference to climate.

PROSPECTS AHEAD.—A very significant intimation is given by the National Intelligencer, of some movement of the abolition of slavery in Virginia, in connection with some remarks upon the great immigrating scheme now on foot in England, under the auspicies of Mr. Rawling, the editor of the Old Countrymen. Mr. R. proposes to bring out a colony of Englishmen to purchase up the worn-out bottoms of Va., and has been very successful. The Intelligencer, in enumerating the advantages which the emigrant may expect in coming to the Old Dominion, says:

"He will find himself also surrounded (in the valley between the Ridge and Alleghanies) by people whose habits and opinions are congenial with his own, and who, although they live in a slave State, have few, many of them no slaves, nor have they any sympathy for slave institutions, but look forward to the time when a constitutional change will take place, formerly securing the abolition of slavery within the Old Dominion. The elements are now in process of combination toward the formation of this great work, which, let it be understood, will be carried on solely under Virginia counsel and deliberation."

Any way, so it be done. How gladly will Old Virginia, the native State of Washington, Jefferson, and Patrick Henry, that stood hand in hand with Massachusetts in the war of liberty, and whose very motto proclaims eternal hostility to all tyranny, be welcomed to the circle of the free States, and the realization of her own principles and hope of liberty for all. We earnestly hope that the cautious editor has not been too rash.—*N. Y. Evangelist.*

SERIOUS DISASTER.—Just as the Simon Kenton, having on board a very large number of passengers, including many delegates to the Chicago Convention, was leaving the wharf yesterday evening, a serious calamity occured. There was, it is supposed, a flaw in the stand which connects the boilers, and this giving way, a large quantity of steam and boiling water, issued from it. Two of the deck passengers, and one of the hands were within its range, and the former were dreadfully scalded. It is hardly possible that either of them can survive. The person of one of the sufferers, a boy, presented a most melancholy spectacle. They were provided with medical assistance as soon as possible, and were taken to the hospital. On the person of one of these sufferers was found a very considerable amount of money, which was deposited for safe keeping with P. Chouteou, Jr., & Co. Both of the victims were Germans. The third person had his hand seriously burnt.

The explosion, of course, created very great confusion among the passengers on the deck. In the consternation of the moment, one man, and some persons, say two, jumped overboad and were drowned. A German woman, with her child in her arms, attempted to jump from the stern of the boat into the yawl, but failed to do so. The child was drowned: the distracted mother was picked up by a boat below, and saved. This is the extent of the calamity, although the reports made it much worse. The accident is attributable to a defective piece of machinery, and not, so far as we can learn, to any negligence of the officers of the boat.—*St. Louis Rep., 29th ult.*

DESTRUCTIVE FRESHES IN BLACK RIVER.—The Galena (Ill.) Gazette, of June 22, says: "A gentleman just down from the Falls of Black river, informs us, that on the 9th inst. the river commenced rising at that place about 8 o'clock in the morning, and by 12 at night it had risen 25 feet, perpendicular height—in the first 2 hours it rose 8 feet. The consequence is an immense loss of property in mills and lumbers. Every boom on the river was broken, and everything they contained swept away. There were 8 booms in all, which contained about 25,000 hogs, with large quantities of square timber, sawed lumber, shingles &c.

TEMPERANCE STATISTICS.—It appears from statistics presented to the late anniversary of the American Temperance Union, that 70,000 American seamen had signed the pledge—that 500 distilleries had been closed in Sweden—that there were 1,200,000 members of temperance societies in Germany and 2,000,000 in England, Scotland and Wales.

THE LAWYER CAUGHT.—A farmer applied about a lawsuit to an attorney, who told him he could not undertake it, being already engaged on the other side; at the same time he said he would give him a recommendation to a professional friend, which he did.—The farmer out of curiosity opened, and it read as follows:—

"Here's two weathers fallen out together:
If you'll fleece one, I'll fleece the other,
And make 'em agree like brother and brother.

The farmer carried this epistle to the person with whom he was at variance. Its perusal cured both parties, and terminated the dispute.

NOTICES.

WAYNESBURG CIRCUIT, PITTSBURGH CONFERENCE.—Our fourth quarterly meeting will be held at Murdock's school house, on Whitely Creek, near the Kirby meeting house, commencing on Saturday, August the 14th. We hope the brethren from the eastern and southern part of the district will make it convenient, on their way to Conference to call at our meeting. It will continue till 1, or a o'clock on Monday. We shall expect all who come in before Monday, to attend the quarterly meeting, as it is only seven miles east of Waynesburg. We wish to leave a number of horses in this neighborhood during Conference. Those who may come on Monday, and afterwards, will find a committee at the Methodist Protestant Church, who will conduct each one to his place of lodging. The Annual Conference meets on Tuesday, August the 17th. Will brother G. Brown give notice of the hour? Hope he will also attend our meeting at Murdock's.

W. A. PORTER.

UNION CIRCUIT, O. DISTRICT.—Our fourth quarterly meeting will be held at or near Middletown; and as it has been suggested that a Camp Meeting be held at the same time, should this be concluded upon, it will be held near brother Job Inskeep's, four miles north east of Middletown, commencing August 20. We invite all our brethren of adjoining circuits to assist us. From the West and South, come to Middletown; from North and East, to Middleburg, and you will learn the facts, and receive directions. D. MOORE.

[A Camp Meeting, brethren. We wish to hear of a good Camp Meeting in old Champaign or Logan.—ED.]

WELLSVILLE CIRCUIT, MUSKINGUM DISTRICT.—Our fourth quarterly meeting will be held at Wellsville, embracing the third Sunday in August. To this meeting we invite brother R. Andrew, of Steubenville, and any others who can make it convenient to come.

T. B. CUSHMAN.

Homer, Licking Co., Ohio, July 5, 1847.

DEAR BR. CLANCY: I wish to inform you through the Western Recorder, that I have made up my mind to move to the Ohio District, and shall therefore be under the necessity of asking at your hand a transfer.

Yours, in the bonds of love and peace,
A. CHANELL.

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recordor, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Marietta College.

The commencement exercises of this Institution occur on Thursday, July 29th. In connexion with these, either on the same or the preceding day, Addresses may be expected, before the Literary Societies, by Hon. Samuel Galloway, of Columbus, and before the Society of Inquiry, by Rev. Charles B. Boynton, of Cincinnati. The anniversary of the associated Alumini, and the annual exhibition of the Literary Societies, fall on Wednesday, July 28th. Candidates for admission to College will be examined on Wednesday morning, and applications for the degree of A. M. in regular course, must be made to the President as early as the day preceding commencement

MORGANVILLE CIRCUIT, *Muskingum District.*—Our 4th quarterly meeting will be held at Morganville, on the 14th and 15th of August ensuing. J. W. SOUTHARD.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

COSHOCTON CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

BURTON CIRCUIT—*Muskingum Distsict.*—I inform the President that his visit will be at Burton. The fourth quarterly meeting will be held at the same time, 7th and 8th of August. We invite any of the brethren to attend that can. Enquire for D. Richardson. A. R. BROWN.

BUCHANON CIRCUIT—*Pittsburgh District.*—Our fourth quarterly meeting will commence on the 7th of August, at Margaret Chapel, on the West Fork river, 10 miles above Weston, to which we invite Br's. A. J. Waren, J. I. Stillians, H. Roger, E. Martin, H. Lucas J. Clark.

R. H. WALKER, *Superintendent.*

LANCASTER CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be at Pleasantville, commencing August, 31st, at 11 o'clock, A. M. To this meeting we invite Br. C. S. Calliban,, W. H. Marshall, W. Maynard, D. Kinney, and S. Catlin. W. MUNHALL.

MORGANTOWN CIRCUIT—*Pittsburgh District.*—The last quarterly meeting for the present Conference year, for the Monongahela Circuit, will be held, by divine permission, at the new frame meeting-house, near Mapel's mill Dunkard creek, Green county, Pa., on the 2nd. Sabbath in August, at which, (agreeably to previous arrangement;) we expect our beloved and worthy President, Br. Brownphoe he will not fail in attending. We also invite our Itinerant and unstationed Brethren who can make it convenient to attend.

Also, we propose, by divine permission, on the Saturday and Sabbath previous to the Annual Conference, holding a meeting at Mt. Morris, Green county, Pa. This town is 16 miles from Waynesburgh; the place of holding the Conference. To this meeting we invite Preachers, and delegates, who may be on their way to Conference.—Come, Brethren, come and welcome; we shall expect you from the South. You will find a band of Brethren ready to receive you freely. P. T. LAISHLEY.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference a fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

G. W. Thornburg, 2 subs.,	O.	W. A. Porter,	Pa.
J. Alexander,	"	N. A. Baker,	O.
A. M'Guire,	"	P. M., Cincinnati,	"
W. L. Baldwin,	"	E. Galloway,	"
D. Moore,	"	Mrs. S. Langdon,	"
J. C. Wright, 1 sub.,	Ia.	D. Prudencia,	Pa.
A. J. Waren,	Va.	P. M., East Liberty,	"
J. R. Johnston, 1 sub.,	Ill.	T. B. Cushman,	O.
T. Hanna, 2,	O.	W. S. Stockton,	Pa.
A. Channel,	"		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	cts.
G. W. Thornburgh,	Wm. Black,	9	39	2 00
J. Alexander,		8	37	1 00
W. L. Baldwin,	W. Deford,	8	52	4 00
"	W. Hanlin,	8	45	1 00
D. Moore,	Pierson Inskeep,	9	52	4 00
"	A. M'Conkey,	8	52	2 00
J. C. Wright,	Geo. Conn,	9	39	2 00
T. B. Cushman,	Geo. A. Rogers,	7	52	2 00
"	S. Warden,	8	36	2 00
T. Hanna,	W. Hawkins,	8	52	2 00

New Subscribers this week, 4. Discontinuances, 3.

The P. M. at East Liberty, Pa,, advises us to discontinue the paper sent to that office for Stephen Fairchild, as he has not taken it from the office for the last three months. Have we an agent or friend in that vicinity who will do us the favor to collect the pay from that subscriber for 2 volumes of our paper? There is also another subscriber at that same office, who owes for vols. 7 and 8. Hope he will pay without further hint. By the way, has a postmaster a right to keep our paper 3 months, without notifying us? Or have we a right to charge him for it?

Br. Pierce, of Cass, Ia., your letter was satisfactory, and your remittance gratefully received. You will see that in our paper of July 1st. you are credited in full for vols. 7 and 8, and $1 paid to Br. Springer, which he has also credited in his book. Fifty cents is still due him for one fourth of the 6th volume, that's all.

OBITUARY.

DIED—At Cincinnati, June 28th, Mr. Lawrence S. Wicker, aged 42.

——Near Dubuque, Io., May the 25, Gen. Henry Baity, of Frederick City, Md., aged 60.

——In Houston, Texas, Rev. J. D. V. Sullivan, a Presiding Elder of the M. E. Church.

——At N. Haven, Conn., June 25, Mrs. Rebecca Webster, relict of the late Noah Webster, LL. D., in the 82d year of her age.

——At Pittsburgh, Pa., on the 6th instant, Hon. Richard Biddle, formerly member of Congress from that District.

——At New York, on the 7th instant, Mr. Thaddeus Phelps, aged 63.

A **LIST OF LETTERS** remaining in the Post Office at Putnam, Muskingum co, O., July 1st, 1847.

B.	M.
Brown Lemuel,	McComb Samuel,
Babcock James,	McFeetors Miss Bolindia,
Bates Humphrey.	Mauk Anthoney,
C.	N.
Clements John,	Nichelson Angerlina.
Clark Mrs. M. E.,	O.
Cox H. G.,	Oakes Elizabeth,
Creigg R. B. Tailor.	P.
D.	Puff Jacob,
Donalson Aris A.	Prince Lanah,
E.	Pane Miss Maria.
Ellis Miss Manday,	R.
Eastman Mrs.	Reeves Nancy,
F.	Roberts Thomas,
France John,	Roberts John,
Freeman Alex.,	Reese Solomon,
Foster Franklin.	Rider Adam,
G.	Riny Francis,
Goble J.	Reese Miss Elizabeth.
H.	S.
Howard F. W.,	Stainbrook Henry,
Hurd Mrs. A.,	Spurgeon John.
Hall Edward,	T.
Holland Nelson,	Tats George W.,
Hart Elizabeth.	Tuttle Benjaman,
K.	W.
Knight Jessee,	Williams Nelson.
Kelly Mrs. Sarah.	J. ELDER, P. M.

POETRY.

The Field of Wheat.

BY H. F. GOULD.

Field of wheat, so full and fair,
Showing thus thy silver hair,
Lightly waving either way,
Where the gentle breezes play,
Looking like a sunny sea,
How I long to gaze at thee!
Pleasant art thou to the sight,
And to thought a rich delight;
Then thy name is music sweet,
Silken sounding field of wheat!

Pointing upwards to the sky,
Rising straight and aiming high,
Every stalk is seen to shoot,
Like an arrow from the root;
As a well-trained company,
All in uniform agree.
From the footing to the ear—
All in order strict appear,
Marshalled by a skillful hand,
All together bow or stand.

Still within the proper bound,
None o'ersteps the given ground,
With its tribute held to pay
At his nod whom they obey.
Each the gem that studs its crown,
Will in time for man lay down.
Thou with promise art replete,
Bearing precious sheaves of wheat!
How thy strength in weakness lies?
Not a robber bird that flies
Finds support whereby to put
On a stalk her lawless foot;
None her predatory beak
Plunges down thy store to seek,
Where thy guard of silver spears
Keeps the fruit and decks the ears;
No vain insect that could do
Harm to thee, dare venture through
Armory like thine, to win
From the sheaf the grain within.

What a study do we find
Opened here for eye and mind.
Who that sees thee as thou art,
Can disown a grateful heart?
Here upon this favored ground,
Faith is blessed and hope is crowned;
Charity may find the bread,
Wide abroad her gifts to spread;
Wisdom power, and goodness meet,
Beauteous, bounteous field of wheat.

Ode to the Fourth of July.

BY OTWAY CURRY.

God of the high and bouncless heaven!
We call upon thy name—
We tread the soil which thou hast given
To Freedom and to Fame.

Around us on the ocean waves
Our starry banners sweep—
Around us in their lowly graves
Our patriot fathers sleep.

With fearless hearts and stalwart hands
They bore their eagles high;
O'er serried arms and battle brands,
Careering in the sky.

For freedom, in her darkest day,
Their life-blood bathed the plain:
Their mouldering tombs may pass away—
Their glory shall remain.

God of the free! thy children bless—
With joy their labors crown—
Let their domain be limitless,
And endless their renown.

Proclaim the morn of Freedom's birth
O'er every land and sea;
Till her pure spirit frees the earth,
E'en as the heavens are free.

Ecclesiastical.

Written for the Western Recorder.

Constitution of the Methodist Protestant Church.

NO. III.

MR. EDITOR: The next department of the Constitution of the Methodist Protestant Church which will demand attention, is that which contains the several articles; which, as already stated, are based upon the *elementary principles*. If any thing is found in any of these articles to conflict with *said principles*, it will, of course, have to be set down as an oversight, or misapprehension. I however, do not contemplate finding anything of a conflicting nature. I have again and again examined this Constitution; and have no recollection of any thing in the least favorable to a view of this character; unless the existing laws relative to the rights of the several Annual Conferences to make their own rules relative to "the admission and government of colored members within" their own particular district, forms an exception; which I do not believe. This provision of the constitution, instead of being deemed incongruous, from the peculiarity of the association,—free with slave states: and the Church having no political control over slavery, should be esteemed one of its excellences.

Article first contains the name of the Church, comprising the associated Methodist (Protestant) Churches, throughout the several states. *The second article presents the "Terms of membership," Which are, "A desire to flee from the wrath to come, and be saved by grace, through faith in our Lord Jesus Christ, with an avowed determination to walk in all the commandments of God blameless."* Those continuing in fellowship must conform *"to such rules of moral discipline as the word of God requires."* There is to be a probationary state, which the discipline declares shall be four months.

Article third refers to the "*Division into Districts, Circuits, and Stations.*" A District with the Methodist Protestant Church, is the same as a conference in some other Methodist Churches; and does not include the idea of the jurisdiction of a Presiding Elder, for of these, they have none. Each District is divided into circuits and stations. This article also sets forth, that ministers and preachers removing from one district to another, and every member removing from one circuit, station or *Church* to another, who has a certificate of good standing, shall be entitled to a reception in any other district &c. This latter, is a peculiarity of M. P. Church as it respects the obligation, by law, to receive those who hold certificates of good standing.

Article fourth points out the prerequisites to constitute an associated M. P. Church; the mode of receiving churches; and confers upon each church or society the power, when two thirds of its qualified male members concur at a meeting called for that purpose, to purchase, build, lease, rent, sell, or otherwise obtain or dispose of property, for the mutual benefit of the church. Each church has the power to receive persons "into full membership; and to try, censure, or expel unworthy members, in accordance with the provisions of this constitution, and the rules of discipline."

The power secured in this article of the constitution to purchase, build, lease, rent, sell &c., is a peculiarity of the Methodist Protestant Church. Without any design to offend others, I remark; in one branch of the great Methodist family, though, by and with the consent of the quarterly meeting conference, they may purchase ground, erect a house of public worship thereon, and have trustees appointed, under the deed of settlement contained in their discipline; yet, these trustees are bound, where ever this deed is obtained, to open the doors of the church to every bishop, presiding elder or traveling preacher; but they may close them against every local preacher; for he is authorized to preach by a Quarterly, and not by an Annual or General Conference. The trustees of houses of worship in the Methodist Protestant Church, hold the property in trust, for the exclusive use of those who erected them, and no others, only as a gratuity; and a circuit preacher has no further rights, or control over these houses, than any other preacher or minister of this church; and neither, really, has any!

Article fifth directs that there shall be a leaders' meeting in every station; to be composed of all the class leaders and stewards; the superintendent is to be the chairman. At first view, it might be conjectured, that there is an unnecessary prohibition of the trustees, exhorters and unstationed ministers having a seat in the leaders' meeting; but when it is considered that cases may in this meeting be investigated, that may also come before the Quarterly Conference, to be re-examined and passed upon; and since none can sit twice on the same subject, if all were at first to act upon any case, and it then be brought before this conference, the Quarterly Conference would, to a great extent, be disorganized.

Article sixth treats of "*Quarterly Conferences.*" There are to be "four quarterly conferences in each circuit and station, in every conference year; to be composed of all the ministers, preachers, exhorters, stewards, leaders, and trustees, in full membership, belonging to the circuit or station." Though the superintendent may call special quarterly conferences at other than the regular times, to attend to special business; yet, not one of the members of this conference, is in any way, dependent on the superintendent for his office. These conferences have the power to hear, and decide on appeals, to admonish or reprove any of its members, as occasion may require; to grant licences to exhort and to preach, when the applicants come properly recommended by their class, and are qualified; to renew the license granted, annually; "*to recommend ministers and preachers* to the Annual Conference to travel, *and for ordination.*" This conference has no power to license any man to exhort or to preach, unless the applicant first obtains a satisfactory recommendation from the class af which he is a member; if they were to grant a license without this pre-requisite, it is very doubtful, if a legal investigation were instituted, whether the decision of an intelligent tribunal would be; "He is legally authorized to preach." Without the recommendation of Quarterly Conference, the President of an Annual Conference, or the conference itself, has no power to employ any man, (unless he has been a preacher or minister in some other church,) to travel as an itinerant minister in the Methodist Protestant Church. But the constitution empowers the Quarterly Conference, *alone*, to recommend *ministers* and *preachers* to the Annual Conferences for *ordination*. It is a settled proposition among Methodist Protestants, except, probably, an isolated few, who would wish to ape some others, that "all elders in the church of God are equal;" and of course, all deacons in the church equal. Every man of common sense would, at once decide, that no unstationed preacher—no unstationed deacon could, equally, be elected by the proper Annual Conference, the preacher to the office of a deacon, or the deacon to the office of an elder, unless he had first been recommended by the proper Quarterly Conference. Then, why is it, that the itinerant ministers must not pass the same ordeal, which the unstationed, are required to pass? There is nothing, either in the constitution or discipline, which relieves the stationed ministers from a compliance with the foregoing requisition. I cannot believe that the itinerants of the Methodist Protestant Church, ever intended to act, only, in accordance with the law in this matter; yet, it must be conceded, that it is the business, and that it is the duty of the LAITY, to guard, and carefully guard against every encroachment. By the neglecting of this, in the early ages of the church, their rights and privileges were entirely wrested from them.

Article seventh defines the "*composition and powers of the Annual Conferences.*" Each District is to hold an Annual Conference, to be composed of all the ordained itinerant ministers belonging to the District, who are under the stationing authority of the conference; and of one lay delegate from each circuit and station for each itinerant minister on the circuit, or in the station. Any circuit which may not have an itinerant minister is, notwithstanding, entitled to send a delegate. This conference has the power to regulate the mode of the election of delegates in its own district. It has the authority to elect a president annually; and to do and perform all things necessary to preserve good order, and to secure the official fidelity of its members; to receive suitable persons into the itinerancy; and "to elect to orders those who are eligible and competent to the pastoral office." This conference is intrusted with the delegated authority to decide, after the proper Quarterly Conference has recommended the applicant, whether he is "eligible;" that is "fit to be chosen;" and "competent;" that is, "suitable, or qualified." The Annual Conferences are also authorized, "to make such special rules and regulations as the peculiarities of the district may require;" subject, however, to the supervision of the General Conference; "to regulate the mode of stationing the ministers and preachers within the district; and each conference has *exclusive* power to make its own rules and regulations for the admission and government of the colored members within its district." That portion of this article which authorizes the several Annual Conferences "to make such special rules and regulations as the peculiarities of the district may require," is worthy of notice. And first. How far does this power extend? Does it, or does it not impart power to these conferences to make any other conditions of membership than those laid down in the constitution? Or is it only contemplated that they may make such rules and regulations as the conference shall believe necessary for the government of its own members, and the regulation of its own particular business, arising from some peculiar uncontrolable circumstances? It seems to me, from a view of the whole ground the latter is all that can be included. J. H.

June 3d, 1847.

To be continued.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. IV.

BR. BASSETT: I did think that I would have been able to send a sketch of my travels and labors, as a Missionary in the cause of Reform every week; but my absence from home a great part of my time has prevented. But as you have seen proper to publish the three first numbers, it would not be proper to break off now. I shall endeavor to select such portions as may be interesting; and will proceed by stating that after visiting Ridgeville, Centreville, Fairfield, Deerfield, and other places, with a fair prospect of organizing on the second visit: All failed by thus giving time for our opponents, to tell their flocks that we never could prosper, that none had ever prospered that left the Methodist Episcopal Church, that we would all soon come to nothing, &c.—Thus I met with great opposition, and persecution. But in the fear, and trusting in the protection of my heavenly Father, I was determined to press on, believing that our principles must be successful in raising up a church consistent with the word of God; I freely gave all my time, except a visit to my family now and then, who were working hard to support themselves, and me, for it was very trifling that I received from the brethren, while I faced the cold storms of winter and the blazing heats of summer, sometimes labored for weeks with severe colds settled on my lungs, but thanks be to my heavenly Father, he still supported and comforted me.

I pass on now to the 28th of March, 1829.—Scarcely able to ride, I went on to Springfield, and preached there next day, Sunday, in the court house to a goodly number, and again at night, to a large assembly. The word had a good effect, many tears were shed.

Tues. 31st.—Rode six miles, preached in a brick meeting-house, called Pleasant Hill, built principally by the Henkle family, and now belongs to us: I met the little class of ten members, and three more joined.

On Thursday, April 2d.—Rode on to brother Joshua Inskip's, yet very unwell. Friday 3d, preached in the meeting-house. It was filled—great attention, a precious melting, good time.—I then gave an hour's talk on government. On Sunday 5th, brother Inskip rode with me to Mecanicksburgh. The trustees of the M. E. C. met us in the street, and informed us that they had held a council, and concluded to let us preach in their church, provided I would say nothing on church government. I told them I did not like to be restricted on that or any other subject connected with the religious rights of men and the safety and prosperity of the church of Christ. But, as you say, there is not a private house in town, that will hold one-half of the people, I will consent to your proposition. So we went to the church, and I preached with great liberty, and was listened to with attention, and there was much weeping and good feeling, but here we also failed to organize, by the leading Reformer, Dr. ——— being promised a circuit, &c.. he turned against us. On Monday 6th, rode to Asbury Chapel, and preached to a number of my old friends, and many were filled with joy, and shouted, glory to God. A great number in this place were about to leave, but their preachers pursuaded them to wait until after our General Convention, and see what kind of a constitution and discipline we would have, &c. I rode into Springfield in the evening and was so unwell that I could not go on to my next appointment, and by the advice of Dr. T. and others, I rested until Saturday, then rode to Xenia. Sunday 12th, met the class at 9 o'clock and preached in the court-house at 11 o'clock, to a large and attentive audience. Many of them were my oldest and best friends in the old church. On Monday 13th, rode eighteen miles home, having been absent near three weeks, and thanks be to God, found all well, and in good spirits.—Thursday 15th, set out to reach my regular appointments, got to Xenia, and had a good time in a little prayer meeting, next day brother Towler rode ten miles with me to brother Joel Dalbey's, sen., there a glorious revival is begun. Several souls have been converted, and while preaching to-day, the good Lord sent his arrows to the hearts of a number, and we had a glorious time. In class at the close I hoisted the banner of Mutual Rights, and called for volunteers, and nine came forward—six from the world, two from the Methodist Episcopal Church, and a Baptist brother.—Brother Towler preached at night, from, 'Rejoice evermore.' It was a good talk. I gave an exhortation, and invited all who wanted religion to come forward, and we would pray for them,—seven came, and in a few minutes they were crying aloud for mercy. We continued until midnight, and two professed to find peace with God. I will now pass over several days, and state that on the 21st of April, I went to Sharon meeting-house, eight miles from home, and preached, and gave a talk on church government, and organized a class of seven members, including a local preacher, and the class leader. On Monday 26th, preached at Lockport, at night, and God attended the word with power. One sinner came forward before I was done preaching, fell on his knees, praying for mercy,—I prayed with him, but he found no relief that night,—I visited him next morning,—talked and prayed with him until he got the witness of pardoning love shed abroad in his heart.

Written for the Western Recorder.

AID SOCIETY.

NO. III.

BR. BASSETT: My last closed with the one dollar plan. In the two former articles, I have been trying to show what might and ought to be done. In the present I shall speak in part of what I have been and intend doing should life and health permit. In the first place, in order to comply with the resolution of the Annual Conference, which makes it obligatory upon each superintendent to take up contributions for the following objects, to-wit: *Rev. A. Shinn, the Aid Society*, and to make conference collections. I made myself a book, ruled it off into three columns. The first I marked, *A. Shinn;* second, *Aid Society*,—third, *Conference Collections*. My course of procedure was this—after trying to preach, I would call the attention of the congregation to the above named objects, after presenting their claims upon the church and the benevolent part of the community. I would call upon some one of the brethren to pass round among the males, while I attended upon the females, in order to take their names together with amounts that each one was willing to contribute. That any sum would be thankfully received if it was only 6¼ cents. I will here say for the credit of the sisters: I have at every appointment found them as much or more liberal than the brethren.

At Rinehart's school-house, I called upon br. A. Rinehart, to wait upon the males, while I attended to our side of the house. After we both got round, we returned to the stand. I had obtained three times as much as he did. I then stated the matter to the congregation, saying that I was more than ever convinced, that the females possessed more of the true spirit than the males. In them was found the true spirit of benevolence. Could we but get them enlisted in the good cause, the Aid Society would have nothing to fear.—The brethren became ashamed of themselves, and to my surprise walked up to the stand, pulling out their 25 cents, enquiring how much they were yet behind the sisters. Not enough yet; others stepped up, paying their quarters, saying will not this bring us up? Not yet. Poor fellows they went away 37½ cents behind at last, saying however, that they would pay the last cent. I am satisfied the subscription plan is the best. At one appointment where I took up a Conference collection last year of only 50 cents, this year I got upwards of $9,00 subscribed,—part in hand, the balance to be paid against the sitting of the Annual Conference. Had not affliction overtaken me before I got round, I would have obtained some thirty or forty dollars for the Aid Society and father Shinn. Should I be able to make another round upon the circuit before Conference, I think $20,00 can yet be made. The largest sum that I have received is $1,00, the smallest 12½ cents. You may think this quite a small business, nevertheless it runs up to dollars,—and it counts,—and it is money. Glad if I had a plenty of this to do. I am convinced that this is the only certain way of ever making any thing out of our Aid Society. I am aware that some of our ministers object to making any effort, because they say that they cannot get their own disciplinary allowance upon their field of labor. Poor excuse this, I think, it must have its origin in selfishness. It will not cut the preacher short one cent. The fact, that a circuit or station does not pay its preachers, is no argument to prove that it has not ability. Many persons determine in their own minds how much quarterage they will pay annually. Beyond this they will not go. Circumstances with them never alter cases. No difference, whether they have one or two preachers. A married or a single one. No difference what the condition of the preacher may be, rich or poor, sick or well. All alike to them. They are like a brother I once knew, who said he would not give more than $3,00 a year to support the ministry if the church went down. Present any other benevolent object before him and he would do something. Thus it is with many others. Hold up before them the widow and the orphan, and you will squeeze out another quarter or fifty cents from them, perhaps a dollar.—There is not a circuit or station within the Pittsburgh District, but upon which there might be from ten to fifty dollars collected annually, independent of what the travelling preacher or preachers may get.

There are within the Pittsburgh District thirty-six circuits and stations: suppose each one of these should average $20,00, this would amount to $720,00 in one year—continue this effort, say for seven years and you have $5040,00,—this would yield annually upwards of three hundred dollars. I will here make a proposition to the members of the Pittsburgh Annual Conference.—It is this: I will enter into an obligation to be one of thirty or forty to make up the above named sum; allowing $20,00 to each one annually, (this sum is to go into the Aid Society,) you may include the present year, although I do not expect to receive much more than half of my disciplinary allowance, or you may commence at Conference. The deficiency in financial matters among us, has its origin in the want of efficient men to act as stewards, and not in the unwillingness or inability of our members and those who attend our preaching. We have many liberal souls among us, who never refuse in time of need. Could we but get our stewards to discharge their duty, we should hear but few complaints from our travelling ministers. Many of our members and friends have not a knowledge of the condition and wants of the preacher and his family. I have found some who said they thought the preachers were paid by the general government, others thought money was made up in England to pay preachers of the gospel in these United States. Few individuals will hand out their money without being asked directly or indirectly. I never find much difficulty in making up the President's claim upon the different fields upon which I have labored. I feel this to be my duty. I cannot beg for myself, and I suppose this to be the feeling of the brethren generally.

Brethren, let us hear from you, my proposition is before you, what say you? each one of you is as much interested as myself, do you say you are poor? so am I: do you say you have a family? so have I: do you say you are afflicted? so am I. What must become of our old and worn-out brethren if the church makes no provision for them? Yours,

W. A. PORTER.

Waynesburgh, Pa., July 2d, 1847.

Biographical.

Written for the Western Recorder.

WILLIAM BUSHFIELD.

BR. BASSETT: It becomes my painful duty to record the sudden and unexpected death of our aged and much esteemed brother WILLIAM BUSHFIELD, who departed this life June 22d, 1847, at his residence near Washington, Pennsylvania, in the 74th year of his age. The subject of this notice was born in Ireland, but emigrated to this country in 1792, and settled in Lancaster county, Pa., where he married Elizabeth, daughter of George and Jane Nelson, in 1796. In 1804, he removed to Western Pa., where he spent the remainder of his days, with the exception of a few years spent in the State of Indiana. In 1816, Elizabeth who is said to have been an excellent woman, was removed from him by death.

In 1818 he was married again to Mary Donly, with whom he lived at her former residence in peace and harmony, until separated (for a season) by death. Brother Bushfield is said to have been religiously inclined from his youth. At the age of 20 years he attached himself to the M. E. Church, of which he remained a worthy member until 1832, when being a lover of mutual rights, he left and attached himself to the Methodist Protestant Church, in which he ended his days. During the latter part of winter and early in the spring, brother Bushfield's health was very delicate, which caused him to think his days almost ended, and the time of his departure nigh at hand. But death was no terror to him. Often did he speak of his departure with pleasure and delight, for he felt assured that his home was in heaven, having Christ formed within the hope of glory. For some weeks before his death his health had improved considerably. On Sabbath before his departure, he occupied his seat in the house of worship. On Monday, engaged in his business with unusual activity. But on Tuesday morning was found (by his companion who had slept by his side) with his hands across his breast, and his eyes closed in death. In all probability he died without a struggle. "Blessed are the dead that die in the Lord, yea saith the spirit they shall rest from their labors and their works follow them."

Sister Bushfield is left in advanced life to mourn the loss of an affectionate husband. Several sons and daughters are left to lament the loss of a kind parent, and the church is left to lament the loss of an aged and worthy member. But as the issues of life and death are in the hands of the Lord, who is too good to be unkind, and too wise to err, all who are concerned should be resigned, and with Job say, "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." And also seek that preparation necessary to meet the deceased in the kingdom of glory.

J. C. HAZLETT.

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Washington, Guernsey Co., Ohio, Jan. 18, 1847.

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Mar. 18, '47.

PROSPECTUS

FOR PUBLISHING A SERIES OF VOLUMES OF SERMONS,
By the Rev. Thomas Potter, Minister of the M. P. Church.
VOLUME I.

THE EVANGELICAL ECONOMY DEVELOPED, IN A SERIES OF DISCOURSES ON THE FACTS, INSTITUTIONS, APPLIANCES, EFFECTS, AND FINAL RESULTS OF THE CHRISTIAN SYSTEM, VIZ:

I. The dispensation of the Gospel the subject of prophetic anticipation.
II. The evangelic announcement of the Savior's nativity.
III. The divine mandate at the incarnation of the Son of God.
IV. The introduction of the Mediatorial economy the subject of rejoicing in heaven.
V. The work of grace on the day of Pentecost the model for religious revivals.
VI. The primitive Evanglisits the patterns of all succeeding preachers.
VII. The divine institution for saving the world.
VIII. The moral revolutions which the triumphs of the Gospel accomplish.
IX. The religious excitement produced by the successful preaching of the Gospel, defended.
X. The principal cause of the failure of the agencies of Christianity.
XI. The penitent sinner on earth the delight of the Angels in heaven.
XII. The final consummation of the dispensation of grace in the solemnities of the day of judgment.

The views embodied in these discourses are such as are held in common by all evangelical denominations. The author eschews all controversy. The style is didactic. Nothing sectarian has a place in these sermons, which are simply devoted to popular impression and instruction It is proposed to put to the Press these Sermons as soon as a sufficient number of subscribers have been secured to justify their publication. If the author meet with adequate encouragement in the sale of this first Volume, it will be succeeded by a second, and so on.

[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. ED.]

The whole of these discourses were prepared and delivered during a not unsuccessful ministry of upwards of twenty years, partly in this country and partly in Great Britain; and are already committed to writing.

Each Volume will be sold at the moderate charge of One Dollar, to be paid for on delivery.

The Volumes will be neatly bound,—octavo size,—and printed on good paper, in a clear type. Each Volume will contain upwards of three hundred pages. Subscriptions will be received for the first Volume alone; or for the first and second; or the whole series may be subscribed for at once.

Mr. LEVI PETIT is authorized to receive subscriptions for these contemplated publications; or a letter addressed to the author, Mount Vernon, Knox county, Ohio, with a request over the writer's signature, to become a subscriber, will insure the insertion of his name on the subscription list. [May 20.] THOMAS POTTER.

PROSPECTUS
OF THE
OHIO SCHOOL JOURNAL—VOL. 2, 1847.

The second volume will be published monthly, in Columbus, each number containing sixteen pages octavo.

The Journal will be devoted entirely to the promotion of education—physical, intellectual, social and moral—and especially to the improvement of Common Schools—the better education of teachers—the elevation of the employment of teaching to the rank it should hold in the community—the diffusion of intelligence relating, to the best modes of teaching, to the location and construction of school houses, and to the progress of education in this State and in other States and countries; it will contain the Annual Report of the State Superintendent of Common Schools, and the School Laws of general interest which may be enacted during the present session of the Legislature.

Post Masters, School Officers, Teachers, and the friends of education in general, are respectfully invited to aid in giving it a wide circulation.

Editors who give this prospectus one insertion and forward a copy marked will receive the Journal for the year.

TERMS—Single copies, 50 cents; seven copies, $3,00; twelve copies $5,00; twenty five copies, $10,00; payments to be made invariably in advance. Orders for the Journal may be directed, "Ohio School Journal, Columbus, O.," or, (until the first of March next,) to A. D. Lord, Kirkland, Lake Co., O.

A GENERAL ASSORTMENT OF SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

THE WESTERN RECORDER.

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All letters and communications must be addressed, the Editor, POST PAID, except such as contain funds, directed to Putnam Muskingum Co. Ohio.

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Clubs of ten or more, paying at the time of subscribing, d have the paper for $15, i. e. one dollar fifty, each.

Written for the Western Recorder.

Secret Confederations Contrary to Divine Laws.

A Secrect Confederation, is the union of *ra-al* beings bound together for mutual advan by secret oaths, pledge or promises, to con- l from the notice or knowledge of all other sons who are not of the fraternity, the secrets ll doings of the confederated party. Such are societies now to be very briefly reviewed.

Such confederations were always in opposition d contrariety to Divine Laws. Because, they *imperium in imperio*—governments within government. Such combinations in Israel uld have been rebellion against right, and au-rity, and law, and precept. The Law of God, doctrines or precepts of God, are his *reveal-*will for the government of men—of all man-d to whom this word *is revealed*. The cove-it that the Divine lawgiver made with the ws, including all the constitution of worship reto belonging, was open revelations, and to openly manifested; nothing to be concealed, secrets to be kept. The laws of Israel were N laws. The Almighty God was ther Sover-n. Did any among the Jews form secret con-erations, separate and independent of the Di-e authority, for any purpose—say for purely *levolent* purposes? This would have been an *perium in imperio*—not to be tolerated for one ment. To Israel, the laws of God, were per-t. Secret confederations were impossible to hful subjects of the Divine government, who re under the law of God only: He provided benevolent action.

Christianity is likewise the law of God. Chris-ns are under law to Christ. What constitues e Christianity? As manifest as is the sun at clouded mid-day, as evident is it, that Christi-ty hath no secrets in its objects or means.—hristianity is that *manifestation* of the MIND of d, through the Mediator, by which the Great ler of the universe seeks to win back to His vernment those who have revolted from it."

Of all the absurd contradictions this is the great-: That Christians in order to let their light ne, should walk in darkness! To demonstrate ir allegiance to the King of Kings, "He who the head of principalities and powers, the GHTNESS OF HIS FATHER'S GLORY, and the ex-ss IMAGE OF HIS PERSON, Hebrews, I, 3. The ry of all worlds, and the refulgent LUMINARY the universe, John, I, 9. The inexhaustible ntain of all the treasures of nature, grace and ry, Jer. II. 13. And the matchless, incompar-le Redeemer of all that come to Him, John VI, ."—That Christians, to demonstrate their alle-ance to Christ, their love to the church, and ir universal charity, should band themseves r mutual advantage, by secret oaths, secret dges or promises, to conceal the secrets and e doings of the christian confederated party. hristians have been, and now are, so banded—ver dreaming that they are the pledged sub-cts of an *imperium in imperio*, in civil govern-ents, and in the church of our Lord and Savior sus Christ.

We pray Brethren to consider these things.—ring the secret oath into the light of revelation. ring the secret doings into the light which makes anifest. Let the Sun of Righteousness—the n of the moral and intellectual universe, the lory of time and eternity, shine forth upon ur entire organizations. Are you not one and l, open professors, open confessors, of the Lord sus, walking, according to His commandment His light, and so being individually and col-ctively, at all times, and everywhere, the lights the world; in these ways, and in no others, titling yourselves to the distinctive character-tics of Christians?

Let us remember these words of our Lord: "He at is not with me, is against me; and he that thereth not with me, scattereth abroad." Is ot OPENNESS, one of the commanding distinc-ons of christianity? Did it ever require any eil to cover its purity? Any mysterious silence o proclaim it all abroad? Can it have any fel-owship with dark dissimulation, or close dis-uise? An "Angel flying through the midst of eaven, having the everlasting gospel to preach them which dwell on the earth, and to every ation, kindred, tongue, and people," is symbol-al of the openness, publicity, and objects, of r divine christianity.

We will now take a glimpse at some of the se-ret societies of heathenism; of the middle ages f Europe; and of modern times: that we may earn in what respects the light of christianity, and the darkness of these societies could have ellowship.

1. The ancient heathen mysteries: "They were celebrated in the darkness and silence of he night, with the utmost secrecy. They were requently conducted under the patronage of the most licentious and sensual deities." "It is a shame," saith the Apostle, "to speak of those things which are done of them in secret." At last they became so infamous in respect both to morality and good order, that it was found necessary to prohibit them." Hear all people! A few years ago, there was a society in the city of Philadelphia, as infamous as those of the ancient heathens. How much better is Owenism—some systems of communitism, or socialism. But *mark*—in nowise do we attribute aught of the kind to any christian secret society. Nothing of the kind.

2. The secret societies of the middle ages: "To be numbered among the *knowing ones*; the aspirant had to pass through a very solemn and appalling ceremony. Bareheaded before his inquisitors, they questioned him respecting his qualifications: and if all proved satisfactory, he knelt down, with the thumb and fore finger of his right hand upon a naked sword and halter, pronouncing after the secret court the following adjurations: I promise on the holy marriage that I will henceforth aid, and keep, and conceal the holy Fehms from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and ground, especially from the man who knows the law—and will not cease so to do, for love or for fear, for gold or for silver, or for precious stones; and will strengthen this tribunal and jurisdiction with all my five senses and power &c. &c." "Dreadful punishment awaited any one who should forget his vows a nd reveal the secrets of the society."—He was cruelly tortured and murdered by inches, and hung seven feet higher than any other felon. The ostensible object of these terrible societies were to protect the right against despotic kings, feudal lords, and tyrants of all sorts—except those of the society. The English writer from whom we borrow—exclaims—"Let us be grateful to Providence that the period in which such secret societies could be of the slightest service, has forever passed away. It has been well observed that the facilities they afford, and the temptations they present for the pursuit of illegal objects, are so great as to justify all governments in suppressing them. Through the mercy of God another era has arrived. Let us therefore be the children of light, and of the day; not of night nor of darkness. Bad men are as likely to combine in the dark for their objects, as good men for theirs." Perhaps, this last remark is as applicable to these United States, as to any other country.

3. About the year 1831, there was an extraordinary proposal made, publicly, for a new religious secret society, in England, to suppress Neologism. Some one proposed that the society should be public and open, and consist of such christians as might find it to be their duty to join it. This imprudent zeal was checked by the information that "a too general invitation to join in the proposed work would defeat its object"—which if the work were good and would bear the light, seemed an extraordinary objection. For why not openly enlist as many persons a possible on the side of truth.

4. Secret orders—their absurdities: I object to secret orders, says one, because of the childish buffoonery of their appearance. He immediately asks, "How do the members appear before the public? "He seems to be well informed, and answers his own questions:" In the most antic position and ridiculous dresses.—If the reader proceed he will learn how these matters are conducted in *England*. "Leading the van, you see a couple of men dressed in bear skins, with drawn swords in hand, whose ferocious and warlike aspect might inspire terror; but when you notice how strongly their appearance contrasts with the sheepishness of their countenances, you are provoked to laughter. One man, sweating beneath his load, carries a large flag which is waving in the breeze; another with due gravity carries a trowel, as if about to do some mason's work; another bears a woodman's axe, as if about to fell some trees; another on whose shoulders a white surplice is thrown, carries an *open* Bible before him—as if the *openness* of the Book enjoined *secret* orders, and the *sacredness* of the Book sanctioned such *absurdities*. Some ride on horses, and carry bows and arrows at arms length; others bear green branches, and images in green bowers. In general, all are curiously decked in ribbons of many colors, and haberdashery of different descriptions, so that to a *sober* mind their appearance is in the highest degree grotesque." As it can offend no one to read the above discriptions, of some occurrences in *England*, neither will a reflection of the writer be unpleasant. We can afford to laugh at absurdities in the mother country—indeed it is rather a duty, than otherwise, to laugh for the good of others, though they may never hear of our good intentions. The reflection alluded to is this: "Now a child or a Merry Andrew, may dress himself up in many colors; and thus dressed, exhibit himself to public gaze, but a man of reading, and reflection, and religion, cannot act in this manner; therefore, the members of Secret Orders, who occasionally parade our streets, cannot be men of reading, reflection, and of religion, but large children or Merry Andrews." Granting the premise conclusion seems to be natural—as natural as the question: "When will men be ashamed of such childish exhibitions?"

Our *Englishman* has another objection to the secret orders in his country. "*Because this mode of conducting benefit societies, is in the highest degree expensive.*" And then proceeds to speak of *pounds and shillings*. Our currency is in dollars and cents. "An individual must spend several shillings, in some cases pounds, in fitting himself up with the necessary trappings for the public exhibition of the secret order. The white leather aprons, ribbons, scarfs, red coats, bear skins, green jackets, bows, arrows, swords, gloves, masks, claymores, transparencies, flags, and other gewgaw toys and childish fooleries, too numerous to mention, must cost a very considerable sum, and all this is a superfluous expense." Better would it be to bestow these expenses on the poor who do not belong to the order—and this the order could well afford to do, as its own members do not need the funds by as much as these expenses are!

We are very glad that we have met with this *English* writer, as it is of great advantage, sometimes, to have distant views—even though they reach far ahead even to children's children for whom every father and mother should feel no little concern.

Well, our *Englishman*, whom we take to be a Methodist of the New Connexion, objects to these secret orders, "because of the absurdities of their initiatory rites." Is he a traitor? He is a plain spoken man. "What is the ultimate object of a benefit society? To assist each other in time of need, i. e. in times of sickness, and in cases of interments. To become a member of such society, one would think it enough to give in one's name, age, residence, and pay the entrance fee; but, *No*—to become a member of a secret—order—benefit society, you must go through the most degrading, childish, and silly, ceremonies. Perhaps the process of initiation may vary a little in the several lodges, but something like the following is the practice in all. Before the candidate for brotherhood is led into the room, a cloth is tied over his eyes, he is hoodwinked. If he could see what was before him, the symbolical character of the doings would not appear, and the farce would be utterly spoiled. Now, I ask any *rational* being, is not this a bad omen to begin with—this darkness? And is it not a degradation for a free-born *Englishman*, whose ancestors scorned with their eyes open, to have their free-born toes dragooned even into a wooden shoe? One would naturally suppose that the use of a free-born Englishman's eyes ought never to be dispensed with in any intercourse with his fellow creatures, by day, or by night. I have no objection to hoodwinking a sheep, or an ox, when you intend to lead it to the slaughter house; but to hoodwink a being formed in the image of God when you have not any wicked or silly design upon him, seems to be a work of supererogation and folly. W. S. S.

Concluded next week.

Narrative.

An Interesting Narrative.

Two young men, the children of pious and wealthy parents, felt themselves exceedingly displeased at being constantly refused the family carriage on the Lord's day. It was in vain they urged their confinement during the week, as a sufficient reason why they should be thus indulged on the Sunday. It was the father's settled rule, that the authority which commanded him to rest, included also his servants and cattle; he therefore turned a deaf ear to their entreaties and remonstrances. In their madness or in their folly, they determined to resent this refusal, by leaving their situations and going to sea. Intelligence of this step was transmitted to the Rev. John Griffin, of Portsea, and he was requested to make diligent inquiry, and on finding them, to use every possible means to induce them to return home. After some search he found them in a rendezvous house, and introducing himself, he stated his business and urged their return. He however, urged in vain; for bent upon the fulfillment of their design, they thanked him for his advice, but determined to reject it. Among other reasons for their return, he urged the feelings of their parents, and especially those of their mother. "Think," said the good man, "what must your mother's situation be, after years of anxious watching and fervent prayer; after looking forward to this time, when in your society and in your welfare she hoped to meet a rich reward for all that she has suffered on your account: yet in one moment, and by one imprudent step, she finds you plunged into misery, the depths of which you cannot conceive of, and herself the subject of a wretchedness she has never deserved at your hands." In the heart of the youngest, there was a sense of gratitude, which answered to this appeal; and bursting into tears, he expressed his sorrow for his conduct, and his willingness to return. Still, the eldest remained obdurate. Neither arguments persuaded him, nor warnings alarmed him. The carriage had been repeatedly refused; he had made up his mind to go to sea, and to sea he would go. "Then," said Mr. Griffin, "come with me to my house; I will get you a ship, and you shall go out as a man and a gentleman." This he declined, assigning as a reason, that it would make his parents feel, to have it said their son was gone as a common sailor; as a common sailor, therefore, he would go. "Is that your disposition?" was the reply. "Then, young man, go," said Mr. Griffin, "and while I say, God go with you, be sure your sin will find you out, and for it God will bring you into judgment." With reluctance, they left him; the younger son was restored to his parent, while all traces of the elder one were lost, and he was mourned for, as one dead.

After the lapse of a considerable time, a loud knocking was heard at Mr. Griffin's door. This was early in the morning. On the servant's going down to open the door, she found a waterman, who wished immediately to see her master. Mr. Griffin soon appeared, and was informed that a young man under sentence of death, and about to be executed on board one of the ships in the harbor, had expressed an earnest desire to see him, urging, among other reasons, that he could not die happy unless he did. A short time found the minister of religion on board the ship, when the prisoner, manacled and guarded, was introduced to him, to whom he said, "My poor friend, I feel for your condition, but as I am a stranger to you, may I ask why you have sent for me? it may be that you have heard me preach at Portsea." "Never, sir. Do you not know me?" "I do not." "Do you not remember the two young men whom you, some years since, urged to return to their parents, and to their duty?" "I do! I do remember it; and remember that you were one of them." "I have sent, then, for you to take my last farewell of you in this world, and to bless you for your efforts to restore me to a sense of my duty. Would to God that I had taken your advice; but it is now too late. *My sin has found me out, and for it God has brought me into judgment.* One, and but one consolation remains; I refused the offer of going to your house until I could be provided for, assigning as a reason, that it would make my parents feel to have it said their son was a common sailor. A little reflection showed me the cruelty of this determination; I assumed another name, under which, I entered myself; and my chief consolation is, that I shall die unpitied and unknown."

What the feelings of Mr. Griffin were, at this sad discovery, may be more easily conceived than described. He spent some time with him in prayer, and offered him that advice which was best suited to his unhappy case. The prisoner was again placed in confinement, and Mr. Griffin remained with the officer who was then on duty. "Can nothing be done for this poor young man?" was one of the first inquiries made after the prisoner was widrawn. "I fear not," replied the officer; "the lords of the admiralty have determined to make an example of the first offender in this particular crime. He, unfortunately is that offender; and we hourly expect the warrant for his execution." Mr. Griffin determined immediately to go up to London, and, in humble dependence upon the Lord, to make every effort to save the criminal's life, or to obtain a commutation of the sentence. It was his lot, on the day of his arrival in the metropolis, to obtain an interview with one of the lords of the admiralty, to whom he stated the respectability of the young man's connexions, his bitter and unfeigned regret for the crime which had forfeited his life; and, with that earnestness which the value of life is calculated to excite, ventured to ask, if it was possible to spare him. To his regret, he was informed that the warrant for his execution had been that morning signed, and was on its way to the officer, whose melancholy duty it was to see it executed. With compassion the nobleman said, "Go back, sir, and prepare him for the worst. I cannot tell what is to be done; but we are shortly to meet his Majesty in council, and all that you have urged shall be then stated; may it prove successful." Mr. Griffin returned, but discovered that the morning of his reaching home was the time appointed for the young man's execution. Joy, and fear, and anxiety by turns, possessed his mind, as, within a few minutes after his arrival, came a pardon, accompanied with the most earnest request to go immediately on board, lest the sentence of the law should be executed before he should reach the ship.

Upon the issues of a moment now rested the life of a fellow-creature, and perhaps the salvation of an immortal soul. The minister reached the harbor, and saw the yellow flag, the signal of death, flying, the rigging manned, and, for aught he knew to the contrary, the object of his solicitude at the last moment of his mortal existence. He reached the ship's side, and saw an aged man leaving it, whose sighs, and groans, and tears, proclaimed a heart bursting with grief, and a soul deeper in misery than the waters he was upon.—*It was the prisoner's father!* Under the assumed name, he had discovered his wretched son, and had been to take his last farewell of him.—Yes, it was his father who had brought him up in the fear of the Lord; who in his earliest days had led him to the house of God; and who, when lost, had often inquired in prayer, "Lord, where is my child?" Fearfully was he answered; he had found him, but it was to part, never to meet in this world again. Such, at least, must have been his conclusion in that moment, when, having torn himself from the embrace of his son, he was leaving the ship. The rest is told in a few words: with Mr. Griffin he re-entered the vessel at the moment when the prisoner, pinioned for execution, was advancing toward the fatal spot, when he was to be summoned into the presence of God. A moment found him in the embrace, not of death, but of his father; his immediate liberation followed the knowledge of his pardon; and a few days restored the wanderer to the bosom of his family.—*James' Young Man from Home.*

Educational.

Written for the Western Recorder.

CIRCULAR,

To the Friends of Popular Education in the United States.

You have already been apprized, through the public press, of the existence of an association in the State of Ohio, for the promotion of Popular Education, and of the acceptance by the undersigned, of an invitation to act as its agent. Having been engaged in that service for the last six months, he deems it appropriate to lay before you the results, thus far, of his labors, together with an account of the origin, purpose and present condition of the enterprize in which he is engaged.

About two years ago, six gentlemen—five of them residents of Cincinnati, Ohio,—associated together by the name of "The Central Committee for promoting National Education." The great destitution of many parts of the country, in regard to popular education,—fearfully increasing with the unprecedented increase of population, especially in the new settlements—was the motive of the movement. The supplying, as far as practicable, the destitute children of the nation with intellectual and moral training, through competent and well qualified teachers, was its object.

The enterprise embraces two branches of labor. They are, 1st, To explore the more destitute portions of the country, ascertain their wants in regard to well qualified teachers, and secure appropriate arrangements for their reception and employment. 2d., To find competent teachers, and obtain, through the liberality of the friends of education, the means of preparing, and sending them to places which may be provided, and sustaining the agencies necessary to carry forward the whole movement.

The undersigned has been engaged, for the last six months, in both these fields of labor, commencing with the last, by visiting some of the cities at the East, for the purpose of explaining the character and objects of the enterprise, and raising funds to commence its operations, and thence proceeding to the West, where, for obvious reasons, arising from the rapidity of its increase, and the comparative sparseness of its population, the necessity for special efforts in regard to education, is the most urgent and pressing.

In the Eastern field of his labor, the undersigned was greatly encouraged by the appreciation, everywhere manifested, of the importance of the movement, and unequivocal indications—of which *substantial earnests* were given, of a disposition to contribute liberally to its support, when the fields of want should have been explored, and the extent of the required aid should be better understood.

In the Western field there has been found equal encouragement in the manifested conviction of men of intelligence, in every part of which the undesigned has traversed, of the want of special efforts to extend to the masses the benefits of education, and of the adaptedness of the organization in question, to render important aid in accomplishing that object.

In his progress through the West—or more properly, the North West, the undersiged has been indulged the privilege of addressing assemblies, on the subject of his mission, in Columbus and Cleveland, Ohio,—Indianapolis and Tarre Haute, Indiana,—Springfield and Chicago, Illinois,—Burlington, Iowa,—Milwaukie in Wisconsin, and Kalamazoo and Detroit, in Michigan—in four of which places he had opportunies of meeting the legislatures of Ohio, Indiana, Illinois and Iowa, and gaining, to some extent, the ears of the constituted guardians of the interests of education in those States. For the uniform courtesy and kindness with which he has been received by men of all political parties, and all religious denomiuations, the undersigned cannot refrain from expressing his most grateful acknowlments.

The "Central Committee" upon whose invitation the undersigned entered on his agency, was an informal association, unsuited, from the smallness of its number, and its want of accustomed organization under a Constitution, to inspire the necessary public confidence. Of this, none were more sensible than the Committee themselves; and accordingly a re-organization, under a more appropriate name, and with an increased number, has been effected, upon the basis of the Constitution which is hereunto annexed;--to which are appended the names of the members of the Board, and of the officers elected under its Constitution.

It will be perceived that the members of the Board are all citizens of the State of Ohio, and that the Executive Committee are residents of Cleveland, in that State, where it is contemplated that the operations of the Board will, for the present, be centralized. The continued location of the Board in the State of Ohio, where it originated, will, it is not doubted appropriate—standing, as that State does, in a position to understand and appreciate the wants of the GREAT VALLEY—of which she forms a part—and to inspire, therefore, the greater confidence that an enterprise under the supervision of some of her most distinguished citizens, will be conducted with a wide adaptation to those wants.

In the constitution of the Board, there are associated, it will be perceived by those acquainted with their characters, gentlemen of several religious denominations—an association deemed important, as well for its happy influence in cherishing the growing spirit of Christian Union, as to secure the movement from all suspicion that it will be made an instrument of proselyting to the creed of any particular sect. Instead of directing it to this end, the Board will, besides selecting teachers of various, though not essentially conflicting denominations, endeavor, in the instructions which shall be given them, to carry out the 6th article of the Constitution, in its true spirit; making the Bible and nothing but the Bible, the basis of the moral training which it regards as an indispensable part of a true and proper education.

The re-organization of the Board was effected on the 7th of April. Since that time the undersigned has visited Michigan, Northern Illinois, and Wisconsin, and in pursuance of the 5th article of the Constitution, has aided in forming associations auxiliary to the Board, in the cities of Detroit, Chicago, and Milwaukie. He is happy to say that the character of the Executive Committees of these associations is such, as to give assurance that the purpose, as declared in their constitutions, "co-operate with the Board in advancing the cause of popular education" in the States where they are respectively formed will be faithfully executed. The hope is entertained that the associations will, through their Executive Committees, become efficient anxiliaries to the Board, by taking measures, in accordance with the purpose expressed in their constitutions, to "ascertain the extent of the want of competent teachers of schools of various grades" in their respective States, "and securing the necessary arrangements for the reception and employment of such teachers as may be selected for employment under the patronage of the Board." It is intended to effect the formation of a similar auxiliary association for the State of Ohio.

Previous to the re-organization of the Board, the undersigned had effected temporary organizations for a purpose similar to the above, at Indianapolis, in Indiana, and Burlington, Iowa, with the expectation that they would be succeeded, as they probably will be, by associations of a more permanent character.—At Springfield, Illinois, during the session of the Legislature at that place, a special meeting of the State Education Society was held, for the purpose of co-operation with the Board, and a resolution was adopted to that effect, followed by an instruction to the Executive Committee of the Society to take measures to ascertain the want of teachers in the State of Illinois, and supply that want as far as practicable, through the agency of the Board.

In the re-organization of the Board, and the establishment of the auxiliary associations referred to, a foundation, it is believed, has been laid for the accomplishment of some good—how much, will depend upon the energy with which the future operations of the Board, and of the auxiliary associations shall be conducted. Patient, persevering labor, is the indispensible condition to the accomplishment of this, as it is of every other good.

For the purpose of beginning to supply the demand for teachers, nearly forty ladies have been assembled at Albany, N. Y., where they are in a course of a month's preparatory training, embracing the following particulars.

1. Visiting the Normal School, and its model or experimental school, daily, to witness the methods of instruction there.

2. A course of lectures by MR. PAGE, the Principal of Normal School—given gratuituously—on the details of teaching the primary branches.

3. A course of lectures on History, with reference to its influence on the present character and condition of mankind.

4. A course of instruction on Physiology, with special reference to the preservation of the health of teachers.

5. A course of instruction in Calisthenics.

6. Instructions on the best mode of teaching composition with exercises.

7. Lectures by Miss Beecher, in reference to the peculiarities of Western Society and modes of organizing and conducting different schools in different places; and embracing various other topics of advice and information.

Three other ladies are associated with Miss Beecher in the preparatory training.

The advantage of daily visiting the Normal school, and of the course of lectures by its Principal, can be appreciated by those only who have witnessed the excellent arrangement of that school, and the eminent ability with which every department of it is conducted.

So important do the Board consider the course of preparatory training referred to, that it is their intention to make arrangements to secure such a preparation, gratuitously, to every woman who shall be sent out as a teacher under their patronage.

The constitution of the Board, it will be perceived, does not limit it to one sex in the selection of teachers;—nor will it, in the practical execution of its trust, be thus limited. Yet it is fully persuaded that, in the peculiar qualifications needed for the successful instruction and government of children of both sexes, up to a very advanced period, if not throughout the entire course of common school instruction, women are decidedly superior to men—especially in the moral training, besides its importance in the matter of school government, constitutes an essential and indispensible part of a proper education. The comparative abundance of female teachers, and the economy of employing them, furnishes a strong additional reason for looking, as the Board does, mainly to that source for a supply of the teachers to be employed under its patronage.

It is intended to secure, as far as practicable, in the teachers to be employed, the qualifications of competent knowledge, aptnesss to teach, patience, good sense, and Christian benevolence.

Most of the women who shall be employed will, probably, be in a condition to require pecuniary aid to enable them to reach their places of teaching. This aid it is intended to furnish when necessary; and for this purpose, an appeal is made to the liberality of the friends of education throughout the country. The gifts which that liberality may prompt—and it is hoped they will be neither few nor small—may be transmitted either to the undersigned, or to THOMAS W. OLCOTT. ESQ., of Albany, N. Y., Treasurer of the Board.

Should the persons to whom aid may be thus extended, become able to refund the amount—of which ability they will be left to be the sole judges—it will be received, without interest, to be again used in extending like aid to others.

One hundred dollars, it has been estimated, would be sufficient to defray the expense of the short preparatory training, and the sending to her place of destination of each teacher, including the expense of the agencies necessary to give vitality and energy to the general movement. Should a large number of teachers be sent, the expense of agencies might not be, thereby, proportionally increased, a sum less than the above would probably secure the preparation and location of a teacher.

Applications of ladies desiring to be employed as teachers, and applications *for* female teachers, may be made, until otherwise directed, to Miss CATHARINE E. BEECHER, at Albany, N. Y., until the first of June next, and after that time at Bratleboro, Vermont.

It is the intention of the Board to furnish female teachers for all grades of schools that may be desired.

Applications from ladies desiring to teach, should state the age, residence, and religious denomination of the applicant, and be accompanied by a statement from some reliable source, in reference to the qualifications stated above as intended to be secured in teachers, together with the amount of education, and past history of the applicant.

Applications *for* female teachers should state the township and county where the teacher is wanted—the branches in which, and the number of months in the year during which, instruction will be expected—the rate of compensation; the family to which the teacher may resort on reaching the place of her destination, with the expectation of finding a temporary home; and the denomination, or denominations of Christians having an organized church or churches in the immediate vicinity. The teachers will be expected to engage in the instruction of Sabbath Schools where they are organized, and to form them where they are not.

Applications from *gentlemen* who may wish to find employment in Academies or High Schools, and applications *for* such teachers, will be received. They may be addressed to the undersigned at Middlebury, Vermont, until the first of October next, and after that time, at Cleveland, in the State of Ohio. They should, respectively, embrace the particulars above referred to, as necessary to accompany applications, *for*, and *from*, female teachers.

As the greatest difficulty involved in this enterprise, is that of making the necessary arrangements for getting up and sustaining schools, and as the Rev. Clergy—everywhere the friends of education—are in a condition to see and feel the educational wants around them, they are respectfully, but earnestly invited to endeavor to ascertain whether school instructors are not needed in their respective neighborhoods, and to take measeres to effect such arrangements as shall justify them in making application for teachers to the Board, in the manner above suggested. If their peculiar duties will not permit them to devote the necessary attention to the *details* of such a service, they will be able, doubtless, to enlist the efforts of energetic laymen in the work. Will they not, everywhere, be *up and doing* in this acceptable and very important service?

The primary purpose of the Board is to transfer teachers from those parts of the country where they are most abundant, and where educational improvements have elevated the standard of teaching, to places where they are most needed. But those who see in this movement nothing but the mere sending of a few teachers, or even hundreds of teachers, to occupy as many schools, will form but a very inadequate conception of its real scope and bearing. The influence of such a movement on the *general interests of education*, is a consequence which cannot escape the atten-

tion of the intelligent and observing. The great want in those portions of the country which the undersigned has visited, is that of a just appreciation *among the masses*, of the value and importance of education. Every well qualified teacher sent to a destitute place will exert more influence in favor of the cause of education, by the practical illustration of the effects of *good* teaching, than could be done by the most eloquent lecturer, without such illustration. Every such teacher, devoted to the employment, in the true spirit of it, will become a centre of invaluable influence. Every really good school will be like a city set upon a hill; its light will be seen and its influence felt, in every direction. This influence the friends of education in the West need to aid them in their laudable labors to advance the cause—labors which will be unavailing without the *strong public sentiment* which the well directed efforts of the Board and the teachers it may supply, will, it is hoped, aid in creating and sustaining.

The Board of National Popular Education do not stand in the position of attempting to make one portion of the country the instructors of another; but while it hopes to give, directly, to thousands of children and youth the benefits of an education they would not otherwise receive, it expands its views to the great purpose of aiding to transfer, through good instructors, the educational improvements of every part of the country to every other part that may be destitute of them, to the end that the friends of education, who are struggling under the embarrassments incident to new and sparsely settled States and Territories, may be aided in their efforts at educational improvement. One of the greatest wants of the West, in regard to education, is that of well qualified instructors. There are, indeed, portions of it where there are good instructors and good schools, and where improvements, in this respect, are in a state of very encouraging progress, through teacher's associations and teacher's institutes. But these portions are small, compared with the great whole. To encourage and extend these efforts at improvement, by furnishing teachers of a high order of talent and acquirement to take charge of Seminaries where, among other things, *teachers may be trained to their work*, and thus the West be aided in *supplying, as it must and finally will supply, its own teachers from among its own people*, is a leading and very important object of the Board.

There are many noble minds at the West, intensely anxious for its educational improvement; and the beginnings of a favorable movement there are visible. But there are difficulties to be encountered of no ordinary magnitude—difficulties not to be met with at the East—where, even with all the advantages of a homogeneous and dense population, and well established institutions, improvements in education have advanced but slowly. Who will not rejoice in any opportunity to aid, though it may be but a little, in overcoming these difficulties,—blessing the West, and through it, blessing the whole country, whose destinies it is so soon to control.

In the plan whose origin, purpose and progress, hitherto the undersigned has thus sketched, he hopes the benevolent and patriotic, both at the East and the West, will see enough to inspire their confidence and enlist their hearty co-operation. The proper education of the millions of children in our country, who are rapidly passing beyond the period of instruction, to become men and women and fathers and mothers, is an object whose importance it is scarcely possible to exaggerate. There are in the United States about four millions of children between the ages of 5 and 15, not including the Slaves. They are all in the process of forming their intellectual and moral characters for life—characters in which are involved not only their own individual destinies, but the destiny of the nation whose institutions, civil and religious, are soon to be committed to their hands. It may be safely affirmed, from all the data of the last census, and other means of information, that nearly, if not quite, one half of these children are destitute of school instruction; while of those who have any benefit of schools, a large portion enjoy the benefit but a very small portion of each year.

What is to be done with these alarming destitutions? Do they demand no special effort?—Shall the millions of ignorant children be left ignorant and uninstructed? or shall they be blessed with good schools, where their impressible minds and hearts shall be trained to knowledge and virtue? Greater questions cannot be presented to the mind of the Patriot and Christian than these. The political questions which absorb and distract the minds of men, and periodically rack, as by convulsions, the entire country, sink into insignificance by the side of them. Not that these questions are absolutely unimportant, but only relatively so to this great interest. The political questions which agitate the nation are important; but it will be in vain that, in any given contest they are decided right, unless there is a state of intelligence and moral principle pervading the masses, that shall make them stay right.

That the *tendencies* in all the political parties are downward, and that the *actual progress* will be downward, without the united, vigorous and availing efforts of the wise and good *of all parties*, cannot but be obvious to all. What is to be the character of the *next generation*, is a question of more importance than what is to be the policy of the *next administration*,—only as that policy may influence the formation of that character. Without universal education—the education that shall train the intellect to sound, manly, independent thought, and the Conscience and Heart upon the model of the Word of God, the hope of sustaining our free institutions will be like the hope of sustaining a house upon the sand amidst the sweeping deluge of an ocean tempest.

The undersigned ventures to hope that the enterprise in which he is engaged, will command the confidence of the friends of education throughout the entire country. Their counsels, their prayers, their efforts, and their money he trusts will all become ready ministers of good to it, and through it to the millions it is intended to bless.

WILLIAM SLADE,
General Agent, Board of National Popular Education, Middlebury, Vt., May 15, 1847.

P. S.—The conductors of the Religious and Political Press, both East and West, are respectfully requested to publish this address, with the constitution and list of officers which follow.

W. S.

The Michigan Rail-road Company are building at Detroit a depot, or freight ware-house,—which will be 800 feet long and 400 feet wide—much the largest building in the country. It will store 200,000 bbls. of flour, and 200,000 bushels of wheat. But the great city of New York cannot afford a depot to her only Rail-road.

The Hudson River Rail-road Company having completed the surveys and selected the route as far up as West point, proposed to "break ground at an early day, of which due notice will be given. Various difficulties have been encountered by the company in procuring the route of way along the margin of the river, but these have been overcome and we hope soon to hear of the rapid prosecution of the work.

Religious Intelligence.

MUSKINGUM DISTRICT.

M'Connellsville, July 13, 1847.

Dear Br. Bassett: As our labors on this circuit are drawing to a close for the present year, it may not be improper for us to give to our worthy President, and the Church generally a brief and condensed statement of the work of God among us the present year. For notwithstanding our success has not been as great as we desired it to have been, yet we feel to praise the Lord of the harvest for the few ripe sheaves that have been gathered in.

The winter months were principally occupied by us, in holding protracted meetings, at the most of which, souls were hopefully converted, and small accessions made to the Church.

In M'Connellsville we held a meeting of upwards of three weeks' continuance; truly this was a hard fought battle between light and darkness,—the Church and infidelity,—Satan and Immanuel. But victory perched upon the cross, and some 15 or 16 were received on probation, the most of whom, were, subsequently received in full communion.

At Blue Rock Chapel, at the close of a 4 days' meeting 5 gave us their names, and covenanted with us to go to heaven.

At Bethel we were favored with the presence of the Lord and that to bless. We continued our meetings about 10 days, and at the close we received 12 on probation. This was a precious season, backsliders were reclaimed, and the Church was enlarged. There were some few things connected with this season of refreshing which we would be glad to refer to, had we time, and space.

We held meetings of a protracted character in other societies; good was done and souls saved, (we charitably hope) at each.

It will be recollected that, at the last session of the Annual Conference, a society embracing 75 members as reported, was removed from this circuit and attached to Morganville circuit. This action of the Conference was opposed by a majority of the members of the society, and they not being pleased with the new arrangement, remonstrated against it to the preacher in charge, and the whole matter was, by him, subsequently laid before the Quarterly Conference of Morganville circuit, and upon considerations by them adopted, the society was dropt.

This society made application to the Pisgah circuit Quarterly Conference for reception, and was received back into the circuit, and they have received preaching from us since that time.

When the society was received by us, we deemed it important to reorganize, as the society appeared in a disorganized state. This having been done, it was ascertained that 23 out of 75 considered themselves members of the Church. Since the new organization we have added a number of others who never held any connection with our societies previously, and so far as we are able to judge, the society is in a healthy, and prosperous condition.

We have received between 50 and 60 into our communion this year, and nevertheless doubt whether we shall be able to return as many as were reported the last year.

Death has been actively at work, and some of our best members have fallen by his stroke, while others for immoral and unchristian conduct have been expelled from the communion of the Church. We have had pleasure and sorrow mingled together. Deep anxiety and heavenly consolation have been ours the present year. Sickness, with health has fallen to our lot. But these are of God and designed for our good, and when we consider that the Savior wore a crown of thorns that we might wear a crown of glory, we would not rebel, but cheerfully submit to his rod, saying "not my will, but thy will, O God, be done."

Upon the whole, this year has been in many respects truly pleasant to me, having been, (and this I regard as no mean blessing) associated with a good and dear brother in labor and suffering, with whom to part it will give me no small degree of pain. An agreeable companion is desirable in every situation in life, but in no relation is opposition, more unwelcome, than from a gospel laborer. I shall long cherish in my recollection, the cheerful, faithful, and untiring labors of my present colleague, while I shall never forget the man whose amiable temper, cheerful disposition, and manly and christian deportment has won the affection of all who know him.

This circuit embraces in her membership some of the precious of the earth, brothers and sisters beloved, who are willing to labor, and make any reasonable sacrifice for the prosperity and advancement of the cause of God. May the Divinely GOOD and GREAT prosper them in every good word, and work. And may God hasten the time when swords shall be beaten into ploughshares, and spears into pruning hooks, and the nations of the earth shall learn war no more.

O when will Christ's word be heeded, "He that taketh the sword shall perish with the sword."—Ride on in thy greatness thou conquering Savior, and hasten the time when the "earth shall be filled with thy glory and thy praise," and when "all shall know Thee from the least to the greatest."

JAMES M. PIPER.

NORTH ILLINOIS DISTRICT.

Princeton, Ill., June 29th, 1847.

Br. Bassett: Having to write to you on business I embrace the opportunity of saying a few words about my Master and His cause in this region, which if you please you may give a place in the Recorder. This Conference year (commencing about the first of October, 1846,) Br. Jacob Fowler and myself have been laboring on Bureau and Lafayette Cts. When we commenced, prospects were gloomy. We now have reason to be encouraged. The Good Being has visited us graciously. We have organised two new societies: One of twelve—the other upwards of twenty members. Important accessions have been made to three other classes. Hence we have reason to thank God and take courage. In short, believers have become more spiritual, backsliders have come home, and sinners have been convicted, humbled, and converted. To God be all the glory. There is yet a great work to be done. We need more devoted, spiritual ministers in the field. Brethren pray for us.

Yours, &c., DANIEL BAGLEY.

From the Watchman of the Valley.

The Sixth Street Congregational Church, (Cincinnati,)

Have purchased a lot, we understand, for a new church edifice, near the corner of Ninth and Vine streets, fronting on Vine. The location is a beautiful one; the lot is seventy-five feet front and ninety-three deep. If such are to be the dimensions of the house, and its style of architecture correspond with the magnitude, (as it is expected it will,) the *architectural* glory of the latter house will greatly exceed that of the former. Church-worship is a besetting sin with city Christians, against which we hope our brethren of the Sixth church will guard their hearts. There is more true glory in getting out and polishing lively stones for God's temple above, than in adorning an earthly temple. Here is a race for our churches—if they desire to outvie each other in glory—to see who will finish, out of materials here prepared, the most splendid temple in heaven.—The Sixth church have contributed liberally to this object, in days past, though they have not been repaid with earthly aggrandizement for it. If the latter is the reward that churches seek for, they may have it, with due care and effort.—But how much better to build a glorious temple in heaven, and be instrumental in gathering a large congregation *there!*—a temple never to be demolished, and a congregation never to break up. It is natural, and too common, we fear, to desire revivals of religion, that we may thus add to the strength and numerical aggrandizement of our churches. O how unworthy an object! how displeasing to Christ! how unlike him! Desire then rather that God may be glorified, and that *His* house may be filled, whether our own is left full or empty. Be patient, brethren, work for God rather than yourselves, and what you reap not now of glorious fruits, you will find stored up in heaven for you—a crown of glory that fadeth not away. We say again, be ambitious to see who will build the most splendid temple of polished stones in that upper world.

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JULY 22, 1847.

☞ Postscript.—As our paper was about going to press, we received intelligence through the Courier, (by telegraph from New York) that the steamship Britannia had arrived at Boston, bringing information of a still further decline in flour and meal at Liverpool, caused by the scarcity of money, the promise of abundant harvest, and the immense arrivals. No other news worth Telegraphing.

Zanesville Courier.—Our enterprising neighbor, has determined to commence a daily issue, so soon as his arrangements can be effected, after the completion of the Telegraph. The terms of the Daily Courier will be $5 per annum in advance. We wish it success. Mr. Lyman is a most industrious and throughgoing man, and should have his reward. Of course we speak without reference to the political positions of the Courier, as ours is a neutral one.—Zanesville should have a daily paper.

Pittsburgh Conference, M. E. Church.—This large ecclesiastical body lately held its session in Wellsburgh, Va. The P. C. Advocate of last week gives the appointments, and proceedings in part, Bishop Janes presided. The funeral sermon of the late Rev. Thornton Fleming, 'the patriarch of the Conference,' was preached by Rev. Joshua Monroe, after which the Conference partook of the Lord's Supper. Br. Hunter states that the session was one of the most pleasant, he ever attended. The body was nearly unanimous in declining the proposition to divide at present, thinking it not necessary. It is stated as matter of thankfulness, that there have been a few hundred increase the past year. The Delegates elected to attend the General Conference, are, R. Hopkins, S. Elliott, W. Kenney, J. J. Swayze, C. Cooke, J. Drummond, J. Spencer, J. Monroe. Reserve Delegates, W. Hunter, S. E. Babcock. Next session of the Conference, will be held at Wheeling, Va. We transfer to our columns the list of appointments.

Annual Conferences.—The Pittsburgh Conference of the M. P. Church, meets at Waynesburg, Pa., Aug. 17, 1847.

The Illinois Conference meets at Bethel, Morgan county, Illinois, Aug. 24, 1847.

The Muskingum Conference, at Youngstown, Mahoning county, O., Sept. 1, 1847.

The Iowa Conference, at Winchester, Van Buren county, Io., Sept. 8, 1847.

The Ohio Conference, at Cincinnati, O., Sept. 15, 1847.

The Indiana Conference, at Johnson's Meeting House, 7 miles west of Shelbyville c. h., Indiana, Sept. 29, 1847.

The Wabash Conference, in Frankfort Circuit, Clinton co., Ia., Oct. 13, 1847.

The Michigan and North Illinois Conferences, have not announced the time and place of their next sessions. Wish we had this information, and other statistics of those Conferences.

Grand Sons of Temperance.—This is the name assumed by a band of Youth in Zanesville, who are united in a pledge, which reads as follows:

"No Tobacco—no profanity—no gambling—no alcohol—and no conduct that would be unbecoming a gentleman."

The *Order* was instituted on the fourth of July, one year ago. Mr. N. A. Gray, one of the teachers of the Zanesville High School, originated this association. By donations of ladies, the 'Grand Sons' have been enabled to furnish themselves with regalia. It is said they have no secret, save a pass word which is changed monthly, to avoid imposition by bad boys.

The association, having reached the number of *Three Hundred*, celebrated its first anniversary on Saturday, 3d inst. Nearly that number of boys, from the ages of six to fourteen years, neatly uniformed, furnished with badges and regalia, met on the morning of the 3d, on the green before the Academy, where three banners were presented by as many young misses, with pertinent remarks, which were responded to by the 'Grand Chief.' After this a procession was formed, which marched down Main Street, to the Court House, preceded by a band of music. They formed around the public fountain, and received from it a refreshing drink, singing one of the Songs of their Order. Then marching through several streets, the procession repaired to a grove, where refreshments were furnished, and suitable exercises were had. Rev. Messrs. Wood and Miley addressed the assembly. The occasion was most interesting, and a great number of spectators attended.

We are gratified to learn that the formation of this interesting and noble band of boys, has done much good, in reforming many who had already become addicted to the use of tobacco, or profane language, and in not a few instances, to the use of alcohol.

Correspondents.—Several articles are on hand respecting secret societies. But if the controversy is to be *all on one side*, we think it ought to close, when we have disposed of what we have. Our corresponpent W. S. S. says he is done.

The Chicago Convention.—The great River and Harbor Convention, assembled under a large pavilion prepared for the occasion, at 12 o'clock on the 5th inst. Eighteen of the States were there represented by some ten thousand of their Citizens. *Edward Bates* of Missouri was chosen President. Sixteen vice Presidents were appointed from as many different states. The meeting is said to have been very large and enthusiastic, hotels, private houses, and even Steamboats crowded with boarders. Full thirty editors of newspapers were present, amongst whom, Boston, N. Y., Albany Buffalo, Cleveland, St. Louis, and Cincinnati were represented. Gov. Bebb of Ohio was one of the Vice Presidents, and Senator Corwin was one of the chief speakers. Hereafter, we will give some account of the action of this Convention.

American Pulpit.—No. 2, of this excellent work is received. It contains a sermon delivered on a recent day of Humiliation in London, by Rev. Baptist W. Noel, M. A., and a sermon delived before an Association of Clergymen at Oxford, Mass., by Rev. A. A. Cook, of the M. E. Church. Also a useful ministerial miscellany. Our readers know that we have again and again spoken in commendation of this work. Send for it, to Samuel Chism, publisher, Worcester, Mass. Only $1 per year in advance.

Detestable.—The body of Mr. D. A. Fulson, of Erie, Pa. who perished when the Chesepake went down, was afterwards recovered, and his friends were present to take charge of it. But the Coroner interposed, and claimed a legal right to make money out of the poor bereaved family, by holding an inquest over the body, to ascertain how a man drowned in a sinking steamboat came to his death! He did so, and charged a fee of $35,62, and paid himself $35 out of the pocket of the drowned man, every cent found on his person, the balance being paid by his friends. So says the Cincinnati Protestant. This case of extortion is aggravated by the fact that the family were entirely destitute, having lost their property on the boat. That Coroner ought to lose his office, and never have another.

Rev. Orange Scott.—The last number of the True Wesleyan, which is just received, contains the valedictory of this brother, addressed to the Wesleyan Methodist Connection in America, under the caption, "A voice from the Dying." The editor says it is probably the last that will ever come from his pen, for he is still sinking and cannot live long. The following extract from the communication of Br. Scott, will be read with interest.

Dear Brethren:—"On Jordan's stormy banks I stand!" These words express my present state. Already the spray of the rolling billows falls upon me—there is but a step between me and death! Before this will reach many of you, I shall undoubtedly be numbered with the dead. I have been purposing to address you before I go hence—have been waiting for more strength, but it comes not. I have waited too long already. My body is perfect weakness, but my heart is full. O, that I had strength to speak fully of my views and feelings in this trying hour. I say trying, because I am not without conflict. The thought of leaving our young but *growing* Church, of being laid aside in the midst of my years, to act no more in my Master's Vineyard, touches me to the very quick, yet I know my Master can do his work without the aid of such a feeble worm as I am. Yes, he can and will carry forward the glorious work of Salvation, whoever of his ministers may die. My confidence, brethren, in the truthfulness of our principles, and propriety of our organization remains undiminished. This I am happy to proclaim, even with my dying breath. Let all our ministers and people keep the unity of the Spirit in the bond of perfectness, and there is nothing to fear.

You will all, brethren, concede to me a deep interest in all our concerns. When our Church was organized, I threw myself and all that I had upon her altar, not then thinking I should so soon be consumed; but so it is. The embarrassed state of our Book Concern, over which you called me to preside, has literally worn me out. Yes, brethren, it has worn me out; and in the midst of my years I must go down to the dead. I would not cast a reflection upon any of you—some of you have done nobly, others, perhaps, might have done more, and so have released the Concern from its embarrassment long before this, and have saved the Agent from a premature grave.

From Mexico.

Those who are anxious for news, can have a morsel by perusing the following laconic statement from the last number of the National Era, published at Washington, D. C.

According to the latest dates, General Scott was still at Puebla. Santa Anna had *not* been elected Dictator. A Mexican army of thirty thousand had *not* assembled. A project of attacking General Scott had *not* been entertained. The American army was *not* in danger. The city of Mexico was *not* in a high state of defence. The newspaper at the capital did *not* seem to be in favor of peace. The rumored difficulty between General Scott and Mr. Trist had *not* taken place.

As to General Taylor, he had *not* returned to the United States; he had *not* set out for San Luis Potosi; he had *not* caught Urrea; he had *not* stopped writing letters.

The conclusion of the whole matter is, that peace is *not* yet conquered, and it is *not* known when it will be.

This, we believe, embraces all the *news* up to this date.

The Telegraph.—On Thursday last the Telegraphic wire, reached Zanesville, and on Friday was extended through the place, along Main street, and across the upper bridge over the Muskingum river. It is in progress westwards along the National Road towards Columbus, The wires for the connection, at the office in Zanesville were adjusted, and the Courier informs us that the instrument only is now wanted to give us "instantaneous connection with the shores of of the Atlantic." The apparatus is daily expected.

Western Presbyterian and Congregational Convention.—This was held at Chicago, Illinois, commencing, June 17th, and was numerouly attended by ministers and laymen from New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, &c. Rev. A. Kent presided. Spirited resolutions were adopted, with great unanimity, in reference to the evils of Intemperance, War, Slavery, and Divorces, from other than scriptural grounds. Also in behalf of Domestic and Foreign Missions.—Interesting statements were made by some of the speakers, in reference to the colonies of Norwegians, in Northern Illinois and Wisconsin, and it was urged that prompt attention be paid to their religious instruction, and that they be furnished liberally with the bible, and other means of enlightenment. It was stated that between Lake Michigan and the Mississippi river, already more than 20,000 of those people had settled themselves, and that the emigration from Norway was still large, and constantly increasing. They are represented as an interesting people, and favorably disposed towards Protestantism.

Literary.—The Pittsburgh Dispatch, in procuring a new and beautiful head, has ventured upon a Phonographic innovation, in omitting the final *h* in Pittsburgh. The Pittsburgh Commercial Journal seconds the movement, and says, "We are glad to see an example set, which will reduce the number of letters one has to make in writing. We do not perceve that the last *h* is necessary."

A One Wheel Carriage!—The last number of Alexander's Messenger contains an engraving and description of a one wheel Sulky, which has lately come into use about London. It professes safety and swiftness. Speed is given by its having but half the amount of resistance from wheels. A curious contrivance, that. And what next?

Conference Proceedings.

Appointments of the Pittsburgh Conference, (M. E. C.,) for 1847.

Pittsburgh District—T. M. Hudson, P. E.
Liberty st.—S. Wakefield.
Smithfield st.—W. Cox.
Wesley Chapel—J. W. Miner.
Asbury Chapel—Caleb Foster.
Welsh Mission—E. Roberts.
East Liberty—J. Knox, W. N. Gilmore.
New Salem—D. R. Hawkins, J. Nesbit,
Blairsville—W. F. Lauck.
Johnstown—J. Shaw.
Indiana—M. L. Weekly, D. A. Hains.
Diamond Mill's Mission—D. Gordon.
Kittanning—W. Cooper, E. B. Griffin.
McKeesport—W. Lynch.
Editor of Pittsburgh Chris. Advocate—William Hunter.

Uniontown District.—J. J. Swayze, P. E.
Uniontown—S. E. Babcock.
Brownsville—J. Coil.
Fayette—D. Hess, J. Mansel.
Redstone—J. G. Sansom, G. Cranage.
West Newton—H. R. Kern, M. A. Ruter.
Connellsville—P. M. McGowan, J. Ray.
Ligonier—A. J. Rich, J. M. Rankin.
Somerset—J. J. Covert.
Centerville—J. F. Nesley.
Addison—R. Laughlin, J. Grant.
Allegheny—J. G. Mapel.
Preston—J. Craig.

Clarksburgh District—S. J. G. Worthington, P. E.
Clarksburgh—J. D. Cramer.
Pruntytown—F. H. Reed, H. A. Rimer.
Kingwood—J. S. Patterson.
Barbour—H. C. Dean, Jer. Hare.
Beverly—B. Ison.
Buchanan—G. Martin, J. Ansly.
Weston—J. L. Clark, J. Birkett,
Kenawha—J. M. Dudley.
Harrisville—J. W. Snodgrass, M. M. Eaton.
Middlebourne—A. C. Gallahue, F. R. Boggess.
Pleasant Valley Mission—W. Smith.
Lumberport—W. C. McCarty.
Milford—A. A. Reger, G. J. Nixon.
N. W. V. Academy—G. Batelle, Principal. Alex. Martin, Teacher.

Morgantown District—S. Elliott, P. E.
Morgantown—S. B. Dunlap.
Morgantown circuit—M. Titchenell, S. R. Dawson.
Marion—B. F. Sedwick, J. W. Fribley.
Granville—R. Jorden.
Mt. Morris—I. McClaskey.
Waynesburgh—P. F. Jones, J. F. Dorsey, P. Pelly, Sup.
Greensborough—J. Gibson.
Carmichæltown—J. Adams.
Beallsville—J. Spencer, J. L. Irwin.
Finleyville—J. White.
Monongahela city—E. P. Jacob.
Birmingham—W. D. Lemon.

Wheeling District—C. D. Batelle, P. E.
Wheeling—C. Cooke.
Triadelphia—D. Sharp.
Claysville—A. Deaves, D. Niel.
Washington—E. Birkett.
Ruff's Creek Mission—A. Jackson.
Chartiers—N. Callender, W. Long, J. L. Deens.
Florence—I. Dallas, G. Jones.
Ohio—J. Moffit, C. A. Holmes.
Wellsburg and Franklin—J. Monroe.
Grave Creek—C. Cheney, J. L. Scott, J. B. West, Sup.
New Martinsville—P. Green.

Barnesville District—W. Kenney, P. E.
Barnesville—G. D Kinnear, Z. H. Coston, T. J. Higgins.
Woodfield—C. Morrison, S. P. Wolf.
Clarington—J. Dillon.
Brownsville—S. Lewis, W. Blake.
Newport—R. Stephenson, J. A. Sweney.
Sharon—W. Athey, M. Bishop.
Summerfield—A. Magee, J. Philips, J. W. Edmonds, W. Leeper. Sup.
McConnellsville—P. K. McCue, J. W. Flowers.
Cumberland—H. Wharton, T. R. Ruckle.
St. Clairsville—L. Petty, C. H. Jackson.
Martinsville—J. Drummond.

Cambridge District—S. R. Brockunier, P. E.
Cambridge—D. Trueman.
Norwich—E. H. Taylor, C. E. Weirich,
Coshocton—D. P. Mitchell, I. N. Baird, Sup.
Washington—J. C. Taylor, D. Cross, J. W. Shirer.
West Chester—H. Bradshaw, W. P. Hamilton.
Flushing—R. Boyd, J. W. Baker.
Smithfield—W. Summers, W. Tipton.
Cadiz—J. C. Merryman, I. Henderson.
Deersville—P. Cook, J. D. Rich.
New Philadelphia—H. McCall, S. W. Day.

Steubenville District—H. Gilmore, P. E.
Steubenville—G. S. Holmes, T. McCleary,
Richmond—W. C. Henderson, B. F. Sawhill, T. Thompson, sup.
Knoxville—S. Longden, J. H. Thomas.
Hanover—C. Thorn, W. Deveney.
Jefferson—D. S. Welling.
Carrollton—E. Huys.
Paris—H. C. Boyers, W. A. Davidson.
Lima—J. Huston.
Canton—J. Hare, J. M. Bray.
Massilon—A. A. Jimeson.
Leesburgh—I. N. McAbee, G. A. Lowman.

Beaver District—R. Hopkins, P. E.
Allegheny city,
Beaver—D. L. Demsey.
South Common—C. C. Best.
Chestnut st.—to be supplied.
Tarentum—I. Archbold.
Butler—R. J. White.
Manchester—H. Cree, W. P. Blackburne.
Sewickley—J. L. Williams.
New Brighton—G. M'Caskey, J. R. Shearer.
Beaver—E. G. Nicholson.
Beaver Creek Mission—J. K. Milller.
Bridgewater—J. Montgomery.
Columbiana—J. Murray, T. Winstanley.
Salem—J. H. White, H. Miller.
New Lisbon—F. Moore.
Wellsville—M. P. Jimeson.
Allegheny College—H. J. Clark, Prest.
" " F. S. De Hass, Agent.
A. M. Brown transferred to Erie Conference.
J. S. Best transferred to Rock River Conference.

CORRESPONDENCE.

Written for the Western Recorder.

A TRIP TO THE QUEEN CITY.

Business calling our attention to the great commercial emporium of the West, we have thought that it might not be uninteresting to your readers to present them with a few brief notes of travel.—Our *locale* is in a recently settled portion of the State; and however rich in soil and beautiful in woodland scenery, presents very few of the admirable features of an advanced and well cultivated country, or its activity and enterprise. It was consequently, with no small degree of pleasure that we surveyed large and highly cultivated farms,—houses erected with taste and elegance and the various *et ceteras* connected with an older settled region. But still there was one sentiment that would insinuate itself into our mind which is, that happiness and virtue abide as cheerfully in the log-cabin as the most resplendent mansion.

On the third of July, a day commemorated in many places as the immortal Fourth, we found ourself in a small village on the banks of the Scioto, where a large concourse of people had assembled to celebrate the Declaration of Independence. Disappointed in their chaplain, who were called upon to officiate, a duty which was discharged with embarrassment. The exercises consisted of singing, reading the Declaration, and an address on education: containing a little more of the beautiful, than the useful and comprehensive. The citizens had prepared a collation in an apple-tree grove, and in proof of its good taste and excellence, there were but few fragments left. It would have been better for some individuals if they had declared their independence of the Alcoholic King, before coming to celebrate the Declaration of the Independence of the United Colonies, of the English Monarch, George the III.

By the time the celebration was over, the day was fast declining; and having to ride some eighteen miles to assist at a protracted meeting on the Darby Mission, we had to make great haste to get there in order to enjoy the evening's services. Here we spent the Sabbath,—had a joyful lovefeast in the morning, and a pleasant meeting during the day. Brother R. K. Davis has had a laborious year, but his labors have been blessed and the Mission is prospering under his kind care. A small society was organised. Not far from this place an unfortunate accident occurred, two or three days previous to the Fourth. In preparing and charging a cannon, by accident, or carelessness, it was prematurely discharged. One individual lost a hand, and another an arm, very seriously endangering their lives. When will men learn by example?

Leaving Milford, we proceeded to Springfield the present terminus of the Little Miami Railroad, and were kindly entertained by our good Brother, O. P. Stephens. Springfield is one of the most beautiful, enterprising, and healthy locations in the State of Ohio, with an intelligent and business community. There are no less than nine different churces: Presbyterian, Lutheran, Associate Reformed, Methodist Protestant, African, Episcopalian, Baptist, Methodist Episcopal and Universalist. There is also one College, under the patronage of the Lutherans, and a High School, under that of the Episcopal Methodist. By the way, writing of Springfield, the grey and antiquated rocks of Buck creek, manifest no visible signs of having been disturbed by the great commotion of the last Annual Conference. The M. P. Church is erected at the north-east part of the town. The town has receded from the church and is progressing steadily. Extreme, and almost isolated in its position, the congregation is but medium. They have had one or two offers to sell, but unfortunately have not done so.—"There is a time in the affairs" of churches, as well as men, which, taken at the flood, leads on to victory; and *vice versa*.

At Springfield we took passage on the cars for Cincinnati. Railroad travelling is one of the most comfortable and expeditious modes of journeying. Leaving Springfield at 4½ o'clock, A. M., we arrived in the city about 10½ o'clock, making the distance eighty-four miles, in five hours and thirty minutes. The increase of travel has been immense. In one train I was informed three hundred passengers left Cincinnati; and from Springfield, from eight to fourteen coaches leave daily for Bellefontaine and Columbus, not including the regular mails.

We arrived at the city in good season, and soon found ourselves comfortably situated at the house of a kind friend and brother.

How rapid the growth of this wonderful city! Well does she deserve her proud title of "Queen City." What a mighty change has been effected in a few years! What a rise of property in a short a period! As an instance, one lot, situated on one of the most popular streets, a few years ago could have been exchanged for a wagon and horses. Now it cannot be purchased for one hundred dollars per foot. The writer, two years ago, could have purchased lots in a retired spot exterior of the corporation, for ten dollars per foot: now they command twenty-five dollars per foot! Six years ago you might have stood on the Northern hills, and cast your eye over a large space in the Western part of the city, without having your vision obstructed, save by a few solitary buildings. Now well laid out streets meet your view, and well built dwellings, &c., have sprung up on every hand. The time is coming in the history of Cincinnati, when the hills that surround it will be incorporated as parts of the city; and when vessels of burden will float from docks yet to be constructed, down the Ohio, and convey to other climes the various products of this prosperous and powerful State.

In comparison, no markets in the world are better or more abundantly furnished with the substantial necessaries of life than the Cincinnati markets. What a crowd of wagons, what an abundance of the good things of life. An epicure may riot in prospect here, to his heart's con-

...t. The excellence of its beef and mutton cannot be surpassed. The Cincinnati butchers, as a ...dy, deserve great credit for their manner and ...atness in presenting their meats to the public ...e. Their liberality is proverbial; yet notwithstanding their liberality, there is a certain class "fellow citizens," who would be "very glad ...py mit noting!" their rich pieces of meat!

We present your readers with a list of prices ...ken from a city paper, and which we ascer...ned in the markets to be correct.

"Flour was selling, by hucksters, at $4,60.—...rnmeal at 50a55c per bushel. Chickens—...ung—10a15c—good supply—dressed 16a18¾c ...eats—No change since last report.—Best cuts ...al and Beef, for steaks and roasting, 6a8c per ...—respectively; Mutton and Lamb, 5c per lb; ...rk—roasting pieces and steaks—6c per lb;—...usage Meat, 6c per lb. Rasberries, 15c per ...art; Cherries 15c per quart—scarce; Currants ...a12c per quart. *Vegetables.*—Radishes 2½a3c ...r bunch; Rhubarb 3 bunches for 5c; Asparagus 5c per bunch; Cucumbers 3 and 4 for 5c.; ...een Peas 7a8c per hf peck; String Beans 5c ...r half peck; Parsley 3 bunches for 10c; Cauliflower 5c per head; Turnips this years' growth ...5c per bunch; Lettuce 2½c per head; New ...bbage 3c per head; New Potatoes are very ...nty at 8a10c per half peck; Onions, 3 bunches for 5c; New Beets 3a4c per bunch; Apples ...een—10a12c per half peck; Tomatoes 20a...c per qr. peck; Apple Butter 10a12½ cents per ...art; Eggs, 8c per dozen; Hominy 5c per quart; ...tter—crock—10c; best roll 12½ a 15 cents per ...und."

Religion, generally speaking, in the different ...urches, has experienced an unfortunate de...ie. There appears to be a moral drouth.—...e Methodist Protestants experience their share ...it. Sixth street church, however, and Elm ...eet Mission, have done nobly for the cause of ...thodist Protestantism. Without the least de...e to flatter, the membership of the former, is ...e of the most liberal in the city. There are ...n there of the most extensive liberality. Un...l the pastoral care of Rev. J. Dalbey, jr., a ...n whose good qualities are better known than ...n attempt to describe: they have determined ...rect another station, to push forward the com...n cause. A lot has been secured in an excel...t location on George street, Barr's addition, ...he Western part of the city, fifty by eighty-... feet, at the cost of $1250:00. Brother Oury ...anced the sum, allowing the church ten years ...efund him the amount. The building is to ...orty by sixty-five feet. A subscription list has ...n circulated, on which there is already sign...$2500,00, and about $500 more promised, in ...s of $2,50, $2,00, $1,50, $1,00, and less.—...this time I suppose part of the work is already ...er contract. It is expected that the building ... be erected by Conference,—a noble monu...t of the liberality of Sixth street charge.

...he Mission, under the care of Rev. T. Fink..., is still prospering, numbering eighty mem... A very brief account of its history, proba...would not be uninteresting to the readers of ..."Recorder." There being no Methodist P...rch in the northern part of the city, two or ...e individuals endeavored to obtain a room, ...re they would hold meetings and organise ... ...bath School. One of them rented a small ...ment room on Kendall street, assuming the ...ment of the rent, some three or four dollars ...month. A Sabbath School was organised and ...n filled the little place. In the meantime the ...d brethren made it a regular appointment. ...he congregation increased, the room became ...small, and being disagreeably warm, was ...d entirely inadequate for the purposes. A ...ty was then organized, composed of mem... who had formerly belonged to the Race ...t church, and some belonging to Sixth street, ...g however distant from the latter place. At ...ecial meeting it was determined to obtain ... ...r situation. The present church which had ... occupied by another denomination was ...ed suitable and eligible. A committee was ...inted, and purchased it on favorable terms—...ve hundred dollars. Six hundred dollars ... paid in a short period, and of the remain...due next fall, there is now ready three hun... dollars, and the balance will be punctually ...coming. Nobly done, brave little mission. ... prosperity and peace abide among you.

...ther Stewart, a member of the Mission, met ... a serious accident in his family, while we ... in the city. His son, a boy, while playing ...t the machinery at Brother Kendall's Potte...ad his hand dreadfully mashed, so as to ren...mputation necessary.

...our trip we took especial notice of the crops. ...oats, every where, looks remarkably well.—... wheat, although great apprehensions existed ...ailure, has come out much better than was ...pated. The ears are long and well filled ...good and plump grains. Notwithstanding the ...ing out of the winter, there will be an ...ge crop of this article, as far as can be as...ined. The corn, in some places, has ... greatly injured by the worms; but a large ...rtion looks as well as we ever saw it, at this ...n of the year. All apprehension about short ..., &c., may be given up, so far as this section ...untry is concerned.

...re we close our desultory sketch, and if not ...actory to yourself, and readers, Mr. Editor, ... it under the table. BROOKWELL.

[COMMUNICATED.]

Doggery in Disguise.

...e father of a large, respectable family, who ...long been in the habit of drinking ardent ...s to excess, filling the air with unearthly ...ls, full of blasphemy against the Most ... recently hath identified himself with the ...perance cause. An emissary of Satan in ...ape of a Bar-keeper hath been seen invi... persuading, enticing, and entreating, with ...e oily ingenuity, befitting this diabolical ... this same unfortified *father* whenever he ...s within his reach, to ... practice that had all ...oved his entire ruin.

Is there no law to punish such disturbers of the public peace? Yes: there is one but it is too fearful to think of. But we rejoice to see the dawning of another: soon the law of public sentiment will condemn such creatures to infamy and disgrace here; whom the law of God condemns to be shut up in utter darkness hereafter.

This doggery stands on the north side of the pike, in the centre of a village, not twenty miles west of Muskingum and claims (what it merits not) the appellation of being a respectable tavern.

Western Sketches.

Highest Peak of the Rocky Mountains.

Captain Fremont in the report of his expedition to the Rocky mountains, thus narrates his ascent of the highest peak:—

"Putting hands and feet in the crevices between the blocks, I succeeded in getting over it, and when I reached the top, found my companions in a small valley below. Descending to them, we continued climbing and in a short time reached the crest. I sprang upon the summit, and another step would have precipitated me into an immense snow field five hundred feet below. To the edge of this field was a sheer icy precipice and then, with a gradual fall, the field sloped off for about a mile, until it struck the foot of another lower ridge. I stood on a narrow crest, about three feet in width, with an inclination of about 20° N. E. As soon as I had gratified the first feelings of curiosity, I descended, & each man ascended in his turn; for I would only allow one at a time to mount the unsuitable and precarious slab, which it seemed a breath would hurl into the abyss below. We mounted the barometer in the snow of the summit, and, fixing a ramrod into the crevice, unfurled the National flag to wave in the breeze where never flag waved before. During our morning's ascent, we had met no signs of animal life, except the small sparrow-like bird already mentioned. A stillness the most profound and a terrible solitude forced themselves constantly on the mind as the great features of the place. Here, on the summit, where the stillness was absolute, unbroken by any sound, and the solitude complete, we thought ourseves beyond the region of animated life; but while we were seated on the rock, a solitary bee (*bromus, the humble bee,*) came winging his flight from the eastern valley, and lit on the knee of one of the men.

It was a strange place, the icy rock and the highest peak of the Rocky Mountains, for a lover of of warm sunshine and flowers; and we pleased ourselves with the idea that he was the first of his species to cross the mountain barrier, a solitary pioneer to foretell the advance of civilization. I believe a moment's thought would have made us let him continued his way unharmed; but we carried out the law of this country, where all animated nature seems at war; and seizing him immediately, put him in at least a fit place, in the leaves of a large book among the flowers we had gathered on our way. The barometer stood at 18.293, the attached thermometer at 44°; giving for the elevation of this summit 13,570 feet above the Gulf of Mexico, which may be called the highest flight of the bee. It is certainly the highest known flight of that insect.

The summit rock was gneiss, succeeded by sienitic gneiss. Sienite and feldspar succeeded in our descent to the snow line, where we found a feldspatic granite. I had remarked that the noise produced by the explosion of our pistols had the usual degree of loudness, but was not in the least prolonged, expiring almost instantaneously.—Having now made what observations our means afforded we proceeded to descend. We had accomplished an object of laudable ambition, and beyond the strict order of our instructions. We had climbed the highest peak of the Rocky Mountains, and looked down upon the snow a thousand feet below, and standing where never human foot had stood before, felt the exultation of first explorers. It was about 2 o'clock when we left the summit; and when we reached the bottom, the sun had already sunk behind the wall, and the day was drawing to a close. It would have been pleasant to have lingered here and on the summit longer; but we hurried away as rapidly as the ground would permit, for it was an object to regain our party as soon as possible, not knowing what accident the next hour might bring forth.

We reached our deposit of provisions, at nightfall. Here was not the inn which awaits the tired travellers on their return from Mount Blanc, or the orange groves of South America, with their refreshing juices and soft fragrant air; but we found our little *cache* of dried meat and coffee undisturbed. Though the moon was bright, the road was full of precipices, and the fatigue of the day had been great. We theretore abandoned the idea of rejoining our friends, and lay down on the rock, and, in spite of the cold slept soundly.

The Latest Curiosity.

A Chinese Junk, 300 days from Canton, has arrived at New York, and is an object of great curiosity. The Mirror says she looks as much like a huge morocco shoe turned up at the toe, as any thing it can compare her to. She is to be exhibited for the benefit of some Yankee speculators, and several very beautiful Chinese women, with the smallest feet imaginable, are to be included in the exhibition. The Journal of Commerce describes her in a more nautical manner, as follows:

"The China Junk is built in the shape of a whale boat, 150 feet long, breadth of beam 25 feet, and 12 feet hold. Her stern has a rise from the deck of about 30 feet. She is built entirely of teak wood, and is very strong. Her masts, three in number, are of teak wood. She has latine sails. Her cables are of bamboo, and anchors of wood. Her cabin is 30 feet long, 23 feet wide, and 9½ high, painted with designs of birds, beasts, &c. In the after part of the cabin is a large case, containing one of their principal godesses, having thirty arms and hands stretched out. She is decorated with watches, flowers and other offerings. The vessel contains a large number of other curiosities. She has three windlasses—one amidships, very large, to get up the anchor; one on the bows to heave the heel of the rudder to the stern post; one astern to heave the rudder out of the water. She is painted outside white, black beads from her stern to her fore rigging; and from her fore rigging to her stern red. Has nine ports on a side, painted white with black streaks, and has two eyes, one on each side the rudder. Her rudder is so constructed as to ship and unship at will in a short time. Captain Kellett states that she is a very fine sea vessel.—She has been perfectly tight on her passage. Her cost was $75,000. Her crew consists of 40 China men and 20 Europeans.—*Philadelphia Dollar Newspaper.*

THE CHURCH AND THE MEXICAN WAR.—Agreeably to the recommendation of the Presbyterian General assembly, at its last session, the war existing with Mexico was, on Sunday, (the second Sunday in July) the special subject of discourse in all the churches of that denomination in the city of New York, & we presume, in the Presbyterian churches generally throughout the Union.

NEWS OF THE WEEK.

To the Public.

A letter has been received by the Post Master at this place, under date of July 4th, from Madison Ia., stating that a young man named Colwell who had probably been down the river on a raft or flatboat to New Orleans, recently died on board the steamboat Cincinnati on her trip from New Orleans to Louisville. He said he lived at Zanesville Ohio. His trunk and money are in possession of the clerk of the boat.

Address Washington Thomas, Madison Ia.—*Zanesville Courier.*

LATER FROM OREGON.

The Governor's Message, &c.—By the ship Sterling, at Boston, from California, we have received a file of the Oregon City Spectator to the 10th of December. These papers, though new to us, and coming from a part of our own national territory, are six times as old as those we have received from Europe. A scanning of the Spectator affords much interesting information.—*Balt. Sun.*

A letter from J. Quinn Thornton, is published in the Spectator of December 10th, dated "Settlement of the Rickreall, November 30th," and giving a sad account of the "emigrants by the Southern route," whom Mr. Thornton had left in the Umpqua mountains—suffering beyond any thing known. They must perish of hunger, he says, unless supplies were taken to them immediately. The editor had learned that a sufficient number of horses had been dispatched from Champoeg county to bring them in.

The Spectator does battle in behalf of the Columbia river and its good name for safety of navigation, insisting that its channel is amply wide and deep, and that only ignorance or bad management can account for disasters to vessels coming in or going out.

The Legislature convened on the 1st of December, and organized by the election of A. L. Lovejoy, as Speaker. The Governor's message was received.

As a community, the people of Oregon have taken a high stand in the cause of temperance, and among the other subjects referred to in the message is this. A remodeling of the present law is recommended, as, during the past year, persons taking advantage of the defect in the law, which "prohibits the introduction, sale or distillation of ardent spirits," have both manufactured and sold it. It is held that the power to prohibit the introduction, manufacture or sale, is not granted by the organic law, as it only provides that the Legislature shall have "power to pass laws to regulate," &c. The Governor recommends that only a sufficient quantity to supply the wants of the community for medicinal purposes be allowed.

A bill creating the office of "Territorial Recorder" was passed, and Mr. Theophilus McGruder was elected to perform the duties of that office.

The Spectator calls upon the Legislature to make haste and adjourn, observing that its cost is $50 a day to the territory, and that the public debt is already $5,000, and increasing.

The project for a railroad to the Pacific seems to excite some interest in Oregon. The Spectator urges the Legislature to take some action upon the premises, by memorial to Congress, or approving resolutions. It suggests also that Congress be asked for a steam tug to operate at the mouth of the Columbia.

A Mr. Lippincott, from the city of New York, one of those "emigrants by the Southern route," had been badly wounded in the knee, in a skirmish with the Klamet Indians. Two others, one from Iowa and the other from Mississippi, were killed in the same affair.

From the Philadelphia Dollar Newspaper.

Distressing Occurrence.

BETHLEHEM, July 10, 1847.

Gentlemen—It is with the deepest regret that I am obliged to record the painful disaster that has befallen one of our most worthy citizens, Henry G. Guetter. He left Bethlehem on Monday last, in company with his wife and eldest daughter, whom he intended to place at a boarding school at Litiz, Lancaster county. After a sojourn there of several days, he took his family on a pleasure ride to Lancaster, and on the return, his horses, which, by the way, are a very spirited pair, ran off, and in running, his daughter fell out and got entangled in the wheel, and it was a miracle that the poor girl was not mashed to a jelly; though considerably bruised, there are some hopes of her recovery. Not so, however, with Mr. Guetter, who had his shoulder blade as well as several of his ribs broken, and otherwise seriously injured in the spine, which caused his death on Friday evening. His wife escaped unhurt, as well as another lady, who was in company with them from Litiz. His corpse was brought to Bethlehem on Saturday evening, which was a circumstance that cast a gloom over the whole borough. Mr. Guetter was extensively known throughout the country as an importer of musical instruments, &c., and also was the owner of a very extensive coal and lumber yard in Bethlehem. He has left a widow and four daughters, the eldest of which is the one so seriously injured. Our friend will be buried on Sunday afternoon, in the Bethlehem grave-yard. In truth we can say, "In the midst of life we are in death."

P.

COMPARATIVE ECONOMY OF FREE AND SLAVE LABOR.—A South Carolina journal congratulates its readers upon the recognition by a northern paper of the alleged facts, that Slave labor is more expensive to the capitalist than free labor. Our Southern contemporary believes that slaves clothed, fed, lodged, doctored, and nursed at the expense of their owners, enjoy a larger share of the fruits of their industry than falls to the lot of the free working men of America, Europe or Asia—that the African slave of our Southern States is better cared for, more abundantly supplied with the necessaries of life in health and luxuries of life in sickness—more comfortable in old age and happier through life, than the free laborer. From alleged facts of this character he draws conclusions favorable to African slavery as established in our Southern States. Here then, is an admission that slave labor is the most expensive, and this very admission seals the fate of slavery; for the moment the planter sees his account in patronizing industrious freemen, his interests become identified with the emancipation and colonization of the African.

No matter what others may think of the degree of happiness enjoyed by the free laborer, as compared with the slave, *he* thinks himself the happiest. His liberty of body and mind, and the birthright of a freeman to rise to the highest stations in our country, are far more abundant sources of happiness than those enjoyed by the slave. If happiness consists merely in an unfailing supply of food, shelter and clothing, with good medical attendance and nursing in sickness and old age, then our boasted freedom is a delution, and the slaves of South Carolina are the happiest of the human family.—*N. Y. Sun.*

Mr. Charles Stedman, of Leyden Mass., was crushed to death by the falling of a tree which he had cut down, on the 2nd inst.

Father Matthew.

The following acknowledgment from this truly amiable man, addressed to Messrs. Starr and Storer of this city, Committee of the Sons of Temperance, will be read with interest.—*Watch. of the Valley.*

CORK, May 8th, 1847.

GENTLEMEN—To you and my beloved brethren the Sons of Temperance, I return my heart felt thanks, in associating me with the admirable committee of the Society of Friends, in the distributions of your generous contributions for the relief of the afflicted people of Ireland.

I hail this compliment as the best proof of your esteem and approbation.

You may rest assured, my dear friends, that your supply of bread stuffs shall be disposed of amongst the destitute, without distinction, of politics, country or creed.

In these instructions I fully sympathize, and my conduct towards my brother man has been invariably guided by them.

No one can charge me with having, during the three and thirty years I have been before the public, ever violated the charities of nature or the Gospel, because the individual was of a different country, or knelt at a different altar.

It will edify your society to learn that the poor Teetotallers of Ireland, in the midst of famine and pestilence, have proved faithful.

Our sacred cause has proved the salvation of our unhappy country at this awful crisis.

Instead of having recourse to the intoxicating cup, to drown their sorrows and inflame every evil passion, they have laid hold of the horns on the altar, seeking for consolation from the God of all consolation, who consoles us in all our tribulations.

Much has been done by the high minded citizens of your glorious Repulic to feed and save us.

Thousands, notwithstanding, have perished miserably, thousands are hourly perishing; for God alone, who fills every creature with blessings, can supply the wants of a whole nation without food or money.

We are in fear and trembling for the coming harvest. May the holy will of God be done.

Again expressing my gratitude, and presenting kindest remembrance to all the Sons of Temperance, believe me with high respect, Dear Gentlemen, Your affectionate friend.

THEOBOLD MATTHEW.

To Messrs. STORER and STARR, Committee, Sons of Temperance, Cincinnati, Ohio.

RESCUED FROM DROWNING—COMMENDABLE ACT. Frederick Waters, a boy about 8 years of age, the son of an English family who recently arrived in this port, while standing on the wharf, opposite the Bath Hotel, above Walnut street, about five o'clock on Thursday afternoon, accidentally fell overboard, and would have been drowned, but for the aid of Michael H. Fagan, a drayman, who happened to be in the vicinity. On witnessing the accident he gallantly plunged into the water, and the next moment he was clambering into a boat belonging to a vessel lying at the adjacent wharf, with the rescued boy in his arms. So promptly was this humane act performed, that the lad recovered his conciousness in a few minutes, and shortly afterwards was able to walk home. Mr. Fagan afterwards astonished the bystanders by declaring that he could not swim in the least, and it was not till the impulse of the moment had induced him to leap into the water, that he remembered his failing in this respect.—*Dollar Newspaper.*

THE FRENCH STEAMSHIPS.—The French steamship Union, at New York, is described as a beautiful vessel, built in the very best style of naval architecture, and commanded by a thorough seaman. She has a crew of fifty-four seamen and boys, and eighteen firemen; there are also four machinists, with carpenters, bakers, cooks, servants, &c., a well chosen suite. Her cabins are admirably adapted for the convenience and comfort of passengers; the dining room occupies the whole width of the ship, and the fare is abundant and of the best. There is also a second price or cheaper cabin, this will be found very agreeable for those who do not choose or cannot afford to pay the highest rate. In the first cabin there are eighty-four beds—five rooms have four beds each, one has six, the rest have two. All the furniture is mahogany, finely carved, and the berths are pleasant and airy. The length of the Union is 196 feet, her breadth of beam 42; she sails for Europe on the 24th instant. The Philadelphia is the next steamer to arrive of the new line of four packets.—*Dol. News.*

NOTICES.

PISGAH CIRCUIT, MUSKINGUM DISTRICT.—Our fourth and last Quarterly Meeting, will be held at the Ebenezer Church, six miles from M'Connellsville, on the Marietta road, on the 14th and 15th of August. Can Brs. Bassett, Wilson, Sears and others come to our assistance? Come brethren, all you who can. J. M. PIPER.

[It would afford us pleasure to comply with our brother's request, but if we find we can get off to attend the Pittsburgh Conference, it will be impracticable to attend also his meeting. We name this for the purpose of soliciting the other brethren referred to, to attend. ED.]

MADISON CIRCUIT, INDIANA DISTRICT.—The fourth Quarterly Meeting, will be held at Liberty Meeting House, Scott county, to embrace the second Saturday and Sabbath in September, (11th and 12th days.) Ministerial aid is solicited. GEO. WHEATLEY.

WAYNESBURG CIRCUIT, PITTSBURGH CONFERENCE.—Our fourth quarterly meeting will be held at Murdock's school house, on Whitely Creek, near the Kirby meeting house, commencing on Saturday, August the 14th. We hope the brethren from the eastern and southern part of the district will make it convenient, on their way to Conference to call at our meeting. It will continue till 1, or 2 o'clock on Monday. We shall expect all who come in before Monday, to attend the quarterly meeting, as it is only seven miles east of Waynesburg. We wish to leave a number of horses in this neighborhood during Conference. Those who may come on Monday, and afterwards, will find a committee at the Methodist Protestant Church, who will conduct each one to his place of lodging. The Annual Conference meets on Tuesday, August the 17th. Will brother G. Brown give notice of the hour? Hope he will also attend our meeting at Murdock's.

W. A. PORTER.

UNION CIRCUIT, O. DISTRICT.—Our fourth quarterly meeting will be held at or near Middletown; and as it has been suggested that a Camp Meeting be held at the same time, should this be concluded upon, it will be held near brother Job Inskeep's, four miles north east of Middletown, commencing August 20. We invite all our brethren of adjoining circuits to assist us. From the West and South, come to Middletown; from North and East, to Middleburg, and you will learn the facts, and receive directions. D. MOORE.

[A Camp Meeting, brethren. We wish to hear of a good Camp Meeting in old Champaign or Logan.—ED.]

WELLSVILLE CIRCUIT, MUSKINGUM DISTRICT.—Our fourth quarterly meeting will be held at Wellsville, embracing the third Sunday in August. To this meeting we invite brother R. Andrew, of Steubenville, and any others who can make it convenient to come.

T. B. CUSHMAN.

Homer, Licking Co., Ohio, July 5, 1847.

DEAR BR. CLANCY: I wish to inform you through the Western Recorder, that I have made up my mind to move to the Ohio District, and shall therefore be under the necessity of asking at your hand a transfer.

Yours, in the bonds of love and peace,

A. CHANELL.

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recorder, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and Laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Marietta College.

The commencement exercises of this Institution occur on Thursday, July 29th. In connexion with these, either on the same or the preceding day, Addresses may be expected, before the Literary Societies, by Hon. Samuel Galloway, of Columbus, and before the Society of Inquiry, by Rev. Charles B. Boynton, of Cincinnati. The anniversary of the associated Allumini, and the annual exhibition of the Literary Societies, fall on Wednesday, July 28th. Candidates for admission to College will be examined on Wednesday morning, and applications for the degree of A. M. in regular course, must be made to the President as early as the day preceding commencement

MORGANVILLE CIRCUIT, *Muskingum District.*—Our 4th quarterly meeting will be held at Morganville, on the 14th and 15th of August ensuing. J. W. SOUTHARD.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

COSHOCTON CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

BURTON CIRCUIT—*Muskingum Distsict.*—I inform the President that his visit will be at Burton. The fourth quarterly meeting will be held at the same time, 7th and 8th of August. We invite any of the brethren to attend that can. Enquire for D. Richardson. A. R. BROWN.

BUCHANON CIRCUIT—*Pittsburgh District.*—Our fourth quarterly meeting will commence on the 7th of August, at Margaret Chapel, on the West Fork river, 10 miles above Weston, to which we invite Br's. A. J. Waren, J. I. Stillians, H. Reger, E. Martin, H. Lucas J. Clark.

R. H. WALKER, *Superintendent.*

LANCASTER CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be at Pleasantville, commencing August, 31st, at 11 o'clock, A. M. To this meeting we invite Br. C. S. Callihan,, W. H. Marshall, W. Maynard, D. Kinney, and S. Catlin. W. MUNHALL.

MORGANTOWN CIRCUIT—*Pittsburgh District.*—The last quarterly meeting for the present Conference year, for the Monongahela Circuit, will be held, by divine permission, at the new frame meeting-house, near Mapel's mill Dunkard creek, Green county, Pa., on the 2nd. Sabbath in August, at which, (agreeably to previous arrangement;) we expect our beloved and worthy President, Br. Brownphoe he will not fail in attending. We also invite our Itinerant and unstationed Brethren who can make it convenient to attend.

Also, we propose, by divine permission, on the Saturday and Sabbath previous to the Annual Conference, hold ing a meeting at Mt. Morris, Green county, Pa. This town is 16 miles from Waynesburgh; the place of holding the Conference. To this meeting we invite Preachers, and delegates, who may be on their way to Conference.—Come, Brethren, come and welcome; we shall expect you from the South. You will find a band of Brethren ready to receive you freely. P. T. LAISHLEY.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

ST. JOSEPH CIRCUIT, *Wabash District.*—Br. Shipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.

G. WILLIAMS.

ZANESVILLE CIRCUIT: Our last Quarterly Meeting will commence on the last day of July, at Gratiot. Our Ministerial and Lay brethren are invited to attend.

C. S. CALLIHAN.

Rev. G. Brown expects to have a supply of Hymn Books—fine medium, and plain—Disciplines, and Snethen's sermons, at the Pittsburgh A. Conference in Waynesburgh. Those who want, can send their money by the preachers, or delegates, and purchase.

DEERFIELD CIRCUIT.—*Wabash District.*—Our third quarterly meeting will be held at J. Flood's, Randolph Co. commencing July 24. Will J. Shipp please to meet and help us there; also J. M. Young and S. P. Kezerta of the Ohio District? F. OUTCALT.

Delaware Circuit, Muskingum District.—Notice is hereby given that our fourth Quarterly meeting will be held at Westbrook's school house, where I live, commencing August 7, 1847, to which we invite Br. T. Potter, and all others who can come. We need help.

WM, HATFIELD, Jr.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

4th	"	July,	Granger	Ct.
1st	"	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Ohio District.

Xenia	Circuit,	July	17–18.
Port William,	"	"	24–25.
Washington	"	"	31, Aug. 1.
Clarksville	"	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

A. Cole,	Pa.	D. Kinney, 1 sub.	O.
G. W. Thornburgh,	O.	P. M.—Fallsburg,	O.
O. P. Stephens,	O.	P. M.—Sage's Ferry,	Ia.
J. B. Peat, 1 sub.,	O.	D. Bagley, 2 subs.,	Ill
J. M. Piper,	O.	E. Y. Reese,	Md.
C. Thorp,	O.	Geo. Evans,	Ia.
J. S. Dye,	O.	G. S. Webster,	Pa.
Miss E. White,	O.	Geo. Wheatley,	Ia.
C. Caddy,	O.	S. Morrison,	Ia.
P. M.—Blue Rock,	O.	J. Hill,	O.
P. M.—Willshire,	O.	W. Patterson,	Iowa.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
W. L. Baldwin,	D. Cameron,	7	39	1 50
G. W. Thornburg,	John Garberry,	9	13	4 00
O. P. Stephens,	John Hess,	9	30	2 00
"	J. S. Cleland,	9	30	2 00
J. B. Peat,	J. C. Sidle,	9	26	2 00
"	C. Carter,	8	52	2 00
"	John Smart,	9	14	1 00
D. Bagley,	E. Matson,	7	52	2 00
"	J. A. Griswold,	9	40	2 00
C. Thorp,		8	26	1 00
G. Evans,		9	40	1 00
G. Wheatley,	T. F. Hudson	8	52	2 00
"	Wm. Osborn,	8	52	2 00

New subscribers this week, 5; discontinuances, 2.

Br. C. S. Callihan designing to visit his friends in Virginia, can attend a protracted meeting at the Frame Meeting House, near Overfield's Mill, Clarksburg Ct. Va., on the 28th and 29th of August next.

Received for Rev. C. Springer.

D. Bagley,	for	E. Mason,	$3,00
W. L. Baldwin	"	D. Cameron,	50

OLIVE BRANCH.—The missing numbers of Western Recorder have been sent. Will one of the Editors oblige us by furnishing some account of the Statistics of the Boston and Maine Districts,—number of members, unstationed ministers—and Houses of Worship, for the purposes of our Annual Register?

METHODIST PROTESTANT.—The Editor will oblige us, by receiving for us any of our dues for *pamphlets*, on for the Western Recorder.

Br. W. L. Baldwin, 50 cents of the $2, above credited has satisfied the claim of Br. Springer, against D. C. And now, 50 cents more will satisfy *our* claim on vol. 7.

Br. G. W. Thornburg, we are much obliged for your agency, as you are not receiving our paper.

The P. M. at Sage's Ferry, or Mt. Sidney, Jackson, Ia., notifies us that the paper of J. M. H. Rose, is not taken from the office,—that he expects to sell it for postage, &c. That subscriber owes us for nearly two volumes? Have we not an agent near there who will collect this for us.

The P. M. at Fallsburg, Licking, O., notifies us that the paper of J. H. Fry is not taken from the office, and advises us to stop sending. This subscriber owes for about three fourths of a volume. Br. Agent up that way, please see to this and let us know.

The P. M. at Blue Rock, Muskingum Co., notifies us that the papers sent for H. Price, and J. Morrison have not been taken from the office since April 1st. Will our agent, please see to this matter immediately, and get us the pay? Not one subscriber at that office has yet paid.

Br. J. Gay, we sent as requested a copy of the Discipline, latest edition, by mail. The money you sent, more than pays for the pamph lets, and Discipline. Did you receive?

John Turner, Willshire, owes us for seven numbers.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On the 8th instant, by Rev. John Goshen, MR. EDWARD JURY, to MISS POLLY ANN BRELSFORD, all of this place.

——On the 20th instant, by the same, MR. GEORGE TABERT to MISS HANNAH DICKISON, all of this county.

——On the 15th instant, by the Editor of this paper, MR. GAMALIEL HEADLEY, to MISS SARAH MARIA RODMAN, all of Muskingum county.

OBITUARY.

DIED—At Peoria, Illinois, June 22d, ultimo, MR. JOHN BARNEY, late of Worthington, Ohio, aged about 68 years. He was extensively known in several States as a teacher of the arts, parts, & points of the Arcana of Freemasonry.

——At Belleview, Boon co., Kentucky, on the 17th ultimo, COL. SILAS DINSMORE, in the 81st year of his age.

——At Cincinnati, on the 14th instant, MRS. CATHARINE PETITT, in her 72d year.

——At Georgetown, D. C., on the 8th instant, REV. JAMES M'VEAN, Principal of the Georgetown Scientific and Classical Academy.

——At Rosemont, New Jersey, MR. DANIEL ENT, Senior, in the 91st year of his age. He was engaged at the battle of Germantown.

——At Zanesville, Ohio, on the 10th instant, MR. WM. DAVIS, aged 89 years. He was a soldier of the Revolution, and was in the battles of Brandywine, Monmouth and Yorktown.

——At Zanesville, on the 15th instant, SEBORN A. HICKS, son of James and Cornelia Hicks, aged 11 months and ten days.

The Markets.

LATEST DATES.

PUTNAM, & ZANESVILLE.—Flour $4,00@4,50—Wheat, 60c—Corn 25c.,—Oats 18c.

CINCINNATI.—Flour $3,87½@$4,00,—Wheat 80@85,—Oats, 33@37,—Corn 40@45. Beef Cattle $2,50@$4,00 ₩ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $4,00@$4,25,—Wheat 80@85c,—Corn 40@45,—Oats 27@28c.—*Commercial Journal and Gazette.*

PHILADELPHIA.—Flour $5,25@$5,87½—Wheat $1,20—Corn $70c.—Provisions nothing doing. The market is heavy.

BALTIMORE.—Flour $5,50—Wheat $1,10—Corn 64c—Oats, 40@45.—*Baltimore Sun.*

A LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum co, O., July 1st, 1847.

B.	M.
Brown Lemuel,	McComb Samuel,
Babcock James,	McFeetors Miss Bolindia,
Bates Humphrey.	Mauk Anthoney,
C.	N.
Clements John,	Nichelson Angerlina,
Clark Mrs. M. E.,	O.
Cox H. G.,	Oakes Elizabeth,
Creigg R. B. Tailor,	P.
D.	Puff Jacob,
Donalson Aris A	Prince Lanah,
E.	Pane Miss Maria.
Ellis Miss Manday,	R.
Eastman Mrs.	Reeves Nancy,
F.	Roberts Thomas,
France John,	Roberts John,
Freeman Alex.,	Reese Solomon,
Foster Franklin.	Rider Adam,
G.	Riny Francis,
Goble J.	Reese Miss Elizabeth.
H.	S.
Howard F. W.,	Staigbrook Henry,
Hurd Mrs. A.,	Spurgeon John.
Hall Edward,	T.
Holland Nelson,	Tats George W.,
Hart Elizabeth.	Tuttle Benjaman,
K.

POETRY.

Written for the Western Recorder.

EVENING.

BY EDWIN C. GALLOWAY.

Oh! what a draught from Heaven's refreshing fount,
The Earth receives at this the evening hour;
Reason, pause, thy blessings to recount,
And sing the praise of every tree and flower.
'Tis thine to sip the sweets of Earth,
And blend with them its silent lays,
That thou again may'st utter forth
Nature's evening song of praise.

'Tis thine to note the softer shades,
That tremble on an evening sky;
And when the golden vapor fades,
The shadow to thyself apply:
There's wisdom in the evening clouds
The stream, the storm, the flower,
That may be turned to good account,
In life's eventful hour.

There's many a gem on nature's brow,
That's fraught with rich design,
That might be ours, would *we* but bow
Before the pleasing shrine:
Would we upon the mind imprint
Evening's calm and peaceful form,
And fix the rainbow's cheerful tints
Amid the mental world of storm.

Would we the deep design improve,
That sleeps amid each tender fold;
How sweetly might we onward move,
'Mid nature's radiant beams of gold:
Then when night's shades should o'er us steal,
As darkness 'round the earth,
Hope would its precious boon reveal,
Faith's pledge of endless birth.

Cambridge, July 5th, 1847.

From the Louisville Journal.

Campbell's lines upon the Rainbow have always been considered one of his most beautiful productions, yet if the following lines upon the same subject are not more beautiful, we are no judges of poetry.

THE RAINBOW.

BY MRS. AMELIA WELBY.

I sometimes have thought in my loneliest hours,
That lie on my heart like the dew on the flowers,
Of a ramble I took one bright afternoon,
When my heart was as light as a blossom in June:
The green earth was moist with the late fallen showers,
The breeze fluttered down and blew open the flowers,
While a single white cloud to its haven of rest,
On the white wing of peace floated off in the West.

As I threw back my tresses to catch the cool breeze,
That scattered the rain-drops and dimpled the seas;
Far up the blue sky a fair rainbow unrolled
Its soft-tinted pinions of purple and gold!
'Twas born in a moment, yet quick as its birth,
It was stretched to the utter most ends of the earth;
And, fair as an angel, it floated all free,
With a wing on the earth, and a wing on the sea.

How calm was the ocean! how gentle its swell!
Like a woman's soft bosom, it rose and it fell;
While its light sparkling waves stealing laughingly o'er,
When they saw the fair rainbow knelt down to the shore;
No sweet hymn ascended, no murmur of prayer,
Yet I felt that the spirit of worship was there,
And bent my young head in devotion and love,
'Neath the form of the angel that floated above.

How wide was the sweep of its beautiful wings!
How boundless its circle! how radiant its rings!
If I looked on the sky, 'twas suspended in air,
If I looked on the ocean, the rainbow was there;
Thus forming a girdle as brilliant and whole,
As the thoughts of the rainbow that circled my soul!
Like the wings of the Deity, calmly unfurl'd,
It bent from the cloud and encircled the world.

There are moments, I think, when the spirit receives
Whole volumes of thought on its unwritten leaves,
When the folds of the heart in a moment unclose,
Like the innermost leaves from the heart of a rose;
And thus, when the rainbow had passed from the sky,
And thoughts it awoke were too deep to pass by
It left my full soul like the wing of a dove,
All fluttering with pleasure, and fluttering with love.

I know that each moment of rapture or pain,
But shortens the links in life's mystical chain;
I know that my form, like that bow from the wave,
May pass from the earth, and lie cold in the grave;
Yet, oh! when death's shadows my bosom uncloud,
When I shrink from the thought of the coffin and shroud,
May hope, like the rainbow, my spirit unfold,
In her beautiful pinions of purple and gold.

FLOWERS.

Ye are the Scriptures of the Earth,
Sweet flowers, fair and frail;
A sermon speaks in every bud
That wooes the summer gale.

Ye lift your heads at early morn,
To greet the sunny ray,
And cast your fragrance forth to praise
That Lord of night and day.

Low in the damp and cheerless earth,
Ye slumber for a while,
Then waken unto glorious life,
And bid creation smile.

Thus when within the darksome tomb
Our mortal frame shall lie;
The soul, freed from the bonds of sin,
Shall join the choir on high.

Ecclesiastical.

Written for the Western Recorder.

Constitution of the Methodist Protestant Church.

NO. IV.

MR. EDITOR: If the framers of the Constitution intended that the several Annual Conferences should do more than make special rules and regulations for the government of themselves, as a Conference, it ought to have been explicitly so stated; which, so far as I am competent to decide, is far from being the true state of the case. It is true, the several Annual Conferences have the exclusive power to make, each, its own rules and regulations for the admission and government of the COLORED members within its district. Any Conference may refuse their admission into the church upon any conditions; or it may elevate them to membership, and give them all the rights of suffrage which the white members enjoy; but to suppose that any Annual Conference, in making regulations for the accommodation of the colored population, can so arrange them, that the white membership shall, in any way, be effected by these rules, to my mind is preposterous. No man who will take the trouble to examine the Constitution with any attention, can but see at once, that the white membership are not even alluded to by the convention, in the arrangement here made, for the exclusive benefit of the colored population. To return to the first, viz: the making such rules, &c., as the peculiarity of the district may require, I remark. The only tests of membership are contained in the second article of the Constitution; but these are enlarged upon in other parts. This second article is made unalterable, only by a convention, the call for which, is to be made by two-thirds of the Annual Conferences of the Methodist Protestant Church. Since slavery has greatly agitated, not only the Methodist Protestant Church, but various other branches of Christ's Church, it will be a suitable subject to select to illustrate my position. I remark. Slavery was known by the convention of the associated Methodist Protestant Churches to exist, when the second article was adopted.—Though legislative bodies, after they have adjourned, are not considered the expounders of their own enactments, but the judiciary; yet the design of the legislators so far as can be ascertained with certainty, should be carried into practical operation. What, then, was the object of the convention, when it passed this second article of the constitution, with a full knowledge of the existence of slavery? Can it be supposed, will any man contend that the members contemplated in another portion of this instrument, to give the power to each Annual Conference to adopt terms of membership at its pleasure? If not, how can any Annual Conference erect any other standard than that erected by the convention? This power, I believe, they do not possess. If any Annual Conference take the liberty to decide upon the moral quality of actions, undecided by the common consent of christians, as being opposed to the explicit declarations of the bible; or decide that the holding of slaves under all circumstances, is a violation of the moral law, sufficient to exclude a person from the kingdom of grace and glory; and claim this right from the constitutional enactments of the Methodist Protestant Church, then all must, as it seems to me, under our present organization, so far as one Annual Conference is in fellowship with another, either voluntarily consent to live in church fellowship with known violaters, or admit the necessity of the dissolution of the compact between the associated Methodist churches and a separation between themselves and all slaveholders. And if it is contended that this seventh article confers the power to decide on the moral quality of actions; then, it must be admitted that the framers of our Constitution involved in it the certain means of the dissolution of the union between the associated Methodist P. Churches.—For upon this supposition, the convention has imparted the power to any Annual Conference of this church, to decide the others are sinners against God; and to the others, equal authority, to condemn those who first acted in the premises, as sinners that ought, of right, to be expelled the church forthwith. There is no determining at what point in ethics, men will stop their course of condemning their fellows, if the foregoing principle of the right to decide on the moral quality of actions is once adopted; hence, the necessity of every department of the church to be exceedingly cautious, that it does not transcend its legal authority. These remarks are not, in the slightest degree, intended as an apology for slavery; though, I deeply regret, that the portion of the constitution of the Methodist Protestant Church, which was obviously designed more firmly to unite the associated churches, should be used by any, to disunite the several parts of this church.

Article eighth, treats of the "*Composition of the General Conference.*" There is to be, in May, a quadrenial General Conference; to be composed of an equal number of ministerial and lay representatives, from the several Annual Conferences associated under the name of the Methodist Protestant Church. The representatives are to be elected by an Electoral College, at the time and place of holding each Annual Conference in every district, next preceding the assembling of the General Conference, by the ministers and delegates belonging to the Annual Conference; and one minister, not under the stationing authority, from each circuit and station; who is to be elected by his ministerial brethren on the unstationed list of his circuit or station, at the Quarterly Conference next before the Annual Conference, at which, the Electoral College is to be organized.—The unstationed ministers thus elected, are to be ADDED; the constitution does not say, to the itinerant ministers, as a component part; though this, heretofore, has been the *usage*; yet there is nothing in this article, or in any other article of the constitution, which justifies so injurious a usage. This is the only provision made in the whole constitution for the representation of the unstationed ministers of the Methodist Protestant Church, in any legislative body; and he who would knowingly, either by arbitrary power, or by any manœuvreing, deprive them of this only right of representation, must be far more a despot, than any who aided in depriving the local ministers of their rights, in 1784. For these never pretended to believe, much less declare, that the local ministers ought to participate in the enactment of rules; while those come with loud professions of "*mutual rights*," and while they say, "Are you in health, my brother?" they, with an assumed dagger, smite out the only remnants of representative vitality. But if these Electoral Colleges are organized upon the *principles of equity*, the unstationed ministers of the church need nothing more, fully to secure their rights and privileges. Provided, however, that the views presented on the seventh article are conceded to be correct; if not, then, if the Annual Conferences have the power to create new terms of membership, obligatory upon the unstationed ministers, these ministers ought, agreeably to the first principles of Methodist Protestantism, to have a representation in these Conferences. Legislation by others, to make laws to govern those who are not represented involves the very grounds of the secession in 1828. Provision is wisely made in this article forever to secure the rights of the laity. Upon the final passage of any question or rule, at the request of any three members, the ministers and laymen vote separately, and there must be a majority of both, disjoined, to carry any measure, either in a General or Annual Conference.

Article ninth, defines the "*Powers of the General Conference.*" This conference, while it continues within constitutional limits, has the legislative authority to enact rules for the government of every department of the church. Any enactments, or resolutions, not based on the constitution, are a perfect nullity, and are not, in the slightest degree, binding. This conference is, at no time, to exceed one hundred members.

Article tenth, presents the "*Resolutions on Legislative Assemblies.*" No rule is to be passed which contravenes any law of God—*infringes the right of suffrage*—eligibility to office—the rights and privileges of ministers and members to trial by committee, and of an appeal—infringing the liberty of speech or of the press; but all to be liable to answer for any abuse of this privilege; no rule is to be passed, *except it be founded on the holy Scriptures*, to expel any minister, preacher or member—no rule to authorize the appropriation of the church funds to other purposes than those in this article enumerated—no higher order of ministers to be authorized than that of elder—no rule to be passed to abolish an efficient itinerant ministry—no circuit minister to be stationed more than three years on a circuit, or two years in succession in a station—neither General nor Annual Conferences can be changed in their component parts. Will not every candid, impartial person say, that the rights and privileges of every minister, preacher and member of this church, are well guarded? and that while these restrictions and the powers of legislative bodies are well understood, and carefully observed, there can be no danger of injustice being done to the pious. Though, it must be admitted, with the best possible rules and regulations for the government of any church, designing and ambitious men, if not early checked will grasp power; and they will always, pertinaciously, hold on to any they may have, in any way, acquired. J. H.

(To be continued.)

June 3, 1847.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. V.

On Friday, 30th April, 1829, Brother and Sister Towler came to my house to go in company with me to our Agent's meeting, to be held in Cincinnati, Saturday, 1st May; we reached the city, and with heart-felt gratitude to God, we heard that the large and commodious church, the first in the west, was finished, and was to be dedicated next day. By eleven o'clock it was full, and many who came could not get in. It was believed there were fifteen hundred in it, to whom Br. A. Shinn preached the dedication sermon, from Isaiah 55: 10, 11. Never did I hear a better sermon,—never did I see a more attentive audience. At three o'clock we administered the Lord's supper, and Jesus did attend with us, and gave us living bread. O! it was a heavenly feast, not to be forgotten soon by many; I tried to preach in the evening, and we had a weeping time. Monday and Tuesday, attended to our business and fixed on our first Annual Conference to be held in this city on the first Thursday in October. Passing over several days,—on the 13, rode to Brother Inskip's,* and on the next day, preached in the old meeting house and formed a class of eight members. On the 23d, preached in Xenia, to a very attentive congregation, rode home on Monday to see my family, and rested until Friday. Brother Goldsbury having come on, he took my appointments and I went to Dayton to meet Brother Shinn, at a two day's meeting previously appointed. On Sunday morning at 9 o'clock, I organized a class of eleven members, we had the use of the Presbyterian church, and large and attentive audiences, and if we had been blessed with only two or three active leading men we might have had a good church here. The year I was stationed here, we rose to forty in number, and I had got about eight hundred dollars toward building a church; but when it was thrown into the circuit, it dwindled away. I rested until the 5th of June, then set out with three of my children for Xenia, to attend our second quarterly meeting; we met Brother Shinn there according to promise. Our old brethren were asked for the use of their church, but they refused, and we held our meeting in the court house. We had a precious love-feast in one of the jury rooms, several of our old brethren were in with us, and enjoyed themselves well. Brother Shinn preached twice for us. His sermon on Sunday to a crowded house, was one of the greatest I ever heard: a very liberal collection was taken for the support of the preachers. In our Quarterly Conference, we thought it best to divide the circuit, and did so,—made two four weeks' circuits, as we now had more ministers willing to travel.—I will just state here that our Presbyterian brethren were very friendly with us, and gave us the use of their churches, and invited us to commune with them, when opportunity offered. May the God of heaven bless and prosper them.

On the 19th, I started in company with my wife to attend a two day's meeting in the neighborhood where I had organized the first two classes, numbering thirty-four members,—they now amounted to sixty: I here had the pleasure of meeting my beloved fellow-laborers in the good cause, Brothers Flood, Dobbins, and Jones. Br. Dobbins preached on Sunday in a barn to a large congregation, and God blessed the word to many. We then administered the Lord's supper, and the Master was with us in power, and we were truly glad to see a number of our Episcopal brethren come forward and feast with us. At this meeting we added five more, four from the Methodist E. Church, and one from the world. I here met with Brother Joel Dalby jr. I took him into the woods and after he had expressed his satisfaction with our principles, as far as he had opportunity of knowing, I prevailed on him to take Xenia circuit with Brother Goldsbury, provided I could furnish him with a horse. Well, I recollected that our Cincinnati brethren had subscribed money to buy a horse for any young preacher that would travel, and labor with us. So according to agreement, he come to my house on Tuesday the 23d, in order to take my appointments. I went with him to several of them, and on Monday the 29th, I set off for the city, having previously obtained a certificate from Brothers Flood, Dobbins and Jones, of Brother Joel's character, and abilities, and in two days got a horse. Since that time the brethren know something of Brother Dalby.

At the called meeting of the brethren in Cincinnati, about getting the horse, Br. Shinn brought into view the society he had organized on the previous Sabbath, in Madison, Indiana, and wanted to know what could be done to supply them immediately with a preacher. There were 36 members, all from the Methodist Episcopal Ch., and no preacher. All seemed deeply concerned, but knew not what to do; I began to reflect on it, and a severe struggle took place in my mind, whether I ought to leave my beloved family, upwards of one hundred miles, or labor nearer home. As I was now at liberty to comply with the request of my Cincinnati brethren, made some months ago, to-wit: to form a circuit around the city; I viewed the brethren in Madison, in a desolate condition, and I proposed to the brethren if they would give me up a few weeks, I would go home and see my family, and deliver the horse to Brother Dalbey, and set out the next week for Madison. They all seemed much pleased with the offer, and on Friday the 3d of July, rode home thirty-six miles, and the 4th, went to Dayton, 22 miles, delivered the beast, saddle and bridle. Sunday preached twice, and joined 2 more in the church. On Monday the 6th, went home.

* Rev. D. Inskeep's, we presume.—ED.

NEWS ITEMS.

FOURTH OF JULY ACCIDENTS AND INCIDENTS.—For the next two or three weeks the papers will teem with fourth of July accidents. Hundreds of lives are lost every year on this day, from the careless use of fire-arms and other mishaps:—*Balt. Sun.*

At New Haven, Conn., just after the evening salute had been commenced, a young man by the name of William Shepard, of Branford, was struck by a wad from the cannon, on his thigh—the wad passing through the limb between the bone and the femoral artery, tearing the flesh badly, but not so that amputation was deemed advisable at the time.

At the Brookline crossing (near Boston) of the western railroad, on Monday afternoon, a carriage containing four gentlemen, was run over by the locomotive, the driver was fatally injured, three of the gentlemen very badly hurt, both the horses killed, and the carriage broken to pieces.

On the Delaware river, the steamer Balloon ran over a small boat near the Point House, on Monday afternoon. There were five persons in the boat, one of whom—a colored boy—was drowned.

The Boston Evening Traveller of the 6th instant, says:

There were probably twenty thousand persons who left Boston on Monday night, after the fireworks, in the railroad trains. So carefully and discreetly were the crowded trains managed, however, that, as far as we have been able to learn, not an accident occurred which may be considered as incident to these extraordinary arrangements. On the Fitchburg road, a train of 72 cars, heavily laden with passengers, had worked its way about 10 miles at about 1 o'clock, and probably did not reach its destination till nearly daylight—producing a general disarrangement of the trains on Tuesday. As usual on independence day, there were some narrow escapes from death. A boy, while the salute was being fired in Boston Common, in the morning, ran before the cannon, just as the match was being applied. The explosion spoilt his clothes, but he himself escaped unharmed. Just before the large trains with the passengers from the Worcester railroad, a man, who had gone ahead to see that all was right, discovered a well-dressed countryman, dead drunk, lying across the track near the Tremont road crossing. In a few moments, if he had not been discovered, thirty or forty cars, loaded down with passengers, would have passed over his body. At Newton, Lower Falls, early in the morning, a cannon with which the inhabitants were celebrating the approach of the day, exploded into an hundred fragments, the largest of which that could be found weighed but six pounds, and was thrown over six hundred feet, to within a short distance of the railroad depot. At the time of the explosion the gun was surrounded with people, but no one was in the slightest degree injured.

A man was found lying dead on the track of the Fall River Railroad, on Tuesday morning, a short distance from South Braintree. His head was entirely severed from his body, his wrists broken, and his body considerably mangled.—There can be no doubt that he was lying across the track, and was run over by the late train of the previous night. His name was Harris.

A Mr. Willey, of East Boston, while in a state of intoxication, on Monday, fell upon the track of the Eastern Railroad, near Ipswick, his right arm extending over the rail. He was not observed in season to prevent the train of cars passing over his arm, which was consequently severed, about half way between the shoulder and elbow.

A SAD ACCIDENT happened at the inclined plane No.7, near Port Colden, on the Morris Canal, on Tuesday last. The Belvidere Apollo states that while a boat was descending the plane the chain broke, when the boat was precipitated into the water with such violence as to dash the cabin to pieces. In the cabin was a family of German emigrants, who had been living a year or two in Patterson. Of these unfortunate people, the father, mother, and three of the children were drowned at the time of the accident, or have died of their injuries since.—*Newark Advertiser.*

RAILWAY ACCIDENT.—The persistence of a drunken driver, on the 4th inst., to cross the Boston and Worcester rails against the most strenuous efforts to prevent it on the part of the keeper of the crossing, caused injuries that are expected to result in death, to Daniel Murphy, a boy of 10, and to John Kyte, an Englishman. Two or three others in the carriage were bruised, and the horses killed outright.

SHOCKING ACCIDENT.—Miss Caroline Munyen, of Medway, Mass., was seriously injured at Chelsea Ferry, Boston, on Tuesday evening. As the boat neared the drop, Miss Munyen attemped to jump off, but being restrained by her friends, fell between the boat and the drop and was crushed between them.

CONVENTION OF THE FREE NEGROES OF KENTUCKY.—We learn from the Louisville Courier, that in order to induce a more full immigration of the free negroes of the State of Kentucky to Liberia, the Colonization Society, at the suggestion of several prominent gentlemen of the state, has determined to send out in their expedition in November next, several free colored men from different sections of the state, chosen by the free negroes in their respective neighborhoods, to go to the Colony, and make a full examination of its condition and prospects, (remaining there twelve months for that purpose,) and return and make a report to their constituents. The free negroes of Lexington, Maysville, Danville and Richmond, have chosen in each place one of their number, and the citizens of these places have raised the money to defray the expenses of the person chosen to go to the Colony—while there—and back again to the State. The free negroes of Louisville have approved of this plan, and will send out one of their number.

ACCIDENT AND NARROW ESCAPE.—The people at Saratoga Springs have been in a state of excitement, by an occurrence on the Schenectady and Saratoga railroad, which came near being a fatal accident. The cars were coming up from Albany with their *usual* speed, when suddenly a snake-head shot up over the wheel into the car, passing directly through every thickness of a lady's dress, and bending just above the heads of several gentlemen. It is almost a miracle that no one was killed. The lady escaped without any serious injury, though considerably bruised by the iron rail, from the ankle to the thigh.

STRUCK BY LIGHTNING.—Two sons of Mr. Wilson, who lives a short distance from Centreville, Washington county, Pa., were out with a one horse wagon hauling hay, on Monday, during the storm. One of the boys, about 15 years of age, was killed by a flash of lightning, and the other considerably stunned and burned about the head, but it is thought he will recover.

STATISTICS OF PROVIDENCE, R. I.—Among the manufactures of this enterprising city, are calico and calandering works, bleaching 108 tons of cotton cloth, and printing 390,000 yards of calico weekly; cotton mills of 34,000 spindles—woolen mills, which weave 375,000 yards of jeans and satinets yearly—these employ 1,800 hands. There are also wood-screw factories, using annually 700 tons of iron, 14 furnaces, using 5,000 tons of pig-iron for machinery, and also making 5,000 plows and 14,000 stoves; 3 steam-engine building shops: a rolling mill, making 10,000 tons of rail road iron and wire each year; 3 india-rubber shoe factories; 1 shoe-tie and 1 stay-lacing do; 1 edge-tool do; and eight engraving shops. These employ 1,647 hands, Cotton and woolen machinery-making shops employ 1,208 men. $100,000 are paid yearly for *labor* alone, in manufacturing jewelry.

PROTEST AGAINST SLAVERY.—The last number of the Morning Star, published at Dover, N. H., contains a protest and declaration of sentiment upon the subject of slavery, signed by three hundred and ninety-six ministers of the Free-will Baptist persuasion. The following is an extract from this protest:

"We, therefore, by refusing to support slavery, its principles, or its advocates, and by withholding Christian and Church fellowship from all guilty of the sin of slavery, and by remembering those in bonds as bound with them, would wish to wash our hands from the guilt of this iniquity."

DEATH OF HON. RICHARD BIDDLE.—We learned last night that the Hon. Richard Biddle expired at his residence, in this city, about six o'clock, P. M. There could be no event of a similar character which we might be called on to record that would cause us deeper anguish than the death of Mr. Biddle. We defer to another opportunity the expression due to the occasion, if indeed we be not anticipated by the tribute due to his eminent public character, great private excellence, and worth from some fitter source of eulogy upon the man who but yesterday stood amongst us foremost of our foremost men.—*Pittsburgh Com., June 10th.*

The Bostonians have purchased the Portsmouth and Roanoke Rail Road, in Virginia.—The town of Portsmouth purchased it first for the sum of $50,000, upon a credit of six years and they have sold it to Messrs, Henshaw & Co., of Boston, who intend to extend the road thirteen miles further, in order to connect with the Raleigh and Gaston Railroad.

LOCOMOTION.—The immense amount of travel now in every direction, is swelling the profits of steamboat and railroad companies enormously. Almost every mode of conveyance into or out of Philadelphia, the Ledger says, exhibits the same throng of travelers. We learn, from a New York paper, that the earnings of the Harlem road, for the 4 days preceeding the 8th inst., exceeded $6,000. They would have been much larger had there been cars enough to transport the passengers offering themselves. The earnings of the Long Island road were also very large on Saurday and Monday. The receipts of the Macon and Western road, for June, were $8,148,11.—*Baltimore Sun*

ATTEMPTED RISING OF THE CONVICTS.—It appears from the National, that on Tuesday evening last one of the guards of the Baton Rogue Penitentiary handed a convict a candle, telling him to light it. The convict was obliged to approach a table, on which stood a light, & on doing so perceived a loaded pistol. Seizing it he presented its muzzle to the head of the guard, and with a terrible oath, said "You are now in my power." At the same instant some twenty convicts appeared, all intent upon some hostile purpose. The guard, nothing daunted, took his hanger, a heavy Roman sword, and cut down the conspirator with the pistol, almost severing his arm from his body, cutting open his head and otherwise injuring him. The rest of the convicts seeing this fled to their cells, and the muiny ended.—*N. Orleans Delta.*

WANTED—Any number of NEW SUBSCRIBERS for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided*, however, no names be sent us but such can be relied upon as good.

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POETRY.

STRIVE ON.

Strive on—the ocean ne'er was crossed,
Repining on the shore;
A Nation's Freedom ne'er was won
When Sloth the banner bore.

Strive on—'tis cowardly to shrink
When dangers rise around;
'Tis sweeter far, though linked with pain,
To gain the vantage ground.

Bright names are on the roll of Fame,
Like stars they shine on high;
They may be hid with brighter rays,
But never, never die!

And these were lighted 'mid the gloom,
Of low obscurity;
Struggling thro' years of pain and toil,
And joyless poverty.

But strive—this world's not all a waste,
A wilderness of care;
Green spots are on the field of life,
And flowerets blooming fair.

Then strive—but oh! let Virtue be
The guardian of your aim!
Let pure, unclouded love illume
The path that leads to Fame!

Written for the Western Recorder.

Secret Confederations Contrary to Divine Laws.

CONCLUDED.

Solomon says, "The wise man's eyes are in his head"—they are there for use—but if any one permit them to be blindfolded—Solomon says, "The fool walketh in darkness." Now, a question arises here, Whether is it more degrading for me to make my brother a fool, or to submit to let him make me one?

"Thus hoodwinked—unmesmerized—he is led round and round, and backward and forward, and forward and backward, until it is evident he knows not where he is. He is then brought before a transparent painting of a skeleton—(whew!) Here he is permitted to use his eyes, though he cannot use them to much purpose. On his right hand, and on his left, stand men in masks and disguised, with battle-axes in hands. The room is dark, but behind the painting stands a man with a candle, and in an affected voice, the candidate is gruffly told that he must die. He is again hoodwinked and led to an altar, at which he kneels, and while a sword is swung before him, he takes an oath that he will never reveal the pass-word, or sign of recognition, or any of the processes through which he has passed, lest the world should laugh at his simplicity, and the tomfoolery of all concerned. Now, just here, there is another immensely important question to ask: Ask any rational christian, what *necessity* is there for his introduction into the brotherhood of Christian Beneficial Society in the modes and forms described? Of course, every Christian who is so joined, thinks it is *necessary* to be so joined, to a society not christian.

But our *English* Methodist, who seems to understand so much of these matters, asserts that, "The establishing of a brotherhood in Secret Orders, is not mentioned, nor even hinted at, as being allowable, in the Scriptures." "I object, then, to Secret-order-brotherhoods, because the Scriptures know nothing of them; and, because, some think them a sufficient brotherhood for that which is so plainly, and every where, required in the Scriptures."

It was only yesterday, (July 2d,) that we met with this knowing *Englishman*. Much pleased with his information, even though he only describes the *English* Secret-orders. Sometimes we have to bring our knowledge from afar.

Our *English* friend would not object to a Christian, Open, Benefit Society. Doubtless, he would see very urgent for them, and exceedingly severe on any christian brother who should oppose them. For human oracles of wisdom may say what they please, christians are commanded to render mutual assistance to each other. And if every christian church adopted the plan of supporting its own poor—or if christians in any place would unite in forming funds for relief in sickness, and for annuities to age past labor, their plans could not be carried out, only by rules and regulations like—and taking them altogether, they would be found to constitute Christian Benefit Societies—open as the sky—and diffusive as open.

Christian Benevolent, mutual assurance, or life assurance Societies, when rightly constituted, properly managed, and comprised of members of integrity and uprightness, may be rendered of immense value and consequence to christian churches and the public.

Mankind—and especially christians—are most happy when they are mutually assisting each other. Are not the New Testament Scriptures full of commands to this duty? In disobeying, there is guilt and consequent unhappiness. Why is a man miserable? because he is selfish. Why is he poor? because he ministers not to his brother. This may seem paradoxical. But in union is strength and riches. Christians should drive poverty from their midst by uniting a *portion* of their means for their common good.

"Help us to help each other, Lord,
Each other's cross to bear!
Let each his friendly aid afford,
And feel his brother's care."

We have seen it stated that one-fourth of the amount of the funds of Secret Societies is expended on incidentals—formalities, processions, regalia, &c., &c. As these would not be needed by christian organizations, there would be so much saved—so much saved for the use of the poor of Christ's churches. The members of the Body of Christ should be saved from a condition of pauperism; they should not be abandoned to the protection of poor-laws. Alms-houses are wretched homes for sick and aged christians.

There have been several plans suggested on the principle of association for mutual benefit and assistance of Christians. These Societies should adjust their details so as to comprehend at least these five objects:

"1. A provision for the relief of members in sickness, exclusively, during the whole period of life.

"2. A provision for relief in sickness, which shall terminate at a certain age—when

"3. A given permanent allowance or life annuity in old age, commencing at the period when the sick allowance ceases.

"4. A sum of money, payable after the death of members, usually termed, "Funeral Money."

"5. Endowments for children, in the shape either of a loan of money, or of an annuity, payable at some given age, such as 14, or 21. Tables and rules for the insurance of all these benefits may be easily supplied."

Is there any thing in this plan contrary to the laws or the spirit of the Divine Head of the Church? Has he not said, "The poor ye have always with you, and when ye will, ye may do them good." Sickness will come—death will reign—the wailings of orphanage and widowhood in poverty will be heard—call not in the aid of poor-laws, but acknowledge the righteous claims of christian brotherhood, and efficiently meet them. Have the means ready. Those poor christians who object to Secret Confederations, even for avowed benevolent purposes, on the ground of their anti-christian character, could not consent to receive their charities, were they possessed. Where shall *they* look for aid?

Christianity has no secret distinctions—it imposes no secrets—it glories in publicity—it abhors "the awfulness of ceremonies of initiation" into secret lodges—the pre-promises to keep things unknown—the follies and darkness of all secret orders, ancient, or modern;—and yet the world is informed that in the latter, as now constituted, —in them only, can honor, and true friendship, and disinterested love, and perfect sincerity, be found! Therefore,—but,—"What communion hath light with darkness?" "Or what part hath he that believeth with an infidel?" It is notorious that the secret orders are composed of both professed believers of the christian revelation, and of the professed disbelievers of the christian religion. These societies are associations of religious and irreligious persons, and they are united by terms, promises, pledges, and awful obligations, in entire contrariety to christianity. If any member of a Secret Society denies these allegations, he cannot be credited without proof derived from character and the secret doings of the Secret Societies.

The churches are greatly at fault. Because of the necessity of securing provision for sickness and age, many pious people have connected themselves with secret orders, all of which are, in part, Benevolent Societies. When remonstrated with for so doing, they have replied—"We admit all you say, as to their dangerous tendency; but what are we to do for our families?—If there were Benefit Societies in the churches, we should, of course, unite with them. What can we do?—it is the duty of all, especially the poor, to make what provision they can against the painful contingencies of this uncertain world; and, no one can deny that the Scriptures warrant such prudential arrangements."

We venture to affirm that the church was designed to be a certain dependence for its poor members. "The poor ye always have with you, and when ye will ye may do them good." The *will* is wanting—not the means; therefore the duty of obedience is always present—the consequence of disobedience is not far off.

Early English Methodism excelled in benevolence—"The Strangers' Friend Society," for the relief of strangers and the poor, not Methodists, did infinite good—the poor of the Methodist Societies were relieved from another fund. In this country, we have known Methodists and members of other churches to be sent to an Alms-house where they died. Of the members of such churches, it could not be truly said—"No one liveth to himself." Nor could they say—"We are all members one of another." It is the saying of a good man: I consider a generous mind as the noblest work of the creation. A man whose mind is warped by the selfish passions, or contracted by the narrow prejudices of sects or parties, if he does not want honesty, must undoubtedly want understanding. W. S. S.

July 3, 1847.

Death by Lightning.—During a thunder shower on Sunday, a grocery store was struck by lightning, at Fort Edwards, N. Y., and five men therein were instanly killed. Three others were severely injured.

Written for the Western Recorder.

Thoughts on the Existence of God.

The power of thought—the throne of reason—the judgment of man, must teach him that chance could not have created him thus pre-eminently above all other beings of earth. For almost every faculty of his senses conveys to him conclusive evidence of the existence of a divine directing power, from all eternity. His eye can trace back, on a record of five thousand eight hundred and forty-six years and a few months, between this moment and the formation of our globe—and almost an unbroken chain of events of his own species. It can there behold the hanging up in the high heavens the resplendent luminary to light and nourish all creation; of the magnificent vault filled with sparkling worlds, and graced with a lunar orb, to reign Queen of future night. Of the matter which composes our earth, most wisely and beautifully divided into land, water, hill & valley and covered with beings innumerable: Various in their natures, and ever faithful to their special and peculiar provinces. Of a globe distinctly classed into kingdoms of animals, vegetables, and minerals, most exquisitely and perfectly arranged; and adorned with every object that the imagination can fancy or pen portray. Of a division of time into light and darkness. Of the regular succession of seasons adapted to the life and prosperity of the vegetable world. Of the revolving of planets with due precision in each alternate motion, or movement, and of the most perfect harmony through every system. He can listen to the thunder's roar, and see the lightning's flash, "the red artillery of heaven," as if threatning, in a single instant, the destruction of the comparatively small globe on which he lives; causing him to shudder with indiscribable awe at the sublime grandeur of the scene, and raise his eyes and hands to heaven in supplication to the great ruler, to spare his existence. He can hearken to the feathered tribe, as if offering a daily tribute of praises to their Creator. To the howlings of the storm over the "returnless waves of a troubled ocean,"—causing man on his little bark, to look above and exclaim in the humility of his heart with Peter "save me oh God! or I perish." His feet can feel the frightful shock of a volcanic eruption, and endeavor to shun with horror the fatality of an earthquake which sometimes seems to shake all nature to its centre. But, should these united evidences of his senses without the aid of divine revelation still leave him sceptical, let him hearken to the never failing monitor within him, the dictates of his own heart, which frequently evince a moral sense of right & wrong, e'en in the savage, causes self approbation while doing right, and a biting sting for doing wrong. That declares to him how impossible it is for him to explain or comprehend, with all his knowledge, e'en his own structure, the action of mind upon matter, and but comparatively few of the numerous phenomena throughout extended creation. That shames him with the fact of his credulous belief in almost every romanic fable of some human exploit—at once crediting, by preference, the doings and sayings of man, and scanning and denying the word and power of God!! That whispers to him to kneel down and worship the omnipotent Creator of heaven and earth, with the praises of his tongue and humility of his heart. But a question or two if you please, Mr. Atheist, if chance, or accident bro't this world, and all that invests it into being: Why did it not commence sooner?—Why when it did, or why at all? And why is it not still engaged in making more worlds? And why has it not created any single species of new beings since the creation of our world? Which I'm satisfied it has not, nor can I believe it until demonstrably proved. Else why should chance so miraculously inspire ONLY NOAH and his family, to go into an Ark, and so accurately prescribe a pair of every living creature, that they might escape the universal deluge, which swept off every other object? And further, why have not these philosophers, and chymists of chance, been able to create one of those flies that buz about my face while I write, and breathe into it the breath of life,—or continue the existence of any man or creature for one SINGLE hour after vitality had actually ceased? But, granting the existence of a God, which I truly believe, no rational, candid mind can doubt, or deny,—man must of necessity admit the immortality of the soul. Hence his own fallen state—hence a redemption through a saviour.—Hence the authenticity of divine revelation—hence a code of right and wrong—and hence the doctrine of rewards and punishments. For so closely are the Deity and his attributes associated, that to destroy one of them is to disavow him entirely, and we are without faith, without hope and *lowered* to a common level with the brute and wander forlorn through the deep—dark shades of an awful—eternal gloom.

G. S. W.

Freedom, Pa., July 12, 1847.

Disgraceful Swindle.—The captain of a canal boat chartered by an emigrant company at Albany to carry to Buffalo a load of German emigrants, decamped on Thursday with the whole amount of freight money, leaving the boat, with its load, tied to the dock.

Memoriablia.—Sunday, June 11, is remarkable as the aniversary of sundry memorable events. On the 11th of July, 1806, the celebrated duel between Aaron Burr and Alexander Hamilton, which proved fatal to the latter, was fought.—John Quincy Adams was born July 11th, 1767, and was consequently 80 years of age on Sunday. Hon. Timothy Farrar, of Hollis, N. H., and Dr. Ezra Green, of Dover, N. H., both completed their 100th year on the 11th instant, and are both graduates of Harvard University. A striking fact!

Reformatory.

Written for the Western Recorder.

Br. Bassett: This is the first time I have asked the use of your columns although a regular reader of your paper since its commencement; and would not thus intrude upon your readers, but for the desire of suppressing the use of the noxious weed.

It is known to most of your readers that the Pittsburgh Conference holds its next session at the Capital of our little County. It is also known to many members of the Conference that the Methodist Protestant Church in that village is feeble in point of numercial strength, and consequently the Conference will be dependant upon the hospitality of the members of other churches and the citizens generally for their accommodations during the session. Therefore the obvious propriety of the members demeaning themselves so as to make their society agreeable and interesting to those families, in which they may happen to be inmates during the session, & hence the necessity of laying aside those filthy quids, and smoking fire brands that often annoy civil society.

This is proverbially an age of reformation and improvement, and we who are called *reformers* ought to reform in this particular.

I have no doubt but the citizens of Waynesburgh will take great pleasure in entertaining the Conference in a manner in perfect keeping with their characteristic hospitality; and I hope and pray that the session may come off in a manner that will make a favorable impression upon the place; and shall be very sorry indeed if the most lasting impressions made should be those of holes burnt in their carpets or tobacco spittle on partition walls.

Fancy now, a Baptist or Presbyterian family sends up a call for persons to come and dine. Down goes Superintendent and lusty Delegate and haply on his way takes out his pouch and between his lips that ought be filled with heaven's praises envelopes a piece of pig-tail: No sooner seated in parlor snug, with legs at right angles, and head and chin at counterpoise, begins to eject the surplus liquid at short intervals against window blinds, clock case or other furniture, to the great annoyance of the family, and perhaps the little urchin just beginning to crawl dressed up clean and tidy for the occasion, while the mistress is setting dinner, crawls through the filthy fluids collected in puddles on the floor. Thus the good family believing in the promise of the good book and hoping that by sending for these strangers they might entertain angels unawares, (to use the language of Br. C. Springer) find themselves *very badly bored.*

And then for the ministerial members, who are commanded to let no filthy communication proceed out of their mouth, to be promenading around with cigars in their lips, like a group of city blacklegs, with the offensive tobacco smoke issuing out at their craters, as if they were so many volcanoes!

And then how ridiculous does it seem, to hear a minister lecturing his audience for not giving up all their luxuries and appropriating the proceeds to the charities of the day. And yet he spends his money almost daily in offering whole burnt offerings to the God of a popular vice!

We throw out these coarse remarks hoping as it comes from this quarter it will be heeded. That circuits will have an eye to this matter in selecting delegates, and ministers take the hint in time. Yours, respectfully,

DECENCY PRUDENCIA.

Green county, Pa., June 30th, 1847.

[From the (Mass.) Common School Journal.]

TOBACCO.

The following views respecting the injurious effects of tobacco, we copy from the Thirteenth Annual Report of that distinguished philanthropist and physician, Dr. Samuel B. Woodward, late superintendent of the State Lunatic Hospital at Worcester.

If *men* cannot be induced to abandon the use of this vile weed, let children, at least, be saved from contracting a relish for it. The use of tobacco, in whatever form, is injurious to health, incompatible with cleanliness, and offensive to decency. It is equally repulsive to the outward senses and disgusting to the inward tastes. The practice of smoking, or chewing, is never indulged without downright injustice to others. What right has any man to becloud the atmosphere to my eyes by his smoke, to inundate the floor where I stand with his saliva, or to fill the air which I breathe with the particles or the effluvium of his vile powder? It is true, there is a limited space around every man—some two or three inches—which he may rightfully call his own, and use as he pleases. If I thrust my eyes or nose within that circle, and get befouled or bestenched, it is my own fault. But this space is limited. A man has no right to *three leagues*—the extent of national jurisdiction out to sea. A man has no right to leave a track of poisoned air, a mile long, behind him. A man has no right to defile his mouth, and begrime his teeth, and then take them on a journey with him in a puplic conveyance. If a man will use his nose as a depos-it for snuff, common politeness requires that he should encase it in parchment, and tie it tightly with a string, so as not to offend decent people. Had Nature designed the nose for a snuff-hole, she would have put it on the other end up, or at least have furnished it with a constrictory muscle, as a sphincter, by which it could be closed.

Above all ought school teachers to abstain from the filthy habit of using tobacco in any form. They cannot teach physiology and use tobacco at the same time, without undoing by their example what they enjoin by their precepts. Let them improve all occasions to excite a disgust for it, and hold it up to the odium and contempt of their pupils. In this way they will help forward civilization quite as much as by teaching grammar and geography.

At a late school convention in the State of N. York, a resolution was introduced, declaring that any man who habitually uses tobacco is disqualified from being a school teacher.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

SANDWICH ISLANDS.

The General Letter of this mission has at length been received. This document shows that the whole number of persons admitted to the churches from the beginning is 33,198; of whom 5,485 have died; while about the same number are under censure; making the present number of communicants in regular standing nearly 23,000. The number reported as being admitted to the church during the year which preceded the annual meeting, was 1,789.

Letters have also been received from Messrs. Alexander and Hunt, who have charge of the seminary at Lahainaluna. They state that God has graciously smiled upon that institution. Mr. Alexander says, under date of November 12, "Many of our pupils have manifested deep concern for their souls' salvation; and several give pleasing evidence that they have found the pearl of great price. Among the latter are some of the most promising young men in the nation."—He also writes, "Our theological class has eight members, three of whom I hope will be licensed to preach next spring."

From a letter of Mr. Lowel Smith, dated Honolulu, November 28, the following extract is taken:

The last two or three years have been a time to try men's souls in Honolulu. Still a goodly number of professed followers of Christ have stood firm, and evinced an attachment to his cause which the political revolutions have not been able to undermine. As soldiers of the cross they have not deserted their posts, but have attended regularly to the duties of the sanctuary, the weekly prayer meetings, church meetings, and the monthly concert, and and have been ready unto every good work. But this cannot be said of all. Some have been unstable as the wind, and have gone after the Beast and False Prophet. Some have returned to a species of idolatry; others have become atheistical, and have forsaken even the form of godliness.

Sin and death have made large inroads into this Second Church of Honolulu, within the last two years. The epidemic influenza prevailed throughout the Island in the spring and summer of 1845. During that year one hundred and thirteen members of this church were removed by death; and forty have died the present year.—Fifty-six were excommunicated in 1845, and thirty have been cut off from the privileges of the church since the commencement of 1846. In the mean time about one hundred persons have been received to Christian fellowship on profession of their faith, and some thirty-five or forty on certificate. The whole number of communicants in regular standing at the present time is a little less than twelve hundred.

During the year 1845, this church contributed two hundred dollars for the support of the preached gospel, and fourteen dollars to aid in repairing the meeting house at Waialua. They have also rethached their own house of worship, a job considered worth one hundred and fifty dollars.

A letter has been received from Mr. Baldwin, dated Lahaina, December 15, which furnishes the following extract:

In July we commenced the rebuilding of our house of worship. At first we merely intended to tear down the leaning, tottering steeple, (which was erected after, and independent of, the main building,) shingle the roof and put on a cupola for the bell, &c., all at an expense of two thousand dollars, in addition to much labor to be performed by the people. We began the work, tore off the thatch, and four men mounted the steeple to throw down the stone work. We now, for the first time, saw what mischief the heavy stone steeple had done to the whole building, drawing after it the gable end and all of the roof. Still we went on. The four men kept at work, till all at once the steeple and heavy gable end started with them. A chain through the building, strained and ready to break before, brought all up and saved their lives. I told the natives not to go up again. But after I had left, they consulted together, and concluded in their simplicity, that my plan of cutting the chain and letting all go would ruin some of the timbers which were greatly needed for rebuilding; and that, if they went up and prayed on the top of the steeple, the Lord would take care of them. They did so and took all down safely!

We were also obliged to take down one-third of the walls of the church to the foundation.—But the people have not been slothful or dilatory. They went to the mountains for wood and into the ocean for limestone. With no chiefs among them, as in the days when good old Hoapilt built this church, their cheerfulness, activity, zeal and perseverance have far exceeded my highest hopes. They have contributed money too with great delight. I have already paid the head carpenter $2,000, and the mason (a native) $100. The natives did all the stone work, and it is well done. Our whole bills to the carpenter will amount to nearly $4,050. We have sent to New Haven for a clock, which I hope will be a great benefit to the whole of this timeless village.

Educational.

Constitution of the Board of National Popular Education.

Art. I. The object of the board shall be to promote National Popular Education, by such means as may seem suited to that end, and especially by taking measures to supply well qualified teachers to places destitute of them. Its concerns shall be managed by twenty-five Directors, who shall have power to fill vacancies in their own body, and who shall choose a President, two Vice Presidents, a Secretary and a Treasurer. The Board of Directors shall meet semi-annually, and oftener, if requested, in writing, by the Executive Committee. Seven shall constitute a quorum.

Art. II. There shall be an Executive Committee, composed of five members, to be chosen annually by the Board of Directors. In case of a failure to elect, at the proper time, the members of the Committee shall continue in office until the election shall be made. The Executive Committee shall manage the affairs of the Board when it is not in session,—shall report their doings to the Board, at its semi-annual meetings, and oftener if required, and shall at all times be subject to its control. The Committee shall choose its own Chairman and Secretary, and fill vacancies in those offices whenever they may occur. It shall appoint its own meetings, and three of its members shall constitute a quorum.

Art. III. The Executive Committee shall, by themselves, or by such other person or persons as they may designate for the purpose, decide upon the applications which may be made by persons desiring to be employed as teachers, under the patronage of the Board, and direct to what places the persons selected, shall be sent, respectively.

Art. IV. The funds to be raised by the Board shall be appropriated to the support of such agencies as may be necessary to carry out the purposes herein contemplated, and to defray the expense, as far as may be necessary, of the preparation of teachers and of their journies to their respective places of teaching. No money shall be drawn from the Treasury, but upon a written order of the Chairman of the Executive Committee, or of such persons as that Committee may authorize to draw for the same—except as hereinafter provided.

Art. V. There shall be a General Agent appointed by the Board of Directors, to be removable at their pleasure; whose duty it shall be to visit different parts of the country, for the purpose of ascertaining the extent of their educational wants; awakening interest in the subject of Popular Education; forming auxilliary associations to aid in finding and preparing places for teachers, and like associations for the purpose of raising funds to effect the objects of this association; and, in general, to labor in promoting the cause of Popular Education, by all the means in his power, as Providence may give him opportunity. He may appoint such subordinate agents as he shall find necessary to aid in carrying out the objects of the association, fix the compensation for their services, and draw orders on the Treasurer therefor;—Provided that such appointments and compensations shall be subject to the approval of the Executive Committee. He shall correspond with the Executive Committee, be subject to its direction, make an annual report to the Board of Directors, and receive from the funds of the association such compensation for his services as shall be determined by the Board.

Art. VI. All teachers to be received under the patronage of the Board shall be of unexceptionable moral & religious character. It expects from them the daily use of the Bible in their several schools, as the basis of that sound Christian education, to the support and extension of which, it is hereby solemnly pledged. Neither the Executive Committee, nor any individual officer or member of this association, as such, shall recommend any other book or publication, for the use of teachers, or schools, or for libraries.

Art. VII. There shall be an annual meeting of the Board, at such time and place as the Executive Committee may designate; of which the Committee shall give notice in writing, to each member of the Board, and also public notice in one or more newspapers, as they may deem proper;—at which meeting the annual report of the General Agent shall be presented, and the annual elections, herein provided for, shall be made.

Art. VIII. This constitution may be altered or amended by a vote of two-thirds of the members of the Board of Directors present at any annual meeting of the Board.

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Mode of Suppressing Gambling and Profanity.

The following extracts from a colporteur's letter may give a valuable hint to travellers who are annoyed by profanity and gambling:

"While travelling on a steamboat, I found the crew and most of the passengers very profane. I commenced distributing Tracts, telling those to whom I gave them to change them when they had read them. I think each Tract was read by five or six persons. I remained on the boat twelve hours, and did not hear another oath. I talked with them in groups and privately, and was kindly treated. One man going to the Far West requested all who did not wish to keep their Tracts, to give them to him.

"At P. I took another boat. As soon as I went on board a young man entered into conversation with me, using an oath in every sentence. In all my intercourse with men, I never heard one so profane. I handed him a tract on profane swearing, when he turned pale and trembled before me. He sat down and read it, and I heard no more oaths from him. I soon found a number playing at cards. I went to the table and laid some Tracts on it. Their cards soon disappeared, and they all commenced reading. I laid a number in the window of the bar-room, and told those standing by that I wanted them all to read them. It stopped the drinking, gambling, and swearing, while I was on the boat. I heard them say, 'We must look out, for there is a preacher aboard.'—Would it not be well for every Christian to arm himself with such cheap and useful weapons when travelling? It would save him from being annoyed with profane language, prevent much actual sin, and be the means, in the hands of God, of saving souls from death. It would literally be casting bread on the waters.—*American Messenger.*

Religious Intelligence.

PITTSBURGH DISTRICT.

Steubenville, July 22, 1847.

Br. Bassett: The toils of the Conference year, with me are past. I have done my best and meant it well. God in mercy brought me home to my family on the 20th instant. I am some little unwell. I need fatherly corrections as I go along. I began the year with a bilious fever, and have closed my labors up north, with chills and fever. My chill is just now over—not a hard one this time.

In this last tour I visited the Legonier, Johnstown, Susquehanna, Clarion, Conneaut, and New Castle appointments. The second and last of these places, have suffered much the past year, for want of preachers, i. e. they have not grown—have been much discouraged. The Conference certainly will do them ample justice in due time. The other places visited, have struggled with some difficulties, but our superintendents have been faithful, and those difficulties have, by the Divine blessing, been surmounted, and they are now in a state of peace, and have some degree of prosperity—some increase.

All things considered, our Conference has much cause for gratitude to God. We now have peace, I think, in all the circuits and stations. This opens the way for prosperity. Our preachers stand well among the people. I think will be found at Conference, to have received a better support than formerly. This they should have, and our people will give it when they understand their duty, and feel their moral obligations as they should. So far as I know, our preachers have been blessed with good health this year, and none have died. The wife of our good Br. Wood, of the Conneaut circuit, has been seriously ill, for more than half the year, and his horse died, and he kept up his appointments on foot. This Brother has struggled on, amid more difficulties this year, than any other Brother in the district, and deserves some sympathy from the church, *in a tangible form.*

Well, here I sit, half sick, thinking matters over. Will our superintendents bring the numbers in society to Conference? Will they bring a good Conference collection? What will they do for the Aid Society? What for our afflicted Brother Shinn? Brethren, think of these things, and do your best.

This whole Conference, has a good standing with sister churches, and with the public generally. Our principles are better known, and more loved than ever heretofore. Our calling is a noble one. It is our calling, to build up true religion, and religious liberty, both together. Let us promote christian alliance, but never at the expense of our principles.

I am not now able to say more.

I am, &c., GEO. BROWN.

OHIO DISTRICT.

Gilboa, Putnam Co., Ohio, July 14, '47.

Br. Bassett: I wish to inform our brethren through your paper, how we are getting along on this circuit. We held our third quarterly meeting on the 12th and 13th of June, and we had quite a reviving time. We were assisted with the labors of Brother Besse, who labored effectively and satisfactorily to all his hearers. We protracted our effort until Tuesday evening, and the membership were much revived, and some backsliders reclaimed, and four gave us their names, which makes twenty members that we have received this year. May the good Lord prosper the church here more abundantly.

Our last quarterly meeting will be held on the 21st and 22d of August, in the town of Gilboa, and we respectively invite Brothers A. Besse, J. Swaney, L. Ensminger, and G. M. Hunt.—Here I feel like urging the Macedonian cry, Come over and help us, for we are almost beginning to tremble, fearing that we shall not have ministerial aid. May the Lord revive us at that meeting.

Yours in the bonds of christian fellowship,

J. L. BORTON.

Greenville Mission, July 21, 1847.

Br. Bassett: Having to write on business, I desire to communicate, through the Recorder, to the friends of Zion, something of our proceedings on this Mission. We are yet alive and health improving. The symptoms of spiritual death have been somewhat alarming; and indeed, as yet, the eye only shows a favorable appearance, while the heart is still struggling with the dread monster; and although you see him loved and cherished by the gay and giddy throng, while he enfolds them in his cold embrace, infusing his poison through every breath, you will not find him among devils in hell. But unfortunately for the church, he has ever found a hiding place within her walls somewhere, and though often unseen, its poisonous effects are felt through the body.—O, unbelief, thou bane of public peace and domestic happiness, may the Lord rebuke thee and stay the plague from among us! We have held several two days' meetings, and enjoyed the faithful labors of Brother Young our President, and father Flood. We had a very good meeting,—a few accessions to the church, though no great excitement, yet peace and harmony. We intend holding a camp-meeting. By the vote of the Quarterly Conference, it is to be held in conjunction with our last Quarterly Meeting, to be held in the neighborhood of Brother Young, ten miles west of Greenville, in Randolph county, Ia., near the State line, and two miles north of the State Road, commencing on the last Wednesday in August, to which we invite Brothers J. Flood, I. Hunt, T. Thornburg, W. Williams, F. Outcalt, and all other brethren that can make it suit them, will favor us with their help. Now, brethren, come over and help us.

Yours, in love,

S. P. KEZERTA.

Xenia, July 20, 1847.

Br. Bassett: I embrace the opportunity to communicate a few things, concerning our field of labor. Since my last communication, I have visited six circuits, and two missions. Commencing on Portage circuit, May 8th, found Brother Swaney laboring as usual acceptably in his charge. Tried to preach in Perrysburg, also at the Forks of Portage river, thence across the Black Swamp to Freeport, where we held a two days' meeting. Here we enjoyed a pleasant time with our friends, but no special out-pouring of the Spirit. Left for Mt. Blanchard, May 15th,—stept over the Conference line and preached at Rome. Stopped with our old friend J. Guest,—travelled on to the place of destination. Here we commenced a five day's meeting, which resulted in the conversion of fifteen persons. I trust the benefits of this meeting will be seen in great eternity. It is just to say, Brother Besse was in the spirit of the work. On the 20th of May, took my leave of many kind friends, and set out for Richwood circuit; reached the place of meeting in Millville. Received five members,—all things considered, the meeting was a good one. Dr. Howel came over to our help and rendered good service.—Brother Peat is quite successful in preaching the perfect law of liberty: some have gladly received the word. May they be steadfast in the Apostle's doctrine in breaking bread and prayers.—Here Brother Peat presented me a copy of the "Sacred Melodion," for which he has our thanks. Having examined this new production, I recommend it as being well adapted to social and revival meetings. Perhaps it is not excelled by any similar work now in use. On Friday morning, set out for Union circuit. Our meeting being held at Middleburg, I stopped with my old friend J. Inskip, while many thoughts rushed on my mind, concerning one with whom we had taken sweet counsel. I looked, and looked,—but, ah! that noble form, expressive countenance, generous heart, and liberal hand, are palsied in death. She is no more to be seen at the family altar or the house of prayer. Hester is gone to her reward. Our meeting here was attended with the Divine presence. Some professed conversion and joined the church; among others a blind man, who by misfortune lost his sight, came to the altar of prayer, where his spiritual understanding was opened, and his soul made to rejoice in salvation. At this meeting we held a most glorious communion. Many felt the spiritual presence of Christ, whose death we commemorated. Set out for Springfield circuit, reached the meeting held at Harmony, in good time. Met with Br. Rose, Smith and Thornburg, who rendered good service.

The church at this place is small, but steadfast in the faith; not hearers only, but doers of the work. During our meeting all hearts flowed together in holy fellowship, while the Divine Being manifested his spiritual presence; sinners felt the shock, and saints rejoiced. To God be all the glory.

Brother O. P. Stephens is prospering as well as could be expected under the circumstances.—Having closed this meeting, we set out in good spirits for Mad River Mission,—reached the appointment June 10th—found Brother Ensminger doing well on his mission. Stayed two days and enjoyed a glorious time,—received three members, and left for Miami circuit. Here the blessing of God was manifested, sinners were awakened, believers rejoiced, while a few joined the church. May the presence of God be with our kind friends at Logansville. After an absence of ten weeks I reached home, found my family in usual health. During my stay at home, I attended four meetings, received six members. All things considered, Greenville Mission, is doing well under the labors of Brother Kezerta. Hitherto the Lord has been with us—may his presence go with us to the end.

Yours in love,

JOHN M. YOUNG.

INDIANA DISTRICT.

Driftwood Mission, Ia., July 13, 1847.

Br. Bassett: Permit me to say through the Recorder that religion is in a low ebb in this Mission; but we are in a thriving way, though we are but young here. We were organised about two years ago, under the superintendence of Br. B. Wilson. We have become some acquainted with our book of discipline, and we are well satisfied with its present form, and would be glad if all the church was of the same mind. We are somewhat like the young lady that wanted to get married, but her mother told her that those that married did well, but those who did not, did better. The reply of the daughter was, I wish to do well. As our government is good, we are contented with it.

Yours,

ANDREW THOMAS.

WABASH DISTRICT.

Crawfordsville circuit, July 21, 1847.

Br. Jos. Shipp, President Wabash District: I would say through the Recorder, that Crawfordsville circuit bids fair to prosper. Since we bid farewell at Conference, I have passed through scenes dark and drear. Dear Brother, I was near the River of Death: while there I was as the rock in the ocean—lashed by the waves of life's tempestuous sea—with security—like assurance—doubly sure did I repose in the arm of Almighty Benevolence. That arm sustained, it raised me. Brother Shipp, our circuit has had its share of trouble. The winter is now past—the spring has come, no cloud darkens our sky—peace reigns—Brotherly love continues. We found it necessary in order to sustain and perpetuate our "feeble concern" to expel and drop between thirty and forty persons whose names we found on the class papers. Some may say we did wrong. We used as much prudence and caution as we could. I am of the opinion that our strength does not lay in numbers but in character. I love the membership—they have not forgotten me. Crawfordsville circuit contains the elements of greatness, enjoying wealth, mind, and moral character, to a liberal extent. The ct. is Methodist Protestant, and no mistake.

Our fourth quarterly meeting will be held at Brother Bireley's, in Putnam county, Ia., Sept. 25, 26; all of our brethren in adjoining circuits are requested to attend.

Will A. Collins, and J. K. Dawson attend at Brother Vice's, September 12th, at 11 o'clock, and Brother Ellis' same day, at 4?

T. S. FALKINBURGE.

God Everywhere.

Lord Craven lived in London when the last great plague raged. His house was in that part of the town called Craven Buildings. To avoid the threatened danger, his lordship resolved to retire to the country. His coach and six were accordingly at the door, the luggage put up, and all things ready for the journey. As he was walking through his hall, with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, (who served him as a postillion,) saying to another servant, "I suppose by my lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing in a plurality of gods. The speech, however, forcibly struck Lord C. and made him pause. "My God," thought he, "lives everywhere, and can preserve me in the town as well as in the country; I'll stay where I am. The ignorance of that poor fellow has preached a useful sermon to me. Lord, pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hand." Immediately he ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued in London, and was remarkably useful among his neighbors, and never caught the infection.—*Bicknell's Reporter.*

Caution to Ice-Creamers.—The Nantucket Inquirer of the 9th instant, says: "A quantity of lemon ice-cream had been put into a tin freezer, on Tuesday morning, & allowed to remain there, in a liquid state, until Wednesday noon, when it was frozen, and about thirty gentlemen and ladies ate pretty freely of the cream. The consequence was, that they were all made sick, a few of them so severely, that for an hour or two during the night, it was feared they would not recover.—All, however, are now convalescent. The action of the acid in the mixture on the tin lining of the freezer, for more than twenty-four hours, produced an active poison, and the sufferers may congratulate themselves that they escaped with only being made sick. A tin vessel of vanilla cream stood unfrozen in the same way, from Tuesday till Wednesday, but those who ate of that were not at all injured by it."

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, JULY 29, 1847.

To Correspondents.—It is strange that some writers do not save themselves the trouble of sending articles for publication, without entrusting with us their proper names. They need not expect their articles to appear in the columns of our paper unless this is done. This is a universal rule with editors.

We regret to say to our friend who writes 'The Church of Divine Origin,' we do not think that his article would do either him or us credit.

Several correspondents will have to exercise patience, as we have much on hand. And those who subject us to the trouble of preparing their articles for the press, ought to wait longest.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

Death of an Editor.—Our Philadelphia papers come to us this week in mourning for the death of Joseph C. Neal, Esq., Editor of Neal's Saturday Gazette. He fell by an attack of congestion of the brain, on Saturday, 17th inst, aged 40 years. Bicknell's Reporter says he has not left an enemy behind, for he was all gentleness, truth and honor. The Saturday Gleaner speaks of him as kind-hearted, and full of noble qualities. So say all his brethren of the Philadelpia press.

Lost, or Stolen.—Br. A. Crooks, a worthy travelling minister of the Wesleyan Methodist Connection has lost a very desirable travelling animal, a black mare, about fourteen hands high. She disappeared from a pasture in the vicinity of West Zanesville, a few nights ago. From circumstances it is feared she was stolen. She had no particular mark, save one on the right side, caused by the saddle. Br. C. offers to reward any one who will return the animal or give information that she may be obtained. He can be addressed at Zanesville.

Sad Case.—Brother J. S. Hudson, writes us under date Columbus, July 17th: "On Saturday, P. M., I called on a dear brother, William Cook, formerly of Oberlin—found him cheerful and happy,—said he would call around and take me to meeting, at half past ten, next morning. I waited till all bells had done tolling—went alone. One of the first announcements of the minister was that the eldest son of Brother William Cook, aged fifteen, and a member of the congregation, (2d Presbyterian Church,) was drowned last evening, whilst bathing, and would be buried at half-past four. What a shock!"

The Ohio Statesman says that the youth was not missed till the company of bathers were prepared to leave for home, when his clothes were seen on the shore. Search was made continually through the night by the afflicted father, and by Messrs. Bateham and Eaton, and a few other active friends. Next morning a large number of people assembled, and dragged the river with a seine. At 9 o'clock, the body was recovered.

The State Journal represents the deceased as a lad of more than ordinary promise. He was amiable and pious, had sometime since experienced converting grace, and had been for eighteen months a consistent member of the Church of Christ.

Slip-slide-i-fi-ca-tion.—The Protestant Monitor, Greenville, Ill., made that word. He applies it to one J. W. Beshor, heretofore known as a preacher in Pennsylvania, Ohio, Illinois, Missouri, and elsewhere. The Monitor says he has been an Episcopal Methodist, a Protestant Methodist, a Campbellite, a Presbyterian, and now he has joined the *Holy* Mother Church. He says he has found the truth at last. It is said that Mr. B. is still young, and that he has performed all this amount of slip-slide-i-fi-ca-tion, in a very short time. This being the case, he may "*slip*" and "*slide*" yet more, if the Holy Mother does not *support* him well.

Mortality.—The Zanesville Gazette states that within a few months, the Recorder, Treasurer, and one of the Associate Judges of Clarke county have died. Wish the names of those gentlemen had been given.

Fire At Gallipolis.—On the 15th inst. a fire broke out at Gallipolis, by which the Gallia Academy, and the store building of Mr. J. W. Smith were entirely consumed.

Correction.—Br. J. C. Hazlet desires us to correct an error or two which appeared in an obituary of Mr. Bushfield which we published two weeks ago. "In 1836, (not 1816) Elizabeth was removed from him by death. In 1838, (not 1818) he was married again, to Mary Donley."

John Carnes.—The Zanesville Courier states that a letter has been received by Mr. Hoge, the P. M. of that place, representing that a young man named John Carnes was so badly burned on the steamer, Wheel of Fortune, which was consumed by fire on the 11th inst, in the Ohio river, below Rockport, Ia., that he died in 12 hours. He stated before he died that he had formerly lived in or near Zanesville, that he had since been in two or three battles in Mexico. Should the friends of the deceased observe this notice, they can obtain information from Mr. Hoge.

Rail Road Disaster.—We learn by the Urbana Gazette that the freight train on the Mad River Rail Road, lately ran upon a large stick of timber. The shock was so great that the engineer was thrown forward on the locomotive, and almost instantly killed. This took place ten miles north of Kenton. The name of the engineer is not given.

Bethany College, Va.—The annual commencement of this institution recently took place, as we learn by the Pittsburgh Christian Advocate. An invitation was communicated, for the Methodist Episcopal Conference, in session at Wellsburgh, Va., to visit the Institution, and to supply ministers to officiate on the Sabbath. Br. Hunter, of the Advocate informs us that it fell to his lot in connection with another brother, to perform that service. He gives an interesting account in his last paper, of his *Sabbath at Bethany.* This place is well known as the residence of the Rev. Alexander Campbell, who is now absent in Europe. The College, we believe is of his getting up, and is under the control we presume, of the denomination calling themselves 'Disciples.' It is said to be in prosperous condition, with over one hundred students. Friend Hunter enjoyed a very pleasant sojourn with the families of Mr. Campbell, and Professor Pendleton, son-in-law of Mr. C. and speaks in the highest terms of their friendliness and hospitality. But especially did he enjoy the religious devotions of the Sabbath, and he particularly refers to the circumstance that in the celebration of the Lord's Supper after preaching, the officiating brethren, quite to his surprise, waited upon himself and his other Methodist companion, with both the bread and the wine, though they had not been baptised by immersion. He expresses gratification that this improvement has taken place in the views and feelings of the Disciples of late. Bethany is about seven miles east of Wellsburg, and not far from the Pennsylvania line.

American Pulpit.—We are obliged to the publisher for supplying us with the missing number of this excellent work. It is a useful publication, and we wish it an extensive patronage. $1 a year. Address, Samuel Chism, Worcester Massachusetts.

Godey's Lady's Book.—The August number has come to hand. The embellishments, are, the Day's Work Ended, (a mezzotint,) Death of the Red Deer, Fashion plates, Ladies' Dresses, Model Cottages, Music, Ladies' Work Department, &c. The publisher offers as inducement to subscribers, that each who pays $3 in advance, the subscription price, shall receive a copy of a life size portrait of General Z. Taylor. The portrait has numerous recommendations, and is said to be the only correct likeness. The postage on the portraits will be but 10 cents to any part of the country. Address L. A. Godey, Philadelphia.

By the same publisher we are furnished with his reprint for July, of the London World of Fashion. This work is furnished to advance paying subscribers for the Lady's Book, without additional charge.

Sears' Magazine.—The July number, which is just received, contains a pictorial description of the States of Massachusetts, Rhode Island and Connecticut, illustrated with some fifteen interesting designs. Sears is now furnished at $1,50 per annum, very low. Address, Robert Sears, N. York.

Ladies' National Magazine.—The August number has come to hand; containing the usual Fashion Plates, with three figures, and Imogen Ellersly, a mezzotint engraving. $2 per annum. C. J. Peterson, Philadelphia.

CORRESPONDENCE.

Written for the Western Recorder.

To the Ministers of the Methodist Protestant Church.

Dear Brethren: The Methodist Protestant Church has existed long enough, and has a membership sufficiently extensive, to require a religious literature of its *own*, of every description. Especially is it desirable, that, when our membership seek religious improvement, by the perusal of a sermon, they should not be necessitated to repair to the publications of authors in other Churches, to procure the kind of reading matter they require. Such a necessity for the help of others continued on, would naturally, in process of time, though it might be, insensibly, beget a feeling of disparagement, and suggest an idea of inferiority in our Churches, impairing their confidence in the worthy system of government they have espoused. It has seemed therefore to me, that as far as may be, our members should be furnished, by ministers of their own Church, with sermons, in different styles of address, and upon the varied topics of religious knowledge, suited to different tastes and attainments. The expediency of this measure does not however commend it so much, as does its promise of usefulness. How many of our members hear one sermon only preached in a month; and how desirable is it, that during the three remaining Sabbaths of the month, when without a meeting, and at home in their families, a volume of useful and interesting sermons should be at hand, by the profitable reading of which, they may supply the lack of sanctuary services, and fill up with advantage to themselves the vacant hours of the sacred Sabbath? The children of our membership too,—many of them better educated than were their parents, and most of them of an inquisitive turn, have, in common with the youth in general of the present day, acquired a taste for reading; and if not furnished with literature more solid and profitable, will indulge their reading propensities, by devouring that literary trash, under the name of novels, which is ruinous alike to mind and morals:—and how worthy of an effort it is, to supercede, and to drive out of the families of our friends, these wretched publications, by a book of sermons, which, with all the interest of romance, and all the tenderness of fiction, may also have all the reality of essential truth. In this particular department of religious literature, however,—sermons, in subject and style, interesting, affecting, or impressive, we as a religious denomination, are deficient. Williams has given us an interesting history:—in polemic Divinity, Shinn has done a great work:—Whiteheads' Wesleys fills well the biographical department:—Snethens' sermons will never fail to be read with great zest by those persons who have logical minds and a classic taste; but he is too profound, and requires too continuous attention, for common readers. To these there needs to be added,—to meet the tastes of all,—a series of discourses, suited to a large class of readers among us,—who are tired, or never had a love of controversy, who seek to be pleased at the same time that they are benefitted,—and who, because they do not incline to the labor of hard thinking, must have every idea advanced, as it were, embossed,—sticking out,—raised up,—so as almost to force itself upon their attention. This disideratum I am now attempting to supply.—Ere you read this address, my Brethren in the ministry, all you whose post office address I have ascertained, will have received a printed sermon in pamphlet form. This has been sent to you for a specimen of my style and composition; although, on account of only having two days for its preparation, at the close of a long protracted meeting, it is by no means equal to some of my efforts. My object in sending this specimen would, in part, be explained by a prospectus enclosed.—From this you learn that I contemplate publishing a series of volumes of sermons, beginning with one volume. In this attempt to supply a lack of the Church,—in whose communion I have spent my happiest and best days, and to which, in this attempt, I wish to make an expression of my gratitude and attachment,—I have counted largely, dear Brothers, on your countenance and aid. Without your influence and agency on its behalf, the attempt will prove abortive for the Church, and a pecuniary embarrassment to myself. With the view of enlisting your services for the sale of the first volume described in the prospectus, I have ventured to address you in this formal manner. Will each of you sell for me at least five copies?—the sixth will be your own without charge.—I have also two or three hundred of the pamphlet sermon for sale, at ten for one dollar, to you, to be retailed at a shilling.—A letter by mail will always be acceptable, to, your fellow laborer in the Gospel.

THOMAS POTTER.

Written for the Western Recorder.

The following is from an aged and respectable citizen of this place.

To Cure Founder.

Mr. Editor: Having noticed in your paper, Rev. Mr. Clancy's statement of the serious trouble he has suffered, from having his horse badly foundered, whilst absent from home, on a tour of visitation, I feel disposed to lay before your readers a prescription, which that gentleman and others, will find of infallible benefit in such cases hereafter.

For a foundered horse, take half a pint of whiskey, half a pint of weak lye, half an ounce of tobacco, cut very fine, and a table spoon full of salt. Drench him with this mixture. I have used this with success, in repeated instances, and gone on my journey without detainure. The animal must be kept moving, after taking the dose, and he will soon be relieved.

PHILIP MUNCH.

Putnam, Ohio, July 28, 1847.

Written for the Western Recorder.

DIED—On the 16th instant, at his residence in Cross Creek Township, Washington county, Pa., MR. HENRY VIRTUE, in the midst of his days.

The manner in which this gentleman came to his end, was tragic and melancholy. He had taken down his rifle, intending to shoot a fowl for a harvest dinner. The gun had been loaded without the knowledge of the deceased; who, supposing it unloaded, had placed his foot on the hammer, and was in the act of blowing in at the muzzle, when his foot slipped from off the hammer, discharging the gun, the ball passing between his teeth, came out at the back of the head, causing instant death. He has left a wife, and one or two children, to mourn his untimely end. He was an esteemed citizen, modest and retiring in his deportment, industrious in his habits, and honest in his business transactions. His hold on the sympathies of the community was seen in the large concourse that attended in solemn silence at his funeral. Though not a professor of faith in Christ, he was a friend of the Church, and contributed to her support. How true it is, that there is but a step between us and death.—The lamented subject of this notice anticipated many years of blessings and privileges as his portion, because of excellent health, and of almost unequalled strength and vigor. How unexpectedly were his expectations cut off. His death occurred in harvest. And as the grass falls before the scythe of the mower, so did he fall before the finger of God. Let his bereaved friends seek for consolation in the religion of the Lord Jesus Christ, and give all diligence to make their calling and election sure.

"Dangers stand thick through all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home."

JOHN COWL.

Eldersville, Pa., July 20, 1847.

Railroad Accident.—We regret to learn that Mr. Daniel Depford, a young man in the 20th year of his age, had one of his ankles crushed, while attempting to get on one of the burden trains, which caused his death on the following day. The accident occurred near the tank, about seven miles from this place.—*York (Pa.) Press.*

The town of Burlington, Iowa, exported last year 200,000 bushels wheat; 117,000 do. corn; 16,000 do. oats; 33,000 bbls. flour; 1,643 tons pork, bacon and lard. It imported 687 tons salt; 405 do. Iron and castings; 2,784 do. merchandise. There were 524 steamboat arrivals, 5,300 cabin 7,800 deck passengers.

NEWS OF THE WEEK.

CHICAGO CONVENTION.

DECLARATION OF SENTIMENTS, UNANIMOUSLY ADOPTED.

The Committee submit to their fellow-citizens and the Federal Government the following propositions, as expressing their own sentiments and those of their constituents:

1. That the Constitution of the United States was formed by practical men, for practical purposes, declared in its preamble—"To provide for the common defence, to promote the general welfare, and to secure the blessings of liberty;" and was mainly designed to create a government whose functions should and would be adequate to the protection of the common interests of all the States, or of two or more of them, which could not be maintained by the action of the separated States. That in strict accordance with this object, the revenues derived from commerce were surrendered to the General Government, with the express understanding that they should be applied to the promotion of these common interests.

2. That among these common interests and objects were—1st. Foreign commerce, to the regulation of which the powers of the States severally were confessedly inadequate; and 2. Internal trade and navigation, wherever the concurrence of two or more States was necessary to its preservation, or where the expense of its maintainance should be equitably borne by two or more States, and where, of course, those States must necessarily have a voice in its regulation; and hence resulted the constitutional grant of power to Congress—"to regulate commerce with foreign nations and among the States."

3. That being thus possessed both of the means and of the power which were denied to the States respectively, Congress became obligated, by every consideration of good faith and common justice, to cherish and increase both the kinds of commerce thus committed to its care, by expanding and extending the means of conducting them, and of affording them all those facilities and all that protection which the States individually would have afforded, had the revenues and authority been left to them.

4. That this obligation has ever been recognized from the foundation of the Government, and has been fulfilled partially by erecting light-houses, building piers for harbors, break-waters and sea-walls, removing obstructions in rivers, and providing other facilities for the commerce carried on from the ports of the Atlantic coast; and the same obligations have been fulfilled to a much less extent in providing similar facilities, for "commerce among the States," and the principle has been most emphatically acknowledged to embrace the Western lakes and rivers, by appropriations for numerous light-houses upon them, which appropriations have never been questioned in Congress as wanting constitutional authority.

5. That thus by a series of acts which have received the sanction of the people of the United States, and of every department of the Federal Government, under all administrations, the common understanding of the intent and objects of framers of the Constitution, in granting to Congress the power to regulate commerce, has been manifested and has been confirmed by the people, and this understanding has become as much a part of that instrument as any one of its most explicit provisions.

6. That the power "to regulate commerce with foreign nations, and among the States, and with the Indian tribes," is on its face so palpably applicable in its whole extent to each of the subjects enumerated, equally and in the same manner, as to render any attempts to make it more explicit, unwarrantable and futile; and those who admit the rightful application of the power to foreign commerce, by facilitating and protecting its operations, by improving harbors and cleaning out navigable rivers, cannot consistently deny that it equally authorizes similar facilities to "commerce among the States."

7. That "foreign commerce" is dependent upon internal trade for the distribution of its freights, and for the means of paying for them, so that whatever improves the one advances the other, and they are so inseparable that they should be regarded as one. That an export from the American shore to a British port in Canada, is as much foreign commerce as if it had been directly to Liverpool, and that an exportation to Liverpool neither gains nor loses any of the characteristics of foreign commerce by the directness or circuity of the route, whether it passes through a custom-house on the British side of the St. Lawrence, or descends through that river and its connecting canals to the ocean, or whether it passes along the artificial communications and natural streams of any of the States to the Atlantic.

8. That the General Government, by extending its jurisdiction over lakes and navigable rivers, subjecting them to the same laws which prevail on the ocean, and on its bays and ports, not only for purposes of revenue, but to give security to life and property, by the regulation of steamboats, has precluded itself from denying that jurisdiction for any other legitimate regulation of commerce. If it has power to control and restrain, it must have the power to protect, assist and facilitate; and if it denies the jurisdiction in the one mode of action, it should renounce it in the other.

9. That in consequence of the peculiar dangers of the navigation of the lakes, arising from the want of harbors for shelter, and of the Western rivers from snags and other obstructions, there are no parts of the United States more emphatically demanding the prompt and continued care of the Government to diminish those dangers, and to protect the property and life exposed to them; and that any one who can regard provisions for those purposes as sectional, local and not national, must be wanting in information of the extent of the commerce carried on upon those lakes and rivers, and of the amount of teeming population occupied or interested in that navigation.

10. That having regard to the relative population or to the extent of commerce, the appropriations heretofore made for the interior rivers and lakes, and the streams connecting them with the ocean, have not been in a just and fair proportion to those made for the benefit of the Atlantic coast; and that the time has arrived when this injustice should be corrected in the only mode in which it can be done, by the united, determined and persevering efforts of those whose rights have been overlooked.

11. That independent of this right of protection of "commerce among the States," the right of "common defence," guarantied by the Constitution, entitles those citizens inhabiting the country bordering upon the interior lakes and rivers, to such safe and convient harbors as may offord shelter to a navy, whenever it shall be rendered necessary by hostilities with our neighbors, and that the construction of such harbors cannot safely be delayed to the time which will demand immediate use.

12. That the argument most commonly urged against appropriations to protect "commerce among the States," and to defend the inhabitants of the frontiers, that they invite sectional combinations, to insure success to many unworthy ob-

jects, is founded on a practical distrust of the republican principles of our Government, and of the capacity of the people to select competent and honest representatives. That it may be urged with equal force against legislation upon any other subject, involving various and extensive interests. That a just appreciation of the rights and interests of our fellow-citizens, in every quarter of the Union, disclaiming selfish and local purposes, will lead intelligent representatives to such a distribution of the means in the treasury, upon a system of moderation and ultimate equality, as will in time meet the most urgent wants of all and prevent those jealousies and suspicions which threaten the most serious danger to our confederacy.

13. That we are utterly incapable of perceiving the difference between a harbor for shelter and a harbor for commerce, and suppose a mole or pier which will afford safe anchorage and protection to a vessel against the storm, must necessarily improve such harbor, and adapt it to commercial purposes.

14. That the imports on foreign goods and the public lands being the common heritage of all our citizens, so long as these resources continue, the imposition of any special burden on any portion of the people, to obtain the means of accomplishishing objects equally within the duty and competency of the General Government, would be unjust and oppressive.

15. That we disavow all and every attempt to connect the cause of internal trade and "commerce among the States" with the fortunes of any political party; but that we mean to place that cause upon such immutable principles of truth, justice and constitutional duty, as shall command the respect of all parties, and the deference of all candidates for public favor.

Extensive Fire and Terrible Explosion.

Early on Thursday morning, a fire was discovered breaking out in the grocery store at the northeast corner of Callowhill and Sixth streets, occupied by Messrs. Hoiz and Kirkbride. An opening was effected in the door of the building on Sixth street, and with a hose a quantity of water was injected, and the fire was thought to have been subdued; but a short time afterwards it again broke out, and on putting the water on, an explosion of gunpowder took place on the floor, and the window on Callowhill street was blown out. The fire then, it is thought, rapidly ascended the stairway, and a large portion of the house appeared to be in a blaze. The main building is three-storied, and connected with it, on Sixth street, is a smaller one, used by the same occupants for the accommodation of the heavy part of their stock. The medium of communication of the fire appeared to be between the two. Several fire apparatus were at this time on the ground, and the firemen were making vigorous efforts, when a terrific explosion of gunpowder, supposed to have been contained in a keg in the garret, near the centre of the floor, occurred, and at the same instant the walls of the upper part were overturned, and the roof fell into the building, broken into burning fragments. The contents of the store were entirely destroyed, and the building ruined beyond reparation. The latter was owned by Mr. Thomas Smith, and we believe that upon it there was no insurance. The stock, of Messrs. H. & K., we learn, was fully insured. The second story of the premises was occupied by a gentleman, named Milligan, and his family, the members of which had to be taken out of the windows by means of ladders. The third story front room was used by Mr. Fayette Pierson as a job printing office. The furniture of the former and materials of the latter were considerably damaged.

The gable wall of the adjoining three-story brick, on Callowhill street, occupied by Mr. John E. Murray, as a hosiery and trimmings store, and dwelling, was blown down, and the garret totally demolished. Into this building a very large quantity of water was thrown, which proved to be very destructive to the furniture and the stock of goods. The real property belongs to Mrs. Hawkins who resides in the Western part of the state. An insurance will cover the entire loss.

The next house in Callowhill street, occupied by Mr. James Hill, hatter, was much injured in the roof, the end of which was partially raised off, under which the fire became secreted, and for a long time baffled the efforts of the firemen to extinguish it.

On Sixth street, the four brick houses extending from the store house at the corner up to Willow street, were very greatly injured, particularly the two nearest to Callowhill street. These buildings were owned by Mr. Edward Buckingham and Mr. William Early. They were all occupied by families, who not being aware of the danger from powder, did not deem it necessary to remove their goods and chattels, and in consequence, each inmate became a severe sufferer. At the time of the explosion the roofs of the buildings were lifted from the walls and fell with a crash into the garrets. This property is amply insured.

The explosion was of a deafening character, and was heard for a very great distance. The force of the concussion was so great that the window glass of the stores and dwellings in the immediate neighborhood was broken into pieces. The very large panes in the bulk windows of the tea store on the opposite corner were demolished, and a sash over the door of the tobacconist shop, a door or two above, blown in.—*Phil. Dol. Newspaper.*

Letting out of Water.

Solomon's illustration of the beginning of strife is receiving some new enforcements now-a-days, both the illustration and the thing illustrated.—Mr. Shepherd, at Phillips, Maine, built himself a fine stone grist mill, house, blacksmith shop, &c., on a small stream, which proved insufficient in its volume of water to carry his wheels. He therefore repaired to a pond of some eighty acres, lying on a hill above him, and cut a trench by which the water was turned from the pond into his brook.—No sooner had the water commenced running in the new cut, than it began to wash the cut deeper, and the deeper it went the faster it gullied, until in a very short time an awful chasm let out the whole pond upon the little brook, and, swelling into a torrent, swept away Mr. Shepherd's mill, house, shop, and all, and did vast mischief besides; after which all became quiet, and the little brook ran along as peaceably as before, but it had no wheels to turn.

As to the beginning of strife, look at our Mexican war. It has well nigh emptied the big pond. When shall we see the little brook running peacefully along the valley again?—*Journal of Commerce.*

ANTI-CELIBACY.—Dr. Baird, in his lecture on Thursday evening, mentioned a singular fact concerning the Greek Church, viz: that the priests are required to be married men, and whenever a wife dies the priestly office ceases until he is married again. They claim authority for this in the Scriptures, which reads, "A bishop must be blameless, the husband of one wife." In the Armenian Church this rule is extended, so as to require that a priest shall also be the father of one child.—*Springfield Gazette.*

From the New Orleans Delta.

A REAL LIFE PICTURE.

"Lo! the Poor" Immigrant.

On board an immigrant ship, a few days since, extended on a large box, on the upper deck, his feet and head uncovered, lay a robust man in the agonies of death; gurgling sounds issued at intervals from his throat—his mouth was open to its utmost tension—froth oozed from his nostrils and occasionally a slight quivering of the chest was perceptible. A female whose tears streamed abundantly over her face, and whose deep sighs came from the heart, was seated by his side; at his head stood a little girl, absorbed in the bitterest grief. The former was his wife—an English woman, a stranger in the land; "unknowing and unknown." A few feet removed from her, propped against the mizzen mast, were two or three human beings—if human they could properly be pronounced—who, were it not that their eyes opened and glared glassily on me, I should have thought had been dead and were disinterred to astound the living—so wan, so cadaverous, so ghost-like were they.

In the hold, lying on a rude berth, near the opened hatchway, and exposed to the gaze of all, was an individual, nearly denuded, and apparently dead. He lay uncared for—the living, eager to leave the ship, as though it were a pest house, and still fated to re-echo the last expiring gasp of more of them, (forty-six were reported to have died on the passage,) bustled hastily by him, with boxes and luggage, without even a passing, parting glance. His wife, too, seemed be bereft of reason, stolid idiotic. No tears trickled down her cheeks, nor did a moan escape her. She was busily engaged (in deep abstraction) packing up her clothes or vacantly gazing on her children. The odor emitted from the hold was offensive and suffocating, but perceiving the neglected man move, with a few others, I was soon by his side; when he perceived us, he made an effort to rise, partially succeeded, and spoke incoherently. Clothes were placed on him, and he was raised and carried to a large uncovered furniture cart, which stood on the levee—nearly filled with the ailing, (his fellow voyagers)—and which awaited to receive him; thence he was taken to the Charity Hospital, exposed, with the other unfortunate wretches from and unfortunate land, to the fiery rays of a noonday sun.

His wife and four infant little ones were huddled together, at the moment of his departure, on the levee, seeking a partial shade, by means of heaped-up boxes, from the scorching sun. The dying father recognized them not—nor did they, so wo-begone were they, cast even a parting glance at him whom they were fated never to look on in life. There the bewildered family lingered, hour after hour—the children flushed and feverish—the mother, her head sunk on her knees, unable to shed a tear, for the source they were wont to flow, was long dried up, and all feeling apparently blunted or fled, from having become too familiar with death in her ill-ventilated and confined prison-house. A noble-hearted young man, who had previously spoken somewhat harshly to her for her seeming indifference to and neglect of her husband, perceiving her condition, and rightly judging that it was not lack of affection that influenced her conduct, kindly inquired if she had no place to go to—knew no one, or needed aid.

She had some trivial means, was a complete stranger, but she simply queried, "Can we not stay where we are?" She appeared in good health, as did her children; she and they remarkably clean and neatly apparelled; the children pretty, interesting and innocent. On being apprised that she could not remain where she then was, she inquired what would be the rent of a small tenement. When told four or five dollars, or sixteen or twenty shillings a month, she opened her eyes unbelievingly, seemed struck with surprise, but acquiesced, after some explanation, to any arrangement that would be made for her. The young man, with a friend, proceeded in search of a suitable location; he examined two or three places, but still remained undecided, his primary object being to procure a cheap residence for her. At length he obtained a small, airy room for one half the rent named above, and thither removed the hapless family and their limited luggage.

He called the next day, when the somewhat reconciled wife requested him (she herself being totally ignorant of every place in, to her, so immense a city) to call and ascertain, wherever her husband was taken to, how he was. He did so, and was answered, on applying at the Charity Hospital, that Edward Murray had died on the evening of the day of his removal from the ship Lapland. And thus, when the goal of his ambition was attained, and his eyes rested on the new world, where, in fancy, he was to be happy, poor Murray breathed his last. His grave—if he had one—has been made in a far-off land from his own, and his wife and children know it not. His remains were not followed by either relative or friend to their last resting-place—no tear saturated the clay that enwraps his corse—nor was prayer aspirated for him. How appropriate in his case the heart-touching wish—"May you die among your kindred."

To apprise the bereaved wife of the death of her husband was no trivial task, but it was requisite that she should be informed of it. On repairing to her residence "the messenger of sad tidings" was surprised on not finding her with her children. He learned from the eldest of the alarmed and crying little ones that her mother had left the room early in the day to procure some necessary article, but failed to return to them—it was then evening. No doubt she had strayed far away from her dwelling, and was unable to discover it, not knowing street or number. At night he again repaired there, but she was still absent—her children extended on the floor, lying on some heaped up clothing; the youngest, boy, sobbing bitterly. He knelt by the child's side, fondly called him by name, which he had learned from his mother, and thus caressed him to sleep. He left them sunk in repose, quiet and peaceful as doves. On the succeeding day, thanks to the aid and interference of a lady, whose nature is benevolence itself, the children were removed to that laudable and truly valuable institute—that refuge for the destitute and unhappy stranger—the Irish Immigrant Institute, Duplantier street.

EXTRAORDINARY TIDE OF EMIGRATION.—The steamer Lady of the Lake, on her upward passage, had upwards of 400 emigrants, mostly German, on board. During the last four days the average on the steamboats have been about the same. Seventeen hundred have passed up the lake since Wednesday. They come by the way of Quebec and the St. Lawrence.—Rochester Eve. Gaz.

A little daughter of Mr. Otis Lawrence, of Lyndon, Vt., in returning from school, called at a house for the purpose of ascertaining the time of day, when finding the people absent, she placed her hands on the window sill, raised herself from the ground, and put her head through the window, that she might look at the clock, when the window fell upon her neck, causing her death before she could be discovered.—*Bicknell's Reporter.*

Death of Joseph C. Neal, Esq.

Joseph C. Neal, Esq., died very suddenly on Saturday evening last, of congestion of the brain, in the 40th year of his age. Mr. Neal has long been known as a fine writer, and his contributions to literature under the title of "Charcoal Sketches," are celebrated for genuine humor of a peculiar character. He has been connected for a number of years with the newspaper press of Philadelphia, As a political editor, when he presided over the Pennsylvanian, he was remarkable for the mild, urbane, and gentlemanly course he pursued towards political opponents, meeting them with argument, or turning aside their shafts with pleasant irony or sallies of grotesque humor, which never failed in their effect. For a year or two past he has been conducting the "Gazette," a weekly literary paper, more congenial to his taste, and allowing a freer scope to the peculiar qualities of his mind. He was united in marriage some months ago to a young and talented lady, who is left to mourn the early loss of her husband. Mr. Neal has many friends in Philadelphia, all of whom will hear of his death with regret.—*Philadelphia Dollar Newspaper.*

Vegetable Diet.

The Indians of South America are represented as very strong limbed and capable of enduring great fatigue. Their every day pedestrian feats are truly astonishing. Guides perform a long journey at the rate of twenty-five leagues a day. Their usual pace is a jog-trot. They take short steps and carry their feet close to the ground. They go up and down mountain sides quicker than a mule, and horsemen whom they accompany as guides have frequently occasion to call after them, to request them to slacken their pace. A battalion, eight hundred strong, has been known to march thirteen or fourteen leagues in one day, without leaving ten or a dozen stragglers on the road. The Indian subsists on a very small quantity of the simplest food, a leathern pouch containing cocoa, suspended from his neck, is worn next to his breast. A handful or two of roasted maize is tied up in one corner of his pouch, and and in general, these are the only provisions for a very long day's journey.—*Phil. Dol. Newspaper.*

MELANCHOLY SUICIDE OF A YOUNG LADY.—It is our melancholy task to announce the death, by drowning, of the eldest daughter of Mr. James English, formerly of Alexandria. We learn from the Washington American that the young lady left Washington, in company with her father, on Sunday afternoon last, in the Alexandria boat. She arrived in the latter place, and in the course of the night was missing. Much anxiety was felt, and immediate search was made; at length one of her shoes was found upon the wharf which led to the painful apprehension that she had put an end to her existence by springing into the Potomac. Immediate examination was made of the river, and the fears of the bereaved friends were confirmed by the discovery of the body about 1 o'clock on Monday morning. A circumstance connected with the death of Miss English, says the American, renders the catastrophe doubly distressing. We learn that she was engaged to be married, about two years ago, to a young man in Alexandria by the name of Masterson.—Mr. Masterson, shortly after their engagement, died; and the mind of the young lady has since been so deeply affected from the event, as to have led her, as is supposed, to sacrifice her life in the manner above related. She was about 20 years of age.

PEA-BUG.

Every body has seen peas with weevils in them. While the pea is growing and the pod is soft, the parent insect punctures the pod exactly opposite the young pea and deposits an egg. From this egg a maggot soon proceeds, which works its way directly into the pea, and feeds on its substance. The larva reaches its full size, and passes into the pupa state in the fall, and the succeeding spring emerges from the pea a winged beetle or weevil. The maggot may sometimes be detected in green peas, and Dr. Harris observes that few persons, while indulging in this luxury, are "aware how many insects they unconsciously swallow." By close examination, a small dark spot may be seen on the pea, and on opening it the maggot may be discovered. The germ of the pea is not always (perhaps not generally,) destroyed by the insect, but the pea is rendered unfit for culinary purposes. This is a serious injury, as all will acknowledge who are acquainted with the value of dry peas used in soups, and other forms on the table.

In this country, the insect is much less common than in Canada, and the more northern portion of the United States, than further south. In Maine and Vermont for example, they occasion but little damage, peas being there raised which are perfectly sound, free from bugs, and meet with ready sale in our large cities. The attack of the insect may, however, be in some degree obviated in any section. It is ascertained that its operations are only continued through a portion of the season, and by later sowing it may be avoided. But there is one objection to late sowing. In districts subject to long droughts, a good crop of peas can only be obtained by early sowing, as the crop will not bear excessive heat. In planting peas infested with bugs, it is always advisable to kill the insects in some way. This may be effectually done by pouring boiling water on the peas, and stirring them well for a few minutes. It will not effect the vegetating powers of the pea. In some cases, where the germ has been laid bare by the gnawings of the insects, it may be killed, but we have often practiced the mode, and found no particular objection to it.

But we lately noticed a recommendation of Dr. J. Plummer, in the Indiana Farmer Gardener, which is worthy of trial, as it will not only destroy the bug in its incipient stage, but may also render the pea fit for the table. His mode is to scald them immediately after they are gathered, keeping them in water, turned on boiling, for one minute. Dr. P. states further, that placing peas as soon as gathered in jugs or bottles, hermetically sealed, will keep them well, and that nothing can be seen the next year but the speck in which the larva died.

THE BRIDGE AT WHEELING.—A late Wheeling paper states that the managers of the bridge company have employed Chas. Elliott, Esq., of Philadelphia, as engineer and superintendent for the erection of the wire suspension bridge over the Ohio at that place, and that from plans at present before the board, it is believed that this will be the largest structure of the kind in the world, being a span of upwards of 1,000 feet, whereas that of the Friburg is but 800.

GREAT LAND SALE.—A body of land, consisting of about seventy-five thousand acres, in the counties of Dickinson, Stewart, Humphries and Warren, situated, most of it, between the Cumberland and Tennessee rivers, about one hundred miles below Nashville, where the rivers are not more than twenty miles apart, is to be sold at auction, in New York, on Friday next. It is offered at 25 cents per acre, is very accessible to market, and rich in fertility and mineral wealth. —*Balt. Sun.*

Cure for the Hydrophobia.

[Translated from the last number of the "La Litterateur Francoise."] A physician of Paris having been bitten by a little dog, had felt the horrors which foretell and usually precedes the invasion of an attack, which has been described; he resolved to put an end to his life through fear of doing mischief to others; and chose for the instrument of his death a vapor bath, hoping that in it he should suffocate in the soonest possible manner. Some friends entered the bathing room at the very moment when he had become insensible, and satisfied of his fatal resolution, they took him out, wrapped him up in coverlets, and took him to his bed, where he sweat excessively, and experienced, afterwards, great weakness, but finally was restored entirely to health. It was himself who had cried up this remedy, of which several physicians have since made trial, and from which they have uniformly obtained the most favorable results.

A peasant in one of the provinces of France was in his turn bitten by a mad dog; and had already experienced several paroxysms of this disease. In accordance with a barbarous prejudice, which still exists in some one of the departments of France, they imagine there is no possible cure for this disease; and they determined to put an end to it by the frightful means of suffocation.—In order to execute their design they put the wife of the patient out of the chamber, and kept her by force in an adjoining room. They placed the wretched man between two mattrasses, and used all imaginable efforts to obtain success in the frightful tragedy they were enacting. The wife of the sick man, unable to expel from her the idea of this horrible scene, called up within herself extraordinary strength, repulsed all those who opposed her way, succeeded in entering the chamber of the dying man, drove out the mattrass-assassins, and found her wretched husband in a swoon, covered with sweat, as if he had been plunged in a bath—the consequence of those unheard of efforts which he had made to throw off the weight which was suffocating him! She took him, wrapped him up in some coverlets, placed him in his bed, where he perspired still more freely. After a few days he regained his strength and was radically cured.

This fact having came in support of the first mentioned, the French physicians were only the more eager to continue their experiments, and this kind of treatment has always been favorable to those attacked with hydrophobia, especially when it has been used at the first symptoms of its approach.

A LIFE PRESERVER.—The simple apparatus described in the following paragraph is worthy the attention of all who travel on our rivers, and could always be rendered available at the shortest notice:

The recent melancholy loss of lives resulting from the conflagration of the Ben Sherrod steamboat, has suggested a very simple contrivance within the reach of every man, and generally at hand. It is that of tying his *hat up in his pocket handkerchief*, having the tie under the brim, and when in the water, by holding that part downward, the air contained in the hat would be sufficient to buoy up one unable to swim, at least six hours, and oftentimes double that time, so that assistance might be obtained, and many valuable lives saved from an untimely death. An English paper, to which we are indebted for the above hint, states that it has in several instances been attended with entire success.

REWARD FOR A MURDERER.—Governor Owsley of Kentucky, offers a reward of $500 for the arrest and delivery to the jailer of Jefferson co., of James F. Pendergrast, who murdered William W. Buchanan a few weeks since. Mr. B., it will be recollected, was a school-teacher from Pennsylvania, whom Pendergrast, as one of the owners of the school, was dissatisfied with, tho' all the other owners were quite pleased with his teaching.

CITY STATISTICS.—The number of streets, avenues and places which intersect the city of N. York is 375; of banks they have 33; insurance companies 100; periodicals 50; newspapers 98; miscellaneous schools 110; moral, benevolent and literary associations 116; consuls 41; and churches 227.

ESCAPE OF A FEMALE CONVICT.—A colored woman, named Elizabeth Hunt, effected her escape from the New York State prison on the night of the 17th inst., by getting on top of the building and then letting herself down to the ground by means of blankets torn into strips and tied together.

NOTICES.

CINCINNATI CIRCUIT, OHIO DISTRICT.—Our fourth quarterly meeting will commence at Bethesda Meeting House, August 28th. Brs. R. Rose, J. White, R. M. Dalbey, and all other itinerant and local brethren who can, are invited to attend.

Also, a protracted meeting will commence at Columbia, on the 11th of September next, embracing the Sabbath preceding the setting of the Conference at Cincinnati. Fathers Dobbins and M'Guire, Brs. Rose, Bassett, and the brethren in general, are requested to attend, on their way to the Annual Conference.

O. WARRINGTON, Supt.

PISGAH CIRCUIT, MUSKINGUM DISTRICT.—Our fourth and last Quarterly Meeting, will be held at the Ebenezer Church, six miles from M'Connellsville, on the Marietta road, on the 14th and 15th of August. Can Brs. Bassett, Wilson, Sears and others come to our assistance? Come brethren, all you who can. J. M. PIPER.

[It would afford us pleasure to comply with our brother's request, but if we find we can get off to attend the Pittsburgh Conference, it will be impracticable to attend also his meeting. We name this for the purpose of soliciting the other brethren referred to, to attend. ED.]

WELLSVILLE CIRCUIT, MUSKINGUM DISTRICT.—Our fourth quarterly meeting will be held at Wellsville, embracing the third Sunday in August. To this meeting we invite brother R. Andrew, of Steubenville, and any others who can make it convenient to come.

T. B. CUSHMAN.

Homer, Licking Co., Ohio, July 5, 1847.

DEAR BR. CLANCY: I wish to inform you through the Western Recorder, that I have made up my mind to move to the Ohio District, and shall therefore be under the necessity of asking at your hand a transfer.

Yours, in the bonds of love and peace,
A. CHANELL.

MORGANVILLE CIRCUIT, *Muskingum District.*—Our 4th quarterly meeting will be held at Morganville, on the 14th and 15th of August ensuing. J. W. SOUTHARD.

WAYNESBURG CIRCUIT, PITTSBURGH CONFERENCE.—Our fourth quarterly meeting will be held at Murdock's school house, on Whitely Creek, near the Kirby meeting house, commencing on Saturday, August the 14th. We hope the brethren from the eastern and southern part of the district will make it convenient, on their way to Conference to call at our meeting. It will continue till 1, or 2 o'clock on Monday. We shall expect all who come in before Monday, to attend the quarterly meeting, as it is only seven miles east of Waynesburg. We wish to leave a number of horses in this neighborhood during Conference. Those who may come on Monday, and afterwards, will find a committee at the Methodist Protestant Church, who will conduct each one to his place of lodging. The Annual Conference meets on Tuesday, August the 17th. Will brother G. Brown give notice of the hour? Hope he will also attend our meeting at Murdock's.

W. A. PORTER.

COSHOCTON CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

MADISON CIRCUIT, INDIANA DISTRICT.—The fourth Quarterly Meeting, will be held at Liberty Meeting House, Scott county, to embrace the second Saturday and Sabbath in September, (11th and 12th days.) Ministerial aid is solicited. GEO. WHEATLEY.

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recorder, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and Laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Marietta College.

The commencement exercises of this Institution occur on Thursday, July 29th. In connexion with these, either on the same or the preceding day, Addresses may be expected, before the Literary Societies, by Hon. Samuel Galloway, of Columbus, and before the Society of Inquiry, by Rev. Charles B. Boynton, of Cincinnati. The anniversary of the associated Alumini, and the annual exhibition of the Literary Societies, fall on Wednesday, July 28th. Candidates for admission to College will be examined on Wednesday morning, and applications for the degree of A. M. in regular course, must be made to the President as early as the day preceding commencement

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

UNION CIRCUIT, O. DISTRICT.—Our fourth quarterly meeting will be held at or near Middletown; and as it has been suggested that a Camp Meeting be held at the same time, should this be concluded upon, it will be held near brother Job Inskeep's, four miles north east of Middletown, commencing August 20. We invite all our brethren of adjoining circuits to assist us. From the West and South, come to Middletown; from North and East, to Middleburg, and you will learn the facts, and receive directions. D. MOORE.

[A Camp Meeting, brethren. We wish to hear of a good Camp Meeting in old Champaign or Logan.—ED.]

BURTON CIRCUIT—*Muskingum District.*—I inform the President that his visit will be at Barton. The fourth quarterly meeting will be held at the same time, 7th and 8th of August. We invite any of the brethren to attend that can. Enquire for D. Richardson. A. R. BROWN.

BUCHANON CIRCUIT—*Pittsburgh District.*—Our fourth quarterly meeting will commence on the 7th of August, at Margaret Chapel, on the West Fork river, 10 miles above Weston, to which we invite Br's. A. J. Waren, J. I. Stillians, H. Roger, E. Martin, H. Lucas J. Clark.

R. H. WALKER, *Superintendent.*

LANCASTER CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be at Pleasantville, commencing August, 31st, at 11 o'clock, A. M. To this meeting we invite Br. C. S. Callihan,, W. H. Marshall, W. Maynard, D. Kinney, and S. Catlin. W. MUNHALL.

MORGANTOWN CIRCUIT—*Pittsburgh District.*—The last quarterly meeting for the present Conference year, for the Monongahela Circuit, will be held, by divine permission, at the new frame meeting-house, near Mapel's mill Dunkard creek, Green county, Pa., on the 2nd. Sabbath in August, at which, (agreeably to previous arrangement;) we expect our beloved and worthy President, Br. Brownphoe he will not fail in attending. We also invite our Itinerant and unstationed Brethren who can make it convenient to attend.

Also, we propose, by divine permission, on the Saturday and Sabbath previous to the Annual Conference, hold ing a meeting at Mt. Morris, Green county, Pa. This town is 16 miles from Waynesburgh; the place of holding the Conference. To this meeting we invite Preachers, and delegates, who may be on their way to Conference.—Come, Brethren, come and welcome; we shall expect you from the South. You will find a band of Brethren ready to receive you freely. P. T. LAISHLEY.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

ST. JOSEPH CIRCUIT, *Wabash District.*—Br. Shipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.

G. WILLIAMS.

ZANESVILLE CIRCUIT: Our last Quarterly Meeting will commence on the last day of July, at Gratiot. Our Ministerial and Lay brethren are invited to attend.

C. S. CALLIHAN.

Rev. G. Brown expects to have a supply of Hymn Books—fine medium, and plain—Disciplines, and Snethen's sermons, at the Pittsburgh A. Conference in Waynesburgh. Those who want, can send their money by the preachers, or delegates, and purchase.

Delaware Circuit, Muskingum District.—Notice is hereby given that our fourth Quarterly meeting will be held at Westbrook's school house, where I live, commencing August 7, 1847, to which we invite Br. T. Potter, and all others who can come. We need help.

WM, HATFIELD, Jr.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

1st	Sunday	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

Ohio District.

Clarksville	Circuit,	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $4,00@4,50—Wheat, 60c—Corn 25c.,—Oats 18c.

CINCINNATI.—Flour $3,87½@$4,00,—Wheat 80@85.—Oats, 33@37,—Corn 40@45. Beef Cattle $2,50@$4,00 ₩ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $4,00@$4,25,—Wheat 80@85c,—Corn 40@45,—Oats 27@28c.—*Commercial Journal and Gazette.*

PHILADELPHIA.—Flour $5,25@$5,87½—Wheat $1,20—Corn $70c.—Provisions nothing doing. The market is heavy.

BALTIMORE.—Flour $5,50—Wheat $1,10—Corn 64c—Oats, 40@45.—*Baltimore Sun.*

JAMES K. LOGAN,
Wholesale and Retail Dealer in
FOREIGN & DOMESTIC DRY GOODS,
No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. W. Southard, 1 sub.	O.	Dr. J. L. Armstrong,	Tenn.
Jos. Jones,	"	Charity Hopewell,	Pa.
J. L. Borton,	"	A. Thomas,	Ia.
J. S. Hudson,	"	A. Cole, 2.	Pa.
J. M. Young,	"	J. Cowl,	"
J. B. Peat,	"	G. S. Webster,	"
S. P. Kezerta,	"	G. Brown, 4 subs.	(thanks)
J. Taylor,	"	P. M.—Hanover,	"
T. Potter,	"	P. M.—Coshocton,	"
P. M.—Perrysville,	"	S. Elliott,	"
J. Taverner,	"	S. H. Bell,	"
W. Remsburg,	"	J. Hager,	"
J. H. Thomas,	"	J. B. Dunn,	"
J. Hildreth,	"	T. S. Falkenburgh,	Ga.
"Brownsville,"	"	T. Maple,	Pa.
F. Swift,	"	J. C. Hazlett,	"
O. Warrington,	O.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts
W. Remsburg,	A. Denny,	7	52	2 00
J. W Southard,	T. Newton,	9	30	2 00
J. Jones,		8	10	2 00
J. Shaw,		8	52	4 00
Dr. J. L. Armstrong,		8	52	1 00
Andrew Thomas,		7	52	2 00
S. P. Kezerta,	W. Bowlsby,	8	42	3 00
E. Morris,		9	33	2 00
Geo. Brown,	S. Weaver,	9	41	2 00
C. H. Johnson,	S. Moore,	8	35	2 00
J. B. Dunn,		9	21	1 00
C. Warrington,	C. Bridges,	9	38	4 00
Jos. Larzalere,		8	52	2 00

New Subscribers this week, 6. Discontinuances, 5.

Br. J. B. D. will see that he is credited a full year for the sum sent.

Our friend S. M. at Coshocton, has had 9 numbers sent him, on a second year, before we received his pay, or notice to discontinue. He should now certainly continue another year.

Br. Armstrong, Tenn. we will send to end of present vol. and then endeavor to fulfil your request. Will you oblige us by seeing that we are furished with the statictics of your next Conference for the purposes of our Annual Register?

Br. Kezerta, we have credited W. B. in full for $2 now sent, and $1, which you had overpaid, before. This is in accordance with your instructions. He has had the paper one year and a half.—R. M. has had it the same length of time—paid $1 through J. M. Y.,—and now owes $2 more, which you will please obtain.

The P. M. at Hanover Licking, O., advises us to stop sending the paper to J. Farnsworth, as he has some time since 'gone to parts unkown.' He owes us $4. We'll try our best to keep from thinking hard of our angent up that way.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

OBITUARY.

——DIED, At Duxbury Mass., on the 9th inst. HON. SETH SPRAGUE, Sen. aged 87. He was formerly a member of the Legislature of his State. The Olive Branch says: He was a prominent believer in christianity, and proved steadfast in the faith he had professed in the beginning of Methodism in Boston.

——Recently, REV. JOHN S. CAPERS, nephew of Bishop Capers, of the South Carolina Conference, from injuries received from a fall from his sulky.

——At Florence, Boon Co. Ky. July 14, REV. JACOB CRIGLER, pastor of the Evangelical Lutheran Church. He was a useful and much beloved minister of Christ, and died in great peace at the advanced age of 70.

——At Baltimore, Md., on the 10th inst., Col. Wm. Dickinson, aged 56 years.

A LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum co, O., July 1st, 1847.

B.
Brown Lemuel,
Babcock James,
Bates Humphrey.
C.
Clements John,
Clark Mrs. M. E.,
Cox H. G.,
Creigg R. B. Tailor.
D.
Donalson Aris A
E.
Ellis Miss Manday,
Eastman Mrs.
F.
France John,
Freeman Alex.,
Foster Franklin.
G.
Goble J.
H.
Howard F. W.,
Hurd Mrs. A.,
Hall Edward,
Holland Nelson,
Hart Elizabeth.
K.
Knight Jessee,
Kelly Mrs. Sarah.
M.
McComb Samuel,
McFeetors Miss Bolindia,
Mauk Anthoney,
N.
Nichelson Angerlina.
O.
Oakes Elizabeth,
P.
Puff Jacob,
Prince Lanah,
Pane Miss Maria.
R.
Reeves Nancy,
Roberts Thomas,
Roberts John,
Reese Solomon,
Rider Adam,
Riny Francis,
Reese Miss Elizabeth.
S.
Stainbrook Henry,
Spurgeon John.
T.
Tats George W.,
Tuttle Benjaman.
W.
Williams Nelson.

J. ELDER, *P. M.*

METHODIST PROT. BOOK CONCERN, BALTIMORE.

THIS establishment is located at No. 4 S. Charles St. Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

WANTED—Any number of NEW SUBSCRIBERS for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided*, however, no names be sent us but such as can be relied upon as good.

ON HAND, AND FOR SALE.
LATEST EDITION.

HYMN BOOKS, AND DISCIPLINES, OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection o* Spiritul Songs, BY REV. J. DALBY & J. B. PEAT To be obtained at the office of the Western Recorder.

PITTSBURGH, MUSKINGUM,

POETRY.

From the Christian Secretary.

SANCTIFIED AFFLICTION.

BY L. H. F.

He came, the sweet angel my father assigned,
To watch o'er my path to the sky;
I know not if yet from that path I'd declined,
Or if only temptation was nigh,
He touched me; my flesh how it shrunk from that touch!
But my spirit with ecstasy glow'd—
It long'd to be free, for its prospects were such
As no pains of the body could cloud.

My father, I dreamed thou hadst called me to dwell
In the rest thou hast for me above;
But I find myself still in the flesh;—it is well
If I go—if I stay, it is love:
Love orders the plan: and in love such as thine,
How shall I not calmly confide,
Which spared not, to save me, a ransom divine,
The Lamb who on Calvary died.

Oh welcome the sufferings whenever they come,
That bring with them comforts like these;
Let me always be fill'd with such foretastes of home,
And I wish not for health nor for ease.
That angel's soft touch thus again would I feel,
Though my heart-strings with agony quiver,
The pressure is mercy; it wounds but to heal:
It will end in enjoyment forever.

Ah! when shall I shake off these trammels of flesh,
And reach that eternal abode,
When thy joys I so value shall blossom afresh,
Revived by the smiles of my God!
Though the wave of affliction high over me rolls,
Shall I think the short journey too drear,
When the arms of a Saviour my spirit enfolds,
And the gates of the city appear?

No; welcome the summons that bids me depart,
And welcome that moment to me,
When the clod from my spirit Death strikes with his dart,
And bids it forever be free,
Lord Jesus, I then in thy glory shall share,
And forever be blest with thy sight,
When all will be tranquil, and all will be fair,
And all will be endless delight.

Ecclesiastical.

Written for the Western Recorder.

Constitution of the Methodist Protestant Church.

NO. V.

Article eleventh, Treats of the "*Officers of the Church.*" The highest offices in the Methodist Protestant Church, are the Presidents of the Annual Conferences. They are to be elected, as herein before stated; and are not eligible more than three years in succession, and are amenable to the Annual Conferences over which they preside. The duties of these officers are, to preside in the Annual Conferences; to travel through the districts; visit the circuits and stations; and as far as practicable, to be present at all the camp meetings and the quarterly meetings; and they are members, though not the chairman, unless duly elected, of the Quarterly Conferences. It is their duty in the recess of the Conference, with the assistance of two or more elders, no difference whether stationed or unstationed, to ordain to orders; to make such changes of preachers as may be necessary; provided the parties consent to be changed. This article makes it obligatory upon all unstationed ministers and preachers to render what pastoral service they consistently can with their other engagements. The minister who has charge of a circuit or station is styled, the "superintendent." It is his duty, agreeably to discipline, to fill the pulpits and administer the ordinances; to receive persons, in accordance with rule, on probation; to visit the classes; to give notice of the approaching Quarterly Conferences; to hold love feasts and watch nights, &c., to detain the society occasionally after preaching; to organize the children into classes; to keep a *record* of *members*, marriages, baptisms, &c., to report quarterly, to the president; to give certificates to those who desire to remove, &c. It is the duty of the superintendent to execute discipline; and when a charge is preferred against a member, at the option of the accused, he is to be tried before the society of which he is a member, or before a committee of three or five male members of the class or society of which the accused is a member; but if the number necessary cannot be here obtained, by the consent of the class, the officiating minister may summon members from adjacent societies. The manner in which the committee is to be selected is as follows, to wit: The superintendent, who is to be chairman of the committee, selects two, and the class of which the accused is a member selects two, in full membership and in good standing; these four thus chosen, select a fifth; or each nominates one, and these two a third, as the case may be. The person to be put on trial then has the right of challenge of any number, not exceeding that of the original committee—the accused may appeal; but neither the accusor nor the superintendent has any authority to appeal. Nearly the same process is adopted when a preacher or minister is to be tried; the superintendent calls together three or five ministers, but the accused may object to any member of the committee for good cause shown. The preachers and members have the right of appeal to the ensuing quarterly, and the ministers to the Annual Conference. This article also points out the mode of electing class leaders by the respective classes; and how the superintendent is to proceed when the class refuses or neglects to elect one in conformity with rule. The Methodist Protestant Church does not only make it obligatory upon the members to attend class meetings, but the neglect of the public worship of God, searching the scriptures, partaking of the Lord's supper, love feasts, private or family prayer, equally subjects the delinquent to admonition: and if he refuse when the superintendent, (who is authorized) proposes to him peaceably to withdraw, he is then to be arraigned, tried, and if sufficient grounds exist, finally, expelled. I here remark, all serious, well disposed persons can, as often as they deem proper, enjoy the privileges of class meetings and love feasts, without being requested to become members; but when necessary, the church has the power to close the door against disorderly persons. Neither class meetings nor love feasts are to be held as public meetings, under any circumstances.

Article twelfth, presents the rights of "*Suffrage and eligibility to office.*" This is a highly important article to every Methodist Protestant, for in it is secured the right of every minister and preacher, and of every white lay male member, who has attained the age of twenty-one years to vote in all cases, that is, as defined in other portions of the constitution. Every minister and preacher of the church, and every white lay male member, who has attained the age of twenty-five years, in full fellowship, is eligible as a representative in the General Conference. If any colored man is licensed to preach, or is ordained a minister, and has the requisite age, there is nothing in the constitution, so far as I can discover, to prevent his eligibility to the office of a representative to the General Conference; or to vote in every case where other ministers or preachers in the same relation to the church, have the right to vote.

Article thirteenth, defines the "*judiciary principles.*" The doctrine of the second article is here amplified and explained. All offences condemned by the word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers and members to expulsion from the Methodist Protestant Church. The neglect of duties enjoined by the scriptures, or the indulgence in sinful words and tempers; or the preaching or disseminating unscriptural doctrines, effecting the essential interests of the christian system, subjects the offender, first, to admonition, and if incorrigible, to expulsion. All officers are removable from office for mal-administration.

Article fourteenth, defines the "*privileges of accused ministers and members.*" This article sets forth the proper tribunals to decide on the quality of the actions of accused ministers, preachers and members. Twenty days previous notice must be given to the accused. By consent, the trial may be entered into at any earlier period. The right of trial by a committee, and of appeal are here secured. The trial of ministers, preachers, or members in the Methodist Protestant Church, is dissimilar to the mode pursued in the Methodist Episcopal Church. In the former church, unless the accused think proper to appeal, the decision of the committee is final, and if an appeal be taken, the higher tribunal, unless at the request of the appellant, only decides on the legality of the proceedings. In the father church, the committee for the trial of ministers and preachers particularly, only, as a grand jury, find a bill, or decide whether there are sufficient grounds for an accusation, and the higher tribunal enters upon the trial, and decides the case, though they may appeal from this tribunal to a still higher, the local ministers, and the itinerant and local preachers to the ensuing annual, and the itinerant ministers to the General Conference. The General Conference of the Methodist Protestant Church is only a legislative body; no appeals of accused ministers are ever made to it.

J. H.

June 3rd, 1847.

Biographical.

Written for the Western Recorder.

MRS. ELIZABETH BROWN.

Death through the common medium of protracted affliction is an event which may be expected. Under such circumstances a little reflection will allay the bitterness of sorrow, and measurably calm the troubled spirit. But when the "silver cord" is suddenly unloosed, and the transit from time to eternity unexpected, the feelings of the soul arise in their full strength, and a thrill of melancholy interest darts rapidly thro' the sinking spirit, and when self-possession reassumes her throne, doubt, and strange conjecture lurk within, and, finally the wearied spirit yields to silent grief, and learns a painful lesson on the frailty of man. Such a scene ought not soon to be forgotten. *Sister Brown* died suddenly, and unexpectedly, at her residence near Turnersville, Mercer county, Pa., April 15th, in the 57th year of her age. Thirty-seven years experience in the Christian life, taught her the vanity of earthly things. A few days previous to her departure, the writer of this notice, spoke to her in class meeting. Her confidence in God was strong, and she gave evidence of possessing a spirit that was ripening for the realms of bliss. On the succeeding Wednesday evening she attended to her domestic duties as usual, after the rest of the family had retired to bed. She was heard to sing in a serene, and subdued tone of voice the following verse—

"Then in a nobler sweeter strain,
I'll sing thy power to save;
When this poor lisping stammering tongue,
Lies silent in the grave."

She arose in the morning as usual, and assisted in preparing breakfast, she then went into the bed room for the purpose of making up her bed.—Suddenly an unusual noise was heard. Her husband rushed to the room,—she had fallen upon the floor, and was in the last struggle of expiring nature, and though unable to speak, her expressive countenance gave evidence that she wished those around her to be calm. She was laid upon the bed and shortly after expired. The sun had just arose, and doubtless it was the dawning of a brighter, and happier day to our departed sister and friend. She has left behind an aged companion, and eight children to mourn her loss.—May they, and the society of which she was a member, not forget her pious example, but prepare for the coming trial.

C. CADDY.

July 9 1847.

Written for the Western Recorder.

MRS. MARY EVANS.

Mary, daughter of Nancy and Robert Ganes and wife of Rev. George Evans, departed this life, May 26th, 1847, aged 62 years, 11 months, 4 days.

Sister Evans was born in Calvert county, Maryland, on 22d of June, 1784, and was married to George Evans, 29th of July, 1802, in Jefferson county, Virginia. She soon realized the comforts of saving grace and became a member of the Methodist Episcopal Church, of which she remained a member until March, 1828, then with her husband, seceded and became a member of the Methodist Protestant Church, and she remained such till her death. In the communion of both churches, she lived without just cause of rebuke until the day of her death. Her exit was in Middletown circuit, at her residence in Henry co., Indiana. As she had made death a matter of reflection and preparation in life, she was not taken by surprise, for the last important act of her life, (oh that all of the minister's wives were worthy as she in that act) which was to urge and press her husband to go to the circuit. Though afflicted as she was with the disease which caused her death, she was found having on the wedding garment, and waiting the coming of her Lord to receive her to himself, and to enter into the supper of the Lamb. Sister Evans possessed a heart of friendship and kindness seldom surpassed, making happy all with whom she associated. Her attachments to her husband and children, were warm and unabating. She was emphatically a dutiful, a sympathising, and affectionate wife and mother, seeking the temporal and spiritual welfare of her family. As a member of the church, to know her was to esteem her highly for Christ's sake; but, oh! her seat in the church and family are vacant, and cannot be filled.—The weary herald of the cross, and the children most dear, will no more hear her inviting voice, or the usual sweet sounds from her lips.

The church where she once delighted to worship, will no more echo back the tones of her praises while she talked of Jesus and glory. No! she has passed away like the shock to the garner, or like the jewel to the store house of heaven for her Master's use. For with the shout of victory, she stepped from her port below to her place in the skies, to stand in her lot till the end of the days. She is dead. Reader, did you ever witness the death of the righteous? Hers was as theirs. You used to have her prayers,—they are turned to praise. Oh! children, you heard her voice ascend the skies for you in prayers; you saw her tears, heard her sighs, that you might meet her in the mansion of bliss. On you she did call that you would prepare for death. Will you meet her in heaven? On you your father still calls—his prayers, tears, exhortations and sermons, his toils, his labors, and his race will soon be ended. She stood with him side by side.—She is gone—he must soon follow—then they will join the anthem anew, and bask in the ocean of love.

F. OUTCALT.

Narrative.

RICHARD BAXTER.

The following striking interposition of Providence, is said to have taken place during Mr. Baxter's residence in Coventry.—Several ministers ejected by the act of uniformity, who resided in that city, united with Mr. Baxter in establishing a lecture in a private house on a neighboring common.—The time of worship was generally a very early hour. Mr. Baxter left Coventry in the evening intending to preach the lecture the following morning. The night being dark, he lost his way, and wandering about a considerable time he came to a gentleman's house, where he asked for direction. The gentleman, thinking it would be unsafe for such a person to be wandering on the common at so late an hour, requested the servant to invite him in. Mr. Baxter readily accepted the kind proposal, and met with a very hospitable reception. His conversation was such as to give his host an exalted idea of his good sense and extensive information. The gentleman wishing to know the quality of his guest, said after supper, "As most persons have some employment or profession of employment in life, I have no doubt, sir, that you have yours." "Yes, sir I am a man catcher." "A man catcher; (said the gentleman) are you? I am glad to hear you say so, for you are the very person I want. I am a justice of the peace in this district, and am commissioned to seize the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood early to-morrow morning; you shall go with me and I doubt not we shall easily apprehend the rogue." Mr. B. agreed to accompany him. Accordingly, the next morning, the gentleman took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot they saw a considerable number of people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this, said to Mr. Baxter, "I am afraid they have obtained information of my design; Baxter has probably been apprised of it, and will not fulfill his engagement; for you see the people will not enter into the house. I think if we extend our ride a little farther, our departure may encourage them to assemble, and on our return we may fulfill our commission."—When they returned they found their effort useless, for the people still appeared unwilling to assemble. The magistrate thinking he should be disappointed of the object he had in view, observed to his companion—"That as the people were very much disaffected to government, he would be much obliged to him to address them on the subject of good behaviour." Mr. Baxter replied "that perhaps this would not be deemed sufficient; for as the religious service was the object for which they met together, they would not be satisfied with advice of that nature; but if the magistrate would begin with prayer, he would then endeavor to say something to them. The gentleman replied, putting his hand into his pocket, "Indeed, sir, I have not my prayer book with me, or I would readily comply with your proposal. However, I am persuaded that a person of your appearance and respectability, would be able to pray with them as well to talk to them. I beg, therefore that you will be so good as to begin with prayer." This being agreed to, they alighted from the carriage and entered the house, and the people hesitating no longer followed them. —Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervor for which he was eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed, lively, and zealous manner. When he had concluded he turned to the magistrate, and said, "Sir, I am the very Dick Baxter of whom you are in pursuit—I am entirely at your disposal." The justice, however, had felt so much during the services, and saw things in so different a light, that he laid aside entirely all his enmity to the non-conformists, and ever afterwards became their sincere friend and advocate, and it is believed also a decided Christian.

The Reviler Humbled.

A colporteur in Western Pennsylvania met with a man, trifling, profane, and disposed to amusing himself with low and vulgar witticisms upon his books. He gently reproved him and handed him Nelson's Cause and Cure. He read it for some time, became much interested in it, and expressed a desire for it, but said he had no money. He also read a little in Bishop Hopkins on the Commandments. He took the books and promised to pay for them in a week. A minister, who was present, told the colporteur that he would not hear from the books again. He, however, received his pay, and also, some time after, a letter, giving an account of the effect the books produced. He stated that he was nearly a confirmed Atheist, but Nelson had thoroughly convinced him of his error. As the works of Paine, Hume, and Voltaire were common in his neighborhood, he had lent Nelson freely, and the Doctor had routed the enemy wherever he had gone. He had even been more interested in Hopkins than in Nelson. In conclusion, he craved an interest in the prayers of the colporteur, that, as he had been changed in his mind, he might be changed in his heart.

The same colporteur wrote to a student of medicine in relation to his ingratitude to God in neglecting the offered mercies of Christ. He has since heard that he is rejoicing in hope of the glory of God.

An intelligent and pious elder told him that there was a marked difference in his neighborhood since he had distributed books among them. The people were now reading the Tract Society's publications, instead of the light and trashy works as before. He urged the colporteur to visit them soon again.—*American Messenger.*

VARIETY.

From the Pittsburgh Gazette.

The Country around Pittsburgh.

The more we see of the environs of Pittsburgh, the more charmed we are with the beauty of the country adjacent to the city. The traveller over Europe or the United States, except in some peculiar places like Niagara or the Natural Bridge, the Giant's Causeway, or some scenes upon the Highlands, the Danube, or the Rhine, will find no country more beautiful than that within half an hour's ride or walk around the so called 'Smoky City' of the West. There is all the wildness of mountain and ravine scenery, and all the quietness of repose as seen in the plain and the valley. One view, which we saw the other evening in company with some valued friends, reminded us of the forests of Soignies, as seen from the brazen heights erected upon the field of Waterloo, in honor of the victory of Wellington. This upon the borders of our own city, while from the hill sides of the Allegheny appears a scene as tranquil and beautiful as the sweet spot which is known the world over as 'fair Wyoming.'—Nearer to the city again you may survey the three rivers that border upon the town, with all its hum of busy industry, and all the variety and excitement of city life. Nature has been lavish in her gifts to the people of a country like this, and not alone in the boundless wealth of the soil and beneath the soil, but in the beauty and variety of scenery that every where meets the eye. There is a grandeur in the hills that on every side hem us in. There is a beauty in rivers that have rolled on from the dawn of creation, sometimes in the quiet of the primeval wilderness of a new world, sometimes swam by the huntsmen and savage of early times, sometimes freighted with the rich treasures of the marts of business, and sometimes the scene of so many pleasant reunions of public and social life. Of each, like time itself, with Horace we may sing

"Labitur et labeter in omne volubilis ævum."

There is a charm, too, in the fields of verdure, in the valleys, so rich in production, in the forest trees that tower like the hills all around us,—in the cattle seen as upon a thousand hills, and the attraction is almost alike whether seen in the sweet repose of a garden of violets or in the noble water fall, whose every flow to the possessor has the music of gold and silver. Oh for some magic wand to sweep the cobwebs from the skies,—to scatter from such a scene those clouds of smoke that through the live-long day hang like the curtains of night round about us. The sun and moon shines as brightly, and the stars twinkle as glowingly here as over the broad expanse of the great deep, but absorbed in our selfish gains we forget God's beauty and our own comfort, in our devotion to the Mammon of gain.

THE CHINESE JUNK.—This great curiosity from the celestial empire has at length arrived, after a passage of two hundred and twelve days from Canton, touching at St. Helena on the 23'd of April. She is named Keying—Kellett, master, and manned with about 20 Europeans and 40 Chinese.—She is built of Teak, one hundred and fifty feet long, twenty-five feet beam, and twelve feet hold. Her cabin is thirty feet long, twenty-three wide, and ten and a half high, uniquely hung with Chinese images and ornaments. Her rudder, weighing seven tons, is suspended by two bamboo cables, and can be lowered or raised at ease. Her anchors are made of Teak, and are said to answer well. She is altogether the strangest looking craft that ever appeared in our waters. She has three masts, upright, and latteen sails, and is reputed to be a good sailer. Her measurement is 700 tons. Taken altogether she is formed like a whale boat, with two huge eyes in her bow, and a stern 5 feet higher than a 74. In fact, her stern looks like a 5 story temple. She came in ballast, but has a large collection of curiosities, consigned to the master. She is painted white as far as the fore mast with a black waist, and red from thence to the stern, with nine ports on each side, painted black, white and red. The Chinamen are regular copper colored natives, nude above the waist, and they have a large idol on board, representing a woman with ten pair of arms, gaudily ornamented. The Keying will be more than a "nine days wonder," and who knows but this is the prelude to extended commercial enterprize by the rat eating celestials. *N. Y. Sun.*

'Mr. Clay! Mr. Clay!' said an eccentric genius, who met him one day on a steamboat, '*Mister* Clay,' at the same time catching hold of his coat,' 'what's your opinion of the tariff?' 'Why,' said Mr. Clay, composedly, trying to disengage his garment, 'my opinion is that this coat will *tear if* you don't let it go!'

A RELIC OF THE OLDEN TIME.—In tearing away partitions for the purpose of making some alteration in the house of Mr. Diffenderffer, corner of Baltimore and Fredrick streets, a relic of the olden time was discovered, being a knapsack, perhaps fifty years old, bearing on the inner side the name of William Diffenderffer, No. 90. On the outside was painted in circular form, "1st Co., 2d B., 5. M. R.," with the figures "90" in the centre. Above the circle were the letters "I. B." This being interpreted means; "Independent Blues, First company, Second Battalion, Fifth Maryland Regiment," and the number 90 indicates the number of the holder in the company. This knapsack was probably in the "whiskey insurrection" war. It has been presented to the Blues, and will be preserved in their armory.

Politicians in a Fix.

General Taylor has some way or other become extremely popular with the masses, and there seems a very strong disposition to make him a candidate for the presidency. The Whigs wish to avail themselves of his popularity to help them to power; for the same reason, the Democrats dread his influence—portions of both parties have nominated the old General.

Prominent men have written to him to be the candidate of their party, but as yet little satisfaction is obtained. He only tells them if the people want him for a President, they must take him without pledges. He will run as the candidate of neither Whigs or Democrats. All at once, the old Hunkers of both parties have discovered that Gen. Taylor is no great affair, and seem everywhere disposed to shove him off the track the best way they can. We like this muss—we don't care a pin how these political parties who have quarrelled for the last half century, get used up. As for General Taylor, we have no particular partiality to him. Quite likely he would make as good a President as Clay, Benton, Calhoun, Wright, Webster, or McLean. We will neither help nor harm either, further than to cast quietly a vote for the man among the candidates we may happen to prefer.

What will politicians do? They will if they can kill Taylor's popularity, and then fight it out over the leaders of the great political parties. So we go.—*Boston Olive Branch.*

WHAT IS DOING ON THE GREAT "FATHER OF RIVERS."—On the first day of the assembling of the Chicago Convention, Thos. Allen, Esq., submitted a report drawn up by him at the request of delegates of St. Louis, relative to the commerce and navigation of the valley of the Mississippi. It is stated in this document that in 1846 the receipts at New Orleans from the upper country amounted to 77 millions of dollars; the steamboats engaged in the trade of St. Louis were 251; and the whole number of millions of dollars, to which are to be added 4000 keel and flat boats. The annual cost of the transportation is 41 millions. The total value of the domestic products put afloat upon the waters of the valley is 260 millions; and the value of the whole commerce afloat is 430 millions, being double the amount of the whole foreign commerce of the United States. The number of steamboats lost in 1842, was 63; in 1846 the number was 36. The annual loss of lives is 160. The *snags*, it is well known have caused many of these disasters.

MOURNFUL CASUALTY.—*Two persons drowned.*—We learn from the Harrisburg Telegraph that on Saturday afternoon last Messrs. John Sourbeck, Christian Kendig, John Novinger and Mr. Graham went fishing in the Susquehanna, at Dauphin, in a skift, which was accidentally upset, and Mr. Sourbeck and Mr. Graham were drowned.

INTERESTING HISTORICAL FACTS.—Of the fifty-six signers of the Declaration of Independence, there were six physicians, one sailor, seven merchants, twenty-four lawyers, seven farmers, one shoemaker, one minister, one printer, one surveyor, one soldier, and the remaining six were gentlemen, which term we suppose is intended to designate those of easy fortunes. Of this number one seventh were foreigners, three having been born in Ireland, two in Scotland, two in England, and one in Wales.—*Bost. Olive Branch*

MISSING VESSEL.—We heard yesterday that there were great apprehensions in relation to the fate of the brig Henry Warfield, Captain Henry Harwood of this port. She is now out ninety-five days from a port in Ireland, and nothing has ever been heard of her. She left here the last winter, with a full cargo, and arrived out safe; but, since her sailing for Baltimore, her fate is shrouded in mystery.

HORRID.—A young man at Belfast, Maine, on Monday the 5th inst., was struck by the rod of a sky rocket upon the top and front part of his head, which passed down and came out under his chin and there struck. He died the next morning.

INDIAN RUBBER, OR GUM ELASTIC.—Indian Rubber is the concrete juice of a tree which grows in South America. In order to produce it the Indians make incisions through the bark of the tree in wet weather, and a milky juice oozes out, when it is spread over moulds of clay; when this dries, a second layer of the liquid is put on it; this operation is repeated till the Indian Rubber is of the thickness required. After this it is placed over smoke of burning vegetables, which hardens and darkens it. The Indians convert it into bottles, boots and flambeaux. The principal uses to which the Indian Rubber is applied here, are for the effacing of black lead marks, for cricket balls, for flexibles, tubes, syringes, and other instruments used by chemists. Cloth of all kinds may be rendered impenetrable to water, if pregnated with the juice of the Indian Rubber tree. Indian Rubber cut very thin, is now also used to sheath the bottom of vessels, and is an effectual preservative against the injuries of the shell-fish.—*F. Lyceum.*

Items of Methodist Church History.

1. In 1735, Mr. Wesley being unexpectedly called upon one day to preach in London, to a congregation, where the clergyman who was expected, failed to attend, upon the spur of the moment delivered his first extemporaneous sermon, not having a written one with him.

2. Mr. Wesley made his first extemporaneous prayer in 1738. It was over a poor prisoner, who was condemned to be executed, and who, being converted under the prayer, exclaimed at its close, "I am now ready to die."

3. The first literary institution, belonging to the Methodists, was founded in the year 1739, viz: the year the first Methodist society was formed by Mr. Wesley. This is the Kingswood school, near Bristol, which is, after the lapse of more than a century, still in successful operation.

4. The first English, Irish and American Conferences, were held as follows: The first in England, at London, June 25, 1744. The first in Ireland, at Limerick, August 14, 1752. The first in America, at Philadelphia, July 4, 1773. It is an interesting coincidence—1. That precisely ten individuals composed each of these three Conferences. 2. That the first American Conference was held at that place, and on the day of the year viz: July 4th, where the independence of the nation was declared three years after.—*N. C. Advocate.*

MAGNIFICENT PROJECT IN ENGLAND.—A company with a large capital, are engaged in the erection of 1200 houses for the use of the laboring classes, who are to be conveyed back and forth from home to their daily toil by the railway. It is also in contemplation to erect villages at convenient distances from all large cities and towns, to which the working classes can travel every morning and return at night without costing more than is now expended for badly ventilated and unhealthy-located dwellings for the poor under the present system.

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POETRY.

A PSALM OF LIFE.

BY LONGFELLOW.

Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us farther than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor, learn to wait.

Written for the Western Recorder.

FREE MASONRY.

Brother Bassett: I propose discussing the subject of Masonry, and not entering into controversy with any man in so doing. I shall endeavor to be as brief and plain as I can, and use as mild language as the nature of the case will admit.

It has been said by Masons that Masonry is of God, that Masonry is the same with Christianity. I contend that Masonry and Christianity are two distinct institutions; the truth of this is so plain that no farther arguments are necessary to prove it, their difference exists in open day-light.—Which is of divine origin? Which embraces a revelation? The answer is, Christianity. Masonry is an institution by itself, and so is Christianity, it is therefore plain that the truths of the Bible do not belong to Masonry, and have not the most distant connection with it. They belong to Christianity. If any of these truths are amalgamated with other things in the Masonic creed they are treated in a manner which God will never justify. Let men detatch what they please from the Bible, in support of a separate system, yet the system will be imperfect; and if it pretends to be of divine origin and to save men it is a fable. Masons may tell us that the most sublime truths belong to their system, but where did they get them? they have mutilated and mangled the Bible, and then say, it is no secret, that Masonry is of divine origin. Masonry is said to have existed in heathen countries; and the priests and philosophers of almost all ancient heathen nations, of Egypt, of Persia, of Greece, of Rome, with the Druids, are said to have been Masons and their mysteries to have been Masonry. Now it is well known that those ancient priests, philosophers and the Druids were base idolaters; and their mysteries the mysteries of pagans, and not the mysteries of the Bible. Masonry as taught by them embraces the heathen mythology; "the ancient philosophers," says Doct. Dwight, "with scarcely an exception, and in view without one, were polytheist, skeptics or atheists."—Theology, conclusion. They may have some knowledge of a Supreme Being; but who among them even of the wisest could give us a correct delineation of his true character, and of the worship due him? Who of them could say, God is infinitely holy? The imperfect ideas which they might have of the true God, were always associated with superstitious ideas which went utterly to overthrow his true character. They were as ignorant of it as they were of the Bible which reveals it, instead of worshipping the true God, they worshipped and taught others to worship false Gods, they were the supporters and propagators of idolatry, their public profession and employ was to change the glory of the incorruptible God into an image, the truth of God into a lie, and to worship and serve the creature more than the Creator. Rom. 1, 23, 25. This is the character of the heathen Masons as given by inspiration. Is it literally marked with "the highest beauties?" Those Masons were pagans—the mysteries they taught were Masonry then in its religious character. It was a system of pagan superstitions: nevertheless we are told by Mr. Town, that Masonry is the same in substance with Christianity, that it even "embraces the whole subject matter of divine economy;" and a true Masonic character is literally marked with the highest beauties. At the same time we are told that pagan priests and philosophers, the mightiest agents ever employed to dishonor God and ruin the world, were Masons and that their mysteries were Masonry. How do these things agree? Is Masonry of divine origin? Does it embrace the whole subject matter of divine economy?

We are farther told that "Masonic principles are the same in every age and nation;" Bradley, page 33; and that no period can be found when "Masonic customs, ceremonies and tenets were not in substance the same as at present." Town, page 146: This is worthy of note; Masonic principles, customs, ceremonies, and tenets, are the same in every age and nation; of course, the principles, customs, ceremonies, and tenets, of pagan priests and philosophers were the same with the principles, customs and tenets of Enoch, Noah, Abraham, and others. In one age and nation, Masons are heathens; in another age and nation, they are christians; yet their principles, customs, ceremonies, and tenets, are the same in substance. If Masonic principles are the same in every age and nation, one of two things is true; either, those ancient men of God were not Masons or those pagan priests and philosophers were not; for the principles of Christ and Belial were never more directly opposed; to say that two men, one a pagan the other a christian, are men of the same sentiments or principles is a great absurdity.

Masonic principles admit Masons to be pagans; being the same in every age and nation; and if all the Masons on the earth should become pagans, they would be good Masons, and could not be disciplined nor excluded from the institution. If one half of a Masonic lodge are pagans, and the other half christians, they meet and unite in Masonic ceremonies in perfect harmony. Hence we read, "the universal principles of the art unite in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions." Preston, page 30.

If there be a coincidence between Masonry and Christianity, why is it that the hearts of wicked men are so opposed to Christianity, and so charmed with Masonry? that the hearts of wicked unrenewed men, are not pleased with the system of faith and the practical duties of the Bible, is attested by the Bible itself, "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned."—"The carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be," for "the preaching of the cross is foolishness to them that perish." From these and other scriptures, it is evident that there is no object in existence which men so much dislike and oppose as the system of divine truth. They have waged war against it in every age; and such is the enmity of their hearts that nothing short of Almighty power can subdue them and produce in them a relish for the things of God.

That system of morality with which such men are pleased, is far, very far, from being the system of the Bible. That wicked men, and men of the most vicious and abandoned moral sentiments, men who in heart, are hostile to God, and the revelation he has given us; men, who openly disavow and ridicule the doctrines of Christianity, are yet pleased with Masonry, and are its warm advocates, are facts well known to the world. I presume that many of my readers are personally acquainted with men of the most eminent standing in Masonic lodges who are of deistical sentiments, and have an utter aversion to the religion of the Bible. Where then is the agreement between Masonry and Christianity? Why is it that the hearts of such men are so opposed to the one and so charmed with the other? Because Masonry is not of God; it does not require a man to become a new creature, to sustain a new religious character, to renounce the world—to live a self-denying and suffering life for Christ. It has no cross, no Christ crucified, no mortifying of the body, no crucifying the flesh with the affections and lusts. A man may be a Mason and be the same he ever was even a pagan; and sustain the same moral character he ever did, teach others to pursue the worship of the Gods; yet he is told that Masonry will conduct to a sublime and eternal lodge in the heavens. "Masonry does not require persons to believe and support the religion of the Bible; but gives them liberty to believe and support what religion they please; even the religion of heathens, should that be the religion of the country where they reside. We leave every member to choose and support those principles of religion and those forms of government which appear consistent with his views." Bradley, page 8. As a Mason you are to study the moral law as contained in the moral code—the Bible; and in countries where that book is not known, whatever is understood to contain the will or law of God.—Preston, page 51. What kind of religion must that be in a country where the Bible is not known? Base as it may be, Masons are exhorted to study it, and are at liberty to choose and support it. It is a notorious fact, that a man may be a good Mason, pass through life as such, and go down to the grave amidst the cheers and enconiums of the fraternity, without an individual censure from Masonic principles, yet have denied the fundamental doctrines of Christianity, and have been a heathen, a papist, or a Mahometan; what agreement, then is there between Masonry and Christianity? No more than there is between the temple of God and idols. Masonry as a professed moral institution, does not acknowledge the true God. It is like the "Pantheon at Rome," which acknowledged all the gods of the heathens; among Mahometans, it acknowledges the god of Mahomet; among Pagans, it acknowledges the multiplied gods of Pagans;—can it at the same time acknowledge the true God? An institution which acknowledges the true God acknowledges no other. Masonry in acknowledging the various gods which its votaries of different nations and religions profess, in reality acknowledges none. A Mahometan or a Pagan, who is a Mason, cannot be excluded from any of the privileges of the order, by those who profess to acknowledge the true God, and merely because he does not acknowledge the same. Men of all nations, of all religions, and with their different gods meet upon this system and hail each other as brethren. Masonry does not acknowledge the law of God as the standard of morality though it may pretend to this. That law teaches all men to love their neighbors as themselves, and to do by all others as they would have all others do by them. The practice of these holy and benevolent precepts by Masons, would be as fatal to the existence of their institution as an exposure of its secrets and ceremonies. They are taught by their own sentiments, to love each other more than any others of the human family: this morality sunders these holy and endearing ties, which ought to unite all creatures as the children of one great family; it is as much in contrast with every duty enjoined by the Divine law-giver as right is with wrong. Those who acknowledge Masonry to be a good moral institution, must acknowledge something else besides the law of God as the standard of morality. Should Masons acknowledge the moral law as the standard of morality among them and should they practice its divine requirements they would overthrow their own system. No man would then be regarded because he is a Mason, the same respect would be paid to those who are not Masons, that there would be to those who are. Hence the grand hailing sign of distress, and other mysterious tokens of Masonry would fall into entire disuse.—Masonic oaths embrace the great leading sentiments of the order, sentiments on which the institution is based. Let any one examine these and he cannot find within the whole compass a solitary sentiment which comports with the moral law. This leads us to notice the deception which has been practised by Masonic writers. They have professed to publish to the world the great leading sentiments of their institution. Have they fully and fairly published the sentiments contained in their oaths? They have deceived the public. They have dressed the institution in borrowed ornaments, while its real deformity has been artfully concealed. A. C.

Written for the Western Recorder.

Secret Societies.

HINTS ON THE DISCUSSION.

Br. Bassett: I have but few words to say, and those few words will be under my *true* signature.

I saw, some time ago, a notice in your paper, that its columns would be open for a discussion on the merits of Secret Societies. Since then I have seen several attacks on the *character* of Secret Societies, but none as I recollect as to their merits. I was sorry, when I saw the notice alluded to—sorry because I feel an interest in seeing a paper of the Protestant Methodist Church, *useful, and well sustained.*

I do not intend to discuss the merits, or *character* of the individuals, who may be the authors of the several pieces which have appeared in the Recorder, in opposition to Secret Societies, for certain good reasons. First, I make it a point never to differ, or rather fall out with any man, on any subject, who I consider to be my inferior in point of character, and surely, I am not able to judge of that matter unless I know who my antagonist is,—and second, I make it a point never to undertake to discuss any subject with any person who is entirely ignorant of the topic he undertakes to discuss. I make use of the term 'Secret Societies,' because it is used by those who have been *scribling* for your paper. Now sir, I dislike both *Secret Societies and secret men.*

I have the honor to belong to a society whose objects, are charity, and benevolence, but I never kept it a secret from any body. The society has never to my knowledge tried to hide from the world, that there was such a society, or the place where it held its meetings.

'Tis true that in some of their acts of charity and *alms*, they have not let even their "left hand know, what their right hand doeth."

I understand a Secret Society to be one that hides from the world their existence. And I understand a *secret man*, to be one who keeps *himself* hid from the world.

You say in your last that if the discussion is to be all on one side, it will be best to stop it soon. Well—so far as the society to which I belong, is concerned, I could have informed you before it commenced, that it would have been all on one side, so far as we are concerned. We know too well, the darling virtues of *silence* and *caution* to cast our "*pearls before swine.*" We are too strict observers of the injunctions of Holy Writ, to do that. Besides, we have not an opportunity of being heard upon this matter. We cant, make ourselves properly understood, by those who know nothing about us. Do you suppose, Mr. Editor, that a christian can make known to an unbeliever, his feelings when under the influence of the Holy Spirit of God, so that he can comprehend, and understand them? Again, suppose that I was to start out, and undertake to discuss the character, private, or public, of your W. S. S's. and your ———s's who have been scribbling under fictitious names! how do you think I should make out? Why sir, I know nothing about them or their characters, only so far, as they have developed them through the medium of you paper, (and that is none too favorable in my estimation,) and were I to draw conclusions from their premises, I must presume them to be the *worst* of characters; and why? because they are *secret men.* They dare not let the world know *who* they are. They dare not even tell their *names.* If a man stabs us in the dark, we say he is a coward,—an assassin of the worst kind; but yet some people think, or seem to think that to attack a man's character or that of a society, and destroy their character and reputation in a secret manner or under disguise, that they are doing a *noble* act, while they themselves screened behind a name too innocent, and pure for them to commit sacrilege upon, by affixing them to their insignficant attacks upon those who wish and will do no harm. As I said before, I do not intend to discuss the merits, or demerits of any society, with any person, under an assumed name or with any one who has no knowledge of what he is talking about, and let me just say to my brethren through your paper; to let those "filthy dreamers" talk on; but as for you my brethren "*touch not; taste not; and handle not the unclean things.*"

But Mr. Editor, I did not intend to say half as much, as I have said, when I commenced writing. I merely intended to say a word, or two to you, without noticing any body else, I said to you, that I was sorry to see the notice that your columns would be open for discussion on the the subject of Secret Societies, because I had a regard for the character of your paper.

If you open your columns for such discussions, I fear that there will be more harm done to you and your paper, than to the societies they seek to villify, for you must see the unfairness of trying in this manner, the societies spoken of, and the great disadvantages under which a member of any of them must enter the lists, if indeed, he was disposed to do so. As I before said, I am a member of a society that I glory in, and one that our enemies please to call *secret oath bound, &c.* I am not afraid of any injury that may result from the unmerited attacks of any man, or body of men, but I can hardly reconcile my conscience to support a paper which is permitting my enemy, or the enemies of the society to which I belong, (*and which I know to be good*) to be all the time attempting to cut my throat, or those of my *fellows and brothers.*

And I suppose there are many others who are "like minded." I do not at all wish to dictate to you, how you shall conduct your paper, or with what you shall fill its columns. By no means—your *paper* is *yours* and my *money* is *mine*, but I hope you will excuse one, who would be glad to sustain it, just to drop a simple hint upon the propriety of suffering such articles to find a place in the paper, as he thinks, will at least, do it no good. Well, I will be plain; my first thought was, on seeing the notice above alluded to, to drop a line to you, requesting you to erase my name from the list of your subscribers, without giving any reason; on reflection I thought this would not be fair, and I thought it would sound too much like a *secret man.* To be sure, this would not hurt you much, if there should be no others, who would do the same thing, and it may be, you would do better to pursue a course that would drive off all your subscribers, who are members of what are called Secret Societies—you might get an increased list of their opposers, so that your paper would be in that event better supported than it now is. I do not know as the members of the Secret Societies, are of much if any advantage to you.—I don't know whether there are many of them, or whether they are good pay masters, all these things are better known to yourself.

But on the whole, Brother Bassett, I have concluded to let my name remain yet a little, if *you are agreed*, and hope my brethren, and friends will do the same, *if you are agreed.*

Yours, truly, JOSEPH HILDRETH.

Mansfield, Ohio, July 23d, 1847.

Written for the Western Recorder.

Brownsville, in Reply to Gratiot.

Mr. Editor: I was glad to see my old friend "Gratiot" out in your paper of the 15th inst., on the subject of Secret Societies in general, and I suppose the Sons of Temperance in particular, as they seem to be attracting more attention now than any other of those societies. His efforts to justify himself in reference to his position to this organization of the friends of Temperance, are not as satisfactory as we could have desired.—He is evidently embarrassed; would that I could relieve him. But he has so many objections that I fear it will be a hopeless task—for you know in this matter of *objections* more than half depends on the *will* to entertain and raise them. An effort, however, should it even prove a failure, will show my sincerity, and I therefore (with your permission) go at him.

1st. "They are robbers of the churches."—This is objection No. 7, and seems to be the climax of all the rest, and if found to rest on a good foundation, is worthy of more consideration than any of the rest. Yes, they are robbers! and that too of the most sweeping kind—taking everything; sacrilege is their business—their hands and hearts are full of it. And then their success in enlisting friends to swell their ranks; makes them truly a formidable band. This is a serious matter. "Our mother" cannot long stand before them. The Babylonians will be too strong for her. "Gratiot" and a few others perhaps, in their great zeal aided with something of a prophetic eye, have made this discovery and they cannot be mistaken—at least I would think so from the confidence with which they speak and write on the subject. Now I know that "Gratiot" has a zeal for the church, (and for this as much as any thing else, I respect him;) yet without questioning his intelligence, I am led to wonder how he can see any thing in an institution, established and patronised by Temperance men of all creeds and parties, who are publicly as well as privately pledged to the advocacy and promotion of Temperance principles, that can in any way militate against the interests and prosperity of the church. To believe this we would have to give the lie to facts, established in the history of the Temperance reformation—some of which have been made palpable to our own senses.—The agitation of this question, and the organizations through which the work has been thus far carried on, have had a most salutary influence on the churches; that many wine-bibbing parsons, rum-dealing elders and deacons, whiskey-loving stewards and class-leaders, together with a few of the rank and file, have found their places too warm for them, and have, therefore, been compelled to abandon their hypocritical professions, or reform and conform truly and spiritually to them. If this is the robbery complained of, we have only to say that our regrets are, that we have not been able to do more of it. In this work, not of *robbery*, but *reform*, it gives me pleasure to say, that the "*Sons*" have been very active and successful. Thousands are now rejoicing over the victories they have achieved through their aid, over a vitiated and depraved appetite, many of whom have doubtless become members of the church, and are adorning their profession by a walk and conversation such as becometh godliness. That he who "knoweth the end from the beginning," and hath declared that "no drunkard shall enter the Kingdom of Heaven," and that he delighteth not in the damnation of any, must certainly look with favor on this work, and grant his blessing on the hands and hearts of those that are engaged in it.

Again we say—it is not *robbery.* That is a business practised by dram-makers, venders, and drinkers, and we are determined to wash our hands and clear ourselves from them, and any connection with their unholy pursuits.

2. *Money.* This is objection No. 6, and is a question of some importance. Means are required to secure ends, and we have long since learned that money is the life of almost every enterprise. Who can tell the amount of money that is daily squandered by dissipation, or the amount paid by us in taxes, caused by the use of ardent spirits? How may we estimate the amount of suffering, degradation, and crime, the hunger, thirst and nakedness—the days of trial and nights of gloom and anguish in dollars and cents, which indulgences of this kind have cost many of our fellows—some of whom we are almost daily brought into connection with? Or how may we count up the amount of capital, &c., employed in distilling and vending this liquid damnation? Humanity calls upon us to give. Good policy as tax-payers, dictates that we should give. If we would meet successfully this host of Satan, with their stills and their strong boxes which keeps them stirring—we must give of our substance to a common fund, upon which we may draw, in the prosecution of our contest with them. Selfishness will keep more from our ranks, than any scruples about the propriety of joining Secret Associations. Was all our means employed strictly in advancing by agents and publications, the great cause so near our hearts, it would be a good expenditure. Yet we propose to, and do grant benefits to our brethren in their afflictions. Intemperance more than any thing else, has robbed our "children of Bibles and bread," &c., &c.—"The *Order*," with its means and influences is designed to supply this need—a work that our churches have long neglected.

3d. *Time.* Objection No. 5. Yes, this is an objection—and pray what was time given to us for, if not to improve in doing good? But "Gratiot" thinks that no good can be done, but in the church—all time spent elsewhere, is trifled away. Now this is a beautiful idea indeed, and how much of this precious boon is wasted at the grocery and still-house? how many days and weeks are worse than thrown away by men indulging in their cups?—Who can estimate these things?—Let "Gratiot" do it—at any rate before he charges us with moral delinquency in this matter.—For certainly, in nothing have we effected more signal good, than in the time redeemed and well improved by our members. They are not only seen more punctually attending their business and the Division Room, but we have been greatly deceived by our optics, if their attendance at church has not been as much improved as in any thing else.

But I have not time now to notice at length the other objections, nor do I think they are worthy of much attention, for they sound to me, more like the whinings of some old maid, who has lived quite past "the *wonders*," than a Reverend Brother of fifty. This is "*straining at gnats*," and I must leave him in his agonies.

BROWNSVILLE.

TEMPERANCE.

Progress of Intemperance.

There lies before us a duly authenticated document from the Philadelphia Custom House, containing a "comparative statement of the quantity of foreign wines, spirits, molasses, &c., imported into Philadelphia from 1843 to 1847."—From this statement we derive the following:

	Gals. in 1843.	Gals. in 1846.
Brandy,	68,934	170,272
Rum,	2,000	8,645
Whiskey,	3,294	4,614
Maderia,	15	16,054
Port,	71	15,682
Sherry,	144	881
Teneriffe,	00	9,975
Malaga,	4,823	30,920
Sicily,	00	19,250
Red,	00	51,869
White French,	12,397	51,869
Holland Gin,	11,813	49,870
	103,491	380,844
Claret Wine,	79,402	621

This statent exhibits a most startling increase in the consumption of intoxicating drinks, and should incite the friends of humanity to renewed and heightened exertions to check the invasion of an enemy more dangerous and destructive than a world in arms against us.—*North American.*

Important Facts.

In Sweden there were, in 1834, no less than 161,000 Distilleries—in 1844, these were reduced to 72,000. That country has 332 temperance societies, with 90,000 members.

Norway has 128 temperance societies, and 14,812 members.

In Prussia, there are 699 temperance associations, and 742,713 members.

In Austria, 60 societies, and 150,000 members.

In the kingdom of Hanover, there are 456 societies, and 69,116 members.

In the duchy of Oldenburgh, there are 75 societies, and 28,128 members.

In the rest of Germany, there are 126 societies, and 25,825 members.

So that there are now in all Germany, including Austria, 1,426 temperance societies, and no less than 1,019,193 members.

The drunkard consumes as much grain, in the form of Alcohol, in one day, as would supply him with bread for three.

Rev. Dr. Todd says:—"It has been proved that men can be born, live, and *even die* without Alcohol.

John Wadleigh's Trial for Sleeping in Meeting.

Justice Winslow.—What do you know about John Wadleigh's sleeping in meeting?

Witness.—I know all about it; 'taint no secret, I guess.

Justice.—Then tell us all about it; that's just what we want to know.

Witness, (*scratching his head.*)—Well, the long and the short of it is, John Wadleigh is a hard working man; that is, he works mighty hard doing nothing, and that's the hardest work there is done. It will make a feller sleep quicker than poppy leaves. So it stands to reason that Wadleigh would naturally be a very sleepy sort of a person. Well, the weather is sometimes naturally considerable warm, and Parson Moody's sarmon is sometimes rather heavy like.

'Stop, stop!' said Justice Winslow. 'No reflections upon Parson Moody; that is not what you were called here for.

Witness.—I don't cast no reflections on Parson Moody. I was only telling what I know about John Wadleigh's sleeping in meeting; and it's my opinion, especially in warm weather, that sarmons that are heavy like, and two hours long, naturally have a tendency———

'Stop, stop, I say,' said Squire Winslow. 'If you repeat any of these reflections on Parson Moody again, I'll commit you to the cage for contempt of court!'

Witness.—I don't cast no reflections on Parson Moody. I was only telling what I know about John Wadleigh's sleeping in meeting.

Squire Winslow.—Well, go on, and tell us all about that. You weren't called here to testify about Parson Moody.

Witness.—That's what I am trying to do, if you wouldn't keep putting me out. And its my opinion, in warm weather, folks is considerable apt to sleep in meeting especially when the sarmon—I mean especially where they get pretty tired. I know I find it pretty hard work to get by seventhly and eighthly in the sarmon myself; but, if I once get by there, I generally get into a kind of a waking train again, and make out to weather it. But it isn't so with Wadleigh. I've generally noticed if he begins to gape at seventhly and eighthly, it's a gone goose with him before he gets through tenthly, and he has to look out for another prop for his head somewhere, for his neck isn't stiff enough to hold it up. And from tenthly up to sixteenthly he's as dead as a door nail, till the amen brings the people up to prayers, and Wadleigh comes up with a jerk, like opening a jack-knife.—*Seba Smith.*

Hints to Young Men.—Always have a book within your reach, which you can catch up at your odd minutes.

Resolve to edge in a little reading every day, if it is but a single sentence. If you can only gain fifteen minutes in a day, it will be felt at the end of the year.

Regulate your thoughts when not at study.—A man is thinking even while he is employed at labor. Why may he not be thinking of something that is useful?

Resolve in your mind what you have last been reading.

The Lost Days.—In conformity with act of Parliament, New Style was begun in 1752 in all British dominions. From this time the year instead of commencing on the 25th of March, was begun on the 1st of January; the correction of the calendar being made by dropping eleven days in the month of September—the day following the 2d of September of this year being called the 14th of September—consequently, we may look in vain for the 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th and 13th of September, 1752, there being no such days on record. We have read somewhere that this act of Parliament caused great anger and indignation among the ignorant masses. They are said to have stoned some of the members, at the same time accusing them of having robbed the people of eleven days of their natural lives.

The Sarah Sands.—It will be seen by the Britannia's news, that the steamer Sarah Sands had put into Cork in consequence of an accident, but was to sail again on the 3d inst.

A young man was killed at Richmond on the 5th inst., by a ball from a gun which was fired by some of the military in honor of the occasion.

Ministers' Department.

From the Religious Telescope.

A DIVINE CALL.

This is the starting point with every true minister of the gospel, without which no one should ever think of entering upon this holy and responsible work. By a divine call we mean a special call given by the Holy Ghost, by which the man is inwardly assured that God has appointed him to the work of the ministry.

This is a prerogative of the great Head of the Church, which he has in every age reserved exclusively to himself, no doubt, for the best of reasons. Had it been left to the Church to choose her own ministers, the consequences would have been disastrous in the extreme. The numerous examples furnished by the different divisions of the militant church, in which the Divine agency in appointing men to preach has not been fully acknowledged, should teach us to beware how we interfere with the plans of God. Loss of faith and power, deadness and formality, and a withdrawal of the spirit of God from the Churches, have universally been the results of the labors of men-called and men-made ministers, while Divine power and the spirit of revivals have always rested upon the Churches that have guarded well this point.

In proof of a Heaven-appointed ministry, we refer to God's plan as revealed in the Old and New Testament. It is so obvious to every reader of the Bible, that the Lord did, in every instance under the Jewish dispensation, select his own priests and prophets, that it is unnecessary to spend time to prove it. In the erection of the Christian Church our Saviour pursued the same principle, selecting one here and another there, to the number of eighty-two. The same principle was carried out after the ascension of Christ, in the Church, under the care of the Apostles.—That this was intended as a permanent arrangement, to exist down to the latest period of the Church, is proved by the general tenor of the New Testament. A few passages strike us as appropriate: "The harvest is great, but the laborers are few: *pray ye* therefore the *Lord of the harvest* that he will send forth laborers into his harvest." Here the Church is taught to pray the *Lord*, not the *Church*—to send men out to preach. Again: The Apostle Paul addresses the Ephesian elders thus: "Take heed unto yourselves, and to all the flock over which *the Holy Ghost has made you overseers*." When the Apostles were in a strait in reference to the choice of an apostle to fill the place of Judas, they sanctioned this principle by appealing to God to ascertain which he had chosen. Again: "*No man* taketh this honor to himself, but he that is *called of God as was Aaron*." "How *can* they preach except they *be sent?*" But we need not multiply texts; the doctrine is asserted and acknowledged in a variety of ways in the N. Testament, and its negative is not once named, neither can it fairly be inferred from any passage of holy writ. This view accords with the experience of evangelical ministers, such as "have preached the gospel with the Holy Ghost sent down from Heaven," of every age and name. Thousands of living witnesses, such as have been the most successful in the salvation of souls, have learned in their own experience that a dispensation of the gospel is committed unto them, and that woe to them if they preach not the gospel.

Such a call, and an assurance of it it is almost absolutely necessary to a minister's efficiency.—Without this, he will either make preaching the gospel as a common mechanical business, and preach only when it is the most conducive to his present interest; or, he will always be doubting and halting at every trial. He cannot have the assurance necessary to carry him through the trials incident to his work, without the evidence of being divinely appointed. But, having this assurance he can set his face as a flint against every opposing influence, *because God has sent him*. His firmness, his zeal, his self-sacrificing devotion to the cause, his whole spirit and demeanor, in the pulpit and out of it, all give evidence that he is commissioned from above. A man thus called and commissioned is ready to stand in the breach to save Israel from destruction; he is ready to rush in between the dead and the living, if the destroying plague can thereby be stayed. O, did all who now labor in the vineyard of the Lord, but realize the full force of their commission, as the servants of Jesus Christ, and preach with that authority and power that their high commission confers, how soon would the Church be awakened from her slumbers, shake herself from the dust, and be clothed upon with salvation! We fear many of us as ministers, need a renewal of our commission, and the evidence of it, before we can "open our mouths boldly to make known the mystery of the gospel as we ought to speak."

Our John Johnson;

OR, THE MAN WITH EXTENSIVE CONNECTIONS.

We are not, dear reader, about to inflict upon you a long biography of the distinguished personage whose name is so conspicuously paraded at the head of this article; for, to own the truth, our personal acquaintance with the individual has been next to nothing. Indeed, we are not quite sure that we have his name right, as it stands recorded in the old family Bible; for a sense of duty to all the world constrains us to confess, that we quote from recollection—not having seen, for several years, the family record of the very reputable generations of the Johnsons. The name itself signifies, as any body may know, that the hero of our story was neither more nor less than John's son.

When we first heard of him, John Johnson lived in Charleston, S. C., and was a member of an orthodox church, in good standing. Suffering his own garden to be overrun with weeds, he spent much time in weeding the gardens of his brethren. He was so pure and godly (in his own estimation) that all others were, in his sight, amazingly deficient as regarded all essential qualities and qualifications for the kingdom of God. But his chief business was, to keep his minister in the straight and narrow path of duty. By virtue of his admirable skill in fault-finding, he could detect in an instant, defects in a sermon, or a prayer, which other people had not the wit nor the wisdom to discover. As he was always in the right, and his brethren always in the wrong, he was always, from moral necessity, opposed to whatever the majority were in favor of; and as he was of course always in the minority, because "broad is the road that leads to death, and thousands walk together there; while wisdom shows a narrower path with here and there a traveller"—he was compelled to resort to intrigue, and mischief-making, in order to carry his point, and secure his end. This kept the church to which he belonged in a continual turmoil, and rendered the life of his poor minister a life of continued anxiety and wretchedness. The Rev. Mr. Psalter, for such we must call him, worn out with the labors and trials, and tormented by the vexatious intrusions and importunities of brother John Johnson, asked and obtained leave of absence for a few months, for the purpose of taking a long breath; being determined to obtain a situation, if possible, where he could enjoy exemption from the evil which had well nigh worn out his patience, and rendered life a burden. Keeping his determination to himself, not daring to tell his wife and children of it, lest John Johnson should get hold of it and prevent his going, he started on his journey, and arrived safe and sound in the good city of Philadelphia. Intent upon the object he had in view, he lost no time in calling upon a ministering brother, to whom he related his troubles. What was his surprise to learn that the good brother to whom he had gone for sympathy, was in a like predicament: "Alas," he exclaimed, "you have come to the wrong place for relief; for in my society I have a man, one of the most officious communicants, who exactly answers to the description of your Mr. John Johnson, and he keeps the church in such an uproar all the while, that I have been praying for a call."

Losing no time by delay, Mr. Psalter took passage for New York, and made the accquaintance of several of the brethren there. Great was his grief on finding that each one had a John Johnson in his parish. He went to Boston, and diligently inquired into the state of things there, thinking that in the metropolis of New England he would find at least one religious society that had no John Johnson in it. In this he was disappointed; and making all convenient haste, he went to Salem, hoping that the race of the Johnsons had been exterminated when the Puritans drove off the Baptists and Quakers, and hung their witches.

Calling on the venerable Dr. Worcester, then alive, and preaching there, Mr. Psalter told his pitiful story, and repeated his earnest inquiry for a religious society without a John Johnson in it. "Go back," said the Doctor, "and make the best you can of the evils of your condition; for, in all my long experience, I have never known a parish without one of the Johnson family in it."—*Wesern Evangelist.*

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, AUGUST 5, 1847.

Rev. J. H. Thomas.—We publish entire the letter of this excellent brother, without any reply to its contents, (as he says it is probably his last,) except to name a few errors, in which no wrong could have been intended on his part.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

"Change for the Better."—So says the Western Christian Advocate of William Shires, late proprietor of 'Shires' Garden,' a theatrical establishment in Cincinnati, and also of two other similar establishments, one in Pittsburgh, and one in Louisville. He has entirely given up the business, and entered upon a mechanical avocation, and joined the Methodist Episcopal Church, in Cincinnati. Shires, we know, has had a praying mother.

A Doctress.—We see in a Boston newspaper, the advertisement of Mrs. Mott, a female physician, announcing to the public that she is to be found at all times at her residence, in Cambridge street, where she will attend to all diseases incident to the human frame, in men, women and children, except those arising from immorality.

Great Snake, Perhaps.—A great wonder has for two or three weeks past been exciting the attention of the folks of Clermont county, Ohio. In the Cincinnati Commercial is published the affidavit of a man, sworn to before a magistrate, stating that he did see in a mill pond, on the East Fork of the Little Miami, and near Williamsburg in said county, something like a sea serpent, its head about the size of a horse's head, and its body, about the same thickness. At first this was disbelieved, but latterly other persons having professed to have seen the monster, a great snake meeting was appointed, and some five hundred or more persons assembled to drain the pond, and get the creature. Our latest intelligence from the seat of the snake war, is by the Clermont County Sun, which states that since the great snake meeting, snake stock has depreciated.—We reckon it turned out like a much greater meeting we saw last summer at Pittsburgh and Allegheny, we should say ten thousand persons of the two cities were present, including mayors, editors, clergymen and all sorts, to see a man fly!—After the multitudes had waited long in anxious expectation, as we were informed by *one who staid*, some fellow on the top of Hand Street Bridge, Allegheny river, relieved the scene, by letting off a *goose*. When it flew, the people considered themselves dismissed. These are the days of real wonders, but of humbug also.

Bibles in Hotels.—The Young Men's Bible Society of Cincinnati, have lately been supplying the Hotels of that city with Bibles. The Commercial gives a list of the number furnished to the several Hotels, both in parlors and rooms.—The number of Hotels is nine teen. The number furnished to parlors, from one to five for each hotel, is 37. The number furnished to rooms, from 12 to 95 for each Hotel, is 709. The same society have been very enterprising heretofore, in supplying the various steamboats on the Ohio river with the Bible. Wish there were many more such societies.

Going South.—The Clermont County Sun, states that Rev. A. J. Laughlin, who has travelled Batavia Circuit, for the year closing, withdraws from the Ohio Conference of the Methodist Episcopal Church, to join the Methodist Episcopal Church, South.

An Omitted portion of History.—John G. Whittier, one of the best of writers, in a late number of the National Era, calls attention to an item of American History, which has somehow been carefully kept out of sight. It is the participation taken by colored men in the two great struggles with Great Britain, for American freedom. He brings to notice interesting facts, which, it seems, have been for half a century, carefully 'elbowed aside.' He shows that the free colored men of the United States bore their full proportion of the sacrifices and sufferings of the Revolutionary War, and also of the war of 1812, and yet, he says, they have no historian. He gives the testimony of Hon. Calvin Goddard, formerly Congressman from Connecticut, that in the little circle of his residence, he procured, under the act of 1818, the pensions of nineteen colored soldiers. One of these was Primus Babcock, an aged Black man, who held an honorable discharge from service during the war, dated at the close of it, wholly in the hand writing of Geo. Washington. This instrument was forwarded to the War Department, in procuring his pension. "I cannot," says Mr. G., "forget the expression of his feelings, when informed that it (his discharge) could not be returned to him. At his request it was written for, as he seemed inclined to spurn the pension, and reclaim the discharge."

The like honorable mention is made, upon the best authority, of the patriotism and bravery of colored troops from New York, Pennsylvania, New Hampshire and Rhode Island, in the war of the revolution. Old citizens of Philadelphia, to this day, remember the fact, that when the troops of the North marched through the city, one or more colored companies were attached to nearly all the regiments. It is stated also, that all the vessels in the American service, at that time, were partly manned by blacks. The celebrated Charles Pinckney of South Carolina, in his speech on the Missouri question, admitted that the colored people were, in numerous instances the pioneers, and in all, the laborers of our armies. To their hands, he said, were owing the greatest part of the fortifications raised for the protection of the country, whilst numerous bodies of them fought side by side with the whites, at the battles of the revolution. The following passages contain important facts and will be found interesting.

"In Rhode Island," says Governor Eustis, of Massachusetts, in his able speech against slavery in Missouri, 12th of 12th month, 1820, "he blacks formed an entire regiment, and they discharged their duty with zeal and fidelity. The gallant defence of Red Bank, in which the black regiment bore a part, is among the proofs of their valor." In this contest, it will be recollected that four hundred men met and repulsed, after a terrible and sanguinary struggle, fifteen hundred Hessian troops, headed by Count Donop. The glory of the defence of Red Bank, which has been pronounced one of the most heroic actions of the war, belongs in reality to black men; yet who now hears them spoken of in connection with it? Among the traits which distinguished the black regiment, was devotion to their officers.—In the attack made upon the American lines near Croton river, on the 13th of 5th month, 1781, Colonel Greene, the commander of the regiment, was cut down and mortally wounded; but the sabres of the enemy only reached him through the bodies of his faithful guard of blacks, who hovered over him to protect him, *every one of whom was killed*. The late Rev. Dr. Harris, of Dunbarton, New Hampshire, a Revolutionary veteran, stated, in a speech at Francestown, New Hampshire, some years ago, that on one occasion the regiment to which he was attached was commanded to defend an important position, which the enemy thrice assailed, and from which they were as often repulsed. "There was," said the venerable speaker, "a regiment of blacks in the same situation—a regiment of negroes fighting for our liberty and independence, not a white man among them but the officers—in the same dangerous and responsible position. Had they been unfaithful, or given way before the enemy, all would have been lost. Three times in succession were they attacked with most desperate fury by well-disciplined and veteran troops, and three times did they successully repel the assault, and thus preserve an army. They fought thus through the war. They were brave and hardy troops."

Governor Eustis, in the speech before quoted, states that the free colored soldiers entered the ranks with the whites. The time of those who were slaves was purchased of their masters, and they were induced to enter the service in consequence of a law of Congress by which, on condition of their serving in the ranks duriug the war, they were made freemen. This hope of Liberty inspired them with courage to oppose their breasts to the Hessian bayonet at Red Bank, and enabled them to endure with fortitude the cold and famine of Valley Forge. The anecdote of the slave of General Sullivan, of N. Hampshire, is well known. When his master told him that they were on the point of starting for the army, to fight for Liberty, he shrewdly suggested that it would be a great satisfaction to know that he was indeed going to fight for *his* liberty. Struck with the reasonableness and justice of this suggestion, General Sullivan at once gave him his freedom.

Facts are also adduced, exhibiting the bravery of troops of colored men, in the war of 1812.—Hon. Mr. Martindale, of New York, said in a speech, in Congress, that he himself saw an entire battalion of negroes, as fine martial looking men as he ever saw, attached to the northern army in the last war, on its march from Plattsburg to Sacketts Harbor. Hon. Charles Miner, of Pa., said in Congress: "The African race make excellent soldiers. Large numbers of them were with Perry, and helped to gain the brilliant victory of Lake Erie. A whole battalion of them were distinguished for their orderly appearance." Dr. Clarke, in the New York constitutional convention of 1821, speaking of the colored inhabitants of his State, said: "In your late war, they contributed largely towards some of your most splendid victories. In this very house, in 1814, a bill passed, authorizing the Governor to accept the services of 2,000 free people of color. They were not compelled to go—they were not drafted. No: *your pride* had placed them beyond your compulsory power. There was no necessity for its exercise; they were volunteers; yes, sir, *volunteers* to defend that very country which had treated them with insult, degredation, and slavery."

On the capture of Washington by the British forces, says Mr. Whittier, it was judged expedient to fortify, without delay, the principal towns and cities exposed to similar attacks. The Vigilance Committee of Philadelphia waited upon three of the principal colored citizens, viz: James Forten, Bishop Allen, and Absalom Jones, soliciting the aid of the people of color, in erecting suitable defences for the city. Accordingly, 2,500 colored men assembled in the State-house yard, and from thence marched to Gray's Ferry, where they labored for two days, almost without intermission. Their labors were so faithful and efficient, that a vote of thanks was tendered them by the committee. A battalion of colored troops was at the same time organised in the city, under an officer of the United States army; and they were on the point of marching to the frontier, when peace was proclaimed.

General Jackson's proclamations to the free colored inhabitants of Louisiana are well known. The second proclamation is one of the highest compliments ever paid by a military chief to his soldiers:

"*To the Free People of Color.*

"Soldiers! When on the banks of the Mobile I called you to take up arms, inviting you to partake the perils and glory of your *white fellow-citizens*, I expected much from you; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst, and all the fatigues of a campaign. I knew well how you loved your native country, and that you, as well as ourselves, had to defend what *man* holds most dear—his parents, wife, children, and property. You have done more than I expected. In addition to the previous qualities I before knew you to possess, I found among you a noble enthusiasm, which leads to the performance of great things.

"Soldiers! The President of the United States shall hear how praiseworthy was your conduct in the hour of danger, and the Representatives of the American people will give you the praise your exploits entitle you to. Your General anticipates them in applauding your noble ardor."

Secret Societies.--The Discussion.

Really, our writers are improving the time, as we have allowed but a limited period for the controversy to occupy our columns. It was not agreeable to our wishes that it was admitted, but we yielded to the claims of some, that temperate articles, upon either side, should have place for a time. We are yet doubtful that the discussion will be either profitable or interesting to the majority of our readers. We therefore renew our request for correspondents to close it soon. It cannot be continued beyond the limits of this volume.

A few words to our friend, Dr. Hildreth. We are much obliged for the interest he takes in our paper, and his promptness, as an advance paying subscriber. We take pleasure in saying that others of his brethren, we have also amongst our best patrons. The Dr. thinks that the admission of the discussion on this question, will injure our paper. We have feared this same thing. But we must remind him on which side of the question this controversy was began in our columns. In our paper of April 23, 1846, appeared an article by Dr. Knight, in vindication of the order of Odd Fellowship. This was the first, to our recollection, on the question of secret societies which found place in our paper. Next, an article was inserted, May 21st. from the pen of a gentleman in Newark, in behalf of the order of the Sons of Temperance. Then, in our paper of July 30th following, appeared an article by a respectable Free Mason signed "A Fellow Craft" in vindication of the order. The Dr. received our paper last year, and he may perhaps recollect that members of those associations first occupied our columns, on the subject. Well, be cause we published those articles, agreeably to the wishes of an Odd Fellow, a Son of Temperance, and "A fellow Craft" Mason, several Anti-Masons actually ordered our paper discontinued. One of them however was still further displeased because last fall we did give as an item of news, the names of officers appointed at the anniversary of the Grand Lodge of Ohio. We could just as readily have given the list of officers of his Anti Masonic society, had the brother furnished them to us. We have since been reminded of the fredom of our press, and have been solicited to open our columns to articles on the question of secret societies. We cannot help thinking that some good brethren upon either side are more sensitive than need to be, on this subject, especially as they must see that we are determined to treat the different parties with fairness and impartiality. We are glad that our friend the Doctor, comes to so good a conclusion, and calls on his brethren and friends to continue their patronage. Those Anti—brethren who discontinued, should certainly renew their subscriptions.

Purchase of Cuba.—The Editor of the New York Sun, is quite zealous for the annexation of Cuba, by purchase, to the United States. He has been visiting there, and states that he had a consultation with a meeting of the most wealthy and influential men, of the city of Havana, on the subject. It seems that the Cubans are anxious for annexation. For one hundred millions of dollars, Spain would dispose of her control over Cuba. And the Editor of the Sun is assured, that so soon as the United States make the offer of this sum, the inhabitants of the island will, within one week's notice, make up and pay over the whole amount. The Sun insists that we must have Cuba—that it is indispensable, to completing this great country and nation of ours.

Sad Disaster.—On Monday last, three persons were drowned in the Muskingum river, a few miles below this place. It happend on this wise. A Mr. and Mrs. Saunders, and their son-in-law, Mr. John Stainbrook, were passing down the river in a skiff. They had considerable load of corn and wool in the skiff, which they were taking to Taylorsville, below. Two steamboats, the Harlam and Mingo Chief, coming up near together, met and passed the skiff. The waves caused by the two boats, overwhelmed and swamped the skiff, because it was so heavily laden with the persons and bags of corn. All three of the persons were drowned,—neither of the steamboats having a yawl, by which they could render assistance.

Singular and Distressing Death.—A few weeks ago we were informed by a letter from a member of the family, of the singular affliction, of a young son of Brother J. D. Langdon, of the vicinity of Cincinnati. In January last, by a mysterious protrusion of his left eye, it was discovered that a cancerous tumor was forming behind it. This continued to increase until it forced the eye out upon the cheek, and was of course very painful. Dr. Muzzy of Cincinnati performed the operation of removing the tumor, and replacing the eye. For a few days there were hopes of his recovery, but again the tumor began to grow, and continued to increase in size, till the operation had to be repeated by Dr. Muzzy, but with no better success. He was afterwards taken to eminent physicians in Louisville, who all decided that the case was a hopeless one. The subjoined notice, which is just received, brings us intelligence of the sad issue of the case. We knew *Edwin* from his infancy, and must say, that to know him, was to love him.—He was not simply the idol of his parents, but was admired by all, as a most inoffensive and amiable youth. How mysterious are the ways of Divine Providence. We sympathise with those dear friends, whose hearts have been penetrated with deep sorrow. But we rejoice that their sorrow is accompanied with hope and consolation. 'Tis best to have ties in heaven.

Columbia, O., July 30, 1847.

Dear Brother Bassett: Your heart will undoubtedly be filled with sorrow on the reception of this communication, as it contains the mournful intelligence of the death, of a son of one of your best friends.

Died, on Monday, July 26th, 1847, at his father's residence near Columbia, Ohio, *Edwin Mattoon*, fifth son of Rev. James D. and Sarah P. Langdon, aged 12 years and 7 months. The disease with which he was afflicted, was Fungus Haematodes of the eye. It made its first appearance, about the middle of last January.—The tumor increased, and baffled the skill of the best physicians in Cincinnati, and Louisville.—Two surgical operations were performed by Dr. Muzzy, of Cincinnati. The first, on the 4th of March; the second, the 25th of May: Still the disease progressed, and assumed a more fearful aspect. Death had undoubtedly marked him for an early victim.—The bud was to receive a withering touch, from the blighting hand of death; ere it had expanded into manhood. And although 'marvellous in our eyes, yet, it is the Lord's doing, and let his will be done.' His general health was good, until a few days previous to his death. His father, and others conversed with him about dying, and his prospects for eternity. He appeared quite composed—'said he had often prayed to the Savior, and said if he died he would go to heaven.' On Monday, at quarter past 1 o'clock, P. M., he fell asleep in Christ; and his happy spirit was borne we trust, 'where the wicked cease from troubling and the weary are at rest.' 'Suffer little children to come unto me, and forbid them not, for of such, is the kingdom of heaven.'

His funeral took place on Tuesday, 27th, at 3 o'clock, P. M., in Columbia. An appropriate, and impressive discourse was delivered by the Rev. Joel Dalby, Jr., of Cincinnati; from Job, 30, 23. OSWALD WARRINGTON, Jr.

Pittsburgh Conference.—Brothers Brown and Porter have our thanks for their invitation to attend the Pittsburgh Conference, and Brother Hazlett for inviting us to spend the preceding Sabbath in Washington, Pa. We shall do ourself the pleasure to attend the Conference if we find it practicable, but apprehend that we cannot leave home in time to reach Washington before Sabbath. Other good brethren we trust, will assist at the meeting there. Will Brother Watson please inform us if there is a stage route from Wheeling to Waynesburg? There was a visiting delegation of the brethren appointed by the Ohio Conference to attend, and it may be of importance to them to be informed of the facilities for reaching Waynesburg. They are Brs. R. Dobbins, John Whetstone, and the writer. We trust those two brethren will attend.

Telegraph.—The apparatus for the Zanesville office on the line, has not yet arrived, but is hourly expected. No electric news yet. We understand that the posts are up as far west as Springfield; but the supply of wire was exhausted when the party had proceeded a little way west of Zanesville. The article is to be brought on from Philadelphia. By the way, we made a mistake a week or two ago in stating that the line crossed the upper bridge, over the Muskingum river. It passes below the bridge, and crosses the river, at a single span, without any connection with the bridge.

Presbyterian Camp Meeting.—The Watchman of the Valley announces a Camp Meeting to be held seven and a half miles from Madison Indiana, on the Paper Mill road, to commence on Thursday August, 26th. Ministers from Madison and other Presbyteries, are to be in attendance.

The Foreign News.—The news by the Britannia, as we announced yesterday, shows another great fall in the price of breadstuffs, produced by the fine prospects of a good harvest and abundant supplies imported into England. As breadstuffs go down, cotton goes up, and there had been an advance of ⅛d. per pound since the last steamer.

The English government is still engaged in its armed intervention in the affairs of Portugal. This Junta refuses to accept the amnesty, and a British squadron has gone to reduce the insurgents to submission. In addition to this work for the navy, it has had a task to perform in the China seas, capturing the Bogue fort and destroying them. Keying, the Emperor, has agreed to allow the English to enter Canton, and promises to punish those who are concerned in the riots with the English. The French have also been chastising the natives of Cochin China for imprisoning the missionaries. The forts at Touran were attacked, and one thousand of the natives, it is said were slain. Food riots are occasional in Europe, but the most eminent danger is over, and comparative abundance is diminishing the number of these outbreaks.

CORRESPONDENCE.

Written for the Western Recorder.

Letter from Br. J. H. Thomas.

Br. Bassett: I wish to have the privilege of saying a few things in the Recorder, perhaps for the last time; for reasons justifiable, or unjustifiable, will be best known to the readers of the periodical, and to the brethren and strangers scattered abroad, when they are made known.—Dear friends: Forasmuch, as numerous things had been written, and published in the Recorder, since the small secession took place, in consequence of the church's connection with slavery, mark! with slavery! and the course that the General Conference of 1846, and the Ohio, with others of the Annual Conferences, of the same year had taken, and these communications tending in their nature to stifle conviction in the minds of anti-slavery brethren, and also to reconcile them to the condition of the church, and some of them tending to bemean, or unappreciate the motives of seceders, of which the undersigned has the honor, or dishonor of composing a part. I concluded to venture to appear again in the Recorder, to address my brethren in and out of the church, and all whom it might concern, by way of a series of letters, commencing with No. 1. Consequently I wrote a communication, No. 1. in the latter part of April, 1847, and in the same month forwarded it to the Recorder for publication: requesting the Editor,—in a private letter, in case he did not think proper to give it a place in the paper, to be so good as to return the manuscript copy. After keeping it some three or four weeks, (I suppose through the hurry of business, I attach no blame to the Editor of Recorder.) he wrote me a private communication, (the particulars I need not here mention,) the substance of which was, that in as much as he was set as a watchman for the church, (1) and he feared my design was, (as I had headed my piece No. 1. indicating that there was more to come,) to persuade the anti-slavery brethren to leave the church, (as is indicated in his editorial touching this case,) and although he did not pretend to find fault with the communication in its manner of address, yet fearing the result, he indefinitely declined the publication. Well, in return to this, I wrote to the Editor, another private communication, (all in good part,) requesting in substance, that in case of a failure to publish, to return as a favor to me the original, (as I had not kept an exact copy,) And I would just here remark, that I had been requested by some of the then, and presume one of the pre sent members of the Methodist Protestant Church, to correspond through this medium or otherwise. Well, after some two months, my communication was published under the head of correspondence, pre-accompanied with a considerable lengthy preface, in the column of editorial; of this I do not complain, (but for that spirit of proscription, which says, we cant publish J. H. T's. unless it just suits us,) I will notice briefly some things contained in the preface, make some explanation, touching some things in the communication, give a passing notice of Br. A. Jones, as in Western Recorder, No. 39, vol. 8th, (the preface composing the head, and said Jones' scurrilousness the tail of my communication,) and so take my leave of causing trouble or perplexity, to the Editor, or readers of said paper; saying at the same time, Come out of her my people. I would remark here, that I think the paper has improved in style and workmanship, and if free, (I dont mean to do wrong) would be worthy the support of the general, as well as christian community.

The Editor, after noticing my withdrawal from the church on acconnt of slavery says, we are anxious &c., and do not intend to slack our hand with regard to slavery, (Amen) but believe it our duty to remain firm, &c. Must we remain my Br., connected with sin as such in the abstract, to effect a good? He says the gospel in 2000 years has not yet brought about the conversion of the world. I ask, must the church live in connection with all the evils of the world, or one of its worst evils, in order to effect its conversion? Or do you believe Mr. Editor that the world will all be converted? Will not seducers wax worse and worse? Speaking of olden time, he remarks: "Our Lord found the holy temple converted into a depot of merchandise, &c. Yet do we read, he asks, of his withdrawal? Do we not rather read says he, of his efforts &c. I answer, Christ had laid the foundation of a new church, and in entering the temple, did he not whip them polluters out with cords? Did our Methodist Protestant brethren do so? No! They embraced them (slaveholders) to their bosoms, and they now say in so many words, we cant live without them. (2) Speaking of seceding, he says. We hesitate not to say, that the Methodist reformers never would have set up for themselves, if it had not been on account of persecution and expulsion. What! And not have effected any thing? I beg leave to dissent here; for I believe there were engaged in that reformation, noble souls that would not have suffered such noble principles to be stifled, even at the expense, or inconvenience and reproach of forming a new body. Would they have discharged their duty to the church and the world, if they had stopped short, even of doing what they already have done? I think not. He asks, how is it with Br. Thomas, and other abolition brethren? Are they proscribed, &c? Here I might take a little advantage of the arrangement as to present tense, (3) but I desire it not.—It is a fact, although anti-slavery men have been per-

(1) As it is not usual amongst friends, to publish the contents of *private* letters, we are sorry that our friend did not take pains in quoting us, to use our own language. We have no recollection of saying that thing exactly. [Ed.]

(2) Our excellent friend is not capable of doing injustice *intentionally* to any, but this "so many words" statement of his is entirely gratuitous, it is too much said—he ought never to have penned it. [Ed.]

(3) *Prescribe*, according to Webster, means "to denounce, condemn." Who has done that to Br. T? Have we not rather said all manner of good words in his behalf? [Ed.]

mitted the use of some of the periodicals, yet they have been under the necessity of great reservations; and the Methodist Protestant Church periodical, has been almost, if not quite, closed against them, so much so, that a very worthy Brother would not remain or take the editorship thereof on account of it. What is this but proscription? And in latter days, for fear of throwing some more light on these subjects, they are inadmissible almost entire. He says, (after complimenting, it is all appreciated Brother B.) "Br. Thomas has not sufficient cause at this time to withdraw, and attempt a new organization." Why then are you so afraid to publish my letters Brother, (4) or have the committee laid an embargo? Not sufficient reason, &c! O my old friend and Brother, is this ironically intended, or are you in earnest? The charges brought against the church as to her connection with the accused thing, are not now denied.—Then as to reasons, we would just refer the reader to what has past. And as to attempting a new organization, I feel myself inadequate. But if, in the act of brethren and sisters agreeing in the principle essentials, coming together and settling down on primitive gospel polity, is organizing a new church, so let it be. And you see, the Editor, sympathises with us in our views, but he cannot act. And why? And now I say, Itinerancy or Congregationalism, I trust you, and all other good brethren will act in some way, so as to get rid of that which, is the sum of all villanies. Dear Brother B. and all concerned, all I desire, connected with this is, that you should become so weak, as to feel your disease, that you might apply the proper medicine to your recovery. Br. B. and others; we offer to you our hands, and invite you to take the proper ground. Your kindness in return is appreciated. We must pass. In the 21st line, and 5th word from period in my communication Western Recorder No. 39, vol. 8th, I discover a most egregious error that is either in the original manuscript, (which is in the possession of the office,) or some how else. The word ☞ not ☜ some how or other is there introduced, and I am made to say, that I do not believe it is wrong, for religious bodies to be connected with American slavery; when nothing more foreign to my mind could have been presented; for it is the contra view I take of the subject, that has caused Br. B., myself, and others, to differ. The word not, ought not to be there. Then it would read as intended. The word following, at the beginning of the 30th line, ought to be "failing."—Lastly, as to Br. Jones. With this Br. I have had but little personal acquaintance, but from information I have held him in high esteem. But I do think, his remarks touching our little association at Port William, are entirely premature and gratuitous. What conversation took place, between him and any of our brethren, to have caused this good Brother to notice us individually, and the association connectedly, as he has done, (without knowing more about it,) I cannot say, neither reconcile to my mind. I trust the Brother has not got the consent of his mind to become the persecutor of small things, that may p erhaps die without his help. But if we do die, we intend to die hard. We intend, if die we must, to die contending for the faith, once delivered to the saints. But I do think, his remarks were uncalled for. And I can say with one of old, "Let talkers talk, mind thou that which is best. And never be ashamed of any thing but sin." Now true, we are a weak and scattered people, (and more the pity,) and a few delinquencies, as is well known in the Methodist Protestant Church, in her Conference matters, makes the number to do business small. This the Brother ought to have known. But we transacted our business in harmony, and I trust Brother J. will repent. J. H. THOMAS.

Jacksonburg, July 22nd, 1847.

(4) Why brother, your letters thus far, have been published. [ED.]

Written for the Western Recorder.

MR. EDITOR: I was lately favored with the opportunity of hearing a public address from a Rev. gentleman, who, with two or three others, seceded from the Ohio Conference of the Methodist Protestant Church, professedly on account of its connection with slavery. The object of his address, was, chiefly, to offer some reasons in justification of such a course. And, although, I respect his ability, and award to him honesty of purpose, yet, I must be permitted to dissent from some of the conclusions to which he arrives.

And, I remark, first, that he appears to proceed on the false assumption, that true anti-slavery sentiment, is nearly extinct in the Methodist Protestant Church; that the real *Simon Pures* have gone out; and, consequently, there is no hope for the Church. Why, sir, not only the Church as a *whole*, is denounced as being pro-slavery, but, the Church *north*, and, even your Ohio Conference is pro—that is, *for* slavery.—And is it possible, that the Ohio Conference, after her unequivocal, and oft repeated denunciations of the system of slavery, is in *favor* of slavery—has been dissembling all the time?—*Can't* believe it. Yes, but then, there's another standard by which to judge of the sincerity of people's anti-slavery professions now-a-days: If they don't "come out," as I have done, and dissolve their connection with a pro-slavery Church, they are not very good abolitionists, I fear. Ah, "thats the bite," I understand it now. But, there are some of us, and a goodly number I trust, who have got it into our heads, that we can oppose slavery quite as successfully in the Methodist Protestant Church as we can any where else; and, this is the very reason, why we continue in her communion; were we, with our present convictions to act otherwise, we should be doing violence to our conscientious promptings. The brother, on the occasion referred to, seemed anxious to impress our minds with a sense of our "*personal* responsibility." This is just what we believe in. Not, however, that we are "personally responsible" for the sins of the slave-holder, for, we maintain, with the venerable Asa Shinn, that while honestly laboring for the removal of this great evil from the Church, *we do not fellowship slave-holders.*

There is one thing, Mr. Editor, about our friends who advocate secession, a little mysterious; they scarcely ever quote the General Conference Resolution rightly; they make it say "slavery," instead of "the holding of slaves."—They tell us, however, that there is no difference; then why so choice about it? Why prefer the former to the true reading? Now, I am not in favor of this resolution, but I must protest against the idea that it was INTENDED to sanction the *system* of slavery as established by law. Whatever may be the construction put upon it by some of the southern members, I am fully of the opinion that a majority, or, at least, a number of the members who voted for this resolution, did not *mean* by "the holding of slaves," anything more than the holding *a control over slaves*, with a view to their ultimate emancipation. But, an effort is made to convict the majority, or all who voted for this resolution, of *intending* to sanction the *principle* and practice of slave-holding.—Such, I think, is not the fact. I think the only fair way is, to come as near the *intention* of the thing as possible. But, I am sorry that anti-slavery *men* were prevailed on to do that which may be *construed* into a sanction of slavery.

Permit me in conclusion to say, that I cannot, as yet, see sufficient cause for secession, on the ground of our connection with slavery. We have freedom of speech,—the press is free,—no official violence is directed against us; every one can speak his sentiments freely and fully, with the view of enlightening the public mind of the Church upon the subject, and it is my firm conviction, that more can be effected in this way, than can be by so many little independent factions, of seceders.

There is need of us all exercising the graces of forbearance and charity towards each other; and, I have thought, that if some of us were not quite so profuse in making invidious and personal allusions, it would be as well. Hoping that anti-slavery principles may progress in the Church, until she shall rid herself of all sinful connection with slavery, I subscribe myself,

R. COLLIER.

Tanner's Creek, Ia., July 21, 1847.

For the Western Recorder.

TO THE PUBLIC.

For the protection of Society, in this law-abiding land of ours, we have many restrictive laws, aiming towards the restraining of vice, and tending towards the encouragement of virtue.

Our Statute Book contains a long catalogue of crimes and misdemeanors accompanied by proper punishments; but on its pages are found no efficient laws for the prevention of drunkenness: on the contrary, intemperance is licensed! indulgences are granted, and the sale of intoxicating drinks is clothed with the authority of law. How absurd is such legislation!

Intemperance may be styled the foster mother of most of the other crimes. It is indeed the root of the tree of evil, whose branches spread far and wide, and whose leaves distil deadly poison. Murder, Adultery, Arson, Bigamy, Felony, Perjury, Profanity, Assault and Battery, &c., throughout the list, are but the branches of the tree of evil, the legitimate fruits that spring from the root intemperance. The propriety of laws to prevent the above mentioned evils, is readily granted by all; much more then should we have laws to kill the cause itself. Why lop the branches, and yet water the root? Why make laws to destroy the legitimate fruits and yet do nothing to kill the source from which they spring? Why battle with the effects, and yet cherish by law the cause? The time has come when the absurdity of this course is manifest. The sophistry of the past can no longer stay the tide of public opinion. The law-abiding power must aid in the cause of temperance, and in order that a proper and effective law may be passed, our candidates for the Legislature must be men who are favorable to temperance reformation,—must be men who will pledge themselves not to be found in the ranks of opposition to the temperance cause.

The time of holding our county conventions for the nomination of candidates, to represent the people in the Legislature, approaches: In view of this fact, we ask the public to take into serious and earnest consideration the subject of Temperance reform. We ask for the subjoined resolutions a careful examination, and we further ask, that community may select at the coming convention, candidates for election to the State Legislature who will heartily and cordially favor the cause of Temperance reform. We ask this, for we wish not to be forced to withhold our votes from the selected candidates—we wish not to be disfranchised at the coming election.

We have strong political preferences, we wish to gratify them, but we will no longer be trifled with, in the cause which above all others is most destructive to the weal of man!

In conclusion, we present the citizens of this county with the following resolutions, freely discussed and passed by a unanimous vote of the Springfield Temperance Society, at their meeting held at the Presbyterian Meeting House, Putnam, July 27, 1847.

Resolved, 1st. That the Temperance cause still demands our most strenuous efforts and untiring zeal. And that the time has arrived when Temperance men are bound to take a more decided and bolder stand, in favor of the cause in which they have so long labored.

Resolved, 2nd. The permanence of the Temperance reformation and the complete triumph of the cause can only be secured by calling in the aid of the law-making power. And that it is the duty of every Temperance man, to withhold his support from all candidates for offices of trust and influence, who by their private habits, or public acts encourage the use of intoxicating drinks as a beverage.

Resolved, 3d. That as Temperance men we cannot vote for any one to represent us in the Legislature, who will not pledge himself to go at least so far as to vote for a law, which shall give the people of every township the power to decide for themselves, for or against the vending of intoxicating drinks, within their respective bounds.

Resolved, 4th. That our President with ten others, be appointed a committee, whose duty it shall be to address circulars to the Temperance Societies, and prominent friends of the cause throughout the county, inviting them to hold meetings in their respective townships, for the purpose of co-operating in the object of the foregoing resolutions.

Whereupon, H. SAFFORD, G. N. GUTHRIE, T. WILBER, JOHN HAVER, C. FRAME, BENJAMIN C. WOODARD, J. J. ANDERSON, SAMUEL ASHMORE, W. L. RIPLEY, and J. S. WARD, were appointed said committee.

Resolved, 5th. That said committee, be instructed to procure the publication of the foregoing resolutions, and address.—On motion adjourned. F. R. POTTS, President.

J. S. WARD, Secretary.

NEWS OF THE WEEK.

Baltimore and Ohio Railroad.

Although we have laid before our readers *in extenso* the report and accompanying papers of the committee appointed to act with regard to the proposed Wheeling connection, it has occurred to us, that a brief synopsis of these interesting documents would be acceptable to such of our readers as have not found time to peruse them.

The facts presented are comparatively few, though the details are large and of relative importance. A committee was appointed by the President, under authority of the "Board," to confer with the Wheeling authorities relative to a modification of the law of the last legislature of Virginia. In pursuance of their purpose, they proceeded to Wheeling, and had conferences, official and unofficial, with the representatives of Wheeling, and certain cities and towns of Ohio; in the course of this intercourse, however, it was found desirable that the authorized routes should be examined before anything definite was done, and Mr. Latrobe, the chief engineer of the road, was directed to make a general survey. When this was done, the Wheeling committee visited Baltimore, and negotiations were resumed.

From the survey, it was ascertained that the cheapest route would be by Fish creek to the Ohio, and by the banks of the Ohio to Wheeling. An arrangement was accordingly concluded by which the right or option of adopting that route, and of touching the O. river *at the mouth* of Fish creek, are secured to the company; Wheeling, moreover, agreeing to subscribe $500,000 to the road, and to provide the company, free of expense, a depot in the city, with the right of way through the city limits, and the use of locomotives in the streets. This arrangement, thus concluded, is submitted with the report, to the company, ratified by the authorities of Wheeling.—The committee are of opinion that it will secure all the advantages ever expected from a terminus of the road at any southern point on the Ohio.

The committee then proceed to show the character of the law under which this arrangement has been concluded. It gives a choice of three other different routes; releases the company from all restrictions upon tolls, in competition with other works; and imposes no obligation to complete all parts of the road simultaneously. In view of the practical effect of the law, the committee have considerable reliance upon the assurances of Wheeling interests, to procure from the State of Virginia 2-5 of the cost of the extended road from the Maryland line to that city.

The committee consider all desirable advantages and privileges secured by this arrangement; but at the same time think that it would have been advisable to accomplish this object at a much greater cost, being the uniform purpose of the company, than to have expended a less sum upon a work that must have exposed them to powerful rivalry. They now carry the object of arresting the trade and travel passing up the river, instead of meeting it further north in competition with Philadelphia and New York. The report proceeds to show that Wheeling has been regarded, certainly since 1835, as the preferred terminus for the main stem; but the company turned their attention to a point further south, when Pennsylvania refused them a way through that State to Wheeling. The history of legislation upon this subject is then treated by the report, and the fact admitted, that in view of the internal improvements of the west, a more southern terminus did for a season offer greater advantages. But subsequent experience has shown that such preference was not entitled to the force generally conceded to it.

A comparison is instituted between Fishing creek and Fish creek, and the supposed advantages of the former shown to consist in the fact, that the road might be constructed at the same cost, while its more southern position offered superior facilities of connection with Cincinnati, through Zanesville, Columbus and Xenia; and it was also thought to be the only point except Parkersbug, from which a connection could probably be made with Cincinnati, via Marietta, Athens and Chillicothe. Without these advanges, real or supposed, Fishing creek would be entitled to no preference; the committee therefore conclude, that if from more recent information it appears that the same and even greater advantages may be had by a terminus at Fish creek, the present law is equally entitled to preference.

The committee suggest that elongation of distance is not an objection, because the profits are increased thereby; that the object of reaching the Ohio is not the trade and travel of a mere point, but that of the whole west. And in this connection allege, that with reference to both lines of works in Ohio, the present project is more desirable than a terminus at Fishing creek.

The committee having advanced a preference for the existing law and its privileges, making the terminus at Fish creek, proceed to show in what its advantages consist, with especial relation to the facilities of connection with the two great lines of public works through the State of Ohio, intended to connect west with St. Louis, and north with the Lake country. They show, that while some advantages possessed by a more southern terminus would have made that preferable for connection with the southern line of works, yet a connection may be formed at little more expense and with scarcely less advantage from the mouth of Fish creek. But the committee, by recent investigations discover, that with the great central line of Ohio improvements a connection can be more promptly and certainly formed at Wheeling, than at any other point north or south on the Ohio river; while, with the main terminus at any point north of Wheeling, the connection with the southern line must have been lost altogether.

The committee refer to their extended intercourse with gentlemen from all parts of the State of Ohio, and to the uniform opinion that Pittsburg is too high up the river, and Parkersburg too low to command all the great resources of the State; but that Wheeling, or some point near it, not remote from the National road, is most desirable for the terminus. And that should the company adopt this proposition, and proceed in earnest with the work, the resources of Ohio would be called into activity, and the great central line promptly extended to the river. The committee refer particularly to information derived from Mr. Alfred Kelly, an intelligent gentleman selected to represent the interests of Columbus in the conference upon the subject.

The committee observe, that they have felt it to be their principal duty to refer emphatically to the certainty of a connection with the western improvements, as the chief object of reaching the Ohio river at any point; and any thing short of this surrenders the main object of the enterprise. Referring to some preferences with regard to Wheeling, Fishing creek and Parkersburg, existing in Ohio, the committee find that all unite, nevertheless, in deprecating a terminus at Pittsburg, or any point north of Wheeling. An additional advantage is to be perceived in the fact that in the terminus or termini suggested by the committee, not only is an early connection with the western improvements ensured, but the command of the trade and travel of the western country, whether by land or water, *without competition*. The position of Wheeling being seventy miles nearer to Columbus and Zanesville, than Pittsburg, the committee reasonably anticipate the construction of the shorter and cheaper lines and the postponement of the longer and more expensive, until the growth of the west should indispensably require further improvements. The cities of Columbus and Zanesville have no interest to create a preference beyond that of the most direct and cheapest line to market. The distance from Columbus to Baltimore by the proposed route, will be considerably less than from Columbus to Philadelphia by Pitsburg. And the committee think it undeniable that the river trade and travel, instead of working up the river ninety-six miles further, would stop at Wheeling, whence it could reach Baltimore as soon as by the river it could be taken to Pittsburg. And no doubt is entertained that the trade and travel passing into the Ohio canals between Pittsburg and Wheeling, would prefer dropping down to the latter place to the delay of working up stream to the former.—*Balt. Sun.*

Great Fire at Ripley.

A letter from Ripley to the Morning Herald, dated July 21st, gives the details of a most destructive fire which occurred in that city, the night before. It broke out in the ware house and stable of Mr, D. P. Evans, which were soon wrapped in flames. It next sezed upon the stable of Mr. C. Palmer and the Mansion House stables, and "thence proceeding towards Main street, the ware house and pork house of Mr. E. Collins were soon in a sheet of flames." It was here checked in this direction, by tearing down another warehouse belonging to Mr. Collins. Other buildings destroyed were, the stables and out buildings of the Galt House, the stables of A. Liggett, Esq., the large tobacco warehouse of Mr. J. Bennington. and two large frame houses belonging to Mr. George Easton, occupied by the Post Office and a shoe store and manufactory. "Some fourteen buildings were burnt to the ground, and as many more on fire at different times, but some with little or no damage." "Mr. Evans' residence was given up for lost several times." The College was at one time on fire in several places, which was saved by an opportune shower of rain and its leaky roof. The alarm and anxiety were intense; and but for the most strenuous exertions of the fire companies, the citizens and the *Ladies*, and a providential change of the wind at a time when the most appalling devastation was threatened, the ruins of the devouring element would have been much more extensive. The prompt aid of the weaker sex on this occcasion, in conveying water in lines from the river, is spoken of in terms of high admiration. The writer says, "I have seen large fires, but never such a one that sent such showers of shingles over every part of the town."

The principal sufferers named are, D. P. Evans, Wm. Patterson, A. Liggett, N. Crosier, E. Collins, L. Palmer, Wm. Armstrong, G. Pennington, Gen. Eaton, J. C. Campbell, Wm. Parker, and a Mr. Easton, of this city. Very little of the property destroyed seems to have been secured by insurance.—*Watch. of the Valley.*

BALTIMORE AND THE WEST.—The Columbus (Ohio) State Journal, in alluding to the agreement between Wheeling and the Baltimore and Ohio Railroad Company, with regard to the "right of way," says:

"There seems now to be a prospect that this great work of improvement will be pushed forward to completion within a reasonable time. For a long period it has been at a stand—looking, as it were, from the summit of the Alleghanies, for the most advantageous point to intersect the Ohio river, which was the limit originally prescribed for the stupendous undertaking. But should the work take the course indicated by the foregoing paragraph, Wheeling will enjoy but a brief season the advantages of a *terminus*. The people of Ohio will look to that. A short time only will elapse before the road will penetrate the interior of Ohio, connecting itself with the richest agricultural region between the river and the lakes, and drawing from both a large amount of their present transit business. It will soon connect itself with the river again, at Cincinnati—thus securing to itself all the advantages and benefits of a junction at a point advantageous for its interests in seasons of low water; while at the same time it will be reaching its long arm through the fertile vallies and broad prairies of our western neighbors, towards Mississippi. The word will then be, not 'Baltimore and Wheeling,—but '*Baltimore and St Louis*'—which will comprehend all the intermediate points. We fancy we can read the completion of this great work, as part and parcel of the inevitable *destiny of the West.*

A Terrible Accident.

FIVE CHILDREN KILLED.

A large lime stone fell from near the top of Coal Hill, above Sligo, on Monday afternoon. In its descent it rolled against a frame school house and instantly killed five children, besides wounding three others, one of whom it is feared may not recover.

The names of the children killed were Oliver McAninch. John Cassidy, Morgan Richards, John Davis, and Charles Doran. It occurred during school recess, and the children were playing in the yard, and seeing the rock rolling down it is supposed they ran under the house, which was elevated on the lower side four or five feet from the ground, in order to escape the rolling stone. The teacher, Mr. Chivers, was the only one in the house at the time the accident occurred, and very narrowly escaped.

We sympathize sincerely with the afflicted parents who have thus suddenly been called upon to mourn the premature deaths of their little ones. An event like this, hurrying so many children from the very midst of their youthful sports to death itself, and from the play ground to the grave is almost unexampled for the promptness of the summons and the sting it leaves for those who mourn.—*Pittsburgh Gazette.*

POISONOUS CARDS.—The Danbury (Ct.) Times says that a child of Mr. Charles Chapman, of that town, was poisoned on the 6th inst. by putting a visiting card in its mouth. The enamel or coating was composed of carbonate of lead.

DEATH OF CAPT. PILLSBURY.—The news by our "pony express," published yesterday, announced the arrival of the steamer Mckim, in charge of the Mate, Captain Pillsbury having died on the passage. We find the following notice of his death in the New Orleans papers of the 12th inst:—

"Died on board, of yellow fever, Wednesday, 7th inst., at 3 P. M., Captain Henry Pillsbury, late commander of the U. S. steamship Mckim. Capt. Pillsbury is a son of the Hon. Timothy Pillsbury, Representative to Congress from Texas. His remains were brought to this city for burial, which will take place to-day."

We also learn that Mrs. Pillsbury is now in this city, on a visit, and that the news brought by our express was the first tidings she received of her sad bereavement.—*Baltimore Sun.*

NOTICES.

Notice.

The Ministers and Delegates, of the Pittsburg Annual Conference of the Methodist Protestant Church, will meet in Waynesburg, Green county, Pa., August 17th, 1847, at 9 o'clock, A. M. The Conference will be opened with a discourse suited to the occasion. It is hoped that our Circuits and Stations will not represent themselves by a "*dead letter*," but by living, active, business doing Delegates. GEO. BROWN, President,

Pittsburg Annual Conference, M. P. Church

Steubenville Ohio, July 29th, 1847.

NEWARK CT., MUSKINGUM CONFERENCE.—We intend holding a meeting of two or three days' continuance, in the grove, two miles east of Irville, near Joseph Blane's, to commence on the 21st of August, at 11 o'clock. Will Br's. C. Springer, J. Hamilton, I. Thap, W. Marshall, and any others who can render us assistance?

W. MAYNARD.

CINCINNATI CIRCUIT, OHIO DISTRICT.—Our fourth quarterly meeting will commence at Bethesda Meeting House, August 28th. Brs. R. Rose, J. White, R. M. Dalbey, and all other itinerant and local brethren who can, are invited to attend.

Also, a protracted meetiag will commence at Columbia, on the 11th of September next, embracing the Sabbath preceding the setting of the Conference at Cincinnati. Fathers Dobbins and M'Guire, Brs. Rose, Bassett, and the brethren in general, are requested to attend, on their way to the Annual Conference.

O. WARRINGTON, Supt.

PISGAH CIRCUIT, MUSKINGUM DISTRICT.—Our fourth and last Quarterly Meeting, will be held at the Ebenezer Church, six miles from M'Connellsville, on the Marietta road, on the 14th and 15th of August. Can Brs. Bassett, Wilson, Sears and others come to our assistance? Come brethren, all you who can. J. M. PIPER.

WELLSVILLE CIRCUIT, MUSKINGUM DISTRICT.—Our fourth quarterly meeting will be held at Wellsville, embracing the third Sunday in August. To this meeting we invite brother R. Andrew, of Steubenville, and any others who can make it convenient to come.

T. B. CUSHMAN.

WAYNESBURG CIRCUIT, PITTSBURGH CONFERENCE.—Our fourth quarterly meeting will be held at Murdock's school house, on Whitely Creek, near the Kirby meeting house, commencing on Saturday, August the 14th. We hope the brethren from the eastern and southern part of the district will make it convenient, on their way to Conference to call at our meeting. It will continue till 1, or 2 o'clock on Monday. We shall expect all who come in before Monday, to attend the quarterly meeting, as it is only seven miles east of Waynesburg. We wish to leave a number of horses in this neighborhood during Conference. Those who may come on Monday, and afterwards, will find a committee at the Methodist Protestant Church, who will conduct each one to his place of lodging. The Annual Conference meets on Tuesday, August the 17th. Will brother G. Brown give notice of the hour? Hope he will also attend our meeting at Murdock's.

W. A. PORTER.

COSHOCTON CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

MADISON CIRCUIT, INDIANA DISTRICT.—The fourth Quarterly Meeting, will be held at Liberty Meeting House, Scott county, to embrace the second Saturday and Sabbath in September, (11th and 12th days.) Ministerial aid is solicited. GEO. WHEATLEY.

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recorder, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and Laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

UNION CIRCUIT, O. DISTRICT.—Our fourth quarterly meeting will be held at or near Middletown; and as it has been suggested that a Camp Meeting be held at the same time, should this be concluded upon, it will be held near brother Job Inskeep's, four miles north east of Middletown, commencing August 20. We invite all our brethren of adjoining circuits to assist us. From the West and South, come to Middletown; from North and East, to Middleburg, and you will learn the facts, and receive directions. D. MOORE.

[A Camp Meeting, brethren. We wish to hear of a good Camp Meeting in old Champaign or Logan.—ED.]

MORGANTOWN CIRCUIT—*Pittsburgh District.*—The last quarterly meeting for the present Conference year, for the Monongahela Circuit, will be held, by divine permission, at the new frame meeting-house, near Mapel's mill Dunkard creek, Green county, Pa., on the 2nd. Sabbath in August, at which, (agreeably to previous arrangement;) we expect our beloved and worthy President, Br. Brownphoe he will not fail in attending. We also invite our Itinerant and unstationed Brethren who can make it convenient to attend.

Also, we propose, by divine permission, on the Saturday and Sabbath previous to the Annual Conference, hold ing a meeting at Mt. Morris, Green county, Pa. This town is 16 miles from Waynesburgh; the place of holding the Conference. To this meeting we invite Preachers, and delegates, who may be on their way to Conference.—Come, Brethren, come and welcome; we shall expect you from the South. You will find a band of Brethren ready to receive you freely. P. T. LAISHLEY.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

ST. JOSEPH CIRCUIT, *Wabash District.*—Br. Shipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.

G. WILLIAMS.

Rev. G. Brown expects to have a supply of Hymn Books—fine medium, and plain—Disciplines, and Snethen's sermons, at the Pittsburgh A. Conference in Waynesburgh. Those who want, can send their money by the preachers, or delegates, and purchase.

Delaware Circuit, Muskingum District.—Notice is hereby given that our fourth Quarterly meeting will be held at Westbrook's school house, where I live, commencing August 7, 1847, to which we invite Br. T. Potter, and all others who can come. We need help.

WM, HATFIELD, Jr.

MORGANVILLE CIRCUIT. *Muskingum District.*—Our 4th quarterly meeting will be held at Morganville, on the 14th and 15th of August ensuing. J. W. SOUTHARD.

PRESIDENTIAL APPOINTMENTS.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

1st	Sunday	August	Warrensville	"
2nd	"	"	Burton	"
3rd	"	"	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	8t.

GEO. CLANCY.

Ohio District.

Clarksville	Circuit,	Aug.	7–8.
Bainbridge	"	"	14–15.
Buford	"	"	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. M. Piper,	O	L. Smith,	Mich.
T. Forshee,	"	A. J. Waren, 1 sub.,	Va.
J. Tavenner,	"	O. V. Warren, 1 sub.,	O.
C. M. Cunningham,	"	S. Halm	O.
W. Hatfield,	"	P. M.—Morgantown,	Va.
G. Brown,	"	A Virginian,	"
J. Tavenner,	"	A. S. Robinson,	O.
W. Maynard,	"	O. Warrington	"
R. Collier,	Ia.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	cts
J. M Piper,	D. Lambert,	7	26	1 00
Dr. C. M. Cunningham,		7	13	50
O. V. Warren,	H. N. Irvin,	9	43	2 00
S. Halm,		9	9	1 00
R. Rose,	J. M. Johnson,*	7	52	2 00
W. Maynard,	C. Jenkins,	8	22	2 00
J. H. Hamilton,	W. Davis,	10	37	2 00

*Due Br. Springer for 16 numbers of Vol. 6.

Received for Rev, C. Springer.

J. M. Piper, for D. Lambert, - - - - - $2 00
C. M. Cunningham, - - - - - - - - - 1 50

New Subscribers this week, 4—discontinuances, 2.

Br. S. Halm, we certainly did not get word to change the direction of your paper before, or we should have done it.

The P. M., Morgantown, Va., again notifies us that the paper sent for M. D. Wells, is not taken out. Will Br. Laishley do us the favor to attend to this case before Conference?

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thus law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On the 7th instant, by Rev. Wm. Dunling, Mr. JOHN. T. THOMAS, to Miss LEVINA J. BAKER, both of Coshocton county.

——On the 29th ultimo, by the same, Mr. WILLIAM FORD, to Miss ELIZA MITCHELL, all of Muskingum co.

OBITUARY.

DIED—At Whitesboro, New York, July 18th, Gen. JOSEPH NEWMAN, formerly a member of the State Senate of Ohio. His remains were brought to Mansfield for interment.

——At Wakatomika, Ohio, July 26, Mr. JOS. F. MUNRO, aged 73. He was an early settler of Muskingum county.

——At Canal Winchester, Ohio, July 1st, REV. JNO. SMALTZ, a minister of the Church of the United Brethren, in his 71st year. His departure was very sudden.

——At Withamsville, Ohio, Mr. NATHANIEL WITHAM, in the 63d year of his age.

——At Indianapolis, Ia., on the 17th ult., Mrs. MARTHA ANN, wife of Gov. WHITCOMB. Her remains were brought for interment, to Circleville, Ohio, where she had been married, only a year ago.

——At Chillicothe, Ohio, on the 19th ult. JOHN CARLISLE, Sen., in his 76th year.

——Lately at Flemingsburg, Kentucky, GEN. THOS. THROOP, who was a candidate for Congress.

——At Jerusalem, Palestine, May 27th, Professor N. W. FISKE, of Amherst College. He was about to return home with renewed health, when he met with a fatal attack of Cholera.

The Markets.

LATEST DATES.

PUTNAM. & ZANESVILLE.—Flour $ 4,50—Wheat, 60c—Corn 25c.,—Oats 18c.

CINCINNATI.—Flour $ 3,87½@$ 4,00,—Wheat 80@85.—Oats, 33@37,—Corn 40@45. Beef Cattle $2,50@$ 4,00 ₩ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $ 4,00@$4,25,—Wheat 80@87c,—Corn 40@45,—Oats 23c.—*Commercial Journal and Gaz.*

PHILADELPHIA.—Flour $5,25@$5,87½—Wheat $1,20—Corn $70c.—Provisions nothing doing. The market is heavy.

BALTIMORE.—Flour $5,50—Wheat $1,10—Corn 64c—Oats, 40@45.—*Baltimore Sun.*

6¼ CENTS REWARD.

RUNAWAY from the Subscriber, living in Monroe Township, Muskingum county, Ohio, about the 26th instant, a bound boy named David McCurdy, 11 years of age. All persons are hereby cautioned against harboring or trusting him on my account, as I will pay no debts of his contracting. ROBERT DONALDSON.

July 31st, 1847.

6¼ CENTS REWARD.

RUNAWAY from the Subscriber, living in Monroe Township, Muskingum county, Ohio, about the 26th instant, a bound boy named Hiram McCurdy, aged thirteen years. All persons are hereby cautioned against harboring or trusting him on my account, as I will pay no debts of his contracting. HENRY ELSON.

July 31st, 1847.

POETRY.

The Prairie and its Flowers.

BY ALFRED LITTLE.

Of Earth's fairest jewels, the brightest and best,
Is the beautiful prairie enthroned in the West;
The grass gently flowing like waves o'er the sea,
The wide spreading prairie, the prairie for me.

Though Brussels may boast of her carpeting fine,
Yet nature's own carpet, the prairie, be mine,
With grass for foundation, fresh, verdant and green,
While the filagree flowers are inserted between.

How varied these flowers in feature and hue,
Like the azure sky o'er them, in spring they are blue!
When Summer is glowing, brightened they appear,
In Autumn all faded, and yellow and sere.

O'er the prairie I've wandered at dawning of day,
All nature was smiling, the insects at play—
The bee to the blossom, the bird to the bower,
'Till the red sun was setting on many a flower.

The mild fragrant zephyr is breathing of thee—
To the floweret it whispers, 'tis here I am free!
Now louder and louder it sweeps o'er the main,
While the wild rose is nodding assent to each strain.

I love the green prairie, transcendantly fair,
Its sweet scented perfume is blessing the air,
'Tis a basket of flowers, bright glistening with dew,
It rivals the rainbow, reflecting each hue.

Thou Eden of beauty, again may I rove,
O'er thy broad blooming bosom I cherish and love;
Again o'er thy carpet I'll chase the lone hours,
Thou breast-pin of nature bestudded with flowers.

Ecclesiastical.

Written for the Western Recorder.

Constitution of the Methodist Protestant Church.

NO. VI.

The fifteenth article, contains a highly important provision for the decision upon any enactment of the General Conf., believed to conflict with the constitution. This was designed, no doubt, to prevent any encroachments upon the rights and privileges of any department of the Church, upon a call of a majority of the Annual Conferences, made officially, for a judicial decision upon any rule or act of the General Conference, each Annual Conference appoints a delegate; and the decision of two thirds of these delegates, if a majority attend, can nullify or confirm any act of the General Conference, upon which they have been called to decide. If they do not reverse the act, it will, of course, be confirmed.

Article sixteenth, provides for a "*Special call of the General Conference.*" Two trials of the Annual Conferences concurring, can call a special Gen. Conference.

Article seventeenth, provides for the alteration of the constitution. The *second, tenth and fourteenth articles*, are made unalterable, but by a general convention. The General Conference is empowered to AMEND; that is, to correct, or to change any thing that is wrong in the other articles of the constitution, by two thirds of the Annual Conferences, in writing, applying therefor.

I have now briefly attended to the several articles of the Constitution of the Methodist Protestant Church. In some places I have noted quotations, and in some I have not; believing that if but a small amount of interest should be excited, persons would, for themselves, examine.

Mr. Editor: you will permit me to add, not intending to disparage other systems of church government, that upon a view of the constitution of the Methodist Protestant Church in parts, or as a whole, agreeably to my opinion of the spirit, or meaning of this instrument, I cannot discover how a better system could have been formed. It is true, there are a few things, and matters of importance, which might have been made a little more explicit, which would have obviated some difficulties in the minds of a portion of the church and prevented some very injurious USAGES. But if we adopt the mode which divines say is the only correct course, to arrive at the true meaning of the scriptures; that is, take the whole, and let one portion explain the other, we need have no difficulty in arriving at a legitimate conclusion relative to any portion of the Methodist Protestant Constitution. It is believed whatever doctrines professedly derived from the Bible, which in any way reflect upon the Divine character, removes restraints upon vice, and discourages virtue, cannot have any foundation in truth: and, consequently, are not supported by the word of God, when correctly understood; so I conclude, any usage, which operates injuriously upon any portion of the church, and deprives any of their just rights, has no foundation in the constitution of the Methodist Protestant Church, but it is derived from some other source. If I were asked what portion of the constitution I would desire to have amended, when I examinine the whole, and discover the connection, and the tendency to produce one grand object, namely, the security of the ministers and members in their mutual rights, I would be under the necessity, conscienciously, to answer, not any.

If the members and ministers of the Methodist Protestant Church are truly pious, and act upon the principles contained in the constitution, we will have nothing to fear; for these principles are such as are, and must be approved, at least secretly, by almost every person of reflection and consideration. Let every department of the church attend with fidelity to its own peculiar duties; and particularly guard against any deviation from old paths of Methodist Protestantism; and be content in this respect, to be unlike some of our neighbors who aim at the acquisition of power and I say again, in my humble opinion, we have nothing to fear. J. H.

June 3d, 1847.

Written for the Western Recorder.

BRITISH METHODISTS.

There is great dissatisfaction among the Wesleyans of England, on account of the preachers having taken part with the Government on the Educational scheme. Serious consequences may ensue to the Wesleyan connexion. They—i. e. the Leaders, have gone with the National church against the Dissenters. There is great dissatisfaction in the societies & among the local preachers, on the course of the Wesleyan authorities.—I will give you an extract from the London Patriot:

"*The Wesleyans and the Government.*"—"The strange conduct of the Wesleyan leaders, in connexion with the Government scheme of Education, will not soon be forgotten. It is, perhaps, the first time that their power to cast the balance in public questions has been fairly obtruded on the attention of the community. On several former occasions, they have silently lent themselves to parties who wanted such a make-weight to insure their success; but so far as we remember, they have never, till now, put themselves forward as a third element in the country, capable of securing for the Government a triumph over the Opposition, or for the Opposition a victory over the Government. We are grievously mistaken if they will be quietly permitted to play, a second time, this selfish and ungenerous game." It is asserted that those who have done this, have not the confidence of the Wesleyan body: or if even they have, that confidence is improperly placed, because they are not chosen by the popular voice, and sent into conference, as delegates, by the people. To this, the Wesleyan leaders reply: "This is not a political question, if it were, we should not have interfered. It is a religious question, and therefore it is our duty to decide for the Connexion." Was there ever greater nonsense, or insult, offered to any people—as if religious rights are not as valuable and dear to the people as their political rights—as if the Wesleyans had no guardianship, no duties, in view of religious privileges, but had abandoned them in favor of the Wesleyan ministry. As if this ministry were the sole conservators of liberty for themselves—for the whole connexion—for posterity. An independent paper, styled the "Wesleyan" has been started in opposition to the Oligarchy of the conference. W. S. S.

The Church-property Question.

The members of the Meth. Episcopal Church are beginning to see wonders. They are now astonished to find out, what has been told them for years, that their meeting houses and churches which they have built with their own money do not belong to them, if conveyed according to the "Deed of Settlement," but that they are the property of the clergy, and that in cases of dissatisfaction they have *no right to their use*.

What the lamented Snethen wrote and published on this subject was said by the preachers to be false and slanderous; and was made the basis of charges and specifications, against those who were expelled for endorsing his assertions. Recent circumstances, in this city, and elsewhere are opening the eyes of the Laity. If we are correctly informed, the members of one of the churches of this city having been anxious for some time past to dispose of their property to advantage, found a good bidder, and closed the conditions of sale, and on the strength of their confidence in their right to what they had themselves purchased or what their fathers had purchased for them, bought a lot in a more eligible situation and commenced a new building. On the attempt to consummate the sale they had made, they were surprised to learn from legal counsel that they could give no deed to the property which would be satisfactory to the parties—that it did not clearly belong to the congregation, but to the "Methodist Episcopal Church in the United States!" So then they must finish the new one, and hold on to the old! If they convey the new church according "to the deed of settlement" which thus deprives them of the old one, we are greatly mistaken in their soundness of judgment.

Bishop Hamline at the late session of the New York Conference, appointed Rev. Benjamin Griffin to the Centenary Church, Brooklin. From the difficulties arising out the Green and Maffit case, the people supposed themselves badly treated, and refused to accept the appointment. The Advocate in relation to the affair says:

On his (Mr. Griffin's) presenting himself, he received a written communication from the trustees, stating, in substance, that he would not be allowed to occupy either the pulpit or the altar. Mr. Green occupied the pulpit the next Sabbath. The right of the trustees of "The Centenary Methodist Episcopal Church," in the premises, remains to be tested by the civil tribunals.

The Brooklyn Methodists shall see whether they have any right to their own church or not. How such a tribunal will decide we are at a loss to determine!—*Meth. Prot.*

Biographical.

Written for the Western Recorder.

MRS. MARIA WHITAKER.

Death, the great conqueror, and king of terrors, has again visited us, and taken away one of our much beloved sisters, Maria Whitaker consort of David Whitaker, daughter of Bartholomew and Sarah Ann Pettet, of Delaware county, Ohio, sister Whitaker was born in the year of our Lord, 1824, in Muskingum county, Ohio, near Zanesville, where she in the 12th year of her age gave her hand and name to Br. J. Dalbey as a seeker of religion, and it was not long till she found it to the joy and comfort of her soul. Br. Dalbey informed me that when he was stationed in Zanesville, he classed quite a number of young persons, and also led them, and that they did well. I wish to inform that Brother, that sister Maria was one of that number, and that she when I first saw her had not forgotten him who had imparted so many religious lessons to her. Not long after, her father moved to Delaware county, where I became acquainted with the family, and where I in the month of November last, united her and David Whitaker in holy matrimony. Soon after, the sister and her husband settled in Medina, Medina county, Ohio. They lived very happy together for six or seven months, and after a severe attack of disease, for six weeks, death did its work, and thus sister Maria in the 24th year of her age, left her dear companion and this world of sorrow, to reign with her blessed Saviour; yes, Maria is gone and has left an affectionate husband and a numerous circle of friends and relatives, both in Delaware and Muskingum county, to mourn their loss. But thanks be unto the great Saviour of the world, although they are called to mourn, they need not mourn as those that have no hope, for their loss is her gain: far I can say as far as I was acquainted with sister Maria, I have every reason to believe that she has gone to mansions above. I met her in class, and she was the first person on Delaware circuit, that I heard praise God aloud; and thank God, she was not ashamed to shout aloud for joy. She said she knew that her Redeemer lived, and that she was not a reprobate, because she knew her Saviour dwelt in her, the hope of glory. And while she was confined and near her end, and although her affliction was very severe, yet she bore it with christian fortitude. She told her husband, that there was nothing in this life to bind her to earth but him, but O, my dear companion, death is come, and I must go and leave you. Dont weep for me, for all is well, all is well, my Saviour smiles and bids me come. Thus she closed her eyes in death, without a sigh or a groan, and now sister Whitaker is no more with us but rests in the arms of her blessed Saviour. Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors and their works do follow them. O how certain is death. Little did I think when I joined them together in marriage, that I would be called on so soon to preach sister Maria's funeral, and write this notice. Truly this teaches us that we are mortal, and soon must pass away. O, that God would sanctify this scene to the good of us all, and that husband, father, mother, sisters, and brothers may so live that they may meet sister Maria in heaven, where parting is no more.

WM. HATFIELD.

Delaware Circuit, July 24th, 1847.

Written for the Western Recorder.

DR. THOMAS PENNELL,

Departed this life, at his residence in Graham's Station, Meigs county, Ohio, on the 22d day of June, 1847, in the 67th year of his age. The subject of this brief notice, was a native of Eastern Virginia, and embraced the christian religion in the year 1803, under the labors of the Rev. D. Hitt,—received license to preach in the year 1806. Joined the travelling connection in the Methodist Episcopal Church,—travelled six years and three months; then located, and remained in good standing, as a local preacher until the division took place in the church; then joined the Methodist Protestant Church, and travelled in the Methodist Protestant Church, for seven years, then in consequence of ill-health, located and remained in a local capacity, maintaining a good moral character until he died. Brother Pennell was beloved by his family, and by all his christian brethren that knew him. During his last sickness, he enjoyed constant communion and fellowship with God. When christians came to visit him he exhorted them to holy living, and sinners he exhorted to repentance. He possessed such an amount of fervor and holy zeal, as to influence him to converse freely and fully upon the subject of religion, at all times and under all circumstances. His last days were his best days; his last words were, "Glory to God"—then expired in peace. "Mark the perfect man and behold the upright, for the end of that man is peace."

SIMON ELLIOTT.

Meigs co., July 17, 1847.

Miscellaneous.

From the French Correspondent of the Presbyterian.

SWEDEN.

EXTRAORDINARY RELIGIOUS MOVEMENT.

I shall close this letter with interesting, but singular news, from a country, of which, as far as I recollect, I have not as yet written to you.

The Berlin Evangelical Gazette, published by Dr. Hengstenberg, contains in its numbers for March of last year, three articles concerning an extraordinary revival in Sweden, which for some years has engaged the attention of the religious public in Germany. I will give you a summary of this matter.

It is known that, for a length of years, the religious interests of Sweden were shamefully neglected; the pastors lulled their flocks into a deceitful repose; all life in the church seemed extinct. Lately, this deplorable sleep was disturbed by a phenomenon, which presents a singular character. Here are some of its features as delineated in the narrative of an eye-witness, who made it a duty to examine this unusual appearance, calmly and without prejudice. This awakening commenced in 1844, in Smaland, the poorest province in Sweden; it proceeds not from the pastors, who, for the most part, are careless about the salvation of souls; some uneducated people, poor villagers, scarcely able to read, especially women of every age, even children ten years old, suddenly preach repentance and faith to their companions, of the same class in society; they prepare the way of the Lord; they address unbelieving, worldly hearts, addicted to vice; they make their houses, their villages resound with the most urgent exhortations; like John the Baptist, they cry, "Repent, and believe in Jesus Christ." They designate themselves by the name of *Roestars*, from the verb *roest*, to cry; and their discourses by the name of *ross*, a voice, thus calling to mind the passage in John i. 23.—People are astonished, they gather around them, they listen with earnestness, with curiosity, often with profit. On one hand, the Roestars describe the severity of the Sovereign Judge; they proclaim his terrible judgments threatened against ungodliness; on the other hand, they speak in the most consoling and persuasive terms, with the accent of charity, of the mercy and long suffering of God; in the name of his Son, they beseech sinners to be reconciled to him, and turn to him through faith in Jesus Christ. But, above all, they strongly rebuke those who are abandoned to the so general vice of drunkenness, they paint to them, in the most striking colors, the fatal consequences of their excesses, and call upon them to reform. They reproach nobody: they do not censure negligent pastors, or those who preach smooth and accommodating doctrines; on the contrary, full of the most entire respect for established order, they beg the people to go to church, to attend on preaching in which they will always hear some good word, to observe carefully all the days set apart for edification, to attend faithfully to all public and private duties, and to show themselves submissive and obedient to the laws. They themselves are most punctual in attending worship, and miss no opportunity of approaching the Lord's table. Accordingly, churches formerly deserted, may be seen filled; hearts full of levity, becoming serious; sinners returning to God, and forsaking the paths of ruin.—In a single village, seventy men engaged in the manufacture of brandy, have renounced their wretched business. All this is excellent; all this rejoices the hearts of those who take pleasure in the stones of Jerusalem, in this, the revival presents nothing very wonderful; but the singularity that is about it, is the way in which the Roestars are qualified for their vocation, and the manner in which they fulfil it.

The account given in regard to this is so strange, that I hesitate to state it to your readers. I decide on doing it, however, giving notice that I only reproduce the statements of others, without, in any way, vouching for their correctness. Correct or not—and certainly the whole cannot be false—the existence itself of these narratives is interesting in reference to the history of a contemporaneous church.

The Roestars, as we have seen, are an uneducated people; some of them have not even read the Bible; many are incapable of expressing themselves clearly on questions regarding the common concerns of life: and yet their discourses are full of divine truth, conformable to pure and simple doctrine,, and above all, animated with a very rare evangelical spirit; but, what is especially extraordinary, these men, slow of speech, confused in thought, are gifted with an easy, prompt, clear, always powerful, sometimes even eloquent and poetical faculty of speaking, when they enter into their sacred exercise. Into this they are introduced by a sort of bodily preparation. First, they suffer from a great lassitude through all their members; next, they experience convulsive motions; the shoulders project over the chest: they lay down on their back, or remain standing; their senses are shut to all impressions from without; they are in a quiet ecstacy, and there they are—the persons who open their lips and make their penetrating voices ring again. This state commonly lasts over two hours; they come out of it of their own accord; then they are like people who have waked up from a delightful dream, their eyes shine with a tranquil fire, which gradually decays, they feel extremely comforted and joyful, but they do not recollect their discourses. There are some of them, in whose case all is limited to mental impressions accompanied with convulsions, which are sometimes communicated to those who are present, and which have even pervaded entire assemblies. When these simple people are asked, whence comes this sudden and singular change upon them? they reply, that it is the Spirit of God, who, in being poured out upon all flesh, according to the prophecy of Joel, seizes them in an irresistible manner, and it is in vain that they endeavor to contend against him. These prophets (?) do not atribute to themselves any particular merit, and, these extraordinary seasons excepted, they are engaged in their every day business.

It may be well thought that this wonderful phenomenon did not fail to attract public attention; the subjects of these exercises were examined, reports were made, pastors and bishops interposed to withstand this awakening, scientific men and policemen became engaged in curing the supposed victims of disease, and in rectifying their eccentricities. They thought they discovered fits of epilepsy, of insanity; they used these poor people ill; they determined to reduce them to silence by sending them to hospitals, to madhouses; remedies of every character were administered to them. All was fruitless; persecutions only caused the number of Roestars to increase, and sometimes even their persecutors were seized with similar fits, and became Roestars in turn.

What seemed to justify these harsh measures were the excesses exhibited in some places, the prolonged duration, and the rapid propagation of these cases. Doubtless, also, the alarming predictions of some of these Roestars, who announce, in relation to a future day drawing very nigh, terrible judgments of God, and extraordinary events throughout Christendom, as, also, the approaching coming of Christ, may have disquieted and menaced the public order and tranquility.

VARIETY.

FEARFUL ACCIDENT.—On Monday evening last, Mr. Charles Loeser, Proprietor of the "Bulls Head" Hotel, N. E. corner Sixth and Willow streets, was returning to the city from the Falls of Schuylkill, with his family in a carriage, drawn by a pair of spirited horses, and when near the Reading Railroad Bridge, an approaching locomotive alarmed the horses, and caused them to spring suddenly towards a deep stone quarry on the south side of the road, and before Mr. L. could check them, they leapt off a precipice fifteen or twenty feet in height, literally dashing the carriage to pieces, and severely, though not dangerously injuring all the inmates. Stunned and bleeding, Mr. L. staggered to the hotel of Mr. Kinsel, near by, and that gentleman promptly and humanely repaired with his men to the rescue, took care of the wounded persons, and plunging horses, and after a time sent the former carefully home in his own vehicle.—*Phil. Sat. Courier.*

A VILLAGE WITHOUT A DOCTOR.—The Western Lancet states that the Post Master of Geneva, Coffee county, Alabama, announces the marvellous fact, that amongs a population voting about eight hundred, some pretty large families, and the village containing about forty families, they cannot count *one doctor*. Geneva is on a stream navigable for steamboats, at the heart of navigation, and in a cotton region. The letter-writer ought to have stated, also, whether the region was so healthy as never to require a doctor; or whether the inhabitants couldn't afford to pay a physician. There certainly must be some appalling reason for there being no one of the medical faculty amongst a population of eight hundred.—*Philadelphia Saturday Courier.*

HYDROPHOBIA.—We see the following direction given for the cure of this heretofore supposed incurable disease. They are by Mr. Youatt, the celebrated veterinary surgeon. Mr. Youatt says that he himself, and other veterinary surgeons, also, have been repeatedly bitten by rabid dogs, but that by pursuing the plan here recommended no serious consequences have ever ensued. This is strong testimony as to its merits. After describing the symptoms, explaining the nature and the activity of the virus, he says:—

Cauterize the wound thoroughly with *lunar caustic*. Let this, sharpened to a point, be applied thoroughly to every recess and sinuosity of the wound, where the teeth or salvia of the animal could possibly have penetrated. This will form an eschar, hard, dry and insoluble, a compound of the animal fibre and the caustic, in which the virus is wrapped up, and from which it cannot be separated. In a short time this dead matter—sloughs away, and the virus is carried off with it. Previous to applying the caustic, it will often be necessary to enlarge the wound, that every part may be fairly got at; and after the first eschar has sloughed off, it will be advisable to apply the caustic a second time to destroy any part that may not have received the full influence of the first operation, or that may possibly have been inoculated more by it. This carefully and thoughtfully done, the patient may feel perfectly safe. The poison will have been entirely removed, and no danger can remain.

MILL BURNED.—We learn from the Cecil (Md.) Whig, that the mill of Mr. Edward Canby, late in the occupancy of Mr. Thomas Wollaston, was burnt on Tuesday last, as also was the barn on the same premises. The fire originated from lightning. The loss is estimated at ten or twelve thousand dollars. The mill was insured for $7,000 in the Mill Creek Insurance Company, the contents, for $5,000, in the Wilmington Fire Insurance Company.—*Baltimore Sun.*

AMERICAN PRISONERS IN MEXICO.—By the schooner Excellent, at Pensacola from Tampico, it is stated that four of the Kentucky prisoners, taken with C. M. Clay, escaped from the city of Mexico and arrived in Tampico just previous to the sailing of the E. They left Capt. Clay and the other prisoners still in the city, and they saw while there Midshipman Rogers at different times. They travelled without molestation the whole distance on the main road to Tampico.

LIGHTNING AND TELEGRAPH WIRES.—Professor Olmstead, of Yale college, says he has no doubt that the wires of the Telegraph have an effect on electricity.

"As the storm comes up, and especially when over the wires, say fifty or a hundred miles distant, the lightning is attracted by the wires, which can be proved by any one remaining in the Telegraph office for half an hour. About the time the storm is coming up, the wires are continually filled with electricity. It is my opinion we shall never have very heavy thunder showers or hear of lightning striking, as long as we have Telegraph wires spread over the earth."

DISTRUCTIVE STORM AND LOSS OF LIFE.—The following letter, from our correspondent at Middlebury, Carroll county, Md., details the effect of a destructive storm in that vicinity, accompanied by loss of life:—*Baltimore Sun.*

Middlebury, Carroll Co., Md., July 13th.

Since our last refreshing and invigorating rains in Carroll and Fredrick counties, the Indian corn has assumed a most favorable aspect, and our agriculturists are now calculating on getting a good return for their labor and industry.

On the 6th inst., a narrow cloud passed over the lands of Messrs. Warfield, Bond, Plouts, and Wrestler, near Johnsville, and let down a quantity of hail, which cut into ribbons the blades of corn, and did it considerable injury—fortunately, however, its effects were not extensive. In about half an hour after, another cloud, while sailing over the farm of Mr. Howard, about a mile from Libertytown, discharged both rain and lightning; the latter fell upon a shock of wheat, under which three of Mr. Howard's colored women had placed themselves to keep from getting wet, killing one instantaneously, and knocking down the other two and stunning them considerably. Soon after this melancholly occurrence, a portion of fluid struck a tree in an opposite direction, near the residence of Mr. Howard, without doing the venerable old gentleman any other injury than burning the skin of one of his arms, which produced some inconvenience for about forty-eight hours. Lightning frequently strikes into wheat or rye shocks, during harvest, and persons should therefore be as careful not to take shelter under them as they would under trees.

ACCIDENT TO THE REV. MR. ALRICH.—The following letter from our correspondent at Washington, Pa., communicates the particulars of a serious accident which occured to the Rev. Mr. Alrich:

[Correspondence of the Baltimore Sun.]

WASHINGTON, (Pa.) July 5th, 1847.

I write to inform you of a very sad accident that has befallen one of our most respected citizens. On last Tuesday evening, Rev. Wm. P. Alrich, Professor of Chemistry in Washington College, Pennsylvania, while performing in the laboratory a very interesting experiment with the compound hydro-oxogen blow-pipe, was severely injured, in consequence of the flame passing back in the tube, igniting the gases and causing the vessel to burst into fragments, several of which in their passage struck Prof. Alrich, laying him on the floor stunned senseless, and to all appearance, lifeless.

Medical help was immediately called in, who pronounced him very severely, though not dangerously wounded. His head is badly bruised, and his face much disfigured; and he is at present unable to attend to the duties of his professorship.

Prof. Alrich is highly esteemed as a citizen, and a gentleman of great literary attainments.

Yours, &c., N.

A PICTURE.—The New York grand Jury, for city and county, on Friday morning made a presentment to the court of Sessions relative to the conditions, management, &c., of city institutions of charity. They found in the Alms house, Bellevue, 1400; Hospital, do. 800; do. Blackwell's Island, 160; Nurseries, do. 956; New Alms house, do. 400 Lunatic Asylum, do 430—making a total of 4346 sick and well dependents upon the city charity, independent of the inmates of the city prison, penitentiary &c., say 1000 more. The grand Jury found all these institutions in excellent order and well kept. Within the quarter ending 1st inst., the coroner held inquest in 45 cases of drowned persons, 34 cases of death caused by intemperance, mostly delirium tremens, 15 deaths by apoplexy, 15 suicides, 5 deaths by violence from blows, 13 unknown.

METHODIST PROT. BOOK CONCERN, BALTIMORE.

THIS establishment is located at No. 4 S. Charles St. Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

WANTED—Any number of NEW SUBSCRIBERS for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided*, however, no names be sent us but such as can be relied upon as good.

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Mar. 18, '47.

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[The contents of the second, third, fourth and fifth volumes are also given in the prospectus which has been furnished us, but as the first volume is to be published separately, the above will sufficiently for the present, indicate the nature and plan of the work. ED.]

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Mr. LEVI PETIT is authorized to receive subscriptions for these contemplated publications; or a letter addressed to the author, Mount Vernon, Knox county, Ohio, with a request over the writer's signature, to become a subscriber, will insure the insertion of his name on the subscribtion list. [May 20.] THOMAS POTTER.

PROSPECTUS

OF THE

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POETRY.

From the Episcopal Recorder.

THE CHRISTIAN'S HOPE.

Tune.—"Auld Lang Syne."

Hail! sweetest, dearest tie that binds
Our glowing hearts in one,
Hail! sacred hope that tunes our minds
To harmony divine.
It is the hope, the blissful hope,
Which Jesus' grace has giv'n:
The hope, when days and years are past,
We all shall meet in heav'n.

Chorus.—We all shall meet in heav'n at last,
We all shall meet in heaven;
The hope when days and years are past,
We all shall meet in heav'n.

What! though the northern wintry blast,
Shall howl around thy cot:
What! though beneath an eastern sun
Be cast our distant lot,
Yet still we share the blissful hope,
Which Jesus' grace has given, &c.

From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's land,
We hope to meet again.
It is the hope, the blissful hope,
Which Jesus' grace has giv'n, &c.

No lingering look, no parting sigh,
Our future meeting knows;
There friendship beams from every eye,
And hope immortal grows.
O, sacred hope! O blissful hope!
Which Jesus' grace has giv'n.
The hope when days and years are past
We all shall meet in heaven.

Chorus.—We all shall meet in heav'n at last,
We all shall meet in heaven;
The hope when days and years are past,
We all shall meet in heav'n.

Written for the Western Recorder.

FREE MASONRY.

(Continued.)

Masonic writers contend that their institution is christian, that as an organized system, it originated among the Jews, at the building of the first temple, that from thence it spread into different and distant nations. I design to show that such an idea is groundless. I have never seen any proof that Masonry originated among the Jews, at the building of the temple, or at any other period. That Solomon's workmen were under a systematical organization will not be questioned. Must we go to Masons to know what this organization was? To inspired history and to no other source are we indebted for all the information the world possesses on this interesting subject.—There were no mysteries into which the builders of the temple were solemnly initiated—no secrets which they were sworn on pain of death not to reveal—nor were they at liberty to embrace what religion they chose—nor to unite with Pagans in religious ceremonies. These things are essential to the very existence of the Masonic system. That they originated among the Jews, or were sanctioned by their Divine Law-giver cannot be proved. Solomon is claimed by Masons as a member of the institution.—But where is their proof? Have they any record to produce which shall substantiate this? Mr. Town says that, his Masonic character is justly inferred from his building the temple: p. 261.—What evidence is this that he founded the institution of Masonry, or was ever initiated into its mysteries? With as much justness may we infer that every Free Mason builds a temple, as to infer that because Solomon built a temple, he was a Free Mason. A christian institution could never be received and patronized by Pagans. Masonry professes to be a christian institution, yet Masonic writers contend that it has been extensively patronized by Pagan nations. A moment's reflection will convince any person of candid judgment, that one or the other of these propositions cannot be true. Masonry as a professed system of morality, either is not a christian institution, or it never was patronized and reduced to practice by idolators. Would an institution which should exhibit the glorious character of the true God and of his Son Jesus Christ, and which should also exhibit the divine law as the only rule of action, be cordially received by heathen nations, and yet they sustain their heathen character? How was christianity received by them? It was treated with the utmost contempt; the character of its Divine author was ridiculed; hardships were endured; lives were sacrificed, and miracles were wrought to establish it among them. If Masonry displayed the character of the same God and Saviour, and the holiness and purity of the moral law, it would have met with the same opposition, and have required the same Almightiness to plant its standard. Wherever it might have been embraced, it would have destroyed the worship of the gods, and have overturned the systems of idolatry. Hence, the idea that Masonry originated among the Jews, and spread from thence through almost every part of the heathen world, is entirely without foundation.—If it has existed among heathens, and has been patronized by them, it is an institution with which they were pleased; consequently one of their own invention. For heathens are no better pleased with the character of a christian institution, than they are with the moral character of Jehovah. Mr. Town has presented us with a long catalogue of ancient heathen characters, who are considered by him and others to have been Masons; he and Mr. Bradley have labored extensively, to show that the mysteries of Masonry were known to heathen nations long before the Christian era. From all the information we can obtain on this subject, their statements are correct. Hence, says Mr. Bradley, our records inform us that the way, and customs of Masons have ever corresponded with those of the Egyptian philosophers to which they bear a near affinity. Unwilling to expose their mysteries to the vulgar eyes, they concealed their particular tenets and principles hierogliphical figures, and expressed their notions by signs and symbols, which they communicated to their magi alone, who were bound by oath not to reveal them: the Pythagorean seems to have been established on a similar plan—p. 54. This quotation is full in proof that Masonry is a heathen institution.—The customs of those philosophers, their mysteries, and their oaths, were heathenish; yet they were Masonic, and are initiated by modern Masons. Some nations, says Mr. Town, with whom the world has had no intercourse for hundreds of years, are in possession of all the Masonic secrets, and have regular bodies, similar ceremonies, and in all essential points, agree with the rest of the world—p. 101. This writer has occupied several pages in the tenth chapter of his book in showing that Masonry existed among ancient heathen nations. A greater part of what he has said is quoted by Mr. Bradley. From this chapter, he says, I shall make a few quotations of Masonry among the Tyrians. Owing, says he, to the friendly intercourse between the Tyrians and Carthagenians, if Masonry existed among the former, it would amongst the latter. Of the existence of Masonry in ancient Egypt, he says, be this however, as it may, we are substantially informed by several ancient historians, that Masonry did flourish in Egypt, soon after this period. Hence, says Mr. Town, we find that Masonry might have existed amongst the ancient Britons and Gauls, previous to their having been conquered by the Romans. Thus we find that Masonry has probably existed in England since the time the Druids received their institutions from Pythagoras, about five hundred years before Christ. Mr. Bradley adds Persia to the list, and says the children of the royal family were at fourteen years of age, put under the tuition of four of the wisest and most virtuous statesmen. Among the many things embraced in their education, the first, says he, taught them the worship of the gods—p. 32. Mr. Town, after speaking of the existence of Masonry among those heathen nations, of its progress in England, and of its introducti on into America, observes: thus, my brethren, I have endeavored to give you a concise, and it is thought, a true history of the great leading events of our order. We hence may discover its antiquity, and hence its early and rapid dissemination amongst manki nd; and in his closing remarks, says: the rude savage of the wilderness, who has the degrees, now meets the civilized Mason as his brother. Masonry was obviously one of the first things which polluted the primitive church. Some of the ancient christian fathers who were Masons, labored abundantly, says Mr. Town, to prove from the ancient mysteries, that the knowledge of the true God had been preserved and transmitted down from the first ages in perfect accordance with the christian religion. Again, Origin was so charmed with the ancient mysteries, that he taught them in conjunction with christianity—p. 139. Was the Apostle Paul charmed with these mysteries? Did he teach them in conjunction with christianity? Did he introduce them into the church institutions? Would he have countenanced such a thing in those ancient fathers? Have no fellowship, says he, with the unfruitful works of darkness, but rather reprove them. The introduction of these Pagan superstitions into the church of Christ, were the bane of its purity. It is hence clearly perceived that Masonry did exist extensively among heathen nations, and that one order of their mysteries was Masonry. A few quotations from ancient history will throw farther light on the nature of these mysteries, and show the coincidence between them and modern Masonry. Various orders of mysteries existed among heathen nations. The highest of these are supposed by Masons to have embraced their mysteries. Mr. Town, speaking of the knowledge which it is pretend ed some of the ancient heathens possessed of the character of God, says,—that most, if not all this knowledge was obtained through the medium of that higher order of mysteries, which were known only to individuals, yet existed in every country—p. 144. These mysteries, he says, contained certain requisitions as a test of the secrecy, fidelity, and justice of the disciple—p. 131. We are informed, says Mr. Jones, that the general object of these mysteries was by means of certain shows and representations, accompanied with hymns, to impress the senses and imaginations of the initiated with the belief of the doctrines of religion, according to the views of them which the inventors of the mysteries entertained. If this was their design, continues he, they must have been grossly perverted from their original intent—p. 15. When the time of their initiation arrived, says Mr. Bolin, they were brought into the temp le, and to inspire the greater reverence and terror, the ceremony was performed in the night. Wonderful things passed on the occasion. Visions were seen and voices were heard of an extraordinary kind; a sudden splendor dispelled the darkness of the place, and disappearing immediately added new horror and amazement; apparitions, claps of thunder, earthquakes, improved the terror of the gloom, while the person admitted, stupid, sweating through fear, heard, trembling, the mysterious volumes read to him, if in such a condition he could hear at all. These nocturnal rites were attended with many disorders, which the severe law of silence imposed on the persons initiated prevented from coming to light—An. Hist. vol. 1. The severe law of silence was this: the votaries were enjoined, on peril of instant death, to observe the most profound secrecy respecting every thing that passed. If any one ever revealed it, it was supposed that he had called divine vengeance upon his head. Such a wretch was publicly put to death—Jones' Class. Dic.—p. 15. How many striking resemblances here are of modern Masonry. These mysteries were the highest order among the Athenians. These were the most exalted mysteries of that nation, into which Hyppocrates was initiated, and are considered by Messrs. Bradley and Town to have been Masonry; for they have produced the circumstance of his initiation as an evidence that Masonry existed among that people. Now the question arises, whence did these or any of the heathen mysteries originate? The idea that they are of christian origin, is too absurd to be admitted. For it has been shown that a christian institution could never be acknowledged and patronized by heathens. All the mysteries which ever existed among them must have been of their own invention. Masonry can be traced to no other source. We learn, says Mr. Jones, p. 15, from Herodotus, Diodorus, and Plutarch, that these mysteries were first invented in Egypt, from whence they spread into most countries of Europe and Asia. Masonry having fallen into the hands of Jews and Christians, has been artfully decorated with Jewish and Christian ornaments. Divest it of these and its loathsome heathen form appears. The practice of initiation into its mysteries, the administration of an oath of secrecy, under the penal sanction of death, and every thing essential to the existence of the institution, are of heathen origin. I will now place before the reader farther, and if possible, clearer evidence, that Masonry originated among Pagans. In the lecture of the third degree, Masons say, the forty-seventh problem of Euclid, was an invention of our ancient friend and brother, the great Pythagoras, who in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason—Bradley, p. 98; Morgan, p. 70. Mr. Preston, says, the records of the fraternity inform us, that Pythagoras was regularly initiated into Masonry, and being properly instructed in the mysteries of the art, propagated the principles of the order in other countries into which he travelled—p.107. It was here, (in Egypt among the priests, says Mr. Bradley,) that Pythagoras was initiated into their mysteries, and instructed in their art. This great heathen philosopher was a Master Mason, learned Masonry among the heathens, was initiated in Egypt among the idolatrous priests. He propagated the principles of the order in other countries into which he travelled. I might pursue this part of the subject much farther and produce much evidence, but I think there has been enough said to convince any unprejudiced mind that Masonry is a heathen, and not a Christian institution. A. C.

Written for the Western Recorder.

W. S. S., and Secret societies.

Mr Editor:—W. S. S., has at last appeared in the Recorder in what he perhaps terms, if no one else can, an affirmative to the first part of his proposition as published in the same paper of June 24th.

It will be recollected, that that proposition proposed to discuss the right or wrong tendency of the principle of Secrecy, &c., nothing else. We would not, willingly, suspect him for being an anarchist or a libertinist; but a friend to good order—a believer in the truth of the holy Scriptures, and in the just and equitable organization of society—social, civil, benevolent and religious, all having their appropriate spheres of action, without being intolerable by Divine law. Now we suppose he believes all of this. Then wherein do we differ? He appears to tnink, if secrecy should be attached, it is despoiled of benevolence and all atributes for good; and we think secrecy in some of its parts, at some times, is necessary to its harmonious existence. We say we are willing to believe him a friend to society, but opposed to the introduction and perpetuation of the principle of secrecy in society. His argument then amounts to this, that if any subject of the Divine law or government should have a knowledge of a thing, of which his fellow subjects are ignorant, and neglect or refuse to tell it unto them; or the case would be the same, if two or more have a knowledge of a certain fact of which the mass of the communtty are ignorant, and they fail or refuse to make known to said community all they know themselves, they are to be considered as having formed an *imperium in imperio*, and are guilty of "rebellion against right, and authority, and law, and precept." I obey or fill the law of right, when I render voluntarily unto others, that which they have a right imperiously to demand. But he that would contend, that he had a right thus to demand of me, all things of which I have a knowledge, would be near of kin to him of St. Peter's chair at Rome. We impute no such principle to W. S. S., but to the doctrine advanced in support of his pro position. I submit to authority, when I obey the law of right. I obey the gospel law, when I visit the fatherless and widows in their affliction, and render assistance according to my ability. I obey precept, when I keep *silence*, or when I speak, *guide* my tongue as with a bridle. And example, also, when I do as did the Saviour, when He put them all forth save the father and mother, and James, John and Peter, and when the object of entering in was concluded, he commanded to keep a profound secret, what was done therein. Why did Christ speak in parables to the Jews, and not to his apostles? because it was for these to know, and those not. Their hearts were fully set in them to evil, they had determined not to believe, if it should be plainly declared unto them.

That oaths, pledges, and promises are necessarially implied in his proposition, appears to be a groundless assumption. But such confederations are contrary to Divine laws, because they are governments within government, and not to be tolerated for one moment. What part of Divine laws? Does the gentleman wish to fall back to Judaism, and establish a theocracy in the hands of angels, notwithstanding the Divine government has passed into the hands of a Mediator on better promises. That all visible associations or confederations of men for whatever purpose, whether civil or ecclesiastical, benevolent or otherwise are only human institutions, and accountable to Him, who is King of kings, and Lord of lords, is a fact indisputable.

No visible society exists by special Divine authority or appointment. But this notion of matters he supposes an *imperium in imperio*, and prays his "brethren to consider these things and to bring their seeret oaths to the light of revelation, and their secret doings, to the light that makes manifest." And then he goes right on, and publishes both to the world. Is that a secret which has been published to the world? If our friend contends he has published the truth in this case, he will admit there is no such thing in existence as he is pretending to oppose, for his own publication proves this. But if he admits the oaths and doings he has published are false imputations on the secret orders of the day, and that he knows not what their secret oaths and doings are, or whether any is performed by them, he will admit that he knows not what he is opposing, or whether anything.

Butin what light are we to regard his production in either case? He laughs for our good, and thinks it no crime, and neither do we; then may we not laugh for his good; and be innocent?

He has found an *Englishman* from whom he learned, the principle of secrecy overturned monarchies and established republics; but when it had produced this fruit, it should be suppressed by all governments as anti-republican. If this is good Divinity, it is certainly poor logic. But "then our *Englishman* has another objection," "and proceeds to speak of pounds and shillings." Does W. S.S., suppose this costly array and what by his Englishman is termed "childish foolery or merry Andrews," a legitimate offspring or effect of the principle of secrecy.

As well might he suppose that all the costly fixtures in many of our city churches—the *dandy* appearance of many of the clergy—the gold and costly apparel of church members in general, are a legitimate fruit of the religion of the meek and lowly Jesus. But publicity is given to the object and means of this religion, by the cry of an angel flying in the midst of heaven. And is the object and means of any secret society kept more secret?

Is not Beneficence their means, and the good of man their object, proclaimed by all secret societies. But they enter into secret conclave and make it unlawful to publish to the world, words heard therein. Did not Paul, duly prepared, enter into the same, where Jesus was, and hear words unlawful for him to tell his brethren? We did not set out to follow in connection the remarks of W. S. S., on secret societies, for how any one can conceive them to have any reference to his published proposition, is more than we can tell. But if he will stick to his proposition, we propose (if no abler pen will,) to supply the negative in due form and connection. But all matter irrelevant to the proposition could only be replied to by retort, or else according to its folly; therefore we decline giving such reply to this or to any other article he may write on the subject, unless he sticks to the text. T. F.

MISSIONARY INTELLIGENCE.

From the Missionary Herald.

TAMIL MISSIONS.

LETTER FROM MESSRS. SPAULDING, SCUDDER, AND OTHERS, MARCH 16TH, 1847.

VOYAGE TO MADRAS.

It will be recollected that the Flavio sailed from Boston to Madras, November 18, having on board a number of laborers for the Tamil missions.—Mr. and Mrs. Spaulding, Mr. and Mrs. W. W. Scudder, and Mr Hastings were destined to Ceylon; Mr. and Mrs. Chandler, and Mr. and Mrs. Ford were destined to the Madura district; while Doct. S., though belonging to the Madras mission, was expecting to labor temporarily in connection with the Madura brethren, in consequence of the inability of the Prudential Committee to send out a physician to the field which they have been called to occupy. The following letter, written the day before the missionaries landed at Madras, gives an account of the voyage which will be perused with interest, not only by their numerous friends, but by all who love the enterprise to which they have consecrated their lives.

"As we draw near the close of our voyage, we feel it to be our privilege as well as duty to give you a short acccount of the dealings of our heavenly Father with us, since we received your farewell benediction, and witnessed the deep interest and sympathy of our friends as they accompanied us to the ship. The hymn, the prayer, the parting scene, the first motion of our floating world as it started in its orbit, the rapidly increasing distance that was to separate us until we meet where ships and seas and farewells are not known, are still fresh in our memory. Those scenes and sympathising friends will long live in our hearts; and we doubt not that many in different parts of the land, as well as those present on that occasion, have followed us with their prayers.

You may recollect that the weather was quite unsettled when we left Boston. We had scarcely cleared the harbor before a storm overtook us and followed us nearly three weeks. The wind was not only ahead, but blew a gale, drifting us rapidly towards Point Sable. The sea was thrown into fearful mountains, separated by deep and frightful ravines, into which the ship was plunged as it rolled or pitched from its giddy height; while the spray, whirled up into the air by the wheels of His chariot from the uneven surface, formed a thick cloud and made it impossible to see at a distance. For a season it seemed doubtful whether we should ride out the storm, or find a resting place in the great deep. Then we called upon the Lord in our distress, and He who commands the calm as easily as the tempest, heard our voice and saved us from our fears.

Our ship suffered little damage, with the exception of some small injury to her bulwarks and some splitting of her sails. A part of our stores, and about one third of our supply of water, were also lost. During these three weeks many of our number suffered severely from sea sickness; but since that time we have been highly favored. Doct. Scudder has been occasionally afflicted with derangement of the digestive organs, and Mrs. Spaulding slightly with her former difficulties. The health of the latter, however, we hope is much improved.

Our time has been spent very pleasantly, and, we think, profitably. In addition to our other duties, we have paid particular attention to the study of the Tamil language. In the providence of God we have been highly favored in having a pious captain. We feel that we cannot say too much in his favor. He has been exceedingly kind and obliging; and he has done every thing in his power to make our situation comfortable and our voyage pleasant. He has been uniformly present at our morning and evening prayers, and taken his turn in leading our devotions. The mate and the crew have been very civil and respectful; and those not on watch have attended our evening prayers. Our Sabbaths have been our most pleasant days. With the exception of the first, when most of of us were too ill to attend, we have had two services; one for ourselves, which the captain has also attended, the other for the ship's company. We have also had two weekly meetings, one on Wednesday evening, the other on Friday evening. Most of the seamen not necessarily on watch, have attended both of these meetings, and appeared interested. We have also sought opportunities for private conversations with them. Mr. Chandler has had an interesting Bible class, for which most of them seem very grateful.

In the early part of our voyage, one of the seamen seemed somewhat thoughtful, and in a few weeks gave evidence of a change of heart. We understand that he has pious parents, and for many years attended the Sabbath School. He informs us that after his arrival in Boston, he had refused other opportunities, and delayed nearly two weeks, for the purpose of securing employment on board the vessel in which the missionaries were to sail, from a desire to be benefitted by their instructions. While waiting at the Sailor's Home, he was deeply impressed by a perusal of Buchanan's Researches, published by the American Tract Society. Soon after his embarkation, however, and during the storm, he had almost shaken off his seriousness; but he was led back, and, we hope, saved through the power of truth. The steward also, who was formerly a slave, and was once sold under the hammer, but afterwards freed by the will of his master, gave evidence some weeks ago of having embraced the Savior. About four weeks ago, feeling that we had not done all for the salvation of the crew which it was our privilege to do, and which our responsible situation demanded, we agreed to set apart half an hour, at seven o'clock each morning, as a season of special prayer for the influences of the Holy Spirit. Soon there appeared a manifest stillness and solemnity among them, with much less profaneness, and an inclination to be instructed. Four of them, making six in all, have expressed a determination to follow Christ. The interest still continues, and we trust that many more, through grace and the influence of Captain Crocker,—who in a recent conference exhorted them to perseverance, and expressed his determination to do all in his power to encourage and assist them,—may find the pearl of great price before they reach America. His labors will, we confidently believe, be extended to all whom he can possibly influence.

It is delightful to feel that in all our personal labors, we are assisted by those in America who pray for us and sympathize with us; and that, in view of such happy results, we can say, Paul planted, Appollos watered, but God gave the increase. We have been able also to form a temperance society among them, and are happy to say that, with two exceptions, every man on board has signed the pledge of the American Temperance Union. We have observed with interest the missionary prayer meeting on the first Monday of each month, the annual prayer meeting on the first Monday in January, and the union prayer meeting for colleges. These have been very pleasant seasons, reminding us that, though absent from your assemblies, we are still with you, and one with you, and with all who go to the house of prayer and praise on such occasions. In our intercourse with each other, we have enjoyed much of that "perfect love which casteth out fear." On the whole our four months have passed away very pleasantly and rapidly; and we doubt not you will unite with us in thanks to our heavenly Father, that we have the prospect of soon being in our long anticipated and much desired work."

Our brethren were able to go ashore on the succeeding day. In the midst of warm and fraternal greetings, however, they heard much to awaken feelings of sadness. Under date of Mar. 19, Mr. Spaulding wrote as follows:—"Soon after we came to anchor, the brethren Winslow and H. M. Scudder came on board to welcome us to this land. How affecting, how mournful the tidings from all parts! Lawrence is not; Whittlesey is not; Mrs. Muzzy is not; H. M. Scudder's child is not; and,—what is more unexpected and shocking—Dr. Armstrong is wrecked and gone with many others! How mysterious the way of God! And yet we know it is well with our brother, and well because the Lord has done it."

Miscellaneous.

Dr. Franklin on Infidelity.

The following letter of Dr. Franklin, found in his works, edited by his grandson, William Temple Franklin, (London edition, vol. iii. p. 279,) addressed to the author of an infidel publication, submitted to him in manuscript, [probably Paine,] claims the attention of every American citizen:

Dear Sir,—I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you can strike at the foundations of all religion. For, without the belief of a Providence, that takes cognizance of, guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear its displeasure or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion; and though your reasonings are subtle, and may previal with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face.—But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to lead a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages of virtue and the disadvantages of vice, and possessing a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point of its security. And perhaps you are indebted to her originally, that is to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance.

If men are so wicked *with religion*, what would they be *without it*? I intend this letter itself as a proof of my friendship, and therefore add no professions to it, but subscribe simply,

Yours, B. FRANKLIN.

American Eagle.

Mr. Freedy, of *Defiance*, has in his possession a living Bald Eagle. It was caught in a corn crib in the vicinity of that place, a few weeks ago. The eagle had entered the crib for the purpose of capturing a chicken and found himself captured ere he was aware. He had neglected the necessary precautions to protect his rear and to provide for his retreat. The eagle is now kept in a cage. He is a very fierce looking fellow. His talons are very savage looking indeed. He seems to bear his captivity very well, and eats and drinks as though he were at liberty.—Chickens and other living fowls are frequently thrown into his cage, which he seizes, kills, and devours with great rapidity—and with the most savage ferocity.

But the most remarkable thing connected with this bird is a very singular attachment which he has formed for an old hen which was thrown into his cage for him to devour. Although she has been in his cage for several weeks he has studiously refrained from molesting her. This is the more remarkable as he has uniformly killed every other fowl put within his reach. The old hen sits with him upon the same nest and seems to be upon the very best terms with her savage companion.

In order to induce the eagle to kill the hen the person who keeps him deprived him of food for four days—but it appears that even starvation would not induce him to harm his helpless companion.

This incident of the eagle and the hen is as remarkable as that related by Goldsmith of the lion and the spaniel.—*Dayton Trans.*

Squash Bugs—Hens that don't Lay.

Mr. Editor,—Can you inform me of the best method of destroying the Squash Bug? They made their appearance on my vines two or three days since, and I have killed great numbers of them by putting them in boiling hot water. Is there any thing to make hens lay this season of the year? Mine have not laid any to speak of for a month past.

Is there any remedy for the hens that are attacked with the Pip? By answering these questions you will confer a favor on

WM. GARCON.

Worcester, June 28, 1847.

☞ Bugs on squash and pumpkin vines are caught by placing shingles or bits of board near the plants. Early in the morning you will find the large black, and the striped bugs under these boards where they gather at night and are protected. Take up one board in each hand, bring the two in contact where the bugs may be crushed by rubbing them together.

Sprinkling the vines repeatedly with ashes, plaster and such matters drives the bugs away.—Charcoal dust, lime, ashes, and all such remedies have a good tendency to keep off the intruders.

Hens that have been laying for two months and have not been allowed to rear young ones, are inclined to nest in July. Young hens are best.—Procure pullets every year, in October or November. They will lay more eggs through the winter than old hens. Pullets never have the pip. Hens are not a long lived animal. We have never met with any success in doctoring them.—*Massachusetts Ploughman.*

Religious Intelligence.

PITTSBURGH DISTRICT.

Willow Point, Va., Aug. 3, 1847.

Br. Bassett: I have concluded once more, with your permission, to report through the Recorder, the condition of Manchester circuit. In doing this, I am happy to state that peace with God through Jesus Christ, I trust, is enjoyed by far the greater number of those who compose our societies, in evidence of which, there is manifest submission to his will, devotion to his cause, and the dwelling together in unity, which is both good and pleasant to behold. I have joy in believing that here God has many faithful witnesses, whose christian deportment gives a lively exemplification of the divine reality, and glorious excellency of the religion of the Saviour; while they rest not satisfied with present attainments, but press onward, as though determined to gain the exalted heights of the christian character and experience.

In reviewing the quarter which is now closing, and in connexion the three years I have labored with this people, there are many circumstances which plainly declare the abundant goodness of God which has been vouchsafed to us. The numbers in society have gradually increased since the period my labors commenced among them.—Then there were about seventy-five; now, one hundred and seventy-five. Many times of refreshing have we enjoyed, at the regular appointments, also on protracted and quarterly occasions—some of the best I have ever experienced.

The universal kindness of the people, has drawn forth the warmest affections of my heart. They have always discharged *promptly* their pecuniary obligations to me, proving in this respect, the sincerity of their declaration to the Conference by which I was first appointed to serve them: Namely,—'That they intended to be honest.'—They appear established in the faith that a man cannot labor as heartily and successfully if his heart is discouraged, and his energies paralyzed by a lack of the needful for a comfortable subsistence. They have also, ever since they have had a name and a place among the circuits of the district *promptly* paid their apportionment of the President's salary. They have heard and *promptly* responded to the call for their contribution to the support of our deeply afflicted Brother Shinn. And they have annually, *promptly* sent up as good a Conference collection as any other charge with the same numbers in the district.—And (as I believe) this *promptness* in these good works has been induced by motives such as christianity alone can furnish. They shall not lose their reward.

But in the review, there arise painful as well as pleasing reflections. I try to appreciate my responsibility in the office I fill, and the relations I sustain. My best endeavors have been marked with imperfections. But this I know, I have labored honestly. I hope under the blessing of God some good has been done. But much more is yet to be done, or many souls must sink to ruin. Some who are numbered with us, I fear are yet unjustified, unsanctified and unfit for heaven.—May God undertake their cases, and convert, renew, and save them. A few who run well for a season, have wandered like the prodigal, and now vainly strive to satisfy their souls with husks.—O, that they would return to their Father's house. Others who have attended the sanctuary regularly, and many who have been occasional hearers, are still in their sins and exposed to death. O, God, save these! With all these different characters I have had to do in my humble ministrations. And shall I be able to render a joyful account of my stewardship? Ah! what is the estimate of God upon my labors, and their improvement by those for whom they were bestowed? And what a fearful reckoning awaits us! Shall minister and people stand approved?

And now with this people I must take my leave. That *in*-glorious 'restriction rule' declares it, and demands positive obedience,—yea, must be obeyed, whether circumstances are for or against it. I hope this rule may have a short life and such a death as will consign it to eternal annihilation. But for the present I submit, and must say Farewell! to my beloved charge; to go, God only knows where. For the last six months I have been so greatly afflicted in my throat, that I fear I shall not be able to take an appointment at our ensuing Conference. However, I desire to resign my all into the hands of our good God, who has thus far dealt mercifully with me.

I pray that the Great Head of the Church will send to this vine, a man who may water and rear it, so that an hundred fold more fruit may be yielded in coming years, than has been in years that are past. And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with all. Amen.

JOS. BURNS.

INDIANA DISTRICT.

White River Ct., July 30, 1847.

Br. Bassett: I embrace this opportunity of informing you and the friends of Zion, what the Lord is doing for us. We have held several pleasant two day meetings since my former communication, in all of which the Lord has been with us. Ten more have given us their hand, and say they are determined to help us fight the battles of the Lord, and go up with us, to possess the goodly land of Canaan, believing that the Lord hath spoken good concerning Israel. We have much reason to rejoice, and to be thankful and praise our God. Our fourth quarterly meeting will be held at Light's school house, eleven miles below Spencer, on the first Saturday and Sabbath in September, in conjunction with which we are going to hold a camp-meeting, commencing the day before quarterly Conference. We want Br. Shipp, and the ministerial brethren in general, to come and help us. We hope the brethren will pray that the Lord may meet with us, and that the hills and valleys of White River Circuit may become vociferous with the praise of God, and with the shouts of new born souls.

Yours, in the bonds of love,

WM. BARNET.

To Young Men.—How, after the duties of the day are over, do you employ your evenings? This is a question of importance. If you have no regular employment, no fixed pursuits to engross your attention, and operate as a stimulus to the mind when unemployed, you must, of necessity, have many leisure and unoccupied hours; intervals when time will hang heavily on your hands; and suggest the necessity of some means to relieve it of its weight. The very time which is dissipated in idleness, would, if devoted to study, enable many a young man to obtain eminence and distinction in some useful art.

A sexton's son became an astronomer by devoting a few hours every evening to the study of the stars, after ringing the bell for nine o'clock. Gifford was, in early life, an apprentice to a shoemaker, and spent his leisure hours in study. His destitution was such, that he was compelled to work out his problems on a smooth piece of leather, with a blunted awl. David Rittenhouse was a plough-boy, and covered his ploughbeam and fences with his juvenile calculations. James Ferguson was a shepherd's boy, and learned to read and write while watching his flock in the fields by night, and with no other light than the moon and stars.—*Hallowell Courier.*

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, AUGUST 12, 1847.

Dont Forget.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A Great Dependance is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance.* From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

Annual Register, M. P. Church, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar, is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

Magnetic Telegraph.—This wonderful instrument was put into successful operation, from Philadelphia, to Zanesville, on Friday evening last, since which time, daily despatches have been received. The line is also completed westward to Columbus. And we shall soon be in connection with the Queen City of the West.

Daily Paper.—Agreeably to previous assurances, on the completion of the Telegraph to this point, the Zanesville Courier has commenced a daily issue. The first number appeared on Monday last, with new type. From the enterprising spirit of the publisher, and his facilities for dealing out the news, having the office of the Telegraph in immediate connection with the office of his paper, we should think that his enterprise would succeed.

Important News from Mexico.

The Zanesville Courier has intelligence from Philadelphia by Magnetic Telegraph, that on the morning of the 16th of July, Gen. Scott, in his advance upon the city of Mexico, and within eight miles of it, encountered the Mexican forces, when a great battle ensued. As usual, the Americans were victorious, but lost 300 slain.—The number on the side of the Mexicans, not ascertained. Next morning, 17th, General Scott and his soldiers entered and took possession of the city of Mexico. The flag of the United States now occupies a place over the Halls of the Montezumas.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries. or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

Col. M. Jewett.—We regret to learn by the Ohio State Journal, that this aged citizen of Columbus, met with a serious fall on Saturday morning last. He was precipitated from the stone steps of the Insurance office, and carried home insensible. Fears were entertained that the accident might prove fatal.

Putnam Female Seminary.—The Annual Examination of this Institution, at the close of the Summer Term, has just been held, and was a very interesting occasion. We had the opportunity of attending but part of the examination, and we are increasingly impressed with the conviction that the Institution is well conducted, and is an ornament to our village. The address of the President, Rev. Mr. Kingsbury, to the class of graduates was most appropriate and impressive, and we should be gratified to be furnished at his convenience, with a copy of his remarks, for publication. The exercises were concluded with an address in the Presbyterian church on Tuesday afternoon, by Rev. Mr. Hitchcock of Columbus. There is now to be a vacation of eight weeks The Winter Term of the Seminary commences Oct. 6, ensuing.

☞ We are much obliged to the Editor of the Methodist Protestant, for the following, which appears in a late number of his paper.

Whitehead's Life of Wesley.—There are many of the families of our Church who have no one of the several biographies that have been written of that distinguished servant of God, Rev. John Wesley. We see by a late number of the Western Recorder, that Bro. Bassett has a supply of the above work, which he proposes to sell at a low price. It is well worth the patronage of our Western brethren, and we hope Bro. Bassett will meet with a ready sale for all he has on hand. We also are well supplied with the work, and shall be happy to fill orders from our own and sister states. We make this reference, however, that those of our Western readers who may not see the Recorder, and have no opportunity of procuring the work from us, may avail themselves of the privilege of securing it from Bro. Bassett.

JOSEPH C. NEAL, ESQ.

This talented, and highly esteemed gentleman, late editor of the Saturday Gazette, Philadelphia, whose sudden death was chronicled a week ago, is much lamented by his brethren of the press. At a meeting of these, it has been determined that an unostentatious monument be erected to his memory. The following touching sentiments appear in the last number of Neal's Saturday Gazette, and are from the pen of the gentleman who was the coadjutor of the deceased, and who is now his successor, in the charge of that fine paper.

Our Late Friend.

We are sitting in the same room, and at the same table, where we have so often sat with our lost friend, Neal. His ink-stand is before us, with the pen laid across, as was his custom. A piece of his MS. lies as he left it; the close, fine hand as distinct as ever. Probably one of the last things he did was to write that manuscript. His chair is there too, calling up many pleasant memories. There he was accustomed to place his hat, and yonder his cane. All the familiar places are here,—but he is not! We miss his morning salutation as we enter the room: we miss his cheerful smile: we miss the eloquent tones of his voice. We look up from our paper, with the old habit; but he is not in his accustomed seat. Silent, empty, desolate that old arm-chair stands. The apartment is the same, and yet different. The shell is here, but the soul has fled. Where is the fund of anecdote that enlivened our morning's work? Where the wit that set us in a roar? Where the genial philosophy, that, like a fructifying stream, made the path it traversed a "way of flowers?" Where are the jokes that dropped from his mouth as pearls did from the child in the fairy tale? Oh! if the spirit could ever return to earth, it would gladden us to think that it occasionally sat in that old arm-chair, invisible and yet present; not palpable to the touch, and yet filling our hearts with pleasantness as of old!

He is gone! The wind steals in at the casement, rustling the silent manuscript he has left, and we look up suddenly, but he is not there. There is a light, quick footstep coming up the stairs, and, before we think, we have turned at the familiar sound, but it is a stranger. A letter from some far-off state, comes through the Post-office, addressed to him; and we discover curselves handind it over to the accustomed place, when, all at once, we remember he is gone. Yes, he is gone. Gone in the prime of his days; in the moment of his matured usefulness; in the hour when, as we fondly hoped, his health was returning and his happiest days in store. He has not left us for a day; he has gone on no summer journey; but silent and unattended, he has descended into the dark valley, and passed to that "bourne whence no traveller returns." Others survive, of less apparent usefulness—but who shall judge the ways of Heaven? There is an inscrutable purpose in this visitation, which, though our finite intellects fail to perceive it now, will some day be made apparent. There is a power above—a good and beneficent power—who sees not as we see; and, perhaps, he has garnered up our friend to preserve him from "many sorrows." Who can say?

> "The good die young,
> While they whose hearts are dry as summer dust,
> Burn to the socket."

Maysville Church Difficulty.—The Methodist Episcopal Church in Maysville, Kentucky, having some time since divided on the question of adhering North or South, the parties went to law as claimants respectively, for the church property. We learn by the last number of the Western Christian Advocate, that after protracted delay, the Court has announced its decison, giving the property to the M. E. Church South. And yet, the Advocate says, not one dollar was ever contributed towards erecting the church, by any member of the Church South in Maysville. So soon as the decision was announced, the members of the M. E. Church, determined to erect a new house of worship, better than the old one. The Advocate thinks that the Maysville public will liberally aid them, from a conviction of the injustice of the decision. We know not so well the merits of this Maysville case, but we have long since been aware that some difference exists between law and justice, in certain cases. When the separation of the Methodist Protestants from the M. E. Church took place, some years ago, the former, who had in various places in this State been principal contributors towards the church property, left all behind, and with the aid of a sympatising public, erected churches *de novo.* This was the case in the city of Cincinnati, in 1828.

Masses for O'Connell.—Great ceremonies have been had by the Roman Catholics at St. Louis, on occasion of the death of Daniel O'Connell. The Cathedral was dressed in black drapery, and with much 'solemn trifling,' in the way of priestly manœuvering, '*mass for the dead*' was celebrated, and a contribution taken up to pay for masses for the departed soul! The Bishop afterwards pronounced an eulogium upon the illustrious deceased.—He represented O'Connell as without a parallel for virtue and piety. He said that during a period of 30 years he had heard mass every day, and partaken of the holy communion every Sunday. He had in one instance turned aside. He had "unfortunately" said the bishop, "joined one of those secret societies which the church forbids," but he separated himself from it, and became so strictly devout, that at the funeral of Cobbett, he refused to enter a Protestant Church, but steadfastly remained without! Bishop Kenrick recommended all to pray that the spirit of the departed O'Connell might pass, unscathed by purgatorial fires, straight to the presence of God.

Rev. Asa Shinn.—We are happy to be able to state, that this venerable brother is again at home with his family in Allegheny City, after a long protracted affliction. Several brethren have written us that he is again amongst them, greatly "improved in mind and body." Our own heart was made glad with the intelligence several weeks ago. But we feared lest we should act prematurely in making the announcement. Let the prayers of his many friends, & of the church, still be offered up, for his permanent restoration. Just at this time, as the Conferences are approaching, we would remind our friends in the several Districts, that a remarkable series of afflictions and calamities has, within a few years visited Br. Shinn, and his family. They should therefore remember him, *liberally.*

Death of Rev. Orange Scott.—The last number of the Olive Branch, announces the death of this excellent man, the principal founder of the Wesleyan Connection in America. He died at his residence, at Newark, N. J., on Sunday, August 1, and his remains were taken to Springfield, Massachusetts and interred, beside those of his first wife. The True Wesleyan containing the announcement, has not yet come to hand.

☞ The items following, by Brs. Morrison and Brown, should have been published before, but were unintentionally omitted through oversight. The first error named by Brother Morrison, was in the copy; the second is ours.

Correction.

Br. Bassett: I see two errors in the Discourse on Church Government, in the 39th No. of the Western Recorder. The first is where it reads, 'by the request of Matthew, James and John.' This should be, 'the *mother* of James and John.' The second is, preceding the quotation: 'Thou sawest till that a stone was cut out without hands,' &c., for 'Deut.' read *Dan.* 2d, 34, 35.

Freeport, Ia., July 10, '47. S. MORRISON.

Heaviest Pork Yet.

☞ Rev. G. Brown sends us the following, and says that it can be relied upon; as almost any amount of testimony can be produced to confirm it.

Levi Leonard, of Ashtabula county, Ohio, killed a hog in March, 1847, two years old, over eight feet from the end of the snout to the end of the tail—over six feet around the body. The weight was 723 pounds! Br. Bassett, can any of your pork men beat this? Huzza for the Yankees. I was present and saw the animal killed.

July 14, 1847. REUBEN HERRICK.

Hoaxed.—Professor Mitchel, Director of the Cincinnati Observatory, having been appointed General, by the Governor of Ohio, and having to superintend the fitting out of the new regiment of Ohio volunteers, containing we presume, about 1000 men in ten companies, a Cincinnati paper perpetrated an announcement of the facts in rather scientific style. From this has originated the following scientific *news item*, which is gravely going the rounds of the newspapers of the country.

New Cluster of Stars.—The Cincinnati Herald states that Professor Mitchel, has discovered a new cluster of stars to which he has given the name of Becchoide. Their appearance is singular. They are of a blue tinge and emit an unsteady light. They seem to revolve in a spiral orbit. They are sub-arranged into ten distinct agglomerations, which are still further subdivided. The number of stars in this cluster is about one thousand, but their celestial situation is not described.

Columbian Magazine.—The August number of this elegant work, was received last week. The engravings are, Christ among the Doctors, view of Lake Winnipisseogee, Fashion plate, and Music. The leading article is Outward bound, an interesting sketch, by Fanny Forrester, alias, Mrs. Judson. Ormsby and Hackett, Publishers, New York. Terms $3 per per year. Two copies for $5.

Herald of Truth.—We have received the August number of this interesting Journal. We have not had time to enjoy our usual treat in its perusal, but see that it contains numerous articles on interesting topics. Among these are several, of particular interest to Western readers, as, Lake Commerce; Description of the Grand River Country, Michigan; and Dr. Buchanan's Lecture on Progress. Those who like to read close thinking, intellectual writers, will be fond of the Herald. L. A. Hine, Editor, Cincinnati. Yearly subscription, $3. Eighty pages in each number.

American Pulpit.—The July number of this good work is before us. It contains 1. A Sermon by the Editor, on a Future Judgment: 2. Sermon on the consequences of Sin, by Rev. O. Fisher, of Houston, Texas. 3. Sermon on the Fatal Tendencies of Unbelief, by the late Rev. D. A. Clark. 4. Sermon on Melchizedec's Priesthood. 5. A Ministerial Miscellany. Only $1 per annum. Rev. J. D. Bridge, Editor; J. Chism, Publisher, Worcester Mass.

Godey's Reprint of Blackwood's Ladies' Magazine.—The publisher has sent us the July number of this work. Very neat and handsome.

Illustrated Sun.—The August number is received. It is a large Pictorial and Descriptive Sheet, containing 33 engravings. The best in this number are two views of Parts, and some Mexican scenery. Published monthly, at $1 per year. M. Y. Beach and Sons, N. York.

The same publishers have also sent us a copy of their "*Pictorial History of Mexico, and the Mexican War.*" It is a large sheet of 16 pages, quarto, with 29 engravings. Price only 12½ cents. It contains views of the cities of Mexico, Vera Gruz, Alvarado, Puebla, Santa Fe, Jalapa and Monterey, with many other designs.

Sears' Magazine.—We have received the August number, containing pictorial descriptions of the States of Mississippi, Louisiana, Arkansas, Tennessee and Kentucky, with eleven engravings. An interesting work, published by Robert Sears, New York, at $1,50 per annum.

Religious Telescope.—This is the organ of the United Brethren, published weekly at Circleville, Ohio. The Telescope has lately commenced a new volume, with new type, Rev. D. Edwards is Editor. He makes it a useful paper. It is stated in the first number of the new volume, that 126 new subscribers were received during the week previous. We are glad that our neighbor gets along so well. Wish our friends would do as well for the Western Recorder. Perhaps they will, when we come to commence a new volume.

There is a happy medium between a settled, severe gravity and gloom, and frivolity, levity and mirth, which young Christians should strive to cultivate.

CORRESPONDENCE.

Written for the Western Recorder.

Mr. Editor: Your correspondent, "*Decency Prudencia*" from Green County, Pa. appears to have run the thing considerably 'into the ground,' in his last effort on the use of the "noxious weed," and was there a more accomplished or approved author on genteel politeness than Chesterfield, I would unhesitatingly say that he had read it. Although he may be a "regular reader" of the Recorder, I hope he is not a member of the Methodist Protestant Church, and if he is, I am sorry he should harbor such opinions of the "superintendent and lusty delegate," as to "eject the surplus liquid at short intervals against window blinds, clock case, or other furniture," should they be the inmates of a "Baptist or Presbyterian family," while in attendance at the session of the coming Annual Conference, to be held at Waynesburg, Pa. It is a very fortunate thing for the "superintendent and lusty delegate" that this "Decency" man was born in the 19th century. Not only fortunate for them but fortunate for the Church, (the Methodist Protestant,) and I might say, fortunate for the success of religious liberty. Because, should he not have been born, and just at the time he was, and should things have turned out just as they have, the Methodist Protestant Church would be doomed to its last gasp at the winding up of the ensuing Annual Conference of the Pittsburgh District,—for had he not issued his "Bull" to the "superintendants and lusty delegates," of the Pittsburgh District, the only remembrace of Methodist Protestantism would have been the "holes burnt in their carpets, or tobacco spittle on the partition walls."

Now, however much these things are carried on in the "little capital" of Green County, Pa. I know not, but I would advise Mr. "Decency" that should he apprehend any danger in his "parlor" from the "surplus liquid" of "pig tail," to request the committee of reception to send him no "superintendant or lusty delegate," to partake of his hopitality who has the least smell of the "noxious weed" about him.

Hear him in conclusion. "We throw out these remarks, hoping as it comes from this quarter, it will be heeded. That circuits will have an eye to this matter in selecting delegates, and ministers take the hint in time."

Now I would say to all ye "lusty delegates" who intend to be present at the ensuing Annual Con. to be held in Waynesburg, and ministers also, prepare to drop your *quids.* Ye moving smoking "volcanoes"—stop your "craters." "*Decency Prudencia,*" of Green County, Pa. has issued his Bull, that any thing in the shape of a man, supporting the dignity of a "superintendent" or "lusty delegate," in attendance at the Waynesburg Conference, who shall be guilty of "boring" any person whatsoever in said town, by ejecting from their "craters" any "surplus liquid" upon any "window blind, clock case or other furniture," while in such attendance, or shall look like a "city black-leg," or mimic a "volcano," or shall cause any "urchin" to crawl through any "filthy fluids" (while its mother is getting dinner,) which may be collected on the floor, in puddles, shall suffer the penalty of being "very badly bored" by being compelled to read another of his most interesting communications in your valuable publication, the Western Recorder.

Respectfully, A DELEGATE.

Pittsburgh District, Aug. 4, 1847.

Written for the Western Recorder.

A Question.

Mr. Editor: If you please, I will ask our wise sons of Divinity, through the Recorder, the following question: If a man is a moral being, and immoral is the opposite of moral, is man or any moral being capable of an immoral action? If you think this question worth a place in your paper, sign my name, SAMBO.

NEWS OF THE WEEK.

Fruits of the War.—The Jonesboro Whig has the following direct and sufficient answer to the question, "What harm has the War done?"

"Col. Wm. B. Campbell's 1st regiment of Tennessee volunteers numbered 1,000 brave men on the march to Mexico. Only 350, rank and file, of this gallant regiment, returned with their Col. to their homes.

"Col. Wm. T. Haskell's 2d regiment of Tennessee volunteers numbered 1,040 on their march to Mexico. Only 360 of these gallant men, rank and file, returned with Col. Haskell to their homes and friends—their wives and children—their fathers, mothers, sisters, brothers, and other relatives and friends.

"The rest of them—*thirteen hundred and thirty*—sickness and bullets, disease and shot, and swords, have consigned to an early grave in a foreign land, from their native homes, without coffins and winding sheets, or headstones to tell who they are or *where* they are. Poor fellows! mournful and vacant are many loved homes and firesides; but the sleeping dead know it not.—They repose beneath the burning sands of an inhospitable clime, promiscuously thrown together; and there they must rest in quiet till the last loud trump calls the nations of the earth to stand before the God of Armies!"

Government Slave Auction.—On the 13th of July, 1847, in the city of Washington, D. C., two Christian women were sold as slaves on the account of the United States Government. The Marshal's notice states that one negro woman, named Elizabeth, about the age of sixty years, and one negro girl, named Caroline, about the age of twenty-one years, had been seized and levied upon as the property of Henry Miller, and would be sold to satisfy Judicial No. 22, in favor of the Postmaster General, and Judicial Nos. 1, 2, 3, and 4, in favor of the United States, and against said Henry Miller. The sale took place as notified. There was a good deal of competition among bidders, but *benevolence*, out-bid *selfishness*, and these two women—professors of religion—were knocked down to some kind-hearted gentleman at $530, which sum goes into the Treasury of the United States. A strange commentary this upon the doctrine of our nation's Declaration of Independence, "that all men are created free and equal," and have an "inalienable right to life, liberty, and the pursuit of happiness.—*Sabbath Recorder*

Fatal Accident.—Mr. James Adams, who resided in Pearce, near Fremont street, lost his life on yesterday morning, at the "Five Mills" on the Franklin road, in the following manner:—Workmen had been engaged in making some repairs requiring that the water should be turned off. When it was about to be let on again, Mr. Adams placed himself where he could see it fall. He was warned that he was in danger, but would not come away, and was swept down the rocks, falling on his head and breaking his neck, causing instant death.

Fatal Railroad Accident.—On Friday, an accident of a fatal and distressing character occurred on the Columbia railroad, about three miles from Lancaster, Pa. As a burthen boat train was coming down, an axletree broke and in consequence one of the sections was thrown from its position over upon the north track of the road. Two men, named Edward Edwards and Thomas Williams, were killed. Very shortly subsequent to the above, an up train of burthen cars approached the wreck. The locomotive dashed against the boat, and a terrible crash was the result. So great was the concussion that the locomotive was broken into pieces, while the boat car was damaged to a considerably greater extent than it was before. Four of the cars of the up-train were thrown off the track. The escape of engineer and firemen was truly miraculous. The deceased individuals were from the State of Ohio. Their wives accompanied them, one of whom had her collar bone broken, but the other sustained but little injury. A Lancaster paper states that the men were miners of Pottsville, and left home lately for the purpose of getting married.

Lamentable Accident.—On Thursday afternoon, as the steamboat Pioneer was returning to Philadelphia from an excursion to Fort Penn, William H. Halfpenny fell overboard, and was no doubt killed by the wheel, as he passed directly beneath it. His body was recovered; a meeting of condolence held, and a subscription taken up in aid of his wife. The unfortunate man was endeavoring to regain his hat, which had blown off.

Steamboat Accident—Clerk Drowned.—The steamer Die Vernon, ascending the Mississippi, burst her steam pipe on Monday night last about 160 miles above Memphis. The passengers escaped uninjured and the boat was but little damaged. The first clerk, Charles C. Norris, becoming frightened when the explosion occurred, leaped from the hurricane deck into the river and was drowned.

Fatal Accident.—At Harrisburg, Pennsylvania, on Thursday last, Mr. William Root, whilst examining the bridge in process of erection over the Susquehanna, lost his balance and fell a distance of 20 feet—when he struck a cross timber of the false works of the bridge; and from thence 17 feet to the water below, striking upon the side of a gondola; and thence into the stream. He was immediately taken from the water in a state of insensibility, but was soon restored to consciousness, and continued to linger in dreadful agony until Sunday afternoon at half-past six o'clock, when death ended his suffering.

Serious Accident.—Mr. Hale, editor of the Elizabethtown Journal, was run over by the train of cars on the Trenton road, on Tuesday last.—He is quite deaf, and being thrown down, and both feet resting on the rail, the first pair of wheels passed over them, separating to a great extent the soles of the feet from the upper portion.

A Dreadful Accident.—An appalling accident occurred on Wednesday night about ten o'clock, in Southwark, Philadelphia. It seems that a number of young men and boys connected with the Franklin Engine company, were assembled in the vicinity of the engine house, when a young man named Joseph Coleman made his appearance among them with a fowling-piece, which he had just borrowed, and which, unknown to himself, was loaded. In handling and snapping it, it went off, with dreadful results. A young man named James McMullen had the left side of his face torn off and his jaw awfully mangled. He sprang with a sudden bound into the street, grasped at the objects around him convulsively, and died in a few minutes. Another, named Michael McLaughlin, was shot in the left breast, though not fatally. Joseph Cole was shot in the arm, but was not injured seriously. The warning is a most fearful one, as to the careless use of fire-arms.

Melancholy Accident.—The body of Edw. McQuaid, a stone cutter, at Cumberland, was found upon the pavement in front of his boarding-house on Tuesday morning. He is supposed, in a fit of somnambulism, to have fallen from the third story window.

Fatal Accident.—Mr. Halsey Carpenter was killed last Friday morning by the bursting of a grindstone, at which he was grinding, at the Diamond Hill Plain machine shop. He died in ten minutes after the accident.—*Providence Journal.*

Serious Stage Accident—*Loss of a Mail.*—The Louisville Journal, of Tuesday, has the following: Passengers who arrived at Vicennes on Monday, from the West, report the loss of the Western mail, horses, and stage coach, on Sunday night, in crossing the stream of Carlyle, Ill. The driver and passengers got out safely. The mail left St. Louis on Saturday morning, and contained every thing intended for this city, Cincinnati, and the Eastern cities.

Fearful Railroad Collision.—We learn from the Charleston Courier that a collision took place on Friday on the Columbia Railroad, near Gadsden, by which fifteen persons, nearly all colored men, were dreadfully crushed and mangled, several of whom cannot survive. The engineers, finding the collision inevitable, reversed the engines, and then jumped off, when one of the locomotives started back at a fearful rate for some distance, and finally came in collision with another train, severely injuring many others.—The locomotives were shattered to pieces.

Deaths from Punctures in Dissection.—From accurate researches it appears, that during a period of 21 years, from 1826 to 1846, 32 students belonging to the Faculty of Medicine of Paris, died of suppurative fever, rising from punctures received in dissection. It appears also, that while, during the same period, the rate of mortality was only 4 in 80, among students of law, and 1 in 75, among students of Polytechnic (Military) School, it was at least 1 in 50 among students of medicine.

Wife Killed by her Husband.—At Troy, Pa., on Thursday night, a Dr. J. B. Pierce, being awakened suddenly by the hoisting of a window by his wife, instantly seized a gun and fired.—She fell dead upon the floor. He supposed there was some one breaking into the house.

Drowned.—We learn from the Louisville Journal, that Mr. John C. Rankin, of South Hanover, Ia., was drowned in the Ohio, near that place, on Sunday evening, while bathing. His body was found on the following morning.

DEATH OF BENJAMIN F. HARRIS, Esq.—It is with deep sorrow we record the death of a gentleman, so long and so favorably known to the readers of the Gazette. Mr. Harrison, after a protracted and painful sickness of several weeks, died at his residence in Allegheny city, on Friday, between ten and eleven o'clock. All that the kind attentions of a wife could accomplish to alleviate his sufferings,—all that parental and friendly kindness could do to mitigate his sorrows, and smooth the pathway to the grave, was done. Mr. Harris was an industrious, enterprising, and amiable citizen,—faithful in all the social and business relations of life—and one who found many warm friends from his fidelity to business, and the confidence reposed in his word. He has gone to a better country—and, as we believe, prepared for the great change from life to death.

We sympathise most sincerely with the sorrowing family, in this, their time of affliction, and trust that in the consolations of a Christian faith, and the remembrance of that rest which remaineth for the people of God, they may find a balm for every wound.

Mr. Harris was at one time a licensed preacher of the Methodist Episcopal Church, and in 1840–41 was a Missionary among the Arkansas Indians. Since 1844, until some six weeks since, he has been a constant contributor to the columns of the Pittsburgh Gazette and for two years was one of the Proprietors of the paper.—*Pitts. Gaz.*

DROWNED WHILE BATHING.—Two persons lost their lives while bathing, near Brooklyn, N. Y., on Saturday. Mr. J. Gildersleeve swam a great distance from the shore and never returned. It is not known whether he perished by the cramp or by exhaustion. He was about 40 years of age and left a family. A young man, John Snediker, tried to swim too far and sank from exhaustion.

MURRAIN AND DEATH.—A correspondent at South Garden informs us that Mr. Luther Gates, of sterling, week before last, lost five valuable oxen and two cows, by a disease which some suppose to be the murrain. He assisted a physician from Fitchburg, who was examining the cause of their death, and from a slight scratch on his thumb contracted the disease, which carried him off suddenly. The physician, and another person who assisted him, it was feared had caught the disease but it yielded to seasonable medical attention. This has produced some excitement in that town. Mr. Gates was buried at midnight on the day he died.—*Worchester (Mass.) Spy.*

LIFE AND PROPERTY DESTROYED BY ELECTRICITY.—On Saturday last, a man by the name of James Coulter, in New Lisbon, Ohio, was struck by lightning and instantly killed. On the same night a barn, belonging to D. Brinker, about four miles north of the same place was struck, and with its contents, burned to the ground. The loss is estimated at $1,500.

SUDDEN DEATH.—We are pained to learn, from the Louisville papers, that the estimable lady of Rev. J. C. Gallagher, Rector of St. Paul's church in that city, expired on Wednesday afternoon, of apoplexy, after an illness of two hours.

ANOTHER CHURCH IN RUINS.—Between one and two o'clock, on Sunday morning, a fire was discovered in the upper part of the tower of St. Paul's Church, in the city of Rochester, New York. The destructive element raged without control, and in a short time the edifice was in ruins. The blackened walls, says the American, stand a monument of the depravity which caused the calamity, for there can be no doubt of the agency of an incendiary. St. Paul's was one of the finest church edifices in Western New York. It was of stone, in the Gothic style, and was consecrated in August, 1830. The building, from its elevated situation and fine architecture, was one of the chief ornaments of the city. Insurance $10,000—loss about $25,000.

DESTRUCTIVE FIRE IN MAYSVILLE.—A fire broke out, on Tuesday morning last, about 10 o'clock, which consumed Catlin's large three story brick warehouse and two others in the same block.—There were 260 tons of Hemp stored in the buildings, all but a few bales of which were destroyed. Loss on the buildings, $10,000, and no insurance; loss on the Hemp, $26,000, of which $17,000 were covered by insurance, $11,000 being in the Columbus office. Several other buildings were more or less injured.—*Z. Courier.*

STORM AT RICHMOND.—During a severe storm at Richmond, Va., on Monday night, accompanied by violent wind, severe lightning and thunder, a large brick building, undergoing repairs, on Wall street, was blown down, falling with a crash truly terrific. A portion of the building fell on an adjoining frame building, carried in the roof, and also damaged two adjoining tenements. Being uninhabited, and the occurrence taking place late in the night, no one was injured.

CLERICAL.—Rev. R. R. Gurley has been called to the pastorship of the Central Presbyterian Church, in Washington City. Rev. Mr. McCalla has been officiating temporarily. Rev. Mr. Grier, of Philadelphia, has accepted a call to the First Presbyterian Church of the village of Ellicott's, Md.

MILLS DESTROYED.—On Thursday morning, the large grist mills, in the village of Hyde Park, N. Y., belonging to Messrs. Tillou & Doty, were consumed with their contents. Loss about $4,000. The mill was insured, but the grain, &c. are a total loss.

WESTERN CORN CROP.—In the Miami valley, corn has never looked so well, and never before has there been so much planted. An intelligent farmer of Clark county says that the yield this year per acre, in the Miami valley, will be at least twenty-five per cent. greater than that of last year. We doubt not that the same proportion will hold throughout the State.—*Cin. Com., July*, 30.

MISSIONARIES.—The American Board has sent a reinforcement to the Bombay mission, in the Goodwin, which sailed from Boston on Saturday. The individuals composing this reinforcement are the Rev. Wm. Wood, of Henniker, N. Hampshire, and Mrs. Wood, of Groton, Massachusetts, and the Rev. George Bowen, of New York city. Among the passengers in the Switzerland, at Boston, from Liverpool, are Mr. Amos Abbott, wife and five children, of Andover. Mr. A. has been for the last thirteen years a missionary at Bombay.

TELEGRAPH TO CANADA.—According to the following announcement in N. York letter of Thursday, there can now be an almost momentary communication between the citizens of Richmond, Va. and those of Montreal, Canada, and soon, of course, the same will be the case between the latter and the citizens of New Orleans. The letter says:

"Yesterday introduced the cities of N. York and Montreal to immediate communication, by means of the electric telegraph.—*Balt. Sun.*

The Spirit of Emancipation Abroad.

Most of our readers doubtless know that the mass of the laboring population in northern Europe are serfs, bought and sold with the soil they till, and held usually by large landed proprietors. We are glad to see that the spirit of emancipation is at length there. Recent intelligence says that M. Ruminn, one of Russia's and of nature's real *noblemen*, has liberated eight thousand serfs, and for a trifling rent, gives them the use of the lands on which they reside. When he came to leave these possessions, the whole eight thousand—the sick only excepted,—rushed forth to escort him with gushing hearts, to the borders of the district. When the hour of separation at length came, the concourse had swelled to twenty thousand persons, drawn together to enjoy a scene in which angels would love to blend their purest sympathies. It cannot fail to be known as an example for many other Russian noblemen to follow. Several others are known to be ardently engaged in the same enterprise, and the sovereign himself is said to lend freely his "powerful encouragement." God speed the right!

In Wallachia, a province of Bohemia, about sixty thousand slaves have recently been emancipated, including all that belonged to the State, to the clergy and all the public establishments. There remain in the province only about forty-eight thousand, "who are (held as) private property.—All hail to the spirit of the age of Northern Europe! Will free, enlightened, boastful America ever blush?

Since writing the above, we have seen and read with much interest a more full account of M. Ruminn, from the pen of Dr. Baird, in the New York Evangelist. Dr. Baird has enjoyed a very intimate personal and Christian accquaintance with M. Ruminn, first at Paris and afterwards at his residence in Russia. M. Ruminn became a Christian during a temporary residence at Geneva; at Paris he fell into the society of some excellent Christian brethren and pastors; seems to have embraced the gospel with all his heart, and to be now ready and all awake to learn and to do his whole duty. The emancipation of his serfs has been done as a deed of gospel benevolence, and as such we hail it with double joy. It is an honor not only to humanity but to the gospel of Jesus Christ. We hope the doctrine will prevail all over Europe that no man can be a Christian and live a Christian life unless he emancipates even all his serfs. We do not deem Russian serfdom half so bad and so wicked as American slavery—for it never thinks of rending families into bleeding fragments—never puts forth its iron hand to wrench the heart's dearest ties asunder—nor does it allow the master to sell his "people" as merchandise at all, unless he sells also the land they live on and all the family together. Yet let even serfdom be reprobated and expelled from the pale of Christian fellowship—from the catalogue of relations which a Christian man may sustain. And let the example of Christian men in the Greek church of Russia be a trumpet tongue of rebuke against Protestant Christians in exalted America.

Dr. Baird states that the serfs of M. Ruminn were paying him about four dollars each—for all who were over four years of age; of course the pecuniary sacrifice amounts to an annual income of some thirty thousand dollars, besides the loss on his real estate which Dr. Baird says he is about to sell on terms "as easy to the penniless serf as possible."—*Oberlin Evangelist.*

ICE.—Two cargoes of ice, 250 tons, have arrived this week from Maine, at Philadelphia, both of which met with quick sale to the Knickerbocker Ice Company, at $3 per ton. This ice was 21 inches thick, and as transparent as glass. Further supplies, the North American says will find eager buyers, as the stocks here are nearly exhausted. What wheat is to the west, ice water is to New England. The ocean is tributary to her wealth in the productions of the sea, while the people of near and distant lands are refreshed by the ice taken from her lakes and rivers.—A people who can live from and upon such a soil, deserve remembrance and respect for their enterpise and thrift.

AN IMPORTANT VOTE.—The House of Assembly of the Canadian Parliament last week forwarded an address to the Queen, praying that the free navigation of the St. Lawrence be granted to all nations, and that also the navigation laws be repealed, so far as they, in a manner relate to affect that colony. On Wednesday the vote was concurred in by the Legislative Council, by a large majority.

PASS IT ROUND.—Every "merciful man" who works a horse during the hot months, can promote its comfort by the use of the following simple shield against the teasing of flies. Take two or three handfuls of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night, and pour the whole, next morning, into a kettle, and boil for a quarter of an hour; when it is fit for use. Moisten a sponge with it, before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor. Try it.

THE FAMINE FEVER.—At Qarantine, near Quebec, 656 emigrants have died, within four weeks. Last Wednesday 1,667 passengers arrived at Grosse Island in five ships—one of them from Bremen, with 326 passengers. Few sick—few deaths. The total deaths from the commencement of the season to the 17th of July inclusive, was 1,199, commencing with one death in the first week, there has been a gradual progression until the tenth week, when the number was 171.

WRANGLING.—Our political editorial friends are ever quarrelling in their papers on subjects of no moment or great moment, just as it happens. Why do they not learn from the independent press to behave themselves? Why should ill feeling be ever engendered? Does not this quarrelsome spirit work injury to families into which their papers come? Certainly, surely, truly, there is a great impropriety in editors quarrelling through the colums of their respective papers and using bad words and unfair reasoning. Such conduct leads the people astray, and should be discountenanced. We don't charge anything for this article, neighbors of the political arena.—*Cin. Commercial.*

THE CORN CROP.—In the Miami Valley corn has never looked so well, and never before has there been so much planted. An intelligent farmer of Clark county says that the yield this year per acre, in the Miami valley, will be at least twenty-five per cent greater than that of last year. We doubt not that the same proportion will hold throughout the State.

LITTLE MIAMI RAILROAD.—The little Miami Railroad company have entered into a contract with the manufactory near Pittsburgh, for a sufficiency of heavy T. rail to relay about forty-five miles of the track. When this is done, the distance between Cincinnati and Springfield can be safely accomplished in about three hours and a half.—*Cin. Commercial.*

The railroad from Madison, Ind., for Indianapolis, will be completed on the 14th of August. The rails are now laid within thirty miles of the latter place.

THE PRESIDENT AND HIS LADY.—The President's example, on his late visit to the city of N. York, was a highly commendable one. He attended worship three times on Lord's day. In the morning, in company with the Mayor, Mr. Brady; in the afternoon, with Mr. B. F. Butler, at Dr. Skinner's; and in the evening with Alderman Oliver, at the Dutch Reformed, Lafayette Place. However, from what we learn from a resident in Washington, it would have been extraordinary had his course been different; for, in regard to the observance of the Lord's day, no previous occupant of the Executive chair has exhibited such an exemplary regard for it as President Polk. He and his lady are as regular attendants on divine worship as any of the citizens of Washington, and as much stillness and quiet is maintained at their magnificent residence, as in the habitation of any private individual. No visiting is encouraged or admitted, on this day, from government officers or strangers of distinction—nothing to interfere with the religious reading and devotions of its sacred hours. The example of Mrs. Polk is worthy of all praise. No unnecessary levees or parties are encouraged by her, but a strict regard to Christian consistency is carefully maintained; very different from most of her female predecessors. No doubt the dissipated and fashionable have been wofully disappointed, and have sneered at her puritanical strictness; but the influence of such an example, in so commanding a station, is exceedingly salutary, and worthy of high commendation.

THE LONDON PEACE SOCIETY have memorialized ten different governments on the subject of the Mexican war, our own and the Mexican government, of course, among the rest. The memorial assumes the principal "that all war is inconsistent with the spirit of Christianity, and the true interests of mankind," and that all national difficulties ought to be settled by negotiation or arbitration, rather than the sword. Arbitration is always an honorable resort, when negotiation fails, and much is it to be regretted that the friendly mediation for this purpose, proffered to our government by a foreign power, was not accepted, and thus the waste of blood and treasure which has ensued, prevented.—*Watchman of the Valley.*

Catholic Sunday Proceedings.

The exercises at the laying of the corner stone of the new Catholic Church, which is to be erected on Sixth street, beyond Mill Creek, upon the property of Captain Moore, took place on Sunday. Three bands of music were in attendance, playing such tunes as Bonaparte's march. The Marshals were on horseback. The procession was very large, indeed, and was followed by an immense crowd of men, women and boys.—Bishop Purcell delivered the oration, which, had the performance been upon any other day, would have been very appropriate and interesting.—We do not know what others think of these Sabbath proceedings; but we regard them as ill-timed and unnecessary—showing a contempt for the views, opinions and feelings of the Protestant community, which regards the Sabbath in a light very different from the Catholics.—*Queen City.*

A CONGRESS OF NATIONS.—It is proposed that a congress of representatives from all commercial countries should assemble at Brussels, in the kingdom of Belgium, during the month of September next, to take into consideration the question of the influence of free trade and protection upon the relations of nations, and their mutual interests. Already many distinguished representatives from England, France, Germany and Italy have given notice of their intention to take part in the discussions, and an invitation to the citizens of this country to be present by their representatives has been given. This invitation to persons of all opinions on this subject comes from the Belgium Free Trade Association, and is presented through the Belgium commissioner at New York, we are informed by the Evening Post.

DROWNED.—In the Ohio river, near Louisville on the 14th ult., Thos, Byrnes and Saml. C. Wood, eldest sons of Silas Wood, Esq., of New York City.

ASTRONOMICAL.—The comet, discovered by Board, of Cambridge, and, as it now seems, previously discovered in Europe, can be seen with very moderate telescopic power. Every body knows "the dipper" in the Great Bear, 2 of the 4 stars composing it being "The Pointers." At 10 o'clock in the evening cast a glance from the dipper towards the pole star, and two stars of the third magnitude will be seen, which are in the tail of the Dragon, and a little above it to the left of the upper star, Kappa Draconis, the comet will be easily found. It has a short, scrubby tail extending upwards, and rather towards the right hand.

Calamities of Genius.

Homer was a beggar; Plautus turned a mill; Terence was a slave; Boethius died in gaol; Paul Borghese had fourteen trades, and yet starved with them all; Tasso was often distressed for a few shillings; Bentivogolio was refused admittance into an hospital he had himself erected; Cervantes died of hunger; Camoens, the celebrated writer of the Lusiad, ended his days in an alms-house; and Vaugelas left his body to the surgeons to pay his debts, as far as it would go. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spencer, the charming Spencer, died forsaken and in want; and the death of Collins came through neglect, first causing mental derangement; Milton sold his copyright of Paradise Lost for fifteen pounds, at three payments, and finished his life in obscurity; Dryden lived in poverty and distress; Otway died prematurely, and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with bailiffs; Goldsmith's Vicar of Wakefield was sold for a trifle, to save him from the gripe of the law; Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of eight pounds; Butler lived in penury, and died poor; Chatterdon the child of genius and misfortune, destroyed himself.

BE ACTIVE.—The body was made for use. Every part of it is formed for activity. But any thing made for use will suffer injury to lie still. The human body, especially, if suffered to remain inactive, becomes useless. Activity strengthens the parts. If you would have more strength, you must use what you have, and it will increase. The right use of your members, also, must be learned by practice. Much practice is necessary, for instance, to train the fingers to the various uses in which they are to be employed, so as, (to use a homely phrase,) to make them handy. The body, likewise, needs exercise, to keep it in a healthy state. The various parts of its machinery have a great work to do, every day, in turning your food into blood, and sending it a great many thousand times, in a vast number of little streams, to every part of the body. But this machinery will not work, if the body is all the time inactive. It requires *motion*, to give it power. There is nothing, therefore, so bad for it as *laziness*. It is like a dead calm to a wind-mill, which stops all its machinery.—*Rev. Harvey Newcomb.*

NOTICES.

COSHOCTON CIRCUIT.—A two days meeting will be held on Stone Creek, four miles west of Canal Dover, at Father W. Ross's, embracing the last Saturday and Sunday in August. Brethren are invited to attend this meeting on their way to Conference, which is 2 days travel from the place. J. H. HAMILTON.

LEESVILLE CIRCUIT.—We intend to have a two days meeting on the last Saturday and Sunday of August, about three miles west of Carrolton, at the Pleasant Valley Meeting House. We solicit the aid of our brethren who will be going to Conference, as it will be on the route of several of the members. I hope they will attend, as we can go conveniently to Youngstown in two days from the meeting. Call on Br. Rob't. Patterson, Wm. or James Gillespie, or Eli Lukens.
W. L. BALDWIN.

Notice.

The Ministers and Delegates, of the Pittsburg Annual Conference of the Methodist Protestant Church, will meet in Waynesburg, Green county, Pa., August 17th, 1847, at 9 o'clock, A. M. The Conference will be opened with a discourse suited to the occasion. It is hoped that our Circuits and Stations will not represent themselves by a "*dead letter*," but by living, active, business doing Delegates. GEO. BROWN, President,
Pittsburg Annual Conference, M. P. Church
Steubenville Ohio, July 29th, 1847.

NEWARK CT., MUSKINGUM CONFERENCE.—We intend holding a meeting of two or three days' continuance, in the grove, two miles east of Irville, near Joseph Blane's, to commence on the 21st of August, at 11 o'clock. Will Br's. C. Springer, J. Hamilton, I. Thrap, W. Marshall, and any others who can render us assistance?
W. MAYNARD.

CINCINNATI CIRCUIT, OHIO DISTRICT.—Our fourth quarterly meeting will commence at Bethesda Meeting House, August 28th. Brs. R. Rose, J. White, R. M. Dalbey, and all other itinerant and local brethren who can, are invited to attend.

Also, a protracted meeting will commence at Columbia, on the 11th of September next, embracing the Sabbath preceding the setting of the Conference at Cincinnati. Fathers Dobbins and M'Guire, Brs. Rose, Bassett, and the brethren in general, are requested to attend, on their way to the Annual Conference.
O. WARRINGTON, Supt.

PISGAH CIRCUIT, MUSKINGUM DISTRICT.—Our fourth and last Quarterly Meeting, will be held at the Ebenezer Church, six miles from M'Connellsville, on the Marietta road, on the 14th and 15th of August. Can Brs. Bassett, Wilson, Sears and others come to our assistance? Come brethren, all you who can. J. M. PIPER.

WELLSVILLE CIRCUIT, MUSKINGUM DISTRICT.—Our fourth quarterly meeting will be held at Wellsville, embracing the third Sunday in August. To this meeting we invite brother R. Andrew, of Steubenville, and any others who can make it convenient to come.
T. B. CUSHMAN.

WAYNESBURG CIRCUIT, PITTSBURGH CONFERENCE.—Our fourth quarterly meeting will be held at Murdock's school house, on Whitely Creek, near the Kirby meeting house, commencing on Saturday, August the 14th. We hope the brethren from the eastern and southern part of the district will make it convenient, on their way to Conference to call at our meeting. It will continue till 1, or 2 o'clock on Monday. We shall expect all who come in before Monday, to attend the quarterly meeting, as it is only seven miles east of Waynesburg. We wish to leave a number of horses in this neighborhood during Conference. Those who may come on Monday, and afterwards, will find a committee at the Methodist Protestant Church, who will conduct each one to his place of lodging. The Annual Conference meets on Tuesday, August the 17th. Will brother G. Brown give notice of the hour? Hope he will also attend our meeting at Murdock's.
W. A. PORTER.

COSHOCTON CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

MADISON CIRCUIT, INDIANA DISTRICT.—The fourth Quarterly Meeting, will be held at Liberty Meeting House, Scott county, to embrace the second Saturday and Sabbath in September, (11th and 12th days.) Ministerial aid is solicited. GEO. WHEATLEY.

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recorder, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and Laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

UNION CIRCUIT, O. DISTRICT.—Our fourth quarterly meeting will be held at or near Middletown; and as it has been suggested that a Camp Meeting be held at the same time, should this be concluded upon, it will be held near brother Job Inskeep's, four miles north east of Middletown, commencing August 20. We invite all our brethren of adjoining circuits to assist us. From the West and South, come to Middletown; from North and East, to Middleburg, and you will learn the facts, and receive directions. D. MOORE.

[A Camp Meeting, brethren. We wish to hear of a good Camp Meeting in old Champaign or Logan.—ED.]

MORGANTOWN CIRCUIT—*Pittsburgh District.*—The last quarterly meeting for the present Conference year, for the Monongahela Circuit, will be held, by divine permission, at the new frame meeting-house, near Mapel's mill Dunkard creek, Green county, Pa., on the 2nd. Sabbath in August, at which, (agreeably to previous arrangement;) we expect our beloved and worthy President, Br. Brownphoe he will not fail in attending. We also invite our Itinerant and unstationed Brethren who can make it convenient to attend.

Also, we propose, by divine permission, on the Saturday and Sabbath previous to the Annual Conference, hold ing a meeting at Mt. Morris, Green county, Pa. This town is 16 miles from Waynesburgh; the place of holding the Conference. To this meeting we invite Preachers, and delegates, who may be on their way to Conference.—Come, Brethren, come and welcome; we shall expect you from the South. You will find a band of Brethren ready to receive you freely. P. T. LAISHLEY.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

ST. JOSEPH CIRCUIT, *Wabash District.*—Br. Shipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.
G. WILLIAMS.

MORGANVILLE CIRCUIT, *Muskingum District.*—Our 4th quarterly meeting will be held at Morganville, on the 14th and 15th of August ensuing. J. W. SOUTHARD.

PRESIDENTIAL APPOINTMENTS.

Ohio District.

Buford	Circuit,	Aug.	21–22.
Batavia	"	"	28–29.
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

3rd	Sunday	August	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

W. L. Daldwin, 2, 1 sub,	O.	J. Baum, 1 sub.	N. Y.
Gar'n Brown,	"	P. M.—La Grange,	Ia.
P. M.—Section Ten.	"	W. Barnet,	"
Z. Ragan, 1 sub.	"	A. Cole,	Pa.
G. Conclin,	"	P. M.—Richie,	Va.
E. J. Handy,	"	S. Dilley, 2 subs,	Ill.
J. S. Hudson,	"	J. Henderson,	Pa.
"Gratiot,"	"	W. Fitzimmons,	"
A. M'Guire,	"	A Delegate,	"
P. Smith,	Ky.	C. H. Williams,	Ia.
W. M. Hamilton,	Ill.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
J. Baum,		9	44	1 00
J. Longsworth,		9	8	1 00
S. Dilley,	D. Z. Troxell,	9	7	1 00
Z. Ragan,	I. H. Kirtz,	8	52	2 00
"	J. W. Kirtz,	8	52	1 00
J. Henderson,		8	52	1 00
W. M. Hamilton,		8	52	2 00

New subscribers this week, 6. Discontinuances, 3.

COLUMBIAN FOUNTAIN.—Will the editor please inform us if Br. Wm. Whitney has left Washington City? We have repeatedly written to him, but obtain no answer.

The P. M. at La Grange, Ia., notifies us that C. Isbel has left the country, and that his paper is not taken out. He has had the paper more than a year, and paid nothing. The multiplicity of such cases has long since convinced us that the value of an agent to us, is not determined by the number of subscribers obtained, but the amount of payments collected.

The P. M. at Richie c. h. Va., notifies us that J. M'Gregor refuses to take his paper from the office. He is indebted for about 3 volumes. Hope he will pay up, and we will discontinue then, if he desires it.

Br. Ragan, G. P. is wrong when he says that he did not receive the paper after we became its editor. Almost half of vol. 7, was sent him, before it was discontinued. This *may* have been included in the note he gave Br. Foster, for Br. Springer's claim. Much obliged for your faithful attention.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED, on the 5th inst., by Rev. John Goshen, MR. JAMES W. ELMORE, to Miss MARY ANN BRELSFORD, all of this place.

OBITUARY.

DIED, At East Cambridge, Massachusetts, July 25, L. M. Stone, Esq., Cashier of the Merchants' Bank of Boston, aged 31.

———At Clearspring, Md., July 20, Mr. Samuel Ridenour, aged 75 years.

———At Philadelphia, July 30, Rev. James Smith, in the 80th year of his age.

———At Waterford, Conn., July 19, Deacon Elisha Chester, aged 80 years, a devoted member of the Congregational Church, at Groton, Conn.

———At Philadelphia, July 20, Dr. Wm. Shaw, aged about 74 years.

———At Allegheny City, on the 30th ult. Mr. B. F. Harris, formerly one the proprietors of the Pittsburgh Gazette.

———At Roxbury, Mass., July 29, Rev. A. A. Phelps, one of the Corresponding Editors of the National Era, and long known as a champion of the Anti-Slavery cause.

———At Tiverton, R. I., Job Durfee, Chief Justice of the Supreme Court of Rhode Island.

———At Newark, New Jersey, on the 1st inst., Rev. ORANGE SCOTT, principal founder of the Wesleyan Methodist Connection, in America.

The Markets.

LATEST DATES.

PUTNAM, & ZANESVILLE.—Flour $4,50—Wheat, 60c—Corn 25c.,—Oats 18c.

CINCINNATI.—Flour $4,25@$ 4,30,—Wheat 80@85.—Oats, 25@28,—Corn 28@30. Beef Cattle $4,00@$ 4,50 ₩ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $4,50@$4,62,—Wheat 80@85c,—Corn 37@40,—Oats 24c.—*Commercial Journal and Guz.*

PHILADELPHIA.—Flour $5,87½@$6,00—Wheat $1,20—Corn $75c.—Provisions nothing doing. The market is heavy.

BALTIMORE.—Flour $5,87—Wheat $1,20—Corn 75c—Oats, 68.—*Baltimore Sun.*

Advertisements.

LIFE OF REV. JOHN WESLEY, M. A.,

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

A few copies will probably be taken to the Pittsburgh, Muskingum and Ohio Conference.

A GENERAL ASSORTMENT OF **SUNDAY-SCHOOL BOOKS**, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

METHODIST PROT. BOOK CONCERN, BALTIMORE.

THIS establishment is located at No. 4 S. Charles St. Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

WANTED—Any number of NEW SUBSCRIBERS for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided*, however, no names be sent us but such as can be relied upon as good.

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, AND **DISCIPLINES**, OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection of* Spiritul Songs, BY REV. J. DALBY & J. B. PEAT To be obtained at the office of the Western Recorder.

PITTSBURGH, MUSKINGUM, & OHIO CONFERENCES, ATTENTION!—There will be a supply of the "Sacred Melodeon" at each of the above mentioned conferences. Preachers who wish to purchase can be furnished at the wholesale prices. This work has met with general commendation where known; and its cheapness, with its merits, will insure it a ready sale among the members of the M. P. Church.

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FOREIGN & DOMESTIC DRY GOODS,
No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

6¼ CENTS REWARD.

RUNAWAY from the Subscriber, living in Monroe Township, Muskingum county, Ohio, about the 26th instant, a bound boy named David McCurdy, 11 years of age. All persons are hereby cautioned against harboring or trusting him on my account, as I will pay no debts of his contracting. ROBERT DONALDSON.
July 31st, 1847.

6¼ CENTS REWARD.

RUNAWAY from the Subscriber, living in Monroe Township, Muskingum county, Ohio, about the 26th instant, a bound boy named Hiram McCurdy, aged thirteen years. All persons are hereby cautioned against harboring or trusting him on my account, as I will pay no debts of his contracting. HENRY ELSON.
July 31st, 1847.

PROSPECTUS
OF THE
OHIO SCHOOL JOURNAL—VOL. 2, 1847.

The second volume will be published monthly, in Columbus, each number containing sixteen pages octavo.

The Journal will be devoted entirely to the promotion of education—physical, intellectual, social and moral—and especially to the improvement of Common Schools—the better education of teachers—the elevation of the employment of teaching to the rank it should hold in the community—the diffusion of intelligence relating, to the best modes of teaching, to the location and construction of school houses, and to the progress of education in this State and in other States and countries: it will contain the Annual Report of the State Superintendent of Common Schools, and the School Laws of general interest which may be enacted during the present session of the Legislature.

Post Masters, School Officers, Teachers, and the friends of education in general, are respectfully invited to aid in giving it a wide circulation.

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TERMS—Single copies, 50 cents; seven copies, $3,00; twelve copies $5,00; twenty five copies, $10,00; payments to be made invariably in advance. Orders for the Journal may be directed, "Ohio School Journal, Columbus, O.," or, (until the first of March next,) to A. D. Lord, Kirkland, Lake Co., O.

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Published once a month. 16 pages, 18 mo. with cuts, at 25 cents a year. The 20 volumes uniformly bound and numbered, $5,40.

YOUTH'S PENNY GAZETTE,

A valuable paper for Sunday School Scholars & Families

POETRY.

PRAYERS FOR ALL MEN.

BY VICTOR HUGO.

My daughter, go and pray; see, night is come:
One golden planet pierces through the gloom;
Trembles the misty outline of the hill.
Listen! the distant wheels in darkness glide—
All else is hushed; the tree by the road side
Shakes in the wind its dust strewn branches still.

Day is for evil, weariness, and pain.
Let us to prayer! calm night is come again,
The wind among the ruined towers so bare
Sighs mournfully; the herds, the flocks, and streams,
All suffer, all complain; worn nature seems
Longing for peace, for slumber, and for prayer.

It is the hour when babes with angels speak,
While we are rushing to our pleasures weak
And sinful, all young children, with bent knees,
Eyes raised to heaven, and small hands folded fair,
Say at the self same hour the self same prayer
On our behalf, to him who all things sees.

And then they sleep. Oh, peaceful cradle sleep!
Oh, childhood's hallowed prayer! religion deep
Of love, not fear, in happiness expressed!
So the young bird, when done its twilight lay
Of praise, folds peacefully at shut of day
It's head beneath its wing, and sinks to rest.

Pray thou for all who living tread
Upon this earth of graves;
For all whose weary pathways lead
Among the winds and waves;
For him who madly takes delight
In pomp of sinking mantle bright
Or swiftness of a horse;
For those who, laboring, suffer still;
Coming or going—doing ill—
Or on their heavenward course.

Pray, though, for him who nightly sins
Until the day dawns bright—
Who at eve's hour of prayer begins
This dance and banquet bright;
Whose impious orgies wildly ring,
Whilst pious hearts are offering
Their prayers at twilight dim:
And who, those vespers all forgot,
Pursues his sin, and thinketh not
God also heareth *him*.

Child! pray for all the poor besides!
The prisoner in his cell,
And those who in the city wide
With crimes and misery dwell;
For the wise sage who thinks and dreams;
For him who impiously blasphemes
Religion's holy law.
Pray thou—for prayer is infinite—
Thy faith may give the scorner light,
Thy prayer forgiveness draw.

GET UP EARLY.

Get up early! Time is precious,
Waste it not in bed;
Get up early! while the dew drops
O'er the fields are spread.
Get up early! when the red sun
First begins to rise;
Get up early! when the darkness
Fades from earth and skies.

Get up early! It is sinful
To be wasting time;
Get up early! while the dear birds
Sing their morning chime;
Get up early! while the flowers
Blush upon the sod;
Get up early! while all nature
Blesses Nature' God.

Get up early! And prepare ye
For the long day's toil;
Get up early! if ye labor
To improve your soil;
Get up early! if a rhymelet
Be your task to write;
Get up early! oh ye lazy,
And feel as I do—RIGHT!

Ecclesiastical.

Written for the Western Recorder.

To Paul Pry.

MR. EDITOR:—Please permit me, once more, to address our friend Paul Pry; and say; Br. Pry, you will excuse me, when I inform you, that, you in your last reply to J. H., remind me of a sportsman in search of game, who discovers something move in the bush—says there is a prize, and fires at the lump; but when with hasty steps he approaches, he finds nothing—a leaf, which the wind had agitated, had raised his expectations—nothing else. So I conclude my Br. Paul, you have misapprehended the subject—taken a wrong aim—and acquired nothing.

The first thing to be determined in the matter between us now is, who are *members* of the Methodist Protestant Church, and who are *ministers*. If Br. Pry will examine the constitution and discipline, he will find, if I mistake not, there is, throughout, a clear distinction preserved between the ministers and members. In no instance, that has fallen under my notice, is a member called a minister, nor a minister termed a member of this church. The phrases—"members of *our church*"—"*our people*," &c., is not known among us. We are, however, apt to be misled by things familiar. Influences sometimes fasten on us from sources little suspected. I do not accuse Br. Pry of knowingly being tinctured with Episcopacy; but may he not, from associations which have insidiously infused into him the idea common in another church, of lay preachers and ministers, in contradistinction to ITINERANT MINISTERS, have been induced to draw the conclusion, that the unstationed ministry and the lay membership occupy the same grounds, while the others, occupy that, more elevated. That what I have said relative to the distinction between the ministers and members of the Methodist Protestant Church, is correct, see the preamble to the constitution, page thirteen. Third edition of the Methodist Protestant Constitution and discipline. See Elementary principles, pages fourteen and fifteen. Items 5, 8, 9, and 10, see constitution, Article 1st, items 2, and 3, Article 3, item 3, Article 4, items 2, and 3, Article, 6—see the whole constitution and discipline, where the voting of ministers and members is alluded unto. The whole demonstrates that the framers of the constitution of the M. P. Church, determined to draw a line between the ministers and the members of the church; and that the unordained persons, associated with her, should not be called ministers; and that those who have been ordained should be known by the appellation, not of members, but of ministers. In no place, either in the constitution or discipline, so far as my acquaintance with them extend, is a minister ever termed a member, except of a Quarterly, Annual, or General Conference, but he is always called by his proper name—"a minister." I here intend no disparagement to the laity—not at all. These things premised, I turn my attention to Art. 12, of the constitution, to which I am, by Br. Paul Pry, respectfully referred; and I there find the precise language, as quoted by Br. Paul—"shall be entitled to vote in all cases." Very extensive—very—Let me see how it will work. If it works well, courteousness will require that I, cheerfully, "acknowledge the corn;" but if it does not, no "corn" for Br. Pry, yet. To test it, say, here is a committee of trial, called to try an accused brother, either lay, or ministerial. That this a "case," or state of things, none, I presume, will, doubt. A minister, or white lay member, other than the committee, of the requisite age, happens to be present. At the moment the committee, by vote, is about to decide the fate, or the "case" of the accused, he steps forward, and says, I vote in favor of the brother under censure! What would the committee think of so great imprudence? Again, here is a Quarterly Conference now in session. Some important "case" is to be determined by vote. A minister from an adjacent circuit, and a white lay member of the same circuit in which the Conference is held, but not a member, are present; they claim that they are "entitled to a vote in all cases," and, as the "case" before the Conference is to be determined by vote, they will cast their votes in favor of the "case." Would not the Conference quickly desire their speedy withdrawal? Once more; here is an Annual or General Conference in session. Some absorbing "case" has been patiently and lengthily argued. The question is now called for: the "case" is now about to be, by solemn vote, decided; when an unstationed minister, not a representation, steps within bar, and reads aloud from Article 12, "Every minister," &c. "shall be entitled to vote *in all cases*." He continues, none of you doubt that which has been discussed, is a serious "*case*;" and since I am a minister of the Methodist Protestant Church, I have the right "to vote *in all cases*," I, therefore, will, by my vote, oppose the measure. Would not every person present begin to suspect the mans' sanity? Hence, I conclude, Br. Pry has mistaken the meaning of Art. 12, and that it only means that a minister, preacher, and white lay male member of the age of twenty-one years, shall be entitled to vote in all cases where others of the same station have the right to vote, and in no other cases whatever. Universals contain particulars, but particulars do not include universals is a rule; and notwithstanding this voting "in all cases," may, at first view, seem to be a universal proposition, yet upon a slight examination, if I mistake not, it will be found only to be particular. I therefore conclude, that there is a clear distinction between ministers and members of the Methodist Protestant Church, carefully preserved throughout the whole constitution and discipline; and that the rights of each are clearly defined, so far as voting is concerned; and that no member has a right to vote, only, as prescribed, neither has any minister the right to vote, only, as it is clearly set forth in other portions, besides Article 12, of the constitution. Bearing in mind that "lay member," does not mean a "minister," and that "minister" does not imply a member of last said church, in any portion of the constitution or discipline, I respectfully refer my Br. Paul to the pages of the discipline, viz: 54, and 55, to which he so kindly cited J. H., for proof that Paul Pry is in error.

Br. Paul Pry may save himself his merry mood, by considering how easy a "case" it is for a printer, in setting so many thousands of type, unintentionally to make an author look very ridiculous.

I am pleased, Br. Pry, to discover you are disposed to do ample justice to every department of the church.—I am still of the opinion that all that is requisite to promote the desired change in the formation of the Electoral Colleges, is to convince my brother that the present usage is opposed to the rights of any.

Permit me to subscribe myself the friend of Paul Pry. J. H.

Batavia, July, 1847.

Narrative.

Evil Overcome by Good.

[Extract from "Travels through North and South Carolina, Georgia, East and West Florida, the Cherokee Country, &c., by Wm. Burtram;" a scientific gentleman, who undertook the tour at the suggestion of Dr. Fothingill of London, in 1773.

Among his many interesting adventures, he relates the following, which is strikingly illustrative of the principles of safety to be found among even the most savage, if they are met in a spirit of peace and brotherhood, and not of hostility and defiance.]

"I had now passed the utmost frontier of the white settlements on the border. It was drawing towards the close of the day, and nothing had appeared to ruffle the happy moments of evening contemplation, when, on a sudden, an Indian appeared crossing the path, at a considerable distance before me. On perceiving that he was armed with a rifle, the first sight of him startled me, and I endeavored to elude his sight, by stopping my pace and keeping large trees between us; but he espied me, and turning short about, set spurs to his horse, and came up in full gallop. I never before this was afraid at the sight of an Indian, but at this time I must own that my spirits were very much agitated. I saw at once, that, being unarmed, I was in his power; and having now but a few moments to prepare, I resigned myself entirely to the will of the Almighty, trusting to his mercies for my preservation; my mind then became tranquil, and I resolved to meet the dreadful foe with resolution and cheerful confidence. The intrepid Seminole stopped suddenly, three or four yards before me, and silently viewed me, his countenance angry and fierce, shifting his rifle from shoulder to shoulder, and looking about instantly on all sides. I advanced towards him, and with an air of confidence offered him my hand, hailing him *brother*. At this he hastily jerked back his arm, with a look of malice, rage and disdain, seeming every way disinterested; when again looking at me more attentively, he instantly spurred up to me, and with dignity in his look & action, gave me his hand. Possibly the silent language of his soul during the moment of suspense (for I believe the design was to kill me, when he first came up) was after this manner: "White man, thou art my enemy, and thou and thy brethren may have killed mine; yet it may not be so, and even were that the case, thou art now alone, and in my power. Live! the Great Spirit forbids me to touch thy life. Go to thy brethren, tell them thou sawest an Indian in the forest, who knew how to be humane and compassionate." In fine, we shook hands, and parted in a friendly manner, in the midst of a dreary wilderness; and he informed me of the course and distance to the trading-house, where I found he had been extremely ill-treated the day before."

On reaching the trading company, and relating his adventures on the road, particularly the last with the Indian, the author goes on to say that the chief replied, with a countenance that at once bespoke surprise and pleasure, "my friend, consider yourself a fortunate man. The fellow is one of the greatest villains on earth, a noted murderer, and outlawed by his countrymen. Last evening he was here, we took his gun from him, broke it in pieces, and gave him a severe drubbing. He, however, made his escape, carrying off a new rifle gun, with which he said, going off, he would kill the first white man he met."

The reflections of the author, on contemplating the behavior of this Indian towards him, so soon after his ill-treatment, are that "the moral principles, which direct the savages, to virtuous and praise-worthy actions, must be innate—they not having the assistance of letters, or those means of education, in the schools of philosophy where the virtues, sentiments, and actions of the most illustrious characters are recorded and exhibited—or they must be under the immediate influence and guidance of a more divine and powerful preceptor, who, on those occasions, instantly inspires them, and, as with a ray of divine light, points out to them at once the dignity, propriety, and beauty of virtue."

Ministers' Department.

From the Religious Telescope.

What Constitutes an Efficient Ministry?

(A DIVINE CALL.)

Having shown the importance and some of the proofs of a Divine call to the Gospel ministry, we will continue the subject by referring to the nature, or rather the *evidences* of such a call to the person called. This is the more necessary, as it, like every other truth, is frequently abused, either by ignorance or corruption, and it is of the utmost importance that all who in any way are exercised in mind concerning their duty in this respect should be enabled to judge whether they are moved by the Holy Ghost or some other influence. In this, as well as in every matter pertaining to religious duty, no one *need* be deceived. The path of duty is plain to him who is willing to know it. "To the upright there ariseth a light in the darkness." But to the nature or evidence of this call.

It is a *spiritual* call; the Holy Spirit by deeply impressing upon the mind the worth of souls, and then opening the solemn and weighty truths of revelation to the understanding, moves the individual to feel and act for their salvation. So vived and powerful is the impression sometimes, that it absorbs every other interest, so that the person thus impressed feels willing to sacrifice everything else, could he thereby be instrumental in saving his fellow man. If he yields not, the impression weighs on his spirit like a mighty burden, from which he can obtain no relief. It troubles him by day and night, awake and asleep. He seeks relief in prayer, but his unwillingness to yield now assumes the form of guilt, and he finds no access. He resorts to the Bible and the Sanctuary for comfort, but both condemn him for his disobedience; he urges privately his excuses; the Lord removes them, either by his providence, or by a direct impression on his mind; he considers the dangers, crosses and responsibilities of the work, and again shrinks back overwhelmed with sorrow, crying out with Jeremiah, "O, Lord God, I cannot, for I am a child;" or with Moses, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel?" God says, "say not I am a child; for thou shalt go to all that I send thee:—I am with thee to deliver thee," &c. In this manner he is stripped of every objection, and left on his own responsibility, either to obey or disobey.—Should he still persist in his unwillingness to obey, he is chastised, either by the withdrawal of the Divine presence, bodily affliction, loss of property, or his way is hedged up in business.—By this course many have been chastised into obedience who had long resisted the influence of the Spirit.

The above are some of the exercises usually experienced by those who are truly moved by the Holy Ghost to preach the gospel. We say *some* of the exercises; because Divine Providence is not limited to precisely the same form of proceeding in every case, but varies according to the circumstances of the individual, the degree of stubborness to be overcome, &c.

While we contend for a call to the ministry by a divine influence on the mind, we are far from believing that it is safe to yield to, or follow every impulse or impression. These may originate from various causes; such as too great an estimate of our own abilities, a temptation, the desire of friends, a false estimate of the nature of the ministerial office, and a desire to be ranked among the prophets. Thousands, no doubt, prompted by one or other of these motives, have indulged in impressions to preach, until they have persuaded themselves into the belief that they are divinely appointed to this sacred office. Such, generally, are more anxious to obtain authority to preach than their brethren are to authorize them, and far more difficult to deal with, than those who are really called to the work, reminding us of the forcible language of the poet—

"How ready is the man to go
Whom God has never sent;
How timid, diffident and slow,
God's chosen instrument."

Should a person have impressions to preach, he should, first of all, submit the whole matter to God, and seek by faith and importunate prayer the divine direction, and then expect the revelation of God's will, in a manner, too, that will not deceive or lead astray. Whenever the Lord enjoins a duty, he will invariably assure the mind of it. Yet the evidence of a call to the ministry is not generally given immediately. The mind is variously, and sometimes severely tried. This may be for the purpose of giving a more assured evidence, and better prepare the mind for its arduous work.

In seeking an evidence of a call, much dependence should be placed on the leadings and openings of Providence. The God of Providence and Grace is the same, and no impression will be made on the mind by the Holy Spirit without a corresponding call in the Providence of God.

Hence the propriety of observing the call of Providence as confirmatory of the Spirit's call. We should not indulge mere impressions, unless they correspond with the Word and Providence of God: in the mouth of two or three witnesses every word shall be established. By a careful comparison of our impression with God's word and providence, we may know assuredly what the mind of the Lord is concerning us. Gifts, grace and fruit, will be necessary to evidence to others that we are not mistaken in our call.

On the above we make two remarks.

1. A divine call, and an assured knowledge of that call, are indispensably necessary to render our ministry efficient. Without this we cannot exercise that fearless, yet humble boldness which is necessary to insure success. Without it we will be timid and vascillating, shunning every thing that is trying to nature. The want of an assured knowledge of a call to the work is the cause of so many men-pleasing, popularity seeking, ease-loving, and cross-shunning men in the ministeral ranks. O, did all who now profess to be ministers of Christ, but preach under a full knowledge of a special, divine appointment, how soon would the Church be aroused from her slumbers! Brethren in the Ministry, let us seek a renewel of our commission, and carry it with us, deeply engraven on our hearts, whenever we enter the sacred desk to administer the word of God to dying men.

2. If a divine call is absolutely necessary to constitute a man a minister of Jesus Christ, how careful should the Church be, in authorising men to handle the word of life. Much harm has resulted by admitting uncalled and unworthy men into the ministry. They have, in many instances destroyed more than double their number can rebuild, besides filling places that might be filled with those who would be useful. The Church should learn from the past to be more careful in licensing men to preach. She neither needs nor wants men in the ministry who are not divinely appointed. No matter whatever else they possess, if they are deficient in this, they lack the first essential element in the formation of efficient ministers, and have no more right to the title of gospel ministers than Dathan and Abiram had to the priest's office in the days of Moses.

A GENTLE HINT.—Some years ago, before the introduction of the Croton water, a wealthy citizen of New York had occasion to send his coachman for a pail of water. John refused to fetch it, alleging that it was not his business, but that of the house-maid.

"And pray, what do you understand to be your business?" rejoined his master.

"To take charge of the horses, and drive the carriage, sir."

"Well, do you harness the horses directly, and bring the carriage to the door."

When the carriage drove up, its owner ordered Mary, the house-maid, to take her pail and get in, and the fastidious coachman was compelled to drive her to the pump—stop for her to fill her pail—and then drive her back again!

The lesson, it is needless to say, was never forgotten.—*Anglo Saxon.*

NEWS ITEMS.

Twenty Lives Lost.

Destruction of a Packet Ship by an Iceberg.

The strong, substantial Packet Ship "Eulalia," belonging to St. Sebastian, while on a passage from Havana to Galway, was overwhelmed by an iceberg. She had thirty-seven passengers (a great many of whom were females) on board, with a crew of sixteen, including the master.—She was a fine looking vessel, barque rigged, of three hundred tons burthen, and was laden with a cargo of miscellaneous articles. Her voyage was favorable till she made latitude 42, 18 north, longitude 52, when she met with a heavy field of ice. This occurred on the morning of Friday, the 21st of May. The master, observing the perilous state of the ice, bore the ship round, and attempted to clear it, but this was found impossible, and about nine o'clock a tremendous iceberg struck the ship amidships, cutting her down to the water's edge. The shock was fearful, and the terror and dismay of the passengers painfully great. Not a moment was lost in lowering the boats and placing the passengers in them, for on the pumps being sounded, the ship was found to be fast filling.

The crew lingered on board at the pumps, in the hope of keeping her afloat, but were compelled to make a hasty retreat, the ship reeling over on her beam ends and instantly sinking.—Two boats, containing the captain, fourteen of the crew, and fourteen passengers, succeeded in getting clear of the wreck, but the third, with twenty persons in it, most of whom were women, was drawn down with the vessel, and every soul perished. The boat, it appears, was fastened to the wreck by a rope, which the crew, in their fright, had forgot to unship, and it was impossible to cut it, the passengers having no proper implement. On the following day, at five o'clock in the evening, the remaining boats were picked up by the schooner "Newport," belonging to Stockton, and their crew taken on board, which vessel reached Galway on Monday last. The loss of the "Eulalia" and cargo is estimated at £25,000.—*Phil. Dol. News.*

DROWNED.—On Saturday, the 3d inst., a Mr. John Stahl, a resident of this county, about 6 or 7 miles east of this place, was drowned in the Scioto river, at Chillicothe, as we learn, in a state of intoxication; a vice to which he had formerly been addicted, but from which he had been reclaimed for some time back. On the day of his death he was enticed by a son of Bachus to Chillicothe, and there persuaded to drink, was overcome, and his death was the result. When will the community learn to cease licensing men to murder their fellow-men? The man that enticed him to drink, and the one that sold him the liquor, must both appear before the bar of God as partakers in the guilt of that man's death.—*Religious Telescope.*

WAR STEAMERS.—The keel of one of the large Government war steamers was laid at the Brooklyn Navy Yard on Saturday. Her length between perpendiculars will be two hundred and ten feet breadth of beam twenty-seven feet, depth of hold twenty-three feet. Messrs. Brown & Bell, one of the most famous ship builders in New York, are now constructing a steam ship-of-war for the Peruvian Government. She is seven hundred tons burthen, and will be supplied with an improved marine engine of five hundred horse power. Her armament will consist of two sixty-four pounders, and four twenty-four pounders, which our government has been wanting. Our countrymen have built five steamships for Russia, Mexico, and other nations, and before the last four new ones are done, we shall have a specimen in the Pacific.

CHURCH DESTROYED BY LIGTNING.—On Sunday at 4½ o'clock, during the thunder shower, the German Lutheran Church, (St. Paul's,) at the corner of Brown and St. John streets, was struck by lightning and destroyed. The electric fluid, attracted to the steeple, passed into the interior of the church at its base, and the fire communicating with the organ, which was situated immediately under it, the whole of the southern portion of the building with the steeple, was in a blaze in a short time. The wind at that time blew violently, and the roof, with the steeple, was soon enveloped in a mass of flame, the latter falling into the church, adding greatly to the conflagration and to the destruction of the interior. Very little of the inside has escaped injury or entire destruction, and of the very handsome church, with its bells & clock, but little remains except the walls.

Two organs, with the greater portion of the Church furniture, were destroyed. There had been Divine service during the afternoon, the congregation having been dismissed some ten or fifteen minutes previous to the catastrophe. We were informed that several persons, with the sexton, lingered behind, and had only quit the place a moment or two before the fluid took effect.

The Church, with the furniture and the organs, cost between twenty-one and twenty-two thousand dollars. The loss is, however, partly covered by an insurance for $8,00 on the building, and $1,-200 on the clock and bell.—*Philad. Doll. News.*

GREAT FLOODS SOUTH.—The region around Natchez was visited by the most destructive flood on the 11th inst. which ever occurred there. The damage cotton sustained by it in Mississippi and Louisiana is immense. The countries east of said Places to the Carolinas, were also visited by tremendous floods about the same time.—*Cincinnati Commercial.*

MARINE DISASTERS.—The New York Journal of commerce has been favored by Capt. Wm. Thompson, Marine Surveyor, with a list, carefully compiled by him, of vessels which left this country for Europe between October 1st, 1846, and July 23d, 1847, and which were either lost, abandoned at sea, or compelled to return or put into some port for relief. It does not include those that threw overboard a part of the cargo, or which were so slightly damaged that they were able to pursue their voyage. They number 133, among which we find the names of 24 from Baltimore and 5 from Norfolk.—*Baltimore Sun.*

HEALTH OF THE CITY.—As we have frequently before stated, there has been no foundation for the alarming rumors of the existence of Asiatic Cholera in this city. An eminent physician informs the Signal that the city is unusually healthy at this time—and that it is free from cholera, small pox, or "any other itemized epidemic."—*Cincinnati Commercial.*

FACTORIES BURNED.—An India-rubber factory in Roxbury, Mass., was struck by lightning during Thursday afternoon, and mostly consumed; damage about $2,000. Lewis & Co. occupied the upper stories of the building for the manufacture of hosiery, gloves, and other woollen goods. Their machinery and stock was damaged to the amount of about $4,000 to $5,000. On Tuesday evening last, the woollen factory belonging to Meacham & Taylor, in the village of Marcellus, New York, was consumed by fire, together with some 10,000 lbs. of wool. The whole loss is estimated at $10,000—some $4,000 of which was insured in the Onondaga Company Mutual.

CHURCH STRUCK BY LIGHTNING.—*Singular Preservation.*—The Unitarian Church, recently erected in Ware, Massachusetts, was struck by lightning during a shower about 5 P. M. on Wednesday. The fluid struck the spire, which converged to a point more than a hundred feet high—shattered it to fragments, ran down the inside post of the tower, splitting it throughout, entered the basement, and followed the stove pipe its whole length, and went out at the opposite end of the building. In the basement, which is used as a vestry, were some eight or ten ladies, who had met as a sewing circle, and though the fluid passed the whole length of the room, and within eight feet of them, none of them were seriously injured.

FATAL CATASTROPHE.—Alderman Fletcher, for the Coroner, on Thursday of last week, held an inquest two and a half miles below Gray's Ferry, on the Baltimore Railroad, on the body of an unknown white man, supposed to be about 35 years of age, who was run over by the train of cars from Baltimore and killed, about two o'clock in the morning. His right leg was cut off below the knee joint, and also the toes of his left foot. The crown and right side of his head and the cheek below the right eye were cut, bruised and larcerated, and his body dragged by the cars the distance of fifty yards. He was dressed in summer cloth drab coat and pantaloons, blue mixed vest, white shirt, flannel undershirt, black cloth cap, neckerchief of white and purple stripe, and long boots. A small amount of American coin, and an *Ein Thaler* piece were found on him, and a card, upon the back of which was written, "T. Williams, Buttonwood street, between Ninth and Tenth, No. 132." One or more of the passengers thought his name was McLaughlin,—and that he was from Pittsburg. It is stated that he jumped from the cars, previous to which he said to a passenger, that he was afraid some one would injure him, from which, and his manner, it was supposed that he was laboring under derangement of mind.

The body was subsequently identified by his brother to be James McLaughlin, of Pittsburg.—The deceased was a trader, and was returning from Baltimore, whither he had been on business, for the purpose of making arrangements to settle permanently in this city. His wife and three children are living at Pittsburg, and were momentarily expecting to be summoned to join him here.—*Philadelphia Dollar Newspaper.*

Cadets of Temperance.

The above is the name of an order now in existence, intended for boys between 12 and 18 years of age. Mr. Johnston, editor of the Hillsborough Gazette, has written to the Deputy Grand Patron of the State, and has obtained some of the general features of the order. It is calculated to act in connexion with the order of the Sons of Temperance. The general features are these:

"We will neither make, buy, sell, or use as a beverage, spirituous or malt liquors, wine or cider, nor will we use tobacco."

Nine officers are elected from their number. They elect from the Sons of Temperance a Worthy Patron, who appoints two deputies, to preside at the meetings, and see that the business is done in a proper manner. They have their own passwords, initiatory ceremonies, &c. The initiation fee is from 25 cents to $1,50, according to the age of the applicant.

When a person arrives at the age of 18 and becomes a regular Son of Temperance, he is entitled to $2 from the Section. The dues are regulated by the Section, but cannot be less than two cents a-week. No person can become a member without the written consent of his father or guardian, or who uses profane language.—*Clermont County Sun.*

Ladies' Department.

From the Pledge and Standard.

What a Pair of Andirons Cost.

BY PETER PIPER, JR.

Peter, said my uncle, knocking the ashes from his pipe and laying it on the corner of the mantelpiece, and then fixing his eyes on the andirons, Peter, those andirons cost me one thousand dollars.

Dear me! exclaimed aunt.

Oh, Father! cried the girls.

Impossible! said I.

True, yes, every word true. One thousand, did I say? yes—two thousand—full two thousand dollars.

Well, well, said my aunt, folding up her knitting for the night. I *should* like to know what you *are* about.

My uncle bent forward and planting his hands firmly on his parting knees, and with a deliberate air, which showed that he had no doubt of being able to prove his assertion, he began:

Well—you see, a good many years ago, we had a pair of common old iron andirons. Your cousin Letty said one day, Father, don't you think those old andirons are getting too shabby? Shabby or not, I thought they would hold the wood up as nicely as if they were gold. So I paid no attention to Letty. I was afraid she was growing proud. Soon after that, Peter, continued my uncle, turning to me, your aunt took it up—

There goes, interrepted my aunt, you can't get along without dragging me in.

Your aunt took it up, Peter, and she said our neighbors could afford brass andirons, and were no better off than we were. And she said Letty and her sister Jane were just getting old enough to see company, and the stingy looking old andirons might hurt their market. I knew that women *would* have their own way, and there was no use in objecting, and so I got the andirons. The price of them was four dollars and a half—

Ah! that is more like it, cried my aunt. I thought you said two thousand!

Four dollars and a half. Well, the first night after we got them, as we all sat by the warm fire, talking over the matter, Letty called my attention to the hearth, the stones of which were cracked and uneven. The hearth was entirely out of keeping with new andirons and I thought I might as well have it replaced first as last. The next day, a mason was sent for to examine it. He came in my absence, and when I returned home, your aunt and cousins all beset me at once, to have a marble slab. The mason had convinced them the hearth would not look decent without a marble slab, and they put their heads together—

La me! exclaimed my aunt, there was no putting any of our heads together about it. The hearth was a real worn out thing not fit for a pig pen.

They put their heads together, Peter, as I was saying, and continued till I got a marble hearth, which cost me twenty dollars at least. Then I thought I was done with expenses, but I thought wrong. Pretty soon, I began to hear sly hints thrown out about the brick work round the fireplace not corresponding with the hearth. I stood out for a month or two against your aunt and the girls, but they at length got the better of me and I was forced to have marble instead of brick. And then the old wooden mantelpiece was so out of character that it was necessary to have a marble one. The cost of all this, was nearly one hundred dollars. And now that the spirit of improvement had got a start, there was no stopping place. The new marble mantle put to shame the old white-washed walls and they must be papered. The wood work had to be painted, of course and to prepare it for paint, sundry repairs were necessary. While this was going on your aunt and the girls appeared to be quite satisfied, and when it was done, they had no idea the old parlor could be made to look so spruce. But there was only a short respite. The old rag carpet began to raise a great dust, and I found there would be no peace—

Now my dear! said the old lady, with a pleasant smile, accompanied with a partial rotation of the head—

Now Father! exclaimed the girls.

Till I got a new carpet. So the new carpet was got. That again shamed the old furniture and it had to be turned out, and replaced with new. Now Peter, count up, my lad—twenty dollars for the hearth, and one hundred for the mantle, and thirty for repairs. What does that make?

One hundred and fifty, uncle.

Well, fifty for paper and paint—

Two hundred.

Then fifty for a carpet, and one hundred and fifty for furniture—

Three hundred and fifty.

There's that clock, too, and the blinds—fifty more—

Four hundred dollars exactly.

My aunt and cousins winked at each other and steadily in my uncle's face, as if to say you have not made out your case after all.

Now, continued my uncle, so much for this one room. No sooner was the room finished, than complaints came from all quarters about the dining room and entry. Long before this I had surrendered at discretion, and handed in my submission. The dining room cost us two hundred dollars, and the entry two more. What is that, Peter?

Eight hundred, uncle.

Then there were the chambers—at least four hundred more, to make them rhyme with those down stairs.

Twelve hundred.

The out side of the house then had to be repaired and painted of course. Add two hundred for that.

Fourteen hundred.

Then a piazza in front. That cost two hundred.

Sixteen hundred.

Here, aunt began to yawn, Letty to poke the fire, and Jane to twirl over the leaves of a book.

A new carriage came next. That cost two hundred dollars.

Then there was a lawn to be laid out, and neatly fenced—a servant to be hired—parties to be given occasionally—bonnets and dresses at double the former cost, and a hundred other little expenses in keeping with the new order of things. And all this grew out of those very andirons. Yes, Peter, I was entirely within bounds when I said it was two thousand dollars.

The opposition was silenced. My aunt immediately rose and guessed it was bed time. I was left alone with my uncle, who was not inclined to drop the subject. He was a persevering man, and never gave up what he undertook until he had done the work thoroughly. So he brought out his books and accounts, and set about making an exact estimate of expenses. He kept up until after midnight before he got through. His conclusion was, that the pair of andirons had cost him twenty-four hundred and fifty dollars.

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ORIGINAL POETRY.

Written for the Western Recorder.

LINES,

Suggested by hearing the Death of Edwin M. Langdon.

Ever varying, ever fleeting,
As the visions of our sleep,
Are the scenes that o,er life's pathway,
Cast their lights—and shadows deep.

Now, the brilliant prospect flatters,
And we hope life's sorrows few;
But the storm, as it darkly gathers,
Proves hope's promises untrue.

To-day fair forms are gliding round us,—
Loved ones cheer our hearts and homes;
But another day may find us
Bowed in sorrow o'er their tombs.

Dear Edwin's friends—thus have *they* bowed,
In sorrow, o'er his early bier:
O, keenly have their full hearts felt
The grief that prompts the burning tear.

Well may they weep for one whose youth,
For future years promised so much:
With aim unerring often thus,
Death's fatal arrow points to such.

We knew him well—we weep with those
Whose hopes are crushed, whose hearts are riven;
Twice have they drunk from sorrow's cup,
The bitter draught to mortals given.

But tho' they weep, their grief is not
The dreary sadness of despair;
For they've a mansion in the skies,
And their loved ones are garnered there.

They'll meet again—in that bright world,
Where sorrow's tear no eye shall dim;
There mingle with the heavenly hosts,
And songs of praise together hymn.

Putnam, O., Aug. 12. P. B.

Ecclesiastical.

Written for the Western Recorder.

Discord in the Church.

Mr. Editor:—To undertake, in this day of light, to prove that slavery is a sin against God, and a plain violation of the Divine law, appears to me, would be an insult to common sense. For, almost every page of the Bible, either condemns oppression, or sins that grow out of it, or are concomitant with it. The very policy by which God governs the world, is sufficient proof of his abhorance of the present system of slavery: equal justice to all, peculiar lenity to none, the high, as well as low, rich and poor, white and black, stand alike responsible to Him; except as their situations alter their circumstances. Yes, says Peter, "Verily now I perceive, that God is no respector of persons; but in every nation, he that feareth God, and worketh righteousness, is accepted of him." And how men, with the Bible in their hand, and the love of God in their hearts, can plead, or apologize, for such a system of wickedness; or remain silent, and by so doing encourage the unrighteous difference that is made in many churches, between their white and black members: is a problem too hard for me to solve.

But is it not equally as strange, that men, with the teaching and example of our Saviour before them, can leave the (in other respects) church of their choice; and especially, when they are allowed the liberty of conscience, and secured in the right of expressing their opinion?

Now I admit that the position the Methodist Protestant Church stands in to slavery, is no very enviable one, but the broad foundation of Gospel liberty is there laid, and if the superstructure, that is built thereon is not in every respect right, why not tear it down, and make it so? And besides, that very instrument, makes it the duty of every one to oppose all moral evil. What, is it more corrupt than the Jewish Church was when Christ came? And did Heaven secede from it? If so, when and where? Nay, he only re-established it on its former foundation, the Prophets, and Apostles, himself being the chief corner stone. Did he remain silent amidst the corruptions of the Church, or sanction their wicked practices? (What a bright example for a Christian Minister.) He stands unmoved, plainly, yet kindly, pointing out their sins and consequences. But again, does their secession loose the oppressors chain or restore the slave to his rights? If so, I would say, Amen, but it is evident they only tie their own hands, and lose their influence over the slave holder. Now, if all would remain and candidly discuss the question, from present appearance we soon would have a sufficient number in favor of a change in our black laws, and we could then move on. It would be well for those who talk of leaving, to consider whether or not, that step, would not retard the very object they wish to advance. United we stand, divided we fall, (the friends of the slave.) And certainly no one can think of shifting off responsibility, by such a step: nay, every member of the church, and nation too, is responsible before God for the continuation of this sin, and we can only clear our skirts by standing to our posts, and discharging our duty. Oh! if the church would but unite her efforts, slavery, war, and every thing that militates against the Redeemer's Kingdom, should be put down. And then would the inhabitants of the rock sing, and their shout be heard from the top of the mountains.

Yours, for the truth,

S. DILLEY.

Mason, Ill., July 26, 1847.

Written for the Western Recorder.

Things, I don't like.

Mr. Editor:—I have observed in your paper, articles under the head of "*Things I do not like.*" I am disposed, also to mention some things *I do not like*; and which have, I have no doubt, annoyed you, as well as others; for I think they are not confined to one house, or are local in their exhibition, and that the abandoning of the practices, would contribute to the comfort of society. I do not like to see people in a house of worship, take the first seat in a slip, nearest the aisle, and make every other one clamber over their persons, who may want to occupy a seat in the same slip. This, I am sorry to say, is a very rude, and selfish practice; too common in houses of worship, especially by females, to whom it is more inconvenient than to the male part of the congregation, because of the extravigant breadth of their clothes at present. I have seen a whole slip filled, by each one in succession, taking the nearest unoccupied seat to the aisle. How can people call themselves polite, who do such things?

I dislike very much to see MEN or *boys* defile the place which they occupy in a house dedicated to the worship of GOD, by spitting their tobacco juice over the floor, to the manifest discomfort of all around them, and the injury of the premises, as well as making additional labor for the sexton. Surely if people knew how much they annoyed their neighbors, they would omit the filthy practice while in such a place.

I do not like to see fashionable LADIES stop in the door, or on the steps, to salute, or converse with their acquaintances, while the congregation is coming out of the house; and all behind them must wait for their movement. Certainly people may be called genteel who do such things, but can hardly be said, to be polite.

At some future time, I may mention some other things. AN OBSERVER.

Putnam, Ohio.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. VI.

Having returned home from Dayton the 6th of July, 1828, I got ready to start for Madison, Ia., by Thursday the 19th. I had but 37½ cents at my command. When I was about to start, my wife insisted that I should leave her 12½ cents; I did so: and after commending my affectionate companion and children, in prayer, to the care of our heavenly Father, I started, with humble confidence that the Lord would provide for, and take care of me and mine. I reached Cincinnati that day, preached there in the evening, and went home with Brother Shinn, and in conversation with Sister Shinn, I made known to her that I had but 12½ cents to bear my expenses, for I had paid one-half of what I started with for horse feed, and ate no dinner that day. Next morning Brother Shinn came into my bed-room early, and said, "Brother, my wife tells me that you have only 12½ cents to bear your expenses to Madison. Here is three dollars and a half, which the Madison brethren gave to pay my passage up in the steamboat, and the Captain would not charge me any thing; and now I will give it to you, (putting it on my knee,) it will bear your expenses down." I did not want to take it, but he insisted: and thus the good Lord provided for me.—O, thought I, if the brethren could only sympathize, and feel for the cause of God, as the ministers do, how easily and pleasantly we could get along. O, Lord, save us from covetousness, which is idolatry. On Friday, 10th, rode to Lawrenceburgh, intending to preach there, provided I could get a congregation,—was recommended to call at old Brother Gibson's,—did so, and told him who I was, and what I was. He said it made no difference with him; if I was a servant of God, I was welcome to stay with him. I proposed to him to have an appointment. He thought it was too late, but said he, there is a large class to meet to-night, and we will go to that and I will introduce you to the leader, as a travelling preacher, and he will give you the hymn book and class paper, and, go ahead. So I met the class, and we had a glorious, happy meeting. Set off the next morning, rode forty miles, and put up with an E. Methodist, whose name was Kerns, and whose son-in-law was a travelling preacher, and was absent on his circuit; his name is Cornelius Ruddle, with whom I was well acquainted; yea, he was my nursing father, when I first embraced religion. He is one of the excellent of the earth, a son of thunder; I met with him at one of his meetings while on this mission, and he told me that he intended to leave the Methodist Episcopal Church and join in with us, so soon as his year was up; and so he did. Next morning I asked for my bill, and it was 43¾ cents, the amount of the books I had let him have the evening before; this was the first time I had been charged for a night's entertainment by a Methodist, but it was not the last. I set off and reached Madison about 11 o'clock. I enquired for Mr. McIntire, and was told that he was at the Presbyterian Church; I rode on and went in, and found a seat near the pulpit. The minister, Mr. Johnson, preached a short sermon, and while they were singing the last hymn, I stepped up the pulpit stairs, and told him who I was, and requested him to give out for me to preach at four o'clock, if the house could be had; he cheerfully complied. I then was introduced to Brother McIntire and several other brethren, who expressed great joy that I had come, for they were indeed as a flock of sheep without a shepherd, and said they had been anxiously looking for me, ever since they had been informed of my volunteering in their behalf. The time arrived—the church was full—the Presbyterian minister and two or three Methodist ministers and a Restorationist preacher were in attendance. I had the divine aid in a good degree, while I tried to preach from, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Great attention was paid, and I believe the word was not in vain. I was so unwell I had to cease laboring until Thursday 16, there was an appointment made for me ten miles from town. Being some little better, I set off in company with Brothers McIntire, Wilson, and T. Doyle. I preached with liberty to about fifty or sixty, then read the Articles, and compared them with the old Discipline, and gave out to preach there again on the next Thursday, and requested the people to reflect on what they had heard, until then, and make up their minds, for I intended to beat up for volunteers to enlist under the banner of Christian Liberty. Brother Chitwood a local preacher, agreed to give out a train of appointments for me to attend the next week; so we returned again to Madison, and on Friday night, we had a general class-meeting. I rested on Saturday, and on Sunday 19, rode out four miles, and preached to a very attentive audience. Preached again in the evening, in town, in the M. E. Church.

Ministers' Department.

A Reproof.

The officiating clergyman of a certain congregation in this city was absent some years ago from his usual place of ministration, but had secured the promise of a sermon from a brother preacher in his stead. At the time of service the congregation assembled, and the strange brother, instead of taking his seat in the pulpit, occupied the pew of the regular pastor. Presently a veteran brother in Christ, who had suspended preaching for some years, being superanuated, came in, and surprised at finding the pew occupied instead of the pulpit, went to the preacher who was to officiate, and inquired why he was not in his place. The young man hesitated a moment, stammered out an apology, and said that the truth was, he had been hindered by circumstances from making satisfactory preparation, and felt *ashamed* to preach before such an audience unless he were more fully *prepared*. The old man said not another word, turned away and slowly walked to the pulpit, went through the usual preliminary services, and announced his text in a clear and distinct voice—"*I am not ashamed of the gospel of Christ*, &c." The sermon was one of great impression, and the young minister learned a lesson which he probably never afterward forgot.—*M. Protestant.*

Dont Flatter a Minister.

Every one remembers the story of the preacher who upon being told that he had preached a fine sermon, said to the person who complimented him,—"Brother, the devil told me that, before you did." Dr. Fuller has an improved version of it or something that very forcibly illustrates the same idea, which he told in an admirable manner. A minister having preached effectively, was accosted in very complimentary language by several leading members of his congregation—

"That was strong doctrine," said one.

"Very faithfully set forth," said another.

"An excellent sermon you gave us to-day," said a third.

The good man lifting his hand in a beseeching manner, said with earnestness "Cast no more sparks this way, brethren—I carry gun powder *here*," at the same time laying his hand upon his heart. It would be well for us all to remember the moral—both preachers and people.—*Ib.*

The Gay Young Sportsmen.

On one occasion, when Rev. Mr. Brown, and others, were assisting a brother minister in services preparatory to the celebration of the Lord's Supper, which services in Scotland usually take place on the last day of the week preceding the "sacramental Sabbath," and are frequently held in the open air, a couple of gay young men had been out hunting, and on their return drew near to the large congregation who were listening at that moment to the preaching of an eloquent, but somewhat showy divine. After standing a few moments, the one said to the other, "Did you ever hear such preaching as that?" 'No,' he replied with an oath, "but he don't believe a word of it." After this preacher had closed, there stood up in the "tent," (a temporary pulpit erected in the open air for the accommodation of the ministers,) an old, humble-looking man, who announced his text in a trembling voice, as if he were afraid to speak in God's name. He went on, and became more and more interesting, more and more impressive. The young men were awed, and listened with reverent attention to the close, when one, turning to the other, said, "And what d'ye think of that?" "Think of it," he replied, "I don't know what to think. Why, didn't you see how every now and then he turned round in the tent as if Jesus Christ were behind him, and he was asking, "Lord, what shall I say next?"" This preacher was John Brown, the secret of whose pulpit eloquence was, the inspiration of an humble and contrite heart, touched by the finger of the Almighty: an eloquence as far transcending that of the mere orator, as the divine and heavenly, transcends the human and earthly.

[Turnbull's "Genius of Scotland."

Luther's Marriage.

Catharine Von Bora, was a beautiful girl, of noble birth, who having fallen in love with a poor student of Muremberg, had been condemned by her parents to the cloister. Escaping, with eight of her companions, after some years, she took refuge at Wittemberg. Here, Luther, became attached to her. Yet, with a sense of justice, rather unusual in a lover, he wrote to the Nuremberg student—"if you desire to obtain your Catharine Von Bora, make haste before she is given to another, whose she almost is. Still she has not yet overcome her love for you. For my part I should be delighted to see you united."

The student not responding to this offer, Luther married her. In this union he was most happy—the details of his domestic life are full of sweetness and tenderness.

Missionary Intelligence.

From the Missionary Herald.

GREECE.

From a letter of Mr. King, dated April 16, the following extract is taken:

A week ago last Sunday was the Greek Easter. On that day, the Greeks have been accustomed, I am told, to burn in effigy the traitor Judas. Out of respect to the feelings of one of the Rothschilds who happened to be here, or for some other reason, the government gave orders that this should not take place. In consequences of this it was reported among the people that a Mr. Pacifico, a Jew residing at Athens, and who was formerly Portuguese Consul in this place, had paid a certain sum of money to the police in order to prevent the burning of Judas. This so enraged them that a mulitude rushed to his house, broke his doors and windows, entered his house, broke his furniture in pieces, and threw it unto the street, seized as a prey his money and plate, while his family in vain implored their pity. Mr. Pacifico himself contrived to make his escape, and found refuge in the house of the British Ambassador. This took place about three o'clock in the afternoon. Mr. Pacifico is mentioned in the Minerva as a peaceable honorable old man.

During the feast of Eastor it is customary for the Greeks to fire guns and pistols, day and night, in every part of the city. This gives an opportunity to evil-minded persons to do harm undiscovered, and even to take life. This year three were killed, one man and two women, as is stated in some of the papers; and others were wounded. In my own house a person standing at the window was wounded in the shoulder by some one who, passing by, fired a pistol.—The wound was apparently from the wadding, and not from a ball. An order from the government was, I believe, publicly read, prohibiting the firing of guns and pistols at Easter; but no other means were used, that I know of to pevent it. The firing usually commences on Friday, continues on Saturday, but is greatest on Saturday night and on Sunday. On Tuesday it ceases.

Broosa.

Mr. Schneider has recently made a visit to the infant churches at Nicomedia and Ada Bazar. He was much encouraged by what he saw and heard, particularly at Nicomedia. In respect to the latter he says, "Taking into view the Armenian population of the place, the progress of the truth has been as great, if not greater, than at the capital. God will doubless perfect what he has begun in a manner so promising."

Syria.

The admission of John Wortabet, a pupil in the former seminary, to the church at Beirut was mentioned in the last Herald. Under date of April 12, Mr. Thompson says: "He is a promising young man, and we hope to see him a preacher of the gospel before a long time shall have elapsed. He has given up the practice of medicine, in which he has been engaged during the last year and a half at Tripoli, and has commenced the study of theology. We hope he may be ready to accompany any new missionaries to Aleppo, or wherever a new mission shall be established." Mr. Thompson also states that several other persons are candidates for admission to the church. The Arabic congregation at Beirut is represented as quite interesting.

Ceylon.

Mr. Meigs, in a letter dated March 10, says that the government agent of the province is very friendly to the mission. "He has lately made a donation of thirty pounds to Mr. Poor, to build a new school room at Tillipally for a select school of girls; and he has offered twenty-five pounds to assist in erecting small village churches." He also subscribes ten pounds a year to the Bible Society."

Another letter of Mr. Meigs, March 19, announces the death of Mr. Whitlesey. This painful event occurred at Dindigul, March 10, after an illness of only a few days. Mr. Whitlesey had been in feeble health for some time, and had gone to the continent for its improvement; at Dindigul, however, he was seized with an inflammatory fever, which terminated his life. "The mission," says Mr. Meigs, "has sustained a great loss; and so has the cause of missions to the heathen."

Choctaws.

From a letter of Mr. Wright, dated at Wheelock, May 18, it appears that seventy persons were added to the church at that station by profession, in 1846.

Cherokees.

Mr. Willey, writing from Dwight, April 30, says that seven persons were admitted to the church at that place on profession within about a year preceding the date of his letter; and two others were candidates for Christian fellowship.

Abenaquis.

A letter from Mr. Osunkhirhine, May, 22, states that two persons had been examined for admission to the church, and two backsliders had been reclaimed. There are twelve or fourteen children in the school who are making commendable progress in their studies.

Miscellaneous.

The Prayer of Habakkuk.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtiers were present, he produced a great sensation by one of his bold movements and gained great applause for its ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by his asserting, in a round voice, that the Bible was not only a piece of arrant deception in religion, but totally devoid of all literary merit. Although the entire company of Frenchman nodded a hearty assent to the sentence, Franklin gave no signs of approval. Being, at that time, the court's favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion. Franklin, in one of his peculiar ways, replied that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book, of rare excellency, which he had just happened to fall in with, at one of the city book stores; and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the doctor read a portion of his rare book. In a very grave and sincere manner, Franklin took an old book from his coat pocket, and with great propriety of utterance, read to them the following poem:

"God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had horns coming out of his hands;
And there was the hiding of his power.
Before him went the pestilence;
And burning coals went forth at his feet.
He stood and measured the earth;
He beheld, and drove asunder the nations;
And the everlasting nations were scattered:
And the perpetual hills did bow;
His ways are everlasting.
I saw the tents of Cusham in affliction;
And the curtains of the land of Midian did t remble.
Was the lord displeased against the rivers?
Was thy wrath against the sea,
Was thine anger against the rivers?
That thou didst ride upon thy horses,
And upon thy chariots of salvation?
Thy bow was made quite naked,
According to the oaths—thy word;
Thou didst cleave the earth with rivers;
The mountains saw thee and tremblel;
The overflowing of the water passed by;
The deep uttered his voice,
And lifted up his hands on high.
The sun and the moon stood still in their habitations;
At the light of thine arrows they went,
At the shining of thy glittering spear.
Thou did'st march through the land in indignation;
Thou did'st thresh the heathen in thine anger.
Thou wentest forth for the salvation of thy people,
Even for the salvation with thine Anointed;
Thou woundest the head of the house of the wicked,
By making naked the fountain to the neck.
Thou didst strike through with thy staves the head of his villages;
They came out as a whirlwind to scatter me;
Their joy was to devour the poor secretly.
Thou didst walk through the sea with thy horses,
Through the deep of great waters!
When I heard, my bowels trembled;
My lips quivered at the voice;
Rottenness entered into my bones,
And I trembled in myself,
That I might rest in the day of trouble;
Then he cometh up to the people,
He will cut them to pieces with his troops.
Although the figtree shall not blossom,
Neither shall fruit be in their vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flocks shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet, I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength,
And he will make my feet like hinds' feet
And he will cause me to walk in high places."

The poem had its effect. The admiring listeners pronounced it the sublimest thing they had ever read or heard. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a fair specimen of its contents.

"Certainly, gentlemen," said the Doctor smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible, and I have read you the prayer of the prophet Habakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequaled sublimities of the Bible.—*Ladies' Rep.*

Scientific.

From the National Intelligencer.

STELLAR ASTRONOMY.

American Institute, May 20, 1847.

The following extracts are translated by M. Meigs, Esq., of New York, from the *Lecons Professees* of the distinguished astronomer, M. Arago.

M. Arago has designed to publish these Lessons in the *Revue Scientifique et Industrielle*, and their appearance was awaited with great solicitude; for no man, now existing, is believed to be more capable than M. Arago, to delight mankind by the exactness, as well as high reach, of his knowledge.

As soon as his design was known, he was offered fifty thousand franks for the copy-right; but he has declined this, and now intends to perfect his Lessons and leave them as a precious inheritance to his heirs.

Therefore, the present Lesson is the only one to be expected for some time, and this is just published in the *Revue Scientifique* for April, 1847.

Mons. Arago's Lessons are dated at the Observatory of Paris, and this one is edited by F. Moigno, by the consent of M. Arago.

"Lesson—Stellar Astronomy.

We count, in the northern hemisphere, 3,400 stars, visible to the naked eye. And, for the purpose of counting, we proceed in this way: thro' a narrow slit, corresponding with the meridian of the place of observation, we look attentively and note the stars as they gradually appear. The following approximate calculation will give an inferior limit to the number of stars visible with the powerful instruments of which we have the use.

Observation has demonstrated, that the number of the stars of the *second* magnitude is *triple* that of those of the *first* magnitude; that those of the *third* magnitude is *triple* that of those of the *second* magnitude. In a word, that in general to obtain the number of stars of any given magnitude, we must multiply by *three* the number of stars of a preceding magnitude.

Let us, then, admit this law to the fourteenth magnitude—to stars which the most powerful instruments render visible: as the number of stars of the first magnitude is *eighteen*, then the number of stars visible by the naked eye, and with telescopes as far as the fourteenth magnitude, will be about *twenty-nine millions;* and if to these twenty-nine millions we add those of the thirteenth and twelfth magnitudes, &c., we obtain the number of *forty-three millions of stars.*

Herschel, in that part of the heavens occupied by the knee of Orion, in a band of fifteen degrees long by two degrees wide, has distinctly counted *fifty thousand stars.* And as that band is only the three hundred and seventy-sixth part of the celestial vault, the entire surface of the heavens must contain fifty-eight million seven hundred and fifty-five thousand visible with the telescope. And as we must remark, in a great many regions of the heavens the stars are much closer together, and that, with our telescopes, we only reach the least distant celestial spaces and the stars least remote, we must recognize the fact, that the first estimate of their numbers is infinitely far from the truth; and that, admitting one visible star in each square minute, we must have a number of distinct stars amounting to one hundred and forty-eight million five hundred and seven thousand two hundred stars, and yet remain much below the truth. There are, then, one hundred and forty-eight millions of stars, and *our sun is one of them* only. The mass of our earth is but the three hundred and fifty-fifth millionth part of that sun; that we are but an atom in relation to the earth; that the place we occupy then is infinitely small, and *we more than infinitely little.*

Comparative Intensities of the Light of Stars of Different Magnitudes.

There is in science a great and much to be regretted blank; photometry, or the art of measuring the various intensities of light, is still in its infancy; we have hardly taken the first step.

The division of the stars by the order of their magnitude, was made by the astonomers of antiquity in an arbitrary manner and without any pretension to exactness, and this vagueness is continued in our modern charts. Those which are accredited now, present a total table of eighteen stars of the first magnitude for both hemispheres. Why eighteen, and not nineteen or twenty? The stars of the first magnitude are far from having all the same intensity. The sixth order composed, among the ancients, the last visible to the naked eye; and, in our day, those of the seventh magnitude constitute the demarkation between the stars visible to the naked eye and the telescopic stars.

We may affirm that there are certainly stars in the firmament whose distance from the earth is three hundred and forty-four, and even nine hundred times greater that of the stars visible to the naked eye. See what conclusion this leads us to! It is admitted that light, with the velocity of seventy-seven thousand leagues a second, takes three years to reach us from the nearest stars. And there are stars three hundred and forty-four, and even nine hundred times more remote. Then there are stars whose light does not reach us until after two thousand seven hundred years—an infinity in distance as it is in numbers.

Stars of Variable Intensity of Light.

Eratosthenes, in the year 275 bejore Christ, says of the stars in the constellation of the Scorpion: "They are preceded by the most beautiful of all the brilliant of the northern gems." At this time this is less brilliant than the southern, and, above all, than Arcturus. Then there have been changes since the time of Eratosthenes.

When Newton pronounced the sublime words —"*Universal Attraction,*" there was an outcry at its novelty; it was a neologism; it had occult qualities, &c. Now the words fill the world, of which they are its greatest reality.

Diameters of the Stars.

Great diversity of opinion exists on this point. If we should take for their discs such as they appear to the naked eye, certain stars would be nine thousand millions of leagues in diameter, (equal to twenty-seven thousand times greater diameter than the sun—H. Meigs,) and the most moderate calculations would be seventeen hundred millions. Herschel's last calculation was, that *Arcturus* had a diameter of nearly four millions of leagues, (twelve millions of miles.) If the apparent diameter of two seconds and a half, assigned by Herschel to the *Goat*, was real, the mass of that star must be more than fourteen millions times greater than that of our sun. But there is no certainty in this, nor any thing to question that our sun is a star.

The sublime idea in the Holy Scriptures, that the Creator has made all with number, weight, and measure, is followed by Plato, who called it the geometry of the heavens. Halley, the friend of Newton, believed that all the stars were of the same magnitude—that of our sun—and difference of distance only caused the apparent difference of size.

Number of Stars.

The number visible by means of a telescope of twenty feet focal distance, may be more than five hundred millions.

Distance of the Stars of Some Nebula.

We have supposed that the nebula of which we form a part, is not the largest of the three thousand nebula known to astronomers. Is it not very natural? Is it not a million to one that it is so? When, therefore, on this hypothesis, and the facts stated by Herschel; that there are, at a medium, in the direction of our nebula five hundred stars, that many nebula subtend an angle of ten minutes, and the very natural hypothesis that the distance between two consecutive stars among the five hundred is the distance of the earth from the nearest star, we must arrive at the conclusion, that there are nebula so distant from us, that light, moving at the velocity of more than seventy-seven thousand leagues in a second of time, would take more than a million of years to reach us!

These few words are enough to prove, as it seems to me, that we must admit our imaginations frighted at the infinite number and distances in question." H. MEIGS, *Rec. Sec.*

Paper Glass.—Prof. Schœnhein of Basle, who invented the gun cotton, has lately, to a certain point, discovered Malleable Glass! He renders paper paste (paper mache) transparent by causing it to undergo a certain metamorphosis which he calls *Catalytic*, for want of an intelligible term. He makes of this new paper panes of glass, vases, bottles, etc., perfectly impermeable to water—and which may be dropped on the ground without breaking—and are perfectly transparent. He also renders paper impermeable, and perfectly suitable for bank notes.

New Propellers.—A new method of propelling ships, boats, &c., has been invented by S. R. Parkhurst, consisting of a series of upright wheels ranged along both entire sides of the vessel, and impelled by the direct action of a steam engine. The invention has been approved of in England by scientific and practical engineers, and a company formed there to buy the patent and apply the machinery to vessels. A set of these wheels for a steamboat is now in process of construction in New York, and is expected to be in operation before the end of August.

HISTORICAL.

Now that we are at war with Mexico, we do not know that we can do our readers a better service than to lay before them the annexed brief history of that country, as given in the 'Treasury of History.'

The History of Mexico.

This rich and interesting country may be regarded as altogether a Spanish colony, though it is no longer dependant on Spain, having become a federal republic. Discovered by Fernando Cortez, A. D. 1519, it was by him taken possession of in the name of the Spanish Government. The exploits by which he made himself master of the country, seem rather to belong to romance than history; the circumstances of the age, and the nature and character of the opposing powers, throw an air of universal interest over operations so multiform and diversified—as the conquest of a great and powerful state by a body of men hitherto unseen by them, possessing all the advantages of skill and experience in war, and resolution and enterprise in action.

The first conquest made by Cortez was on the river Tabasco; after which, landing at St. Juan de Ulloa, he erected a fort, where he received two ambassadors sent by the emperor of Mexico with offers of assistance. A haughty answer was the reply of Cortez; and gifts of the most costly character were heaped upon him by the natives, in the hope of conciliating peace and preventing his further advance. Dangers, however, encompassed his steps. Sedition broke out in his own camp, which he had the address not only to quell, but turn to his own advantage. A new town was founded, called La Villa Rica de la Vera Cruz. Still a more alarming mutiny showed itself, which he again converted into the means of executing a measure fraught with imminent risk, but calculated to superinduce the deadly courage of despair. This measure was the destruction of the fleet. Soon after this, being joined by one of the native caciques, with a force of little more than one thousand men, fifteen horses, and six cannons, he entered the state of the Tlascalans, whom, after a desperate resistance of fourteen days, he subdued, and converted into allies. At Cholula he massacred six thousand of the natives in revenge for their treachery. Success now wafted his banners, and the capital of the empire lay before him. Received by the emperor Montezuma at the head of his nobles, Cortez was conducted to a house in the city, which he fortified in the strongest manner possible. It appears there was a prediction among the Mexicans, that a strange people should come to chastise them for their sins—a piece of superstition of which Cortez availed himself. By treachery he obtained possession of the person of Montezuma, whom he kept a prisoner for six months. Worn out at length, the Mexican emperor acknowledged himself a vassal of the Spanish throne. In the meanwhile Cortez lost no opportunity of strengthening his power, by surveys of the country, and dividing the spoils among his followers.

He was again on the point of losing the fruit of his exertions; for Velasquez, who commanded the expedition from which Cortez had been despatched from Cuba, hearing of his success, sent out a large force under Narvaez, to seize him, and take possession of Mexico. This formidable danger Cortez frustrated, as well by bribes as the rapidity of his movements, almost without bloodshed.—But this he observed gave fresh spirit to the Mexicans who attacked him on his return, and wounded him in his fortress. The wretched Montezuma, who had been placed in the van to deter the assailants from prosecuting their attacks, was wounded, and died of a broken heart. Cortez was compelled to evacuate the place secretly, but only to return with a larger body of forces at the expiration of six months. We shortly afterwards find his head quarters at Tezcuco, where, with the assistance of the Indians, he built a flotilla of thirteen ships. Reinforced with two hundred men, eight horses, and some military stores, he renewed the seige. Gallantly was the capital defended by Guatimozin, the new emperor, and Cortez was once taken prisoner, but rescued at the expense of a severe wound. Seventy-four days did the city hold out, although the ranks of Cortez were augmented by one hundred thousand Indians. August 12, 1521, beheld Gautimozin a prisoner, and his capital in the hands of merciless invaders—merciless to him they were, for Cortez stained the lustre of his glory by putting the brave but ill-fated monarch to the torture.—But there is even in this world a retributive justice; and worldly minds, however sublimed by courage and enterprize, generally encounter reverses similar in character to their own conduct. Success had excited envy; and Cortez was doomed to find that no courage and enterprise can be altogether free from reverses. Created captain-general of New Spain (the name he had given to his new conquest) even after an order had been issued, but not executed, for his arrest—established in high favor and honor with the emperor, his native master—endowed with a grant of large possessions in the New World—he had the mortification to find himself possessing only military command. The political government was vested in a royal ordinance. His enterprizing spirit led him to the discovery of the great California gulf, but his glory was on the wane; irritated and disappointed he returned to Europe to appeal against the proceedings of the royal ordinance, but without success; and he, who had barbarously tortured the gallant emperor of Mexico, died twenty-six years afterwards of a broken heart, A. D. 1547, in the 62d year of his age.

Abstracting the interest which attended the discovery and first conquest of Mexico, or New Spain, the historian finds a tame succession of events, which claim but a very vague notice.—From the year 1535 to 1808, there was a succession of fifty viceroys, one alone an American by birth. At the latter period a spirit broke forth, elicited by centuries of oppression and exclusive favor to Europeans, which led the Mexicans to offer resistance to the disunion of Spain. The dissensions were headed by Hidalgo, an enthusiastic patriot, who was proclaimed generalissimo, September 17, 1810. He unfortunately halted in his advance towards the capital, which gave the royalists time to rally, and enabled them to defeat his intentions a few months, and put him to death. But with him the spirit of independence vanished not. Morelos, a priest, assumed the command, and several princes were completely ensured to the side of liberty. A congress of forty members was called, but after the defeat and execution of Morelos, it was dissolved by General Teran, who succeeded him. After languishing for some time, the revolt was entirely quelled in 1819.

The change of system introduced into Spain by the cortes alarmed the ecclesiastics in Mexico, who, for their defence, elected Iturbide, under whom a bloodless revolution was effected, and Mexico maintained in all its rights, independent of the Spanish dominion, A. D. 1822. After an usurpation of the title of emperor for little more than one year, Iturbide was compelled to lay down his usurpation, and he retired to Leghorn.

A federal government was now formed, and sworn to, February 24, 1824. Still commotions arose, in one of which Iturbide, who had been induced to return, lost his life. Thenceforward the government has been almost in a continual turmoil, adverse parties fighting for the rule, and alternately overthrowing each other. The Generals Pedrazzo, Guerrero, Arenas, Arista Urrea, and others, rapidly succeeded in grasping after the shadow of power, were exalted and debased. Bravo, Bustamente, and Santa Anna, more successful because more unscrupulous tyrants, managed for a time to monopolize what there was of authority. Each of them being in turn banished, General Herrera was, in 1845, elected president.

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, AUGUST 19, 1847.

Correspondents.—Poetry by C. H. W., next week. "A Virginian" should have sent us his proper name, and we would have published his article at once. How many times have we given notice that those who do not entrust with us their names, need not expect their articles to appear. This is the rule with all editors.

Absence.—The Editor leaves home to-day, (Tuesday 17th,) for the Pittsburgh Conference at Waynesburg, Pa. It is probable that he will also, before his return, attend the session of the Muskingum Conference, at Youngstown, Ohio, which meets within a few days after. On his return, if spared, he expects to go soon to Cincinnati, to attend the Ohio Conference. Meanwhile, our printer pledges himself to render faithful attention to the paper, as editor *pro-tem*. Our readers, may also expect to hear from the editor, each week, during his absence.

To the Readers of the Western Recorder.—We are one of those who seldom offer apologies; always being guided by the old adage, 'Look before you leap.' But our inexperience renders it necessary to say a word or two in our own defence. During the absence of the editor, our best endeavors will be to make the Recorder what we have always considered it to be, since our first acquaintance with it, a welcome, interesting, and useful visiter in every family. Should we fail in this, we beg the indulgence of its numerous readers. One thing will be left to console us; which is, all that can be, will be done, to please. If, however, an error should occur, impute it to the head, and not the heart.—Ed. *pt.*

Otterbein University.—This new institution under the patronage of United Brethren in Christ, we learn by the Religious Telescope, goes into operation, on the 1st of September, under the care of Wm. R. Griffith, as Principal. Its location is at Westerville, Franklin County, Ohio, north of Columbus.

Rev. T. Mapel.—We insert the communication of this brother with some reluctance, because we do not like to give currency to any misunderstanding between christian brethren of different orders, and because we have no intention to interfere or participate in any controversy between our old friend M., and the gentlemen to whom he refers. We publish it at his request, as he professes to be aggrieved by misrepresentations of a writer in the "Cumberland Presbyterian," and has not the privilege of reply through the columns of that paper, as we infer from his sending the article to us, so long after the day of its date. We exchange with the "Cumberland Presbyterian," and have ever been in good and fraternal understanding with its editor, and with the ministers and people of the denomination he represents. We trust that nothing shall occur to interrupt this good understanding. Individual ministers or writers may have done, or spoken, or written imprudently, or even unfairly, upon either side, but we are not bound to enter such minor differences, nor are they, for the most part, worthy of being noticed. They should never be deemed sufficient moment to produce alienation of feeling between churches, or denominations of Christians. Furthermore, we desire no controversy at present, in reference to the point of doctrine referred to in the communication of Brother M.

The Snake.—The last number of the Clermont County Sun, speaking of the monster said to have been seen in a mill-pond in said County, says that the "snake stock" is still depreciating daily,—and that the man who made the affidavit in the Cincinnati Commercial, must have had on his *magnifiers*, while looking at a muskrat, or something else, floundering in the water.

☞ We learn that a Telegraph Office is to be opened at Wellsburgh, Virginia, this week.

Qualifications of Editors.—Mr. Cist, of the Cincinnati Advertiser says: "No person is fit to edit a paper, who has not attained two steps towards perfection, to get angry at nothing, and surprised at nothing." He says he has taken the first step, and expects shortly to take the second.

Affliction.—We regret to learn by private letter from Br. J. B. Peat, of the Ohio Conference, dated Richwood, August 12, that he is just now laid up with a serious spell of sickness, by which he is prevented from fulfilling his intention, to visit the Pittsburgh and Muskingum Conferences. We have been looking for Br. P. this way for several days.

☞ Rev. James R. Williams, of Baltimore has stated to us his intention to send us, in a series of short numbers, for publication in our paper, his reply to Rev. A. M'Caine's Defence of Slavery. As our volume is near its close, however, he prefers to have the numbers commence with our coming volume.

Another Departed.—A private letter from our old friend and Br., Wm. Randall, of Dillsborough, Ia., acquaints us with the death of sister Randall, his companion. She was a pious and kind woman, a worthy member of the Methodist Protestant Church, and we have many times in years past, participated in the hospitalities of her house. Br. R. expresses a confidence that our loss is her gain. May Heaven preserve her surviving companion and children.

Secret Societies Once More.

We have at last settled down upon a conviction that it is impossible to please every body. Some months ago we were requested to insert an article approving the institution of Masonry. We did so, as we deemed the article inoffensive, and as we knew the writer to be an estimable brother, a subscriber for our paper. The insertion of that article however gave offence to some two or three brethren, opposed to Masonry, who were also subscribers, but not personally known to us, and chiefly on this account, they ordered their paper discontinued. We thought their course, a hasty and unreasonable one. In process of time some one or two writers desired to express their views in opposition to secret confederations, and challenged us in reference to the freedom of our press, forasmuch as we had inserted something on the other side. With the most innocent and unsuspecting intentions, after some deliberation, we determined to give place, for a time, to temperate articles on the subject, and gave notice that either party should be treated with equal fairness. Several articles have been inserted in opposition to secret societies in general, and some two articles (previous to this week) in opposition to Masonary in particular. A third, appears in the present number. The insertion of these has given offence, we find, to several brethren connected with the Masonic Fraternity, and residing at the goodly city of Steubenville; and without first warning us of the error of our ways, or giving us a moment's chance for repentance or reformation, or even allowing us the 'benefit of clergy,' they have most summarily cut us off, as will be seen by a letter which we have just received from them, and which we here subjoin. It was not professedly written for publication, nor yet was it endorsed as *private*. Without intending to take improper liberties, we think best to publish it. We do so, chiefly because it contains testimony in behalf of the Masonic institution, and we have felt bound for the time being, to publish what comes to us on either side that is temperate and fair. The brethren are respectable, and worthy and credible men, and they give testimony that they *know the institution to be a good one*. We regret however, that the letter evidences, that the brethren have fallen into a hasty indiscretion, which we doubt not, in their reflecting moments, they will retract. Here is the letter:

Steubenville, August 11th, 1847.

Sir:—The undersigned have been looking for some time, for a discontinuance of the anti-masonic pieces in the Western Recorder, but they see in the last number that they are to be continued for some two months to come; and on account of the church, regret it, as they have been regular subscribers ever since it was started by Br. Springer. And on account of its connection with the Methodist Protestant Church, they would still feel the same interest, if its columns were devoted to the object as formerly, but since it has become to some extent, an anti-masonic paper, and as the undersigned were members of the Masonic Institution for years before the organization of said Methodist Protestant Church, they are unwilling to support a paper that publishes slanderous articles against that Institution," &c. We shall ever scorn to publish a slanderous article against any man, or against any institution. And we are sorry that the brethren, on the appearance of any article they considered such, did not designate to us the slander, and furnish us a refutation of it. We are sure that we would have published it for them, with promptness and with pleasure, whilst our columns were open to articles on the subject. The brethren have not seen proper to do this, but have ordered a discontinuance of their paper. We regret, of course, to lose their patronage, for we have ever respected those brethren, but we are conscious of having done them no wrong. And we feel confident that upon reflection, they will continue their patronage of our paper after the expiration of the volume. If not, they only serve us as did a few anti-masons before them, from grounds, either similar, or opposite, as you please to have it. Yet we have a better opinion of those brethren than to conclude that they will persist in their intention to decline taking the paper. We should not thus far, have noticed this matter, but that we felt that their charge against our paper was a severe one, and without foundation, and we considered that justice to our paper required a few words of reply from us.

In discussing this subject, we cannot refrain from expressing our surprise that brethren on either side should be so sensitive in reference to the discussion of any question in a fair way. We receive in exchange, the Western Christian Journal, which is the western church organ of the Baptist denomination. It is one of the most respectable of religious newspapers, and represents a denomination much more numerous than ours. We have observed occasionally for many months past, that the merits of secret societies, and of Free Masonary in particular, have been freely discussed in the columns of that paper. Yet we have seen no notices of any persons complaining of the discussion, or withdrawing on this account, their patronage from the paper. Perhaps the Baptists are a more patient set of folks than we.

Finally, we would only further say, that before the letter of our Steubenville brethren came to hand, we had made up our mind, with the present number to dismiss the controversy on secret societies, forasmuch as we are expecting now to be absent several weeks in attending the sessions of two or three Annual Conferences, and would not have opportunity of inspecting personally, papers which may come to hand in our absence on the subject. We have in hand two more communications from our friend "A. C.," and one has just now been handed to us as we were writing, from "A. D." These brethren will excuse us, that we think best, and believe that it would best suit the majority of our readers, that we publish no more articles on the merits of secret societies.

M. E. Church South.—We learn by the Pittsburgh Christian Advocate, that the Minutes, lately published, show, that there has been a decrease in the M. E. Ch., South, the year past, of 3,282 members, mostly whites. The decrease in the northern section of the Ch., is much greater, as we learn from the same paper. We do by no means rejoice at this falling off amongst our ecclesiastical cotemporaries.

Columbus.—The last number of the Ohio Statesman, gives some account of the prosperity of Columbus. In 1840, the population numbered 6,048. In 1846, it was 10,016. In every street, fine brick houses are going up. In the last year, three brick school houses were erected, and are now in service. The number of churches is sixteen, as follows:

Presbyterian, (including one Welch,)	3
Methodist, (including 1 Germ. & 1 Col'd)	4
Episcopal,	2
Baptist (including 1 Col'd,)	2
German & Eng. Lutheran & Reformed,	3
Universalist,	1
Catholic,	1
Total,	16.

Accident in Dresden.—We learn from the "Zanesville Daily Courier," of the 13th instant, that while the citizens of Dresden were engaged in firing a salute, in honor of Gen. Scott's supposed victory in Mexico, a premature explosion of the gun took place, by which Messrs. Joseph Jonas, and George Allen were severely burned.

It is painful for us to record, or even to read of the accidents which befall our fellow-men. But candor compels us to acknowledge we do not feel that sympathy we should, when we hear of such calamities befalling those who are exulting over scenes which have rendered desolate many a family hearth,—caused the burning tear to flow from the bereaved widow, mother, or hapless orphan, and hurried hundreds of their fellow-beings into the presence of their God,—probably, without any preparation.—Ed.—*p. t.*

Dont Forget.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A Great Dependance is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance*. From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

Annual Register, M. P. Church, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar, is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

☞ The account, published last week, under the head, "Important News from Mexico," that General Scott had encountered the Mexican forces, eight miles distant from the city of Mexico, are untrue. Letters and dates have been received from New Orleans, by the editor of the "Louisville Courier," which says that "the rumors are entirely unworthy of belief."

Godey's Lady's Book.—The September number has reached us in good time, accompanied with the Reprint of the London World of Fashion. The "Book" contains a charming mezzotint, representing Purity, and a fine view of the Bay of New York. Also, Model Cottages, Ladies' Work Department, and Fine Arts, nine engravings in all. Mr. Godey keeps fully up with the times, in all the fine things, for the ladies. Terms, $3 per year. Two copies for $5,00. L. A. Godey, Philadelphia.

Annual Conferences.

The Pittsburgh Conference of the Methodist Protestant Church, meets (met) at Waynesburg, Pennsylvania, August 15, 1847.

The Illinois Conference meets at Bethel, Morgan county, Illinois, August 24, 1847.

The Muskingum Conference at Youngstown, Mahoning county Ohio, September 1, 1847.

The Iowa Conference, at Van Buren county, Iowa, September 8, 1847.

The Ohio Conference, at Cincinnati, Ohio, September 15, 1847.

The Indiana Conference, at Johnson's Meeting House, seven miles West of Shelbyville, c. h., Indiana, September 29 1847.

The North Illinois Conference, in Lafayette, Starke county, Illinois, October 6, 1847.

The Wabash Conference, in Frankfort, Clinton county, Indiana, October 13, 1847.

Correspondence.

Written for the Western Recorder.

Br. Bassett: In a late number of the Methodist Protestant I saw a piece signed by Brother P———, Iowa, giving general intelligence. I was surprised and pained to read one item—viz: He knew a President of an Annual Conference, who had been under the necessity of chopping cord-wood to support himself and family. The reasons of my surprise, &c., will appear in the sequel. I saw another piece of a similar stamp in a late number of the Recorder. In fact there has been much complaint lately not unlike the above. That there is a wrong somewhere is obvious. These things ought not so be. To ascertain and rectify the wrong may not be as easy as to make a wry face. The members of the church have been blamed, yes, severely blamed. That there are many delinquents I have no doubt.—But may we not look still farther to find the difficulty? Are not ministers to blame? Yes, to blame. I apprehend they are. I have cases now in mind where through the impolicy of the minister, noble-hearted, whole-souled members have been driven from the church or caused to cease their liberality because the cry was, *give, give*. The Bible proceeds on the principle that the laborer is worthy of, and will receive his hire. When Christ sent his disciples out at first, lacked they anything? Certainly not. Does He not still send out? If so, will He not (if they do their duty) open the purses of the people to sustain them? To answer in the negative would be to impeach the wisdom and goodness of the Divine Being. You recollect the story of Jonah, called of God to deliver a message faithfully to to Nineveh? Instead of performing, he went down into a boat and went to sleep. I fear there are many Jonahs now-a-days. If they are not swallowed by the whale, they may expect difficulty. If they get off by chopping wood they'll do better than I expect. Now what are the facts in the case? 1st. God has called us to preach the gospel. 2d. He has sent us out. 3d. We distrust Him and neglect duty and hence the evil complained of. The duties of ministers are twofold. 1st, public. 2d, private. To perform public duties correctly, much grace is needed. Private duties (if possible) require more. Is it because ministers do not receive their support that these duties are neglected, or is it because these are neglected that their wants are not supplied? I fear the latter generally. "Seek first the kingdom of God and his righteousness and all these things shall be added unto you," says our blessed Lord. My settled conviction is—if instead of complaining publicly, farming a little, chopping wood a little, and the like, brethren would study to make their discourse more spiritual, interesting and edifying, visit from house to house, encourage and feed the flock of Christ, and warn sinners night and day with a sincere regard for their welfare, the cause of complaint would disappear like ghosts before the march of intellect. If brethren have not religion enough to do duty in the love of it, I suggest that they spend more time in prayer to God, and less in public complaint. Come, brethren in the ministry, let us be more faithful. The best, I fear, are not doing half what might be done. They need to be more given up to the work of God. The harvest is great.—Sinners are falling into hell, and shall we cry aloud, and spare not? May God give a pure, holy, devoted ministry. DANIEL BAGLEY.

Princeton, Ill., Aug. 4, 1847.

Poisoning Americans in Mexico.—We mentioned some time since, the rumor, not our own, that the Mexicans at Jalapa and elsewhere in Mexico, were poisoning the milk and other products, and selling them to the Americans. That this infamous course was attempted to kill our soldiers there is the best evidence.—We have taken some pains to gain the history of the matter, says the New Orleans National of the 23d ult., and find them to be as follows:

In Mexico there grows a small bean called *Pinon lillo*, (pronounced peno-leo,) which, when infused in milk and drank, causes a chronic disease that soon carries off its victims, they the while unconscious of the real cause. This bean it is said, was used in Havana, many years ago, with considerable success in destroying the English. The Mexicans use an herb called the *Huaco*, pronounced wha-co, to relieve them of the poisonous effects of the pinon-lillo and the bite of poisonous reptiles, by chewing the weed and swallowing the extract. The extract is also used to put in the place of a bite of a poisonous reptile, and always with success. A Mexican never travels, if it can be avoided, without a small package of the huaco weed, to be provided for against accidents. —*Cin. Commercial.*

NEWS OF THE WEEK.

National Treasury.

Receipts for quarter ending June 30,	$20,495 050
From customs, about	7,065 000
From lands,	1,053 650
From loans of 1846 and 1847,	12,242 900
From premiums on loans,	30 000
From miscellaneous sources,	13 500
Total,	$30,810 100
Expenditures same time:	
Civil list,	$1,210,304 05
Army, fortifications and pensions,	16,560,613 61
Navy,	1,931,809 39
Interest, &c., on public debt,	617,175 75
Reimbursement and interest of Treasury notes,	2,154,782 93
Reimbursement of Treasury notes purloined, including interest,	919 62
	$22,475,405 35

Interesting Investigation.—A case of more than ordinary interest is in process of investigation at New Haven, before a committee of the County Ecclesiastical Association. The parties belong to the most cultivated circle of society, and the affair, we understand, brings some eminent men of the clerical profession in that city into painful collision with each other. The lady is a sister of a distinguished Orthodox clergyman, and the young gentleman is a candidate for the ministry. There is no attempt to fix the charge of breach of promise, but the allegation is that her character has suffered from caluminous and false representations made by him since the amicable termination of their intimacy and friendship. The affair has occupied public attention for some months past in that city, and it is now in process of investigation, by the Association, to which he is amenable for Christian deportment.

The French in Algiers.—*Horrors of War.*—Sad stories are told in some of the letters from Algiers, of the horrors of war. A correspondent of the Paris National, describing Marshal Bugeaud's invasion of Kabyle, says that a battle lasted from five in the afternoon till the following morning. Several villages were taken, some of which had a population of 6,000, and the writer adds:

"The troops, excited by the heat of the combat, rushed headlong into the villages, and completely sacked them. Jewels, rich stuffs, carpets, provisions of all kinds, a quantity of arms, and a profusion of gold and silver, fell into the hands of our soldiers. The booty was immense. Numerous jars, filled with olive oil, were broken, and their contents allowed to flow about the streets and the fire from the burning houses gaining this liquid, a horrible spectacle presented itself. All the inhabitants who came within reach of our soldiers were put to the sword. In the midst of this frightful melee, a Kabyle chief, of athletic form, was seen forcing his way to the marshal, and having come up, entreated him, in terms of humble supplication, to put a stop to the devastation, and he and his people would immediately make submission. In the accents of his voice, and in the expression of his countenance, there was so much sincerity as well as grief, that the marshal ordered the three cannon to be fired, and the destruction and plunder at once ceased.—This was to the great regret of the marshal, who said last evening, when on the terrace, that he wished he had been more violently attacked, in order that the destruction might have been more complete, and the lesson more severe. This is no calumny; it is the truth, and nothing more than the truth."

Conformity to Custom.—But the way in which the human body shall be covered is not a thing for the scientific and learned only; and is allowed on all hands to concern, in no small degree, one half at least of the creation. It is in such a simple thing as dress that each of us may form some estimate of the extent of conformity in the world. A wise nation unsubdued by superstition, with the collected experience of peaceful ages, concludes that female feet are to be clothed by crushing them. The still wiser nations have adopted a swifter mode of destroying and creating angularity, by crushing the upper part of the female body. In such matters nearly all people conform. Our fellow man is seldom so bitter against us as when we refuse to adopt at once his notions of the infinite. But even religious dissent were less dangerous and more respectable than dissent in dress. If you want to see what men will be in the way of conformity, take a European hat for your subject of meditation. I dare say there are twenty-two millions of people at this minute, each wearing one of these hats in order to please the rest.—*"Friends in Council."*

Strange Animal.—We saw, on Sunday, at the Mansion House, a black bear, three years old, that had no fore legs!—the deformity being one of Nature's wild freaks. It walked upright like a man, and in its movements, seemed to experience no inconvenience from the deprivation. Where the legs should have been, there were short stumps of no avail in locomotion, *hugging*, climbing trees, or anything else. The *natural* attitude of the animal was perpendicular.—*Cin. Commercial.*

Horrible Murder.—On Sunday week last, at the ferry boat landing in Covington, a difficulty occured between an omnibus driver and a man named Patrick Balfe, which resulted fatally to the latter. Balfe, as the story goes, endeavored to get into the omnibus, which was filled with ladies, but his entrance was resisted by the driver and others. A fight ensued, in which Balfe was knocked into the river and barely saved from drowning by the timely exertions of some persons present. When taken out of the water, it was discovered that his bowels had been opened, *from a kick!* He died on yesterday morning. We have not heard of any arrests being made.—*Cincinnati Commercial.*

George Rapp, the celebrated founder and patriarch of Economy, Pa., died on Monday last, at a very advanced age, leaving his neice heiress to his immense estate. He was a most singular character, and his life has been chequered with many adventures and changes of fortunes. His government of the town of Economy, was by a singular system of social and political despotism, heretofore unknown in this country, as it is to be hoped it may never be known again. The nature of this system is probably referred to by Grace Greenwood, when she calls Economy an "unique town" and says she saw no "bustle" there. We heartily coincide with Miss Clarke in her opposition to all such regulations.—*Pitts. Journal.*

Postage on Foreign Letters.—Hereafter letters received from Europe will be taxed for the postage by the American line of steamers, ocean as well as inland, at the place of delivery. Letters mailed for Pittsburgh in Bremen or Southampton, by the same line of steamers will be paid here, and the postage will be 34 cents, 24 for ship and 10 inland.

Postage on letters mailed for Europe must, as usual, be pre-paid here, to the port whence the ship sails, and this whether by the Cunard or New York line.

French Opinions of the Mexican War.

The *Journal des Debats*, in alluding to opinions expressed in England on the subject of the invasion of Mexico, remarks: "It is said this immense conquest will be an immense incumberance to the United States, and that when they get Mexico on their hands they will not know what to do with it. We admit that there is truth in this opinion. It is certain that what has rendered Mexico easy to conquer will make it difficult to keep. It is an empire which is falling to pieces. On all sides it is dissolving from old age and weakness. They are obliged to take it by morsels, but it is precisely on account of this universal dismemberment, that it escapes from all solid and durable restraint."

Again the same journal remarks, that "when the Americans of the Union shall reach Mexico, and they will arrive there, they will perceive the difficulty of retaining possession of the fragments of this dissolving empire. But then when they will be obliged to abandon their conquest to its own dissolution, as one abandons a dead body to corruption, they will leave an ineffaceable impression—that of their own moral superiority.—This descent of the men of the North on the population of the South has been as rapid, as terrible, almost as much like fable, as the first conquest of Mexico by the Spaniards. General Scott, with his phalanx, seems hardly to find more resistance, than Fernando Cortez met, with his cannons."

"When the Americans shall have taken Mexico, what will they do with it? It is a problem very difficult to solve. There are those who think that the United States will follow, with regard to Mexico, the same system which they have pursued with regard to the Indian tribes; that they will make them cede at a nominal price the best portion of their territory, and will make them withdraw themselves to the desert parts, where they will at last become extinct as a nation.—This solution is perhaps the most probable, but it cannot be a very speedy one."

In reference to the rumored negotiations for the cession of New Mexico, California, and the Isthmus of Tehuantepec, it is remarked that, to be able to treat, it is necessary that there should be a government of some sort in Mexico. "This government the Americans will be obliged to create themselves. Until it shall be established, they will occupy the capital, and all the ports of Mexico, collecting all the duties of customs, all imposts, all the revenues of the mines, and will exercise a kind of control, for their own profit, over the Mexican republic."

MORALS OF NEW HAMPSHIRE.—There is now living, in one of the chief towns of New Hampshire, a woman who has had *ten* husbands, all of whom are now living, upon the best of terms with her and each other. The woman is highly respected among her neighbors, who see nothing to censure but much to approve. Strange as it may seem, an action for bigamy could not be sustained against her.—*N. Y. Exp.*

COTTON FACTORIES STOPPED.—The Pittsburgh Chronicle of the 9th, learns that all the cotton factories in Allegheny city, with the exception of the Penn and Blackstock's, have stopped operations. The proprietors, in consequence of the fall in yarns, had resolved upon this, unless their hands would submit to a reduction of their wages. This the operatives refused to accede.

SOMETHING NEW.—The Cincinnati Commercial is informed that a block of three-story buildings is to be erected in that city, the entire front to be of cast iron! The plates for the same are already being cast.

DROWNED.—Wm. B. Dennison, mate of the steamer American Star, was drowned in the Ohio last Saturday night at Goal port. He was endeavoring to make a line fast from the stern to the shore. The night was dark, and it was found impossible to recover the body.—*Pitts. Jour.*

CONSEQUENCE OF A HOAX.—On Saturday last, a notice of marriage was handed to us for publication, and, having no doubt of its authenticity, as we knew the person who brought it, we complied. On Monday morning, however, the principal in the affair met us on the street, and demanded the reason why we brought his name before the public so unwarrantably. We soon satisfied him that we were imposed upon, by exhibiting the copy, and naming the person who handed it to us. For a moment he seemed petrified with amazement; but presently his limbs shook with a convulsive action, and he dropped down in a dreadful fit, a sad spectacle of suffering. A large crowd assembled, and were the author of the distressing scene present, though his heart might be as hard as flint, and though he might live a century, the scoundrel's memory would ever after be haunted with gloomy and bitter reminiscenses of his wanton, witless, mean, dastardly trifling with the feelings of the unhappy man.—*Halifax Recorder.*

MILLS BURNT.—At St. Louis, on the night of the 2d inst., the large Genesee mill, belonging to Mr. Lacy, was consumed by fire, with most of its contents, and three or four adjoining frame buildings. The second house and furniture store of Mr. Gray was among the latter. Mill insured $1800; contents in full. An extensive mill and distillery, at Aquakwa, Illinois, was entirely destroyed by fire last Wednesday week. A large amount of corn—some 10,000 bushels—together with other grain, was consumed.

HEALTH OF NEW ORLEANS.—Passengers who came from New Orleans, on the *Old Hickory* to Cairo, and thence to this city on the *Palestine*, report that the yellow fever is on the increase in that city, and when they left on the 31st ult., one hundred and fifty new cases had been reported. We have New Orleans papers up to the evening of the 31st ult., none of which, however, say a word in relation to the health of the city.—*Louisville Courier.*

AN UNPROFITABLE SALE.—It is customary with business men, on closing their stores at evening, to take from the till what funds they may have over after making their deposites, and store it in some out of the way place for safety. The Signal relates a case which recently transpired in a hardware establishment on Main Street, which proves that the most obscure place is not always the safest. It happened that the clerk, upon closing the store at night, found some hundred and fifty dollars in the till, and not having the key of the fire-proof, deposited the funds in an empty tea kettle. The proprietor happening to be in the store early in the morning, in the absence of the clerk, sold the identical tea kettle in which the treasure was stored, to a countryman, for seventy-five cents; and all efforts up to the present writing have been ineffectual in discovering who the fortunate purchaser is.—*Cin. Atlas.*

A PATRIARCH GONE.—Geo. Rapp, the founder of Economy, Pa., and the greatest communist of the age, is dead. He departed this life on the 9th instant, aged 92 years. He was a native of Germany, and emigrated to this country half a century ago with a band of followers, with his own peculiar religious, political and social views. His neice is his heiress, but as celibacy is a peculiarty of their creed, the stock will of course soon run out.

SINGULAR AFFAIR.—*Supposed Murder at Millville, West Jersey.*—The West Jersey Telegraph, printed at Bridgeton, has the particulars of an occurrence, which is singular from its fatal result and the extreme youth of the parties concerned. On Saturday morning last two lads, one named Polston and the other Dilks, left home together, for the purpose of going out of town a short distance, to gather blackberries. Polston returned home some time during the day, and when questioned as to the whereabouts of Dilks, said they had some dispute and separated before reaching the blackberry field, and he knew nothing of him afterwards. No search was made for the boy until Sunday afternoon, when a number of persons commenced searching and dragging the river, supposing that he had probably been drowned, but finding no tidings of him, they proceeded to search the surrounding country, but did not find the body until Monday evening, about one and a quarter miles from town, and near where the two boys were seen together. He had been shot—several shot having entered the face and head; he had been beaten and otherwise seriously injured. It would seem almost impossible, from Polston's age, (he being only about ten years old) that he should commit the horrible deed, but the evidence is much against him. The deceased was about eight years of age.

SLAVE STEALERS SENTENCED.—On Saturday last John Robinson, mate, and Cato Rickets, seamen, (both colored) were convicted at Norfolk, Va., of the attempt to carry out of the State the two negro slaves lately found secreted on board the Schooner Mary Agusta, at that port. They were both sentenced to seven years imprisonment in the penitentiary.

HIGHWAY ROBBERY.—On Wednesday morning, about two o'clock, a man named Morris, was knocked down in Southwark, Philadelphia, by two men whose faces were painted black; one of the two villians presented a pistol to his breast and demanded his money. He forked over $10 and a ring

RAIL ROAD ACCIDENT.—A very serious accident occurred on the Columbus Rail Road, last week, by the breaking of an axletree of a section boat truck, while the train was in full motion.—Two men named Edward Edwards and Thomas Williams, both of Ohio, were killed. One of the sections of the boat was thrown over upon the north track, and the up-train within a few minutes subsequent to the accident, came so near, before discovering the obstruction as to be unable to avoid a collision. The engineer and firemen stuck to the Locomtive although the concussion was so great as to break it to peices. We are glad to learn they were not seriously injured, nor were one on their train.

The bodies of the killed were buried in the neighborhood of the accident; and the employers of the road raised sufficient money for the widows, who were left in rather destitute circumstances, to place them above present want.—*Pitts. Gazzette.*

FIRE.—About two o'clock on Monday morning last, the large frame Grist Mill, a few hundred yards west of town, owned by the Jackson Mill Company, was discovered to be on fire.—When first discovered, the flames had made such progress as to entirely shut out the hope of saving either the building or its contents.

The fire was the work of an incendiary, as there had been no fire kept about the mill for a couple of months. The loss to the company was about $10,000. No insurance.—*Millersburg Whig.*

EARTHQUAKE.—A correspondent of the Boston Journal, dating from that city, says: "A smart shock of an earthquake was distinctly felt in this city, and in the adjoining towns of Cambridge, Roxbury and Dedham, yesterday (Sunday) forenoon, about ten or eleven minutes before ten o'clock." The editors add:

"This *carthquake* we *felt* distinctly in Roxbury. It agitated our habitation considerably, but we heard not the *rumbling noise* which usually accompanies this phenomenon."

Extract of a letter, dated

NANTUCKET, Aug. 8, 1847.

We have had for a few days past delightfully cool weather, and this morning a shock of an earthquake between the hours of 9 and 10, which quite alarmed the Islanders.

SUFFERINGS OF THE IMMIGRANTS.—A Quebec correspondent of the Montreal Herald, writes under date of the 3d inst. as follows: "The steamship St. George has just arrived from Grosse Isle, and brings up 66 convalescent immigrants. The sickness has not abated, and the mortality is much the same, viz: between 30 and 40 per diem. Hospitals all full. I learn that 200 of the passengers of the Virginius have died since her sailing, and it is said that very few of her whole number (upwards of 500) will recover." This is horrible. The sufferings and deaths in the slave ships in the worst era of that traffic did not exceed this.

STEAMBOAT ACCIDENT.—The steam propellor Baltimore, one of the "Erricson line," when opposite Still Point, about thirty-five miles from the city, on the way to Philadelphia on Monday evening, broke one of her connecting rods, which caused such derangement to her engines as to prevent her proceeding on her trip. Fortunately the steamer Constitution, of the Union line, was just meeting her at the time of the accident, and her passengers were enabled to return on her to the city. The Baltimore was left at Still Point, to be towed down by one of the same line. No injury was done to person or property other than damage to the engine.

CAPTURE OF A SLAVER, WITH MORE THAN FIVE HUNDRED SLAVES ON BOARD.—Captain Clarkson, of the ship Woodside, from Canton, learned at St. Helena, that H. B. M. brig Waterwitch, on the 12th of June last, 100 miles W. S. W. from Ainkie, captured an American built brig, having "Bantah, of Portland," painted in large white letters on her stern. No colors or papers on board. On the log slate was written Captain Forsyth. The crew were all Brazilians. She had on board 508 live and two dead slaves. She was sent to Sierra Leone for adjudication. The Bantah was 8 days out from the coast, between Congo river and Abusehe.

POTATO DISEASE.—A correspondent of the Bangor (Me.) Whig states the potato rot had made its appearance in the vicinity where he resides. This is almost the only complaint of the kind we have seen or heard from places this side of the Atlantic the present year. The season is now so far advanced that there is good reason to hope for a general exemption from this evil.

BASENESS.—A respectable and beatiful young girl being out shopping a day or two since, at Boston, was accosted by a man, to whom she was once barely introduced, and most imprudenly accepted an invitation to a soda water establishment. Immediately after she experienced a dizziness and faintness, & was obliged to sit down on some steps in the street. It was found that she had been drugged with opium, &c.; but the fellow had sloped. The Journal says that several cases of that sort had lately occured.

Important Legislative Act.

On the first day of July, 1847, the following act, passed at the session of the Misseuri legislature, went into effect. It is important that its provisions should be generally promulgated.

AN ACT RESPECTING SLAVES, FREE NEGROES, AND MULATTOES

Be it enacted by the General Assembly of the State of Missouri, as following:

SEC. 1. No person shall keep or teach any school for the instruction of negroes or mulattoes, in reading or writing in this state.

SEC. 2. No meeting or assemblage of negroes, or mulattoes, for the purpose of religious worship, or preaching, shall be held or permitted where the services are performed or conducted by negroes or mulattoes, unless some sheriff, constable, marshal, police officer, or justice of the peace, shall be present during all the time of such meeting or speeches, and disorderly and unlawful conduct of every kind.

SEC. 3. All meetings of negroes or mulattoes, for the purposes mentioned in the two preceeding sections, shall be considered unlawful assemblages, and shall be suppressed by sheriffs, constables, and other public officers.

SEC. 4. No free negro or mulatto shall, under any pretext, emigrate to this state, from any other state or territory.

SEC. 5. If any person shall violate the provisions of this act, he shall for every such offence, be indicted and punished by fine not exceeding five hundred dollars, or by imprisonment not exceeding six months, or by both such fine and imprisonment.

SEC. 6. Free negroes and mulattoes who are under the age of twenty-one years, and who would not be entitled to recieve from the county court a license to remain in this state, if they were twenty-one years old, shall not be bound out as apprentices in this state.

Approved, Feb. 16, 1847.—*St. Louis Reveille.*

THE ROAD WEST.—The Pittsburg Gazette, of the 11th instant, understands that the citizens of Salem, Ohio, have engaged the services of Charles T. Whippo, Esq., a distinguished civil engineer, to explore and locate a railroad from that city by the way of Salem, through Canton, Massillon, Wooster, &c., and that he will enter upon his duty in the course of the present week.

The Gulf of Mexico covers a much larger space than many persons suppose. It extends North and South about 600 miles, and East and West about 750. From Alvarado, in Mexico, to Pensacola, Florida, is about 1100 miles. It exceeds in dimension all the fresh water lakes on the globe taken together.

A VALUABLE TABLE.—The following table compiled from the calculations of J. M. Garnet, Esq., of Virginia, will be exceedingly valuable to many of our mechanical readers:

A box 24 inches by 16 square, 22 inches deep will contain a barrel, or 10,852 cubic inches.

A box 24 inches by 16 inches square and 11 inches deep, will contain half a barrel, or 5,476 cubic inches.

A box 15 inches 16,8 inches square and 8 deep, will contain one bushel, or 2,150,4 cubic inches.

A box 12 inches by 11.2 inches square and 8 inches deep, will contain half a bushel or 8.075 cubic inches.

A box 8 inches by 8.4 inches square and 4.2 inches deep will contain one half peck, or 268.8 inches deep.

A box 7 inches by 4 inches square, and 4.8 inches deep, will contain half a gallon, 131.4 cubic inches.

A box 4 inches by 4 inches square, and 4.2 inches deep, will contain one quart, or 67.2 cubic inches.

The measures come within a small fraction of a cubic inch, of being perfectly accurate, as near indeed as any measures of capacity have been made for common use.

An improved WHEAT FAN has been recently used. The machine consists in the following:—1st, in dispensing with the board or *shoe* at the bottom of the hopper, and substituting a revolving apron or feeding belt to carry the grain on to the seives, or riddles; 2d, a row of vibrating fingers, and chaff, and greatly assists in separating them from the grain as it falls from the apron to the seives; 3d, a contrivance by which three seives, and the fingers before named, are made to vibrate alternately with and opposite to each other, and so quietly as to avoid the noise and jar attendant upon the operation of ordinary machines, while it allows of a greater width of wire and secures a more perfect riddling of the grain.

METHODIST SABBATH SCHOOLS.—Within the limits of the Pittsburgh Conference, there are 369 schools; 3,730 officers and teachers; 18,972 scholars; and their several libraries contain 35,521 volumes. These schools were supported, during the past year, at an expense of $1,594 23 cents; and they have contributed, for benevolent purposes, $456 36.—*Pitts. Jour.*

DROWNED.—A boy was drowned in the Ohio last night opposite Saw Mill Run. He was the son of Mrs. Williams, employed in the Iron Works of Messrs. Stoner, Sterling & Co.—*Pitts. Jour.*

The following is an estimate of the amount of contributions, sent by this country for the relief of the Irish and Scotch, since the 1st of January last:—

Amount of contribution in the United States, from January 1, to July 31, 1847.

Through New York Relief Committee,	$200,000
Other Committees in other cities,	250,000
Remittances by Irish and Scotch,	600,000
Total in seven months,	$1,050,000

USE OF BREAKFAST TO THE BILIOUS.—A certain amount of bilious conjestion seems to be natural in the morning. That the bile is periodically stored up, might be inferred from the anatomical structure of the liver, which has not only its system of ducts, but also a gall-bladder to hold that fluid until it is wanted; experimental research, moreover, has shown that little bile escapes into the duodenum except during digestion. For four or five hours, therefore, after eating, the liver is slowly drained of its bile; but when digestion is finished, the flow stops, and the liver gathers up a supply against the next repast. Hence it is after fasting, that the liver is most fully charged with bile; and, as the period of longest abstinence is between the evening meal and breakfast, it follows that there will always be towards morning a natural accumulation of bile, which any of the causes already mentioned, may convert into morbid engorgement. * * * * * * * * * Hence, many who are bilious in the morning feel themselves relieved after breakfast; in other words, after some bile has been drained from the conjested liver. Acting on this hint, I have often recommended a light supper to prevent morning biliousness, and sometimes with success. It keeps the bile flowing during a part, at least, of the night, and thus shortens the period of accumulation.—*Child, on Indigestion.*

A DISAGREEBLE JOKE.—The N. Y. Sun says that a lady residing in Portland, Maine, expecting a large company to tea, sent for a quantity of cream of tartar to raise her biscuit. By mistake *tartar emetic* was got. The biscuits were beautifuly light and the guests ate heartily, one lady exclaiming there "never was anything so nice." The meal was hardly over when the emetic began to work, and gentleman and ladies fell to vomiting with might and main. One of the gents, a very fat man, imagining he was poisoned, sent for a doctor, but before that functionary arrived the medicine had taken a severe course, leaving the patient in as bad a condition as a cleanly person could imagine. The cause of the *vomito* was soon discovered, and the party signed a "total abstinence from hot biscuit" pledge for six months.

A SMART RETORT.—The following is from the pen of a celebrated Irish wit. Lord E. declared, in a large party, that "a wife was only a *tin cannister* tied to one's tail." Upon which, Lady E. was presented with the following lines:

Lord E. at woman presuming to rail,
Calls a wife "a tin cannister tied to one's tail,"
And fair Lady Anne, while the subject he carries on,
Seems hurt at his Lordship's degrading comparison.

But wherefore degrading? Considered aright,
A cannister's *polish'd* and *useful* and *bright*—
And should dirt its original purity hide,
That's the fault of the *puppy* to whom it is *tied!*

DUST YE ARE, &c.—In digging the cellar of a new building in Crown street, above Race, Philadelphia, a day or two ago, several bodies were found, the coffins rotten and decayed, but the bodies seemingly in tolerably good preservation.—When they were brought into the open air, lo! they instantly lost the shape of bodies and crumbled away into a mass of dust. The spot was formerly a grave-yard.

SHERIDAN once wrote: "Women govern us, let us try to render them perfect; the more they are enlightened, so much more shall we be. On the cultivation in the minds of women, depends the wisdom of man. It is by women that nature writes on the hearts of men." Napoleon said:—"The future destiny of the child is always the work of the mother."

PROSCRIBED.—The town of Westfield, in Massachusetts, at a recent town meeting, voted to exclude from the jury box the names of persons who belong to the order of Odd Fellows.

From the Pittsburgh Gazette.

DREAM OF LIBERTY.

Hear you not those iron chains—
Clanking—clanking on the ear?
This is music to the slave:—
Stop—and listen, you may hear!
Yet that captive seems to be
Happy!—dreaming of the free.
See! you not that aged sire
With his hoary locks of gray?
Weary is the darsome night—
Weary is the endless DAY!
Yet HE, smiling seems to be—
While he dream of LIBERTY!
Here the aged and the young—
In these massive walls, that rise
Hear no MUSIC, but these chains—
See no more the sunny skies!—
Yet the tear that flows so free
Will not drown their SLAVERY!
They may lie;—O! God, the heart
Shrinketh from their bitter fate—
In those dungeons, ceaseless years
Look from out the IRON-GRATE!
Dreaming—dreaming of the FREE—
Sighing for sweet LIBERTY!
Oh! ye POETS, lift your pens;—
And ye mighty press, proclaim—
Freedom for the shackled slave—
Liberty in MORE than name!
Then—these chains shall bind no more—
On Columbia's peaceful shore
And these bosoms now that pine
At their dark, unhappy fate—
Come and view the broad sunshine—
Not from out the IRON-GRATE:—
Cast their useless dreams away,
With the weary NIGHT and DAY!

NOTICES.

COSHOCTON CIRCUIT.—A two days meeting will be held on Stone Creek, four miles west of Canal Dover, at Father W. Ross's, embracing the last Saturday and Sunday in August. Brethren are invited to attend this meeting on their way to Conference, which is 2 days travel from the place. J. H. HAMILTON.

LEESVILLE CIRCUIT.—We intend to have a two days meeting on the last Saturday and Sunday of August, about three miles west of Carrolton, at the Pleasant Valley Meeting House. We solicit the aid of our brethren who will be going to Conference, as it will be on the route of several of the members. I hope they will attend, as we can go conveniently to Youngstown in two days from the meeting. Call on Br. Rob't. Patterson, Wm. or James Gillespie, or Eli Lukens.
W. L. BALDWIN.

NEWARK CT., MUSKINGUM CONFERENCE.—We intend holding a meeting of two or three days' continuance, in the grove, two miles east of Irville, near Joseph Blane's, to commence on the 21st of August, at 11 o'clock. Will Br's. C. Springer, J. Hamilton, I. Thap, W. Marshall, and any others who can render us assistance?
W. MAYNARD.

CINCINNATI CIRCUIT, OHIO DISTRICT.—Our fourth quarterly meeting will commence at Bethesda Meeting House, August 28th. Brs. R. Rose, J. White, R. M. Dalbey, and all other itinerant and local brethren who can, are invited to attend.

Also, a protracted meeting will commence at Columbia, on the 11th of September next, embracing the Sabbath preceding the setting of the Conference at Cincinnati. Fathers Dobbins and M'Guire, Brs. Rose, Bassett, and the brethren in general, are requested to attend, on their way to the Annual Conference.
O. WARRINGTON, Supt.

WELLSVILLE CIRCUIT, MUSKINGUM DISTRICT.—Our fourth quarterly meeting will be held at Wellsville, embracing the third Sunday in August. To this meeting we invite brother R. Andrew, of Steubenville, and any others who can make it convenient to come.
T. B. CUSHMAN.

COSHOCTON CIRCUIT—*Muskingum District.*—Our fourth quarterly meeting will be held at the Brick, on the Plains, commencing at 11 o'clock, A. M., August 21st, next. We cordially invite any and all the brethren who can, to attend, and assist us on that occasion. J. W. CASE.

MADISON CIRCUIT, INDIANA DISTRICT.—The fourth Quarterly Meeting, will be held at Liberty Meeting House, Scott county, to embrace the second Saturday and Sabbath in September, (11th and 12th days.) Ministerial aid is solicited. GEO. WHEATLEY.

ST. JOSEPH CIRCUIT, *Wabash District.*—Br. Shipp, our President, is requested to visit this circuit on the 21st August, and Columbia the 28th, if practicable. He will please let us know in good time, if it will suit him to attend. St. Mary's may be visited either before or after.
G. WILLIAMS.

UNION CIRCUIT, O. DISTRICT.—Our fourth quarterly meeting will be held at or near Middletown; and as it has been suggested that a Camp Meeting be held at the same time, should this be concluded upon, it will be held near brother Job Inskeep's, four miles north east of Middletown, commencing August 20. We invite all our brethren of adjoining circuits to assist us. From the West and South, come to Middletown; from North and East, to Middleburg, and you will learn the facts, and receive directions. D. MOORE.

[A Camp Meeting, brethren. We wish to hear of a good Camp Meeting in old Champaign or Logan.—ED.]

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recorder, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and Laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Polan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

PRESIDENTIAL APPOINTMENTS.

Ohio District.

Buford	Circuit,	Aug.	21–22.
Batavia	"	"	28–29
Lebanon	Station,	Sept.	4–5.
Cincinnati	"	"	12.

I Request the Superintendents, on the above Cts. to give notice through the Western Recorder, where their meetings will be held in their Charges. J. M. YOUNG.

Wellsburg Brook Co. Va. May 18, 1847.

BR. BASSETT: Please insert in the 'Recorder,' the following list of appointments.

3rd	Sunday	August	Farmington	"
4th	"	"	Vienna	"
5th	"	"	Youngstown	St.

GEO. CLANCY.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

T. M'Fee,	O.	J. W. Williamson,	Va.
C. Hummell,	"	P. M.—Pittsburgh,	Pa.
L. D. Littleton,	"	J. R. Williams,	Md.
J. W. Southard,	"	D. Bagley, 2 subs.	Ill.
M M Laughlin, & others	"	W. Randall,	Ia.
J. B. Peat,	"	J. Clarke,	Ill.
A. Dalbey,	"	S. Solomon,	Ia.
W. Remsburgh,	"	J. Gilliam, 1 sub.	Md.
W. Maynard,	"	J. G. E.	Ia.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
J. Anderson,		9	52	2 00
J. Bell, of Gratiot,		8	52	2 00
T. M'Fee,	F. M'Fee,	7	52	2 00
"	Himself,	8	52	4 00
J. W. Williamson,		8	52	1 00
W. Munhall,	W. S. Nisely,	9	9	1 00
J. Deen,		8	52	2 00
J. W. Southard,	J. Biddison,	9	41	2 00
D. Bagley,	J. Kay,	8	26	1 00
"	J. Brook,	9	18	1 00
"	H. Wright,	9	18	1 00
J. Clarke,	T. Wilson,	8	52	2 00
"	J. Beatley,	8	52	1 00
"	Himself,	8	52	1 00

New subscribers this week 3. Discontinuances 2.

Br. Bagley, if Br. J. B. and W. are *itinerant* preachers, they shall be credited for a year in full.

Br. L. D. Littleton, we will discontinue, as you request, when you pay up.

The P. M. at Maxville, Randolph, Ia., notifies us that Wm. M'Cracken has not taken his paper from the office for 6 or 8 months. Wonder if any body thinks they help us along by sending us such subscribers. Agent, please collect our dues from that man.

We are glad to learn by letter from Br. J. Clarke, that our friend Tho. Wilson, of Rushville, Ill., is still living. The death of a brother of that name in Ill. was announced a few months ago. Br. W. is one of our subscribers—has talked of discontinuing—but we trust he will not forsake us just now.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

The law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED,—On Thursday evening, the 12th instant, by REV. W. I. FEE, MR. NORMON DODGE, of Logansport, Indiana, to MISS MARY ELLEN TULL, of Smithfield Township.

——On the same day, by REV. C. S. CALLIHAN, MR. ROBERT MORRISON STREET, to MISS EMILY JANE HERSEY; all of Muskingum county, Ohio.

——On the 25th July, 1847, at Rushville, Ill., by the REV. JOHN CLARKE, REV. W. A. B. M'CUISTION, to MISS ANN E. TONKERY, all of Rushville.

OBITUARY.

DIED,—In Columbus, Ohio, on Thursday Evening, 12 instant, COL. MOSES JEWETT, in the 70th year of his age. The deceased came to his death by the effects of a fall received a few days previous, after which he never spoke. He has left a beloved family, and a large circle of friends, to mourn his loss. J. H.

August 17, 1847.

——At Sandy Spring, Md., August 4, BERNARD GILPIN, of the Society of Friends, in the 84th year of his age.

——On the 22d ult., REV. JOHN WEST, one of the oldest members of the Pittsburgh Conference of the M. E. Church.

WANTED—Any number of NEW SUBSCRIBERS for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided*, however, no names be sent us but such as can be relied upon as good.

The Markets.

LATEST DATES.

PUTNAM & ZANESVILLE.—Flour $4,00 @ 4,50—Wheat, 60c.—Corn, 25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,25 @ $4,35,—Wheat 65@70c.—Oats, 25@28,—Corn 31@33. Beef Cattle $4,00@$4,50 ₩ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $4,50@$4,75,—Wheat 85@90c,—Corn 37@40,—Oats 25c.—*Commercial Journal and Gaz.*

PHILADELPHIA.—Flour $5,87½@$6,00—Wheat $1,25—Corn $75c.—There is change in the provision market.

BALTIMORE.—Flour $6,00—Wheat $1,31—Corn 67c—Oats, 49.—*Baltimore Sun.*

Advertisements.

NOTICE is hereby given that I, ELIZABETH RHODES, will make application at the next term of the Court of Common Pleas of Muskingum county, Ohio, for a writ of divorcement from my husband, GEORGE RHODES, who has wilfully, and without just cause, absented himself from me for nine years. ELIZABETH RHODES.
aug. 19, '47—2w—pd.

JAMES K. LOGAN,
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No. 83 Wood St., (One door from Diamond Alley,)
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LIFE OF REV. JOHN WESLEY, M. A.,
Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.
With the Life of Rev. Charles Wesley, M. A.
Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.
BY JOHN WHITEHEAD, M. D.
AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.
A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.
A few copies will probably be taken to the Pittsburgh, Muskingum and Ohio Conference.

A GENERAL ASSORTMENT OF SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

METHODIST PROT. BOOK CONCERN, BALTIMORE.
THIS establishment is located at No. 4 S. Charles St. Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

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Sunday Schools are advised to send with their orders a list of the books in their libraries to avoid having duplicates forwarded. More than 1000 books can be furnished, if requested.
American Sunday School Union.
General Depository, Philad., 146 *Chestnut street*
Bran

POETRY.

Written for the Western Recorder.

The Mother's Reflections, after the Loss of her Son.

O, lovely child ; O, tender plant ;
O, darling Son ; O, fragrant flower ;
Since thou art gone, I'll secret vent
My sighs and tears in many a shower.

Oft have I clasp'd thee in my arms :
Oft hast thou hung upon my breast ;
Oft nightly in the bosom warm,
In tender love I thee caress'd.

Sure thou wast taken in the bloom,—
A tender bud—a sweet May flower ;
Had Providence not call'd thee home
'Till riper years thy form matured,—

Perhaps I might far easier borne
The stroke which I so keenly feel ;
But now thy fleeting months are gone,
And now no balm my heart can heal.

Well may I cry, O, that it were
Now with me as in months that's past,—
When all my sons did with me share,—
But, ah ! that time too short did last.

These lovely babes which I have nurst,
More than the honey-comb were sweet ;
Behold, are now laid in the dust,
And I'm left here to mourn and weep.

With grief, and anguish sore, my breast
Is rent and tortur'd all the day ;
And in the night I find no rest,
Since death my children's snatch'd away.

CONSOLATION.

Why dost thou mourn ? why dost thou tear ?
Why is thy bosom pain'd within ?
Has death stole all thy children dear ?
No, no,—the half is left behind.

And let me ask thee which is best,
The two thou hast, or those that's gone ?
Dost thou not read, They're blest that rest
In Jesus,—God's Eternal Son ?

He says, Let children come to me,—
Let little children to me come ;
Of such shall heaven filled be—
I safely shall conduct them home.

Then do not mourn—O, do not weep—
So much for these beloved ones ;
But trust in yon bless'd morn to meet
With thy two infant darling sons.

Those lovely babes which thou hast lost,
In that day shall be brought to thee,
Arrayed in robes of richest cost,
Which thou must be prepared to see.

Though grief and anguish force thy wail,
Because of death's avenging stroke,
Let moderation still prevail,
Lest that God's anger thou provoke.

Reflect not on the lovely face,
The tender form, the prattling tongue,
But strive by faith their souls to trace
To mansions of redeemed ones.

How bless'd are they who in their youth,
Are freed from this world's vanity ;
No more allured to paths uncouth,
But rest in peace beyond the sky.

August 8th, 1847. GRATIOT.

Written for the Western Recorder.

FREE MASONRY.

(CONTINUED.)

BR. BASSETT—DEAR SIR: I had intended to give the subject of Masonry a fair discussion to the third degree, but according to your notice, and my other calling, it is rendered impossible.—I shall have to pass over many items on which I would wish to speak. I shall farther attempt to show the inconsistency of the religious pretensions of Free Masonry. In the first they are barely named. It is there seen that Masonry pretends to save men—to conduct them to heaven, and bestow on them the rewards of a blessed immortality. It is no great task to show that this is a delusion. There is no system but that of the Bible, by which man can be saved. This, no sober christian will deny, Masonry is not the system of the Bible; therefore, cannot save men, and its pretensions to save them are false. Let a man practice every duty, and believe every article of the Masonic creed, yet he may make his bed in sorrow, and dwell with devouring flames. Masonry has no Saviour, no atonement for sin, no repentance toward God and faith in our Lord Jesus Christ, no Holy Spirit, no regeneration and sanctification by the influence of the Spirit, no justification by the righteousness of Christ, and no doctrine of the Trinity. Can men be saved by such a system? Masons may pretend that these things belong to their creed, but it is all pretension. It is not real. They belong to the Christian's creed, and not to the Mason's. These are doctrines in which wicked men can never unite. Their hearts are at war with them. Masonry is so shaped and modeled, that it exactly pleases the carnal mind. There is nothing in the whole economy of Masonry with which the carnal mind is naturally at enmity. All is equally as gratifying to Deists as to any other class of men. To tell men that such a system of religion will save them, is one of the suggestions of the Prince of darkness, to accomplish their ruin.—If Masonry be a system of salvation, and all its pretensions true, Masons are certainly unjustifiable in concealing it from any of the human family, especially from the females, who are equally as needy as the other sex. Why should they be left to perish? Why not teach them the whole duty of man,—open before them the riches of divine grace in boundless prospect, and show them their election of God, and their glorified station in his kingdom? It is equally as important that they should know and see these things, as that Masons should. The doctrines and precepts of the Bible, have no necessary connection with Masonry. They belong to the Bible, and to no other system. They are designed to sanctify, and build up the Church of Christ, and not a Masonic Lodge. What authority, then, have Masons for telling the world, that Masonry teaches the whole duty of man, the same faith and practice with Christianity, and the whole subject-matter of divine economy? They have none. From the Bible, sinful, fallen man, must take his faith and practice. To this as to a light which shines in a dark place, the Lord directs him to go, and learn his whole duty. It is not true, that Jesus Christ is the Spirit, and essence, and foundation of the Masonic institution. He has no more connection with it than he has with Mahometanism or Paganism. He is the spirit and essence of Christianity, and not of Masonry; the foundation of the temple of Jehovah, not of the temple of Free Masons. We may venture to say, that it is yet a secret to the angels in heaven, that the first promise of a Saviour to this lost world, is the great corner-stone in the edifice of speculative Free Masonry. What! the Saviour of men,—the Prince of life,—the second person in the Adorable Trinity,—is he the foundation, spirit and essence, of that system of religion, which is nothing more than an amalgamation of Pagan superstitions, and Jewish ceremonies? Do Masons generally believe this themselves? Do they acknowledge the crucified Jesus, as the foundation of their hopes? How many of the fraternity are avowed Deists, and openly ridicule the doctrines of the Trinity, the Deity, and vicarious sufferings of Christ? Let Christ crucified be preached in Masonic Lodges, and Masons urged by the terror of the Lord, to believe in him; what a scattering,—what a falling off would there be! Did the ancient heathen priests and philosophers and astrologers believe the doctrine of the Trinity and acknowledge Jesus as the foundation, spirit, and essence of their mysteries? Masonic principles are the same in every age and nation. I may be told, that the things I dispute are supported by Masonic traditions. What are Masonic traditions. Who will be so credulous as to embrace a pretended system of religion, which is supported by nothing but Masonic traditions? Mr. Town tells us a remarkable story about the preservation of the five books of Moses by Masons, when the Israelites were carried captive into Babylon—p. 226. We have another of a similar nature in the Monitor, concerning Enoch, who it is said, being inspired by the most High, built a temple under ground, and dedicated it to God—p. 215. These are supported by Masonic traditions.—What wonderful sayings may not a man support by traditions? Have Masons never read what has been written by the infallible dictates of the Divine Spirit? "Thus have ye made the commandment of God of none effect by your tradition; for, laying aside the commandment of God, ye hold the tradition of men. Full well ye reject the commandment of God that ye may keep your own tradition." What is the saving power of Masonry then? It is just what it would be without the precepts and doctrines which have been detached from the Bible. It is as unable to save, as if there were no Bible in existence.—Masonry never renovated any part of the world. It pretends to form the most lovely, the most illustrious moral characters, to fit men for heaven, and for its eternal enjoyments; yet it never formed one such character, nor fitted one soul for Heaven, nor reclaimed one sinner from the paths of perdition. There is no person on earth, who can say, that he has been turned from sin to holiness, transformed into the image of Christ, made a new creature, made meet to be a partaker of the inheritance of the saints in light, by the influence of Masonry. Without this change, no person sustains the Christian character, nor that character which is lovely in the sight of God, and literally marked with the highest beauties.—This change is wrought, and this character formed, by the Christian religion, and not by Masonry. The Christian religion has formed millions of such characters; but Masonry never formed one; hence falling short of its highest pretensions, as a religious system; it is one of the greatest delusions ever imposed on the world.—Did the Lord ever pour out his Spirit upon Masonic Lodges, and produce revivals in them, like those we often witness in Christian Churches?—Mr. Bradley has favored us with an interesting account of revivals in Christian Churches; but he has given us no account of such revivals in Masonic Lodges; and I presume he had none to give. Is it not remarkable, we should be told, that Masonry embraces the whole subject-matter of Divine economy; that it embraces and inculcates evangelical truth—Town, p. 37; yet the Lord never owned and blessed it by the out-pouring of his Spirit upon its members? Those who belong to Masonic Lodges, and live under the influence of this pretended sublime institution, are no better than other men; their lives are no more Christ-like—they are no more free from the follies and imperfections of fallen men; Christians are not better Christians. Those who do not profess to be Christians, do not pursue any different course of conduct than the rest of an unbelieving world, but in many instances are rude and profane. It is pretended, as we have already seen, that the ancient Druids, the priests, and philosophers of all heathen nations, understood and taught the mysteries of Masonry. This being the case, and Masonry embracing the subject-matter of Divine economy, and inculcating evangelical truth, why did not those priests and philosophers enlighten and reform the world, and deliver the nations from the darkness of idolatry, and form those characters on which the Divine Being looks with so much complacency, and which are marked with the highest beauties?—Did they inculcate evangelical truth? Masonic principles are the same in every age and nation. Why did not they evangelize the world, and reclaim it from idolatry? Why were they idolaters themselves? Plainly, because Masonry is not what it professes to be. Will not evangelical truth, and the whole subject-matter of divine economy reform men, and reclaim them from idolatry? They will. They have done it, and are continually doing it: but Masonry has never done it, and never can do it. It tried its strength previous to the advent of Him, who is the light of the world. Those priests and philosophers were the wisest, and the most ably qualified to reform the world, they ever were. Then it was, that Masonry made its greatest efforts, and was found wanting. The cloud of moral darkness, which overshadowed this ruined world, was daily becoming more impenetrable. The nations of the earth, were sinking lower in crime, and wandering farther from the true God, and the path to eternal life. As for any thing Masonry could ever do, brighter prospects would never have shone, and better days would never have been seen.—Another pretension of Masonry is, that the ultimate point of its research is a knowledge of Christ, and that the term *Logos*, or Word, the appropriate of the second person in the Trinity, has been preserved in the Masonic institution.—This word, says Mr. Town, with its Masonic pronunciation, can be traced back in the institution for more than two thousand years, for certainty. What can be the Masonic pronunciation of this word? Is it something mysterious, which God has communicated to Masons, but has never revealed to the church? Says Mr. Town, p. 89, the period cannot be fixed, when the true name of God was not known, and reverenced in the Masonic institution. How inconsistent! Did those ancient heathens know and reverence the true God? What did the Athenians know about the true God? Paul says, For as I passed by and beheld your devotions, I found an altar with this inscription: "To the unknown God," whom therefore ye ignorantly worship. This Word however mysterious it may appear to the world, has been understood and held sacred by the Masonic Order, from time immemorial—Mr. Town, p. 87. What coincidence is there between the mysteries of this Word, and the mysteries of the Egyptain priests, into which Pythagoras was initiated? In the quotations, I have now made, several important things are contained, 1. Masons, and even Pagan Masons, have ever been acquainted with the meaning of the term *Logos*, or Word. 2. Masons, and even Pagan Masons, have always known and reverenced the true name of the true God. 3. The mysteries of the divine word, are the mysteries of Masonry, and have been preserved in the institution. 4. The great object of Masonic research has ever been, to obtain a knowledge of these mysteries. What greater inconsistencies ever came from the pen of a Christian writer! Perhaps Mr. Town would support these things by Masonic traditions; but he must recollect, that such traditions are not credited as infallible, and that ancient men made void the truth by their traditions. He who can believe such strange inconsistencies, can believe any thing, however absurd, if it only belongs to the creed of his own party. Did God ever communicate any information to Masons relative to the *Logos*, which is not found in the Bible? When a man declares that a true knowledge of the mysteries of the eternal Word, has been preserved in the Masonic institution, he betrays the wildest imagination of an enthusiast. The mysteries of Masonry are solemnly concealed from the world, but the mysteries of godliness are revealed, and ministers are employed by the Great Head of the Church, for the express purpose of making these mysteries known to all men. To make all men see, what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, not in a Masonic Lodge. Ministers and Christians are in possession of no mysteries from God, which they are to conceal from any of their fellow creatures. They are to communicate to the world all the information they can, relative to the Word, which was with God and was God, and was made flesh and dwelt among us.

A. C.

To the Editor of the "Cumberland Presbyterian."

SIR: By your permission, I beg leave to make a few remarks on a communication in your paper, No. 20, volume 7, bearing date, March the 16th, 1847, over the signature of H., on the 'Perseverance of the Saints.' Justice to myself requires that I should be heard through your columns, as I am the Methodist Preacher alluded to by H. in the above communication. Mr. H. sent you for publication, what he calls, the substance of a conversation said to have taken place between two Cumberland ministers and a Methodist preacher. Here first, I notice were two of the Cumberland order, both professed to be collegians, educated in all the learning of the schools, one of them occupying one of the most flourishing situations in Western Pennsylvania, to wit, Uniontown; the other acting as an itinerant, preaching in numerous places. Well, these two Cumberland ministers came into the neighborood of a farmer and miller, who has authority according to the forms and usages of the Methodist Protestant Church, and holds a relation to said church as a local, or unstationed minister, not professing to be a collegian or educated man. A person would on reading the dialogue over the signature of H., think that the two ministers had been encountered by some one of the Bishops, or some one of the Bascombs, or Stocktons, or Maffits, and that supposing themselves to have gained a splendid victory, it was worthy of being chronicled in the church periodical and held sacred in the archives of the denomination. But, no sir, the great H. and his comrade encountered none of these, but a plain, homespun, uneducated local preacher of the Methodist Church, and H. and A. being judges, and giving their own version of the entire matter, claim a victory, and publish it to the four winds that two Cumberland ministers out-talked and out-argued one Methodist preacher. They seem proud indeed, and so far as I am concerned, they are entirely welcome to their hard earned laurels. I am perfectly willing their names shall be handed down to future generations, as conquerors of a Methodist preacher, and as men well versed in controversy on the subject of 'the Perseverance of the Saints.' I am willing, sir, their names shall be enrolled with the names of the fathers. But for the sake of all that is sacred and good, let them not be deified, splendid as their achievement has been.—Great as has been the fall of the Methodists by this signal defeat of a local preacher, let not divine honors be paid to these champions. Yet give them their dues, trumpet their fame in your "Cumberland Presbyterian," and let it be known through the length and breadth of your ranks that Mr. H. thinks he has gotten the better of a Methodist local preacher in a private conversation.—O, what heart-cheering intelligence it will be to your numerous readers to hear that Mr. H. came out of the hands of a Methodist local preacher alive; and how much more heart-cheering it will be for them to hear, that amidst the cannonading on both sides, Mr. O. completely warded off the shot and balls from H. and they received no injury. This was a tempest in a tea-pot. In the onset of our discourse, sir, I informed those gentlemen, that if in the course of the investigation of the subject, I should gain the advantage in the argument, I shall have wherewith to boast: But if eventually two college-bred gentlemen should out-talk an old farmer, they have nothing whereof to boast. But Mr. H., endeavors to show I am wrong on the subject of the perseverance of the saints. I may also be wrong in my conclusions with regard to their boasting, for boast he does, and in his little communication, there is a great deal of egotism comprised in a small compass.

It would be useless for me to attempt to give a detail of the conversation between the two ministers, & myself, as there were two to one, & therefore their testimony of course amongst your people and in your periodical, would be considered preferable to mine. But Sir, I desire to bear testimony that Mr. H's. report of the conversation is a garbled, unfair and dishonest report, and if I can get no other redress, I notify Mr. H. thro' the columns of your paper, that I will carry it up to the Great Court of appeals, to be held on the morning of Eternity, by the judge of quick and dead. He who knows the secrets of each of our hearts shall be judge between us. Now, with regard to acknowledgements, said to be made by myself to H., and O., that I had studied the subject, it is all gratuitous. Such an acknowledement I never made, for if I studied it at all, I think the scripture so plain that I need not be in any worse dilemma than Mr. H. in giving his explanation on Ezekiel, for which I assured him he ought to have a patent right. I am prepared at a proper time and place, single handed to meet Mr. H., and enter into a scriptural explanation of the above subject, and if Mr. H., shall think it any victory to overpower me in argument, he shall be entitled to double praise, i. e. without his comrade O. Please give this an insertion in your paper and send me one copy, or return it to me by mail, if you decline publishing.

Yours, respectfully,

THOMAS MAPEL.

Green County, Pa., May 7th, 1847.

Biographical.

Written for for Western Recorder.

MISS MARIA HAYS,

Departed this life, July 14th, 1847, on Wednesday night about 11 o'clock. She was born February 14th 1823. Her father's residence is a few miles below Sistersville, Va., on the Ohio river. Sister Hays joined what is called the Christian, or Campbellite Church, about six years ago, there being quite a revival at that time in our neighborhood, among that sect. But the most of them at this time are scattered abroad. But we have charity enough to believe that there are some among them who are striving to enter the Heavenly Jerusalem, and among them were found our esteemed, and beloved Sister Hays. When I visited her on Sabbath before she died, she gave every evidence of a calm resignation to the will of God, in all things. At this time we were engaged in singing some Hymns. Her mother observed, that she had a favorite hymn, she often sung; the Book was presented, that had it in, we tried to sing it, with several tunes—but they were not the ones to which she had been accustomed to sing it. So she said if they would give her a sup of water, she would try and start it; and so she did. The Hymn was, "LORD AT THY TEMPLE WE APPEAR." She sung it soft, and as melodiously as an Angel would on his Lyre. The starting of sister Hays' sickness, was liver complaint, the symptoms of which, she first felt last November. It was thought by some, that she had the consumption in the start. Sister Hays was not confined to the bed, until along in March, and then she was not altogether confined, for she would be up & down, until about eight weeks before she died, at which time she took the Measels, which turned her disease to the hasty consumption, that soon ended her earthly pilgrimage. She was reduced to almost a skeleton. From what I have seen, and heard, of sister Hays, there can be no doubt entertained she died happy in God. She bore her affliction with a christian resignation, and a continued desire to be freed from this cumbrous clay. I visited her the Sabbath before her departure, and as I was approaching the house, I saw her bed surrounded by several individuals, and having entered, I learned that she had just had a hard struggle for life. It was a solemn, and melancholy scene indeed. The family all appeared loth to let her go. Her mother exhorted her to be faithful, and the Lord would help her. She at this time threw her withered arms around her fathers' neck; and besought him to prepare, and meet her in heaven. Likewise the mother, and all the children, and her brothers, who had arrived at the years of accountability. I led several of the smaller children to her bed-side. She called them by name, and clasped them in her arms and said, may the Lord bless you. O! it was a time of the shedding of many tears, and I could not help but weep, with those that wept. I looked around and saw the father, and brothers unprepared to meet her in heaven. O! that her dying words may ever sound in the ears, of father, and brother, until they leave off every sin, and live a new life in Christ Jesus our Lord. The mother who is a member in the same Church, has a consoling prospect, of meeting her daughter beyond this vale of tears, if only faithful until death. Our sister did not leave us yet. But revived somewhat. She would occasionally swoon away; and we being all calm, she, through her mother, requested me to sing and pray for her, to which I consented, after first reading the 15th chapter of Paul's first Epistle to Cor. May those that are near, and dear to her by the ties of nature, be resigned to this bereavement, and my prayer to God is, that this dispensation, of his Providence may make impressions on the minds of those who survive, never to be effaced. And may they be induced to seek salvation, and meet Maria in heaven.

JAMES W. WILLIAMSON.

Tyler Co. Va., Aug. 2d, 1846.

Narrative.

The Way Lawyers Use Females.

I instituted an action for a large amount in the county of ———. The suit was brought on a plain promissory note, which I was assured was founded upon good consideration, and I was curious to know what defence could be set up. I was aware that I had to deal with a wily adversary; and when I offered my note in evidence, and closed my case, I was more terrified than surprised when I heard him direct the sheriff to call Mrs. Jackson. She appeared, and to my surprise I beheld a perfect beauty; possessing a sweet countenance, with exquisite form. I saw that my antagonist had formed the same judgment of human nature that I had and that he was about to make the experiment of washing away the obligation of a note of hand by the tears of a female witness. I knew that nothing but a desperate effort could save my client, and that her testimony must be excluded before she had time to cry.

I rose at once. "I perceive," said I addressing the court, "that this lady bears the same name with the defendant; I therefore respectfully request that she be placed on the *voire dire*." This was done. "Will you be kind enough to say, madam, what relation are you to the defendant?"

"Sir," answered the lady, applying a beautiful embroidered handkerchief to her eyes, "I am his injured wife."

"Then, of course, your honor, the lady's testimony is inadmissible."

"O, very well," interrupted my adversary; "you wish to keep the truth from the jury, do you? Gentlemen of the jury, you see that technicalities are resorted to, to procure a verdict against my client. I hope you will appreciate it gentlemen."

By this time the lady was a beautiful representation of Rachel of old; and one glance at the jury was sufficient to convince me that my case was ruined. I turned to my client—"You are gone, my friend," said I. "Gone!" said he, "gone! my dear sir; don't give up my suit so coolly. I shall be made a beggar if I lose this case, and then what will become of my wife and my poor daughters?"

O, you have daughters, have you? Run and bring them, my dear friend! If they mine, we must countermine. Bring them one and all!

My client rushed out, and as he lived but next door, he almost instantly returned, with a half dozen as pretty girls as could be found anywhere. My antagonist's face fell to zero.

"May it please your honor," I began. "I desire to offer some rebutting testimony."

"Rebutting testimony, C———? why your adversary has not been permitted to examine his witness. What have you to rebut?"

"A great deal, your honor. The witness *has* given some testimony. She called herself the "*injured*" wife of the defendant. Injured by *whom?* By my client. Injured *how?* By procuring this the subject matter of the suit, from him. Now, sir; I wish to swear the *afflicted* daughters of the plaintiff, against the *injured* wife of the defendant."

Here my fair witnesses commenced weeping bitterly, while several of the jury looked on with evident commisseration. My triumph was complete; but I determined to pay off my legal friend in his own coin.

"I do not seek, sir," continued I, "to take up the time of this court and jury, by administering the oath to *all* these witnesses. I am afraid their heart-rending description of this nefarious transaction (of which, be it remembered, they did not know a syllable,) would unman us all; your honor and this intelligent jury would be tempted to inflict summary justice upon the base wretch who, with a heart like Caligula, and a spirit like Nero, could attempt to doom to a life of beggary, of shame, and perhaps infamy, the offspring of my unhappy, nay, too credulous, too confiding client."

"Sir, in the spirit of a liberal compromise, I will swear but *three* of them."

Here ensued a burst of anguish from the daughters, and a corresponding and prolonged excitement of the jury. My legal friend soon saw that I had out-generaled him, and so he said, "C———, stop your nonsense; and take your verdict!" Of course I did so; but to show my knowledge of *jury nature*, I add, that as the foreman passed me, he said, "I rejoice that you have gained your suit, but before you offered to swear those witnesses, your case *was a very dark one.*"

A Man Cutting his own Head off by Mistake.

Amongst my memorandums (writes Sir Jonah Barrington) of singular incidents, I find one which even now affords me as much amusement as such a circumstance can possibly admit of, and as it is, at the same time, highly characteristic of the people amongst whom it occurred; in that view I relate it. A man decapitating himself by mistake is indeed a blunder of true Hibernian character.

In the year 1800, a laborer dwelling near the town of Athy, county Kildare, (where some of my family then resided) was walking with his comrade up the banks of the Barrow to the farm of a Mr. Richardson, on whose meadow they were employed to mow, each, in the usual Irish way, having his scythe loosely over his shoulder and lazily lounging close to the banks of the river, they espied a salmon partly hid under the bank. It is the nature of this fish that, when his head is concealed, he fancies no one can see his tail. There are many wise-acres besides the salmon, of the same way of thinking. On the present occasion the body of the fish was visible.

"Oh Ned—Ned dear," said one of the mowers, "look at that big fellow there, isn't it a pity we ha'nt no spear?"

"May be," said Ned, "we could catch him by picking the lad with the scythe handle."

"Thrue for you," said Dennis, "the spike of yer handle is longer nor mine, give the fellow a dig with it at any rate."

"Ay will I," returned the other, "I'll give the lad a prod he'll never forget, anyhow."

The spike and their sport was all they thought of, but the blade of the scythe which hung over Ned's shoulders, never came into the contemplation of either of them. Ned cautiously looked over the bank, the unconscious salmon lay snug, little imagining the conspiracy that had been formed against his tail.

"Now hit the lad smart," said Dennis; "there, now there raise your fist; now you have the boy, now Ned—success."

Ned struck at the salmon with all his might and main, and that was not trifling. But whether the boy was piked or not never appeared; for poor Ned bending his neck as he struck at the salmon, placed the vertebræ in the most convenient position for unfurnishing his shoulders, and his head came tumbling splash into the Barrow, to the utter astonishment of his comrade, who could not conceive how it could drop off so suddenly. But the next minute he had the consolation of seeing the head attended by one of his own ears, which had been most dexterously sliced off by the same blow which beheaded his comrade.

The head and ear rolled down the river in company, and were picked up with extreme horror at the mill door, near Mr. Richardson's, by one of the miller's men.

"Who the devil does this head belong to?" exclaimed the miller.

"Who ever owned it," said the man, "*had three ears, at any rate!*"

A search being now made, Ned's headless body was discovered lying half over the bank, and Dennis in a swoon, through fright and loss of blood, was found recumbent by its side. Dennis, when brought to himself, (which process was effected by whiskey,) recited the whole adventure. They tied up the head; the body was attended by a numerous assemblage of Ned's countrymen to the grave, and the habit of carrying scythes carelessly very much declined. Many accidents had happened before from that cause.

VARIETY.

Death not a Painful Process.

We think that most persons have been led to regard dying as a more painful change than it generally is, first, because they have found by what they experienced in themselves, and experienced in others, that sentient beings often struggle when in distress. But we may remark, that struggles are very far from being invariable signs of distress; muscular action and consciousness are two distinct things, often existing separately; and we have abundant reason to believe that in a great proportion of cases, those struggles of a dying man, which are distressing to behold are as entirely independent of consciousness as the struggles of a recently decapitated fowl. A second reason why men are led to regard dying as a very painful change, is because men often endure great pain without dying, and forgetting that like causes produce like effects only under similar circumstances they infer that life cannot be destroyed without still greater pain. But the pains of death are much less than most persons have been led to believe, and we doubt not that many persons who live to the age of puberty, undergo tenfold more misery than they would did they understand correct views concerning the change. In all cases of dying, the individual suffers no pain after the sensibility of this nervous system is destroyed, often without much and sometimes without any previous pain. Those who are struck dead by a stroke of lightning, those who are decapitated with one blow of the axe, and those who are instantly destroyed by a rush of blood to the brain, experience no pain in passing from a state of life to a dead state. One moment's expectation of being thus destroyed far exceeds in misery the pain during the act. Those who faint in having a little blood taken from the arm, or any other occasion, have already endured all the misery they ever would in this world did they not again revive. Those who die of fevers and other diseases, suffer their greatest pains, as a general thing, hours, or even days, before they expire. The sensibility of the nervous system becomes gradually diminished; their pain becomes less and less acute under the same existing cause; and at the moment when their friends think them in the greatest distress, they are more at ease than they have been for many days previous; their disease as far as respects their feelings, begins to act upon them like an opiate. Indeed, many are already dead as it respects themselves, when ignorant bystanders are much the most to be pitied, not for the loss of the friend but for their sympathising anguish.—Those diseases which destroy life without immediately affecting the nervous system, give rise to more pain than those that do effect the system so as to impair its sensibility. The most painful deaths which human beings inflict upon each other, are produced by the rack and faggot. The halter is not cruel as either of these, but more savage than the axe. Horror and pain considered, it seems to us that we should choose a narcotic to either. [Chas. Knowlton, M. D.

KNOWLEDGE IS POWER—CURIOUS ILLUSTRATION.—At a meeting which took place the other evening for the purpose of forming a North London Mechanics' Institution, Mr. Basil Montagu, as an illustration of the maxim that knowledge is power, related to the following anecdote. He was walking a few months ago in Portland Place, when he observed a crowd of people assembled, and found it was in consequence of a large mastiff dog having a lesser one in his gripe. Several persons tried, by splitting the mastiff's ear, and by biting and pinching its tail, to make it let go its hold, but in vain. At last a delicate and dandified young gentleman came up, and making his way through the circle, requested to be allowed to separate the dogs; assent was given amid jeers and laughter, when the dandy slowly drew from his pocket a large snuff-box, and having taken a pinch himself inserted his fingers again into the box, and withdrawing a larger pinch, deliberately applied it to the mastiff's nose. The snuff operated so powerfully on the animal's olfactory nerves, that it not only immediately let go its hold, but made its escape as fast as it could. The dandy was loudly cheered, upon which he stopped for a moment, and said: "Gentlemen, I have merely given you proof that 'knowledge is power.'

Ireland and Scotland.

Dr. Chalmers, among the last acts of a useful life, recommended a direct property tax for the relief of Ireland and Scotland upon all values over 50 pounds. Parliament should "lay no tax on any income below £50, and then tax all above this, not laying the per centage on the whole income, but only on the excess above £50. Thus a yearly tax of five per cent, would amount to ten shillings on all who had £60 a year; to twenty shillings on all who had £70 a year."

The produce of such a tax, if wisely administered, might transform both Ireland and the Highlands into prosperous counties in the course of a few years. He says, too, and powerfully for the temperance cause:—

"Taking the Highlands of Scotland, and the South and West of Ireland together, as the parts to be relieved, and regarding the calamity while chiefly effecting these, as imperial, there is food enough by stopping the distilleries, 'and hindering the destruction of food for the bodies in order to provide poison for the souls:' and money enough to meet the deficiency of revenue, by imposing a transition tax."

BRIEF AND BITTER.—The Boston Post makes the following laconic announcement—more would have been superfluous:—"Mr. Baylies Richmond was found dead in Taunton on Monday, supposed to have died in a fit. He left a wife and family, and a *bottle* and $20 in his pocket."

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ORIGINAL POETRY.

Written for the Western Recorder.

EVENING.

The golden sun sinks softly down
Behind the distant west,
And leaves the silent, silver-clouds,
In robes of beauty dressed.

The weary laborer leaves his toil,
And seeks his cottage home,
Where smiles of innocence and joy,
So fondly bid him come.

The cheerful birds, in mellow notes,
Now sing their evening song,
And darting swift on active wings,
Their joyous flight prolong.

The quiet herds, from noon-day heat,
Had sought the cooling shade;
But now in evening's gentle breeze,
They graze the dewy mead.

Upon the aged mountain's brow,
Still rests a lingering ray
Of golden hue—the expiring light
Of the departing day.

Softly there it lingers still,
As if it fain would stay
To guard the pleasant scenes below,
From night's approaching sway.

But ah! 'tis gone—forever gone!
I saw its colors fade:
Along the landscape gently steals,
The twilight's gath'ring shade.

Now night, in death-like stillness, spreads
His mantle o'er the earth,
And man and beast in silence sleep,
And dream of war or mirth.

Save here and there, in some low cot,
A wretched sufferer lies,
Whose numerous cares, or guilty crimes,
Drive slumber from his eyes.

O, will this darkness always last,
And ne'er will day appear,
To gild again the mountain's height,—
The verdant plain to cheer?

Will not the lovely birds again
In yon green forest sing?
Will not the city's streets again
With cheerful voices ring?

Methinks I see the ruddy streaks
Of daylight in the East,
Where golden hues are bursting forth,
And streaming to the West.

O'er forest, field, and vale they spread,
And gild the glitt'ring spire,
And make the sparkling dew drops shine
Like gems of heavenly fire.

All nature hails the new-born day
With smiles of rapturous joy,
While grateful prayers and cheerful songs,
Her sacred powers employ.

'Tis thus when faithful pilgrims die—
Like summer's setting sun
Reclines behind the Western hills—
Their earthly race is run.

In peace they bid the world farewell,
And fix their steady eye
On Canaan's bright and glorious plains,
Where all their treasures lie,

And though their bodies be awhile
In death's dark, dreary gloom,
The Resurrection Morn will break
The silence of the tomb;

And they will rise triumphantly,
O'er death, hell, and the grave,
Through Jesus Christ, their mighty King,
Who died their souls to save.

Milroy, Ia. Aug., 1847. C. H. W.

Written for the Western Recorder.

On the Constitution and Government of the Methodist Protestant Church.

NO. I.

Mr. Editor—Sir: I feel like offering a few suggestions through your noble "Recorder," to the public, on the Constitution and Government of the Methodist Protestant Church. Although much has been said and written on this subject, pro and con, yet a few short articles may be entertaining and useful at the present time.

The Methodist Protestant Church, or denomination, is an Association of individual Churches. Each Church when necessary is divided into classes. The classes are composed of individuals, male and female—of those in full membership, and probationers. For purposes of mutual advantage persons are united in forming a society; and on the same principle, and for the same purpose, societies are united in forming Churches, circuits and stations,—and circuits and stations in forming Annual Conferences, and these in forming the Methodist Protestant Church or General Conference. Now, sir, if the social principle involved in the organization of a class of individual believers is right and Scriptural, then the same principle is equally so when applied to a larger association—the Annual or General Conference. It is true individual members have personal inalienable rights, which should not be infringed but guarded and secured by social combination. Individual societies have inalienable rights which should remain unimpaired in the formation of churches, circuits and stations. Churches, circuits and stations, possess rights which the Annual Conferences should not encroach upon.—Annual Conferences have rights which the General Conference has no right to infringe. Where these rights of members, classes, churches, circuits, and Annual Conferences are duly respected and sacredly guarded, personal, social, and religious liberty have a firmer basis and stronger security, than in an isolated condition of modern Congregationalism or any other system of government whatever.

But does the Constitution and Government of the M. P. Church secure and guard these rights severally? This will be the subject of enquiry in the following numbers under the above caption.

Yours, truly,
WESTERN WATCHMAN.

August, 1847.

Ministers' Department.

From the Gospel Banner.

"WHAT SHALL I DO WITH THEM?"

Thus, in the terms of an honest enquiry, demanded one of our preachers lately, in the State of Pennsylvania, as he was about taking leave of an afflicted family whom he had been laboring to instruct and console by the truths of the Gospel. He had been called by the father of that family, who had lost a beloved child, to repair to the place of his residence—twelve miles distant—for the purpose of conducting the funeral services and of preaching on the occasion. It was in early spring; the air was damp and chilly, and the roads exceedingly muddy and almost impassable. Of course, it would have been unkind and unchristian in him not to go at the call of a brother in trouble, whatever might be the condition of the weather or the travelling; for such a service as that which required his presence could not be deferred or dispensed with. So he went to the village stable, hired a horse and vehicle, promising to pay for the hire ($2) on his return; employed a man to work for him while he should be absent, arranged his affairs so as to accomplish his journey, and set out early in the morning for the afflicted family in the borough of G———. Owing to the badness of the travelling, while being jolted over one of the corduroy bridges on the road, the axle-tree of his hired carriage broke and let him down into the mud. There was no blacksmith or other help near by; and the best he could do was, by dint of sundry contrivances on the spot, to start the screws that held the axle-tree to the carriage; which being done, he shouldered the iron thing and trudged a mile and a half to a blacksmith's shop to get it welded. Arrived there the blacksmith was gone from home, and the only man he could find about the premises was a hired man, half blacksmith and half farmer, who was engaged in a distant field setting posts. He went after him, begged his attendance at the shop, and both together attempted to weld the broken axle-tree. The preacher blowed the bellows, and smote with the heavy sledge-hammer. Neither understanding the work, it was a long time before they could get the two parts of the broken axle-tree to adhere. Perseverance, however, accomplishes all things; and, at last, the parts, were tolerably joined, and the preacher, having paid $1 for the job, swung the axle-tree again on his back, and walked back alone in the mud to his broken carriage—a mile and one half. After two or three hours lost time, and being all exhausted, he was able to harness up again and proceed on his journey. But this accident made him late.—The funeral was appointed at 1 o'clock, but it was 2 o'clock when he reached the house of the afflicted family. The people had been waiting an hour, and became impatient. He had had no dinner; but the house was full of people, and of course that was no time or place for him to be served with any thing to eat. After receiving a gentle rebuke for being so late, he entered the house, and without stopping to sit down or rest himself at all, was obliged to take his position at once at the table, with the bible and hymn book placed on it for him to stand at, and proceed directly to the service. A concluding service was to be held at the grave; and so, after his sermon, he was obliged to join the procession (without yet having eaten any thing) and proceed to the grave yard one mile distant. When the services at the grave were closed, it was 6 o'clock, P. M., and he must reach home that very night. The afflicted father of the child very politely urged him to return to the house with the procession and take supper: the preacher assured him that he should be very happy to do so; for he had eaten not a mouthful since early in the morning, and he had had a hard and unfortunate day's journey and labor; but his horse and carriage were hired, and he had promised to return them that night, as they were specially engaged to another person the next morning. So, return home he must. 'Well,' said the bereaved head of the family, 'we feel greatly obliged to you for your services this day. Your sermon met our case precisely. The consolations you offered have greatly helped to compose our aching hearts: I give you my hearty thanks—I do indeed.' 'But what shall I do with them?' exclaimed the disappointed and injured preacher. 'Do with what?' rejoined the father. 'Why, what shall I do with the many thanks you are so ready to give me?—They will neither pay the stable-keeper for the hire of his horse and carriage, nor the blacksmith for his bill of repairs, nor the man I had to hire to work in my stead at home to-day: nor will they help me to buy bread or clothing for my own body, or for the bodies of my wife and children, who depend upon me for their support.—My time and labors are all the means I have for support, and if I am to give these away, and to pay all the expenses attending a journey performed in order to oblige you, I do not see what good your thanks will do me. I am willing humbly and gratefully to accept them, as you desire; but I beg you again to to tell me "What can I do with them?" The afflicted father looked astonished and aghast. He did not know what such talk meant. He had always supposed that a preacher was made to go and come at the call of any and everybody who needed his professional services; and the thought never entered his head that they would not be performed, just as much a matter of course as that water will run down hill. 'Why, really,' said he, 'you do not expect pay for attending this funeral, do you?' 'I do, brother, it is my only means of living.' 'Then I pronounce you a hireling,' said he indignantly, and turned and left him to go home as he might. He did reach home about midnight, having stopped at a tavern on the way for a late supper, which cost him two Pennsylvania eleven-penny bits. Next day he could do nothing in consequence of the fatigues of the preceding day. Thus, for the sake of preaching a free Gospel, this poor preacher incurred an expense of between four and five dollars in money, and by the fatigues of his journey, his exposure to bad weather and going without his food, made himself sick and was obliged to hire several days work about the premises because he was unable to work himself. This is the way very many preachers are treated; and really it is hard and unjust.

There should be some rule and understanding on the subject of attending funerals. We think it should be thus: If a person belongs to a Society, attends worship and does any thing for the preacher's support, he has a right to demand his attendance and services whenever circumstances require them: if he does not belong to his Society, or does nothing for his support, (being able,) he should pay any preacher he calls upon for his time, labor, and whatever expense he is at in going to the appointment. If an afflicted person or family is poor, why then, of course, a preacher would give his services as cheerfully as the coffin-maker and the sexton would give theirs at the same time; but if not poor, the preacher deserves his means of support for his labors, as honestly as other men deserve theirs for their labors.

Noble Deed.—A preacher in a slave State, whose whole heart is set upon advancing the cause of emancipation, but who has but little of this world's goods, recently redeemed a colored woman, formerly a slave belonging to his father. "This woman," says the noble-hearted liberator in a letter to a friend, "sustained to me a relation different from all others of her people. She had labored for my food, clothing, and education, from my very childhood. To redeem her was to give up some land which I owned, that was purchased partly by her labor. It was to give into her hands liberty for her toil for me. This I would like her to have done for me, had I as a slave labored for her, and was still subjected to the wrongs of a slave. Her posterity will ever afterwards be free also. To do it, I mortgaged the last piece of land I owned. I am now at the bottom of my purse, and shall still hold on to Kentucky, with more hope of final success thro' the blessing of God than ever. I gave the woman a passport to go free immediately, and am making arrangements to have her recorded free at the first sitting of the county court."—*Nat. Era.*

Doing the Genteel Thing.

I heard a story the other day too good to be lost. A church in the country had just engaged a good minister, who had not attended long, when, after preaching on a Saturday, the deacon gave him a pull, and said—

"I want to speak with you."

After going aside the deacon says—

"Brother, I saw something about you to-day that hurt my feelings."

"What was it my dear brother?" said the minister in surprise; "do tell me."

"It was about your arm, while you were preaching—I saw it."

The poor minister became still more alarmed and anxious to know in what way he had hurt the old father's feelings.

The deacon pointed to his elbow. "There it is yet," said he.

The minister began to brush his sleeve.

"Stop," said the deacon, "you can't mend it now; there is a hole in your coat, right on the elbow. I am hurt to see our minister have to wear such a coat. Now, I want you to go to—— and pick you out a coat-pattern, a black coat, and I'll pay for it."

The minister thanked him kindly, and was entirely relieved of his fright.

TEMPERANCE.

Temperance Song.

Air—"*Sparkling and Bright.*"

Sparkling and bright in liquid light,
Is the rill from the gurgling fountain;
Clearly it gleams in the rosy beams
Of the sun, that gild the mountain.
Then drink your will of the crystal rill,
And leave the cup of sorrow,
Which, sparkling to-night with deceitful light,
Will sting thy soul to-morrow!

Like a gem each drop comes bubbling up;
Then forth from the cool spring flowing,
Reflects Heaven's ray, and purls on its way
Bloom, peace, and joy bestowing.
Then drink your will of the crystal rill, &c.

Touch not the wine, tho' it brighly shine,
When nature to you has given
A drink so sweet your lips to meet—
A nectar that flows from Heaven!
Then drink your will, &c,

From the Columbian Fountain.

Temperance Societies.

In the sixth chapter of the Book of Numbers, we find an account of an Order among the Jews, called the Nazarites, who took upon themselves a vow not to drink wine or strong drink. This was, to all intents and purposes, a Temperance Society, and it is the first of which we have any account.—B. C. 1490.

Jonadab, the son of Rechab, formed a Family Temperance Society, under a pledge to drink no wine,—B. C. 590,—of which we have an account in Jeremiah's prophecy,—chapter thirty-fifth.

No other definite account of a similar association is found in ancient history, unless we consider the Christian Church itself as such. It is in fact a Temperance Society, but it does not stop here, it enjoins all virtues, and is a divine institution.

We have many interesting facts going to show that efforts to promote temperance in *individual* cases, have been frequent in all ages of the Christian era, but we read of no regular Temperance Society—unless, perhaps, one in Germany, about the middle of the sixteenth century, called the "Order of Temperance"—until the commencement of the present century, when Temperance Societies were formed in this country.

The earliest of our associations for the promotion of Temperance in particular, claims to have originated about the year 1800, the second, 1808, &c. After this, the record of the Temperance Reform is plain and definite.

On the 13th of February, 1813, a society was formed at Boston, called the "Massachusetts Society for the suppression of Intemperance."

The Virginia State Temperance Society was organized in November, 1825, all the State north of her having previous established societies.

The American Temperance Society was organized at Boston, February 13th, 1826.

The N. Y. City Temperance Society was formed March 9th, 1829.

The N. Y. State Temperance Society was formed April 2nd, 1829.

In 1831, the American Temperance Society despatched the Rev. Dr. Hewitt to be present and assist in oganizing the "British and Foreign Society for the promotion of Temperance."

In the same year a Temperance Society of some note, was established at West Point, New York.

On the 26th of February, 1833, a congressional Temperance Society was formed in this city.

The American Temperance Union was formed in N. York, in May 1833.

TO BE CONTINUED.

The Drunkard Maker.

Mr. savage, in a recent address to the children, at Temperance Hall, said,—"the drunkard maker is to the Temperance cause what the devil is to Christianity—*the Great Tempter!*" The remark was very forcible, but not more so than true. The man who induces another to partake of intoxicating drinks may rest assured that God is displeased with him for it, and that a curse is pronounced against him in the Bible. "Wo unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken," (Hab. ii. 15.)—How awfully solemn is the reflection, that there are thousands now living who make it their business to give drink to their neighbors; and how is the painfulness of the reflection increased by the fact that such a business is *lawful* in this and other enlightened countries.—*Columbian Fountain.*

From the Western Christian Advocate.

Temperance in Indiana.

Mr. Editor,—I wish, through your paper, to present a few thoughts relative to the growth of intemperance among several communities. It is true, the sober and reflecting citizens of Indiana have made unwearied efforts to put down the evil; and we want no stronger testimony that a majority of the citizens are unfavorable to "license," than the act of 1846, which compelled voters, favorable or unfavorable, to write "license" or "no license," in a legible manner, upon the back of their respective tickets. But, unfortunately, the sons of "Bacchus," the last session of the legislature, gained considerable of a victory—a victory based upon stratagem, and not upon open triumph; for be it recollected, that all the neutral votes, by this act, were thrown into the scale of intemperance, while none but those that took the trouble to write "no license," were in its favor; and to charge all the unfortunate results of this act upon the legislature of our flourishing state, would be more than uncharitable.

However, the facts in the case are unfolding. In our towns, villages, and on our highways, sign after sign is hoisted; the flood-gates are partially opened, and, if not speedily checked, will flow in every direction, without control. These establishments are sinks of pollution: they drown fathers in liquid poison, and weeping mothers and guiltless infants are brought to misery and want. The advocates of the license system inflict all this cruelty, in order to indulge avarice. In this, "avarice and cruelty are twin sisters."

When I reflect upon this subject, my memory is stung with the recollection of past events. In one of the villages of this state, I was a spectator of one of the most appalling circumstances. I knew a gentelman and his lady who were in possession of all fine qualifications; they were social and affectionate as husband and wife; they were famous for industrious habits, and became the parents of fourteen children; they were quite intelligent, and placed a high estimation upon educating their first children. But, alas! the father became a constant visiter of those sinks that stand so high on the rolls of impiety and crime. Railing, threatening, and malignant passion raged within him. His companion made use of all prudent and skillful measures to reclaim him; but no—his fury rose to madness. I will only advert to one instance. It was cold, weather, and about eleven o'clock at night: this malignant and treacherous monster, with horrible imprecations and unmerciful blows, routed the whole family, male and female. Their cries and shrieks were heard in almost every direction. A boy, about fifteen years old, made his escape from a deadly weapon, by rushing through a window. Truly, in the language of the poet, a well-regulated license system:

"Never smiles but when the wretched weep,"

I shall not stop to detail the dreadful end of those that sold this man the fatal draught, altho' time has unfolded it. The above is a woful picture, nevertheless true; and hundreds and thousands of similar cases have proclaimed, with a trumpet tongue, the iniquity of such a system. A few years ago, there was scarcely a town, village, or neighborhood, that escaped such heart-rending scenes.

And now, permit me to ask, where is the remedy? It is said, in history, that Philip, of Macedonia, feared more the forcible declamations of Demosthenes than all the armies and fleets of the Athenians; for nothing escaped his penetrating eyes, or consummate prudence. He shook apathy from the public mind, by portraying present and prospective evils. And if the public speakers of the present day would thunder, with half the vehemence of this orator, from the respective positions they occupy in our several communities, certainly intemperance would come tumbling from its ugly throne.

J. B. BOARDMAN.

July 6, 1847.

Fruit-Preserver.—We notice an important invention which has been brought into use near Philadelphia, by means of which all perishable articles, fruit and vegetable and even animal, can be preserved for months, and even years. It consists of an immense chamber, so cut off from the influences of heat as always to be at an uniform temperature, a degree or so above the freezing point. There is hardly a perishable article which has not been experimented upon with perfect success.

Major Brice.—The Cincinnati Chronicle learns that Major Brice, of the Paymaster's Department, has been ordered to Monterey.—He is to be succeeded at Cincinnati by Major Bell.

Miscellaneous.

VOLTAIRE.

We have been interested in an article in the Biblical Repository for July, on the Life and death of Voltaire. All the facts there stated are not new, but they are impressive and instructive, and especially the circumstances attending the death of this infidel, should serve to annihilate all tendency to the gloomy views which he embraced. We give the concluding part of the article in question:

The account given by the Abbe Baruel; and known through one channel or another, to most readers of religious miscellany, is considerably more particular. The Abbe indeed gives no authority for his statements, the reason of which probably is that his work was so nearly contemporaneous with the events described. Voltaire died in 1778, and the history of Jacobinism was published sometime before the close of the last century. The death of Voltaire, was at all events, too recent to permit any material misrepresentation; and the Abbe challenges denial of his statements.

In spite of all the sophisters flocking around him in the first days of his illness, he gave signs of wishing to return to the God he had so often blasphemed. His danger increasing, he wrote the following note to the Abbe Gauthier: "You had promised me sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible. Signed,

VOLTAIRE.

Paris, the 26th Feb., 1778."

A few days after he wrote the following declaration, in the presence of the same Abbe Gauthier, the Abbe Mignot, and the Marquis de Villevielle, copied from the minutes deposited with M. Momet, notary at Paris.

"I, the undersigned, declare, that for these four days past, having been afflicted with vomiting of blood, at the age of eighty-four and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works, that of sending me the Abbe Gauthier, a priest, I confessed to him, and if it pleases God to dispose of me, I die in the Holy Cathòlic Church in which I was born; hoping that the divine mercy will deign to pardon all my faults: if ever I have scandalized the church, I ask pardon of God & of the church.

Signed, VOLTAIRE.

March 2d, 1778."

"In the presence of the Abbe Mignot, my nephew, and the Marquis de Villeveille, my friend."

Voltaire had permitted this declaration to be carried to the Rector of the St. Sulpice, and to the Archbishop of paris, to know whether it would be sufficient. When the Abbe Gauthier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest whom Voltaire himself had sent for. Terror and rage then got complete mastery of the dying man.—D'Alembert, Diderot and some twenty others who had beset his apartment, never came near him but to be received with reproaches and execrations. "Begone," he would exclaim, "it is you who have brought me to my present condition!" Then succeeded alternate blasphemies and prayers. Sometimes he would cry out in plaintive accents, "O Christ! O Jesus Christ!" and then would complain that he was abandoned both by God and man. The scene was too dreadful to be endured. His friend and physician, M. Tronchin, withdrew in terror, declaring that the death-bed was awful, and that the furies of Orestes could give but a faint idea of those of Voltaire. The Marshall de Richelieu also fled, acknowledging that the scene was too terrible to bear."

To this account, a striking confirmation is added by the anecdote given by Bishop Wilson, to the effect that "the nurse who attended him, being many years afterwards requested to wait on a sick Protestant gentleman, refused till she was assured that he was not a *philosopher;* declaring, if he were, she would on no account incur the danger of witnessing such a scene as she was compelled to do at the death of M. Voltaire." The excellent Prelate, in whose Lectures on the Evidences of Christianity this anecdote occurs, declares that he received the account from the son of the gentleman to whose dying bed the woman was invited.

All this was much too unphilosophical, we suppose, and much too solemn, to find any place in the Lives of Men of Letters. Those, however, whose reading or experience has given them better information than Lord Brougham had, of the way in which bad men and haters of Christ do often die, will find a strong argument from analogy, for the truth of the Abbe Baruel's statement.

D'Alembert also shrank when he came to face death, and would have betrayed his remorse and fear, by calling in religion to his aid, had not Condorcet barred the door against the priest and rendered him inaccessible. "Had I not been there," said Condercet, relating the circumstances, "he would have flinched also."

Diderot, too, was willing to find something better than philosophism to lean on in his last hours. He had in his employment, as librarian, a young man of a religious turn of mind, who felt greatly concerned at the thought of his dying without repentance.—After having, by the advice of a clergyman, made the matter a subject of prayer, he ventured to address Dideror with regard to his preparation for death. "Are you certain," said he, "that your philosphy has not left you a soul to save? I have no doubt on that point; and I cannot reflect on it without warning my benefactor to avoid the eternal misfortune that may await him. See, sir, you have yet sufficient time left; and excuse an advice which gratitude and your friendship force from me." Diderot heard him with attention, and even melted into tears. He promised to give the subject his serious consideration.

The result was that the Cure M. de Tarsac was invited to assist him; and after several conferences, Diderot prepared for a public recantation. His own private circle of friends however, watched him as he had helped watch Voltaire. They persuaded him that he was imposed upon, and that a little country air would immediately recover him. Diderot for some time resisted their entreaties, but finally consented to try the country.—His departure was kept secret. It was pretended he was still in Paris, and the deception was carried on by issuing daily reports of his health. In the meantime the jailors, who had seized his person, watched him till they had seen him expire, and then brot' the body back to Paris, and gave out that he had died suddenly at table. He expired the 2d of July, 1784, and was represented as having died calm in all his atheism, with no signs of remorse. It will not be easy to satisfy any one who has had the least observation of the power of a guilty conscience, and the "fearful looking for," with which the last hours of the wicked are often attended, that all this agitation, shrinking and sending for clergymen, respected a question of a greater importance than securing a christian burial.

The Abbe Baruel may have been led by his alarm, and the liveliness of his imagination, to overdraw somewhat the picture he has given of conspiracy against religion and government; but for facts like the above, his testimony is amply sufficient. We are ourselves well informed of two instances in a considerable Western town, in which the companions of dying infidels, seeing them begin to "flinch," closed round their bed, bolted the door against every religious person, and in one of the cases, stupified their victim with brandy, till he died. Gather not our soul, O Lord! with sinners!

Now, we will not deny that the world may be wiser and better; in the long run because such a man as Voltaire lived in it; but we think it will be in a very different way from what Lord Brougham anticipates. That "Glory to God in the highest" will accrue from it in some way; we have no doubt.

"If plagues and earthquakes break not heaven's design,
Why then a Borgia or a Cataline?"

At the feeble malice of those who thus take counsel against the Lord and against his Anointed, he that sitteth in the heavens sometimes laughs and has them in derision; and again speaks unto them in his anger, and vexes them in his sore displeasure. But so far human happiness or improvement is concerned; there is a frightful deduction to be made, on account of those whom Voltaire has taught to live, and fitted to die, like himself. Perhaps the man never lived, who is followed in his course through eternity by the accumulating execrations of a greater number of victims. "With what dreadful vehemence (says Jay in one of his Evening Exercises) did the writer once hear a fine young man, while dying, exclaim, again and again '*O, curse you, Voltaire.*'"—How it must roll on, through age after age, here and hereafter, in one broad, deep, swelling current of blasphemies and agonies, the mind shudders to think of!

The crisis, however, is already well passed. The most formidable conspiracy ever organized against religion, with every circumstance of advantage presented by a corrupt church, and people, at that time, as Voltaire often says, half monkey, half tiger, recoiled in wide ruin on its inventors. True religion raises her placid head from the waves, as the tempest sweeps away, and now the scriptures and the *petits livres portatifs*, circulated in connexion, are sowing all over France the seed of a different harvest: that shall one day wave like Lebanon, when the influence of Voltaire shall have withered like the grass of the earth.

NEWS ITEMS.

Dificulty Between Gen. Scott and Gen. Worth.—The New Orleans Picayune of the 8th instant contains a large number of old letters from Mr. Kendall, one of which, written at Puebla, on the 27th of June, has the following paragraph:

A court of inquiry, called by General Worth, has been in session for a day or two. It seems that General Scott has in some way expressed himself dissatisfied with not only the terms of the capitulation entered into with the Pueblanos by General Worth, but also with some of the acts of the latter while in command of the city.—General Worth promptly called for an investigation, and I trust that all may be satisfactorily settled.

The Picayune, referring to these letters, remarks:

The most interesting point touched upon in them is a difficulty between General Worth and General Scott, the former having demanded a court martial. This is mentioned in a letter of June 27th. Of the issue of the affair we are totally in the dark. The next package of letters despatched by Mr. Kendall were only two days later, and though they came safely to hand they said nothing about the difficulty. There had hardly been time for the action of a court martial. The next package forwarded to us contained our letters from the 1st to the 11th of July, so far as we can learn. The courier, it will be recollected, was overpowered by the Mexicans, severely wounded and left on the road.—He made his way to Vera Cruz, but had lost all his letters save the fragment of a postscript to a note of July 11th. Here is a *hiatus* of eleven days, which we very much miss. Were it supplied, we might probably clear up this affair of Gens. Worth and Scott, and explain other allusions in our letters which we do not entirely understand.—

Mail Contracts.

We are gratified to learn that Messrs. J. & P. Voorhees, in addition to their former extensive contracts, have obtained the contracts for carrying the U. S. Mails from Terra Haute to St. Louis on the line of the National Road, and also via Springfield to St. Louis—making a continuous line from Dayton to St. Louis.

The time through will be 60 hours—or three hours less than three days. These lines are now in operation.

A large number of new and splendid coaches have been put upon the road. The teams are all good and every effort will be made to render the travelling public comfortable.

This is now by far the best route to reach the great city of the West.

Messrs. J. & P. Voorhees in addition to the former stock upon the roads, have put on thirty-three new Troy coaches, and sixty-eight teams.—*Transcript.*

Dreadful Disaster at Sea.—*Immense Loss of Life.*—The Patriot has a Telegraphic dispatch announcing the receipt at New York, by a vessel just in port, of the distressing intelligence that the ship Iduna, which left Hamburg for New York, with two hundred and six passengers on board, foundered at sea on her way over, and one hundred and seventy-two of the passengers met with a watery grave. The commander of the vessel, Capt. Mobery, was also lost. Those who escaped were picked up at sea by a vessel that fortunately came to their assistance in time. They were clinging to the wreck in a condition of dreadful suffering.

An old lady in Munroe county, Pa., whohad been afflicted with rheumatism for years, was completely cured by a tremendous shock of lightning.

CONFERENCE PROCEEDINGS.

From the Pittsburg Christian Advocate.

APPOINTMENTS OF THE PREACHERS OF THE ERIE CONFERENCE.—(M. E. C.)

Ravenna District—T. Goodwin, P. E.

Ravenna, S. C. Thomas.
Cleveland, J. W. Lowe.
Cleveland City mission, B. K. Maltby.
Akron, J. K. Locke.
Middlebury, T. B. Tait, G. W. Maltby.
Painesville, E. J. Kinney.
Willoughby, I. Eddy.
Chagrin Falls, L. Rogers.
Franklin, D. M. Stearns.
Newburg, S. Greggs, W. F. Day.
Twinsburg, A. Hall.
Hudson, D. Prosser.
Chardon, M. H. Bettis, M. Butler.
Cuyahoga Falls, A. M. Brown.
Asbury Seminary, G. B. Hawkins, Principal.

Warren District—H. N. Stearns, P. E.

Warren, J. Bain.
Braceville, E. B. Lane.
Windham, J. H. Tagg.
Nelson, J. W. Clock, P. D. Horton.
Mesopotamia, J. C. Ayres, P. Sullivan.
Windsor, S. C. Freer.
Parkman, A. Reeves, A. Walker.
Freedom, P. Burroughs.
Charlestown, L. Clark.
Edenburg, C. R. Chapman, J. L. Holmes.
Ellsworth, A. Norton, W. Sampson.
Youngstown and Poland, I. Norris, J. Tribby, T. H. Cummings, sup.
Hubbard, A. Kellar, S. Hubbard.
Hartford, J. M'Lean, H. Kellogg.

Meadville District—B. O. Plimpton, P. E.

Meadville, T. Graham.
Conneautville, A. L. Miller, D. M. Stever.
Seagertown, J. Graham, M. Hill.
Rockville, D. H. Jack.
Williamsfield, W. Patterson, J. M. Plant.
Geneva, J. Lesley, W. French.
Ashtabula, J. J. Steadman, J. E. Aikins.
Gustavus, C. Brown, S. Heard.
Salem, A. Callender, J. Crum.
Morgan, H. D. Cole, J. D. Norton.
Greenville and Clarksville, B. S. Hill, W. M. Bear.
Allegheny College, G. W. Clark, C. Kingsley, Professors; M. C. Briggs, Agent.

Erie District—J. Robison, P. E.

Erie, T. Stubbs.
M'Kean, J. Flower.
Springfield, H. Kingsley, John Prosser; D. Preston, Sunday School Agent.
Wesleyville, L. D. Prosser.
Northeast, R. Parker.
Quincy, T. D. Blinn.
Westfield, A. G. Miller.
Maysville, J. H. Whallon, S. Sullivan.
Harmony, W. B. Lloyd, S. Forrest.
Wattsburg, M. Himebaugh, A. Barras.
Spring Creek mission, J. W. Wilson.
Columbus, I. Scofield.
Mill Creek mission, W. S. Warrallo.

Jamestown District—Darius Smith, P. E.

Jamestown, E. J. L. Baker, H. H. Moore.
Randolph, J. O. Rich.
Coldspring mission, S. A. Henderson.
Leon, O. P. Brown.
Gerry, J. N. Henry, C. S. Jennis.
Ellington, I. H. Tackitt.
Forrestville and Villenova, A. Burgess, I. Blackford.
Sheridan, H. W. Beers.
Fredonia, J. E. Chapin.
Portland, J. Uncles.
Warren, N. Norton.
Youngsville, D. W. Voree, D. King.
Kenzua, J. B. Hammond.

Franklin District—W. H. Hunter, P. E.

Franklin, W. F. Wilson.
Cowperstown, H. Luce.
Oil Creek, John Van Horn.
Pleasantville, W. Monks.
Hendersonville, H. S. Winans, H. N. Chamberlain.
Clintonville, G. F. Reeser, Wm. M'Cormick.
Shippensville, J. K. Hallock, J. Whipple.
Washington, A. Wilder.
Clarion, R. M. Bear.
Curlesville, J. Hildebrand.
Redbank, J. Wrigglesworth, E. Hull.
Tionesta mission, J. Abbot.
Brookville, I. C. T. M'Clelland.
Ridgway, S. Hollen.
Mercer, E. Jones.
Harrisville, T. Benn.
Newcastle, R. Edwards.
Mahoning, J. W. Hill, J. Lyon.

Delegates from the Erie Conference to the General Conference: John C. Ayres, John J. Steadman, John Bain, Billings O. Plimpton, George W. Clarke, Hiram Kinsley. *Reserves:* B. S. Hill, Calvin Kingsley.

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, AUGUST 26, 1847.

To Correspondents.—Br. J. P., we are sorry to say that it was thought best not to publish your article, as there are some things contained in it, at which we fear many of our readers might take offence. We have placed it upon file, until the return of the Editor, who is now absent. It is altogether probable that he may, after making some slight alterations, publish it, or, possibly, he may publish it as it is.

☞ Brother W. S., you are informed that, in the last No. of the "Recorder," the Editor resolved to publish no more articles in relation to "Secret Societies;" as a great deal has already been said upon that subject, which has not benefitted us, other than to cause a number of our subscribers to order us to discontinue their paper. There are but few men who belong to *no* Society,—whether it be a secret one or not,—and there are fewer Societies which have no opponents. We feel in duty bound, when compelled to choose of two evils, to choose the least. We wish not to wound the feelings of any; but we believe to stop the publication of such articles, will wound the feelings of the smallest number.

☞ Those who have sent us funds, since the departure of the Editor will have patience; as they will be duly acknowledged, when he returns.

☞ In another column will be seen a letter from the Editor, who was, at that date, on his way to Waynesburg, Pa., to attend the meeting of the Pittsburgh An. Conference, (M. P. Ch.) On his return he will write again from the same place, and, probably, give a condensed report of the proceedings of said Conference.

Church Differences.—We learn from the Herald, published at Princess Ann, Somersett county, Md., that the Rev. Mr. Brindle, who was appointed by the the Philadelphia Conference, at its last session, to Northampton circuit, has been compelled to leave, in consequence of the opposition he met with, growing out of the question of division, which has of late disturbed the peace of the Methodist Episcopal Church, in that quarter.

☞ We have given rather a lengthy account of the prospects of peace, in to-day's paper; believing (and we judge from the number who have come into our office and asked for "*war news*,") that it will be more satisfactory to the majority of our readers to give the proceedings entire, than merely to give extracts from it.

LETTER FROM THE EDITOR.

Wheeling, Va., Wed., Aug. 18, 1847.

We left Zanesville at 4, P. M., on yesterday, for this place. We were favored with a seat in the mail coach, by which we reached this place more than two hours in advance of the second coach which started at the same time. Ours would leave the way mail at intervening post offices, and post off, leaving it to be taken up by the other coach. We were oppressively crowded most of the way, but had a tolerably pleasant company, though not altogether such. Our most agreeable fellow passenger was Charles Fox, Esq., one of the oldest members of the Cincinnati bar, whom we had known for many years. As we approached Hendrysburg, Belmont Co., Ohio, we were surprised to find the wires of the telegraph broken, in several places, dangling upon the ground. At a place where the line intersects the turnpike, they were hung just low enough to come in contact with our driver's head, and he came very near being seriously injured by it. We supposed that our Zanesville and Columbus neighbors were looking out for despatches, perhaps for war news, and would look in vain, till repairs could be made. We were told in the village that the breaks were supposed to have been accidental. We arrived in safety this morning, before 4 o'clock, and soon found that there was no ready means of reaching Waynesburg from this place. We readily found the dwelling of our friend J. L. Sands, where we found a home and a welcome, during our stay. Much enquiry has been made for a conveyance for us to the Conference, but the only means we meet with, is to take a horse from a livery stable. This we expect to do to-morrow morning, and hope to reach Waynesburg, the following evening, 40 miles.

Wheeling has become a large, thriving and prosperous business place. And we see numerous valuable buildings going up in every direction. A gentleman of Philadelphia, has taken the contract for constructing a stupendous wire suspension bridge over the Ohio, at this point, its entire length of a single span. We are informed that the work is commenced. The extension, and completion of the Baltimore and Ohio Rail Road to this point, also promises much for Wheeling.

☞ "Let us vote the foul demon, Alcohol, out of the land," says a New York gentleman writing from Vermont, where the people have already done so.

"We respond from the seat of our National Government,—"Amen." Would to God we might live to see the day—we do hope to see it—when this grand object of all our Temperance efforts will have been effected,—the banishment of the poison from every State of our glorious Union by the free will of the people. This ought to be done—the sooner the better."—*Columbian Fountain.*

And we too, from the Western Valley, respond, God speed the time when the wheels of the great Temperance Car, which have been making such rapid revolutions throughout our glorious Republic, shall have rolled on to complete victory. We hope to live to see the day when our own native State, Ohio,—of which we proudly boast,—shall erase from her statutes the license granting power, and there shall not be left in her archives, one word to support the evil of intemperance. We assure our brethren in the Temperance cause, who reside at the seat of Government, that we are making rapid strides towards the completion of this grand object; and hope, ere long, to boast equally with our sister State, (Maine) that we have voted the "foul demon" from our borders, and thrown around every family the broad escutcheon of Temperance.

The Annual Exhibition of the Columbus Horticultural Society, will be held on the 7th and 8th of September next.

☞ We would direct the attention of our readers to a notice on our first page, under the head "Agricultural;" of a Convention of Nurserymen and Fruit Growers, at Columbus, Sept. 29th and 30th, 1847,—as taken from the Ohio Cultivator. We thought it more satisfactory to publish the article.

The Magnetic Telegraph.—Daily despatches are received by the Zanesville Courier, from the Eastern cities, by means of the Telegraph. It is also in operation as far as Columbus, and will soon be completed to St. Louis (via Dayton, Cincinnati, and Louisville, Ky.) We believe it is to be extended from Louisville to New Orleans.

Who can fathom the depths of the mind of man? or who can tell where improvements and inventions are to end? Would that such rapid strides were making toward that era when the Lion and the Lamb shall lie down together. We think despatches from the South would be looked for with much less interest.

Ohio, State Board of Agriculture.—The meeting of this Board, held on the 5th instant, (August,) not being attended by a full quorum of members, the President of the Board, after some consultation, has given notice that a District Agriculture Fair and Exhibition, will be held on Wednesday, the 20th of October next, at Wilmington, Clinton County, Ohio. The friends of the cause are expected to make the necessary arrangements, publish a premium list, &c.

"The Soul and the Body," is the title of a well printed and neatly bound book, consisting of 270 pages, by George Moore, M. D., Member of the College of Physicians, London, forwarded to us by Harper & Brothers, Publishers, New York; in which is clearly set forth the power of the soul over the body, considered in relation to Health and Morals. We can conscientiously say that this is a book which is not only interesting, but useful; deserving a place in the library of every christian family throughout the land. The subjects on which it treats, are momentous; subjects which should engage the attention of every reflecting mind.

The above work is for sale at Reed's Book Store, Main street, north side, between Fifth and Sixth, Zanesville, Ohio. Also, new books received by them every week.

American Pulpit.—The August number of this welcome monthly visiter has been received. It contains two sermons, by Rev. Daniel Sharp, D. D., Pastor of Charles st. Baptist Church, Boston, which are quite edifying. It also contains two other sermons, and some miscellaneous matter, which cannot but be pleasing to every lover of true christian piety, into whose hands it may fall. Terms, $1, in advance. Address Samuel Chism, (post paid) Worcester, Massachusetts.

Dont Forget.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A Great Dependance is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance.* From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

Annual Register, M. P. Church, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar, is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

ANNUAL CONFERENCES.

The Pittsburgh Conference of the Methodist Protestant Church, meets (met) at Waynesburg, Pennsylvania, August 15, 1847.

The Illinois Conference meets at Bethel, Morgan county, Illinois, August 24, 1847.

The Muskingum Conference at Youngstown, Mahoning county Ohio, September 1, 1847.

The Iowa Conference, at Van Buren county, Iowa, September 8, 1847.

The Ohio Conference, at Cincinnati, Ohio, September 15, 1847.

The Indiana Conference, at Johnson's Meeting House, seven miles West of Shelbyville, c. h., Indiana, September 29 1847.

The North Illinois Conference, in Lafayette, Starke county, Illinois, October 6, 1847.

The Wabash Conference, in Frankfort, Clinton county, Indiana, October 13, 1847.

Correspondence.

Cincinnati Correspondence of the Western Recorder.

Cincinnati, Aug. 2, 1847.

Dear Recorder: Circumstances again render it my pleasant privilege to present to your readers a sketch of another celebration, or rather celebrations of the Elm-street M. P. Mission Sunday School; and, I am glad to say, upon this occasion, as upon that, it was a happy, very happy day for the little people of the Mission. So many agreeable associations were connected with the Christmas celebration of the school, that the teachers and children, as with one mind, determined that the anniversary of our country's freedom, should not pass without suitable manifestations of praise and gratitude to the donor of the blessing. Accordingly, Monday evening, 5th of July, was named as the most suitable time. Through the liberality of A. H. Ernst, Esq., who presented the school with ten beautiful cedar trees, the Church was very tastefully adorned with arches, festoons, &c., presenting a most agreeable contrast to the eye. At 8 o'clock the school took their places, and the little orators, 12 girls and 4 boys, were seated upon a platform, in and around the pulpit. The speakers were designated by a blue scarf, upon which was seen the word "Mission." At this early hour many were obliged to retire, from inability to gain an entrance to the house. Br. O. Warrington opened the exercises by prayer, after which the school sung a very appropriate hymn, commencing—

Loud raise the peal of gladness,
'Tis Freedom's natal day;
Our land that once in sadness
Groaned neath a tyrant's sway,
In Liberty rejoices,
Aw'd by no monarch's rod;
Lift high our joyous voices—
Yes—lift them up to God!

This was again followed by an excellent address upon "Our Country," and again succeeded by singing—

Happy land! Happy land!
What e'er my fate in life may be, &c.

Then followed a well delivered address—contrasting our present happy condition, with the bloodshed and strife, and turmoil of the past ages of the world. It was a noble effort. But a slight sketch of each exercise would occupy too much space, and then would entirely fail to convey the effect produced upon the minds of the audience. Suffice it to say, that each speaker grew more eloquent, and each song seemed to thrill more deeply the feelings of parents and friends.

The address on Prayer—Dying Boy—My Mother in Heaven—The appeal in behalf of the school Our advantages—The triumph of the Gospel,—The dialogue by two Misses of the First Class, upon the discouragements and encouragements of the Sabbath School Teacher, were all well calculated to stimulate us to a noble discharge of our duty to God, our country, and ourselves. Several times, such was the effect of the little appeals that nearly all were bathed in tears. The speaking, in connection with the singing of ten hymns, prolonged the exercises untill 10½ o'clock; and yet such was the interest manifested, that but one individual left the house. It was truly an anniversary of our Country's Freedom long to be remembered.

In consequence of the crowded state of the Church, it was thought advisable to repeat the celebration at the Sixth-street Methodist Protestant Church. Accordingly on the evening of the 13th of July, the exercises were repeated to a very large congregation, who manifested the highest degree of interest and satisfaction upon the occasion. It was a very pleasant feature in the Sixth-street Church that the singing was alternately performed by the two schools, filling all hearts with the spirit of joy, by their melodious warblings and reminding many that not only here is a Happy Land, but in the language of one of the hymns—

There is a happy land,
Far, far away,
Where saints in glory stand,—
Bright, bright as day!
O, how they sweetly sing,
Worthy is our Saviour King;
Loud let his praises ring,
Forever more!

The appeal in behalf of the school, mentioned above, resulted in a collection of near $40 for its benefit. In conclusion, Mr. Editor, the results of this celebration are now being realised, and they will be seen after many days. The school is in a more prosperous condition at this time, than ever before. It may emphatically be said, good is daily done. It now numbers 20 Teachers and 140 scholars, of these, more than twenty are orphans. God bless the Mission school and make it more useful and more happy. E.

Written for the Western Recorder.

Br Bassett: I now write to you, for the first time, concerning the condition of our little Circuit, called White River Circuit. Our first, second, and third quarterly meetings are over, and there have been no particular revivals of religion amongst us. We had the labors of Br's. P. Clingler, H. Collings, J. Shipp, and others; and we hope seed has been sown in good ground. Pray for us, that it may bring forth an hundred fold.

Some accessions have been made to the church, and we have perfect peace in our borders. Our 4th quarterly meeting will be held at G. W. Canes' 5 miles south east of Moresville, on the last Saturday in August. Come down to Macedonia and help us, all hands.

Yours, in Christ, S. SOLOMON.

Monrovia, Ia., Aug. 14, 1847.

From the Ohio State Journal.

[by request.]

At a special meeting of Capitol Division, No. 72, Sons of Temperance, held at their Hall in the city of Columbus, on the evening of the 13th of August, 1847, to make arrangements for attending the Funeral of our late Brother, Moses Jewett, the following preamble and resolutions, offered by Brother Samuel Galloway, were unanimously adopted:

Whereas, the painful intelligence has been announced to us of the decease of Brother Moses Jewett, an esteemed and venerable friend of Temperance, a devoted Son of Temperance, and an eminently worthy member of Capitol Division, No. 72; therefore,

Resolved, That while we bow submissively to the will of an All-wise God, we would record our deep sense of the sad affliction, by which our Order has been deprived of one of its brightest ornaments.

Resolved, That the deceased Brother, by his ardent attachment to our principles, by his unswerving fidelity, and by his commendable liberality, had won for himself the unfeigned respect and confidence of the brethren.

Resolved, That this Division will, on to-morrow, testify its sense of the common bereavement, and of the worth of the deceased, by attending his funeral.

Resolved, That the brethren of Columbus and Good Samaritan Divisions are cordially invited to join us in the funeral ceremonies, and participate in the expression of our sorrow.

Resolved, That these resolutions be recorded in our minutes and that our Recording Scribe send a copy to the friends of our deceased brother.

Resolved, That the foregoing preamble and resolutions be published in the city papers, and in the Organ at Cincinnati.

ALEX. E. GLENN, W. P.
J. C. Merrick, R. S.

Obituary.

Death, at all times busy, again has been in our midst. The disease of our respected and venerable fellow citizen, Col. Moses Jewett, has created a void throughout a widely extended circle of mourning friends and relatives that time with all its "healing influences" can scarcely obliterate. Closely identified with the progress and prosperity of our city from the period of our municipal organization, he was always found among the first in the advancement of the common good—in the promotion of the interests of all. Enterprising from his youth, and blessed by nature with a strong and vigorous constitution, he lived to behold in the evening of his days the wonderful results of energy and perseverance well directed, and received to himself the credit and the praise to which, by his labors and his worth, he was justly entitled. Honest and correct in all his dealings, he gained the confidence and respect of every one. Humane and benevolent, he was the friend of the poor. Philanthropic and kind to human misery wherever found, his generous donations have bound up the afflicted hearts of many, and truly bespeak the generous charity of his feeling nature.

The deceased had reached and passed beyond the allotted limits of Man's earthly existence.—His seventy-third year had just opened before him—and death seemed no nearer his approach than years before. But "a time there is for all to die." The grim reaper came, but found his subject ready, and all prepared to meet his God.—Years and years of devoted attachment to the "Church of Christ" had armed him for the trying hour of death, and truly could he exclaim, "O Death where is thy sting—O Grave where is thy victory?" How inscrutable are the ways of mysterious Providence—how unknown to man are the determinations of His will. Five days previous to the demise of our venerable friend, he moved among us cheered along in his declining years with health and happiness, and all earth's blessings. An accidental fall produced in a moment a serious concussion of the brain, and the last sad farewell to family and friends was denied him. Insensible throughout all his suffering—he died, as he had lived prepared for death—calmly and without a groan. Attached with all a husband's and a father's fondness to an affectionate family, they have indeed sustained a severe and heavy blow—but the "Great Father of Love," the "Fountain of Light," "can raise us up from death unto life," and reconcile us to his will. He who drieth the mourner's tears will not forsake His children here. Truly do we sympathise with those whose affliction by death is rendered in this instance severest.

[*Communicated.*

From the Zanesville Daily Courier.

(by request.)

To the Board of Trustees of Putnam Female Seminary.

In consequence of the absence of the other members of the Examining Committe during most of the examination just closed, the following report is but the expression of individual sentiment.

With the general results of the examination, I have been gratified. In many cases a high degree of scholarship and of mind, was manifested. The examination I considered thorough, and, by being protracted through several successive days, gave all the scholars a fair opportunity of exhibiting their progress and acquirements. I took an active part in the examination and freely propounded questions. The replies, both to my own questions and those asked by the teachers, generally evinced not only a knowledge of the subject committed to memory, but discipline of mind and power of reasoning. I have no wish to bestow indiscriminate praise. Such praise is always unfounded. The flattery dealt out to female Seminaries ought to be deemed an insult to them. No literary institution exists, all whose pupils are entitled to commendation.—From habits of inattention, from want of industry and punctuality, some scholars will fall below the grade in scholarship which they should have reached. The averaged results of an examination when sufficiently protracted, constitute a safe test of the character and intellectual condition of a school. In the present case these results in my opinion reflect credit on the Seminary whose trust is committed to you. They show that the teachers have been faithful and devoted to their work. It is, I am persuaded, the determination of Miss Cone, the Principal, and of the other teachers, that the pupils committed to their care shall be thoroughly educated.

If it would not be deemed improper, in this communication, I should be glad to refer to a few features of the Seminary, that seem to me worthy to recommend it to the patronage of an enlightened public. I am pleased with its extended course of study. It embraces, substantially, the same subjects and the *same books* studied in our best colleges. The abridged school editions of works are thrown out. The exact sciences and Philosophy, and the languages hold the prominent place that belongs to them in a course of education. It has thus the testimony of ample experience in its favor. To extend the course would have been useless, without giving time to accomplish it. This time is secured by adopting the ordinary college term of *four years.* The complaint, sometimes justly made, of crowding the time of study in female Seminaries with too many studies, is thus obviated. A full course of study, with full time to accomplish it, certainly constitutes a high recommendation for the Seminary. The pupils, at the required age of fourteen, with the preparation demanded, which, while it is comparatively great, is not too great, can enter upon the prescribed course with an assurance of reaping, from it, an intellectual discipline, and a varied knowledge, unattainable in the space of time too often allotted to female education. It is with great propriety that Latin and German have been made a regular part of the course without extra charge for tuition. The benefits of linguistic study have been, in a much too limited manner, bestowed upon the female mind. It requires no argument to show that, if the study of language, ancient and modern, is essential to an accomplished education in one sex, it is equally so in that of the other.

The success of the measures now in progress, and in contemplation, to furnish a library for the Seminary, adequate to all its wants, will greatly advance its interest and increase its usefulness. A deficiency of books in our female seminaries is a common and great evil. The hope of their being elevated to a commanding position, while this deficiency exists, is unreasonable. Libraries and cabinets of Minerals and Philosophical apparatus are as important to a female seminary as to a college. The benefit to the Seminary could hardly be over estimated of a well selected library, containing all those moral, literary, and scientific works, which are calculated to refine the taste, inform and strengthen the intellect, and improve the heart.

I have deemed it not inappropriate to refer to this matter because, in order to appreciate the merits of an examination, the means of instruction must be understood. A seminary so well situated for its purposes, with a building and grounds so well adapted to literary pursuits, and with such means of instruction, as your seminary possesses, has high prospects of usefulness and respectability before it.

Very respectfully,

Aug. 10, 1847. J. KENDRICK.

FOREIGN NEWS.

Arrival of the Steamer Cambria.

FIFTEEN DAYS LATER FROM EUROPE.

Panic in the Corn Market—Great Fall in Breadstuffs—Favorable State of the Crops—State of the Cotton Market—Uneasiness in the Money Market.

The following is the dispatch of the steamer Cambria's news received by telegraph in New York and Philadelphia, and published in the papers in those cities yesterday morning.—*Balt. Sun.*

Boston, Aug. 18—7 o'clock, P. M.

The Cambria reached the dock at 15 minutes past 5 o'clock, with Liverpool dates to the 4th inst.

Liverpool, Aug. 4—11 o'clock, A. M.

Parliament has been dissolved, and the new elections are proceeding vigorously. So far as the returns have been made, they show a complete triumph for the free trade principle. Lord John Russell, who will form the new Cabinet, has been re-elected for the city of London.

The prospects of the harvests continue unexceptionably encouraging, and every where promise a most abundant yield. It has already commenced in several of the southern counties. The crops of wheat, oats and barley are unusually healthy, and the potato crop, notwithstanding all that has been said about the re-appearance of the rot, is affected to a very insignificant extent.—Reports from Ireland are equally glowing.

Famine and disease are rapidly vanishing from Ireland. The accessions of the prelacy priesthood gentry of the country to the old Ireland party are large, and the weekly contributions steadily increase. It is expected that a large proportion of Repealers will be returned to the Imperial Parliament at this election.

The remains of Mr. O'Connell were embarked at Birkenhead for Dublin, on Sunday, where they arrived the following day.

Several heavy failures have occurred in the corn trade, and many others of a serious character are apprehended.

A distinguished literary amateur performance for the benefit of that child of genius, Leigh Hunt, was given in Liverpool on Wednesday last. The principal characters were borne by Charles Dickens, Douglass Gerrold, Mack Lemon, Cruikshank, Foster and Leech.

A formidable conspiracy, of the most diabolical character, has been discovered at Rome.—The object of the conspirators, who amounted to several hundreds in number, was to massacre the citizens and to remove the Pope to Naples by force. Five Cardinals, of exalted civil and military offices, have been discovered to have been abettors.

Popular feeling has become more tranquil in France. The King was well received by the people on the celebration of the glorious three days.

The Chamber of Deputies is about to be dissolved.

Several sanguinary battles have been fought between the Russians and Circassians—the former having been defeated with considerable loss.

Switzerland is threatened with a revolution.—The Sonder, a band, or Catholic league, have armed themselves, but are likely to be suppressed.

Mr. Walter, the celebrated proprietor of the London Times, died last week.

The Wesleyan Conference, commenced their sittings at Liverpool on Wednesday last. The Rev. Samuel Jackson was elected President.

Commercial and Financial.—A painful sensation has taken place in the money market since the departure of the last steamship, and which, in a greater or less degree, has affected every branch of trade and manufactures, and for some days the funds have been in a very unsettled state, and though speculation has not gone to the extent which it was apprehended it would, the financial condition of the country may be said to be in a state of the most painful uneasiness.

The Manchester business has for the last few days been of a very limited character, and if the monetary embarrassments continue to increase, distress will be the inevitable consequence. Although the funds were in a state of unusual fluctuation last week, they have this week opened with greater firmness, but how long that position will be maintained, it is hard to predict.

NEWS OF THE WEEK.

Important from Mexico.

The Mexican Congress and Peace—Rejection of American Terms—War to the Death, &c.

In the New Orleans Picayune, of the 12th instant, we find the following report of the committee on foreign relations of the Mexican Congress, to which had been referred Mr. Buchanan's late letter to that government. The document is full of importance as expressive of the feelings and views of the Mexican Congress and nation. Thoughtfully pondered, however, it will be found a lucid, condensed, and most significant exposition of the views of a majority of the Mexican Congress and nation. The report is directed to the Secretary of Congress:

Committee Room of the Sovereign Constituent Mexican Congress.

Sir—The majority of the Committee on Foreign Relations deem it not improper to present the report with the promptitude which the Chamber have thought fit to allow, as well because the legal question involved appears to be perfectly clear, as because the same subject has for a long time been the object of their meditations, and also of the debates of the national representation.

In the judgment of the committee our fundamental code is perfectly clear in that part of it. The 110th article of the constitution places among the powers of the executive authority of the Union that of directing diplomatic negotiations and concluding treaties of peace, friendship, alliance, truce, federation, armed neutrality, commerce, and every other kind whatsoever; but it says that to grant or to reissue the ratification of any one of these the approbation of the General Congress must first be obtained. The executive power is also exclusive, according to the 15th number of the same article, to receive ministers and other agents of foreign powers.

These articles prove, in a manner incontrovertable, that by our constitutional laws, as among other civilized nations, the direction of foreign relations is entrusted exclusively to the executive; but without conferring on it the power to conclude anything definitely, or to bind the nation to anything, without the consent of the legislative body. The same federal constitution places among the powers Congress, that of "approving treaties, of alliance, of friendship, of federation, of armed neutrality, and every other kind whatsoever which the President of the United (Mexican) States may conclude with foreign powers."

From all this we come to the conclusion that Congress does not possess the the power to entertain, and cannot rightfully entertain the communication which the Government of the United States has transmitted with a view to entering into negotiations for peace, and offering to name a minister for this purpose. And if this opinion appeared to us sound according to the federal constitution, when promulgated as a *provisional* code and even since Congress has acquired an augmentation of powers granted to it by the "Plan of the Citadel" and the "Convocatoria;"—now that the nation is definitely constituted; or possesses a definite constitution—[*esta definitivamente constituida*] now that one of the articles of the act of amendments declares expressly that "the powers of the Union are all derived from the constitution, and are limited to the simple exercise of the faculties expressly designated in it;" now that all public powers must be measured by it in the most rigorous manner, we can find no possible objection to our opinion, for any other opinion whatever would involve a violation of the pact to which we have sworn.

Nevertheless we are not blind to the fact that instead of being a political theory, it has been a sentiment of the purest, noblest patriotism in its origin, which has interposed so many difficulties in order that upon a subject of so vast importance that course should be strictly followed which the commands of the constitution so distinctly mark out. Congress, as the faithful representative of the wishes of the people, who have been outraged by the most unjust of all aggressions, are de-

ermined not to consent that an ignominious trea-
y should secure to our neighbors the possession
f the territory usurped by them, and with it the
ominion of this continent—terminating at the
ame time our political existence in a manner
which would not even entitle us to the compas-
ion of other people—[Congress] has uniformly
pposed every thing which should seem to open
the way for a peace, which would at this day be
very way ignominious, and it has exercised the
most jealous care and precaution to prevent even
the remotest danger of such a disaster.

The committee participates in these feelings, and would only observe that this constitutional power conferred upon the executive cannot be assailed by us, nor does it afford occasion for well founded alarm, nor in fine is it possible that Congress should itself discharge this duty. The management of diplomatic negotiations demand s such reserve, so much discussion, and activity so well timed, a system of designs so well prosecuted, that it would be impossible to carry them on with certainty, if their management were entrusted to a numerous body. The policy of all nations confirms this truth, and there is no doubt that Congress itself renounced the power of negotiation when in amending our original constitutional pact, it determined that there should be no alteration in the provisions we have cited, and left them to stand as they were.

On the other hand, in perfect consistency with these provisions, the executive can conclude nothing definitely; it possesses no authority to consummate any arrangement which shall be binding on the Republic; and Congress very well knows that the executive, even in the exercise of its constitutional exclusive faculties, under a representative system, finds itself constrained to pursue such a course as may be designated by public opinion and the legislative body. In the position, truly strong and respectable, which our constituents give to Congress, it possesses abundant peaceful and legal resources, without exceeding its duties, to insure the interests of the nation in whatever manner it may be compromised.

For these reasons, therefore, the majority of the committee cannot propose any other course than to return to the Government the dispatch; and if this report appears subscribed by only two members of the committee, it should be borne in mind that our associate Sr. Ceballos, who worthily presides over the committee, but who from his well known illness is unable to co-operate with us, has authorized us to express his agreement with us, and he even offered to subscribe the report which we should prepare expressive of our views, which we conclude with the following proposition:

With a copy of this report let the dispatch be returned to the Government, because, in the present situation of the affair, it comes within its cognizance, with the restrictions which are established by the fundamental code of the Republic.

OTERO.
LAFRAGUA.

Mexico, 13th July, 1847.

The report being submitted to Congress, underwent a discussion, and the vote being taken upon it, it was approved the same day. Ayes 52—nays 22.

We need hardly say, remarks the Picayune, that this report appears to us an authoritative declaration on the part of the most intelligent political party in Mexico, in favor of the continuance of the war. It is the declaration of the majority of the present Congress, and of the party called *Moderados*, which would prevail in Mexico but for the interposition of the military. The same line of argument which is maintained in the report of the Republicano has strenuously pursued hitherto.

We infer from this report, that the embarrassments which have purposely been thrown in the way of negotiations, are sanctioned by the intelligent liberal class in Mexico; that they were expressly designed to guard against the possible corruption of their leaders, who might be induced to entertain thoughts of peace. The blind obstinacy of the nation to oppose a peace is now definitely incorporated in the law. The executive has the power by the constitution to negotiate and prepare a treaty for the sanction of Congress, but there is an existing law of Congress declaring that man a traitor to the country, who shall propose peace. The executive must set this law at defiance in recommending a treaty for the sanction of Congress.

Santa Anna is understood to have demanded or at least expected the repeal of this law by which his hands are now tied. Congress has not yielded to his instances, nor does he feel himself strong enough to trample the law under his feet. We have then the spectacle of an obstinate, self-willed, superstitious and ignorant people engaged in a war with a powerful foe, and bound by the most solemn sanctions of law as well as by the evil passions of their nature, to continue the war till extermination of their enemy or themselves.

The Dreadful Shipwreck.

We yesterday gave some account of the loss of the barque Iduna, gathered from the telegraphid despatch of the Patriot. It seems the vessel containing the report of her loss arrived at Boston and not at New York, as inferred from that despatch. The New York Commercial, of Tuesday evening, gives the particulars.—*Balt. Sun.*

One hundred and seventy-two persons drowned.—A telegraphic despatch received in this city, dated Boston, last evening, says that the ship Shanunga, Patten, from Liverpool, bound to Boston, came in contact, on the morning of the 9th instant, (latitude and longitude not given) about one o'clock, in the thick fog, with the Swedish barque Iduna, Capt. A. Moberg, from Hamburg, bound to New York, with two hundred and six persons on board. Thirty minutes after the collision, the barque went down, carrying with her one hundred and seventy two. Captain Patten, of the Shanungo, immediately after the collision, lowered the boats and sent them to the rescue of those on board the Iduna, of whom they succeeded, with one boat from the barque, in rescuing thirty-four. Among those who perished was Captain Moberg.

The following are the names of the passengers saved:

Edw. Kaisa and Teresa Leithner, cabin passengers; Carle Lausen, Leonard Roshuber, A. A. Wester, Frederick Rohn, Charles Setz and wife, Daniel Gunther, Frederick Kapburg, Johanna Wensell, H. F. Rohlose—12.

From the above, we should judge that nearly the whole of the crew of the Iduna were lost. The Iduna sailed from Hamburg 2d July.

A Frenchman was robbed on board the steamboat Trenton, as she came into port on Saturday last, of two thousand dollars in gold. The money was in his trunk, which was broken open, in the confusion attending on landing, and the gold selected from the silver, and the latter thrown back loosely among the clothing. Suspicion rests upon a crowd of gamblers, who were on the boat, and had made repeated endeavors to enlist the foreigner in a game of cards, which he had the sense to decline. He cannot utter a word of English, and, therefore, may find difficulty in making his loss known to those who could be useful in assisting him to recover it.—*Cin. Protestant.*

Riot and Probable Murder.

Yesterday afternoon, about two o'clock, a fracas occurred between four or five men at the corner of Race and Thirteenth streets, which caused considerable uproar. After the fight, one of those engaged, a young man named John Hahn, a drayman, went to the coffee house of Mr. Ernest, which had been closed on account of the disorder, and demanded admittance. Ernest refused to let him in, and Hahn hammered pretty loudly at the door, threatening, it is said, to force it open. While Hahn was yet knocking, Ernest opened the door suddenly, and fired upon Hahn, with a double-barreled shot gun, the contents of which lodged in his shoulder, side and face—causing a wound which it was thought would terminate fatally. Hahn fell, and was taken up and carried home by some of the persons present.

After Ernest had fired, he retired into the house and again locked the door. The crowd became boisterous, and loudly demanded his surrender and arrest. After a lapse of about five minutes, Ernest suddenly appeared, *gun in hand*. He came out by the cellar way, and ran up Race street, pursued, with great hue and cry, by the crowd, and was overtaken and captured in Fourteenth street. His gun was taken from him, and fired off—both barrels being loaded. He was then taken to jail by the citizens, where he now is.—Three other persons, we understand, were also arrested and imprisoned.

Hahn is well known in this city, and has been for some time employed by Mr. McLellan as a drayman. Of his character, we know nothing.—*Cin. Com.*

THE YELLOW FEVER AT NEW ORLEANS.—The New Orleans Bulletin of the 5th says:—"There is no doubt not only of the existence, but also of the increase of this disease among us. We learn there are eighty or ninety cases of it in the Hospital. If it is not already epidemical, it will probably be so in a very few days, and we think it a duty, to recommend unacclimated persons, whose arrangements will admit of it, to leave the city. Those who intend to remain, should avoid unnecessary exposure, exertions, or excesses of any kind.—*Pitts. Com. Jour.*

Expenses of the War.

The National Intelligencer, in noticing a paragraph from another journal denying the expensiveness of the Mexican war, says that the facts, in regard to Military and Naval Appropriations, made since the commencement of the Mexican war, as is shown by the Appropriation laws, are as follows:

APPROPRIATIONS AT THE LAST SESSION.

For support of the Army and Volunteers,	$32,178,461 88
For support of the Navy,	9,307,958 10
For concluding peace with Mexico,	3,000,000 00
	$44,486,419 98

APPROPRIATIONS AT THE PREVIOUS SESSSION.

For prosecution of existing war,	$10,000,000 00
For support of the Army,	6,873,632 67
For Volunteers and other troops,	11,957,359 00
For support of the Navy,	7,449,703 35
For regiment of mounted riflemen,	81,500 00
For sappers, miners and pontoniers,	25,000 00
	$36,376,245 02

WAR APPROPRIATIONS SINCE THE WAR BEGUN.

Last year,	$36,386,645 02
This year,	44,485,419 98
Total War Appropriations,	$80,873,065 00

The Appropriations for the same object at the next session of Congsess, should the war continue will exceed rather than fall short of fifty millions of dollars.

CANADA—*The Pestilence.*—The Irish famine fever has evidently assumed a pestilential or epidemical form in Montreal and Quebec, where the people are paying dearly for British misgovernment in Ireland.

The Quebec Gazette of the 2d instant states, that the Rev. Mr. McMahan, pastor of St. Patrick's church there, had announced 60 deaths among his congregation alone in the previous week. There had died on ship-board, on the passage from Great Britain to Quebec, over 2,500 immigrants, in Grosse Isle Hospital, 1,500, on board ships at Grosse Isle, 750, and in Montreal, Quebec, the sheds, &c., over 3,500 more; in all, 8,250 deaths, besides the pestilence carried through Canada, destroying the clergy, physicians, nuns, benevolent householders, crews of boats, ships, &c. Over 70,000 have reached Canada from Europe this year, and of those some 5,000 are yet below Quebec. In all, 200,000 must have already been added to the population of North America from Europe since the 1st of January last.

The deaths in the abortive efforts at revolt in Ireland, in 1798 and 1803, were few when compared to the famine fever caused by the rapacity of Irish Landlords.

The barque Naomi arrived from Liverpool, same day as the Yorkshire, had had 334 passengers; and of these 78 had died at sea, 104 were dying of the fever—while the Martingale, from Hamburg, brought 168 passengers, and there were none sick or dead. One ship, the Agamemnon, from Liverpool, brought 646 passengers, a whole village at once!

At Montreal, 202 immigrants had died at the miserable sheds, near the swampy grounds, during the past week, and 65 more of them in the city.

ABDUCTION.—A singular case of abduction took place in this city yesterday morning, which, as it created some public notoriety, may require a just public exposition. A man named Hart, lately, as we understand, connected with the Theological School in this city, had some difficulty with his wife, whose fidelity he suspected, and they had lived in a separate state for some time. About three weeks since his wife was confined, and had a child, for whose expenses Hart was sent a bill a day or two since, and finding himself liable for the expenses, determined to possess the child. Accordingly, at an early hour yesterday morning he repaired to his wife's residence, a house in Martin street, and suddenly and rudely seizing the child, ran off with it in the direction of Broadway, where, stopping under a horse-shed, he wrapped it in his own coat, and again started off, (followed by a number of persons,) made his way through a corn-field to the back of the burial ground, and thence to the residence of Prof. Silliman, as a former member of the college, he gave him a temporary asylum, and relieved him from his pursuers. What the result is, or has been, in regard to the mother and child, we do not know, but the indelicacy and inhumanity of the act, however justified by circumstances, is revolting to every feeling heart.—*New Haven Journal.*

A friend told us yesterday of a house on Seventh street, of convenient size for one family, that is now occupied by seven, all of one nation and tongue. Nine cooking stoves occupy the kitchen which, when all in opperation, surrounded by the busy and talkative housewives, presents a good miniature representation of the confusion of Babel. They sometimes quarrel and use hard words toward each other, but have never been known to commit a breach of the peace by fighting, which is saying a great deal for their forbearance.—*Cincinnati Times.*

Navy of Great Britain.

The London Times gives the following as the official return of the Navy of Great Britain on the 1st of July last:—

Admirals of the fleet, 2; admirals of the red, 10; white, 10; blue, 10; vice admirals of the red, 15; white, 15; blue, 15; rear admirals of the red, 25; white, 25; to consist of 100 flag officers, viz, 30 admirals, or ten of each squadron; 45 vice admirals, or 15 of each squadron; and 75 admirals, 25 of each squadron; retired rear admirals, 51, to be reduced to 25; retired captains, 130, to be reduced to 100; captains for service, 561, to be reduced to 500; retired captains under order in council, 10th August, 1840, 48; commanders, 876; retired do., under His Majesty's order in council, 1816, 100; ditto, 1st of November, 1830, lieutenants, 2,400; masters, 337; second masters, 132; mates, 34; surgeons, 356; assistant do., 238; pay-masters and pursers' active list, 462; retired do., 28; clerks qualified for pay-masters and pursers, 285; 40,000 able-bodied seamen; 2,000 stout lads; 12,000 Royal Marines, divided into 94 companies—1st division, Catham, 23 companies; 2d division, Portsmouth, 28 companies; 3d division, Plymouth, 24 companies; 4th division, Woolwich, 19 companies; Royal Marine Artillery, 7 companies, head-quarters Portsmouth. Ships of war in commission, ordinary, or building, 678, carrying from 1 to 120 guns each—of which 165 are armed steam vessels, built on the most approved principle for active sea service, from 150 to 750 horse power.

MARRIAGE.—Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; a very little thing can blast an infant blossom; and the breath of the South can shake the little rings of the vine, when first they begin to curl like the locks of a new weaned boy; but, when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm embrace of the sun and the kisses of heaven, brought forth their clusters they can endure the storm of the North, and the loud noises of the tempest, and yet never be broken: so are the early unions of an unfixed marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. After the hearts of the man and wife are endeared and hardened by a mutual confidence and experience, longer than artificial pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses to pieces.—*Jeremy Taylor.*

LAMENTABLE AFFAIR.—Mary Cavenaugh, the daughter of Michael Cavenaugh, aged four years, was killed by William Hebden, at Richmond, Va., on Saturday last. Hebden was intoxicated, and carelessly handling a gun, which he presented at the little girl. It accidentally went off, tearing away the upper portion of the little girl's head.

MURDER BY A BOY.—In Bristol, (Conn.,) on Thursday last, a boy about ten years of age, immediately after being reproved by an uncle with whom he was living, went into the house and bringing out a loaded gun, deliberately shot him, killing him almost instantly.

TELEGRAPH OUT WEST.—The Zanesville Courier has been enjoying a little fun by telegraph. It seems that Columbus has a State House in about as great a state of forwardness as the Washington Monument, and Zanesville has a fountain.—So the following passed as a correspondence:

ZANESVILLE, Aug. 12, 1847.

J. Greiner, State Librarian:

Dear Sir,—How high is the grass on the foundation of the new State House?

ZANESVILLE FOUNTAIN.

COLUMBUS, Aug. 12, 1847.

Zanesville Fountain,—

On the State House foundation
The grass is, to-day,
About twice as high
As the fountain can play. GREINER.

Water Cure.

This changeable weather, alternating suddenly from cold to hot, and from wet to dry, is terribly trying to the constitution of young children in our crowded city, and we hear of much sickness and death among them. To all anxious parents at this time, if your children are well, see that they live on light and wholesome food, sleep with the windows a little open, have plenty of pure ice water to drink and are thoroughly bathed daily. If they are sick, at the risk of being considered an impertinent intermedler by the physicians, we will recommend *cold water*. One swallow we know does not make a summer, but we have had some little experience with the summer complaint in a family of thirteen children, and the result is a determination never to use a drug for that disease. If a free use of ice and water will not prevent it, we think it stands a better chance to cure it than any chalk mixtures, cordials, syrups, or paregorics. Cold wet towels applied to the abdomen, and cold water injections we have seen raise children from the brink of the grave, and there seems some good reason why they should.—*Chronotype.*

RIOT AT KINGSTON, CANADA.—On the 2d inst. a considerable disturbance took place at Kingston, the rioters having to be dispersed by the military. According to the Toronto British Colonist the disturbance thus originated. A Roman Catholic clergyman had been insulted while in the discharge of his duty on Sunday evening; by the crew of the steamboat Princess, went on board and demanded the interference of Captain Twohy, who promised, if the offenders were pointed out to have them punished in the morning. The reverend gentleman appears not to have been satisfied and lost his temper, so that the crew repeated their offensive expressions.

Mr. Higgins repeatedly called up Capt. Twohy during the night and finally some of his adherents took up the quarrel, demanding the discharge of the crew of the Princess Royal or threatening the Captain's life. They did severely beat him. Finally the military dispersed the rioters and the Roman Catholic Bishop undertook to censure Mr. Higgins and other offending parties. The magistrates seem to have accepted this arrangement, but the owner and captain of the boat insist upon their right to lodge a criminal complaint in the premises.

BLOODY BATTLE IN LOUISIANA.—The Iris, a paper published in Minden, in the parish of Claiborne says, in the number of the 24th ult., that it was credibly informed, that morning, as the paper was going to press, that a bloody fight took place at the Dorchete Bridge, near the line of the parish, on Thursday, the 22d ult., at 10 o'clock in the morning. There seems to have been two parties numbering some twelve or fifteen men, who mutually agreed to meet at this bridge, and settle some old difficulties by fighting with rifles. Two men were killed on the spot. Their names were Hardy Miller and a Mr. Simpson.—Mr. Watley received a wound in the abdomen, supposed to be mortal. Mr. price was dangerously wounded. Mr. Robert Sawyers had two fingers shot off, and some others wounded, whose names the Iris did not learn. The runner who came to Minden for medical aid, says that some sixty guns were fired.—*N. O. Picayune of the 7th.*

THE MURDER OF MRS. WILLIAMS.—The Delaware Express gives the following particulars of the late horrid murder of the wife of Rev. Gersham Williams, in Wayne Co., Pa.:—

Mrs. Williams was engaged in conducting a Sabbath School, and had started on foot some half hour before her husband for the school, having to pass through a copse of woods on the way. When Mr. Williams and family arrived at the schoolhouse, they were alarmed upon learning that Mrs. W. had not arrived, & commenced an immediate search, first among the neighbors, then the roadside. They soon fonud her, lying some 20 feet from the highway, dead, and bearing an evidence that her person had been violated. Suspicion was at once attached to Bell, an Englishman, and who had been in the vicinity for some days, and but the day previous had been at the house of Mrs. W. begging, she having furnished him with a coat and other articles of clothing. He was found within half a mile from the murdered woman, strolling about, and when taken and charged with the murder, carelessly stated that "he guessed she was not dead—that he did not mean to kill her, but she fought so hard and screamed so loud that he was obliged to choke her to stop her voice."

The villian says he came from England some six years since—that in the old world his parents brought him up to stealing and robbing—that he has been five years during his stay in America in the Penitentiary in the city of Philadelphia—that he started from there some weeks since to practice his business in these parts. He appears perfectly indifferent as to his fate. The neighbors of the lady were so much excited by his indifference, that it was almost impossible to prevent them from hanging him upon the spot; better counsel, however, prevailed. He was examined and confined safely in the Honesdale Jail.

The following description of the murderer is given by the Honesdale Democrat:—

"Bell is from twenty-five to thirty years old, dark complexioned, of medium height, thick set, straight and well built, has a slight scar on his forehead, a distinct one on his upper lip, and a large scar on each arm just above the wrist, produced by scalding, his nose is uncommonly small, and appears to be wholly destitute of bone, head large, forehead full, look repulsive and brutal, general appearance that of a hopeless outcast and vagabond."

SHOCKING ACCIDENT.—The Buffalo Courier relates a case of extraordinary fortitude under suffering. Mr. John A. Johnson, of Clarence, in that country, a cooper, aged about 63 years, went into a swamp about three-fourths of a mile from home to cut timber. He cut a tree so that it fell lengthwise on a log and lodged against another tree. He then stepped on the log for the purpose of cutting the tree off. On striking the second blow, the tree fell, knocked the axe out of his hands, and throwing it some four or five feet, knocked him down, and caught his leg between its trunk and the log, and broke it in three places, between the knee and the ankle, crushing the ankle as low as the heel of the boot would permit. He lay in this situation some time, crying for help, but none came to his assistance. At length, reaching out his hand, with difficulty, he got hold of a stick, and with that succeeded in getting his axe within reach. With one hand he cut the tree in two, and liberated himself. He then crawled to the top of the tree and cut a limb for a crutch, and with that and his axe he hobbled nearly half a mile, when his cries brought assistance and he was carried home. Great doubts are entertained of his recovery.

The greatest circulation attained by any periodical in this city, or in the world, so far as we know, belongs to the 'American Messenger,' a monthly paper published by the Amer. Tract Society. Its regular edition has reached 98,000, and is rapidly increasing. The price to single subscribers is 25 cents—to companies of forty, taking 40 copies, 12½ cents. The same Society, besides innumerable tracts of four to twenty-four pages, each is issuing bound volumes at the rate of 2000 a day. It is a mighty instrumentality, and is wielded only for good.—*N. Y. Paper.*

SIXTEEN LIVES LOST.—A sail boat, belonging to Francois Xavier Dion, left Quebec on the 7th about noon for St. Antoine, on the South shore, above Quebec. There were 19 individuals on board, consisting of Dion, his son, another young man, and the remaining 16 were females, returning from market. They reached St. Nicholas with the tide, in the evening, which place they left about 2 o'clock on Sunday morning, but had not proceeded far when the boat ground, and through violence of the weather, shortly afterward upset, and melancholy to relate, out of 19 persons on board, only three escaped, damely, Dion, his son, and a young woman.

MORTALITY AT VERA CRUZ.—From the 15th to the 31st of July, the total number of deaths was 131, of which 68 were Americans, 55 Mexicans, and 8 other foreigners. The whole number by vomito was 35, 27 of whom were Americans.

DEAD.—Marvin Hale, Esq., proprietor and editor of the Elizabethtown Journal. His death was caused by lock-jaw, resulting from the injury which he received a few days since on the railroad.

YELLOW FEVER.—There were 19 deaths by yellow fever in the charity hospital, at New Orleans' on the 8th inst. There were two cases at Mobile on the 9th inst.

The telegraph posts are up. The last one was raised in front of College Hall on Saturday evening. The posts are handsomely finished, of yellow pine, and about thirty feet high.—*Cin. Commercial.*

FATAL ACCIDENT.—A very serious accident occurred on the river opposite Covington, on Sunday. A man named Michael——went out with his two children in a skiff to fish. While throwing out a line, he lost his balance, fell overboard, and was drowned! His body was recovered about an hour afterwards. The children succeeded in getting to shore with the skiff. Poor little things! Sad the termination of that morning's sport! The joy and gladness in their bright little faces, and the merry laugh were suddenly changed to tears of sorrow and the cries of grief! When least expected—when sorrow seemed farthest away—death appeared, and they were orphans! No little tale to bear home to the fond mother—no little incident to afford many an hour's pleasant prattle had they! but an awful tale to tell, not in words—a tale of paternal deprivation by the relentless hand of death!—*Cin. Com.*

POPULATION OF PITTSBURGH.—Mr. Isaac Harris, in his late Directory, classifies in the following manner the population of Pittsburgh:

American born, about	60,000
Irish,	14,000
English,	3,500
Scotch,	3,000
Welsh,	3,500
French,	500
German,	15,000
African and Colored,	3,000
Total,	102,500

DEATH OF LEAKE *alias* "LEGS."—This notorious thief and burgler terminated his existence a few days since, while on his way from Memphis to the Tenessee State prison at Nashville, by jumping overboard. He was arrested some time since, for robbing a jewelry store in Memphis.

NOTICES.

YOUNGSTOWN STATION—Muskingum Conference.—The Ministers and Delegate who intend visiting the Annual Conference, and who may arrive on or after Monday, the 30th of August, will please enquire for the Methodist Protestant Church; where they will find a committee appointed to conduct them to their homes.

INDIANA DISTRICT—White River Circuit.—Our fourth Quarterly Meeting will be held at G. W. Canes' five miles South East of Morensville, on the last Saturday in August. Come down to Macedonia, all hands, and help us. S. SOLOMON.

COSHOCTON CIRCUIT.—A two days meeting will be held on Stone Creek, four miles west of Canal Dover, at Father W. Ross's, embracing the last Saturday and Sunday in August. Brethren are invited to attend this meeting on their way to Conference, which is 2 days travel from the place. J. H. HAMILTON.

LEESVILLE CIRCUIT.—We intend to have a two days meeting on the last Saturday and Sunday of August, about three miles west of Carrolton, at the Pleasant Valley Meeting House. We solicit the aid of our brethren who will be going to Conference, as it will be on the route of several of the members. I hope they will attend, as we can go conveniently to Youngstown in two days from the meeting. Call on Br. Rob't. Patterson, Wm. or James Gillespie, or Eli Lukens.
W. L. BALDWIN.

CINCINNATI CIRCUIT, OHIO DISTRICT.—Our fourth quarterly meeting will commence at Bethesda Meeting House, August 28th. Brs. R. Rose, J. White, R. M. Dalbey, and all other itinerant and local brethren who can, are invited to attend.

Also, a protracted meeting will commence at Columbia, on the 11th of September next, embracing the Sabbath preceding the setting of the Conference at Cincinnati. Fathers Dobbins and M'Guire, Brs. Rose, Bassett, and the brethren in general, are requested to attend, on their way to the Annual Conference.
O. WARRINGTON, Supt.

MADISON CIRCUIT, INDIANA DISTRICT.—The fourth Quarterly Meeting, will be held at Liberty Meeting House, Scott county, to embrace the second Saturday and Sabbath in September, (11th and 12th days.) Ministerial aid is solicited. GEO. WHEATLEY.

Notice.

The fifth Session of the Muskingum Annual Conference Methodist Protestant Church, will be held at Youngstown, Mahoning county, Ohio; to open on the 1st day of September next, at 9 o'clock, A. M. A brother, competent to the work, has been solicited to conduct the opening exercises; who, we hope, will consent so to do. As Brother Gee's letter, in the Recorder, removes all reasonable apprehension of any difficulty in getting suitable entertainment, it may be expected, as it is much desired, that ALL, both Ministers and Laymen, will be in attendance; and that, too, at the opening of Conference. Come, brethren, *cheer* us with your presence! Let not the *distance* keep any away. GEORGE CLANCY, *President.*

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. K. Duffy,	O.	P. M.—Lafayette,	Ia.
P. M.—Smithfield,	"	S. Morrison,	"
S. Gee,	"	C. H. Williams, 1 sub.,	"
K.,	"	P. M.—Bellville,	Ill.
J. Howard,	"	West. Watchman, 2 subs	"
S. H. Davis,	"	W. Hays,	Ky.
J. S. Dye,	"	J. Paris,	S. C.
T. H. Norris,	Mass.	W. Stockton,	Pa.
Editor—Wheeling,	Va.		

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED,—On Tuesday evening, 24th instant, by Rev. W. A. SMALLWOOD, MR. REVERDY H. WHITE, (printer of this paper,) to Miss HANNAH M., daughter of Rev. JEREMIAH L. LESSLIE, of Zanesville, Ohio.

On the 12th inst., by Rev. J. P. Donelan, Lieut. R. A. HAZLETT, U. S. Dragoons, to Miss JANE F. A. McDONALD, both of Baltimore, Maryland,

On the 12th inst., by Rev. C. H. Williams, Mr. JOHN FOX, to Miss REBECCA BAYLESS, all of Rusk county, Ia.

OBITUARY.

DIED—In Philadelphia, on the 15th instant, JOHN ELY, a soldier of the revolution, aged 96.

——On the 12th instant, JOHN CARLTON, Sailing Master, U S. Navy, aged 77 years.

——On the 6th instant, in New Brunkswick, N. J., COL. DANIEL KEMPER, a Soldier of the revolution, aged 98 years.

——On the 7th instant, in New Brunswick, N. J., Captain LEWIS JOHNSON, also a Soldier of the revolution, aged 88 years.

——On the 7th instant, another veteran of the revolution, CAPTAIN J. THOMPSON, of Portsmouth, aged, 88 years.

——At his residence in Fairfield county, Ohio, DANIEL CARPENTER, aged 80 year. The deceased was one of the Old Pioneers.

WANTED—Any number of NEW SUBSCRIBERS for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided*, however, no names be sent us but such as can be relied upon as good.

The Markets.

LATEST DATES.

PUTNAM & ZANESVILLE.—Flour $4,00 @ 4,50—Wheat, 60c.—Corn, 25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $ 4,25 @ $4,35,—Wheat 65@70c.—Oats, 25@28,—Corn 31@33. Beef Cattle $ 4,00@$ 4,50 ₱ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $ 4,50@$4,75,—Wheat 85@90c,—Corn 37@40,—Oats 25c.—*Commercial Journal and Gaz.*

PHILADELPHIA.—Flour $5,87½@$6,00—Wheat $1,25—Corn $75c.—There is change in the provision market.

BALTIMORE.—Flour $6,00—Wheat $1,31—Corn 67c—Oats, 49.—*Baltimore Sun.*

Advertisements.

NOTICE is hereby given that I, ELIZABETH RHODES, will make application at the next term of the Court of Common Pleas of Muskingum county, Ohio, for a writ of divorcement from my husband, GEORGE RHODES, who has wilfully, and without just cause, absented himself from me for nine years. ELIZABETH RHODES.
aug. 19, '47—2w—pd.

JAMES K. LOGAN,
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LIFE OF REV. JOHN WESLEY, M. A.,
Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.
Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.

BY JOHN WHITEHEAD, M. D.
AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

A few copies will probably be taken to the Pittsburgh, Muskingum and Ohio Conference.

A GENERAL ASSORTMENT OF **SUNDAY-SCHOOL BOOKS,** embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

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☞ Documents, Reports, Hints, Descriptive Catalogues, &c., replete with information, are furnished gratuitously on application. Orders from any part of the United States, and British Provinces, will receive immediate attention.

Sunday Schools are advised to send with their orders a list of the books in their libraries to avoid having duplicates forwarded. More than 1000 books can be furnished, if requested.

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May 18

POETRY.

From the German.

PRESENCE OF GOD.

God near me! and near me ever,
On the land and on the sea;
Thus the Word that erreth never,
Thus my life assureth me.
Ask ye therefore, "who is nigh thee?"
God is present—God is by me!

Death's dark valley, depths of ocean,
Prison walls hide not from God;
He observes my every motion,
While at home and while abroad:
Let me sit, recline or stand,
Every where is God at hand.

God for me, my consolation,
All my soul's desire is God;
Faint I'll not in tribulation,
Under crosses and the rod;
Ask ye, "what consoleth then?"
Listen—God upholdeth me.

Want, and pain, and death I'll conquer,
If my God be only near;
Satan's snares I'll burst asunder,
Triumph over every fear.
"Thou do these things?" question ye?
Nay, nay but my God with me.

DEATH.--By Shirley.

The glories of our blood and State
Are shadows—not substantial things;
There is no armor against fate;
Death lays his icy hands on kings,
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor scythe and crooked spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill
But their strong nerves at last must yield,
They tame but another still;
Early or late
They stoop to fate,
And must give up their murmuring breath
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds,
Upon death's purple altar now
See where the victor-victim bleeds;
Your head must come
To the cold tomb,
Only the actions of the just
Are sweet and blossom in the dust.

Ecclesiastical.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. VII.

On Thursday 23d, Brother D. Wilson set out with me, to meet my appointment at Chitwood's meeting-house; I preached to about one hundred, —read the Articles, and explained and compared, and unfurled the banner of Mutual Rights, and twenty-four came forward, among whom were three local preachers, Brothers Chitwood, Jones, and a colored preacher, J. Brody. This was a very pleasing accession, as I had not one preacher to assist me in the good work until now: thank God the light is spreading,—the people begin to see. Friday, 24th, went on to Providence, and preached at twelve o'clock, read and explained the Articles, gave out to preach again at night, and organise. I attended, and organised another class of thirteen members; six from the Methodist Episcopal Church, and seven from the world. O! it was a precious season; praise the Lord my soul. Saturday, 25th, went on to Pisgah meeting-house, and preached to a large assembly, and God blessed the word to many souls. I then opened the subject of Mutual Rights, and gave out to preach there the next morning at 11 o'clock. After dismissing I sold a number of pamphlets on Church Government. Sunday 26th, preached with great liberty, and many were deeply affected. Went on to Paris, and preached to a large congregation at four o'clock; at the close we were invited to put up with a local preacher; we were hardly seated, before he began to talk on the subject of Church Government, and defended Episcopacy as well as he could. Next morning two travelling preachers came in, and we had a singular introduction to them by our host. He said, (pointing to us) these are reformers; but not of the heart. We made no reply to the insult. A heavy rain kept us there until three o'clock: then rode eighteen miles to Madison; rested on Tuesday. Went in the evening to hear Brother Ray in support of Episcopacy, and reply to some remarks I had made when I read our Articles, he having been present. When he concluded, I rose and gave out that I would reply to some things that he had advanced on that night three weeks. It was the opinion of many that Brother Ray, did much for our cause. One man happening to get along side of Brother Ray, after meeting broke, it being very dark, asked Brother Ray, who that was that was going to reply to Ray. His name is McGuire, said R. Well, said the other, if he is any thing of a smart fellow, he can easily refute all Ray said to-night, for I think he worsted his own cause. On Saturday, 1st of August, Br. McIntire rode four miles with me to a two day's meeting, held by my old affectionate Brother Ruddle. They were singing the first hymn when we went in. He invited me to close; I gave an exhortation and prayed, and was invited to stay for dinner. In conversation with him, he said he should be glad to have me stay and preach that afternoon, but he expected he had got himself into difficulties, for asking me to close the meeting, it was painful to him; it was painful to me, for we had for years been as David and Jonathan: he wished to keep clear of censure until he got a certificate. We returned to Madison, and I preached the next day, Sunday, 4 o'clock, in the Methodist Episcopal Church. On Monday, 3d, rode fourteen miles, to James West's, preached Tuesday, and attempted to form a class, but was interrupted by the class leader, who manifested a little spirit of opposition, and laid himself liable to be prosecuted; however his opposition operated in our favor. I organised a class of 12 members before I left, seven from the old church, and five from the world. After visiting two classes who intended to secede in a body, I rode on Wednesday 6th, to Brother Davis', and preached to a little company, and the good Lord blessed us in a glorious degree. All the class at this place intend to leave the old ship. I will relate something a little remarkable: One sister with whom I dined a few days ago, dreamed that herself and another lady, had settled a swarm of bees on a limb of a tree, but had no hive to put them in, they presently saw a man coming, who took off his hat, and held it up and the bees flew into it, and he took them off, and the next day, coming on to the meeting house, she saw me standing out in the yard of the church: yonder, said she, to her husband, is the very man I saw in my dream; so, also, Brother Davis saw me in a dream, and heard me preach. Also Brother Watts, a very intelligent man, told me that he saw me in a dream, and heard me preaching to a large congregation, and so soon as they saw me they knew me to be the same person they saw in their dreams. On Saturday, 8th, rode to Lexington, expecting an appointment had been made, but it had been neglected. Met with Rev. Calvin Ruter in the street, enquired of him, if I could have an appointment for evening; he thought it would be but a poor chance. He kindly invited me home with him for dinner. He is a superannuated minister in the Methodist Episcopal Church,—a learned man—a friendly man, with whom I had great satisfaction the two or three hours I stayed with him.

Biographical.

Written for the Western Recorder.

JOHN GUTRIDGE.

DIED, at his residence on Rocky Fork of Licking, Licking county, Ohio, July 31st, 1847, in his 84th year, Br. JOHN GUTRIDGE.

Father Gutridge was born in Baltimore county, Maryland, May 8th, 1764. Of his early history we cannot speak particularly. We learn that he emigrated from his native State to Virginia; thence to Ohio; and in the course of his pilgrimage, between the years of 1830 and 1840, he embraced religion, under the ministry of the Rev. J. Quinn, and joined the Methodist Episcopal Church,—his history in which we will have to pass, until we come to the year 1829, in the days of the Rev. William Evans, in the counties of Licking and Muskingum,—presenting and advocating the mutual rights of the Official and Lay members of the Church. Then the old man, who had not only felt the touch of the finger of the Fathers, but the weight of the whole hand of the Sons of Episcopacy, with others of his brethren, became a warm and avowed friend of equality. And when a society of Methodist Protestants was organized in the settlement he became one of its first members; in which he lived and labored to the end. To adorn his profession of an impartial faith, Father Gutridge was the affectionate and constant husband,—the feeling and indulgent father,—the liberal and benificent neighbor,—the social and interesting friend,—the devoted and lively Christian. He was the delighted attendant on the ministrations of the Word of God.

Among his neighbors, class-mates, and children, he was the emulating father in their little Zion. His buoyant hopes,—his brightening prospects, in view of his dissolution,—his soul-filling and satisfying realizations of the grace that brings salvation, as detailed in his unassuming and retiring manner of relating his experience, seemed to carry something inspiring, or almost renovating, to the soul of the hearer. His confidence was strong to the last.

When visited by his attendant physician, the evening before his death, in changing the conversation from his affliction to the subject of religion, the doctor asked him if he was resigned, or felt willing to go. The old man answered, that he not only felt willing, but ready and anxious, to go to his rest. His disease was of the chronic character; he lingered and faded away some three or four months, but was confined only two or three days before his death. His sufferings were light, his transition easy:

And who that stood by his death bed,
Will e'er forget that scene?
The joy, the hope, in Christ the Head,
The look of love serene?
His only wish was greater grace
To bear his Master's will:
No murmuring at his rod had place,—
'Twas prayer and praises still.

The estimation in which he was held, was expressed by the lengthened procession of time-worn and age-wrinkled friends and brethren, with their children, and children's children, following in train, with tear-glistening eyes, to the charnel-house. Yours, &c., J. K. DUFFY.

August 16, 1847.

Written for the Western Recorder.

SEVETER J. SOLOMON.

DIED, at his residence in Indiana, on the 2d day of July, 1847, in the 77th year of his age, SEVETER J. SOLOMON. He embraced the religion of Jesus Christ, and joined the Methodist Episcopal Church, about the 30th year of his age, and remained in it until the year 1841; when he became dissatisfied with its government, and joined the Protestant Methodist Church, and remained in it until the close of his life. During his last illness he suffered greatly; but in the midst of his suffering he was frequently known to shout aloud the praises of God. Just before his departure, he became calm, and a sereneness rested on his countenance. My wife asked him if he was still resigned. He answered, yes; I am just waiting to go. In a few hours he expired. He has gone from his home below to his home in heaven; where he has met his companion, who died in the faith of the gospel in 1841. O, the pleasing hope of wife and husband, parents and children, meeting together in that home which is prepared for all the finally faithful.

Yours with respect, S. SOLOMON.

Monrovia, Ia., Aug. 14, 1847.

Written for the Western Recorder.

THOMAS IJMES.

DIED, on the 16th instant, at his residence in Hopewell township, JUDGE THOMAS IJMES in the 77th year of his age. He was the main pillar of the Methodist Episcopal Church, in this neighborhood. In recording this mournful event, it is not intended to utter a eulogy on this man of God, who has gone to his rest. To those who knew him it would be superfluous; and to those who knew him not, it would be difficult to convey, by any verbal description, that sweetness and gentleness of piety that constituted his most peculiar attributes of character. He had a good taste and respectable acquirements in general.—As a neighbor, his attention to the sick was always prompt, kind, and impartial; administering with the same readiness to the rich and poor.—In the domestic and social relations, and as a member of civil society, few men were more justly esteemed and respected than Jude Ijmes. An easy politeness, refined taste, cheerful hospitality, and intelligent conversation, made his house a pleasant resort to his friends and acquaintances; and by attentive notice of strangers who visited Asbury Chapel, he was an honor to the neighborhood in which he lived. In friendship he was warm and affectionate, yet steady and faithful. In his dealings, he was regular, methodical, punctual, and conscientiously upright.—And as an office-bearer in the church, he was faithful, assiduous, and devoted; doing his Master's work, one very occasion. His last disease was lingering and protracted; enabling him calmly to look forward to his great change, and furnishing an opportunity for an exhibition of the most touching and beautiful resignation. The closing scenes of his life were marked with a calm and peaceful reliance on that Savior whom he had chosen and served in health; and having committed his family, and every earthly interest that lay near his heart, to Him who could care for them and protect them, he fell asleep.—"So man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." K.

August 19, 1847.

☞ Zanesville papers will please copy.

Written for the Western Recorder.

JOHN BROWN.

DIED, in Falls Township, Muskingum county, on the 9th inst., after an illness of two or three days, JOHN, eldest son of Br. MICHAEL BROWN, in the tenth year of his age.

The subject of this notice was an interesting member of Green Valley Sabbath School and was followed to the grave by a number of his school, who wept the early loss of their young friend. It is to be hoped that such was his moral condition that he has exchanged a world of sin and sorrow, for a world of bliss.

"The bud that open'd in thy sweet domestic bower,
Transplanted to a fairer, gentler clime
Shall bloom, a sweet perennial flower,
Unmar'd by the cold, blighting touch of time."

Aug. 17, 1847. W. MAYNARD.

Young Men's Department.

TO YOUNG MEN.

YOUNG MEN of every creed!
Up and be doing now;
The time is come to "run and read,"
With thoughtful eye and brow.

Extend your grasp to catch
Things unattained before;
Touch the quick string of Reason's latch,
And enter at her door!

The seeds of mind are sown
In every human breast!
But dormant lie, unless we own
The spirit's high behest!

Look outwardly, and *learn*;
Turn inwardly, and *think*;
And Truth and Love shall ever burn
O'er error's wasting brink

Give energy to thought,
By musing as ye move;
Nor deem unworthy aught,
Or trifling for your love!

Plunge in the crowding mart—
There read the looks of men;
And Human Nature's wondrous chart
Shall open to your ken!

Tread the forest; climb
The sloping hill wayside;
And feel your spirits ring their chime
Of gladness far and wide!

Where'er your footsteps tend,
Where'er your feelings flow,
Be man and brother to the end—
Compassionate the low!

Curb Anger, Pride, and Hate!
Let Love the watchword be;
Then will your hearts be truly great,
God-purified and free!

Improvement of Time.

One writer, guided by inspiration, has taught us to "redeem our time, because the days are evil." This life, at best, has much of sorrow. From briers we pluck its roses; from the midst of its bitter we gather its sweets; in its softest pillow are planted many thorns.

But if, by diligent improvement of time, we can lessen the evil of our days—if we can pluck a single thorn from life's pillow, stay a pang of sorrow, or ease a wounded heart, or carry consolation to the desolate chambers of the afflicted, or light up a ray of pleasure in our own hearts, it is certainly the part of wisdom to do so.

It has been truly remarked, "time turns a torment, when man turns a fool." Who is more properly compared to a fool than he who spends his time in idleness and dissipation, preparing the instruments for his own future torment. No one can be happy unless he is virtous, and virtue is a positive and not a negative quality. Her laurels must be won by active exertions in the path of duty.

How many a youth has commenced life with bright hopes and youthful anticipations, surrounded by friends, wealth, and all that heart could wish, to secure happiness and elevate to future usefulness and greatness. And yet how often have all these prospects been only like the rainbow upon the morning cloud, the precursor of approaching storms, tempests and ruin.

How often the bright sun of a summer's morning, ere it reaches its meridian height, is shrouded in dark and angry clouds. And how often blooming and virtuous youth, ere it dawns into manhood, is transformed from all that is lovely into all that is hateful—hopes disappointed—prospects of usefulness blighted—instead of a golden, blushing harvest of joy and peace, the bitter fruits of sorrow and wretchedness.

But why these melancholy disappointments? Time has not been properly redeemed. Idleness has engendered immoral habits; vice has usurped the throne of virtue; and instead of guiding the car of life through flowery fields of peace and usefulness, has dashed it upon the dark rocks of crime and dissipation. Waste it not in idle or vicious pursuits. What a man soweth, that shall he also reap. He that soweth to the wind, must expect to reap the whirlwind. In youth, then, sow that seed that in manhood will yield a golden harvest of joy and peace; in time, sow that seed that in eternity will ripen into fruit of eternal glory and rejoicing at God's right hand.—*Cross and Journal.*

Thoughts and Maxims.

The man whose hopes centre on the world like a worm which seeks its living in the dust is liable to be crushed and buried by the step of every passer-by.

To possess any thing we must enjoy it—what we call ours is otherwise the pressure of our bondage.

He who can compromise his self-respect for any thing, is sure to be the loser by what he so gains. He has surrendered that, without which even goodness cannot assert its right to happiness.

An ardent sensibility to the impression of great virtues and abilities, accompanied with a generous oblivion of the little imperfections with which they are joined, is one of the surest indications of a superior character.

Ignorance gives perpetuity to prejudice, and makes folly eternal.

It is characteristic of a little mind, to be shocked and revolted from friends on a discovery of their faults—this shows as little self-acquaintance as it does want of general knowledge.

There are beauties, natural and moral, every where; this is a beauty revealing life and world, but we must have an eye to see it, and that eye is love.—*Epis. Rec.*

Ladies' Department.

From the Ohio Cultivator.

A Poetico--prose Letter from Rosella.

THOUGHTS FOR LADY READERS.

Oh Earth! thou,rt bright and sweetly fair,
A paradise of mortal dreams;
A sunny picture born of light,
A fairy tale with beauteous scenes.

Thou'rt formed of richness lightly cast
In heaven's own purity divine;
Tinted as 'twere with holiness,
And all else good that can combine.

I love thy scenes, so dear, so fair—
In them my heart in warmness laves;
And drinks sweet draughts of purity,
Unmix'd with sorrow's rolling waves.

Whilst basking in these Heaven-born dreams,
And bathing my aspiring soul,
'Tis more than I can unmoved bear,
And tears flow free without control.

Oh Father! 'twas a gift too great,
To form for us this lovely earth,
Its hills, rocks, vales, and blooming flowers—
For fallen man, to give them birth.

All these thy goodness and thy love
Proclaim in one united voice;
Whilst, too, they speak in softest tones
And bid the fainting soul rejoice.

It is a long time since I had the pleasure of contributing my little mite towards the Ladies' Department; but by the permission of the editor, I will be happy to correspond occasionally with the "sisterhood" thro' the medium of the Cultivator.

I have felt it impressed upon my mind to write a short piece on the management and education of children. You may laugh, unknown reader, at the idea of a girl of nineteen, uneducated, and scarce ever in her life beyond the precincts of home, endeavoring to impart instruction on such a subject.

I was left motherless at the early age of fourteen with a sister and three litte brothers looking up to me as if to recieve a mother's love and counsel. I was young and unschooled in the ways of the mind; but I soon discovered that KINDNESS alone was the "magic spell" to chain the mind and will; I chose her as my guide, and never failed in accomplishing whatever I undertook.

For the last three months, I have been engaged in teaching school; and there again I find that kindness is the mystic sceptre with which to sway the youthful mind. In the young mind, too, should early be implanted a love of nature—of all Her beautiful and admirable works. Whilst it is gathering new beauties from every varied scene, and the little soul seems expanding with admiration and wonder, then point it upward to the adored Maker of all, with a garland of love placed on the brow, bid the young heart adore the Great One who formed each flower to attract our attention, and exalt our aspiring thoughts up to His Throne. If a child is trained to be a lover of nature and nature's God, I do believe its growing intellect is more susceptible of receiving education—its mind is tinged with heavenly purity, and its little soul-born thoughts are capable of aspiring higher than if this important part were neglected. NATURE, too, is capable of educating; and how much more is such an education to be desired than the vain lettered show of which so many boast.

I hope, Mr. Editor, you will publish my poetry, as it is a new kind, which I call the "soul's poetry," or the poetry born of a self-educated mind, aided by Nature.

Respectfully, ROSELLA.

P. S. I am not a victim of staid matrimony yet! and only pretended so, to elicit your sympathies, ladies, and enlist them in my behalf. My little ruse happily succeeded. R.

Perrysville, O., Aug., 1847.

POOR AND PATCHED.—You sadly miss it, young lady, to laugh at that poor young man, as he passes along. What if he has a patch on his knee and wears cowhide shoes? He may make a smart man—and from what we know of his character, he will yet become independent. His mother is poor and his wages are small, and it is with difficulty he gets along. We honor him for the love of his parent, and his economical disposition. He is worth double the young fop who recently gallanted you from the evening party, and so you will find it, before many years have passed away. You would do well to secure him for your future husband, patched as he is, and collossal as are his ringless hands. Would you believe it?—your honored father was once as poor and as destitute as the young man of whom you have just made fun. We remember him, when you could not tell the original color of his jacket; but it speaks volumes in favor of his excellent mother. The young girls who once laughed at his appearance—who were rich and fashionable—are now, many of them, poor and miserable. Be careful, then young lady, and never make mouths at the youth covered with patches, for you may yet live to be thankful for the leavings of his table.—*Coleseworthy.*

AN IMPROVEMENT IN BREAD MAKING.—Persons who are so unfortunate as to be poorly provided with those agents of mastication, good teeth, will be glad to know that there is a method of baking bread which obviates the necessity of a hard crust. The crust commonly attached to the loaf is not only troublesome to such persons, but is often the cause of much waste. The way to be rid of it is as follows: When the loaves are moulded, and before they are set down to "rise," take a small quantity of clean lard, warm it, and rub it lightly over the loaves. The result will be a crust beautifully soft and tender throughout. This is not guess-work.—*Prairie Farmer.*

Constant Piety.

In a family in the north of Ireland, a pious young woman was engaged as a servant. The poor girl was much ridiculed for her religion by the young ladies, but did not render evil for evil; on the contrary, she would allow them to laugh at her, and then mildly reason. She made it her study to be attentive and useful to them; took opportunities to speak to them about religion, and would offer to read the scriptures to them when they went to bed. They commonly fell asleep while she was reading, but she was not to be discouraged. Having exemplified Christianity in her life, Providence sent a fever to remove her to a better state. The young ladies were not permitted to see her during her illness, but they heard of her behavior, which did not lessen the impression which her previous conduct had made upon them. Soon after, the two elder ones began to make a profession of religion; the little leaven spread, and now all the young ladies appear truly pious. Nor is religion in this highly favored family confined to them. Other means were employed by God in producing this great change, but one of the two who became serious, declared that she chiefly ascribed it to the life and death of her servant maid. Be not weary in well doing; never be ashamed of Christ and his Gospel. Always try to bring others to a knowledge of the truth as it is in Jesus. All can do good, if they are only willing.

THOUGHT.—Thought engenders thought.—Place one idea upon paper—another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself and use other people's thoughts—giving them utterance only—you will never know what you are capable of. At first your ideas may come out in lumps—homely and shapeless—but no matter, time and perseverance will arrange them. Learn to think and you will soon learn to write—the more you think, the better you will express your ideas.

YOUTH'S DEPARTMENT.

Let Children Sing.

We extract the following beautiful and judicious remarks from 'Phrenology for Children.'—It abounds in passages remarkable for their simplicity and eloquence:

'All children can learn to sing if they begin in season. I do not say all will have the same sweet voice of the nightingale; for some have naturally sweet, mild and soft voices when they talk, while others speak in loud, strong and masculine tones. The same is true in regard to singing.

'In Germany every child is taught to use its voice while young. In their schools all join in singing as a regular exercise, as much as they attend to the study of geography;—and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense, going forth to God from every heart which can give utterance to this language from the soul.'

'Children, sing! yes sing with your whole hearts! David sang before the Lord, and it is meet that you should do the same; and always, when angry feelings rise in your breasts, curb and check them by singing sweet and cheerful songs.'

A Boy's Bullets and Pencils for Books.

In a neighborhood where a Sabbath school was sustained last summer, I found some religious interest among the children. A number of persons had obtained a hope that their sins were pardoned; four children were expecting to unite with the church on the next Sabbath. This Sabbath school was supplied with Testaments by the donation of a little girl about six years of age, who lives in Brooklyn, N. York. Let other little girls and boys who have money, be encouraged to lay it up for benevolent purposes, to send Testaments and good books to the destitute.

The children in Michigan, as in other places, are very much pleased with the little books published by the Society, and desire to obtain them; but many have no money. I showed some of them to a little boy with tattered garments, and asked him if he had a penny. He said, "No; but I have got a pencil. I will give you that," showing me a slate-pencil he had: then thinking that it was not of so much value as the primer, he said, "I have four bullets; I will give you them too." I told him that, as he wanted a book so much, I would give him one, and selected one with many instructive pictures, as he could not read. The colporteur finds many such children. Who will lay up their money, as did the little girl in Brooklyn, to supply them? D. R. D.

PRAYER.—"Mother, I can't tell you how happy I felt in prayer this morning! When I gave myself to God, it seemed as if there was a *sun in my soul*," said a little child a few days since.

Agricultural.

Sowing Clover & Grass Seed in the Fall.

A writer in the Prairie Farmer, says:—As there is and has been a good deal said about the time of sowing grass seed, I will give you my ideas on the subject. Some say sow the last of February or first of March; but I say not—and why? because if sown with wheat, it will die when the wheat is harvested, and if you sow on stubble you will lose the use of the ground. In the spring of 1845, I sowed thirty-five acres, a part in February, and the other in March. The seed caught well, and looked finely untill harvest; after which it commenced to wilt, and finally died—the change, from the protection of the wheat, to sudden and entire exposure to the sun, (which I suppose you know is heavily charged with heat about those days,) being too much for it. The time that I should recommend, would be the last of August, or first of September. About the 20th of August, 1845, I sowed a border around the field that I seeded in March. I gave the ground a thorough harrowing, put on my seed, and then rolled it I got a good crop of grass from it last year, and tried the same plan on two different pieces this year and with a common season I shall get a good crop. I have as yet confined myself to timothy, but intend to try clover this winter.

SOWING CLOVER AMONG CORN.—A correspondent of the Boston Cultivator, writing from Burlington, New Jersey, says:

I have just witnessed the following management of corn land, which appears about the best that can be adopted, as it secures a rotation of crops peculiarly suitable to the growth of wheat, affording additional pasturage for the dairy, of all others the best and the most reasonable; and increasing the mowing land on a farm to an extent that must add immensely to its winter resources. The mode of arrangement is as follows:

On a very fine farm in the neighborhood of Columbus, New Jersey, the proprietor sowed amongst his corn the last year, at the time of the last cleaning of the crop, red clover broadcast, affording a full allowance of seed; and it is worthy of remark, its present appearance is fine beyond comparison; the land so clean, and the plants so thick. In early spring, the young crop was dressed with plaster, and it is the intention of the owner to feed off the crop with his dairy cows, keeping them on until the mowing land affords a bite, after being cleared of its first crop of hay, when they will be removed; the second growth of clover, with the refuse of the first, being afterwards carefully turned under by the Prouty plow for wheat. By that time the corn stubs will be so decayed and trodden down and mixed with the droppings of the cattle as to form no impediment to the working of the plow; and to this highly manured and compost seed-bed, it is his intention to sow wheat after a shallow furrow, the first day of September, with, there is no question, the best prospect of success. Now, although it is customary to sow wheat after corn, it is acknowledged to be a bad practice, as "grain ought not to follow grain;" this, and the late season for sowing, rendering the result peculiarly uncertain, and oftentimes unsatisfactory and unprofitable. The question, therefore, has often been asked, (the growth of oats being generally troublesome and uncertain in yield,) "what crop could be substituted which would derive benefit from the fallow process of the growth of corn and afford it to the following crop in rotation?" which is here, in my opinion, fully answered. At the same time, if the corn were cut close to the land, the first crop of clover might be cut and made into hay, the second growth being devoted to manuring the wheat crop by turning it under, but in this case, it would be desirable that the young clover should be dressed with compost very early in the sping—the best mode, I am inclined to believe, of expending our means of manuring, even on the largest scale; as I too am an advocate for surface dressing.

From the Ohio Cultivator

Convention of Nursery Men and Fruit Growers.

(AT COLUMBUS, SEPT. 29th AND 30th, 1837.)

A general meeting of Nurserymen and Fruit Growers, is appointed to be held at Columbus on the 29th and 30th of September, for the purpose of bringing together specimens of all the approved varieties of apples (and other fruits of the season,) cultivated in different sections of Ohio and adjoining States, in order to afford opportunity for examining and comparing them, and correcting, in some degree at least, the erroneous name under which many of them are now cultivated; also, to bring into notice such new varieties as may have originated in this region of the country, and are deemed worthy of cultivation—to consult together on the subject as to the selection of varieties for different sections of the country, and different soils; also, the best mode of cultivation, the nature and prevention or cure of disease of fruit trees; and generally to discuss such matters as may be thought useful and interesting to nurserymen and fruit growers, and tend to promote the general cultivation of fine fruits throuhout the country.

All nurserymen, and others interested, are respectfully solicited to attend the convention, and bring specimens of as many kinds of approved fruit as possible, together with the name under which they are grown, (if known,) and a particular history and description of such as are deemed new varieties.

The Columbus Horticultural Society will lend their aid in making the necessary arrangements, and contributing to the exhibition of fruits at the convention.

VARIETY.

Extraordinary conduct of a Maniac.

A pauper, named "Silly Ben," the inmate of a union, not far from Essex, was so refractory that the governor, in order to subdue him, ordered that he should be confined in the 'dead house,' where lay the body of a man lately deceased.—After a lapse of two hours, the porter visited the maniac, when, to his horror, the poor fellow, as he imagined, dropped a corpse at his feet as he opened the door. Horror-stricken, he hastened to the governor, who, upon being informed of the horrible circumstance, went, accompanied by several others, to the "dead house," when they beheld Silly Ben stretched upon the ground.—While deploring his fate, the corpse in the coffin suddenly rose, exclaiming, "Hard times, master," and then shrank back into its narrow cell. An immediate rush from the habitation of death to the governor's house was the result, where the governor and several others fainted. After a great lapse of time, a crowd of officers and others repaired to the "dead house" with every, and the greatest dread. It is needless to say that it was by each endeavoring to push his neighbor forward that the awful place was reached, when the mystery was solved by its being ascertained that Silly Ben dressed the dead man in his own clothes —and having placed him against the door, put the winding sheet and shroud upon himself, and then took the dead man's place in the coffin.—Notwithstanding the fact having been proved, the governor and the others who beheld, as they imagined, the resurrection of the dead, have not even yet recovered the fearful effects of the fright. It is to be hoped that this occurrence will in future prevent governors from acting in so brutal a manner toward even maniacs. What can be conceived so brutally cruel as the locking up of the living with the dead?

For what? This is the enquiry which many of our readers may be disposed to ask, after they shall have read of the bloody battle of Rio Frio. For what is this hostile array, this fierce struggle, this murderous slaughter? Had A. B., in the American Army, any private grude against C. D., in the Mexican ranks? Had the citizens of one Republic cause of complaint against those of the other, which could not be removed without this bloodshed?

When these questions are to be answered, the spirit of Party may be revealed by the lips, but the conscience can never be stifled.—*Zanesville Courier.*

THE MINERAL WEALTH OF MUSKINGUM.—Besides the immense quantities of bituminous coal found in nearly every township of our county, we also have numerous beds of Iron Ore. That the mineral is present in the surrounding earth, most of our readers are aware, but few of them have distinct ideas of the magnitude of the deposite. From the 2d Report, made from the Geological Survey of Ohio, in 1838, we learn that our ore-beds are estimated to contain metal enough for *one hundred and fifty-three millions of tons* of pig! This is in Muskingum county alone.—*Ib.*

A young and beautiful girl of 13, the daughter of a widowed mother residing at Columbia, S. C. has been traced to New York, where she was taken by some villian, supposed to be a man of the name of Eaton, who is described as being about 45 years of age, 5 feet 11 inches high, stoops a little—dark hair, long and partly gray—slim made, and sallow complxion. He likewise carried off with him two mulatto slaves, young men about 20 years of age. The accused was tracked as far as Baltimore, where he was seen to be flush with money and purchased tickets for three passengers for Philadelphia. $1000 is offered for the arrest of Eaton and the young girl, or $500 for either.

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POETRY.

STANZAS.

"The night cometh when no man can work."

Ye, who in the field of human life
Quickening seeds of wisdom fain would sow,
Pause not for the angry tempest's strife,
Shrink not from the noontide's fervid glow—
Labor on, while yet the light of day
Sheds abroad its pure and blessed ray,
For the night cometh!

Ye, who at man's mightest engine stand,
Moulding noble thought into opinion,
Oh, stay not, for weariness your hand,
Till ye fix the bounds of truth's dominion;
Labor on, while yet the light of day
Sheds upon your toil its blessed ray,
For the night cometh!

Ye, to whom a prophet voice is given,
Stirring men as by a trumpet's call,
Utter forth the oracles of Heaven,—
Earth gives back the echoes as they fall:
Rouse the world's great heart while yet the day
Breaks life's slumber with its blessed lay,
For the night cometh!

Ye who in home's narrow circle dwell,
When love's flame lights up the household hearth,
Weave the silken bond, and frame the spell,
Binding heart to heart throughout the earth;
Pleasant toil is yours: the light of day
On naught holier sheds its blessed ray,
Yet the night cometh!

Diverse though our paths in life may be,
Each is sent some mission to fulfil;
Fellow workers in the world are we,
While we seek to do our master's will,
But our doom is labor, while the day
Points us to our task, with blessed ray,
For the night cometh!

Fellow-workers are we: hour by hour,
Human tools are shaping Heaven's great schemes,
Till we see no limit to man's power,
And reality outstrips old dreams.
Toil and struggle, therefore, work and weep,
In God's Acre ye shall calmly sleep
When the night cometh!

Literary World. EMMA C. EMBURY.

Ecclesiastical.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. VIII.

Monday 10th: After preaching at Esq. Thomas', I rode with Brother Blann eight or ten miles, and preached in a school house, and organised a class of six. Tuesday 11th, rode a devious and difficult way for ten miles to reach Providence meeting house, and found a goodly number waiting for me. Our class leader appeared very much discouraged about our cause, but glory to God, before our meeting closed, he, with many others, received such a blessing that all were in good heart: the class leader's daughter found the pearl of great price, and five more joined the class, which made the number here eighteen. On Wednesday 12th, went on to my appointment at Chitwood's meeting house; I had been informed that Brother Ray was to be there: I found a large audience, to whom I preached with a feeling heart, and many appeared to feed on the word. I called on Brother Jones to close, and while singing, the divinely authorised expounder came in and took his seat about mid-way between the door and the pulpit; I beckoned to him to come into the pulpit; when singing closed, he came into the pulpit, and contrary to our expectations he abruptly commenced the defence of priestly power, and labored for about three hours, to prove from their Discipline and from Drew's Life of Dr. Coke, that Mr. Wesley recommended the Episcopal form of Church Government in America, and then poor thing, read Mr. Wesley's letter to Francis Asbury, in which Mr. Wesley says, "Men may call me a fool, a knave, a rascal, a scoundrel, I am content; but they shall never with my consent call me Bishop," and begs Mr. Asbury, for his sake, for Christ's sake, for God's sake, to put a full end to this, &c. He read one thing after another, and kept the people so late, that I had no time to reply. He stated that the reason why the General Conference did not grant the requests of the reformers, was, that a majority of the people were opposed to it; to this I made answer thus: That the Brother shot at random on this point, as also on many others, unless he had proven that the question had been put to the people universally, and the vote taken, and this he knew had not been done, and knew also that every means had been used to keep the people from knowing any thing about it. I then told the people that if they would attend, they should hear the other side of the question, no preventing providence, on that day four weeks, and dismissed them.

Being absent from home about five weeks, I began to make arrangements to supply my place, and promised the brethren to send Brother W. H. Collins, if possible, which promise was fulfilled. Brother Collins went on and labored successfully till Conference. After replying to Br. Ray, in town, according to appointment, on C. Government, and filling other engagements, having formed a two week's circuit, including about one hundred members, I thought it my duty to go and see my family, and return if Brother Collins did not come. So on Saturday 15th, I arrived in Cincinnati, met two classes on Sunday, & preached at 11 o'clock. Tuesday 18th, Brother Shinn started with me for the camp-meeting near Spring field,—rode thirty-six miles to my house; Br. Shinn went on next day,—I remained with my family until Friday morning, then started with three of my children forty-two miles,—got there on Saturday morning by ten o'clock on that day. There were forty-two tents on the ground: and when I look back eight months, and recollect that I then started alone to form a circuit, and now with the faithful labors of Brother J. Flood, and the help our local brethren gave us, and especially our beloved Brother, Saul Henkle, and now can say we have two circuits, and see this camp ground furnished with tents, I can but exclaim, What hath God wrought! He hath surely done great things for us, whereof we are glad—let all the glory be given to God alone. But the best of all, the good Lord poured out of his spirit, day and night upon us, and many souls were converted, and a great deal of bigotry and prejudice removed from the hearts of our old side brethren. Many of them joined with us at our prayer meetings, and partook with us at the Lord's Table.

Ministers' Department.

From the Religious Telescope.

What Constitutes an Efficient Ministry?

DIVINE DIRECTION.

Want of Divine direction is one of the greatest defects in the ministry of the present day. The Divine agency is too little sought and acknowledged, too little depended on in the study and in the pulpit. Does the modern preacher need a text or subject from which to preach? instead of going directly to the Word and Spirit of God, those infallible guides, he goes to a sketch-book or his manuscripts, and gathers up some old, musty, worn-out sermon, which he preaches, perhaps, for the hundredth time, with as little faith as the school-boy recites his well-learned task, and generally with about as much effect. Does he need assistance to enable him to bring to mind the truths he wishes to advance? instead of looking *up*, he looks *down*, to notes which, to conceal them, are pinned to the holy Book whence he professes to draw his principles.

In this manner preaching the gospel is reduced to a mere mechanical art. Books are written to teach men how to arrange and deliver their discourses in the manner best calculated to please the itching ears of the multitude. This is one great cause of the want of efficiency in our ministry. We must return and enquire for the old paths; and our preaching must have more of the *Divine*, and less of the *human* in it; we must learn to preach the gospel, as did the primitive ministers, "with the Holy Ghost sent down from Heaven;" we must enquire of the Lord, and *"receive the word of his mouth,"* and deliver it, as it is indeed, as the word of the Lord. When ministers return to this, they will be inspired with the confidence so indispensable to success in preaching.

But may we now expect to be Divinely directed? Most assuredly. Even under the old dispensation, none were acknowledged as the Lord's prophets but such as were directed by him—such as had the *burden* of the word of the Lord, and delivered the same in his name. Others there were who prophesied out of their own hearts, but they were not acknowledged as the Lord's servants. The New Testament ministers are, in a peculiar sense, under the Divine influence and direction. They have an unction from the Holy One, which will *guide* them into all truth; the Holy Spirit is given to bring all things to their remembrance, whatsoever Christ has said unto them; the Lord will give them a *mouth and wisdom* which all their adversaries cannot gainsay nor resist; the Holy Ghost so dwells in them that it is not they that speak, but the Spirit of their Father that speaks in them; and, above all, they have the assurance that Christ will be with them always, even to the end of the world. The above promises surely afford proof of the presence of the Divine Spirit to accompany, dwell in, and direct every true minister of Jesus Christ. If it be said that these promises were given only to the apostles, we demand the proof, for we find it nowhere asserted in the Bible; but, to the contrary, it is emphatically expressed that the Spirit shall remain with them for ever—always, even unto the end of the world.

But how far may we expect Divine direction? Not so far as to encourage sloth, or to induce a misimprovement of our mental faculties.—Grace neither destroys nor supercedes nature, but merely assists it. The man who will not exercise his own judgment, in reading and meditating, has no claim upon the promises of God. The trust of such a man is presumptuous. In grace, as well as in nature, the Lord helps them that will help themselves. The man who sits down in idleness, without making use of the proper means to improve his mind and prepare himself for preaching, is as wrong as the one that depends wholly on his own efforts, leaving the Lord out altogether. Divine wisdom has so arranged it, that his aid is afforded just in proportion to our believing diligence, so that neither sloth nor unbelief are in the least tolerated. Although

> "The Christian works with all his power,
> And grieves that he can work no more,"

yet, after he has done all, he feels as helpless as a crawling worm, and involuntarily exclaims, "Ah, Lord God, I cannot, for I am but a child! Surely I am a worm, and no man. Except the Lord build the house, they labor in vain that build it." All, all is vain unless the Spirit of the Holy one come down. As we plead not for a degree of Divine influence sufficient to encourage sloth, neither do we contend for the same amount that was necessary for the inspired prophets and apostles, to enable them to transmit to us in writing the pure Word of God. But we do plead for the illuminating influence of the Holy Ghost, in a degree sufficient to enable us to understand the Scriptures, to direct us in the proper choice of subjects, and also to illuminate our minds while preaching, assisting the memory, and giving weight and energy to the truth delivered. We believe that all orthodox churches admit this in theory, as is evidenced by their prayers for the assistance of the Holy Spirit to help their infirmities, &c. But who does not know that this belief generally ends just where it begins, in theory, and that such prayers are, in many instances perfectly hypocritical—a mere form. In many instances the Holy Spirit is not in the least expected in answer to such prayers; the sermon is, not unfrequently either in whole or in part, written down, and lying before the minister. This course cannot be too strongly reprehended; it weakens our dependance on God, leads to formality and hypocrisy, and is, no doubt, one great cause of the lifelessness which is creeping into those pulpits which, but a few years ago, were so noted for their streams of living truth, before which sinners trembled and hypocrites turned pale. O, ye men of God, who profess to stand as ambassadors between the living and dead, will you institute sketch-books and old manuscripts for the living, warming influence of the Holy Ghost? Say not we are ultra. Christ, nor his early ministers, had neither sketch-books, written sermons, nor notes. Why not write your prayers? Why not have experience sketch-books for Christians? They might learn to be more fluent and edifying thereby. Do you say this would lead to formality. Not a whit more than such books for the exercises of the pulpit. Come, now, Brother, be consistent; either throw away your dry bones, or advise them in relating their experience. Either cease praying for the directing influence of the Spirit, or cast yourself upon it as an evidence of the sincerity of your prayers. Go to work on the principle of faith; open your Bible; read it; pray for a subject; pray in faith, expecting the Spirit to guide you. Is a passage impressed on your mind? Meditate upon it; examine it with all its parallels; get all the light you can from God and man: on your knees go over it again and again, until it is written, not on paper, but on your heart. Continue this course, and light will shine, burden will be given appropriate to the occasion. To be sure, you will be tempted thus: it is a new subject—the occasion is an important one—better take one you are acquainted with, &c., but listen not to them: you never have failed when trusting fully in the Lord. What if you do tremble? Look up! The Lord is with thee, and will support you in speaking his own Word in his own way. To those who think we are enthusiastic, we say, try it; try it effectually, sincerely, and your congregations will perceive by your increased fervor and power that you have been with Jesus.

How Shall we Preach?

The Albany Spectator closes an editorial article with this caption in the following forcible language.

"Not indifferently, for the interests at stake are too vast to allow it. Sent out into a world to rescue souls from endless ruin, time flying, eternity at hand, death and the judgment drawing near, he has not a moment to lose. Hell yawns, he cannot temporize. The spirit of the world whispers—preach mildly, soothingly, learnedly, eloquently!—But God, the Bible, conscience, reply, "Preach with the Holy Ghost sent down from Heaven!"—"Not with enticing words of man's wisdom, but in demonstration of the spirit, and of power."

"Preach as dying men to dying men. Preach each sermon as if you knew it were the last your lips should utter, or the last some poor sinners before you should ever hear. Let your souls be full of eternity and the worth of the deathless spirit. Preach as for your own lives; and be sure that you preach the cross. All preaching without this is worthless. Be it your fervent and hourly increasing ambition to know nothing among death, judgment and eternity bound men, save Jesus Christ, and him crucified. Glory in the Son of God. Magnify his grace and power before all men, by humble and prayerful individual devotion of soul, by spending and being spent in his service. Let the world take knowledge of you that you have been with Christ and learned of him. Preach as if you had, and the church will no longer slumber on in false security.—Her voice will go up to heaven as the voice of many waters. God will hear her cry—He will come and revive her throughout all her borders. Sinners will call aloud for mercy, and find no peace, till they seek for and obtain it at the foot of the Savior's cross. Zion will rejoice, the nations will break forth into singing and the whole earth will be vocal with the praises of God."

TEMPERANCE.

From the Columbian Fountain.

Temperance Societies.

During the years 1833 and 1834, the total abstinence principle began to be thought of by various Temperance Societies, and in the course of a few years was adopted by most of them.

In May, 1837, the American Temperance Union held its first anniversary in New York city.

The Marine Temperance Society of the city of New York was formed during the year 1837, and also the Marine Temperance Union.

In 1839, the London New Foreign and British Temperance Society adopted the American Total Abstinence pledge.

On the 10th of September, 1839, the great Temperance Reformation commenced in Ireland.

The cause had now begun to exert a wide spread and highly beneficial influence, not only in our country and Great Britain, but also in other countries, and indeed, throughout the world. But yet other and very important associations, auxiliary to the great cause, were soon brought into existence.

On Friday evening, April 2nd, 1840, six persons, all men of character, but very intemperate, met at Chase's Tavern, Liberty street, Baltimore, by accident, each having been induced by the demand of his appetite to resort thither. They got into a conversation about a Temperance sermon to be preached that evening and agreed that four of their number should go and hear it and report to the rest. They returned pleased,—and one of them remarked, that, after all, Temperance was a very good thing. The landlord immediately began to rail out against Temperance lectures, &c.; whereupon, one of *the six*, observed, "Of course, it is for your interest to cry them down, at any rate." This brought on a discussion, which terminated in the formation of a society by *the six*, called the Washington Society, and on the total abstinence principle. These men travelled and lectured and won hundreds from the drunkard's way. The Washingtonians are now very numerous, not only in Baltimore, but throughout the country.

The next important step in the great cause—so far as the formation of societies is concerned—was the organization of secret associations, such as the Independent Order of Rechabites, the Sons of Temperance, the United Brethren of Temperance, &c.

Of these new societies none has equalled in point of success and usefulness, the Order of the Sons of Temperance, which originated in the city of New York, at Teetotaller's Hall, on the 29th of September, 1842.—Besides the Sons of Temperance, there are three other organizations, having in view to co-operate with the Sons in the great cause: the Temple of Honor, the Daughters of Temperance, and Cadets of Temperance.

Certainly, if the vast host that now belongs to these orders will only exert the power possessed by them, it will not be long ere

> The Temperance Banner in triumph shall wave
> O'er the land of the free, and the home of the brave.

The City of Distilleries.

We had not the remotest idea, until one of the editors of the Evening Mirror informed us, that in Brooklyn, sometimes called the "City of Churches," and in Williamsburgh, there are at the present time no less than seven grain, three molasses, and five rectifying distilleries! These seven grain distilleries, he says, are all in successful operation now, with one exception, and that will fire up in a few weeks. They work at present about 2200 bushels of grain daily, which yield about 000 gallons of whisky, and feed about 4000 cows. This, however is only one-third of the capacity of these distilleries for making whisky; when they are working at a profit, they can turn out two-thirds more. The rum distilleries, we are told, work up twenty hogsheads of molasses daily, and the rectifiers turn out about 12,000 gallons each per week—making 60,000 gallons! What becomes of this immense quantity of liquor, which flows in a never-ceasing stream from the Brooklyn distilleries, the Mirror thinks it is difficult to tell.—*Christian Intelligencer.*

Agricultural.

HONOR TO ALL HANDICRAFTS.

BY CHARLES SOUTHERNER.

Honor to him whose sinew'd arm
Swings the ponderous sledge;
Honor to him whose sturdy hand
Delves at the fruitless hedge:
To every toiler who striveth
To beautify the earth
Be honor and fame far greater
Than to men of kingly birth.

To toil—it is to fill complete
The Lord of Life's command,—
To crown with golden fruit and grain
The wilds of ev'ry land;
To rear the mansion and the cot,
In city or in glen,
That joy and sweet content may meet
Around the homes of men.

Who makes a blade of grass to grow
Where there grew none before,
Is greater far than th' demi god
Whose mantle drips with gore:
Then plant the spade in desert ground
And make its treasures spring
To bless the hand and home of him
Who's greater than a king!

The Wheat Insect.

A correspondent of the New York Mirror, gives an experiment made by himself which to throw some light upon the nature and character of the wheat insect. He says:

"In the spring of '44, I placed a bag containing half a bushel of white flint wheat in a seed drawer, under glass, and near the furnace of my green house. On the 6th of March, 1847, I opened the bag, and to my surprise, found thousands of living insects, such as is now presented to you—some were on the point of leaving the kernel, others were just commencing to eat through, and many were perfectly formed and running about in all directions. Six years ago, I used to soak my early grains in salt brine, for the purpose of destroying the eggs of the insect, which I assured my neighbors much to their amusement and unbelief, was ensconced in the kernel.—Now, by accident, the fact is made manifest. The insect would not have appeared until June, perhaps, had the wheat been sown. The warm situation it occupied in the green house brought it thus early to maturity.

Sowing Timothy Seed.

If you have a field that you design to set in a timothy meadow, plow it at once, as the sooner you get your seed in the better chance will the plants have to stand the winter, and the greater assurance will you have for a good crop of hay next year.

If your soil is not already fertile, make it so by liberally manuring it.

In breaking it up, be sure to plow deep and turn the furrows flat. As plowed, let it be thoroughly harrowed, first in the direction of the furrows and then cross-wise. Continue the harrowing until the tilth is perfectly fine.

In sowing the seed, be sure to employ a careful and experienced hand, in order that the seed may be evenly distributed. The seed should be harrowed in with a very light harrow.

With regard to the quantity of seed per acre, we would remark, that 1 peck is the usual quantity sown, but that in our opinion 1½ peck would be the preferable quantity.

We have known excellent success to attend the sowing of Timothy seed in corn field at the time of the last working. Where this is done the field must be so worked as to be comparatively level.

Extirpation of Bushes, Briars, Sprouts, Shrubs and Weeds.—This is the month for all such work—so if any of your fields, fence corners or sides are thus infested, go to work lustily, and cut up the intruders.

Plowing for Fall Crops.—All the ground you may intend for fall crops should be forthwith plowed; the utmost care being taken to plow it deeply and without balks. Whether you shall be ready to sow when finished or not, harrow it, as soil intended for small grain cannot well be of too fine tilth.

Draining and Ditching.—This is perhaps the best month in the year for such work. If you have any fields of wet clay which are difficult of plowing and culture, make a ditch around it, and run cross or lateral drains (covered) into it at different points, and you will change the very texture of the soil, increase its susceptibility to improvement, and add 33 per cent, to its productive capacity.

Clearing the Grainaries.—Before any grain is put in your grainaries, have them thoroughly cleansed by first washing them with strong ley, sides, ceilings and floors, and then by white-washing the sides and ceilings. By pursuing this course you may possibly avoid the weevil.

Threshing Grain.—It may be the safest course to get your grain threshed and put away in your granary out of the way of rats, &c. Before however, thus storing it away sprinkle newly slaked lime over your floor, and be sure to stop up all the holes that would admit either rats or mice.

Pasturage.—An English author commends the mixing of a few sheep and one or two colts in each pasture for horned cattle. Another writer of the same country remarks that the following economical method has long been observed by the Hollanders. When eight cows have been in a pasture so long as completely to eat all the grass they can graze, and of course can no longer obtain their necessary food, therefore, two horses are turned in and find sufficient food for some days. After these begin to fail of procuring as much as their nature requires, four sheep are introduced, and find enough for their necessities, and even for an abundant supply, for weeks.—By mixing cattle, horses and sheep, in this manner, much pasture would doubtless be economized were it not that the practice militates against one of the clearest principles of economical grazing, inasmuch as the admission of food into a pasture, appropriated to horses, cows, or neat stock of any kind, is certain to render the latter animals restless by poisoning the herbage or rendering it unpalatable to them. No horse, ox, or cow will graze where sheep have trampled. As they are continually on the move, while grazing, they necessarily destroy much more by their excrement than they consume.

Cow Yards, Barn Yards, Hog Pens, &c.—Make it a point of duty to haul into these as much marsh mud or mould from the woods as will cover their respective surface 18 or 20 inches deep, —spread the substance into the form of a basin. Your stock in the course of the ensuing fall, winter and spring will convert it all into first quality manure.

Blight in Pear Trees.—A subscriber in Portage county assures us that he has found hanging up old rusty hoops and other scraps of iron, in the forks and on the limbs of pear trees, a sure remedy for the blight.

We have long known that this was a prevalent opinion with many persons, and we have seen numerous instances where pear trees have been loaded with scraps of old iron, to cure or prevent the blight, but we have felt inclined to regard the prescription as of no more value than the one recommending a "black cat" to be buried beneath the tree.

If any of the advocates of this practice can give a rational explanation of the operation of their remedy in curing or preventing the disease in question, we shall be glad to publish it.—*Ohio Cultivator.*

Miscellaneous.

From the Christian Citizen.

THE MIND.

The body is of little worth,
And soon will moulder back to earth,
But who a dwelling place shall find,
For the immortal, God-like mind?
Earth cannot fill its vast desires,
It adds but fuel to its fires;
Grave can't confine—Death cannot hold
That spirit prison'd in its fold.

Go to Golconda's noted mine,
Where jewels in their lustre shine,
Each bright as summer evening's star,
And let them with this gem compare:
Their lustre shall be dull as lead,
Each glistening star shall veil its head,
And all declare they cannot find
A gem like the immortal mind.

But go to Calvary, stained with blood
Drawn from the dying Son of God;
See there the man with sackcloth spread,
Earth quake and graves give up their dead;
See there the Saviour, as he hangs
In agony of dying pangs,
And as you view him, hear him cry,
"My Father, O my Father, why
Hast thou forsaken, too, thy Son?"
Then bow his head and die. 'Tis done!
There in those agonies you'll find
The worth of an immortal mind.

Winchester, Adams Co., O.

Remember the Poor.

The great mass of society know but little, very little of the wants, the privations, and the sufferings of the poor—the lack of decent shelter, comfortable clothing, and wholesome food. The "well to do" portion of community have but a very insufficient knowledge of the sufferings of the indigent. Many, very many, of those who are really needy have too acute sensibilities to ask charity, even when they are confident that it would be bestowed by a bountiful and beneficent hand. A delicacy of feeling naturally exists which deters the real objects of charity from asking alms until driven to it by dire necessity—till the gnawings of hunger cannot longer be borne, or the sufferings from lack of proper clothing, and comfortable shelter, are past endurance.—The parsimonious and unfeeling may say that we have poor-houses, established and maintained for the purpose of taking care of the poor, and they should *go there* if they cannot take care of themselves. True, humanity has dictated the erection of alms-houses, and made provision for their support, if they will avail themselves of their benefits; but there is an unconquerable and indescribable dread of becoming the beneficiaries of such institutions, which the imperial mandates of expiring nature cannot always overcome. Such ought not to be the feeling, we are willing to admit—it is, however, a feeling common to all, ingrained with our very existence, and one which we should find it hard to rid ourselves of if we would.

Those who have the comforts of life have a responsibility resting upon them—to "do as they would wish to be done by." Let them seek out the poor and needy in their *immediate neighborhood*, and administer unto their wants in proportion to their means—relieving the sick, feeding the hungry, and clothing the naked—and the smiles of an approving conscience will be their rich reward. We often hear and know of subscriptions being solicited for some far distant object which calls for charity, while there are in our midst quite as deserving objects. This is all well enough, perhaps, but "the poor we have always *with* us," and would it not be quite as humane to commence our deeds of charity to those in need immediately around us *first*, and if, after that, we "have enough and to spare," then may we enlarge the area of our benevolent operations.—If all that have the means would but relieve those whom they have in their *immediate* neighborhoods—where they may do it without offending the sensitive feelings upon those whom it may be bestowed, "silently as the snow comes down,"—there would be less of want and suffering in the world—many saved from falling into vice—and many relieved from the promptings to the commission of crime—securing the safety, bettering the condition, and gladdening the hearts of all.

The inclement season is fast approaching—now is the time to think of these things, and not only *think*, but *act!*—*Maine Farmer.*

The Battle Field.

Every battle field is the source of inexpressible grief, and woe, and agony. To say nothing of the gory victims that on such fields yield up their latest breath, who shall attempt to portray the agony that must pierce the hearts of their surviving friends! The battle of Buena Vista may be consecrated to fame, and poets may hymn its glories and attune their harps to sing the praise of the survivors and to chaunt mournful requiems over the graves of the gallant dead; but that bloody field will also be consecrated to human woe.—Each one of the thousands that were martyred to the fell spirit of war, had his friends, by whom his loss will be mourned. Many fathers there fell, leaving helpless children to struggle with the stormy tides of life, without the protection of the parental arm. Many husbands there died, leaving trusting wives to lament in bitterness of soul their loss. The dearly beloved sons of hoary-headed sires there sighed their last breath away, to be mourned awhile and soon to be followed to the land of spirits by those to whom their loss is irreparable. When we reflect on the desolation that will be carried to thousands of firesides—the gloom that will hang like a cloud over numberless homes, lately bright with the hues of happiness—the tears of orphans, the shrieks of wives, and mothers, and sisters, the groans of fathers, and sons, and brothers—the wide spread and lasting grief that will result from the carnage of the field of Buena Vista, what heart can refuse its sympathy with the bereaved, or refrain from censuring the infatuation which renders such scenes of blood necessary?

Where is Now?

"Time was—time shall be—but alas!
Where, where is time now?"

Now I write. No, ere I can form the letters it is gone.

Now you read—No, you cannot pronounce the word before the fugitive has escaped.

Now you say you percieve it—but where is the *Now* that *was*, when the percepuon began? *Now* you are sure you can grasp the idea. But where is the *now* in which you began to claim this wonderful power? Infidelity has scoffed at the doctrine of God's Eternal Now. But we will explain what *now* is in eternity, when infidelity will explain what now is in time. Till then, we will say with J. Q. Adams, also author of the lines above—

> "Where then is Now? In realms above,
> With God's atoning Lamb;
> In regions of eternal love.
> Where sits enthroned, I Am."
>
> *Zion's Advocate.*

Slander.—A cotemporary says generally, it is a poor soul that cannot bear slander. No decent man can get along without it—at least none that is actively engaged in the struggles of business life. Have you a bad fellow in your employment, and discharge him, he goes round and slanders you—refuse another some very modest boon which he asks, he goes round and slanders you—let your conduct be such as to create the envy of another, he goes round and slanders you.—In fine, as we said, we would not give a cent for a person who is not slandered—it shows that he is either a milksop or a fool. No, no, earn a bad name by a bad fellow, (and you can easily do so by correct conduct,) it is the only way to prove that you are entitled to a good one.

In those days long since gone by when Wisconsin was the far West, three wagons containing the "penates," family and traps of a hardy emigrant to that far off land halted in Cleveland. Among the family was one old man, who twenty years before had passed the "three score years and ten" to which man is entitled, and in spite of old father Time, had taken a new lease of life. A citizen, after a variety of other questions, asked the mover of what earthly use the old man could be in Wisconsin. "*Wa-a-l,*" was the sober reply, "I calc'late I am going to lay out a bran new settlement, and I thought as I could't spare any of the younger chaps, I'd bring along the old man to begin a *grave-yard* with."—*Cleve. P. Dealer.*

LACONICS.

Be wise; for in gaining wisdom ye also gain an eminence from which no shaft of jealousy and malice can hurl ye.

Never stop to wish a thing done. Go and do it.

A fool who has made a fortune may be likened to a pig embarrassed with fat.

The true way of enduring ourselves is to cut off our wants.

There are no faults truly fatal but those which we neither acknowledge or repair.

We are never beneath Hope while we are above hell, and never above Hope while we are beneath Heaven.

If for every idle word we must give an account, what shall we do for malicious words?

He who loves to be flattered had rather hear himself called wise than be so.

Conceit thinks it has knowledge enough to need no teacher, devotion enough to need no fires, and perfection enough to need no new progress.

When a man owns himself to be in woe he does but tell you in other words that he is wiser than he was.

A man who does the best he can—does all that he should do.

If you cannot find ease with yourself, you seek it vainly elsewhere.

Choose that course of life which is most excellent, and custom will make it most delightful.

Be always at leisure to do good.

Defer no charities till death; he who does so is liberal rather with another man's wealth than with his own.

Childhood.—Childhood is like a mirror, catching and reflecting images around it. Remember that an impious or profane thought, uttered by a parent's lip, may operate upon the young heart like a careless spray of water thrown upon polished steel, staining it with rust which no after-scouring can efface.

A Christian cannot tell in the morning what opportunities he may have of doing good during the day; but, if he be a real Christian, he can tell that he will try to keep his heart open, his mind prepared, his affections alive to do whatever may occur in the way of duty. He will, as it were, stand in the way to receive the orders of Providence, doing good in his vocation.

Religious Intelligence.

MUSKINGUM DISTRICT.

Martinsburg Mission, Aug. 16, '47.

Br. Bassett: We have just closed up our 4th quarterly meeting, which was held at the Union Class, near Martinsburg. The meeting was one of some interest, but probably not so much as though our circumstances had been different.

For want of a house sufficiently large, we resorted to the grove; but the congregation being unexpectedly large, even there we had not sufficient accommodations to render the people as comfortable as desirable; yet, considering the fears, timidity, and consequent embarrassments attending our situation, we had a good, and to some extent, edifying morning meeting, and sacramental season.

Brother E. Morris was our officiating Elder, he also delivered a discourse at 11 o'clock on Sabbath, from these words: "What lack I yet?" with his usual energy and pathos. Brs. Thrap and Russel, gave us an alternate *round* on the first 12 verses of the III of John, in the afternoon, with much spirit and prolixity. On Monday we closed up after service in the morning.

Harmony and love pervade the entire Mission: peace and prosperity are in all our borders. We have done no threshing or sifting, but have raked and bound and shocked up some this year. We have two regularly organised classes, one with twenty-four or twenty-five, the other with eight or nine members in it; then we have ten or twelve more in scattered parcels, of from two to four in a place in an appointment in different parts of the work. These are the particulars nearly in full.

Sabbath Schools.—We have three very flourishing schools, embracing, say between forty and fifty scholars each, &c., of which I have not a full report.

The day being far spent I must close, by subscribing myself,

Yours, in the bonds of a peaceful Gospel,

J. K. DUFFY.

OHIO DISTRICT.

Washington Ct., Aug. 20, 1847.

Br. Bassett: We have had some fine times on this circuit; our President's meeting held at the Union meeting-house, was a good season of grace; the Lord revealed himself in a gracious manner, warming the hearts of brethren, and softening the hearts of sinners. Many wept under the conviction of the Holy Spirit, while others rejoiced and magnified the God of their salvation. Four united with the Church. Since this meeting I have held another in the Stroup neighborhood. The class at this place had been backslidden for some time, so that they were disorganized and without meetings, and perhaps without prayers, only when the preacher came. But blessed be the Lord he has visited his people, and built up the waste places of Zion.

That class, though once warm in the love of God, their harp had become mute,—the echo of prayer heard no more around the consecrated altar,—the melody of Zion's song no longer charmed the soul and winged it away to the throne of God. But glory to God, the singing of that song and the voice of prayer are heard again. The Lord reclaimed the back-slidden and fired many hearts with immortal zeal. Sinners wept and believers rejoiced. An old sister, who with her husband had long been members of the Church, but had become cold in religion, gaining her heart warmed with the love of God, and shouting his praise, broke through the crowd to her husband, requesting him to give her his hand, promising her to erect that old family altar of prayer: he reached his hand, but she cried, "Stop, stop—give me your promise in the name of the Lord that you will do it, then I will take your hand." Brother Stroup with a warm heart made the promise, and gave her his hand. The Lord be praised for his wonderful work in the salvation of sinners. Four united with the church at this last meeting.

JAMES H. WEBSTER.

TENNESSEE DISTRICT.

Salt Creek Ct., Aug. 20, 1847.

Br. Bassett: Having received a little money for you, I embrace the present opportunity of writing you a few lines. I would say to you my health is tolerable, and through the blessing of Providence, I have been able to fill my appointments throughout the season. The brethren in Kentucky and at the Ohio Furnace, had formed themselves into a Mission called Greenup Mission, and had intended to apply for a preacher, but seeing the General Conference threw that place into the Tennessee District, and being unacquainted with the preachers, they concluded to write for one the coming Conference year with the Portsmouth Circuit, as they will supply them with preaching for the coming year. There is a fine opening on the Kentucky side, and a number of good members. I have received some seventeen or eighteen members into the church on the Saltcreek Circuit, and in most places the prospects are pretty fair.

Yours, in haste,

MOSES SCOTT.

The Conversion of Great Men.

When a child with the first dawnings of reason, or an aged man crowned with honors, bow before the cross, we believe there is joy in heaven, and in the bosom of every Christian to whom it is known on earth. But at this period, when the church is popular with the world, and vital godliness is obscured by formalism and hollow profession, too high an estimate we think may be, and often is, placed on the influence of wealthy or distinguished men, and the nature of that kingdom lost sight of, whose founder was "Jesus of Nazareth," and under him fishermen and publicans, its earliest and most efficient friends.

We have heard remarks from the pulpit and expressions in prayer, in the presence of individuals of distinction, conveying the impression that it was a great compliment to the Gospel and honor to Zion, to have auditors of so much dignity.

A few years since, a clergyman in Washington, during a communion season, when some eminent statesmen celebrated the ordinance, commented on the *honor* they conferred on the church. About the same time, we saw an article in a periodical on a moral subject, in which the writer spoke of *complimenting* the Almighty by a certain course of conduct.

We can trace no shadow of this spirit in the preaching and teaching of primitive disciples, nor the earnest and pointed style of the Puritans. An American divine,—if we recollect rightly, the lamented President Davies,—when in England, was called upon to preach before the king and nobility. His majesty being pleased with the speaker's eloquence, was somewhat noisy in his expressions of approbation. This representative of the old Puritan character, fixed his eye on the monarch and said, "When the lion roars let the people tremble, but when the Lord speaks let the kings of the earth *keep silence.*" This prince, who understood the nature of a minister's calling, and appreciated moral heroism, sent his rebuke a handsome donation.

Again, if an eminent man, in the last years of his life embraces Christianity, and unites with a church, though gratifying to every pious heart, it should be dwelt upon with caution. If in every instance, as charity would believe, there is genuine repentance and faith, still it is evident that the *legitimate* effect of the event on the mind of the aspiring youth is *procrastination.* It looks to him like an illustrious precedent. And over the enthusiasm of early years, and the absorbing schemes of manhood, the fires of ambition burn dimly, and eternity is near, as the season of salvation.

Genius must enter heaven by the same humiliating process of preparation that saves the most imbecile heathen. And we see no reason why it should be thought a wonderful instance of conversion, when a noble mind, after a career of usefulness and fame, consecrates its waning splendor to "Him who bade it shine," and clings to an infinite support while all others are failing.

And in the early redemption of some humble individual, whose influence for piety, like that of Mills, may be felt around the globe, is there not a theme for the highest note of rejoicing and the most devout thanksgiving?

The gospel needs no auxiliary but consistent lives on the part of its friends, and preachers devoted to their Master's business, to work its design, the renovation of a guilty and sorrowing world.—*N. Y. Observer.*

Salvation.

What news so welcome to the prisoner, as to know that there is a hand stretched forth to break his chains? What intelligence so cheering to the sick, as that the physician has a remedy for his disease? And what tidings so delightful to the startled and trembling sinner, as that there is One who "shall save his people from their sins?" He shall *save* us—he shall translate us from misery to happiness; from pollution to purity; from the depths of perdition to the seats of tranquillity and joy. He shall save us from our sins—from their guilt and their terrible dominion; from their power in this world, and their penalties in another. He shall save his people from their sins—not the careless or cold, the worldly or the inconsistent; not those who openly submit to the dominion of other lords; who have a name only to live, and are dead; who say they are his, and are not; who call him Lord, Lord, and do not the things which he says; but those alone who are the faithful sheep of his flock; who "hear his voice" and "follow" it, and who hear not the voice of strangers. Such individuals may be poor, may be forsaken, may be persecuted; but they shall be "saved" with an "everlasting salvation;" and when the day of the Lord shall come," "in the which the heavens shall pass away with a great noise, and the earth also, and the things that are therein, shall be burnt up," they, like the bush amid the sacred fire, shall remain unhurt even amidst the elements of destruction. Lord Jesus, may we practically know thee as this great Deliverer! Save us from the world; save us from the devil; save us from the awful flame which is kindled for the unholy and impenitent; save us from our worst enemy, ourselves—*London Chris. Guardian.*

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, SEPTEMBER 2, 1847.

To Correspondents.—It is almost superfluous, but still necessity compels us to inform "A Northern Light," that his article on the subject of Free Masonry cannot find a place in our columns, much as we would be pleased to insert it. Already some hard feelings exist, by publishing so much in relation to "Secret Societies," in consequence of which a resolution was formed some two weeks since, that we would publish no more. We have quite a number of communications on that subject,—none of which will be forthcoming. The Brother referred to above cannot take umbrage, because his does not appear.

☞ By a private letter from the Editor, dated, "Steubenville, Ohio, Saturday, August 28th," we are informed that No. 47, (August 26th,) of the "Western Recorder," had not reached that place at that date. We cannot account for it.—The fault is not here. They were mailed in time for the coach going east on Thursday, and should have been in Steubenville, by 12 o'clock the next day, (via Wheeling). Some of our Steubenville brethren will please inform us, if that Number is missing, and we will be pleased to forward it, so soon as we receive such information.

☞ Two letters from the Editor are given this week; one dated Waynesburg, Pa., and the other Wheeling, Va. He is now in attendance at the Muskingum Conference, in Youngstown, Mahoning county. He will return in a few days, but his stay will be short; as he will soon leave again, for the Ohio Conference, which meets in Cincinnati on the 15th instant. After the sitting of the Cincinnati Conference, he will again be found at his post; when the credits for money received during his absence, will be given: and all errors, if any have occurred, satisfactorily corrected.

To us it would be no small pleasure to see the Editor return. To take charge, even for a few weeks, of a Journal, having for its object the diffusion of Gospel light and liberty, pointing out the path of duty to others, and laying down rules and maxims for the young, of which their conduct in after years must speak, is a responsibility more easily felt than expressed. Hitherto we have looked upon it as a small matter; but upon trial, we find ourselves inadequate to the task.—We do not complain: but with cheerfulness push on, in the discharge of every known duty—ever looking upward. But after we have done what we believe to be our duty, or done the best we could, will all be satisfied? We trust they will; as our only aim is to please every one.

From Mexico.—News has been received by the "Zanesville Daily Courier," by Telegraph, and issued in an Extra, from which we have intelligence from Puebla, to the 6th ult. The Army under General Scott was to take up its line of march for the city of Mexico as follows:—Twiggs' Division on the 7th; Quitman's on the 8th; Worth's on the 9th; and Pillow's on the 10th. Col. Childs remains in command of the forces remaining at Puebla. General Pierce arrived at Puebla, on the 6th, without losing a man, notwithstanding the recent battle with the Guerrillas.

LETTERS FROM THE EDITOR.

No. II.

Waynesburg, Pa., Aug. 21, 1847.

We arrived here late on Thursday evening, and the first man we met with was our friend Roberts, with whom lodgings were prepared for us. The Pittsburgh Conference had been three days in session, and Brother G. Brown had been re-elected, President. On Friday morning, in connection with Br. M'Gwigan, late President of the Virginia Conference, we were favored with an introduction to the Conference, and granted an honorary seat. In the course of the day, Br. T. H. Stockton, of the Philadelphia Conference, arrived, and was received gladly. Br. Ragan, of the Muskingum Conference, is also here. We love to see these paternal visitations of brethren of different Districts. Wish our other brethren of the Ohio District had reached here. On Friday night, we were gratified to hear a sermon by Br. Reeves. He was our first colleague in 1830–31, since which time, we have not had the privilege of hearing him, save once, during the session of General Conference last year. The Conference has got along expeditiously with its business, as the President informs me. To-day it was determined that next session be held at Fairmont, Va., on the last Friday in August, 1848. The citizens having requested a temperance meeting this afternoon; the Conference adjourned at four o'clock for this purpose. The meeting was held in the open air, and was first addressed by Br. S. Clawson, and afterwards by Br. Stockton. Several lively temperance songs were also sung. The Conference is well sustained by the citizens, and much interest is taken by them in its deliberations. The house is daily pretty well filled, in good part by ladies. Its session will probably close on Monday night, or Tuesday next.

No. III.

Wheeling, Va., August 25, 1847.

The Pittsburgh Conference adjourned on Mon. evening last, after a session of just one week. Its business was disposed of in the utmost harmony and good feeling, and we understood that the citizens of Waynesburgh were very favorably impressed for the most part, in reference to the appearance and transactions of the body.—The various religious denominations evinced the most liberal feeling, not only by taking part in the entertainment of the members and visiting brethren, but by offering the use of their pulpits and churches, during the occasion. We had the honor to officiate on one occasion in the Methodist Episcopal Church, and once in the Cumberland Presbyterian Church. For the Sabbath morning service, a place was prepared in a grove in a beautiful vale, half a mile from town. Here Br. Stockton preached to a very large audience. A Divine Providence still remarkably strengthens his slender frame, enabling him to preach Christ crucified to large assemblages, even in the open air. He is expecting to spend a month or two in the West, chiefly for the purpose of developing and explaining his favorite scheme of christian union and Brotherly Love. He will probably attend the session of the Ohio Conference.

As to membership, the Pitsburgh Conference has "held its own," and has had a very small increase. This is doing very well for such times of declension, and falling off. Committees of visiting brethren were appointed to attend the session of sister Conferences. Brothers Brown, Reeves, and Robinson, the Muskingum Conference; and Brs. Davis, Cowl, and Burns to attend the Ohio Conference.

We returned to this place yesterday, in company with Br. Watson, who is now appointed to Union Station. From here we expect to go north to Youngstown, Ohio, the seat of the Muskingum Conference, visiting Steubenville on our way.

Dont Forget.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A Great Dependance is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance.* From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

Annual Register, M. P. Church, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar, is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

Worthy Example.—Of the 722 congregations connected with the Free Church of Scotland, not one has failed to send up contributions to the Boards of Missions and Education, during the past year. The amount received for these objects is $350,000. What a rebuke to those in our own country, who are so slow to pay their preachers.

☞ From a telegraphic despatch in the Zanesville Daily Courier, of Monday, we learn that the Hon. Silas Wright, Ex-Goveror of New York, is no more. He died on Saturday night, 28th ult., at his residence, of apoplexy.

The Ladies' National Magazine, for September, 1847, has been received. It contains two original embellishments: 1st. "The Momentous Question," a superb Mezzotint, by J. Sartain. 2d. "Fall Fashions," in advance; colored in the latest mode. The reading matter is interesting: especially the poetry,—some of which is as good as any we have ever read. Address, C. J. Peterson, No. 98, Chestnut street, Philadelphia. Terms—$2,00 a year, in advance.

Religious Telescope.—This is the organ of the United Brethren, published weekly at Circleville, Ohio. The Telescope has lately commenced a new volume, with new type. Rev. D. Edwards is Editor. He makes it a useful paper.—It is stated in the first number of the new volume, that 126 new subscribers were received during the week previous. We are glad that our neighbor gets along so well. We wish our friends would do as well for the Western Recorder.—Perhaps they will when we commence our new volume.—*Western Recorder.*

We thank our Brother of the *Recorder* for his good wishes, and hope his desire in behalf of his paper may be fully realized. The Western Recorder, the organ of the Methodist Protestant Church in the West, published and edited by A. H. Bassett, is a good family paper, and deserves a good patronage. In interesting variety it is excelled but by few of its size, if any. Terms, $2,00 per annum in advance.—*Religious Telescope.*

Steamboat Sunk.—A little steamer, called the "Roundout," sunk on Monday afternoon at the Philadelphia wharf. No lives lost.

Printing.

Printing is a noble work! and though the printer be confined to a narrow circle, and amidst the hum of the busy world without, and the ceaseless noise of the politician and news-monger within—though compelled to inhale the noisome air of the printing office, and by the dim lamp at midnight,

> Work, work, work!
> With finger weary and worn—
> With eyelid heavy and red,

yet does his bosom thrill, and his eyes glisten, as he 'sets up' the news of some 'great victory' of his favorite party, and gloats with delight, while at the same time he reads and puts in type the speech of his great orator! He enters into the spirit of all his work; he cannot be a mere machine—the very nature of his work sets his mind into motion; and while the 'types go click, click, in his stick,' he may, in imagination, be scrutinizing the inmost recess of some distant country, wandering amidst 'pleasures and palaces,' or riding on the sea. He smiles at the ludicrous, looks grave at the disastrous; the thrilling romance gives him a pleasant excitement, and poetry raises his thoughts to the sublime. Then he approaches the artist who works both with his head and hands.

ANNUAL CONFERENCES.

The Pittsburgh Conference of the Methodist Protestant Church, meets (met) at Waynesburg, Pennsylvania, August 15, 1847.

The Illinois Conference met at Bethel, Morgan county, Illinois, August 24, 1847.

The Muskingum Conference at Youngstown, Mahoning county Ohio, September 1, 1847.

The Iowa Conference, at Van Buren county, Iowa, September 8, 1847.

The Ohio Conference, at Cincinnati, Ohio, September 15, 1847.

The Indiana Conference, at Johnson's Meeting House, seven miles West of Shelbyville, c. h., Indiana, September 29 1847.

The Michigan Conference, in Leoni, Jackson county, Michigan, on the 5th, (1st Tuesday,) of October, 1847.

The North Illinois Conference, in Lafayette, Starke county, Illinois, October 6, 1847.

The Wabash Conference, in Frankfort, Clinton county, Indiana, October 13, 1847.

Correspondence.

Written for the Western Recorder.

The Question Answered.

Yes, sir! we have a "Book Concern," and plenty of books, too. Brother N. T. Catterlin, of Frankford, has books in abundance—will visit the Indiana Conference prepared to supply all the demands that may be made. So, then, when our preachers are asked, "Have you any books?" can say, "Yes, sir—my saddle-bags are full"—take the books and give me the "*tin*"—so that I can buy more." And thus we can sustain our own concern. The time has come when every Methodist Protestant family in Indiana can be supplied with books.

Brethren, of the Indiana District, come to Conference with a determination that you will take to your new fields of labor a lot of books, and not be excelled by the Itinerants of the Wabash District, in sustaining our Book Establishment.

T. S. FALKINBURGE.

Boon co., Aug. 21, 1847.

Written for the Western Recorder.

To the Ministers and Delegates of the Methodist Protestant Church, Ohio District:

It is respectfully requested that all who can, consistently with their circumstances, leave their horses in the country, as each horse will cost our brethren in the city, two dollars and fifty cents per week. Now it is well known that our Cincinnati brethren, have manifested great zeal, and liberality for the promotion of the principles and doctrines of the church, by contributing through the preachers' Aid Society every year, more than all the District besides, to meet the deficiencies of the preachers, and they are still willing to be rich in good works; but we ought not to press them too hard.

AN ITINERANT.

Springfield, O., Aug. 29, 1847.

NEWS OF THE WEEK.

Lord Palmerston and Relief.

The steamer of July 19 brought us a bitter speech from the British Secretary of Foreign Affairs, in regard to the indebtedness of the American States. It was accompanied by an offensive threat, not very congenial to American feelings, and therefore, treated with that response which seemed to be prompted by a proper self-respect. We are happy to see a speech, received by the steamer of the 4th of August, in a spirit entirely different. As nothing can be more undesirable and disreputable than to see Nations continually bickering and quarrelling, so nothing ought to confer more pleasure than to see them heartily united, and particularly two such Governments as Great Britain and the United States.

Mr. Brotherton, a member of Parliament, on the 20th ultimo, acknowledged the receipt of £169,000; received from America for the relief of Ireland. These contributions were spoken of by Mr. B., and by Mr. Brown, who followed him, as demanding a public expression of gratitude from the Nation, and afterwards drew forth the following speech from Lord Palmerston, who said:

I have very great pleasure in acquiescing in and supporting the motion of my hon. friend. The only regret I can feel on the occasion is, that although the despatch for which he has moved expresses in strong terms the feelings of her Majesty's Government and the feelings which we believe animate the whole of the British Nation, still I am sensible that no terms which could have been employed by me could adequately convey the feelings of thankfulness and admiration which the conduct of our brethren in the United States must have excited amongst all classes of her majesty's subjects.

As my hon. friend has stated, not only was the supply sent large, liberal, and generous in amount, but the manner in which it was sent, the promptitude with which it was forwarded, and the strong feeling of interest which was expressed on that part of all those who contributed to that supply, were more almost than could possibly be expected on the part of persons who, however united to us in origin, and bound to us by every tie of language and religion, of manners and habits, still, being separated by a mighty expanse of ocean, could not be animated by the same extent of sympathy by which our brethren in the United States have been so honorably distinguished.

I agree with my hon. friend that transactions of this nature are calculated to cement in the strongest manner those ties which ought to unite kindred nations, and it is this circumstance which ought not to be lost sight of,—that while on the one hand acts of generosity such as these bind and rivet the affections of those upon whom they have been conferred, on the other hand they tend, by the very exercise which accompanies them of good and kindly feelings, to increase the affection of those by whom they are done towards those who have been the objects of those generous acts.—And therefore, Sir, both in regard to the feelings which those actions proclaim in America, I am happy to think that whatever may have been the sufferings and calamities which gave rise to these acts, at all events they will so far have been attended with happy results, that they have afforded to our brethren in the United States an opportunity of doing that which will never be forgotten by the people of this country, and, hope, for a long time, will increase the good feeling of the people of the United States towards their brethren in this country. [Cheers.]

Lord Morpeth said, as he had had very peculiar opportunities of noticing the warmth of feeling which existed in every part of the Union towards the inhabitants of this, which they called "the old" country, he could not help declaring his participation in the feelings of satisfaction and thankfulness expressed by the hon. member and his noble friend. It was impossible to overrate the strength of those feelings, evinced by the warmth of sympathy which had been called forth in America, and by the liberal and substantial tokens which had accompanied it, and which, he trusted would be considered to be amply acknowledged by the despatch of the noble friend.

But he was not sorry that, before Parliament rose, feelings such as those expressed by the hon. members, had found a vent within the walls of that House. He had received letters recently from New York, describing the measures taken there for securing the health and comfort of the destitute emigrants from this country, and at Boston an island had been set apart for, and appropriated to hospitals. He believed that the same kindly spirit prevailed all over the Union, from Maine to New Orleans, and although occasionally causes of soreness and subjects of alteration would unavoidly arise between the two countries, as between other nations, the touchstone of calamity was only wanting to call forth at all times whatever was most generous and kind in our nature.—He bore with pleasure his testimony to the value of those feelings which the calamities of Ireland had elicited for America. [Hear, hear.]

The motion was then agreed to, and the following address moved to the Queen:

That her Majesty be graciously pleased to direct that there be laid before this House a copy of the letter from the Secretary of State for Foreign Affairs to her Britanic Majesty's Minister at Washington, acknowledging the donations in food and money of the legislature and citizens of the United States of America for the relief of the famine in Ireland.

We have another evidence that the present is to be esteemed almost as an evidence of an era of good feeling. At the meeting of the Royal Agricultural Society on the 22d of July, the United States were warmly toasted by the Earl of Chichester, and met, with a warm return in a company of 1,200. Mr. Bancroft, the American minister, responded in a becoming speech, which was also well received. The following is an extract from Mr. Bancroft's very excellent speech: —*Pitts. Gaz.*

Although the minister of a foreign country, he was not altogether a stranger in that meeting, for nature had established bonds of union between the farmers of every nation on the face of the earth. The same sun shone upon them all; the same seasons as they returned furnished the seed time and ripened the harvest. The celestial influence to which he must look for a blessing on his exertions, might well blend in the breast of the husbandman with that spirit of brotherhood which had made the tillers of the soil—especially those of Anglo Saxon origin—the guardians of freedom and conservators of peace. Whenever the councils of the cultivators of the soil prevailed, there it was certain that nations would dwell in peace.

Mr Edward Norfolk, of Salem, Mass., has invented a loom, simple in its mechanism, noiseless in its operation, and capable, he says, of causing a saving of fifteen per cent, in the manufacture of cotton. The motion of the shuttle is derived directly from the lathe with a positive accelerated motion, and moves, therefore, directly at the speed of the lathe without noise. A girl can tend six of these lathes as easily as four of the common movement.

The Magnetic Telegraph.

It is becoming manifest that most of our telegraphic intelligence is conjecture. A letter was received in one of the eastern cities that *Jobselin* was elected Senator in a certain district. It appeared subsequently, this was *Job S. Olin,* Esq. Here were two points too little.

In another case it was registered on the Telegraph line that Col. Burns' body had been found. No body knew who Col. Burns could be. At last the name was recognised as that of *Colburn,* a Santa Fe trader, who had been murdered near Independence, Mo. Here was one point too little.

The latest guess, or rather series of guesses, is also the most ludicrous.

Day before yesterday we obtained word by the Fredericsburg line, that *Lieutenant Tipton, of Ind., and Sergeant Penna.* were dead of the vomito. Yesterday we got the same intelligence, via Philadelphia: Lieutenant Tipton and a Pennsylvania Surgeon are dead; and to-day the despatch with the same tidings from Pittsburgh reads *Lieutenant Tipton* and——*Sergeant of Penna.*

The whole business seems to be stenographic in its character, and requires a greater amount of general knowledge to the decipherers than is generally found, and was wanting in the first and second Pennsylvania surgeon cases.

P. S. This was written yesterday, and the delay in its publication gives a fourth and new face to the case last referred to. To day it comes *Lieutenant Tipton——Sturgeon* of *Pennsylvania,* died of vomito. As Mr. Senator Sturgeon of that state has two sons in Mexico, the probability is that we have now got at the truth at last.

Huzza for the fast line!—*Cist's Cincinnati Advertiser.*

The Remains of Mr. O'Connell.—A letter dated at Dublin, on the 1st ultimo, to the N. Y. Herald, says:

"Yesterday, at 4 o'clock, P. M., the steamer bearing the remains of Daniel O'Connell, was seen entering the Dublin harbor; as she came up the river, the quays on both sides, as well as every steamer and boat, large and small, were filled with dense crowds, drawn together by a variety of feelings, and all anxious to catch a glimpse of the temporary reposing place of the departed chief. A temporary chapel had been erected on the deck of Duchess of Kent steamer, hung with draperies of mourning and lighted up with tapers, —within lay the coffin, covered with crimson cloth and escutcheoned. It bore in Latin the following inscription: "Daniel O'Connell, Ireland's Liberator, while on his journey to the seat of the Apostles, slept in the Lord at Genoa, on the 15th May, in the year 1847. He lived seventy-one years, nine months and nine days. May he rest in peace." On arriving at the appointed place, the coffin was removed and placed on a hearse drawn by six horses, and attended by the members of his family, and followed by persons bearing wands adorned by white and black ribands. The hearse proceeded to Marlborough street chapel, where the coffin was finally deposited on a catafalque prepared for the purpose, where the remains lie in state until Thursday, the day appointed for the interment.

Changes in Boston.—A Boston correspondent of the Eastport (Maine) Sentinel, alluding to the increase of population and business in that city, speaks thus of the effects of the change in character of society there:

"Many of the old families of New England origin are leaving, and their places being supplied by new comers, mostly foreigners. One or two clergymen have lately resigned their charges on account of the falling off of their congregations from this cause. Some of the city missionaries, in their public reports, allude to the change which is going on, and are speculating as to the probable effect upon the character and prosperity of the Yankee metropolis."

An Untimely End.—Semmes, the young man who shot Professor Davis, some years ago, at the Virginia University, recently committed suicide at the house of his brother, in Washington, Ga. He shot himself with a pistol, the ball entering the left eye, and penetrating the brain, & lingered in a state of total insensibility about five hours. When his room was entered, he was found in a chair, placed at a table. A pistol was lying across his lap, and on the table was an open razor. On the table was found an open note, stating in the form of a certificate, dated July 9, 1847, that his death was occasioned by himself, and was brought about by either sword or pistol or razor.

Peter G. Stuyvesant Dead.—The papers announce the death of Peter Stuyvesant. It took place at Niagara Falls, where he was staying with his wife and niece, having left here about a week since on an excursion to the Lakes. He was in a plunging bath attached to the hotel when his demise took place from some cause not yet ascertained, as, though 75 years of age, he was in good health. The deceased was a direct descendant from Governor Stuyvesant, and inherited a large fortune, which had greatly increased under his skillful and cautious management. He is reckoned to have been the richest man in the City next to Mr. Astor. The value of his estate, which consists mainly of real estate, is of course many millions. He leaves a wife, but no children, having never had any; Mr. Stuyvesant was an active agent of the American Bible Society, to which he devoted much time and money. He became a member of this institution in 1832, and a Vice-President in 1839. Since then he often presided at the monthly meetings of the Board, and once or twice at the anniversary meeting of the Society.

Murder.—Mr. George Wagly, of Columbia, Kentucky, was shot through the breast by Francis Ewing, of the same town, on the 16th ult.—There was no quarrel at the time, nor even plausible excuse for the act.

Deplorable Accident.—James S. Lane, Esq., a respectable citizen of St. Louis, on the night of the 16th ultimo, got up in the dark with the intention of going on to a balcony from a window in his room but accidentally opened the wrong window, and was precipitated to the pavement below, causing his death in a few hours.

The last Martinsburg (Va.) Gazette says that during the preceding fortnight, not less than twenty slaves have absconded, or been detected in the attempt to escape from their masters in that vicinity. Three of them succeeded in reaching a "free state," one of whom had been caught and carried back to Martinsburg.

Mr. William Litle, the publisher of the Illustrated London News, has invented a printing machine which, it is said, will work 12,000 copies an hour.

Daring Robbery.—David Marsh, pedlar of Lancaster, was robbed of $1,932 on the morning of the 17th., on the Ridge, between Huntington and Alexandria. There were three robbers in company, who caught Mr. Marsh, tied him to a tree, and then robbed him. He has offered a reward of $100 for the recovery of the money and apprehension of the robbers.

Foreign Miscellany.

Italy has been spared the scenes of a bloody revolution, which was to have been consummated on the 17th of July. Persons were to be distributed among the crowd, with instructions to get up a quarrel, as a justification for military interference; disaffected portions of the regiments being then employed to make a general onslaught. The fugitives were to be waylaid in the back streets, and killed, by accomplices armed with stilettoes. The pretence for the attack was to be ill-treatment of the soldiers by the populace; and the sanguinary result was to be held up as the natural consequence of concessions to a people not ripe for freedom. In this way the tumult was expected to produce the desired reaction in the proceedings of Government. Some of the most notable persons of Rome were engaged in this conspiracy, and it is said to have been set on foot by Austria, and with the design of removing the Pope by force to Naples.

The Russians and Circassians have had a severe battle, in which 5000 were killed, and neither party obtained the victory. The Circassians are paying 300 Turkish piastres a pound for powder.

In China, the mob have threatened to burn the Palace of Keying, for his submission to the English, it is supposed the British fleet will have to make another demonstration against the city.

Keying has received his answer from the Emperor, approving all he had done, which was not expected by the Chinese merchants; it is said to consist of merely four characters, in his own handwriting, saying, "The sheaf must bend to the blast."

The Great Britain has been raised sufficiently to make the keel visible, and there is strong hope that she will be got off. The workmen were busily engaged in repairing the bottom, the vessel being suspended in the air by means of the lever, the wedge, the screw, and the large boxes of sand.

On Monday 115 ships entered the port of London, the whole of which were, with a few trifling exceptions, either partially or wholly laden with grain and provisions.

The accounts of the harvest received in Paris from all the department of France, and from Spain, Portugal, Italy and Africa, are of the most favorable description.

The London Atlas, speaking of the reported marriage of the Duke of Wellington and Miss Burdett Coutts, says—"There is no longer any doubt that the preliminary arrangements are nearly completed."

FRIGHTFUL LOSS OF LIFE IN A BELGIAN COAL MINE.—Brussels, July 19th.—On the night of the 16th July, a destructive fire broke out on the premises connected with the Marihaye Coal Works, near Seraing. It originated in the engine-room near the mouth of the pit, and rapidly spread, catching in its progress, and burning, the ladders and ropes which served for descending into the coal pit, and thus cutting off for the time all means of escape for 164 workmen who were at work therein. The first signal of danger was the appearance of dense columns of smoke which came down the mouth of the pit. The workmen immediately rushed to the ladders, but the foremost, after ascending them a short distance, were either suffocated and fell dead on the ground, or killed by the falling of burning materials from the top of the shaft. The fire was, after great efforts, mastered, and a descent into the pit made, when a most frightful sight presented itself. The dead, the dying, and the wounded, lay all scattered about the place. Forty-nine dead bodies were taken out of the pit, and thirty-one alive, but most of them badly wounded.—Search was being made for the remainder.

☞ THE RIGHT KIND OF TALK.—The owner of a new packet, now building for the Pittsburgh and Cincinnati trade, called on one of our Joiners the other day, and giving him the length and width of the cabin, told him to go to work and put up one of his best jobs without regard to expenses, and make out his bill at a fair price after the job should be completed. This is what we call giving our artizans a fair chance. Does any body doubt that the boat in question will be one of the completest ever turned out from this city? This is the right way to go to work. Select a mechanic that you are certain will do a first rate job, and then give him the "right kind of talk," and you will never regret it, and our mechanics will turn out such work as will astonish the world, for there is no city in the Union, we care not for the size of it, that can turn out the same number of good mechanics as the Iron City.—*Pittsburgh Journal.*

WROUGHT IRON FOR CRANK AXLES.—Wrought iron crank axles for locomotives, which has been tried on the Baltimore and Susquehanna road, does not answer well, as the repeated breaking of them proves. The locomotive Sampson, on Saturday, had one broken, which delayed the train, but did no personal injury. The fracture of the wrought axle plainly showed the defects to which wrought iron is unavoidably subject when large masses are forged into intricate shapes. The interior presented in the centre a spongy structure, surrounded with coarse crystalline granulations, gradually becoming finer towards the surface, evidently showing that its weaknes was owing to injuries sustained in the process of forging; and these imperfections are of such a nature that their existence could in no way be ascertained previous to the breaking of the axle, of which they are the immediate and unforeseen cause. In forming this part of the engine of cast iron, the mould is set upright, and the melted metal is caused to flow upwards through it by its own hydraulic pressure, carrying all the impurities on its surface, and rising some two or three feet above the top of the mould, so as to produce a sufficient pressure to cause a perfect solidification of the mass of metal intended for the axle. By this means the perfection of the internal structure rendered much more certain than is possible in a forged article. But one cast iron axle has been broken on this road.—*Dollar Newspaper.*

A STRUGGLE FOR FREEDOM.—The Mercer Luminary gives the following account of a slave who recently passed through that place on his way to Canada: He was from Louisiana, and he had been three months in performing his pilgrimage journey, with nothing but the river for his guide and in a land of enemies, the greater part of his way, ready to seize and return him to his prison-house of bondage. He is about 25 years of age, and this is the second attempt made to gain his freedom. The first was made some years since, which proved unsuccessful, as he was recaptured and taken back, when he was put to work on a cotton plantation, with a heavy bar of iron attached to one of his legs. This was worn by him for years; when, supposing that the spirit of manhood was crushed in him, it was removed. He still cherished in his bosom a desire for liberty, and when an opportunity offered, resolved to make another desperate effort to gratify it. In this he has been successful.

A SAD ACCIDENT.—As the funeral procession of a young girl was moving through New Orleans on the 17th ultimo, the horse which was drawing the hearse started off at full speed. The coffin was flung on the banquet and the body rolled out.

ACCIDENT ON THE RAILROAD.—As the train of passenger cars from Baltimore, on Tuesday of last week, approached the tunnel between that place and Hancock, the watchman of the tunnel was lying across the track with his head upon the rail, and before the train could be stopped it passed over him. Of course he was crushed and instantly killed. It was not ascertained how he came in that position, but circumstances would favor the supposition that it was a voluntary act, and that the destruction of his life was deliberately determined on. When the train reached a point in the neighborhood of Ellicott's Mills, it encountered a burthen train which had run off the track and had obstructed the upward passenger train. The two passenger trains were then compelled to transfer from one to the other their passengers, mails and bagge, and return, the one to Baltimore, and the other in the other direction. —*Dol. Newspaper.*

PROVIDENTIAL ESCAPE.—Martinsburg, Va., as we learn from the Gazette, of that town, was visited by a storm which had like to have been attended with most disastrous consequences. The house of Col. Edward P. Hunter, was struck by lightning, which tore off a large portion of the ceiling from one of the upper chambers, the one usually occupied by the children of the family. The sleeping infant had just been removed from the cradle. The office of the Gazette was the scene of some little confusion—the foreman being momentarily stunned. The German Reformed church was also struck, but received no great damage.

TROUBLE ABOUT A SLAVE.—We learn from the Boston Courier, that a crowd of persons, white and black, assembled in front of the Tremont House, on Wednesday afternoon, in consequence of the arrival of a family from New Orleans, who are accompanied by a female servant who is a slave. The woman wishes to remain with her master and mistress, and is not in any way restrained of her liberty, nor will she leave them if she is allowed to have her own way. She has been at Newport and New Bedford, where similar demonstrations have been exhibited.

THE FALL IN BREADSTUFFS.—The intelligence by the Cambria was of the sort to create a sensation among those who, in the face of the plainest indications that could have been possibly presented of the future, chose to anticipate a *favorable* reaction in the flour trade within the range of the British harvest. Ruinous consequences are expected to ensue, and well they may, where action referring to the future corresponded with a credulity that could flow only from the most insatiable and blind cupidity. The "Mark Lane Express" coolly observes, that 'foresight is a quality not very often practised in the corn trade,' and we agree with that sentiment if all that we hear in connection with current speculation is true. And we may add to this significant fact, which ever seems to be out of sight in the mania season, that no matter how great or how many the *fortunes* that are made, that somebody *in the end* must suffer a proportionate loss. There are only two parties to these transactions, the winners and the losers, and our word for it, the latter outnumber the former beyond all comparison; while the easy, helpless, good-natured, growling public pay tribute throughout the whole operation, and the unhappy poor, starve day by day, with the vain supplication upon their lips, sounding like a very mockery in their ears, "give us this day our daily bread."—*Balt. Sun.*

TO EMIGRANTS.—A gentleman who has lately visited Columbiana, Mahoning, and Portage counties, Ohio, has requested us to state for the information of the vast number of emigrants now arriving in this country, that there is a fine opening for a few hundred families in those counties, to work as laborers, gardeners, help in families, and on farms. There is a great deficiency of laborers in that part Ohio, and steady employment could be obtained, while the means of living are extremely cheap. If some few hundreds of the thousands of families of Irish and German emigrants, who now crowd the Lake and river thoroughfares, for the great west, or who linger in poverty about our cities, would settle themselves among the thrifty farmers in that beautiful section of Ohio, they would greatly better their condition—New York Editors may serve the emigrant and the west by noticing this.

THE FIRE AT NEW YORK.—The fire mentioned yesterday, in a telegraphic dispatch, as having occurred in New York on Sunday night, broke out in a two story wooden stable on Front street, near Gouverneur's slip, which extended through to Water street. By this fire, seventeen buildings were destroyed, all of which were two story dwelling houses, save the stable in which it originated and one distillery.—Ten of the buildings fronted on Water street, (ranging from No. 639 up to 657,) the remaining seven on Front street —eight were wooden and nine brick. About one hundred families, it is supposed, are thus rendered homeless.—$60,000, it is said, will not cover the loss.—*Baltimore Sun.*

DEATH OF WILLIAM FREEMAN.—This wretched being died at the County Jail in this village on Saturday morning last. He has been in a most miserable condition for some weeks past, and all who have seen him within that time, have become satisfied that whatever he may have been before he committed the horrid act for which he has been so long imprisoned, he had become a perfect idiot. All were aware, too, that he was gradually but surely approaching his end, a result which none can regret, and many will be glad to hear. A Telegraph dispatch was sent to Dr. Brigham of Utica, advising him of the fact, and on Saturday evening he visited Auburn and held a post-mortem examination upon the body. —*Auburn Advertiser.*

ACCIDENT.—Mr. John McLaughin of Derry township, Westmoreland county, was accidentally killed on Saturday last. He had been at a store in his neighborhood purchasing some articles, that were handed to him as he was mounting his horse, which becoming frightened, started off at full speed, the deceased hanging by the foot in one of the stirrups for some distance, until it was disengaged by the boot coming off. He was a highly respectable citizen, and his melancholly fate will long be mourned by his friends and acquaintances.—*Pitts. Journal.*

DOUGLASS AND GARRISON MOBBED.—William Lloyd Garrison and Frederick Douglass, now on an anti-slavery tour to the West, were quite ill-treated at one of the meetings in Harrisburgh, Pa., last week. Douglass furnishes an account of the fracas for the New York Anti-Slavery Standard. Several volleys of unmerchantable eggs," he says were poured through the windows, filling the room with the most disgusting and stifling stench, which he calls "slavery's choice incense;" and "one struck friend Garrison on the back, sprinkling its *essence* all over his honored head." A pack of fire-crackers was also exploded, causing much excitement and alarm. Cries of "throw out the nigger" were shouted by the mob outside, and stones and brickbats were hurled, when he left the house, projected by some of his friends. Douglass himself escaped without injury.

DEATH BY CRUELTY.—On Friday last the Coroner held an inquest at the house of Judge Dunica, a few miles south of the City, over the body of a negro girl, about eight years of age, belonging to Mr. Cordell. The body exhibited evidence of the most cruel whipping and beating we have ever heard of. The flesh on the back and limbs was beaten to a jelly—one shoulder bone was laid bare—there were several cuts, apparently from a club, on the head—and around the neck was the indentation of a cord, by which it was supposed she had been confined to a tree.—She had boen hired by a man by the name of Tanner, residing in the neighborhood, and was sent home in this condition. After coming home her constant request, until her death, was for bread, by which it would seem that she had been starved as well as unmercifully whipped. The jury returned a verdict that she came to her death by blows inflicted by some person unknown, while she was in the employ of Mr. Tanner.—The subject, we presume, will undergo a judicial investigation, and we hope the heartless persons who could inflict such cruelty on one of so tender years will receive the punishment due their crime. —*St. Louis Republican, 16th.*

MARYLAND LIGHT ARTILLERY.—This fine company, now at Fort McHenry, numbers upward of ninety men, and it may be said, are now ready for starting, although a few more men will be taken. On Saturday last, the company proceeded to the election of officers, and the following gentlemen were chosen:—Lloyd Tilghman, of Baltimore, Captain; Isaac Marrow, of Baltimore, 1st Lieutenant; Arnold Tensfield, of Baltimore, 2d Lieutenant; and David G. Griffith, of Anne Arundel county, 3d Lieutenant; Edward R. Petherbridge has been appointed 1st Sergeant, and John H. Barnard, 2d Sergeant. We doubt whether a finer body of volunteers have been collected any where, than can be found in this company. They are all active young men, not more than half a dozen, perhaps, reaching the age of forty years. They are to be attached to Colonel Hughes' regiment, and will doubtless give a good account of themselves.—*Balt. Sun.*

MILITARY DISASTER.—A few days since, a man, insensible to the attractions of matrimony, left his wife, and enlisted at one of the recruiting stations up town. The disconsolate lady, after searching around town for several days, at last found her faithless lord, standing on the Canal Bridge, Penn Street, day before yesterday. Many were the remonstrances and tearful reproaches of the good lady; but tears had no influence with the soldier, and he quietly puffed away at his pipe, in utter indifference. At length provoked at his careless manner, the wife changed her mode of reasoning, and, from weeping, took to fighting. Doubling her fists, and throwing off her bonnet, she rushed at her "lord and master," and pummelled him, until the bystanders came to his rescue. The son of Mars looked woe be gone enough, after this, his first battle. We think the officers had better enlist her instead of her husband.—*Pitts. Journal, Aug. 26.*

ATTEMPTED MURDER.—About three o'clock on Sunday afternoon, the 22d inst., George Swigler, living in the vicinity of Broad and Federal sts., committed a murderous assault upon his brother-in-law, Joseph McCoglin, with an axe. The latter was paying a visit to the house of the former, when, in consequence of both being rather the worse for the liquor they had drunk, a fight occurred, when Swigler picked up an axe and inflicted two cuts upon the head of McCoglin, and then struck him on the lower lip with the head of the axe, cutting out a portion of the lip and breaking his teeth. The wounded man was removed to the Hospital, where every attention was paid to him which his situation demanded.—Swigler and his wife were both committed by Alderman McCauley to await the result of McCoglin's injuries, which it is feared may prove fatal.—*Dol. Newspaper.*

YELLOW FEVER.—There were 27 deaths by yellow fever in the Charity Hospital at New Orleans, on the 16th instant. It may be proper to remark that the report generally gives nearly an equal number of yellow fever patients as discharged. The Delta, of the 17th, says:—"Whilst it cannot be said that the epidemic has abated in its violence, there are indications that it has pretty nearly attained its zenith, and under the influence of favorable weather, will begin, to decline."

VOLCANIC ERUPTION.—A violent eruption of the volcano of the island of Fogo, Cape Verd took place on the 9th of April. At about seven o'clock in the evening, a subterranean noise was heard, which was repeated about twenty minutes after, and again repeated about an hour later.—On the last occasion the craters of the volcano opened, a thick smoke issued forth and covered the horizon, enormous stones and showers of cinders were thrown in the air, and then burning lava flowed from the seven openings of the volcano in the direction of the convent of the Holy Sacrament, and finally arrived at the sea, taking about four hours to traverse a distance of about three miles. The lava continued to flow for some time, and rapidly increased every moment. The ground traversed by it is completely ravaged. Animals, vines, crops, houses, and buildings, have been swept away. The poor colonists have preserved nothing, and are in a state of the most frightful misery. The only loss of human life was that of a child of six years, who was surprised by the burning lava, and perished before he could be rescued; and four persons sustained injuries. The eruption was not at all expected, for the crators of the volcano had been closed for fifty years, and had not even emitted smoke.

DESTRUCTIVE FIRE.—There was another large and disastrous fire in New York, on Monday night. (Not Tuesday morning, as reported by telegraph.) It broke out about 10 o'clock in the extensive foundery of Stillman, Allen & Co., known as the Novelty Iron Works, foot of twelfth street. It was an immense building, and gave employment to nearly two hundred hands. Owing to the inflamable nature of the materials, it was very difficult to extinguish it. The loss is estimated at between $30,000 and $40,000 by some of the papers, and at $10,000 by others—covered by insurance.

DISTRESSING ACCIDENT.—At Harrisburgh, Pa., a horse ran off with a carriage in which was Mr. Christian Carver, with his wife and daughter in-law. The carriage was broken to atoms, causing the death of Mrs. Darver, and leaving very little hope of the recovery of Mr. Carver or his daughter-in-law, who is a very estimable young lady, and but recently married. The occurrence took place on Sunday afternoon.

HORRID DESTITUTION.—Catharine Luce, a child of 7 years of age, died in New York almshouse on Monday, from exhaustion for the want of proper nourishment. She, on Sunday, arrived with her family from Ireland, on board a vessel that had no less than 600 passengers; and during the six weeks passage, the subsistence of this family consisted of oatmeal only. Two others of the children died on the passage, while the deceased and others became so emaciated as barely to cling to life.

Improvment.

Very frequently we hear complaints of the evils resulting from the progresss of improvement. Had it not been for such an improvement we might have lived and secured good wages—is the remark of many in these days:

There is an error on this subject which we wish to combat. It is true every improvement which enables one man to perform the labor of 20 or 100 persons, affects injuriously 19 or 99 laborers temporarily, or so long as they are procuring and perfecting themselves in some other occupation. But on the other hand, the cheapness of production, caused by this saving of labor, is a benefit which extends to thousands, in short, to all the consumers of articles whose production is increased by this improvement, and not for the present only, but for all future time.

Improvements in the machinery for the manufacture of cotton goods have multiplied the productive power of labor a hundred fold, and there are those who lament the departure from the old distaff and hand-loom. In the absence of these improvements, one of two things must necessarily have been the case. Either we must have been content with the hundredth part of cotton goods made, or ninety-nine more laborers for every one now employed in their production must have been employed, and we should want the articles they are now employed in producing.

Conceive, if possible, a state of society in which all labor-saving machinery is unknown, and men having nothing but their teeth and nails to assist them in their labors. Compare this state to the present, and then pronounce whether improvement has been a curse to our race.

But some will say, "there is a medium in all things, and there is a point at which even improvement ought to stop." But let no one say that we have arrived at that point, whilst small children and delicate females are employed thirteen or fourteen hours per day, in supplying the wants, natural or artificial, of the community.

Either mankind must contract their wants into a greater accordance with nature, or there is a necessity for still greater improvements, in order to reduce the hours of labor to a standard better adapted to foster our powers, physical, mental and moral, than exists at present.

A degree of physical effort is necessary to physical health, but it is no less true of the higher parts of our nature, that to secure their healthy action we must have time for their exercise. —*Scientific American.*

CHILD LOST IN THE WOODS.—On the 19th, it was known that the son of Mr. Ira Wheeler, of North Fayson, about five years of age, returning home from school, had wandered into the woods and lost his way. The alarm spread through the neighborhood—search commenced and continued through the night and the following day, but without success. On the morning of the second day, several hundred people assembled from Fayson and the adjoining towns, and divided themselves into companies of twenty, and resolved to search until the child was found, commenced scouring the woods. On the third day the number had increased to a thousand. The heat was intense in the forenoon, and in the afternoon it began to rain heavily. The search notwithstanding continued, and about 3 o'clock P. M. as the main body reached the highlands in Duxbury, some three miles east of Camel's Hump, they found him!—found him safe and well, and in no trouble except that he "wanted some bread and milk!"—*Montpelier Patriot, Vt.*

The number of deaths in Philadelphia last week was 146; of which 48 were adults, and 98 children. Forty-four died under one year; 23 from one to two, and 2 from old age, exceeding 90 years.

SOMETHING NEW.—A project is on foot to construct an *Elevated Railway and Promenade* above the omnibuses, in Broadway, N. Y. John Randall, Jr., the Engineer who in 1808 to 1820 laid out the city of New York into streets and avenues by direction of the corporation of that city, has completed a plan and constructed a model for that purpose. The model is made entirely of metal, is more than 31 feet long, and has cost over $3000 besides nearly two years of Mr. R's. time in superintending and planning the work. On this subject the Railroad Journal remarks:

The cars are to be propelled by stationary power with an endless rope, and pass *above* the level of the omnibus and highest loads, and will not obstruct the present ordinary travel of the street or sidewalks. The cars do not stop to take in or let out passengers—this is done by means of a tender, running upon another track, along side of the main track. Passengers may walk or be elevated from the pavement up to the promenade and railway.

Swindling.

A Mr. Tobin, who seems to be a verry unsuspicious kind of man, visiting St. Louis, was accosted at the public house where he put up, by a genteel looking stranger, who was also boarding there, and advised to beware of thieves and swindlers who would cheat him if they had a chance out of his last cent. The old gentleman listened with surprise. "Is it possible!" "Yes," said his friend, "they would to carry their point even advise you to leave it in their care, just for the purpose of saving it out of the hands of the very people they themselves are." The old gentleman by this time was thoroughly alarmed. "Well, my dear sir, what would you advise me to do with my money?" "Why, sir," replied his new friend, the best and safest thing you can do is to put it into my hands until you want to use it, when you know you can get it at a moment." Tobin accordingly handed his deposites amounting to one hundred and twenty dollars, over to his honest and disinterested adviser. He has seen neither friend nor money since.—*Cist's Advertiser.*

A SLAVE HUNT.—In passing eighth street, near Western Row, on Thursday, we saw a crowd of some 200 people, and upon inquiry, learned that there were two or three officers in the house, searching for fugitive slaves, which, after a most faithful examination of the premises they gave up as fruitless. The owners of the slaves were looking on the scene with deep interest. One of the men, on using some insulting language to one of the colored women of the house, received from the indignant tair one a brick bat, projected with considerable force, whereupon the ruffian drew a bowie knife, and rushed towards her in great rage and was restrained with difficulty, by the officers.

We understand that the people of the house offered to admit the owners of the slaves with any of the neighbors in the morning, without a warrant, but would not admit the whole crowd. This offer was not accepted, and warrant was obtained to search the house, not for slaves, but for stolen pistols. Why this duplicity was resorted to we are unable to say.

This circuitous mode of operation illustrates the increased difficulty of recovering Southern locomotive property. Had it not been for the efficiency and decision of one of the officers, there would have been both a row and bloodshed. Party feelings run very high. There were but two or three colored people in the crowd.—*Queen City.*

EXTRAORDINARY COINCIDENCE IN THE LIVES OF A MARRIED PAIR.—A Scotch newspaper of the year 1777, gives the following as the extract of a letter from Lanark:—"Old William Douglass and his wife are lately dead; you know that he and his wife were born on the same day, within the same hour, by the same midwife; that they were constant companions, till nature inspired them with love and friendship; and at the age of nineteen were married with the consent of their parents at the church where they were christened. These are not the whole of the circumstances attending this extraordinary pair. They never knew a day' sickness until the day before their deaths; and the day on which they died they were exactly one hundred years old. They died in one bed, and were buried in one grave, close to the fount where they were christened.

NOTICES.

INDIANA DISTRICT,—FRANKFORD CIRCUIT.—The Indisposition of Br. Bailey, (Superintendant,) and the absence of Br. J. Shipp, warrant the postponement of the Fourth Quarterly Meeting of Frankford Circuit, until the 9th and 10th of October, to be held in the town of Frankford. Brethren will please call and spend the Sabbath with our Frankford friends,—as the meeting will embrace the Sabbath previous to the sitting of our Conference.

T. S. FALKINBURGE.

MADISON CIRCUIT, INDIANA DISTRICT.—The fourth Quarterly Meeting, will be held at Liberty Meeting House, Scott county, to embrace the second Saturday and Sabbath in September, (11th and 12th days.) Ministerial aid is solicited. GEO. WHEATLEY.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

TANNER'S CREEK CIRCUIT, *Indiana District.*—Our 4th quarterly meeting is to be held at the East Fork Chapel, embracing the 11th and 12th days of September next, with the expectation that those brethren who were appointed by the last session of the Indiana Conference as fraternal visitors to the next session of the O. Conference, will attend and assist us. May we not hope that Br. W. Pelan of Twin Creek Circuit will attend? All brethren, ministerial or lay who can make it convenient to be with us are invited to do so. W. W. PAUL.

PRESIDENTIAL APPOINTMENTS.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Fairmont	Circuit,	October	3rd,	1847.
Buchanon	"	"	10th,	"
Braxton	"	"	17th,	"
Lewis	"	"	24th,	"
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"
Wheeling	Station,	"	26th,	"

As our brethren have declined my proposition for Camp Meeting in September and October, on the River and Southern parts of the District, and as the preachers will be somewhat late in making these distant appointments, I have therefore changed my plan, as the above will show. We have had a most pleasant Conference—may we not hope for glorious success this year in our labors? Come, brethren, now for a new start. God send prosperity. I want early information from the Superintendants, when my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

W. B. Murray,	O.	J. Burns,	Va.
J. K. Duffy,	"	G. B. M.,	Pa.
J. H. Webster,	"	W. Reeves, 2,	"
M. Scott.	"	P. M.—Indianapolis,*	Ia.
S. M'Bride,	"	P. M.—Boon,	"
A. M'Guire,	"	N. C.,	"
G. Brown,	"	T. S. Falkinburge,	"
Editor, 3,—Pa., Va., and O.		J. Gay,	"

* J. B. T's. paper will be attended to when the Editor returns,—which will be next week. Much obliged, for your notice.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED,—On the 26th ultimo, by REV. JOHN GOSHEN, MR. WM. CLAPPER, to Miss MARY BURDETT; all of this county.

——On the 25th ultimo, by REV. W. REEVES, MR. JOHN HOWARTH, to Miss ELIZA MARGARET DAVIS; all of Pittsburgh, Pa.

——On the 29th of July, 1847, by REV. A. BAILEY, REV. J. N. TOLMAN, to Miss JERUSHA ALLEN; both of Carrollton, Illinois.

OBITUARY.

DIED,—On the 25th ultimo, at his residence in Dover, N. H., DR. EZRA GREENE, one of the Harvard Centenarians, in the 102nd year of his age. Dr. Greene belonged to the class of 1765.

——On the 21st ultimo, MR. SAMUEL STITT, of Cincinnati, aged 85 years. He was one of the oldest citizens of Cincinnati, both in age and residence.

——On the 14th ultimo, at Peacham, HON. JOHN MATTOCKS, Ex-Governor of Vermont, aged 71 years.

——On the 13th of July, 1847, in Roxborough, Mass., MR. PETER WHEELER, a soldier of the Revolution, aged 86 years.

——On the 26th of May, 1847, REV. THOMAS EVANS, at his residence in Nashville, Tennessee, in the 67th year of his age. He was a native of Kent county, England.

——In N. Y., on Tuesday, 31st ult., Mr. CHANCY R. KELLY. The deceased, a son-in-law of J. C. Guthrie, Esq., of this place, was well known to many of our citizens, was highly esteemed by all who knew him, and has left many friends as well as connexions to mourn the loss.

The Markets.

LATEST DATES.

PUTNAM & ZANESVILLE.—Flour $4,00 @ 4,56—Wheat, 75c.—Corn, 25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,35@ $4,40,—Wheat 70@75c—Oats, 25,—Corn 30@31. Beef Cattle $4,00@$4,50 ₱ cwt.—*Cincinnati Commercial*

PITTSBURGH—Flour $4,81@$5,00,—Wheat 85@90c,—Corn 37,—Oats 25c.—*Commercial Journal and Gaz.*

PHILADELPHIA.—Flour $5,75@$5,87½—Wheat $1,15—Corn $70c.

BALTIMORE.—Flour $5,50—Wheat $1,15—Corn 68@70c,—Oats, 40.—*Baltimore Sun.*

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A few copies will probably be taken to the Pittsburgh, Muskingum and Ohio Conference.

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Mar. 18, '47

WANTED—Any number of NEW SUBSCRIBERS for the "Western Recorder," to commence with Volume Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be against the time of the ensuing Conferences. *Provided,* however, no names be sent us but such as can be relied upon as good.

POETRY.

I WILL ALWAYS PRAY.

"Evening and Morning and Noon will I pray."—PSALMS.

I will rise and pray, while the dews of morn
Like gems are scattered o'er tree and thorn,
Ere the sun comes up, in his glorious power,
To waken the bird and open the flower;
I will turn from the earth to heaven aspiring,
With faith unshaken, hope untiring,
And for strength to walk through the weary day,
To the God of love will I kneel and pray.

I will pray at noon when the fervid glow
Of the sultry sun is upon my brow;
When the flocks have sought the shading trees!
When the stream is silent, and hushed the breeze,
I will gaze o'er the beautiful earth abroad,
And praise the doings of nature's God.
Then closing my eyes on the glorious day,
To the God of love will I kneel and pray.

I will pray at eve, when the crimson light
Is passing from the mountain's height;
When the holy, solemn twilight hour
Is hushing the bird and closing the flower;
When all is at rest and the stars come forth
To keep their watch o'er the sleeping earth—
To Him who hath kept and blest throughout the day,
To the God of love, will I kneel and pray.

Then will I pray, for I find it sweet,
To be always found at my Maker's feet;
I will always pray—on the heavenly road—
I ne'er shall faint while I lean on my God.
I shall gather strength for my upward flight;
My path will be as a shining light;
It shall heighten to perfect, eternal day,
Therefore to God will I always pray.

Biographical.

MRS. MARGARET STONER.

Once more, before we close the Conference year, is it our painful duty to record the death of another beloved sister, belonging to this station.

Sister MARGARET STONER, consort of Brother Solomon Stoner, closed her earthly career on the evening of Monday, July 26th, 1847, in the 40th year of her age.

In her decease, Brother S. has sustained the loss of a faithful and affectionate wife; their six children, an indulgent and industrious mother; the church, one of her warmest friends, and most exemplary members; and the Monday class, one of its most useful and regular attendants. This last, the writer very sensibly feels, for that is one of the preacher's classes. Doubtless, all deeply mourn our loss. But, as she lived in the *fear* of God, so she died in his *favor;* and is only removed to another society, and transferred to another class.

In constitutional temperament, we are informed, sister S. was ardent, and at times, somewhat hasty, but such was her general meekness and gentleness of spirit, that few of her Christian friends were aware of this idiosyncracy. This shows the genuineness and depth of her piety. In her personal appearance, she was plain and unpretending; and in her religious duties, zealous and devoted. In secular prosperity, the same humble and circumspect Christian, as in less favorable circumstances. In a word, she was a *good woman;* and is gone to a better country, where she now enjoys better society than this vain world affords. O may we all be resigned to the will of God, in this affliction of his providence, and prepare to meet her in that happy land, where the inhabitants no more say they are sick, death is unknown, and parting will be no more. W. REEVES.

Pittsburg, Aug. 12, 1847.

Written for the Western Recorder.

MRS. NANCY ROBINSON.

Respect for the memory of the dead is a sentiment deeply in, and natural to the human mind. Its excitement calls into liveliest exercise some of the loveliest traits that can adorn the character of man. Under the hallowing influence of this sentiment enmity turns aside the point of its warfare, slander is silenced, and envy stands rebuked. There is a sacredness thrown around the memory of the deceased, a potency in the thought that they are no more, that, like a wiered charm wraps itself around the feelings of the heart, softening and subduing them into at least, a respectful regard for the living. But when worth and excellence, known and confessed, combine to elicit an exercise of this sentiment, the heart freely and gladly yields to its power, and indulges in contemplation of the worth and admiration of the excellence. There is a saddening sweetness in dropping a tear o'er the memory of one who, in life, established a character every way worthy of such remembrance.

MRS. NANCY ROBINSON, the subject of the present notice, was born on the 4th of July, A. D. 1790, and in the neighborhood of Carlisle, Cumberland county, Pa. When quite young she removed, in company with her parents to Beaver county, Pa., where she continued to reside until the period of her decease. At an early age she was united in marriage to Hugh Robinson, Sr., whose sorrowing and bereaved heart now feels and mourns in very bitterness of grief her departure. A companionship of more than forty years has not lessened the pain and anguish of a separation; and the ministrations of the hand of time alone can cicatrice the wounds made by the entrance of death.

In the spring of A. D. 1842, she became a member of the Methodist Protestant Church; a branch of which was then being organized in this place, and to her influence, I think I may safely say, New Brighton station is indebted for its present honorable position amid its sister denominations. For, when, in consequence of difficulties, the hearts of almost all the other members were failing them, her's remained firm: and when bowing beneath the weight of circumstances and pressure of untoward events, others spoke of ceasing in their efforts for the full and final establishment of a church founded upon the broad basis of equal rights, she nobly refused to listen to their words of despondency, but urged them to go *on*, they did so, and they have never had cause to repent. She loved the church of her choice; her feelings were identified with its success, and she gave the best evidence of the sincerity of her heart by embodying her sentiments in action.

The cause or causes of her death were rather complicated. For a number of years previous to her decease she was afflicted with a disease of the heart, attended with all its disagreeable accompaniments. But until within several months she was not confined to her room; being able to move amid her family, cheering them by her presence, and animating them by her example. Finally in consequence of a determination of blood to the head occasioned by the diseased state of the heart, *hydrocephalus* was induced, which probably hastened her demise. Upon the 7th instant, a decided change took place in her symptoms foreboding in their character. Upon the morning of the 8th, she took her final farewell of the members of her family—shortly after she became speechless, her vision having become entirely obscured some time previously.—In this state she lingered on through the Sabbath, until the morning of the 9th, when she fell asleep, as we fondly hope and have reason to believe, in Jesus, in the 58th year of her age.—She has gone. The family-church" and neighborhood mourn and feel her loss.

As a wife, sister Robinson was kind and affectionate—as a mother, she was tender and attentive; the happiness of her family, in the training of which she was, under the smile of Providence, eminently successful, was closely linked with her own. And towards those who were at distance from home and parents she ever exhibited a mother's care and a mother's kindness. As a friend, she was warm and generous. I would that I were able to do ample justice to her character. But those who have known her, and in whose hearts her memory is embalmed, I need make no excuse for this imperfect tribute of respect. To know her, was to love and esteem her. G. B. M.

New Brighton, Pa., Aug. 1847.

Ladies' Department.

A woman of Good Taste.

The following very happy and equally true sketch is from the London Quartely Review.

You see this lady turning a cold eye to the assurances of shopmen and the recommendations of milliners. She cares not how original a pattern may be. if it be ugly, or how recent a shape, if it be awkward. Whatever laws fashion dictates, she follows laws of her own, and is nevev behind it. She wears very beautiful things which people generally suppose to be fetched from Paris, or at least made by a French milliner, but which as often are bought at the nearest town and made up by her own maid. Not that her costume is either rich or new; on the contrary, she wears many a cheap dress, but it is always pretty, and many an old one, but it is always good. She deals in no gaudy confusion of colors, nor does she affect a sudied sobriety; but she either refreshes you with a spirited comrast, or composes you with a judicious harmony, not a scrap of tinsel or trumpery appears upon her. She puts no faith in velvet bands or gilted buttons or twisted cordings. She is quite aware, however, that the garnish is as important as the dress; all in her inner borders and beadings are delicate and fresh, and should anything peep out which is intended to be seen, it is quite as much so as that which is. After all, there is no great art either in her fashions or her materials. The secret simply consists in her knowing the three grand unities of dress—her own station, her own age, and her own points.—And no woman can dress well who does not. After this, we need not say that whoever is attracted by the costume will not be disappointed in the wearer. She may not behandsome or accomplished, will but answer for her being even tempered, well informed, thoroughly sensible, and a complete lady.

FEMALE PIETY.

The gem of all others which enriches the coronet of a woman's character, is unaffected piety. Nature may lavish much on her person; the enchantment of the strength of the intellect; yet her loveliness is uncrowned, till piety throws around the whole the sweetness and power of its charms. She then becomes unearthly in her desires and associations. The spell which bound her affections to the things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God, where it is her delight to hold communion with the spirits that have been ransomed from the thraldom of Earth, and wreathed with a garland of glory. Her beauty may throw a magical charm over many; princes and conquerors may bow with admiration at the shrine of her beauty and love; the sons of science may embalm her memory in the page of history; yet her piety must be the ornament, her pearl. Her name must be written in "The Book of Life," that when the mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng who have been clothed in the mantle of righteousness, and their voices attuned to the melody of Heaven. With such a treasure, every lofty gratification on earth may be purchased; friendship will be doubly sweet; pain and sorrow will lose their sting, and the character will possess a price far above rubies; life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the notes of the last trumpet shall be heard, and sleeping millions awake to judgment, its possessors shall be presented faultless before the throne of God with exceeding joy and glory that shall never wear away.

Such is piety. Like a tender flower, planted in the fertile soil of a woman's heart, it grows, expanding its foliage, and imparting its fragrance to all around, till transplanted it is set to bloom in perpetual vigor and unfading beauty in the Paradise of God.

In conclusion I will say, following this star it will light you through every labyrinth in the wilderness of life, gild the gloom that will gather round you in a dying hour, and bring you safely over the tempestuous Jordan of death into the haven of promised and eternal rest.—*Phil. Sat. Cour.*

COQUETRY.—It is strange, yet nevertheless true, that a virtuous woman will occasionally encourage, unwittingly, and to a certain degree unwillingly, improper addresses. The lover may ask pardon for his indiscretion, but offends again while asking forgiveness. She herself will excuse his love on the plea of innocent intentions. She will then pity his sufferings, while she continues to listen to him as an agreeable flatterer: she exhorts him to fortitude while secretly admiring his generosity; and while she endeavors to instil virtue in his mind she perils her own.—When such a woman succumbs to seductive arts, like Cæsar, she displays dignity in her fall.—There is nothing more absurd and coquettish than a woman pretending to be displeased at the declaration of a love which she already knows to exist, her receiving the visits of an admirer sanctions the declaration, and proves it to be grateful. The pleasure of being loved finds its way into every heart, and Madam de Stael has justly maintained, that we cease to love ourselves if we are not beloved by another. This is a dangerous truth that has tripped up many a woman in the path of rectitude. Our vanity cannot conceive any circumstance more painful and degrading than that of meeting with utter indifference.—How maddening must be such a conviction in the mind of a coquette.

A Mother's Love.

There is nought
In all this cold and hallow world, no fount
Of deep, strong, deathless love, save that within
A Mother's heart.

A Mother's love! Who has not known it? Who is there so poor and miserable that has not been thus blessed? And what is there so strong, so sure and undeviating as a dear Mother's Love?

The world may boast of its friendships and truth, and at times dazzle us with its seeming splendor and greatness; man may prove himself worthy of our affection and frankness, and continue to show us true disinterested attachment:—and in the passing events of life, time may produce other congenial souls whose spirits will unite with ours, and thrill and glow with one common sympathy and delightful ecstacy of passion and around whose hearts our best affections and desires will entwine and be nourished, strengthened and beautified by their kindred thoughts and love, until at last by a beautiful and silent quickening influence, & constant nourishment, these tender plants of affection will unite in one common stem, be strengthened by the same warmth, and soon grow up a beautiful and majestic tree, which will be rendered the more lovely and noble under the chilling blast of sorrow or misfortune, and thus long continue to unfold one after another of its heretofore unknown and hidden beauties, until at last it is cut off by the cold and piercing frosts of life's winter, death.

But these ties of affection, although very dear to the heart, are entirely different, these all may change when submitted to the world's fiery ordeal and cannot fully compensate us for a mother's patient, vigilant, and unceasing love.

In childhood, happy childhood, when the world appears so bright and beautiful, and we gaze with such wonder and delight on all that it contains, not knowing and unconscious of its treachery and coldness, we think all are as frank and generous hearted as ourselves: and we seize with such avidity and delight upon each new amusement, and so eagerly participate in all their separate pleasures, until, at last, tired and fatiged, we cast it aside almost wondering what made it so long pleasing or else abandon it to catch some other, which to our childish imagination, appears more attracting.

Amid all the changes of the world, and through all the trials and vicissitudes of life, there is one who cannot change—what has constantly blessed us from infancy with her overflowing kindness, and will continue through all life's varying scenes, to show us *real, sincere,* undying love, which will continue to grow stronger as afflictions gather around us, and cling the more closely when trouble's dark clouds hover near us, whose countenance will beam with greater kindness when others frown upon us? It is our Mother—the Mother who has always blessed us—whose heart will continue to pulsate with warmest, truest love, when all others become cold and changed—which will ever remain with us through life, until death's cold and inexorable hand shall chill that dear mother's heart with its icy touch, and make her form become cold, inanimate and lifeless, and our mother lies mouldering in the dark and silent tomb. And even then, (if, as some tell us, the spirits of the blessed hover around us here, on earth to protect and guide us,) perhaps, O! glorious thought! she will even then be watching us, as a kind guardian angel, still to protect the cherished child whom she so long continued here to bless and make happy with a Mother's Love.

THREE FAULTS OF NURSES.—1. To lisp in a baby style, when the same words, in an endearing tone, would please as well; the reverse should be—the voice clear, emphatic, and each syllable distinctly articulated for imitation. 2. To tell of witches, ghosts and goblins; such superstitions, impressed upon young minds, are rarely gotten rid of. 3. To direct a child to act like a man; whereas it is not often becoming for little boy to ape the man, but only to conform his demeanor to his age; every age has its own peculiar decorousness.—*New England Galary.*

Young Men's Department.

From the National Era.

LAY OF REFORM.

"WHY STAND YE HERE ALL THE DAY IDLE?"

Hear ye not still those searching words?
Ye who so idly stand!
Say not "no man hath hired us"
To till the Master's land!

Enter with self-devoting will,
And purpose firm and strong;
The earnest worker ne'er shall want
For compensation long.

Should e'en the eleventh hour arrive
Before your work's begun,
The master will as freely pay,
As if ye more had done.

Now, as in days of old, believe,
'Tis not by hours alone
The recompense shall measured be,
Nor yet by progress shown.

No! not by such a slavish rule,
In the vineyard of Reform,
Are workmen judged and recompensed,
In sunshine or in storm.

The SPIRIT, rather, which we show,
Shall measure be of pay,—
The heart must beat in unison
With all the hands essay!

Ho! then, ye idlers! dream no more!
Behold the vineyard wide,
And enter willingly at once,
E'en at life's even tide!

The Power of Kindness.

The human heart, in its natural state, is prone to indulge feelings of revenge towards those whom it regards as enemies, and where these feelings exist, actions corresponding with their nature generally follow as opportunity presents. In this way, it is supposed, our enemies are treated as they deserve, and will in the end be most effectually reduced to submission. Never, however, was there a greater mistake. A more certian course to defeat the object designed could not be adopted. If we wish to subdue an enemy, the most effectual method that can be adopted is to treat him with kindness. Kind feelings and kind actions carry with them a power which cannot be resisted. Even the most hardened and obstinate must yield to their influence. Kindness not only effectually subdues our enemies, but also adds largely to the number of our friends.—A kind man is sure to gather many around him who will cheerfully do any thing in their power to promote his interests and happiness. The power of kindess, no man hath measured, for it is boundless; no man hath seen its death, for it is eternal. In all ages of the world, in every clime, among every kind, it hath shone out, a bright, a beautiful star, a beaming glory.

Look at the case of Saul and David. Bitter and blasting jealousy filled the heart of Saul, and "he sought to take the young man's life."—With hellish hate he hunted him even to the dens and caves of the earth. But David conquered his enemy—even the proud spirit of haughty Saul, to be humbled. And how? Not with sword and spear—not with harsh words and coarse contumely—for these did never touch the heart with gentle influence. No: but with a weapon, simple as the shepherd's sling, yet sure as the arrow of death. 'Twas kindness! This killed the rankling hatred, and left Saul to live. And when it had done its work, Saul said to David, "Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." Was not here a victory more glorious, more godlike, than Wellington ever knew?

See Joseph in the hands of his wicked brethren. For a few pieces of paltry silver, they sold him into Egypt. Providence, in kindness, broke the bands which held him in slavery, and made him a ruler there. Famine spread over the land her dark mantle, and the cruel brethren of Joseph hungered. They went to Egypt for corn. And now, how acted Joseph? More than once he filled their sacks and then returned them their money; and then he made himself known. "I am Joseph your brother, whom ye sold into Egypt!" Here was kindness—forgiveness.—And it crushed to death the spirit of jealousy, that had made him a slave. He had conquered!

Come further down in the world's history, and tell me what word of all those spoken by the "meek and lowly Jesus, the prince of peace, the Savior of the world," was best calculated to soften and subdue the hard hearts of his persecutors? Are we not asked to listen to the soft, sweet tones of that voice—"Father, forgive them!" Oh, here was kindness!—*Weekly Messenger.*

GOOD ADVICE.

Where'er and erring brother
Departs from honors path,
Reprove him not too harshly,
Nor turn away in wrath;
But point out to him kindly,
The path he should have trod—
And thou will gain his blessing,
And the approval of thy God.

CONSCIENCE.

Conscience is God within us. It is a man's best friend, or his dreaded enemy. Where sin has made it an enemy, it haunts a man everywhere. He has no power to resist it, and he lies perpetually at its mercy. It is a flame kindled in his soul, which inwardly torments and consumes him. It is a viper which twines about his heart, and stings him in the tenderest places. It is a hungry vulture, a never-dying worm, which secretly plays upon his vitals, and fills him with agony and dismay. But where conscience is enlightened and obeyed, it is a friend indeed—a friend at home—an inward, intimate, truly bosom friend. It never deserts us even in the greatest extremity, and is precious beyond all earthly connexions. The friendship of conscience will compensate for the enmity of worlds. He who has a friend in his own heart, possesses the most solid ground of consolation and peace. In the midst of storms, encompassed with dangers, oppressed with sorrows, loaded with undeserved reproach, involved on all sides in impenetrable gloom, he still enjoys inward, unutterable peace and serenity of spirit, which the world knoweth not of, and conscious of integrity, his heart is at rest, trusting in God.—*Brooks.*

EARLY RISING.—There is no time spent so stupidly as that which inconsiderate people pass in a morning, between sleeping and waking. He who is awake, may be at work or at play; he who is asleep, is receiving the refreshment necessary to fit him for action; but the hours spent in dozing and slumbering are wasted, without either pleasure or profit. The sooner you leave your bed, the seldomer you will be confined to it. When old people have been examined in order to ascertain the cause of their longevity, they have uniformly agreed in one thing only, that "they all went to bed, and all rose, early."—*The Circulator.*

HOW TO SPEAK IN PUBLIC.—When you mount the stand, be puzzled to know where to put your hat. Look ronnd as though you were quite cool and collected, and suddenly put your hat on the floor. Then turn to the audience, pass your fingers lightly and gracefully through your hair.—and say, "Fellow citizens"—extend your right hand—put your left on your vest, on which ever side it is your private opinion your heart lies—swell your chest as though all the Goddesses of Liberty in the world had left their respective countries, but had taken board in your expansive bosom, and were now struggling to find their way out at the front door. Repress their generous efforts for a while, and then out with them in a blaze of glory.

YOUTH'S DEPARTMENT.

The Downward Course of Sin.

1 Men enter and initiate themselves in vicious practices by smaller sins. Heinous sins are too alarming for the conscience of a young sinner; and therefore he only ventures upon such as are smaller, at first. Every particular kind of vice creeps in, in this gradual manner.

2 Having once begun in the way of sin, he ventures upon something greater and more daring. His courage grows with his experience. Now, sins of a deeper die do not look so frightful as before. Custom makes every thing familiar. No person who once breaks over the limits of a clear conscience knows where he shall stop.

3. Open sin soon throws a man into the hands of ungodly companions. Open sins determine his character, and give him a place with the ungodly. He shuns the society of good men, because their presence is a restraint, and their example a reproof to him. There are none with whom he can associate but the ungodly.

4. In the stage, the sinner begins to feel the force of habit and inveterate custom; he becomes rooted and settled in an evil way. Those who have been long habituated to any sin how hopeless is thir reform! One single act of sin seems nothing; but one after another, imperceptibly strengthen the disposition, and enslave the unhappy criminal beyond the hope of recovery.

5. The step in a sinner's course is to lose the sense of shame, and sin boldly and openly. So long as shame remains, it is a great drawback. But it is an evidence of an uncommon height of impiety when natural shame is gone.

6. Another stage in the sinner's progress is to harden himself so far as to sin without remorse of conscience. The frequent repetition of sins stupifies the conscience.—They, as it were, weary it out, and drive it to despair. It ceases all its reproofs, and, like a frequently discouraged friend, suffers the infatuated sinner to take his course.—And hence,

7. Hardened sinners often come to boast and glory in thir wickedness. It is something to be beyond shame; but it is still more to glory in wickedness, and esteem it honerable. Glorious ambition indeed!

8. Not content with being wicked themselves, they use all their arts and influence to make others wicked also. They are zealous in sinning, and industrious in the promotion of the infernal cause. They extinguish the fear of God in others and laugh down their own conscientious scruples. And now,

9. To close the scene, those who have thus far hardened themselves, are given up of God to judicial blindness of mind and hardness of heart. They are marked out as vessels of wrath fitted to destruction.—This is the consequence of their obstinacy.—They are devoted to the judgment they deserve.

Reader! view it with terror.—*Dr. Witherspoon.*

A Parable.

A child went out one fine morning into the orchard, and saw the fruit tree all in bloom. The scene gladdened him beyond all expression: the great joy, like an ocean, floated a new cargo of beauty into his soul, and ever afterwards he was a greater and better being.

But in a few days he went out again, to behold the rich sight, and the corolla had all fallen off, and leaves only clothed the tree.

Then the child wept, and would not be pacified. Even when his mother told him of the luscious fruit that would be the result of the flowers next fall, he could not believe it. He could see no life emanating from that death, and could accept no promise that such should be the case. His sight was too short to see so far forward; nor was his faith strong enough to believe the prophecy.

But he lived till autumn, and then saw the fruit, with a greater joy than the flowers had given him; and the following winter he ate of the fruit, waxing strong and great thereby.

Ever afterwards the child had more faith. Even when he had became a man, long afterwards, and this lesson had also grown to a stature fitted for the man, when his own feminine counterpart became a prey to death, torn rendingly from his side, he sorrowed not; for he knew the truth which the orchard taught him when a child.

VARIETY.

Do Not Touch It.

One of the greatest difficulties in bringing up young persons into good habits, is that convincing them of the necessity of constantly watching over themselves; so as to avoid the begining of evil. A child can scarcely be brought to understand how one litle fault passed over, can bring about a great sin; yet nothing is more certain than the fact, that this is taking place continually. I dare say, my young friends; that your parents, and teachers, and preachers have, each and all of them, tried to convince you of this; but children require to be told of the same thing over and over again, therefore, though others may have tried to put you right on this subject, there can be no harm if I should try too.

I remember once some children thoughtlessly setting fire to a furze-bush; in five minutes the fire spread to another bush, and soon some hundred of furze-bushes were in the flames; the farmers around had enough to do to prevent their hay-ricks and corn-stalks from being burned to the ground.

I remember, too, some mischievous boys making a hole through the bank of a large pond; at first the water ran out in a very little stream; but, soon after, the hole got wider, and the water come through it, faster and faster; at last the bank gave way, and the water rushed in a flood over an adjoining field, and did much mischief.

Now, as it was with the furze-bush. and the hole in the bank of the pond, it is with every sin; if it be not stopped at once, it will increase in strength, until no one can tell what mischief it may occasion.

Children! you have the seeds of sin in your hearts; and when you consider for a moment that though an acorn be small, yet it will grow into and oak tree, you will perceive how wise it is to take care that your acorn sins do not become oak tree sins; you will see how necessary it is to root them out before they get so strong and sturdy as to defy every effort to remove them.

O lord of grace and glory! deign
Our help and strength to be;
Nor let the seed of sin become
A wide and spreading tree.

CLEANLINESS.—Be ye cleanly. Cleanliness is a virtue. Who loves not a rosy mouth, with clean white teeth beyond? A person may have a fine form, and be really beautiful, but if she is slovenly in her dress, and cares not for her general appearance, who respects her? There are those who appear well outwardly, but never enter a bathing tub from one year to another. No wonder such persons are not more healthy. The little pores of the body are completely stopped, and a race of diseases are thereby engendered. Look at the flesh of such through a powerful magnifying glass, and the body would have some such appearance as the carcass of a dead horse. Attend to the washing of your person, and you will have better health, and live to a greater age. The seeds of disease and death are often sown beneath a foul skin.

A MOTHER'S LOVE.

O! in our sterner manhood, when no ray,
Of earlier sunshine glimmers in our way:
When girt with sin and sorrow, and the toil
Of cares, which tear the bosom that they soil;
O! if there be in retrospection's chain
One link that knits us with young dreams again,
One thought so sweet, we scarcely dare to muse
On all the hoarded raptures it reviews;
Which seems each instant, in its backward range,
The heart to soften and its ties to change,
And every spring untouched for years, to move,
It is—The Memory of a Mother's Love!

The Resting Place.

However dark and disconsolate the path of life may have been to any man, there is an hour of deep repose at hand, when the body may sink into a dreamless slumber. Let not the imaginations be startled, if this resting place, instead of the bed of down, shall be the bed of gravel, or the lone, forgetten and cheerless pavement of the tomb. No matter where the poor remains of wearied man may lie, the repose is deep and undisturbed;—the sorrowful bosom heaves no more, the tears are dried up in their fountains, the aching head is at rest, and the stormy waves of the earthly tribulation roll unheeded over the place of graves. Let armies engage in fearful conflict over the very bosom of the pale nations of the dead, not one of the sleepers shall heed the spirit stirring trump, or respond to the rending shouts of victory.

How quiet these millions slumber in the arms of the mother earth. The voice of thunder shall not awake them; the loud cry of the elements—the winds, the waves, nor even the giant tread of the earthquake, shall be able to cause an inquietude in the chambers of death. They shall rest securely through ages; empires shall come and pass away; the last great battle shall be fought, and then a silver voice, at first but just heard shall rise to a tempest tone, and penetrate the voiceless grave. For the trumpet shall hear its voice. There is, however, but one class of persons who may derive comfort from these reflections—those only who have washed their robes, and made them white in the blood of the Lamb.

SCOLDING.—Much injury is done to children by scolding. It should be a prime object with the teacher as well as the parent, to gain the affections of his children; and frequent scolding renders this almost impossible. It alienates the hearts of young children. Depend upon it, they cannot love you as well after you have berated them, as they did before. You may approach them with firmness and decision—you may punish them with severity adequate to the nature of their offences—and they will feel the justice of your conduct, and love you notwithstanding all. But they hate scolding. It excites bad feelings, while it discloses weakness in you, and lowers you in their estimation.—*School Friend.*

OH YE RUMSELLERS.—The Pittsburg Banner says that a young lady of that city threw herself into the river on Tuesday week, and was drowned before assistance could be rendered. Family difficulties, growing out of intemperance, drove her to the mad act. The kindness she often received was no longer her daily portion; the arm that once folded her in fond fraternal embrace, spurned her; and the lips that once whispered in the language of fondness, now spoke in tones of harshness! Oh, ye rumsellers, what misery you make in this world!

A WISE RESOLUTION.—A man who had evidently just recovered from a hard spree, went into the Fonntain Saloon yesterday, and asked it that was the Temperance Hall, and on being answered in the affirmative, said he wanted to sign the pledge, because if he had minded his business and kept sober, he would have been $147 better off. He is pilot on a flat boat, and had been drunk had lain down night before last with the money in his pocket, and woke up next morning finding his pocket cut and his money gone. Now said he "I'm going to sign the pledge. Never shall another drop of Rum pass my lips." A pledge was drawn up and he put his name to it. This small loss may be his everlasting gain.—*Cin. Gazette.*

STRIKING ANECDOTE.—Charles XII, King of Sweden, drank sometimes to excess, so as even to disturb his reason. In one of his drunken bouts, he lost the respect which was due to the Queen, his mother. She retired to her chamber, overwhelmed with grief, and remained there on the following day. As she did not make her appearance, the King inquired the cause. This being told, he took a glass of wine in his hand, and went to the Queen's room. "Madam," said he to her, "I have learned that, yesterday, in my cups, I forgot myself towards you. I come to ask your pardon; and to prevent a recurrence of such a fault, I drink this glass to your health; it shall be the last during my life." He kept his words, and from that day he never tasted wine.

NEWS ITEMS.

LOSS OF THE U. S. MAIL SLOOP LEADER.—By a slip from the office of the Charleston Courier, we learn that the sloop Leader, employed in carrying the U. S. mail between Charleston and Key West, when near Jupiter on the 13th inst., started her cut water and broke her lower pintle, which caused her to leak. Although in this crippled situation, by the combined efforts of her officers and crew she was kept afloat until Sunday, July 18, when she encountered heavy gales which increased the leak so that all hands working at the pumps could not keep her free. The Captain at 4 o'clock in the afternoon bore away for the nearest land, with much difficulty succeeded in landing the crew, mail bags, passengers part of their clothing. After remaining on the beach three days, they were taken off by a wrecker and carried to Key West. The hull & materials were sold at Key West for $5,650, and the cargo of butter, rice, wine, &c. for $7,516.

Correspondence of the Pittsburgh Gazette.

CONFLAGRATION AT NEW YORK.—On Sunday night a fire broke out in the city of New York, in a store belonging to Messrs. Rogers and Creon on Front near Governor's street, destroying four wooden buildings, on Front, and twelve on Water street, principally occupied by poor families. One hundred persons are rendered houseless by this calamity!

Little or no insurance had been effected on the property.

ROBBERY AT NEWARK.—The American Hotel at Newark, Ohio, was entered on the night of the 11th instant, by false keys it is supposed, as all the doors were found unlocked in the morning, and some eight large trunks were taken out rifled of their contents. One trunk was represented to contain five hundred dollars. A quantity of wearing apparel, ladies' jewelry, &c., was taken from the trunks.

P. S. We learn that since the robbery, circumstances induced the suspicion that the gentleman claiming to have lost the $500, was a party to the robbery, and he was accordingly arrested. Two persons supposed to be his accomplices, were also overhauled at St. Louisville, and imprisoned, and the officers were in pursuit of two more.—*Weekly Ohio State Journal.*

SMOKE.—The People of Pittsburgh seem determined to get rid of the smoke nuisance in that city, if possible. It is stated in the Gazette that in addition to the $100 offered for the best method of consuming smoke in ordinary household stoves and cooking apparatus, gold medals of fifty dollars each are offered to such persons as shall, within three months, present the most satisfactory results in their application of a smoke preventive, or smoke consuming apparatus, in a furnace or factory, and on a steamboat.

CHUCHES IN THE CITY OF NEW YORK.—According to Doggett's new Directory, the number of churches of each denomination in the city, is as follows: Baptist 26; Congregational 7; Dutch reformed, 15; Friends, 4; Jewish, 9; Lutheran, 3; Methodist Protestant, 1; Methodist Episcopal, 31; Presbyterian 33; Associate Presbyterian, 3; Protestant Episcopal, 41; Roman Catholic, 17; Unitarian, 4; Universalist, 4; Welch, 2, Miscellaneous 12;

MORE BARNS BURNT.—On the night of the 16th inst. the barn of *Daniel Snively*, in Paris township, Stark county, was struck by lightning, and entirely consumed, with all its contents—including a Threshing Machine, Wagon, and many others things. Loss 15 or $1600.

On the same night the barn of Mr. *Whiteweather*, about two miles from Minerva, in Carroll county, was struck by lightning, & burned to the ground. The barn contained nearly the entire harvest of Mr. Whiteweather.—*Weekly Ohio State Journal.*

CURIOUS CIRCUMSTANCE.—A short time since while a child of a gentleman in this place was playing in the yard, says the Old Colony Record it was suddenly attacked by a large rooster, and severely injured. The rooster struck it in the head with his spurs, cutting through its cheek and making other deep gashes in its face; it also picked the child's head and breast, and would probably have killed it if the father had not fortunately happened to come into the yard in time to rescue it. The rooster was immediately killed.

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POETRY.

From the Christian Chronicle.

THE PILGRIM'S LAY.

BY MISS R. A. RHEES.

"Let me go, for the day breaketh."
"Oh! that I had wings like a dove, for then would I fly away, and be at rest."

Let me depart! Why should my spirit wander
An exile from its Father's house on high?
Why its rich gifts of thought and feeling squander
On aught that will not live beyond the sky?

Earth's brightest light, though glorious in its seeming,
Has failed to satisfy my longing heart;
A softer radiance from above is streaming
Upon my spirit's gaze. Let me depart!

Upon Earth's fairest skies the storm-clouds gather,
Its brightest hues the soonest pass away,
Its loveliest blossoms are the first to wither,
Its treasure, as we clasp them, turn to clay?

Let me depart! My very soul is weary,
Life's stony path-way I would tread no more,
The world, with all its glow and glare, is dreary,
Let me depart, and seek a brighter shore.

There is a brighter shore. Its light is breaking
Across the dark recesses of my soul,
Its loftiest powers into life awaking,
Bidding its earthly feelings own control.

There is a brighter shore, a heavenly dwelling,
Where from the eye no tears of anguish start.
Where not a single breast with grief is swelling;—
There is a better land. Let me depart!

That better land! Upon my raptured vision,
Its fadeless flowers, its glowing prospects swell!
That better land! Amid its bowers Elysian,
The blest and beautiful forever dwell!

Let me depart! I have no home but Heaven,
Where only can I rest my weary heart;
The strongest tie of Earth to me is riven,—
I would not linger here. Let me depart!

Religious Strictures.

Written for the Western Recorder.

LIFE IN EARNEST.

It is the eternal lifetime that makes the lifetime of earth such a solemn thing. Sever the living here from the living hereafter and man's longest being on earth is little more in importance than the flutter of a leaf,—his death but the falling of a blossom. But fasten on the infinite and the eternal to our present existence, and everything in life becomes mighty, momentous, solemn. The pang that shoots through our frame and makes each fibre quiver, is such as even a weak woman might endure—were it but for a moment—were it to die with us and be buried in the same tomb,—were there no capacity of eternal anguish in our nature, or no eternity in which that capacity might develope itself. The sting of a moment is a trifle, but the eternal stinging of the undying worm is terrific, beyond all utterance. In like manner the thrill of fresh joy which makes the whole man throb with delight, would be scarce worth the having or the losing, were it only like the lightning, flashing intensely bright, and then quenched forever. But a nature gifted with faculties for infinite enjoyment, and with a whole eternity wherein these joyous buds shall expand themselves in undecaying beauty and fragrance, turns our whole life into a deep and awful reality. A flower that folds its leaves, and withers down at sunset, may be carelessly trodden under foot; but a star that shall roll round forever in its orbit,—either effulgent in its brightness or dark in the gloom of its own chaos, is an object of wonder and awe.

Such is the life of man,—not of one man, or of some men, but of every man. By itself it may seem a plaything; in connection with the everlasting future, it becomes awfully real and solemn in its aspect. We may be poor, unlettered, obscure, hard-toiling men, still our life is an infinite reality,—no mere shadow, or vision, but an inconceivable reality in all its parts great or small.

We must then live in earnest. No other kind of life deserves the name. Life is not life if it be not in earnest. Any thing short of this is gross inconsistency,—an utter mockery of life. In truth, there can be no rational medium between flat infidelity and the most glowing fervor. If there be any thing in real life, or any thing real in eternity, we must be in earnest. If our souls have any value beyond the trees of the forest, we must be in earnest. If heaven be no fable and hell no dream, we must be in earnest. If God so loved the world as to give his Son for us, we must be in earnest. If Jesus died and rose again, and lives in heaven for us, we must be in earnest. 'Whatsoever our hand findeth to do, let us do it with our might.'

Gedenke zu leben,—think of living, is one of Goethe's thoughtful aphorisms. And Carlyle's commentary upon it is worthy of himself. 'Thy life, wert thou the pitifulest of all the sons of earth, is no idle dream, but a solemn reality. It is thy own. It is all thou hast to confront eternity with. Work, then, like a star, unhasting yet unresisting.'

There are some so-called Christians, who never seem to work at all. At least they work none for Christ. They lay claim to the name of Christian as their undoubted birthright, and are blinded enough in their self-complacency as to fancy that they deserve it. But they work none for Christ. The speak none for Christ. They have never even sought to glorify him. His honor, his kingdom, his cause, are things, or rather words, of no practical meaning to them. As to self-denial or sacrifice for his sake, or in behalf of his people, they never thought of such a thing. And as to seeking to win souls to him, that is altogether without their range of duty or circle of exertion. They are wells without water, trees whose fruit withereth,—twice dead, plucked up by the root. Of a life in earnest they have no conception. Eternity to their eye is nothing but distant vacancy.

There are other Christians who work, but they are not in earnest. They move forward in a certain track of duty, but it is with weary footstep.—Their motions are constrained and cold. They do a good many things, devise a good many schemes, say many excellent things; but the vigorous pulse of warm life is a wanting. Zeal,—glowing zeal,—elastic and untiring, is not theirs. There is more about them of the machine than the man. They neither burn themselves nor do they kindle others. They are neither inspired nor do they inspire. There is nothing of the star about them except its coldness. When the Master comes what recompense do they look for? What crown do they expect to wear?

There are others who are in earnest, but it is the earnestness of mere impulse. They are earnest only by fits and starts. They cannot be safely counted on, for their fervor depends so much on the humor of the moment. At one time none can be more zealous than they,—at another none more indifferent. A naturally impulsive temperament, of which they are not sufficiently aware, and which they have not sought to crucify, renders them irregular and uncertain in their movements. These are difficult to deal with, and sometimes a little dangerous too. Their intermittent earnestness effects comparatively little. They do and they undo. They build up and they pull down. They kindle and quench the flame alternately. There is nothing of the 'star' about them at all. Might they not learn to work 'like a star, unhasting yet unresisting.'

There are others who are always in earnest, but it is the earnestness of bustle and restlessness. They cannot live but in the midst of bustling and scheming, and moving to and fro. Their temperament is that of nervous, tremulous, impatient kind, that any thing like rest or retirement is positive restraint and pain to them. These seldom effect much themselves, but they are often useful by their perpetual stir and friction for keeping or setting others in motion, and preventing stagnation around them. Their incessant motion prevents them from being filled within with the needed grace. Their continual contact with the outward things of religion hinders their inward growth and mars their spiritually. Certainly these are like the star, 'unresisting,' yet not like it 'unhasting,' for they move forward with such haste, that they have no time to gather light or to give it forth. They would require to be taught what a life in earnest really is.

There are others somewhat like these last, yet not entirely of the same tremulous mould. They are steady, earnest, persevering workers; not laboring by fits and starts, nor stirring and bustling as if quiet were pain. They work with energy and patience, 'not wearying in well-doing.' Yet there is something awanting. They work so much more than they pray, that they are often like vessels without oil either for themselves or others. They grudge no toil nor sacrifice; they are always ready at their post, yet they so much neglect the inward preparation, that their hours of communion with God bear a very small proportion to their intercourse with their fellow-men.—These are like the star both unhasting and unresisting, yet their light is dim. Its reflection upon a dark world is faint indeed. They take but little pains to increase its brightness, and remove all interposing shadows, so that, though they do not possess light, yet it shines with feeble and ineffectual ray.

The true life in earnest is different from all these. It possesses some elements in common with some of these, yet it is not the same. It is a thing of depth and intensity. It is a thing of solemnity and greatness and power. It carries ever about with it the air of calm and restful dignity. It is fervent but not feverish; energetic but not excited; speedy in all its doings but never hasty; prudent but not timid or selfish; resolute and fearless but not rash; unobtrusive, and sometimes, it may, be silent, yet making all around to feel its influence; full of joy and peace, yet without parade or noise; overflowing with tenderness and love, yet at the same faithful and true. And all this coming forth from a soul at peace with God and living in realizing consciousness of assured reconciliation with its Father in heaven. For no motives however animating,—no influences however stimulating, can ever produce true life in earnest, apart from the peace and joy of God within. It is the joy of the Lord that is our strength. It is in knowing our standing and our obligations as redeemed by the blood of God's eternal Son, that we feel as Paul felt when he said, 'I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise.'

What is there after all, worthy of an immortal being but a life in earnest? Less than this may do for the beasts that perish, but nothing less than this will do for the being that is to live forever. We shall soon be passing into eternity, and should we not be in earnest? Can we afford to trifle? Have we time to be idle? The Master had none—shall the servant have? W. S. S.

August 27, 1747.

Western Sketches.

Written for the Western Recorder.

"The way they do here."

NO. V.

Mr. Editor: I now proceed to communicate some further particulars relative to the deplorable schism which has found its way into our society as mentioned in my last. And will state as briefly as possible the extent of the division—the effects it produced and its final disorganization, also its reorganization as an independent society, and its final and present standing; which would occupy considerable time and space to give any thing like a correct and full history of the events that I shall endeavor to put into as small a compass as possible.

Towards the close of the time before spoken of, frequent disappointments on the part of the ministry had a tendency to heighten the perplexity of the society, and gave some an excuse to attach themselves to the *sect* that had caused their first uneasiness, and to others it was considered just cause of abandoning the place and the society to follow the inclinations of their own appetites. But the majority continued true to their trust as though nothing had occurred to mar their peace, with the exception that they had taken the privilege to think and speak for themselves on a certain tenet in theology which the higher functionaries were not very well pleased with.

To put an end to this *heresy*, a preacher was dispatched whose arbitrary character and particular favoritism for the peculiar dogma was well known to be any thing else than reconcileable to the condition and feelings of the society. And acting probably from misinformation, he assumed a position which he would doubtless have avoided if he had been personally acquainted with those he had to deal with and the situation they were placed in. Consequently his presence only gave a fresh impetus to the work already begun, and hastened to a termination the critical and extremely doubtful destination of this unfortunate commotion that none could foresee the end thereof.

The first act of this new and arbitrary executive was to publicly denounce the whole band, and then citing the principal in what his honor was pleased to call "the sedition" to appear before the proper tribunal to hear and decide such cases, declaring at the same time that the accused was not nor could not be considered a member of the church while under an arrest until the court the offenders were amenable to had decided on the accusation. And then taking his leave, proceeded to lay the case before the body referred to which was to be in its regular session in a short time, some forty miles distant, out of the reach of defence or evidence in the case.

While absent the society at one of its regular meetings (the next Sabbath) declared the procedure against themselves, and one of their number particularly, uncalled for, and that they would sustain the accused whatever might be his fate, then in the hands of an ecclesiastical judiciary, without a shadow of evidence except in the person of the prosecutor, and him without any personal knowledge of the allegations. But as rumor is never wanting for something to occupy the idle mind to speculate upon, so in this case, *rumor* laid a foundation and *malevolence* built upon it a great structure, & *temerity* had it to demolish, regardless of consequences, either past, present, or future, visible or invisible.

But suspense was soon removed from the minds of those interested, for a decision was had without much ceremony, and the preacher dispatched to bear the tidings to those concerned, and to execute the judgment of the *Reverend* court. When he arrived and preliminaries properly adjusted, he proceeded as a summary punishment to publicly read the "criminal" out of the church, and concluded by warning all present and the society in particular, to beware of the excommunicated brother and regard him as a very dangerous person; and in a very eloquent exhortation portrayed the evils arising from such a course. Whereupon he was informed of the action of the society in behalf of the expelled brother. "Then," said he, "you have expelled yourselves with him and have no place or standin the —— —— Church," and immediately departed, leaving them to themselves and to do as they best could.

Things passed on in this situation for months as though nothing had occurred to interrupt the 'even tenor of their way.' Meetings were as frequent and as interesting as they formerly had been, and no alteration seemed to have taken place than that they were confined to a smaller sphere of action than when under the protection of a large and popular church that was capable of guiding the destiny of the thousands that implicitly obeyed the mandates of those bearing rule over the confiding adherents. And notwithstanding the cord of confidence had been unmercifully cut asunder, after a length of time a compromise was proposed from "head quarters," but it would not take for the reason that the wound had been made too deep to admit of being healed on the principles proposed, and finally an agreement to disagree brought all connection to a close between the two parties that had hitherto existed, and it now became necessary for the society to adopt means and measures exclusively for itself, which was effected by an independent organization, free from the trammels of all other denominations, sects, or associations known to it. This organization took place on Christmas evening after a protracted prayer meeting of about three day's duration, and when organized the whole number amounted to about twenty.

After a length of time a preacher was heard of at a distance that was entertaining congregations with a dispensation of the gospel wherever he could meet with an opportunity, and being of a new denomination to any that had been known hereabouts, and bearing the singular name of "Radical," gave rise to various conjectures. The association being without both preacher and preaching, gave him an invitation to preach at their place of worship and the invitation was accepted, an appointment was made and filled and other appointments made until the *old man* had attended several times. At length a protracted meeting was proposed and the preachers of the same order were called upon to assist. A general satisfaction was given to all that attended, and to those particularly for whose benefit it was appointed, and before it came to a final close proposals were made for the purpose of receiving the associated church into the folds of the Methodist Protestant Church, which was duly considered and acceded to. Since then we have had various scenes to pass through, "but hitherto the Lord hath helped."

Although these short sketches have not been carried to the extent they were at first intended, I have thought my inadequacy to the task would fail to give the interest they deserve. Therefore, Farewell. N. C.

Farther West, August, 1847.

Ministers' Department.

From the Theological Medium.

Good Advice to a Young Minister.

An extract from a private letter, written by an aged minister, to a young man entering upon the duties of the sacred office:

* * "Your position is an important one, and will impose—especially on the shoulders of a boy—most solemn responsibilities.—But "it is good to bear the yoke in youth." Buy and borrow all the books you can, and use them as you do your dictionary, as mere sources of reference. But few books are worth reading through.—Read with pen in hand and lay by in the store-house, from which you must draw every week, suitable materials for sermons. In actual preparations for the pulpit, avoid as much as possible the drudgery of committing; but make yourself as familiar as time will permit, with both thoughts and words of the manuscript containing notes previously arranged. If this is done, there will be no difficulty in constructing sentences in extempore delivery. When you are in the pulpit the less you are encumbered with notes the better. I have kept none before me for the last twenty years. Make all your sermons as perfect on paper as time will allow; so that at any future time, in case of emergency, a brief review will enable you to use them. It is always better, however, when you can, to prepare a sermon in view of the present wants of the congregation to whom it is to be delivered; for a fresh discourse will generally take a deeper hold on your own feelings, and of course on the feelings of your audience. Never let your sermons exceed an hour in length. If your hearers do not profit by what they hear in that time, they will not be likely to do it afterwards.

A weekly prayer meeting, a monthly concert, and an efficient Sabbath School, will be indispensable to the prosperity of your congregation. To aid the latter, ask the church for a few dollars to procure for the children a Juvenile periodical. Have the numbers sent to your address, and distribute them in person to the children on Sabbath morning. When read, require the papers to be returned to school, and send them out again to irreligious families, for the purpose of drawing their children also into the school. Much will depend on the Superintendent of your school. In selecting that officer the inquiry should not be who will take the station as a burden, but who is best qualified for its duties, and will most faithfully discharge them? I would also add that it would be well to have a quarterly examination of the pupils, and a sermon adapted to their capacities." * *

A Sermon on Popery.

The following paragraphs written by the Rev. John Wesley, we regard as a whole system of political and moral policy, worthy of adoption by all Protestants for the regulation of their feelings and conduct towards Roman Catholics.—The sentiments are not unkind, but firm, not cowardly, but cautious, not cunning, but wise: they constitute a whole controversy brought to a point. They evince a correctness of observation, and maturity of judgment worthy of the founder of Methodism. We commend them to our readers.

B.

"The generality of Roman Catholics, wherever I have been, are of the same principles, and the same spirit, with their forefathers. And, indeed if they had the same principles, it could not be doubted but they would be of the same practice too if opportunity would serve.

"These principles openly avowed by their forefathers of priestly absolution, Papal indulgences, and no faith to be kept with heretics, have never been openly and authoritatively disavowed, even unto this day. And until they are, a Roman Catholic, consistent with his principles, cannot be trusted by a Protestant.

"I would not hurt a hair of their head. Meantime, I would not put it into their power to hurt me, or any other person whom they believe to be a heretic. I steer the middle way. I would neither kill nor be killed. I would not use the sword against them, nor put it into their hands, lest they should use it against me; I wish them well, but dare not trust them."—*Ch. Reps.*

Six Hundred Pastoral Visits.

We heard a clergyman in this city make a statement before his congregation on Sunday last, that during the present year of his labor, he had made six hundred and fifty pastoral visits among his people. We were struck with this exhibition of faithfulness on the part of the pastor.—The state of the church, as might be reasonably expected, is prosperous and good. The minister knows all his members, and not a word of complaint is heard of neglect of pastoral duty. All are seen, conversed with, and prayed with. No man on earth is entitled to more respect and honor than the faithful minister of the Lord Jesus.—His aim is the best good of his people, and all his powers are engaged for their spiritual welfare.—What a rebuke for the unfaithful pastor. He cares nothing for his flock, and as is very natural, they care but little about him. The church is revived and blessed under the ministration of one, and sinks and groans under the neglect of the other.—*Gen. Evan.*

TEMPERANCE.

The Drunkard's Wife.

The following is an extract from the prize tale of Mrs. H. Livermore, published in the New England Washingtonian. It is founded on facts:

One winter afternoon, when huge drifts of snow blocked up the narrow and irregular street of the city, when the fitful wind which blew from all points of the compass, dashed hither and thither through the keen air, the broad snow-flakes, Mrs. Austin, scantly clad, and illy calculated to brave the raging tempest, left her home to seek one of the numerous seamen's clothing stores, called "slop-shops," which were scattered throughout Ann street and its vicinity. In her hand was a large bundle of work, just completed by herself, George and Emma, and upon the payment she was expecting for her labor, the family was depending for their evening meal. During her absence, her husband staggered homewards in a shocking state of inebriety, where Emma and Charles, the younger son, were endeavoring to amuse the infant Charlotte, not yet a year old, who, always delicate, was now helpless as infancy itself, from a recent severe illness, and who lay in the cradle, wailing her mother's absence. As Mr. Austin approached the little one, and raised her in his arms with the natural kindness which not intemperance could banish from his nature, Emma, unaware of her father's deep intoxication, accustomed as she was to seeing him more or less so constantly, and perceiving that the babe was quiet, ran down stairs to the almost empty wood-shed, where her brother George was seeking fuel to prepare their supper, and Charles followed after her. Mr. Austin moved towards the fire-place, and endeavored to seat himself; but, loosing his balance, he fell, and in falling, the babe rolled from his arms, with its face downwards, into the fiery bed of glowing coals that lay on the hearthstone. The child was too much enfeebled by recent illness, to extricate itself, the father so dreadfully intoxicated, that some minutes elapsed before he was fully aware of its condition, or could recover his feet; its cotton garments were then blazing; its tender face, neck, and bosom were hissing on the hot coals, & its efforts to shriek were only convulsive and agonized gasps.

One glance at his infant's excruciating pains, drove the fumes of intoxication from his brain, clearness came to his head, steadiness to his hand, and with the quickness of lightning he drew the burning babe from the flames, dashed over it a vessel of water, and was hastening to the door for assistance, when the fleet and anxious footsteps of his wife sounded on the stairs, and whiter than the sheeted dead, his tongue rigid with horror, with the reeking, blistered, blackened form of his babe in his arms, he stood face to face with its mother.

Oh, God! who can tell the unspoken agony of the moment! paralyzed, rooted to the floor as if transformed to stone, with parted lips, from whence issued no sound, her heart beating loud and heavily, so that she almost reeled from the force of its sickening throb, she fixed her eye steadily on her husband for a moment, as if to read the whole tale, and then, prompted by the instincts of her maternal heart, she threw off her trance of horror, and flew to seek relief.

But the poor little innocent inhaled the scorching gas of its fiery pillow, and the severest of its burns, terrible as they were, externally, could neither be seen or reached. The small veins of the neck were tense and knotted, under the quivering flesh; its very breath caused convulsive throbs, and rolling upward its sightless eyes, spasmodically clenching its feeble hands, its delicate sinews tightened with agony, the half released soul that hung quivering on its lips, was speedily freed.

It was months ere Charlotte Austin could throw off from her spirit the horrible torpor which settled upon her, after the agonizing death of her delicate babe.

It seemed as if paleness would never more leave her check, as if her eye would never more burn steadily, nor her voice be cleared of huskiness, as if she had forgotten even to smile or to converse, for she moved about as if all but the animal mechanism of her life were paralyzed. None knew the secret of the accident which had occurred, save the parents, and the vague reply of Mrs. Austin, "that the babe fell into the fire during her absence," fastened upon her the charge of carelessness and neglect among her neighbors, and in the multiform accounts of the occurrence that found their way into the city. She never repelled the charge, but Christ-like, was content to bear the sins of him who had so cruelly wronged her and hers, and to receive the odium which he deserved. With the same meek, uncomplaining kindness, she continued to minister to his wants, uttering no word of harshness, looking no rebuke, save what was conveyed by the mournful gaze of her eye.

What I do if I Vote for License.

I license every retailer of liquors in the township to make me, my children, and my neighbors drunkards, if he can, and thereby:

I license him to get from me my farm, my town lot, my tools, my plough, my bed, my furniture, my bread and meat, and the clothing from the backs of myself, my wife and my children. And all for worse than nothing.

I license him to take from me my character, my happiness, my health and my hope of Heaven!

I license all my neighbor's cruelty to his family, who has been made a drunkard at the licensed coffee-house—and when I see his wife and children suffering hard-biting poverty, woe, wounds, sorrow and neglect, I may comfort myself with the reflection, I licensed all this.

I license all the swearing, gambling and fighting, which may be done at the licensed coffee-house-tavern, or grocery!

I license all murders which may be committed under the influence of the liquor sold at the licensed shop!

Is a quiet conscience worth anything for a death-bed? Then write carefully on your ballot, & independently, but firmly vote NO LICENSE. —*Marion Tract.*

Disastrous Shipwreck.—The Moreton Bay Courier Extraordinary, of March 18th announces the wreck of the Sovereign steamer, with the loss of nine cabin and sixteen steerage passengers, seventeen of the crew, and a cargo of wool. She grounded on the bar at Amity point, (Australia) and afterwards foundered in four fathoms water. The pecuniary loss is estimated at £20,000.

Miscellaneous.

Send me the Paper.

1. "Because I am wiser than I was last year at this time. I then wrote, 'Stop!' on a valuable religious periodical, and sent it to the Editor. I am now wise enough to write stop, on such a course of folly.

2. "Send me the paper, because I have been no gainer by stopping it. I do not know that there is a penny more in my pocket for writing stop! and I do know that, spiritually, I am lean and thin-visaged. The truth is, I have been starving this twelve-month. Shame on the man, says my conscience, that can suffer the children of this world to be wiser in these matters than the children of the kingdom. Send me the paper, therefore. I must know, I will know, the joys and sorrows of Zion. I will sympathise in her sadness, and glory in her triumphs. I will once more look out on the moral features of the world. I will not hide my face from the gloom and misery of a race perishing in sin. I will not shut my eyes from what I ought to see, know, and feel. Stop my paper? No. I am ashamed of that. It is stopping eyes, and ears, and heart. It is stopping love, and zeal, and prayer, and usefulness. It is stopping up fountains of happiness, No! I will not stop the paper; so send it Mr. Editor; and when you see stop! written on another of my papers returned, you may be assured it has been done for one who has gone to the poor-house, or the mad-house, or the house appointed for all the living."

How many families are actually starving, mentally and spiritually, for want of wholesome nourishment; ignorant of the diffusion of light; the state of perishing millions? Why is it so? are they poverty-stricken? Is time redeemed; temperance and frugality consulted in every thing? Cast your eye upon that table. What seest thou? Likewise, behold the external decorations, the gew-gaws, the artificials, the folly and frippery of fashion! Money expended for what? to ruin body and soul; sufficient to purchase books, and a score of periodicals, to store the mind with knowledge pure and infinite.

What! an individual loving God supremely, his cause above every thing, thirsting for the water of life, and not abandon forever his tea and coffee, his cigar and snuff-box, with every poisonous luxury? Can it be? and still plead poverty as an excuse for not furnishing himself and family, richly, with mental and spiritual food!!

Keeping Folks in Meeting.

When Mr. Moody, (Handkerchief Moody,) was on a journey, I think in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sabbath with him, if agreeable. The man appeared very glad to see him, and said,

"I should be very glad to have you stop and preach for me to-morrow, but I feel almost ashamed to ask you."

"Why, what is the matter?" said Mr. Moody.

"Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition on a stranger."

"If that is all, I *must* and *will* stop and preach for you," was Mr. Moody's reply.

When the Sabbath day came, and Mr. Moody had opened the meeting and named his text, he looked around on the assembly, and said,

"My hearers, I am going to speak to two sorts of folks to-day, *saints* and *sinners*. Sinners, I am going to give your portion first, and I would have you give good attention."

When he had preached to them as long as he thought best, he paused, and said,

"There, sinners, I have done with you now; you may take your hats and go out of the meeting house as soon as you please." But all tarried and heard him through.

Wants a Husband.

Rather a spicy law question has come before one of the Paris Courts, giving publicity to the following dramatic circumstances out of which it grew: A certain young and pretty actress, who, by shrewd management and economy, had contrived to lay up a serviceable fortune, became inspired with the unprofessional desire to exchange her untrammelled celibacy for an orderly marriage. Looking around among her admirers, she cast her eyes upon a young man of honorable connections, who by a course of headlong dissipation, had plunged irrecoverably in debt. Her immediate resolve was to bring about a bargain—the payment of his debts in exchange for the right to call her by his aristocratic name. Sure of a refusal while in free air, she proceeded to buy up the claims against him, and threw him into prison. Here he received her conditional first offer—"Prison of marriage in exchange for prison of stone." The young man declined, and still continues to decline the alliance, declaring that she may deprive him of his liberty, but he will not stain the escutcheon of his family by a disgraceful alliance. Once a month, however, she calls, and repeats the offer, and there have been large bets, as to the final results, based on the probable strength of the love of liberty.—*Sat. Ev. Post.*

Accountability.

How little do we think of our accountability to God! Money is not ours to hide in a napkin; good thoughts are not ours to be kept hid in the bosom; power is not our to elevate ourselves; influence is not ours to lie dead. We must render an account to God for the manner we use every thing he has given us. Our voices, our purses, our eyes, our hands our lives, our whole influence should speak in lessons of wisdom and mercy. A thousand streams of gladness should emanate from us to fertilize the moral soil, and prepare it to be transplanted at last, to a more congenial clime. At the bar of heaven, that man must stand confounded whose whole life has been spent in selfish acts, and from whom no good influence has gone forth to regenerate and save the wretched and lost. May not such a doom be ours.—*N. Y. Organ.*

Parent, remember, "there is no greater defect in educating children, than neglecting to accustom them to work." "Every boy should have his head, his heart, and his hand, educated. Let this truth never be forgotten."

A destructive fire occurred in New York city on Monday morning, destroying 14 buildings near the corner of Front and Water streets. The loss of property is very great, but mostly covered by insurance. It is not known how the fire originated.

CONFERENCE PROCEEDINGS.

From the Waynesburgh (Pa.) Watchman.

APPOINTMENTS OF THE PITTSBURGH ANNUAL CONFERENCE.—(M. P. GHURCH.)

The Methodist Protestant Church opened its session in this place, agreeably to appointment, on Tuesday last, at 9 o'clock A. M. An able introductory sermon was delivered by the President, Rev. G. Brown, after which the usual routine of business was transacted.

On Wednesday, the election of President resulted in the choice of the present worthy incumbent for another year.

The following resolutions were submitted and adopted:—

WHEREAS, The 23d article of religion of the Methodist Protestant Church, recognises the Government of the United States as sovereign and independent and ought not to be subject to foreign dictation and jurisdiction. Therefore,

Resolved, That this Annual Conference will not confer the ordination of Deacon or Elder, or admit into her Itinerant ranks any individual who is an alien, and who will not declare his intention to be a citizen of the United States by taking the oath of allegiance according to Law.

Resolved, That the thanks of this Annual Conference be, and are hereby tendered to the citizens of Waynesburg and vicinity for the friendly reception and hospitable entertainment extended unto its members, accompanied with the assurance that while the kindness thus manifested is now reciprocated in feeling and sentiment, it shall also ever remain a source of pleasant and agreeable reminiscence.

On Sunday, at 11 o'clock, Rev. T. H. STOCKTON, of Philadelphia, preached to an audience of about one thousand persons, in the Grove at the east end of town. The large auditory was held in wrapt attention for an hour and a half, by the eloquence and elevated thought of the speaker.

The several pulpits in town were supplied by the members of Conference, during its session, to the general acceptance of the community.

APPOINTMENTS.

GEORGE BROWN, President.

Pittsburgh St.—Wm. Reeves,
Allegheny St.—James Robinson.
Sharpsburg Ct.—Wm. H. Doe.
New Brighton—Geo. B. McElroy.
New Castle—To be supplied.
Conneaut—Henry Lucas, 1 to be supplied.
Somerville—G. A. Compton.
Susquehanna—Martin Stewart, A. Maple.
Johnstown—V. Lucas.
Connellsville—Henry Palmer.
Union Station—N. Watson.
Fayette Springs—Joel Wood.
Brownsville—R. L. Simonton.
George's Creek—Samuel Clawson.
Waynesburg—P. T. Laishley, 1 to be supplied.
Monongahela—Eli Martin.
Morgantown—N. Gillespie.
Fairmont—D. R. Helmick, J. L. Simpson.
Evansville—A. Lister, J. G. Isherwood.
Clarksburg—Hanson Reger.
Lewis—G. Nester.
Buchanan—Richard H. Walker.
Braxton—J. Holland.
Huntersville—D. D. Hughes.
Greenbrier—A. J. Waren.
Jackson—J. P. Prickett.
Newark—Wm. G. Williams.
Harrisville—G. I. Stillians.
Tyler—To be supplied.
Wheeling Stat'n—F. H. Davis.
Wheeling Ct.—R. H. Sutton.
Washington St.—J. C. Hazlett.
Ohio Ct.—John Cowl.
Manchester—John Scott.
Pittsburgh Mission—To be supplied.
Clarion Mis.—Samuel Hazlett.
Washington Mis.—To be supplied.
Valley Mis.—W. B. Ellison.
Western Va. Mis.—John Clark.
Big Kanahwa—G. G. Collins.
A. A. Barnes, superannuated.
Asa shinn, do.
W. A. Porter, do.
J. L. Turner, do.
T. C. Herron, transferred to unst. list.
Jas. Hopwood, do. do. at his request.
Jas. Burns, in President's hands.
William Ellison, do. do.
Jno. Guysonger, tr. to unst. list.
John Simmons, do. do.
Wm. Boardman, do. do.
T. L. Farkner, in President's hands.
G. Lapham, without appointment at his own request.

Reported for the Western Recorder.

Conference Steward's Report,

Of the Pittsburgh An. Conference, M. P. Church.

			Claim.	Amount rec'd.	Deficit
			$ cts	$ cts	$ cts
Pittsburgh	St.	W. Reeves,	500,00	500,00	
Allegheny	"	J. Robinson,	400,00	400,00	
Wheeling	"	N. Watson,	100,00	100,00	
Union	"	J. Scott,	200 no	demand	
Johnstown	"	F C Herron,	no report		
New Brighton	"	G. B. M'Elroy,	100,00	100,00	
Washington	"	J. C. Hazlett,	100,00	100,00	
Sharpsburgh	Ct.	W. H. Doe,	240,00	135,26	104,74
Conneaut	"	Joel Wood,	200,00	129,00	71,00
Clarion	"	G. A. Compton,	220,00	165,00	55,00
Susquehanna	"	M. Stewart,	260,00	90,00	170,00
Legonier	Ct.	T L Forkner	10 mo 187,00	57,35	129,65
Connelsville	Ct.	H Palmer	10 mo 216,60	168,79	47,81
"	"	F G Isherwood,	100,00	50,80	49,20
"	"	R T. Simonton,	230,00	191,28	38,72
Brownsville	"	V. Lucas,	100,00	100,00	
Fayette Springs	"	S. Clawson,	300,00	300,00	
George's Creek	"	N. Gillespie,	100,00	109,17	
Morgantown	"	W. A. Porter,	260,00	150,00	110,00
Waynesburg	"	J. L. Simpson	100,00	68,75	31,25
"	"	P. T. Laishley,			
Monongahela	"	D. R. Helmick,	280,00	280,00	
Fairmont	"	H. Reger,	240,00	190,00	50,00
Clarksburg	"	A. Lister,	100,00	80,49	19,51
"	"	A. J. Warren,	220,00	113,20	106,80
Evansville	"	A. Marple,			
Valley	"	H. Lucas,	100,00	65,00	35,00
Huntersville	"	G. Nestor,	220,00	110,90	109,10
Greenbrier	"	E. Martin,	260,00	208,52	51,48
Braxton	"	J. I. Stillians,	240,00	240,00	
Lewis	"	J. P. Prickett,	100,00	sub $75 pd. $30	45,00
Millcreek	"	J. Holland,	220,00	112,64	107,36
Harrisville	"	G. G. Collins,	100,00	63,21	36,79
Tyler	"	R. H. Walker,	200,00	175,00	25,00
Buchanon	"	S. Hazlett,	100,00	34,00	66,00
Wheeling	"	J. Cowl,	220,00	200,00	20,00
Ohio	"	J. Burns,	163,50	163,50	
Manchester	"				

Report of Committee on Finance.

DEAR BRETHREN: Your Committee on Finance find with deep regret, that the Conference Steward's report will exhibit a great delinquency on the part of the Circuits and Stations, in meeting the disciplinary allowance of the Itinerant Brethren who have labored for them during the past year; & we have felt a deep anxiety to ascertain the true cause or causes of this evil among us, that this serious hindrance to the prosperity of our church may be removed.

We cannot be persuaded that it arises from a want of ability on the part of the District to support its ministry, nor do we conceive that our people are unwilling to render a righteous compensation to those who break to them the Bread of Life.

But we think this unpleasant state of things has been (at least in part) produced by the premature division of Circuits and setting off Stations, we are induced to the belief that the wholesome restriction of our discipline on this head, has not been duly regarded by this Annual Conference, in creating new Circuits and Stations.—The discipline says, "No Station or Circuit shall be divided unless each part have ability to support one or more preachers." This we think has been frequently done, and the consequence is, that we have a number of small Circuits and Stations that are not able to support their preachers in a creditable manner.

Again: The Superintendants have neglected, in many instances, to see that the plan of the Annual Conference for raising the means of support for its Itinerant laborers, has been carried into effect, and it has been ascertained that in almost every case where the scheme alluded to (the subscription plan) has been faithfully carried into effect, that our preachers have received their salaries; and where it has been neglected they have not; and it is well known that all denominations of Christians in this land, who pay their ministers, have adopted the subscription plan.

In view of the embarrassed state of our financial affairs, the question has frequently occurred to our minds, what can be done?

All feel the necessity of adopting some energetic measures and vigorously carrying them into effect.

In view of improving the condition of our financial affairs, we recommend the passage of the following resolutions:

Resolved, 1st. That the plan of raising means of support by *subscription*, for the travelling preachers of the Pittsburgh District, be adopted in all our Circuits and Stations.

2nd. That it shall be the duty of each class or society, to select a person or persons, whose duty it shall be to call on each member of the church, and those who set under our ministry, to subscribe what he or she may feel able to pay, during the year, in quarterly instalments, be it much or little, and enter the same in a book or paper kept for that purpose.

3rd. That it shall be the duty of each superintendent on his first round on his Circuit, or at the first leaders meeting in his Station, to publish this plan and see that some one be appointed in each class, to raise subscription as aforesaid.

4th. That it shall be the duty of each person appointed to raise subscribtion, to hand over the subscription paper or book, to the class leader or Steward of the class, and it shall be the duty of such leader, or Steward, to collect in quarterly instalments, each ones subscription, and also to report to the first Quarterly Conference the amount subscribed.

5th. That it shall be the duty of the chairman of each Quarterly Conference, to enquire particularly of each collector, whether suitable efforts have been made to collect the quarterly instalments.

6th. That it is the opinion of this Conference, that it is the duty of every member of the Meth. Protestant Church, to contribute to the support of the ministry; and the wilful neglect of this duty shall be disposed of as in all other cases of delinquency.

W. REEVES,
J. COUP,
P. KENEDY.

A communication was received by the Conference, through the President, Br. G. Brown, from Br. Elias A. Wheat, a member of the committee of correspondence, of the Genesee District, of the Methodist Protestant Church; recommending "the calling of a convention of the church, for the purpose of altering the constitution and Discipline, so as to exclude slavery." And,—"That in case a majority of Conferences will not sustain the call for convention of the church, that a call be made for a convention of the Northern Conferences, for the purpose of a distinct organization."

A special committee was appointed, to whom the document was referred. That committee, after mature deliberation, reported adversely to the calling of a convention, for the purpose specified, at this time, for several reasons, assigned by them at length. The report was received & adopted by the Conference.

Extracts of Minutes of Conference, Pittsburg District.
BY THE PUBLISHING COMMITTEE.

Pittsburgh, August 31st, 1847.

From the Pittsburgh Christian Advocate.

APPOINTMENTS OF THE NORTH OHIO CONFERENCE.—(M. E. C.)

Delaware District—J. H. Power, P. E.

Delaware, C. Sawyer.
Richwood, O. Burgess, J. Sterling.
Kenton, H. P. Ward, W. D. Godman.
Marseilles miss., S. Mower, J. Bunker.
Marion, H. Whiteman.
Waldo, C. Thomas.
Mt. Gilead, H. G. Debois, J. Orr.
Olivesburg, S. Lynch, T. H. Wilson.
Bellville, J. Scoles, A. Rumfield.
Chesterville, E. C. Gavitt, J. A. Brown.
Galena, S. H. Alderman, P. Plummer.
Welsh mission, D. Cadwallader.
Wesleyan University, E. Thompson, President; H. M. Johnson, Professor; L. B. Gurley, Ag'nt.

Mt. Vernon District—J. Quigley, P. E.

Mt. Vernon, R. H. Chubb.
Amity, S. C. Parker, M. French.
Martinsburgh, A. Coleman, W. H. Nickerson.
East Union, J. Wheeler.
Roscoe, W. C. Clark, W. C. Heustiss.
Newcomerstown, L. S. Johnson, P. Wareham.
Keene, W. Grissell.
Nashville, J. McNabb, M. T. Ward.
Frederick, H. M. Shaffer, A. H. Walters.
Mansfield, H. S. Bradley.

Wooster District—D. Lambert, P. E.

Wooster, H. E. Pilcher.
Fredericksburg, P. Sharp.
Millersburg, J. Mitchell.
Jeromeville, D. M. Conant, N. Gunn.
Ashland, J. A. Kellam, J. Brakefield.
Congress, J. Blamfield, Jas. McNabb.
Richfield, L. Parker.
Western Star, G. S. Philips.
Dalton, P. Starr, H. Warner.
Mt. Eaton, J. F. Kennedy.
Shanesville, J. Evans, J. Fry.
Canal Dover, D. Gray.

Norwalk District—A. Poe, P. E.

Norwalk, W. L. Harris.
Florence, Z. C. Norton, M. L. Starr.
Amherst, R Biggs.
Medina, W. Brock, W. S. Pierce.
Milan, W. Spafford, C. Johnson, O. Mitchell, sup.
Wellington, W. H. Thatcher, H. L. Parish.
Elyria, W. B. Disbro.
Dover, N. S. Worden.
Ohio City, E. S. Grumley.
Brooklyn, W. Runnells.
Brunswick, J. T. Kellam.
Berea, T. Thompson, W. M. Hitchcock.
Baldwin Institute, L. Warner, Principal.

Tiffin District—F. Raymond, P. E.

Tiffin, H. Humphrey, J. M. Morrow.
Lower Sandusky, J. Jones.
Bellvue, L. M. Rounds, J. S. Caples.
Sandusky City, E. R. Hill.
Fairfield, R. Wilcox, W. Boggs.
Plymouth, G. W. Breckenridge, R. P. Wilson.
Bucyrus, L. Prentiss, J. Reese.
Wyandotte, L. D. Seymour, L. Ward.
Mt. Blanchard, R. S. Kimber.
Risdon, J. Elliot.
Mexico, L. Hill, L. W. James.

Maumee District—T. Barkdall, P. E.

Maumee, E. R. Jewitt.
Toledo, W. W. Winter.
Sylvania, J. L. Johnson.
Waterville, H. Chapman.
Clinton, B. Herbert.
Pulaski and Beaver Creek miss., J. Burgess.
Evansport, A. Foster.
Defiance & Oglage miss., W S Lunt, J M Wilcox.
Findley, W. J. Wells, W. Seely.
Wood, T. J. Pope.
Perrysburg, C. H. Owen.
Seaman's Chaplain, T. Cooper.

Sidney District—S. P. Shaw, P. E.

Sidney, E. Yocum.
Lima, S. Fant, J. S. Kalb.
Kalida miss., S. M. Beatty, J. K. Ford.
Vanwert, J. K. Albright.
St. Mary's, C. B. Brandeberg, E. Hook.
Stillwater miss., J. Graham.
Greenville, J. Wykes, P. R. Roseberg.
Port Jefferson, A. Harmount, C. Coleman.
Bellefontaine, S. L. Yourtee.
Cherokee miss., C. Craven.
West Liberty, S. M. Allen, S. B. Guiberson.
Agent for American Bible Society, J. R. Jewitt.

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, SEPTEMBER 9, 1847.

☞A fourth letter from the Editor is given this week, which will be read with interest.

TO CORRESPONDENTS.—"*International Copyright—Its Justice and Necessity*," by B. C. W., will appear next week.

Poetry, by T. B., we are sorry to say, cannot find a place in our columns.

W. S. S., writes us in a private note, that he does not know whether he will "oblige or disoblige" us again. We hope your mind will be settled on that subject, and that you will continue to oblige us, by sending more communications, such as the one furnished this week.

Cost of Printing a Paper.

We were not a little surprised at receiving a letter this week from our much esteemed friend, "G. G. C.," in which he says he thinks we could do better, or he could do better for us, if we were to reduce our terms to *One Dollar* per annum, instead of two; and gives as a reason, that other periodicals, as large as the Western Recorder, are furnished at that price. As we profess to be a practical Printer, and, therefore, know something of the costs of publishing a paper, and know, also, how it is that other periodicals are furnished so cheap, we will assume the responsibility to give our worthy Brother an explantion. We will first ask him a few questions:

1st. Where is there a religious newspaper, the size of the Recorder, East or West, published at the low price of *One Dollar*? 2d. What kind of papers are printed at that price, and where are they published? There are none save literary papers, and they are printed in the East. 3d. Why are they printed so cheaply? In N. York, Baltimore, Philadelphia, and Boston, where these dollar papers are issued, it is often the case that five or six are issued at the same office; and the matter put in type for one, answers for all, with some slight alteration. Hence, the expense of setting their type is only one-sixth, (in proportion to the number of papers published in the same office) of that of a paper published separately from others. Other expenses, such as ink, paper, &c., are the same, or nearly so.

Now for the expense of printing the Recorder: In one column there are 160 lines; in each line, 20 ems; making 3,200 ems in each column; which, at 25 cents per thousand, costs 80 cents. Not less than 22 columns are given weekly, making a fraction over 70,000 ems per week; which at the same price, costs $17,50. Within a few quires of 3 reams of paper are used per week, which, at $2,50 per ream, the lowest cash price, is $7,50. Other expenses, such as ink, writing paper, wrapping paper, &c. &c., cannot be exactly estimated here, but may safely be put down at $1,00 per week. Thus we have it:

Cost of setting types	per	week,	$17.50
Cost of paper,	"	"	7,50
Various other expenses,	"	"	1,00
Total,			26,00

And the nett cost for publishing the Recorder for one year, $1,352.

The subscription list is now a fraction over 12,00. Deduct from this, 150 for exchange papers, and travelling preachers, who act as agents, and from whom nothing is received, or even wished, and we have left 1050 subscribers. We know not how many of these fail to pay, but from the letters received from Post Masters during the absence of the Editor, we may safely make a deduction of 10 per centum; which will leave us 950 cash subscribers. These, at two dollars per annum, would bring us $1,900. Deduct from this the cost of publishing, (1,352) and we have left $548, to defray the expenses of a family, and a number of other expenses, accruing about the office, which a man who is not a Printer knows nothing of.

Now solve the following: How large an increase of subscribers would enable us to furnish the Recorder at $100 per annum?

LETTER FROM THE EDITOR.
No. IV.

Youngstown, Mahoning, O., Sept. 2, 1847.

On our return from the Pittsburgh Conference, having an interval of several days before the convening of the Muskingum Conference, we enjoyed a pleasant sojourn in Wheeling until Friday morning last. We have there a small but valuable society. Our friends have had to struggle with adverse circumstances, but have stood firm. Br. Watson leaves with their warmest regards, for another field of labor, and is to be succeeded by Br. Davis. During our stay, with the kind assistance of Br. Sands, we procured several new subscribers, each of whom paid in advance, and were also quite successful in collecting dues of the paper. We took an interest in visiting various large establishments in Wheeling, amongst them, the extensive rolling mill of Stephens & Co., at the north end of the city. Another establishment of the same kind is in progress of erection at the point, at the mouth of Wheeling Creek, upper side. This will be something to excel. A cylindrical stack is being built, which is to rise 150 feet high. Two lines of telegraphic wire, one for Pittsburgh and the Atlantic cities, the other connecting with Zanesville and the great West, here cross the Ohio river, at a single span, and at an elevation, high above the passing steamboats. On Thursday, great interest was excited in the deliberations of the Board of the Balt. and O. R. R. Company, in sessionat Baltimore. And duringthe day, despatches were received, bringing intelligence, entirely favorable to the interests of Wheeling. We here met with our friend, Capt. Lucas of Steubenville, and embraced the opportunity of visiting his new boat, which is nearly ready for service. She is of the large class of steamers, of remarkably strong construction, and not to be excelled in the convenience of its arrangements. In connection with its furnace is placed the apparatus of the Smoke Consumer, so lately introduced into this country. It is said to be a great saving of fuel. Capt. Lucas calls this boat, the *Mary Stephens*, for the lady of our friend E. W. S. of Wheeling.

We came to Steubenville by stage on Friday, and remained till after Sabbath. We had our lodgings with the kind family of Br. Lucas, who also came home on Saturday. During our stay, we had the pleasure of visiting numerous friends, and amongst them our Masonic brethren, whose note we published, a week or two ago. We found them exceedingly kind and *good natured*, & entertaining no intention of discontinuing their patronage of our paper, since the discontinuance of the controversy which they considered irrelevant to our columns. On Saturday, with Brs. Brown, Dr. Dorsey and others, we visited the premises of Rev. Mr. Scott's Academy, which is immediately adjoining, and overlooking the city of Steubenville. Commodious buildings, and fifteen acres of land are embraced, and now offered for sale for the sum of $8,000. Propositions were made to the late Pittsburgh Conference, and the same will also be laid before the Muskingum Conference, in view of a purchase of the Institution. Should the propositions be entertained, more will be said hereafter on the subject. We were gratified to find the Methodist Prot. Church in this place in prosperous condition, under the charge of Br. Andrew. A season of revival has been enjoyed during part of the year. The congregations are very good, and the Sabbath school quite prosperous, under the superintendence of Br. Laughlin. We endeavored to preach on Sabbath morning, at the request of the pastor; & also had the pleasure of hearing a sermon in the afternoon by Br. Maynard, and another at night, by Br. Davis, of the Pittsburgh Conference. Meanwhile, quite a number of brethren from Circuits west and south, had reached town, on their way to Conference.

Br. George Brown kindly gave us a seat with him in his buggy, in going from Steubenville to Youngstown to attend the Muskingum Conference. We set out, on Monday morning, our company nine in number, which increased to twelve in course of the day. We proceeded up the river road as far as Wellsville. Some six miles above Steubenville, at the head of Brown's Island, Br. B. pointed out to us the place where many years ago, his father was drowned, in attempting to ford the Ohio, which he had before, often done with entire safety. At a little distance, on the Virginia side, in what is called Holliday's Cove, was the residence of Br. B's. parents, at the time of his nativity. This however was not the place of his nativity. Alarmed by the inroads and depredations of the Indians, the family had retreated across the Pennsylvania line, which is but a few miles distant, and in that State our old friend *happened* to be born. He tells us pleasantly that he *ought* to have been born in Virginia, but the savages would not allow it. In the course of our journey, we embraced the opportunity to have much conversation with our friend, respecting the early history of *reform* in this part of the country, his own secession from the Methodist Episcopal Church, in 1829, and the organization of our church in these parts, in which he took a very active part. We trust he will find it convenient to prepare for publication in our columns, some sketches of his reminiscences.

We dined at the house of Br. J. L. Diselm, an unstationed minister, near Port Homer. Had a short, but agreeable visit. At Wellsville, which we passed in the afternoon, the telegraph line from Pittsburgh branches off, one wire extending down the river to Wheeling, and the other to Cleveland on the lake. We were informed that a station and office is established at Wellsville, and another at New Lisbon, c. h., Columbiana county, which place we reached in good time, before sun setting. We were kindly received and entertained by Br. H. Springer, and family. Br. S. was a pioneer of our cause in this place. We soon met with Br. Cushman, the superintendent, who had made arrangements for preaching at night. Heard a sermon by Br. Andrew, from the words of the Lord to Job, "Wilt thou also disannul my judgment?" On Tuesday, we resumed our way, and proceeded some 15 miles to the village of North Lima, where we fed our horses, and dined at an inn, twelve in number. In the afternoon, a drive of eleven miles through a fine country, brought us to the pleasant village of Youngstown, Mahoning county. It is situated on the Mahoning river. The canal extending from Akron, on the Ohio Canal, to Beaver, Pa., on the Ohio river, passes here, and is in constant operation, packets running daily. We are here within five miles of the Pennsylvania State line, and in the midst of the Connecticut, or Western Reserve. We drove up to the Methodist Protestant Church, where we found numerous brethren who had arrived before us, and a committee to distribute us to our places of entertainment. The writer found himself highly favored, in being appointed to sojourn with Rev. C. A. Boardman, the Presbyterian minister of the place, and his excellent family, where we were cordially received, and made to feel ourself *at home*. At night, Br. J. H. Hamilton preached, from Psalms, 104, 34, "My meditation of him shall be sweet." On Wednesday, 1st inst., the Conference opened with an appropriate sermon by Br. John Burns, from 2 Cor. 5. 20. "Now then we are ambassadors for Christ." The President, Br. Clancy presides, his health being quite re-established. A good attendance was found to be present on the first day, but few of the brethren being absent from their places. We were favored with the privilege of an honorary seat during the session, as were our travelling companion of the Pittsburgh Conference, and our kind host, who in a few remarks, welcomed the Conference to the village, to its families and its churches, praying for Heaven's blessing upon its deliberations. At night we had an interesting sermon by Br. T. Potter, on the model revival of religion, from Acts 2. 41. "The same day, there were added unto them, about three thousand souls."

We here close, lest our letter should fail to be in time for next week's paper. More hereafter.

A. H. B.

P. S. This afternoon took place the election of President and Stationing Committee. Br. G. Clancy was re-elected President. The Stationing Committee, consists of Brs. J. Burns, J. Nichols, P. Lewis, and J. Wells.

ACCIDENT.—*Winthrop Foy*, a resident of Zanesville, while coming up the river road, near the residence of Mr. Laughhead, where the bridge washed away a short time since, was thrown by the upsetting of the waggon, loaded with coal, into the water and mud, and crushed or drowned. He was between 50 and 60 years of age.

GOVERNOR DORR DEAD.—The New Bedford Mercury, on the authority of a letter to Colonel Hatch, reports the death of Thomas W. Dorr, (Ex-Governor of Rhode Island,) at Providence, on Thursday, August 26th.

☞We are happy to be enabled to give the appointments of the Pittsburgh Conference, M. P. Church, this week, as taken from the "Village (Pa.) Watchman." We would, however, have been much better pleased to have acknowledged the receipt of the same last week, from the publishing committee; and thus saved disappointment to many of our readers. We will make no promises, as to the proceedings of the Muskingum Conference. May possibly be enabled to give them next week.

☞Prospects of peace with Mexico, we are sorry to say, are still gloomy. "War to the death," appears to be the only alternative. Much anxiety exists as to the result of the march of our forces upon the city.

Wonder if the volunteers who started off in such high glee, will still sing,

"We are going down to Mexico,
To have a little frolic."

☞As the Circus fever is prevailing to some extent in and about the vicinity of Zanesville, we clip the following from an exchange paper, and insert it for the consideration of those who will give the last "*quarter*" they have, rather than be absent from such a place, while thousands are destitute of the necessaries of life—and millions who have not heard of the glad tidings of the gospel.

Shall I go to the Circus?

Shall I go to the Circus? Certainly, young man, if you have no character to sustain, no heart to keep pure, no intellect to expand, no brains to exercise, no profitable way of spending time, and a fool's head to fill with vulgarity and froth and immortality.

Shall I go to the Circus? Certainly, young lady, if you have no modesty to preserve, no purity to keep uncontaminated, no place in the circle of uncorrupted innocence, no graces to refine, no mental or moral worth to cherish. Certainly, by all means if you would countenance buffoonery, indecency and folly, and welcome the addresses of the low and the vile.

Shall I go to the Circus? Certainly, Christian if you are possessed only of the name, if you have no real piety, no true virtue, no soul to save—do not fail to go, and follow each actor in all his efforts to be an ape or a fool, if you have no Savior to follow. Devour each word of extravagant folly, & inwardly digest the same at your leisure. if you have no heavenly teachings to contemplate or upon which to meditate. Do not miss this opportunity to identify yourselves with the lewd ones of the baser sort, if you have a relish for such associations.—Do not go alone. Take along your children and servants. give them all a place "*in the pit*," and accelerate their preparation for the pit below. Bid them mark the attitudes, antics and grimaces of the actors, especially of him who is heralded the prince of clowns. Bid them take especial care to learn the very desirable art of being a fool. Draw near the ring. Let them not miss the very choice melodies of white men who have learned, by great perseverence to be "*a nigger*." No doubt they will reward you for your kindness by frequently rehearsing these happy melodies in your hearing, when the pageant has passed to other ports. Do all this, if you, your children and servants have no souls to save, society, religious or moral interests to care for, and the cause of Christ no occasion for your countenance, labor and sacrifice Go, and as you go, repeat with the heart engaged in the exercise, "Where two or three are together in my name, there am I in the midst of them," and ask yourself how the promise will apply to your present assemblage.—*Gen. Evan.*

OBITUARY.

☞The following obituary notices are not in their proper places; but they were not received until our 4th page was full. We insert them here, for the satisfaction of our correspondents; as it would be rather late to defer them until our next.

Written for the Western Recorder.

MISS MARY LAYTON.

Departed this life, July 19th, 1847, Mrs. Mary L., wife of Churchill Layton, near this place, at the age of 44 years, 6 months, and 20 days. Her funeral discourse was preached by the Rev. C. S. Callihan, on the following day, to an audience of weeping relatives, neighbors and friends, from Job, xvii—13. Mrs. Layton joined the Methodist Protestant Church, in this place, the winter of 1843—4, under the ministry of the Rev. W. Reeves. Her profession of faith in Christ was modest, yet firm and consistent, and she died as she lived, in the blessed assurance of that hope that maketh not ashamed. Having no children of her own, Mrs. L. adopted several orphans into her family, who received a large share of her personal attention. Few mothers exhibit more interest in this particular than did she for those who had become the subjects of her charge.—And it is a melancholy thought that in her death, they are brought again to a state of orphanage.

Brownsville, Sept. 4, 1847. G. H. H.

Written for the Western Recorder.

WM. PAINE.

On Monday evening, the 30th ult., Wm. Paine, of Hopewell, Muskingum county, Ohio, was brought to death under the following circumstances: In the morning he left home and went to Mr. Barley's, one mile east of Mt. Sterling, for whom he was working. On that day he was engaged in cutting large timber for shingles; and about 4 o'clock, P. M., the last tree was heard fall in the direction where he was at work. At supper-time he was called three times, by the usual signal, the blowing of the horn. But he was gone! and nought but the blast of the archangel's trump, or the voice of God can call him back.—The last tree he cut, fell partially against another tree, which threw back a limb that struck him on the top of the head, cutting it open from front to back, and dislodging a portion of the brains.—He had evidently fallen backward when struck, and the limb which struck him on the head fell across his breast. In this position he had lain dead, for he had evidently never struggled, from about 4 o'clock, when the tree was heard fall, till about 9 o'clock, when Mr. Burley and his neighbors, with lanterns, went in search of him. No special search had been made for him till near that hour, for Mr. Burley supposed he had gone home, he having stated that he intended to return home in the evening.

Mr. Paine was in the thirty-fourth year of his age, just in the prime of life; he was a moral, honest, and industrious man, a worthy citizen, and a good neighbor. He leaves a wife and 3 children.

He was a member of the order of the Sons of Temperance. His funeral was very respectfully attended in Brownsville, by three Divisions of that order, together with a large concourse of relatives and friends. WM. M. ROBINSON.

Brownsville, Sept. 2, 1847.

Written for the Western Recorder.

MARY ANN MITCHELL.

Dparted this life the 28th of July, 1847, in Middleborough, Wayne county, Ia., Mrs. Mary Ann Mitchell, daughter of Mr. John Purvoiance, and wife of Dr. Mitchell, in the 26th year of her age. She has left a disconsolate husband and an interesting little boy 2 years old, and a large connexion of relatives and friends to mourn her departure. But they mourn not as those without hope. Sister Mitchell joined the Methodist E. Church six years previous to her death, and shortly after professed religion. She remained a consistent and useful member in that church until last January. She united herself with the Methodist Protestant Church in consequence of the coldness and want of union in the former church, Although this was afflicting to her it did not impede her christian progress, for she could in the class room still speak in thrilling accents of the goodness of God and shout his praises aloud.—From her mild and benevolent disposition, she was universally esteemed and beloved by all who had the privilege of her acquaintance. She knew how to administer to the wants of the needy, and to soothe the sorrows of the sick and afflicted.—Her door and heart were ever open to the Missionary and Minister of God. She was a kind and affectionate wife, a devoted mother, and true friend; her death will be felt as far as she was known. But our loss is her eternal gain. She has gone where no discordant sound will ever be heard—where all will be in unison with her own happy spirit. She was much afflicted in body the last years of her life; but the meek and quiet spirit with which she bore her afflictions, give full evidence of the religion which she professed. During her last illness which was occasioned by the flux, she suffered extremely, both in body and mind, being called to witness the death of her oldest son, in the seventh year of his age, from the same disease; he was a very promising and interesting child. She bore it all with christian fortitude and patience. A few days after the death of her son, she was sensible that her dissolution was fast approaching, and said to her friends around her, she had thought the grave and winding sheet would have terrors for her, but they had not, although she had been very happy in her life, she was never as happy as she then was. She retained her senses to the last, and bid farewell to her friends, exhorting them to meet her in heaven. She was enabled to shout victory in a dying hour. May our last end be like hers.

Dearest sister thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,—
Then in heaven with joy to greet thee,
Where no farewell tear is shed. S. S.

Randolph, Ia., August 31, 1847.

PRICES.—From late foreign arrivals we see that the European grain and provision market has greatly declined; causing a fall in the price of flour in our eastern markets; as will be seen in another column, under the head "Markets."

In Putnam and Zanesville Wheat is selling at 75 cts. per bushel—tendency downward. Flour is retailing at $4,25.

DONT FORGET.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A GREAT DEPENDANCE is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance.* From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

ANNUAL REGISTER, M. P. CHURCH, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar, is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

INFORMATION WANTED—STATISTICS OF CONFERENCES.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

FOREIGN NEWS.

From the Baltimore Sun, Sept., 3.

Arrival of the Steamer Caledonia.

Five Days Later from Europe. Continued Decline in Breadstuffs. Dullness of the Cotton Market. Fine Prospects of the Harvest—Still Greater Depression in Breadstuffs Anticipated— Effect of Mercantile Failures.

The steamer Caledonia arrived at Boston at 1 o'clock yesterday morning, having left Liverpool on the 16th ult. She arrived at Halifax on the 31st ult., at 30 minutes past 7, and left again at 11 A. M. on the same day. She brings 137 passengers.

We received our commercial dispatch from Boston shortly after noon yesterday, and immediately issued a "Sun Slip" for the accommodation of the mercantile community. We annex much fuller details, however, received during the evening.

The Cambria, hence on Wednesday for Liverpool, anchored in the Roads on account of the dense fog, at 1 on Thursday morning, having been detained 12 hours.

The Caledonia passed on the 20th, off Kinsale, steamer Sarah Sands, from New York.

The following is the despatch from our correspondent at Liverpool, which has been evidently made up by him under the impression that the Caledonia's news would reach this country before that of the Guadalquiver. It must be read, as a letter from Liverpool:

LIVERPOOL, August 19—11 A. M.

A rumor was in general circulation yesterday, that Louis Lhillippe had been assassinated. The London papers of this morning bring no confirmation of it. The elections are nearly at an end, and show an increase in favor of Liberal ministers.

The Queen has arived in Scotland. Her tour will be completed in about three weeks.

Lieut. Munroe, late of the regiment of life guards, was yesterday found guilty of the murder of Col. Fawcett, whom he slew in a duel about four years ago. The verdict of the jury has caused considerable excite and surprise.

The political aspect of France is threatening enough. A fierce contest is waging between the government and opposition press. The latter charges the ministry with corruption and a failure of the financial administration.

The French funds have largely participated in the embarrassment caused by the raising of the rate of discount in England.

Portugal is quiet, and the Spanish forces have been withdrawn from Oporto.

For Switzerland the Federal diet has required the dissolution of the Catholic Sonderabondas, being hostile to the general welfare.

The accounts from Italy are various. The progress of liberal opinions, particularly in the papal States, is viewed with great alarm by both France and Austria.

In Ireland the elections have been somewhat more stormy than in this country, and the returns will stand very much as they did in the last Parliament.

O'Connell's funeral was celebrated with great pomp. The event has left no excitement of any consequence.

Gen. Armstrong goes out by the Caledonia with dispatches.

The Caledonia takes 30,000 pounds in specie.

COMMERCIAL AND FINANCIAL.—The money market, owing to a variety of causes, has become seriously depressed since our last advices per Cambria. The pressure continues to affect all branches of trade with an unrelaxed severity.

Foreign prices are downward, necessarily limiting operations to the smallest possible scale. The primary causes of this state of things are the advanced rates of discount required by the Bank of England, whose example is followed by all, the private and joint stock banks of the empire, and a succession of disastrous failures in the West India and American trade.

Up to last night the actual bankruptcy stoppages were little short of two million pounds, and it is apprehended that many of these will fall heavily upon American houses. Yesterday, in London, the public securities had somewhat recovered from the depression of the preceding day, and fluctuated merely from the turn of the market.

Among manufacturers business wears a most gloomy aspect, nor will there be any hope of improvement until the monetary restrictions shall be eased. This is the natural result of a state of things which renders all bills of London dates than those for three months unavailable, & which not only paralyzes our colonial trade but seriously effects our commercial transactions with America.

A serious downward tendency has taken place in the grain market since the departure of the steamer of the 4th inst., only occasionally arrested by the broken weather; this, however, has failed to give a firm tone to the market.

The certainty of a bountiful harvest at home, coupled with the continued large imports of foreign breadstuffs forced upon our market by necessities of holders, must exercise a still stronger depressing influence upon the trade, and it may be fairly inferred that the markets have not as yet retrogaded to any thing like the point to which they appear destined to fall.

In the London market a similar languor has taken place, which, accelerated by the alarming failures that had taken place, almost precludes the possibility of re-action. Up to the closing of the corn market in London yesterday a very limited quantity of English wheat had come to hand, and though there were scarcely any samples to offer, the demand was tolerably steady at average prices. There was rather more enquiry for foreign wheat of the best quality, but middling and inferior kinds were quite neglected. Foreign oats were dull at a reduction of 6d. per quarter.

NEWS OF THE WEEK.

From the Rio Grande.

Correspondence of the Picayune.

MIER, Aug. 5, '47.

Gentlemen,—Yesterday a party of gentlemen arrived here from Monterey, and bring the intelligence that, on the 30th of last month the express mail, with an escort, going from here to Monterey, was fired on by a guerilla party beyond the Papagallos, and a lieutenant in command of the escort was killed, (lieutenant of Capt. Reed's company of Texas Rangers,) but the mail escaped.

On the next day two wagons and forty-eight mules (the mules loaded with merchandize) were attacked two miles this side of Papagallos. The mules and one wagon captured; one man, and the driver of one of the wagons, killed.—The wagon that was taken, I am told, contained "the kit," of "a couple of French gentlemen," who were going up to take the bust of General Taylor. All the material was captured and they only escaped with their lives.

These are merry thieves, are they not? However, there is one thing I know: If they have got the mouth and nose of General Taylor, there is no Mexican can ever make a *finish* of him.—They can keep what they have got, but he has got his eye on some of them from the way he turns his head towards San Luis Potosi.

The prospect here brightens as August clanks on apace. The other day I saw the Old General look over in the direction of San Luis, and then he cast his eyes on the Star Spangled Banner floating near him. I thought this was ominous; and directly afterwards an order was issued to the quartermaster to hurry up the ammunition from Camargo. I came right down here, and am now scrubbing up my old shot gun: and if I get it clean by the 1st of next month I think I will *cross the mountains.*

Men and officers are improving rapidly under their discipline in camp. There are many on the sick report, but I understand it is not considered that their diseases are from the effects of this climate.

General Lane has again made his appearance amongst us, and looks "ready for action." He, I think, will report at once, in person, to Gen. Taylor.

The Delta has several letters: from one, dated near camp Meir, August 7th, we take the following—

The troops at Mier are undergoing a complete state of discipline. They stand the climate as well as troops drawn from the Southern States—in fact, enjoy better health. There is now at this place nearly four regiments of infantry:—10th, from the Southern States, promiscuously; 13th, from Alabama and Georgia; 16th, from Kentucky and Indiana; and 14th Indiana volunteers. The Ohio regiment of Infantry is stationed at Matamoras.

General Joseph Lane, of Indiana, arrived at camp last evening in fine health and spirits.—His arrival was a source of great satisfaction.—Col. Gorman, Lt. Col. Dumont, and Maj. McCoy, are in fine health.

A Matamoras letter of Aug. 12, says—

To-day the opinion is prevalent that no advance on this line is intended by the Government. This arises from the letter of the Secretary of War, to Col. Jefferson Davis, brought in a late number of your paper. Much dissatisfaction is apparent among the volunteers and the officers newly appointed.

Four companies of Dragoons are now encamped near this city. One company (that of Captain John Butler) marched yesterday to escort a wagon train for Camargo. Colonel Brough's Ohio regiment of volunteers is likewise with us. The Rio Grande is still navigable without difficulty by the ordinary class boats. Every thing is quiet above.

In a letter of August 15th, from the mouth of the Rio Grande, it is stated that much sickness prevails at Gen, Wool's camp, and from three to five burials daily.

THE CORN CROP OF OHIO.—The Cincinnati Chronicle says:—"We have had during the summer, and especially within a few days, many opportunities of observing the Corn Crop. The conclusion we draw from our observations is, that the Corn will be exceedingly abundant this year. The upland fields look as well as the bottoms, and the ears are very heavy. The ground planted is also greater: and we think the Corn Crop of the United will scarcely fall short of six hundred millions of bushels."

Affairs in California.

From the St. Louis Republican of the 28th ult., we extract the following—

We have before us files of California papers as late as the 5th of June.

Very marked discontent seems to have pervaded the "California Regiment," at the time of its discharge from service. This regiment had been enrolled by Colonel Fremont, and promises of pay were held out, which, it seems, were not realised. We infer from what is stated, that a portion, only, of the pay was given to the men, and that they were compelled to receive 'certificates' for the balance, and that the payment of this amount is made to depend on relief to be granted by Congress.

A letter from Sonoma, on the 8th of May, says that Governor Boggs had received a letter from Kearny, appointing him Alcalde of that town.—But that Mr. Nash, the old incumbent, who was elected under Commodore Stockton's proclamation, refused to surrender the books of the office; and that in consequence they had no civil magistrate.

The California Star, in announcing the departure of General Kearny and Colonel Fremont, for the United States, indulges in some pretty severe strictures upon the conduct of the latter, while in California. It charges that his movements while in that territory have been ill-judged, and producing complete dissatisfaction. His proceedings are said to have been "in direct opposition to the best interests of his countrymen in California," and it is remarked, that "it will require an effort, and an immense one, to reinstate his lost fame in California."

Of General Kearny, the editor speaks mincingly: he can neither 'commend' nor 'condemn.' "It may be that he has used his best endeavors to promote the welfare of the people, and that he has been ever regardful of their interests. We are not to determine."

The exportation of quicksilver from California, is strictly prohibited by an order of Commodore Biddle.

MELANCHOLY CASUALTY.—While the children of a Catholic school in New York were on an excursion on Tuesday, a number of the boys left the main party and went in bathing, when several of them were drowned. Among the lost were Michuel McGowan and John Mullin

The Cincinnati Commercial tells of a novel balloon adventure that happened in that city, during the storm on Tuesday last. A little girl was seated upon the top of a hay wagon holding an umbrella over her head, the sudden gust which came up, carried her entirely clear of the wagon, through the air to the sidewalk, upon which she alighted safely! The umbrella served, of course, as a parachute, and she clung stoutly to it.

The Suspension Bridge, projected, over the Niagara river, just below the Falls, seems certain of success. The Toronto Patriot says that ex-consul Buchanan, who attended at Hamilton on the 17th, to receive subscription for 5000 shares of the stock, at £25 per share, sold the whole within three hours; as fast, indeed, as the money could be counted, and receipts filled. Such a work will greatly augment the intercourse between the two shores.

AN HONOR TO HIS MOTHER.—"John," enquired the domine of a hopeful pupil, "what is a nailer?" "One who makes nails," said John.—"Very good. What is a tailor?" "One who makes tails." "O, you stupid fellow," said the domine, biting his lips, "a man that makes tails?" "Yes, master," returned John, "if the tailor did not put tails to the coats he made, they would be all *jackets!*" "Sit down, John, you are an honor to your maternal parent."

AN HONEST FELLOW, TRULY.—A good man—he must have been conscientious (and verdant also)—residing in the country and employed as a sort of agricultural laborer, having contrived to scrape together fifty dollars, took it to his employer, with a request that he would take charge of it for him. The request was complied with. The year rolled round, and the laborer applied to another friend to know what would be the interest upon it. He was told three dollars. "Well," said he, "I wish you would lend me three dollars for a few days. My boss has been keeping fifty dollars for me, for a year. and *I want to pay him the interest for it.*" This is true.

Election Returns.

KENTUCKY.—The Frankfort Commonwealth has the returns of the vote on the Convention question, from all the counties but 17, which show a majority in favor of the Convention, of upwards of 12,000. It thinks the total majority in the State will be at least 20,000.

IOWA ELECTION.—We learn from the N. York Tribune, of Saturday, that the two Democratic candidates for Congress in this State have been elected. The democrats will have a majority on joint ballot, in the Legislature, thus securing the two United States Senators to be elected next winter.

TENNESSEE.—The Legislature just elected in Tennessee stands as follows, giving the Whigs a majority of each House, and a majority of eight on joint ballot:—A United States Senator is to be elected by this Legislature to fill the seat lately occupied by Mr. Jarnagin, whose term of service expired with the late Congress. Senate, 13 Whigs, 12 Democrats. House, 41 Whigs, 34 Democrats.

ELECTRIC TELEGRAPH.—Amos Kendall is publishing a series of communications in the Washington Union, concerning Morse's Telegraph. He maintains that Morse's patent embraces any and all combinations of machinery moved by electro-magnetism, "which may be used to imprint signals upon paper or other material, or to produce sounds in any desired manner tor the purpose of telegraphic communication.

Again, he says:

"House's patent only covers a mode of arriving at an end already patented to Morse, and secures nothing but the right to use House's instrument, after having obtained from Morse the privilege of using the electro-magnetic power to make marks or sounds for telegraphic purposes. The use of House's instrument, therefore, without having first obtained the right to use Morse's prior invention, in a direct infringment of Morse's patent.

In copying this statement it is not our purpose either to affirm or deny its correctness, but simply to show the extent of Morse's claim.

FRUIT.—The Trenton News says the apple crop in New Jersey will be a failure. The fruit is small in quantity and bad in quality. In the neighborhood of Trenton, the trees apecar to have been beset by some insect, which has occasioned the young fruit to fall off, and has greatly injured what remains. Quinces, plums, &c., also yield badly. Peaches are scarce and dear. The orchards generally bear, but not abundantly. The fruit is, however, very fine, and as prices are high, the peach men will probably make as much as usual. We should think that the crop was about half the amount of the flush yield last year.

Latest From Texas.

The Steamship Ohio, Capt. Swiller, Jr., from Galveston, the 23d, arrived at New Orleans on the 26th ult.

The schooner Robert Kidd, Capt. Champion, arrived at Galveston on the 21st, from Corpus Christi. There have recently been several arrivals of traders from Laredo, and other parts of the Rio Grande. General Lamar's command at Laredo has had a salutary tendency in suppressing robberies and other acts of violence.—Some confidence in the security of the country begins to be felt.

The following articles are taken from the Austin Democrat of the 14th ult.:

A portion of Colonel Hays' new regiment were to leave San Antonio on yesterday for Mexico.—Lt. Col. Bell will be left in command of the remaining forces on our frontier.

Mr. Cochrane, of Capt. Henry McCulloch's company of Rangers, arrived in this place on Monday last, bringing some important Indian news, if it be true. He stated that he had been in company with the Wacoes for several days, by whom he was informed that it was the avowintention of the Camanches and Tonkewas, who are now hunting together, to commence open hostilities against the Americans, so soon as the intended boundary line shall have been designated and marked out.

Major Neighbors has been after the Camanches to have a talk with them, and learn their intentions, but they kept out of his way.

We have no confirmation of the Indian news contained in our last number, taken from the Victoria Advocate, says the Galveston News of the 21st. Mr. Hudson, with about 30 men, had been some 150 miles above San Antonio, and serious apprehensions for his safety were entertained.—He has now returned in safety. The Indians discover symptoms of hostilities. Santa Anna—the Indian, not the Mexican warrior—professes to be still friendly, but Buffalo Hump openly threatens war. They have removed all their women and children out of the way. This is considered a bad omen.

The reports in relation to the crops, from all sections of the country, continue to be highly favorable.

DEATH OF AN OLD SOLDIER.—An old soldier, named Fugitt, living at Washington city, who was in Washington's army during the Revolution, died on Thursday, aged 98 years.

It is stated that the Hon. John A. Dix, of New York, will resign his seat in the Senate, on account of the illness of his wife.

ALABAMA ELECTION.—We have at length the official returns from this State. The majority for Chapman, Democrat, for Governor, is 6834. The Legislature stands as follows:—Senate, 17 Democrats, 16 Whigs. House, 62 Democrats, 38 Whigs. The Congressional Delegation stands 5 Democrats to 2 Whigs.

MOBOCRACY IN IOWA.—The peaceable citizens of Lee county, Iowa, have, for a few days, past, been harassed, stoned, beaten, and otherwise disturbed, by a party of law-breaking rioters. They attacked a house of an old revolutionary soldier by the name of Hatch. He left the room to get his gun, and seeing some one moving about in the yard, and not knowing that his wife had, in the meantime, gone out, fired, and killed her instantly.

LOWELL MANUFACTURES.—It is stated that 1,800,000 yards of cotton cloth are made at Lowell. Mass., every week, amounting to 93,000,000 yards per year—enough to extend twice around the entire world! Six-five thousand bales of cotton are worked up anually. Of printed calico there are made 14'000,000 yards per year. In these manufactures one millions of pounds of starch are anually used.

LOSS OF THE BRITISH BRIG LEILA.—The brig Leila, of Galway, McDonnough, master, from N. Y., laden with corn meal, &c., for cork and market, was foundered in the heavy Easterly gale, on the 5th of August, in lat. 41, lon. 67 30, having sprung a leak, with both pumps choked. The crew, numbering twelve, including the officers, remained by the wreck until the 7th, when they were taken off by the schooner Leander, from Boston, bound to St. Domingo. They wereafterwards put on board another vessel, & on Saturday, they arrived at Baltimore. The crew saved nothing from the wreck but what they stood in. —*Al. Messenger.*

A BRUTAL OUTRAGE.—A letter published in the Limerick (Ireland) Examiner, under date of July 23d, gives the particulars of a scene of ejectment in Ireland, which for cruelty and brutality is unequalled.

"The scene of this outrage upon humanity was near Charleville, in the county of Cork.—On the 13th of July, according to the statement, and in the village called "Glen," on the estate of the Earl of Cork, ejectments were executed by the sub-sheriff of Cork, aided by the military and police force, on forty-eight tenants. Their houses or cabins were thrown down, and the forty-eight families, numbering about four hundred human beings, were turned out upon the high road. Of these it is alledged that more than *one hundred were suffering from fever.* They were obliged to take refuge in a neighboring churchyard. The church-yard of Ballysally contains many flat tombstones and grass covered graves; and among those graves the ejected families slept four consecutive nights, huddled together. One poor woman was taken off her bed four days after her confinement, and placed by the side of the ditch with her infant, both in a state of helpless exhaustion. Another woman had a family of seven, all suffering from fever. In a third family there were ten persons in fever at the time of ejectment."

DISPATCH TO GEN. SCOTT INTERCEPTED.—The Jalapa Boletin of August 6, contains what purports to be an intercepted dispatch of our government to Gen. Scott, stating that there was great difficulty in obtaining men and money, and expressing confidence in Gen. Scott's management, under any difficulties. The letter is without date. The following is the close:

"I much fear you will have to remain in the centre of Mexico in a state of inactivity. Very unexpectedly, the fate of Gen. Taylor's division will also depend upon your skill and foresight; but I am confident you will employ well the resources which you are going to receive, and those which I will furnish you hereafter, fomenting the desirable revolution which you announced to us which is to open for us the gates of Mexico, and to put an end to the false position in which the Union finds itself. If the revolution should not be as far advanced as you expected by the 4th of June, you will have tact enough to obtain an armistice, amusing these people with propositions for peace, and neutralizing in the meantime the movements of these guerillas that so much annoy you. Do you give us any hope, general?"

The Picayune says:—We cannot believe the letter to be genuine, though hitherto we have not detected the Mexicans in palming off pretended letters from the government at Washington for genuine ones.

The Late Conspiracy at Rome.

A late number of the London Times says:—We observe that the organs of the French Government treat all these matters very lightly:—they laugh at the popular leaders, disparage the Pope, and deny the conspiracy. The motives of this conduct on their part are perfectly transparent. M. Guizot is in no condition to repeat the bold stroke of Ancona; and whatever the Austrian Cabinet may have prepared, will be executed without let or hindrance on the part of France. But we most sincerely trust that Lord Palmerston, who sometimes displays an excess of enterprise and resolution on far less momentous occasions, will vigorously assert and maintain the independence of the minor Italian States, and more especially of the Papal dominions.—Nothing can be more favorable than the present crisis for a declaration on the part of this country, that, while we oppose the policy of invention in Switzerland, where we have no direct means of action, we shall resist it in Italy, where our ships have an easy access to every part of the coast.

Threatened by Austria and abandoned by France, we are not surprised to learn that it is to England that the leaders of the moderate Liberal party in Italy have turned their eyes. All they require is that other States and more oppressive governments should not be allowed to interfere in their domestic concerns, or to arrest their progress in reforms which are promoted with equal zeal by some of the Princes and by all the people of the country. Let Austria govern Lombardy, since treaties have assigned to her that magnificent province. But South of the Po every Austrian is an alien and an enemy: and we cannot doubt that the advance of an Austrian army would throw the whole country into insurrection, while it is not impossible that the national forces of Sardinia and Piedmont might, in the present state of public excitement, make common cause with the cities of central Italy.

The firm interposition of an English Minister, supported by the Mediterranean squadron might in all probability avert the greatest calamities, and secure to the Papal Government sufficient time to restore tranquility and justify the confidence of the people. Such a service in Italy would not have been rendered to an ungrateful people, and nothing would conduce more to improve our position in the Mediterranean by ties which future occurrences may render of the utmost utility.

Tremendous Battle!!

There was a tremendous battle at Camp Ohio, on Monday, in which not less than one hundred of the volunteers, country and city, engaged.—The weapons were clubs, stones, and knuckle bones, and the cause similar to that which led to the rupture between Greece and Troy. Those who witnessed the fight, represent it as exciting in the extreme,—the hostile parties being about equal, and fighting inch to inch! The shouts and uproar might have been heard for a mile, and at times the air was filled with stones, clubs, and all sorts of missiles. Clothes were torn off, eyes blacked, and heads cracked. Some twenty or thirty of the combatants carried bloody evidence of the battle's fierceness, and with it, no doubt, regret, that their blood has been spilled to so little profit or honor. The fight occurred on the side hill, to the north-east of the camp. The pluck exhibited by all in this disgraceful collision, certainly gave earnest of invincibility against such foes as the Mexicans—and we hope that, now, since their pluck has been tested against one another, they will withhold future hostile demonstrations, uniil they meet with our country's enemies.—*Cin. Com.*

DEATH OF SILAS WRIGHT.—The circumstances of Mr. Wright's death, are thus stated by the Ogdensburgh Republican—

About half-past eight o'clock, A. M., Mr. W. called at the Post Office, apparently in his usual health. While seated in a chair in the Post Office, reading a letter, the young man, clerk in the office, who was alone, perceived that he dropped the letter, and appeared as if seized by sudden pain. He was alarmed and enquired of Mr. W. what was the matter? Mr. Wright putting his hand to his heart, replied that he was suffering extreme pain in his chest—that he had twice before within the week felt similar pain, and that upon sitting down it passed away. But this was more severe, he felt it passing into his left arm and neck. He rose and went to the door but returned to his seat, and desired the young man to go or send for Dr. Clark. The young man sent for Dr. Clark, who soon came into the office and gave Mr. Wright some medicine which seemed to relieve him, and Wright, accompanied by the Doctor, walked home, a few rods from the office.

The Doctor remained with Mr. Wright at his house some time, and left him lying upon his bed in a gentle perspiration, supposing him to be better. Very soon after he left him, a message reached Dr. Clark that Mr. Wright was dying, and before the Doctor reached him he was dead.

MURDER MOST FOUL.—Five slaves, on Sunday last, ran away from their master, living five miles back of Cynciana, Ky., opposite Ripley in this State. They were overtaken by a Mr. Roberts, who was in pursuit. The slaves had jumped into a skiff and were in the act of shoving off, for the purpose of crossing to this side of the Ohio, when Roberts caught hold of a rope attached to the skiff, and was towing them back.

The slaves told him to desist or they would shoot him—he paid no attention to their threats. They fired their pistols at Roberts' head; one ball penetrated his forehead, one his neck and shoulder, the other his side. He was dying when our informant left on the Daniel Boone.—*Cin. Com.*

"I WAS DRUNK!"—The St. Louis Union of the 30th ult. states that Stewart who shot Tarney on the Die Vernon, visited the wounded man at the hospital on the 28th. Tarney acknowledged that he alone was to blame, that he was drunk at the time of the difficulty and had done wrong.—They shook hands, and Tarney told Stewart that he forgave him and entertained no ill-feelings towards him. He died at 4 o'clock, on the 30th, at the Marine Hospital. Stewart left St. Louis the previous morning.—*Cin. Gaz.*

MELANCHOLY OCCURRENCE.—The Dayton Transcript of Saturday last, records a very melancholy ocurrence, which happened on Wednesday previous, and is detailed substantially as follows: Mr. Wilson, a teacher in the town of Middletown, with his wife and child were travelling in a buggy on the tow-path of the Lebanon Canal, when the horse took fright, backed into the Canal, upsetting the buggy and precipitating the wife and child into the water. The Canal being deep and the horse becoming entangled in the harness, Mr. Wilson not being able to swim, found it impossible to extricate either his wife or child. He therefore ran about a quartet of a mile for help. On returning to the scene of disaster with aid, he found his child floating near the edge of the Canal apparently lifeless, yet warm—it appeared that the mother, true to the instincts of nature, had put forth her dying effort to save her child, by trying to cast it upon the shore, but in vain. The body of Mrs. Wilson was found, but the vital spark had fled. The horse was drowned.—*Cin. Com.*

MYSTERIOUS AFFAIR.—On Monday evening last, an elegantly dressed young lady got into one of the Yorkville omnibuses in the Bowery and went out to Carter's Hotel. She was shown into a back parlor, where she remained a long time without calling for any thing or speaking to any body, when at last Mr. Carter, being suspicious that there was something wrong, went in and told her that if she wished to remain in his house all night he would accommodate her with a private room. She replied that she would not remain there long to trouble him or any body else, as she would very soon die. Mr. Carter then called in his wife, who soon discovered that the young lady had swallowed a large quantity of laudanum; an ounce and a half vial was found under the table empty. An officer of the police and a physician were immediately sent for, and by means of the stomach pump her life was saved. She has since refused to tell her name or give any clue by which her home may be known or her motive for attempting to destroy her life. She still remains at Mr. Carter's Hotel, Yorkville. —*N. Y. Mirror.*

NOTICES.

INDIANA DISTRICT,—FRANKFORD CIRCUIT.—The Indisposition of Br. Bailey, (Superintendant,) and the absence of Br. J. Shipp, warrant the postponement of the Fourth Quarterly Meeting of Frankford Circuit, until the 9th and 10th of October, to be held in the town of Frankford. Brethren will please call and spend the Sabbath with our Frankford friends,—as the meeting will embrace the Sabbath previous to the sitting of our Conference.

T. S. FALKINBURGH.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences.

T. SHIPP.

PRESIDENTIAL APPOINTMENTS.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Fairmont	Circuit,	October	3rd,	1847.
Buchanon	"	"	10th,	"
Braxton	"	"	17th,	"
Lewis	"	"	24th,	"
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"
Wheeling	Station,	"	26th,	"

As our brethren have declined my proposition for Camp Meeting in September and October, on the River and Southern parts of the District, and as the preachers will be somewhat late in making these distant appointments, I have therefore changed my plan, as the above will show. We have had a most pleasant Conference—may we not hope for glorious success this year in our labors? Come, brethren, now for a new start. God send prosperity. I want early information from the Superintendants, when my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

ANNUAL CONFERENCES.

The Pittsburgh Conference of the Methodist Protestant Church, meets (met) at Waynesburg, Pennsylvania, August 15, 1847.

The Illinois Conference met at Bethel, Morgan county, Illinois, August 24, 1847.

The Muskingum Conference at Youngstown, Mahoning county Ohio, September 1, 1847.

The Iowa Conference, at Van Buron county, Iowa, September 8, 1847.

The Ohio Conference, at Cincinnati, Ohio, September 15, 1847.

The Indiana Conference, at Johnson's Meeting House, seven miles West of Shelbyville, c. h., Indiana, September 29 1847.

The Michigan Conference, in Leoni, Jackson county, Michigan, on the 5th, (1st Tuesday,) of October, 1847.

The North Illinois Conference, in Lafayette, Starke county, Illinois, October 6, 1847.

The Wabash Conference, in Frankfort, Clinton county, Indiana, October 13, 1847.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Editor—Youngstown.	O.	W. S. S.,	Pa.
R. Rose,	"	Pub. Com.,—Pitts. Con.,	"
T. B.,	"	G. G. Collins,	Va.
A. S. Robinson,	"	J. L. Sands,	"
W. M. Robinson,	"	B. Bayn,	Mich.
G. H. H.,	"	S. P. Kezerta,	Ia.
J. F. Bane,			

HYMENIAL.

MARRIED—On Thursday, 2nd instant, by REV. JOHN GOSHEN, MR. ALBERT H. CUMMMINGS, to MISS EFFA BOYD; all of this county.

On the 22nd ultimo, by REV. B. BAYN, MR. SILVESTER WOOD, of Sturges, St. Joseph's county, Michigan, to MISS DIANA LEWIS, of Sylvan, Washtenaw county, Michigan.

On the 17th ultimo, by REV. JOHN CLARK, REV. J. P. JOHNSTON, of Quincy, to MISS SARAH eldest daughter of COL. CATHERS, of Adams county, Illinois.

On Sunday evening last by REV. WESLEY C. CLARK, MR. JOSEPH S. PARKE, of Zanesville, to MISS ELLEN CONN, of West Bedford, Coshocton co., Ohio.

From the above notice, it appears that our brother "*chip,*" has placed confidence in the old adage, "in union there is strength," and has made a happy escape from a state of single blessedness into the *united* state (s.)

OBITUARY.

DIED, ——At Whately, Mass., on the 29th July, MR. GRAVES CRAFT, a soldier of the Revolution, aged 88 years. He was at West Point at the execution of Major Andre, and stood sentinel over him the night before his death.

——Another soldier of the Revolution, MR. JOSEPH S. LINE, of Beaver county Pa., on the 6th Aug., in the 89th year of his age.

——On the 30th ult., CAPTAIN JOHN McCURDY, aged 58 years. He was one of the Pennsylvania "York Volunteers," who marched to the defence of Baltimore in 1814.

LATEST DATES.

PUTNAM & ZANESVILLE.—Flour $4,25@4,50—Wheat, 75c.—Corn, 25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,35@$4,40,—Wheat 70@75c—Oats, 25,—Corn 30@31, Beef Cattle $4,00@$4,50 ₱ cwt.—*Cincinnati Commercial*

PITTSBURGH—Flour $4,81@$5,00,—Wheat 85@90c,—Corn 37,—Oats 25c.—*Commercial Journal and Gaz.*

PHILADELPHIA.—Flour $5,50@$62,7½—Wheat $1,15—Corn $70c.

BALTIMORE.—Flour $5,27—Wheat $1,15—Corn 68@70c,—Oats, 40.—*Baltimore Sun.*

POET'S CORNER.

From the Knickerbocker.

GIVE.

"Give to him that asketh thee."
If the poor man pass thy door,
Give him of thy bounteous store;
Give him food, and give him gold,
Give him shelter from the cold:
Aid him his lone life to live,
For 'tis angel-like to give.

Though world riches thou has not,
Give to him of poorer lot;
Think thee of the widow's mite;
In the Holy Master's sight,
It was more, a thousandfold,
Than the rich man's hoard of gold.

Give; it is the better part;
Give to him, the poor in heart;
Give of love in large degree,
Give of hope and sympathy;
Cheer to them who sigh forlorn,
Light to him whose lamp is gone.

Give the gray-haired wanderer room;
Lead him gently to the tomb;
Let him not in friendless clime,
Float adown the tide of time;
Hear the mother's lonely call,
She, the dearest one of all.

And the lost, abandoned one,
In thy pathway do not shun;
Of thy kindness she hath need;
Bind with balm the bruised reed;
Give, and gifts above all price,
Shall be thine in Paradise.

Ecclesiastical.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. IX.

On September 8th, I set out with my wife and two children, and Brother Joel Dalbey, jr., for our second Camp-meeting, to be held about twelve miles above Cincinnati. It being upwards of 40 miles, we did not reach there until midnight; but the moon being about the full, we drove safely and pleasantly, and were received joyfully by the brethren, and we were well paid for our trouble and fatigue, for we were favored with the manifestations of God's awakening, converting, and sanctifying grace: there were between twenty-five and thirty sinners converted to God, and many of our brethren in the Methodist Episcopal Church, who came there filled with prejudice, were melted down, and joined with us in prayer and praise, being convinced that the good Lord was with us. O, praise the Lord my soul, for he is good, and his mercy endureth forever! At a prayer-meeting in a tent, two young women, sisters, both obtained the witness of pardoning mercy at the same moment. Twenty-three joined our Church at the close. As we had no Sabbath included in this Camp-meeting, we struck our tents on Saturday. We reached home on Sunday, about ten o'clock; after taking some refreshments, though much fatigued and very unwell, I rode eighteen miles to reach my appointment in Xenia at four; got there in good time, and found our beloved Brother Saul Henkles,—got him to preach, and God blessed the word. Being very hoarse and unwell, I prevailed on Brothers Towler and Henkle, to fill three appointments for me, and let me go home and rest. On Saturday 19th, went to our Quarterly-meeting at Bellbrook,—we had a glorious time in love-feast, and while I was trying to preach, God blessed the word, and was with us at his table. Some Presbyterians and E. Methodists communed with us. O, how good and how pleasant a thing it is for brethren to dwell together in unity! O, Lord! drive sectarian bigotry to its native hell. At night Brother Baker and Brother Metcalf, both prayed and exhorted with judgment and energy, and God blessed their efforts. I invited mourners and three fell to their knees and cried for mercy, and joined the church. After resting four days, I rode twenty miles to Br. Wilkes on the 19th; preached on the next day, —met class, and preached at night at Brother Wellers': sinners were convicted, and the people of God were greatly blessed. October 2d, rode 16 miles to Monroe,—preached at night,—found all the class reformers in sentiment, but like thousands more, remain under the yoke, and support the power that oppresses, and the principles that deprive them of their rights as men and Christians. Saturday 3d, rode to Brother Voughres', preached in the afternoon in the New Light Church. I then invited all who wished to hear our Articles read, to meet me immediately at Br. V's.; eight or ten did so, and just as I was closing, J. Elliott came in and attacked me with a volley of abuse; I said nothing to him until the company had dispersed, except three or four: he charged me with telling a lie while I was preaching: but I reasoned with him, and proved that I had not made the statement he had been informed I had made; he cooled down, and begged me to forgive him,—acknowledged he was too hasty, and wished to renew our old friendship, which gave me great comfort to comply with his request. Seventh, rode to Brother Magers', and he sent his boys round to let the people know that I would preach in the meeting-house that night. Here I met with strong opposition by two or three who had always claimed me as their father in the Gospel; they finally agreed to leave it to the congregation, whether I should preach or not, and it was soon decided by a large majority that I should. I concluded to leave an appointment for the Sabbath evening following—then went to Bellbrook, preached, and met the class. Saturday 10th, had the pleasure of meeting with Brother Richmond, one of our itinerant fellow laborers, and sufferers in the cause of Christian Liberty, who preached in my place that night, an excellent sermon,—God blessed it to many. Eleventh, went on to Hopewell meeting-house, and as I fully expected, my opposers were there before dark, and three or four got into the pulpit, in order to keep me out, and commenced their exercises. One after another tried to exhort, but failed. The house was crowded; I went out,—many followed and wanted me to preach out there by moonshine: but I told them I thought it would be best not, that they were doing more good for our cause than I could by preaching. Brother Magers said his house was open for us to preach in at any time. My opponents at this place, were determined that I should not preach in the meeting-house. They bored a hole through each leaf of the door, and run a halter chain through, and round the post, and put a pad-lock on it. A friend of mine, a member of the Methodist Episcopal Church, went in the night, and melted lead, and poured it into the lock, so when they wanted to get in on Sunday, they had to get a file and cut the chain off, before they could get in.

PARENTAL.

Starting Children in the World.

"Many an unwise parent labors hard and lives sparingly, all his life, to give his children a start in the world. Setting a young man afloat, with money left by his relatives, is like tying bladders under the arms of one who cannot swim: ten chances to one, he will lose his bladders, and go to the bottom. Teach him to swim, and he will never need the bladders."

Is it not frequent, very frequent, for parents to toil and tug, drag out a miserable slavish life with miserly parsimoniousness; refusing to contribute to objects of real benevolence? And, for what? to give their children a start! enable them to make a dash! What has been the result? This same wealth, hoarded by cringing parsimony, has proved a curse to body and soul! God has testified his disapprobation of this course most fearfully!

"There is that withholdeth more than is meet, but it tendeth to poverty." "There is that scattereth, and yet increaseth." Lay up treasure in heaven; be rich toward God. Cultivate the mind. Train your children to habits of industry and virtue; give them a sound, thorough education, on Bible principles. These will be of more value to them, than the wealth of the Indies, the gold of Peru.

Hint as to Schooling.

A common error into which many parents fall, is to send their children to an interior school first, and afterwards to place them in an establishment where they may, as it is termed, "finish" their education. Not only is the pupil a severe loser by this method, but the master, to whose care he is at length confided, experiences much additional trouble. He has not only now to lead the youth into a right path, but to lead him back from many a wrong one; not merely to urge him to the further acquisition of good habits, but to endeavor to root out many that are faulty. It is related by Quintilian that those who went to learn music of Timotheus, paid double price if they had received any previous instruction—a safe-guard I would recommend a general adoption by good teachers. But there are other evils connected with such a system, not to mention those which result from change of plans to the student himself. It is obvious that no tutor can be expected to take much interest in the progress of children who are placed with him only as a temporary thing. Whereas, if it is understood that they are to continue with him so long as his treatment of them is what it ought to be, he has an incentive to diligence in the highest degree effective. He looks upon them as the future ornaments of his school; and they immediately come under the influence of those well-regulated stimuli which urge them on to fill up the ranks of those who are about to finish their scholastic course. A well-directed establishment, where the morals, intellectual improvement, and health of the pupils are carefully and assiduously attended to, presents advantages which ought to be appreciated by parents, though they are seldom valued by the pupils.—*Monthly Prize Essay.*

Example; Look to It

Let every parent, look well to his daily and hourly example; for children, says an able writer, make more use of the eye than the ear; and the expressions are clearer and stronger from the one than the other—they will not be influenced so much by what you say as by *what you do*. In vain do you exhort them to be spiritual while you are worldly. In vain do you point them to the narrow path which leads to heaven, while you decline to walk in it. In vain do you warn them from carnal indulgences, in which you seek your gratification. You must live what you teach; you must be what you desire them to become. This is the necessary price of a happy state of religion in the family; and it is, alas! a price many parents decline to pay.

From the American Messenger.

Suggestions in Regard to Dress.

"Dress is intended for warmth, decency, and comfort; not for gaudy show, nor to excite vanity and pride. Be careful then, never to sacrifice health, decency or comfort to a love of finery.

Bestow but a small portion of your time, money, or thoughts, upon dress; there are things of far greater moment.

Always have something better to recommend you than the garments that cover your person. If these are your chief recommendation, it is a proof that they occupy the chief place in your heart; that you are a vain and frivolous character.

Guard against the love of dress, lest it should lead you to self-flattery, extravigance, dissipation, and ruin. Remember that neither fine dress, nor personal beauty, will last long. In a very few years, at most, we shall have nothing to wear but a shroud and a coffin, and instead of being admired, we shall be loathed.

There is only one robe that will never fade nor wear out, the robe of Christ,s righteousness:

'It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould;
It takes no spot, but still refines;
The more 'tis worn, the more it shines.'

Seek, above all things, to be clothed in that robe, and to be adorned with the graces to the Holy Spirit; these will fit us to dwell in that heavenly world where we shall be clothed in the raiment which angels wear.

The medium of propriety in dress may be expressed by the terms, plain, becoming, and dignified.

Let your dress be neat, modest, appropriate to times and seasons, and as far as is consistent with the foregoing cautions, agreeable to those with whom you associate."

What more ruinous to a community, than for the mind & heart to be occupied chiefly in decorating the body? Was this evil ever more apparent? Where the distinction between saint and sinner? If the higher classes set the example, are not the lower sure to imitate, even at the expense of starving the intellect? Do we not see this? Are there not families in our midst comparatively ignorant of the first principles of education, who nevertheless, labor and toil to decorate the body, to look fine? Christian, are you furthering this folly and wickedness by your example? Beware, God will visit.

How profoundly silent is the Pulpit on this subject! Is there no cause of alarm? Is God silent? Read Isaiah 3: from verse 16, to the close; also, the Epistles. Adorn yourselves in decent apparel, with modesty and sobricty, "with good works." These, "in the sight of God, are of great price."

Ladies' Department.

The Evils of the Tongue.

SCOLDING AND FRETTING, OR THE CAUSE OF OLD AGE.

"A pleasant, cheertul, lively, generous, charitable-minded woman is never old. Her heart is young at sixty or seventy, as it was at eighteen or twenty; and they who are old at sixty or seventy, are not made old by time. They are made old by the ravages of passion and feelings of an unsocial and ungenerous nature which have cankered their minds, wrinkled their spirits, and withered their souls. They are made old by envy, by jealously, by hatred, by suspicions, by uncharitable feelings, by slandering, scandalizing, ill-bred habits; which, if they avoid, they preserve their youth to the very last; so that the child shall die, as the Scriptures say, a hundred years old. There are many old women who pride themselves on being eighteen or twenty. They carry all the characteristics of age about them without even suspecting that they are old women.

"Pride is an old passion, and Vanity is as grey as the mountains. They are old women that have much of either. They are dry, heartless, dull, indifferent. They want the well-spring of youthful affection, which is always cheerful, always engaged in some labor of love which is calculated to promote and distribute enjoyment. They pine, repine, yawn and stretch themselves; they murmur, grumble, long, fret, frown; they snap, snarl, carp, and vapor. They go to bed in the morning; they breakfast in bed; they find fault with this, that, and t'other thing: they make even their own children run away from them, and take refuge in the cellar, or the back kitchen, or any other place, that they may rid them of the old woman."—[London Despatch.

Good Wife.

That young lady will make a good wife who does not apologise when you find her at work in the kitchen, but continues at her task until the work is finished.

When you hear a lady say, I shall attend church and wear my old bonnet and every day gown, for I fear we shall have a rain storm, depend upon it she will make a good wife.

When a daughter remarks—"Mother, I would not hire help, for I can assist you to do all the work in the kitchen," set it down that she will make somebody a good wife.

When you overhear a young woman saying to her father——"Don't purchase a very expensive or showy dress for me but one that will wear best," you may be certain she will make a good wife.

When you see a female rise early, get breakfast and do up her mother's work in season, and then sit down to sow or knit, depend upon it, she will make a good wife.

When you see a female anxious to learn a trade, so as to earn something to support herself and perhaps assist her aged parents, you may be sure that she will make one of the best of wives.

The best qualities to look after in a wife are industry, humility, neatness, gentleness, benevolence and piety.—Where you find these there is no danger. You will obtain a treasure and not regret your choice to the last period.

Woman.

How much the world owes to the influence of woman! Wealth, power religion, intellect—all that is good and great does homage to her.—Whether as a son, a husband, or a father, we love cherish and respect her. Perhaps a more beautiful compliment was never paid to female character than that rendered by the late John Randolph, of Roanoke. When minister to France, he said he was kept from whirling down the tide of infidelity, which was then carrying everything before it, by the remembrance that when a child his dear mother would put his little hands together and teach him to say "OUR FATHER WHO ART IN HEAVEN! Touchingly beautiful as is this little story, it is but the history that thousands of others might relate with equal interest. Then honor to woman: she has ever been foremost in every good work. In the language of another: "From the time of the Sabines to Theodora's conquest of Justinian, women seems to have been at the bottom of almost all the memorable events of the Roman history. Lucretia, Virginia, Vetura, Fabia, the wife of Lucinius, who became at her instigation the first Plebian Consul, are illustrious examples of this; and whatever may be the changes of manners and opinions, as Hume has well remarked, all nations, with one accord, point, for the ideals of a virtuous matron, to the daughter of Scipio, & the mother of the Gracchi." Who then will doubt the influence of women!

Young Men's Department.

From Neal's Saturday Gazette.

Choosing a wife.

Never marry a woman merely because she has a handsome face or a well turned figure; for we soon become insensible to angelic forms and faces. If her countenance has life and intelligence—if her figure is passable—if her walk and carriage are modest and ladylike—and if her whole appearance indicates she has mind, heart, & soul, why she is worth all the simpering, mincing, flirting, affected misses, that ever brought good looks as their only marriage dower. If the fair one you are addressing is rich in houses, lots, farms, bank-stock, or railway shares, her worldly gear should not prove an insurmountable objection; but if she is poor, like yourself, so much the better. There is nothing like a young couple starting in life with fond hearts, clear heads, easy consciences, and empty pockets. You have something to live for, to hope for, to work for, to love for! Your early struggles with the crosses of this cross world, will only bind you the closer to your young, ardent and loving wife; and then those long, cold, cozy winter evenings, how delightful to sit by your humble hearth, after the toils of the day are over, conjuring up bright visions of the future, occasionally looking down to catch a look from a pair of dark, loving, *sympathising* eyes, that fairly dissolve your heart in one sweet, gushing, trembling stream of tenderness, affection, pure devotion, and bright, joyous and undying love. Never marry a girl without having some faint idea of her temper and disposition. It is possible you have been visiting her nightly for a twelvemonth; but still you don't know her. Remember, every time you pay her a visit you put on, not only your best clothes, but your best looks; and you may take our word for it, that on all such occasions she is in the same predicament. Depend upon it, if your wife possessed all the riches of the Indies—if she was the mistress of every known and unknown accomplishment—if she had the voice of a Syren and the grace of a Sylph—if she was as beautiful as the morning, and shone with the glittering brightness of the constellated firmament of night—if she was mistress of all these natural and acquired gifts, with the encumbrances of a bad temper and an unamiable disposition, you may rest assured that your wedded days would be days of vexation, anguish and sorrow. A correct estimate of your "intended's" character, it is quite likely, may be formed by ascertaining the character of her parents; for you may set it down as one of those fixed rules which should be recieved on credit, without the painful test of experience, that the children of low and disreputable parents seldom make good wives or good husbands. Never marry a girl who treats religious matters as mere trifles. If she is a professing christian so much the better; for her sweet example, and sweeter influence, will wean you from the broad path which leads only to destruction. In conclusion, if you can find a girl that possesses all the qualities which we have described, and who is free from the imperfections which we have hinted at, you may take her little white, soft hand, and murmur your long concealed hopes and wishes in her listening ears. If tears starts to eyes, and color to her cheeks, and she hides her face upon your beating breast, (a plan generally adopted,) you may be sure you have wooed & won a girl that you will always love—always be proud of. In adversity or prosperity—in sickness or in health—hatred or caressed—avoided or sought after—friendless or idolized—in the bloom of manhood or bent by accumulated and accumulating years—she will ever prove to you a true, fond, faithful, loving wife. Her sweet voice will be the music of your life, & her sweeter smile the sunlight of your soul.

PRESS ON.

We find the following noble sentiment, the key to fortune, in a little English periodical:

"The mystery of Napoleon's career was this, under all difficulties & discouragements to "press on." It solves the problem of all heroes: it is the rule by which to judge rightly of all wonderful success and triumphal marches to fortune and genius. It should be the motto of all, high and low, fortunate and unfortunate, so called—"press on," never despair, never be discouraged, however stormy the heavens, however dark the way, however great the difficulties, or repeated the failure, "press on." If fortune has played false with thee to-day, do thou play true for this to-morrow. Let the foolishness of yesterday make thee wise to-day. If thy affections have been poured out like water in the desert, do not sit down and perish of this, but "press on—a beautiful oasis is before thee, and thou mayest reach it if thou wilt. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world has lost its poetry and beauty: it is not so; and even if it be so, make thine own poetry and beauty, by a brave, a true, and above all, a religious life."

CHILDREN'S DEPARTMENT.

THE INFANT'S PRAYER.

"Though we are simple, weak and young,
The Lord will listen when we pray;
For never from the infant's tongue,
Did Jesus turn his ear away.

No, he assists the humble prayer,
Grants the importunate request;
Tells us, that should we trust his care,
He'll ever make us truly blest.

O may his love renew our hearts,
And consecrate our fleeting days,
And when our life on earth departs,
Eternal life be spent in praise."

Something more Wonderful than the Magnetic Telegraph.

Conversation between a father and his two sons, Thomas and George.

"Is not the Magnetic Telegraph the most wonderful thing you ever heard of, father?" said Thomas.

"No," replied his father, "I have heard of things more wonderful."

"But, father," said George, "you never heard of any message being sent so quickly as by this means, have you?"

"Yes, I have, my son."

"And received an answer as quickly?" added George.

"Yes, much sooner," replied his father.

"Are you in earnest, father?" said Thomas, drawing his chair close to his father, and looking eagerly in his face. "Is it possible you know of a more wonderful way of communication than by the Telegraph?"

"I never was more in earnest, my son, than I am when I say 'yes' to your question."

"Well, father," said George, "do tell me what it is, and in what respect it is better than the Telegraph."

"In the first place," said his father, "you do not have to wait to send your message while others are attended to; for your message can go with thousands of others, without any interruption or hindrance."

"And in the next place," continued his father, "there is no need of wire, or electricity, or any machinery, to aid the mode of communication of which I speak; and what is more wonderful than all, is the fact, that you need not even express the nature of your communication, as, before you do so, your answer may be returned, though it is quite necessary that you truly and sincerely desire a favorable reception for your request.

"Besides all this, the plan of communication of which I speak is superior to all others, from the fact you need not resort to any particular place to send yout request. In the lonely desert—on the trackless ocean—in the crowded city—on the mountain top—by night or by day—in sickness or in health, and especially in trouble and affliction, the way of communication is open to all. And the applicants can never be so numerous that the simplest desire of the feeblest child, properly presented, shall not meet with immediate attention."

"Is there any account published of this wonderful manner of communicating your wishes?" inquired Thomas.

"Yes, there is, my son, and I hope your interest will not be diminished when I tell you it is to be found in the *Bible*.

"*In the Bible*, father!" exclaimed both the boys.

"Certainly, my sons, and if you will both get your Bibles, I will tell you where to find the passage confirming what I have said."

The children opened their Bibles, and found, as their father directed them, the twenty-fourth verse of the sixty-fifth chapter of Isaiah, which Thomas read as follows: "And it come to pass, that *before they call*, I WILL ANSWER, and *while they are yet speaking*, I WILL HEAR."

Next, George found and read the ninth verse of the fifty-eighth chapter of Isaiah: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

"Now turn," said their father, "to Daniel, ninth chapter, twenty-first, second, and third verses."

"And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplications before the Lord my God; yea, *while I was speaking in prayer*, even the man Gabriel," "being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me and said, O Daniel, I am now come forth to give thee skill and understanding. At the *beginning of thy supplications* the commandment came forth, and *I am come* to show thee, &c."

"I see, father from these passages," said Thomas, "that you refer to prayer."

"And I am sure you will both agree with me that this mode of communication with heaven is more wonderful than any other, for by this means our desires can be immediately known to our Heavenly Father, and we receive an answer."

Agricultural.

Cut the Bushes.

Now is the time to be cutting up and exterminating the bushes which infest the cultivated grounds, or grounds that ought to be cultivated. Nothing can be more unprofitable than a rank growth of alders, or willows, or hardhacks, or brambles of any kind, in arable, mowing, or pasture lands, and it is well to put a "*stub scythe*" to them during this month and cut them down.—Some think that the time of full moon in August is just the right time to cut them, and that, when cut at such time, they don't dare to start up again. Now we don't suppose that the moon, whether full or *empty*, has anything to do with it. The probable reason why bushes cut at this season of the year are not so apt to spring up again, is this—the growing season being nearly over, the system of the bush or tree is not in a condition to push up suckers so quick and vigorous as at earlier portions of the summer. Cut them down and burn them—"their room is better than their company," and their ashes of more value than their living bodies.—*Main Farmer.*

The Woodpecker.

In more than fifty orchards which I have myself carefully examined, (says Wilson, the Ornitholigist,) those trees which were marked by the woodpecker, (for some trees they never touch, perhaps because not penetrated by insects,) were uniformly the most thriving, and seemingly the most productive; many of these were upwards of sixty years old, their trunks completely covered with holes, while the branches were broad, luxuriant, and covered with fruit. Of decayed trees, more than three-fourths were untouched by the woodpecker. Several intelligent farmers, with whom I have conversed, candidly acknowledge the truth of these observations, and with justice look upon these birds as beneficial; but the most common opinion is that they bore the trees to suck the sap, and so destroy its vegetaion; though pine and other resinous trees, on the juices of which it is not pretended they feed, are often found equally perforated. Were the sap of the tree their object, the saccharine juice of the birch, the sugar maple, and several others, would be much more inviting, because more sweet and nourishing than that of either the pear or apple tree; but I have not observed one mark on the former, for ten thousand that may be seen on the latter. Besides, the early part of the spring is the season when the sap flows most abundantly; whereas, it is only during the months of September, October, and November, that woodpeckers are seen so indefatigably engaged in orchards, probing every crack and crevice, boring through the bark, and what is worth remarking, principally on the south and south-west sides of the tree, for the eggs and larvæ desposited there by the countless swarms of summer insects. These, if suffered to remain, would prey upon the very vitals, if I may so express it, of the tree, and in the succeeding summer give birth to myriads more of their race, equally destructive.

Here, then, is a whole species, I may say genus, of birds, which Providence seems to have formed for the protection of our fruit and forest trees from the ravages of vermin, which every day destroy millions of those noxious insects that would otherwise blast the hopes of the husbandman, and which even promote the fertility of the trees; and, in return, are proscribed by those who ought have been their protectors, and incitements and rewards held out for their destruction! Let us examine better into the operations of Nature, very many of our mistaken opinions and groundless prejudices will be abandoned for more just, enlarged, and humane modes of thinking.

MEDICINE FOR HOGS.—The American Farmer furnishes the following:—When your hogs get sick, you know not of what, give them ears of corn first dipped in tar and then rolled in sulphur. It is ten to one that it arrests the disease and restores the pig to perfect health.

DEFERRED ITEMS.

Dreadful Conflagraton.

Melancholy loss of Life—two Men killed—Fifty Wounded.—The Philadelphia papers bring us the sad intelligence of a most destructive fire that occurred in that place on Saturday night (Aug. 21,) last. It orignated in the immense seven storied building on Broad st., owned and occupied by G. L. Broom as a sugar refinery. The contents being of a highly combustible character, the fire soon spread and extended upward, and as most of the doors and windows were of iron, the firemen experienced the greatest difficulty in reaching the raging element with their streams, and at last when the flames had by their own fury forced themselves to view, such was the intensity from the confinement out of which they burst, that the water thrown on them was converted into fine steam and dissipated like hot mist ere it reached them. Every thing in the building—machinery, fixtures, and a stock valued at $60,000—was destroyed. It was hoped that the flames would have been confined to this building, and with that view the firemen were engaged in putting water on the adjoining property, but unfortunately they were doomed to disappointment, and to witness a most horryfying and heart-rending sight. At a moment when there was a scene of terrific sublimity, the reality of which the pen can afford but a faint idea, the south gable wall gave way, crushing in its fall the rear of a large brewery, causing the back wall of this buildiug to fall into Broad street—overwhelming in its ruins several engines and a large number of firemen, about 50, who were more or less seriously injured: two were killed. Several of the adjoining buildings were greatly injured. The total loss is estimated at about $200,000: a small part only was insured. It is supposed to have been the work of an incendiary.

HORRID MURDER IN LOUISVILLE.—A man named Farrel was taken up in Louisville, on Thursday, on a charge of having poisoned a man named Skidmore, a returned volunteer, who had served with the Louisville Legion, and who had just received the money for his land warrant. The Courier says:—

It is supposed corrosive sublimate was administered to him with some victuals, after eating which he survived but eight hours. Farrel is an Irishman, and keeps a boarding house on water street, between 5th and 6th. After Skidmore was taken sick, Farrel exhibited the most horrible brutality, by thrusting the unfortunate man into the street, where the poor fellow remained several hours, and where he finally died! A good hearted Irishwoman attempted to take Skidmore into her house, a short time before he breathed his last, but Farrel prevented her from doing so, and for her humanity the brute knocked her down.

We hear that the money S. received for his warrant is not to be found. It is a horrible affair throughout, and we trust the proper officers will see that the matter is thoroughly sifted.

STRUCK BY LIGHTNING.—The barn of Peter Thompson, near Miltonville, Butler county, was struck by lightning on the 5th inst., and burned to the ground. It was filled with grain, hay, &c., all of which was consumed: also one horse.

PITIABLE DEATH.—A woman, named Sophia McGowan, fell dead on Sunday in the office of the commissioners of immigration, at New York. She arrived from Ireland on Friday, was deserted by her brother on Saturday, and died from exhaustion on Sunday.

GREAT FIRE IN RUSSIA.—On the 22 ultimo a terrible fire broke out at Kasan, in Russia, which enterely destroyed 106 houses and two churches. The Emperor sent 25,000 effective roubles (100,000f,) to be distributed among the persons whose property was destroyed, and 21,000 roubles toward the expense of reconstructig the houses.

DEPLORABLE ACCIDENT.—James S. Lane, Esq., a respectable citizen of St. Louis, on the night of 18th ult., got up in the dark with the intention of going on to a balcony from a window in his room, but accidently opened the wrong window, and was precipitated to the pavement below, causing his death in a few hours.

SHOT HIS WIFE BY MISTAKE.—Dr. J. B. Pierce, of Troy, Pa., shot his wife by mistake, on the evening of the 22d. Mistaking her for a robber breaking into the house, he seized his gun and fired. The whole charge entered her breast, and she fell dead on the floor.

A fatal rail road accident occured on the 30th ult., on the Columbia road, three miles from Manchester, Pa. Two fast cars came violently together, by the breaking of an axle, and two men were crushed to death. They belonged to Ohio, and were accompanied by their wives, one of whom had her collar bone broken by accident.

MORTALITY.—The aggregate number of deaths in New York, last week, was 400—87 men, 87 women, 122 boys, and 104 girls; under 2 years of age 168. Cholera infantum carried off 65, consumption 27, convulsions 28, debility 12, diarrhœa 20, dropsy 23, drowned 7, typhus fever 30, other fevers 27, disease of the heart 10, inflammations 23, old age 4.

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POETRY.

From the Boston Olive Branch.

CREATION.

IN WHICH ARE DISPLAYED THE POWER AND BENEVOLENCE OF THE CREATOR.

Before the world from chaos sprung,
Or sun and moon their rounds began,
Ere morning stars for joy had sung,
Or heaven's eternal arches rung,
God was, as yet, the great 'I AM.'

Let radiant light dispel the gloom,
And drive the misty shades away;
Thus speaks Jehovah from His throne,
'Tis done, for He is God alone,
Good in His sight, He calls it day.

Again He speaks; the heavens appear,
Then smiling waters next rejoice;
The earth is formed by His desire,
Huge mountains rise, and seas conspire
To praise the Lord with mighty voice.

The sun, refulgent orb of light,
And moon, pale Empress though she be,
Ye starry worlds that rule the night,
Just visible to human sight,
Are placed in heaven's broad canopy.

The earth is clothed in verdure green,
And fragrant flowers begin to bloom;
On land and sea the fowl is seen,
And beast and reptile, though unclean,
Through forest, den, and cavern roam.

Creation's noblest work is man,
Indued with powers almost divine;
Who through eternal ages, can
God's greater works in heaven scan,
And higher rise in thought sublime.

Where'er we look, where'er we go,
The works of God are sure displayed;
The heavens above, the earth below,
And limpid streams which gently flow,
In beauteous order are arrayed.

What if the scorner laughs and mocks,
While God to him is yet unknown?
The lowing herds and bleating flocks,
The lofty hills and massive rocks,
Ascribe all praise to God alone.

When lightnings flash, and thunders roar,
God's mighty arm the world sustains;
Though ocean heave, and tempests lower,
And man exert his noblest power,
God still defends his own domains.

Boston, 1847. [H. C.

Literary Correspondence.

Written for the Western Recorder.

International Copy-Right,---Its Justice and Necessity.

The policy controling the intercourse of nations, has in all ages varied from the most restricted to the most free. While some have aimed only to defend their citizens from the hostile attacks of invading armies, others have with more wisdom, sought to protect their citizens not only from the encroachments of an armed foe, but have extended their fostering care to the arts of industry, by guarding them from the aggressive schemes and injurious competition of foreign rivals. But while the rights of persons and property have been respected in different degrees by legislators, there has been a strange neglect of the labors and emanations of the mind. These seem to be viewed as common plunder, to be seized and appropriated, with impunity, by all.—Believing this to be entirely wrong—that the same moral and religious principles, which are recognized among men in other matters, apply with equal force to Science and Literature,—I propose to offer a few thoughts on the justice and necessity of establishing an international copy-right.

First, its justice. Although under this head many important reasons might be assigned in favor of the proposed measure, yet there are none so weighty as that which rests on the broad basis of impartial justice. It is a proposition that is right in itself, and therefore may place its claims wholly on its intrinsic merits. It is enough to say, that it is a plan to give to foreign authors the full possession of their labors,—to extend in good faith, similar privileges and the same shield of protection, which are universally conceded in the other departments of life. None will be found so wanting in the elements of right as to deny, that, if in the mechanical arts an individual in America makes a discovery, the advantages of which may equally benefit the European, the obligations of the latter to the former are as great as though it had been made by one of his own countrymen, and *vice versa*. If this be granted in reference to matters of a physical nature, it will certainly apply with equal force to those that are intellectual. The intellectual productions of Newton, Locke, and others, have unquestionably contributed to ameliorate the condition of the inhabitants of the New World, as much as those of the Old. Would it then be in keeping with the crudest notions of justice, that we should enjoy the benefits of the labor which others have spent most of their lives in maturing, without making a proper return? The sound of their fame, and the applause of their works by posterity are not an adequate compensation. Authors are subject to like wants as other men; their physical nature and necessities are the same, and ought therefore to be supplied. Chill poverty and personal dependence take away too many of their enjoyments, and encroach too far on their happiness for any thing else to fill the void. There is a mistaken notion with many in reference to Authors. Their productions are looked on as the offspring of leisure, the creations of amusements, or the effusions of mind seeking employment during the inaction of the body. But a more egregious error was never entertained. The exertions of the mind are infinitely more wearisome and wearying to the body than physical employments. The intense application of the thoughts soon undermine the constitution and destroy health. The very seclusion of the Author, and his necessarily sedentary habits have a direct tendency to weaken his physical powers and produce diseases. In any department of letters, the Author may choose to turn his attention, there is an intellectual discipline to be undergone and a preparation of the mind to habits of profound thought. Should he enter the field of fiction to instruct and amuse mankind, he must study man in all the grades of place and station—know the home of all his passions, and the most efficient means of reaching, rousing, and controling them. In fine, he must know man thoroughly—his weakness and strength—his tastes and affections—his likes and dislikes—that he may minister to each as the occasion may require.—Or should he turn his attention to history—circumscribed by the facts of his narrative, he must exercise the most plodding industry and patient research. He must examine contemporary authorities, and often contradictory documents—discriminate among the heterogeneous materials—compare, arrange, combine, in due connection his whole subject. He must trace causes to their effects, and show the influences producing the actions, fortunes, and revolutions of which he may be treating. These things can only be accomplished by the most severe and painful labor that man is capable of performing. The difficulty is manifest from the fact, that so few have succeeded, and so many have missed the goal of their ambition. The Author of all persons, if he fail in his undertakings, is hunted down with the most unrelenting and malignant persecution. Envious rivals assail him with the bitterest ridicule and unmitigated criticisms. For him there are no extenuating circumstances, nor excuse for mistaken judgments, but he is destined to wither in the shades of oblivion, or endure an inglorious notoriety, buffetted by the rebukes and sneers of an unfeeling world. Let the melancholy deaths of Shelby and Kirk White be witnesses on this point. Their hearts wrung by bitter taunts, and unmeasured censure, gave way under these inflictions, and their souls passed off to more congenial climes. It is justice then, we say, that they retain the full possession of their writings to provide for their personal wants, and support their families in the hour of need and decline of life. The international copy-right is an act of even justice, and will place the Author on a proper level with other men.

Secondly, its necessity. If European works can be had without expense, or the consent of their Authors, publishers can reprint them cheaper than American works; and consequently the latter will be excluded. Under these circumstances nearly every department of learning is occupied by foreign works; and the floating literature which we are daily accustomed to read, is nearly all of the same species. The heroes of story and the characters of the drama are all drawn from alike society. Their obliquities and vices are gilded over by the magic hand of genius; while many of their enormities, painted with the brilliant hues of imagination, are held up as the reflected images of virtue. All the beauties of style and ingenuity of plot are calculated to impress the inconsiderate with the idea that these are the highest excellencies and the actors most worthy of resemblance. Foreigners thus direct and give tone to national education. Science and literature, all the fountains of knowledge, are opened to us by those who write for other meredians; the systems of which are built on antiquated and artificial states of society, and not in keeping with the enlarged and liberal views of our ancestors, who called into existence this beautiful government and free institutions. The society in which they live—the atmosphere they breathe—all their associations are the reverse of our own. Their works, therefore, are the transcripts of their own minds, written for kingly governments, and inculcating principles in contravention to all that is American. The consequences of keeping open the flood-gates of vice and immorality, and inundating the nation with the vile, polluted, lacivious trash of foreign countries without a countervailing influence must be at once apparent. It is a more subtle and powerful method of destroying our political system than any direct attack.—It necessarily corrupts the taste, debases the morals of the people, and in time may destroy this republic. The people thus educated become alienated from their own institutions, because they are unacquainted with the foundations on which they rest, and see not the beauty and symetry of their proportions. They are blinded by the jargon and sophistry of foreign writers, until their opinions assimilate, and will, finally, be identified.

I know it is high treason against public opinion to question the incorruptibility of our virtue, the impossibility of seducing us from the path of rectitude, or our unerring sagacity in discovering right and wrong. But the fact is we are a reading people. The books which are placed in our hands, we peruse with eagerness without pausing to discriminate as to their quality. Now let a man be given up to one sort of notions—I care not whether true or false—let them be instilled in his mind in youth, and strengthened by education, and there is scarcely any power able to remove his prejudices and predilection in their favor. He will view every thing through them as a medium. They become his stanpard of judging right and wrong—and with the best intentions—in spite of himself—all of his opinions will be tinctured with his former prepossessions. Such has ever been the case, and as long as man's nature remains unchanged, we must expect like causes to produce like effects. Although we may be possessed of an ardent love of country, a sincere desire for rational freedom, and noble and virtuous feelings; yet these may be crushed and our morals corrupted, when we draw our information from such authors as the mercenary Scott, our didactics from the ferocious Tyther, or our amusement from the licentious and profligate Bulwer, Maryatt, and Sue. From the last class we have most to fear. Witness their indecent representations, and wanton pictures; listen to their indelicate wit, obscene allusions, and ribald jests, and the better judgment will pronounce them such as ought to call up a blush on the face of modesty, or if introduced in drawing-room, should be reckoned an outrage on decency. This class constitute three-fourths of the reading matter in this country. It is sought after with a morbid appetite and its demand increases until even now, the truth is not to be disguised, our country is in imminent danger from the depravity of morals, the impurity of passions, and the baseness of pursuits. Now surely it is our duty to keep the fountains of knowledge which invigorate and refresh us, pure from foreign influence. It behooves us, then, to suppress as much as possible, the circulation of books, that vitiate morals, and strike at the foundations of the republic. This will be prevented, to proper extent, we think, by establishing an international copy-right. Since Authors would then claim their own, and thus prevent those fine, fascinating, but false pictures of European society from reaching every family through the public press. B. C. W.

Putnam, Sept. 7, 1847.

Ministers' Department.

Emotion in Preaching.

Next to argument comes *passion*. From the cooler region of the understanding we descend to the heart, and by metaphor, by imagination, by emotion, we kindle our foregoing logic into a flame. When the machinery and every thing else is in readiness, the steam, which has been gradually rising and condensing, is made to press upon the wheels and set in rapid motion. But *here* there is point to be reached, there is an end to be obtained. The mastery of one's whole subject implies the clearest perception of this end, a full vision of the stopping place to be aimed at, with a knowledge of the moment when it is reached.

Perhaps popular speakers [and the remark applies to all parts of a discourse] fail nowhere more frequently than here. They sometimes neither see the thing to be done, nor know when it is accomplished. They begin before they have studied the subject *through*. They talk and talk on; and when the first hour is out, they may just as well talk through a second. They have proved nothing, have come to no result, have made no progress. Like a bewildered guide, they go round and round through the woods, and at length leave their audience in the swamps, or come out where they entered. If such oratory is ever entertaining, it is never forceful or effective. We should never commence our journey till we know where we are going to. Let the exordium and peroration of a discourse stand over against each other like the two continents of Behring's Straits, with one or both of which always in sight, while you cross as soon as practicable the intermediate sea of discussion, and complete the voyage.

Mimicry: A Dangerous Talent.

Mr. Buck, in his "Anecdotes tells us of a young man, a candidate for the ministry, who possessing a talent for mimicing the tones of other men's voices, indulged it, and the consequences, after a while, was, that he was unable to speak without falling into the imitation of some other person. And when he became a preacher, this unhappy habit so pursued him, that he no sooner began to preach than he set his audience to laughing; in consequence of which he was under the necessity of abandoning the pulpit.

The writer recollects the case of a young man, who in mimicry, excelled all he ever knew; and as he was preparing for the bar, it was expected that he would make a great figure as a speaker. But the fact was, that by the constant indulgence of his propensity for mimicry, he lost his own natural voice and manner, and when pleading at the bar, seemed to the audience not to be in earnest, but to be speaking to raise a laugh; which proved to be a great obstruction to his success.

There is also an unconscious imitation of the tones and manner of others, against which young men should be on their guard. Persons are frequently accused of imitating some admired speaker, when they are conscious that they never designed any such thing; nevertheless the imitation is real. Upon this principle, all the members of a family have the same peculiar drawl or intonation, which they have undesignedly acquired, and on this principle the tone or brogue of a whole province or nation is recognized as soon as it is heard. Some persons possess an uncommon susceptibility of imitating the sounds which they hear. We recollect a preacher in whose tones we could, in one discourse, trace the imitation of three distinguished preachers whom he had been accustomed to hear; and yet, it is more than probable that he never designed to imitate any one of them.

Artificial tones are much more easily imitated than those which are perfectly natural. Every human being, as he has organs of speech of his own, so he has a voice which is natural to him, and no other voice is. And what is wonderful, every hearer can instinctively judge whether a sound emitted from the organs of speech is natural or atificial; not, indeed, so as never to be deceived; but so that in most cases he can determine the fact without much danger of error. In the cultivation of the voice care should be taken not to destroy the natural expression; let all improvement be grafted on this as its stock.—*N. Y. Obs.*

The Armor of Light.

Let us put on the armor of light, God hath chosen us to be his soldiers, and hath called us forth into the field. Our fight is not against flesh and blood, but against the devil, the prince of the world, and the father of darkness; he rampeth like a lion, and lieth in wait, and seeketh whom he may devour. All the vanities of this life, our bodies, our own hearts conspire against us; the fight is terrible, the danger great. Let us not be unprovided, let us not stand open to the stroke of the enemy. Let us take unto us the whole armor of God; let our loins be girded with verity; let us put on the shield of faith, the breastplate of righteousness; these be the armor of light. Let us not fear to declare the truth, though thereby we should endanger our life. Let us be faithful unto the end; let it appear that the weapons of our warfare are not carnal, but mighty through God to cast down strongholds and imaginations, and every high thing that is exalted against God. So shall our armor be complete—so shall we show gloriously in the field, and be terrible to the enemy; so that we stand strong and boldly against sword and fire and death; so shall we, like faithful soldiers of our captain Christ, manfully stand against the gates of hell, and resist all the fiery darts of the wicked; then shall we eat of the fruit in the midst of Paridise, and we shall receive the crown of everlasting glory.—*Bp. Jewel.*

TEMPERANCE.

Alarm of a Clergyman.

A clergyman in Scotland in a recent letter to a friend says: The recent death of a member of my congregation, the victim of strong drink, whose mortal remains, a few days ago, I followed to the grave, is another circumstance which has deeply enlisted all my sympathies in this cause. The person of whose death I speak, was a man of liberal education, considerable information, generous affections, and industrious habits. A more regular attendant at the sanctuary, or a more attentive hearer of the Gospel when free from the influence of alcohol, never sat within the walls of the place where I minister in holy things. Poor fellow! many were his attempts at reformation, many were the resolutions which he formed, many were the prayers he requested to be presented on his behalf, many were the tears which he shed over his infatuated conduct. But, alas! he was the slave of his imperious lust. The appetite for strong drink ruled the man. In the hour of temptation he always fell, and he has fallen at last to rise no more. And do you think, Sir, that I could quietly stand and see this infernal enemy of man enter within the precincts of God's house and take away its victim from before my very eyes, and not let a voice of warning be heard by those young men who are under my spiriual oversight, and who, it may be, are beginning to drink of the drunkard's cup! No, Sir, I would have considered myself unworthy of the name of a minister of Christ, and unfaithful to the souls commited to my care as a watchman of the morals of those over whom I preside, had I not, with all the tenderness and earnestness I could command, warned them against the first beginning of that fatal course which has brought the well known Mr. —— to a premature death and early grave. It is high time that ministers of the Gospel should speak out on this subject. It is high time that every pulpit in the land gave forth a clear, distinct, and certain sound on this subject. It is high time that the professors of the faith of Jesus should take a decided stand on this subject It is high time that the Churches of Christ; which are the light of the world, beacons of warning to guard men off from every danger, should co-operate with their pastors in promoting the blessed cause of temperance; for O, Sir, it is a melancholy fact verified by experience, that in almost every congregation incipient drunkards are to be found; men who, by their drinking habits, are evidently fast sinking in the scale of morals, self-respect and self-control. It is a very common idea I fear even among ministers, that the subject of temperance is not a proper subject for the pulpit on the Sabbath day. This I must confess was my own idea till but lately. But I asked myself the question, is intemperance a vice into which some of my hearers are in danger of falling? Then it ought to be exposed in its nature, insidious tendency, and fatal consequence, even on the Sabbath. Is total abstinence commendable as the best security against this evil? Then it ought to be recommended and impressed upon the people even on the Lord's day. There is another reason why ministers should bring this subject into the pulpit on the Sabbath, and it is this: it is extremely difficult sometimes, particularly in the country, to get a meeting on a week day evening. People, unless they are deeply interested in a cause will not come, except you can promise them that Mr. so-and-so, distinguished for eloquence, will be present.

How true is all this of our own country!—*Am. Tem. Union.*

From the Christian Advocate.

Temperance Hotel.

Messrs. Editors,—Permit me to make a few remarks in reference to the Temperance Hotel, known in the city of Charleston as the Merchants' Hotel. During the last four or five months I have travelled extensively through the United States, staying frequently at the most popular hotels, but I have not spent a week so quietly any where as at the Merchants' Hotel.

During my stay I did not hear a discordant sound among the travellers, boarders, servants, or landlord, all seem to move as if their oars were muffled. I was led to inquire into the cause of such harmony. "Why," said the old gentleman, the keeper of the house, "this is a Temperance Hotel." Ah, said I to myself, that's the key to the whole mystery. I am pleased to say to the temperance travelling community that after having called again and again, I find the Merchants' Hotel a Temperance House in earnest. I have asked the privilege to make these remarks out of respect to the keeper of this Hotel, and in order to refer travellers, who like myself, are pleased with quiet quarters, undamaged by the scent of a bar-room, to a respectable house, where they will be handsomely accommodated. R.

Temptation.—That temptation that at first is but a little cloud as a big as a man's hand, may quickly overspread the whole heaven. Our engaging in sin is the motion of a stone down hill, "it strengthens itself by going," and the longer it runs, the more violent. Beware of the smallest beginnings of temptation. No wise man will neglect or slight the smallest spark of fire, especially if he see it among barrels of gunpowder. You carry gunpowder about you—oh, take heed of the sparks.—*Flavel.*

Missionary Intelligence.

From the Missionary Herald.

MADRAS.

LETTER FROM MR. WINSLOW, APRIL 13, 1847.

Admissions to the Church.—Joyful Communion.

The arrival of the Flavio at Madras has been already noticed in the Herald. The following account, however, of a deeply interesting service, has not been published:

Since my last, we have admitted to the church one native female, who was a caste heathen; for a little time, however, she had been in one or two of our mission families, and now, for many months, she has been attendant on our preaching service at Chintadrepettah. She was baptized by the name of Anna at our communion, March 28; when we had the privilege of sitting down at the Lord's supper with all the dear brethren and sisters by the "Flavio," making with us, sixteen in number, and about twenty native brethren and sisters, several being absent. It was a season of joyful yet tearful solemnity. All the remaining members of the "Indus band," who left Boston, eight in number, in 1819, were once more together, after several years' separation; and there were five of the eight in comfortable health, with the sweet assurance also that the three, not with us, were enjoying a richer feast above. Nearly twenty-eight years have passed since we left our native land; and yet more than half of us are still in the mission field. This is a great mercy. There were, moreover, two sons from this band present with their wives; and we could indulge the hope that in others also, as well as these, the promise, "Instead of the fathers shall be thy children," will be fulfilled. And there were other newly arrived brethren and sisters to sit down at this table spread in the wilderness, and to look around with us upon a few gathered from among the heathen, and made to sit together in heavenly places. This they and we felt to be a privilege and an earnest of future good.

The Bungalow chapel was quite full of children and youth from the schools, male and female, and about one hundred adults, principally heathen, who had turned aside, as it were, to see this great sight, the emblems of the broken body and shed blood of the King of kings and Lord of lords. The number of missionaries present was an evidence to the people of our earnestness, or the earnestness of Christians in America, in prosecuting the work of the mission. It had an effect upon the youth of the schools, and served, with the exercises of the occasion, to bring a member of the first class in the English school to decide on casting in his lot with the people of God.

He came the next day to offer himself as a candidate for baptism. After putting him off for a few days, and finding that he was quite resolved, by the grace of God, to follow Christ, whatever of persecution might come, and that the relatives were likely to arouse themselves in opposition, I sent him on trial to Royapoorum, to be, in the first place, in the house of the catechist, Samuel Downer. This was breaking his caste. As the friends followed him there the next day, and gave indications that they would use force to remove him, he was conveyed by Mr. Scudder to the mission house, where he has been ever since. He seems decided and happy in his choice. We cannot as yet say whether he may have strength given him to persevere, but we commit him to the Lord in hope.

This event, with the more important one of five girls, in the Free Church schools of our Scotch brethren, leaving their friends and seeking the protection of the missionaries, near the close of last week, has alarmed the parents of the children in our schools, who have removed many of them, especially of the girls. Some may return, but nearly half are now scattered.

Miscellaneous.

Why so little Profit from Hearing Preaching.

There is a very short answer. Many people do not go to hear what God has to say to them by his servant, but to see and hear how well his servant delivers his message. They go away from the house of God, not to do what God has by his servant called them to, but to be pleased with and admire the preacher, or else dissatisfied with him, with scarce a thought of what God has required of them. How can it be possible that they could profit? They did not go to be profited by God. They went for their own gratification.

The fact is, that a very poor man and one very meanly clad, and with very little manners, and really nothing to recommend him in his appearance, may bring to your house an excellent piece of meat, or a very valuable treasure. Would you throw away or refuse to receive a diamond or precious pearl, because a poor chimney sweep had been the bearer of it? Again, would you refuse to take the road which led to your house, because the man that knew it, and offered to guide you, was an unpolished & mean looking beggar?

The children of this world are wiser in their generation, that is for the things of earth than of heaven. They can distinguish in worldly matter between the bearer and the treasures—but when they turn heavenward, Godward, they lose sight of heaven, of God, of eternal life, and the way to the kingdom, in looking at the servant or messenger—if he is a very pleasing, mannerly, eloquent, graceful servant, they will listen to him, but if he is not attractive by reason of his person, or manner of address, they think they have done enough if they have treated him civilly, or sat with becoming dignity in the house of God during his preaching.

This is what we would call admiring the bearer and forgetting the treasure. Honoring the dish, receiving the servant, refusing the master.

If you would be profited in hearing preaching, go to hear what God has to say by his servant to your soul, and we assure you that the poorest, meanest, weakest of all his servants, will say much more than you have heeded, than you will practice. You will hear what may save your soul if you will heed it, what will damn you in the day of judgment because you have not believed it. That preaching will be profitable, which leads us to heaven, and saves us from hell. If it does not profit you, who is at fault?

It is better to be laughed at, than ruined, better to have a wife, who cheapens everything, and buys nothing, than to be impoverished by one whose vanity will purchase everything but whose pride will cheapen nothing.

Proprieties of Public Worship.

An American who spent several Sabbaths in London, gives the following interesting statement of the manners and customs of the English, when engaged in worship.

1. When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose, Dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity, befitting the day and the place.

2. They have their pews as well supplied with Bibles as with hymn books; and when the scriptures were read from the pulpit, each hearer took a bible and followed the reader. And when the text was named, or, in the course of the sermon, a passage of scripture was cited, all would turn directly to the place, and observe, not only the passage, but the connection.

3. I saw many persons, mostly young, taking notes of the discourses, and therefore, giving a fixed attention, as if unwilling to lose a single thought.

4. The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

5. When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, not a hat, or glove taken, not a foot moved.

6. They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

7. Gentlemen retired from the house of God as respectfully as from the house of a friend—they did not put on their hats until they reached the door.

8. After retiring from the sanctuary, gentlemen, as well as ladies, went *home*. The Post-office was closed, and no letters or papers were delivered on the Sabbath.

To the Dance--To the Dance.

Of what may a woman, entering the public assembly in all the charms of loveliness, so well remind us, as the victim of former times garlanded with flowers approaching the altar? Health which casts over that countenance so many beauteous hues, and which gives to that step so much elasticity and firmness, must suffer and be lost in such midnight revelries. To this the usual attire may greatly contribute, while it cannot be assumed without impairing the delicacy of its wearer; giving scope to the feelings of pride, and to the love of display, which is of vast importance to repress, and assisting to induce habits of extravagance at variance with honor and peace. Nor can it be denied that other emotions frequently have birth, of an order, if possible more exceptionable. Struggles for precedency, the exultation attendant on personal distinction, the proud consciouness of superiority in dress, in skill, or immediate association, the efforts at mortifying others, which frequently inflame the passions and violently agitate the whole frame, and betray a state of mind and of heart, which every lover of his species should strive to avert. Srange is the infatuation which conceals the fact that every departure from the appropriate sphere of moral principle makes way for others; and that the most fearful consequences may result from an aberration which seems inconsiderable. Still more so is it when it is not seen, that having proceeded far from the line of rectitude, the individual is in imminent danger of a lapse, which once would have been deemed impossible. Not unfrequently do the public journals describe to us some of the miseries of violated engagements, and heart-rending scenes of pollution and woe, which had never met the eye of the mind, had it not been for the vain imagination that a small part of what is manifestly evil may be good.—*Weekly Messenger.*

From the Episcopal Recorder.

Thoughts and Maxims.

True poetry is not a mechanical art, but a life, taking the form and measure it does because no others are natural to it. What there is comely in it is a mystery, coming forth like the blossom of a flower, and the more beautiful the more nature there is in it.

The greatest treasure of the heart is its loving, as we are ever happier in what we feel than in what we excite.

Nothing is oftener falsified than truth, yet men admire only what resembles it, and even fiction can please only so far as it accords with it.

People who make a point of pleasing every body, seldom have a heart for any one. The love of self is the secret of their desire to please, and their temper is generally flashy and insincere.

They who employ their time in the improvement of the mind will be surest to escape all the disgusts of life. They will increase in the stores of a rational enjoyment, as they increase in years, and their old age will be relieved of half its burdens and of all its dullness.

Our good fortune is the cause of the consideration we gain with the public; our good qualities of that which we gain with friends.

Men of the greatest merit, and yet pretending to none, mostly die before the world will do them justice. The account it has with them is seldom ajusted and paid till they are beyond the reach of benefit from it. This, however, is a settlement a good man can afford to wait for and take the interest on his investment in the good he is doing.

He is well furnished for all conditions, whose resources in himself fail not; he is happy beyond all the experience of princes, who can always rely on himself for just and resolute action.

Wit, like the sun, is sometimes hid behind a cloud, yet like it, has a brightness in itself, and never re-appears but to be admired.

We conquer difficulties by daring to attempt them, and our cowardice makes most of the impossibilities we fear.

If you would know the depth of a man's capacity for contempt, sound it by the measure of his generosity, and you will find them equal.

H. H.

The Hour of Death.—It will afford sweeter happiness in the hour of death to have wiped one tear from the cheek of sorrow, than to have ruled an empire, conquered millions, or enslaved the world.

The engagements and possessions of this life are to us valuable precisely in that proportion in which they prepare, or conduce to prepare for another.—*Meth. Prot.*

Love may exist without jealousy, although this is love; but jealousy may exist without love, and this is common: for jealously can feed on that which is better no less than on that which is sweet, and is sustained by pride, as often as by affection.

CONFERENCE PROCEEDINGS.

Written for the Western Recorder.

Br. Bassett:—In the haste of leaving the seat of our Annual Conference, yesterday, I wholly forgot to procure from Br. J. Waite, the secretary, the statistics requisite for your Register and an extract of the Minutes for the Western Recorder. And if you are not supplied in season from some other source, I doubt not, a request for them, in the Recorder, of Br. Waite, at Greenville, Bond County, Illinois, will be promptly responded to by him. From defaced papers in my folio, I make out the subjoined list of appointments, which I believe to be correct. The session was a very interesting one; its close was marked with an overflow of fraternal affection, and religious joy, such as I have not before witnessed. The camp-meeting held in the immediate vicinity, at the same time, was a good one. Although no extraordinary revival attended it, yet were a goodly number of souls converted and added to the church. Both camp-meeting and Conference were sustained with a liberality that could not be excelled. The good friends of Bethel will long be gratefully remembered by the members who partook of their hospitality during these meetings. The very comfortable house in which the Conference was held, has been erected, mainly by the exertions and liberality of our lamented Br. Fox, whose widow (the sister of our deceased Br. Houghton, of Cincinnati,) with her family were on the ground, with their large tent, and liberal accommodation for the members that engaged their exceeding kindness. The next session of the Annual Conference, is to be held at the camp ground, near Springfield, commencing the 3rd Tuesday of August, 1848. The returns show a small numerical increase of membership in the district, and five effective brethren were added to the itinerancy. Very affectionately yours,

JNO. CLARKE, jr.

Rushville, Ill., Sept. 1st, 1847.

ILLINOIS CONFERENCE.

Reported for the Western Recorder.

APPOINTMENTS.

JOHN CLARKE, Jr., President.

Quincy—W. A. B. M'Caeston.
Mississippi—J. P. Johnson.
Camden—J. S. Williams.
Rushville—Dr. S. Fisk.
Illinois—J. Z. Zimmerman, R. Horn, sup. ass't.
Springfield—R. F. Shinn.
Vermilion—J. K. Zimmerman.
Grandview—R. Wright.
Mill Creek—T. Antrobus.
Newton—W. James.
Fairfield—Elijah Lacy.
Saline—Francis Brown.
Ebenezer—To be supplied.
Alton—Dr. N. D. Annis.
Nashville—To be supplied.
Carrollton—A. Dickerson.
Bath—C. A. Kirkpatrick
Salt Creek Mission—Enos Jewell.
Greenville Mission—John Waite.
St. Louis Circuit—Orvin Hulin.
St. Louis Station—To be supplied.
Salem Circuit—James Hussey.
Kaskaskia—W. Welch.
La Grange Mission—T. Collins.
Nelson Mission—T. Tumilson.
Waterloo—To be supplied.
Hugh Doyle, Conference Missionary.

E. M. Lathrop & Dr. S. Fisk, } Publisher & Editor of Prot. Monitor.
B. W. Johnson & P. Stafford, } in the hands of the President.
B. W. Johnson, J. Walker, Henry Ward, & Thos. Prather, } Removed by certificate to other Dist's.

J. Mills, superannuated.
J. W. Beshor, withdrawn under charges.
W. H. Collins, Agent for Superannuated Fund.

P. S. I should have stated that the Protestant Monitor has been continued by the Conference, as its organ, and its removal to another location, and improvement under the direction of the Trustees of the Superannuated fund, is contemplated. J. C.

MUSKINGUM CONFERENCE.

Reported for the Western Recorder.

APPOINTMENTS.

GEORGE CLANCY, President.

Steubenville St.—R. Andrew.
Mt. Pleasant Ct.—J. Burns, S. Lancaster.
Newark Ct.—W. Marshall, D. Kinney.
Youngstown St.—S. Gee.
Georgetown Ct.—S. Catlin.
Belmont Ct.—W. Ramsburgh.
Woodsfie'd Ct.—N. Linder.
Cambridge Ct.—J. Nichols, W. Maynard.
Pisgah Ct.—J. M. Piper, O. V. Warren.
Penville Ct.—C. S. Callahan.
Morganville Ct.—H. T. Lawson.
Columbia Ct.—S. Elliott, G. M. Scott.
Salt Creek Ct.—M. Scott.
Portsmouth Ct.—W. W. Tipton, one to be supplied.
Lancaster Ct.—W. Munhall.
Zanesville Ct.—E. S. Hoagland, S. Long, C. Springer, Sup.
Licking Ct.—J. M. Winn.
Delaware Ct.—W. Hatfield.
Frederick Ct.—L. S. Thrap, A. F. Earl. sup.
Bucyrus Ct.—J. Jack.
Sandusky Ct.—J. Thrap, one to be supplied.
Thompson Ct.—A. Tracy.
Bellview Ct.—C. Caddy.
Wayne Ct.—C. S. Kingsbury.
Granger Ct.—T. B. Cushman.
Warrensville Ct.—E. R. Steadman.
Burton Ct.—J. Burnett.
Farmington Ct.—D. Richardson.
Vienna Ct.—A. R. Brown.
Wellsville Ct.—Z. Ragan.
Leesburgh Ct.—W. L. Baldwin.
Pleasant Hill Ct.—J. W. Case.
Coshocton Ct.—J. H. Hamilton, ass. sup. to be supplied.
Otsego Ct.—W. Duling, H. L. Gray.
Mt. Zion Ct.—J. Hambay.
Martinsburg Miss.—J. K. Duffy.
Mahoning Miss.—P. Kingsley.
T. Potter, Conference Missionary.

G. R. Bowman, R. S. Rice, A. S. Robison, Wm. Seares, & N. Burgess, } left in the hands of the President.
J. W. Southard, W. B. Moody, C. J. Sears, J. Baker, & T. Foster, } left without app. at their own request.
Geo. Hughes, & J. Dorcas, } trans. to unst. list, at their own request.
D. B. Dorsey, J. Hoover, G. Waddle, J. Wilson, & J. Myers, } superannuated.
G. Clancy, J. Nichols, J. Burns, P. Lewis, & J. Wells, } Stationing Committee.

☞ The Ohio Conference, M. E. Church, convened at Columbus on the 1st instant, and adjourned on the 10th. We have received a list of the appointments, but, not in time for this week's issue. They will be given in our next. Rev. A. M. Lorain, is appointed to preach in Putnam, the ensuing year. Rev. W. I. Fee, has been removed to Kanawha District, Guyandotte Circuit, Va.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, SEPTEMBER 16, 1847.

WANTED,

Any number of New Subscribers for the "Western Recorder," to commence with Vol. Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be, against the closing of the present Volume. *Provided*, however, no names be sent us but such as can be relied upon as good.

☞ Will some of our friends inform the Secretary of the Illinois Conference that we are anxious to obtain, immediately, the statistics of the District; and will deem it a favor if he will communicate the same to us at once.

☞ Will Brother D. Bagley have the goodness to inform us the number of members, unstationed ministers and preachers, and meeting houses in the N. Illinois District?

☞ Letter No. five, from the Editor, is given this week, containing information which will be read with interest. From the same we have received a list of the appointments of Muskingum Conference. Since his letter was written he has been at home; but has gone again, to attend the Ohio Conference, now in session at Cincinnati.—During his stay, however, he was enabled to make out a list of monies received during his absence. If any letters have been sent us containing money, and acknowledged as received, in our list of letters, and the money not credited this week, we hope we will be notified as soon as practicable.

Correction.—In our estimate of the expenses of publishing the "Western Recorder," we erred. Instead of $2.50 per ream for paper, the Editor says $3,00 is the cash price; which will make the cost of paper per week, $9,00, instead of $7,50,—as stated last week. This difference in one year, would amount to $75,00. Also, instead of 150 for agents and exchange papers, there are 200; making another small item of $100. Deduct these from the $548, and we have left $373, with which to to pay house and office rent ($100 or more) and defray other indispensable expenses of a family. Tell us, "if tell ye can," where our profits are.

Our Return.

We left Youngstown, the day after the rise of the Muskingum Conference, in company with Br. C. Springer, who kindly agreed to bring us home in his buggy. We traversed an interesting portion of the Western Reserve, passing through Canfield, the county seat of the new county of Mahoning, and came in the evening to the dwelling of Br. W. Turner, formerly an itinerant, now an unstationed minister. Here we were soon joined by several other brethren from Conference, and spent the night very agreeably. On Wednesday, we travelled some 45 miles, through parts of Columbiana, Carroll, Stark and Tuscarawas Counties, and passing through not less than twelve villages. The roads, for the most part were delightful. Just as we left the village of Canal Dover, however, towards evening, we were overtaken by a heavy and driving rain, which abated not its intensity for five miles, till we reached the premises of old Br. Ross, the father of Br. Wm. Ross of the Muskingum Conference, who also accompanied us. We were sorry to find several of the two families confined by sickness to their beds. Yet we were kindly received and entertained.

An interesting and valuable circumstance, we must here record. Father Ross, who has almost completed his 80th year, manifested a special interest in the movement for the abolition of the use of *tobacco*, of which he had seen some account in our paper. He informed us that he commenced using the article when only twelve years of age, by the advice of some, who thought it would be beneficial in reference to a complaint to which he was disposed. He continued the habit for betwen 60 and 70 years, until last fall, when he determined to leave it off, being conscious that it had ever been more or less injurious to him. How many are there who excuse themselves, when the habit is confirmed, thinking it impracticable to overcome it, though they have not pursued it for one fourth as many years as father Ross. For almost a year past until now, he has remained firm in his purpose to *use tobacco no more*. And notwithstanding his advanced age, he is conscious of a decided improvement in his health. Does not this circumstance speak volumes in behalf of the cause of *reform*?

On Thursday, we travelled 30 miles to Coshocton, where we put up with J. Matthews, Esq., formerly member of Congress, and a friend and coadjutor of our travelling companion, Br. S., as an Orchardist and Horticulturist. We were kindly entertained by him and his interesting lady, and our friend S. was supplied with some new varieties of fruit grafts, in addition to his already extensive assortment. On Friday we resumed our way homewards. Came as far as Dresden, by noon time. Near to this place we rested a while and took refreshment, at the house of Mr. John Goodge, another Fruit man. We state with pleasure, that this gentleman has for sale a great variety of grafted fruit trees. He is quite successful also in the culture of the grape. We reached home, same afternoon, thankful to find all in usual health. We spend a very few days at home to attend to necessary duties and business, and shall then, if Providence permit, take leave for another short absence, to attend the session of the Ohio Conference, at Cincinnati. The interests of our paper, as well as the interest we feel in church affairs, requires that we take a little time once a year to attend the session of the most contiguous of our Annual Conferences. If spared, we shall endeavor to speed our return, to enter upon the duties and labors of a new volume of our periodical. Meanwhile, our friend, the printer, will render faithful attention, during our absence, to the interests of the Western Recorder.

A. H. B.

LETTER FROM THE EDITOR.

NO. V.

Youngstown, Mahoning O., Sept. 7th, 1847.

On the night before we reached Youngstown, a robbery was commited in the village. The Collector's office for the Ohio and Pennsylvania Canal, was forcibly entered by two villains, disguised and armed with deadly weapons. Mr. N. Latham, was asleep in the office, and on being suddenly awakened, found himself a prisoner, with no chance of resistance. One of the robbers kept guard over him, whilst the other pillaged the office of all the money and other valuables he could find. About $150, in cash was taken. They then bound Mr. L., hand and foot, gagged him, bade him good night, and retired, shutting the door after them. In about an hour after Mr. L. succeeded in escaping from his confinement, and gave the alarm, though too late to find any trace of the robbers. Mr. S. B. M'Ewen is collector, and usually lodges in the office, but on the night of the above transactions, he was ill, and got Mr. L. to take charge of the office. Up to the time we left Youngstown, no discovery had been made, who had committed the burglary and robbery.

On Wednesday night (second night after robbery) between 9 and 10 o'clock, a valuable barn belonging to Mr. Wm. Rice, adjoining the village, took fire, and was entirely consumed, with its contents, including much grain and hay, and five carriages, three of which belonged to Mr. R., and two (buggies) to members of Conference, viz. Brs. W. Ross, and H. L. Gray. Mr. Rice is an elder of the Presbyterian Church, and very cheerfully took part in entertaining members of the Conference. We regret his loss. No clue has been found to the cause of the fire, as none had been taken to the barn, by any one having a right to do so. By great exertions, the horses were barely saved from perishing in the flames. Next morning, the loss of the two brethren was stated in Conference by Br. Springer, who moved that a contribution be taken up at once, which was agreed to. About $60, was contributed by members of Conference and others present, towards indemnifying the brethren. A committee of citizens also waited upon the villagers, and received liberal assistance for the brethren. By the time the Conference concluded its session, the two brethren found themselves refitted with buggies, and their losses nearly or quite made up, so that they were ready without detainure to return to their homes. This act of liberality, is highly creditable to the citizens of Youngstown, as well as to those in attendance at the Conference.

On Saturday, Rev. Mr. Boardman, the excellent pastor of the Presbyterian Church, (at whose house we were kindly entertained during the session,) gave the Conference an invitation to attend at his church on Sabbath afternoon, and participate in the celebration of the Supper of the Lord. The Conference was also permitted to fix the hour. Of course, the invitation was as cordially accepted as it was given. A large proportion of the members, (all we presume who conveniently could,) attended at the appointed hour. A most precious season of refreshing from the presence of the Lord was enjoyed. The exercises were interesting, solemn and impressive. The children of the Lord, without distinction of denomination, truly sat together, in heavenly places in Christ. It was a season long to be remembered. Some of the Methodist brethren, otherwheres lively and vociferous in their exercises, we presume would have rejoiced in the Lord, not only with heart and soul, but with voice also, but for an apprehension that it would infringe upon the order of a sister church. Yet even this we doubt not, would have been indulged by a minister and people, so *Christian* and so liberal. May Heaven speed the cause of christian union.

The Muskingum Conference closed its session on Monday evening, having occupied but six days, including the Sabbath. The session was one of uninterrupted harmony, as we believe, and its business was disposed of to general satisfaction. We did regret to see that the interests of the Aid Society were not more generally sustained—that many of the members did not contribute to its funds. But it seemed that some misunderstanding existed in reference to the provisions of the chartered association, which formed their excuse. We trust that full satisfactory explanations will soon be given. Certainly every brother should contribute towards this important fund, and strive to promote its interests. We were gratified to observe the decided advance of the *anti-tobacco* principle amongst the members of the Conference. The number of those who use the weed, is evidently diminishing, whilst those who still adhere to the use of it, are more moderate, and reserved as we believe in the use of it. Indeed, we are not aware that we saw more than one member engaged in smoking, during the entire session, and he was so exceedingly modest and polite, in the cause, that we could *almost* excuse him.

The next session of the Conference, is to be held at Cambridge, Guernsey County, Ohio, commencing, second Wednesday in Sept. 1848.

A. H. B.

Rev. James Gay, of the Michigan Conference, in a private letter dated August 23d, 1847, writes as follows:

"Through the blessing of a kind and merciful Providence, not a single member of the Conference since its organization, has fallen in death, until this year. But now the voice of two of our beloved ministers, has been closed in death, and their places will be vacant in the approaching Conference. Their names are *Owen Gregory* and *J. D. Williams*. The latter was formerly from the Muskingum Conference, and joined with us at the Conference in poor health, and only lived to labor in the field for a few months."

Temperance.—We are highly gratified to learn that the Board of Health of the city of Philadelphia, has resolved to dispense with the use of wine and brandy at its future meetings.

Protestant Episcopal Convention,—*Diocese of Ohio.*—The Annual Convention of this Diocese commenced its session in St. James' Church, in Zanesville, on the 9th instant, at 10, A. M.—Present Rev. Charles McIlvaine, Bishop, and the following clerical and lay delegates, viz:

Clergymen.—The Rev. Messrs. Arnett, Badger, Blake, Britton, Pres. Bronson, Dr. Brooke, Bryan, Burr, Canfield, Clark, Cracraft, Denison, Dobb, Dubois, Freeman, French, Granville, Gray, Guion, Holden, Killin, Lewis, McMurphy, Miller, Morse, Muenscher, Dr. Perry, Phelps, Richards, Smallwood, Smith, Stont, Sturges, J. R. Taylor, O. Taylor, Thompson, Windsor, Winthrop, and Wing.

Laymen.—Messrs. Clark, Viers, Brauman, Powell, Alling, Chas. Buckingham, C. J. Buckingham, Blythe, Long, Armstrong, Worthington, Madeira, Swearingen, Camming, Sawyer, Putnam, Hall, Stayman, Hamilton, Crosby, Dillon, Copland, M. G. Mitchell, McMurdy, Adams, Doan, Thrall, Butles, E. Benton, A. Benton, Moorehead, Bean, Coles, Storer, Van Hamm, Este, Dille, Drummond, Woodward, McDaniel, Trimble, Freeman, Dudley, Kellogg, Noble, Richards, Sanford, J. Mitchell, Hine, Guiteau.

The Convention sermon was preached by the Rev. Mr. Arnett.

Address.—An address was delivered by the Hon. Bellamy Storer, in the Hall of the Sons of Temperance, in Zanesville, on Friday evening last. We had not the pleasure of being present, but from what we have heard, it was an address, in every way worthy the character of the man.

Columbian Magazine.—The September number of this elegant work is received. It has three interesting engravings,—Moses Going to the Fair, Wigwam in the Forest, September Fashions and Original Music. Numerous talented writers, are among its contributors. Ormsby and Hackett, publishers, New York. Terms, $3 per annum.

Dont Forget.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A Great Dependance is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance*. From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

Annual Register, M. P. Church, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar. is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

CORRESPONDENCE.

Written for the Western Recorder.

LETTER FROM OREGON.

[The following from our old friend Rev. E. E. Parish, formerly of this vicinity, will be read with interest by all.]

Br. Bassett: You will see by this that we are yet in the land of the living, though far removed from the place of our first acquaintance with you. The pleasant Ohio, with its many advantages and comforts, &c., is yet fresh in our memory. The precious brethren in the ministry, and the very endearing membership, will be, by us, not soon forgotten. A friend of ours, of the last years' immigration, brought us a bundle of the Western Recorder: it is to us a pearl of great price.—Among the many items of news, that of the prosperity of the Methodist Protestant Church, affords to us far the most pleasure. Oh! that the good Lord may still continue to roll on the tide of her prosperity, until she brings great glory to God and immortal happiness to man. She has already been instrumental in landing many in the blest world of rest—even that rest that remains for the people of God,—among whom is to be found the justly celebrated Sneathen, the father of Lay Representation, and faithful minister of Christ's Holy Religion. Is he gone? Yes! Man gooth to his long home and mourners go about the streets. Yes, Brother Bassett, the habiliments of mourning for father Sneathen, are not only found in the United States, but in Oregon, also. The tidings of the death of this precious saint and minister of Jesus Christ, was felt very sensibly, and will not be soon forgotten. Now, my dear Brother Bassett, I want to say a word about the Methodist Protestant Church in Oregon. I arrived with my family in this country, in the year of our Lord, A. D. 1844, with a few other names as Methodist Protestants, whom I think have not defiled their garments. I am the only preacher or minister of this order that has ever yet come here. A worthy old brother by the name of Drinkwater, started for Oregon, but he died on the east side of the Missouri river. I have been so circumstanced that I have done little, very little, indeed. The first year passed away while I was fixing a place for my family. During the second year I labored some more extensively; and on the—day of ——, we commenced a protracted meeting on the Recreall creek. It was protracted about ten days, and resulted in a glorious work of religion, which revived and extended until it was marvellous in our eyes. Oh, to God be all the glory given. At the close we baptised one man, by immersion, and formed a small church. One preacher, by the name of John D. Boone, of the Missionary Baptist, labored with us during the meeting, and has since joined with us.—so we are not alone. Another Missionary Baptist, a student of the Granville College, in Ohio, has also joined with us. He is a young man of deep piety, and much promise; and we expect to license him to exhort, in a week from to-morrow; at which time we expect to organize a Quarterly Conference. We shall have as members, 2 Ministers, 2 Class-leaders, 1 exhorter, and 6 Trustees, whom we have chosen as a building committee, for the purpose of selecting a suitable site for a Meeting-house for the Methodist Protestant Church, and for the purpose of building and holding said house in trust for the use intended. We have two small classes, numbering in all, over twenty members; and there are others not embraced in these two classes, whom we hope to enrol as soon as is convenient. We have more calls to preach than we can attend. I have been attending four places, one for each Sunday: this is about all I have been able to do. We are expecting our beloved Brother, Jesse Gilliam, Minister from Missouri, this year, with a large band of Protestant Methodists; and we are also looking for some from Ohio; and we wish that the Conferences would encourage Ministers to come to Oregon, but not as Missionaries. The Methodist Episcopal Church has put a finishing stroke to Missions. A Missionary needs only to be named to be hated. We would not have the name Missionary attached to us for any consideration, under existing circumstances. We could give particulars, but we do not like the practice of talking about our neighbors. If some of our Ministers, the young and strong men in Israel, would come over, it would doubtless be a good thing for them. They might become the owners of some of these beautiful farms in one of these verry fertile valleys, and assist in planting the standard of Christian liberty, and spreading the gospel of the Redeemer in this, the most delightful of all climes on earth. The country is good, healthy, and productive, almost beyond description. But it may be you will cry out, "hold on, you are mistaken." No Sir, I am not; I am living in Oregon, and have farmed its soil for two years. The year 1845 was as good a season throughout, as is common in Ohio: moderate rains were frequent through the whole of the season of the growth of vegetation. My garden was one of the best that I ever had in any country. The year '46 was more dry; but, sir, I planted tobacco on the 4th of July, at which time we had a fine rain. My tobacco made itself in good season—got perfectly ripe. I topped it at from 14 to 16 leaves high. My turnips in '45, ranged in weight, from 8 to 22 pounds each. In the year '46, which was last year, I weighed one turnip, the weight of which was 28 pounds when topped and cleaned. This year I weighed one Rutabaga turnip, which weighed 21 pounds: I also weighed one beet after it was topped, and it weighed 13¾ pounds. Carrots, parsnips, radishes, melons, cucumbers, and in fact, every thing that I have tried, succeeds well. I planted my corn last year at different times, up to as late as the 26th of May, and it grew well and got perfectly ripe. I do not know how much we can raise to the acre, but I know that if we try we can raise plenty of corn, and that as good as I want. But, sir, when you come to talk about wheat, then we have the decided advantage over Ohio. Now, my dear Brother Bassett, you may, if you please, publish this over my proper name, for I know I tell the truth,—the piece in the Recorder which you took from the Zanesville Gazette, to the contrary notwithstanding. Mr. Greenough has published some truth; but, alas for him, it was guess-work, and did not hit right by half or more! I live in Oregon, and could be better able to go back than I was to come to this country if I wished to go; but I am perfectly satisfied, and have been ever since I came here: and will not when I find the country more than as good again as I expected. This country wants no eulogising, and I will not attempt it. Brother Bassett, I wish if any of our people come to this country, that they may bring hymn books, disciplines, Sneathen on Lay Representation, Evans' Brief View, and as many of the old Western Recorders as they can, for we esteem them almost as apples of gold set in pictures of silver. Now, dear friends, if you will send me a bundle of your old papers each year, I will promise you a fine mess of salmon whenever you call on me for them. Take notice when I stated above, that I planted tobacco on the 4th of July, I did not mean that we had no other season suitable to plant, for we had previously planted, and at different times. A word on prices and we have done. We have been much imposed upon by the merchants, but we are looking for better times. Wheat is now bringing One Dollar in specie per bushel, at the granary of the farmer. Beef and pork are both high and bring cash-up. I believe beef is from 4½ to 6 cents per pound. Pork 10 cents, &c.

Yours, E. E. PARISH.

Mt. Pleasant Valley, Oregon Ter., May, 1847.

Supposed Murder.—A telegraphic dispatch states that at Reading, Pa., on Thursday evening, the body of a man was found in the Schuylkill at the lower end of the city, enveloped in female apparel, consisting of two dresses—one of which was tied over his feet and the other over his head, and filled with stones. His head was shockingly mutilated.—He is supposed to have been murdered—person unknown.

Written for the Western Recorder.

Reply to Brother James Gay.

Mr. Editor: In looking over the columns of your excellent paper, the Western Recorder, I find there a correspondence from one of the Corresponding Committee of the Michigan Annual Conference. Please let a few lines in answer to Brother Gay's position, find a place in your columns.

1st. Our Brother wants an immediate emancipation from the devil, and all slavery, whether in or out of the church. As it regards our relation to slavery, we are truly sorry that there are any amongst us; but they are here, and what are we to do with them? Why, our Brother Gay says, emancipate them immediately, both from the Church and State.

1st. I ask my Brother, what injury the North receives from our connection with slavery, where they have it not in their power to abolish that relation? If you have a good will, and seeing that you cannot effect this great object, the Lord will take the will for the deed, as in the case of Father Abraham, in offering up his son Isaac.

2d. I ask my Brother, what injury the mere relation to slavery does us as a Church? Does the evil of slavery rest on that relation? I answer, no. For example: Here are two slaveholders, living side by side, and they both own slaves. One of them is converted to Christianity; he treats his slaves well, clothes and feeds them well. The other one is an unbeliever in religion, he treats his slaves like a savage, in laying the whip on their backs, and neither feeds nor clothes them. Now, Brother, here you plainly see that it is not the relation that we sustain to slavery, that makes the sin, but a bad heart taking advantage of that relation. Another example: Here are two married men, I mean both having wives, one treats his wife well, and provides every necessary to make her happy. The other abuses his wife and drives her from her home, if we may call it a home.

Now, Brother, which makes the sin, the holy institution of matrimony, which has God for its author, or the bad heart of the husband? Now, sir, because there is an evil growing out of this relation of holy wedlock, we must immediately abolish this institution of marriage. Now, we believe our Brother would go against this both teeth and toe-nail, especially if he is single and wants a wife right badly; but never done hollowing—Wo! wo! to the South, because of their connection with Slavery.

3d. I ask you, sir, what advantage has the Methodist Episcopal Church received from a division into a Northern and a Southern General Conference? I may safely ask what injury has it done? Why, sir, it has done this: It has dissolved all friendly intercourse with each other in their pulpits, love-feasts, and class-meetings; and while the Northern Church is decreasing by its hundreds of thousands, and not only this, but if a Brother or Sister adhere South, the North Church reads them out at the next Quarterly-meeting, and also meddles with our civil government, and is now shaking these United States from centre to circumference. Now, sir, is this what you want to take place in the Methodist Protestant Church?

4th. In conclusion, we ask you Brother, what you mean by immediate emancipation, that you will go and purchase a colony where we may send them to? or do you mean amalgamation, that is, admitting them to all the privileges of the white population, in marriage particularly? Or, if neither of these, then liberate them amongst us? This would make things worse. For instance: Just look at this African race,—how deplorable their condition, where there are all kinds of outrages committed! How widely different here! Our colored race are taught to read and pray and preach God's word.

Now, my dear Brother, in conclusion, let me exhort you to quit scattering fire-brands through our Church; but pray and get your soul full of religion, and by the light of the Holy Spirit, cast the beam out of thine eye, and help us to get precious souls to heaven.

Yours, as ever, in the bonds of love,

A VIRGINIAN.

Flatwoods, Va., July 15, 1847.

Written for the Western Recorder.

Letter from Rev. J. R. Williams.

Mr. Editor: In a late number of the Western Recorder, you announced it to be my determination to publish my old manuscript Review of Rev. Alexander McCaine's "defence of slavery," in your coming volume. You must have misunderstood my intention. I had not *positively* decided to do so, and did not, therefore, write you to announce it in your paper. You requested me at our late General Conference to send the Review to you for publication, but I declined. What I desired to know of you, in my late letter, was, whether you were still willing to publish, if I should decide on sending the manuscripts.—Mistaking my meaning, you reported it as forthcoming.

My original design in writing the Review, was, as I then declared, not to screen abolitionists from the merited censures of the author of the defence, nor to disturb the Church or the State by further agitation of the subject of slavery, neither to provoke a controversy with Brother McCain, but to rescue certain passages of scriptures pressed by him into his service, and to refute his assertion, that "Slavery is sanctioned by Almighty God." The train of reasoning employed for this purpose, evolves principles and consequences, the publication of which, might, in a slave State, expose me to prosecution. Previously, therefore, in publishing my manuscript Review, I had determined to submit certain parts of it to a legal friend, and be governed by his opinion. If, therefore, this article does not reach you, it will be in consequence of a determination on my part to let it repose a while longer. There need be no regrets on such decision, as the subject has been discussed by much abler pens.

Very Respectfully,

JAMES R. WILLIAMS.

Baltimore, September, 1847.

NEWS OF THE WEEK.

From the Zanesville Daily Courier, Sept. 13.

IMPORTANT FROM MEXICO.

Gen. Scotts advance on the Capital—Two battles with the enemy—Entrance into Mexico—Suspension of hostilities—The enemy suing for peace.

At half past ten o'clock, last night, just as we were putting to press the regular edition of our paper, we commenced receiving the following important, gratifying and glorious intelligence, from our army, under the gallant Scott, despatched for us, on the Lightning Line, by our indefatigable correspondent at Philadelphia.

PHILADELPHIA, Sept. 10, 10½ o'clock P. M.

The Public Ledger, of this city, has received, by special Express, a copy of the New Orleans Picayune, dated the 3d inst., which brings news of the arrival of the steamer Fashion, from Vera Cruz, with dates to the 27th ult. The steamer also touched at Tampico on the 29th ult.

Our gallant army has not only marched up to the gates of Mexico, but has had TWO engagements with the enemy, under the walls of the Metropolis, and, in each encounter, has visited signal defeat upon the foe.

The Mexicans have been brought to supplicate for a suspension of hostilities, which was GRANTED by Gen. Scott.

The Mexican Congress has been convened to take into consideration the propositions of our Government, made through Mr. Trist.

This news was received at Vera Cruz on the evening of the 26th of August last, by an express carrier from the city of Orizaba.

The Courier brought down the following letter to Mr. Dimond, the U. S. Collector, at the Port of Vera Cruz.

ORIZABA, August 25, 1847.

DEAR SIR—The mail from Mexico has just arrived, and it brings the following intelligence which to Mr. Dimond, which I gather from the "Diario Official del Gobierno." ["The official Journal of the Government."]

On the twentieth instant the two brigades of the enemy, commanded by Generals Santa Anna and Valencia, marched out of the city to give battle to our Army near San Angel.

Valencia's division was completely defeated, and Santa Anna, after the first encounter fell back also in great disorder through the city.

The enemy, immediately after this, asked for a suspension of hostilities, and signified their willingness to receive the propositions for peace from Mr. Trist.

On the next day, the 21st, the Minister of Foreign Relations, published in the Mexican newspapers, a call for Congress to convene for the purpose of considering them.

These are the great facts which, no doubt, will bring PEACE in their train.

Another express also arrived at Vera Cruz from Mexico, on the same day, the 26th, with letters containing substantially the same news. The same express also brought the "Diario de Gobierno," containing the announcement of these facts.

From the Zanesville Daily Courier, Sept. 14.

LATER.

Troops detached from Taylor's Command to Vera Cruz—Safety of Baylor and his Men—The Ohio Boys bound for Mexico.

PETERSBURGH, September 13, 3 P. M.

By the arrival of the steamer Telegraph, at New Orleans, from the Brazos, we have dates to the 1st inst.

In pursuance of instructions from the War Department, General Taylor has ordered the Ohio and Indiana regiments, commanded by Lane, the 13th regiment of Regulars, the Massachusetts regiments of Cushing and Capt. Dean's battery of artillery, to Brazos Island, where they were immediately to embark for Vera Cruz.

General Taylor retains, on his line between Brazos and Buena Vista, 5 568 men.

Letters from Ceralvo state that Baylor and his detachment, who were supposed to be cut off, are safe. They were captured by the Mexicans and retaken by the Americans near Ceralvo.

Several deaths, by yellow fever, had occurred at the Brazos.

Capt. J. B. Butler arrived at Camargo on the 18th ult., and was ordered to advance to Mier.

The yellow fever is still raging at New Orleans.

From the Zanesville Daily Courier, Sept. 15.

Still Later.---Official Despatches.

News fully confirmed—Bloody Battle—Heavy Loss—The Armistice—Valencia Escaped—Pronunciamento against Peace.!!!

WASHINGTON, Sept. 14, 9, P. M.

The Government despatches, from General Scott, have, this moment, been received, by express, and the news heretofore received is fully confirmed.

On the 20th the American forces, consisting of 7000 men, met the enemy at Charbusco, 3 or 4 miles from the Capital. The Mexican Army was 22,000 strong, and entrenched behind an immense battery of heavy artillery. After two hours of bloody conflict, our gallant troops swept over everything, which offered resistance, mainly at the point of the bayonet.

The American loss was less than 1000—the Mexican loss 5000, among whom were a number of distinguished men, generals and civilians.

The Armistice was agreed upon, and Five Commissioners were appointed on the Mexican side, at the head of whom was Herrera. They held two meetings, and were to hold a third on Monday the 30th.

Valencia escaped to Tobuca, with two companions, and there "pronounced" against Santa Anna and peace.

MONTGOMERY'S NEWLY-IVENTED STEAM BOILER.—We are indebted to the patentee for a copy of letters and certificates approving the newly invented steam boiler, patented by *Jas. Montgomery*, of Memphis, Tennessee. The advantages which Mr. M. expects to realize by his improvement are as follows: 1. The reducing the quantity, and consequently the weight of water used in the boiler. 2. Prevention of explosion. 3. The saving of at least one third of the fuel. 4. The saving of one half the space usually occupied by the best class of locomotives. The advantage to sea steamers resulting from the two last improvements will be readily understood and estimated by engineers and all persons who have turned their attention to the subject. The testimony of Professor James Renwick, of Columbia College, William Burden, steam engine manufacturer, of Brooklyn, E. K. Collins, and others, is given in its favor. Professor Renwick does not hesitate to express the opinion that this boiler, "if properly set and guarded from any tampering must completely counteract the danger with which the use of steam is now liable; and, in addition, it promises, from the manner of its action, to render the duration of our boilers almost indefinite." Mr. Burden says, "it will make more steam with less fuel than any other boiler now in use."—*Hunt's Mer. Mag.*

Population of the World.

Nine hundred and sixty millions of human beings are supposed to be on the earth; of which

Europe is said to contain	153,000,000
Africa,	156,000,000
Asia,	500,000,000
America,	150,000,000

From extensive calculation it seems the average of human births per second, since the birth of Christ to this time, is about 815—which gives about thirty-two thousand millions; and after deducting the present supposed population of the world, (960,000,000) leaves the number of thirty one thousand and forty millions, that have gone down to the grave, giving death and the grave the victory over the living, to the number of thirty thousand and eighty millions.

Of this number in the grave, about
9,000,000,000 have died by war.
7,000,000,000 by famine and pestilence.
5,000,000,000 by martyrdom.
589,000,000 by intoxicating drinks.
15,000,000,000 natural or otherwise.

ACCIDENT ON THE PORTAGE RAIL ROAD.—The Hollidaysburgh papers give the particulars of two accidents on the Rail Road last week. One on Saturday last, by which a man by the name of Wm. Morgan was caught between two trucks, and instantly killed. On Tuesday a section boat, named Saml L. Funk, from Harrisburgh, came in contact with a train of cars belonging to the Pennsylvania and Ohio line, smashing two or three of them to atoms, and wrecking considerably, three more. One passenger, Andrew Cassidy, from Baltimore, had his hand smashed. The other passengers escaped injury.

ATTEMPTED SUICIDE.—A young woman by the name of Rathbun, attempted to kill herself, yesterday, by jumping from the Monongahela Bridge. She was rescued before life was extinct. The circumstances which drove her to this rash attempt are particularly sad. She was not seventeen years of age. She had been seduced under a promise of marriage, and driven to despair by the repeated failure of her seducer to comply with his promises, the poor girl sought to end her life and suffering by suicide. The young man, we are informed, had been paying his addresses to her for the last year and a half. This is the third attempt she has made to destroy her own life.—*Pitts. Journal.*

THE WRONG MAN HUNG.—A young printer named Boyington, who served his time in the office of the New Haven Palladium, was hung a few years since in Alabama, upon a charge of having murdered a companion with whom he was travelling. He protested his innocence to the last; but without avail. Recently the landlord in whose house the murder was committed, confessed the crime on his death bed! Boyington was a young man of fine talents and prepossing appearance, whose guilt was deemed conclusive only from the fact that he was the last person seen with the murdered man.

HORRIBLE AFFAIR.—We learned yesterday that Coroner Richardson had been called on to attend an inquest on the dead body of a woman in Mifflin township, who had been thrown into the fire and burned to death by her step daughter. We could not learn names or particulars further than that the affair occurred last Saturday.

P. S. Since writing the above we learn that the name of the parties is Morrison. The girl's name is Sarah, and she threw her step mother in the fire and kept her there until she was dead.—The coroner's jury returned a verdict in accordance with these facts. The girl Sarah, who is stated to be insane, was last night committed to jail.—*Pitts. Jour.*

POST-OFFICE ROBBED.—The Northampton (Mass.) post-office was entered on Wednesday night last through a back window, and the office and two mail bags rifled of all the letters. Among the letters stolen there were but two containing remittances, namely: one containing $79 in bills of the Northampton Bank, of the denominations of $50, $20, $5, $3, $1; and one containing a draft for $110, drawn on the 1st day of Sept. inst., by the Northampton Bank, on the American Exchange Bank, N. Y. About three or four hundred letters were taken.

SERIOUS AFFAIR.—*Great Excitement.*—Judge Bayly, member of Congress from the Accomac district, in Virginia, arrived here on Saturday, and put up at the City Hotel. The reason of his departure from home is thus explained in the Norfolk Beacon, of Friday:—*Pitts. Journal.*

We learn that a fight occurred at Drummond Town, Accomac county, on Monday last, between Judge Bayly, member of Congress, and Mr. Finney, one of the Representatives of the county, growing out of the late division of the Methodist Episcopal Church, in which Mr. Finney was shot in the thigh by the Judge. The excitement is said to be intense, so much so, that the Judge, who it is said was imprisoned in the Jail a part of Monday, has been compelled to leave the county, and accordingly took passage in the boat for Baltimore. Some idea may be formed of the excitement pervading the county on this subject, when we inform the reader that one of the Magistrates of the county went on the Bench on Monday last, armed with a pair of revolvers and Bowie-knife.

The Bellefontaine Whig says that Mary, an interesting little girl, aged 9 years, a daughter of Mr. Amos Farbour, of Spring township, met death in one of his most frightful aspects, on the first inst., under the following circumstances.—She had been left to take care of a younger child while her mother was milking the cows, and while pouring some water from the tea-kettle, her dress took fire. She ran to her parents, both of whom were near the house, who immediately tore the remaining parts of clothing from her person, but she was so dreadfully burnt that she died in the afternoon of the same day, nine hours after the accident took place.

On Friday last, the body of a pedlar, a stranger and whose name is unknown, was found at Steubenville. He had been missing for some days, and was last seen walking with one William Birch, who absconded from Steubenville the day the body was found. He is the suspected murderer. Money and other articles belonging to the deceased, have been traced to the fugitive. Birch left a wife and family at Steubenville. Some money was known to be in possession of the pedlar. His throat was cut by an instrument supposed to be a knife. Birch is a man about five feet nine inches in highth, sandy hair, and red complexion; a blacksmith by trade, and about 20 three years of age.

FORGERY.—J. M. Snyder, John Divine, & Dr. Sharp, were tried, at the term of the Common Pleas, in Tuscarawas county, and found guilty of forging the will of Margaret Divine, wife of one of them, making disposition of her separate property.

The trial lasted eight days, and one hundred and seventy witnesses were in attendance. The jury were out twenty-four hours before agreeing upon their verdict. A new trial was moved, but the Advocate does not state the result of the motion.—*Zanesville Courier.*

Immigration.

The following table shows the number of immigrants at the port of New York, in the year 1847 and in the preceding year:

	Year ending July 31, 1846.	1847.
British ports,	54.226	88,733
French ports,	15,632	26,779
Hanse Towns (Bremen and Hamburg,)	12,887	15.525
Belgium	4,303	13,128
Holland	2,430	5.077
Sweden and Norway,	1,133	2,021
Prussia,	118	274
Spain,	13	1
Italy, Sicily, and Sardinia,	204	114
All other ports,	334	465
	91.280	152,116

The census of 1850 will doubtless show an increase of our population per cent, for the current decade, much beyond the average rate per cent. increase in preceding years.

DISASTROUS FIRE.—We learn from the Cleveland Herald, that S. R. Hutchinson's extensive stone Flouring Mills took fire on the 8th inst, and the flames were not extinguished. Every part of the Mill was so thoroughly wet, that the damage to machinery, grain, flour, &c., was great. Some 3000 bushels of wheat, and 200 or 300 barrels of flour, were greatly damaged. Insurance $15,000. $4,000 will probably cover the loss.

WORSE AND WORSE.—The mortality among the immigrants at Quebec and Montreal, is truly appalling It seems to be on the increase, instead of diminishing. The deaths at Grosse Isle on the 13th, up to ten o'clock A. M., was 81! Inmates of the hospital, 2,208. At Charles Point Hospital, near Montreal, on the 16th, 32. Number of sick, 1,237.

HORRIBLE.—At New York on Friday, a man named Hugh Donohue, was arrested by officer Smith, of the 3d district police, under the following circumstances:—It appears that a boy named Dennis Mulheam, went to the house of Donohue, in Mulbury street, between Prince and Spring street, when he was picked up by Donohue, who pretended that he was going to plunge him into a pot of boiling pitch. The boy became frightened and reached out his arms, both of which were emmersed to the elbows in the boiling pitch, injuring him so severely that it is supposed he will never again have the use of his arms. Donohue was held to bail in the sum of $500 to answer.

DISTRESSING OCCURRENCE.—Another was added to the many instances of death lately from indiscretion in the use of medicines, at Georgetown, D. C., on Friday last. An old and pious colored woman, belonging to a Mrs. Ellis, feeling unwell, in the absence of her mistress, took what she supposed to be magnesia, but which was, in reality, ratsbane, given to her, amongst other drugs, some time since, by a friend. Mrs. Ellis coming in not long afterwards, and the old woman complaining of great and increasing sickness, she was led to examine the wrapper, and immediately detected the poison. Mrs. Ellis was also aware that there had been no magnesia in the house. The old woman was forthwith advised of her impending fate, and prepared to meet it. She soon after expired.

A Sad Story.

The following sad account of the horrors of the ship fever is given in a late number of the Kingston (Canada,) Chronicle. Doubtless there are hundreds of similar cases which never will be chronicled. The famine in the Old World was terrible, but the ship fever which followed like a death-shadow the footsteps of so many of those who sought for refuge on this side of the Atlantic, has in many cases been still more appalling. Husband and wife, parent and child are among the victims, and thousands who left the old country with tears in their eyes and hope in their hearts, only reached the new land of promise in time to find a grave.

"A short time since a fine intelligent English lad about 14 years of age, was brought by an inhabitant of this city to the Secretary of the Board of Health, accompanied by seven brothers and sisters. He stated his name to be Hall, that he had left his father, whose name was Robison Hall, and mother sick of the ship fever at the Quarantine Hospital at Grosse Isle, No. 1, Tent Hospital—that his father had supplied him with £5 to enable him with his little charge to reach an uncle who resides in Pickering, near Toronto. He further stated that every farthing was expended, and he did not know how to get on to his place of destination. If this had been all the difficulty the poor boy had to encounter, it was soon surmounted by the Emigrant Agent here immediately granting a free passage for the whole of them; unfortunately the contagion of the fever was lurking in the veins of all but one of their family, and which the next day displayed itself by taking down three out of the eight, who were immediately sent to the hospital here. On arriving at Toronto the lad himself, with three others, were attacked with the same disease, and only one reached the destined abode of the uncle. One of the three left in Kingston is dead, and a second it is believed cannot survive, the third will be fowarded to the uncle as soon as he is able to go; the cases of the three in Toronto are said to be very doubtful. The parents were respectable people, and had with them about £50 in money, with which they intended occupying some land which the uncle had engaged for them near his own residence. Out of a family of ten, one only has reached the place to which they were all looking as to the abode of competence and happiness. The Secretary of the Board wrote to the Medical officer at Grosse Isle, intreating him to inform him if the parents were living or dead, and to save the little money and other effects for the poor children; to which no answer has been received, doubtless from the numerous calls of a like nature made upon his time."

GRATUITOUS ADVERTISING.—Under this head the Boston Courier remarks that "there are continual calls upon the newspaper to express the gratitude of people for acts which are thought deserving of particular notice; but we seldom or never hear of thanks to the publishers of newspapers, who are always giving their money and their time for the benefit of public and private charities. This corresponds with the experience of every publisher in the country, so far as we have been able to observe. Nothing can be more erroneous than the prevailing impression that editors and publishers of newspapers receive, without rendering an equivalent, certain little courtesies, which by common consent, are extended to gentlemen connected with the press. They pay double price, and more too, for every civility tendered them by the proprietors of lines of travel, places of public amusement, &c. The actual cost to us of gratuitous advertising inserted in various forms, in the course of a year, would supply a small family with the necessaries of life. We correct a misconception which has generally obtained, that people of the press are the recipients of large favors, for which they make no return.—*Buffalo Express.*

Regulations

Of the Seventeenth Exhibition of American Manufactures, to be held in the City of Philadelphia, from the 19th to the 30th day of October, 1847, inclusive.

1. The exhibition rooms will be prepared for the reception of goods, on Friday, the 15th of October, and opened for the admission of visiters on Tuesday, the 19th of October, at 10 o'clock, A. M.

2. No goods deposited after Monday evening, October 17th, can be entered on the judges' list for competition or premium.

3. To insure a perfect impartiality, the managers of the Institute, the committee on Exhibitions, and all firms or partnerships in which a Manager, or a Member of the Committee on Exhibitions, is interested, shall be excluded from competition; and the judges will be exclusively selected from persons practically acquainted with the several branches of Manufactures on which they shall be appointed, but who are neither depositors of such manufactures themselves, nor in any way interested in the articles submitted to their examination.

4. Awards will not be confined to specimens prepared expressly for exhibition, but regard will be had to the prices and quality of the articles, compared with the same description of foreign goods, and with specimens presented at former exhibitions, and no premium shall be awarded for an article that has received one at any former exhibition of the Institute.

5. Proof of origin must be furnished, if required, for every specimen offered for exhibition.

6. All articles deposited must be accompanied by an invoice, stating the name and residence of the maker and depositor and it is particularly requested that labels may be attached, bearing the name of the maker—in default of which, articles have sometimes failed to receive any award by the judges. It is also desirable that the names of articles should be marked upon them, and those intended for sale, should be marked with their prices, and the places where they can be obtained.

7. Arrangement will be made to exhibit to advantage any working models or machinery that may be sent in for exhibition, and contributions in this branch are respectfully invited. Experience has shown the interest which the public take in them; and that the display is calculated to convey useful information. A careful and competent superintendent will be provided.

8. The mornings of each day, untill fifteen minutes before ten o'clock, shall be appropriated to the judges.

9. Neither owners nor depositors of goods will be admitted to the exhibition room during the time appropriated to the judges, except at the special request of the judges of the articles owned or deposited by them.

A FALLEN YOUTH.—One day last week, the sheriff of Washington county, Pa., confined in the Western penitentiary, at Pittsburg, a son of Richard H. Lee, Esq., Professor of Belles Letters in Washington College. The unfortunate young man is not more than twenty one years of age, and has been sentenced for three years imprisonment for stealing about $400 from Hon. T. M. T. M'Kennan.

ACCIDENTAL.—A son of Hiram Hultz, Esq. lost his life in Pitsburg on Saturday, says the Journal, by the the accidental discharge of a gun in the hands of a playmate. The contents lodged in his head, killing him instantly.

NOTICES.

MUSKINGUM DISTRICT—*Buchanon Circuit.*—I wish to inform our worthy President, Br. Brown, that we expect to commence a Camp-meeting, three miles west of Buchanon town, on the land of Nathan Reger, on Friday, the 8th day of October; to embrace his visit to this Circuit. And we also invite all our ministerial brethren, without naming them, that can come, to come to our aid. Come, brethren, come over and help us.

R. H. WALKER, Sup't.

INDIANA DISTRICT,—FRANKFORD CIRCUIT.—The Indisposition of Br. Bailey, (Superintendant,) and the absence of Br. J. Shipp, warrant the postponement of the Fourth Quarterly Meeting of Frankford Circuit, until the 9th and 10th of October, to be held in the town of Frankford. Brethren will please call and spend the Sabbath with our Frankford friends,—as the meeting will embrace the Sabbath previous to the sitting of our Conference.

T. S. FALKINBURGE.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

PRESIDENTIAL APPOINTMENTS.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Wheeling	Station,	September 26th,	1847.
Fairmont	Circuit,	October 3rd,	"
Buchanon	"	" 10th,	"
Braxton	"	" 17th,	"
Lewis	"	" 24th,	"
Clarksburg	"	" 31st,	"
Evansville	"	November 7th,	"
Morgantown	"	" 14th,	"
Monongahela	"	" 21st,	"
Waynesburg	"	" 28th,	"
Washington	Station,	December 5th,	"
Home,	"	" 12th,	"
Ohio	Circuit,	" 19th,	"

As our brethren have declined my proposition for Camp Meeting in September and October, on the River and Southern parts of the District, and as the preachers will be somewhat late in making these distant appointments, I have therefore changed my plan, as the above will show. We have had a most pleasant Conference—may we not hope for glorious success this year in our labors? Come, brethren, now for a new start. God send prosperity. I want early information from the Superintendants, when my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

ANNUAL CONFERENCES.

The Pittsburgh Conference of the Methodist Protestant Church, meets (met) at Waynesburg, Pennsylvania, August 15, 1847.

The Illinois Conference met at Bethel, Morgan county, Illinois, August 24, 1847.

The Muskingum Conference at Youngstown, Mahoning county Ohio, September 1, 1847.

The Iowa Conference, at Van Buren county, Iowa, September 8, 1847.

The Ohio Conference, at Cincinnati, Ohio, September 15, 1847.

The Indiana Conference, at Johnson's Meeting House, seven miles West of Shelbyville, c. h., Indiana, September 29 1847.

The Michigan Conference, in Leoni, Jackson county, Michigan, on the 5th, (1st Tuesday,) of October, 1847.

The North Illinois Conference, in Lafayette, Starke county, Illinois, October 6, 1847.

The Wabash Conference, in Frankfort, Clinton county, Indiana, October 13, 1847.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J. Allen,	O.	R. H. Walker,	Va.
J. Nichols,	"	W. M. Edwards,	"
J. R. Williams,	Md.	J. Clarke,	Ill.

Letters received at Conference.

T. Barnes,	Pa.	A. C. Jakson,	O.
W. Fitzimmons,	"	B. Petitt,	"
C. Craig,	"	J. M. Young,	"
E. Bruen,	Va.	J. B. Lucas,	"

ACKNOWLEDGEMENTS.

[*Received during Editor's absence.*]

From	For	Pays to	Vol.	No.	$ cts.
S. Morrison,	J. E. White,	8	30	2	00
"	J. Edmiston,	9	52	1	00
"	Himself,	8	52	1	00
C. H. Williams,	R. Morrow,	9	20	1	00
J. H. Webster,	A. Patton,	8	52	2	00
"	J. Parker	8	48	1	00
"	J. W. Larkins,	8	52	2	00
M. Scott,	Jos. Wells,	9	16	3	00
Joseph Burns,	J. Melvin,	9	52	2	00
A. S. Robinson,	H. Coats,	9	26	2	00
"	J. Ashcraft,	8	52	2	00
"	J. Lomas,	8	11	2	00
"	J. W. Wilson,	8	39		50
J. F. Bane,	C. Layton,	9	26	2	00
B. Bayn,	J. B. Frisbie,	9	31	1	00
W. M. Edwards,		9	35	1	00
O. White,	J. Keifer,	8	52		50
S. Jasper,		8	52	2	00
L. Ferrill,		9	9	4	00
J. Nichols,	C. Scott,	8	52	2	00
"	J. E. Carroll,	9	28	2	00

M. Arnold, Va., is credited $1, by A. Lister, paid in April last. His paper was discontinued, at about that time, as ordered. We will now cheerfully send again to the amount of $1,50, paid by Br. L., at Conference.

Payments received at Muskingum Conference will be acknowledged when the Editor returns frsm Ohio Conference.

Received at Pittsburgh Conference.

From	For	Pays to	Vol.	No.	$ cts.
H. Reger,	W. M. Morrison,	8	52	2	50
"	I. Swisher,	9	52	2	00
"	E. Lowther,	8	52	2	50
"	B. Morris,	8	52	2	50
J. Niswonger,	A. D. Cline,	8	52	2	00
W. A. Porter,	T. Kent,	9	39	2	00
"	J. Leonard,	7	52	2	00
Jos. Burns,	Wm. Ijams,	8	52	2	00
"	T. S. Mahan,	9	52	2	00
A. Lister,	J. McPherson,	8	52	2	50
"	N. Squiers,	8	52	2	50
"	M. Arnold,	9	39	1	50
W. H. Dee,	A. Robinson,	8	52	2	00
"	S. Allen,	8	52	1	00
"	P. C. Root,	9	26	2	00
I. Holland,	Z. M. Pierpoint,	8	24	2	00
N. Miller,	J. Bowers,	9	26	1	50
"	Himself,	8	52	4	00
Izri Hall,		9	26	1	00
R. H. Walker,	G. R. Jackson,	8	52	1	00
"	J. Maxwell,	9	37	2	00
Wm. Reeves,	J. Simmons,	8	52	2	00
"	Mrs. H. M. Turk,	9	26	1	00
"	W. Rinehart,	8	52	2	00
"	R. Wightman,	9	30	2	00
"	E. Black,*	8	26	3	00
"	C. Craig,	9	52	2	00
"	J. Redman,	8	52	2	00
"	J. B. Clarke,	8	46	1	00
A. Beuley,		9	26	2	00
J. M'Cormick,		7	52	2	00
J. Rodgers,		9	26	4	00
Is. Banks,		8	52	2	00
J. Fordyce,	Mrs. E. Smith,	9	52	2	00
H. Palmer,	S. Freeman,	9	52	2	00
A. Fordyce,		9	52	2	00
J. Cowl,	Dr. D. Pierce,	9	52	2	00
"	H. Patterson,	9	52	2	00
W. Fitzimmons,		9	52	2	00
P. T. Lashley,	E. Compton,	9	9	2	00
John Scott,	C. Scott,	8	52	2	00
N. Gillesspie,	L. Pierpoint,	9	11	2	00
"	D. W. Stewart,	8	52	2	00
"	G. M. Ray,	8	52	2	00
"	Mrs. M. Brooke,	9	17	2	00
Geo. Dowler,		9	52	2	00
Th. Mapel,		8	52	2	00
D. R. Helmick,	W. Powell,	8	52	2	00
"	D. Holland,	9	29	2	00
I. K. Wood,		8	52	2	00
G. Nester,	S. Sydenstriker,	8	52	4	00
"	W. Benson,	8	38	1	00
"	G. Nester, Sen.	8	26	3	00
J. V. Evans,		9	52	2	00
D. Hook,	Jos. Johnson	9	52	2	00
"	Himself,	9	52	1	50
S. Hazlett,	A. Johnson,	8	27		50
G. G. Collins,	D. Heysham,	8	52	2	00
"	J. Bullman,	8	26	1	00
G. B. M'Elroy,	D. O. Waters,	9	22	2	50

*Due Br. Springer for Vol. 6.

Received at Wheeling, Va.

From	For	Pays to	Vol.	No.	$ cts.
J. L. Sands,	A. N. Johnson,	8	52	4	00
"	W. Deford,	9	52	2	00
"	J. Armstrong,	9	52	2	00
"	J. A. Lancaster,	9	26	2	00
"	D. Kennedy,	9	33	2	00
"	Himself,	9	52	2	00
E. W. Stephens,	B. Stephens,	8	52	2	00
"	G. Weston,	8	52	2	00
"	Himself,	8	52	2	00
F. W. Bassett,		9	52	2	00

HYMENIAL.

MARRIED, on the 9th inst., by REV. JOHN GOSHEN, COL. JOHN RUSSELL, to MISS RACHEL DEWAR; all of this county.

——On the 26th ult., by REV. S. R. VAUGHT, REV. GEO. Y. TAYLOR, of the Kentucky Conference, to MISS LOUISA M. MCCORMICK, of Shelby co., Ky.

——On the 29th of June, by REV. W. C. LEWIS, REV. HOMER S. THRALL, of the Texas Annual Conference, to MISS AMANDA J. KERR, of Washington county, Texas.

OBITUARY.

DIED, on the 16th instant, MRS. FRANCES MCELVEY, of Allegheny city, Pa., in the 53d year of her age.

——On the 16th ultimo, at his residence in Summer county, Tennessee, REV. WM. S. T. CLARK, in the 40th year of his age.

Advertisements.

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No. 128 Nassau street, N. Y.

Newspapers copying the above (including this notice,) and giving it eight insertions, shall receive any of the bound volumes which retails at from $2,50, to $3 per vol. Send only one paper directed as above.

Sept. 16, 1847. [3m.

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In regard to prices we deem it needless to say much. The cry of *cheap!* CHEAP!!! CHEAP!!! has become almost universal, and as a general thing, means just nothing at all. It is often made most wholly by those who have the least experience, and the fewest facilities for doing business.

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Sept. 15, 1847. [4t.

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BY JOHN WHITEHEAD, M. D.

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A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

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POET'S CORNER.

HEAVEN.

[Recited by Prof. Greenbank, in his Lectures on Elocution.]

There is a world we have not seen,
Which time shall never dare destroy,
Where mental footstep hath not been,
Nor ear hath caught its sound of joy.

There is a region lovelier far
Than sages tell or poets sing,
Brighter than summer beauties are,
And softer than the tints of spring.

There is a world—and oh, how blest!
Fairer than Prophets ever told,
And never did an Angel guest
One half its blessedness unfold.

It is all holy and serene,
The land of glory and repose;
And there, to dim the radiant scene,
The tear of sorrow never flows.

It is not fann'd by summer gale,
'Tis not refreshed by vernal showers,
It never needs the moon-beam pale,
For there are known no evening hours.

No; for that land is ever bright
With a pure radiance all its own,
The streams of uncreated light
Flow round it from th' Eternal Throne.

There forms that mortals may not see,
Too glorious for the eye to trace,
And clad in peerless majesty,
Move with unutterable grace.

In vain thy philosophic eye
May seek to view that fair abode,
Or find it curtained in the sky,—
It is the dwelling-place of God.

From the Methodist Protestant.

"Sunshine in the Heart."

Why say ye life is toilsome
And hardly to be borne?
Why say there's nought to bind here
The spirit, weary, worn?
Oh! there are rays of sunshine
To cheer the drooping heart;
And though this world be dark of ours,
All bliss may not depart;
When life is o'er, and its trials done,
There is rest; sweet rest, for the weary one.

Dark clouds may hover o'er us,
And all look drear and wild,
Faint be the light, and fainter,
Where sunshine once hath smiled;
And still, and still, we treasure
And trace the last ray o'er,
And love when it hath left us,
And call it ours once more.
But Jehovah gave, and when it is gone
He's taken again, to ask what 't has done.

Then let us treat it gently,
The sunshine lavished here,
Let's stay it when 'tis gliding,
And smile e'en through a tear;
Nay, call it back while lingering,
Too, with a limner's care;
Color each thing 'tis leaving,
With its own hue so fair.
Aye, ask it, that it may bear to Heaven,
A tale of the good, for which 'twas given.

Oh, we might dream our life away,
If there were no dark hours.
Oh! we should love not half so well,
If we had ever flowers,
And soft twilight may calm us,
When with wild joy or grief;
Though in the burning sunshine,
We could gather no relief.
A thrice-welcome friend is the twilight given,
To turn thought upward, to God, and Heaven.

Oh! if a kindly hearted
In all our buried years,
Have shared for once, our gladness,
Or mingled with us, tears—
If there have been in sadness,
Upon our pathway thrown,
One gem to make more lightly
The care-worn lot and love;
Call it a gift from a cup running o'er,
A gleam of sunshine, to leave us no more.

True—life may all be toilsome;
And we may wander on:
Still, there are rays of sunshine
The heart may call its own;
There are kind ones, and loving,
To bless the lowliest lot;
Bright flowers, in every pathway,
O! where—where are they not?
And when life is o'er, and its trials done
There is rest—sweet rest—for the weary one.

Concord, Ohio, 1847. M. M. C.

Ecclesiastical.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. X.

Monday, 12th October, I went home to prepare to go to our first Annual Conference, which was to commence on the 15th: I have now spent about nine months of my time in driving to and fro, through storms of snow and freezing winds and rain and mud and frozen roads, and also storms of opposition and persecution; but amidst all the Lord has been my helper, and I have possessed my soul in peace, though at times have been constrained to ask the question, "Why do you sacrifice the comforts of your fire-side at home, and why do you thus expose your health, and make your family work to support themselves and you, while other ministers are sitting at their ease, and receiving their hundreds a year,—does the Lord require all this at your hand?" All these and many other disagreeable thoughts frequently troubled me, but some how I was still enabled to press on, and yet to this day while I am transcribing, I have my doubts whether or not I did not wrong my children, and put too great a burden on my wife, by leaving all under her care; but if the people for whose good I thus labored, neglected their duty, they will have to settle that matter with the Lord hereafter; but to return to the subject. On Tuesday the 14th, I was favored with the company of several ministers and lay representatives on their way to Conference; we all set off the next morning, and reached the city in the evening. The Conference commenced the next day, and closed the 22nd. We had a very pleasant time in attending our Conference business; and the good Lord poured out his holy spirit, and sinners were converted, and saints were made joyful. Twenty-two preachers received appointments to travel in what was called the Ohio District, which included Ohio, Indiana, Pennsylvania, &c. I was appointed to form a circuit near the city. On Tuesday, 3d of November, I set out for the field of my labor; the nearest place being about thirty miles from my home. There were but two classes organized in the bounds of the mission; but I believed that God would add more, and went on, trusting in Him alone. I reached Cincinnati in the evening, and on the 6th I rode twelve miles and preached in the evening to a small audience; here we have a class, and they have a brick church, 35 by 50 feet, ready for the roof. I will now pass over the daily accounts and labors, and transcribe that which is the most interesting. On the 19th, I went to New Richmond, and added four to the number 12, which revived the little class: we had a precious season. On the 11th I rode to Batavia and stopped with Br. Hunt. After putting away my horse, he set out to give notice that I would preach in the court-house in the evening. On his way he was requested to go back, by an old friend of mine, who said I was a backslider. But Br. H. went on, and I had a goodly number out to hear. On Saturday, 14th, I rode into Milford, and met with a Br. Hughs, who invited me to his house, and treated me like a gentleman; then went across the river to Mr. L. Readys, who had left word for me to take his house in my plan of the circuit. He gave notice, and we had a respectable audience, and a time of conviction. Twenty-ninth, rode ten miles, to New Richmond; preached with liberty to an attentive audience; had a blessed time in class; preached again at night, and God converted two souls; one joined the church. I now pass over until Wednesday, 6th December; rode to Br. Clevelands'. Here a report had got abroad that I had been expelled for a violation of the Sabbath. Br. Cleveland, according to previous arrangement between him and me, just as I was hunting my hymn, arose and stated that he had told the people in that neighborhood that he would not hear me preach until I had given him satisfactory proof of my innocence. I observed that it was truly lamentable, that people, yea, even ministers of the Gospel, should so disgrace themselves, and show the weakness of their cause, in trying to support it, by slandering the character of those who dared to differ with them in opinion, on the subject of Church Government. I then produced my certificate obtained at the last Quarterly-meeting Conference I attended, and also a copy of my letter of resignation, sent to J. B. F., Presiding Elder. Brother Cleveland read them to the congregation, and stated that he was fully satisfied it was a slanderous report,—so I proceeded to preach, and we had a good time.—Saturday 19th, rode to New Richmond: our Presbyterian brethren had granted to us the use of their church to hold our Quarterly-meeting, and attended with us. I expected ministerial help from Cincinnati, but was disappointed; we had a glorious feast at the Lord's table with some of our Presbyterian and Episcopal Methodist brethren. I preached from the fourth commandment, and God made the word quick and powerful; many were filled with joy unspeakable; one Presbyterian Brother said at the close, Well, we have had a good meeting,—we have been highly honored. Twenty-seventh, got to Cincinnati, and received a request from Tanner's Creek, 25 miles below the city, to come and organise a class that had seceded from the Methodist E. Church. My poor drooping spirits were revived, and my faith was incresed. On the 29th, at Br. Handfords' we had a glorious time, especially in class; all, about 25 in number, were filled with joy. On the 30th, at New Richmond, we were favored with a blessed season in class. One young lady, a member of the Methodist Episcopal Church, a seeker,—I asked her if God had converted her soul, she said no. Are you willing that he should do it? O, yes. Well, said I, Jesus is more willing to do the work than you are that it should be done. I then asked the brethren to ask God to bless that mourning sister, and that moment she leaped from her seat, and gave glory to God.—O, this was a happy day.

Biographical.

From Scott's Weekly Paper

THOMAS NELSON.

Thomas Nelson was born at York, Virginia, on the 26th of December, 1738. He was the son of William Nelson, an enterprising and successful merchant, and eventually also a wealthy planter. At the age of fourteen years Thomas was placed under the instruction of Mr. Newcomb, near Hackney, England. When his preparatory studies were completed he was placed at Cambridge and entered Trinity College, under the tuition of Dr. Beilby Porteus, one of the brightest literary ornaments of the age and subsequently bishop of London.

After spending eight years at study in England, he returned to Virginia, highly polished in mind and person. He entered into the enjoyment of a large landed estate, and over one hundred and thirty thousand dollars in cash. In August, 1762, he led to the hymeneal altar Miss Lucy, daughter of Philip Grymes, of Brandon, and settled permanently in his native place.

In 1774, Mr. Nelson was elected to the house of burgesses and took a bold stand in favor of liberal principles. He was a member of the convention held on the first of August of that year to elect delegates to Congress, and of the one convened in March, 1776, for this and other purposes. He supported the boldest measures that were proposed by the daring Patrick Henry, from which many of the patriots at first recoiled with amazement.

On the 11th of August he was elected a delegate to the Continental Congress, in which he took his seat on the 13th of September following. Possessed of a strong mind and sound judgment, he became a useful member of committees, but seldom took part in debate. The ensuing year he again took his seat in Congress, but was compelled to retire in May, in consequence of an attack of disease in the head which threatened for a time to impair his mental powers.

In August following, the governor and council commissioned him brigadier-general and commander-in-chief of the military forces of the State. In October, Gen. Nelson took his seat in the legislature of his native State, and acted a conspicious part in its deliberations. When Congress made an appeal to the wealthy young men of several colonies, urging them to raise a troop of light cavalry at their own expense, Gen. Nelson sent a circular to all the young gentlemen of fortune in the State, recommending them to open their purses to other high minded young men whose means were limited, as well as to come to the rescue themselves. He succeeded in raising a company of seventy, of which he was elected commander. They proceeded to Baltimore and reported themselves to the brave Pulaski, who received this accession of volunteers with delight and admiration.

On the 18th of February, 1779, Gen. Nelson again took his seat in Congress, and was immediately placed on several important committees. His severe labor caused a second attack similar to the former, and in April he was compelled to return to his home.

In June, 1780, the general assembly of Virginia passed a resolution to borrow two millions of dollars for the purpose of defraying the expenses of the war. General Nelson entered into the collection of this money with great zeal. Public credit was prostrated and government paper was no longer considered security. Like Robert Morris, he at once pledged his own fortune and raised large sums upon his own credit, for which he was but in part remunerated by government.

In the spring of 1781, Virginia again became the scene of murder, rapine, and wide-spread ruin. Judas, alias Arnold, and Lord Cornwallis were sweeping over the land like a tornado. Gen. Nelson was constantly in the field, doing all in his power to arrest the bold and savage career of the invading foe. In June he was elected governer of the State. He immediately entered upon the discharge of this dignified station, and bent his whole energies in raising troops to resist the enemy.

At this time a circumstance occurred that was exceedingly trying to his mind. By the constitution, the governor acted only in concert with the council. Two of that body had fallen into the hands of Tarleton, and two had resigned. It was impossible to raise a quorum for business. The awful crisis demanded immediate and decisive action. In this dilemma he transcended the existing law, and proceeded to act as though the council was still with him.

At a subsequent period this was made the foundation of a complaint against him, after he retired to private and was sinking under disease, which was forever put at rest by the legislature, by the passage of laws sanctioning his every public act during that campaign.

When Lord Cornwallis was encamped at Yorktown, Gen. Nelson was at the head of the Virginia troops—cool, brave, fearless and vigorous. His native town, his own domicile and property, were now to be razed. His energy was now exerted to its utmost in favor of the American cause, and his services were highly prized at that memorable seige that crushed the power of Great Britain in America, as a reference to Gen. Washington's general orders will clearly show.

The fatigues of this campaign and his arduous gubernatorial duties proved too much for the physical powers of Gover nor Nelson. He again sunk under disease, and on the 20th of November, 1781 he resigned his station and retired to private life. He spent the remainder of his days principally on a small estate he had saved from the wreck of his large fortune, situated at Offley, in the county of Hanover. His health continued gradually to decline, and on the fourth of January, 1789, he was numbered with the dead.

Ladies' Department.

To Wives.

The first inquiry of a woman after marriage should be, "How shall I continue the love I have inspired? How shall I preserve the heart I have won?"

1. Endeavor to make your husband's habitation alluring and delightful to him. Let it be to him a sanctuary to which his heart may always turn from the calamities of life. Make it a repose from his cares, a shelter from the world, a home not for his person only, but for his heart.—He may meet with pleasures in other houses, but let him find pleasure in his own. Should he be dejected, soothe him; should he be silent and thoughtful, do not heedlessly disturb him; should he be studious, favor him with all practical facilities; or should he be peevish, make allowance for human nature, and by your sweetness, gentleness and good-humor, urge him continually to think, though he may not say it, this woman is indeed a comfort to me: I cannot but love her and requite such gentleness and affection as they deserve."

2. Invariably adorn yourself with delicacy and modesty. These, to a man of refinement, are attractions the most highly captivating; while their opposite never fail to inspire disgust. Let the delicacy and modesty of the bride be always, in a great degree, supported by the wife.

3. If it be possible, let your husband suppose you think him a good husband, and it will be a strong stimulus to his being so. As long as he thinks he possesses the reputation he will take some pains to deserve it; but when he has once lost the name, he will abandon the reality.

4. Cultivate and exhibit with the greatest care and constancy, cheerfulness and good-humor.—They give beauty to the finest face; and impart charms where charms are not. On the contrary, a gloomy, dissatisfied manner, is chilling and repulsive to his feelings; he will be very apt to seek elsewhere for those smiles and that cheerfulness which he finds not in his own house.

5. In the article of dress, study your husband's taste. The opinion of others on this subject is of but very little consequence, if he approve.

6. Particulary shun what the world calls in ridicule, "curtain lectures." When you shut your door at night, endeavor to shut out at the same moment all discord and contention, and look on your chamber as a retreat from the vexations of the world, a shelter sacred to peace and affection.

How indecorous, offensive and sinful it is for a woman to exercise authority over her husband, and say, "I will have it so. It shall be as I like!" But I trust that the number of those who adopt this unbecoming and disgraceful manner, is so small as to render it unnecessary for me to enlarge on the subject.

7. Be careful never to join in a jest against your husband. Conceal his faults, and speak only of his merits. Shun every approach of extravagance. The want of economy has involved millions in misery. Be neat, tidy, orderly, methodical. Rise early, breakfast early, have a place for everything, and everything in its place.

8. Few things please a man more than seeing his wife notable and clever in the management of her household. A knowledge of cookery, as well as every other branch in housekeeping, is indispensable in a female, and a wife should always endeavor to support with applause the character of the lady and the housewife.

9. Let home be your empire—your world.—Let it be the scene of your wishes, your thoughts, your plans, your exertions. Let it be the stage on which, in the varied character of wife, of mother and mistress, you strive to shine. In its sober quiet scenes let your heart cast its anchor, let your feelings and pursuits all be centred.—Leave your husband the task of distinguishing himself by his valor or his talents. Do you seek for fame at home, and let your applause be that of your servants, your children, your husband, your God.

Attention, Ladies.

If you wish to get into the very best company possible, we do not know of any pleasanter way than is detailed in this beautiful scrap from a German poet:—

A flower do but place near thy window glass,
And through it no image of evil shall pass.
Abroad must thou go? on thy white bosom wear
A nosegay, and doubt not an angel is there;
Forget not to wear at break of the day
The lilies, and thou shalt be fairer than they;
Place a rose near thy bed nightly sentry to keep
And angels shall rock thee on roses to sleep.

A Christian Woman.

A worldly man was with some friends in a coffee house. Wine had inflamed the heads and loosened the tongues of the guests. Each sketched the character of his wife, and enumerated her defects as well as her good qualities. "As to mine," said our worldling, "all that I could say in her praise would fall far below the truth. My wife unites all the virtues, all the amiable qualities, which I can desire. She would be perfect if she were not a Methodist. But her piety gives her no ill-humor; nothing irritates her, nor renders her impatient. I might go with you, gentlemen, at midnight, and ask her to get up and serve us with supper, and she would not show the least discontent. She would do the honors of the table with as much assiduity as if I brought loved and expected guests."

"Well, then! let us put your wife to the proof," said some of the company.

A considerable bet was made. The husband agreed to the proposal, and our wine drinkers, forgetting all propriety, went in the middle of the night, to invade, with their noisy mirth, the peaceful dwelling of the humble Christian.

"Where is my wife?" asked the master of the house of the servant who opened the door.

"Sir, she is asleep, long ago."

"Go, wake her, and tell her to prepare supper for me and my friends."

The wife obedient to the will of her husband quickly made her toilet, met the strangers, and received them in the most gracious manner.—"Fortunately," said she," I have some provisions in my house, and in a few minutes supper will be ready."

The table was spread, and the repast served. The pious lady did the honors of the table with perfect good will, and constantly bestowed upon her guests the most polite attentions.

This was too much for our drinkers. They could not help admiring such extraordinary equanimity. One of them (the soberest of the company) spoke, when the desert was brought in, and said: "Madam, your politeness amazes us. Our sudden appearance at your house at so unseasonable an hour, is owing to a wager. We have lost it, and we do not complain. But tell us how it is possible that you, a pious person, should treat with so much kindness persons whose conduct you cannot approve."

"Gentlemen," she replied, "when we were married, my husband and myself, we both lived in dissipation. Since that time it has pleased the Lord to convert me to himself. My husband on the contrary, continues to go on in ways of worldliness. I tremble for his future state. If he should die now, he would be to be pitied. As it is not possible for me to save him from the punishment which awaits him in the world to come, if he is not converted, I must apply myself at least to render his present life as agreeable as possible."

These words affected strongly the whole company, and made a deep impression on the husband. "Dear wife," said he, "you are then anxious about the fate that awaits me in eternity. Thanks, a thousand thanks for the warning you gave me. By the grace of God I will try to change my conduct."

He was true to his promise. He opened his heart to the gospel, and became from that day another man,—a sincere christian, and the best of husbands.

"Christian wives who have the misfortune to be united to infidel husbands," adds the narrator, "read and read again this anecdote. See how minds are gained to the gospel. Complaints and reproaches, however well founded, do not restore peace to the household; often the contrary, they irritate and increase the evil. Be then full of meekness, patience, charity, and the Lord will bless your efforts."

To cook Tomatoes.

He that does not love tomatoes is an object of pity. Every art of cooking should be employed to inveigle the appetite of every man to love a vegetable so wholesome.

Peel a dozen ripe tomatoes and fry them in a little sweet butter, together with two or three sliced green peppers, sprinkle on a little salt; and finally slice up and onion or two, and let the whole cook thoroughly. This is the Spanish method of preparing them

Another method which from long experience we know will wear well, is as follows:—The directions are for a mess of tomatoes, amounting to about three pints when cooked.—Begin by parboiling two onions. While this is doing, peel a dozen tomatoes, which is easily done after hot water has been poured over them, cut them up and add the onions, also a teacupful and a half of bread crumbled fine, a table spoonful of salt, a heaping tea spoonful of black pepper, a lump of butter the size of a turkey's egg, or about four table spoonsfuls. Beat these thoroughly together and set them over a slow fire, gradually to stew. *They should cook slowly for a long time;* never less than three hours, but the longer the better About fifteen minutes before they are to be used, beat up six eggs and stir them in, and put them on fresh coals and give them one grand boil up, stirring them all the time. When so cooked no directions will be needed how to eat them.

The art of cooking the tomatoes lies mostly in cooking them enough. They should be put to work the first thing after the breakfast things are out of the way; even if you do not dine till *three*. —*Indiana Farmer and Gardener.*

Young Men's Department.

Fruits of Virtue.

If you should see a man digging in a snow bank with the expectation of finding valuable ore—or planting seeds upon the heavy billows, you would say at once that he was beside himself.—But, in what respect would this man differ from you while you sow the seeds of idleness and dissipation in your youth, and expect the fruits of age will be a good constitution, elevated affections and holy principles? If you desire a virtuous and happy life, in youth, you must shape your character by the word of unerring wisdom, and plant in your bosom the seeds of holiness.

RELIGION.—Impress your minds with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt which is thereby incurred, nothing gives you a more odious appearance of petulance, and presumption in youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert & shallow mind which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time you are not to imagine that when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years:—or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It is social, kind, and cheerful; far removed from that gloomy and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world by neglecting the concerns of this. Let your religion on the contrary, connect preparation for heaven with an honorable discharge of the duties of active life. Of such religion, discover on every proper occasion that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.—*Blair.*

Cheerfulness.

Be cheerful, boys! Be cheerful. A young man with a countenance habitually elongated, sorrow depicted in every feature, whose tones of voice bespeak sad prospects within, dark melancholy seated on the throne of hope; such an one; while we pity him, we exclaim, how unwise! how wrong! A creature formed for enjoyment, in a world teeming with joy and gladness, notwithstanding the sorrows it contains; gifted with talents for usefulness; capable of exerting an influence for good on those around, and thus producing harvests of joy, not only for others, but also for himself; an intelligent creature thus circumstanced, why so sorrowful? so dejected?

To be sorrowful at times, on fiting occasions, is right; our sins against God and our fellows demand repentance; we should also sympathise with the afflicted. But to "go mourning all our days" is not only unwise but sinful; habitual depression of spirits not only unfits the mind for the necessary exertion in overcoming difficulties, and the difficulties that have originally caused this depression, but is likewise destructive of health, and, if long continued, of even life itself; it is, therefore, as unwise as it is sinful. It is sinful, not only because it leads the unhappy victim who indulges in it to despise the blessings bestowed upon him by his God, but, in proportion to the influence he may exert on his associates, so far is it sinful in wronging them of their cheerfulness, and consequently of their mercies. For so great an evil it is wise to seek a cure; is your sadness caused by crosses and trials? dark prospects and gloom? "hope against hope." "Though I walk through the valley of the shadow of death, I will fear no evil." Are you burdened with cares? do cruel anxieties crush you? "be careful for nothing, but by prayer and supplication let your requests be made known to God."

Cheerfulness promotes health of body and tranquillity of mind, and thus disposes to increased cheerfulness. Be cheerful, then; seek out objects of pity and relieve their wants, or at least, if this is out of your power, speak kindly to them, encourage them to hope for "better time a-coming." By the exercise of kindness to others, your own woes will soon be forgotten. Instead of expressions of gloom, you will soon experience the happiness of a bright countenance, radiant with smiles of thankfulness and joy.—*Atom.*

Be Active.

"I wish I were rich!" Bestir yourself. Don't lay in bed until nine or ten o'clock; but be up and doing with the lark. In the winter of '37, a friend of ours made five thousand dollars before four o'clock in the morning. "Oh! I couldn't do *that!*" The deuce you can't. Why not. Be energetic, bold, persevering, and clever, and our word for it, though you may not make five thousand dollars at one time, you will have the assurance that you have acted like a *man*—that you have not been a *drone* in this great man hive of ours.—*Scott's Weekly*

CHILDREN'S DEPARTMENT.

The Patched Dress.

"I wish I had better gown, mother," said Emily Foster, as she was getting ready for school, one cold morning in December; "the girls laugh at this so; and yesterday Julia Haven asked me if I bought it of the rag man."

Mrs. Foster's eyes filled with tears while her little daughter was speaking. A few years before she had been in prosperous circumstances; but the family afterward, had reduced her to distressing poverty. Emily was the eldest of her three children, and she had but just entered upon her eighth year; so that, although the poor woman toiled all day with her needle, and Emily worked diligently almost every minute out of school hours, she was hardly able to provide the family with the scanty food which was their daily fare, or with sufficient clothing to shield them from the inclemency of the weather. She had made great effort to send her daughter to school, because she was anxious that she should learn all that was possible in her circumstances. She knew that she could go only for a very short time, when she must leave school to toil wearily and uninterruptedly. It was therefore with a sorrowful heart she learned that Emily had been exposed to ridicule on account of her scanty dress. She tried hard, however, to conquer her emotion; and, after being silent a moment said,

"But, my dear, your gown is not ragged. There is not a single hole in it."

"I know it, mother, I suppose they laugh at it because it is patched up so. I could hardly help crying yesterday, they made such sport of it."

"But it is no harm, my child, to wear a patched frock. It is the very best I can get for you."

"I know that, and I try hard not to care for what the girls say; only sometimes it makes me feel so bad."

Just then a lady entered to engage Mrs. Foster to do some sewing for her, and so the conversation between mother and daughter was interrupted.

Alas! thoughtless children little know how much unhappiness they often cause those who have sufferings enough from the ill of poverty!

Obeying God.

"When God says "Sun, shine in the skies!" the sun directly answers, not in words but in deeds, "Here am I to do my Maker's will, to light up earth and heaven with my glory, to gild all things with gold, and to make the whole creation rejoice."

When God says to the moon, "Appear!" the moon replies, "Here am I with my silver light, to scatter the darkness and render the night lovely."

When God says to the stars, "Shine forth!" they instantly answer, "We are thy servants and we gladly do thy bidding. Already we are in the skies, and there will we keep watch till thou givest us leave to retire."

Thus do the sun, and the moon, and the stars, obey their Almighty Maker.

When God says to the spring, "Come forth with thy flowers!" does she tarry or refuse to answer? No. "I come," says the spring. "Here are my greenest leaves. Here are my freshest flowers, wherewith to beautify the earth. The snow-drops in the garden, and the primrose on the bank in the coppice."

When God says to the summer, "Gladden the earth!" the answer of summer is this: "At thy voice I spread my influence abroad; the birds are warbling, the flowers are blooming, the trees are blossoming, and nature is rejoicing."

When God says to the autumn, "Withhold not thy fruit!" "They are here!" is autumn's reply. "The bush is ladened with berries, and the trees with fruit, and the fields are waving with the golden grain, ready for the sickle of the husbandman."

When God says to the winter, "Where art thou, and where are thy storms?" "They are abroad at thy command," replies old winter.—"Frost has bound up the earth and the water: snow has covered the ground and the wings of the howling wind are flying through the air.—Who shall stand before thy cold?"

Thus do spring, summer, autumn and winter, obey the command of the Holy One.

And shall the sun with his glory, the moon with her beams, and the stars with their light, obey their Maker! Shall spring with her flowers, summer with her blossoms, autumn with his fruits, and surly winter with his storms, gladly hasten to do the commandment of the Lord, and thou refuse to obey him? O! let thy language be—

"While sun, and moon, and stars are seen,
And seasons round me roll,
I will obey the Lord my God,
With all my heart and soul.

VARIETY.

LACONICS.

Fortune has been considered the guardian divinity of fools; and, on this score, she has been accused of blindness, but it should rather be adduced as a proof of her sagacity, when she helps those who certainly cannot help themselves.

An act by which we make one friend, and one enemy, is a losing game: because revenge is a much stronger principle than gratitude.

Sensibility would be a good portress if she had but one hand; with her right she opens the door to pleasure, but with her left to pain.

It would be most lamentable if the good things of this world were rendered more valuable, or more lasting; for, despicable as they already are, too many are found eager to purchase them even at the price of their souls!

If people are sold by others; it is because they have first sold themselves.

There are many books written by many men, from which two truths only are discoverable by the readers; namely, that the writers thereof wanted two things—principle and preferment.

Pride, like the magnet, constantly points to one object—self: but, unlike the magnet, it has no attractive pole, but at all points repels.

As in literature we shall find few things that are true, and some things that are new; but very few things that are both true and new; so also in life, we shall find some men that are great, and some that are good, but very few men that are both great and good.

The most ridiculous of all animals is a proud priest; he cannot use his own tools without cutting his own fingers.

Did universal charity prevail, earth would be a heaven, and hell a fable.

From the Germantown Telegraph.

Apples for Stock.

Some years since, before the temperance reformation—while perigrinating through some of the best and most affluent agricultural districts of New England, I remember to have seen the product of the orchard appropriated solely to the manufacture of Cider. This liquor at that day, was on most farms, the common beverage for the "hired hands" in the field, and "boiled down," and "rectified" by the addition of some one or two gallons of proof brandy to the barrel, constituted a very grateful and stimulating drink for "company," or for the Laird who needed, or fancied that he needed "something to brace the nerves, and give vigor to the system, after the fatigue and labor of the field."

Recent experiments, however, have since satisfactorily demonstarated to the candid and judicious of my farming friends, that apples are valuable for other purposes than for cider making, and the cider mill is rapidly given place, in most sections, to the steaming apparatus and the oven.

Hogs are now fattened exclusively on apples, both boiled and baked, and there is no longer any question that pork can be made with far less trouble and expense, and of a quality as good, as on potatoes, meal or corn. A few years since I butchered a hog, sixteen months old, which weighed 560. For seven weeks previous to bringing him to the tub, he ate nothing but boiled apples. A few weeks before slaughtering him, thinking that by keeping him some few days or weeks on corn feed would increase the quality of the pork, I ordered some dough to be given in place of the usual diet. But to our utter astonment it was no sooner deposited in the trough than he rooted it out. The experiment was repeated three several times in succession, and at the usual hours of feeding, but invariably with the same result. Apples prepared in the usual manner were then presented, and he partook of them as usual, and upon this feed with a weekly portion of charcoal, salt and sulphur he was kept till taken to the tub. I never ate sweeter pork and have repeated the experiment whenever I have commanded the means. For cows in milk, sheep and calves, apples, furnish a palatable diet. —Sweet apples are doubtless preferable to sour, as they contain more saccharine matter, but the sourest crabs are too valuable to be thrown away.

A PRACTICAL FARMER.

Bald Eagle Farm, July 26 1847.

SUPERIOR WESTERN FLOUR.—The New York Tribune of August 21st, after noticing the prices of Flour—$5.25a5 50 for Ohio, and $5.62a5 75 for fresh brands Genessee, pays an excellent and well merited compliment to a brand of flour, manufactured at Zanesville, Ohio—"Beaumont & Hollingsworth's Extra Pastry," sales of which are reported at $6.25, and which at close was held firm at $6.50, the same rate at which 'Frost's Extra' and 'Powei's Extra,' made from new Southern Wheat, were selling. It says,—"This, (Beaumont & Hollingsworth's) "is a new brand of Flour from Ohio of Wheat grown in the Southern districts carefully selected and manufactured by practical millers, in the very perfection of the art. It is unexcelled in color and strength, and is manufactured with an express view to the wants of bakers and shippers to warm climates. It is well calculated for bakers here, and it is believed will retain its sweetness and color in the latitudes of South America as well as the Richmond brands, which have hitherto nearly monopolized these markets.—*Zanesville Gazette.*

WEAR FLANNELS.—If your constitution is delicate, wear flannel next to your skin during the summer season, and be particularly careful that young children wear it also. We have heard an eminent physician, now residing in this city, say that a large portion of the deaths by *cholera infantum* which annually take place in this city and vicinity, could have been prevented by this simple precaution. It is the sudden changes of the weather, the ordinary effect of which may be in a great measure warded off by wearing flannel next to the skin, which produce these fatal diseases, and which are generally ascribed to too great an indulgence in summer fruits.—*Boston Journal.*

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POETRY.

From the Columbian Fountain.

Christian Prayer for Christian Graces.

Help me to live, O God,
Above earth's nothingness,
And tread the path the *Saviour* trod
To perfect day and bliss!

Give me the pure desire,
Those best desires fulfil,
And give the *Spirit* to inspire
My heart to do Thy will.

Give me the humble frame
That only stoops to rise;
Humility in deed and name,
That seeks its native skies!

Give me the crown of love,
To saints and martyrs given,
Immortal souls for Christ, to prove
Its gems the gems of Heav'n!

Give me the dying grace,
In death that grace to sing,—
The radiance of the Saviour's face,
The *Heav'n which Heav'n shall bring!*

Ministerial.

From the Religious Telescope.

What Constitutes an Efficient Ministry?

CONSECRATION TO THE WORK.

Entire consecration to the work is required of every one who assumes the responsibilities of the ministerial office. Without this, no one can be extensively useful, neither is he worthy the name of a minister of Jesus Christ. Indeed, to prosper in any business, a person must be entirely consecrated to that business. Hence, we see the men of the world, in general, prosper just in proportion to their devotedness to their business. No matter how poor the business, if a man gives himself wholly to it, devoting heartily all his time and talents thereto, prosperity will be the result. If this is the case with earthly things, much more may we expect such results from an entire devotion to the work of saving souls—a work in which all heaven is deeply interested, and on which the Divine blessing is more especially promised than on any other.

But what is the nature of the consecration required of a minister?

We answer, first, it involves the doctrine of self-denial. A man that is called to the work of the ministry, must deny himself of his own will, his own choice of employments, many of the comforts of settled life, the prospect of gain, and all other things, whether lawful or unlawful in themselves, that would in any way interfere with an entire devotion to the work of the ministry. Whoever cannot say in truth, with the Apostles of our Lord, "lo, we have left all, and followed thee," is not fully consecrated. If there is anything of an earthly nature, of which we are not willing to deny ourselves, for the sake of greater usefulness in the vineyard of the Lord, then there is one thing that has a stronger hold upon our affections than the gospel of Jesus Christ. Such a man is not fully consecrated to the work, and cannot answer affirmatively the question asked him at his examination; viz., "Does the salvation of your fellow-men lie nearer your heart than other things in the world?" O, what danger there is of lying to the Holy Ghost, in answering such questions! How many there are who have answered such questions in the affirmative, merely for the sake of being admitted "among the prophets," who have exhibited, in their after lives, that promotion and self-gratification lie much nearer their hearts than the salvation of souls.

Entire consecration to the ministry, also, involves the doctrine of crucifixion to the world. Worldly desires, and worldly hopes must be so far crucified, as in no way to control the mind. The truly consecrated minister must emphatically be dead to the world. Although living in it, he is a citizen of another country, and is engaged in business as a minister of another government. The life of nature—by which we mean the natural, unrenewed principle, which governs every unsanctified heart, more or less—must be destroyed; in a word, they must be crucified with Christ, and raised to a newness of life—a life actuated by different motives, fed by different food, and having higher ends in view than the natural or uncrucified man can possibly have. The want of this ingredient in the doctrine of consecration, robs many ministers of their comfort and usefulness, all their days. They neither aim at, nor expect a complete victory over their inward corruptions, and, consequently, they are always undecided, they have too strong a sense of duty to renounce the work altogether, and too strong attachments to earth and earthly things, to be wholly given up to God & his work. Not being dead to the praise of men, they are distressed whenever they fancy themselves unnoticed. They are so unsettled and wavering, between the world and Christ, that they are continually changing positions; leaving it doubtful on which side they will finally fall. Such ought never to burden the Church with their mere nominal services, until they can make a full sacrifice of all their selfish desires, and die to everything not relating to their proper work, as ministers standing between and offended Deity and guilty, rebellious and dying men.

The doctrine of consecration implies further, a solemn, full, and perpetual dedication of all our powers to the cause to which we are devoted. A person thus consecrated, has no more right to himself; he is not his own, but has given himself to another, to be directed and controlled by him.

In a religious sense, the whole Church of Christ is required to be thus consecrated, but in a more full sense is every minister of the sanctuary required to be wholly consecrated to God. This is illustrated by the consecration of the Jewish Church. They were a peculiar people to, God, chosen and separated from all other nations; yet this general consecration of the whole people was not sufficient for the priests; God required them to receive an additional dedication; they must be annointed with the holy oil of consecration before they commenced their work. This was significant of the Divine appointment, consecration and qualification of Gospel ministers. It is not enough that they are converted and belong to the Church of God; it is not enough that they have been called to the work; it is not enough for them to be willing to obey such call; they are required actually to consecrate themselves to this work, and receive the annointing necessary to enable them effectually to preach the unsearchable riches of Christ. The ministers of our Lord Jesus Christ, three years after they were called to the work, were commanded to tarry at Jerusalem until they were annointed with the Holy Ghost, as an indispensable qualification for extensive usefulnes. This is a point of vital importance, and should be pressed upon the attention of every one who enters the ministry. Here were men who had "been with Jesus" three years, hearing him, and seeing his miracles. They had learned much of his manner of preaching, and of his doctrines, but all this was not enough without the holy annointing—the "unction from the Holy One"—the baptism of fire, as the seal of their consecration as the ministers of Jesus Christ, to stand in his stead on earth, and reflect his image and exhibit his spirit. Very many, we fear, who have almost every other qualification, lack this, and lacking this, they are inefficient, lifeless drones, preaching dry theories and legal duties, without imparting the life-giving and soul-saving energies of the gospel.

It our position be correct, want of entire consecration to the work in the professed ministers of the gospel, is one great reason why the Church is not now blessed with a more efficient ministry. And we have no hope of another general revival in the present Church organizations, unless we are blessed with ministers who are so fully devoted to the work of saving souls as to view this, not only their main business, but as their only business. So long as a minister considers preaching the gospel a mere matter of convenience, to be attended to only when he has nothing else to attend to, or when he can do it without inconvenience or hindrance to his temporal interests, he is not, and cannot be wholly consecrated to it, and unless he reform, the sooner he renounces the name of a preacher, the better. We do not suppose that a truly consecrated minister cannot labor with his hands without forfeiting his consecration; no, far from it. Paul was wholly devoted to the ministry, and yet he labored with his hands frequently. But his design in all this, was to further his usefulness. The end he always had in view, was to render his ministry efficient, to remove the obstacles in the way of his usefulness from the ignorance and prejudice of his hearers. He made tents, he labored with his own hands, he labored with travail night and day, but it was all for the purpose of obtaining means to enable him to preach, when the poverty or covetousness of the people withheld from him his just dues. Well would it be for many in our day, if they could offer, in truth, the same reason for their constant employment in the things of earth.

Brother in the ministry, do you complain of the want of efficiency in your labors? Perhaps the difficulty lies here; you are not wholly consecrated to the work. Should this be the case, and you engage in preaching the gospel as a secondary business, and attend to it only when you can do so without hindering in any way your increase in wealth, you cannot expect to be efficient as a minister. Were Christ now upon earth, and were you to offer your services to him, while, at the same time, your heart was clinging to something of a worldly nature, he would not receive you. Would you say to him, "suffer me first to go and bury my father," he would answer, "go thou and preach the kingdom of God, and let the dead bury their dead." Would you say, "Lord, I will follow thee whithersoever thou goest, only suffer me first to go and bid farewell to my friends." His plain and pointed answer would be, "he that taketh hold of the plough, and looketh back, is not fit for the Kingdom of God." Your work is the most important and urgent that ever was committed to the hands of mortal man, and demands your whole time and attention. Lukewarmness is not sufferable; better never be called a minister of Christ, than be lukewarm. There is no time to be lost; we are all passing like arrows through time, and will soon, with all our hearers, stand before God. Then, if not before, we will see the wickedness of indifference in a work in which God, angels and men are incessantly engaged. "I charge thee, therefore, before God, & the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Do the work of an evangelist, make full proof of thy ministry. Meditate on these things; give thyself wholly to them, that thy profiting may appear to all."

Saturday Night.—Many associations sweet & hallowed crowd around that short sentence, "Saturday night." It is but a prelude to more pure, more heavenly associations, which the tired frame and thankful soul hail with renewed joy at each succeeding return. 'Tis then the busy din of life ceases; that cares and anxieties are forgotten; and the worn out frame seeks its needed repose, and the mind its relaxation from earth and its concerns, with joy looking for the coming day of rest, so wisely and beneficially set apart for man's peace and happiness by his Creator.

The tired laborer seeks his own cottage, to which, perhaps, he has been a stranger the past week, where a loving wife and smiling children meet him with smiles and caresses. Here he realizes the bliss of hard-earned comforts, and, at this time, perhaps more than any other, the happiness of domestic life and its attendant blessings.

Released from the disturbing cares of the week, the professional man beholds the return of Saturday night, and he gladly seeks the clustering vines nourished by his paternal care, the reality of those joys which are only his own to know at their peculiar seasons, & under these congenial circumstances, so faithfully and vividly evinced by the periodical scene of enjoyment and repose.

The lone widow, too, has toiled on day after day, to support her little charge; how gratefully does she resign her cares at the return of Saturday night, and thank her God for the kind resting places on the way by which she is encouraged from week to week to hold on her way.

TEMPERANCE.

TEMPERANCE PLEDGE.

Tune—"*Watchman tell us of the night.*"

Sisters tell us of the night,
What the signs of earth presage?
Brothers, beaming in its might,
Shines the glorious Temp'rance star.
Sister, does its glorious ray,
Drunkard's woes and grief dispel?
Brothers, yes, we hear them say,
Temp'rance Pledge, I love thee well.

Sisters, does its heavenly light
Gild the drunkard's glad return?
Brothers, yes, behold the sight,
Drunkard's wives now cease to mourn.
Sister, does its glad'ning ray
Childhood's orphan tearr assuage?
Brothers, yes, they're wiped away
By the glorious Temperance pledge.

Brothers, Fathers, will you join—
Sire and son of every age?
In good faith we now will sign
The glorious Sons of Temp'rance Pledge.
Joy through earth and Heaven proclaim!
Let the theme our hearts engage;
Drunkards saved, and they redeemed
By the glorious Temperance Pledge.

From the Western Temperance Standard.

A Short Sermon from Dow, Jr.

My Friends—I am told that your consciences are more quiet, and that you sleep better than you did before you got licenses to poison your fellow beings. Now, my friends, if this is the case, you've much mistaken your condition.—Instead of sleeping quietly, you ought not to sleep a wink. You haint got any consciences, or they're so bedarkened, and you're so bespotted as to be past feeling. Now, let us examine this business. Do you suppose any body has any right to license you to turn liquor down a man's throat? or give it to him to drink? You must be fools; ye never read the Bible, or if ye have, ye're as blind as the poor priests that gave letters of license to Saul to go to Damascus and drag the poor saints there to persecution and the stake.—Poor Saul, full of the devil against God's children, got these letters, and started off after them, puffing and blowing I spose, like a steam engine. Spose he'd caught 'em, and they'd hung back and would'nt come, and he'd killed 'em, do ye think these letters would have cleared him?—And when you're gathered up to the last tribunal, to answer for all the souls that have floated to perdition on the big stream of death you've poured out upon the world, and the weeping widows and orphans you've made, do you calculate to hand over your letters and pass through the narrow gate? I'll tell you what, my friends, you'll do no such thing—you'l be gone suckers about then.

Ye may cover yourselves with licenses as big as bed blankets, and they'll sink ye to hell.—They're the work of the devil, whose children ye are. You must take them and go to your Father, and if they aint fire proof, it will go hard with ye, as sure as I am a preacher.

Now, my friends, you've cried 'moral suasion' until you've skinned your throats and stopt the ears of justice. 'Moral suasion' is of no use to you, my friends—I would as soon cry 'moral suasion' to the wolf with his paw upon the lamb, or the hyena, with his fangs in my bosom.—You're fond of oily words and smooth speeches. But I'll not use these. I'd sooner cleave your hearts with the harpoon, than to have you continue this infamous business.

Now, my friends, do come and let us reason together.—Though your sins be as scarlet, and your hands all over smeared with the blood of your victims, they can be made white, and your souls pure. But you must stop where you are.—Don't think you can sell any more whiskey and slip the devil.

Let us hear what the Scripture saith. You'll find it in Exodus, 21st chapter, and 28th and 29th verses. 'If an ox gore a man or a woman that they die, then the ox shall surely be stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to *push* with his horns in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man, the ox shall be stoned, and his owner put to death.'

Here you'll see a man is held to answer for the conduct of his ox. If he *pushed* and killed a man or a woman, his owner must be *pushed* and killed. Now, my friends, you've pushed, yes, you've pushed many a poor drunkard into his grave, and don't ye think you'll be pushed for this? Yes, you'll be pushed into perdition, and pushed after you get there, and pushed to all eternity, and it'll be such pushing as you never see.

Now, my friends, before I quit, I want to say a few words about this license law. But, first, do you know what law is? I don't 'spose ye do. Well, law is this: be honest, pay your debts, hurt nobody, and love your neighbors as yourselves.—Now, if any body makes a law contrary to those etarnal and immutable principles of justice, it aint no law—it haint any force. But ye need'nt look to the legislature for laws. God made laws before the legislature. The legislature only declares what law is. I should have said, my friends, that it *ought* to declare what law is.—But it don't often do this. Legislators are often rum-loving, time-serving, God-hating, devil-loving men. Such are those that repealed the license law. No better lawyers and no more to be trusted than the Scribes and Pharisees were who sat in Moses' seat. Our Saviour said, Wo unto them.

Did you ever think, my friends, that there was a time when there was'nt any law? Well, there was. About that time Cain killed his brother and though God had'nt written on either of them stone, thou shalt not kill, yet he brought Cain right up to the scratch, and put the murderer's mark upon him. Now, my friends, you'll have it on you, if you haint got it already. It don't make any difference whether you kill with a club, as Cain did, or a gallon of whiskey.

I must say one word more and close. My friends, you *cannot* sell liquor and be innocent, any way you can fix it.—You had better cut your own throats now, than not to stop.—In this case I'm not sure but suicide would be justifiable, and your chances on the other side full as good as they are now. Amen.

From Rausse's "Water-cure Miscellanies."

The Brandy-Plague.

The drug-plague prevails most generally among the middle and higher classes, but upon the lower, the father of wickedness has brought the brandy-plague, to spread poison and misery throughout mankind. Would you know whence comes this demon, to cheat the senses and overthrow the reason, and which savages well have named mad-water! Put fire to a glass of it, and look at your face, lighted with its horrid infernal blaze—and in your own corpse-like countenance, you will see written the answer.

Not only in a figurative sense, but literally, is brandy a poison. Alcohol, in which the strength of all intoxicating drinks consists, is a veritable poison, and a terrible one, because it destroys so slowly and with such suffering. Despair, loathing of life, beastly brutality, and a torturing temptation to suicide are among the final symptoms of alcoholic poison, the rack on which the demon of the "fire-water" lays his miserable victim. In its operations, alcohol is nearly related to mercury. Both poisons insinuate themselves gradually into every part of the body, even into the hardest bones and the finest nerves, into the heart and into the brain. Both bring loathing and despair, and only differ in this, that alcohol, because it darkens the mind, nourishes the brute in man, and reduces this human brute far below the beast in the stall.

It has been proved by dissection that the flesh of the drunkard has the smell of alcohol; the brain of a man who died of drunkenness has been exposed to fire, and blue flame has been lighted in it, precisely like the flame of alcohol. We know that drunkards have even perished by spontaneous combustion, with the infernal flame appearing at their mouth and ears. A case of this sort has been lately recorded in the French gazettes. Two witnesses, who have made affidavit of the fact, testify that flame appeared on the neck of a woman long addicted to drunkenness and destroyed her.

Some have objected to these facts that the greatest degree of heat in the human body is not sufficient to inflame alcohol. This however would prove that no animal substance can become inflammable. The explanation seems to me to be, that, as in dead and decaying animal substances, inflammable gases, for example phosphoric hydrogen gas are developed in living bodies when they have become thoroughly corrupted, a corruption which may take place, as is well known, through the action of various poisons. As soon as this gas comes in contact with alcohol, it is inflamed.

It is impossible that a drunkard whose body is soaked with alcohol, can, even when he leaves it off, ever become an entirely sound man again, unless his body is freed from the poison. This can only take place through a searching water-cure. This alone will rescue the miserable victim from a desperate and incurable disease.

The cure for the poison of alcohol is the same as that for mercury, consisting chiefly of douche sweating, and drinking great quantities of water. Striking cures have been performed in this way. Experience teaches how difficult in common life it is for the drunkard to break off from his excesses. The best intentions melt in the flame of the fire-water. It is a torment to those men to be sober, for then they begin to feel all the ruin their intoxication has worked:—they must be stupified that they may not suffer.

Nothing ruins the natural healthful instincts so completely as the use of alcohol. The drunkard, more than any other sufferer from chronic diseases, has a loathing for water, and hence, they are the most difficult patients to bring into the water-treatment. But when the first trial is over, the regenerating power which nature has lodged in every living system, shows itself in astonishing activity. These ruined creatures, reduced to the level of the beasts, with their poisoned bodies, these beings who can sink no deeper into degradation, are capable of as complete a regeneration as if they were to be born into new bodies.

Every poison destroys, to a greater or less degree, the power of the nerves, and they are the guardians of health. Without them there can be no true healthy sensations, and that happiness is impossible which comes of mere existence, the happiness of being. On the nerves, water exercises a revivifying power, and so soon as these are restored, one possesses the certainty of complete restoration from his sufferings. But long before that, the patient acquires the heartiest love for water. He would kiss it as he drinks, he would embrace it as he bathes. It is gratitude to his saviour and the rejoicing of his new born natural instincts.

Even to the drunkard water gives this instinct back. He acquires a loathing for all that intoxicates, a disgust at all poisons; he can drink nothing but water or milk. I remember a man who determined to indulge himself, the day before he left Graefenberg, with a bottle of wine, but wine had become so disagreeable to him, tasted so sharp and poisonous, that he could not get down a glass, although he had before been a hard drinker. "Bring me water," he cried to the servant, "water the rest of my life!" and flung his bottle out of the window. A.

Agricultural.

"It is Cheaper to Buy."

This song, my agricultural friends, is sung too much, at the present day. The times are changed, and in some respects for the worse. The time was when it was the song of about all, that it was better for the farmer to make and raise certain things than to buy. In this communication, I shall attempt to prove that the old way is the best. To buy about all, may do for some classes of people, but not for the farmer. His profits are small; of course his means will not allow it.—Nor ought we, my friends, to desire it; for were this the case, our minds would become stupid, and our bodies inactive, and we should soon die of rust. Whenever things can be made or raised for a farmer's family, without a material loss, it ought unquestionably to be done, for this case requires a degree of independence. A farmer ought to make his own pork. I will not except the milk seller. I very well know that pork is low, and to reckon the shoats, labor of fatting and the food eaten at a fair price, it would amount to more than the pork. But what of that? A great part of what we give to porkers, could not be sold for cash, and doing as above recommended, the farmer saves his money, has on hand a good supply, and that outweighs all other considerations, prevents the frequent disagreeable cry of the woman (to wit,) husband, we are all out of pork! We are out of lard, &c. Such facts do not set well on a good farmer's ear, nor ought they ever to take place.

A farmer ought to do as much as to fat his own beef. Here the same remarks will apply as were made on pork.

A person who calculates to be a farmer, ought to begin in his youth to do some mechanical work. A man of activity can do many things, and do them neatly and well, and make a great saving. There will be stormy and inclement weather, when he cannot work on the farm; and if he has a suitable shop and tools, he can work to a good advantage. In thus doing he may save much of his money. He may not only be a kind of carpenter, (in common work,) but even a shoemaker and mender, without materially interfering with his agricultural business.

A farmer ought to raise his own grain; that is to say, such as succeed well in his part of the country. I well know that corn comes in from the South and West like a flood, and is lower than we can afford to raise it. But what of that?

We have land that ought to be tilled,
And stout boys who ought to be drilled.

And where can we drill them so well as in the field? What will they be worth, if they do not bear the yoke in their youth, and be trained to habits of industry? How can they have health and nerve, unless early accustomed to labor? If they should not be farmers, it is all important that they have a knowledge of farming. It will be a source of pleasure and profit during life.

Interesting Agricultural Facts.

The care of enlightened and patriotic men has caused the introduction of precious plants, and animals into countries which had never since creation, before possessed them.

Lucullus first introduced cherries into Italy, from Pontus, and he first planted them in his princely gardens in Rome, where they have ever since flourished, as greatly as they had done in Pontus.

The Malus Pyrus, or rather Epyrus, [the pear] from Epirus. The peach (Malus Punica) from Carthage. The adricot (Malus Armeniaca) from Armenia. The quince (Malus Cydonia) from Syria—these after having been naturalized to the climate of Italy, were afterwards transplanted by them. The tree from which the first sweet oranges were raised in Portugal, is, perhaps, still living in China, and they bear the name of China oranges, for they were not natives of Portugal.

Rice was first introduced in Carolina about the year 1740.

In England, about the year 1500, there were no musk melons, sallads, cabbages, turnips, carrots, nor any of those garden roots so important now to the people. Long after that, the cauliflower was introduced, which now grows so finely in England. About the years from 1525 to 1550, hops and pippin apples were first introduced, gooseberries, also currants, roses, July flowers, carnations, asparagus, oranges, beans, lettuce, plums, musk roses, tulips, and artichokes. About the year 1769, the rhubarb plant was deemed so naturally confined to Tartary, that the Emperor of Russia regulated the quantity brought to market and the price of it, much in the same way that the Dutch have done cloves and mace, and they made England pay annually nearly a million of dollars for it, and it now grows in England to great perfection, and as easily as the common dock.

As to birds, the peacock was introduced into England from the East Indies—the pheasant from Asia Minor, and it flourishes in England.

Our barn yard fowls were brought originally to England from Asia. Our horses are from Barbary, Turkey, Persia, Andalusia of Spain, and from Arabia, and they flourish among us.—Our fallowden are from Hindoostan and the Tropics. James 1st, introduced the cattle.

Before the reign of Tiberius Cæsar, it was supposed that the silk worm could exist only in China and Persia. But about the times of Augustus and Tiberius, some enterprising man carried the eggs to Greece, where they were found to hatch and thrive perfectly well. They afterwards were carried to Asia Minor, but it was several ages before they were naturalized to Italy by the Francs.—*Mechanic and Farmer.*

Speed of the Plough.

The usual speed of horses at the plough may be ascertained in this way. A ridge of five yards in breadth will require a length of 968 yards to contain an imperial acre; and to plough which at nine bouts, of 10-inch breadth of furrow slice, counting no stoppages, will make the horses walk 8 ⅞ miles, which in ten hours gives a speed of 1,742 ½ yards per hour. But as ridges are not made of 968 yards in length, and as horses cannot draw a plough that distance without being affected in their wind, and as allowance must be made for turning the ends of the ridges, as well as affording rest to the horses, that speed will have to be considerably increased to do that quantity of work in the time.

By experiment it has been found that one hour, nineteen minutes, out of eight hours, are lost by turning, while ploughing an acre of ridges of 274 yards in length, with an 8-inch furrow-slice.—Hence in ploughing an acre of ridges of 250 yards in length, which is the length of the ridge I recommend as the best for horses in draught, when speaking of enclosures, in ten hours, with a 10-inch furrow-slice, the time lost by turning is one hour and twenty-two minutes. I presume the experiment alluded to does not include the necessary stoppages for the rest of horses, but which should be included; for however easy the length of the ridge may be made for draught horses, they cannot go on walking in the plough for five hours together without taking occasional rest. Now 250 yards length of ridge give nearly four ridges to the acre, or 36 bouts; and allowing a rest of one minute in every other bout, 18 minutes will have to be added to the one hour and twenty-two minutes lost, or very nearly one and three fourths hours of loss of time out of the ten hours, for turning and rest. Thus, 18,000 pards will be ploughed in eight and one-quarter hours, or at the rate of one mile, 422 yards per hour.—*Stephen's Book of the Farm.*

Pauperism.—The census of the New York almshouse now presents an aggregate of 6,205, of whom 1,319 are in the hospitals and lunatic asylum, 778 in the city prisons, and 2,202 regular inmates of the poor-house. Besides these, 1,680 who receive subsistence at their own houses. The expenses of the establishment last month were $40,084, including $18,200 for coal.

Health of Montreal and Quebec.—The fever is somewhat abated, but in the hospital sheds & on Grosse Isle, it is still almost as prevalent and fatal as heretofore. The deaths at Grosse Isle average from thirty to fifty in each twenty-four hours, and in the sheds at Montreal about thirty. There have been, up to Tuesday last, about five thousands deaths at these two places, making, with those who have died at sea, a total of about eight thousand, exclusive of the many who have died after leaving Montreal on the road to their various points of destination. In the marine hospital at Quebec all the regular nurses, save one, have fallen victims to the disease; the exception has been twice attacked, but recovered.

Miscellaneous.

How an Editor was Made.

It has been before remarked, several times, we suspect, that it is strange to observe by what slight and trifling causes the current of human life is charged in this queer world of ours—albeit, the best world we ever saw—and how oddly some men are moved from the plough to Blackstone, or from the anvil to the quill. One of the most singular illustrations of this remark may be found in the case of our old friend, Alick Bullitt, well known in this region, now one of the editors of the New Orleans Picayune. We may as well say, *en passant*, that while the legs of Alick carry about a body, the size of which has entitled him to all the privileges of an Alderman of the good city of Orleans, he has a heart at the same time that is quite as large as his corporation, and a head stored with as good mental food as the physical delicacies that usually adorn his stomach.

"What on earth has ever made you an editor?" said we to Alick one day.

"Why?"

"You were educated for a lawyer?"

"Yes."

"Were admitted to the bar?"

"Yes."

"And commenced practice?"

"O yes."

"Had a good business?"

"Well, I can't exactly say that," responded Alick; "I stuck out my shingle in Louisville, and faithfully followed my profession for three years—during that time I had precisely one case."

"Only one?"

"Only one—and that disgusted me with the profession, and satisfied me that I had most distinctly mistaken my vocation."

"How was that?"

"I'll tell you all about it. You remember the time Lovett—the man whose skull is now preserved as a precious relic, by Junius Brutus Booth—was tried for murder, and convicted. Well, I was junior counsel in the case, and made my maiden speech before the jury. There is no doubt that the man was an accomplished villain, and that he had been guilty in his time of many startling enormities, and that he richly deserved the gallows; but of the crime with which he stood charged upon this occasion, I feel assured he was perfectly innocent. The evidence against him scarcely deserved the name of circumstantial evidence—it was vague, unsubstantial, incomplete and trifling to the last degree. To make the story short, I laid myself out, made a speech in favor of the poor fellow of about four hours in length, and sat down under the impression that I had done the business pretty effectually. That jury gave a verdict of Guilty without leaving their seats, and Lovett was hung accordingly."

"All caused by your speech."

"It wasn't any thing else—and concluding that I never should make a bright and shining light as Counsellor and Attorney at Law, I forthwith turned editor." And a capital editor has he made, too.—*Cincinnati News.*

A Race for a Wife.

In Lapland when a man expresses his affection for a virgin, and asks her parent's consent to marry her, a day is at once appointed for her friends to behold the two parties run a race together. The maid is allowed in starting the advantage of a third part of the race, so that it is impossible, except willing to herself, that she should be overtaken. If the maid outrun her suitor, the matter is ended, it being penal for the man to renew the mention of marriage. But if the virgin hath an affection for him, though at first running hard to try the truth of his love, she will (without Atalanta's golden ball to retard her speed) pretend some casualty and make a voluntary halt before she come to the mark or end of the race.—Thus none are compelled to marry against their own will; and this is the cause that in this country the married people are richer in their own contentment than in other lands where so many forced matches make feigned love and real unhappiness.

Kind words do not cost much.—They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much:—

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, & warlike words.

Kind words produce their own image on men's souls. And a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

A Good Hit.

In a mixed company, consisting chiefly of Canadian gentlemen, on board one of the St. Lawrence river steamboats coming up from Montreal the other day, the conversation turned on the Mexican War, its causes and the consequences likely to come out of it, during which an American gentleman occasionally communicated a fact or expressed an opinion. At length, a stout round faced English gentleman, who had not seemed to relish the American's opinions, or his quiet manner of expressing them, turned to the American, and swelling out a little larger than common, said:

"Are you aware, sir, that in Great Britian we hold the Government of the United States, and your people, in utter contempt?"

The American civilly replied, "And are you aware, sir, that the Chinese hold the British Government and your people in utter contempt?"

"Ah!" immediately said the Englishman, and evidently without a second thought, "but that is owing to their *cursed ignorance*!"

The application was so obvious that all but one Englishman joined at once in a hearty laugh, and no more was said of British contempt for the United States.—*St. Lawrence Republican.*

CONFERENCE PROCEEDINGS.

Reported for the Western Recorder.

Muskingum Annual Conference.

The Fifth Session of the Muskingum Annual Conference, M. P. Church, convened at Youngstown, Mahoning Co., Ohio, on Wednesday morning, September 1st, 1847.

The opening exercises were conducted by Br. J. Burns, including a discourse;—after which the President took the chair, and called upon the Secretaries of last conference, to read the names of the Ministerial Members of the conference, from the Journals, and to receive certificates of Delegates present. Whereupon a list was made out and read, and, on motion, the organization perfected, by electing J. W. Case, Secretary, and C. Caddy, Assistant.

Ministerial Members.—G. Clancy, R. Andrew, John Burns, E. S. Hoagland, H. T. Lawson, J. Nichols, W. Remsburgh, C. J. Sears, W. Marshall, W. Munhall,* W. Maynard, W. Hatfield, S. Gee, N. Linder, J. M. Winn, J. M. Piper, J. W. Southard, W. W. Tipton,* C. S. Callahan,* C. Springer, T. Potter, S. Catlin,* S. Lancaster, A. S. Robison,* J. Jack, E. P. Steadman, W. B. Moody,* A. R. Brown, C. Caddy, S. H. Heath, W. L. Baldwin, J. W. Case, J. Hambay, P. Kingsley, D. Richardson,* I. Thrap, G. R. Bowman, A. Tracy, N. Burgess, T. B. Cushman, Z. Ragan, W. Duling, J. K. Duffy,* J. S. Thrap, A. K. Earl,* D. Kinney, R. S. Rice,* J. Baker,* M. Scott,* W. Ross, T. Foster, D. B. Dorsey,* Geo. Hughs,* J. Myers,* G. Waddle,* J. Hoover,* J. Wilson.* *Probationary Members,*—O. V. Warren, G. M. Scott, C. T. Kingsbury, S. Elliott. *Received at this Conference,*—H. L. Gray, Wm. Sears, and S. Long. *Readmitted,*—J. Burnet *Delegates.*—J. Sterling, J. Decker, L. Pool, R. Beckham, W. Davidson, W. H. Pennell, W. Gardner, D. Warren, J. Dangerfield, A. Swan, J. R. Rosenberger, J. R. Bell, N. T. Brown, H. Parker, A. White, G. Fogle, H. L. Gray, J. Hunter, J. Manley, S. Franklin, J. Lawyer, F. Scott, P. Lewis, J. H. Barclay, J. Wells, R. Burns, J. Hawkins, B. W. Gardner, D. Kimble, L. B. Brown, J. W. Bell, J. Burnett, E. B Baily.*

Those marked (*) absent.

On motion, Br. Geo. Brown, President of the Pittsburgh conference, Br. Bassett, Ed. W. R., Br. Boardman, Pastor of the Presbyterian church of Youngstown, Br. Reeves and Br. McElroy, of the Pittsburgh conference, were invited to honorary seats.

The usual standing committees appointed, and rules of order adopted.

At the opening of the afternoon session, Br. Case resigned his place as Secretary, on account of indisposition, and J. Burns elected to fill his place.

The following brethren were elected and ordained:—

DEACONS.—O. V. Warren, G. M. Scott, S. Elliott, P. Lewis, C. T. Kingsbury, N. T. Brown, & J. H. Hamilton.

ELDERS.—A. R. Brown, Wm. Remsburg, S. Gee, D. Kinney, C. J. Sears, E. P. Steadman, J. M. Winn, Wm. Hatfield, S. Elliott, C. T. Kingsbury.

On the examination of character, when the name of S. H. Heath, was called, it was stated by the President, that S. H. Heath had left the church in a disorderly way, and under grounds for charges. Therefore, it was

Resolved, That the name of S. H. Heath be erased from the Journals.

The following resolution was passed in reference to Conference collections:

Resolved, That it be, hereafter, the duty of each Superintendent of a circuit or Station, to arraign before their Quarterly Conference, the Stewards of their respective charges, who may refuse or neglect to take up the Annual conference collection, and that he be held responsible to this body for the discharge of this, his duty.

The Standing District Committee.—D. B. Dorsey, R. Andrew, and J. Burns, Ministerial. H. I. Hukill, Tho's. Scott, and J. A. Dohrman, Laymen.

The following preamble and resolution was offered and adopted:

WHEREAS, the church in this region of country, in all her branches, is in a cold and formal state, owing, no doubt, to the fact that the moral condition is such as to call for the displeasure and chastisement of Providence. Under such circumstances, it becomes the duty of the church to humble herself before Almighty God. Therefore—

Resolved, In view of these facts, that the conference recommend to all the churches within her borders, to set apart the 1st Thursday in November, 1847, as a day of fasting, humiliation, and prayer, to avert the displeasure of the Deity, and promote the prosperity of Zion.

Report of the committee on the communication from the committee of the Genessee Annual Conference, on the subject of Slavery and Conventions, which was adopted unanimously.

Your committee to whom the document from the Genessee Annual conference was referred, having had this document under due consideration, beg leave to report,

That, although we highly appreciate the motives which dictated that communication; and heartily as we do, enter into their feelings, in deploring the existence of the great moral, social, and political evil of slavery, we are constrained, from the reasons embraced in the following resolutions, to decline concurring with the Genessee Annual conference, in the call of a general convention, to alter the constitution and Discipline of the church; or the call of a convention of the Northern conferences, with a view to a special organization.

Resolved, 1st: That the call of a convention, at this time, would agitate and distract the church, on account of an evil in which we do not feel ourselves implicated as a conference; but that the responsibility rests with the South, where the evil exists.

Resolved, 2d: That should a division of the church take place, it would in no way tend to remove the evil of Slavery in the South; but would necessarily lessen our influence in the accomplishment of the designed object, by severing the avenues of communication and friendly intercourse between the North and South.

All of which is respectively submitted:

W. MARSHALL,
I. THRAP,
J. BURNS, } *Committee.*

On motion, the resolutions of the last Annual conference were re-affirmed, and ordered to be published in the Western Recorder; which are, as follows:

Resolved 1st: That this Annual conference do consider the voluntary enslavement of our fellow-men, under all circumstances, sinful; and that we will use all Scriptural and lawful means to procure its extirpation from the church and from the world, and we hereby disclaim all participation in the evil of Slavery.

Resolved, 2d: That we believe that the religion taught by Jesus Christ and his Apostles, has a tendency to do away all oppression; and, therefore, where oppression does exist, there is a lack of the influence of that religion.

On motion, the following resolution was passed:

Resolved, That the Ministers of this conference be required to impress upon persons who are members of the church, and those who desire to become members, who are not baptized, the importance of submitting to this ordinance.

On motion, the following resolutions were passed:

Resolved, 1st: That the Muskingum Annual conference will not, hereafter, elect or ordain any alien to the order of Elder or Deacon, or receive an alien into the Itinerancy, until he shall have taken the oath of allegiance to the American Government, or declared his intention so to do, according to the forms of law.

Resolved, 2d: That our brethren of this conference, who are aliens, are most respectfully requested to avail themselves of their earliest and most convenient opportunity to become citizens of these United States, in order that they may be authorized to exercise civil as well as ecclesiastial functions.

Report of the committee on Home Missions, as adopted.

It shall be the duty of each Missionary to travel and preach the gospel in those parts or places prescribed by the conference; to raise societies and administer Discipline; and when three or more societies, containing in the aggregate not less than thirty members, shall be formed, they shall have power to elect three Stewards, who, together with official members on said Mission, shall have due authority to hold a Quarterly conference in each quarter, shall have the same power as in Circuits, and said Mission shall elect a Delegate to the Annual conference, who shall be entitled to his seat in the conference.

The Home Missionaries shall make collections for their own support in the societies and neighborhoods where they may respectively labor; and the conference shall allow them a proportionate part of the funds raised for missionary purposes, to meet their deficiencies.

On motion, Br's. Clancy, Springer, and Hamilton, were appointed to visit the Ohio conference at its coming session. Also, Br's. Ragan, Nichols, and Marshall, the Pittsburgh conference at its next session.

On motion, there was but one place put in nomination, Cambridge, Guernsey county, Ohio, was fixed upon as the place for the next Session of the Muskingum Annual conference; and the 2d Wednesday of September, 1848, the time.

On motion, J Burns was appointed to extract from the minutes for publication, and transcribe the Journals.

On motion of Br. P. Lewis, circuits and Stations were requested to procure heavy furniture for the benefit of the Itinerants, whether they have parsonages or not.

On motion, J. Burns, P. Lewis, and S. Lancaster, were appointed a committee to respond to the committee of Genessee Annual conference, on the subject of their communication. We do so, most respectfully, by referring the brethren to the action of our conference on the subject. Praying for your happiness and prosperity,

Affectionately, &c.,
J. BURNS,
P. LEWIS,
S. LANCASTER } *Committee.*

P. S.—Br. Editor: Please insert, W. Ross left without an appointment, at his own request, if you have it not so. As this action was had after the committee reported, his name may not appear. J. B.

APPORTIONMENT OF THE PRESIDENT'S SALARY.

Steubenville,	$23,00	Belmont,	$6,00
Mt. Pleasant,	19,00	Woodsfield,	4,00
Youngstown,	6,00	Cambridge,	19,00
Pisgah,	12,00	Morganville,	4,00
Vienna,	6,00	Pennville,	6,00
Columbia,	6,00	Salt Creek,	2,00
Portsmouth,	9,00	Lancaster,	8,00
Burton,	4,00	Leesburgh,	6,00
Pleasant Hill,	8,00	Mt. Zion,	4,00
Georgetown,	6,00	Zanesville,	18,00
Newark,	18,00	Delaware,	3,00
Licking,	9,00	Frederick,	14,00
Sandusky,	18,00	Thompson,	5,00
Bellview,	4,00	Wayne,	4,00
Granger	5,00	Warrensville,	5,00
Farmington,	3,00	Wellsville,	7,00
Coshocton,	18,00	Otsego,	12,00

CONFERENCE STEWARD'S REPORT.

Appointments.		*Ministers.*	*salary* $ cts	*rec'd.* $ cts	*deficit.* $ cts
Mt. Pleasant	Ct.	J. Burns,	260,00	260,00	
"	"	E. S. Hoagland	100,00	100,00	
Steubenville	St.	R. Andrew,	350,00	350,00	
Licking	Ct.	T. Potter,	200,00	105,26	94,74
"	"	S. Catlin,			
Cambridge	"	J. Nichols,	260,00	260,00	
"	"	W. Remsburg,	100,00	100,38	
Otsego	"	W. Duling,	212,00	183,59	28,41
Delaware	"	W. Hatfield,	200,00	103,00	97,00
Woodsfield	"	H. T. Lawson,	220,00	109,93	110,27
Bellview	"	J. R. Bowman,	200,00	150,00	50,00
Pennville	"	C. J. Sears,	200,00	200,00	
"	"	W. Sears, 9 mo	95,00	75,00	
Burton	"	A. R. Brown,	212,00	96,00	116,00
Belmont	"	J. M. Winn,	220,00	170,00	50,00
Pleasant Hill	"	Z. Ragan,	220,00	220,00	
Mt. Zion	"	J. Hambay,	200,00	79,49	120,51
Leesburgh	"	W. L. Baldwin	220,00	175, sa	tisfied.
Thompson	"	J. Jack,	260,00	200,no	claim.
Columbia	"	S Elliott claim		satisfied.	
Coshocton	"	J. W. Case,	240,00	200, sa	tisfied.
"	"	J. H. Hamilton	120,00	90,00	do.
Wellsville	"	T. B. Cushman	240,00	240,00	
Sandusky	"	I. Thrap,	260,00	244,00	15,71
"	"	G. M. Scott,	106,70	102,47	4,23
Newark	"	W. Maynard,	200,00	satisfied.	
"	"	D Kinney 9 mo	150,00	101,50	49,50
Wayne	"	E P Steadman	175,00	75,00	100,00
Pisgah	"	J. M. Piper,	260,00	150,00	110,00
"	"	O. V. Warren,			
Granger	"	A. Tracey,	280,00	190,00	90,00
Vienna	"	C. Caddy,		205,no	claim.
Youngstown	St.	S. Gee,	260,00	225,00	35,00
Georgetown	Ct.	N. Linder,	240,00	90,00	150,00
Morganville	"	J W Southard,	240,00	87,25	152,75
Postsmouth	"	W. W. Tipton,	258,00	150,00	58,00
Salt Creek	"	M. Scott,	220,00	65,00	155,00
Lancaster	"	W. Munhall,			
Zanesville	"	C. Callahan,			
"	"	W Marshall	no claim		
Frederick	"	S. Lancaster,	100,00	100,00	
Bucyrus	"	A. S. Robison,	260,00	210,00	50,00
Farmington	"	N. Burgess,	175,00	70,00	105,00
Martinsburg	mis·	J. K. Duffy,	200,00	46,00	154,00
Mahoning	Ct.	D Richardson	6mo 100,00	27,00	123,00

CONFERENCE COLLECTION.

Appointments.	*Ministers.*	*Collection.*
Mt. Pleasant ct.,	J. Burns,	$10,20
Steubenville St.,	R. Andrew,	11,27
Licking ct.,	T. Potter,	1,52
Cambridge, ct.,	J. Nichols,	68
Otsego, ct.,	W. Duling,	2,45
Pleasantville, ct.	Z. Ragan,	5,70
Columbia ct.,	S. Elliott,	1,50
Wellsville ct.,	T. B. Cushman,	1,31
Wayne ct.,	E. P. Steadman,	96
Granger ct.,	A. Tracy,	1,68
Vienna ct.,	C. Caddy,	1,35
Youngstown St.,	S. Gee,	3,00
Frederick ct.,	S. Lancaster.	5,00
Conference collection by Br. Springer,		1,96
From C. Springer, for Preacher's Aid Society,		4,00
Columbia ct. collection, for Br. Shinn,		6,00

F. SCOTT, *Conference Steward.*

REPORT OF THE COMMITTEE ON BOUNDARIES, &C., AS AMENDED AND ADOPTED.

Appointments.	*Members.*	*Meeting-houses.*
Steubenville st.,	380 A. Hawkins, and L. Browning, ministers.	1
Mt Pleasant ct.,	330 J. McCoy, W. B. Dunlevy & P. Lewis, minist.; T. F Cox, & T. H. Scott, Preachers.	6
Georgetown ct.,	120 H. Heberling & R. Scott, min.; J. Robison, preacher.	3
Belmont ct.,	120 S. W. Lashly, minister.	3
Summerfield ct.,	45 R. Horton, min. This ct. to be an'xd. to Belmont, Woodsfield & Cambridge ct's. viz: Milwood ap. to Bel.; Summerfield & Stephens' to Woodsfield; & Kisner's to Cambridge.	
Woodsfield ct.,	102 A. Tolson, J. Carmichael, Pr's.	1
Cambridge ct.,	360 Z. C. Suit, minister	5
Pisgah ct.,	300 G Hughes, J. Kreps, & D Smethers, ministers.	9
Morganville ct,	111 F. Edwards, min.—J. McCann, H. Turner, & E. Butt, Pr's.— The 'Union class to be annexed to Pisgah circuit.	2
Pennville ct.,	214 J. Ady, Preacher.	3
Columbia ct.,	175 J. Cornwell H. M'Laublin pr's.	3
Salt Creek ct.,	60	
Lancaster ct.,	170 W. B. Creemans, minister.—L. Pool, Preacher.	2
Zanesville ct.,	100	2
Newark ct.,	251 W. Hamilton, S. Rodman, pr's. 171 I Thrap, J L Fleming, S Montgomery, E. Morris, L. Shepherd, & J. Vanderbark, min's.	6 3
Delaware ct.,	112 J. Welch, min.—C. Hummell, & D. Howell, Preachers.	
Licking ct.,	180 J. Lamb, P. Laskeep, min.—J. Artherton, Preacher.	3
Frederick ct.,	270 J. Hull, N. T. Brown, min.	5
Bucyrus ct.,	180 G. Reed, min.—W. Shuity, D. Sporr, D. White, Preachers.	5
Sandusky ct.,	335 J. Sowder, W. Rice, J. Guest, ministers.—J. Selby, Preacher.	7
Thompson ct.,	75 J. Wilson, Preacher.	1
Bellview ct.,	60 W. Rowcliff, H Blackman, min	
Wanye ct.,	36 M. Gibbs, Pr.	1
Granger ct.,	70 B. Hecox, & A. Swan, Pr's	1
Warrensville ct.,	70 D. Paris, Pr.	1
Farmington ct.,	50 J. Heath, T. Oliver, ministers. J. King, Pr.	1
Burton ct.,	90 C. Bird, A. B. Hoard, ministers. W. Welman, Pr.	1
Vienna ct.,	120 C. Hecox, minister.	1
Youngstown st.,	90 C. C. Chapman, minister.	1
Wellsville ct.,	75	
Leesburg ct.,	150 J. Stanart, min.—M Lukens, W. Simonton, Pr's.	5
Pleasant Hill ct.,	250 T. Fairchild, Br. Ayers, N. Noble, ministers.	7
Coshocton ct.,	286 J. Newgen, W. Ross, sen., T. Miller, A. McLain, min.—W. Nchols Preacher.	7
Otsego ct.,	245 J. L. Leslie, W. Scott min.—T. Patrick, Pr. The Zanesville 8 app. to be taken from the above ct., & attached to Zanesville ct.	
Mt. Zion ct.,	60 J McCoy, min. J. Faulks, Pr.	2
Martinsburg miss.	40 I. Thrap, Preacher.	
Mahoning mis.,	20 W. Turner, minister.—L. B. Brown, Preacher,	2
Unrist. min. & Pr's.	85	
Itineranta:	61	
Total,	6029	110

W. ROSS, *Chairman Committee.*

J. BURNS, *Secretary.*

Reported for the Western Recorder.

Pittsburgh Annual Conference.

REPORT OF THE COMMITTEE FOR THE APPORTIONMENT OF THE PRESIDENT'S SALARY.

Pittsburgh st.,	$45,00	Huntersville ct.,	$8,00
Allegheny st.,	45,00	Greenbrier ct.,	10,00
Washington st.,	10,00	Waynesburgh ct.,	15,00
Wheeling st.,	12,00	Monongahela ct.,	12,00
Union st.,	8,00	Ohio ct.,	12,00
New Brighton st.,	6,00	Manchester ct.,	12,00
Johnstown st.,	5,00	Conneaut ct.,	10,00
Susquehanna ct.,	10,00	Tyler ct.,	6,00
New Castle ct.,	5,00	Harrisville ct.,	6,00
Wheeling ct.,	8,00	Summerville ct.,	5,00
Connellsville ct.,	20,00	Sharpsburgh ct.,	12,00
Brownsville ct.,	12,00	Newark ct.,	5,00
Morgantown ct.,	16,00	Mill creek ct.,	6,00
George's creek ct.,	13,00	Fayette Springs ct.,	6,00
Fairmont ct.,	20,00	Clarion ct.,	4,00
Evansville ct.,	15,00	Western Va. mis.,	3,00
Clarksburgh ct.,	20,00	Fayette mis.,	3,00
Lewis ct.,	10,00	Pittsburgh mis.,	3,00
Buchanon ct.,	8,00	Washington Val. mis.	3,00
Braxton ct,	8,00		

Respectfully submitted,

GEO. B. McELROY,
JOS. BURNS,
GEO. W. KERN, } *Committee.*

Resolved, That we recommend our afflicted Brother, W. A. Porter, who is now engaged in an agency for the Book Concern of the M. P. Church, and also for Sear's Pictorial Works, to the friendly reception of the members of the M. P. Church, wherever he may travel; and that he will meet with proper encouragement in his arduous labors—carried.

APPOINTMENTS OF THE OHIO CONFERENCE (M. E. C.)

East Cincinnati Dist.—Jos. M. Trimble, P. E.

Western Book Concern, Leroy Swormstedt, Agent.
Western Christian Advocate, Charles Elliott, Editor.
Christian Apologist, William Nast Editor.
Agent of the American Bible Society, Wm. P. Strickland.
Wesleyan Female College, P. B. Wilbur, President, Maxwell P. Gaddist, Agent.
Wesley Chapel, John Miley.
Cincinnati—Ninth St., Robert O. Spencer.
Asbury Chapel, John W. White.
Bethel Chapel, William Simmons.
New St., To be supplied.
Fulton and Asbury, William Morrow, Joseph A. Bruner.
Madisonville, Levi P. Miller.
Milford, Joseph Gatch, H. S. Sellman.*
Goshen, Thomas W. Chandler, James A. Taylor.*
Batavia, Henry Wharton, O. B. Peebles.*
New Richmond, Joseph Gasner, Clinton W. Sears.

West Cincinnati Dist.—Wm. I. Ellsworth, P. E.

Morris Chapel, John W. Weakley.
Cincinnati City Mission, Asa B. Stroud.
Christie Chapel, Joseph T. Lewis.
Maley Chapel, Isaac Dillon.*
Salem Chapel, C. H. Lawton.*
Oxford, Charles R. Lovell.
Hamilton and Rossville, Arza Brown.
North Bend, Francis A. Timmons.
Miami, John W. Keely, William Parrish.
Venice, Nathaniel Westerman, O. P. Williams.
Monroe, Charles W. Swain, Charles G. Meredith.*
Germantown, Alex. Dinkins, M. G. Bennett.*

Dayton District—G. W. Walker, P. E.

Dayton—Wesley Chapel, John Inskip.
Finley Chapel, Wm. H. Raper.
Lebanon, Thomas Gorsuch.
Xenia, Wm. Herr.
Union, Wm. Routledge, Moses T. Bowman.
Jamestown, James C. Bontecou, Samuel J. Clayton.*
Fairfield, James Smith.
Eaton, Werter R. Davis.
Camden, John Barton, David Whitmer.*
Lewisburg, Daniel D. Davison, Wm. J. Quarry.*
Troy, Wm. Langarl, Thos. D. Crow.*
Franklin, Levi White, Jer. B. Ellsworth.

Urbana Dist.—James L. Grover, P. E.

Urbana, Michael Marlay.
Springfield, R. S. Foster.
Fremont, John W. Young.
Fletcher, Joseph W. Smith.
Piqua, Wm. H. Lawder.
Stilwater Mission, Truman S. Cowden.*
Mechanicsburg, Jos. McDowell, Chas. B. Warrington.
Vienna, Pearl P. Ingals, Arch. Flemming.
South Charleston, Martin Wolf.
North Lewisburg, James T. Donahoo.
Marysville, Peter F. Holtzinger.
West Jefferson, Sheldon Parker.
Ohio Conference High School, Sol. Howard, Principal.

Hillsborough Dist.—John F. Wright, P. E.

Hillsborough, Jonathan F. Conrey.
Highland, Micah G. Purkheiser, John W. Fowble.
Greenfield, John Dillon.
Lee's Creek, Sanford Haines.*
Ripley, Zachariah Connell.
West Union, Philip Nation, Barton Lowe.
Georgetown, Andrew Murphy, Allen W. Tibbits, W. B. Jackson.
White Oak, Edward Estell, Wesley Rowe, Z. Wharton, Sup.
Clarksville, Milton G. Baker, Jas. D. Webb.
Wilmington, James F. Chalfant, Stephen Merrill.*
Augusta, Moses Smith, William F. Stewart, Alexander Meharrey.
Augusta College, Jos. S. Tomlinson, President.
Oakland Female Seminary, Joseph M. Matthews, Prin.
Greenfield Seminary, James G. Blair, Principal.

Chillicothe Dist.—David Kemper, P. E.

Chillicothe—Eastern Charge, Asbury Lowery.
Western Charge, Augustus Eddy.
Deer Creek, Jacob G. Dimmitt, Chas. C. Lybrand.
Washington, James B. Austin.
London, James Armstrong, John W. Steel.
Franklinton, Philip A. Muchner, Thos. M. Gossard.*
Frankfort, Wm. Sutton, Alexander Nelson.*
Bainbridge, Alex. Morrow, John W. Locke.
Dunbarton, Addison Hite.
Waverly, Samuel Maddux.

Columbus Dist.—John W. Clarke, P. E.

Columbus—Town St., Cyrus Brooks.
Wesley Chapel, George C. Crum.
Worthington, E. H. Field. Benj. St. J. Fry.*
Blendon, George, G. West, John C. Havens.
Johnstown, Wm. Porter,* James Mitchell.*
Lithopolis, Andrew Carroll, Jos. S. Brown.
Baltimore, James Gilruth, Banner Mark.*
Lancaster, Granville Moody.
Royalton, James Hood, James B. Morrison.*
Carlton, Joseph Morris.
Circleville, E. D. Roe.
Kingston, James Laws, Samuel Bateman.
Worthington Female Seminary, Ezra M. Boring, Principal; Uriah Heath, Agent.
Professors of the Ohio Wesleyan University, Frederick Merrick, L. D. M'Cabe.
James B. Finley, Moral and Religious Instructor to the Ohio Penitentiary.

Zanesville Dist.—James M. Jameson, P. E.

Zanesville—Second Street, Mighill Duston.
Seventh Street, David Warnock.
Irville, James Hooper, Isaac N. Mark.
Newark, E. B. Chase, Abner Goff, Sup.
Granville, Samuel Harvey, John Fitch.
Hebron, Wesley Webster, T. A. G. Phillips.
Thornville, Benjamin Ellis, David Lewis.
Rushville, John W. Stone.
Rehoboth, Jos. Newson, Samuel Hamilton.
Asbury, A. M. Alexander, Richard Doughty.
Putnam, A. M. Lorrain.

Portsmouth Dist.—John Stewart, P. E.

Portsmouth, David Whitcomb.
Gallipolis, Wm. T. Hand.
Piketon, David Smith, Lewis A. Atkinson.*
Richmond, Jos. Barringer.
French Grant. Wm. Litzinger, T. J. M'Mahan.
Burlington, Alfred L. Westervelt.
Patriot, Levi W. Munsell.
Gallia, Orville C. Shelton. Michael Sheets.
Jackson, Chas. Fergurson, Wm. W. Cherrington.
Rockville, Samuel Brown.
McAuthurstown, Wm. T. Metcalf, Richard Pitzer.

Marietta Dist.—Jacob Young, P. E.

Marietta, Wm. Young.
Barlow, Daniel D. Mather, James H. McCutchens.
Amesville, Abraham Cartlich, J. R. Prose.*
Deavertown, James Gurley, Levi Cunningham.
Logan, Jos. Carper, David H. Sargent.*
Mt. Pleasant, Henry Lonis, Thomas Hurd.
Athens, William H. Sutherland.
Athens circuit, John F. Longman,
Coolville, Chas. H. Warren.
Chester, James T. Holliday, Jesse Botkin.

Kanawa Dist.—David Reed, P. E.

Charleston, H. Z. Adams, B. N. Spahr.
Parkersburg, E. V. Bing.
Little Kanawa, Francis Guthrie, D. A. M. McGinnis.*
Ravenswoad and Ripley, Wm. Wilson,* J. B. Hill.*
Point Pleasant, Andrew J. Lyda, Jacob Holmes.†
Guyandotte, William I. Fee.
Wayne C. H., Richard L. Brooks.†
Logan C. H., James J. Dolliver.
Cole River, Valentine Beamer.†
Summerville and Fayette C. H., A. Dixon, Allen Head.†
Elk River, Jacob Bonham.†
Suttonville, Addison Nichols.†

* † Not elders.

Cincin. German Dist.—Peter Schmucker, P. E.

Cincinnati, George Danker.
Cincinnati, 1st Mission, John H. Barth.
Cincinnati, 2d Mission, To be supplied.
Dayton Mission, John Bier.
Sidney Mission, John M. Hofer.
Ft. Wayne Mission, Charles Schelper.
Detroit Mission, John H. Hartman.
Ann Arbour Mission, John H. Seddlemeyer.
St. Joseph Mission, To be supplied.

Pittsburg German Dist.—C. H. Dochring, P. E.

Pittsburg and Allegheny Missions, John M. Mulfinger, Lewis Neppert.
Wheeling Mission, George A. Bruenig.
Captina Mission, Henry Koch.
Malaga Mission, Henry Henke.
Buckhill Mission, To be supplied.
Marietta Mission, Paul Brodbeck.
Chester Mission, Adam Klein.
Portsmouth Mission, Henry Bahrenburg, Frederic Schemmelpfenning.
West Union Mission, to be supplied.

Indiana German Dist.—Jno. Kisling, P. E.

Evansville and Mt. Vernon Missions, Christian Wittenback, John Strouch.
Boonville Mission, Frederick Heller, M. G. Bush.
Charleston Mission, Frederic Jahnke.
Louisville Station and Louisville Mission, Wm. Ahrens, Jacob Rothweiler.
Madison Mission, John Hoppen.
Rockford Mission, Moses McLean.
Indianopolis Mission, Charles Bauer.
Laughery Mission, Leonard Mulfinger.
Lawrenceburg Mission, John Geyer.

North O. Ger. Dist.—E. Reimschneider, P. E.

Columbus and Circleville Missions, Peter Wilkins, Adolphus Kœtler.
Delaware and Galion Missions, Christopher Hœvener, Valentine Balduff.
Lower Sandusky Mission, John Phetzing.
Defiance Mission, Nicholas Nuhfer.
Angola Mission, Conrad Gahn.
Allen, Lima Mission, Benj. F. Diemer, Ernst Peters.
Cleveland Mission, Charles Helwig.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, SEPTEMBER 23, 1847.

WANTED,

Any number of NEW SUBSCRIBERS for the "WESTERN RECORDER," to commence with Vol. Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be, against the closing of the present Volume. *Provided*, however, no names be sent us but such as can be relied upon as good.

☞ Letter No. vi., from the Editor, given in this week's paper, will prove interesting. He will resume his station, probably, next week.

TO CORRESPONDENTS.—"W. S. S." requests us to state that he is not the author of "Life in earnest," published in the Recorder of the 9th instant; but that it was taken from the "Edinburgh Presbyterian Review." He says he copied it, "from a sense of duty." We hope, if the Brother has any more such articles on file, he will again be influenced by the same "sense of duty," and forward them to us.

"THETA'S" "Discourse on Psalms, viii, 3 & 4," has found "favor," and will be forthcoming in our next.

Heart-Cheering News!
PEACE! PEACE!! PEACE!!! PEACE!!!!

Can it be true? or is the report a false one? If such be the fact, and we do not doubt it now, there can be no duty more pleasing to us, than to announce it. Peace, thrice welcome, is again ours. The articles of the Treaty have been signed by Mr. Trist, on behalf of the United States, and the Mexican Commissioners. Let every heart rejoice, that an end is put to such scenes of wholesale murder, of which a christian nation should be ashamed. Let us as a people unite in celebrating the close of this bloody war, which has for sixteen months, engaged the American and Mexican Republics; and so seriously threatened to embroil not only the entire Western Continent, but the whole civilized world. Let our hearts be lifted in thankfulness to Almighty God, that in the midst of deserved punishment, He has remembered us in mercy, and restored us, we trust to an honorable peace. Now let the advocates of the present war, and those whose vain show of patriotism will induce them to go for their country, "*right or wrong*," reflect on the millions of money which have been expended, and the hundreds and thousands of valuable lives lost, in what our own Generals have termed an "unnatural war." Enough has been expended to supply every man, woman and child in the United States, and in Mexico, too, with a Bible; and also to teach them to read it. How many thousands of our young men, in the prime of life,—the hope of their parents in declining years,—have suffered their patriotism to become inflamed at the hollow sound of a sheep skin, and have gone to Mexico—and for what?—to return with their brows crowned with laurels, gained by a display of valor? No! They have gone there to return no more! Their bones now lie bleaching beneath the rays of a Southern Sun; and not even a stone to mark the spot where they breathed their last. Not a line in history will ever tell that for the love of country they bled and died. But on the contrary, the honor will be given to those who labored least, and were least exposed. Let every christian reflect, and imagine, if they can, provocation sufficient to justify such scenes as have been recorded within the past year. Rejoice, all, that they are so soon ended. Lengthy accounts might be given of battles fought, and victories won, ere the city of Mexico was conquered; but since we have received the glorious news that peace is restored, we hope our readers will excuse us from publishing such heart-rending scenes; which, we assure them is any thing but pleasing to us. The number killed in the late battles, is estimated at 1000! Americans, and 5000!! Mexicans. Reader think of this.

P. S. Since the above was in type, we see that the eastern papers do not place much reliance upon the truth of the report. From a paragraph in the New Orleans Delta, we find the credit is given to the "*La Patria*," a Spanish Mexican paper of that city. Hope it is true.

SORROWFUL.—We learn from the Easton (Md.) Star, that the son of Dr. James Dawson, aged five years, met with a painful death, by falling into a large pot of boiling soap, on the 11th instant. He lingered in great agony for about ten hours. We wish to cast no reflections upon the unfortunate parents; but from the many acts of carelessness that have come under our own observation, we have wondered that such accidents were not more numerous. There may be exceptions to all rules; yet our opinion is, if children were properly trained, they would seldom venture where there is danger.

☞ We are not selfish, but for the sake of our correspondents, we ask our neighbors in the West, who copy articles from the Recorder, just to insert another line at the commencement or ending of them, as best suits them. One line more would not have been amiss, above that poetry entitled 'A Song for the Devotees of Tobacco.'

LETTER FROM THE EDITOR. NO. VI.

Cincinnati, Saturday Sept. 18, 1847.

We left Zanesville in the mail coach, for this city, on Wednesday, at ten minutes before 12 o'clock. Of our company was one gentleman of Sandusky city, returning from New York. It seemed singular that, bound for such diverse destination, we should travel together a considerable portion of the way westward though expecting before next day at noon, to find ourselves at extreme opposite points of the state, more than 200 miles apart. Yet, so it was. We had a fine *run* to Columbus, reaching there at 7 o'clock, P. M. The Ohio Conference, (M. E. C.) had just held its session in the city, and had passed away. But there were other objects of attraction. There was a Grand Encampment or Chapter of the Masonic fraternity on hand, which had brought together gentlemen from many parts of the State, and from various other States. At the Neil House, where we tarried nearly two hours, for Post Office men to overhaul their mails, we at once found ourselves in the midst of a large company of those gentlemen, it being about the supper hour.

Quite to our surprise as well as pleasure, we met with various ones of our acquaintance from different sections. The first was one of our Steubenville brethren, then several from Cincinnati. And with the rest, who else should we greet, but our old friend M. M. Henkle, D. D., now one of the editors of the Nashville Christian Advocate? We had an agreeable interview with our brother of the quill, not having seen him for some seven years. It seemed to us that the rude finger of time had begun to write furrows upon his countenance, (which may soon be our lot also,) but former friendship was neither forgotten nor abated. At about nine o'clock, we were off, in a coach for Xenia. We had rather an uncomfortable ride, through the night, there being a crowd of passengers. We were in Xenia by 5 o'clock, Thursday morning, had about half an hour to spend before the arrival of the cars from Springfield, took a hasty *bite* of breakfast, and were soon on our way to Cincinnati, by the *iron track*.

By the way, we met with our friend Miley (of the M. E. C.) who was last year our neighbor, but now appointed to one of the charges in Cincinnati. He related to us a disaster, which had like to have been destructive of life. On the day previous, the locomotive with the passenger train, had run off the track at Yellow Springs, by reason of the *switch* being misplaced. Strange to tell, little injury was done, save that the track was torn up for a considerable distance, and the train detained several hours. We reached the Queen City before 11 o'clock, or in 23 hours from Zanesville. We found ourselves in a perfect *Bedlam* of hacks and porters, and persons in great numbers looking for the arrival of friends. And it was an hour before we could get ourselves and baggage conveyed to our lodgings. We were favored with our accommodations, as repeatedly heretofore, at the house of our excellent friend and Br. S. Easton. The Ohio Conference had been in session since Wednesday morning, and had got along prosperously with its business. On Thursday, Br. J. M. Young, was re-elected President, and Brethren, White, Rose, Carson & Layman were chosen Stationing Committee. The Communication of the President, represents the District in a prosperous condition, and the report of the Committee on Boundaries &c., shows an increase of some 200 in membership. This is doing well, considering the unfortunate dissentions and alienations which occurred a year ago. Peace seems now to prevail.

The session of the Conference, for harmony and good feeling, was never excelled by any previous session. And never did the Conference get along more expeditiously with its business, at any previous session. Indeed some leading brethren thought that the business might have been entirely concluded by Saturday evening.—A session or two however is to be held on Monday. The Report of the Stationing Committee, was read this afternoon. It was however recommitted in view of a few charges. Br. W. B. Evans has returned from Indiana, and taken an appointment from this Conference. Br. Stockton has not reached here, though

The 1st aims to throw the responsibility on the South. And the 2nd will openly lay it upon our brethren in the north. We are opposed to a division of the church, for the following reasons: 1st, Division is no remedy for the evil of Slavery; it rather confirms it. The sad spectacle presented in the division of the Methodist Episcopal Church, is proof of this assertion. Neither white nor black, north or south, have gained one particle of liberty by their division. So immensely bitter has been the controversy between the parties, piety has been greatly injured, the church scandalized, and the mouth of Infidelity opened wide.

Second: Division is not necessary, in order to relieve our brethren in the north of responsibility as to Slavery. If Southern Annual Conferences do not do their duty, they alone are responsible. The north cannot be responsible, when it has no power. We cannot control legislation and spiritual communion in the South—all belongs to them. The south cannot control legislation and spiritual communion in the north. Here we alone are responsible.

Third: Division of the church, as a remedy for Slavery, has no scriptural authority. In Apostolic times according to our understanding of the matter, both masters and slaves, were admitted to membership in the christian church, on equal footing. Both alike were taught their duty, but no where in the New Testament can a text be found, authorizing a division of the church for the removal of Slavery. In all our movements we wish to have New Testament authority. Therefore, we oppose division. 4th: Keep our church in an undivided state, and we can, to some extent, retain the power of argument over the slave question. This, by the by, is our only power. Divide, and all is lost. Rancor takes the place of love, and then, no argument, however strong, can pass Mason and Dixon's line; and the south is entirely out of the reach of northern influence. 5th: Division will operate as an abridgement on our commission to preach the gospel. Our commission is to all the world, and every creature. No geographical lines are to stop; no slave-holding state or country is left out of our commission. Jesus says go, and we will go. If he says by his Providence and church, go north, north we go—if he says go south—south we go. Our field is the world—the whole world—the whole world is to be evangelized. But thy Kingdom come, to bond and free, high and low, till all shall be of one heart and mind—Even so, Amen. By order of the Conference.

GEORGE BROWN, President.

Pittsburgh An Conference, M. P. Church.

E. A. WHEAT, R. PENNELL, S. M. SHORT. } Corresponding Committee, Genessee Conference.

DONT FORGET.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A GREAT DEPENDANCE is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance.* From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

ANNUAL REGISTER, M. P. CHURCH, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar, is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

INFORMATION WANTED—STATISTICS OF CONFERENCES.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

THREE CHILDREN BURNED.—A dreadful accident occurred at Claysville, Va., on the 22d ult., by which the children of Mr. Isaac Bosely were burned to death. The Romney Intelligencer gives the following particulars:—

Mr. Bosely and wife left home on that day for some purpose, leaving at their home their three little children, the eldest being only about four or five years old, and the youngest an infant, all of whom being asleep, the parents previous to their departure making fast the doors that they might not be interrupted during their absence. The house took fire, originating, as is supposed, in the chimney, and communicating immediately to the house, and there being no person near enough to give an alarm, the house and the three little children were soon destroyed. The parents did not arrive until the little beings were broiling beneath the scorching flames, and to late to render any assistance to them.

A GREAT SHOW.—The editor of the Advertiser, Rochester, says:—We were yesterday shown the limb of an apple tree which had upon it within the space of seventeen inches, no less than *sixty-five apples!* They were placed upon the stick like kernels upon a corn cob. Yesterday we saw a cucumber which "beats all." The length was *three feet eleven inches and a fraction.* Also, a branch of a peach tree about two feet long, which bore sixty-three peaches!

NEWS OF THE WEEK.

Letter from General Scott.

The following was the letter addressed by General Scott to Santa Ana tendering an armistice:

HEADQUARTERS ARMY U. S. AMERICA, Coyoacan, August 21, 1847.

To His Excellency the President and General-in-Chief of the Republic of Mexico:

SIR,—Too much blood has already been shed in this unnatural war between the two great republics of this continent. It is time that the differences between them should be amicably and honorably settled, and it is known to your Excellency that a commissioner on the part of the United States, clothed with full powers to that end, is with this army. To enable the two republics to enter on negotiation, I am willing to sign, on reasonable terms, a short armistice.

I shall wait with impatience until to-morrow morning for a direct answer to this communication; but shall in the meantime seize and occupy such positions outside of the capital as I may deem necessary to the shelter and comfort of this army.

I have the honor to remain, with high consideration and respect, your Excellency's most obedient servant, WINFIELD SCOTT.

To this letter a reply was returned by the Mexican Secretary of War, of which the following is a hasty version:

MINISTRY OF WAR AND MARINE, Mexico, August 21, 1847.

To His Excellency, Gen. Winfield Scott, Commander-in-Chief of the Army of the U. S.

SIR,—The undersigned, Minister of War and Marine of the Government of the United States of Mexico, is instructed by his Excellency the President, commander-in-chief, to reply to your communication in which you propose to enter into an armistice, with a view to avoid the further shedding of blood between the two great republics of this continent, for the purpose of hearing the propositions which may be made for this purpose by the commissioner of his Excellency, the President of the United States of America, who is at the headquarters of the American army.

It is certainly lamentable, that in consequence of the disregard of the rights of the Mexican Republic, the shedding of blood has become inevitable between the first republics of the American continent, and your Excellency with great propriety qualifies this war as unnatural, as well on account of its origin as the antecedents of two people identified by their relations and their interests. The proposition of an armistice to terminate this scandal has been received with pleasure by his Excellency, the President, commander-in-chief, as it will enable the propositions to be entertained which the commission of the President of the United States may make for the honorable termination of the war.

Accordingly, the President, commander-in-chief, directs me to say to your Excellency that he accepts the proposition to enter into an armistice, and for this object has appointed the brigadier generals D. Ignacio Moray Villamil and D. Benito Quijano, who will be present at the time and place which may be designated.

His Excellency also instructs me to communicate his satisfaction that the army of the United States should occupy convenient and fitting quarters, trusting and hoping that they will be out of reach of the fire of the Mexican fortifications.

I have the honor to be, with high consideration and respect, your Excellency's most obedient servant, ALCORTA.

The same day Senor Pacheco, the Secretary of State, issued the following summons for the assembling of Congress:

MINISTRY OF INTERNAL AND FOREIGN RELATIONS, Mexico, Aug. 21, '47.

Most Excellent Sir,—All Mexicans, but especially the inhabitants of this capital, have been witnesses to the extraordinary exertions which have been made by his Excellency the Provisional President to collect an army capable of meeting that of the United States, and restoring the lustre of the arms of the Republic. They are witnesses also that he has fought with intrepidity, exposing his own life, until the moment when the victory was lost, and the enemy was at the gates of the capital.

In these circumstances, and when the numerous inhabitants of Mexico have made every kind of sacrifice to carry on the war, it is one of the most imperious duties of the First Magistrate to prevent the calamities inseparable from an assault, and to avoid all the consequences of a violent occupation of the city.

To this end, and in the exercise of his constitutional powers, and in conformity with the wishes of Congress communicated to him on the 16th of July last, he has determined to hear the propositions which Mr. Nicholas Trist has to make on the part of the United States, and to consent that in the meantime there shall be a suspension of hostilities.

As this question is of the utmost interest to the Republic, his Excellency desires that the National Congress should take its appropriate part, and accordingly he directs me to notify your Excellency that you may take measures diligently to summon the Deputies to assemble at 12 o'clock to-day.

I reiterate the assurances of my distinguished consideration. God and Liberty.

JOSE RAMON PACHECO.

Prospects of Peace.

The Washington Union, of Thursday evening, furnishes nothing official from the army, definite, as to the prospects of peace. On this subject, however, the Union remarks:

"The country is becoming impatient for the termination of the suspense in our relation with Mexico. Politicians are beginning to discuss the armistice and the duration of the negotiation. The battle was fought on the 19th of August. The armistice was considered on the 24th. The commissioners had their first meeting on the 27th—their second on the 28th, and were to have a third meeting on Monday, the 30th August.

We have no accounts as late as that day. 'This armistice shall continue as long as the commissioners of the two governments may be engaged on negotiations, until the commander of either of the said armies shall give formal notice to the other of the cessation of the armistice, and for forty-eight hours after such notice.'

We have not the slightest disposition to prejudge the question, or to find fault with any one. But much will depend upon the energy of the American commander.

We shall wait with great anxiety for further news from the army. If an honorable peace can be made, we shall hail it with pleasure; but it must be promptly made. If not made at once, let the fact be known; be brought to bear more stringently upon Mexico. As an officer writes on the 25th, 'To get peace, we may have to conquer it, not to conciliate a peace; and to do this, we must conquer the people. We have almost had enough of conciliating to negotiate.'

We understand a steamer is to be kept in readiness at Vera Cruz to receive the General's official details of his transactions and convey them to the government. They may, of course, be expected in a few days. Another article of the same date says:—

We undertake to say, in relation to the whole subject—that it would be most unfortunate if Mr. Trist should permit the negotiation to be spun out beyond the shortest possible time—say two or three days: for as we are now advised that course is the very policy which the wily politician Santa Anna, would himself prefer, the rallying and organizing his means; and, under the same reservation, we may add, it is to be regretted that as long a period as forty-eight hours after the negotiation has been allowed for the resumption of hostilities.

From the Philadelphia Saturday Gleaner.

Love, Madness, and Murder.

THE TRAGEDY NEAR PLEASANTVILLE.

We have before us in the Eastern State Journal, published at White Plains, New York, a full account of the recent frightful tragedy near Pleasantville, in which a young girl named Mary Goodhart was cruelly murdered. The victim is a little over fifteen years of age, and the murderer was a man of forty-five named Amos Northrop. The Journal states that he is a journeyman shoemaker, of somewhat dissipated habits, and during the last two years he had boarded with Mary's father, George Goodhart—who is a widower—Mary keeping house for him. During this time, Northrop made love to Mary, and they were engaged to be married; but Northrop coming home drunk one day, and abusing Mary, she declared she would not marry him, insisting, to the last, that she would not marry a man who drank liquor, neither would she marry a man who would abuse her before she had him: and besides, she told him that he was too old for one of her age, and she could not, and would not, marry him. Northrop was of course chagrined, and on one occasion remarked to her sister, Mrs. Boyce, and in Mary's presence: "I suppose Mary thinks she is through with it now, but, by —, she'll find that she is not!" Thus evidently threatening her with some sort of punishment! On Sunday morning, Northrop went to Mr. Boyce's about ten o'clock, where the murder was committed. Mrs. Boyce is Mary's sister, and Mary had gone over there to spend the day. Northrop asked Mary to take a walk with him, which she declined. He then told her he had something to say to her, to which she replied, that what he had to say to her, he could say there, as she would not go out with him. He then approached her, she standing near the foot of the bed in the room, and some four or five feet from the back window. He seized her, and after some parleying, clenched her hands or arms, and stabbed her with a shoe-knife in the breast. She screamed, and sprang from him, saying, "he is killing me," leaped out of the window. Mrs. Boyce, who thought Northrop was making for her, followed Mary out of the window. Mary took two or three steps, and fell, and in a few minutes expired, without moving from the spot.

It is added, that since her refusal to marry Northrop, perhaps before, Mary had become attached to a young man in that vicinity, more nearly of her own age—which fact doubtless strengthened her resolution not to marry Northrop. At least, it is natural to suppose, that, mere child as she was when she consented to marry a man so far advanced beyond her in years, and who had disgusted her by his drunkenness, and frightened her by his abuse, her affections would readily find a more congenial object upon which to fasten, in the person of a youth near her own age.—Northrop escaped, but was subsequently taken. The first person who saw him when he re-appeared from the woods, was Mary's father.

"Why, Northrop, what have you done!" exclaimed Goodhart; to which he replied, "You need not be afraid—I will not hurt you—I am near dead." Others coming along soon, Mr. Brundage, Constable of North Castle, among them, Northrop was soon taken charge of.

It appears, from Northrop's own account of himself, that he did not leave the woods near the house, into which he was seen to escape, but hid himself among the rocks, where he kept concealed until Wednesday. He had made several attempts to destroy himself, but without success.—He had attempted to cut his throat, and also cut a gash upon his left arm above the elbow, from which he had bled profusely, so much so that when he made his appearance, he presented a horrid spectacle, his clothes and person being black with dried and clotted blood. From the loss of blood, he fainted and fell, soon after cutting his throat, when he says he lost his knife.—He also says that he twice attempted to hang himself, but the cord broke and foiled him; and, when arrested, his neck was creased or indented, as from the effects of a cord or small rope.

Three whole days this unhappy wretch lay concealed in the rocks, and frequently saw those in search of him pass within a few yards of where he lay. Weak and faint from the loss of blood, famishing from hunger and thirst, (for he neither ate nor drank during the time,) and with the awful crime of murder preying upon his conscience, did this man lay concealed for three long, three terrible days! What frightful visions must have passed through his mind! What tortures must have wrung his soul! Well could he see, or fancy he saw, when night hovered over his lurking-place, the pale but bloody form of the murdered Mary—that Mary, whom he sought to wed—that Mary, whom he had designed to call his *wife!* The cry, too, "he is murdering me!"—how it must have rung in his ears!

When he went to the house, Northrop says that he did not design to kill Mrs. Boyce, Mary's sister. But after stabbing Mary, the thought flashed upon him that he would kill her too. He fixed his eye upon her—but turning, he saw her little children, and his heart shrunk from the fatal purpose. Murderer as he was—the murderer of her he would have called his wife—with her warm blood upon his guilty hands—the fatal knife uplifted in his grasp, trembling for the blood of the second victim—the wretch, the monster, the fiend, stood rebuked—appalled—confounded—in the sight of the little, helpless, innocent babes, and his hand fell—his heart yielded, and he spared the sister of the murdered Mary—the mother of the helpless babes!

Attempt to Drown.

An English emigrant, who had just arrived in the ship Matilda, at N. York, attempted to drown his wife by pushing her into the river. She was rescued, however, by one of the police, who took the husband into custody. He stated the reason for attempting to drown his wife was extreme poverty; that he intended to drown his wife and son, a boy fifteen years old, and then drown himself.

It is difficult to account for his being at the trouble and expense of bringing his family all the way to America to drown them, except upon the supposition that he imagined, as this was "a *free* country," men had a right to dispose of their wives and children as they thought proper. We might, however, make a more melancholy supposition:—That he had looked upon this country as a "land of promise," but found when he arrived here, that here also are the "poor always with us," and, grown desperate at his hard lot, concluded that death was better than life.—*Sat. Ev. Post.*

Yellow Fever Statistics.

The whole number of deaths by yellow fever for the month, beginning at 9 A. M., on 1st of August, and ending at 9 A. M., on 1st of September, is 1,128.—This is a larger mortality than has ever before occurred in the month of August.

The last severe epidemic that visited our city, was in 1841, the number of deaths then for the month of August (from all diseases) was 562; in 1839, it was 619; in 1837, 483; in 1833, 410; in 1822, 165; in 1820, 289; in 1819, 292; in 1817, 489.

The average daily number of deaths from yellow fever for the last month is a fraction over 36 per day. In 1839, when the mortality was next to this year the greatest, in the month of August the average of deaths per day was a fraction over 20.

In 1837, and 1841, the severest epidemics which have ever aflicted our city, the number of deaths for the month of September more than doubled that for the month of August. Whilst in the years 1839 and 1817, when the fever broke out early, and prevailed most in August, there were fewer deaths in September than in August. From these facts we may draw the consolatory hope that the fever of this season has now spent its force, and will decline during the present month—September. The highest number of deaths by yellow fever on any one day during the last month was 67.

In 1822, when the population of the city was not one-half what it is now, the highest number was 60.

In 1833, largest mortality any one day of yellow fever was 53.

In 1841, the highest number was 43.

The following is the whole number of deaths from all diseases, during the months of August, September, and October, in the following years, when the yellow fever prevailed: 1841, 2,231; 1839, 1,554; 1837, 2,239; 1833, 2,758; 1822, 1,362.

The largest number of deaths occurred in 1833, when the cholera prevailed at the same time that the yellow fever was raging.—*New Orleans Delta, 2nd inst*

ANOTHER MURDER.—A correspondent of the Reveille, gives the particulars of a horrible murder committed in Charlestown, Mississippi county, Mo., on last Monday week. A difficulty had taken place, in the course of which one Dawson made a pass with a knife at one Edward Hale. Hale flung a tumbler at Dawson, when one Randal interferred, and striking Hale with a brick, laid him senseless. While he was in this condition, Dawson deliberately went to him, and took hold of the hair of his head and thrust his knife in the jugular vein, with as much deliberation as a man would in bleeding a hog.

From the Zanesville Daily Courier, Sept. 18.

Peace! Peace!! Peace!!!

At noon of yesterday the public were electrified with the intelligence that peace had been made, the articles having been signed by Mr. Trist on behalf of the United States, and by the Mexican commissioners. The importance of the news was so great, that some distrust was entertained of its correctness: but, for these doubts, we could discover no reasonable foundation.

We have before us copies of the official documents relating to the armistice, most of which are translations from the Mexican *Diario*; also of letters and despatches from distinguished officers and prudent, cautious civilians with the army, who agree in stating a confident belief that peace *must* follow the armistice and its attending negotiations. The conditions of the armistice, itself, furthermore, favor this opinion, everywhere, in each specification, express or implied, reference is had to the same auspicious end.

Why, then, should doubt be entertained of the complete truth of this despatch which announces the conclusion of the *expected* treaty? The probability, the evidence, afforded by previous advices the accuracy of which cannot be disputed, are too strong to warrant any hasty condemnation of the news of yesterday.

After sixteen months of bloody, expensive and exhausting hostilities, the gates of Janus are once more shut, and War, with the countless multitude of evils that stalk grimly in its train, is chained up, we trust, for a century to come, if not for all future time. Our people have subdued their foe, but, with what sacrifice of life, of treasure, of individual happiness, with what social and individual misery and ruin, the triumph has been achieved! Let all consider the tremendous price we have paid, and they will be prepared for a National Jubilee, not so much over the mode in—which peace has been achieved, at that it has been achieved at all.

We trust that the citizens of Zanesville will give public tokens of their rejoicing, for the blessing which has visited all of us, and that the suitable manifestations of their gratitude, as citizens of the Republic, will be had at an early day.—Let there be a general meeting, let bells ring, cannon roar, and darkness glare as noon-day with a blaze of light! We have cause for thanks, to the Great Ruler of the World! Let these, too, be properly returned; for the smiles of Blessed Peace beam once more on the land!

DISTRESSING OCCURRENCE.—The Pittsburgh Post of Thursday states that the night previous, while the steamboat Beaver was on her return trip to that city. Mrs Ruth Herring, of Fallsion, fell overboard and was drowned. The boat was instantly stopped, and every exertion made to save her, but in vain. According to the statement of her husband, Mrs. Herring complained of feeling rather unwell, and he persuaded her to go up on the hurricane deck and walk awhile; Mrs. H. stooped to tie her shoe-string, and, becoming dizzy, she fell over. This occurrence cast a deep gloom over every one on board, says the Post, and there was no one who did not seem to manifest a greater degree of feeling on the occasion than did Mr. Herring himself.

NOTICES.

BR. CLANCY, you are hereby informed, that at a called meeting on Coshocton circuit, they decided to receive Br. William Ross, as their Superintendent, the present conference year. Your concurrence is respectfully solicited. J. H. HAMILTON.

BR. BASSETT: Please give Br. Clancy, (the President,) and the friends concerned notice, that it will be impossible for me to go to my circuit this year.

T. B. CUSHMAN.

MUSKINGUM DISTRICT—*Buchanon Circuit.*—I wish to inform our worthy President, Br. Brown, that we expect to commence a Camp-meeting, three miles west of Buchanon town, on the land of Nathan Reger, on Friday, the 8th day of October; to embrace his visit to this Circuit. And we also invite all our ministerial brethren, without naming them, that can come, to come to our aid. Come, brethren, come over and help us.

R. H. WALKER, Sup't.

Ohio Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

PRESIDENTIAL APPOINTMENTS.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Fairmont	Circuit,	October	3rd,	"
Buchanon	"	"	10th,	"
Braxton	"	"	17th,	"
Lewis	"	"	24th,	"
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"

As our brethren have declined my proposition for Camp Meeting in September and October, on the River and Southern parts of the District, and as the preachers will be somewhat late in making these distant appointments, I have therefore changed my plan, as the above will show. We have had a most pleasant Conference—may we not hope for glorious success this year in our labors? Come, brethren, now for a new start. God send prosperity. I want early information from the Superintendants, when my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

ANNUAL CONFERENCES.

The Pittsburgh Conference of the Methodist Protestant Church, meets (met) at Waynesburg, Pennsylvania, August 15, 1847.

The Illinois Conference met at Bethel, Morgan county, Illinois, August 24, 1847.

The Muskingum Conference at Youngstown, Mahoning county Ohio, September 1, 1847.

The Iowa Conference, at Van Buren county, Iowa, September 8, 1847.

The Ohio Conference, at Cincinnati, Ohio, September 15, 1847.

The Indiana Conference, at Johnson's Meeting House, seven miles West of Shelbyville, c. h., Indiana, September 29 1847.

The Michigan Conference, in Leoni, Jackson county, Michigan, on the 5th, (1st Tuesday,) of October, 1847.

The North Illinois Conference, in Lafayette, Starke county, Illinois, October 6, 1847.

The Wabash Conference, in Frankfort, Clinton county, Indiana, October 13, 1847.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Editor—Cincinnati,	O.	P. M.—Pittsburgh,	Pa.
T. B. Cushman,	"	Theta, 2,	"
Geo. Brown,	"	W. S. S.,	"
J. Burns, Sec. Mus. con.,	"	D. Bagley,	Ill.
S. H. Davis,	"		

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

This law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On the 16th instant, by Rev. John Goshen, Mr. WILLIAM PRICE, to Miss LUCINDA F. CROSSLAND; all of this county.

———On the same day, by the same, Mr. ELI BERRY, to Miss SARAH ELLEN BELL; all of this county.

———On the 27th ultimo, by Rev. J. Clarke, Rev. W. A. B. MCCUSTIAN, to Miss ANN TONERAY, all of Rushville, Illinois.

———On the 2nd instant, by Rev. Dr. De Witt, Rev. J. H. RITTENHOUSE, of Columbia county, Pa., to Miss JANE C. SIMONTON, of Dauphin county Pennsylvania.

OBITUARY.

DIED—On the 28th ultimo, at New Orleans, of Yellow Fever, the Rev. Mr. HINTON.

———On the 10th instant, at Elizabethtown, N. J., Miss ELIZABETH BEDELL, aged 71, sister of the late Rev. Dr. G. T. Bedell.

———On the 28th ultimo, in Gardner, Mass., ABIGAIL BACON, aged 74 years.

The Markets.

LATEST DATES.

PUTNAM & ZANESVILLE.—Flour $4,25—Wheat, 75c.—Corn, 25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,35@$4,40,—Wheat 70@75c—Oats, 25,—Corn 30@31. Beef Cattle $4,00@$4,50 ₩ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $4,81@$5,00,—Wheat 85@90c,—Corn 37,—Oats 25c.—*Commercial Journal.* No change.

PHILADELPHIA.—Flour $5,50@$62,7½—Wheat $1,15—Corn $70c.

BALTIMORE.—Flour $5,27—Wheat $1,15—Corn 68@70c,—Oats, 40.—Prices are on the advance.—*Balt. Sun.*

NEW YORK.—Flour $5,75@5,81; Wheat $1,12; Corn 65@70c.; Oats 47c.

Advertisements.

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Sept. 16, 1847. [3m.

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Sept. 15, 1847. [4t.

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THIS establishment is located at No. 4 S. Charles St. Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

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Mar. 18, '47

POET'S CORNER.

HOPE.

Fountain of song, it prayer begins and ends;
Hope is the wing by which the soul ascends.
Some may allege I wander from the path,
And give to Hope the proper rights of Faith;
Like Love and Friendship, these, a comely pair,
What's done by one, the other has a share:
When heat is felt, we judge that is near,
Hope's twilight comes---Faith's day will soon appear.
Thus when the Christians's contest doth begin,
Hope fights with doubts, till Faith's reserves come in.
Hope comes desiring and expects relief;
Faith follows, and Peace springs from firm belief.
Hope balances occurrences of time;
Faith will not stop till it has reach'd the prime.
Just like copartners in joint stock of trade,
What one contracts is by the other paid.
Make use of Hope thy laboring soul to cheer,
Faith shall be giv'n, if thou wilt persevere.
We see all things alike with either eye,
So Faith and Hope the self same object spy.
But what is Hope?--- or where, or how begun?
It comes from God, as light comes from the sun.

THOMAS HOGG.

MEDITATION.

FROM JEREMIAH, IV, 19—26.

My heart, O God, melts with dismay,
Dark visions of the judgment day
My soul with terror fill;
Methinks I hear thy trumpet's doom,
Destruction on destruction come;
I see thy standard still.

"My foolish people have not known
Their God; their God will them disown:"
Thus poured the angry threat;
"Only in reckless evil wise,
Truth's living knowledge they despise,
And now I bring their fate."

Uttered the Wo, the earth I view'd:
Instant it void and formless stood;
The heavens their light had lost;
The murky scene onward I trace,
Lo, mountains tremble in their place,
And all the hills are toss'd.

I looked; earth was of men bereft,
Village and field were desert left,
Palace and cot were lone;
I sought throughout the lurid air,
No beauteous, vocal tribes were there—
Their song, their life were gone.

I saw the valley's joyous bloom
Wither'd and blacken'd—verdure's tomb!
Proud cities fell to dust:
Dissolving earth, subdued, confess'd
Th' Omnipotent—His firm behest,
His anger, pure and just.

My heart still melteth with dismay,
The visions of the judgment day
Still o'er my mem'ry flow:—
Savior, when sounds the trumpet's doom,
Unveil thy Cross, thy smile, thy home:
Snatch me from endless wo.

Biographical.

From Scott's Philadelphia Weekly Paper.

JAMES SMITH.

James Smith was a native of Ireland, and came to this country with his father when quite young. According to the only record known of his age—the inscription on his tomb—he was born in 1713. His father was a respectable farmer, and settled on the west side of the Susquehanna river, nearly opposite to Columbia. James acquired a good classical education under Dr. Allison, was very partial to mathematics and became an expert surveyor. After finishing his course under Dr. Allison, he commenced the study of law in Lancaster, Pennsylvania, some say with Thomas Cookson, but more probably with his elder brother who was then practicing at that town. When admitted to the bar he located himself near Shippensburg, in Cumberland county, blending the practice of law and surveying. He soon found himself on the flood tide of prosperity, and not wishing to sail alone, he took for his mate Miss Eleanor Armor.

When British oppression showed its hydra head to the colonists, although advanced in age, James Smith took a dislike to the beast and was for making fight unless it withdrew its visible deformity forthwith. His heart beat high for his adopted country, and he at once came boldly forward in its defence. He was a member of the convention of delegates from each county which recommended the next general assembly of the province to appoint delegates to the next general Congress to be convened at Philadelphia.

So fully convinced was Mr. Smith of the issue between the colonies and mother Britain, that on his return home he immediately raised a company of volunteers, and was elected its captain by acclamation. In January, 1774, he was a member of the convention at Philadelphia. During the year 1775 he took a conspicuous part in public measures, and in the spring of the ensuing year, was appointed upon a committed, with Dr. Rush and Col. Bayard, to organize a camp of four thousand five hundred troops, to be raised in Pennsylvania.

Simultaneous with the preparation of the declaration of independence in Congress, delegates were appointed to raise the arch of a republican constitution and government over the keystone State. The members of the convention for this purpose, among whom was Mr. Smith, met on the 15th of July, and he was placed on the committee to prepare a declaration of rights. His patriotism, worth and zeal were now duly appreciated, and he became one of the most influential men in his State. On the 20th of July he was called to higher duties than those of the convention, by his appointment to the Continental Congress. This was as unexpected to him as it was pleasing to his friends, and he immediately enrolled his name with the apostles of liberty upon the chart of freemen. He assisted in the convention again until the constitution assumed a visible form.

Early in October he assumed fully his Congressional duties, and entered heart and soul into the labors of the house and committee room. On the 23d of November, he was on the committee with Messrs. Clymer, Chase and Stockton, to devise the means for reinforcing the American Army, and for arresting the victorious career of Gen. Howe.

Having suffered severe losses by being absent from his private business, he declined a re-election to Congress for the ensuing year, but was made to understand by his constituents that he was public property and must be used. So devoted was he in the service of his country that when Congress was compelled to fly to York, his place of residence, he closed his office against his clients and gave it up to the board of war.

In November, 1778, he resigned his seat in Congress, and once more enjoyed for a season the comforts of retirement. In 1780, he was induced to take a seat in the legislature of his State. He entered upon his duties with the same activity that had characterised his whole public career.—After completing his term of service he retired finally from political life. He continued to pursue his professional business with great success and profit until 1800, having been an active member of the bar for sixty years. Surrounded by his family and friends, this happy son of Erin, and adopted of America, glided down the stream of life until July 11, 1806, when his frail bark was anchored forever in the bay of death.

PARENTAL.

Rules for Governing Children.

I. Exercise your authority as seldom as possible, and, instead of, employ kind persuasion and deliberate reasoning; but, when you exercise it, make it irresistible.

II. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and, when the child is not subdued by the first threat, repeats it a half a dozen times with a voice of increased violence, and with as many shakes and twiches of the little culprit, will certainly possess no authority.

III. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity and indicating only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity and even gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened and seldom performed, that had a particle of efficient government.

Family Worship.

"After all, however, that has been said upon this obligation, it may startle some of our readers to hear us remark upon the inconsistency of family worship. We do not hesitate to affirm, that in some cases it is the only inconsistent practice in the family; a practice, we mean, marked by its utter want of conformity to, nay, the absolute contrariety with, the general habits of the house. For what else can be said of the fact, that, apart from the custom of assembling the family, perhaps, even twice in the day, there is nothing in the course of the various individuals of the household, but what indicates the most entire and systematic worldliness; the most complete forgetfulness of God and eternity, the most consistent exhibition of a life according to the fashion of a vain and sinful world? It is somewhat difficult to conceive the inducement to endure the drudgery of this formal service; except it be, as we before hinted, traditionary observance, the recommendation of some influential friend, the standard of decent respectability in the sphere around them, or possibly one of the many ways of propitiating conscience, devised by those who are building upon no better righteousness than their own.

The true influence is, when it forms a part of a consistent whole—when practice illustrates profession—when we live as we pray. This commends our religion, not as a notion of sentimentalism or form, but as reality, privilege, holiness; as something that is not only practicable, but delightful. And most valuable in this influence both on him that conducts the worship, and on those that unite in it. The practical remembrance of family responsibility operates most beneficially on the head, in promoting a recollected and circumspect profession. Suppose him to realize his sacred responsibilities, as the priest of his household, and the mouth of his family to God, surely he cannot walk in the unseemly spirit of lightness or unspiritual tone of intercourse. When about to present the several members of his family, his wife, children, household, before God; will he not be constrained to live before them in the habitual exercise of his practical obligations? His open confession of his own sins before his Father's mercy-seat, will surely operate to check in some measure their gross and lawless influence. For how revolting will be the exhibition of religion, if what has been solemnly expressed in his holy service be not fully carried out in the moulding of the heart and conduct throughout the day! It is indeed well for him to remember how deeply the impressive or barren influence of the worship is connected with the manifest sincerity or hypocrisy of his own profession. 'If,' as Mr. Cecil wisely remarks, 'his children do not see his prayers exemplified in his temper and manners, they will be disgusted with religion.' But let him walk before them, so that they may 'take knowledge of him, that he has been with Jesus;' let him evidently come forth to them from the atmosphere of communion with God; let him manifestly represent God before them in his holiness and love, and how reverential will be the unity of spirit, and how entire the sympathy of heart, with which they will make his prayers their own!"—*Rev. Charles Bridges.*

The Power of Truth.

How simply and beautifully has Abd-ell-Kadir, of Gihon, impressed us with the love of truth in his childhood! After describing the vision which made him entreat of his mother to go to Bagdad, and devote himself to God, he thus proceeds:—

"I informed her of what I had seen, and she wept; then taking out eighty dinars, she told me I had a brother; half of that was all my inheritance; she made me swear, when she gave it to me, never to tell a lie, and afterwards bade me farewell, exclaiming—

"'Go, my son, I consign thee to God; we shall not meet until the day of judgment.'

"I went on well, till I came near Hamandnai, when our Kafillah was plundered by sixty horsemen. One fellow asked me 'what I had got?'

"'Forty dinars,' said I, 'are sewed under my garments.'

"The fellow laughed, thinking, no doubt, I was joking with him.

"'What have you got?' said another; I gave him the same answer. When they were dividing the spoils, I was called to an eminence, where the chief stood.'

"'What property have you got, my little fellow?' said he.

"'I have told two of your people already,' I replied; 'I have forty dinars sewed in my garments.'

"He ordered them to be ripped open, & found my money.

"'And how came you,' said he, in surprise, 'to declare so openly, what had been so carefully concealed?'

"'Because,' I replied, 'I will not be false to my mother, to whom I have promised I will never tell a lie!'

"'Child,' said the robber, 'hast thou such a sense of duty to thy mother, at thy years, and am I insensible at my age of the duty I owe my God? Give me thy hand, innocent boy,' he continued, 'that I may swear repentance by it!'

"He did so. His followers were all alike struck with the scene.

"'You have been our leader in guilt' said they to their chief; 'be the same in the path of virtue.'—And they instantly, at his order, made restitution of their spoil, and vowed repentance upon his hand."

LOOK AT THIS, PARENTS!—Lucien Hall, who was recently executed in New Haven, Ct., at the early age of 28 years, for a shocking and unprovoked murder, imputes his life of infamy and crime, and his miserable death, to *the want of early religious training.*

VALUE OF A CHILD'S TIME.—It is sometimes said that a child's time is not worth much; some even say they send their children to school to get them out of the way. But parents often find that they learn some thing very young. Children learn to go astray as soon as they are born, speaking lies: that is they learn to deceive, and utter falsehood at a very early period in their childhood.—And to their joy, too, they sometimes find, that when very young children have the opportunity afforded them they lay a broad foundation for such a superstructure as makes men hold up their heads and wonder. The mother of Baron Cuvier, I remembered to have heard, would have her son recite his Latin to her every morning before going to school, although she did not understand a word of it, because she had an impression that, on the whole, spring was the time to cast in seed. His schoolmates and his teacher wondered how it was, that the little Baron always had so good a lesson; and France has still wondered how Cuvier came to be so great a man; the secret was, he was schooled upon his mother's lap.

Boys should not have their own way, though they may be, apparently, very wise. Any child left to himself will, without some special Providence in his case, come to ruin. Parents, restrain your children in the spirit of love. They will thank you for it when they become old enough to understand their true interests.—*Columbian Fountain.*

Ladies' Department.

Young Lady,

Why do you spend so much time at your toilet? "To look nice." Go forth into the country.—See yon dairy maid with her hair combed neatly behind her ears, her face unfloured and her dress tidy, and answer me, does she not look "nice?" "Enough so for the country." Ah! there's the fault. You must have your silks and satins, your tinsels and artificial flowers—perhaps your father is deep, aye, to the very lips, in debt the while—and all to keep up appearances, to maintain that demon-god—Fashion. Cast aside such foolish notions; be a lady in the true sense of the word—for this consists not in dress and show, but in that deportment which a cultivated mind and heart must ever produce.—*Scott's Weekly.*

Sunday.

There are many who drawl and yawn, and wonder how to pass over the Sabbath day. All they seem to consider is the necessity of "getting through" the day; not for one moment supposing that a great moral duty rests with them; that they are called upon to serve their God with all their soul; thus to prepare themselves for a happy entrance into that "undiscovered country from whose bourne no traveller returns."—*Ib.*

Read, Lady, Read.

Read, lady, read; and "with such jewels as the exploring mind brings from the caves of knowledge," seek to build for yourself a character, not of literary lore alone, but of such as will serve to heighten you in the estimation of your God, as well as in that of your fellow creatures. Do not, however, receive all that you read *thoughtlessly;* but ponder over it well; weigh each point nicely; notice the relation that one part of the subject matter bears with another, reserve the good and cast aside the bad, and your labors will meet with that reward that justice ever metes out to praiseworthy perseverance.—*Ib.*

Health and Beauty.

We often hear young ladies ask—"How can I beautify my skin?" We will answer it. On Monday morning go to the wash-tub and help your aged mother, or if she be not there, do it still; it will not harm you. Lend a hand about the house during the week, and on Saturday commence bright and early to scrub your room, and entry and doorstep until every thing "looks like a new button." Do all this instead of your mother, and our word for it, your skin will not only look clearer, but a rich peach-like coloring will denote the resting-place of Health and Beauty.—*Ib.*

Preserving Butter.

The farmers in the parish of Udney, in the county of Aberdeen, practice the following method of curing their butter; which gives it a great superiority above that of their neighbors:—

Take two parts of the best common salt, one part of sugar, and one part of saltpetre; head them up together, and blend the whole completely; take one ounce of this composition for sixteen ounces of butter, work it well into the mass, and close it up for use.

The butter cured with this mixture appears of a rich marrowy consistence, and fine color, and never acquires a brittle hardness, nor tastes salt; Dr. Anderson says, "I have ate butter cured with the above composition, that has been kept three years, and it was as sweet as at the first." But it must be noted, that butter thus cured, required to stand three weeks or a month, before it is begun to be used: if it be sooner opened, the salts are not sufficiently blended with it: and sometimes the coolness of the nitre will then be perceived; which totally disappears afterwards."

WOMAN ALPHABETICALLY.—*She should be:*—Amiable, benevolent, charitable, domestic, economical, forgiving, generous, honest, industrious, judicious, kind, loving, modest, neat, obedient, pleasant, quiet, reflecting, sober, tender, urbane, virtuous, wise, 'xemplary, yielding, and zealous.

She should not be:—Artful, bold, cross, deceitful, envious, fretful, grovelling, hollow-hearted, idle, jadish, knavish, lazy, morose, nonsensical, officious, petulant, quarrelsome, ranting, snappish, talkative, unreasonable, vain, wrangling, 'xtravagant, or yawning.

KEEP TO THE RIGHT.—The utility of this rule at Bridges, &c. is apparent to all who have ever crossed one of these water-spanning edifices. But it has never been dreamed that such a rule would be proper and useful in the streets. It is nevertheless, true, that its adoption would add to the convenience and comfort of all pedestrians. Many an amusing scene is daily witnessed in our street, in consequence of the want of such a rule. Yesterday, as we were passing up Main street, we met a lady, and desiring to be as polite as possible, we turned to the right, intending to give her full room to move on the left; but unfortunately she turned to the left, at the same moment.—Changing, instantly, we turned to the left, and, again of the same mind, the fair one turned likewise. Thus we continued, both using all the politeness imaginable, for nearly three minutes, until "fooled to the top of our bent," we stood perfectly still, and the lady passed around us.—Scenes like this are of common occurrence, and are not a little ennoying. The remedy: Let the street commissioner place a sign board at the corner of each side-walk, enjoining all pedestrians, male and female, young and old, fair and ugly, to "*Keep to the right.*"

Cin. Chron.

An industrious man is a blessing to his country and an ornament to society. A lazy man is a disgrace to himself and a pest to others.

Young Men's Department.

Young Men and the Sabbath.

There is no safety to the young man who does not keep the Sabbath. He has forsaken God, and turned from his ways. He is on the devil's ground, tempting that old murderer to tempt him, provoking God to leave him in his hands to eat the fruits of his own way, and to be filled with his devices. Thus many a youth, before whom was opened the path of life, "that way of pleasantness, that path of peace," has voluntarily turned aside and gone down to death. He had within him an evil heart of unbelief, in departing from the living God. He may have uttered or echoed to himself the old serpent's lied, "Thou shalt not surely die;" or flattered himself that it was the part of manly independence to trample on the Sabbath; to look upon the wine when it was red, and giveth its color in the cup; or indulge those propensities which God has implanted in our nature for wise and beneficent purposes, but the gratification of which he has restricted to the limits which his wisdom and goodness has prescribed, and which he has solemnly commanded should be confined to married life. In defiance or forgetfulness of God, the heedless youth may have chosen—foolishly, meanly and wickedly chosen—to follow her "whose mouth is smoother than oil, but whose end is as bitter as wormwood;" whose feet go down to death, and whose steps take hold on hell; "whose house inclineth unto death, and her paths unto the dead;" whose "house is the way to hell, leading down to the chambers of death." But he will find that as the fishes are caught in an evil net, and as birds are caught in a snare, so he has been taken by the destroyer, and snared with a bait, which "at the last biteth like a serpent, and stingeth like an adder." Her voice was "the poison of dragons, and the cruel venom of asps;" "the adder's poison was under her lips."

"The dead are there, and her guests are in the depths of hell." "None that go in unto her return again, neither take they hold of the path of life."—*Sabbath Document.*

The Way to Eminence.

That distinguished jurist, Sir William Jones, after having made himself familiar with some twenty different languages, and with the general circle of literature and science, made the following memorandum on the closing leaf of his Bible, in which he was from childhood deeply interested:—

"I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independent of its divine origin, contains more sublimity, purer morality, more important history and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written."

Young readers may be desirous to know something of the early history of this great and good man. After the instructions of a pious mother, the sequel is told in the following extract from "Life in Earnest," a beautiful little volume, to be found at the Union Sunday School Depository:

"Long ago a little boy was entered at Harrow School. He was put into a class beyond his years, and where all the scholars had the advantage of previous instruction, denied to him. His master chid him for his dullness, and all his own efforts could not raise him from the lowest place on the form. But, nothing daunted, he procured the grammars and other elementary books, which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep to the mastering of these, till in a few weeks he gradually began to rise, and it was not long till he shot far ahead of all his companions, and became not only the leader of that division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral; for he lived to be the greatest oriental scholar of modern Europe—it was Sir William Jones.

When young scholars see the lofty pinnacle of attainment on which that name is now reposing, they feel as if it had been created there, rather than had travelled thither. No such thing. The most illustrious in the annals of philosophy once knew no more than the most illiterate now do.—And how did he arrive at his peerless dignity?—*By dint of dilligence; by downright painstaking.*"

Forwardness in Young Men.

Nothing is more unbecoming. Nothing will so soon repel the attentions of sensible persons. While modesty and diffidence win upon all who come within their influence, the opposite characteristics can not fail to awaken disgust

Many very young men fill prominent places in societies, in Church meetings, in the ministry, who are nevertheless becomingly diffident. It is not the thing done, so much as the manner in which it is done, that offends. We have known a number of youths, of promising abilities, who might have been useful to the Church and to society, who have nevertheless literally killed themselves off, as the saying is, by their officious forwardness.

Young man!—half-grown boy! would you be useful to your fellows? would you be respected by your superiors? would you exert an influence upon those of less pretentions? Avoid forwardness! Do not obtrude your opinions boisterously upon those who are older, but wait until they be asked for. Do not speak with too much positiveness. When you enter a church, do not push your way to the uppermost seat, and struggle to make your voice heard in singing above every one else: your motives may be questioned. At prayer in church join heartily in the devotions, but do not ejaculate so loudly as to disturb those near you, and almost drown the voice of the preacher: persons, whose good opinions you desire, may think you are more noisy than sincere. Consent to be a private in the ranks, before you seek to wear epaulets or flourish a broadsword.

We know it is a much easier thing to find fault, and to recommend methods of improvement, than it is to practice all one preaches. But we cannot forbear noting things of this kind occasionally. They are so common. He that hath ears to hear, let him hear.—*Methodist Protestant.*

Young Men.

The idea is prevalent in some communities, that young men are fit neither for generals or statesmen, and that they must be kept in the back ground, until their physical strength is impaired by age, and their intellectual faculties become blunted by the weight of years. Let us look into the history of the past, and from the long list of heroes and statesmen, select some who have distinguished themselves, and we shall find that they were young men when they performed those acts which have won for them an imperishable meed of fame, and placed their names high on the page of history. Alexander, the conqueror of the then whole civilized world, viz:—Grecce, Egypt and Asia, died at 39. Bonaparte was crowned emperor of France when 33 years of age. Pitt, the younger, was but 20 years of age, when, in Britain's Parliament, he boldly advocated the cause of the American colonies, and but 22 when made Chancellor of the Exchequer. Edmund Burke at the age of 25, was first Lord of the Treasury. Our own Washington was but 27 when he covered the retreat of the British troops at Braddock's defeat, and was appointed to the command-in-chief of all the Virginia forces. Alexander Hamilton, at 20, was a Lieutenant Colonel and Aid to Washington—at 25 a member of Congress—at 32 Secretary of the Treasury. Thomas Jeffersen was but 33 when he drafted the ever memorable Declaration of Independence. At the age of 30 years, Sir Isaac Newton occupied the mathematical Chair at Cambridge College, England, having, by his scientific discoveries rendered his name immortal. We might continue the list to a greater length, but enough has been said already, to show that the idea, that young men are not capable of performing great and ennobling actions, or of taking a high position in the councils of a nation, is chimerical and visionary, And what has been said, may well serve to encourage the young to set up a high standard, and to press towards it with ardor, suffering nothing to discourage them from soaring 'onward and upward' in the paths of fame, or in the pursuits of literature and science.

CHILDREN'S DEPARTMENT.

THE FATHER IS COMING.

BY MARY HOWITT.

The clock is on the stroke of six,
The father's work is done;
Sweep up the hearth and mend the fire,
And put the kettle on;
The night-wind is blowing cold,
'Tis dreary crossing o'er the world.

He's crossing o'er the world apace,
He's stronger than the storm;
He does not feel the cold, not he,
His heart it is so warm.
For father's heart is stout and true
As ever human bosom knew.

He makes all toil, all hardships light;
Would all men were the same,
So ready to be pleased, so kind,
So very slow to blame!
Folks need not be unkind, austere,
For love hath readier will than fear!

And we'll do all that father likes,
His wishes are so few;
Would they were more! that every hour
Some wish of his I knew!
I'm sure it makes a happy day
When I can please him any way!

I know he's coming by this sign,
That baby's almost wild;
See how he laughs, and crows, and stares,
Heaven bless the merry child!
His father's self in face and limb,
And father's heart is strong in him.

Hark! hark! I hear his footsteps now—
He's through the garden gate;
Run, little Bess, and ope the door,
And do not let him wait!
Shout, baby, shout, and clap thy hands,
For father on the treshhold stands!

Little Susan, the Poor-house Girl.

In the Town of K——, in the State of New York, a Mrs. Martin was in want of a little girl to assist her in her domestic labors. As she did not succeed in finding one in the neighborhood, she rode to the Poor House for the county, and selected a little girl about twelve years of age, and took her home with her.

'Is your father or mother living?, said Mrs. Martin to her as they set out on their way to Mrs. Martin's abode.'

'No,ma'am, they are both dead.'

This was spoken in a soft plaintive tone, which went to the heart of Mrs. Martin, and awakened there a deep sympathy for the orphan.

'How long have you been an orphan?'

'My mother died about a year ago, and my father was killed a little more than a month ago.'

'How was your father killed?'

'He was assisting in raising a barn, and fell from the top of the frame, and was taken up dead.'

'Was your father a good man?'

'Not always,' said the girl with some hesitation. 'My mother was a good woman.'

'Of what disease did your mother die?'

'Consumption.'

Mrs. Martin looked on the pale, thin countenance of the orphan, and saw clearly that she had inherited her mother's constitution, and that she would probably, at an early period, fill a consumptive's grave. She addressed a few consoling and encouraging words to the orphan, and rode on in silence, musing upon the wide differences in the allotments of Providence, to the members of the human family. She had a daughter, now two years old. A tender father and mother to watch over her. Was she to be left an orphan and destitute, and would some one find that darling child, among those supported by public charity? If the child's condition was to differ from that of the poor orphan before her, to what would it be owing? Not to the worth or care of the mother, for it was evident, from the language and manners of Susan, that her mother was a woman of refinement and worth. 'After all I can do for my child,' said she to herself, 'I must leave her in the hands of God, to be disposed of according to his holy pleasure. I will be kind to this poor child, as I should wish one to be kind to my own, if she should be left an orphan?, So let every reader say to the bereaved and destitute, 'I will be kind to them.'

After Susan had live with Mrs. Martin a few weeks, she made known to her more fully, the particluars of her history. It appeared that her father had been a drunkard, that he was under the influence of intoxicating liquor when he received the fall that cost him his life. He had often abused his wife and children. Mrs. Martin often wept, as she listened to Susan's simple and affecting story of the suffering thus endured.

'You have a good home now,' said Mrs Martin, 'and you shall never go away from here, so long as you behave well.

'I am afraid I shall be sick, like mother, and be unable to work for you,' said Susan.

'Never mind; you shall always have a home here while I live.'

That promise was kept, but it secured Susan a home only for a brief season. Mrs. Martin was taken ill, and in about a week she died. She was delirious from the first, and hence could not express to her husband her wishes respecting Susan. Mr. Martin broke up housekeeping, and Susan was received into the family of a neighbor, a very different woman from Mrs. Martin. She had to toil hard, and heard few pleasant and encouraging words. In a few months she bled at the lungs, and the woman with whom she lived, hurried her back to the poor-house, lest she should die on her hands. She lingered for several months, and then died, with no friend to smooth her dying pillow, and weep for her when she was gone.

My dear young reader, have you a good home and kind friends? Remember with kindness the poor orphan who has neither. Remember to adore the wisdom and goodness that has made you to differ.

Good Advice to Boys.

Truth is one of the rarest of gems. Many a youth has been lost to society, by suffering it to tarnish and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace it, or dim its lustre. Profanity is a mark of low breeding. Show us the man who commands the most respect. An oath never trembles on his tongue. Read the catalouge of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this and let not a vile word disgrace you.

LEARN A TRADE.—D. C. Colesworthy an excellent correspondent of the Boston Olive Branch, gives the following advice to boys:

A TRADE.—Learn a trade, boy. Select a good one—a trade that you will like, and stick to it.—A trade is an estate, Dr. Franklin says, and so you will find it. We know you will have to work hard and suffer a little, but if you have a good trade you can always get a good living, and lay up money—provided you are steady and industrious. Boys miss it amazingly by living in idleness because their parents are well off. If we were worth as much as Astor, we should advise our children to learn trades.

Death.

How many are there that call for death in the distress of their hearts, even for the very fear of it! and this unadvised desire of death does in common affect both the best and worst of men; only with this difference, the former dispise life, and the other are weary of it.

The prosperous must die as well as the unfortunate; and methinks the very despair of overcoming our fate should inspire us with courage to encounter it: for there is no resolution so obstinate as that which arises from necessity. It makes a coward as bold as Julius Cæsar, though upon different principles. We are all of us reserved for death; as Nature brings forth one generation she calls back another. The whole dispute is about the time, but nobody doubts about the thing itself.

DEFERRED ITEMS.

IMMIGRATION.—The N. Y. True Sun says that the number of passengers who arrived at that port in the last eight months, is 116,981; a greater number by 1751 than in the whole of 1846. In the remaining four months of the present year, the number will be increased to an aggregate of about 150,000. If we add 100,000 for arrivals at other ports and through the British Dominions, we shall not be far from the truth, making the total of immigration into the United States from foreign countries during the year 1847, *a quarter of a million.* The number this year is double that of any former year except the last or nearly so.

FATAL AND UNFORTUNATE OCCURRENCE.—At a mowing frolic, in the neighborhood of the Quaker settlement, a quarrel occurred between two men, Jacob Hays and Green Cooper. The latter having attacked Hays with a knife, it was knocked out of his hand by Mr. John Pierson, who was standing near, which incensed Hays to such a degree that he immediately seized his scythe and attacked Mr. Peirson, exclaimed "I will cut your head off," and literally cut and hacked him to pieces, wounding him in the neck, severing one of his arms, and cutting in the abdomen so that his entrails protruded, from the effects of which Mr. Pierson died on Sunday last. Hays is a desperate man, and is, we learn, in prison.—*Lussex (N. J.) Herald.*

SINGULAR.—There is a child in New York, hardly twenty-two month old, and is 39 inches in height. Recently, it grew four inches in three days, and then, after twelve days' intermission, it grew four inches in a week. Its strength in consequence is so reduced, that the circulation of the blood can be seen in its veins.

MORTALITY.—The deaths in New York last week were moderate—total, 355; men 83, women 91, boys 98, girls 83. 7 apoplexy, 36 by cholera infantum, 35 by consumption, 12 by debility, 16 by diarrhœa, 42 by dysentery, 23 by dropsy, 5 by drowning, 32 by typhus fever, 27 by other fevers.

EMIGRATION TO LIBERIA.—Wm. McLain Esq., President of the Colinization Society, in a letter from this city, of the 13th inst., to the national Intelligencer, gives the following account of the departure of the regular packet from this port:—

"The Liberia packet sailed on her second voyage this morning at 12 o'clock. She carried out eighty emigrants, mostly from this State and Virginia. At 10 o'clock religious services were performed on board by the Rev. Mr. Payne, (a colored man) the pastor of the colored Bethel—church of this city, which were attended by a large concourse of people, who appeared greatly interested. The packet has a full cargo of freight and was not able to take all that was offered.—She more than meets our most sanguine expectations. If no untoward event occurs between this and the close of her first year, the managers will be able to declare a very handsome dividend to the stockholders. The influence which she is exerting upon the colored people is also very encouraging. During the last forty-eight hours some twenty persons in this city offered themselves as emigrants, of whose intentions nothing has been previously known.

"We expect the packet to return in time to sail on her third voyage on the first of January, 1848."

DEATH OF REV. T. J. HINTON.—The New Orleans Times, of the 39th ult., thus announces the death of the Rev. Mr. Hinton, formerly pastor of churches in Richmond and Norfolk:

This estimable clergyman, pastor of the Baptist church, St. Charles street, expired on Saturday last, at half past 10 o'clock, A. M., of the prevailing epidemic, in the foriy-eighth year of his age. We knew something of Mr. H.,and can say with truth, that a more zealous minister, one more unaffectedly pious, or more imbued with liberal learning, did not, at his decease, live in this community. Undismayed by the ravages which the yellow fever was making among all classes of our population, he stood firmly at his post, resisting every tempting voice that pointed to a short absence as security against its attacks, and carrying the consolations of religion to the death-bed of those of his congregation, and others, who preceeded him to the grave, through the same awful visitation. Herein, he was a model to be followed by all of his sacred calling. Mr. Hinton emphatically died 'in harness,' and no doubt has received 'the exceeding rich reward, which his devotedness merited."

THE WOMAN WITH TEN HUSBANDS.—A paragraph has been going the rounds of the newspapers, for some weeks past, in relation to the morals of New Hampshire. It was stated that there was a woman in the Granite State, who was living with ten husbands! and it was added that her neighbors seemingly took no notice of the matter whatever.

The cream of the joke is:—The woman's name is *Husband*, and she has nine children; of course she lives with ten Husbands, as it is proper and right she should.

It is said of a celebrated hanging Irish judge, Lord Norbury, that he was never known to shed a tear but once, and that was during the representation of the "Beggar's Opera," when Macheath got a reprieve.

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POETRY.

"Temples not Made With Hands."

'Tis not in temples made with hands
The great Creator dwells;
But on the mountains's top he stands,
And in the lowly dells:
Wherever fervent prayer is heard,
He stands recording every word;
In dell, on mountain, every where,
He never fails to answer prayer.

Yes—in the poor man's lowly stall,
And in the pris'ners' cells,
And in the rich man's lordly hall.
The great Creator dwells:
Where two or three are joined in prayer,
His audience-hall, his house is there;
Wherever prays the child of grace
Is his peculiar dwelling-place.

Think you that temples built of stone,
And blessed by priestly hand,
Are more peculiarly his own,
More reverence demand?
Go to thy closet—shut the door,
And all thy mercies ponder o'er:
Thine all pervading God is there;
He loves to answers secret prayer.

The temple thy Creator owns,
That temple is the heart,
No towering pile of costly stones,
Nor any work of art.
The cloud-capp'd spire that points on high,
May draw the lightning from the sky;
But 'tis the humble, modest flower,
That drinks in the refreshing shower;
And in return for favors given,
It breathes its fragrance back to heaven.

Religious.

Written for the Western Recorder.

A SERMON.---Providence.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What *is* man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psalms, viii. 3 4.

It seems to have been at night that many of the sublime effusions of the sweet singer of Israel flowed forth. At night, still, silent night, when with many sleeps oblivion—buries the toil and anxiety of the bustling and busy world. At night, when the burning rays of the sun give place to the milder beams of the moon, while one by one the lamps of heaven gleam from its deep blue vault, and the vast concave glows serene with the many colored gems set therein. At such a season, then, behold him retiring from the walks of men, seeking with his flocks Siloa's brook, or Kedron's silvery stream. There no foolish speculation employs his mind. The world meets not his vision. He meditates on the great and wonderous being who called him into existence. What, exclaims he, do I indeed exist! Then, how, or why is it, that I am not forgotten, but am included in the government of the universe that stretches forth as far as light or thought can penetrate, or space extend. See! with what ardor he gazes toward the starry sky. To find out and know God, he grasps at God's works, sends forth his mind to wander through the illimitable expanse of creation; or meditates upon the suns or systems of countless worlds spread out before him; and while reflecting upon the inhabitants thereof and their probable character, his mind is lost in amazement, and wonder, and delight, that a race, a world of sinners are not forgotten. That they are not left to themselves, and, that, sinful and corrupt though they be, they are not lost sight of by their great original, but are included under the government of Providence in which all things meet and centre and have their being. And is not this a wonderful and an amazing contemplation! and yet, oh how it should make our hearts thrill with rapture, that God in the government of worlds unnumbered, forgets not ours, and in the apportioning of blessings of peace, and of joy, to myriads who have kept their first estate, who are holy as the Lord their God is holy. He looks from heaven his dwelling place upon us sinners, compassionates all our sorrows and distresses, and imparts to us a hope of redemption and eternal life. But why should God's Providence seem to us so wonderful? Have you never considered the field upon which it is excercised? Have you never looked forth upon the heavens to contemplate the orbs that roll nightly there? Have you never reflected upon their vast dimensions, or the almost infinity of their number, or the immense multitude of living creatures that no doubt throng upon them? Many of those orbs are millions of times larger than the earth, and the population of the earth from the most recent calculation, appears to be One Thousand Millions of souls.—Now, suppose a world one million of times larger than the earth, capable of supporting a population one million of times greater than that of the earth, and we have at once the sum of one thousand millions of millions, a sum to our minds utterly incomprehensible—a quantity of which we can form not even the most remote conception. But to extend this idea farther, the telescope reveals nearly one hundred millions of fixed stars, the general opinion concerning which, is, that they are all the centres of systems as large, if not larger, than the Solar system, in which some thirty distinct worlds are discovered to exist. Suppose each central sun already discovered, to govern a similar number of worlds, and we find in this field nearly three thousand millions of worlds; and if, as is supposed, these worlds are inhabited, if each sustains as great a proportion as the earth to our mind, what an infinity of living, thinking, creatures are presented. Now, let us endeavor to discover what has been done for this array of intelligent creatures. Take the earth for data, which has existed, say six thousand years. Suppose, then, the average population to have been five hundred millions, and each generation to have lived fifty years, and we will have one hundred and twenty generations, or sixty thousand millions of men and women called up before us, who once trod the earth, a part of whom exist now. Then, suppose these individually to have consumed fifty dollars' worth of food and clothing annually, and we have the sum of six millions of millions of dollars for their annual or yearly support, and the same total of our indebtedness to Providence for temporal things alone, is three hundred millions of millions of dollars. All this must be taken into account in the contemplation of Providence. Yea, more: we must contemplate the same benevolence exercised toward the inhabitants of other worlds.—Earth perishes, but the data—and the data here is scarcely a tithe of the vast amount, for Providence grasps the universe, and the universe pervades space. Would we know what the works and wonders of Providence are? Then marshal earth's inhabitants, her living and her dead of all ages,—bring forward the many millions that throng the universe,—bring angel, arch-angel, seraphim, and cherubim,—bring all creatures that live, and all that ever drew the breath of life, then comprehend their number,—obtain if you can, a definite thereof, so that you have a perfect understanding of the same. Then define the value of the articles necessary for their comfort and convenience, and procure for them these things for one year, then continue this case through the whole length of the existence of these creatures. Now, this is Providence. Oh, how the mind sinks weak and powerless to the earth under the mighty contemplation! And now, does it not strike you, that a being capable of exercising an universal Providence, must be Omnipotent, Omniscient, and Omnipresent?—He alone that could create, can sustain a universe. To create a universe whose several parts were perfectly adapted to the whole work, so that there could be no discord,—no confusion whatever, in the whole structure, requires a wisdom, that indeed knows no bound. This truth, the design beheld in the whole plan of creation, makes known to us, whilst the existence of the whole proclaims to us a power which we call Omnipotent, which phrase includes all of strength or of power we suppose to exist, or that ever may exist under any circumstance or modification whatever it may be, when we speak of cause, or of that which produces any effect, we refer it to this power, or to a media that depends clearly and solely on this power. These two principles being duly evinced as existing in one being, does it not appear that this being in order to understand his works to bring them forward, and to complete them according to his design, must be everywhere present throughout his vast domain, superintending and controling the various and complicated machinery used by him in carrying into effect his vast design. The wisdom that contrived,—the power that accomplished,—the presence that watched over the creation of the universe,—now sustains the universe. He whose hand formed all things possesseth all things, and is rich in all the glory and honor of Divinity. The sole monarch of all being in heaven, earth and hell. Seated on the throne of his glory he guards all, upholds all, sustains all his works, and all his creatures in all places of his dominion. None are forgotten—none are neglected. And whilst he hears the chime of unnumbered worlds, and the chaunt of angel voices, and the praise of saints redeemed, his ear is ever open to our cry, and the praise,—the faint and feeble praise,—that we employ, may, amid the chaunt of unnumbered voices, the rejoicing of angelic choristers, and the songs of the redeemed, breathe its music into the ear of God—its meaning into the heart of God—and draw down upon our heads the blessing of God, as fully and as completely as though no other being existed in all space to attract his notice, or receive his mercy. In contemplating Providence, we contemplate God as present thro'out his vast dominion, filling all things, and pervading all things, animate or inanimate, and yet not any more present in one place than another. And whilst he is governing and regulating the affairs of some far off world, where by the manifestations of himself, it is proven that he is as perfectly present as that we are here present, and yet, at the same time, we realise his presence here so powerfully, as to exclaim with one consent—"This is God's own house and the gate of heaven." And being present, none are forgotten—none are neglected, and unto each is imparted every real blessing in due season. Being everywhere present, God hears every cry, notes every tear, extends his provident care unto all, while the broad mantle of his love covers all, from the poor man in his cottage, or the beggar by the wayside, to the rich in his palace, or the monarch on his throne. Oh, what a lively sense of his Providence did the Psalmist possess! Hear him: Many there be that say of my soul, there is no help for him in God. But thou, oh God, art a shield to me, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked for the Lord sustained me. I will not be afraid of ten thousands of people that set themselves against me round about.—Hear him again in the 91st psalm, inclusive.—And have we no reason to rejoice in God's Providence? Let us look back to the days of infancy,—How many dangers have we escaped? How many mercies have we enjoyed? How many? Should we think of them to sum them up,—lo, they are more than can be numbered! What almost miracles do we behold in our preservation! See, also, what we have received as our share in the distribution of blessings. Health of body and mind; friends, and all the endearments of friendship; religion, and all the consolation thereof; all its holy rapture; all its high hopes, and lofty aspirations,—to cheer and comfort us here in this vale of tears. Our prosperity in business, all our successes, are from him. He prolongs the drawing of breath, the beating of our pulse, and the throbbing of our hearts; guards our going out and our coming in. But whilst he thus exerciseth a strict guardianship over us, we behold him ministering to the distrest and helpless of our fellows, soothing every sorrow, alleviating every distress, dispensing happiness in the midst of agony, and joy in the deepest grief. But not to man alone are his mercies granted. Wheresoever we find life, there we find God, and trace the displays of that Providence which crowns our lives with mercies infinite. All things that breathe—no matter however feeble or strong they be,—all, all, are under God's fostering care, all derive from him their being, and every supply necessary to the continuance of their existence. Thus, we perceive, there is a general and special Providence. A Providence on the one hand exercised toward the species or class, and on the other narrowing itself down to the individual, and seting as fully and as completely upon him as though there were no other creature existing unto whom God could manifest himself. In the discharge of the duties of Providence, we behold him who dwells in uncreated light, surrounded by a retinue of unnumbered worlds, peopled by untold millions of intelligent creatures, stooping from the throne of his glory, and giving a place in his attention to the feeblest and meanest of the creatures his hands have made, granting to them life, and sustaining that life, with all its blessings.—In contemplating the heavens, well might David cry out, What is man that thou art mindful of him, or the son of man that thou visitest him?—Aye, what was—what is man? A fallen, a degraded, an unholy and ungrateful creature. A creature who had, and who doth despise the holy commands of the Most High God, who trampleth upon all his requirements, and is forgetful of the high claim Jehovah hath upon man, that he should serve him. What is our race but a race engaged in the service of Satan—a race thronging consentaneously the broad thoroughfare that leadeth to everlasting destruction? A race, the children of wrath, their mind earthly, sensual, devilish, haters, and contemners of God, who, when they had known God, glorified him, not as God, but worshipped and served the creature by the side of the Creator. Is this man's character?—can this be him that was made in God's image? Even so; and this is the character God's own book attributes to him. Now so much for man as a fallen being to recommend him to the notice of God. He merits at the hand of God, it is true, but he merits nought but death. Again: View man with heaven's malediction resting upon him, the storm-cloud of Jehovah's wrath settling o'er him, and vengeful lightnings blazing round illuming earth, and thus revealing sin. See all earth exposed to death—all poised on destruction's verge,—all trembling o'er the gulf of endless ruin, ready for the blow of vengeance—ready for the final plunge into the dark sea of everlasting ruin, whilst echoing above, the howling of the storm amid the sweeping of the tempest, and the rocking of the earth—a voice heard by all—a voice felt by all—a voice feared by all—proclaims unceasingly, the soul that sinneth it shall die. Sinai echoes back, it shall die; and gathering force as it echoes o'er the earth, Eden rolls it back in thunder-tones dying, it shall die. Again: A voice exclaims deploringly, remember how short my time is, wherefore hast thou made man in vain; and the response thereto rolls up from the dim future, vanity of vanities, all is vanity, surely man in his best estate is altogether vanity. If man is but a temporal being—if no hereafter awaits him—if he is destined to go hence and be no more, what is he with all his boasted intelligence—with all his fancied glory—with all his clustering honors—but, as a shadow of the night, but as a morning mist,—a vain, a dumb show?—But man's existence stops not here; it begins in time, but requires eternity for its developement. Would we discover man's worth, man's greatness as an immortal creature, as a creature destined to live when sun and stars and vaulted skies expire? Would we discover his worth as it is estimated by his Creator? Would we know the price paid down for our redemption from the curse of a violated law by the Legislator who gave that law? Then look, oh! look to Bethlehem—amazing sight! there God for man becomes incarnate, takes man's body, man's flesh, man's infirmities; is tempted and tried in all points as a man, but yet is without sin. He suffers—He bleeds—He dies! Oh, amazing thought! Oh, wonderous love! He dies for man! See the spreading glory,—see here the brightest display of the Providence,—the care,—the mercy free and boundless,—mercy of our God,—our Father, our Eternal All. Said Rausseau, if the life and death of Socrates were those of a *sage*, the life and death of Jesus Christ were those of a God.—Yea, we exclaim, like a God he died, but as God he arose and triumphed over death, no more to die. See, then, the crowning point—the finishing stroke—the exquisite home touches of Providence exercised toward us and for us,—Creation, Preservation, Redemption. Shall a pause be made? Shall aught be concealed? No; oh no! If God be for, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. Them that believe upon him—them that obey the commands of the Lord Jesus—the humble contrite ones, who gratefully acknowledge God's hand in all things—who depend upon him, and look to him from hour to hour for every supply,—who make their wants and wishes known to the Father through the Son—these shall receive all things,—these have the promise of the life that now is, and of that which is to come. What, then, have we with Christ? Redemption, Forgiveness, Justification, Sanctification, and Eternal Glorification with our God on high. Oh! Christian, faint not then by the way—grow not weary in well-doing. Hast thou the strong man's injury, and the proud man's hate—the buffetings of the world, the temptations of Satan, and the infirmities of the flesh to contend against? Even so had Christ, who is thy light and thy salvation. Be faith ful, be diligent, fight the good fight of faith—the prize is just before thee, full in thy view. Let no man take thy crown. What! hast thou then a crown? Even so; a crown of glory brighter far than that circling the brow of earth's proudest monarch. Press forward in the race—cast from thee every weight, every besetting sin: run, looking not behind, but forward unto Jesus, the beginning and the end, the first and the last of thy faith, the beginning and the consummation of thy salvation. God's provident hand shall guard thee and guide thee, and if thou dependest upon him, he shall bring thee to the promised land—to the full view of the object of thy faith, and the fruition of thy most aspiring hope—even to the inheritance eternal with them that are sanctified—the saints of light—granting unto thee through riches of grace in Christ Jesus an abundant entrance thro' the gates into the everlasting city of God and Christ. But, sinner, how is it with thee? Where is thy hope? How hast thou improved the benefits Providence hath showered upon thee? Hast thou ever once seriously thought upon the source from whence cometh all the good thou possessest? Hast thou ever felt one thrill of gratitude toward the beneficent donor of all the mercies thou hast received? Every good and perfect gift cometh down from the great Father of light, with whom there is no change. And can it be that thou hast never deigned in thy hardness of heart to look but once up to the exuberant fountain of happiness and peace, whence thou derivest all thy supplies? From the earliest dawn of thy being, thou hast been preserved and led in safety thro' every danger that has arisen before thee, by the power of that God whom thou hast ever slighted. For all his goodness to thee God demands nothing but that thou shouldest serve with a perfect heart willingly. All the return his love requires for favors past, is, that thou shalt acknowledge his hand therein, and humbly solicit a continuance of his mercies. Do this and thy soul shall live, and God will come unto thee and by his spirit will take up his abode within thee. Wilt thou still say to him, depart? still thrust him, who is thy best friend, from thee, and keep at a distance thy Lord and thy God? Think, oh think, what thy condition would be, if he should withdraw himself forever from thee! and this is possible, for he has declared that my spirit shall not always strive with man, and that they that harden their hearts and stiffen their necks, shall suddenly be cut off and that without remedy. Beware, then, oh sinner! lest from thy friend he should become thine enemy. Lest from making overtures of peace to thee, he should turn and fight against thy trembling soul. How, then, wouldest thou entrench thyself to escape his bolts of vengeance? How wouldest thou contend against him who holdeth all power in heaven and earth?—Beware, oh beware of thy present course! God is now thy friend and is seeking to reconcile thee to himself, but if thou continuest to sin against him, and to harden thy heart against his calls, if thou shalt still refuse to acknowledge his goodness, or suffer thy heart to feel his love, bidding thy heart cheer thee as thou goest forward in the error of thy ways, God will enter into judgment with thee, and will plead against thy soul in the great day of his wrath. Then be assured, tho' thy heart be made of steel, thy forehead lined with brass, God at length will make thee feel.—Nor will he let thee pass. THETA.

Pleasant View, Pa., Sept. '47.

Prudence in Conversation.

It is as obliging in company, especially of superiors, to listen attentively, as to talk entertainingly.

Do not think of knocking out another person's brains, because he differs in opinion from you. It will be as rational for you to knock yourself on the head, because you differ from yourself ten years ago.

If you want to gain any man's good opinion take particular care how you behave the first time you are in comany with him. The light you first appear in to one who is neither inclined to think well or ill of you, will strongly prejudice him either for or against you.

Be sure of the fact before you lose time in searching for a cause.

In disputes upon moral or scientific points ever let your aim be to come at truth, not to conquer your opponent.

If you happen into company where the talk runs into obscenity, scandal, or folly, or vice of any kind, you had better pass for morose and unsocial among people whose good opinion is not worth having, than shock your own conscience, by joining in conversation which you must disapprove of.

Ministerial.

From the Religious Telescope.

What Constitutes an Efficient Ministry?

EMINENT PIETY.

"Be ye clean that bear the vessels of the Lord." This is the Divine command to all that enter upon the sacred calling of Gospel ministers,—a command, too, upon the obedience to which depends the success of every one engaged in this work. It is a well known fact, that a minister is useful, in general, just in proportion to the depth of his piety. The impression made by his preaching will be guaged by the exhibition of the truth as seen in his life. His words, his spirit, his dealings, dress and general deportment, will all give weight to his discourses or weaken their force on the hearts of his hearers. Hence the absolute necessity of eminent piety in those who stand as leaders and example to the flock. "Take heed to *thyself*," is a Divine command to those who enter the ministry, with which it is connected as dependent upon it, the salvation of those that hear them. O, how important it is that ministers be holy, if on this depends the salvation of their hearers. How many souls have already been hardened in sin and landed in perdition that might have been saved, had they been blessed with an eminently holy ministry! It would be well for every minister to pause here, and ask himself this solemn question; "has not my unholiness precipitated some soul to an eternal hell?" or, which amounts to about the same, "have not some of my hearers been lost who might have been saved had I obtained and exhibited as much of the spirit of Christ as my sacred office calls for?" We fear that many of our consciences would answer in the affirmative. This is an overwhelmingly solemn thought, and sufficient to sink us in the deepest self abasement before God, and keep us there until we are forgiven for past negligence and fully clothed upon with salvation for all coming time, enabling us ever after to act as being conscious of affecting eternally, by our whole spirit and conduct, the beings among whom we move.

By eminent piety, we mean nothing more nor less than *new testament piety*,—such as, was exhibited in the lives and doctrines of Christ and the apostles. The Churches of the present day are no standard of piety for such as would attain to the summit of holiness. So far from it, that they will call a man eminent for hypocrisy and Phariseeism who, like Caleb and Joshua, is resolved to follow the Lord fully, without regard to the good or ill will of friends or foes. Hence, the minister who would attain the heights and depths of grace must be prepared to *suffer* persecution. This indeed, is one mark by which he may know where he stands; for what eminently holy man ever lived without being evil spoken of?—The man of deep piety will be a man of fervent and constant prayer; deep humility, so that praise will not exalt nor slander offend him, love to God and man—complacent towards the good and compassionate, and pitiful towards the vicious. He will be patient and resigned under sufferings and trials; he will be unmoved by opposition, and fearless amidst the greatest dangers, being conscious of the Divine favor and protection. He will be faithful and obedient in all things in which he perceives the will of God. In a word, he will be "full of faith and the Holy Ghost," dead indeed unto sin, but alive unto God. Although such men see themselves as *nothing*, as less than the least of all saints, yet they may have a consciousness of their relation and consecration to God. It was under this consciousness of his integrity that Paul was enabled to say to his Brethren who were acquainted with him, "follow me as I follow Christ." Again, he appeals to them thus: "ye are witnesses, and God also, how holily, and justly and unblamably we behaved ourselves among you that believe." To make such professions before God and man requires an amount of religious confidence, and an elevation of piety not often attained. But this is not because it is not possible for us to attain such heights of grace, by no means; there was no provision made for Paul and John in the atonement that was not made for ministers of the present time. If we are willing to make the necessary consecration, and will exercise the same amount of faith, the mount of love on which John dwelt, and the mount of the assurance of faith on which Paul had ascended, are as accessible to us as them. Our God is no respecter of persons. Whosoever will, let him take the waters of life freely. All are yours. Ask and ye shall receive that your joy may be full.

Give to the church such ministers again, and the scenes of the first century will be revived; Zion will shake herself from the dust of error and sin, and be clothed with her beautiful garments of holiness and righteousness. She will awake and put on her strength, and go forth to glorious war, not to destroy men's lives, but to save them. Let the church pray the Lord of the harvest to send out such men; let her pray for the fulfilment of the prophetic declaration, "He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jersusalem be pleasant unto the Lord, as in days of old, and as in former years." Already we behold this prophecy fulfilling in part; many of the ministers of the sanctuary are seeking an entire, and perpetual consecration to the cause of Christ. Already the spirit is descending on some of them, leading them to put less dependence on the arm of flesh and rely more implicitly on Him who has said, "I am thy strength." Let the church continue to pray; and this reformation in the ministry will be but the forerunner of a great and glorious revival. A holy, faithful ministry will be efficient; without this, no ministry, however well qualified otherways, can be truly efficient. A deeply pious ministry is always an efficient ministry. The pure gospel of Jesus Christ has never yet been preached in vain by holy, self-denying, consecrated men; in their hands it will prove to be the power of God. In every general reformation with which the world has been blessed, the personal piety of the instruments has been acknowledged and honored. Truly holy men, who live out what they preach, although always persecuted more or less, exert an influence over their hearers which cannot be attained by any other means. Neither wealth, nor honor, birth nor rank, gifts nor zeal can supply the place of holiness in a minister. He must be holy if he would be eminently and permanently useful.

Persons who pay one dollar to the Horticultural Society, become members of the Association, and are at liberty to visit the fair, with their families, at any time, free of charge.

TEMPERANCE.

From the Baltimore Crystal Fount

"Tears of Joy."

BY S. S. BARRY.

And Joseph made ready his chariot and went up to meet Israel his father to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. Where is the man, endowed with reason, and possessing all the tender sensibilities of humanity, that would not make them manifest under circumstances like these? Who, with heart so hard and destitute of human feelings, that would not rejoice and 'weep for joy' at meeting with a long lost friend and relative? Yea, with what lively interest will those peculiar emotions of soul flow out with gratiude to God for the special acts of his providence. Some may profess to disbelieve the existence of joy while in the act of weeping but divine inspiration tells us that Joseph wept, and the context clearly proves that those tears were of joy; they were the effusions of a heart overflowing with affection and regard. No expression of dissatisfaction did he utter—not a murmuring word escaped his lips, and while the hoary locks of his aged father were wet with his tears, all was peace and joy within.

Reader, have these emotions of love ever entered your soul? Can you refrain from weeping when placed in circumstances like Joseph's? or when some special act of kindness has been rendered you? or when you have been delivered from a horrid death, or some unforeseen accident? Who could avoid being touched with sensations at once sublime and tender? It is an infirmity of which no man should be destitute! Such tears are sacred—such emotions are holy, and should be cherished as the cleansing influence of a stream of gratitude flowing from a fountain of purity. We can view it in no other light; for when the effects are so glorious, the cause must be just—the motive must be pure. No consideration of reward can produce it, for benevolence is its author. No mark of selfishness can be traced upon its features; but that principle of love interested only in the welfare of others, is depicted on its countenance. Truly man is wonderfully made, and those mandates of nature which regulate his affections are all summed up in this one command: 'Thou shalt love thy neighbor as thyself.' This kind of benevolence is purely disinterested, tempered with the spirit of the gospel, and unadulterated by selfish ness. That which gives for the sake of reward is not benevolence, but a mere empty pretence which results in vanity, and idle aspirations. The one inspires new life into the soul of the receiver, and causes him to 'weep for joy' in view of the goodness of his beneficient benefactor, while the others is but the tribute of an indolent and unmeaning sympathy. The one, like the divergent rays of summer's sunshine, emanates from the throne of God itself—the other shines not forth with healing benefits, but is forever wrapped within the precincts of the cold hard heart, from whose opaque walls issue forth no principle of benevolence. The one is exemplified in the person of the Saviour of the world—the other in him who said: 'I will give thee all the kingdoms of the earth, if thou wilt fall down and worship me.' This is the representation the Holy Scriptures give. Benevolence is a work—a labor of love, and often calls for self-denial and perseverance; it is not a mere garb that may be laid aside at pleasure, but a robe of righteousness to be worn in like daily avocations of life. It is not in halls of taste and refinement that benevolence is called for; but in the dark and dismal receptacles of poverty and misery; the high-ways and hedges, and the streets and lanes of cities are the places where the object of pity and compassion are to be found. I have seen the miserable drunkard raised to honor and distinction by a kind word and a helping hand. I have seen the poor inebriate wallowing in the gutter, cursing his Maker, and striving if possible, to annihilate his own existence—the most vile and loathsome of all objects imaginable! It would seem almost impossible for that man to reform; but in this time of trouble a friend approaches, and like the good Samaritan, has compassion on him, lifts him up and takes him to his own home, cleanses him from his pollution, and administers to his wants. When the effects of king alcohol have subsided he finds himself among friends—he is now a man again. He wonders at the change; he knew not that he had a friend! He now has many. They gather around him—they take him by the hand—they call him brother! At the word brother his heart softens; he gives vent to his feelings; he weeps for joy! And well he may, for he is now a happy man. His friends rejoice with him—ay, angels in heaven rejoice! This is, indeed, a glorious work; it was the business of our Saviour while on earth. We are commanded to follow his example; then let us go forth and labor in the cause, and rejoice that we are accounted worthy to be co-workers with him.

Sad Occurrence at Norfolk, Va.—Another of those most melancholy results so often attending the infernal vice of intemperance, has just transpired at Norfolk, Va., in the violent death of Mr. Leonard White, of that place, by the hands of his brother-in-law, Mr. Albert Beale, clerk of the steamer Crutis Peck. On Wednesday morning last, White being in one of those paroxysms caused by the demon of intemperance, he made a violent attack upon his meek and amiable wife, and her venerable mother, Mrs. Beale, (the latter blind as well as decrepid from age,) whom he beat and bruised in a shocking manner. Upon the knowledge of this coming to the old lady's son (Mr. Beale,) the evening of the same day, it completely overpowered him, and he burst into an agony of tears; his mother, the while urging him to resort to no other than legal measures with White. But shortly after, the man who had raised this storm of passion, unfortunately passed a hotel where Beale was standing. The sight, it seems, could not be resisted; and tracing White into a sugar shop, rushed upon him, seized him by the collar and dragged him out upon the pavement, when grappling his arm around the body of White, he drew a bowie-knife and dealt him a number of stabs and cuts in the abdomen, head and neck, until restrained from further violence by the interference of by standers. Mr. White was borne home, desperately, though it was at first thought, not mortally wounded. His wounds however, proved to be mortal, and he died on Sunday at three o'clock. An inquest on the body was held the same afternoon, and the verdict returned by the jurors was in accordance with this statement, the facts of which we gather from the Norfolk Herald.

Intelligence has been received at Washington city of the death of Lieut. Jos. Irons, 1st Artillery, from wounds received in the battle of the 20th inst.

CONFERENCE PROCEEDINGS.

Written for the Western Recorder.

EXTRACTS OF MINUTES OF PITTSBURGH ANNUAL CONFERENCE M. P. C.

In the Recorder of the 9th instant, the Editor pro. tem. says—"We are happy to be enabled to give the appointments of the Pittsburgh Conference, Methodist P. Church, this week, as taken from the "Village (Pa,) Watchman." We would, however, have been much better pleased to have acknowledged the receipt of the same last week, from the publishing committee," &c. *Explanation*—Two things caused the omission of duty by the publishing committee:—First—At a late hour during the evening session, just before the final adjournment of Conference, the Editor of the Recorder was observed to be busily engaged in transcribing the list of appointments; and the publishing committee *presumed* he would forward the same in his letter for publication. Secondly—The report of the "stationing committee," is referred to in the minutes, but the *document* is missing, so that we could not forward the *list*.

Part of the committee has also been absent, agreeably to appointment of Conference, on a fraternal visit to our beloved sister Muskingum Annual Conference: which has also occasioned the delay of this second letter.

In the list of appointments as published, several inaccuracies occur in the nomenclature of the ministers and preachers, which need not now, perhaps, be corrected. The omission of one name and relation, we think, ought to be supplied, viz: W. Browing,* without an appointment, at his own request. Received into the Itinerancy, Wm. P. Ellison, G. Lanham, R. H. Sutton, Denton D. Hughes, and W. G. Williams. The following brethren were elected and ordained: *To Elder's Orders*, Wm. H. Doe, R. H. Walker, N. Gillespie, G. G. Collings,† H. Reger, M. Stewart, J. Holland, and D. D. Hughes. *To Deacon,s Orders*, Isaac Banks, J. P. Pricket, R. H. Sutton, J. McCormick, Wm. Morris, and W. P. Ellison.

We omit the names of brethren who composed the Stationing Committee, and the Secretaries,—they having been given by the Editor of the Recorder. *Conference Steward*, J. Cowl.

[*Browning and †Collins, we suppose.—Ed. *p. t.*]

REPORT OF COMMITTEE ON BOUNDARIES, &c.

St's. & Ct's.	*No. in Soc.*	*Names of unst. Min's. & Pr's.*
Pittsburgh st.	270	C. Avery and J. Simmons, Min's.
Allegheny st.	320	J. Herbert, J. Maudin, J. B. Roberts, J. Harrop, & J. Guysinger, Ministers.—W. Tyson, Preacher.
Wheeling st.,	50	
Union st.,	48	J. Phillips, Minister.--D. W. Phillips, Preacher.
Washington st.,	72	W. Boardman, Minister.
New Brighton st.,	35	
Ohio ct.,	131	
Monongahela ct.,	174	T. Maple, J. Evans, Ministers. —W. Morris, J. Hull, Preachers.
Manchester ct.,	170	J L Disselms, & J. Brown, Min's.
Morgantown ct,,	216	A. Pool, Minister.
Lewis ct.,	289	H. R. Bonnett, and A. Morrison, Ministers
George's cr'k ct.,	232	J. Haynes, Preacher.
Clarksburgh ct.,	543	B. Bailey, O. Lytle, & E. Bruen, Ministers.—J. Allen, and W. M. Dunlap, Preachers.
Harrisville ct.,	196	J. W. Wilson, Preacher.—To be divided as follows: Beginning at the mouth of Indian creek, & including all the app'ts. in Wood & Gilmore counties. The new ct. to be called Newark circuit.
Sharpsburgh ct.,	115	W. G. Williams, R. Davis, Min's.
Tyler ct.,	215	B. Knight, W. Verdin, Preachers.
Waynesburgh ct.,	360	J. Fordyce, Min.—E. Fordyce & Jos. Fordyce, Pr's. All the app'ts. west of Clinton to be added, including Johnson's, Tymon's, Coon's, & Bissett's; Fordyce's to be added to the Wheeling circuit.
Braxton ct.,	300	W. M. Betts, Preacher.
Connelsville ct.,	267	J. W. Francis, and T. Nesmith, Min's.—E. Mathers & L. Fairchild, Preachers
Brownsville ct.,	150	A. Blair, & S. Worcester, Ministers.—I. Banks, Preacher.
Wheeling ct.,	70	G. Dowler, Min.—J Turner, Pr.
Ligonier ct.,	40	To be ann'xd. to Connelisville ct.
Fairmont ct.,	300	D. Gibbons & R. Smith, Min's.
Buchanon ct.,	263	A. Spore, J. Hardman, J. Smith, Ministers.—P. W. Chichester, & G. J. Marsh, Pr's. The boundary line between this & Lewis, changed—commencing in the Pike, on the dividing ridge between the waters of Buchanon and Stone Coal cr'ks, following the ridge between the waters of Upland, & down said run to the pike; giving the S. W. side of said line to the Buchanon ct
Susquehanna ct.,	90	J. M. Gee, Minister.
Conneaut ct.,	115	S. Turner, Min.—J. Bumpus, I. Stanclift, Preachers.
Mill creek ct.	150	E. Rollins, Min. To be called Jackson ct.
Huntersville ct.,	100	J. Buckley, A. G. McNeal, Pr's.
Greenbrier ct.,	100	
Valley Mission,	14	Last year's report.
Evansville ct.,	300	D. R. Fortney, Preacher,
New Castle ct.,	30	Last year's report.
Johnstown ct.,	23	
Clarion ct.,	70	G. Seinor, Min.—A. Hazy, E. M. Muckle, Pr's. The territory N. of the Clarion river, embracing the Attebough ap't., to be constituted a Miss.; and the remainder of the ct. to be called Summerville ct.
Pittsburgh Miss.,	12	No report.
Fayette Miss.,		"
Western Va. Miss.,		

The following resolution was passed, in reference to Br. Porter:

Resolved, That we recommend our afflicted Brother, W. A. Porter, who is now engaged in an Agency for the Book Concern of the Methodist Protestant Church, and also for Sears' Pictorial Works, to the friendly reception of the membership of the Methodist Protestant Church, wherever he may travel; and all others, that he may meet with proper encouragement in his arduous labors.

A document being received from the Vienna Circuit, of the Muskingum Annual Conference, addressed to this Conference, petitioning this body to let their circuit remain undivided; the petition was, on motion, unanimously granted.—And the Secretary was accordingly instructed to acquaint them with our action in the case.

PUBLISHING COMMITTEE.

Pittsburgh, Sept. 20, 1847.

Reported for the Western Recorder.

APPOINTMENTS OF THE ONONDAGA ANNUAL CONFERENCE, M. P. CHURCH.

IRA H. HOGAN, President.

Circuits. *Ministers Names.*

1 Lysander—Thos, Sterricker, supt.
2 Wayne—W. W. Sterricker, supt.
3 Moringo—Solomon Paddock, supt.
4 Truxton—Isaac Seaman, supt.
5 Syracuse—Hamilton Brown, supt.
6 Manilus—Samuel U. Gridley, supt.
7 Savannah—James P. Long, supt.
8 Orleans—Himan Hoxey supt., Lyman Waugh ass't.
9 Mexico—Francis Pierce, supt.
10 Cherry Valley—James H. Richards supt.
" Nathan R. Swift, ass't.
11 Cayuga—Michael Prindle, supt.
12 Central—John Baum, supt.
13 Oswego—James Smith, supt.
14 Wilna & Antwerp—Philander L. Hakes, supt.
15 Rome—George A. Eadus, supt.
16 Columbia—Benjamin A. Sherwood, supt.
17 Schuyler—Darius Cook, supt.
Amboy Mission—Samuel Huntington, supt.
Conference Missionary and Agent, Nicholas N. Bort.
Left in the hands of the President, Benjamin Bort.
Number of Meeting houses in Onondaga District, 9.
Number of Parsonages, 3. Number of Members, 1296.
Unstationed Ministers, 13. Unstationed Preachers, 19.
Travelling Preachers, 22.
The next Annual Conference will be held at Sand Bank, Oswego county, New York, the first Wednesday in September, 1848.

Reported for the Western Recorder.

REPORT OF THE STATIONING COMMITTEE, OHIO CONFERENCE, M. P. CHURCH.

J. M. YOUNG, President.

Cincinnati st—To be supplied.
Elm Street Mission—T. Finkbine.
George Street Mission—Joel Dalbey.
Lebanon st—W. B. Evans.
Xenia ct—J. White.
Washington ct—A. Channel, R. Dobbins, sup. ass't.
Springfield ct—Reuben Rose.
Twinecreek ct—Jacob Nutty.
Cincinnati ct—A. H. Trumbo, J. D. Langdon, sup. ass't.
Richwood ct—J. B. Peat, Thos. D. Howe.
Miami ct—David Moore.
Kalida ct—Geo. Thornburg.
Lima ct—J. L. Borton.
Mt. Blanchard ct—Thos. Graham.
Port William ct—W. S. Fowler.
Clarksville ct—W. Tipton.
Union ct—O. P. Stephens.
Portage ct—Wm. Chapman.
Bainbridge ct—S. P. Kezerta.
Clarksburg ct—Wm. Pelan, Wm. Hughey, sup. ass't.
Bournville ct—C. H. Williams.
Ashridge ct—S. H. Evans.
Lebanon Mission—O. Warrington.
Greenville Mission—I. Hunt, J. Flood, sup. ass't.
Maumee Mission—Cyrus Carter.
Mad River Mission—L. Ensminger.
Conf. Missionary—A. McGuire.
A. Bessa left without an appointment at his own request.
Left without an appointment, G. M. Hunt, W. Warrington, J. H. Webster.---A. H. Bassett, Editor of the Western Recorder.

Cincinnati, Monday, Sept. 20, 1847.

The Ohio Conference adjourned this afternoon, after a short and harmonious session. Next Conference to be held at Lebanon, on the 1st Wednesday in Sept. 1848.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, SEPTEMBER 30, 1847.

WANTED,

Any number of New Subscribers for the "Western Recorder," to commence with Vol. Nine. The preachers and others friendly to the enterprise, are requested to procure as many as may be, against the closing of the present Volume. *Provided*, however, no names be sent us but such as can be relied upon as good.

☞ The Editor with his lady reached home, in safety, on Wednesday, 29th inst., after this paper was made up.

To Our Readers.—The hourly expectation of the Editor, for the last three days, is the apology for the small amount of editorial. He will return to-day, (Wednesday,) but too late for this week's issue. He will resume his station next week,—being the first No. of the 9th Volume. In behalf of the Editor, we hope that agents will see and feel the necessity of extending the circulation of the "Recorder;" not by sending the names, merely, of new subscribers, but also the Money. Let every friend of Religion and Religious Liberty, exert him or herself, to have the "Western Recorder" sent to every family. As Printer of the paper, the profits are the same to us, whether the circulation be large or small,—we are paid only for our time. But as a friend to humanity, and a friend to Religion, we wish to see the paper and its Editor prosper. At its present circulation, the profits are nothing. Friends of the cause, exert yourselves; the power of the press is equal with that of the pulpit. As Editor pro tem, we bid you adieu. We have had a pleasant, (though laborious) time. We leave our readers to decide to whom partiality has been shown. If there has been any difference, it has been in favor of the Ladies and Children,—for we confess we have a partiality for them.

Poisonous Cheese.—Lovers of Cheese would do well to be on the look out when purchasing, as there have been several persons poisoned in and about Zanesville. On last Sabbath evening we stood by the bed-side of two children, in Zanesville, (poisoned by eating cheese) for whom their Physician had but little hopes of recovery. We are pleased to learn however, that they *are* recovering.

☞ A friend says, (in another column,) that, "in the list of appointments, as published, several inaccuracies occur in the nomenclature of the ministers and preachers." Could the Brother but see the manuscript nomenclature of ministers and preachers sent us a short time since, he would be surprised to know how *accuracies* occur. There are many who write plainly; yet when they come to giving proper names, it is done so carelessly that, unless a printer be familiar with them, they must put them in type by guess. For instance: A name commencing with "J," or "I," where the initial only is given, as in Conference proceedings, it is utterly impossible, in half the manuscripts we receive, to distinguish one from the other.

The Herald of Truth, for October, 1847, is on our table, containing its usual amount of interesting and useful reading. It is devoted to the interests of Religion, Philosophy, Literature, Science, and Art. As the advocate of Religion, it should find a welcome in every Christian family; and be regarded as the *herald of truth*, not in name, only, but in substance. Its Editor is an able and talented writer; and, (judging from his writings,) a friend to Religion; and as such, deserves the patronage of every lover of piety.—We hope that, for the sake of Religion, its Editor may be successful in extending its circulation.—Wherever it is read it cannot fail to accomplish great good. Terms, per year, (single copy,) $3; Two copies, per year, $5; Five copies, $11; Ten copies, $20; Twenty copies, $30. L. A. Hine, Editor; John White, Printer, and business Agent, Cincinnati, Ohio.

Interments at New Orleans on the 18th, 38—Lafayette, 13—Hospital, 7. Interments for the week, 402.

LETTER FROM THE EDITOR. NO. VII.

Cincinnati, Monday, Sept, 27, 1847.

The session of the Ohio Conference which closed last week, was one of most agreeable and harmonious character. The brethren of not less than six places, solicited the appointment of the next session, at their respective points. In one instance, the citizens of a village where we have as yet no society organized, petitioned for the next Conference, nobly pledging themselves to sustain it. Such a case of liberality, excited not a little interest, and a respectable number of votes were given for *Bainbridge;* but the claims of Lebanon, where we have a new and promising society, were yielded to by a large majority of the Con. and the next session was appointed to be held there. We are gratified to learn that that new station is in a prosperous condition, having now the occupancy of a new and pleasant house of worship. An interesting and successful camp meeting was held near Lebanon, by our brethren, shortly before Conference. A goodly number of our friends attended from this city, as I am informed. The meeting was well sustained, and resulted in much good.

We feel inclined here to indulge in a little retrospection, in reference to the Ohio Conference. The session of 1847, was the *nineteenth* session of that body. Of the nineteen sessions, *nine* have been held in this city. The first two, viz., those of 1829 and 1830, were held before the adoption of the Constitution and Discipline. At the session of 1830, we were admitted on probation into the itinerancy. We have enjoyed the privilege of witnessing all the sessions of the Ohio Conference, and we believe there is not another individual who can make this boasting, if *boasting* it be. Few, very few, (but three or four aged brethren) remain, who were members when we were first admitted. But we desire to refer especially to the degree of prosperity, which has in the order of a gracious Providence, attended the Conference. At first, it included all the Western country. We have not at hand our file of old "Minutes," but believe that the Conference numbered then between 2 and 3000 members, and some 22 itinerant preachers in the entire West. Since then it has been repeatedly divided, and subdivided, till we now have in the West, *nine* Annual Conferences. And yet the present Ohio Conference, embracing in its District only the western portion of the State of Ohio, (little more than one third part of the State,) numbers rising 4000 members, and has a larger number of efficient itinerants than had the Conference at its first session. When we consider the difficulties and counter influences with which we have had to contend, and yet find that we are in some degree blessed and prospered, we are bound to acknowledge that it is of the Lord our God, who hath been mindful of us, and gracious unto us.

There are encouraging indications that the Conference year upon which we have entered will be a prosperous one. Let our brethren everywhere, take courage, and let them labor and pray for a general revival of evangelical religion, and we trust it will soon be our happy privilege to announce cheering intelligence from various portions of our Zion.

In this city, the cords of our Zion have been lengthened, and it is hoped that ere long we shall have three distinct stations. We had the pleasure of visiting yesterday, the Elm Street Mission, and of assisting the Superintendent, Br. Finkbine, in the Sabbath services. We found a pleasant congregation, and a prosperous Sabbath School; the latter under the superintendence of our friend, J. G. Evans. We were gratified to learn that arrangements are in progress for meeting this fall the last remaining payment on the property of this new mission. A new mission has also been recognized by the last Conference, in the western part of the city, called George Street Mission. A substantial brick building of respectable dimensions, (40 feet by 65,) is in progress of erection, and will be enclosed within a few weeks. Brother J. Dalbey has been appointed to the charge of this Mission, and as it is located in a part of the city not surrounded by other churches, we trust it will be found a useful point for establishing a congregation, and Sabbath School.

Br. Stockton arrived in the city on Saturday last, and preached last night to a crowded audience, in the Sixth Street, Methodist Protestant Church. His health seems to be very delicate. On yesterday we were also surprised to meet with our old friend J. Myers, superannuated minister of the Muskingum Conference, and formerly of Putnam. He is on his way to St. Louis, Mo., with his son Henry, with whom he is to reside. Our parting with this excellent old brother is painful, as our meeting again in the flesh is exceedingly doubtful. May Heaven support the declining years and trembling steps of the old pilgrim. His age is about 74, and he was one of the first travelling ministers of our Ohio Conference, and a pioneer of the M. P. Church in the west.

We have been taking opportunities, since Conference, with our companion, to visit our relatives and connections in Preble and Hamilton counties, after an absence of two years, and trust we shall now very soon be enabled to resume our post.

A word more in reference to the Queen City. That little word, *Progress*, is not yet forgotten.—Every where that there is space to be occupied, substantial buildings are going up. Enough building is done, each year, to constitute a small city. We are told that the Magnetic Telegraph is about completed to Louisville, Ky. One of the numerous attractions of the times, is the exhibition of Peale's celebrated painting of the 'Court of Death.' Dr. Colton tendered to the Conference, whilst in session, an invitation to visit the painting. Nearly all the members did so, on Monday evening last. With the rest, we 'turned aside to see this great sight,' and consider it deserving the popularity it has acquired, but have not space here to attempt a description. A. H. B.

Dont Forget.—Those who are indebted for the Western Recorder, will greatly oblige us, by paying up before the close of the present volume. It will be a convenient opportunity to send by the preachers or delegates to the approaching Conferences. We need to receive, about this time, several hundred dollars, to enable us to meet claims against us which have grown out of our publishing enterprise. *Dont forget.* We shall have to discontinue many at the close of vol. viii, if they do not pay up.

A Great Dependance is also placed in the liberality of those true friends of the paper, who pursue the good old custom of *paying in advance.* From them we trust we shall have some essential aid in entering upon our next volume. Read the next paragraph.

Annual Register, M. P. Church, 1848.—This little publication, so much demanded by the Church, is now in press, and will be issued at an earlier date than heretofore. An edition of 6000 copies of the first half of the pamphlet, including the Calendar, is already worked off from the press. And we only wait to obtain the statistics of the several Annual Conferences to be held within a few weeks, when we expect to make up the remaining part of the publication. Every subscriber for the Western Recorder who pays $2 in advance for vol. 9, shall have a copy of the Register sent him by mail, so soon as it is issued.

Information Wanted—Statistics of Conferences.—We are about publishing the Annual Register of the M. P. Church, for the year 1848, and are anxious to obtain, in view of this publication, the statistics of those Annual Conferences which have not published their Minutes in full. We desire to have the name of the President of each Conference, the number of Stations, Circuits, Missions, Itinerant ministers and preachers, Unstationed ministers and preachers, Members, and houses of worship in each District. Also, the time and place of the next session of each Annual Conference. If the secretaries, or any other having the information, will communicate it to us without delay, we shall be greatly obliged, and will be pleased to reciprocate the favor in any possible way.

OBITUARY.

Written for the Western Recorder.

MARTHA MILLER.

A mother gone! And who will fill her place? Sisters, *who?* Martha, consort of Brother Lewis Miller, of Clay Lick, Licking county, Ohio, departed this life, June 26th, 1847, aged fifty-nine years and six months.

Sister Miller was a native of Maryland, and embraced religion in early life. Twenty years she was an acceptable member of the Methodist Episcopal Church, and the last seventeen years she has been a most exemplary member in the Methodist Protestant Church. She was mother of 11 children, 5 of them have gone before, 6 are left behind to mourn her loss. In youth she fixed her affections upon the obtainment of that "Kingdom that cannot be moved," and found grace to seek after it to the last, with a fixed, unmovable principle. Her funeral obsequies were improved by Brother Montgomery, to a larger concourse of mourning friends and neighbors and acquaintances, than is often drawn together on like occasions. Now that she reaps the fruit of her labors, let it be not only the ambition, but the fixed determination of friends, relatives, and class mates, to find a place by her side. WM. HAMILTON.

FOREIGN NEWS.

FROM EUROPE.

The steamer Britannia arrived at Boston on Sunday 19 inst. There was a further decline in breadstuffs.

The Queen and Royal family still continue in Scotland.

The steamer Great Britain was successfully floated off the night of the 29th ult., and arrived at Liverpool on the 30th.

The wreck of the bark Canton, of Hull, with the loss of 300 emigrants, is reported to have taken place on the West coast of Scotland.

The British Islands have, within the last week or ten days, been visited by a succession of disastrous hurricanes, which have caused incalculable damage to the shipping.

Notwithstanding the war speech of Lord Palmerston, on the subject of the Spanish bonds, there is but little fear entertained in England, that an appeal will be made to the ultimatum.

A smart engagement took place on the 15th of June at the Cape of Good Hope, between a small party of British troops and the overwhelming number of Kafirs, in which the former suffered a defeat.

Italy still remains in a state of ferment. The town of Ferrara has been invested by the Austrian troops, and a declaration of war seems to be unavoidable on the part of the Pope. The king of Sardinia has declared his intention to aid the Pontifical power, and England warmly sympathizes with his holiness. Such a war must annihilate the Austrian dynasty in Italy.

In spain the public excitement is still unabated. The Queen has intimated her intention of calling Narvaez to the head of her councils.

Nothing of public interest from Switzerland The Diet continues its sittings, and was resolved to suppress the Sonderbund.

The overland mail from India had been received. The general state of the country was satisfactory. Trade was somewhat depressed at Calcutta and Bombay, but brighter prospects cheered the merchants from the favorable state of the crops.

The Hon. Mr. Winthrop and Gen. Armstrong go out by the Brittannia to-day—she also takes £12,000 specie.

The Sarah Sands sailed from this port yesterday.

Factory and Tannery Burnt.—The print works in Simmonsville, occupied by Mr. Patrick Wright, were destroyed by fire on Friday. The cloths, with the exception of a few hundred pieces, were removed. The loss is from $12,000 to $15,000; insurance, $5,000. The extensive tannery of Willard Parker, at Detroit, Michigan, was destroyed by fire on the night of the 15th instant. Loss $10,000; insurance $3,000.

NEWS OF THE WEEK.

The Fatal Stage Accident.—The Cumberland Civilian gives the particulars of the accident to one of the coaches of the "Good Intent Line," on Saturday last, heretofore mentioned. The accident occurred near the bridge over Mills'creek about one mile from Cumberland, where the Mount Savage road almost touches the National road, and was caused by the fireman of a burthen train, which was just then descending from the Eckhart mines, casting out a large quantity of heated cinders, thus frightening the horses. The coach was upset, making two somersets down the bank of the creek, at that place from fifteen to twenty feet high. One of the passengers, Mr. George C. Vincent, of Erie county Pa., in attempting to escape from the upper door of the coach, was caugh by his cloak, carried over with the second turn, fell underneath, and received a concussion of the brain, of which he died in the course of an hour.

The body of Mr. Vincent was taken to Cumberland, and on Sunday evening, at 3 o'clock was followed to the grave by a very large concourse of citizens.

Another passenger had an arm injured by thrusting it out of the window, and several others received cuts on the head, while others escaped uninjured. As the fireman had particular instructions from the Baltimore and Ohio Railroad Company never to throw out the hot coals at that points, he was immediately discharged from their service.

THE ARMISTICE.

The newspapers are still busy discussing the terms of the armistice granted to the Mexicans by Gen. Scott, and indeed few subjects possessing greater interest, have lately challenged the attention of the public ear. As yet, the reasons which induced General Scott to agree to this armistice are unknown, and it would be obviously unjust to discuss them at present.

In relation to one feature of the correspondence, however, previous to the settlement of the terms, the Baltimore American remarks as follows:

"Gen. Scott in his note to the Mexican President, tendering an armistice, calls the war between the two Republics an "unnatural war," and says that too much blood has already been shed in it. The Mexican Secretary of War, replying to Gen. Scott's note, refers to these expressions, and says:

It is certainly lamentable that in consequence of the disregard of the rights of the Mexican Republic, the shedding of blood has become inevitable between the first republics of the American continent, and your Excellency with great propriety qualifies this war unnatural, as well on account of its origin as the antecedents of two people identified by their relations and interests.

It is not without surprise that we see such language as this, reflecting upon the American Government in so gross a manner, quietly received by Gen. Scott and allowed to stand before the world as an official correspondence. If the Mexican functionary had tried his utmost at insolence he could hardly have succeeded in concentrating more of that offensive quality in the same number of words. He not only imputes the war to American aggression in "disregard of the rights of the Mexican Republic," but he takes Gen. Scott's phrase, "unnatural," which, by the way, might have been omitted with greater propriety than its use exhibits, and puts upon it a meaning which blends the American General with himself in casting reproach upon the United States.

In the hurry of the occasion, the character of this language, on the part of the Mexican Minister, was doubtless overlooked. Gen. Scott, we should suppose, is not a man to pass unnoticed any discourteous violation of propriety in relation either to the forms or substance of things pertaining to official or personal intercourse.

We publish below a copy of the terms of the armistice, and the correspondence relative to its ratification. We will not offer any reflections upon it until Gen. Scott's official Report now hourly expected, shall furnish all necessary explanations.—*Pittsburgh Commercial Journal.*

Art. 1. Hostilities shall instantly and absolutely cease between the armies of the United States, of America and the United Mexican States, within 30 leagues of the capital of the latter States, to allow time to the commissioners appointed by the U States and the commissioners to be appointed by the Mexican Republic, to negotiate.

2. This armistice shall continue as long the commissioners of the two governments may be engaged on negotiations, or until the commander of either of the said armies shall give formal notice to the other of the cessation of the armistice, and for forty-eight hours after such notice.

3. In the mean time, neither army shall, within thirty leagues of the city of Mexico, commence any new fortification or military work of offence or defence, or do anything to enlarge or strengthen any existing work or fortification of that character, within the said limits.

4. Neither army shall be reinforced within the same. Any reinforcements in troops or munitions of war, other than subsistance, now approaching either army, shall be stopped at the distance of twenty-eight leagues from the city of Mexico.

5. Neither army, nor any detachment from it, shall advance beyond the line it at present occupies.

6. Neither army, nor any detachment or individual of either, shall pass the neutral limits established by the last article, except under the flags of truce bearing the correspondence between the two armies, or on the business authorised by the next article; and individuals of either army who may chance to struggle within the neutral limits, shall, by the opposite party, be kindly warned off or sent back to their own armies under flags of truce.

7. The American army shall not by violence obstruct the passage, from the open country into the city of Mexico, of the ordinary supplies of food necessary to the consumption of its inhabitants, or the Mexican army within the city; nor shall the Mexican authorities, civil or military, do any act to obstruct the passage of supplies from the city, or the country, needed by the American army.

8. All American prisoners of war remaining in the hands of the Mexican army, and not heretofore exchanged, shall immediately, or as soon as practicable, be restored to the American army against a like number, having regard to rank, of Mexican prisoners captured by the American army.

9. All American citizens who were established in the city of Mexico prior to the existing war, and who have since been expelled from that city, shall be allowed to return to their respective business or families therein, without delay or molestation.

10. The better to enable the belligerent armies to execute these articles, and to favor the great object of peace, it is further agreed between the parties that any courier with despatches that either army may desire to send along the line from the city of Mexico and its vicinity, to and from Vera Cruz, shall receive a safe conduct from the commander of the opposing army.

11. The administration of justice between the Mexicans, according to the general and state constitutions and laws, by the authorities of the towns and place occupied by the American forces shall not be obstructed in any manner.

12. Persons and property shall be respected in the towns and places occupied by the American forces. No person shall be molested in the exercise of his profession; nor shall the services of any one be required without his consent. In all cases where services are voluntarily rendered, a just price shall be paid, and trade remain unmolested.

13. Those wounded prisoners who may desire to remove to some more convenient place for the purpose of being cured of their wounds shall be allowed to do so without molestation, they still remaining prisoners.

14. Those Mexican medical officers who may wish to attend the wounded, shall have the privilege of doing so, if their services be required.

15. For the more perfect execution of this agreement, two commissioners shall be appointed, one by each party, who in case of disagreement shall appoint a third.

16. This convention shall have no force or effect unless approved by their excellencies, the commanders respectively of the two armies within twenty-four hours, reckoning from the sixth hour of the 23d day of August, 1847.

A. QUITMAN, Major Gen. U. S. A,
P F. SMITH, Bv't Brig. Gen. U. S. A.
FRANKLIN PIERCE, Br'g. Gen'l. U. S. A.
IGNACIO DE MORA Y. VILLAMIL,
BENITO QUIJANO.

A true copy of the original.
G. W. LAY, U. S. A.,
Mil'y Sec'y to the General-in-Chief.

Head Quarters of the Army U. S.
Tacubaya, August 28d, 1847.

Considered, approved, and ratified, with the express understanding that the word 'supplies,' as used the second time, without qualification in the seventh article of this military convention—American copy—shall be taken to mean (as in both the British and American) arms, munitions, clothing equipments, (for men) forage, movoy, and in general all the wants of the army. That word 'supplies' in the Mexican copy is erroneously translated 'viveres' instead of 'recursos.'

WINFIELD SCOTT,
General-in-Chief of the U. States Army.

[Translation.]

Ratified, suppressing the 9th article, and explaining the 4th, to the effect that temporary peace of this armistice shall be observed in the capital and 28 leagues around it; and agreeing that the word 'supplies' shall be translated 'recursos;' and that it comprehends every thing which the army may have need, except arms and munitions.

ANTONIO LOPEZ DE SANTA ANNA.

Head Quarters Army U. S. of America,
Tacubaya Aug. 24, 1847.

I accept and ratify the foregoing qualification added by the President General of the Mexican Republic. WINFIELD SCOTT.

A true copy of the original.
G. W. LAY, U. S. A.
Military Secretary to the General-in-Chief.

Very Late from the Rio de la Plata.—The ship Star Republic arrived at New York, on Thursday, in the short passage of 41 days from Montevideo. The Journal of Commerce has Buenos Ayres dates to the 7th August. The farce of a blockade of Buenos Ayres continues on the part of the French, the British Government persevering in its abandonment of the intervention. Vessels continued to arrive and depart without molestation. The British and French ministers had returned from the La Plata, having failed to negotiate.

The decided course of Lord Howden produced the greatest exasperation at Montevideo, insomuch that it was deemed imprudent for him to land there, in order to take leave of the Montevidean government, and accordingly he omitted that formality and proceeded at once to Rio Janeiro.

Gen. Oribe was pressing the siege of Montevideo, but affairs were evidently drawing to a crisis. Some movements among the troops in the city, just before the S. R. sailed, indicated dissatisfaction and insubordination among them, and awakened no small degree of apprehension in the minds of foreigners residing there, especially the English, some of whom were sending away their families to Buenos Ayres and other places for safety. The opinion was gaining ground that the inside party could hold out but a short time, and that capitulation must soon take place.

The town of Maldonado was closely besieged by the forces of Oribe, and the inhabitants were reduced to great straits. Many are said to have died of starvation. Both parties are accused of having committed atrocities too barbarous for description.

Admiral Brown, so long in command of the Argentine navy had embarked for his native country, Scotland, whose shores he was anxious to revisit after an absence of nearly fifty years.

Two piratical boats fitted out at Montevideo have been lately committing a number of depredations on coasting craft, putting, in one instance at least, the crew to death.

A part of the crew of an English vessel, the Avon, have been massacred on the coast of Patagonia. The remnant of those on board had arrived at Montevideo—the captain was among the killed. The vessel was robbed of every thing.

Among the passengers in the R. S., are the Rev. W. H. Norris, missionary, and family.

Roguery.—A young man, a stranger in this city, in search of employment, yesterday went on board of the Alton, steamer, and asked a person whom he met, and who was no less than one of the "cases" known to our Police, for work. The "case" passed himself off for Captain of the boat, and immediately engaged the countrymen at $20 per month. He then asked the new hand to lend him $2 to buy some oil with, as he had no change about him. He then told the countryman to come back in an hour, at least. The latter did, so sure enough, but his "Captain," was nowhere to be found, and a new officer was in command of the boat. Complaint was made at the Mayor's Office and the Police arrested the offender for procuring money under false pretences. The Mayor committed him to prison.—*Pittsburgh Journal.*

Arrested for Murder.—Henry Apple is the name of the man arrested on the 17th instant on suspicion of having murdered Lemuel Swaym, an old man, near Ogle's mill, Illinois, nine miles from St. Louis. He had in his possession, belonging to the murdered man, three guns.

An exciting scene occurred in the Criminal Court at at St. Louis on the 9th instant. A lady witness was suddenly struck with the supposed identity of a juror, and a long lost father. She sprang forward and clasped the astonished gentleman, but soon found, to her mortification, that she had made a sad mistake. The gentleman assured her that he could not claim the honor of being her parent.

From the Baltimore Sun.

THE O'CONNELL ORATION.

The New York Tribune, of Thursday, contains, in full, the oration of Ex-Governor Seward, delivered the day previous at the great funeral demonstration in honor of Ireland's renowned and departed liberator. It is a masterly and eloquent tribute, and is said to have occupied two hours in the delivery, and to have been listened to with breathless attention by not less than fifteen thousand persons. Its great length precludes our giving anything more than a mere sketch of its prominet points, and a closing extract or two. The New York Sun says:

The oration, which was delivered by Ex-Governor Seward in a most forcible and eloquent manner, was a great and feeling eulogy to O'Connell's character and service to freedom and to man. Mr. Seward said, "There is sad news from Genoa. An aged and weary pilgrim, who can travel no farther, passes beneath the gates of one of her ancient palaces, saying with pious resignation as he enters its silent chamber: 'Well! it is God's will that I shall never see Rome, I am disappointed, but I am ready to die. It's all right!'" The liberator of Ireland has sunk to rest in the cradle of Columbus. Coincidence beautiful and sublime! It was the very day set apart by the eldest daughter of the church for prayer and sacrifice throughout the world for the children of the sacred island; the chimes rung out by pity for his countrymen, O'Connell's funeral knell; his soul went forth on clouds of incense that ran from altars of Christian charity: and the mournful anthems which recited the fall, and the virtues, and the endurance of Ireland, were his becoming requiem. The lament of Ireland comes forth from palaces deserted, and from shrines restored; from Boyne's dark water, witness of her desolation, and from Tara's lofty hill ever echoing her renown. But louder and deeper yet that wailing comes from the lonely huts on mountain and moor, where the people of the greenest island of all the seas are expiring in the midst of insufficient though world-wide charities. Well, indeed, may they deplore O'Connell, for for they were his children, and he bore them.

"A love so vehement, so strong, so pure,
That neither age could change, nor art could cure."

Next to the chief mourner, space is opened to America. O'Connell was a champion of universal freedom. When one of the chieftains of freedom falls, be his tongue or his lineage what it may, whether he die on the mossy plains of Poland, among the classic islands of Greece, under the bright skies of Italy, among the vine clad hills of France, or in the green valleys of Ireland; be he Kosciusko, or Bozzaris, or Lafayette, or O'Connell, "America hastens to bear witness that he was her soldier, citizen, and representative." Mr. Seward said "the people of Ireland, during 700 years, have maintained a conflict for our common race, of resistance against force; freedom against power, right against usurpation." Through more than twenty years of that conflict, Daniel O'Connell was the impersonation of that people.

"A Nation in a man comprised."

In this consists the secret of the interest he excited while living, and of all his fame now that he lives no more. He alluded to Ireland when long ago an independent nation, governed by a King and Council, and was divided into inferior Kingdoms and subordinate Sects: to the time when Henry II cast in his mind to conquer it, and when the Irish were denounced as "Aliens" "Enemies" and "Wild Irish." He spoke of the religion of Ireland and of the rebellion of '98—British troops fired on the militia of Massachusetts, in Lexington, on the 19th day of April, 1775, and Daniel O'Connell was born at Carhen, in Ireland, on the 6th of August, in the same year. The American Revolution exhibited a triumphant resistance to the unconstitutional legislation of the imperial Parliament. Ireland sympathised profoundly with and yielded at once to the mercy of the great American idea of Universal Emancipation. There was only one Washington in America, and there could be only one O'Connell in Ireland. He was a lineal descendant of opposed generations, and a living and majestic work of perpetual persecution for conscience sake; every physical and moral element of his constitution confessed the Celtic stock. He was a King none the less, though "the stone of destiny" had been removed from Tara's Hall, to Westminster Abbey—a King without royal descent—a King without a crown, a court or guards—a King by consent of clergy and laity—a very King of 7,000,000, standing erect before the Imperial Throne.

After paying an impressive tribute to the clergy of Ireland, for adhering to their charge spite of all inflictions, and to the heroism of the Irish people in repressing all dangerous outbursts of passion, he comes to the time when O'Connell first went up to London as Ireland's representative, demanding her constitutional place in the councils of the British king; and from that king religious liberty.

The British ministry advise the king that Catholic Emancipation can no longer be resisted. All that remains is to grant it by law, not to concede it by seeming treaty—to emancipate Catholic Ireland before her representative can reach the Capitol, and to save wounded pride by denying O'Connell the seat to which he has been elected and by disfranchising the refractory peasantry of Ireland.

And this is done. But the wound given to British pride must rankle nevertheless; for faithful Clare, though its peasantry are disfranchised, returns the Liberator by acclamation.

O'Connell, as a Senator, followed up the act of Emancipation by successful measures to modify the tithes of the established church in Ireland, to open the close corporation of the realm, and to establish a system of equat and universal education in his native country, while he lent to the English Reformers efficient & indispensable aid in the Repeal of the Corn Laws, which established a more beneficent system of revenue, and in that reform of Parliament which is gradually bringing forward a new and better Constitution for the United Kingdom.

The beneficent labors did not for a moment divert him from the great object which remained—the restoration of the independence of Ireland by a Repeal of the Act of Union.

The picture of the repeal agitation is then presented in all its grandeur. The trial, conviction, and imprisonment of O'Connell follow, and then this allusion:—

The revolution was just recovering from this brief recoil when a blight fell on the only food that the aristocracy of England had left for the subsistence of the Irish people. Agitation ceased and the jar of political elements was hushed before the fearful presence of famine. Perhaps this latter desolation was necessary to convince the government and the people of Great Britain of the solemn and mighty import of O'Connell's words.

"The cause of all the afflictions of Ireland is that we have not been allowed to govern our own country."

Perhaps his death was necessary to conciliate her oppressors. Certainly such a visitation, and such a death, were a fitting end for the woes of the Irish people.

The following is the close of this just and masterly production:—

O'Connell left his mighty enterprise unfinished! So did the Founder of the Hebrew State; so did Cato; so did Hampden; so did Emmett and Fitzgerald. Will their epitaphs be less sublime by reason of the long delay which intervenes before they can be written? The heoric man conceives great enterprises and labors to complete them. "Success he hopes, and fate he cannot fear." It is God that sets the limits to human life & the bounds to human achievement.

But has not O'Connell done more than enough for fame? On the lofty brow of Monticello under a green old oak is a block of granite, and underneath are the ashes of Jefferson. Read the epitaph—it is the Sage's claim to Immortality.

"Author of the Declaration of Independence and of the Statute of Religious Liberty."

Stop now and write an epitaph for Daniel O'Connell:

"He gave Liberty of Conscience to Europe & renewed the Revolution of the Kingdoms towards Universal Freedom, which had begun in America and had been arrested by the anarchy of France."

Let the statesman of the age read that epitaph and be humble. Let the Kings and Aristocracies of the earth read it and tremble.

Who has ever accomplished so much for human freedom, with means so feeble? Who but he has ever given liberty to a people, by the mere utterance of his voice, without an army, navy or revenues—without a sword, a spear, or even a shield?

But he ever subverted Tyranny, saved the lives of the oppressed, and yet spared the oppressor!

Who but he ever detached from a venerable constitution a column of Aristocracy, dashed it to the earth, and yet left the ancient fabric stronger and more beautiful than before?

Who but he has ever lifted up Seven Millions of People from the debasement of ages to the dignity of Freedom, without exacting an ounce of gold or wasting the blood of one human heart?

Whose voice yet lingers like O'Connell's in the ear of tyrants, making them sink with fear of change, and in the ear of the most degraded slaves on earth, awaking hopes of freedom?

Who before him has brought the schismatics of two centuries together, conciliating them at the altar of Universal Liberty? Who but he ever brought Papal Rome and Protestant America to burn incense together?

It was O'Connell's mission to teach mankind that Liberty was not estranged from Christianity, as was proclaimed by Revolutionary France—that she was not divorced from Law and Public Order—that she was not a demon like Moloch, requiring to be propitiated with the blood of human sacrifice—that Democracy is the daughter of Peace, and, like true religion, worketh by Love.

I see in Catholic Emancipation, and in the Repeal of the Act of Union between Great Britain and Ireland only incidents of an all-pervading phenomenon—a phenomenon of mighty interest, but not portentous of evil. It is the universal dissolution of Monarchical and Aristocratical Governments, and the establishment of pure Democracies in their place.

I know that this change must come, for even the menaced Governments feel and confess it. I know that it will be resisted, for it is not in the nature of power to relax. It is a fearful inquiry, How shall that change be passed? Shall there never be an end to devastation and carnage? Is every step of human progress in the future, as in the past, to be marked by blood? Must the nations of the earth, after groaning for ages under vicious institutions established without their consent, wade through deeper seas to reach that condition of more perfect liberty to which they are so rapidly, so irresistibly impelled? Or shall they be able notwithstanding involuntary ignorance and debasement contracted without their fault, and notwithstanding the blind resistance of despotism, to change their forms of government by slow and measured degrees, without entirely or all at once subverting them, and from time to time to repair their ancient constitutions so as to adapt them peacefully to the progress of the age, the diffusion of knowledge, the cultivation of virtue, and the promotion of happiness?

When that crisis shall come, the colossal fabric of the British Empire will have given away under its always accumulating weight. I see England then, in solitude and in declining greatness as Rome was when her provinces were torn away; as Spain now is since the loss of the Indies. I see Ireland, invigorated by the severe experience of a long though peaceful revolution, extending her arms East and West in fraternal embrace towards new rising States; her resources restored and improved; her people prosperous and happy, and her institutions again shedding the lights of Piety, Art and Freedom over the world. Then I see among the perplexed and disturbed nations the now proud and all-conquering Anglo-Saxons looking up to the regenerated Celtic people for guidance and direction.

Come forward, then, ye nations who are trembling between the dangers of Anarchy and the pressure of Despotism, and hear a voice that addresses the Liberator of Ireland from the caverns of Silence where Prophecy is born:

"To Thee, now saluted Spirit,
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore or build. To Thee!
As one who rightly taught how Zeal should burn;
As one who drew from out Faith's holiest urn,
The purest stream of 'Patient Energy.'"

CORRECTION.—The Cincinnati Signal having stated that Senator Crittenden had received a letter from Gen. Taylor, declaring his opposition to the extension of slavery into any territory already free, the Atlas, of the same city, makes the following statement:

"Mr. Crittenden having seen the foregoing article in the Signal, requests us to say, that he never before had seen or heard of the publications mentioned, and that whosoever made or repeated the statement they contain, it is entirely erroneous and unfounded. Gen. Taylor never did declare in a letter to Mr. Crittenden, "that he was opposed to the extension of slavery into territory already free," nor did he, in any form, ever express to him any opinion on the subject; so that Mr. Crittenden knows nothing whatever of Gen T's sentiments in relation to that matter."

The Portland Argus tells the following, to say the least, a large story:

As Rufus Groves was clearing a well for Mr. J. Folsom, in Monmouth, Maine, while stooping down to fill the bucket, he heard a rumbling noise, and looking up perceived a large stone coming down upon him, which he made out to avoid partially, when instantly some four feet above his head, he being still in a stooping position, the stoning of the wall closed in, and completely covered him. This was at three o'clock in the afternoon. The well was about thirty-three feet deep, and the whole of the stone was to be cleared out before he could be reached. People came in from the adjacent places, and the work went on with much zeal. After being about half cleared out, he was heard to halloo, which encouraged the workmen. After incredible exertions he was reached about one o'clock at night, and rescued but little hurt.

Peace Report:

Correspondence of the Pittsburgh Gazette.

PETERSBURG, Sept. 17, 11½ A. M.

From the N. Orleans Delta, Sept. 8, 1847.

We are informed that our contemporaries of the La Patria have later news from Mexico, to the effect that Articles of Peace had been signed by Mr. Trist and the Mexican Commissioners:

[It may throw some litule light upon the above despatch to state, that Mr. Trist went to Mexico with special instructions to make a Peace by asking of Mexico a surrender of the whole line of territory East of the Rio Grande, and the Provinces of Upper California and New Mexico. If Mexico did not consent, any counter proposition was to be submitted to our own Government for reference, but in the meantime there was to be no suspension of hostilities. For all this territory an equivalent in money was offered, and as far as one can guess at the result, this surrender of territory has been the basis of the agreement of peace. It has been said that a subsequent demand was sent to Mexico, claiming Lower California with Upper, or some of the principal ports and harbors on the Pacific, but this is doubtful.]

THE REASON OF A CHILD OR A BULLY.—The Pennsylvanian says:

If no other good results from the war, the demonstration of this single fact, is a sufficient recompense for all the blood and treasure expended in it. We have satisfied the world that while we have just conceptions of the right and honor of our government, we are at any time prepared to maintain them. We have taught other nations that boast of their standing armies, that here, in this free republic, the whole nation is the standing army, ready and willing to die, if need be, to sustain our glorious flag.

So then it needed this demonstration to show the world what we were, and that, after two wars with England, and peace obtained upon the most honorable terms. The first time we heard this idea broached was in a speech from Lewis Cass, in the Senate. He wished to show Europe how spunky we were, and what a terrible whipping we could give the world in arms! All this was then, and is now deemed ample compensation for bloodshed. A little glory,—a childish bauble, a bubble broken by a breath, is deemed glory enough to compensate for the horrid misfortunes of war. An ill-bred child loves sometimes to seem the thing he is not, and children of the larger growth to assume a virtue where they have it not. The bully, too, glories in his feats of pugilism, but for a sane man, or a sane press, to borrow glory abroad for a Nation like this from the fuits of war, shows a mean appreciation of the true glory of the Nation, and no respect whatever for the truly good opinion of the world. —*Pittsburgh Gazette.*

The Killed in the Army.

The Washington Union of Friday night contains nearly two columns and a half of the killed and wounded of the battles of the 18th and 19th of August. The names of 1017 of our brave officers and soldiers, killed and wounded on the bloody fields of Mexico, are given. And these, we fear, do not include all that fell.

The First Division, commanded by General Worth, suffered most severely—the aggregate being 336. The Second, commanded by General Twiggs, comes next. Then the Third, under Gen. Pillow and Gen. Pearce, and the Fourth, under Gen. Quitman. A large number of dragoons were also killed.

General Cadwalader supported the attack of Colonel Reilly, and was in turn supported by General Shields in the battle of 19th.

Among the wounded in the late battles before the capitol, we notice the name of Lieut. Farrelly, of this city. He belonged to the 5th Infantry, but was attached to Smith's Light Battallion. He is quoted in the official despatches, as having been severely wounded.

As a pleasing incident in the life of Mr. Wright we copy the following from one of his last letters. Here is true philosophy and a good example.

"I am trying to become, upon a small scale, a farmer in fact, and have, during this season labored very steadily. Each day tires me a good deal but I eat and sleep well and enjoy a freedom from care and a contentment which is already becoming very dear to me. As is usual with me in whatever I undertake, my business is already controlling me too much, and I now find it very difficult to command a day for leisure or recreation.

"My farm is new and therefore uncomfortable to work, though requiring a great deal of labor to bring it to a condition to be either pleasant for labor, or productive, but I begin very slowly and patiently, determined not to make my efforts extensive, as I do not expect they will be profitable in a pecuniary way. The employment I like, and it keeps me out of mischief, and from being discontented and home-sick at home.

"I have not had an unhappy hour from the personal consequences of my late defeat, while it has given me a happiness in my retirement which I have not known through many long years of my respectable public service."

Effect of Railroads.

The Editor of the Eaton (Preble county) Register has just returned to his post from a visit to Indiana, in the course of which he spent some time on a portion of the line of the Madison and Indianapolis Railroad. Ten years ago, he resided at the point where he now tarried. Farmer's produce would not then pay for being carried to market, transportation eating up the entire price obtained for it. Now it pays a large profit, and production is greatly stimulated. Then the farmers were wofully poor—now they are generally in comfortable circumstances, and some of them getting rich. What has affected this change? Mainly the construction of this Railroad. Preble county wants a similar road to Cincinnati—the matter is being moved in—and the farmers of that region will do well to listen to the arguments in its favor which the editor of the Register fortified himself with by his visit to the Madison and Indianapolis road.—*Cin. Gazette.*

REMOVED.—We learn by the round-about way, of the Pittsburgh Gazette, that an out break of violence occurred at Cambridge on the 14th inst. directed against the office of the "Clarion of Freedom," a crazy abolition paper published there. An arrangement was finally made for the removal of press, type, editor, &c. to a place 8½ miles west of Cambridge, where they are now located.

We are sorry to hear that violence of any kind has been used in this matter. It is true that it was merely confined to the throwing of missiles &c., against a building, but this was none the less violence. Granted that the paper was fanatically incendiary, defying God and man, decency and the law, in its outrageous and indiscriminate assaults upon public and private character. But the law affords a remedy for these things, without forcing good citizens to a step that at least *looks* like mob-violence and affords so fruitful a pretext for the continuance of the nuisance. —*Zanesville Courier.*

Mr. Hugh Frazier, of Cynthiana, a man of wealth and respectability, committed suicide on Saturday last, by hanging himself.—*Maysville Herald.*

NOTICES.

BR. CLANCY, you are hereby informed, that at a called meeting on Coshocton circuit, they decided to receive Br. William Ross, as their Superintendent, the present conference year. Your concurrence is respectfully solicited: J. H. HAMILTON.

BR. BASSETT: Please give Br. Clancy, (the President,) and the friends concerned notice, that it will be impossible for me to go to my circuit this year.

T. B. CUSHMAN.

MUSKINGUM DISTRICT—*Buchanon Circuit.*—I wish to inform our worthy President, Br. Brown, that we expect to commence a Camp-meeting, three miles west of Buchanon town, on the land of Nathan Reger, on Friday, the 8th day of October; to embrace his visit to this Circuit. And we also invite all our ministerial brethren, without naming them, that can come, to come to our aid. Come, brethren, come over and help us.

R. H. WALKER, Sup't.

Indiana Conference.—Inasmuch as the next Session of the Indiana and Wabash Conferences was appointed to commence at the same time, and being not far distant from each other, it is thought advisable that Indiana Conference change the time of its Session. I believe there is no provision in our Discipline in reference to this matter; and where there is no law there is no transgression. After having consulted about three-fourths of the members of Conference, and the District Committee, I am requested to publish to all, whom it may concern, that our next Session of the Indiana Annual Conference of the Methodist Protestant Church, will commence the twenty-ninth of September next, at Johnson's meeting-house, 7 miles West of Shelbyville, Shelby county. We earnestly solicit aid from sister Conferences. T. SHIPP.

INDIANA DISTRICT,—FRANKFORD CIRCUIT.—The Indisposition of Br. Bailey, (Superintendant,) and the absence of Br. J. Shipp, warrant the postponement of the Fourth Quarterly Meeting of Frankford Circuit, until the 9th and 10th of October, to be held in the town of Frankford. Brethren will please call and spend the Sabbath with our Frankford friends,—as the meeting will embrace the Sabbath previous to the sitting of our Conference.

T. S. FALKINBURGE.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Fairmont	Circuit,	October	3rd,	"
Buchanon	"	"	10th,	"
Braxton	"	"	17th,	"
Lewis	"	"	24th,	"
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"

As our brethren have declined my proposition for Camp Meeting in September and October, on the River and Southern parts of the District, and as the preachers will be somewhat late in making these distant appointments, I have therefore changed my plan, as the above will show. We have had a most pleasant Conference—may we not hope for glorious success this year in our labors? Come, brethren, now for a new start. God send prosperity. I want early information from the Superintendants, when my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

MUSKINGUM CONFERENCE.

BR. BASSETT; Please insert the following list of appointments, to wit:—

Wellsville	circuit,	2d Sunday	October.
Leesburg	"	3d "	"
Granger	"	4th "	"
Wayne	"	5th "	"
Frederick	"	1st "	November
Licking	"	2d "	"
Mt. Zion	"	3d "	"
Coshocton	"	4th "	"
Pleasant Hill	"	1st "	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts. I think it proper to say, that I will meet my appointment on the Granger circuit, at the Society near Br. Swan's:—Would the 4th Saturday and Sunday of October be too early for the 1st Quarterly Meeting?

For reasons of a very satisfactory character, (upon his application to me the morning after the rise of Conference) Br. C. Caddy was released from the Bellview circuit. No supply, as yet, for said ct. GEO. CLANCY.

ONONDAGA CONFERENCE, N. Y.

BR. BASSETT: Please insert the following plan of appointments:

Cayuga	Circuit,	October	9–10
Wayne	"	"	16–17
Lysander	"	"	23–24
Truxton	"	"	30–31
Syracuse	"	November	6–7
Cherry Valley	"	"	13–14
Columbia	"	"	20–21
Schuyler	"	"	27–28
Oswego	"	December	4–5
Mexico	"	"	11–12
Orleans	"	"	18–19
Wilna & Antwerp	"	"	25–26
Manilus	"	1st Saturday in January,	1848.
Savannah	"	2d " "	"
Moringo	"	3d " "	"
Central	"	4th " "	"
Rome	"	5th " "	"

IRA H. HOGAN, President.

ANNUAL CONFERENCES.

The Pittsburgh Conference of the Methodist Protestant Church, meets (met) at Waynesburg, Pennsylvania, August 15, 1847.

The Illinois Conference met at Bethel, Morgan county, Illinois, August 24, 1847.

The Muskingum Conference at Youngstown, Mahoning county Ohio, September 1, 1847.

The Iowa Conference, at Van Buren county, Iowa, September 8, 1847.

The Ohio Conference, at Cincinnati, Ohio, September 15, 1847.

The Indiana Conference, at Johnson's Meeting House, seven miles West of Shelbyville, c. h., Indiana, September 29 1847.

The Michigan Conference, in Leoni, Jackson county, Michigan, on the 5th, (1st Tuesday,) of October, 1847.

The North Illinois Conference, in Lafayette, Starke county, Illinois, October 6, 1847.

The Wabash Conference, in Frankfort, Clinton county, Indiana, October 13, 1847.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Editor, 2—Cincinnati,	O.	G. B. McElroy,	Pa.
C. J. Sears,	"	W. Reeves,	"
F. Swift,	"	Pub. com., Pitts. Conf.	"
Geo. Clancy,	"	R. Sears,	N. Y.
A. Stevenson,	"	W. W. Sterricker,	"
T. Hanna,	"	G. Williams,	Ia.
James Tharp,	Va.	Wm. M. Baker,	"

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whem they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office

HYMENIAL.

MARRIED—In South Grove, Walworth co., Wisconsit, on Sunday, August 22d, by REV. JOHN TIBBALLS, REV. WILLIAM M. OSBORNE, of the Rock River Annual Conference, (M. E. C.) to Miss MARY JANE SEELY of South Grove, Wisconsin.

——On Tuesday, 7th inst., by REV THOMAS BARKDULL, REV. WILLIAM W. WINTER, of the North O. Conference, (M. E. C.) to Miss PHILINDA HOWARD, of Wood county, Ohio.

——On the 16th instant, at New Castle, Delaware, by REV. WILLIS LORD, REV. DANIEL LORD, of New York, to Miss SOPHIA E. POTTS, formerly of Philad.

——On the 17th of August, by REV. D. KEMPER, REV. THOMAS D. CROW, of the Ohio Conference, (M. E. C.) to Miss HANNAHRETTA DOWNS, of Urbana, Ohio.

——On the 19th of August, by REV. C. COLEMAN, REV. ALEXANDER HARMOUNT, of the North Ohio Conference, (M. E. C.) to Miss ELIZABETH MUSSELMAN, of Salem, Shelby county, Ohio.

The Markets.

LATEST DATES.

[CORRECTED WEEKLY.]

PUTNAM & ZANESVILLE.—Flour $4,25—Wheat, 75c.—Corn, 95c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,38@$4,40,—Wheat 70@75c.—Oats, 25,—Corn 30@31. Beef Cattle $4,00@$4,50 ₩ cwt.—*Cincinnati Commercial*

PITTSBURGH.—Flour $4,87@$4,90,—Wheat 85@90c,—Corn 40,—Oats 25c.—*Commercial Journal.* No change.

PHILADELPHIA.—Flour $5,50@$5,62½—Wheat $1,15—Corn, 68@70c.—Oats, 42@43c.

BALTIMORE.—Flour $5,25@5,37—Wheat, $1,04@1,11 Corn 68@70c,—Oats, 40.—*Balt. Sun.*

NEW YORK.—Flour $5,75@5,87; Wheat $1,00@1.05: Corn 65@66c.; Oats 45@47c.; Rye 74@75c.

Advertisements.

PUTNAM FEMALE SEMINARY.

The winter term of this institution will commence on the 6th of October, with increased advantages.

In addition to the thorough instruction which will be given in the English branches by the former teachers, the German and Latin languages, having been embraced in the regular course of study, will be taught by Professor Timmel without extra charges, to all scholars who wish to pursue those branches.

Pupils will likewise have the benefit of Professor Munson's instruction in *vocal* music, without incurring any additional expense.

The advantages thus furnished by the Seminary for young ladies to acquire a truly liberal education, are superior to those of most institutions in the country, and it is to be presumed that many will avail themselves of the privileges thus brought within their reach.

All those branches which are necessary to qualify pupils for entering the First Class in the Seminary, are taught in the Primary Department.

Terms.

Winter Term, - - - - - - - - - - 28 Weeks.
Summer " - - - - - - - - - - 16 "

Tuition.

Winter Term, - - - - - - - - - - $12 00.
Summer " - - - - - - - - - - $16 00.

Primary Department.

Winter Term, - - - - - - - - - - $6 00.
Summer " - - - - - - - - - - $4 00.

Payable, in advance for the short term, one half in advance for the long term, and the ballance at the middle of the term. No deduction made from the price of tuition on account of absence unless occasioned by sickness.

☞ It is very important that scholars should enter *at the* commencement of the term.

Sept 30, 1847. A. A. GUTHRIE, *Sec.*

LATEST ARRIVAL OF NEW GOODS.

WILLIAM P. LARGE,

Has the pleasure of calling the attention of the public to a large and splendid assortment of Foreign Domestic Fall and Winter Goods, purchased at the lowest cash prices, which he is now receiving and opening,—consisting, in part, of the following articles of

Dress Goods, &c., Plaid, Striped, Fancy, and Shaded Cashmeres.

Fancy Mouslin de Laines, Caledonia Plaids, Plain plaid and striped Alpacas, Silk Warp and Real do. A large stock of French, Scotch, Changeable, Earlston, Manchester and Domestic Ginghams. A large and well selected supply of FANCY PRINTS from 6 cents up. Plaid Cloakings.

SHAWLS OF VARIOUS DESCRIPTIONS.

An extensive assortment of Cloths, Cassimeres, Satinetts, Tweeds, Jeans, Flannels, Linseys, &c., &c. Boots, Shoes, Bonnets, Queensware, Hats, Caps, Groceries, Dye-Stuffs, Paints, Hardware, and so many other desirable goods; that it is too tedious to enumerate; which are in the market, cheap! CHEAP!! CHEAP!!! Notwithstanding some of my neighbors admit their former *brags of CHEAP mean just nothing at all*, I am not willing to be so understood, but will sell VERY LOW for cash, or good trade.

I want it especially understood, that I am not to be *undersold by any person.* All kinds of produce taken in exchange for goods.

Putnam, September 30, 1847.

CO-PARTNERSHIP NOTICE.

[NEAL'S SATURDAY GAZETTE.]

CHARLES J. PETERSON having purchased an interest in this paper, the business will hereafter be conducted by the subscribers, under the firm of Cummings & Peterson:—The editorial department will be controlled by C. J. Peterson and Mrs. J. C. Neal.

Mr. Peterson has been one of the editors of this paper, with but a single interval, from the first week of its publication. Mrs. J. C. Neal is favorably known to the public in general as Alice G. Lee, and has, for some months, been an assistant editor of this paper.

It is the intention of the subscribers to make the Gazette as pre-eminent as a *family*, as it has always been as a *literary* newspaper.

ALEXANDER CUMMINGS,
CHARLES J. PETERSON,
MRS. JOS. C. NEAL.

Liberal Offer for Prize Stories.

The proprietors of "Neal's Gazette," desirous to encourage native writers, offer the following liberal prizes.

$150 00 for the best Revolutionary Story.
100 00 for the best Sea Story.
75 00 for the best Tale of Real Life.
50 00 for the second best Tale.
25 00 for the third best Tale.

The articles to be sent, free of charge, to the publication office, addressed to Jos. C. Neal & Co., No. 46, S. Third street, Philadelphia; before the 1st of January, 1848.

A committee of literary gentlemen will read and pronounce judgment on the articles. The decision to be made known on the 8th of January, 1848.

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POET'S CORNER.

AUTUMN.

The flowers begin to fade, and soon
The leaves will sear and fall—
For paler grows the summer moon
That glitters through the hall

And darker clouds are floating past
The golden-tinted sky,
And colder sweeps the fitful blast;
Like sullen spirits, by

How brief and fragile is their lot;
Those bright and gentle things,
Which yester were, to-day are not,
Like sullen dreams with rapid wings.

It scarcely seems an hour hath flown,
Since Spring was here in bloom;
Yet half of Summer's glory strown,
Lies mouldering for the tomb.

But flowers and leaves revive again
When spring anew appears;
And only Man, 'mid grief and pain,
Has no renewing years.

Each Spring and Summer with their light,
Each Autumn, dark and chill;
Each Winter with its robe of white,
But makes him frailer still.

God grant there is a gentle Spring,
A golded Summer-time,
Where we shall have an angel's wing
And live in childhood's prime.

Biographical.

From Scott's Philadelphia Weekly Paper.

JOHN ADAMS.

John Adams was a native of Quincy, Masschusetts, & born on the 19th of October, (O.S.) 1835. In childhood the career of John Adams was marked with a rapid development of strong intellectual powers, which were skillfully cultivated by Mr. Marsh, a celebrated and successful teacher, at Braintree. At the age of sixteen years he entered Harvard College, at Cambridge, where he became a finished scholar and graduated at the age of twenty. He gained a high reputation for frankness, honesty and untiring industry, and was greatly beloved and esteemed by the professors and his classmates.

From college he proceeded to Worcester, commenced the study of law under Mr Putnam, and finished with Mr. Gridley, supporting himself in the meantime by teaching a grammar class. At that early age he possessed wisdom to perceive right, and moral courage to pursue it. In view of the past and present, he made a grasp at the future.

After pursuing his studies three years, Mr. Adams was admitted to the practice of the bar. He then commenced his professional career at Braintree, and in 1761 rose to the rank of barrister and attained eminence in his profession. In 1864, he married the accomplished Miss Abigail, daughter of Rev. W. Smith, who participated with him in the changing scenes of life for fifty-four years.

When the stamp act was passed, the fire of indignation against lawless oppression rose in the bosom of Mr. Adams to a luminous flame, & he at once became a public man, and entered into a defence of chartered rights and rational freedom. He published an "Essay on the Canon and Feudal Law," which established his reputation as an able and vigorous writer.

In 1766 Mr. Adams removed to Boston, and at the end of two years had become so conspicious and displayed so much talent that the governor endeavored to purchase him by offering him the office of advocate-general in the court of admiralty. But he found his mistake when Mr. Adams refused to accept it, and continued to act a conspicious part in the proceedings of popular assemblies of the citizens. He was soon after elected to the legislative body then called the "General Court," where he continued to oppose all arbitrary measures and exerted his powerful influence to rouse the people as well as the members of that body to a like spirit of opposition, till he was appointed to Congress in 1774.

At the appointed time he was in his seat in Congress, and his manly conduct manifested that with all his ardent zeal he was discreet, prudent and politic, in his opposition to or advocacy of any measure.

In May, 1775, Mr. Adams again took his seat in Congress, & as the members of that Congress had come to the conclusion that "after all we must fight." It became necessary to appoint a commander of the military forces to be raised. To fix upon the best man was of vital importance. The southern members were willing to submit to any nomination made by the eastern delegates—most of whom fixed upon Gen. Artemas Ward, except John Adams. In George Washington he had discovered the commingling qualities of a philanthropist, a philosopher, a statesman and a hero. He at once endeavored to influence his colleagues to sanction his choice, and although nearly all of them were opposed to it, stood firm in his purpose, and met every objection with conclusive arguments. At last Samuel Adams became convinced that his junior colleage was right. These discussions were all private—not a word was uttered on the floor of Congress as to who should be the man. Satisfied that his measure would be supported by a majority, John Adams rose in Congress and proposed that a commander of the American armies should be appointed. When this resolution was passed, he proceeded to portray the requisite qualities necessary to fit a man for this important station, and emphatically remarked 'such a man is within these walls.' But few knew who he was about to nominate, and could not imagine who among their number was possessed of all those noble attainments. A transient pause ensued, and a breathless anxiety produced a painful suspense. The next moment the name of COLONEL GEORGE WASHINGTON, of Virginia, was announced, at which he was more astonished than any other member of the house. He had not received an intimation of the intended honor from any person. The vote was taken and was unanimous in his favor.

In 1776 he took his seat a third time in Congress, and offered a resolution proposing that the colonies should organize governments independent of the mother country, which was adopted in a modified form, a few days after. Mr. Adams took a prominent part in the discussion on the declaration of independence, and when the 4th of July dawned upon the patriots, he came forward with his vote and signature boldly and fearlessly. On his return from Congress at the close of the session, he was chosen a member of the council of Massachusetts under the new constitution, and aided to organize a free government on a basis purely republican. In 1777 he resumed his seat in Congress, and was constantly engaged in arduous committee business. In December he was appointed a commissioner to France, and embarked in February following on board the frigate Boston, and remained in France a little more than a year.

In 1779 he again embarked as "minister plenipotentiary for negotiating a treaty of peace and a treaty of commerce with Great Britain, and remained there several successive years, during which time he was continually engaged in diplomatic business and advancing the interests of the United States with other European nations.

In 1788 he obtained permission to return home, and in autumn was elected the first vice-president under the federal constitution. He was re-elected in 1792, and in 1796 he was elected President of the Republic, to establish which he had periled life, fortune and honor. He proceeded to the conscientious and independent discharge of his presidential duties, prompted by the best motives for the glory of his country, and at the end of his term retired to private life.

Soon after his retirement he was offered the gubernatorial chair of his native State, but declined the honor—continuing to take a deep interest in the welfare of his country and writing essays and letters in favor of liberal principles. In 1815 Mr. Adams had the gratification of seeing his son at the head of the diplomatic commission to conclude a second treaty with Great Britain, which carried his mind back to the times when he had executed a similar mission. In 1817 he was placed at the head of the list of presidential electors, and three years after was elected president of the convention that revised the constitution he had written forty years previous. He duly appreciated the compliment, but his infirmities did not permit him to preside, although he aided greatly in its revision.

This was the last public act of this great man's life—the curtain of the political drama then closed upon him for ever. Two years previous the partner of his bosom had gone to her rest, and his now frail bark glided down the stream of time until the 4th of July, 1826, when an unexpected debility seized him and he was unable to leave his bed, but no one supposed him sinking on the last inch of his time. He was aked for a sentiment, to be given at the celebration that day —"INDEPENDENCE FOR EVER," burst from his dying lips, and he expired without a groan or sigh.

Ladies' Department.

Brains and no Brains.

A lady writes thus:

"Since my last communication, I was detained in the family of a sick friend. While there I fell in company with a female whose intemperate use of snuff exceeded anything I had previously seen. Doubtless there are parallel cases, but, for humanity's sake, I hope they are few. Can you guess, Mr. Editor, how long she has been a slave to this artificial appetite, and the enormous quantities consumed meanwhile? From her own confession, upwards of twelve pounds a year for more than thirty years. And this, too, at the expense of sixty-two and a half cents per pound.—I opposed the evil, and urged her by all means to take the Golden Rule."

Let us calculate—twelve pounds a year for thirty years, at sixty-two and a half cents per pound, amounts to two hundred and twenty-five dollars. This amount in Testaments, at six cts. each, would make the round sum of 3,750!—Quite a pretty lot of Testaments snuffed up by one lady. Suppose every *would-be* lady should snuff the same amount? Snuff on, madam, snuff on; your entrance into the everlasting kingdom will be abundant. Snuff on, you are not the only one whose *olfactory* is well nigh burnt out, and whose brains are more than half "old Scotch," and Rappee.—*Golden Rule.*

From the Golden Rule.

Rules for Governing Children.

"Sweet is the time of Spring,
When Nature's charms appear;
The birds with ceaseless pleasure sing,
And hail the opening year.

But sweeter far the spring
Of wisdom and of grace;
When children bless and praise their King,
Who loves the youthful race."

Never idolize your children. God gave you these precious spirits, not to worship, but to train for his glory. How frequently it is said, "The child is not, for God took it." Yes, in great mercy, He snatched the idol—tore it from the cruel mother's too fond embrace. Does God spare, it thus idolized? It is a curse, a bitter curse! "Our God is a jealous God."

Parent, pray, if you ever pray, that God will deliver you from false tenderness. This is the letting out of waters which deluge the world!—Whence originate pride, vain glory, self-will, every evil work? from false tenderness, self-indulgence.

Pray, if you ever pray, that God in mercy will open your eyes to behold the faults of your children, and give you wisdom and firmness to correct them. Some parents are blind as bats.—They are eagle-eyed, to be sure, in beholding the faults of their neighbor's children, while their own house is worse than a bedlam!*

Be familiar with your little ones, but never lose your authority or self-respect. Some children are all honey one moment, gall and vinegar the next! Stop this folly, *stop* it. Stop it now.

Never suffer your children to interfere or trespass upon any domestic duty or regulation. We have known the family altar *crushed*, and every holy, solemn duty abandoned, by the satanic recklessness of children, wholly devoid of order or parental fear! What is such a family but a little *hell?* Be sure your little ones bow the knee, *early*, around the family altar, with perfect order and stillness. Put down your *foot;* put it *down*, keep it down. Let every thing be *hush!* sweet as heaven. Who can compose his thoughts or pray in a bedlam? Satan has no right to trespass on this solemn, sacred hour: drive him out, *keep* him out; shut the door, *bar* it.

Whatever you do or say, see ye to it that the family altar is kept burning continually. Let incense arise morning and evening, pure as the breath of heaven; and let order prevail, order, perfect order.

Does the Sabbath draw on? Point to God, point upward; put away your toys of pastime, and impress *deeply* and *early* the minds of your little ones, that this day is God's, God's in a very *special* manner. Why is this first day *stamped* with practical infidelity, by many who in the main believe in heaven's mandate? Parent, ask *yourself* this question. Clear as the sun's beaming rays. *You* are the guilty one. On *your* head the thunderbolt falls.†

Never tempt the appetites of small children; never ask them whether they will have this dish or that, this article of food or that article. Be thou judge; stand thou in God's place. Some parents satiate the appetites of their little ones, even to surfeiting! *Suicidal!* Gluttony, disease and premature death, often result.

Provide your children with suitable implements for amusement: their little minds & hands should and will be occupied. But never give them books or periodicals. We have seen books and papers—sometimes borrowed ones—of great value, defaced, if not wholly destroyed, by reckless children! Wicked, shamefully so. Is a book or pamphlet worthy a place in your library—it should be a sacred treasure; if not—burn it up, make a bonfire. Many Christian parents, and booksellers too, should make a bonfire forthwith.

Never allow your children to be mischievous in any thing; some children are worse than monkies, a great deal; their fingers are in every pie, in every dish. Officious, impudently obtrusive. Parents, are these children yours? keep them at home, lock them up, or teach them better manners.

Parents, are you ashamed of your children, perfectly ashamed of their misconduct, especially when visited by a friend? don't put them in the garret, or lock them them up in the kitchen or stable. Are they ungovernable? have you failed hitherto in your restrictions—you can't conceal it; "murder will out." Repent of this thy wickedness; repent. Begin now to establish order, on the spot, come life or come death; yes, now: break the ice.

Dispatch is an item of gold. Dispatch, write it upon your door-posts in golden capitals. Teach these precious immortals of yours, dispatch, to do what you tell them to do, now, this very moment, in a twinkling, with their might." Why do very many drag out life; loiter, lounge, drivel, *snivel?* Mr. Sexton, where are you—up, about your business, dig these men graves, quick.

* An infant's care engross the whole time and affections of the mother? no time or heart for Mercy's calls? Must it be? Has God so ordained? Mothers take care. Still stretch forth your hand in the world's salvation.—God requires it. You can find time, much, only train your little ones to order:

† We know more than one fond mother, keen as a razor, to notice the least deviation of parental discipline in those around her, while her own children are perfectly reckless! Lord, open our eyes.

‡ Many parents complain that their children misbehave in church—do they behave at home? Guess not:

Dr. Franklin's wife.

Franklin, in his sketch of his life and habits, relates the following anecdote of his frugal wife. A woman could scarcely make a prettier apology for purchaseing the first piece of luxury.

"It was lucky for me that I had a wife as much disposed to industry and frugality as myself. She assisted me cheerfully in my business, folding and stitching pamphlets, and tending shop, purchasing old linen rags for making paper, &c. We kept no idle servants; our table was plain and simple; our furniture was of the plainest sort. For instance, my breakfast for a long time, was bread and milk (no tea,) and I ate it out of a two penny porringe with a spoon, but mark how luxury will enter families, and make a progress in spite of principle. Being called one morning to breakfast, I found it in a china bowl, with spoon of silver. They had been bought for me without my knowledge, by my wife, and had cost the enormous sum of three and twenty shillings, for which she said she thought her husband deserved a silver spoon and a china bowl, as well as any of her neighbors. This was the first appearance of plate or china in our house, which afterwards, in the course of a few years, as our wealth increased, augmented gradually to several hundred pounds in value.

CHILDREN'S DEPARTMENT.

LINES.

For Everet S. Smith, on the Death of his little Brother, Arling A., who died June, 17, 1846, aged two years.

BY E. M. S.

Oh, mother! I was thinking then
Of little Arlington;
I love to think of him; but Oh!
'Tis sad to think he's gone.

I think of all our pretty plays,
And how he used to talk,
When, with his little hand in mine,
We took a run or walk.

Oh! then I often used to think
How happy I should be,
When Arlington was old enough
To go to school with me.

Oh! how he loved to cull a rose
For our dear sick papa,
In hopes to win a smile and kiss
From him and dear mamma.

I think how he began to droop,
And then how sick he lay,
And how I kiss'd his sweet pale face,
And wept to hear you say—

That when the morning sun arose
I'd have no little brother,
For God would take his spirit home;
And so it was, dear mother.

How cold his cheek, how white his brow,
How still the little hand;
You called him once our bird of song,
But now our smitten lamb.

I miss his fairy footsteps now,
I miss his merry smile,
I miss him when I come from school,
I miss him all the while.

Mamma, I love to go with you
To little brother's tomb;
He sleeps so sweet and quiet there,
'Tis not a place of gloom.

And there the sunbeams brightly glow,
The bird sweet music pours,
And we will plant some roses there,
And strew the spot with flowers.

You tell me he will rise again,
More beautiful than ever;
I've read it, too, how all the dead
Will rise and live forever.

You say his little spirit lives
In a better world than this;
And I have read how Jesus said,
Of such my kingdom is.

William Herbert.

"O dear, Martha," said William Herbert, in a tone of despondency, to his older sister' "I don't believe I shall ever be good."

"Why, my dear," said his sister, raising her eyes from the print she was examining, "what has happened to discourage your attempt to-day?"

"Nothing more to-day than any other day; but somehow it seems as if I don't know how to be good; I can do my chores, and get my lessons, and mind what you tell me pretty well, but," as he continued, he came close to his sister's side, and spoke in a more subdued tone of voice, "I don't love to think about God, Martha. I can't be good, as you and father, and Aunt Hannah are, and as dear mother was good. There is a strange feeling, when I think of the words which she said to me when she was dying. I don't want to forget them, but somtimes they make me feel afraid."

Martha put her arm around her brother's waist, and kissed the cheek, which was glowing with the excitement of unwonted feeling. She felt a christian sister's strong sympathy for the motherless boy, who, it was evident, had just begun to seek for that light, which is darkness by corruption within, and by bad influence without. With a silent prayer for the Divine Spirit's aid, she said—

"I know not what you mean, William. There are times when all around must look dark and cheerless to those who do not love God. And even a loving mother's dying counsel, when it has been neglected, is recalled with a mysterious dread. But, my dear, there is one who is both ready and willing to remove all your gloomy fears. If you will only be persuaded to give your heart to him, you will find a peace and joy in believing, of which you cannot now conceive. You say you can't be good—you don't know how, and that is very true. It is true of every person in the world. No one can change his own heart. But God has promised to do this great work for all who will wait upon him. If you will only sincerely and perseveringly seek his favor, pray for the influences of his Spirit, regard its teachings, and trust in the Saviour, you will be a child of God, and then you will wonder how it could be that you did not love him before."

William listened with much attention to his sister's words, and when she had stopped speaking, he said with an appearance of much feeling:

"I sometimes wonder I don't love God now. He has done so much for me, I will try and seek him, I am resolved."

And this resolution was kept, and William soon happily realized the truth of the promise, "I love them that love me, and they that seek me early shall find me."

Avoid bad Company.

Little S——— had never been known by his mother to tell a lie, or take what did not belong to him. One afternoon in summer, as the school did not keep, his mother left him at home to play in the yard, and locking the door of the house, went away for an hour or two to make some calls. While little S——— was playing by himself, a larger boy came to see him, and they played together awhile very pleasantly. At length the playmate of S——— offered to make him a kite if he would get him some paste. But this, little S——— said he could not do, as his mother was gone.

"What difference does that make?" said the boy.

"Why," said little S———, "how can I get it if mother does not give it to me?

"Don't you know where the flour barrel is?"

"O yes, but I am afraid she will not like it?"

"Nonsense; she won't care just for a little flour."

"But what if she should?"

"Why she will never know it. You can go in and get the flour and then come right out again?"

"But what if she asks me if I have been in the house, what shall I say?"

"Tell her you played in the yard all the time she was gone."

Now little S——— was soon over-persuaded by this bad boy, and he started off for the flour. But here was another difficulty; the door was locked. The mischievous boy, however, who had set him on at first, soon remedied the difficulty, by opening a window and *boosting* him in. Trembling, the little fellow went to the barrel; with his cup scooped up the flour, and hurried away without looking behind him;—in his haste scattering some of it upon the floor. They then went busily to work upon the kite. Before he went away, this bad playmate of little S——— told him over again what he should say, if his mother asked him any thing about the paste. It was all false: but little S——— had not yet learned how wicked it was to tell that which is untrue. Mrs. S——— came home, and was surprised to find the floor all sprinkled over with flour, and could hardly believe her little boy had been so wicked as to have taken anything, when she was away, without liberty. She called him in. He came, looking ashamed and guilty, as little boys always do when they have done wrong.

"Has my little boy," said she, "been into the house since I have been away?"

"No," answered he sulkily, and hung his head O how was his poor mother's heart grieved to hear this. Her little boy had not only taken the flour without leave, but now denied it."

"Where did you get your paste then?" said his mother.

Little S——— told the foolish and wicked story the bad boy had taught him.

"Come here, my little boy," said Mrs. S——— and she led him to the pantry, and showed him the flour that he had spilled on the floor. Now I know you have been here," said she. "How could you tell me that you had not?"

"Henry (the larger boy's name) told me to, said little S———; and he now related to his mother the whole scene, weeping more to see his mother look so much grieved, than because he understood the wickedness of his act.

His good mother then sat down and told of the dreadful sins he had committed against God, first in disobeying his mother, then in taking what did not belong to him, and finally in telling a lie about it. After this, the little boy being now very penitent, she kneeled and prayed with him that God would forgive him, and help him to do so no more.

Learn from this account of S———, children, to avoid bad companions; and expect if you do wrong, your sin will find you out; and remember that one fault or sin almost always makes another necessary; a little thief will generally be a little liar.

PECKING.—Children, dear, don't peck each other. The woodpeckers peck: but they peck the bark of trees, not each other. Did you ever see a woodpecker, peck? tap, tap, tap? Quite funny. God made it so. But some children peck each other, husbands and wives, too, sometimes peck. God never made them to do this. We have seen them peck so hard, the skin would fairly blister. Awful! If parents peck,* the children will be sure to peck, and then there is a constant pecking; tap, tap, tap, all over the house.

* Children do what parents do. Do parents peck?—children peck. Do parents smoke? children smoke.—Do parents 'dip?' children 'dip.' So on.

"Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out and chide and fight."

Agricultural.

The Young Farmer's Song.

I have no sparkling gems, love,
To bind around thy brow—
I cannot bid my heart to thine,
In a golden channel flow:
And didst thou ask for these, love,
How bitter were my part,
For the only wealth my pride can boast,
Is a true and loving heart.

A true and loving heart, love,
I know't is little worth,
For men forget that hearts, in heaven,
Are as jewels on the earth.
But still 't is all I have, love,
And thou dost ask no more,
For having this, what'er say men,
Thou knowest I am not poor.

Thou knowest I am not poor, love,
My hands disdain not toil—
I fight the daily fight of man,
With the stern, rebellious soil:
And as I sow I reap, love,
My just and equal part:
And though I have not gold or gems,
I've a true and loving heart.

TO PROTECT GRAIN FROM RATS.—An individual of much practical experience, states that green elder deposited in and about the mows of hay and grain, will prove an effectual preventive against the depredations of mice and rats. These animals are frequently very destructive in their ravages; and if a remedy so simple and easy of attainment is efficacious, it deserves to be known and remembered by all. We have long known that the leaves of the common mullen will drive rats from their haunts. There is something in the odor of this plant that is disgusting to their ratships, as was the leek to the ancient Pistol; they cannot abide it.'

IMPORTANCE OF DEEP LILLAGE.—However skilfully and philosophically we may carry on our saving and application of manures; however well we may select our seed, and choose our seed-time; without deep tillage we can by no means receive the maximum result. Drained land, deeply stirred, and thoroughly pulverized, becomes a kind of regulator of the weather for itself it is not soon soaked in wet, and it forms a stone house of moisture in dry weather. It is a bad conductor of heat, and is therefore not easily over-heated; but on the other hand it is not soon cooled, and so keeps up an equal temperature by night and by day, in cloud and in sunshine, in the highest degree favorable to the healthy developement of plans.—*Farmer's Herald.*

Miscellaneous.

From Bentley's Miscellany.

The Glorious Uncertainty of the Law.

In a certain town in Normandy, the authorities ('for divers good reasons then thereunto moving') thought proper to issue a proclamation to the effect that none of the worthy inhabitants, under a severe penalty, should stir abroad after sunset without a lantern. Well, it chanced that in the very same evening a man was siezed and taken incontinently before the dispenser of justice, to be dealt with according to the new law.

"I am exceedingly sorry," said the chief officer, recognizing the individual, "that a citizen of your respectability and station should be the first to infringe the new regulation."

"I would not willingly do so," said the man coolly.

"Have you not read it?"

"Certainly," replied the captured party, "but may have unfortunately misunderstood it. Will Monsieur oblige me by reading it, that I may learn of what I am guilty?"

The officer graciously complied, and after glibbingly running over the verbose preamble, came to the point "that no inhabitant should stir abroad after sunset without a lantern," which he certainly delivered with peculiar emphasis, to the admiration of the fellow who had taken the man into custody, and was twirling his fingers, impatient to receive his moiety of the fine. "I have a lantern, Monsieur," firmly contended the man holding it up to view.

"Yes, but there is no candle in it," replied the officer with a smile.

"The proclamation does not mention a candle, I believe, Monsieur," replied the cunning fellow, most respectfully.

"A candle!—but of course"—began the informer, trembling lest he should lose the fish he had hooked.

"It does not mention a candle; and I contend, Monsieur, that I have not infringed the law," persisted the quibbler. "The words are—without a lantern—and here it is."

"Hem!" cried the officer, endeavoring to conceal the confusion occasioned by this defeat by poring over the copy of the proclamation. "I must confess there is an omission, and I am happy to give you the benefit of it. The case is dismissed."

The informer was not only defeated, but rather alarmed, when the prisoner called to mind a certain act which rendered him, the aforesaid informer, liable to heavy damages for the false imprisonment, &c., and the poor fellow was fain to avert the infliction of an action of law by disbursing a certain sum in hard cash to the accused.

But lo! on the next evening he again encountered his "dear acquaintance," and to his infinite delight, he beheld the same unilluminated lantern in his hand; for an amended proclamation had been issued that morning, with the words "that no inhabitant should stir abroad without a lantern and candle therein."

The informer chuckled at the ignorance of the man who had so coolly victimized him on the preceding night, and with a heart beating with the desire of revenge, and a certain prospect of the restitution of the mulct which he had suffered, he with a sneering politeness, requested the honor of his company to the justice-room.

"Really, it is impossible to resist the amiable importunities of a man who pays such delicate compliments and such good coin!" replied the man; and away he walked, chattering good-humoredly and joking with his delightful captor.

"What again?" cried the officer.

"I hope Monsieur will do me the honor to remember that my former appearance here was not only against my inclination, but against the law," said the prisoner. "Really these proceedings are very vexatious and——"

"Have yout read the proclamation?" interrupted the officer.

"Monsieur did me the favor to read it only last night, and——"

"I will read it again for your edification," replied the officer; & he looked furtively at the informer who could scarcely contain himself for very joy.

The amended proclamation was read. The accused stood placidly smiling at the rigmarole verbiage; but when the officer read the concluding words, "that no inhabitant should stir abroad without a lantern and candle," he started.

"Ha!" cried the informer, unable longer to restrain his feelings.

"How very, very fortunate!" cried the delinquent, and quickly opening his lantern, continued, "Lo! here is a candle! How fortunate!"

"But it is not lighted!" exclaimed the informer with an uncontrollable agitation. It is not lighted, nor has it been, as the wick itself proves!

"Lantern and candle! a lantern and a candle repeated the man. I appeal to the justice of Monsieur, that there is no such word as lighted candle in any part of that respected document!"

This was a clencher! The parties were completely outwitted; while to abate the fever of the informer's extraordinary excitement, the man charitably repeated the "bleeding" which he had so effectually performed on the former occasion. Of course the lawyers lost no time in "amending" the "amended" proclamations, and inserted lighted before the word "candle."

From the Sabbath Recorder.

What is he going to make?

When one of our young men is inclined to devote to study more time than is generally allowed by this money-making, money-loving age, the question is asked whether he is to make a lawyer, a doctor, or a preacher; as though of necessity he must pursue one of these three professions, if he sought the advantages of school. We all acknowledge the importance of education to the professional man. But do not farmers and mechanics fill a responsible place in our social compact? They have learned by experience, that they too are subject to the shameful intrigues of designing men. To meet these, they need a perception as keen as the tempered steel—a mind that can cut its way through the battlements of error up to the throne of truth. We do not expect that all will charm the multitude by their eloquence, or be versed in all the technicalities of our present lawyers, yet they are to make our governors, and our legislators are subject to their will. Yes, these very youth are to entwine around our social and political interests the silken chords of love and justice, or rivet the galling chains of tyranny upon future generations. How indispensable to our prosperity as a denomination, and our welfare as citizens, that every mind should have a moral and intellectual training. We trust the time hastens, when the question will be seriously asked, what he will make if he neglects to give his youthful days to study and improvement —when fathers and guardians will feel that they are serving God and their country, by making sacrifices to prepare the young for the responsible duties of life. MECHANIC.

DEFERRED ITEMS.

From the Pittsburgh Despatch, of Monday.

Horrible Murder.

A WOMAN MURDERED AND AFTERWARDS BURNED TO ASHES BY HER STEP DAUGHTER!—An aged lady, named Mary Morrison, wife of Samuel Morrison, residing in Mifflin Township, in Allegheny county, about three miles from McKeesport, was murdered on Friday last, and afterwards burned to ashes by her step-daughter. The facts, as far as we have been able to learn, are these:

On Friday morning Mr. Morrison started to the city with produce for the market, leaving his wife and daughter at home. The daughter is a woman about thirty-five years of age, rather a simple creature, and considered by the neighboors as insane. Mrs. Morrison has from her childhood been subject to spasmodic spells. On the afternoon in question, she was taken with one of these spells, and being on the floor under the influence of the fit, her step-daughter, Mary Morrison, beat her on the head with a fire shovel, until, it is supposed, she killed her, and then threw her into the fire and kept piling on the fuel until she burned her almost to ashes, there not being bones enough left of the body to fill a quart measure.

The step-daughter, after consummating the horrible and tragic act of burning the mother, carefully scrubbed the floor to obliterate the traces of blood, and made her escape to the woods.

Mr. Whitaker, a brother of Mrs. Morrison, visited the house on Saturday morning, and found it deserted, but there being a very disagreeable stench, he suspected that all was not right, and immediately commenced a search of the premises. On examing the fire-place, from whence the smell proceeded, he discovered a number of small bones, and the jam spotted over with blood. Several of the neighbors were called in, and started in pursuit of the step-daughter, who was arrested a few miles from the scene of the tragedy; she alleged as her reasons for doing so, that "her father, step-mother and herself could not agree, and she thought the best thing she could do was to burn her up." She also confessed the manner in which she consummated the act.

Coroner Richardson was sent for to hold an inquest on the remains, and the jury, after hearing the testimony of a number of witnesses, returned for a verdict, that the "deceased came to her death from violence at the hands of her step-daughter, Sarah Morrison," and authorised the coroner to take the murderess into custody. He brought her to this city, and lodged her in jail on Sunday morning.

Mrs. Morrison, the deceased, was a sister of Dr. Whitaker, of Allegheny city, and is said to have been a woman of mild and gentle disposition, when not under the influence of the spasmodic spells to which she was subject. Her untimely and tragical death is regretted and mourned by a large circle of relatives and friends.

LATER FROM AFRICA.—*Attack by Natives.—Town and Factories Burned by the English.*

The N. York Commercial has a file of the Africa's Luminary extending from the 14th of April to the 9th of June.

The latest advices received at Monrovia from the United States were brought by the frigate United States, which arrived from Port Praya.

We find in the Africa's Luminary, of June 9th the following account of a disturbance originating with the native tribes, and ending in loss of life and the interference of H. B. M. vessel of war, the Rollo. The account is furnished by a correspondent, and is dated "Monrovia, June 10." The fray occurred at Timbo:

On the 2d inst., "Prince," chief of the Timbo tribe, came down to the beach, accompanied by a number of young men armed as his body guard, for the purpose of making prisoner of a man of the tribe of Fishmen, for some litle offences he had committed. His tribe refused to deliver him up, and in the scuffle that ensued they came to blows, and from blows to firing at each other.—one was instantly killed on each side and two or three wounded.

The Fishmen were compelled to retreat to the barricaded English factories, which had as factors persons of their own tribe.

Captain Murray, owner of one of the factories, at the same time was at anchor off Timbo, and having a quantity of Kroomen on board his vessel, sent them on shore to protect his factory.—At the dawn of day on the 3d, the Timboes renewed the attack, and a general fight commenced. The Timboes wounded seven of Capt. M's Kroomen and several of the Fishmen. There were killed in the fight four Fishmen and two Timboes.

After the Fishmen had left the place, the Timboes returned to the factories and plundered them of everything that could be carried off. While the Timboes were thus engaged, a number of—manna people, with some Timbo bushmen, came up and turned upon two factories belonging to J. B. McGill, merchant, Monrovia, and carried off a large quantity of goods.

The "Eliza Frances," a colonial craft, owned by McGill, arrived there a few hours after the affray. The factors, considering their lives in danger, embarked with what goods they had remaining. The "Eliza," on her way from Timbo to Grand Colah, met an English man of war, the "Rollo," on her way to Timbo, the commander being informed of the affair by dispatch from Capt. Murray. The commander of the "Rollo," landed his men, with the warrior of Trade Town, "Boyed," and a number of his men, and burnt all the towns along the beach, including the English factories and the factories of Mr. McGill.

Very favorable accounts are given of the different schools. A school among the emigrants from Virginia numbers thirty-seven scholars, and is improving.

Thursday, the 8th of July, was appointed as a day of thanksgiving, by proclamation of Governor Roberts.

Rev. Mr. Benham announces his return to this country by the Liberia Packet, on the first opportunity. Ill health is assigned as the reason.

A DEATH SCENE.—The Cincinnati Gazette says—"On Friday night there was a fight and riot at a drinking house kept by a German named Hahn, at the corner of John and Elizabeth streets. On Saturday night, the disturbance was renewed, and resulted in the death of an Irishman, named Cafferty, from blows on the head with a poker, and another man was severely injured. Cafferty's wife, living near, hearing the disturbance, ran in, and in her efforts to save her husband, was also hurt by a blow with the same weapon. Hahn, with seven others, have been arrested, and committed to prison for further examination."

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POETRY.

From the Erie Observer.

IS THERE A GOD!

BY ARCHETYPAL.

Is there a God?—
Look to yon firmament above,
Where world on world peers out,
And ask the planets there that move—
Or ask thine heart whence springs the doubt;
Ask, and thine inmost soul will say,
These are His works—and His alone—
All in that blue fair heaven we see,
Bear proof of Him, the eternal One.

Is there a God?—
Look to the mighty depth below
Where oceans 'mid dark caverns sweep;
Whence springs the mystic ebb and flow—
What power commands the restless deep?
"'Tis nature." Yes, but nature too,
Proclaims to all—proclaims aloud—
Holds forth in every shade we view,
The power of a ruling God.

Is there a God?—
Look to the green and fertile earth—
Look to each herb—each plant we see;
And ask thyself what gave them birth,
The smallest blade—the loftiest tree?—
Thine heart must tell thee, if sincere—
Thine age bear witness of the proof—
That thou can'st feel and see e'en there,
The will—the power of Him above.

Is there a God?—
O, doubt it not—where'er we gaze,
Where'er we roam—where'er we be,
There are in each and every place,
Myriads of proof, Lord God, of thee!
The eagle soaring in high air,
The insects on the low grass-sod—
The great, the small, in every sphere—
All nature's works proclaim a God.

Is there a God?—
Man, ask that which within thee dwells,
And wakes thy soul to hope or fear;
That which thine every action feels,
And whispers to thine heart and ear:
Or look around, beneath, above;
Look where thou wilt, thou 'lt ever see,
In all, in each, full proof enough,
Of Him who reigns eternally.

Religious.

Written for the Western Recorder.

FRAGMENTS.

No. I.

Who has not been in the furnace of affliction? Who has not experienced the deceitfulness of life and the pleasures of the world? Man is born to trouble, as the sparks fly upward. The venerable Patriarch, Jacob, said unto Pharoah, "few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Yet how we cling to our sorrowful existence, delighted with the things that cause our tears to flow, and rend our bosom with many a bitter pang. The pleasures of the world are like the morning cloud and early dew; and its riches and honors fade, wither, and die—all as transitory as the beautiful flowers that adorn the surface of the earth.

No. II.

"Lean not on earth, 'twill pierce thee to the heart;
'Tis but a reed at best, and oft a spear—
On its sharp point peace bleeds and hope expires."

The works of creation, as they unfold themselves in all their variegated loveliness and splendor, I cannot but love. I love the mighty and majestic ocean, the onward flowing rivers, and the sweet murmuring of pleasant streams; the rich drapery of the forests, the green fields, the incense of flowers, and the music of the birds: the mighty orbs that shine in the blue expanse of heaven, illuminating the canopy with beams of holy light, worlds upon worlds, rolling their onward march to the grand music of time! These I love fervently. There is a voice here, that, if listened to and obeyed, will teach man to be holier and happier, and will lead him higher than their created beauty, even to the foot-stool of the Eternal.

No. III.

Man at his best estate is vanity. What has he to boast of? What his beauty? a bubble. How soon it fades. It may vie with the rose for a time, and almost as soon it withers. The finely expanded features soon wrinkle, and become furrowed with age. We are as the grass also, which flourishes in the morning of a summer's day, presenting its verdure, which is beautiful to the eye, and displaying its blossoms, which are grateful to the smell, but which is cut down before the evening and withereth.

"Earthly things are but the transient pageants of an hour,
And earthly pride is like the passing flower
That springs to fall, and blossoms but to die."

No. IV.

Many are the afflictions of the righteous. Bitter the cup which the children of God have to put to their lips. Dark the clouds that lower above their pathway, and gloomy the wilderness through which they travel to Mount Zion, the city of God. Yet, O Christian! the cup is not all bitter, the clouds all darkness, nor the wilderness all gloom. A Saviour's kind love sweetens the bitterness of the cup, fringes the clouds with rays of mercy, and throws a beam of heavenly light across the dark gloom of the wilderness waste. How sweet to have a resting place when the soul is weary—to find a secure haven when the tempest is gathering. When afflictions surround our path, or the head reclines wearied on its languid pillow, when all the beautiful scenes of earth recede from the vision, and the tendrils of holy affection, woven in the deep recesses of the heart, begin to break by the iron hand of death;—sweet is it to realise that the poor tempest-tossed soul can find a resting place in the bosom of her God.

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour hide,
Till the storm of life is past,
Safe into the haven guide,
O receive my soul at last."

No. V.

We are all hastening to that bourne whence no traveller returns. We all do fade as a leaf, and our days pass away as a tale that is told.—What is our life? it is even a vapor which appeareth but a little time and then vanisheth away. The trials and afflictions of life are wearing us down to the tomb. Life is flying rapidly away, its privileges, its enjoyments, its trials, will soon be interrupted by death. But the Christian, thro' the grace of our Lord Jesus Christ, is prepared for every emergency. The nearer he arrives at heaven, the more pleased he is. He stands with his loins girt and his lamp burning, "waiting for God to draw aside the veil of flesh, and admit him into his glory." For him to live is Christ, but to die is gain. When contemplating the subject of death, he may shrink from entering its dark and gloomy portal, "nature appalled may shake off her wonted firmness," yet still he knows that death, however terrific in appearance, is the harbinger of eternal rest and glory; and in the triumphant language of the Psalmist, exclaim—"though I walk through the valley of the shadow of death, I will fear no evil!" Blessed are the dead that die in the Lord.

"The good man's hope is laid far, far beyond
The sway of tempests, or the furious sweep
Of mortal desolation. * * * Ee'n in death,
In that dread hour, when with a giant pang,
Tearing the tender fibres of the heart
The immortal spirit struggles to be free,
Then, even then, that hope forsakes him not,
For it exists beyond the narrow verge
Of the cold sepulchre."

ANON.

Solitudinarian Cabin, Sept. 1847.

Ministerial.

From the Methodist Protestant

An Incident, With a Moral.

A minister of the Gospel, in one of our Northern cities, some years ago, became deeply impressed with a desire for increased usefulness. He thought much upon the most probable means for the accomplishment of this object. The ordinary opportunities of access to his people, by pulpit ministration and customary pastoral visitings, did not satisfy his soul. He longed to lead his flock directly to Christ; to witness a greater degree of spirituality among them. At length, he resolved to visit every family; and, as far as practicable, to ascertain the spiritual condition of each of its members, by personal conversation upon religious experience. At an appointed time, he entered upon his labors of love. He called on one and another of the families of his people—had every household gathered,—and with much affectionate concern spoke to them of the necessity of living each day for God and for eternity. His own soul was comforted, and he felt that his labors were not in vain in the Lord.

A day or two after he had commenced this heavenly employment, he called at the house of one of his most pious and influential members—a man of wealth. The father was absent at his place of business, but the mother, an amiable and pious woman, was at home. On making known to the latter his desire that she should summon her family to the parlor, and acquainting her with his design to speak personally to them—to admonish—exhort—or encourage as they might need, the mother thanked him with tears of gratitude; but said,

"I have one request to make of you, sir."

"What is that?" said the minister.

"It is that you will say nothing to my eldest daughter, Mary, on the subject of religion. I have prayed for that child for years. I have talked to her again and again. But her heart is set upon vanity. Fashion and the world are predominant in her affections. She has become, of late exceedingly sensitive to reproof or admonition. Respectful in every other relation, she will not permit me to speak to her on religious subjects, without returning a violence of language entirely unbecoming a daughter. I have determined therefore to refrain from any direct appeal to her, until she shall give evidence of greater docility. You will please therefore say nothing to Mary, whatever you may say to the others. I should be sorry to have your feelings injured as well as my own, by the manner in which I am but too confident she would respond. May God bless your admonition to the rest."

In a few moments the family were gathered in the presence of the minister. Mary sat among them. She had entered, with a respectful courtesy, and taken her position at a window looking upon the street, apparently more interested in what was going on without, than attentive to the conversation within. The minister spoke first to the mother, of her responsibilities and duties; then to a son, a youth of intellect and promise: then to a younger daugher and so on until he had administered his kind and fatherly instructions to all. I mean all except Mary. To her, he said nothing. He seemed to be unconscious of her presence. As the tears of tenderness flowed freely from all who participated in the delightful interview, Mary sat at the window playing idly with the tasselling at the silken curtains, her proud spirit refusing the first intimations of sympathetic feeling. The brightness of her eye was undimmed by any gathering tear—the loftiness of her carriage was not for a moment relaxed by the affecting scene before her; and when the Minister said "let us pray!" she arose not from her seat to bow with the rest, but remained still in her position, of scornful unconcern, her delicate fingers toying with the silken fringes of the drapery before her. The minister poured out his soul in a fervent address to the throne of grace. Oh, how earnestly committed he that family to the guardianship of heaven!—referring to them in his supplication individually, and appropriately presenting them to the mercy of the Father thro' the merit of the Son. But he offered no prayer for Mary. Unconcernedly and proudly, she still played with the silken toys. The prayer ceased—the good man arose. Taking each by the hand, he affectionately gave a parting admonition and invocation; and bowing coldly to Mary, who as coldly returned his civility, he left the room and made his way to the entrance of the dwelling.

He had scarcely passed the threshold, when the words of the Redeemer "I am not come to call the righteous but sinners to repentance," flashed upon his mind. Suddenly pausing, he said to himself, 'shall I refuse exertion for any soul, to which my Master came down from Heaven? Nay—God being my helper I will return.!"

Again he stood in the parlor. The family sat just as he had left them, musing upon the things he had spoken. Mary was to all appearance still cold and unmoved.

With a courage imparted by the Holy spirit, he walked to where she sat, and taking her hand in his, said, "It is a faithful saying, and worthy of all acceptation that Jesus Christ came into the world to save sinners. Shall he save you?"

The rock was smitten! The waters gushed forth freely, and fully! Mary, proud and scornful as she seemed to be, needed only the word of invitation, to bow and weep and pray. Then was heard the bitter cry "God be merciful to me, a sinner!" Angels hovered over that little assembly, and ere the descending Sun gave place to the gathering twilight, the shout of conversion ascended to the throne and there was joy in heaven over the sinner that had repented.

It has been years since the above was related to us, and we do not know that it has ever been in print before. Its moral—which is two-fold—is borne upon its very face. Mothers may learn from it never to despair; and ministers may learn from it never to falter!

Missionary Intelligence.

CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, JUNE 7TH, 1847.

Additions to the Church—Persecution.

For some time past there has been no very striking incident to record respecting the work of God in this metropolis. I think we may say that there has been a constant progress of truth and righteousness; although it has been slow, and at times not immediately perceived. We have, however, two very clear and satisfactory proofs that God's Spirit is still working here upon the minds of men. One is that conversions are actually taking place from time to time, and names are added to the church "of such (we trust) as shall be saved."

Yesterday was the regular season of communion, and seventeen new members were admitted, five of them being males, and twelve females. This is a larger number than were ever before admitted at any one time, and we bless the Lord for it. Four of the females and three of the males are members of our seminaries, and fruits of the revival reported to you some months ago. The whole number of church members in this city is now about eighty, and there are others to be examined for admission at the next communion season.

The services yesterday were peculiarly solemn and affecting; and many of the church members were melted to tears at the sight of so many coming out from the world, and joining themselves to the people of God. May the Lord enable them all to hold on their way!

The second proof of progress to which I referred, is the constant activity of the Patriarch and his agents in opposing the reformation. In the nature of things such activity could not be thus perpetuated witout some constantly working stimulus; and that stimulus is furnished by the conquest of the truth over new minds in the Patriarch's ranks.

I wrote you a long time ago, about the imprisonment and trial of the owner of the Protestant house in Constantinople, where the Sunday morning preaching service is held. The same individual has been since repeatedly addressed by some of the rich bankers of the Patriarch's party, with the most liberal promises of pecuniary recompense, and the most earnest entreaties, to induce him to return to his Church. Finding all their efforts vain, they got up another lawsuit; more than three hundred men signing a paper charging this brother and eight others whith kidnapping and returning by force thirty of their children, and with being, in other respects, disturbers of the peace! These nine individuals have been twice tried on these charges before the great police court of this city, and nothing could be proved against them.

Besides this case, there are almost numberless others of petty persecution occurring continually. A man of evangelical sentiments who, at the first opening of the vials of the Patriarch's wrath in January, 1846, subscribed the idolatrous confessions of faith through fear, after spending months of mental agony in consequence of thus sinning against the light God had given him, comes out and, fearless of all consequences, takes his stand with the people of God! He is a silk merchant by trade, and owns the shop in which he transacts his business and procures a livelihood for his family. But in consequence of his forsaking the ranks of the Patriarch, the latter finds means to close his shop and throw him into the greatest distress, and this under a show of legality, though in reality the whole preceeding is most iniquitous and cruel.

Another man of precisely the same class, after openly avowing his determination to live and die in the evangelical faith, is taken before the Turkish courts by his Armenian neighbors, who fear to disobey the injunctions of their spiritual rulers; and the most vigorous effort is made to eject him from his own house into the street! Both of these men are sober, honest, industrious and quiet citizens; and they are called to suffer these abuses merely because they choose "to follow the Lamb whithersoever he goeth." Another is prosecuted on a false claim of debt, and by false witnesses is made to pay heavy damages. Another loses his customers because the shopkeepers around him are of the Patriarch's party; and they warn every man whom they see approaching that he is an accursed heretic, and therefore, it is a sin to transact business with him. Another is stoned in the street, spit upon, and other wise insulted. And still another's house is attacked by a mob, and the life and limbs of his wife and children are put in jeopardy. These are all real cases, and it is impossible for me to enumerate half of those of a similar kind which are continually occurring, throwing our brethren into the greatest distress.

Nor can I possibly put on paper the excellent spirit many of them manifest under these sore trials encouraging our best hopes for them, that by the grace God they will be enabled to endure even unto the end. It would be no matter of surprise, however, if some out of the whole number should prove to have no root in themselves, and should fall away and perish, under such a succession of tribulations and persecutions.

My particular object, in dwelling upon this subject, is to lead our more favored brethren and sisters at home to sympathize more deeply with those who are thus suffering for the cause of Christ. I could, if necessary, give a catalogue of names of men and women who are at this moment in circumstances of real suffering from poverty, some of them on beds of sickness; and their distress is chiefly occasioned by what may be called petty persecutions, which, through the untiring perseverance of their enemies, become almost intolerable, and especially, since the method of infliction, now generally adopted, is such as to render the case intangible by the civil authorities. The Lord, however, knows how to sustain his people under trial, and how, also, to bring the greatest good to his cause out of the most deep and wicked designs and doings of his enemies; of which we all have been many times eye witnesses.

It is matter of devout thankfulness that hitherto no effort of the Patriarch has availed to close the place of worship opened in the city proper by our evangelical brethren. On every Sabbath the pure gospel is preached there by the pastor to from seventy or eighty hearers of both sexes, no one offering any molestation? We bless the Lord for this liberty; and we do fully believe that the everlasting truth of God, which has thus gained a foothold in this city of multiform errors, will never again be rooted out.

LETTER FROM MR. EVERETT, JUNE 7TH, 1847.

Presence of the Spirit—Persecution.

I have often intended to give you my impressions of the great and glorious reformation going on among the Armenians of this city and vicinity. But I will only say now, in a word, that the past year has been a most delightful year to me. I have continually felt myself carried back to apostolic times, and seen the power of the glorious gospel as it was then seen. I have witnessed its blessed influence in leading men to choose Christ and his service in the face of bitter persecution. I have several times seen the triumphant consolations of the gospel exhibited on the bed of sickness and death. I have enjoyed sweet Christian communion with our native brethren, in the public meeting and in the private circle. And I have been led many times to say in the language of the Apostle, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies," I see and experience them here among these afflicted and persecuted members of Christ's body. And I can also say that if the fruits of the Spirit are any evidence that any persons have the spirit of Christ; if a holy life is any evidence that a man has the truth within him; and if facts and experience in exact accordance with the revelations of our blessed Savior, are any proofs that his power is seen and felt, then the work that is going on among the Armenians of this land, is of God, and cannot be overthrown.

But we must ever be aware that the conflict has but just commenced. The powers of darkness and gross superstition are but just beginning to be aroused. The enemy are almost daily devising some new plans of persecution. The government is now making recruits for the navy & army; and opposers are ready to seize this opportunity to vex the Protestants by pointing them out as bad men, and thus causing them to be seized and pressed into the service of the government; as the still undefined political position of the Protestants does not forbid this mode of procedure by the enemy. Our brethren at Nicomedia, some weeks ago, were thrown into great fear and trepidation, as you may have heard, in consequence of the forcible seizure by Turkish soldiers of Baron Garabed, a young man of an excellent spirit, the son of one of the oldest members of the church, and one of those who were received into the church when Mr. Hamlin and myself were there. He was sent in the company of two vagabond Armenians to this city, & placed in the arsenal to labor for the government. We have good evidence to believe that this brother was pointed out to the Turks as a bad man by the Armenian Bishop. We learn that the Patriarch has succeeded in liberating one of the men belonging to him, and has also sent to Nicomedia for the names of all the the Protestants. We have some reason to expect that this violent persecutor is meditating another outrage on the members of Christ's flock there; but the Lord will defend and deliver in his time!—*Miss. Herald.*

TEMPERANCE.

A Warning Dream.—The following narrative of a very singular and extraordinary occurrence which took place many years ago, was forwarded by a gentleman residing in Malta, Saratoga county, New York, to the editors of the Boston Recorder in 1824. The writer vouched for its authenticity, having heard it from pious old gentlemen to whom the Rev. Mr. Tenant related the circumstances. The occurrence was indeed extraordinary, but there are warnings in the drunkard's daily path, not less important because more frequent, which should urge him to fly immediately to the ark of safety and seek refuge from the worm that dieth not, and the fire that is never quenched.

"When Rev. Mr. Tenant was minister in Freehold, in the then province of New Jersey, he had a neighbor, a carpenter by trade, who was a habitual drunkard, and always spent much of his time, particularly evenings and Sabbath days, in company with people of like habits, and never went to church or religious meetings of any kind. This man dreamed one night that he had a fit of sickness and died, and as he always expected, after death he went to hell. Hell was not to him what he had expected to find it, but was a large tavern with a bar-room full of benches, well lighted up, all the benches filled with people, all silent, each with a hat on his head, and each covered with an ample black cloak reaching to his feet. The man went to the landlord and said, "I expected to find hell full of fire and a place of torment as it was represented to me while living, but I find it very agreeable." Upon this, every one of the persons in the room stood up and each one slowly and silently opened wide his cloak, & holding it open, displayed his body, a solid mass of fire.—The man was so struck by this sight that he begged the landlord to allow him to return to the earth again—who after many entreaties consented that he should return, if he would make a solemn promise that he would return there again at the end of the year. This the man promised and awoke.

The dream filled the man's mind with great horror, and in the morning he went to Mr. Tenant and told the story. Mr. Tenant advised him to reform and lead a new life, it seemed a special warning which if he neglected, it would enhance his future punishment, &c. The man did reform, and for six months avoided his old companions; at the expiration of that time, he was returning from work one evening, and was met by several of them near a tavern and they began to ridicule him for becoming religious and dared him to go in and take *one* drink with them. The man felt very strong in his new resolutions and said he would go in and take one drink to shew it would not hurt him. He took *one* and *another* till he was much intoxicated,—from that time he returned to his old habits and grew worse and worse. His family lived in the second story of a house to which there were stairs on the outside of the house, and one night on which he had drank more than usual, he made a shift to get up stairs and go to bed, and slept all night, but in the morning when he went out of the door to go to his work, he was still drunk, and pitched of the stairs to the ground and broke his neck.—The news was carried to Mr. Tenant, who instantly recollecting the man's dream, on looking at a memorandum he had made when the man told him the dream, found it was a year that day since the man told it to him."

THE DRUNKARD'S HOME.

BY JAMES STILLMAN.

The drunkard's home! What words can show
The scenes of misery there?
What mind conceive, what heart can know,
Save those compelled to share?
Th' abode of wretchedness complete,
Whence every comfort's fled.
Where want, disease and ruin meet,
And every hope is dead!

The drunkard's home, more cheerless far
Than ever convict's cell,
With granite wall and iron bar,
For guilty one's to dwell;
O, better far the vaults of death,
For there all sufferings cease,
And care-worn pilgrims yield their breath,
And sleep the sleep of peace.

The drunkard's home! that barren waste!
That desert of the soul,
Without one green oasis graced,
Where streams of comfort roll;
Stricken as by the simoon's blast,
All bliss is prostrate laid,
And Pity, weeping, stands aghast
To see the ruin made.

The drunkard's home! the rock-girt strand
Where honor shipwrecked lies,
The den where Murder dyes his hand—
Where Virtue, poisoned, dies;
Where Vice, spreads round its filthy slime,
Where Falsehood forms her lair,
The haunt of Infamy and Crime,
Of Madness and Despair!

The drunkard's home! ye generous youth,
Yet from intemperance free,
Attend the warning voice of Truth,
And from the poison flee:
Touch not the cup of liquid fire,
Beware of Habit's chain,
Quench the first spark of wild desire,
And spurn the damning bane.

Temperance.

It is said that Bishop Doane, of New Jersey, is strongly opposed to temperance, and his sideboard and tables are loaded with gin, brandy, wine, &c. A short time since, Rev. Perkins, of the order of "Sons," dined with the Bishop, who, pouring out a glass of wine, desired the Rev. gentleman to drink with him, whereupon he replied—

Can't do it, Bishop, 'wine is a mocker.'

Take a glass of brandy, then.

Can't do it, Bishop, 'strong drink is raging.'

By this time the Bishop becoming somewhat restive and excited, remarked to Mr. Perkins.—You'll pass the decanter to the gentleman next to you.

No, Bishop, I can't do that; 'wo unto him that putteth the bottle to his neighbor.'

What was the peculiar mental condition or moral state of the Bishop, at this stage of the proceeding, our informant did not state.—*Protestant Monitor.*

Another Great Victory!

The last place for the retailing of arden spirits in Tuscumbia, Alabama, a town containing 2,000 inhabitants, has been compelled to suspend operations for want of patronage! There is not a single grog shop in the place!! The Democrat says: "About three months ago 'Protection Division' of the 'Sons of Temperance,' was organized in this place, and has progressed and extended its benign influence over our population until it numbers now about one hundred members, comprising some of our best citizens. So great is the reform it has worked that there are not left among our citizens drinking men enough to sustain even one drinking establishment. This is one of the gratifying results of this honorable philanthropic institution.—*Columbian Fountain.*

Capt. Tyler not Headed Yet.

A Virginia paper tells a good story of Ex-President Tyler, which shows he is not the man to be headed so easily as some imagine. The judges of the county court last spring appointed him overseer of a very bad road, forcing him to discharge an annoying duty, or subjecting him to the fine prescribed by statute for failure to discharge the public business imposed on him. Instead of neglecting the business, however, he entered upon it with great vigor, and called on the judges and others to turn out and work on the road, as required by law. As the road was very rough, he kept them working on it for two months. They begged to be let off, but refused to discharge them. They then persuaded him to resign; but he declared it to be too difficult to get into office, now, for him to voluntarily abandon authority when conferred upon him; besides, he would be liable to a fine, if he failed to have the road put in good condition. They promised to pay his fine if he would back out; but he preferred to be above any such favor, by doing his duty fully and legally. They were thus headed at their own game, as their short crops have since proved.

It costs the people of the United States annually, twelve millions of dollars, to support their dogs. So says an exchange

Ladies' Department.

From the Syracuse Star.

SEWING GIRLS.

"Sewing girls get good husbands—Sometimes."

[Kate.

So they do, Miss Kate, but they oftener die of broken hearts, or consumption, as it is called.—Let me tell you a story of a pretty little dress maker, that I knew years ago, and who lived in the village where I was born.

She was, when I first saw her, a delicate girl of sixteen. Her eyes and hair were dark as night; her cheeks revealed the rose bud, and her lips were full and red. Indeed she was very beautiful, and many a proud and high-born girl envied the village "dress maker."

The young gentlemen were bold in their expressions of admiration—stared at her when she modestly entered the country church, and were officious in their attentions to her, when none of the aristocracy were near. They were the sons and brothers of her employers, so she quietly listened to their flattery, and received their attentions—but none reached her heart.

At last, (I know not how it came about,) she loved—loved one, too, who was all unworthy.—She had never read of man's treachery in novels; never heard of it in real life; and when Jas. H——— called her his "sweet love," and told her how dear she was to his heart, she believed him, and loved him with all the depth and fondness of a pure young heart.

On Saturday evening, as Mary sat humming a tune, and cheerfully finishing a dress for a lady, her lover entered the room. She smilingly welcomed him, and with a sweet happy voice, she said—

"You will excuse me if I do not put away my work, will you not? for the dress must be finished in an hour."

"Oh, yes," said he, and he drew his chair close to her side, "but dear Mary, do not take any more sewing. I do not love to have you dim your bright eyes with work. Come live with me, and let me take care of you."

His voice grew husky and he hesitated a moment, as if ashamed of his own baseness, then he said—

"You know that I cannot marry you. My father would disown me if I did; but I cannot live without you, sweet one," and he threw his arm about her slender waist.

The poor girl shrunk away, as if from the touch of a deadly serpent. Her cheek blanched, her eyes were wild, and for a few moments she was speechless. Then, with words of scorn, (may they ring in his dying ear,) she bade him leave her forever.

How these few words of his had changed the appearance of the world to that young girl! Before he came in, she was cheerful and happy, the world about her was bright and beautiful—the future full of hope and joy. Only a few moments had passed away—she sat in the same room—the unfinished work still was in her lap—but her heart was now broken and desolate. The world had suddenly grown hateful, and the darkness and gloom of night shrouded her future.

She sat motionless in the chair where he had left her until she was aroused by a knock at the door. She opened it, and a servant enquired if Mrs. L———'s dress was done?

"No!" said Mary, and she was startled at the sound of her own voice. "I have not been well this evening. Can you come again in half an hour?"

The servant turned away, and Mary was again alone. There was no tear in her eyes, and she took up the dress, and mechanically commenced sewing. but in a few moments the same servant returned, and said—

"I told Mrs. L——— how pale and sick you looked, and she says you must not finish the dress to-night—she does not wish to wear it to-morrow. There is a basket of fruit she sent you."

Mary sunk down in the chair; the kindness had touched hear heart, and tears, wholesome tears, burst from her eyes.

Days and weeks passed on. Those who employed Mary noticed that her steps grew languid, and that the song with which she used to beguile her hours of toil, was hushed, but no one know the cause.

Her heart gradually failed. One afternoon, while her head was resting on the bosom of the kind hearted Mrs. L———, word came that Jas. H——— begged earnestly to see her. The name had power, even then, to rouse her from her lethargy, and a slight flush came into her cheek, as she softly whispered—

"Tell him I am dying—that I forgive him, but I cannot, indeed, I cannot see him."

Mary died that night. In the quiet churchyard of C——— she lies buried, and the sighing of the winds, through the low willow near the grave is her only requiem.

A Compliment to the Sex.

During the progress of a protracted meeting held in Johnstown, Ohio, by the Rev. Mr. C———, of the Methodist Episcopal Church, it so happened that the most of the persons who came forward to the altar for the prayers of the church, were females; which induced some objectors to say that weak minded persons were generally the first to seek religion, which came to the ear of Mr. C———.

The next evening of the meeting, he took occasion to notice their objections as follows, as near as I can remember:

Well, friends, we have had a very profitable meeting to-night. I wish to notice a little objection I heard of to-day concerning our meeting. Some persons have said that this is not the work of the Lord, because nearly all the seekers are females; they, moreover challenge us to tell why there is so large a portion of the weaker sex engaged. Now sirs, I will not answer you directly, but see here: Two years ago I had occasion to preach to the prisoners in the Ohio penitentiary. Now how did it happen that there was more than four hundred males, and but about half a dozen of the weaker sex?

When you answer this, I will prepare to speak to your question.

Requisites for Going to Law.—To him that goes to law nine things are requisite:—

1. A good deal of Money.
2. A good deal of Patience,
3. A good Cause,
4. A good Attorney,
5. A good Counsel,
6. A good Evidence,
7. A good Jury,
8. A good Judge
and
9. Good Luck.

Conference Proceedings.

APPOINTMENTS OF THE OHIO CONFERENCE,
M. P. CHURCH.
J. M. YOUNG, President.
A. H. BASSETT, Editor "Western Recorder."

Cincinnati st—To be supplied.
Elm Sreet mission—T. Finkbine.
George Street mission—Joel Dalby, jr.
Lebanon st—W. B. Evans.
Cincinnati ct—A. H. Trumbo, J. D. Langdon, sup. ass't.
Xenia ct—J. White.
Washington ct—A. Channell, R. Dobbins, sup. ass't.
Springfield ct—R. Rose.
Twin Creek ct—J. Nutty.
Darby mission—R. K. Davis.
Lebanon mission—O. Warrington.
Richwood ct—J. B. Peat, T. D. Howe.
Miami ct—D. Moore.
Kalida ct—G. W. Thornburg.
Lima ct—J. L. Borton.
Mt. Blanchard ct—T. Graham.
Clarksville ct—W. Tipton.
New Richmond ct—R. M. Dalby.
Port William ct—W. G. Fowler.
Union ct—O. P. Stephens.
Portage ct—W. Chapman.
Bainbridge ct—S. P. Kezerta.
Clarksburg ct—W. Pelan, W. Hughey, sup. ass't.
Bournville ct—C. H. Williams.
Ash Ridge ct—S. H. Evans.
Greenville mission—I. Hunt, J. Flood, sup. ass't.
Maumee mission—C. Carter.
Mad River mission—L. Ensminger.
Conference Missionary—A. McGuire.
G. M. Hunt, J. H. Webster, W. B. Warrington, to be employed.
A. Bessee, without an appointment at his own request.
E. H. Weir, referred.
L. Hadder, expelled.

REPORT OF COMMITTEE ON BOUNDARIES.

Ct's. & St's.	No. of mem.	Unst. min's. and Pr's.
Cincinnati st.,	379	I. Snider, John Laymau, and G. Redding.
Elm st miss.,	81	J. Garrison, and L. Z. List.
Lebanon st.,	172	E. G. Hardesty.
Cincinnati ct.,	141	J. Hill, & I. Edwards.—Batavia class returned to N. Richm'd ct
Beauford ct.,	186	D. Inskeep, & C. Wamsly.—Name changed to Ashridge.
Xenia ct.,	90	
Springfield ct.,	172	Edward Newlove.
Kalida ct.,	100	
Lima ct.,	160	D. Crall, J. P. Fay.
Twin Creek ct.,	130	R. White, E. Stibbens.
N. Richmond ct.,	231	J. McNeal, J. Phillips, L. Runnels, C. Tatman, J. Lyons.
Port William ct.,	314	J Turner, R Huzza, W Caterel.
Clarksville ct.,	113	J Villers, T E Scott, L Howard.
Union ct.,	285	Jno. Inskeep, Joshua Inskeep, W. Inskeep, D. Gill, J. Smith, J. I. Baker.
Miami ct.,	207	W. Medaris, J. Parks, J. Stephens—All the app'ts. W. of Troy, attached to Greenville miss.—containing 44 members, 1 meeting-house.
Richwood ct.,	200	W. Hamilton, A. Davis.
Bainbridge ct.	335	A. M'Ginnis, A. Jester.
Washington ct.,	250	J. Dalby, sen., B. Ryan, W Lyon, D. Craig, C Little, W Jacks.
Mt. Blanchard ct.,	175	J. Swaney, J. Guest, R. Park.
Portage ct.,	65	P. Laney.
Darby Mission,	64	G. E. Chapman.
Greenville Mission,	56	B. Garretson, J Jervis, A Ross.
Mad River Miss.,	65	V. Thomas.

Bainbridge circuit divided into three parts, the South-western part, containing four appointments, two meeting-houses, and forty-five members—to be called Bainbridge circuit. The Southern part to include six appointments, three meeting-houses and 104 members—to be called Bournville circuit. The North-eastern part including six appointments, three meeting-houses, 184 members—to be called Clarksburg circuit.

NUMBER OF MEETING-HOUSES AND PARSONAGES.

Cincinnati st., 1 meeting-house, 1 parsonage—Elm st. miss., 1 m. h.—Lebanon st., 1 do.—Cincinnati ct., 2 do., 1 parsonage—Beauford ct., 2 m. h.—Xenia ct., 2 do.,—Springfield ct., 4 do.—Lima ct., 3 do.—Twin Creek ct., 2 do., New Richmond ct., 6 do.—Port William ct., 6 do.—Clarksville ct., 3 do.—Union ct., 4 do.—Miami ct., 2 do.—Richwood ct., 5 do.—Bainbridge ct., 7 do.—Washington ct., 6 do.—Mt. Blanchard ct., 1 do.—Portage ct., 1 do., 1 parsonage—Mad River miss., 1 m. h.

The Conference adopted the following rules for the government of all missions in the Ohio District:

WHEREAS, the Discipline authorises each Annual Conference to make such rules and regulations for the government of missions in conformity to the Constitution and Discipline of the Methodist Protestant Church, as the Conference shall deem best. (See p. 72.) Therefore,

Resolved, That the following rules and regulations be adopted for the government of missions under the jurisdiction of the Ohio Annual Conference:

1st. When three or more societies, containing in the aggregate not less than thirty members, shall be formed, they shall have power to elect all the officers necessary, as in stations and circuits, to perfect their organization.

2d. When organized, the Stewards, together with the official members, shall have authority to hold a Quarterly Conference in each quarter, and shall have the same power as in circuits and stations.

3d. Should any such mission be so situated as to render it necessary, they may have a Leaders' and Steward's meeting, as in stations.

4th. All missions, containing thirty members, shall be entitled to a delegate, Provided such mission shall have at the time of such election a regular organized Quarterly Conference.

JOEL DALBY,
O. P. STEPHENS,
J. M. JOHNSON. } *Committee on Missions.*

CINCINNATI, Sept. 16, 1847.

Resolutions reported by the Financial Committee and adopted by the Conference:

1st. *Resolved*, That the first Quarterly Conference of the year make an estimate of the probable expenses of the circuit or station, and apportion the same to the several classes according to their ability by a vote of a majority of the Leaders present—when in a book provided by each Leader, each member shall subscribe what he is willing to pay for that year, to be paid quarterly. Provided, That each Leader may obtain subscriptions from persons that are not members, who may be disposed to aid us.

2d. *Resolved*, That each and every Class Leader shall have a Class Steward elected, (or act in that capacity himself,) who shall use his utmost exertion to obtain the amount apportioned to his class by subscription or otherwise.

3d, *Resolved*, That any minister or preacher shall be exonerated from all service in his appointed field of labor, if at the end of any quarter he is not fully paid his regular disciplinary allowance up to that time. Provided, that he notify the Quarterly Conference of his intention to leave, and within 3 weeks after leaving, publish the reason thereof in the Western Recorder, together with a copy of this resolution.

4th. *Resolved*, That President's salaries be apportioned as follows, for the ensuing year, to wit:

Cincinnati st.,	$41,58	Elm St. mission,	$9,11
Lebanon "	19,79	Cincinnati ct.,	16,26
Ashridge ct.,	21,39	Xenia "	10,35
Springfield ct.,	19,78	Kalida "	11,50
Lima "	18,40	Twin Creek ct.,	14,95
New Richmond ct.,	26,56	Port William "	37,11
Clarksville ct.,	12,99	Union "	32,77
Miami "	23,80	Richwood "	23,00
Bainbridge "	5,00	Washington "	28,75
Mt. Blanchard ct.,	20,12	Portage "	7,47
Darby mission,	7,36	Greenville mission,	6,44
Mad River mission,	7,47	Maumee "	3,30
Bournville "	11,44	Clarksville "	20,24

RECEIVED INTO THE CONFERENCE.

Ministers—W. B. Warrington T. Finkbine, W. Hughey
Licentiate—C. Carter, W. Chapman, T. D. Howe.
By transfer from Indiana Conference,—W. B. Evans, C. H. Williams.
By transfer Muskingum An. Conference—A. Channell.
Elected to Deacon's orders—Thos. Graham, A. Channell, G. W. Thornburg, E. G. Hardesty.
Elected to Elder's orders—T. Finkbine.
By order of the publishing committee, R. ROSE.

CONFERENCE STEWARD'S REPORT.

C'ts. & St's.			salary.	rec'd.	deficit.
			$ cts.	$ cts.	$ cts.
J. M. YOUNG, President.			400,00	274,64	131,36
Cincinnati st.,	Joel Dalby,		750,00	750,00	
" ct.,	O. Warrington,		100,00	100,00	
Clarksville ct.,	R. Dobbins,		100,00	60,28	39,72
Springfield ct.,	O. P. Stephens,		200,00	181,00	19,00
Kalida ct.,	J. L. Borton,		200,00	136,49	63,51
Port William ct.,	R. Rose,		220,00	220,00	
Bainbridge ct.,	A. H. Trumbo,		220,00	132,30	87,70
" "	Thos. Graham,		100,00	62,75	37,25
Lebanon st.,	R. M. Dalby,		305,00	305,00	
New Richmond ct.,	S. H. Evans,		280,00	205,70	74,30
Washington ct.,	A. H. Webster,		200,00	182,00	18,00
Beaufort ct.,	W. G. Fowler	3mo.	50,00	13,12	36,88
" "	J. Nutty,	9 mo.	150,00	66,34	83,66
Mt. Blanchard ct.,	A. Bessee,		200,00	87,07	112,93
Richwood ct.,	J. B. Peat,		200,00	127,30	72,70
Xenia ct.,	Jos. White,		220,00	220,00	
Darby miss.,	R. K. Davis,		200,00	95,00	105,00
Greenville miss.,	S. P. Kezerta,		100,00	50,00	50,00
Twin Creek ct.,	W. Pelan,		100,00	87,00	13,00
Miami ct.,	G W Thornburg		100,00	100,00	
Union ct.	D. Moore,		200,00	112,00	88,00
Maumee miss.,	no report.				
Mad river do.,	L. Ensminger,		200,00	85,31	114,69
Elm st. mission,	T. Finkbine,		no claim.		
Conf. Missionary,	A McGuire,		100,00	55,45	44,55

Paid to J. Flood by Bainbridge ct., for previous dues, $150,00

CONFERENCE COLLECTIONS.

Cincinnati st.,	$33,50	Cin. S. S. donations,	$45,75
Cincinnati ct.,	18,40	Springfield ct.,	4,00
Kalida "	9,00	Port William ct.,	2,20
Bainbridge "	3,35	Washington "	,00
Beanford "	2,10	Greenville mission,	1,30
Mad River mission,	1,00	Bal. from last Con.,	2,54
Elm Street mission,	5,00		

JOHN WHETSTONE, *Con. Steward.*

Reported for the Western Recorder,

EXTRACTS OF THE MINUTES OF THE PITTSBURGH ANNUAL CONFERENCE.

The following is the Conference Steward's Report, in reference to all monies received and paid over, for the use and benefit of Rev. Asa Shinn, which Report was ordered to be published.

John Cowl, in account with the Pittsburgh Annual Conference, for monies received for the benefit of Rev. A. Shinn, Dr., 1847:

May 11th,—To cash rec'd.		Manchester ct.,		$17,05
27th,	"	" Washington st.,		7,00
Aug 18th,	"	" Ohio ct.,		10,72
"	"	" Morgantown ct.,		7,05
"	"	" Pittsburgh st.,		30,00
"	"	" Allegheny st.,		17,33
"	"	" Connellsville ct.,		5,87
"	"	" Fairmont ct.,		3,60
"	"	" Buchanon ct.,		4,00
"	"	" New Brighton ct.,		4,50
"	"	" Waynesburgh ct.,		3,00
"	"	" Fayette Springs ct.,		3,75
"	"	" Braxton ct.,		0,22
"	"	" Brownsville ct.,		2,90
"	"	" Monongahela ct.,		10,25
"	"	" Clarksburgh		1,50
				$128,74
				47,33
				$81,41
Cr.—By cash paid by Pittsburgh st.,			$30,00	
" " Allegheny st.,			17,00	
			$47,33	$128,74
Aug. 21st, by cash paid W. Graham, as per receipt,			$81,41	
From the Muskingum An Conf., forwarded by a member of the Publishing Committee,				8,00
Total,				$136,74

On Monday morning, according to previous appointment, an hour was appropriated to the delivery of an Address, by Rev. T. H. Stockton, in reference to the enterprise in which he is engaged. The Conference listened with profound attention to the Address. Then appointed a Committee to consider the subject thereof, and report thereon. The following is the report:

Whereas we have not had time to examine the subject fully: and whereas it was not presented for adoption, but for our consideration; Therefore we recommend him to publish his Address, that our people may have an opportunity of examing it for themselves. We appreciate the motives of our beloved Brother, and so far as it is an institution of Christian benevolence, we give it our hearty concurrence; and recommend it to the favorable consideration of the Church and the community.

A resolution was passed in reference to the election of delegates to the Annual Conference, which together with the law regulating said elections in this District, was ordered to be published. The following is the standing law of this district, which was enacted by the Annual Conference, in the year 1843, at its session in the city of Pittsburgh.

That whereas difficulties have occurred in consequence of elections being held at the time and place of holding the last quarterly-meeting on Circuits; Therefore—

1. *Resolved*, That the election of delegates on Circuits, be held in the classes, by the Stewards or Leaders, between the 3d and 4th quarterly-meetings.

2. That the superintendents shall give, or cause to be given, at least two weeks' notice of said election, at all the appointments.

3. That all the votes given in each society, shall be cast on the same day, and within one hour from the time of opening the election; and that the votes there and then given, shall be sealed up, and sent to the Quarterly Conference; and if it be found that there is no election, the Quarterly Conference shall be competent to elect, out of the three (candidates) having the highest number of votes.

N. B.—This Resolution shall not be so construed, as to require all the classes to vote on the same day.

The following is the Resolution of the Annual Conference, at its recent session in Waynesburgh, respecting the itinerant ministers:

Resolved, That it is the sense of this Annual Conference, that the law regulating the election of delegates to the Annual Conference, does not admit of any minister or preacher, under the stationing authority of the Conference, to participate in, or exercise any influence or control over said election.

The following is the resolution touching a day of fasting and prayer:

Resolved, That we observe the 1st Thursday in November next, as a day of fasting, prayer, and humiliation, before God, throughout the Pittsburgh District.

Hope this resolution will be generally and strictly observed by us all, and in the true spirit of the subject.

We append the names of brethren who constitute the District Committee. W. Reeves, P. T. Laishley, James W. Brown, Ministers; Path. Donnally, T. L. Mahan, and F. H. Pierpoint, Lay-men.

W. REEVES,
J. ROBISON,
J. GARRARD, } Pub. Committee.

CONFERENCE STEWARD'S REPORT OF CONFERENCE COLLECTIONS.

Dr. To Collection from		Evansville	ct.	$1,22
" " "		Fayette Springs	"	7,25
" " "		New Brighton	st.	4,25
" " "		Connellsville	ct.	6,25
" " "		Susquehanna	"	2,00
" " "		Ohio	"	4,00
" " "		Manchester	"	10,34
" " "		Fairmont	"	3,27
" " "		Morgantown	"	5,75
" " "		Ligonier	"	1,00
" " "		Sharpsburgh	"	3,00
" " "		Buchanon	"	1,00
" " "		Washington	st.	4,54
" " "		Huntersville	ct.	0,90
" " "		Clarion	"	0,62
" " "		Mill Creek	"	1,00
" " "		Allegheny	st.	10,98
" " "		Union	"	2,00
" " "		Greenbrier	ct.	2,00
" " "		Braxton	"	0,43
" " "		Clarksburgh	"	4,00
" " "		Pittsburgh	st.	17,13
" " "		Wheeling	"	4,00
" " "		Monongehela	ct.	0,81
" " "		Conneaut	"	0,60
" " "		Weston	"	0,80
" " "		Waynesburgh	"	22,00
				121,14

The following brethren from sister Conferences, were present, and voted to honorary seats, viz:

Rev. T. H. Stockton, Phil. Con.
" Wm. McGwigan, Va. "
" Zech. Ragan, Musk. "
" A. H. Bassett, Ohio "

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, OCTOBER 7, 1847.

OUR ABSENCE.—We have been spending a few weeks, chiefly in attending the sessions of the Pittsburgh, Muskingum, and Ohio Annual Conferences. It has been very gratifying to us, to meet with so many brethren, from so many different sections of the country, on those occasions. We were also gratified to witness the increased energy and efficiency of the Conferences, in promoting the interests of the church of Christ, and the general encouragement of our brethren, to expect reviving seasons, and enlarged prosperity. Meanwhile we have travelled some 850 miles, chiefly by land, and by various modes of conveyance, 300 miles by stage, 200 by private carriage, 150 by rail cars, 100 on horseback, and nearly 100 by canal packets. Our journeying and sojourning abroad, with the relaxation from our accustomed confinement, and toil and application at home, has proved a benefit to our impaired health, for which we desire to feel thankful. Having been providentially preserved in all perils, and returned in safety to our charge with the blessing of many friends and brethren, who bid us God speed in our enterprise, we trust we shall resume with renewed encouragement our work, sparing no pains nor labor, to make our weekly sheet interesting to our readers, and especially to make it useful as a promotive of their highest interests.

TEMPERANCE HOUSES.—Who does not, when on a journey, love to find refreshment or repose at an orderly house, where no apprehension need be entertained of encountering a battle of brandy bottles, or any of the usual disgusting annoyances incident to rumdealing taverns? On our return, recently, from Cincinnati, we came by the train of cars to Springfield, that beautiful place where the railway intersects the National Road. Having several hours to spend in the village, waiting for the mail coach going east, we did ourselves the satisfaction of turning in at the American House, a commodious Hotel, kept by Messrs Rowzey and Snowden, on strictly temperance principles. We know those gentlemen well, and their families, from previous acquaintance, and can assure those who may call, that they will find all things attended to, and done up *about right*. Then, call at the American House—for, who would not prefer to look out for a Temperance Hotel? When you arrive by the cars or coaches, you may meet with a dozen proclamations, and demands to go to other houses, but don't forget that Rowzey and Snowden's American House is the place to put up.

We have just learned that our friend John Cary, Jr. has recently opened a Temperance House in Cambridge, Ohio, on the National Road, east of Zanesville. We are glad to hear it, for we apprehend that such a house has been much needed at that place. We trust that Mr. Cary will be well sustained in the enterprise. The friends of Temperance and good order, ought to patronize such houses in preference to others. Dont forget the Temperance Hotel kept by Mr. Cary, in Cambridge. We are told it is nearly opposite the Court House. We should be gratified to announce the establishment of such houses, in all our cities and villages, and all along our highways.

TEMPERANCE MOVEMENT IN CINCINNATI—The friends of Temperance in the Queen City have lately commenced a new effort to resist the inroads of Rum. The City has now a Temperance Council, who will grant no licenses to sell liquor. But it seems that many of the grog dealers have continued to sell, without, license, in defiance of the law. This imposition has been carried on to an alarming extent, so that the number of unlicensed groggeries, in actual operation has reached from five to six hundred! The friends of Temperance and good order, have taken the alarm, and have summoned their forces, to stay the progress of the destroyer. For this purpose public meetings are held almost every night, at different points in the city. We hope they will succeed in abolishing those houses of disorder and riot and death.

Plan of Union Between Great Britain and the United States.

We observe in a recent number of one of the London Monthly Journals, a lengthy letter from ROBERT SEARS, ESQ., of New York, headed—"*Alliance of Perpetual Friendship between England and America*," We take the following extracts from the letter. The sentiments will meet with the approval and concurrence of the good men of both countries:

"Never, in my humble opinion, were there two nations so prepared for a perfect truce, and combined action; never was the opportunity for arranging it so bright and promising; and never was the call, both within and without, at home and abroad, so urgent and so plain." * *

"It has often occurred to me, as one of the noblest enterprises that could be effected in this world, if your country and ours could be induced to enter into a solemn agreement: *First*, that all disputes which may arise between us shall be settled by arbitration, and never by an appeal to arms; *Secondly*, that we shall combine in every way which shall commend itself to the united judgments of both nations to engage in a mission of benevolence towards the entire human race." * * *

"It has been said, '*England and America* AGAINST *the World!*' Let us say, *England & America* FOR *the World!*' How mighty would such a confederation be for the interests of peace, of freedom, of commerce, and christianity!"

* * * * *

The subject is truly of great importance, and one in which Mr. Sears has been, and is now deeply engaged in bringing before the people of England and America, through the influence of that mighty instrument—the Press. A leading article on the subject, from the pen of the same gentleman, appeared but a few weeks since in one of the leading and most influential papers of the Union.

DEATH'S DOINGS.—On our late visit to Cincinnati, we learned of the recent death of two of our old friends, who were of the first and earliest members of the Methodist Protestant Church of that city.

Joseph T. Hodgson, was a native of Virginia, but for many years past, a citizen of Cincinnati. In the latter part of his life he was subject to a nervous affliction, which for much of the time, prostrated his mental and physical energies. But we believe he remained a devoted Christian, steadfast in his faith in God. He died, July 16, aged 62.

William Edwards, formerly of Cincinnati, but late of Blue Rock, Hamilton county, was, we think, a native of Pennsylvania, but for 20 or more years past, a citizen of the West. He was the father of Br. I. Edwards formerly of the Ohio Con., and step-father of Brother C. Caddy, of the Muskingum Conference. We have not the particulars of his last illness and death, but believe he died the last week of September, at an age, a little short of sixty years. We ever considered him an honest man, and humble Christian.

We have just received a private letter from L. Marston, Esq., Millersburg, Ky., dated 2d inst., communicating to us the following sad intelligence:

"*Nicholas Amos*, a subscriber to the Western Recorder, died on the 29th ult., at the advanced age of 76 years."

Father Amos was another old friend, whose society we very much enjoyed, in years past, and at whose hospitable dwelling, we used to find ourself very much *at home*, in 1833—4, when we by appointment, officiated for a year, in Bourbon county, Ky. But it appears we shall see him no more in the flesh.

We are passing away, we are passing away,
To a visionless sleep and a couch of clay,
Like the light of the stars before the sun,
We are fading and vanishing one by one;
Like twilight hues of a summer day,
We are passing away, we are passing away.

SYNODS.—The Synod of the Presbyterian Church, (O. S.) was in session last week, at Lancaster, Ohio; and the Synod of the Presbyterian Church, (N. S.) was also in session at the same time at Granville, Ohio. The ministers of that denomination, belonging to Zanesville and Putnam, were in attendance.

FRUIT CONVENTION.—The great Fruit Convention was in session at Columbus, as we passed through that city, on the 29th ult. Our friend Rev. C. Springer, of this county, was in attendance.

A NATIONAL CONVENTION of colored Americans, as we learn by the National Era, is to be held in the city of Troy, New York, on the 6th day of October, inst.

MOVEMENTS IN THE SOUTH.—We see that an association of southern gentlemen have issued a prospectus for publishing a paper at Washington City, in which the institution of Slavery is to be defended. The Editor of the National Era, we believe, is quite well pleased that there should be an opposition line. On the other side of the question, it is announced that an *Anti-Slavery* paper is about to be commenced in Virginia. Furthermore, we learn that the people of Kentucky have by a large majority decided upon the call of a Convention for altering the Constitution of that State. These are important signs of the times.

SEARS' MAGAZINE.—The September number has been received, and contains a pictorial description of the States of Delaware and Maryland, and the District of Columbia. Much interesting and useful information is embraced. We rejoice that Mr. Sears is receiving the reward of his enterprise and perseverance by the extensive patronage of his works. The present and future generations will be indebted to him for his labors in placing before the people a pure and useful literature. He is making arrangements for an improved volume in 1848, of which we will duly apprise our readers.

Since the above was in type we have received the number for October, containing a pictorial description of Virginia, with numerous illustrations, some of which are quite interesting.

THANKSGIVING.—The 25th day of November, has been designated by the governors of New Hampshire and Missouri, as a day of Thanksgiving and Prayer. There is a growing disposition to set apart a common thanksgiving day for the entire nation. As the governors of those two states have spoken thus early, we apprehend that the same day will be fixed upon by the governors of many other states, if not by all.

CLARION OF FREEDOM.—This is an Anti Slavery paper, for some time past published at Cambridge, O., but lately removed to New Concord, in the eastern part of this county. We have received the first number of a new volume just commenced at that place. We regret to learn that the "Clarion," with its editor, Rev. M. R Hull, has been literally driven from Cambridge by lawless mob violence. A statement from an exchange, which appeared amongst our last week's news items, was the first we had seen in reference to this disgraceful outrage. We have since received a very friendly call from Mr Hull who has been so rudely treated. He desires us to say on his part that several particulars in the article referred to are not correct. He says that the "Clarion" is not a "*crazy* abolition paper," and that it is not the case that it "defies God and man, decency and the law," that it has defied none of these.

The fact is, the Editor of the "Clarion" is a *plain spoken man*, and whilst he feels it his duty to oppose certain evils, as slavery and intemperance, he is not inclined to take pains to use the mildest terms in denouncing those sins, and those who are supposed to participate in them. We own that we have considered Br Hull too vituperative, and we still conceive that if he would use a method less denunciatory, he would effect more in behalf of the cause of truth and righteousness. But, it is *a way he has*, and we wish not to dictate for him. Furthermore, let Mr. Hull's paper please or displease us, or the public, he has rights, and is entitled to the protection of law. And no circumstances could justify the resort to brute force, for the purpose of putting to silence the "Clarion" press. We hold in utter detestation such proceedings, and we unqualifiedly condemn the whole, as unworthy of any people, save barbarians. In the number of the "Clarion" just received, the Editor gives some details of the riotous proceedings at Cambridge. He ascribes their origin, in great part to the enmity excited on the part of doggery keepers, by his opposition to their nefarious business. He says that "every drunkard in town was enlisted in the mob. They could get as much whiskey as they wanted, by throwing eggs and stones at the Clarion Office; and they made a frolic of doing so." He continues—

"For eighteen nights we were assailed by the Cambridge mob. Stones, large enough, and thrown with sufficient force to knock down a buffalo, were hurled whizzing through our bed room, whilst our wife & children barely escaped their intended murder. These were our annoyances and these our perils and dangers.—They threatened to tear down our press—to blow up our building with powder, and to burn the house over our heads. For protection of our persons and property we appealed to the Mayor, asking him to establish a watch with an ordinance requiring every citizen to be in his house by nine o'clock at night or be jugged till morning to give account of his being out. He summoned the council; so they met and adjourned twice without making provision for the protection of our persons or property, and we believe that some of them would rejoice to see our blood and the blood of our wife and children rippling through the gutters of their streets. On the last night of the mob they gathered in large numbers in and in front of Mr. Brown's, clearing (through the assistance of Mr. B.) the pavement of all who were suspected of friendship for the Abolitionists. After this was done, showers of stones were thrown through our windows, and bottles of oil mixed with lamp black were thrown at the house and through the windows, defacing the house and furniture in a most shameful manner.

On the same night they determined to whip every Abolitionist in town; so they went to work and knocked down two or three with clubs, while others escaped to places more secure than the public streets.

Up to this time Mr. Wolf & ourselt had been not beaten, though frequently assailed in the street by drunken ruffians; but it had been determined on, and Jonathan Davis, a butcher in town, was, no doubt, selected to beat us. This he did in real butcher style, with much ease to himself, (for we offered no resistance) and much to the satisfaction of the Clique, who paid his fine of $15 00 and costs.

We are grieved that the goodly village of Cambridge has been dishonored by these scenes of outrage. The friends of order there, doubtless deplore the fact. We sympathise also with those who have suffered personal violence and abuse. And we pray that such scenes may not a sin be enacted in this community.

Foreign News.

From the Zanesville Daily Courier, October 5.

Fifteen Days Later from Europe.

Arrival of the Hibernia.—Depression of the Markets.—Rally and Advance in Breadstuffs.—Decline in Cotton—Prospects of Continental War!

NEW YORK, Oct. 3, 10½, P M.

The steamer Hibernia arrived at Boston, at 20 minutes before 3 o'clock, this afternoon.

The Corn Market had been still farther depressed from the failuers that had occurred, and by reason of the prospect for an abundant harvest.

The extent of purchases, however, in the market, for Holland and Belgium, where the Potato Crop has failed, has caused prices to rally and advance, on the 13th.

Wheat was 62 shillings per quarter.

Flour had reached 28@30s. ℔ bbl. with limited supples on hand.

Cotton had declined three-eighs of a penny per pound.

The minister of the king of Sardinia had announced to the Court of France that if the Pope should require the aid of his master to resist and repel the Austrian invasion, his majesty would feel himself bound to render it.

Biographical.

Written for the Western Recorder.

Death is still repeating his destructive visits to our fold, and taking both young and old from the flock—both from the church and congregation. Since Conference, we have buried our beloved Brother, Thomas F. Brown, a precious man of God. But he is gone to dwell in a mansion prepared for him in heaven.

Aged Sister Jane Scholey, too, mother of Br. W. Scholey, recently deceased, while he is across the Atlantic, on a visit to his native land. Praise the Lord! her end was peace.

A Mrs. Narcissa A. Paulson, also, consort of Mr. Charles H. Paulson, and daughter of Hon. Daniel Kilgore, of Cadiz, Ohio, an amiable lady, departed this life, on last Sabbath morning, at the St. Charles Hotel, in this city. Hope she is now tuning her harp of gold, to the praise of her Redeemer and God.

And now William Augustus, son of Brother W. Rinehart, is removed to the fold above. Dear little lamb! his gentle spirit is far removed from the storms of this rigorous clime; in the green pastures of paradise, near the banks of the river of life, he now peaceably feeds, walking close by the side of the great and good Shepherd. O, may our Almighty Saviour sanctify these afflictive visitations of his Providence, to the good of all the surviving friends. W. REEVES.

Pittsburgh, Pa., Sept. 28, 1847.

Written for the Western Recorder.

MEDAD VINTON.

Died, at Port Washington, Ohio, September 29th, 1847, of Typhoid Fever, Mr. Medad Vinton, aged fifty years. Mr. Vinton emigrated from Massachusetts in 1839, and settled at Port Washington, where by an honorable and upright course of conduct, in all his business transactions, by his amiable and unaffected manners, his consistent and practical piety, he gained largely the confidence and esteem of the community in which he lived. The funeral services were conducted by Rev J. W. Case. R. S.

Putnam, Ohio, Oct. 5, 1847.

Later from the Army.

[*Telegraphic Despatches.*]

From the Zanesville Daily Courier, Octo ber 2.

The Armistice Broken.

Another bloody Battle—Mexican loss 25,000 *—American loss severe—Gen. Worth badly wounded — No prospects of Peace — Paredes heading Guerillas—*$20,000,000 *refused for California—Herrera's recommendation —The end not yet.*

RICHMOND, Oct. 1, 10 o'clock, A. M.

By a late arrival at New Orleans we have later news from the seat of war, and of a nature, too, that while we are rejoiced that our arms are once more victorious, we at the same time are compelled to yield our convictions formed on the intelligence, received by former arrivals, that the prospects of peace were flattering, and that the end of this war was nigh, and own that peace is still far distant.

By this arrival we have intelligence from the city of Mexico to the 9th September, from which we gather the startling information that the armistice has been broken, and that hostilities have been actually re-commenced. On the 8th, our forces attacked the Mexican out-posts at Chapultapec, which were driven in, with the heavy loss of twenty-five hundred men! our own loss not mentioned. The Mexicans were commanded by General Leon, and the General himself was wounded in the engagement!

General Scott and Santa Anna accuse each other with breaking the Armistice, and from the known character of the two generals, we are not at a loss on whom to throw the censure for thus again plunging the two countries into a bloody and perhaps lengthened struggle, by which thousands of victims will be immolated on the altar of blood. God spare us the farther effusion of blood!

The American force engaged in this battle was small, and the Mexicans, as usual, outnumbering us greatly, and the engagement was of so sanguinary a nature, that the American loss is represented to be severe, compared with the numbers engaged.

So exasperated are the Mexicans that Herrera recommended the women and children to stone the Americans from the housetops as they enter the city, and from the known characteristics of the country, we have not the least hesitation in saying that that recommendation will be strictly carried out, even beyond the spirit and the letter.

The animosities of the Mexicans have been so thoroughly aroused, that they have announced their determination to yield nothing beyond the Nueces, excepting territory on the Pacific, for the purpose of establishing Factory Houses, and that exception only for the space of eight years.

The American loss on the march to the city of Mexico, has been found to be three thousand between Puebla and the city.

Paredes is between Vera Cruz and Gedico, heading a formidable body of guerillas.

There are no prospects of Peace given us by this arrival, even should the United States pay twenty millions of dollars for California.

General Worth, as usual, bore a conspicuous part in this engagement, and we are pained to learn that he was badly wounded!

From the Zanesville Daily Courier, October 5.

LATER.

Painfully Exciting News! Worth dangerously Wounded—Bravo killed and Santa Anna Wounded—American Loss 1000 *to* 1500 *Men! Battle still Raging!*

WASHINGTON, Oct 2—7 P. M.

The Post Master General, now in this city, has received by to-day's mail, a letter from the Deputy Post Master at New Orleans, with one day's later advices from the army.

General Scott entered the city of Mexico on the 8th, and fought a great battle.

General Bravo was killed. Santa Anna was wounded, and retired with his shattered forces to Gaudaloupe.

The American loss is reported to have been one thousand to fifteen hundred killed and wounded!! The Mexican loss is not reported.

At the latest accounts, General Scott and the American army held half of the city, and, in the other part of it, a sanguinary battle was raging.

As to General Scott's position, the aspect of affairs, &c., there are various reports, which I omit.

General Worth was dangerously wounded.

STILL LATER.

The negotiations–Severe Correspondence between Scott and Santa Anna—Charges of bad Faith.

MEXICO, Sept., 9, 1847.

The Mexican Commissioners declared Trist's propositions to be inadmissible. Thereupon, Santa Anna invoked a Council of General Officers, and subsequently gave to General Scott notice that hostilities would re-commence on the 9th.

Gen. Scott accused Santa Anna with having violated several articles of the Armistice, and especially in not permitting the Americans to obtain supplies.

A severe correspondence took place between Gen. Scott and Santa Anna. The latter accused the former of sacking the towns and robbing the churches of the Mexicans, while the American General retorted with the charge that supplies of food, &c., from the Mexicans had been unduly obstructed.

STILL LATER FROM MEXICO.

Accounts still more exciting!!—Puebla blockaded—Scott's Despatches cut off—Distressing Rumors!

WASHINGTON, Oct. 3, 9½ P. M.

One of the charges made by Santa Anna, against Scott, was, that he had stolen and destroyed many articles esteemed sacred by the Mexicans.

Riley, the infamous leader of the band of deserters, who were taken in arms against our flag, and who were called the "Legion of St. Patrick," had, with seventy of his men, a fair trial before the Court-Martial, were found guilty, and sentenced to be hung!

The Sentence was approved by the Commander-in-Chief, General Scott, and it was carried into effect accordingly, the execution taking place in the full presence of both armies on the 8th.

Several bloody battles were fought from the 8th to the 16th of September, in one of which three hundred Americans, it is reported, were blown up by bombs from the Castle of Chapultapec falling among our amunition wagons. General Worth it is reported was killed. Gen. Persifer F. Smith was also killed.

The Mexicans report the American loss at seventeen hundred, or one fourth to one third of the entire Army!!!

The Citadel of Chapultepec, and those famous Halls of the Montezumas are now completely in the possession of the American Arms!!

The news comes well authenticated.

The Mexican and American letters agree in depicting this struggle as the hardest and most bloody battle yet fought.

At one point of the City, where our loss was four hundred killed, & from six to seven hundred wounded, Santa Anna, in person commanded the Mexicans columns.

There were Eight Thousand Americans engaged in the battle.

LATEST AND IMPORTANT.

Later Particulars!—Puebla blockaded—Scott's Despatches cut off—Distressing Rumors!

WASHINGTON, Oct. 4, 6 P. M.

The National Intelligencer has letters from officers of the army, dated Puebla, September 10th, which state that they had been hemmed in there, for three weeks, by a force of Four Thousand Mexicans!!

All of General Scott's despatches have been cut off.

A telegraphic despatch from Richmond says that "La Patria" has letters with, or purporting to be with, later dates from the Army.

These letters state that Paredes had been elected Inspector General of the Mexican Army, but had refused the appointment.

It was rumored that the Mexican General Rea, with a large body of National Guards and eight thousand other troops, was lying in wait to attack Gen. Lane's train which left Vera Cruz on the 10th.

There were also reports that Peubla had been taken by the enemy. This last appears to tally very well with the letters in the Intelligencer.

News of the Week.

The Business of Mansfield.

A correspondent of the Statesman gives the following statistics of the trade of Mansfield.—Let it be remembered that Mansfield was a few years age an obscure village whose existence even, was unknown at any great distance—that it is now the southern terminus of the Sandusky Railroad, and that to that improvement is owing altogether the important position which this inland village is taking in the trade of the State. The tables not only show what a railroad will do for a place, but also what a place will do for a railroad.

"But I find I am extending this letter to a greater length than I intended. To the kindness of Mr. McCreary, of our place, I am indebted for the following statistics of the amount of produce purchased and forwarded, at this place, from the 1st of August, 1846, to the 1st of August, 1847:

Wheat,	558,574	bushels
Corn,	13,624	"
Oats,	6,250	"
Clover Seed,	9,649	"
Timothy Seed,	1,834	"
Flax Seed,	1,576	"
Ashes,	1,371	barrels.
Flour,	63,359	"
Pork,	3,588	"
Tobacco,	361,909	pounds.
Lard,	67,000	"
Wool,	245,916	"
Butter,	355,000	"
Leather,	84,000	"

With an indefinite, yet large amount of smaller trade, viz: Apples, Peaches, Eggs, Beans, &c., &c.

Imports during the same period have been 12-000 barrels of Salt, and 14,654 tons of various other merchandise.

Transportations on the above articles from this point, over railroad, to

Sandusky City,	$72,420 37
On articles received here,	39,635 00
Total,	$112,055 37

What, at six per cent., would make capital to the amount of $1,867,583.

The value of the above exports, at average prices, as paid in this place, would be over $1,-000,000,"

A SUDDEN SCRAPE.—On Tuesday a woman sued another woman at Philadelphia, for malicious mischief. At the hearing of the case, the husband of the claimant, Jesse Dean, happening to appear, the defendant claimed him as her husband. It turned out that the defendant had been married to him some three years, and that the complainant became his wife in April last. And so the husband of two wives got himself into a scrape that may yet get him into the penitentiary.

DEATH OF JUDGE THOMAS BUCHANAN.—We regret to learn from the Patriot of last evening of the death of the venerable Judge Thomas Buchanan, Associate Judge of the judicial district composed of Allegheny, Washington and Frederick counties.

The Hagerstown Torchlight, received last night, confirms this melancholy announcement, and says that on Wednesday a dark cloud overspread the feelings of that whole community in consequence. On the day previous, Judge Buchanan held court and heard several elaborate arguments in Chancery. On his return home, in the evening, he was accompanied, in his carriage, by his daughter, (Miss Buchanan,) and was unusually cheerful until he arrived within two miles of his residence, when a sudden silence seizing him, his daughter cast her arms around him and inquired the cause. He made no reply, and in an instant he had expired, from an attack of apoplexy. Probably never since the establishment of our county, says the Torchlight, has the decease of any one in our midst been received with more profound regret. Deep has been the impression of his death, and long will his memory be cherished by those upon whose life, liberty and property he has, in days past, been called to judge. Judge Buchanan succeeded the Hon. Roger Nelson, and was elevated to the Bench on the 5th of May, 1815. He was, at the time of his death, in the 79th year of his age. He was the brother of the late Chief Judge John Buchanan, of the Court of Appeals of this State.

A MOTHER'S CARE.—In Leverett, Mass., a child of Peter Hobart, Jr., cut the arteries of his arm with a scythe, but was prevented from bleeding to death by the presence of mind of his mother, in pressing the flesh above the wound, until a doctor arrived two hours after, and took up the arteries.

A MOST DELIBERATE SUICIDE.—A correspondent of the Mobile Register, writing from Pensacola, Sept. 17, relates an unusually deliberate case of suicide on the part of Judge Garnier, a venerable and respected citizen of that place. He drowned himself, it appears the night previous, and from letters he wrote to several of his friends, he had for some time past been making his arrangements to commit the deed. He assigns as a reason "poverty," that he had but $120 and that it would take all of that to pay his debts and bury him decently. He wrote a few lines at midnight to Dr. Smith, which he gave to a black boy, and told him to hand it to Dr. Smith early in the morning, which was to inform where his body might be found. He had every thing arranged. He directed notes to all to whom he was indebted, even to his washerwoman. He laid his clothes in which to be buried on the bed and directed where every thing might be found. He sewed two large bricks in a towel and tied them to his back, and pinned a towel over his breast and back, and tying one end of a rope to the end of the warf and the other end around his waist, threw himself into the water, where he was found in the morning. The evening previous he was perfectly cool, speaking of the Mexican war, &c., and his letters and the note written at midnight were very neatly executed.

THE GALE OF SATURDAY.—The N. Y. papers give the particulars of numerous disasters occasioned by the late gale:

A case of woolen goods, market G 381, E. Bogart, New York, washed into Lloyd's Harbor during the gale, and was forwarded to N. Y. city by Mr. Jones for the owners.

Papers, apparently from a Greenport vessel, drifted ashore near the residence of Mr. Cambrelong, West Neck. A chest lid, marked "to the care of Capt. Starr, washed into Lloyd's Harbor, and was picked up by Capt. Durfee, of the Thos. W. Throre.

Sloop Catharine Hale, of Stonington, Capt. Brown, upset off Eaton's neck light-house during the gale. The captain's wife and another lady passenger were drowned in the cabin, and a boy was lost from the deck. The captain saved himself by means of a spar and a board, on which he drifted five miles; the crew three in number, saved themselves by clinging to the wreck, which righted, with the loss of spars, and drifted on the West side of Eaton's neck, where she now lies in a bad state,

The schooner Sarah S. Davis, from Fredericsburg, laden with flour, anchored off the quarantine on Saturday, went ashore during the night, but was got off on Sunday morning—the vessel leaks badly.

LOSS OF THE NEW ORLEANS PACKET SHIP AUBURN.—*The Captain, First Mate, and sixteen other persons drowned.*—The New York Journal of Commerce, of Tuesday afternoon, is indebted to John S. Tappen, Esq., secretary of the board of underwriters, for the following particulars of the loss of this vessel, which we mentioned yesterday, by telegraph:

"*Long Branch, Setp.* 25, 1847.

"The ship Orbit, of New York, Captain White, (evidently a mistake, intended for the Auburn, Capt. Hoyt,) from New Orleans, came ashore on Long Branch, Barnegat Inlet, on Saturday night last. She has gone to pieces—the Captain first mate, and sixteen others lost."

The Auburn was about 10 years old. 449 tons burthen, hull valued at about $25,000, cargo $40 to $50,000—made up of the usual New Orleans assortment. She was fully insured, and probably, also, the cargo, in Wall street. She belonged to Stanton & Frost; sailed from New Orleans August 28. The underwriters have sent assistance down.

The Express says:—"The sixteen persons, last named, include some passengers, as her ship company does not number so many."

Those lost on board the packet sloop Catherine F. Hale, Capt. Dudley Branch, from Stonington for N. Y., capsized about half a mile from the shore, are the Captain's wife, Eveline, and a lady passenger, Mary A. Burdick, with the cook, a boy named Geo. E. Stanton, were drowned; the Captain saved himself by means of a spar and a board, on which he drifted five miles; he was in the water five hours.

COLD BEDROOMS.—A person accustomed to undress in a room without fire, and to seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. The natural heat of his body will very speedily render him even more comfortably warm than the individual who sleeps in a heated apartment, and in a bed thus artificially warmed, and who will be extremely liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all—the constitution of the former will be rendered more robust, and far less susceptible to the influence of atmospherical vicissitudes than that of the latter.—*Jour. of Health.*

FIRE IN LOWELL.—The large machine shop belonging to John R. Adams, Esq., was entirely consumed by fire last week. Insurance $2,500, which will cover about one half of the loss. Messrs. Patterson & Smith, engineers, had an insurance at the Rockingham office for $2,500; their loss will be about $4,000. There were other considerable losses.

TRIAL OF MIDSHIPMAN POLLOCK.—The trial of Midshipman pollock, at Buffalo, N. Y., for shooting E. R. Jewett, Esq., of the Buffalo Commercial Advertiser, with intent to kill him, came on last Friday afteroon, and was brought to a close on Saturday morning, when the jury returned into court declaring they could not agree, and were consequently discharged. The evidence was certainly most positive, three balls, with the wallet which obstructed their passage into Mr. J's person being in court, with several persons to testify to the act of shooting, the defence contended that the proof showed only an assault with an intent to wound. The Buffalo Commercial says that eleven were for a verdict of guilty under the indictment, while one stood out for the "intent to wound."

RAILROAD ACCIDENT.—The Cincinnati Signal of the 25th, relates an accident which occurred to the train from Xenia the evening previous. Two of the first class passenger cars became detached and caught in the frame-work of the track. The forward car, which was filled with ladies, was thrown off the rails, precipitated down the embankment, and completely demolished. Providentialy, no lives were lost; but several of the passengers were seriously though not dangerously injured. One lady had an arm broken, another received a severe contusion on the head, and many others were more or less bruised.

GUILTY OF MURDER.—David Sheeley, who killed his wife in Covington, Ky., while drunk, in May last, has just been found guilty. He choked her to death, leaving behind her three small children.

ARSON AND ROBERY.—The store of the Messrs. Sloan, grocers, at Pittsburgh, was burnt down on Monday night last, after having been broken open and robbed—fully insured.

BISHOP ONDERDONK.—The annual convention of the Protestant Episcopal Diocese of New York, met at St John's chapel, New York City, yesterday morning, at which convention it is given out that a great effort will be made to reinstate Bishop Onderdonk.

A New York letter, of Tuesday, says:

"In relation to the restoration of the Bishop, all has been settled; if his friends are strong enough, his restoration will be moved for, but not otherwise. A sort of caucus is to be held tonight, and the whole affair discussed. The lay delegates are in favor of restoration, but of the parishes there is doubt."

Another letter says:

"It would not surprise me if the grant of two thousand dollars to the suspended Bishop was refused in *toto*."

DECREASE OF CAPITAL PUNISHMENT.—By an offical document, printed by order of the British House of Common, it is shown that, in five years to 1826, there was 5286 persons convicted on capital charges, and 307 were executed; in the next five years 7077 persons were convicted, and 304 executed; in the next, 3877, out of wich 44 were executed.

Religious Notices.

OXFORD, September 30, 1847.

To the President of the Ohio Conference:—

BR. YOUNG: Having no opportunity of ascertaining your whereabouts, I am compelled to adopt this method of addressing you. I returned from Conference, suffering severely from the chills and fever; arriving at home I found Mrs. Pelan suffering from the same. We have been greatly reauced, but are now slowly recovering.—General debility, arising from the labors of the past year, together with the present affliction, and doubts as to my ability to discharge the duties of the present year, compel me to solicit, that you will release me from the Clarksburg circuit, for this year. By placing the circuit in the charge of some other brother, and sending me a certificate of my release from the same,

You will much oblige yours, WM. PELAN.

Address Oxford, Butler county, Ohio.

PITTSBURGH DISTRICT—*Buchanon Circuit.*—I wish to inform our worthy President, Br. Brown, that we expect to commence a Camp-meeting, three miles west of Buchanon town, on the land of Nathan Reger, on Friday, the 8th day of October; to embrace his visit to this Circuit. And we also invite all our ministerial brethren, without naming them, that can come, to come to our aid. Come, brethren, come over and help us.

R. H. WALKER, Sup't.

WABASH DISTRICT,—FRANKFORD CIRCUIT.—The Indisposition of Br. Bailey, (Superintendant,) and the absence of Br. J. Shipp, warrant the postponement of the Fourth Quarterly Meeting of Frankford Circuit, until the 9th and 10th of October, to be held in the town of Frankford. Brethren will please call and spend the Sabbath with our Frankford friends,—as the meeting will embrace the Sabbath previous to the sitting of our Conference.

T. S. FALKINBURGE.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Buchanon	Circuit,	October	10th,	1847.
Braxton	"	"	17th,	"
Lewis	"	"	24th,	"
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"

I want early information from the Superintendents when my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

MUSKINGUM CONFERENCE.

BR. BASSETT; Please insert the following list of appointments, to wit:—

Wellsville	circuit,	2d Sunday	October.
Leesburg	"	3d "	"
Granger	"	4th "	"
Wayne	"	5th "	"
Frederick	"	1st "	November
Licking	"	2d "	"
Mt. Zion	"	3d "	"
Coshocton	"	4th "	"
Pleasant Hill	"	1st "	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts. I think it proper to say, that I will meet my appointment on the Granger circuit, at the Society near Br. Swan's:—Would the 4th Saturday and Sunday of October be too early for the 1st Quarterly Meeting?

For reasons of a very satisfactory character, (upon his aplication to me the morning after the rise of Conference) Br. C. Caddy was released from the Bellview circuit. No supply, as yet, for said ct. GEO. CLANCY.

ONONDAGA CONFERENCE, N. Y.

BR. BASSETT: Please insert the following plan of appointments:

Cayuga	Circuit,	October		9–10
Wayne	"	"		16–17
Lysander	"	"		23–24
Truxton	"	"		30–31
Syracuse	"	November		6–7
Cherry Valley	"	"		13–14
Columbia	"	"		20–21
Schuyler	"	"		27–28
Oswego	"	December		4–5
Mexico	"	"		11–12
Orleans	"	"		18–19
Wilna & Antwerp	"	"		25–26
Manlius	"	1st Saturday in January,		1848.
Savannah	"	2d	" "	"
Moringo	"	3d	" "	"
Central	"	4th	" "	"
Rome	"	5th	" "	"

IRA H. HOGAN, President.

OHIO CONFERENCE.

Xenia	ct.,	Oct. 30th,	1847.
Port William	"	Nov. 6th,	"
Springfield	"	" 13th,	"
Union	"	" 20th,	"
Darby	mission,	" 27th,	"
Mad River	"	Dec. 4th,	"
Miami ct.,		" 11th,	"

I want early information from the Superintendents, when my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Spingfield.

JOHN M. YOUNG.

Oct. 2, 1847.

Business Department.

LETTERS RECEIVED.

W. Reeves, and others,	Pa.	Anon, two,	O.
P. M.—Beverly,	Va.	R. Rose, two,	"
A. Randall,	Lake Superior.	T. Noble,	"
P. M.—Graham,	Ia.	W. Pelan,	"
J. C. Wright,	"	C. Lusk,	"
L. Marston,	Ky.	L. D. Johnson,	Mass.

ACKNOWLEDGEMENTS.

[*Received during Editor's absence.*]

From	For	Pays to	Vol.	No.	$ cts.
D. Bagley,	J. Kilvington,		9	49	2 00
"	Joseph Ross,		8	35	2 00
C. J. Sears,	John Blackburn,		8	38	2 00
G. Williams,	Z. Garrison,		8	41	1 00
"	R. Williams,		9	15	2 00
"	J. Guiselman,		9	15	2 00
Wm. M. Baker,			9	20	1 00
J. Tharp, Va.,			7	52	2 00
Received since his return.					
C. Caddy,	W. H. Lawyer,		8	39	3 00
R. Rose,	J. Houghey,		8	52	2 00
"	Is Gerard,		8	52	2 00
"	J. Abernathy,		7	25	1 00
Geo Wheatly,	A. Thomas,		8	52	2 00
"	J. Ridlin,		8	52	2 00
P. J. Strong, Ill.,			9	52	1 00
J. Cary, Jr.,			9	26	3 00
C. Lusk,			8	52	1 00
J. C. Wright,	J. Morris, Sen.,		9	52	2 00

METHODIST PROTESTANT.—Please credit L. Newlove, Springfield, Ohio, and J. D. Langdon, Cincinnati, $2, each, and charge us. Mrs. M'Chesney, Oxford, Ohio, requests her paper discontinued

COLUMBIAN FOUNTAIN.—Please ask your neighbor, W. W., what bad thing we have done, that he will not write to us.

Received at Muskingum Conference.

From	For	Pays to	Vol.	No.	$ cts.
J. Nichols,	J. Entz,		9	26	5 00
H. Springer, N. Lisbon,			9	52	2 00
J. H. Hamilton,	J. W. Smith,		7	52	2 00
John Burns,	J. Davis,		9	52	2 00
"	J. Maxwell,		9	52	2 00
"	J. Elliott,		10	3	2 00
"	J. Mercer,		8	52	2 00
"	H. Marshall,		8	52	3 00
"	V. Sutherland,		8	34	3 00
"	N. Hayne,		8	52	2 00
"	Thos. Scott,		8	52	2 00
"	A. Fell,		8	26	2 00
"	J. Parr,		8	13	50
"	H. Scott's estate,		7	52	2 00
W. L. Baldwin,	R. Dolvin,		8	52	2 00
"	J. C. Lukens,		8	52	2 00
"	R. Patterson,		9	18	2 00
"	R Heming,		9	32	2 00
"	W. Gillespie,		9	26	1 00
O. V. Warren,	R. Fulton,		8	26	3 00
C. J. Sears,	G. Armstrong,		8	52	2 00
"	J. Ady,		9	26	1 00
"	I. Stephens,		8	52	1 00
"	G. Campbell,		8	48	3 00
"	R. Scott,		8	52	2 00
"	J. K. Gray,		8	52	2 00
A. C. Jackson,			10	8	2 00
J. W. Case,	J. Whiteside,		8	47	2 25
W. Hatfield,	A. Shaner,		8	52	3 00
"	B. Petitt,		8	26	2 00
"	M. Law,		8	52	2 00
"	J. Law,		7	23	50
"	W. Beatty,		8	48	1 00
H. T. Lawson,	T. A. Pinnell,		10	7	2 00
Jos. Wells,	Mrs. K. Wells,		8	52	2 00
D. Warren, Cleveland,			9	52	2 00
J. Bambay,	A. J. M'Coy,		8	52	4 00
"	J. C. Frederick,		9	23	2 00
T. Potter,	J. Miller,		8	26	3 00
"	S. Bolinger,		9	26	2 00
P. Lewis, Mt. Pleasant,			9	52	2 00
F. Scott, N. Alexander,			8	52	2 00
S. Lancaster,	D. Yantees,		8	26	3 00
"	I Cassell,		8	52	2 00
A. R. Brown,	E. Matthews,		9	37	2 00
"	W. B. Miller,		7	26	1 00
G. R. Bowman,	J. C. Wales,		9	52	2 00
E. S. Hoagland.	John Scott, (Green)		9	52	2 00
Isr. Thrap,	T. E. Belknap,		8	52	2 00
"	Geo. Shawl,		10	10	2 00
"	H. Rossenburg,		9	20	2 00
"	A. Clarke,		9	22	2 00
"	Wm Rice,		8	52	4 00
"	H. Bowlus,		9	52	4 00
"	Brackley,		8	52	4 00
"	W. N. Longsworth,		7	52	2 00
R. Beckham,	J. F. Vanallen,		7	52	2 00
"	Himself,		9	52	2 00
John Hankins,			9	52	2 00
Jos. Leonard,			8	52	2 00
Jer. Jack,	E. Jack,		8	47	50
Jos. Barklay			8	52	2 00
A. Swan, Penensula,			8	52	3 00
C. Caddy,	M. M'Laughlin,		9	20	2 00
"	C. Russell,		9	52	2 00
W. Maynard,	J. S. Gutridge,		8	26	2 00
N. Burgess,	W. Brisbine,		8	26	2 00
S. Elliott,	Jos. Cline,		9	52	2 00
John Burnett,			9	8	2 00
Wm. Turner,			9	52	3 00
A. Tracy,	J. Hoagland,		8	52	2 50
"	Miss L. Pierce,		9	31	2 00
S. Gee,	Dr. A. Powers,		8	26	3 00
"	W. Knox,		8	52	2 00
[*Received at Steubenville Ohio.*]					
J. Keath,			8	52	2 00
T. Hanna,	J. Fickes,		9	52	4 00
"	M. E. Lucas,		8	52	2 00
"	J. Howard,		8	52	2 00
"	C. Irwin,		8	47	2 00
R. Andrew,	I. Abdeel,		8	52	2 00

R. & T. Hipsley, Mt. Vernon, Ohio, are credited one dollar by Rev. G. Clancy.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office

The Markets.

PUTNAM & ZANESVILLE.—Flour $4,25—Wheat, 75c.—Corn, 25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,35@$4,40,—Wheat 70@75c—Oats, 25,—Corn 30@31. Beef Cattle $4,00@$4,50 ₩ cwt.—*Cincinnati Commercial.*

PITTSBURGH—Flour $4,87@$4,90,—Wheat 85@90c,—Corn 40,—Oats 25c.—*Commercial Journal.* No change.

PHILADELPHIA.—Flour $5,50@$5,62½—Wheat $1,15—Corn, 68@70c.—Oats, 42@43c.

BALTIMORE.—Flour $5,25@5,37—Wheat, $1,04@1,11 Corn 68@70c,—Oats, 40.—*Balt. Sun.*

NEW YORK.—Flour $5,75@5,87; Wheat $1,00@1,05; Corn 65@66c.; Oats 45@47c.; Rye 74@75c.

HYMENIAL.

MARRIED, on Wednesday, 22d ult., by Rev. W. REEVES, Mr. JOHN GILLESPIE, (brother of Rev. NOBLE GILLESPIE of the Pittsburgh Conference,) to Miss MARY ANN YOUNG, of the city of Pittsburgh.

OBITUARY.

DIED, at New York, September 25th, Maj. WILLIAM POPHAM, a soldier of the Revolution, aged 95 years. He was the oldest commissioned officer of the United States.

——At Port Platte, St. Domingo, August 27th, Capt. FRANCIS HAMPSON, a Philadelphia ship master.

——In Fairfield county, Ohio, on the 17th ult., Mr. LEWIS CRAMER, aged nearly 69. He was a respected member of the Church of the United Brethren in Christ.

——Near Santa Fe, July 10th, Col. JOHN M'ELVAIN, of the U. S. Dragoons, formerly of Columbus, O.

——Near Cincinnati, on the 26th ult., Mrs. MARIA L., wife of SAMUEL F. CARY, Esq, aged 28 years. She was a Christian.

——At Cincinnati, on the 17th ult., Mrs. REBECCA, consort of RICHARD MULFORD, Sen. Esq., a member of the Third Presbyterian Church. Her death was triumphant.

——On the 26th ult., Mr. JONATHAN D. PORTER, a successful and distinguished temperance lecturer. His death was very sudden.

——On the evening of the same day, suddenly, Mr. SAMUEL WARWICK, sash maker.

——On the same evening, also suddenly, Mr. THOS. JUSTISS, boiler maker.

The sudden death of the last three gentlemen named above, is attributed to the imprudent use of ice water, when they were warm.

LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum co., Ohio, on the 1st of October, 1847.

A		M	
Atkinson, Joseph B.		Mendenhall, Mr. John	
Augh, Mary Ann		M'Knight, William	
B		Miller, Isaac	
Boyd, John		Mitchell, George	
Bendure, George		McCalister, Mr. Nelson	
Brooke, Esq., M. D.		McFeters, J. B.	
Barr, John		Man, Mr. Robert	
C		Moore, Mr.	
Campbell, George		Mitchell, Esq., J. B.	
Calhoun, Mrs. Jane M.		Manhall, Miss Mary E.	
Courdals, Mr. Elias W.		P	
D		Pratt, Abraham	
Dorsey, Miss Hannah		Puff, Mrs. Sarah	
Devolve, Washington		Prentis, Mr. A. P.	
Deitrick, Joseph		R	
E		Riley, Mary E.	
Ellis, Miss Amanda		Richardson, Wm.	
F		Roberts, Mr. Thomas	
France, John		Reynolds, Roxana	
Freeman, Able		Roush, Henry	
Forbes, Edward		S	
G		Scanland, Benjamin	
Genthrie, Mrs. F. C.		Scott, James L.	
Goble, J.		Scadmand, Mr.	
H		Sherwood, Miss Mary C.	
Hosler, George		Sweeny, Joseph	
Humphrey, Miss Caroline S.		Showers, Elizabeth	
Hoffman, Mr. Jeremiah K.		Smith, Asa C.	
Hood, Charles F.		T	
J		Tupper, Rachel S.	
Jennings, Miss Sarah		Timmel, Mr. F.	
James, Elizabeth		W	
Johnson, Mr. J. J.		Watson, Jane	
L		Woodruff, David	
Limel, Joshua		Wilson, Johnson	

J. ELDER, P. M.

Advertisements.

PUTNAM FEMALE SEMINARY.

The winter term of this institution will commence on the 6th of October. with increased advantages.

In addition to the thorough instruction which will be given in the English branches by the former teachers, the German and Latin languages, having been embraced in the regular course of study, will be taught by Professor Timmel without extra charges, to all scholars who wish to pursue those branches.

Pupils will likewise have the benefit of Professor Munson's instruction in *vocal* music, without incurring any additional expense.

The advantages thus furnished by the Seminary for young ladies to acquire a truly liberal education, are superior to those of most institutions in the country, and it is to be presumed that many will avail themselves of the privileges thus brought within their reach.

All those branches which are necessary to qualify pupils for entering the First Class in the Seminary, are taught in the Primary Department.

Terms.

Winter Term, - - - - - - - - - -	28 Weeks.
Summer " - - - - - - - - - -	16 "

Tuition.

Winter Term, - - - - - - - - - -	$12 00.
Summer " - - - - - - - - - -	$8 00.

Primary Department.

Winter Term, - - - - - - - - - -	$6 00.
Summer " - - - - - - - - - -	$4 00.

Payable, in advance for the short term, one half in advance for the long term, and the ballance at the middle of the term. No deduction made from the price of tuition on account of absence unless occasioned by sickness.

☞ It is very important that scholars should enter *at the* commencement of the term.

Sept 30, 1847. A. A. GUTHRIE, *Sec.*

LATEST ARRIVAL OF NEW GOODS.

WILLIAM P. LARGE,

Has the pleasure of calling the attention of the public to a large and splendid assortment of Foreign Domestic Fall and Winter Goods, purchased at the lowest cash prices, which he is now receiving and opening,—consisting, in part, of the following articles of

Dress Goods, &c., Plaid, Striped, Fancy, and Shaded Cashmeres.

Fancy Mouslin de Laines, Caledonia Plaids, Plain plaid and striped Alpacas, Silk Warp and Real do. A large stock of French, Scotch, Changeable, Earlston, Manchester and Domestic Ginghams. A large and well selected supply of FANCY PRINTS from 6 cents up. Plaid Cloakings.

SHAWLS OF VARIOUS DESCRIPTIONS.

An extensive assortment of Cloths, Cassimeres, Satinetts, Tweeds, Jeans, Flannels, Linseys, &c., &c. Boots, Shoes, Bonnets, Queensware, Hats, Caps, Groceries, Dye-Stuffs, Paints, Hardware, and so many other desirable goods, that it is too tedious to enumerate; which are in the market, cheap! CHEAP!! CHEAP!!! Notwithstanding some of my neighbors admit their former *brags of CHEAP mean just nothing at all*, I am not willing to be so understood, but will sell VERY LOW for cash, or good trade.

I want it especially understood, that I am not to be *undersold by any person.* All kinds of produce taken in exchange for goods.

Putnam, September 30, 1847.

CO-PARTNERSHIP NOTICE.

[NEAL'S SATURDAY GAZETTE.]

CHARLES J. PETERSON having purchased an interest in this paper, the business will hereafter be conducted by the subscribers, under the firm of Cummings & Peterson.—The editorial department will be controlled by C. J. Peterson and Mrs. J. C. Neal.

Mr. Peterson has been one of the editors of this paper, with but a single interval, from the first week of its publication. Mrs. J. C. Neal is favorably known to the public in general as Alice G. Lee, and has, for some months, been an assistant editor of this paper.

It is the intention of the subscribers to make the Gazette as pre-eminent as a *family*, as it has always been as a *literary* newspaper.

ALEXANDER CUMMINGS,
CHARLES J. PETERSON,
MRS. JOS. C. NEAL.

Philadelphia, Pa., Sep 30, 1848.

JAMES K. LOGAN,

Wholesale and Retail Dealer in

FOREIGN & DOMESTIC DRY GOODS,

No. 83 Wood St., (One door from Diamond Alley,)
Pittsburgh, Pa.

☞NEW GOODS.☜

GUTHRIE, BUCKINGHAM & Co., Putnam, Invite attention to the most extensive and desirable stock of

FALL AND WINTER GOODS

That they have ever had the pleasure of offering to their customers.

It is out of the question to enumerate the articles: it is sufficient to say, that our stock embraces more than the usual varieties of

Dry Goods,	*Stationery,*
Groceries,	*Oils and Paints,*
Hardware,	*Leather,*
Queesware,	*Iron and Nails,*
Boots and Shoes,	*Glass,*
Caps and Hats,	*Salt, &c., &c.*

In regard to prices we deem it needless to say much. The cry of *cheap!* CHEAP!! CHEAP!!! has become almost universal, and as a general thing, means just nothing at all. It is often made most loudly by those who have the least experience, and the fewest facilities for doing business.

We believe we have the means, and we know we have the will, to do business on as good terms as any house West of the mountains.

Our present stock was purchased for cash, in Baltimore, Philadelphia, and New York, by A. A. G., who spared neither time or pains in making his selections, and we hazard nothing in saying that for variety of patterns, richness of style, and quality of fabrics, our goods will compare with any in the country.

And as to prices, WE WILL NOT be undersold. Country produce of all kinds taken in payment.

GUTHRIE, BUCKINGHAM & CO.

Sept. 15, 1847. [4t.

PLEASE TO READ THIS.

☞TO COUNTRY MERCHANTS.☜

POSTMASTERS, BOOKSELLERS, &c.—BOOKS OF UNIVERSAL UTILITY—SEARS' POPULAR PICTORIAL WORKS, the most splendidly

POET'S CORNER.

From the Methodist Protest ant.

THE THUNDER STORM.

'Tis noon;
The burning sun pours down a sultry beam;
The herds have ceased from grazing, and have sought
Beneath the spacious foliage of the oak,
A refuge from his rays. The blithesome birds
Which chirped upon tree-tops at the dawn,
Have ceased their songs; & now with drooping wings
They sit and pant beneath the silent shade.
The flowers that proudly reared their heads at noon,
All teeming with the glistening dew-drops, smiled
To meet his milder rays; but now how changed.
From their bright faces he has drunk the dew,
And poured upon them his unclouded beams
Till they all faint have grown, and drooping low,
Do kiss the ground.

The low-toned winds are hushed.
A death-like stillness now pervades the air;
Not even a zephyr stirs the drooping leaf,
Or fans the withered grass. Deep silence reigns
O'er Nature's face; she stands in solemn awe.
While in the distant west a purple tinge
Appears; which deep'ning into blue and black,
And rising slowly up, betokens that
In Nature's laboratory a storm
Is now preparing. Darker still it grows,
And mounting higher, spreads its sable wings
To either pole; and like an endless chain
Of huge, misshapen mountains, there it lies,
Majestic, awful, beauteous, and sublime!
Far as the stretching eye can reach appears
Profoundly solemn all; and issuing from
The swelling, heaving bosom of the cloud,
A low and sullen murmur now salutes
The listening ear.

Now swiftly nears the storm,
And with increasing terrors as it comes.
Its furies now burst o'er me and around,
The gleaming lightnings blaze from pole to pole;
The deaf'ning thunders roll incessantly;
The rain descends in torrents, and the wind
Sweeps howling, moaning onward; bending low
The verdant forest-trees before its bow,
Or reeling, tossing, crashing, prostrate fall.
The elements—so deeply calm a few
Short hours ago—in their convulsions jar
The solid earth—disfigure Nature's face
They mark their pathway mid the deep and dark
Unbounded forest shades. The flowery meads
And fields they now lay waste; for all things—trees,
And fruits, and flowers, & herbs, & plants—have now
Become the playthings of the storm.

And yet
There's beauty in thee, oh mjestic storm!
To me thou ever didst display a charm.
'Twas my delight in childhood's days to stand
Amid thy havoc, and survey the scenes
By thee laid waste—for I was nursed by thee.
Thy howling tempests oft have sung to me
At close of day a solemn serenade;
Till I from dreams awoke to list thy roar,
And catch the music that thou didst awake.
And if thy rolling thunders in my breast
Awakened terror, it was sweet to me;
For then before the Majesty of heaven
My spirit humbly bowed—my heart was raised
In silent adoration unto Him
Who sits upon the eternal Throne above,
And at his pleasure guides the raging storm:
Ay, when thy awful thunderbolts were hurled---
As now they hurl round my defenceless head,
With a terrific roar and vivid glare---
I thought of Nature's wreck, departing time,
Dissolving elements, eternity!
And thought of Deity, omnipotent,
Invincible, incomprehensible,
Tremendous, boundless, endless, and supreme!

And now, roll on, clouds, winds and waters—roll!
Ye wake again the spells of early hours.
'Tis thus there is such beauty in thy march,
Such music in thy roar.

THE EVENING AND THE MORNING.

Carroll Co., Md., 1847.

The Budget.

Russia--Its Population--Serfs--Peasants of the Crown.

The population of the empire, exclusive of Poland and Lithuania, is estimated at fifty-three million five hundred thousand, of whom twenty-seven million are serfs, belonging to private individuals, and fifteen million are peasants of the crown; this, therefore, leaves but eleven million five hundred thousand persons, who are in the enjoyment of civil rights, and with whom the government is actually brought into contact.

The serfs of private individuals are under the absolute control of their respective masters, and, therefore, give the government very little trouble; while the peasants of the crown are ruled by a system or organization peculiar to themselves, and separate from the regular government of the country.

Now of these eleven million five hundred thousand, who are not serfs, but seven hundred and fifty-one thousand are of a grade sufficiently high to allow them to bring their affairs into the Senate, namely:

Of the nobility,	350,000
Of the clergy,	273,000
Of the merchants of three classes,	128,000
Total,	751,000

So that in reality, the officers of the higher courts of the empire are employed entirely in the affairs of seven hundred and fifty-one thousand persons!

It is a good sign for the serf, that he who now wears the crown of the Czars is *not* the owner of a single slave; and though the freedom of the Imperial peasant may be as yet, by force of circumstances, imperfect, still the Russian peasant can tell his sons, how the children of the Father "wear no bonds, and how that Father desires the liberty of all who own his sway. God strengthen those ideas in his breast, and should he even succeed in perfecting so stupendous a work, he may know that twenty-seven million hearts, already devoted to his service, will throb wildly in gratitude to the 'Father'—such gratitude as a captor might evince to his liberator, or the prisoner of a dark dungeon might feel towards him who burst his chains, and led him forth to life, liberty, and light."

Be Active.

The body was made for use. Every part of it is formed for activity. But any thing made for use will suffer injury to lie still. The human body, especially if suffered to remain inactive, becomes useless. Activity strengthens the parts. If you would have more strength, you must use what you have, and it will increase. The right use of your members, also must be learned by practice. Much practice is necessary, for instance to train the fingers to the various uses in which they are to be employed, so as to use a homely phrase, to make them handy, the body likewise, needs exercise, to keep it in a healthy state; the various parts of its machinery have a great work to do, every day, in turning over food into blood and sending it a great many thousand times, in a vast number of little streams, to every part of the body. But this machinery will not work, if the body is all the time inactive. It requires motion, to give it power. Nothing, therefore, is so bad for it as laziness. It is like a dead calm to a wind-mill, which stops all its machinery.—*Rev. H. Newcomb.*

Young Men's Department.

Pursuit of Knowledge under Difficulties.

The following is a most remarkable and praiseworthy instance of what perseverance and industry, rightly directed, are able to effect. Among the graduating class at the commencement last week, at Williams College, was one by the name of Condit, from New Jersey. This gentleman is a shoemaker, is married, and has a family of four children. Six years ago, becaming sensible of the blessings of an education, he commenced learning the simple branches, such as are taught in our primary schools. One by one, as he sat on his shoemaker's bench, he mastered grammar, arithmetic, geography, &c., with some occasional assistance from his fellow workmen. At this time he determined to obtain a collegiate education. Without means, and with a large family depending on him for support, commenced and learned Latin and Greek in the evenings, after his day's labor was over, under the direction of a friend, and after the lapse of a year and a half, prepared himself, and entered the Sophomore Class of Williams College. He brought his bench and tools, as well as his books with him. The students supplied him with work; the faculty assisted him; and together with the fund for indigent students and some occasional assistance from other sources, he was enabled to go through the college course, and at the same time support his family. He graduated last week, on his birth-day, aged thirty-two. He stood high in his class, and received a part at Commencement, but declined. At the farewell meeting of the class, in consideration of his perseverance, talents and Christian character, they presented his wife with an elegant set of silver spoons, tea and table, each handsomely engraved with an appropriate inscription.

Mr. Condit will now enter the Theological Seminary at New York, and no doubt make a faithful and popular minister.

What young man in this country will ever, after such an example as this, despair obtaining an education.—*N. Y. True Sun.*

To Young Men.

How, after the duties of the day are over, do you employ your evenings? This is a question of importance. If you have no regular employment, no fixed pursuit to engross your attention and operate as a stimulus to the mind, when unemployed, you must, of necessity have many leisure and unoccupied hours; intervals when time will hang heavily on your hands, and suggest the necessity of some means to relieve it of its weight. The very time which is dissipated in idleness, would, if devoted to study, enable many a young man to obtain eminence and distinction in some useful art.

A sexton's son became an astronomer by devoting a few hours every evening to the study of the stars, after ringing the bell for nine o'clock. Gifford, was in early life, an apprentice to a shoemaker, and spent his leisure hours in study. His destitution was such, that he was compelled to work out his problems on a smooth piece of leather, with a blunted awl. David Rittenhouse was a plough-boy, and covered his plough-beam and fences, with his juvenile calculations. James Ferguson was a shepherd boy, and learned to read and write while watching his flocks in the fields by night, and with no other light than the moon and stars.—*Hallowell's Courier.*

CHILDREN'S DEPARTMENT.

Faith in God.

There was once a man to whom God spake, and told him to leave his home, his town, and his country; and go off into a strange land, and live under a tent, and never again have a home.—The man asked no reasons, but obeyed. After this, he had a son, his only son. God told him that this son should live and grow up, and should be the forefather of great nations, millions of people. But after this, God told this man to go and take this boy of his, and take his life, and burn up his body with fire. God gave him no reasons for this direction. The good man prepared to obey. He got the wood ready to burn the body of his dear child; he bound his hands and feet, and put out his hand, and took the knife with which to take his life. God then told him not to do it, but to take a ram which he would find close by, and kill him. This was faith in God, for Abraham (for that was his name, and you will find the whole account in the 22d chapter of Genesis,) obeyed God, because he believed God was wise, and holy, and good, though he could not understand why he told him to do this.

Suppose you had lived while the children of Israel lived in Egypt. And suppose you had walked out some pleasant day, just at night down towards the river. Look now, and see what is before you. Yonder is a cluster of tall trees, and just beyond them is a little cottage or hovel.—They are poor folks who live there. See, the house is small, and has no paint on it, no windows, nothing about it that looks comfortable.—This hovel is the home of slaves. The man and the woman are poor slaves. But just look in.—What is that woman doing? See her weaving a little basket with rushes, which she has gathered from the banks of the river. See! she weeps as she twists every flag; and, by the moving of her lips, you see that she is praying. She has finished it. Now, watch her. Do you see her go to the corner of the room, & there kneel down, and weep, and pray over a beautiful little boy?—See her embrace and kiss him. Now she lays him in the little basket; now she calls her little daughter, and tells her to take her little brother, and carry him, and lay him down by the cold river's side. There! now she takes the last look of her sweet babe; now she goes back weeping into the house, and lifting her heart to God in prayer, while her daughter goes, and carries her dear boy, and leaves him on the bank of the river. What will become of him? Will the crocodiles eat him? or will the waters carry him off and drown him? No, no. That poor mother has FAITH in God; and God will take care of her son. The king's daughter will find him, and save him; and that little infant is to be MOSES, the leader of Israel, the prophet of God, and the writer of much of the Bible! This was true faith in God.

Faith in Jesus Christ is a strong belief in him; such a belief as will lead us to obey his commands. We believe there was such a being on earth once as Christ; that he did the miracles told of in the Testament; that he was holy; that he spake the words and the sermons told of in the Testament, as coming from him; that he died for sinners, and rose from the dead, and is gone to heaven, and now lives there, and is doing good to his people. We believe all that is told of him in the Bible. And if this belief or faith is good for any thing, it will cause us to love to read the Bible, to obey Christ, to love him and serve him, because he will reward his people forever beyond the grave, and punish those who do not obey him.

Suppose, as a good old writer says, you should fall into a river, which was deep, and where the water ran swiftly, and you were almost drowned; and a man should run to the bank of the river and call to you, and throw you a rope. This would be just like our Savior. We are all perishing in the "deep waters" of sin; and Christ throws us the rope, and calls us to take hold of it. But it will all do no good unless we take hold of it. Now, this taking hold of the rope *is faith.*—Faith makes us take hold of Christ, just as you would take hold of the rope, when drowning.—He draws us from the deep waters; and when he has done it, we love him, we thank him, and we obey him.

HUME, THE INFIDEL.

Hume, the celebrated infidel philosopher, and author of a History of England, was dining at the house of an intimate friend. After dinner the ladies withdrew, and in the course of conversation, Hume made some assertions which caused a gentleman to observe to him, "If you advance such sentiments as those, you certainly are what the world gives you credit for being—an infidel."—A little girl, whom the philosopher had often noticed, and with whom he had become a favorite, by bringing her little presents of toys and sweetmeats, happened to be playing about the room unnoticed; she, however, had listened to the conversation, and on hearing the above expression, left the room, went to her mother, and asked her, "Mamma, what is an infidel?" "An infidel! my dear," replied her mother; "why should you ask such a question? an infidel is so awful a character, that I hardly know how to answer you." "Oh! do tell me, mamma," returned the child, "I must know what an infidel is." Struck with her eagerness, her mother at length replied,—"An infidel is one who believes there is no God, no heaven, no hell, no hereafter."

Some days afterward, Hume again visited the house of his friend. On being introduced into the parlor he found no one there but his favorite little girl; he went to her and attempted to take her up in his arms to kiss her as he had been used to do; but the child shrunk with horror from his touch. "My dear," said he, what is the matter? do I hurt you?" "No," she replied, "you do not hurt me, but I cannot kiss you, I cannot play with you." "Why not, my dear?" "Because you are an infidel!" "An infidel! what is that?" "One who believes there is no God, no heaven, no hell, no hereafter." "And are you not very sorry for me, my dear?" asked the astonished philosopher. "Yes, indeed, I am sorry!" returned the child, with solemnity; "and I pray to God for you." "Do you, indeed? and what do you say?" "I say, Oh God teach this man that thou art!" What a striking illustration of the words of sacred writ—"Out of the mouths of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and avenger."—*Psalms* viii, 2.

Miscellaneous.

The Jerking Exercise in Kentucky.

The history of Presbyterianism in Kentucky, by the Rev. Dr. Davidson has many curious chapters, instructive to the christian philosopher. In the accounts of the great revivals of 1800, we have mention made of various bodily agitations, which we have not seen elsewhere so graphically described.

"Swoons and convulsive falling have not been without precedent. They have been recorded as occurring in the days of Wesley, Whitefield, Edwards, the Tenants, and Blair, as well as at Cambuslang and Kilsyth, and examples are not unfrequent in the meetings of the Methodists and Cumberland Presbyterians, at the present day. But the phenomenon now to be described was something far more extraordinary, and altogether without precedent in Christian lands. It was familiarly called "The Jerks," and the first recorded instance of its occurrence was at a sacrament in East Tennessee, when several hundred of both sexes were seized with this strange and involuntary contortion. The subject was instantaneously seized with spasms or convulsions in every muscle, nerve and tendon. His head was jerked or thrown from side to side with such rapidity that it was impossible to distinguish his visage, and the most lively fears were awakened lest he should dislocate his neck or dash out his brains. His body partook of the same impulse and was hurried on by like jerks over every obstacle, fallen trunks of trees, or in a church, over pews and benches, apparently to the most imminent danger of being bruised and mangled. It was useless to attempt to hold or restrain him, and the paroxysm was permitted gradually to exhaust itself. An additional motive for leaving him to himself was the superstitious notion that all attempt at restraint was resisting the Spirit of God.

The first form in which these spasmodic contortions made their appearance was that of a simple jerking of the arms from the elbows down wards. The jerk was very quick and sudden, and followed at short intervals. This was the simplest and most common form, but the convulsive motion was not confined to the arms, it extended in many instances to other parts of the body. When the joint of the neck was affected, the head was thrown backward with a celerity, frightful to behold, and which was impossible to be imitated by persons who were not under the same stimulus. The bosom heaved, the countenance was disgustingly distorted, and the spectators were alarmed lest the neck should be broken. When the hair was long, it was shaken with such quickness, backward and forward, as to crack and snap like the lash of a whip.—Sometimes the muscles of the back were affected, and the patient was thrown down on the ground, when his contortions for some time resembled those of a live fish cast from its native element on the land.

The most graphic description we have is from one who was not only an eye-witness, but an apologist; He says, "Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side, with a piece of red hot iron. The exercise commonly began in the head which would fly backward and forward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more any one labored to stay himself, and be sober, the more he staggered, and the more his twitches increased. He must, necessarily, go as he was stimulated, whether with a violent dash on the ground, and bounce from place to place like a football, or hop round, with head, limbs and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury, was no small wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left, to a half round, with such velocity, that not a feature could be discovered, but the face appear as much behind as before; and in the quick progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head dresses were of little account among the female jerkers. Even handkerchiefs bound tight round the head, would be flirted off almost with the first twitch, and the hair put into the utmost confusion; this was a very great inconvenience, to redress which the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed; yet few were hurt, except it were such as rebelled against the operation, through wilful and deliberate enmity, and refused to comply with the injunctions which it came to enforce."

From the universal testimony of those who have described these spasms, they appear to have been wholly involuntary. Thus they have been represented by McNemar in the passage just cited. This remark is applicable also to all the other bodily exercises. What demonstrates satisfactorily their involuntary nature is, not only that, as above stated the twitches prevailed in spite of resistance, and even the more for attempts to suppress them; but that wicked men would be seized with them while sedulously guarding against an attack, and cursing every jerk when seized. Travellers on their journey, and laborers at their daily work, were also liable to them.

Instances have been given of men concealing whips on their persons, with the intention of using them upon the subjects or advocates of these contortions, who have themselves, to their great surprise and horror, been suddenly seized in a similar manner, and their whips have been violently jerked out of their hands to a distance. A young man, the son of an elder, who was a tanner, feigned sickness one Sabbath morning, to avoid accompanying the family to a camp-meeting. He was left alone in bed, with none others in the house but a few black children. He lay some time, triumphing in the success of his stratagem, but afraid to rise too soon, lest some might be accidently lingering and detect him. As he lay quiet with his head covered, his thoughts were naturally directed to the camp-meeting, and fancy painted the assembled multitude, the public worship, and individuals falling into the usual spasmodic convulsions. All at once he found himself violently jerked out of bed, and dashed round the room and against the walls, in a manner altogether beyond his control. Recollecting that praying was said to be a good sedative on such occasions, he resorted to the experiment, and to his great satisfaction found it succesful. He returned to bed quite relieved, but only to be again affected in the same way, and to be agaid quieted by the act of praying. He then dressed himself, and, to occupy his mind, went to the tanyard, and drawing a skin from the vat, prepared to unhair it. He rolled up his sleeves, and, grasping the knife, was about to commence the operation, when, instantaneously, the knife was flirted out of his hand, and he himself jerked backward over logs and against the fences, as before. Gaining relief by resorting to the former remedy, he ventured to resume his occupation, and again he was interrupted. But, finding his talisman losing its efficacy, he began now to be really alarmed, and, quitting the yard, he returned to his chamber, and betook himself to prayer in good earnest. In this condition, weeping and crying to God for mercy, he was found by the family on their return. The result of this singular incident was that he became a truly converted man, and shortly after connected himself with the Church.

Another example of the involuntary nature of these motions is presented in the case of a lady and gentleman of some note in the fashionable world, who were attracted to the camp-meeting at Cane Ridge by mere curiosty. On the way they diverted themselves with a variety of jokes upon the poor deluded creatures who allowed themselves to roll screaming in the mud and sportively agreed that if either of them should fall, the other should remain and render suitable protection and assistance. They had not been long on the ground when, to the consternation of the gentleman, his gay companion suddenly dropped; whereupon, instead of fulfilling his promise, he fled at full speed. Flight, however, proved no preservative, for he had not gone 200 yards before he was seized in the same way, and measured his length on the ground; while a crowd flocked round him to witness his mortification, and offer prayers in his behalf.

The Jerks continued to prevail for several years. Dr. Cleland saw a young woman in a Baptist settlement up Green river, who had been supject to them for three years. Lorenzo Dow met with them in 1835, in Knoxville, Tennessee. He was preaching in the Court-house, the Governor being present, on which occasion 150 persons were exercised with the jerks.—Nor were they confined to any particular sect or denomination of Christians, for at an evening meeting that eccentric individual held 18 miles from Knoxville, about a dozen "Quakers," the most unlikely subjects that could have been selected, were affected by them. He says, "I have seen all denominations of religion exercised with the jerks, gentleman and lady, black and white, young and old, without exception. I passed a meeting-house, where I observed the under-growth had been cut away for a camp-meeting, and from fifty to a hundred saplings were left, breast-high, on purpose for people who were jerked to hold by. I observed where they had held on they kicked up the earth, as a horse stamping flies." One is almost tempted to suspect that some wag meant to pass a hoax on Lorenzo's credulity, in this account of the jerking-posts, for it would seem a much more plausible explanation that they were used for tying horses, especially as others assure us it was so difficult to restrain the persons affected.

Non-suiting a Creditor.

There was a certain lawyer on the Cape a long time ago—the only one in those "diggens" then, and for aught I know, at present. He was a man well to do in the world, and what was somewhat surprising in a limb of the law, averse to encouraging litigation.

One day a client came to him in a violent rage. "Look here, 'Squire," said he; "that 'ere blasted shoemaker down to Pigeon Cove has gone and sued me for the money for a pair of boots I owed him." 'Did the boots suit you?' "Oh, yes: I've got 'em on; fust rate boots." "Fair price?" "Oh, yes." "Then you owe him the money honestly." "Course." "Well why don't you pay him?" "Why, cause the blasted snob went and sued me, and I want to keep him out of the money if I kin." "It will cost you something." "I don't keer a fig for that; how much do you want to be feed with?" "Oh, ten dollars will do." "Is that all? well, here's an X; so go ahead;" and the client went out, very well satisfied with the beginning. Our lawyer next called on the shoemaker, and asked him what he meant by commencing legal proceedings against M———. "Why," said he, "I kept on sendin' to him for money till I got tired. I know'd he was able to pay, and I was 'termed to make him. That's the long and short of it." "Well," said the lawyer, "he's always been a good customer to you, and I think you acted too hastily. There's a trifle to pay on account of your proceeding, but I think you'd better take this five dollars, and call it square." "Certainly, 'Squire, if you say so, and very glad to get it," was the answer. So the lawyer forked over one V, and kept the other. In a few days his client came along, and asked him how he got on with his case. "Rapidly," said the lawyer; "we've non-suited him; he'll never trouble you." 'Jerusalem! that's great!' cried the client. "I'd rather gin fifty dollars than have had him got the money for them boots."—*N. Y. Spirit of the Times.*

VARIETY.

From Burritt's Christian Citizen.

The letter below, from Major General Howe, in reply to a note from Colonel Edmands, inviting him to participate in the funeral ceremonies of Captain Lincoln, will be perused with pleasure by our readers. A rebuke like this, of the abominable doctrine, "our country right or wrong," and from such a quarter, is indeed a cheering indication of the growth of higher sentiments than usually actuate the conduct of our military commanders in regard to matters connected with that profession. Such an exhibition of moral courage, is worth to humanity, more, a thousand times, than that mere brute courage, which knows no higher principle of duty, than to obey the orders of some ruffian in epaulettes, regardless of every question of right, or principle of duty. We copy from the Boston Courier.—T. D.

South Weymouth, July 5, 1847.

DEAR SIR: I have this morning received yours of the 30th ult., relative to the interment of Capt. Lincoln, who fell in the battle of Buena Vista; and feel obliged to say that I do not approve of the object expressed in your letter. It seems to me that the cause in which he fell is one which ought to cover with shame, instead of honor, all who are engaged in it. The Mexican war has been pronounced—justly, I think—infamous; and I do not know of any reason which has been assigned in justification of it, which might not be urged with equal truth and propriety as a reason for making war on the government of the U. S.—If the government of Mexico have been perfidious in regard to treaties, so have ours: if that government have failed to pay their just debts at their proper time, so have ours; if that government have trampled on the rights and liberties of individuals, who desired to reside within her borders, so have ours. And what adds to the enormity of the whole matter is, the hypocrisy which has been manifested in regard to the progress of this war, in assigning false reasons for its inception, and the most palpable absurdities for its continuance. Who does not know that this war would not have occurred, had it not been for the existence of slavery in our own country, and a desire on the part of the present administration and its abettors, to extend it into the Mexican territories! The whole scheme was contrived, as I believe, to extend and perpetuate that system of slavery which now disgraces our country—a country whose voice is loud in the proclamation of liberty, while her hands are busily engaged in the work of despotism. In a cause like this, however cool a man may be in danger—however daring in exploits, or however reckless of consequences, I can see no reason which should entitle such an one to any public honor, which would not apply with equal force to the case of a duellist or pirate, who should exhibit equal evidence of bravery.—I know it may be said that Captain Lincoln belonged to the regular army, and that his duty was to obey the orders of his superior officers; but I am not aware that the orders commanding him to the Mexican territory were repugnant to his inclinations, or that he made any efforts to be excused from the duties assigned him on that station, and in this view he should be placed on a par with the volunteer corps of the army, whose infamy, I hope, may be as lasting as the cause they have espoused. Had Captain Lincoln fallen in a good cause, in the defence of his country, no one would have been more ready than myself to do him honor; but in the invasion of another country, he loses all my sympathy, and all my respect.—Such are some of my feelings in regard to the subject-matter of your letter, and while I thus plainly express them in all honesty, and with due respect to those who may differ from me in opinion, I accord to others the same liberty which I claim for myself, of thinking and expressing their thoughts in accordance with their convictions of duty. I must, therefore, decline taking any part in this matter, and leave it in your hands, or in the hands of those who may feel an interest in the concern.

With sentiments of the highest respect,
I remain yours, &c.,
APPLETON HOWE.
Maj. General 1st. Division M. V. M.

Colonel B. F. EDMANDS.
1st. Infantry, 1st. Brigade, 1st. Division.

Railways---Hear a Bostonian.

A writer in the Boston Courier, on the subject of railway connection with the great west, makes the following sensible remarks relating to our trade:

Formerly almost the entire trade of Ohio was with Baltimore and Piladelphia. The construction of the New York Canal, and the Ohio, from Portsmouth, on the Ohio river, to Cleveland, on Lake Erie, has diverted a very important portion of it to New York, and some small portion to Boston, for which the latter city may credit the railway system. But it is in the highest degree important to the business men of these cities that the dealers from the country who visit them, should do so without first having their pockets *collapsed* in Philadelphia and Baltimore, for they, like nature, abhor a vacuum, and particularly in the purse. The question of the extension of the Baltimore and Ohio Railroad to Wheeling, has just been settled, and the work will be prosecuted with vigor. Companies are organized in Ohio for the continuation of this road through Columbus, the capital and near the geographical centre of the state, to the line of Indiana, with an ultimate termination at several different points on the Mississippi river. That the road from Philadelphia to Pittsburgh will be made, there can be no doubt nor of its extension westerly or southwesterly through Ohio, unless roads be made northerly in Ohio to Lake Erie.

If the roads first referred to be made, in the absence of any counteracting effort, it requires neither prophet, nor the son of one, to see that three-fourths or more of the trade of Ohio, whatever New York or Boston get, will be only that rejected in the more southern cities. But if wrong in this, as all trade is prosecuted for the profit, it must not be forgotten that western merchants, coming through Baltimore and Philadelphia, are made to believe they can make their entire purchases there on better terms than in New York and Boston; and if sales are made to them in these cities, it will be on much less advantageous conditions than if they had made their first visits to them.

The state of Ohio has now near two millions of people, and is capable of sustaining three times as many. She has a people, too, industrious, enterprising, energetic, economical, and honest, and who have maintained their faith to their bondholders through the worst of times, and in more cases than one, at great sacrifice; and when one ancient and far wealthier state on the east, and three younger sisters on the west and north, hung out the black flag of practical repudiation. She has now about as large a population as the state of New York, excluding a circle of ten miles, of which the city Hall of New York should be the centre. It was, in 1840, 300,000 a head of Virginia counting bond and free, and but 200,000 behind Pennsylvania; and in 1850, will be the second state in population. You can hardly find a quarter section of absolutely waste land within her bounds; and much of the land is exceedingly fertile, while iron and salt may be made in quantity ample to supply the Union.

A share of the trade of such a country as this, is to be worth the efforts of any city, and it depends much upon New York and Boston, whether they will not appropriate to themselves much the larger share of it. The expense of railroads at the west is light, compared with it in New England. A road may be made complete, equal in quality with the Boston and Albany, from Detroit to Lake Michigan, from Sandusky to Cincinnati, and from Cleveland to Columbus and Cicinnati for about one-third of the cost of merely grading the one first named. The same comparison may be made with the road now being constructed hence to Lake Champlain, though the differences would not be so great. The climate too, is to be considered, for a well-made road at the west may be kept in repair the whole year for less money than it frequently costs to remove the snow from a New England road, which at the west would be nothing.

But I have spun out the matter much more than I intended, and I only restate that if Boston and New York wish to share largely in the trade of the southern slope of the great Mississippi Valley, the policy is to aid in making railroads northerly to the Lakes. Laying aside the benefit of this and looking merely at dividends, I submit if roads costing from 30 to $55,000 a mile in this country will pay liberally, that roads of equal quality running through the fertile fields of the west, costing but $15,000 a mile would pay at least as well. The business might not be so great for a time, but stockholders would find a marked difference between spreading profits over $15,000 and 50,000.

BOISTEROUS PREACHING.—A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change? He answered—"When I was young, I thought it was thunder that killed people: but when I grew wiser, I discovered that it was the lightning—so I determined to thunder less and lighten more in future.

DEFERRED ITEMS.

NATIVE AMERICAN CONVENTION.—The National Native American Convention, recently assembled in this city, had quite a stormy time during their session. One party wished to discard the twenty-one years' principle, and adopt a resolution in favor of allowing no man to vote who was not born in this country. A large portion of the Convention withdrew upon finding a disposition in the majority to force this new principle through. In their absence it was adopted.

Letters were read from various distinguished gentlemen, in answer to others asking them if they would accept the nomination of the Native party for the Presidency. General Taylor replied as usual, that he would be the candidate of no party. Henry Clay declined the nomination, waiving the expression of any opinion upon the principles of the Native party. Com. Stewart also declined, as unwilling to encounter the high responsibilities of such an office. Ogden Edwards also declined, though he expressed his approbation of Native principles. It was finally agreed to propose—not nominate—Gen. Taylor for the Presidency, and to nominate Gen. H. A. S. Dearborn, of Massachusetts, for the Vice Presidency.

There were about 120 members in attendance on the Convention, 30 of whom were from Pennsylvania; 39 from New York; 10 from Massachusetts; 8 from New Jersey; 6 from Delaware; 6 from Maryland, and 4 from Ohio.—*Saturday Ev. Post.*

THE FAILURES IN EUROPE.—*The Effect Here.*—The New York Herald gives a list of twenty-four failures in the principal cities of Europe, the estimated liabilities of which amount to more than five million pounds sterling. It then adds:

"We find nothing in the public accounts of the amount as the assets of these concerns, and nothing very definite as to the amount of liabilities. There are some conjectures relative to the probable dividends of W. R. Robison & Co. and Alexander & Co. It is stated that the former will pay 12s. to 15s. and the latter 6s. to 8s. on the pound. We have our fears that most of these concerns will turn out no better.

"There is no doubt but that the losses by these houses will fall heavily upon houses in this country; but we trust, and are induced to believe, not to an extent sufficient to create many, if any, insolvencies. If the failures do not increase much—if the bulk of bankruptcy has taken place, we may not suffer so much as at first anticipated Suppose an average dividend of 10s. on the pound is paid by each of the houses connected with this country, and the liabilities of these houses amount to £3,000,000, there will be a deficiency of one and a half millions sterling, equal to seven and a half millions of dollars. This amount distributed throughout this country, would not fall very heavily upon any section, and would not amount to the aggregate profits on the shipments of breadstuffs for the past year.

The New Orleans Picayune of the 14th, referring to the accounts of the failures recieved by the Caledonia, which left Liverpool on the 19th, says:—

"So far as New Orleans is concerned, which has been set down as a large sufferer, we feel authorized to say that the reports have been grossly exaggerated. We have taken some pains to inform ourselves in the premises, and are induced to believe that the amount of bills returned to New Orleans scarcely exceeds ten thousand pounds, and this sum is so distributed among the commercial community that no notable harm is to accrue therefrom."

SUICIDE OF A YOUNG GIRL.—Elizabeth Reddick, an orphan girl, about 17 years of age, killed herself on the 17th instant, at St. Louis, Missouri, by taking arsenic, in consequence of having wrongly been charged with a theft, in a family where she resided This is a most melancholy case.

NEW COUNTERFEIT.—A new counterfeit three dollar note on the Bank of Sandusky, has made its appearance. It is signed B. Higgins, President, and W. W. Wetherell Cashier, dated October 1st 1844, letter A., payable to O. Smith.—Their general appearance is well calculated to deceive, and the signatures extremely well done; the general appearance rather lighter than the genuine. No notes have been issued by this bank, of a date since 1842, and none payable to O. Smith.—*O. S. Journal.*

The amount of the recent forgery in N York is now fixed at $53,000

THE WESTERN RECORDER.

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Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agents, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

LAY OF AN INVALID.

Soon will the wearied wheels of life be still,
It's fev'rish cares and troubles all be o'er:
Secure from all its dark'ning gloom of ill,
Rude storms shall break my quiet rest no more!

Long have I sighed for a secure repose—
A quiet resting place to lay my head;
Where all the busy scenes of life shall close.
And Peace her wings outspread above my lowly bed

What is this world? Pure Friendship dwells not here:
Her's is a sweeter and a holier clime:
Falls not her lovely tones upon my ear,
To soothe the mournful soul with her melodious chime!

War, lust, deceit, rapine, and angry strife
Spread a dark veil across each lovely scene;
And Christian mars his fellow Christian's life,
Then smoothes his pious face with sanctimonious mien!

No, let me rest in some lone pleasant grave,
Where flow'rets bloom, and birds sweet music make
Upon the willow's bough that zephyrs wave,
Nor stormy scenes of life the solitude awake!

But when the clangor of the trump of God
My sleeping dust from fetters shall release,
I'll rise in triumph o'er the yielding sod,
On golden pinions borne to realms of endless peace!

Wilmington, O., Sept. 1847. J. B. P.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. XI.

Having been absent from home, attending two protracted meetings and the Annual Conference, I have got behind with my Sketches; and as some of the brethren have expressed themselves well pleased with them, I will venture to send on a few more numbers.

On Friday the 15th of January, 1830, according to promise, I set out for Tanner's Creek, 25 miles west from Cincinnati: favored with the company of Brother I. Snyder and Brother Garretson, we reached Brother Ewbank's about dark. Saturday, 16th, preached to about fifty in a very comfortable stone church,—the Lord blessed the word to many souls. I then met the class who were nearly all from Old England,—we had a precious season. I then obtained fourteen names who wished to organise under the conventional Articles; the balance of the class expected to unite with them when I came again. And as the meeting-house had never been deeded to the Methodist Episcopal Church in the United States of America, those brethren who built it, justly kept it as their own property, notwithstanding the preacher in charge, demanded a deed after they had withdrawn. Saturday night, Brother Snyder preached with great zeal, and Brother Garretson gave a warm exhortation,—we had a precious season. Sunday morning, we had a glorious old-fashioned English love-feast: a number spoke very feelingly. By eleven o'clock the house was nearly full, to whom I preached with liberty,—many tears were shed. At night, I preached in another meeting-house to a large assembly, about two miles distant. Monday, 18th, set off to see my family, having been absent one week longer than I expected,—reached home the next day,—found all in health. O, how good the Lord is to me and mine! We have been blessed with health nearly two years, though ten in number, not one of us I believe have been confined in bed one day on account of sickness. Praise the Lord! yea, let all that is within me praise the Lord! I have met with opposition from preachers in a certain quarter, but it has generally tended to their own hurt, and I am getting so accustomed to their evil reports, that I mind it no more than if they would keep silent. May the Lord have mercy upon them, and fill their hearts with love!

On Saturday, 23d, rode thirty miles to Brother Ready's,—preached there Sunday, and the word was blessed to many. At the close I invited all who wished to be organised under the Articles of Association, to come forward. Brother Ready, who never had belonged to any church, was the first to come forward, his wife and daughter and one more.

Monday, 25th, rode to Brother Handford's,—preached at night, and God attended the word with power,—several sinners were cut to the heart, by the sword of the spirit, and the whole class appeared to be re-baptised with the Holy Ghost. Twenty-ninth, rode 20 miles to Moore's settlement,—preached next day at Br. Flake's, and agreeably to a previous plan, attempted to organise; a local preacher came forward, but the hearts of the rest failed; however they afterward agreed to unite, and did so. Preached again at night.

Sunday, 30th, rode ten miles to Br. Shroaf's,—preached at night to a house full, who had been told of the meeting after I got there. The good Lord attended the word with power,—several sinners were convicted, and one converted. I organised a class of eight members, and a prospect of a number more. Glory to God, that in the midst of surrounding opposition, and hard toiling, through the stormy wintry blasts, I have some blessed seasons. Meeting continued very late.—Next morning, February 1st, I found the snow had fallen about one foot deep, and I was fifty miles from home, and had been absent several weeks. I set out and had to break the road nearly all the way. A little after dark I missed my way, but saw a light, and went to it; I called, and Brother J. Tribby came out, an Episcopal Methodist; I asked for entertainment, he knew my voice and gladly received me, and we had a very pleasant time together. Next day I reached home.

Missionary Intelligence.

From the Watchman of the Valley.

INTERESTING.

Cincinnati, Sept. 13, 1847.

Dear Br. Goodman: Many of your readers will doubtless be interested to know, that an effort has been made by the Western Evangelical Missionary Society, (now an auxilary of the American Missionary Association,) to carry the gospel to the Red men of the forest. Two stations have been established by this Society among the Ojibway Indians, one at Red Cedar Lake, on the head waters of the Mississipi, and the other at Red Lake, north of the dividing ridge between the head waters of the Mississipi and Red Rivers.

The Station at Red Lake was commenced in 1843. For want of adequate support these Missions have had to struggle with difficulties and privations that none but those who have been placed in like trying circumstances can appreciate. But, notwithstanding their sufferings and discouragements have been great, their hearts have been cheered by the conversion of souls among that benighted people and they have been amply repaid for all their toil. In the winter of 1835-6 they had an interesting revival. Ten were hopefully converted and received into the church. The following letter is from one of the converts, a man about 45 or 50 years of age.—In the spring of 1846 one of our missionaries from Red Lake came down to the northern part this State, and this man was anxious to accompany him and visit the white man's country. He came with him 250 miles through the wilderness towards the Falls of St. Anthony, when something awakened a doubt in his mind, whether he ought to come or not. After praying very earnestly for direction, he says to the missionary—"the Great Spirit won't hear me. When I pray about any thing else, he hears me; but when I pray about this, he won't hear me; and I think he would not have me go." He concluded to return home, though he was very anxious to come. He then dictated to me the following letter, which is a better picture of an Indian convert's heart than any I can draw. If you will give it an insertion in your paper, I hope it may stir up the hearts of some of your readers to do something to aid this Society in sending the gospel to the heathen of our own and other lands.

Donations for either of the above mentioned Societies may be directed to myself at Oberlin, Ohio, or to Lewis Tappan, Treasurer of the American Missionary Association, New York.

Yours, respectfully,
J. P. BARDWELL.

Crow Wing River, March 29, 1846.

To Rev. J. P. Bardwell.—My Father I wish to speak to you. I wish to inform you how I am. I had thought to go and see you to speak to you well. To let you know how we Indians are, how poor we are. We did not know how poor we were before the teachers came. Now we see that we did not know how poor we were. My Father, indeed we were very blind. We walked in darkness. Now I wish to tell you how I have been blessed. I rejoice very much that God has blessed me. He has opened my eyes to see what I should do to be well here in this world and to enter heaven. I trust in the Great Spirit to help me. God has put down to us poor Indians a great blessing. We thank him who owns us that he has shown us how we may be wise. He, while we were sitting in darkness, has brought to us a great light. I thank you that you sent your brethren here to teach us poor Indians. The teachers have greatly pitied us, and done us great good. We thank them. I see with my own eyes how much good they do. Now, my Father, I will tell you what they have done. Before they came among us we were all naked, we and our children. Before we saw your brethren our clothing was like a net, full of holes, but now we all have something to wear. They pitied us and helped us to clothe ourselves and our children.—They helped us to cultivate our gardens, and raise corn to sell and buy us clothing, and that we might have food and not suffer with hunger. This was doing to us great good, but now, since we have seen and felt in our hearts, that the Word of the Great Spirit is truth, we thank them much more that they have brought this to us than all they have done for our bodies. I assure you, my Father, that the word of the Great Spirit, has entered, not only into my head, but also into my heart; and as I have seen, first, that the Book is truth, I want to help you and your brethren here in teaching (as well as I know how) my fellow Indians. I cannot tell you how happy I was when I first gave up my heart. All my old ways I cast behind my back. I hate the way I once lived. I love the truth. God has shown me how wicked I was. He has shown me how I may overcome all that he hates. I will tell you what I loved most when I lived in sin. There was nothing I loved so much as gambling. I thought of nothing so much. I wish to tell you well how I was. I once loved my reputation very much. The Indians all called me brave. When we went to fight the Sioux, I was always among the first, and I thought I was doing well. I rejoiced very much that I was honored as a Brave. I tell you, my Father, that though I was strong-hearted to stand in battle, when the Word of the Great Spirit came into my heart I was the first to tremble. I had no courage now. I fell. My brother, who carries this to you will tell you that I now love the truth. I had thought to go and see you to tell you all these things myself, but I have asked the Great Spirit to teach me whether I should go or not, and I think he would not have me go.

I must tell you something about my wife and children. My wife is strong to believe the Word of God. We were together blind, but now we both see. Our children, too, believe; one little daughter, about ten years old, has been received into the church. We trust they will all become truly wise. We are happy. Our hearts are sometimes full of joy, though we are poor. We have seven children, the Great Spirit owns them all. We give them all up to be taught to be wise. We have settled down by the teachers that we and our children may be instructed.

My Father, I will tell you more how I am.—While I have been talking to you now the Indians who are drinking whiskey near by, have sent twice to have me come and drink with them, but I have no thought to go. Now I want to say to you and your brethren, as though I stood before you, don't hate a poor Indian. I wish to shake hands with you all in my heart. As you believe so I believe. Will you pity me, and pray for me, that the evil spirit may not overcome me? If I cannot see you again on earth, I want to see you in heaven. This is all I will say to you now.

KUAUISENSISH,
[The bad little boy.]

Mission Among the Ojibways.

We heard an address last Sabbath, from the Rev. Mr. Bardwell, who has spent two years as a missionary, with the Ojibway Indians. Like other missonaries, his toils and privations for this benighted people have deeply enliisted his sympathies in their behalf, and christians who listen to his statements will be very happy to participate in his sympathy.

The missionary station is about 400 miles north west of the Western shore of Lake Superior, in latitude 48. It is accessible from said lake, by water, with the exception of about 60 miles of portage, in the aggregate, on different points of the route, over which the bark canoes and their contents—provisions, clothing, merchandize, &c.—are carried by hand. The missionaries get their supplies throngh this channel.

The Ojibway tribe is estimated to contain about 25,000 souls, divided into squads of about 50 each, at the head of which is a chief. The men have the common Indian characteristics of indolence, improvidence, fondness for intoxicating drink, and a dispositition to oppress the weaker sex.

The sufferings of the Indians, from want of food, Mr. Bardwell represents as sometimes very great, and death from starvation frequently occurring. Dried deer skins, old shoes, decoctions of bark, and other things even more meagre and disgusting, are the miserable apology for food which they attempt to live on at such times. Instances of cannibalism, have sometimes grown out of such suffering. Mr. Bardwell related a case—said to have occurred before his residence among them—in which the parents ate successively their two children, and the husband afterwards ate his own wife.

In these seasons of destitution, the missionaries have sometimes divided their last morsel with the suffering Indians, not knowing where their next meal was to be procured. But a kind Providence had always met their exigencies at such times. The winter is usually the time of the greatest suffering, before the sugar season commences. After this season commences, they subsist often, for weeks, on sugar alone.

Their means of cultivating their land are very limited. The women dig small portions of ground for planting Indian corn, with a wooden hoe, which they obtain by cutting from a tree (with sharp stones) a horizontal limb, with a chip on the but of it, which they work into the shape of a hoe.

The missionaries among the Ojibways, are supported some of them by the American Board, and others by the American Missionary Association, who are united in one church. Mr. Bardwell is in the employment of the latter society, and is at present traveling as agent in its behalf.
—*Watchman of the Valley.*

TEMPERANCE.

NOW I'LL NOT DRINK ANY MORE.

AIR—"Thou reign'st in this bosom."

Go, go, thou that enslav'st me,
Now, now, thy power is o'er;
Long, long, have I obey'd thee;
Now I'll not drink any more.
No, no, oh, no,
Now I'll not drink any more.

Thou, thou, bringest me ever,
Deep, deep, sorrow and pain,
Then, then, from thee I'll sever;
Now I'll not serve thee again.
No, no, oh, no,
No, I'll not serve thee again.

Rum, rum, thou hast bereft me,
Home, friends, pleasure so sweet,
Now, now, forever I've left thee,
Thou and I never shall meet.
No, no, oh, no,
Thou and I never shall meet.

Joys, joys, bright as the morning,
Now, now, on me will pour,
Hope, hope, sweetly is dawning,
Now, I'll not drink any more.
No, no, oh, no,
Now, I'll not drink any more.

From the Golden Rule.

The directions given below, taken from the Religious Herald, are exactly in point. Reader, follow them implicitly, and we ensure success. On this point we speak confidently, having groaned out, some eight or ten years, a gloomy miserable dyspeptic.

Dyspeptic Precepts.

1. Take your food in large mouthfuls—say an inch cube or more.

2. Swallow these mouthfuls with the least possible chewing.

3. Pack them in, one after another, as fast as you can.

4. Take copious draughts of some liquid at all your meals—whether soup, tea, coffee or milk. If milk, let it be very poor. If tea or coffee, put in little or no cream.

5. Eat your bread, especially leavened wheat bread, hot from the oven. Never let it be a day old. Bread two or three days old is a terrible anti-dyspeptic.

6. Take very little exercise; but let that little be always just after meals; never just before them.

7. Sit up late at night, and be abed late in the morning. Early hours, and exercise before meals, are worse against dyspepsia, if possible, than bread two or three days old.

8. Do not laugh or talk much, nor read aloud, nor sing; but sit moping, and thinking about your stomach.

9. Smoke, or chew tobacco—I do not say a great deal, because if you begin, the great deal will be pretty sure to follow.

You may heighten the efficacy of the above rules in various ways---by taking alcoholic drinks, for instance, ever so moderately; or by eating from a great variety of dishes at the same meal—the greasier the better; or by taking a snack between every two meals.

But these latter refinements and additions are superfluous. You may rely upon the nine precepts to give you, or to keep you, as beautiful a case of dyspepsia as ever baffled a doctor or worried a patient.

By way of filling up, allow us, if you please, gentle reader, to add a few items.

1. Let the soles of your shoes be thin very thin, that dampness may easily penetrate.

2. Seldom, if ever, ventilate your rooms, especially your sleeping rooms. Let the atmosphere be confined and impure as may be.

3. Never bathe in pure water; keep the whole system as filthy as possible.

4. Let all your garments fit like a drum-head, especially near the region of the lungs. Endeavor to conform nearly in shape to the wasp. Stays are excellent!

5. Be sedentary in your habits; meanwhile, exercise very little in the open air.

6. Sip, now and then, at the wine and brandy bottle. Let your food be highly seasoned. Make free use of gravies, sweet-meats, confectionaries.

7. Be sure and take tea and coffee; take them hot, scalding hot; very strong, with but little admixture of sugar and cream. Indeed, take all your food smoking hot.

Lastly and finally, to crown the climax, use tobacco freely, in every form; keep the pockets well filled, especially keep the pipe agoing briskly, don't stop.

Miscellaneous.

The Christian Society of Brotherly Love.

A correct Synopsis—Prepared for the Newspapers.

As certain defective and inaccurate statements have found their way into the public journals, in relation to this Institution, the following synopsis has been prepared, in hope that it will be favored with general circulation.

I. ITS ORIGIN.

It originated in the exercises of a confirmed faith in Bible Christianity; an ardent love for Bible Christianity; and a sinecure desire to promote Bible Christianity.

II. ITS HISTORY.

It was first suggested, in a "Candid Address to our Readers," by the Editor of the "Christian World," in the fourth volume of that work—in the number for February, 1844. The "Constitution" was first published, in the fifth volume—in the number for March, 1845. Though the trial of the plan was encouraged by ministers and laymen, of distinction and influence, in various Denominations; and by several Annual Conferences of the Church to which its projector belongs; no effort was made to obtain signatures to the "Constitution," until Tuesday evening, April 27, 1847. Only one Society has yet been organized. These facts are furnished, in proof that there has been no inconsiderate or eager haste in the matter. Meanwhile, other schemes have been tested—and have failed. The demand of the age—a prompting from heaven—remains as it was: "Show us something that is worthy of Bible Christianity."

III. ITS MAIN PRINCIPLE

Its main principle is—that it is the design of Christianity to ascertain and supply all human need. In connexion with this principle, and in order to its practical exemplification, it asserts and urges the imperative duty of Christian Union and Co-operation: and this, whatever may be in the way—whether creeds, governments, and forms of worship, or the personal and sectarian interests connected with them.

IV. ITS OBJECT.

Its object is—to ascertain and supply the natural, spiritual, and social need, of its members and others, in the name, for the honor, and according to the commandments, of our Lord and Saviour Jesus Christ.

V. ITS TERMS OF MEMBERSHIP.

These are—an approved moral character; Christian discipleship, actual or desired; the acknowledgement that the Bible is the Book of God, and Private Judgment the duty and right of man; and an engagement to comply with the By-Laws—which, of course, each society will form or adopt for itself. In the Society already organized, each member is presented, at the time of his reception, with a plain, portable copy of the Bible, bearing the stamp of the Society, with the name of the person over it, and the date of the presentation under it.

VI. ITS MEANS OF USEFULNESS.

These are—the Ordinances of the Gospel; the Press; and pecuniary Contributions—both prescribed and voluntary. The Philadelphia Society entitles its two funds: the Contributors' Fund, and the Voluntary Fund. The former resembles the funds of the Beneficial Societies, generally: the latter gives free scope to the generosity of Christian benevolence. No initiation fees are required; nor is any fine or tax allowed. Initiation offerings, however, are received—intended to correspond with personal ability, and express Christian principle. The Society is not allowed to go in debt; or to authorize agents to solicit private donations. It depends on its own resources; in connexion with Public Collections, Donations sent to its Officers, Bequests, &c.

VII. ITS ORGANIZATION.

The affairs of the Society are conducted by a President, one or more Vice-Presidents, a Recording Secretary, Corrresponding Secretary, a Treasurer, and a Publication Agent; in connexion with a Board of Managers; and a series of Committees, intended, as far as practicable, to keep the whole membership actively employed in all good works.

VIII. ITS COMPREHENSIVE CHARACTER.

In view of the simplicity of its Main Principle; the completeness of its Object; the liberality of its Terms of Membership; the variety of its Means of Usefulness; and its all-employing Organization—it may be affirmed, that this one Institution is comprehensive of all the commendable distinctions of all the Churches and Benevolent Societies in existence. Its one inquiry—"What do you need?"—includes all their designs; and its one promise—"In the name of Christ, I will supply it!"—embraces all their methods.

IX. ITS LOCAL INDEPENDENCY.

The plan is—to unite all the Christians in a neighborhood in doing all the good that neighborhood needs. Being united, for this purpose, they are to proceed "under law to Christ," but in perfect freedom from the interference of any other society, or confederation of societies. If a thousand similar societies should be organized, they would compose, not an Authoritative but merely a Sympathetic Christian Union.

X. ITS RELATIVS POSITION.

Some mistake its relation to Individuals: supposing it accessible only to Church members—which is an error; or that it especially excludes the members of Secret Associations—which is equally an error. *Christians* are welcome—let them come whence they may. Persons desiring to become Christians, are received—let them come whence they may. The poor slave of vice, having just broken his bonds, is particularly exhorted to come. The Society says to him: "This is the very place for you! Cnre up not only one sin but all sins! Be not only a Reformed Drunkard, or a Reformed Gambler, or a Reformed Swearer, or a Reformed Sabbath-Breaker: but come and be a Christian!"

Others mistake its relation to other Institutions: supposing, because, in its great work of supplying need, it may sometimes assume a Church form; that, therefore, it portends offensive war against all existing Churches—and, also, because, as a Benevolent Society, it acts on the Bible principles of openness, simplicity, and general beneficence; that, therefore, it threatens hostilities against all the Societies which disregard these principles. On account of the fact that its founder is a minister of the Methodist Protestant Church, some seem to think that it is a sort of special Opposition-Society to that Church. Others, for the same reason, imagine that it is a kind of Auxiliary-Society to that Church. Others, for other reasons, consider it a competitor for public favor with the Order of the Sons of Temperance. All these notions are utterly erroneous. Every thing like them is an error. Persons who thus judge, have no just appreciation of the principles and facts in the case.

See! A survey has been made, however imperfectly, of Social Institutions in whole—Civil and Ecclesiastical, Benevolent and Semi-Benevolent, and all other classes. In the honest exercise of private judgment, they have been compared with the Book of God—compared, in particular, with the Church of the New Testament. Their faults, as apparent on this comparison, have been carefully noted. These faults are regarded as causes, in part, of the declension of religious influence. A Society, intended to avoid these faults, and, at the same time, to exhibit various improvements, has been organized. It has no concern, for or against, any one Sect, Society, or Order, more than any other. It disdains all indirectness and litleness. It sounds the silver trumpet from the heights of Moriah—turning, as it blows, that all Jerusalem may hear. It rises up in the midst of all the Churches, and all the Societies, and all the Orders, to show them all "a more excellent way!" If *that* be offensive war—it declares it!—if that be offensive war—it will wage it! And it has no fear for the result. For this is a work that must be done. "A more excellent way" must be shown. The present way—the way of usurped authority, and consequent impositions, oppressions, strifes, divisions, and desolations—the way of dishonor at home and inefficiency abroad—must be abandoned for something better. According to the present way, God's "*word*," which is "forever—settled in heaven," is forever unsettled on earth: the "*Son of Man*" is again "betrayed into the hands of men:" and "the Church of God, which he hath purchased with his own blood," is sold for gain and enslaved with a smile! If the "Christian Society of Brotherly-Love cannot show "a more excellent way" than this, it prays that it may perish—and that something better, infinitely better, may arise to do what it is so obvious must be done.

Meantime, if surrounding Institutions are so sensitive that they will not bear to be told of their faults, even by a friend—not in anger but in love, not with resentiment but in sorrow, not for evil but for good: not as their foes tell them—in strains of Satanic derision and delight: not as they themselves often disclose them—when they come into mutual collision; and Satan gains an advantage over them; and persuades them they are doing God service, by severing the sinews of each other's usefulness, with the scalpel of scorn; and burning the embroidered girdles of confidence and affection in the fires of jealously and suspicion: if, under such circumstances, they repel the brotherly monitions of this Society, and insist upon it that its voice is the voice of an enemy—why, sure enough, it will have but one way to recall them to their senses, and that is, by asking them, in calm Paulonian dignity—"Am I therefore become your enemy, because I tell you the truth?"—and then proceeding, as faithfully as before, with its appointed work.

XI. ITS INVITATIONS.

It invites inquiry. This may be made, most conveniently, by addressing, post-paid, the "Editors of the Weekly Christian World—Philadelphia." A number of the paper, containing the Constitution, By-Laws, two Addresses, and other matter illustrative of the subject—will be sent, as directed, in answer to such applications.

It invites co-operation. In the organization recently made in this city, (Philadelphia,) besides Masons, Odd Fellows, Sons of Temperance, &c.—there is an informal representation of fourteen different Churches; viz: the Associate Reformed Presbyterian; Baptist; Christian; Cumberland Presbyterian; Dutch Reformed; Friends; German Reformed; Independent; Meth. Episcopal; Methodist Protestant; New Jerusalem; N. S. Presbyterian; O. S. Presbyterian; and Protestant Episcopal. This really begins to look like True Christian Union: and if the Society succeed in the accomplishment of its "Object," as already stated, certainly it will present an example worthy of universal imitation; and so exert, upon older institutions, the kind of influence it prefers.

It has been asked: "Whether a Society could be formed in the country?—how many members it would take to start a Society?" &c. It may be answered, that there is not a human being in the world to whom the principle of this society does not apply; and there is not a neighborhood, where twelve men can be found to act as officers, where the Society may not be usefully established. There is no chartered right to be applied and paid for. The "Constitution" will be sent any where. Any who are conscientiously disposed to sign it may do so, and set to work. The call is this: "Come, Brethren! let us fulfil the grand design of Christianity! Let us ascertain and supply all need—every man, in his own soul; every family, in its own home; every community, with its own limits—so beginning at the centre and working outward, and onward, until our expanding circles shall meet, and one magnificent and blissful scene of common and complete redemption shall glorify our Lord and Saviour Jesus Christ!" T. H. S.

Philadelphia, July 29, 1847.

Under Beds.

I am perfectly satisfied that of all the various, I had almost said innumerable, materials used for filling under beds, corn husks, properly selected and prepared, are the best. Straw, which for a great number of years was almost the only article used for this purpose, and which, even now many regard as superior to "everything else," soon wears down, becomes chaffed, and requires frequent replenishing; where-as the soft plant, and elastic inner husks of corn, when once you have obtained a sufficiency of them to fill the bed, enables you to dismiss all care or apprehensions about it for years. If carefully stripped and dried, a bed filled with this material, will last a lifetime. Farmers who do not attend to this important item of domestic economy, are culpably remiss in an important and obligatory duty. Not only are husks more healthy than straw, but they possess also a very decided advantage over it, in the important manner of cleanliness. Straw, from its liability to wear down, soon becomes a fruitful source of dust, which, is surely from the sack or tick, in the form of fine and almost impalpable particles, almost imperceptibly insinuates itself into every part of the house, and becomes a source of continual annoyance to the accupants as well as to those whose duty it is, and whose pleasure it should be, to keep it clean. B.

Bensalem, Aug. 20, 1847.

From the American Patriot.

Mrs Birney, the Somnambulist Preacher.

Mr. Clarke: It might, perhaps, be gratifying to some of your readers to learn something concerning this remarkable woman from one who heard her preach. On Sabbath, the 8th of Aug., I had the pleasure of hearing her, and can furnish a brief statement of her interesting case. For near eight years she has been afflicted with periodic Neuralgia, called, "Catalepsis Loquax," or a species of Somnambulism. Upon every alternate Sabbath, near 10 o'clock, A. M., the spasm seizes her, and in a short time the religious exercises commence. On the day mentioned, she began to speak a few minutes before eleven. Being elevated to an erect sitting posture in her bed, she commenced by an appropriate and solemn prayer. She then chose for her text, Luke 17: 24: "Strive to enter in at the straight gate; for many I say unto you, will seek to enter and shall not be able." The general plan of her discourse was to specify some reasons why the "many," spoken of could not enter in at the "straight gate;" such as unbelief, sectarian bigotry, and pride of heart and life.

Upon each of these topics, she discoursed at length, drawing her illustrations from both sacred and profane history, some of which were striking and happy. She avowed and vindicated as her theological system—Man's entire sinfulness and inability to recover himself—Salvation by unmerited grace, and the complete sovereignty, faithfulness, and holiness of God; upon these last she appeared to have enlarged views.

A great proneness to wander from the thread of her discourse, (to which, however, she always returned,) and a considerable amount of stammering, mars the enjoyment of her hearers much. She also introduces much extraneous matter, which destroys the unity and perspicuity of her discourse, but apart from these, the performance we heard, would not disgrace many who have been set apart by the "laying of hands."

Her manner is earnest and animated, her eyes are serenely but perfectly closed, during the entire address. She sits unsupported in the bed, and accompanies her discourse with an appropriate gesticulation of the hands.

The discourse closed with a pretty accurate recapitulation of her arguments and proofs, and a very solemn and pointed appeal to the impenitent. Her style is rather that of the pulpit than colloquial, abounding with Scripture, aptly, but not very accurately quoted.

The prayer and address occupied 2h. 14m. Immediately after ceasing to speak, she fell backward in the bed, foaming considerably at the mouth, and exhibiting evident symtoms of great pain.

In a few minutes the spasm passed off, and I then had the pleasure of a free conversation with her, and received satisfactory replies to all the queries proposed. Her own testimony and many other facts, proved beyond doubt that she is utterly unconscious whilst in the somnambulic state; nor does she retain the least recollection of all that has passed when her faculties are restored. An atmosphere of truth surrounds the whole scene, and every doubt concerning the honesty of the person vanishes the moment you come into her presence. Crowds are attracted by the novelty of the scene, among whom are often to be found strangers from a distance; on the day mentioned, there were perhaps more than two hundred persons present, notwithstanding the badness of the roads from the heavy rains of the previous night; and from a gentleman who had seldom failed to be present, we learned that there have often been one thousand persons present. Many are said to go as purely devotional exercise, and through the politeness of Mr. Birney, seats are prepared for as many as the house will contain. Good order and a considerable appearance of solemnity, characterised the scene we witnessed.

Mrs. Birney is near forty years of age, and has been for more than twenty years, a member in good standing in the Presbyterian church.

When at church, or elsewhere, when music is performing, she is compelled to withdraw on account of the great pain and uneasiness occasioned by the musical sounds.

Her general health is much improved within the last year, so that she now efficiently manages her domestic affairs.

Mr. Birney resides near Tippecanoe, in the central part of Harrison county, Ohio.

J. R. HUGHES.

Wellsville, Aug. 20, 1847.

"I never complained of my condition," said the Persian poet Sadi, "but once when my feet were bare, and I had not the money to buy shoes; but I met a man without feet, and became contented with my lot."

Religious Intelligence.

NORTH ILLINOIS DISTRICT.

Princeton, Ill., Sept. 24, 1847.

Dear Br. Bassett: I would just say that the fourth quarterly meeting for Magnolia circuit commenced on Saturday, the 18th of this inst., and closed on Tues. evening, the 21st. It was a season of refreshing to the Church, and a time of general awakening amongst the ungodly. Some five or six professed religion, and eight joined the Church, and nearly all the rest that attended during the meeting seemed to be under deep concern for their souls. The circuit is small, but is at this time in a healthy condition, and the prospects are good for a general revival of religion.

Yours in Christ, P. J. STRONG.

From the Methodist Protestant.

GENESEE DISTRICT.

Br. Reese,—To learn of the welfare and prosperity of Zion, seldom fails to interest and please her real friends, and I doubt not but what you and your readers may be gratified with an item of intelligence respecting her success in the bounds of the "Old Genesee District." My last quarterly meeting for Castile and Leicester circuit, was held the 28th and 29th of August, at this place. The several societies on the circuit were generally well represented by a full attendance of members and friends. All seemed to have come expecting to obtain a large blessing. Our esteemed and indefatigable President, Rev. Wm. Williams, was with us, and in excellent spirits—his heart and lips richly stored with "the fullness of the blessings of the gospel of peace." Also Brother J. Streeter, from Warsaw, Wyoming county. The presence of God was with us from the commencement of the meeting, and the bright out-pourings of his glory illuminated the heart of his people, and abode upon them. In the love-feast, Sabbath morning, the overwhelming power of the Holy Spirit fell upon the people, firing with holy fervor the intelligent faith of believers—and willing witnesses were not wanted to tell of his goodness and power to save. The hour for public preaching arrived, and the love-feast was adjourned to 5 o'clock, P. M.—The word of life was then dispensed to an overflowing and attentive audience. At the communion table, Jesus met his humble disciples and blessed them freely. It was a melting and refreshing season.

The adjourned love-feast came on—a full house, warm hearts, and willing worshippers, with the Saviour's presence, made it indeed a Bethel to us. It continued until night, when being dismissed, the people retired with a reluctant step to their own dwellings. To use the characteristic language of our President, it was truly, "a glory to God! Hallelujah! time."

An interesting account of the condition of the district, was given us by the President, from which we learn that peace and prosperity reign predominant.

Two years ago, I came to this people "a stranger, and they took me in." Their kindness and hospitality towards me, has been cordial and overflowing. Many who are now rejoicing in Christ, were then "in the gall of bitterness, and the bond of iniquity." But, thank God, they have found and love my Saviour! To him be all the praise! O Jesus, take care of the dear lambs of the flock! And may we all meet in heaven.—I soon go to Conference, but whether to return to this place and people again, God only knows.—O Lord, I am thy servant! Do with me as seemeth thee good! Thy will be done."

Saturday and Sabbath, Sept. 4 and 5, I spent, accompanied by Brother R. Pennell, on the high lands of Middlebury, Wyoming county, with Br. S. M. Short, at a place in the bounds of his circuit, where Methodist Protestantism is new and little known. This was our first meeting in the place. The congregations were large and attentive. On Sabbath day, the house proved to be entirely too small for the congregation. In this emergency an expedient was hit upon, which was to place a wagon under one of the windows, with a plank over the top of its box. The window was then taken out, and we stood upon the plank outside of the house, and preached to the hundreds without and *through* the window to those within the house! God was with us, and we believe good was done. The principles of Mutual Rights are taking deep hold upon this people, and the harvest will be plenteous.

I understand that Brother Lewis Sweetland is enjoying a precious revival in Cattaraugus county, where a number have recently been converted to God. But I must close. Excuse the great length of this communication, and allow me to remain as ever,

Yours, affectionately,
E. A. WHEAT.

Gibsonville, Sept. 9, 1847.

MARYLAND DISTRICT.

Church Prospects.

We rejoice to be able to communicate to the Church, the cheering intelligence that in various portions of our work the Lord is graciously visiting his people. For some weeks past, our letters have teemed with the most encouraging assurances that the labors of our ministry and people are about to be followed by unusual success. Intimations of good are apparent in the congregations, and the spirit of revival seems to pervade the hearts of God's people.

In Baltimore our churches are in quite a prosperous condition. At the East Baltimore Station, there have been recent accessions, and at the present time, the church at the corner of Lombard and Greene sts., (under Brs. Varden and Wilson) is rejoicing in the blessedness of reviving influences. Mourners have presented themselves again and again for conversation and prayer; and the spirit of conversion has been realised. The meetings are growing in interest, and will probably furnish occasion for further remark hereafter.

As a church, we have nothing to fear if we live up to our privileges. The excellence of our Institutions cannot but commend them to the approval of the community: and we have only to address ourselves promptly and with energy to the work before us to ensure success, and usefulness.

That there has been for some year or two past, an unusual drought in the spiritual vineyard there can be no denial. Our exchanges from other denominations have sorely lamented this. All churches seem to have shared in it. But we trust a change is coming over them. In our own city things seem to be improving. We learn that our Baptist and Methodist Episcopal brethren have had of late very encouraging intimations.—*Methodist Protestant.*

More Revival Intelligence.—A Brother informs that on Baltimore Circuit, at the Warren Factory appointment, there has recently been a very gracious revival of religion. For several nights the altars were crowded with penitents.

At 'All-Saints,' A. A. Circuit, a very successful meeting has just closed. Fifteen converts, eight of whom have joined the Church.

At Easton, Md., we learn that recently a number of persons have united with us in fellowship—the result of recent efforts in that section.—*Methodist Protestant.*

Conference Proceedings.

INDIANA CONFERENCE.

[We are indebted to Br. C. H. Williams, for a copy thus early, of the Appointments of the Indiana Conference, Methodist Protestant Church.]

THOS. SHIPP, President.

Tanners Creek Ct.—James Edmiston.
Madison Ct.—To be supplied.
Liberty Ct.—G. W. Cain.
Sugar Creek Ct.—H. Collings.
Flat Rock Ct.—To be supplied.
White River Ct.—Wm. Barnet.
Mill Creek Ct.—H. Brenton.
Washington Ct.—J. Sevier, T. S. Stilwell, sup. as't.
Stouts' Creek Ct.—P. Clingler.
White Lick Ct.—J. D. Medearis.
Driftwood Mission—Geo. Wheatley.
Outer Mission—D. Hannah.
Conference Missionary—S. Morrison.
Home Missionary—George Baxter.
Transferred to Ohio Conference—W. B. Evans, C. H. Williams.
Transferred to Wabash Conference—A. L. Collings.
To be employed by the President—J. K. Dawson, J. Gardener.
Left without appointments at their own request—B. Wilson, S. Solomon.
Next Conference to be held at Pleasant Grove Chapel, Putnam co., Ia., on the 1st Wednesday of October, 1848.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, OCTOBER 14, 1847.

Annual Register, 1848.—This publication will be out of press in a few days. Those who intend to order parcels, should do so immediately, as after we shall have shipped our large packages, there may be no other opportunity of transmitting them but through the mail.

Subscribers Wanted.—Our New England correspondent, who has had much experience as Editor and Publisher, in a private letter says to us:—

"I hope you are obtaining several thousand subscribers for the Western Recorder. You need 4000 at least to make it profitable."

With the commencement of our new volume, we have discontinued a large number of delinquent subscribers, in addition to a few who have ordered their paper stopped. This has reduced our list to 1,200, including exchanges and agent's papers. Will our agents now send us names *rapidly*, that we may at least supply the places of those which prudence required us to cut off? We however want only *responsible* names, if our friends please. And we trust that whenever practicable, the pay will be obtained in advance, or at least within the three months. If you send soon, we can supply the numbers from commencement of Vol. 9. And we trust that new subscribers will prefer to commence with the new volume.

An example for those who think of discontinuing.—A brother, residing in one of the new counties out west, paid up for his paper last week, (as he always does,) and stated to us in his letter, that he had had much family affliction for a year past, and that it still continues. "But," says he, "Brother B., I hardly know how to do without the Recorder. You will think so when I tell you that I have to travel *ten miles every week* to get my paper. So, if you are agreed, I will continue to take it another year, if the Lord will. Please send me also the Annual Register. Do send me one or more, and you shall not lose by it if you send half a dozen—you shall have the cash."

Serious and long protracted family afflictions, with remoteness from a post-office, do not form sufficient reason with Brother Charles Lusk, of Allen county, for discontinuing his paper. Let some others who think of discontinuing from less occasions, think of that Brother's case.

Wilmot Proviso.—We see by the Watchman of the Valley that a large meeting was lately held at the Fifth st, Market space, Cincinnati, in reference to the Wilmot Proviso. A large concourse of people, was addressed by Mr. Chase with his usual ability. Resolutions were passed by acclamation, approving of the Proviso measure, and urging the overthrow of the slaveholding domination which has so long cursed our country.

Our Poetry.—"J. B. P." after a spell of serious affliction, has produced "Lay of an Invalid." Glad to hear from him after so long a silence. The muse does not *slight* that "Solitudinarian Cabin."—"Louis," too, has favored us with a touching article this week. We like it well, save the appeals to the Deity, but these could not conveniently have been omitted in this instance. We know that no irreverence was intended, and that the judgment of the writer accords with ours in the case. A portion of his accompanying note was intended as private, and should not have been inserted. We were not apprised of this, till too late to make the correction. We trust our friend will continue his contributions.

"Want of the West."—The article under this head from the pen of Elihu Burritt, (the learned blacksmith,) which we take from a late number of the Christian Citizen, published at Worcester, Massachusetts, will prove interesting to our western readers. It contains facts and thoughts which are valuable, and is the more interesting as it is from an eastern pen, doing justice and honor to the West.

Great Hotel.—A company in Cincinnati has entered upon the magnificent project to erect in that city, a Hotel which will probably equal if not excel any house of the kind upon the continent. We learn by the Commercial that the structure is to be erected on the corner of Third and Vine streets, extending 228 feet on Third, and 225 feet on Vine, and running back to Baker street. The building is to be five stories high, and will front on each of the three streets.

The Onderdonk Case.—It will be recollected that the suspension, a few years ago, of Bishop Onderdonk from the Episcopal office in the Protestant Episcopal Church, for indulgence in habitual intemperance, caused no little noise in the world. The case was a painful one to all sincere Christians. But it was gratifying that the Church had the moral courage, as well as self respect, and respect for the cause of Christ, to 'put away' the unworthy person, even from its highest office. We had supposed that the matter was forever at rest. But it seems of late that a sympathy on the part of friends of the suspended Bishop, has gone so far, that a movement has been made for his restoration. We see that the editor of the Episcopal Recorder, an excellent religious newspaper in the interest of the Episcopal Church, published in Philadelphia, which we receive in exchange, takes decided ground against this movement to restore. He argues that the suspension of a Bishop as effectually vacates his diocese, as that of a presbyter severs him from his parish, and that even penitence and reformation could but in extremely rare cases justify the Church in restoring him. The following remarks form the concluding paragraph of an editorial article on this subject, in the last number of the Episcopal Recorder.

"Where the offender is an obscure man, and suspended for a single offence, which was little known beyond his own neighborhood, or likely soon to be forgotten, it may perhaps be safe to restore him to the duties of the sacred office, after adequate trial and abundant evidence of penitence and reformation. But if he be one of high position and extensive note, and the ground of his suspension be not a solitary offence, but a series of *guilty habits* pursued through a long course of years, then, as the dishonor to the Church and the injury inflicted upon others are proportionally great, so his restoration, even under the most promising circumstances, must always be a measure of doubtful expediency. This is especially the case if those habits are such as when once fixed, men seldom abandon entirely; and from whose recurrence, even if abandoned for a time, they can never be perfectly secure. Such is intemperance. All experience proves that very few drunkards are permanently reformed; and that reformed drunkards (supposing their restoration to be genuine,) must ever live in hourly and most peculiar peril of relapse. This condition is one of extreme and criminal danger, which can never be entirely removed. It always exists. This view of the subject becomes still stronger when the case presents that specific and rare form of intemperance, in which immense quantities of the liquid poison can be swallowed without being succeeded by any of the ordinary signs of intoxication; and in which too its deliterious power is rather exerted upon the moral perceptions, than either the intellectual or physical constitution of the unhappy subject. Proof of reformation becomes, in cases of this recondite description, extremely difficult, if not utterly impossible.

Not Bad.—The last number of the "Star in the West" contains the proceedings of the General Convention of Universalists, lately held at New York. A Circular put forth by the Convention, also accompanies, which concludes with the following good words:

The Convention feeling deeply the importance of a greater spirituality, and an exalted, holy living in all the individual members of our denomination, would most affectionately, and seriously urge this matter on the candid attention of all, invoking the grace of God and the influence of the Holy Spirit on all the Israel of the great Master of Assemblies.

"Greater spirituality, and an exalted, holy living" should indeed be "seriously urged upon the candid attention" of "all the individual members" of any and all denominations at the present day. We are glad that our neighbors have thought of this.

Progress of Rail Roads.—Our Hoosier neighbors have been having a rejoicing at Indianapolis, on the completion of the railroad from Madison to that place. Trains of cars now run through the entire route.

The Little Miami Rail Road having been completed from Cincinnati to Springfield, the southern portion of the Mad River and Lake Erie Rail Road only remains to be finished, to connect Cincinnati and Sandusky City. The unfinished portion extends from Springfield to Bellfontaine, a distance of 32 miles. We learn by the last number of the Urbana Gazette, that the work between that place and Bellfontaine is rapidly progressing, and will no doubt be finished ready for the cars during the month of December next. The portion of the road between Urbana and Springfield, 14½ miles, is to be put under contract the present month, and will doubtless be completed within a few months.

The Cleveland, Columbus, and Cincinnati Rail Road is not to be wind work alone. The work was actually commenced near Cleveland, on the last day of September, in the presence of the President and officers, as well as a large concourse of spectators.

Success to internal improvements.

Cincinnati Historical Society.—We have heretofore noticed the objects of this association, viz: "the collection, preservation, and diffusion of historical, biographical and antiquarian matter; more particularly such as relates to the western country." We sent to the Society a copy of a series of articles by Major Nye, on the settlement of Ohio, published last spring in our paper. We have since been repeatedly assured that the articles are held in due appreciation by the society. They were acknowledged some months ago, through our friend, S. Langdon, Esq. in the absence of the Secretary. He informed us that it was intended for the 'Reminiscences' of Maj. Nye, to be published in a volume of the Annals of the society. A few days ago, we received a letter from A. Randall, Esq., the Corresponding Secretary, written from La Pointe, Lake Superior, where he has been for some time engaged in the U. S. Geological Explorations of the North Western Territory. He is pleased to express the acknowledgments of the society, in reference to the articles referred to, and adds: "The letters from Major Nye which you have published, are invaluable to the future historian of Ohio, and I sincerely hope that you will receive the increased patronage merited."

More Sudden Deaths in Cincinnati.—Last week we announced the sudden deaths of three gentlemen in Cincinnati, on the evening of the last Sunday in September. We have now to record three more equally sudden deaths in that city, upon the authority of the Cincinnati Commercial. *Major Edward Wade* was found dead in his bed on the morning of Thursday, 30th ult. He had been in the engagement at Monterey, but was serving as a recruiting officer at the time of his death.

On the morning of the next day, (Oct. 1st,) a *Mr. Robinson*, was found dead in his chair at the boarding house of Mr. M'Cadden, on Congress street. He had been apparently well.

On the evening of Tuesday, 5th inst., *Mr. S. F. R. Morris*, tragedian, attached to the National Theatre, died very suddenly in his room, at Holmes' Hotel. He was seated on his bed, in conversation with a friend, when he fell over into the arms of the latter, and expired. The editor of the Commercial says he saw him the same afternoon, lively and jocular as usual, speaking of the performance which was to come off the following night, in which he was to take a part.—Mr. Morris was also under an engagement to be married to a young lady of Cincinnati.

How solemn and important the injunction, "Be ye also ready."

Got Home.—The last number of the Western Christian Advocate says that Bishops Morris and Hamline, of the Meth. Episcopal Church, have just reached that city in good health, and that they have just finished a laborious tour of the eastern Conferences, in which their services were duly appreciated.

Ohio Convention—Against Puseyism.—The Ohio Convention of the Protestant Episcopal Church, which lately held its session in Zanesville, adopted spirited resolutions against Tractarianism. We give below the resolutions, which we take from a late number of the Episcopal Recorder. It is well known that Bishop M'Ilvaine has published a masterly work against Puseyism. The editor of the paper referred to says, "We rejoice to see how nobly the Convention of Ohio sustains their excellent and eminent Diocesan in his powerful opposition to this pestiferous heresy."

"Whereas, the Church has been, for several years, seriously disturbed by a system of doctrine, essentially Romish, called Tractarianism, which has been from time to time, ably and faithfully exposed in the Episcopal Charges, and other more extending publications of the Bishop of this Diocese; and whereas the open perversion to Romanism, within the last three years, of the chief propagator and ablest advocate of the said system, with a considerable number of its adherents, in England and this country, leaves no reasonable doubt of its fatal tendency; and whereas there is reason to believe that the leaven of the said heresy is still working its mischievous and corrupting effects upon the doctrinal purity and practical piety of the Church. The Convention of the Diocese of Ohio deem it right, expedient, and consistent with our heretofore uniform decided and avowed opposition to the aforesaid heresy to reiterate, and respectfully republish our sentiments respecting the same, in the two following brief and general resolutions.

1st. Resolved, That in the judgment of this Convention, it is the solemn duty of every true and consistent Protestant Episcopal Churchman to oppose, in every appropriate position, and by all proper means, all the essential and distinguishing features of that system of error which is known by the name of Tractarianism.

2dly. Resolved, That our Delegates to the next General Convention be, and they are hereby instructed, to confer with the Delegates to that body from other Dioceses, who are opposed to Tractarian errors, and to take such action against the same, as such a consultation may indicate to be wise and expedient."

Biographical.

Written for the Western Recorder.

ASA C. S. REEVES.

My Dear Br. Bassett: I have sorrowful news to tell. But how can I tell it? My soul is clothed in sack-cloth, while my heart bleeds through the loss of a precious member of the inward man. Part of my own self is torn from me—My *blessed boy is dead!* Yes, my dear son Asa C. S. is no more! Last Monday morning he was with us, and in moderately good health, and now he has been two days in his grave. The hope and earthly comforts of our future years below is taken away with a strike. Our fondest anticipations of enjoyment in the decline of life are all blasted. Almost the only tie on earth is severed. *Thrice* now have we been bereaved of an *only and loved* one! At first we were struck dumb, and opened not our mouth, because God had done it. And now the lips are unsealed I see the danger of saying too much. O for grace to check the murmur, if not the sigh. Check the sigh? No! For, as a dear afflicted and sympathizing sister said to us on the day of the funeral, "*There is a luxury in grief!*" Therefore she would not attempt to comfort us, for she did not wish to rob us of our mystic joy.

During our sojourn in this city, I have written a number of obituary notices of departed friends. But how can I write this? No more than I could preach yesterday. The friends did not expect the one, neither will you the other.

Since the return of the dear child and his mother from their tour to Canada, both being very sick on the Lake, he had enjoyed better health than usual, and his appetite much improved.—But about two weeks since, at the changes of the weather, he took some cold, which appears to have laid the foundation for the fatal malady which finally took him away. But he still attended his school, and played about by day, while the insidious disease was undermining his constitution, or making fast his fangs, not to let go till death had drunk up the fountain of life. Even on Tuesday last, he was, as his teacher observed, more lively and playful than usual. And about dark in the evening, his mother called him in from his play, when he complained of chillness and head-ache. She instantly commenced a course to cure him. And after prayer meeting, as he grew worse, I hastened for a doctor. But he continued to grow worse. Wednesday night, still worse, and I tried to bring in other physicians, but none came till morning. Thursday forenoon, the severity of the disease seemed to be a trifle abated, but in the evening, it renewed its strength. And about 1 o'clock, Friday morning, he breathed his last, having tarried with us in the wilderness, 5 years, and 4 months, lacking about 5 days. He was buried on Saturday afternoon, the same hour his dear little class-mate in the Sunday School (W. A. Rinehart,) was interred the week before. Ah! how little did any of us think on that Saturday morning, when I led Asa to see his class-mate in his coffin, that the next Saturday morning, he would be in the same situation? Alas! how true the admonitory declaration of the Prophet, "*All flesh is grass, and all the goodliness thereof as the flowers of the field.*" But what a comfort that "*The word of our God abideth forever!*" O may this severe dispensation of divine Providence be sanctified to our good! Truly it is a humiliating thought, that we still need such a fiery ordeal, to purify our spirits. I think we have fully made the necessary surrender of our all to God. But O the distressing stillness in the house! No more we hear the sound of his footsteps in the hall! No more is he seen in his place at the table! No more of his prattling questions to answer! No more is he led to the sanctuary.—The awful, unbroken silence of the grave reigns throughout our dwelling! But he is at rest,—"*We shall go to him, but he will not return to us.*" Many dear children have recently died in the city by the same fell and fatal disease—the *croup!* The same insidious and deadly foe, which destroyed our former son Samuel William!

But behold the goodness of the Lord. For, generally, in this terrible disease, the agonies of death are aggravated by *convulsive fits!* which has been the case, in this city, with other dear children the same week. But our dear boy died without a struggle or a groan, at last!—We had retired to the closet, to give him up to God, with this one request—that he would interpose, and not suffer those terrible accompaniments to take place, in this case. And, blessed be the Lord, he finally, *breathed easy*, and composed himself to *sleep*. In his sleep, he died, without a motion, more than a long breath!—And before he left us, what an *exhortation!* did he give me! As the world was receding from his sight, heaven seemed to appear in his view. And with all his powers excited, at the top of his feeble voice, did exclaim, "Papa, Come on! Papa, Come on! Come on!" O that I may speed my way onward and upward, till I meet him in heaven! He also mentioned "*Mr. Stockton,*" wishing him also to "*come on.*" But why call on him, and not those with whom he was so much better acquainted?

The *Church*, has lost more by death, of late, than for years before, as if I had come here to *bury* them! O that we may all be stirred up to seek and serve the Lord. Yours,

W. REEVES.

Pittsburgh, Oct. 4, 1847.

News of the Week.

Later from Mexico.—Highly Interesting Letter.

Santa Anna and his Army driven out; and General Scott in full possession of the City of Mexico.

The New York Sun published on Monday evening a letter from a Spanish Mexican in the city of Mexico, to a Spanish house in New York, which gives a more full account of the recent proceedings in Mexico than has reached us from any other quarter. Indeed, its narrative comes down to the 16th, three days later than was received in any of the accounts brought by the James L. Day, at New Orleans, which have been published. This letter, which moreover is Mexican authority, states that Gen. Scott was in actual possession of the capital. It is said to have come by way of Orizaba, under cover to Mr. Dimond, at Vera Cruz. We give the following extracts:—*Baltimore Sun.*

City of Mexico, 19th Sept., 1847.

On the 13th instant the Americans made a demonstration on Chapultepec and the mill of El Rey, but our Gen's. were prepared for them * * Chapultepec, you know, is situated between Cacubya and the city, within cannon-shot of the former and some three miles of the latter. It is a bold hill overlooking a vast range of country, which enabled our soldiers to watch every manœuver of the enemy. It also commands the road from Tacubya to the city, which runs close to its base, and it can only be ascended by a circuitous paved way, which after turning a certain angle, is exposed to the full range of the fortress guns. As the Americans ascended the hill a perfect storm of musket balls and grape shot drove them back with heavy loss. They recovered & advanced again, but were repulsed.

Our troops fought with desperate valor, worthy the character of Mexicans. The enemy also fought bravely—his men seemed like so many devils, whom it was impossible to defeat without annihilation. He made a third and last charge with fresh force and heavy guns, and our gallant troops having exhausted their grape-shot, were forced, very unwillingly to retreat and yield up the fortress, of which the enemy took possession. Our soldiers retreated towards the city, but were unfortunately cut off by a detachment of the enemy's cavalry, and about a thousand were made prisoners, but soon released, as the enemy had no men to guard them. The enemy then opened his batteries on the Mill El Roy, (King's Mill) close upon Chapultepec, which after obstinate fighting and great loss to the Americans, we were obliged to abandon.

The two actions continued over nine hours, and were the severest, considering our small number of soldiers and the enemy's large force, that have been fought. Our loss, in killed and wounded was not more than 300, while the enemy lost over 400, or at least such was the report of deserters from the American camp who came to us in the evening. Seeing that the city would inevitably be attacked, Gen. Santa Anna, during the actions, caused a number of trenches to be cut across the road leading to the city, which were flooded with water. On the morning of the 14th, before day light, the enemy, with a part of his force, commenced his march upon the city. Our soldiers, posted behind the arches of the aqueducts and several breastworks which had been hastily thrown up, annoyed him so severely, together with the trenches which he had to bridge over, that he did not arrive at the gates until late in the afternoon. Here he halted and attempted to bombard the city, which he did during the balance of the day and the day following, doing immense damage.

In some cases whole blocks were destoyed and a great number of men, women and children killed and wounded. The picture was awful. One deafening roar filled our ears, one cloud of smoke met our eyes, now & then mixed with flame, and amid it all we could hear the various shrieks of the wounded and dying. But the city bravely resisted the hundreds of flying shells. It hurled back defiance to the bloodthirsty Yankee, and convinced him that his bombs could not reduce the Mexican capital. The enemy then changed his plan, and determined to enter the city, where we prepared to meet him.

Having barricaded the streets with sand-bags, and provided on the housetops and at the windows all who could bear arms or missiles, stones, bricks, &c., to throw on the heads of the enemy. Before General Scott had fairly passed the gates he found the difficulty of his position. A perfect torrent of balls and stones rained upon his troops. Still he kept advancing until he gained the entrance of two streets leading direct to the Plaza.

Finding that he could not oppose himself to our soldiers, & that he was losing his men, rapidly, Gen. Scott took possession of the Convent of San Isador, which extends back to the centre of a block, and at once set his sappers and miners to cutting away directly through the blocks of buildings. In some instances whole houses were blown up to facilitate his progress; but after several hours he again emerged into the street, and finally regained the Plaza with great loss. On entering the Plaza a heavy fire was opened on him from the Palace and Cathedral, which were filled and covered with our patriotic troops.

Finding himself thus assaulted the enemy drew out his forces in the Plaza, and opened a cannonade on the Palace and Cathedral, firing over one hundred shots, which did immense damage to the buildings and caused a severe loss of killed and wounded. Seeing further resistance useless, our soldiers ceased firing, and on the 15th of September (sad day!) the enemy was in possession of the Mexican capital. Though we inflicted havoc and death upon the Yankees, we suffered greatly ourselves.

Many were killed by the blowing up of the houses, many by the bombardment, but more by the confusion which prevailed in the city, and altogether we cannot count our killed, wounded and missing since the action commenced yesterday at less than 4,000, among whom are many women and children. The enemy confessed a loss of over 1,000; it is no doubt much greater. What a calamity! But Mexico will yet have vengeance, God will avenge us for our sufferings.

Santa Anna has gone with his generals and all the troops he could draw off to Guadaloupe. He is said to be wounded severely. We have lost heroic officers and brave men in these two days, I cannot forsee what is to come. Thousands are gathering upon the hills around the city determined to cut off all supplies and starve the enemy who has so audaciously entered it. General Scott may yet find that Mexico is not vanquished. He may find our lakes bursting their barriers and filling the beautiful valley, to annihilate the infamous Americans.

We scarcely hope, yet do not quite despair. Our brave generals may recover what is lost, and Mexico with her ten millions of people, arise to sweep the invader from the land he has descerated.

The Fruit Convention.

The convention of Nurserymen & Fruit Growers, assembled in this place, pursuant to notice, on Wednesday, the 29th ult., and was organized by the appointment of Rev C. Springer, of Muskingum county, President, and F. R. Elliott, of Cleveland, and M. B. Bateham, of Columbus, Secretaries.

The number of persons in attendance was not as great as we had been led to anticipate, considering especially the large number of nurserymen in the State, and the interest they ought to feel in the reputation of their profession. The show of fruits, however, was quite extensive and fine—much better than was anticipated both in the number of varieties and general excellence. Among them were several apples of great excellence, believed to be new seedling varieties.

A good deal was accomplished by the convention in the matter of correcting names of fruits, and judging of their comparative merits; and the report, (which is to be published in pamphlet form) will be found of much value to nurserymen and fruit growers in the West.

It was resolved to hold another convention of the kind, on the last Wednesday of September, 1848, and a standing committee of nurserymen and fruit growers in the different counties in the state, was appointed to collect information respecting the fruits of their several counties, and to bring specimens to the convention, &c. Bela Latham, Esq., was appointed President, and M. B. Bateham, Secretary of the General State Committee.

It was further resolved, that a report of the minutes of this convention, with portions of sundry letters, &c., be published in pamphlet form, under the supervision of Messrs. Bateham and Latham, and that they be authorized to call on the members of this convention to defray any part of the expense that may not be provided for by individual subscriptions, and the sale of copies.

The convention adjourned at a late hour on Thursday evening.—*Ohio Cultivator.*

From Bermuda and the West Indies.—The Royal Gazette, from Hamilton, Bermuda, to the 21st of September, contains extracts from various West India journals.

Jamaica is likely to become a free port, the disposition of the Home government being favorable to the petition that the colony may be made a free port, though not quite to the extent demanded. The goods, however, are to be imported exclusively for the consumption of the Island.

At Barbadoes, Trinidad, and most of the Islands, they had very seasonable weather, and no doubt existed that good crops would be realized.

Two shocks of an earthquake were felt at the Island of Dominica; one on the 5th instant, the other on the 6th. A church at Marie Galante was destroyed, and other buildings.

Awful Death.—Mr. Studiford, a baker of Newark, was killed on the New York and Philadelphia rail road on Wednesday night last. It is supposed that he attempted to jump from the car, while at full speed, and his foot catching in the step, he was dragged in this position, his head striking against the sleepers of the track, until he was thrown off, mangled and lifeless.

Serious Accident.—Mr. Wm. Key Bond, an eminent lawyer of Cincinnati, and formerly a member of Congress, had both of his legs broken, and was otherwise injured, by the fall of a derick upon him.

Whipping to Death.—Mrs. Ann Tanner, and Cornelia, a female slave, have been arrested and imprisoned in St. Louis, on a charge of having whipped to death a little colored girl in the employ of Mrs. Tanner.

The South Moving.---Maryland.

Dr. Snodgrass attended a meeting in Cecil county, Maryland, on the 26th ult., and, after addressing it on the subject of slavery, the following resolutions were passed:

Resolved, 1st. That the time has come when our sectional jealousies and differences should be forgotten in an earnest and persevering effort to rid not only Maryland, but the country at large, of this moral and social evil.

2nd. That we are determined that our sanction shall never be given to the further extension of slavery, feeling as we do, that having allowed it the constitutional guarantee within its present limits, we have done all that can be fairly asked of us as lovers of the Truth and Justice, or as true patriots.

Another meeting was held in the county, in which Marylanders declared the determination to discuss the whole subject, and passed the following resolve:

3rd. That we believe that not only the physical, but the moral interests of Maryland, demand that slavery shall cease within her borders—resting, as it does, like an incubus upon her body social, while blasting, as if with a general mildew, the fruits of her beautiful and naturally productive soil, and drying up, as was a rushing wind, the fountains of Truth and Justice.

A letter from a Kentuckian in Cumberland, Maryland, to a friend in this city says:

"There is an evident and growing determination to bring up the subject of emancipation, and when the presidential election is over; I believe it will be done, as slaveholders seem as bent upon it as those who do not own any negroes."

This looks bright and cheering. It seems, indeed, as if the border slave States were resolved to master their one great evil. The will alone is wanting. Give them that, and they conquer it, and rise to a pitch of moral and physical greatness as they could never begin to reach under slavery.—*Louisville Examiner.*

From the Christian Citizen.

Delaware---Number of Slaveholders.

This little State knows, through its warm hearted sons, how to do and say true things, and do good deeds. But since it has resolved to get rid of Savery, most of its journals do not measure their language, in denouncing the patriarchal institution. Listen to one them:

"In the South, there are about one slaveholder to four non-slaveholding whites, and the slaveholders are about one to three slaves; therefore, one-eighth of the people of the South bear rule in the slave region—and not only so, but by management and sticking together have been able to rule the Union. But the time has come when this must end. When Russia is giving freedom to their slaves—can America extend and perpetuate the curse of human bondage? In the name of Heaven, we answer, no! How much has our Government to answer for? Was it not to extend slavery that the horrible war with Mexico was commenced? A war that is swallowing up by hundreds of millions the hard earnings of the operatives—a war that is destroying hundreds and thousands of valuable lives—a war that is characterized by cruelties and outrages almost unparalleled in modern times. Oh! save us from the extension of slavery!

ABOLITION.—It appears that slavery is about to be abolished in French Guiana. Can't our government put a stop to this business by re-annexing French Guiana to the United States? If the old monarchies of Europe, go on in this way, the institution of slavery will be in great jeopardy: the inalienable right to flog negroes will be abridged, and the wages of dough-faced politicians be withheld entirely.—French Guiana lies south of 36° 30′ and is therefore provided for in the Missouri compromise.—*Kennebec Journal.*

MURDER WILL OUT.—A man named Caleb Robertson, has been arrested at Memphis, Tennessee, and brought to Cincinnati, for being concerned in a double murder and arson at Xenia, Ohio, two years ago. He is said to have confessed to a former fellow prisoner.

PROBABLE SETTLEMENT OF THE ANTI-RENT DIFFICULTIES.—At a mass meeting of the Anti-renters of the county of Renssalaer, held on the 25th of September, after listening to some remarks, a resolution was unanimously adopted, acceding to the propositions for an amicable arrangement of the Anti-rent difficulties, made by Hon. John C. Spencer, on the part of Wm. P. Van Rensalaer. The proposition is in substance that all matters in dispute shall be left for arbitration to Hon. George N. Briggs of Massachusetts, Hon. Wm. Kent and Hon. Judge Denio, of New York.

MORTALITY.—Deaths in New York, last week, 289—men 82, women 65, boys 71, girls 71. A very strange proportioned increase of deaths amongst male adults. 13 died of cholera infantum, 37 of consumption, 8 of diarrhœa, 34 of dysentery, 13 of typhus fever, 24 of other fevers.

EMIGRANTS.—During the month of September 17,664 passengers, from foreign ports, arrived at New York.

RELIGIOUS TOLERATION IN ROME.—Advices from Rome state that an interesting ceremony took place in that city a short time ago, namely, the installation of a Jewish Chief Rabbi. The Jews, since the death of their high priest, some dozen years ago, had not been allowed to appoint a pontiff in succession.

EXPULSION OF THE JESUITS.—At the sitting of the Swiss Diet, on the 3d of September, the debate on the expulsion was renewed, and conformity, with the vote of the cantons a decree was issued, declaring that the existence and secret practices of the Jesuits are incompatible with the order and peace of Switzerland—that the cantons of Lucerne, Schwyiz, Friburg and Valais, in which the Jesuits are established, are invited to expel them from their territories, and that the admission in future of Jesuits into any one of the cantons of Switzerland is interdicted.

JOHN QUINCY ADAMS.—A correspondent of the New York Evangelist, describes a recent visit to Mr. Adams at Quincy. He states that Mr. Adams' general health is good his spirits cheerful, and his intellectual powers bright and vigorous; and remarks that—

"The people of the United States will be interested and generally pleased to learn that Mr. Adams expects to be at his post in Congress at the opening of the session. The delicate health of Mr. Adams requires a milder climate for winter than that of Massachusetts, Mr. Adams himself thinks that he shall winter more comfortably at Washington than at Quincy. Besides, he feels that he is bound by duty to his constituants to be found at his post as long as he has any remnant of strength that he can employ in their service. He observes that the only national question on which he now felt any deep interest was that of slavery, with the Mexican war, its adjunct. On this, his patriotic anxieties are intense and unceasing. He has had a great longing to see the question of slavery brought to an issue in his day."

John Quincy Adams.

It is said that this veteran statesman has by him twenty folio volumes (manuscript,) containing all the events of his travels, diplomatic missions, treaties, and numerous important and instructive incidents of his life, since he was eighteen years of age, when he was, at that early age, Secretary of Legation to Russia, and in his then official capacity, visited every Court in Europe, on pleasure, and business connected with the Legation. Being averse to a biographical history of men while living, Mr. Adams will not part with these treasures, leaving them as a legacy to posterity to place these volumes in such hands as will, if published, be a most valuable accquisition to the library of the statesman, scholar and philanthropist of the 19th century, giving, as these volumes doubtless will, Mr. Adams' views and opinions of those men most conspicuous, who figured in the early days of our Republic, in which himself as well as his father assisted in shaking of the trammels of the mother country, and made us a Nation to be respected throughout the world, and an example to all monarchies.—*Sat. Courier.*

Mutiny on the Plains.

The St. Louis Union of 30th September, has intelligence of the 24th from the troops en route for Santa Fe, in a letter of that date from the Middle Semirone Spring. After mentioning the extraordinary march of 425 miles in thirty four days, performed on foot by a detachment of the companies of the Illinois Regiment, the writer states that by far the greater part of companies F. and G. were a few days before the date of his letter in open mutiny—absolutely refusing to obey positive orders. The dutiful force consisting of but one company, was not sufficient to quell the insurrection, and the mutineers had pretty much their own way, till the regiment was joined by Lieut. Col. Boyaken, with a detachment of three companies. Order was then forthwith restored, and the non-commissioned officers who took part in the insubordination, were arrested and reduced to the ranks. The offence being above regimental jurisdiction, final proceedings in the matter had to be postponed until the arrival of the troops at Santa Fe.

FATAL CASUALTY.—As the Dayton Stage-coach was coming in on Sunday night, a Mr. Derrill, quite an aged man, was run over and crushed to death—the horses' hoofs striking in upon him and the wheels of the vehicle passing length-wise over his body. He had been inebriated during the afternoon, and was returning home at the time of the accident. The night being very dark, he was not seen by the driver until it was too late to save him.—*Cin. Chron.*

BREAD *versus* BULLETS.—The Americans having nobly supplied food for the Irish, we shall look at their flag with increased respect. Their stripes shall be to us significant of a gridiron, and their stars of sugared buns. Glad are we to find that the American subscriptions have been so nobly acknowledged in the House of Commons. These thanks for bread will go far to keep bullets out of fashion. *The Indian Meal Book* is, to our mind, a much more delightful volume than any *History of the American War*, and the directions therein written for the composition of Hominny cakes and slap jacks, far better than any talk of red coat tactics. Bombs have their day; let us henceforth try buns: and wherever America has battered our ships, let her, for all time to come, batter our frying pans. To paraphrase the pieman, "Brown Johnny-cakes is in— Congreve-rockets is out."—*Punch.*

Abolition of Slavery in Tunis.

The Barbary States, on the northern coast of Africa, Morrocco, Algiers, Tunis, and Tripoli, occupy a beautiful country. But their piracy, their slavery, their despotism, and their Mahommedan fanaticism, have made them for centuries the execration of the Christian world. In Tunis alone, in 1545, Charles V. liberated 20,000 christian slaves. At one time, the United States paid a kind of tribute to the Algerines to induce them to abstain from their piracies on American vessels. But in 1815, U. S. ships of war captured an Algerine frigate and brig of war, and compelled the Bey to pay 60,000 dollars as a compensation for American ships, which his subjects had plundered. A treaty was then made with the United States in which he renounced all claims to tribute. In 1819, England and France called upon the Barbary States, in the name of all the European powers, to acknowledge and observe the law of Nations. The four States together contain a population of about 10,000,000. Tunis has about 2,000,000. Their Capital of the same name, contains about 100,000. The country has about 500 miles of coast on the Mediterranean sea. Slaves have been brought from the interior and shipped at these ports.

In 1841, the Bey commenced the work of abolition, by prohibiting both the introduction of slaves from the interior and their exportation from his harbors. The next year he declared all children free born in his dominions subsequent to Dec. 8, 1842, Jan. 22, 1648, the Bey declared slavery at an end in his dominions. On this occasion he addressed a circular to all the foreign Consuls in his dominions. The following are extracts:—*Zion's Advocate.*

"The servitude imposed on a part of the humankind whom God has created is a very cruel thing, and our heart shrinks from it."

"It never ceased to be the object of our attention for years past, which we employed in adopting such proper means as could bring us to its extirpation, as is well known to you."

"Now, therefore, we have thought proper to publish that we have abolished men's slavery in all our dominions, inasmuch as we regard all slaves who are on our territory as free, and do not recognise the legality of their being kept as a property.

We have sent the necessary orders to all the governers of our Tunisian kingdom, and inform you thereof in order that you may know that all slaves that shall touch our territory, by sea or by land, shall become free.

May you live under the protection of God."

COURTESY.—The colored race are said to be remarkable for their natural politeness. Here is a proof. The Baltimore Sun relates that a colored man was taken to Washington College to have amputation performed on a badly fractured leg. All being ready, professional spectators present, &c., he became alarmed, and declined. He was told his life would be the forfeit if the operation were delayed, to which he stubbornly replied that he would rather lose his life than his leg. The man's resolution was such that the operation was about to be given up, somewhat at random—"But,——" calling him by name, "you see I have invited several of my friends to witness the operation, and if you are determined to refuse, they will be disappointed." The poor fellow turned it over a moment in his mind, and then promptly replied, "Well, Massa Gibson, sooner than the gentlemen shall be dissappointed, you may take off the leg."

The Coburg Star indulges the gloomy foreboding that one-half the potato crop of Canada will be destroyed by the blight.

—From Burritt's Christian Citizen.

THE WANT OF THE WEST.

We trust that none of our readers will deem us partial to local interests, if we recur to the subject of a railway for the transportation of the produce of the great west to the Atlantic sea-board, when other channels of conveyance have closed. In a recent article, we considered some bearings of this necessity in the light of humanity. We endeavored to show how that vast, fertile region had all its Egyptian granaries locked, as with bars of adamant, whenever famine, or want came upon other lands. Hunger, in the sharpest agonies of its appetite, though eating through stone-walls, could not eat through the icy barriers girdling a region of measureless abundance. We endeavored to demonstrate, that not a person in Ireland would have perished with hunger, during the past bitter year of want, if the west could have got at that unhappy country through the ice of the —— *Erie Canal!* that, trusting to the short-lived facilities of that precarious ditch, the grain of Ohio and Michigan was actually eight months on its passage from the lake-ports to the sea-ports of Great Britain or Ireland; where it arrived just as the fields of those countries were white unto the harvest, and the hungry laborers were going forth to them with sickles in their hands. Since we wrote that article, and before this will reach our readers, thousands in America must have verified our statements in their own experience. To that experience, in all the freshness of its disaster, we now appeal for credence to the conviction, that the want of the west has been, this year, the want of the world, to a distressing exigency; that, if that want had been supplied, two years ago, by a good railway from the northern boundary of Illinois to the port of New York, Baltimore or Boston, it would not only have saved the lives of two millions of human beings in Ireland, supposed to have perished in consequence of famine, but it would have prevented every one of the tremendous failures that have recently occurred in the Corn Trade in England, and which must react, with almost equal ruin, upon the corn dealers in America. The liabilities of the firms in England which have already fallen beneath the pressure of the crisis, amount to more than $15,-000,000. The house of Messrs. W. Robinson & Co., the senior partner of which is the governor of the Bank of England, will pay, it is estimated, 12s to 15s in the pound. It would be fair to assume that half the amount of these liabilities will be a dead loss. Let us suppose that the loss to the corn dealers in the United States, in consequence of these failures, and of the great fall in the price of grain in their hands, were $4,-000,000; then we have a sum total of $12,000,-000; enough to build 480 miles of railway, at $25,000 per mile. This is merely the amount of loss incurred by the corn dealers of the two countries, in consequence of the English market being overwhelmed with vast importations of grain at the commencement of harvest. And the importations that chiefly produced this condition of things, were those from America. It was the unlooked-for influx of a gulf-stream of the wheat and Indian corn that lay nearly six months in the lake depots, "waiting for the opening of navigation" through the Erie Canal.

But this is but one item of the loss to the world occasioned by the barriers of ice which prevent the productive region of the west from coming to the rescue, when scarcity and want are abroad. Let us see how it affects the consumers and non-producers of grain, on both sides of the Atlantic, and what the lack of this railway for the West costs them in a year like the past, or one of much less pressure. Let us suppose that there are 15,000,000 individuals in Great Britain, and 10,-000,000 in the United States, who must buy all the grain they consume—who raise not a handful of wheat or a hill of corn. Let us suppose also that they require, upon an average, one quarter, or eight bushels, per head, during a year. Well, something inauspicious has occurred to the crop in Great Britain, and about the first of October, a rumor of a deficiency in the wheat harvest, or in the potatoe crop, reaches America. All kinds of grain exhibit an upward tendency, but large transactions are suspended for further advices from abroad. The Erie Canal is doing its little best in the meantime, and its narrow ditch is full of produce threading its way through the locks to Albany and New York; and, by the middle of November, there is nearly grain enough in the eastern ports to supply the manufacturing and non-producing population of New England through the winter. But about this time, further advices from abroad establish the fact, that some important crop is short, at least, 25 per cent. of the usual and necessary amount. This estimate may prove too low; it is the interest of the corn holders in England to produce that impression, at least. So the price of breadstuffs has advanced 25 per cent. on previous quotations, and the last reports leave them tending upwards. Of course there is a remarkable activity in the grain market in the United States. Speculation is rife and rampant. Corn holders in the eastern sea-ports are keenly alive to prospects and probabilities of higher prices. In three days after the arrival of the foreign steamer, the price of every barrel of flour in the country is enhanced at least 25 per cent.; and the laboring men of New England are told, when they go to their grocers on Saturday night for a temporary supply of provisions, that flour is rising, and that they had better lay in a stock at once. The journeyman mechanic who bought his last barrel of flour for $6, now pays $7,50 for one of the same brand, and trundles it home on his wheel-borrow, feeling that he has bought it at a bargain, although his last is still half en hand. And now comes a frosty night or two about the 20th of November, and the Erie Canal is done for. From Buffalo to Albany it is frozen through all its length, breadth and depth. The Ohio river closes soon afterwards, and the whole region of the west goes into winter quarters.—Now comes the harvest of speculation in the Eastern States. No more grain from the west until navigation opens—England or France is in the market bidding high—the stock short for New England itself—such are the facts cried industriously through the country, and prices tend upwards without any stimulus from additional foreign advices. Such are the facts carried out to England, by the next steamer from Boston, where they produce a corresponding effect. The Baltic and the rivers that run into the Black Sea are closed; the great granaries of the world are locked up by ice, and there is a precarious prospect of supplying the demand created by the deficiency of one quarter of the usual amount of one crop in Great Britain. Consequently there is another rise in the price of grain in the English market, and it is now enhanced by 50 per cent. to all the consumers in the kingdom. The corn markets of France, Belgium, and almost of the whole commercial world, must be in a state of equilibrium with that of England; consequently the price of breadstuffs is enhanced at least 40 per cent., to all the consumers of those countries. In the course of a few weeks the corn dealers in the United States are advised of this condition of the foreign markets, and an additional 25 per cent. is added to the price of every bushel of grain in the Eastern States.

Now let us estimate the loss to the laboring people, on both sides of the Atlantic, in consequence, we will suppose, of a deficiency of 25,-000,000 bushels of wheat, or an equivalent in potatoes, in one harvest of Great Britain; and which deficiency could not be supplied from the surplus abundance of the western States, for lack of a channel of conveyance to the Atlantic seaboard, available in the winter. For the space of six months, these two causes have conspired to enhance the price of all the grain consumed in the United States, Great Britain, France, Belgium, Netherlands, and other continental countries, *fifty per cent.* Assuming one quarter, or eight bushels, per head, for the usual quantity consumed by the people in a year, and one dollar to be the average price per bushel for wheat, then 10,000,000 of non-grain growing consumers in the United States would consume in six months—

	bush.
	40,000,000
15,000,000 do. in G. Britain,	60.000,000
20,000,000 do. in France & Belgium,	80,000,000
Total,	180,000,000

Now the price of every bushel of this vast amount of grain has been increased 50 cents, by the causes we have considered. Then the actual loss to the consumers in these four countries, occasioned by those causes, is Ninety Millions of Dollars!! enough to build a railway from Albany to the mouth of the Columbia.

Is, then, the proposition of a Railway for the west a mere local question? Can it be considered an interest affecting only one section of our country? We pause for a reply.—E. B.

SUICIDE.—Gotlieb Loew, residing on North Street, committed suicide on last Saturday night, by cutting his throat with a razor. The deceased was a German, but had resided for a number of years in the United States; pursuing his occupation generally, as a stone-cutter. During Saturday, he was engaged at his work, but seemed depressed in spirit and somewhat flighty. That night he requested the attendance of a religious friend, who remained some time with him, and on his expressing a wish to retire, his friend returned home. About 11 o'clock he left the room, and soon afterwards his wife followed him with a light, when she found he had committed the fatal deed. He was still sensible, and though the laceration was extensive, the large blood vessels had escaped, and the wound being dressed, he lingered until Sunday evening.

The deceased was 41 years of age, and has left a wife and six children, whose condition, appeals strongly to the philanthropic. He was a man of excellent mind, well informed and cheerful and accommodating in his deportment, but he had formed habits of occasional intemperance against which his strongest efforts of resolution, seemed not always sufficient to protect him; and there are demons in human shape, who glory in throwing snares in the way of him who would reform. It proved his ruin. He was evidently not perfectly in his right mind, when he committed the rash act.

The name of the deceased is pronounced LAPE, and some of his relations translate it into LYON, by which name they are known.—*Zanes. Gaz.*

Notices.

To all whom it may concern:—Having, by the action of the Muskingum Annual Conference, at its last session, during my necessary absence, been removed from Zanesville circuit, and appointed to Pennsville circuit, contrary to my wish, which was fully expressed in a letter, that was honored with undisturbed repose in the drawer of the Secretary's table, and the change subjecting me to considerable inconvenience, acting from the honest convictions of duty, I respectfully decline accepting the appointment. The circuit can negociate with the President for a supply, as he has several efficient Ministers in his hands CHAS S. CALLIHAN.
October 4th, 1847.

OXFORD, September 30, 1847.

To the President of the Ohio Conference:—

BR. YOUNG: Having no opportunity of ascertaining your whereabouts, I am compelled to adopt this method of addressing you. I returned from Conference, suffering severely from the chills and fever; arriving at home I found Mrs. Pelan suffering from the same. We have been greatly reduced, but are now slowly recovering.—General debility, arising from the labors of the past year, together with the present affliction, and doubts as to my ability to discharge the duties of the present year, compel me to solicit, that you will release me from the Clarksburg circuit, for this year. By placing the circuit in the charge of some other brother, and sending me a certificate of my release from the same,

You will much oblige yours, WM. PELAN.
Address Oxford, Butler county, Ohio.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Braxton	Circuit,	October 17th,	1847.
Lewis	"	" 24th,	"
Clarksburg	"	" 31st,	"
Evansville	"	November 7th,	"
Morgantown	"	" 14th,	"
Monongahela	"	" 21st,	"
Waynesburg	"	" 28th,	"
Washington	Station,	December 5th,	"
Home,	"	" 12th,	"
Ohio	Circuit,	" 19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

MUSKINGUM CONFERENCE.

BR. BASSETT; Please insert the following list of appointments, to wit:—

Leesburg	Circuit,	3d Sunday	October.
Granger	"	4th "	"
Wayne	"	5th "	"
Frederick	"	1st "	November
Licking	"	2d "	"
Mt. Zion	"	3d "	"
Coshocton	"	4th "	"
Pleasant Hill	"	1st "	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts. I think it proper to say, that I will meet my appointment on the Granger circuit, at the Society near Br. Swan's:—Would the 4th Saturday and Sunday of October be too early for the 1st Quarterly Meeting?

For reasons of a very satisfactory character, (upon his aplication to me the morning after the rise of Conference) Br. C. Caddy was released from the Bellview circuit. No supply, as yet, for said ct. GEO. CLANCY.

ONONDAGA CONFERENCE, N. Y.

BR. BASSETT: Please insert the following plan of appointments:

Wayne	Circuit,	October	16–17
Lysander	"	"	23–24
Truxton	"	"	30–31
Syracuse	"	November	6–7
Cherry Valley	"	"	13–14
Columbia	"	"	20–21
Schuyler	"	"	27–28
Oswego	"	December	4–5
Mexico	"	"	11–12
Orleans	"	"	18–19
Wilna & Antwerp	"	"	25–26
Manilus	"	1st Saturday in January,	1848.
Savannah	"	2d " "	"
Moringo	"	3d " "	"
Central	"	4th " "	"
Rome	"	5th " "	"

IRA H. HOGAN, President.

OHIO CONFERENCE.

Xenia	ct.,	Oct. 30th,	1847.
Port William	"	Nov. 6th,	"
Springfield	"	" 13th,	"
Union	"	" 20th,	"
Darby	mission,	" 27th,	"
Mad River	"	Dec. 4th,	"
Miami ct.,		" 11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Springfield.
Oct. 2, 1847. JOHN M. YOUNG.

INDIANA CONFERENCE.

By divine permission, I will fill the following appointments.

Liberty	ct.	Nov. 6–7	1847.
Madison	"	" 13–14	"
Flat Rock	"	" 20–21	"
White Lick	"	" 27–28	"
White River	"	Dec. 4–5	"
Sugar Creek	"	" 11–12	"

THOS. SHIPP.

Business Department.

LETTERS RECEIVED.

J. M. Young,	O.	W. Reeves,	Pa.
W. Lytle,	"	G. B. M'Elroy,	"
T. Forshee,	"	C. H. Williams, 2 subs.	Ia.
Geo. Calahan,	"	P. M.—Willshire,	O.
A. M'Guire,	"	T. M'Fee,	O.
W. W. Tipton,	"	G. S. Webster, 2,	Pa.
S. H. Davis,	"	Ch. Craig,	Pa.
J. S. Hudson,	"	F. Madera,	Va.
L. D. Littleton,	"	J. Alter, 1 sub.	Ia.
W. L. Baldwin,	"	B. Bayn,	Mich.
S. Wilson,	"	Jos. Shipp, 1 sub.	Ia.
W. N. Irwin,	"	T. Shipp,	Ia.
P. M. —Cincinnati.	"	P. M.—Peninsula,	O.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
R. George,		9	26	1 00
G. B. M'Elroy,	T. Webster,	9	26	2 50
"	J. T. Miller,	9	52	2 00
"	H. Reeves,	8	47	1 00
"	D. O. Waters,	10	9	1 50
T. Forshee,		9	52	2 00
Geo. Calahan,		9	13	2 50
T. Hanna,	J. Hickman,	8	52	4 00
"	A. Devinney,	8	52	2 00
S. Wilson,		8	52	2 00
C. H. Williams,	Jas. Johnson,	9	52	2 00
"	J. Gardner,	8	52	1 00
"	G. W. Cain,	9	52	1 00
Geo. Wheatley,	W. H. Walton,	8	52	2 00
G. S. Webster,	Mrs. E. Sproat,	9	26	2 00
"	Himself,	9	52	2 00
Ch. Craig,	J. Scott,	8	52	2 00
B. Bayn,	J. Warner,	9	31	2 00
Jos. Shipp,	T. Brown,	9	52	2 00
Th. Shipp,	John Ship,	9	38	2 00
"	J. M. Overstreet,	9	39	2 00
"	J. Sevier,	8	52	1 00

We are indebted to Br. T. Forshee, for his gratuitous exertions in behalf of our paper.

Br. B. Bayn, will oblige us by collecting our dues from D. P. Sylvan, Mich. He owes for 4 volumes.

Br. M'Elroy, tell H. R. we are satisfied, only he should send for our paper again when he gets moved. D. O. W. for his two remittances, is credited to No. 9. vol. 10. The missing numbers are sent.

The P. M. at Cincinnati notifies us that B. A. Hill, J. Hudson, and T. H. Barwise have ceased to take their paper from the post office. Will Br. Dalbey please see to this matter, and give us information at once?

Br. Swift, we believe the post office address of Br. W. H. Marshall is Zanesville.

☞ Will Br. Burns be pleased to furnish the original and entire resolution passed by the Muskingum Conference touching the duty of Stewards and Superintendents, in reference to Conference Collections?

C. SPRINGER.

Br. W. M. Edwards is informed that we never received the remittance of last May, which he speaks of. Trust he will recover the amount. We are sorry that our brother's article came a little too late for insertion. Should be glad to see Br. E. in the West.

Received at Ohio Conference.

O P Stephens,	J Stickney,	9	52	2 00
"	Th Mills,	9	52	2 00
S Graham,	D Inskeep,	9	26	2 00
G W Thornburg,	I Plum,	9	11	2 00
"	E H West,	8	37	1 00
L Ensminger,	J Hall,	8	52	2 00
Dr R S Mitchell,		9	48	2 00
J W Noble,	L Floyd,	9	52	2 50
J. Taylor, Mt. Blanchard,		9	52	2 00
D Moore,	J L Mowdre,	8	52	2 00
"	D Gill,	8	52	1 00
W G Fowler,	J M'Neal,	9	52	2 00
"	J B Lucas,	9	52	3 00
"	W P Taylor,	9	4	2 00
Wm. Smith, Ia.	Th. Eubank,	9	52	2 00
"	John Eubank,	9	52	2 00
"	Himself,	9	52	2 00
D C Carson,	S Chalfanst,	7	52	2 00
W Eckels, Cass,		8	52	2 00
A H Trumbo,	J W Wilson,	9	6	2 50
"	A V Jester,	9	52	2 00
"	Geo. W Corn,	8	52	2 00
S P Kezerta,	R Manning,	8	42	2 00
J H Webster,	S Straley,	9	52	4 00
R M Dalbey,	B Bassett,	9	15	2 00
"	L Peckenpaugh,	9	26	2 00
"	E Cretors,	8	52	1 00
"	L S Ingersoll,	8	52	2 00
"	R Morris,	8	52	2 00
"	T Lane,	9	26	2 00
"	A Beachey,	9	26	2 00
Jos. White,	Rowzey & Petterson	8	52	2 00
W B Evans,	R M'Connell,	9	23	2 00
"	Moode & Walker,	8	35	2 00
"	K Wantland,	8	35	2 00
O Warrington,	H Hopper,	9	35	2 00
"	W Buchanon	8	52	2 00
Is. Edwards,		9	52	1 00
J Dalbey, Jr.	John Snyder,	8	26	2 00
"	J A Simpson,	8	16	2 00
"	J Steubert,	8	52	2 00
W Cones,	Mrs. E. J. Banks,	9	35	1 50
"	W W Cones,	9	35	1 50
E D Norris,	N Hulbert,	8	52	4 00
"	Himself,	8	52	2 00
Is. Snyder,		9	52	2 00
Mrs. E Hall,		9	52	2 00
J D Langdon,		9	52	1 00
W Closson,		9	52	2 00
E Mudge,		9	52	2 00
J H Empson,		8	52	2 00
Jas. Foster,		8	52	2 00
C Jeffries,		9	52	2 00

Br. Joseph Ross, of Illinois, was credited $2 in Aug. 1846, by Br. S. Lancaster, and now $2 by Br. D. Bayley, which pays to vol. viii. No. 35. We believe this is in accordance with Br. R's. account of the matter.

Br. J. Blackburn is informed that 50 cents more will satisfy us in full. Please pay our agent.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

OBITUARY.

DIED, at his residence in Champaign county, on the 11th ult., Mr. THOMAS SAYER, a member of the Presbyterian Church, in his 74th year.

——At N. Orleans, September 1st, Br. D. D. CRISPENN, formerly of Wilmington, Delaware, and a devoted member of the Episcopal Church.

——In Washington county, Md., recently, Hon. Judge BUCHANON, a distinguished jurist.

——At Northampton, on the 28th ult. Rev. Dr. C. J. TENNY.

HYMENIAL.

——In Columbus, on Tuesday evening last, by Rev. Hitchcock, WM. E. IDE, M. D., of Cincinnati, to Miss HARRIET E. JEWETT, of the former city.

——On the 7th inst. by the Rev. Pinkney Lewis, MR. SAMUEL C. SPENCER, of Smithfield township, Jefferson county, to Miss ISABELLA WOOD, of Nottingham township, Harrison county, Ohio.

The Markets.

PUTNAM & ZANESVILLE.—Flour $4,50—Wheat, 75c.—Corn, 23@25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,75,—Wheat 90c,—Oats 25c,—Corn 30@31c. Beef Cattle $4,50@$4,75 ₱ cwt.—*Cincinnati Commercial.*

PITTSBURGH.—Flour $4,87½@$4,06¼,—Wheat 90c,—Corn 38@40c,—Oats 25c.—*Commercial Journal.*

PHILADELPHIA.—Flour $5,75@$5,87½—Wheat $1,25@$1,30—Corn, 68@70c.—Oats, 45@49c.

BALTIMORE.—Flour $5,87@6,00—Wheat, $1,32@1,35, Corn 66@70c,—Oats, 40@43c.—*Balt. Sun.*

NEW YORK.—Flour $5,75@5,81½—Wheat $1,16@1,25—Corn 65@68c—Oats 45@47c—Rye 81@82c.

Advertisements.

LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum co., Ohio, on the 1st of October. 1847.

A	M
Atkinson, Joseph B.	Mendenhall, Mr. John
Augh, Mary Ann	M'Knight, William
B	Miller, Isaac
Boyd, John	Mitchell, George
Bendure, George	McAlister, Mr. Nelson
Brooke, Esq., M. D.	McFeters, J. B.
Barr, John	Man, Mr. Robert
C	Moore, Mr.
Campbell, George	Mitchell, Esq., J. B.
Calhoun, Mrs. Jane M.	Manhall, Miss Mary E.
Courdals, Mr. Elias W.	P
D	Pratt, Abraham
Dorsey, Miss Hannah	Puff, Mrs. Sarah
Devolve, Washington	Prentis, Mr. A. P.
Deitrick, Joseph	R
E	Riley, Mary E.
Ellis, Miss Amanda	Richardson, Wm.
F	Roberts, Mr. Thomas
France, John	Reynolds, Roxana
Freeman, Able	Roush, Henry
Forbes, Edward	S
G	Scanland, Benjamin
Genthrie, Mrs. F. C.	Scott, James L.
Goble, J.	Scalmand, Mr.
H	Sherwood, Miss Mary C.
Hosler, George	Sweeny, Joseph
Humphrey, Miss Caroline S.	Showers, Elizabeth
Hoffman, Mr. Jeremiah K.	Smith, Asa C.
Hood, Charles F.	T
J	Tupper, Rachel S.
Jennings, Miss Sarah	Timmel, Mr. F.
James, Elizabeth	W
Johnson, Mr. J. J.	Watson, Jane
L	Woodruff, David
Limel, Joshua	Wilson, Johnson

J. ELDER, P. M.

PUTNAM FEMALE SEMINARY.

The winter term of this institution will commence on the 6th of October, with increased advantages.

In addition to the thorough instruction which will be given in the English branches by the former teachers, the German and Latin languages, having been embraced in the regular course of study, will be taught by Professor Timmel without extra charges, to all scholars who wish to pursue those branches.

Pupils will likewise have the benefit of Professor Munson's instruction in *vocal* music, without incurring any additional expense.

The advantages thus furnished by the Seminary for young ladies to acquire a truly liberal education, are superior to those of most institutions in the country, and it is to be presumed that many will avail themselves of the privileges thus brought within their reach.

All those branches which are necessary to qualify pupils for entering the First Class in the Seminary, are taught in the Primary Department.

Terms.

Winter Term,	28 Weeks.
Summer "	16 "

Tuition.

Winter Term,	$12 00.
Summer "	$8 00.

Primary Department.

Winter Term,	$6 00.
Summer "	$4 00.

Payable, in advance for the short term, one half in advance for the long term, and the ballance at the middle of the term. No deduction made from the price of tuition on account of absence unless occasioned by sickness.

☞ It is very important that scholars should enter *at the* commencement of the term.

Sept 30, 1847. A. A. GUTHRIE, *Sec.*

**L

POET'S CORNER.

Written for the Western Recorder.

CONSTANCY OF WOMAN.

Mr. Editor: In turning over the leaves of my Recorder last evening, my eye fell on the following—

SCENE FROM REAL LIFE.

Most persons have heard of the Tombs in New-York.—They are the prisons of the Police Courts—and the name very well expresses the moral death of most of those who enter them.

The relater is Clerk of the Police Court:

Last Sunday, said he, I was passing Tammany Hall, and saw, sitting upon the stoop, a man with his head buried in his hands, and covered all over with flies. The poor fellow was almost naked. I shook him and asked him who he was. He looked up and called me by name, saying that he only wished for a place to die! I gazed on his disfigured features, added the Colonel, and was horror-stricken at the mighty change! I recognized in him a man, who was a few years ago editor and proprietor of one of the most respectable daily journals in the city of Boston! The man who was partner with him then, is now conducting the same paper under a new head. He was a correspondent of the National Whig Organ for some time—was at the inauguration of Harrison at Washington, and introduced two gentlemen to Webster and Clay, who had since seen him in his present low situation in the Tombs. He looks bad, but the Colonel says he means to make a man of him yet. He had a letter in his pocket he received from his wife, who lives in Boston, "and," stammered out the sorrow-stoicken man, "she begins as she always did!" and ourst into a flood of tears. Curiosity called the Colonel's attention to the letter, and it began thus: "My ever dear husband!"—What a sad picture!

I was moved to tears, and for a few moments sat with my hands pressed upon my eyes, then suddenly seizing my pen I produced the following lines. They are the spontaneous effusion of a moment of excitement. Please tell me what you think of them. Yours, Louis.

Putnam, O., Oct. 5, 1847.

"My husband ever dear"—(Almighty God!)
How faithful is the trusting heart of woman—
His wayward steps in degradation trod,
And, yet, her voice among the Tombs, (an omen
Of good,) whisper'd into his sadden'd ear,
As she was wont of yore—"My husband ever dear!"

He had been, once, a man of sterling worth;
Loved by the good, companion of the great—
A nobler heart breathed not upon the Earth!
But now how changed! how wretched is his state!
And yet that voice, like music to his ear,
Breath's sweetly as of yore, "My husband ever dear!"

In wretched rags among the Tombs he roams,
His only wish, to seek a place to die!
When, lo! a letter from the wronged one comes:
What is it dims his swollen, blood-shot eye?
(Good God!) it is a penitential tear!
She writes him as of yore, "My husband ever dear!"

Oh, Woman! we are wont to call thee frail,
Because thy spirit wears a fragile form;
But when the tempest comes, and our hearts fail,
We see thee rise, far, far above the storm!
And, then, thy voice amid the strife we hear
As sweetly as of yore, "My husband ever dear!"

The Budget.

Are these things so?

We all bewail bitterly, and sometimes with an agony of sorrow, the sleep of death; and yet it is but little harder than the sleep of the world, and is not nearly so awful. Wisdom lifteth up her voice in the streets; and is commonly as unheeded, as if the streets were alleys in a graveyard: and indeed they are not unlike. For, in every street, and on either side, many have a name that live and are dead. Out-side the church-walls, and throughout every town, there is a worse decay than that of mortality—a more horrible putresence than the rotting of a corpse—that of the passions in their loathsomeness, that of a soul suffered by its human owner to see corruption. Years before his body has Christian burial, does many a citizen permit a golden grave to be dug for his spirit, and allow Mammon to read diabolical service over his dead and buried conscience. Wretched men that they are! Who shall deliver them from the body of that death? Thank God, there is a Saviour that can. And what does that Saviour say? "Watch therefore, for in such an hour as ye think not, the Son of Man cometh." Are your eyes heavy with worldly slumber? Think how such slumber may become the sleep of the grave, and shudder at the thought! Think of the uncoffined, helpless, and unconscious dead, and thank God that you, yourself, are yet alive! Think how they lie in the cold ground, with closed eyes, and faces upturned to the world above! Think how the funeral bell swings above their heads, announcing from time to time, an addition to their silent numbers; and they neither mourn nor rejoice. From the church steeple or the house-clock, every midnight does Time make proclamation all around, that the world is another day nearer its doom.—But of the buried multitude below none ever hear the terrific notice. To them it is not addressed; for them it is not intended; to them it is of no use. Thou hast ears to hear, do thou hear. We may not wish for death; but, God be thanked that the grave is no longer repulsive to us Christians! Thank God, and Christ, the Son of God, for the sure and certain hope, which everywhere springs heaven-ward from the lowliest grave.

If life be time that here is spent,
And time on earth be cast away;
Whose his time hath here misspent,
Hath hastened his own dying day.
So it doth prove a killing crime,
To massacre our living time.

Providence.

There is a Jewish tradition concerning Moses, which so beautifully illustrates this point, as to be worthy of universal notice; for though merely a fable, it is not, on that account, the less instructive. The great prophet says one of the Rabbins was once called by God to the top of a high mountain, and there permitted to propose any questions he pleased concerning the government of the universe. In the midst of one of his inquiries as to Providence, he was directed to look down upon the plain below, where was a clear spring of water. At this spring a soldier had alighted from his horse to drink. No sooner had he satisfied his thirst and gone, than a little boy came to the same place, and finding a purse the soldier had dropped; picked it up and went away. Soon after there came an infirm old man, with hoary hairs, and weary with age and travelling, who, having quenched his thirst, sat down for rest and refreshment by the side of the spring. The soldier by this time had missed his purse, and returning, demands it of the old man, who affirms that he had not seen it, and appeals to heaven to attest his innocence, and the truth of his assertion. The soldier, not believing his assertions, kills him on the spot! Moses falls on his face in horror and amazement, that such an event should be permitted by God: when the Divine voice thus prevents his expostulation: "Be not surprised, Moses, that the Judge of all the earth should have suffered this to come to pass. To you there appears no reason why that child should be the occasion of that old man's blood being spilled; but know, that that same old man, years ago, was the murderer of that child's father! And so in every dispensation of Providence, there is some wise design; and in every one the Judge of all the earth will do right!—*Rev. T. Edwards.*

The Smithsonian Institute and its Objects.

The Association of American Naturalists, which was in session last week at Boston, adjourned on Saturday to meet next September in Philadelphia. In the course of the Session, Professor Henry, as we learn from the Boston Journal, read a paper on the plans and objects of the Smithsonian Institute.

He first, however, gave a brief historical account of Smithson, who was born in England in the year 1768. He was educated at the University of Oxford,—was a man of amiable disposition and devoted to science. He was the best chemist in Oxford, and after his graduation became the rival of Wollaston, on minute analysis, and possessed most extraordinary skill in manipulation. The following anecdote to the point was related on the authority of the late President of the Royal Society.

On one occasion he observed a tear trickling down the face of a lady—he caught it on a piece of glass, lost one half—analysed the other half and discovered a microscopic salt. He resided most of the time abroad, and was an illegitimate son of the Duke of Northumberland, who recognised him, and left him a handsome property.—He was the author of upwards of twenty original memoirs on various subjects of science. He appears to have been proud of his scientific attainments, and on one occasion wrote thus—The best blood of England flows in my veins—on my father's side I am a Northumberland—on my mother's I am related to kings. But this is of no consequence. My name shall live in the memory of mankind, when the titles of the Northumberlands and Percys are forgotten. Professor Henry said he could find no evidence that he had written this in view of the establishment of an Institution.

Smithson died at Genoa in the year 1829, leaving his property to his nephew, the son of his brother, with a clause in his will leaving it *in trust* to the United States, for founding an institution for the increase and diffusion of knowledge among men, in case the nephew died without issue. He did so die, and the money, about $500,000, came into possession of our government.—It was idle to say that this money was lost when it was lent to Arkansas and other States. It could not be lost, for the national government held it in trust, and having accepted the trust, was bound to see it devoted to the purpose designated in the will of Smithson. Various schemes had been proposed to carry the plan into execution, but none was definitely decided upon until a year since, when an act of Congress was passed organizing the Institution. Professor Henry then explained his own connection with the Smithsonian Institution, which was entirely unsolicited on his part. He mentioned the several plans which had been suggested for the organization of the institution, as well as that which had been finally adopted as a compromise. According to this—

To Increase Knowledge. It is proposed, 1st, To stimulate men of talent, in every part of the country and of the world, to make original researches by offering suitable rewards: and 2d, To appropriate annually a portion of the income for particular researches, under the direction of suitable persons.

To Diffuse Knowledge. It is proposed, 1st, To publish a series of periodical reports on the progress of all branches of knowledge; and 2d, To publish occasionally separate Treatises on subjects of general interest.

No memoir, on subjects of physical science, to be accepted for publication which does not form a positive *addition* to human knowledge, and all unverified speculations to be rejected.

Each memoir presented to the Institution to be submitted for examination to a commission of persons of reputation for learning in the branch to which the article pertains and to be accepted for publication, only in case the report of this commission is favorable.

The reports on the progress of knowledge, to be furnished by collaborators, consisting of men eminent in the different branches of knowledge. These reports to consist of three classes—Physical—Moral and Political,—Literature and the Fine Arts.

One-half of the income of the Institution is to be devoted to carrying out this plan; the other half to the increase and diffusion of knowledge by means of collections of books and objects of nature and art.

The building, which is slowly in progress, is to be erected, in considerable part, out of the interest which will accrue upon the interest which has accumulated upon the original sum, since it has been in the keeping of the U. States.

The Professor then gave an account of what had already been done, and of the memoirs which had been accepted and are in the course of publication.

Narrative.

An Hour in the Penitentiary.

During our sojourn in Philadelphia, last summer, we one day accepted an invitation to visit the Penitentiary there. We had letters to the kind-hearted Warden, Mr. Scattergood, (a most appropriate name, by the way,) who extended to us all the courtesy we could have desired. We were conducted through the Prison, and in company with Mr. S., we entered several of the cells. The Superintendent learning we were from Boston, informed us that a prisoner was confined there, for passing counterfeit money, who hailed from Massachusetts. He had been there some two or three years, and we found him a very intelligent man. His cell was exceedingly cleanly, and upon the little table in the corner, we discovered several standard books, a Bible, &c., which gave evidence of having been thoroughly read by the prisoner. He was said to be very industrious, and certainly appeared comfortable, under such circumstances. His name was George ———. He remarked that he was very glad to see any one from Boston, and seriously regreted that he should have been one of the few Bostonians, comparatively, who had disgraced the name of the 'Old Bay State.' He was happy, apparently, and as we parted, we shook his hand, and remarked that it was possible we might call on him again, in a few weeks, 'You will be sure, sir, to find me at home,' said he, with a smile, as we left the door of his cell.

As we entered the reception room once more, a bulkly despatch was handed to the Warden by one of the deputies, and upon opening it, he informed us that it was a pardon for one of the convicts. We inquired if it would encroach upon the Prison rules, under such circumstances, to accompany the Warden to the cell, while he should read it to the prisoner, and were kindly informed that we could join him. We soon reached the cell, where we found a fresh faced young man, of perhaps twenty-four, who was busily engaged at a little loom, weaving.

'Good morrow, John,' said the Warden blandly, as we entered.

'Good morning, sir.'

'Thee keeps busy, John?'

'O, yes sir—but it's very dull.'

'Does thee tire of work, John?'

'No sir—but 'I think of home.'

'And thee would like to visit home once more?'

'Oh, sir—if I could but do so'——

'And thee would not return again?'

'I would try and deserve better, sir.'

'Well, John, what would thee say, if I should tell thee I had a pardon for thee?'

'Oh, sir, such news would be too good.'

'But thee would like to hear it?'

'I care not for myself, so much,' said the poor prisoner, and tears filled his eyes—'but for my wife and child, I would be so happy'——

'And thee would shun wicked company, John?'

'Oh, yes—and I would labor for my wife and little one——

'Well, John, here is thy pardon,' continued the good old man—and he read the document, which freed this unfortunate being, who had been the dupe of other knaves. We had the pleasure of seeing him released, after a three years' confinement, and of learning that he joined his young family, to whom he has since been a faithful guardian.

We passed out to the ante-room again—where we encountered a new comer, who had just reached the Prison as we re-entered. He had been sent up for five years, on a charge of embezzlement.

He was elegantly attired in the latest style of fashion, and possessed all the 'nonchalance' and devil-me-care appearance of a genteel rowdy. He twirled his watch chain, looked particularly knowing at a couple of ladies who chanced to be present, and seemed utterly indifferent about himself or the predicament he was placed in! The Warden read his commitment, and addressed him, with—

'Charles, I am sorry to see thee here.'

'It can't be helped, old fellow!'

'What is thy age, Charles?'

'Twenty-three.'

'A Philadelphian?'

'Well—kinder, and kinder not!'

'Thee has disgraced thyself, sadly.'

'Well, I ain't troubled, old cock.'

'Thee looks not like a rogue.'

'Matter of opinion!'

'Thee was well situated'—

'Yes—well enough'—

'In good employ!'

'Well—so-so.'

'And thee had parents?'

'Yes'—

'Perhaps thee hast a mother, Charles?'

'The convict had been standing during this brief dialogue, perfectly unconcerned and reckless, until the last interrogatory was put. Had a thunderbolt struck him, he could not have fallen more suddenly than he did when the name of 'mother' fell on his ears! He sank into a chair—a torrent of tears gushed from his eyes—the very fountain of his heart seemed to have burst, on the instant! He recovered, partially—and said imploringly to the Warden:

'Don't you sir—for God's sake, don't call her name in this dreadful place? Do what you may with me, but don't mention that name to me?'

There were tears in other eyes besides the prisoner's, and an aching silence pervaded the group who surrounded the unfortunate convict. * * * * The black cap was drawn over his head, he was led to an adjoining apartment and stripped, and shortly afterwards he re-appeared upon the corridor. He passed silently on, in charge of a deputy keeper, to a lonely cell in a distant part of the prison, the door creaked on its hinges, he disappered. the Chain dropped from outside bolts; and Charles ——— was a close prisoner for five years to come?

We left the prison with heavy hearts, relieved however by the reflection that this was one of the best devised institutions of its kind in the world, and that its administration in the hands of Mr. Scattergood, secured to its unfortunate inmates the most equal and exact justice.—*Philadelphia Times.*

Ladies' Department.

THE NOVEL READER.

'Twas very sweet on a summer's eve,
To hear her talk and sing
Of stars, and dews, and rocks, and caves,
And all that sort of thing.

I loved her for her mild blue eye,
And her sweet and quiet air;
But I'm very sure that I didn't see
The novel on the chair.

I longed to have a quiet wife,
For a noise quite drives me frantic;
But to be a novel reader's spouse
Is anything but romantic.

The live-long day does Laura read,
In a cushioned easy chair,
In splashed shoes and dirty gown,
And tangled, uncombed hair.

The children look like beggar's brats,
And little have they of breeding;
Yet this is but one of the many ills
That flow from novel reading.

But oh, the meals!—I'm very sure
You ne'r did see such "feeding;"
For the beef is burnt, and the veal is raw,
And all from novel reading.

The bed-room's very like a sty,
And the kitchen seems a stable;
The lap-dogs litter the parlor o'er,
And the nursery is a Babel.

Ho! youth in search of a quiet wife,
Before to the shrine you lead her,
Take care, I pray you, take good care,
That she isn't a novel reader.

Ambition.

"I am weary," said the aspiring Cornelia, "of being called Scipio's daughter. Do nobly, my sons, and men shall style me the mother of the Gracchi!"

It is indeed a blessed thing to be a mother, when you are the mother of children distinguished for their goodness. Children grown to maturity, who are eminent for their intellectual and moral acquisitions, marked among men for the expression of noble thoughts and the performance of noble deeds, reflect honor on her who gave them birth. She lives in them. Her character shines in their glory.

Mothers, what shall be your children? Catch the spirit of the Roman matron, and chastening this spirit, by the pure spirit which is from above ---baptizing it into the name of the Father, the Son, and the Holy Ghost—burn with an inextinguisable ambition of being the mothers of Christian sons and daughters—sons and daughters who shall be blessings to the church and the world—and receive the plaudit, "Well done, good and faithful servants," in the presence of an assembled universe! These are jewels indeed, whom the Saviour acknowledges to be such, and sets in his crown to sparkle there forever. Shall those now your little ones, so shine in bliss and glory? We hope, we pray, that they may.

Pickles.

A Correspondant of the New England Farmer gives an easy and efficacious method of pickling cucumbers, which he learned from an old sea captain in the West Indies. The recipe is very simple, and the superiority of the pickles cured by its directions has been tested by many years experience. They are effected by neither age nor climate. The following is the recipe:

"To each hundred of cucumbers put a pint of salt, and pour in boiling water sufficent to cover the whole. Cover them tight to prevent the steam from escaping, and in this condition let them stand twenty four hours. They are then to be taken out, and after being wiped perfectly dry care being taken that the skin is not broken, placed in the jar in which they are to be kept. Boiling vinegar (if spice is to be used, it should be boiled with the vinegar,) is then to be put on them, the jar closed tight, and in a fortnight delicious hard pickles are produced, as green as the day they were upon the vines."

Co-operation of the Wife.

There is much good sense and truth in the remark of a modern author, that no man ever prospered in the world without the co-operation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what confidence will he resort to his merchandise or his farm, fly over lands, sail upon the seas, meet difficulty and encounter danger, if he knows that he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! Solitude and disappointment enter the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for his months of darkness and distress no sympathizing partner is prepared.

An Example.

Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude. He replied, all that he had in the world, and his life into the bargain. Cyrus, upon this, generously restored her, and pardoned what had passed. All were full of his praises on this occasion, some commending the accomplishments of his mind, others, those of his person. Tigranes asked his wife "whether she did not greatly admire him?" "I never looked at him," said she. "Not look at him! Upon whom, then, did you look?" "Upom him," she replied, "who offered his own life to redeem me from slavery."

This charming example should be copied into our behaviour in the house of God, where we should behold and contemplate the beauties and perfection of that blessed person alone, who actually did give his life a ransom for all.

[Bishop Horne.

Children's Department.

Looking for a Place.

"Well, Johny, how have you succeeded to-day, my son?"

"Nothing good to-day, mother; I have been all over town almost, and no one would take me.—The bookstores and dry goods stores, and groceries, have plenty of boys already—but I think if you had been with me, I should have stood a better chance."

"Oh, you look so thin and pale, mother, somebody would have felt sorry, and so taken me; but nobody knew me, and nobody *saw* you."

A tear stole down the cheek of the little boy as he spoke, for he was almost discouraged; and when his mother saw the tear, not a few ran down her's also.

It was a cold, bleak night, and Johny had been out all day looking for "*a place.*" He had persevered, though constantly refused, until it was dark, and then gave up, thinking his mother must be tired waiting for him.

His mother was a widow and a very poor one. She had maintained herself by her needle work till a severe spell of sickness had confined her to her bed, and she was unable to do more.

She told her litule son to sit down by the fire while she prepared his supper. The fire and the supper was very scanty; but Johny knew they were the best they could provide and he felt that he would rather share such a fire and such a supper with such a mother, than sit at the best filled table with any body else, who did not love him as she did, and whom he did not love as he did her.

After a few moments of silence, the boy looked up into his mother's face with more than usual seriousness—

"Mother," said he, "do you think it would be wrong to ask my new Sunday school teacher about it on a Sabbath?"

"No, my son, not if you have no other opportunity; and I think he would be a very suitable person, too; at least I should think that he would be interested in getting you a good place."

"Well, to-morrow is Sunday, and when the class breaks up, I believe I will ask him."

After reading a portion of God's holy word, the mother and her little boy kneeled down together in their loneliness, and prayed the Lord most earnestly to take care of them and provide for them. They were very poor, but they knew that God cared for the poor. They knew also that God would do what was best for them. Oh it's a sweet thing to the soul to be able to say sicerely, "Thy will be done."

"I feel happier now," said John; "I was so tired when I came in, that I felt quite cross, I know I did—did I not look so, mother?"

The mother's heart was full, and she gave her boy one long, affectionate kiss, which was sweeter to him than many words.

Next morning was the Sabbath. Johny,s breakfast was more scanty than ever, but he said not a word about that, for he saw that his mother ate very little of it. But one or two sticks of wood were left outside the door where it was kept, and he knew that both food and fire might all be gone before night. They had no money to buy any with for several days.

The Sabbath school bell rang. The sun was shining bright and clear, but the air was exceedingly cold. The child had no overcoat, and was still wearing a part of his summer clothing. He was in his seat just as the superintendent and teacher entered.

"Who is that little pale-faced boy in your class?" asked the superintendent of the teacher.

"His name is Jones; he lives on Stone street, and I must visit him this very week. He is very regular, and a well behaved boy."

The superintendent did not forget him, and when the classes broke up, seeing him linger behind the other scholars, went up and took him by the hand kindly.

"You have been here to school several Sabbaths, have you not, my boy? said he.

"Yes, sir, I came just a month ago to-day."

"Had you ever been to school before that time?"

"Yes, sir, before mother was taken sick I used to go to ——— street school; but that was a great way off, and when mother got beter, and you opened this new school, she advised me to come here, as it is so much nearer."

"Well, did I not see you yesterday, looking for a place on Water street?"

"I was down there, sir, looking for a place."

"Why did you not take that place which the gentleman had for you in the large grocery store?"

"Do you mean the store where the great copper worm stood on the sidewalk?"

"Yes."

"Ah, sir, I didn't know they sold rum there when I first went in, and when I saw what kind of a store it was, I was afraid."

"Have you a father?"

"No, sir, father is dead;" and the little boy hung down his head.

"What did your father do my son—what business was he in?"

"Sir, he once kept a large store like *that*;" and the child shuddered when he answered.

"Why did you not keep the piece of gold money that you found on the floor, as you were coming into the store?"

"Because it was not mine, and I thought that the gentleman would find the owner sooner than I should."

"He did, my boy—it was my money. Did you get a place yesterday?"

"No, sir, all the places were full, and nobody knew me."

"Well, my boy, you may go now and tell your mother that you have a place. Come to see me early in the morning—your teacher will tell you where I live."

Johny went home with his heart and his eyes so full that he could hardly see the street or any thing else as he went along. He knew that it would cheer his dear mother very much and so it did. His superintendent procured a good place for him, and they were made comfortable and happy.

Surely this story carries its own moral.—*Zion's Herald.*

VARIETY.

Forwardness in Young Men.

Nothing is more unbecoming. Nothing will so soon repel the attentions of sensible persons. While modesty and diffidence win upon all who come within their influence, the opposite characteristics cannot fail to awaken disgust.

Many very young men fill prominent places in societies, in Church meetings, in the ministry, who are nevertheless becomingly diffident. It is not the thing done, so much as the manner in which it is done, that offends. We have known a number of youths, of promising abilities, who might have been useful to the Church and to society, who have literally "killed themselves off," as the saying is, by their officious forwardness.

Young man!—half-grown boy! would you be useful to your fellows? would you be respected by your superiors? would you exert an influence upon those of less pretensions? Avoid forwardness! Do not obtrude your opinions boisterously upon those who are older, but wait until they be asked for. Do not speak with too much positiveness. When you enter a church, do not push your way to the uppermost seat, and struggle to make your voice heard in singing above every one else: your motives may be questioned. At prayer in church join heartily in the devotions, but do not ejaculate so loudly as to disturb those near you, and almost drown the voice of the preacher: persons, whose good opinions you desire, may think you are more noisy than sincere. Consent to be a "private" in the ranks, before you seek to wear epaulets or flourish a broadsword.

We know it is a much easier thing to find fault, and to recommend methods of improvement, than it is to practice all one preaches. But we cannot forbear noting things of this kind occasionally. They are *so* common. He that hath ears to hear, let him hear.—*Methodist Protestant.*

Abolition of Slavery in the Danish Islands.—Letters received by the Caledonia from reliable sources, says the New York Journal Commerce, announce that on the 28th day of July last, the King of Denmark issued a decree, declaring that all persons who should hereafter be born in his dominions should be *born free*, and that all persons of servitude in his dominions on the 28th of July last, and remaining so on the 28th of July, 1859, shall then be absolutely free, without compensation to the owners.

In the negotiation with the colonists which preceded the issuing of this decree, he offered them the alternative of three years with a compensation of $60 per head for each slave, or twelve years without any compensation, and they chose the latter.

Denmark has three small islands in the West Indies, viz—St. Croix, St. Thomas, and St. John's. St. Croix contains above 30,000 slaves, St. Thomas and St. John's, perhaps, 5,000.

Shameful.

The Washington Union publishes a notice of the commitment to jail, as a runaway slave, of a negro woman, who calls herself Ann E. Hodges. She is about 22 years of age, and says she is free, having served her time out with a Mr. Benjamin Daltey, of Southampton, Va. She has two scars on her left leg, near the knee, one on her left wrist, and one on the point of her breast bone. The owner is required to come forward & prove her, or she will be sold for her prison expenses, as the law directs. So it seems that a woman who claims to be free, may be seized, upon bare suspicion, imprisoned for a while, and then, without any proof that she is a slave, sold into a slavery worse than death. While such things are done in the city of Washington, the Capital of the U. States, who can wonder that our boasts of freedom are held in derision by intelligent foreigners.—*Sabbath Recorder.*

Pulpit Ingenuity.

A popular preacher at the close of a sermon soliciting a contribution for a certain object, added the following short address: "From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is one thing I am afraid of, that some of you may be inclined to give too much. Now it is my duty to inform you that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will all be waited upon in your respective pews, I wish to have it distinctly understood, that no person will think of putting any thing into the plate who cannot pay his debts." This produced an overflowing collection.

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Sept. 15, 1847. [4t.

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Sept. 16, 1847. [3m.

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Selected Poetry.

A HYMN,

For the Harvest-Home of 1847.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

O nation, Christian nation,
Lift high the hymn of praise,
The God of our salvation
Is love in all his ways;
He blesseth us, and feedeth
Every creature of his hand,
To succor him that needeth
And to gladden all the land!

Rejoice, ye happy people,
And peal the changing chime
From every belfried steeple
In symphony sublime;
Let cottage and let palace
Be thankful and rejoice,
And woods, and hills, and valleys,
Re-echo the glad voice!

From glen, and plain, and city
Let gracious incense rise,
The Lord of life in pity
Hath heard His creatures' cries;
And where in fierce oppressing
Stalk'd fever, fear, and dearth,
He pours a triple blessing
To fill and fatten earth!

Gaze round in deep emotion:
The rich and ripened grain
Is like a golden ocean
Becalmed upon the plain;
And we, who late were weepers
Lest judgment should destroy,
Now sing, because the reapers
Are come again with joy!

O praise the hand that giveth
—And giveth evermore,—
To every soul that liveth
Abundance flowing o'er!
For every soul He filleth
With manna from above,
And over all distilleth
The unction of His love.

Then gather, Christians, gather
To praise with heart and voice
The good Almighty Father,
Who biddeth you rejoice;
For He hath turn'd the sadness
Of His children into mirth,
And we will sing with gladness
The harvest-home of earth!

[Episcopal Recorder.

Religious.

Written for the Western Recorder.

Christianity.

All men have an interest in it. Wherever we find a being, depraved in his character, sinful in his actions, and wretched in his condition, there we find one who has concern in it. Among its numerous membership, society has not an individual, for whose ear, it has no soothing promise—for whose heart, it has no healing balm; for whose home it has no brightning smile, and for whose future, it has no illuminating ray. The partialities of fortune it does not know—the distinctions of Aristocratic pride, it does not respect. Contemplating our entire race in the same light, it offers to every thirsting lip, the cup of holy joy, and opens before every inquiring eye, the prospect lit up with a radiance, that Eden, in her fairest hours never saw. Who will say, that this ought not so to be! We receive into our lungs, the same natural air. Why should we not breathe the same spiritual atmosphere? The natural rain falls—alike upon the fields of the rich and the poor; Why should not the showers of divine grace descend with the same liberality? Intended by its glorious anthor to operate universally, christianity has been formed, plain and intelligible. It is suited to the humblest intellect. While but few can find their way through the labyrinth of science, guided though they be by the Lamp of Philosophy, the most ignorant can obtain a knowledge of its practical branches. Did it require years of intense study, long confinement and profound thought, to give a man an insight into the system of religion, its end would be thwarted. Unbless'd by its gifts, life would flow on as dark—and turbid stream—and eternity would rush upon us in the most alarming aspect. And why? Because such is the situation of the majority of mankind: such the weakness of their minds & the engagements of business, that they could not become familiar with it. Hence its admirable simplicity. Divested of the thick & heavy drapery which has been hung around other systems, it appears before us in a neat and elegant attire. True, it proceeds from a throne that is girt with "clouds and darkness," yet nevertheless, it is clear in all its essential principles, and satisfactory in all its prominent doctrines, over its lofty gateway, Heaven's own hand has written, "a wayfaring man, though a fool, need not err therein." The BIBLE proves this truth. Where is the person who can read it and not understand the nature of Christianity. Is there any mystery in it?

That this subject may be fully understood, God himself has explained it. He has assumed the character of a teacher, to instruct the world in what it consists. Would you then know what true Christianity is? come with me to the Bible. —It is "as the voice of the Almighty when he speaketh," Whose voice is heard in but faint whispers in the peals of thunder which rend the air, and shake our earth. Go, to the Philosopher, if you would learn the wisdom of the earth. Go to the historian, if you would know what has *occurred* since the birth of time. Go sit at Nature's feet, if you would learn her laws:—But come to the Bible, if you would become acqnainted with evangelical religion. O pure, and excellent fountain, at which, so many in Heaven have drunk—of which so many how on earth are drinking, to thee, will we bend our foosteps. Oh Blessed Sovereign, be thou our Preceptor. G. S. W.

Freedom, Beaver Co., Pa., Oct. 5th, 1847.

Missionary Intelligence.

From the Missionary Herald.

WEST AFRICA.

FROM REV. MR. WILSON'S SURVEY OF THE MISSION.

There has been much mortality among the Mpongwe people during the past year, (more than has ever been known before.) the principal part of which is to be ascribed to intemperance and other excesses in past years; showing that what we are to do for this and other branches of the African family, ought to be done with as little delay as possible. It is a painful fact that the tribes on the western coast are gradually disappearing; and it is still more painful, as well as undeniably true, to reflect that the means of their destruction have been furnished by our own and other Christian nations! The great day of account will reveal, it may be, that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade. The intervention of missionary influence alone, it is believed, will avert these calamities.

Formerly the Mpongwe people were surrounded on all sides by the Shekani tribe. These, by means of petty wars, intemperance, and the slave trade, very nearly exhausted themselves; and about fifteen or twenty years ago, they were displaced by the Bakali people. The latter have taken possession of all the tributary streams of the Gaboon, both north and south; but their largest and principal settlements are in the region of country which I visited. Their settlements are numerous and large. Six or eight of them might be visited in a single day, the smallest of which perhaps would not contain less than four or five hundred inhabitants. Here I found, what is seldom seen immediately on the sea coast, a large number of very aged men and women. This can be accounted for only by the supposition that they have recently emerged from the interior, and have not as yet been brought into contact with the blighting influence, which modern commerce exerts upon pagan tribes. These people, though heathen in the fullest sense of the term, & frequently at war among themselves, were civil and kind to me, and listened with the utmost attention to the preaching of the Word, which they had never heard before. A missionary might live in safety among them, and find scope for labor every day of his life. In one neighborhood he would be surrounded with eight or ten thousand souls; and he might find double that number by making excursions of twelve or fifteen miles in other directions. The Bakali dialect differs somewhat from the Mpongwe; but it might be acquired with comparative ease, since the principles of the latter have been understood and reduced to writing.

The Kama people, like the Bakali, have recently emerged from the interior, and have established themselves on the sea coast for the advantages and conveniences of trade. They do not live together in compact villages, like the tribes of Western Africa generally; but are scattered in every direction over the country; so that I found it difficult to form any satisfactory estimate of their population. From what I saw, however, and what I could learn through others, I suppose there must be as many as twenty-five thousand inhabitants residing on or within a few miles of the beach. Besides these, the tribes immediately in the interior, and to the distance of one or two hundred miles, are represented as being very numerous; and they all speak the Mpongwe language.

As a people they are somewhat less advanced in civilization than the natives on the Gaboon.—They have frequent wars among themselves, and have been a good deal engaged in supplying slaves for the Cape Lopez market. I was received with kindness, and found that they would be greatly pleased to have a missionary reside among them.

The King, whose authority here is absolute, assured me that his people would come together and form one large town, if a missionary would reside among them. He gave me his son to be educated in our school at the Gaboon. The lad remained with us several months; but, proving to be a dull and vicious boy, he has been recently returned to his father. A judicious and experienced missionary might dwell among these people without risk of violence, and do immense good; and it is most ardently to be desired that the place may be occupied as speedily as possible. The trade of the place consists in ivory, gum, wax, and mats of the most beautiful and tasteful workmanship which I have seen in Africa.

The Batanga people, like the other two, have been but little known to white men, until within the last fifteen or twenty years. They are, therefore, what may be called unsophisticated natives, that is, heathen of the deepest dye, but as yet untainted by the vices of civilized countries. Their physical features differ somewhat from the tribes along the coast, and approximate, I should think, to the descriptions given of the Caffre and other tribes of South Africa, their complexion being a dark brown, and not the deep black of most of the coast natives.

I regretted very much that I could not speak their language, so as to find out something about the origin of the tribe, and the region of country from which their ancestors had emigrated.—This language belongs to the one great family which undoubtedly prevails over the whole of the southern division of the African continent; but as a dialect it differs essentially from the Mpongwe. I have a vocabulary and a series of colloquial sentences in this tongue, that would be serviceable to a missionary who should think of locating himself among them.

The Batanga people are numerous, and live in small villages at the distance of not more than two or 3 hundred yards from each other. From what I saw, and from what I learned through others, I suppose that their population is not less than twenty-five thousand, all of them settled on the beach, the extreme villages being not more than ten or twelve miles apart.

The Batanga people, though they have many cruel and savage practices among them, are mild and civil in their intercourse with strangers; and they would be glad to have a missionary reside among them, especially as they are very desirous of learning to speak the English language. A judicious missionary, acquainted with African character, might live and labor among them with much comfort to himself and without risk of violence.

The place is much frequented by the Gaboon people, who perform the voyage by means of native boats in two or three days. They speak of the Buanga people as remarkably honest; and it is only within four or five years past that the latter have received rum in barter for their country products. A taste for this, however, has been acquired; and if the influence of Christianity shall not be speedily thrown around them, they will be exposed to the same calamities that have overtaken the older tribes on the coast. Judging from the aspect of the country, and the healthy appearance of the people, I should say that no portion of Western Africa is more salubrious.

Although there can be no doubt that all parts of the African coast are more or less prejudical to European constitutions, still there can be as little doubt that some places are much more so than others. There are well founded reasons to believe that the southern coast (beyond the Bight or Benin) is more healthy than the northern.—In our own mission family there has been only one death; and those membes of the mission who have tried both parts of the coast, are unanimous in the opinion that they now enjoy better health than formerly. We have had thrown upon our care, at different times, since we have resided at the Gaboon, as many as ten or twelve foreigners sick with fever, all of whom have had it mildly, and not one has died. The French have made an experiment on a much larger scale; and their statistics show clearly that the Gaboon, with the exception of Goree, is altogether the most healthy point occupied by them on the coast.

No missionary however, need expect to escape entirely the influence of the African climate, even at this place; but we apprehend, as a general thing, that it will be mild in its character; and with the experience acquired in the treatment of the fever, he may encounter it now without serious risk of life. Although he may never enjoy what would be called robust health in America, he will have strength enough, provided he is willing to exercise such self-denial as the missionary work calls for, to do immense good in effecting the salvation of this benighted people. Men of the world can and do live and labor on all parts of the coast; and until the friends of the Redeemer shall have acquired hardihood and courage to look these dangers in the face, they will justly be chargeable with cowardice and irresolution.

We have recently made large collections of vocabularies of words of the different dialects on this part of the coast, especially of those spoken between the Bight of Biafra, and Benguela; and we find that they are not only related to each other. but by comparing them with such vocabularies as we have of the languages of the Cape of Good Hope, Mozambique, and other parts of the eastern coast, we learn, that though differing from each other materially as dialects, yet that they all undoubtedly belong to one general family. The orthography of the Zulu, as furnished in the journals of our brethren laboring among that tribe, not only bears a strong resemblance to the Mpongwe; but many of their proper names, as Dingaan, Umpandi, and others, are common to them and the Gaboon people.

But the most remarkable coincidence we have met with, is the close affinity between the Mpongwe and the Sowhylee, (or Sawahili, or Swahere,) the language spoken by the aboriginal inhabitants of the island & coast of Zanzibar. We have recently procured a vocabulary of this dialect from a native of Zanzibar, brought from the eastern to the western coast of Africa by an American trading vessel. From this man we obtained a vocabulary of more than two hundred words, as well as a few colloquial sentences. Of these a small number of words, as might naturally be expected, were evidently of Arabic origin; but of the remainder nearly one-fourth were identically the same, or differed very slightly. During the time these words were taken down, several Mpongwe men happened to be present, and the utmost astonishment was manifested by both parties on discovering the close affinity of their languages.—Had this Sowhylee man remained in the Gaboon two or three weeks he would have spoken the Mpongwe with perfect ease.

I find by referring to the communication from Mr. Burgess while at Zanzibar, and published in the Herald of 1839, that most of the names of places mentioned by him as lying in the interior from Zanzibar, are Mpongwe words. From a slave now residing in the Gaboon, and who was brought several hundred miles from the interior, I learned that he had heard of white men residing on the eastern coast, who were undoubtedly the Arabs of Zanzibar.

These statements have been made for the purpose of suggesting the expediency of establishing a mission among the Sowhylee tribe on the coast of Zanzibar. Mr. Burgess thinks that an American missionary would enjoy the protection of the Imaum of Muscat; that no opposition would be made to the introduction of Christianity among the Sowhylee people, and that the country would not be unhealthy. Now if a station should be established there, and the one at Gaboon be continued, it would be perfectly reasonable to expect that a line of missions might be extended from one of these points to the other, in less than twenty years, and thus lay open one of the most interesting and extensive fields of missionary enterprise that can be found on the continent. The Imaum, as stated by Mr. Burgess, sends annual expeditions several hundred miles into the interior which might be accompanied by missionaries. From this point, guides could be obtained to go as much farther; and from the similarity of languages prevailing on the whole route, we do not see any serious difficulty in realizing the idea just expressed.

The Faithful Rebuke.—An elder of the church in ——, New York, a few years ago owned a distillery and manufactured ardent spirits. The elder was an active christian, and seemed quite awake to the benevolent efforts of the day. His pastor was grieved that so worthy a man should be engaged in a business which brought temporal and eternal ruin upon his fellow men, and resolved to give him faithful warning. While visiting the elder at his house, the elder looked to the grave yard and said, "I love to look there it seems to be the way to heaven." "Yes," said the pastor, "and that," pointing to the distillery, "is the way to hell." It was a word in season; and in a few weeks the distillery was leveled to the ground.

Ministerial.

From the Methodist Protestant.

Preachers and Preaching.

I know a minister of the Methodist Episcopal Church, formerly of the Philadelphia, but now of the N. York Conference, who was born in Caroline County on the Eastern Shore of Maryland; and who served his apprenticeship to the tailoring business in Greensborough in that county. When he commenced he had but little education, and of course being but a boy, he had small preaching abilities. He afterwards became a popular preacher. Some years ago when stationed in Philadelphia with a young and growing family he was waited upon by a congregation of another denomination, and offered one thousand dollars per annum, a house and the liberty to preach his own doctrine if he would join them. He replied that on a certain designated occasion he would appear before the committee appointed to wait upon him, or before the congregation. At the time appointed he went to the place of meeting and said in substance, "Brethren, I have received your liberal proposition and have considered it, and am now before you to give my answer, which must be in the negative. When a poor orphan boy, the Methodists took me from the shop-board of a tailor, educated me, bore with my infirmities, furnished me with a horse, saddle-bags, &c., and became my nursing fathers and mothers when I was of little service to them. Under these circumstances if I had no other objections, I think it would be dishonorable in me to leave them now that I can be of service to them, and although I do not receive as much as you generously offer me, I am sure you will approve of the motives which actuate me." Here was a man of right principles and of true honor. He is not alone. I have known several other ministers who have done the same thing, and I have no doubt we have scores in our own church who would reject a similar offer. They have not entered the ministry for *filthy lucre*, but from principle. I think an offer of the kind is an insult to any minister, and is an impeachment of his integrity. It is the duty of every church to support its minister; and much more might be accomplished by our circuits and stations if they would properly consider the importance of the matter, and could be induced to feel that affection and respect for their pastors, which their important services and their sacrifices should inspire. There is probably not an individual in the Church who could not give more than he does. When I see a man acting a niggardly, and parsimonious part towards his minister I set it down, he cares more for his money than for the Gospel; and that he is destitute of that enlightened Christian feeling which properly appreciates the high calling of the minister and of love to the Saviour who has called him to the work. I have known men who seemed to grudge more what they gave the minister than what they gave the showman, tobacconist, &c. Now there are many men in the church who give more for tobacco, snuff, cigars, &c., than for the preaching of the gospel. There are those who can fare sumptuously every day, ride in fine carriages, & buy costly clothing and furniture, who when asked for money to pay their minister deal out a few dollars only, and think themselves wonderfully liberal. There are others who to advance their political party will give more freely than to the cause of God.

We have no right, however, to complain of the members spending in tobocco what should be given to the minister, when we see the minister himself spending what is given him in tobacco and cigars. Some ministers think that smoking is serviceable to them, others I am sure injure their health by the use of tobacco. To me it looks very unministerial to see a minister with a quid of tobacco or a cigar in his mouth. It does not look much like self-denial, and yet some of our most pious and able ministers indulge in this way. They of course do not see the matter as I do. I may be wrong and they right. I sometimes fear from the observations which I make that there are "some ministers and laymen" among us, who feel very little interest in the church, or for the salvation of souls. If we felt as much as we ought to feel, it seems to me that we should always manifest a deep concern and should pray more frequently and more earnestly in private for the outpouring of the Holy Spirit in our congregations. If we attend preaching statedly, we seem to care very little whether we ourselves are revived, or sinners awakened. In a word, many of us are less spiritual and less devout in all the means of grace than we ought to be. This is the great cause why we are so barren ourselves and see so little success in the preaching of the Word. There are too many, who preach themselves instead of Christ, and who preach other things besides the gospel. The plain and searching sermons of Wesley, Fletcher and the old time Methodist preachers will not go down in this age of refinement; but they certainly were attended with better results than modern preaching. and I should be pleased to see our ministers following their example in plain, pointed, close and zealous preaching, accompanied by holy living, I believe our ministers will compare favorably with the ministers in any other church in these respects. There are few in all the churches who take these men as examples and who preach with as much success.

P. B. H.

Ladies' Department.

THE APPRENTICE GIRL.

The ware-rooms of Madame Camille, one of our most fashionable Parisian milliners, had one day received an additional apprentice. Her name was Gabrielle. Her father was a mason, and like too many of the working classes, drank on Sunday what he had earned during the week.—Her mother did the best she could to support her family, and found it a hard matter with the little she earned.

Gabrielle had suffered such misery from her cradle, that she had never known that youthful spring which usually makes to children the mere consciousness of existence a joy.

"Mamma, what a nice thing it is to be alive!" once said a child to her mother as she bounded before her. Gabrielle was sixteen, and knew not what a smile was. Her fair but faded cheek bore an expression of suffering and quiet resignation, which was more affecting than any open demonstration of grief. The child contrasted the house of her mistress—the abode of order, economy, and, consequently, of ease and comfort—with her own home where reigned every kind of wretchedness that poverty and disorderly habits could produce, and where reproaches—most just, it is true, and, consequently, the more painful—gave rise to mutual recrimination between husband and wife. One evening, among others, the wife was complaining that the mason had not given her all he earned.

"I should have nothing to drink if I did," replied the husband.

The dispute was beginning to get warm; Gabrielle whispered to her father—

"I give my mother half of what I earn, father, to buy clothes for my brothers and sisters; I will give you the other half for drink."

"Thank you, my child," said the father, who accordingly took the money from his daughter, and went out.

But this man, who could drink without any scruple the fruit of his own labor, felt a kind of remorse in expending at the tavern the money which had been earned by his daugher; and when he drew from his pocket the hard earned pieces which the slight, delicate hand of his daughter had placed in his, the sound of them, as they jingled on the counter, went to his very heart, and that evening, for a wonder, he returned home sober. How much may be accomplished by kind looks and words, when all remonstrances fail! A trifling act of kindness, with a look of affection had smitten the feelings of the hitherto reckless father.

The following evening, after having, in a similar manner, received the half of Gabrielle's earnings, the mason went out, but he had hardly taken a few steps, when he came back.

"Gabrielle," said he "come, and we will take a walk in the country."

Gabrielle started up with alacrity. "You are not going to the tavern, father?" said she to him.

"Is it with a young girl like you? Do you think me a brute?" said the man. The heart, after all, is the best teacher of what is becoming.

Gabrielle knew—how to read, and during their walk she related to her father a number of little stories, which amused him, and made him forget the tavern. The next week the mason's family had enough to eat, and the week after, from the united earnings of the father and daughter, the children were able to be sent to school! In short, at the end of a month, the aspect of this dwelling, formerly the abode of misery, tears, and quarrels, was quite altered; and the companions of the mason, missing him from his old haunt, began jeering him; but he told them what his daughter had done.

"So good a daughter ought to make a good wife," cried a rich miller who had been listening to him. "I have an only son, and right glad would I be if you would give her to him. Good sense, gentleness, and modesty are better in the poor man's house than riches."

And immediately, without even enquiring whether Gabrielle was ugly or pretty, he demanded her in marriage for his son.

Gabrielle is now the wife of a rich miller.—She is the mother of children, and a blessing to her husband's family, as she had been to her own. Those lips, which had never uttered words but of patient gentleness and sense beyond her age, are no longer strangers to smiles, and the rosy hue of health again tinges the cheek which had faded under early hardship and over toil. Gabrielle is still alive.

WOMAN'S LOT.

Oh! say not waman's lot is hard,
Her path a path of sorrow;
To-day, perchance, some joy debarr'd
May yield more joy to-morrow.

It is not hard—it cannot be,
To speak in tones of gladness,
To hush the sigh of misery,
And soothe the brow of sadness.

It is not hard sweet flowers to spread,
To strew the path with roses,
To smooth the couch and rest the head,
Where some loved friend reposes.

It is not hard, to trim the hearth
For brothers home returning;
To wake the songs of harmless mirth,
When winter fires are burning.

It is not hard a sister's love
To pay with love as tender;
When cares perplex, and trials prove,
A sister's help to render.

It is not hard when troubles come,
And doubts and fears distressing,
To shelter in a father's home,
And feel a mother's blessing.

It is not hard, when storms arise
Mid darkness and dejection,
To look to heaven with trusting eyes,
And ask its kind protection.

Then say not woman's lot is hard,
Her path the path of sorrow;
To-day, perchance, some joy debarr'd
May yield sweet peace to-morrow.

Young Men's Department.

A Story of Gambling.

We have already given one or two illustrations of the sad effects of gambling. Their publication has, we have reason to believe, not been without salutary effects. The vice is, generally speaking, practised in secret, and therefore it is, that the ruin, despair, crime, and suicide, which it so frequently causes, escape public notice—and surviving relatives and friends of the victims being anxious to draw the veil of oblivion over the errors and infirmities of the tempted and the lost. We have, however, heard of another case, which seems to us full of admonition. It bears, too, more particularly upon the error in which so many indulge, that no harm can arise from card-playing merely for amusements or with a trifle only at stake.

A few years since, Mr. Green, the reformed gambler, took passage on board a steamboat at Louisville, bound for New Orleans. A short time after the boat pushed off, it was discovered that there were no less than twenty gamblers on board, and much dissatisfaction was expressed, because so many had chosen the same boat. It was soon agreed that ten or fifteen should return ashore at the first opportunity, and wait for another boat. Shortly after, this determination was carried into effect, and it was while Mr. Green was standing on the hurricane deck, noticing the landing of a portion of his old friends, that his attention was arrested by a young man, looking anxiously upon the departing gamblers. He was pale and agitated, and a tear-drop glistened in his eye. His whole appearance was so remarkable, that even Green became excited and interested. He sought the youth, and asked him whither he was going? He replied that he "knew not where," and as if to shun further notice, left the deck, and descended into the cabin.

Green, still more curious, followed him, and by the expression of sympathy, finally induced him to unbosom himself. He said that his first reply was correct—that he really did not know whither he was going. He was the son of reputable parents in Boston, and had left that city a few weeks before for the purpose of visiting Louisville, "which place," he continued, "we have just passed." The reasons for this course were sad ones. He had a sister at Louisville, who has married and removed thither, while he was yet a child. The death of that sister's husband had induced her to write for her brother to come on, to protect her in her widowhood, and assist in settling up the estate. His parents provided him with all the necessaries for the journey, and gave him permission to tarry a few days at New York and Philadelphia, should he think proper, and also gave him about two hundred dollars in money. All went smoothly and pleasantly until he arrived in Philadelphia. Here he took lodgings at a leading hotel, and soon formed an acquaintance with two young men of genteel exterior, plausible manners, and captivating address. Accompanied by them, he, during the day, visited several of the leading institutions, and at night accepted an invitation to play a game of whist, the only game of cards with which he was familiar.

Several days and evenings were occupied in a similar manner. He then determined to continue his journey, which he did, by taking passage in one of the lines for Pittsburgh. On appearing at the depot the next morning, he was delighted to find his two companions. They also had business West, and they regarded it as a pleasure to have so agreeable a companion. After exhausting the ordinary topics of the day, the game of whist was again thought of and renewed. They first played for the cards, then for liquor, and finally for small sums of money. The youth became excited, and ere they reached the iron city, he had lost every dollar that belonged to him, with the exception of a sum just sufficient to pay his passage from Pittsburgh to Louisville. But again the strangers made their appearance on board an Ohio river steamer, & in the hope of recovering what he had lost, the deluded young man played again, when his gold watch was the sacrifice. On arriving at Cincinnati he was nearly mad. He then bethought himself of a package which his mother had confided to him for his sister. He sought for it in his trunk, found and opened it. It contained a necklace as a love-gift, and an unsealed letter, in which was enclosed a bank note for $100.

Still tempted by the demon of gambling, and still anxious to regain what he had lost, he returned to his vile companions and whist. He played hour after hour, lost the money, and then staked and lost the necklace. At this point, the horrors of his situation were indescribable. Louisville was at hand, but how could he meet his sister. How could he explain his folly, his infatuation, and his crime? He had left home with a good name, on a mission of sacred duty, and he was now a thief and a robbor. He had misemployed funds given under hallowed circumstances, and his condition was indeed desperate. Confused and perplexed, he at last determined to rush from the boat, leave the rifled package at the house of his sister, return and follow the fortunes of the gamblers, who had tempted and betrayed him, in the hope that they would not be so heartless as to throw him off. But this hope was of short duration, for they were among the party that left the boat as above described, in consequence of there being too many of the fraternity on board.

It was while they were returning that he was noticed by Green, and that hence a tear forced itself to his eye, when he realized the loneliness and wretchedness of his condition. He was an outcast and a robber—had become so in a few days, from having ventured upon what he called an innocent game of whist, & thus he truly said, in reply to the question that had been put to him, that he knew not whither he was going. Green advised him to return to his sister and make a frank confession—but his heart failed him—he had not the moral nerve. He could not meet the being he had so bitterly wronged. He gratefully accepted a slight loan from Greene, and soon after departed.

Two years rolled by. Green was again on the Mississippi, a passenger on the steamer Mediterranean, on her way from Orleans to Louisville. An accident happened by which she was induced to stop near Plaquemine. While there, a fellow-passenger remarked that he had just witnessed a horrible sight upon the forward deck of the boat.

"Ah!" exclaimsd Green—and immediately proceeded to the spot designated. He there beheld five men in chains—convicts, on their way from New Orleans to Baton Rouge, where the State Penitentiary of Louisiana is located.—"Among them was the wretched youth whose unfortunate journey from Boston to Louisville, we have here so hasily described!" He had but a few days before been convicted of forgery, and sentenced to the State Prison for five years! This, gentle reader, is no fiction, but a true story, and the moral it conveys as to the danger of gambling, cannot be mistaken.—*Philad. Inquirer.*

Principle.

Never confide in the principle of a timid man. He who has no courage cannot be said to have principle; he may be disposed to virtue, and may prefer good to evil, but he is in the sport of chance, and the slave of circumstances. What avails the best inclinations, if resolution be wanting to put them in practice. A feeble and irresolute man who means well, is more dangerous than an audacious and confirmed villain. You know the latter and are on guard against him; you rely upon the good intentions of the former and discover too late, like the son of Israel, he is an unstable as water, and shall not excel. A timid man can never become great; if he possess talent he cannot apply it; he is trampled opon by the envious and awed by the swaggering; he is thrust from the direct path which alone leads to honor and fame, by every aspirant who possesses more spirit than himself.

To Keep Apples for Winter.—Put them in casks or bins, in layers well covered with dry sand; each layer being covered. This preserves them from the air, from moisture, and from frost; it prevents their perishing by their own perspiration, their moisture being absorbed by the sand; at the same time it preserves the flavor of the apples, and prevents their wilting. Pippens have been kept in this manner sound and fresh, till midsummer; and how much longer they would have kept is not known. Any kind of sand will answer, but it must be perfectly dry.

An effectual remedy for the various diseases of minkind is, simple living.

Religious Intelligence.

PITTSBURGH DISTRICT.

Clearfield co., Pa., Sept. 19, 1847.

Br. Bassett: I wish to inform our brethren, through your paper, how we are getting along on this (Susquehanna) circuit. We held our camp meeting commencing the 10th of September, and we had quite a reviving time. We were assisted with the labors of Brothers H. Palmer, J. C. Hazlett, and S. M. Hazlett, who labored effectually and to the satisfaction of all their hearers; and best of all, the power of God attended the word, and souls were brought to see the danger to which they were exposed. We had inclement weather, part of the time. It commenced raining on Sabbath, and continued all night. Monday morning, we held a prayer meeting; and blessed be the name of God, he poured upon us his Holy Spirit. The lukewarm were revived, and backsliders were reclaimed, and the membership of the church gloriously strengthend with "might in the inward man." On Monday night some seven or eight came forward to be prayed for, one or two of whom found peace and pardon in believing in the Savior. On Tuesday, after preaching by Brother J. C. Hazlett at 11 o'clock, the mourners were called, and some came forward, one of whom experienced the pardoning mercy of God. In the afternoon of the same day, Br. V. Lucas came and preached for us at candle-lighting. Brother J. C. Hazlett followed in exhortation. We continued all night in prayer with souls that were deeply affected on account of their sins. The number converted, and restored is 23,—all of which were brought in on Tuesday night, save two or three. Nine gave us their names, and others intend to do so. I trust that this is the commencement of good days, on this circuit. May the good Lord prosper the church here more abundantly.

Yours in the bonds of christian fellowship,
MARTIN STEWART.

From the Methodist Protestant.

NORTH CAROLINA DISTRICT.

Brother Reese,—We have just closed a meeting at Hickory Grove, which was protracted ten days. It was a gracious time; for the Lord revived his work, much to the joy of the Church and the good of the community. Gray-headed men and women, young men and maidens, were seen prostrate at the alter of prayer, and the surrounding grove rang with their cries for mercy and their exstatic shouting of joy. There were, perhaps, *forty* original conversions, and may be twelve or fifteen reclaimed. These have not all joined the Church, but *forty-eight* came forward right on the spot and joined with us. We are enclined to the belief that *every one* who has not joined yet will do so. Early in the meeting the Lord's Supper was administered to many thankful communicants. Afterwards the ordinance of Baptism was administered to more than *thirty* persons, in the presence of an attentive congregation. Thus the Lord has visited this part of the circuit with this most gracious visitation.

Let me not omit to mention also, that at Double Springs Campmeeting there were *twenty* conversions: only seven united with us. Being unwell during this meeting, I did not ascertain the cause why more of them did not join. Perhaps a door was not opened untill they had left the ground.

Let me state, moreover, that I have assisted the brethren at their campmeetings this season on Yadkin, Randolph and Davidson Circuits; in each of which many things are encouraging: but in Davidson Circuit especially our cause is rapidly gaining ground. This circuit is in the very midst of the richest part of the gold district of North Carolina. Much dilligence is manifested here in gathering the precious metal; but when gathered many of them make it subserve the purposes of our more precious religion.

C. F. Harris.

Guilford Ct. N. C., Oct. 7, 1848.

From the Methodist Protestant.

MARYLAND DISTRICT.

Western Station, Baltimore Oct. 12*th.*

Dear Br. Reese,—As it may be cheering to the friends of the Church abroad to hear what the Lord is doing for us here, we are induced to give a brief account of the meeting which we have been holding for the past five weeks, continuing every night. For two weeks past we have been greatly favored of the Lord, by the signal manifestations of his presence and power in the congregations. On Sabbath week last, at the communion service, we had one of the most delightful seasons we ever witnessed. Every heart was full, and many were enabled to rejoice in hope of coming glory. Up to this time about forty have united with us in Church fellowship among whom are twenty-six heads of families of respectability and influence, such as can be depended on. We expect some ten or twelve more to join us; indeed we are receiving members every day. During the progress of our meeting we have been very busily engaged in visiting and praying with the families who come to and are connected with the Church. Much has been done by us in this way. We are more than ever convinced of the great good that can be accomplished and the influence which may be exerted by pastoral visiting when attended to properly. The prospects are still very encouraging for a continuance of this good work, and our prayer is—O Lord, continue to revive thy work, and pour out thy spirit upon us. The Sabbath-school connected with the Church, is at present in a flourising condition; and upon the whole we are prospering. The Lord is with us—to him be all the glory.

Affectionately yours.

J. Varden, Supt.
P. L. Wilson, Asst.

Conference Proceedings.

IOWA CONFERENCE.

The Iowa Annual Conference met in Winchester, Van Buren county, Iowa, on the 8th of September, 1847, to hold its second session. A portion of holy writ was read and prayer by the President, Brother Patterson, Conference organized by electing Dr. Adoni Job Parrish Secretary pro. tem., who afterwards was permanently elected.

APPOINTMENTS.

William Patterson, President.
Tipton ct.,—A. Caldwell.
Iowa City ct.,—O. W. Kellogg.
Winchester ct.,—R. Miller.
Fort Desmoin mission,—Wm. Busick.
Dubuque mission,—To be supplied.
Oskaloosa mission,—To be supplied.
Levi Freece—Transferred to the unstationed list.
G. S. Pierson and W. K. Talbot, removed to Ill.

Whereas, There has been such an Institution known as the Snethen Seminary, and from the best information we can obtain said Institution has ceased to exist, from the fact that its professor, W. K. Talbot, who was appointed by the last Iowa Annual Conference for its professor, has left the state, and been absent nearly 9 months, and the said Institution being without professor, officers, students, or house; Therefore, Resolved, this Conference does not recognize any such Institution as being under its control or patronage.

NUMBERS IN SOCIETY.

Tipton circuit,	76
Iowa City circuit,	30
Winchester circuit,	86
Oskaloosa mission,	20
Fort Desmoin mission,	30
Total,	242

CONFERENCE STEWARD'S REPORT.

	Claim.	Rec'd.	Deficit.
O. W. Kellogg,	$200	$50	$150 00
R. Miller,	200	24	170 00
A. Caldwell,	200	133	66 33
W. Patterson, half services,	130	45 91	86 00

The next Conference to be held at Burr Oak Ridge, Cedar county, Iowa, to commence on the 2d Wednesday in September next. In about six weeks we will be able to report a brick parsonage, we are commencing it now.

Brother Bassett, I have attended 12 or 15 sessions of Conferences, and I never saw a more harmonious one. The brethren accepted their fields of labor with a determination to go to work like true Evangelists in the cause of their divine Master.

We held a camp meeting in connection with the Conference, and the power of God was there to wound and to heal. Glory to his name, he has not forgotten us in the far off west. Though we are weak here, as yet, we have confidence in the living God, and hope yet to see glorious times.

Yours in the bonds of the gospel,
R. MILLER, *Pub. Com.*

Written for the Western Recorder.

GENNESEE CONFERENCE.

Br. Bassett: I presume you will be gratified to learn something of the doings of the Gennesee Conference during its session in this place, the past week. There has been a full attendance of its members, and the business has been transacted in the most friendly and christian-like spirit.—The ministers bring a good report from their respective fields of labor; and the Conference Steward's report shows that the church is wakening up to the subject of supporting her ministry, after a more liberal manner than she has in days of yore.

I have time only to give you the statistics of membership, &c., with the appointments for tho ensuing year, which, if you receive in time for your Calendar, will be at your service.

Numbers in society,	1,098
Unstationed ministers & preachers,	15
Meeting houses,	6
Money raised in support of ministry,	$3,438

Rev. WM. WILLIAMS, President.
Chautaurque and New Albion ct., L. Sweetland.
Aurora ct., R. Pennell, Sup't.; and Jesse Merrit, Sup. Assistant.
Batavia and Wyoming, S. M. Short.
Ogden and Holly, Simon Burt.
Kendall and Clarkson, B. P. Short.
Lyons and Walworth, O. C. Payne.
Sparta and Cohocton, E. Brownson.
Gennesee and Groveland, Wm. Emmons.
Mt. Morris, Isaac Fister.
Portage Mission, Lewis Whitehead.
Niagara ct., Joab Streeter.
Elba Station, E. A. Wheat.
Almond and Jasper, A. Kingsley.
Greece, J. W. Davis.
Carlisle and Leicester, A. Robinson.
Royalton Mission, D. McLeeland.
Carlton, ct., to be supplied.
Daniel Ireland, Conference Missionary.
A. Leavings, and T. J. Lee, left in the hands of the President.

Great peace and unanimity characterised the proceedings of the Conference. The presence and power of God has been manifested during its session.

Yours, in haste,
E. A. WHEAT.

Lindon, N. Y., Oct. 9, 1846.

WESTERN REGORDER.

PUTNAM, OHIO:

THURSDAY MORNING, OCTOBER 21, 1847.

Exchanges.—Brethren of the press to the east of this point, who favor us with their exchange, will greatly oblige us by having their papers directed for us to *Putnam*, instead of Zanesville.

Unfair.—It is unfair to order a discontinuance, after several numbers of the new volume have been sent to a subscriber. Notice should be given to the publisher *in time*, when a discontinuance is desired, otherwise the subscriber is responsible for another volume of the paper.

Cincinnati Correspondence.—Why does not our friend write from the Queen City? We hope we shall have from him something for our next paper, if it is only how comes on that temperance movement.

Out of his Latitude.—It is said that General Flores, President of the Republic of Ecuador, South America, is making a visit to the United States. An exchange says he was in Baltimore last week. If he would but spend the winter, we could show him what is never seen in his country, men walking on the water.

Deaths by Lightning.—We learn of several disasters in different places which occurred during the severe thunder-storm of Friday night, the 1st inst. The Clermont County Sun states that a Mr. R. Hawkins, of Cluff creek, was going to Cincinnati with his team, and when a little beyond the Union Bridge over the Little Miami, and in the act of walking and driving, he was struck by lightning, and instantly killed. One of his horses was nearly killed by the same shock. Several other persons were in company at the time, some of whom returned with the corpse to his family, he having left home in health but two hours previous. Other exchanges state that a Mr. Emerson was instantly killed near Kingston, Ross county. He was in the act of lighting a candle at the fire, when the electric fluid descended the chimney, and killed him. A barn, belonging to Dr. A. Watts, near Chillicothe, was struck by lightning and consumed, with valuable contents. Loss, $3,000. At Cir cleville, also, a stable was struck, and consumed, with a valuable horse.

African M. E. Church.—An Annual Conference of this denomination is in session in Zanesville, Bishop Quinn presiding. Two of their ministers, very intelligent men, preached last Sabbath in the M. P. Church.

Chrch Singing.—Church music is an important and interesting part of public worship. It should be well conducted. Of course, those who understand it well should take the lead. For this reason, we have been in favor of choirs in churches. They should consist of devout and pious persons of both sexes. It always pleases us well to see the singing of a congregation led by a judicious, and well conducted choir. But as in all other things, there are apt to be faults in connection with the custom of choir singing. A principla fault, and a great one we consider it to be, is that in many churches, the choir not only leads or *conducts* the singing, but actually *performs* about all the singing that is done. The choir does its duty—acts well its part, whilst the congregation merely *witnesses* it, as a kind of performance, standing or sitting as the case may be, without at all taking part in singing the praises of God. This thing ought not so to be. And we should say that choirs had better be discontinued than that an important part of religious devotions should be entirely given up to a few. And we are not surprised that where this is the case, some should be so warmly opposed in their feelings to the use of choirs, as to discard them altogether. On this ground many painful dissensions and alienations have occurred in churches in different places. We do not hold the choirs responsible for this fault in congregations, and the train of evils it sometimes produces. We consider the church and congregation in fault, that they do not vocally and distinctly, and habitually join in the singing. "Let the *people* praise thee, O God, let ALL the people praise thee." And we have been led to think that the officiating minister, is sometimes in part responsible for the evil complained of. We have heard a worthy minister request the *singers or the choir, to sing* something of their own selection, whilst the contribution was being taken up, or whilst something else was being attended to, instead of calling upon the congregation to sing, and the choir simply to lead the singing. We have witnessed the like on various occasions, in different places. Yet the ministers intended no impropriety in such case. We wish only to direct their attention respectfully to this matter, not doubting that they will see with us the propriety and importance of calling upon our congregations, as well as the leaders, to worship God in the exercise of singing to his praise.

We have been led to make these remarks, by observing notices in eastern papers of an important movement for a reform in choir singing. We rejoice to learn of the movement. And we are glad that it has originated with such a man as *L. Mason*, of Boston, who is chief amongst the composers & teachers of Sacred Music, upon the American continent. His influence in connection with this movement will be great. He takes the ground that a reform is called for in church music. He says that at present it is kept up with great expense and toil, and does not answer the purposes for which singing the praises of God was designed. "On the part of the choir" it says "it is display. On the part of the audience it is a pleasing exhibition or a matter of criticism." He insists upon the utility, and practicability of congregational singing, and says he does not doubt that within two or three years it will be generally adopted. Mr. Mason some time since delivered a public lecture in Baston on this subject, in a church where the reform had already commenced.

Just rebuke.—The following pointed remarks, reproving a too common irreverence for Sacred Writ, are from the pen of Dr. Bailey, of the National Era. We have repeatedly been shocked to find such specimens of *profanity*, as the one quoted below, going the rounds of the newspapers. We could not give it place, only to express the sense we have of its enormity.

Profanity.—"Canst thou send lightnings, that they may go, and say unto thee, here we are?"—*Job.*

"Yes sir-ee."—*Prof. Morse.*—[*Exchange Paper.*

To say nothing of the foolish falsehood of this attempt at wit, the profanity is shocking,, unless, indeed, we believe Revelation to be a lie. The paragraph quoted from Job, is a question which is represented as being asked by the Almighty. "Canst thou," he demands of Job, send lightnings, that they may go, and say unto thee, here we are?" The answer is totally wanting in wit, because both false and by association grossly profane.

Editors, if they have no reverence themselves, ought to pay some regard to the feelings of their readers. The practice of coining paltry witticisms out of the sayings of Holy Writ, is most reprehensible. Some time since we noticed in several papers the republication of a parody on the Ten Commandments, representing a wife as giving certain instructions to her husband. No man who believed, we will not say in the Divine authority of the Bible, but in the exalted holiness of those commandments, the eternal sacredness of their principles, could venture thus to trifle with them. There are some sacred things which even a well-mannered infidelity would not touch irreverently; and among these are those commandments which Christ has summed up in two great laws, which Infidels, as well as Christians, acknowledge as of supreme obligation.

The Inundations.—We have devoted considerable space this week, to accounts of the great and extensive freshet in Maryland, Virginia, and Pennsylvania, as it will be of interest to many if not all our readers.

Progress of the Thanksgiving Day.—We stated heretofore that the governors of N. Hampshire and Missouri, had fixed upon November 25, to be observed in their respective States, as Thanksgiving Day. We now add that the governors of Massachusetts, and New York, have also designated the same day to be observed in their respective States. The Editor of the Baltimore Sun suggests that Gov. Pratt of Maryland, likewise should fix upon the 25th. And in favor of the Thanksgiving he further states that *the pumpkin crop is excellent.* We suppose the editor of the Sun considers *pumpkin pies* essential to a Thanksgiving. In Ohio also, we might add, pumpkins are plenty and ten thousand other occasions for gratitude. We trust that the Thanksgiving will not be forgotten.

Bible cause—Interesting scene.—The "Cumberland Presbyterian," published at Uniontown, Pa., gives an account of a recent visit of Rev. Dr. Levings, to that place, as an agent for the American Bible Society. On a Sabbath evening, he held forth in an eloquent manner, on the value of the bible, to a large audience, in the Methodist Episcopal Church. At the close of the sermon, he proposed that the congregation make the pastor, Rev. Mr. Babcock, a life member of the Bible Society,—it was done at once. One after another, the Rev. Messrs. Owings, pastor of the Presbyterian congregation; Lowry, of the Cumberland Presbyterian; Penny, of the Baptist; Watson, of Methodist Protestant congregation, and Rev. Mr. Brice, Editor of the Cumberland Presbyterian, were proposed to be made life members. The mixed congregation, comprising members and friends of the various congregations named, uniting heartily in the good work, accomplished it handsomely, within about an hour, by making up the sum of $30, for each of the six ministers, $180, in all. Another meeting was held on Monday night, at which, Rev. Mr. Swayzey, a Presiding Elder of the Methodist Episcopal Church, was made a life member, thus increasing the contribution of the citizens to $210. The Editor of the C. Presbyterian adds:

It was a scene of exciting pleasure to witness the friends and members of the various denominations uniting in such a christian-like manner, without respect to sect, to send the word of life to benighted men. And what an example have we here of attachment to the truth, and esteem for the ministers of Christ.

Such a happy result is the effect, no doubt, to some degree, of causes which have been operating in the community during a few months past; and these ought to be made known to the world.

The ministers of the various denominations in this village have been holding social meetings, monthly, for prayer and religious conversation and other religious exercises. Union prayer meetings have also been held in the several churches. These things have brought both ministers and people to judge one another not by their names but by their faith in a common Saviour; and when God in his providence called on them to come up to his help against the mighty, they responded by united and cheerful obedience. And we sincerely hope that the ministers meetings, and the union prayer meetings may never be abandoned.

Acknowledgment.—We are indebted to the following named brethren, for furnishing us statistics of their respective Annual Conferences, for the purposes of our Annual Register.

Rev. T. F. Norris, of the Boston Conference.

Rev. W. M. H. Smith, of the N. Jersey Conference.

Rev. W. W. Sterriker, of the Onondaga Conference.

Rev. J. H. Honour, of the South Carolina Conference.

Rev. M. W. Smith, of the Florida Conference.

Rev. B. F. Duggan, of the Tennessee Conference.

Rev. J. Clarke, of the Illinois Conference.

Rev. R. Miller, of the Iowa Conference.

Rev. C. H. Williams, formerly of Indiana Conference.

Rev. E. A. Wheat, of the Genesee Conference.

Rev. D. Bagley, of the North Illinois Conference.

Election Day.—The Election, on Tuesday of last week, passed off very quietly in our village. The large and populous township of Springfield, has all its voting done in this place. Yet we witnessed no disorder, profanity, or intemperance on the election day. One good reason for this we love to tell—*there are no doggeries in our town*, no house at all, licensed or unlicensed where drams are sold, and we trust no disposition amongst any of the citizens to patronize such establishments. We observed, a few days ago, a forlorn looking youngster, connected with a family of movers, or *rovers*, enquiring at a grocery, for whisky to replenish his jug. When told he would find none in the place, he seemed to consider himself trifled with, and felt sure he would obtain some at next place, or up street. At every grocery and storehouse, however, he was turned empty away. A poor chance here for dram drinkers. But we love to live in a village where there is neither buying, selling nor drinking of drams.

Pataskala.—We learn by our worthy Presbyterian minister of this place, that the Presbytery including the churches in these parts, and heretofore called Licking Presbytery, from the large branch of the Muskingum, so called, which enters that river near this point, is hereafter to be called the Presbytery of *Pataskala*, (accent on second syllable,) thus restoring the ancient Indian name of that stream. We love the musical sound of these aboriginal names of rivers and are in favor of retaining them, as interesting mementos of a former race which has passed away. And we should be gratified to see the name of the County of Licking, and the stream of Licking, as well as the Presbytery of Licking, changed to Pataskala. What says our friend Cist, of Cincinnati?

Who beats the Yankees?—Our readers will recollect that a few months ago, through the "Olive Branch," we were entertained with some account of the process by which the Bostonians extend the area of their city. Their ingenuity and enterprise is most astonishing, as will be seen by the subjoined statement which we find in the last number of the Olive Branch.

Made Land in Boston.—Brother Bassett of the Western Recorder was quite interested in an article we wrote some time since on 'making land.' We can now state to him more accurately the amount of 'made land' in this city. We learn from a sermon delivered by the Rev. Mr. Rogers, that while the City of Boston proper originally contained but 600 acres of land, it now embraces 1300; so that 700 acres have been artificially added by the spade, and most of this within compartively a very few years. It therefore appears that more than one half of our City has been 'manufactured!' And our machinery is still in operatiyn, extending the area of the city of notions. So Brother Bassett, if any of your Western cities lack for room, send them this way and we will put an extra border to them at once.

Grand Lodge of Ohio.—This body is holding its annual session in Zanesville. Gentlemen are in attendance, we are informed, from all parts of the State. We have been favored with calls from a number of brethren from a distance. A great procession came off yesterday, and a public oration.

Distressed Mormons.—We see in a late number of the Washington Union, a call for a public meeting in that city "to consider and devise measures towards the relief of a large body of the Mormon people, now encamped in a remote section of Iowa, and severely suffering for want of the necessaries of life." The call is signed by eight of the principal clergyman of the city.

News of the Week.

[From the Diario Del Gobierno of Sept. 10th.]

Proclamations of Santa Anna.---Mexican Incentives to Desertion.

Headquarters, Orizava, April—1847.

Know all men, That Antonio Lopez de Santa Anna, President of the United States of Mexico and Commander-in-chief of the Mexican armies, has been duly authorized to make the following concessions to all and every one of the persons now in the American army who will present themselves before me or any of the commanding officers of the Mexican forces, viz:

1. Every soldier in the American army who appears before me or any of the commanding officers of the Mexican armies is to receive immediately $10 cash, if coming without arms, and a larger amount if he is armed, in order to cover the cost of the arms he may bring.

2. Every person who deserts the American army, followed by one hundred men, is entitled to receive, as soon as he presents himself with his men, $500 cash, besides the $10 to which every one of the soldiers is entitled, as well as the extra allowance in case they be armed.

3. He who deserts with two hundred men has right to claim and shall be paid immediately $1000 cash, and so on at the rate of $500 for every hundred men; or the proportional amount if the number be under one 100, without including the $10 allowed to every soldier, nor the cost of arms and ammunitions, all of which will invariably be paid besides.

4. All and every one of the soldiers in the American army who will desert & appear before me or any of the commanding officers of the Mexican forces, as aforesaid, besides the above mentioned gratifications in cash, are hereby entitled to a claim and will immediately receive from me or any of the commanding officers a document or bond by which the propriety of a grant of land consisting of two hundred square arces will be insured to them, as well as to their families or heirs. The division of such grants will be made as soon as the present war is over.

5. The officers in the American army are not only entitled to the aforesaid document or bond, but the number of acres in addition to the two hundred allowed to the soldiers will be computed in proportion to the respective grades they hold.

6. Those who desert the American army and enter the Mexican service are to continue in it during the present campaign, and those of the same nation are to remain together if they chose, and under the immediate command of their own officers, who will continue in the same grades they held in the American army.

7. All those persons who come over to the Mexican armies shall be considered rewarded and promoted in the same way as the Mexicans and according to their services in the present campaign.

The preceding articles shall be duly published in order that the Mexican authorities may act in conformity thereto.

ANTONIO LOPEZ DE SANTA ANNA.

Mexicans to Catholic Irishmen.

Irishmen!—Listen to the words of your brothers, hear the accents of a Catholic people.

Could Mexicans imagine that the sons of Ireland, that noble land of the religious and the brave, would be seen amongst their enemies?

Well known it is that Irishmen are a noble race; well known it is that in their own country many of them have not even bread to give to their children.

These are the chief motives that induce Irishmen to abandon their beloved country and visit the shores of the new world.

But was it not natural to expect that the distressed Irishmen who fly from hunger would take refuge in this Catholic country, where they might have met with a hearty welcome and been looked upon as brothers, had they not come as cruel and unjust invaders?

Sons of Ireland! have you forgotten that in any Spanish country it is sufficient to claim Ireland as your home to meet with a friendly reception from authorities as well as citizens.

Is religion no longer the strongest of all human bonds?

What! can you fight by the side of those who put fire to your temples in Boston and Philadelphia? Did you witness such dreadful crimes and sacrileges without making a solemn vow to our Lord?

If you are Catholics, the same as we, if you follow the doctrines of our Saviour, why are you seen, sword in hand, murdering your brethren, why are you the antagonists of those who defend their country and your own God?

Are Catholic Irshmen to be the destroyers of Catholic temples, the murderers of Catholic priests, and the founders of heretical rites in this pious nation?

Irishmen! You were expected to be just, because you are the countrymen of that truly great and eloquent man, O'Connel, who has devoted his whole life to defend your rights, and finally, because you are said to be good and sincere Catholics.

Why, then, do you rank among our wicked enemies?

Is it because you wish to have a grant of land that you may call your own?

But what can the most powerful armies do against a whole nation?

By conquest you can take cities and towns, but never possess two feet of ground unmolested as long as there is a Mexican. The last of Mexicans is determined to fight without release for his country and his God.

But our hospitality and good will towards you tenders you what by force you can never possess or enjoy: as much property in land as you may require, and this under the pledge of our honor and our holy religion.

Come over to us; you will be received under the laws of that truly Christian hospitality and good faith which Irish guests are entitled to expect and obtain from a Catholic nation.

Our sincere offers have already been realized with many of your countrymen, who are living as our own brothers among us.

May Mexicans and Irishmen, united by the sacred tie of religion and benevolence, form only one people!

General Quarters in the Penon,
August 15, 1847.

The President of the Mexican Republic to the troops engaged in the army of the U. States of America.

The circumstances of war have brought you to the beautiful valley of Mexico, in the midst of a wealthy and fertile country. The American Government engaged you to fight against a country from which you have received no harm, your companions have after the battle received and shall only receive the contempt of the United States and the scorn of the nations of civilized Europe that, quite surprised, see that that Government seek engagements for their battles in the same manner as they look for beasts to draw their carriages.

In the name of the nation I represent, and whose authority I exercise, I offer you a reward, if deserting the American standard you present yourself like friends to a nation that offers you rich fields and large tracts of land, which being cultivated by your industry, shall crown you with happiness and convenience.

The Mexican nation only look upon you as some deceived foreigners, and hereby stretch out to you a friendly hand, offer you the felicity and fertility of their territory. Here there is no distinction of races; here, indeed, there is liberty and not slavery; nature here plentifully sheds its favors, and it is in your power to unjoy them. Rely upon what I offer you in the name of a nation; present yourselves like friends, and you shall have country, home, lands, the happiness which is enjoyed in a country of mild and humane customs; civilization, humanity, and not fear, address you through me.

ANTONIO LOPES DE SANTA ANNA.

The City of Michigan.—Never, since the days of the Genii, has there been a more sudden creation of a city in a forest, than has occurred in the case of the "City of Michigan," the future Capital of the Peninsula State. At the time when the law passed changing the location of the seat of government from Detroit to section No. 9 in the town of Lansing, some four months since, there was but one log house and the frame for a saw mill on the section.

The editor of the Detroit Free Press has recently paid a "flying visit" to the new seat of government, and says that "now there cannot be less than 150 tenements, and a population of 500 souls from various portions of that State, Ohio, New York and New England States, and many of them men of considerable means. He counted eleven dry goods and grocery stores, two blacksmith shops, two shoe shops, one tailor shop and various other mechanical shops in the two villages. One of the most prominent features in the inhabitants, which he noticed, was that every man was at work—no idlers were to be seen. The arrivals of 'fortune seekers,' or land lookers,' were large, each day, and many purchses being constantly made." The public buildings are represented as progressing with great rapidity, and will be ready for the State Departments by the middle of December at the farthest.

The Female Army of Switzerland.—We have mentioned in a previous number the two regiments of the women of the Canton of Uri, but we find in a French paper a notice of them, which we translate literally: "The two battallions numbering fourteen hunderd females in military dress, present an aspect at the same time formidible and captivating. In their evolutions and discipline they are drilled to perfection. Curiously enough, superiority of form and beauty has been very much the reason of difference of grade; the handsomest are of the advance guard, and this post distinction and danger seems willingly conceeded them by their companions, who are less favored by nature. Some classification has been guided by temperament also. The more vivid and fighty have been enrolled as voltiguers, or light horse—the more phlegmatic as grenadiers. Those who have figures of more *embonpoint* are in the central body; those of slighter froms are statianed at the wings. The coarse and rude are enrolled as dragoons and *cantinieres*. The creation of this corps (which with its discipline and enthusiasm, seems likely, at the first throe of the coming political movement of Europe, to take possession of the Helvetian soil) is an exercise of the powerful genius of Salis-Soglio, who has reserved to himself the general command.

Rain Storm.

This region of country was visited last night with a terrific storm, causing considerable destruction of property, and, we learn, loss of life.—The rain was accompanied at intervals by severe claps of thunder and flashes of lightning, and it is said that two persons were killed by the lightning stroke on the Capitol Hill. The railway culverts on either side of the village of Bladensburg, in this vicinity, with a portion of the railway embankment near it, have been washed away, the water standing in the village streets up to the 2nd story of the houses. The flood in and about Fredericksburg, Virginia, is said by telegraph to have been as serious. In Georgetown, of this District, much valuable property—flour, wood, &c.—has been washed into the Potomac; and this morning in the attempt to rescue some portion of the floating mass, three men, a white person and a negro, are said to have been drowned. The Chesapeake and Ohio Canal is more or less injured in Georgetown and above—the injury at its terminus being principally confined to the basin.

Since the above was written, we find by the following communication from our obliging Baltimore correspondent, that the telegraphic connexion between this city and Baltimore continues open:

By Magnetic Telegraph.

Baltimore, Oct. 8—5 p. m.

The flood last night has cut us off from all connexion, except by telegraph. With the west we have no communication; and there will probably be none for several days, as the bridges are all reported to be swept away. The bridges on the Washington railroad at the Savage river, just erected at a cost of seven thousand dollars, has been swept off; and we learn the dam at FIVE Mills, on the Franklin road, about three miles from the city, has also been swept off. The mail from the north is in, but brings nothing new. The storm last night also did considerable damage in the city—many portions near the falls have been flooded to the depth of five or six feet, and hundreds of the cellars are filled with water. The mills on the various watercourses near, were all damaged more or less.—*Washington Union.*

Explosion.—On Saturday morning, between one and two o'clock, the head of one of the boilers at the Rolling Mill of Stephens, Shoenberger & Co., of this city, exploded, and was carried some hundred and fifty feet, tearing off a portion of the roof over the furnaces, and severely scalding Robert Watts and slightly injuring several others of the workmen. We learn that the explosion was owing to some imperfection in the boiler head, and no blame whatever is attached to the engineer.—*Wheeling Times.*

From the Baltimore Sun of October 9.

THE GREAT FRESHET.

Extensive Destruction in Maryland and Virginia.

The moderate rains that have prevailed for several days past, on Thursday night increased to a perfect torrent which swelled the water in Jones' Falls higher than it has been known since 1836. Many of the lower portions of the city were inundated. The neighborhood of Holliday and Saratoga streets were flooded to the depth of three or four feet, completely blocking up the way, and cutting off approach to the central police office, except by water.

At Whyte's distillery considerable damage was done; some of the large vats of ferventing warts were overflowed, and the *spirit* was drowned in the mighty water.

The trestle work placed under the temporary bridge for the accommodation of the railroad across the Falls, at Monument street, was broken and partly carried away.

The corner of Messrs. A. & W. Denmead's iron foundery, which had been exposed by the excavation of the tail-race of their new mill, was undermined, and the northern wall considerably injured. A portion of the brick arching over the race, from which the wooden centres had been removed, gave way under the action of the water.

The wall lately built along the Falls, between Monument and Madison streets, was somewhat sprung, but probably will withstand the pressure of the bank.

In various parts of the city, cellars were filled, subjecting the owners to much loss and inconvenience. Along Centre Market Space, the water even came into the first floors of some of the buildings, and such was the case along the line of many of the city wharves. In low situations in east Pratt Street, and at numerous places in East Baltimore, the cellars and basements of the houses were flooded, on account of the great accumulation of water in the streets. Individual losses are perhaps small, but the aggregate will make a considerable amount. The water rose in Harrison street, between Gay and Fayette streets, so as to make the street impassible on foot.

The lightning was very vivid and the thunder loud and startling, but we have not heard of any damage being done by the electric fluid.

The quantity of rain which fell, we thought equal to that at the time of the great flood some years ago, and the probability is that the damage would have been as great in the city, if the stone bridges had not been removed, and their places supplied by bridges of a single span.

At the Lanville factory the water rose in the cotton house, doing considerable damage; a portion of the wood pile was carried off by the flood, in endeavoring to save which Mr. Sanphen was washed into the stream and narrowly escaped drowning.

We took a trip up the Falls in the morning train of cars, and found that more or less damage had been done to all the establishments along the stream. The family of the keeper of the first toll-gate had to make a precipitous retreat from their dwelling, the water rising so as to completely surround it. The foot-bridges at the different factories, &c., were washed away; considerable damage was done to the corn fields in the low bottoms, in some of which, where the corn had been cut and stacked, it was washed entirely away. Considerable damage was also done to fences, &c.

At the Washington factory a quantity of cord wood and some of the fences were washed away; more or less damage was also done at all the mills along the course of the stream;—we are, however, happy to state that none of the dams appeared to have been injured, although there may have been injuries sustained, that will not be evident until the waters subside.

The water has been higher on the route of the Baltimore and Susquehanna railroad than has ever been known. Much damage has been done by the freshet in the Gunpowder Falls. The cars from Wrightsville, however, came through, on yesterday, in good time, although the Philadelphia train failed to connect with them at the Columbia bridge. The flood has therefore, no doubt, extended on the other side of the Susquehanna river, which, we understand, was rising rapidly on yesterday.

On the line of the Washington rail road, and the country adjoining it, the damage has been immense. Captain Slack, the energetic conductor on the Washington road, left Washington yesterday morning with the train and proceeded as far as the deep cut beyond Bladensburg, occasionally interrupted by washings on the road. When he arrived at this point he found the track covered with sand to a considerable depth. The labor to remove the sand occupied nearly an hour, when the train again started and reached the Eastern Branch, at Bladensburg. Warning was here given by persons on the opposite side of the bridge, not to proceed, and the train halted. The engine was stopped but about fifteen minutes, when the entire bridge fell into the stream. The escape was a narrow one, as had they proceeded, in all probability the bridge would have fallen and carried the cars with it, involving great destruction of life. Finding it impossible to proceed, the train was sent back to Washington, under the charge of an assistant. Captain Slack determined to proceed, and obtaining a skiff he crossed the Eastern Branch. After walking some distance, with some difficulty he procured a horse, and getting over broken culverts, &c., he finally reached the Pautuxent, near Savage factory.—Here he found the rail road bridge over that stream gone—entirely destroyed. Finding no other mode of crossing, with a friend, he built a raft, and launched himself upon the turbulent stream—he crossed in safety, after being carried a considerable distance down by the current. Leaving this point he proceeded to the Annapolis junction in time to take the cars, and came on to Baltimore. The sum total of damage to the rail road is the loss of two fine bridges and four culverts, one of which is in reality a bridge. The estimated loss we do not know, but it will take some days to render the road in a condition for travel. Besides the loss of the bridges, the road has been, in many places, badly washed, damaging it greatly.

Captain Slack also informs us that several of the bridges on the turnpike to Washington have been carried away, rendering it impossible to get to Washington by that route.

We are told that the destruction to the factories and farms on all the streams has been immense. Trees were blown down, in all directions, and in some cases whole orchards were prostrated. At the Savage factory, one of the dams gave way, and great loss was sustained—the main dam was only saved by the water rushing through the race, and making a track for itself. At the Covington iron works, on the Annapolis road, there was also great destruction—the water rose and reached one of the furnaces, and coming in contact with the heated mass in the furnace, caused it to blow up. On the various farms, cattle were swept away and thousands of panels of fence were washed off. It is stated that the streams have never been known to be higher in that section, and that the rain fell in a perfect torrent, uninterruptedly, for nearly eight hours. We expect to hear of further and more disastrous accounts from the lower counties.

We understand that the mill dam at Ilchester, near Ellicotts' Mills, has been carried away; likewise the dam at the Five Mills, on the Franklin turnpike.

On the line of the Baltimore and Ohio Rail Road, to Cumberland, the apprehension is that there has also been great damage done. Up to the hour of going to press last night, the train from Cumberland, due at six o'clock, had not arrived. The burthen train from Frederick, due yesterday at one o'clock, did not arrive until near five o'clock, having been detained by the depth of water on the track, which put out the fire of the locomotive. The report they brought was that the Potomac was rapidly rising, and that it was within a few feet of the bridge at Harper's Ferry; and that the same was the case at the Monocacy bridge, the water being but a few inches from the bridge. All the lowlands were overflowed, of course involving great loss to the farmers bordering on the river. It is altogether likely that the Chesapeake and Ohio Canal will be much damaged.

Further Particulars.

Since the issue of our paper on Saturday, we have been enabled to gather some particulars of the effect of the flood on the line of the Baltimore and Ohio railroad to Cumberland. The train for Cumberland left Baltimore on Thursday morning in charge of Captain Owens, and proceeded on without interruption until it came to Patterson's creek, about eight miles this side of Cumberland, where the water was first encountered. The watchman at the bridge reported that one of the trestles of the bridge had been carried away, and Captain Owens did not deem it safe to cross with the train. The water then covered the track. He informed the passengers of the situation of affairs, and then detached the locomotive and tender and sent it across. Planks were fixed so that the passengers could walk over, and they all passed the bridge. The next object was to get the cars across; this was done by attaching ropes to them, and pulling them over.

All this being completed, the passengers were seated, and arrived safely in Cumberland, a little behind the usual time. It is due to Capt. Owens to say that the passengers, for this display of energy connected with prudence, gave him a vote of thanks, and compelled him to receive other testimonials of remembrance and respect.

On Friday morning, Captain Owens started with his return train for Baltimore. When he arrived at the Great Cacapon Bridge, one hundred and thirty-three miles from Baltimore, he was met by passengers, who informed him that there was from six to eight feet of water on the track from that point to Black Rock. He detached the engine, and proceeded some distance, but had to return, the water putting the fire out of the locomotive. The passengers were informed of the fact, and that they would have to make the best of it until the water subsided. Some demur was made to this, but finally all appeared to be contented with that which was induced by the force of circumstances. This was about ten o'clock in the morning, and they remained here until five o'clock in the afternoon. The water having then fallen considerably, Captain Owens started the train and proceeded to a house a few miles on the road, where refreshments were obtained for the passengers. This was only accomplished by great labor, in removing drift wood, &c. from the track. The refreshments over, the train proceeded to Hancock, having to advance cautiously, removing logs, which were so large, that in some instances the engine was detached and the logs removed by steam power. The train arrived at Hancock on Saturday morning at four o'clock, where it was stopped until daylight. It then proceeded, in the same manner, removing obstructions in its way, until it met the train of Friday, from Baltimore, at Sleepy Creek, it having encountered the same difficulty at Black Rock.—Upon the meeting of the trains, there was, of course, congratulations on the part of those interested, and each proceeded on its way, the road being clear. Captain Owens' train, which was due on Friday evening, reached here on Saturday night, the regular train following a short time after.

We are informed that the damage to the road is comparatively slight—no bridges were carried away—the road is washed considerably in some places, but nothing has transpired to delay the regular transmission of passengers. The conductor of the train which arrived yesterday evening at the regular hour, states that the water had subsided so far as to enable them to see the Chesapeake and Ohio Canal, which had been entirely submerged. He noticed but one break of any importance, and that was near the Point of Rocks. There a break had been made of about twenty-five yards, and the embankment was washed away level with the bottom of the canal. Workmen were, however, engaged in repairing it.

On the National, or Cumberland road, we have heard of no bridges being carried away. Stages with passengers arrived here on Saturday morning, at ten o'clock, from Frederick. The Monocacy river was very high and angry in its appearance. Of the damage on its banks we have no account.

On the Washington railroad every effort is being made to repair it so as to convey the mails. The back mail of Friday was brought on by the bay route in the steamer Augusta. The mail due yesterday morning was brought through by the conductor, Captain Slack, arriving in time to connect with the 9 o'clock train for Philadelphia.—In the mean time, passengers from the east find ready conveyance to the south in the steamboats which leave here daily for various points on the southern waters.

The neighborhood along the Green Spring Branch of Jones' Falls suffered severely. The corn had been cut and stacked in a great many fields bordering on the stream, and large quantities were swept off. We have also been informed that numbers of sheep and other cattle have been drowned. Messrs. Bausman and Wilhelm, who were grazing a number of sheep on the farm of F. Key, Esq., on the Patapsco Falls, losst a large portion of their flocks. On the Gunpowder Falls the damage to property was very great—the works of the Warren Factory were considerably injured. The copper works, on this stream, were also much damaged. A loaded wagon was swept away from the neighborhood of this stream, and when found it was about five miles distant, and lodged fifteen feet from the ground, in a tree.

At the village of Franklin the abutment of the bridge was considerably damaged; the dam of the grist mills was carried away. The bridge on the turnpike road between this city and Franklin was also carried away. The communication with that place is now by the cross road from the Frederick turnpike at Fairview.

Correspondence of the Baltimore Sun.

REISTERSTOWN, Oct. 8, '47.

Last night we were visited by one of those awful storms which, to be dreaded, "needs but be seen." About 11 o'clock the clouds began to thicken, until the whole heavens were obscured by one impenetrable shroud of black, and at a somewhat later period it broke forth in all its fury, accompanied by torrents of rain, the most vivid lightning, and the deep-toned artillery of the heavens. All the streams this morning were swollen to a *very unusual* extent, and the lands, crops and buildings on the Patapsco very seriously injured. A part of the Ivy factory is swept away. The entire dam of a grist mill, on a creek near there is gone. One man had three hundred sheep in an enclosure on the stream, one half of which are gone; another has lost (by estimate) one hundred barrels of corn. Trees, rails, hay-stacks, & every thing that would float, were seen sweeping by. A mammoth chestnut tree, that has stood the storms of centuries, near this place, was literally torn to atoms by an electric shock from the clouds. The damage sustained cannot at present be estimated. We have had several days' rain, and from present appearances, shall have a continuation of it, much to the injury of the crops—buckwheat particularly, all of which is yet in the shock. Yours,

MUSTAPHA.

Correspondence of the Baltimore Sun.

HARPER'S FERRY ARMORY, Oct. 9, '47.

GENTLEMEN: The Cumberland cars of yesterday, have not yet arrived; the water near Martinsburg being some feet above the railroad track and some of the bridges above being carried away, so rumor has it. As I predicted, at 4 o'clock, P. M., of yesterday, the streets were filled with water, access being made to dwellings by means of boats and ladders to upper stories. The water had risen seven inches beyond the mark of 1843, (at one o'clock this morning,) which was three and a half feet. It is now falling, though slowly.

The armory buildings are entirely surrounded by water three to four feet in depth. The lime house has just burnt. The government will be a loser of about $3000, whilst the loses of citizens will be much more. It is stated that the Chesapeake and Ohio canal company will sustain an immense loss—some say $50,000. Their towpath is entirely covered. N.

Correspondence of the Baltimore Sun.

WINCHESTER, Va., Oct. 8, '47.

I write in haste, to inform you of one of the greatest calamities that ever befel our town. We are in the midst of destruction. For the last few days we have been visited by rains, and yesterday in particular we had a very hard one. Last night, at dusk, the water began to rise, and by 8 o'clock our whole town was filled with the devouring element. Our merchants are very heavy losers; some of them have lost nearly all in the grocery line, as their cellars were all well filled with their fall purchases. Indeed, in many of our stores the water rose above the counters.—Our dry goods men have also suffered. The Farmers' Bank, churches, and private dwellings, are in a most deplorable condition. Our tanners are almost ruined; they have lost all; and many families are this morning destitute of food. In one case, the only one yet heard of, two women had to be drawn from the basement window, the water coming in so fast that before they could be taken out it was up to their necks. I have heard of one house being washed away. Cattle and hogs were dashing down Water street, unable to resist the current; trees uprooted, and a vast amount of property destroyed which cannot now be estimated. I have heard of no lives being lost. Never will the past night be forgotten. So vivid was the lightning, and so loud the thunder, and then to hear the cries of distress, was appalling indeed. It was a memorable night in the annals of Winchester.

Yours, in haste, W. M.

Correspondence of the Baltimore Sun.

WILLIAMSPORT, Md., Oct. 9, '47.

MESSRS. EDITORS:—The Potomac river and Conococheague creek are at this time higher than they have been for a hundred years. The oldest citizens have no recollection of having seen such a freshet. It has been raing almost incessantly since last Wednesday morning. The water has inundated thousands of acres of grain sown upon the river bottoms. Thousands of bushels of corn have been passing down during the day, houses, stables, pig-sties, hogs, cows, timber, lumber, saw logs, rails, pumpkins, &c. The devastation cannot be calculated. The canal is totally under water—nothing of the acqueduct but its iron railing is visible. It is to be feared the canal is injured. L. J. G.

Correspondence of the Baltimore Sun.

WASHINGTON, Saturday, Oct. 9, 9 P. M.

The Destructive Freshet—Loss of Life and extensive damage at Georgetown—Boats in the streets of Washington—Crutchett's Lamp unshaken

The mail leaving at ten to-night, for Baltimore, I send the following particulars relative to the freshet:

In Georgetown, but two persons appear to have been drowned, Mr. Jacob Peasnor, a baker, who was married but two weeks since—his father lost his life during the freshet a few years ago.—Basil Waters, colored, formerly a slave of Jeremiah Orme, lately in the employ of Mr. Woodward. Their bodies have not been recovered, supposed to be under the bridge.

Mr. McCutchen has lost 275 cords of wood; King & Pickrell, Wheatley & Walker, and Jos. Libbey, lumber merchants, supposed loss $2,000 each; E. Lyons, eleven hundred barrels of flour; J. D. Reed, 90 sacks salt; Messrs. John Dickson, J. Ratcliff, and J. Hopkins, heavy losses by wood drifting off. Loss to the Canal cannot yet be ascertained.

In Washington, all the wood and lumber merchants have lost greatly. On D street boats were used—corner of D and 10th streets, a large row-boat, filled with boys, was rowed along finely.—The entire causeway, from the south end of Long Bridge to the junction of the Alexandria turnpike, including Jackson City, is completely under water. Part of the wall of the Long Bridge is torn down. Hundreds of persons have been busy in collecting and hauling drift-wood, and still the quantity does not seem to decrease. Crutchett's lamp remains unmoved.

No damage done in Alexandria.

RAILROAD DANGERS.—There is danger in the last carriage of a railroad train, as well as the first. On the Manchester and Leeds Railway, September 18, near Sowerby bridge station, repeated concussions, by the wheels passing over the gravel of the permanent way and the sleepers, apprised the engine driver and the guards that the train had met with some accident, and on looking to the rear, they perceived that the last car, a first class one, was off the rails. As speedily as possible it was brought to a stoppage, but by that time the carriage had struck the abutments of some of the bridges with such force as nearly to demolish it, throwing several of the unfortunate passengers out, and killing one or two.

JEWS IN LONDON.—Dr. Alder, the new Chief Rabbi in London, has caused it to be intimated that no member of the Jewish persuasion who is the keeper of an improper house, will be permitted to attend the Synagogue, or be acknowledged as one of the people.

YANKEE THRIFT.—In Boston the city authorities get $8,000 per year from the contractors for the privilege of collecting, and applying to their own purposes, the house offal of the entire town.

IMPRISONMENT OF ALEXANDER CAMPBELL.—This distinguished Theologian has lately been imprisoned in Glasgow, Scotland, on a charge of libel. Mr. C. it is well known, went to Europe some time since, and his letters have been published in the Millenial Harbinger. He has been preaching in Scotland; but an excitement was created against him by placards being posted up denouncing him as a slave-holder, and an advocate of Slavery. His meetings were disturbed and broken up in a riotous manner; and he was forced to define his position. The following is a passage from his address: "I affirm the deep and solemn conviction, that any christian man who exacts more from master and slave, than the duties enjoined upon each towards the other, as these duties are developed and defined in the Holy Scriptures, as a term of communion in the Christian Church, does that which neither Jesus Christ nor any of his Apostles has authorized him to do, and makes himself a transgressor of the law of Christ."

After this a Mr. Robertson, stated to have formerly been a Baptist Clergyman, and at present an active member of the Anti-Slavery Society, challenged Mr. Campbell to a debate. He consented provided, that the time for the discussion should be made to suit his previous appointment for preaching, and that Mr. Robertson, having been excluded from the Baptist Church, should appear with credentials from the Anti-Slavery Society. Mr. Robertson took offence at the tenor of Mr. Campbell's reply, instituted a suit against him for a libel, and had him committed to prison. A letter from Glasgow says:

"Brother Campbell I have not yet seen, but we expect him here next Lord's Day, to meet with us at Dungannon. He was to have been in Cookstown on last Lord's Day, but he has been sadly persecuted in Scotland by the Anti-Slavery party, and was thrown into prison in Glasgow on the charge of libel by the Secretary of the Anti-Slavery Society, and after being there for a week was liberated on last Saturday night on bail, till the case was decided. You will likely have the full account in the Millenial Harbinger."

We gather the above particulars from the Protestant Unionist, of this city, whose Editor, Mr. Scott, is a warm personal friend of Mr. Campbell, with whom he concurs in religious sentiments. From what we can learn, we are of opinion that an outrage has been perpetrated on Mr. Campbell, the whole extent of which will only be known by Mr. C.'s own account of it in his next letter to the Harbinger.—*Pitts. Com. Journal.*

A SUDDEN AND MELANCHOLY DEATH.—Mr. Charles Wallace, of Allegheny, the gentleman injured some time since by a fall from his carriage, died very suddenly yesterday morning, at his residence, in that city. He had been to market, and purchased for his family, and eaten a very hearty breakfast, and he was seated before the fire when he first complained of feeling ill, and in a few minutes expired without a groan, upon his chair. Mr. W. leaves a large family.—*Pitts. Com. Journal.*

DREADFUL ACCIDENT AND DEATH.—Mr. Luther Gould, of Fairfield, Connecticut, met with a shocking death on Tuesday last, from the explosion of a lot of powder placed under a rock on which he was sitting preparing a blast. By some means fire was communicated to it. His body was thrown over a tree forty feet in height.

CASUALTY.—We learn from the Chestertown (Kent county) News, that Mrs. Munjar, an aged lady, living in Quaker Neck, fell into the fire on Monday week, and was so badly injured that she died next day.

TANNERY BURNT.—The large and extensive tannery, near Emmitsburg, in Fredericks county, Maryland, belonging to Colonel Eichelberger, of Frederick, was consumed by fire on Tuesday night last, together with all the stock, working materials, &c. Loss said to be heavy.

Notices.

Wayne Ct., Musk. Con.—Brother Clancy is informed that his meeting for this circuit will be at Waynesburg.

C. T. KINGSBURY, Sup't.

Bainbridge Ct., Ohio Dis.—Our first quarterly meeting will commence on the 13th of Nov., at Cove Spring meeting-house. We invite fathers Dobbins and Hughey, Brothers W. Pelan, C. H. Williams, and others who can attend, we shall be happy to see. S. P. KEZERTA, Sup't.

Frederic Ct., Musk. Con.—Bro. Clancy is informed that his meeting for this circuit will be at the Huntsman appointment, that being the time and place of our first quarterly meeting.

J. S. THRAP, Sup't.

Zanesville Ct.—Our first quarterly meeting will be held at Springfield Chapel, commencing on Saturday, 6th November, at 11 o'clock.

E. S. HOAGLAND, Sup't.

BR. BASSETT: Please say to the President, Br. Clancy, that after receiving the appointment to the Belvue circuit, as soon as I was able, I rode down to see the brethren, and next Saturday is the day appointed for the called quarterly Conference. Further information will be given soon. The health both of myself and family, is improving. A. S. ROBINSON.

Oct. 7, 1847.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Lewis	Circuit,	October,	24th,	1847.
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

OHIO CONFERENCE.

Port William	"	Nov.	6th,	1847.
Springfield	"	"	13th,	"
Union	"	"	20th,	"
Darby	mission,	"	27th,	"
Mad River	"	Dec.	4th,	"
Miami ct.,		"	11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Spingfield.

Oct. 2, 1847. JOHN M. YOUNG.

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

Liberty	ct.	Nov.	6–7	1847.
Madison	"	"	13–14	"
Flat Rock	"	"	20–21	"
White Lick	"	"	27–28	"
White River	"	Dec.	4–5	"
Sugar Creek	"	"	11–12	"

THOS. SHIPP.

MUSKINGUM CONFERENCE.

BR. BASSETT; Please insert the following list of app't s

Frederick	circuit,	1st Sunday	November.
Licking	"	2d "	"
Mt. Zion	"	3d "	"
Coshocton	"	4th "	"
Pleasant Hill	"	1st "	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts. I think it proper to say, that I will meet my appointment on the Granger circuit, at the Society near Br. Swan's:—Would the 4th Saturday and Sunday of October be too early for the 1st Quarterly Meeting?

For reasons of a very satisfactory character, (upon his aplication to me the morning after the rise of Conference) Br. C. Caddy was released from the Bellview circuit. No supply, as yet, for said ct. GEO. CLANCY.

OBITUARY.

DIED, suddenly in this place on Tuesday last, MRS. CATHARINE EWING, aged 58. She was a native of Monongahela county, Virginia, but for nearly 40 years a resident of Putnam.

Business Department.

LETTERS RECEIVED.

P. M.—Sarahsville,	O.	B. F. Duggan,	Ky.
P. M.—Newark.	"	P. M. Beverly,	Va.
A. S. Robinson,	"	J. Scott,	"
Y. Z.,	"	W. Reeves,	Pa.
A. Channell,	"	S. Morrison,	Ia.
Garretson Brown,	"	J. Cowl,	Pa.
E. P. Steadman, 1 sub.	"	M. Stewart,	"
N. A. Baker,	"	J R Johnson 2 subs	Ill.
D. B. D. Jr.,	"	E. A. Wheat,	N.Y.
J. S. Thrap,	"	E. L. Woody,	Ky.
S. P. Kezerta,	"	R. Miller,	Io.
T. Hanna,	"	Geo. Evans,	Ia.
C. T. Kingsbury,	"	D. Bagley,	Ill.
John Burns,	"	J. Nutty,	O.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts
J. P. Dilley,	C. Arndt,	8	52	2	00
J. C. Guthrie & Son,		9	52	2	00
S. Morrison,	E. F. Clark,	9	32	4	00
Gerretson Brown,		9	42	2	00
E. P. Steadman,	Wm. Babcock,	9	52	2	00
W. S. Stansipher,		8	52	2	00
W. Maynard,	John Thrap,	9	20	2	00
J. F. Bane,		9	52	2	00
J. Nutty,	E. Stibbens,	7	52	1	00

Br. Cowl, the pay for the parchments was received. All right.

James Burns, Brownsville, O., is credited for one year, through his son, Br. John Burns.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Advertisements.

PUTNAM FEMALE SEMINARY.

The winter term of this institution will commence on the 6th of October, with increased advantages.

In addition to the thorough instruction which will be given in the English branches by the former teachers, the German and Latin languages, having been embraced in the regular course of study, will be taught by Professor Timmel without extra charges, to all scholars who wish to pursue those branches.

Pupils will likewise have the benefit of Professor Munson's instruction in *vocal* music, without incurring any additional expense.

The advantages thus furnished by the Seminary for young ladies to acquire a truly liberal education, are superior to those of most institutions in the country, and it is to be presumed that many will avail themselves of the privileges thus brought within their reach.

All those branches which are necessary to qualify pupils for entering the First Class in the Seminary, are taught in the Primary Department.

Terms.

Winter Term,	28 Weeks.
Summer "	16 "

Tuition.

Winter Term,	$12 00.
Summer "	$8 00.

Primary Department.

Winter Term,	$6 00.
Summer "	$4 00.

Payable, in advance for the short term, one half in advance for the long term, and the ballance at the middle of the term. No deduction made from the price of tuition on account of absence unless occasioned by sickness.

☞ It is very important that scholars should enter *at the* commencement of the term.

Sept 30, 1847. A. A. GUTHRIE, *Sec.*

LATEST ARRIVAL OF NEW GOODS.

WILLIAM P. LARGE,

Has the pleasure of calling the attention of the public to a large and splendid assortment of Foreign Domestic Fall and Winter Goods, purchased at the lowest cash prices, which he is now receiving and opening,—consisting, in part, of the following articles of

Dress Goods, &c., Plaid, Striped, Fancy, and Shaded Cashmeres.

Fancy Mouslin de Laines, Caledonia Plaids, Plain plaid and striped Alpacas, Silk Warp and Real do. A large stock of French, Scotch, Changeable, Earlston, Manchester and Domestic Ginghams. A large and well selected supply of FANCY PRINTS from 6 cents up. Plaid Cloakings.

SHAWLS OF VARIOUS DESCRIPTIONS.

An extensive assortment of Cloths, Cassimeres, Satinetts, Tweeds, Jeans, Flannels, Linseys, &c., &c. Boots, Shoes, Bonnets, Queensware, Hats, Caps, Groceries, Dye-Stuffs, Paints, Hardware, and so many other desirable goods, that it is too tedious to enumerate; which are in the market, cheap! CHEAP!! CHEAP!!! Notwithstanding some of my neighbors admit their former *brags of CHEAP mean just nothing at all*, I am not willing to be so understood, but will sell VERY LOW for cash, or good trade.

I want it especially understood, that I am not to be *undersold by any person.* All kinds of produce taken in exchange for goods.

Putnam, September 30, 1847.

LIFE OF REV. JOHN WESLEY, M. A

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price by the Editor of the Western Recorder.

PLEASE TO READ THIS.

TO COUNTRY MERCHANTS.

POSTMASTERS, BOOKSELLERS, &c.—BOOKS OF UNIVERSAL UTILITY—SEARS' POPULAR PICTORIAL WORKS, the most splendidly illustrated volumes for families ever issued on the American continent, containing more than

TWO THOUSAND BEAUTIFUL ENGRAVINGS,

designed and executed by the most eminent Artists of England and America.

The extraordinary popularity of the above volumes in every section of the Union, renders an agency desirable by all business men, in each one of our principal towns and villages.

MERCHANTS, and others visiting the City of New York, are requested to call at No. 128 Nassau street, and examine them.

Our most successful agents are those who advertise the works in all the papers published in their neighborhood, and secure good sub-agents to assist them in selling the different volumes. In this way, every family has an opportunity of publishing the works. It is a well-known fact that there is a large class of persons who will purchase books at their fire-sides when brought and examined there, who would never visit a book-store.

Full particulars of the principles and profits of the business, will be given to all who desire them, by addressing post paid, ROBERT SEARS,

No. 128 Nassau street, N. Y.

Newspapers copying the above (including this notice,) and giving it eight insertions, shall receive any of the bound volumes which retails at from $2,50, to $3 per vol. Send only one paper directed as above.

Sept. 16, 1847. [3m.

METHODIST PROT. BOOK CONCERN, BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum co., Ohio, on the 1st of October. 1847.

A	M
Atkinson, Joseph B.	Mendenhall, Mr. John
Augh, Mary Ann	M'Knight, William
B	Miller, Isaac
Boyd, John	Mitchell, George
Bendure, George	McCalister, Mr. Nelson
Brooke, Esq., M. D.	McFeters, J. B.
Barr, John	Man, Mr. Robert
C	Moore, Mr.
Campbell, George	Mitchell, Esq., J. B.
Calhoun, Mrs. Jane M.	Manhall, Miss Mary E.
Courdals, Mr. Elias W.	P
D	Pratt, Abraham
Dorsey, Miss Hannah	Puff, Mrs. Sarah
Devolve, Washington	Prentis, Mr. A. P.
Deitrick, Joseph	R
E	Riley, Mary E.
Ellis, Miss Amanda	Richardson, Wm.
F	Roberts, Mr. Thomas
France, John	Reynolds, Roxana
Freeman, Able	Roush, Henry
Forbes, Edward	S
G	Scanland, Benjamin
Genthrie, Mrs. F. C.	Scott, James L.
Goble, J.	Scadmand, Mr.
H	Sherwood, Miss Mary C.
Hosler, George	Sweeny, Joseph
Humphrey, Miss Caroline S.	Showers, Elizabeth
Hoffman, Mr. Jeremiah K.	Smith, Asa C.
Hood, Charles F.	T
J	Tupper, Rachel S.
Jennings, Miss Sarah	Timmel, Mr. F.
James, Elizabeth	W
Johnson, Mr. J. J.	Watson, Jane
L	Woodruff, David
Limel, Joshua	Wilson, Johnson

J. ELDER, P. M.

PROSPECTUS

For the Congresssional Globe and Appendix.

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the CONGRESSIONAL GLOBE and APPENDIX for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the CONGRESSIONAL GLOBE & APPENDIX.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number nontaining sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the APPENDIX. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The APPENDIX is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressionhl Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe,	$2 00
For one copy of the Appendix	2 00
For six copies of either, or part of both	10 00

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books

POET'S CORNER.

From Neal's Sat. Gazette.

ALWAYS READY.

BY ALICE O. LEE.

Well chosen thy motto, aye, write it with pride,
And thro' all thy life be its precepts thy guide,
Always firm, always ready, and true to thy trust,
So live till thy head lieth low in the dust.

"Always ready" to give to the friend who hath need,
To rear up the orphan, the homeless to feed;
And so in thy wants will hearts open to thee;
No life from reverses and sorrow is free.

"Always ready" to comfort the heart that's opprest,
Forget not the mourner, though thou hast been blest;
And then if the friend whom thou lovest should die,
Support for thy spirit will come from on high.

A heart "always ready" temptation to shun—
Whate'er be thy fault, whate'er thou hast done,
Be ready, be willing, thy sin to confess;
And thus with repentance thy burden is less.

A mind "always ready" to learn in thy course,
Some wisdom to gather, tho' humble the course,
Remember that "knowledge is power," and brings
Truths worthy of note from the lowliest things.

For reverses "be ready"—life is all change,
And tho' oft some evil thy plans may derange—
Be watchful, nor sink when the future is dark,
'Never fail,' tho' misfortunes thy pathway should mark.

And then "always ready" when fortune shall smile,
Let not the elation thy spirit beguile,
"By pride fell an angel"—prosperity then
Proves oft'ner a curse than a blessing to men.

"Always ready" for duty whate'er it may be;
Never shrink from the path that is open to thee;
And tho' oft with hardships that path may abound,
With success at the goal thine efforts are crown'd.

Be ready for Death, when the message shall come,
Then 'tis but a summons to carry thee home,
And when his cold hand on thy brow shall be laid,
Thou wilt smile as the land thou leavest shall fade.

Well chosen thy motto! ay, write it with pride,
And through all thy life be its precepts thy guide;
Always firm, always ready, and true to thy trust;
So live till thy head is laid low in the dust.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. XII.

On Friday, 5th of February, 1830, I bade adieu to my family, and set out again for Tanner's creek, Indiana; it was a very cold day; I rode thirty-six miles to Cincinnati,—got there about eight o'clock at night, and was so completely overcome with the cold and fatigue, that I could not go on the next day. So I remained in the city, and took some medicine, until Saturday 13, and though yet very unwell, I rode to Brother Langdon's, and preached at night: here a class of nine members, of what is called the Methodist Society, are gathered up and organised, who have been for some time as sheep without a shepherd.

Saturday, 20th, though very unwell, rode to New Richmond,—met class on Sunday morning,—had a precious season,—preached at three o'clock to a mixed assembly, though very attentive; one little boy joined the church. By request I crossed over the Ohio River and preached to a crowded house, and it was desired by some that I should state the causes of the division in the church. I did so. A local preacher charged me with misrepresenting. I demanded of him to state wherein. He was at a loss, for a while, but after a pause, said that it was not true that a preacher in charge had it in his power to expel any member he pleased. I then proved to him that I was correct.

Monday, 22d, I was so unwell my friends advised me to go home if I felt able, and rest until I was well. After getting a Brother to fill two appointments for me, I started to ride fifty miles home, and made out to get there the next day.—Found my dear family all well, and industriously employed to support themselves and me, for I received but very little for my toil, and privations of the comforts I might have enjoyed at home with my family; but alas! it does appear that too many of our brethren believe that the preachers must bear all the burthen, and expense to spread and defend the religious rights of the people. O, Lord! save us from covetousness which is idolatry. Rested at home until the 5th of March, then started for my quarterly-meeting at Brother Ready's. Preached at Brother Leming's that night.

Saturday, 6th, rode five miles, and commenced our quarterly-meeting without any preacher to assist me. But thanks be to God, he is always near and is a present help in time of need. Sinners were convicted and two professed to find peace with God. We had a glorious feast at the Lord's table. Many of our Episcopal brethren came forward and partook with us. A great amount of religious bigotry was removed this day. After preaching at eleven o'clock, I opened the door for the reception of members, and two came forward. After visiting my family, I set out on the 12th to visit my English class on Tanner's creek, again; but was taken so poorly before I got out of the city, and seeing a heavy rain coming up, I thought it most prudent to stay. I was very unwell all day, but went in the evening to see Brother Robinson's dying son, and here I had my faith strengthened, in seeing a young man triumph over the last enemy. His mother had just commenced bleeding at the lungs, and called to her son to look at the blood; he looked, and exclaimed, "O mother, you and I will soon be in heaven together!" and then began to shout aloud the praises of God, and to talk of the beauties of heaven. He died on the Friday following, praising God to the last, and his mother soon followed, happy and victorious through faith in Jesus. I preached with great liberty on Sunday morning in Sixth Street Church to a large congregation, and God blessed the word to many souls. Brother W. Young preached at night, and I gave an exhortation, and believing God was at work, I invited mourners to the altar, and two came, and both found peace with God before they rose from their knees.

On Monday, 15th, I felt better and went on to Tanner's Creek, but when I got there I was hardly able to get into the house, but was able to preach to a few who came through the rain on Tuesday evening.

On Friday, 19th, I returned to Cincinnati, and had the pleasure of being introduced to that beloved, venerable, devoted, and eloquent Minister of Christ, Nicholas Snethen. I can assure you, that I felt very little in every respect, compared with him, yet I took courage in thinking that if I was faithful, I might have as many sheaves in a coming day as my beloved Snethen.

The Budget.

A Note of Warning.

"In every age of the world, and in every state of society, men are beset by the same dangers, and have to contend with the same difficulties.—The forms of temptation may indeed be changed, but the end to be effected is the same; and it must be so, because the power of evil is in blind and senseless energy, unconsciously controlled and guided by external circumstances, but a personal agent, acting with deep and settled design, having a definite end, swerving not one moment from the pursuit of it, and bringing to bear upon it the might of an Archangel nature,——fallen, indeed, and shorn of the glory of truth, but still powerful, still wise, still steadfast in purpose; a purpose evil now, as once it was good; the end changed, the means analogous, so far as evil can be analogous to good.

The nature, too, on which he works, remains unchanged. Man is man still, be his circumstances what they may. Christians of this generation, are, in their essence, much what Christians of the last generation were. Man's tempter need not look about for his weak points: he knows them well already. Many changes truly have we seen: every body is aware of this; little else is talked about. Oh, blind man! oh, easily deceived, and quickly drawn aside from thyself to things around thee! The mass of men are unchanged: all are unchanged in a sense. Still men love to be at ease; they love to have their own way: they shrink from the narrow road: they love not to swim against the stream: and they are in the world still. The world, too, is unchanged: still it acts upon the earthly part of those who are in it, and it must be overcome. Nor is that, now, a light and easy task, which was so difficult as to call forth the mighty energy of a regenerate will. That has not become a matter of course, which once required the undivided exertions of a whole life. Ourselves remain the same: in the same world we live, and he who plots against us is the same. Our dangers and difficulties are the same, only more to be dreaded because appearing under a new aspect: we are vulnerable exactly where we always were, but the form of the weapon being changed, we are thrown off our guard.

From Zion's Herald.

New Movement in Switzerland.

We referred last week to the reformatory movement in Switzerland. A correspondent of the Dutch Schnellpost, New York, after describing the designs of the Reformers as stated by us last week, remarks that their capital purpose is the revision of the articles of confederation, and the consolidation of the cantons into single Swiss republic, on the plan of the United States. In order to do this they find it necessary to expel the Jesuits, and suppress the league of the Catholic Cantons, for from these come the only serious domestic opposition.

The proposed re-constitution of the confederation will be of the highest importance. The constitution of the republic, as appointed by the "Holy Alliance" of 1815, seems studiedly adapted to weaken the government and render it a nullity among the powers of Europe. It is, in fact, but a system of distinct, petty republics, with different and conflicting constitutions, different tariffs, different coinage, different religions, &c. The Catholics of the entire republic are scarcely one-third of the population, yet in some cantons they prohibit the marriage of Protestants with Catholics, deprive the former of eligibility to office, require passports of them, and even deny them the right of residence. The Protestants, it is true, reciprocate some of these discourtesies, but it is they who now propose to do them all away, and to form a Swiss unity and nationality that will at once give to Switzerland the franchise of freedom at home, and the influence of a strong state abroad.

The cause of popular liberty and of the Protestant faith, (both of which may God prosper the world over) seems to us deeply concerned in this movement.

Some of the English papers speak out emphatically for it. The London Chronicle says: "Switzerland is, in fact, a European Yankeeism, a miniature United States, not severed from Europe by the friendly breadth of the Atlantic, but entrenched on a fortress of impregnable rock, amid the frontier and debateable ground of European liberty and despotism.

In that position, in spite of all her perpetual internal divisions, she has maintained her unity and independence for five centuries. All Europe, and no country more than England, is deeply indebted to her for many a precious precept and example. The overthrow of feudalism, and assertion of man's right to self-government, as a thinking and responsible agent, were first commenced by Switzerland. There could be no better title to the gratitude of mankind, or claim for support when Switzerland is right, and for forbearance when she is wrong. Europe has not forgotten it. England, above all, will not forget it.

The question how far the federal constitution of Switzerland requires or admits of amendment, is one of which foreign statesmen cannot correctly judge, and in which they have no right to interfere. The degree to which the constitutions of the cantons have been altered since 1831, may necessitate a re-constitution of the federal system, to an extent of which none but natives can know the urgency. We would gladly see the formation of the new constitution committed to parties of more moderate opinions, and more likely to conciliate the support of all the cantons than the present dictatorial canton. But, we repeat, it is not our wishes, nor the wishes of any foreign State, but the will of the Swiss people, which, after it has unmistakeably declared itself, will have to be carried into effect. The position of Switzerland is unique in Europe; the internal remedies she requires may be so likewise; but come what will, the independence of Switzerland must be preserved inviolate."

Lord Palmerston has declared that England will not sanction any improper interference with the domestic affairs of the republic, and we notice that the treacherous Guizot, who had written encouragement to the Catholic party, has had to make explanations in the French Chambers, qualifying away his original intentions. We shall look for further information with eager interest, and shall not be surprised to witness extensive results from these incipient events.

Children's Department.

From the Lowell Offering.

They that seek me early shall find me.

Cast aside those gems which shine
On thy snow-white neck and brow,
Take the pearl of greatest price,
For thy guide and portion now.

Thou hast tried the world and found
Vanity engraven there,
Death has crushed thy fairest hopes,
And deceit has laid its snare.

Thou hast tried the friends of earth,
And hast found them faithless, too;
Turn then to the friend above,
Who is ever just and true.

When affliction's stormy hour
Comes to break the bruised reed,
He will show His glorious power,
He will prove a friend indeed.

Casting all thy care on Him,
He will care for thee and thine;
Then in brighter worlds above
Thou with Him shall ever shine.

There to tune the song of praise.
Through unceasing years of time;
Holier pleasures be enjoyed,
Purer happiness be thine.

Brighter gems shall deck thee then
Than India's wealth hath ever told;
Thy hand shall strike a heavenly lyre,
Thy brow shall wear a crown of gold.

From the Cumberland Presbyterian.

Letters to Children.

Dear young friends, I promised to tell you in this letter more about the cruel customs of the heathen. You sometimes feel very sorry for a little boy or girl when its father dies and is buried in the cold grave. But when the Father of a little heathen dies, the people make a large fire and put him into it, and then take the poor weeping mother and burn her alive in the same fire. Oh how sorry the little children must be to see their father and mother burning in the great fire. How very lonesome they must be. They have no father nor mother, no Bible to read; no Sabbath School to attend, and no christian friend to pray for them and instruct them how to be good.

The London Christian Observer says that in 1799, only 48 years ago, 22 females were burnt alive with the dead body of Unutio a Brahmin. The fire was kept burning 3 days. When the women arrived, a ceremony was performed and they threw themselves into the blazing fire.

The Brahmins are very wicked and ignorant. Sometimes they have a great many wives. We read of one Brahmin who had married 40 wives and all but 18 had died before him. On this occasion a fire 10 or 12 yards in length was prepared, into which the remaining 27 threw themselves and were burnt to death, leaving more than 40 little children without father or mother.

In Bengal in only 9 years, from 1815 to 1824, 5997 women were burnt as I have described, oh how many little orphan children were left without father or mother.

But I must tell you something about the cruel sufferings and death they inflict upon their children.

Mr. Kingsburg who has travelled among the Cherokees, says that hundreds of helpless children have been murdered by them. Sometimes the mother digs a grave when the child is very young and buries it alive.

Sometimes she kills it by stamping it on the breast, by strangling, or knocking it on the head.

It is not long since a missionary saw a Hindoo woman cast her child, 3 or 4 years old, into the river Ganges as an offering to the goddess. The little child caught hold of a raft of Bamboos that happened to be floating by, and cried to its mother for help: But the cruel mother was so determined that the child should not escape, she plunged into the water, tore it away from the raft, broke its neck, and hurled its lifeless corpse into the middle of the current, by which it was soon drifted out of sight.

The Rev. Mr. Stewart has been in India: He says that when a heathen child is sick the mother will not endure the trouble of taking care of it. She stifles its cries, hurries it into a grave already prepared, and tramples to a level the earth under which the offspring of her bosom is struggling in the agonies of death.

The Rev. Wm. Ward says, it is supposed that 10,000 have been murdered in the province of Bengal in one month. They were offered in sacrifice to the Ganges, burnt alive, hung up in baskets on trees to be devoured by ants and birds of prey or exposed to be torn to pieces by crocodiles, jackalls and tigers.

Rev. Mr. Ellis says that the barbarity in the south Sea Islands was dreadful. There a warrior might be seen tossing little children and infants, into the air, and catching them on the point of his spear, where they expire in agonies. Another might be seen dragging in savage triumph five or six little helpless children by a chord, which he passed through their heads from ear to ear. Oh how true it is that 'their sorrows are multiplied that hasten after another God.'"

Dear children, how thankful you ought to be, that you have kind mothers to pray for you and take care of you when you are sick.—And how thankful you ought to be that you live in a christian country where the people have the Bible to read, and know that it is wrong to kill children, and burn parents in great funeral fires. Oh how much you ought to strive to send missionaries and the Bible to these poor heathen. But I must tell you more about their cruelty in my next letter. PETER PARLEY.

Artistical.

Lewis's Improved Locomotive.

It possesses several peculiar and distinctive features. There is attached a pair of wheels in front, and a like pair in rear of the driving wheels, at the extreme ends of the engine frame, as a substitute for the 'truck' arrangement now in use; their diameter about 3½ ft., with a double flange. The outside flange will be about one-half the depth of the inner one, and is strictly a guard flange, and never touches the rail except in time of danger of the engine being thrown off the rails. To be able to use a double flange advantageously, it was necessary to give the wheels a separate as well as a united motion. To move on a curve of very short radius, the wheels act with a pivot motion on the rails, and without an increase of friction against them from the guard flanges as each wheel revolves separately in a shield.—Each guard flange is a protection against running off the rails. For instance, if an obstruction should be in the way of the left hand wheel, large enough to throw it off the rail to the left, the guard flange on the right hand wheel is brought up against the rail. In like manner, the left hand wheel is a guard to the right hand one, and these front wheels united are guards or protections to the driving wheels, causing them to pass in safety any obstruction which the guard wheels have gone over.

These rear and front wheels are denominated 'Protection and Burden Wheels.' They are capable of sustaining one half the weight of the engine, with only four driving wheels. They are, however, often relieved of a part of their weight by having it transferred to the driving wheels, in starting a 'train' when the rails are wet, or in ascending an unfavorable grading, after which, the weight is properly and quickly restored to the guard wheels by a simple contrivance, somewhat similar to a steering apparatus of a steamboat, and is as much at the command of the engineer, as his steam valve. There will also be attached a dial plate to indicate the amount of weight transferred.

These guard flanges offer no impediment in running over the 'frogs' or 'points,' taking the 'turnnuts' or difficult 'crossings' with the same ease and facility of the common locomotive, and with far greater speed and safety.

Among the many thousands of persons at the late Fair, to whom this machine was shown, no doubt there were many scientific and practical railroad gentlemen, who could obtain but a cursory view and description of it. To such, as well as others, an opportunity is now offered of examining the machine in private, with suitable drawings and explanations, and on application to the Quincy House in Brattle Street, the proprietor will explain the *modus operandi* of the machine to all such scientific gentlemen who will favor him with a call.—*Boston Olive Branch.*

New Method of Boring Artesian Wells.

An intelligent artisan named Fauvel, at Perpignan, in France, noticed that in several cases of boring for water with solid iron rods, so soon as the spring was tapped all the triturated particles were brought up without the use of the augur. He inferred, therefore, that if the boring could be effected by a hollow tube, about two inches less in diameter than the width of the augur communicating with an injecting force pump by a flexible tube, from the surface, the same result would follow by this application of mechanical power, as resulted from the natural power of the rising column. Being a poor man, it was long before he could get an interest taken in his invention. At last his fellow workmen clubbed together and assisted him in his enterprise, and success attended him in his first experiment. He can bore as much as by the old system in one half the time. Fauvel has now orders for about 200 Artesian wells, and he has carried one 6 inches in diameter, to the depth of 540 feet.

Agricultural.

For those that have no Cellar.

MESSRS. EDITORS Two years ago, living in that particular state called single blessedness I had raised a small lot of vegetables, and having no cellar on account of the lowness of the ground, I concluded to devote them to an experiment, which might perhaps benefit somebody else. I had holes dug about 2 feet deep, and in these I put squashes, pumpkins, beets, turneps, onions, rutabagas, and cabages, heads up and heads down. In laying them down, I avoided as much as I could to bring them in contact with each other, and filled the space between with the excavated soil up to 6 inches from the top, and then I covered the holes with straw up to the level of the ground. During the winter I satisfied myself that the whole vegetables and earth were frozen stiff, and in the spring following it was some time before the whole was thawed out, I then found it in the following condition:

Squases, rotten.
Pumkins, do.
Beets, Turnips, carrots, rutabagas, in excellent condition, more tender than I ever tasted any before.
Onions had increased 50 per cent, in size, and were juicy and delicious.
Cabbages (with stumps) heads down, almost all rotten.
Cabbages (with stumps) heads up, fresh and good.

This experiment merely an imitation of nature shows that in many instances it would be better to preserve at least a part of the vegetables in a similar way than in a poor cellar. A good dry cellar is a great convenience, but a poor cellar is not only useless, but it is always a source of disease to those who live above it.—*P. Farmer.*

CAUSTIC.

Jefferson, Wis., July, 1846.

Miscellaneous.

Special Providences.

"At Waterloo," said Napoleon, "I ought to have been victorious. The chances were a hundred to one in my favor. But Ney, the bravest of the brave, at the head of forty-two thousand Frenchmen, suffered himself to be delayed whole day by some thousand of hussar troops. Had it not been for this inexplicable inactivity, the English army would have been taken *flagrante delicto* and annihilated without striking a blow. Grouchy, with forty thousand men, suffered Bulow and Blucher to escape from him; and, finally, a heavy shower of rain, made the ground so soft that it was impossible for the French to commence the attack at daybreak. Had I been able to commence early, Wellington's army would have been trodden down in the defiles of the forest before the Prussians could have had time to arrive. It were otherwise lost without resource."

The above passage from Montholon's History, will do as well as any other as a text for a few remarks upon General and Special Providences. There was a time in our life—it was shortly after reading that admirable work, in many respects Comb's "Constitution of Man"—that we abjured entirely the doctrine of Special or Particular Providences, as being narrow and bigoted, and contrary to the nature of things. But as we have grown older, we have in this, as in many other respects, gradually floated back into the faith of our childhood; and doctrines, received in the infancy of the mind upon authority, and rejected as unsound by the presumptuous spirit of youth, have become again the cherished faith of more mature years, as being most in accordance with revea ed truth, and the deductions of sound reason.

The doctrine of Combe is, that the world is governed by general laws, and such alone. He divides these laws into the three great divisions of the physical, intellectual and moral; and alleges that obedience to the requirements of either, receives its appropriate reward. For instance, he says that a *bad* man who should go to sea in a vessel constructed in accordance with the physical and material laws of the universe, sound-timbered and well-rigged, would most probably arrive in safety at his destined port; while a *good* man, who, living in obedience to the moral laws of the universe, neglects the due observance of the physical laws, by embarking in a frail and shattered vessel, will probably go to the bottom in the first severe storm he encounters. In other words, that an observance of the moral law will not compensate for a violation of the physical; or a violation of the moral, lessen that bodily security attained by an observance of the physical law.

Now we do not deny—which would be absurd—the truth of the greater part of this doctrine of Mr. Comb's. We believe, also, that the world is governed by General Laws; but we go further, and add to this system of General Laws, a system of Special Providences *in accordance with these General Laws.* For General Laws and Special Providences are by no means necessarily antagonistical to each other. We do not suppose that the Most High interferes in the affairs of men, by reversing the law of gravitation, or decreeing, as of old, that the sun should "stand still on Gibeon, and the moon in the valley of Ajalon;" but we do not only suppose, but firmly believe, that such interferences of the Divine Power, are frequent, if not constant, working in accordance with the nature of things, the cause of truth and righteousness, and in answer to the fervent prayers of men.

As an illustration of our meaning as to the manner in which this intervention takes place, we may instance, (to compare great things with small,) the steam engine, or any other piece of mechanism. We will suppose a rail-road engine going at the rate of twenty miles an hour, and a wagon crossing the track before it at such a distance and rate, that if the speed of the engine be not lessened, the wagon must inevitably be broken to pieces. Now we do not imagine the interference of the Creator in the affairs of the world, to be comparable to hat of a man who, in the case just alluded to, should prevent the collision by flinging a log on the track, which should lift the approaching engine from the rails, and dash it against or over a neighboring embankment but rather to the skillful hand of the engineer, who, by a special interference, in accordance with the general principles upon which the steam engine is constructed, should decrease its speed, and thus give time for the wagon to pass over before it in safety.

Now there is nothing more certain than that History abounds with instances where, to all appearance, the whole course of events in kingdoms and ages, has been changed by the smallest causes. A whimsical idea, springing up in the mind of a monarch, *seemingly* without cause' as in the case of Ninus, has led to a change of rulers, and often to a consequent radical change of measures. Rome was preserved by the cackling of a goose. The sight of the chaste Lucretia by a licentious Prince, led to the expulsion of the Tarquins from Rome, and the establishment of the Republic.—The conspiracy of Cataline was defeated by the disgust of a woman with her lover. The Emperor Adrian *chanced* to see Titus Antonius leading his infirm old father to the senate—he instantly adopted him, and after the death of Adrian, Titus ascended the imperial throne. A little boy's *chancing* to find a slip paper in the apartment of Commodus, on which the names of certain persons were inscribed as condemned to death, led to the assassination of that tyrant. These, with many other instances, may be adduced, we do not say as special providences, but in order to show how easily special providences might be engrafted, as it were, upon the general laws of the universe, in accordance with the nature of things.

But, why need we search for other instances on the pages of history, when we have one already before us, so admirably illustrative and conclusive. Read again, dear reader, the quotation with which we begun this article. Napoleon said rightly, "At Waterloo I *ought* to have been victorious: the chances were a hundred to one in my favor." And looking at this world merely as a huge machine, which the Most High having made and put in operation, no longer interferes with—a world governed by General Laws alone where no other answer ever comes to the most fervent prayer than the stern, relentless crashing and grinding of huge machinery; where there is no Great Author and Governor regarding even "the fall of the sparrow," no Almighty Father with ear ever open, no eternally near and ever present God—looking, we say, at the world in this light, Napoleon ought to have succeeded, and would have succeeded. But the young Republican had become the Despot—a war begun in defence of the just rignts and sovereignty of France, had been perverted into a war for universal empire—and Europe rising in the majesty of insulted nations, Europe's people—not Europe's aristocracy and kings alone—flung out the great Despot from her shores, caging him like a wild beast, whose thirst for blood it was dangerous to regard as stated, within the rocky barriers of St. Helena.

"God always helps the heavy battalions!" was the ironical saying of one of Napoleon's great Marshal—but how was it, then, that Ney, "the bravest of the brave," at the head of 42,000 men, suffered himself to be delayed a whole day by about a thousand hussars? If God, and truth, and right are nothing, and "the heavy battalions" everything, how can this be explained? Napoleon calls it "*inexplicable* inactivity." Yes, just such "inexplibable inactivity," having its origin in a feeling of deadness, a something coming over even the strongest and most energetic minds, and momentarily dulling their brightness, is what has lost many a battle, occasionally a revolution and an empire. But, putting aside the "inexplicable inactivity" of Ney, how shall we explain the equally singular inactivity of Grouchy—a mystery which has never yet, and probably never will be satisfactorily solved. And, to crown all, a heavy shower of rain made the ground so soft that it was impossible for the French to commence the attack at daybreak—and time was given for Blucher and his Prussians to arrive just at the perilous moment of the fight, leaving no hope for Napoleon but in one last desperate, terrible charge, which rolled against the British line in successive waves as of an ocean of fire, only to be rolled back, broken, blackened, and shattered—and Waterloo was lost!

But there is one point more, to which we desire to call the reader's particular attention, in connection with the doctrine of Special Providences—it is this:—A denial of this doctrine involves the denial of the potency, *in any case*, of prayer. Combe consistently and openly takes the ground, that prayer is of no use or value except in its effect upon the mind of the individual who puts up the supplication. He thinks it absurd to suppose that the prayer of a man can have any effect upon the determination of God. And yet he would have people pray, and thinks highly of prayer, as a means to temper the mind, to patience, and to acquiescense in God's will. But, it seems to us, to pray that the Almighty would do thus and, believing that He is *not* "a God hearing prayer," and that our supplications by no possibility can have any effect upon the course of events, is the veriest mockery. And we feel confident that if religiously minded people generally believed with Mr. Combe that their prayers could by no possibility have the least weight or effect; in one word, if the belief in the doctrine of Special Providences no longer geneally obtained; that prayer would be nearly universally discarded as a mockery and an absurdity.—*Sat. Ev. Post.*

Physiognomy.

This science was once as popular, as Phrenology. Lavater had his disciples, who were enthusiastic admirers of his system, and at the present day there are many who still firmly believe in his theory. While at the same time there is not one but is impressed favorably or unfavorably with the physiognomy of a person at first sight. It has been said that the face is the index of the mind, but this assersion wants facts to prove it. A beautiful countenance is no evidence of a good heart or a kind disposition, but often times the very reverse. Nero was of a beautiful countenance, and the Marchioness de Brenvillers the celebrated poisoner, had an insinuating address and lovely features—Yet although Physiognomy, by the wise design of Providence, could not be reduced to a science, there is still some truth in its general feature which are:—

1. The signs of long life, are strong teeth, a sanguine temperament, middle stature, large deep, and ruddy lines in the hand, large muscles, stooping shoulders, full chest, firm flesh, clear complexion, slow growth, wide ears, large eyelids, &c.

1. A good genius may be expected from thin skin, middle stature, blue bright eyes, fair complexion, straight and pretty strong hair, and affable aspect, the eye brows joined, moderation in mirth, an open cheerful countenance, the temples a little concave, &c.

3. A good memory is commonly attached to those persons who are smaller, yet better formed in the upper than the lower parts, not fat but fleshy of a fair delicate skin, with the pool of the head uncovered, crooked nose, teeth thick set, large ears with much cartilage.

4. A good imagination and thoughtful disposition is distinguished by a large prominent forehead, a fixed and attentive look, slow respiration, and an inclination of the head.

5. Strength of mind is signified by light curled hair, a small body, shining eyes, but a little depressed, a grave intensive voice, bushy beard, large broad back and shoulders.

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From the Episcopal Recorder.

EDEN OF LOVE.

How sweet to reflect on those joys that await me,
In yon blissful region the haven of rest,
Where glorified spirits, with welcome, shall greet me
And lead me to mansions prepared for the blest!
Encircled in light, and with glory enshrouded,
My happiness perfect,— my mind's sky unclouded,
I'll bathe in the ocean of pleasure unbounded
And range with delight, through the Eden of Love.

While angelic legions, with harps tun'd celestial,
Harmoniously join in the concert of praise,
The saints, as they flock from the regions terrestrial,
With loud hallelujahs, their voices shall raise.
While songs to the Lamb, shall re-echo through heav'n,
My soul will respond—"To Immanuel be given
All glory, all honor, all might and dominion,
Who brought us through grace to the Eden of Love'

Then hail! blessed state, Hail! ye songsters of glory!
Ye harpers of bliss! soon I'll meet you above,
And join your full choir in rehearsing the story,
"Salvation from sorrow through Jesus' love,"
Though prisoned on earth, yet, by anticipation
Already my soul feels a sweet prelibation
Of joys that await me when freed from probation—
My heart's now in heaven, the Eden of Love:

H.

Ministerial.

From the Methodist Protestant.

LONG SERMONS.

It is seldom you can find a minister who will not justify himself in preaching long sermons; and there is, perhaps, no point on which, as a class, ministers are more sensitive of reproof.—In others, they can very readily see this defect; but when they are made personally the subjects, it is regarded as an evidence of a low state of religion in the individual who presumes to complain that the sermons are too long.

"Men," say they "will go to political meetings, and listen for hours to the flash of oratory of a stump-speaker, whose only object is to excite party feeling—and you hear no complaint that the speeches are too long. Others will go to the theatre and remain until mid-night to witness the termination of a play, and you hear no complaint that the piece is too long. But let a minisier detain his congregation with the important truths of Holy Living, and he will not have passed the threshhold of the sanctuary before he will receive a hint from this brother and an open declaration from that brother, that his congregation would be much better pleased if in future the services were abreviated."

Still this is no evidence that long preaching is to be commended. There are, we admit, men of very superior attainments who may address an audience for an hour and a half, or two hours, and not excite complaint; but men of ordinary ability, who have nothing very new to communicate, will invariably find their usefulness lessened by such a course. Whenever a minister is convinced of this, he should abandon the practice at once.

The object of every minister of the Gospel should be *usefulness in his vocation.* Whatever promotes this object, whether it please men or not, should be promptly and energetically carried out in his life and ministerial habits. Whatever will lessen this usefulness, whether it harmonise with his inclinations or not, should be avoided.—The question then arises, by which method may the object of preaching be the better secured, by long preaching, or by short preaching?

At political meetings appeals are generally made, by successive orators, to the passions of men; and under the intoxicating excitement, they will stand for hours without complaint. So at the theatre: there is a constant play upon the passions; men will laugh and cry, by turns, from early eve until mid-night. But the preacher has something else to do than play with the passions of his audience. He aims not only to awaken, to alarm, but to instruct men to consider. He is a teacher, rather than an actor; and who does not know that instruction, to be profitable, must be limitedin its extent, and appropriate to the condition of the pupil?

The fault of long preaching, not unfrequently, arises, we think, from an unwillingness to leave a discourse in what the preacher thinks an unfinished state. A great deal more has been said, perhaps, on the earlier portions of the effort than was intended, and the desire to finish predominates over the admonitions of the clock. This is very apt to occur in extemporary preaching. Only a short time ago, a preacher whom we know, found upon looking at his watch, that he had occupied just forty minutes in discoursing upon the several heads arising out of his first position. He was right in the middle of his discourse, as he had arranged it. What was to be done? Was there no ambition to present a finished discourse, in the desire to go on, which he instinctively realized? Perhaps there was. After-reflection, however, approved of the course taken, which was an immediate close, by a rapid glance at what might be presented on another occasion, and an enforcement of the subject as far as it had been discussed.

The most impressive discourses are not always those that are most elaborated. It does not follow that an impressive speaker necessarily deepens impression by prolonging his observations. On the contrary, it not unfrequently occurs that the general impression of a discourse is lessened by its continuance beyond a certain length.—Who has not witnessed this again and again? Mr. Wesley did not fail to notice it as he advanced in years. In the earlier part of his ministerial life, it is said, he was long and loud in his pulpit performances. But in his later years he seldom occupied more than thirty minutes, and there is no doubt that the impression of his efforts was greatly augmented by this change.

General consent has established the length of a discourse to be from forty-five to sixty minutes. Where more time than this is consumed, an audience under ordinary circumstances will become weary. Nor is it always evidence of a disrelish for the truths communicated that such weariness is manifested. Family arrangements having been made in expectation of a definite absence, when it is prolonged beyond the prescribed limits, restlessness will be sure to follow. Long-winded preachers should remember that domestic affairs—young children at home—sick members of families—servants, and other classes of persons—may demand a becoming brevity in the exercises. We believe that many a *mother*, is denied the privilege of commemorating the death of the Lord for months, by the inconsiderate length of the sermons that usually precede the communion service. Protracted meeting efforts and sacramental sermons, it seems to us should never exceed thirty-five or forty minutes; yet we have known them extended to an hour & a half!

"Would you have me hurry through the services?" says the preacher. No—not at all.—Let what is said, be said with solemnity and earnestness, and sincerity. There is no need of hurry in a meeting where with the varied exercises of singing, reading and prayer, some three quarters of an hour are appropriated to the preaching of the word. But as you would avoid "vain repetition"—as you would avoid an unnecessary expenditure of time and breath—as you would avoid exemplifying in your own person the adage that "in much speaking there is much folly"—as you would avoid the frustration of all your efforts to do good—study, not to preach too long!

Missionary Intelligence.

From the Missionary Herald.

MADRAS.

Extract of a letter from the Mission, April 3, 1847.

In the prospectus for a railroad from Madras to Arcot, lately issued, we have the following statement, apparently from authentic records: "The population of the city of Madras, the second in India in importance, amounted in 1822 to 462,051. In 1842 it had increased to upwards of 700,000, and is still increasing. This increase, so considerable, in so short a space of time, has arisen from various causes, chiefly political, "many of which have tended to reduce the importance of the cities in the interior, and centralize the population on the cities of the coast."

Here, then, in this city alone, are more than twice as many souls as in New York, five times the number in Boston, more than three times as many as are to be found in the district of Jaffna, and seven times the population of the Sandwich Islands; yet there are not a dozen missionaries devoted to their salvation! How does this compare with the places mentioned, or with many others? Is there equality?

But it may be said that as it is a city, it is not so favorable a place for missionary labor as these and other fields, and, therefore, cannot claim equal attention. To this it might be sufficient to reply that it is a part of the inheritance promised to our Savior, and is to be subdued to Him, whether there be more or less promise of early success. Besides, as the heart of the presidency, it has influence upon all the extremities. Should the country places become to some extent Christian, and yet the city remain heathen, the reaction from this centre of influence would greatly obstruct the progress of truth. We may, no doubt, act from the country upon the city, but more effectually from the city upon the country; or, rather, both should be moved upon at the same time. Whether there is a prospect that a given amount of labor will tell more upon the city or the country, must depend somewhat upon the proportion of the laborers to the work to be done. If two or three missionaries only are placed in a large town they may be as nothing in the crowd, and their efforts may seem to be lost. Yet if they work faithfully in any neighborhood with the same people, though surrounded by multitudes of others, the leaven of their influence will gradually spread, (especially if the number of laborers be in any proportion to the numbers labored for,) even into tho mass of the population. But if we grant that by having their influence more diffused there is less prospect of producing immediate and visible effects, it is not, therefore, the less important as a preparatory work, which can be done no where else, and for which there must be many missionaries, who had better be of several societies.

Mr. Drew, a judicious missionary of the London Missionary Society, who returned from England to Madras by way of Bombay and the Western coast, less than a year since, and who visited the German, London Church, and American missions in the southern part of the Peninsula, has stated more than once, in public and in private, that though he saw much at Travancore, Tinnevelly, Madura, and other places, which was pleasing and encouraging, he considers Madras a more eligible field than either of them. We may, not, perhaps, think that it is so for immediate fruit; but we think it second in importance to neither of those, all things considered, if we look to future years, and duly estimate the influence of any real impression made at the head quarters of opposition.

The present state of Calcutta, compared with what it was a few years ago, is in point to show the importance of concentrating a good degree of labor upon a large place. There are, it is supposed, not less than one thousand educated young men in Calcutta, fully convinced of the truth and claims of Christianity, though hindered as yet from professing it by a fear of persecution. The number of such persons under instruction in English is estimated at five thousand. The attendance on stated preaching in different parts of the city, is said to be often large; and the converts, if not numerous, are yet respectable in number. There has been much less done in Madras of late years, though it was earlier occupied; but the change here has also been great, even since we first knew the place. We cannot now go into details.

The facilities presented consist in the encouragement given by the government to education (in mission as well as other schools) by offering to educated pupils situations of trust and emolument, formerly engrossed by the brahmins, but now open to the best qualified of all castes; in the general diffusion of some knowledge of Christianity; in the spirit of inquiry which the progress of education and the operations of the press, with teaching and preaching, have excited; and even in the violent opposition which has been manifested. as it has arisen principally from the contact of Christianity with Brahminism. All these are so many facilities for prosecuting our work.

You may be aware that an anti-missionary society has been organized among the natives of Madras. It employs a press in printing small tracts and a newspaper, (and these are widely distributed,) it has established several opposition free schools, here and there; it has in its service sundry tract distributors and declaimers against Christianity, who imitate missionaries in their manner of speaking and preaching; and it sends out agents for similar purposes into the country. It was this instrumentality which excited the outbreak in Tinnevelly, and at various other places opposition has been occasioned in a similar way. The influence of the society is felt in different parts of the country; which fact shows the importance of meeting it in the place from which it issues. No where else can this enemy be contended with so successfully. With others we are doing something according to our ability, in this conflict. A little book of eighty-four pages, (in reply to one of their principal tracts, inveighing against Christianity, and urging many of the infidel objections of Voltaire, Paine, and others,) has been prepared and printed. It is much inquired after, and is doing good.

This opposition may be regarded on the whole as encouraging; as it shows that the truth has taken hold of the native mind. Tracts and books, the missionaries say, are generally received with great avidity; and if preaching places could be opened in different localities, many would flock to them.

The importance of the press here as the instrument of diffusing scriptural truth whether in English or the native languages, can hardly be over-estimated. Our brethren of other societies are aware of its value, and one and another have frequently and gratefully said "What should we do in Madras without the American press." We have heretofore presented this subject, and, therefore only allude to it passing; but we may say that had the Church Mission press been sold to a private printer, as was in contemplation, the whole printing for the Bible and tract societies of Madras, to speak of no other, would have been probably about one third higher than it now is, and have been executed slowly and in an irregular manner. But for this mission, so far as we can judge. the entire Tamil Bible in one volume, printed at the joint expense of the Madras Bible Society and the American Bible Society & also the Tamil New Testament with references, printed in the same way, would not have been published. An impulse is given by the mission, in various ways, to the operations of the press, among others by the active distribution of its productions; and a stronger body is needed for this purpose, as well as to prepare suitable books for publication. In the want of living agents to go through the length and breadth of the land, the importance of supplying the deficiency, as far as possible, by these silent messengers cannot well be overrated.

We must plead for the means to make the printing establishment really and permanently efficient. We do not speak of what is expected of us in regard to school books, tho' this is very important, or even the great work of bringing out the contemplated Tamil and English Dictionary, which will occupy some years, but simply of religious publications. They alone require more strength than we have at command, and their necessity cannot be denied. Without them the missionary is much like the mechanic without his tools. Help us, then, brethren, that we may be able to help those whom you send into the field, not forgetting even missionaries from other bodies, The Madura mission looks to us for the greater part of its Scriptures, if not also for its tracts and other religious books.

Young Men's Department.

"Mind your Business."

Yes, mind own your business, tho' you should be told to do so by some snarling, illnatured creature; it is a bit of advice not less valuable on account of its frequent misapplication. "Mind your business," we say; if you hear of some evil report about an acquaintance or a friend, don't be running all over the town, and piously repeating it wherever you go, when perhaps you feel very little interest whether it be true or not—and indeed if it were true the less you said about it the better, both for your friend and yourself. If it were untrue, you could do nothing towards eradicating it by continual y repeating it, and you would thus be doing your friend an injury instead of a kindness.

Mind your own business, don't intrude yourself into other people's affairs, which in no way concern you. You will never be thanked for so doing, but will be certain to become offensive and contemptible, not only to the worthy and influential, but to every one with whom you may have intercourse.—Mind your own business—don't be sticking your nose and fingers into every other person's trade or profession, but your own—expatiating upon principles, about which you know nothing, and suggesting plans to be adopted by those who know a great deal more about their business, and how to conduct it, than you can possibly tell them. By so doing you will only expose your own ignorance and presumption, where you may have flattered yourself that you have been thought smart and ingenious. Mind your own business—don't imagine that because you are an adept at some particular pursuit, nay, that because you have even extraordinary attainments in some department of human enterprise, that you are, therefore, entitled and expected to instruct all the rest of mankind. A scullion could have taught Sir Isaac Newton how to make soup, and a chimney-sweep might have instructed Lord Byron how to rid a room of smoke, and prevent his Lordship from smothering when all the resources of his mighty intellect might have been exhausted, and failed to accomplish so simple an object, notwithstanding he could soar so high into the clouds as to "Stand on the loftiest peak of Fame's dread mountain;" to "talk with the thunder," and to play fantastic tricks with the lightning.

Mind your own business. Don't be patrolling the streets without any purpose to accomplish; dodging into a hundred different places in a day, while your own affairs are totally neglected. By so doing you will acquire the reputation of being that most despicable character, known in modern times by the name of "Loafer." Yes, we say, mind your own business. Don't think that you dignify labor by engaging in it; on the contary, *it dignifies you.* The intellectual and physical powers of man require activity and exercise.—Their nobility is in proportion to their vigorous and united exertion. Without exercise they become as a collection of stagnant water, and are no more to be admired than any other deformity or perversion of nature.—Neither must you think that intellectual labor, only, is to be admired and extolled. Every pursuit which promotes the well-being of mankind, is in itself, worthy and noble. Intellectual labor is but a part of that system which must be carried out in advancing and elevating the human race, indeed it may be safely asserted that what is commonly called manual labor is the most noble pursuit. It combines both intellectual and physical exertion. Intellect suggests what the body executes. The true standard of human excellence is the equilibrium maintained between the intellectual and physical system, and when the one preponderates over the other, it is always attended with more or less injurious consequences.

Mind your own business, for if *you* don't mind it, you may be certain that it won't mind *you*, and the result will be that nobody else will *mind* you, and you will wander through the world a degraded and unhonored being. The only way in which you will be *minded* will be that when you are dead every body will *mind* you, for being a person who minded every person's business but his own—a useless being to yourself and a libel on your race.

Narrative.

The Outside Passenger.

Some years ago, a young lady who was going into a northern county, took a seat in the stage coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed, and in the pleasing anticipations that occupied her mind. She had been engaged as governess for the grand-children of an earl, and was now travelling to his seat. At mid-day the coach stopped at an inn, where dinner was provided, and she alighted and sat down at the table. An elderly man followed, and sat down also. The young lady arose, rang the bell, and addressing the waiter, said, "Here is an outside passenger. I cannot dine with an outside passenger." The stranger bowed, saying, "I beg your pardon, madam, I can go into another room," and immediately retired. The coach soon afterwards resumed its course, and the passengers their places.

At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered, "As soon as we have attended to his lordship, we will come to you." A few words of explanation ensued, when, to her dismay, she found that the outside passenger, with whom she had thought it beneath her to dine, was not only a nobleman, but that very nobleman in whose family she had hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology she sent for her non-appearing that evening, was more than pretence.

The venerable peer was a considerate person, who knew the way in which the Scripture speaks of the going down of the sun.—"We must not allow the night to pass thus," said he to the countess; "you must send for her, and we must talk to her before bed-time." He reasoned with the foolish girl, insisted on the impropriety of the state of mind that it evinced, assured her that nothing could induce him to allow his children to be taught such notions, rufused to accept any apology that did not go the length of acknowledging that the thought was wrong—and when the right impression appeared to be produced, gave her his hand.

The Lord of all, before whose judgment seat every human being must hereafter stand, was for a seasion in the world, and the world knew him not. When He was on the earth, the Son of God was but an outside passenger.—With what consternation will many of those who treated him with disdain, recognize in the Almighty Judge of quick and dead, the despised itinerant from Galilee, whom they scorned and derided! And as it was with him, so it is with his living representatives.—By far the greater number of those who belong to the court of the Prince of princes, have been outside passengers. What will be the feelings of many who have treated them contemptuously, when they hear the words—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me!"

Happy would it be for the churches of Christ, if all who belong to them were to remember habitually that they also have a Master who is in heaven, and that nothing is more clearley deducible from his instructions, than that every one who desires to enjoy his favor, should be ready at all times to exercise courtesy towards an outside passenger.—*London Baptist Magazine.*

The three Mechanics.

Seven years ago, if you had entered a mechanic's shop in the village of———, you would have seen three young men engaged in the same employment, and apparently with the same prospects. They were about the same age—were all employed by the same individual—all boarded in the same family—all possessed equal advantages; and neither of them had a title to an inheritance beyond this world.

But even then, if you had entered the secret chambers of their hearts, or stopped to inquire minutely into their moral state, you would have found a wide difference between them.

The family where they boarded was interested in the Sabbath School, in temperance efforts, and in other kindred operations; and each of these youths was solicited to interest himself in these safeguards of morality and virtue. One of them, after much solicitation, put his name to the temperance pledge, and attended regularly on the instruction of the Sabbath School. Another advocated the cause of temperance, and occasionally attended the Sabbath School; but he thought he was too old to be a member of the school. The third ridiculed the Sabbath School, and all who attended to its instructions; and as to temperance, he thought it very unnecessary to make such a parade about that. He could keep from drinking, without 'pledging' himself to abstain from it.

It was not long before the one who belonged to the Sabbath School became interested in the truths he there learned; and, notwithstanding his efforts at mirth and gaiety with his companions, betrayed to their eagle eyes, that there was heaviness at his heart. One day, while together in the shop, the eldest remarked, "I will tell you what it is, E———, you are serious; and if there should be a revival here, you would be among the converts." He made but little reply, merely saying, "It might be well for us all if we were serious" when a torrent of abuse was thrown out against religion and its instructions.

Although the place was blessed with a revival at that time, yet this young man alone sought the Saviour: and it was not long before he was willing openly to acknowledge that he had put his trust in Him.

As I intimated at the beginning, seven years have since passed away. The youth who joined the temperance society & Sabbath School, feeling a great desire to proclaim to others the Saviour he had found, soon commenced a course of study preparatory for the ministry, and has now a bright prospect before him of extensive usefulness.

The one who vascillated—sometimes attending the Sabbath school, and proclaiming himself the friend of temperance, and sometimes appearing indifferent—lost the confidence of his employers, proved unsuccessful in business, and has wasted what little he had gained, in amusements and rioting.

The other one pursued a direct, downward course. To profaneness, he soon added intemperance; and notwithstanding the warnings of his friends, and the earnest entreaties of a pious brother, he gave himself up to continued dissipation and a drunkard's grave has just closed over him.

The foregoing sketch should stimulate all who are in any way connected with youth, to influence them, as far as possible, to engage in those operations, which are designed for the promotion of morality and virtue. The young man mentioned, who is now in college has frequently been heard to remark, that had it not been for the constant yet judicious entreaties of a Sabbath School teacher, he should not have joined that institution, and might now be following in the devious paths of his companions.

This sketch should also lead the young not to be weakly and foolishly ashamed of morality and religion, but gladly to entrench themselves about with the wholesome restraints of both; to trust in the Lord with all their hearts, and lean not to their own understanding.—*Mountain Gleaner.*

Ladies' Department.

How to keep off Old Age.

A SUGGESTION TO YOUNG LADIES.

Intellectual culture is no doubt the best and the strongest barrier which the young can rear against the insidious advances of premature old age. Mental discipline is eminently healthful and life-sustaining. We speak not of excessive application, but of diligent and persevering culture and exercise of mind. The following remarks on the subject, by the Rev. Mr. Winslow, are commended to the consideration of all concerned, and especially to young ladies.

The premature old age observed in the appearance and infirmities of many ladies in our country is not the result of too much study. We do not begin to study in this country as they do in Germany, nor as many do in England and France.—It is a common thing among the educated ladies of Germany, to find those who can read and speak three or four different languages, and are extensively versed in mathematics and natural philosophy.

It is clearly proved that the high cultivation of the intellect is favorable to protracted usefulness and long life. Highly educated men and women, on an average, live longer, and enjoy more even and pure health, than those of little or no culture. The mind is life—the very essence of life, and where there is most of mind, other things equal, there is most of that which imparts life and vigor to the body. It is believed that thousands in this country annually die some twenty years sooner than they would, had they bestowed a higher cultivation upon their intellect. We must be more intellectual and less sensual—more of that which dies not, and less of that which dies—if we would invigorate and prolong whatever of us is immortal. It is said to be better to wear out than to rust out. The truth is, after all, very few in this country can claim the honor of wearing out, intellectually. But hundreds are daily dying through mental rust. Why does the man of business languish and die so soon on retiring to enjoy in idleness his gains? Just because the life-giving power, the mind, ceases to act. Rust, stagnation, disease, gloomy spirits and death, must inevitably come. The perpetual tug and excitement of business, as it is done in this country, frequently overtasks and breaks down the mind; not so much by the intellectual labor, as by the excitement attending it. Now the study of the languages, sciences, &c., and the putting forth of the mental energies in the form of written thoughts for the world, afford just that kind of mental effort which is most favorable to long and vigorous life. Accordingly, literary and scientific men are, as a class, long-lived. If our females would give up their dissipations, renounce their novels and their indolence, put away their inglorious rust, and their vainglorious excitements together—and rise higher on the scale of intellectual thinking, spiritual beings, they might secure to themselves and to their children a far more healthy, youthful, prolonged earthly existence, than most of them now enjoy.

Agricultural.

Fine Fruit.

Cooper Apple.—This is the best Fall apple for my soil and situation, that I have any experience with. I have the Rambo, Pound Royal or Holland Pippin, Marietta Spitzenberger, and some other varieties of fall fruit, but neither the boys nor the old folks will touch any other apple when they can get the Cooper. It is good from the first of October to the first of December, but will keep a month longer, though not without considerable abatement of its flavor. The tree is a great bearer, and the apples large and perfect. I have tasted two specimens recently, of the Gravenstien of Germany, which Mr. Downing says "is one of the finest apples of the north of Europe," and according to my taste and judgment the Cooper is as far ahead of it, as the German apple is of the herd of common seedlings. The Cooper is not described in any of the books, under that name, nor any other that I can see; but it is in the list of grafts sent out from Connecticut in 1795, to Wm. R. Putnam, still residing in Washington county*. And the principal reason, no doubt, why it has not had a more extensive cultivation, is owing to the rage among fruit culturists and nurserymen for eastern or imported kinds.

White Doyenne Pear.—This Pear is called the Virgalieu at New York, the St. Michael at Boston, and the Butter Pear at Philadelphia. It is among the very best autumn pears, although this year, from some cause, the fruit is comparatively imperfect in taste as well as most other kinds. It is the only grafted variety, out of several sorts that I planted eighteen years ago, which is proof against the blight. And for its power to resist that fatal disease, as well as for its excellent flavor, and great bearing qualities, it cannot be too highly prized.

We have ascertained to our own satisfaction, from a number of experiments, that plethory, or an over charge of fluids, is at least the *remote*† cause of blight in pear trees. We planted, eighteen years since, a number of 'seedling' pear stocks on poor, hard, dry points or banks, at different elevations from the water course, where they have had but slow growth, and there has not yet been a case of blight amongst them, while the very same kinds, to the number of ten or a dozen, planted on rich soil, where they had a rapid growth, all disappeared with the blight, some twelve years since. My old Doyenne tree is in the richest situation I could put it, but its growth is slow, thus securing from the character of the tree, the same principle the others do from soil and situation. Then, according to those experiments, if we would guard against the blight, we must put our trees in soils that will give them but a moderate growth, or select such kinds as the White Doyenne, or Seckle, which are slow growers, naturally, even in rich soil.

C. SPRINGER.

*See Downing's Horticulturist for April '47.

†Whether it be the frosts acting on this overcharge of fluids, attending a rapid growth, according to Mr. Downing's theory of "frozen sap blight;" or whether it be the scorching beams of the sun falling immediately on the plethoric branches of the tree, or some other agent of nature, which is the 'immediate' cause of this fatal malady, we do not understand the subject well enough to determine.

Children's Department.

The Boy and Man.

BY REV. JOHN S. C. ABBOTT.

A few days ago, there was, in the city of Boston, a portrait painter, whose name was Mr. Copley. He did not succeed well in his business, and concluded to go to England, to try his fortunes there. He had a little son, whom he took with him, whose name was John Singleton Copley.

John was a very studious boy and made such rapid progress in his studies that his father sent him to College. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.

After he had graduated, he studied law. And when he entered upon the practice of his profession his mind was so richly disciplined by his previous diligence, he almost immediately gained celebrity. One or two cases of great importance being entrusted to him, he managed them with so much wisdom and skill as to attract the admiration of the whole British nation.

The King and his cabinet, seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the government. They, therefore, raised him from one post of honor to another, till he was created Lord High Chancellor of England, the very highest post of honor to which any subject can attain; So that John Singleton Copley is now Lord Lyndhurst, Lord High Chancellor of England. About sixty years ago, he was a little boy in Boston. His father was a poor portrait painter, hardly able to get his daily bread. Now, John is at the head of the nobility of England; one of the most distinguished men in talent and power, in the House of Lords, with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.

Had John S. Copley spent his school-boy days in idleness, he probably would have passed his manhood in poverty and shame. But he studied in school, when other young men were wasting their time; he adopted for his motto, '*Ultra pregere,*' (*Press onward,*)—and how rich has been his reward.

You, my young friends, are now laying the foundation for your future life. You are every day at school, deciding the question, whether you will be useful and respected in life, or whether your manhood shall be passed in mourning over the follies of mis-spent boyhood.

Early Piety.

There was a young man, well-known to the writer, who had very great talents. He could speak on almost every subject but one. He read many books, knew many languages, and thought a great deal on all he heard and saw. Yet strange to say, he never or seldom spoke of God. He never loved, nor sought him. He had finished his education, he had travelled to distant lands, and had gathered great stores of learning, when consumption came. It pleased God, in his mercy, to grant him a long period of illness, and in the early stage of his disease, God taught him the uselessness of all the learning which he had spent his life in gaining, compared with the knowledge revealed in Scripture, the knowledge of the one true God, and of Jesus Christ, his Son, the only Saviour of sinners. Now, his high intellect and proud heart were subdued. He bowed humbly before God, and, in the meek disposition of a little child, prayed for the teaching of God's spirit, and God heard and answered his prayers. One day just before his death, a friend was reading to him the twenty-third Psalm. The dying young man listened as he read these words,—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and staff they comfort me," Psalm. xxiii. 4. "Stay," said the invalid, "stay; yes, God is with me, but, I think, the valley would not have been so dark had I sought him earlier!"

Railroad Accident.—On Friday afternoon, a woman named McGuire, about sixty-five years old, was killed on the Reading railroad on the outskirts of Philadelphia. She was gathering coal on the track.

The Storm.—At Philadelphia on Friday, the rain flooded all the streets in the lower part of the city, and caused the tide to rise to an unusual height, overflowing a number of the wharves.—Saturday, the wind was high and cold.

Religious Intelligence.

OHIO DISTRICT.

Paintersville, Greene co., O., Oct. 20, 1847.

Br. Bassett: I arrived on my field of labor the Sabbath week after the rise of Conference, and have found things in quite a prosperous condition. The classes appear to be in a good state of organization, and peace and brotherly love appear to reign throughout our borders.* The church is looking, praying, and I trust, living for prosperity this Conference year, which may be our happy lot for Christ's sake.

Our Presidential visit to this circuit will be expected at this place, (Paintersville) on the 6th of November. Preaching to commence at 11 o'clock, A. M. Our first quarterly meeting for this (Port William) circuit, will be held at East Grove meeting house, commencing on Saturday, the 13th of November, at 11 o'clock, A. M. We request the assistance of Brs. Dobbins, Hughey, Channel, White, Rose, Evans, Warrington, and Ewans, with all others who can make it convenient to attend. Come, brethren, and help us.

W. G. FOWLER.

* That is the way for a minister to make allusions to his predecessors.—[Ed. W. R.

WABASH DISTRICT.

Miami Reserve, Ia., Oct. 12, 1847.

Br. Bassett: Through the mercy of God, I am still spared in the land of the living, though somewhat destitute and sorrowful. I have had a great deal of affliction in my family. I have lost, first a daughter, fifteen days old, and then my dear companion, Lucinda Jane Alter, left the shores af time, September 20th, 1847, aged 35 years.

She has gone, I doubt not, to the climes of the blest,
Where all sorrow shall cease, and the weary find rest.

We closed the fourth quarterly meeting of Cicero circuit, last Sabbath evening, at Brother Kyger's, in the Miami Reserve. We had a very interesting meeting. Several came forward to implore the assistance of the people of God, by their prayers, and six united themselves with the Church. The prospect appears more flattering than ever before in this part of the country.—We are looking forward for better seasons. May the great Head of the Church hasten the time.

JOHN ALTER.

Conference Proceedings.

Reported for the Western Recorder.

INDIANA CONFERENCE.

Members of the Conference.

MINISTERS.	DELEGATES.
W. W. Paul,	Jno. Ewbank,
S. Morrison,	W. B. Campbell,
T. S. Stilwell*	L. Barton,
G. Wheatley,	W. C. Davis,
Thos. Shipp,	J. Burton,
H. Collings,	A. Empson,
J. Edmiston,	A. Collins,
B. Wilson,*	O. Barker,
J. M. Pettycrew,*	D. T. Harrison
D. Hanna,	Wm. Smith,
S. Solomon,*	W M Chambers,
H. Brenton,*	Lewis Ellis,
P. Clingler,	Abner Lines,
J. Sevier,	
J. D. Madearis,	
G. Baxter.	

*Those having this mark were absent.

Exhibit of Conference Steward.

Cts. & St's.	Ministers names	amount received.
President,	THOS. SHIPP,	$34,43
Tanners Creek Ct.	W. W. Paul,	94,50
Madison, "	G. Wheatley,	18,35
Charleston, "	D. Hanna,	satisfied.
Sugar Creek, "	J. Edmiston,	77,50
Flat Rock, "	C. H. Williams.	45,23
White River, "	W. B. Evans, 5mo.	50,72
" "	Wm. Barnet, 7mo.	104,60
" "	J D Madearis, ass't.	no claim
Mill Creek, "	H. Collings, 6mo.	48,30
Washington, "	B. Wilson,	20,00
" "	T S Stilwell, ass't.	no claim
Stotts Creek, "	G. W. Cain, 3mo.	20,45
White Lick, "	S. Solomon,	14,58
Laughery miss. "	J. M. Pettycrew,	no report
Driftwood, "	James Sevier, 6mo.	50,00
Conf. Missionary	P Clingler,	29,49

Conference Collection.

Re'd from Madison ct.	$1,65	paid to P. Clingler,	$4,20
" " " Logan creek ct.	10,95	G W Cain	4,20
where Conference held,		B. Wilson,	4,20
	$12,60		$12,60

JOHN EWBANK, Conf. Steward.

APPOINTMENTS OF THE INDIANA CONF. M. P. CHURCH, 1847.

President, THOMAS SHIPP.

Tanner's Creek Ct.—James Edmiston.
Madison Ct.—to be supplied.
Liberty Ct.—Geo. W. Cain.
Sugar Creek Ct.—Harvy Collings.
Flatrock Ct. —to be supplied.
White River Ct.—Wm. Barnet.
Mill Creek Ct.—Henry Brenton.
Washington Ct.—James Sevier, T. S. Stilwell sup. ass't.
Stotts Creek Ct.—P. Clingler.
White Lick Ct.—J. D. Madearis.
Driftwood Miss.—G. Wheatley.
Ottervillage "—D. Hanna.
Conference Missionary,—S. Morrison.
Home Missionary,—G. Baxter.

Transferred to the Ohio District, Wm B. Evans, & C. H. Williams.

Transferred to the Wabash District, A. L. Collings.

To be employed, J. K. Dawson, and I. Gardner.

Left without appointments at their own request, B. Wilson, S. Solomon.

The case of W. W. Paul referred to the next Annual Conference, he not being present.

Referred for investigation, J. M. Pettycrew.

THOS. SHIPP, S. MORRISON, H. COLLINGS, J. BURTON, J. EWBANK, } Stationing Committee.

Report of Committee on Boundaries.

Cts. & Stations.		No. of Members.
Tanner's Creek	Ct.	90
Madison	"	100
Liberty	"	133
Sugar Creek	"	340
Flat Rock	"	138
White River	"	226
Mill Creek	"	158
Washington	"	150
Stotts Creek	"	140
White Lick	"	60
Ottervillage Miss.		20
Driftwood Miss.		45

Madison circuit changed so as to embrace Madison city, thence with the Lexington road to Green Brier, thence with the old Charleston road to Charleston, by New Washington, thence to Silver Creek by the road to Salem, thence with said creek to the Ohio River.

Charleston circuit changed, to be called Liberty circuit, to embrace all that part of Charleston and Madison circuits not embraced in the Madison circuit, and Ottervillage Mission.

Laughery Mission changed, and called Ottervillage Mission to embrace all west of Laughery Creek, to the road leading from Lawrenceburgh to Napoleon, thence to Xenia, thence to Vernon, thence with the Versailles road to Graham Creek, thence with the Paper Mill road to Pressburgh, thence to Madison circuit.

Received into the Itinerancy.

Wm. Barnet, G. W. Cain, I. Gardner, A. L. Collings, J. K. Dawson.

George Baxter, returned the transfer he took last year and was recognized a member of this Conference.

Elected to Elder's orders, James Sevier.

Elected to Deacon's orders, Wm. Barnet, G. W. Cain, I Gardner.

The following Brethren were constituted district Committee, Samuel Morrison, Harvy Collings, Thos. Alexander, Ministers, and Wm. C. Davis, John Burton, and Lewis Ellis; Laymen.

After a pleasant and interesting session of five days Conference adjourned on Monday evening, October 4th, 1847, to meet next session on the first Wednesday in October 1848, in Pleasant Grove Meeting-house, in Putnam county, Ia., 10 o'clock A. M.

S. MORRISON, WM. SMITH, } Publishing Committee.

(Remainder next week.)

Reported for the Western Recorder.

NORTH ILLINOIS CONFERENCE.

Br. Bassett: The North Illinois An. Conference, held its fourth session pursuant to appointment. It was well attended. The blessings of Providence were poured upon those in attendance in a powerful manner. It was a harmonious reviving time. All went to their charges refreshed and much encouraged. I send the following statistics for the purposes of your Annual Register. DANIEL BAGLEY.

Houses of worship, 4 supposed worth	$2,100
Parsonages none.	
Stations none.	
Circuits and Missions,	17
Number of Itinerants,	24
Unstationed Ministers and Preachers,	10
Number of Members,	550

LIST OF APPOINTMENTS.

P. J. STRONG, President.

Rufus Richardson, Conference Missionary.
Bureau Ct.—John Brook.
Princeton Ct.—R. Rice.
Fox River Ct.—G. S. Peirson.
Somonauk Ct.—F. N. Witherspoon, Supt. Ezra Comby Asst.
Rock River Ct.—D. Young.
Lafayette Ct.—M. Jared.
Cherry Grove Ct.—D. Bagley.
Honey Creek Ct.—Wm. E. Martin.
Canton Ct.—S. Dilly.
Tazwell Ct.—J. L. Nesmith.
Magnolia Ct.—J. Fowler.
Troy Grove Miss.—Wm. H. Miller.
Plumb Creek Miss.—B. C. Johnson.
Wisconsin Miss.—Cochran.
Andover Miss.—Hiram Wright.
Mason Miss.—D. Beeman.
Buffalo Miss.—to be supplied.

A. Woolston, W. F. West, Wm. B. Jordam, } In the hands of the President.

Edward Mercer, John Williamson, } Superannuated.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, OCTOBER 28, 1847.

ANNUAL REGISTER, 1848.

This publication is now out of press. Those who have ordered parcels, will, we trust, soon receive them. Meanwhile, every subscriber for the "Western Recorder," who pays $2 in advance for Vol. 9, shall receive a copy by mail.—We sell them this year at $3 per hundred,—50 cents per dozen.

Exchanges.—Brethren of the press to the east of this point, who favor us with their exchange, will greatly oblige us by having their papers directed for us to *Putnam*, instead of Zanesville.

Sacred Melodeon.—We are requested to state that this work is kept for sale at the Book Store of George Conclin, Cincinnati. By the way, we have recently received for sale at this office, an additional supply.

☞Our Philadelphia correspondent has our thanks for the interest he takes in behalf of our paper. We intend pursuing his recommendation.

☞The Quarterly-meeting of the Methodist E. Church, in this place, will be held on next Saturday and Sabbath.

Rev. T. H. Stockton.—We learn that this Brother has accepted a call to serve the Sixth Street Methodist Protestant Church, Cincinnati, and is making his arrangements to remove to that city immediately.

Another Catholic Church.—We see it stated that Bishop Purcell has purchased a beautiful lot on the hill at Springfield, Ohio, for the erection of a church. We know who *ought* to have had that lot. But the Catholic brethren do not sleep.

Disaster at Nashville.—On the 12th inst. during a violent thunder storm, the electric fluid descended and struck the Magazine in the north west part of the city of Nashville, Tenn. A tremendous, and most destructive explosion immediately ensued. A number of lives were lost, we do not learn how many. Many buildings were shattered to fragments; it is said that as many as one hundred buildings were more or less dilapidated. The Nashville C. Advocate states that our old friend Henkle, one of the editors is among the sufferers, having had his house much injured, and much of his furniture totally ruined. We are glad to infer the personal safety of himself and family.

African Methodist E. Church.—The Ohio Conference of the African M. E. Church, has just closed its session in Zanesville. We believe the brethren have had an interesting time, and that a considerable religious interest was excited during the occasion. We have had a conversation with two or three of their number, and have been gratified to receive some items of information in reference to their branch of the church. We were informed that the African M. E. Church embraces nearly 40,000 members. They have six Annual Conferences, viz: Baltimore Conference, including Maryland, District of Columbia, Delaware and parts of Pennsylvania and Virginia; Philadelphia Conference, embracing part of Pennsylvania and New Jersey; New York Conference, comprising New York and the New England States; Ohio Conference, including Ohio, Michigan, and Western Pennsylvania; Indiana Conference, embracing Indiana, Ill., Kentucky, Missouri, and Tennessee; and the Canada Conference, in Canada. They have two bishops, who preside in their An. Conferences, Morris Brown, and Wm. Paul Quinn. They had a third bishop, Waters by name, who died at Baltimore in April last. We are gratified to learn that our brethren of color have undertaken to establish a Literary Institution. It is to be located in Franklin county, a few miles from Columbus. Success to their enterprise.

Since the above was in type, we have had a call from Rev. M. J. Wilkinson, member of the Ohio Conference, the authorized agent of the Literary Institution, on the part of the Conference. He exhibited to us his testimonials of character and of his appointment, which are entirely satisfactory. One bears the signatures of Rev. Dr. Hoge, of Columbus, and Hon. A. S. Decker, Mayor of that city. Another, the signatures of Hon. C. Delano, and Hon. J. R. Giddings, members of Congress. The subscription book of Mr. Wilkinson, was also submitted to our inspection. It gives evidence of great industry on the part of the Agent, and shows also that his success has been quite encouraging.—He has taken several extensive tours, for the purpose of obtaining subscriptions and donations in behalf of the contemplated school. What has been obtained is for the most part contributed by the people of color, in numerous places in Ohio, Pennsylvania, Maryland, Virginia, District of Columbia, Delaware, New Jersey, New York, Connecticut, Massachusetts and Rhode Island.—It is but recently that he has begun to call upon friends among the whites for aid, and some considerable amount has been obtained from them.

The property which has been procured for the purposes of the Institution lies in Franklin county, Ohio, about 12 miles west of Columbus, and two miles north of the National Road. It was bought of L. Starling, Esq., of Columbus, Clerk of Franklin county. It embraces a tract of 172 acres of excellent land, with some improvement. For this property the sum of $1720 is to be paid, with interest. Of this, three annual instalments have already been paid, and there remains but one, to be paid in the year 1848, which with the interest amounts to rising $700. It is the object of the Agent, and which he is zealously prosecuting, to obtain the amount, against it shall come due. He will visit various places in the duties of his agency, and present the claims of the object before the friends of a neglected portion of community. Being fully convinced of his integrity, as well as his qualifications for the trust confided to him, and also feeling a deep interest in the object in which he is engaged, we commend him to the friendly attention of all upon whom he may call. And we trust that a generous community will liberally aid in the enterprise, that our colored friends may be enabled promptly to meet the payment hereafter coming due on the property, & to establish an institution of learning, which will greatly and permanently promote the enlightenment & improvement of that portion of community.

Death of our minister to Caina.—The Saturday Courier announces the death of Hon. Alexander Everett, the American Commissioner to China. He died in Canton on the 29th of June, having arrived in that city with his family, but a few days before. The loss of Mr. Everett will be felt in an extensive circle in this country. He was formerly for many years a distinguished member of Congress from Massachusetts.

To kill fleas.—*Successful, but bad experiment.*—At Nashville Tennessee, recently a man working in a cabinet shop was annoyed by these troublesome insects. To get rid of them, he set fire to shavings strewed over the earthen flooring. The fire communicated to the buildings, which was consumed with the fleas, and before its progress could be arrested some seven or eight other buildings were also destroyed. Better try some other plan, next time.

Carnage—Carnage!—The Baltimore Sun of the 22d inst. contains a list of the killed, wounded and missing, in the recent engagements near the walls of the city of Mexico. The list fills nearly three columns in small type, and *solid!* Total killed, wounded and missing, 1623. And yet, this tale of blood is not told! When and where it shall close, Heaven only can divine.

Lectures.—We learn by the Columbian Fountain that Rev. L. R. Reese, is delivering a course of Sabbath evening lectures on the evidences of revealed religion, in the 9th street M. P. Church, Washington, D. C.

More D. D's.—The degree of D. D. was conferred upon Rev. R. M Lee, Editor of the Richmond Christian Advocate, and Rev. Samuel W. Spear, of Natchez, Miss., by the Transylvania University, at its last commencement.

Christian Society of Brotherly love.—Br. W. S. Stockton of Philadelphia informs us in a private letter, that this society is "coming on bravely." Frequent accessions to its number are received. He thinks it is "just the thing needed."

Saturday Courier.—Much has been said in all the newspapers but ours, in reference to a misunderstanding and legal suit between the heirs of one of the former publishers, and Mr. M'Maken his surviving partner, and present publisher of the Courier. We see that that popular sheet holds on, the even tenor of its way, as though nothing had happened. Its ample pages, are weekly embellished with neat engravings, and it looks, for all the world, like a very *prosperous* affair. Philadelphia, Andrew M'Maken, $2 per year, two copies for $5.

Great Cruelty.

The Baltimore correspondent of the National Era, Dr. Snodgrass, in the last number of that paper, relates the following merciless outrages, perpetrated recently in that vicinity. They must be of rare occurrence in Maryland, and we doubt not as abhorrent to the feeling of its citizens generally, as to our own and those of our readers.

The more merciful inhabitants of a portion of Baltimore county have had their feelings greatly harrowed, recently, by brutal cruelties perpetrated upon certain colored people in their neighborhood. A number of slaves, owned by one of the Delegates elect to the Legislature, lately absconded, whereupon, the last remaining slave of his next neighbor was accused of aiding them. Although there was not a particle of proof, his master hired a couple of constables to arrest him at his work, handcuff him, and convey him to this city for sale—probably glad of a pretext therefor, as often is the case! He himself took care to be close at hand; and the colored man's spirit refusing to submit to the degradation proposed, though perfectly willing, as he declared, to go with the constables, was fallen upon by one from whom his undeviating good conduct deserved far different treatment, and beaten in the most awful manner; so much so, that his life was almost despaired of for a time! Having been thus subdued by his tormenters, he was brought to town, and sold to one of those slave dealers to whom bloody scars are nothing new. But the vengeance of Slaveocratic Tyranny did not stop here. They next accused a free colored man in the neighborhood of aiding the escape of the fugitives, and dragged him off to a magistrate. There not being sufficient proof against him, the magistrate refused to commit him to prison. Of course, he now stood honorably discharged; but not so, said his heartless persecutors! They dragged him to another magistrate, who proved supple enough to commit him, in accordance with their wishes, and he was dragged on to town, & lodged in jail, to await his trial. His case has awakened a great deal of sympathy, and he will be provided with such counsel as the emergency requires. Little doubt is expressed by those conversant with the facts as to his acquittal. His trial will be a seaching ordeal for those who have undertaken thus to victimize him, to appease their fiendish wrath. J. E. S.

British Conference.—We have seen an abstract of the Annual Conference of the Wesleyan Methodists, held in August last. They report a decrease within the last year in Great Britain, Ireland, and foreign stations, of 4749. The far greater portion of this decrease has taken place in Ireland.

American Pulpit.—The October number of this useful work has come to hand. It contains, 1. Sermon by Rev. Dr. Bates, Congregational minister of Dudley, Massachusetts, on Spiritual Conversion. 2. Sermon by Rev. Sidney Dean, M. E. minister of Norwich Falls, Conn., on the Past, Present, & Future State of the Church. 3. Three sketches of Sermons. 4. A ministerial miscellany. The Pulpit is a cheap as well as good work. $1 per annum, in advance. Address Samuel Chism, Worcester, Mass.

Ladies' National Magazine.—We have received the November number of this publication. It contains a good mezzotint, representing Christiana and Mercy in the Valley of the Shadow of Death, and the usual Fashion plate. C. J. Peterson, publisher, Philadelphia, $2 per annum.

Correspondence.

Written for the Western Recorder.

Br. Bassett: I was pleased to see in your paper, an article upon the propriety of the congregation joining in singing, as a part of worship.—I fully concur with you, that it ought to be insisted on, as a duty; and am pleased with most of the observations you made upon the subject, with regard to the duty of choirs and congregations, but there is one opinion expressed, with which I disagree, viz: "We do not hold the choirs responsible for this fault in congregations, and the train of evils it sometimes produces." It is true it might admit of an argument, whether they were originally the persons to be blamed, as derilict in duty. Certainly pastors who neglect to enforce the duty of both choir and congregation uniting, or connive at the usurpation of the choristers, or the Ruling Elders or other officers, whose business it is to take care "that all things be done decently and in order," suffer persons, making no pretensions to religion, to lead in that part of worship, are to be blamed; but my observation leads me to the conclusion, that the choirs (or the leaders of them,) desire to exclude the congregation from participating in this part of worship; and set tunes, with which the congregation are unacquainted, for that purpose, and change them so frequently, that they may not interfere with the *melody*, by their awkward performance. It is no uncommon thing, for those who lead singing, openly to avow their wishes, that their music should not be *spoiled* by the singing of the congregation; at least such has been the case with several congregations where I have been acquainted. If pious and talented persons could always be found to lead in singing, such things would be rare; but such is not the fact, and the singing is frequently entrusted to those who are illy qualified to sing the praises of our Creator and Redeemer "With the *spirit* and with the *understanding* also." One remedy appears to me, to be, the frequent recurrence to the subject by the pastors of the churches, enlightening the minds of the *whole* congregation. Let such tunes as the choir desire to introduce, be submitted to the pastor, elders and other officers, and when approved of, let the congregation be notified that such tunes will be added to the list of those from which selections for worship will be made, and then, if the congregations refuse to acquaint themselves with them, they will be without excuse; but as it is, there seems to me, to be great abuse of the privileges we enjoy, and little hope of a reformation.

ONE OF THE PEOPLE.

Putnam O., Oct. 25, 1847.

News of the Week.

The Unsuccessful Negotiation.

The result of the late negotiation with Mexico, every American heart, we should think, that is not saturated with the cruelest depravity, must deeply deplore. Where the blame of the failure rests, it is the business of every American, as a responsible party in this war, candidly and impartially to inquire. As religious journalists, and as ministers of the gospel we feel it our duty to meddle with politics just so far as politics meddles with the dearest interests of humanity and morality which we are set to guard. That we ought to surrender the citadel of virtue to the demand of depraved politicians, is an arrogance and absurdity to which, God helping us, we will not give place, no not for an hour. In remonstrating against this war—its inception and prosecution—we are pleading the cause of God and religion—a cause infinitely above that of political party. With party schemes we have nothing to do. Were President Polk and his cabinet the only responsible agents in this business, we might leave the duty of remonstrating to those who have access to them. But this war is the work of the nation, which must bear the guilt and divine retribution it is likely to incur—a guilt and retribution in which others than the members of a single party will be obliged to share. It becomes every one of us to look well to our ways and see that we have no responsible participation in it.—*Watchman of the Valley.*

The Trist Negotiation.

The National Intelligencer of the 4th instant, contains the documents relating to the late negotiations between Mr. Trist and the Mexican Commissioners. The American Project, after declaring peace and providing for the exchange of prisoners, and the evacuation of all captured places, &c., defines the boundary line as follows:—

"Art. 4. The dividing line between the two Republics will commence in the Gulf of Mexico, three leagues from land in front of the mouth of the Rio Grande; thence along the middle of said river to a point where it touches the southern line of New Mexico; thence westward along the southern limit of New Mexico, to the south-west angle of the same; thence northward along the western line of New Mexico to where the same is cut by the first branch of the river Gila; if it be not cut by any branch of said river, then to a point in said line nearest the said branch; and thence in a direct line to the same, and downward by the middle of said branch of the said river Gila, until it empties into the Rio Colorado; and thence downwards by the middle of the Colorado and by the middle of the Gulf of California to the Pacific Ocean."

This includes all between the Nueces and the Rio Grande, New Mexico and both Californias. In consideration of this the United States agreed to abandon all indemnity for the expenses of the war, and to pay the indemnities, claimed for Mexican spoliations, prior to the 13th of May, 1846, not to exceed Three Millions of Dollars, in addition to those already ascertained by former conventions. The United States also acquires the right of way across the Isthmus of Tehuantepec.

The Mexican Commissioners were Herrera, Monjardiu, and Garay, who were authorized merely to hear and report the American propositions.

The basis, upon which the Ministerial Council proposed that the negotiations might proceed, included,

1. A recognition of the Independence of Texas, for an indemnity, confining it to its old limits and excluding the territory between the Nueces and the Rio Grande.

2. The withdrawal of all forces to be a condition, precedent, to all negotiation as to further acquisition of Mexican Territory.

3. A permission to make Upper California a subject of negotiation, but a refusal of a line upon the parallel of 26 degrees.

7. An indemnification for the port of San Francisco, and for all damages and expenses of the war.

8. An engagement on the part of the United States not to permit Slavery in any new territory acquired.

9. A guarantee of the treaty by some third power.

This is a summary of the provisions, which were twenty-one in all.

Mr. Trist's Project being considered, the Ministers addded to the preceding instructions a refusal of the right of way across the Isthmus, and of a remission of the duties upon goods imported, during the American occupation.

The Mexican Commissioners threw up their powers, on the ground of their inadequacy.

The New Orleans Picayune gives the substance of the Mexican ultimatum. They offered the following boundary:

"Art. 4. The dividing line between the two Republics shall commence in the Gulf of Mexico, three leagues from land, in front, from the southern mouth of the Bay of Corpus Christi, to run in a straight line through said bay to the mouth of the Rio de las Nueces; to follow thence the course of that river to its source; from the source of the Nueces a straight line will be traced to the actual frontier of New Mexico in the east south-east part. It will thence follow the actual frontier of New Mexico by the east, north and west at New Mexico, until it meets latitude 37, which will serve as the boundary of the two Republics, from the point at which it touches the frontier of New Mexico to the Pacific. The Government of Mexico agrees not to found any new establishment or colonies in the space of land which lies between the Rio Grande and the Nueces."

This was to be in consideration of a sum of money, a release of all claims upon Mexico, an agreement on our part to make no further annexations of Mexican territory, and a payment of damage suffered in the war on their part. The manner of the breaking up of the negotiation is not told.

The Negotiation.

From the correspondence relating to the late unfortunate negotiation for peace, we select the following letter from the Mexican Commissioners, submitting to Mr. Trist the ultimatum of the Ministerial Council:

To His Excellency Senor D. Nicholas P. Trist, Commissioner, with full powers of the Government of the United States, near the Government of the Republic of Mexico.

House of Alfaro, at Chapaultepec, September 6, 1847.

The undersigned, Commissioners of the Mexican Republic, to form with you an agreement of peace, in placing in your hands the counter project which they have formed in accordance with the last instructions of their Government, deem it opportune to accompany it with the observations which this note contains, which which will serve to show more clearly the pacific disposition of Mexico in the contest which unfortunately divides both countries.

Article 4 of the project which you were pleased to deliver to us on the evening of the 27th ult., and which was discussed at our previous conferences, imports the cession of part of Mexico. 1st. The State of Texas. 2d. Of the territory without the limits of the said State, which extends to the left bank of the Bravo and to the southern boundary of New Mexico. 3d. All New Mexico. 4th. Of the two Californias.

The war which now exists has been caused solely on account of the State of Texas, to which the Republic of North America presents as a title the act of the same State, by which it annexed itself to the North American Confederacy, after having proclaimed its independence of Mexico. The Mexican Republic agreeing (as we have manifested to you that it does) on account of the owing indemnity, to the pretensions of the Government at Washington to the territory of Texas, the cause of the war has disappeared, and it should cease since all the reasons for continuing it have ceased to exist. In regard to the other articles comprehended in the 4th article of your project, until now the Republic of North America has urged no title to it, nor did we believe it possible that any would be alleged. It, then, could not acquire them but by right of conquest, or by that which would result from sale or cession, to which it would now force Mexico. But as we are persuaded that the republic of Washington would not only absolutely repel, but would hold in odium the first of these titles; and as, on the other hand, it would be a new thing that war should be made upon a people for the simple reason that it refuses to sell a territory which its neighbor wishes to purchase; we hope from the justice of the Government and people of North America, that the great modification which we have to propose of the cession of territory (without the State of Texas) which is claimed in the said article 4, will not be considered a motive for continuing the war which the worthy general of the North American forces has justly characterized as unnatural.

In our conferences we have declared to you that Mexico cannot cede the belt of land comprehended between the left bank of the Bravo and the right of the Nueces. The reason of this is, not only the full certainty that the stated territory never has belonged to the State of Texas, but that it is of great value, considered in itself. It is that this zone with the Bravo at its back forms the natural frontier of Mexico, as much in a military as in a commercial point of view; and of no people should it be claimed, nor should any people consent to abandon such a frontier. But in order to remove all cause of dissention for the future, the Government of Mexico binds itself not to found new settlements or establish new colonies in the space between the two rivers; in this manner preserving it in the depopulated state in which it now exists, presenting equal security to both Republics. The preservation of this territory is according to our instructions a condition *sine qua non* of peace. Sentiments of honor and delicacy (which your noble character will cause you to estimate properly) more than a calculation of interest, prevent our government from consenting to the dismemberment of New Mexico. On this point we believe it to be superfluous to add anything to what we have already stated to you in our conferences.

The cession of Lower California, little profitable to North America, offers great embarrassments, considering the position of that peninsula, opposite our coasts of Sonoro, from which it is separated by the Gulf of Cortes.

You have given to our observations on this subject their true value, and we have learned with satisfaction that you have been convinced by them.

Besides the preservation of Lower California, it would be necessary for Mexico to retain a portion of the Upper; otherwise, that peninsula would remain without land communication with the remainder of the Republic, which would always be a great embarrassment, especially for a non maritime power such as Mexico. The cession of the part of Upper California offered by our Government (for the compensation) will not bring to the United States merely fertile lands and intact mineral wealth, but presents the advantage of an uninterrupted communication with its territories of Oregon. The wisdom of the government of Washington, and the energy of the American people, will know how to draw abundant fruits from the acquisition which we now offer them.

In Article 8 of your project, the cession of a free passage by the Isthmus of Tahauntepec to the southern sea is claimed in favor of the North Americans. We have verbally stated to you that some years have elapsed since the government gave a privilege of this kind to a particular individual, who afterwards transferred it with the authority of the same government to English subjects, of whose right Mexico cannot dispose.—You will not complain, therefore, that in this point we cannot accede to the desires of your government.

We have entered into this ingenuous explanation of the motives of the Republic for not ceding all the territory beyond the boundaries of Texas which is required of it, because we desire that the Government and North American people should be convinced that our partial negative does not proceed from sentiments of aversion generated by the events of this war, or by what it has caused Mexico to suffer, but only from considerations dictated by reason and justice; and which would equally influence it at any time with the most friendly people, and in the midst of relations of the strictest amity. The other alterations which you will find in our counter project are of less importance, and we believe that to them you will find no important objection. The contents of Article 12 have been already spoken of in your country; we flatter ourselves that your Government will not refuse to contract an obligation so conformable to honor, and to the harmony in which two neighboring people should live.

Peace between the two countries will be most solemnly established, if a foreign power, (England,) which has in the present contest nobly interposed its good offices, would now consent to guaranty the faithful observance of the treaty which may be entered into. The Government of Mexico understands that it would be convenient to solicit this guarantee.

Our Government has commanded us to recommend to you that your decision upon the counter project which we have the honor to submit to you, should be communicated within three days.

The salutary work of peace cannot, in our opinion, come to a happy termination, if each one of the contending parties should not resolve to abandon some of its original pretensions.—This has in all cases happened, and all nations have

not hesitated in such cases to make great sacrifices to extinguish the desolating flame of war.—Mexico and the United States have especial reasons for acting in this manner. Not without sorrow ought we to confess that we are giving to humanity scandalous examples of two Christian people, of two Republics, in the view of all the monarchies, who, for a dispute concerning boundaries, mutually do themselves all the injury that is possible, when we have more land than is sufficient to populate and cultivate in the beautiful hemisphere in which Providence has cast our lot. We venture to recommend these considerations to your Excellency before you make any difinitive resolution on our propositions. We do ourselves the honor to offer to you our attention and respect. [Signed]

JOSE JOAQUIN DE HERRERA,
BERNARDO COUTO,
IGNACIO MORA Y. VILLAMIL,
MIGUEL ARTRISTAIN.

From Bicknell's Reporter.

The Valley of the Mississippi--Its Extent and Territory.

A deeply interesting article descriptive of the Valley of the Mississippi, was published in the last number of De Bow's Commercial Register. It is too long for our columns, but a brief abstract of its facts and statements will be read with interest. The writer sets out by describing what is included in the Mississippi basin or valley. Taking a position on the Gulf of Mexico, at the mouth of the Atchafalaya river in Louisiana, the perimeter or boundray-line will run north-westward to the 40th degree of latitude in the Rocky Mountains, from whence issue the sources of the Platte, Rio Grande, and Colorado; from this point along the Rocky Mountains, to the sources of Missouri river to the head of Red river branch of the Assiniboin; around the sources of the Mississippi proper to the head of the Kankakee, branch of Illinois river; between the confluents of the Canadian sea and those of Ohio, to the extreme source of Allegheny river; along the dividing line of water source between the sources of streams flowing towards the Atlantic and into the Ohio; between the confluents of Mobile and Tennessee river; between the sources discharged into the Mississippi & those of Mobile & Pearl rivers, to the mouth of Mississippi river; from the mouth of the Mississippi, to the outlet of Atchafalaya. Length of the whole outline 6100 miles. Any good map will show these points.

EXTENT OF THE MISSISSIPPI VALLE

	Square miles.
Valley of the Ohio,	200,000
" " Mississippi Proper,	180,000
" " Missouri,	500,000
" " Lower Mississippi,	330,000
Area,	1,210,000

The population of these vast territories was, in 1800, 482,777, having increased about one and a half per cent, per annum since 1790. In 1810 it amounted to 1,090,158, having doubled in ten years; in 1820, 2,217,464, having doubled again; in 1830, 3,672.569, or about seven to the square mile; in 1840, 5,302,918, or ten to the square mile. In these items the western portions of New York, Pennsylvania, and Virginia, are not included. If they be added for 1840, the total western population may be set down at 7,948,789, or fourteen to the square mile. The following table, prepared by Mr. Darby for the use of government, is computed on the supposition that the decennial increase from 1830 to 1840, has since been preserved:

POPULATION OF THE GREAT CENTRAL BASIN IN 1847.

Western New York,	506,000
Western Pennsylvania,	564,600
Western Virginia,	222,300
Kentucky,	834,970
Tennessee,	857.590
Alabama,	759,500
Mississippi,	459.070
Louisiana,	434,100
Arkansas,	161,600
Missouri,	529,000
Illinois,	867,000
Indiana,	891.566
Ohio,	1,862,400
Michigan,	321,000
Iowa,	*60,000
Wisconsin,	*50,000
Total,	8,925,696

Being about eighteen to the square mile, or one-ninth the density of Great Britain, Portugal, Spain, and France. The whole population of the United States at that period being computed at 21,174,557.

*Greatly short of the reality.

ANOTHER STEAMBOAT ACCIDENT.—On the night of the 6th inst. the steamboat Moneda was run into by the steamer Western, from Nashville, bound for Cincinnati. The Moneda sunk in two minutes after she was struck, The passengers had generally retired to their berths, but were fortunately, all rescued, with the loss, however, of all their baggage and clothes.

FIRE AT LOUISVILLE.—The extensive livery stables of Mr. Henry Duncan were burnt at Louisville, Ky., on Thursday last, and from 11 to 14 horses perished in the flames. Loss about $5,000.

THE SUSPENSION BRIDGE.—Across the Niagara is no longer a fiction. It is to be located one mile and a half below the falls, and will be fine point from which to get a distuat view of the cataract. The distance across the river is 850 feet. The Bridge is to be built of wire, which at each end will be stretched over towers raising to the height of 70 feet. It is to have two carriage tracks and a railroad track between, and will, when completed be the finest piece of architecture of the kind in the world.

AN AFFLICTING OCCURENCE.—We learn from the Cumberland Civilian, that on Sunday morning last, one of the neighbors was attracted by the crying of a child in the house occupied by Mrs. Timothy B. Thomas, at Mount Savage. On breaking open the door, a horrible spectacle presented itself. Mrs. Thomas was dead in her bed, the body in a partial state of decomposition, and a poor little infant of five weeks lying at the breast, endeavoring to extract nourishment from the dried up fountains of its mother's corpse; while another child aged about 18 months, was siting on the floor, weeping from hunger and exhaustion.

Mrs. Thomas had probably been dead from Friday night. Her death was occasioned either by apoplexy or suffusion of water on the brain Her husband, Timothy B. Thomas, was for some time a miner in the service of the Mount Savage Company, and, upon the breaking up of the works, went to the west, probably to Ohio, to seek employment. The poor little children have fallen into good hands, and are doing well.

MELANCHOLY ACCIDENT.—Mr. Cyrus Gow was killed in Cohasset, Mass., on Monday last, by the accidental discharge of a gun in the hands of his father-in-law, Mr. Pierce.

From the Oberlin Evangelist.

Colored Orphan Asylum of Ohio.

In 1844, a few philanthropists in Cincinnati, foremost among whom were Mrs. Mott, a friend, and Mrs. Judge McLean, combined their efforts and established an asylum for the poor colored orphans of Ohio.

They purchased a large building in Cincinnati for one thousand dollars, which is nearly paid for, but which at this time, greatly needs repairs to the amount of four hundred dollars. In 1845 the asylum was chartered and put under the care of nine faithful Trustees.

At present there are only fifteen children in the Asylum, but a multitude are waiting for admission, and waiting only till the requisite means shall be put into the hands of the Trustees to take care of them.

In the management of the asylum a matron is employed, and paid one hundred dollars per annum for her services. Arrangements are made to have a school for the children, taught by a colored lady, at a salary of only one hundred dollars per annum.

Such briefly is their state and such their wants. The poor colored orphans of Ohio appeal to the philanthropists and christians of our country for aid. State patronage befriends all other orphans, but passes by these on the other side. Other Institutions for the blind, for the deaf and dumb, for the insane, finds friends and patrons;—Shall this alone—established for a class not less helpless and desolate than they, appeal to the friends of bleeding humanity in vain? Who so affectingly dependent on humane charity as they whom public sentiment cramps with disabilities and loads down with obloquy—for whom legislative care provides no instruction in their youth, and no succor in their poverty and sickness?

Such a class as this, existing in a christian land, must of course rest their cause on an appeal to the hearts of christian and philanthropic men and women throughout the country. *Shall it be in vain?*

P. S.—Money, provisions, articles of clothing, bedding, &c., will be thankfully received.

Visit of Dr. Burns.

Rev. Jabez Burns, D. D., of London, who in company with Rev. Dr. Goadby is on a mission of fraternal recognition from the General Baptists of England to the Free Will Baptists of the United States, recently spent two days with us, much to our pleasure and profit.

We are especially pleased with the idea of these fraternal missions. They cannot fail to renew and cement the precious bonds of universal Christian brotherhood. It is rare that the selection of commissioners for such an embassy of love falls upon men more fitted for sustaining its delightful responsibilities than in the present case, if we may judge from our brief acquaintance with Dr. Burns. His last address interested the audience most intensely, it being a most comprehensive and yet most graphic delineation of the movements of the public mind throughout Christendom on what he called the four great questions of the age,—the question of universal intelligence, the question of universal sobriety, the question of universal peace, and the question of universal freedom.

The view he presented of the state and progress of these great questions in Great Britain was fraught with lively interest, and must have left its impression of cheering hope for the future on every mind.

We take pleasure in commending Dr. Burns and his associate to the cordial sympathies and confidence of our readers, and of the christian public throughout this country.—*Oberlin Evangelist.*

DISCOVERY OF AN ANCIENT BUST.—An interesting discovery was made last month at Tunis. In clearing away a mound in the inner part of Carthage, to extract some stone for the repair of the quays at Goletta, the workmen found a colossal bust, which is supposed to represent Juno, in as perfect state of preservation as if it had just been sculptured.

OH FOR A RAILROAD.—Sixteen hundred barrels of flour go to New-Orleans to-day by the river, and two hundred barrels of pork,—all destined for the Eastern market, and all seeking an outlet at the East. From New-Orleans it will be necessary to send it to New-York or Pennsylvania again, perhaps, and at great cost, and over a distance of several thousand miles. A Railroad would save all this, and turn the commerce of the West in a new direction. We observe also, that large shipments are making to the East via Brownsville and Baltimore, and this, of course, in consequence of the damage to the canal. Our store keepers complain, too, that their goods are —nobody knows where,—somewhere on the canal, or under it. It is feared there are many of them beyond reach for the season.—*Pittsburgh Gazette.*

A CASE OF KIDNAPPING.—*Washington, September* 29, 1847.—A few years ago, a gentleman died in Alexandria, possessed of certain slaves, among them two children, who, by his will, were manumitted. Their mother "bound them out" to an individual of this city, named Thomas, we understand, who transferred them for a consideration to a "soul driver." Under suspicious circumstances, this fellow was lately arrested, with the children, at Memphis, Tennessee, simultaneously, almost, with the arrest of Thomas, who is held over in this city to answer. His colleague, with the kidnapped children, is expected, will also be brought forward to answer here at the coming term of the Criminal Court. Neither the laws nor the public opinion of this community will suffer such stealing of free negroes to go unpunished. Any winking or blinking at such transactions as this, will only increase the danger to be apprehended from the Abolitionists in retaliation.—*Correspodence N. Y. Herald.*

THE COLORED MEN'S CONVENTION, which closed its sessions in this city on Saturday last, was highly creditable to its members, and very gratifying to many of our citizens. The propriety which their proceedings were conducted, the array of talent, the judicious views, and general information exhibited in their public discussions, would not have disgraced a convention of the highest magnates in our country. Seldom indeed, have we listened to better speakers, more ready, eloquent and skilful debaters, than are Messrs. Douglass, Garnet, Smith, and several others (colored men) who took part in the discussion at Morris Place Hall.—*Troy Telegraph.*

STATISTICS OF EMIGRATION.—The New York Commissioners of Emigration have made their final report to the Legislature, commencing on the 5th of May last. Since that date, 101,546 emigrants have arrived at New York, of whom 43,208 were from Germany, 10,820 from Ireland, 6,501 from England and Wales, the balance from other countries. The commissiors have received in commutation money $101,109, and $520 in fines; and their disbursement have been $30,585, leaving a balance to indemnify the city and State against future expenses for the same immigrants of $71,092.

COPPER ORE.—It is said that six hundred tons of copper ore are shortly to be shipped to Boston, from the depot of the Polk county, Tenn., and Cherokee coun, N. C., mines, which a company of Germans are engaged in working. This ore is said to be exceedingly rich.

MISSIONARIES FOR CHINA.—Rev. H. Hickok, and Rev. S. Maclay, and Mrs. Hickok, sent out under the Board of the Methodist E. Church, sailed for China, from New York, on Wednesday. Their destination is Fuhichou, a city of some five hundred thousand inhabitants, about five degrees north of Canton.

SACRIFICE OF LIFE BY THE WAR.—The officers of the army and those who have the means of ascertaining the loss sustained by our army since the commencement of the Mexican war, put it down, says the Telegraph, at 20,000 men, whose bodies mingle with the soil of Mexico. The mortality or sacrifice of life at the present time, is estimated at "fifty soldiers a day!"

MONROE CITY.—At the last session of the Iowa Legislaure, commissioners were appointed to select a site for a new seat of Government of that State. They have made a selection and named it Monroe City. It is in Jasper county between the Des Moines and Skunk Rivers.

PRECEPT AND PRACTICE.—A Teetotal Carman of New York city, after presenting upon his business cards his name, "George C. Hall,"—the number of his cart, "3012"—and his residence, "No. 54 Elizabeth street"—adds the following quadruplet as his carmanic creed and motto, viz:

Old Alcohol I will not cart,
But all things else with all my heart;
Old Dick and I now have good dinners,
Come sign the pledge ye drinking sinners.

TWO WORTHIES.—Mr. Davis, the benevolent Burlington county Quaker, who has offered employment and found places for so many poor immigrants, called on the New York Alms House Commissioner for fifty women, whom he is ready to supply with constant employment. A few benevolent citizens in the adjacent States might in this way do much towards diffusing the worthy portion of these immigrants among our older settlements.—*Newark Adv.*

MAKING BRICK BY MACHINERY.—A striking evidence of the value of American genius in the invention of labor-saving machines. In one yard, near Boston, there are now at work twenty machines of which ten are at work one day and the other ten on the next. These are operated each by four men. A steam engine is employed to prepare the clay. This establishment has made one hundred thousand bricks every day for many days past, and that is a regular day's work, ending at 4 o'clock P. M. each day.

These machines are Alfred Hall's patent. The more they are tried, the more do they increase in favor among those who best understand the business.

There are two other yards at work by the same owner in a similar way. The patentee, Mr. Hall, resides at Perth Amboy, New Jersey.—*N. York Tribune.*

STATE BANK OF INDIANA.—We learn from the Cincinnati Chronicle, that the Directory of this Bank intend to call in their old issues of Fives, Tens, and Twenties, and replace them with new issues, from plates that have just been engraved by Rawdon, Wright & Hatch. From the description given by the Chronicle, we judge that the new notes will present specimens of engraving as yet unsurpassed in the United States. We are rejoiced to hear that the old notes, upon which there are so many counterfeits, are to be called in. Many an honest man has lost money by their false semblances.—*Zanesville Courier.*

GROWTH OF THE WEST.—The Iowa Seminel says that a colony of Hollanders, amounting to about 1000 have purchased two entire townships in Marion county. They bring their own mechanics and artisans with them, and have selected the site for a town. About 3000, more are expected to join them by next spring.

For upwards of a year past, a strange lady has been in the habit of making a periodical visit to the Tombs and Alms House, for the purpose of hunting up and providing employment for the more unfortunate women of these institutions. The Commissiner informed us that she has done much good, and it is a singular fact, that he has never yet been able to ascertain her name. She is a middle-aged lady, and evidently of a good family. We caught a glimpse of her countenance this morning, and were deeply impressed with its Christian-like loveliness.—*New York Expreas.*

STEALING A GRAVE!—We had always supposed that a Grave, the last receptacle of man, was rather too *grave* a matter to be stolen or trifled with. But in this we have been mistaken. as a letter from an officer in the Virginia Regiment informs us that an occurrence of that kind recently took place near Saltillo. A Texas Ranger died in Saltillo, and a Mexican had dug his grave, receiving six dollars for his labor. About the same time a man in the North Carolina Regiment died, and two of his brethren in arms were sent out to dig his final resting-place; but seeing one open and ready for the reception of a corpse, they hastened back and hurried their corpse into the grave of the Texan; the funeral escort of the latter appearing in sight, as the North Carolinians were leaving, after having been guilty of the singular theft—"stealing a grave!"

TO ASCERTAIN A HORSE'S AGE.—Every horse has six teeth above and below—before three years old he sheds his middle ones—at three he sheds one more each side of the central teeth—at four he sheds the two corner and last of the fore teeth. Between four and five the horse cuts his under tusks, at five he will cut his upper tusks, at which time his mouth will be complete. At six the grooves and hollows will begin to fill up a little—at seven the grooves will be nigh filled up, except the corner teeth, leaving little brown spots where dark brown spots formerly were. At eight the whole of the hollows and grooves are filled up. At nine there is very often seen a small bill to the outside corner teeth—the point of the tusk is worn off, and the part that was concave begins to fill up and become rounding—the squares of the central teeth begin to disappear, and the gums leave them small and narrow at the top.

THE OLD TEA-KETTLE.—"Don't throw away that old tea-kettle, I say," said Aunt Patty Parley. "It is one of the most useful articles in the pot closet. When you have a cracked tea-kettle, then you have the very best thing in the world for cooking potatoes. Wash them, cut off the ends where the eyes are thick, and then put them on in the tea-kettle, without any water, and hang them over a moderate fire, and in half an hour or so, you will have your potatoes baked, dried, and mealy, and just the very thing for a good dinner. The nose of the kettle allows all the moisture of the vegetable to escape, and a cracked tea-kettle is indispensable to good eating."

Notices.

Monongalia ct., Pitts. District.—BR. BASSETT: Please inform our worthy President, that the point of visitation on this circuit, will be at Thomas Maple's new Frame church. We are looking up to the God of our Fathers, that he will favor our Zion, and baptise the entire membership with the holy reformation fire, and that it may spread over the entire hills, and up and down the valleys, till one mighty anthem may echo from mountain to mountain.—Brother Brown, come with the whole armor on.

Yours, as ever, in the bonds of christian fellowship,
ELI MARTIN, Sup't.

Belvue ct., Musk. Con.—BR. BASSETT: I would say to Brother Clancy, our President, that having visited Belvue circuit, it has been agreed, on terms satisfactory both to the brethren and myself, that I shall take charge of said circuit. His approbation of the arrangement is now requested. A. S. ROBINSON.

Wayne Ct., Musk. Con.—Brother Clancy is informed that his meeting for this circuit will be at Waynesburg. C. T. KINGSBURY, Sup't.

Bainbridge Ct., Ohio Dis.—Our first quarterly meeting will commence on the 13th of Nov., at Cove Spring meeting-house. We invite fathers Dobbins and Hughey, Brothers W. Pelan, C. H. Williams, and others who can attend, we shall be happy to see. S. P. KEZERTA, Sup't.

Frederic Ct., Musk. Con.—Bro. Clancy is informed that his meeting for this circuit will be at the Huntsman appointment, that being the time and place of our first quarterly meeting.
J. S. THRAP, Sup't.

Zanesville Ct.—Our first quarterly meeting will be held at Springfield Chapel, commencing on Saturday, 6th November, at 11 o'clock.
E. S. HOAGLAND, Sup't.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Lewis	Circuit,	October,	24th,	1847.
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.
Yours, Truly, GEO. BROWN.

MUSKINGUM CONFERENCE.

BR. BASSETT; Please insert the following list of app'ts

Frederick	circuit,	1st Sunday	November.	
Licking	"	2d	"	"
Mt. Zion	"	3d	"	"
Coshocton	"	4th	"	"
Pleasant Hill	"	1st	"	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts. I think it proper to say, that I will meet my appointment on the Granger circuit, at the Society near Br. Swan's:—Would the 4th Saturday and Sunday of October be too early for the 1st Quarterly Meeting?

For reasons of a very satisfactory character, (upon his aplication to me the morning after the rise of Conference) Br. C. Caddy was released from the Bellview circuit No supply, as yet, for said ct. GEO. CLANCY.

OHIO CONFERENCE.

Port William	"	Nov.	6th,	1847.
Springfield	"	"	13th,	"
Union	"	"	20th,	"
Darby	mission,	"	27th,	"
Mad River	"	Dec.	4th,	"
Miami ct.,		"	11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Spingfield.
Oct. 2, 1847. JOHN M. YOUNG.

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

Liberty	ct.	Nov.	6–7	1847.
Madison	"	"	13–14	"
Flat Rock	"	"	20–21	"
White Lick	"	"	27–28	"
White River	"	Dec.	4–5	"
Sugar Creek	"	"	11–12	"

THOS. SHIPP.

Business Department.

LETTERS RECEIVED.

P. M. Hendrysburg,	O.	Wm. Smith,	Ia.
G. W. Hull,	"	John Alter, 2 sub.	"
A. S. Robinson,	"	J. Waite,	Ill.
C Carter, 1 sub.	"	W. B. Mack, 2, 1 sub.	Mich.
J. B. Peat,	"	E. Martin,	Pa.
W. G. Fowler,	"	W. S. Stockton,	"
T. Ellis,	"	W. Reeves, 2 subs.	Pa.
J. H Thomas,	"	S. Sydenstricker,	Va.
J. W. Case,	"		
G. G. Collins,	Va.		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts
G. W. Hull,		9	13	2 00
J. Alter,	A. Kyger,	9	26	1 00
"	J. C. Endicott,	9	26	1 00
Dr. J. Hildreth,		9	52	2 00
J. C. Sidle,	W. Hamilton,	9	26	3 00
"	J. Stout	8	52	1 00
W. Reeves,	J. B. Roberts,	9	52	2 00
"	Wm. Barnhill,	8	52	2 00
J. H. Thomas,	A. Snyder,	9	52	2 00
Th. Calhoon,		9	52	2 00
J. W. Case,	Geo. Frazure,	9	52	2 00
"	B Longsworth,	9	52	2 00

Br. Morrison, E. F. C. credited two full years for his remittance.

We inform Br. S. Sydenstricker, Va., that the sum of $5 was paid us for him by Br. G. N. For $4 of this sum we have credited him in full for vols. 7 and 8. The remaining $1 was due to Br. Springer on vol. 6, and has been paid over to him. Br. S. will observe that we are in the habit of crediting moneys paid to our predecessor separately from those paid to present publisher. This explanation we trust will make all right and satisfactory. If not, let us hear again.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On Wednesday evening, Sept, 29th, 1847, by Rev. W. Reeves, Mr. JNO. WELLS to Miss MATILDA HULL, all of Pitsburgh, Pennsylvania.

——On Thursday morning, October 14th instant, by the same, Mr. SAMUEL JOHNSTON, to Mrs. MARY A. RIDGLEY, all of Pitsburgh, Pennsylvania.

DEATHS.

DIED—At Boston, on the 10th instant, *Hon. Artemas Ward*, formerly a Chief Justice, aged 84 years.

——At New York, on the 9th inst., *Mr. A. D. Paterson*, editor of the Anglo American.

——Also, at New York, *John Aspinwall, Esq.*, an active member of the Board of Managers of the American Bible Society from its organization in 1816.

——At Aurora, Ia., Oct. 2d, *Prof. John B. Teasdale*, of Franklin College, Ia.

——At his residence in Huntsville, Butler co., Ohio, on the 17th inst., *Rev. Wm. Parish*, of the Ohio Conference, M. E. Church.

The Markets.

LATEST DATES.

[CORRECTED WEEKLY.]

PUTNAM & ZANESVILLE.—Flour $5a50—Wheat, 90c.—Corn, 23@25c.,—Oats, 18c.—*Zanesville Courier.*

CINCINNATI.—Flour $4,75,—Wheat 90c,—Oats 25c,—Corn 30@31c. Beef Cattle $4,50@$4,75 ℔ cwt.—*Cincinnati Commercial.*

PITTSBURGH.—Flour $4,97½@$4,06¼,—Wheat 90c,—Corn 38@40c,—Oats 25c.—*Commercial Journal.*

PHILADELPHIA.—Flour $5,75@$5,87½—Wheat $1,25@$1,30—Corn, 68@70c.—Oats, 45@49c.

BALTIMORE.—Flour $5,87@6,00—Wheat, $1,32@1,35, Corn 66@70c,—Oats, 40@43c.—*Balt. Sun.*

NEW YORK.—Flour $5,75@5,81¼—Wheat $1,16@1,25—Corn 65@66c—Oats 45@47c—Rye 81@82c.

Advertisements.

Notice.—At our instance, an Attachment was this day issued, by Wm. H. Moore, a Justice of the Peace, of Springfield township, Muskingum co., Ohio, against the effects of Henson Bagley, a non-resident of said county, dated this 19th day of Oct., 1847.
LARGE, BOATMAN, & Co.

A GENERAL ASSORTMENT OF **SUNDAY-SCHOOL BOOKS**, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,
Putnam, April 22, 1847. *Depositary.*

PUTNAM FEMALE SEMINARY.

The winter term of this institution will commence on the 6th of October, with increased advantages.

In addition to the thorough instruction which will be given in the English branches by the former teachers, the German and Latin languages, having been embraced in the regular course of study, will be taught by Professor Timmel without extra charges, to all scholars who wish to pursue those branches.

Pupils will likewise have the benefit of Professor Munson's instruction in *vocal* music, without incurring any additional expense.

The advantages thus furnished by the Seminary for young ladies to acquire a truly liberal education, are superior to those of most institutions in the country, and it is to be presumed that many will avail themselves of the privileges thus brought within their reach.

All those branches which are necessary to qualify pupils for entering the First Class in the Seminary, are taught in the Primary Department.

Terms.

Winter Term,	28 Weeks.
Summer "	16 "

Tuition.

Winter Term,	$12 00.
Summer "	$8 00.

Primary Department.

Winter Term,	$6 00.
Summer "	$4 00.

Payable, in advance for the short term, one half in advance for the long term, and the ballance at the middle of the term. No deduction made from the price of tuition on account of absence unless occasioned by sickness.

☞ It is very important that scholars should enter *at the* commencement of the term.
Sept 30, 1847. A. A. GUTHRIE, *Sec.*

LATEST ARRIVAL OF NEW GOODS.

WILLIAM P. LARGE,

Has the pleasure of calling the attention of the public to a large and splendid assortment of Foreign Domestic Fall and Winter Goods, purchased at the lowest cash prices, which he is now receiving and opening,—consisting, in part, of the following articles of

Dress Goods, &c., Plaid, Striped, Fancy, and Shaded Cashmeres.

Fancy Mouslin de Laines, Caledonia Plaids, Plain plaid and striped Alpacas, Silk Warp and Real do. A large stock of French, Scotch, Changeable, Earlston, Manchester and Domestic Ginghams. A large and well selected supply of FANCY PRINTS from 6 cents up. Plaid Cloakings.

SHAWLS OF VARIOUS DESCRIPTIONS.

An extensive assortment of Cloths, Cassimeres, Satinetts, Tweeds, Jeans, Flannels, Linseys, &c., &c. Boots, Shoes, Bonnets, Queensware, Hats, Caps, Groceries, Dye-Stuffs, Paints, Hardware, and so many other desirable goods, that it is too tedious to enumerate; which are in the market, cheap! CHEAP!! CHEAP!!! Notwithstanding some of my neighbors admit their former *brays of CHEAP mean just nothing at all*, I am not willing to be so understood, but will sell VERY LOW for cash, or good trade.

I want it especially understood, that I am not to be *undersold by any person.* All kinds of produce taken in exchange for goods.
Putnam, September 30, 1847.

☞NEW GOODS.☜

GUTHRIE, BUCKINGHAM & Co., Putnam,

Invite attention to the most extensive and desirable stock of

FALL AND WINTER GOODS

That they have ever had the pleasure of offering to their customers.

It is out of the question to enumerate the articles: it is sufficient to say, that our stock embraces more than the usual varieties of

Dry Goods,	*Stationery,*
Groceries,	*Oils and Paints,*
Hardware,	*Leather,*
Queesware,	*Iron and Nails,*
Boots and Shoes,	*Glass,*
Caps and Hats,	*Salt, &c., &c.*

In regard to prices we deem it needless to say much. The cry of *cheap!* CHEAP!! CHEAP!!! has become almost universal, and as a general thing, means just nothing at all. It is often made most loudly by those who have the least experience, and the fewest facilities for doing business.

We believe we have the means, and we know we have the will, to do business on as good terms as any house West of the mountains.

Our present stock was purchased for cash, in Baltimore, Philadelphia, and New York, by A. A. G., who spared neither time or pains in making his selections, and we hazard nothing in saying that for variety of patterns, richness of style, and quality of fabrics, our goods will compare with any in the country.

And as to prices, WE WILL NOT be undersold. Country produce of all kinds taken in payment.

PLEASE TO READ THIS.

☞TO COUNTRY MERCHANTS.☜

POSTMASTERS, BOOKSELLERS, &c.—BOOKS OF UNIVERSAL UTILITY—SEARS' POPULAR PICTORIAL WORKS, the most splendidly illustrated volumes for families ever issued on the American continent, containing more than

TWO THOUSAND BEAUTIFUL ENGRAVINGS,

designed and executed by the most eminent Artists of England and America.

The extraordinary popularity of the above volumes in every section of the Union, renders an agency desirable by all business men, in each one of our principal towns and villages.

MERCHANTS, and others visiting the City of New York, are requested to call at No. 128 Nassau street, and examine them.

Our most successful agents are those who advertise the works in all the papers published in their neighborhood, and secure good sub-agents to assist them in selling the different volumes. In this way, every family has an opportunity of publishing the works. It is a well-known fact that there is a large class of persons who will purchase books at their fire-sides when brought and examined there, who would never visit a book-store.

Full particulars of the principles and profits of the business, will be given to all who desire them, by addressing post paid, ROBERT SEARS,
No. 128 Nassau street, N. Y.

Newspapers copying the above (including this notice,) and giving it eight insertions, shall receive any of the bound volumes which retails at from $2,50, to $3 per vol. Send only one paper directed as above.
Sept. 16, 1847. [3m.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum co., Ohio, on the 1st of October, 1847.

A		M	
Atkinson, Joseph B.		Mendenhall, Mr. John	
Augh, Mary Ann		M'Knight, William	
B		Miller, Isaac	
Boyd, John		Mitchell, George	
Bendure, George		Mc alister, Mr. Nelson	
Brooke, Esq., M. D.		McFeters, J. B.	
Barr, John		Man, Mr. Robert	
		Moore, Mr.	
Campbell, George		Mitchell, Esq., J. B.	
Calhoun, Mrs. Jane M.		Manhall, Miss Mary E.	
Courdals, Mr. Elias W.		P	
D		Pratt, Abraham	
Dorsey, Miss Hannah		Puff, Mrs. Sarah	
Devolve, Washington		Prentis, Mr. A. P.	
Deitrick, Joseph		R	
E		Riley, Mary E.	
Ellis, Miss Amanda		Richardson, Wm.	
F		Roberts, Mr. Thomas	
France, John		Reynolds, Roxana	
Freeman, Able		Roush, Henry	
Forbes, Edward		S	
G		Scanland, Benjamin	
Genthrie, Mrs. F.		Scott, James L.	
Goble, J.		Scadmand, Mr.	
H		Sherwood, Miss Mary C.	
Hosler, George		Sweeny, Joseph	
Humphrey, Miss Caroline S.		Showers, Elizabeth	
Hoffman, Mr. Jeremiah K.		Smith, Asa C.	
Hood, Charles F.		T	
J		Tupper, Rachel S.	
Jennings, Miss Sarah		Timmel, Mr. F.	
James, Elizabeth		W	
Johnson, Mr. J. J.		Watson, Jane	
L		Woodruff, David	
Limel, Joshua		Wilson, Johnson	

J. ELDER, P. M.

PROSPECTUS

For the Congresssional Globe and Appendix,

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the CONGRESSIONAL GLOBE and APPENDIX for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the CONGRESSIONAL GLOBE & APPENDIX.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the APPENDIX. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The APPENDIX is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressionhl Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their

POET'S CORNER.

THE THORN IN THE FLESH:

2 COR. XII, 7.

BY THE REV. JOSHUA MARSDEN.

A thorn in the flesh, and yet it bore a rose,
Which every hour its sweetness did disclose,
And still put forth new buds, and blushed, and bloomed,
On the bush burning bright, but unconsumed.
But many a sigh escaped me, for the wound
Was painful, and it festered all around,
While patience, like a Hebrew, on the night
Of Egypt's doom, and Israel's paschal rite,
Seemed all in haste to make a quick retreat,
With staff in hand, and sandals on her feet;
But mercy called her back to my support,
Just as she gained the spirit's outer court,
And then I felt a little comforted,
Yea, thrice I bowed my knee, and raised my head,
And still I prayed and prayed, nor ceased my suit
Till each impatient rebel thought was mute;
For He who by the bloody pillar stood,
Dropped in the fester two rich drops of blood:
And quick as that life cordial touched the part,
A thrill of exstacy went through my heart.
My faith, which till that moment could not stand,
Revived, and took the promise by the hand,
Yea, they were married in that very hour,
And faith brought full salvation as her dower.
Now, come what will to me of pain or woe,
To Christ for instant grace and strength I go:
I rest on Him the weight of all my care,
To him I pour my heart's full tide of prayer;
His merit is my bulwark, there I rest,
His smile the sunshine of my drooping breast;
My springs are all in him alone, and I
Am often cheered, though all around is dry;
From that dear fountain all my comfort flows;
On that sweet balm tree my salvation grows;
There drops my myrrh, there blooms my cassia rare,
My Gilead balm, my life elixir there
Forever flows, to heal my wounded flesh,
When in some new disease it bleeds afresh.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. XIII.

On Tuesday, 23d, I was still very unwell, but started to my appointment, and was stopped by high waters, and finding that I was still getting worse, I went to the City, took medicines, rested two or three days, and then went home, and remained in a feeble state, until the 20th of April. I attended Brother Haughten's quarterly meeting on the previous Sabbath, at Belbrook; he informed me that Brother Snider was attending to my appointments, as Brothers Haughten and English were travelling on the first circuit I had formed, and my house was included in it, and their families were included in my circuit. I made arrangements with Brother English to change one round, as my feeble state of health would not admit of my taking such long rides, and the measles having commenced in my family, I wished to be nearer home. So I spent the two weeks on Xenia Circuit, and had some precious seasons.

On the 14th of May, I set out for my own appointments. Saturday, preached at Brother Langdon's at night,—the word reached the hearts of sinners. Sixteenth, rode to Brother Handfords; the Lord sent his arrows—sinners wept and prayed. Spent a few minutes in class, one or two found peace with God. Praise the Lord for converting power. Three joined the church. I took dinner, rode nine miles, and preached at Brother Ready's at four o'clock, then rode five miles and preached again at night in Newbury, in the Methodist Episcopal Church. Here the Trustees had held a council about my preaching in their house. One of them said that there were some in former times, forbid to cast out devils, because those who cast them out, followed not with us. Yes, said another, and we dont want McGuire to come here to cast out devils. However, they left it to Brother Lenning, as he had principally built the house, and another appointment was made for me, but very few of the old brethren attended. I had made arrangements to preach three times this day, in order to redeem time to go home and see my sick family. I went home on Monday 17th, and stayed until the 21st, then set out again leaving some of my family very unwell with the measles.

Saturday, 22d, rode to New Richmond; Sunday morning, preached to a large assembly,—the Lord blessed the word,—sinners wept and trembled,—saints rejoiced. One sister, a member of the Methodist Episcopal Church, could not refrain till I was done preaching, but shouted aloud, glory to God. I crossed the river and preached again in Kentucky to a crowded house, then returned to New Richmond and attended a prayer meeting that night.

Monday, 24th, rode to Felicity, where a number had been desirous to see me. An appointment was made, and I preached Tuesday 22d, to a goodly number. A Presbyterian minister being present, offered his church for my next appointment, and invited me to come and see him, whenever it was convenient. Dr. Newton rode with me in the afternoon nine miles to Br. Flake's.—Preached again the next day, and two joined the church. Then rode with Brother P. Clingler, (who came on to travel with me a few days) to Brother Shroaf's. Preached there the next day. There are now nineteen in class here,—only 8 at first.

Friday, 28th, preached at Esquire Higgin's,—God sent the word home to the hearts of some sinners. Preached again at five o'clock and the power of the Lord attended the word. Five came forward to be prayed for, and we had a shout in the camp. Glory be to God for convicting and converting grace.

And now fearing that an account of every days' labor may not be profitable or interesting, I will just state that on the 3d of June, I set off for Tanner's Creek, and passing through Cincinnati, I tried to get a preacher to go with me, as this was the third quarterly meeting, but all were engaged. I went to Brother Edward's, a United Brethren preacher, and got him to go with me; we arrived there on Saturday, 5th of June, and had a very profitable time. Three more joined from the Methodist Episcopal Church. I will now close this Number, by stating, first: that when I look back eighteen years, at the toils and the exposures to the inclemency of the weather and the pulpit labors, sometimes three sermons a day, miles apart, I am astonished that I yet live; and now on the verge of entering on my seventieth year, my lungs are sound and strong. Secondly: I can truly say that notwithstanding the oppositions I have met with from some of my old side brethren, I have no hatred, but want to meet them in heaven.

Written for the Western Recorder.

On Bigotry.

In the list of those vices that disgrace human nature, and sow the seeds of discord in the world, Bigotry, I presume, ought to stand foremost. Several other vices, that are characterised by more shocking epithets, only effect individuals; and many of their effects are not lasting, but those produced by this demon are universal and permanent. From childhood to youth, from youth to manhood, and from manhood to old age, it continually besets us, and with its Protean wiles, endeavors to keep us from the truth. It opposes the improvement of our faculties, retards the advancement of Sciences, renders the Arts more tedious, strikes at the root of every generous principle, or sentiment, and by by such practices proves its origin correct.

Were I asked the pedigree of this vice, I should call it the offspring of pride and ignorance, and the sister of superstition: and reckon its offspring to be malice, revenge, cruelty, and abuse, with its other numerous descendants. I think myself justified in pronouncing it to be a persuasion founded on the caprice, that our sentiments are infallibly right, hence all that opposes must consequently be wrong. It would be no difficult matter to exemplify every assertion advanced; but I only beg patience until I point out some of the bad consequences that result from this vice in the religious world: for it is astonishing that, that which was designed to make us happy in an other world, should, by our continual disputes make us miserable in this. Now it is my firm conviction that these differences are the products of Bigotry.

When this demon once poisons the christian's breast, it sets him at enmity with every other denomination. Every sect, and every contrary opinion, must feel the lash of his bitter opposition. When it gets possession of a professor, it must first show itself in a determined opposition to the doctrines and usages of other denominations. And hence any blemish must be magnified to unpardonable errors, and if the Constitution or Discipline, or, any clause of either admit of double meaning, it must wear the worst signification possible. No considerate person, I dare say will think that I have gone too far in what I have advanced.

For my own part, I think that, taking truth by the hand, I might go farther. Were a person to compare the conduct that I have taken notice of, with that prescribed by Christ and his Apostles, he could not help condemning the former as anti-christian. The spirit of the gospel is a spirit of benignity, benovolence and love. A man guided by this spirit, will be gentle and forgiving to his enemies, patient and mild with his opposers, reverent to his superiors, affable to his equals, condescending to his inferiors, and full of sympathy for distress. He will (agreeably to the Apostle's instruction) never be found contending about trifles: But with the celebrated John Locke adopt the following motto or other of a like christian character, viz: "In essentials agreement, in non-essentials liberty,—in ALL THINGS CHARITY." He will delight in reconciling parties, removing misunderstandings, and promoting peace and unity, and concord among his fellow-beings. Whatever brings glory to God and happiness to his brethren will be his delight. Nay if he but suppresses faction, and prevents discord, he will feel himself more happily employed than in any other pursuit: or even to all creature preferment.

Now I admit he may chose his own sect, and adhere to it with rational steadiness, in spite of every opposer: but he will not blindly insist on his creed being the touch stone of faith nor his notions about forms essential to salvation. If he enters into controversy with another, all his arguments will be drawn from scripture reason, & experience; his conduct will be free, and open, genuine truth the only weapon, wielded in love. O, I fear that many are deceived by bigotry, under the appearance of zeal.—Of all bigots, these most deserve our pity and advice. I would wish a person of this stamp to take notice that the basis of the gospel is truth; that truth and reason are never at enmity; and consequently, that, what is contrary to reason is at war with the gospel of Jesus. This admitted, I ask is it reasonable for a man to let his attachment to one sect destroy his love for the rest of his brethren? —*Yes* to this question, would be anti-christian. *No*, would save us from seduction by the demon under false appearances.

But in conclusion, I will assume the boldness to notice, the conduct of Jehu to Rechab's son, you may find it in the 10 chapt. of 2nd. Kings. But one more is given by the Saviour, in the gospel according to St. Mark, ninth chapt. These two instances, I hope will prove what I have advanced, recommend mutual forbearance and universal love and silence the doubts of the opposer.

O that the spirit of charity may universally supersede all strifes, and bickerings: and then shall Zion evince that christians are going forth to possess the land under the banner of gospel reconciliation. O Lord, save the Meth. Prot. Church and all the churches from this most potent shaft of the dragon of the pit.

G. S. W.

Beaver, Pa., 1847.

The Budget.

POETRY.

"In proportion as poetry finds a response in the human heart, will be its share in enlightening and in improving the race. What an influence has poetry had over humanity! How the inner chords of the affections have responded when their strings have been touched by its aspirations! How the tear of sympathy has started at its pictures of want and woe! How the heart has bounded to its strains of joy, and beat with ecstacy at its out-pourings of passionate feeling! The calm repose of infancy, the noble dignity of manhood, the bright radiance of the flower-clad earth, the splendor of the summer skies, the clear pure light of morning, and the crimson tint of evenings parting glow,—home and its sacred precincts, heaven and its holy joy,—all these has it beautified and idealized, and given a new lustre to that which we before deemed best and truest.—The port, the prophet of the ideal, how great his power—how mighty his influence—how exalted his responsibilities! Not as the spoiled child of genius must he employ his talents, nor idly use it to gain the applause and favor of the world: for another office was this gift designed. Those fleet glances of infinitude were given him in trust for humanity, to teach that thought only is enduring, and leads to the most practical results, and that this apparently solid and adamantine universe alone is perishable and unreal.

THE ATONEMENT.—The blood of Christ is a stream; whereof all men may drink; an ocean in which all men may bathe. It wants not value to remove our sins, if we want not faith to embrace and to plead it. As no sickness was strong enough against the battery of his powerful word when he was in the world; so no guilt is strong enough against the power of his blood, if the terms upon which it is offered by God be accepted by us. It is absolutely sufficient in itself, so that if every son of Adam, from Adam himself to the last man that shall issue from him by natural descent, should by faith sue out the benefit of it, it would be conferred upon them. God hath no need to stretch his wisdom, to contrive another price, nor Christ any need to re-assume the form of a servant, to act the part of a bloody sacrifice any more.—CHARNOCK.

"THE NIGHT COMETH IN WHICH NO MAN CAN WORK."—The mind, too, is subject to eclipse.—Characters have existed whose souls were luminous as the sun in the firmament, and the brilliancy of whose intelligence, compared with that of other men, was as the brightness of seven days. In their writings, in their conversations, in their discourses, rays were admitted which cheered, and charmed, and even dazzled. But while we have stood wondering, a sudden and dark cloud has cast its shade over these splendors, and enveloped all this glory in the gloom of night.—Wrapt in frenzy, or deeply sunk in despair, their useful energies have been suspended or annihilated. With trembling sympathy and silent submission we have gazed on the mind in ruins, till we have inwardly sighed and said, "The night cometh in which no man can work."—REV. GEO. CLAYTON.

BODILY INFIRMITIES, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmates long for release.—DR. WATTS.

Explanatory.

Written for the Western Recorder.

BR. BASSETT: I furnish, at the request of Br. Springer, the original, and entire resolution passed by the Muskingum Conference touching the duty of Stewards and Superintendents, in reference to the Conference collections.

Brother Springer offered the following resolution:

Resolved, That it be hereafter the duty of each Superintendent of a circuit or station, to take up a Conference collection, or have it done, in the societies of their respective charges, to be brought to the Annual Conference, to supply the deficiencies of its itinerant preachers, &c.; and that he be held responsible to the Annual Conference for the discharge of this duty.

After considerable discussion, the above resolution, was amended and passed, as follows:

Resolved, That it shall be hereafter the duty of each Superintendent of a circuit or station, to arraign before their Quarterly Conference, the Stewards of their respective charges, who may refuse, or neglect to take up the Annual Conference collection; and that he be held responsible to the Annual Conference for the discharge of this his duty.

The *tone* of Brother Callahan's notice, "to all whom it may concern,' may require a word of explanation from me. Brother C.'s letter, of which he speaks, was handed to the committee on Documents, whose duty it was to read, and refer to their appropriate committees. The committee, however, after reading and directing on the back of letters, laid the whole bundle on the table; they were then placed in the drawer of the table for safety, and the Secretary knew not, that there was one word from Brother Callahan, until after the Stationing Committee had reported. So that he does not feel responsible for the honorable repose that Brother Callahan's letter had in his drawer.

We might also state, that it is probable, had the letter been before the Stationing Committee, that it could not consistently have made the case different from what it is, for the following reasons:

1. I believe it has been a rule with Stationing Committees, to comply with the request of delegates as near as they could. So when a delegate names several preachers, to give them the first named if they can consistently, if the first request cannot be granted, then turn to the second, and so on, in the order in which they were named, understanding the preference of the delegate to be expressed by this order. Now, we have to say, in justification of the Committee, that the Brother appointed to Zanesville circuit, was named before Brother Callahan. And—

2. That Brother Callahan was the only one named by the Delegate from Pennville circuit, that the Committee could appoint to that charge, and unless some one of the Brothers named, were appointed to that circuit, the circuit was to be left unsupplied. The committee was assured by the delegate, that Brother Callahan would be well sustained on Pennville circuit, and they were of the opinion, that Brother Callahan was the man to sustain the circuit.

JOHN BURNS, Sec'y

Mt. Pleasant, Oct. 18, 1847.

Miscellaneous.

FROM THE NATIONAL ERA.

Abolition in Tunis--Slavery in the U. S.

The last number of the British and Foreign Anti-Slavery Reporter contains abstracts from the Parliamentary papers on the slave trade, recently published, consisting of the correspondence between Sir Thomas Reade, British Consul at Tunis, and Lord Aberdeen, together with copies of the correspondence between the Consul and His Highness the Bey of Tunis, with respect to the breaking up of the slave marts, and the abolition of slavery in Tunis.

From these documents it appears that, in 1841, the Bey commenced that great work of reform, which has immortalized his name, by prohibiting the exportation of slaves, or their importation from the interior. On the 8th 12th month, 1842, he declared all children born after that date free. This was followed by the suppression of the great Tunisian bazaar for the sale of slaves.—Acting under his orders, the Bey's orders proceeded to the place where for centuries blacks and whites had been bartered for like cattle, drove out the detestable traffickers, and, to express in a solemn and emphatic manner the abhorrence in which their rulers held the commerce in human beings, pulled down and destroyed the huge market-houses.

In these noble movements—all of which were attended with great difficulty, owing to the fixed prejudices and long-established customs of his Mohammedan subjects—the Bey was encouraged and supported by the counsels and official influence of Sir Thomas Reade and the Abolitionists of England. At the Anti-Slavery Convention in London, in 1843, a committee, of which Lewis Tappan, of New York, was chairman, prepared an address, in behalf of the Abolitionists of Europe and America, congratulating the Bey on his praiseworthy reforms, and entreating him to carry out his benevolent purpose in the entire abolition of slavery in his dominions. This document, signed by the venerable Thomas Clarkson, was forwarded to the Bey through the British Consul. The effect of its timely word may be learned from the letter of the Bey himself, dated on the 25th of Moharem Elkram, 1262, (January 22, 1846:)

"Our resolutions were likewise strengthened, and we felt a real satisfaction at the accord which existed between our sentiments and those expressed by the ANTI-SLAVERY SOCIETY, *which ennobles itself by upholding the dignity of mankind*, in the letter we received on its part, and which we answered on Rabbih 1st, 1258.

"This affair never ceased to be the object, of our attention, as well as the central point of our consideration; and we have thought proper to publish, that we have abolished slavery in all our dominions; for we consider all slaves existing in our territory as being free, and do not recognize the legality of their being kept as property.

"We have sent some notaries to the sanctuary of Sidy Mahrez, in town, and to the sanctuary of Ezzawya Elboucria, in the suburb of Bab Essuika, as well as that of Sidy Mousour, in the suburb of Bab Elgezirah, with the object of writing, in favor of such slaves as should present themselves to them, a document constituting them free, on our part, and which (document) shall be presented to us for the apposition of our seal; and no right of property on their persons shall be alleged by their masters."

A circular was addressed by the Bey, on the day after the date of the above extract, to the consuls of all nations in his dominions, informing them of the total abolition of human slavery in Tunis. We subjoin the translation of that addressed to Sir T. Reade:

"*From the Servant of God, the Mushir Ahmed Basha Bey, Prince of the Tuisian Dominions, to our ally, Sir Thomas Reade, Consul General of the British Government in Tunis:*

"The servitude imposed on a part of the human kind whom God has created is a very cruel thing, and our heart shrinks from it.

"It never ceased to be the object of our attention for years past, which we employed in adopting such proper means as could bring us to its extirpation, as is well known to you.

"Now, therefore, we have thought proper to publish that we have abolished men's slavery in all our dominions, inasmuch as we regard all slaves who are on our territory as free, and do not recognize the legality of their being kept as property.

"We have sent the necessary orders to all the Governors of our Tuisian Kingdom, and inform you thereof, in order that you may know that all slaves that shall touch our territory, by sea or by land, shall become free.

"*May you live under the protection of God!*

"Written in Moharrem, 1262, (January 23d, 1846.)"

In communicating this circular to his Government, Sir Thomas Reade makes the following remarks in reference to the philanthropic course of the Bey:

"Slow though his march might have appeared, caution was a necessity imposed upon His Highness by the conflicting interests of the slaveholders, which were eventually, as well as by the prejudices implanted by religious precept in the mind of every Mussulman against any innovation in point of slavery; and considering all the difficulties he had to meet, I can only say, that the least of his measures on this question was a courageous attempt in the cause of humanity."

To a citizen of the United States, it is a very mortifying reflection, that while a Mohammedan Prince has been thus engaged in the noble task of freeing the slaves in his dominions, our Republican and Christian Government has been assiduously employed in the slave-system, protecting the slave-market, and preventing the progress of emancipation. While, in his diplomatic correspondence, the Bey of Tunis was speaking the language of humanity and freedom, President Tyler, through his Cabinet, was arguing in favor of human bondage, and deprecating emancipation in a neighboring Republic as an evil of the most serious magnitude. While the guards of the Bey, clothed with his authority, have razed to their foundations the horrible slave-markets of Tunis, the Presidents of our Republics have pledged themselves to prevent the passage of a bill for the abolition of the slave-jails in its capital.

In the debate on the reception of petitions for the abolition of slavery and the slave trade in the District of Columbia, in 1836, the present Secretary of the Treasury declared, that if slavery should be abolished in the District, no Southern man could legislate there. Fairly overwhelmed with the enormity of the measure proposed by the Abolitionists, he exclaimed in tones of tragic solemnity, "Oh my country! are we American Senators, in this the Senate Chamber of the American Union in which we are compelled to debate such a proposition as this!" Is the Crescent to be the symbol of freedom, and the Cross of slavery? Shall the priests of the Bible defend and sanction oppression and inhumanity, which the priests of the Koran can no longer justify?

Once more we ask, in all earnestness and solemnity, a question of the gravest import. Let it ring in the ears of all Christendom:

SHALL THE BIBLE ENSLAVE THE WORLD?

J. G. W.

JOHN QUINCY ADAMS.

The Boston correspondent of the New York Evangelist gives an interesting account of a visit which he recently made at the house of the venerable statesman. He says:—

I found him much reduced in point of strength and activity from what he was a year ago, before the alarming illness he had last Fall. He was also much overcome by the heat, which was quite severe at the time. But his general health is comfortable, his spirits cheerful, and his intellectual powers bright and vigorous. He has a great deal of company, being an object of such widespread interest, both to our countrymen and to foreigners. His memory of historical events, which has always been so remarkable a feature of his mind, is apparently as minute and exact as it ever was. Nor is his familiarity with passing events apparently diminished, though he himself observes that there are now but few classes of occurrences that attract his attention sufficiently to fasten themselves in his memory.

The present condition of the country, the war with Mexico, and the question of Slavery, of course, occupy much of his thoughts and his conversation. He gave it as his opinion that a nominal peace will take place shortly after General Scott arrives at the City of Mexico—that some party will be found or can be placed in possession of the Government with whom a treaty can be made, including a cession of as much territory as our Government thinks prudent to take, and the payment of as much money, to be scrambled for by the Mexican chiefs, as our Government dares to give. * * * *

The people of the United States will be interested—and generally pleased—to learn that Mr. Adams expects to be at his post in Congress at the opening of the session. The delicate health of Mrs. Adams requires a milder climate for winter than Massachusetts, and Mr. Adams himself thinks he shall winter more comfortably at Washington than at Quincy. Beside, he feels that he is bound, by duty to his constituents, to be found at his post as long as he has any remnant of strength that he can employ in their service. He observed that the only national question on which he now feels any deep interest is that of Slavery, with the Mexican War, its adjunct. On this, his patriotic anxieties are intense and unceasing. He has had a great longing to see the question of Slavery brought to issue in his day. When he read Mr. Calhoun's late declaration that "the issue is before us and *it must be met*," Mr. Adams said he exclaimed aloud, "God grant that I may see it!"

In conversation, he dwelt much on the importance of bringing out the power of the Christian religion against Slavery. He says nothing else will answer—no other principle but the spirit of religion and the power of conscience can ever bring about the voluntary and peaceful emancipation of the slaves of this country. He watches with deep interest every movement among religious bodies which tends to withdraw from Slavery the evident countenance, or at least the acquiescent endurance, which the churches have long given to the institution.

An hour spent in drawing wisdom and patriotism from such a full fountain, could not but be profitable and interesting in a high degree. *Serus in cælum redeat*—long may the life of the patriot sage be preserved among us, as the Mentor of our statesmen and the model of youth! is the spontaneous exclamation of every true heart that visits at this shine of patriotic devotion.

VARIETY.

Wonderful Feat.

A brick building at the corner of Tremont and Bromfield streets, Boston, was moved eleven or twelve feet, including the cellar and cellar-walls, upon a temporary railway, by means of jack-screws. The building was estimated at two hundred tons in weight, but scarcely a jar was felt in the process of moving—not so much as the rolling of a barrel of flour upon the floor—and the contents of the grocery, for which it was used, were not removed, but the ordinary business continued all the while without interruption. This is the first feat of the kind ever accomplished, and, as may readily be imagined, was a work of much difficulty. The process was first to dig the new cellar and lay a foundation wall to correspond with the old one. Upon this wall two iron bars were affixed, several inches apart, over which the building was to move on small iron rollers. Underneath the old wall a similar preparation was made. The difficulty of moving was made greater by the unevenness of the stones composing the wall, many of which were taken out, and their places substituted with others of a smooth surface. Six screws were used in the operation.

Fire at Richmond.

The Richmond Inquirer, of Tuesday, contains the particulars of the destructive fire, on Sunday morning, which originated in the Gallego mills.

There was contained in the mills 900 bls. flour and 10,000 bushels wheat, which, together with the mill and lumber house, were entirely destroyed. Pretty well insured in the Richmond and Northern offices—variously reported at from 70 to $140,000, nearly sufficient to cover loss. The books and papers were saved, and the proprietors are making arrangements to grind in a few days at Rutherford's mills, James river.

The fire then communicated, at the northeast end of the mills, to the Shockoe tobacco warehouse, which, with twenty five hogsheads of inferior tobacco, of little value, was destroyed.

The fire next extended to the block of buildings in the rear of the mills, commencing with two tenements occupied by Alfred T. Harris, commission merchant, who lost a small stock of tobacco. The tenements were destroyed. Mr. Harris saved his books.

The store occupied by J. A. Robinson, commission merchant, was destroyed; books and papers saved; loss $1,500, mostly flour—insured.

The tenement occupied by James Butterworth's tin and sheet iron factory, the two upper stories destroyed; stock damaged three or four hundred dollars by removal and water.

Mr. Branch's grocery, goods removed; the upper part occupied by Wm. Myer, whose property was also saved by removal; the building entirely destroyed. The adjoining house, occupied by A. Myer, as a clothing store, destroyed, but succeeded in getting the goods out of the upper part of the adjoining tenement, occupied as a a residence by Patrick Johnson, loss about $200; house consumed.

The next two tenements, corner of 13th and Carey streets, occupied by Wm. Williams, as an auction and commission store, were destroyed, together with a large amount of goods; Mr Williams was insured for $20,000, which will cover his loss.

The two buildings in the rear of Mr. Williams', occupied by Winfree & Shephard, and Ford & Wilson, were also destroyed. The occupants succeeded in removing the greater portion of their goods. Loss of each small.

All the stores destroyed were three-story bricks; the mills, 7 or 8 stories high each, and the lumber house 4 or 5 stories high.

The fire commenced at 5 o'clock, A. M. and was not subdued till noon.

The loss is estimated at from $350,000 to $400,000, of which $20,000 is insured in the Mutual Insurance Company and $13,500 in the Fire Association of Richmond.—*Balt. Sun.*

Runaway Apprentices.

Of late years it is difficult for mechanics to procure good journeymen. There is no scarcity of a certain kind; but finished workmen—men who have received a proper education in a particular art—are not often found seeking employment. The cause of this is very evident. Apprentices do not serve out their time. It is idle to suppose that any body can learn a trade in one, two, or three years, although there are but few apprentices who do not think they are perfect in their trade after one year's service; and for the slightest cause leave their "boss," and start off as "jour or half jour." As far as our observation has extended, we have never known a runaway apprentice to succeed well in after life; and in nine cases out of ten they become dissipated, indolent and depraved—of no service to God or man. We are aware that some masters are arbitrary, exacting and ill natured; but it is far better for an apprentice to submit to even supposed wrongs and indignities, than to run away. By serving out your time you receive a good name and require a knowledge of great value. You are then a man in the true sense of the term, master of your business and conscious of having performed your duty both to yourself and boss. But on the contrary, if you leave your employer for some trifling offence you not only sacrifice your honor but all the future success in life. Mechanics do themselves a great injury by employing runaway apprentices. If they would make it an undeviating rule never to employ a runaway, we should not hear of so many dissatisfied apprentices, nor so many Jack "jours." By employing runaways, encouragement is given to all apprentices to leave their places.

STRANGE FACTS—In the Boston Journal we find an account of the doings of the meeting of Naturalists here, which says—'It has been long known that two rays of light may be so thrown on each other as to produce darkness. Professor Henry showed that two rays of heat may be so combined as to produce cold.'—*Olive Branch.*

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Original Poetry.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."—John 6: 27.

Written for the Western Recorder.

HYMN.

Labor, but not for food
The body to sustain;
Nor think earth's perishable good
Can compensate thy pain.

But labor to secure
The bread of life divine,
And thou shall live forevermore;
O make this treasure thine.

This bread, in Christ revealed,
To all is freely given;
For Him hath God the Father sealed
The Almoner of heaven.

O hasten to be fed,
Ye hungry spirits haste!
Christ only hath this living bread,
And spreads a free repast. J. G. W.

Ministerial.

Working Ministers.

The number of persons who can justly claim this title is comparatively small. They are occasionally to be met with, however, and the sight of them is exceedingly cheering. Such men have their characteristics, which are not easily mistaken. They are always ready to do what duty dictates to be done, be the labor public or private, pleasant or unpleasant. If the field to be occupied and tilled is a hard one, that circumstance is quite likely to increase their ardor for the work. The sin of Jonah, who fled from his duty, does not cleave to them. They never trouble themselves about the question who is to be greatest, but prefer to show their own title to that distinction by doing work worthy of the greatest. It is not an uncommon thing for men to imagine that they would make first-rate leaders, and to refuse to do anything if they are not put into that station. Not so the true working minister. He understands the teaching of our Saviour, that the greatest is to be the servant of all, and prefers the gratification of deserving the name of a great one, to the mere possession of the title. There have been a few illustrious examples of this class. Richard Baxter was one. Though long a sufferer from ill health, he found time to prepare for his numerous public exercises, to visit and catechise the families of his congregation, and to write during the short period of fourteen years, nearly sixty different works, many of them quarto volumes of considerable size. Such working ministers are needed at the present day—men who are not afraid to take responsibility, and go forward where they see work to be done. Such men will always find a field, and whatever field they may occupy will soon flourish and bring forth fruit.—*Sub. Recorder.*

Fresh Air on the Sabbath.

If a house of worship is shut up at the close of the services on one Sabbath, and only opened at the hour of meeting on the next, it results,

1. That the air within is bad. It is to a great extent the same that was breathed by the people the week before. It lacks the principle of life and elasticity. Hence,

2. It induces drowsiness in the congregation; and renders the services comparatively barren of good.

3. Feeble persons, especially women, are led to complain that it tires them to attend meeting; and therefore spend the day at home oftener than they otherwise would.

4. The minister finds it harder work to speak; is exhausted, perhaps, before the end of his day's labors; and the next day feals 'Monday-ish.'

Therefore,

1. The house should remain open for several hours after the close of each meeting, so as to become filled with fresh air. Or if, on account of the weather, or for any other cause, this may not be done, it should be thoroughly ventilated on Monday, or the first fair day.

2. The house should be opened for several hours on Saturday. Even pure air shut up in a close room soon becomes unfit for human use. There should, therefore, be a thorough change before the Sabbath. Or, if that cannot be done, the house should be opened at sunrise on the Sabbath. And if ventilated on Saturday, it should also be opened on the Sabbath two or three hours before the commencement of public worship.

Country congregations are composed of persons, who, as a body, enjoy through the week the free pure air, and considerable exercise. Give them a dead, infected atmosphere to breathe, and make them sit still in it, and they feel the change, although they may not understand it.—*Vt. Chronicle.*

The first congregation of Free-Will Baptists in America was formed at New Durham, N. H., 30th of June, 1780. They now number 1107 congregations, 1015 ministers, and 55,232 communicants.

In Philadelphia County, the annual draft on the purse of the people, for the support of the paupers, is two hundred and fifty thousand dollars, and a short time since, nineteen out of every twenty inmates of the Alms-House were drunkards!

Ladies' Department.

Health of Females.

No one who has been abroad can fail to notice the physical feebleness of American women in the higher classes, in comparison with the women of England or the continent. With equal intellect, sprightliness and health in childhood and early youth, and with more of beauty, at the very time when the health should be the most firm, the intellect brightest, and beauty in the ascendant, as he has seen in other lands, the observer remarks the American women to have failed. An intelligent physician observed the other day 'that every fourth woman kept her *good health* till she was forty; every four hundreth woman her *good looks*.' Without insisting upon the truth of so broad an assertion, the fact is universally admitted that American women become prematurely old. Allowing all that has been said about the influence of climate, diet, early cares, &c., in producing this, there is still much wanting—much that is unsolved, in bringing about so universal and disastrous a result. I believe this will be found to be in injudicious early education, and in this almost alone. The childhood of English and French women is spent in play.—The girlhood in physical and mental exercises combined, the former always taking the precedence, and always insisted upon even if it be to the entire neglect of the other.

The English girl spends more than one-half of her waking hours in physical amusement, that is, in amusements which tend to develope, & invigorate, and riper. the bodily powers. She rides, walks, drives, rows upon the water, runs, dances, plays, swings, jumps the rope, throws the ball, hurls the quoit, draws the bow, keeps up the shuttlecock, and all this without having it forever impressed upon her mind that she is thereby wasting her time. She does this every day until it becomes a habit, which she will follow up thro' life. Her frame, as a necessary consequence, is larger, her muscular system better developed, the nervous system in subordination to her physical, her strength more enduring, and the whole tone of her mind healthier. She may not know as much at the age of seventeen as does the American girl; and as a general thing she does not; but the growth of her intellect has been stimulated by no hot-house culture, and though maturity comes later it will last proportionally longer.—Eight hours each day of mental application, for girls between the ages of ten and nineteen years, to ten hours each day as is required at the school of which I have spoken, with two hours for meals, one for religious duties, and the remainder for sleeping and physical exercise, are enough to break down the strongest constitution.

Stimuli may enable the physical energies to supply what is needed until the end of the course—the stimuli of competition, ambition, praise, reward, and constantly aroused enthusiasm; but where then is the stock of health which should have been laid up during these years for a whole life? Exhausted—gone. The frame not half developed, the muscular powers feeble, the strength infantile, the vital system impaired, the nerves shattered, with what prospect for a wife or a mother does the girl enter upon life?—*New York Spectator.*

Remedies against Moths.

It is an old custom with some housewives to throw into their drawers, every year, a number of fir cones, under the idea that their strong resinous smell might keep away the moth. Now, as the odor of these is due to turpentine, it occurred to Reaumur to try the effect of this volatile liquid. He rubbed one side of a piece of cloth with turpentine; and put some grubs on the other; the next morning they were all dead, and strange to say, had voluntarily abandoned their sheaths. On smearing some paper slighly with oil, and putting this into a bottle with some of gurbs, the weakest were immediately killed; the most vigorous struggled violently for two or three hours, quitted their sheaths, and died in convulsions. It was soon abundantly evident that the vapor of oil or spirits of turpentine acts as a terrible poison to the grubs. Perhaps it may be said that even this remedy is worse than the disease, but, as Reaumer justly observes, we can keep away from a newly painted room, or leave off for a few days a coat from which stains have been removed by turpentine, why therefore can we not once a year keep away for a day or two from rooms that have been fumigated with turpentine?

It is, surprising how small a quantity of turpentine is required; a small piece of paper or linen just moistened therewith, and put into the wardrobe or drawers a single day, two or three times a year, is a sufficient preservation against moths. A small quantity of turpentine dissolved in a little spirits of wine (the vapor of which is also fatal to the moth) will entirely remove the offensive odor, and yet be a sufficient preservative. The fumes of burning paper, wool, linen, feathers, and of leather, are also effectual, for the insects perish in any thick smoke; but the most effectual smoke is that of tobacco. A coat smelling but slightly of tobacco is sufficient to preserve a whole drawer.—We trust our fair readers will not scold us for thus affording their husbands or lovers an additional excuse for perpetrating a bad habit. The vapor of turpentine and the smoke of tobacco are also effectual in driving away flies, spiders, ants, earwigs, bugs, and fleas. The latter tormentors are so abundant on the continent as frequently to deprive the weary traveller of his night's rest. If he would provide himself with a phial, containing turpentine and spirits of wine in equal parts, and would sprinkle a few drops over the sheets and coverlid before retiring to rest, he will probably have reason to be grateful for the hint. Foreigners are in the habit of smoking in their bed-rooms—a habit which excites surprise and disgust in England; it will now be seen, however, that there is a reason for the practice.—*Sharpe's London Magazine.*

An American merchant at the Cape of Good Hope, has within twelve years sold a hundred thousand Yankee ploughs, chiefly to the Dutch for the use of their vineyards.

Hon. Charles Townsend is just deceased in Buffalo, aged 92. He was settled there before the war, when every house except one was laid in ashes by the British troops.

It is little known, that the farther we go South, until we reach the equator, the more the rain increases. Thus, at St. Petersburg, there falls annually, 17 1-2 inches of rain; while at Vera Cruz there falls nearly 64 inches. The explanation of this is that, in warm climates, evaporation proceeds more vigorously; hence more vapors and clouds arise, and of consequence there are more showers.

Artistical.

The Drummond Light.

Since the commencement of the present century, through the rapid extension of the science of chemistry, vast improvements have taken place in the methods employed for artificial illumination. Thus, the general introduction of gas lights in most of our large cities, has furnished a light for streets and dwellings, much superior to that previously obtained from oil or candles. The argand lamp has been introduced, and with the aid of parabolic reflectors, has been successfully applied to light-house illumination. The Blue, Drummond, and French lights, with many others, have been given to the world, and have respectively won for themselves a large share of public favor. Of these, the one known, from its inventor, as the "Drummond Light," probably ranks the first. In 1824, Lieut. Drummond, then engaged in a Government survey of Ireland, in which it was frequently desirable to take the respective bearings of points, some 70 or 80 miles distant, felt the want of a light for communicating such information, that could be visible at a greater distance than any yet known. The firing of rockets, and similar means that were usually resorted to, could only be employed to advantage where the stations were not widely separated, and when the atmosphere was quite clear from any haze, which was seldom the case. It had for a long time been known that lime with some of the other earths, became very luminous when exposed to an intense heat, such for instance, as that obtained by combining a jet of oxygen gas with the flame of spirits of wine; but the happy idea of rendering this property of the earths subservient to practical purposes, was reserved for Lieut. Drummond. After a series of experiments, he found that by throwing the united flame of spirits of wine, and oxygen gas upon a ball of lime, only three-eights of an inch in diameter, a light was obtained of such brilliancy as to be fully equal to that emitted from thirteen Argand burners; almost too intense for the eye to bear. Of later years, it has undergone a slight modification, hydrogen gas having been substituted for the spirits of wine, as being less expensive, and perhaps otherwise preferable. The apparatus is very simple; it consists of two gasometers, in which the respective gases are generated; from thence proceeds two tubes, which unite, near the ball, so as to form, there, but one. The gas is conveyed by these tubes to the ball of lime, and there ignited; and with the ball is connected an arrangement for replenishing the balls as fast as consumed if desirable, a parabolic reflector is added, thus rendering it complete. This light was found to answer admirably the purpose for which it was designed—for signals, to be given at great distances. In several trials made with it to test its power, it was distinctly seen as a clear, white, vived light, at a distance exceeding 70 miles; thus placing its claim to superiority over all others, beyond dispute.

A Harvesting Barrow.—The Democratic Pacifique notices a newly patented harvesting machine invented by Adolphe Nourvaire of Langwy (Moselle,) which, it says, will supersede the use of the sickle on the Continent, and make an immense saving not only of labor but of the grain, much of which is now lost by the weather in the slow mode of harvesting. This machine it calls the Harvesting Barrow (*Brouetts moissonneuse.*) "A single man," it says, "propels with ease the harvesting barrow on all fields, whatever unevenness they present. The impulsive force which he gives it, passing directly from the wheels to the cutters, causes them to cut the grain stalks and any parasitic plants that may be mixed with them. Its work is wonderfully perfect—the stubble is cut short and at an even height, and what is very important is that the machine can be repaired by the common wheelwrights and blacksmiths of a village; and beside, the sharpening of the blades can be done by the workman himself as easily as he sharpens his scythe."

Young Men's Department.

Anecdote of Stephen Girard.

Mr. Girard had a favorite clerk, one who every way pleased him, and who, when at the age of twenty-one years, expected Mr. Girard to say something to him in regard to his future prospects, and perhaps lend him a helping hand in starting him in the world. But Mr. Girard said nothing, carefully avoiding the subject of his escape from minority. At length after the lapse of some weeks, the clerk mustered courage enough to address Mr. Girard on the subject.

"I suppose, sir," said the clerk, "I am now free; and I thought I would say something to you as to my future course. What do you think I had better do?"

"Yes, I know you are free," said Mr. Girard, "and my advice to you is, go and learn the cooper's trade."

This announcement well nigh threw the clerk off his track, but recovering his equilibrium, he said if Mr. Girard was in earnest he would do so.

"I am in earnest," said Mr. Girard; and the clerk rather hesitatingly sought one of the best coopers, agreed upon the terms of apprenticeship, and went at it in earnest. In process of time the young cooper became master of his trade, and could make as good a barrel as any other cooper. He went and told Mr. Girard that he had graduated with all the honors of the craft and was ready to be set up in business, at which the old man seemed much gratified and told him to make three of the best barrels he could get up. The young cooper selected the choicest materials, and soon put in shape and finished his three barrels and wheeled them up to the old man's counting-room. Mr. Girard said the barrels were first rate and demanded the price.

'One dollar' said the clerk, 'is as low as I can live by.'

"Cheap enough," said his employer, "make out your bill and present it."

And now comes the cream of the whole: Mr. Girard drew a check for $20,000, and handing it to the clerk-cooper, closed with these words:

"There take that and invest it in the best possible way, and if you are unfortunate and lose it you have a good trade to fall back upon which will afford you a good living at all times."—*New Bedford Bulletin.*

Population.—We understand that the recent enumeration of inhabitants shows between six and seven thousand inhabitants "within the borough limits" of Zanesville.—*Zanes. Gaz.*

Children's Department.

Faith in God.

I wish to tell you, in a few words, what good faith does us.

1. It makes us obey and serve God.

No one will serve God by leaving off sin and doing his will, unless he has faith to believe that he will reward all who are good, and punish all who remain wicked. Who would get any good from the Bible, if they have not faith in it? Who would try to govern the temper, the tongue, the words, and the thoughts, if they did not believe that God will bring every secret thing unto judgment? No one. But if we believe what God has told us in his Word, we shall be very careful to do what God commands us to do. The sailor goes away on the great waters, and works hard and faithfully, because he has faith to believe the captain will pay him. So we must have faith in the promises of God, if we would serve him and please him.

2. Faith makes us do good.

The apostles went every where preaching the gospel, though they were hated, and stoned, and put in prison, and put to death, because they believed God, and had faith in his Word, that whoever will not, shall be lost for ever. It is the faith which led them to endure such sufferings, that leads good men now to go to the heathen, and preach to them, and die among them. It is faith in God that leads good men to preach, to have Bible Societies, and to make great efforts, and take great pains, to have all men every where know, and believe, and obey the Bible. It is this faith which leads the praying mother to come to the bed of her little child, and hear him say his prayers before he shuts his eyes in sleep. It is faith that comforts the dying mother as she leaves this world, and leaves her dear children behind without any mother. I once visited a dying mother, who had this faith in Christ; and after she had called her children around her bed, and had taken each one by the hand, and had given each her advice and her blessing, and had bidden them farewell, and was then too much exhausted to speak aloud.

"She made a sign
To bring her babe; 'twas brought, and by her placed.
She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon it; and laid
Her hand upon its little breast, and sought
For it---with look that seemed to penetrate
The heavens---unutterable blessings---such
As God to dying parents only granted
For infants left behind them in the wind.
'God bless my child!' we heard her say, and heard
No more; and, faithful to his promise, stood,
Prepared to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,---
Too bright for ours to look upon, suffused
With many tears,---and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,---
But melts away into the light of heaven!"

Todd's Lectures to Children.

Narrative.

Incidents and Fragments.

"Sick and ye visited me."

About the 10th or 12th of September, Bishop Paine came on board a Steam Boat at Memphis, on his way to Kentucky. Nearly every boat from New Orleans had on board persons suffering with yellow fever, and though no such case was acknowledged to exist on the boat in question, the Bishop kept a "sharp look out" for indications of that kind. At a late hour that night, he saw a man belonging to the boat go rather stealthily to a state room and hastily open and close the door—passing something in without entering. His suspicions were now awake, but he could get no information that night. Next morning he demanded to know if there was not a sick man on board; the answer was evasive, but he pressed the question categorically until finally it was confessed that there was a sick man, said to be a Catholic priest from New Orleans, ill in the state room in question. The Bishop requested to see him, but was put off with excuses; he urged the matter, and finally declared he would see him. His importunity and resolute stand gave him success; the door was opened, and from it issued a sickening stench which for a moment drove him back; but he rallied and made his entrance, and found a miserable being apparently at the point of death, who had been for twenty-four hours begging in vain for even a cup of cold water to be handed to him. But what was the good Bishop's surprise, when instead of some suffering stranger, he found that victim of disease and neglect to be Rev. Joseph Cross, of Poydras Street Methodist Church, New Orleans! The Bishop had him well taken care of, becoming himself his nurse, and by proper attention the patient speedily recovered. Professor Cross believes that but for the Bishop's kind interposition in his behalf, that he could not have recovered. The Bishop resolved at all risks to succor a stranger, but unexpectedly found himself saving the life of a friend.—*Nashville Christian Advocate.*

Anecdote of D'Alembert.—D'Alembert was the son of a celebrated lady of high rank, who to conceal her indiscretion, caused him to be exposed on the steps of the church of St. Roch.—Here he was found by a poor woman, who earned her livelihood by her needle. She adopted him, maintained him by the produce of her labor, and placed him in the College of Montaign. The young man profited by the instructions received, so that, like Pascal, he made new discoveries in geometry in his fifteenth year. His name soon became known all over Europe and the learned courted the society of the young student of Montaign. Such was the fame he acquired by his early talents, that the lady at last began to be proud of having given birth to such a son. Vanity wrought what the voice of nature was incable of effecting. She one day repaired to the College, and requested to see the youth. He came. "I am your mother," said she. "You my mother, madam? You are mistaken; I have no mother, but her who took care of me in my infancy." He turned his back on her, and never saw her more, but continued the affectionate and dutiful son of the seamstress, and repaid with interest in her old age the cares she had bestowed on his childhood.

Three persons, says an exchange, in Dorset, Vermont, on the 1st of January, undertook to see who would present the pastor of their parish the largest load of wood—the one who brought the smallest, to pay a handsome forfeiture. The competitors accordingly furnished the loads, the one measuring 'five,' the other 'ten,' and the last, 'twenty-five' cords of hard wood!

Miscellaneous.

[We insert, as requested, the following article from the Christian World, and of course append the reply of the Editor of the Methodist Protestant. We are exceedingly sorry for the occurrence of this *circumstance* between the dear brethren concerned. Ed. W. R.]

"The Methodist Protestant."

It is well known that W. S. Stockton was one of the first pioneers of reform in the Methodist Episcopal Church; that he afterwards became one of the chief founders of the Methodist Protestant Church; and that the latter body has ever since acknowledged him as one of its truest supporters. It is also known that his son, the writer of this article, has spent his whole ministerial life—in the itinerancy of this church. Both father and son remain in the fellowship, just as they were from the beginning, having no other design, expectation, or thought, than still to remain in it—unless, indeed, there should be a departure of the majority, which is not to be anticipated, from the principles of Christian honor.

We (T. H. S.) have some desire, on these accounts, that the Confederacy shall understand the recent course of the "Methodist Protestant" toward us. We will state the facts briefly, and hope that the "Western Recorder" will republish them. Before doing this, however, we will copy a passage from the "Southern Christian Advocate," of the Methodist Episcopal Church, to show the impression made upon strangers by the writers of the "Methodist Protestant."

"If we understand the affair correctly, (and from the editorial comments of the "Methodist Protestant" we suppose we are right in our conjectures) this new society is meant to dissolve the ecclesiastical relations of the parties with the church of which they were formerly members." "Indeed some of the Protestant Methodists do not scruple to say, that it is the commencement of war upon all organized Christianity which has thrown around it the protection of government. The movement is considered as especially threatening to the welfare of their church."

Let Methodist Protestants look at this! Let the Maryland, Pittsburgh, Muskingum, and Ohio Annual Conferences which have commended and encouraged our enterprise, look at it! Let our personal friends and acquaintance, of the ministry and membership generally, look at it! They know our spirit—our way—our works: let them all look, and judge!

What does the "Advocate" report? 1. That we have originated a society which "is meant to dissolve our "ecclesiastical relations." 2. That some of our brethren do not scruple to say, it is the commencement of war upon all organized Christianity which has thrown around it the protection of government." 3. That these brethren consider the movement as "especially threatening to the welfare" of our own church.

Where did the "Advocate" find this intelligence? Was it in some low vehicle of ignorance and malice; Such a supposition would be an insult to that paper. No: it received its impressions from the "Methodist Protestant!"

Why has the organ of our church thus treated us? We know not. Conscience may yet be constrained to tell. If not, be sure the invisible ink in which the secret is written will be brought out by the heat of the Judgment!

But some may inquire:—"Why did you not correct the misrepresentations of the 'Protestant,' in its own columns, over your own name? Had you no love for the church?—no love for those who have so long loved you?—no concern for your reputation, the inheritance of your children?"

We claim attention to our answer. It will make the ears of honest men tingle. We sought an opportunity to do so—once—*twice*—thrice! replied to the editor, to his correspodent, and to the editor again: and, after various delays, were finally, deliberately, wilfully, coolly, and most impudently denied admission! Really! we could scarcely believe our senses. "Do you think the editor alludes to your communication?" inquired our father. "Certainly not," said I: "he could not treat us quite so cavaliery as that!" But he did, for all.

Some, doubtless, will be anxious to know the reasons for conduct so strange. We refer them to the Book Concern. Let the authorities there, if they have any reasons which they think fit to see the light, present them; and we will speedily dispose of them to the entire satisfaction of every man of good sense and good morals.

We have had our letters returned to us. The friend who was kind enough to collect them, has written to us at different stages of the affair, as follows:—"It is hopeless for you to expect any thing approximating justice from the powers that be." And again:—"Dear Brother, you have been connected with the wrong church; or, rather, the Church has fallen into the wrong hands." And again:—"You are done for in the M. P. C., and it is useless to contend with your destiny." This brother has suffered as much as we have. He is quiet. He has given up. He is virtually out of the Church, and his congregation with him. He thinks that a public controversy, to use his own word, "cheapens" every body connected with it "in the public respect." So do we. But what of that? Must not a Christian sometimes consent even to be "cheapened in the public respect" in behalf of Christ and his cause? We confess that the only unpleasant thoughts which have ever crossed our mind, in relation to this brother, have arisen from his submission. Such submission is not in us. We would prefer that our last breath might utter something like this: "Come Lord Jesus! come quickly!" but the next to the last should sound somewhat thus: "Ye that love the Lord; hate evil!" "Resist the devil; and he will flee from you!" If the Church had fallen "into the wrong hands," it would seem to us a duty to try to put it into the right hands. But what is the Methodist Protestant Church? Is the Methodist Protestant newspaper the Methodist Protestant Church? We grant that the newspaper has "fallen into the wrong hands." We foresaw that it would prove so. We warned the last General Conference of the mischief it was about to produce, by the committal of the paper to the management of zealot partizans. Moreover, the Conference heard, for itself, the present Chairman of the Book Committee avow from the altar the detestable sentiment that it is the duty of the editor of the Church organ to defend the Church right or wrong!—and heard his immediate colleague justify and maintain the same position! Still—for one only reason, because those "wrong hands" alone, proffered the money that was required—the paper was yielded to their trust! Alas! that the interests of truth and righteousness should thus be sacrificed! But the newspaper is not the Church. We do not grant that the Church has yet "fallen into the wrong hands." The remembrance of the spirit and action of that same General Conference, in another case, is enough to assure us of the prevalency of good principle, notwithstanding the sad mistake in relation to the paper. Yet the General Conference is not the Church; nor are the Electoral College which it represents, the Church; nor are the Stations or Circuits, which they represent, the Church; but rather, the Church is composed of the individual Societies, or the whole people in their primary assemblies. We believe that these include as many persons honestly, earnestly, and even sternly, if need be, devoted to the principles of mutual rights, religious liberty, and Bible Christianity, as can be found in any equal population in any Church on earth. Let us see what they will do.

We stated that our letters have been returned to us. We have not room for them here. Neither do we wish to have any thing to do with Methodist Protestant affairs in this paper—if we can help it. We have had some thought, however, of starting the "Methodist Protestant Letter-Press" again—on purpose to attend to these interests. This would be a neat and cheap publication, easily circulated, and requiring but little time to read it. Meanwhile, we expect to visit the Pittsburgh Annual Conference, and may visit some of the others. Next Spring, if we live, we must try to get to the Maryland Conference, again,—to which the Book Committee are responsible in the absence of the General Conference. Wherever we go, we will take our "suppressed correspondence" with us; and whoever wishes to see it, or hear it; whether an individual, a Society, or a Conference may do so. We tell it all in advance. We have no secrets; no private correspondence; no objects, save those we proclaim to the world. We give our enemies, if we have any, all the advanges of us they could desire. And we will see, by the blessing of Providence, if a simple exposure of wrong-doing in the Methodist Protestant Church is not sufficient to put down the wrong-doers.

Remarks of the Editor of the Methodist Protestant.

We are truly sorry that our brother presents himself in so unloving a spirit. Apart from this, we have not the slightest objection to give publicity to the above. And we do not hesitate to say that our convictions still are, that the tendency of Bro. Stockton's scheme is the disorganization of the Methodist Protestant Church, and that it has our unqualified disapprobation. Nor do we believe that any Conference in the bounds of our work has ever sanctioned or recommended it, in its present detail and form. "Christian union" they are always ready to promote; but if we are not mistaken Bro. Stockton will find that his "Society of Brotherly Love," in its present aspect, is quite another matter.

Our readers may be ready to inquire "Why was not Bro. Stockton permitted to correct the alleged misrepresentations?" The reply to this question will be found in the letters themselves! We ask no further justification of our course for the present than the letters themselves. So far as we are concerned there was no objection to publish them. But the truth is we loved Bro. Stockton too much—and the Church of our mutual choice too much, to permit them to appear. This may sound strangely to those who have not seen the suppressed communications! But wherever they are shown they will speak for us. It would be scarcely fair here to particularize their contents; but whoever may examine them will find that they were suppressed less from a disposition to oppose T. H. S. than from a determination to prevent him from doing himself injury, by assuming positions unworthy of him, and which would have presented him in a light entirely unfavorably to those who do not know his excellencies as we know them. As we shall answer for it at the Bar of God, we solemnly declare this to have been our chief reasons for the course pursued, and we therefore have no other vindications at this time to present than that which the letters themselves exhibit. We shall have no objection to meet Bro. S. face to face at the Maryland Annual Conference; before which we shall, if necessary, attempt with the utmost confidence of success, a vindication of our course towards this new 'Society of Brotherly Love.'

Had our brother confined himself to an explanation of the principles of his favorite scheme—had he contented himself with correcting what he deemed misrepresentation in us, most cheerfully would we have inserted his communications. But he could not make the distinction which every controvertist should make between himself and the subject discussed—he could not understand the difference between his position as a Minister of the Methodist Protestant Church and his position as Editor of the Weekly Christian World. With the latter alone we had to do in our remarks. It was not the man, but the scheme with which we were contending; and surely it was not necessary that in vindicating his 'scheme' he should assail with unmerited contempt the Book Concern, the Constitution and Discipline of the Methodist Protestant Church, and the motives of all who think differently from him. Several of those whom he recognizes as his strongest personal friends besought us to avoid, if possible, for the sake of brother T. H. S. himself, the publication of his very first article. Papers from other sources opposed to brother T. H. S.'s views were also declined.

What a pity that a scheme of "brotherly love" should have given rise to so much warmth in the breast of that good brother who seems so desirous to see all Christians love one another! That a difference of opinion should thus arouse one who so strenuously advocates the right of "private judgment!" Really, human nature is a strange affair! Among its very best specimens what trifles will discover its littleness? We incline to the opinion that there is no such thing as a really great man.

Kendall says, "those who have never seen the prickly pear as it grows in Mexico, can hardly credit the stories of the immense size which it attains. I have seen the trunks of some of them at least two feet in diameter, growing ten feet in height without a limb, and then branching off in every direction."

A servant girl in St. Louis was accused of stealing her mistress' jewelry. This charge so wrought upon her that she committed suicide. A few days afterwards the woman found her jewelry where she had herself placed it!

Religious Intelligence.

MICHIGAN DISTRICT.

LIVINGSTON CIRCUIT, Oct. 15, 1847.

BR. BASSETT:

I will now write a few lines to you respecting the prospect of Livingston circuit. The work for the last year has been advancing, and there is a call for more labor. I have been sent on this work again this year, and if my life and health is spared, I hope to be the happy instrument in the hands of God of kindling the little fire to a mighty flame. The member-ship the last year has increased one half in number, and there is a prospect of organizing some more new societies. Our quarterly meetings have been very interesting, and I trust many good impressions made on the minds of the people. Our president is universally beloved in this region of country. He has proved a father to me in affliction. I never can forget his kindness, and I hope God will reward him in the kingdom of Heaven, I feel to bless God that though we have had affliction, it is as well with us as it is. My soul has been feeding at the fountain. I feel as though I have been growing in grace and in the knowledge of the truth. Saving faith in Christ when on a sick bed, is a great consolation. But I hope soon again to stand on the walls of Zion, and blow the gospel trumpet, and wield the sword of the Spirit in the name of the Great Head of the church, a full and a free salvation in connection with mutual rights and christian liberty, is what the people like on this circuit.

My hand is growing weak and I must close.

Pray for us that the "word of the Lord may have free course, run and be glorified," even as it is with you. And may the God of peace bless you and yours in your laudable undertaking in spreading light and truth abroad in the world.

I remain your sincere friend and fellow laborer in the vinyard of God. Farewell.

J. B. JEWEL, Sup.

Conference Proceedings.

INDIANA CONFERENCE.

Further extracts from the Minutes.

Houses of worship, list of unst'd ministers and preachers.

Tanners Creek ct—3, J. Proctor, Jr., M.
Madison ct—2, W. J. Holcomb, M.
Liberty ct—2, C. Ruddle, T. Bland, M.
Sugar Creek ct—4, S. Overstreet, G. W. Simmonds, P.
Flat Rock ct—3, J. Williams, W. B. Adams, A. R. Bartlett, R. Chambers, M., H. Wharton, W. F. Paris, P.
White River ct—1, J. Thompson, M., T. H. Howard, G. Isenower, P.
Mill Creek ct—4, A. Picket.
Stotts Creek ct—T. Alexander, M., J. Thompson, P.
Driftwood Mission—D. T. Harrison.

Friday afternoon session, October 1st, Brother Wm. Smith asked and obtained leave to read the following:

Inasmuch as we conceive it to be our duty to encourage and perpetuate every good institution for the advancement of Religion, Education and good Morals in community, therefore, Resolved, that every member of this Annual Conference be requested to use his influence in the Sabbath School cause, so as to have an efficient Sunday School established in every neighborhood, if practicable, throughout our entire District.

Resolved, that inasmuch as we still conceive the system of Slavery to be a great moral evil, and knowing that some of the members of the Methodist Protestant Church are living in the habitual practice of the same, and having petitioned the preceding General Conferences to take some action on the same to no effect, on account of legal barriers in the Constitutional Articles, therefore we recommend the call of a General Convention in order that some provision may be made whereby any member continuing the practice of the system of slave-holding may be expelled from our beloved Methodist Protestant Church.

Resolved, that we are assured that the Bible and Missionary Societies are very efficient auxiliaries for the advancement of true piety, we therefore recommend to all the members of the Methodist Protestant Church to render all the aid in their power to encourage the same.

Resolved, that we believe the Washingtonian institution to be a good organization, therefore, Recommended, that every lover of sobriety and good morals engage heartily in the encouragement of the same by precept and example.

Brother Smith after reading, moved their reception, which motion was lost.

Monday afternoon Brother Burton asked and obtained leave to have the same paper read in Conference, after which he, Burton, moved the reception, which motion carried.

On motion of Brother Wheatley they were considered by items.

Brother Wheatley moved the adoption of the first, after some discussion the yeas and nays were called, resulted as follows, (the opposition to it being, that a similar resolution was passed at our last Annual Conference, they considered this a repitition of the same,) yeas—G. Wheatley, T. Shipp, J. Edmiston, P. Clingler, I. Gardner, G. W. Cain, John Ewbank, J. Burton, D. T. Harrison, William Smith,—10. Nays—H. Collings, D. Hanna, J. Sevier, G. Baxter, W. Barnet, L. Barton, A. Empston, A. Collins, O. Barker, L. Ellis,—10.

B. Ewbank moved the adoption of the second, whereupon the vote was taken by yeas and nays without discussion. Yeas—G. Wheatley, P. Clingler, G. Baxter, J. Ewbank, I. Burton, Wm. Smith,—6. Nays—T. Shipp, H. Collings, J. Edmiston, D. Hanna, J. Seviere, W. Barnet, I. Gardner, G. W. Cain, L. Barton, W. C. Davis, A. Empston, A. Collins, O. Barker, D. T. Harrison, L. Ellis,—15.

Brother Seviere moved the adoption of the 3d, carried unanimously.

On motion of the same the 4th was adopted.

The result of the whole was, the first was a tie vote, the second lost, the third and fourth adopted. The reason that the names of some of the members of Conference are not recorded in the votes on these resolutions, they had previously asked and obtained leave of absence and were gone home.

WM. SMITH, Sec.

Tanners Creek, Oct. 14, 1847.

MICHIGAN CONFERENCE.

The annual session of the Methodist Protestant Church, of the Michigan District, commenced at Leoni on Tuesday, October 5th, 1847. An able introductory Sermon was delivered by Rev. Aaron Row, after which the Conference proceeded to their usual business.

The following appointments were made:

W. B. MACK, *President.*

Adrean C't.—J. S. Hasletine.
Bellview—Thomas New.
Barre—To be supplied.
Eaton—P. Castle.
Flint—L. A. Warren.
Franklin—Joseph Pomlret.
Grand Rapids—To be supplied.
Hillsdale—To be supplied.
Ingham and Washtenaw—B. Bayne, and J. A. Parks.
Jackson—To be supplied.
Lapeer—Samuel Hall.
Laport—James Gay.
Livingston—J. B. Jewell.
Lagrange—A. B. Button.
Suben Mission—E. Fulkison.
Marshall—George Lawree.
Macomb.—R. C. Lanning.
Niles—J. R. Stephenson.
Orchard Lake—Robert Bamford.
Prairie Ronde—To be supplied.
St. Joseph—To be supplied.
Van Buren.—A. Row.
Valparaiso—Marcus Munn.
Samuel Laphone, agent for the Leoni Institute.
L. Smith, C. Blake, and S. Fairchilds, Superannuated.
D. C. Oaks, Conference Missionary.
O. Earls, Abel White, H. H. Johnson, J. B. Frisbee, and W. Handrex, left in hands of the President.

LIST OF DELEGATES.

Henry Barrage, A. Cook, N. R. Colvin, Wm. Thomas, Henry Clemons, Wm. Densmore, Levi Spaulding, D. H. Miller, Joseph Woodman, A. White, George Smith, J. Newhouse, Charles Cotton, and N. A. Newton.

The following Resolutions were passed:

Resolved, That in view of the great deficiency in the payment of the salaries of our members, we earnestly recommend the adoption of the Subscription System, and enjoin it upon our Class leaders and Stewards to circulate subscriptions in their respective preaching places, for the support of the Gospel.

Resolved, That whereas, the last annual Conference did, by resolution, declare themselves *Free & Independent* of any ecclesiastical combination with the monster *Slavery*,—and did recommend the holding of a Convention as soon as practicable for the purpose of framing our present Constitution and Discipline, more in accordance with the good principles of the Gospel, and did elect delegates to said Convention, should one be called, &c.; therefore

Resolved, That we hereby renew all of our former resolutions, sentiments, and doings against the monster Slavery, and in favor of the entire emancipation of the oppressed,—and that we will unitedly and in all lawful and consistant measures, show our abhorance and just indignation against oppression and the oppressor.

Resolved, That the Agents and the Trustees of our contemplated Seminary in Leoni, be authorised to effect a union with the Wesleyan Methodists in erecting a Seminary, provided a union can be effected upon honorable, consistant, and correct principles.

Resolved, That the next Annual Conference be held at the village of Adrian, Michigan, to commence on the last Wednesday of September next, at ten o'clock A. M.

D. H. MILLER, *Clerk.*

Reported for the Western Recorder.

WABASH CONFERENCE.

Extracts of the Minutes of the Wabash Conference, M. P. Church.

The Annual Conference of the Wabash District, held its second session at Paxton's Schoolhouse in Frankfort Circuit. Commencing Wednesday, October 13th, 1847, and closed on the Monday following. O. E. Hundley preached the opening sermon. Joseph Shipp was re-elected President, and J. C. Wright, Secretary.

The following list of Members was made out from the Journal. J. Shipp, G. Williams, J. C. Wright, J. Alter,* H. Beal, W. Williams,* A. Parris,* J. McLean,* P. Smith,* G. Evans,* F. Long, R. G. H. Hanna, T. S. Falkinburge, S. W. Widney, F. Outcalt,* Z. Garrison,* D. Patee, G. L. Bodell,* Probationers, R. R. Bayly, M. H. Mott, L. Swazy.

Delegates, as returned. Wm. Morrison, J. W. Hooper,* S. Duling,* A. D. Whitford, N. T. Catterlin, W. Free, S. French,* J. Deffenbaugh, S. Grunden, J. Rice, J. Gee,* A. Notestine,* D. Richmond,* H. Sutherland. Those marked * were not present.

Admitted into the Itinerancy. R. Worth and Wm. Colwell. Readmitted, O. E. Hundly, and D. Wadkins.

Elected to Elders Orders and ordained, D. Wadkins.

Elected to Deacon's Orders and ordained, L. Swazy.

Report of Conference Steward.

Circuits.	Preachers.	Claim.	Amt. re'd.	Deficit.
Wabash ct.			no report	
Crawfordsville	T S Falkinburge		$70,00	
Union	J. C. Wright		no further report.	
Logahsport	H. Beal	90,00	44,98	
Frankfort	R. R. Bayly	41,00	50,00	
Cicero	D. Patee		no further report	
Middletown	G. Evans	40,00	30,00	10,00
Deerfield	F. Outcalt		no report	
St Joseph ct. & Columbia miss.	W. Williams / G Williams	150,00	no report 150,00	
Mississinawa	J. C Wright	50,00	35,00	15,00
St Marys miss.	Z. Garrison	100·00	58,00	42,00
Rock River	F. Long		no report	
Wildcat	S W Widney		satisfied	
Fallcreek	A. Parris		no report.	

No's in Society, and list of unst. Ministers & Preachers.

Crawfordsville—112, H. Long.
Union—70.
Logansport—58.
Frankfort—120.
Cicero—124.
Middletown—212.
St. Joseph & Columbia—190, S. Lomis, J. A. Boyce.
Mississinawa—98, E. Conn.
Wild Cat—6.
Wabash, Deerfield, St. Mary's, Rock River, and Fall Creek, no report.

The Committee on boundaries reported the following alterations.

1. The Mississinawa ct. so enlarged as to embrace Wildcat Mission.

2. The St. Joseph ct. is so enlarged as to embrace that part of St. Marys Mission lying in Allen county.

3. Deerfield ct. is so enlarged as to embrace the balance of St. Marys Mission.

Report of the Stationing Committee.

APPOINTMENTS.

J. SHIPP, President.

Deerfield Ct.—T. S. Falkinburge.
Middletown Ct. & Fallcreek Miss.—J. C. Wright, Wm. Collwell.
St. Joseph Ct—O. E. Hundley, Wm. Williams, M. H. Mott, sup. asst.
Logansport & Wabash Ct.—H. Beal.
Frankfort Ct.—G. Williams.
Crawfordsville Ct.—D. Wadkins.
Union Ct.—L. Swazy.
Mississinawa Ct.—D. Patee.
Cicero Ct.—S. W. Widney, S. Alter sup. ass't.
Columbia Mission—R. Worth.

Left in the hands of the President, R. R. Bayly, P. Smith, F. Long, F. Outcalt, Z. Garrison, J. Briggs.

Superannuated, G. Evans.

Transferred to unstationed list at his own request, R. G. H. Hanna.

Withdrawn, J. McLean.

A. Parris, transferred to the Illinois Conference.

G. L. Bodell was referred to the President last Conference, but in consequence of informality, there being no action in the case, is continued referred.

The following preamble and resolution were adopted in reference to the case of Br. J. Briggs, Whereas, the name of Br. J. Briggs was inadvertently transferred to the unstationed list at our last Conference. Therefore resolved, that his name be again entered on the Itinerant list.

The following resolutions were passed regulating the election of delegates in the Wabash District.

Resolved 1st. that the election of delegates on circuits, be held in the classes by the Stewards or Leaders between the 3rd. and 4th. Quarterly Meetings.

2nd. That the superintendent shall give or cause to be given at least two weeks notice of said election at all the classes.

3rd. That all the votes given in each society shall be cast on the same day and within one hour from the time of opening of the election and that the votes there and then given shall be sealed up and sent to the Quarterly Conference and if it be found that there is no election the Quarterly Conference shall be competent to elect out of the three (condidates) having the highest number of votes.

N. B. this resolution shall not be so construed as to require all the classes to vote on the same day.

The committee (on the communication from the Indiana Conference in reference to the Ludlow claim) presented the following resolutions which were unanimously adopted.

Resolved 1st. that this Conference recognise the general agency of Thos. Ewbank for this as well as the Indiana Conference.

Resolved 2nd. that Br. N. T. Catterlin be appointed agent for this Conference, to collect and pay over such moneys, and other means to the general agent as may come into his hands for the above specified object.

Resolved 3rd. that this Conference appoint the Stewards, Ministers and Delegates, agents to receive and pay over such means as may come into their hands to the said N. T. Catterlin, or to his successor to be applied to the above purpose.

Resolved 4th. that the ministers and delegates are hereby instructed to lay the matter before their respective Quarterly Conferences at their first session requesting their co-operation.

The Conference passed the following preamble and resolutions on the Bible and Tract societies. Whereas it is the duty of the christian church as a body and individually to aid and encourage every enterprise and institution that has a tendency to advance the cause of Christianity, and roll on the happy period "when all shall know the Lord from the least to the greatest:" and whereas, we consider the American Bible and Tract Societies eminently calculated to promote these glorious objects. Therefore,

Resolved, 1st. by the Wabash Annual Conference, M. P. Church, that we heartily approve the efforts of the American Bible Society to place a coppy of the Sacred Scriptures in the hands of every family in the United States, and that we individually aid and encourage this good institution as far as circumstances will admit.

Resolved 2nd. that we also cordialy approve the endeavors of the American Tract Society to circulate religious knowledge and spread a holy influence by means of cheap and excellent religious books and tracts, and that we will also aid and encourage this sacred enterprise as far as practicable.

The following in relation to Sabbath Schools were adopted.

Whereas the youth of our land are destined in future to sway the Destiny of both Church & State, and the weal or wo of both hang (to a great extent) on the moral culture of the rising generation, and whereas the American Sunday School Union offer the most efficient means of training up the children of our country in the way that they should go, Therefore,

Resolved, That the superintendent of each circuit and Mission in this District be required to organise Sabbath Schools auxilary to the Amer. Sunday School Union, within the bounds of every class and neighborhood where they preach and report the number of Schools—Teachers—Children in attendance, and libraries to the next An. Conference.

The following passed by a unanimous rising vote, Resolved that the thanks of this body be tendered to the people of this vicinity for their generous hospitality manifested in sustaining this Conference.

On motion the Conference adopted for the government of Missions in this District the law found in Discipline of 1843 for the government of Missions under the head of home missions.

The Standing District committee, H. Beal, S. W. Widney, Itinerants; Wm. Morrison, S. Grunden, Laymen; R. G. H. Hanna, unstationed Elder.

Br. Edmonson from the Indiana Conference was with us, and invited to an honorary seat.

The Protestant will please coppy.

J. C. WRIGHT, S. W. WIDNEY, } Publishing Committee.

The next Conference is to be held at Middletown, commencing the third Wednesday in Oct. 1848.—*Committee.*

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, NOVEMBER 4, 1847.

ANNUAL REGISTER, 1848.

This publication is now out of press. Those who have ordered parcels, will, we trust, soon receive them. Meanwhile, every subscriber for the "Western Recorder," who pays $2 in advance for Vol. 9, shall receive a copy by mail.—We sell them this year at $3 per hundred,—50 cents per dozen.

EXCHANGES.—Brethren of the press to the east of this point, who favor us with their exchange, will greatly oblige us by having their papers directed for us to *Putnam*, instead of Zanesville.

A brief Appeal, in behalf of the Western Recorder.

We deem it expedient just now to address a few words, especially to Meth. Protestants in the West in reference to the claims of our paper. Indeed we have been advised to do so by our seniors and superiors, who take an interest in the prosperity of our paper. We shall have to speak plainly. Is the publication of the Western Recorder desirable—is it necessary? Should it be patronised and sustained? Those who answer in the affirmative, must know that an enlargement of its patronage is imperiously needed.

A highly respectable church paper is published in Baltimore. We are glad to know that it has a two fold more extensive patronage than the Western Recorder has at present. Yet we conceive that the latter should be at least as well sustained as the former. In the great western valley is found nearly one half the entire membership of the Methodist Protestant Church. And notwithstanding the claims of the paper in Baltimore, which have never been called in question, a leading portion of our community have from our first organization, been of the opinion that the interests of the church require also the publication of a periodical in the West. And indeed we must be permitted to enquire how we could, as a religious community, do without such an organ of communication with the several Conferences, and Circuits, and Stations? Where can be found equal facilities, or any medium of any kind, as Methodist Protestants, so efficient for spreading information, obtaining co-operation, and exciting each other, as churches and individuals to love, labor and all goodness? As a means of spreading and defending truth, and sending it all through the fellowship in the west, is not the Western Recorder indispensably necessary to Methodist Protestants? Make it then, *by sustaining it*, an able defender and successful promoter of pure truth.

The enemy knows how to sow his tares by secular and infidel publications. The press is vigorously used by the enemies of God and his cause. It teems with publications of a filthy, poisonous, deadly, soul destroying character. It is frightful to contemplate the havoc thus made in our new western world. Surely, the churches—(and the Methodist Protestant Church should not be the least nor last—) should use the same mighty instrument; with equal, yea, greater vigor, to neutralize the effects of such publications, and to undeceive all they may; at the same time carrying light into all the families of our friends and fellowship, which have readers in them.

But how shall this good work of sustaining the Western Recorder, if good work it be, be fully accomplished? By the ministers, preachers, members and friends of the M. P. Church. *They can do it.* Who then will say, Let us give the publisher ONE THOUSAND NEW NAMES in three months? That number will do to begin with in the way of enlargement. Who says, *Yea*, this thing can be done; and as so far *my* influence and exertions can extend, *shall* be done. Whoever so says, and does as he says, deserves well of the church and the country.

We might refer to the action of several An. Conferences, which have been pleased, by the adoption of the most approving resolutions, to commend the Western Recorder to the general patronage of our community. This has been done by the Pittsburgh, Muskingum, Ohio, Indiana, and Michigan Conferences. And though it may not be generally known, a similar expression of approval was given by the General Conference of 1846.

Then we believe it is the voice of our community generally, in the west, that the Western Recorder should be published. If then this is the case, should it not have a respectable patronage sufficient to sustain and establish it beyond the apprehension of embarrassment or failure? Within a few months past, we have enlarged the size of our paper, and expended four hundred dollars for new type and other apparatus for the purposes of our office, so that we are now prepared to turn out as respectable a sheet as is published by almost any religious denomination. And indeed, did our modesty permit, we might give scores of flattering opinions in reference to the general appearance, and value of our paper. Not only are we assured that it bears comparison with other religious newspapers, but a number give it the preference above some of *the best*, which we might name. Aye, and in several instances we have had the testimony of members of other denominations that the Western Recorder ranks amongst the best of family newspapers. Then the published testimony of numerous cotemporaries of the religious press, is too flattering to be quoted.

Shall then the Western Recorder be sustained—shall its subscription list be doubled? Or shall at least *one thousand* new subscribers be furnished us within three months? This can easily be done, and we will tell how it can be done, in much less time. We send a copy of the paper to about one hundred and fifty travelling preachers, nearly all of whom have it free for their agency. These brethren are distributed all over the country, but for the most part in this & adjoining Districts. Now, if each of those brethren will obtain for us from eight to ten new subscribers, it will double our subscription list at once. Or if each will obtain for us but *seven* it will make one thousand in all. And who says this cannot be done? A few of the ministers choose to pay for their paper, so as to be free from the obligation to act as agents. If such will obtain subscribers, and collect payments for us, we will gladly refund every man his dollar, for his agency would help us more than his money.

Brethren, shall this thing be done? Will you cheer us with a rapid ingathering of names to our list? How many of our brethren will do their part? With little exertion, in good & populous Circuits or Stations, more than the number specified could be obtained, and this would compensate for those in poorer circuits where so many may not be obtained. We beg leave to say that we are surprised that some ministers, who have good opportunities, do so little for the paper. A brother in a certain District, who has a large field, has collected for us just one dollar a year for 2 years past, whose predecessor used to collect from $30 to $60 per year for Br. Springer for the Western Recorder. This year, that brother will do nobly, we trust, and many others also.

We were cheered a few days ago in an interview with the brother recently appointed to charge of Zanesville Circuit. On his first visit to this place, he asked us for a list of our dues, expressing his intention (unsolicited) to obtain all within the bounds of his charge, and to get as many new subscribers as possible. We have no fear of getting too many, only we desire brethren to get only such as they believe will be good and responsible. Please obtain the pay in advance when practicable, or have assurances of it within three months, or at all events obtain it within the year. Brethren who do their part as agents, are entitled to their paper free, and shall also have our gratitude; and we shall cheerfully render some compensation or premium to those who do *very* well.

LEAGUE OF BROTHERHOOD.—In these war times, whilst the spirit of war is doing so much harm, it is pleasant to know that the cause is taking root in the hearts of many. It is little more than one year, since a peace pledge was originated, and signed by a little band, calling themselves a League of Universal Brothrhood. That remarkable man, *Elihu Burritt*, of Worcester, Massachusetts, identified himself with this philanthropic scheme, and has for several months been travelling as an apostle of the cause of brotherhood and peace. An excellent weekly religious paper, devoted to this enterprise, called the Christian Citizen, is published at Worcester, Massachusetts. Mr. Burritt, (though now absent in Europe,) is principal editor. For several months, the "Citizen" has presented each week, a double column of names to the pledge. Several hundred, are added each week. We see it stated in a late number of the paper referred to that not merely hundreds, or even thousands, but that several *tens of thousands* of names have been signed to this peace pledge in a single year, and these, not in a single country or state, but in all the free states of the American Union, in the Canadas, the West Indias, and in England, Ireland, Scotland and France.

By the way, we marvel that our friend Burritt, thus prolongs his stay across the water. We doubt not he is doing a great and good work in the British Isles, in France &c. But we think his services are needed here. Let the *Learned Blacksmith* take the tour of this country in the cause of Peace, and we apprehend he would do an immense amount of good. And we think that just now would be the proper time. May Heaven speed the cause of Peace.

Rev. J. H. Overstreet, a native of Virginia, emigrated to Kentucky in 1800, resided in Louisville, Ky. from 1812 to his death, which took place January 20, 1847, in the 65th year of his age. He seceded from the Methodist Episcopal Church, in 1828, after having been a member of it from 1809. His last illness was protracted 6 mouths, during which he would frequently rejoice in God his Savior. He spoke freely to his friends of his approaching death, assuring them that he had nothing to fear, that he was redeemed and saved by the blood of the Lamb of God.

ANOTHER PIONEER GONE.—The Cincinnati Commercial announces the death of *Mr. Benjamin Mason*, an early settler of Cincinnati, on the 19th inst., aged about 76. He was much respected as a citizen and as a Christian. He was a member of the Methodist Episcopal Church.—We knew him well for thirty years past, and ever admired his correct and exemplary demeanor, as well as his amiable virtues.

ANOTHER FLOOD.—We regret to learn that the recent great rains have produced an inundation in the valley of the Little Miami, which has been seriously destructive to the property of farmers, and also to the public works. It is stated that the waters have been higher than at any period since the great flood of 1832. We have not met with many particulars.

APPLE TREES.—We are requested to state that a Catalogue of the extensive varieties of Apple Trees, kept for sale by *George Dana and Son*, at their nursery, Belpre, Washington county, O., can be seen by calling on G. N. Guthrie, of Putnam, or at the office of this paper. It is expected that a supply of the trees will shortly be placed in the hands of Mr. G. for sale.

REV. JAMES M'COY.—We regret to learn by a private letter from Brother John Burns, that this brother, a valuable unstationed minister of the Mt. Pleasant circuit, recently departed this life.—Brother M. was one of the earliest ministers of the Methodist Protestant Church in this state—was a member of the Ohio Conference at its first two sessions at Cincinnati. We cherish a grateful recollection of the time, when we used to find a welcome and pleasant home, at his residence, in the first year of our itinerating,—1830–31. We have received a biographical sketch of Br. M. from the pen of one of his sons, which shall be published in our next paper.

THANKSGIVIG DAY.—We continue to add to our list of States as we meet with the Governor's proclamations.

For November 25th:

New Hampshire,	Missouri,
Massachusetts,	New York,
Connecticut,	Maine,
Indiana,	Rhode Island,
Michigan,	Pennsylvania.

☞We tender our apology for the accidental omission last week of the quarterly meeting notice of Brother Baldwin, and the marriage notice of Brother Nutty.

THAT DAILY.—We see that the editor of the Zanesville Courier, after an experiment of about three months, has found it necessary for want of sufficient patronage to discontinue his daily issue. He has resumed the tri-weekly publication of the Courier. We are under obligations to Mr. Lyman for the use of his daily and tri-weekly, in exchange for our weekly. He has declined receiving compensation from us.

COLUMBIAN MAGAZINE.—We have received the November number of this attractive work. The illustrations are: The little Hero; The Schoolmaster returning home; The Fashion plate, and Original Music. As usual, the contents are entirely original, furnished by numerous able writers, chiefly ladies. Published by Ormsby and Hackett, New York. $3 per Annum. Two copies for $5. We failed to receive the *October* number of the Columbian—have not seen it.

ALEXANDER'S MESSENGER.—By a late fire in Philadelphia, the office of this paper was partially consumed, and the property of the publisher otherwise seriously damaged by water. The apparatus of the printing office was much damaged. The publisher states that though partially insured, his policy will not by several thousand dollars cover the loss he has sustained. Yet he adds that he is enabled to bear up against the misfortune. We are gratified to learn that the publication will not be interrupted. We see that numerous Philadelphia Publishers have more than sympathised in the loss of Mr. A. That's right.

GODEY'S LADY'S BOOK.—We have received the November number, of this beautiful work. It contains not less than 25 embellishments. Of these, The Cottage Musician, comes first, a mezzotint: then two beautiful colored views of Model Cottages. These are followed by Fashion Plates, Music, Ladies' Work Department, &c., &c. Sixty pages in this number. Amongst the contributors, are T. S. Author, A. Stephens, E. A. Poe, Mrs. Annan, and Miss Leslie. $3 per annum. L. A. Godey, Philadelphia.

Biographical.

Written for the Western Recorder.

REV. ORRIN GREGORY.

Death in whatever form it may come, and on whatever victim it may lay its irresistable grasp, is fraught with consequences of the most impressive character, and in the living is calculated to awaken sensations of seriousness and reflection. But when one of exalted character and moral worth is suddenly taken from us, those sensations are doubly impressive and interesting.

Though we cannot comprehend the mysterious Providence that suddenly takes from the walls of Zion one who to all human appearance has just arrived at a period when he could render the most efficient service—and when those services were most demanded, it becomes us to "be still and know that he is God."

These reflections have been elicited by the unexpected death of REV. ORRIN GREGORY, who departed this life March the 9th, 1847, after a short illness of four days.

The subject of this notice was born in Fairfield, Vermont, July 9th, 1807. At the age of 16 he removed with his parents to New York, and subsequently to the state of Michigan. Of his early life and religious impressions we know but little. It was not until in the 23d year of his age he fairly made up his mind to be religious—his convictions were pungent—his conversion sound an evangelical, and the evidences of his acceptance through Christ the beloved, clear, scriptural, and satisfactory.—April the 29th, 1830, he was united in marriage to Miss Caroline Durand. About this time he took a firm, decided stand in favor of the cause of God, and united in fellowship with the Methodist Episcopal Church.

Shortly after his conversion he became seriously impressed that it was his duty to devote himself to the work of the ministry. For 11 years he struggled with these impressions, in consequence of which he was often under strong temptations and though strict in the observance of social, family, and secret devotions, he had but little spiritual enjoyment or close, intimate, communion with God.

In 1841 he was led to seek earnestly for the blessing of 'entire sanctification or perfect love.' At this moment his stubborn will yielded its assent to obey the call. He now deliberately united with the Methodist Protestant Church and immediately commenced the work of an Itinerant minister. For six months he travelled the Ingham circuit, within the bounds of which his family resided, and witnessed to a great extent the rich displays of the power of God in the salva-

tion of sinners. His next appointment was to the Barry circuit, where it pleased God to make him and his colleague the honored instruments of the hopeful conversion of more than five hundred souls. The two subsequent years he spent on St. Joseph circuit—many were added to the church—but the second year (from causes we need not mention) was one of sore trial to our dear brother. His next field of labor was the South Bend circuit. This also was with him a year of great mental conflict and depression, but still God owned his labors by giving him souls as seals to his ministry. In the fall of 1846 he received his last appointment from his brethren. He was again placed on the Barry circuit. At the commencement of this year our dear brother made a full and entire consecration of himself to God and the church—the fruits of which were soon manifested in the effect produced by his close, powerful, and evangelical preaching in the awakening and conversion of sinners.

In the midst of a gracious revival at a protracted quarterly meeting, he left to visit his family, designing to return in a day or two and continue the effort, but on arriving at his home he was taken suddenly ill with the *lung fever*. The best medical aid was immediately obtained, but his disease baffled all human skill, terminating at once his labors and his sufferings.

During his short but fatal illness he possessed his soul in patience, frequently speaking with the utmost composure of his approaching departure, and his glorious prospects beyond the grave.

To him death had no sting, the grave no terrors, "all was well." With an inspired apostle he could say "thanks be to God who giveth us the victory through our Lord Jesus Christ."—Taking an affectionate leave of his weeping family, commending them to the widow's God and the orphan's Father, after giving a few directions concerning his funeral, and selecting the place of his burial, he sweetly and triumphantly fell asleep in Jesus, leaving a widow and five children, together with a large circle of warm and sincere friends to mourn his premature and unexpected departure, but their loss is his infinite and eternal gain. To say our departed brother was without a failing would be doing him injustice, and the cause of God an injury, but they were more than balanced by his many virtues and excellent qualities.

He will long live in the grateful remembrance of the church of his adoption, and in the affections of the people among whom he has devoted his short but useful ministry. His talents as a preacher were respectable and useful—by close application to study he was making rapid improvement, and no doubt if his life had been spared he would soon have ranked among the first preachers of the age. M.

Schoolcraft, Mich., Oct. 18, 1847.

Written for the Western Recorder.

REV. G. R. WILLIAMS.

DIED—In the town of Lee, county of Calhoun, Michigan, in the month of February last, Rev. GEORGE R. WILLIAMS.

Mr. Williams was born in Bristol, Ontario co., New York, A. D. 1812., of religious parents, belonging to the Methodist Episcopal Church. At the age of four years—in consequence of the death of his father, was given to a Presbyterian Deacon, and by him brought up. He experienced religion at about 19 years of age, and united with the Methodist Episcopal Church, and was soon licensed to exort; and about two years after, was licensed to preach,—he married about the age of twenty-one, and after being in various places in the State of N. York, he and his family removed to Ohio, about the year 1839. About four years after taking license to preach he removed his relation from the M. E. church to the M. P. church, and labored in the State of Ohio, in the capacity of a Local and Itenerant preacher for about seven years, when he, with his family, removed to Michigan, joined the Michigan Conference in the year 1846, & was placed on Bellviw Circuit; he moved on his family, now consisting of a wife and six children, and commenced his labors as soon as possible and labored faithfully and with good success until he was attacked with the sickness which ended in his death. His last effort in his public ministry was holding a protracted meeting—which he closed and went to his appointment, about six miles distant, was taken sick before he had preached, and after a few day's severe sickness he yielded his soul up to God in the full hope of a blessed immortality. His strong faith in the promises of God enabled him to commit to the safe keeping and kind protection of his Heavenly Father, his companion and partner, and his endeared and affectionate children, with the confidant assurance that he would safely protect and guide them by the hand of an inscrutable providence: he was called away in the midst of his usefulness, and while we deeply feel and deplore his loss, we yet rejoice that our loss is his infinite gain. He died with his armour on, with his lamp trimmed & burning, and when we contemplate his peaceful and triumphant death, we may truly desire to live the life of the righteous, "that our last end may be like his." In life he maintained an unblemished character, and we trust that great is his reward in Heaven. His death was such as to afford the most satisfactory evidence that he now rests from his labors and his works do follow him. "The world passeth away, and the lusts thereof; but he that doeth the will of God, abideth forever." How fragrant is now his memory? being dead he yet speaketh. He points to the Lord Jesus Christ, as the glory and the all of our hope. Let his life and his death be improved by the living who are the dying! by friends that their friend may cheer them more in his father's house hereafter, where Death himself their Williams shall restore.

D. H. M.

Written for the Western Recorder.

JOSIAH BROWN.

BR. BASSETT: I was requested to write a few lines to inform the readers of your excellent paper of the death of Br. Josiah Brown, who died last June.

Br. Brown was raised in this county, (Broxton, Va.,) where he sought the Lord and found him to the joy and comfort of his soul, joined the M. P. Church, and was licensed to exort by said church, in which he labored with great acceptability, and bid fair to be useful. He was married last March to a daughter of Mr. McCartna's, who was only permitted to enjoy the friendship and happiness of her young companion but a few months, when that chord was cut asunder by death, and while the body was consigned to the narrow limits of the grave, that noble principle, the soul, took its everlasting flight to the paradise of God, while sister Brown is left behind to mourn the loss of her loving companion.

Br. Brown died of inflamation of the brain.

While pity prompts the rising sigh,
O, may this truth, imprest
With awful power,—I too, must die—
Sink deep in every breast.

WM. M. BETTS.

Flatwoods, Braxton county, Va., Sept. 23d, 1847.

News of the Week.

Burnt District.

With the expense of a great deal of labor and time, we have compiled the following table showing the number of buildings erected since the great fire of April, 1845. It comprises all descriptions of buildings, from first class hotels, warehouses, stores and manufactories, to ordinary private dwellings. And it may here be remarked that the greater proportion of the buildings are much larger, more commodious and much better adapted to business purposes than those destroyed by the fire. There are few cities in the Union of corresponding means where such rapid advancements have been made in business and in buildings as our own. It is a marvel to strangers, as it may be to us at home, how such rapid strides could be taken. The success of Pittsburgh, however, need be no secret. There are natural elements of wealth here, which but few States are favored with, and added to this private enterprise, second to no other place in the Union. A little more public spirit would make Pittsburgh all that is desirable either for business or for a residence.

Districts	*Market & Ferry*		*Buil'ngs*
Between 2d & 3d,	"	"	11
" 1st & 2d,	"	"	10
	Market and Wood		
" D'nd a. & 4th,	"	"	14
" 3d & 4th,	"	"	22
" 2d & 3d,	"	"	23
" 1st & 2d,	"	"	40
" Water & 1st,	"	"	32
	Wood and Smithfield		
" D'nd a. & 5th,	"	"	11
" D'nd a. & 4th,	"	"	45
" 3d & 4th,	"	"	31
" 2nd & 3d,	"	"	22
" 1st & 2d,	"	"	35
" Water & 1st,	"	"	21
	Smithfield & Grant		
" D'nd & 4th,	"	"	24
" 3d & 4th,	"	"	33
" 2d & 3d,	"	"	44
" 1st & 2d,	"	"	31
" Water & 1st,	"	"	34
	Grant and Ross		
" 3d & 4th,	"	"	22
" 2d & 3d,	"	"	23
" 1st & 2d,	"	"	15
" Water & 1st,	"	"	19
" River & Water,	"	"	3
	Ross and Canal		
" River & Water,	"	"	12
" 1st & 2d,	"	"	6
" 3d & 4th,	"	"	10
" 4th & 5th,	"	"	4
Pipetown,			12
Total,			609

There are yet a number of vacant lots in the Burnt District, but the greater portion are occupied by buildings far superior to those destroyed.

No man could ask better evidence of the prosperity and business capacity of the "Iron City," than is given in the above table. Two years since one-half of the commercial and business portion of our city was in ruins. Now scarcely a trace of the devastation is to be seen. New, commodious add costly edifices have taken the place of those destroyed, business has been increased, population extended, and a steady advance in the value of Real Estate.—*Pittsburgh Gazette.*

The Central Railroad.

We learn with sincere pleasure that this great national work—so vitally important to our city—is going on with commendable zeal and energy under the supervision of its chief engineer, J. Edgar Thompson, Esq., whose fame has been so well earned by his successful operations on the extensive railroads of Georgia. We have conversed with one of the contractors for the great bridge over the Susquehanna. This noble structure will be 2700 feet in length. Its masonry of cut stone will be so massive as to defy the floods which have recently swept off all the bridges of the Juniata and Susquehanna. This gentleman has 214 hands at work, preparing an immense quantity of cut stone, from the extensive quarries opened in the immediate vicinity. All possible despatch will be given to its earliest completion, as the entire distance from Harrisburgh to Lewistown, nearly 60 miles will be ready to travel by that time if it is finished. As an evidence of the zeal with which the work has been prosecuted, we learn that two sections, of a mile each, have, for more than a month, been ready for the superstructure! In a few weeks the remaining distance nearly to the Allegheny will be put under contract. The surveys have been prosecuted with great care and ability, so as to secure the best possible route; and it is now quite probable that this can be effected several miles shorter than originally anticipated, by crossing the mountain at an easy grade without inclined planes.—*Phil. Bulletin.*

☞ Accounts from Greenland, state that thro' the whole of the country, excepting the far North, the lrst winter was one of unexampled mildness, and that very little snow fell. It was only for a few days in the second half of April that the cold was at all severe. The fisheries of the natives of Greenland were very successful; that of foreigners only moderately so. The last winter was also unusually mild in Iceland, especially at the North and the East. On the South and the Western parts of the Island, there were very frequent rains and very little snow. Iceland fishers have also been very productive.

Captain Christian Pauessen, commander of the three masted Danish ship Triton, just arrived from Santa Cruz at London, has discovered an island entirely unknown, situated at 30 degrees 9 minutes North latitude and 42 degrees 39 min. West longitude.—*New Bedford Mercury.*

The Magnetic Telegraph will be extended to Charleston, South Carolina, early in December. The registers are all up at Raleigh, Fayetteville, Cheraw, and Columbia, and operators stationed there to be in readiness for the commencement.

The Cholera.

The Great Scourge of humanity—a scourge more awful than ATILLA and his Huns—more terrible than the eruptions of a volcano—more devastating than the throes of an earthquake—the Great Scourge of the Cholera is at this moment advancing towards us with silent but indomitable rapidity, if we may believe the intelligence received almost daily from the frontiers of the Russian Empire. Its course is described as being northwesterly, and it is said to have already penetrated into the interior of Europe. GOD defend us from the agonies which desolated the world in 1832!

The Philadelphia American says—The above, from the London Sun of October 2d, the opening of a pretty long leader couched in language of similar character, expresses the feeling, almost amounting to panic, with which some of our European cotemporaries seem disposed to regard the continued progress of the Oriental pestilence, which threatens a renewal of the calamities of 1831–2. The Cholera is, in fact, once more in Europe, sweeping with all its ancient slowness of pace, but breadth of devastation, along its accustomed path, from east to west, and, as we have every reason to suppose that it will pass over Europe, and ultimately, disregarding the barrier of the Atlantic, reach our own shores, as in 1832, we have looked over our foreign files for notes of its progress, such as must naturally interest American readers.

The last intelligence that we have from England shows that the Cholera is already at Riga, on the Baltic, which seems to be the most easterly point it has reached, and from which it extends, in a line S. S. E. through Kieff (Kiew) to Trebizond, on the Black Sea, and, further south, through Asiatic Turkey, into Persia. It made its first appearance in Trebizond on the 8th of September, and in Riga on or before the 12th. Thirty cases were reported in Trebizond on the 11th, described as being "not very virulent." About the same number of cases, daily, are reported at Erzeroum, (near Trebizond,) where one-third the cases were fatal. The mortality in Russian towns is stated at two-thirds the number of cases. The disease had not reached Constandinople, where it was, however, almost daily expected, (a fatal case had occurred on the steam packet Sultan, coming from Trebizond, and where a quarantine of observation had been already established. Rigid quarantine regulations had been instituted at Genoa and Palermo; and they were talked of at Malta and Marseilles.

It is impossible to divest the mind of awe, and even terror, while brooding over the anticipated advent of a dreadful epidemic, in which so many will apprehend the direct judgment of God upon an age of light and wickedness. But the ignorant suffer with the wise, and the wise are called upon and permitted to lessen the affliction which would otherwise fall upon the masses with unequal weight. Experience has already proved that the resources of science in Europe and the United States are competent to the successful resistance of the East Indian plague, whose ravages were lessened, and, in many instances, prevented, during its former visitation, fifteen years ago; and now, with a better knowledge of it than was then enjoyed, we have every reason to believe that, should it visit us again, it will present few of its former terrors.

Nor is there, perhaps, any occasion to expect that its passage to the New World will be a speedy one. Looking back to the records of its former occurrence, (from which we may compute its rate of travel,) we find that it made its appearance in Eastern Russia in the fall of 1830: at Moscow, for example, on the 28th of September.

It was not until thirteen months afterwards that it reached England, (it broke out at Sunderland, on the 28th of October. 1831;) and it was not until the 9th of June, 1832, that it appeared at Quebec, upwards of twenty months after its appearance at Moscow. Anticipating for it a similar rate of progression now, (and experience shows a remarkable uniformity, generally speaking, in its advance,) there would seem little occasion to expect its appearance in England before next October, or in America before the summer of 1850.

Science and benevolence, however, are now busily engaged in watching its steps. Governments and municipalities stands in readiness to prepare, at a moment's warning, for its approach; and we may expect its coming hereafter, should it come, assured that it cannot take us by surprise and equally assured that all the resources of knowledge and humanity will be in requisition to deprive it of its dangers.

Waddy Thompson—Slavery.

Gen. Thompson lately addressd a public meeting at Greenville, S. C. on the slave question. He was as usual very ardent, if not violent, against the war and the Wilmot Proviso. As to the Proviso, he said:

"He believe the north would not recede from their position. Ten States, with votes enough to control the popular branch of congress and to elect a President of the United States, had taken their arrogant and insulting stand—and they were daily gaining strength. Last year 300,000 foreigners landed on our shores—not 2,000 of whom settled in the South—the rest spreading over the North and West, with imported sentiments hostile to our welfare. With Oregon and the expected accession of Mexican territory, added to the present non-slaveholding States, the number of free States would be ultimately numerous and strong enough to amend the Constitution & overthrow the institutions of the South."

He thought we had territory enough already, and that we should oppose any extention. The territory it was proposed to obtain from Mexico, was of little value, barren, shingled with Spanish and Mexican grants; and, if the Proviso was adopted, he thought slaves would not be taken there.

SHOCKING ACCIDENT.—On Tuesday a colored man named Nero Parmsley, aged about forty-five, a teamster in the employ of Mr. J. M. Sharpless, residing near Chester, Delaware County, had one of his legs broken and dreadfully crushed on Tuesday morning, by a stone falling upon it which had been thrown from a quarry, whilst it was being blasted. He was conveyed to the Hospital, and during the day he was compelled to submit to amputation of the limb.—*Phil. Sat. Gleaner.*

NEW ORLEANS.—The New Orleans Picayune of the 17th says: "The report of interments for the week past shows that the health of the city is gradually improving. The total number of interments was 109 against 133 the week previous. The interments from yellow fever were 41 against 48 the preceding week. The improvement has been greater the last two or three days than it was during the early part of the week. We have very confident hopes that very soon we shall not recognise the fever as an epidemic."

The line of Magnetic Telegraph is now complete between New York and Montreal, a distance of one thousand and twenty-one miles. Communications have been passed over the line with complete success. The connection of Boston with this line, at the Montreal end, will soon be made.

Condition of Ireland.

From the following extract of a letter received by the last steamer, it will be seen that the dangers and difficulties of Ireland are by no means entirely ended. The letter comes from the neighborhood of Derry, where the state of things is usually better than in the South or West.—*Sat. Gleaner.*

"We have nearly got the harvest over in this country; the crops in general are good, and there is a much larger quantity of grain than in former years; there was, however, but a small quantity of potatoes planted when compared with former years, and still the disease is among them, altho' not to the same extent as last year. I fear we shall have to struggle through another year of difficulty and distress, and be obliged to rely on your supplies of maize to a considerable extent. Prices, however, will be much lower than they have been averaging for the last year, and there will not be the same mania for speculation, nor the money to purchase with. You have seen no doubt the heavy failures which have taken place in London, Liverpool, and almost all the great trading towns. Derry has not escaped. The London house of Leslie, Alexander & Co., was intimately connected with Derry, the head of the firm having an estate in the county of £8000 a year. Its failures brought down the McIntires, and William Hazlett & Co., and last week John Munn was obliged to stop, his liabilities being upwards of £30,000."

Construction of Powder Magazines.

The Boston Transcript, after noticing the recent terrible accident at Nashville, makes the following suggestions as to the mode in which powder magazines should be constructed:

"Powder magazines should be constructed with walls of very heavy stones, well cemented and strongly fixed together, and with a slight wooden roof, slightly fastened to the walls, and separating of itself, into pieces about six feet square, as soon as lifted by the explosion. Had the powder magazine in Nashville been thus made, its terrible and destructive explosion would only have had the effect of throwing off the roof.—It would have done no more damage to its neighborhood than would a heavy cannon fired with its muzzle pointed upwards, and loaded only with powder and wad."

Common sense, no less than common humanity, certainly dictates, as the Transcript suggests, that the mode of constructing powder magazines, whether public or private, should be prescribed by a general law, conforming to this plan or some other equally good, and thus render their explosion harmless to all outside of the building.

PITTSBURGH.—The Philadelphia Ledger speaks of the 609 houses mentioned by us as having gone up since the fire, as evidence of a "wonderful resolution." The Ledger is mistaken in supposing this number to be all the buildings erected since the fire. We spoke of the number erected on the burnt district. The whole number erected since April 10, 1845, the day of the fire, is not less than two thousand, to which may be added all the houses which have gone up in Allegheny, Birmingham, Sligo, Manchester, and the neighborhood generally These thriving places are all part and parcel of Pittsburgh, and derive their chief elements of prosperity from the city.—*Pitts. Gaz.*

THE COAL TRADE.—One hundred and eighty-three coal boats have passed through the Locks of the Monongahela during the last rise, besides some fifty or sixty which floated over the comb of the dam. These boats, contain, on an average, 150 tons of coal, worth at the bank $2 per ton.

There has been about 37,000 tons shipped for the lower market during the recent freshet, and boats are yet daily starting. The following may be considered a fair estimate, at the home valuation, of this branch of Pittsburgh trade during the last five days:

Boats	*Tonnage*	*Valuc*
250	37,000 at $2 per ton,	$75,000
" Empty at	$200 each,	25,000
Total,		$100,000

The above will add largely to the amount of fall business of our city, but we apprehend it will not be adequate to the increasing demand for this article in the South and West.

The water is still in excellent stage for running coal, and we hope the opportunity will be embraced by all who are engaged in this trade, of getting their boats off at an early period this fall. —*Pittsburgh Gazette.*

KILLED BY LIGHTNING.—A Mr. Joseph Mitchell, residing near Charleston, Illinois, was instantaneously killed by lightning, a little before daylight, on the morning of Sunday, the 3d ult.—He was then lying in bed with his wife and child, but neither of the latter sustained much injury.

DESTRUCTIVE FIRE.—The large and extensive card manufactory of Messrs. Isaac and Edward Crehore, at Milton Lower Mills, New Providence, Rhode Island, was destroyed by fire on Wednesday morning last at seven o'clock. There was a large stock of paper and cards, and much new valuable machinery in the factory, which shared the fate of the building. We are not able to state the entire loss, but it is supposed to be between 20,000 and $30,000. This was the only card factory in the New England States, and the business done was very large.

CHURCH BURNED.—The new Baptist Church on St. Francis Street, Mobile, was entirely destroyed by fire on Saturday evening week, between 7 and 9 o'clock. It was one of the most elegant structures in the city, and was built at a great expense both of labor and money by a few individuals, aided to some extent by contributions. Supposed to be the work of an incendiary.

FOUR MILLIONS OF FRENCHMEN.—The New York Journal of Commerce contains a letter from Constantinople, dated on the first of last September, from which we cut the following:

"Yesterday a Frenchman meeting me in the street, said with great enthusiasm, 'Monsieur, we are three or four millions Frenchmen, who are going to embark for America, with a constitution, to form a separate State in the United States; but our whole scheme is based upon Christianity.—Our system is Fourierism, immensely improved, and our agent is already presenting the plan to the government in America.' You will know whether this accords with any movements you hear of in other directions."

The Pittsburgh Chronicle says that on Monday morning, as Mr. James McCully, flour dealer, of Wood street, was driving into the city in company with Mr. Kane, carpenter, they were both thrown from the buggy, and both very dangerously, and it is feared, fatally injured. Mr. M'Cully had one arm broken, skull badly fractured, and otherwise very much injured. He was taken up insensible, and still remained so late in the afternoon. But slight hopes are entertained of his recovery. Mr. Kane is lying in a very precarious state. It is very doubtful if either of them will survive the injuries.

The funeral of A. H. Everett, United States Commissioner to China, who died on the 29th of June at Canton, took place on the following day, and was attended by nearly the entire foreign community, and the officers of the various squadrons on the stations. The vessels of war displayed their flags at half mast, and minute guns were fired from the French frigate La Glorie.

Mr. Everett was a brother of Hon. Edward Everett, and a man of marked abilities: He commenced his diplomatic career as Secretary of Legation to St. Petersburgh, at the time John Quincy Adams was minister, and when Mr. A. became President, he made Mr. E. minister to Spain.—Mr. Everett has left two volumes of miscellaneous writings, which will be a lasting memorial of his talents both as a poet and the master of a clear vigorous prose style.—*Pitts. Gaz.*

BIRMINGHAM.—On Wednesday we paid a visit to Birmingham, and were rejoiced to witness the evidences of improvement made there since last spring. Many large dwellings, stores, &c., have been erected—the streets graded—Manufactories established, and business much extended. Every thing gives evidence of industry and prosperity. Very many buildings have been erected during the past summer on the side of the hill, and along the bank of the Monongahela, between Birmingham and the bridge,—and we venture the prediction, that but few years will pass o'er the space between those points will be densely crowded with Factories, warehouses, stores, workshops, offices, and private dwellings. It must be so, if the march of improvement continues in a ratio proportionate to the past season.—*Pitts. Gaz.*

AN EXPERIMENT came off, on the Canal at Washington city, on Saturday last, which the Union says, was quite successful in throwing Greek fire from an engine, (contracted for by Mr. Brown of Ohio,) to the top of a ship's mast, setting fire to combustibles fixed to it. The sum of $10,000 had been appropriated by Congress to test the efficacy of this engine.

NEW COUNTERFEIT.—Ones on the city of Allegheny, of the old plate, purporting to have been issued on the 7th day of July, 1847, signed, Henry Campbell, Mayor. In the *one* the *o* is reversed and much larger than the genuine; "out of any money in the treasury of the city for value received," is a round hand, unlike the genuine. The signatures are good, and the note is well calculated to deceive. There is no issue of July 7th, 1847.—*Telegraph.*

FATAL ACCIDENT.—A young man named John Brady, a blacksmith, residing near fountain Inn, in this city, while out hunting, yesterday, near the Six Mile Ferry accidentally shot himself, when in the act of crossing a fence. We learn that he died instantly. His parents reside here.

Notices.

Leesburgh circuit, Muskingum District.—Our first Quarterly meeting will be held at Liberty Meeting house, three miles east of Uricksville, to commence on the 13th or November, to which we affectionately invite our Conference Missionary, Br. T. Potter, and all other brethren who can attend. We design to protract the meeting if circumstances permit. W. L. BALDWIN.

Monongalia ct., Pitts. District.—BR. BASSETT: Please inform our worthy President, that the point of visitation on this circuit, will be at Thomas Maple's new Frame church. We are looking up to the God of our Fathers, that he will favor our Zion, and baptise the entire membership with the holy reformation fire, and that it may spread over the entire hills, and up and down the valleys, till one mighty anthem may echo from mountain to mountain.—Brother Brown, come with the whole armor on.

Yours, as ever, in the bonds of christian fellowship,
ELI MARTIN, Sup't.

Wayne Ct., Musk. Con.—Brother Clancy is informed that his meeting for this circuit will be at Waynesburg. C. T. KINGSBURY, Sup't.

Bainbridge Ct., Ohio Dis.—Our first quarterly meeting will commence on the 13th of Nov., at Cove Spring meeting-house. We invite fathers Dobbins and Hughey, Brothers W. Pelan, C. H. Williams, and others who can attend, we shall be happy to see. S. P. KEZERTA, Sup't.

Frederic Ct., Musk. Con.—Bro. Clancy is informed that his meeting for this circuit will be at the Huntsman appointment, that being the time and place of our first quarterly meeting.

J. S. THRAP, Sup't.

Zanesville Ct.—Our first quarterly meeting will be held at Springfield Chapel, commencing on Saturday, 6th November, at 11 o'clock.

E. S. HOAGLAND, Sup't.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Lewis	Circuit,	October, 24th,	1847.
Clarksburg	"	" 31st,	"
Evansville	"	November 7th,	"
Morgantown	"	" 14th,	"
Monongahela	"	" 21st,	"
Waynesburg	"	" 28th,	"
Washington	Station,	December 5th,	"
Home,	"	" 12th,	"
Ohio	Circuit,	" 19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

MUSKINGUM CONFERENCE.

BR. BASSETT; Please insert the following list of app'ts

Frederick	circuit,	1st Sunday	November.
Licking	"	2d "	"
Mt. Zion	"	3d "	"
Coshocton	"	4th "	"
Pleasant Hill	"	1st "	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts.

GEO. CLANCY.

OHIO CONFERENCE.

Port William	"	Nov.	6th,	1847.
Springfield	"	"	13th,	"
Union	"	"	20th,	"
Darby	mission,	"	27th,	"
Mad River	"	Dec.	4th,	"
Miami ct.,		"	11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Spingfield.

Oct. 2, 1847. JOHN M. YOUNG.

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

Liberty	ct.	Nov.	6–7	1847.
Madison	"	"	13–14	"
Flat Rock	"	"	20–21	"
White Lick	"	"	27–28	"
White River	"	Dec.	4–5	"
Sugar Creek	"	"	11–12	"

THOS. SHIPP.

HYMENIAL.

MARRIED—On the 14th inst., near Oxford, Ohio, by Rev. J. Nutty, *Mr. John W. Dorsey*, to *Miss Eliza Anne*, daughter of Rev. E. Stibbens, all of Butler co., Ohio.

DEATHS.

DIED—At Mason, Warren county, Ohio, Oct. 1st, Dr. JONATHAN HOLCOMB, in the 86th year of his age. He was a native of Sheffield, Mass., a patriot of the Revolution, and a graduate of Yale College.

——At Clarksburg, Md., on the 5th inst., Dr. HORACE WILSON, formery a State Senator of Maryland.

Business Department.

LETTERS RECEIVED.

J. H. Hamilton,	O.	J. B. Jewell,	Mich.
T. Forshee,	"	D. H. Miller,	"
Watkins,	"	W. M. Betts,	Va.
John Burns,	"	A. J. Waren,	"
W. Remsburgh,	"	E. Bassett, 1 sub.	Ia.
G. M. Scott,	"	J. C. Wright,	"
P. M.—North Benton,	"	A. Cole,	Pa.
J. B. Peat, 2.	"	P. M.—Pleasant Ridge,	Ia.
A. M'Guire,	"	P. M. Red creek,	N. Y.
A. Channell,	"	R. Miller,	Ia.
J. Dalbey, Jr.	"		

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts*
J. H. Hamilton,	Geo. Henderson,	8	52	2 00
J. B. Jewell,	H. G. Hemingway,	8	38	1 00
"	Himself,	9	52	1 00
E. Bassett,	Miss N. C. Foster,	9	52	2 00
W. Remsburgh,	Is. Pierce,	9	52	3 00
A. M'Guire,		8	52	1 00
John Wilson,		9	52	1 00
A. Channell,		7	52	1 00

Br. J. Wronk, Va., is informed that we did not receive any payment from him at the Pittsburgh Conference, as he thinks we should. We see by our account that he was credited $2, on the 20th February last, by Br. G. Nester, which paid to 18th number of the present volume. Has he paid since?

Mr. Canterbury, of Ky., is informed that the paper sent to J. C. Wood, rec'd by *Mr.* Springer, the former publisher, was free.

Advertisements.

Road Notice.—Notice is hereby given that there will be a petition presented to the Commissioners of Muskingum county, Ohio, at their December session, praying for the location of a county road, commencing at a white-oak tree, near the east end of George M'Crooks' barn, on the county road leading from the falls of Licking to Crooks Bridge, known by the name of the "Dillon Road," running from thence a South-East direction, passing over lands owned by Robert Allen and George W. Rankin, to intersect the Zanesville and Maysville Turnpike near the Presbyterian Meeting House, known by the name of the Newton Church; the said Road to be laid on the same ground where there is now a Township road in use or as near as good ground can be had.

Newton Township, Oct. 30th, 1847.

PUTNAM FEMALE SEMINARY.

The winter term of this institution will commence on the 6th of October, with increased advantages.

In addition to the thorough instruction which will be given in the English branches by the former teachers, the German and Latin languages, having been embraced in the regular course of study, will be taught by Professor Timmel without extra charges, to all scholars who wish to pursue those branches.

All those branches which are necessary to qualify pupils for entering the First Class in the Seminary, are taught in the Primary Department.

Terms.

Winter Term, - - - - - - - - - - 28 Weeks.
Summer " - - - - - - - - - - 16 "

Tuition.

Winter Term, - - - - - - - - - - $12 00.
Summer " - - - - - - - - - - $8 00.

Primary Department.

Winter Term, - - - - - - - - - - $6 00.
Summer " - - - - - - - - - - $4 00.

Payable, in advance for the short term, one half in advance for the long term, and the ballance at the middle of the term. No deduction made from the price of tuition on account of absence unless occasioned by sickness.

☞ It is very important that scholars should enter *at the* commencement of the term.

Sept 30, 1847. A. A. GUTHRIE, *Sec.*

PROSPECTUS

For the Congressional Globe and Appendix.

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the CONGRESSIONAL GLOBE and APPENDIX for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the CONGRESSIONAL GLOBE & APPENDIX.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the APPENDIX. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The APPENDIX is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressionhl Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe, - - $2 00
For one copy of the Appendix - - - - 2 00
For six copies of either, or part of both - - 10 00

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

Subscriptions should be here by the 13th December, at farthest, to ensure all the numbers.

Washington, Oct. 4, 1847. BLAIR & RIVES.

POET'S CORNER.

"As evening dews are to the drooping flower, so are tears of repentance, to the sin-sick soul."

Written for the Western Recorder.

THE DROOPING FLOWER.

—o—

'Twas noon: I saw a tender flower
Drooping its lovely head;
And, thus, (I mused) in one short hour
This lovely plant is dead.

I saw that lovely plant once more
When I returned at even;
'Twas drooping, still, as 'twas before,
And wet with dews from heaven.

At noon I saw that plant again—
How changed in one short night!
Washed by the dews, like gentle rain,
'Twas fresh, 'twas fair, 'twas bright!

Thus, like the drooping flower, at noon,
I've seen the child of grief,
And thought her troubled soul would soon
In death find its relief.

Again, I saw that sin-sick one,
'Midst sorrows, doubts, and fears;
The roses from her cheeks were gone,
Her eyes were dim'd with tears.

But morn dispersed the shades of even—
Her sorrows fled away;
For JESUS spoke her sins forgiven,
And changed her *night* to *day!*

LOUIS.

Putnam, Ohio, October, 29, 1847.

Communications.

Written for the Western Recorder.

"FREE DISCUSSION."

BR. BASSETT: Under this head I find my name introduced in your excellent paper of 27th May, by Rev. C. Jeffries, in which article he says of me: "I beg leave to venture a few thoughts for my Brother's consideration." They have been considered—and the honest conviction of my mind is simply this: that that writer has not only done me gross injustice, but he has chosen for me positions, doctrines, and sayings, for which he has no warrant in reason or in truth; and it does seem passing strange, that any man knowing no more about my sentiments than is expressed in your paper of August 20th and 27th last, should bring me forward, and place me before your readers, with such sentiments in my mouth as Rev. C. Jeffries has done, particularly, after having called me "brother" in the preface. Why has he done this? The facts in the case justify it not! The rules of etiquette that should regulate the bearing of one gentleman towards another, forbid it. Why, then, has he done so? Perhaps he was like another one of his abolition brethren, had *forgotten what I did write*, and, therefore, thought I said thus and so. Well, I suppose ignorance is pardonable; but alas! if it be ignorance in this case, how it does pervert truth!

But, after all, Mr. Editor, is not this article of Rev. C. Jeffries a *second edition* of his *speech* before the General Conference? I am fully persuaded it is; at least, a goodly part of that speech, replete with folly and with ignorance—ignorance of slavery as it exists in the South—ignorance of its general effects upon society—ignorance of its origin, so far as America is concerned. I wish the writer had met my articles and answered my arguments, if possible; but it seems that he thinks his General Conference speech "*is good for any thing*," and, therefore, will answer "*any thing*." Now, Mr. Editor, I was born, educated, and raised in the South, consequently, I know more about Southern institutions than Rev. C. Jeffries, and he must be deplorably ignorant of the subject of slavery as it exists, if he believes what he writes. I would refer him to "Paulding's exposition of American Slavery," (a Northern writer,) for light upon that subject, but some men do not desire light. History informs me that when the *Northern Slaveholding* States were about to emancipate their slaves by the emancipation laws taking place, that before the laws went into effect, the "*great mass of those slaves were carried South and sold*" for cash. *That money was pocketed and carried North.* I should like to know who holds that money to-day. Have not some of these modern Abolition ranters *inherited* a part of it? *Are they not living upon it, even now?*—If so can you not convince them, Mr. Editor, that the interest of that money will send them to hell? When I ask who made the Southern States "*a slave market*," the answer comes back, "THE NORTH." When I ask who denounce the Southern States on account of slavery, the answer is still "THE NORTH." How strange does all this appear in the eyes of charity. But, Rev. C. Jeffries, has left the Methodist Protestant Church and united with "THE RADICAL CHURCH." Good—I say good. If his fears of going to hell by staying in the Methodist Protestant Church were so great (because some of the membership of that Church in the Southern States were connected with slavery) that the gales of Abolition could waft him out of the Church; I say good. This same "*wind of doctrine*" may yet change his present position. I understand he is Conference Missionary. If so I hope he will go "South," and labor for the "trodden-down," and prove his faith by his works; he will then begin to learn something, about which he knows *almost nothing*. In conclusion, sir, permit the author of the "*poor, puerile production*," to ask where it is, that God sums up the sins reaching unto heaven? Are they summed up in the 13th verse of 18th chapter of Revelations, in which the merchandise, (not sins) of "fine flour and wheat," stands in the same catalogue with "slaves and souls of men?" Surely, sir, your production must be *logica indianaensis*. The next writer I find that deserves a brush from my pen, is signed in your paper of the 15th ultimo, James Gay.

The misfortune of this Brother appears to be mostly this; having no particular argument to set forth, he attempts to write; having nothing to write upon, he attempts to write about what he had read; having forgotten what he had read, he writes more particularly about nothing, than any thing else, and sets before your readers one of the most complete dishes of nonsense I have seen. The production is so much like its author, that Brother Springer who knows an "Abolitionist" by his "*track*" could have named the writer if there had been no signature. Brother Gay feigns to discover "*concessions*" where none are made, and none intended. But he has plead forgetfulness of "language," and your readers will discover, he might with propriety have pleaded forgetfulness of ideas. Finally, after wandering through fancy's doubtful vale for some time, he finds me guilty of an "*unguarded and unfounded attack upon Messrs. Birney and Tappan*," and ventures an opinion as to the result of a comparison between "the moral worth" of those "*illustrious men*" and that of my humble self. Now, Brother Gay, I speak plainly to you; if I made an attack upon those characters, it was neither "unguarded" nor "unfounded;" no more so than on "Foster, Abbey Kelly," &c. That you should estimate "their moral worth," far greater than that of "Rev. J. Paris," I am fully prepared to concede, when I remember that you in an Abolition meeting at the Tabernacle in Cincinnati, supported resolutions declaring Rev. Charles Torrey who was found guilty of felony in a Court of Justice, and died a convict in the penitentiary of Maryland, "*a martyr.*" *The whole purport of those resolutions being to give that felon a good character.* Sir, Abolition seems to know but few bounds, and is regulated by but little decency. A felon, a convict, "a martyr to the cause of liberty!" Alas!! alas!!! But, Brother Gay, how do you come on circulating "*Bobolition*" pamphlets? (I quote from Brother Whitfield, mind you.) I have read the one you handed to me,—"*The Fellowship of Thieves*," and I frankly confess to you, sir, that I believe it to be the most basely false, lying, and slanderous publication that I ever scanned. My own observations in the South demonstrate this, to the entire satisfaction of my own mind. But, I suppose, sir, you have been told it is true, and you believe it, therefore, though a minister of the gospel, you have the brazen assurance to circulate it. *You have been engaged in this ungodly work—you dare not deny it*—you gave me that bundle of falsehood and slanders, telling me it would give me "*some light on Slavery.*" Your Bible never taught you to do such work. Such, sir, is more befitting Apolyon than a minister of the gospel. For God's sake, for Christ's sake, for your own soul's sake, quit your vain delusion, 'tis fanaticism, and come back to the ground on weich the Bible defines a minister's place to be. How do you get along with your Convention business, sir? Do you think you can get a goodly number to leave the Church with you? If the circulation of such pamphlets as "The Fellowship of Thieves" fails to "humbug" the members of the Church successfully, you had better call for two Conventions. If they are not sufficiently humbugged by the meeting of the first, you had better defer leaving the Church before trying a second, or else go over to "the Radical Church." In conclusion, Brother Gay, I fear you are given up to yourself. I mourn over the delusion of any man, though ever so sincere in that delusion, and fear you, with all your high professions, will never take the first step to benefit the "*down-trodden race.*"

Respectfully,
Yours, in Christ,
J. PARISH.

Enfield, N. C., August, 1847.

Written for the Western Recorder.

REV. ASA SHINN.

MR. EDITOR: It has been observed by one, 'that they who have nothing to give, may often afford relief by imparting what they feel.'

Perhaps it will be admitted by all good men, who have become acquainted with Mr. Shinn as a philanthropist, as a Christian minister, and with his almost invaluable labors in defence of the faith of the gospel, and of the doctrines held by Armenian Methodists generally, that he is justly entitled to their warmest sympathies in his mental affliction.

While he is looked upon as dead, and the afflictions of his family more severe than if he was, he still lives in the bosom of many a warm hearted friend, who would freely minister to his and familiy's necessities, (for they are the same as far as human ministrations are concerned,) if the matter was properly brought before them, and in a way that would afford them an opportunity for doing so. This, perhaps, has been frequently done in some parts; but I think there has never been a general taking hold of the matter by the clergy, such as the immergency and justness of the case requires. Hence many who are both ready & willing, have, no doubt, been deprived of the opportunity to aid in this praiseworthy work. And besides, Mr. Editor; one act of kindness, unless very great, does not suffice to secure his family from the pinchings of necessity in their prolonged afflictions. This makes repeated and protracted efforts necessary on the part of the church to save them from embarrassment, and to render his situation as comfortable as possible.

He whose springs of benevolence should become dry on the first giving a few dimes for this, or for any other as truly benevolent purpose, as obviously so as this, has doubtless greatly misunderstood the principles of that charity, which suffereth long and is kind. Will not all the itinerants undertake in this behalf, and furnish the people with the opportunity of signing subscriptions having a certain time to run, and by receiving and transmitting amounts from those who are ready and willing to give? This would not, we think, be going beyond their duty; neither do we think that any would be going beyond the bounds of justice, if they should take subscriptions for his works on the Plan of Salvation, & on the Benevolence of the Supreme Being. But we are admonished to be careful in our attempts to extend the circulation of these works, for the world is not yet prepared to receive them. Strange notion this to be entertained by any intelligent, honest man.

Now we know not that whether any copies of these works remain unsold, either in the hands of his family, or on commission, but why should they be deprived of the pecuniary products of his works, and the world denied the benefit and moral instruction it might derive from its free circulation? Alas! for some men's pretensions to infallibility; they would fain dictate and control, authoritatively, their fellow's moral actions. The disposition manifested by a number of the clergy of both M. P's, and M. E's, directly after the publication of his late work, though it cannot be denied to be a *fact simile* extension of proof in support of the principles laid down in his former essay, evidently supposes the people utterly incapable of determining for themselves what is truth, and what is error.

Have the arguments presented in his late works, ever been met and set aside by other arguments more in accordance with truth? No.

Then were there ever anything pretending to bear the name of arguments brought against them.

We have seen none. Then by what reason has its circulation been presented?

Partly by a disposition in the people to be relieved from the trouble of examining the evidences of truth for themselves, and their willingness to believe the *ipse dixit* of others; and partly by the stratagem of that portion of the clergy, who thought, or pretended they thought the world unprepared for its reception, which amounts to nothing more nor less than constituting themselves the guardians of the people's faith.

But, perhaps, generations yet to be born, will rise up and call him blessed, in his vindication for the wrongs inflicted by the present, and appreciate the labors of the good man.

T. FORSHEE.

The Budget.

What does the World Want!

Why does the world lie prostrate under the power of a moral sickness which breaks out in loathsomeness over the whole surface of society? Why is its countenance ploughed up with the wrinkles of distress? Why roll its restless eyes, and heaves its laboring bosom? Is it not after truth—heaven-given truth? Can this be given it in too great abundance? Is it not this which will purge it of every grosser humor, and send a new and bounding life through all its veins? To our view, there is a fullness of significance in the Apostle's declaration, 'The whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption.' Behold the wide-spread desolation caused by disobedience to God's moral government! See how the deadly poison which has wrought our ruin permeates the whole frame of society, and perverts the choicest gift of paternal love into the heaviest and most afflictive evils. Civil government, designed to defend the defenceless, and protect the weak from the aggressions of the strong, is it not, in almost every nation, the first to trample upon all human rights, the last to redress the real grievances of the poor? And the Christian Church itself, has not pride turned it into an engine of tyranny & made it an intenser misery to mankind than any other institution under the sun? [Churches in the United States are not, and cannot be, included in this censure.] Humanity, enervated and trembling under the operation of the curse calls out for truth—for all truth which the Creator has vouchsafed to communicate for its advantage. Let those who have it, beware how they hold it back! Theirs is but a weak and worthless faith that fears to publish in every ear, what God has spoken in theirs. They know little of the power of right principles who hesitate to proclaim and enforce them, lest in doing so, they should do more harm than good. Let them rest assured that the social system will absorb, by a process more or less rapid, all that knowledge of the divine will which Christians can impart. They cannot overdo their work. Their labors are not likely, for some time to come, to overtake the evil which requires them. What they know, therefore, it were well that they dispensed with a liberal hand. All times should be with them the time of sowing—all truths derived from Scripture the seed to be scattered. Let them pour out of every kind, in imitation of that benevolence which has blessed them with every kind. Wherever error reigns, thither should they carry the truth which will confound and overturn it.

One more consideration we submit to the notice of the candid: It is not a little remarkable that not a single promise of the divine blessing is extended to the sagacious management of the trust committed to us. No stress is laid in Scripture upon the importance of exercising a prudent forethought as to the effects likely to follow from the exhibition of truth. No intimation is given of the necessity of a far-seeing statesmanship in our attempts to rid the world of error. We are cautioned against leaning to our own understanding—we are commanded to be fools that we may be wise—we are told that this is the victory which overcometh the world, even our faith. The cautious suppressions of any portion of the divine mind, dictated by whatever motive, can fall back for encouragement upon no promise, no pledge, with which Christ has condescended to bless his Church. To honesty of purpose, to the courage which braves all shame, to simple-hearted reliance upon the power of God's word, to industry, perseverance, fortitude, zeal, there are assurances given upon which they may confidently lean in the darkest hour of difficulty and danger.

[*Eclectic Review.*

Honor and Love.

How should we honor all men! How unworthy is every contemptuous expression towards any on our tongues! Is he to be dispised? Each man is the brother for whom Christ died. None may be indifferent or displeasing to us. *We are our brother's keeper.* The most distressed is most proximately our neighbor. We are debtors to all. We owe love one to another. Christian charity identifies its great principles with universal man,

Individual Responsibility.

Truth is independent of all authority save one; and it is always safer to ask for arguments than for names. No Christian should dare to take his convictions of religious duty on trust. Our faith must stand on the word of God, not men. It is due to our own consciences, due to divine truth, and due to the very persons whom we venerate, to claim for ourselves the right of private judgment, and to make good that claim by its exercise. It would be well if every man would bear in mind, 'That to his own master, he standeth or falleth.'

PARENTAL.

From the Mother's Magazine.

Forbearing Threatening.

BY PROFESSOR J. T. ALDEN, D. D.

'George, who broke this rake?' said Mr. Colman to his son, as he took up a rake, one of the bows of which was broken. George looked down and made no reply. He had been playing with the rake rather carelessly and had accidentally broken it. 'If you get it again,' said his father, taking the rake with him to the barn, 'I shall punish you severely, you may depend on it.'—It will be observed that he did not desire George to answer the question, nor did he inquire any blame had been incurred in breaking the rake.—He contented himself with uttering the above recorded threat in rather a harsh tone, and went to his work.

George felt a little uncomfortable for a moment; not because he cared anything about having broken the rake, or because he had any fear of punishment, but simply because his companWm. Hayford, had heard his father scold him.—'I shouldn't care anything about father's scolding,' he said to himself, 'if he would not scold before any body.'

He soon threw off the temporary depression that he felt, and engaged in playing with William with as much spirit as if nothing had happened.

In the course of the afternoon, they discovered two very large apples on a tree that stood near the barn. The apples were out of their reach, and on a limb which they could not shake sufficiently to bring the apples off. They then looked around for a pole to get them off with, but could not find any which they could manage.—'O dear,' said George, 'what have we been making all this fuss for? Why didn't we think of the rake? we can reach them with the rake.'—And away he went to the barn to get the rake.

'I thought of it,' said William, 'but you know what your father said he would do, if you took it again.'

'That's nothing,' said George.

'You must know best; but I should think a severe punishment was something.—Your father is in sight.'

'I know it, but do you suppose he would whip me for just taking the rake and punching off apples with it?'

'He said he would.'

'I know he did; but he says a great many things which he never does.'

'My father always does what he says. If he says I'll whip, whip it is, and no mistake about it.'

'I shouldn't like to have such a father.'

'Does your father never whip you?'

'Yes, once in a great while, when something has made him very cross, he will catch hold of a fellow and give it to him before he knows it; but this is only once in a great while. He says he will whip me for almost everything, but he never does it.'

By this time he had got the rake, and was trying to reach the apples, but the rake handle was not quite long enough. Just at this moment Mr. Colman came along. William expected to see him look angry, and to see George manifest some signs of fear, but he was disappointed in both expectations.

'What are you doing?' said Mr. Colman, as he saw George trying to reach up higher into the tree-top.

'I am trying to reach those apples,' said George.

'You must make haste and grow taller,' said his father, taking the rake out of his hand, and bringing down the apples. 'They are the first ones,' continued he, 'they are the first the graft has borne.'

'Don't you want one of them?' said George.

'I will take a piece of one,' said he opening his knife and dividing one. He then passed on, and never said a word about the rake, or about whipping George for getting it.

William was astonished. If his father had said he would punish him if he repeated any act he would as soon expect the sun to fail to rise as his father to fail to keep his word. But George (thought he) has no idea that his father will keep his word; he would be greatly surprised if he should; I don't know about such fathers. It is no wonder the teacher says George is not a very good boy to obey rules. It is no wonder he stops on his way home from school, though his father tells him to come straight home.

Soon after this the boys thought they would go to the saw-mill, and take a sail on the pond.—George's sister seeing him making preparations to go somewhere, asked him where he was going.

'I am going to the saw-mill.'

'Father said you should not go there again, when you came home so wet last time.'

'No, he did not.'

'Why, George, he did, I am sure.'

'I am sure he did not. He only said he would whip me if I went there again, and I will risk his doing that. Come on William.'

'Are you not disobeying your father in going?' said William, who had some doubts about the propriety of going himself, lest he should countenance disobedience.

'Why no; he didn't say I shouldn't go.'

'But he meant you shouldn't.'

'I can't help what he meant; I know what he said.'

'There he is, ask him if you may go, and then you will be sure all is riehl.'

He accordingly did so, and permission was readily granted. They had a very pleasant time at the mill. They found a raft ready made, on which they sailed till the sun began to get near the trees, when William said he must go home.

'Who said so?'

'Nobody.'

'Did your father say he would whip you if you didn't get home before sun-set?'

'No.'

Well, then, what's the use of going?'

'Because my father always expects me to come home by sun-set.'

'Do you suppose your father would whip you if you shouldn't get home then, when he didn't tell you you must come, and didn't tell you he would whip you if you didn't come?'

'No, I don't suppose he would.'

'Then I can't see why you need go.'

'Because when I know what my father wishes me to do, I ought to do it; I should disobey him if I didn't.'

'You have droll notions about obedience, I must say,'

It is certain that his notions of obedience were different from George's. To what was this fact owing? George's mind was quite as good as his, and his natural disposition quite as docile.—It was owing to the unfortunate habits of his father. What those habits were we have seen above.

A few evenings after the events above narrated took place, Mr. Colman, and William's father, and one or two other neighbors, were spending the evening together, and their conversation naturally turned on their children.

'You have a very obedient boy, Mr. Hayford,' said one.

'Yes, he seldom disobeys me. I have not much fault to find with him in that respect,' said Mr. Hayford.

'My boy has a very good disposition,' said Mr. Colman, 'but some how or other, he forgets to mind me, pretty often. I have to threaten him pretty hard, sometimes, to keep him in order.'

Now Mr. Colman's neighbors knew that this habit of hard threatening, and not executing the threat, was the reason why his son was not kept in order. They all thought it very strange that he should know so little about the real state of the case. Was it strange?—or rather was the fact a singular one?

First Anti-Slavery Meeting in the United States.

The National Era says the Attorney-General of the State of Louisiana has pronounced the Declaration of Independence "a *humbug;*" and Caleb Cushing, late of Massachusetts, has made the discovery, announced in his Fourth of July Oration, "in General Arista's garden," that the Revolutionary War was not a war for Liberty. That such were not the views of the men of the Revolution, seems sufficiently manifest. One of the evidences of *their* ideas of the nature and bearing of the Great Declaration, is to be found in the proceedings of a meeting held in Middlesex county, New Jersey, on the 4th of 7th month, 1783, the first anniversary of the signing of that instrument, after the close of the war.

The meeting took place in the township of Woodbridge. Great preparations had been made; an ox was roasted, and large numbers assembled to partake of it, and to listen to the orator of the day, Dr. Bloomfield, father of the late Governor Bloomfield, of New Jersey. At the appointed time the orator mounted the platform, followed by all his slaves, fourteen in number, seven of whom took places on his left, and seven on his right, while he addressed the multitude on the evil of Slavery. At the close of his speech, he turned to his slaves, stating that, inasmuch as we, as a nation, had declared all men equal, he could not, consistently, hold slaves. "Why," asked he, "should these, my fellow-citizens, be held in bondage? From this day they are free!"

In the midst of the applause which followed, the Doctor called up to him one somewhat advanced in years. "Hector," said he, "when you cannot support yourself, you are entitled to a maintenance from my property. When do you suppose you will need that maintenance?"

The delighted negro held up his left hand, and, with the right drew a line across the middle joint of his fingers: "Neber, massa, neber, so long as any of dese fingers are left above dese jints!"

"There, fellow-citizens," said the Doctor, "you see that liberty is as dear to the man of color as to you or me."

The air rang with applause, and the company separated, without a suggestion from any one that it would be an act of patriotism to Lynch the good Doctor for his fanaticism.

Necessity, if it cannot be altered, becomes resignation.

Most men judge so miserably; why would you be praised by a child?

Not to evil, but to myself, do I owe my pain. Epictetus was not unhappy.

HOW MUCH IS A "HORSE POWER?"—We have heard this question asked a great many times.—The Scientific American says:—"What is generally considered as constituting a "horse power" is a power sufficient to raise one hundred and thirty pounds one hundred feet in one minute."

During the year 1846, there were arrested for larceny by various officers in Boston, 112 minors. During the first nine months in the present year, there have been arrested for the same offence 110 minors.

Advertisements.

Notice.—At our instance, an Attachment was this day issued, by Wm. H. Moore, a Justice of the Peace, of Springfield township, Muskingum co., Ohio, against the effects of Henson Bagley, a non-resident of said county, dated this 19th day of Oct., 1847.

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In regard to prices we deem it needless to say much. The cry of *cheap!* CHEAP!!! CHEAP!!! has become almost universal, and as a general thing, means just nothing at all. It is often made most loudly by those who have the least experience, and the fewest facilities for doing business.

We believe we have the means, and we know we have the will, to do business on as good terms as any house West of the mountains.

Our present stock was purchased for cash, in Baltimore, Philadelphia, and New York, by A. A. G., who spared neither time or pains in making his selections, and we hazard nothing in saying that for variety of patterns, richness of style, and quality of fabrics, our goods will compare with any in the country.

And as to prices, WE WILL NOT be undersold. Country produce of all kinds taken in payment.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journals and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

PLEASE TO READ THIS.

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Full particulars of the principles and profits of the business, will be given to all who desire them, by addressing post paid, ROBERT SEARS,

No. 128 Nassau street, N. Y.

Newspapers copying the above (including this notice,) and giving it eight insertions, shall receive any of the bound volumes which retails at from $2,50, to $3 per vol. Send only one paper directed as above.

Sept, 16, 1847. [3m.

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Written for the Western Recorder.

SERMON,

PREACHED AT ELDERSVILLE, PENNSYLVANIA;

BY REV. WM. REEVES.

[*Published by request of a public meeting.*]

Philipians iv: 3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel.

Is not the present an age of inquiry? And is not careful inquiry consonant with Christianity? And in the most important sense of the saying, is not "the bible, and the Bible alone, the religion of Protestants?" And do we not all, as such, endorse the doctrine of individual responsibility? And does not that necessarily imply the recognition of individual right? Yea, more, if man is solemnly held accountable to God for himself, is it not his imperious duty to think and act for himself? Not that we would encourage any person to rush ruthlessly into the sacred enclosure of religious belief; neither do we regard it as sacrilegious to speak, and speak out plainly, what has been from patient inquiry at intervals, for years, his deep conviction of truth, and important truth, and truth calculated to benefit mankind. Provided, he does not "violate the laws of God, or the rights of his fellow man."—In justification of the faithful investigation of the truth of Christianity, and of the fearless expression of the belief thereof, St. Paul quotes from "the Martyrs Psalm," this significant saying. "*I believed, and therefore have I spoken*"; and adds, "*we also believe, and therefore speak.*" And will any man affirm that the right to inquire for religious truth, was confined to the apostles? Would not that be, in effect, to say that responsibility also was restricted to them? And who can believe a sentiment so absurd! And though we esteem it wicked, wantonly to trifle with the tender sensibilities of the scrupulous, yet, if in the course of our religious researches, we should happen to cross the path of some favorite theorem, and come in contact with some stereotyped dogma, would it be infidel to believe? Not that truth stereotyped is any the less true; nor, on the other hand, is error though it be thus highly honored, any the less error.—Truth is not subject to such mutation, nor error liable to such incidental transformations.

It should seem that some religious sentiments, by a kind of general assent, without the labor of diligent inquiry, have been permitted to occupy a place in our *credenda*. And among these privileged, and long-cherished opinions, is the one before us; that *a woman ought not preach the Gospel;*—that it is positively *forbidden* in the *Bible*. The direct converse of which, we hope to establish in the following discourse; viz: *That the Holy Scriptures sanction female preaching*. And consequently, that it is the duty of professing christians to *help*, and not *hinder* them, in the discharge of this their solemn obligation. Nothing but the discussion of the question seems necessary, to insure many friends to the doctrine of the divine authority of the ministration of women.

In the prosecution of the plan proposed in this investigation, proof will be drawn from the Bible, the usages of the Primitive Church, learned Critics, Commentators, and Lexicographers. And here, once for all, let us say, that some of the authors quoted in this sermon, are not friends to female preaching; but so far from that fact destroying their testimony, it strengthens it; for this reason, because they are not so liable to the imputation of partiality: it exhibits also the face of the evidence on their minds, and their candor in confessing it. Patient and candid attention is sincerely solicited to the discussion of the following propositions:—

PROPOSITION I. There were *prophetesses* under the Old Testament dispensation.

PROP. II. In the Scriptures, the ministry of women is the subject of *prophecy* and of *fulfilment*.

PROP. III. Under the influence of the Holy Spirit, many women did preach the Gospel *after the day of Pentecost*.

PROP. IV. Women continued to preach in the Christian Church, long *after the days of the apostles*.

PROP. V. Women in our own day *are held accountable to God for the improvement of their talents*. And many of them *have talents for preaching the Gospel*.

PROP. VI. Female preachers are as manifestly *called of God* to the work of the ministry, as male preachers.

PROP. VII. In the apostolic and primitive church, those holy women who were called of God to the work of the ministry, were inducted into the sacred office by a regular and formal *Ordination* and that to "*Elder's Orders.*"

PROP. VIII. Female ministers are honored in the Scriptures, with the same *distinctive appellations* as the male ministers, and *were saluted as such*.

PROP. IX. Female preachers were noticed by the apostle Paul, and were *admonished* and *instructed* by him *as such*.

PROP. X. We propose to answer some of the most prominent and important *objections* urged against the doctrine advocated in this discourse.

PROP. I. There were *prophetesses* under the Old Testament dispensation. And—

1. There were *false* ones. See Ezek. xiii: 17; Nehe. vi: 7. And therefore there were *true* ones. Just as sure as counterfeit coin is an evidence of the existence of the true, so certain it is, that the false prophetesses indicated the being of the prophetesses of the Lord.

2. But we have direct Scriptural proof of the existence of true prophetesses in the days of old. Miziam, Deborah, Hannah, Huldah, and Anna, were all most unquestionably, genuine prophetesses of the Lord. See Exod. xv: 20, Judges iv: 4, I Sam. ii: 1, 2 Kings, xxii: 14, 2 Chron. xxxiv: 22, and Luke ii: 36—38. These passages are all clear and conclusive evidences of the fact, that those women were as truly and literally the Lord's *prophetesses*, as inspiration itself can make it. So that, if we deny these facts, or reject the evidences of these passages, with equal propriety may we deny the facts and reject the evidences of the Lord's *prophets*.

3. (1.) And these prophetesses spake "*in the name of the Lord.*" 2 Kings. xxii: 15, 16, 18. As did the prophets, in this respect, so did they. There was no difference. And if that circumstance or fact, is of vital importance in the establishment of the character of a true prophet, so also in this case. If one is true, so is the other. If there ever were true prophets, then were there also true prophetesses. The truth of both is established by the same evidence.—(2.) They were also the *ministers*, or *preachers*, of their day, Nehe. vi: 7, "*And thou hast also appointed prophets to preach,*" &c. One important branch of prophetic duty, in the days of old, was to *preach* to the people. It is an egregious error to suppose, that the prophetic office comprised nothing more than merely the foretelling of future events. Was there no *preaching* in those days? If there was, who did it? There can be but one answer to this question; viz: the persons who filled the prophetical office, Isa. lviii: 1. "*Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.* (3.) As some people lay much stress upon the circumstance of a preacher being a regular *Collegiate*, it may not be amiss to remark that *Huldah* the prophetess, was evidently of that class. It is said, 2 Kings xxii: 14, that "*She dwelt in Jerusalem in the College.*" We append a prelatical exposition of this passage—"The word which we translate "*College*," is in the margin of the Bible rendered, "the second part." For there were three walls about Jerusalem; within the first lived artificers and common people; within the second, persons of better sort, wise men, prophets, &c. And within the third was the mountain of the Lord. It is thought, then, that the sacred writer speaks of the middle part as the residence of Huldah." *Bishop Patrick*, as cited by Revs. *D Oyly*, B. D., and *R. Mount*, D. D., in their Church Commentary. Here then, according to this learned authority, if the 'college' in which Huldah resided, was not exactly like old *Oxford*, or old *Yale*, most undoubtedly it was the college of the Jewish Church, and the residence of "*wise men, prophets,*" &c. (4.) And even *priests* consulted them, 2 Kings, xxii: 14, "*So Hildiah the priest, and Ahikam, and Achber, and Shaphan, and Asahiah, went unto Huldah the prophetess,*" &c. Many persons appear to despise the religious instructions of *women*, but in many instances they are better qualified to impart it than many *men*, who assume the sole prerogative to teach the ways of the Lord. (5.) And at a time too, when there were *living prophets*. So that prophetesses were not a mere *substitute*, and resorted to as the only *alternative*, in seasons of great distress and destitution. But "resided" among the "prophets," and *officiated* with full *authority*, as their *compeers* in office. Commenting upon the fact of the priests repairing to Huldah for consultation, upon the important matter mentioned in 2 Kings, xxii:, a learned author says: "It certainly contributes much to her renown, that she was consulted on this weighty occasion, when both Jeremiah and Zephaniah, were prophets alive at the same time in Judah." *Stackhouse*, in *D'Oyly*, and *Mant*, before cited.

But some men may say, of what avail is all this--what have we to do with the Old Testament? Answer: If under the *legal* dispensation—when there was so much rigor exercised, and so much exactitude required of the people of God,—if *then* women were not forbidden of God, to officiate in the sacred office, but some of them were specially inspired to 'speak in the name of the Lord,' how much less shall they be proscribed and forbidden to officiate as the Lord's prophetesses, under the *New* Testament, when the Spirit is promised to be poured out more copiously, and all the disabilities of the legal dispensation are done away in Christ? This will be clearly visible in the discussion of the next proposition.

PROP. II. In the Scriptures, the ministry of women is the subject of *prophecy* and of *fulfilment*.

1. The first passages we notice on the point are the following: Psalm lxvii: 11,—Eph. iv: 89, "*The Lord gave the word: great was the company of those who published it.*" That this passage prophecies of female preaching, the translation does not distinctly indicate. But the original, it is said, signifies it. In the "*Female Advocate,*" published in London, by Rev. *John Stamp*, may be found the following: "In the original Hebrew it is, "Great was the company of the *women publishers*, or *women evangelists.*" And the author adds that "Grotius explains Psalm lxviii: 11, *Dominus dabat sermonem; id est, materiam lognendi uberem, nempe ut feminarum prædicantium* (victorias,) *multum agmen diceret, scilicet eaquæ segnunter.*" The Lord shall give the word, that is, plentiful matter of speaking; so that he would call those which follow the great army of *preaching women*, viz: Victories, or *female conquerors*.

That the Psalmist was speaking in prophecy of Gospel times, is indisputable; for St. Paul, in Eph. iv: 8, 9, cites v. 18 of this Psalm, and *so applies it*, "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men," &c. "All this the apostle applies to the resurrection, ascension, and glory of Christ; though it has been doubted by some learned men, whether the Psalmist had this in view. I shall not dispute about this; it is enough for me, that the apostle under the inspiration of God, applied the verse in this way: and whatever David might intend, and of whatever event he might have written, we see plainly that the sense in which the apostle uses it, was the sense of the Spirit of God: for the Spirit, in the Old and New Testaments, is the same." *Dr. A. Clarke*. And lest any person should quibble respecting the import of the word "*men,*" in the apostle and in the Psalmist, we make this one remark; to wit: that not the *sex* particularly, but the human *race*, is most obviously intended. Hence the Psalmist adds in the very same verse, evidently referring to the *incarnation* of the Messiah, our Immanuel God with us; "*That the Lord God might dwell among them.*" Did He dwell among "men" alone? Were these "gifts" procured by His incarnation, and death, restricted to the *male* portion of our species? What ridiculous subterfuges 'men' will resort to, when argument fails them, to sustain their cherished theories.

2. Joel ii: 28, 29. "*And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.*" This proof passage of the point in dispute is too plain to require lengthy exposition. And so generally admitted by commentators of almost every variety of theological sentiment, that it would be an easy matter to multiply quotations to any extent, in proof of the position assumed. A few remarks, however, may not be uninteresting or irrelevant. (1.) The subject matter of the blessing foretold for the nations, is the "*out-pouring of the Spirit.*" That is, under the Gospel dispensation, there shall be a more general and copious *effusion* of the gifts and graces of the Holy Spirit, than was enjoyed under the law. Under the Old Testament, some mercy-drops fell upon Zion's sacred hill; but under the New Testament, there shall be showers of spiritual blessings, over all the vineyard of the Lord; and the channels of ordinances shall be filled with the reviving and sanctifying influences of the Holy Spirit. Yea more; according to the prophet Isaiah, (xliv: 3,) the banks shall be overflown, and the whole land inundated with the water of life. He says, "*I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring,*" &c. (2.) The *subjects* of the prediction. And [1.] *sons and daughters.*" Are not *females* here expressly included? Or will any, rather than relinquish their long cherished opinion, and prejudices, resort to some scheme of verbal translation, to convert all these "daughters" into "sons;" or do some other violence to the sacred Scripture, rather than yield to the obvious import of the Holy Spirit? [2.] Another class of both sexes, is also mentioned here,—"*servants*" and "*handmaids.*" Evidently referring to the *poor* and to "*domestics,*" or to persons of the lowest rank and condition even to *slaves*. The "Jewish doctors," it is said, say: "*Prophecy does not reside on any* but such as are *wise, valaint*, and *rich*, not upon the soul of a *poor man*, or a man *in sorrow.*" Whatever amount of truth there may have been in this rabbinical opinion, under the legal dispensation, it is certain that all such disabilities are done away in Christ. St. Paul says, (Gal. iii: 28,) "*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*" (3.) The *extent* of this promised benefit:—"*all flesh.*" Most indisputably, this phrase signifies the *Gentiles*, as well as the *Jews*.—That the Gospel, with all its peculiar promises and advantages, was designed for "*all nations of men, who dwell on all the face of the earth.*"—And consequently, *we* are happily included in this universal blessing. (4.) And among the many unspeakable benefits of the effusion of the Spirit is, that many "*sons and daughters shall prophesy.*" That is, *preach the Gospel*. That this is the true meaning of the word, we hope hereafter to prove, by abundant authority. In this place, let the sentiment be sustained by two chief commentators, of the Calvanistic and Wesleyanic orders of Protestant Christians. *Matthew Henry*, the prince of Calvinian commentators, says on this passage in Joel; "The Spirit shall be poured out upon some of *each sex*; not *your sons* only, but *your daughters*, shall prophesy; we read of four sisters in one family, that were prophetesses." . . . . "And *they shall* prophesy; they shall receive new discoveries of divine things, and that not for their own use only, but for the benefit of the church. They shall interpret Scripture, and speak of things secret, distant, and future," &c. Now if some of "*each sex*" in our day, not only of our "sons," but also of our "*daughters,*" shall prophesy, shall "receive new discoveries of divine things," and that "not for their *own use* only, but for the benefit of the *church* also; and shall "*speak* of things, secret, &c., and "*shall interpret Scripture*" too, if this means not, in other words, that both *male* and *female shall preach the Gospel*, pray tell us what it means. And *Dr. Clarke*, in his lucid style, is still more plain. Hear this prince of Armenian commentators speak upon this passage. He says: "The gifts of teaching and instructing men, shall not be *restricted* to any one *class* or *order* of people. He shall call and qualify the men of His own choice; and shall take such out of all *ranks, orders, degrees*, and offices, in society. And He will pour out His Spirit upon them; and they shall be endowed with all the gifts and graces necessary to convert sinners, and build up the church of Christ on its most holy faith." And on this phrase, "*your sons and your daughters shall prophesy,*" he says plainly, "shall *preach*, exhort, pray, and instruct, so as to benefit the church." This needs no comment.—(5.) And we have the additional testimony of *St. Peter* speaking by the spirit of inspiration, who applies this passage to the glorious effusion of the Spirit, after the resurrection of the Savior, on the ever-memorable day of Pentecost. See Acts, ii: 16—18, where he that runneth may read. For, as *Dr. Clarke* observes: "Nor is there any evidence that such an *effusion* took place, nor such effects were produced, from the days of this prophet till the day of Pentecost." So that, in fine, it is manifest that if some *women*, as well as men, had never preached the Gospel, this prophecy of Joel would never have been fulfilled.

PROP. III. Under the influence of the Holy Spirit, many women did preach the Gospel *after the day of Pentecost*. 1. It may be supposed by some, that if on that marvellous occasion at Pentecost, some women did in fact preach the Gospel, it is doubtful whether they ever did thus officiate *afterwards*. And to weaken the force of the above prophetic passage, some may resort to this criticism, to discriminate between a *prophecy* and a *promise*. And then insist that a 'prophecy' has but *one* instance of fulfilment. This futile subterfuge is easily exposed. For, to grant to our opponents, for the sake of argument, what is by no means indisputable in the premises, still their application of the rule in this case is demonstrably erroneous. For in Acts, i: 4, referring to the approaching effusion of the Spirit, the sacred writer designates this blessing—the "PROMISE *of the Father*," and adds, verse 5, "*For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*" And most obviously, the Holy Spirit is the standing promise of the entire New Testament dispensation. 2. And accordingly many women did preach the Gospel, *after the day of Pentecost*. This is evident from many passages of Scripture. Take the following. (1.) Acts, xxi: 9. *And the same man* [Philip the Evangelist] *had four daughters, virgins, which did prophesy.*" Here *one man*, and a pious minister of the Gospel, had the unspeakable pleasure and satisfaction of seeing "*four*" members of his family, and they all *single young women*, become proclaimers of the great truths of Christ and his salvation! What an interesting sight! And is it not spoken to their *praise?* And commentators generally agree that this and similar instances of female prophesying, after the day of Pentecost, were further proofs of the progressive fulfilment of the prophecy of Joel. And if four female preachers were found in one family, who can doubt the fact that many more then existed? And if *then*, why not *now?*

But is not the word *prophesy* to be restricted to the *foretelling of future events?* We hope presently to shew, by competent authority, and that in abundance, that it is not. Let this question, therefore, be answered for the present, by asking another, which is put by *Dr. Clarke*, viz: "If Philip's daughters might be *prophetesses*, why not *teachers?*" And teachers of christianity in the church, and in the *community*.

2. Rom. xvi: In this chapter there are many female ministers mentioned. In verse 1. "*Phebe, a servant,*" or rather a "*deaconess.*" For so the word is translated by Drs. *Clarke, Macnight*, and many other learned critics and commentators. That there were many deaconesses in the Christian Church, in the days of the Apostles, is surely undeniable. And the state of society, as it (then) existed in many countries rendered an order of female ministers necessary. History, in this case, it should seem, is the best commentary. And who that has ever read the history of Greece, and parts of Asia, and has observed the wretched degradation, and the silly coyness of the women, can believe that *men* preachers could have access to a female audience, in many places, in those days? Here we could easily furnish citations sufficient for a book. We will give a quotation from Drs. *Dodd* and *Coke*. "*Cenchrea*, a port belonging to the city of Corinth," and Corinth was a city of Greece, and according to the customs of that country, men could not well be allowed to perform those good offices to the women: for men to have visited and conversed with women, would have been counted a great indecency, and must have brought a scandal upon the Christian profession; as in Greece the women were treated in a manner very different, from the usages of the western parts of Europe. This appears from Cornelius Nepos, who observes in his preface; "A great many things in our customs are decent, which are thought scandalous among them: for which of the Romans thinks it a shame to take his spouse to a feast? Or whose wife keeps not in the first room of the house, and converses with company? Which is quite otherwise in Greece, where she is never admitted to a feast, unless of relations, and always keeps in a retired part of the house, which is called *the woman's apartment*, whither nobody comes, unless allied to her by near relation." This being the case, it is not improbable that some women of probity and good understanding, might be chosen to attend as "*deaconesses* upon their own sex." So it seems that the historical accounts of those countries,—of the seclusion of females from society generally, were sufficient to convince those commentators of the necessity of an order of women evangelists. And inspiration testifies that they were equally endued with the gifts and graces of the Holy Spirit, with the male ministers of their day. And the learned *Dr. Macknight* quotes and translates from the Apostolical Constitutions, thus: "Ordain also a *deaconess* who is faithful and holy, for the ministeries towards the women."—Verse 3. *Priscilla* is mentioned with her husband *Aquila*. This pious couple are of considerable note in the New Testament. The "eloquent" *Apollos*, though "*mighty in the scriptures,*" and "*was instructed in the way of the Lord,* and also "*fervent in the spirit:*" yet this pious pair "*took him unto them, and expounded unto him the way of God more perfectly.*" See Acts, xviii: 24—26. And St. Paul, in the verse before us, mentions *her* name *first*, as if to indicate that she was not only the "better *half*," but also the 'better *preacher*' of the two. Verse 6. *Mary* is mentioned. She appears to have been very zealous in the good cause, and was in great repute among the apostles and brethren. Verse 12. Here we have *three* women ministers spoken of in *one verse! Tryphena, Tryphosa*, and *Persis*. Let *Dr. Clarke* comment a little here. He says: "[*Tryphena* and *Tryphosa*] Two holy women, who, it seems, were assistants to the apostle in his work; probably by *exhorting, visiting the sick*, &c. *Persis* was another woman, who, it seems, excelled the preceding; for, of her it is said, she *labored much in the Lord*. We learn from this, that Christian *women*, as well as *men*, labored in the ministry of the word. In those times of simplicity, all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to propagate it to the uttermost of their power. Many have spent much useless labor in endeavoring to prove that these women did not *preach*. That there were *prophetesses*, as well as *prophets*, in the Christian church, we learn; and that a *woman* might *pray* or *prophesy*, provided she had her *head covered*, we know: and that whoever *prophesied*, spoke unto others to *edification, exhortation*, and *comfort*, St. Paul declares, 1 Cor. xiv: 3. And that no preacher can do *more*, every person must acknowledge; because to *edify, exhort*, and *comfort*, are the prime ends of the Gospel ministry. If *women* thus *prophesied*, then women *preached.*"

Let us now prove at length, by authorities of the highest standing and acknowledged merit,—admitted as such by the candid of every creed, that the word *prophesy* is not restricted in its signification to merely foretelling of future events, but actually means to *preach* or *proclaim the truths of the Gospel*. This, it is confessed, has at least, the appearance of a work of supererogation; for the apostle *Paul*, in the quotation above, has put the question at rest forever. But as some people seem disposed to yield to *human authority*, even before the *Bible*, we proceed to give the testimony of learned men. So that our opposers shall be left without excuse, should they continue in their unbelief. (1.) PHILOLOGICAL Lexicographers. [1.] WALKER. *Prophesy*, "To utter predictions; to *preach*, a scriptural sense." [2.] WEBSTER. *Prophesy*, ... 3. "*Preaching;* public interpretation of Scripture; *exhortation or instruction*. Prov. xxxi.—*Prophesy*, 1. To utter prediction; to make declarations of events to come, Jer. xi: 2. In *Scripture*, to *preach;* to *instruct in religious doctrines;* to *interpret* or *explain* Scripture, or *religious subjects;* to *exhort*, 1 Cor. xiii.—[3.]. BOLLES. "To utter predictions; to *preach.*"

(2.) THEOLOGICAL Lexicographers. [1.] BUCK'S Dictionary. "In the Old and New Testaments, the word is not always confined to the foretelling of future events. In several instances it is of the *same importance with* PREACHING, and denotes the faculty of illustrating and applying, to present practical purposes, the doctrines of prior revelation. Thus in Nehemiah it is said, "Thou hast appointed *prophets to preach,*" chap. vi: v. 7; and whoever speaketh unto men to *edification, exhortation*, and *comfort*, is by St. Paul called a *prophet*, 1 Cor. xiv: 3."—[2.] CRABBE, in his "English Synonymes," after giving the word in *French, Latin*, and *Greek*, says, "all signify to *tell*, to *expound*, or declare what is to happen."

(3.) BIBLICAL Lexicographers. [1.] BROWN....(3.) The *preaching of the Gospel*, 1 Tim. iv: 14,—Rom. xii: 6. (4.) The *gift of explaining obscure* passages of Scripture, or of foretelling things to come. 1 Cor. xii: 19,—xiii: 8, &c.—[2.] WATSON, "A prophet, in the strict and proper sense, was one to whom the knowledge of secret things was revealed, that he might *declare them to others*, whether they were things *past*, or *present*, or *to come*.....Nevertheless, in a more lax or analogical sense, the title prophet is sometimes given to persons who had no such revelation, nor were properly inspired." And under the head of "PREACHING," he says, From the sacred records, says Robert Robison, we learn that when men began to associate for the purpose of *worshiping the Deity*, Enoch *prophesied*, Jude xiv: 15. [3.] COVEL, "PROPHECY, a foretelling of future events, *prediction*; but including also from the Hebrew the idea of *prophetic revelations, declarations, exhortations*, and *warnings*, uttered by the prophets while acting under Divine influence, as ambassadors of God, and interpreters of his mind and will. The word also signifies that prophetic *spiritual gift* which was imparted to the *primitive teachers* of the Church, 1 Cor. xii: 10."

HOWARD MALCOM, A. M., makes the following remarks upon the word "PROPHESY. (1) A declaration of future things. Nehe. vi: 12. (2) A declaration of hidden, obscure, and important things. Prov. xxx: 1. (3) *The preaching of the Gospel.* 1 Tim. iv: 14., Rom. xii: 6," &c. "PROPHET, one who foretells what is to come; a person inspired, and appointed by God to reveal his will, to warn of approaching judgment, to explain obscure passages of Scripture, or to make known the truths of the Bible, and urge men to obedience. 1 Cor. xiv: 26."

(4.) CONCORDANCES. [1] CRUDEN'S. *Prophesy*....."The term is also used by St. Paul, for *explaining* Scripture, *preaching or speaking to the church in public*. 1 Cor. xiv: 1, 3," &c. [2] BUTTERWORTH'S. A "prophet," says Mr. B., is "one who foretells future events. 1 Peter, i: 10. One who *preaches*. 1 Cor. xiv: 1," &c. (5.) COMMENTATORS. [1.] DR. A. CLARKE. On Acts, ii: 17.—"The word *prophesy* is not to be understood here as implying the knowledge and discovery of future events: but signifies to *teach* and proclaim the great truths of God, especially those which concern the redemption by Jesus Christ." And on 1 Cor. xiv: 3, he explains the word *prophesieth*, thus: "Has the *gift* of *teaching;*" and "*teaching the way of God:*" And quotes the learned WHITBY. [2.] Drs. DODD and COKE: "Thus they should be enabled to *prophesy;* either to foretell things to come, as Agabus, &c.; or to *speak the truth of God to the edification of others,*" &c.—FOURTHLY, it signifies to *expound* or *interpret Scripture;* as in 1 Cor. xiv: 1..... "An address to others." [3.] BENSON. To *prophesy*. "To discourse about divine things in a way that will edify others." [4.] Revs. GEORGE D'OYLY, B. D., and RICHARD MANT, D. D., and learned authorities cited by them. "The word *prophecy*, signafies the *gift of teaching, exhorting*, and *explaining Scripture.*" OSTENWALD, JOHN FREDERICK, a Protestant Divine of Neufchatel, in Switzerland. "To *prophesy*," according to BISHOP HALL, is to be enabled "by the Spirit of God, *to teach* and *declare* those things, which may be *to the edification of the church.*" "To *prophesy* signafies to *declare truths* through the inspiration of God's Holy Spirit, whether by prediction or not." The word "*prophet*" has the like signification. It is thus used in 1 Cor. xiv: 29, 32, 37. *Parkhurst.*—[5.] MATTHEW HENRY, on Acts ii: 18. A Spirit of prophecy; by the Spirit they should be enabled to foretel *things to come, and to preach the Gospel to every creature*. This power shall be given without distinction of sex: not only *your sons*, but *your daughters* shall prophesy."....."Or in general, *men* and *women*"—[6.] Dr. MACKNIGHT, on the Epistles "*Prophesying,*" says this profoundly learned man, "does not necessarily imply the foretelling of future events by inspiration, but most commonly signifies the *speaking by inspiration to the edification of others*. Philip's four daughters may have done so."—[7.] Rev. A. CAMPBELL. *Prophesy.* "A *general* name denoting the speaking by inspiration in a known tongue, *to the instruction of the congregation.*"—Cited from Dr. MACKNIGHT, on 1 Cor. xiv: 3.—[8.] WESLEY, on 1 Cor. xiv: 1, "The word here does not mean foretelling things to come; but rather *opening and applying the Scriptures.*" [9.] DIODATI, Rev. John, of Geneva, and cotemporary with Rev. *John Calvin*, who wrote about two centeries ago, analyses of the Canonical books of the Old and New Testaments, with "Annotations." On Acts ii: 17, "Shall *prophesy*," he says, "*Shall have such grace and understanding as to declare the good will of God.*" And on 1 Cor. xiv: 2, he remarks, "*Prophesy* is a gift more excellent than that of strange tongues, for by it is *communicated light and instruction* to the Church, to the *understanding* of it, which ought to be the *proper end of speaking;* without which, speaking is but an unprofitable sound." On verse 3, "To *edification*," he says, "Namely, things which serve for the *instruction, advancement*, and *confirmation of the faith*," &c. [10.] BARNES, in his "*Notes,*" gives great latitude of meaning to the word "*Prophesy;*" and in his exposition fully embraces our views of the term. In his remarks on Rom. xii: 6, respecting it, he says: "This word properly means to predict *future events*, but it *also* means to *declare the divine will; to interpret the purpose of God; or to make known in* ANY WAY THE TRUTH OF GOD, *which is designed to* INFLUENCE MEN."

In the above quotations, we have been careful to give the language of their respective authors, *vervatim, et literatim, et punctuatim*, though we have taken the liberty to *emphasise* some words. Here, then, we might safely rest the question at issue. Is there a point in the whole compass of Christian theology, more susceptible of *demonstration?* For it is directly and positively asserted by the Holy Spirit, that women shall prophesy: But according to authorities above cited, (and enough for both jury and witnesses, in any court, to sustain any case,) to prophesy is to preach, and preach the Gospel. What further testimony can any reasonable man require? If our opponents believe not from the evidence just adduced, would they be persuaded, though one should rise from the dead? At all events, testimony can have no effect upon their thinking faculties, if this be insufficient.

PROP. IV. Women continued to preach in the Christian Church, long after the days of the Apostles.

It is generally admitted, that the miracle-working power, or gift of the Spirit, ceased with the Apostolic age. And some who oppose female preaching may suppose, that with the cessation of that extraordinary gift of God, in the Christian Church, the gift of prophesying, or preaching, to women also ceased. But that is a great mistake, as we hope to prove. So far from it, that it appears they continued to officiate in their ministerial capacity, till the Church became corrupt, and then men ministers, from sordid and selfish considerations, and not because the Bible forbids it, sought to suppress it. And it is gratifying to the friends of female preaching, to find, that while the Christian Church retained its primitive purity, and simplicity, the ministrations of women received its affectionate sanction, and support. 1. The first author we shall adduce to support this proposition, is Dr. Benson, a profound Divine, and by no means prepossessed in favor of a woman ministry. In his Commentary on Joel ii: 28, he remarks: "The gift of prophesy was bestowed upon some women under the Old Testament.....But this gift was more frequently conferred upon that sex in the times of the New Testament. Thus we read of four daughters of Philip the evangelist, who prophesied. Acts xxi: 9; and Church History affords us several other instances; such as Perpetua and Felicitas, who were martyrs for the Christian faith; Potamiena, mentioned by Eusebius, Lib. iv., cap. 5, and others." These few women ministers mentioned by the Doctor, are a credit to the good cause, for false prophetesses, or those who would consult their own ease and temporal comfort, would not have become "martyrs for the Christian faith." We are glad Dr. Benson declares there were others also; for Eusebius mentions more. 2. The second witness called in this case, is no less a personage than the celebrated Dr. Macknight, who is acknowledged to be a thorough scholar, and a patient investigator of Bible truth. On Rom. xvi: 1, he says, "Pliny, too, mentions them (ministering women,) in his letter to Trajan. And speaks of two Christian females, put to the torture, who were called among the Christians, Ministræ." And commenting on several verses in 1 Tim. 5; speaking of these "widows," he says:—Father Clement of Alexandria, reckons widows among ecclesiastical persons, Pædag. Lib. iii: c. 12. "There are many precepts in Scripture, concerning those who were chosen, some for priests, others for bishops, others for deacons, others for widows."

3. From motives of convenience and brevity, the writer gladly avails himself of an extract from a work entitled "THE FEMALE ADVOCATE," by *Rev. John Stump*, a pious minister of the Primitive Methodist Church, Eng., and a zealous defender of the ministrations of women. The article was originally written by an able "*Correspondent of the Manchester Times;*" a part of which is only here given. The writer says: "The following brief extracts, from history, throw considerable light on this subject:—"About the year 327, there was a woman, as Socrates Scholasticus reports, by whom the Iberians were converted to the Christian faith, after the king and queen: the king preached Christ to the men, and the queen preached Him to the women." Was not that just as it should be? Was it not also fulfilling this Scripture,—"*And kings shall be thy nursing-fathers, and* (*their*) *queens thy nursing-mothers?*"—(Isa. xlix: 23.) But our author proceeds: "In the year 372," says Baroneous, "there was a queen of the Saracens, called Mauvia, who preached Christ to her subjects. In the year 499," says the same author, "there was a queen of the Franks, in Gallia, named Chrotildis, a Burgundian, by whom that nation was converted. In the year 583, flourished Ingundus, a queen of the Goths, in Spain, by whom *her husband and subjects* were converted, as Baronius affirms, whose words are, 'Ingundis began to *preach* to her husband, &c.'" What an excellent example for women, both in high and low life, in our own day. And mark their signal success! Again he says: "'In the year 591,' says Paulus Diaconus, according to the testimony of Baronius, "lived Theodolinda, a queen of the Longobards, in Italy, by whose preaching that *nation* was converted.' His words are, "Both the king himself, and his Longobard subjects, obtained great favor from God, by the preaching of Theodolinda, namely, their conversion to the Christian faith.' In the ninety-ninth canon of the counsel of Nice, held 325, *women* are reckoned among the *clergy;* the words as translated, are, "Concerning deaconesses, and all others who are accounted amongst the clergy." Dupin, in the second volume of his Ecclesiastical History, affirms 'that in the fourteenth century, there were deaconesses in almost all churches.' In the fifteenth canon of the conncil of Calcedon, commonly called, the fourth general council, assembled anno 451, is this passage. 'A deaconess is not to be ordained before she is forty years old.' About this time, the clergy degenerating from their former simplicity, but increasing in power, riches, and worldly grandeur, he was accounted happy who had a friend at court, whereby he might obtain some ecclesiastical preferment; great revenues, titles, and honors, became annexed to them, many were ambitious of obtaining them." And mark now, "Then the men, exiling the women by degrees, took the sole government of the church into their own hands, and assembling together, made what canons they pleased for their secular advantage, &c. Then were some published against the ordination of priestesses, and deaconesses, &c. From that synodical prohibition, we may reasonably conclude that such practices were then in use, for had there been no such customs, doubtless the councils would not have repeatedly prohibited them." Upon the above citation, it would afford the copier pleasure to comment, but perhaps it is better to forbear, and leave the reader to note for himself. Many other authors might be introduced, to sustain the proposition, but enough probably has been said upon this part of the subject. Let us therefore proceed to

PROP. V. That women in our own day are held accountable to God for the improvement of their talents. And many of them have talents for preaching the Gospel.—Shall we say at once, therefore they ought to improve those talents, and preach the Gospel?* For does not the proposition itself afford evidence sufficient for its support, at least to some minds? But some may question the truth of the minor member; and therefore, we proceed to furnish the proof. And 1. (1.) In regard to their physical and intellectual ability. [1.] Touching their physical ability, a word or two. There is a natural fitness requisite, which must be obvious to all, and which we regard as essential to the sacred office. We cannot believe that any person, man or woman, who has a natural physical deformity, which would render them ridiculous in public, can be called of God to officiate in that way. For God is consistent with himself in all his works and ways. But by this rule, women are no more liable to exclusion than men. And the organs of speech in the female, are surely equal to those of the other sex. While the *voice*, confessedly, is *more* charming than that of the male. So that in this she has the decided advantage. And with regard to the physical strength of women, to perform the various and arduous duties of the ministerial office, strange as it may sound to some, the writer, (though perhaps of ordinary bodily ability,) testifies to what he has seen, that regular itinerant female preachers, have walked circuits, more miles to an appointment, and preached *oftener* than he could do, the best day he ever saw! And yet continue to travel, through all seasons of the year, and in different parts of the country, on missions as well as

circuits, for upwards of twenty years! And were he to give the number of miles some of them have walked to an appointment, on some Missionary fields of labor, perhaps his veracity might be questioned.

[TO BE CONTINUED.]

Religious Intelligence.

PITTSBURGH DISTRICT.

Buchanon Circuit, Oct. 26, 1847.

BR. BASSETT: I wish to say through the Recorder, that our camp-meeting closed on the 12th of October. Brother Brown was in attendance, and preached with his usual zeal. Brs. Clark, Helmick, Reger, Neesmith, Simpson and Nester, were also with us and did us good service. We had a good camp-meeting. Believers were built up and several professed pardon through the blood of Christ. Thank God for his mercies. There seems to be a lasting impression made on the community. Our prospect to all appearances for a good Conference year on this circuit is flattering. O that the Lord would carry on his work. As camp-meetings are something new in this country, it was thought before we commenced that there would be a great deal of bad behaviour; but be it said to to credit of this community, that I never saw better behaviour at a camp-meeting.

R. H. WALKER.

MUSKINGUM DISTRICT.

Litchfiel , Ohio, Oct. 29, 1846.

MR EDITOR: I met my appointment on the Wellsville circuit, in due time. My meeting was at the town of Wellsville. Rather a pleasant season. But the rail road fever—election interests; and I may add, a quite cold atmosphere, rather indisposed the great majority for any special spiritual enjoyment. So far as being well received and kindly treated by warm & worthy christian friends is concerned, I should think brother Ragan, pleasantly situated at Wellsville: Yet, in some respects, the prospects for religious prosperity are not very flattering.—May this dark cloud be soon driven back by divine power, and brother Ragan's highly appreciated ministerial labors prove instrumental in a revival of pure religion among the people of his charge, never to be forgotten! I returned home from this meeting on Monday evening, intending to start for Leesburg circuit, the latter part of the week; but, an unexpected disappointment in a horse I had bought, put it out of my power so to do. I will visit this circuit at some other time. I arrived at brother Swan's, (the place for my meeting for Granger circuit.) on Saturday ——inst. at about 12, noon—and was sorry to find Br. S. sick, and to learn that he was brought home sick from Conference, and had not yet recovered. The great falling of rain which had continued for a number of days, had made the travelling very bad, and the Canal location of our meeting, is soon rendered disagreeable in wet weather,—no one was in attendance from any other society, and but a few, of the Swan society, had convened: &c., &c. Truly (only I am proof against them,) I should have got the *blues*. Br. Moody arrived sometime in the afternoon, and cheered me with his good company. I tried to preach to a few, at candle-lighting; but on Sunday no one went to the place for meeting, in consequence of the ceaseless falling of rain from three in the morning, until after seven o'clock in the evening. The friends on this ct. are much disappointed that brother C. declined serving them. I am told he would have been well received on this circuit, and supported too: I obtained the consent of Br. Moody to call the officiary of the circuit together, and if he and they could agree, to serve them the remainder of the year. All with whom I conversed—seem pleased at the idea of brother M. serving the ct. On my way through the circuit, I called to see the family of brother Tracy. And I much regret to hear that good brother T. has had a violent attack of disease, since Conference. He had partially recovered and gone to his circuit. But as he had been absent three weeks, during which no tidings of him had come, his wife was fearful that all was not well. O may a kind Providence favor health to our excellent bro. Tracy!!

I still find religion at a low ebb, in this region. And how can it be otherwise, since Foster's and Abby's infidel cry of '*come-outer-ism*' is so very popular with a great many (hitherto) loud sounding christian professors? Infidelity, well knowing that the church is, and always has been the nursery of christianity, as it hates Christ, has sought to *tear down the church*. It matters not what the pretence—"tear down the church." It is not remarkable that a man who denies both the virtue of the death of Christ & the inspiration of the Bible, should welcome any pretence for tearing down the church. Such men well know, that the spirit which "tears down the church" never will help build up the church. Then let professing christians only shout on the victory of the 'Foster clan' over the churches, upon pretence of 'doing good to the poor slave,' and what will the end be? Aye—aye—that's the question. Infidel France, may hint an answer.

Whatever truly ministers to the cause of the 'poor slave,' should be hailed by every lover of his species. The cause of the slave is a worthy cause. And shall it be disgraced with all the trash and abomination in the land? It ought not. The whole spirit of tearing down the churches and of '*come-outer-ism*,' is not only injurious to the 'poor slave,' but hurtful in the extreme to all under its influence. Where this excitement prevails, what havoc has it made? The faith of how many has it shaken? The love of how many, is waxing cold? how many seem to have forgotten every other interest, their own souls—the souls of sinners around?—they seem to think and talk of little else, but the 'poor slave.' Can this be the work of grace? Would the "mind that is in Christ" operate thus? Never. The spirit that blinds a man to his own, and the spiritual interests of his neighbor, around him, was never a true friend to the 'poor slave.' The spirit that spreads such irreligious influence, as is every where met with, where this "*come-outer-ism*" prevails, never ministered any good to the slave. This spirit in its cry of 'come out of her my people,' ect.,—naturally begets in the public mind a hatred to the church, fills it with disgust at all church organization: when this is done, how naturally will the mind hate the worship of God and means of grace, which are preserved in the church, and there only? How fearfully then, must irreligious and practical infidelity prevail? When this excitement is exerting such a wretched influence upon the public mind at the North, right where it prevails, what good effect can it have upon either slave or master at the South? How many shout it back, "*Physician heal thyself!!*" Sinners at the North are as bad as sinners at the South, and need a "crucified Christ" just as much.—And infidelity takes away our all, for time and eternity; and is as much worse than slavery, as the soul is better than the body. Many in this region have left the Methodist Episcopal Church, and some have left the Methodist Protestant Church, and taken Foster's ground: of whom I would ask, "What part has he that believeth with an infidel?" True—some of them admit that Foster is an infidel, and deny that they are following him. But how is the fact? They have 'come out' as he advises—and have made common cause with him, against all the churches; they use his words—they manifest his spirit—&c. &c., and they need not deny that they are doing his work. May God arrest this destructive spirit!

Yours truly,

GEO. CLANCY.

MICHIGAN DISTRICT.

Kingsbury, Ia. Oct. 26, 1847.

BR. BASSETT: Our late Conference was for the most part one of the most harmonious and interesting Conferences we have ever attended. The business chiefly was dispatched with great harmony and great activity. Our meeting through the Sabbath was one of deep interest, many wept, and more made to rejoice in the Lord our God. The Ordinations were exceedingly interesting, also the Communion season. The Congregational Minister assisted in the Ordinations and he and his people came with us to the Lord's table to commemorate the sufferings and death of the blessed Saviour. They also gave us the use of their church for the Session of the Conference, and opened their houses for the reception of the Members of Conference. May the good Lord reward them abundaily for their acts of brotherly kindness towards our little band.

JAMES GAY.

WABASH DISTRICT.

Northfield, Ia., Nov. 3, 1847.

BR. BASSETT: I herewith send you some further extracts from the Minutes of the Wabash Conference, and as there is undoubtedly some anxiety in other parts of our church relative to our progress in this District, I would say from the imperfect returns from several circuits, the number in society cannot now be known; there is however probably something of a decrease. Yet we have no doubt but the church is now stronger, and in a better condition than it was this time last year. As there is more union, more zeal, and more humility, with better prospects for the future, and an increased devotedness on the part of the Ministry. Our Conference which has just closed was one of peculiar interest, the utmost harmony prevailed throughout, with no jarring string to interrupt the general tranquillity. The divine presence was largely present from the commencement; sinners were convicted; believers strengthened and the preachers go to their fields of labor with warm hopes of better times for the ensuing year.

J. C. WRIGHT.

NORTH ILLINOIS DISTRICT.

Weathersfield, Ill., Oct. 26, 1847.

BR. BASSETT: I have just returned from Lafayette, where the North Illinois Conference held its 4th Session. The Conference was more full in attendance than ever before, the Ministers and Delegates from the several circuits, were mostly present. The Conference was favored by the special and signal presence of the Great Head of the Church, from its commencement to its close. Harmony and good will prevailed among the brethren. All repaired to their fields of labor greatly encouraged. May the blessed Saviour accompany every preacher to his appointment.

M. JARED.

Conference Proceedings.

Reported for the Western Recorder.

WABASH CONFERENCE.

You will please publish the following resolutions from the Committee on Finance.

Resolved, 1st. That the first quarterly Conference of the year make an estimate of the probable expenses of the circuit or station, and apportion the same to the several classes according to their ability by a vote of a majority of the leaders present. When, in a book provided by each leader, each member shall subscribe what he is willing to pay for that year to be paid quarterly, Provided, that each leader may obtain subscriptions from persons that are not members who may be disposed to aid us.

Resolved, 2d. That each and every class-leader shall have a class steward elected (or act in that capacity himself,) who shall use his utmost exertion to obtain the amount apportioned to his class by subscription or otherwise.

Resolved, 3d. That any minister or preacher shall be exonerated from all service in his appointed field of labor if at the end of any quarter he is not fully paid his regular disciplinary allowance up to that time. Provided he notify the quarterly Conference of his intention to leave, and within three weeks after leaving, publish the reasons thereof in the Western Recorder, together with a copy of these resolutions.

Resolved, 4. That the President's salary be apportioned as follows for the following year.

Crawfordsville	circuit,	$18,00
Union	"	13,00
Logansport	"	10,00
Frankfort	"	22,00
Cicero	"	22,00
Mississinawa	"	17,00
Deerfield	"	18,00
St. Joseph	"	34.00
Middletown	"	36,00
Columbia	mission,	8.10
Fall Creek	"	3,60

The Wabash District has 22 Itinerants, 9 meeting-houses, 2 parsonages. The No. of members cannot now be ascertained.

J. C. WRIGHT, Pub. Com.

RAIL ROAD ACCIDENT.—On Friday evening of last week, the train of cars from Philadelphia encountered a heavy log, which was left in an oblique position upon the track, at the crossing near Naaman's Creek. The locomotive was broken to pieces and thrown into a ditch at the side of the road, while the log was driven with such force against a small frame tenement standing near, as to completely destroy it. No one was injured.—*Sat. Courier.*

INVIOLABILITY OF CONFESSION.—Some time ago a Mr. Hotten, in Baltimore, was robbed of sundry valuable papers, which were taken from a desk in his office by means of a false key.—Soon after the papers were returned to Mr. Hotten by Rev. Mr. Hickey, a priest of the Roman Church, and a young man named Greacen was arrested as the supposed robber. Mr. Greacen was brought to trial. There was no evidence to convict him, and Rev. Mr. Hickey was called to the stand. He refused to testify, the facts having come to his knowledge under the seal of confession. His right to refuse was admitted by the court, and Mr. Greacen was acquitted. A similar decision was made some years since in the case of a Catholic Priest, by De Witt Clinton, when Mayor of New York.—*Philadelphia Saturday Courier.*

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, NOVEMBER 11, 1847.

MICHIGAN FUNDS.—Our friends in Michigan will pleuse observe that in this quarter, we have to lose a heavy discount on the funds of that State. They will therefore oblige as by making their remittances in Ohio or Indiana paper, or good eastern funds.

☞ By request, of an enquiring friend, we state that the post office address of Rev. T. Potter, Conference Missionary, is Mt. Vernon, Knox co., Ohio.

REV. W. A. PORTER.—We regret to learn of the continued affliction of this brother, and direct attention of brethren in the Pittsburgh District to his notice in another column.

"J. G. W." We are much obliged for two poetical articles from J. G. Wilson, V. D. M. of Philadelphia, one of which we inserted last week, the other this week. Should be gratified to receive more from the same quarter.

☞ We state by request, that the post office address of Rev. Gabriel Williams, for the future is Frankfort, Clinton county, Ia.

☞ We intended inserting the Address of the President of Michigan Conference this week, but have necessarily to defer it to the next number.

LOSING.—It is an ascertained fact, that we verily have lost two subscribers in the Pittsburgh District, and one in the Ohio District, because we have been so naughty as to publish some plain things against the use of tobacco! O——h! If any more have left us on this ground, we are not apprised of it. But we believe there are others who desire that we should let that Idol alone. *Can't promise that.* And must we lose subscribers for doing our duty? Let us see if those who are with us in opposing the practice, do not send us ten new subscribers, for one that we have lost. Who responds?

DISCOURSE BY BR. REEVES.—We commence this week the publication of a Sermon by Brother Reeves, in which is thoroughly discussed the question of the *ministry of women*. To most of our readers, it is likely, the subject is new. These will probable be surprised to find what an amount of argument, scripture, and learned authorities are produced by the author of the discourse, in support of his positions. The discourse is an elaborate one, and we trust that it will be read, notwithstanding its length. The subject is worthy of investigation. It is the intention of Br. Reeves to issue an edition of five hundred copies in pamphlet form. For this purpose, we set it up in wide columns, so as to *page* the same *matter*, after it has appeared in the newspaper.

The following statement by Brother Reeves, is intended as preparatory to the Sermon.

Statement.

A plea for the publication of the following Sermon at this time. Having preached upon the subject in Eldersville, (Washington Co. Pa.) while residing there as superintendant of the Ohio Circuit, during the Summer of 1846; at a subsequent meeting of the male members of both Societies belonging to the charge, it was unanimously resolved to request the author to publish it both in the *Western Recorder* and *Methodist Protestant*.

From several circumstances, its appearance has been postponed till this late period, and now its length alone is regarded as a sufficient reason for not asking its reprint in our Baltimore Periodical.

Apologizing to the respected Christian friends who requested its publication, for the delay of its appearance; we dedicate the production to them with the sincere prayer that its perusal many be profitable to them; and to all others who may take pains to examine the subject.

W. REEVES.

OTTERBEIN UNIVERSITY.—We are gratified to learn, by the Religious Telescope, that this institution has gone into operation. It is located at Westerville, Franklin county. The Scioto Conference of the United Brethren, recently appointed Rev. W. R. Griffith, Principal; Rev. Lewis Davis, General Agent, and Rev. J. G. Dewy, Travelling Agent for the University. We are the more gratified with the success of the 'Brethren' in the enterprise, because it has met with opposition from some of their body.

GREEN MOUNTAIN SPRING.—This is an interesting hydropathic work, published at Brattleboro, Vermont, by Dr. Wesselhoeft at $1 per year.—We have just received the November number.—But the number for October, never came to hand. Will the publisher please have the number sent us?

PICTORIAL SUN, 1847.—A Christmas and New Year's Gift. This is a Mammouth Pictorial Sheet, issued semi-annually by M. Y. Beach & Sons. Proprietors of the New York, Daily, Weekly, and Monthly Sun. The present number contains 30 engravings, several of which are quite interesting. Price, Single copies, 12½ cents. Ten copies for one dollar.

THANKSGIVING DAY.—We continue to add to our list of States as we meet with the Governors' proclamations.

For November 25th:

New Hampshire,	Missouri,
Massachusetts,	New York,
Connecticut,	Maine,
Indiana,	Rhode Island,
Michigan,	Pennsylvania.
Maryland,	Ohio,
Kentucky,	Florida.

LUTHERAN STANDARD.—This paper, devoted to the interests of the Evangelical Lutheran Church in the West, has been removed from Somerset to Columbus. It is edited by Rev. C. Spielman, and is issued semi-monthly. It is a good religious journal.

NEW AND VALUABLE WORK.

"*Historical Collections of Ohio; containing a Collection of the most interesting Facts, Traditions, Biographical Sketches, Anecdotes, etc. relating to its General & Local History: with Descriptions of its Counties, Principal Towns, and Villages. Illustrated by* 177 *engravings, giving Views of the Chief Towns, Public Buildings, Relics of Antiquity, Historical Localities, Natural Scenery, etc.*, BY HENRY HOWE, *Cincinnati. Published for the Author, by Derby Bradley, & Co. Price*—$3. 1847."

Such is the title of a large and beautiful vol., which has been placed upon our table, by Mr. J. H. Johnson, Agent for Mr. Howe. We were aware that such a work was in press, and had been apprised some months ago of the extensive amount of labor and pains taken by the Author, in traversing nearly all the counties of the State to procure facts, materials and illustrations for a contemplated work respecting Ohio, and were prepared with no small degree of pleasure to examine the publication, on its appearance. It fully meets our expectations.

The book of Mr. Howe is an octavo volume of 582 pages. It is neatly printed on good paper, and substantially and handsomely bound.—The illustrations are numerous, well selected, and well executed, and represent all parts of the State. A new and good map of Ohio is appended, defining, of course, the new counties. This is very satisfactory.

The volume opens with an out line History of the State. Then the Counties are taken in alphabetical order. A mass of information is given of each, geographical, statistical, historical and miscellaneous. Numerous facts and incidents are embraced, never before published, with descriptions of antiquities and curiosities. We cannot more justly or in better terms describe the book in so few words, than by saying with the Editor of the Ohio State Journal, that it is 'a complete Encyclopedia of Ohio, as it was, and as it is, and that 'hundreds of dollars expended in travelling through the State, would not give a person so much information of Ohio, as three dollars expended for this book.'

We conceive that Mr. Howe is entitled to the gratitude of this community, for having produced a work so much needed, after spending so much time (more than a year) in traversing the State to collect materials for the purpose, many of which materials would otherwise soon have perished forever, with aged settlers and citizens, with whom the Author conversed. He should certainly be rewarded, at least, by a liberal patronage.

Mr. Howe has furnished the public just such a work as has been needed. It is decidedly a book 'for the people,' and a book 'for the times.' It gives fully and faithfully the rise and progress of one of the greatest of the States. Citizens of Ohio, who take pleasure and pride in the still growing and advancing prosperity of their State, should possess a copy of this work. It is worthy of a place in every family. Let such a book as this be patronized, instead of the thousand and one volumes of unworthy trash, with which the country is flooded. As the book is large, and contains a vast amount of interesting and useful information, the price, ($3) is quite low. Those who purchase now, need not apprehend that as has so often been the case with other publications, a copy can soon be purchased at the stores at a reduced rate. For the Author pledges his 'word and honor,' that the price shall not be reduced for at least four years, and that it shall not for that period be sold at the book stores, but by travelling Agents only.

Our citizens are about to be waited upon by Mr. Johnson, the Agent for this portion of the State, and we trust that he will find a ready and a rapid sale for a work so instructive and useful.

The following recommendation has been furnished by Judges Lane and Wood, Col. Medary, and Ex-Governor Corwin:

RECOMMENDATION.

"The Historical Collections of Ohio," is a volume of great merit, and of surpassing interest.

"Besides the General and Local History, and Topography, it contains engravings of the most noted places in each county, Biographical sketches of distinguished citizens, Frontier Narratives, and notices of the early adventurers, comprising a body of information not to be found elsewhere, at so low a price, and in such a compendious form.

"It is eminently deserving the patronage of our citizens, and ought to be found in every family in the State.

E. LANE,
R. WOOD,
S. MEDARY,
THO. CORWIN."

TRIENNIAL CONVENTION.—The General Convention of the Protestant Episcopal Church, convened at St. John's Chapel, Philadelphia, on the 6th ult. Bishop Chase of Illinois, the Senior bishop, presided in the House of Bishops, and Rev. Dr. Wyat of Baltimore was chosen President of the house of Deputies. The most interesting and exciting case which received the action of this body, was that of the suspended Bishop of New York. The following condensed statement, from the Saturday evening Post, gives we believe, a correct account of the manner in which the case was disposed of.

The Onderdonk Case.

The Episcopal Convention, after a long and able debate, took the ground that the Diocese of New York is *not* vacant, and passed a canon authorizing the House of Bishops to remit or modify at their pleasure, such sentences of suspension as that under which Bishop Onderdonk is now placed.

As soon as the Convention put this power in their hands, the House of Bishops, by a committee of five Bishops, elected by ballot, brought in a report *recommending, unanimously, that the Bishop "have leave to withdraw his papers."* The report went largely and ably into the reasons for rejecting his demand. Among others, that there was no reason to believe he had repented of that of which he had been found guilty, and that until there should be received from him a satisfactory profession of repentance, restoration was impossible.

The report went further, and aimed at impressing on the mind of Bishop Onderdonk, that since the office of a Bishop was given him, not for his sake, but the good of the Church, there was nothing left to him but the bare "legal possibility" of being ever restored, and no such possibility as should be the basis in his mind of any expectation. The report was very strong; and we trust will be considered as terminating this unhappy case.

The vote on the resolution was sixteen to six. The six were precisely the same Bishops who, on the trial, voted not guilty. Two Bishops, who would certainly have voted with the sixteen, were absent, viz.: Bishops Smith and Porter. All present, the vote would have been eighteen to six. —*S. E. Post.*

Annual Register, 1848.

We have shipped to Baltimore, Md. a box, containing 1000 copies of this publication for the Book Agent, and 200 copies for Rev. T. F. Norris, Boston, Mass.

Also, a box to George Conklin, including the parcels generally ordered by brethren in the Ohio, Indiana, Illinois, North Illinois and Iowa Districts.

Brother Conklin will send to Springfield, Ohio, the parcels for Brethren, Young, M'Guire, Rose, Stephens, Moore, Davis, Ensminger, where they can be obtained of Br. R. Rose.

Brethren, Joel and R. M. Dalbey, Trumbo, White, Fowler, Warrington, Kerzerta, Nutty, Williams, Finkbine, Evans, and Channell, will please send and procure their parcels from Br. Conklin, Cincinnati. Brother Smith of Tanners Creek, Ia., will also find his there.

Brother Conklin will also forward the packages for Brs. Morrison, Shipp, and Ellis, to Edinburg, Johnson county, Indiana, care of Austin Shipp, to whom also we have sent an additional small parcel to be disposed of to whoever may want.

The parcels for Illinois and Iowa, will be sent by Brother Conklin to Rev. John Clarke, Rushville, Illinois, care of Wilson & Co., where Brs. Johnson and Miller will please send and get them. This is best we could do in sending for them.

We have sent by the hand of Br. Jos. Burns the parcels for Brothers, Andrew, Ragan, John Burns, Davis, Cowl, and Scott.

A package has been shipped to Pittsburgh, to Br. Charles Craig, Diamond Alley, from whom may be obtained the parcels for Brethren Reeves, Robinson, M'Elroy, S. and J. C. Hazlett, Doe, Wood, Compton, Simonton, Clawson, Gillespie, Laishly, Porter, Lucas, Helmick, and Palmer.

Biographical.

Written for the Western Recorder.

REV. JAMES M'COY,

Was born September the 10th. A. D. 1783, in Hagerstown, Maryland. His father's family were members of the *Protestant Episcopal Church* from which he received the ordinance of Baptism. During his minority the family removed to Bedford, Pennsylvania, at which place they united with the Methodist Episcopal Church—then organizing a society for the first time in that country. James on arriving at manhood, married the youngest daughter of the late *Colonel Coulter* of Cumberland.—A short time subsequent to his marriage, he began to reflect seriously upon the subject of religion, which at that time was sadly neglected by a majority of the population of those mountainous districts, where he dwelt. On uniting with the Methodists a spirited persecution was directed at him by his neighbors and former associates which but seemed to increase his zeal for the cause which he had espoused. The following year he was appointed a *class leader* in his neighborhood,—the duties of which relation he discharged with zeal and fidelity. About this time it was impressed upon his mind that he was called to the ministry.—Striving for some time to get rid of this conviction he at length yielded by appointing a meeting at a neighboring tavern and preaching to those assembled. Shortly afterwards he was licensed to preach by the church authorities in which service he continued to exercise through life. In due time the degree of deacon was conferred upon him,—and subsequently he was elected to Elders Orders but having some doubt as to the scriptural authority for two ordinations he did not accept this degree till a few years previous to his death. When the controversy arose on the subject of Church Government he warmly espoused the side of "Mutual rights and lay representation," and when the Methodist Protestant Church was organized under the Conventional Articles he was one of the first to come out and subscribe himself a member of the Infant Church, in whose fellowship he remained to the day of his death, which took place Sabbath, October the 3d, 1847, in the 65th year of his age.

In the relations of private life he was an example of that which is excellent and praiseworthy; as a *husband* and *father* his life was a uniform display of conjugal affection and parental tenderness—his highest earthly enjoyments were found in the domestic circle in the bosom of his family—their happiness was his, and to promote it no exertions were too great.

As a neighbor, the united testimony of all who knew him will give him character. It was not merely that he was kind to his neighbors—hospitable to strangers—and charitable to the poor and as far as possible he "followed peace with all men" but there was a moral charm that uniformly surrounded him which was felt in every circle and spread its benign influence through the region in which he dwelt. As a Christian he was free from sectarian intolerance treating the peculiar tenets of other denominations with respectful deference. He felt himself called upon to bear an open and unambiguous testimony against the evils and enormities of *Slavery—Intemperance*, and *War*, the three great evils which are now rampant in this land of boasted liberty.

In the character of a minister of the Gospel he was highly esteemed by all who knew him.—His natural diffidence heightened by a consciousness of want of education caused him generally to commence his pulpit exercises with great embarrassment—but as this subsided, he generally led his hearers step by step into a large field of serious inquiry kindling as he advanced with increasing energy till the subject was exhausted. At times he seemed to labor with conceptions too vast for his utterance. On these occasions his delivery was solemn and commanding, and his diction awfully sublime. It was then he had great force without ornament and grandeur without correctness. His fervent piety imparted a peculiar unction to the sentiments he delivered and enable him to turn topics which in other hands would have been dry speculation, into materials for devotion and prayer. From his first acquaintance with religion to the close of his life he was never known to express the least hesitation respecting his fate, but enjoyed an uninterrupted assurance of a glorious immortality.—It was evident to all who knew him that his religion was not a transient impression, but a permanent principle, blending itself with all his thoughts and actions, elevating them towards heaven. A short time previous to his death, (all the members of his family being assembled at his house,) whilst seated at the supper table, he expressed his conviction that he would never meet them in like manner again until they should meet in our "Father's house above." He then exhorted all present in a most affectionate manner to meet him in the *kingdom* of *heaven*, where we now trust he rests from his labors,

Oh tell not the mourner to weep
Though he's laid down his head in the dust,
He's gone where his forefathers sleep,
He's gone to the rest of the just.
Yes, silent in death is that voice
Which moved by the spirit of truth,
Made the hearts of the aged rejoice,
And stilled the wild passions of youth.
Yet he lives, for his spirit hath soared
To the regions of heaven above,
Where freed from sorrow and pain,
He rests with the God of his love,

E. H. M'COY.

Written for the Western Recorder.

DIED, on the 23d September last, WILLIAM EDWARDS, formerly of this city, in the 57th year of his age. He had sustained the character of a Christian for about 30 years, and was amongst the first in the organization of the Methodist Protestant Church in this place. He left a widow and 3 children, two sons and one daughter, all of whom feel deeply afflicted on account of their loss. Brother Edwards gave the clearest evidence of faith in Christ and of a sure hope of heaven even to his latest hour, assuring his friends, that there was not a cloud between him and his God. He often expressed a desire to depart and be with Christ, and on one occasion, hearing the clock strike, he said, "The hours move slowly." As long as his strength would justify, he exhorted his friends to prepare for death.

He had been a licensed exhorter for a number of years prior to his death, and manifested a disposition to make the best of his time in doing good to others. At last, he died as he had lived, in the hope of eternal life.

"Precious are the dead which die in the Lord henceforth, yea saith the Spirit, that they may rest from their labors; and their works do follow them." JOEL DALBEY, Jr.

Cincinnati, O., Oct. 25, 1847.

Written for the Western Recorder.

SAMUEL CLEVINGER, ESQ.

We have lost one of our best citizens, a member of the Cumberland Presbyterian Church and a Son of Temperance, the most popular lawyer we had in the place. He took an active part in sustaining our late Conference. Our town is nothing less than a place of mourning; yesterday morning he went out with his hands to work, worked himself until 9 o'clock, was dead aginst 10, was well as usual an hour before he died, more lively than usual. He apparently was a stout, hearty man, he was no doubt a Christian. He was truly a gentleman, a good and useful citizen. He will be lamented by all who knew him. How mysterious are the ways of Providence.—Here I am who have been afflicted for a year, thank God that I yet live.

W. A. PORTER.

Waynesburg, Pa. Nov. 3, 1847.

From the Carroll (Ohio) Picayune.

MRS. NANCY PATTERSON,

Wife of Robert Patterson, Esq., of Carroll county, departed this life, October the 23d, 1847, after five days illness of Eresypelas fever. Her age was 45 years and 11 months. She left a disconsolate husband and five children with a large circle of friends to mourn her departure. Her presence that cheered their dwelling, cheers it no more, her voice that was pleasing to them, speaks to them no more. She that walked to the house of prayer, walks with them no more.

"Sweet companion, mild and lovely,
Gentle as the summer's breeze,
Pleasant as the air of evening,
As it floats among the trees.
Peaceful be thy silent slumber—
Peaceful in the grave so low—
Thou no more will join our number,
Thou no more our sorrows know.
Dear companion, thou has left me,
Here thy loss we deeply feel,
But 'tis God that hast bereft me;
He can all my sorrows heal.
Yet again I hope to meet thee
When my day of life is fled—
Then in heaven, with joy to greet thee,
Where no farewell tear is shed.

A HEROIC ACHIEVEMENT.—The several accounts we have had of the sufferings and mortality of a party of emigrants to California, in the mountains last winter, have been rather imperfect, leaving in uncertainty the fate of a few. By a letter in the California Star we learn that passed midshipman Woodworth organized an expedition to the mountains in March, and saved from death forty of the emigrants who were lost in the snow storm. The sufferings of the men, women and children were terrible. Two of Mrs. Grave's children that died, were eaten by the survivors, and when the party was found, they had eaten the breast, heart, liver and lungs of Mrs. Graves, who also died. The undertaking to save the lost ones was difficult and dangerous, and Woodworth himself was 21 days in the snow, and crossed Bear mountain four times.

News of the Week.

Proclamation by the Governor.

In accordance with a wise and Christian usage, and in compliance with a resolution adopted at the late session of the General Assembly of Ohio, the Executive is expected to set apart a day of Thanksgiving and Prayer, to be observed by the people of the State. Already a day has been designated for that purpose by the Executives of many of the States. Uniformity in the designation of the day is esteemed desirable by a Christian people, that there may be exhibited the sublime spectacle of a great nation in behalf of whom Providence has wrought wonderful things, in a signal manner acknowledging Him as their Sovereign Ruler, and as the munificent donor of all they enjoy.

I, William Bebb, Governor of the State of Ohio, do therefore hereby designate & set apart Thursday, the 25th day of November, inst., as day of Thanksgiving and Prayer to Almighty God, for his manifold mercies to us as a people, earnestly desiring that it be strictly observed, to the end that those mercies may be continued and the custom hallowed throughout the State, while our beloved Union has a name and a place upon the earth.

During the past year we have been peculiarly favored. While famine has caused intense suffering in a sister country, calling forth a wail of mourning from its redundant population, appalling to all hearts, our own land has ejoyed the blessings of plenty. The earth has given forth its fruit without stint, in obedience to the mandates of that Providence which causes the dew to distil, the rain to fall and the sun to shine. Of our abundance we have been enabled to minister to the wants of our suffering brethren, realising, as their thank-offerings reach us, how blessed it is to give.

No desolating scourge has visited our borders. The blessing of health has been enjoyed in an eminent degree, in nearly every section of the land. Labor has been rewarded and prosperity has marked the passing year.

For such blessings, how can we fail to be thankful! Let not ingratitude characterise a Christian people. Let us remember that where much has been given, much will be required.—Let us humbly thank God for what of good we enjoy, and pray that evil be long averted. The Pilgrims came to this continent with the Bible in their hands. The God of the Bible was their refuge and their hope. He prospered them and he has prospered us. Let us pray that the inculcations of His sacred Word may take deep root and be watered by His Spirit—that we may remember Justice and love Mercy—that a generation wiser and better than we may succeed us, to whom may be long vouchsafed the blessings of Civil and Religious Liberty.

We are called upon to lament the existence of a war that, although its desolating ravages have not been witnessed in our midst, has already cost much treasure and many valuable lives. Let us pray that it be speedily and happily terminated; that peace may be restored and long perpetuated to us and ours, contributing by its benign influence to the development of the useful arts and sciences, the maturing of a Christian character and the glory of our land.

For blessings received, for evils averted, and to the end that we may still enjoy the favor of Almighty God, I invoke the people of our beloved State to observe the day designated, as a day of Thanksgiving and Prayer, suspending, as far as possible, all secular business, and, assembling themselves together for suitable exercises upon that day.

Given under my hand and seal, at Columbus, on this, the second day of November, in the year of our Lord, one thousand eight hundred and forty-seven.

WM. BEBB,
Governor of Ohio.

November 2d, 1847.

Explosion of Fire-Damp and Death.—Mr. Isaac Rich, one of the proprietors of the mines of that name, at Pottsville, was instantly killed on the 23d. ult., by an explosion of fire-damp. He was at the time in the *breastwork* of the mine making observations of the progress of the work when an explosion took place and precipitated his body into the excavations below. He was about 24 years of age, and left a wife and a circle of numerous friends to mourn his death.—*Dol. Newspaper.*

Promotions.—It is said that the government is determined that no promotions shall take place in the army now in Mexico, or no appointment to fill a vanacy, unless made from those actually engaged in the service of the country, or from those who have rendered efficient service during the war. It is but just that those who have distinguished themselves in the campaign, should first reap the honors attending it.

Chicago and Detroit Telegraph.—The Chicago Tribune of the 15th inst. states that the posts are all up from Michigan City to that city, on O'Reilly's Line. The whole force was next to be concentrated on the line between Detroit and Toledo. The Tribune says it is intended to have magnetic communication between this city and Detroit by the first of December, if possible; and in any contingency, by the 15th.

Abolishment of Slavery.—The Barbadoes Gazette, of the 23d September, states that it has heard, on what it considers good authority, that orders have been recived from his government by the Danish governor of St. Thomas and Santa Cruz, to prepare the proprietors in those islands for the immediate emancipation of their slaves; and it is further confidently asserted, that similar orders have been transmitted to the governors of the French Island.

Powder Mill Exploded.—At Lowell on. Tuesday the powder mill of O. M. Whipple exploded. The blown up was a circular mixing mill, with cast iron wheels weighing seven tons. The accident was caused by the heating of one of the arms which pass through the wheels. The quantity of powder in the mill was 1000 pounds; loss $500. The machinery was not disturbed. No person was injured.

Inventors in the United States are on a much better footing in regard to the facilities for securing the patent rights of their discoveries than in Great Britian. For instance, the cost of taking out a patent here, exclusive of the expense of the model, is about $40. On the other hand, the securing of a patent for England alone is about $525; if Scotland is included there is an additional cost of nearly $400; and if Ireland, upwards of $600 more.

A machine for making staves for barrels is in operation at Dayton, Ohio, which turns out with ease twenty staves per miuute, or 1200 an hour —10,000 in ten hours is ordinary work. The stave is put in the rough, and comes out ready for the barrel, with the exception of jointing.

The late explosion at Nashvile is said to have caused a great demand for window glass. Over six thousand dollars' worth, we see it stated, was sold in two days.

Progress Abroad.

Turkey and Tunis have got the start of our illustrious Republic. Their Mohammedanism has taken one step in advance of our Christianity. But this honor is not confined to the religion of Mahomet. Hindooism, which we are seeking by our missionaries to extirpate, has also become an example to the Christendom of America.

The overland mail of September 1, brought to England the pleasing intelligence that slave-dealing has been abolished in the Rajpootana States, and the very name of slave is no more mentioned. The spirit of Progress is confined to no race. Suttees and infanticide were lately prohibited in the same States; and it is now declared a capital offence to aid or abet in such exhibitions. These reforms have been effected thro' British influence.

The following paragraph from the Indian news, we copy, not only for the information it contains, but to show how Americanisms are making their way in other regions:

"The chiefs of the Rajpootana States are going more ahead than any of the native princes of India, there being now in Bombay workmen from different trades sent by them for the purpose of being instructed in their professions in the Polytechnic Institute, lately established here, and which will commence operations in right earnest after monsoon."

We learn from the London Anti-Slavery Reporter that the country of Pesth, in Hungary, has instructed its members to demand of the next General Assembly, among other things, the following:

"The abolition of forced labor, and all impositions of the like nature, which will be replaced by numercial contributions; and the right of each village to be represented by two members in the County Assembly of which it forms a part."

We transfer to our colums, from the Reporter, the following notice of Abolition in the Danish colonies:

"A Copenhagen letter states, that on July 28, when the Governor General of the Danish colonies in America, General Count Schelton, was about to return to St. Croix, to resume his functions, the King delivered to him the following rescript for the abolition of slavery.

"'Christian VIII, by the grace of God, King of Denmark, &c., moved by feelings of justice and humanity, and taking into consideration the welfare of our colonies in the West Indies, as well as the interests of the planters in those colonies, we will and decide that the arbitrary powers which the slave owners possess over their slaves shall entirely cease; but, in order to protect the interests of all, and to forward the measures necessary for preparing this transition in the state of the slaves, this change shall not take place until twelve years from the date of this present rescript; that is to say, until the 28th July, 1859, and from the present time till then the *status quo* shall be preserved. Nevertheless, it is our will that the children of slaves, who may be born after the present day, shall be free from their birth, but shall remain with their mothers or relations, under conditions which we shall hereafter make known.'

"By another rescript, of the same day, the King directs the Governor General of these colonies to appoint, immediately on his return to Saint Croix, a commission, comprised of members of the Colonial Government, public functionaries, and other enlightened men, to consider and propose the measures to be taken for carrying into execution the provision of the above rescript, and insure the subsistence of the negroes after their emancipation, as well as the cultivation of the plantations by free laborers."

And are we to imagine that slavery on this continent is to prove an exception to the general law of Progress, under which, in all other parts of the world, it is crumbling into oblivion? Modern Civilization or slavery must give way. They cannot be reconciled.—*National Era.*

Nine Thousand Lives Saved.—It is stated, on good authority, that the lives of Nine Thousand People were saved by the donations of provisions in the Macedonian. This simple fact is stated in some half dozen lines, which are huddled away among a crowd of items, in the columns of the newspaper press. Nine Thousand Lives Saved! Had the same number of lives of Mexicans been taken by gunpowder and cannon-ball, we should have column after column, letter piled upon letter, giving the details of the bloody transaction, overflowing with rejoicings, and set off with the usual flourishes—"*Glorious Victories—American Arms Triumphant—Our Soldiers Covered with Glory—Nine Thousand Mexicans Slaughtered,*" &c.

These little facts speak volumes on the depravity of human nature.—*National Era.*

Collision of Locomotives

The passenger train which left Boston on Thursday morning, at 8 o'clock, for the Western Railroad, soon after leaving the Charlton station, about 14 miles beyond Worchester, met on the same track a freight train out of its time, and of course should have waited at the station which it had last passed. Although the trains were not moving with great rapidity, the collision was so violent as to disable the engines, and to make a wreck of a number of cars. The tender of the passenger train was forced by the momentum of the cars behind it, upon the engine, and the baggage car upon the top of the tender. We do not learn that any person was dangerously wounded. A lady passenger and one of the brakemen were injured—to what extent we are not informed. In consequence of the collision, twelve or fourteen of the freight cars became detached from the rest of the train, by the breaking of the connecting bar, and being on a steep grade, they soon acquired a retrogade motion, which it was impossible to arrest.

They descended the plain with great velocity, and their progress was not arrested until they had passed the Spencer and East Brookfield stations, and had nearly reached that of South Brookfield. —*Dol. Newspaper.*

The Mormons.

The last news from Council Bluffs, says that a rumor came in, sent on in advance by the Mormon Twelve, who were on their route back from the Salt Lake. A small party was sent on the Bluffs in advance of the main party, in order to have fresh teams, provisions, &c., sent to meet them. The Mormons have located their grand gathering place about half way between the Utah and Salt Lake, in California, on a stream which connects the two waters. The distance between the two lakes is about sixty miles—a fertile valley extending the whole distance, of several miles in breadth. There they have laid out a city, and commenced making improvements. They are in the midst of the Blackfeet, Utah and Crow tribes of Indians, who are said to be peaceable, and favor this settlement.

The main body of emigrating Mormons, which started from the Bluffs in June last, had advanced about two hundred miles beyond the South Pass, by the end of July, and were passed at Green River at that time. They had got on without difficulty to that point, and were pushing on to their new location.—*Cin. Com.*

Emigration.

The process of emigration in ancient times was a violent one. The path of the emigrant was marked by devastation; he was the plunderer of his race. Emigration, in latter days, is more gradual, always peaceful, and generally beneficial, not only to the emigrants, but to those among whom they settle. In the last twenty-two years, a million and a half of people have migrated from Great Britain and settled in other countries, without strife or violation of the rights of any people. Such an event, in the days when Northern Europe used to overrun upon Southern, would have provoked the most wasting wars.

In the last five months, in the port of New York alone, one hundred thousand emigrants have landed from abroad, without producing the slightest disturbance. They will soon be lost in the great ocean of American life.

The following table is copied from the report of the Emigrant Commissioners:

"The number of passengers who arrived from May 5th to September 30th, inclusive, and for whom commutation money was paid, or bonds given, was 101,546, of whom only 25 were bonded. Of said passengers, there were natives of—

Germany,	43,208	Sweden,	119
Ireland,	40,820	Spain,	72
England, Wales,	6,501	Denmark,	51
Holland,	2,966	Portugal,	31
France,	2,633	Poland,	21
Scotland,	1,856	East Indies,	6
Switzerland,	1,536	Turkey,	1
Norway,	881	South America,	1
Belgium,	478		
West Indies,	265		101,546"
Italy,	130		

German and Irish, Celt and Saxon, in due time, lose the peculiarities of race which seem indestructible in their respective countries, becoming fused here in one general mass.—*National Era.*

Dreadful Railroad Accident.

The Boston Traveller of Thursday says:—A gentleman who arrived in the cars this morning, from Vt., give us the following account of a fearful and fatal railroad accident, which occurred about sunset last evening, in the vicinity of Royalston, upon the Vermont and Massachusetts Railroad. A freight train, consisting of an engine and two cars, loaded with railroad iron, was crossing a new bridge built over Miller's River, when the bolts which fasten the bridge drew out and the bottom of the bridge, together with the engine and cars, was precipitated into the river. Mr. Charles Field, an engineer upon the road, states that the accident occurred on a bridge between South Royalston and Athol; that the bridge was built by Messrs. Booby & Stone; that it had been carefully examined previous to passing over it, and believed to be perfectly safe; and that the cause of the accident was the imperfection of the iron used for the rods in the centre of the dridge.

Six persons are known to have been killed viz: Mr. Woodbury, the engineer, Mr. Benj. King, of West Acton, (who has left a wife and three children,) Mr. Thompson, of Acton, Mr. Wiley, of Baldwinsville, Mr. Huntoon, formerly of West Acton, and another, name unknown.

Mr. Whitemore, ticket master at Baldwinsville is badly burnt; also Mr. Reynold, track repairer. The fireman, Mr. Patch, of Littleton, escaped with the least injury, and is getting along very comfortably. The fall was about forty feet, and the engine and cars still remain in the river. If there are more dead bodies, they are beneath the cars.—*Dol. Newspaper.*

David Darrow, an old and much respected citizen of Stow township, Summit county, Ohio, was digging a well the other day, when suddenly the banks caved in upon him, twenty-five feet under. After five hours of intense exertion and great excitement, they reached the body, and found it dead.

Victims of the Scourge.

A N. Orleans paper publishes a list of names of all who have died there by yellow fever this season, with the place of nativity attached. The following is a recapitulation of the whole number from the 5th of July to the 20th of October —107 days:

From the United States, 240; England, 70; Scotland 20; Ireland, 694; France, 224; Germany, 877; Prussia, 44; Spain, 9; Portugal, 3; Switzerland, 24; Italy, 12; Denmark, 11; Canada, 6; Austria, 4; Belgium, 7; Sicily, 3; Turkey, 2; Mexico, 2; Gibraltar, 1; Carcassia, 1; Isle of Man, 1; Sardinia, 1; Norway, 1; Hanover, 1; Isle of Malta, 1; West Indies, 1; Jewish Cemetry, 44; Unknown, 338. Total, *two thousand five hundred and forty four.*

Rev. T. H. Stockton.—The numerous admirers of this gentleman will learn with great regret that he has accepted a call to take charge of a Church in Cincinnai, and that he has resigned as Pastor of the First Meth. Protestant Church of this city, and designs leaving Philadelphia in a few weeks.

Let the Cincinnatians cherish their acquisition with ardent affection, for they have taken from us one of the most eloquent, sincere and impressive pastors we ever listened to.—*Phila. Sat. Courier.*

Notices.

Notice.—The Springfield Temperance Society will hold its Annual meeting for the election of officers, &c., at the Methodist Church in Putnam on Tuesday evening next, Nov. 16th at half past 6 o'clock P. M. The society will be addressed by the Rev. Dustin, of Zanesville. A general attendance is solicited.

J. S. WARD, Sec'y.

Nov. 10th, 1847.

Washington Circuit, Ohio District.—Our first quarterly meeting will be held at Bethel meeting house, on the 1st Saturday and Sunday in December. We invite as many of our brethren in the ministry as can come.

A. CHANNEL.

New Richmond Circuit, Ohio District.—Our first quarterly meeting will be held at the Clover Creek meeting house, on Clover Creek, on the 14th and 15th insts. We solicit the aid of Brethren Langdon and Trumbo, of Cincinnati Circuit, also the unstationed brethren of this circuit, and other ministers and Laymen that can be with us.

R. M. DALBEY.

Leesburgh circuit, Muskingum District.—Our first Quarterly meeting will be held at Liberty Meeting house, three miles east of Uricksville, to commence on the 13th of November, to which we affectionately invite our Conference Missionary, Br. T. Potter, and all other brethren who can attend. We design to protract the meeting if circumstances permit.

W. L. Baldwin.

Bainbridge Ct., Ohio Dis.—Our first quarterly meeting will commence on the 13th of Nov., at Cove Spring meeting-house. We invite fathers Dobbins and Hughey, Brothers W. Pelan, C. H. Williams, and others who can attend, we shall be happy to see.

S. P. KEZERTA, Sup't.

Frederic Ct., Mask. Con.—Bro. Clancy is informed that his meeting for this circuit will be at the Huntsman appointment, that being the time and place of our first quarterly meeting.

J. S. THRAP, Sup't.

Wayne Ct., Musk. Con.—Brother Clancy is informed that his meeting for this circuit will be at Waynesburg.

C. T. KINGSBURY, Sup't.

Monongalia ct., Pitts. District.—Br. Bassett: Please inform our worthy President, that the point of visitation on this circuit, will be at Thomas Maple's new Frame church. We are looking up to the God of our Fathers, that he will favor our Zion, and baptise the entire membership with the holy reformation fire, and that it may spread over the entire hills, and up and down the valleys, till one mighty anthem may echo from mountain to mountain.—Brother Brown, come with the whole armor on.

Yours, as ever, in the bonds of christian fellowship,

ELI MARTIN, Sup't.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

Br. Bassett: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Lewis	Circuit,	October,	24th,	1847.
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

MUSKINGUM CONFERENCE.

Br. Bassett; Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of December,	1847.
Pennville	"	3d	" "	"
Cambridge	"	4th	" "	"
Belmont	"	1st	" Jan.	1848.
Georgetown	"	2d	" "	"
Mt. Pleasant	"	3d	" "	"
Steubenville	"	4th	" "	"

As Br. C. has given public notice of his purpose not to go to his charge, I hereby say to the friends on Pennville circuit, that I will meet my appn't on that ct. at Pennville: I would also, suggest, that I would be glad that C. J. and Wm. Sears, could make it suit their convenience to supply the circuit until my visit to it.

As the Mt. Zion circuit, has no house suitable for a large gathering of people in cold weather, upon reflection, I have thought it advisable to defer my visit until the warm season. I have recalled my appointment upon it, by private letter to bro. Hanby. In consequence of this change, I will visit the Coshocton circuit, the 3d. and Pleasant Hill circuit, the 4th Sunday of Novemcer. Of this fact I have given notice to bro. Ross, and Case by private letters.

GEO. CLANCY.

Br. Bassett; Please insert the following list of app'ts

Frederick	circuit,	1st	Sunday	November.
Licking	"	2d	"	"
Mt. Zion	"	3d	"	"
Coshocton	"	4th	"	"
Pleasant Hill	"	1st	"	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts.

GEO. CLANCY.

OHIO CONFERENCE.

Port William	"	Nov.	6th,	1847.
Springfield	"	"	13th,	"
Union	"	"	20th,	"
Darby	mission,	"	27th,	"
Mad River	"	Dec.	4th,	"
Miami ct.,		"	11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Springfield.

Oct. 2, 1847. JOHN M. YOUNG.

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

Liberty	ct.	Nov.	6-7	1847.
Madison	"	"	13-14	"
Flat Rock	"	"	20-21	"
White Lick	"	"	27-28	"
White River	"	Dec.	4-5	"
Sugar Creek	"	"	11-12	"

THOS. SHIPP.

Business Department.

LETTERS RECEIVED.

Geo. Clancy, 2,	O.	W. P. Haymond,	Va.
A. Channell,	"	R. H. Walker,	"
C. J. Sears, 1 sub.,	"	P. M. Morgantown,	"
E. A. Brindley,	"	W. A. Porter,	Pa.
J. H. Webster,	"	P. M. Pittsburgh,	"
P. M. Cardington,	"	M. Jared,	Ill.
A. J. Robinson,	"	D. Young,	"
C. T. Kingsbury,	"	J. C. Wright,	Ia.
R. M. Dalbey,	"	V. Lucas, 1 sub.,	Pa.
G. W. Thornburgh,	"	W. Reeves,	"
P. M. New Alexandria,	"	J. Robison,	"
C. Russell,	"		

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts.*
W. P. Haymond,		10	43	5 00
Benj. Hull,		9	52	2 00
J. H. Webster,	D. Davis,	9	24	2 00
J Gay,	A Brown,	8	52	2 00
"	L. Warren,	8	52	1 00
M Jared,	G W Jackson,	9	52	2 00
J C Wright,	P Moore,	9	13	2 50
D Young,		8	9	1 00
John Swern,		9	52	2 00
John Vansant,		8	52	2 00
O V Warren,	S Martin,	8	50	1 00
James Hamilton,		8	52	2 00
C Russell, Dayton,		9	52	3 00
R M Dalbey,	S Conkling,	9	28	2 00
D Vandenbark,		9	52	3 00
Wm Reeves,	Wm Morrison,	8	52	2 00
"	John Garrard,	9	52	2 00
"	John Langstaff,	8	39	1 45
J Robison,	W Palmer,	9	52	2 00
"	D Davis,	9	52	2 00

Br. J. C. Wright, certainly.

Br. C. J. Sears, we are obliged to you for the information you give, of the Chester Hill subs. The missing numbers are sent. Log-cabin post-office, ditto. The books and pamphlets are sent to M'C.

Br. W. Reeves, the Postmaster at Pittsburgh, informs us that the paper of W. Barnhill is not taken out. Please ascertain why.

The Postmaster at Morgantown, Va., does his duty well in giving us notice when papers are not taken out of the office. Repeatedly he has notified us that M. D. Wells does not take his paper, and repeatedly have we been assured by the Agent who procured us that subscriber, that he does *not* wish it discontinued. He now advises us to discontinue the paper of J. Vandevert. We have had no information that V. wishes to stop taking the paper, and if he does, he is responsible for another volume, since six numbers have been sent. Will Br. Laishley or Br. Gillespie oblige us by reporting on these cases once more?

A brief Appeal, in behalf of the Western Recorder.

We deem it expedient just now to address a few words, especially to Meth. Protestants in the West in reference to the claims of our paper. Indeed we have been advised to do so by our seniors and superiors, who take an interest in the prosperity of our paper. We shall have to speak plainly. Is the publication of the Western Recorder desirable—is it necessary? Should it be patronised and sustained? Those who answer in the affirmative, must know that an enlargement of its patronage is imperiously needed.

A highly respectable church paper is published in Baltimore. We are glad to know that it has a two fold more extensive patronage than the Western Recorder has at present. Yet we conceive that the latter should be at least as well sustained as the former. In the great western valley is found nearly one half the entire membership of the Methodist Protestant Church. And notwithstanding the claims of the paper in Baltimore, which have never been called in question, a leading portion of our community have from our first organization, been of the opinion that the interests of the church require also the publication of a periodical in the West. And indeed we must be permitted to enquire how we could, as a religious community, do without such an organ of communication with the several Conferences, and Circuits, and Stations? Where can be found equal facilities, or any medium of any kind, as Methodist Protestants, so efficient for spreading information, obtaining co-operation, and exciting each other, as churches and individuals to love, labor and all goodness? As a means of spreading and defending truth, and sending it all through the fellowship in the west, is not the Western Recorder indispensably necessary to Methodist Protestants? Make it then, *by sustaining it*, an able defender and successful promoter of pure truth.

The enemy knows how to sow his tares by secular and infidel publications. The press is vigorously used by the enemies of God and his cause. It teems with publications of a filthy, poisonous, deadly, soul destroying character. It is frightful to contemplate the havoc thus made in our new western world. Surely the churches —(and the Methodist Protestant Church should not be the least nor last—) should use the same mighty instrument with equal, yea, greater vigor, to neutralize the effects of such publications, and to undeceive all they may; at the same time carrying light into all the families of our friends and fellowship, which have readers in them.

But how shall this good work of sustaining the Western Recorder, if good work it be, be fully accomplished? By the ministers, preachers, members and friends of the M. P. Church. *They can do it.* Who then will say, Let us give the publisher one thousand new names in three months? That number will do to begin with in the way of enlargement. Who says, *Yea*, this thing can be done; and as so far *my* influence and exertions can extend, *shall* be done. Whoever so says, and does as he says, deserves well of the church and the country.

We might refer to the action of several Annual Conferences, which have been pleased, by the adoption of the most approving resolutions, to commend the Western Recorder to the general patronage of our community. This has been done by the Pittsburgh, Muskingum, Ohio, Indiana, and Michigan Conferences. And though it may not be generally known, a similar expression of approval was given by the General Conference of 1846.

Then we believe it is the voice of our community generally, in the west, that the Western Recorder should be published. If then this is the case, should it not have a respectable patronage sufficient to sustain and establish it beyond the apprehension of embarrassment or failure? Within a few months past, we have enlarged the size of our paper, and expended four hundred dollars for new type and other apparatus for the purposes of our office, so that we are now prepared to turn out as respectable a sheet as is published by almost any religious denomination. And indeed, did our modesty permit, we might give scores of flattering opinions in reference to the general appearance, and value of our paper. Not only are we assured that it bears comparison with other religious newspapers, but a number give it the preference above some of *the best*, which we might name. Aye, and in several instances we have had the testimony of members of other denominations that the Western Recorder ranks amongst the best of family newspapers. Then the published testimony of numerous cotemporaries of the religious press, is too flattering to be quoted.

Shall then the Western Recorder be sustained —shall its subscription list be doubled? Or shall at least *one thousand* new subscribers be furnished us within three months? This can easily be done, and we will tell how it can be done, in much less time. We send a copy of the paper to about one hundred and fifty travelling preachers, nearly all of whom have it free for their agency. These brethren are distributed all over the country, but for the most part in this & adjoining Districts. Now, if each of those brethren will obtain for us from eight to ten new subscribers, it will double our subscription list at once. Or if each will obtain for us but *seven* it will make one thousand in all. And who says this cannot be done? A few of the ministers choose to pay for their paper, so as to be free from the obligation to act as agents. If such will obtain subscribers, and collect payments for us, we will gladly refund every man his dollar, for his agency would help us more than his money.

Brethren, shall this thing be done? Will you cheer us with a rapid ingathering of names to our list? How many of our brethren will do their part? With little exertion, in good & populous Circuits or Stations, more than the number specified could be obtained, and this would compensate for those in poorer circuits where so many may not be obtained. We beg leave to say that we are surprised that some ministers, who have good opportunities, do so little for the paper. A brother in a certain District, who has a large field, has collected for us just one dollar a year for 2 years past, whose predecessor used to collect from $30 to $60 per year for Br. Springer for the Western Recorder. This year, that brother will do nobly, we trust, and many others also.

We were cheered a few days ago in an interview with the brother recently appointed to charge of Zanesville Circuit. On his first visit to this place, he asked us for a list of our dues, expressing his intention (unsolicited) to obtain all within the bounds of his charge, and to get as many new subscribers as possible. We have no fear of getting too many, only we desire brethren to get only such as they believe will be good and responsible. Please obtain the pay in advance when practicable, or have assurances of it within three months, or at all events obtain it within the year. Brethren who do their part as agents, are entitled to their paper free, and shall also have our gratitude; and we shall cheerfully render some compensation or premium to those who do *very* well.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Advertisements.

Waynesburg, Green County, Pa.

Rev. A. H. Bassett: My dear Brother, please say to the Brethren, that I have on hands, Clarks's Commentary, new and complete, do. upon the New Testament, do. Theology, Watson's Institutes, do. Dictionary, Common, medium, Revival Hymn Books, Disciplines, Snethen's Sermons, Harris' do. Williams' on the Lord's Supper. Rev. T. H. Stockton's Christian World, 3 vol. Social Spirit of Christianity, Whitehead's life of Rev'd. J. and C. Wesley. Large family Bibles, Pocket Polygot, do. Fletcher's address to seekers of solvation, Evan's Pamphlet, Christian Manuel. Life of Geo. Washinton, Columbus, and Flanklin, School books of various kinds.

Sears' Domestic Bible, 1000 engravings, 1,500 pages.
do. History of the Bible, several hundred engravings
do. Biography of the Bible. do.
do. Sunday Book, do.
do. Great Britain and Ireland, do.
do. Sketches Europe, do.
do. American Revolution, 160 engraving.

Hemmorrhage of the Lungs having returned upon me again it is doubtful whether I shall be able to travel much this winter, if ever. Should any of the Brethren want any of the above works and will inform me, I will try and send them as they may direct, Should my health admit I will bring them. Since Conference, I have visited, Allegheny, Pittsburgh, and the Brownsville circuit. Permit me Brother Bassett, to tender my thanks to the Ministers of those fields of labor for the active part they took in selling my books for me, and the membership, for their liberality in buying. Respectfully yours,

W. A. PORTER.

Notice.—At our instance, an Attachment was this day issued, by Wm. H. Moore, a Justice of the Peace, of Springfield township, Muskingum co., Ohio, against the effects of Henson Bagley, a non-resident of said county, dated this 19th day of Oct., 1847.

LARGE, BOATMAN, & Co.

ON HAND, AND FOR SALE.
LATEST EDITION.

HYMN BOOKS, AND **DISCIPLINES,** OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection o* Spiritul Songs, BY Rev. J. Dalby & J. B. Peat To be obtained at the office of the Western Recorder.

A GENERAL ASSORTMENT OF **SUNDAY-SCHOOL BOOKS,** embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository.

Putnam, April 22, 1847. J. METCALF, *Depositary.*

METHODIST PROT. BOOK CONCERN
BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

Road Notice.—Notice is hereby given that there will be a petition presented to the Commissioners of Muskingum county, Ohio, at their December session, praying for the location of a county road, commencing at a white-oak tree, near the east end of George M'Crooks' barn, on the county road leading from the falls of Licking to Crooks Bridge, known by the name of the "Dillon Road," running from thence a South-East direction, passing over lands owned by Robert Allen and George W. Rankin, to intersect the Zanesville and Maysville Turnpike near the Presbyterian Meeting House, known by the name of the Newton Church; the said Road to be laid on the same ground where there is now a Township road in use or as near as good ground can be had.

Newton Township, Oct. 30th, 1847.

PROSPECTUS

For the Congressional Globe and Appendix.

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the Congressional Globe and Appendix for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefuiness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the Congressional Globe & Appendix.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The Appendix is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe, - -	$2 00
For one copy of the Appendix - - - -	2 00
For six copies of either, or part of both - -	10 00

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

Subscriptions should be here by the 13th December, at farthest, to ensure all the numbers.

Washington, Oct. 4, 1

Original Poetry.

Written for the Western Recorder.

The Shepherd Boy and the Rainbow.

A shepherd boy who had been told,
That where the rainbow touched the ground,
A goblet full of shining gold
Would by the lucky wight be found,
Who gained the spot ere from his sight,
The fairy phantom took its flight;

Had often watched, for hope was high,
To see the unsuspecting elf,
Upon a verdent hill-top nigh,
Set down its foot to rest itself;
Not doubting but he might secure,
By proper speed the golden lure.

One evening as a shower passed by,
The sun peeped out behind the storm,
And painted on the watery sky,
In magic tints the spectral form;
One foot seemed on the distant flood,
The other on the hill-top stood.

Eager as huntsmen in the chase,
Each limb the little urchin strained;
With panting sides and glowing face,
The summit of the hill he gained:
But saw, to his surprise, the bow
Was distant still a mile or so.

Loath to relinquish hopes so bright,
The golden vision lured him on,
Weary and faint he gained the height,
The rainbow seemed to rest upon:
Then sank exhausted and dismayed:—
The vision vanished into shade.

So thousands who are counted wise,
Are by illusive visions led,
Substantial happiness despise,
And toil for that which is not bread,
Till in the end, the object sought
Is found to be a thing of nought. J. G. W.

Religious Strictures.

Written for the Western Recorder.

Commentators vs. Anti-Commentators.

NO I.

Commentaries, in the general, have been written by men of piety, erudite attainments, and extensive biblical knowledge. They are the result of deep research, learned thought, and profound investigation. We admit that they are the productions of men uninspired by the Holy Ghost, and are thus the result of finite, and, consequently, fallible minds; some of them, in our humble opinion, containing subjects foreign, and even averse to the sacred text. But who of those who object to commentaries could have done better—performed so great tasks with so few striking defections? Who of those but what in some particular views and doctrines, according to the estimation of others, arrives at conclusions not warranted by, nay even in contradistinction to the truths of the Divine Word? From an investigation of the same premises, all are liable to deduce erroneous conclusions; unless we assume the position that the Spirit of God will lead all men to the adoption of one true and correct opinion—a position contradicted by the experience and practice of the different Christian organizations of the day. And while we are in possession of the same liability to err, with probably no more grace to affect our hearts and adorn our characters, our minds are darkened, and not so richly stored, if stored at all, with useful lore; our prejudices stronger, and our sources of information far inferior to the mind and facilities of the enlightened and Christian scholar. For this reason, we can rely with greater certainty upon the writings of learned commentators, than the verbal opinions of unlettered individuals.

Some of the most beautiful parts of the sacred Scriptures would remain probably forever with their beauties enclosed, like the buds of the rose without the breathings of spring, were it not for the efforts of the learned to bring to light their hidden riches and beauty. But it is seriously inquired, who can purchase all the works of learned authors illustrative of biblical truths? For instance works of history, in which are recorded the triumphant fulfilment of prophecy;—of travel, which fully corroborate all the geographical and scenic descriptions recorded in the Bible relative to the Holy Land? It is not to be expected that all works, even of the above class, can be purchased, even by men of liberal means, to say nothing of those possessing but limited resources. But here the argument rises triumphant in favor of commentaries: for in the generality of commentaries we find the records of such facts and illustrations. To remain in ignorance of the above subjects, is to deprive ourselves of some of the most forcible arguments that can be wielded against infidelity, and to the triumph of the Bible.

There are illustrations, tropes, & figures introduced into the narratives of the Old and New Testament, which require a partial knowledge of astronomy, ancient agriculture, horticulture, history, and geography. With the revolutions of centuries mighty changes have taken place in Empires and provinces, cities and towns, and the customs and opinions of mankind. And what can a common reader know, without the assistance of the learned, of these great revolutions in empires, cities, opinions and customs? What can he know of the prophetic fate of Tyre, Sidon, Nineveh, Babylon, and Jerusalem?—What of that sublime expression of the Psalmist—"the Lord God is a sun & shield?" What of the "roarings of the lion from the swellings of Jordan? What of the cedars of Lebanon and the excellencies of Carmel, the vine, the fig-tree, the lilies of the valley, the Rose of Sharon, the balm of Gilead, the land flowing with milk & honey, and the tending of flocks and herds?—What of Jewish rites, ceremonies, time, with all the types and shadows pointing to the great sacrificial atonement, and the blessings resulting therefrom? Of some nothing, and of others comparatively nothing. From this miscellaneous grouping of items, we again see the necessity of applying to the works of the learned for information.

We do not wish to be understood as even implying that the Bible is so incomprehensive, so full of deep and sublime knowledge, that the mass of mankind cannot become acquainted with *any* of its divine truths. Although there are beautiful figures, remarkable prophetic declarations, and many wonderful histories of events recorded therein, that require explication in order that the common reader may understand them; although there are sublime prophecies and glowing descriptions of scenes yet to take place in the history of our world and the revelations of eternity, that will never be fully understood until they burst upon the vision of the world and the view of the angels in heaven: yet the truths connected with the well being of man—his redemption by the Eternal Father, repentance and faith in his name in order to salvation, the sufficiency of the grace of God for all the trials of life, triumph in death; a resurrection of the body from the power of the grave and a mansion of glory in the kingdom of heaven, are revealed so plain that the wayfaring man need not err therein.

We are not of those who would rely enterely, without investigation, or the opinions of the learned. Learned men may err, and have erred widely from the truth. So far as we are capable of exercising our own understanding, we ought carefully to canvass the doctrines and opinions that are presented for our consideration, and adopt those which are more in consonance with our own perceptions of truth. But when through the mists of ignorance, our understandings are obscured and dark, we ought to apply for wisdom from on high, and search the records of the wise, our superiors in biblical lore. God has organized the human mind a free and untrameled agent, capable of reflection, investigation, and anylization. Those who will not employ their minds to these great objects, become the instruments of fanatics and designing men, are the subjects of superstition and bigotry, intolerant and overbearing, not answering the great design in their creation, and removed but one degree above the brute level. It becomes our duty, then, to employ the talents which our Creator has entrusted to our charge, to the investigation of all subjects, & to the employment of all means withir our reach, that will lead to our own good, enable us to advance the good of our fellow-men, and the glory of God.

ANON.

Solitudinarian Cabin, October, 1847.

The Budget.

FAITH AND KNOWLEDGE.

It is a strange notion of many well-intentioned persons, that religious knowledge doth differ from all other; and that it cometh by prayer only, and not by study. How shall the man pray who knoweth not or believeth not the necessity for prayer? But when study hath roused his attention, then there will be some likelihood that, like the treasurer of queen Candace, he will find out his own ignorance, and seek for some man to teach him; yea, look on high for the instruction of that Divine Teacher who is ever ready to make them wise who seek for true wisdom. It has never been my luck to know one whose faith bore right good fruit, who had not reasoned thereupon; for, as St. Clement of Alexandria, doth truly say, 'faith is knowledge, and knowledge is faith; God having so constituted them that they mutually lean on each other, by turns leading and being lead.'

THE PULSE OF THE CHURCH.—The prayer-meeting is the pulse of the church; if the pulse beats strong and regular, it indicates a strong and healthy constitution; but if feeble and irregular, it is a sign of ill-health and weakness: when the constitution of the church gets healthy and strong, the prayer-meeting will be thought much more of than our anniversaries.

"Every man that is born but once, must die twice: and every man that is born twice, will die but once."

Let every minister while he is preaching remember that God is one of his hearers.

In religious parlance we have often heard the following remark: "Such a person is a good man, but he is not a useful man." It would prove a difficult task to show how a man that is of no use can be really good; for if he be of no use, *good* for what is he? and if he be not good for some use, in what sense can he be called good? Thousands have rested in the notion of *being* good, without going on to the pertection of *doing* good; and a capacity for goodness has been mistaken and substituted for goodness itself. In our Saviour's estimation, the good tree is, not the tree that is capable of bearing good fruit, but the tree that bears it, and the more fruit it bears, the more it is under obligations to bear, & the more it is expected to bear; for "every branch that beareth fruit he purgeth it that it may bring forth more fruit."

MEMORY.—Many have large but unsanctified memories, which serve only to gather knowledge whereby to aggravate their condemnation.

TRUE VALUE.—The church-yard is the market-place where the things of this world are duly rated.

THIS WORLD AND THE NEXT.—He that will often put this world and the next before him, and look steadfastly at both, will find the latter growing greater, and the former less.

FATAL MODESTY.—A sad event occurred lately at a French town near Gourin. A fire having broken out in the night the family hastened to make their escape. Two daughters of the farmer, and a servant girl, finding a crowd assembled at the door, were ashamed of appearing in their night dresses, and returned for their clothing. In the attempt, two of them were burned to death.

Artistical.

British Railroads.

A London letter, published in the National Intelligencer, has the following statistics:—It appears that in May last there were 3,505 miles of railroad in England and Scotland, completed and in operation, and that on these finished roads there were 1,045 stations.—These roads employed 47,218 persons. There were also at that time 6,455 miles of railway in course of construction, employing 256,509 men; making an aggregate of 303,727 persons absolutely employed on railroads. Of these 263,594 were laborers and artificers.

9,021 quarrymen and carters.
8,867 inspectors, porters and police.
5,514 superintendants, foremen, &c.
3,596 engineers, surveyors, draughtsmen.
5,024 plate-layers.
5,933 clerks, cashiers, and accountants, and
2,178 secretaries, treasurers, &c.

303,727

A very tolerable army of *employees*. And when to this number is added the host of butchers, bakers, tailors, &c., who derive an income and living from the expenditure of these 300,000 persons; when we add to these the brick-makers carriage-builders, iron workers, hewers of wood, &c., whose labor is demanded for the production of the materials consumed in these roads, and again, add in the women and children dependant upon the husbands and fathers employed we shall find, says the Times, that the number of persons absolutely dependant upon the railroads already completed, and upon those actually in progress, is not less than three millions.

But the entire tale is not yet told. In the session of 1846-7, acts were passed for the construction of 4,618 additional miles of railroad; authorizing calls for £90,298,430, and loans to the amount of £42,318·938; being together, £132,-617,368. This amount will probably be spent in about four years, and, if the average earning of each person employed be taken at £40 per annum, it follows that 700,000 persons will be employed, and these will represent, including themselves, an aggregate of at least 3,000,000 of men, women, and children, to derive their support for four years from the construction of the railroads authorized to be constructed by the acts of Parliament, passed during the last session.—This aggregate of expense and employment is indeed a large one, but probably considerably within the fact. It is not to be supposed that the whole of these roads will be in the course of formation at one and the same time; but it is pretty evident, if my calculations be correct, and I have derived them from the most authentic sources, that from six to seven millions of the population of Great Britian will derive their support from this source for several years to come, and farther, that if the railroad speculation should not lead to their extension a single mile beyond their present authored length, those at present legalized by Parliament would, when completed, furnish employment and support to at least two millions of persons, so long as that mode of conveyance shall remain in the ascendency. The extent of business on working lines may be deduced from the statement that the latest annual return of receipts for—

Passengers on railroads was	£3,976,341
For goods - - - - - - - - - -	2,333,373
Together,	£6,309,714

I have not at hand a statement of the number of passengers by railroad later than for the last six months of 1845, (the least productive half year, by-the-by,) which is stated by Dr. Bowring as having been 16,720,650.

Railroad traveling enables you to get a hundred miles from home between early rising and a late breakfast, and you are among new scenes and a new people with scarcely any expense of time or money, and with very little fatigue.—This has led to ten people traveling now where only one travelled before. It is three hundred miles from Sunderland to London, yet such is the perfection of railway travelling, that I have known a lady in delicate health, leave the former place after midday lunch, and be with her friends at the latter place, before 9 o'clock in the evening.

Manufacture of India Rubber.

Here we saw the manufacture of rubber.—The man of the house returned from the forest about noon, bringing in about two gallons of milk, which he had been engaged since daylight in collecting from one hundred and twenty trees, that had been tapped upon the previous morning. This quantity of milk, he said, would suffice for ten pair of shoes, and he could collect the same quantity every morning for several months.

The trees do not usually grow thickly, and such a number may require a circuit of several miles. In making the shoes two girls were the artists, in a little thatched hut which had no opening but the door. From an inverted jar, the bottom of which had been broken out for the purpose issued a column of dense white smoke, from the burning of species of Palm nut, which so filled the hut that we could scarcely see the inmates. The lasts used were of wood, exported from the United States, and were smeared with clay to prevent adhesion.—In the leg of each was a long stick, serving as a handle.

The last was dipped into the milk and immediately held over the smoke, which, without much discoloring, dried the surface at once. It was then re-dipped, and the process was repeated a dozen times, until the shoe was of sufficient thickness, care being taken to give a greater number of coatings to the bottom. The whole operation, from the smearing of the last to placing the finished shoe in the sun, required less than five minutes. The shoe was now of a slightly more yellowish hue than the liquid but in the course of a few hours it became of a reddish brown.

After an exposure of twenty-four hours it is figured, as we see upon the imported shoes.—That is done by the girls, with small sticks of hard wood, or the needle-like spines of some of the palms. Stamping has been tried, but without success. The shoe is now cut from the last and it is ready for sale, bringing a price of from ten to twelve vieutens, or cents, per pair.—[Edward's voyage up the Amazon.

Essaying Metals.

This process is very often spoken of in the papers, but many persons, perhaps, who do not know yet, would like to know how it is managed. A correspondent of the Boston Post writing from Charlotte, in North Carolinia, gives an account of the process, as he obtained it from one of the officers there. He says:—The miners have to grind the gold rock fine, keeping it wet constantly and as it becomes fine it washes off. They have a kind of hard stone for grinding they then mix quick silver with it, and that collects the gold dust. It is washed out, dried and goes through some heating process. The gold dust is then usually sold to the superintendent of the mint.—Sometimes the miners melt the dust and cast it into a bar before offering it at the mint. To find the value, each parcel has to be essayed. The essaying is the most curious and scientific of all the business in the mint. The melters take the gold dust, melt it and cast it into a bar, when it is weighed accurately, and a piece cut off for the essayer. He takes it, melts it with twice its weight of silver and several times its weight of lead. It is melted in small cups made of bone ashes, which absords all the lead, a large part of the silver is extracted by another process & the sample is then rolled out to a thin shaving, coiled up and put in a sort of glass vial which is called a mattrass with nitric acid.

The mattrasses are put on a furnace & the acid is boiled some time, poured off, a new supply put in, and boiled again. This is done several times, till the acid has extracted all the silver and other mineral substances, leaving the sample of pure gold. The sample is then weighed, and by the difference before and after the true value is formed. All the silver over and above five penny weights for each lot is paid by the mint at its true value. The miner calls at the mint after his lot of gold has been essayed, and gets its full value in gold coin, the government charging nothing for coning. That is what one of the officers of the mint here told me, though I had always understood that the government had five per cent for coining. The gold after it has been essayed, is melted, refined, and being mixed with its due proportions of alloy (equal parts of silver and copper) is drawn into long strips in shape not unlike an iron hoop or cask, the round pieces cut out with a sort of punch, each piece weighed and brought to the right size by a file, if too heavy when it is milled, or edge raised, and put into a stamping press, whence it comes forth a perfect coin, bearing the endorsement of that respectable old gentlemen, "Uncle Sam."

Miscellaneous.

Churches---Preachers---Smart Men.

About ten years since, says the editor of an old periodical, we had pointed out to us in some paper of the day, the following common sense views.—They struck us with much force; and as there are sad evidences that neither the times nor the churches are greatly changed, perhaps their careful perusal may do good:—*Ed. Presb. Herald.*

MR. EDITOR—I hear much said in the churches about smart men, men of talents, great men, powerful preachers, &c., &c., and this is more particularly in reference to candidates for settlement. The questions asked by churches in want of pastors, are not, is the candidate a good man? sound in the faith? eminently pious, devoted and active? But is he a smart man? a man of talents? a popular preacher? This has become universal, from the aristocrasic city congregation with its salary of two or three thousand a year, down to the feeble society, with its stipend of two or three hundred. Indeed, the feebler the church, the more unwillingness is often manifested to take up with a pious, sound, faithful minister of ordinary talents. This feeling is doing immense mischief, both among the wealthy and feebler congregations on this subject. I am not about to detract an iota from the smart men. Would to God all the Lord's prophets were ten times more gifted, provided they were a little more pious than smart. But then there are evils in having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils, perhaps, because they must have great men at all events; though some of them are dying under their popular preachers. But feebler churches should look well to this matter. For

1. Many who pass for smart men, are more showy than sound, more brilliant than deep. They can let off a few sermons and speeches wonderfully well, and their pond is out.

2. Smart men are often more learned than pious, and by their levity and worldly conformity and want of spirituality, spoil all their Sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and worship your preacher more than God, and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think that such talents as he posseses ought not to be confined to such an humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, the large churches and colleges will most probably entice him away. He will have call upon call, till at last he becomes satisfied that the providence of God calls him to leave; and then,

6. You will find that having once had a smart man, you will not be willing to take up with anything less than just such a smart man again.—These smart, strong men, make churches fastidious. I know a small church that is now dying from this cause; it has had one or two smart men, and they broke away suddenly, and now this church is not willing to take up with any much less than some great D. D.

7. Many of our smart men (I grieve to say it.) do not preach the gospel plainly, pungently, fully.—They sacrifice sound doctrine and faithful dealing to popularity. They wreathe the sword of the Spirit with so many thetorical flowers, that it does not "pierce even to the dividing asunder of the soul and spirit." This sacrificing at the shrine of popular applause is killing to orthodox spirit of many congregations. The poor leave the church because they are not fed, and when *God's poor* leave the church for such or *any other cause*, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. The gospel must come to them through a rich tube. They spurn at the "sincere milk of the word" unless it is dealt out with a silver spoon highly ornamented & from a silver bowl, set roun dwith gems & brilliants. No preacher is popular with them whose ministration enlightens the understanding, mortifies their vanity, humbles their pride, corrects their bad temper, reproves their sloth, exalts their Saviour, and makes them forget their preacher, in their love and admiration of his Master. But a minister is sure to be very popular with them respecting whom they can say, 'what a fine speaker,' 'what a fine voice,' 'what beautiful figures,' 'what eloquent sentences,' 'what striking illustrations,' 'what correct taste,' 'what powerful reasoning;' in short, 'what a charming man and preacher he is" !!! Thus the man is loved, and praised and followed, instead of his divine Master. O how some of those smart men, swollen by the breath of human flattery, will shrivel up before the judgment seat! Feeble churches, can you afford to have a smart man?

PAUL.

OUR PUBLIC WORKS.—The Pa. Canal and Railroad are repaired from this city to Hollidaysburgh. The Juniata Division will be made ready for the Spring trade. The Harrisburgh Argus says the break at Duncan's Island will be repaired in the course of a week, when navigation will be uninterrupted between Havre de Grace and the head of the North Branch Division.

Pitt. Gaz.

Gems from Niagara.

At Niagara, an old guide to the Falls, who has lived there some twenty years, has kept during his time an Album, in which his visitors have written their notions, the variety of which is very amusing. Of course every one who visits the Falls is impressed with their grandeur and sublimity. One is awe-struck, and attempts to express his admiration in high-sounding and grand expression, while another, more phlegmatic, relieves himself by exclaiming with the Yankee, "What a waste of mill privileges." The following are selected:

"Roll on, mighty stream, in thy grandeur and power
The soul moved to wonder and deep adoration,
May the thonghts that inspire me at this parting hour,
Lead me ever to worship and praise God's creation!"

This was written in 1830. Another talks in this wise,

"I am a man what's very tall,
And been to see Niagara Fall;
But now, hereafter, I will call
Myself a man what's 'very small.'"

Some one who has a lively conception of the beautiful and graceful in nature, and who has had imagination warmed by the cooling spray of the water-fall—there's a bull—addresses himself "To Niagara" thus:

"If Red Sea, White Sea, Black Sea, ran
One tide of ink to Ispahan;
If all the geese on Lincoln Fens
Produced spontaneous new-made pens;
If Holland old or Holland new
One wondrous sheet of paper grew;
Could I by stenographic power
Write twenty libraries in an hour,
I could not write one half the grace
Of half a drop upon thy face."

Some miller or speculator has been here, and while viewing the water-fall, has had "an eye to business," and breaks out with the exclamation, "The mill-dam of the Almighty—capable of driving machinery that would flour the whole world!"

In the Album are numberless attempts at wit and sarcasm, which have been nicely turned against their authors by some one who has written underneath. When a man has written what he regards as a sublime *impromptu* to this majestic flood, he perhaps finds that a wag has made his beautiful thoughts and high-sounding words look supremely ridiculous. In 1843, a foreigner who seems to have been prejudiced against every thing American, and who has not soul enough to appreciate the grandeur of the scene, wrote on one of the fairest pages of the book, the sneering remark, "Not a bad cascade for a new country." To this, the following capital retort was made:

"Slaves cannot breathe in Freedom's air,
Nor tread on Freedom's plain;
If you don't like the water-fall,
Go, 'kneel and serve again!'"

Those who had nothing of their own to put on paper, have stolen, borrowed or "levied on" the good things of othors. A wag of this kind addresses himself to the Fall thus:

"The tailor made but a single note—
Gods! what a place to sponge a coat!"

A dyspeptic old fellow, who had been broken of his rest by the roar of the waters, gets out of bed in the morning, a little feverish for want of sleep, and smarting under the disappointment, give the Falls a little "blowing up" in the course of some five or six verses, of which the following is a specimen:

"Niagara! to thee
My spectacles I turn;
I see thy waters boil
As if all hell did burn!
And Satan's imps with ardor hot,
Were thrusting wood beneath the pot."

In contrast with this, I copied from the opposite page the following beautiful extract from an address to "THE WHIRLPOOL:"

"It comes, it goes, it backward flows---
It runs, it leaps, it jumps, it creeps---
It turns, it twists, it whirls, it twirls,
Like springing, dancing, waltzing girls."

It has often been remarked that it was but a single step from the sublime to the ridiculous, and of the truth of this saying, the following affords abundant evidence. It is genteelly done:

"See Niagara's torrent pour over the height,
How rapid the current! How majestic the flood!
Rolls along and descends in the strength of its might,
'As a monstrous great frog leps into the mud!'

And oh, should some mortal, (how dreadful the doom!)
Descend to the spot where the whirlpool carouses,
Alas, he would find there a watery tomb,
'Or at least he'd be likely to fracture his trousers!'"

The following is by some chap from N. York, who thus publicly thanks the Guide for his attention:

"So good Hooker, I bid you adieu,
And thank you for guiding us to the best view;
If ever you come to the city of York,
I'll give you a dinner of baked beans and pork!"

Valuable Discovery.

The last number of Howitt's Journal gives an account of a new fluid discovered by a French Chemist. Its character and uses are certified by many responsible men of science. It has also been tested by order of the English government, and proved to be a genuine discovery. We copy the following particulars from the Journal:

"A fluid which possesses the property of destroying noxious gasses has been discovered by a French Chemist, and placed by him, through the instrumentality of an energetic and patriotic Englishman, at the disposal of the English Government. The 'disinfecting fluid,' as it has been named, is inexpensive, simple of application, & without any odor of its own. It destroys the putrid smell of all substances, animal or vegetable, in any state of decomposition. The 'dead room' of hospitals, all dissecting rooms, the subjects of Coroner's inquest, or of any post mortem examination, may, by its presence, be rendered perfectly inoffensive. Portions of human remains, portions of animal remains, of fish, of vegetable matter, so putrid as scarcely to retain their form sufficiently to be recognized, have by it been restored to their natural odor. Night soil, arrived at that most poisonous pitch of stench which it emits when accumulated for years in cess pools, is, by it, neatly deprived of all smell; that which it retains being so trifling as only to be perceptible by very close observation.

"In sickness, also, the relief afforded will be extraordinary. A sick room may be, in the course of two or three minutes, perfectly purified by the use of a small quantity of this fluid, and all that was disagreeable to the senses before, replaced by a singular freshness. The crowded wards of hospitals have been not only purified, but the creation of any offensive smell at all has been prevented by it. In thinking of a number of sufferers whose proximity in their state of sickness and prostration necessarily renders each a cause of offence and additional suffering to all, the blessing of this new power to prevent this portion of their calamity is very striking.

"But there is a more important consequence involved. The generator of all the classes of infectious disease, the poison which, arising from the decomposition of animal and vegetable matter, becomes diffused in the atmosphere, and being inhaled into the lungs, causes that dreadful scourge fever, is neutralized, is actually destroyed by the chemical action of this fluid. The danger to which nurses and medical attendants are perpetualy exposed, and which in the present bad form of fever prevailing to so great an extent, has been particularly fatal, will now be averted. And it appears, from the experience already acquired, that a most beneficial effect is produced on the patients themselves by this purification of the air around them. We should naturally have expected this, and it proved so. A fever patient becomes in himself a source of fever. All the exhalations given off from him are dangerous to life, and while he inhales them he is continually taking fresh doses of the poison that has prostrated him. By annihilating the poison, a wonderful assistance is given to the physician in curing him. Hitherto this effect has been produced, as far as possible, by ventilation in all well regulated sick rooms and hospitals, but the new fluid does it much more completely. Ventilation only dilutes, this gets rid of the poison. In the most crowded and ill-ventilated wards, filled with cases of dysentery and fever in the dreadful form now prevailing in Ireland, it has been found efficient to wave in the air, and to hang round the beds, pieces of linen saturated in the fluid, and the state of the atmosphere around has been changed in a few minutes from one so noxious as to be highly dangerous to all those whose duty called them into the dreadful service of breathing it, into one of perfect safety and purity; while the poor suffering patients declare themselves to be 'in Heaven.'"

ARRIVALS.—Brigadier Gen. Kearney, late Governor of, California, accompanied by his family, arrived at the Monongahela house, yesterday, *en route* for Washington. The Hon. Wm. J. Archer, late Senator from Virginia, and the gallant Col. Churchill, of the Army, arrived also, on Saturday. Our Hotels are now crowded.

Pitt. Gaz.

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Mar. '9l '47

THE WESTERN RECORDER.

VOL. IX---NO. 7. PUTNAM, MUSKINGUM COUNTY, OHIO, NOVEMBER 18, 1847. WHOLE NO. 423.

Written for the Western Recorder.

WATCH, CHRISTIAN, WATCH!

Watch, Christian, watch! The foe's abroad,
To lure thee from the living God:
Watch, Christian, watch!
Free man! by Truth divine made free,
Watch, jealous for thy liberty:
Watch, Christian, watch!

Pray, Christian, pray! The world has charms—
'Twould SMILE thee from the Savior's arms:
Pray, Christian, pray!
Its treasures rust, its beauty dies,
Beneath its flowers a serpent lies:
Pray, Christian, pray!

Fight, Christian, fight! The cause is just—
On, then, and place in God thy trust:
Fight, Christian, fight!
Nerve well thine arm for weapons strong,
Fight for the "RIGHT against the WRONG:"
Fight, Christian, fight!

Rest, Christian, rest! The time has come—
All watching, praying, fighting's done:
Rest, Christian, rest!
The clouds are fled, the tempest's o'er,
"To arms!" shall break thy rest no more:
Rest, Christian, rest!

Joy! Christian, joy! Now heaven's high dome
Rings with pure joy thy welcome home:
Joy, Christian, joy!
Let the glad chorus swell more loud,
Another soul has reached its God:
Joy, Christian, joy!

Solitudinarian Cabin, O. J. B. P.

Written for the Western Recorder.

SERMON,

PREACHED AT ELDERSVILLE, PENNSYLVANIA;

BY REV. WM. REEVES.

[*Published by request of a public meeting.*]

Philipians iv: 3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel.

(*Continued.*)

Be it remembered, then, that we are not "erecting a *theory upon a theory*," but are arguing from *facts*, and facts *known*—which can be well authenticated; and are of frequent occurrence. And facts from experience, are a sufficient refutation of the alleged inability of the physical capacity of females, to endure the fatigues incident to the duties of the ministerial office. Besides, circumstances in this country, at present, do not call for such almost incredible amount of bodily exercise. And if they can do it with such great toil and exposure, why not with so much comparative ease and comfort? They can, and we believe, they ought. [2.] Of their *intellectual* capacity, let something be said. Most men admit that women possess a considerable degree of mental *sprightliness*, but many appear to question their capacity to compass subjects which require *profound thought* and intellectual *vigor*. Hence they deny the ability of women, to understand many of the *sciences*, master the "*dead languages*," or profitably to study *Divinity*. But we propose to disprove all such futile allegations, and establish their entire capacity for the task desired, by several quotations from strong-minded and learned *men*. Dr. Clarke declares: "But as God formed her [woman] out of a *part of himself*, [man] he saw she was of the *same constitution* in all respects, and consequently having *equal powers, faculties*, and *rights*," with man.—This respects women *generally*, and now let us *specify* a few *individual* cases. First, an extract from Mr. Buckingham's Lectures on Egypt. Cleopatra an Egyptian lady.—"In other cases," he says, "the endowments of nature and the gifts of Providence seem distributed with a discrimination which confers some advantage on each individual, which is withheld from others. To some is given great personal beauty; to others, great powers of mind; to others, extensive authority and influence; to others, peculiar fascination of manner; but in Cleopatra all these seem to have been concentrated, and showered with their utmost abundance on a single individual. She shines on the pages of time, "one entire and perfect chrysolite." In person, she was as beautiful as an angel; in *mental endowments*, she is said to have surpassed all females of whom we have any record; and so learned and accomplished was she in the arts, as to be a critic in each branch; while at the same time she was such an *adept in* LANGUAGES, as to *be able to converse without the aid of an interpreter, with* SIXTEEN DIFFERENT AMBASSADORS, EACH IN HIS OWN LANGUAGE! The British Elizabeth was esteemed an accomplished woman, because she could pronounce *Greek and Latin Orations;* but what comparison is there between the knowledge of *two* or *three dead languages* and an acquaintance with *sixteen living tongues?* But it may be objected that this remarkable woman lived so *far away*, and so *long ago*, and was so *rare a case*. Without tarrying to give a lengthy reply to such a futile objection, we dismiss it with the remark, that withal she was a *woman*, and her character shows the capacity of the *sex*. Let us now introduce one who lived nearer home, and in our own day. The following is taken from the "National Advertizer," published in England, dated, "January 15th, 1842." "Died—Miss Elizabeth Walker, daughter of the late Edward Walker, Esq., of Overhall, Hallstead, Essex, and grand-daughter of Jones, of Nayland, the celebrated author and divine. Her profound researches in Oriental criticism and Biblical learning, are well-known from her extensive labors for the Jews, in superintending the publication of the modern Hebrew version of the New Testament; also from her learned Dissertations in the Jewish Expositor. It is intended shortly to publish a volume of her Miscellanies, in prose and verse, including a new translation of the Song of Solomon, from the original Hebrew, with copious notes." This profound female divine would have done honor to any pulpit, in any church, in any country. And had she not nearly as good a claim to the clerical office, as many a minister among us, who is honored with a "*cow-hide*," and the "*saddle-bags?*" or some who receive a loud "call" to the incumbancy of a "*settled pastorate?*" In a word, was she not (and Cleopatra, too, worthy the "Epitaph of Maria Theresa,"—"*Sexu fœmino ingenio vir*,"—"A WOMAN BY SEX, BUT A MAN IN MIND!" The above was an English lady, and the one before, an Egyptian female monarch. Take now a lady in America, not the most renowned, nor far advanced in life. A young lady who was accidentally killed in one of the streets of Philadelphia, a year or two since, it was said in the public papers that, though she was "only seventeen years of age." yet she could speak "six different languages!" But it was said, she was a Roman Catholic. Well, have Protestant women inferior powers of mind?—Are our opponents prepared to make this "confession to the priests?" But why tarry so long with a few noted individuals; have we not clouds of living witnesses? Passing by the French female writers, let a few of the English and American authoresses be named: Mrs. Somerville, Mrs. Ellis, Mrs. Copley, Mrs. Rogers, Mary Howitt, and Eliza Cook. These are English writers, well-known in the literary world. And among the American female authors of distinguished merit, may be mentioned—Miss Sedwick, Miss Gould, Mrs. Williard, Mrs. Hale, and Mrs. Sigourney. These are ranked with us, among the "classical" prose writers, and poets of the day. And these, by popular literary authority, compared to Cooper and Carter, Chapman and Channing, Bryant and Brooks, Waldo and Wilcox, Walsh and Wirt, Siliman and Sands, Everett and Irving. And what more shall we say? for the time would fail us to speak of all the worthies among women, both in Europe and America, in religion and literature, from the pulpit and the press. Our country is now flooded with female literature. Yet, it seems, women must not preach the Gospel! They may do any thing else but save sinners from perdition, by the proclamation of New Testament truth!—Is the truth of the gospel too sacred for female lips to utter? or is the pulpit too holy a place for a woman to occupy?

(2.) But, it may be said, there are certain ministerial gifts and talents, which are peculiar to a preacher of the gospel, and which are essential to success in the sacred office: Do women preachers possess them? We unhesitatingly reply in the affirmative. It is admitted that a person may possess great powers of mind, and those powers well-cultivated, and with those cultivated powers an extensive stock of various and useful knowledge be acquired, and yet the person not be properly qualified to officiate at the altar. It does require a peculiar qualification, to labor in word and doctrine aright. But we contend, that these essential and peculiar requisites, are possessed by women as well as men. And is testimony required? A cloud of witnesses could be easily summoned to declare their support to the proposition. Not only could we introduce the names of Wesley, Fletcher, Brainwell, Bishop Asbury, Dr. A. Clarke, and hosts of other eminent ministers of Christ, of the Arminian School, but many Calvinian Divines also;—Churchmen and Dissenters, American and European ministers. Statesmen, too, of the brightest standing and capability of judging of the character of public ministrations. Volumes of written testimony could be readily procured, to prove the point. One eminent female preacher has published two volumes of letters containing cordial testimony in point. And any amount more might be procured.—A volume for a witness! Is not that enough? And some women have published their theology from the press, and in so doing have been sustained by high ecclesiastical authority. A Mrs. Bonder, for instance, of the Protestant Episcopal Church, in England, published a volume of sermons of her own composition, and was sustained by Prelatical authority and sanction. And others now write sermons, and men ministers, ordained and togated, solemnly repeat them. It is said by credible authority in our possession, that the sermons of a popular minister in the English State Establishment, are the composition of his talented wife! She writes them and he repeats them? Query: Which of the two has the best claim to the appellation of a preacher? And the celebrated Mrs. Hannah More, whose praise is in all the churches, ascended a still higher platform, and preached to preachers. For what else is the publication of her Theological Works? And the universal meed of praise awarded to her labors, is surely sufficient evidence that in so doing she was not considered as stepping out of her proper sphere. And if they were properly educated and encouraged—"helped"—would not many more women be very useful in the Christian Church, in the pulpit, and from the press? Would they not equal most men in the same departments? Hear what Dr. Dwight says of women generally, and of Mrs. More in particular: "It is owing," he says, "to the innate good sense of the females of this country, that they are not absolute idiots. I would not give three groats to have a daughter of mine go to many schools in the country. Observe the state of our schools for females, and compare them with the colleges for males. The seminaries for females are no better than hired school-rooms*, and how disproportioned are the benefits of instruction offered in the two plans of instruction! Yet under all these advantages in the one case, we are comparing the abilities of the sexes. The end kept in view in our institutions for the education of males, is to make them useful: in that of females, to make them admired. Men will pay any thing to have their daughters taught to manage their feet in dancing, to daub over a few pictures, &c., to be admired by a few silly young men.—I cannot speak on this subject without indignation.

"In spite of all the disadvantages under which they suffer, females have not only become good, (which they have done oftener than men,) but great. Elizabeth was better than any other sovereign that ever sat on the English throne, except Alfred the Great. Catharine of Russia, though in some respects bad, was better than the other monarchs of that country. Margaret of Denmark, was great. Women on thrones have generally excelled men in that station. What a miserable collection of kings have sat upon the thrones of England, France, Spain and other countries of Europe! It has been said that Elizabeth's character is due to the wisdom of her ministers. Their wisdom only shows that she had sagacity enough to choose such ministers. In literature, women can appear to great advantage. No writer has equalled Mrs. More on the subjects she has handled." (And in our Discipline, in the list of books recommended to the ministers of the Methodist Protestant Church, as a suitable collection,' Hannah More's name stands immediately above that of Dr. Dwight.) According to this colossal divine, women, in many instances, and in the most exalted and responsible positions—of a civil and literary character—on earth, have not only equalled, but excelled the other sex; and that, too, under circumstances very disproportionate! Is it not, therefore, strange—passing strange—that a woman can shine so brilliantly in halls of science, in the temples of literary fame, and even on thrones of political power, but directly as she approaches the sacred desk, her light is extinguished? Is it not rather, and by those who ought to "help them," the readiest and the most "put under a bushel" of clerical opposition? And do they not thereby prevent much good being done, in the church, and in the community? And is there not great responsibility thereby incurred? Give women the same opportunities and advantages, and if they do not at least equal men generally, in usefulness in the pulpit, we will instantly yield the point. Is not success a fair criterion of talent for the work? From a book now lying before the writer, the superior success of scores of female preachers, could be attested by many witnesses, and of the most credible character. It is not denied, that there may be women preachers of inferior pulpit talents, or that they may not suffer declension in piety and usefulness, as much as the other sex. But what we maintain, is, that, in general, they have been, and are, at least, par-excellent in point of talents, piety, and usefulness, with male ministers: Then why should they be prevented from preaching the Gospel, while persons of the opposite sex are urged to enter the ministry? Is it simply on account of the sexual difference? If so, is it not based upon a prejudice of mind against female exercise at the altar? And will that prejudice afford a sufficient plea to the possessor in the great day? Let us carefully attend to the ensuing sub-division—

2. With regard to the major members of this proposition, that *women in our day are held accountable to God for the improvement of their talents*, a few remarks.—It should appear that argument on this point is unnecessary: for who that believes man is held accountable to God, denies the accountability of woman! A reference to a passage or two of Scripture, with a few remarks, may therefore suffice.—It is generally believed that the parables recorded in the 25th chapter of Matthew, contain the doctrine of man's accountability to God, in the judgment of the Great Day. Parable 1st, of the wise and foolish virgins, (vs. 1–13.) does not refer to the female sex exclusively, but to different characters of both sexes, illustrated by a reference to a marriage solemnity, which in the East was very solemn, and impressive. Here then is the doctrine of the accountability of both sexes. And just as surely and obviously, as one half of our race must appear in the judgment, to give an account of their stewardship, so must the other half. And who, apart from this discussion, would deny it? And will the opposers of women preachers, carry their bigotry to the bar of God?—Parable 2d, of the talents, (vs 14–30,) is precisely to the point. And it seems to carry the sentiment farther than the former. The former shews our accountability to God, for the light of grace in the "lamp" of our hearts; while the latter included the cultivation of all our gifts and "talents." And most obviously, and we think, undeniably, women are here included. The following important points fully sustain our views, and are taken from a Commentary of another church. Let us carefully reflect upon their import.

"1. That all the talents we possess, however natural we may consider them, are derived from God, the author of our being; and to deny this, is nothing short of Atheism. 2. That these talents are bestowed in great variety upon mankind, some possessing *ten* (i. e. many) times the abilities and advantages of others, both natural and acquired. 3. That these talents, and the improvement of them, must be accounted for to him, from whom they were received. 4. That no excuse will be admitted for the non-employment of even a single talent: much less an excuse that reflects upon the character of our great Benefactor. 5. That the rewards which the great Judge bestows, will not be so much in proportion to the talents bestowed, as according to the improvement which we are enabled to make of them.—Every talent improved, though it were but one, will be graciously rewarded by him, in whom are united the characters of our Redeemer and our Judge." And is it not obvious to every observing mind, that whoever the Lord calls to labor in the ministry, he has first endowed with suitable '*natural* talents,' to qualify him for the work! And for these things we must all give an account in the Judgment. Can any person believe that God ever gave talents to any human beings, *not to be improved?* And if he has given ministerial talents to some women, and holds them accountable for the same, ought they not, as well as men, under the like circumstances, to "occupy" till He shall "come?" Are not our opponents, therefore, reduced to the following unenviable dilemma; viz: either to deny what is demonstrably *true*,—that women have talents for preaching the Gospel: Or, if they *have*, they are, nevertheless, *not accountable to God* for their improvement and exercise?—which, according to the benevolent-minded Calvinian commentator, above cited, would be "*nothing short of Atheism!*"

In the parable of the "*ten pounds*," as recorded in St. Luke, xix: 11—26, we are further encouraged to labor in the Lord, under the assurance that our reward in heaven will be in proportion to our fidelity in the improvement of the "pounds" committed to our care. And that parable, says the commentator before cited, "appears to us to have a particular reference to the gospel ministry, which is described as treasure deposited in earthen vessels; and of which treasure the apostles, and their successors in the ministry, are appointed stewards, and respecting which the utmost fidelity is required.–(See 2 Cor. iv: 7. 1 Cor. iv. 1, 2. 1, 2.)"

Thus we have shown, we think conclusively—beyond successful contradiction,—that some women, as well as men, do possess talents for the proclamation of the Gospel, and for the improvement of which, they are held as certainly and as solemnly accountable to God, as persons of the other sex. What therefore remains now for both.—for all.—but to remember the awful declarations of the Scriptures, and act accordingly. "*Wo unto him that striveth with his Maker!*" And *wo unto those who have a dispensation of the Gospel committed unto them, if they preach not the Gospel.* And *wo unto them* who *hinder others* from *obeying their Maker's will.*

[TO BE CONTINUED.]

* Is there not a manifest improvement in this matter since the days of Dr. D., for we hear now from different quarters, of young ladies graduating, in [illegible] Institutions, and taking their regular diplomas?

Ecclesiastical.

Written for the Western Recorder.

On the Constitution and Government of the M. P. Church.

NO. II.

Constitutional prerogatives of classes. An "Associate Church or Society is composed of any number of members residing sufficiently near each other to assemble statedly for public worship, and to transact its temporal business. And every Church shall be divided, when it becomes necessary into smaller companies or classes for purposes of religious instruction and edification."—Dis. pp. 17, 18. You see a single class however small *may* constitute a Church: and a Church may embrace a *number* of classes. The legitimate perogative of classes, is the subject of our present enquiry.

1. They have the right to choose their leaders annually. Where a class will, assert its own rights no one can be appointed to the leadership but by the voice of the Society. They are not bound to submit and be led by one that they deem incompetent to the task. The man most highly esteemed, is their uniform choice. Let the brethren see to it that their leaders are wise and good men. The practice sometimes followed, of choosing a man not deemed fitting, for the purpose of complimenting him, or for fear that he may think himself slighted, should be reprobated by every member of the Church. A man who is fishing for the office is utterly unfit for it. While he who is willing to bear *any* burden that he may serve God and his Church, though diffident and trembling under the cross, may be a blessing to his brethren.

2. A class has the prerogative, exclusively, of receiving persons into its fellowship. In circuits probationers and applicants, are received into full fellowship by a majority of the class voting for the applicant.—pp. 35. The provision for the admission of probationers or applicants to full membership by the vote of a majority of the leaders, at a regular leader's meeting in stations is unconstitutional, & an infringement of the rights of classes. Classes have a right to say who they will, or will not fellowship; and no authority can legitimately bring one into, or keep one out of the class in opposition to its will. It is the *prerogative*, and likewise the *duty* of classes to receive authoritatively by vote into their fellowship, all applicants deemed worthy.—This is an inalienable right belonging to every class.

When the term of probation specified in the Discipline has expired, the Society is not bound to receive each individual into full membership, or to drop him from the list; he may for reasons deemed sufficient by the class, be continued on probation, till the class can be satisfied that he is worthy of a place with them as a member in full standing. or that he should not be entitled to a place even of a candidate for membership. When persons on probation give satisfactory evidence of a change of heart by the Holy Ghost, and a fixed determination to walk in all the ordinances and commandments of the Lord blameless, a class should receive them into full fellowship. A class is not bound to receive those who do not give satisfactory evidence of a gracious change, though his four months may have expired.

Neither is a class bound to receive one who comes with a certificate of good standing in another denomination, circuit, or society, of whose piety they have reason to doubt. We repeat it, each class possesses the inalienable right of receiving to its fellowship those who apply for admission. No denomination, minister of the gospel, society, or set of men have the right of constituting an individual a member of another class, (which would be the case if classes were *bound* to receive all who present valid certificates.) Certificates and letters show that their bearers *have been* thus and so, but not necessarily that they *now are*. A man with a letter in his pocket is properly a member of no Church. If his conduct is unbecoming the christian his letter is not to entitle him to membership. But a valid letter with a corresponding demeanor should entitled every applicant from an Evangelical denomination to membership in every class.

3. Classes possess the exclusive authority of excluding unworthy members from their fellowship. An accused member is to be tried by the class of which he is a member, or a committee appointed by, and with the approbation of the class, of whose qualification the class is to judge. This is as it should be. An individual ought not to be excluded from a society in opposition to its wish. A majority of a class, or committee appointed for the special purpose, alone, on constiutional principles are authorised to exclude persons from the Church.

The Discipline provides for an appeal to the Conference in the case of those who have been tried and found guilty. If the quarterly Conference decides that the proceedings were not according to Discipline, the case is to be remanded back for trial again.—pp. 51. The proviso allowing the tribunal to which the appeal is made, the privilege of deciding upon the merits of the case is an infringement of the rights of classes. No authority in the Church has any right to interfere here. A quarterly Conference composed of officers and intelligent men are better prepared to decide on the legality of proceedings than a Society; but the prerogative of excluding a member from a class belongs *to that class alone.*

4. A class has the prerogative of recommending individuals to the quarterly Conference for license to exhort and preach. This is a wise and wholesome arrangement. A Society which has met an individual in the class room, and been familiar with his daily walk and deportment, who professes to be moved by the Holy Ghost to call sinners to repentance, are better prepared to act understandingly in the matter than any others can be, and thus prevent the Church from being imposed on by base and designing men.

Classes have their rights which should not be infringed by any other department of the Church. The stability of our own institution, and the prosperity of the Church, depend very much upon the harmony and peace of the class. If all is well here it is sure to be well every where else.

WESTERN WATCHMAN.

Written for the Western Recorder.

Reply to "A Virginian" on Slavery.

NO. 1.

BR. BASSETT: Through your forbearance I purpose offering a few short articles in reply to "A Virginian's" strictures on my position, published in the 50th number of your paper. This Virginian says I "want an immediate emancipation from the Devil and all Slavery whether in or out of the church." And so I said, and so I still say, and that too in good faith and all sincerity, and why should not the sentiment be adopted by professed christians in Virginia as well as by myself? Do the professed friends of the blessed Jesus down south love and serve or hold on to a connection with the Devil and Slavery whether in or out of the church? If so I am willing they should wear all the glory and receive if they wish the rich reward of such a connection; and I will pray to be excused from all connection with the old serpent and all his works. But this Virginian says "as it regards our relation to Slavery we are truly sorry that there are any (Slavery) amongst us; but they (Slavery) are here and what are we to do with them" (Slavery?) Why our Brother Gay says emancipate them (Slavery) immediately both from the church and state."—In this array of person, number, and case of the noun Slavery, we learn that this Virginian is "truly sorry that there are any Slavery amongst them." But why truly sorry if Slavery is right and of God, and is as holy an institution as matrimony as he would seem to argue in his communication? If Slavery is right and a holy institution he should rejoice that it is established amongst them and never for a moment be sorry for its existence. On the other hand if Slavery is wrong—at variance with the laws of God, and the rights of man, as honest men we ought to be truly sorry that it exists any where on the face of the earth, much more when it exists in our beloved church and country.—And if we are truly sorry that Slavery exists amongst us will we not all at once let our slaves (if we have any) pass from goods and chattels to the rank of sentient beings where the God of heaven placed them, and also let all our influence go against such an unholy institution as that of American Slavery? Yours as ever in favor of the entire emancipation of all the oppressed, JAMES GAY.

Kingsbury, Ia., October 26, 1847.

P. S. In my next I shall attempt an answer to some of your enquiries. J. G.

Ladies' Department.

A Chapter on Females.

We like to look upon a healthy woman—she is a prodigy in the nineteenth century. Wherever you go you see scores and hundreds of spleeny, sickly, feeble girls, who can hardly muster courage to make their beds, wash their faces, or drive an intruding cow from the yard. Tell them about early rising, fresh air, and healthy exercise, and they heave a sigh as long as the moral law, & about faint away. You expect them to get up before day—to work in the kitchen—to breathe the fresh air of morning!—preposterous and absurd. They have never seen the sun rise, and would hardly know but the sun continues to shine forever, if it were not for the almanacs and their grandmothers. No wonder that every year sweeps to the grave so many young women, who have been sickly and effeminate, ever since they were born into the world; and death will continue to select them as his victims, till they learn their duty, and pursue that course which insures health, strength and long life. Our great-grand parents lived to a great age—and never thought of lying down to die till they had at least reached the meridian of life. They were stout, strong, hearty and happy. Why? They rose early—worked like beavers, and never spend the midnight hours in dancing. Instead of being frightened at a mouse at their feet, a beetle on their neck, a fly's foot on their arms, in the absence of their fathers and husbands, they would load their guns, and shoot bears and catamounts, and keep at bay a party of savages. How have these daughters degenerated? What female is there now a days who would'nt run from a gun, even if it had no lock? The ladies of olden times out lived their husbands years and yeas. How is it now? Widows are few and far between. It was no singular thing for our grand mothers to have three or four husbands in the course of their lives. Now it is the reverse. Men have about as many wives—diseases of late have been so fatal among the female sex.

Do you know the cause? It is found in listless idleness—inactivity—late hours——thin shoes—muslin dresses—a horror of the fresh morning air, and in that detestable stuff, stitched in pink and yellow covers, which is flooding our country. If they will do nothing else, young ladies will sit and read from morning till night, that sickly, sentimental impure, and we will say licentious trash, that is thrown in such abundance from the press. This shrivels the mind warps the affections, chills the better feelings, and makes the life wretched beyond description. Let females look into this subject and act like reasonable beings, and we should soon see a different state of things. We should hear of no fainting away—no sickly constitution—no affections of the lungs—no elopements and no suicides.—*Colesworthy.*

"Can a Maid forget her Ornaments?"

"Why trimmest thou thy way to seek love?"

Why those curlings, flouncings, *bustleings*, waspings? Why so many precious hours at the toilet? Ah! to look pretty! to gain the affections and esteem—of whom? The wise and the good? Who painted her face and adorned her head? See 2 Kings ix: 30. "Why gaddest thou about so much to change thy way?" Where the distinguishing line between God's people and those who are not? Mothers, know ye that virtuous modesty is sweeter and more beautiful than the rose or violet? Adorn your daughters with this grace. Angels smile. And above all, let their adorning be that, even that, "of a meek and gentle spirit, which is, in the sight of God, of great price."—*Golden Rule.*

VARIETY.

DEATH IN THE PULPIT.—We learn from the N. Y. Commercial that on Sunday evening, as Rev. Mr. Tappan, the excellent Chaplain of the Alms-House in that city, was concluding his opening prayer in the chapel of the institution, during Divine service his voice faltered, and he suddenly fell in the pulpit in an apoplectic fit. Dr. Reese, the resident physician, with several of his assistants, being present in the congregation, immediately rendered every assistence, but though partial consciousness returned by the use of restoratives, the venerable man sank during the night under universal paralysis. The deceased has been for 20 years successively, the Chaplain of the Alm-House officiating alternately at Bellevue, and at Blackwell's Island. His loss will be deeply felt; for his fervent piety, amiable manners, and truly catholic spirit, have always endeared him to the inmates of the establishment, in whose service he has spent his labors and his life.

TOMATOES FOR COWS.—It is not generally known that this vegitable is a superior article of food for milch cows.—We have tried it two summers and find it decidedly superior to any other vegitable we have yet tried. They add greatly to the quality, as to the richness of the milk, and a rich golden color to the cream, the butter, which is at least pleasant to the eye, even if the flavor is not improved. We do not know, however, that they impart any richer flavor to the butter.

We have known cows to refuse them when first offered, but soon became very fond of them; others, we beleive a large majority, eat them greedily from the first. Thus far, we have fed them only in the raw state, but if boiled with corn meal, say half and half, or two thirds tomatoes, and they will be doubtless far better.

To one who has a dairy farm, the cultivation of an acre or two in tomatoes, would be repaid by a greater profit than any vegetable we know. From an acre not less that eight bushels might be gathered every day, from July until frost.

There is some trouble in picking them, but then nearly every farmer has children; his little boy say, his big boys too, who would not be the worse for a little work. We should be glad to see the experiment tried on a larger scale than ours, and to learn the result.—*S. C. Tem. Adv.*

A FARMER'S BAROMETER.—A writer in the Georgia Farmer, gives directions for making a cheap barometer, to aid in foretelling the weather. He takes a stick three feet long and attaches it to the butt of a phial, full of air of course, & corked tight. The stick is then suspended in a horizontal position on a pivot, where it will readily turn, say on a thread tied near its centre. When the storm is coming on, the air outside is lighter than that within the phial; of course the phial sinks, and indicates a change in the atmosphere. Such a barometer as this may be made in ten minutes, and some young philosophic farmers will incline to have barometers of their own manufacture.

CHARCOAL.—Powdered charcoal, or the refuse of the heap, should be thickly strewed over place where filth is allowed to accumulate. It absorbs the bad smell and makes an excellent manure of what otherwise would not only be useless but offensive. It also prevents the larvæ of insects from becoming flies or moths. Pigs like to eat charcoal, and are thought to fatten on it; and in the course of the summer months, I frequently have a bushel or so at a time thrown into the pen. It makes the manure so much more valuable that I find it worth while to buy it for the purpose. *American Agriculturist.*

An Editor not a gentleman.

Marcanson of the Dayton Transcript, tells the following good one as a spark of his experience:—

We have traveled some 1500 miles, within the last few days, by land and water. The tavern keepers, steamboat captains, &c., have uniformly chalked our hat, and indignantly refused to permit us to pay our way. In short, upon the 'raging canawl' upon the expansive lake, in the packets, hotels, and floating palaces of Lake Erie, we have had a 'free blow,' and uniformly been regarded among the 'dead heads.' This you will regard as a very agreable and advantageous way of traveling. But there was one 'free blow' we received,, which came near knocking us in to the middle of next week. The incident is so comical that we will relate it, if the joke is at our own expense.

While on board one of the splendid steamers which ply between Buffalo and Chicago, the fuz on our chin grew rather longer than was agreeable, and we repaired to the barber shop on board to have it taken off. The fellow did it up in first rate style. After he had combed and oiled our head, brushed our clothes and slicked us up fine, we felt gratified, pulled out a dime, and proffered it to him as a reward for his services. He drew himself up with considerable pomposity—

"I understand," said he, "dat you is an editor."

"Well, what of it?" said we.

"We nebber charge editors nofin," said he.

"But my wooly friend," said we, "there are a good many editors traveling now-a-days, and such liberality on your part will prove a ruinous business."

"Oh, nebber mind," said he, "we makes it all up off de gemmen."

In the earlier part of the reign of Henry VIII. it was death to teach the Lord's Prayer, the Ten Commandments or the Apostle's Creed, in the mother tongue. For this crime, six men and a woman were burnt at Coventry April 4, 1519.

Religious Intelligence.

MUSKINGUM DISTRICT.

Mt. Vernon, O., Nov. 9, 1847.

Br. Bassett: After leaving the pleasant village of Youngstown, I with some difficulty arrived at this place, which the Conference assigned to me as my field of labor for the present year. After travelling once around the circuit, we held our first quarterly meeting, at which we were favored with the labors of Brother J. Thrap, and Brother A. Channell, of the Ohio Conference, the meeting (though not so interesting as we would have desired) was on the whole very profitable to the church in this place. This circuit, (it will be remembered) has been thought by some on the decline for a few years, but I am glad to say, that I have been happily disappointed with the people of this circuit; no man could wish for a pleasanter people to live with than are found on this charge, to all appearance. Spiritual matters however look very dark and discouraging, and it will take a great amount of labor to break the way, but the God of the church is all-sufficient for any labor he has sent us as agents to perform, if we are really faithful as his agents. O, may the great Head of the Church help us to be faithful and bless us this year with all the circuits in the District.

I have fixed my location for the present Conference-year at Mt. Vernon, Knox county, which will hereafter be my post office address. Brethren pray for us. J. M. WINN.

Bucyrus Circuit, Nov. 5, 1847.

Br. Bassett: We wish to say through the Recorder to Brother Clancy and all concerned that we are at our post and have been once round the circuit, have held our first Quarterly Meeting at the Steward meeting-house, on the 30th and 31st of October. The meeting was lively and interesting so far as we know to all. We find some unsettled difficulties among the members. However to take the circuit as a whole, it is in tolerable good condition. This circuit contains a number of valuable members and a highly useful local ministry. I hope the Lord will make us useful amongst them this year.—We would here ask why it is that Bucyrus circuit is not in the list of circuits and stations of the Presidential appointments?* Is it intended by this that it is not to have a visit from our much esteemed President this year!—I hope not.—Is it on account of inattention to discharging its obligations to that office heretofore? This cannot be,—for from past Reports we find it stands among the very highest.—We submit the above in good feeling and good faith. Praying that the Lord may make this a prosperous year throughout all our borders. I remain, yours,

JEREMIAH JACK.

* Have patience Br. J. Give him time, and the President will get around to Bucyrus, also.

OHIO DISTRICT.

West Alexandria, O., Nov. 11, 1847.

Br. Bassett: Our first Quarterly Meeting for Twin Creek circuit is over, it was held at Jacksonburg, Saturday and Sabbath last (6th and 7th instants.) I have been twice at all the appointments since Conference—and do not find things in quite as prosperous a condition as I could wish; yet there seems to be a strong disposition exhibited among the membership, to renew their covenant afresh, with God; and press their claims, for the reviving influence of his spirit' and indeed we have already had some tokens, that their requests would be granted. On Sabbath afternoon, at our Quarterly Meeting, while commemorating the death of our blessed Lord, the gracious influence of the Holy Spirit came down among us, and we were able to feed on him by faith in his blood!

Our good Brother J. H. Thomas assisted us at the table and shared with us while we realized the truth of the sentiment expressed by the Psalmist when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Oh Lord give us more of that sacred principle! We contemplate holding a protracted meeting at West Alexandria; to commence on Friday, 24th of December next. We invite brethren, without distinction, to our assistance. This meeting is expected to meet Brother Young's visit.—We will be glad to have a visit from any of our ministerial brethren at that time.—Come brethren—come and help us. Pray for us?

Yours in Christ, J. NUTTY, Sup.

Buena Vista, Fayette co., O., Oct. 30, '47.

Br. Bassett: At this late date, I would give some account of the fourth quarterly meeting of this (Washington) circuit, for the past year. It was held at the frame meeting-house, commencing August 21st, and continuing to the 25th.—The society, at that place it is known, had been in a low state of religion, caused by previous division on the subject of slavery. But at this meeting, the Lord came into the camp of his people, in the display of his grace. The church was gloriously blessed, and sinners deeply convicted. Mourners pressed forward to be prayed for.—Some professed peace in Jesus, and fourteen joined the church. JAMES H. WEBSTER.

Buena Vista, O., Oct. 28, 1847.

Br. Bassett: With a heart thankful to God my Maker, I sit down once more to address you, and through the Western Recorder, our worthy President, Br. Young, and our friends generally, to let them know that I have safely reached Washington Circuit—have settled at White Oak Grove, and have found a worthy people on this Circuit. Blessed be God, for a resting-place for the weary pilgrim. As to the condition of the Circuit, I shall say nothing at present, but pray that the Lord may bless Washington Circuit with a revival of religion.

Let me say through your paper to friends in the Muskingum District, from which I have recently removed, I still pray for you all, and the recollection of the divine blessings we have enjoyed together in days past and gone, encourages me to press on to the heavenly Canaan. Go on, brethren and sisters in the Lord, for by the grace of God, I trust we shall meet sooner or later in a better world. A. CHANNELL.

Temperance Thanksgiving.—The view of the success which has attended the efforts of the Sons of Temperance throughout this State, and indeed everywhere, the Order has determined to have a general thanksgiving, and the Grand Division of Md. has authorized and directed their presiding officer to appoint a day to be devoted to the solemn service of thanksgiving and prayer, by all the subordinate Divisions acting under its jurisdiction. That officer has, therefore fixed upon the 25th of the present month, believeing it to be every way appropriate, whilst it may better suit the convenience of those disposed to participate in the solemnities of the day. The Divisions of the city are expected to assemble in a body, when a discourse befitting the occasion will be delivered. The country Divisions will make arrangements to suit themselves. This is the same day appointed by the Executive of the State or a similar purpose.—*Balt. Sun.*

Michigan Conference.

ADDRESS OF THE PRESIDENT.

[Ordered for Publication.]

To the Ministers and Delegates of the Annual Conference of the Michigan District in Conference Assembled—

Dear Brethren: Permit me to submit to your honorable body the following report:—Two weeks after the session of the Annual Conference last fall, I commenced the arduous and responsible duties of my office, performing four quarterly visits to the following circuits: Jackson, Washtenaw, Adrian, Franklin, McComb, Lapeer, Flint, Orchardlake, Livingston, Ingham, Barry, St. Joseph, Lagrange, Laporte, South Bend, and Prairie Ronde. I visited Belvieu three times; Valparaso and Buffalo mission twice each; Grand Rapids once. This circuit has been without a preacher for most of the year; yet I found the friends generally warmly attached to our cause, and fully determined to come up to the Annual Conference by their delegate and request a preacher the ensuing year. This work has strong claims upon the stationing authority of the Church.

Jackson, embraces an extensive and interesting section of country—several good classes with a number of substantial members. There has been a good revival of religion at several appointments, with an increase of membership the past year.

Adrian,—On my first visit I was highly pleased with the state of things on this circuit. Tho' we have not realised all our sanguine expectations in reference to this work, yet we believe it is still in a healthy state. Perhaps a division of the circuit would contribute to its prosperity.

Washtenaw, is a small but pleasant circuit.—Its importance is somewhat augmented by its embracing within its bounds the Leoni Institute.

Franklin, covers an important arena of country—has a number of very firm, strong, and influential members, and has been gradually coming up during the year.

McComb, is a new but extensive field of fertile soil, which needs only to be judiciously cultivated to produce an abundant harvest. Owing to affliction our brethren appointed to this work, have not been able to labor as extensively as could have been desired. Yet they have been favored to some extent with the fertilising showers of revival.

Lapeer, is small and feeble, though embracing several important points. Though deprived of ministerial services for most of the year, our friends generally stand firm, still determined to maintain their identity as a circuit.

Flint, owing to the newness of the country, the bad roads, and extensiveness of the work, bears some analogy to the circuits we travelled in the early days of our itinerancy. The labors of our Brother appointed to this work, though arduous, have been crowned with success.

Orchardlake,—The life and power of religion seems to be enjoyed by many on this circuit.—It embraces a fine section of country and is a pleasant work.

Livingston,—Our cause may sometimes be injured by a premature division of circuits; this may have been the case with Livingston. But by the judicious and indefatigable labors of the superintendent the past year, it is assuming a more healthy and prosperous aspect. There has been a revival of religion at several appointments, with an increase of membership.

Ingham, has experienced lights and shades in its history. But at present there is much to encourage hope, and to stimulate to action. Blest with a number of permanent and influential members—the capital of the State located within its bounds—a rapid increase of population—with public opinion in a good degree favorable to our government and usages—if favored with an efficient ministry—is destined to become one of the strongest and most important circuits in the Conference.

Belvieu, embraces Calhoun, Belvieu, and a part of Eaton counties. A division of the circuit is called for. There has been an evident increase of the work of God on this circuit the past year.

Barry, for some cause, though containing the materials for a good circuit, has been for one or two years past, rather on the decline. Since Conference, however, till the death of their late superintendent, there were apparent symptoms of the return of more prosperous days. A good revival had commenced.

St. Joseph, situated in a beautiful country, with an enterprising and intelligent population, needs the labors of an efficient minister, to ensure success. Unless this work can be favored by the stationing power of the Conference, it may be judicious to attach it to some adjoining circuit.

Lagrange, has had to struggle with opposing powers, and disheartening difficulties and trials. But many of our friends have stood firm in the good cause. During the last quarter under the labors of our young Brother, Green, there has been some revival of religion, and some additions to the Church. A rich field is open before us on this circuit.

Laporte, located in one of the most wealthy, fertile, and pleasant counties, in Northern Indiana, with a strong membership, is justly considered one of the best circuits in the Conference. From present appearances a good revival of religion is very much needed to enable it to retain its present high character and ensure future success.

Valparaso, owing to frequent disappointments, mismanagement, or from some other cause, has not succeeded as well as might have been anticipated from its flattering commencement. Yet there are several excellent members, with ample room to extend the work and raise up new societies. This circuit should not be given up.

Buffalo Mission.—The labors of the missionary have been attended with some success.—With funds the mission can be sustained, otherwise it may be wisdom to unite it with an adjoining circuit.

South Bend, embraces few appointments—a rich country—good roads—with a small band of faithful brethren, who both love and sustain our ministry, and institutions. This is a delightful circuit.

Prairie Ronde, with the advantages of a beautiful and fertile country, and a good membership—possesses the means of becoming the most lovely and pleasant portion of our work. This circuit during last winter was favored with a revival of the work of God, with some additions to the membership of the Church.

From the above it appears that the Great Head of the Church has been pleased to visit some portions of the District with the reviving influences of his Holy Spirit. Sinners have been converted—backsliders reclaimed—and believers sanctified. To God be all the glory! So far as my knowledge extends, we have peace in our borders, with quite a large number of strong, firm, pious, and influential members upon the several circuits, who would justly be considered an acquisition to any of our sister denominations, and who exert an influence in favor of the cause so near our hearts, as Methodist Protestants, that of "Mutual Rights and Religious Liberty." Men, who have deliberately sought a home among us, and who love any organization on account of its own intrinsic worth. The entire field of the Michigan District, presents an inviting attitude to the Methodist Protestant Church. The Macedonian cry as we have passed through the length and breadth of our extensive work, has saluted us from almost every quarter—"Come over and help us," but alas! our laborers are few.—O that the Lord of the Harvest would convert and send forth more!

Had we some fifteen or twenty more ministers of the right stamp, who loved our cause, and were able and willing to make sacrifices for its prosperity, with the Divine blessing, as a Church we should succeed to admiration. Public opinion is being disabused in reference to us as a people,—and other leading denominations are extending to us the right hand of fellowship, and "bidding us God speed." We would name especially our Presbyterian, Congregational, and Baptist neighbors.

Even the M. E. C. has elicited our admiration by her general kindly feeling, and Christian charity; in some instances inviting us to occupy their meeting-houses on our quarterly-meetings, and communing with us on our sacramental occasions. All open hostility against us as a Church has measurably ceased, but few of the Old Ch. evincing the least enmity—and those not the most distinguished for learning, piety, or strictly moral character.

We regret to say the fiscal concerns of the District are not in as prosperous a condition as might be desired. This, however, we apprehend is not for the want of ample means, or disposition on the part of our people to support the ministry, and the benevolent institutions of the Church—but the want of some regular uniform system.—Would it not contribute to our prosperity as a Conference, for this body to turn its attention to this important subject during its present session, and if possible devise some feasible plan, which will secure union of effort among our people, and thus enable them more successfully to carry out the rules and provisions of our excellent Constitution upon this point? This is a subject of vital importance, and demands prompt and immediate action.

Circumstances have transpired to render it necessary to make a few incidental changes in the appointment of the preachers during the recess of Conference.

Brother J. H. Haseltine was transferred from Adrian to the Prairie Ronde circuit, and Brother S. Lapham appointed to supply his place. Br. P. R. Ransom was dismissed from the Ingham circuit, and the work supplied by the unstationed preachers. Brother G. Wooster was dismissed from the St. Joseph, and Brother White appointed to the charge; Brother E. Fulkerson was permitted to confine his labors to Stuben county, and Br. O. P. Green appointed to the Lagrange. Brs. Lowre, Lanning, and Cranson will be able, I presume, to give satisfaction to the Conference why they have not performed the work assigned them in their respective fields of labor. Brother G. Wooster has left by letter for Oregon.

We would respectfully suggest for your consideration that it might conduce to our prosperity as a District, if the stationing authority should be required to hold a session on the second day of Conference and on each succeeding day during its continuance. Thus giving the parties interested sufficient time to consult each others' wishes, and adjust any difficulties that might arise. The interests of the Church demand that this business should not be hurried through, without time, due reflection, and frequent fervent prayer to Almighty God for Divine direction.

We would here record it, as a tribute of grateful acknowledgement to our Heavenly Father for his merciful Providence, that up to the session of our Conference last fall, from our first organization—embracing a period of some five years—not a single minister had been removed from us by death. But the scene is now changed. It has been reserved for me to be the first President to announce death's doings amongst us. Unawed by the sacred character of the men—the magnitude and importance of the work in which they were engaged—the "King of Terrors" has fearlessly entered the holy sanctuary, and taken from the sacred desk in the midst of a glorious revival of the work of God, on their respective circuits, two of our most devoted and successful ministers—yes, our beloved and lamented Gregory and Williams are gone!—they fell at their posts, and died with the armor on.

The claims of the bereaved widow and fatherless children appeal to the sympathies and prompt action of this venerable body. To fill the vacuum occasioned by this mysterious Providence, it became necessary to appoint Brother Haseltine to the Barry, and Brother Johnson to the Belvieu Circuit.

In conclusion, I beg leave to say, that in performing the work assigned me, I have travelled 4,793 miles—preached 363 sermons—attended 120 prayer meetings—been present at 70 love-feasts—and presided at 69 Quarterly Conferences—besides the incidental business and labor connected with my work and office.

The past has been a year of unprecedented labor and suffering, and also one of great spiritual enjoyment.

I take this method to present to my dear brethren in the ministry and membership my sincere thanks for their Christian courtesy, in cordially receiving me at their respective circuits and houses, for the cheerful and liberal manner in which they have anticipated and met my pecuniary claims. Having had an opportunity of extending my Christian acquaintance, and witnessing quite extensively the operation of our excellent system of "Mutual Rights," I shall retire from the Presidential Chair, with feelings of strong, and enlightened attachment to the Church of my adoption.

The Conference will accept this sincere expression of my gratitude, for the honor conferred upon, and the confidence reposed in me, by electing me your President at your last session, hoping you will pardon my errors—accept my well meant endeavors to promote the best interests of your Conference, and ever remember me in your daily supplications at a throne of grace. In consequence of the poor health of myself and family, I must respectfully but positively decline being a candidate for the Presidency the ensuing year. May God preside in all your assemblies—direct in all your deliberations—assist you in preserving the unity of the church—make you successful in winning souls to Christ—and finally bring us one and all to inherit Eternal life through the mercy and mediation of our Lord Jesus Christ. Amen.

All of which is respectfully submitted.

W. B. MACK.

Leoni Conference Room, Oct. 5, 1847.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, NOVEMBER 18, 1847.

☞ Br. J. Nichols of Cambridge Circuit having removed to Hoskinsville, Morgan County, wishes his letters and papers sent to that address.

First Response.—We sent out an appeal two weeks ago, in behalf of the Western Recorder, pointing out how easily our friends might raise for us one thousand new subscribers within 3 months. *Br. J. Nichols* of Cambridge Circuit, is the first to respond. He says:

"If possible, I will send you my *ten* subscribers in 3 months, and all the money I possibly can. In this age of coveteousness, it is hard to get money for any purpose. But I have been trying since Conference, and will try again. If patience and perseverance accomplish all things, I will see what they will do for the Recorder."

We thank our brother for the above good resolution, hope he will pardon our publishing it, as we trust his example will be an incentive to many others.

☞ Next week we will give some respectful attention to the letter of Br. Z. Beatty which is just received. We think we will give satisfaction.

Correspondents.—Please have patience, as we just now, have much on hand. We are glad that the muse of our Pittsburgh friend is waked up again.

☞ We direct attention to Brother Hoagland's advertisement of his lost horse. If it can be found, we anxiously hope to hear soon some favorable word.

Not Received.—The Pitsbugh Christian Advocate has not come to hand for three weeks past. We cannot conclude that our excellent Brother Hunter intends cutting our acquaintance. We rather apprehend that some mistake occurred by our requesting our exchanges to be sent to Putnam instead of Zanesville.

Delinquents.—The publisher of the True Wesleyan reckons that those who are owing for that paper, do not feel comfortable, that their *digestion* is interrupted, and they do not *sleep* quietly.—We wonder if it is not so with those who are owing for the Western Recorder.—The Wesleyan says the only way to obtain relief is to *pay up!* We think that an excellent prescription, and we hope our friends concerned, will try it.

British Conference.—At the last Annual Conference of the Wesleyan Methodists in England, a proposition was made as usual, to send a deputation to the General Conference of the M. E. Church of the United States. Dr. Newton enquired, "to which of the divisions of that body, the northern or southern—the anti-slavery or pro-slavery." It was concluded that the body repudiating slavery was the one to which their delegate should be sent. Dr. Dixon, said to be a staunch abolitionist, and eloquent speaker, was appointed for this mission to the American General Conference.

Secret Societies.—The Watchman of the Valley, New School Presbyterian paper, having published a Report of the Ripley Presbytery, against Secret Societies, has opened its columns "for courteously written articles," on the subject, on either side. We see that the Western Christian Journal, Baptist paper, still continues the discussion on the same question, writers on either side taking part.

The Pamphlets.—We have already disposed of 5000 copies of the An. Register for 1848. We have yet on hand, about 1000 more, most of which are already ordered. Brethren of the Muskingum District, will please send for their parcels if possible, or instruct us how to forward them.

Important Colony.

We have been much interested to learn that a company of emigrants from Liverpool, England, have recently purchased a large tract of land at the mouth of the Big Sandy, and on the Ohio river. The location is at the extreme north eastern point of the State of Kentucky, and opposite to Virginia and Ohio. They design pursuing extensively the manufacture of queensware, that having been their avocation in England. We are informed that a suitable clay has been found at their new location. Samples of this clay have been sent to Liverpool, worked into ware, and found to answer as well as that found and used in England, in the manufacture of the Liverpool ware. Having made this discovery, they have purchased a body of land at the mouth of the Big Sandy River, embracing several thousands of acres. A very numerous company of emigrants are coming out to settle there, who will doubtless prove worthy and valuable citizens. Their business enterprize also, will be of great interest and importance to the west. The emigrants are mostly of the Wesleyan Methodist connection in England, and it is said will bring their own ministers with them. We have this information from our friend Rev. W. I. Fee of the Methodist Episcopal Church, who was stationed minister in this place last year, but who now has charge of Guyandotte circuit, Virginia, near the premises of this new colony. He states also that a gentleman of his acquaintance, and member of his charge, has been engaged by the company to make for them five hundred thousand brick, each year for seven years, for their building purposes. This looks indeed like founding a new city. Success, we say to the western manufacture of Liverpool ware.

J. N. Maffitt.—We learn that this gentleman has for some time past been preaching and lecturing in the 4th Street Methodist Church, Louisville. We have seen various notices of this, but cannot gather whether the Professor of Elocution has identified himself with M. E. Church, South, or not. He has been officiating however in one of its principal churches, and lecturing, it is said, on various topics illy befitting the pulpit. The Western Christian Advocate publishes a disclaimer in reference to his connection with the M. E. Church, whilst the Presbyterian Herald, Watchman of the Valley, and various secular papers, denounce unsparingly a lecture or discourse delivered by Mr. M. in defence of the Mexican War, & in favor of annexing the whole of Mexico to our territory. The "Herald," published in Louisville, says. "We have not yet seen or heard of any man, of any party in politics, whose moral sense was not deeply shocked and pained at hearing such sentiments coming from the sacred desk, and from a professed minister of the Prince of Peace."

Dr. H. P. Bennett.—We see that the death of this brother is announced in the last number of the True Wesleyan. He was for some years a minister of the M. P. Church, and belonged to the Indiana Conference from its first organization. He was one of the Delegates from that District to the Gen. Con. of 1842, at Baltimore. Soon after this he withdrew from the M. P. C., and identified himself with the Wesleyan Methodist Connection. He located himself in Richmond, Indiana, and pursued the practice of medicine, until his health declined, when he removed to Randalph Co., Indiana, where he died, as we learn by the T. Wesleyan, at peace with God and man, Oct. 2d. 1847. Brother Bennett was a good preacher, and a good physician. We had an agreeable acquaintance with him for several years. He was most distinguished as an anti slavery lecturer, to which calling he devoted considerable attention. Dr. B. was a native of Vermont. He was buried at Newport, Wayne Co., Ia. "Alas for thee, my brother."

Rev. Moses Scott.—We have observed a note in the Methodist Protestant, asking information respecting this brother, in behalf of Jane M'Une, a relative in Philadelphia. We respond to this enquiry, that Br. Scott is a travelling minister of the Muskingum Conference, and is Superintendant of Salt Creek Circuit. His post office address is *Oak Hill, Jackson County, Ohio*, where he resides.

Teachers Coming.—Thirty-five young ladies under the care of the National Board of Education, of which Gov. Slade is General Agent, recently left Hartford, Conn., for the West. Fifteen of them arrived at Cincinnati on Tuesday week. So says the Watchman of the Valley. They are destined for Indiana, Missouri, Iowa, Kentucky and Tennessee. We think well of this Educational enterprise, but are of opinion that Gov. Slade would do well to caution those young ladies, not to get husbands out west & quit teaching too soon.

Turnpike.—We are gratified to learn by the Urbana Gazette, that there is now prospect of soon having a good gravelled turnpike road from that place to Springfield, and so on north. Having done and suffered in years past, our full share in travelling not *over* but *through* the roads of that interesting section of the State, we heartily congratulate the citizens and our friends and brethren especially of that region, on the prospect of their having a road, by which they can travel *upon* the surface of the earth. We have travelled through the *Black Swamp*, and we have travelled through the beautiful town of Urbana, when the roads in that vicinity were *worse* than the *Black Swamp*. We hope that that good road will be fixed up, and then we do want to go and see our old friends out in the north west once more.

Sears' Magazine.—The November number is received. It contains pictorial descriptions of the States of Michigan, Indiana & Illinois, with interesting illustrations. Amongst these are views of Detroit, Chicago, and the State House at Indianapolis. Mr. Sears' volume for 1847 when completed, will make a valuable book, containing pictorial descriptions of all the States of the Union. R. Sears, publisher, N. York. Two copies for $3.

Ladies' National Magazine.—The December number is received. It contains a beautiful mezzotint engraving, representing the Battle of Redbank. Also, The Countess, and the fashion plate. Mrs. Ann S. Stephens is Editor of the National. C. J. Peterson, publisher, $2, per annum. Philadelphia.

Temperence Meeting.—The Annual meeting of the Springfield Temperence Society was held on Tuesday evening last, at the Methodist church in this place. Rev. Mr. Dustin delivered an interesting address. L. Wiles Esq., was elected President for the ensuing year, and seven other gentlemen Directers.

Thanksgiving Day.—We continue to add to our list of States as we meet with the Governors' proclamations.

For November 25th:

New Hampshire,	Missouri,
Massachusetts,	New York,
Connecticut,	Maine,
Indiana,	Rhode Island,
Michigan,	Pennsylvania.
Maryland,	Ohio,
Kentucky,	Florida.
New Jersey.	

For December 9th.

Arkansas.

Behind the time.

Iowa.—It is stated that the Commissioners appointed by the Iowa Legislature, have located the permanent seat of government, on a prairie in Jasper county, midway between the Des Moins and Skunk rivers, eighty miles west of Iowa City, and thirty from the geographical center of the State.

Methodist Episcopal Church.—The Western Christian Advocate gives statistics of the M. E. Church, taken from the "Minutes" just published, as follows:

Whole number of members in the M. E. Church,	631,558
Colored members,	29,901
Indians,	716
Travelling Preachers,	3,296
Superannuated Preachers,	346
Local Preachers,	4,913
Total preachers, travelling and local,	8,555
The decrease of the members amounts to	12,741

Too Poor.

"Got a paper to spare?"

"Yes, sir: here's one of our last.—Would you not like to subscribe sir, and take it regularly?"

"I would—but I am too poor."

That man had just returned from the Circus, cost 50 cents; lost time from his farm 75 cents; whiskey, judging from the smell, at least 25 cents—making a dollar and a half actually thrown away, and then begging for a newspaper, alleging that he was too poor to pay for it!

That's what we call "saving at the spile and wasting at the bung-hole."—*Fayette (Mo.) Times*

And then, Mr. Times, you never thought of the *tobacco* account. Ten cents a week for tobacco, (more than wasted.) would pay for a good Magazine and two newspapers. And how many of this sort of "poor" spend more than that amount in this way? *Too poor!* Nonsense.

Rev. Adam Crooks.

Many of our readers in this vicinity are aware that this brother served last year as officiating minister, of the Wesleyan Connection in this vicinity. It seems that at the last session of the Allegheny Conference of the Wesleyan brethren, a call was received for a preacher from N. Carolina. Brother Crooks was appointed there, to a charge called Guilford circuit. We saw him after Conference—for he called upon us, when about to start for his distant appointment. We find in the last number of the "True Wesleyan" a long letter from Br. C. giving an account of his journey and safe arrival at his destination.—After leaving Zanesville, he spent the Sabbath in Marietta, after which he proceeded down the Ohio river to the mouth of the Great Kanawa, up which stream he proceeded 60 miles to Charleston—thence by stage to Lewisburg, Va., where he spent the following Sabbath. He gives an interesting description of the wild mountain scenery of this route. He passed successively the Greenbrier Ridge of mountains, the Allegheny Ridge, the Blue Ridge, the famed Peaks of Otter withal, the highest of the Blue Ridge, passing Fincastle and Lynchburg, and finally reaching Guilford, N. C. He states that a Methodist woman was put into the stage at F. who was sold by her Episcopalian master to go farther south.—She was leaving a husband, mother, brothers, sisters, and the grave of a child. In conversation, Br. C. asked her if she did not mourn the death of her babe. Her answer was: "No, I am glad it is gone, for it is a stranger to my sorrows."—From our acquaintance with Br. C. we consider him a *prudent* as well as a zealous man, and trust that he will be useful in his mission south.

Annual Register, 1848.

We have shipped to Baltimore, Md. a box, containing 1000 copies of this publication for the Book Agent, and 200 copies for Rev. T. F. Norris, Boston, Mass.

Also, a box to George Conklin, including the parcels generally ordered by brethren in the Ohio, Indiana, Illinois, North Illinois and Iowa Districts.

Brother Conklin will send to Springfield, Ohio, the parcels for Brethren, Young, M'Guire, Rose, Stephens, Moore, Davis, Ensminger, where they can be obtained of Br. R. Rose.

Brethren Joel and R. M. Dalbey, Trumbo, White, Fowler, Warrington, Kerzerta, Nutty, Williams, Finkbine, Evans, and Channell, will please send and procure their parcels from Br. Conklin, Cincinnati. Brother Smith of Tanners Creek, Ia., will also find his there.

Brother Conklin will also forward the packages for Brs. Morrison, Shipp, and Ellis, to Edinburg, Johnson county, Indiana, care of Austin Shipp, to whom also we have sent an additional small parcel to be disposed of to whoever may want.

The parcels for Illinois and Iowa, will be sent

by Brother Conklin to Rev. John Clarke, Rushville, Illinois, care of Wilson & Co., where Brs. Johnson and Miller will please send and get them. This is the best we could do in sending them.

We have sent by the hand of Br. Jos. Burns the parcels for Brothers, Andrew, Ragan, John Burns, Davis, Cowl, and Scott.

A package has been shipped to Pittsburgh, to Br. Charles Craig, Diamond Alley, from whom may be obtained the parcels for Brethren Reeves, Robinson, M'Elroy, S. and J. C. Hazlett, Doe, Wood, Compton, Simonton, Clawson, Gillespie, Laishly, Porter, Lucas, Helmick, and Palmer.

Correspondence.

Written for the Western Recorder.

PATASKALA.

Mr. Editor: You inform us in your paper of the 21st ult. that the Presbyterian brethren have changed the name of 'Licking Presbetery to that of Pataskala; and you indicated that it was done by them to "restore the Indian name of that stream," that is, of 'Licking. Now are not both you and they aware that Lickticking and Hockhocking are as much Indian names as Pataskala and Wakatamaka. It is true our modern abreviators, who have substituted 'pike for turnpike, &c., &c., also, give us 'Licking and 'Hocking for Lickticking and Hockhocking, but this does not destroy the Indian character of these names. Lickticking and Pataskala are no doubt names of different nations of Indians for the same stream, but we have always understood that the former was the name given by that nation who inhabited it when the whites generally became acquainted with it. Perhaps Messrs. Nye or Converse could give us some light on the subject.

The Presbetery may have had, for aught we know, reasons why they prefer one Indian name to another, but it certainly could not be because the sound of Pataskala is more "musical" than Lickticking. But for our part we can see no reasons why the records of the country should be corrupted to accommodate such a change.

We have understood, from old pioneers, that Wakatamaka means crooked creek; that our river was called Muskingum (Moose-king-gum, or *Elk's Eye*,) because the transparency of its waters was like the Eye of the Elk; that Hockhocking means Bottle River,—so called because its upper falls is supposed to resemble that kind of vessel. But we do not remember to have heard the meaning of Lickticking. Who can tell us the meaning?—We have no doubt, however, that Pataskala and Wakatamaka are both names of the same nation, who do not appear to have the use of any other vowel but *a*, and then from the similarity of the sounds Lickticking and Hockhocking are names of another but different nation.

C. SPRINGER.

Meadow Farm, O., Nov. 9, 1847.

Explanation.

Mr. Editor: When I first came upon Washington Circuit, there were but ten appointments given me by Br. Trumbo, my predecessor, and four of these were without classes. They were all continued as preaching places until the second quarterly-meeting, when one of the appointments was dropped, not by my request, but on motion of Br. Ryan in quarterly Conference. At the third quarterly-meeting, another appointment was struck off from the plan, not by my request, but on motion of Br. Lyon, in quarterly Conference. These two appointments having been discontinued by the quarterly conference, there remained eight on the plan of the circuit, besides which I preached at four other places for some time, till finding the prospect unfavorable, I dropped them, and attended only to the eight regular appointments. I make this statement to correct a misrepresentation which has been circulated. As I was left without an appointment by our last conference, I took a transfer in view of going to Indiana Conference. But having returned home, and made known my intention of removal, the citizens and community amongst whom I have lived and labored the past year, being unwilling that I should go, immediately got up a subscription for my support for this year.—I expect therefore to remain where I am, and intend to do all I can for the Recorder.

J. H. WEBSTER.

Moon's Mill O. Oct. 30, 1847.

[We like that last part of the brothers letter best.--Ed.]

Written for the Western Recorder.

Conference Collections.

Br. Bassett: I would respectfully suggest to the Sec'y. of Muskingum Conference (Br. Burns) the following correction of the two resolutions respecting Conference Collections, as being my understanding of the action of the Conference in regard to this matter.

Resolved 1st. That it be hereafter the duty of each Superintendent of a circuit or station, to take up a Conference collection, or have it done, in the societies of their respective charges to be brought to the Annual Crnference, to supply the deficiencies of its itinerant preachers, &c.; and that he be held responsible to the Annual Conference for the discharge of this duty.

Resolved 2d. That it shall be hereafter the duty of each Superintendent of a circuit or station, to arraign before their Quarterly Conference, the Stewards of their respective charges, who may refuse, or neglect to take up the Annual Conference collection; and that he be held responsible to the Annual Conference for the discharge of this his duty.

I have no recollection of the conference striking out anything from the original resolution, and substituting any thing in its place as an amendment. But it is my impression that what was offered by Br. Burns as an amendment, was adopted in addition to the original resolution of Br. Springer, instead of being made a substitute for it, and that both are equally binding upon us.

E. S. HOAGLAND.

Brownsville O. Nov. 15, 1847.

Biographical.

Written for the Western Recorder.

REV. SOLOMON LONGSWORTH.

Died at his residence, in Vanwert county, O., after a protracted illness, in the 59th year of his age.

He was born in the State of Maryland, Baltimore county, on the 16th of June, 1789. On the 11th of June, 1811; he was married to C. Boyer, who is yet living. In the year 1832, he moved with his family to the State of Ohio, where he continued to reside until his decease.

Through the labor and instrumentality of our late lamented Father Snethen, Brother Longsworth was convicted of his sins and of the necessity of a change of heart, and in the pardoning mercy of God through Jesus Christ was soon privileged to rejoice in the free remission of his sins; and united in membership with the Methodist Episcopal Church in which he continued to hold an acceptable standing as a member, and a part of the time as a local preacher, until the subject of Church Government, not only agitated the church of his choice, but resulted in the secession of hundreds of her most worthy members and ministers as advocates of Mutual Rights; when he was among the first to declare for reform by casting his lot with the seceders in the organization and upbuilding of the Meth. Protestant Church, in which he held an acceptable standing as a minister and member to the time of his death, which occurred on the 17th of August last.—The disease of which he died was chronic inflammation of the stomach and bowels. His sufferings are said to have been very severe, still he bore them with great patience, and met death full of christian fortitude and humble resignation to the will of his Heavenly Father. In his death, the church, his widowed partner, and his fatherless children have all sustained an irreparable loss; yet, in this, each may find a mixed cup:—While there are reflections the most bitter, there may be those most sweet. I learn that he conversed of his approaching death with freedom and pleasure, giving full evidence that the 'sting of death' was extracted, and he felt possessed of a full victory through his Lord Jesus Christ. *Truly*, to all such, "to die is gain."

Will the Methodist Protestant please copy? as Brother Longworth has many friends who are readers of that paper. GEO. CLANCY.

Mansfield, Nov. 4, 1847.

Written for the Western Recorder.

SOPHRONIA MITCHEL.

Death has been here, and taken a mother from our side. Sophronia Mitchel, consort of Brother James H. Mitchel, of Johnstown, Pa., departed this life October 26th, 1847, aged 42 years.—Sister Mitchel was born in Westmoreland county, and was brought up by Isaac Mears, in Connelsville, Fayette county. On the first day of January, 1824, she was married to J. H. Mitchel. Sister M. was a worthy member of the Methoditt Protestant Church. She experienced religion ten or eleven years ago and lived in the enjoyment of the favor of God from that time till it pleased God to take her out of this world to her reward. From her youth she was inclined to be religious. She was a good wife and an affectionate mother. Brother Mitcheland his dear heart-broken children have met with an irreparable loss. But their loss is her infinite gain. No more does she suffer; her body lies in the cold grave: closed are her eyelids and quiet her breast. But her redeemed spirit has soared to the spirit world—the land of the blessed, and there is happy and free.

Sister Mitchel was the mother of eleven children. Four of them have gone before and the others now mourn over their loss. O, how near is a mother to children, and how near and dear are children to a mother. The writer of this had the privilege of conversing, singing and praying with our now departed sister and all seemed to be well. She said that she was willing to depart and be with Christ which is far better.

But said she, if it would please God to spare me a little longer until my little boys grow up I would be thankful. And in her low state she would talk about the welfare of her children until she would be almost exhausted. She bore her afflictions with Christian fortitude. O how patiently did she await her change, and with what Christian resignation did she meet her last enemy. May the Lord bless Brother Mitchel and his children.

"And I heard a voice from heaven saying unto me, write—Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they rest from their labors and their works do follow them."—Rev. 14 chap. and 13th verse.

V. LUCAS.

Johnstown, Pa. Nov. 3, 1847.

News of the Week.

Dreadful Accident on the Reading Railroad.

On Wednesday last, a coal train broke down, above P. Clinton, and caused a number of trains to be delayed by the impossibility of removing the obstruction. One of the trains, in order to pass, went upon the wrong track, and consequently came in collision with another train, occasioning a dreadful loss of life. One man, named Barney McGuire, was instantly killed; another whose name is unknown, has since died, and John Regan was so dreadfully crushed that he is not expected to survive. There are five others most seriously injured, but I have not been able to learn their names. This accident has occasioned a great loss to the Railroad Company, in broken cars and damaged locomotives.

John Regan, we learn, has since died; James Brown, engineer of the locomotive Independence who had both his legs crushed, has also died; a man employed as brakeman, from one of the Eastern States, and whose name is unknown, was instantly killed by the tank of one of the engines falling upon him; James O'Neal, conductor of the Independence, had one of his thumbs broken, and his arm severely hurt, and the foremost brakeman of the Warrior had his chin fractured, and otherwise injured.

Our informant states that the accident occurred in consequence of the locomotive "Washington," in coming down, running off the track and leaving a part of her train still on it. She was followed by the "Independence," which was being brought down alone to Reading for repairs—but no serious contact took place between them. Soon afterwards, the "Warrior," with a train, came down and ran into the "Independence," producting a wreck of both engines, and causing the fatal results we have detailed above.

John Stanley, a fireman on the Reading railroad, was run over by the wood car, Monday afternoon of last week, near Port Clinton, and was instantly killed.—*Dol. Newspaper.*

Railroad Accident.

Within the last two weeks three severe accidents have been recorded upon the Massachusetts Railroad. The last happened on Saturday. The N. York Tribune gives the following particulars of this occurrence:

"By a passenger who arrived at the Astor house yesterday morning, we learn that a frightful accident occurred on the Norwich and worchester Railroad near Boston on Saturday morning. It seems that the switch was not properly adjusted, and as the train from Boston for Springfield was crossing the Mill-Dam, (Brooklyn,) some part of the leading cars started up the iron on the track, which, striking against the bottom of a second class car, in which twenty passengers were seated, precipitated all except seven into the water. Those seven were scattered out upon the track, and all killed by the train as it passed on, cutting off heads, limbs, and horribly mangling and cutting bodies entirely to pieces. Those who fell into the water were saved. We have a telagraphic despatch from Springfield which states that the bottom of the car was smashed to pieces by the break becoming detached and falling under the car, and that beside the seven who were instantly killed, several were seriously injured. We were unable to obtain the names of the killed, but undersand they were Irishmen."

The Slave Trade.

Its prosecution under the American flag, and by Americans.—The Washington Union states that letters have been received at the Navy Department by the United States brig Dolphin, which has just arrived at New York, in 22 days from Perto Praya, (Cape de Verd Island.) In relation to the important movement of the republic of Liberia, in declaring her independence, the following extract is given from Lieut. Commanding Bell to Com. Read, dated U. S. brig Boxer, October 5th:

"On my arrival at Monrovia, on the 16th ult., I found that the colony of Liberia had proclaimed itself an independent nation, under the name of the Republic of Liberia. I enclose a copy of a letter which Governor Roberts addressed to me, to apprise me of the new dignity of his government—enclosing a printed copy of the declaration of their independence."

"In a letter from the same, same date and port, Lieutenant Commanding Bell gives some account of his cruise. He had over hauled an American brig (the J. W. Huntington) on the night of the 31st August, owned in New York, from Rio Janeiro, with the usual assorted slave cargo on board, and lumber enough for a slave deck. He was informed, also, that the Malaga had precisely such a cargo, except the lumber. The American brig 'Senator,' board in March last, was out from Rio with such a cargo, & similarly chartered. The master of the J. W. Huntington reports that she (the Senator) now lies scuttled in Rio. Having safely landed 500 slaves at Cape Frio, she proceeded into Rio under Brazilian colors, where her owners were suffered to strip her of all her furniture, and then the government siezed her as a no-document vessel—the American crew having left at Loarge; where the slaves were taken on board.

"In these transactions (says Lieutenant Commanding Bell) you perceive the mode in which the American flag covers and promotes a trade which no other flag can, and the base uses to which it is applied by foreigners who have not the manliness to vindicate the freedom of their own.

"'The American factory at this place is the principal trading establishment under the Amer. flag on the southern coast; there being branches of it, as at Ambizetto and at Loango, owned by Messrs. Boorhows and Hunt, Salem Massachusetts, who are said to be doing a fair business in guns, ivory, copper, and ebony; that house sends out from six to eight vessels annually.

"'From the same source I understand that upwards of thirty American vessels annually come freighted from Brazil by Brazilians to the south coast; some of them, as is well known, taking a return cargo of slaves, under Brazilian colors, their American crews first leaving them. But the most of them are believed to leave the coast carrying white passengers only.'"

The Union well adds:

"This is shameful traffic, and ought, if possible, to be arrested. Will not the republic of Liberia be one of the most important agents for effecting this object at some future, though it may be distant time? May it not furnish not only a harbor, but facilities for supplying any vessels that may be employed for repressing the trade, and even vessels of her own, for this purpose? As she strengthens and improves her own resources, she will furnish a more inviting habitation and resting-place for the free men of color who will be emancipated in the United States; and she may even come to exert a greater degree of moral force over the continent of Africa, to restrain the aliments of the slave-trade, and give the African mind and manners a wiser and a more liberal direction? The present position of Liberia will lessen the idle jealousies which England has entertained of our relations to that country, and lead her to treat them with more confidence and more kindness."

Virginia Destined to be Free.—The *Norfolk Holland* alluding to a statement in the *Parkersburgh* (West Va.) *Gazette*, that large numbers of citizens of the Old Dominion are leaving her territory for the Far West, says:

Now in this there is nothing that should cause regret in Virginia. Let those who are lured by prospect of gain, or who realy believe that they can better their condition by emigrating to the new States, follow their bent, and take their slaves along with them! The vacuum may cause a momentary weakness, but it will only be to recruit with a two-fold vigor. The place of every slave will in time be filled by a hardy, industrious, tax-paying, musket-bearing freemen, of the right stuff to people a free State, which Virginia is destined to be one of these days, and the sooner (consistently with reason) the better for her own good.

Norfolk, remember, is on the eastern Shore.

Met.—Hon. John Quincy Adams and Hon. Albert Gallatin, met at the rooms of the New York Historical Society, on Tuesday night last. The meeting was most cordial, and many reminiscences must have flashed across their yet active minds.

Fatal Accident.—On Monday evening, a fireman on the Reading railroad, near Port Carbon, was run over, by an engine, and killed.—His name was John Stanly.

Little Miama Railroad.

The great increase of business on the Little Miama Railroad, has rendered a double track a matter of necessity, and we understand that the work for the same will commence immediately. About twelve hundred tons of the iron, the first manufactured west of the mountains have already arrived. It is the heavy L. and H. rail, and being laid upon a track, with a substantial McAdamized foundation, any speed within locomotive power, may be made upon it, with little or no danger. The amount of iron now arrived will be sufficient for about twelve miles of the track. This iron was manufactured near Pittsburgh, at an establishment got up under the especial patronage of the Western railroad companies.

We understand from Mr. Clements, Superintendent of the Little Miama Railroad Company, that the connection between this and the Mad River line, will be complete certainly by the first of May. This connection, opening an unbroken line to the Lakes, will doubtless increase the travel three fold.—*Cin Com.*

The Ohio River.—We have collected a few facts relative to the Ohio which may not prove uninteresting. The Ohio including the Allegheny, which may be regarded as the same river, under another name is 1,200 miles long. At Cincinnati, which is about equi-distant from Pittsburgh to its confluence with the Mississippi, it is 534 yards wide, which may be assumed as its average width. Its annual range here, from low to high water, is about 50 feet; its extreme range on record 64 feet (at the time of the flood of 1832.) It generally reacher its lowest stages in August, September and October; and its greatest rises in December, March, May and June. For a long distance below Pittsburgh, it is frozen over almost every winter, for several weeks; at Cincinnati it is not thus closed oftener than once in five years on an average. Its current, when at a mean, height, three miles, and when higher and rising four to five miles. Its immediate valley has an average width of one mile. It has the following tributaries, the Monongahela, Allegheny, Beaver, Kanawha, Muskingum, Hocking, Scioto, Great Sandy, Great and Little Miama, Licking, Kentucky, Wabash, Salt, Green, Cumberland and Tennessee, which drain a region of upwards of 130,000,000 acres—an area three times larger than all New England, and as large as all the Atlantic States, north of the Potomac.—*Cincinnati Gazette.*

Melancholy.—On Saturday, Oct., 23d, a small boat started from the wharf in the village of St. Lawrence to go to Matilda, a distance of 16 miles. While descending the Galoo Rapids, the boat filled and sunk, and all on board were drowned.—The names of the men are Robert Johnson, Arthur McNarin, Robert Riley, Mich'l Langharn Johnson Atchison and Geo. Darling.

Suit for Libel.—Mr. Morgan L. Mott, has honored Mr. Greely, of the New York Tribune, with a *capias* citing to show why the editor ought not to pay him the trifle of $10,000 for sundry holes made in his reputation.

Another Fatal Explosion.—The second within a month, and the third within a year—occurred at the powder mills Hart's Corners, Westchester county, New York last Thursday. It occurrred in the presshouse, and killed a German named Benjamin Hugle, and badly wounded two others, one of whom has since died, and the other is not expected to surveve.

Another.—A New York letter of Thursday says:—

"We have intelligence from Catskill, that an explosion took place yesterday in the powder mills of Latham and Smith, seven miles from that place, of 4,000 pounds of powder, and killed 3 of the workmen, named Overbagh, Westcott and Scribner. The explosion was heard for 20 miles and shook buildings for 7 miles distant.

Not Bad.—A friend writes us from East Machias, that he went to attend the dedication of a Roman Catholic Church in that place the other day. The interior of the building was crowded—a capital sermon was preached—and every body was waiting for the ceremonies of the dedication, when the officiating priest quietly remarked that, the building was unpaid for by the congregation, he could not with conscience dedicate it—"he could not give from them to God what was not theirs to render. When the church legally belonged to them, he would with pleasure be the medium of presenting it to Heaven" An example this not unworthy of being followed by Protestants.—*Boston Trans.*

The Planet Mars.—Every body must have been for a long time past struck with the unsual brilliancy of this beautiful planet in the east. On sunday it came in opposition to the sun, and it is now several millions of miles nearer to us than it will be again for many years. When nearest its distance was about 4 millions of miles. On the 25th of September, 1848, when most remote, its distance will be five and a half times as great, or about 249 millions and on December 12th 1849, when again nearest to us the distance of this planet will be about 55 millions, or about 12 millions of miles greater than at the present time. Its brilliancy, therefore, at the opposition of December, 1849, will be much less than that at the opposition of October, 1847.—*National Intelligencer.*

Stop my Paper

Some men are like cats. You may stroke the fur the right way for years—talk and write to please them, and hear nothing but purring; but accidently tread on a tail—say something that comes in contact with her faith, prejudice or interest, and what a scracthing and clawing there will be.—*Ex. paper.*

The true way of punishing such selfish and illiberal beings is to make the paper worth to them more than its cost, and the loss of it a greater punishment to themselves than the loss of subscription is to the publisher.—*Dol. Newspaper.*

Mr. John Walker, of Lisburn Cumberland county, Pa., one of the workmen engaged at the new bridge erecting at Harrisburg, fell from the roof, fracturing his skull. He died during the night. Several other accidents have happened at this bridge.

Notices.

Mad River Mission, Ohio District.—Br. Young is informed that his meeting will be held in Russelvania, Dec. 4th.

We expect to hold a protracted meeting in Equality class, 2 miles east of Russelvania, commencing on Christmas Day. We invite Brs. Peat, Borton, Howe, and others who can come. L. Ensminger.

Washington Circuit, Ohio District.—Our first quarterly meeting will be held at Bethel meeting house, on the 1st Saturday and Sunday in December. We invite as many of our brethren in the ministry as can come.

A. CHANNEL.

Frederic Ct., Musk. Con.—Bro. Clancy is informed that his meeting for this circuit will be at the Huntsman appointment, that being the time and place of our first quarterly meeting.

J. S. THRAP, Sup't.

Monongalia ct., Pitts. District.—Br. Bassett: Please inform our worthy President, that the point of visitation on this circuit, will be at Thomas Maple's new Frame church. We are looking up to the God of our Futhers, that he will favor our Zion, and baptise the entire membership with the holy reformation fire, and that it may spread over the entire hills, and up and down the valleys, till one mighty anthem may echo from mountain to mountain.—Brother Brown, come with the whole armor on.

Yours, as ever, in the bonds of christian fellowship,

ELI MARTIN, Sup't.

Wayne Ct., Musk. Con.—Brother Clancy is informed that his meeting for this circuit will be at Waynesburg. C. T. KINGSBURY, Sup't.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, August 27th, 1847.

Br. Bassett: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Lewis	Circuit,	October,	24th,	1847.
Clarksburg	"	"	31st,	"
Evansville	"	November	7th,	"
Morgantown	"	"	14th,	"
Monongahela	"	"	21st,	"
Waynesburg	"	"	28th,	"
Washington	Station,	December	5th,	"
Home,	"	"	12th,	"
Ohio	Circuit,	"	19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

Br. Bassett; Please insert the following list of app'ts.

Frederick	circuit,	1st Sunday	November	
Licking	"	2d	"	"
Mt. Zion	"	3d	"	"
Coshocton	"	4th	"	"
Pleasant Hill	"	1st	"	December.

Should be glad to be informed, through the Recorder, of the place for meeting on each of the above named cts.

GEO. CLANCY.

OHIO CONFERENCE.

Port William	"	Nov.	6th,	1847.
Springfield	"	"	13th,	"
Union	"	"	20th,	"
Darby	mission,	"	27th,	"
Mad River	"	Dec.	4th,	"
Miami ct.,		"	11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Springfield.

Oct. 2, 1847. JOHN M. YOUNG.

Twin Creek	Ct.		Dec.	25
Cincinnati	Miss.	Elm st.	Jan.	1 1847
Cincinnati	St.	6 st.	"	8
Cincinnati	Ct.		"	15
New Richmond	Ct.		"	22
Lebanon	St.		"	29
Lebanon	Miss.		Feb.	5
Greenville	"		"	12

J. M. YOUNG.

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

Liberty	ct.	Nov.	6–7	1847.
Madison	"	"	13–14	"
Flat Rock	"	"	20–21	"
White Lick	"	"	27–28	"
White River	"	Dec.	4–5	"
Sugar Creek	"	"	11–12	"

THOS. SHIPP.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of	December,	1847.
Pennville	"	3d	"	"	"
Cambridge	"	4th	"	"	"
Belmont	"	1st	"	Jan.	1848.
Georgetown	"	2d	"	"	"
Mt. Pleasant	"	3d	"	"	"
Steubenville	"	4th	"	"	"

As Br. C. has given public notice of his purpose not to go to his charge, I hereby say to the friends on Pennville circuit, that I will meet my appn't on that ct. at Pennville: I would also, suggest, that I would be glad that C. J. and Wm. Sears, could make it suit their convenience to supply the circuit until my visit to it.

As the Mt. Zion circuit, has no house suitable for a large gathering of people in cold weather, upon reflection, I have thought it advisable to defer my visit until the warm season. I have recalled my appointment upon it, by private letter to bro. Hanby. In consequence of this change, I will visit the Coshocton circuit, the 3d. and Pleasant Hill circuit, the 4th Sunday of Novemcer. Of this fact I have given notice to bro. Ross, and Case by private letters. GEO. CLANCY.

Business Department.

LETTERS RECEIVED.

W. Rinehart,	Pa.	P. M—Martin's Ferry,	O.
G. B. M'Elroy, 2.	"	T. Newman,	"
E. Alexander,	"	J. Jack,	"
A. P. Corey,	Vt.	C, Bassett,	"
T. L. Forkner, 2,	Pa.	C. H. Williams,	"
J. B. Rice,	Va.	S. Gee,	"
E. A. Wheat,	N. Y.	J. Nichols,	"
L. Ensminger,	O.	P. M.—Hendryburg,	"
Z. Beatty,	"	J. M. Young,	"
J. S. Thrap,	"	J. M. Winn,	"
Miss H. Langdon, 2 subs.	"	P. M.—Plainfield,	"
J. S. Hudson,	"	Mrs. Enyart,	"
J. F. Bane.	"	J. Nutty,	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts,*
S. Gee.	J. Stout	9	52	2 00
E. Alexander.	S. Armstrong,	9	52	2 00
"	Himself,	9	52	2 00
J. L. Falkner,	R. Milligan,	9	52	2 00
J. W. Heanly,	Jos. Ball,	8	31	2 00
E. A. Wheat,		9	52	1 00
J. D. Langdon,	Miss Soph ia Davis,	9	52	2 00
"	Miss Eliz. Totton,	9	52	2 00
J. H. Linder,	L. R. Penn,	9	52	2 00
"	Himself,	9	52	2 00
H. L. Gray,	John Stoner,	9	52	1 50
J. S. Hudson,	O. Moses,*	9	26	5 00
"	H. Elton,*	9	26	5 00
Z. Beatty,		9	52	2 00

* With a balance in the hands of Mr. Hudson.

The P. M. at Edinburgh, Ia., notifies us that T. Russel does not take his paper from the office. Will Br. T. Shipp have the goodness to see to this matter? T. R. is behind with us for 19 numbers to this date.

We inform our friend J. B. Rice of Freeport Va. that we never recieved any letter from him enclosing one dollar, nor any pay at all since we have had charge of the paper. Consequently he owes us for more than two years. Moreover we never recieved any notice of his removal. Why did not the post master let us us know? We now send as regnested.

Br. J. S. Thrap, the money sent pays for the books sent, and for your 50 Registers.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED.—On the 30th ult., by Rev. Wm. Duling, Mr. Benjamin F. Hickman, to Miss Eleanor F. Pierce, all of Muskingum, Co. Ohio.

DEATHS.

DIED—At Doylestown, Wayne County, Ohio, Rev. G. H. Wrygandt, aged 68, a prominent minister of the Evangelical Lutheran Church.

——At Geneva N. Y. on the 25th of September, Rev. Lewis D. Howell, long known as indefatigable General Agent of the American Tract Society.

——At Reading Pa. on the 21st. ult., Rev. Wm. A. Wiggins, in the 51st year of his age, and 24th of his ministerial labor, as an itinerant of the M. E. Church.

——At Cincinnati, on the 16th. inst. Col. G. W. Bradbury.

——At Columbus, Oct. 30th J. M. Espy, Esq. in his 76th year.

Advertisements.

STRAYED OR STOLEN.

FROM the stable of James Steward, Jacksontown, Licking County Ohio, on Sunday night last, a small *iron gray mare*, about four years old, a natural trotter, fast walker, and of sprightly spirit, somewhat saddle marked. Any one who has seen or heard of the animal, will confer a favor by giving information to the Editor of this paper, or to James Steward, Jacksontown, or the subscriber at Brownsville, Licking County Ohio, and shall be reasonably rewarded. E. S. HOAGLAND.

Brownsville, Ohio, Nov. 16, 1847.

Waynesburg, Green County, Pa.

Rev. A. H. Bassett: My dear Brother, please say to the Brethren, that I have on hands, Clarks's Commentary, new and complete, do. upon the New Testament, do. Theology, Watson's Institutes, do. Dictionary, Common, medium, Revival Hymn Books, Disciplines, Snethen's Sermons, Harris' do. Williams' on the Lord's Supper. Rev. T. H. Stockton's Christian World, 3 vol. Social Spirit of Christianity, Whitehead's life of Rev'd. J. and C. Wesley. Large family Bibles, Pocket Polyget, do. Fletcher's address to seekers of solvation, Evan's Pamphlet, Christian Manuel. Life of Geo. Washinton, Columbus, and Flanklin, School books of various kinds.

Sears' Domestic Bible, 1000 engravings, 1,500 pages.		
do.	History of the Bible, several hundred engravings	
do.	Biography of the Bible.	do.
do.	Sunday Book,	do.
do.	Great Britain and Ireland,	do.
do.	Sketches Europe,	do.
do.	American Revolution, 160 engraving.	

Hemmorrhage of the Lungs having returned upon me again it is doubtful whether I shall be able to travel much this winter, if ever. Should any of the Brethren want any of the above works and will inform me, I will try and send them as they may direct, Should my health admit I will bring them. Since Conference, I have visited, Allegheny, Pittsburgh, and the Brownsville circuit. Permit me Brother Bassett, to tender my thanks to the Ministers of those fields of labor for the active part they took in selling my books for me, and the membership, for their liberality in buying. Respectfully yours,

W. A. PORTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

PROSPECTUS

For the Congressional Globe and Appendix.

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the Congressional Globe and Appendix for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the Congressional Globe & Appendix.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The Appendix is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe, - - -	$2 00
For one copy of the Appendix - - - -	2 00
For six copies of either, or part of both - - -	10 00

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked and with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore no person need consume time in writing for them, unless the money accompanies the order.

Subscriptions should be here by the 12th December, at farthest, to ensure all the numbers.

Washington, Oct. 1, 1847. BLAIR & RIVES.

POET'S CORNER.

Written for the Western Recorder.

THE PLEDGE.---A Parody.

The Pledge! it is of thee,
Sweet pledge of Liberty,
Of thee I sing;
Pledge, which my father tried
Pledge of my mother's pride;
From every mountain's side,
Let temperance ring.

The pledge teetotle! the
Pledge of the noble free,
Thy name I love!
I love the pledge that kills,
Those deadly worms of stills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring through all the trees,
Sweet temperance song;
Let mothers' hearts awake,
Let children, too, partake,
Let *Sots* their silence break,
The sottish prolong.

Our fathers' God! to thee,
Author of Liberty!
To thee we sing;
Long may our land be bright
With temperance holy light;
Protect us by thy might,
Great God, our King!

Putnam, O. LEWIS.

[BY REQUEST:]

From the Cadiz Republican.

LINES

INSCRIBED TO MRS. M. P. BRISTER.

BY MRS. FRANCIS B. M. BROTHERSON.

"A treasure but removed—
A bright bird parted for a clearer day,
Thine still in Heaven."

A harp was thine—a tiny harp,
Of tragic tone and sweet,
Whose every note of melody
Thy 'raptured soul did greet.
Hushed are its chords! a Mighty Hand
Hath burst its strings in twain!
Its gushing murmurs 'round thy home
Shall I never fall again?

A bud was thine—a lily bud,
Thou hailed it with delight,
And Fancy 'round it flung fond dreams,
Hope wove a tissue bright!
'Twas thine its opening bloom to know,
To watch it day by day—
And thine the untold agony
To mark it fade away!

Yet in a land of lovelier light,
And fairer skies than ours,
'Tis clothed in beauty—fadeless—new,
It lives in Eden bowers:
We may not know how bright the hues,
That unto it are given;
Nor image forth its radiant bloom,
In yonder glorious Heaven.

Thy cherished harp! in that fair clime
Its notes resound again!
And what was once an earthly tone
Is now a seraph's strain!
List! will not then its melody
Replace the lost from earth?
More sweet, more holy, lovelier far,
Than that of mortal birth!

Then bend not o'er yon grassy mound,
Thy treasure lies not there!
And deem thou not the dreary tomb,
A home for aught so fair.
But with the undimmed eye of Faith,
Gaze on the Eternal's throne;
Around it blooms thy cherished flower,
Thy HARP gives back its tone!

Cadiz, Oct. 14, 1847.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. XIV.

On the 17 of June, 1830, it fell in my way to call and spend a few hours with that venerable old servant of God, Rev. Philip Gatch, who was one of the first Itinerant Methodist Ministers raised up in the United States. He is now between seventy and eighty years of age.* He spoke favorably of our principles, and wished us success; but considered himself so near the end of his pilgrimage, that his chief concern was to be ready to depart. I was truly delighted and much encouraged, in listening to him while he gave a brief sketch of his early travels. On the 18th, I crossed over the Ohio river, and preached to a large and attentive audience, and by request gave a short lecture on Church Government. A local preacher of M. E. Church, interrupted me, I requested him not to interrupt me, and also told him if he or any of their preachers would do me the favor to meet me in public on the subject, I was ready. He accepted the challenge, and the time and place were fixed, after meeting closed. I then recrossed the river to New Richmond, and that night we held a prayer and class meeting, and the good Lord was with us to wound and to heal. Two professed to find pardon, and ten were added, counting one that joined in the morning, six from the M. E. Church, and four from the world. O, this was a memorable night.

Twenty-second, preached in Felicity, in the Presbyterian Church, & duty to myself appeared to call for defence of moral character. It was circulated that I had got a cirtificate from the P. Elder, J. B. F., by telling a lie, and run off with it, I informed them that before I had an opportunity to hand the certificate to the P. Elder in the other District, I concluded that it would be best for me to leave the M. E. Church, and help to organize a church, on gospel principles, and I have my cirtificate yet and expect to keep it. I preached again in the evening two miles from town. A travelling M. E. Preacher sat by my side, I asked him to close, but he refused, Br. Sargent gave a warm exhortation, and closed. 23d, set out for my appointment at Br. Flakes, I had been very uneasy about my family for several days, and strange to tell, as soon as I mounted my horse this morning, it was deeply impressed on my mind that I would meet my son Wesley, that day bringing me bad news, and so it was, he had got to the place where I was to preach a few minutes before me, and informed me that his sister (about eleven years of age,) had got badly burnt, after talking a few minutes to the people we set off for home forty miles, got there next day, found my child in a good way to recover from her burn. But this was only the beginning of affliction; she was attacked with the bloody flux. After staying four or five days at home, she being better, I set out again, but within one week my son met me again in the evening informing me that his youngest brother was at the point of death when he left home. We set out immediately, and rode all night except about two hours to feed and let our horses rest, reached home next morning about nine o'clock,—found my darling youngest son cold and ready for the coffin. I confess I was completely overcome, & exclaimed, O! cruel death why hast thou been so merciless, as to take my sweet and lovely boy from me so unexpected: I mourned for months, and was strongly tempted to unbelief, in a future state, or the immortality of the human soul. O! I had to pray without ceasing, and preach against infidelity with all my might. I finally, got complete victory, by reading Dr. Dick's Philosophy of a future State.

* We suppose the writer means at the time of the entry in his journal, Mr. G. has since died.

[ED. W. R.]

The Budget.

Galignani's Messenger.

Published in Paris; states that:—"A few days ago, several working men were dining together in a public-house—when one of them gave way to a habit of swearing by God. The master of the house made remonstrances with him, which were taken in good part. Another man, however, a weaver, named Heruber, after denying the existence of a God, uttered the most impious language, and at last said in a contemptuous tone—'I will go and sup with your God to night.' The words were scarcely pronounced when the man fell dead upon the ground, as if he had been struck by a thunder-bolt."

A Special Providence.

No man can deny the doctrine of a special Providence who acknowledges that it is the duty of every man to pray; for prayer necessarily supposes that God holds a universal sympathy with all his creatures. It implies his universal presence and agency, and that he is most completely able to single out one person from the accumulated multitude of his subjects, and one thought and wish of that person, so as to accommodate his government to it. If this be not the case, prayer is an absurdity; and as Christianity insists upon its necessity and efficacy, Christianity must be implicated, in all the odium that is cast upon prayer by the infidel notion, that God only *sometimes* governs the world by controlling and influencing the hearts, conduct, and fate of individuals. DR. STYLES.

The Divine Character.

There is no subject within the range of thought more worthy of study than the DIVINE CHARACTER. It is a wonderful, a delightful, a boundless, an ennobling theme. What holiness! what justice! what patience! what mercy! The safety of the universe, the integrity of moral administration in all worlds, the complete redemption & immortal joy of all believers, and the final triumph of good over evil, are secured by the character of God. It is the highest argument and permanent guarantee for the fulfilment of every prophecy respecting the church and the world, and the performance of every promise made to Jesus Christ, as Mediator of the New Covenant. It is the standard of final appeal in all cases of doubt; the basis of spiritual worship, and the center and sum of all that is good, and great, and beautiful, and true.

LEASK'S EVIDENCES OF GRACE.

Three Religions.

Every time religion has been in question, man's regards have been directed to three objects—GOD, MAN, and the *priest*; and indeed there can be but three religions in the world, according as the originating power belongs to God, man, or the priest. I call that the religion of the priest, which has been continued by the priest & for the priest, and which is governed by a sacredotal caste. I call the religion of man those various systems and opinions which human nature invents for itself, and which being erected by man in his diseased state, are consequently destitute of all sanatory power. I call the religion of God the truth as it has come from God himself, and which, for its object and issue has God's glory and man's salvation. Hierarchism, or the priests religion: Christianity, or God's religion. Such are the three doctrinal systems that now divide Christendom. Now neither in Hierarchism nor in Rationalism, is there any salvation for man or for society. Christianity alone can give life to society.

D'AUBIGNE.

Scientific.

From the Christian Citizen.

GEOLOGY.

The attention recently given to the subject of geology in the United States is far greater than at any former period. The same remark will apply, indeed, to the study of mineralogy; which is intimately connected with geology, to ornithology and botany; and in some measure to conchology. Geology, or a treatise on the earth, as differing from geography, relates not so much to the appearance and form of the globe, as to the substances, of which it is composed, as sands, clays, rocks, stones, marble, lime, and minerals of all kinds. Economical geology relates to what is particularly useful and beneficial; scientific geology, more to what is remarkable & curious, and which may serve to throw light on the causes and manner of the present formation of the earth.

It is generally known, probably, that there are two theories respecting the present formation of this globe: One called the Vulcanian theory, which supposed a great subterranean fire to have been the cause of the various substances of which it consists: the other called the Neptunean system, assumes that a deluge of waters produced the appearance and the condition, as it now exists. Both these physical causes have probably had an influence in making the earth what it appears and what it is. The studious geologist and philosopher almost every where finds evidences of a deluge, which overflowed the globe, and produced great changes in the form of the surface; as to mountains, vallies, bays, rivers, &c. And marine shells and skeletons are also found far from the ocean, and deep (sometimes) in the bowels of the earth. There are also evidences of changes wrought on the surface of the earth, by volcanic fires. Some of which have become extinct or closed up. And the heat of these volcanies, no doubt, has operated partially in the formation of rocks and minerals. These, however, have been quite limited, compared to the extensive effects of a general or universal deluge. The history of the formation of our globe is so short, and given in such general terms, that it leaves much to conjecture. The account by Moses, the Jewish law-giver, is the most authentic which exists. Nor is there probable evidence that any other, or any more early and correct was ever written. The cosmogony of the most learned writers of ancient times is evidently borrowed from Moses, or is to be traced to traditions which came from the Jews. Moses probably wrote according to the tradition and belief of the patriarchs: for before him, no writer is known to have existed. To the learned men of Egypt, too, he might be indebted for part of his statement. That his history was the result of full, plenary inspiration, is exceedingly doubtful—and yet his sacred character is a sufficient guarantee for the truth of his narrative. This is a concise but natural account of the appearances and the events which occurred. The knowledge of the origin of our race might be transmitted from Adam to Noah, with few errors or mistakes. And together with the story of the deluge, would be safely handed down through a few hands to Abraham and Jacob. Shem, and probably Noah, lived to the time of Abraham. Noah lived three hundred and Shem five hundred years after the flood; and Abraham was only the tenth generation from Noah.—From Abraham to Moses, six generations; tho' the life of man was much shortened, three individuals might convey all the knowledge of the former.

But the geologist should seek for facts, and examine things as they are, without regard to any ancient theory, however respectable. Revelation and science are not opposed; but usually the latter has only served to support the former. The candid geologist will acknowledge that there are evident indications of the Mosaic deluge; and the learned student of history will also admit that the account given by Moses of the origin and early migrations & settlements of mankind are true.

Inquisitive minds will desire to learn what circumstances could have fractured rocks, rounded their fragments, and distributed them into such dissimilar situations. This is one of the first and most important lessons in geology: and the solution will be found to be the key to similar phenomena, in situations still more extraordinary, where the lower pudding stones and breccias present themselves. To trace the rounded and smooth pebbles of the sea shore to their native rock (and they are sometimes found on the dry land, far above the level of the sea and far from their original bed) it is requisite to have some slight knowledge of minerals. Rocks are nearly related (or of very similar substance;) nineteen-twentieths of minerals being composed of five substances—Silex, the constituent of flint and sand—alumine, the constituent of clay—lime, the constituent of chalk, gypsum, & all calcarious beds, magnesia & iron. Feldspar, mica, hornblende, besides being found in veins, are met with in unstratified rocks; and some knowledge of them is essential to the student. The next question will probably be, whether the whole substance of this earth is one solid mass of rocks and strata (or ledge) resembling those found near the surface. The existence of volcanic action through every part of the known world, either by the irruptions of active volcanes, or by earthquakes, is an assurance that there must be vast cavities in the globe, where igneous action is fiercely at work; and of which those volcanoes are the safety-valves. Of the extent of these cavities, and of the depth at which they are seated, some opinion may be formed, from the great distances at which particular earthquakes have been felt. That of Lisbon in 1755, not only affected the springs and lakes of every part of Europe, but was sensibly felt in North America. That of New Madrid (in Mexico) in 1811, shook the valley of the Mississippi for several hundred miles. "When we are told, that the crust of the earth is composed of a series of rocky beds, from the inferior granite up to the uppermost tertiary bed, lying above the chalk; and all being more than a hundred in number, differing from each other, in many particulars, both as to the relative proportion of the simple minerals of which they are composed, and the organic bodies imbedded in them; we are at first incredulous, because our own observation shows that the tops of the highest mountains and the beds of the lowest surfaces, are both formed of granite or gneiss, or slate, the lowest order of rocks, we are acquainted with. Another step or two, and our eyes begin to open; and we are led to perceive, that these mountains have once existed at lower levels, and that they have been forced up thro' the superincumbent formations, by the expansive power struggling in the bowels of the earth. We thus become acquainted with the existence of a power capable of the mightiest mechanical exertions. Wherever volcanic waters are, there we find calcareous and other mineral substances; and under circumstances warranting the opinion, that they have at all times derived their origin from the central and unsearchable parts of the globe. When we look, too, at the great extent of the calcareous formations, (especially the transition and carbonated limestones,) found in almost every part of the globe, and analogous in geological position, in mineral composition, in organic substances—we can conceive (at least) of a source whence they may have been derived, and which was in operation upon a mightier scale, in ancient periods, than at the present time. And from what other quarter, it may be asked, could they be derived? When we see the gneiss uniformly, in the most distant parts of the earth, superimposed on the granite, the calcareous beds always lying above the gneiss, and the rocks of the series invariably following each other, in an order as regular as that of the letters in the alphabet, we cannot but think of this constancy of succession, as the rusult of the law of the structure of our planet—as being part of a great design, appropriate to the developement of a great end."

TWO YOUNG MEN DROWNED.—Samuel O. Merwin and Samuel W. Platt, two young men of Milford, Connecticut, went out into the Sound in a sail-boat to shoot ducks last Thursday. Nothing was heard of them again till Saturday evening, when the boat was picked up six miles below New Haven, nearly filled with water, with masts, sails, &c., all gone, and the dead body of Platt lying in the bottom. The boat is supposed to have been overturned, Merwin drowned, and Platt, after succeeding in righting the vessel, to have died from hunger, exposure and fatigue. The deceased were about twenty years of age, of very respectable families, and correct deportment. [Springfield Republican.

At Mansfield, the other day, a young woman lost an eye, in consequence of its being struck by an apple which was thrown at her in joke.

Miscellaneous.

The Rev. Mr. Simeon and the Cause of Israel.

"K. C., *Allg.* 9, 1847.

"MY BELOVED BROTHER:—... You will be glad to hear that the London Jews' Society, which has rather languished since it came under the exclusive care of the Established Church, is reviving, both shooting its roots downwards, and spreading its branches upward. This day, this very hour, whilst I am writing this, are missionaries (if I may so call them) going on board a packet at Harwich, to proceed through Holland and Prussia to Petersburgh, in order to explore the state of the Jews, and spread among them the Hebrew New Testament; (which is finished to the end of the Hebrews; and will be wholly finished in two months,) and to ascertain what opportunities may offer for establishing missions among them. The persons going are Mr. Way, of Stansted Park; now ordained a priest; Mr. Nehemiah Solomon, a Polish Jew, converted to Christianity, and ordained a deacon in the Church of England; and Sultan Kategarry, (a converted Mahometan from near Astracan, sent over hither by the Emperor of Russia, to be educated at his expense,) and Mr.—, who was of St. John's not long after your time. We all met at Colchester, whence I am just returned this day, and had such another parting yesterday as once took place at Miletus.

"What stay they will make I do not know; but it is probable they will be absent a year, as it is their contemplation not only to go to Petersburgh and Warsaw, but to be at Jerusalem at Easter. The state of the Jews, in Russia and Poland is very encouraging. Very many are anxious to have the New Testament in Hebrew: and if the Jews (two millions of whom are in the Russian empire,) can be furnished with that, there is reason to hope that many will find it the power of God to the salvation of their souls. The whole go at the sole expense of Mr. Way."

"K. C. *Camb.*, *Dec.* 24, 1847.

"MY BELOVED BROTHER:—... Now let me tell you a little about myself. My strength, through the goodness of God, has rather increased, and I have, during the months of September and October, taken a very extensive tour of about eight hundred miles, with Mr. Marsh and Mr. Hawtrey, for the Jews' Society. At Norwich the Bishop gave us his countenance, and the speech I delivered there, I printed, and it is now circulating throughout the United Kingdom. I have sent a few to you; but I hope you will receive many more from Mr. Hawtrey. It will go to Madras and Bombay, and be extensively circulated in America also. Through the mercy of God it has removed to a great extent the (*too just*) prejudices which had arisen in the public mind against the Society; and we hope the Society will flourish, and be made a blessing to the whole Jewish people. If my life be spared till next June, we shall extend our Journey to Edinburgh and Glasgow.

"We have great reason to think that the Hebrew Testament is doing good among the Jews in Poland and Germany. The fields there seem white, ready to the harvest. The Jews abroad are of a different cast and complexion from the poor sordid people in England. We are going, *at private expense*, to take a chapel at Amsterdam and send a chaplain there. In that city are thirty thousand Jews. In less than a week the thing will be done: and if it succeed so as to promise well, we shall, after two years of trial, bring it before the public. But till the experiment has been fully tried, the public will not be burdened with one shilling expense about it. I have a similar plan for Hamburgh; only, if I succeed there, it will be without any expense; there being already the train completely laid, and nothing remaining but to apply the *port feu* to it."

We wish our own friends here to mark what Mr. S. says of the character of the Jews in England. One of the greatest difficulties of the work in the United States is indicated in those few words.—*Jewish Chronicle.*

From the American Messenger.

Put down that Novel.

PUT DOWN THAT NOVEL! *It is a wonder that you ever took it up!* The world is full of good books; why, then, occupy yourself with the indifferent and bad? It is full of good books; history, biography, travels, the writings of wise and good men, and above all, the inspired word of God. Why, then, be satisfied with fiction, when on every side surrounded with reality? Why exhaust your intellect on trifles, when you might be enlarging and enriching it by truth? Why feed on chaff, when the wheat is before you? Why gather sand, when you might be treasuring up gold!

PUT DOWN THAT NOVEL! *It is wasting your time.* Every moment of that time is precious. At most, you have none to spare; you may have but very little; and for all of it you are soon to give account. This very hour you are misspending—wasting—dreaming it away over the pages of romance, when you might be improving it to useful ends, in doing good, obtaining important knowledge, becoming wiser, happier, better.—Rather, then, be redeeming your time, than thus idly and sinfully wasting it.

PUT DOWN THAT NOVEL? *It is perverting your taste!* Its style is swelling and unchaste; its descriptions exaggerated; its characters unnatural and overdrawn; its sentiment mawkish and affected; its joys and sorrows only imaginary and ideal. It is a misnomer to call such productions "works of taste;" a libel on the name to pretend they belong to "polite literature." If they shine it is only "as the rotten log, or putrescent carcase, which is phosphorescent because decaying; if brilliant, it is only as the will-o'-the-wisp, which is caused by impure and fetid gases." There is no surer poison for a correct and cultivated taste, than the habit of novel-reading.

PUT DOWN THAT NOVEL! It is giving you false views of life! Its scenes are fanciful; its characters unreal; its circumstances and events such as never did, and never will occur. Believe in the reality of its pictures, rely on the impressions of its pages, and you will be utterly unfitted for the world as it is—for the sober, and, much more, the stern realities of actual life. Its cares will seem burdensome; its joys meagre and unsatisfying; its business drudging and tedious; its duties a trial, and its trials impossible to be borne. If a student, it will make you less diligent in your studies; if in business, less faithful to the desk or counter; if a parent, less interested in your family, and less attentive to their wants; if a son daughter, brother, or sister, less cheerful in the discharge of relative duties, less inclined to concecrate your thoughts, affections, and sympathies to making your home happy, and more ready to waste them all on ideal beings and imaginary sufferings. Only become, or continue to be a "novel reader," and, living in an unreal and romantic world, you will soon have no taste or fitness for this.

PUT DOWN THAT NOVEL! *It is endangering your morals!* Even if of the least objectionable class the English or the Scotch novel, it too often makes light of the social and conjugal virtues, smiles at profaneness, and sets forth its hero as a gambler or debauchee. And if of the French or Italian school, it is thick sown with the seeds of licentiousness, robbery, arson, piracy, or midnight assassination. Like the pestilence, it taints with every touch—alluring to vice here, and hell hereafter. Go on reading it, and, like Spencer, you may end your career at the yard-arm; or, like the wretched Myers—unworthy of the name of woman—be found unfaithful to every conjugal and parental tie, and adulteress in heart, if not in life.

PUT DOWN THAT NOVEL! *It may ruin your soul!* Almost to a certainty it will give you a distaste for the Bible and self-examination, an aversion to prayer and all serious thought. The simple and touching narratives of the New Testament will have no charm for the morbid taste you are cultivating; the story of the cross will seem insipid and tame, compared with the high-wrought scenes to which you have long been accustomed. And turning away from these, your heart will be hardened, your conscience seared, your life careless, your heedlessness unbroken. God and his claims will be unheeded, and death and judgment and eternity forgotten. Carried away by the passionate love of fiction, you may be steeled against the power of divine truth; and, disregarding that truth, your soul will be lost! And the summing up of your sad history may all be written in the mournful sentence, "THE NOVEL-READER IN PERDITION!" T. E.

From the Boston Olive Branch.

"Written in Great Haste."

We not unfrequently receive articles for publication in the Olive Branch, to which is attached by the writers, by way of apology for defects which they suppose may be discovered in them, these very comforting words: 'Written in great haste.' But what do these authors mean?—If the communications are what they ought to be, we surely care not how much haste they were written in. But if they are not what they ought to be, what right have they to impose upon us with crude matter, *written in haste*, and requiring more time to correct than it would to write the articles 'out of whole cloth?' We like to receive communications from our correspondents, and we do not expect, by any means, that all articles will be fully prepared for the press; for every one that can write a useful article is not able to furnish perfectly finished composition. And when they do the best they can, we are very willing to fit their articles for the press. But we insist upon it, they have no business to send us a bundle of blunders and imperfections, which they wish us to fit up, and then tell us 'they were written in haste!' But who wishes them to write in such great haste? Not we, surely. Let them take time,—as much time as they want, and do the best they can. Then we will freely knock off excressences and smooth their surfaces. But we are afraid there is sometimes a little pride in these statements of 'haste.' Do not some, after they have done the best they can, say they have written in haste, to make others think they could do better if they had time? We do not say this is the case, perhaps it is not so. But at any rate it is neither a compliment nor a benefit to us to have our correspondents hurry their communications. They had better take more time—and make them shorter.

From the American Messenger.

History.

A good writer says, "People will not look forwards to posterity, who never look back to their ancestors." The great difference between savage and civilized nations is this: one has no history, which can instruct them; the other has lessons in the past, which must lift up their minds at least on some occasions. It was the answer of one of ignoble birth, and of more ignoble habits, "Why should I do any thing for posterity? posterity has never done any thing for me;" and he held fast his purse. Family histories, not intended for publication, are eminently useful, when well-written. There should be more of them. The history of particular enterprises, churches, towns, and states comes next. Then the history of our country.

The difficulty is, we read history too much as atheists do. God is not all our thoughts. We do not see his hand in every thing. "Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord." A history of the American Revolution, deeply imbued with a religious spirit, taking notice of the serious character of most of the actors in that drama, and celebrating the wonderful interpositions of God, would, if well-written, be eminently useful. It would ennoble many a mind, awaken many a song of praise, and prepare the national mind and heart for great deeds, and a noble imitation of the virtues of the mighty dead.

R.

RAILWAYS.—The Cincinnati Gazette of the 22d inst., says:

We understand that arrangements have been made, not only to complete, at the earliest period, the Mad River road to Springfield, but to continue it to Dayton. This is now regarded as a "fixed fact."

The survey of the road to Hamilton, is about being completed, and it will be put under contract as soon as the right of way is relinquished.

The Legislature of New York has again refused to abolish capital punishment in that State.

DIED WITH EXULTATION.—An old man named Simmons, died recently at Ward's Island, New York, where he had been living under the charge of the commissioner of emigration, and had not been very well, but was improving. He had a daughter residing at Wisconsin, and his son had made arrangements to take him there, and was informing the old man. He appeared to be highly excited with joy, and soon after laid down on his bed where he was shortly afterwards found dead.

A BOAT UPSET AND THREE MEN DROWNED.—The schooner Mayflower, Capt. Hupper, from Thomaston, bound to York river, with an extra number of hands, to be employed in cutting wood having put into Hampton Roads, eleven of the hands left her on Friday morning, in a sailboat, to go up to Norfolk, but had not proceeded far when the boat was capsized by the wind, which was blowing heavily at the time, and three of the men were drowned, viz:—Isaac Atley, of St. George, Me; James Winkpaugh, of Warren Me., and Moses Lawrence, of do do. The survivors were picked up by the surrounding vessels, and the bodies of their unfortunate companions were recovered by dragging.

The highest shot tower in the world is the Merchant's Tower, in Pittsburgh, being 250 feet 1 foot higher than that of Vallack Carinthia.

Mr. Longworth, of Cincinati, has made from his last season's vintage of Catawba Grapes 6000 bottles of Champaigne, which promises to be of superior quality.

Partridges are so abundant in Iowa that one individual at Burlington last year took 13,820 of them, the year before 9,0 00, and this fall expects to take 10,000.

Advertisements.

Notice.—At our instance, an Attachment was this day issued, by Wm. H. Moore, a Justice of the Peace, of Springfield township, Muskingum co., Ohio, against the effects of Henson Bugley, a non-resident of said county, dated this 19th day of Oct., 1847.

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Putnam, April 22, 1847. *Depositary.*

Road Notice.—Notice is hereby given that there will be a petition presented to the Commissioners of Muskingum county, Ohio, at their December session, praying for the location of a county road, commencing at a white-oak tree, near the east end of George M'Crooks' barn, on the county road leading from the falls of Licking to Crooks Bridge, known by the name of the "Dillon Road," running from thence a South-East direction, passing over lands owned by Robert Allen and George W. Rankin, to intersect the Zanesville and Maysville Turnpike near the Presbyterian Meeting House, known by the name of the Newton Church; the said Road to be laid on the same ground where there is now a Township road in use or as near as good ground can be had.

Newton Township, Oct. 30th, 1847.

LIFE OF REV. JOHN WESLEY, M..A

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

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Newspapers copying the above (including this notice,) and giving it eight insertions, shall receive any of the bound volumes which retails at from $2,50, to $3 per vol. Send only one paper directed as above.

Sept. 16, 1847. [3m.

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Mar. '97 '47

THE WESTERN RECORDER.

VOL. IX---NO. 8. PUTNAM, MUSKINGUM COUNTY, OHIO, NOVEMBER 25, 1847. WHOLE NO. 424.

Original Poetry.

Written for the Western Recorder.

A FATHER AT THE GRAVE OF HIS CHILDREN.

Stranger! tread softly o'er that spot,
For 'tis the silent resting place of one,
Our hearts held dear in life. 'Tis Willey's Grave!
Enshrined within its narrow confines,
Lies the sweet form of a departed one—
The object of a father's love,
A mother's tender care!

Around that dear child,
Our hearts, in life, clung fondly, and in death
Can we forget him? Can we forget that darling boy,
As daily he come prattling home from school,
In the full glow of health and love,
And on his mother's breast would lean his head
And tell his little wants, while sparkling from his eyes
His soul would look affectionately, fondly?
No stranger, no!
While life's pulsations throb within our heart,
While through our veins, life's fickle current flows,
We never, never can forget him.
Ah no!

We never can forget the sweet expression
Of his laughing eyes, which often shed the tears [old;
Of sympathy at other's woe. Tho' not yet eight years
Though he was yet in childhood's morning hours
I've often seen the sympathetic tear course down
His tender cheek. Ah no! no never can forget
His thousand little pranks, happy smiles,
His merry laugh that echoed through the house,
And many a little sweetly—winning way
Which but a parent feels and knows.
A month has since gone by
Since in his last dress we laid him here
Beside his little brother Alfred, and yet
It seems a year! See that is Alfred's Grave
And this is Willey's!

Four times has autumn
Cast his blighted leaves upon the grave of Alfred,
And still he sleeps!
As oft has youthful spring-time come with joy,
With sunny skies, and warm refreshing showers,
To bless the earth with hopes of fruitful seasons,
And still he slumbers here! And now in tears,
We have lain his brother Willy by his side.
Can it be so! Oh! stranger can it be
That we will never, never see them more
This side eternity? Ah can it be that in this world
We ne'er shall look upon their face again?
Ah yes they've gone from us,
And left a gloomy world of sorrow far behind,
Their pains and sufferings here are at an end,
They'll never feel the bitter pangs of grief,
Or ever mourn, like we a sad bereavement.

Ah! I have often wished
That 'twere with us as 'twas in days gone by,
When we had all our dear ones prattling round us.
Those were the sunny hours that shone upon our pathway!
But death has entered, and borne off in triumph
Two of our sweetest lambs.
Dost wonder that we weep at the remembrance
Of days gone by, days that never can return?
See! sparkling in the early morning rays
The pearly dew drops shine, that even each blade of grass
That grows upon their graves, is shedding tears for them!

Hark! the soft autumnal breeze
That flits and plays around their silent beds
Like me, is sighing too!
Thus stranger, link by link,
The chain that binds us to the world is broken.
Thus all the joys of earth, like shadows down the dale
Are passing swiftly by. The pleasures of this life
Are bubbles floating on the stream of time.

Pittsburgh, October 1847. W. R.

Written for the Western Recorder.

SERMON,

PREACHED AT ELDERSVILLE, PENNSYLVANIA;

BY REV. WM. REEVES.

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Philipians iv: 3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel.

(*Continued.*)

Prop. vi. Female preachers are as manifestly *called of God* to the work of the ministry, as male preachers.

Much has been said and written upon the subject of a special *call* to preach the Gospel. What are usually denominated the *orthodox* churches, have generally demanded of a candidate for ordination, some evidences of his call to the office he seeks to fill. Here we have no dispute. Neither are we called upon in this instance, to discuss so much the constituents of a divine call to the sacred office, as to shew that whatever may be comprehended in the call, *women* can lay as clear a claim to it as *men*. If recollection can be safely relied on, in the early history of Methodism, when the Lord poured out his Spirit in so remarkable a manner, and many souls were suddenly and powerfully converted to God, the genuineness of the work was doubted by many dignitaries of the church. And on one occasion, a learned diocesan of the State Establishment, in an interview with the Rev. Charles Wesley, was disposed to dispute the point with him, when with his usual sagacity and courage, he demanded of the bishop the presentment of any authorized *criterion* of a genuine work of grace, & by that he was willing the question should be tested. And we are equally willing to subject the question of a providential or divine call of women to preach the Gospel, to any legitimate test. And if the very same evidences cannot be advanced to support the call of one sex, as well as the other, we ought not to believe in it. But on the other hand, if the very same evidences can be, and are advanced, ought we not to believe that they are equally called of God? All we ask is, that the claims of both be put into the same balances.

Rev. Charles Buck, in his Theological Dictionary, has probably given as concise and candid a description of a call to the ministry, as any other we could introduce. He defines a "Ministerial Call" to be "a term used to denote that right or authority which a person receives to preach the Gospel." And after dividing the question, says, "The following things seem essential to a divine call: 1. a holy, blameless life.—2. An ardent and constant inclination and zeal to do good.—3. Abilities suited to the work: such as knowledge, aptness to teach, courage, &c.—4. An opportunity afforded in Providence to be useful." Now if these "things" comprise the essential attributes of a "divine call," who will dispute their possession by some women, as well as men? Let us look at them separately.—"1. A holy, blameless life." Will any person dispute, that women may be, and are, as pious and exemplary as men? According to *Dr. Dwight*, women have "oftener become good" than men. And is it not undeniably true? "2 An ardent and constant inclination and zeal to do good." Is this not experienced and evidenced by women as well as men? Let their own memoirs and diarys declare. "3. Abilities suitable to the work: such as knowledge, aptness to teach, courage, &c." After what has been written on the previous proposition, on the "talents," &c. of women, to resume the subject here would, we think, be superfluous. And if any one of these qualifications should be denied to be possessed by women, it would probably be that of "courage." But even this, the writer has known some women to possess to a remarkable degree. Indeed it has frequently been strikingly exemplified by female missionaries, both at home and abroad. They have not unfrequently been foremost to face danger, and when male ministers have shrunk with fear. Also before popular and august assemblies, often have they suffered less trepidation than ministers of the other sex, as our own eyes have seen. And these women, naturally the most modest and retiring. Fully convinced themselves of their call to the work, and possessing "an ardent and constant inclination to do good," at the same time feeling, their own insufficiency, they have cried to the Lord for help, and, depending upon him for assistance, calmly dismissed all fear of man. In the days of Sampson, see the *fear* of *Manoah*, and the *fortitude* of his *wife!* Behold also in the days of the Savior, the *weakness of man*, and the *strength of woman!* How strikingly was that exemplified during the trial and crucifixion of the Redeemer.—Peter in the hall, and Mary at the cross! What cowardice and inconstancy appeared in the conduct of the apostle; and how conspiciously did "courage" and "constancy" shine in the character of this female follower of the Lamb! Celebrating these noble virtues in *woman*, as distinguished above those of the other sex among the disciples at the crucifixion, the poet beautifully and truthfully sings:—

"Not she with trait'rous kiss her Savior stung;
Not she denied him with unholy tongue;
She, while Apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

And touching the last item, viz: "an opportunity afforded in Providence to be useful," proof, it is deemed, would be useless, as probably, there is no person will dispute the point.

To the above four elements of a divine call, as furnished by Mr. Buck, and probably embodying the sentiments of the Christian church generally, some few persons might wish to add, one more—that of *success*. And we have no objection to the addition. At the same time it may be doubted, whether at all times, apparent success in preaching the Gospel, is a conclusive evidence that the proclaimer is especially called of God to the sacred office. But if this point be urged, we have no fear of the issue. For as far as success can be ascertained by known facts, we may boldly challenge a comparison, with any given number of each class of evangelists. In the published testimonies of the labors of hundreds of these 'handmaids' of the Lord, written, too, often, by eminent male ministers, their superior and *extraordinary* success has been the 'crown of their rejoicing,' and by some considered, the chief and conclusive evidence of their call to the work. As a specimen, *Rev. John Stamp* says, respecting one among the many, whose pulpit labors have been crowned with great success, (and with whom the writer is personally acquainted,) 'some years since, a *Miss Ann Corey*, a preacher in that connexion—(the Bible Christian, in England,) visited different parts of Kent, and God slew sinners by heaps under her ministry!" yet that author does not rely upon the circumstance of success, chiefly for evidence of their call of God. For after enumerating many more of different denominations, he remarks, "I do not mean to say that souls being converted under them is a direct proof that God has called them to the ministry. But I think it is a very strong presumptive proof: When the great Head of the Church crowns the labors of *men*, it is often appealed to as a proof on the subject; and where can we find six men who had more souls saved under them, than Mesdames Fletcher, Cutler, Mortimer, Crossley, Mallett, and Harrison, for the time they labored?"

Let us hear another ministerial author on the subject of a 'call to preach the Gospel.' And one of no mean standing, in one of the most respectable and useful churches in Christendom. We refer to Rev. Gardiner Spring, of the Presbyterian Church, and "pastor of the Brick Presbyterian Church, in the city of New York." In his "*Discourse*" entitled "*The Savior's Presence with his Ministers*," "delivered before the General Assembly of the Presbyterian Church in the United States, at the opening of their Session at Louisville, Kentucky, in May, 1844," he speaks of this divine call. And, though more diffusely expressed, is similar in sentiment to Mr. Buck. He says, "In the third place, this promise ["*Lo, I am with you always, even to the end of the world*"] is made to those who are themselves persuaded, that God, by his Spirit and providence, calls them to the sacred office." And what but this confident 'persuation' in 'themselves' that '*God by his Spirit and providence, calls them to the sacred office*,' can induce timid and delicate females to leave the comforts of home, and encounter the scoffs of opponents, in addition to all the common conflicts incident to the life of a missionary,—whether at home or abroad? These 'handmaids' of the Lord, have generally met with great opposition, and endured bitter obloquy, from those who ought to have been their first and warmest friends; but the love of Christ constraining them, they have persevered, and by the Spirit of the Lord, have been marvellously successful." Mr. Spring farther says, that a "minister must have a desire for the office, and an obvious leaning and tendency of mind and heart towards it, as his own chosen allotment, and the way in which, of all others, he would be gratified to consecrate his services to his divine Master. He must have the deliberate and solemn conviction, that it is *his duty* to offer himself for this high and delightful service; that he would commit sin in not doing so; and that 'wo is it unto him, if he preach not the Gospel.' Here is 'the strength of the call to the sacred office.' According to this definition of a 'divine call' to preach the Gospel, let the question of the claims of women to the work, be settled. If they have not experienced as deep a conviction, that it is their 'duty' to preach, as men, and that they '*would commit sin in not doing so*,' decide against them. But if they *have*, who dare forbid it? If their hearts do not as tenderly feel for sinners, as men's, we yield the point. In a word, if they do not actually experience the full weight of that '*wo is unto me, if I preach not the Gospel*,' let their claim to a divine call to the office, be relinquished for ever. But *if they do;* and we have indisputable evidence of the fact, we ask in the fear of the Lord, if they ought not to receive our *help* and not our *hindrance?*

Who can read the experience of those holy women in the days of Wesley, Fletcher, and Bramwell, and not be convinced that God was with them, and that He had a *work* for them to do in the vineyard,—'*soul saving*' work! And many other *hundreds* in different denominations. See the Magazines of the *Primitive Methodists*, *Bible Christians*, *Wesleyan Methodist Association*, &c., &c., in England.

As a specimen experience, of preaching women, among the *Primitive Methodists*, taken from one of their *Magazines*, by the author of the '*Female Advocate*,' we cite the following passage. 'One of these when dying, said, 'Various have been the opinions of my friends and others respecting my calling sinners to repentance; but God is my witness, I have done it to his glory: the day of doom will make it plain and clear to the three worlds, that I did right by obeying the heavenly call; and the only thorn in my pillow is, that I listened so long to my mistaken friends, when souls were sinking to hell by millions. Sisters, sisters, sisters, obey the voice of God; where he appoints, there go; if he approves, no matter who condemns.' She then shouted to her husband, 'My dear, I preach to all, and cry in death, Behold, behold, the Lamb!' She said to a sister in the ministry, 'Span your arms of faith around blood-bought souls, and bind them to the cross. Tell Heaven, earth, and hell, you will have souls,' &c. Volumes of similar sentiments, and holy aspirations, from hundreds of female ministers, could be produced. So that we are driven to this dielemma, either to believe the testimony, that women as well as men are *called of God* to preach the Gospel, or impiously to deny that such strong and clear indications of the Spirit of God, are *genuine*, merely because they are experienced by females. But is it not unjust, unchristian, and cruel, as many have done, to scorn and deride those tender spiritual sensibilities, as the offspring of fanaticism and delusion, when felt by females; but respect, admire, and reverence them, as divine, when experienced by males! Most of all, those men ministers, who hallow them in their own hearts, but despise and denounce them, when they exist in the heart of a woman!

Finally, if as *Rev. Mr. Spring* says, in these inward convictions and sensations of '*duty*,' and '*wo* unto him, if he preach not the Gospel:'—If 'here is the *strength* of the call to the sacred office,' how is it that these feelings afford evident '*strength*' sufficient to induce belief, that the *man* who experiences them is '*called of God* to the sacred office;' but the *woman* who experiences them *is not?* In one sex they are *genuine*, in the other *counterfeit!* In a *man*, they evidence a '*divine call;*' in a *woman*, that she is deluded! Such is the *logic*, and such is the *divinity* of opposers of female preaching! Reader, what say you?—A Presbyterian minister once, in a desultory discussion with the writer, rather than admit that women have a right to preach, when *called of God* to the work, denied positively, that either *men* or *women*, have such special 'calls of God' in our day! What will not some men do, rather than admit the obvious fact, that women have a right to preach.—But, thank the Lord, all the 'sons' of Levi are not opposed to those 'daughters' upon whom the Spirit is poured from on high,—as '*helpers*' in the good work. For many, and of the most celebrated clergymen of their respective churches, have given their decided approbation of it, and conviction that many of them as are obviously called of God to the work as themselves. And it is not a rare occurrence, for a clergyman, who, perhaps chiefly from curiosity, has been drawn to hear a female proclaimer of salvation to sinners, despite former prejudices, to exclaim, 'well! I believe *that* woman is called to preach the Gospel!' Hearing for themselves, and witnessing the signal success which has often attended their labors, has convinced many men of the truth of our proposition.

TO BE CONTINUED.

Ministerial.

Ministers Should be Students for Life

Nor can a mind continue well furnished without continued study. Our collegiate and theological courses are perhaps sufficient, by way of professional preparation. But in them we attain only the rudiments. Our acquisitions are our capital, which must be constantly increased, to meet increasing wants. Whoever expends upon it, in neglect of all accumulations, will soon become an intellectual bankrupt, And here with all deference we would start an inquiry as to the cause of the prevailing mania in congregations for young ministers. Why are so many old ministers turned out of their pulpits to get their living by the road-side, or even not get it in their profession at all? Is it because they have less wisdom, less piety, less information than their young brethren? Certainly not! It is because, as Sampson lost his strength with his hair, men loose their power of efficient speech, as their locks fall off or begin to change color? Why, who is the genius of eloquence in Homer? It is the Pylian sage, the patriarch of three generations—

"Experience Nestor, in persuasion skilled,
Words sweet as honey from his lips distilled."

Who is the "old man eloquent" of the American Congress? Who but a statesman of almost four score—a man, who, if he had been the pastor of a country church, ought, according to the natural course of things, to have been superanuated and laid aside twenty years ago. The stars of both the American and British Senates, are nearly all venerable for years. And no person has yet been thought worthy of the Presidency of the U. States, the most responsible office in the world, till had attained the experience of an aged man. Why then, is this general desire to exchange old men for the young ones in the pulpit? Among other reasons, may not this be one? Amidst the labors of the ministerial profession, in the constant interruptions to which it is exposed, in the severe draughts which are continually made upon the pastor's spirits, is not study too much neglected? Are not the old acquaintances if we may whisper such a question among ministers, too often brought forward? the barrel, too often unturned?—the yellow, blotted manuscript too frequently exposed? Or are not the same generalities, though on fresh paper, too often repeated? We know the ready apology, and it has weight. In the multiplicity and pressure of duties, there is not time for study. But may we not as well reverse the position, and say, in the absolute necessity for study there is not time for so many miscellaneous avocations? Why should study, so indispensable to success, be placed last in the catalogue of our employments? Ought not this to be a fixed principle with every settled clergyman, that the most sacred purpose for which time is given, next to actual preaching and the cure of souls, is study? 'Give thyself to reading,' said Paul to Timothy. 'Neglect not the gift that is in thee. Meditate on these things, give thyself wholly to them; that thy profiting may appear to all.' We do seriously advise every young minister, if he would give the pulpit its true power, if he desires to retain his situation, to let study be the last duty which he neglects. In addition to some general knowledge of the current literature, by which he acquires a perception of the present modes of thought, & the condition of the popular mind, let him discipline his powers occasionally, at least, if not by mathematical demonstrations, by the close study of such works as Butler's Analogy, and Edwards on the Will; by reading the magnificent prose and poetry of Milton; by attention to such delineations of character as are found in Othelo and Macbeth. Let him also give some attention to the ancient classics, to those immortal works which always have been and always will be models of good composition. Let him be as deeply read as possible in the theology and in theological and general history. Above all, let him meditate upon the sacred scriptures, catch the spirit of the sweet psalmist of Israel, and rise to the sublimities of those grand old prophets, whose anthems resound like the sea. The New Testament will be the source of his authority, the chief fountain of his eloquence. The masters of christian oratory are Paul and John, and—bowing reverentially at the name—Jesus "Never man spake like this man."—*Bibliotheca Sacra.*

Missionary Intelligence.

From the Western Christian Journal.

THE FEEJEE ISLANDS:

OR ANOTHER ARGUMENT IN FAVOR OF MODERN MISSIONS.

The Feejee group of Islands is situated in the Pacific Ocean, between 15½ and 19½ degrees, south latitude. The whole group contains 154 Islands—sixty-five of which are inhabited; the whole containing probably about 130,000 inhabitants. There is not in the whole world a more savage, ferocious, unfeeling and treacherous set of cannibals, than these Feejee Islanders.

We were reading, a few days since, in Wilke's narrative of the Exploring Expedition sent out by the U. States, in 1838, and his notice of and attempt to establish a Christian mission among them. He found on one of these islands a Mr. and Mrs. Hunt, and Mr. and Mrs. Lythe, who arrived there in August, 1839, and who, at the time of his visit, had been there nearly a year. As a specimen of the character of the people they had to deal with, and to show their prospect of success, he tells us that soon after their arrival they were informed that a great feast was about to take place.—The position of the mission house in the village was such, that Mr. Hunt witnessed, from his yard, the whole transaction. Eleven human victims, saved for the purpose from a horrible massacre that had been inflicted upon a neighboring town, were dragged along upon the ground by ropes around their necks, to the very front of the mission house, where, after the customary ceremonies were over, they were cut up and cooked, one of them only two or three yards from the fence of the mission grounds, and then devoured to glut the cannibal appetite of these brutal savages.

After all the parts but the head had been consumed, the king's son knocked at the missionary's door (which was opened by Mr. Hunt,) and demanded why their windows were closed. Mr. Hunt told him 'to keep out the sight as well as the smell of the bodies they were cooking.' The savage instantly rejoined in the presence of the missionaries' wives, that if it happened again he would knock them on the head and eat them.

'I know of no situation,' remarks Mr. Wilkes, 'so trying for ladies to live in:' and he continues, 'It is not to be supposed, under this state of things, that the success of the missionaries will be satisfactory or adequate to their exertions, or a sufficient recompense for the hardships, deprivations and struggles which they and their familes have to encounter.'

But this was the reasoning of one who estimated things after the standard of this world. He understood not the power of that faith that nerved the heart of these devoted disciples of Jesus upon this, to him, 'forlorn hope.' He knew not the promise upon which they rested, and the power of those spiritual weapons they wielded.

Wait said Judson, when he found himself in the midst of heathen ignorance, superstition & degradation, & if we live twenty years you may hear from us again. Less than ten years have already passed, and even so soon we are permited to hear again from those devoted servants of Jesus who had set themselves down in the midst of these savage cannibals of the ocean isle, for the Master's sake.

They went to work at their task, hopeless it would have been, had not God promised his word should not return unto him void. Taking up a recent number of the Western Christian Advocate, our eye rested upon an article on the present condition of the missions to the Feejee islands, under the patronage of the Wesleyans. One of the missionaries, in a recent report, says: 'It is cheering to observe that where sin has thus abounded, grace hath abounded much more. Many of the worst cannibals in the Feejee islands have been converted to God; a multitude of the common people, and some of the chiefs have been brought to a saving knowledge of the truth. The New Testament is translated into one of the Feejee dialects; and before this time we may hope is printed, and the entire precious volume in the hands of both teachers and people.' Mr. Lythe, one of those of whom Wilkes speaks, giving an account of the progress of the gospel at his station, among other things mentions the recent conversion of a daughter of the king, a wife of one of the chiefs.

There has been a gracious outpouring of the Spirit at the towns of Wathewatha and Waitambu. Mary Jane, the wife of Zephania Lua, chief of Wathewathe, and daughter of the king, has been soundly converted. Immediately after the blessed change she went to the king, and besought him with filial importunity at once to embrace religion, stating that she had just now found its reality. About forty persons, mostly members, have obtained good in this revival, and several of them (I cannot speak particularly) know that they are now the children of God by faith in Christ Jesus.

Western Sketches.

From Sears' Magazine.

Mount Joliet.

Mr. Schoolcraft, in his travels in the central portions of the Mississippi valley, gives us an account of his visit to this place. It is a hill or mound, a few miles from Fox river, and near Lisbon, on an immense prairie. It is about 1,300 feet long, 225 broad, and 60 high; oblong at the base; and covers 500,000 square feet. It is far from any other elevation, and is conspicious from a great distance on every side, commanding views in all directions which are bounded only by the horizon. We give an extract from Mr. S.:—

"We entered the strip of woods which form a margin to the Aux Sables, one of the tributary streams of the Illinois, during the most intense heat of the day, and enjoyed its refreshing shade for a few moments. Ten miles beyond this pellucid little river, we halted, and dismounted in the plains, and made a short excursion on foot to Mount Joliet. This monumental elevation takes its name from Sieur Joliet, who was sent by M. Talon, the intendant of New France, to accompany Father Marquette, in his search of the Mississippi, in the year 1673. They entered this stream through the Wisconsin, and then followed its current. It is not certain how far they descended, but it is evident they passed the junction of the Missouri, and some assert that they went to the mouth of the Arkansas. On their return to Canada, they followed up the Illinois, and have left us the first notice of this mound, which they ascended.

"Any prominent swell in the surface of the soil would appear interesting and remarkable in so flat a country, but this would be considered a very striking object of curiosity in a region of inequalities. It is, strictly speaking, neither a mountain nor a hill, but rather a mound, and the first impression made by its regular and well-preserved outlines is that of a work of art. This alluvial structure is seated an the plains, about six hundred yards west of the present channel of the river Des Plaines, but immediately upon what appears to have been the former bank of this river. Its figure, as seen as a distance, is that of a cone truncated by a plain parallel to the base, but we find, on approaching, its base describes an ellipsis. Its height we computed to be sixty feet. Its length is about four hundred and fifty yards, and its width seventy-five yards. These measurements have relation only to the top. Its base is of course much larger. The sides have a gradual and regular slope, but the acclivity is so great that we found the ascent laborious. There are a few shrubby oak-trees on the western side; but every other part, like the plain in which it stands, is covered with grass. The materials of this extraordinary mound are, to all appearance, wholly alluvial, and not to be distinguished from those of the contiguous country from which, it would appear, they have been scooped out. It is firmly seated on a horizontal stratum of secondary limestone. The view from this eminence is charming and diversified. The forests are sufficiently near to serve as a relief to the prairies. Clumps of oaks are scattered over the country. The lake Joliet, fifteen miles long and about a quarter of a mile wide, lies in front.—There is not perhaps a more noble and picturesque spot for a private mansion in all America. Few persons will choose to pass it without devoting an hour to its examination; and few will perhaps leave it, without feeling a conviction that it is the work of human hands. It has been remarked by Dr. Beck, that this is probably the largest mound within the limits of the United States."

Growth of the West.—The following remarks on this subject were made by a former resident of the west, now established in the profession of law in Portsmouth (N. H.), at a public meeting in Boston to take measures in relation to the late Chicago convention:—

"I say you can not have been indifferent to the political strength of the west; but have you, until quite recently, comprehended the vast commercial resources of that region?

"Of these you are now compelled to take notice. Every paper that comes to us, tells of the mighty energies of the west. One speaks of a line of canal-boats fifty-three miles in length: another tells us a ship has just left Chicago, spreading its white sails to the western breeze, and that it is to find no rest for its keel until the flag of our country shall wave in the port of a foreign land; another tells us that there are at this moment ten millions of people in the great valley of the Mississippi. How can it be? we exclaim. Fifty-five years ago the first settler of Ohio (in the person of Dr. Cutler, of Beverly, Mass.) bade adieu to his friends here, to go to a place upon which at present is built Marietta, a town which is now engaged largely in shipbuilding, for the commerce of the ocean. Michigan, thirty-five years ago, had scarcely an inhabitant; now, more than three hundred thousand warm hearts are beating upon her soil; and her sons count up the profits of their ample fields in the year that is past, in eight millions of bushels of wheat. Such has been the growth of the whole west. A few years since, in a birchen canoe, I was paddled all along the shores of Wisconsin, from Chicago to Green bay—a distance of several hundred miles—seeing scarcely a white man. Last year it was my good fortune to go along the same shore, and over the same waters, and I passed the large towns of Sheboygan, Southport, and Racine; and when far off, on the waters of Lake Michigan, I beheld the city of Milwaukie, looking like a sea-sybil with its 'tiara of proud towers.' But I can not, in the brief time allowed me, describe the change that has taken place in the lakes. The traveller may leave Buffalo today, in one of the lake steamers, and in seventy-two hours the keel of his noble vessel shall scrape the golden sands of Illinois—nearly one thousand one hundred miles to the westward. His eye will have gazed upon the soil of five of the states of this Union, as well as upon the possessions of Queen Victoria.

"In 1818 appeared the first steamboat upon the lakes; now there are more than one hundred of the largest class; and the Griffin, a vessel of seventy tons, launched by the daring La Salle, in 1769, has multiplied, until now the lakes are white with sails, and literally murmur with the rush of keels. The commerce of the lakes at this time may be safely estimated as worth one hundred and fifty millions of dollars per annum, requiring the constant employment of over three thousand sailors, as brave as ever dwelt on the ocean, and who would be as efficient if summoned to the gun-deck. The cities of Detroit and Buffalo have more tons of shipping afloat than are owned in the four planting states of North and South Carolina, Georgia, and Alabama; and these are but two of the seven cities along the lakes. It is estimated that there are on the western waters eight hundred and fifty steamboats, and that 13,400 persons are engaged in navigation. These are some of the random statistics that occur to me; but we must remember that the statistics of 1844 will not serve as a basis of calculation in 1847. The growth of that region far outstrips the wildest imagination of the poet, who has said:

"'A thousand years scarce serve to form a state.'

"We behold them in our day leaping from our western forests into the bosom of this confederacy, almost before we can give them a 'habitation and a name.'"

VARIETY.

Family and Social Reading.

The benefits of social reading are manifold. Pleasures shared with others, are increased by the partnership. A book is tenfold a book, when read in the company of beloved friends by the ruddy fire, on the wintry evening; and when our intellectual pleasures are bathed in domestic affection. An elegant writer commending the practice of reading aloud, says:

'Among a thousand things of making home attractive—a main point in ethics—this stands high. What is more pleasing? What more rational? What more tributary to the fund of daily talk? What more exclusive of scandal and chatter? He would be a benefactor indeed, who should devise a plan for redeeming our evenings; and rallying the young men who scatter to clubs and taverns and brawling assemblies. Such a reformer and inventor would deserve a garland of heart's-ease, from the hands of slighted woman. Families which are in a state of mutual repulsion have no evening together over books or music. The master is at his bar-room. The boys are at some public room or place of amusement. The girls are abroad in full dress. The mother sits at home, in spectacles. And the several parties straggle in, weary and sometimes surly, at such hours as suit their whim, and then only because nature demands sleep. It is well if even this, at length, is not sought away from home.

'There is a higher reason still, in favor of the practice here recommended. Written language is the vehicle of a vast body of truth relating to our spiritual and immortal part; truth which we are prone to neglect, and truth which is never without a social reference. Nowhere is the volume of holy wisdom more appropriate, then when read aloud in the household assembly; nowhere is religion more sweetly intermingled with the attachments of the heart.—Heavenly counsels are not the less impressive when conveyed by the familiar and cherished voice.

'I beg leave to add, this is a pleasure for *the poor man's house;* and for this I love it. The poor man, if educated, is one day almost placed on a level with the prince, in respect to the best part of literary wealth. Let him ponder the suggestion, and enjoy the privilege.—*Amer. Messenger.*

The Remorse of a Duelist.

A young Scotchman came to Charleston, S. C., and settled there. He gave offense to a noted duelist, and was challenged, fought and killed him. He removed afterwards to New Orleans; was engaged in successful business, and was regarded the merriest fellow about. His intimate friends thought the murder had made no impression upon him; not one of his relatives believed he cared any thing about it.

In 1834 or 35, he was engaged in large cotton speculations, News of a rise in prices reached New Orleans, soon after he had shipped a large number of bales to New York. If he could sell or make particular arrangement, he could realize a fortune. But it was nesessary to go New York.—He jumped on board a steamer, went to Montgomery, Ala., and pushed rapidly on by land for Washington City. Over excitement brought no fever, and he was oblige to stop in the interior of South Carolina.

Full fifteen years or more had elapsed since he had killed this man. For the first time, he lay on a bed of sickness. He had fever and delirium, with it. And in that delirium with terrible anguish and maniac fury, he spoke of this deed of death! It made those of us who heard him shudder as we listened! Was his laughter, all along, forced? Had his merriment been lip deep; of the intellect and not of the heart? He grew better, and his physician thought him convalescent. Now and then he would in his sleep exclaim, Take him off ane; dont tie his dead body to me. But the fever thought he would soon be well. He did grow better, but watching his opportunity, he went to a chest of drawers, as if for some clothing, stealthily took from it a razor and drew it rapidly across his throat! It was a dreadful gash that he made, and would have been fatal had not one who was near struck his elbow, as he was making an attempt upon his life!

Poor man! He knew and had known no peace since the day he killed his opponent. When he thought his end near, he made the confession: He felt, he said, as if he was a murderer, though no one charged him with the crime.

And our belief is, that no man who kills another feels thoerwise. The mark of Cain is upon him, and he sees it if no other eye does.—*Louisville Examiner.*

Religious Intelligence.

PITTSBURGH DISTRICT.

Millsborough Pa. Nov. 17th 1847.

Br. Bassett.—Having to write to you on business I wish also to inform Br. Brown and the friends in general something of the spiritual condition of this, Brownsville circuit. Our first quarterly meeting was held in Millsborough, Oct. 17th. This was a profitable meeting to the religious part of community in this place. Love-feast on Monday was a refreshing time; the Lord was with us in very deed, and the people were made to rejoice in his love. Brothers Clawson and Gelispie were in attendance and preached with great zeal and ability. The Lord reward them for their labors of love with us. We have good congregations in general, and peace prevails among us. This is a four weeks circuit and the brethren desire an Assistant preacher which they have not got yet. Perhaps Brother Brown can supply them. I have written to him by order of the Quarterly Conference to do so. Yours in the bonds of a peaceful Gospel.

R. T. SIMONTON. Supt.

From the Methodist Protestant.

PHILADELPHIA DISTRICT.

Philadelphia, Oct. 25th, 1847.

Br. Reese:—Having to write on business I send with it a short account of an interesting protracted meeting that has been in progress for six weeks past. A considerable number of the members have for some months past been anxiously praying for a revival of religion in our little church, and from the increasing interest in our meetings, together with other evidences of the divine favor, we concluded that our prayers were about to be answered and we should experience the refreshing from the presence of the Lord—and although not the season for protracted meetings in our city—we some weeks previous. appointed the second Sabbath of September, at which time to commence our protracted effort; and set apart the previous Friday for prayer and fasting. At the time appointed we commenced our meeting, and although weak handed as far as human aid was concerned, the Lord was with us from the very start. Our congregations were very small at first, in a short time our lecture room was crowded, the word was preached by broths. Eversole, Swentzel, Reineck, Jacob Nichels, J. Moore, Stier, J. A. Jackson and Shermer, of our own church—as well as several local preachers of the M. E. Church; it had the desired effect and was accompanied by divine power; our altar has been crowded with anxious, inquiring souls after peace and salvation—and the Lord has heard, and answered the prayers of many while others yet are seeking. May the Lord speedily set them free also. Up to this time between fifty and sixty have professed to be reclaimed or converted—and thirty-six have joined our church, all on probation, except one, with certificate. There are some ten or more that will likely to join the first opportunity. To God be all the glory—O that he would keep them all faithful to the end. The work is still going on, we intend protracting it this week, if not longer; and if any thing of interest should take place, you shall hear again from me. A number of the converts as well as those who joined are heads of families; several middle aged persons. We are enjoying greater prosperity at this time, than we have at any time since my connexion with this station and sincerely hope and pray it may continue. I conclude by asking the prayers of all who may be interested in this good work, that it may go on.

Respectfully yours,

J. R. NICHOLS,

Pastor of the Brickmaker's Station.

From the Methodist Protestant.

NEW JERSEY DISTRICT.

Egg Harbor, N. J., Oct. 19th, 1847.

Bro. Reese:—Some time ago I sent you a small note and promised that you should hear from me again. I now take my pen in hand to give you and the readers of our valuable paper in general some information respecting our Zion in this part of the work. According to appointment I entered my field of labor, and went to work the best I knew. Our congregation soon began to increase; I labored on, keeping up all my appointments punctual, until after the second quarterly meeting; the brethren appeared to be encouraged. We then concluded to have a camp-meeting: the time was fixed—September the seventeenth—the ground was prepared, and all was in order. We also prayed that the Lord would be in our midst. I called to my assistance bros. Shoch, Smith, Timberman, Vanleer and McCall. These brethren all labored with zeal and energy, & the Lord poured out his spirit in a woderful manner: the shouts of believers were heard through the entire grove, while those of mourners were numerous. The meeting continued to increase in interest until its close. The result was that about fifty found peace with God. The work has continued ever since: it has become general: the holy fire is spreading: may it continue to burn until all shall enjoy the love of God! Seventy-two have joined us since this revival commenced, and I expect many more, for the altar is crowded every night. To God be all the praise. Brethren pray for us that the Great Head of the Church may prosper his work generally in our Zion. There has been as many converted since the camp as at it, which would make one hundred. Bless the Lord, oh my soul.

I still remain your brother in the Lord,

J. N. TIMBERMAN, Supt.

From the Methodist Protestant.

ALABAMA DISTRICT.

Wilcox Co. Ala., Oct. 19th, 1847.

Br. Reese.—I commenced a protracted meeting at Mount Zion Church, ten miles from Greenville, in Butler Co., on friday before the 2d Sabbath in last month, which continued for thirteen days. There was a general waking up of the Church. Twenty-seven professed religion a number of which were young men of the highest promise, and thirty joined the Church. I have attended but few meetings which resulted in more good to our Church.

I preached in Greenville a few days since.—The Church there is still alive. It numbers near one hundred white members, who will compare in every particular with those of any other Church in the State. The Church at Mt. Zion numbers, I think, between eighty & a hundred white members, of good moral worth and about one hundred blacks.

I am now engaged in a meeting at Bethel near James Jenkins's which promises much good. A few have professed religion, and there are several penitents. Yours affectionately,

Peyton S. Graves.

Death from a dissecting wound.—A young gentleman named Crawford, a son of the late Hon. W. H. Crawford, of Georgia, and a member of the Jefferson Medical School of Philadelphia, came to his death a few days ago, in that city, from the effects of a slight puncture received in one of his hands, whilst engaged in dissecting.

Conference Proceedings.

Reported for the Western Recorder.

North Illinois Conference.

The North Illinois Annual Conference of the Methodist Protestant Church held its fourth session at Lafayette, Stark county, Illinois, commencing October 6th and closed on the 9th, A. D. 1847. It was a harmonious time and one that will long be remembered on account of the brotherly love that characterized all that were present, and the Divine blessing which was manifest.

The President being absent, P. J. Strong was elected President *pro. tem.*, and Daniel Bagley Secretary. Conference opened by reading Scripture, and a short season of prayer. It was truly a reviving season.

The following is a list of members of Conf.

MINISTERS.	MINISTERS.
John Williamson,*	Rufus Richardson,
Abraham Woolston,*	Ezra Comly,
Edward Mercer,	Jacob Fowler,
Moses Jared,	John Brook,
P. J. Strong,	Robt. Rice,
Wm. H. Miller,*	B. C. Johnson,*
Wm. E. Martin,	G. S. Pierson,*
Daniel Bagley,	Hiram Wright,
Daniel Young,*	J. T. Nesmith,
Daniel Beeman,	Sam. Dilley,
F. N. Witherspoon,	Wm. F. West,
Wm. B. Jordan,*	——Cochran.*

Those marked thus (*) absent.

LAYMEN.	LAYMEN.
Peter Miller,	Franklin Dale,
Handy Cannon,	Jacob Miller,
Jacob Brown,	Edward Sellon,
Wilson Nichols,	John Hall,
Sam. Finch,	Vincent Bourman.

The following were received into the Conference.

J. T. Nesmith.

Samuel Dilly.

Jacob Fowler by certificate from Onondaga Conference.

B. C. Johnson by certificate from Illinois Conference.

G. S. Pierson from the Iowa Conference.

Hiram Wright by good vouchers from the Wesleyan Methodists in America.

Robert Rice by good vouchers from the M. E. Church, Iowa Conference.

The following were elected to orders and ordained at the Conference.

ELDER'S.	DEACON'S.
Jacob Fowler.	J. T. Nesmith.
Robert Rice.	Sam. Dilly.
John Brook.	Jacob Miller.
	G. D. Bromley.

LIST OF APPOINTMENTS.

P. J. STRONG, President.

Rufus Richardson, Conference Missionary.

Princeton circuit, R. Rice.
Bureau ct., J. Brook.
Fox River ct., G. S. Pierson.
Somonauk ct., F. N. Witherspoon, supt., E. Comly, ass't.
Rock River ct., D. Young.
Lafayette ct., M. Jared.
Cherry Grove ct., D. Bagley.
Honey Creek ct., Wm. E. Martin.
Canton ct., S. Dilly.
Tazwell ct., J. T. Nesmith.
Magnolia ct., Jacob Fowler.
Troy Grove mission, W. H. Miller,
Plumb Creek miss., B. C. Johnson.
Wisconsin miss., ——Cochran.
Andover miss., H. Wright.
Mason miss., D. Beeman.
Buffalo miss., To be supplied.
A. Woolston, Wm. F. West, W. B. Jordan, in the hands of the President.
John Williamson, Superannuated.
Edward Mercer, "
Isaac Edwards, Removed by certificate.
Daniel Hoover, Transferred to unstationed list.
Jesse Baker, Withdrawn under charges, but has in his possession a letter illegally obtained from the Cherry Grove circuit.

Report of Committee on Finance adopted by Conference, (no active Itinerants voting.)

In view of making some permanent arrangement for the support of our ministry, we recommend the following plan.

1st. The first quarterly Conference on each circuit or mission estimate as near as possible the ability of each class, which is expected to contribute to support the preacher or preachers, and said apportionment be handed to the respective leaders for collection.

2nd. We likewise recommend a prompt and vigorous action on the part of all stewards and leaders to provide for the temporal wants of their respective superintendants and assistants that they may be unencumbered and fully prepared, to labor efficiently in the Lord's vineyard.

Report on Slavery adopted by Conference, unanimously.

Res. 1st. "This Annual Conference does consider the voluntary enslavement of our fellow men under all circumstances sinful; we will use all lawful and scriptural means to procure its extirpation from the church and from the world: we hereby disclaim all participation in the evil of Slavery, and refuse the hand of Christian fellowship to slave-holders.

Res. 2nd. "The religion of Jesus Christ and his apostles is opposed to all oppression, hence where oppression exists there is a lack of the influence of that religion."

Res. 3d. As far as the action of this Conference is concerned the word white in the Discipline of the Methodist Protestant Church is and shall be considered a dead letter, and all God's children shall stand upon the same platform irrespective of color.

The next session of Conference to be holden at Princeton, Bureau county, the first Wednesday October, 1848.

P. J. STRONG, by request of Con.

P. S. Will the Methodist Protestant please copy?

Death of a Revolutionary Patriot.—Captain Alpheus Bigelow, Sr., of Western, Middlesex county Mass., died at his residence in that town on Wednesday, 13th inst., being within one month of ninety years of age. He lived eighty-six years in the house in which he died.

The free Church of Scotland somewhat threaten to cut off all communication with the Presbyterians of the United States unless they sever their ecclesiastical connection with slave-holders.

WESTERN RECORDER.

PUTNAM, OHIO:

THURSDAY MORNING, NOVEMBER 25, 1847.

Found.—By a line just received from Br. Hoagland, we learn that the lost horse has been recovered and brought home. We are very glad, and what gratifies us still more, our brother informs us that our notice in the Western Recorder, facilitated the discovery of the animal, at a place more than half way to Columbus.

HARD CASE.

Some of our readers will recollect that several months ago, we announced a discovery we had made that it is impossible to please every body. Some anti-masonic brethren ordered our paper discontinued because we had published one or more articles written by secret society men.—Afterwards several Masons *talked* of discontinuing, because we published some Anti-Masonic articles. Finding we could not please the folks either way, we concluded to please ourself by dispensing with the discussion, and we soon found that that course was most pleasing to the greater portion of our friends. We had, however, to lay aside several articles which had been sent us, some on each side of the question. We regretted to disoblige some of our correspondents, but it seemed best to pursue that course. Our friend, A. Cole, of Albion, Pa., for whom we had published more than for any other writer on the subject, sends us lately a severe rebuke for having discontinued the publication of his articles.—As we have paid postage on it, we feel at libery to give it a little attention. We concieve that the writer does us injustice, in more particulars than one. He makes us 'refuse to print against Masonry, because four Masons talk of withdrawing their subscription.' He adds, 'if he (the editor) does, shall the blood of the innocent be required of the watchman, because dollars and cents stand in the way?' Now, our friend C., must know that when we dismissed the controverty, we stated that we had made up our mind to do so before the Steubenvilie letter came to hand, and gave as our chief reason that we were upon the point of starting away from home, and to be absent several weeks, in attending the sessions of three Annual Conferences, and of course could not be at home to inspect the articles which might come to hand on the subject. And we at the time made a direct apology to A. C. for not publishing two additional articles received from him. As however he still complains of us, we will state how much ground he has for complaint. The articles sent by him, which we published, were so far from being prepared for the press, that we had to make from *one hundred and seventy* to *two hundred and fifteen* corrections in *each* of them, before handing to the compositor. This we can prove by members of our family and workmen in our office. When our brain was taxed with that service, we considered that the labor had been less to originate an article on any given subject, than to prepare such manuscript for the press. Few Printers would have taken the trouble. Well, after we have done this service for a man, patiently as possible, for several weeks, we submit whether we are entitled to his gratitude or his reproaches. He asks if we have not 'printed every thing we could rake in favor of secret societies?' and adds that 'the Sons of Temperance are still delving away in our paper.' We leave our readers to judge how much *truth* and how much *justice* there is in these imputations and sayings of A. C. As to our being influenced by dollars and cents, as our correspondent seems to believe, it is a serious matter, but we shall seriously say that though we are conscious of faults and failings for which our conscience rebukes us, we are not sensible of any compunction of conscience in reference to the case he refers to. It will not do, Brother C., to measure conscience for our neighbor. We have no doubt that our friend considers Masonry an awful thing, and that he considers it his duty to oppose it, and for ought we know, it may be none too good; yet he must excuse us if we are not yet so much impressed with its monstrosity as himself, and cannot find it our duty to go with him the length he does in its condemnation, especially whilst men equally entitled to credit say it is a good institution.

The unpublished papers of Brother C. shall be returned to him as requested, and we are sorry that it is not convenient for us to accommodate him in their publication. His paper shall also be discontinued as he requests, he having honorably paid up to this date.

Central Ohio Rail Road.—The Zanesville Courier of Friday last contains the Report of J. Knight, Esq., Engineer, who has by appointment of the Board, just completed the reconnoisance of the country between Wheeling and Zanesville, in view of describing a route for the proposed Railroad. He finds the route 'quite favorable to the object proposed.' He makes the distance by this route, from Wheeling to Zanesville, ninety miles, and from Zanesville by Newark, to Columbus, sixty miles. In all from Wheeling to Columbus, one hundred and fifty miles.

Distress in Europe.—The recent foreign arrivals bring sad details of commercial distress and prospect of famine in several countries in Europe, but especially in Great Britain. It is apprehended that Ireland will again be overwhelmed with suffering, during the approaching winter. Indications of it already appear. Besides there have been mobs, and sanguinary collisions between the people and the military. The cholera is said to be raging in Russia, and has already reached Sweden in its westward progress. Its approach is anticipated in England.

A Volcano in the U. States.—It is said, on the authority of newspapers in the state of Georgia, that on the 19th ultimo, a volcanic eruption burst from one of the high peaks of the Look-out-Mountain, attended with a violent shock.

Cambridge.—As a chronicler of passing events, we several weeks ago published a statement in reference to the disturbances connected with the removal of the 'Clarion of Freedom,' from that place. As in duty bound, we expessed our disapproval and condemnation of the riotous proceedings, said to have been enacted in the case. By private letter from Br. Z. Beatty of that place, it has been, in a very kind manner hinted to us that some of our friends there, considered our remarks rather a disparagement to the place, or its citizens. Indeed, the same has also been signified to us by one or two other brethren. Now, nothing could have been further from our intentions. We have just read over the article referred to, which appeared in our paper of Oct. 7th, and are utterly at a loss to know what expression we made which could by construction even, be viewed in that light. *No.* We said no harm of Cambridge. We have the highest respect and regard for many of its citizens, and cherish a most pleasing recollection of hours & days we used to enjoy there in years gone by. In the article referred to, we said. 'We are *grieved* that the *goodly village* of Cambridge has been dishonored by scenes of outrage. The friends of order there, doubtless deplore the fact. Was not this giving Cambridge our sympathies, rather than our reproaches? And indeed our friend B. declares himself 'opposed to every thing of a mobocratic nature.' And tho' he says he was named in the 'Clarion' as one who encouraged the mob, (we were not aware of this) he assures us he 'had nothing to do with it in any way whatever.' Furthermore several Cambridge friends have indicated to as that the accounts of the riot, given in the 'Clarion' are exceedingly exaggerated—that the proceedings were not so violent as therein represented. We gave the 'Clarion' as our authority, and published an extract from it. The first number we received of that paper was the first one issued after its removal from Cambridge. We are therefore unacquainted with its 'frequent attacks upon the Methodist Protestant Church, alluded to by our friend.

Progress of the Telegraph.—It is expected that the Magnetic Telegraph line will be completed to New Orleans in the course of the ensuing winter. There will then be direct communication from that city, across the entire country, quite to Quebec and Montreal! Astonishing but true. The line also extending westward has reached Vincennes, and is rapidly advancing towards St. Louis.

Annual Register.—Br. W. Reeves of Pittsburgh Station writes: "The Annual Registers have come to hand at Br. Craig's, I have received my package, and herewith send you the pay. We are much pleased with the appearance and the matter of this interesting annual. It improves."

Prices.—Flour still retails at $5 in Putnam & Zanesville. Wheat brings 90 cents. The Gazette of yesterday sets down $3 as the market price of pork.

Madame Restell.—This notorious woman, having been about three weeks under trial as an abortionist, has been duly convicted, not of manslaughter, but of *misdemeanor*, and sentenced to two years' imprisonment in the penitentiary.

C. M. Clay.—By latest news it seems that C. M. Clay and a number of his former fellow prisoners in Mexico, are on their way home.

National Era.—This useful Anti-Slavery paper has now been published nearly one year in Washington City. Is printed on a large sheet of the first quality, in the best style. Besides the faithful discussion of the question of slavery, in which, we believe it is doing a vast amount of good in the South, it gives attention also to social and political questions of general importance, and not neglecting the interests of pure literature. Faithful reports are promised of the doings of Congress during its session. Interesting and exciting debates are expected on important questions. The Era has arrangements for interesting Foreign and Domestic Correspondence.—We are gratified to learn that though located in the midst of slavery, and conducted in a fearless but we trust prudent manner, it has during the first year of its publication, not only been tolerated but welcomed by a large portion of the community and of the press, and that its patronage has been liberal. The publisher is desirous of receiving subscriptions to commence with the approaching Congress. Edited by Dr. G. Bailey; J. G. Whittier, Corresponding Editor: L. P. Noble, publisher.

Godey's Lady's Book.—The December No. is received. It is embellished with two eloquent mezzotint engravings, The Widower, and the Widow. Also Music, two Fashion Plates, Model Cottages, &c. Mr. Godey proposes to publish a Lady's Dollar Paper, containing contributions from numerous female writers of popular talents. He will send one copy of the Lady's Book, and one of the Lady's Dollar Paper, for a year for $3. L. A. Godey, Publisher, Phil.

Thanksgiving Day.—This 25th day of November, is observed as a Day of Thanksgiving and Prayer, in the following named 18 States, and one Territory. Pleasing thought.

For November 25th:

New Hampshire,	Missouri,
Massachusetts,	New York,
Connecticut,	Maine,
Indiana,	Rhode Island,
Michigan,	Pennsylvania.
Maryland,	Ohio,
Kentucky,	Florida,
New Jersey,	Delaware,
Illinois,	Tennessee,

and Wisconsin Territory.

For December 9th.

Arkansas.

Behind the time.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men?"

Cumberland Presbyterian.—This excellent religious paper, we are pleased to see, has recently been improved in its mechanical appearance. By a recent statement of its Editor, Rev. Mr. Brice, we learn that it meets with encouraging success. That's right. We reckon, however, that the tobacco users will not *relish* all the articles which appear of late in the columns of the Presbyterian. For, several of its writers of no mean abilities, have for some time past been waging an unsparing war upon the practice. That's right, too.

Steamboat Disaster.—The Ohio Statesman has news by telegraph from Cincinnati, that the steamboats "Tempest" and "Talisman," came in collision on Wednesday night of last week, near Cape Girardeau, and that the Talisman sunk immediately in deep water. Forty lives lost.—No further particulars yet.

☞ We take the following from the last number of the Methodist Protestant, which is just received:

REV. THOMAS H. STOCKTON.

This brother passed through Baltimore on his way to Cincinnati, arriving on Wednesday, 10th instant, and leaving the next morning. He preached at Liberty Street on the evening of his arrival to a large congregation, who were thrilled with his manly, pious and over-powering eloquence. It was not our privilege to hear him, as we did not reach the city on our return from the Virginia Conference in time to attend service.—The scene of his parting, we are told, was touching in the extreme. Those who know the high estimation in which brother S. is personally held by his friends may readily imagine the painful emotions his removal is calculated to inspire.

Bro. Stockton's health is feeble. He was repeatedly interrupted during his discourse with violent paroxysms of coughing. Should we never hear his voice of eloquence again in this life, nor look upon his emaciated but impressive countenance, nor grasp his hand in fraternal sincerity, we expect to hear that voice in heaven, mingling with the shoutings of the redeemed, where we shall see alike and think alike: and where "safe from diseases and decline" his now frail and enfeebled body shall be "dressed in the vigor of immortal youth."

Since writing the above we have received the following:

Proceedings of the First Methodist Protestant Church of Philadelphia.

At a meeting of the membership of this church, held in the Lecture Room of the Chapel, on Thursday evening, November 11th, 1847, of which public notice had been given; the following Preamble and Resolutions were unanimously adopted, and ordered to be published.

Preamble.

Whereas, it has pleased God by his Providence to call to another field of labor our beloved pastor, the Rev. Thomas H. Stockton, who for nearly nine years has faithfully labored in our midst, during times of pecuniary embarrassments and difficulties of the most trying character; and *whereas*, we entirely owe our existence as a Methodist Protestant Church, (through the blessing of God) to him, as there was no such a society in this city when he commenced his labors; and *whereas*, other hindrances have occurred to prevent our prosperity, among which may be mentioned the mission question, by which our membership was divided; and *whereas*, it becomes our duty as a church now that he has left us, publicly to express our feelings at the loss of our founder and pastor as well as to the course we intend pursuing in the future: therefore,

Resolved, That our beloved brother, Thomas H. Stockton is endeared to us by the ties of fraternal affection; & whilst we mourn the seperation from one whose whole soul was engaged in our spiritual welfare, we pray God to sanctify this exercise of his providence to our good and the furtherance of his cause, and we shall ever remember him and his family at the throne of grace, invoking the Divine blessing to follow them in all their journeyings.

Resolved, That bro. Thomas H. Stockton has faithfully and earnestly warned us by all the threatnings of Sinai, and affectionately entreated us, by all the sufferings of Calvary, to flee from the wrath to come and abide in the love of God, by faith in our Lord Jesus Christ: thus fulfilling his duty as an ambassador of his Saviour faithfully and fervently.

Resolved, That we will cherish the precepts he has so often inculcated: follow the pure Christian character he exemplified in our midst, and by the grace of God so live, that if on the shores of time we may never meet him more, we may meet him when the archangel's trump summons us to the judgment, and at the right hand of God enjoy with him the blessings of heaven.

Resolved, That we will testify our love for this Zion over which his heart no doubt yearns with the affection of a father, and whose last charge to its members was, be faithful to the Methodist Protestant cause by discountenancing all attempt to pervert it from the original design of its founder.

Resolved, That we still adhere firmly to the principle and government of the Methodist Protestant Church, and are determined to succeed or fail by them.

Resolved, That we are 'strongly attached to our mission relation,' and after years of experience, as a church, we have not the least desire, wish or intention of changing in this relation our connection to the Conference.

Resolved, That we do hereby promise to give our undivided support and co-operation to the ministerial brother who has been unanimously solicited by us to become our future pastor.

Resolved, That a copy of the above, signed by the officers of the meeting, be published in the "Methodist Protestant," and "Western Recorder," also a copy be forwarded to our late pastor, signed by all the brethren and sisters of the Church.

JOHN D. GINNODO, Chairman,

W. R. Stockton, Secretary.

Famine in Newfoundland.—The people in some parts of this Island are suffering dreadfully for want of the necessaries of life.

Shakers and Bibles.—The Boston Traveler says that the Shakers, not long since, called on the Bible Agent at Concord, N. H., (Dr. Chadburn) for four dozen Bibles. Surprised and delighted, the Agent enquired, "How is this? I thought the Shakers in Canterbury did not allow the Bible among their members." "Nay," said the Shakers, "we do now. The Millerites that joined us last fall want Sunday Schools, and Bibles to use in them. How many can thee give us?" "You are able to pay," said the Agent, "and we cannot give you all; but if you pay for three dozen, I will throw in one more." "It is well," said the Shakers. It seems that about 50 Millerites, having run through their property, went last fall to the Shakers.—*Sab. Recorder.*

Ecclesiastical.

Written for the Western Recorder.

Conference Collections.

NO. I.

Mr. Editor: I requested Br. Burns, the secretary, to give in your paper, the action of the Muskingum Conference, at Youngstown, in relation to the Conference collections. In answer to that request he gives the following:

Br. Bassett, I furnished, at the request of Br. Springer the original and entire resolution of the Muskingum Conference touching the duty of superintendents in reference to Conference collections.

"Br. Springer offered the following resolution:"—

"Resolved that it be hereafter the duty of each superintendent of a circuit or station, to take up Conf. collections, or have it done, in the societies of their respective charges, to be brought to the Annual Conference to supply the deficiencies of its itinerant preachers, &c.; and that he be held responsible to this Annual Conference for the discharge of this duty."

After considerable discussion the above resolution was amended and passed as follows:

"Resolved that it be hereafter the duty of each superintendent of a circuit or station to arraign before the Quarterly Conference, the stewards of their respective charges, who may refuse or neglect to take up the Annual Conference collections, and that they be held responsible to the Annual Conference for the discharge of this duty."

Now, Mr. Editor, I have been more surprized at this little matter than any small occurrence that has passed under my notice lately. And I am entirely at a loss to know how to account for it. For the secretary to report my resolution to have failed, by being merged in his amendment, as he does above, I consider such an outrage upon the doings of the Conference, that I cannot consent to let it pass without notice.

In order that the reader may understand the merits of this question I will state some facts which transpired previously and at the time of the action of the Conference upon this resolution.—It is known to those conversant with the business of the Conference that a list of questions is adopted which it is made the duty of the chair to propose to the superintendents severally on the annual examination of their official characters. One of which is:—

"Have you attended to the Conference collections?" Notwithstanding the obvious necessity of prompt and persevering attention to this duty, and the injustice and inhumanity towards those preachers who travel the poor circuits and outskirts of the work, of any attempt to throw cold water on the enterprize, yet, I blush to say it, that a number of the leading preachers have interposed their influence, for several years, to shield from merited censure, such superintendents as have paid little or no attention to these Conference collections.—The chief argument offered for the protection of these delinquents, is, that the General Conference, (see 11th Ed. Dis. page 70,) "makes it the duty of the circuit stewards to take up such collections, consequently it cannot be made the duty of the superintendents." And the president of the Conference went so far as to assent, with much confidence, that an Annual Conf. could do no act to give "official character,"—that is, to prescribe *official duties*,—"to its members."

Up to this time we had taken but little, if any part, in this controversy; but when we saw such opposition manifested to a vital measure, and such inattention to the organic law of the church, even in high places, we could not consistently with our duty remain any longer silent. We, therefore, read, for the benefit of all concerned, from the Con. Art. VII. sec. 3. where the Annual Conference is clothed with power,—"to make such rules and regulations as may be necessary to defray the expenses of the itinerant preachers and their families; to raise the amount of their salaries," &c. On the presentation of this constitutional law, the question was raised, whether the Conference had ever passed a "rule" making it the duty of superintendents to raise Conference collections, and I believe the journals were referred to; but it was stated and admitted that there was no direct "rule" upon the subject. I then offered my resolution above, grounded on the constitutional provision just quoted. My object was to put an end to the cavilings and disputations with which the Conference had been bored for the last two or three years about these Conference collections.

The proposition contained in my resolution is a plain, business, common sense proposition. Such as the Conference, by adopting the question above quoted, had been virtually acting on already for several years. It needed no amendment—no substitute—no saddle or rider—no mistification. Some seventeen years' experience had satisfied every man, who would be satisfied, that the circuit stewards could not be relied on to raise collections for the benefit of the needy itinerants. My resolution, therefore, asked the Conference, by virtue of the powers rested in their body, to make it the duty of superintendents, by a direct act, to raise such collections. They are the persons who have always attended to this duty among Methodists, from the outset of the Society. Being in the habit of speaking—always before the public, and having more influence with the people, than ordinary citizens, they are the very persons who should be charged with this duty, because none others could do it so efficiently.

Well, but it seems that my worthy brother secretary could not let the Conference act on this plain question without enlightening it with his splendid ideas. He therefore offered his resolution, above, as an amendment to my resolution. Now, bear it in mind, gentle reader, he did not offer it as a substitute—this the rules governing the deliberations of the Conference would not permit—he did not move to amend by striking out, but he simply offered his as an amendment to mine, of course I could understand him in no other way than by adding it thereto. Al-

tho' I saw his resolution contained some nonsense; that the spirit of it was oppressive and tyranical, and that it had no more connection with mine than the poles of the earth have with each other, it containing a distinct and separate proposition, yet for reasons I can give, if necessary, I admitted his amendment, not as a substitute, but as an amendment by addition, as he never said a syllable about striking out. But little did I think when making the admission, that, because he had the power of the quill, he would drive my resolution from the sod in order to give his own child undisputed possession of the premises.—Does the worthy brother think that no body's ideas are of any importance to the world but his own?

My resolution enjoins one duty upon the sup.; the amendment of the Secretary enjoins another and different duty, if indeed duty it may be called. Or rather it attempts to enforce a duty that is already binding in the Discipline, and therefore means nothing in particular. When the question passed the Conference I had a right to expect both the resolutions, the original and the amendment, would go on the statute book and be published among the acts of the Conference. By what art of *hocos pocos* mine has been given the go-by I should like to know. I hope the worthy secretary may have some way of explaining this thing creditably to himself.

The secretary is the accredited officer of the Conference, his reports are official and decisive. I see no remedy in a case of this kind. And as he has seen proper to knock my rule, governing Conference collections, on the head, the mooted question, is, therefore, left still open for dispute, and the cavillers will have at least another year of grace.—Thus to corrupt the journals and actions of a deliberative body, whether it be done in willfulness or ignorance, is certainly a very vexatious matter.

I do not recollect how the secretary stated this question on its final passage, nor how he read the journals he had kept, but I do recollect, very distinctly, the nature and character of his motion. Confiding in his intelligence and integrity I was not on my guard. But he had no right to make any statement or record which was not in strict accordance with his motion. If such things as this are permitted to pass unrebuked, no difference whether they happen from inattention, or otherwise, little confidence can be placed in the reported doings of our Conferences.

Very respectively yours, &c.,

C. SPRINGER.

Meadow Farm, O., November 10th, 1847.

Written for the Western Recorder.

BR. BASSETT: You are hereby requested to give the following resolution passed at the first quarterly Conference, Zanesville circuit, a place in your valuable paper.

Resolved, That this Conference recommend that each class on the circuit furnish themselves with a small bound blank book, wherein the members' names shall be enrolled ANNUALLY. Opposite the names four columns shall be struck off, headed 1st qr., 2d qr., 3d qr., 4th qr., these columns to contain in figures the support each member gives to the glorious Gospel of Jesus, during the currency of the year. And that these books be by the stewards (or leaders) regularly brought up and laid upon each quarterly Conference table for public examination.

I individually would suggest that each society might head their names annually with a motto of their own choosing, as a kind of voluntary by-law, provided always they select none that will come in just opposition with the fundamental articles of our church constitution, for I hold that document to be near in kin to the constitution of the United States, half a century ahead of the age. Mottos like the following might at least have the virtue of being harmless.

1st. Agreed, by voluntary consent, all who neglect class-meetings and contributions during the whole currency of the year shall not have their names enrolled again but by a vote of the society.

2d. Agreed, that our attendance upon the means of grace as well as our contributions for the support of the Gospel be publicly read from the desk whenever called for, provided ministerial delinquencies in duty be also inserted and read.

3d. Agreed, "each man shall do his duty" when senecure honors in the church are abolished, important offices in conferences receive something more than mere nominal labor, examining and stationing committees are filled with men who look at the whole and not at the unit.

4th. Agreed that the evident desire, the willing mind, the strenuous effort at Right be not only a covering but end to all strife, and have the preference to words, wealth, or wisdom amongst us.

Yours, WM. HAMILTON.

Biographical.

Written for the Western Recorder.

LEVI BEARD,

Son of Mr. John Beard of this place, died November 1st, 1847, aged 7 years and 2 months.—It is a painful reflection to his school-mates, and his preceptor, that his death, is, indirectly, to be attributed to an accidental hurt received in the abdomen, while engaged at play. The injury, at first, was but trifling, but upon his taking cold, was sufficient to induce a determination to that part of the system, causing inflammation of the bowels.

His physician was enabled to arrest the disease at first, and so far restored him to health, that he returned to his school. But a relapse of the disease, soon terminated the pain of the little sufferer. I will further add, that his little school-mates listened to his funeral sermon, and followed his remains to their final resting-place. They, unanimously, request of their teacher, that he will give the book, intended as a premium to the decaased, for his good deportment in school, "to his *mother;* that she may keep it as a *memento* of her child, and, also, as a memento of their affection for their departed school-mate."

Putnam, Ohio. L.

[The above was accidentally overlooked and omitted last week.—ED.

News of the Week.

A New Republic.

The United States brig Dolphin, from Cape De Verd, brings intelligence that Liberia had declared itself an independent nation, under the name of the Republic of Liberia, and had for the security of the rights of the people, formed a constitution modeled on the constitutions of the States of this Union. The document is long—it opens with a concise historical sketch of the establishment, and condition of the seulement, and concludes with the following appeal to the nations of Christendom:

"Therefore in the name of humanity, and virtue, and religion—in the name of the Great God, our common Creator, and our common judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which the peculiarities of our condition entitle us, and to extend to us that comity which marks the friendly intercourse of civilized and independent communities."

The bill of rights declares that all power is inherent in the people; that all men have a natural and inalienable right to worship God, after the dictates of their own conscience; that no religious test whatever shall be required as a qualification for civil office, or the exercise of civil rights; that the press shall be free to every person to examine any branch of the government; that every citizen may freely speak, write and print, on any subject, the law holding him responsible for the abuse of that liberty. The Legislative department is to consist of a Senate, and a House of Representatives.

The executive power is vested in a President, who holds office for two years. A judiciary is created, and other needful regulations instituted.

This step we consider the most important in its bearing on the future destiny of the African race of any that has yet been taken, and calls forth the sympathy and aid of the friends of humanity and the progress of the human family. If the government of this young republic is attended with success, (and virtue and intelligence will secure it,) the social, moral and religious condition of Africa will, in the course of time, undergo a complete revolution. The world will, we trust, see a Christian nation of colored people spring up in the bosom of Africa that will in the course of time, shed all the blessings of good government over that benighted continent. The independence of Liberia will give it a position among the nations that no Collonial dependence can attain. The jealousy of England, which has hitherto harrassed the colony, will be allayed, if she can forget or forgive the republican form of government. The progress of Liberia for the past few years, in wealth, power, and importance, has been truly great, as this step proves, and we look to the Republic of Liberia with more confidence to suppress the slave trade than to the combined navies now on the coast of Africa.—*Cin. Com.*

Great Surgical Operation.

The Ohio Statesman, of the 10th inst. contained the following announcement:

We learn that on yesterday, Dr. R Thompson, of this city, and Dr. M. Z. Krider, of Lancaster, assisted by other medical gentlemen, removed a tumor from the abdomen of a lady, near Etna, Licking county, which, independent of the fluid it contained, weighed 29½ lbs. It proved to be the *whole of the liver*, which had undergone degeneration, and had become filled with hydratids. Strange to say, that the woman yet lives, and to all appearances doing well! But how will she continue to live without so important an organ?

We have heard of no such case before—but these are days of wonders in science and arts.

The operation, as we understand, was undertaken at the earnest solicitation of the patient, and concurent desire of her friends.

OVERWHELMING ARGUMENT.—Dr. Lathro in one of his sermons says: "If it were true that there is no God, what evidence can the Atheist have that he shall not exist and be miserable after death? How came he to exist at all? Or if there is no cause, he may exist in another state as well as this. And if his corrupt heart and abominable works make him so unhappy here that he would rather be anihilated than run the hazard of a future existence, what hinders but he may be unhappy forever? The man, then is a fool who wishes there was no God, hoping thus to be secure from future misery, for admiting there is no God, still he may exist hereafter as well as here; if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

Cairo.

Cairo, at the junction of the Ohio and Mississippi, although unquestionably a most favorable location for a prosperous commercial city, has, up to this time, improved but little. The land on which the town is laid out, and for many miles back, was owned by a company of speculators, and although a vast amount of money has been expended, but little has been done to guard against the overflow of the two rivers that wash its sides. The complete failure of the company is probably owing to the ignorance, and consequent mismanagement of the funds of the company. The point on which Cairo is laid out might be as readily leveed as the Lower Mississippi, and were this done, the place would be effectually guarded against inundation. In connection with building up a city on Bird's Point, as the site of Cairo was called, was a project of building a railroad from that place to Galena. A charter for this road was obtained, and operations commenced. The work already done on this road, and the land owned by the State of Illinois, pledged for its construction, are valued at $1,500,000

It is said that the company that projected these great works, and so signally failed in carrying them out has sold out to another company. If so whether the new company will be more fortunate than the old, is yet to be seen: but when we look forward to the wants, we might say the necessities of the great West, we cannot doubt but the above projects, gigantic as they are, will be carried out. English companies are certainly not the men to do it, but in time the stock will pass into the hands of American capitalists, which will ensure the success of both city and railroad. —*Cin. Com.*

VALUE OF THE TELEGRAPH.—On Thursday, the 30th of September, a lady who had removed from Portsmouth to Cincinnati, Ohio, being dangerously sick, expressed a desire to see her sister, resident at Portsmoth, New Hampshire. A notice was immediately sent by telegraph to Philadelphia, from thence to Boston, in season to reach Portsmouth the same evening; and the cars of the next day, Friday, bore the anxious sister on her journey to Ohio. Her sister died on the 3d, but she reached Cincinnati in season to attend her funeral. The distance is nearly a thousand miles each way. A few years since it would have required six weeks to communicate intelligence and receiv[illegible]

Bank of Wooster

Quite a sensation was produced in Cincinnati, on Saturday, by a rumor effecting the solvency of the Bank of Wooster—insomuch that some of the Banks then declined recieving the Wooster paper. The Banks of this city were telegraphed on the subject, which was the first intimation here that any suspicions existed. The Massillon Bank was enquired of by telegraph—but all was quiet then. The rumors doubtless had their origin in wantonness, malice, or some equally unworthy motive. They have failed to produce any effect here. The paper of the Wooster Bank is recieved in the Banks of Columbus, and on the streets, as usual.—*O. S. Journal.*

GOOD COUNSEL.—As the great Presidential campaign will soon commence,—we think it a proper time to advise the politicians to preserve a mild and gentle deportment towards their opponents. Considering these struggles only as scramble for offices—it is better to keep cool, for electioneering is pretty much a game of skill and calculation,—in which coolness and self-possession are likely to thrive the best. It is an old observation,—and we believe a true one.—that "there are many ways to kill a dog besides choaking him with butter." It is equally true that there are many ways to attack a political opponent without overwhelming him with personal abuse. The lie may be given in such elegant forms that the party implicated will rather feel himself complimented than otherwise;—and yet the effect of the charge will be quite as potent as if the coarsest language were used. So instead of using the word scoundrel you way, by a neat periphrasis, convey the same idea without offence to ears of the most refined delicacy.

In disputes between political editors, the terms liar, scoundrel, rogue, notorious, &c., may often be applicable enough, but let it be remembered that the use of such words is more digracefui than the application. Political editors pride themselves on proving this thing or that—if they should take some pains to prove themselves gentlemen, we might admire their logic and rhetoric much more than we do at present.—*Scott's Weekly Paper.*

THE LAKE CITY.—A recent census, taken for school purposes by the City Authorities of Cleveland, fixes the population at "Twelve Thousand Seven Hundred and Sixty Nine," the same showing an increase of 2654 during the past year and a half.—The number of children, between the ages of 4 and 21, is 3956.

The prosperity of Cleveland is an indication of the growing wealth and increasing population of Ohio. A Lake port for the shipment of produce and for the receipt of merchandise of all kinds—her business concerns directly at least one half of the State. We trust that it will continue to increase, her borders to enlarge, until the broad and beautiful plain upon which the city is built, shall be covered far and wide with the habitations and by industry of man.

[Zanesville Courier.

SCROLL OF DEATH.—The year 1847, which is fast winging itself away in the great flight of time, has been one of the most memorable in the world's history, for the mortality which has marked its existence. The Cholera has been committing its most fearful ravages in the North of Europe, and Asia, while thousands and tens of thousands have died of famine in a nearer part of the Old World. Coming nearer home, we read frightful records of the havoc committed upon human life by the unnatural ravages of war. The slain in battle fill pages of our newspaper press, and the touch of disease has robbed life of more victims than the sword. But Death has visited the continent, and our country and neighborhood in other forms than Battle.—Upon a single spot, and that Gros Isle, below Quebec, a death roll was shown, sometime since, which extended over thirty-four feet. It has since been much lengthened, with the record of the grave, and last month numbered the names of "nine thousand persons who died of Ship Fever!" In another direction, we read a record like the following. It is an appalling evidence of the unsubstantial character of human life, and of the vanity of human wishes:—*Bitts. Gazette.*

The N. O. National of Oct. 22, contains a list of interments in the different Cemeteries of New Orleans and the City of Lafayette, during the great Epidemic of the present year. The total number embraced in the list, which includes all who died between the 5th of July and the 20th of October, is 2,544. The nativity of the victims was as follows: United States, 240, England, 70; Scotland 20; Ireland, 694; France, 224; Germany, 847, Prussia, 44; Spain, 9; Portugal, 3; Switzerland, 24; Italy, 12; Denmark, 11; Canada, 6; Austria, 4; Belgium, 7; Sicily, 3; Turkey, 2; Cuba, 2; Mexico, 2; Geralta, 1; Circassia, 1; Isle of man, 1; Sardinia. 1; Norway, 1; Hanover, 1; Isle of Malta, 1; West Indies, 1; Jewish Cemetery, country not known, 44; Unknown, 238. Total 2,544.

GOOD.

A daub of a man a poor miserable show of humanity, from New York—passed through our State, and received the hospitalities of some of its wealthy citizens. He thought it would please his entertainers to denounce the opponents of slavery, and exhalt the patriarchal institution.

"I am satisfied," said he, "that the slave is happy, and believe the institution, as administered here, neither harsh nor unjust. If those scoundrels"—

"Pardon me, sir," replied a slaveholder, as he interrupted him. "we want no such defence. It is enough for us that the law gives and secures us our rights, *without asking* FREEDOM *to defend as bitter a cause as ever afflicted society or troubled man.* I would give for my children's sake alone all I have, (and he spoke not without reason,) if Kentucky had been as New York is—free."

The subject was dropped. The miserable caitiff started new topics, and tried hard, we learn, to recover lost ground. He failed, of course.—Every planter felt contempt for him, and one went so far as to *show* it. John Randolph expressed the Southern feeling, when describing this class of Northern men, as "Spawn, sir, spawn." They are time-servers at home, and lick-spittles abroad.—Kentucky Examiner.

THE ELECTRO-MAGNETIC TELEGRAPH.—The Cincinnati Atlas, in speaking of the operation of the telegraph says:—

"The question is asked by those who know something of the phenomeny of galvanism, how the circuit which the fluid is to traverse, can be formed with a single wire? The manner of this is one of the most wonderful things about the whole discovery. The return part of the circuit is made by the earth. For example, here at Cincinnati, there is a connectiod between the battery and the damp ground under the college building made mainly of gass pipes. At Philadelphia and at every office, there is a like connection. The fluid coming from Philadelphia, for instance, on the wire, passes into the earth, and by it returns to the opposite pole of the battery at Philadelphia. That it should unerringly find its way back, a distance of hundreds of miles, passing mountains and valleys, through earth, water, rocks ores and the thousand [illegible]

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might retard, deflect, or dissipate it, is one of those astounding facts of science which we only believe when conviction is enforced by irresistible evidence.

"Formerly it was deemed necessary to have a complete circuit of wire; but, by experiment, it is found that for the return half of the circuit, the earth answers as well as wires."

POPERY FOR CORN.—It appears from the reports of the Romish Society for the Propagation of the Faith, that while this country was contributing supplies to the starving Irish, the poor people of Ireland have contributed to that Society $28,000, to be spent in the spread of Romanism in this country.—*Pres Herald.*

FATHER MATTHEW.—This noble champion of Temperance has fixed upon the early part of next Spring as the period of his visit to this country.

Ho! from Oregon

Mr. Davenport, an adventurous youth, of Pickaway county, has recently returned from a tour to the far-off country, and is about to give his friends some account of what he saw and encountered. During the progress of his journey he wrote occasionally to his friends in Circleville; and from the manner in which those letters were received by the public, we are inclined to believe that his "Journal" will be found to abound in interest. The *Circleville Herald* of yesterday speaks thus in reference to it:

MR. DAVENPORT'S JOURNAL.—Next week we shall commence the publication of the extracts from the journal of Mr. Davenport, who has lately returned from a tour to Oregon, California and the Sandwich Islands. He was in the celebrated expedition under Fremont, and returned with him to the "borders of civilization" the present fall. —*Ohio S. Jour.*

BR. BASSETT: The late Conference did not call on the President for a financial report, and it was forgotten by him during the Conference session; it may, however be proper for him to forward it for publication, with these remarks,—1st, his account list is mislaid, and this report is from memory,—2nd, places not visited (Morganville excepted) are not reported.

GEO. CLANCY, President.

cts. & sts.	claim.	paid.	deficit.
Steubenville st.,	$25	$25,00	$ 00
Mt. Pleasant ct.,	22	22,00	00
Georgetown "	6	6,00	00
Belmont "	8	8,00	00
Pisgah, "	16	16,00	00
Pennville "	8	8,00	00
Morganville "	5	3,00	2,00
Cambridge "	20	18,00	2,00
Lancaster "	12	8,66	3,33
Zanesville "	22	16,00	6,00
Newark "	22	22.00	00
Delaware "	5	2,12	2,87
Frederick "	12	12,00	00
Licking "	14	5,00	9,00
Mt. Zion "	4	2,00	2,00
Coshocton "	20	20,00	00
Pleasant Hill "	9	9,00	00
Leesburgh "	8	8,00	00
Woodsfield "	4	4.00	00
Columbia "	6	6,00	00
Portsmouth "	10	10,00	00
Bucyrus "	10	10.00	00
Sandusky "	18	18,00	00
Thompson "	6	6,00	00
Belview "	6	6,00	00
Wayne "	6	6,00	00
Otsego "	12	12,00	00
Granger "	8	8,00	00
Warrensville "	8	8,00	00
Burton "	8	4.64	3,66
Farmington "	5	2.00 *	
Vienna "	7	7,00	00
Youngstown "	8	8,00	00

* Br. Piper has some funds in his hands, for me which will be placed to the credit of this circuit. I know not how much. G. C.

Notices.

Mad River Mission, Ohio District.—Br. Young is informd that his meeting will be held in Russelvania, Dec. 4 t h.

We expect to hold a protracted meeting in Equality class, 2 miles east of Russelvania, commencing on Christmas Day. We invite Brs. Peat, Borton, Howe, and others who can come. L. Ensminger.

Washington Circuit, Ohio District.—Our first quarterly meeting will be held at Bethel meeting house, on the 1st Saturday and Sunday in December. We invite as many of our brethren in the ministry as can come.

A. CHANNEL.

Br. Clancy is hereby informed that at a called quarterly-Conference of the Pennville Circuit, a mutual agreement was entered into between the Circuit and Brothers J. W. Southard and C. J. Sears to serve them the balance of the Conference year. Thus: James W. Southard Superintendent, and C. J. Seares Assistant. Your concurrence is respectfully solicited. Address those brethren, Chester Hill, Morgan county, Ohio. Yours,

SAMUEL PARKER.

Newark Circuit—Muskingum Con.—We expect to hold a protracted meeting at Elizabethtown (Perryton,) commencing on the 11th of December, to which we invite our Conference Missionary; also, Br. Hoagland, and any others of our ministers who can come and assist us. We expect to continue several days.

W. H. MARSHALL.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

BR. BASSETT: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Pittsburgh st.,	Dec.	26,	1847.
Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

Steubenville, Ohio, August 27th, 1847.

BR. BASSETT: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Waynesburg	Ct.,	November, 28th,	1847.
Washington	Station,	December 5th,	"
Home,	"	" 12th,	"
Ohio	Circuit,	" 19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

MUSKINGUM CONFERENCE.

BR. BASSETT: Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of	December,	1847.
Pennville	"	3d	"	"	"
Cambridge	"	4th	"	"	"
Belmont	"	1st	"	Jan.	1848.
Georgetown	"	2d	"	"	"
Mt. Pleasant	"	3d	"	"	"
Steubenville	"	4th	"	"	"

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

White Lick ct.	Nov.	27-28	1847.
White River "	Dec.	4-5	"
Sugar Creek "	"	11-12	"

THOS. SHIPP.

OHIO CONFERENCE.

Darby mission,	Nov.	27th,	1847.
Mad River "	Dec.	4th,	"
Miami ct.,	"	11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Springfield.

Oct. 2, 1847. JOHN M. YOUNG.

Twin Creek	Ct.	Dec.	25	1847
Cincinnati	Miss.	Elm st. Jan.	1	
Cincinnati	St.	6 st. "	8	
Cincinnati	Ct.	"	15	
New Richmond	Ct.	"	22	
Lebanon	St.	"	29	
Lebanon	Miss.	Feb.	5	
Greenville	"	"	12	

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

S. Parker,	O.	P. J. Strong,	Ill.
C. T. Kingsbury,	"	S. Dilly,	"
W. Hamilton,	"	P. M.—Wilmington,	"
J. A. Jewett,	"	R. Bamford,	Mich.
J. Dalbey, Jr.,	"	P. M.—Rice Creek, 1 sub.	"
P. M.—Delaware,	"	J. Gay,	Ia.
E. S. Hoagland, 2 subs.	"	A. Perdieu, 1 sub.	"
J. F. Bane, 2, one sub.	"	N. Gillespie,	Va.
R. T. Simonton,	Pa.	W. Deford,	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts.*
R. Bamford,		9	21	1 00
C. Hanchett,	G. Lowrie,	9	52	1 00
J. Worstell,		8	52	2 00
J. Gay,	C. Spear,	9	26	1 00
R. T. Simonton,	Miss E. Berry,	9	52	2 00
J. Dalbey, Jr.,	F. A. Harris,	9	52	2 00
"	J. Owry,	9	52	2 00
O. White,	L. R. Winn,	9	7	1 00
"	J. Hocking,	9	13	1 50

The P. M. at Delaware, O., notifies us that our paper addressed to C. Sparks, Sunbury, and forwarded from there to Delaware, is not taken out of the office. We have never received any pay from that subscriber. Will Brother Hatfield please attend to the case?

☞ We inform Br. J. Maxwell, of Va., that S. S. still lives in this county, and is considered insolvent. Nothing to be got—sorry for it.

☞ Brother N. Gillespie will receive a private letter from us.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On the 18th ult., by Rev. J. M. Courtney, Mr. JOHN MCD. KENDALL, *Printer* of this Paper, to Miss MARY J. SMITH, of Zanesville.

——On the 21st inst. by the Editor of this paper, Mr. GEO. PADGITT, of Zanesville, to Miss MARY BROOKOVER, of this place.

——At Oberlin, Ohio, on the 4th inst. by Prof. H. Cowles, Mr. M. B. BATEHAM, of Columbus, Editor of the Ohio Cultivator, to Miss LOUISA JANE LOVELL.

——In Fayette county, Pa., by Rev. R. T. Simonton, Sept. 30th last, Rev. F. C. HERRON, to Miss HARRIET VOREROSS, both of said county.

——At Millborough, Pa. by the same, on 11th inst., Mr. JOHN HALL, to Miss MARTHA CANADAY, both of that place.

Advertisements.

THE AMERICAN PULPIT,

PUBLISHED MONTHLY AT WORCESTER, MASS.,

BY SAMUEL CHISM.

This publication is sent forth, with the specific object of disseminating evangelical truth. Its design is eminently 'practical,' not speculative. It will present those vital truths of christianity which are calculated to stimulate the church to her appropriate work in the evangelization of the world; and will urge the unconverted to an immediate surrender of their hearts to God, and the entire consecration of themselves to his service. It is not devoted to the interests of any particlar denomination, but aims at the present and eternal happiness of the whole human family.

Each monthly issue will contain 32 pages of matter, octavo, in new, bold, and clear type, cast expressly for this use. Two sermons will appear in each number; and the remaining pages will be filled with Skeletons of Sermons, Ministerial and Religious Miscellany, Criticisms, Biographical Sketches, etc.

The list of Contributors to the American Pulpit will embrace several of the ablest clergymen of the evangelical denominations in the United States.

TERMS.

1. $1 per annum, in advance. If not paid till after three months from the time of subscribing, $1,50 at which time all subscriptions will be consided due, and bills sent accordingly.

2. Any person obtaining three subscribers, with pay in advance, shall receive a fourth copy gratis.

3. No subscriptions received for a less term than one year. *It* is desirable that all subscriptions should commence with the first number of the volume.

4. Will not the friends of this work use their influence in extending its circulation? Certainly, by so doing, they will advance the interests of Christ's cause. A little exertion on the part of each individual will do much to make it one of the most extensively circulated periodicals in the United States.

5. Several special agents are wanted to procure subscribers in different parts of the United States. Superannuated clergymen will receive good encouragement on personal or written application.

6. Ministers of the gospel, of every denominati on, and other responsible individuals, are authorised, and cordially invited to act as agents.

7. All communications connected with the editorial department should be addressed to Rev. J. D. BRIDGE, Worcester, Massachusetts. All communications on business should be directed, 'post paid,' to SAMUEL CHISM, Worcester, Massachusetts.

Road Notice.—Notice is hereby given that there will be a petition presented to the Commissioners of Muskingum county, Ohio, at their December session, praying for the location of a county road, commencing at a white-oak tree, near the east end of George M'Crooks' barn, on the county road leading from the falls of Licking to Crooks Bridge, known by the name of the "Dillon Road," running from thence a South-East direction, passing over lands owned by Robert Allen and George W. Rankin, to intersect the Zanesville and Maysville Turnpike near the Presbyterian Meeting House, known by the name of the Newton Church; the said Road to be laid on the same ground where there is now a Township road in use or as near a good ground can be had.

PLEASE TO READ THIS.

☞ TO COUNTRY MERCHANTS. ☜

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No. 128 Nassau street, N. Y.

Newspapers copying the above (including this notice,) and giving it eight insertions, shall receive any of the bound volumes which retails at from $2,50, to $3 per vol Send only one paper directed as above.

Sept. 16, 1847. [3m.

Waynesburg, Green County, Pa

REV. A. H. BASSETT: My dear Brother, please say to the Brethren, that I have on hands, Clarks's Commentary, new and complete, do. upon the New Testament, do. Theology, Watson's Institutes, do. Dictionary, Common, medium, Revival Hymn Books, Disciplines, Snethen's Sermons, Harris' do. Williams' on the Lord's Supper. Rev. T. H. Stockton's Christian World, 3 vol. Social Spirit of Christianity, Whitehead's life of Rev'd. J. and C. Wesley. Large family Bibles, Pocket Polygot, do. Fletcher's address to seekers of soivation, Evan's Pamphlet, Christian Manuel. Life of Geo. Washinton, Columbus, and Flanklin, School books of various kinds.

Sears' Domestic Bible, 1000 engravings, 1,500 pages.
do. History of the Bible, several hundred engravings
do. Biography of the Bible. do.
do. Sunday Book, do.
do. Great Britain and Ireland, do.
do. Sketches Europe, do.
do. American Revolution, 160 engraving.

Hemmorrhage of the Lungs having returned upon me again it is doubtful whether I shall be able to travel much this winter, if ever. Should any of the Brethren want any of the above works and will inform me, I will try and send them as they may direct, Should my heal[illegible] admit I will bring them. Since Conference, I have visited, Allegheny, Pittsburgh, and the Brownsville circuit. Permit me Brother Bassett, to tender my thanks to the Ministers of those fields of labor for the active part they took in selling my books for me, and the membership, for their liberality in buying. Respectfully yours,

W. A. PORTER.

A GENERAL ASSORTMENT OF **SUNDAY-SCHOOL BOOKS**, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,

Putnam, April 22, 1847. *Depositary.*

METHODIST PROT. BOOK CONCERN

BALTIMORE.

THIS establishment is located at No. 4 S. Charles St. Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

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PROSPECTUS

For the Congressional Globe and Appendix.

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the CONGRESSIONAL GLOBE and APPENDIX for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the CONGRESSIONAL GLOBE & APPENDIX.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the APPENDIX. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The APPENDIX is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressionhl Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe,	$2 00
For one copy of the Appendix	2 00
For six copies of either, or part of both	10 00

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

Subscriptions should be here by the 13th December, at farthest, to ensure all the numbers.

Washington, Oct. 4, 1847. BLAIR & RIVES.

POET'S CORNER.

Written for the Western Recorder.

LINES COMPOSED ON RECEIVING A WITHERED ROSE.

I would not be a Rose to die,
Without awaking sorrows sigh;
Oh, no! I would not wish to bloom,
Unwept to sink into the Tomb.

I'd rather be a lowly flower,
With none to praise or love me here,
If friendship in my parting hour
Would grant me but this boon—a tear!

I'd choose the coal for my bed,
Beneath the Ocean's dreary wave;
Sooner than die with none to shed,
A tear of sorrow o'er my grave.

They only mourn the 'Early dead'
Then let me early pass away,
With cherished friends around my bed,
To sing, "I would not live alway."

And I would have my body laid,
Beside the little bubbling brook,
Where oft in Boy-hood I have strayed
With no companion but my book.

E'en then by puny grief oppressed,
I wished—(It was a child's desire,(
A requium for my spirits rest,
Sung sweetly by the woodland choir.

Although I am a youth no more,
I have my childish notions yet:
The fondly cherished wish of yore,
I'd not forego without regret.

*Kirk White has these two lines.

"I would not be a leaf to die
Without recording sorrows sigh."
Putnam O. LOUIS.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. XV.

My family had for many years been blessed with heath. But now, our Father saw fit to chasten us severely. The two eldest and the two youngest suffered much with that most cruel disease the bloody Flux, and the youngest was torn away from the embraces and warm affections of parents brothers and sisters, but we must try to say sincerely, the Lord's will be done, being confident that he is happy and far better off than if he had remained here. But a few minutes before he departed, he told his mother though only 7½ years old that he would soon be with the Angels: I will here transcribe an acrostic, written by his sister Lucinda.

Emblem of the flowers of May,
Death has borne from us away.
Who seemed not meat to go so soon,
A flower of morn escaped the noon.
Released from earth he takes his flight,
Distrustful of this warld's delight,
Redeemed by grace, in glory he
Mingles in songs of Extacy.
Crowned with fadeless beauty now,
Glory decks his lovely brow,
United with the heavenly throng,
In rapturous lays of holy song;
Receives a harp in his right hand,
Encompassed with the angelic band.

On the 24th of August 1830, our camp-meeting commenced. The affliction of my family had kept me at home until that day. I left my wife very ill, and did not reach the camp ground until next morning. We had about thirty tents. The Lord had commenced his blessed work of conviction and conversion, and glory to his holy name he displayed his power every day and night during the whole time, About fifty souls were converted, forty seven gave their names to join our infant branch of the Church of Christ.—Among the converted was a young lady, both deaf and dumb, in her the Prophecy of Isaiah, 35–6, was literally fulfiled, after weeping and no doubt, praying mentally with other mourners twelve or fifteen hours, she clapped her hand, and said glory to Jesus,* and expressed these words repeatedly while a heavenly smile was on her countenance. Her friends said she had never spoken before that time, there was no doubt of her conversion.

Our second Annual Conference commenced the next week in the City of Cincinnati, on the second of September, there were about fifty Preachers and Lay delegates present, and the good Lord was with us. Several souls were converted, and we had a loving, harmonious time, in at ending to our Conference business, near forty were appointed to itinerate. We now felt confident, that there were false Prophets in the land of the free. It had been reiterated by many that we would soon come to nothing. But God is with us and we are safe, and will prosper.

My dear companion getting worse, wrote for me to come home, so I left Conference on Monday, and reached home the next day, and found her a little better but not able to walk. The Conference appointed me Missionary to Youngstown, a sketch of which Mission I will give in the next number.

*We were present at the camp meeting here spoken of, and are aware that the extraordinary circumstance here stated, was attested by many person still living.
[ED. W. R.

Written for the Western Recorder.

A Few Thoughts.

This is an age in which much is said, and much written in reference to the success of the different branches of the church. Each individual who for his piety, or talents, or who by a combination of these, is thought worthy to be placed over a portion of the flock of God, as he begins to act in the character of an evangelist if he is not, in the estimation of those over whom he presides, chargable with neglect, begins with great energy, and with the most determined effort, to labor for that particular branch of the church with which he has chosen to unite. And too frequently, is it the case, in order to please those for whose special benefit he seemed to labor, or to promote those principles which he supposes most happily adapted to the condition of mankind, that he goes farther and openly attacks, every thing that in any way conflicts with his notion of things. Not content with opposing sin in all its forms he opposes those who choose to meet it in any other way than that which he has conceived to be best calculated to secure success. He appears to think that no good can be done, unless those engaged in the work follow him. Shall we be surprised while young men are compelled to take a course like this in order to render general satisfaction if this feeling increase until religion shall consist in form and men will be thought justifiable in proclaiming the impossibility of salvation except through the pale of the church with which they stand connected? Perhaps no christian will take this ground now, but yet they do not see the danger of indulging a party, partial spirit. Talk with them on the subject, and they will tell of their purity, and point you to their prosperity. Read their periodicals, and you will read of revival and refreshing seasons.

But talk with, or read those who lived in the earlier years of protestant prosperity, and especially when methodism began to be known, and you will hear, and read of more religion than christians at the present time suppose to be necessary.

In view of the state of the church those who were acquainted with its spirituality in those days, now mourn its departure from that purity, and holiness of living for which it was then distinguished.

In vain will you turn their attention for relief to those refreshing seasons which are dwelt upon with so much satisfation and delight. They will with a sorrowful countenance inquire how long it will be before these youths, who have professed such love for the Saviour, &c., such joy in the Holy Ghost, will he found at a party of pleasure engaging freely, and after the first few invitations unhesitatingly in all the sinful, and disgusting fooleries, that an age of fashion, and folly has invented. And how long before these of maturer years will think it no harm to unite with the rabble, in cheering with fiendish yell the success of a political champion, or conclude themselves equally innocent in singing the song of his triumph, or the defeat of his opponent. What shall we answer to these things? And why are they so? Is it not because the churches generally take too little notice of such conduct? Is it any wonder that pure and undefiled religion is so seldom met with, and that the love of so many has not only grown cold but entirely vanished? And why is it that these things are looked upon with such indifference but because sectarianism has got the ascendency over virtue, and men are more afraid of loosing members from their church, than of keeping unworthy persons within, what ought to be its sacred enclosure?

C. T. K.

Congress, O., Oct. 25, 1847.

The Budget.

THE BEAUTIFUL.

Half unconsciously
We gather up a blessed treasure-store
Of sights and sounds, whose beauty shall not die,
But haunt the secret heart forevermore?"

"The Beautiful! It cannot pass away,—
It can never die! Like the orb of day,
By Earth's dark atmosphere sometimes obscured
Seeming as if his beams were quite absorbed,
Or had been borne to other worlds away—
Still unextinguished,—bursting forth again,
In radiance brighter for the brief eclipse!
Nor dwelling here above, though oft unseen,
And not by all alike perceived,—soul-born,
And nature to those happy regions where
The pure and holy are; where love and peace,
And goodness reign supreme; nor sin, nor death,
Nor sorrow comes. The Beautiful doth shine
Immortal, clothing with angelic light
The all-impassing things of Paradise!"

"How little of ourselves we know,
Before a grief the heart has felt.
The lessons that we learn of woe
May trace the mind as well as melt.
The energies too stern for mirth,
The reach of thought, the strength of will,
'Mid cloud and tempest have their birth,—
Through blight and blast their cause fulfil;
And yet, 'tis when it mourns and fears,
The loaded spirit feels forgiven,
And through the mist of falling tears,
We catch the earliest glimpse of heaven.,'

"Religion does not aim to cancel our natural affections. To condemn, as unchristian, the deep grief of bereavement, is to condemn all strong human attachments. Grief is only the memory of widowed affection. The morality which rebukes sorrow rebukes love."

Christmas Evans.

Christmas Evans was a native of Cardiganshire, (Wales) and was born on Christmas day, 1766. His father was a Shoemaker, and miserably poor. He died when his son was in his ninth year. On the death of his father he was obliged to go out to service. His maternal uncle who was a farmer, took him into his employ. This man was a drunken, brutal creature, & treated his nephew in a way which made his recollection of the time he spent with him excruciatingly bitter and painful. After living in one or two places as a farm servant, he entered in the same capacity the service of—an Arian Minister, and a noted schoolmaster. Christmas first religious connection was with a Presbyterian congregation, in the neighborhood of which his master was Pastor. He subsequently joined the Baptists, and was settled in Carnarvonshire as a stated minister; but the greater part of his active and useful life was spent in Anglesea where he labored for forty years. He was the apostle of the Baptists in that island, and was instrumental in the establishment of a great number of Churches. His last charge was at Carnarvon; and it was on a begging expedition into South Wales, with a view to obtain help towards liquidating the debt on his chapel, that he died, at Swansea, in the month of July, 1838.

Christmas Evans was popular to the last.—His mental character may be summed up in one word—*imagination*—gorgeous, imperious, overshadowing. His *passion* was equal to his imagination, and made red-hot his creations. He was a large hearted man, ingenuous and unsuspicious as a child, and capable of the most ardent and generous friendship. His defects and faults sprung from the *head*, not the *heart*. His piety was deep and earnest, and his expressions healthy and active. *His self-denial was apostolic*, while his industry and perseverance were unremitting, and his labors most abundant. We envy not the man who can read some parts of his life with an unmoved heart and a dry eye. It is with no common interest that we have followed the friendless farm servant boy from his humble origin, with its multitude of attendant obstacles and trials, down to the point where we find thousands hanging on his lips, and delighting to acknowledge the magic spell of his eloquence.

"The ruling passion" seems to have been "strong in death;" for his imagination conjured up a "chariot with horsemen;" his last words to the by-standers being—"Good bye! drive on."

Miscellaneous.

If I were a Rich Man.

"If I were a rich man!" said Mr. Harris.

"And suppose you were, neighbor, what then?" said Mr. Brown who overheard the exclamation.

"Why I'd give to the poor and reap the pleasuse of the charity."

"You would, would you?"

"Yes sir, most certainly."

"And would'nt wish to keep a trifle for this purpose or for that, and ride in your carriage, when you might as well go afoot?"

"No, sir, not I, Mr. Brown."

"And would prove yourself an honorable exception among the rich men would you?"

"I should try I think."

"But what makes you think you would be so much better than the rich in general?"

"O, I can't say, exacly; I suppose it is because I so frequently experience the inconveniences of poverty."

"You poor! Mr. Harris. Why, I always considered you a wealthy man."

Me wealthy! Why, sir, I couldn't muster five hundred dollars, if I should sell every thing I possess. Rich! I'd like to own my dinner before I eat it; I am sure I should grow fat at the bare thought."

"But Mr. Harris what would you really do if you were as rich as John Jacob Astor?"

"Well, I don't know exactly what I would do with so much money as he has; but one thing is certain, I'd give all the poor in my neighborhood one good dinner."

"Is that all?"

"O, no! I would repeat the dose so often that the leanest should cry enough?"

"Well, Mr. Harris, I heard a great many people talk in just this manner; but when Providence has blest them, they have almost invariably forgotten their good resolutions."

"Some may have done so; but just give me a chance, and I'll show you the difference."

"Ah! I fear neighbor," said Mr. Brown, as he walked away, "but few are able to withstand temptation."

"And I am willing to be tempted; the sooner the better," said Mr. Harris, and he passed on.

But one year from the date of the above conversation, Mr. Harris was what the world calls—a rich man. An uncle had died in the Indies, (or some where else,) at just the lucky moment, leaving him sole heir to a fortune. Mr. Harris' first intelligence was draft for fifty thousand dollars, payable at sight. The poor man could hardly contain himself for joy; a thousand brilliant vissions danced through his brain. His wife should not labor; his children should be finely dressed, and delicately fed—and—his neighbors should have—yes, he would give—something to his neighbors.

The news of his good fortune spread like wild-fire. Friends gathered round to congratulate.—One and another volunteered this service and that offers they would never have made but for the ringing of that same fifty thousand dollars

Mr. Harris moved from his humble cottage to a splendid house in town. Mrs. Harris no longer performed the drudgery of her family. Jane and Ellen left off knitting mittens for their brothers, and Henry and Edward split no more wood for the kitchen fire.

With wealth came wants unnumbered. Labor once performed from necessity, was renounced entirely, and with it the pleasure that labor brings.

Mr. Harris soon found himself unable to walk. Horses must do the drudgery his limbs had hitherto been able to perform, while pampered appetite rejected wholesome food, which not long ago crowned his table.

In the process of time Mr. Harris fell ill. Mr. Brown who had never lost sight of his old friend, now renewed his former friendly intercourse.—Dim recollections of a conversation once held with this same Mr. Brown haunted the sick man's mind. He was willing to be tempted; his wish had then been granted; and, like others proved him a frail man. During a protracted illness, recollections of neglected opportunities and wasteful extravagance troubled him. Resolutions for the future were frequently avowed, but, through the arrangements of Providence, nipped the bud.

The man who but a few years ago found his heart so deeply touched with sympathy for his fellows, has not fulfilled his better promptings when means were in his power, and sought therefore to atone for the past neglect, by bestowing in one generous bequest that which he could no longer retain, purchasing at once a name in the world for charity, and a right to be remembered at the portals of heaven. Mayhap the knowledge of his ultimate benefactions preceded his own appearance there, but unbelief questions the efficacy of such claims for admission.

Were this an overdrawn, or solitary case, charity would prompt us to drop the vail, and bid him God speed in his journey to the skies. But many a man, with means at his command to alleviate much of human suffering, pleads inability, with the pitious addendum, "If I were only rich."

"If I were only rich." What then? The good performed in this world is not estimated by dollars and cents, by Him that seeth the heart. There was once a poor widow, more commended for the bestowal of two mites, than her wealthy compeers for their large gifts. "Do good as ye have opportunity."—*Troy Budget.*

Rules for Conversation.

The following "Rules for Conversation," are from House's Sketches for the Young, a valuable book for those for whom it is designed.

"Rattling knives and forks while eating, starting up and rushing unceremoneously out of the room, stepping immediately before one who is looking intenily at some object, pushing and jostling one without any apology, slapping any one familliary on the sholder, and calling him in a mock-affectionate style, 'my dear Doc.' 'my dear Prof,' and like names scratching your head, poking your fingers in your ears, and affecting a look of deep sagacity and solemn wisdom, are all out place, and will ruin whatever repatation you may have for good breeding.

"Guard against them most sedulously. In company with others, say little about yourself.—Never be such an egotist as to attempt to make yourself conspicuous by speaking ill of yourself. This is an expedient adopted by some people, to prove to the bystanders their skill in self-knowledge. They are, however, among the vainest, proudest, and most ignorant of community.

"Never talk about trifles. Trifling conversation, such as the state of the weather, the style of the fashions, long, tedious, humdrum stories, which every boy and girl of five years old can recite, are nauseous as ipecac to a sensible mind.

"Avoid slang phrases, provincialisms, and technicalities. They are unpardonably vulgar It is just as easy to talk grammatically as it is otherwise; to say, 'in this place,' as to say 'in these diggins;' and far more becoming a gentleman.

"Avoid witticisms and repartees. They are no criterion of shrewdness, any more than interlarding one's speech with foreign phrases, and repeating the words, 'says he,' and 'says she,' and 'you know,' and 'you understand,' indicate a great mind.

"Robert Hall was capable of giving the bitterest repartee, as you well know. He was unsuccessful in his courtship with Miss Steele, the distinguished poetess; and on a certain occasion, in company with some ladies and gentlemen, one of the former remarked, 'Try us, Mr. Hall, perhaps you'l not find our hearts all *steel*.' A moment's hesitation ensued, when, with a most withering frown, he replied. 'Perhaps not. but I shall find a face all *brass*.' He never indulged in it, however, only when compelled to it."

Religion abolishes Slavery.

"Whoever is acquainted with history cannot be ignorant that *religion has abolished slavery.*"—*Ganganelli, Clement XIV.*

Divine Providence is continually renewing and regenerating the face of the world. Humanity is marching forward to its destinies. "We are all brethren!" These sublime words, repeated by echo to echo and generation to generation, assure a better lot to all nations. It is enough to watch and see! The East is not to-day the East of antiquity. Its thousands of slaves are almost everywhere transformed into active and industrious people. Here and there, it is true, there remain numerous branches of the old tree known under the name of slavery; but these branches detached, one after another, from the trunk which gave them life, will not be slow to perish. We shall soon see them cover the earth as dangerous plants which men destroy because they cause death.

The age, civilization, and humanity, owe their thanks to the Bey of Tunis, to Mahomet Ali, and to Prince George of Wallachia, for the great things which they have accomplished in behalf of the slaves. They are due equally to his imperial majesty the Sultan Abdul-Medjiel, who, more enlightened than his predecessors, has not feared to annihilate the sale of men in the public markets of his empire. In this is his formal title to the honor and prosperity. We freely confess we did not expect so speedy an end to the frightful scenes which the traffic in slaves in the East presented to the world. The movement is made; justice and humanity triumphed.

It is especially in Brazil and the Spanish colonies that slaves suffer. It is to these points that we shall not cease to direct a vigilant attention, that their natural rights may be restored as quick as possible to the thousands of Africans. We above all lay to heart the ironical smile of the representative at Paris of the first of these powers, who, doubtless regarding the blacks as another race from our own, seemed one evening to be pleased at the idea that his country always carried on the trade.

In the United States of America, things asume a better aspect each day, notwithstanding the terrible laws which govern the slaves. It is felt on all sides that a barbarious institution, which deprives unoffending men of their liberty, which assimilates them to beasts, which at every hour violates the most sacred laws of morality, is not an institution which can long endure.

France especially is under obligation, at the earliest moment possible, to discharge the most impirious duty by liberating the slaves in her colonies. She will pass in the eyes of the world as the most inconsistent of nations, and her politicians will be regarded as the most trifling of all men, if incessantly contending for liberty, they forget the slaves. The cannon and the drum have gained us glory enough. The greatest in our eyes will be that which shall result from granting liberty by law to thousands of creatures who have drank only the poisoned beverage of a miserable life.

Thanks and honor to our colleagues who have seconded us! May they continue to patronize the work of emancipation by their liberal aid; and may all men, the enlightened and the good not fear to concur by their words and their acts, by their vigilance, by their writings, by their prayers, and by their petitions, to assure and hasten human freedom throughout the world!—That will be a glorious day in the eyes of God when there shall be no slaves.—*Translated from the annals of the African Society.*

The Education of the Heart.

It is the vice of the age to substitute learning for wisdom—to educate the head, and forget that there is a more important education necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflection, when he is only capable of sensation and emotion. In infancy the attention and the memory are only excited strongly by things which impress the senses, and move the heart; and a father shall instil more solid and available instruction in an hour spent in the fields, where wisdom and goodness are exemplified, seen and felt, than in a month spent in the study, where they are expounded in stereotyped aphorisms.

No physician doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations for insanity are laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the one is confirmed and can bear exertion, the other is growing and requires repose; that to force the attention to abstract facts, to load the memory with chronological and historical or scientific details; in short, to expect a child's brain to bear with impunity the exertions of a man's, is just as rational as it would be to hazard the same sort of experiment on its muscles.

The first eight or ten years of life should be devoted to the education of the heart—to the formation of principles, rather than to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest, and most easily moulded, being as yet unalloyed by passion. It is from this source that the mass of men are here after to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstances, determined much more by feeling than reflection; in truth, life presents an infinity of occasions where it is essential to happiness that we should feel rightly; very few where it is at all necessary that we should think profoundly.

Up to the seventh year of life, very great changes are going on in the structure of the brain. and demand, therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period, as it is necessary to its health; and the best oral instruction, exemplified by the objects which strike the senses.

It is, perhaps, unnecessary to add, that at that period of life, special attention should be given, by parents and teachers, to the physical development of the child. Pure air and free exercise are indispensable, and wherever these are withheld, the consequences will be certain to extend themselves over the whole future life. The seeds of protracted & hopeless suffering have, in innumerable instances, been sown in the constitution of the child simply through ignorance of this great fundamental physical law; & the time has come when the united voices of these innocent victims shall ascend, "trumpet-tongued," to the ears of every parent and teacher in the land, "Give us free air and wholesome exercise; leave to develope our expanding energies, in accordance with the laws of our being, and full scope for the elastic and bounding impulses of our young blood." [London Quarterly Review.

Fascination of the Rattle-snake.

"When I was a boy about thirteen years old," says Mr. Willard, "my father sent me into the fields to mow some briers. I had not long been employed when I discovered a large rattle snake, and looked for something to kill him; but not readily discovering a weapon, my curiosity lead me to view him. He lay coiled up, with his tail erect; and making the usual singing noise with his rattles, I had viewed him but a short time, when the most vivid and lively colors that imagination can paint, and far beyond the power of the pencil to imitate, among which yellow was the predominent, and the whole drawn into a bewitching variety of gay and pleasing forms, were presented to my eyes, at the same time my ears were enchanted by the most rapturous strains of music, wild, lively, complicated and harmonious, captivating and enchanting far beyond anything I ever heard before or since, and indeed far exceeding what my imagination in any other situation could have conceived. I felt my self irresistably drawn towards the hated reptile; and as I had been often used to seeing and killing rattle snakes and my senses were so absorded by the gay vision and rapturous music, I was not for sometime apprehensive of much danger; but suddenly recollecting what I heard the Indians relate, (but had never before believed) of the fasnating power of these serpents, I turned with horror from the dangerous scence; but it was not without the most violent effort that I was able to extricate myself. All the exertions I could make with my whole strength were hardly sufficient to carry me from the scene of horrid yet pleasing enchantment; and while I forcibly dragged off my body, my head seemed to be irresistably drawing to the enchanter by an invisible power. And I fully believe that in a few moments longer it would have been wholly out of my power to make an exertion sufficient to get away."

Who cannot be Rich.

A Polish woman who has a stall in the Washington Market, found herself about five years ago a widow with four small children, and an estate of just $1,50c. in money. She had not however turn her steps towards the Alms house, nor spend her time in begging from door to door. Though embarrassed by a very poor knowledge of our language, she immediately invested her capital in some articles which she could sell, and commenced operations, employing the children as she could for assistance. For a year or two past she has had a market stall. A few months ago she learned that the owner of a good farm of seventy-five acres in one of the central counties of the State, was very desirous to sell his farm for money. She examined the farm, found a good barn, house, &c.,and fifty acres under cultivation. Her twelveshillings had grown to twelve *hundred dollars*, all safe in the Savings Bank, and she offered it for the farm and it was accepted,—for it was all in cash. The Polish widow now has her country estate, where she has been spending some months; though unwilling to retire as yet, she has returned and rusumed her stall. What a fine provision for herself and family has she secured by five years of determined effort!—What proof has she made, that this is the land where all may be rich who have health, and where they only who have it not are proper objects of charity. We only hope that this honorable Polish widow will not be tempted to throw herself and her fare away upon some lazy loafer. —*Jour. Com.*

The following resolution was passed at "the colored people's Educational Convention,' recently held in this city:—

"*Resolved*, That the white people of this State ought not to reproach us with being ignorant, degraded and poor, while they tax our property to support their own poor, and their blind, deaf and insane, and educate their own children, while denying to our benefits and blessings conferred by this taxation."—*Ind. Sentinel.*

INDIAN SUMMER.—We do not always have an "Indian Summer," properly speaking; and the question whether "this is the Indian Summer?" is often a very puzzling subject for tea-table talk. It is unknown in the parts of the Old World, whence we chiefly derive our literature. It is like the farewell lingering look of a departing friend. We cannot persuade ourselves that Winter is as pleasant as Summer. Winter like old age, may be kindly and have its own charms; but youth and maturity, spring and summer, are the most joyous seasons. The origin of the term Indian Summer is probably unknown to many of our readers. With the white man engaged in agricultural persuits, which during the early settlement of this country, were his chief occupation the Summer and early part of the Fall are the chief seasons for gathering in crops, and these he then made the occasion for peculiar enjoyment and festivity. The favorite period of the Indian was that time when the leaves fall rushing from the trees, the sun shines dimly through the hazy atmosphere, when the nights are free from frost and days moderately warm. This period, when ever it occurred in Autumn, either in October, or November, or indeed in wintry December, was hailed with every feeling of delight by the Indian, fire was set to the dry leaves of the forest. which rapidly spread and drove the deer to the laurel groves for protection, where the Indians were concealed prepared for their destruction.—Hence the Indian would say to the European, "The white man' sunmmer is past and gone, but thd Indian summer is come."—*Buffalo Com.*

RAILROAD MOVEMENTS.—The New York Tribune says:

"Gangs of workmen commenced grading the Kenebec road in Gardiner, Hallowell and Augusta, this week. It is the intention to prosecute the grading as fast as possible in these towns through the winter.

"At the annual meetings of the stockholders of the Wilton Railroad company, it was voted that the work of constructing the road be at once entered upon, and ordered an assessment of five per cent, upon the capital stock to be paid.

"Emherst Express states that the stock of the Brattleboro' and Bellows Falls Railroad has all been subscribed, and that a meeting for the choice of Directors is to be held at Brattleboro' on the 11th of Nov.

"The Morris and Essex (N. J.) Railroad Company has comenced laying the rails on the extension to Dover, and expect to accomplish the whole route in the course of two months.

"The contract for the Stonington Railroad Branch has been taken, and the work will be commenced immediately. It is expected that the new road will be ready for use early in May.

"The Cape Cod Branch Railroad is now in progress, the workmen having commenced laying the rails betweem Middleborough and Wareham. The road, it is expected, will be ready to go into operation early in the ensuing spring."

For men to resolve to be of no religion till all are agreed in one, is just as wise and as rational as if they should determine not to go to dinner till all the clocks in town strike twelve together. —*Dr, Scot.*

WISCONSIN.—The Territorial Legislature assembled at Madison, on the 18th ultimo, for the special purpose of preparing the way for admission to the Union as a State. The message of Gov. Dodge is wholy occupied with the reasons for a speedy entrance into the Union as a State. The population of the territory he estimates at 200,000.

THREADED BANK NOTES.—Messrs. Crane & Co., of Dalton, Massachusetts, Manufacturers of bank note paper, have invented a very simple and efficient method of preserving the denomination of a bill from alteration. Threads of silk or cotton are arranged in parallel lines, lengthwise with the note, and embodied in the substance of the paper during its manufacture. A one dollar bill has one thread, and one is added for each denomination up to five dollars, then a ten dollar bill has six threads, another is added for twenty, fifiy, one hundred, five hundred, and one thousand; the last has eleven threads. It must be very difficult, if not impossible, to insert another thread after the note is finished, and as the threads mark is value as distinctly as the figures, the chances of a successful alteration are at least greatly diminished. The Mechanics' Banking Association of this city, and several of the banks in this State and at the East, have ordered the threaded paper, and it will probably come into general use.—*N. Y. JournSl of Commerce.*

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Mar. '97 '47

THE WESTERN RECORDER.

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Original Poetry.

Written for the Western Recorder.

SONNET.

Oh, were I good, I would not care to die,
Tho' Nature blooms in all the joy of spring;
For, there's no spot, beneath yon azure sky,
Where my sad sprite can rest her weary wing.
Noah's fair Dove could find an Olive Branch,—
(Emblem of Peace;) but, oh, there is no peace
For my poor bleeding heart! no leaf to staunch
Its ebbing wound—its sorrows cannot cease.
But hold! Is there no balm in Gilead?
And is there no Physician there, my soul?
Yes. There is one whose heart like mine, has bled;
He bids me take the healing balm—I'm whole!
Henceforth declare, the weary may have rest,
Since I have found it on His gentle breast.

LOUIS.

PUTNAM, Nov. 10, 1847.

Written for the Western Recorder.

SERMON,

PREACHED AT ELDERSVILLE, PENNSYLVANIA;

BY REV. WM. REEVES.

[*Published by request of a public meeting.*]

Philipians iv: 3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel.

(*Continued.*)

PROP. VII. In the *apostolic* and *primitive* church, those holy women who were called of God to the work of the ministry, were inducted into the sacred office by a regular and formal *Ordination*, and that to *Elder's Orders*.—This proposition may appear astonishing to some of our opponents; and especially, perhaps, to that class who lay the greatest stress upon the circumstance of a formal ordination. To some of these, it seems to be the *sine qua non* to a valid claim to the clerical office. Of such, therefore, may not the most be hoped, as the fruit of this discussion? For surely, if the above proposition be true, and it should be proved to be so, according to their own profession, they should be among the fastest friends of female preaching.—But in our estimation, this external ceremony, important and proper as it may be to preserve order and decorum in the church, is, nevertheless, not *essential* to the office itself. It may have its uses, and, in this respect, we have no objection to it. Nay more; as a ceremony of uniform *recognition* by the church, of the right of the candidate to the clerical office, we deem it wise, impressive and judicious. For the church, by her authorized officers, publicly and solemnly, by a form of ordination, to '*acknowledge*' the '*authority* of the person thus set apart for the ministerial office, to '*preach the word*.' &c., we think attended with great good. But that the church, or her officiating ministers, has power to *impart* that authority, or to *give* the Holy Ghost, is a doctrine we repudiate, and denounce, as *Papal*, even though borrowed and used by some *Protestant* churches. And we are happy to find this sentiment sustained by so respectable an author as *Rev. Gardiner Spring*, before cited. In his Sermon on the *Savior's presence with his Ministers*, (by the way, one of the best sermons on the ministry we have ever read,) he is very lucid and pointed on the subject. He says, 'The *act* of setting *apart* to the ministry, consists in the *formal vote or resolution* of the Presbytery, expressing their *approbation* of the candidate, and *their judgment that he is called to the office*. This *resolution* is indicative of his vocation; and while it does not give him his commission, because that is given him by the divine Head of the church, it is proof to himself and the world that he is called of God. From that hour, he is, to all intents and purposes, an ambassador of Christ. a duly authorized minister, having a divine warrant to preach the Gospel, and administer its ordinances. All that follows this governmental act is the mere outward and formal expression of the act itself, by which he is constituted a minister, and receives his official authority. His *ordination* by *the laying on of hands*, solemn and impressive as it is, is the least important part of the service.' And he, upon the authority of 'Hetherington's History,' asserts that, 'The church of Scotland, for a time, dispensed with this outward ceremony, in order to discountenance the prevalent idea that spiritual gifts were imparted by it.' And is it not also remarkable that even the old *Wesleyan Church*—in England, with all the learning of her ministry, and their fondness of ecclesiastical power, never, till recently, formally *ordained* their candidates to the sacred office?

Mr. Spring says in another place, 'As a sign of designation to office, it is recognized in the Scriptures. Yet it should never be forgetten, that it *transmits* nothing. It has no magnetic charm, by which the vestal flame from higher altars is communicated, and does no more than honor the heavenly gift by settling it in form on its appropriate and golden candlestick. The doctrine of Rome and of England, [and may we not add America too? for is not the same sentiment in the Methodist Episcopal Church Discipline?] on the subject of ordination, is unworthy of a spiritual religion, and grows out of that monstrous system of errors which well nigh extinguished the light of Christianity, by subsituting visible forms for invisible realities, and converted the religion of the Gospel into the more accommodating and more captivating religion of sense. *Accipite Sanctum Spiritum—receive the Holy Ghost*, is the presumptious language to a candidate in the formula of ordination in both [all three] these churches."—In consequence of what we consider an undue importance which many attach to ceremonial ordination, we have indulged in the above digression; as it may tend to strengthen our regard for the *spiritual*, while it shews the insufficiency of the *ritual* part.

Let us now listen attentively to, and weigh impartially, the evidence to be adduced in direct proof of out proposition,— that, in the primitive Christian Church, those holy women, who were called of God to the work of the ministry, were formally *ordained* to that sacred office, and some of them even *Presbyters*. And in the mouth of two or three witnesses, let every word be established. The first author we introduce is the learned *Dr. Macknight*.—In his admirable Commentary on the Epistles, he clearly proves the point, now under discussion. On Rom. xvi: 1, he translates,—'Phebe a *deaconess*.' And quotes and translates from the Apostolical Constitutions, thus: '*Ordain also a deaconess, who is faithful and holy, for the ministries toward the women.*'—'Pliny too,' he says, 'mentions them, [deaconesses,] in his letter to Trajan. And speaks of two christian females, put to the torture, 'who were called among the Christian Ministerstræ.'' And on v. 12, the Dr. says of Tryphena and Tryphosa, that they 'were probably *female presbyters* or *deacons*, who employed themselves at Rome in propagating the Gospel; as was Persis likewise, who in the next clause is said to 'have labored much in the Lord.' And as Mary is said, verse 6. to 'have labored much with the apostle,' she also may have exercised one or other of these offices in some of the great cities of Asia or Greece, where the apostle preached, and by her zealous services, especially among her own sex, may have been of use to the apostle and his assistants, while preaching the Gospel.' Again on v. 1, the Dr. says, 'The deaconess is also described,—1 Tim. v: 9, and verse 10, orders the widows or *female presbyters*, to be chosen from among them.'—'*Grotious* too,' he remarks, 'tells us, these female *presbyters* or *elders* were *ordained by the imposition of hands* till the councils of Laodicea; and for this he quotes the XI canon of the council. From what is said of Euodia and Syntyche, Phil. iv: 3, it is probable they were female *presbyters*.'

Drs. *Dodd* and *Coke* also, in their excellent commentary, it is remarkable, evidence the same thing, and cite the very same passage as well as another, with Dr. Macknight. On Rom. xvi: 1, after a lengthy and instructive introduction, they enter elaborately into the discussion of female preaching, and patiently compare this chapter with 1 Cor., xiv, where, it has generally been thought, the apostle *forbids* women from preaching. And reconcile the two chapters by considering the proper field for female ministers, was confined to their own sex. And for that work, they were solemnly set apart by regular and formal ordination. And add, 'In favor of this opinion, *Grotius*, on the verse before us, remarks, 'that in Greece there were ..... *female presbyters*, as well as *deacons*, for the instruction of their own sex; which female *presbyters* were *ordained by the laying on of hands*, till the council of Laodicea;' and for this he appeals to the eleventh canon of that council. This *order of priestesses* must grow out of the custom of women's holding separate assemblies for their mutual instruction and edification.'

Dupin, too, as before quoted, bears witness to the fact, "'that in the fourteenth century there were deaconesses in almost all churches.'" And the author who cites him says, "In the fifteenth canon of the council of Calcedon, commonly called, the fourth general council, assembled anno 451, is this passage: "A deaconess is not to be ordained before she is forty years' old." Here then is *circumstantial* evidence of the strongest kind, added to *positive* testimony,—in the ecclesiastical legislation regulating *the time*, or fixing the *age*, of the female candidate for 'holy orders!' This also is confirmed by that colossal divine and profound commentator, *Dr. Clarke*. In his comment on Rom. xvi: 1, after translating the Greek word '*diakonon*' —a '*deaconess*,' asserting that "there were deaconesses in the primitive church," and specifying the duties of their office, says, "They were chosen in general out of the most experienced of the church; and were ordinarily *widows*, who had borne *children*. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age." And adds the following important testimony: "It is evident that they were *ordained* to their office, by the *imposition of the hands of the bishop!!*" And what is still more notable perhaps, he says, "and *the* FORM OF PRAYER *used on the occasion* is EXTANT *in the apostolical constitutions!!*" The Dr. also states the *period* of the continuance of the order of female ministers in the church. It appears, as before observed, that as long the church continued *pure*, WOMEN were not only allowed to preach, but also regularly ORDAINED to the office and work. And it is owing—not to any *prohibition of the Almighty*, but to the *corruption of the church*, and of the *male ministers*, that the 'order' has not continued to the present day, in unbroken succession. The Dr. closes his comment by stating that, "In the tenth or eleventh century, the order became extinct in the *Latin* Church; but continued in the *Greek* Church till the end of the twelfth century." And directs his readers to "See *Broughton's* Dictionary, article *Deaconess*." Finally here, be it observed, that the above authors give *positive testimony* to FACTS, and cannot therefore, be refuted by merely *negative* evidence.

[TO BE CONTINUED.]

Written for the Western Recorder.

Scraps from my Port-folio.

BY PHILOM.

1.

There is in the human mind a strong disposition to regard the *antique* with a degree of respect and reverence which is sternly denied to anything and everything called *modern*. Let an old book, statue, or painting, one around which antiquity has folded its mantle, gray and dark, be offered to view, and it is looked upon as a something sacred and almost worshipful. It becomes, as the case may be, at once a text-book, a model, or a standard. And to touch carelessly or to speak lightly of such venerable relics of olden times is to expose oneself to a serious charge of profanity and to the anathemas of all lovers of the "ancient regime." Why is this? Whence does it come that we are bound to bow in obedience to every-thing, provided it be covered with the dust and smell of the mould of antiquity? Are the writings of a Xenophon, statues of a Phidias, or the paintings of an Apelles really beter or intrinsically superior to those to which a more modern and humble date is assigned? I sincerely doubt it. In the cultivation and improvement of the useful and beneficial arts and sciences, at least, the nineteenth century has far outstripped the most renowned ages of antiquity. And her progress is yet an eagle one—onward and upward! She boasts names that are & shall be inscribed upon the pillar of their country's history. Their memory shall live and shine as stars in the already clustered constellations of the firmament of science and literature. Then, while we respect and admire, so far as truth will permit, the works of former times, whether civil or ecclesiastical—scientific or artistic, let us not blindly and superstitiously worship. Let us not in our respect for the past, forget the claims of the present. Too long have we wandered amid the broken shafts and crumbling piles of the shadowy past while the present has been neglected.—*Extract.*

2.

It is the sentiment of Revelation, and one to which the experience of ages responds in harmony, that man is born to trouble, or, in other words, human life is a drama of trial and affliction. Exceptions there are it is true: but how few such play a part upon the great stage of human action; the number is so few, as, in the mass of human beings, scarcely to be noticed or warrented as exceptions. The sources of misery are sown thickly within, and scattered thickly without us. They surround us in profusion. The Elements and seasons; the winds and weather; Profession and occupation; the dearest relations and fondest ties of social life; genius and intellect, the strugglings of the former to soar, and the patient investigating curiosity of the latter; the memory of the past, the feelings of the present, the prospects of the future, in a word, every relation and possession of life, from the highest, through all intermediate grades down to the lowest, has appended to it sources of grief, more or less. And when evil in reality does not shade the present, there are often imaginary ills, which, being equally painful as the former, are, therefore, so far equally real. But real evils are very often magnified by being looked upon through a false or gloomy medium and their pain is, consequently, aggravated. Were we careful to possess ourselves of clear conceptions of the true character of our afflictions; to view them as they really are and not as they appear colored through the medium of nervous fear, or morbid feeling; and were we as solicitous to derive from them that amount of moral instruction and improvement which, no doubt, our heavenly Parent designs we should; and did we, instead of indulging in improper reflections, endeavour to ascertain precise by their cause, and, in the removal of that, seek for the removal of the effect, I have no doubt a great many afflictions would prove rich blessings; at least, all would be much all eviated. One great cause of agravation in affliction is the thought, that our afflictions are *singular*; inherited by no one else, pertaining solely to ourselves, and that others have never been thus afflicted.—This thought is, however, founded in gross selfishness, and is therefore, wrong. If the same particular nerve in others has not been touched, a keener one has been made to quiver. Niether are our afflictions *casual*; but they are the touchings of the rod of heaven; nor are they *penal*, unless especially so marked. But they are *disciplinary*, and under the control of Him who is too wise to err, too holy to wrong *any one of his creatures, and too good to inflict* unnecessary evil.

3.

SIN, what has it done? What destruction has it not wrought? It has torn the crown of honor from the brow of man; it has desecrated the temple of his purity; it has kindled strange fire upon the altar of his heart; it has mingled false incense in the censor of his devotion; it has shaded the walks of Eden, faded the bloom and stolen the fragrance of its fairest and loveliest flowers; it has poisoned the waters of the fountain of human enjoyment; it has given birth to, and commissioned death; it breathes upon the air, and death rides in awful triumph upon the wings of the epidemic; through empires and nations, o'er kingdoms and states, amid the cities and towns, the villages and hamlets he guides his way; fans with his wing the cheek of thousands, and livid as ghastly corpses they crowd and swell his train!—Or, more like the march of time, stealthy and quiet, he stands upon the threshold of domestic life, for there is no place too holy and sacred to forbid his entrance. And in very mokery of the glee within fastens his basilisk eye upon the form of the lovely and beloved, & selects her as his victim; he blows through her life a breath of death—the carmine fades from the cheek; the smoothness from the brow; glossiness from the hair; rubiness from the lips; fulness and symmetry from the form; agility from the step; laughter and sparkling from the eye—and she, whose presence was the token of gladness; whose voice, silvered with joy woke up new feelings in the heart; clothing the lips of the father with words of gratitude to heaven for such a gift, while the mothers have danced with feelings of unmingled pleasure; whose hand was ever soft and smooth with kindness; whose heart was ever the temple of benevolence, while her words were but the echoes of the music of that temple; yes the *idol* of the household from its shrine is torn to do homage to the King of the tomb! And now the dew of death stands in thick beads upon that once polished brow; and ere long the grave worm in solemn mockery of former beauty, will sit in the eyeless socket, or, crawl through the chambers of the brain. This is death, and death is the offspring if *sin*. For "by one man sin entered into the world, and death by sin." But is there no rescue? Is there no balm for the wounded heart? Are the smitten in spirit to languish forever? Is there no bow of hope to span the grave? "If man dies shall he live again? Yes, there is one whose name has power to hallow even death,—a confidence in whose merits will convert the last sigh of the world-weary soul into the Keynote of endless bliss—that name is JESUS! "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—"Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;" and those shadows shall fly before the beams of the "Sun of Righteousness." Our last enemy and our strongest, even death as the effect of sin, shall be destroyed."

4.

All men are engaged in the persuit of happiness. A hope of its attainment, no matter in what it may be supposed to consist, swells every heart; nerves every arm; courts and finds a home in every bosom. This hope is not confined to any privileged class or favoured few; it sways the feelings of the peasent as effectually as it does those of his monarch. Though thus ardently pursued by all, yet, how few are favored with its constant companionship?—Alas! the moments are few, very few, of which it can, in truth, be said, they are unmixed, unalloyed. Pure happiness, happiness unshaded by a single cloud; happines unmixed with a single drop that might give it bitterness, does not appear to be the lot of mortals. There are moments oh! how sweet they be, when the soul appears to rise in all the strength of conscious superiority; delighting in its own fulness and smiling upon all groveling cares it leaves earth and roams amid the wonders of its ideal creations. But such fancyings are transient. A breath from the past may curl some leaf of memory's volume darkened by a painful remembrance, and the magic wreath is dissolved; or perhaps, a fear of the future, dark and dread, throws around the bright spot we now inhabit a shade that makes the soul quiver; and the gay vision fades away. But is man always to be as "a pendulem twixt a smile and a tear?" Is this his destiny, fated to him? *NO.* The gospel clothed with light, arrayed in the garb of gladness, comes with its hopes and its joys and weaves, even from the sufferings of the believer, a wreath of fadeless bloom. Like an angel undisguised it enters into the workings of our most secret feelings, moulding and harmonizing them into serenest complacency with the divine will for this is the true source of all true and permament human happiness. Like its great author it says to the waves of life, "Peace, be still." It kindles a torch to light the grave—drives back the fear of death—gilds the Tomb—*leads to heaven—crowns with imperishable* glory.

5

The heart of the christian is, as it were, a focus in which are concentrated the principles of the gospel and the graces of the Holy spirit; displaying from thence, as from a common center, their concentrated energy in the temper and conduct. As in a convex lens the united rays of light produce a burning heat, so a union of the doctrine and graces of the gospel in the heart of the christian produces love —warming love.

The famous philosopher, the really great Czar Peter, of Russia, whose memory will ever be the admiration of Europe, always rose two hours before day, and when he saw the morning break, he would express his wonder that any man should be so stupid as not to rise every morning to behold one of the most glorious sights in the universe. "Men take delight," said he, "in gazing on a picture, the trifling work of a mortal, and at the same time neglect one painted by the Deity himself. For my part," added he, "I am for making my life as long as I can, and therefore sleep as little as possible."

In the city of London, the deaths average about 1000 per week the births 1200.

Scientific.

Explanation of the Daguerreotype Process.

This important discovery is one of the most remarkable of modern times, and in its progress will doubtless be productive of many highly interesting and beneficial effects which few are prepared to anticipate, and as a brief description of it cannot fail to be acceptable to our readers, we have condensed from a popular writer a few general hints respecting it.

The Camera Obscura, it is generally known, is a contrivance for delineating on a white ground a living picture of whatever object may be presented to it. The Daguerreotype fixes this picture indelibly upon the surface of a plate previously prepared for the purpose. The plate consists of a thin leaf of copper, plated with silver, both metals together not being thicker than a card. The object of the copper is simply to support the silver, which must be the purest that can be procured.

Before the plate is placed in the camera there are certain operations to be performed.

1. The surface of the plate should be made perfectly smooth or highly polished. For this purpose it must be laid flat, with the silver side upward, upon several folds of paper for a be dding; and having been well polished in the usual way, the surface must be powdered equally and carefully with fine pumice. Then a little cotton wool dipped in olive oil, must be rubbed over the plate. A small portion of cotton must now be moistened with diluted nitric acid, and applied equally to the whole surface. The next thing to be done is to make the plate equally and thoroughly hot, when a white coating will be observed on the silver, which indicates that that part of the operation is finished. An even cold surface is next wanted, such as a metalic plate cooled almost to the freezing point by muriate of soda, and to this the heated plate must be suddenly transferred.

2. The next operation is to give the plate a coating of iodine. This is accomplished by suspending it over a dish with iodine divided in to small pieces. This process should be conducted in a darkened apartment. The requisite time for the condensation of the iodine varies from five minutes to half an hour. When this process is satisfactorily accomplished, the plate should be immediately fixed in a frame with catches and bands, and placed in the camera; and the transference from one receptable to another should be made as quickly as possible, and with only as much light as will enable the operator to see what he is doing.

3. The next operation is to obtain the drawing. Having placed the camera in front of the object to be represented, and the lens being adjusted to the proper focus, the ground glass of the camera is withdrawn, and the whole is left till the natural images are drawn by the natural light from the object. The time necessary to leave the plate for a complete delineation of the object, depends upon the intensity of the light.

4. Immediately after removing the plate from the camera, it is next held over the vapor of mercury, which is placed in a cup at the bottom of a box, and a sprit lamp applied below till the temperature rises to 140 degrees of Fahrenheit This process is intended to bring out the image, which is not visible when withdrawn from the camera.

5. The next operation is to fix the impression. In order to do this the coating on which the design was impressed must be removed, to preserve it from being decomposed by the rays of light. For this purpose the plate is placed in the trough containing common water, plunging and withdrawning it immediately, and the plunging it in a solution of salt and water till the yellow coating has disappeared.

This new science or art has been distinguished by different names. It was first called Photography, from two Greek words signifying writing by light. It was afterwards called the art of Photogenic drawing, or drawing producted by light. M. Daguerre, the discoverer gave it the name of Heliography, or writing by the sun; all which appellatives are derived from the Greek, and are expressive n some degree of the process.—*Scientific American.*

The Burning Wells of Kanawha.

The burning salt wells of Kanawha, Virginia, are a great curiosity. The immense discharge of combustible gas, the low temperature of the waters coming from a depth of 2,000 feet in the earth, and the great force of the ascending column, all combine to render these wells interesting and wonderful. Some of these walls have, it is said, exhausted the subterranean gasometer with which they are respectively connected. I am inclined to the opinion that he exhaustion of the gasometer was not the cause of the cessation of the discharge of gas, but that the shaft through which the gas and water passed has been so encrusted as to close italtogether, and thus prevent the escape of both the gas and salt water. Mr. Spencer, the former Superintendent of the New York State Salines, on his return from the Fossil Salt Mines in South Western Virginia, came around by the Kanawha Salines, which are in the North-Western section of that extensive State, and remained there a week. The salt made at Kanawha, annually, is equal to about two millions of bushels. The coarse alum salt is made there.—The price of salt is twenty-five cents for fifty pounds, last year fifty cents. The bitter water which is separated from the salt, in the progress of manufacture, is of great specific gravity; a sample which I have is 1964. A mine of cannel coal has been recently found within sixteen miles of these Salines—the quality is excellent. I have a sample of this coal, and a comparison with sample of foreign cannot coal, shows it to be uperior. Coal is used at Kanawha for heating the salt pans. As wood has risen in price at the New York State Salies, from $1 75 to$3 50 per cord, it is important to ascertain if the bituminous coal of the Corning mines cannot be used economically for the making of salt at Syracuse. This was one of the objects of Mr. Spencer's visit to Kanawha—to examine their bitumious coal furnaces.

Great improvements have been made at Saltville, of late. One of the proprietors, in a letter to me states, "that in the new process one half the fuel is saved, and two-thirds of the labor, and a salt of a very superior quality produced. Formerly $2 000 worth of kettles were broken in a year. Now no kettles are broken. Formerly the caking inside the pans was cut out with iron picks. Now fresh water is heated in the pan and the saline caking removed." Thus Yankee skill is reaching the bowels of the mountain of old Virginia.—*New York Journal of Commerce.*

New Experiment.

A recent work of science gives the following novel experiment which settles questions of some importance in philosophy.

"Two hundred pounds weight of earth were dried in an oven, and afterwards put into an earthen vessel. The earth was then moistened with rain water, and a willow tree weighed five pounds was placed therein. During the five years the earth was carefully watered with rain water or pure water the willow grew and flourished; and to prevent the earth being mixed with fresh earth, or dust blown on it by the winds, it was covered with a metal plate perforated with a great number of small holes, suitable for the free admission of air only. After growing in the air for five years, the willow tree was removed and found to weigh one hundred and sixty-nine pounds and about three ounces. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed, it was discovered to have lost only about two ounces of its original weight; thus one hundred and sixty pounds of woody fibre, bark or root were certainly produced; but from what source? The air has been discovered to be the source of the solid element at least. This statement may at first appear to be incredible, but upon the slightest reflection its truth is proved, because the atmosphere contains carbonic acid, and is a compound of 714 parts by weight, oxygen, and 386 parts, by weight of carbon."

Variety.

ADDRESS

TO THE COLORED PEOPLE OF U. S. OF NORTH AMERICA.

St. Domingo, July 10, 1847.

Dear Friends: We, being native Americans who emigrated to this country in 1824, being now in body assembled, have resolved to offer to our brethren of the Unite States the law of emigration passed by our house of congress, on the 5th inst. It invites all strangers here to participate in our glorious liberty, without distinction of color; and all who will come by this invitation, will have their passage paid, at the rate of $14 per head; and those who will come with the avowed intention of becoming farmers, will have in addition to the payment of their passage, fifty acres of land, as a donation to them forever, together with the implements of husbandry, and a regular maintainance until they are able to maintain themselves; and they will be entirely exempt from military service, as also their offspring in order that they may attend to the agricultural pursuits. We presume that this law can fully be depended on, by all who may feel disposed to embrace its offers, as it is founded on necessity. As we have a very healthy climate, and, perhaps, one of the best soils in the world, with a generous population, all we stand in need of is American Society—or, in other words, tillers of the ground; in fact, by the aid of foreigners, this might be made a paradisaical garden. We have the full right of the liberty of conscience. We have a Methodist Church in the city of Port Plat, one in Samana, & one in this city, where we worship God according to the dictates of our consciences, without the least molestation. Our friends may depend on this information as being strictly true; and up to the present time we have a majority of colored population of more than two-thirds. We expect that many white people will accept this offer, as they seem generally more disposed for adventure than the colored. However, we hope that our friends will not let this fine opportunity pass without embracing it.

There is a vessel engaged to bring out emigrants. She is consigned to the house of Messrs. Amar & Co., New York. Persons interested will do well to call on the above gentlemen. Furthermore, should it become a general desire, any merchant who would choose to fit a out vessel, for the purpose of bringing out emigrants, will be sure to receive $14 a head, including all expenses, for as many as they will land here. If any merchants should like to have a guaranty, they could, by writing to our President on the subject. His name is "Pedro Santana," president of the Dominican Republic. It will not be as inconvenient to new comers hereafter as it was with us. We can give them all the necessary information how to conduct themselves in this country.

We remain, dear brethren, yours,
(Signed in behalf of the meeting,)
REV. JAMES FALLS, Chairman.
Elijah B. Gross, Secretary.

HOW TO ACQUIRE A LIBRARY.—Three cents a day, paid out by an apprentice boy for cigars, or what not,—amounts to —let us see! how much in a year? Three times three hundred and sixty five is ten hundred and ninety five, $10, 95; and this for five years, the average for apprenticeship in this country, amounts to the round sum of fifty four dollars, and seventy five cents.

Now take an apprentice boy, who is in the habit of smoking cigars, or drinking mint jullips—and that is no better —and let him make an estimate of what he thus absolutely throws away—and he will be surprised to find that twenty one cents a week is a very moderate estimate. And where there is one who thus throws away that amount a week how many are there for whom four times that sum will not suffice?

Take then, this very moderate sum as a standard, and we have the sum of 54,75 in five years—which all will agree is the same as sunk—yea, and a hundred times worse than sunk to the bottom of the sea! a sum sufficient to purchase a library of Book equal to a doctor's or lawyer's. It would buy a copy of Shakspeare, Webster's octavo Dictionary, a copy each of Rollin, Gibbon, and Bancrofi's Histories—all of which are indespensable by the way; to which it would add Young, Milton, Pope; Lock and Bacon, Combe Irving, Bryant, and a dozen others, of the very best English, and American clasics.

What apprentice, after having acquired such a knowledge of his craft, as will enable him to start into the world a useful member of the community, but will be better satisfied with the possession of such a library, thus acquired than with the *recollection* of having expended such a sum in a manner far from useful or necessary.

The remarks above are directed more especially to apprentices; but they will apply with equal truth to other classes of young men. Thousands are thrown away in that manner, which if appropriated in the way suggested, would open the way in numerous instances, to honor, fame, —and what is better than all—to happiness!

The Young Negro's Prayer.

A young negro, saved from a vessel which traded in slaves, had been landed on the coast of Sierra Leone, and placed under the care of a school-master named Thompson. One day, when the school was closed and the door shut, the master in passing heard a slight murmur; he approached and listened: it was the little negro boy, who prayed nearly in these words—"Lord Jesus, I thank thee that wicked men have come and taken me, and that King George's ship came afterwards and took the vessel of these wicked men, and brought me hither, where Massa Thompson has taught me to read, and to know Thee. But still I have a greater favor to ask of Thee. Send other bad men to take my father and mother, and order a vessel of King George to take the vessel of these bad men, and to bring hither my father and mother, in order that Massa Thompson may teach them also to read, and that they may know Thee, and that we may all go together to heaven." This was a singular prayer, you will, perhaps, say. True; but the poor child expressed what he felt, according to the degree of knowledge he possessed; and you know it is the heart, and not the words which the Savior regards.

On the evening of the same day, Mr. Thompson walked on the shore, and seeing little Tom, he said to him, "What are you doing here?" "I am come," he replied, "to see if the Lord Jesus has granted my prayer." The child continued thus for some time to visit the shore: & one evening he was seen returning, leaping and dancing and clapping his hands—"My prayer is heard," cried he, "my prayer is heard! my father and mother are come." Then taking Mr. Thompson by the hand, and leading him to the shore, he showed him two aged negroes. They were really his father and mother, who, having been made slaves at first, were now rescued by an English cruiser.

Thus had little Tom manifested the true spirit of prayer, not only in asking with simplicity and fervor a favor to which he attached a great value, but in waiting with patience, and hoping for the answer to the request which he had addressed to the Lord. This is prayer indeed!

A French paper, *La Semaines*, announces the invention of a steam plow, or rather a mode of digging by means of steam, from which great results are anticipated. The inventor is a young medical man, named Baraff. The paper states that one of two-horse power was in operation at the residence of the maker, who was constructing another of double that power. The machine proceeds along the field and digs the ground with the greatet precision. Two beams furnished with five mattocks each, act successively upon the soil, loosening it to the depth of 12 or 15 inches, and pounding it as small as compost. By using only one of the beams, a tillage of the usual depth can be effected.

Conference Proceedings.

From the Methodist Protestant.

PENNSYLVANIA CONFERENCE.

The Pennsylvania Conference convened at Hollister's Mills, on the 25th day of August, 1847, to hold its seventeenth annual session pursuant to appointment. James S. Furguson in the chair. Conference opened by reading a portion of Scripture and prayer. All its sessions were opened by similar religious exercises.

Secretaries.

E. S. H. Cobb, Daniel L. Braynard.

Transferred to Unstationed List: J. B. White.
Elected to Elder's orders: E. S. H. Cobb.
" to Deacon's orders: James Wilson

Received into the Itinerancy: Joseph Watrous, George Buckingham, Renaldo E. Gormon, W. B. France, Daniel L. Braynard, and Daniel Gormon.

APPOINTMENTS.—Stephen W. Allen, President. Chenango Circuit, Daniel L. Braynard; Wells and Burlington Circuit to be supplied; Quicks Bend and Albany, Alexander Lane; Rushville, John Hagans; Monroe, James Wilson, E. Watrous, Union, Renaldo E. Gormon, Salem, Joshua W. Rutledge, James S. Furgason; Canaan, Ambrose Abbot, George Buckingham; Sanford, Joseph Watrous; Lackawana Mission to be supplied; Elmira Mission, William Vercoe; Bloomsburg Mission, Robert Baird; Stroudsburg Mission, Wm. Bortree, Daniel Gormon; Broom Mission. Palmer Owen; E. S. H. Cobb, Conference Missionary.

Resolved, That the last day in this year be observed as a day of fasting and prayer, especially for the sanctification of the preachers and members of the Church.

Monday afternoon, 5 o'clock, August 30th, 1847, Conference adjourned to meet in South Canaan meeting house, in Wayne County, Pa., on the last Wednesday in August, 1848.

E. S. H. COBB, Sec'y.

From the Methodist Protestant.

VERMONT CONFERENCE.

The Vermont Annual Conference met, according to adjournment, at South Granville, N. Y., September 8th 1847.

Conference opened by the President. Chandler Walker was chosen Secretary, and Reuben Buttolph, Assistant Secretary.

Hiram Carpenter received into the Itinerancy and ordained Deacon.

Heman Bruce, formerly of the New Jersey Conference, received on his recommendation.

Luther Chamberlin, Heman Green, and Wm. J. Carr transferred to the unstationed list.

George Smith, Conference Steward.

STATIONS OF THE PREACHERS.—Peleg Weaver, President. Balston Circuit, John W. Dorris,—an Assistant to be supplied; Providence Circuit left without a preacher at their request; Chester Circuit, Ransom Speer, Granville Circuit, George Smith. Hiram Carpenter. Shelburn Station, Levi S. Smith, Onion River Circuit. Charles C. Burnett Calais Circuit, Done Cook. Jesse Turner, Home Missionary on Bethel Mission; William Hart, Home Missionary on Grand Isle Mission; Heman Bruce, Conference Missionary.

Chandler Walker, J. D. Esmond, Reuben Buttolph, Anson H. Spear, and Alpheus Carey, left without appointments at their own request.

UNSTATIONED MINISTRES AND PREACHERS.—Balston Circuit, Henry Harris, Licentiate; Providence Circuit, Asa Mosier Deacon; Chester Circuit, Alden Davis, Elder; Granville Circuit, Zina Boyington, Elder—Thomas Carpenter Joseph Wetmore, Deacons—Jeremiah Rogers, Licentiate; Union River circuit, Nathaniel Stockwell, E. Stephens, Licentiates; Calias Circuit. Marsh P. Ladd, Licentiate. John R. Dinsmore, Licentiate; Essex Circuit, no returns, and left without a Preacher.

Three meeting houses on Balston circuit, worth $1000 each $3000; 3 on Granville Circuit, $2000; 1 on Providence Circuit $800; 1 on Shelburn Station, $3000; 1-4 Onion River $500; 1 Parsonage on Onion River Circuit, $500 —tot al, $9 800.

The next meeting of this Annual Conference to be held in Shelburn, Vt., on the third Wednesday in September, 1847.

Passed the same resolutions on slavery and on finance that were passed last year.

Had a very harmonious session.

Not able to give the precise number in society not having had returns from all of the circuits: the probable number is about 700, one hundred less than last year.

Peace and harmony prevail at present throughout the district—prospects brightening—a revival commenced on Balston Circuit—a number of conversions. Yours in love,

GEORGE SMITH, Pub. Com.

From the Methodist Protestant.

TENNESSEE CONFERENCE.

Extracts from the Minutes of the Nineteenth Annual Conference of the Tennessee District of the Methodist Protestant Church; held at New Concord Camp ground, Ohio County, Ky., October 1st to 4th 1847.

At 11 o'clock the President O. Potts, took the chair, and called the Conference to order by reading a portion of Scripture and prayer.

On motion, B. F. Duggan was appointed Sec.

The Conference adjourned to hear the introductorry sermon, by B F. Duggan, at the stand.

Received into the Itinerancy: J. C Crews, J. Hutchinson.

R. J. W. Baldmain was received by a certificate from the President of the Alabama District.

Elected to Deacon's orders: S. H. Miller, C. Askew, who were ordained.

Elected to elder's orders: R. P. W. Balmain, B. H. Steward, and ordained.

Standing District Committee: J. L. Hawkins, J. Camper, Allen Wallis, J. L. Armstrong J. Rucker, A. Landers.

NUMBER IN SOCIETY.—Union Circuit, 219; Liberty Circuit 153; Obion Circuit, 165; Trenton Circuit 155; Bolivar Circuit. 115; Providence and New Concord. 309; Hopewell Circuit. 138; Licking Circuit, 82; Jefferson Circuit, 14; Buffalo Mission, 34. Total, 1382.

APPOINTMENTS FOR THE ENSUING YEAR.—O. Potts, President. Union Circuit, B. F. Duggan. Liberty Circuit, J. Camper, B. B. Hunt, Obion Circuit J. C. Crews, J. C. Lewis, P. White, Trenton Circuit, S. H. Miller, J. Jolliff, Bolivar Circuit, J. R. Robertson, J. H. Cobb, Providence & New Concord Circuit, J. H. Harper, T. Burgess. R. P. W. Balmain; Hopewell Circuit, John Sharp, R. Hooper, E. G. Williams, Jefferson Circuit, J. Hutchinson, Licking Circuit, unsupplied; Buffalo Mission, R. W. Morris, J. L. Hawkins, J. Holms, C. Smith, G. Yost. B. H. Stewart, Home Missionary. Wm. A Sharp, C. H Hines, left in the hands of the President.

On motion, Conference adjourned, to hold its next annual session at Union Campground, Bedford County, Tennessee; to commence on Friday before the first Sunday in October, 1848; at which time there will be an introductory sermon by S. H. Miller, on the call to the Ministry.

B. F. DUGGAN, Sec.

Religious Intelligence.

MUSKINGUM DISTRICT.

Fredericktown, O., Nov. 11, 1847.

BR. BASSETT: Having to write you on business: I wish to say to those interested; that thro' the good providence of the Parent of all good, I arrived with my family, on this (Frederick Circuit,) the second week after the rise of Conference: and found the Circuit in a good, healthy condition. Peace and Christian fellowship reigning throughout its borders. This is truly a pleasant Circuit. Its membership possessing much of the spirit of Mutual Rights: and Christian liberality, such as seem, not only to say, 'be ye fed;' or 'be ye clothed;' but furnish the means for its accomplishment: this I think a good mark of love for the great work of saving souls. Oh, that the Lord may enable us to feel more of its importance.

Our first Quarterly Meeting was held the sixth and seventh inst. At this meeting we were favored with the very acceptable labors of our estimable President, (Br. Clancy,) who labored with more than usual zeal, and to the satisfaction to the edification of all who heard him, so that we have grounds to believe that great good will ultimately be the result. We are looking forward for yet better days on this Circuit. Oh that we may far more than realize our most sanquine expectation. Yours in love,

J. S. THRAP.

WESTERN RECORDER.

PUTNAM, OHIO, THURSDAY, DEC. 2. 1847.

A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL.—PRINTER.

ANNUAL REGISTER, 1848.—We still send a copy by mail to each subscriber who pays, $2 in advance for 9th volume of the Western Recsrder. Should any mistake or omission occur, we desire to be informed of it.

THANKSGIVING.—Since our last, we see that the States of Mississippi and Louisiana also joined in the observance of Thursday Nov. 25th, as Thanksgiving day.

☞ When a correspondent sends his first article for the press, and negleçts to pay postage, we infer that that writer wastes his postage money for tobacco. We knew such a circumstance, somewhere in the great state of Ohio, less than a year ago. His article however was considered to have some merit.

THANKS.—We are under obligation to Brother S. Morrison, Freeport, Ia., for a copy of Dr. David Dale Owen's Reports, of the Geological Survey of the State of Indiana. This document we have for several years been anxious to meet with. Also, to Brother E. A. Wheat, of Elba, New York, for copies of the Minutes of the Genesee Conference, in pamphlet form. If the secretaries of the different Conferences, would annually favor us in this way, we should be essentially aided in posting up the statistics of our church. Much obliged.

DISAPPOINTED.—When we open a letter from a brother minister, and don't find funds enclosed, or the names of several new subscribers.

STILL WORSE.—When we receive a letter from a brother minister, and find that he only wishes us to announce a quarterly meeting, or to change the address of his paper, & has left us to pay his postage, we cannot help thinking that such a brother is guilty of a small *deficiency*.

NO BETTER.—When brethren of distant States and Conferences who have heard what a good paper ours is, write to us, requesting us to send them some specimen numbers of our paper that they may see how they like it; why, it is a pleasure to us to do so; but when they make us pay postage in such case, if intentionally done, we consider it a positive imposition. And in case such enquiring brethren should be pleased with our paper, (as we trust they will) and send us subscriptions, they should certainly forward the pay in advance.

PROMISES.—We well remember who promised some time ago, to remember us, and pay up before this time, but have not yet exactly done that thing. We can't forget those *promises*, and have begun to think strange, quite strange, that those promises are not remembered by brother *so and so*.

NOT BAD.—A writer in the last number of the Cumberland Presbyterian, answers the objection of the chewers of tobacco, that it is a plant of nature, and is not therefore to be refused. He says—

"I do not shape my argument against the plant. I have no doubt but our Divine Creator made the plant for a wise and benevolent purpose, but I have no idea that he designed it to be chewed up and spit all over the whole face of his fair creation—I object to the use, and not to the plant."

By the by, we wish that those subscribers who discontinued taking the Western Recorder because we thought it our duty to take ground against the use of tobacco, would subscribe for the Cumberland Presbyterian. It is an excellent paper.

EX-PRESIDENT TYLER, made a call at Cincinnati one day last week on his way South. Did not leave the Steamboat.

REV. WM. HUGHEY.—We are gratified to learn that Brother Hughey, an old itinerant of the Ohio Conference, is again 'in the field,' Clarksburg Curcuit being left vacant, by Brother Pelan, our old friend H. is attending to the said Circuit, 'active as a boy.' So says Brother Carson of Bainbridge. Success, we say to the labors of Brother H. and we trust he will find it convenient withal, to do us a clever agency for the Western Recorder.

PICTORIAL SATURDAY COURIER.—This is a mammouth pictorial sheet, intended for the Christmas and New Year's holidays, issued from the Saturday Courier press, Philadelphia. It contains more than fifty engravings, a great portion of which pertain to recent battle scenes and incidents.

Tobacco.

We are glad to find a portion of the religious press is waking up, and raising its voice against the common use of tobacco. The editor of the Western Christian Advocate, which we apprehend is one of the most extensively circulated papers in the West, in his last paper, makes an appeal to professing Christians concerned, which we conceive should be seriously pondered, and promptly heeded. He says, "A hundred tobacconarians could support, with the price of their gratification, a missionary in a foreign land; and all the tobacconarians of Christendom could supply the entire heathen world with bibles in ten years! How professing Christians intend to answer at the bar of God for their misapplied moneys, we profess not to understand." We notice that in the next column of the Advocate is one of Charles Gutzluff's Reports from China. The letter thus commences: "The Chinese Association has taken efficient measures to circulate the holy Scriptures throughout the empire. We can sell the New Testament at five cents a copy.—China must be converted by means of the Bible; and we trust in the Lord that he will give us means to print it and awaken every where in the the people a hungering after the Word of God." Now if the sum of five cents will furnish a copy of the New Testament to the Chinaman; and the Chinese Association are praying for means to print and send it abroad to the hundreds of millions of that benighted nation, is it not humiliating that professing Chistians should be expending upon an unnatural and viciating appetite means which might be employed in enlightening and saving those perishing heathen? How many hundreds and thousands in this land might, by denying themselves this unworthy indulgence, appropriate almost daily, or at least weekly, a sufficient sum to furnish a copy of the New Testament to the heathen.

We are glad to find that some ministers are discontinuing the use of tobacco, determined hereafter to be more consistent examples to the flock. It did us good to see our old friend M'G. at the recent session of the Ohio Conference, and who had been a member of that body from its first session. He stated that he had pursued the practice for *forty-nine* years, and now the *fiftieth* had been his jubilee. He had for the year past refrained from the habit, to the evident advantage of his health and enjoyment. Another brother minister we saw at the Muskingum Conference, who broke off from the practice a year previous upon hearing the lecture of Br. Springer at Steubenville. He still stood firm, and stated that he would not for any consideration be induced to resume the habit. We lately had the pleasure of receiving a letter from a minister belonging to the Pittsburgh Conference, stating that he had discontinued the practice, after he had pursued it for *thirty years*, and expressed a hope that he should not 'backslide.' Stand fast, brother.

A COUNTY WITHOUT INTEMPERANCE, AND A COUNTY WITHOUT CRIME.—It seems that the County of Barnstable, Massachusetts, has little further use for Courts and Juries, for Lawyers, Sheriffs, Constables, or Justices of the Peace. When we were in Cincinnati two or three months ago, an able Lawyer was holding forth in that city on the subject of Temperance, before large audiences. He stated that he was from Barnstable Co., Massachusetts, where the semi-annual Court had lately convened as usual, but found no cases whatever upon the docket! It seems that the cause of Temperance, and the cause of Peace, had taken such deep root in that county, that crime had well nigh disappeared, & litigation got into disuse. Of course, our legal friend, and perhaps others could be spared to go out upon a mission in the good cause of Temperance. The circumstance is an interesting one, and we almost feel proud to claim that said Barnstable County as our birth place. We meet with the following paragraph in reference to this matter in Cist's Advertiser.

A Peaceable Community.

Barnstable, Mass., Sept. 10.

The Court of Common Pleas for this peaceable county has been in session here for its semi-annual term; for, though there was an able Judge present in the form of Judge Ward, a suitable posse of officers, headed by the energetic Sheriff Hinkley; the full complement of Grand and Petit Jurors, without a missing man of the pannel; a melodious crier, in the person of the prompt Mr. Blish, to open the court; a learned clergyman, Mr. Palfrey, to make the prayer in conformity to the pious usages of our ancesters; and a bar full of lawyers qualified to maintain either side of any cause, yet after all, not a case, civil or criminal, was found for the juries. In six months not two men could be got to law with each other, and nobody had committed a crime that required a verdict of guilty or not guilty.—The like cannot be said for any like number of forty thousand civilized people in the world. It is one of the good fruits of the principles planted by the Pilgrims who first landed at Provincetown on the end of good Cape Cod.

SEARS' MAGAZINE.—The Dec. number of this valuable work has been received, which closes the volume. It contains pictorial descriptions of the States of Missouri, Iowa, *Wisconsin* and Texas. Amongst the embellishments are views of St. Louis, Milwaukie, Southport, Galveston and Houston. The number is very interesting. Mr. Sears has made arrangements for an improved volume for 1848. We shall publish his prospectus.

GOLDEN RULE.—This is the title of a monthly publication in quario form, by Rev. D. F. Newton, Covington, Ky. at fifty cents per annum. Its size is compensated in quality, for though small, it contains more good things than half a dozen popular mammoth sheets.—Take up any number of the 'Golden' and you will not go amiss for something good. We believe it is *all* good. It devotes much attention to the Temperance cause, and to other reforms of various extravigances of life and society, but especially the common use of tobacco. Br. Newton calls this reform the cause of God. We have no doubt his paper will do much good.

PITTSBURGH COMMERCIAL JOURNAL.—This excellent weekly newspaper, has just been again enlarged, and is now a mammoth sheet. Each number contains reading matter enough to make a book, embracing much interesting reading matter, and the general intelligence, of all sorts. Always glad to see the Journal come. Weekly paper, $2 per year. R. M. Riddle, publisher.

THE MESSAGE.—The Annual Message of the President is looked for next week. If it should prove a little longer than the one we had last year, what will the printers do for X's? The words *Mexico* and *Texas* occurred so many hundreds of times in the last Message, that the type setters in many offices, could *much as ever* find enough of the the letter x for the occasion!

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent

Written for the Western Recorder.

Temperance Cause.

MR. EDITOR: The Springfield Temperance Society in conjunction with the Putnam Division of the Sons of Temperance, have appointed a committee to make arrangements for the purpose of bringing the subject of temperance before the people of this county on the west side of the Muskingum river.

The plan proposed is to hold meetings in the various townships and districts when it may be practicable.

To distribute papers, essays, statistical information—and procure as many orators as will volunteer in the cause.

One great object will be to show the demoralizing tendencies of *strong drink as a beverage*—Its destruction of human life! its destruction of property, of social happiness, of virtue, law, and religion!!

The folly and hypocrisy of one professing to be a friend to his fellow man, to his country, or the cause of God, and not use his talents, his influence, and his example to drive this hydra-headed monster from society!!

And especially to wake up our countrymen to the importance of calling upon our *law-makers* to interpose the authority of law, to the diabolical traffic of intoxicaring liquors!—

Small donations will be required from the friends of the cause for the purchase of such papers and tracts as may be deemed useful.

Respectfully submitted,

THE COMMITTEE.

Putnam, O., Nov. 30, 1847.

Ecclesiastical.

Written for the Western Recorder.

Conference Collections.

NO. II.

MR. EDITOR: In my last I referred to several points, in relation to this subject, on which, I then, had not time, or space, to make such remarks as I thought called for, which I propose attending to at my leisure.

The first thing I shall more particularly notice is the argument already alluded to, drawn from the Discipline (See 11th Ed. pa. 70,) where the General Conference makes it the duty of circuit Stewards to raise Conference Collections. It is inferred hence that the Annual Conference cannot make it the duty of any one else to raise such collections.

The constitution (Art. 7 Sec. 3.) we have already shewn, authorizes the Annual Conference "to make such *rules* and *regulations* as may be necessary to defray the expenses of the itinerant ministers, preachers and their families; to raise the amount of their salaries," &c. Now, it will be recollected that it is the General Conference which charges the duty of conference collections upon the circuit Stewards, but, that, it is the constitution—which is paramount authority to the General Conference—that confers the power to make financial "rules and regulations" upon the Annual Conferences. And the Gen. Conference has by its own acts declared that it does not consider itself at liberty to interfere with any power which is already defined to the Annual Conferences by the Constitution. For instance, the constitution grants to each Annual Conference, (See Dis. pa. 20) the power to "regulate the manner of elections within its own District;" consequently, the General Conference in giving rules for electing delegates to the Annual Conferences (See Dis. pa. 54) provides that said rules shall only operate "where an Annual Conference shall omit or decline to prescribe the mode for the election of delegates," thus acknowledging the paramount authority of the Constitution, and the illegality of its acting on questions confiled by that instrument exclusively to the Annual Conference, only where the latter "omits to act."

The only consideration, which we perceive, that can be offered against this argument is drawn from the Dis. page 24, where the constitution gives the General Conference power "to devise *ways and means* for raising funds," and thus seemingly gives that body, on this subject, concurrent jurisdiction with the Annual Conferences. Our reply is, that the power to make financial "rules and regulations" is *expressly* granted, in the constitution, to the Annual Conferences, and, in the passage above, only *impliedly* to the Gen. Conf. Implied powers are always doubtful ones, and never can conflict with those which are clearly and *positively expressed*. The General Conference may have power to make rules governing financial matters where the Annual Conferences "omit" to act on the subject as in the case of elections refered to. But where an Annual Conference has adopted a set of financial regulations the power of the General Conference must cease, else the constitution has been guilty of creating conflicting jurisdictions. And, by the way, there is wisdom in this arrangement of the Discipline; because, from the varied sentiments and habits of the people, over such an extent of country as the church designed to operate, no one set of rules could be supposed to suit every section of the work. The Annual Conferences can, therefore, vary them to suit the exegencies of the case.

But even admitting the rule of the General Conference, charging the duty of Conference collections upon the circuit Stewards, to be of binding force, and that the rule cannot be superceded by an act of the Annual Conference, still the An. Conferences has power, by virtue of the constitutional provision above quoted, to require the superintendents to attend to the same duty also; more especially when it is assertained, by long experience, that the General Conference rule is of little or no practical utility. And it is a burning shame for an Annual Conference to sit, inactive, with free powers to remedy the evil, and look upon a rule, which, from the very nature of the case, must be inefficient, and not only make no effort to relieve the poor preachers, who travel the outskirts of the work, but seemingly countenance such men as wishing to shew their great ability at legislation, throw cold water on efforts which are made for the relief of those needy laborers. And if this thing is continued, little confidence can be had in in the humanity of the body. But from our knowledge of a majority of the members, we shall be much mistaken, if, when they come to understand this thing, they do not treat such men as their merits deserve.

As it regards the opinion of the chair referred to in our last, that the "Annual Conference could do no act to give official character (that is, to prescribe official duties) to its members;" the assertion is too absurd to merit any serious attention. It is passing strange that any man making pretentions to intelligence would risk his reputation for correctness with such a declaration. We only notice it because it was part and parcel of the effort made at our last Conference to shield such superintendents as were delinquent in their attention to Conference collections.—"The Annual Conference can do no act to give official character to its members," eh! And yet the constitution gives it "power" "to make such rules and regulations as may be necessary to defray the expences of the itinerant ministers and their families;" "to make such special rules and regulations as the peculiarites of the district may require;" "to prescribe and regulate the mode of stationing the ministers and preachers within the district;" "each Annual Conference shall have exclusive power to make its own rules and regulations for the admission and government of colored members within its district," &c., (See Dis. pages 20 and 21) and yet, forsooth, it can "do no act to give official character to its members!" Let the Annual Conference make "rules" on any of the subjects above referred to; then let the superintendent refuse to carry them into operation, and he will very soon find the Conference can effect his "official character" by removing him from office (See Dis. pa. 38) and placing him as an assistant or transfering him to the unstationed list.

From the view we have here taken of the powers of the Annual Conference, over the subject of Finance, it is clear, that, when that body passed a rule making it the duty of the chair to ask the superintendent, on the annual examination of his character, whether he had attended to the Conference collections, that it was the will of the Conference he should attend to that duty. And that body having power to enforce the duty, it was sheer quibling, such as a two shilling pettifogging lawyer would be ashamed of, to attempt to shield the delinquent from censure. Indeed, it is worse than quibling—it is that species of anarchy which is the deadly bane of all well ordered governments. And, if possible, its bearing upon the poor and pennyless preachers, is such an outrage upon humanity, as to make it still worse than all these. And bear it in mind, reader, that the persons who thus interpose their influence to weaken the efforts in behalf of the needy itinerants, are, we believe, all ministers, who take very good care to appropriate to themselves the best situations in the Conference. Some of them go as fine and as slick as if they had every morning hopped out of a band box, while their poor fellow itinerant, from the frontiers of the work, clad with rags, has scarcely one cent in his pocket to take him to his next field of labor.

"Oh! wod kind heaven the giftie gie us,
To see oursel as others see us."!

Very respectfully your's, &c..

C. SPRINGER.

Meadow Farm, O., November 27th, 1847.

Biographical.

Written for the Western Recorder.

MRS. SALLY BROWN,

Consort of David Brown, Sen., departed this life October 6th, 1847, in the 63d year of her age.

Sister Brown was born in the State of New Hampshire where she experienced religion in early life. Her parents, John and Huldah Hubbard, being members of the Baptist Church she also became a member of the same. Shortly after her marriage her husband settled in the State of Vermont where she united with the Methodist Episcopal Church, there being no church of the former persuasion in the neighborhood in which she then resided. With her husband she emigrated to Ohio in 1814 and settled in Scioto county.—She remained a member of the Methodist Episcopal Church for nearly forty years when she attached herself with most of her family to the Methodist Prot. Church. My own acquaintance with our departed sister commenced a little over a year ago. During that acquaintance we can bear testimony to her christian character. The gospel of Christ was her delight; whilst Jesus was the theme of her conversation. I do not know that I ever visited her but her conversation would turn upon the subject of religion. Her attendance upon the means of grace was regular, and whilst in the house of prayer her whole soul appeared to be engaged in the services.—But she has been taken from us! We shall no more hear her voice in the class-room and prayer-meeting, or behold her attention to the gospel. However if faithful we expect to meet her in a better world as her end was peace. From the commencement of her disease she was under the impression that she would not recover. But this gave her no alarm. A few days before she died she directed my attention to the text from which she desired me to preach her funeral discourse, and to a hymn to be sung over her grave. About two days after this, supposing herself to be dying she called her family to her, giving to each member her farewell charge, encouraging those she supposed to be on their way to heaven, warning the rest; not forgetting two of her sons, who were absent. May her afflicted husband and children remember her dying words. The husband has lost an affectionate and pious wife, the children a beloved and tender mother; but if her last advice is followed, no doubt but they will meet her where parting will be no more. After her farewell charge to her family she still lingered with us for two days when her happy spirit took its flight we have no doubt to a better world.—Our society at Wesley Chapel has met with a loss; but our loss is her gain.

W. W. TIPTON.

News of the Week.

Accidents on Railroads.

A correspondent of the the American and Gazette, in view of the many accidents that have lately occurred upon railroads, calls the attention of railroad proprietors to the coupling of the cars. He says well, that while it is true passengers should not stand outside when the cars are in motion, death is a dreadful penalty for a little thoughtlessness or imprudence; and offers the following suggestions:

Could not the cars be so constructed as when joined to form as it were one continuous car, with the intervals or spaces between well secured by an iron railing or door on each side, which might be kept locked, if necessary, and opened and closed by the conductors at every stopping place. The platforms between the cars might be covered over entirely, so as to form but one floor, on which passengers could securely walk from one car to the other; the coupling rods might be increased and made more substantial—and in addition to these improvements, an inclined board, the person who might fall from the cars beyond the reach of the wheels, might be added to great advantage, and would doubless save many lives; this might be let down when in motion, or when passengers are entering or leaving the cars.

We hope the railroad companies will take this matter under consideration, and see if various means cannot be resorted to, to make this mode of traveling more secure. Putting benevolence out of the question, they would lose nothing by a little more attention to the safety of their passengers.—*S. E. Post.*

Horrible Murder.

A respectable farmer by the name of Izry Roberts, living in Burlington county, New Jersey, was murdered in his wagon on the Moorstown road, about three miles from Camden, on Saturday evening last. The inquest makes it evident that he was shot from behind, while sitting in the seat of the wagon. the murderer probably was sitting in the back part of it. A young man with a gun was seen to jump out of the wagon shortly afterwards, by two boys, and he inquired of them the road to the ferry—he also was seen at the ferry, and the pocket-book of the man was found in a canal-boat near there.

Mr. Roberts was a member of the Society of Friends, and is said to have been much beloved and respected by all who knew him. As he had no enemy, the only motive of the murderer could have been money—of which the murdered man is supposed to have had over a hundred dollars about him. The neighbors and friends of Mr. Roberts have offered a reward of $500 for the arrest and conviction of the murderer and the Governor of New Jersey will doubtless at least double the reward. With the clue that the officers of justice have, it is almost impossible that he should escape detection. The whole community is interested that nothing should be left undone to bring the perpetration of so brutal and cold-blooded a murder to condign punishment.

Since writing the above, we learn that the reward has been increased to $1.200.—*S. E. Post.*

TERRIBLE GALE.—An extract of a letter from Grenada, Oct. 25, 1847, received in New York says:

There was a severe gale of wind on the night of the 11th inst., which injured Trinidad and Tobago greatly. At the latter island it was very severe. About seven hundred houses were destroyed. Nearly all the estates have lost their work houses, and fully one third their crops.

DEPLORABLE ACCIDENT.—We learn from the Indiana S. Journal that a shocking accident happened to Governor Whitcomb, on the down train of railroad cars on the 16th, at Edinburgh. The Governor had stepped off the cars for a few moments, and was about stepping on again while the cars were in motion. His foot slipped and he fell between the cars and the platform of the depot, the cars whirling him around and crushing his thighs as they went. The Governor was insensible for some time after he was extricated, but finally recovered consciousness. The exact character and extent of the injury, we are unable to state; but from what we are told, it will be some time, if ever, before he can recover.

MORE OF THE CAMDEN MURDER.—We learn that the individual who is supposed to have been the muderer of Mr. Roberts, was seen in the woods with a gun, by several persons, on Saturday afternoon, near the spot where the foul assassination was perpetrated. Also, that about six o'clock on Saturday evening, this same individual, in company with another man, is reported to have stopped a wagon, and asked permission to ride for a short distance; but the request was refused, owing to the wagon in question having been sufficiently burthened. This took place on the Moorestown road. near the scene of murder. Some of the persons who saw the suspected individual, think that they could identify him. We have likewise heard a rumor to the effect that Mr. Hugg, of Camden, had caused a man to be taken into custody at or near Frankford, Pa., under circumstances of suspicion. The rewards now offered for the apprehension of the blood-stained miscreant amount to $1200—i. e., $500 offered by the friends of the late Mr. Roberts, $500 by the Governor of New Jersey, and $200 by the Mayor and City of Camden.

A COMPARISON.

A Virginian, travelling in Massachusetts, writes from Springfield, to the editor of the *Richmond Whig*, expressing his astonishment at the enterprise of the people. He also furnishes a table, carefully compiled, of the comparative value of manufactures and agriculture of the free and slave States, the summing up of which is as follows:

	Slave States.	Free States.
	$107,934,996	$397 965 522
Produce of the South - - - -	107,934 996	
Balance against us - - - - - -	290,030,526	
Excess of agricultural produce in favor of the North, as heretofore stated - - - - - - - - - -		52,707,913
To give the North and West equal territory with us, for agriculture, as per last statement - - - -		459,000,000
The same equality for manufacturing as for agriculture, these States produce - - - - - - - - -		262,000.000
Leaving us in all justice in the vocative - - - - - - - - - -		1 054 728 459

"This is simply two pursuits—agriculture and manufactures. Where will it leave us when I shall add on commerce to this terrible exposure!"

He proceeds to note some curious facts, among others, the following, which he treats in a style which South Carolina will bear rather more patiently than if the writer were a Northerner:

"In making musical instruments, South Carolina has not one cent invested; neither has she in fire arms. When she attempted to annul the laws of Congress, and set at defiance her obligations to her sister States, she sent to this State for guns, swords, cannon, and even musical instruments, to give enthusiasm to her people and marshal them against their brethren of the Union. The Yankee boys charged her just about twice as much as they would any one else. At the same time, they could have formed a dozen companies of the less noisy, but brave people, who work hard for their living, and marched to Carolina, and frightened all these warriors out of the State. Those Nullification muskets are still in Carolina, where they will remain as useless lumber. I respectfully submit to her politicians, when they want to fight again, to learn to manufacture their instruments of war and defence. All the other states have something invested in this business except this little war State.—*Nat. Era.*

A CONTRAST

But, another Virginian tells some home-truths of the Old Dominion. He has just been contemplating the wonderful prosperity, of Ohio, under her Free Labor Institutions, and turns with a melancholy eye to the "Mother of States." We quote from an editorial in the *Richmond (Va.) Republican*, of September 4th. the passage is a most striking one:

"Neglect and decay seem to have laid their hands upon the commerce, the enterprise, and the education of this old commonwealth. Its noble harbors, with here and there a straggling sail look like huge 'banquet halls deserted.' Its beautiful rivers are impeded and their value impared by obstructions, which the least exertion of enterprise would remove, Its boundless water-power, sufficient to propel more manufactories than Old England can boast, waste themselves in the sea. Its principal work of improvement, the James River Canal, crawls onward, with snail-like pace, and when it draws nigh to the Blue Ridge, pauses for years, as if the shadow of the mountains had chilled it to the centre. Its legislative charter, long and anxiously sought, seem to be, when granted, objects of distrust. Fortune presents her flowery favors, but we hesitate to grasp them with a strong hand, lest they conceal some unobserved thorns. Our principal cities remain almost stationary, while many of our villages have the delapidated, ancient look of towns 'gone to seed.' And, amid all this, ignorance prevails to an unprecedented extent, some eighty thousand of our people not being able to read the title deeds of their salvation and their freedom if they were put into their hands.

"Leave this scene of desolation, and cross the Ohio. The roar of steam falls upon your ear; cultivated fields meet the eye; the busy hum of manufacturing industry sounds upon the air. You behold beautiful villages, with an aspect of rural neatness and industry, as well as beauty; you see growing towns, full of life, bustle, and animation; you arrive at a Queen city, which, containing forty years ago a few straggling huts, has now a population of eighty thousand souls, and is filled with elegant edifices, both public and private, vieing with the palaces of the merchant princes of Europe. Here you will meet with no inconsiderable number of Virginians, who have devoted their wealth and energy to the foundations of a new State. Or, if you choose to travel northward, by way of the Ohio and Erie Canal, you may pass silently and steadily, for days and nights through a country, not only rich in natural resources, but with every acre highly cultivated; the marks of the recent forest will be fresh, and yet, almost upon the very spot where it stood, town after town rises before your sight, their street filled with an active and enterprising population, and exhibiting, even to the eye of a transient observer, every evidence of energy and thrift. Thus you journey on, until at last, as you approach the Northern border, a view is presented that will almost lead you to imagine you are approaching an Atlantic seaport. The flags and sails of vessels are before you, not only schooners, but heavy brigs and large ships are there, their tall masts visible for miles, while, ever and anon, an immense steamer urges her way slowly and majestically, amid a crowd of other craft, with which the harbor of Cleveland is often literally *choked up*. There you are, on the northern borders of Ohio, in one of the most beautiful cities of the world, while before you spreads the bright expanse of that noble lake whose waves reflect the unquiet spirit of man, and what, with storm and steam, know no rest.

"What Virginian can think of these things, without resolving to put forth every power of body and mind for the regeneration of a Commonwealth with which Ohio can bear no comparison, in the extent and variety of her natural advantages? There is abundance of wealth in the soil—there is a superabundance of energy in the Virginia character, if it be only rightly directed, to make this Commonwealth, what the God of Nature designed her, the greatest, wealthiest, and most powerful member of the American Confederacy. If her people could only have a breathing-spell from party politics for eight years; if, during that time, they would permit the revolutions of '98—'99 to take a profound nap, and, instead of discussing abstractions, dig ditches, lay down iron rails, and build school-houses, we should have a State worthy the name, the bright traditions, and the illustrious destiny of the OLD DOMINION."

Good advce, this? And the people of Western Virginia begin to see that the right way to carry it into effect is, first of all, to remove that which prevents the institution of schools and the construction of canals and railroads.—*Nat. Era.*

THE DRAIN OF EMIGRATION.

This is most forcibly presented by Dr. Ruffner, of Virginia, to whose late address on the subject of Slavey, we referred in our last number:

"We esteem it a sad, a humiliating fact, which should penetrate the heart of every Virginian, that from the year 1790 to this time, Virginia has lost more people by emigration, than all the old free states together. Up to 1840, when the last census was taken, she had lost more by nearly 300,000. She has sent—or we should rather say, she has driven from her soil—at least one-third of all the emigrants who have gone from the old States to the new. More than another third have gone from the other old slave States. Many of these multitudes who have left the slave State have shunned the regions of slavery, and settled in the free counties of the West. These were generally industrious and enterprising white men, who found, by sad experience, that a country for them. It is a truth, that slavery drives free labor—farmers, mechanics, and all, and some of the best of them, too—out of the country, and fills their places with negroes.

"What is it but slavery that makes Marylanders, Carolinians, and especially old Virginians and new Virginians, fly their country at such a rate? Some go because they dislike slavery, and desire to get away from it; others, because they have gloomy forebodings of what is to befall the slave States, and which to leave their families in a country of happier prospects; others, because they cannot get profitable employment among slaveholders; others, industrious and high-spirited working men, will not stay in a country where slavery degrades the working man; others go, because they see that their country, for some reason, does not prosper, and that other countries, not far off, are prospering, and will afford better hopes of prosperity to themselves; others, a numerous class, who are slaveholders, and cannot live without slaves, finding that they cannot live longer with them on their worn-out soils, go to seek better lands and more profitable crops, where slave labor may yet for a while enable them and their children to live."

Melancholy Accident.—On Monday, about twelve o'clock, a boy named Samuel Smith, fell from the fourth story of the Ledger Budding to the first, and died in a few minutes thereafter. He was taken immediately to the drug store of Dr. Jayne, in South Third Street, where. notwithstanding every effort was made to save him, he died. His mother lived in Ann street near Schuylkill & sixth. Inquest—Accidental Death. —*Phil. Sat. Gleaner.*

Shocking Accident.—On Monday afternoon, about 5 o'clock, a man about 50 years of age, named Timothy Hurley, employed at the manufactory fell into a large dye vat, and was dreadfully scalded from his feet to his head. He was conveyed to the Hospital, with faint hopes of his recovery.

A Horrible Murder.—A man named Beach was murdered on the 12th inst. near Lockland, Ohio. His body, with the lower extremeties nearly devoured by the hogs, and his face so mutilated by buzzards as to be scarcely recognized. Suspicion rests upon no one, but the authorities of the place were closely investigating the affair.

Another.—We observe, by a statemnt in the last Marietta Intelligencer, that Dr. Hildreth has a work, now in press, soon to be issued, entitled a "History of the First Settlement of Ohio."—The work is published under the superintendence of the Historical Society of Cincinnati. and will form the first volume of the society's transactions. The Intelligencer justly observes that the name of the author is a sufficient guarantee that the work will be interesting.—*Zanesville Courier.*

The New Planet.—Sir John Herschell, at Mr. Bishop's request, has called the planet last discovered by the name of Flora. The emblem is to be the "Rose of England," which is put under a very neat and convenient form of writing. The symbol adopted for the planet Iris is a semi-circle representing the rainbow, with an interior star and a base line for the horizon. This device is due to Prof. Schumaker.

Accident.—On Saturday afternoon, a man named John Fury had one of his feet smashed, at Camden, N. J., in consequence of a wheel of a railroad car passing over it. He was taken to the Hospital.

Choirs in Churches.—A clerical correspondent of the New York Journal of Commerce, speaking of choir singing in churches, says:—"I feel quite sure the Great God whom we worship does not approve of this manner of publicly conducting his praise, I am inclined to think that David understood what was the Divine mind on this subject. And when he exclaims so often in the very psalms which he composed for the public service of Jehovah, "Let the people praise Thee, O God, yea, let all the people praise Thee," he did not mean to say, "Let the choir praise Thee, O God, yea, let all the choir praise Thee."

Dimes and Half Dimes.—The New York Globe is calling the attention of Congress to the best means of getting the worn out Spanish sixpences and shillings out of circulation. It says, if we weigh a sixpence and an American half dime, we shall find that the half dime has more actual silver in it than the sixpence, consequently, the positive value is in the American coin.

Camden Mechanism.—Two iron towers have been constructed at Starr's factory, Camden, on the plan invented by E. S. Townsend, intended for the purpose of sustaining the wires of the new telegraph across the North river near the Palisades. Their height is 200 feet, four feet at the base tapering up to one foot, and made in the most beautiful manner of flat bar iron winding around in each direction, forming a column of spiral lattice work, combining lightness, durability and strength of no ordinary character.

The Westmoreland Guards.—A letter in the Greensburg papers, dated September 29, gives a return of this company; it left Pittsburgh ninety-three strong, and reached the 'Halls of the Montezumas' with forty-three, disease and battle having thus thinned their ranks. Capt. Johnston and fourteen men remained sick at Puebla, and the company was commanded by Lieut. Armstrong during the late conflicts.

Progress of the Telegraph.—On Friday evening last, Philadelphia and Vincennes, Ia., were in telegraphic connection, the whole thousand miles of line working to a charm. Vincennes is the most easterly office on the Louisville and St. Louis Line, which Mr. O'Rielly is now pushing forward with characteristic energy.—From the St. Louis New Era, we learn that the advanced posts of the Telegraph were within 60 miles of that city on the 16th, and that the last post would probably be planted before the end of November. We have also private advices from Mr. O'Rielly, which induce us to believe that the whole line will be working by the 15th of next month, or Christmas at the furthest.—*Zanesville Courier.*

Horrible Story of Shipwreck.

Captain Smith, of the South Carolina from Savannah for Boston, reported wrecked a few days ago, has arrived at Boston, and gives the particulars of the dreadful suffering of the crew. As we stated, they lived a week without water or food, when they drew lots to see who should suffer death to save the others. It fell to the lot of an Irishman, named Charles Brown, who had S. D. marked on his arm. He was a large athletic man, weighing about 175 or 180, had shipped at Savannah, and was unknown to the rest of the crew.

He alone was armed with a sheath knife, which he drew, and declared he would plunge it into the heart of the first who approached him to carry out the fatal chance. Upon this the captain retired to his cabin, saying he would have nothing more to do with the affair, thinking that they were all near their end.

At this moment a boy, named Hughie Rose, of Bangor, Wales, aged 19, spoke up, and said that the youngest should die first; this free-will offering was about to be accepted by Brown, as the captain with the boy went into the cabin. Captain Smith states that as he threw himself upon the berth his eye was attracted to a handle sticking up near, which he thought belonged to an adze. He told the boy to fetch it, and it proved to be an adze.

Thinking that something wrong was about to be enacted on deck, he followed the boy when he returned, and saw the boy seized round the waist by the now desperate Brown, with the intention of making him the victim. At this moment the captain states that he felt gifted with extraordinary strength, stepped forward and drove the adze twice into the head of Brown, and he fell dead upon the deck.

It is supposed by Captain Smith, from the fact that S. D. was marked upon the arm of Brown, that he shipped under a feigned name. He was about 35 years old.

After he was dead, the captain bled and dressed him. His flesh was partly cut up into thin strips, and laid upon the deck to dry. But the crew did not hunger for food, water being their chief desire. His blood was used for drink until the morning that they were taken off, when about a pint remained, which had turned black. —*Bal. News.*

We regret to announce (says the Camden (South Carolina) Journal,) the death of another distinguished member of the medical family of our town, Dr. A. De Leon, who expired on last Friday, after a sudden and brief illness. Dr. De Leon was the oldest practitioner in Camden, and has had a successful practice for the past thirty-two years.

Appalling Calamity.

Burning of the Steam Propeller Phœnix, on Lake Michigan—One Hundred and Seventy Passengers burned or drowned.

By Saturday's western mail, an *Extra* Statesman came to hand, containing the following most melancholy intelligence, which had been received by that journal in a despatch dated "Cleveland, Nov. 26, 8 o'clock, P. M.:"

"*Editor Ohio Statesman:*

On Sunday morning inst, about 4 o'clock, the Propeller Phœnix, bound up the Lakes, when within seventeen miles of Sheboygan, was discovered to be on fire under deck. There were more than 200 passengers on board; it was found impossible to extinguish the fire. Thirty of the passengers took the small boats, and were picked up by the steamer Delaware, which hove in sight soon after the fire was discovered, but not in time to save those on board, over *one hundred and seventy* in number, all of whom were either burned to death or drowned.

One hundred and fifty of the passengers were emigrant Hallanders, who were seeking a home in the west.

Capt. Sweet, of the Phœnix, was sick in his stateroom at the time of the disaster, and is among the few saved.

Every attention was paid to the survivors by the Captain and crew of the Delaware.

The Phœnix was owned by Messrs. Pease & Allen, of Cleveland.—*Zanesville Courier.*

Bank of Wooster.—The Wooster Democrat of the 26th says:—Another silly rumor has been set afloat at Cincinnati regarding the solvency of this institution. It is hardly necessary for us to say there is no ground for the panic, and that it is all news to our citizens. The Bank is pursuing "the even tenor of its ways;" and if any of the alarmists about Cincinnati feel any doubts regarding the safety of the institution, they have only to present their "pile" at the counter and receive the "rocks."—*Zanesville Courier.*

The tale---Who will list to it?

"The resources of the South are exhaustless." True. Yet, under Slavery, the probability of opening or expanding these resources, is yearly diminishing.—See, in proof the following tables!

Population of the South, 1845	8,250,000
Do. do. do. 1835	6,500,000
Increase in the decade	1,750,000

Now, this million, seven hundred and fifty thousand of increase ought to swell largely our means of support. This is the invariable result in the free States. Yet, with it Southern means of support are largely diminished. Mark our exports:

	1836.	1845
Unmanuf'd Cotton	$71.284.925	$51,739 643
Tobacco	10.494 104	8.008,319
Rice	2.548,750	2,160,456
Naval stores—Indigo	913,396	815 039
Total	$85,241,175,	$62,723.455
Decrease		$22,219,720.

Think of *twenty-two millions and a half decrease in ten years, in our means of support!*—We tell you friends of the South, that Slavery is impoverishing you yearly, and that you cannot long stand the losses it occasions. With exhaustless resources, this *exhausting* drain is rapidly sucking away our life, and will unless removed, leave us hopelessly poor and weak. Why not, then, look the evil in the face, and crush it, ere it crushes us?

Let the good and wise and money-loving look well to this!—*Louisville Examiner.*

Coins and Corner Stones.—The foolery of depositing coins in foundation stones has been illustrated of late, three or four having been opened, and found——empty. We will be bound that hundreds have been robbed by the laborers as soon as the possession for laying the stone had turned its back. The cold compeller argues that the money can do no good in a hole, so he sensibly takes it to get him out of one. The Romans did these things better.

Distressing Event.—We regret to learn from the Richmond, Va., papers, that Mrs. Daniel wife of Judge Peter V. Daniel, of the U. S. Supreme Court, died, on Sunday morning, from the effects of a nervous shock, produced by fire that occurred near his residence on Saturday night.—She was the youngest daughter of the late Edmund Randolph, Esq., formerly Attorney General of the United States.

Important cases in Maryland.

We extract the following from the Baltimore Correspondent of the National Era:

I learn from the Marlborough Gazette, that an important case, called the Townshend will case, involving the liberty of about fifty slaves, with their ownership of the lands of their late master, was the second time before the court of Prince George's county last week. The jury found a verdict for the caveators, thus setting aside the will, on the ground that the testators was *incompetent to make a will.* He had not only liberated all his slaves, and devised to them his lands and other property, but made provision that, in the event of any obstacle in the law to defeat this object, they should become the slaves of his nephew, Jeremiah Townshend, who should accept from them *one cent* a year for hire. Exceptions were taken, and it is supposed the case will be taken to the Court of Appeals. I sincerely hope it may be, in order that there may be a better chance for justice to these cruelly wronged creatures. It is likely that the very fact of a man, on whose conscience the power of the Anti-Slavery truth fell in his expiring hour, not only liberating his slaves, but parcelling his lands among them, would be taken as satisfactory evidence of *insanity*, by the slaveholders of that intensely pro-slavery county. "What!" I imagine I hear some of them exclaim in the jury room, "set niggers free who are not able to take care of themselves, and give them so much land besides! The man *must* have been stark mad!"

You well remember that I mentioned the arrest of a free colored man in Baltimore county, charged with aiding the escape of the slave of a member elect to our Legislature, and his commitment for a trial, and my prediction that he would be acquitted. The result has justified the prediction. He was acquited one day last week, by decision of the Judges of the county court, Judge Purviance presiding—the counsel having agreed to submit it to the bench. All the testimony the slaveholder (Samuel Worthington) presented was certain confessions extorted from the accused by threats! Such evidence was very properly rejected.

There is some talk of an action on the part of the acquitted man, whose name is Isaiah Shaw, for false imprisonment and damages; and it is said that he would be sustained in the step by the owner of the land on which he resides a tenant—himself a slaveholder. The case certainly is an exceedingly grievious one. It is said that the arrest, taking place where it did not only caused the loss of a portion of Shaw's hay and corn crop, but prevented the usual seeding process—thus affecting his prospects for the coming year, in the most serious manner.

Some of Slavery's Doings.—Rev. Mr. Forsyth, a Presbyterian minister of Kentucky, held as his slave, the wife of Mr. Penny of Ohio.—Mr. Penny went for his wife, obtained her, and started for home on Saturday evening, having with him also another woman and two men. On Sabbath morning, the minister Forsyth, discovering the loss of two of his slaves, rode two miles and started a man in pursuit, and went home to his pulpit labors. The pursuer overtook Penny at a ferry, where a fight ensued, with pistols and clubs, but the fugitives defended themselves and got clear. Mr. Forsythe, having preached and made his last prayer, started off in hot haste, *Sabbath afternoon*, but found on getting to the ferry, that his property had gone to Ohio. Mr. Forsyth consoled the man whom he had sent in pursuit, and who had got wounded in the scuffle, by saying that "we were not long for this world, and that there would be *no negro stealing in the next.*'

We condense the above facts from a long article in the Watchman of the Valley.—*Liberty Standard.*

Specie.—The banks in New York city have on hand $7.992.000 in specie, and the sub-treasury in that city has $2,500,000.

Notices.

Portsmouth circuit.—Bro. Clancy: our circuit was considerably disappointed in obtaining but one preacher from the conference. However the quarterly conference has employed one of the unstationed preachers of the circuit to fill the vacancy, and if there should be no difficulty in your way, request you to sanction the proceeding. The brother employed is W. B. Cremeans. W. W. TIPTON.

Mad River Mission, Ohio District.—Br. Young is informed that his meeting will be held in Russelvania, Dec. 4th.

We expect to hold a protracted meeting in Equality class, 2 miles east of Russelvania, commencing on Christmas Day. We invite Brs. Peat, Borton, Howe, and others who can come. L. Ensminger.

Washington Circuit, Ohio District.—Our first quarterly meeting will be held at Bethel meeting house, on the 1st Saturday and Sunday in December. We invite as many of our brethren in the ministry as can come.

A. CHANNEL.

Newark Circuit—Muskingum Con.—We expect to hold a protracted meeting at Elizabethtown (Perryton,) commencing on the 11th of December, to which we invite our Conference Missionary; also, Br. Hoagland, and any others of our ministers who can come and assist us. We expect to continue several days.

W. H. MARSHALL.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

Br. Bassett: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Pittsburgh st.,	Dec.	26,	1847.
Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

Steubenville, Ohio, August 27th, 1847.

Br. Bassett: You will oblige me by publishing the following appointments, and should it please God to spare my life, I will try to fill them.

Waynesburg	Ct.,	November. 28th,	1847.
Washington	Station,	December 5th,	"
Home,	"	" 12th,	"
Ohio	Circuit,	" 19th,	"

I want early information from the Superintendents where my visits will be expected. Direct letters to Fairmont, Marion co., Va.; Weston, Lewis co., Va.; Pruntytown, Taylor co., Va.; Morgantown, Va.; Waynesburg, Green co., Pa., or Washington, Pa. Until the 20th of September, they may be sent to Steubenville, Ohio.

Yours, Truly, GEO. BROWN.

OHIO CONFERENCE.

Darby	mission,	Nov. 27th,	1847.
Mad River	"	Dec. 4th,	"
Miami ct.,		" 11th,	"

I want early information from the Superintendents, where my visits will be expected. Direct letters to the Recorder, Xenia, Port William, or Spingfield.

Oct. 2, 1847. JOHN M. YOUNG.

Twin Creek	Ct.		Dec.	25 1847
Cincinnati	Miss.	Elm st.	Jan.	1
Cincinnati	St.	6 st.	"	8
Cincinnati	Ct.		"	15
New Richmond	Ct.		"	22
Lebanon	St.		"	29
Lebanon	Miss.		Feb.	5
Greenville	"		"	12

J. M. YOUNG.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of December,	1847.
Pennville	"	3d	" "	"
Cambridge	"	4th	" "	"
Belmont	"	1st	" Jan.	1848.
Georgetown	"	2d	" "	"
Mt. Pleasant	"	3d	" "	"
Steubenville	"	4th	" "	"

GEO. CLANCY.

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

White Lick	ct.	Nov. 27–28	1847.
White River	"	Dec. 4–5	"
Sugar Creek	"	" 11–12	"

THOS. SHIPP.

Business Department.

LETTERS RECEIVED.

W W. Tipton,	O.	H Beal,	Ia.
J. H. Hamilton, 2 subs.	"	C Jeffries,	"
T. Fairchild,	"	T Shipp,	"
T Hanna,	"	S W Widney,	"
J B Peat,	"	J B Jewel, 1 sub.	Mich.
T White,	"	G B M'Elroy,	Pa.
Wm. Tipton,	"	J Robison,	"
D C Carson,	"		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	cts.
G Vandenbark,		9	52	2 00
W W Tipton,		9	52	1 00
H Beal,		8	52	1 00
J B Jewel,	H G Hemingway,	9	12	1 00
J H Hamilton,	W G Dean,	11	13	3 00
"	J Morris,	9	35	1 00
"	J G Smith,	9	13	50
T Fairchild,		9	52	2 00
T Shipp,	J J Amos,	9	52	2 00
"	A D Amos,	9	52	2 00
"	J D Downey,	9	52	2 00
"	C H Lines,	10	5	2 00
Wm. Tipton,		9	52	2 00
B W Widney,		8	52	1 00
D C Carson,	A M'Ginnis,	8	19	4 00
"	Himself,	9	52	1 00
J Robison,	A Wightman,	8	52	2 00

The P. M. at Pleasant Ridge, Ia., notifies us that the papers sent to K. Wantland, and Moode and Walker, are not taken from the office. Those subscribers have had the paper a year and a half—have paid for one volume, through Br. W. B. Evans. We had no notice of their wish to discontinue at the end of one year. Will our agent there please see to this matter? And if they wish us to stop sending, let them pay up.

The P. M. at Jamestown, Ia., notified us a few weeks ago that A. P. Williamson refuses to take his paper from the office, or to pay postage on it any longer, stating that the paper had been ordered to be sent him by his father Wm. Williamson living in Virginia. The paper has been sent to said A. P. W. for the two years past since we have had charge of the press, and we know not how much longer. We have received no pay for it—our claim is for two volumes. If the father is disposed to settle our claim, we shall be satisfied; otherwise the man who received the paper in Indiana, is responsible in law for the payment of our dues. He had better write to his father on the subject, as we desire to receive our pay. Will Br. Falkenburgh or Br Wright, please to see to this matter for us?

Br. G. B. M'Elroy, since our private letter to you, we have discovered our error in reference to the pamphlets we were to send you Please excuse us.

☞ Brs. Nicolds, Maynard, and Remsburg are informed that their packages of pamphlets have been ready at O. Whites for several weeks, waiting for the call of Judge Metcalf.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

DEATHS.

DIED—near Cincinnati, on the 21st ult., Mr. JOHN R. DODSON, aged 39 years. Mr. D. was a schoolmate of the Editor of this paper, both nearly of one age.

——At Urbana O. on the 16th ult., Mr. PETER R. COLWELL, coroner of Champaign Co. in the 56th year of his age.

——At Northhampton, Mass., Nov. 11, PROF. S. STODDARD, aged 47.

——At Sandwich, Mass., Mr. EBENEZER COVELL, aged 91; a soldier of the Revolution.

——At Fitchville Vt., Nov. 10th 1847. Rev. JERE MIAH JOHNSON, a soldier in the Revolution, in his 86th year Obituary, next week.

Advertisements.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Dean's.

A general assortment of **SUNDAY-SCHOOL BOOKS**, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday school Depository. J. METCALF,

Putnam, April 22, 1847. *Depositary.*

PROSPECTUS

For the Congressional Globe and Appendix.

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the Congressional Globe and Appendix for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of these connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the Congressional Globe & Appendix.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The Appendix is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe,	$
For one copy of the Appendix	2
For six copies of either, or part of both	10

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

Subscriptions should be here by the 13th December, at farthest, to ensure all the numbers.

Washington, Oct. 4, 1847. BLAIR & RIVES.

THE AMERICAN PULPIT,

PUBLISHED MONTHLY AT WORCESTER, MASS.,

BY SAMUEL CHISM.

This publication is sent forth, with the specific object of disseminating evangelical truth. Its design is eminently 'practical,' not speculative. It will present those vital truths of christianity which are calculated to stimulate the church to her appropriate work in the evangelization of the world; and will urge the unconverted to an immediate surrender of their hearts to God, and the entire consecration of themselves to his service. It is not devoted to the interests of any particlar denomination, but aims at the present and eternal happiness of the whole human family.

Each monthly issue will contain 32 pages of matter, octavo, in new, bold, and clear type, cast expressly for this use. Two sermons will appear in each number; and the remaining pages will be filled with Skeletons of Sermons, Ministerial and Religious Miscellany, Criticisms, Biographical Sketches, etc.

The list of Contributors to the American Pulpit will embrace several of the ablest clergymen of the evangelical denominations in the United States.

TERMS.

1. $1 per annum, in advance. If not paid till after three months from the time of subscribing, $1,50 at which time all subscriptions will be considd due, and bills sent accordingly.

2. Any person obtaining three subscribers, with pay in advance, shall receive a fourth copy gratis.

3. No subscriptions received for a less term than one year. It is desirable that all subscriptions should commence with the first number of the volume.

4. Will not the friends of this work use their influence in extending its circulation? Certainly, by so doing, they will advance the interests of Christ's cause. A little exertion on the part of each individual will do much to make it one of the most extensively circulated periodicals in the United States.

5. Several special agents are wanted to procure subscribers in different parts of the United States. Superannuated clergymen will receive good encouragement on personal or written application.

6. Ministers of the gospel, of every denomination, and other responsible individuals, are authorised, and cordially invited to act as agents.

7. All communications connected with the editorial department should be addressed to Rev. J. D. Bridge, Worcester, Massachusetts. All communications on business should be directed, 'post paid,' to Samuel Chism, Worcester, Massachusetts.

Waynesburg, Green County, Pa

Rev. A. H. Bassett: My dear Brother, please say to the Brethren, that I have on hands, Clarks's Commentary, new and complete, do. upon the New Testament, do. Theology, Watson's Institutes, do. Dictionary, Common, medium, Revival Hymn Books, Disciplines, Snethen's Sermons, Harris' do. Williams' on the Lord's Supper. Rev. T. H. Stockton's Christian World, 3 vol. Social Spirit of Christianity, Whitehead's life of Rev'd. J. and C. Wesley. Large family Bibles, Pocket Polyget, do. Fletcher's address to seekers of salvation, Evan's Pamphlet, Christian Manuel. Life of Geo. Washinton, Columbus, and Flanklin, School books of various kinds.

Sears' Domestic Bible,	1000 engravings, 1,500 pages.
do.	History of the Bible, several hundred engravings
do.	Biography of the Bible. do.
do.	Sunday Book, do.
do.	Great Britain and Ireland, do.
do.	Sketches Europe, do.
do.	American Revolution, 160 engraving.

Hemmorrhage of the Lungs having returned upon me again it is doubtful whether I shall be able to travel much this winter, if ever. Should any of the Brethren want any of the above works and will inform me, I will try and send them as they may direct, Should my health admit I will bring them. Since Conference, I have visited, Alleghe

POET'S CORNER.

Written for the Western Recorder.

CHRIST STILLING THE TEMPEST.

BY BASIL.

A night of storms settled on Galilee,
Ere yet the morning sun had left the sky.

The hollow wind came moaning on, at first,
From Hermon, and the sparkling sea, far off,
On either hand curled up, in shining ripples;
Then the blast swept stronger over the waters,
Tossing th' ambitious waves high up in air,
Their spangled crests kissing the azure sky.

Suddenly the dread twang of the trumpet,
Which speaks from the grizzled north to southward,
Gave signal of th' approach, with all his train,
Of the dark storm-God. Still the winds howled on.
Above, th' approaching chariots wheeled onward,
Swift as the eagle, through the vast of space,—
Few at first, but dark'ning as they came,
And rolling southward with a dismal noise,
Soon came the God's dread chariot, and before,
Swept a wild, wheeling blast, its forerunner.
Then through the midnight gloom, which hung round,
Sharp, bickering flames shot forth, like adders' tongues
From the dread engines in the heavens arrayed,
And lighted up the dismal scene below,
With a pale, awful light.

Still from the deep
Rose Appennines and Ætnas, piled on high,
One on the other,—by the potent wind
Upheaved, from lurid gulphs, which gaped between,
Like Erebus. The wat'ry piles ascend,
And lash, deridingly, the troubled sky,
And then are dashed, by the next passing blast,
Into their graves, which open wide below.

A stag'ring bark plunged through the waste of waves,
Seen now amid the cloud, a high-throned speck
Upon some billow's top, and then again
Lost in the waves' dark shadow; soon again
To mount another, and descend anon.
Now she rose, and now the yeasty foam
Swept o'er her, while the resistless waves
Hurried her down the rough, sloping descent,
And plunged her in the soundless depths below.

Still the mad tempest reveled, and the clouds
Blackened, and grew thicker in the ether,
Pushing onward heedlessly and wildly,
They, chariots of Æolus, and their steeds
The swift-winged thunderbolts of Jove;
Red lightnings flashing from their eyes the while.
The storm-God howled more direfully and loud,
And the deep caves, between the billows' sides,
Re-echoed back his thunders, adding strength,
And dolefulness, and horror, to the voice.
The waves, too, bellowed awfully and loud,
Whilst with each other battling to and fro.
From every hollow cavern came a voice
Freighted with horror; and the dark profound
Was one tumultuous uproar, waste and dire.

[still!"—
Hark! Through the howling tempest!—"Peace! Be
As when swift rays burst from the throne of God,
Obedient to these words;—"Let there be light!"—
And swift through space illimitable, vast,
Touching its farthest line, simultaneous
Both with the words and with their issuing;—
So quick, and so obedient, burst those clouds,
Parting asunder, in mid-heav'n, and then
Rolling to East and West, with scarce a sound.

The uprising billows, at those words recoiled,
And fell to silence and a calm serene.
The thunderbolt stopped midway in the heav'ns,
The waters sparkled to the sun's warm rays,
Which now came flowing from the source of heat.—
Earth smiled, and heaven smiled, and all was calm.

Steubenville, Ohio, Oct. 16th, 1847.

Written for the Western Recorder.

GENESEE CONFERENCE: Vindication.

A communication bearing date May 5th, 1847, purporting to be an address from Daniel W. Marvin, of Mt. Morris to the "Methodist Protestant Church; Genesee Conference," was published in the *True Wesleyan* vol. 5th No. 20th May 15th 1847. In it statements were made entirely variant from truth and facts, and aspersions thrown upon the Conference highly derogatory to the integrity and christian character of its members. The accompanying communication from "*A Member*," &c. was prepared and sent on immediately to the True Wesleyan in reply to D. W. M. But the editor of the True Wesleyan refused to give it a place in his columns, unless "A Member's" proper name was allowed to accompany it; notwithstanding the writer's real name and residence were given him with a pledge that he would hold himself responsible for all that he had said respecting the address and its author. This "*A Member*" regarded an unreasonable demand, inasmuch as the address was "To the M. P. Church; Genesee Conference," and not to him as an individual.

His communication was returned by the editor of the True Wesleyan. The reply of "A Member" to Daniel W. Marvin was read before the Genesee Conference at its late session in Lindon, & it was unanimously, "*Resolved*, That a copy of the reply by "A Member," &c., to Daniel W. Marvin's article published in the True Wesleyan, May 15th, 1847, be furnished to the Methodist Protestant, and Western Recorder for publication." The following is a copy.

For the True Wesleyan.

MR. EDITOR: The 20th No. of the 5th vol. of the *True Wesleyan* contains an article addressed "*To the M. P. Church; Genesee Conference.*" by DANIEL W. MARVIN, of Mt. Morris. As a member of that body I consider myself addressed, and shall therefore take the liberty of penning a few remarks, for the purpose of correcting some of the false impressions which that article is designed to make upon the minds of your readers.

Mr. Marvin, intimates great friendship & concern for the M. P. Church, and would no doubt have us believe that his desire is for her perpetuity and prosperity. But if we may be permitted to judge, we fear that other feelings pervaded his breast, and other motives dictated his pen, when writing that address, than those of friendship or regard for the members of the Genesee Conference. It reminds us of a story recorded in 2. Samuel, 20th chap. 9 and 10 verses, which we recommend Mr. M. to read for his instruction. Permit me to make through the *Wesleyan* a few statements in reference to Mr. Marvin's withdrawal from the M. P. Church.

That he was once a member of the Genesee Conference, I readily admit. That he left without a letter I also admit. And that he united with the Wesleyan Methodist Church, is another fact that should not be forgotten. But that his withdrawal created the sensations which he has so glowingly described, I think, needs more proof than his bare assertion, to be believed by those acquainted with the circumstances. I have no knowledge of any one feeling excited on the occasion. It was a matter about which as little was felt as said, and that was no more than what was necessary to have the business properly done.

Again; Mr. Marvin would have his readers to understand that the cause of his leaving the M. P. Church, was the Pro-Slavery character of its Discipline. At this, I confess my astonishment. That he should have forgotten, so soon, what he had himself written at the time of his withdrawal, is singularly strange. Then he seems to have had no compunctions of conscience respecting the fearful evils of connection with the Methodist Prot. Church on account of its Pro-Slavery character.

But the mighty motive which impelled him forward in that step so "reluctantly taken" was a consideration of *dollars and cents*, only. No other subject agitated his throbbing bosom. And when about taking that step, he frankly and deliberately declared in the letter to which he refers, addressed to the President, that he believed the M. P. Church to be "based not only upon the broad principles of civil, but also of Bible Republicanism." This being the case he cannot regard the Constitution and Discipline of the church as being Pro-Slavery, unless he considers the Bible to be the same. For the M. P. Church, he allows, is based upon *Bible principles*.

We will introduce Mr. Marvin and let him speak for himself and in his own language. His letter bears date *Mt. Morris, April 12th*, 1844, in which, after his introduction, he says, "It has been my happy lot for a few by gone years, to be a member of the Meth. P. Church; a church based not only upon the broad principles of civil, but also of Bible Republicanism." * * * * * * "But the time has come when duty to God, to myself and family calls me away from the bosom of the church I love. The time has come when I must take a formal, though reluctant leave of the M. P. Church, for the following reasons:

First, I have preached two years upon two different circuits, and have not received one hundred dollars for the two years service.

Second: While upon Holly circuit, I was under the necessity of contracting a debt of 22 dollars to aid me in travelling upon the circuit; and at the close of the year the note became due, and having not received enough from the circuit to pay it, I was obliged to give up the best part of my Library which cost me more than 40 dollars, to my creditor to secure him; and was afterwards informed that those books were afterwards sold for fifteen dollars.

Third: While upon Portage circuit my store bill amounted to 15 dollars; and some few debts besides were necessarily contracted, and I have not received enough from the circuit to liquidate those debts, and they yet stand against me.

Fourth: I have been subjected to the disgrace of a legal prosecution which throws a darkening shade upon my character; and when the character of a minister begins to fail, that of his people must necessarily decline with it. Hence, duty to the M. P. Church, in view of its respectability and reputation demands my immediate withdrawal from said church.

Fifth: There is a point beyond which "forbearance ceases to be a virtue."

Here are frankly and fully given all the reasons which induced his withdrawal *at the time in which it took place*. And no intimation that any others lurked in the distant recesses of his heart. The point to which he refers, beyond which he says, "forberance ceases to be a virtue" all must see to be that of continuing to preach for the M. P. Church without receiving an adequate support; and has nothing to do with the Pro, or Anti-Slavery character of the church. If Mr. M. wishes to lecture the M. P. Church through the public press upon the subject of supporting her ministers, why does he not now state things as he did before, when they were fresh in his memory, and scold them for not paying him enough to induce him to stay with them? It does appear not a little strange that they should have felt so deeply grieved at his leaving, when they manifested so little concern in taking care of him while with them. The members of the Genesee Conference are not apt to allow their ministers, when faithful, to go uncared for. Mr. Marvin, admits that we talk against slavery, but says that does not alter the Discipline. Very true. Nor do we wish it altered, if he is correct in his opinion that it is "based on the broad grounds of civil and Bible Republicanism." I would ask, does Mr. M. wish us to be Anti-Bible, and Anti-Republican, lest we agree with the South?!

Mr. Marvin appears to be very familiar with the doings of Conference for the two years past, and notifies the world that for that length of time its acts have amounted to a "positive nothing towards effecting *any reform*." As he does not specify, I suppose he refers to all subjects within the proper circle of christian influence and effort. But is Mr. M. prepared to prove his assertion true? Has the ministry and membership of the Genesee Conference of the M. P. Church done nothing to aid in the Temperance Reform? The cause of moral purity? And the better observance of the christian Sabbath: Have no backsliders been reclaimed, or reformed among them? Have no sinners been led to the Saviour, and reformed from a life of sin and impurity, to a life of holy obedience to God? How is this, Mr. M.? Are you prepared to make good your most unkind and uncharitable, not to say *incorrect* statement? Again: He says that our resolutions passed upon the subject of Slavery, are "conservative and unmeaning." What a pity that he did not give his readers a copy of those resolutions, that they might have judged of their character for themselves. Did he fear they would falsify his own version of the matter? He verily had good reason so to fear. He informs us farther that we may continue to pass resolutions as we have "and the crushing system of American Slavery will continue to grow under the benign and fostering care of such resolutions down to the end of time." Would Mr. M. be understood to teach that the passing of resolutions against Slavery is doing a "positive nothing" against it? And extending to it a "benign and fostering care?" I would ask what more has Mr. M. done?

And what more can the *Wesleyan* Church do to oppose this evil? Verily, nothing. We wish it distinctly understood that we have no fears of the resolutions of the Genesee Conference on that subject, suffering by a comparison with those of any other body of christians in their expression of disapprobation of the evil of Slavery. If Mr. Marvin flatters himself that he now occupies a position to do more for the slave than the members of the M. P. Church, let him remember that while we have done as much as any Annual or General Conference of the Church of which he is a member and minister can do—we have gone still farther.

By our worthy delegation we have met those connected with it, face to face, and urged upon them their duty in reference to the slave.

The consideration drawn from his reference to the "cool and deliberate withdrawal of Rev. A. Pennell," I regard as being too imbecile to require even a passing notice. And as for Rev. S. M. Short, for the safety of whose meekness he intimates so much concern, we inform Mr. M. that he is a man who loves the path of duty, and has no desire to shun it, to avoid its unpleasant requirements. He is no coward. However, if Mr. M. wishes a chapter upon these subjects refered to, he can be accommodated. Once more: Mr. M. intimates a knowledge of some ministers in the Genesee Conference, who have once been "strong Anti-Slavery men" that "for a *trifling consideration* have given their vote to a Pro-Slavery party, and a locofoco candidate for office," Where he obtained this information, I do not pretend to say. But I regard it a disingenuous insinuation, having no existence in fact: ☞ And fearlessly challenge the proof in facts and particulars

With these passing reflections I will close, after consoling Mr. Marvin with the information that our fears are but very little excited for the safety of the M. P. Church, even should other "pillars" like himself be removed from the fabric. If we had them, we could spare them without tears or terror. And like the mountain oak when the wind has disburthened it of its mossy dangles, feel no alarm. And as for the alteration of the Discipline, if we may abide his judgment, that it is "based upon the broad principles of civil and Bible Republicanism," we doubt whether it can be bettered. At any rate, we have no desire to abandon the Bible, even if the South should contend for it, in contending for the Discipline as it is.

A MEMBER OF THE GENESEE CONF. OF THE METHODIST PROTESTANT CHURCH.

June, 18, 1847.

BR. BASSETT: The above is hereby transmitted to you for publication, by order and in behalf of the Genesee Annual Conference of the Methodist Protestant Church.

E. A. WHEAT, Secretary.

Elba, Nov. 5th, 1847.

Written for the Western Recorder.

Answer to "A Virginian."

NO. II.

Our excellent exhorter from Virginia exclaims to us very triumphantly, "1st, I ask my brother what injury the North receives from our connection with Slavery, where they have it not in their power, to abolish that relation?" We answer—"much *every way*, but chiefly because" of its odious and sinful character in the eyes of God, angels, and all christendom. But this answer may not be satisfactory to the enquiring brother, therefore, we answer more at length. Slavery—Our connection with slavery, and the injury the North receives therefrom, is the substance of the enquiry.

We will examine these three items of the question, as briefly as possible.

What is Slavery? Political disabilities, are often confounded with Slavery; so are many relations indispensable to the social state. Some of which are privations of suffrage, ineligibility to office,—taxation without representation—privation of trial by Jury—supporting a particular religion—apprenticeship—claims of government on subjects—bondage for crime—restraints upon freedom—involuntary service, &c. Neither of these nor all them together constitute the intrinsic, and unchanging element of Slavery. They are appendages of Slavery but not Slavery.—"Slavery is reducing *men* to articles of *property*—making *free agents chattels*—converting *persons* into *things* sinking immortality into merchandize. "A Slave is one who can do nothing, possess nothing nor acquire anything, but what must belong to his Master," (Civ. Code of Louis. art. 35.) If he says *my* hand, *my* body, *my* soul, *myself*, they are figures of speech. To *use* himself for his own good is *crime*, and to keep what he earns, is *stealing*. To take his body into his own keeping is insurrection. Men, women and children bartered, leased, mortgaged, bequeathed, envoiced, shiped in cargoes, stored as goods, taken on execution, and knocked off at public auction.

"Their (the slaves) *rights* on other's convenience; their interests, wares on sale; their happiness, a household utensil, their person inalienable ownership, a serviceable article, or a plaything, as best suits the humor of the hour, their deathless nature, conscience, social affections sympathies, hopes—marketable commodities." This is American Slavery. (See Bible against Slavery pages 6, 7, 8, & 9.) *Is Slavery right?* The universal mass of mind, the sighs, tears, groans of the oppressed, the disturbed consciences of the oppressors, the ignorance of the free population of Slave States, and the withering, and blighting aspect of the slave territory, all unite with the holy fiery law of God, in giving the answer *no* to the question. Every commandment of the decalogue, is violated by Slavery. "Thou shalt have no other Gods before me." The slave laws set up the master in the place of God, over the slave. "The slave is entirely subject to the *will* of his master," (Civil Code of Louis. Art. 237) yes these laws exhalt the master "above all that is called God," for God never reduces his own image to chattels, and offers his own offspring for sale, at public auction. "The second commandment requireth the receiving observing, and keeping house, and entire all such religious worship, and ordinances as God hath appointed in his word." (West. Shorter Catechism) What opportunities have the slaves, to learn and keep here the worship God has established in his holy word?

3rd, "thou shalt not take the name of the Lord thy God in vain." Do not the supporters of Slavery, blaspheme the name of God, and scandalize him, by asserting that the Bible, his holy word, sanctions Slavery? It is the fruitful source of blasphemies.

4th, "Remember the Sabbath day to keep it holy." The slaves have but few, if any opportunities for keeping the Sabbath day holy. They are almost wholly compelled to attend to their own wants, on the Sabbath by working all the week for their masters without pay.

5th, "Honor thy father, and thy mother." Slavery comes in contact with this commandment, and says to the slave, honor thy master, and only serve him—how futile is that command to parents to train up their children in the nurture, and admonition of the Lord, among the slaves of the South.

6th, "Thou shalt not kill." Is not Slavery a legalized system of murder, of both body, and soul. There are thousands crushed to death, in our own land annually by the slave system.

7th, "Thou shalt not commit adultry." Slavery annihilates marriage, and compels the slaves to violate the seventh commandment.

8th, "Thou shalt not steal." The slave system, is the most stupendous system of robbery, and theft ever known amongst men. It robs, or steals all the earnings of the slaves, and then steals them from themselves, and their God.

9th, "Thou shalt not bear false witness against thy neighbor." Slavery bears witness that man, is a brute or chattel, God's image a thing. It bears false witness against the colored man, by denying his manhood, and his right to freedom, by saying it would be unsafe to grant him his freedom, for he would "cut his master's throat, overrun the country and make things worse," &c. There, is no end to the falsehoods of Slavery against the Bible, christianity, human nature, and the character of God.

10th, "Thou shalt not covet." The slave system covets the slave neighbor, his property, all his earnings; also the woman he regards as his wife, his children, and his all. And how any person with common sense can look upon Slavery, as being *right*, is a problem we are not able to solve. We now come to consider, our connection with Slavery. What an appaling thought—we have connection with Slavery—the hot bed of all *manner* of crimes commited under the heavens. My heart sickens at the very thought of such a connection, and would that we had no connection with it pro, or con, and that the *system* was banished to hell from whence it come, and that all slave holders were soundly converted to God, and then they would give up their hold upon Slavery.

Is it not a fact that there are, in the bosom of the M. P. Church, ministers of high standing, Elders, Deacons, Class Leaders, Stewards, and hundreds, if not thousands of members who are slave holders, and are supporting the system of Slavery? And has not the General Conference of our church, refused to pass its condemnation upon the Slavery system? I believe there is but one Annual Conference of the M. P. Ch., in all the slave states, which has spoken out against Slavery. The Maryland, and all of the Annual Conferences in the free states have spoken against the system of Slavery, and had the Gen. Conference done the same it might be said, that the voice of the M. P. Church., (be her practice what it may) is against Slavery. Without further remarks we proceed to the third item of the question,—"what injury does the North receive by this connection with Slavery." As our sheet is nearly full, we will give the outlines without the illustration, and facts which we might give. In the history and place our connection with Slavery *disheartens, and discourages* many of the good brethren of the North who look upon Slavery as a *sin* against God and man, when they see it entwining itself around the church, and demanding her protection.

2nd, It has, and is driving many good members, and ministers from the church of their choice, and that too after they have made no small sacrifice to sustain the interests of the church.

3rd, Our connection with slavery, *prevents* many valuable young converts from joining our church, and those too who have experienced religion through our instrumentality.

4th, It gives other churches, which are not thus connected with Slavery, an opportunity of throwing their influence against us on that account, and that too greatly to our injury.

5th, Our connection with Slavery has injured our advancement greatly in the North, by preventing the late seceders from the Methodist E. Church, from joining with us, and compelling them to organize for themselves.

6th, We are greatly injured by said connection with Slavery, because of the divisions, and contentions it creates.

7th, Because of the aggressions it (Slavery,) is making both in the church and the state.

8th, Our church at the North is injured by our connection with Slavery by obtaining the disapprobation of the haters of Slavery, & also of the Great God as far as we lend our influence for its promotion.

Yours in favor of universal freedom,

JAMES GAY.

Kingsbury, Nov. 8th, 1847.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. XVI.

Having received my appointment to Youngstown near three hundred miles from home, and my companion confined to her bed with the Inflammatory Rheumatism, not able to rise without help, I had a great struggle in my mind whether or not it was my duty to go, and had not my wife been willing, I should not have gone, but she has always urged me to attend my appointments, and now especially since I had so resolutely volunteered as it were all alone in the cause of reform, she wanted me to do all I could to advance the good cause, so, on the 24th of September 1830, we united in humble prayer with our children and committed each other to the care of our heavenly Father, and I bid them farewell, not knowing that I should ever see them all again. I have frequetly thought how few of our brethren take any account of the privations of the travelling Preachers. But to return, on the 27th I reached Zanesville, and quarterly meeting there being appointed for the following Saturday and Sunday, I was prevailed on to stay. I preached three times, Br. Springer labored hard, also, and, glory to God, we had a precious season, five souls professed to obtain pardoning grace. Br. Springer had been elected President this year, and on the second of October we set off together for Youngstown. Having heard that Br. Hatton—stationed preacher in Steubenville, had seceded from the M. E. Church with about one hundred members, we concluded to go by that place,—reached there on Friday evening—preached there on Sunday, and on Monday 8th rode twenty-one miles up the river to Wellsville, to fill an appointment for Br. Hatton. Br. Springer and he continued the meeting in Steubenville,—Tuesday rested, until Brs. Springer and Hatton came on. Wednesday 10th, rode 14 miles to New Lisbon,—thence 18 miles to Canfield; held a meeeting there at night. Friday 13th, got to Youngstown, and held a two days meeting, and the Lord was with us—two souls were converted to God on Sunday night, and three joined by letter from the M. E. Church, and on Saturday following the two new converts joined,—I will now just state that the condition of my family required my presence at home. I therefore used all industry I could, the five weeks I remained, and during that time I formed a two weeks circuit, organized one class at East Boardman of ten respectable members, and had some precious seasons, but great opposition, and persecution. I would have stayed longer on this Mission, but receiving a letter from home requesting me to come, I thonght it my duty to go,—reached home 18th November, and found my wife able to walk a little with the help of a cane.—Thanks be to God for all his benefits and great mercies.

Thus I have been enabled through divine grace, to forsake wife and children house and home for Christ's sake and the Gospel, and though I have some times been in debt, and scarcely knew how I was to pay, yet the good Lord has always provided for me.

The Budget.

What then?

Attempt to make all smooth and pleasant without, and you thereby create the most corroding of anxieties, & stimulate the most insatiable of appetites within—let no clamors of self drown the voice which is entitled to authority there,—let us set forth on the mission of duty, resolved to live for it alone, to close with every resistance which obstructs it; and march through every peril that awaits it; and in the consciousness of immortal power, the sense of mortal ill will vanish, and the peace of God well-nigh extinguishes the sufferings of the man.

How little of ourselves we know,
Before a grief the heart has felt.
The lessons that we learn of woe
May brace the mind as well as melt,
The energies too stern for mirth,
The reach of thought, the strength of will,
'Mid cloud and tempest have their birth,—
Through blight and blast their course fulfil;
And yet, 'tis when it mourns and fears,
The loaded spirit feels forgiven,
And through the mist of falling tears,
We catch the earliest glimpse of heaven.

MAN.—A leaf shaken by the wind,—a reed swayed by the water—a bubble on the stream of life—a billow on the ocean of eternity—headstrong as the tempest in its fury, yet changeful as a breeze before a calm: *such is mortal man.* Therefore, the spiritual enlightenment of even a single human being is of such vast and enduring consequence, both in its immediate and relative influence, that it can bear no comparision with "themselves of gold and silver." "What shall a man give in exchange for his soul?"

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Mar. '31 '47

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VOL. IX---NO. 10. PUTNAM, MUSKINGUM COUNTY, OHIO, DECEMBER 9, 1847. WHOLE NO. 426.

Original Poetry.

Written for the Western Recorder.

THE EARLY DEAD.

In memory of LUCY FRANCES HAYNES, who departed this life, at Richwood, Union county, Ohio, on the 17th inst., aged seven years and six months.

Thou hast gone to the regions of glory away,
How transient thy being, how fleeting thy stay!
I gazed on thy beauty, too fair for the earth,
Where sorrow abounds and disease has its birth.

In my garden there grew a soft-tinted rose,
With rapture I watched its rich colors disclose;
But a rude hand, alas! once broke the frail stem,
And I wept to behold my beautiful gem.

Like the rose bud thus blooming in lovely array,
Sweet child! thou has passed in thy beauty away;
The smile of thy face, the rich tones of thy voice,
With gladness no longer shall make us rejeice.

'Tis thus in this world of affliction and care,
Death breathes on the lovely, and withers the fair;
The fondest and best descend first to the tomb,
Ere time hath revealed their full beauty and bloom.

Yet there is a clime where the beautiful rest—
Where tears never flow, and the weary are blest;
Where scenes of bright glory enrapture the sight,
And Lucy is there, a sweet seraph of light.

Richwood, Nov. 1847. J. B. P.

Written for the Western Recorder.

SERMON,

PREACHED AT ELDERSVILLE, PENNSYLVANIA;

BY REV. WM. REEVES.

[*Published by request of a public meeting.*]

Philippians iv: 3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel.

(*Continued.*)

Prop. VIII. Female ministers are honored in the Scriptures, with the same *distinctive appellations*, as the male ministers, and were *saluted as such*.

1. This fact affords further confirmation of their regular official standing in the church,—that they were *bona fide* accredited ministers of the gospel, to perform the regular functions belonging to the sacred office. But here plain and positive declarations of Scripture have been frequently met by our opponents, and disposed of with a sneer. And sometimes even low and scurrilous verbiage has been placed in opposition to a sacred appellation! *Such* opposition, however, so far from convincing us that we are in error, confirms us in the belief of fact, that the Holy Scriptures do fully authorize female preaching. And, as a great man once said, "The mouths which lack argument, are filled with abuse." Now in all seriousness and candor, we ask, if the language employed in the following text, if spoken in reference to *man*, would it not be understood by all to mean, that those persons had been employed with the apostle, in the *proclamation of Gospel truth? And I entreat thee also, true yoke fellow, help those women which labored with me in the gospel.* What but prejudice in the mind against the ministrations of women, would lead any person to seek for a foreign interpretation of these plain words? And even learned Commentators, it is quite observable, when they come to such passages as the one before us, appear to be puzzled respecting a plan to do justice to the *words* of the Holy Spirit, and retain their own peculiar *sentiments*. Hence they say this passage cannot mean that those women had been employed in *preaching*, because, as they think, the apostle elsewhere positively *prohibits* it. So that, evidently, it is not that the words do not signify the sentiment that another exposition is given, but to retain a consistent "analogy of [their] faith." It is readily granted, and cordially believed, that any plan of interpretation which is inconsistent with itself, or which leads us to view the Scriptures as inconsistent, cannot be the true plan. As the Holy Spirit is consistent with himself, so must our principles of Biblical exegesis be self-consistent, to be true. But interpreters may sometimes do injustice to a passage, that there may be no discord in their divinity. What we insist upon here is, that the *same words*, when they refer to *one sex*, have the *same signification* when they refer to *the other*. And will any person dispute it? If not the point is gained. But, if they do, will they please shew us by what authority they do these things? We do not profess to be extensively skilled in lexicography, but we know of no philological authority to justify a departure from this rule, in the interpretation of words. Words are signs of ideas: and of ideas of mind *generally*, and not *sexually*. Have we two *classes* of Dictionaries, one for man, and the other for woman? If man should deem this necessary, to support the consistency of his creed, still we have but *one Bible!* Women, it is true, may be *educated* separately, there are Female Academies, &c.; but do they not use the very same kind of *books*, that *men* use? Have they other *elementary sounds*, distict and *different* from *men?* Have they a language peculiar to women? They use the general language when conversing with men and also among themselves. Well, if they have not, how comes it to pass, that when *a man* 'prophesies,' he *preaches*, and when he labors in the gospel, he *proclams the truths* of the gospel; but when a *woman* 'propesies,' she *sings*, and when she 'labors in the gospel,' we must understand that she '*knits stockings!*' It has frequently been said, "O *consistency*, thou art a jewel!" And may we not with equal propriety exclaim, 'O *candor*, thou too art a jewel!'

The authors of the "*Cottage Bible and Family exposition*," admit that these "two Christian females," Euodias and Syntyche, "perhaps" were "deaconesses." And what were "deaconesses?" According to learned men who probably will not be considered peculiarly partial to Methodists, they were help-mates indeed 'in the Gospel,' says *Schleusner*, as cited by Revs. *George D'Oyly*, B. D., and *Richard Mant*, D. D., "The deaconesses were women 'employed in the primitive church, originally widows, the wives of one husband, although in process of time it appears that virgins also were made deaconesses. Their business was to *baptise women*, to *teach* the female *catachumens, to visit*, and *attend upon the sick*, to *administer to martyrs*, and to perform other inferior services of the church." In the estimation of these learned men, were they not a kind of *harbingers* to the apostles,—filling John Baptist's office for the male ministers? Honorable and praiseworthy in them indeed! That is ascribing something far more ministerial, than many of our opponents have been willing to grant. And according to other learned men, they not only "baptised women," but *preached the gospel* to themselves. And this is what St. Paul evidently meant, when he distinguished them in the text thus;—"*which labored with me in the gospel.*" Rev. Manton Eastburn, D. D., in his "Lectures on the Epistle of St. Paul to the Philippians, "thus discourses upon the text before us:—It appears, from the testimony of St. Paul in the place before us, that these two women had been remarkable for their activity in the cause of the Redeemer; and that, in the face of persecution and danger, they had *strengthened the hands, and assisted the efforts*, of those ministersing servants of Jesus, who had preached the gospel at Philippi." And further, and more to the point, he says, "the Apostle counsels him, [that is the person meant by the term "*true yoke-fellow*,"] to use his best efforts in bringing Euodias and Syntyche to a settlement of their differences; and also to *encourage them in their excellent labors for the diffusion of the knowledge of Christ.*" Is not this plain enough that the Dr. meant *preaching?* And that the apostilic counsel to his true yokefellow was to *encourage* or *help* them? And this Dr. Eastburn, (as well as those two authors above mentioned,) is an eminent Divine in the *Protestant Episcopalian Church.* But let us hear the plain and pointed comment of Dr. Clarke on the text. On the phrase—"*Help those women which labored with me*," the Dr. remarks that, "Both in the Grecian and Asiatic countries, women were kept much secluded; and it was not likely that even the apostles had much opportunity of conversing with them: it was therefore necessary that they should have some experienced Christian *women* with them, who could have access to families, and Preach Jesus to the female part of them. The apostle tells us that certain women *labored with him in the gospel;* and were assistants to others also who had assisted him." In a word, is it not undeniable, that whatever exercise was meant by '*laboring in the gospel*,' which those devoted *women* did, the apostle did *the same;* for he says plainly, "*labored with me!!!*" So that, if the apostle preached the gospel, those *women* did the same also. And on the other hand, of those pious and zealous *women*, in all their labor—if they only '*knit stockings*' and *sang*, the Apostle Paul did the same, and *no more!* For they evidently labored at the same kind of work. And, all prejudice apart, is it not manifest that the labors of the apostle, 'in the Gospel,' in the language of Dr. Eastburn, were efforts put forth for the "*diffusion of the knowledge of Christ?*" And consequently, that those 'women' who 'labored with him,' as Dr. Clarke says, "Preached Jesus to the *female part*" of those families whom they had access. And then, *as such* his zealous 'fellow laborers,' he by the Spirit, made this honorable mention of them, and of their labors of love.

In Rom. chap. xvi, we have ample proof of the position assumed. The greater part of the chapter is devoted to personal salutations. And in these apostolical salutations, the difference between those which refer to *private*, and those which refer to *public* characters, is very notable. Instance the following: verse 5. "Salute my well beloved Epenetus, who is the first fruits of Achaia," &c. Here the affectionate epithet '*well beloved*,' is used as "Epenetus" was doubtless a good man and brother in the Lord, but nothing is said about his *laboring in the gospel*, &c. Verse 8. "Greet Amphas my beloved *in the Lord*." But *not* his beloved "*helper in Christ*," &c. Verse 11. "Greet them that be of the household of Narcissus, which are *in the Lord*." Probably some in that household were not "*in the Lord*;"* and none, it seems, in the *ministry*. Now notice some verses where *ministers* are mentioned, how careful the apostle Paul is to salute them as *such*. Verse 1. "Phebe, *a servant of the church*," &c. Not a (child of God, or beloved, in the Lord, &c.) for that a *private* christian is, but a "*servant of the church!*" Or as the Greek word "*diakonon*" evidently means, a "*deaconess*." In a parallel passage, Col. iv: 12. where a minister of the Gospel salutes the Church of his charge, he is there styled a "*servant of Christ*." And in 1 Thess. iii: 2. the word in the original is the same as in Rom. xvi: 1, '*diakonon*;' —in the latter passage, it is translated, '*servant*' of the church, while in the former, it is rendered, '*minister*' of God.

To Timothy is also given another epithet of similar import, in the same verse; '*our fellow laborer in the Gospel.*' Titus too, is similarly named, II Cor. viii: 23. '*my partner and fellow-helper concerning you.*' Verse 3 'Greet Priscilla and Aquila, my helpers in Christ Jesus.' Observe here that both the *wife* and *her husband* were 'helpers' of the apostle '*in Christ Jesus!*' Laborers in the vineyard of the Lord—ministers of the word. Or, in the paraphrase of that profound metaphysician, and divine Mr. Locke. '*my fellow laborar in the Gospel!*' Verse 12. 'salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord.' Here are *three* women ministers mentioned in one verse! And *saluted as such;* as the ministerial appelatives employed in the salutations evidently imply. The too first named Sisters were, doubtless, zealous 'fellow laborers in the Gospel;' and the latter, it seems, even excelled them, for it is said of her, that she '*labored much in the Lord.*' And in Verse 9. two persons are saluted one of a *private*, and the other a *public* character; and how carefully does the inspired apostle discriminate between the *laity* and the *ministry*. 'Salute Urbane, our helper in Christ, and Stachys my beloved.' He calls the former '*our helper*,' and our helper '*in Christ*,' as he was evidently a 'fellow-laborer with the apostles;' while he simply styles his 'friend' Stachys, '*my beloved!*' *Servants of the church*, and *laborers in the Gospel*, are among the most common and noted appelations employed by the Holy Spirit, to designate the *ministers of the Gospel*. But these distinctive appelations are applied to *female teachers* of Christianity. Therefore the Holy Ghost not only *approves* of their preaching the gospel, but also is pleased to honor them as *ministers*.

Let us close these remarks on this proposition, with a quotation from the celebroted Dr. John Brown, of Haddington, Scotland, author of a Bible Dictionary, &c., &c. In his work entitled '*Sacred Tropology*,' chap. ix. headed '*of metaphors respecting faithful ministers.*' No. xix. founded upon Matt. ix: 39. he makes the following observations: 'They are represented as Servants and Laborers. Solemnly engaged to, and hired of Jesus, to occupy in his church; it is theirs, by every proper method, however base, or difficult to the carnal eye, to promote his glory, and the spiritual edification of men. Always, and in all places, they are to be very diligent, humble, obedient, single, and faithful, in their work. Always are they to exert their whole power and skill; and seize every opportunity, that, by the public or private dispensation of the gospel, they may be instrumental, in plowing up the fallow-ground of men's hearts; in plucking them as brands out the burning; in hewing them off from their old covenant root; in gathering them to Jesus; and promoting their heavenly course. Patiently they are to bear whatever burden of wark, of trouble, or persecution, God may lay upon them. So doing, however unsuccessful their labors on earth, glorious and lasting shall be their heavenly reward!' Dr. Brown was a strong *Calvinist* in doctrinal sentiment, and the candid reader will make due allowance for his strong language, when he speaks of the duty of faithful ministers, to bear patiently, not only 'whatever burden of work, and of trouble,' but of '*persecution*' also, which '*God* may lay upon them!' In general, both male and female ministers may be benefited by his forcible pointed observations.

Prop. IX. Female preachers were *noticed* by the apostle Paul, and were *admonished* and *instructed* by him *as such*. This fact is not only clearly sustainable by the Scriptures, but assists in the completion of the demonstration that are women authorised to preach the Gospel.—1. We remark, that the apostle Paul *recognises the authority* of women to preach the gospel, or to minister in holy things. In 1 Cor. xi: 5. 6. he says, 'But every *woman* that prayeth or prophesieth with her head uncovered dishonereth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.' Now here it is observable that the apostle did not say, that by '*praying or prophesying*,' she 'dishonored her head;' or that it was '*a shame*' for her thus to exercise. But 'every woman that prayeth or prophesieth *with her head uncovered*, dishonoreth her head;' and it seems, it was considered 'a shame for a woman to be *shorn* or *shaven*.' Here then, it is obvious that the *right* or *authority* of the sex to '*prophesy*' and '*pray*' is acknowledge. And we have before proved that to '*prophesy*' is to *preach*. And of this, the apostle's own definition of the word in this epistle is irrefragable proof. In chap. xiv: 3. he asserts that, 'he that *prophesieth*, speaketh unto men to *edification*, and *exhortation*, and *comfort*.' These words comprehend *every class of preaching*. And, as Dr. Clarke remarks on the passage first cited,—'But every woman that prayeth,' &c. 'Whatever may be the meaning of *praying* and *prophesying*, in respect to the *man*, they have precisely the same meaning in respect to the *woman*. So that some women, at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying, or teaching, was predicted by Joel, ii: 28. and referred to by Peter, Acts, ii: 27. And had there not been such gifts bestowed on *woman*, the prophecy could not have had its fulfilment.' Finally, upon this point, if the authority of women to preach under proper regulations, is not plainly recognized by the apostle, in the Scriptures before us, then is not the authority of *men* recognized by him, and that for the *same reason?* For, in verse 4. the apostle says: 'Every *man* praying, or prophesying, having his head *covered*, dishonereth his head. Here we see that the dishonor in the man is not because of his *prophesying*, but if he did thus officiate with his '*head covered*.' Has not *man* a right to prophesy? If he has, *woman* has also, and that for the *self-same reason*, because it is authorized by the Scriptures. And if in these passages of St. Paul, we behold the obvious *recognition* of the right of *man* to prophesy or preach, with equal clearness may be seen his recognition of the rights of women under proper regulations, to officiate in the same way.

The authority of women to preach the gospel, was not only plainly recognized by St. Paul; but he also proceeded to *give direction* how she should *appear in public*, when she did thus *officiate*. This he does at length, from the 4th, to 15th, verse of the chapter. Exposing the folly of fantasy in dress, particularly in ministers of the Gospel, and especially when they appear in public. The *head* being so important and prominent a member of the body, particularly of a *public speaker*, that the instruction is chiefly given in reference to it. And the *hair* receives a considerable share of attention in these apostolic advices. And here it is worthy of observation that a total *silence* prevails in regard to the 'position' of the hair. If, as some excellent and good meaning christian friends 'conscientiously' believe, that the hair on a man's head should be constrained to hang down his 'forehead,' and neither be turned 'back,' nor brushed 'aside,' pity the apostle omitted instruction on that important point. But for our part, as the God of 'nature' has not caused any to 'grow' on the forehead, nor the God of *grace* directed that it should be *brushed* or *combed* that way, we 'conscientiously' reject the dogma which demands it. The single instruction on the subject of the 'hair' is, that *man* ought not to 'have long hair,' nor the *woman* to have hair '*shorn*' short, or be 'shaven,' For a *woman* to have 'long hair,' it 'is a glory to her;' but for *man* to have long hair, 'it is *a shame* unto him.' 'The Author of our being has given a larger proportion of hair to the head of women than to that of men: and to them it is an especial ornament; and may, in various cases, serve as a veil.——It is a certain fact, that a man's long hair renders him contemptible; and woman's long hair renders her more amiable. *Nature* and the *apostle* speak the same language; we may account for it as we please," Dr. Clarke.

But here is an evident reference to the oriental custom, which considered a covering on the head as a badge of *inferiority* or *subjection*. And *not* to wear a 'covering' on the head, signified *superiority* or *dominion*. Hence for a *man* to appear *with* his '*cap*' or '*turban*' on, as he is the *representative* of Christ, the '*head*' of the church, he would '*dishonor* his *head*.' And for a *woman* to appear in public *without* her 'covering,' as she is the *representative* or '*glory*' of her *husband*, she would '*dishonor her head.*'—The apostle is extremely careful that those who *prophesied* should avoid all improprieties in their personal appearance, that the cause of Christ should not be scandalized. 'The sexes should not affect to change places,' says Matthew Henry on the place. And especially when they officiate in public should such a course be reprehended. But it appears they did so at Corinth; and, as Dr. Dodd observes, 'These disorderly practices, the false teacher, it seems, had encouraged,—v. 16. 'No marvel, therefore, that St. Paul should endeavor to rectify such irregularities in the church of Christ. But in all this the *woman* is no more forbidden to *prophesy* than the *man*. So far from it, that the apostle is delivering *directions* how both *men* and *women* shall *appear* in public when they *do prophesy!*' What clearer evidence can any candid person require, of the fact, that women as well as men, may proclaim the truth of God, in an orderly manner! Again we quote from Dr. Clarke. He declares that 'The only difference marked by the apostle was, the man had his head *uncovered*, because he was the *representative* of Christ: the woman had hers *covered*, because she was placed by the order of God, in a state of subjection to the man; and because it was a *custom*, both among the Greeks and Romans, and among the Jews an express *law*, that no woman should be seen abroad without a veil.'

3. The apostle also administers sharp and salutary *correction* for their *disorder* in their public assemblies.—1 Cor. xiv: 34, 35. 'Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.' Now here we remark, (1.) That those women had exercised their gifts in a *disorderly* way, and consequently, the apostle very properly administers this suitable correction, 'Let your women *keep silence in the churches.*' For in such irregularity and confusion, it was *not permitted unto them to speak.*' And when they *threw off the veil, the token of their subjection* to their *husbands*, St. Paul reminds them that, '*they are commanded to be under obedience, as also saith the law.*' And for them, not only to lay aside their veil—throw off the badge of subjection, but to proceed to *dispute* with the *men*, thereby *usurping authority* over their 'head,' how salutary is the lesson,—'*if they would learn anything, let them ask their husbands at home.*' And if, as Drs. Dodd and Coke explain the matter, 'that some of the Corinthian women, on pretence of being inspired, had prayed and prophesied in the Christian assemblies as teachers: and while performing these offices had *cast off their veils, after the manner of the heathen priestesses in their heathen extacies*,' such conduct merited the rebuke of the Apostle; '*for it is a shame for women to speak* [thus] *in the churches.*' And with all our heart, we say such improper conduct in Christian females, in *public* too, was *shameful!*

That such disorder did exist, to be thus corrected, is manifest by the following verses. In verse 23, it existed among them *speaking with tongues.* 'If therefore the whole church be come together in one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say ye are mad?' This gift of tongues was imparted for the particular purpose of *convincing unbelievers.* 'Wherefore *tongues are for a sign, not* to them that believe, but *to them that believe not.*'—v. 22. But what sort of a 'sign' would it be to an 'unbeliever,' should he attend their public ministrations and find the 'whole church' engaged—'all speaking with tongues?' Would it not be a 'sign' of their confusion and fanaticism? Or in the language of the apostle, 'would he not say that they were mad?' 'So they well might,' says Dr. Clarke, 'finding the whole assembly of people talking languages, which those who had most need of instruction could not understand.' Says Matthew Henry, 'they would conclude them to be mad, to be no better than a parcel of wild fanatics.'—And in verse 26, it was apparent in their *prophesyings.* 'How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.—Let all things be done unto edifying.' This gift was designed, it seems, for the edifying of the *church*, the *body of Christ*, for in verse 22, it is added, 'but prophesying serveth *not* for them that *believe not*, but for them *which believe.*' But could 'the church,' any better than 'unbelievers,' profit or be 'edified,' by confusion? 'It seems probable, that some of these Christians were so full of themselves, and so desirous of exercising their respective gifts, that, without waiting for the permission and direction of him who presided in the assembly (which in the synagogues the apostles themselves seem to have done.—See Acts, xiii: 15.) several began *speaking* or *singing* in the same minute, and some began while others were speaking.'—Drs. Dodd and Coke. And similar are the sentiments of Dr. Clarke, who, after giving an exposition, as Dr. Lightfoot 'understands' the passage, remarks, 'It seems more likely that, when the whole church came together, among whom there were many persons with extraordinary gifts, each of whom wishes to put himself forward, and occupy the time and attention of the congregation: hence confusion must necessarily take place; and perhaps, not a little contention. This was contrary to that edifying, which was the intention of those gifts.' And how vain was the plea for this confusion and irregularity, that one 'had a *psalm*,' another 'a *doctrine*,' a third, 'a *tongue*,' a fourth, 'a *revelation*,' and a fifth, 'an *interpretation*,' and all by the *movings* of the '*Spirit.*'—Since, as the apostle adds, verse 32, '*And the spirits of the prophets are subject to the prophets.*' As one author (frequently cited, in this discourse,) says, '*God grants no ungovernable gifts.*'

(2.) We remark, that amidst the whole of this correction of this confusion, which improperly prevailed in the church at Corinth, not *one word* is uttered against the *exercise* of the various gifts conferred upon individuals of *either sex*, in an orderly way. So far from it, that the apostle again actually *gives directions* for their proper and profitable *use*. In verse 27, he directs, 'If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret.' Here the direction is for the profitable *speaking with tongues*. He limits the number of speakers at a meeting, to '*two*' or at the most, to '*three*.' And those *one at a time*, or as he says, 'and that *by course*.' And what is said by them, to be *explained*, that the audience may be edified, 'and let one *interpret*.' The apostle also gives directions to those who *prophesied*. He says, verse 29, 'Let the prophets speak two or three, and let another judge.' Now here observe that, so far from *forbidding* the exercise of prophesying, St. Paul says plainly, '*Let the prophets speak.*'—He also limits the number, as before, in speaking with tongues, to '*two* or *three*.' It is said that, 'As prophesying implied psalmody, teaching, and exhortation, Dr. Lightfoot thinks, that the meaning of the place is this: Let one *sing* who has a *psalm;* let another *teach* who has a *doctrine;* and let a third *exhort* or *comfort*, who has a gift of that kind.' And then 'let the *other* prophets or qualified persons, '*judge*' of the agreement of what was spoken with the Scriptures. And in verse 31, he even unequivocally and positively declares, that, '*ye may all* prophesy, *one by one, that all may learn, and all may be comforted!!*' Not confining the exercise of the gifts of prophesying to 'two or three' persons in the *church*, but at *a meeting.*—And here positively asserts that 'all' the members of the church, *who had those gifts*, 'may *prophesy*,' or *exercise* them!! But among them were some women who had those gifts: therefore some *women* may *prophesy*, or *preach*. So that, this so-thought proof passage *against* us, is *for* us! And actually furnishes one of the strongest proofs that one could desire, of the fact, that *women*, as well as *men*, in an *orderly* and proper manner, may *preach the unsearchable riches of Christ.* For to *correct* the *disorderly* use of gifts and talents, and to give formal *directions* and *instructions*, how their possessors shall officiate when they exercise them, are among the strongest *confirmations* of their *authority* to exercise them, which could be given. The correction of the irregularities, when the proper exercise is not forbidden, (and *nowhere* does the apostle *forbid*, *a woman to prophesy!*) is of itself a strong proof of authority to exercise in an orderly manner. It is similar to the maxim * in other respects—'*The exception confirms the rule.*' And when *added* to this, then, we have positive *directions* now they '*may prophesy*,' it amounts to a proof equal to a *demonstration.* A *positive precept* could not be more certain and unanswerable. But more on this passage, when we come to *answer objections.*

To close our remarks upon this disputed passage of the apostle Paul, we propose to transcribe a few verses of a poem, entitled "The Female Preacher's Plea," written by a lady of exalted piety, and useful pulpit talents; and who has two or three *daughters*, eminent preachers, with one of whom, the writer has the pleasure of a personal acquaintance, and who in his judgment, is qualified to fill any pulpit in the land, with credit to herself and the cause of our common Christianity. The husbands of both mother and daughter, are also eminently useful ministers of the Gospel. The first few verses of the poem are evidently founded upon the passage before us.

"'Tis wrong, in females, (as we find,)
"To stop, for questions, or dispute,
"He who is preaching to mankind,
"That 's sowing seed, or bringing fruit.

"But women, having much forgiven,
"And feeling grace so full and free,
"Are led to praise the God of heaven,
"And cry to sinne.s, "Come and see!"

"Come, O thou guilty sinner, come,
"And hear what Christ for thee can do;
"His bleeding side shall make thee room,
"And thou shalt find the Savior too.

"I feel no fear, nor shame, to tell,
"(Although the weaker vessel still,)
"Jesus has saved my soul from hell,
"And kindly turn'd my headstrong will.

"I see it written in His word,
"On all he doth his Spirit pour;
"Servants and handmaids, from their Lord,
"Are ALL to feel the gracious shower.

"Believing then his Word secure
"And every jot to stand entire,
"No harm can be in women, sure,
"Sinners to pluck out of the fire."

4. Having clearly shewn from the 1st Epistle to the Corinthian church, the apostolic *recognition* of the *authority* of women to prophesy or preach, *direction* or *instruction* in reference to the proper exercise of their ministerial gifts and talents, and the correction in consequence of the disorder and improprieties in their public assemblies at Corinth; let us now—fourthly and finally, upon this proposition, remark that, in those ministerial epistles of St. Paul—to Timothy and Titus, wherein the qualifications of bishops and deacons are treated of at length; and admonitions, and exhortations to holiness of life, and exemplariness of deportment, &c.—even *there* also honorable mention is made of the *female* portion of the ministry; and positive directions given in regard to their *support*, &c.!

And, surprising as this may sound to some, we find ourselves amply sustained in this sentiment by learned critics and commentators; and of the Calvinian, as well as Arminian, school of theology. (1.) The first passage we refer to is 1 Tim. iii: 11. 'Even so must their wives be grave, not slanderers, sober, faithful in all things.' Upon this passage Dr. Clarke comment thus: 'I believe the apostle does not mean here the wives either of the bishops or deacons in particular; but the Christian *women* in general. The original is simply. [*Gunaikas osantos semnas.*] *Let the women likewise be grave.* Whatever is spoken here becomes women in general; but if the apostle had those termed *deaconesses* in his eye, which is quite possible, the words are peculiarly suitable to *them.* That there was such an *order* in the apostolic and primitive church, and that they were appointed to their office by the imposition of hands, has already been noticed on Rom. xvi: 1. Possibly, therefore, the apostle may have had this *order* of *deaconesses* in view, to whom it was necessary to give counsels and cautions, as to the *deacons* themselves: and to prescribe their qualifications, lest improper persons should insinuate themselves into that office.'—Dr. Macknight also, after preliminary remarks, translates similarly to Dr. Clarke. He remarks that, 'As the manner of the Greeks did not permit men to have much intercourse with women of character, unless they were their relations, and as the Asiatics were under still greater restraints, (See Rom. xvi: 1, note 3,) it was proper that an order of female teachers should be instituted in the church, for instructing the young of their own sex. Of these I think the apostle writes in his epistle to Titus, chapter ii: 3, 4, where he gives an account of their office, &c.:—It is believed that they are the persons called widows, of whose maintainance by the church the apostle speaks, 1 Tim. v: 2, and whose character and state he there describes, verses 9, 10. See the note on verse 15 of that chapter.' He then quotes Father Clement, of Alexandria, who he says, 'reckons widows among ecclesiastical persons;' and gives his words. Grotius, too, he observes, 'tells us these female presbyters or elders were ordained by the imposition of hands,' &c.—The Dr. next speaks of Euodias and Syntyche, Phil. iv: 3, as probably being 'female presbyters.' And adds, 'Perhaps also Priscilla, Tryphena and Tryphosa, were of the same order, with some others, whom in his epistle to the Romans he salutes.—Rom. xvi: 3, 12. as 'laboring in the Lord.'' He then translates, not Deacon's wives, but '*The women*' in like manner.—In the Cottage Bible and Family Expositor, by Thomas Williams, of England, author of several religious works of importance: and Rev. William Patton, of America, (it is believed to be the benevolent Dr. Patton, of the Presbyterian Church, New York,) on the passage before us, (1 Tim. iii: 11,) is the following critical note. 'Even so must their wives be grave.'—So the passage is generally understood; Macknight, however, renders it after the vulgate—'The Women in like manner must be grave'—referring to the *deaconesses*, or *female presbyters*, who were employed in visiting and instructing their own sex: and so he tells us it was understood by *Chrysostom*, and other Greek. as well as Latin fathers; and it is certain the same Greek word is used indifferently for both 'wives' and 'women.''

TO BE CONTINUED.

* "Exceptio firmat regulam."

Missionary Intelligence.

From the Missinary Herald.

CONSTANTINOPLE.

A letter of Mr. Goodell, written in July last, shows the increase of the church at Constantinople, during the first twelve months of its history: "On the 1st instant was the anniversary of the organization of the Protestant Church at Constantinople. The chapel was full on the occasion, and the services were solemn. Many were the tears which the tender recollections of the past year caused to gush forth. The church was organized with forty members, and forty-eight have since been added by profession. Four having been removed by death, it now numbers eighty-four, twenty-eight of whom are females."

BROOSA.

A letter from Mr. Schneider, dated July 4, represents the state of things at Broosa as quite unpromising. 'The effects of the persecution,' he says, 'are still deeply felt, in the hatred and general opposition which it has awakened on the one hand, and in the fear and the standing aloof which it has occasioned on the other. However favorable, in the overruling providence of God, its final results may have been in other places, the effect has been truly disastrous here. It has been a more secret opposition than in most cases, but perhaps on that very account more injurious.'

CEYLON.

Mr. Hoisington, under date of July 2, writes in relation to the seminary as follows: 'The term has commenced, and all are again at their posts. While I would look for success in all that is good, I feel particularly solicitous for the spiritual interests of the classes. There are eighty-six lads in the normal department, and among them are only 4 church members.—Most of the boys are well inclined, and several are seriousy disposed. But we need the regenerating influences of the Holy Spirit. Why should not the churches make such institutions, which are in some sense their charge, special subjects of prayer?' Mr. Hoisington also says that 'Gautier, one of the lads dismissed last term, has been restored on trial.' Horace Bushnell, formerly a member of the seminary, but now in the service of the Madras mission, has taken the second prize (of one hundred dollars) offered by the Madras University for the best scholarship; the first premium not having been awarded to any one. The examination continued through four days.

CHOCTAWS.

The blessing of God has attended the labors of the missionaries among the Choctaws during the past year. Mr. Wright who is stationed at Wheelock, reports the addition of twenty-eight persons to the church under his care by profession; while there are twelve or fifteen more who are expected to be admitted at the next communion. At Good Water, where Mr. Hotchkin is stationed, thirty-nine have been received into the church since January, 1847. Mr. Hotchkin says there are about as many more who have commenced a life of prayer, and who wish to make a trial of their faith in private, before they make a public avowal of their attachment to Christ and his cause. At Mount Pleasant ten persons were admitted to the church on examination in May last. It is not known how many have made a profession of religion at the other stations.

OJIBWAS.

Mr. Ayer, in a letter dated at Red Lake, July 27, says that the only native adult male member of the little church at that place has dishonored his profession. He joined a large war party last summer; and, though he declares himself to be without any peace or happiness, he does not return to the true fold. The Red Lake Indians appear to be making some progress in agriculture. 'I presume,' writes Mr. Ayer, 'that more corn will be raised by this band this season, than by all the other bands in the nation united; several families will probably have one or two hundred bushels of potatoes.'

NEW YORK INDIANS.

This mission has received some tokens of the divine favor during the past year. Forty-six persons have been admitted to church fellowship at the different stations, making the present number of church members three hundred and six. Of those who have been received into the church within the last twelve months, three were admitted at Tuscarora, twelve at Cattaraugus upper station, twenty-two at Cattaraugus lower station, and nine at Allegheny.

ABENAQUIS.

From a letter of Mr. Osunkhirhine, dated September 13, it appears that sixty-nine persons have been received into the church under his care since its formation, eight of whom have died, while twenty-five have either been suspended or have withdrawn from the ordinances of Christ's house, leaving thirty-six in good standing. The opposition of the Roman Catholics is constant and vigorous, and many are drawn away through their wiles. A school of thirteen children is still sustained. The teacher has charge of the Sabbath school; and he also attends a Bible class which has been established for the benefit of persons of all ages.

Conference Proceedings.

From the Methodist Protestant.

GEORGIA CONFERENCE.

The eighteenth Annual Conference of the Methodist Protestant Church, for the Georgia District, commenced its session at Oothcalogu camp ground, Cass County, on Friday, the 22d of October, 1847, and was opened with appropriate religious services by brother Tucker, the President.

STANDING DISTRICT COMMITTEE.—Brothers Griffin, Biggers, Masters, Lavinder, Hardman and Bass.

Brothers Y. Mann, J. Hudsell, W. Norton, D. Hooten and J. Smith were elected to deacon's orders; and the four first named being present, were ordained.

Brothers Y. Mann, J. Hudsell, W. Norton, D. Hooten, J. Smith, L. P. McCutchen and R. C. Biggers, received into the itinerancy.

NUMBERS IN SOCIETY.—Randolph Ct, 249; preaching places, 11; church property, $800; Henry Ct, 530; preaching places, 14; church property, $850; Cherokee Ct, 186; preaching places, 7; church property, $400; Hall Ct, 141; preaching places, —; church property, $100; Newton Ct 285; preaching places. 8; church property, $1125; Meriwether Ct, 135; preaching places, 5: church property, $350; Columbia Ct, no report of members; number last year, 390; preaching places, 16; value of church property, $400; Savannah Mission, 51; preaching places, —; church property, $200. Itinerants, 37; —total, 2004.

APPOINTMENTS.

MCKENDREE TUCKER,—PRESIDENT.

Columbia ct, S. Moore. J. W. Davis, and J. Shields. Newton ct. L. Bates, H. Baker. Henry ct, W. M. Biggers, J. G. Mitchell, A. W. Mitchell. S. Robinson, W. Griffin, J. Thurman, J. Smith, and T. Thweatt. Meriwether ct, I. C. Wallace, P. Ogletree, and W. W. McCutchen. Randolph ct. W. Myers, J. R. Swain, E. Smith, W. Haisten, and D. Hooten. Cherokee ct, P. Lingo, B. R. Bray, W. Norton, J. Hudsell, and A. Smith. Hall ct, L. P. McCutchen. Twiggs ct, W. M. Edwards, R. A. Blount. Savannah Mission, R. C. Biggers. Madison Mission, J. O'Kelley. Rome Mission, Y. Mann. Walker Mission, W. Mitchell. G. Harlan elected Conference Missionary. G. Wilson superannuated: J. Stokes deceased. J. Rosser left in the hands of the President.

UNSTATIONED MINISTERS AND PREACHERS.—S. C. Masters, H. Griggs, A. Trail, J. C. Thurman, T. Gardner, S. Hixson, W. Fowler, T. Jordan, Jesse George.

REPORT OF COMMITTEE ON FINANCE.

We view with regret the manner in which our ministers and preachers are neglected; we believe the obligations of the ministry and laity are reciprocal, and that while the one imparts the bread of life, the other is morally bound to furnish him a fair equivalent for the services rendered; we therefore recommend the passage of the following resolutions:

Resolved, 1, That a committee of twelve be appointed by this Conference, to apportion the President's salary between the respective circuits and missions in proportion to the number of members and their ability to pay.

Resolved, 2, That the sums raised under the provisions of the preceding resolution, be paid over to the President, by some member of the circuit appointed for that purpose by the circuit, quarterly, or at any time funds may come into his hands: *Provided*, that no circuit shall be required to pay over as aforesaid, unless the President shall have visited said circuit in his official character, and it shall be his duty to report to the next annual Conference the amount so received by him.

Resolved, 3, That the members of each church in the circuits, respectively, be requested at as early a day as practicable, to elect one member of their church as delegate, whose duty it shall be to meet the delegates from the various churches in the circuit, at the first quarterly Conference in their respective circuits, and there apportion the salary of their preachers as allowed by discipline, together with the amount apportioned to said circuit for the President's salary, to the several churches in the circuits in proportion to the number of members and their ability to pay.

Resolved, 4, That the several sums collected under the provisions of the third resolution, be sent up to the quarterly Conference, whose duty it shall be to pay to the claimants, in proportion to the services rendered their quarterage and take a receipt for the same; and in case there is a surplus left, it shall be retained in the hands of the Conference, as aforesaid, for the next quarter.

Resolved, 5, That where any church in the different circuits or stations becomes vacant by the removal of the members, or otherwise, the same be sold, and the funds arising therefrom, be under the direction of the quarterly Conference of said circuit.

Resolved, 6, That it shall be the duty of the publishing committee to send in this report to the "Methodist Protestant," for publication; and that it be the duty of each superintendent to bring these resolutions to the notice of the churches at their first appointments on their circuits.

All of which was *unanimously* agreed to.

Resolved, That the itinerant preachers carry out the Discipline in making their reports to the President, quarterly, either by letter or through the Methodist Protestant.

Resolved, That the first Friday in May, 1848, be set apart, to be observed by our membership throughout the Georgia District, as a day of fasting, humiliation and prayer to Almighty God, imploring his blessings upon our efforts to advance the interests of the Reedeemer's kingdom and the infant branch of the church to which we belong.

Conference appointed Brs. M. Tucker, G. Harlan, and J. C. Wallace to visit our brethren of Alabama during the next session of its annual Conference.

Resolved, That the next Conference be held at La Grange church, Newton county, twelve miles south-east from Covington, on the mail route from Covington to Monticello, commencing on the Friday before the fourth Sabbath in October next, at 10 o'clock, A. M.

President's address—*Starrsville Newton Co., Georgia.*

In accordance with an invitation, among others our venerable brother Eppes Tucker, formerly of the Georgia, but now of the Alabama Conference, took his seat with us, as an honorary member, aiding us by his experience in our deliberations.

The editor will perceive that the publication of the the value of church property, is not called for by the Discipline, but is herein added for the benefit of the publisher of the Annual Register.

Conference adjourned on Tuesday evening, October 26th, after a harmonious session of four days, and it may be truly added that our prospects as a church were never so flattering as at the present. Our borders are enlarging, peace and harmony prevail, & as our principles are spread and become known, our infant Zion is prized for her devotion to those principles which cost so much blood and treasure in the revolutionary struggle. May God grant that our success may be commensurate with the importance and correctness of our principles.

JOHN BASS, Pub. Com.

Religious Intelligence.

PITTSBURGH DISTRICT.

Uniontown, Pa., Dec. 1st, 1847.

BR. BASSETT: As the interests of the church ever lie very near the heart of every true christian, it may not be uninteresting, at least to the friends of our beloved Zion, to hear that we are favered with some degree of prosperity in this field of labor. We entered upon the duties of this station, (we trust,) in the fear of God, and in humble dependence on his grace to crown our efforts; and we rejoice that we have been permitted to see the goings forth of the Lord in our midst, showing that the work of our hands has not been altogether in vain; but establishing it upon us in displays of divine power, and mercy, so that our membership is much revived, and we think in general are increasing in the graces & enjoyments of religion.

Our first quarterly meeting commenced on the 13th of November, and was protracted twelve days; and we may truly say that it was a precious season of grace,—it was indeed a time of joy, and rejoicing to believers, of salvation to penitents, and of trembling amongst sinners; all appeared to realize an aweing sense of the divine presence. Some were brought to tremble beneath the power of truth, and to weep over their past follies, while others rejoiced in the consolations, of the great, and precious promises of the gospel.

Br. Clawson was with us during the first five days of our meeting, his labors were not only zealous, but faithful; and we believe were made the instrument of much good, congregations were large, and all minds appeared to be impressed with the importance of religion; and the unusual solemnity indicated a general moving, and waking up amongst the people. On Thursday evening several persons came forward to the altar of prayer, anxiously seeking for redemption, and soliciting an interest in the prayers of the church, the interest now increased, and the work continued to spread for several days, till it broke out in the M. E. Church; this divided, and drew off a part of our congregation, as they commenced a protracted meeting immediately, and the work is still going on—our own meetings also are still lively, and interesting. In this station we have some valiant souls, who are not ashamed to exert themselves, to promote the cause of Christ, and advance the interests of his kingdom. Since our meeting commenced, 10 have united with us on probation, and 1 by certificate. May their names be among the saved at the last day. Others we expect to unite with us shortly,—may the great Head of the church carry on his work.

N. WATSON.

OHIO DISTRICT.

Bourneville, O., Dec. 1st, 1847.

BR. BASSETT: We closed our first quarterly meeting for Bourneville Circuit on last night. It commenced on Saturday last at the Indian Creek appointment, and lasted till Tuesday night. Father Hughey and Br. M'Ginnis were with us till Monday morning and labored faithfully. On Monday night Br. Kezerta came to my assistance, and labored with zeal and to profit. Several souls were happily converted, many backsliders were reclaimed, and seventeen persons joined the church—most of them, promising young men, who will doubtless be an ornament to the church—Our prospects on this circuit are flattering and I am well pleased with this kind hearted people.—They support their Minister—attend their meetings and seem encouraged all round the circuit. On Monday last we opened a subscription for raising means to erect a meeting house for the Indian Creek Class, and with very little effort we received subscriptions to the amount of one hundred and ten dollars, all to be paid in cash. Our next quarterly meeting is to be held at Mt. Olivo Meeting House.

Yours as ever,

C. H. WILLIAMS.

WESTERN RECORDER.

PUTNAM, OHIO, THURSDAY, DEC. 9, 1847.

A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL,—PRINTER.

☞ Having yielded an unusual amount of space, this week, in our inside form, to original matter, in the way of communications from our friends, we cheerfully excuse ourself from furnishing much in the way of editorial.

☞ The article headed "Good News," on our fourth page, should have been credited to the *Golden Rule.*

"CONFERENCE COLLECTIONS."—Br. Hoagland, by his note given in this number, thinks that Brs. S. and B. do not differ *de facto*, in their views respecting the matter in hand. This is a pleasant discovery, and we are sure that the brethren will not willingly have any misunderstanding in the case. We love to have the brethren write, but are better accommodated when we can see them "be of one mind."

ALL MISTAKE —A statement lately went the rounds of the papers, ours amongst the rest, that Dr. Thompson of Columbus, and Dr. Kreider of Lancaster, removed from Mrs. Lytle of Etna a large tumor weighing 29½ pounds, which proved to be the entire diseased liver of the patient, and that for several days after the operation, she continued to do well. We see that Dr. Thompson publishes a card in the Ohio Statesman setting forth that a *post mortem* examination, twelve days subsequent to the operation, disclosed the fact that the morbid mass removed was *not the liver*, but an ovarian tumor, which had occupied the greatly increased concavity of the diaphragm, carrying the liver before it.

THE OHIO LEGISLATURE convened on Monday last.

In the Senate, C. B. Goddard was elected speaker. On assuming his duties he addressed the Senate appropriately. Albert Galloway was chosen Clerk, and C. Downing Sergeant at Arms.

In the House, Joseph H. Hawkins of Preble was elected Speaker, Henry A. Swift was chosen Clerk, and A. Scatterday, Sergeant at Arms.

COLUMBUS, IA.—We see it stated that this village has been mostly destroyed by fire. The particulars have not reached us. Bad enough.

STATEMENT OF AN ENGLISH MINISTER.—The recent Triennial Convention of the Free Will Baptists of the United States, was visited by Rev. Dr. Burns, a Delegate from the General Baptists of England. During the session a meeting was held of their Foreign Mission Society. The thrilling eloquence of Dr. B. added much to the interest of the occasion. In the course of a speech, he remarked as follows:

I have seen much to admire and love in America. But I have seen some things that I could not admire. In many things you are in advance of us, and I shall want to learn all I can to carry back with me. And I want America, on the other hand, should conform to all that is good in England. Now I never saw in England, in all my life, a minister that was in the habit of chewing tobacco. Smoking is bad enough; and we have that; but chewing is infinitely worse. Now I will agree to pay into your missionary society a dollar a head to buy up smokers and chewers, to the amount of $10. [Applause.]

D. B. Lewis. I have felt convicted in reference to using tobacco a great many times; and I now give it up. But instead of accepting the offer of brother Burns, I think I can afford to pay a dollar towards making him a Life member of this society.

The ten dollars were now made up, and Dr. Burns was declared a Life member of the Free-will Baptist Foreign Mission Society.

DISTRICT OF COLUMBIA,—The Baltimore Sun says that petitions to Congress are in circulation in the District of Columbia, praying for the establishment of a territorial government, within that 'ten miles square.'

SESSION PAPERS.—As the Legislature of our State has again convened, many of our readers will be desirous to obtain full reports of its deliberations and proceedings. We have before us the prospectuses of the two great political papers published at Columbus, the *Ohio State Journal*, of the Whig party, and the *Ohio Statesman*, of the Democratic party. We here give a statement of their terms for the information of our readers.

OHIO STATE JOURNAL.—Daily during the session, $3. Tri-Weekly during the session $1,50. Weekly during the session, 50 cents.

Daily during the year, $7,00; Tri-Weekly, $4: Weekly $2. Wm. B. Thrall, Editor and proprietor.

OHIO STATESMAN.—Terms for the Session. Daily $2,50. Tri-Weekly, $1. Weekly 50 cents.

Terms of the Yearly Statesman.—Daily, $7,00. Tri-Weekly, $4,00. Weekly, $2,00. S. Medary, Editor and proprietor.

ITALY.—An enthusiastic meeting was lately held at the Tabernacle, New York, to give demonstration of acknowledgments to Pope Pius IX. Ex-President Van Buren, Ex-Gov. Seward, and Honorables G. M. Dallas, J. Buchanon, R. Johnson, T. H. Benton, J. C. Spencer, Edw. Everett, and the venerable Albert Gallatin, were present. A complimentary Address to his Holiness was adopted by the meeting, and resolutions were passed presenting hearty and respectful salutations to the Sovereign Pontiff for the noble part he has taken in behalf of his people, and in promotion of free institutions in Italy. The meeting say "We unite in this tribute, not as Catholics, which some of us are, while the greater number are not."

"INCREASE OF PATRONAGE."—The article given below on this subject, is from an intelligent brother of the laity, in the city of Pittsburgh. It comes to us unsolicited and unpected. We are therefore of course, the more grateful to our brother for it. We trust that our friends will read it, but especially that they will *heed* it. Br. J. S. Thrap, of Frederic Circuit, sends us a new subscriber this week, and expresses a hope that he will have eight or ten more to send soon. He says, 'There ought to be *fifty* more copies of the Recorder taken on this circuit than there are, and I will try how many of that number I can get.' That's right, brother, success to you. The preachers have now had time to become acquainted with the people in their new fields of labor since Conference, and they are just beginning to send us the names. Br. Burns, too, who is never behind the "very chiefest" of our agents, sends three more names this week.—No circuit we believe does more than old Mt. Pleasant circuit, to support the Western Recorder. And our subscribers there are such sure pay, that we like to have a *few more of the same sort.* We shall be very grateful to every brother who will act efficiently in behalf of our paper. ☞ *How many new subscribers shall we have from all our agents, to commence with the new year, 1848?*

Written for the Western Recorder.

Proposed Increase of Subscribers.

From the perusal of a late number of the Western Recorder we conclude, that the Editor of that paper is very desirous to add, in the course of a few months, to his subscription list, the names of a thousand "good men and true." His earnestness of manner merits commendation; and it is sincerely hoped that his stirring appeal to the patrons and friends of the periodical under his control, will be promptly and cheerfully responded to. Should persons feel curious to know, why the writer manifests so much interest in the extended circulation of the Recorder, the following reasons will, perhaps, be deemed satisfactory.

That the Recorder exerts a most salutary influence, in sustaining & defending the principles of Methodist Protestantism in this region of country will be readily admitted by all who have given the subject due reflection. Believing as we do that the *Polity* and *Doctrines*, of the denomination in question, are Scriptural, liberal and just, we, therefore, place the reason thus given, on the foreground, to which, in our judgment, it is clearly entitled.

The Recorder, it may be remarked, in the next place, is printed on a *large* sheet, of *fair* quality paper, with excellent *new* type. Though these particulars, which relate exclusively to what is usually termed the mechanical department of the paper, are worthy of consideration; yet they dwindle into comparative insignificance when compared with the *intellectual aliment*, supplied by its Editor and others, who desire to promote its usefulness, or literary reputation. The *matter*, in our opinion, should be regarded as of much greater consequence, than the manner of correspondents. Great and comprehensive thoughts, or commanding original conceptions, will appear to advantage in almost any garb; while, on the contrary, grovelling or common-place ideas cannot be rendered attractive, by external decoration. We would not be understood as commending, an indifference or inattention to style. On the contrary, we conceive it should be studied and cultivated, to a proper extent. The most important qualities, however, of good writing, so far as we are competent to decide, are *perspicuity* and *vigor*. We do not, let it be understood set up our fallible judgment, as a standard in matters of taste, which, like almost every thing else, must be regulated, in a great degree, by public opinion.

If the views submitted are correct—the Western Recorder may be confidently pronounced an excellent periodical. Its *matter* and *manner* are far above mediocrity, and well calculated to make it popular, wherever it finds access. Not an unchristian, undignified, or improper word or thought, have we noticed in its columns, at any time—nor even an allusion, having a tendency to excite, in the bosom of purity itself, a painful or unpleasant emotion.

Furthermore, we consider the Western Recorder a *very cheap* religious periodical. It will, in this respect, compare favorably, with any weekly or family paper, within the circle of our knowledge. Let any one qualified to form an opinion upon the subject, reflect for a moment upon the amount of mental and manual labor, which is necessarily called into requisition, in preparing such a paper for the press, and he will irresistably come to the conclusion, at which we have arrived, in reference to the extremely moderate price of the periodical in question.

That the 'laborer is worthy of his hire,' is a sentiment we have always cherished, and, on every fitting occasion, zealously defended. We hold, however, that the wear and tear of intellect are quite as trying on the constitution as the unremitting employment of the hands. The literary or professional man, on this principle, is as justly entitled to a fair compensation for his services as the agriculturist or the mechanic. Of all the vocations with which we are either intimately or remotely acquainted, we have no hesitation in saying, that the business of an Editor is the most troublesome and annoying. We are solicitous, therefore, that *numerous* additions be made to the subscription list of the Western Recorder, that its Editor may be adequately remunerated for his active and efficient services.

It may be observed, in conclusion, for the purpose of preventing mistakes that the author of this communication is *not* an editor, though he has—probably without good or sufficient reason—acquired the habit of using the *plural*, instead of the singular pronoun. For this offence, however,—if such it may be deemed—he has no objection to make the party aggrieved, a suitable or satisfactory apology.

THEOPHILUS.

Pittsburgh, Nov. 30th, 1847.

GREAT SCHEME OF BENEVOLENCE.—A late number of the Presbyterian of the West, gives account of a very important and interesting movement in Cincinnati. An association has been formed, comprizing members of the different evangelical denominations, in prosecution of a "Plan for supplying the destitute thousands of Cincinnati with the means of grace," A view is taken of the religious destitution of a great portion of community, especially the watermen upon the river and canals, the foreign population and temporary residents, and of the alarming increase of immorality. The organization is called "The Monthly Tract Visiters Association." We give below a statement of its plan of operations, which is signed by numerous gentlemen of eight denominational branches of the church.

"The entire city is divided into wards, of which one or more members take the superintendence. The wards are divided into districts, embracing 30 to 50 families, and these districts are to be supplied with visiters who call upon every family monthly. It is designed that these visiters shall be men and women of devoted piety and sound discretion, and the special object of their visit to be christian conversation and prayer, as opportunity may be afforded—accompanied with the presentation of a small religious Tract. The visiters will be expected to make the acquaintance and secure the confidence of the several families in his district, and seek to do them good both temporally and spiritually by such appropriate means as christian love and prudence, and christian self-denial and human sympathy, would dictate.

They will invite to the house of God those not accustomed to attend—supply the destitute with the Bible—direct the attention of parents and children to the Sabbath and common schools—encourage the practice of Temperance—comfort the afflicted—administer to the wants of the sick—counsel and assist the poor, and hold social meetings for religious conference and prayer.

These visiters will meet together with their ward superintendents monthly, for mutual counsel—to seek the divine blessing, and to receive a new supply of Tracts.

The ward superintendants will also meet together monthly with the general superintendent, to review the labors of the month—to devise plans for the future, and unite in prayer for the assistance and approbation of the Master of the Vineyard.

Once in three months a public meeting will be held under the direction of the General Agent, at which our plans and labors, and successes will be fully presented.

Advantages of this Plan.

The peculiar and prominent features of this plan, we think, are its simplicity, economy and efficiency. It proposes a concentration of effort, by a union of all who love the Saviour and the souls of men, not to build up a party, or a sect, or a particular church, but for the common and equal good of all. Its power consists in the systematic direction of personal Christian effort, and human sympathy to the good of particular individuals, aided by the Christian press.

While it comes to all who wish to share the benefits of its labors—and it recognises no improper intrusion into families or upon the attention of individuals—yet the destitute, the neglected, the needy, and the perishing, are peculiarly its object. In short, we regard our organization as a practical Christian alliance, designed and adapted to meet the pressing necessities of our own community.

General Superintendent.

To give stability and efficiency to this plan, experience has fully shown the necessity of a general Superintendent, who shall have supervision of the whole field. Such a work requires the whole time and strength, and the whole mind and heart of a whole man: one that shall secure the confidence and co-operation of all the churches, and their pastors, as well as the Board itself; and awaken a sense of individual responsibility and of personal interest, among our Christian brethren of all denominations. With these views, the Board tendered an appointment to the Rev. James C. White, well known in his successful efforts in gathering and sustaining the Tabernacle Church in this city, and who has been particularly interested in our object, from the first.

Guided, we trust, by the great Head of the Church, the appointment has been accepted, with the concurrence of his beloved people, but not without much self-denial and sacrifice on the part of each.

His Work.

It is our intention to have a central office for the General Agent, and the meetings of the Board; a place where the visiters and friends of the cause, the needy, afflicted, and the anxious enquirer, may be free to call for aid and counsel, or prayer.

The General Superintendent will expect to meet the visiters, from time to time, at their monthly meetings with the ward Superintendent, attend upon the sick, the poor, at funerals, and to any such cases of interest where it may be desirable, in any part of the city. It is our wish, and his, that he be a minister at large—the shepherd of all the ungathered or neglected flock.

The Means.

In sustaining this general enterprise, we shall make no public appeal for aid, except at our Quarterly Meetings, and then only for means to purchase the Tracts. Provision has been made for the salary of the General Superintendent.—But to give increased efficiency, and a wider range to our operations, we solicit contributions from individuals who may desire to make us the almoners of their bounty, for the spiritual or temporal good of their fellow citizens. It will be seen, that our object and plan furnishes a medium for Christian effort and disinterested benevolence, to an almost unlimited extent. We commend it to the friends of religion, of morality and of humanity. We ask for it, the confidence and hearty co-operation of the Pastors and lay members of all denominations.

May the blessing of Almighty God be upon us. May His wisdom guide, His love constrain, and His spirit give success. And may our fidelity and prosperity and perseverance, stimulate the brethren of other cities and large towns in the valley of the West, to go and do likewise."

Amen! so say we, and so pray we. We shall be solicitious to learn of the progress and success of this interesting, and highly important benevolent enterprise.

PRICES.—Wheat is still freely bought in Putnam and Zanesville, at 90 cents per bushel. Flour sells at $5,00 per barrel. Pork brings from $2,50, to 2,75. In New York, flour sells at $6,25 @ 6,50. In Pittsburgh at $5,00 @5,12½. At Cincinnati, at $5,00. Hogs at the Queen City $3,00 @3,25, by our latest dates.

Communications.

Written for the Western Recorder.

Reply to C. S. on "Conference Collections. No. I."

MR. EDITOR: I suppose it will be expected, that I defend myself against the allegations made by Br. Springer, in your last No. I regret the severity of No. 1. as I think it probable, that the brother would have been satisfied with my assurance, of no intention, to commit such an error as he charges me with, or to *corrupt* the journals of the Conference. What we did, we did in good faith, supposing we had correctly recorded the action of the Conference, upon the subject of Conference Collections, and so we believe still, notwithstanding, Brs. S. & H. to the contrary.

And now for my explanations &c., whether they shall be creditable to myself or otherwise. And first, I take the privilege of stating, that I took quite an active part at two Conferences previous to the last, in trying to secure attention, to the subject of Conference Collections, but at the late Conference, I took no part in the debate on that subject, being otherwise engaged, and believing the matter safe in the hands of my worthy Br. Springer. So I presume, I am not intended, as one of those, 'who interpose their influence to shield delinquents.'

The ground occupied in the late Conference, by those opposed to Br. S.'s resolution, was, as I understood them, that the General Conference had made it the duty of Station and Circuit Stewards, to see to the taking up of the Annual Conference Collection; and therefore, it was not in the power of our Annual Conference, to remove that obligation off of the Stewards and place it upon the superintendents.

Believing the object aimed at, could be secured in a way that would obviate all difficulty, I offered, what I called an amendment to Br. S.'s resolution, not by way of addition, as seems to be supposed, without intending any offence.

Br. S. came to the table, and I shewed him my amendment; he observed he did not care as the object would be secured.

Br. S. says, I said nothing about striking out &c. I believe that is correct, but what I did say amounted to the same thing. 'I moved to amend the resolution, so as to read as follows.'—at least that is what I intended to say, and what I think I did say: but if brethren are confident that I did not use that form of words, let it be so, but so the assistant sect'y. understood me according to his record.

Br. S. *rebukes* me, for either *wilfully*, or *ignorantly corrupting* the *journals*, i. e. making a record different from the action of the Conference.

In reply to this uncharitable allegation, I have to say, that I made what I understood to be a true record of the action of the Conference upon the subject,—that I read the same to the Conference upon the ensuing morning, & on motion the minutes were adopted as read, the same as published at the call of Br. Springer. Now may not I enquire, am I guilty of corrupting the journals?

That Br. S. understood the matter as he says, I doubt not, for I think him incapable of even dissimulation.

The good Brother has a very contemptable opinion of my amendment, which he thinks, by some *hocus pocus* manoeuver floored the original, and took possession of the sod. It is certainly a pity that a thing so nonsensical, tyranical, & oppressive, should supplant so much common sense, business like document, as that, that came from the hand of my worthy brother.

But the talented brother must pardon me, if I should not be able to see as he sees, for my optic nerve may not be so vigorous as his. But wherein is the amendment *nonsensical?* In that I suppose, it seeks to respect Annual Conference action. Wherein tyranical and oppressive? In that it instructs superintendents that they will be held responsible to the Annual Conference for the discharge of duty imposed by General Conference. Ah! I guess it would pass for a common sense resolution, if it were able to claim parentage in a certain quarter that might be named.

What is the difference between the original resolution, and the resolution as amended? The one makes it the duty of superintendents to take up or cause to be taken up the Conference Collection. The other requires, that sup. see that the stewards, whose duty it is, according to Discipline, attend to the matter.

This is our understanding of the difference, between what is said to be *sense* and *nonsense.*

I will hold on a little, and if No. 2. requires attention, you will hear from me again.

JOHN BURNS.

Written for the Western Recorder.

Conference Collections.

NO. III.

The rule on page 70 of the Discipline, which makes it the duty of Circuit Stewards to raise Conference Collections, proves to be worse than useless. It is not only inefficient for the object it proposes, but, it seems, it has become a bone of contention, and stands in the way of a more practical rule. I do not recollect ever to have seen a Conference Collection made by a circuit steward since the organization of the church. Whatever has been done in that way under my notice, has been done by the superintendents or not done at all. Indeed, for my part, I cannot see how any man, acquainted with the condition of the circuit stewards, in our incipient organization, could expect them, in the aggregate, to do any thing efficient in the way of Conference Collections. From the necessity of the case, a large number of them, tho' good men, have comparatively little experience; are not in the habit of public speaking, or in any way appearing before the public. Besides, as they are to be annually elected (See Dis. pa. 28.) the stewardship is perpetually changing hands, consequently they have not an opportunity of becoming trained in the duties of their office. Again, there are many societies, or classes, which have no stewards. And, as the number is limited to seven (See Dis. pa. 29.) where a circuit has over that many societies the surplus is prevented by law from having any stewards. From this state of facts, how can circuit stewards be relied on to raise funds for Conference purposes?

I am somewhat surprized that ever such a weak provision, as the one I am reviewing, ever found its way into the Discipline of the church. But it may possibly be accounted for from the following facts—a majority of the committee appointed to draft a constitution and book of discipline, for the M. P. Church, were citizens of Baltimore. It is generally known that the Baltimore Society could command many men, who were able to appear before the public, for any purpose, to as much advantage as any superintendent who might be sent amongst them. From the specimen before them, the committee were probably led to misjudge the character of the work on a general scale, hence, no doubt, this exceptionable provision. It may also be offered, in apology for the committee, that they were actuated by the worthy consideration, of making such provisions, as would relieve the ministry, far as possible, from the necessity of attending to money matters. The convention, to whom the committee's report was made for final action, had so many exciting questions to examine, and settle, that this was overlooked. And it remained for the quibbling character of some of the leading Stars of the Muskingum Annual Conference, to disclose the weakness of this rule. We will, however, add, in justice to the committee, that they gave to the world an admirable document. It, in our judgment, far exceeds, for the wisdom and liberality of its provisions, any ecclesiastical constitution of which we have any knowledge. And the case before us, only proves the fact, that great minds, through inattention, frequently produce little things.

We stated, in a former article, that the secretary's resolution, making it the duty of superintendents to arraign, before the Quarterly Conference, those stewards who neglected or refused to take Conference collections, was "tyranical and oppressive" in "spirit." And wherefore? Because the General Conference rule is more at fault than the stewards, in enjoining a duty on those who are incompetent to the task. The rule, itself, being oppressive, any attempt to force it into practice must be oppressive also. Instead of going to the stewards, in the spirit of the gospel, taking them by the hand, and teaching them their duty, and aiding them in the performance of it, to come at them, as the Secretary does, in the too frequent manner of the priesthood, with a flourish of authority, is to a sensible mind, rather nauseating. This spirit is what exposes the ministry to the rediculе and scorn of infidels. The stewards are generally honest but unpre-

tending men. The stewardship has been mostly forced upon them at the instance of the Quarterly Conference, or preacher in charge. Tho' conscious of their inadequacy to the duty, yet, out of respect to the urgent solicitations of these functionaries, they have yielded a reluctant consent to their appointment. Now, it is an absolute shame, for any one, to approach a set of men, thus circumstanced, in the spirit of the Secretary's resolution. If he has no blush for the occasion we will try and raise one for him. Yours respectfully, &c.,

C. SPRINGER.

Meadow Farm, O., Dec. 4th, 1847.

Br. Bassett: I have been not a little surprised to see two of our leading ministers so much at variance on a subject on which they both agree.

Now Br. Bassett, I am well acquainted with these two brethren and know them both to be the fast friends of this "Conference Collection" enterprize. And I can only account for all this controversy on the score of misunderstanding which might have been avoided. Had the writer of Conference 'Collections No. 1,' taken pains to inform himself, I apprehend he would not have imputed igrorance or willfulness to the secretary of the Conference. The means and the opportunity of the necessary information have been within his reach both at Conference and since, by which he might have understood the true position of the secretary in relation to this matter. But in as much as he seems not to know and has made this want of information public, to the prejudice of the secretrry's true position, I hope that your readers will not consider me an intermeddling volunteer for stating a few things which I know to be facts, and which modesty on the part of the secretary would prevent him from making public.

And here suffer me to state as an eye and ear witness of Br. Burns' administration on Mt. Pleasant circuit of which he has been the superintendent for two years past, that he has been the warm advocate of Conference Collections and has prompted his assistant minister and the stewards to action, and has acted himself, and that too, not without success, but has carried up to Conference perhaps larger collections than any other brother. And I have no doubt will continue to do so notwithstanding the hasty and severe remarks of an elder brother. I would just say before I close, however, that to strip Br. Springer's articles from their acrimonious personalities, they are all I could wish as far as they go. And after all, while his mistake is to be regretted his sentiments should be appreciated.

E. S. HOAGLAND.

Brownsville, O., Dec. 3d, 1847.

Biographical.

Written for the Western Recorder.

DEATH OF THE REV. JEREMIAH JOHNSON.

ANOTHER REVOLUTIONARY SOLDIER GONE.

Died, of a lingering illness, November the 10th, in Feltchville, Vt. the patriarchal man of God, whose eventful life forms the subject of this imperfect notice.

Receiving his primary education and first impressions from a pious mother, he early cherished a love for truth and virtue. At the tender age of seventeen he was induced to enter the army and stand shoulder to shoulder with those who struggled for freedom in the war of the Revolution. After having acted the part of a brave young soldier for three years or more, he received, at the close of the war, an honorable discharge—without having received any other personal injury than the suffering, and hunger, incident to the fortunes of that war.

On returning home he found the retired condition of private life, bore a striking contrast to that of the camp. Although the army had not corrupted his morals—strange indeed, yet, mingling with men from different states and nations, he found an uncontrolable propensity to see different parts of the world. He therefore went to sea, with the intention to spend considerable time of his "life on the ocean wave," but to rise as a seaman, he must come home and improve his education.—At the expiration of some two years he was again assisting his father in subduing the rugged soil. About the age of twenty-five, he offered himself in a happy marriage to Miss Thomazine Blanchard, an amiable young lady, who was descended from an honorable and highly respectable parentage, and ancestry. She united to a kind and cheerful heart those other graces, and modest demeanor, which grow from early piety. Mr. J. chose for his home of domestic bliss, a romantic location among the Green Mountains of Vermont, where he acted his part among the hardy mountaineers in driving back the forest trees of a new country, while his quiet wife and little ones made home the choicest place on earth.

As to *religion*, Mr. Johnson, in breaking away from his earliest notions, which were mainly embodied in the Catechism, he became a *skeptic* or rather an infidel! But the loveliness of his devoted companion prevented him from presenting those sharp corners peculiar to an unbeliever.—When the country was new and thinly settled, the Methodist preachers had large circuits which, they went round either monthly, or semi-monthly. Once, upon a time, when a young man, by the name of Martin Ruter, not out of his *teens*, was to be the preacher. Mr. J. yielded to the persuasions of his wife, and went with her to hear him. The power of truth was not only presented to his understanding, but reached his heart. It was like David killing Goliah. After wandering for a time in the maze of doubt—and struggling in the "slough of despond," he fell in self-despair into the arms of a sin-pardoning Savior and became a child of God!—and with his rejoicing partner henceforth walked in the commandments of the Lord *blameless*. Their house became a home for the friends of Christ, and they both became eminently active and useful. After seeing the children brought into the kingdom of God, Mrs. Johnson died, in the year 1825. [A memoir of her life was prepared by one of her sons and published some twelve years since, two editions of which have been widely circulated.]

Mr. J. had toiled for the liberty of his country in the war of the Revolution—he had also been a sailor. When the *impressment* of seamen and other causes, which occasioned the last war with Eng. came before him, it awakened his sympathies, and he no sooner learned that hostilities were begun, than he left his mountain home, and, strange as it may seem, went with the volunteers of his state to join the army. Serving nearly all through the war as Surgeon's Steward, he embalmed his memory on the grateful recollections of many a suffering and wounded soldier—and pointed many a dying man, to the Savior of sinners, as he wiped the death-sweats from his face. On returning to the bosom of his family, it appeared to his brethren that his gifts and usefulness as a licensed local preacher, had increased, and he was in due time ordained, and set apart to all the duties of the Christian ministry. Drawing a pension for his services in the Revolution, and a son-in-law, also, for services and wounds received in the war of 1812—placed them in easy circumstances. Relieved by those who loved him from all pecuniary care, he devoted himself for a time entirely to the work of an evangelist. Although not brilliant as a speaker, his eminent piety, extended intelligence, and prolific mind, rendered him most emphatically an interesting and useful man. Until the death of his wife they travelled much together, strengthening and edifying the brethren, and the little churches gathered here and there among the hills and vallies of Vermont.

As a *husband*, Mr. Johnson was *always* kind—as a *father*, he required obedience to a high standard of moral conduct, always making himself understood, in the most familiar manner; thus gaining the assent of their understanding for the reason of the most self-denying requirements. That he exerted a good influence in his family, it is sufficient to say, that he lived to see his children grow up to fill stations of usefulness in society, and in the church of Christ. Nor will the influence of his character die with him, or his children; for many of his numerous grandchildren are following in his footsteps, in piety and usefulness. As a *neighbor*, he was loved and venerated as a patriarch. His second wife, many years younger than himself, watched over him with the tender care he needed in his extreme old age—but scarcely more so than the community around him—some of whom actually took their seats as mourners, and followed his lifeless remains, as such, to the grave.

As a *Christian*, he had an enlarged philanthropy, more strongly urging men to what they should be rather than to what they should *believe*, holding those in much higher estimation who were in his opinion, heterodox in doctrine, if they were followers of Christ in *spirit*, than if they were orthodox in sentiment, but unlike Christ in *example*. He believed in *unity* without uniformity—making *character* rather than the coincidence of one creed, the test of fellowship. Yet he was by no means indifferent, to correct opinions.—His love of equal rights, and the largest liberty, led him to leave the brethren he loved, and go with the seceders from the old church into a new organization called *Reformed Methodists*. In this connection he died. He had his senses to the last. Just before the close of his life, he said "I am now going to die. Perhaps I may not live to another day," and in all the simplicity of childhood asked, if he had said a word, at any time inadvertenty, that he might be forgiven. On being told that no one had aught against him, he added, "I do not wish to be praised for any goodness in myself." He selected the minister to preach his funeral sermon, and the following hymn which he would have read on the occasion.

"No more my God, I boast no more,
Of all the duties I have done—
I quit the hopes I had before,
To trust the merits of thy Son."

All things being thus arranged, the good old man, ripe for a better life, ceased to speak, and calmly, the bright sun of this life *went down* in the eighty-sixth year of his age.

May the golden rays reflected from such an example, illumine the pathway of his numerous descendants to the same peaceful end. He now sleeps beside the venerated partner of his early years in the spot which he selected at the time of her burial—where their repose will not be disturbed until we shall *all* be summoned by the resistless call of God to the final Judgment!

L. D. J.

Boston, Mass., Nov. 27, 1847.

Written for the Western Recorder.

OBITUARY.

Oh! the ravages of death. Even the young, are not exempt from the monster. Upon the wings of time he comes, and in a moment unexpected, grasps in his cold embrace, the subject for which he was sent. And from earth he calls them, no more to mingle their voice with those in the flesh. Alma Sophia, daughter of the Rev. P. and A. R. Kinsley, of Vienna, Trumbull co., Ohio, departed this life October the 17th, in the 14th year of her age, after a short illness of twenty-four hours. Her disease was that insidious foe of man, the acute Bronchitis. She has left a circle of friends to mourn her loss. But, blessed be God, they mourn not as those who have no hope. A more triumphant death is seldom witnessed. Not a cloud, no not a doubt: she had her senses to the last moment, and from the time that death was apparent, she to the utmost of her strength exhorted the family in the most pathetic manner to meet her in heaven.—Then she turned her intreaties to those of her associates that were in the room, and entreated them to meet her in the land of rest: and while exhorting, her spirit left the body, and ascended on high.

A. R. BROWN.

Vienna, O., Nov. 26, 1847.

Most mountains present their precipitous faces to the sea and their slopes to the land.

News of the Week.

Steamboat Disaster.

Early last week information was received of the wreck of the Talisman, and for a day or two much anxiety was felt for the safety of our respected fellow citizen, Mr John S. Potwin, but the subjoined extracts, which we have been kindly permitted to make from a letter to one of his family, report his safety; while they show how narrowly he escaped the lot that befel so many. An attempt is made to represent the loss of life as less than is stated by Mr. Potwin, but we fear there is too much truth in his statement.

Cape Girardeau. Nov. 19th—9 A. M.

Dear.———:—I wrote you from Cincinnati that I should embark on the Talisman for St. Louis, and lest you should learn the fate of that boat, and be anxious on my account, I hasten to relieve your mind.

On Wednesday night, when a little below Smithfield, Ky., we encountered a violent, storm and came near being capsized, but the boat righted, with the loss of her chimneys, and we floated down to Cairo, where we lay yesterday undergoing repairs. At eight in the evening we left and proceeded up the Mississippi to within four miles of this place, when about three o'clock in the morning we encountered the steamer Tempest which took our boat midships, & in three minutes she went down, breaking in the middle. I pray the Lord to grant that I may never witness such another scene. We had from two hundred to two hundred and fifty passengers, and from sixty to one hundred and fifty of them perished. I left my berth without stockings, shoes, or hat, and escaped to the hurrican deck, while the crushing of the boat, and the screams of distress, no language can describe.

The Tempest got along side as soon as possible, when a general rush was made. I came very near being lost in aiding the ladies under my charge, but, thank God, I am spared. I afterwards, through the daring exertions of a young man on board, recovered my hat, boots, &c., but lost my watch case and some other things. Mrs Curtis who was under my charge obtained her trunk and watch, by their cutting through the upper deck.

I finish this on board the Lucy Bertram, on which we have embarked. We expect to reach St. Louis before noon tomorrow. I am exhausted and nearly sick from exposure and excitement. I had two or three plunges in the water in the cabin, in saving Mrs. Curtis and a lady put under my care at Cincinnati. The latter lost all her money and most of her baggage.

Yours Affectionately,
JOHN S. POTWIN.

P. S.—In a second letter, written by Mr. P. after reaching St. Louis, he says, "I find I am pretty sadly bruised, and have, as yet, enjoyed no calm sleep. The crashing of the sinking boat, with the despair and wailing of the perishing multitude, haunt me every moment. I conversed as we were coming up, with one of the surviving deck passengers. He stated that he was sure that from eighty to one hundred and fifty of the deck passengers perished. How many of the cabin passengers were lost, is not known. A newly married couple were seen to leap into the water and perish in each others arms. I talked with one man who lost fourteen of his family.—Those passengers who were saved, escaped by clinging to the hurricane deck. I can give you no adequate conception of the horror of the scene."—*Z. Gazette.*

Loss from Shipwreck.

Total Loss of the Ship Alabama of Boston.—The ship Alabama, of Boston, commanded by Capt. Wise, from Liverpool, Oct. 19th, with a general cargo for Boston, was lost on Friday morning with her entire cargo on Minot's Ledge.

The ship swung off, head to the wind, and it was found that she was in a sinking condition.—It was attempted to run her on again, but it was ascertained that she was entirely unmanageable. Three of the boats were then got out and took in her crew and the two cabin passengers, Rev. B. Conner, of Miltown, Ireland, and Mr. John H. Cowan of Liverpool.

At 4 o'clock, A. M., they got on board the ship Bombay, from Manilla to Boston, and were at last safe. Capt. Wise came up to the city in a pilot boat. The ship now lies 1½ miles northeast from Minot's Ledge in 16 fathoms water with her foremast gone. Nothing can be saved but her main and mizen topsails.

The officers, crew and passengers saved nothing but *what they stood in*. The Alabama was owned by Mr. Theodore Chase of Boston and others. She was insured. The cargo was an assorted Liverpool cargo, consisting of railroad iron to the value of $25,000, crockery ware, dry goods, &c.—all or most of which is probably insured. The value of the cargo is estimated at $100,000.

Shocking Occurrence.

Another Fatal Railroad Accident at the East.—We are forced to record another fatal Railroad accident. About 7½ o'clock, on Wednesday morning on the Concord, N. H. Railroad, near Manchester, two dirt trains came in colision and the consequences were very serious. There was a dense fog at the time, and the trains being before the engines respectively are cited in extenuation of the happening of the accident. The train from Manchester up was proceeding rapidly while the down train was coming slowly.—The cars of the former train were injured the most. Some of the passengers jumped off, but others remained, not being aware of the cause of the difficulty.

Wm. Mace, the overseer of one of the trains, jumped off and escaped with only slight bruises. Those more seriously injured were as follows, 18 in all: Daniel Murphy, John McGary, dead; Patrick McGary, slightly; Michael Donovan, severely; John Reardin, slightly; Dennis Flintin, do.; Dennis Collins, seriously; Joseph Hagmy, slighily; John Sullivan, do.; Patrick Judge, severely; Michael Tumy, slightly; Patrick Ray, seriously; Michael Murray, do.; James Danan, slighily; Daniel Donahue, do.; James Garland, seriously; Jere Shed, do.; Philip Manan, do.—Four or five of these must die of their wounds.

When is there an end to be put to these accidents? Never, we fear, until those who have charge of the lives of passengers, and carelessly put then in jeopardy or at an end, are indicated and punished for manslaughter or murder, as the case may be.—*Boston Times, Saturday.*

The Boston Water Works, the corner-stone of the reservoir of which was laid last week, at Boston, is an undertaking important to that city. The water is to be brought in an oval aqueduct over six feet in height, about fourteen and a half miles from Cochituate Lake, to Brookline, where it discharges itself into the reservoir of more then twenty acres in extent. From Brookline the water is forced by its own presure, through pipes of fifty and fifty-five inches in diameter, to the two reservoirs in the city, the one on Mount Washington, at South Boston, which, will contain superfices of 79,000, and the one on Beacon Hill 28,000 feet. The latter, to be raised on arches sixty feet above the level, is to support a pound of the depth of fifteen feet, and will contain, when full three millions of gallons. The object of the two reservoirs in the city is to render a large supply always ready, and keep an equable presure on the pipes, so as to insure the regular supply of water at the highest and remotest points of the city. The works will deliver to the city of Boston ten millions of gallons a day of the purest and best water. The length of brick aqueduct is a little more than fourteen miles—of this nearly seven are finished. The line of pipes between Boston and Brookline, and in the city, will amount to a little over sixty miles.—The waters of Lake Cochituate will be delivered in the city of Boston within twelve months. The work is one half completed. The Lake Cochituate has been bought—great part of the land damages have been paid—the expenditure has already ben 1,500,000 dollars. The whole expense is estimated at three millions of dollars.—*Dol. Newspaper.*

Claim for Damages.

In the trial which is now going on to recover from the county of Philadelphia, the value of St. Augustine's Church and of the parsonage house, destroyed in the famous or rather *infamous* riot in 1844, various curious and interesting particulars relative to both have been brought forward, for the Ledger. There was a largelibrary in the parsonage house, composed of theological, controversial, polemical, and historical books, many of which were very rare and valuable. A copy of the Bible, printed in 1480, was among them; also a Bible in forty volumes, written in six different languages, and five hundred other Bibles. There was a complete collection of the works of the Fathers of the Church, from the third century down. The complete works of Luther were in the collections, as also Protestant, Catholic and Infidel works. The library was of the choicest works, and valued at $12,500. The books were thrown into the street and destroyed by bonfires. the church contained many fine paintings, and a full length representation of the crucifixion, sculptured in wood, and esteemed the master-peice of the Philadelphia artist, Wm. Rush.

The history of the latter building was given in the opening of plaintiff's counsel; it was erected in 1802, the funds being raised by subscription. General Washington headed the list with $50; Governor McKean and others subscribed, but the greater amount was raised by the contributions of the poorer portion of the Catholic poulation. During the last war the clergymen connected with the congregation, repaired to the trenches below the city, and aided in throwing up beastworks against threatened attacks by the British. In 1832 the parsonage house was opened as a cholera hospital, and the attendance of the clergymen given to the victims of disease. No distinction was made on that occasion as to religion; of 460 patients there, 402 were Protestants, and only 58 Catholics.

In 1836, a cupola was erected at an expense of $3,000, in which were placed the clock and bell which were in the State House steeple during the Revolutionary War. The damages claimed of the County were in all eighty thousand dollars, forty of which were for the church; but the amount awarded was only forty seven thousand. The church was quite a large building, seventy feet front by one hundred and twenty-four deep. We were present at the conflagation and while we felt overwhelmed with sadness at the madness of the people, we could not but acknowledge that it was one of the most awful splendid sights we ever beheld. The fire raged in unchecked fury—not a drop of water being put udon it, though the engines were busily employed in preventing the adjoining buildings from being consumed. It would astonish a stranger, who was ignorant of the ease with which a torrent of water can be thrown upon a fire in this city, to mark with what safety the largest class of buildidgs can be burnt up in our midst. In this instance, one fierce broad sheet of flame curled and quivered around and above the devoted building, springing occasionally as something more combustible than common came into its way, and scattering its glittering load of sparks high in the heavens.—The wild light of the conflagration fell upon a hundred thousand upturned faces, on the most of which were painted exultation and triumph.—Occasionally a fierce shot would roll over the scene like thunder, as the flames burst forth at some new opening, or as some heavy piece of timper fell into the body of the building. Truly it was a most painful, terrific and yet sublime sight, and one which will ever live in the recollection of all who saw it.—*S. E. Post.*

Robison Crusoe's Island.—The following is the account of this famous island, furnished by Rev. Mr. West, who has lately gone as a missionary to California:

Early yesterday morning we saw Juan Fernandez in the distance. We had concluded to stop there for provisions; but were uncertain whether anything could be obtained. Toward noon the wind died away, and it was thought best to send a boat ahead to see what could be had.—Eight of us got in her, and, after rowing six mortal hours, landed safely in Cumberland Harbor, on the northeast side of the island. I have seldom seen anything so beautiful as this land appeared in the distance. It is composed of innumerable high peaks, covered with green herbage to the top, the residence of wild asses and goats, several of which we saw on the steep sides of the cliffs before we landed.

It was nearly sun down when, with weary limbs and blistered hands, we pulled our boat ashore on the beach. The first man we met was an American who two days before had run away from a whale ship. Soon after we saw two other Americans, four Spaniards, two women and four children; thirteen persons in all constituted the population of the island. The soil is rich, and although the surface is very uneven, there are many acres of tillable land. But everything bore the marks of squalid poverty and detestable idleness.

Their huts, or cabins, were poles and grass, thatched, without windows, chimneys, beds or chairs. There are quite a number of peach trees growing wild, amid weeds and bushes, in indiscriminate confusion. But the peaches were green. The strawberries were gone, and, excepting three goats, we could obtain nothing like provision for the ship. As for ourselves, altho' we were the subjects of sensations with which wolves are said to be familiar, not one morsel of food could be had. There are several large fig trees here, said to have been planted by Lord Anson, who refitted his shattered squadron at this place, after the stormy passage of Cape Horn.

We saw the remains of an old fort, which was once manned by a Spanish garrison, when the island was used as a place of confinement for convicts by the Chilian Government, to which it now belongs. Earthquakes are said to be frequent, and sometimes of great violence. But in the hands of skilful industry, this spot would be a very paradise. The climate is delightful, and the soil rich. Vessels stop very frequently for water and fresh provisions, and would gladly pay any reasonable price for them. There is a fine harbor on the northeast side. After spending an hour on the shore, we hauled off our boat a few yards from the shore, caught some fine fish, and, at nine o'clock, were safely on board the ship.

The Best News of the Season.

THE SMOKE PREVENTIVE.

It gives us great pleasure to state that Messrs. Blackstock, Bell & Co. have made trial of the Smoke Preventive Apparatus, in their Cotton Factory in Allegany city. The experiment has proved completely successful, and will save in this one factory twenty-five bushels of coal a day while the chimneys of the neighboring factories were yesterday vomiting forth clouds of black smoke, that darkened the atmosphere of one of the finest Indian Summer days we have seen, the Smoke Preventive in the cotton factory we have named, consumed all the particles of smoke that dropped almost like rain from other points around us.

The plan adopted is that of Mr. Williams, of England, of which we have said so much in the Gazette. It costs but a trifle and will save, as we said, in this one establishment, 25 bu. of coal a day,—enough to save the expense twenty times in one season. We do hope now, that the good work has commenced, that it will be prosecuted with vigor. *Pittsburgh may, and will be a clean city.* Think of that, and rejoice. All thanks to the gentlemen of Allegheny city for commencing the work, and public thanks to those who will follow their footsteps.—*Pittsburgh Gazette.*

Frightful Accident.—The Memphis appeal of the 11th says that, "during the storm of Sunday night last, a large gum tree was blown upon the house of Mr. Rowe, living near the Wolf river bridge, three miles from Memphis, causing a fearful crash, and, sad to relate, instantly killing two little boys, his only children, as they lay with their mother, and dangerously injuring her also by breaking her thigh bone. Mr. Rowe did not escape entirely, being slightly wounded in one of his feet. Another man, who slept with him, was the only one of the five inmates who escaped uninjured. The mother, we learn, cannot possibly survive her wounds. We have not recorded so sad a bereavement for many a day."

Sandy and Beaver Canal.—The Carroll Free Press states that the Western division of this work is now completed, and that a boat has arrived at Waynesburgh from Boliver. It is expected the entire work will be completed this fall.

Wheeling, Nov. 18, 2 P. M

Passengers from New Orleans, who left on the 12th, state that a report was prevalant there that the steamer Fashion with two companies of mounted men, on board, had been wrecked and all lost.

Lewis S. Briest, one of the Philadelphia Rangers, has returned home from Perote. He furnishes the names of 700 soldiers, who have died at that place since June last. Many Pennsylvanian included in the list.—*Pitts. Gaz.*

Change of bed in the Great Miami.—The late freshet has made quite a change in the bed of the Great Miami near its mouth. The river, after approaching within about a mile of the point at which it empties into the Ohio, makes a *detour* or bend of some four or five miles through the rich bottom land adjacent to it, and returns to within three-fourths of a mile of the place where the bend commences. During the recent high water, the river cut a new channel across the neck or narrowest part of this intervening land. This new cut is some 20 rods wide, three quarters of a mile long, and made through rich alluvial land, which has for years been cultivated in corn. The quantity of land carried away must be 40 or 50 acres.

As this curve is the only part of the Great Miami which passed through the State of Indiana, this change of channel will have the singular effect of withdrawing the river entirely from the soil of that commonwealth, and placing it altogether within the State of Ohio.—*Cincinnati Gazette.*

Installation.—On the 23d. the Rev Ebenezer Buckingham was duly installed Pastor of the Presbyterian Church in this town. The services on the occasion were very interesting and solemn—the sermon by Mr. Kingsbury was among the best we have ever heard.—*Canton Repository.*

Notices.

Newark Circuit—Muskingum Con.—We expect to hold a protracted meeting at Elizabethtown (Perryton,) commencing on the 11th of December, to which we invite our Conference Missionary; also, Br. Hoagland, and any others of our ministers who can come and assist us. We expect to continue several days.

W. H. MARSHALL.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

Br. Bassett: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Pittsburgh st.,	Dec.	26,	1847.
Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

OHIO CONFERENCE.

Twin Creek	Ct.		Dec.	25 1847
Cincinnati	Miss.	Elm st.	Jan.	1
Cincinnati	St.	6 st.	"	8
Cincinnati	Ct.		"	15
New Richmond	Ct.		"	22
Lebanon	St.		"	29
Lebanon	Miss.		Feb.	5
Greenville	"		"	12

J. M. YOUNG.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of	December,	1847.
Pennville	"	3d	"	"	"
Cambridge	"	4th	"	"	"
Belmont	"	1st	"	Jan.	1848.
Georgetown	"	2d	"	"	"
Mt. Pleasant	"	3d	"	"	"
Steubenville	"	4th	"	"	"

GEO. CLANCY.

INDIANA CONFERENCE.

By divine permission, I will fill the following app'ts:

White Lick ct.	Nov.	27–28	1847.
White River "	Dec.	4–5	"
Sugar Creek "	"	11–12	"

THOS. SHIPP.

DEATHS.

DIED—At Springfield, Ohio, on the 23d ult., Mr. John M. Gallagher, Editor of the Springfield Republic, and late Speaker of the House of Representatives.

———At Upper Sandusky, on the 14th ult., Mr. John Hamlin, in his 54th year.

———At Covington, Ia., Nov. 5th, Rev. Jeremiah Earley, of the North Indiana Conference, M. E. Church.

———At Allegheny City, Pa., Nov. 27, James Ross, Esq., in his 86th year. He was a lawyer of celebrity, and the senior of the Pennsylvania bar.

———In New Kent County, Va., on the 14th ult. Rev. G. M. Keeber, of the Virginia Conference, M. E. Church, South.

Business Department.

LETTERS RECEIVED.

L D Johnson,	Mass.	John Burns, 3 subs.	O.
W Reeves,	Pa.	Wm. M'Pherson,	"
J M'Caskey,	"	G W Thornburg, 1 sub,	"
N Watson,	"	A K Earl, 1 sub.	"
W. S. Stockton,	"	J B Peat, 2.	"
J H Myers,	Ill.	H Matson,	"
H Grover,	"	W H Marshall,	"
J C Wright,	Ia.	A R Brown	"
P Moore,	"	C H Williams, 1 sub.	"
J Gay,	"	A M'Guire,	"
G G Collins,	Va.	N Linder,	"
Jacob Aid,	O	O V Warren, 1 sub.	"
J W Case,	"	J S Thrap, 1 sub.	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	$	*cts.*
W Reeves,	Geo. Howarth,	9	52	2	00
"	H Wightman,	9	52	2	00
Wm M'Pharson		9	52	2	00
G W Thornburg,	A Hough,	9	15	1	00
John Burns,	T Chambers,	10	7	2	00
John Brown,		9	35	5	00
A K Earl,	P Nichols,	9	34	1	00
"	Himself,	9	52	1	00
Dr I Matthews, Putnam,		9	52	2	00
W H Marshall,	S Preston,	9	52	2	00
C H Williams,	S Lytle,	10	8	2	00
E S Hoagland,	R Crazen,	10	12	2	00
"	A W Skinner,	10	21	2	00
N Linder,	J Robinson,	8	26	3	00
O V Warren,	D Patterson,	9	31	2	00
"	T Little,	9	52	2	00
J S Thrap,	J Presley,	9	34	1	60
"	L Cook,	9	52	2	00
"	T C Thompson,	9	23	1	00
Jacob Aid,		9	52	2	00
J W Case,	John Smith,	9	52	2	00

Br. P. Moore, Ia., will take notice that he was credited for his remittance by Br. Wright, one volume and a quarter.

Br. Case, the oversight enquired of, was not in Br. R. nor in us, but in Br. K. The money was credited in our paper of Aug. 12, last.

☞ Will some one inform Br. G. G. Collins of Va., that we have twice written to him since Conference and also regularly send the Western Recorder. He writes us that he has not heard from us in any way. This is amazingly strange, and we would like to know how it is to be accounted for.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Advertisements.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once a tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the modo of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Deen's.

THE AMERICAN PULPIT,

PUBLISHED MONTHLY AT WORCESTER, MASS.,

BY SAMUEL CHISM.

This publication is sent forth, with the specific object of disseminating evangelical truth. Its design is eminently 'practical,' not speculative. It will present those vital truths of christianity which are calculated to stimulate the church to her appropriate work in the evangelization of the world; and will urge the unconverted to an immediate surrender of their hearts to God, and the entire consecration of themselves to his service. It is not devoted to the interests of any particlar denomination, but aims at the present and eternal happiness of the whole human family.

Each monthly issue will contain 32 pages of matter, octavo, in new, bold, and clear type, cast expressly for this use. Two sermons will appear in each number; and the remaining pages will be filled with Skeletons of Sermons, Ministerial and Religious Miscellany, Criticisms, Biographical Sketches, etc.

The list of Contributors to the American Pulpit will embrace several of the ablest clergymen of the evangelical denominations in the United States.

TERMS.

1. $1 per annum, in advance. If not paid till after three months from the time of subscribing, $1,50 at which time all subscriptions will be consided due, and bills sent accordingly.

2. Any person obtaining three subscribers, with pay in advance, shall receive a fourth copy gratis.

3. No subscriptions received for a less term than one year. It is desirable that all subscriptions should commence with the first number of the volume.

4. Will not the friends of this work use their influence in extending its circulation? Certainly, by so doing, they will advance the interests of Christ's cause. A little exertion on the part of each individual will do much to make it one of the most extensively circulated periodicals in the United States.

5. Several special agents are wanted to procure subscribers in different parts of the United States. Superannuated clergymen will receive good encouragement on personal or written application.

6. Ministers of the gospel, of every denomination, and other responsible individuals, are authorised, and cordially invited to act as agents.

7. All communications connected with the editorial department should be addressed to Rev. J. D. Bridge, Worcester, Massachusetts. All communications on business should be directed, 'post paid,' to Samuel Chism, Worcester, Massachusetts.

A general assortment of SUNDAY-SCHOOL BOOKS, embracing the recent publications of the American Sunday-school Union, for sale at the Sunday-school Depository. J. METCALF,

Putnam, April 22, 1847. *Depositary.*

POET'S CORNER.

From the National Era.

A PSALM OF THANKSGIVING.

Lift high your heads, ye grand old hills,
And show your corn-crown'd tops;
Flutter your skirts, ye laughing rills,
Festooned with yellow crops!
Spread forth your boughs, ye stately trees,
And let your pride be shown;
Through meadows and in dappled leas,
Be Earths great gladness known!

For, lo! His love hath deck'd the plains
With April's jewel drops;
Abroad His royal bounty reigns,
In Autum's golden crops!
His mighty spirit rode the sky,
On March's coursing clouds,
Nor any humble heart pass'd by,
Of all His human crowds

Oh! never will He, heedless, slight
The sun-burnt sheperd swain,
Nor to the sweating tiller's right
Deny His browning grain;
For ready, ay! and ample, is
His dole-dispensing hand,
And various victual ever His,
To feed His fasting land.

The breath that moves a thousand mills
By him abroad is blown;
"The cattle on a thousand hills,"
Are they not all His own!
His whisper from its Winter sleep
The "Indian Summer" woke;
Their life the slum'bring seedlings keep,
Couch'd in His snowy cloak.

He homes the harvest: His the wealth
The groaning wagons bear,
And His the ruddy hue of health
That Stalwart rustics wear.
In teeming towns, high places where
The mighty hath his seat,
He cometh with all kindly care
To scatter at His feet.

Then to the Lord lift up your lays,
Glad creatures of his hand—
To-day His grace demands the praise
Of all your fatt'ning land,
From mountain side and meadow green
From lake and prairie broad—
Where'er her Eagle's flight is seen—
COLUMBIA GREETS THE LORD!

KAPA.

Narrative.

Circumstancial Evidence.

The following narrative, while it strikingly exhibits the fallible and uncertain nature of circumstancial evidence, affords also a convincing proof of the indispensible necessity of procuring medical testimony of the highest order in all criminal cases relating to injuries of the person. The narrator, Mr. Pefect, is a surgeon, of Hammersmith England:—*Cin. Chron.*

It is now thirty years ago that, accidentaliy passing the Pack-Horse, Turnham-green, my attention was attracted by a mob of persons of the lower order, assembled around the door of the inn, who were very loud in their execrations against some person who was suspected of having murdered his brother, in corroboration of which I was told that his bones were found near the premises where he formerly resided, upon view of which a jury was then sitting, after an adjournment from the day preceeding. I found that two surgeons had been subpœnæed to inspect the remains, and I had no doubt but that every information as to their character had been obtained; curiosity alone, therefore, induced me to make my way into the room, where I found the coroner, and, I believe, a double jury were sitting for the second day, and engaged in an investigation which tended to show that a farmer and a market gardener at Sutton-court Farm had, a few years before, a brother living with him, who was engaged in the farm, but whose conduct was dissolute and irregular to a degree that often provoked the anger of the elder brother, and sometimes begat strife and violence between them; that the temper of the elder brother was as little under control as the conduct of the younger; and, in fine, that they lived very uncomfortably together.

One winter's night, when the ground was covered with snow, the younger brother absconded from the house (for they both lived together,) by letting himself down from his chamber window; and when he was missed the ensuing morning, his foot-steps were clearly tracked in the snow to a considerable distance; nor were there any other foot-stops but his own. Time passed on, and after a lapse of some years, no tidings were heard of his retreat, nor perhaps have there ever been since. Some alterations in the ground surrounding the house having been undertaken by a subsequent tenant (for the elder brother had left the farm) a skeletion was dug up, and the circumstances appeared so conclusive that one brother had murdered the other, that the popular clamor was raised to the utmost. and a jury empaneled to investigate the case.

After listening attentively to these details, I ventured to request of the coroner to be allowed to examine the bones, which I found were contained in a hamper basket at the further end of the room, and I felt much flattered by his immediate compliance, for he desired the parish beadle, who was in attendance, to place them on a table: and having myself disposed them in their natural order, I found that they represented a person of short stature, and from the obliteration of the skull and worn down state of the teeth, must have belonged to an aged person. But what was my surprise, when I reconstructed the bones of the skeleton, and found the lower bones of the trunk to be those of a female. I communicated the fact to the jury and requested that the two medical men who had before given their opion, might be sent for, one of whom immediately attended, and without a moment's hesitation corroborated my report,

I need not add that the proceedings were instantly at an end, and the innocent man received the amende honorable, in the shape of an apology from all present, in which the coroner heartily joined. It has since been proved, beyond all doubt, that the spot where the bones were found, was formery the site of a large gravel pit, in which hordes of gipsies not only assembled, but occasionally buried their dead, and perhaps more skeletons are yet to be found in that vicinity.

Not so fortunate in its issue was the case we subjoin to this, and which occurred in England previous to the reign of Charles II. The narrative is given in one of the early volumes of the Gentlemen's Magazine.

A gentleman died, possessed of a very considerable fortune, which he left to his only child, a daughter, appointing his brother to be her guardian and executor of his will. The young lady was then about eighteen; and if she happened to die unmarried, or if married without children, her fortune was left to his heirs. As the interest of the uncle was now incompatible with the life of the niece, several other relatives hinted that it would not be proper for them to live together. Whether they were willing to prevent any occasional slander against the uncle, in case of the young lady's death; whether they had any apprehensions of her being in danger; or whether they were only discontented with the father's disposition of his fortune, and therefore propagated rumor to the prejudice of those who possessed it, annot be known; the uncle however took his niece to his house, near Epping Forest, and soon afterwards she disappeared.

Great inquiry was made, and it appearing that on the day she was missing she went out with her uncle into the forest, and that he returned without her, he was taken into custody. A few days afterwards, he went through a long examination, in which he acknowledged that he went out with her, and pretended that she found means to loiter behind him as they were returning home, that he sought her in the forest, as soon as he missed her, and that he knew not where she was or what had become of her.—This account was thought improbable, and his apparent interest in the death of his ward, and perhaps the petulent zeal of other relations concurred to raise and strengthen suspicions against him, and he was detained in custody. Some new circumstances were every day rising against him. It was found that the young lady had been addressed by a neighboring gentleman, who had set out on a journey to the north, and that she declared she would marry him after he returned, that her uncle had frequently expressed his disapprobation of the match in very strong terms, that she had often wept and reproached him with unkindness and an abuse of his power. A woman was also produced, who swore that on the day the young lady was missing, about 11 o'clock in the forenoon, she was coming through the forest, and heard a woman's voice expostulating with great eagerness; upon which she drew nearer the place and before she saw any person, heard the same voice say: "Don't kill me uncle; don't kill me!" upon which she was greatly terrified, and immediately hearing the report of a firearm, very near she made all haste she could from the spot, but could not rest her mind until she had told what had happened.

Such was the general impatience to punish a man who had murdered his niece to inherit her fortune, that upon this evidence, he was condemned and executed.

About ten day after the execution, the young lady came home. It appeared, however, that what all the witnesses had sworn was true, and the fact was found to be thus circumstanced;

The young lady declared that having previously agreed to go off with the gentleman that court her, he had given out that he was going a journey to the north, but that he waited concealed at a little house near the skirts of the forest till the day appointed, which was the day she departed. That he had horses ready for himself and her, and was attended by two servants on horseback. That as she was walking with her uncle, he reproached her with persisting in her resolution to marry a man whom he disapproved, and after much altercation she said with some heat, "I have set my heart upon it: if I do not marry him it will be my death; and don't kill me, uncle, don't kill me;" that just as she had pronounced these words, she heard a firearm discharge very near her, at which she started, and immediately afterwards saw a man come forward from among the trees, with a wood pigeon in his hand that he had just shot. That coming near the place appointed for their rendezvous, she formed a pretence to let her uncle go on before her, and her suitor being waiting for her with a horse, she mounted, and immediately rode off. That instead of going to the north, they retired to a house in which he had taken lodgings near Windsor, where they were married the same day, and in about a week, went a journey to France, and when they returned they first heard of the misfortune which they had inadvertantly brought upon their unfortunate uncle.

So uncertain is human testimony, even when the witnesses are sincere, and so necessary is a cool and dispassionate inquiry and determination, with respect to crimes that are enormous in the highest degree and committed with every possible aggravation.

Miscellaneous.

From the Presbyterian of the West.

Emancipation Movements in Virginia.

Rev. Dr. Ruffner of Lexington Va., has recently in a public address, which has been published in pamphlet form called the attention of Western Virginia to the injurious affects of slavery upon their especial interests.

He shows that the interests of that State, East and West are not coincident.

There is a growing disposition in the old slave States to act on this subject—we rejoice to see any movement in this matter. which promises a successful issue. The following extracts from Dr. Ruffner's address, and his scheme for the removal of slavery, are candid, argumentive, and we think not impracticable:

"And then, fellow citizens, when you have suffered your country to be filled with negro slaves instead of white freemen; when its population shall be as motley as Joseph's coat of many colors,—as ring-streaked and speckled as father Jacab's flock was in Padan Aram;—what will the white basis of representation avail you, if you obtain it? Whether you obtain it or not, East Virginia will have triumphed; or rather *slavery* will have triumphed, and all Virginia will have become the land of darkness and of the shadow of death.

Then by a forbearance which has no merit, and a supineness which has no excuse, you will have given to your children for their inheritance, this lovely land blackened with a negro population—the offscourings of Eastern Virginia,—the fag end of slavery—the loathsome dregs of that cup of abomination which has already sickened to death the Eastern half of our commonwealth.

Delay not then, we beseech you, to raise a barrier against this Stygian inundation,—to stand at the Blue Ridge, and with sovereign energy to say to this black sea of misery, "Hitherto shalt thou come and no farther."

'To show that the extinction of slavery among us is practicable without justice or injury to any man, we present you the following:

Outlines of a Scheme for the removal of Slavery.

1. Let the farther importation of slaves into West Virginia be prohibited by law.

The expediency of this measure is obvious.

2. Let the exportation of slaves be freely permitted, as heretofore; but with this restriction, that children and slaves, born after a certain day shall not be exported at all after they are five years old, nor those under that age unless the slaves of the same negro family be exported with them.

When the emancipation of the after born children of slaves shall be decreed, many slaves will be exported, from various motives. The restriction is intended to prevent slaveholders from defeating the benevolent intentions of the law by selling into slavery those entitled to freedom and old enough to appreciate the privilege designed for them. Young children are allowed to be taken away with their parents and older brothers and sisters, but not to be sold off separately to evade the law.

3. Let the exising generation of slaves remain in their present condition, but let their offspring, born after a certain day, be emancipated at an age not exceeding 25 years.

By this measure slavery will be slowly but surely abolished, without detriment or inconvenience of slaveholders. No pecuniary loss can be sustained, except at the option of the slaveholders, who, if they think that the measure will diminish the value of their slaves in West Virginia, can sell them for exportation, or take them away, with the certainty of making more out of them in that way, than they could by keeping them and their children as slaves in West Virginia. If they choose to stay and submit to the operation of the emancipation law, they have the certainty of gaining more by the rise of the value of their lands, than they will loose in all the market value te their slaves, in consequence of the emancipation law.

Undoubtedly such a law would immediately attract emigrants by thousands from the north—farmers, manufacturers and laborers; who would bring their capital, their skill and their industry, to enrich the country,—to improve its agriculture draw out the wealth of its mines, and make its idle waterfalls and coal beds work up its abundant materials of manufacture. Before the law would emancipate a single negro, it would already have added more to the value of the lands and town property of West Virginia than all her slaves are worth. If any men among us have many slaves and little or no land, he can easily profit by the law as well as others; let him sell negroes and buy land.

Will any may argue, that the rights of slave holders will be violated, because those rights extended to the offspring of their slaves?

Now the slaveholder's right of property extends to the offspring of his slaves, so far as this, that when the offspring comes into existence, the law at present allows him to claim it as his.—But when the law of the land shall in this particular be changed, his right is at an end; for it is founded solely on human law. By nature all men are free and equal; and human laws can suspend this law of nature, only so long as the public welfare requires it; that is so long as more evil than good would result from emancipation. When the law of slavery is changed for the public good, all that the slaveholder can claim, is that in some way he shall be compensated for the property acquired by sanction of law, and taken away by a change of the law. By our scheme nothing is absolutely taken from the slaveholder. It gives him an option, to remove without loss a nuisance which he holds in the country, or to submit, with a very small loss of value, to another mode of abating that nuisance. We say that the people have a right to remove this pest; and that our scheme gives slaveholders double compensa- for what they will suffer by the measure. We have no doubt that before ten years, nearly every slaveholder would acknowledge himself doubly compensated.

4. Let masters be required to have the heirs of emancipation taught reading, writing and arithmetic: and let churches and benevolent people attend to their religious instruction. Thus an improved class of free negroes would be raised up. No objection could be made to their literary education, after emancipation was decreed.

5. Let the emancipated be colonized. This would be best for all parties. Supposing that by exportation, our slave population should in twenty-two years be reduced to 40,000. Then about 1000 would go out free the first year, and a gradually smaller number each successive year. The 1000 could furnish their own outfit, by laboring a year or two as hirelings; and their transportation to Liberia would cost the people of West Virginia $25,000: which, as the population would by that time have probably reached a million, would be an average contribution of two and a half cents a head. This would be less and less every year. So easy would it be to remove the *bugaboo* of a free negro population, so often held up to deter us from emancipation. Easy would it be, though our calculations were not fully realized.

Finally, in order to hasten the extinction of slavery, where the people desired it, in counties containing few slaves: the law might authorize the people of any county, by some very large majority, or by consent of a majority of the slaveholders to decree the removal or emancipation of all the slaves of the county, within a certain term of years, seven, ten or fifteen, according to the number of slaves.

This as an auxilliary measure, would be safe and salutary; because the only question then in a county,, would be the question of time, which would not be very exciting. But it would be inexpedient as the chief or only measure; for then the people of the same county, or of neighboring counties, might be kept embroiled on the subject for years, and the influence, of East Virginia, operating on counties here and there, might defeat the whole measuse, by a repeal of the law. Let us move as a body first, and determine the main point. Then the counties might decide the minor point for themselves. Let West Virginia determine to be free on a general principle.—Then let the counties, if they will, modify the principle, for more speedy relief.

Mad River and Lake Erie Railroads.

From the annual Report of this company, presented by Hon. E. Lane, President we obtain the following statement.

The amount of receipts from stocks subscription is	$1,377,700 00
Receipts of Road from 1843 to 1847	291,070 20
Proceeds of sales of bonds	578,000 00
Receipts for sale of lands.	54,067 60
	$2,200,837 80
Deduct estimated loss on real estate at Sandusky City, and discount on the late sale of stock	420,000 00
Aggregate amount of receipts	$1,780,837 00
EXPENDATURES.	
For construction, repairs, locomotives, instruments, &c.	$1.481.573 93
Balance on hand	299,263 87
To which add real estate of company, excepting the depot grounds	60.000 00
Bills receivable, and county bonds	39.000 00
Stock in Little Miami R. R. Co.	25,000 00
	$423,263 87
Deduct, floating debt, about	100,000 00
Leaving, for prosecuting the work	$323,262 87

The length of the road is 134½ miles, of which there is in operation 102. The curves and grades are favorable for rapid and heavy transit. The minimum radius of curvature is 2000 feet, and the maximum grade 40 feet to the mile.

The cost of the road as far as completed, viz: from Sandusky City to Bellefontaine, is $709.-263 96. The superstructure is completed, and the iron is now being laid between Bellefontaine and West Liberty, a distance of 8 miles, which will soon be ready for use.

It is expected that the road will be opened between West Liberty and Urbana, by the 1st of January, 1848. The iron is provided for the whole line as far as Urbana. The remaining portion between Urbana and Springfield, is to be completed by the commencement of the ensuing summer.

The statement exhibits a very gratifiying state of affairs; as the available means of the actual disposal of the company are estimated amply sufficient to complete the whole line between this place and Cincinnati.

The present equipment of the road, consists of 10 effective locomotives, 1 in shop for repairs, 5 passenger cars, and 3 baggage cars, and 145 freight cars; with material on hand, except wheels and axels, for 100 four-wheel freight cars, for 20 of which springs and axels are provided.

The buildings at Sandusky City, are: machine shop, blacksmith shop, and wood shop, under roof. Engine or locomotive nouse and blacksmith shop. Paint shop. The shops are supplied with lathes, drills, bolt and screw-cutting machine, buzz saw, and and planing machine, are propelled by a stationary engine.

The number of passengers transported from October 16, 1846, to October 16, 1847, is 22,035 and the amount received therefor, $38,180 63. The amount of freight, $79,667 28. Total $117,-848 61. There were 849.897 bushels wheat transported over the road during the same period. Cost of the transportations, for twelve months $30,048 48.

During the year, it is stated that "upwards of 22,000 passengers have passed over the road, without the slightest injury to any," which is evidence of great care and attention on the part of the superintendants anr those connected with the road.—*Sandnsky Clarion.*

The Power of Truth.

How simply and beautifully has Abd-ell-Ka-dir, of Gihon, impressed us with the love of truth in his childhood! After describing the vision which made him entreat of his mother to go to Bagdad, and devote himself to God, he thus proceeds:—

"I informed her of what I had seen, and she wept; then taking out eighty dinars, she told me I had a brother; half of that was all my inheritance; she made me swear, when she gave it to me, never to tell a lie, and afterwards bade me farewell, exclaiming—

"Go, my son, I consign thee to God; we shall not meet until the day of judgment.

"I went on well until I came near Hamandnia, when our Kefillah was plundered by sixty horsemen. One fellow asked me 'what I had got?"

"Forty dinars, said I, 'are sewed under my garments.'

"The fellow laughed, thinking no doubt I was joking with him.

"What have you got?' said another; I gave him the same answer. When they were dividing the spoils, I was called to an eminence, where the chief stood.

'What property have you got, my little fellow?' said he.

"I have told two of your people alreody,' I replied; 'I have forty dinars sewed in my garments.'

"He ordered them to be ripped open, and found my money.

"And how came you,, said he, in suprise, 'to declare so openly, what had been so carefully concealed?'

"Because,' I replied, 'I will not be false to my mother, to whom I have promised I will never tell a lie?'

"Child,' said the robber, 'hast thou such a sense of duty to thy mother, at thy years, and am I insensible at my age of the duty I owe my God? Give me thy hand, innocent boy,' he continued, 'that I may swear repentance by it!'

"He did so. His followers were all alike struck with the scene.

'You have been our leader in guilt,' said they to their chief; 'be the same in the path of virtue.' And they instantly, at his order, made restitution of their spoil, and vowed repentance upon his hand."

Forwardness in Young Men.

Nothing is more unbecoming. Nothing will so soon repel the attentions of sensible persons. While modesty and diffidence win upon all who come within their influence, the opposite characteristics cannot fail to awaken disgust.

Many very young men fill prominent places in societies, in Church meetings, in the ministry, who are nevertheless becomingly diffident. It is not the thing done, so much as the manner in which it is done, that offends. We have known a number of youths, of promising abilities, who might have been useful to the Church and to society, who have nevertheless literally killed themselves off, as the saying is, with their officious forwardness.

Young man!—half-grown boy! would you be useful to your fellows? Would you be respected by your superiors? would you exert an influence upon those of less pretensions? Avoid forwardness! Do not not obtrude your opinions boisterously upon those who are older but wait until they are asked for. Do not speak with too much positiveness. When you enter a church, do not push your way to the upper most seat, and struggle to make your voice heard in singing above every one else; your motives may be questioned. At prayer in church, join heartily in the devotions, but do not ejaculate so loudly as to disturb those near you, and almost drown the voice of the preacher; persons, whose good opinions you desire, may think you are more noisy than sincere. Consent to be a private in the ranks, before you seek to wear epaulettes or flourish a broadsword.

We know it is a much easier thing to find fault and to recommend methods of of improvement, than it is to practice all one preaches. But we cannot forbear noting things of this kind occasionally. They are so common. He that hath ears to hear, let him hear.—*Methodist Protestant.*

READ, LADY, READ.—Read, lady, read; and "with such jewels as the exploring mind brings from the cave of knowledge," seek to build for yourself a character, not of literary lore alone, but of such as will serve to heighten you in the estimation of your God, as well as in that of your fellow creatures. Do not, however, receive all that you read thoughtlessly; but ponder over it well; weigh each point nicely; nouce the relation that one part of the subject matter bears with another, reserve the good and cast aside the bad, and your labors will meet with that reward that justice ever metes out to praise-worthy perseverance.

Ten Plain Rules for observetion in Practical Life.

Never put off till tomorrow, what you can do to day.

2. Never trouble another for what you can do yourself.

3. Never spend your money before you have it.

4. Never buy what you do not want because it is cheap.

5. Pride costs us more than hunger, thirst and cold.

6. We never repent having eaten too little.

7. Nothing is troublesome that we do willingly.

8. How much pain have those evils cost us which never happened.

9. Take things always by their smooth handle.

10. When angry, count ten before you speak; if very angry, a hundred: or rather the Lord's prayer.

Valuable Hints.

1. Keep regular hours. Rise early, retire early.

2. Be regular at your meals: make conscience of this. Let the precise house, yes, the very *minute* be *fixed*. Then adhere to it *rigidly*.

3. Be regular, rigidly and preservingly so, in private and family devotions.

4. Be simple in diet. Regulate on the principles of strict temperance both the quality and quantity of food taken. On this regulation depent greatly, health, cheerfulness and spirituality.

5. Abstain from the use of tea and coffee.

6. Abandon entirely and *forever*, tobacco, in every form chewing, smoking and snuffing. The violation of the laws of our being, any one of them, grieves the Holy Spirit, hinders prayer, darkens the mind, sears the conscience.

7. Avoid luncheons, especially on retiring to rest.

8. Ventilate churches, thoroughly, school rooms and especially sleeping rooms. Few things are more deletrious than impure atmosphere.

9. Use the bath very frequently. Be sure and keep the skin clean.

10. Exercise freely in the open air.

11. Finally, be temperate in all things.—*Golden Rule.*

Good News.

We have the happiness to know that several of our readers, who, for years, have been slaves to this monster of monsters, tobacco, have, as they assure us, abandoned it forever. Bless the Lord! What chains are more galling. Another of our patrons, bound to this Nero, said to us recently. "Sir, you are pretty severe upon us." "Are we too much so?" was the reply. "Not at all. I have been trying and trying, and keep trying; and still I can't give it up." To all such, we say Cease from trying, and act. I will, God helping must be the motto, and the work is done. Need we fear danger or death? not at all. Will God suffer us to die in the path of duty? Glorious death!

The inmates of our State Penitentiaries, on their admision, are compelled to abandon the use of tobacco immeditely. What are the results? injuries? Nay, the most beneficial: from the very fact of this immediate and total abstinence from the prison, their health improves rapidly.

Says Dr. Mussey, in his valuable Essay: "The use of tobacco, like that of alcoholic liquor, should be abandoned totally forever. The plan of taking less and less, daily, is seldom successful." This is what is called, "trying to leave off."

HEATHEN SUBSCRIBERS.—A Sandwich Island paper, says for a whole year it has had but one delinquent subscriber. What other paper in the world can say the like? Shame on Christians every where—they are not half as honest!!

The Spaniards have a proverb that drinking water neither makes a man sick nor in debt, nor his wife a widow.

Advertisements.

PROSPECTUS

For the Congressional Globe and Appendix.

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the CONGRESSIONAL GLOBE and APPENDIX for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with thom from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the CONGRESSIONAL GLOBE & APPENDIX.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number nontaining sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the APPENDIX. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The APPENDIX is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressionhl Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

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For one copy of the Appendix - - - -	2 00
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Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

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Washington, Oct. 4, 1847. BLAIR & RIVES.

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Mar. '47

Road Notice.—Notice is hereby given that there will be a petition presented to the Commissioners of Muskingum county, Ohio, at their December session, praying for the location of a county road, commencing at a white-oak tree, near the east end of George M'Crooks' barn, on the county road leading from the falls of Licking to Crooks Bridge, known by the name of the "Dillon Road," running from thence a South-East direction, passing over lands owned by Robert Allen and George W. Rankin, to intersect the Zanesville and Maysville Turnpike near the Presbyterian Meeting House, known by the name of the Newton Church; the said Road to be laid on the same ground where there is now a Township road in use or as near as good ground can be had.

Newton Township, Oct. 30th, 1847.

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Sept 16, 1847. [3m.

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Hemmorrhage of the Lungs having returned upon me again it is doubtful whether I shall be able to travel much this winter, if ever. Should any of the Brethren want any of the above works and will inform me, I will try and send them as they may direct, Should my heal h admit I will bring them. Since Conference, I have visited, Allegheny, Pittsburgh, and the Brownsville circuit. Permit me Brother Bassett, to tender my thanks to the Ministers of those fields of labor for the active part they took in selling my books for me, and the membership, for their liberality in buying. Respectfully yours,

W. A. PORTER.

THE WESTERN RECORDER.

VOL. IX---NO. 11. PUTNAM, MUSKINGUM COUNTY, OHIO, DECEMBER 16, 1847. WHOLE NO. 427.

By Special Express for the Zanesville Courier.

PRESIDENT'S MESSAGE

Gentlemen of the Senate
and House of Representatives:

The annual meeting of Congress is always an interesting event. The representatives of the States and of the people come fresh from their constituents, to take counsel together for the common good. After an existence of near three quarters of a century, as a free and independent republic, the problem no longer remains to be solved, whether man is capable of self-government. The success of our admirable system is a conclusive refutation of the theories of those, in other countries, who maintain that a few are born to rule, and that the mass of mankind must be governed by force. Subject to no arbitrary or hereditary authority, the people are the only sovereigns recognised by our constitution

Numerous emigrants, of every lineage and language, attracted by the civil and religious freedom we enjoy, and by our happy condition, annually crowd to our shores, and transfer their hearts, not .ess than their allegiance, to the country. whose dominion belongs alone to the people.

No country has been so much favored, or should acknowledge, with deeper reverence, the manifestation of the Divine protection. An all wise Creator directed and guarded us, in our infant struggle for freedom; and has constantly watched over our surprising progress, until we have become one of the great Nations of the earth.

It is in a country thus favored, and under a government in which the Executive and Legislative branches hold their authority, for limited periods. alike from the people, and where all are responsible to their respective constituencies, that it is again my duty to communicate with Congress upon the state of the Union, and the present condition ot public affairs.

During the past year the most gratifying proofs are presented that our country has been blessed with a wide spread and universal prosperity:—There has been no period since the government was founded, when all the industrial pursuits of our people have been more successful, or when labor in all branches of business, has received a fairer or better reward. From our abundance, we have been enabled to perform the pleasing duty of furnishing food for the starving millions of less favored countries.

In the enjoyment of the bounties of Providence at home, such as have rarely fallen to the lot of any people, it is cause of congratulation, that our intercourse with all the powers of the earth except Mexico, continues to be of an amicable character.

It has ever been our cherished policy to cultivate peace and good will with all nations,—and this policy has been steadily pursued by me.

No change has taken place in our relations with Mexico, since the adjournment of the last Congress. The war in which the United States were forced to engage with the government of that country, still continues.

I deem it unnecessary, after the full exposition of them contained in my message of the 11th of May, 1846, and my annual message at the commencement of the session of Congress, in December last, to reiterate the serious causes of complaint which we had against Mexico, before the commencement of hostilities.

It is sufficient on the present occazion, to say, that the wanton violation of the rights of persons and property of our citizens, committed by Mexico, her repeated acts of bad faith, through a long series of years, and her disregard of solemn treaties, stipulating for indemnity to our injured citizens, not only constituted ample cause of war on our part, but were of such an aggravated character as would have justified us. before the whole world, in resorting to this extreme remedy.

With an anxious desire to avoid a rupture between the two countries, we forbore, for years, to assert our clear rights by force; and continued to seek redress for the wrongs we had suffered, by amicable negotiations, in hopes that Mexico might yield to pacific counsels and the demands of justice. In this hope we were disappointed.—Our Minister of peace sent to Mexico, was insultingly rejected. The Mexican Government refused even to hear the terms of adjustment which he was authorized to propose;and finally, under wholly unjustifiable pretexts, involved the two countries in war, by invading the territory of the State of Texas, striking the first blow, and shedding the blood of our citizens on our own soil.

Though the United States were the aggrieved nation, Mexico commenced the war; and we were compelled, in self defence,to repel the invader, and vindicate the national honor and interests, by prosecuting it with vigor until we could obtain a just and honorable peace.

On learning that hostilities had been commenced by Mexico, I promptly communicated that fact, accompanied with a succinct statement of our other causes of complaint against Mexico, to Congress, and that body, by the act of the 13th of May, 1846, declared that by act of the Republic of Mexico, a state of war existed between that Government and the United States. This act, declaring the war to exist, "by the act of the Republic of Mexico," and making provision for its prosecution to a speedy and successful termination, was passed with great unanimity by Congress; there being but two two negative votes in the Senate, and but fourteen in the House of Representatives.

The existence of the war having thus been declared by Congress, it became my duty, under the Constitution and the laws, to conduct and prosecute it. This duty has been performed; and though at every state of its progress, I have manifested a willingness to terminate it by a just peace, Mexico has refused to accede to any terms which could be accepted by the United States, consistently with the national honor and interests:

The rapid and brilliant successes of our arms, and the vast extent of the enemy's territory which had been overrun & conquered, before the close of the last session of Congress, were fully known to that body. Since that time, the war has been prosecu ted with increased energy; and I am gratified to state, with a success which commands universal admiration. History presents no parallel of so many glorious victories achieved by any nation within so short a period.

Our army, regulars and volunteer, have covered themselves with imperishable honors.—Wherever and whenever our forces have encountered the enemy, though he was in vastly superior numbers, and often entrenched in fortified positions of his own selection, and of great strength, he has been defeated. Too much praise cannot be bestowed upon our officers and men, regulars and volunteers, and their gallantry, discipline, indomitable courage and perseverance;—all seeking the posts of danger, and vieing with each other in deeds of noble daring.

While every patriot's heart must exult, and a just national pride animate every bosom, in beholding the high proofs of courage, consummate military skill, steady discipline, and humanity to the vanquished enemy exhibited by our gallant army, the nation is called to mourn over the loss of many brave officers and soldiers who have fallen in defence of their country's honor and interests. The brave dead met their melancholy fate in a foreign land, nobly discharging their duty, and with their country's flag waving triumphantly in the face of the foe.

Their patriotic deeds are justly appreciated, & will long be remembered by their grateful country men. The parental care of the government they loved and served should be extended to their surviving families.

Shortly after the adjournment of the last session of Congress, the gratifying intelligence was received of the battle of Buena Vista, and of the fall of the city of Vera Cruz, and with it the strong Castle of San Juan de Ulloa, by which it was defended. Believing that after these, and other successes so honorable to our arms, and so disastrous to Mexico,the period was propitious to afford her another opportunity, if she thought proper to embrace it, to enter into negotiations for peace, a commissioner was appointed to proceed to the head quarters of our army, with full power to enter on negotiations, and to conclude a just and honorable treaty of peace. He was not directed to make auy new overtures of peace but was the bearer of a dispatch, from the Secretary of State of the United States, to the Minister of Foreign Affairs of Mexico, in reply to one received from the latter, of the 22d of February, 1847, in which the Mexican government was informed of his appointment, and of his presence at the head quarters of our army, and that he was invested with full powers to conclude a definitive treaty of peace, whenever the Mexican government might signify a desire to do so While I was unwilling to subject the United States to another indignant refusal. I was yet resolved that the evils of the war should not be protracted a day longer than might be rendered absolutely necessary by the Mexican government. Care was taken to give no instructions to the commissioner which could in any way interfere with our military operations, or relax our energies in the prosecution of the war. He possessed no authority in any manner to control these operations. He was authorized to exhibit his instructions to the General in command of the army, and, in the event of a treaty being concluded and ratified on the part of Mexico, he was directed to give him notice of that fact. On the happening of such contingency, and on receiving notice thereof, the General in command was instructed, by the Secretary of War, to suspend further active militay operations until further ordered. These instructions were given with a view to intermit hostilities until the treaty thus ratified by Mexico could be transmitted to Washington, and receive the action of the government of the United States.

The Commissioner was also directed, on reaching the army, to deliver to the General in command, the despatch which he bore from the Secretary of State to the Minister of Foreign Affairs of Mexico; and on receiving it, the General was instructed, by the Secretary of War, to cause it to be transmitted to the commander of the Mexican forces, with a request that it might be communicated to his government.

The Commissioner did not reach the head quarters of the army until another brilliant victory had crowned our arms at Cerro Gordo.

The despatch which he bore from the Secretary of War to the General in command of the army, was received by that officer, then at Jalapa, on the 7th day of May, 1847, together with the despatch of the Secretary of State to the Minister of Foreign Affairs of Mexico; having been transmitted to him from Vera Cruz. The Commissioner arrived at the head quarters of the army a few days afterwards. His presence with the army, and his diplomatic character, were made known to the Mexican government from Puebla, on the 12th of June, 1847, by the transmission of the despatch from the Secretary of State to the Minister of Foreign Affairs of Mexico. Many weeks elapsed after its receipt, and no overtures were made, nor was any desire expressed by the government of Mexico to enter into negotiations for peace.

Our army pursued its march upon the capital, and as it approached, it was met by a formidable resistance. Our forces encountered the enemy and achieved signal victories, in the severely contested battles of Contreras and Churubusco. It was not until after these actions had resulted in decisive victories, and the capital of the enemy was within our power, that the Mexican Government manifested any disposition to enter into any negotiations for peace, and even then, events have proved, there is too much reason to believe, they were insincere: and that in agreeing to go through the forms ot negotiation, the object was to gain time to strengthen the defences of the Capital, and prepare for fresh resistance. The General in command of the army deemed it expedient to suspend hostilitics temporarily, by entering into an armistice, with a view to the opening of negotiations. Commissioners were appointed on the part of Mexico to meet the Commissioners on the part of the United States. The result of the conferences which took place between these functionaries of the two governments was a failure to conclude a treaty of peace. The Commissioner of the United States took with him the project of the treaty already prepared, by the terms of which, the indemnity required by the United States was a cession of territory.

It is well known that the only indemnity which it is in the power of Mexico to make, in satisfaction for the just and long deferred claims of our citizens against her, and the only means by which she can reimburse the United States for the expenses of the war, is a cession to the United States of a portion of her territory. Mexico has no money to pay, and no other means of making the required indemnity. If we refuse it, we can obtain nothing else. To reject indemnity by refusing to accept a cession of territory, would be to abandon all our just demands, and to wage the war, bearing all its expenses, without a purpose, or definite object.

A state of war abrogates treaties previously existing between the belligerents; and a treaty of peace puts an end to all claims for indemnity for tortuous acts committed under the authority of one government against the citizens and subjects of another, unless they are provided for in its stipulations. A treaty of peace which would terminate the existing war, without providing for indemnity, would enable Mexico, an acknowledged debtor, and herself the aggressor in the war, to relieve herself from her just liabilities. By such a treaty our citizens who hold just demands against her, would have no remedy for them, either against Mexico or their own government. Our duty to these citizens must forever prevent such a peace; and no treaty which does not provide ample means of discharging these demands, can receive my sanction.

A treaty of peace should settle all existing differences between the two countries. If an adequate cession of territory be made by such a treaty, the United States should release Mexico from all her liabilities, and assume their payment to our own citizens. If instead of this, the United States were to consent to a treaty by which Mexico should engage to pay the heavy amount of such indebtedness which a just indemnity to our government and citizens would impose on her, it is notorious that she does not possess the means to meet such an undertaking. From such a treaty no result could be anticipated, but the same irritating disappointments which have heretofore attended the violations of similar treaty stipulations on the part of Mexico. Such a treaty would be but a temporary cessation of hostilities without the restoration of the friendship and good understanding which should characterize the intercourse between the two countries.

That Congress contemplated the acceptance of territorial indemnity, when that body made provision for the prosecution of the war, is obvious. Congress could not have meant, when in May, 1846, they appropriated ten millions of dollars, and authorised the President to employ the militia and naval and military forces of the United States' and to accept the services of fifty thousand volunteers, to enable him to prosecute the war, and when at their last session, and after our army had invaded Mexico, they made additional appropriations, and authorized the raising of additional troops for the same purpose, that no indemnity was to be obtained from Mexico at the conclusion of the war: and yet it was certain that if no Mexican territory was acquired, that no indemnity could be obtained.

It is further manifest that Congress contemplated territorial indemnity, from the fact that at their last session an act was passed upon the executive recommendation, appropriating three millions of dollars with that express object. The appropriation was made to enable the President to conclude a treaty of peace, limits, and boundaries with the Republic of Mexico, to be used by him in the event that said treaty, when signed by the authorised agents of the two governments, and duly ratified by Mexico, shall call for the expenditures of the same, or any part thereof. The object asking this appropriation was distinctly stated in the several messages on that subject, which I communicated.

Similar appropriations, made in 1803, and 1806, which were referred to, were intended to be applied in part consideration for the cession of Louisiana and the Floridas. In like manner it was anticipated that in settling the terms of a treaty of limits and boundaries with Mexico, a cession of territory, estimated to be of greater value than the amount of our demands against her. might be obtained; and that the prompt payment of this sum, in part consideration for the territory ceded, on the conclusion of a treaty, and its ratification on her part, might be an inducement with her to make such a cession of territory as would be satisfactory to the United States. And although the failure to conclude such a treaty has rendered it unnecessary to use any of the three millions appropriated by that act, and the entire sum still remains in the treasury, it is still applicable to that object, should the contingency occur making such appropriation proper.

The doctrine of "no territory," is the doctrine of no indemnity; and, if sanctioned, would be a public aaknowledgment that our country was wrong, and that the war declared by Congress with extraordinary unanimity, was unjust, and should be abandoned; an admission unfounded in fact, and degrading to the national character. The terms of the treaty proposed by the United States, were not only just to Mexico, but, considering the character, and amount of our claims—the unjustifiable and unprovoked commencement of hostilities, by her, the expenses of the war to which we have been subjected, and the success which had attended our arms, were deemed to be of a most liberal character.

The Commissioner of the United States was authorized to agree to the establishment of the Rio Grande as the boundary; from its entrance into the Gulf to its intersection with the southern boundary of New Mexico, in the north latitude about thirty-two degrees; and to obtain a cession. to the United States of the provinces of New Mexico and the Californias, and the privilege of the right of way across the Isthmus of Tchuantepec.

The boundary of the Rio Grande, and the cession to the United States of New Mexico and Upper California constitute an *ultimatum*, which our Commissioner was, under no circumstances, to yield. That it might be manifest. not only to Mexico, but to all other nations, that the United States were not disposed to take advantege of a feeble power, by insisting upon wresting from her all her other provinces, including many of her principal towns and cities which we had conquered, and held in our military occupation, but were willing to conclude the treaty in the spirit of liberality, our Commissioner was authorized to stipulate for the restoration to Mexico of all other conquests.

As the territory to be acquired by the boundary proposed might be estimated to be of greater value than a fair equivalent for our just demands our Commissioner was authorized to stipulate for the payment of such additional pecuniary consideration as was deemed reasonable.

The terms of the treaty proposed by the Mexican Government's Commissioners were wholly inadmissible. They negotiated as if Mexico were the victorious, and not the vanquished party, or they must have known their *ultimatum* could never have been accepted. It required the United States to dismember Texas, by surrendering to Mexico that part of the territory of that State lying between the Nueces and the Rio Grande, included within her limits by her laws' when she was an independent Republic, and when she was annexed to the United States, and admitted by Congress as one of the States of our Union.

It contained no provision for the payment, by Mexico, of the just claims of our citizens. It required indemnity to Mexican citizens for injuries they may have sustained by our troops, in the prosecution of the war. It demanded the right for Mexico to levy and collect the Mexican duties levied on goods imported into her ports, while in our military occupation: and the owners of which had paid to officers of the United Stated, the contributions which had been levied upon them. And it offered to cede to the United States, as a pecuniary consideration, that part of Upper California lying north of latitude thirty-seven degrees. Such were the unreasonable terms proposed by the Mexican Commissioners.

The cession to the United States. by Mexico, of the provinces of New Mexico and the Californias, proposed by the Commissioner of the United States, it was believed, would be more in accordance with the convenience and interests of both nations, than any other cession of territory which it was probable Mexico could be induced to make.

It is manifest to all who have observed the actual condition of the Mexican government, for some years past and at the present, that if these provinces should be retained by her, she could not long continue to hold and govern them. Mexico is too feeble a power to govern these provinces, lying as they do, at a distance of more than a thousand miles from her capital; and if attempted to be retained by her, they would constitute, but for a short time, even nominally a part of her dominions.

This would be especialy the case with Upper California. The sagacity of powerful European nations has long since directed them to the commercial importance of these provinces; and there can be little doubt that the moment the United States shall relinquish their present occupation of it as indemnity, an effort will be made by some foreign power to possess it, either by conquest or purchase. If no foreign power should acquire it by either of these modes, an independent revolutionary government would probably be established by the inhabitants, and such foreigners as may remain in, or remove to, the country, as soon as it shall be known that the United States have abandoned it. Such a government would be too feeble long to retain its separate independent existence, and would finally become annexed to, or a dependent colony of, some more powerful state.

Should any foreign government attempt to possess it as a colouy, or otherwise to incorporate it with itself, the principle evolved by President Monroe, in 1824. and re-affirmed in my first annual message, that no foreign power shall with our consent, be permitted to plant or establish, any new colony or dominion on the North American continent, must be maintained. In maintaining this principle, and in resisting its invasion by any foreign power, we might become involved in other wars more expensive and more difficult than that in which we are now engaged. The provinces of New Mexico and the Californias are contiguous to the territories of the United States; and if brought under the government of our laws, their resources, mineral, agricultural, manufacturing and commercial, would soon be developed.

Upper California is bounded on the north by our Oregon possessions, and if held by the U. States, would soon be settled by an enterprising and intelligent portion of our population.—The Bay of San Francisco, and other harbors along the California coast, would afford shelter for our navy, our numerous whale ships, and other merchant vessels employed in the Pacific ocean; and would, in a short period, become a mart of an extensive and profitable commerce with China, and other countries of the East.

These advantages, in which the whole commercial world would participate, would at once be secured to the United States, by the cession of this territory; while it is certain that as long as it remains a part of the Mexican dominions, they can be enjoyed neither by Mexico herself, nor by any other nation.

New Mexico is a frontier, and has never been of any considerable value to Mexico.—From its locality, it is naturally connected with our Western settlements. The territorial limits of the State of Texas too, as defined by her laws, before her admission into our Union, embraces all that portion of New Mexico lying east of the Rio Grande; while Mexico still claims to hold this territory, as a part of her dominions.

The adjustment of this question of boundary, then, is another consideration which induced the belief that the Mexican government, might even desire to place this province under the protection of the government of the United States. Numerous bands of fierce, war-like savages wander over it, and upon its borders. Mexico has been, and must continue to be, too feeble to restrain them from committing depredations, robberies and murders; not only upon the inhabitants of New Mexico itself, but upon those of the other northern States of Mexico. It would be a blessing to all those Northern States to have their citizens protected against them, by the power of the U. States.—At this moment many Mexicans, principally females and children, are in captivity among them. If New Mexico were held and governed by the United States we could effectually prevent these tribes committing such outrages, and compel them to release these captives, and restore them to their families and friends. In proposing to acquire New Mexico and the Californias, it was known that but an inconsiderable portion of the Mexican people would be transferred with them; the country embraced within those provinces being chiefly an uninhabited region.

These were the leading considerations which induced me to authorize the terms of peace which were proposed to Mexico. They were rejected; and negotiation being at an end, hostilities were renewed. An assault was made by our gallant army, upon the strongly fortified places near the gates of the city of Mexico, and upon the city itself. After several days of severe conflict, the Mexican forces, vastly superior in numbers to our own, were driven from the city, and it was occupied by our troops.

Immediately after information was received of the unfavorable result of negotiations, believing that his continued presence could be productive of no good, I determined to recall our Commissioner. A despatch to this effect was transmitted to him on the 6th of October last. The Mexican government will be informed of his recall, and that, in the existing state of things. I shall not deem it proper to make any further overture of peace, but shall be at all times ready to receive and consider any proposals which shall be made by Mexico.

Since the liberal proposition of the U. States was authorized to be made in April last, large expenditures have been incurred, and the precious blood of many of our patriotic fellow citizens has been shed in the prosecution of the war. This consideration, and the obstinate perseverance of Mexico in protracting the war, must influence the terms of peace which it may be deemed proper hereafter to accept.

Our arms having been everywhere victorious—having subjected to our military occupation a large portion of the enemy's country, including his capitol, and negotiations for peace having failed, the important question arose, in what manner the war ought to be prosecuted, and what should be our future policy. I cannot doubt that we should secure and render available the conquests we have already made and for this purpose, we should hold and occupy, by our naval and mtlitary forces, all the ports, towns, cities and provinces now in our occupation, or which may hereafter fall into our possession—that we should press forward our military operations, and levy such military contributions on the enemy, as may, as far as practicable, defray the future expenses of the war.

Had the government of Mexico acceded to the favorable and liberal terms proposed. that mode of adjustment would have been preferred. Mexco having declined to do this, and failed to offer any other terms which could be accepted by the United States, the national honor, no less than the public interests, requires that the war should be prosecuted with increased energy and power, until a just and satisfactory peace can be obtained.

In the mean time, as Mexico refuses all indemnity, we should adopt measures to indemnify ourselves, by appropriating permanently a portion of her territory.

Early after the commencement of the war New Mexico and the Californias were taken possession of by our forces. Our Military and Naval Commanders were ordered to conquer and hold them, subject to be disposed of by a treaty of peace.

These provinces are now in our undisputed occupation, and have been so for many months;—all resistance on the part of Mexico having ceased within their limits. I am satisfied that they should never be surrendered to Mexico. Should Congress concur with me in this opinion, and that they should be retained by the United States as indemnity, I can perceive no good reason why the civil jurisdiction and laws of the United States should not at once be extended over them,

To wait for a treaty of peace, such as we are willing to make, by which our relations to them would not be changed, cannot be good policy;—whilst our interests, and that of the people inhabiting them, require that a stable, responsible, and free government, under our authority, should be, as soon as possible, established over them,—Should Congress, therefore, determine to hold these provinces permanently, and that they shall hereafter, be considered constituent parts of our country, the early establishment of territorial governments over them will be important, for the more perfect protection of persons and property; and I recommend that such territorial governments be established. It will promote peace and tranquility among the inhabitants, by allaying all apprehensions that they may entertain, of being subjected again to the jurisdiction of Mexico. I invite the early and favorable consideration of Congress to this important subject.

Beside New Mexico and the Californias, there are other Mexican provinces which have been reduced to our possession by conquest. These other Mexican provinces are now governed by our naval and military commanders, under the general authority which is conferred upon a conqueror by the laws of war. They should continue to be held as a means of coercing Mexico to accede to just terms of peace. Civil as well as military officers are required to conduct such a government.

Adequate compensation, to be drawn from contributions levied upon the enemy, should be fixed by law, for such officers as may be thus employed. What further may become necessary, and what final disposition it may be proper to make of them. must depend on the future progress of the war, and the course Mexico may think proper hereafter to pursue.

With the views I entertain, I cannot favor the policy which has been suggested, either to withdraw our army altogether, or to retire to a designated line, and simply hold and defend it. To withdraw our army altogether from the conqests thay have made, by deeds of unparallelled bravery, and at the expense of so much blood and treasure, in a war just on our part, and one which, by the act of the enemy, we could not honorably have avoided, would be to degrade the nation in its own estimation, and in that of the world.

To retire to a line, and simply hold and defend it, would not terminate the war. On the contrary, it would encourage Mexico to persevere, and tend to protract it indefinitely.

It is not to be expected that Mexico, after refusing to establish such a line as a permanent boundary, when our victorious armies are in possession of her capital, and heart of her country, would permit us to hold it without resistance. That she would continue it, and that in the most harrassing and annoying forms, there can be no doubt. A border warfare, of a most savage character, extending over a long line, would be unceasingly waged. It would require a large army to be kept continually in the field, stationed at posts and garrisons along such a line, to protect and defend it. The enemy, relieved from the presence of our armies on his coasts, and in the populous parts of the interior, would direct, and selecting an isolated post for attack, would concentrate his forces upon it. This would be a condition of affairs which the Mexicans, pursuing their favorite system of guerrilla warfare, would probably prefer to any other.—Were we to assume a defensive attitude on such a line, all the advantages of such a state of war, would be on the side of enemy. We could levy no contributions upon him, or in any other way make him feel the pressure of the war; but must remain inactive, and await his approach, being in constant uncertainty at what point of the line, or what time he might make the assault.—He may assemble and organize an overwhelming force in the interior, on his own side of the line; and, concealing his purpose, make a sudden assault upon some one of our posts, so distant from any other as to prevent the possibility of timely succor or reinforcement; and, in this way, our gallant army would be exposed to the danger of being cut off in detail, or if, by their unrivalled bravery and prowess, every where exhibited during this war. they should repel the enemy, their numbers, stationed at any one point, may be too small to pursue him. If the enemy be repulsed in an attack, he will have nothing else to do but retreat to his own side of the line, and, being in no fear of a pursuing enemy, may reinforce himself at leisure for another attack on the same, or some other point. He may, too, cross the line between our posts, make incursions into the country which we hold, murder the inhabitants thereof, and then retreat to the interior, before a sufficient force can be concentrated to pursue him. Such would, probably, be the harrassing character of a mere defensive war on our part If our forces, when attacked, or threatened with attack, be permitted to cross the line, drive back the enemy, and conquer him, this would be again to invade the enemy's country, after having lost all the advantages of the conquests we have already made, by having voluntarily abandoned them. To hold such a line successfully, and in security. it is far from being certain that it would not require as large an army as would be necessary to hold all the conquests we have already made, and to continue the prosecution of the war in the heart of the enemy's country. It is also far from being certain that the expenses of the war would be diminished by such a policy.

I am persuaded that the best means of vindicating the national honor and interests, and of bringing the war to an honorable close, will be to prosecute it, with increased energy and power, in the vital part of the enemy's country. In my annual message to Congress I declared, that the war had not been waged with a view to conquest; but having been commenced by Mexico, it has been carried into the enemy's country, and will be vigorously prosecuted there, with a view to obtain an honorable peace; and thereby secure ample indemnity for the expense of the war, as well as to our much injured citizens, who hold a large pecuniary demand against Mexico. Such, in my judgment, continues to be our true policy;—indeed the only policy which will probably secure a permanent peace.

It has never been contemplated by me, as an object of the war, to make a permanent conquest of the Republic of Mexico; or to annihilate her separate existence as an independent nation. On the contrary, it has ever been my desire that she should maintain her nationality; and under a good government, adapted to her condition, be a prosperous and free republic.—The United States were the first, among the nations, to recognize her independence; and has always desired to be on terms of amity and good neighborhood with her. This she would not suffer. By her own conduct we have been compelled to engage in the present war;—and in its prosecution we seek not her overthrow as a nation; but in vindicating our national honor, we seek to obtain redress for the wrongs she has done us, and indemnity for our just demands against her. We demand an honorable peace; and that peace must bring with it indemnity for the past, and security for the future. Hitherto Mexico has refused all accommodation by which such a peace could be obtained.

Whilst our armies have advanced from victory to victory, from the commencement of the war, it has always been with the olive branch of peace in their hands;—and it has been in the power of Mexico, at every step, to arrest hostilities by accepting it.

One great objection to the obtainment of peace has undoubtedly arisen from the fact that Mexico has been so long held in subjection by one faction of military usurpers after another; and such has been the condition of insecurity in which their successive governments have been placed, that each has been deterred from making peace, lest from that very cause, a rival faction might expel it from power.

Such was the fate of President Herrera's administration in 1845, for being disposed even to listen to the overtures of the United States, to prevent the war: as is fully confirmed by an official correspondence, which took place in the month of August last, between him and his government, a copy of which is herewith communicated. For this cause alone, a revolution which displaced him from power was set on foot by General Paredes. Such may be the condition of insecurity of the present government.

There can be no doubt that the peaceable and well disposed inhabitants of Mexico are convinced that it is the true interest of their country to conclude an honorable peace with the United States; but the apprehension of becoming the victims of some military faction or usurper, may have prevented them from manifesting their feelings by any public act.

The removal of any such apprehension would probably cause them to speak their sentiments, and to adopt the means necessary for the restoration of peace. With a people distracted and divided by contending factions,—and a government subject to constant changes,—by successive revolutions, the continued success of our arms may fail to secure a satisfactory peace. In such event, it may become proper for our commanding generals in the field to give encouragement, and assurance of protection to the friends of peace in Mexico, in the establishing and maintenance of a free Republican Government of their own choice; always willing to conclude a peace, which would be just to them, and secure to us the indemnity we demand.

This may become the only mode of obtaining such a peace. Should such be the result of this war which Mexico has forced upon us, it would thus be converted into an enduring blessing to herself. After finding her torn and distracted by factions, and ruled by military usurpers, we should then leave her, with a Republican Government, in the enjoyment of real independence, and domestic peace and prosperity; performing all her relative duties in the great family of nations, and promoting her own happiness by wise laws, and their faithful execution.

If, after affording this encouragement and protection,—after all the persevering and sincere efforts we have made, from the moment Mexico commenced the war, and prior to that time, to adjust our differences with her, we shall ultimately fail, then we shall have exhausted all honorable means in pursuit of peace, and must continue to occupy her territory with our troops, taking the full measure of indemnity with our own hands; and must enforce the terms which our honor demands.

To act otherwise, in the existing state of things in Mexico, and to withdraw our army without a peace, would not only leave all the wrongs of which we complain unredressed, but would be the signal for new and fierce civil dissensions, and new revolutions, all along hostile to peaceful relations with the United States. Besides, there is danger, if our troops should be withdrawn before the peace should be concluded, that the Mexican people, wearied with successive revolutions, and deprived of protection for their persons and property, might be inclined to yield to foreign influence, and to cast themselves upon some European Monarcy for protection from the anarchy and suffering which would ensue.—This, for our own safety, and in pursuance of established policy, we should be compelled to resist.

We could never consent that Mexico should thus be converted into a monarchy, governed by a foreign prince.

Mexico is our next neighbor, and her boundaries are coterminous with our own, through the whole extent across the North American continent, from ocean to ocean. Both politically and commercially, we have the deepest interest in her regenerntion and prosperity; indeed it is impossible, that, with a just regard to our own safety, we can become indifferent to her fate. It may be that the Mexican government and people have misconceived or misconstrued our forbearance and our objects, in desiring to conclude an amicable adjustment of the existing difficulties between the two countries. She may have supposed that we would submit to terms degrading to the nation; or they may draw false inferences from the supposed division of opinion in the United States on the subject of the war: and may have calculated to gain much by protracting it and indeed, that we might ultimately abandon it altogether, without any indemnity, territorial or otherwise. Whatever may be the false impressions under which they have acted; the adoption and prosecution of the energetic policy must undeceive them.

In the future prosecution of the war, the enemy must be made to feel its pressure more than they have done. At its commencement it was deemed proper to conduct it in a spirit of forbearance and liberality. With this end in view early measures were adopted to conciliate, as far as a state of war would permit, the mass of the Mexican population: to convince them that the war was waged not against the peaceful inhabitants of Mexico, but against their faithless government, which had commenced hostilities:—to remove from their minds false impressions, which their interested rulers had attempted to make, that the war on our part was one of conquest—that it was a war against their religion and their churches, which were to be destroyed and overthrown—and that the rights of persons and private property would be violated. To remove these false impressions, our commanders in the field were directed scrupulously to resespect their religion, their churches and their church property, which were in no manner to be violated. They were directed also to respect the rights of persons and property, of all who should not take up arms against us.

Assurances to this effect were given to the Mexicans by Major General Taylor, in a proclamation issued in pursuance of instructions from the Secretary of War, in the month of June, 1846, and again by Major General Scott, who acted upon his own convictions of propriety of issuing it, in a proclamation of the 11th of May, 1847.

In this spirit of liberty and conciliation, and with a view to prevent the body of the Mexican population from taking up arms against us, was the war conducted on our part. Provisions and other supplies furnished to our army by Mexican citzens, were paid for at fair and liberal prices, agreed upon by the parties. After the lapse of a few months, it became apparent that these assurances, and this mild treatment have failed to produce the desired effect upon the Mexican population. The war has been conducted, upon our part, according to the most humane and liberal principles, observed by civilized nations. It was waged in a far different spirit on the part of Mexico Not appreciating our forbearance, the Mexican people generally became hostile to the United States, and availed themselves of the opportunity to commit the most savage excesses upon our troops. Large numbers of the population took up arms, and, engaging in guerrilla warfare, robbed and murdered, in the most cruel manner, individual soldiers, or small parties, whom accident or otherwise seperated from the main body of our army. Bands of the guerillas, and robbers infested the roads, harrassed our trains, and whenever it was in their power, cut off our supplies.

The Mexicans having thus shown themselves to be wholly incapable of appreciating our forbearance and liberality, it was deemed proper to change the manner of conducting the war, making them feel its pressure according to the usages observed under similar circumstances, in all civilized nations.

Accordingly, as early as the 23 of September, 1846, instructions were given, by the Secretary of War, to Maj. Gen. Taylor, to draw supplies for our army from the enemy, paying for them; and to require contributions for its support, if in that way he was satisfied he could get abundant supplies for his forces. In directing the execution of these instructions much was necessarily left to the discretion of the commanding officer, who was best acquainted with the circumstances by which he was surrounded,—the wants of the army,—and the practicability of enforcing the measure.

General Taylor, on the 26th of October, 1846, replied from Monterey, that it would have been impossible, hitherto, and is so now, to sustain the army by forced contributions or supplies.

For reasons assigned by him, he did not adopt the policy of his instructions, but declared his readiness to do so, should the army, in its future operations, reach a portion of the country which may be made to supply the troops with advantage.

He continued to pay for the articles of supply which were drawn from the enemy's country.

Similar instructions were issued to Major General Scott, on the 2d of April, 1847; who replied from Jalapa. on the 20th of May, 1847, that if it be expected that the army is to support itself by forced contributions levied upon the countsy, we may ruin and exasperate the inhabitants, and starve ourselves. The same discretion was given to him that had been to General Taylor, in this respect. General Scott, for the reason assigned by him, still continued to pay for articles of supply for the army, which were drawn from the enemy.

After the army had reached the heart of the most wealthy portion of Mexico, it was supposed that the obstacles which had before that time, prevented, would not be such as to render impracticable the levy of force contributions for its support; and on the 1st of September, and on the 6th of October, 1847. the order was repeated in despatches, addressed by the Secretary of War to General Scott; and his attention was again called to the importance of making the enemy bear the burdens of th war, by requiring them to furnish the means of supporting our army; and he was directed to adopt this policy, unless by doing so there was danger of depriving the army of necessary supplies. Copies of these despatches were forwarded to Gen. Taylor, for his government.

On the 31st of March last, I caused an order to be issued to our Military and Naval Commanders, to levy and collect a military contribution upon all vessels and merchandize which might enter any of the ports of Mexico in our military occupation; and to apply such contributions towards defraying the expenses of the war. By virtue of the right of conquest, and the laws of war, the conqueror, consulting his own safety or convenience, may either exclude foreign commerce altogether from all such ports, or permit it upon such terms and conditions as he may prescribe. Before the principal ports of Mexico were blockaded by our Navy, the revenues derived from import duties, under the laws of Mexico, were paid into the Mexican treasury. After these ports had fallen into our military possession, the blockade was raised, and commerce with them permitted, upon prescribed terms and conditions.—They were open to the trade of all nations, upon the payment of duties, more moderate in their amount, than those which had been previously levied by Mexico; and the revenue which was formerly paid into the Mexican treasury, was directed to be collected by our Military and Naval officers and applied to the use of our army and navy.—Care was taken that the officers, soldiers, and sailors of our army and navy, should be exempted from the operations of this order, and as the merchandize imported, upon which the order operated, must be consumed by Mexican citizens, the contributions were, in effect, the seizure of the public revennes of Mexico, and the application of them to our own use. In directing this measure, the object was to compel the enemy to contribute, as far as practicable, toward the expenses of the war.

For the amount of contributions which have been levied in this form, I refer you to the accompanying reports of the Secretary of War, and the Secretary of the Navy, by which it appears that a sum exceeding half a million of dollars has been collected.

This amount would undoubtedly have been much larger but for the difficulty of keeping open communication between the coast and the iuterior, so as to enable the owners of the merchandize imported to transport and vend it to the inhabitants of the country.

It is confidently expected that this difficulty will, to a great extent, be soon removed, by our increased forces which have been sent to the field.

Measures have recently been adopted, by which internal as well as external revenues, in all places, in our military possession, will be received, and appropriated to the use of our army and navy. The policy of the leving upon the enemy contributions in evary form consistent with the laws of nations, which it may be practicable for our military commanders to adopt, should be rigidly enforced, and orders to this effect have accordingly been given. By such a policy at the same time that our own treasury will be relieved from a heavy drain, the Mexican people will be made to feel the burthens of the war; and consulting their own interests, may be induced, the more readily to require their rulers to accede to a just peace.

After the adjournment af the last session of Congress, events transpired, in the prosecution of the war, which, in my judgment, required a greater number of troops in the field than had been anticipated. The strength of the army was accordingly increased, by accepting the services of all the Volunteer forces authorized by the act of the 13th of May, 1846; without putting a construction on that act, the correctness of which was seriously questioned. The volunteer forces now in the field, with those which had been accepted, to serve twlve months, and were discharged at the end of their terms of service, exhausts the fifty thousand men authorized by that act. Had it been clear that a proper construction of the act warranted the service of an additional number, thsy would have been called, and accepted; but doubts exising upon this point, the power was not exercised.

It is deemed important that Congress should, at an early period of their session, confer authority to raise an additional regular force to serve during the war with Mexico, and to be discharged upon the conclusion and ratification of a treaty of peace. I invite the attention of Congress to the views presented by the Secretary of War, in his report upon this subject. I recommend that authority be given, by law, to call for and accept an additional number of volunteers, to be exercised at such times, and to such an extent, as the emergency may require.

In prosecutihg the war with Mexico, whilst the utmost care has been taken to avoid every just cause of complaint, on the part of neutral nations, and none has been given, liberal privileges have been granted to their commerce in the ports of the enemy to our military occcupation.

The difficulty with the Brazilian government, which, at that time, threatened to interrupt the friendly relations between the two countries will, I trust, be speedily adjusted. I have received information that a minister extraordinary and plenipotentiary has been appointed by his Imperial Majesty; and it is hoped he will come prepared to adjust all remaining differences and difficulties between the two governments in a manner acceptable and honor able to both. In the meantime I have every reason to believe that nothing will occur to interrupt our amicable relations with Brazil.

It has been my constant effort to maintain and cultivate the most intimate relations of friendship with all the independent powers of South America; and this policy has been attended with the happiest results. It is true that the settlement and payment of many just claims against these nations has long been delayed.—The peculiar position in which they have been placed, and the desire on the part of my predecessor, as myself, to grant them the utmost indulgence, has hitherto prevented these claims from being urged in a manner strict justice demands. The time has arrived when they ought to be finally adjusted, liquidated, and enforced; and efforts are now making for that purpose.

It is proper to inform you that the government of Peru has in good faith paid the first instalments of the indemnity of thirty thousand dollars each,—and the greater portion of the interest due thereon,—in execution of

GOVERNOR'S MESSAGE.

Concluded.

ments of honor, individual or national, than haughtiness, pride, coveteousness and revenge, however displayed in brilliant and heroic deeds of courage. Let Congress, therefore, in the name of virtue, Christianity, and peace at home and abroad, declare to the civilized world, that we ask not the dismemberment of Mexico and will have none of her territory, except by fair purchase, when the Republics are at peace. To which I beg leave to add, as the unequivocal voice of Ohio, should further territory be annexed to the Union by conquest, by purchase or by any other mode, that she, the eldest of the tree-born daughters of the Ordinance of 1847 will spurn from her bosom any recreant son of hers who shall in the hour of trial, desert or surrender her first great charter of liberty, or fail in any constitutional effort to consecrate that territory to freedom and the inalienable rights of man.

Whilst upon this kindred subject, I cannot forget that the "black laws" still disgrace our statute books. All I can do, is earnestly to reiterate the recommendation for their unqualified repeal.

Beseeching you to unite with me in fervent supplication to the throne of our Father in Heaven, that in this eventful crisis he will preside over all our deliberations, State & National, and direct us in the way we should go. I again commend our beloved State, with all her concerns to your guardianship and protection.

WILLIAM BEBB.

Columbus, December 6, 1847.

Conference Proceedings.

From the Methodist Protestant.

VIRGINIA CONFERENCE.

The 20th Annual Conference of the Virginia District of the Methodist Protestant Church, convened at Heathsville, Va., on the 4th of November, 1847.

D. Godwin was called to the chair, Conference opened in form. On motion M. J. Langhorne was appointed secretary, and T. C. Jennings assistant secretary.

The following brethren were elected to Elders' orders, and ordained: J. A. Snead, W. A. Crocker.

Elected to Deacon's orders: A. T. Shaver, G. W. Johnson. Br. Johnson was ordained.

Received into the itinerancy: Levi Hubble, J. M. Wood, B. C. Stratton.

Rev. Brs. E. Yeates Reese, Editor of the Methodist Protestant, and L. R. Reese were introduced to the Conference, and invited to take seats within the bar of Conference, as honorary members.

Brother L. R. Reese presented the proof-sheets of a work of which he is the author, requesting it to be referred to a committee to offer resolutions as regards their opinions of the work.—Whereupon the Conference very cheerfully acquiesced in Brother Reese's request; and appointed the following committee: W. McGwigan, J. G. Whitfield, Dr. J. Godwin, Dr. C. Finney, R. B. Thompson, J. J. Burroughs and H. F. Woodhouse.

THE REPORT OF SAID COMMITTEE.

The committee to whom was referred the proof-sheets of a work entitled 'Thoughts of an Itinerant,' about to be published by Rev. L. R. Reese, of the Maryland District of the M. P. Church, report that they regret that from other engagements they were unable to give this work greater attention; but from the cursory perusal they were enabled to give it, they feel no hesitancy in expressing a high opinion of its merits, and in recommending it to the perusal of all Christians, and more particularly to Methodist Protestants, the interests of whose economy and usages as a church, it peculiarly designs and is calculated to promote.

Conference expressed great pleasure in having our beloved brothers E. Y. and L. R. Reese with us during its session.

Number of members in the district, 3238.—Increase, 228.

The following preamble and resolutions were adopted:

Whereas it is believed that class meetings are of great importance to the spirituality and success of our church, and whereas they have been greatly neglected in many parts of our district: therefore

Resolved, That we will use every effort to excite the membership upon the importance of this means of grace.

Resolved, That each itinerant minister and preacher be required to lead each class at least four times every year.

The committee to whom was referred Brother Alexander McCaine's letter, submitted the following report. That we think Br. McCaine's request of republication in the Methodist Protestant of his letters in question—published in the "Western Recorder," should under all the circumstances have been complied with; yet we believe the Editor of the M. P. was influenced in declining doing so, not from any disrespect to Br. McCaine; but was guided by the Book Committee. The reason why your committee thinks these letters should have appeared in the Protestant, according to Br. McCaine's request, is that the paper should not be closed to decent and right-spirited criticism on the acts of the General Conference.

We however differ from Br. McCaine in his views in said letters, on the nature and tendency of this action of the General Conference: which we believe was the best under the circumstances that could have been done.

J. G. WHITFIELD,
R. B. THOMPSON,
WM. McGEE.

APPOINTMENTS.

DR. C. FINNEY,—PRESIDENT.

Lynchburg Station, W. McGwigan. Abingdon, G. R. Barr. Norfolk, Wm. McGee. Goodhope Circuit, F. L. B. Shaver. Jonesville, I. Forkner, J. Marshall Woods. Campbell, T. L. Carter, W. H. Peerman. Bedford, A. Doniphan. Heathsville, R. B. Thompson, W. W. Walker, J. A. Snead. Matthews, I. Spangler. Hampton, W. A. Crocker. Greensville, S. H. Fisher. Sussex, Edgar Burroughs. Smithfield, M. J. Langhorne, J. G. Whitfield. New Kent, G. W. Johnston.—Princess Ann, T. C. Jennings. Cumberland, B. C. Stratton.

MISSIONS.—Lebanon, J. M. Woods. Holston, Levi Hubble. Charlottsville, W. Pinnell. Richmond City, unsupplied. Roanoake, unsupplied, Camden, J. D. Berryman.

Without appointments at their own request:—Dr. Godwin, B. G. Burgess, T. Butt, L. F. Cosby. Unstationed list: A. T. Shaver, A. J. Fleshman: J. M. Willis, H. E. Hall and B. Burgess, superannuated; J. J. Lansdel, under the direction of the President; J. W. Lackie, removed to another district; S. J. Atkins, withdrawn with certificate; R. H. Jones, transferred with certificate; W. M. Edwards, withdrawn.

Brother B. Burgess offered the following resolution:

Resolved, That this Conference, deeply impressed with a sense of the value of the Methodist Protestant, and pleased with the able manner in which it is edited, pledge themselves to use their efforts for the increase and extension of its circulation.

EDGAR BURROUGHS, Ch.
WILLIAM ANDERSON, } Pub. Com.
WILLIAM McGEE.

P. S. The next session of the Conference to be held at Hampton the second Thursday in November, 1848.

Northfield, Ia., Nov. 1847.

BR. BASSETT: You will please publish the following correction of the Conference Steward's Report as published in the Minutes of the Wabash Annual Conference, Methodist Protestant Church, in the Recorder, No. 5, Vol. 9. W. Williams stands published as being on the St. Joseph circuit, but was on Deerfield with F. Outcalt, (no report.) G. Williams and M. H. Mott were on the St. Joseph circuit. G. Williams received $150,00 his full claim from the St. Joseph circuit, and $35,00 from Columbia mission being $15,00 less than his claim. Mississinewa circuit I. C. Wright, claim $100,00, paid $58,00, deficit $42,00, St. Marys mission, Z. Garrison, no report. J. C. WRIGHT.

Religious Intelligence.

MUSKINGUM DISTRICT.

Upper Sandusky, Wyandote co., O., December 6, 1847.

BROTHER CLANCY: Common courtesy, as well as personal esteem, and the dictate of the Discipline, require, that I should address this communication to you as President of the Muskingum Annual Conference, under whose direction I am appointed to labor as Conference Missionary.—Availing myself of your permission (until further instructed) to go when, where, and as, I might choose, I preached but little two months after Conference; being compelled to occupy much of that time in the transaction of my secular affairs, and filling up the interstices with writing out my manuscript, for the Press. About four weeks ago, I left home, in compliance with a pressing request, to visit Sandusky Circuit, for the purpose of holding a series of protracted meetings. On my way up to Tiffin, I preached on the Frederic, and Bucyrus Circuits. The officiary of Sandusky Circuit not having yet met in Quarterly Conference at the time of my arrival in Tiffin,—I had to await their official action before I could proceed on the plan proposed in the invitation; and not liking to lounge away the two weeks which had to elapse before the meeting of the officiary, I started out for the proper missionary ground to attend to a very urgent call that I found in a letter, handed to me by Brother I. Thrap. I set off for, and travelled on to this place with many misgivings, not knowing what should befall me there; but I knew (and this blessed fact cheered me on) "that the Holy Ghost witnesseth in every city" to the truth as it is Jesus:—what hath God wrought?—There is indeed "no small stir about this way," in Upper Sandusky, at the present time!—At first, a mere handful of people were all that seemed willing to hear my message from God. The congregation however soon began to increase, and has continued on increasing till last night, when the house was literally crammed. I labored on, day after day, for sixteen days consecutively,—when ready to sink, overpowered with fatigue in body and mind, welcome help came,—first in the person of Brother Sauder, of Sandusky Circuit, who did good service for three days,—and then by the arrival of Brother Hatfield, of Delaware Circuit, whom the friends here sent for by an express-courier and who labored with all his heart and soul and strength for nearly a week, like a workman that needs not to be ashamed. About twenty souls,—including reclaimed back-sliders, as well as new converts,—were brought out of darkness into the marvellous light. Numbers more are under deep conviction, who have not yet obtained the consent of their reluctant hearts to be saved by grace divine. In several of our meetings there have been outbreaks of hallowed joy, that would perfectly have scared these placid preachers, who never *feel*, except when they feel horror at religious excitement;—nevertheless the happy souls thought, they only fulfilled the word of the Lord, as written by David,—"Clap your hands all ye people; shout with the voice of triumph!"—Yesterday we organizing a class of ten persons, who elected their class-leader and set out in good earnest to live for God and for the prosperity of his cause. If they be but faithful, every-day Christians, their numbers will rapidly increase, and they will obtain help for the erection of a meeting-house, at no distant day.—Our meetings have been held in the council-house of the Wyandot Indians, who were removed hence into "the far west" by the Government, four years ago;—a roomy place, capable of seating a considerable congregation, and still containing the very benches on which the Red Men of the Forest were wont to sit in their nation deliberations: and you may easily conceive of the feeling excited by the contrast presented before me every night, with the scene, in the self-same place, when these children of Nature here met in council, and poured forth their rude eloquence, and exhibited their wild gestures, and appeared in their fantastic habilaments, and cried out "waugh! waugh!" expressive of their cordial approval!—Indeed the entire locality is very interesting. The town-plot covers the scite of the old Indian Town, and some of the Indian houses still remain. Traces of the Fort, built by General Harrison, are yet to be seen. On the north outskirt of the Town is the Indian Church, built by Government,—a good stone building, capable of seating three or four hundred persons, where a goodly company of Wyandot Indians obtained joy and peace in the Holy Ghost, and often had "a little heaven below:"—being at too great a distance from the Town,—this good church is now deserted. To the north-east, just without the Town-limits, is the Mission Farm, Where J. B. Finley, and others lived, and,—entered into the apostolic labors of that extraordinary colored man, Stewart, who left Marietta under an impulse, that seemed almost supernatural, and, with his life in his hand, first lifted up the standard of the Cross among these wild Sons of the Wilderness. His mortal remains repose in the Indian burying ground, adjoining the Indian's Church; and the Wyandots, whom he was the means of converting to Christianity, have erected a neat tomb-stone, to mark the grave of the Missionary, whom they loved in life, and whom they still venerate in sacred memory. Near to his, are the graves of these celebrated Christian Wyandots, *Between-the-Logs*, Mononcue, Summunde-wat, and others; over each of which, the Indians, ere they left, raised a memorial stone, "their bones from insult to protect."—About three miles on the road to Tiffin, which is directly north, a clump of large oaks, in the midst of a far-spreading prairie, marks the spot where the unfortunate Crawford was attacked and taken by the Indians, by whom he was afterwards burnt alive;—the bark of the trees, on the side of the attack, are all spotted over with holes, from which bullets have been extracted, to be preserved as curiosities. The new town of Upper Sandusky,—laid out only three years ago,—contains already a number of streets, avenues, and alleys, regularly filled up with good houses. The situation of the town is charming,—high, dry, and healthful,—with the stream of the Sandusky winding around from the south, and along the east side, at a respectful distance. The surrounding country, almost all of which is in a state of nature, is rich in its soil, and beautiful in its aspect. On the west side of the river, an immense level plain,—dotted here and there with little clusters of trees, exhibits a landscape fit for a painting; and, in spring and summer, when covered with "living green," must completely deserve the name, it bears,—"The Indian's Paradise." The east side of the river is finely timbered with large, and straight white oak, with some hickory. The adjoining plains furnish cranberries in such abundance as to be an article of commerce.—The inhabitants generally are a respectable and intelligent people, and treated me with marked kindness and hospitality;—moreover, though involved in the common embarrassment of new settlers, they gave me substantial proof, that they thought "the laborer was worthy of his hire."—It is expected, and desired, that this town shall become the centre of a new circuit. There is sufficient unoccupied territory immediately around. Several towns and villages are convenient to this place—northward Oceola, Benton, Crawfordsville;—southward Cary, Bowserville, Little Sandusky, Marion, &c.—My previous engagements, together with the claims of my family, alone prevent me from remaining to cultivate a field of labor so promising.—If you, Dear Br. President, know a Br. minister, that can afford to labor a few months with little, or no pecuniary remuneration, in the almost certain prospect of forming a large, and good, and permanent circuit, that would ultimately sustain him well;—If he be a "workman," send him to form Wyandot ct., and his labor will not be in vain in the Lord!—I go to Tiffin to-morrow to hold a protracted meeting. On Christmas day I shall be on Zanesville circuit, where I shall remain 6 weeks to superintend the printing of my volume of sermons. February I have promised to spend in Youngstown. Through the month of March I shall be in Pittsburgh, by request of Brother Reeves.—These previous engagements will explain to my kind brethren, who have called for my assistance, the only reason of my non compliance. THOMAS POTTER.

Townsend, Ohio, Dec. 2, 1847.

BR. BASSETT: I wish to inform Br. Clancy and the friends in general that I am endeavoring to cultivate the field assigned me. It is known to all that my name was published in the minutes, left in the hands of the President. But I received a letter from Br. Clancy appointing me to the Beliview Circuit. I obeyed the voice of authority so soon as my health would admit, (as it pleased the good Lord to afflict me and my family with sore and heavy affliction,) and have been enabled to fill all the appointments up to this date, with the exception of two. And having been so reduced by the ague and fever that I was compelled to lay by, I am persuaded, dear Br. that you are prepared to sympathise with a fellow laborer thus situated.

We have held our first quarterly meeting, which took place on the 9th of Nov. at the North Ridge Class, at which meeting we had the highly appreciated labors of Brs. Thrap and Rice from the Sandusky circuit.

Our Quarterly Conference was one of interest, and I am glad to say to you, brother Clancy, that I am agreeably disappointed in my charge.—There are some as noble hearted souls on Bellview circuit as can be found in the M. P. Church. We have succeeded in organizing one new class, and increasing the number of appointments to ten in two weeks. Thus far I have found a hearty reception by all, both professor and non professor I would be glad to see the cause of my Master advance in this region, but O, how sin doth abound, and the love of Christians waxing cold.

I remain, Yours sincerely A. S. ROBINSON.

OHIO DISTRICT.

Union Circuit Dec, 7, 1847.

BR. BASSETT:—I commenced my labors on this circuit, the second sabbath after the adjournment of Conference; and after I had visited the brethren at the different appointments, I was glad to find that brotherly love generally prevailed. This state of things, has caused us to look for a general revival on old Union: and I am now happy to have it in my power to say, that our expectations are beginning to be realized. Our first Quarterly Meeting commenced on the 20th of November in conjunction with the appointment of Br. Young, our President. It was held at Catawba; and all things considered, was a most excellent meeting. The Church was revived, some ten, or more, were powerfully converted to God, and six members were added to he Church on probation.

Our next Quarterly Meeting will be held at Middleburg, commencing on the 30th day of January 1848. Brethren from the adjoining circuits are invited to attend.

Yours, &c., O. P. STEPHENS.

Bainbridge Circuit, Dec. 9, 1847.

BR. BASSETT: Our first quarterly meeting having closed I sit down to give the friends of Zion some account of Bainbridge circuit, tho' we have but little to report. I arrived on my field of labor in due time after Conference, found the circuit in a good state, and the friends in good spirits. I was highly pleased with Brother Carson's Sabbath School at Cove-Spring meeting-house, it was large and interesting. It has been kept up by this untiring brother through the summer seasons for many years. It has proved very useful to this neighborhood, and highly beneficial to the youth.—The example is worthy of imitation. He is about to commence a Bible class for the winter. May God bless the effort. This brother rides ten miles every Sunday to attend to his school. (A hint to the wise is sufficient.)—May the Lord bless the brother in his labor of love. We had a refreshing time at Covespring. Our meeting continued until Monday morning. We had four accessions to the church. Because of the rain and high water the brethren did not get out so as to hold a quarterly Conference, so we appointed the quarterly meeting in three weeks at Rocky Fork meeting-house, where the brethren met, and we had a pleasant Conference. Our meeting continued until Tuesday night. We had a revival among believers. Brother Jester came to our help.—May the Lord bless the seed sown at this meeting.

We have a Christmas meeting commencing Christmas eve and continue over Sunday at Covespring meeting-house; also a New Years meeting at Rainsborough commencing New Years eve, and to continue over Sabbath. We invite our brethren from the adjoining circuits and other friends without distinction. Come brethren, come over and help us. This from your fellow laborer in the Gospel,

S. P. KEZERTA.

[We give place to the following, from the Western Christian Advocate, not only because of the good news it contains, but because we are so well pleased to see the liberality manifested by the editor of the Advocate, in inserting a letter from a brother *across the river*, belonging now to the M. E. Church, South.—ED.]

Covington sta., Ky. con., Nov. 27, 1847.

Brother Elliott,—The Lord of hosts is with us—we are in the midst of a mighty work in this place. Within a few days we have received fifty-one on trial, thirty-seven have professed peace, and four have publicly professed the blessing of a "clean heart," and, thank God, this work is increasing. Among the thirty-seven converted, are found the two young volunteers, who, by a premature discharge of a cannon at our wharf in June last, had their arms blown off narrowly escaping with their lives. As one of these dear young men recovered from the dreadful shock, beholding his mangled, bleeding limbs, he besought the weeping bystanders to "please kill" him, not wishing to live in that condition: but he manfully bore the necessary amputation, and lives to feel and boldly acknowledge the mercy of God! When he came forward to join the Church, having no hand to offer, he approached the sacred place with *expressive countenance* and streaming eyes, enlisting once more, with a full soul though mangled body, in a life-time service; but under the "Captain of his salvation." The preacher threw his arms around the young soldier's neck, both bathed in tears, when more than martial fire filled every bounding heart, and joy angelic rang, while devils from the field of action flew, and praise from every christian's mouth was heard! Never will brother William Grigg's conversion be forgotten here. This work of God has also commenced in the society of adherents to the Methodist Epis. Church in this city, under the care of my beloved brother, J. A. Bruner of the Ohio conference, a man of God, from whom, I hope, you will hear soon.—Through your widely circulating paper, I beseech every pious reader to pray that this sin-consuming love of God may spread its cheerful flames from the rivers to the ends of the earth!

J. J. HILL.

WESTERN RECORDER.

PUTNAM, OHIO, THURSDAY, DEC. 16, 1847.

A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL,—PRINTER.

CONGRESSIONAL AND LEGISLATIVE.—We design giving an abstract of the proceedings of Congress and of the General Assembly of Ohio. As yet however, but little of interest has been reported, beyond the organization of the respective houses, and preliminary business.

FRESHET.—Continued rains for several days and nights within a week past have swelled the Muskingum river to a remarkable height. At the time our paper goes to press, it is higher at this point than it has been at any time since the flood of 1832. We understand that Marietta is inundated, and apprehensions are entertained that much damage will be done along the Muskingum Valley.

THE MESSAGES.—As many of our patrons receive no other newspaper but the Western Recorder, we furnish this week the Messages of the President and of the Governor of Ohio. This is done however, to the exclusion of our usual variety. Our poetry and various communications, not to say editorial matters also, have to give place. The Message however comes but once a year.

DEATH OF A PATRIARCH.—The last number of the Western Christian Advocate announces the death of *Rev. James Quinn*. He died at his residence near Hillsborough, O. on the 1st inst., of hemorrhage at the lungs. Father Q. has been reverenced as one of the oldest of Methodist ministers, a member of the Ohio Conference, M. E. Church, we believe from its organization.—He was a pioneer of the West. His dying testimony was, "All is peace."

MAGNETIC TELEGRAPH—WONDERFUL ACHIEVEMENT.—The utility and faithfulness of the Telegraphic wires and apparatus can no longer be questioned. We regard the transmission of the entire message of the President by Telegraph to the western cities, as one of the most astonishing achievements of the present age. Had it entered the head of any one to predict such a thing ten years, or five, or perhaps one year ago, he would have been considered a candidate for the Lunatic Asylum. But the stubborn fact is now before the world. A wonderful era has thus opened upon us. The Pittsburgh Commercial Journal states that the President's Message contains about *nineteen thousand words*, yet this entire document was transmitted verbatim (not the *document*, but the words and ideas) by the telegraphic wires, and noted down simultaneously at Pittsburgh, Cincinnati, Louisville and Vincennes, which last named place is full 900 miles from Washington City. What is still further remarkable, printers of Zanesville and Columbus, finding the expense too great to obtain the Message by despatch at their respective stations made arrangements to obtain early copies by express from Cincinnati after it had been copied off, put in type, and put to press in that city, 160 miles west of this point. And yet our neighbor Lyman received his copies about a day and a half in advance of the copies by eastern mail, notwithstanding the utmost speed of steam and horse power were used in its conveyance. The Baltimore Sun states that the Message was conveyed to that city 40 miles, in one hour and three minutes. The Pittsburgh Journal further states that the Telegraphic apparatus delivered the matter quite as fast as the most rapid penman could commit it to paper. And what next? Will not the men of St. Louis soon be listening to a speech of Mr. Corwin or Mr. Calhoun, or some one else in Congress, noting down at that distant point the speaker's language an hour earlier than the time it is delivered at the capitol?!!

AWFUL SHIPWRECK.—The Pittsburgh Com. Journal has intelligence from Philadelphia that the Packet Ship Stephen Whitney was totally lost on the 10th ult, off Clear Island. She was dashed to pieces upon rocks. Out of one hundred passengers and crew, only eighteen were saved. These escaped upon the rocks. Of the *ninety-two* persons that perished, Mr. M'Cheyne of Ohio was among the number.

DECK PASSENGERS.—The accounts given of recent melancholy steamboat disasters, represent with seeming gratulation, that all the cabin passengers were saved, that those who perished were only deck passengers, with perhaps a few individuals of the crew. This is in accordance with the usual description of such scenes. The number of the lost in the case of the Talisman recently sunk in the Mississisipi, is variously set down, at from 50 to 100 persons. The fact is, we apprehend, the number never will be known. And if the names of any should be ascertained and given, it will be as it were by accident.

We seriously object to the usual order of things on board our steamboats. There is too much *caste*. Let a man have money, and take cabin passage on any one of our steamers, though he may be the veriest nabob, or fop or fool, and he is regarded as a gentleman, and has his name registered in the great book kept by the proper officer of the boat; and should he receive injury by an unfortunate disaster, his name is announced in the public prints as one of the "unfortunate sufferers." But should a man through honest poverty or commendable economy, take a *deck passage*, (and there are thousands of such, persons the greater part of travelling community,) why, he is *only a deck passenger*, and let him be a saint or a soldier as the case may be, he is treated with perhaps less attention than would be a brute, too often subject to the rude insults of some heartless under-officer of the boat. The only care over this class of passengers seems to be to obtain their passage money. We have sometimes seen them drawn up like a lot of swine to be inspected or enumerated whilst the pay is demanded in rotation, and no entry is made of the name of each. In case then of the accidental sinking or burning of the vessel or the bursting of its boilers, whilst the deck passengers are most exposed to danger, there is no record of their names to show who have perished or are among the missing.

Now we do not undertake to say that this is the case on board all our steamboats, but we believe it is too generally the case. We know also that from the extremely low charge that is made for deck passage, it cannot be expected that passengers of that class should be furnished with accommodations, or be treated with much attention. But we insist that the proper clerk should be instructed to keep an entry during each voyage of the names of deck passengers, as he receives their pay, that in case of disaster effecting human life, surviving friends even of deck passengers, may have access to some record that will show who were on board, and of course determine who are missing. We think that the friends of philanthropy should join in calling for a reform in this particular.

The subjoined extract of a letter from our friend J. H. Myers, son of Rev. Jacob Myers, both of whom recently went from this place to the west, will be read with interest by the friends of both. Father Myers, it seems, is sojourning with his children at Rushville.—Many will be gratified to know his *whereabouts*.

Rushville, Ill., Nov. 22, 1847.

BR. BASSETT: As requested by you to write after my arrival in this country I hasten to fulfil the promise to do so. We had a delightful trip out, and arrived here in nine days from the time we left Putnam. We found the Ohio river in fine boating stage, we came over the Falls of Ohio for the first time, although I had passed up and down the river several times before. I should think we went the two and a half miles in about as many minutes. The fall I believe is some thirty feet to the mile.—If you have never been over them yourself, you can form some idea of the velocity of the water. We found our friends all well. Father looks much better than when he was in Putnam; the trip here appears to have given him new life, and he has more here to employ his mind with than he had there for the last few years. He is at this time out visiting Br. John Clark's. Yours, respectfully.

J. H. MYERS.

ERROR—CORRECTION—ACKNOWLEDGEMENT—RESTITUTION.—Several weeks ago we committed an oversight which has caused us many regrets, and has brought upon us (we think) punishment to the full amount of our desert. We stated in our paper of Nov. 11, that the P. M. at Morgantown, Va., in the discharge of his duty, (for which we are grateful to him,) had notified us to discontinue the paper sent to J. Vandevert, adding, "We have had no information that V. wishes to stop taking the paper, and if he does, he is responsible for another volume, since six numbers of Vol. 9 have been sent him." We then politely as we knew how, requested either one of two brethren of that vicinity to report to us on the case. We have since been reminded by each of them, that at the Pittsburgh Conference we were instructed to discontinue the paper of J. V. at the end of volume 8. We were at once fully satisfied that the error was with us. And a word or a breath from either of them would have satisfied us. We had made a minute of the case, with hundreds of other memorandums taken at the three Conferences which we attended, and should have stopped sending to Brother V. at the end of volume 8; but through some unaccountable oversight in the great multiplicity of our engagements and cares, we omitted to do so, and losing sight also of our memorandum, we did unintentional injustice to Brother V. and the agent who reported his wishes to us at Conference, by saying that we had not been notified in time to discontinue, and that he was now responsible for another volume. So soon as we received word from a Brother on the subject, we wrote him a private letter requesting him to make our apology to Brother V. stating that he owed us nothing, and that he was welcome to the numbers sent of volume 9. And we here add that if he feels agrieved in the case, if acceptable, we will cheerfully give him a years subscription for the paper. For we are determined to do all that is fair, and whenever we err, to make haste to make correction, and if necessary, restitution. We have confessed our fault, hoping that it is not unpardonable, and we have made the correction. Our summary punishment, however, has already been meted out to us, in that we have lost one or two good agents, valuable and influential brethren, who have announced to us that they act in that capacity no more. We shall now soon find whether they have in their hearts mercy and forgiveness.

Whilst on the subject of errors and corrections, we wish here to state our intention to take great pains to avoid errors in our business, but whenever we are so unfortunate as to commit an oversight or mistake, we shall use all diligence to make every thing right. With this assurance, we shall expect every good Brother hereafter, should such a misfortune ever again occur, (always excepting such brethren as have never erred themselves,) to exercise forbearance till they have advised us of what is amiss, and give us a chance of making the *amende honorable*.

COLUMBIAN MAGAZINE.—The December number of this elegant monthly is received, completing its 8th volume. The embellishments, are, as usual, very fine: The Omen, The Hawking Party at rest, Fashions and Music. The contents are entirely original, and furnished mostly by female writers, amongst whom are Mrs. Sigourney, Mrs. Osgood, Mrs. Ellet &c. Messrs John Inman & R. A. West are editors of the Columbian; Ormsby & Hacket publishers, New York, $3 per year, in advance, two copies for $5.

GODEY'S LADY'S BOOK.—This is the first Monthly for Jan. 1848, which has reached us. We think it as fine a specimen of the arts of engraving and printing as we have seen. The title page for the new volume is a charming plate or rather four plates in one representing the four seasons, beautifully embellished. The other engravings are; Happy Hours, Fashions, Music, Model Cottages, Ladies' Dresses, Head Dresses, and Ladies' Work Department. Among the contributors, are T. S. Arthur, Mrs. Ellet, Mrs Hale, Miss Leslie &c. The "Book" is edited by Mrs. S. J. Hale, published by Lous A. Godey, Philadelphia. $3 per year in advance. We regret that by an error of the binder, the January number sent us is defective, lacking a considerable portion of its contents.

Communications.

Written for the Western Recorder.

Conference Collections.

Reply to C. No. II.

MR. EDITOR; I wish to trouble you with No. 2. upon the subject of Conference Collections, &c. I think Br. Springer has misapprehended my position, in reference to the matter; and also the *law*, bearing upon the question.

The object of this communication is to relieve myself from the odium attempted to be cast on me, for caring not for my brethren who travel poor circuits. I have no doubt but the readers of the Western Recordor, will almost universally conclude, from the connection in which Br. S. has introduced me to their notice, that I am one at least, that has interposed my influence to 'shield delinquents,' and that I cared not, so I could appropriate some good appointment to myself, &c.

Now I wish, *reader*, to bear in mind the following facts:—up to the last Conference, no one took a more active part, to secure attention to the lifting of Conference Collections, than myself, as many will bear me witness. At the Coshocton Conference I offered a resolution making the superintendents responsible for the Collection; at the succeeding Conference I stood up for the same resolution. I have never neglected the Collections on any appointment I have had: and yet with these facts within the reach of Br. S. he attempts to fix upon me, with others, the disgrace, of an anarchist, the tendency of whose conduct, is the distruction of a 'well ordered government.'

I suppose, however, that Br. S. took his impression from the amendment, I offered to his resolution at the last Conference. I offered that amendment, because I thought it more in accordance with the law; and as likely to secure the object, as the resolution in its original form. This I will attempt to show, in noticing what I regard, as an error in Br. Springer's communications. If I understand the position assumed by our worthy logician, it amounts to this. That in virtue of the powers granted to an Annual Conference by the Constitution, upon the subject of finance; that the legislation of the General Conference may be disregarded.

Now if this be not, at least the drift of his argument, I confess, I do not know what he would be at, for the controversy is not upon the subject of finance in general, but upon a single item, *the* Conference Collections, as directed by the Gen. Conference.

Now may I not enquire, if I understand the brother correctly, is there another brother in the Conference that would underwrite him. I think not.

It is not necessary now, that we enquire, whether the General Conference has transcended its boundaries or not. The question is; what is the relative position of an Annual, to a Gen. Conference. A General Conference is a legislative body, an Annual Conference an executive. It is true that an Annual Conference is clothed with legislative power, upon certain questions, or subjects; but it has not power to annul a single act of the General Conference. If it is supposed that the General Conference has travelled beyond its proper bounds, a competent jury is provided for in the Constitution, but that is not the Annual Conference. This subject has doubtless come up in the mind of many sup. in reference to class meetings. The Constitution makes that, *only*, a test of membership in the Methodist

Protestant Church, which is either enjoined or prohibited by the Word of God.

Yet the General Conference has made class meetings a test of membership. Is attendance on class meetings according to Discipline, therefore, made a test of membership? Certainly, and no power beneath that of a General Conference can make it otherwise. Although some of us do not think, the peculiarities of a Methodist class meeting to be enjoined by the Bible.

We were a member of a committee of the Gen. Conference of '42 who recommended, the that Constitution and Discipline be made to harmonize upon this subject, by making class meetings to be regarded, merely, as a prudential regulation of the church, and enforced by their acknowledged utility, to promote the spirituality of her membership, and not as a term of membership: but nothing could be accomplished at that time, as was supposed, without injury to some portions of the church. Now may it not be argued with as much propriety, in view of the Constitution that the Annual Conference has power to act upon this matter and strike out class meetings from the list of duties; as to set aside the order of the General Conference on the subject of Conference Collections.

We do not question the right of the Annual Conference to order as many collections, as she may please in addition to the one in question, but in reference to that one, her business is to see, as the *amendment* directs, that the order of the General Conference is duly respected.

I wish now to say in conclusion, that no one appreciates Br. S.'s motives or zeal upon this subject of the church's welfare higher than I do, as he must be wholly disinterested in the matter of her finances; nor should I have been induced, to attempt a correction of what I regarded as an error in his communications, but for the manner in which he arraigned me before the public. I believe I am now done with the subject at least for the present, unless self defence should again make it necessary to resume my pen.

Yours, &c.,

JOHN BURNS.

Mt. Pleasant, O., Dec. 9th, 1847.

P. S. The quotation, from the Scottish Poet, with which Br. S. closes his No. 2. I would most respectfully, recommend for his consideration, remembering the old story of the man, who put his own sins and those of his neighbors in a bag, placing it upon his shoulder, the end of the bag on his back, contained his own sins, the end before him his neighbors'. J. B.

Written for the Western Recorder.

Reply to Rev. J. Paris.

Br. Bassett: I crave a small place in the excellent Recorder; to answer some of the singular and grave charges, which the Rev. J. Parish, (or Paris) of Enfield N. C. makes against me, in your paper of Nov. 4th. In that article, he charges me with "having *nothing* to write upon, and writing more particularly about *nothing* than any thing else," when I wrote my short comments upon his assertions against the Abolitionists, as published in the Rec. As I "wrote about, & upon his articles, and upon nothing else," one of the following positions must be true; and the gentleman may take his choice of the two. 1st. If his two articles "upon, and about" which I wrote, are any thing, aside from "nothing," then the charge is an untruth. 2nd. If the charge is not an untruth then said articles of his, are "*nothing*," according to his own showing. And I should think the latter position would be true after deducting the untrue assertions from his articles, and that "a complete dish of nonsense" would remain. The second charge is, that I "supported resolutions at Cincinnati declaring Rev. C. Torrey, who was guilty of felony a martyr to liberty." Yes, Mr. T., told some of the poor slaves, about the land of freedom, and how they might get, and enjoy their fredom, &c. And lo! he is felon, & I am—(he did not say what) because I think that Rev. T. died a victim to the unrighteous laws of slavery!! 3d. Another charge is, "*that I have been engaged in an ungodly work, a work, my Bible never taugh me to do, a work more befitting Apolyon than a minister of the Gospel.*" And then for fear I should lose my soul, for the crime, he exclaims with all the pathos of his soul,—"for God's sake, for Christ's sake, for your *own soul's sake*, quit your vain delusion, 'tis fanaticism, and come back to the ground on which the Bible defines a minister's place to be." But what is the specification upon which this awful charge, is founded, which puts my soul in jeopardy? He answers that I have been circulating abolition pamphlets, or at least I handed on e to him, and I dare not deny it." No. No. I "dare not deny it." I did on the steps of the 6th street, M. P. C., in Cincinnati, on the free soil of good Ohio, give the Rev. J. Paris a pamphlet on slavery, telling him it might give him some light on slavery. But my Lord, if my soul, is in jeopardy for this awful crime, hear, O! hear my plea for pardon. First: Some one of the Methodist Brethren in Cincinnati gave me said pamphlet, with others on the same subject, and I did not think he was "engaged in an ungodly work," any more than the Agent of the American Sabbath School Union was, when he gave me, and other members of the General Conference, some of his pamphlets. Secondly: I never did read the pamphlet I gave the Rev. Brother, and I told him so at the time, but thought from the title page, that it might afford him a little light; and as he wanted it, I freely gave it to him without hesitation. Thirdly: I did not at that time think that there was so much of the Sanctum Sanctorum, or mystic holiness, about the Rev. J. P., as to jeopardize my soul, in giving him said pamphlet. But! But!! how wofully I was mistaken! Fourthly: I thought no more harm in giving Rev. J. Paris, a pamphlet on the subject of slavery, than I did in giving one to the Rev. Eli Henkle, and other brethren in the south, on the same subject, when they asked me for some works on that subject. Did Br. Henkle, think I was engaged in an "ungodly work, a work more befitting Apolyon, than a minister of the gospel" when I gave him said pamphlet? No. That enlightened, and generous mind, which resides beneath those gray locks, and governs his affectionate heart, soars too high for that. Those thoughts, and charges are left for a more contracted mind, to bring forth. And as for my calling a convention to leave, or get others to leave the church, requires proof, and until the Rev. J. Paris produces the proof I shall hold him as a *false* accuser. And as for your advice, for me to leave the Methodist P. Church and join the Radical Church, Br. Paris, is uncalled for. To conclude, sir, your charges, or allegations remind me of the fable of the "mountain in labor to bring forth a mouse." But how very brotherly, you did close your communication, embracing so many famous accusations. "*Respectfully* yours *in Christ*." Were you really sincere, Brother? How can any one be "in Christ," without having the spirit of Christ, which is truth, mercy, love, and humility? And how could you in *truth* give your readers to understand that I had "plead forgotten, & forgetfulness" in my article in the Recorder of July 15th when in fact neither words nor any synonymous words can be found in said article? I will close this communication by requesting you to read the fifteenth Psalm.

JAMES GAY.

Kingsbury, Ia., Nov. 23d, 1847.

Biographical.

Written for the Western Recorder.

ELIZABETH BROOK,

Widow of the late Dr. William Lee Brook, was born on the 27th day of February, 1797, and died on the 25th of November, 1847. At about the age of eleven years, she embraced religion, and joined the Methodist Episcopal Church, in Columbia, Pa., of which she remained a faithful and consistent member, until death released her from the church below, to join the church triumphant in heaven. Of Sister Brook, it may truly be said, she "walked in the fear of the Lord all the days of her life." A spirit of deep and ardent devotion characterised all her efforts to serve the Lord. In the midst of affliction and sorrow, she could rejoice in the Lord her Saviour and Redeemer. In his "law she took delight," her meditations thereon were sweet," and she was glad when the Sabbath came on, and she was enabled to go "to the house of the Lord," for in the sanctuary her seat was seldom vacant.

But she is gone! Her last disease was painful and somewhat protracted, (being a malignant attack of Erysipelas) for the greater part of the time, she was unable to speak, but her last audible words were,—"Glory! glory!! glory!!!—She has left a large number of relatives and friends behind to mourn her departure, but their loss is her eternal gain. O, may they all strive to meet her in heaven. W. C. FILLER.

Frazeysburg, Musk. co., O.

Zanesville Gazette, please copy.

News of the Week.

Dreadful Explosion at Cincinnati--Loss of Life.

At about three o'clock yesterday afternoon, a dreadful explosion occurred at Reynold's foundry on Front street near John—killing, probably two persons outright, and wounding several others.

The Engineer, Mr. Michael Keyser, was badly scalded, his ribs broken, and crushed in the side, causing internal hemorrhage, which produced death in about one hour. We were present at the time of his death, and never witnessed a more heart-rending scene. The poor fellow was sensible to the last, and those who stood around and offered him refreshment, he said, "O let me go! I need nothing," and died. His physicians were Drs. Mulford and Star, who did all that was possible for man to do.

In company with Dr. Ashton, after the death of poor Keyser, we visited the place where John Bowers, another of the unfortunate men, lay.—His skull was broken, producing compression of the brain, of which the physicians informed us, he could not possibly survive. His attending physicians were Drs. Norton and Wm. Judkins.

Thomas Keely was severely wounded, being struck in the cheek by a brick, which severed it, and fractured the bone.

There were two or three other persons employed in the foundry who received slight injury, and it is a matter of wonder to all that many were not killed. The walls of the building were blown out, and some of the bricks driven to the distance of a square and a half. One of the rafters was thrown into a yard at the distance of at least 600 feet, and the safety-valve, with a portion of the boiler, was blown to the river. The wall of the machine shop was much damaged.

By the fragments cast out by this extraordinary explosion, two persons at work in McGregor's distillery, some distance off, were badly hurt. One of them, Patrick Sherder, had his face horribly torn, and probably lost an eye!

A laboring man employed in the foundry, Michael———, had his leg broken.

The foreman of in the foundry, informs us that the explosion was not occasioned by a want of water, as there were some persons scalded, and the houses opposite drenched.—*Cin. Com.*

Railroad Accident.—The Indiana Journal of Friday says, we have had to record a great many accidents on this railroad of ours, during the time it has been in operation to this city.

On last Tuesday morning, the beautiful locomotive lately shipped from Cincinnati, fresh from the hands of the mechanic, and on its first downward trip, ran against a tree which had fallen across the rails, below Greenwood, almost demolishing it. The damage, with what injury it did to the road, is estimated at a thousand dollars by some who had witnessed the wreck.

The accident happened before daylight. The engineer discovered the tree in time to reserve the steam. The brakes were forgotten in the eagerness to save life, and the locomotive with their train were left to their fate—the hands making good their escape. The locomotive to the upward freight train ran off the track the same morning, below. When the hindmost train came up they found it entirely deserted. Before proceeding the conductor had to procure hands, to get on the track again, and start it ahead, which occasioned no little delay.

Tuesday was consumed in repairiug the road at the first terrible tear up. The cars came through on Wednesday morning.

From the Zanesville Gazette.

WHEELING BRIDGE.

We promised last week to give a further notice of Mr. Ellet's Report in the matter of the bridge across the Ohio at Wheeling. We then remarked that the cables of wire were formed by stretching the wires as uniformly as possible, and wrapping the bundle with wire by coiling it as closely as possible from end to end. The wire to be used at Wheeling will be No. 10, which is the size often used for bucket bails. Twelve of these cables, each about four inches in diameter, and 1380 feet in length, will be used to sustain the bridge. Each cable will be composed of 550 wires, of the length above stated; and hence the whole bridge will be sustained by 6600 strands or wires, 1380 feet in length. On each bank of the river a tower of stone will be erected, of great strength, and that on the eastern shore will be 153½ feet above low water; while that on the western shore will be 131⅔ feet in height.—Through these is an arched way for the travel to pass through; and over rollers on their summits will pass the twelve cables, which will be securely fastened to powerful irons that being imbedded in the masonry some distance back of the towers will prevent them sinking between the towers lower than is designed. They will be allowed however to sink as low as the floor or track of the bridge. The timbers used will be oak and white pine, of the strongest and best quality.

It may seem difficult to determine the number of wires necessary to sustain the bridge with the weight of travel; but as Mr. Ellet justly remarks, the strength of one wire of any length, is easily tested, and if one wire will sustain its own weight and one hundred pounds, two will sustain themselves and two hundred pounds; and thus by increasing the wires any degree of strength may be obtained. Of the various expedients resorted to for securing the parts, equalizing the pressure, and making the whole secure, it is not necessary to speak in detail, since without a diagram they could scarcely be made intelligible.—But the utmost care is used to secure the requisite strength. In addition to the weight of the bridge, it is calculated to have strength to allow 32 heavy six horse teams, and 500 people to be on the bridge at once, which would cover it from end to end; and be much greater than any load ever to be put upon it. This would be about equivalent to 700 cattle, or 4000 men. But taking the strength of the cables at a fair average, it is considered that when the whole 32 loaded wagons, with their 192 horses, and 500 people are upon it, the cables are still strong enough to sustain the bridge though three times as heavy, and the weight though three times as great. Surely then the bridge must be safe for all ordinary travel.

One feature in this matter we especially like. The iron work, including the making of the wire, and every thing connected with it, will be of Wheeling manufacture. Though in a slave state, the people of Wheeling have thrown off the trammels, pnd are determined to succeed, therefore they will succeed.

The plan of the work contemplates the probability of untimately being required as a pass way for railroad cars. Most sincerely do we hope that the sufficiency of the structure may soon be tested. We in Ohio are not without interest in this matter. With a good bridge at Wheeling, our mails would be less frequently obstructed, and facilities of intercourse with the east would at all seasons be greatly increased.

The bridge, when completed, will be a beautiful specimen of human skill. With a span of a thousand and ten feet, and suspended near 100 feet above the stream, the steamers may run their course far below. The world cannot show its equal.

If any one, however, expects the rigidity of the old fashioned wooden structures, he will be disappointed; but though it yields with the load, it is only to assume positions of greater strength.—To construct a bridge of this kind requires science, as well as mere mechanical skill.

During a storm on the 11th ult., a large gum tree was blown upon the house of Mr. Rowe, living near the Wolf river bridge, three miles from Memphis, Tenn., causing a fearful crash, and, sad to relate, instantly killing two little boys—his only children—as they lay with their mother, and dangerously injuring her also, by breaking her thigh bone. Mr. R. was injured, but not seriously.

A son of Mr. F. Gage, of Waterloo, N. Y. about twelve years old, a few days since, in attempting to conceal a loaded pistol about his person, accidently discharged the same. He expired in a short time.

Miles J. Rockwood accidentally fell upon a circular saw, in his mill, in Brookline, N. H., on the 12th ult., and his body was cut in a horrible manner, so that he survived but four hours. He was married only three weeks before.

A Death from Joy.—The New York correspondent of the Philadelphia Inquirer records the following result of sudden and unexpected joy.

A poor German emigrant who left the home of his fathers, and all the associations of a long life, to seek the new world with a view of bettering his fortune, actually was unable to bear the shock of seeing a well beloved brother. The moment his eyes fell on his frame was convulsed—he swooned with joy—sunk and died. The found and devoted heart has ceased to beat, and its possessor has at last found quietude in that that place where the wicked cease from troubling, and where the weary are at rest.

Notices.

Xenia Circuit—Ohio District.—We expect to hold a protracted meeting at Bellbrook, commencing December 25th, to continue, (Providence permitting,) over New Years Day. Brethren of the ministry and laity, from adjoining circuits are especially invited to attend.

JOSEPH WHITE.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

Br. Bassett: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Pittsburgh st.,	Dec.	26,	1847.
Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

OHIO CONFERENCE.

Twin Creek	Ct.		Dec.	25 1847
Cincinnati	Miss.	Elm st.	Jan.	1
Cincinnati	St.	6 st.	"	8
Cincinnati	Ct.		"	15
New Richmond	Ct.		"	22
Lebanon	St.		"	29
Lebanon	Miss.		Feb.	5
Greenville	"		"	12

J. M. YOUNG.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of December,	1847.
Pennville	"	3d	" "	"
Cambridge	"	4th	" "	"
Belmont	"	1st	" Jan.	1848.
Georgetown	"	2d	" "	"
Mt. Pleasant	"	3d	" "	"
Steubenville	"	4th	" "	"

GEO. CLANCY.

HYMENIAL.

MARRIED—At Washington, Pa. on the 2nd inst. Mr. Alex. Redman, to Miss Elizabeth Forster, all of the above named place.

———In Blackford county, Indiana, Nov. 11th, 1847, Rev. Geo. Evans, of the Wabash Conference, to Mrs. Louisa Clouse, both of said county.

Business Department.

LETTERS RECEIVED.

P. T. Laishley,	Pa.	Jos. White,	O
G. B. M'Elroy,	"	J. S. Thrap,	"
W. Reeves,	"	J. Jack, 1 sub.,	"
Robt Sears,	N. Y.	R. T. Johnston,	"
G. Evans,	Ia.	A S Robinson 5 sub (good!)	"
J. C. Hazlett,	Pa.	T. Potter,	"
W. C. Filler,	O.	L. J. White,	"
J. F. Bane,	"	O. P. Stephens,	"
J M Young 4 sub (fine!)	"	M. Moore,	"
S. P. Kerzerta, 1 sub.,	"	P. M.—Lebanon,	"
Wm. Browning,	"	T. Hanna,	"
John Burns,	"	W. Remsburgh, 2 sub.,	"
C. T. Kingsbury, 1 sub.	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
P T Laishley,			9	52	1 00
Jer Jack,	Wm Cox,		10	9	2 00
"	J Johnson,		9	48	2 00
R T Johnson,	R Reed,		9	52	2 00
W Reeves,	C Avery,		9	52	2 00
A S Robinson,	H Blackman,		10	9	2 00
"	S Franklin,		10	9	2 00
O P Stephens,	A M'Conkey,		9	52	2 00
"	J L Mowder,		9	52	2 00
Maurice Moore,			10	5	2 00
T Hanna,	H Huskill,		9	52	2 00
W Remsburgh,	W Gardiner,		10	26	2 00
"	J Gracey,		10	9	2 00
"	R Gracey,		10	9	1 00
C T Kingsbury,	J F Dorland,		8	52	2 00
"	J Wyatt,		9	52	2 00
J C Hazlett,	P Potter,		10	14	2 00
J M Young,	A Laybourn,		9	52	2 00
"	D M'Conkey,		10	9	2 00

Br. Clancy, we regret that we had not opportunity to send the books and pamphlets as requested, nor yet to meet you in Pisgah circuit. Can you come this way? Please do so.

☞We have received information that a certain brother minister sold his copy of our paper the past year for $1,50, and yet he has not paid us one cent, nor done us any agency for that year. This is truly a business transaction, but we do not see how there can be any *conscience* about it. We don't give the brother's name just now.

The P. M. at Lebanon, O., notifies us that L. Peckenpaugh does not take his paper from the office. Will Br. Evans do us the favor to enquire into this matter? Br. P. does not owe for his paper.

Br. Browning, in answer to your enquiry, R. has paid, but H. has not as yet. Furthermore, our only subscriber at your present location, owes for the 6th, 7th, 8th, and 9th volumes of our paper. Wonder we did not stop sending before this time. Please attend to that case.

Br. C. T. Kingbury, please tell Br. M. we had rather not.

Advertisements.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE.

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octavo pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly at the fountain of useful knowledghe; & it has been the constant aim of the present publisher to carry out fully the above laudable designs. Its price, compared to the amount of its reading matter, and the number and quality of its Engravings, is exceedingly low; and we think we hazard nothing in saying, that it is by far the cheapest periodical published in America.

Natural History, Biography, Travels, History, Science, Useful Arts, Fine Arts, Agriculture and Rural Economy, Sketches of American Scenery, Political Economy, Essays, & Miscellaneous Reading, all receive a due share of attention, and all bear, as far as practicable, a decidedly American character. We aim, also, to preserve a high tone of morals, in the conduct of the Magazine, and to blend useful information with correct moral instruction, in order that it may, in every respect, be a useful and agreeable teacher in the domestic circle.

☞Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magizine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

☞EVERY MAN HIS OWN AGENT.—All remittances of money for this Magazine must be sent to us free of postage. Those wishing to take our Magazine, will please write direct to us, enclosing a year's subscription ($2,) or the price of a club (ten copies for $15,) in funds current in the State where they reside. This simplifies the whole matter of subscription, perfectly, and makes the communication, between publisher and subscribers, as it should be, direct.

Agents Wanted in every town and county thro'out the Union, to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the best and cheapest ever published, as they certainly are the most saleable. Any active Agent may clear FIVE HUNDRED or a THOUSAND DOLLARS a year. A cash capital of at least $25 or $30 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid.

Please address, ROBERT SEASS, Publisher.
128 Nassau Street, New York.

☞Newspapers copying the above (including this notice,) and giving it two or three insertions, shall receive a copy of the Magazine for one year. Send only one copy of each paper, marked.

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SHALL BE THE MOST POPULAR MAGAZINE FOR 1848! Enterprise and capital are employed upon it, and it is, as it always has been, under the superintendence of the subscriber.

At home we have received the united commendations of the Press. In London our Book has been highly praised, as our subscribers may have seen from the notices that we have published from time to time of

OUR INCOMPARABLE WORK.

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One copy (One year,) (**Including LADY'S DOLLAR NEWSPAPER,**)	$ 3 00
Two copies (One year,(	5 00
One copy (Two years,)	5 00
Five copies (One year,)	10 00
Eight copies " "	15 00
Twelve copies " "	20 00
Godey's Lady's Book and Graham's Magazine, (One year,)	5 00
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Any old subscriber paying up arrear, and Three dollars in advance for 1848, will also be entitled to the LADY'S DOLLAR NEWSPAPER one year.

Any Postmaster, or Editor of a newspaper, sending us TWO DOLLARS for the Lady's Book alone, with the name of a subscriber, will be entitled to the other dollar as a commission.

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A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publications of the American Sunday School Union, together with the two cent Hymn Book and the

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Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, Agent.

Putnam, Dec. 13, 1847.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, and **DISCIPLINES,** OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection of* **Spiritul Songs,** BY Rev. J. Dalby & J. B. Peat To be obtained at the office of the Western Recorder.

THE AMERICAN PULPIT,

PUBLISHED MONTHLY AT WORCESTER, MASS.,

BY SAMUEL CHISM.

This publication is sent forth, with the specific object of disseminating evangelical truth. Its design is eminently 'practical,' not speculative. It will present those vital truths of christianity which are calculated to stimulate the chnrch to her appropriate work in the evangelization of the world; and will urge the unconverted to an immediate surrender of their hearts to God, and the entire consecration of themselves to his service. It is not devoted to the interests of any particlar denomination, but aims at the present and eternal happiness of the whole human family.

Each monthly issue will contain 32 pages of matter, octavo, in new, bold, and clear type, cast expressly for this use. Two sermons will appear in each number; and the remaining pages will be filled with Skeletons of Sermons, Ministerial and Religious Miscellany, Criticisms, Biographical Sketches, etc.

The list of Contributors to the American Pulpit will embrace several of the ablest clergymen of the evangelical denominations in the United States.

TERMS.

1. $1 per annum, in advance. If not paid till after three months from the time of subscribing, $1,50 at which time all subscriptions will be consided due, and bills sent accordingly.

2. Any person obtaining three subscribers, with pay in advance, shall receive a fourth copy gratis.

3. No subscriptions received for a less term than a year. *It* is desirable that all subscriptions should commence with the first number of the volume.

4. Will not the friends of this work use their influence in extending its circulation? Certainly, by so doing, they will advance the interests of Christ's cause. A little exertion on the part of each individual will do much to make it one of the most extensively circulated periodicals in the United States.

5. Several special agents are wanted to procure subscribers in different parts of the United States. Superannuated clergymen will receive good encouragement on personal or written application.

6. Ministers of the gospel, of every denomination, and other responsible individuals, are authorised, and cordially invited to act as agents.

7. All communications connected with the editorial department should be addressed to Rev. J. D. Bridge, Worcester, Massachusetts. All communications as business should be directed, 'post paid,' to Samuel Chism, Worcester, Massachusetts.

DR. LE ROY'S Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the modo of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Dean's.

PROSPECTUS

For the Congressional Globe and Appendix

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the Congressional Globe and Appendix for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the Congressional Globe & Appendix.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The Appendix is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressionhl Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

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Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

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$2,498,335,20- and from incidental and miscellaneous sources, $100,570,51. The last fiscal year, during which this amount was received, emb aced five months under the tariff act of 1842, and seven months during which the tariff act of 1846 was in force. During the five months under the operation of the tariff act of 1842, the amount received from customs was $7.842,306,90, and during the seven months under the act of 1846, the amount received was $15,905,557,76.

The nett revenue from customs in the year ending on the 1st December, 1846, being the last year of the tariff act of 1842, was $22,971,403 10; and the nett revenue from customs, during the year ending December 1st 1847, being the first year under the operation of the tariff act of 1846, of more than $8,500,000 over that of the last year of the tariff of 1842.

The expenditures during the fiscal year ending on the 30th June last, are $59,451,177 65; of which which $3,5228,02 37 was on account of payments of principal and interest of the public debt, including treasury notes redeemed and not funded. The expenditures, exclusive of the payment of public debt, were $55,929,095 28.

It is estimated that the receipts into the treasury for the fiscal year ending the 30th June, 1848, including balance in the treasury on the 1st of July last will amount to $42,886, 545 80; of which $31,000,-000, it is estimated, will be derived from customs; $3,500,000 from the sale of the public lands;—$100, 000 from incidental sources, including sales made by the Solicitor of the treasury,—and $6,285,294 95 from loans already authorized by law; which, with the balance in the treasury, on the 1st day of July last, make the sum estimated.

The expenditures for the same period, if pence with Mexico shall not be concluded, and the army shall be increased as proposed, will amount, including the necessary payments, on account of principal and interest of the public debt, and treasury notes to $58,615,660 07.

On the 1st of the present month the amount of the public debt actually incurred, including treasury notes, was $45,659,659 40. The public debt due on the 4th March 1845, including treasury notes, was $17,738,799 62; and consequently the addition made to the public debt, since that time, is $27,870,859,78. Of the loan of $23,000.000 authorized by the act of January, 1847, the sum of $5000,-000 was paid out to the public creditors, or exchanged at par for specie. The remaining $18, 000,000 was offered for specie to the highest bidder, not below par, by an advertisement issued by the Secretary of the Treasury, and published from the 9th of February to the 10th of April, 1847, when it was awarded to the several highest bidders, at a premium ranging from one-eighth of one per cent. to two per cent. above par. The premium has been paid into the treasury, and the sums awarded, deposited in specie in the treasury, as fast as it was needed by the wants of the government.

To meet the expenditures for the remainder of the present, and for the next fiscal year, ending on the 30th of June, 1849, a further loan, in aid of the ordinary revenue, will be necessary. Retaining a sufficient surplus in the treasury, the loan required for the remainder of the present fiscal year will be about $18,500,000. If the duty on tea and coffee be imposed, and the graduation of the public land shall be made at an early period of your session, as recommended, the loans for the fiscal year may be reduced to $17,000,000. They may be further reduced, whatever amount of expenitures can be saved by the military contributions collected in Mexico. The most vigorous measures for the augmentation of these contributions have been directed; and a very considerable sum is expected from that source. Its amount cannot, however, be calculated with any certainty. It is recommended that the loans to be made be authorized upon the same terms, which was authorized under the provisions of the act of the 28th of January, 1847.

Should the war with Mexico be continued till the 30th of June, 1849, it is estimated that a further loan of $20,500,000 will be reqired, for the fiscal year ending on that day, in case no duty be imposed on tea and coffee, and the public lands be not reduced and graduated in price, and no military contributions shall be collected in Mexico. If the duty on tea and coffee be imposed, and the lands reduced and graduated, in price, as proposed, the loan may be reduced to $17,000,000; and will be subject to be still further reduced by the amount of the military contributions which may be collected in Mexico. It is not proposed, however to ask Congress for authority to negotiate the loans for the next fiscal year; as it is hoped that the loans asked for the remainder of the present fiscal year, aided by military contributions, which may be collected in Mexico, may be sufficient. If, contrary to my expectations, there shall be a necessity for it, the fact will be communicated to Congress it time, for their action, during the present session. In no event will a sum exceeding $6,000,000 of this amount be needed before the meeting of the session of Congress, of 1848.

The act of July, 1846, reducing the duties on imports, has been in force since the 1st of December last; and I am gratified to state that all the beneficial effects which were anticipated from its operations have been fully realized. The public revenue derived from customs during the year ending 1st of December, 1846, exceeds, by more than $8,000,000, the amount received in the preceeding year, under the act of 1742, and which was superceded by it.—Its effects are visible in the great and almost unexampled prosperity which prevails in almost every branch of business.

While the repeal of the prohibitory and restrictive duties of the act of 1842, and the substitution, in their place, of reasonable revenue rates, levied on articles imported, according to their actual value, has increased the revenue, and augmented our foreign trade. All the great interests have been advanced and promoted; the great and important interests which had been not only too much neglected, but actually taxed by the protective policy, for the benefit of other interests, have been relieved of the burdens which that policy imposed upon them; and our farmers and planters, under the more just and liberal commercial policy, are finding new and profitable markets abroad for their augmented products. Our commerce is rapidly increased, and is extending more widely the circle of international exchanges. Great as has been the increase of our imports of the past year, our exports of domestic products sold at foreign markets, have been still greater.

Our navigation interests is eminently prosperous the number of vessels built in the United states is greater than during any period of equal length.—Large profits have been derived by those who have constructed, as well as by those who have navigated them. Should the ratio of increase, in the number of our Merchant vessels, be progressive, and be as great for the future as during the past year, the time is not distant when our tonage and commercial marine will be larger than that of any other Nation in the world. Whilst the interests of agriculture, of commerce, and of navigation have been enlarged, it is highly gratifying to observe that our manufactures are also in a prosperous condition.

None of the ruinous effects upon these interests, which were apprehended by some, as the result of the operation of the revenue system established by the act of 1847, have been experienced. On the contrary, the number of manufactories, and of the amount of capital invested in them, is rapidly increasing; affording gratifying proof that American enterprise and skill, employed in this branch of domestic industry, with no other advantage than those fairly and incidental accruing from a just system of revenue duties, are abundantly able to meet successfully all competition from abroad, and still derive fair and remunerating profits.

While capital invested in manufactures is yielding adequate and fair profits, under the new system, the wages of labor, whether employed in manufactures, agriculture or navigation, have been augmented.

The toiling millions, whose daily labor furnishes the supplies of food and raiment, for all the necessaries and comforts of life, are receiving wages, and more steady and permanent employment, than in any other country; or in any previous period of our own history.

So successful have been all the branches of our industry that a foreign war, which generally diminishes the resources of a nation, has in no essential degee retarded our onward progress or checked our general prosperity.

With such gratifying evidence of prosperity, and of the successful operation of the revenue act of 1846. every consideration of public policy recommends that it shall remain unchanged. It is hoped that the system of impost duties which it established may be regarded as the permanent policy; and the great interests affected by it may not be again subjected to be injuriously disturbed as they have heretofore been, by frequent and sometimes, sudden changes.

For the purpose of increasing the revenue, and without changing or modifying the rates imposed by the act of 1846 or the dutiable articles embraced in it previous, I again recommend to your favorable consideration, the expediency of levying a revenue duty on tea and coffee. The policy which exempted these articles from duty, during peace, ceases to exist when the country is engaged in war, and requires the use of all its available resources.

It is a tax which would be so generally diffused, that it would be felt oppressively by none; and be complained of by none. It is believed that there is not in the list of imported articles, any which are more properly, the subjects of the war duties.

It is estimated that three millions of dollars would be derived annually from a tax imposed on these articles.

Should Congress avail itself of this additional source of revenue, not only would the amount of public loans, rendered necessary by the war with Mexico, be diminished to that extent, but the public credit and the public confidence, in the ability and determination of the government, to meet all its engagements promptly would be more permanently established; and the reduced amount of the loans which it may be necessary to negotiate, could be obtained at cheaper rates.

Congress, is therefore, called upon to determine whether it is wiser to impose the war duties recommended, or by omitting to do so, increase the public debt annually, three millions of dollars, so long as loans shall be required to prosecute the war, and afterwards provide, in some other form, to pay the semi-annual interest upon, and ultimately to extinguish the principal. If in addition to these duties, Congresss should graduate & reduce the prices of such of the public lands as experience has proved will not command the price placed upon them. by the Government, an additional annual income to the treasury of between half a million and a million of dollars, it is estimated, would be derived from this source. Should both measures receive the sanction of Congress, the annual amount of public debt necessary to be contracted during the continuance of the war would be reduced near four millions of dollars. The duties recommended to be levied on tea and coffee, it is proposed shall be limited in their duration to the end of the war, and until the public debt rendered necessary to be contracted by it shall be discharged. The amount of the public debt to be contracted should be limited to the lowest practicable sum; and should be extinguished as early after the conclusion of the war as the means of the treasury will permit.

With this view, it is recommended that as soon as the war shall be over, all the surplus in the treasury, not needed for other indispensable objects, shall constitute a sinking fund, and be applied to the purchase of the funded debt, and that authority be conferred by law for that purpose.

The act of the 6th of August, 1846, "to establish a warehousing system," has been in operation more than a year, and has proved to be an important auxiliary to the tariff act of 1846, in augmenting the revenue and extending the commerce of the country. Whilst it has tended to enlarge commerce, it has been beneficial to our manufactures, by diminishing forced sales at auction of foreign goods at low prices to raise the duties to be advanced on them, and by checking fluctuations in the market. The system, although sanctioned by the experience of other countries, was entirely new in the United States, and is susceptible of improvement in some of its provisions. The Secretary of the Treasury, upon whom was devolved large discretionary powers in carrying this measure into effect, has collected and is now collecting the practical results of the system in other countries, where it has long been established, and will report at an early period of your session such other regulations suggested by the investigation as may render it still more effective and beneficial.

By the act to "provide for the better organization of the treasury, and for the collection, safe keeping, and disbursement of the public revenue," all banks were discontinued as fiscal agents of the Government, and the paper currency issued by them was no longer permitted to be received in payment of dues.

The Constitutional Treasury created by this act went into operation on the first of January last.—Under the system established by it, the public moneys have been collected, safely kept, and disbursed by the direct agency of officers of the Government in gold and silver, and transfers of large amounts have been made from points of collection to points of disbursement, without loss to the treasury, or injury or inconvenience to the trade of the country.

While the fiscal operations of the Government have been conducted with regularity and ease under this system, it has had a salutary effect in checking and preventing an undue inflation of the paper currency issued by the banks which exist under State charters. Requiring, as it does, all dues to the Government to be paid in gold and silver, its effect is to restrain excessive issues of bank paper by the banks disproportioned to the specie in their vaults, for the reason that they are at all times liable to be called on by the holders of their notes for their redemption, in order to obtain specie for the payment of duties and other public dues. The banks, therefore, must keep their business within prudent limits, and be always in a condition to meet such calls, or run the hazard of being compelled to suspend specie payments, and be thereby discredited. The amount of specie imported into the United States during the last fiscal year was twenty-four million one hundred and twenty-one thousand two hundred and eighty-nine dollars; of which there was retained in the country twenty-two million two hundred and seventy-six thousand one hundred and seventy dollars. Had the former financial system prevailed, and the public moneys been placed on deposite in banks, nearly the whole of this amount would have gone into their vaults, not to be thrown into circulation by them, but to be withheld from the hands of the people as a currency, and made the basis of new and enormous issues of bank paper. A large proportion of the specie imported has been paid into the Treasury for public dues; and after having been, to a great extent, recoined at the mint, has been paid out to the public creditors, and has gone into circulation as a currency among the people. The amount of gold and silver coin now in circulation in the country is larger than at any former period.

The financial system established by the Constitutional Treasury has been, thus far, eminently successful in its operations; and I recommend an adherenee to all its provisions, and especially to that vital provision which wholly separates the Government from all connection with banks, and excludes bank paper from all revenue receipts.

In some of its details, not involving its general principles, the system is defective, and will require modification. These defects, and such amendments as are deemed important, were set forth in the last annual report of the Secretary of the Treasury. These amendments are again recommended to the early and favorable consideration of Congress.

During the past year the coinings of the mint and its branches has exceeded twenty millions of dollars. This has consisted chiefly in converting the coins of foreign countries into American coin.

The largest amount of foreign coin imported has been received at New York; and if a branch mint was established at that city, all the foreign coin received at that port could at once be converted into our own coin, without the expense, risk, and delay of transporting to the mint for that purpose, and the amount recoined would be much larger.

Experience has proved that foreign coin, and especially foreign gold coin, will not circulate extensively as as a currency among the people. The important measures of extending our specie circulation, both of gold and silver, and of diffusing it among the people, can only be effected by converting such foreign coin into American coin. I repeat the recommendation contained in my last annual message for the establishment of a branch of the mint of the United States at the city of New York.

All the public lands which had been surveyed and were ready for market have been proclaimed for sale during the past year. The quantity offered and to be offered for sale, under proclamations issued since the first of January last, amounts to nine million one hundred and thirty-eight thousand five hundred and thirty-one acres. The prosperity of the Western States and Territories in which these lands lie will be advanced by their speedy sale.

By withholding them from market, their growth and increase of population would be retarded, while thousands of our enterprising and meritorious frontier population would be deprived of the opportunity of securing freeholds for themselves and their families. But, in addition to the general considerations which rendered the early sale of these lands proper, it was a leading object at this time to derive as large a sum as possible from this source, and thus diminish, by that amount, the public loan rendered necessary by the existence of a foreign war.

It is estimated that not less than ten millions of acres of the public lands will be surveyed and be in a condition to be proclaimed for sale in 1848.

In my last annual message I presented the reasons which in my judgment, rendered it proper to graduate and reduce the price of such of the public lands as have remained unsold for long periods after they had been offered for sale at public auction.

Many millions of acres of public lands lying within the limits of several of the Western States, have been offered in the market, and been subject to sale at private entry for more than twenty years, and large quantities for more than thirty years, at the lowest price prescribed by the existing laws, and it has been found that they will not command that price. They must remain unsold and uncultivated for an indefinite period, unless the price demanded for them by the Government shall be reduced. No satisfactory reason is perceived why they should be longer held at rates above their real value. At the present period an additional reason exists for adopting the measure recommended. When the country is engaged in a foreign war, and we must necessarily resort to loans, it would seem to be the dictate of wisdom that we should avail ourselves of all our resources, and thus limit the amount of the public indebtedness to the lowest possible sum.

I recommend that the existing laws on the subject of pre-emption rights be amended and modified so as to operate prospectively, and to embrace all who may settle upon the public and make improvements upon them before they are surveyed, as well as afterwards, in all cases where such settlement may be made after the Indian title shall have been extinguished.

If the right of pre-emption be thus extended, it will embrace a large and meritorious class of our citizens. It will increase the number of small freeholders upon our borders, who will be enabled thereby to educate their children and otherwise improve their condition, while they will be found at all times, as they have ever proved themselves to be, in the hour of danger to their country, among our hardiest and best volunteer soldiers, ever ready to tender their services in cases of emergency, and among the last to leave the field as long as an enemy remains to be oncountered. Such a policy will also impress these patriotic pioneer emigrants with deeper feelings of gratitude for the paternal care of their government, when they find their dearest interests secured to them by the permanent laws of the land, and that they are no longer in danger of losing their homes and hard-earned improvements by being brought into competition with a more wealthy class of purchasers at the land sales.

The attention of Congress was invited, at their last and the preceding session, to the importance of establishing a Territorial Government over our possessions in Oregon; and it is to be regretted that there was no legislation on the subject. Our citizens who inhabit that distant region of country are still left without the protection of our laws, or any regularly organized government Before the question of limits and boundaries of the Territory of Oregon was definitely settled, from the necessity of their condition, the inhabitants had established a temporary government of their own. Besides the want of legal authority for continuing such a government, it is wholly inadequate to protect them in their person and property, or to secure to them the enjoyment of the privileges of other citizens, to which they are entitled under the Constitution of the United States. They should have the right of suffrage, be represented in a Territorial Legislature, and by a Delegate in Congress; and possess all the rights and privileges which citizens of other portions of the Territories of the United States have heretofore enjoyed, or may now enjoy.

Our judicial system, revenue laws, laws regulating trade and intercourse with the Indian tribes, and the protection of our laws generally, should be extended over them.

In addition to the inhabitants in that Territory who had previously emigrated to it, large numbers of our citizens have followed them during the present year, and it is not doubted that during the next and subsequent years their numbers will be greatly increased.

Congress, at its last session, established post-routes leading to Oregon, and between different points within that Territory, and authorized the establishment of post offices at "Astoria and such other places on the coasts of the Pacific within the territory of the United States, as the public interests may require." Post offices have accordingly been established, deputy postmasters appointed, and provision made for the transportation of the mails.

The preservation of peace with the Indian tribes residing west of the Rocky mountains will render it proper that authority should be given by law for the appointment of an adequate number of Indian agents to reside among them.

I recommend that a surveyor general's office be established in that Territory, and that the public lands be surveyed and brought into market at an early period.

I recommend also that grants, upon liberal terms, of limited quantities of the public lands be made to all citizens of the United States who have emigrated, or may hereafter, within a prescribed period, emigrate, to Oregon and settle upon them. These hardy and adventurous citizens who have encountered the dangers and privations of a long and toilsome journey, and have at length found an abiding-place for themselves and their families upon the utmost verge of our western limits, should be secured in the homes which they have improved by their labor.

I refer you to the accompanying report of the Secretary of War for a detailed account of the operations of the various branches of the public service connected with the Department under his charge. The duties devolving on this Department have been unusually onerous and responsible during the past year, and have been discharged with ability and success.

Pacific relations continue to exist with the various Indian tribes, and most of them manifest a strong friendship for the United States. Some depredations were committed during the past year upon our trains transporting supplies for the army, on the road between the western border of Missouri and Santa Fe. These depredations, which are supposed to have been committed by bands from the region of New Mexico, have been arrested by the presence of a military force ordered out for that purpose. Some outrages have been perpetrated by a portion of the northwestern bands upon the weaker and comparatively defenceless neigboring tribes. Prompt measures were taken to prevent such occurrences in future.

Between one and two thousand Indians, belonging to several tribes, have been removed during the year from the east of the Mississippi to the country allotted to them west of that river, as their permanent home, and arrangements have been made for others to follow.

Since the treaty of 1846 with the Cherokees, the feuds among them appear to have subsided, and they have become more united and contented than they have been for many years past. The commissioners, appointed in pursuance of the act of June twenty-seventh, 1346, to settle claims arising under the treaty of 1835'36 with that tribe, have executed their duties; and, after a patient investigation and a full and fair examination of all the cases brought before them, closed their labors in the month of July last. This is the fourth board of commissioners which has been organized under this treaty. Ample opportunity has been afforded to all those interested to bring forward their claims. No doubt is entertained that impartial justice has been by the late board, and that all valid claims embraced by the treaty have been considered and allowed. This result, and the final settlement to be made with this tribe, under the treaty of 1846, which will be completed and laid before you during your session, will adjust all questions of controversy between them and the United States, and produce a state of relations with them, simple, well-defined and satisfactory.

Under the discretionary authority conferred by the act of the 3d of March last, the annuities due to the various tribes have been paid during the present year to heads of families instead of to their chiefs, or such persons as they might designate, as required by the laws previously existing. This mode of papment has given general satisfaction to the great body of the Indians. Justice has been done to them and they are grateful to the Government for it. A few chiefs and interested persons may object to this mode of payment, but it is believed to be the only mode of preventing fraud and imposition from being practiced upon the great body of common Indians, constituting a majority of all the tribes.

It is gratifying to perceive that a number of the tribes have recently manifested an increased interest in the establishment of schools among them, and are making rapid advances in agriculture—some of them producing a sufficient quantity of food for their support, and in some cases a surplus to dispose of to their neighbors. The comforts by which those who have received even a very limited education, and have engaged in agriculture, are surrounded, tend generally to draw off their less civilized brethren from the precarious means of subsistence by the chase to habits of labor and civization.

The accompanying report of the Secretary of the Navy presents a satisfactory and gratifying account of the condition and operations of the naval service during the past year. Our commerce has been pursued with increased activity, and with safely and success, in every quarter of the globe, under the protection of our flag, which the navy has caused to be respected in the most distant seas.

In the Gulf of Mexico and in the Pacific the officers and men of our squadrons have displayed distinguished gallantry and performed valuable services. In the early stages of the war with Mexico her ports and both coasts were blockaded, and more recently many of them have been captured and held by the navy. When acting in co-operation with the land forces the naval officers and men have performed gallant and distinguished services on land as well as on water and deserve the high commendation of the country.

While other maritime powers are adding to their navies large numbers of war steamers, it was a wise policy on our part to make similar additions to our navy. The four war steamers authorized by the act of the third of March, 1847 are in the course of construction.

In addition to the four war steamers authorized by this act the Secretary of the Navy, has in pursuance of its provisions, entered into contracts for the construction of five steamers, to be employed in the transportation of the United States mail "from New York to New Orleans, touching at Charleston, Savannah and Havana, and from Havana to Chagres;" for three steamers to be employed in like manner from Panama to Oregon "so as to connect with the mail from Havana to Chagres across the isthmus;" and for five steamers to be employed in like manner from New York to Liverpool. These steamers will be the property of the contractors, but are to be built "under the superintendence and direction of a naval constructor in the employ of the Navy department, and to be so constructed as to render them convertible at the least possible expense into war steamers of the first class."

A prescribed number of naval officers, as well as a post office agent, are to be on board of them and authority is reserved to the Navy Department at all times to exercise control over said steamships, "to have the right to take them for the exclusive use and service of the United States upon making proper compensation to the contractors therefor.

Whilst these steamships will be employed in transporting the mails of the United States coastwise and to foreign countries, upon an annual compensation to be paid to the owners, they will be always ready, upon an emergency requiring it, to be converted into war steamers; and the right reserved to take them for the public use will add greatly to the efficiency and strength of this description of our naval force. To the steamers thus authorized under contracts made by the Secretary of the Navy, should be addod five other steamers authorized under contracts made in pursuance of law by the Postmaster General, making an addition, in the whole, of eighteen war steamers, subject to be taken for public use. As further contracts for the transportion of the mail to foreign countries may be authorized by Congress the number may be enlarged indefinitely.

The enlightened policy by which rapid communication with the various distant parts of the globe is established, by means of American-built sea steamers, would find an ample reward in the increase of our commerce, and in making our country and its resources more favorably known abroad; but the national advantage is still greater of having our naval officers made familiar with steam navigation; and of having the privilege of taking the ships already equipped for immediate service at a moment's notice, and will be cheaply purchased by the compensation to be paid for the transportation of the mail in them, over and above the postage received.

A just national pride, no less than our commercial interests, would seem to favor the policy of augmenting the number of this description of vessels. They can be built in our country cheaper and in greater numbers than in any other in the world.

I refer you to the accompanying report of the Postmaster General for a detailed and satisfactory account of the condition and operations of that Department during the past year. It is gratifying to find that, within so short a period after the reduction in the rates of postage, and notwithstanding the great increase of mail service, the revenue received for the year will be sufficient to defray all the expenses, and that no further aid will be required from the Treasury for that purpose.

The first of the American mail steamers authorised by the act of the third of March, 1845, was completed and entered upon the service on the first of June last, and is now on her third voyage to Bremen and other intermediate ports. The other vessels authorised under the provisions of that act are in course of construction, and will be put upon the line as soon as completed. Contracts have also been made for the transportation of the mail in a steamer from Charleston to Havana.

A reciprocal and satisfactory postal arrangement has been made by the Postmaster General with the authorities of Bremen, and no difficulty is apprehended in making similar arrangements with all other Powers with which we may have communications by mail steamers, except with Great Britain

On the arrival of the first of the American steamers, bound to Bremen, at Southampton, in the month of June last, the British post office directed the collection of discriminating postages on all letters and other mailable matter which she took out to Great Britain, or which went into the British post office on their way to France, and other parts of Europe. The effect of the order of the British post office is to subject all letters and other matter transported by American steamers to double postage, one postage having been previously paid on them to the United States, while letters transported in British steamers are subject to pay a single postage. This measure was adopted with the avowed object of pretecting the British line of mail steamers now running between Boston and Liverpool, and, if permitted to continue, must speedily put an end to the transportation of all letters and other matter by American steamers, and give to British steamers a monopoly of the business. A just and fair reciprocity is all that we desire, and on this we must insist. By our laws, no such discrimination is made against British steamers bringing letters into our ports, but all letters arriving in the United States are subject to the same rate of postage, whether brought in British or American vessels. I refer you to the report of the Postmaster General for a full statement of the fact of the case, and of the steps taken by him to correct this inequality. He has exerted all the power conferred upon him by the existing laws.

The Minister of the United States at London has brought the subject to the attention of the British Government, and is now engaged in negotiation for the purpose of adjusting reciprocal postal arrangements which shall be equally just to both countries. Should he fail in concluding such arragements, and should Great Britain insist on entering the unequal and unjust measure she has adopted, it will become necessary to confer additional powers on the Postmaster General, in order to enable him to meet the emergency, and to put our own steamers on an equal footing with British steamers engaged in transporting the mail between the two countries; and I recommend that such powers be conferred.

In view of the existing state of our country, I trust it may not be inappropriate, in closing this communication, to call to mind the words of wisdom and admonition of the first and most illustrious of my predecessors, in his farewell address to his countrymen.

The greatest and best of men, who served his country so long, and loved it so much, foresaw, with 'serious concern,' the danger to our Union "of characterizing parties by geographical discriminations—*Northern* and *Southern*, *Atlantic* and *Western*—whence designing men may endeavor to excite a belief that there is a real difference of local interests and views," and warned his countrymen against it.

So deep and solemn was a conviction of the importance of the Union, and of preserving harmony between its different parts, that he declared to his countrymen in that address, "It is of infinite moment that you should properly estimate the immense value of national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immoveable attachment to it; accustoming yourselves to think and to speak of it as a palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts."

After the lapse of half a century these admonitions of Washington fall upon us with all the force of truth. It is difficult to estimate the "immense value" of our glorious Union of confederated States, to which we are so much indebted for our growth in population and wealth, and for all that constitutes us a great and a happy nation. How unimportant are all our differences of opinion upon minor questions of public policy, compared with its preservation?—and how scrupulously should we avoid all agitating topics which may tend to distract and divide us into contending parties, separated by geographical lines, whereby it may be weakened or endangered.

Invoking the blessing of the Almighty Ruler of the Universe upon your deliberations, it will be my highest duty, no less than my sincere pleasure, to co-operate with you in all measures, which may tend to promote the honor and enduring welfare of our common country.

JAMES K. POLK.

WASHINGTON, Dec., 1847.

Horse radish may be kept during the winter by grating it while green and corking it up tight in bottles filled with vinegar.

GOVERNOR'S MESSAGE.

Gentlemen of the Senate
and House of Representatives:

I rejoice that our domestic affairs afford, at our present meeting, so much cause of mutual congratulation and profound gratitude to the great Author of all Good. Whilst pestilence and famine have wasted the Eastern Hemisphere, health and plenty have smiled in all our borders. Labor, throughout its manifold departments, has prospered and brought a rich reward. Learning, benevolence and religion, have thrown their roots wider and deeper into the foundations of the social system. Temperance has extended, still more, her besign influence over the erring & the lost; and as a consequence, general good order has prevailed, and crimes have diminished thro'out the State.

During the year that is past, the several deparments of the State Government have discharged their respective duties with faithfulness and success, as will, in due time, appear from their reports.

As the very circumstancial and able communication of the Auditor will immediately be laid before you, showing our revenues to be in a highly prosperous condition, I shall content myself with the following brief statement of the receipts and disbursements of the fiscal year ending on the 15th day of November, 1847.

RECEIPTS.

General revenue received from taxes levied on grand list, and incidental items during the fiscal year 1847,	$1,202,528 47
Tolls and dividends received upon canals, turnpikes and public works of State	827,641 85
Tax upon Banks, Iusurance and Bridge Componies	41,648 52
Surplus revenue principal repaid by the counties	101,835 48
Interest on Surplus revenue paid by counties to common school found	86,379 06
Receipts for canal lands sold, and other items	53,942 40
Total payments into the treasury applicable to the annual expenses of the State Government and Institutions, repairs of Public works, payment of interest on the State Debt, and to the sinking fund	$2,314,075,78

DISBURSEMENTS.

Paid upon appropriations for support of State Government and State Institutions, during the year 1847	$210,250 42
Paid for support of common schools	201,319 31
Interest upon state debt, foreign and domestic, including exchange & expenses paid	1,175,117 51
Repairs and contingent expenses upon public works	317,568 13
Amount of payments for the ordinary annual expeditures of the State during the year	$1,904,255 37
Balance, being surplus applicable to payment of the temporary and funded debt of the State	$409,820 41
In addition to the above, there has been paid into the treasury, on account of shool lands and other trust funds and proceeds of loans and bonds issued, the sum of	$237,145 26
Payments have been made from these funds to the amount of	118,341 01
Leaving the balance of receipts of the trust funds over the disbursements,	$118,804 25

Domestic Bonds to the amount of $119,883 73 have been redeemed during the year 1847, at the treasury.

The total amount of the balances of the several funds in the treasury at the fiscal year, on the 15th day of November, 1847, was $484,281 70.

This cheering epitome of the fiscal affairs of the State, and the highly prosperous condition of all her industrial interests, indicates the present as the long-looked for and auspicious period to begin efficiently the payment of her debts. And I accordingly earnestly recommend, that the Sinking Fund be increased from twenty-five thousand to not less than two hundred thousand dollars per annum.

Our new Revenue Law, so much for a time misunderstood, commending itself by its wisdom, fairness and efficacy, to the deliberate judgement and integrity of the determined, faith-sustaining, and debt-paying people of Ohio, has at length fairly lived down all opposition. It has equalized our burdens, filled our treasury, and sustained our credit on a proud eminance amongst the States and nations of the earth.

The act to incorporate the State Bank of Ohio and other Banking Institutions, has thus far, realized the expectations of its framers, It has gone very generally into operation, dispensing throughout every district of the State, those facilities which the exigencies of modern commerce demands, affording to the people a convenient, sound and convertible currency, and paying more than its equal share of the taxes of the State.

The amount received from sales of Canal lands during the year proves the wisdom of the law recommended and passed last winter, making a deduction of one-third in favor of actual settlers, and limiting the sales to not more than one hundred and sixty acres to any one individual.

The Legislature of Virginia promptly met the proposition of the last General Assembly of the state of Ohio for the settlement, by compact, of the questions of boundary, and also of the use, navigation, and jurisdiction of, and over the Ohio river, by the passage of joint resolutions corresponding with ours. In pursance of these resolutions, the Governor of Virginia has appointed William C. Rives, William Green, and G. W. Thompson, commissioners one the part of Virginia, who are to meet Thomas Ewing, Alfred Kelley, and John Brough, commissioners by me named on the part of Ohio, at Washington city, on the first Monday in January next. It is hoped that the Legislature of Kentucky may, at an early period of its present session, act on the subject, so that commissioners on behalf of that State and this may meet at the same time and place.

In organizing the three Regiments of Volunteers for the Mexican War last year, the State incurred a liability of more than thirty thousand dollars, a considerable portion of which remains as yet unpaid by the United States Government, as will more fully appear by the report of the Quartermaster General. Two other Regiments, being the fourth and fifth of Infantry, and one company of Calvary, have this year volunteered and are now in Mexico. In the organization of these latter troops, I did not consider myself either authorized or called upon to expend large sums of money, first, because Congress had made liberal appropriations for the support of the army, which were under the control of the President, and the Legislature of Ohio had not, for that purpose, placed funds at my disposal; and, secondly, because the requisition itself contained the following clause: "The proper officers of the Staff Departments will be immediately sent to the place of rendezvous, with funds to defray the necessary expenses, which may be incurred agreeably to law."

The Asylums for lunatics, for the blind, and for the deaf and dumb, have all been managed, by their respective superintendents and officers, with distinguished ability and success, every way worthy of the high character which they have attained, and of the lustre which they have shed on the good name of the State; I cheerfully commend them to your continued patronage.

The mild yet firm discipline administered by the Warden and officers of the Penitentiary, and the moral and religious instrumentalities brought into requisition, including the largely increased library for the use of the convicts, collected by the Rev. Mr. Finley, are exercising, I trust, a wholesome influence upon their character. No duty intrusted to government is more difficult of execution than that of the punishment of crime. The great object to be kept in view is, the protection of society, by the confinement and especially by the reformation of the criminals, in suchmanner as shall at once defray all expenses and train the convicts to habits of industry; not forgetting, though fallen, and they are yet men, with minds to be enlightened and hearts to be animated by the lessons of morality and religion. Is it not true that we have directed our attention too much to the financial view alone of this great governmental obligation? Having succeeded in making the Penitentiary defray its own expenses, aid in erecting other itstitutions, and pay a balance into the treasury, have we not overlooked the nature of the contracts by which the convicts have been hired out and transferred from hand to hand; and have we not, in some respects, forgotten what is due to their minds and bodies? May it not well be questioned whether unremitting and unrequitted toil, from early dawn till night, under the eye of the interested task-master, without an hour to read by day or light to read at night, constitutes the great road to moral reformation? Is it right to continue in the hands of one individual a monopoly of between two and three hundred laboring men, at only thirty-three cents per day, boarding, lodging, and workshops found? Is it just to keep up that monopoly at that price in competition with the honest mechanics of the State? Is it to be tolerated that such a contract is claimed to be perpetual.

I submit to your deliberate judgement whether the Warden of the Penitentiary had power, either by virtue of his office, or by any legal enactment to limit or control legislation, by any such perpetual contract, and whether the General Assembly has not undoubted right, in the exercise of its discretion, to abolish the penitentiary system entirely, or to adopt solitary confinement, either in whole or in part; or, if they find the present system detrimental to the industrial concerns of the State, whether, from the nature of government and the terms of the contracts themselves, they may not employ either the whole or a part of the convicts at the public buildings.

And I would further submit to the wisdom of the Legislature, whether the work on the State House ought not to be immediately and earnestly resumed; and whether convict labor ought not to be withdrawn from avocations injurious to mechanical pursuits & directed to this necessary object, taking care, in its gradual withdrawal, to work no injury to any just rights of contractors. And if by this direction to the labor of the prison, or a portion of it, appropriations become necessary to pay for the stone quarry purchased, and to support the institution, whether they should not be made. Is it not better to do that than either to hire out convicts at thirty-three cents per day, and employ other laborers to do the same work at one dollar and fifty cents per day; or to suffer the foundation laid, and materials provided for the State House, as well as all our archives, to go to ruin.

The National Government having for the time being at least, abandoned our lakes and rivers and directed all the energy and resources of the nation to a war of foreign conquest, it becomes the more important, especially as it is the settled policy of the State of Ohio not to increase her debt but to pay it off, that all proper encouragement should be given to such organizations as will bring the private enterprise of the country to bear on its physical improvement. The great lines of Railroads extending from Boston New York, Philadelphia and Baltimore towards Buffalo, Dunkirk, Pittsburg and Wheeling must all, in two or more concentrated chains, cross the State of Ohio, at right angles with our canals and railroads, from Toledo, Sandusky and Cleveland, to the Ohio river, and connect with other roads soon to be completed to the Mississippi river at Galena, Quincy, Alton and St. Louis. In all truly democratic governments where the policy of the law is to distribute, not to concentrate estates, and where there are, consequently, few rich men; associated wealth and effort become indispensible to the accomplishment of great enterprises. It is thus that corporations emanate from and exist as the efficient instrumentalities of Republican Institutions, and are multiplied in direct proportion to the enterprise and freedom of states and nations.

For these amongst many other reasons, I would recommend the passage of a more efficient general law incorporating manufacturing companies with proper limitations. To call into active use dormant capital, to build up manufactures, to aid young men of small means to begin business, create for the husbandman a market at his own deer to develop the resources of the State and to repress emigration from it, the tendency of such a law is not only obvious but sanctioned by the experience of Massachusetts and other states.

Permit me also to recommend, that the law regulating interest may be so modified as to permit parties to contract for any rate not exceeding a certain limit to be fixed by the Legislature, leaving the law as it now is, in all cases wherein no contract has been made in relation to interest. Capital now bears its equal burden of taxation reducing interest in some places below five per cent. It is necessary to the prosperity of a state as well as labor, and no wise legislator will make war upon it. Contracts as high as ten per cent, are made every day in defiance of the law as it stands. Honest men fulfill and others less scrupulous, retreat behind the law and disregard them.—Some reasonable modification, instead of banishing capital, as the present law does to other states tolerating a higher rate of interest, would invite it amongst us, and thus by competition diminish rather than increase the rate of interest.

It is matter of rejoicing to every lover of enlightenment and freedom, that the cause of education, in all its departments, was never more prosperous than during the past year. The common school system is firmly established in the habits and affections of the people, and though falling in many things short of the hopes of the patriot and philanthropist, fully partakes of the progressive spirit of the age, and will not, in the end, fall short of its high destiny, the universal diffusion of useful knowledge. It needs no recommendation of mine to command your cordial and continued support.

Next to the cause of universal education, the speedy and efficient administration of justice deserves your attention. The population and business of Hamilton, Cuyahoga, and perhaps other counties, are so rapidly increasing, and have indeed already grown so large, as to render it impossible for the existing courts of jutice to decide all the causes accumulating upon their dockets. Some additional courts such as the legislature may in the exercise of its constitutional powers see fit to organize, have become indispens able.

One of the most important duties necessarily devolving upon the present session of the General Assembly, is the quadrennial appointment of the State, and as no right is dearer to a freeman than that of equal representation, I rest assured that you will meet this fundamental trust with all that spirit of deliberation, candor and fairness toward all parties and every district of the State, which its delicacy and proper performance demand.

The people of Ohio are so largely interested in the easy transportation of her bulky agricultural products to market, that it becomes the duty of her executive and legislative departments to speak in language not to be misunderstood, as to the obligation of the general government to aid in the development of those great lines of internal communication which the inventive genius and irresistible energy of the age are giving to the world. If there be any one question in relation to which more than another the people of the whole Union are united as the voice of one man, it is as to the duty of Congress to improve our great lakes and rivers so as to afford safe and cheap inland navigation and transportation. Not intending thereby to exclude other equally important objects in our own State and elsewhere, let us direct our attention to certain local

THE WESTERN RECORDER.

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Original Poetry.

Written for the Western Recorder.

WINTER.

The frost-crowned Monarch of the year has come,
And sways his icy sceptre o'er the land,
His freezing glance strikes all creation dumb,
From the huge mountain, to the smallest sand,
All Nature bows unto his stern command!
Even Old Erie, whose bright waters roll
As if in mockery, must tamely stand,
A crystal bridge on which he walks; no toll,
Nor tribute, does he pay—The world's at his *control*.

And men, nay, even Monarchs on their throne,
Tremble at his approach. They quake with fear
When they behold him, from the friged zone,
Mounted upon the northern blast appear.
But not for these, can fall the Poets tear,
While thousands, whom their tyranny oppress,
Are left, uncared for, in their hovels drear,
Till, in their madness, they are doom'd to bless
The tempest, & the storm, that ends their wretchedness.

'Tis thus," man's inhumanity to man
Makes countless thousands mourn"—Oh, Albion!
How can your Peers, without a shudder scan,
The dire effects of tyranny upon
The Sons of Ireland? O! is there *not one*
To lift his voice for the oppressed? In vain
We listen for reply—alas! there's none.
And yet each blast, that blows across the main,
Brings to our ears the cries of starving want again.

Hark! 'tis the cry of children in distress,
Or, lo! the strong man has become a child;
The infant still, sucks its dead mothers breast;
The Fairest daughter roams in madness wild!
The boldest brother met his fate, and smiled!
In the last moments of his life; for he
Had cherished though ts of death.—E'en from a child
His fondest wish to see his country free!
Despair, made *death*, more sweet than chains and infamy.

To see a noble heart, thus sear'd and broken,
Makes the warm current in my veins run chill!—
If there's a God above, (with awe 'tis spoken)
The cry of violence will reach his hill:
With indignation he will surely fill
His blasting vials; and will quickly rain
Destruction on oppression's head! He will
Not, very long see proud oppression reign;
Nor hear the widow, and the orphan, plead in vain.

America! my home! I turn to thee!
Here the rude blasts of winter cannot harm—
Each mountain, hill, rock and tall forest tree,
Serves as a shield to keep thy freemen warm.
Who heeds the frost, or rain, or winter's storm,
Through the vast length and breadth of thy domain?
Or who has seen lank famine's dismal form
With rapid strides pass o'er thy fertile plain?
Here Plenty spreads her lap—we feast and feast again!

Here the poor exile finds a safe retreat,
When driven from his own dear native land;
A kindred spirit, here, will always greet,
The weary Alien, with an outstretched had,
And he, may soon become, one of the band,
Or brotherhood, of his adopted home,
And, in his turn extend a helping hand,
To some poor wretch, like him compelled to roam,
And, lo! Europe has found it out--they come! they come!!

Putnam, Dec. 10, 1847. LOUIS.

Western Sketches.

Written for the Western Recorder.

HISTORICAL REMINISCENCES OF THE WAR OF 1812.

NO. I.

Mr. Editor: I feel much reluctance to appear again in your paper as a writer of historical notes, because of my deficiency in literary acquirements, but the attempts which have been made, and are now making, to give the public a history of Ohio, seems to call for all the information that it is possible to rescue from the oblivion which time must soon cast over many historical facts, unless those who were actors, or cognizant of the transactions, will in some way give them a record. My attention has ben called to this subject by seeing in the "History of Ohio," by Caleb Atwater, and "Historical Collections of Ohio," by Henry Howe, much of error in regard to the early history of the war of 1812, in the north-west part of Ohio; more especially some transactions of that part of the Militia under General E. W. Tupper, in which Brigade, I served my tour of duty: I have thought it best to give you my recollections, with a request that you will if you think best to publish it in your paper, forward to the Historical Society of Cincinnati, & to Mr. Howe a copy of the papers containing these notes, that they may use them as they think best. In Mr. Atwater's Book, pp. 197–8 and 9, is an account almost wholly erroneous.—In Nr. Howe's Collections the errors are almost wholly in those parts, extracted from some other writer. Under the head "Clinton County" in a notice of Capt. Hinkson: and other notices of the operations of the army in Wood county, &c., &c. I do not propose to point out all the errors, or give a history of all the transactions on our north-western frontier, but to give some historical facts, in a continuous narrative, of those things with which I was acquainted.

It will be recollected, that early in the summer of 1812, three regiments of volunteers were raised in Ohio, previous to the declaration of war: one commanded by General Findley of Cincinnati, a Major General in the Militia; one by Duncan McAuthur of Chilicothe, also a Major General; and one by Lewis Cass of Zanesville, a Brigadier General. These gentlemen took Colonel's commissions, under the law of the United States, holding on still to their commissions in Militia.—These regiments with the 4th regiment of United States troops, which had been out with Harrison at the batle of Tippecanoe, composed the principal part of General Hull's command, and were marched from Urbana, through the (then) wilderness, to the rapids of the Maumee of the lake; cutting as they went a road, afterwards known as "Hull's route"—from there to Detroit, a road was already defined, and made passable. After the declaration of war, Hull invaded Canada, with the view of taking the British fort of Malden, near the outlet of Detroit river. He was driven back by the British and Indians, and his communication with Ohio cut off. A company of volunteers from Chilicothe undertook to escort provisions to Detroit, for the army, which was hemmed in by the British and Indians.—They reached the river Raisen, where they were obliged to halt; and an attempt to open the communication by Hull, brought on the battle of Brownstown, by Colonel Miller. The manifest weakness of Hull's command, led the Government to call on Governor Meigs for Militia, and General Tupper was ordered, first to Chilicothe, and afterwards to Urbana to take the command of the forces, collecting, to re-enforce Hull.—General Tupper was the oldest Brigadier General in the State, and if he had reached Hull's army, would have been placed in command over the three Colonels from Ohio, already there.—Governor Meigs had been his intimate acquaintance, from the first settlement of Ohio, and well knew his energy and capacity for that station, so that duty & his individual preference were combined in the choice. While General Tupper with three companies from his own Brigade were on the march to Urbana, the news of Hull's surrender was received. This was in August. The three companies were two from Gallia; commanded by Captain Calvin Shephard, of Infantry; and Captain Isaac Buler, of Rifles; from Athens, a company under the command of Captain Gregory. When I joined General Tupper, about the 19th of August, (from Washington co. then a part of General Tupper's Brigade,) these were quartered in vacant houses in Urbana.—Governor Meigs was there, to superintend the organization. Not a tent, or any kind of camp equipage was to be had. The arms were such as the men had brought from home. The frontier settlements were alarmed;—the refugees from about the rapids of the Maumee were endeavoring to reach the settlements in Champaign county, then the border settlements. Many of the Indians in Ohio had joined the British, and the people were distrustful of those who remained friendly; so that Governor Meigs had a double duty; to protect, and re-ensure the border settlers, and to keep evil disposed persons from attacking or murdering the friendly Indians.—Great distrust, and jealousy, was manifested towards Governor Meigs, and all others who evinced a disposition to protect the Indians; and, one attempt was made to poison Governor Meigs; and several to slay Indians who visited Urbana, at his request. So that it was a time of great trial and difficulty. Governor Meigs met the emergency with firmness, seconded by General Tupper in his efforts.

Governor Meigs had with him at Urbana a part of a company of Horse from Zanesville under Captain Pierce, who had been ordered out as an escort, while he was holding a council at Piqua with the Indians, previously. This part of a company were kept constantly on duty on Hull's road, picking up, and helping in, those who were fleeing from the settlements on the Maumee; and in bringing such intelligence as they would glean from them, as to the British and Indians.—(Captain Pierce with his company was afterwards at the battle with the Indians at the Mississiniway towns—and the Captain commanding one of the guards was killed in the early part of the action.) The Indians soon after the surrender of Hull, besieged Fort Wayne. A mounted expedition was got up to relieve it, one company belonging to General Tupper's command (from Deer Creek on the Scioto,) were of the forces sent on that occasion; and this siege was the cause of the calling out of General Harrison to the command of the Kentucky Brigade. Three or four regiments had been called for from that State, and they hastened their march under the command of General Harrison, to relieve that place, but the mounted men effected the object before they reached Fort Wayne. A part of the Shawnee Indians under Captain Lewis, and Logan, were the first to reach the Fort; but the hostile Indians had fled on the approach of the mounted men, and no action took place. As the origin of the subsequent defeat of General Winchester, is to be found in transactions about this time, I will give a short history of it. General Winchester, an officer of the regular army, being in Kentucky, when the Kentucky quota was marching through Ohio repaired to Fort Wayne, and assumed the command over Harrison acting as a Brigadier General from Kentucky;—General Harrison threw up his commission in disgust, but the Governor of Kentucky appointed him a Major General, that he might outrank Winchester; and, the General Government learning the great preference, that the western troops had for General Harrison, appointed him a Brigadier General and gave him command of all the troops raised, or to be raised on this frontier. He now returned to his former command, but Winchester had in the meantime moved the Kentucky troops down the river to Fort Defiance, in the forks of the Maumee. His dissatisfaction at being placed under General Harrison, was manifested subsequently. General Tupper had gone on to the St. Mary's to procure some topsail duck, deposited there for the Indians, but they not having come in to receive their yearly presents, it remained there. General Tupper wished to get it to make tents for his men. He there met General Harrison, who having planned a secret, mounted expedition, designed to reach Detroit, concerted his plans with General Tupper, and ordered him to repair to Defiance to take command. General Tupper returned to Urbana, explained to Governor Meigs the necessity of his absence, made his arrangements, and taking with him but one man (Dr. Jewet of Athens, repaired to Defiance to meet General Harrison and receive his final instructions. The mounted volunteers collected rapidly, but it was found necessary to delay to obtain provisions and ammunition. General Harrison's duties requiring his presence elsewhere, gave in charge to General Winchester to supply General Tupper's command with provisions and ammunition, as early as possible and left there.

HORACE NYE.

Putnam, Ohio, Dec. 15, 1847.

(TO BE CONTINUED.)

Natural Bridge of Illinois.

The Natural Bridge of Illinois is situated in Jackson county, on the south side of muddy river about seven and a half miles south west of the new town of Murfreesborough. It is thrown across the bed of the rivulet from perfect buttresses of nearly equal size, worn out of the rock by the water, as smooth as if cut by a chisel. The bridge is a solid block of limestone, eighty-four feet in the span of the arch from buttress to buttress, twenty-two feet above the bed of the stream fifteen feet wide, seven feet thick in the centre, about twelve feet thick at the ends resting upon the two buttresses. The appearance of the whole is that of a modern stone bridge, except that the north end is a little lower than the other though the inclination is not more than two and a half feet in its length on the top. This is one hundred and twenty feet long, and firmly and conveniently set into the opposite banks, and over which is a good road for horses.

The bridge is only about forty feet from the ledge of rocks before named, runs paralel to its base, and both looked upon together reminds one of some ancient castle with its draw bridge. Large oaks and poplars are growing upon the bridge and on the top of the ledge, while the deep tangled undergrowth gives to the whole scene an air of strange mystery. The county is volcanic; the bed of the stream is several hundred feet above the bed of the Mississippi and has the appearance of--the river is lost at the base of the ledge, it is evident that once a river cut out and ran under that bridge, and that in a shock of nature, that the ledge was thrown up to intercept its channel while the whole country being elevated by the earthquake, took its present astonishing condition.—*Prairie Argus.*

Communications.

Written for the Western Recorder.

Commentators vs. Anti-Commentators.

NO II.

Let us turn our attention more directly to those who, in their professed wisdom, repudiate the use of commentaries. Here we might inquire, are they more wise, less bigoted, possessed of more charity and peace in the Holy Ghost, than those who apply to such sources for wisdom? Are they less contentious, more liberal in their views of theology, less dogmatical and intolerant? Far from it. And yet these individuals, if you should be so unfortunate as to get into a controversy with them, as we have seen, will advance their own opinions—their comments—on the word of God, with far greater assurance than the most learned and pious men. However, it is the nature of ignorance to assume a brazen front. Many of them scarcely knowing "who was the father of Zebedee's children," set themselves up as correct expounders of the sacred oracles! Ignorant of the first rudiments of the English language, they will talk learnedly of certain Latin technicalities! O, yes; and yet they repudiate commentaries!

These individuals seldom become convinced by argument; still they are generally engaged in controversy. Meet them where you will—in the streets, by the fire-side, or at public gatherings, they are always primed for debates. It is the air they breathe—the *pabulum* of their existence as a sect. Without controversy they die. There is no inward life, no experimental christianity, no Holy Ghost, to give vitality to their system, and to cheer their hearts.

In our peregrinations through the country, however, we saw one of these individuals fairly driven from the field, and by a method that is worthy of adoption—the introduction of practical christianity. So soon as he had opened his battery, the Brother to whom he was addressing his remarks replied: "Yes, brother, that all may be true, but it is a point in controversy. *But one thing we are assured of*—that the love of God shed abroad in the heart, cheers the soul, purifies the affections, and elevates the man. It is sweet to obtain forgiveness of sin, enjoy the smiles of Heaven, and walk all the day long in the light of God's countenance. Here, I hope, we mutually agree?" And in this pleasant strain he continued for some time, when he was suddenly interrupted by the reply: "I don't believe in your doctrine of *getting* religion; I believe in *doing* religion;" yielding the controversy at the same time. Some of this class dread the subject of practical christianity as they do a rattlesnake.

In the destructive career of Millerism, which left spiritual ruin and desolation in its march, the above spirit was, also, abundantly manifested. The large majority became denunciators of commentaries, and works of learned men, except when they coincided with them in opinion! Generally, wherever this doctrine prevailed, the cry was: "Away with your opinions of men! Let us have the Word, the Word!" And yet the works of Miller, Storrs, Himes & Co., were anxiously purchased and their sentiments adopted, without any qualms of conscience about the opinions of men! We have heard men of but very ordinary minds giving their views of some of the most sublime passages of the Bible?—passages that have puzzled the wisest commentators. We have heard them, with the utmost familiarity, attempt to explain deep hidden prophesies, and unravel the mysteries of futurity. Well may the poet exclaim, that,

"Fools rush in
Where angels dare not gaze!"

And what was the result of all this? They became intolerant in their bearings and opinions, wise in their own conceit, and presumptive. Assuming the prerogative of Heaven, they consigned to eternal misery every individual who could not believe in the second advent of Christ on the ——— of April. No difference however upright and godly; all but the followers of Miller & Co., were children of the Devil. What presumption and bigotry. Well would it have been for them if they had frequently thought of the words of Pope:

Let not this vain, presumptious hand
Presume thy bolts to throw;
And deal damnation round the land,
On each I judge thy foe!

We now present the reader with two specimens of self-interpretation, by men of the above opinions. Our apology for introducing them here is, notwithstanding their absurdity, they forcibly illustrate and prove the position we have assumed.

The writer once assisted in the organization of a Theological Debating Society. The majority were Second Adventists. At the commencement of the Society, each member was allowed the privilege of reading extracts from any work relative to the topic under discussion. But shortly our Adventist brethren found this would not answer. Their peculiar views were overwhelmed with the opinions of the learned; and therefore they excluded all such works. One evening a member, on M. D. by the way, warmed up by the idea of a speedy fulfilment of all prophecy, remarked, while addressing the Society on this subject, that he had observed the triumphant fulfillment of one of the most beautiful prophecies in the Old Testamen. He alluded to the eleventh chapter of Isaiah, where it is said, referring to the peaceable kingdom of Christ: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them." "Now, Mr. Chairman," he continued, "I was lately in a menagerie, and there, sir, to my astonishment I beheld the most ferocious animals subject to the will of man; and creatures, posessed of enirely opposite natures, dwelling together in peace and harmony. Surely this is an indication of the latter days."

The third and fourth verses of the second chapter of Nahum read thus: "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir tree shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

"It is astonishing, my hearers," said another Adventist from the pulpit, "how the keen vision of the prophet penetrated into the dim obscurity of coming centuries, and pencilled, by Divine inspiration, the deep and exciting scenes, and one of the most wonderful inventions of modern times. How accurate his description, how faithful his delineation! Here we have brought to view that fire eating monster, the *locomotive*, with the 'valiant men in scarlet,' the *engineers* and *fire tenders*, with the 'chariots,' or *cars*, that 'rage in the streets,' that 'justle one against the other in the broadways.' And as the mad, ripping, snorting locomotives streak it along their iron pathways, surely they seem like 'torches,' they 'run like the lightnings;' & the 'trees are mightly shaken by the woodman's axe, for fuel for the monsters!'

It is enough. Here we lay down our pen. Let us endeavor reader, to avoid such fallacious interpretations as the above; avoid dogmatism and bigotry; apply to the fountain of heavenly wisdom for knowledge; and never get so high in our own estimation, as to be above searching the records of the wise.

ANON.

Solitudinarian Cabin, Nov. 1847.

Written for the Western Recorder.

Scraps from my Port-Folio.

BY "PHILOM."

V.

Men speak familiarly of that which they term the course, or, constitution of nature—of the laws of nature; and of the latter as being, in some sense, which they cannot express, the efficient cause of those effects which they see invariously resulting from their presence and operation. Now, men may, and it is an undisputed fact that men often do, speak positively of things which they do not clearly understand,—of which they possess no distinctly and well-defined idea. We would ask, what is this course of nature of which skeptics speak so eloquently? What are those laws of which they discourse so proudly? By the term *course*, as used in this connexion, and by those with whom it is a favorite, we are to understand a regular, unbroken series of actions, events, or occurrences: either, necessarily connected with and dependent upon each other, thereby alternately assuming the relation of both effect and cause—effect to that which precedes—& cause to that which follows; or, having no other connexion than that of constant succession. The former is the theory of Spinoza—the latter the creed of Hume. By the term *law* we understand an expression of the will of a superior being; which expression may be direct, or, indirect: i. e. by positive revelation, or, by significant action. Now, a course of events, such as we observe in the world around us, admits, as we perceive from almost daily experience, of varied & multiplied contingencies, or, events resulting from the operation and agency of intelligent beings—but necessity and contingency are not reconcileable. If the connexion between events is one of more *succession*—then any thing may be the cause of any thing—silence may be the cause of sound—absence of presence—life of death—for all that is wanted, upon this theory, is mere succession. Nor is the difficulty at all relieved by a reference to laws as such. Laws, when they relate to *morals*, contain either an implied, or, expressed injunction or prohibition. In this character they are pronounced to moral agents—beings intelligent and capable of choice. But when they relate to *physics*, they assume an altogether different tone. *They are then but the modes of action chosen by an intelligent being.* Matter is dead, inert and devoid of intelligence, and, therefore, cannot be the subject of moral command, it is not susceptible of being influenced by motives of reward, or, punishment; it cannot yield obedience, in the proper sense of the term. Laws are, in themselves, inefficient; they possess no force, energy, or power; in them there is no principle of causation; and to attribute such a principle to them is the result, either, of a voluntary perversion—of language, or, of a gross and inexcusable ignorance of the signification of the terms employed. Laws, if moral, would for ever remain silent upon the pages of the statute book without avenging a single affront offered to their authority; without punishing a single act of vice, or rewarding a single act of virtue: if physical, eternity being given, they could not produce the slighiest effect—being considered in their abstract character. The very idea of a law pre-supposes, not only a law-giver, but an executor. Without the latter they could claim no higher authority than that extended to mere opinions; and as to *producing* aught, they would be merely idle breathings. There is an essential distinction between law and agency—between the mode of action of an intelligent being and the action itself. How absurd, then, is it to speak of the course of nature, or the laws of nature, as something distinct from, and independent of, an overruling, intelligent agent. The course of nature is simply the constant, uninterruped and unwearied interposition and exercise of the universal power and unerring wisdom of God upon and extending to every particle of matter. Do the planets roll in space, astonishing us by the mighty sweep of their revolutions? Do the fields smile in gladness—carpeted with green and wreathed with flowers? They do but exhibit the power and wisdom of God, mingled with the warm-breathings of his benevolence—and not the operation of abstract laws—or, laws without an executor. His power formed the spheres above; his hand guides them in their rounds; he paints the flower and tints the fruit: all things depend upon him; in the palm of his hand they rest; his eye with a single glance discerns every motion of the vast machinery of the universe! With this view before the mind, we may with feelings unutterable "look through nature, up to nature's God." And what a broad basis is thus laid for the cheering doctrine of a particular Providence. All things prove it—all things conspire to attest it. God is every where—and working every where and at all times. General laws do not forbid particular interpositions founden upon human contingencies. If these contingencies were not subjects of the divine presence, then they would not and could not be under the particular cognizance and government of God. But to the Deity all events are foreknown. And if God governs and directs the motions of every particular atom of matter, and supports it in being (for if a single atom is not thus governed, directed and supported, it must necessarily exist independent of God, which is absurd,) why should not the events of the lives of his rational creatures be under his particular care?

Missionary Intelligence.

CANTON---CHINA.

LETTER FROM MR. BRIDGMAN, MAY 3, 1847.

Baptism of a Chinese.

Yesterday was an interesting day to us. One of the members of the Bible class, who has been almost two years under Christian instruction, came forward and received baptism, and took his seat at the table of the Lord. His name is Yang Lanyen. He is forty-six years of age, and has a family comprising a wife, one son, one daughter, an aged mother, and a female reader. It has been our custom in China to have the sacrament of the Lord's supper on the first Sabbath evening in each month; and, as the disciples did when their Savior was with them, previously to his ascension, so we have always assembled "in an upper room." These services have been conducted in the plainest and most simple manner, being conformed to the account of the institution of the ordinance in the New Testament. Eighteen were present last evening.

Yang Lanyen holds a respectable standing in the middle class of society. His business, in the linguist's department of foreign commerce, brought him, many years ago, into connection with Dr. Morrison, from whom he gained his first knowledge of Christianity. In the early part of the late war, when Rev. Mr. Stanton was confined in one of the prisons of Canton, Lanyen was appointed, for a season, to be his overseer. The conduct of the prisoner made a favorable impression on his mind, and created in him a desire to know more of the gospel. Very soon after my return to Canton, nearly two years ago, he called to report himself as an "old friend," and was much pleased with the proposal of forming a Bible class. He was one of its first members, and has always been present, except when sick, or when visiting his family in the country. It was not long after he engaged in these exercises, that his heart seemed touched by the Holy Spirit, and he gave evidence of being a true believer in Jesus. From that time to the present, the evidence of his conversion has steadily become more and more clear and pleasing.

His general deportment has always been, without any exception, so far as I know, becoming one who professes godliness. He has appeared to be dilligent in business, punctual in his engagements, faithful in all his promises, and kind and courteous in all his intercourse with others.

His interest in Christian duties has been remarkable for a Chinese. Worldly enjoyments and occupations have held with him a very secondary place. In conversasion he loves to hear and speak of Christ and the things that belong to his kingdom; and he has maintained a close walk with God, by reading his word, and by prayer, every morning and every evening setting apart a season for these services in his closet and in his family when with them.

His desire to have others share in the blessings of the gospel is another characteristic. Very soon after he joined the Bible class, he brought along with him an old acquaintance who was residing in the city as a mechanic, a man whom he had been instructing, and who seemed to be a sincere inquirer after truth. The members of his own family were the special objects of his care, to whom he used to read and speak of the new religion; and, as I have before told you, he procured for them a reader, from whom they could daily gain instruction in the word of God.

Having often, and for a long time, expressed a desire to join the professed people of God, it seemed to me that I should be failing in my duty, were I any longer to deny him that privilege. Accordingly, after preaching yesterday, instead of the Bible class, we had the baptismal services. There were present Dr. Parker and Dr. Hopper, my cousin James, Mr. Bonney, Liang Afah and his son, a few other Chinese, with Mrs. Bridgman and our two little Chinese girls. The hour was occupied in reading and explaning appropriate portions of Scriptures, prayer and singing. Our new Christian brother seemed solemn and joyous. Immediately before receiving baptism, he repeated his hearty confession of faith in Jesus, and determination to live according to all the rules and ordinances of the Lord, as they are made known to us in the Scriptures of the Old and New Testaments. Having been baptized, he came in the evening and sat down with us at the Lord's supper, and for the first time received the emblems of the crucified Redeemer.—*Missionary Herald.*

Temperance Department.

TEMPERANCE SONG.

We hail the glad day, the monster's dens are closing,
No more the slave his cup will crave,
O, come, come away:
Come, come, the temperance theme renew,
And each be to his honor true,
And heaven will welcome you.
O, come, come away.

No longer the glass though shining o'er so brightly,
Shall tempt our youth to stray from truth;
O, come, come away
From that dread foe, whose giant stride,
Has spread his ruin far and wide,
And hope and truth defied:
O, come, come away.

O let us be firm and ever persevering,
And while we live we'll warning give,
O, come, come away.
O come where hope will smile on thee,
And in thy hearts will gladness be,
And peace, joy, liberty:
O, come, come away.

The dark night is gone—a brighter day is dawning,
When sober peace brings sweet release,
O, come, come away.
Come to our arms ye suffering few,
We ever will prove kind to you,
If to yourselves you're true:
Then, come, come away.

The shame and the woes the inebriate's long been feeling,
All soon will flee if firm he'll be,
And, come, come away.
Come let the heavenly theme invite,
And in the war of temp'rance fight,
With all your heart and might:
O, come, come away.

And now we'll all join with the most ardent feeling,
And each pursue the song anew:
O, come, come away.
In tuneful songs of sympathy,
We'll chant the song of liberty,
And loud shout victory:
O, come, come away.

Destructive Hurricane at Tobago.

Tobago was visited by a hurricane on the night of Monday, the 11th of October, commencing at 9 o'clock, and continuing for nearly three hours, accompanied with heavy rain and vivid flashes of lightning. Scarcely a property in the island appears to have escaped the devastating effects, either in the dilapidation of the buildings or the overthrow of the growing crops. The Legislature had been called together and such steps adopted as were considered most likely to lead to a correct estimate of the damage sustained, and to the best means of providing for the future. From returns which had been received, it would appear that 26 estates' works, 30 manager's houses, and 456 settlor's houses, had been destroyed; and 33 works, 21 managers houses, and 176 settler's houses, severely injured; besides 122 houses, large and small, in the town of Scarborough, and its vicinity, totally destroyed, and 84 greatly injured; that scarcely any of the churches and public buildings had escaped; that the number of deaths, so far as yet ascertained, amounted to 17, chiefly females and children, besides other casualities of bruises, and broken legs; that the vessels wrecked are six, in number—five island doghers, and one American brigantine; and that almost all the canes, trees, and provision grounds, are either blown down or stripped—fully one-third of the whole being expected to be quite lost. The amount of loss, it is estimated, will fall little short of £150,000.—*N. O. Delta of the* 27*th*

All virtues are in agreement; all vices are at variance.

Religious Intelligence.

PITTSBURGH DISTRICT.

Steubenville, Dec. 13, 1847.

Br. Bassett: I am once more at home, with my beloved family, am a little recruited by rest, and feel "*a little moved*," * to send one more communication to the Recorder, I shall sketch my tour, as events occurred.

On the last Sunday in September I met my appointment in Wheeling. Here we have a pleasant little station, a pleasant place to worship in—and we had a pleasant meeting—no special revival, or in-gathering. On Monday night, I presented the claims of the "Aid Society," and $52,50 were subscribed. I have been informed that these good brethren, are taking preparatory measures, to get up a new meeting-house. May the Lord prosper them in their undertaking.

Passing through Washington, Waynesburg, Morgantown, and Fairmont, I came to my appointment for the Fairmont circuit, in Prunty Town, October 3d, commenced on Saturday and continued until Tuesday night. The meeting was not well attended, by the members from the other portions of the circuit. The members present were benefitted, I trust, in their spiritual interests—no special revival—but in passing thro' the circuit, I presented the claims of the "Aid Society," in two different places, and $61,60 were subscribed. These brethren have good works—this is proof of some faith, purity, and brotherly love.—Our preachers on Fairmont circuit—Brothers Helmick and Simpson, by order of Quarterly Conference, are released for one quarter, from the regular work, that they may hold protracted meetings. I hope to hear a good account from that region before long. O for a revival of religion before the next election. We must have a revival, or politics will kill us.—Religion is tender, delicate refined,—Politics, coarse, rough, wasping—one spirit kills the other.—"My kingdom" says the Master, "is not of this world."

I next went to the camp-meeting, on the Buchanon circuit, which commenced October 8th. This meeting was of some interest, Christians were encouraged—sinners awakened, and converted to God. We had first rate order—a good communion season. The after fruit, was good.—Brother Walker has reported the case so fully that nothing more, need be added—save that by private efforts, I raised $17,60 for the "Aid Society"—I judged it best not to make a public effort as the public had been twice called on in view of other objects.—This circuit I think, is doing well.

Owing to circumstances explained by Brother William Betts in a letter, I had no appointment on Braxton circuit, and of course did not go, so I turned back, at the instance of Brother John Clarke, and met the Western Virginia mission appointment, at Phillippi, the county seat of Barbour county. Preached four times in their splendid new court house—had good congregations—good attention to the word. A class was expected to be formed there, soon—may be they will get the "jailor"—can't tell. Subscription here $10,59, for the "Aid Society."

My next appointment was on Lewis circuit, October 24th. Here I preached four times—prospects were quite good—members lively in religion—a good degree of awakening influence abroad among sinners, but the weather was unfavorable, and there being no stoves, the house was uncomfortably cold, so we had to close our meeting. I regretted this, for the signs of the times were very promising. $30,00 were subscribed for the "Aid Society" on Lewis circuit. No preacher need fear going to Lewis. The good brethren will help him to work, and help him to live. I speak thus of them, in good earnest—they deserve it all and more.

Clarksburg circuit came next. My meeting was at the Kyser meeting-house October 30th.—Here, and at other places on the circuit, I preached seven times, with little prospect of fruit—not many in attendance from a distance. Those that did come must needs go home on Monday morning. Our Sunday congregation was large and attentive—love feast pretty good. Here I met with Brother Callahan who preached once with great energy and acceptability. At his instance I hereby call on the President of the Muskingum district, Rev. G. Clancy, to send Brother Callahan's transfer, to me, in Steubenville, that it may be perfected in the usual way, and forwarded to him. On the above circuit, by public and private efforts, I obtained $23,20 subscribed to the "Aid Society." This is a strong circuit, and has but one preacher—it should have two by all means—it could support two better than one.

November 4th last day—preached in Prunty Town to a slim congregation. O how is this?—Had the world been consulted?—O yes. And it had said no!—and the people said amen, and to their work they went—so the holy solemnities of the occasion were neglected, yet, no Pope, Bishop, or Priest, had enjoined the fast.—A free representative Annual Conference had done it, and the people would not obey—so we go.

Evansville circuit November 6th, my meeting begun. Here we only have a common-sized school house, to hold meeting in. If the house had been large enough, we should, I think, have had a fine meeting. But we were crowded too much—we could do but little—some eight or ten persons on Monday in love-feast, rose up, to ask the prayers of the church, and they were prayed for, but at night the crowd rendered it impracticable to carry on a work. I drew up, and read to the people, a subscription paper, for the erection of a house of worship: upon liberal principles—it seemed to take, may be we shall get a house, after a while. Subscription for the "Aid Society" here was $15,00.

Morgantown ct. came next. At Stewartstown November 13th. Here I did my best, and did no good.—Such is my opinion. Here we have a good society, of some forty members—a large majority of them brought in last year. They have a good new house, and will yet be prosperous, if they have energy to heal, or remove, some members who once did well, but are not doing well now. I would rather hear that they were healed, than cast out. I go for saving, all that can be saved. On this circuit $11,25 were subscribed for the "Aid Society."

My meeting for Monongahela circuit was at Maple's Frame, November 20th. Rather a good time in some respects—some seekers—one conversion—members revived—not many from a distance, except on Sunday.—Had the world hold of our friends? How much better would a general turn-out make our meetings. However four were added to the church, and hopes were entertained of better times to come. Industry and perseverance, are being used, to enlarge this circuit; with good hopes of success. $5,00 were all I obtained for the "Aid Society." I am in hopes they will do more than this, for that good institution—we'll see.

After preaching twice on Waynsburg ct. and making some fruitless, private efforts, for the "Aid Society," I came to my main meeting for said circuit, in Waynesburg, November 27th, and held on until the 30th. Good was done, to some extent—there were several penitent seekers of the Savior—meeting well attended by the citizens—only a few from a distance, and there were four added to the church. Here nothing was done for the "Aid Society," most of the friends having contributed something, at the time of the Conference.

My meeting in Washington commenced December 3d and my labors closed on the 6th. We had a pleasant meeting throughout, but no special revival—no additions to the church, while I remained. The church was in peace, and *prosperity*, was the object of labor, and hope. I think it will come before long. Here $23¼ were subscribed for the "Aid Society"—making in all so far $250,15. Thank God for so much, but I have the heart to do better for our "superannuated ministers, their widows and orphans."—May the great God open my way.—Amen.

On Tuesday, December 7th after an absence of near 11 weeks, I reached home, and found my family in pretty good health, for which I feel thankful to the Giver of all good. I have averaged about six sermons per week, besides all my other toil, and the fatigues of travelling. I feel much worn down, but my general health is pretty good. So here I will thank God and take courage.

A few observations must close this communication. 1. All our ministers and preachers have gone to their assigned fields of labor, and are now faithfully performing the duties of their calling, with good hope of success, save one. Brother A. J. Waren did not go to Greenbrier ct.—He is now changed to Jackson circuit, and Brother J. P. Prickett, will take his place on Greenbrier circuit. Br. John Sexsmith is appointed to supply the vacancy on Tyler circuit. And Brother William Betts, of the Braxton circuit, if duly recommended to serve under the stationing authority, &c. is hereby requested, to labor to the end of the year, on the Brownsville circuit an assistant along with Brother R. T. Simonton.

2. What I have done for the "Aid Society," I regard as only the beginning. I have left each superintendent a little book, with the names and amount subscribed, &c. in it. These brethren will see all our members, and friends, and get all that can, to do something, in this good cause. Now brethren, who will do most? Will Virginia be more liberal than Pennsylvania?—We want a good amount from all, at Conference. Our brethren and friends are God's stewards, and must not vest all that he has put into their hands, in hogs, cattle, flour, land, and other speculations, for their own benefit, but must give a little into the superannuated fund. This will prove to be *salt*, & will save the rest of their wealth from *knaves*, and *thieves*. No man has a right to pledge all the means God has given him, away from God, and the poor, to the accomplishment of his own private, and selfish purposes—if he does, God will see to it, and reckon with him, as an unfaithful steward.

3. As to the superannuated preachers themselves: unless we get up the fund in contemplation, they will be worse off in our church than *slaves*. The slave gets food, raiment, and shelter, while he is able to work, and when he is old, and can work no longer, he is still taken care of by his master. But our preachers, with meagre salaries, can lay up nothing for old age. They are supposed to get food, raiment, and shelter, while they can work—but when they are old, and can work no longer, what then? Do our people provide for them? No! They are left to suffer in their old age, after spending their lives in the service of the church, unless strangers, like ravens, in the days of Elijah, shall be sent by the Lord, to feed them. An old horse, when he can work no longer, is, by some cruel masters, *shot*—by others turned out to *die*—but some, more humane, feed them, for the good they have done. Our people don't shoot their old preachers, nor feed them, *they only turn them out to die!* and so it most inevitably will be, unless the Aid Society shall come to their rescue. And to their rescue it never will come, unless our people, are liberal enough, to get up that fund. This state of things, tends to keep, valuable young men out of our itinerancy, and to drive our best ministers, in the prime of life, out of it, to provide for themselves. To fill up the itinerant ranks, we often have to receive, and employ, incompetent laborers, to the injury of the church. These things ought not so to be.

I now have on hand a supply of plain, medium, and fine Hymn Books, Disciplines, Clarke's Commentary, Polyglot Bibles and Diamond Testaments, and can supply our friends who may give me a call, if the cash be forthcoming.

My own opinion is, that all the churches, in the bounds where I have travelled; are rather in a low state. They are by far, too dull, in religion, and too full of worldly speculations.—Soon the Presidential election, will fill them all with politics—then what are we to do?—A revival of Scriptural Christianity, is the one thing needful, to meet this case. By all lawful and Scriptural means, then, let our branch of the church, at least, go for a revival of evangelical godliness. If we use the means, God will be in them, and bless them, and we shall not be disappointed—our expectation shall not fail. We have now pretty good order—our economy is well understood, and acted upon, but more of the holy flame of spiritual religion is wanted. This gained, we gain all—all else that is good, will follow.

Yours, truly. GEO. BROWN.

Washington, Pa., Dec. 16th, 1847.

Br. Bassett: As revival intelligence always meets with a welcome reception from the lovers of the Saviour, we feel disposed with others to contribute our mite. After a series of prayer meetings which a few of us, desiring to see the work of grace revived in our midst, kept up from night to night, and from house to house, for four weeks, we commenced our first quarterly meeting, and though disappointed in the ministerial help we had expected, the God in whom we trusted was pleased to meet with us in much mercy, and revive his work in the hearts of his people. Brothers Burkitt and Thompson, pastors of the M. E. and C. B. Churches came each of them one night to our assistance, and rendered good service. The Lord bless them for their labors of love.

The last night of the meeting, while commemorating the suffering and death of the dear Redeemer, we had a melting season. At the close of this supper we commenced our lovefeast, which proved a feast of love indeed to many. And at the close of this feast, we received two valuable accesstons to our Zion. Four weeks from this time, being the time appointed for holding our presidential meeting, we determined to hold another series of prayer meetings which we did, and in doing which were amply rewarded for our labor. At length the 3rd of December came and with it Br. Brown, cold and fatigued after a hard day's travel through the rain. But being a messenger of peace, as soon as he had met with a welcome reception and received a little refreshment from his old friends, where he has made his home for years, when in this place, he bent his course through the storm to the house of God, where with much zeal he preached to a small congregation. His stay with us was until Tuesday morning, during which time he preached five times. We were loath to let him go, having failed to procure other help. But determined to continue the meeting as long as circumstances would admit which we have done from night to night up to this time and have an appointment for this evening. The society has been much revived. Thirteen penitents have approached the altar of prayer. Ten have professed to find peace in believing and nine have given their names to the church. To God be all the glory, and our prayer is that he may revive his work more abundantly. Our prospect is now more flattering than it has been before since I have been here. Pray for us that we may live and prosper.

J. C. HAZLETT.

Swaga, Huntersville Ct. Nov. 25, '47.

Br. Bassett: I would say through your valuable Recorder to our worthy President (Brother Brown,) and the friends of religion that we are still living, though we are surrounded with many things to discourage us; we have held our first quarterly meeting and two protracted meetings. At our quarterly meeting the church seemed to be much revived. The second meeting was held at the Johnson appointment. There we were compelled to close on Sunday night; here there was a fair prospect but circumstances forbid continuing any longer. The third was held on Stony Creek; here we had hard fighting; the enemy took a dead set against us but we put our trust in the Lord for strength and we made some progress. The Lord powerfully blest the members of the church and two persons received the pardon of their sins. Here we received four members, two on probation, and two from the Methodist Episcopal Church On Monday just as our love-feast closed a member of the *. *. Church came, and in the spirit not of a Christian, commanded our meeting to be closed, and abused us not a little. But our brethren and sisters had just been feasting on good things from above, and they lost the spirit of resentment. We beg an interest in your prayers that we may be successful in winning souls to Christ. If Br. Brown can defer his visit to this circuit till the first of August, we will accommodate him with a camp-meeting. Please inform us through the Recorder. Yours in the bonds of a peaceful Gospel.

D. D. HUGHES.

Johnstown Station, Dec. 8, 1847.

Br. Bassett: With your permission I will report thro' the Recorder the spiritual condition of this station. I reached this place on the 6th of Sept., and was affectionately greeted by the brethren. I am pleased with my charge and am anxious to be found useful to those for whom I am called to labor. We have had our first quarterly meeting. It was a pleasant meeting to the members, but there were no conversions or accessions. Our congregations are increasing and our meetings are becoming quite interesting, especially our prayer and class meetings. We have no house of worship in this town at present, but there is money subscribed, sufficient I think to build one, and I think that before next Conference, there will be a Meth. Protestant Church completed in Johnstown. The members of our church here are very affectionate and kind, so that a preacher need not fear to come among them, for they will hold up his hands—they will render unto him his due. We are expecting a revival of religion here. We have had omens of good already. O, that we may witness more manifestly the power of God in the awakening of sinners and in the establishment of his children in the faith. Brethren, pray for us.

V. LUCAS.

OHIO DISTRICT.

Springfield Circuit Dec. 13, 1847.

Brother Bassett: I will just say in behalf of Springfield circuit, we are still living in hope.—Our first quarterly meeting was appointed at Concord meeting-house to meet the President's visit. At this meeting we were met by Brother Roan of the Maryland Conference, who labored with us until the close of the meeting. We had a refreshing time. Three united with us on probation. Brothers Young and Roan labored faithfully and efficiently. Pray for us.

Yours in hope, REUBEN ROSE.

WESTERN RECORDER.

PUTNAM, OHIO, THURSDAY, DEC. 23, 1847.

A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL,—PRINTER.

☞How Many New Subscribers Will Be Furnished Us By Our Agents, To Commence With The Year 1848? ☜

Annual Register.—We still send a copy of this publication to every subscriber for the Recorder who pays $2 in advance, or within three months from the beginning of the volume.—Should any omissions occur, we shall be glad to be notified of it.

We regret that several packages ordered by brethren of the Muskingum District are not yet sent for want of opportunity. We trust they will call or send for them if possible.

Those who choose to order parcels by mail, shall receive more than the compliment of copies, to endemnify them in part for the expense of postage. The price is 50 cents per dozen; but we send 15 copies by mail for that sum; and 30 copies instead of 24 for one dollar, &c. We have still a few hundreds on hand, but it is likely they will not last long. Br. Craig of Pittsburgh has 50 copies which he will furnish to any brother who may wish them.

Weather.—For several days past the earth has been overspread with a fine covering of snow, and the opportunity for good sleighing has been well improved by those who have time to spare.

Methodist Protestant.—We do some little violence to our modesty in copying the subjoined note from our excellent church paper. Indeed it is by no means the first friendly notice we have been favored to receive from Br. Reese, its Editor:

"The Western Recorder."—We always open the pages of Br. Bassett's paper with pleasure. It is conducted in the right spirit. It ought to have a more extensive circulation in the West than it has. So aught our own sheet. Every Methodist Protestant family should take both of them. Should any of our brethren in Baltimore desire to take the paper of Brother Bassett, they can send their names to our office."

Grateful for the kind offer of our Brother to extend the circulation of our paper in Baltimore, we would state that we have been for ten or fifteen years an agent for the Methodist Protestant, and before we came to our present position we used to think we were somewhat efficient as an agent. Our opportunities are now limited as we do not travel much, during the year. But it is our pleasure to do what we can for the Methodist Protestant. We agree with our Brother, that our friends in the west should take both papers.—Those who see proper to send us their names as subscribers for the Methodist Protestant, or to send us their dues for that paper, shall have the matter promptly attended to. The Protestant is one of the best of religious family newspapers.

The M. P. for Dec. 11th, failed to reach us, though we have received that for the 18th. The publisher will oblige us by having it sent.

Inundations.—We stated last week that the Muskingum river at this point had risen to a greater height than at any period since 1832. It subsequently rose to a still greater height. Messrs. Buckingham & Sturges whose store house is situated at the water's edge, inform us that the Muskingum came within 12 inches of the highwater mark of 1832. Yet we are "high and dry,' none of our citizens that we are aware, suffering any damage by the rise. Not so in our neighboring town of Zanesville. Notwithstanding the great exertions made in strengthening the levee, the waters broke over on Thursday morning last at about two o'clock, and soon inundated the lowest portion of the town, being the north western part. Many families were displaced from their dwellings, we know not what number. Since Saturday last the waters have been rapidly subsiding. It is feared that considerable injury has been done to the Muskingum improvement which may seriously effect its navigation. But as all is rumor yet, we are not prepared to state the extent of the damage.

By our exchanges we gather that the freshet has been general throughout the great Ohio Valley. We have accounts of inundations in the Monongahela, Scioto, Hocking, Kenawha, Licking, (Ky.) & Little Miami rivers; but especially the great Ohio river itself. Our accounts from Cincinnati are afflictive indeed. We learn that the lower portion of the City is inundated, the waters having risen within a few inches of the mark of the great flood of 1832. That portion of the city being now much more densely populated than at that time, the damage must be much more extensive, and the suffering of houseless families also. It is said that five thousand families have been turned out of their houses. We find in the Presbyterian of the West an account of a public meeting in that city in behalf of the sufferers, at which the Mayor presided. A committee of Relief was appointed consisting of 26 gentlemen. The Committee were authorized to employ all the teams for removing furniture and their effects. A sub committee was appointed to buy provisions and fuel, and another to procure temporary shelter for families and their goods. The city council also took active measures for the relief of the suffering poor who were rendered houseless by the flood. A committee of gentlemen of each Ward was appointed, who were authorized to take all necessary steps to alleviate their suffering condition and to draw upon the city treasurer for the necessary sums. This is indeed praiseworthy.

We had hoped to receive more particular intelligence from the Queen City, but we regret to say, our 'Correspondence' there has forsaken us, and the "Cincinnati Commercial" which has been our main dependence for city news, has failed to reach us. We have repeatedly spoken a good word for that spirited Journal, and have appreciated its regular visits heretofore, but from some cause, it comes to us latterly, we are sure, not more than half the time, though perhaps unintentional on the part of the publisher.

Since writing the above, we have received the Watchman of the Valley, with the following additional particulars:

The present landing on Main, is between Columbia and Lower Market. The hurricane decks of the steamboats are towering above the roofs of many of the buildings. Drays are hurrying to and fro, in removing goods, furniture and families to a place of safety, beyond the reach of the aggressive element. Multitudes of families, more than we can pretend to estimate, are driven from their homes and thrown upon the charity of the public for food and shelter. The loss of property and personal suffering must be great.

Among the lesser inconveniences which the city is now suffering from this cause, is the stoppage of the customary supply of water, light, marketing, and news. The water is now shut off from the hydrants, because the engine that supplies it is overwhelmed in the rising flood.—The gas lights are extinguished from a similar cause. Three of the four great avenues to the city—through Fulton, Storrs, and Brighton—are effectually cut off, leaving only the Lebanon Pike and its branches open. Hogs, which have been coming in by scores of thousands every day, are at present entirely shut off from the city.—What the flood has not intercepted the snow has. Some, we learn, which were on their way have perished in the attempt to travel through the snow. Two or three hundred were drowned at a slaughter house on Mill Creek.

But we have reason to apprehend that the people of Cincinnati are not the severest sufferers by his flood. The extensive destruction of property elsewhere must be great. Many families on the river, in the country, will have to flee from their houses, if they are so happy as to escape at all, they know not whither. Saw mills and dwelling houses have floated by the city. Many coal boats are said to have been sunk. A steamboat passed one, drifting at the mercy of the stream, having one man on board, with his leg broke; but could afford him no assistance.

Thirtieth Congress, *First Session*—Both Houses convened on Monday Dec. 6th.

Senate.—The oath of office was administered to several new members. It was agreed that the daily hour of meeting be 12, M. A resolution was passed, providing that each member be supplied with newspapers during the session, not exceeding the cost of four daily papers.

House.—A quorum being present, Mr. J. Q. Adams moved that the members proceed to the election of Speaker, voting *viva voce*. Agreed to. The roll was called, and the members voted three several times before an election was made. Mr. R. C. Winthrop of Massachusetts was declared to be duly elected, upon the third process of voting, and on being conducted to the chair, delivered a short address, after which the oath of office was ministered to him by Mr. John Q. Adams. The oath (or affirmation) was then administered by the Speaker to all the members present.

Tuesday, Dec. 7th.—The President's Message was introduced into each House and read, whereupon, 25,000 copies were ordered by the Senate to be printed; and 15,00 copies with the accompanying documents were ordered by the House to be printed. The House agreed upon the same hour designated by the Senate for opening the daily sessions.

Wednesday, 8th. Senate.—A memorial was presented from the Legislature of the Territory of Oregon, praying that settlers may be confirmed in the titles to the lands occupied by them, and that measures be taken to promote education, and to improve the navigation of the Columbia river. Ordered to be printed. Mr. Dickinson presented resolutions passed by the Legislature of New York, calling for modifications of the laws regulating the franking privilege, and the postage on letters and newspapers. The resolution of yesterday, ordering the printing of 25,000 copies of the President's Message was reconsidered, and so modified as to order the printing of ten thousand copies with the accompanying documents.

The House had the usual process of *drawing* for seats, and also elected its officers, as follows, Nathan Sargeant, Sargeant at Arms; Robert E. Horner, Doorkeeper; and John M. Johnson, Postmaster to the House.

Thursday, 9th, Senate.—The death of Hon. J. W. Huntingdon, a member from Connecticut, during the inverval in Nov. last, having been announced, as a mark of respect to the deceased, the Senate adjourned.

House.—An interesting debate took place, upon the following resolution introduced by Mr. Pollock, which was finally adopted.

Resolved, (The Senate concurring) That two chaplains to Congress, of different denominations, be elected, one by each house, to officiate during the present session, and that they shall interchange weekly.

Ohio Legislature. Monday December 6, afternoon. The Senate and the House passed a joint resolution providing for the payment of the postage of members, clerks, and Sergeant, at Arms on letters, papers and documents received and sent, during the Session.

Dec. 7, Senate.—Mr. Reemelin introduced a bill to provide for the election of the Board of Public Works, by the people. The speaker announced the several Standing Committees, twenty five in number.

Dec. 8, House.—The Speaker announced the names of gentlemen to compose 26 Standing Committees.

Thurs. 9th, House.—A bill was introduced by Mr. Blake to secure to every family a household exempt from execution.

Fri. 10th, Senate.—A debate occurred on the reception of a petition from citizens of Starke, Columbiana and Guernsey Counties, praying the General Assembly, to declare the Federal Union dissolved. It was finally referred to a committee. A bill to repeal the act regulating the sale of intoxicating liquors, was read a third time.

House.—A bill was introduced by Mr. Blake, to prevent kidnapping, and the jails of the state from being used in confining persons claimed as fugitive slaves. Same gentleman introduced resolutions, deprecating the acquisition of any further territory to the Union, in which slavery is to be tolerated or established. Referred to Committees. A similar resolution by the legislature of Connecticut was laid before the House by the Speaker.

Sat. 11th, House.—A bill was passed to incorporate the Bellbrook and Spring Valley Turnpike Road Company.

Mon. 13th, Senate.—A bill was passed, to establish a superior Court in the city of Cleveland. Also, a bill to encorporate the Scioto Telegraph Company.

Wed. 15.—The House bill to incorporate the Bellbrook and Spring Valley Turnpike Company, passed the Senate.

Thurs. 16, Senate.—A preamble and resolution were unanimously adopted, calling on our Senators and Represetatives in Congress to use their exertions to have an act passed placing Henry Johnson of Washington County on the pension list. Said Johnson, was one of the famed, Johnson boys' who escaped captivity by slaying two Delaware Indians, and is now living in indigence.

House.—Mr. Russell introduced a bill to repeal the laws making a distinction on account of color. The Senators having convened in the Hall of the House, the following elections took place.

Associate Judge, for Seneca County, John Zimmerman.

Associate Judge, for Washington County, W. R. Putnam, Jr.

Associate Judge, for Montgomery County, C. G. Swain.

Associate Judge, for Clark County, A. D. Mereness.

President Judge of 11th Judicial Circuit, Levi Cox.

State Librarian, John Greiner.

New Counties again, is all the rage. We have eighty three, and the number must reach one hundred, before all are satisfied. Amongst the names of applicants are the following: Chester, Cumberland, Bennington, Walhonding, Auglaize, &c. Citizens of our neighboring village of Granger, which is upon, and severed by the line of Muskingum and Licking counties, have petitioned to be attached entire to the one or the other.

Ohio Cultivator.—We direct attention to the prospectus of this work for 1848. It is a very neat and valuable publication of the kind, and as it is furnished at a low price, it should certainly receive an extensive patronage from the farmers of Ohio. It will not be amiss to state here that Mr. Bateham, the Editor, has recently taken to wife an able coadjutor, who is to superintend a Ladies' Department, which will doubtless add to the interest & value of the Cultivator.

"Historical Reminiscences."—Our readers will be gratified that our old friend *Major Nye* has resumed his pen to furnish us a series of numbers of historical sketches, embracing facts which took place within his own observation.—They will be found interesting. We send a copy to the Cincinnati Historical Society, and also to Mr. Howe.

Independance of Liberia.—With the consent and advice of its patron, the American Colonization Society, the Colony of Liberia, West Africa, has declared its independence. A Republican form of government has been adopted, and a Constitution, after the model of that of the United States. The last number of the New Y. Sun, has interesting and full accounts from West African papers of the celebration of Independance, organization of the new government, &c. The Sun states that the birth of the young Republic was celebrated throughout the various settlements on the 24th of August. A President, Vice President, Senators and Representatives were to be elected the first Tuesday in October. All hold their offices for two years, except Senators who serve four. Every thing connected with the organization of the new government seems to have been conducted with admirable order. The 24th of August opened with the thundering of canon, and the day was occupied with processions and public exercises conducted in the most rational and orderly manner, and with the most enthusiastic demonstrations of joy. A public supper closed the scene, at which toasts were drunk in the *purest cold water*. The following additional testimony given in the Sun from Africa's Luminary, is interesting.

"In concluding, we feel bold to assert that nothing could exceed the good order, decorum and regularity of the proceedings of the day. Every thing was conducted in most admirable order. It was a day which will be long remembered. During the ceremony of presenting the flag, many eyes were suffused with tears. And indeed who that remembered the past could forbear to weep? Who that looked back to America and remembered what he saw and felt there could be otherwise than agitated? It is indeed a great undertaking; but that Almighty Being who hath conducted us thus far, can and will conduct us to the goal at which we aim."

General Taylor.—The triumphal entry of a victorious Roman General into Rome, would little more than excel the pomp & enthusiasm of the reception of General Taylor at the city of New Orleans on the 3d. inst. His arrival was greeted by the shouts of many assembled thousands. A complimentary address, welcoming the General as the guest of the city, was delivered by the Mayor, to which the General made a short reply. A procession lined with dense crowds of spectators, conducted him to the Cathedral, where he received a complimentary address from Bishop Blanc. A public dinner was had, at which the General was toasted, we should judge, to his heart's content. At night was a grand illumination, and display of fire works, during which the General visited the three theatres where he was enthusiastically received. A splendid sword voted to him by the Legislature of Louisiana, was presented to the General during the day by the Governor, with a lengthy address, to which he briefly replied. General Taylor left New Orleans on *Saturday morning*, on board the Steamer Missouri, and as she passed up the river during the day, the General was greeted with shouts and loud hurras, and the firing of cannon along the shore. At 4 o'clock the Missouri arrived at Donaldsville, amidst the thundering din of the Artillery of that place! The General was addressed by the Mayor, on his arrival, A great procession and parade followed; the distinguished guest received the salutation of friends, and the kisses of say about a thousand 'lovely Creoles,' and was then escorted by the military to the *ball room*, where a splendid feast was in readiness. After much hilarity and many toasts, the procession re-formed, and conducted the General back to the boat. The Missouri resumed her upward course, amid the loud hurras of the assemblage. In the evening Donaldsville was brilliantly illuminated. All this upon the *Lord's Day*. Wonder if there were not a few hearts of those who feared God, that felt sad to witness this desecration.

Oberlin Evangelist.—Professor Cowles has relinquished the editorship of this publication, and it is hereafter to be conducted by President Mahan. The Evangelist is an excellent religious paper.

Biographical.

Written for the Western Recorder.

LOUISA GIFFIN,

Departed this life in the triumph of faith on the 21st day of September 1847. The subject of this brief memoir was born in Harrison County, Virginia, November 1st 1818, and emigrated to this county, (Marion) Ohio, with her parents. In the nineteenth year of her age, she embraced the Religion of our Lord Jesus Christ, and gave her name to the Methodist Protestant Church, in which she continued till death removed her to the church triumphant in heaven.

The disease which terminated her earthly existence was of a protracted character; for eight long weeks did she suffer, and a large part of that time most severely; all of which did she bear with christian patience, and resignation to the Divine will: not a murmer escaped her. And—in the afternoon of the day before her departure, finding her end approaching she had the family called to her bed-side, she bade them an affectionate adieu, telling them her Jesus was there, and her desire was to go and be with him, and then after summoning the neighbors, and bidding them farewell, she fell asleep in Jesus. In consequence of sickness in the family and neighborhood at the time of her death, her funeral obsequies were deferred until yesterday, December 5th, at which time her funeral was preached by the writer of these lines, from Prov. 14th chapter, 32 verse.

Truly the desire of the past in the following lines was granted in her case.

"As our steps are drawing nearer
To the place we call our home,
May our view of heaven grow clearer,
Hope more bright of days to come,
And when dying
May thy presence cheer the gloom."

A. K. EARL.

Cardington, Ohio, December 6, 1847.

Written for the Western Recorder.

MRS. ELIZABETH ANN BROOKE,

Relict of the late Dr. Wm. L. Brooke, died, November 25th at Frazeysburgh, Muskingum County, Ohio, aged fifty one years. Sister B. was born at Philadelphia, Pa., and removed in early life to Zanesville, Ohio. At the age of *eleven* she embraced religion and joined the "*Methodists*" as they were then called, so, she lived *forty* years in communion with and died a member of the Methodist

* Our old friend remembers that it was once said of us, that in a certain instance, we experienced a similar sensation.—Ed.

Episcopal Church. She was emphatically a spiritually minded woman, and although she had much (especially since the death of her husband) of trial and care to call off her mind from her high calling's glorious hope, yet she was enabled to steadfastly hold on the good old way she had learned to travel when a child rejoicing in the God and rock of her salvation. My acquaintance with her was made some five years since. It was a religious acquaintance, we met weekly in the class room to cultivate it, and we frequently felt that God specially owned and blest our meetings, she professed (and we all believed she possessed) the great blessing of *perfect love*, and here perhaps is laid bare the secret to her enjoyment of the power and fulness of divine grace, so she died with "*glory! glory!! glory!!!*" on her lips. Death was not to her the king of terrors, but the messenger of the Prince of Peace calling her home. "Let me die the death of the righteous and let my last end be like *hers*."—and in order to this an *early* and *constant* attention to the duties & pursuits of religion are particularly commended to our attention. G. H. HOOD.

Dec. 11th, 1847.

The Western Christian Advocate, will please copy.

Communications.

Written for the Western Recorder.

Conference Collections.

NO. IV.

Mr. Editor; Dear Sir: Owing to personal and family afflictions I was not permitted to read your number of 9th instant, until the 16th. This will account for my not attending to the respectful notices taken of me, in that paper, in relation to this subject, sooner.

The first thing we shall attend to is the remarks of our esteemed and venerable brother Rev. E. S. Hoagland, whose great age and experience entitle his opinions to much weight, especially from such a novice as ourself.—He charges us with misrepresenting the "true position" of Secretary Burns, in relation to Conference Collections—with "avoidable" ignorance on the subject—with 'hasty & severe remarks'"—with "acrimonious personalities," &c,

Now, Mr. Editor, there is no "severity" or "acrimony," in all this, when it is considered that it came from a venerable patriarch, who has rendered long and tried services to the church, to a youth of such inexperience & unquestionable integrity as your humble servant. Oh! no. In view of these facts it is altogether in accordance with the meekness of the gospel, and in the true spirit of Chesterfieldian gentility. But, if our worthy father, in the gospel, had only pointed out wherein we were "severe," or "acrimonious" &c., we might have confessed our sin and reformed; but, by condemning us, without specification, in this whole sale way, he has left us no place for either defence or repentance.

But, to be serious in this grave matter; whether we understand the "true position of the secretary," or not, the article before us makes us understand the "true position" of our brother Hoagland. It fairly identifies him with those who have been using their influence for the last two or three years to break down every effort that has been made to improve the financial system of the Conference, with a view of relieving the necessities of those preachers who travel in the poorer fields of labor. By this uncalled for, officious act, in interfering to shield from public responsibility those who were delinquent in the premises, he fairly endorses their movements. And he will understand his own "position," probably, when we intimate to him, that, this little service of his, may, perhaps, at some future day, lay men, in certain quarters, under obligations to crowd off a more meretorious brother to make way for himself.

Our worthy pastor has insinuated, some three or four times, that we were ignorant of the fact that the secretary had made collections in his circuit and taken up to conference. And this assumption of our ignorance is made the ground of most he has to say in his article. Now, we are happy to inform him that he is laboring under a very great mistake as it respects this matter. We were well aware of the Secretary's "*true position*" in reference to this subject. These collections of his were trumpeted rather too loud not to be heard and remembered. Therefore, when he makes this the ground of difficulty between the Secretary and myself, he is, like tray in the fable, barking at his own echo. We challenge him to produce a single sentence wherein we have charged Br. B. with a want of attention to his *personal* duty in the matter of Conference Collections. On this subject we knew but little (save what the Secretary says himself,) and have said nothing. But what we have charged him with, was, uniting with others to prevent the adoption of an efficient system of Conference Collections for the benefit of the needy preachers. And, that he is guilty of this charge, may be fairly inferred, by one who understands the subject, from his own admissions. So, it seems, our respected brother has done, like most men do, who write or speak without thinking, entirely missed the mark.

As it respects our "severity" &c. we have often had similar charges from men who would reprove us with invidious insults. It was a crime for us to be "severe," but not so for them. Poor human nature always hates treachery unless it has a hand in it itself—then it is all right. But, I think it will be found, on examination, that our greatest "severity" consists in our facts. Joking on facts is the "soverest" kind of joking.

Since writing the above our eye has fallen upon the Sec's No. 2. As we do not wish to burden the Editor with too much at once, we shall omit saying any thing more until the next paper; then, if health permit, we will endeavor to bring our worthy friend out of the fog he has raised, and in which he has attempted to conceal himself. Yours, &c.,

C. SPRINGER.

December 17th, 1847.

Sketches by Rev. A. McGuire.

NO. XVII.

At the Conference held in Zanesville, 1831, a second petition for a minister was received from a class organised about two years previous, by Br. James Montgomery, between Tiffin and Lower Sandusky. This beloved Brother was taken from them soon after their organization, by death.—They still clung together, hoping and praying to God for a pastor, refusing to go back to the Methodist Episcopal Church, though often invited.—When the question was put—Who will go? the missionary fire kindled high in my breast, but having given so much of my time already, that I was somewhat involved, I hesitated, and had my doubts whether it was my duty to sacrifice the comforts of my family and still increase my debts. I was finally prevailed on to take a missionary appointment for the year, and visit them some time during the year. After assisting Br. Sanford three months on Xenia circuit, and laboring where I thought I was most wanted, without compensation, until the 9th of May, 1832. I made arrangements and bid farewell to my family, and set out for Lower Sandusky, near two hundred miles, my children gazing after me as far as they could see me. Well, we must forego all this for Christ's sake and the Gospel.

I reached Springfield the next day, preached for them at night. Sunday, 18th, reached Columbus: called on, and was cheerfully received, by Brother N. McClean and lady. He had charge of a class in the Methodist Episcopal Church, and informed me that they were very stiff there, and thought I could not get their church to preach in. But he would try to get the Episcopalian Church, but could not find the right person. So I failed of having the honor of preaching there—Went to hear the stationed preacher, R. Spencer, at 4 o'clock; he having been acquainted with me when he was a boy, invited me to close after he was done, which was the first mark of friendship I had met with from any of the Methodist Episcopal brotherhood since I seceded.

Tuesday, 15th, left Columbus, rode 18 miles to Doctor Stephens'; next day to Hartford. The people got up an appointment for me at night. I preached with liberty to a serious, attentive congregation, mostly Presbyterians. I was kindly entertained by a New Light family.

Thursday, the 17th, rode eighteen miles to Mt. Vernon, and put up with Brother Banning, an old minister who had left the Methodist E. Church about seven years previous, on account of its Government. Had joined the Wesleyan Methodists, and was a representative of that branch to a convention held in New York, 1826, composed of six different branches, there represented, who had broken off at different times for the same reason. This convention formed a Constitution and Discipline on republican principles, uniting all those branches together, under the name of the Methodist Societies, but they did not prosper as they ought to have done: and now the old Br. is waiting for a church to be organised here by the Protestant Methodists, which will soon take place. I preached twice for them, and gave a lecture on Church Government. Our preachers have regular appointments here.

By request I visited a class of twenty-eight members in Frederic, a little town seven miles from Mt. Vernon, and preached twice for them. They were organised a short time before by Br. W. B. Evans. Took my leave on the 21st, rode eighteen miles to Mansfield, stopped at a tavern, refreshed myself and horse. Then rode 15 miles on a very swampy road to Leesville. By direction, called at Mr. Lee's, a Presbyterian minister, but he was gone to the General Assembly in Philadelphia. I told the lady who I was,—what I was,—and that I had tried to get there in time enough to have meeting, but the bad roads had hindered me. "O, sir, if you are not too weary we can give notice to the villagers; please to light and the boys will take care of your horse. Notice was given and we had a precious season in waiting on the Lord. Next morning when I offered to pay for my entertainment, she said—"No sir, we are certainly in debt to you for the blessed word of life which you gave us last night. So I took my leave with her blessing, and rode ten miles to Bucyrus, called on the proprietor of the town, Mr. Norten, for directions on the best and nearest way to Lower Sandusky. He asked me if I was not a preacher. I told him I was. Well, said he, dinner is just ready, light and rest awhile and have your horse fed. I thanked him, and got down, and was treated like a Brother. He is a Baptist, and when I told him I was a Protestant Methodist, he would not hear to my going farther that day. He went and gave notice at three schools that a strange Methodist minister would preach that night in the Methodist Episcopal Ch. I had a large audience, and preached with Liberty. He bought a Discipline.

I set off next morning a quarter before eight, and on a fine road; reached Sandusky before sunset, fifty miles. Put up with my old friend and Brother, John Bell, who had been looking for me some time, for I had written that I was coming.

News of the Week.

The Post Office Report.—A glance at the report of the Postmaster General, gives the following interesting results under the reform postage bill:

Post routes,	153 818
Mails transported, miles per annum,	38.887,899
Cost of transportation,	$2,496 849
Additional cost of transportation,	9 878
	$42 943
Number of postmasters changed,	3,459
Mail Burdens.	
Letters per annum,	52.173.480
Newspapers,	55 000.000
Free letters,	5.000,000
Dead letters,	1 800,000
Pamphlets,	2.000.000
Letter postage receipts,	$3 254 512
Entire postage,	$3.945 893
Entire excess this year over last,	$458 693
Excess of letter postage,	$553,479
Entire expenses of the year,	$3.979,570
Deficiency of whole year only,	$33,677
Receipts in the departments for two years,	$7,350.000
Delinquencies in two years,	$21,948
Delinquents, 154 of 15, 146 postmasters,	

Estimated receipts for next year, $4,099,206, including $258,009 for steamers. The Postmaster General glories much over the success of the reform of the law of 1845, to which he was personally opposed, and which he did all in his power to defeat. In reference to all this, however, he is very shy, but tells the world that the friends of the cheap postage system have had their expectations more than realized. One of the ideas drawn out of the Postmaster General's Report, and originating, no doubt, with him, as no one else could have invented such an absurdity, proposes to tax newspapers according to weight.—*N. Y. Sun.*

Terrible Explosion.—The Wheeling Times of the 11th says:—Yesterday, at about 3 o'clock, A. M, as the ferry-men returned from breakfast to the steam ferry-boat, "Ireland Packet,' several persons had gathered on the boat to cross, and with the first turn of the wheel, the boiler exploded, and two persons, one a fine boy, a son of Mr. Hugh Clark, residing on the Island, and the other a traveller, were blown some distance into the water, and drowned. Another son of Mr. Clarke was severely scalded, as was also another traveller. Mr. Walker Hunter was severely bruised. One horse was killed and the upper works of the boat were left a complete wreck.

The accident originated in the fact that the boat had been left until the water in the boilers was exhausted and one was red hot.

The proprietors of the ferry have engaged the steam tow boat "Minor," and will continue the ferry as usual.

Rules to be observed by those who write for the Press.

1. Set your letters *up;* do not lay them down in a running manner. This makes the reading difficult.

2. Always leave a margin of about an inch on the left of the page. Don't be stingy of paper in these times of plenty. This rule should be observed in writing sermons, letters. &c.

3. When you commence a new paragraph, write the first word at least one fourth of the width of your paper from the left.

4. Write a large round hand. It becomes the ladies only to write a small hand, who wish to make you believe they have very small mouths and very delicate fingers.

5. Make yourself acquainted with the art of punctuation; and habituate yourself to punctuate as you write. Remember that every distinct member of the sentence should be separated by a comma at least.

If you observe carefully these rules, your article may be put into the printers hand, without subjecting the editor to the labor of copying it.

Death from the Bite of a Rattlesnake.—A remarkable and much lamented death took place in New York on Friday night. Dr. Arnold F. Wainwright, one of our most respected physicians, died about midnight, from the effects of a bite on one of his fingers, received from a rattlesnake in the early part of the day.

The reptile had on the same morning been received by the Doctor in a box from a country friend; he let it out upon the floor, and in attempting to return it to the box, received the bite—the blood spirted from the wound several feet. Cauterism was immediately resorted to, but in vain. The deadly venom of the serpent ran through his system with unallayable virulence, and death ensued, in spite of the best services of his best professional brethren. The melancholy event has produced an intense sensation.

St. Michæl's Church Case.—The jury, in the Court of Nisi Prius, on Friday, in the case of the Trustees of St. Michæl's Church v. the County of Philadelphia, for damages sustained by the destruction of said church by the mob in May 1844, rendered a verdict for the plaintiffs of $27,690 02. The amount of claim, without interest, was $29,631 07.

Railroad Accident.—*Two Persons Killed.*—The descending freight train on the Reading Railroad broke down on Friday, near Pottstown, and by the accident two men were killed—Henry Gallagher, a pedlar, and Owen M. Evans, formerly a conductor on the railroad. The conductor was also considerably injured, and several cars were broken.

Fatal Railroad Accidents.—Capt. Levi Davis, of Hooksett, was killed upon the Concord Railroad on Thursday forenoon. He was walking upon the track. The Harlem train coming to New York on Monday evening, ran over a woman nearly cutting her in two.

Rouge-Catching by Telegraph.—One Philip Crane alias Deloney, last week stole a trunk and contents, together with about $60 in gold, in Portland, Me. It being suspected that he would proceed to Boston a telegraphic despatch was forwarded to that city, giving the necessary information for his arrest. He was accordingly apprehended, which fact was sent back to Portland, but no satisfactory answer being returned, he was released; the recovered goods, however was retained. Next day Crane returned and demanded the goods, but an officer from Portland having in the meantime arrived and being then present, recognized him and took him into custody.

The corps of Engineers who have been engaged in the survey of the Dayton and Western Railroad, have run three lines, one through Lewisburg and New Paris to Richmond, distance a little more than 40 miles. a straight line a little more than 38 miles, and one through Eaton, which is a few hundred feet short of 40 miles.—All of the lines are practicable, but it is uncertain upon which the road will be located.

Stage Accident.—On Monday night last, about 11 o'clock, one of the stages from Brownsville to Cumberland, when within a mile and a half of Frostburg, upset with seven passengers. By this accident, Mrs. Boyland, of North Carolinia, had her right collar bone broken; Miss Rosley Barnes, of Mount Washington, Ky., was wounded on the head, slightly; Mr. Thomas Briggs, of Clark county Va., on the head and arm, slighly; and the others some small injury. The road at the time was covered with ice and snow.

Fatal Accident.—The Cumberland Civilian states that a few days since a man named Shoemaker, employed in hauling lumber from the sawmills of H. T. Weld, Esq., by the Somerset Turnpike to Cumberland, met with an accident which proved fatal in a few minutes. He was endeavoring to fix the brake of his wagon while descending a hill, and slipped under the wheel, which passed over his body with a weight of four tons, crushing him to death.

Shocking Accident.—On Monday afternoon, Mr. Bela Rose, employed in a woolen factory at Waterburg, (Conn.) while engaged about the picker, had both hands drawn into the machinery and instantly torn from the wrist. Astounded and writhing with pain, the unfortunate man made for the door to obtain assistance, but alas he had no hands to open it, and was compelled to kick, out one of the pannels before he could make his misfortune known. It was found necessary to amputate both arms above the wrist. His recovery is deemed by his medical advisers quite problematical.

Notices.

To the President of the Muskingum Annual Conference.

Brother Clancy, I wish to be transferred to the Pittsburgh District. If there is no impropriety in granting my request, you will please prepare a certificate of transfer and leave it at Br. Browne's when you visit Steubenville.

Yours respectfully, C. S. CALLIHAN.

Sanjacinto Va., Nov. 19th, 1847.

Xenia Circuit—Ohio District.—We expect to hold a protracted meeting at Bellbrook, commencing December 25th, to continue, (Providence permitting,) over New Years Day. Brethren of the ministry and laity, from adjoining circuits are especially invited to attend.

JOSEPH WHITE.

Presidential Appointments.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

Br. Bassett: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Pittsburgh st.,	Dec.	26,	1847.
Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

OHIO CONFERENCE.

Twin Creek	Ct.		Dec.	25 1847
Cincinnati	Miss.	Elm st.	Jan.	1
Cincinnati	St.	6 st.	"	8
Cincinnati	Ct.		"	15
New Richmond	Ct.		"	22
Lebanon	St.		"	29
Lebanon	Miss.		Feb.	5
Greenville	"		"	12

J. M. YOUNG.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of December,		1847.
Pennville	"	3d	"	"	"
Cambridge	"	4th	"	"	"
Belmont	"	1st	"	Jan.	1848.
Georgetown	"	2d	"	"	"
Mt. Pleasant	"	3d	"	"	"
Steubenville	"	4th	"	"	"

GEO. CLANCY.

Business Department.

LETTERS RECEIVED.

A. Dalbey	O.	D. D. Hughes. 1 sub.	Va.
P. M.—Litchfield.	"	P. M.—Fairmont.	"
P. M.—M'Connelsville	"	N. Gillespie.	"
A. K. Earl, 2 subs.	"	J. C. Hazlett,	Pa.
A. R. Brown 1 sub.	"	V. Lucas	"
Geo. Brown,	"	W. Reeves.	"
S. H. Davis.	"	P. M.—Elderville.	"
R. Rose.	"	H. Beal	Ia.
C. J. Sears,	"	W. M. Baker.	"
J Swaney (much ob liged,)	"	T. S. Johnson.	O.

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts.*
A. K. Earl.	A. Miller,	10	9	2,00
" "	J. Giffin.	9	25	1.00
V. Lucas,	J. Parks	9	52	2,00
Z. Beatty.	A. W. Beatty	9	37	2,00
C. J. Sears,	Wm. Porter,	9	52	2,00
H. Patterson,	R. M. Smith,	9	52	2,00
E. Y. Reese,	Dr. F. Waters,	9	34	1,00
Jas. Swaney,	John Swaney,	9	52	2,00
" "	Himself,	9	52	2,00
H. Beal.	J. Huffman,	8	52	3,00

Sometime since, W. M. Baker of Charleston, Ia., sent us the pay for his paper, and ordered it discontinued. We credited him to No. 19 of the present volume, at which time we should have discontinued as requested. Supposing that we were neglecting our business, and that we were imposing our paper upon him in view of making him pay for it, he has written us a severe lecture, in which he abuses us a little without cause, and leaves us to pay postage upon it. Had he waited a few weeks, his paper would have been stopped with the expiration of his time, and we would then have reckoned him a gentleman. After the present number, we shall not trouble him with any further numbers of the Recorder.

All right again.—We published last week a correction of our error in the case of Brother Vandevert. Our brother, the agent who chiefly felt himself aggrieved in the case, has already signified to us that he is satisfied.—We have the pleasure therefore to number him still with the friends of our paper. We have not yet had time to hear from our other friend, but we feel assured that all will be right.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

This law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Hymenial.

MARRIED—December 21st, 1847, by John Goshen, M. G., Dr. DAVID BARNES, of West Carlisle, to Miss NANCY ASHMORE, of Putnam.

Deaths.

Died—In Montgomery Co. Md. on the 1st inst, Maj. Thomas Gitting, in the 62d year of his age. He had been a member of the Md. Legislature.

——At Lancaster O. on the 4th inst, J. M. Creed, Esq., heretofore a lawer and legislator of some distinction, and latterly a preacher of the M. E. Church.

——At Newburg, Cuyahoga county, recently, Judge Kingsbury. He was one of the first settlers of the Western Reserve, and was appointed Territorial Judge by Gov. St. Clair.

——In New York City, on the 12th inst. the venerable Chancellor Kent, in his 85th year.

Advertisements.

THE OHIO CULTIVATOR FOR 1848.

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Batcham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st, 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,'' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines; &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ "Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.

Columbus, Ohio.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE.

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octavo pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly at the fountain of useful knowledghe; & it has been the constant aim of the present publisher to carry out fully the above laudable designs. Its price, compared to the amount of its reading matter, and the number and quality of its Engravings, is exceedingly low; and we think we hazard nothing in saying, that it is by far the cheapest periodical published in America.

Natural History, Biography, Travels, History, Science, Useful Arts, Fine Arts, Agriculture and Rural Economy, Sketches of American Scenery, Political Economy, Essays, & Miscellaneous Reading, all receive a due share of attention, and all bear, as far as practicable, a decidedly American character. We aim, also, to preserve a high tone of morals, in the conduct of the Magazine, and to blend useful information with correct moral instruction, in order that it may, in every respect, be a useful and agreeable teacher in the domestic circle.

☞ Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞ Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magazine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

☞ EVERY MAN HIS OWN AGENT.—All remittances of money for this Magazine must be sent to us free of postage. Those wishing to take our Magazine, will please write direct to us, enclosing a year's subscription ($2,) or the price of a club (ten copies for $15,) in funds current in the State where they reside. This simplifies the whole matter of subscription, perfectly, and makes the communication, between publisher and subscribers, as it should be, direct.

Agents Wanted in every town and county throughout the Union, to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the best and cheapest ever published, as they certainly are the most saleable. Any active Agent may clear FIVE HUNDRED or a THOUSAND DOLLARS a year. A cash capital of at least $25 or $30 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid.

Please address, ROBERT SEASS, Publisher.

128 Nassau Street, New York.

☞ Newspapers copying the above (including this notice,) and giving it two or three insertions, shall receive a copy of the Magazine for one year. Send only one copy of each paper, marked.

GODEY'S LADY'S BOOK

SHALL BE THE MOST POPULAR MAGAZINE FOR 1848! Enterprise and capital are employed upon it, and it is, as it always has been, under the superintendence of the subscriber.

At home we have received the united commendations of the Press. In London our Book has been highly praised, as our subscribers may have seen from the notices that we have published from time to time of

OUR INCOMPARABLE WORK.

TERMS, &c.

One copy (One year,) (**including LADY'S DOLLAR NEWSPAPER,**)	$ 3 00
Two copies (One year,(	5 00
One copy (Two years,)	5 00
Five copies (One year,)	10 00
Eight copies " "	15 00
Twelve copies " "	20 00
Godey's Lady's Book and Graham's Magazine, (One year,)	5 00
Godey's Lady's Book and Songs for the People, (One year,)	5 00

The subscriber making the largest remittance during the time ending the 31st of March, and the person sending the largest club will each be constituted a life subscriber to the work.

A Remittance of THREE DOLLARS, in advance, entitles the subscriber to the LADY'S DOLLAR NEWSPAPER one year.

Any old subscriber paying up arrear, and Three dollars in advance for 1848, will also be entitled to the LADY'S DOLLAR NEWSPAPER one year.

Any Postmaster, or Editor of a newspaper, sending us TWO DOLLARS for the Lady's Book alone, with the name of a subscriber, will be entitled to the other dollar as a commission.

☞ A specimen number will be sent to any person ordering it, postage paid. Address:

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A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publications of the American Sunday School Union, together with the two cent Hymn Book and the

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Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, Agent.

Putnam, Dec. 13, 1847.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

A supply of the American edition of the above valuable work, is kept on han I and for sale at a very low price, by the Editor of the Western Recorder.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

ON HAND, AND FOR SALE.

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POET'S CORNER.

Written for the Western Recorder.

LINES

Addressed to Zion's Watchmen.

BY J. B. P.

Brethren united in the common cause
Of mutual rights, equality and laws;
For which our fathers were severely tried,
And in its firm defence have nobly died:
A cause beyond our sanguine hopes most blest,
On which the smiles of heaven divinely rest.
But twenty years have fled since first unfurled
Our glorious banner to a ruined world,
When gathered round, in true and bold array,
Freed from the shackles of despotic sway,
A band of freemen, bat'ling for the right,
Against unjust and usurpative might,
Though faint the splendor of our opening day,
And through dark gloom shone freedom's lovely ray,
Though a proud host opposed our onward tread,
And hurled their thunder forth to crush our head,—
Though friends deserted in that trying hour,
Yielding their fealty to wealth and power;
Yet have we triumphed in the cause of right,
And thousands hail fair freedom's glorious light,
Throng now her courts, and sacred altars crowd,
Where swells the voice in anthems sweet and loud.
Bale persecution hides its hideous form,
And hushed the thunder of the angry storm;
Or changed the mode of its unrighteous war,
To dim the light of reformation's star,
The truths for which the veterans nobly fought,
By thousands now admired are wisely sought:
Lo! what a vista spreads before our view,
For men of Christian nerve and courage true,—
The fields are white, their treasures press the soil,
And golden sheaves await the reaper's toil!
Ye men of God! put in your sickles keen,
In the world's harvest richest honors glean!
Hence! all contention, lethargy, and strife—
'Tis yours to preach the glorious Word of Life!
He whom to such vile things as these resorts,
Sows ruin wide, and scatters Zion's hosts.
Alas! how many who in Zion teach,
Make use of venom'd and embittered speech,
And hurl their thunder with unsparing hand,
On Christians who in opposition stand.
'Tis not for you, who boast of freedom's light,
To use such means in your most holy fight;
But high your banner raise, and let it stream,
And from each fold let love and friendship gleam;
Show the proportions of our fav'rite cause,
Of mutual rights, equality, and laws;
Proclaim the sacred truths of righteousness,
Dwell oft on faith and constant holiness;
Extol the beauty of fair wisdom's ways,
And heavenly light shall in our churches blaze.
Then, brethren, of a patriotic band!
Unite your hands and firm to freedom stand;
Maintain the truth, your principles defend,
And God our borders will in peace extend. AMEN!

Reformatory.

From the Cumberland Ppresbyterian

Tobacco---Essay seven.

BY REV. R. MORRIS.

Argument 8th—'It is good as a medicine.'—This is the last of the array of excuses that bind men together in the bonds of a fearful habit. Because Tobacco is good as a medicine, men who are in health, stout, able-bodied and hearty, use it day and night. For what? To get well? They are well already. To keep well? Medicine is not given to sustain health, but to cure sickness. To cure sickness? They have no sickness, unless Tobacco, by weakening and prostrating their nervous system, has made them unhealthy. But people do not take tobacco when they are really sick. On the contrary, they are obliged to quit its use as soon as they become seriously ill, as every tobacco-chewer who has suffered from sickness knows. What shall we conclude then? That the use of tobacco upon this plea is a specious delusion designed to shield the real motives from the user. I have seen a healthy young man commence using tobacco because he had the singular propensity called *dirt-eating*. Now a few doses of Salt and Magnesia would have cured this in a week, without any evil consequence.—Tobacco cured it something as the tooth-ache may be cured, by a fit of the gout, for the young man, instead of eating dirt, eats tobacco at the rate of a pound a week. Such cases might be multiplied without any other advantage than to show us how dangerous it is for ignorance to tamper with the laws of physical organization. Tobacco is a good medicine, says the man whose yellow face is an index pointing to the dyspepsia beneath. Tobacco is a powerful narcotic, says each medical writer, requiring great skill in its use. Here is a conflict of opinion, which should at least warn us to be slow in deciding.

But the tobacco user employs his medicine every hour of every day of his life, while the wise andd prudent physician, with a thousand patients a year, may never use it in a single instance.—Indeed, there are many who never have employed it in all their patience.

Thus have I completed the sketch which I proposed to myself at the commencement of this Series. A few general remarks will conclude,—Those who have become habituated to the use of tobacco would do well to confess the honest truth, that they see the evils of the practice, but connot consent to undergo the pain of throwing it off.—Those who feel called upon by a sense of a duty to oppose this practice may feel encouraged to persevere by the many instances of Reformation which are recorded. The writer after a patient course of mild, persuasive Lectures to his pupils, has always been permitted to see cheering results.—Sometimes one, sometimes two, in one instance twelve young men abandoned the practice at a time, and in a large majority of cases they did not relapse. But the greatest encouragement of all is that we can prevent our youth from commencing the practice. After all, this is the most practicable measure in every popular reform, to prevent, and this is not difficult with the young. Only show them plainly its few pleasures, its many pains, its great inconveniences, its fearful expense of time, its extravagance of money, and the penalty which all must pay in the body who violate the laws of health: do this in a spirit of mildness and prayer, and your reward is certain. If every parent, every preacher and every teacher would pursue this method, the next generation would have no other use for tobacco than they have for Henbane—to employ it as a medicine in a last resort.

And now, to those readers who have patiently followed me through these seven articles, I will add a parting remark. I am not anxious to write upon unpopular subjects, nor do I ever desire to touch the feelings of my friends. Yet I cannot be pursuaded that it is wrong to oppose an evil because the evil is such a popular one. If Noah had thought so, we had not now been in existence for the Ark would not have been built.

That the use of tobacco in its customary method is an evil, I honestly believe—that it is a great evil, and the greater because so common, I also am assured. Believing this, I write. But I earnestly deprecate any harshness of judgment, and if any expression has escaped me in course of these articles which has seemed too severe, let the Reader scratch it out, as I myself would have done if I had noticed it, and judge me by what is left.

Narrative.

A Fatal Delay.

About the year 1821–2 a revival of religion was enjoyed at the ——— Institution, in which I was at that time engaged as a teacher. Many of the students were hopeful subjects of this revival, and several others had their attention called up, without any permanent results. Among this latter class was a young man of about 16 or 18 years of age, connected with the junior English department. He was a native of the same town with myself, and I had always known him from his earliest infancy. He was a young man of common abilities and of steady, regular habits. While the revival was progressing, he called upon me one day, stating that his mind had been for several days a good deal interested on religious subjects, and seeking counsel and advice. I enquired into his feelings and exercises, gave him such instruction as I though he needed, urged him to an immediate submission to God, and, at his request, engaged in prayer on his behalf, in which he also joined with apparent fervor and earnestness. Several days, perhaps a week or two elapsed, before I had any other conversation with him. A few Sabbaths afterwards, after the congregation had been witnessing the solemn and impressive ordinance of baptism, administered to several willing and joyous converts, I embraced the opportunity of once more talking with him upon the subject of his own personal salvation. He confessed to me—what I had already too much reason to fear, that his interest in the subject had very much abated, and he had resolved to postpone farther attention to it, until he should return to his friends, and enjoy the leisure which the vacation would afford.

Finding myself unable to dissuade him from his resolution, I closed the conversation with him, with the truthful, though common proverb: "Delays are dangerous."

During the following week, I saw him only as a student. The next Sabbath, which was a very hot day in mid-summer, he attended church as usual. The discourses of the preacher were such as we often hear from faithful country pastors—simple pathetic appeals. At the usual hour in the afternoon, the members of the congregation dispersed to their several homes. The heat of a burning sun had increased during the day, until it had become almost intolerable, and that peculiar stillness in nature was apparent which is said to precede earthquakes and tornadoos, in the torrid zone. At length a small dark cloud appeared in the West, rapidly increasing and frequently changing in appearance. The mist gathered upon the distant mountain tops; the lightning leaped from peak to peak, and from crag to crag; a low hollow rumbling was heard in the distance, and nature seemed preparing herself for some mighty convulsion. Meantime the heavens gathered blackness; the bright glow of the son was obscured, the clouds assumed fantastic shapes, and darted across the heavens, from place to place, and from side to side, like armed hosts gathering and forming for moral combat. Then there was a sound of a rushing mighty wind, sweeping down the mountain's sides and along the broken plains; bending giant trees to the earth, prostrating fences, and shattering buildings, and scattering the fragments of "riot and ruin" all around. The heavens became still blacker; hugh masses of tangible darkness rolled along the sky: night seemed hovering over the world. Then the windows of heaven were opened," and the rolling massess above poured down their liquid contents on the earth. Then there was a sudden gleam of livid light, too dreadfully bright for moral vision, followed almost instantaneously by a deafening burst as if nature's magazine had exploded.

A moment of awful suspense ensued; every heart ceased beating; every eye was instictively closed. Then came another sheet of liquid light and another peal of deafening thunder. Every one started up in alarm; every face was pallid with fear, lest the trembling dwellings should crush the wretched inmates beneath their falling ruins. But all were yet safe, amid the fearful strife of natures's elements. But it was only for a moment. The heavens again became one broad sheet of flame, and a huge ball of fire fell from the overhanging clouds, and burst with an explosion as if the last trump had sounded, and nature was dissolving. I sprang involuntarily, to my feet. Consciousness was for a moment suspended. As soon as it was restored I rushed to the door, feeling assured that some dreadful deed of death had been done not far distant.

The clouds were still dark and heavy, and the rain descended in torrents. The ground was flooded with water, and a thick white foam covered its face. The spray and vapor were rising as at the foot of some mighty waterfall. I looked out through the misty atmosphere, & saw one of the students coming towards the place where I stood. He was without coat or hat; his eyes staring from their sockets, and his countenance pale as marble; not a trace of color to be seen even in his lips. I spoke to him, but he answered me only by a vacant stare. I seized him and shaking him vehemently, asked him what was the matter. He fixed his eyes, upon me with a long, earnest gaze; then looking back in the direction he had come, shuddered convulsively, and covering his face with his hands burst into tears. Leaving him in the care of others, I ran to the house whence he came. Others nearer had preceded me, and the first act of humanity had been done. A horrid spectacle met my eyes *Four* blackened human bodies lay extended upon the grass, in front of the house!

The last electric charge had struck a tall poplar tree in the front yard, from which it was attracted by a stove pipe in the garret of the house.—From the garret the fluid passed in two directions. In its westerly course it killed the lady of the house, who stood on the threshold of the chamber door, and passing along the floor it prostrated and stunned her son, with whom she was conversing. In its easterly course it prostrated three young men in the easterly chamber, and passing down by the wall of the house, killed the father of the family, who was holding a babe in his arms, which fell upon the floor, unharmed except by the fall. Of the six that were prostrated, who were slightly stunned, one was resuscitated, after much effort, and the remaining three were killed. These last were the master and mistress of the house, and the student of whom I spoke at first, who boarded with them.

The manner in which they were severally occupied, is worthy of a passing remark. The man was a professed Universalist, and held in his hand the *Universalist Magazine*, which he had just been reading, The woman was a member of a Free-will Baptist Church; a consistent Christian, I believe and was at that time admonishing her son for manifesting too much levity at such a fearful moment. The history of the young man who was killed, has already been partially told. The sequel is as follows:

He and two of his companions, follow boarders, were endeavoring to beguile the time, which probably hung heavily upon their hands after church by reading a novel! This they had perused, comparatively regardless of the fearful commotion of the elements without. The book from which they were reading is entitled "Bandit's Bride." At the awful moment when death approached on lightning wings, this same young man was reading aloud to his companions. The last passage which he uttered, and which still sounds upon the ears of his two surviving companions, was this: "The judgments of heaven would be denounced against me; my fate is fixed! At the utterance of these fatally significant words, the book dropped from his hands; his head fell back upon his chair, his eyes closed in death; and his soul was hurried to the presence of his God! When I saw him extended upon the grass plot, motionless in death, the cold perspiration started upon my forehead, a faintness came over my spirit, and I would have turned away. But it might not be so. I had performed my duty to the living without success, it is true; but I still owed a duty to the dead, and I assisted in the last mournful rites. My own last words to him, "*Delays are dangerous,*" seemed inscribed on his coffin, and engraved on his tombstone, as a warning to all that knew his history, or shall learn his fate.—*N. Y. Recorder.*

Memory of a drowning man.

The Richmond Christian Advocate publishes the following singular account:

"Some years since, A. held a bond of B. for several hundred dollars, having some time to run. At its maturity he had put it away so carefully he was unable to find it. Every search was fruitless. He only knew that it had not been paid, or traded away. In this dilemma he called on B., related the circumstance of its disappearance, and proposed giving him a receipt as an offset to the bond or an indemnifying bond against its collection, if ever found. To his great surprise, B. not only refused to accept the terms of meeting the difficulty, but positively denied owing him anything, and strongly intimated the presence of a fradulent design on the part of A.—Without legal proof, and, therefore, without redress, he had to endure both the loss of his money, and the suspicion of a dishonorable intention to urging the claim.–Several years passed away without any change in the nature of the case, or its facts as above given, when one afternoon while bathing in James River, A., either from irability to swim, or cramp, or some other cause, was discovered to be drowning. He had sunk and risen several times, and was floating away under the water, when he was seized and drawn to the shore. The usual remedies were applied to resuscitate him, and though there were signs of life, there was no appearance of consciousness. He was taken home in a state of complete exhaustion and remained so for some days. On the first return of strength to walk, he left his bed, went to his book case, took a book, opened it and handed his long lost bond to a friend who was present. He then informed him that when drowning and sinking as he supposed, to rise no more, in a moment there stood out distinctly before his mind as a picture, *every act of his life*, from early childhood to the hour of sinking beneath the water, and among them the circumstance of his putting the bond in a book, the book itself, and the place in which he had put it in the book case. It is needless to say he recovered his own with usury."

A HOTTENTOT BOY.—A poor black boy, the property of a slaveholder in Africa, having heard of the preaching of the missionaries, felt a strong desire to go and hear about Jesus Christ. For this purpose he crept secretly away one evening, but being obliged to pass under the window of the house, his master observed him, and called out, "Where are going?" The poor fellow came back trembling, and said, "Me go to hear the missionaries, massa." "To hear the missionaries, indeed; if you ever go there, you shall have nine and thirty lashes, and be put in irons."—With a disconsolate look, the poor boy replied, "Me tell Massa, me tell the Great Massa." "Tell the Great Massa," replied the master; "what do you mean?" "Me tell the Great Massa, the Lord in heaven, that my massa was angry with me, because I wanted to go and hear his word." The master was struck with astonishment, his color changed and unable to conceal his feelings, hastily turned away, saying: "Go along and hear the missionaries." Being thus permitted, the poor boy gladly went. In the mean time, the mind of the master became restless and uneasy. He had not been accustomed to think that he had a Master in heaven, who knew and observed all his actions; and he at length determined to follow his slave, and see if there could be any peace obtained for his troubled spirit. Creeping unobserved into a secret corner, he eagerly listened to the words of the missionary, who that day addressed the natives from St. John, xxi. 15. "Lovest thou me?" "Is there no poor sinner," said the misionary, "who can answer this question? not one poor slave, who loves Jesus Christ? no one, who dares to confess Him?" Here the poor slave boy unable to forbear any longer, sprang forward, and holding up both his hands, while the tears streaming down his cheeks, cried out with eagerness, "Yes, massa, me love the Lord Jesus Christ! *me do love Him, me love Him, me love Him with all my heart.*" The master was still more astonished, and he went home convinced of the blessings which the gospel brings, and became a decided Christian.

Materials for Thought.

A Mite for the Poor.

Think of the wretched room,
Of the embers burning low—
Think of the scanty garb,
Of the child of want and wo:
Ye, whose bright cup of life
With wealth is running o'er,
Think of your brother man—
Relieve him from your store.

If the widow's humble mite
Received the Saviour's praise,
Shall not your gifts be blest
In these our later days?
Aye! every deed of love
Is a bright and sparkling gem,
To be wreathed by angel hands
In our heavenly diadem.

Origin of Negro Slavery.

Mr. Bancroft, in the first volume of his history of the United States, gives an account of the early traffic of the Europeans in slaves. In the middle ages the Venetians purchased white men and Christians, and others, and sold them to the Saracens in Sicily and Spain. In England, the Anglo-Saxon nobility sold their servants as slaves to foreigners. The Portuguese first imported negro slaves from Western Africa into Europe in 1442. Spain soon engaged in the traffic, and negro slaves abounded in some places of that kingdom. After America was discoved, the Indians of Hispaniola were imported into Spain and made slaves. The Spaniards visited the coast of North America, and kidnapped thousands of the Indians, whom they transported into slavery in Europe and the West Indies.

Columbus himself enslaved 500 native Americans, and sent them into Spain, that they might be publicly sold at Seville. The practice of selling North American Indians into foreign bondage continued for nearly two centuries. Negro slavery was first introduced into America by Spanish slaveholders, who emigrated with their negroes. A royal edict of Spain authorized negro slavery in America in 1503. King Ferdinand himself sent from Seville 50 slaves to labor in the mines. In 1511, the direct traffic in slaves between Africa and Hispaniola was enjoined by a royal ordinance. Las Cassas, who had seen the Indians vanish away like dew before the cruelties of the Spaniards, suggested the expedient that the negroes, who alone could endure severe toils, might be still further employed. This was in 1516. The mistaken benevolence of Las Cassus extended the slave trade which had been previously established.

Sir John Hawkins was the first Englishman that engaged in the slave trade. In 1652 he transported a large cargo of Africans to Hispaniola. In 1567 another expedition was prepared, and Queen Elizabeth protected and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African city, and out of 8000 inhabitans succeeded in seizing 260. James Smith, of Boston, and Thos. Keyser, first brought upon the colonies the guilt of participating in the African slave trade. In 1645 they imported a cargo of negroes from Africa.

Throughout Massachusetts the cry of justice was raised against them as malefactors and murderers; the guilty men were committed for the offence, and the representatives of the people ordered the negroes to be restored to their native country at the public charge. At the latter period there were both Indian and negro slaves in Massachusetts. In 1620 a Dutch ship entered James River, and landed 20 negroes for sale. This is the introduction of negro slavery in Virginia. For many years the Dutch were principally concerned in the slave trade in the market of Virginia.

In Mexico, the prevailing feeling is, that the infant, when baptized, cannot die too soon. The death of young children is celebrated as an occasion of joyfulness, because the souls of the deceased innocents are supposed to be transported at once to heaven, without passing through purgatory.

Mir Hussain, the Enigmatist, was a man of superlative talents. His conundrums and riddles were beyond all competition. His whole time was spent in devising them. He was a humble, unpretending man! How usefully employed!

Youth's Department.

From the Episcopal Recorder.

A CHILD'S EVENING THOUGHTS.

Now I lay me down to sleep,
Have I tried through all the day
Free from sin my thoughts to keep,
And my steps in Wisdom's way?
No! my sinful feet have trod
Far from holiness and God—
How then can I lay my head
Peacefully upon my bed?

I give my soul to Christ to keep—
With his wondrous love and grace
He can lead his erring sheep
Back into the fold of peace;
Vile and wretched though I am
I may ask through his dear name,
Pardon for each wrong and sin,
And lie down with conscience clean.

If I should die before I wake—
O solemn thought! I must lie down
Forever in the burning lake
Or wear an Angel's glorious crown!
If that tremendous hourie near
How shall I in His sight appear,
Before whom not the Heavens are clean,
With all my dreadful load of sin?

I pray the Lord my soul to take;
Though poor and worthless in His eye,
Still for my blest Redeemer's sake
He will accept the sacrifice.
O Jesus! since the way to God
Is open'd by Thy precious blood,
Living or dying, let me be
Thine own through all eternity.

October 31, 1847. ANNA.

The Rail-road is Gambling.

We have just been reading a story which illustrates the perfect infatuation of the confirmed gambler more clearly than any other facts we are acquainted with. A Mr. Potter, according to this account, was the owner of one of the best estates in the county of Northumberland, in England, and in less than twelve months he lost the whole of it at the gaming table. But this was not all.

The last night of his career, when he had just perfected the wicked work, and was just stepping down stairs to throw himself into his carriage, which waited at the door of a well-known house, he suddenly went back into the room where his friends were assembled, and insisted that the person he had been playing with should give him one chance of recovery, or fight with him. His rational proposition was this: that his carriage the trinkets and loose money in his pocket, his town-house, plate and furniture, should be valued in a lump, at a certain sum, and be thrown for at a single cast. No persuasion could prevail on him to depart from his purpose: he threw and lost. He conducted the winner to the door, told his coachman that was his master, and heroically marched forth, without house, home or any creditable source of support.

He retired to an obscure lodging in a cheap part of the town subsisting partially on charity, sometimes acting as the substitute of a marker at a billiard-table. In this miserable condition, with nakedness and famine staring him in the face, exposed to the taunts and insults of those whom he had once supported, he was recognized by an old friend, who gave him ten guineas to purchase necesaries.

He expended five, in procuring decent apparel; with the remaining five, repaired to a common gaming-house, and increased them to fifty; he then joined his former associates, and won twenty thousand pounds. Returning next night, he lost it all and, after existing many years in abject and sordid penury, died a ragged beggar, at a penny lodging house.

"Well, you will never catch me making such a fool of myself," says one of our young friends. We sincerely hope we never shall, sir. But this matter of gambling is very bewitching. After a person has formed a taste for gambling, he is little better than a crazy man, Gambling is almost insanity; and when a man is under its influence, his judgement has very little control over his actions. He will risk everything on the throw of the dice. "I know that, but I have never formed such a taste." Not exactly; still you were seen betting the other day, and some time ago you played a game or two for some pennies, did you not?

Besides, you love to to look on and see other people play for money, and you take some little interest in horse-racing. You had better keep a sharp look out. You are pretty near the railroad to gambling, and if you once get into one of the cars, there is no knowing where you will stop. Take care in season. It will not do much good to warn you after you get on board. So we do it now. There is nothing like taking time by the forelock, as the old saw has it.—*Youth's Cabinet.*

Deferred Items.

Accidents.

Elijah S. Coburn, of Dubuque, Iowa, for some time a printer in the Advertiser office at Rock Island, met with a tragical end on the 23d ultimo. In attempting to excavate some mineral lying beneath some overhanging rocks, they were started from their foundation and fell in upon him crushing him instantly to death.

The Prairie Fire.—The St. Louis Republican, speaking of the desolating fires in Washington County, Iowa, says some of the best and wealthiest farmers have had their fences, houses, barns, stacks of grain, and every thing belonging to them destroyed by the raging fires of the prairies, which, sweeping over the long and dry grass, carried every thing before them. The usual precautions against such a calamity were neglected, and hence the loss of property is estimated at $60,000.

Dreadful Accident—Two Lives Lost.–A dreadful accident occurred yesterday, at Walker's Brewery, on Sycamore near Abigail street, Cincinnati. Five workmen were engaged in removing the frame work from beneath a newly constructed arch, and as they were removing the last of the timbers the arch gave way, crushing them to death!—the other two barely escaping with their lives.

The names of the unfortunate victims, were John Alves, and John Bradberry, Carpenters; and John Patterson, brick-mason.—*Chronicle.*

ANNIVERSARY OF THE POLISH REVOLUTION.—The Polish exiles in New York city, on Monday, joined in religious services in St. Andrews' church, in commemoration of the events of the Polish revolution in 1830, of which that day was the seventeenth anniversary.

A HUMAN CURIOSITY.—Mr. Chase, the United States Consul at the Cape of Good Hope, has lately returned to Boston, and has brought with him a specimen of the tribe, or, as some people would call it, species, of Bosjesman or Bushman. The people of this name are said to be an intervening link between the human and the animal, and are always dwarfs, exhibiting more of the man than any other species, and yet something more of the monkey or ape than of the man. It is a boy about 12 years old.

SHOCKING MURDER.—We give below, from the Maysville Eagle, of Thursday last, the particulars of a horrid affair which took place at Sharpsburg, Bath, county, Ky., a few days ago:

"On Monday last, Mr. J. C. Robinson, principal Teacher of the Academy at that place, felt compelled—in consequence of a rebellious disregard of the laws of his school, coupled with insulting language when reproved for it—to expell from the school a son of Dr. M. G. Ashby, 16 or 17 years old. Young Ashby vowed revenge, and calling on one of his comrades, a young man named Crouch, to aid him, procured a long-bladed knife for the occasion. On Tuesday afternoon, while Robinson was locking his school-room door, he was set upon by Ashby and Crouch and defended himself as well as he could with an umbrella, until he saw his opportunity and seizing a stone, with which he felled Crouch.—Crouch, however, regained his feet, and jointly with Ashby closed on Robinson, when the latter received a horrible gash with the knife in the right part of the stomach, and staggered. A man named Christian heard of the difficulty, and ran up just in time to catch Robinson in his arms, who exclaimed, 'I am a dead man,' and instantly expired.

"The guilty young men immediately made their escape, and when our informant left on Wednesday afternoon, he had heard of no efforts being made to arrest them. Mr. R. married in this city some 18 months ago, while a resident of Gallipolis, Ohio, whence he removed last May to Sharpsburg."

DAMAGE AT HARPER'S FERRY.—During the late flood in the Potomac and Shenandoah rivers, at Harper's Ferry, most of the houses on Shenandoah street were inundated, and their occupants put to the inconvenience of removing from the lower to the upper stories. The Spirit of Jefferson says:

The loss to the government by the overflow of most of the shops in the low grounds at Harper's Ferry is somewhat considerable, and many of the workmen have been seriously interrupted in consequence. We have learned but few facts in connection with the flood in our own region, but it is the general impression that along both the Potomac and Shenandoah a heavy loss has been experienced. We regret to learn that the fine wooden factory of Jobe & Co., in this county, suffered considerable damages by the flood.

QUEER CHICKENS.—Much curiosity was excited in the Lower Market yesterday, by a cage of Polish chickens, which were sold at one dollar per pair. They were larger than the common fowl, black and white, and all marked by a large top-knot of spreading black and white feathers.—This climate is favorable to their propagation and it will not be long before they will become abundant.—*Cin. Com.*

HURT.—Mr. A. Aston, of Zanesville, in this State, was badly hurt, in New street, last evening, by a brick which fell from a chimney, striking him on the head. The flesh was cloven to the skull, and his nose, just below the eyes, severed. He is now under medical care.—*Cin. Com.*

THE PRESS IN ROME.—The Washington Union has been refreshed with the sight of a paper from Rome—the Roman Advertiser of Oct. 16. It is printed in English every Saturday evening, with its motto from Byron:

"The fount at which the panting mind assuages
Her thirst of knowledge, quaffing there her fill,
Flows from the eternal source of Rome's imperial hill."

The press thrives under the auspices of Pope Pius, IX, with every liberal institution, and it turns naturally to him to lay its best offerings at his feet. Its columns are filled with the beneficent acts which he is performing.

SLAVE CASE—*Driskill vs Parish.*—In this action which has been for sometimes pending in the U. S. circuit Court, a verdict in favor of the plaintiff was rendered on the 23d inst. It is an action brought by the plaintiff, a citizen of Kentucky, against the defendant, a citizen of Ohio, to recover of the penalty of $500 for harboring and concealing two fugitive slaves. The verdict rendered for the full penalty. The gentleman from whom we derive our information states that the proof in the case on the part of the plaintiff was not very clear—that the judge charged that in such a case the claimant must be held to strict proof—and that the verdict of the jury in view of these facts, excited considerable surprise.—*Cin. Chron.*

GERMAN CATHOLIC SECEDERS.—The Newark N. J. Advertiser, gives an interesting account of the Secession of a German Society at that place, on the 22d inst.

The venerable Dr. Milledoler and Rev'd Professor Tappan, of New York, were present as a delegation from the American Protestant Society. The Seceders with their families and friends in attendance, were about 200 in number. After an earnest address from Mr. Glustinian, in English and another from a recently converted Roman priest, the Seceders stood up and gave their audible assent, to a formal renunciation of the Church of Rome, and expressed their adoption of the leading doctrines of the Protestant faith.

One of the fifty-eight seceders, in the name of the rest, presented a German Bible to their pastor, and receive from him a pledge, that he would preach nothing but the truth as therein contained.

The services which were protracted and impressive, were closed by an address from Milledoler, and the Apostolic benediction in German by him.

THE PAY OF THE FIRST CONGRESS.—The Continental Congress met on the 10th of May, 1775; the number of members was 64. At this session, a member appeared from St. John's parish, Ga., and afterwards the Colony of Georgia sent an entire delegation. Each colony paid its own delegation. New Hampshire allowed to each all expenses. a servant, two horses, and a guinea a day; Massachusetts, expenses and three dollars a day; Rode Island and Maryland, forty shillings a day; with nothing for expenses; Pennsylvania, twenty shillings a day and expenses; Virginia, a half Johannes per day; North Carolina £500 per annum; South Carolina £300 per annum; Georgia, £100 per month while in session.

We have found the Reason why our *Western* subscribers pay so promptly for their papers. The Rochester American explains it thus:

"It is a part and parcel of the "*common law*" of Illinois and Wisconsin, that the farmers should pay for their papers out of the first load of wheat they bring to market after harvest.

CURIOUS FACTS.

The Maiden, an instrument by which criminals are beheaded in Scotland, was introduced into that country by Earl Morton, and he was the first person who suffered by it; M. Guillotine, a French surgeon, who gave his name to an improvement of the Maiden, died also by his own invention; and Deacon Brodie, who was executed about thirty years age for robbing the Excise-office in edinburgh, and who really was a man of very genteel birth, and in his manners more of the Macbeth than any body that appeared for the last fifiy years—this gay deacon of the carpenter of Edinburgh, invented the drop by which all criminals now suffer in Britian; and strange to say, he was the first man who was hanged on his own commodious gallows.

Advertisements.

PROSPECTUS

For the Congressional Globe and Appendix

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the CONGRESSIONAL GLOBE and APPENDIX for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the CONGRESSIONAL GLOBE & APPENDIX.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number nontaining sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the APPENDIX. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The APPENDIX is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe, - - $2 00
For one copy of the Appendix - - - - 2 00
For six copies of either, or part of both - - 10 00

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

Subscriptions should be here by the 13th December, at farthest, to ensure all the numbers.

Washington, Oct. 4, 1847. BLAIR & RIVES.

THE WESTERN RECORDER.

VOL. IX---NO. 13. PUTNAM, MUSKINGUM COUNTY, OHIO, DECEMBER 30, 1847. WHOLE NO. 429.

Written for the Western Recorder.

SERMON,

PREACHED AT ELDERSVILLE, PENNSYLVANIA;

BY REV. WM. REEVES.

[*Published by request of a public meeting.*]

Philipians iv: 3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel.

(*Concluded.*)

(2.) The next passage in support of the position before us, is, 1 Tim. v: 9, 10. 'Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reputed of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.' Here, again, we choose rather to let learned men comment, whose authority may have weight with the reader, than to offer remarks of our own. Once more then, let us hear what Dr. Clarke says. Upon the passage just cited, we quote him but in part. On verse 9, he remarks: 'Let her not be taken into the list of those for which the church must provide. But some think that the apostle means the list of those who were deaconesses in the church; and that no widow was to be admitted into that rank who did not answer to the following character.' And on verse 10, the Doctor discourses thus: 'The widow indeed, may mean a person who was to be employed in some office in the church; and Timothy is enjoined not to take any into that office, unless she had been before remarkable for piety and humanity. Some think that the widows of whom the apostle speaks, had been deaconesses, and wished now to be taken on what might be termed the *superannuated list*:—and the apostle lays down rules for the admission of such: The sum of which is, Let none come on this superannuated list, unless she be at least sixty years of age, and can bring proof of her having conscientiously discharged the office and duty of a deaconess.' Omitting the remarks of Doctor Macknight upon this passage, we will transcribe part of what he says upon Titus ii: 3: 'The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things.' Now, here the Doctor translates. 'That aged women, in like manner, BE in deportment as becometh sacred persons.'.....and 'good teachers.' And he says, 'These characters, especially the last mentioned, did not belong to aged women in general, but only to such of them as were employed in teaching.' Finally, here, the Doctor considers that 1 Timothy, v: 12, 'Having damnation, because they have cast off their first faith,' refers to their 'plighting their faith at taking the (ministerial) office'!

To our own mind, the scope, and design of the apostle in these passages, sufficiently evidence the fact, that female ministers were meant, and not the wives of 'deacons' or 'elders.' For, 'without controversy,' it was a sen'r. apostolic minister, writing to jun'r. ministers, respecting the office, qualifications, deportment, and support, of ministers!! The whole is ministerial, and refers to ministers; and lay-women are no more included or intended, than lay-men. But, for the benefit of the reader, it is well to sustain what may be regarded as singular sentiments, by learned and accredited authority. And this, it is believed, is sufficiently done.

And now what more shall we say? For the time would fail us to speak of the many living witnesses to the truth, that in these latter days, the Lord has poured out his spirit upon the churches, and not a few of the daughters of spiritual Israel have been constrained to 'prophesy;' and many of the 'handmaidens' of the Lord, in different places, have been led by the spirit to 'speak good of his name.'—Had not the matter multiplied on our hands, far beyond expectation, we might have gone into the enumeration of the many hundreds of female preachers belonging to nearly a dozen different denominations, in Europe and America. It is said by an author in England, who had had great opportunity of knowing, that, 'There cannot be less than two thousand female preachers in the land.' And if there are so many there, is it not probable that there are some hundreds in America? Many of these are among—not only the brightest lights of the age, in point of pulpit talents, and persuasive oratory; but also among the most successful agents, in bringing souls to Christ. And the 'Wise man' testifies that 'He that winneth souls is wise.' Farther—some of the most useful male ministers, in different churches, not excepting the English Hierarchy, gladly own that they are among the fruits of evangelical female preaching. And, doubtless, millions of immortal spirits will have cause to bless God to all eternity, that he ever gave the spirit of prophesy to women!! And will all this weigh nothing on the minds of our opponents? If they will not be persuaded, one thing is certain, viz: that their unbelief cannot make the truth of God of none effect.

PROP. X. We propose to answer some of the most prominent and important *objections*, which have been urged against the doctrine sustained in this sermon.

Objections are frequently urged against a doctrine, from the convenience of that mode of opposition. For it is often far easier to raise an objection to a proposition, than to answer the arguments, or disprove the facts, adduced in its support. And when a doctrine has been demonstrated to be true, no objection can be valid; for this simple and sufficient reason, that truth is universally and invariably consistent with itself. But objections to propositions which have been amply sustained, may have great apparent weight, and unless they are answered, may prevent the mind of those who urge them, from receiving conviction from the evidence adduced during the discussion of the subject in dispute. So that objections which are evidently offered from sincerity of intention and belief, should be fairly met and fully answered. Sometimes, however, objections may be too trifling in themselves, to merit a formal and serious reply. Or it may be apparent that they issue from a prejudice and obstinacy which preclude the hope of conviction, let their fallacy be ever so clearly exposed. And in such cases, the candid reader will not impeach the motive of the writer, if he passes them by in their deserved silence. And on few subjects are objections of this class more common, than the one before us. We have heard some alleged, which would degrade the subject to notice them. Query: When an opponent stops to argue low and indecent objections to a doctrine, or proposition strongly fortified with facts and arguments, is not his own incapacity to reply, evident even to himself? And our own ears have heard remarks of that character, fall from lips which professionally were accustomed to higher and holier expressions: and this, it appeared, rather than acknowledge they had been in error. When argument has failed, degenerate wit has been used as a dernier resort, and in a style too, at times, bordering hard on obscenity, like a neutralizing acid, to destroy the force of evidence, and raise a laugh against the reason they could not answer. Of such wit, and of a similar use of it, Dr. Young speaks, in his admirable work, called "The Centaur not Fabulous." We will borrow a few of his pertinent remarks upon the subject. He says: 'What may silence wisdom, will but provoke wit, whose ambition it is to say most where least is to be said. You may as well attempt to silence an echo by strength of voice, as a wit by the force of reason. They both are but the louder for it: they both will have the last word.'———But there are some objections with seeming feasibility, based upon passages of Scripture, and urged against the doctrine avowed in this discourse, with evident sincerity of mind, and scrupulosity of conscience. These we take pleasure in noticing; and we hope with equal honesty of purpose and integrity of heart, though with different views.

1. Objection. Founded upon 1 Cor., xiv: 34, 35: 'Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.' From this passage it has been objected (1.) That there is a constitutional difference recognized between man and woman, and that according to the law of God. Answer [1.] Originally there was a 'constitutional difference' of physical refinement, and that in her favor. Still she was to be neither a monarch nor a slave. It is said in Gen. ii: 21, 22: 'And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a women, and brought her unto the man.' Upon this text the justly admired Matthew Henry, remarks: 'Yet man being made last of the creatures, as the best and most excellent of all, Eve's being made after Adam, and out of him, puts an honor upon that sex, as the glory of the man, 1 Cor., xi: 7. If man is the head, she is the crown; a crown to her husband, the crown of the visible creation. The man was dust refined, but the woman was dust double refined, one remove farther from the earth.' Again Mr. H. remarks, 'That the woman was made of a rib out of the side of Adam; not made out of his head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.' [2.] But the passage in the apostle, refers to 'the law' of God, consequent upon the apostacy of the first pair. Gen. iii: 16. 'Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' The marginal note clearly explains the import of this sentence, which is—'thy desire shall be subject to thy husband.' 'She is here put into a state of subjection; the whole sex, which by creation, was equal with man, is, for sin, made inferior, and forbidden to usurp authority. 1 Tim., ii: 11, 12.' *M. Henry.* And most unquestionably this is the very state the apostle Paul is so careful to mark in his epistles. We have already had this subject before us, in the eleventh chapter of this epistle, where the direction is given to the man, to have his 'head uncoverd' when he prophesieth: and to the woman, to have her 'head covered,' when she prophesieth. The badges of dominion and subjection of the respective sexes, especially in the public assembly, must not through any freak of fancy, or to imitate the heathen priests and priestesses, be laid aside. But let both sexes observe due decorum in their social exercises, that the cause of Christ be not liable to just reproach. On this phrase in the passage, 'But to be under obedience, as also saith the law,' says Dr. Clarke, 'This is a reference to Gen. iii: 16. Thy desire shall be to thy husband, and he shall rule over thee. From this, it is evident, that it was the disorderly and disobedient that the apostle had in view; and not any of those on whom God had poured out his Spirit.

(2.) The chief objection to female preaching is generally based upon the injunction of *silence* in the churches here imposed upon the women. "Let your women keep silence in the churches: for it is not permitted unto them to speak." Do they not violate this rule of Scripture when they preach? For how can they preach and not "speak?" This objection is specious, but not sound. And as it is one of the strongest objections urged against the doctrine we advocate, let us answer it at some length. And [1.] Did all the passages we have adduced in proof of the Bible authority for female preaching, amount to no more than probable testimony, ought not the passage introduced to destroy the force of them, be clear and certain? For is it reasonable that one passage alleged to contain probable evidence against a proposition, should have power to invalidate a multitude of passages, containing at least as strong probable testimony in favor of it? For the sake of argument then, for a moment, grant that all the texts which have been brought forward, to prove female preaching to be in accordance with the Scriptures, contain nothing more than probable evidence in its behalf; and grant also, for the same object, on the other hand, that this specious passage does contain probable testimony against our doctrine;—even in that case, we ask, ought not the many to govern the few? Or shall one probable passage, govern the many probable ones?—[2.] But we by no means admit that this text contains *par-excellent* probability against us. And for this sufficient reason, that there is not one word forbidding the Christian women in the Corinthian Church, from praying or propesying! Mark that! And if not one text of Scripture can be adduced, which expressly prohibits women engaging in the exercises of praying and prophesying, is it reasonable we should give up all those which expressly admit of it? Nay more. For we have seen from prophecy, that in the days of the Messiah, they "shall prophecy." And that this gift of the Spirit shall continue thro' the Christian dispensation. That they did so prophesy for centuries, and received the sanction of the Christian Church, in so doing. And now we are required, it seems, to give up all this certainly, for an uncertainty! Nay, verily, this demand is too great.—[3.] And if this notable passage, so commonly cited as proof against female preaching, while it does not expressly prohibit women prophesying, if it be construed to *mean* that, (&if not, why use it to oppose us?) then we make the apostle Paul flatly contradict himself! For we have before seen that St. Paul, in chap. xi: 5. &c.,—not only recognizes their authority to prophesy, but actually gives them directions how they shall appear in public, when they thus officiate! So that the interpretation which construes this passage to signify a prohibition of women to prophesy, must be erroneous. For the sacred writer in both places wrote as he was "moved by the Holy Spirit," and the spirit of God must always be consistent: therefore the apostle cannot forbid women to prophesy in one place, and sanction it in another! The conclusion, then, appears inevitable, that the objection to female preaching, based upon this passage, cannot stand.—[4.] But what then, is the obvious signification of the passage under consideration, "*Let your women keep silence in the churches: for it is not permitted unto them to speak?*" Answer (1.) Either in the ecclesiastical government of the "Churches." There—in the *legislative, judicial and executive* departments, let the "women keep silence." Or, (2.) As some others explain, that, while women were allowed to "prophesy"—or to speak to the "edification" of their own sex, especially as the customs of the Greeks and Asiatics precluded the presence of the male ministers from female society; they were, nevertheless, "not permitted" to officiate publicly, before the whole "church," which often, of course, was composed of both sexes. This appears to be the opinion of many learned Divines and Commentators, of different denominations.—(3.) Wesley, (and some others have followed him in this,) interprets this text to mean, that, in general women were "not permitted" to speak in public. But owns that God may make exceptions to this general rule, and occasionally call a woman into the work of the ministry. And actually places women in the ministry of the word, upon the same footing with lay-preachers, and Methodism! See his epistle in reply to Miss Bosanquet on the subject. Miss Bosanquet closed her letter to Mr. Wesley with the following: "6th Objection. But all these were extraordinary calls; sure you will not say, yours is an extraordinary call? Answer. If I did not believe so, I would not act in an extraordinary manner. I praise God—I feel him near—and I prove his faithfulness every day.

I am, &c., M. B."

The following is the answer of Mr. Wesley.

Londonderry, June 13th, 1771.

"My Dear Sister,—I think the strength of the cause rests here, in your having an extraordinary call; so I am persuaded has every one of our Lay-preachers; otherwise I could not countenance his preaching at all. It is plain to me, that the work of God, termed Methodism, is an extraordinary dispensation of HIS providence. Therefore I do not wonder, if several things occur therein, which do not fall under the ordinary rules of discipline. St Paul's ordinary rule was, '*I permit not a woman to speak in the congregation,*' yet in extraordinary cases, he made a few exceptions; at Corrinth in particular.

I am, my dear Sister,

Your affectionate Brother,

J. WESLEY."

Upon the above, a certain writer makes the following remarks:—"Sixteen years after the receipt of this letter, he, at the head of the Manchester Conference, ordained (so to speak) Miss Mallett as a preacher in the connexion, which will convince the most sceptical that he had nothing like a scruple on his mind in regard of its being scriptural."——And to this we append the following remark, namely, that, if "the strength of the cause rests here," that a woman must receive an "extraordinary" call to preach the Gospel, equally so with 'Lay-preachers," and as 'providential' as 'Methodism;' then, as long as 'Lay-preachers,' and 'Methodism' continue, so long may women have a call sufficiently 'strong' and 'extraordinary,' to authorize them to preach the Gospel. Beloved Sisters in the vineyard of the Lord, then, all hail! And, as messengers of mercy, to our lost and ruined race, we may say to you, in your labors of love, Go on! Go on! and may the Most High crown your efforts with abundant success. (4.) Once more on this point,—and which we believe is the correct exposition of the passage: St. Paul here refers to a custom among the Jews, of admitting debates, challenging the public speaker 'asking questions,' &c., in the synagogue. This liberty was granted unto the men, but it was not permitted unto the women' thus 'to speak in the churches!' It was thought indecorous for women to be engaged in public altercation with speakers of the other sex. So that in regard to any question under discussion, it was not considered disorderly for a man to stop the speaker, by 'asking questions,' or disputing the point with him instanter, in the synagogue; but St. Paul, it seems, as well as the Jews, (and doubtless he has the spirit of God,) deemed such a course in women, to be indecorous: and directed that, 'if they would learn any thing' [more] upon such questions, 'let them ask their husbands at home: for it is a shame' [and would be so considered now by us] 'for women to speak' [in such a way] 'in the churches,' in our day.—[5] And the entire internal evidence, both of the text and context, proves that the apostle had this in view, viz: The correction of disorder in the church, and not the positive and universal prohibition of female exercise in prophesying. This we have before shewn, at length; and need now only refer to a few verses of the connexion, with the passage itself, for proof of what we say. The internal evidence of the text itself is a sufficient refutation of the objection, and a strong confirmation of the exposition we have given of it. Let us see. 'And if they learn any thing, let them ask their husbands at home.' Now observe it does not say, and if they will teach or prophesy, let them do it 'at home.' But if they will 'learn' any thing! Candidly and honestly, how can that apply to teaching? Is it not the hearer which 'learns,' and not the teacher? Again: 'let them ask their husbands:' does not this obviously refer to questioning, and not to 'prophesying? And let them ask their 'husbands,' & not stop the public speaker! And ask them 'at home,' and not 'in the church!' Is it not plainly written in the very face of their chief-text itself, as with a sunbeam, that our opponents are wrong in their construction of the passage, and we are right? So much for the internal evidence of the text. Next the context. Let any person attentively read verses 23, 26, in proof that disorder existed in the Corinthian church. Next, verses 27—30, for the correction of the disorder. Then, verses 31—33, for the reasons or grounds of the correction. And then surely, he will see with us, the obvious import of the apostle in the passage, and conclude with St. Paul, ver. 40, "Let all things be done decently and in order."

Finally, upon this objection, and this passage of scripture, it affords us no small pleasure to be fortified in the above exegetical view of the subject, by so great and good a man as Dr. A. Clarke. We have made a liberal use of his learned labors during this discussion; and once more let us hear him comment upon this question. Upon ver. 34: 'Let your women keep silence in churches,' the Dr. thus discourses: 'This was a Jewish ordinance: women were not permitted to teach in the assemblies, or even to ask questions. The rabbins taught, that 'a woman should know nothing but the use of her distaff.' And the saying of Rabbi Eliezer, as delivered, Bammidbar Rabba, sect. 9. fol. 204, are both worthy of remark and execration; they are these, ... *yesrepha dibrey Lorah veal yemsaru lenashin*—'Let the words of the Law be burned, rather than that they should be delivered to women.' [Is there not a kindred spirit breathing in some of our christian rabbins? And wherever found, does it not deserve our 'execration,' rather than our sympathy? But the Dr. proceeds:—]

'This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured on the women as well as the men, that they might prophesy, i. e. teach. And that they did prophesy or teach is evident from what the apostle says, chap. xi: 5. where he lays down rules to regulate this part of their conduct, while ministering in the church.

But does not what the apostle says here contradict that statement; and shew that the words in chap. xi: should be understood in another sense? For, here it is expressly said, that they should *keep silence in the church:* for it was not permitted to a woman to speak? Both places seem perfectly consistent. It is evident, from the context, that the apostle refers here to asking questions, and what we call dictating, in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute, &c., in the synagogue; but this liberty was not allowed to any woman: St. Paul confirms this, in reference also to the Christian Church; he orders them to keep silence: and if they wished to learn any thing, let them enquire of their husbands at home; because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that, when a woman received any particular influence from God, to enable her to teach, that she was not to obey that influence: on the contrary, she was to obey it, and the apostle lays down directions in chap. xi: for regulating her personal appearance when thus employed. All that the apostle opposes here, is their questioning, finding fault, &c., in the Christian Church as the Jewish men were permitted to do in their synagogues; together with the attempt to usurp any authority over the man, by setting up their judgment in opposition to them: for the apostle had in view, especially, acts of disobedience, arrogance, &c., of which no woman would be guilty who was under the influence of the Spirit of God.'

(3.) There has been one more objection based upon this passage; but which is so obviously futile, that a brief reply will be quite sufficient. Indeed, the previous ones, in our judgment, deserved not the amount of attention paid to them; but as they constitute the bulwarks of the opposition, to dispose of them in a summary and sententious way, probably would appear to be disrespectful. And as prejudice moves slowly from the mind, we are aware, to tarry some time on the argumentative way, perhaps, may be more successful. But on this one, it is presumed to be unnecessary. The objection referred to, is raised on the concluding phrase of this text; 'for it is a shame for women to speak in the church.' The objection founded here is this: 'It is a shame for a woman to speak in public, because it is a *man's* place to preach the Gospel. Answer. [1.] The objection is illogical; as it draws a negative from a positive. [2.] It is a pitiful begging of the question. That is, if it is meant, that it is 'man's place' alone to 'preach the Gospel.' And if that is not the meaning, then it is utterly devoid of force. So that in either view, it is a nullity.

Upon the whole, then, what is the real ground of difficulty in this so-thought proof-passage against the ministrations of women? Simply this: the admonition and correction of a few 'ignorant, and disorderly married women' in the church at Corinth! And this has been magnified into a believed-to-be immovable and impassable mountain against female preaching generally, and in a regular and orderly manner!! So that the correction of the abuse, has passed into the universal prohibition of the use of the gift of prophesy! at least, so far as one half of the church is concerned! Would our opponents be willing to apply the same rule to the other half? If it were so applied, would there be any longer a church on earth? What justice and equality for saints! and what logic for learned Divines! All the *positive* testimony, and of which there is an abundance, is set aside by one or two negative voices. What profound jurisprudence! All the clear and unambiguous passages of Scripture, containing direct declarations of propesy and of fulfilment, must give place to a text or two, neither of which is expressive of the sentiment at issue. What wise theology and correct Biblical exegesis! So far, therefore, from 1 Cor. xiv: 34, 35, forbidding women to prophesy or preach, as before proved, it is, in fact, one of the strongest, proof-passages we could desire, in favor of it. With this text of scripture alone, no friend of female preaching, need fear an opponent. And for this sufficient reason,—that the correction of the abuse of any gift of God, affords the strongest evidence imaginable for the authority of its proper *use!* And the internal, external, and collateral, evidences of the subject before us, demonstrate the fact, that St. Paul in this passage had the correction of certain disorderly women in the Corinthian Church in view, (and those, as Dr. Clarke observed,) who were not under the 'influence of the Spirit of God;' and not the orderly exercise of the prophetic gift, by those women upon whom the Lord had poured his Spirit: Therefore this passage so far from containing a prohibition of the ministrations of women, affords irrefragable confirmation of their authority to exercise those gifts, in an orderly and proper manner.

2. Objection, grounded upon 1 Tim. ii: 12. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' 'But to preach is to 'teach;' for how can a person preach without it? Is not teaching one of the chief parts of preaching? Therefore their text forbids a woman to preach.' Answer. (1.) This passage is manifestly parallel with 1 Cor. xiv: 34, 35, which has been examined above at length, and which see. —(2.) But should any person insist that the word 'teach' is to prophesy or preach, we remark [1.] That if such was the meaning of the apostle, then he undeniably gives positive direction for some women, at any rate, to prophesy or preach. For in his Epistle to Titus, ii: 3, he says, 'The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, *teachers of good things.*' What! does the apostle Paul here say that 'aged women' should be preachers?! Is not that the very thing which we have before proved, that these 'aged women,' and 'sacred persons,' as Dr. Macknight calls them in his translation of the passage, were the ordained Deaconesses of the church? Well, then, our opponents are at length, granting us the ground for which we have been contending all through this discourse. Such opposition is surely grateful. [2.] But this interpretation would throw another difficulty in the way of the opposition: for, if the word 'teach,' in the text in Timothy, is tantamount to the word prophesy or preach, then is St. Paul himself involved in a palpable incongruity. For, according to that exposition, the inspired apostle, in his Epistle to Timothy, forbids a woman to preach. And in his Epistle to Titus, he expressly allows it! 'But,' say our objector, the apostle in Titus restricts the license to 'aged' women, and to 'good things.' Well; touching the first we have already shewn that deaconesses were referred to, and they were required to be of a certain age. Besides, that would be to yield the grand point of dispute, that women have authority to preach; and shift the question to the mere circumstance of the age proper for them. Secondly, and with regard to the other restriction confining them to preach '*good things*,' we ask, when did we plead for the right of men or women, old or young, to preach evil things? Nay, is it not for the very best of all 'good things?' Is not the Gospel emphatically designated, '*Good news*,' and '*Glad tidings?*' And what better things could men or angels preach? (3.) The only consistent plan of interpretation then, appears to be, to refer this prohibitory passage to the disorderly kind of 'teaching,' or attempting to 'teach' or 'refute' the public speaker, by altercation and discussion 'in the church;' as we have noticed in the parallel in 1 Cor. xiv: 34, 35; and thereby stepping out of her proper place of subjection, and presuming 'to usurp authority over the man,' which is highly improper and forbidden.

3. It has been objected that, '*The apostles were men*, and *not women:* therefore *men* and *not women*, ought to preach the Gospel now.' To which we reply, (1.) According to some learned men, *all* the apostles were *not* 'men.' For Matthew Henry says, on John xx: 17, of *Mary*, 'by whom' the message of the risen Savior was sent to the disciples, whom our Lord calls his '*brethren*,' that '*she became an* APOSTLE *to the* APOSTLES!!" And in Rom. xvi: 7, St. Paul salutes 'Andronicus and Junia,' who he says, were '*of note among the apostles*.' And according to some of the best* Greek scholars, 'Junia' was a 'woman!' And the text, they say, should have been translated 'relatives' or 'kinsfolks.' Upon this passage Doctor Clarke remarks, 'Whether this intimates that they were *noted apostles*, or only highly reputed *by the apostles*, is not absolutely clear: but the latter appears to me the most probable.' So then it is not 'absolutely clear' but there may have been another 'female apostle,' and that a 'noted' one! But (2.) Admitting the truth of the objection, that the 'apostles were men,' &c., what then? For, strictly speaking, there are no 'apostles' *now;* for none have 'seen the Lord.' For, to have 'seen the Lord,' with the bodily eyes, after his resurrection, appears to have been regarded as an essential prerequisite to the apostolical office. See Acts, xxii: 14, 15.—xxvi: 16.—1 Cor. ix: 1. Hence in the case of St. Paul, a *miraculous* manifestation of the *ascended* Savior, was essential to qualify him for the apostolical office: and which led him to view himself, on that account, 'as one born out of due time!' Admitting the truth of the *premise* in this objection, the *conclusion*, is therefore, manifestly erroneous. Or do any of our clerical opponents claim to have thus 'seen the Lord?' And do they possess, the *miracle*-working power of the apostleship too? If they *do*, let them shew some of the 'signs' of their apostleship. But if *not*, why object to *women* preachers, because they are in the same predicament?—(3.) Answer, once more, that the 'apostles' were only *one class* of Gospel ministers.—1 Cor. xii: 28. '*And God hath set some in the church*, first, *apostles*, secondarily, *prophets*, thirdly, *teachers*, after that *miracles*, then *gifts of healings*, *helps*, *governments*, *diversities of tongues*.' And because women preachers are not 'apostles,' therefore, our objectors would conclude that they are to fill no place in the ministry! Such is the reason, and such, it should seem, the revelation of those who thus object to female preaching.—Two points assumed in the above objection, and both notoriously untrue, to wit: the *perpetuity* of the office and powers of the apostolate; and the *unity* of *class* in the Gospel ministry. No sober-minded man believes the former, and the Pope of Rome, himself would disavow the latter. The assumption is double-limbed, and arrantly erroneous. We conclude with the apostle, in verse 29, 30. 'Are *all* apostles? are *all* prophets? are *all* teachers? are *all* workers of miracles? Have *all* the gifts of healing? Do *all* speak with tongues? do *all* interpret?' And will any of our opponents, rather than renounce their cherished prejudices against female preaching, face the apostle Paul, and reply in the affirmative? We will leave them to answer to God?

4. Another objection is based upon 1 Tim. ii: 11, 12, to wit: 'That *ruling* and *preaching* go *together;* but *women* have no right to *either*.' Answer. Having said so much upon this passage before, and its parallel, in 1 Cor. xiv: 34, 35, we need now only remark, (1.) That the first member of the objection takes it for granted, that *all* 'ministers,' necessarily are '*rulers;*' and that, on the other hand, all church 'rulers' are *ministers*. Neither of which is in accordance with the real state of things. For proof of this statement, we refer first again, to 1 Cor. xii: 28, 29, which see at length. And we may ask, have *all* preachers the reigns of ecclesiastical 'government,' in their hands? And *all* bishops? Secondly to the polity of the very church, from one of whose ministers this objection issued. For there we find '*Ruling Elders*' among the *laity!!*—(2.) And the second member of the objection, unfortunately for our objectors, is equally irrelevant to the point in dispute. For it assumes that the friends of female preaching, plead the *rights of women to rule*, which is not the fact, at least, with us. We wish all to know assuredly, that we do not advocate either political or ecclesiastical *gynecocracy.** While we believe it to be a fact, as Dr. Dwight says, 'Women on thrones have generally excelled men in that station.' And if they can govern kingdoms and empires, surely they have capacity to preside in a society of Christians: yet it is not for this we plead. Nay, we consider 'government' as properly belonging to the other sex. And should it be assumed by any ministering women, we will join the opposition in condemning it, as subjecting those who do it, to the censure of the apostle, for 'usurping authority over the man.' But at present, seeing we actually are *opposed to gynecocratical* institutions, both in Church and State, the objection before us must fall to the ground. For it has no applicability either to us, or the cause we advocate. And as for the other feature in the face of the objection, that 'women have no right to preach,' (for it says, to 'either'—'ruling' or 'preaching,') we might be justified in meeting it with a converse statement, that women have a right to preach. But we add to that, that this objection is one of the weakest forms of begging the entire question in dispute: and we ask the author sincerely, to give the arguments in these pages a candid perusal, and we opine he will urge this objection no more.

5. One more objection we will briefly notice, 'The man is the woman's representative.' And, of course, the conclusion is, that she, therefore, should not appear in public, *in propria persona*. Answer, (1.) In the sense of our objectors, we unhesitatingly say, not so. But the 'man' is the 'representative' of 'God,' and the 'woman' is the 'representative' of 'man!' This we have seen before, during the discussion of another proposition, and need only cite 1 Cor. xi: 7, and let the reader judge for himself, whether the objector or we, are right. The apostle says, in the passage referred to, 'For a man indeed ought not to cover his head, forasmuch as he is the image & glory [or representative] of God: but the woman is the glory [or representative] of the man!!' Is it not strange that literary men and ministers of the Gospel, should offer such unsound or futile objections. And that they should present them to the public, without first carefully searching the Scriptures, to ascertain whether they are tenable or not. (2.) We remark, that in a legislative sense, there is truth in the objection; but then, in that sense, it lacks relevance: For we again aver our utter disavowal of the doctrine of *gynecocracy*, both in civil and religious society. Therefore this objection to the ministrations of women cannot stand.

Having thus noticed and answered the leading and strongest objections we have met with, against the doctrine of this discourse, minor ones, we pass by, as unworthy of attention.

And seeing that we are drawing the subject to a close, let us recapitulate, at least the substance of the propositions sustained in this discourse. We have shewn that there were prophetesses under the Old Testament dispensation. And that, in the Scriptures, the ministry of women is made the subject of prophesy and of fulfilment. Clear proof, we think, has been adduced that, under the influence of the Holy Spirit, many women did preach the Gospel after the day of Pentecost. Under this head, as the word 'prophesy' is used to express the idea of ministerial exercises, the word has been examined at length; and, it is hoped, and confidently believed, proved to mean preaching the Gospel,—by a host of various authors, of the most exalted reputation for learning and orthodox belief. That this point is settled beyond the reach of successful contradiction. Next we proceeded to exhibit the fact, that women continued to preach in the Christian church, long after the wonder-working power of miracles had ceased; and evidently intended by the Great Head of the church, to continue through the Christian dispensation.—Then endeavored to sustain the proposition, that women in our day, are held accountable to God for the improvement of their talents: and that many of them have talents for preaching the Gospel. Would it not seem that these points well established, would be sufficient to convince any candid mind, that women have authority to preach the Gospel. And that further labor would be useless. But we proceeded onward with the discussion; and, it is hoped, satisfactorily proved, that female preachers are as manifestly called of God to the work of the ministry, as male preachers. This to many is of vast importance. And of kindred consequence, at least in the estimation of the same people generally, is, to prove that they are regularly ordained. Even in this matter of prime importance, we have labored to meet the demand in full account of proof. So that our opponents shall have no real ground to adhere to their disbelief.—Furthermore, in addition to the collateral evidence it affords, in support of our main point, as many people appear to cherish a fondness for, and respect to, official titles, to designate the elevated standing of favored individuals, in community; that state of mind is met in the proposition, that female ministers are honored in the Scriptures with the same distinctive appellations, as the male ministers, and are saluted as such.—Then confirmed the whole, by showing that female preachers were not only noticed by the apostle Paul, but were also admitted and instructed by him as such. This fact also affords circumstancial evidence to confirm all direct and positive testimony adduced, during the discussion, in proof of the point, that the Scriptures do sanction the ministrations of women. And finally, the principal and most important objections, were taken up, fairly met; and we trust, in truth we may say, fully answered. Is it too much to say, then, after all the manifold and diversified proofs presented to the mind, in this discourse, that if the reader will not yet believe, argument on this subject, is powerless with him! At any rate, the writer may despair of convincing him. For he has long observed the truth of the maxim, 'Convince a man against his will; and he's of the same opinion still.' Yes, it is far easier to prove a proposition, than to persuade some people to believe it. Yet the writer hopes to convince some. And who ever convinced all? The Savior himself, not unfrequently, met with repulsive unbelief, and that among the Jews. And shall we expect success among all our own people? Is the servant above his Master? Neither do we denounce those who differ from us in regard to the doctrinal point in this discourse, as being insincere, or unworthy of Christian confidence. Far from it; for

* Chrysostom, Theophilact, &c.

* Petticoat government, female power.—WEBSTER.

we heartily believe that many great and good men, and ministers may, and do, understand the Scriptures differently. But we do think that, too often may be noticed an apparent unwillingness to yield to the force of evidence, when she directs a different course from that 'our fathers trod.' We do not censure the individual who holds a new theorem in doubt, till he has carefully examined the ground of its claim to his credence. But it is our decided conviction, that the person is reprehensible who refuses to investigate the merits of an important question, when it is timely mooted: or is uncandid in his decision, when he gives the subject a hearing. We believe that we all ought to be in a constant search of truth; and to cordially embrace it when found.

"Seize upon truth wherever found,
"On Christian or on Heathen ground;
"Among your friends, among your foes,
"The plant's divine where'er it grows."

Is the poet heretical? Shew it. If not, practice the precept. And do not the church and community, in our day, need the influence and help of female talents? Is not the present apathy in many churches, attributable, at least in part, to the fact, that the talents of one half of the members are buried or hid in their respective napkins? In this sentiment the writer has the concurrence of one of our oldest and most experienced ministers in the West. And that sentiment voluntarily presented as the result of his own extensive opportunity for observation! If this is the case, must there not be dread responsibility resting somewhere? Yes, according to this, it is to be feared that many precious and indestructible spirits, will be forever *lost*, in consequence of the talents of the sisters in the church, being permitted to remain unoccupied! If souls are saved through their faithful and pious exercise, is not the fear too well founded, that through their non-exercise, souls are lost? And are we still unconcerned respecting such momentous matters? If we are, does not that fact itself teach us that we are in a wrong state of mind? And are there any professors among us, so far lost to all correct feeling for sinners, that they would rather these souls perish forever, than be saved through the agency of *women*!!! And who, in full view of the vast and awful responsibility which rests upon professed Christians, will still dare to use their influence to hinder pious and gifted women from snatching sinners as brands from the everlasting burning! O that we may all, both male and female, and of every denomination, 'help those women' who have the talents to do good, in the name of the Lord! Our cry to one—to all is, Men and women of God's Israel, help!! And for Christ's sake do not hinder them, "lest haply ye be found even to fight against God."

Finally, ought not our objectors themselves to be consistent, and to be consistent with themselves, as well as in the plan of interpreting the sacred Scriptures? But, passing by the scenes and spectacles often exhibited in the theatre, that 'Slaughter-house of morals,' as an eminent Divine calls it, where women expose their own persons, and so with their daughters, for *hire*!! How frequently among others, who strenuously oppose the exercise of women in the ministration of the word of life, are to be found lady writers, and lady editors, of public periodicals. And some of them, without any apparent sense of 'shame,' can enter the list with political newspaper antagonists, and engage in 'wordy warfare' with male opponents, in the discussion of questions of very doubtful propriety, and count it all modesty, and perfectly within the sphere of woman's rights!' But let a female who feels the 'love of Christ constraining' her; and a deep solicitude for the salvation of souls, for whom the Son of God shed his precious blood, open her lips in the sanctuary of the Most High, to proclaim the heavenly message, of pardon for the guilty, and salvation for the lost, and lo! the same women are horror struck!! and exclaim, 'What a shame for women to speak in the church!' How forcibly they remind us of the saying of the Savior. 'They strain out a gnat, and swallow a camel!' Now in all candor and reason, for a woman to enter the arena of political 'strife and debate,' and discuss questions of a civil and municipal character, in a style and manner as magisterial as the chivalrous Southerner of the opposite sex,—is not that more likely to subject her to the apostolic censure, of 'usurping authority over the man,' than it is for her to offer solemn and fervent prayer to God for the prosperity of Zion, or affectionately, to warn sinners to flee the wrath to come? But the former it seems, may be done, and objectors to female preaching think it no harm; but should the latter occur, O! what immodesty and crime, and the Divine displeasure also must be incurred. Alas! what is man!—How appropriate the prayer prepared already to hand. 'We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O, Lord, have mercy upon us, miserable offenders.' For the very conduct condemned by the apostle—that they do, and feel no compunction for doing it: while that which he allows, and God has promised his Spirit to help them to perform, they cannot in conscience do! But it may be, their course is as correct and consistent as their creed. Others also are 'permitted' to sing their prayers and praises too 'in the church,' and that too, often in connexion with impenitent and ungodly sinners. and have no misgivings for so doing; but should a pious women 'speak in prayer,' socially or publicly, lo! what a transgressor. She must be in obedience, as also saith the law.' Others again, are 'permitted' to attend 'church meetings,' and take part in the deliberations, and vote; and, it may be, occasionally, to vote down those who are by far their superiors in judgment and moral worth, of the other sex; and all is thought right! Is not that to 'usurp authority over the man,' with a witness? But let one of those devoted women, moved by the Spirit of God, speak a word in 'exhortation,' to the 'edification and comfort' of the church, what an anthusiast would she be.—Does it not really appear that, according to some of our objectors, a woman may do almost any thing else under the heavens, but convert sinners, and save souls from an endless death? And above all, O ye *Methodists*, whose very founder was a friend to female preaching, and whose ministers have ever urged the 'Sisters' to 'speak,' in your various social meetings 'in the church,' for you to oppose a woman endeavoring to point sinners to the 'Lamb of God, which taketh away the sin of the world,' from that passage in St. Paul, what a palpable incongruity! Do not all our Societies prosper in porportion as the sisterhood are fervently engaged in these exercises, which are almost peculiar to us as a people? In these sentiments many of the ablest Divines, and most successful ministers of the Methodist Churches, on both sides of the sea, have always concurred. And can any of you, dear brethren, upon reflection, oppose these female exercises, which have always been so signally blessed, in the awakening and conversion of sinners? Let us all, rather 'help' them. and may the Lord revive us afresh, and we shall feel again the spirit of primitive Methodism—of 'Christianity in earnest,' and then shall we succeed and prosper,—souls shall be saved, and to God be all the glory, both now and for ever, AMEN.

Religious Intelligence.

PITTSBURGH DISTRICT.

Fairmont, Va., Dec, 8, 1847.

BR. BASSETT: After writing a few lines in reference to the business department of your paper, I would say a few words in relation to our Christian prosperity on this, Fairmont Circuit. We have suffered a very great spiritual drought—and a host of spiritual insects, (the love of gain, the love of fashion, and another under the imposing title of a social party,) have been let loose among us which have made dreadful havoc in the garden of grace, & destroyed much of the precious fruits of the spirit. Over this state of things we have mourned, and wept, and prayed. The Lord has been pleased latterly to dispel to some extent the gloomy cloud, and give us some rays of prosperity. Our first quarterly meeting was at Mount Pleasant meeting house near old Salem. Here the Church was much revived, and refreshed. Several professeed to receive pardoning grace. Six united with the church, one a local preacher from the M. E. Church. Our next effort was in Shinnston: this was a precious season to the membership; one converted, three united with the church. May God bless them abundantly. Our next meeting was held at Hopewell; here the Lord was with us to revive the church, to convict the sinner, and comfort the mourner. Five were converted, and five gave us their names as probationers. From this place we went to Fairmont; here our meeting lasted several days; no special excitement. The church to some extent was revived and two gave us their names as probationers. Upon the whole this was a good meeting. Brother Simpson, the assistant preacher on this circuit was with me at all the above meetings, and labored faithfully and zealously in the cause of our heavenly Master. He is a faithful and a very agreeable colleague, and an acceptable preacher. May God bless our united labors and crown them with success. Brethren, pray for us.

Yours in Christ,
D. R. HELMICK.

OHIO DISTRICT.

Mt. Blanchard Circuit, Dec. 13, 1847.

BR. BASSETT: The church in this section, though in general low in religion, is in peace, and seems to stand firm. There are some prospects of better times. The young men sent this year to travel these two circuits, are well received, so far as I can learn, and I expect them both to preach at my house in turn.

Yours in hope,
JAMES SWANEY.

Cincinnati Ct., Dec. 25, 1847.

MR. EDITOR: We enjoy peace in our churches on this circuit, but no great manifestation of the divine power. We are comfortably situated and provided for in our field of labor this year. My worthy predecessor has merited a good name, (the *prince of beggars* in the Ohio Conference,) for his indefatigable labors in securing a comfortable parsonage house, which I have the pleasure first to occupy.

Yours in love,
A. H. TRUMBO, Supt.

WABASH DISTRICT

Logansport Circuit Dec. 9, 1847.

BR. BASSETT: Having to write to you on business, I would inform the friends of our Zion that Logansport Circuit, after a hard struggle with the powers of darkness for more than two years, is now beginning to be revived in some places. It having pleased the great head of the Church in the order of his providence, to give me my appointment again on this Circuit, I resumed my labors with renewed zeal, (having been abundantly blessed at our annual conference, under the preaching of Bro. Hundley on the subject of an over ruling Providence. My confidence in God is still increaseing) and the members of the church are much encouraged; on my second round I received several members into the church and we had precious meetings. Our first quarterly conference was held on the 4th and 5th of December, our congregations were good from the start. We had the ministerial aid of our worthy President, Bro. J. Shipp, G. Williams, Bro. Falkenburg, and a good local aid. Different denominations united with us in lovefeast on sabbath morning, and we had a gracious time, the brethren in the ministry labored faithfully and affectionately, but the best of the wine was at the last of the feast, on Monday morning sinners were deeply affected, cold professors were revived, and the lovers of Christ rejoiced aloud in a Savior's love, while all came forward, and by giving us their hand expressed a determination to live more devoted to God. May the great Head of the church still continue his blessing with us, and to God be all the glory. Brethren pray for us.

Yours in gospel bonds,
HARVEY BEAL.

NORTH ILLINOIS DISTRICT.

Lafayette, Ill., Dec. 8, 1847.

BR. BASSETT: I have just returned from Br. S. Dilley's first quarterly meeting on Canton Ct.—One professed religion, and the meeting was to be protracted. Matters begin to look up on that circuit. Some other points from which I have heard since Conference have been visited with the out-pouring of the Holy Spirit. We hope for a year of general prosperity. Openings and prospects have never been fairer for the extension of the M. P. Church in Northern Illinois, than at the present time. MOSES JARED.

The Dead Sea.

An expedition has been fitted out by the Government, and is expected to sail from New York before long, for the purpose of making an exploration of the Dead Sea. The expedition is composed of a party of naval officers, under the command of Lieut. Lynch—Lieut. Dale being more specially charged with the scientific explorations and surveys.

It is a little singular that it has been left to a government of the great Western continent, to endeavor to unravel one of the greatest mysteries that lie in the bosom of the old Eastern world. The Dead Sea has been an object of wonder and speculation for centuries; and yet no European government has thought the subject of sufficient importance to warrant a small outlay to endeavor to make the mystery plain. Individuals have attempted it, but their accounts are imperfect and contradictory. One unfortunate traveller was swallowed up in its waters; as if the dark and gloomy waves beneath him, fearful of having the secret of ages wrested from them, had opened of their own accord for his destruction. And there that black asphaltic sea still lies, as it has lain for four thousand years—without a living thing within its waters, or scarcely upon its shores, except that Dead Sea fruit, so famous in poetry—with rivers pouring their eternal floods into its bosom, but with no visibe outlet; with its lofty walls, almost perpendicular, of black, menacing rocks, rising fifteen hundred feet upon one side, and two thousand upon the other—there it lies, as it has lain for ages, resting like a black funeral pall upon the corpse-like ruins of the cities of the plain.

Is this so? Can the ruins of those cities still be seen through the dark but singularly clear waters above them? Great question of questions! which answered in the affirmative by veracious witnesses, would startle the unbelief of a world. It is singular that this question which so naturally arises in the minds of many when perusing the Scriptural Record, has never been satisfactorily answered, either in the affirmative or negative. The waters of the Dead Sea are said to possess great petrifactive qualities—what a thrill would run through the heart of Christendom if that sea, constrained by the science and persevering art of the nineteenth century, should be forced at this late day to give up the stony bodies of its dead!

The present expedition is provided with every thing necessary for a full and accurate exploration—and the well known energy and fearlessness of our naval officers, leaves no room to doubt but they will push their investigations to the furthest limits. They will take with them metal boats of light construction, and all the means and appliances for surveying and sounding. If they determine nothing else, they will confirm or refute the singular statement that the level of the Dead Sea is more than 1,300 feet below the level of the Mediteranean, though only forty miles distant.

In conclusion, we may be allowed to express our pleasure, that our government has found time, amid the weightier matters of the present juncture, to attend to the claims of science, and to aid the progress of discovery.—*S. E. Post.*

WESTERN RECORDER.

PUTNAM, OHIO, THURSDAY, DEC. 30, 1847.

A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL,—PRINTER.

☞How Many New Subscribers Will Be Furnished Us By Our Agents, To Commence With The Year 1848?☜

CORRESPONDENTS will please exercise patience. As the sermon of Brother Reeves is now concluded, (in which many take a great interest) and as the Messages of the President and Governor are also disposed of, we shall have room to attend to their articles in turn. But give us time. We have very many communications on hand. We must also give attention to our usual variety, and the general news.

AN ESCAPE.—Several weeks ago we transmitted by St. Louis, a package of about 500 pamphlets with a lot of books also for brethren in Illinois and Iowa. The package was long on the way, but we have just received a letter from Br. John Clarke, Rushville, Illinois, informing us that the package had just reached there in safety and in good order, "by miraculous escape, it having been on board the ill fated Steamer (the Talisman) which was sunk below St. Louis." We are very thankful for this information, whilst we deem it most remarkable that in that dreadful hour of gloom and despair, when all energies were directed to the saving of human life, that our package without a friend to look after its safety, should be found so precious as to be preserved from the billows of the deep, and escape in safety! Brs. Johnson of Knoxville, Illinois; Miller of Worcester, Iowa, are informed that their packages are in the care of Wilson & Co. Rushville, Illinois.

TELEGRAPH WEST.—The Pittsburgh Commercial Journal claims to have received the first telegraphic despatch from *St. Louis*, embracing a considerable important intelligence from the far west! It was received on the 22d instant. What next?

U. S. Congress.

Dec. 13, *Senate.*—The Resolution of the House to elect two chaplains of different denominations, was concurred in, and the Senate proceeded to the election of a chaplain for the session. Rev. Henry Slicer was elected.

Dec. 14, *House.*—After three ballotings for chaplain, Rev R. R. Gurley, (Presbyterian) was declared to be duly elected.

Dec. 15, *Senate.*—Mr. Calhoun introduced resolutions against the conquering of Mexico, in view of holding it either as a province, or incorporating it into the Union. Ordered to be printed.

House.—The President's veto of the River and Harbor bill was laid before the House and read.

Ohio Legislature.

Friday, Dec. 17, 1847—*House.*—The Senate resolution in favor of Henry Johnson, was unanimously adopted. A resolution was also adopted instructing the Judiciary Committee to enquire into the expediency of passing an act, declaring helpless insanity, to be good cause for divorce.—A bill was introduced, to erect the new county of National.

Saturday 18, *Senate.*—A preamble and resolutions offered by Mr. Ewing, in reference to the unprecedented flood in the Ohio, and the distress occasioned to many, calling on the Committee on Finance, to enquire into the expediency of reporting a bill, making an immediate appropriation for the relief of such citizens of the State as are rendered indigent by the flood, were unanimously adopted.

Wednesday, 22, *Senate.*—A joint resolution, submitted by committee on Finance, was adopted, providing that the Treasurer of Hamilton county, shall not be required to collect on the duplicate taxes for 1847, from any person in said county, injured by the recent great flood, any penalty incurred by reason of not paying taxes at the time required by law; but such persons shall be permitted to pay their taxes, without such penalty, at any time before the Treasurer is required to settle said duplicate with the County Auditor.

Thursday 23, *Senate.*—A bill was introduced by Mr. Judy, to establish a free Turnpike Road from Marysville to Kenton.

House.—Committee on new counties, reported against the new county of Centre, and also against the new county of Chester, but introduced a bill (by majority) for the erection of the new county of Gilead. A bill was reported from Judiciary Committee, giving the courts power to grant divorces, in case of hopeless insanity.

THE RECENT FLOOD.—The great topic still, is the flood in the western waters, and the damage and suffering it has produced. From particulars given in numerous exchanges, we make up the following additional statement. The water reached its greatest height at Cincinnati on Friday morning, 17th inst. and was then 6 inches short of its height in 1832. So says Cist's Advertiser. A vast amount of damage was of course done to goods and to houses, and very many families were seriously incommoded by being forced to leave their habitations. But the accounts have of course been exaggerated. Mr. Cist says, "The tenants of fifteen hundred dwellings and business places have been driven out.—Not less than Three Thousand individuals of all ages were obliged to take refuge in the upper regions of Cincinnati."

The entire population of Cincinnati were sufferers by the inundation, though it seems that not one-tenth part were forced to remove. This suffering was caused, first, by the stopping of the water works, so that the hydrants yielded no supply: 2d by the gas works being submerged, so that the supply of light was cut off, which required the suspension of all public assemblages after night, and also the business of many houses. Third, the back water extending a great distance up the creeks and valleys within and above and below the city, cut off perhaps seven-eights of the usual intercourse with the country. This of course prevented the bringing in of marketing, milk and firewood, whilst the stone coal on hand was mostly under water.—The entire flat, (lower part of the city) was inundated.

It is a singular circumstance that this flood was accompanied with a remarkable fall of snow, it is said to the depth of a foot and a half at Cincinnati. This must have added greatly to the inconvenience of those who were forced to remove. It was immedialely succeeded too, by a spell of severe, freezing weather, which must be still more trying, in view of the great scarcity of fuel in the city.

A great number of villages, large and small, along both sides of the Ohio river, and on several of its tributaries, have been submerged, entirely or in part. This has been the case at Sistersville, Point Pleasant and Guyandotte, in Virginia, Maysville, Newport, Covington, and Louisville, Ky. Marietta, Bellville, Pomeroy, Portsmouth, Moscow, New Richmond, Columbia, and Fulton, Ohio; and Lawrenceburg, Bethlehem, and many other places in Indiana.

The White Water Canal at Cincinnati and below, was swallowed up, and it is feared, to some extent destroyed. The back waters extending up the Little Miami, prevented the rail road cars from coming within ten miles of the city, during the height of the flood.

We have seen statements that several lives were lost at Lawrenceburg and Bethlehem, Indiana. Several persons also perished near Galipolis, by the sinking of a coal boat from Pittsburg. And in Jackson county, Mr. James M'Alroy of Penn township, Morgan county, was drowned.

But the most serious disaster in this catalogue, we take from the Ohio State Journal, being a telegraphic despatch, stating that the house recently occupied by the Fourierites, on the Ohio river, near New Richmond, fell down, crushing seventeen persons to death, including Moses J. Cornell, wife and four children, late of Cincinnati.—A dreadful calamity.

FROM MEXICO.—The Baltimore Sun has intelligence that General Anaya has been elected and inaugurated President of Mexico. It is said that his entire administration is in favor of peace. One of his first acts was to appoint a commission to treat with Mr. Trist. The powers of that functionary, however, had been withdrawn, and of course there will be delay of negociation. Santa Anna has assumed the command of an army at Oajuca, and declares his determination to oppose any negociation for peace, with the American army occupying any portion of the Mexican territory. It is thought that the Mexican commissioners will come to Washington.

LADIES' NATIONAL MAGAZINE.—We have received the January number of this beautiful work. It contains two charming mezzotint engravings, The Rescue, and The Lassie Herding Sheep.—Also the Fashion Plate, which embraces a portrait of Jenny Lind. The "National" has commenced its new volume, (XIII.) with beautiful new type, and other improvements. Mrs. Ann S. Stephens is editor of the Magazine, and also a principal contributor, for its pages, with numerous other ladies and gentlemen. C. J. Peterson, publisher, Philadelphia. $2 a year in advance. Three copies for $5.

MR. SMITH.—The Columbian Fountain says that Mr. Smith, the "Razor Strop Man" was in Washington City lately, and commenced selling his strops, but was fined for doing so without legal authority. The Fountain thinks it would be well if a little of the rigor manifested towards Brother Smith were dealt out to those who disregard the law, in keeping open their doggeries on the Sabbath day.

GIRARD COLLEGE.—We learn by the Saturday Gleaner, that preparations are nearly completed for the opening of this institution for the reception of 'poor, white, male orphans.' The buildings are five in number, each built of beautiful marble. The period of fifteen years has been spent in erecting them, and the sum of $1,779,273 was expended upon the work, to January 1st 1847, and a further sum of $1,900,000 is required to complete it. On the 1st of January, 1848, the College is to be opened with 100 students, between the ages of six and ten years. More will be added from time to time.

The clergy, we suppose, can see the edifices from the street, but must keep their distance. For the will of Mr. Girard enjoins and requires that "*No ecclesiastic, missionary or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said College: nor shall any such person ever be admitted for any purpose, or as a visiter, within the premises.*"

METHODISM—UNION—PITTSBURGH CHR. ADVOCATE—LIBERAL SENTIMENTS.—Several lengthy articles have recently appeared in the Pittsburgh Christian Advocate, by the editor of that paper, on "The Unity of Methodism." The editor of the Meth. Protestant having given some friendly attention to the matter, the editor of the Advocate does up an article in response thereto, which does honor to the head and heart of that excellent brother. It does us good to witness his highly liberal course towards his cotemporaries of other divisions of the Methodist family, for two or more years past. His friendly bearing towards the Methodist Protestants, we desire not only to appreciate but to reciprocate. And we cannot here do our readers a more acceptable service, than by inserting a considerable portion of the article of Br. Hunter in the Advocate, of the 8th inst.

One of our most cherished hopes is that the day will come when Episcopal and Protestant Methodists, forgetting their former differences & hard feelings, will give each other the right hand of fellowship, and recognize each other as one in Christ and one in Methodism. To do this, it is not, in our estimation, necessary to consolidate or amalgamate the two bodies. Each one may preserve its distinctness and independence; only let amity and mutual public recognition take place. Perhaps all that we could favor as a first step would be an enterchange of epistolary salutations, and delegates attending each other's General Conferences. Out of this would probably grow a closer and more intimate approximation. Some regulations might be agreed upon, tending to lessen and prevent collisions between particular societies, and to facilitate their Methodistic fellowship and communion with each other.

There is not, to our knowledge, a single 'principle' that stands in the way, or ought to stand in the way, of the fraternal relations of the two bodies—one excepted. Their doctrines are the same—their moral discipline is substantially the same; and as to the diversity of Church government, that, properly undestood, need form no barrier, for Methodism admits of diversity in church government. This, therefore, can be no bar to fraternity. The only thing of the nature of principle that we now think of, as apparently standing in the way, is the good old 'principle of Methodistic unity which does not admit of two bodies of Methodists on the same soil. The principle is thus expressed by the British Wesleyan Conference, and agreed to by our General Conference, "that as the American Methodists and ourselves are but one body, it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies in the same towns and villages, or to allow of any intrusion on either side into each other's labors." According to this principle, the Methodist Protestants and ourselves are not in unity, for the state of things declared inconsistent with unity exists between us. Nor do we see fully how the letter of the principle can be fulfilled in this case, without a consolidation of the bodies. If, however, it is possible to enter into some amicable relations, by which "intrusions into each other's labors," will be avoided or lessened; and by which, if two societies of Methodists belonging to the different organizations exist in the same towns, villages or country places, they may exist in amity and Methodistic fellowship, then will the principle of Methodistic unity be maintained 'substantially,' if not to the 'letter.' To realize even such an approximation towards it, we deem worthy of strenuous effort. For our part, we see not why the different Methodist ecclesiastical organizations in the United Stanes, such as the Methodist Episcopal Church, Methodist Protestant Church, M. E. Church South, African Church, &c., might not each retain its distinctive and independent existence, and at the same time such relations to each other that the unity of Methodism would be preserved, or, if already lost, restored. Why may not each be regarded as a legitimate 'department' of Methodism, operating in its own particular sphere, expressing openly its fraternity wherein it agrees with the others, and its respectful dissent wherein it disagrees. Let it ever be borne in mind that perfect agreement in non-essentials is not necessary to Methodistic fellowship and unity. There may be even family differences and sharp words,—though unpleasant, and to be avoided, if possible,—without destroying the family relationship, or mutual respect and fellowship.

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The Methodist Protestant is not recognized as a legitimate, regular Methodist body, by those bodies which are undeniably legitimate and regular, and which compose the regular confraternity of Methodism. God grant that it may! and that soon: but as yet it is not, and hence we could not speak of it thus. It is not a regular separation from the old Church, peaceably effected, and by mutual agreement; but a violent separation—a secession proper—accompanied with a "breach of the peace" between the two. That breach has never formally and publicly been healed. Whatever time and grace may have done, and we are happy to know they have done much, in modifying private feelings, and bringing about an interchange of fraternal courtesies between individuals or societies, there has been no Church 'action' on either part indicative of reconciliation or fraternal intercourse. This is just what we now want—what we plead for—a brotherly negotiation of the Churches, to see whether we cannot agree upon some mode of peaceable, harmonious co-existence and co-operation, without interferring with the distinctiveness or independence of either. We have been solicitous that our own Church should have the honor of making the first move in this matter; but if she is tardy, (large bodies move slowly) we shall not object to our Methodist Protestant brethren being the first to hold out the olive branch.

We hope we shall not be understood in any remark above as intending to impute blame to the Methodist Protestants any more than to our own Church, in the matter of their secession. To enter into that question, or even to make any such allusion, whatever may be our private opinions, would be foreign to our purpose. We merely mean to say that in their separation, whether by their fault or otherwise, the unity of Methodism was violated, and has never been restored. Our notion is, that the best plan to be pursued now in restoring that unity, is for both parties to proceed on the commonly received maxim, that we are all fallible beings, and that it may have been possible that there was some error on both sides, the shortest way to remedy which is to say nothing about it, but both strive to do what they can for the restoration and preservation of peace in time to come. Some of the old veterans in both parties, whose souls have scarcely yet lost all traces of the scars received in the "Radical war," might perhaps think that some concessions were due from the opposite sides; but it seems to us that to evince a desire for reconciliation and fraternal intercouse is as much concession as either party need demand.

VERY SCRUTINIZING.—A friend in a private note informs us that the publication of the letter of Major General Howe, in our paper of Oct. 7th last, gave offence to some, and did our paper some injury. We had utterly forgotten what this 'Howe letter' could be; but in referring to the said number of our paper, sure enough, near the last of the fourth page, we found, and we recognized an article which we had found standing in type on our return from the Conference at Cincinnati, and which had been selected by the gentleman who attended to the paper temporarily during our absence at the several Conferences. The article was taken from Burritt's Christian Citizen, which with some slight exceptions is one of the best papers in the country.—The article in question contained a pointed condemnation of the existing war, and some pointed reflections upon the course of the United States Government towards Mexico. Our friend informs us that the insertion of the article has given offence on political points. Now whilst we deem it our privilege and our duty in a proper manner to express our decided disapprobation of the existing war, and consider that in so doing we depart not from our position of strict neutrality in political questions, we feel free to say that the article in question is not such an one as we should have selected for our paper, forasmuch as we are ever cautious not to 'speak evil of dignities,' nor to reproach or denounce the government or administration. And we should not have admitted of its insertion, though in type, but that the form of our paper was made up before the article came under our inspection in proof, and it was not convenient to delay the press. We let it pass therefore, almost of necessity, little thinking that it would give offence to Mr. Somebody, or Br. So-and-so. Why, bless the men, is there any one newspaper published any where in Europe or America, in which some stray article is not accidentally admitted once in a while, which would be highly offensive to the partizan friends of the paper? And who does not know, that general readers, ten thousand to one, are accustomed to let any such accidental circumstance pass, *as accidental*, and as not worthy of passing remark. The gentleman who served as our *pro tem*, at the time referred to, is not now with us, or he might make apology if he saw fit. We have taken pains to give the above explanation at the instance of our friend, who professes to wish well to our paper, and of course desires the removal of any cause of complaint. And we desire that our statement should answer to meet any similar case that may possibly occur. Our friend has our thanks for notifying us of the objections, and we trust that he will still render us the like service. And right thankful shall we be, if he finds no complaint more serious than those already reported to us. We are anxious to 'manage wisely' in conducting our paper, so that no subscriber may have cause to say 'discontinue,' and that no brother minister may have cause to say he 'can get no subscribers' for us.

GOT HOME.—Cassius M. Clay, as we learn, has lately reached his home in Kentucky, after his long captivity as a prisoner of war in Mexico.

Captain Clay was honored with a public reception at Lexington, Ky., where he resides. Minute guns were fired as he entered the city. He was welcomed by an eloquent address, a procession and an illumination. Quite a change, since Mr. C. was mobbed two or three years ago in the midst of the same community, for his opposition to slavery!

FIRST M. P. CHURCH, PHILADELPHIA.—We learn by the Columbian Fountain that Rev. J. T. Ward, of the Maryland Conference, and editor of that paper has accepted an invitation to take charge of the Society and Congregation recently left vacant by the removal of Rev. T. H. Stockton from that charge to Cincinnati.

SATURDAY EVENING POST.—This is one of the best of the Philadelphia Weeklies, a large, handsome and interesting sheet. As we have heretofore advised our readers, the Post has won to itself no little praise by waging war upon demoralizing literature, or literature falsely so called. The Post deservedly enjoys great popularity. Edited by Henry Peterson. Address, S. D. Patterson & Co. publishers, Philadelphia. Terms, $2 per Annum. Four copies for $5. Eight copies for $10, always in advance.

THE NEW CONGRESS.—The New York Tribune remarks that in order to prevent confusion and mistakes growing out of the similarity of names among the members of the Congress now assembling, it will be well to remember that there are three Smiths in this Congress, all in the House—Trueman Smith, of Ct., Caleb B. Smith, of Ind., and Robert Smith, of Ill.,—three Browns: Charles Brown, of Pa., William G. Brown, of Va., and Albert G. Brown, of Miss.—two Davises: (both Senators) John Davis, of Mass., and Jefferson Davis, of Miss.—five Johnsons: Reverdy Johnson, of Md., Henry Johnson, of La., (Senators;) James H. Johnson, of N. H., Andrew Johnson, of Tenn., and Robert W. Johnson, of Arkansas—six Thompsons: James Thompson, of Pa., Robert A. Thompson, of Va., Jacob Thompson, of Miss., Richard W. Thompson, of Ind., John B. Thompson, of Ky., and William Thompson, of Iowa; two Joneses: John W. Jones, of Ga., and George W. Jones, of Tenn—two Millers: Senator Jacob W. Miller, of N. J., John K. Miller, of Ohio—two Butlers: Senator A. P. Butler, of S. C., Chester Butler, of Pa.,—two Holmeses: Elias B. Holmes, of New York, and Isaac E Holmes, of S. C.—two Duncans: Daniel Duncan, of Ohio, and Garnett Duncan, of Ky.,—two Adamses: John Q. Adams, of Mass., and Green Adams, of Ky.—two Evanses: Alexander Evans, of Md., and Nathan Evans of Ohio—two Stuarts: Andrew Stewart, of Pa., and Charles E. Stuart, of Michigan—three Clarks: Senator John H. Clark, of R. I., Franklin Clark, of Maine, and B. L. Clark, of Ky.—two Halls: Nathan K. Hall, of N. Y. and Willard P. Hall, Mo.—two Ingersolls: Joseph R. and Charles J., both of Pa.,—two Cobbs: Howell, of Ga., and W. R. W., of Ala.—two Phelpses: Senator S. S. Phelps, of Vt., and John S. Phelps, of Mo.—two Rockwells: Julius, of Mass., and John A., of Ct.—two Hales: Senator John P., of N. H., and Artemas, of Mass.

There are doubtless some other coincidences, but these are all that now occur to us.

Western Sketches.

Written for the Western Recorder.

HISTORICAL REMINISCENCES OF THE WAR OF 1812.

NO. II.

Mr. Editor: I have said in a previous number that General Winchester was ordered to supply General Tupper's mounted men with provisions, and ammuniton. He however neglected to comply with the order, keeping a large number of men and horses idle, far in advance of our sources of supply. While this force was lying idle, a man who had gone over the river to hunt, was killed by the Indians not far from the camp. A party went over and ascertained that there were but a few Indians, and following their trail a few miles, and being satisfied they were making for the head of Lake Michigan, it was thought best not to weaken the forces, to follow so small a party into the Indian country. The next morning General Winchester gave a positive order to General Tupper, to follow these *few* Indians, with his whole command. A previous inspection had shown that the troops had not two rounds of ammunition to the man, and scarcely a day's provisions. However as the orders were positive General Tupper paraded his men and read the orders of his superior. Colonel Allen of General Winchester's command, went to General Tupper and volunteered his services in any capacity, and was appointed an Aid.—When the men were paraded, and ready to start, Colonel Allen presented General Tupper an order of General Winchester, directing Colonel Allen to take command of the expedition. General Tupper informed his men of the order, but they refused to be placed under Allen, and dispersed without any further effort to carry out General Harrison's views. The impression left on the minds of those I saw of the expedition, was that General Winchester had determined to break it up, and had for that reason withheld the necessary means of carrying it out; and his subsequent conduct, confirmed this view of the case. While General Tupper was absent from Urbana, Governor Meigs continued the collection, and organization of the Ohio Brigade, which consisted of three Regiments. But one Battalion from Cincinnati, was with us but a few days, when it was ordered on to the St. Mary's, to garrison some fort there; and never after joined, or reported to us—so that our command consisted of one Regiment from the eastern part of the State, eventually commanded by Colonel Charles Miller, of Coshocton; one from Gallia, Athens and the country below, commanded by Colonel Robert Safford, of Gallia; and a Battalion, under the command of Major James Galoway, of Xenia; with two companies of Spies, one commanded by Thomas Hinkson, and the other by Captain Wood, of about twenty-five men each. The whole effective force, about one thousand, until subsequently reduced by sickness. The statement of Mr. Atwater, copied by Mr. Howe, that a company of Horse from Gallia commanded by Captain Womeldorf, formed a part of this Brigade, is an error. I apprized Mr. A. of this and some other errors, and he promised me that in any future editions of his work, he would make the corrections.

On the first day of October, 1812, Governor Meigs moved our Brigade from Urbana, to Kings Creek; on the 4th to Mad River; on the 7th to McPherson's Blockhouse: then the extreme limits of our settlements, 22 miles west of Urbana.—On the 12th we marched to Solomon's town, an Indian village within the Indian boundary; then deserted by its inhabitants. Here General Tupper joined us from his mounted expedition. This was a very healthy situation, with one of the best springs of water, I ever saw: equal to the supply of a camp of ten thousand men; and where we lay until the last day of October, without one sick man in our camp.

While we were at this camp, General Harrison sent to General Tupper, to procure some of the Shawnee Indians in that vicinity, to come to his camp; forming at that time near Franklinton. Captain Lewis's town, was about six miles from our camp; General Tupper and several officers, paid a visit to Lewis, with whom we had all become well acquainted while in Urbana, where he and the Crane had been frequently attending conferences with Governor Meigs. He was a stout athletic man—had in Wayne's campaign, the reputation of a great warrior.—He was one of the most eloquent men I ever heard speak.—He piloted Hull's army through the wilderness.—He went to the relief of Fort Wayne, and joined General Tupper in his intended expedition to Detroit.—He had expressed a willingness, and desire to accompany General Tupper when ever he should advance, and came several times to our camp, expecting we were about to do so.—When we afterwards joined the camp at the Rapids, he with several of his warriors, were there as spies. We found him living with those around him, in civilized style. He treated us with great kindness, and gave us a good meal, as well arranged as to furniture, as any of our more civilized community. Neither he nor his Indians would taste spirits in any form. A full-blooded Shawnee, and at the head of his tribe. He and five of his warriors readily consented to go to Gen. Harrison. Harrison's object, was to employ them, in gaining information from the British and hostile Indians. General Harrison had also informed General Tupper, that he was very desirous of getting information, by taking a prisoner, or otherwise. After Lewis had left, to join General Harrison, Logan, another Shawnee chief, living at Wapakonetta, came to Lewis's with five of his warriors, designing to join our Brigade, but learning that Lewis had been sent for, he also joined General Harrison. We were ordered to advance to Fort McAuthur on the Scioto which we did on the 31st of October and 1st of November. A company had before been sent forward, to guard the stores, being pushed out to that place. It proved a very sickly situation, and no suitable ground to encamp upon. The men soon became sickly: every rain flooded our camp. Soon after arriving there, General Tupper sent Captain Hinkson on with his company of spies to the Rapids, to reconnoitre, and if possible to obtain a prisoner, to do so; and to do no act which would risk the loss of him. Hinkson, was a bold, daring man, and the General was fearful if he fell in with any Indians, he would, if he should succeed in taking a prisoner, get up a fight, which might defeat the object. Nothing had been heard from the Rapids after Hull's surrender, except what the released prisoners brought, when discharged on parole.

Hinkson reached the Rapids without seeing any signs of Indians. There was, there, about 300 acres of corn in the fields, on the bottom, and on the Island; his men were dispersed in small squads, some in the corn near the river, others in the woods; one party of five, a short distance from the river in the woods, discovered a white man not of their party, coming towards them; they concealed themselves, and when the man was within reach of their rifles, and of speech, two of them demanded his surrender; he was about to give battle, when the other three shewing themselves, he found the odds quite against him, and he submitted to be secured.—They found that he was an Indian interpreter, by the name of Clarke. He had come with Indians to the mouth of the river, where he had left the boats occupied by about thirty British to hunt, up the east side of the river, while about 600 Indian warriors, accompanied by their women and children, were ascending on the west side. He was told that his life depended on his telling the truth, and the whole truth. He estimated the warriors, at 500: and 30 British, with the boats; the whole under the command of Col. Elliot;—their object, to secure the corn, and have the Indians live on it. The boats would take loads to Malden;—80 Wyandots, were mounted on horses, taken from Hull's army, and had trained them most perfectly. Others were mounted on Indian horses, mostly Potowatomies. The Indians were under a Wyandot chief, named Split-log, (Not Tecumseh, as Atwater has it.)—Hinkson, after collecting his men, (some of whom were within a few rods of the boats where they landed,) and resisting the desire of his men for further adventure, made the best of his way to camp, a distance of 30 miles. I was about four miles from camp, when they came in—came in with them, and conversed with Clark, and the spies, upon the expedition. Clark said he tho't himself a match for two, but five was rather too much odds. It was the after part of the day, about the 8th of November, General Tupper immediately dispatched an express to General Winchester, (who was lying with 3,000 men within forty miles, by the river,) advising him of all the facts, and suggesting the value of the corn to our future operations. After writing his dispatches, he concluded, as the express must travel 100 miles to reach Winchester, he could reach the Rapids a day sooner than Winchester; he therefore added a postcript, saying he would start in the morning with six hundred men, with four day's provisions on their backs;—that he hoped to reach there in three days,—would try and remain there one day;—but, as his pack horses were all away from camp, he must return immediately, for want of tents and provisions, &c.—Our men had been very sickly, and 600 was all the disposable force we had. Six artillery horses, was all the horses we had except those of the field and staff officers. The six artillery horses were the next morning, hitched to a light six-pounder, and we started. With great difficulty the horses drew the field piece about 14 miles that day, when it was abandoned: the horses broken down, and the carriage broken to pieces. Some of our men who had been sick, and were convalescent, gave out, and the officers' and artillery horses, were employed in helping them on.

The 2d day we reached Findley's block-house:—the third, Hull's camp ground at Portage river, about 16 miles from the Maumee. This night Captain Hinkson was sent to reconnoitre. He returned the next day when we had marched about half the distance, and reported that about day break, he ascertained their camp to be at the foot of the Rapids; and saw quite a number, mount their horses and ride up the river towards Winchester's camp.

HORACE NYE.

Putnam, O., Dec. 23, 1847.

(TO BE CONTINUED.)

Communications.

Written for the Western Recorder.

WITTEMBURG COLLEGE.

Mr. Editor: Since my location at this place I have become acquainted with the President, and part of the Professors of Wittemburg College and also with many of the students. I have found the President, Rev. Dr. Keller, a well qualified Professor, and as far from sectarianism as any Professor I have ever become acquainted with.

This college is the property of the Evangelical Lutheran Church—is located in a healthy situation one mile north-west of the town. It has been in operation only about two years. Has a Theological and Collegiate Department. Has four Professors and three Tutors. The Collegiate Department is under the Professorship of Messrs. Liehl, Griger, and Stephenson. These gentlemen so devote themselves to their profession as to render full satisfaction, to all interested. The tuition of this department is as low perhaps as any college in the west.

In this institution there are ninety students. Thirty-four are preparing for the ministry, a number of the other students are also professors of religion. It has two literary societies with fine libraries. The different libraries in the institution contain about two thousand two hundred volumes of good books. Twenty-one of the students board themselves at an expense of from thirty to forty cents per week. Boarding in common is about seventy-five cents per week.

The instructions of the Theological Department are gratuitously given to candidates and ministers of all denominations.

Mr. Editor, at the setting of the Annual Conference at this place in 1846, the privileges of the Theological Department were tendered to the Conference by Dr. Keller. Our Conference cheerfully responded to this very generous proposition, by passing some three or four resolutions among which I find the following:

Resolved, That we recommend to our junior brethren who have the ministry in view to avail themselves of the privileges of this institution.

Would it not be proper for our young brethren before entering the ministry to spend a year or two at some good institution? Could they not in two years acquire, to good extent, those English sciences that are so much calculated to prepare men for the ministry? Could not a brother who has the ministry before him by stopping to qualify himself, win more souls to Christ in twenty succeeding years?

Of the thirty-four candidates for the ministry in this institution, *only* one is preparing for the travelling connection in the Methodist Protestant Church. How Brother Walker would rejoice to be joined by some ten or twelve humble, pious, young brethren in the great preparation. The doctrine taught in this institution is the doctrine taught in our church. The government of the Lutheran Church is a representative form of government, and *government* is taught and the propriety of proper discipline urged upon each Theological student.

If the above is worth a place in your paper you can so use it. Yours, &c.,

REUBEN ROSE.

Springfield, O., Dec. 13, 1847.

Written for the Western Recorder.

An Apology to "Father" Springer.

Br. Bassett: I feel disposed to profit from the hints given me by "Father" Springer in your last paper. In his notice of my humble note of the 3d inst. he has placed my "great age and experience" in juxtaposition with his "youth" and "inexperience" (of course meaning vice versa,) thereby indirectly intimating to me the manner of address I ought to have used in relation to himself. And here I humbly acknowledge myself guilty of the great crime of not having lived so long in this poor sinful world as some other men. I moreover acknowledge that I ought to have addressed him by the very appropriate appellation of "venerable patriarch." Hope he and your readers will forgive me and I will try to do better next time.

As to the appellation of "Father," I was not aware *till now*, that it would be either appropriate or agreeable to him. But I hope in all this I have not committed the unpardonable sin against my old "*tried*" friend, and "venerable Father in the Gospel." Yours, with much respect,

E. S. HOAGLAND.

Brownsville, O., Dec. 24, 1847.

News of the Week.

The tremendous catastrophe which lately occurred on Lake Michigan, in the loss of the steamer Phenix, and between one and two hundred lives, ought to arouse the public to the danger of trusting to the ordinary vessels transporting passengers on our Lakes. The Phenix it seems was only a propeller of inferior build, badly manned and overpacked with human beings, mostly emigrant Hollanders, who had paid for passages on board of a first class steamer, but were crowded by the steamboat agents on board this vessel.—Before this fire took place, the firemen had discovered that the pumps refused to work and the boiler was nearly out of water. The Captain was sick in bed and the second officer in command on being informed of the danger, refused to get up and repair the pumps. Half an hour after, the boilers were red hot and had ignited the wood-work around them. This roused all hands, but help was too late. The fire swept over the vessel with fury, and the affrightened passengers either leaped overboard or climbed the rigging and fell into the flames and were lost. Out of the whole mass, about twenty only were saved, though the land and a steamer hurrying to their assistance, were both in sight. Even to our imagination, at this distance from the scene, how terrific the spectacle, and what must it have been to those who saw their lives hovering over the glaring monster Fire! with no hope for their horrible agony? God, alone can tell. There was but a single boat attached to the Phenix and not a life preserver on board. Had she been furnished as the law should prescribe for every vessel on those perilous lakes, on our sounds, coasts and the ocean, every life might have been saved. As it was the fierce fire and the remorseless water bore them to eternity. The calamity is charged by those who have investigated the matter as the result of carelessness. How awful the thought—and shall it not arouse the severest scrutiny of the public for the future?—*N. Y. S.*

Sad Accident.—Yesterday morning John C. Kirk, while employed in painting the front of a house, in Front street, between Vine and Callowhill, was precipitated from the second story window, by the board on which he was standing slipping from its fastening. In the fall upon the marble steps below his elbow was dreadfully fractured, and when examined, the shattered bone was found protruding through the skin. He was immediately conveyed to the Hospital, where the limb was amputated above the elbow. The sufferer is quite a young married man, with a wife and one child dependent upon him.—*Philadelphia Ledger.*

Distressing Calamity.—*Island of Tobago.*—It will be recollected that, from the Jamaica papers received some weeks ago, we announced that a terrible hurricane had recently devastated the beautiful island of Tobago, one of the British West India possessions, causing a great destruction of property and human life. The New Orleans Commercial Times has letters giving some details of this catastrophe, from which we learn that sixty-one large country residences, fifty-nine plantation sugar works, and six hundred and thirty-two dwelling houses, and other edifices, of which some were religious ones, churches, chapels, &c., have been swept into irretrieavble ruin by this awful storm. Up to the latest dates, the names of 30 human beings have been ascertained, as having perished during the terrible war of elements; and it is believed when full accounts are received from the remote parts of the Island, that that number will be very much increased.—The Jamaica papers say that the distress occasioned among the population by the disaster, is so great, that a memorial has been addressed to the Home Government, for succor.

Singular Anniversary.—The anniversary of the burning at sea of the noble packet ship Thos. P. Cope, of Philadelphia, occurred on Monday night last. A wealthy gentleman of Philadelphia, who was a survivor of that awful calamity, celebrated the anniversary by a feast at his house, to which he invited as guests all the survivors of the wreck in Philadelphia. Religious exercises formed a part of the celebration, and a scene such as it was, perhaps, was never before witnessed.

Relief Still Going.—The New York Irish Relief Committee still continues its good offices. The "Ashburton," on Monday, carried out to Cork no less than 1,000 bbls, of corn meal, besides other articles of food for the famishing.

Great Fire at Louisa, Ky.—An extensive fire occurred at Louisa, Lawrence county, Ky., on Faiday night last, by which a row of buildings, owned by Mr. Frederick Moore, and occupied by J. M. Redden and Wm. McFarland, dry goods merchants and grocers; and Joseph Pickrell, merchant tailor, as also the post-office, was entirely destroyed. The post-office books and papers, and the money, books and papers of Mr. McFarland, were saved. Mr. Redden saved about one half his stock—all the rest a total loss. There was also destroyed goods in store for others, amounting in value to about $3,500.

A Windfall.—We understand that Lyne Starling, Esq., of Columbus, has made a donation to the Medical College of this city, of thirty thousand dollars. This is truly a liberal gift, and will place that institution of Medical Science upon a permanet basis.

Little Miami Railroad Company.—The following gentlemen were, on Tuesday last, elected officers of the Little Miami Railroad Company for the ensuing year.

Jer. Morrow, President; Jac. Strader, Secratary; John Kilgour, Treasuer; Wm. H. Clement, Superintendent.

Directors—Jer. Morrow, Jac. Strader, Jno. Kilgour, Griffin Taylor, R. R. Springer, Abr. Hiveling, Wm. McCammon, Sam. Barnett, Jas. Hicks, Lewis Broadwell, Jno. Kugler, Nat. Wright.

An excellent selection.—*Cin. Atlas.*

Notices.

Zanesville Ct. Musk, District.—Our second quarterly meeting is to commence on the 29th January, 1848, at Gratiot, 11 o'clock. Br. Potter is expected as per his announcement. E. S. HOAGLAND.

Onondaga Conference.

DEDICATION.

We intend the Lord willing, to dedicate the new Methodist Protestant Church, to the service of Almighty God, on Wednesday, the 12th day of January, 1848.

Service to commence at half past ten o'clock A. M. The dedication Sermon will be preached by the Rev. John Baum, Ex-President of Onondaga Conference. Members of Conference are respectfully invited to attend, and also Brethren of Genesee Conference.

Come one, come all.

W. W. STERRICKER, Supt.
Wayne Circuit,
Onondaga Conference.

Dayton's Mills, Huron, Wayne co. N. Y. Dec. 14 1847.

Xenia Circuit—Ohio District.—We expect to hold a protracted meeting at Bellbrook, commencing December 25th, to continue, (Providence permitting,) over New Years Day. Brethren of the ministry and laity, from adjoining circuits are especially invited to attend.

JOSEPH WHITE.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

Br. Bassett: You will confer a favor on me, by publishing the following appointmeuts, and I will fill them if God spares my life.

Pittsburgh st.,	Dec.	26,	1847.
Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

OHIO CONFERENCE.

Twin Creek	Ct.	Dec.		25 1847
Cincinnati	Miss.	Elm st.	Jan.	1
Cincinnati	St.	6 st.	"	1
Cincinnati	Ct.		"	15
New Richmond	Ct.		"	22
Lebanon	St.		"	29
Lebanon	Miss.		Feb.	5
Greenville	"		"	12

J. M. YOUNG.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Pisgah	ct.	2d.	Sunday of December,	1847.
Pennville	"	3d	" "	"
Cambridge	"	4th	" "	"
Belmont	"	1st	" Jan.	1848.
Georgetown	"	2d	" "	"
Mt. Pleasant	"	3d	" "	"
Steubenville	"	4th	" "	"

GEO. CLANCY.

Business Department.

LETTERS RECEIVED.

J Gay, 1 sub.	Ia.	C H Williams, 1 sub.	O.
J C Wright,	"	T Forshee,	"
S W Widney,	"	Wm Ross,	"
M Jared,	Ill.	J B Peat,	"
J Clarke,	"	D S Craig,	"
D R Helmick,	Va.	A R Brown, 2 sub. (see!)	"
J Bullman,	"	N Linder,	"
P M—Evansville,	"	R Rose, 1 sub.	"
P M Franklin, 1 sub.	Mich.	S W Laishley,	"
W W Sterricker,	N. Y.	P M—M'Connellsville,	"
J Downing,	O.	E. S. Hoagland,	"
W Remsburgh,	"	A H Trumbo.	"

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	cts.
J C Wright,	J M Clarke,	8	52	2 00
Wm Ross,	Wm Ross, Sen.	9	52	2 00
"	E Duling,	9	52	2 00
J B Peat,	E Norris,	8	52	2 00
Jas. Morrison,		8	52	2 00
S W Widney,	Wm. Morrison,	9	26	1 00
D R Helmick,	G Kirkpatrick,	9	52	2 00
"	John Paterson,	8	52	2 00
R Rose,	R Sparks,	9	37	1 90
S W Laishley,		9	52	2 00
F Sill,	D Chandler,	9	26	2 00
A H Trumbo,	J Stagg,	9	52	2 00

Br. O. P. Stephens, we regret the irregular receipt of the paper at C., and are confident it is not our fault. If you had taken the trouble to inform us what numbers are missing, we would have sent other copies to each brother.

Saturday Gleaner.—The publisher of this *elegant* weekly, is requested to send the paper of Rev. C. S. Callihan to Overfield, Barbour Co. Va., instead of Melon, same county.

Two dollars paid by L. Pierce, Woodfield, will be paid to Br. Springer for Vol. 6, he having been already credited for vol. 9. Register sent.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—Nov. 25, 1847, by Rev. B. P. Short, REV. ELIAS A WHEAT, of the Genesee Conference, to Miss HANNAH M. RICH, of Monroe Co. New York.

We have to congratulate our good brother Wheat, that though relinquishing all gainful pursuits, in favor of a better cause, he has nevertheless *got Rich at last.* We trust however that after this good fortune, he will still be condescending towards his *poorer* brethren, & that he will not consider it beneath him to do what he can, as heretofore, for the Western Recorder.

——At Coshocton, Ohio, on the 19th inst. by Rev. Joseph H. Hamilton, Mr. HENRY SMITH to Miss ELIZABETH DAVIS, both of Coshocton.

——On the 24th ult. by Rev. Wm. Duling, Mr. JOHN C. FORD, to Miss CHARLOTTE FELL, all of Muskingum Co. Ohio.

——On the 23d inst. by the Rev. J. M. Courtney, Mr. C. W. SPAULDING, to Miss CATHERINE E. BROWN, all of Zanesville.

DEATHS.

DIED—At Indianapolis, Nov. 12, 1847, REV. SOLOMON KITREDGE, Presbyterian minister.

——At Frederic, Md., on the 22d. inst. CASPER QUYN, Esq.

Advertisements.

THE OHIO CULTIVATOR FOR 1848.

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st. 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus cleavate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists," in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ "Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.
Columbus, Ohio.

GODEY'S LADY'S BOOK

SHALL BE THE MOST POPULAR MAGAZINE FOR 1848! Enterprise and capital are employed upon it, and it is, as it always has been, under the superintendence of the subscriber.

At home we have received the united commendations of the Press. In London our Book has been highly praised, as our subscribers may have seen from the notices that we have published from time to time of

OUR INCOMPARABLE WORK.

TERMS, &c.

One copy (One year,) (Including LADY'S DOLLAR NEWSPAPER,)	$ 3 00
Two copies (One year,)	5 00
One copy (Two years,)	5 00
Five copies (One year,)	10 00
Eight copies " "	15 00
Twelve copies " "	20 00
Godey's Lady's Book and Graham's Magazine, (One year,)	5 00
Godey's Lady's Book and Songs for the People, (One year,)	5 00

The subscriber making the largest remittance during the time ending the 31st of March, and the person sending the largest club will each be constituted a life subscriber to the work.

A Remittance of THREE DOLLARS, in advance, entitles the subscriber to the LADY'S DOLLAR NEWSPAPER one year.

Any Postmaster, or Editor of a newspaper, sending us TWO DOLLARS for the Lady's Book alone, with the name of a subscriber, will be entitled to the other dollar as a commission.

☞ A specimen number will be sent to any person ordering it, postage paid. Address:

L. A. GODEY,
Philadelphia, Pa.

METHODIST PROT. BOOK CONCERN

BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, AND **DISCIPLINES,** OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection o* **Spiritul Songs,** BY REV. J. DALBY & J. B. PEAT To be obtained at the office of the Western Recorder.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE,

Established for the Diffusion of Useful Knowledge!

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octavo pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly at the fountain of useful knowledge; & it has been the constant aim of the present publisher to carry out fully the above laudable designs. Its price, compared to the amount of its reading matter, and the number and quality of its Engravings, is exceedingly low; and we think we hazard nothing in saying, that it is by far the cheapest periodical published in America.

Natural History, Biography, Travels, History, Science, Useful Arts, Fine Arts, Agriculture and Rural Economy, Sketches of American Scenery, Political Economy, Essays, & Miscellaneous Reading, all receive a due share of attention, and all bear, as far as practicable, a decidedly American character. We aim, also, to preserve a high tone of morals, in the conduct of the Magazine, and to blend useful information with correct moral instruction, in order that it may, in every respect, be a useful and agreeable teacher in the domestic circle.

☞ Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞ Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magizine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

☞ EVERY MAN HIS OWN AGENT.—All remittances of money for this Magazine must be sent to us free of postage. Those wishing to take our Magazine, will please write direct to us, enclosing a year's subscription ($2,) or the price of a club (ten copies for $15,) in funds current in the State where they reside. This simplifies the whole matter of subscription, perfectly, and makes the communication, between publisher and subscribers, as it should be, direct.

Agents Wanted in every town and county throughout the Union, to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the best and cheapest ever published, as they certainly are the most saleable. Any active Agent may clear FIVE HUNDRED or a THOUSAND DOLLARS a year. A cash capital of at least $25 or $30 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid.

Please address, ROBERT SEASS, Publisher.
128 Nassau Street, New York.

☞ Newspapers copying the above (including this notice,) and giving it two or three insertions, shall receive a copy of the Magazine for one year. Send only one copy of each paper, marked.

PROSPECTUS

For the Congressional Globe and Appendix

WE issue this Prospectus to apprise the public of renewed preparations on our part to publish the Congressional Globe and Appendix for the approaching session, and to invite subscriptions. The two Houses having contracted with us for the work, on such terms as enable us now to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people. It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the due fulfilment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evi to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capital of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the Congressional Globe & Appendix.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The Appendix is made up of the President's annual message, the reports of the principal officers of the government that accompany it, & all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressionhl Globe, and usually makes about the same No. of pages during the session.

During the first month or six weeks of a session, there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session, there is usually sufficient matter for two or three Nos. of each every week. The next session will be unusually interesting; therefore, we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear that we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original supscription price—$1 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congression Globe,	$2 00
For one copy of the Appendix	2 00
For six copies of either, or part of both	10 00

Proprietors of newspapers who copy this prospectus before the first day of December, and send us one copy of their paper containing it, marked around with a pen to direct our attention to it, shall have their names entered on our books for one copy of the Congressional Globe and Appendix during the session.

Our prices for these papers are so low that we cannot afford to credit them out. Therefore, no person need consume time in writing for them, unless the money accompanies the order.

Subscriptions should be here by the 13th December, at farthest, to ensure all the numbers.

Washington, Oct. 4, 1847. BLAIR & RIVES.

POET'S CORNER.

Written for the Western Recorder.

LINES TO THE CLOSING YEAR.

WRITTEN ON CHRISTMAS DAY.

As England's Bard, obsequious to the Fair,
With willing hands, took up his dulcet lyre
"To dress a sofa with the flowers of verse,"
So I, at her command, take mine to sing
The sad obsequies of the dying year.
How soon, alas! how very soon the year
Grows old and dies! A few short months ago
His youthful locks were wreathed with vernal flowers.
The soft green grass sprang up beneath his feet,
And birds sang sweetly on the boughs, as he
With jocund mirth, danced tip-toe down the vale.
But, soon, the fair wreath of flowers faded,
And then, with grace, upon his sun-burn'd brow
He wore the harvest crown! Across the mead
With stately steps, he slowly walked: Or threw
His form full length beneath the shady elm.
Ere long his crown had fallen; and his hair
Waved loosely in Autumn breeze. Here and there,
The frost had tinged his auburn locks with grey.
With sombre pace, and solemn mien, he passed
Along, and strewed the ground with yellow leaves.
But, soon, his face grew pale and sad, and now
His head with Winter's frost is silver'd o'er.
Infirm, decrip't, old, he creeps along,
And murmurs, mournful, at his dismal fate.
A few, short days will end his brief career:
"So life glides smoothly and by stealth away."
How brief the time since *thine* was in its spring!
How brief the joys that youthful hope can give!
Have all hope's blossoms ripen'd into fruit?
Or were they nipt while yet within the bud?
Look at thy cheek; The lily blossoms now
When erst the Rose had bloom'd—alas! how soon
The Summer of thy life will pass away!
Autumn, the time for fruit, comes on apace,
And winter, soon, will close the scene.—But stay,
My Muse! must I *here* drop the Lyre! Must I
Let death's dark pall still hover o'er the grave!
Is there no better world beyond the tomb?
Ah, no! my Muse! let me not settle *here*.
Teach me to rise on *faith's* expansive wing,
And soar beyond the confines of the tomb.
We die—and, dying, life is just begun!
Near nineteen centuries the knell of Time
Has toll'd, since *life* and *immortality*
Was brought to light! Still thousands celebrate
This day, and trust that the Redeemer liveth!
And if He, lives then you will *live*, and I,
(By faith in him) still in primeval youth,
When twice ten thousand centuries have pass'd,
Thrice multiplied by twice ten thousand more,
Added to twice ten thousand times the sum
Elapsed till then, since time begun!
In vain
The Muse would fain compute Eternity!
Let it suffice that thou who trust in Him
Wilt live coeval with the Lord himself.
Strange truth; and more than strange, Sublime!
And will we live forever?—Eternal!
Such is the Christians hope. Deist, tell thine!—
All long for life and *immortality*;
But O how few regard the *will* of *Him*
Who brought these truths *to light!* Rapine and wrong,
Are terms familiar to my ears, but, Oh!
How often am I pain'd, with sights and sounds,
That make me weary of this world of Sin.
Its noise, its strife, its mad contention, *all*
Jar on the tender chords of my sad heart!—
The dulcet harp, for gentle breezes strung,
Alas! makes mournful dischord, when rude blasts
Sweep o'er its wires. *Ambition* and *revenge*
Are plants that seem to thrive in human breasts:
Oppression, famine, pestilence and war,
Are *all* their bitter fruits! These are the fruits
The down trod are compell'd to pluck: On these
The widow and the orphan feast! On these
The Irish now grow fat! On these, Oh, shame!
Our own brave men, in Mexico, have fed.
Shall I extend this list of hopeless woe,
And catalogue of wrongs? lo! the poor slave
Who bears the impress of the Mind Divine,
Degraded to the level of a brute!—
But sick at heart, I turn from this sad theme,
(Ere I suspend my harp upon the willow,)
To weave a garland, of the cyprus branch,
And ivy sear, to grace December's brow.
Cold, dark, dreary month! wast thou not milder
When the BABE of Bethlehem was born? No!
What thou art now, so thou hast ever been.
Unchanged, yet ever changing! like the year,
A term by which we mark the strides of Time.
Soon, months and years will be the same with us.
Time, like Ocean's tide, is rolling on!
Year, after year, as wave succeeding wave,
Is hurried onward by the lapse of Time,
And swallowed in its sempiternal sea.
But, Time, like Ocean's tide, no reflux knows;
'Tis always in its flux; a wave once past,
Is ever past—it never will return!
Still *onward* is its course, revolving round
Some everlasting center, as the spheres
Around the solar sun.—So shall it be
Until the angel down from Heaven comes,
And with one flaming foot upon the sea,
And with the other planted on the earth,
And with his hand to Heaven lifted up,
Shall with the voice of seven thunders swear,
By Him that lives forever, Time shall be
No longer! Then will the much disputed
Time, times, and half a time, be at an end.
The sun will then be darkened, and the moon
Will cease to give her light! The earth will melt
With fervent heat—the stars from Heaven fall,
And universal Nature groan—expire!

Putnam, O., December 25, 1848. LOUIS.

Written for the Western Recorder.

Scraps from my Port-Folio.

BY "PHILOM."

VI.

The character designed to be formed by the gospel is one that must reccommend itself to every true hearted philanthropist. From the first faint outlines to the swelling fulness of the finished portrait it is the character of a *good man*. Every thing that can ennoble; every thing that can exalt and dignify enters into, blends with and forms a part of the beautiful whole. Selfishness that bane of human life, forms no part of the truly good man's character. Selfishness is destructive of happiness, and the gospel frowns and is the declared opponent of every thing that would diminish the sum of human felicity. Every thing which would essentially debase the individual character finds no favour in the gospel. The gospel seeks the happiness of man; and to this end enjoins the formation of a character which cannot but make the possessor better and happier. Every grace that can adorn, every virtue that can elevate, every element that can dignify, is recommended and commanded by it: Every vice, fashion, sentiment, or, feeling that is calculated to degrade, is on the contrary, disapproved and condemned. An individual exhibiting in all the features the character of a Christian as drawn in the gospel would be, indeed, nearly allied to Good. The natural man is supremely selfish—the true believer is nobly benevolent. Supreme love for God, and equal love for our neighbor, are the leading sentiments of the gospel; and he that possesses them in all their morally grand developements is worthy of the enviable appellation of being a GOOD MAN.

VII.

When a temptation is presented to the mind of an individual urging him to the performance of some act, or, to the gratification of some desire or propensity, which performance or gratification can only consist with the use of unlawful means, the resistance, if any, with which it is met and opposed will be in proportion to the strength of the mind in virtue—its love for happiness. The will or disposition to exercise this love of virtue and right in opposition to evil, is derived from, and dependent upon the hallowed presence and influence of the Divine Spirit, and does not arise from within the mind itself, as something inherent in it; "for the natural mind is enmity against God, and is not disposed to be subject to the law of God." But this disposition to resist evil, though originally flowing from the operation of the divine spirit, depends for its *actual* exercise, upon the personal will of the individual. If he chooses to resist he may and can; if, on the contrary, he chooses to yield to the solicitation to evil now before his mind, the Divine Spirit will not, by any extraordinary interposition prevent him from following the inclination of his own heart. In every act of resistance—the power is of God, the act is man's. And every instance of resistance does but give increased strength and potency to the moral principle. Consequently the individual is prepared to offer increased resistance to the same temptation at any future presentation of it; or, to give an equal opposition to a temptation increased in virulence bearing a proportion to the increased strength of his power of resistance. Our love of virtue and holiness, and by natural consequence our power to resist evil, is strengthened by exercise, as truly as are the organs of the body. But indolence, inattention and non-resistance to evil weakens its energy as effectually as confirmed sedentary habits weaken the body and prevents the healthy operation and developement of its various functions. And at every renewed temptation, more and, yet still more ground is yielded, till the mind is "led captive by the devil at his will." If the influence of the Divine Spirit would be secured by us, we must co-operate with it—we must "work out" it we would have it to "work in" us. The simple voluntary indulgence of thoughts and desires which cannot be lawfully gratified is extremely pernicious to spiritual safety. Such indulgences soon acquire the strength of a habit—and what fearful consequences result from the voluntary formation of a simple habit? For when "lust is conceived it bringeth forth sin" and the end of sin is *death*. Such indulgences, also, increase the influence of tempations to overt acts of evil. For as the disposition to resist is diminished, which is the consequence of all such indulgences, the temptation is, at least relatively, increased. From these remarks we may see the propriety of the Scriptural precepts, "Resist the devil, and he will flee from you." "Keep the heart, for out of it are the issues of life and death." The more we resist, the easier it will become. The more our thoughts are controlled & prevented from revelling amid impure scenes and guilty imaginings, the more confirmed does the habit of virtuous thought become, and consequently our moral strength is advanced. If we do not resist at all times—if, in our resistance, we are weak and uncertain, through culpable neglect of not bringing to our aid the whole energy of our moral being—we do but invite the enemy to prolong the contest, thereby endangering our safety and spiritual liberty.

Missionary Intelligence.

From the Missionary Herald

SANDWICH ISLAND.

LETTERS FROM MR. GULICK.

Visit to Hawaii—Waipio.

Mr. Gulick is now laboring at Waialua, on the island of Oahu, in connection with Mr. Emerson. For the purpose of improving his health, which has been considerably impaired for several years he made an excursion to Hawaii last year, visiting nearly all the stations occupied by the brethren of the mission on that island. In a letter which is dated December 25, 1846, he gives a brief narrative of this tour. Having landed at Hilo and visited the great volcano, he proceeded to Waimea, Kawaihae, Kohala, Kailua and Kawaloa.

Through all the distance which I travelled, I was struck with the change which is rapidly taking place in the appearance and condition of the Hawaiians. I had supposed that this change was nearly confined to the inhabitants of the seaports and their vicinity; but it appears to be general. Should the transformation go forword in its present ratio a few years, there will be scarcely a vestige left of the custome which was almost universal fifteen years ago.

My subsequent acquaintance with those inhabitants of Oahu who are most remote from its seaport, corroborates the preceding remark. They now demand calico and cotton of a much superior quality to what they bought eagerly a few years since.

Mr. Gulick arrived at Waipio, a romantic valley in the district which is in charge of Mr. Lyons, on the afternoon of Saturday. His remarks upon this secluded spot, and the Sabbath which he spent there, will be read with interest.

Waipio is about a mile wide at the mouth, and extends perhaps three miles in the interior; but after the first mile, it tapers rapidly. It is supposed to be twelve hundred feet below the level of the surrounding country. A beautiful stream formed partly by eascades, which are seen leaping down, at one or two bounds, one thousond or twelve hundred feet, meanders through the middle of the valley. And the ocean after rolls in mountain waves across its mouth, with a violence which, to a stranger, seems to threaten sudden destruction to all the inhabitants.

As we descended into this verdant spot, it lay spread out before us like a map; and an interesting sight it was, sprinkled here and there with human habitations, with horses, cattle and goats, grazing on the margins of the brook. As we drew nearer, pigs and poultry of various kinds appeared. Here we first saw cattle traned to carry loads with pack saddles on their backs; which is quite common on this part of Hawaii. They are guided by a string attached to a ring in the gristle of the nose. When well trained, however, the string is but little used; the word of command being sufficient. The ascent from this valley is so steep in the most favorable places, that the inhabitants are obliged to carry their produce up on their own shoulders nearly half a mile. Then they load their cattle, and thence drive them to Waimea, Kawaihae, and other places.

On the Sabbath I preached twice to attentive, orderly and respectable audiences; and the congregation was larger, moreover, than I expected to see, as they had no previous intimation of my coming. The house was thatched, and entirely in Hawaiian style. But it was rendered comfortable by a pulpit and settees of their own workmanship. Many of the hearers manifested a pleasing interest in the subject discussed and in spiritual matters in general. I did not learn that a single foreigner resided in the valley; and being twelve miles from Waimea, they can only occasionally have the benifit of brother Lyon's labors. These things being taken into the account, the inhabitants of this secluded spot seemed to furnish as striking an illustration of the happy influence of the gospel at these islands as any part of the nation that has come under my observation. The kind people had a table set for us, and food cooked in a civilized and comfortable style.

Mr. Gulick spent several days at Waimea; and during his stay there he made a brief visit to Kahala, "the most secluded station," he thinks, "except Kau, in the Sandwich Island mission; while in natural scenery, neatness, order of the buildings, garden, &c., it is unquestionably one of the most interesting."

Hilo has much improved in its appearance, Mr Gulick says, since his visit to the place eight years before. "There are now streets well laid out, good roads, several respectable buildings, besides three mission houses: and others are in the process of erection. Owing to the of the harbor, the abuntance and excellence of the water, its accessability, the fertility, of the adjacent land; &c., it can scarcely fail to be a place of importance, so long as there shall be commerce in the North Pacific."

It also appears that the cultivation of sugar and coffee at Hawaii,, is receiving more and more attention, "The former is confined to the northern parts; but the latter grows in the west, as well as the north. Mr. Gulick saw several flourishing fields of it, some of several thousand trees.

Schools of Waialua—Property of the Natives.

Another letter of Mr. Gulick, dated February 4, contains a few statements, which may give us some additional information respecting the state of things at the Islands.

We have recently had an examination of our schools. Although those in this district are comparitively backward, the evidence of improvement was very obvious. Ten years ago, and even later, scarcely any thing except spelling and reading was taught in the common schools; and most of the pupils were adults. Now the pupils are entirely children and youth,; and spelling, reading, writing, arithmetic, and geography are generally taught. And the pupils are drilled in these various branches with as much care probably, as was usually bestowed on the same branches in the common schools in the United States, twenty years since. I do not mean to say, however, that there is the same amount of inteligence in our schools, as was then found in the United States. The condition of society at the Islands forbids this.

On the whole I was much pleased with the thoroughness of the examination, conducted by the government superintendant of our district.—He seemed to be determined to know whether they understood what they recited.

Another thing that pleased me, was the decent and cleanly appearance of the children in general. Very few of the boys were destitue of a good shirt and trewsers. All the girls had frocks; and these were generally of good calico or bleached cotton.

Ladies' Department

Young Women

There—we were just going to say that we love to look upon a blooming, healthy active, young lady—we do sincerely. But where in the city can we find one? They are weak, sickly, sentimental, bloated or pale as death. Their manner of living—their fashions—play the mischief with them. Not a day passes but our apothicaries' shops are thronged by young women, who have seen advertised medicines for the cure of the various diseases with which they are afflicted, and which they freely purchase, vainly hoping to find some relief. Why don't they take the fresh morning air and moderate exercise? Why don't they cease to lace their bodies? Why don't they go to bed in season, and dress according to the weather? It cannot be that all females are born into the world with feeble constitutions. They ruin themselves, and scatter the seeds of disease through their system, because, forsooth, it is fashionable. If young ladies would be careful of themselves and live according to the dictates of wisdom, they would need but little medicine and be cheerful and happy. Impure blood produces bloated faces, and debilitates the system. Exercise tends to purify the blood and so does simple food. Remember this and many months will not pass away before we shall behold a regiment of young ladies—stout, strong and hearty—capable of making excellent wivesand mothers and well prepared to exert a good influence over those who may come after them—*Colesworthy in the Boston Olive Branch.*

A NEW GAME.—A couple of rogues have been playing a new game in the Western part of Ohio. One passed through the country, confining his visits to small villages, distributing Bank Note Lists, in which the Tenth Ward Bank, of New York, a broken establishment, was quoted at par. The other soon followed with the bills of the said Bank, and succeeded in *doing* the honest people to the amount of some hundreds.

Look out!

A NEW LIFE-PRESERVER.—Mr. Edward Sargent, of Bangor, Me., has invented a new method of stopping railroad cars, by which, says the Whig, at the slightest notice the brakeman may apply the velocity of the train to aid in bringing all the wheels in the train to a dead stop.

Let's have it.

The dwelling house of Mr. Fleet Weeks, at Babylon, Long Island, took fire a few days since, and was burned to the ground, and an interesting boy six years old, was consumed. The rest of the family was rescued, some with severe burns.

Miscellaneous.

From the New England Puritan.

"No Tenement."

Such an averment is quite common in paishes.—There is "*no tenement*" for the ministers of the Gospel. Perhaps he has been settled for years, and all that time, like a certain dove, has found no place for the sole of his foot. A pastor, who has recently been dismissed from an able parish was settled (?) in it more than half a dozen years, yet all the while he was subject to inconvenience for want of a suitable tenement. A good minister, now in heaven, was tossed about from year to year, in a prosperous community, to the constant discomfort of himself and family because the society to which he ministered would not fulfil its agreement to provide a parsonage. At this hour, there are scores of Christ's ministers, pastors of churches, perplexed exceedingly because tenements are not provided for them. A thousand facts on this subject might easily be collected, that would startle every hearer of them, should he not be himself one of the guilty. Why should those whom Christ employs, be hunted about in a place, till they are hunted out of it, as if they were devouring beasts from the woods? If a parsonage be built, the probability is that it will be a standing proof of contractedness. Some part will be unfinished, and perhaps it will be amazingly incommodious. Parsonages are generally distinguishable, by their manifest want of *paint*. Rents, too, are often unreasonably high.

Why are parishes so cruel to ministers of the gospel? Wherefore should there be a combination to pluck his small salary from him? It sometimes seems as if all with whom the pastor trades, are in hot pursuit of his last cent. Church members would do well to be a little more cautious how they allow their shepherds to be treated. Jesus Christ will curse those who trample on his ambassadors.

That hospitality which once characterized ministers, and which ought to be cultivated, is dying out, if it be not now dead. The pastors are so pinched every way, that they must seem to be unkind!

A parish is quite willing to conclude the minister is rich, though there are the most unquestionable proofs that he is poor. Suppose he is "well off;" it will do his people no hurt, but much good, to make him occasional presents. Sympathy expressed in tangible, tokens has a decidedly favorable influence on a pastor. Alas, how little of such sympathy some of them get!

Ministers are men, but their *office is sacred*, and for any to treat it with contempt is to be guilty of a fearful deed. How can revivals of religion be expected while such narrowness as now exists towards pastors, is permitted to remain? Mighty God, thou seest thy people devoured by covetousness. Woe, woe, woe will be to those minister-abusing churches and societies.

VERAX.

From the Southport American.

The Great Lakes.

The chain of "Fresh Water Mediterraneans" that go so largely towards dividing the territory of "Uncle Sam" from the domain of 'Mrs. Vica' are geographical wonder. Extending from east to west over nearly fifteen and a half degrees of longitude, they seem, regarding them upon the map, to rest like a crown of waters upon the head of the Union, their centre of gravity, the Island of Mackinac, balancing upon the meridian which separates Indiana & Ohio, equi-divides Kentucky and Tennessee, and passes between Georgia and Alabama, and East and West Florida into the Gulf of Mexico. The difference in the latitude of the northern and southern extreme points of the Lakes is not far from eight & a half degrees.—The estimated area of country draining into them is 400,000 square miles—the extent covered by the waters of the whole is 93,000 square miles, divided as follows: Ontario, 6,300; Erie, 9,600; St. Clair, 360; Huron 20,400; Michigan, including the Bay, 24,400; Superior, 32,000. The waters of the "Father of Lakes" (Superior) are 628 feet above the level of the sea; which elevation is attained by equal gradations, each lake rising above the previous one, from Ontario to Superior. The surface of the waters of Ontario is 232 feet above the tide water of the St. Lawrence—Erie rises 333 feet above Ontario—St. Clair 6 feet above Erie—Huron and Michigan are 13 feet higher than St. Clair, and Superior rises 44 feet above those.

The St. Clair, is by far the shallowest of any of the lakes—the average depth being about 20 feet—Erie averages in depth about 84 feet—Ontario 500—Superior 900—Huron and Michigan 1000, as nearly as can be arrived at. The deepest soundings are found in Lake Huron. Off Saginaw Bay. we are told, leads have sunk, 1,800 feet, or 1,200 feet below the level of the Atlantic Ocean, without reaching bottom.

Great difference is observable in the transparency and purity of the waters of the several lakes. Those are Ontario, Erie, and the Southern part of Michigan have no peculiar excellence—while those of the Northern part of Lake Michigan and of Lake Huron, surpass in clearness and flavor any waters of which we have ever drank, though a still greater purity and a higher relish is said, by those who have visited that lake, to distinguish the waters of Superior.

So completely transparent are the waters of Huron, that the rays of the sun are said to pass through them as through the cloudless atmosphere, without meeting with solid matters in suspension to elicit their heat. Thus Dr. Drake accounts for the fact, which he himself ascertained by experiment, that the water on the surface and that two hundred feet below the same spot, had precisely the same temperament, fifty-six degrees.

Through the Welland Canal the navigation of the lakes is uninterrupted for distance of 844 miles from east to west—the distance north and south is, of course, various, ranging from 347 miles as the extreme distance. The country to which these waters are the great highway of transport, has been the theme of high wrought eulogium, for the variety and richness of its soil, and the extent of its resources. As well as the justness of these praises, as the extent to which this fertility is being subjected to the hand of culture and the rapidity with which these resources are being developed, under the life-bringing touch of the enterprise which peculiarly characterizes its inhabitants, is gathered from a bare glance at the fact that the commerce of the four lakes, including all capital afloat, during the year 1843, was estimated by the Topographical Bureau at $65,000,000.

The total amount expended by the general government on these lakes for the improvements necessary to protect and convenience this commerce, is stated by Mr. Whittlesey of Ohio, at $2,100,000.

When the projected ship canal around the Falls of St. Marie, shall be completed, the wide expanse of Lake Superior will be added to the present extent of the lake navigation—allowing the adventurous commercialist to crowd some 175 miles still farther North and several hundreds farther West. The length of the route proposed to be cut by this canal is said to be but *three-fourths* of a mile, and the whole expense of the improvement is estimated, if we rightly remember, at about $230,000. By this comparatively small outlay, less than the cost of three months congressional black-guard, access is at once attained to the whole country tributary to Lake Superior—the tract so rich in timber and mineral wealth that it has not been unaptly termed the "Denmark of America."

From the Watchman of the Valley.

"Cast thy Bread upon the Waters"

It sometimes happens that a christian may labor, for years in the service of his Heavenly Master, without being permitted to see any fruit of his toil, or gather up any substantial results.—Under such circumstances, it requires strong faith and undying perseverance to press on with vigor, in the path of duty.

The Tract distributor and Colporteur perhaps, oftener than any others, are called, in their self-denying labors, to toil on for a long time, without seeing any fruit. The following fact, furnished a short time since by a worthy clergyman in Indiana, beautifully illustrates the Divine precept and promise, "Cast thy bread upon the waters, for thou shalt find it after many days."

A student at Cincinnati, while prosecuting his studies for the Christian ministry, was accustomed each Saturday P. M. to labor as a Colporteur, and distribute tracts on the steamboats he found at the crowded levee. During all this time he saw no other fruit of his labor than an occasional look of interest, or an expression of gratitude, for the silent messengers of mercy he bestowed. At length, having completed his studies, he went out as a Domestic missionary to the state of Illinois. His field of missionary labor consisted of a large and destitute county, through which he was accustomed to travel, and to preach at those points, where he could best assemble the people together. On one occasion, as he penetrated into a remote neighborhood, which he had never before visited, he called at a house where he was instantly recognized by a young lady, a member of the family, who expressed great joy at seeing him. He was himself unable to recover any clue, by which he might identify the individual who addressed him, and inquired where she had ever seen him before.

"But do you not remember," said she, that when we were moving out from Pennsylvania to Illinois you came on board the steamboat at Cincinnati, and talked with me about my soul, and gave me this tract, "The Way to be Saved?"

"This tract," said she, holding up the silent messenger of truth, worn by frequent perusal, "this tract, through the boundless mercy of God, led me to see my sins, and to trust in the cross of Christ alone for pardon. The same Divine mercy has reached my dear parents—both impenitent before—and they now rejoice with me in the same atoning Saviour. Oh sir!" she added, "we can never express our gratitude to God, for sending you to meet us on our way, with such precious words of instruction. We shall never forget you, nor this tract, to our dying day."

The young minister was overwhelmed with surprise and joy. He had entirely forgotten the person before him, and the circumstance of ever giving her a tract. But he found by comparing the date with that of his own Colporteur labors, that he was distributing tracts among the boats at the same time. He had labored long and faithfully, and had distributed many tracts, but had never before seen any direct results. But now, a long time after he had in toil and sorrow, sowed the seed of Divine truth, he found it coming up and bearing precious fruits of righteousnes, directly on his field of missionary labor.—His heart was filled with gratitude, and he went forward with new courage in the service of his Heavenly Master.

Christian reader! are you engaged in the self-denying work of Tract distribution? Be not discouraged. You go forth now weeping, bearing precious seed. But if you persevere with real faith, you shall return again rejoicing, bringing your sheaves with you.

P. B. D.

Who Rob orchards!

In a certain village of the far West was an atheist. He was a great admirer of Robert Dale Owen and Fanny Wright; but he could see no excellence or beauty in the Son of Righteousness. This man, of course, never entered any place of worship. Indeed, in the fruit season, he was specially busy on the Sabbath in defending his orchards from his great enemies, the woodpecker, and the idle and profligate persons of the village, who, on that day, made usually sad havoc among his apples and peaches.

One day, while at work with his son-in-law—an atheist like himself, although a more kind and courteous gentleman—as the pastor of a congregation was passing, he very rudely thus accosted the minister:—

"Sir, what is the use of your preaching?—What good do you do by it? Why don't you teach these fellows here better morals? Why don't you tell them something about stealing, in your sermons, and keep them from robbing my orchards?"

To this the minister pleasantly replied, "My dear sir, I am sorry you are so annoyed, and I should most willingly read the fellows who rob your orchards a lecture on thieving, but the truth is, they are all so like you and the major here, I never get a chance!"

"Good, good!" replied the major, laughing; on which the elder atheist, blushing a litle, and in an opologetical tone, said,

"Well, I believe it is true enough; it is not the church-going people that steal my apples."

Any sin committed in a jest, is greater than when it is done in earnest.

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Original Poetry.

Written for the Western Recorder.

THE BALM OF GILEAD.

In Gilead's vale a tree was seen,
Renowned in days of old;
Summer and winter it was green,
And pleasant to behold.

Not like the tow'ring cedar trees
Of Lebanon it stood,
Fann'd and caress'd by every breeze,
Lord of the mountain wood.

Not like the sturdy oak it grew,
Nor like the lofty pine;
But fair though lowly like unto
The myrtle or the vine.

In the low vale it humbly spread
Midst fadeless groves of palm;
Its constant cool refreshing shade
And sweet its precious balm.

Through every pore however small
Ascending from the root,
This famous band pervaded all
The trunk, the branch, the fruit.

From wounds the precious juice distill'd
Like tear-drops from the eye,
While all the atmosphere was fill'd
With sweetest fragrancy.

To give their tortured systems ease
With healing virtues fraught,
The sick of many a dire disease
This peerless balsam sought.

Twice told its weight in silver pure
Was in the balance laid,
By eager merchants, to procure
This precious balsam, paid.

'Tis lowly thus to human view
The sacred vine appears,
But green and fresh and lovely through
The change of rolling years.

Here from affliction's noon-tide heat,
Or from the low'ring sky,
To find a sure—a safe retreat,
The humble soul can fly.

Thus from its wounds most freely flows
A precious—priceless balm,
Potent to heal life's numerous woes,
The troubled breast to calm.

Not gold nor silver need we bring
This balsam to procure,
'Tis free alike for slave and king,
The rich or suffering poor.

S. W. W.

Western Sketches.

Written for the Western Recorder.

HISTORICAL REMINISCENCES OF THE WAR OF 1812.

NO, III.

MR. EDITOR: In my last number I mentioned that the spies sent to the Indian camp saw quite a number of Indians on horseback proceeded up the river towards Winchester's camp, about 40 miles up the river. As we were fearful they might not return before dark, we kept our forces in the woods, out of sight, until after dark. The weather was cold for the season, (12th November,) and ice formed half an inch thick that night: our men suffered intensely, as they were in worn-out summer clothes; fires could not be lighted for fear of discovering ourselves to the enemy: and we lay on the bank of the river until about nine o'clock P. M. In the meantime, Captain Hinkson, with a few of his men went down the river, till opposite the Indian camp, (3 miles,) when they found they were having a dance, and making much noise, apparently unconscious of our being in the vicinity. Two of our men who lived at the Rapids before Hull's surrender, were sent with horses to ascertain if the river was fordable; on their return, one reported it practicable to ford, though high; the other was of opinion it was not fordable for men on foot. This was a dilemma we had little reason to expect, as we had had no rain from the time the spies had been there when Clark was taken, and they had represented the river as low. (We ascertained afterward that at Winchester's camp the river had risen four feet that day.) Our men were eager for action;—the opportunity was a good one to attack the hostile Indians by surprise.—The plan of attack had been made known; the danger if defeated explained; and permission for any who were not prepared to run all risks to return.—None took advantage of this permission, and so far as appearances would justify conclusions, we thought our chance of success was very flattering: so the General determined to try. In order to encourage the men, he was the first to enter the river, on foot, with Captain Wood of the Spies. The men were directed to ford in platoons, each man holding by the shoulder of his left hand man, while with his right arm, he held his gun out of the water. Our choicest men were the three companies from Gallia and Athens, volunteers; these were in first. The ford was about a mile below where we had lain for several hours. The road along the margin of the river, over a prairie elevated four or five feet above the water. I had been left in the rear to see that the different battalions took up the line of march in the proper order; when I arrived at the ford, the river was full of men, and I hastened over with a man on my horse behind me, but ere I could reach the opposite shore, a large number near that bank had fallen, and were struggling to regain their footing, but continued to drift further and further down the Rapids. General Tupper, Captain Wood, and several other officers and men had gained the bank, but the men in the river were alarmed at the halooing, and noise.—The water in some parts came to the arm-pits, and was very swift. After rescuing the fallen men with the assistance of a few officers on horseback, I satisfied myself we had not mistaken the ford, by crossing over and back above the men; and having as was my duty, inspected the condition of those who had crossed, found nearly all the guns wet with loads in them;—all the cartridge ammunition spoiled;—but the rifle powder in the horns dry. I reported the state of affairs to General Tupper, and he, consulting with the officers around him, it was determined to halt the troops, not yet in the river; and re-cross with the assistance of the officers' horses, those on the west side of the river. This we effected about two hours before daylight. We regained a position in the woods;—unbreached the guns, to get out the wet loads;—made a distribution of the dry ammunition, and prepared for action as well as we could. About forty men, mostly Spies, under Captain Wood, had left the ford while we were re-crossing our wet men, and took a position to cover us from any attempt the enemy might make to intercept our retreat; and they remained on the west side of the river during the balance of the night, opposite where we had built our fires; but they without fire. In the morning I assisted in bringing these men over the river, on a few (9) officers' horses. On the first crossing three out of the nine horses fell, with two men on each These men could not again mount and had to wade; this was about the usual proportion which fell. While the men were getting their guns in order, before day, General Tupper again sent Captain Hinkson down, to see if the Indians had discovered us; with orders not to show himself; and he was informed that the detachment would, as soon as they could be got ready, be marched down, nearly opposite the Indian camp; with a view of decoying them to this side; as they had boats, and a plenty of horses, (as I have said eighty of which were from Hull's army.) About the time we had crossed the men over the river that morning who had remained there over night, the troops were ready to march. Two men of Major Galloway's Battalion had been taken sick, and two well ones were left with them, with two horses, with orders to go back for our camp, as soon as possible. The command was then marched down the river, in the woods, until opposite the Indian camp, about half a mile from the river, and then halted, to hear from Captain Hinkson. Hinkson arrived on the edge of the high ground opposite the Indian camp, about day-light; and while he with his nine men, were earnestly observing them, three Indians, who had crossed early, and were in the corn-field immediately below them, fired on them. They missed their aim, and our men firing on them, killed one, and wounded another; but as soon as the guns were fired, a large number of the Indians rushed to the boats, to cross, and Hinkson with his utmost speed, made for the location where he had left us. Having run these three miles, he found we had left, but found the two sick men and their guard still there—warning these of the danger, he took our trail, and returned down the river to us. A few minutes brought the pursuing Indians to our lines; but we were ready to encounter them, and they soon retreated. Being discovered, we advanced, and shew ourselves opposite their camp; and could see large numbers. A few shots were fired at them over the river, but the distance was too great for any serious effect. We saw the British boats push off down the river;—the women and young ones were leaving on the Detroit road; but the warriors, many of them on horses, going up the river towards the ford. As we had been already 24 hours without provisions, and had neither axes or tents, it was necessary we should be on our way back to our camp that night; and the detachment was marched on their way up the river. Near half a mile had been passed over, when some of the men fired at a gang of hogs, that passed down one line, and two men who had lived there, stopped to get a piece of one they had killed; and as the troops continued to advance, they were left behind, and the Indians killed one, while the other made his escape; another half mile and the Indians attached near the rear of our line, trying to draw us back from the river, while a large body of them were crossing on their horses, under the superintendence of Colonel Elliot. They were discovered and a few rounds of musket shots drove them back; though a few had reached our side of the river. Several were killed in the river though the distance from the high ground was a very long shot,—a pond and prairie lay between us and the river.—We had been skirmishing with Indians, mounted, and on foot, for several hours; though most of the fighting on our part, was done by the two companies of Spies, who not being confined to a particular place in the lines, fought as skirmishers, and as the Indians mostly fought on horseback, with carbines, and pistols, they would, in small squads, dash up, fire, and retreat; and this kind of contest suited the character of the Spies, and they nobly acted the part assigned them. Captain Wood was supposed to have killed three, as they were seen to fall, at the crack of his rifle, by others in his company. One old Spy was chased by three Indians on horses, some distance, until nearly exhausted, he had almost given himself up for lost, when a Spy that was lame, and on horseback, dashed out of our line to his rescue, and at the distance of a hundred yards, shot the foremost Indian from his horse, and the other two retreated with the body of their comrade before one of them. Their horses were admirably trained; and some of them were known by our men as having been owned by officers of Hull's army, particularly a fine grey, on which Colonel Elliot rode round our lines at full speed to reconnoitre our command during the day.

HORACE NYE.

Putnam, O., Dec. 29, 1847.

(TO BE CONTINUED.)

Letter from a German to his Fatherland

A Milwaukie (Wisconsin) paper publishes a translation of a letter in the Schnell Post from a German in that Territory to his friends in Germany. It shows how much our privileges are prized by those who never previously enjoyed the like:

"DEAR FRIENDS—We arrived at America in good health. We reached Milwaukie on the 10th of July, and hope that this letter will find you in good health. We have all been sea-sick, but nobody died. The 3d of July we took the steamboat to Albany, and there took the railroad for Milwaukie. We then bought land of the State.—I, John———, bought me eighty acres, (that is, in Germany, 120 morgen.) Then we went by wagon to a place thirty-six miles from Milwaukie, where we could feast our eyes on trees.—There I built me a house of trees, 28 feet long and 18 feet wide, and have bought a stove for $18, upon which we can cook and bake bread too. We have bought a cow with a calf for $15, which could not be bought in Germany for forty dollars.

"They think, in Germany, it is all wild in America;—no, the wild part is in Germany. The cities are prettier here than there, and we have all kinds of trees, which they have not got in Germany. I have on my land many trees, oak, beech, Linden, sugar cane, (maple) and citron (cedar) trees. We are two miles from church. We have mass every month. After New-Year we have it every Sunday. Here we live Catholic—here we can nightly pray. The very poorest is as good as the richest. One can every day and year go to the highest officers. We need not touch our hats: we can keep our pipe in our mouth. We can thank God a thousand times, that he has brought us out of the land of bondage into the promised land; for we have here a fine land, and liberty.

"I pay every year $2 taxes for 120 morgen; it is fixed by the United States of America.—There is every thing enough in America. Flour costs $3 a barrel, and there is every thing cheap here.

"Trade is free to all here. I wish you would all come to me. You need not be ashamed to come, for people come here who have no more money than John W——, of Berg. Who is once in the Kingdom, (United States,) he never goes back to Prussia. The very poorest in America is more than the very richest in the Graud Duchy of Luxemburgh. A day laborer earns every day a dollar, and he need not give any drunken lawyer's clerk any thing of it. All lads and lasses I bid come. Here we are happy. He who serves a year can earn or buy 80 acres of land, and none of it goes to the officers as in Germany.—Come all from the slave land,—from the slave land to the free land,—for we have a free land here, and we thank God a thousand times that he has brought us out of the slave land to the free land. Brothers and sisters, come all to me—to us. I write to you the truth—the whole pure truth—so as God may help me, and His Holy Gospel. Believe the letter which I write to you. You would thank God if you were here, for I think how much a free land is better than a slave land. Here is no war, and nothing to fear: here every thing is plenty.

"There are now twenty-nine United States.—The money that they coin has on it a star for each. This signifies that the United States are as free as the stars of Heaven. One State is larger than France. Shall we not rejoice that we are in this land. Yes, we thank God one thousand times, and one thousand times one thousand, that he has brought us out of the slave land to the promised land. It is calculated that five hundred come every day. You must not think that America is all wild—for there are railroads, steamships, and manufactories, as in Europe. I hope from my heart that this letter will find you in good health; and write me back how it is in Germany—for I have heard that the hail has done much harm, and that the taxes have become much heavier.

"We have all thought of you much, but we do not want to be with you; and if Peter———, of Berg, would give me his whole property, if I would carry back my wife and children, I would say no! I wish yet that we could all see each other in America, but we shall never see each other till the last day. I salute you all. Amen."

Quaint and Curious.

Some plodding genius has discovered, while spending his own time, that the word TIME itself, when artificially transposed or meta-grammised, will form the following words: *meti, emit, item.* And, if the afore-named words and its anagrams be placed in the following quadratic position, they will form what may be termed an anagramic palindrome:

TIME.
ITEM.
METI.
EMIT.

This word, Time, is the only word in the English language which can be thus arranged, and the different transpositions thereof are all at the same time Latin words. These words in English, as well as in Latin. may be read either upwards or downwards.

The English words, TIME, ITEM, METI, and EMIT, (to send forth,) are mentioned above; and of the Latin ones, (1) Time signifies—fear thou; (2) Item—likewise; (3) Meti—to be measured; (4) Emit—he buys.

Materials for Thought.

Poetry of Childhood and Age.

"*When I am a man!*" is the poetry of childhood. "*When I was a child,*" is the poetry of age. There is a world of truth in this observation. In both cases, the past and the future preponderate over the present. What Italy *was*, is the poetry of Europe. What America *will be*, is the poetry of the New World.

"'Tis strange how thoughts upon a child
Will, like a presence, sometimes press,
And when his pulse is beating wild,
And life itself is in excess,—
When foot and hand, and ear and eye,
Are all with ardor straining high,—
How in his heart will spring
A feeling, whose mysterious thrall
Is stronger, sweeter far than all;
And on its silent wing,
How with the clouds, he'll float away,
As wandering and as lost as they!"

In looking upon the Boy, the aged may exclaim—

"There's something in a noble boy,
A brave, free-hearted, careless one,
With his unchecked, unbidden joy;
His dread of books and love of fun,
And in his clear and ready smile,
Unshaded by a thought of guile,
And unrepressed by sadness,
Which brings me to my childhood back,
As if I trod its very track,
And felt its very gladness."

TEMPERANCE.—When inebriating liquors were first introduced, the earth was visited with innumerable new curses. They have overspread the earth like a second deluge, the waters of which have but recently began to subside. There is only one mountain in all the world, where safety can be found; and it is large enough for all of earth's inhabitants. To all it is visible.

Let but the real followers of Christ be true to Him, and He will take care of his Church. Let them preach his Gospel, and He will make it the instrument of overturning anti-christ. Preaching in its wisest sense is comprehensive not merely of the delivery of formal discourses, but the use of all those means, private and public, the living voice and the press, by which truth may be put in contrast with the minds and hearts of our fellow-men.

INTOXICATION IN SWEDEN.—For the fourth offence a man is exposed in the parish church the following Sunday, deprived of the elective franchise, and disqualified to appear as a representative. Good. A drunken man should not be allowed to vote for sober men, and less for drunkards. Drunkards are sorry representatives of their fellows. Sober men they can not truly represent at all.

Ministerial.

Useful Hints to Public Speakers.

It is a curious fact in the history of sound, that the loudest noises always perish on the spot where they are produced, whereas musical notes will be heard at a great distance. Thus if we approach within a mile or two of a town or village, in which a fair is held, we may hear very faintly the clamor of the multitude, but more distinctly the organs and other musical instruments which are played for their amusement. If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much louder of the two; but the sweet brilliant tone of the Amati, will be heard at a distance, the other cannot reach. Dr. Young, on the authority of Derham, states that, at Gibralter, the human voice is heard at the distance of ten miles. 'It is a well known fact that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in the open plain, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion could not penetrate so far. "This property of music in the human voice," says the author, 'is strikingly shown in the cathedrals abroad. There the mass is entirely performed in musical sounds, and becomes audible to every devoted, however placed in the remotest part of the church; whereas, if the same mass had been read, the sounds would not have travelled beyond the precincts of the choir.' Those orators who are heard in large assemblies most distinctly, and at the greatest distance, are those who, by modulating the voice, render it more musical. Loud speakers are seldom heard to advantage.

Burk's voice is said to have been a sort of lofty cry, which tended, as much as the formality of his discourse in the house of Commons, to send the members to their dinner. Chatham's lowest whisper was distinctly heard: 'his middle tones were sweet, rich and beautifully varied,' says a writer, describing the orator; 'when he raised his voice to its highest pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer or animate—and then he had spirit-stirring notes, which were perfectly irresistible. The terrible, however, was his peculiar power. Then the house sunk before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer even than his words: that the man was greater, infinitely greatly, than the orator.—*Cowper.*

A CHILD'S TEARS.—A Welsh clergyman asked a little girl for the text of the last sermon. The child gave no answer—she only wept. He found out that she had no Bible in which to look for the text; and this led him to enquire whether her parents or neighbors had a Bible; and this led him to begin a Bible Society for Wales. Some good people in London said, "Why should not we have a Bible Society for England, too?" And others said, "And for France and the nations of Europe?" And then another said, "And why not have a Bible Society for the whole world?" The tears of that little girl led to the formation of the British and Foreign Bible Society.—*Amer. Messenger.*

Miscellaneous.

Pius IX---The Reformer.

PIUS IX.—Cardinal Mastai Ferreti was elected Pope, June 16th, 1846, and assumed the title of Pius IX. He at once entered upon a course the reverse of that which his predecessor had pursued. He went through the street on foot, which the five preceding Popes had never done. He preached, which no Pope had done before for three hundred years. He sought the society of men of talent and information, and spent much time with them and with the officers of the government, discussing projects of reform. He gave audience without the ordinary ceremonies, and appointed days on which the meanest subject could have free access to his person.

Nor were these mere tricks to gain popularity, but the fruit of an honest desire to be acquainted with the wants of his people, that he might relieve them. A common soldier brought to him a loaf of miserable bread, and said it was a fair sample of their rations. Pius took the loaf, and laid it on the plate of the minister of war, whom he had invited to dinner; and as the astonished functionary turned pale, charged him with the fault. After that he went through the barracks, found 4000 loaves of a similar character, which he distributed to the poor; he degraded the minister, imprisoned the bakers, and gave each soldier money to buy bread for himself.

On the 16th of July, just one month after his elevation, appeared the first great public act of his administration, in a decree of amnesty for political offences, which restored to liberty, their country, their homes, and the rights of citizenship, the victims of previous tyranny, to the estimated number of 6000. Many of them were in great poverty, and a subscription was started in Rome for their relief. Marini governor of the city, represented to the Pope that a dangerous political motive had prompted the movement. The Pope called for the subscription paper, put down his own name for 100 and Marini's for 10 scudi and ordered it to be handed around amongst the nobility. Renzi, the leader of an insurrection at Rimini the previous year, called on him to return thanks for the restoration of his liberty, and was received as a son rather than a rebel, and during a long and affectionate conversation, Pius took from his desk a copy of Renzi's revolutionary proclamation, and said that although parts of it were wrong, it contained many useful suggestions of which he should avail himself.

Galetti, another rebel leader, who had been in prison three years, presented him a memoir on the reforms which were needed in the law of mortgages, and received in return a medal of honor. This conduct showed that he sympathized with the motives and actions of the political offenders, as well as with their sufferings. He in fact put himself at the head of the reform party, and set himself busy at work to bring about those very changes which a few months before it was treason to think of. "My people," said he, "laying his hand on the New Testament, "may expect justice and mercy from me, for my only guide is this book."

He sent out circulars to the governors of the provinces, requiring them to investigate and report upon the temporal and religious condition of the people, and the methods of improving them, and especially with regard to the diffusion of education, and the establishment of a military school for poor boys at Rome. With the same object, he re-instituted a board of education, which had been first established by Leo X, but never called together since his time. He appointed a number of committees, partly of ecclesiastics and partly of learned laymen, each charged with the investigation of some subject which concerned the public welfare and the drawing up of the plans for meliorating the condition of the people.

Among these subjects were the following—Reform of the municipal organization—Reform of the criminal and civil code, the commission on which have already reported in favor of trial by jury—suppression of vagrancy—improvement of forests and rivers—construction of railroads—the condition of the Jews in Rome—the tariff on imports—the duties upon salt and other articles of home production—the sanatory condition of towns, and the erection of gas works. He proposed also to his council the abolition of capital punishments, secularizing of the state offices, which had long been monopolized by the clergy. The cardinals who composed this council were some of them shocked at the infalible radicalism of the Holy See and one of them told him that if he did not alter his system, the people would demand a constitution. "And why," was the answer, "should I not accede to their desire, if a constitution is necessary to the welfare of my subjects."

Such an answer did not satisfy the uneasy dignitaries, and a conspiracy was formed, but its authors were discovered, the council abolished, and one appointed in its place composed of simple prelates with a single cardinal for president; and now that also has given way to a body composed partly of laymen. Formidable opposition was experienced from neighboring despotic governments and especially that of Austria, which made energetic protests, gathered armies, fomented insurrections, and even marched the troops into the papal territory. Amidst all these difficulties, added to those which are inseparable from such an immense labor of reform as Pius IX marked out for himself, it is not wonderful that he has been obliged to defer the execution of some projects till a more favorable season, and to even recede slightly in one or two points from positions already taken.

Thus in regard to the censorship of the press, a point on which the remonstrances of Austria are supposed to have been especially urgent, the subjects of the Pope were greatly disappointed by the language of the decree which he issued, mitigating but slightly the severity of previous laws, and equally gratified by the character of the new censors, who had been selected from the ranks of literary men of known liberality. The execution of the law has been so satisfactory, that the number of newspapers in Rome has trebled under its influence, and that of other publications doubled, so that the whole number of periodicals is now not far from 30.

Be the intentions of the new Pope what they may, he has so managed both his private conduct and public acts, as to gain the unbounded confidence of his people, and produce such good conduct, order and quiet among them as to astonish even his best friends. The number of offences committed against person or property in Rome, in June, 1846, was 500, in July, 340, in August 360, in September 200, and in Oct. 112. —*Jour. of Com.*

THINGS WHICH YOU MUST BE SURE TO DO.

When you go from a room on a cold day, you must be sure to leave the door open. It's so pleasant to have a fresh breeze in a heated apartment.

When you see a house nicely furnished be sure to rest your feet upon the chairs. If you are seated use the rounds; but if you're standing, put one foot upon the floor and the other upon the seat of the chair. It shows that you're easy in your manners.

If you're a tobacco chewer never throw your quid out upon entering a parlor or a place of worship. It's so picturesque to see the walls and floor of a church bespattered with tobacco juice.

When you go out a visiting be sure to take all your children along. If your friend should have a number of handsome books lying about, and the children overhaul them pretty roughly, "to see the pictures," don't interrupt the pretty dears by any means. You may say "don't my darling" in a mild voice, but you must never attempt to enforce the admonition. What if your friend does feel a little uneasy or has some trouble in arranging things after you have gone?—Your visit will be remembered the longer for it.

When you spend some time with a friend, "make yourself at home," by putting everything in confusion. 'Twould reflect on his hospitality to attempt being orderly.

If you get into a controversy be sure to denounce all who differ from you as being influenced by sinister motives. Its an admirable method of displaying the charity, which thinketh no evil.

When you go to church be sure to stand about the doors, for fifteen or twenty minutes to converse about matters and things in general.—When you enter be careful to note how your acquaintances are dressed. Take particular pains to stare strangers out of countenance, especially females; and neglect upon no consideration to turn your head around whenever the door opens. It shows that you are interested in all that's going on.

N. B. If you have a baby that's given to squalling be sure to fetch it along. The exercise of its infantile lungs will relieve the monotony of worship.

You needn't be particular about attending your own church regularly. Run about from one place of worship to another. It shows that you are actuated by a liberal spirit.

If you belong to a choir, select the most difficult pieces and endeavor to "show off" upon all occasions. It will prevent the unmusical congregation from uniting with you in the praise of God.

If you wish to purchase a yard of tape, or two cent's worth of needles, be sure to make the merchant empty his shelves upon the counter.—It shows that you appreciate his accommodating spirit.

Never submit to the decision of the majority in church affairs if it goes against you. It shows that you're independent. And if you are not made a leader in any undertaking, have nothing to do with it. It shows that you respect yourself.—*Meth. Prot,*

To Destroy Cockroaches.

MR. BATEHAM: In your last paper, I notice you ask for information how to destroy cockroaches. The following composition is a certain remedy for them:

Take a teaspoon heaped full of red lead, mix it well in an earthen dish with half a gill of molasses, then add a pint of fine corn meal—when well mixed together, put it on the floor and places where they are discovered, and they will soon disappear. Nothing will kill them more effectually than this composition.

GEORGE FELIX,
Manufacturer of 'Extract of Coffee.'
Pittsburgh, Pa., Nov. 1847.

ANOTHER REMEDY.—A subscriber in Summit county, informs us that cockroaches can be effectually distroyed, or driven from a house, by scattering lobelia, the green or dried plant (*Lobelia inflata,*) about their haunts. He says these varmints are radical 'Thompsonians' and so fond of lobelia that they will kill themselves with it. If this is so, they are the greatest fools of their size we ever saw.—*O. Cult.*

A Caution to Horse-thieves.

A Colporteur in Indiana apologises for not sending a prompt report by saying, "My horse was stolen on the night of the 28th ult. I pursued the thief four days, caught him, and recovered my horse. Court being in session, the rogue was tried, and sentenced to hard labor in the state prison for seven years!"

We hope light-fingered gentry will learn that colporteurs are made of too energetic to lose their horses without a long chase! Seven years' hard work is paying dearly for a four-day's ride on a stolen horse. "The way of transgressors is hard."—*Amer. Messenger*

PLEASING INCIDENTS.—A kind and good, as well as a distinguished man, was the late Judge Smith, of New Hampshire. His interest in the young, his power of entertaining them, and his familiar intercourse with them, form to our view one of the pleasantest features of his character. In this respect he was like Chief Justice Marshall. An interesting fact or two will illustrate this:

A lady, at whose house he was, asked he daughter, about three years old, to go to anothe room for her father.

'I will,' she said, 'when Judge Smith is not here.'

A little fellow, just beginning to talk, was so entertained by him that every time he paused, he called out—

'Man, talk more; man talk more!'

Another little girl, with whom he had been playing and talking some time, being asked to go out with her mother, said—

'No, no; I want to stay here; I want to hear what he will say next!'

This pleasant and simple character of the Judge is well exemplified in an incidental picture which is drawn in his chamber, with a little child of vicious and disolute parents, sleeping in her little crib, in one corner of it. 'The sight of the little creature,' says his biographer, 'seemed to double the enjoyments of his own comforts.—When he saw her put to bed at night in her flannel night-gown, or dressed in the morning before the cheering wood fire, he always manifested the livelies pleasure; exclaiming again and again—

'A brand snatched from the burning! a brand snatched from the burning!'

Conference Proceedings.

From the Methodist Protestant.

LOUISIANA CONFERENCE.

This Conference met at Indian Creek Camp Ground, in Claiborne Parish, La., on the 13th of October, 1847, and was opened by the President, Br. Elias Carroll, with reading a portion of Scripture, singing, and prayer; when it went into the election of Secretaries. Brother Henry M. A. Cassidy, Secretary, and Br. Joseph Friend, Assistant Secretary.

The election for President resulted in the election of Brother Elias Carroll, the present incumbent; and for Conference Missionary, Brother Joseph Burns.

Brother Wm. Kersey, elect of the Conference of 1846, was solemnly ordained on Sabbath, as Elder; also, Br. Samuel Williams, elect by present Conference to Elder's orders, and Br. Wm. McDonald, Deacon. The scene was an impressive one.

The consent of the Louisiana District was obtained to the setting off that part of the District *lying within the State of Texas, as a new District, to be known as the Texas Conference.*

The Stationing Committee reported as follows: Elias Carroll, President: Joseph Burns, Conference Missionary. Lafayette circuit, A. W. Simmons: Ouchita, J. B. McGlassan: Claiborne, Peter McDonald, Joseph Friend: Union circuit, John Queen: Holly Springs circuit, G. W. Johnson: Bayou See circuit, to be supplied: Camden Station, A. M. Scott: Caddo circuit, Levi Pressly: Badrow circuit, to be supplied. Father Jas. Ford holds a superannuated relation to the Conference; H. M. A. Cassidy and Allen Rushing are within the bounds of the *Texas Conference;* James G. Calcote transferred to the *Texas Conference;* Wm. Lee in the hands of the President; L. S. Markham in an unstationed relation; A. W. Long, withdrawn. Number in society, 584.

Resolved, That we keep the first Friday in February, June and September, as days of fasting and solemn prayer to God for the outpouring of his Holy Spirit.

Conference adjourned on Saturday at 4 o'clock, P. M., (by prayer and thanksgiving to our kind and merciful Preserver,) to meet again on Wednesday before the 3d Sabbath in October, 1848, at Union Church Camp Ground, in De Soto Parish, Louisiana.

A. RUSHING,
J. G. CALCOTE,
S. P. GEE. } Pub. Com.

Dear Brother: we would, in gratitude to God, record with great satisfaction the good order which prevailed on the ground during this meeting. The Word was regularly preached during the usual hours to a respectable audience, who gave serious attention and appeared to take a deep interest in the meeting: God was pleased to bless, so that the church rejoiced greatly, and several who had not known God in his saving power, were privileged, and that boldly, to bear witness that through our blessed Redeemer he had power on earth to forgive sin. There were some accessions to the church, how many we do not now know. May the impressive soul-saving truths delivered on that occasion appear to have been fitly spoken, when the curtain of time shall be lifted and eternity brought forward.

Yours in the bonds of a peaceful Gospel,
A. R., J. G. C. and S. P. G., Pub. Com.

Religious Intelligence.

PITTSBURGH DISTRICT.

Connellsville, Pa., Dec. 28. 1847.

Br. Bassett: We have just closed a protracted meeting, which continued from day to day near two weeks. We had the assistance of Br. and Sister Reeves from Pittsburgh the first week, Sister R. preached once. Br. N. Watson of Uniontown, assisted us the second week. We believe the church was much benefitted. One conversion. O for a revival of religion. This year (as well as last,) we have much peace and comfort at all our appointments, but we feel that we are not able for this field of labor, single handed; last year three men were employed, where I now travel alone, and how can I do justice to myself and to such a field of labor? Connellsville ought to be a Station, the Church here requires the labors of one man, and are willing to pay for such labor. I know there are objections to setting apart Stations from Circuits, but in this case I believe both Station and Circuit would be benefitted. Connellsville does not wish to be numbered with small stations, requiring only the service of a single man, but has taken the noble ground, that she will in the event of her becoming a station, receive any efficient laborer that Conference in their wisdom may send. Now taking this ground, who would object to her becoming a station when her interests and the interests of the church require it, and where is the married minister that would object if in the wisdom of Conference, a single man be sent to any place thus declaring itself able and willing to support any efficient laborer, be he married or single? We believe that there are fields of labor where it is necessary to send single Preachers, and that there are other fields that as much require the service of married Preachers, but we believe the ground taken by Connellsville (a willingness to receive any preacher that Conference may send, and a desire or preferance for a married one,) to be the proper position for any people, to take desiring to become a station. In conclusion, I would say that we have in this place a very pleasant Sabbath School, established since we commenced our labour with this people.

Yours in the Gospel,
HENRY PALMER.

OHIO DISTRICT.

Mt. Blanchard, O., Dec. 13, 1847.

Br. Bassett: Having to write to you on business, I will say a few things with regard to my field of labor. I arrived at Mt. Blanchard, the second week after the rise of Conference, and commenced my labors. I found the circuit at some points in rather a cold situation. A declension on the subject of religion appears to be a general thing in this region among all denominations. But we are praying and looking for better days: and the star of hope begins to gild our pathway; we have realized the fulfilment of the promise to some extent that "they that wait upon the Lord shall renew their strength." Since my arrival here I have endeavored to labor faithfully with the people, but some times I have been almost discouraged when I look at the importance of the work, the feebleness of the instrument, the deep slumber which appears to pervade the church, and the insensibility of sinners to their great danger. O that the God of Israel may strengthen us and revive his work on Mt. Blanchard circuit—that the out-casts may be gathered in and the lame be healed—that we may see glorious days in the land of the living. Brethren, pray for us that the Lord may make bare his mighty arm for our deliverance.

Yours in Christ,
T. B. GRAHAM.

INDIANA DISTRICT.

Tanner's Creek, Dec. 14th, 1847.

Br. Bassett: Having to write you on business, I wish to inform the brethren how we are doing on Tanner's Creek. After a delay of three weeks (from the time appointed in consequence of sickness in my family) I set out on the 16th of November, reached the circuit on the 20th. The appointments had been kept up and the pulpits filled by Brother Proctor, the only unstationed minister in the circuit.

I commenced my labors on the 21st, at the West Fork Chapel. The brethren here, as far as I have been able to learn, are living in peace and love, and are punctual in their attendance on the public worship of God. Our first quarterly meeting was held at the West Fork Chapel on the 11th and 12th instant. The congregations were orderly and attentive to the word.—On Sabbath morning the brethren and sisters spoke feelingly of the work of God on their hearts. The communion was a solemn, and I trust, profitable time to many. The brethren here are praying for better times. Pray for us.

Yours, in love,
JAMES EDMISTON.

Graham, Ia., Dec. 14, 1847.

Br. Bassett: I commenced my labors on Drift-wood Mission in two days after the rise of Conference: found the mission in a very healthy state. The last year was a year of great affliction to our much lamented Brother Sevier. He greatly endeared himself to the people with whom he labored, and it appeared that everything was ripe for a revival, and we have been made to rejoice since Conference in the displays of divine grace in the awakening and conversion of sinners. We have received into the society since Conference eight members, all but one, new converts from the world. Pray for us that the Lord may carry on his work.

Yours as ever,
GEORGE WHEATLEY.

NORTH ILLINOIS DISTRICT.

Harkness Grove, Ill., Dec. 24, '47.

Br. Bassett: Knowing your readers always love to hear of revivals, I would say the good Lord has not forgotten us altogether in this Western world. When I came to this circuit the brethren seemed generally discouraged; there was not a regular prayer meeting on the circuit. The first time I preached at this appointment, (Harkness Grove) I urged the necessity of prayer meetings; consequently there was one appointed on Wednesday evening; from a small beginning, it rapidly increased, both in numbers and interest, and the members of other denominations came in and took hold like Christians.—We appointed a Union Protracted Meeting, to embrace the 3d Sabbath of December. The E. M. minister did not get there, but the United Brethren preacher did. We held meetings every night for one week, and Saturday and Sabbath, at which time I was left alone with the brethren.

We had called for mourners four nights in succession, but none came; but on Tuesday night one arose for the prayers of the church. We appointed, as we supposed, the last meeting for Wednesday evening. The Lord was there; four or five were willing to say, pray for us, and a general seriousness prevailed. One professed to find peace on the next evening; the congregation was larger. Two more came out for prayers, and others wept on their seats but would not come forward. Amongst the mourners was a man and his wife, I should think near 50 years old, and a daughter, a young woman, and this man opened his house and invited us to hold our prayer meeting there. It makes me think of the house of Obed Edom that was blessed because the ark of God rested there. The E. M. minister will be there to-night, and the meeting will continue, but I must leave. O! brethren, God will revive his work, if the church will pray. You will hear from me again.

Yours, for the cause of Christ,
S. DILLEY.

WESTERN RECORDER.

PUTNAM, OHIO, THURSDAY, JAN. 6, 1848.

☞How Many New Subscribers Will Be Furnished Us By Our Agents, To Commence With The Year 1848? ☜

The Departed Year.

This is a season peculiarly proper for reflection.—A "high point of time," from which we may survey the past, and contemplate the future. Another year has finished its course and passed away. It has borne its faithful record of "Earth's doings to Eternity, and every act of every individual will be indelibly registered there. You and we, dear reader, are not exempt. Our deeds have helped to swell the sum of that vast account. Let us then calmly and carefully and prayerfully reflect upon

——"our past hours
And ask them what report they bore to Heaven."

Has each *moment* as its glided past, marked us blameless? Have the *hours* written our holy thoughts, our secret prayers, our words of kindness? Have the *days* witnessed our acts of charity and love, and the *weeks* our religious improvement, our moral and intellectual culture? Have the *months* inscribed our usefulness and the accomplishment of our plans of benevolence? And has the *year* upon the whole, which is just gone forever, left us nearer heaven, as well as nearer eternity? In a word, have we done our duty? Have we offered the incense of praise & thanksgiving from grateful hearts to Him who has 'crowned the year with his goodness?' Retrospection will doubtless reveal to us many instances of failure. We have often failed thro' inadvertency, and the faithful finger of conscience points perhaps to other cases, in which we

——"knew our duty, but we did it not."

But do we deplore our errors? Let us not despair. Tho' the past cannot be recalled, we may humbly ask and be forgiven. There is hope, bright hope for the future.—He who "is touched with the feeling of our infermities" will graciously aid, us in days to come.

The Opening Year.

We are again permitted to welcome a New year. It has been ushered in with smiles and gladness. Salutations of "A happy New year" have echoed from many glad voices. We join the cheerful gratulations and most heartily and sincerely wish our many friends "A happy New year." May peace and plenty smile upon them and prosperity crown their labors. But above all may they enjoy religious prosperity which can alone render them truly happy. Let us not forget on this festival season to render a grateful tribute of thanksgiving to the Author of our blessings. Let our cheerfulness be chastened with reflection. Have we failed in duty the *past* year, let us make resolutions for improvement at this commencement of the *new*. Let us be active—be useful. What we do, must be done quickly. The sands of life are fast numbering. Every new year we greet, shortens the period of our present existence. Time, like a rapid stream, is bearing us swiftly onward with its resistless current to the shoreless ocean of Eternity. Shall we amuse ourselves with the bubbles upon its surface when such destiny awaits us? Shall we trifle with the follies of life when Eternity is so near? Many who hailed the opening of the past year with high hopes and bright prospects, are now low in death. It may be that ere the present one, which has just smiled so flatteringly upon us, completes its course we two shall have gone to the dreamless slumbers of the tomb, or we may be called to mourn the loss of our dearest friends—to plant the cypress upon the graves of those we love. Let us hasten, dear reader, to redeem the time. Let us endeavor to obtain a preparation of heart, that will enable us calmly to meet the tide of coming events, and receive with a reconciled spirit the dispensations of Divine Providence.

U. S. Congress.

Monday, Dec. 20—*Senate.*—Mr. Atherton introduced resolutions passed by the Legislature of New Hampshire, in favor of the repeal of so much of the "act to establish Post Routes, and for other purposes," as enlarges the franking privilege and increases the postage on newspapers not sent from the office of publication, which were read, and ordered to be printed. The resolutions of Mr. Calhoun on the conquest of Mexico, were taken up, and after some debate made, the order of the day for Tuesday, January the 4th.

House.—Mr. John Q. Adams presented a petition praying for peace, which was referred to the committee on Foreign Affairs. Mr. Phelps presented resolutions of the Legislature of the State of Missouri, asking Congress to create a new territory west of the State of Missouri. A bill relative to postage on newspapers, was introduced by Mr. Brodhead, read and referred. Mr. Henly also introduced a joint resolution to amend "An act to establish certain post routes, and for other purposes." Referred. On motion of Mr. Nicoll, it was Resolved, that the committee on post offices and post roads, enquire into the expediency of abolishing the present postage on transient newspapers, and substituting the same postage now charged on other newspapers, regularly sent by publishers. On motion of Mr. McIlvane, a resolution was passed, instructing the committee on post offices and post routes, to enquire into the expediency of so amending the post office laws, as to provide for the free transmit of newspapers through the mail within the county where published. On motion of Mr. Cummins, a resolution was passed instructing the committee on post offices and post routes, to enquire into the expediency and propriety of repealing so much of the 13th section of the "Act," &c., as prohibits editors and publishers of newspapers from sending their papers postage free, to subscribers within thirty miles of the place of publication.

Tuesday, 21—*House.*—Mr. Giddings presented a memorial signed by citizens of the District of Columbia, representing that the slave taade is carried on in the District to a large extent, and asking that all laws authorizing or sanctioning such trade be repealed. A motion was made to lay on the table. Vote: Yeas, 97; Nays, 97.—The Speaker then voted in the negative, declaring himself in favor of a respectful consideration of all petitions in respectful terms. So the motion was rejected. The consideration of the memorial was laid over. Mr. Robert Smith introduced a bill to provide for the completion of the Cumberland Road in the States of Ohio, Indiana, Illinois and Missouri. Read a first and second time, and referred. Resolutions, thirteen in number, were introduced by Mr. Botts, against the existing war. Resolutions on the same subject were presented by Mr. Thompson of Indiana, Mr. Toombs and Mr. Vandyke.

Senate.—Mr. Hale presented the memorial of the Yearly Meeting of Anti-Slavery Friends in Indiana, praying the adoption of measures for the immediate termination of the war with Mexico, and for the immediate termination of Slavery. A motion to receive the petition was laid on the table by a vote of 33 to 9. Mr. Hale then presented a memorial from citizens of Pennsylvania praying for such alteration of the Constitution and laws as shall abolish slavery throughout the Union. A motion to receive the petition was laid on the table.

A New Year's Gift.—On the morning of New Year's Day, an old friend, a gentleman of this place, favored us with a call, and gave us the names and address of four of his friends at a distance, authorizing us to send them our paper for the year 1848, on his responsibility. This was to us a most acceptable New Year's gift, and we trust it will prove such also to those four friends who are to receive our paper. We are grateful also that a number of brethren at a distance are remembering us just now. Let us see. This week we have eighteen new subscribers in all. Should be right glad to double that number the coming week. For we apprehend that our New Years' Gifts will not all have reached us for several days to come.

Emancipation in Delaware.—The population in the State af Delaware is about 83,000. The number of colored people is 5,300, of whom 3000 are free, and 2,300 slaves. The number of slaveholders is 800. A Delaware Anti-Slavery Society has been formed, and an Anti-Slavery periodical is published, called *The Delaware Abolitionist*, conducted very spiritedly, by J. B. Brooke. We have not seen the publication, but observe that it is very favorably noticed in the Cincinnati Gazette.

☽ & ☉—Early risers had, on Sunday morning last, a beautiful view of the planet Venus in conjunction with the Moon. As the morning was clear, both luminaries were very brilliant.

Death in the U. S. Senate.—A gloom was thrown over the festivities of the Christmas holidays by the sudden death of Senator John Fairfield of Maine, on the evening of the 24th December. It is stated that on the previous day he was attending to his duties in the Senate, and reported a Bill, as Chairman of committee on Naval Affairs. Intending to avail himself of the advantage presented by the adjournment of Congress for a few days, he on Friday called in his physicans to perform an operation upon a diseased leg, which he had had done to some advantage, a year ago. The operation was performed accordingly, but from that moment his sufferings continued to increase till 7 o'clock in the evening, when he died in great agony. The Saturday Courier remarks, that within the short space of a year, not less than five members of the U. S. Senate have died, viz; Pennypacker, of Virginia; Brown, of Louisiana; Speight, of Mississippi; Huntington, of Connecticut; and Fairfield, of Maine. Quite a severe mortality for so small a body of men. Mr. Fairfiied was formerly governor of his state.

Foreign.—The Steamship Hibernia reached Boston on the morning of the 25th ult., having left Liverpool on 4th. She brought intelligence that the civil war in Switzerland had been terminated. The following items of news by this arrival are taken from the Baltimore Sun.

"The state of the corn market in England is such as to confirm the impression that the demand of the ensuing spring will not be very remarkable, probably not sufficient to afford a basis for extended speculation.

The condition of affairs in Ireland is quite lamentable; crime seems to beget crime, and murder is assuming the nature of the pastime of revenge. There is a method about it, too, that exhibits the meditative purpose of the assassination. The popular mind has become callous under the inauspicious state of the affairs of the nation; and the hopelessness of penury finds its relief only in the gratification of vindictive emotions.

The affairs of Italy increase in interest upon every arrival. The liberal action of Pope Pius IX is surrounding him with a variety of affecting and exciting events, and he commands the sympathy of every heart, alive to the dissemination of popular rights.—Italy is the cynosure of every eye, and, according to his prepossessions or prejudices, has the hearty wishes or bitter curses of the observer. The effect of the liberal measures of the Pope is seen in the ardor and determination peculiar to popular excitement in that section of the world, throughout the vicinal provinces and principalities of Sardinia, Piedmont, Savoy, &c. The times are rife with great events, and these are of them.

The Norwegian Emigrants.—A writer in the Presbyterian of the West states that not less than 23,000 Norwegians have emigrated to this country. Their chief locations are in the northwest. About 70 families, including about 500 persons, are settled in Chicago. All these have been visited by a Norwegian colporteur, employed in Illinois, by the American Tract Society.—He distributed tracts amongst them, addressed public meetings in the Danish language, and established a Sabbath school among them. He was uniformly received with kindness, and considerable indications of good have resulted from his labors.

'Light Advancing."—The Golden Rule says that when a Teacher presents himself for admittance into any of the public schools of the Queen City of the West, the first enquiry is: Are you a tobacco chewer, a slave to the Indian weed in any form? Is the Teacher constrained to answer in the affirmative? What then? "Good bye, sir, good bye; no room here." Who does not say, *just right?*

Small Pox.—We learn by private letter from Rev. A. Perdieu, that the small pox has been prevailing in Muncietown, Ia,, and vicinty. He states that all public meetings have been stopped, and the people cannot be got together for any purpose. Several cases had proved fatal, both in the village, and in the country.

Pittsburgh Gratitude and Sympathy.—A public meeting was lately held at the court house in the city of Pittsburgh, in behalf of the sufferers by the recent flood. The Mayor of the city presided. A preamble and resolutions were adopted, purporting that when their city was scourged by the great fire of 1845, the people of Ohio kindly extended a helping hand; and now that the towns along the Ohio had been visited by a remarkable inundation, by which many have been reduced to destitute circumstances, it is proper that measures be taken to extend relief. It was resolved, that the Councils be solicited to have the sum of $500 remitted to the Mayor of Cincinnati, out of the unexpended balance of the Relief Fund, to be by him applied to the relief of suffering families. An arrangement was also made to appoint collecting committees in each ward, who were also urged to act promptly, as the sufferers at this inclement season require immediate relief.

Sears' Magazine.—This work appears in improved form, with the commencement of a new volume. The January number is well filled with interesting and useful reading matter, and contains 22 embellishments. Sears' is an instructive Magazine and is worthy of a good patronage.—Terms, $2, in advance. Address Robert Sears, New York.

Episcopal Recorder.—We perceive that the Rev. Mr. Ridgely has retired from the editorship of this paper, "tired," as he says, "not of its toils, for these he has found pleasant, but of its peculiar trials." It is to be conducted hereafter by an association of clergymen. The Recorder is an organ of the evangelical portion of the Protestant Episcopal Church, published at Philadelphia, at $2,50 per annum; a good religious newspaper.

Bicknell's Reporter and Counterfeit Detector.—This is a large weekly sheet, published in Philadelphia by Matthew T. Miller. It is a most valuable and useful publication to business men. Besides a complete list of sound and broken banks in all the States, it gives a weekly report of new counterfeits, general prices current, prices of stocks, and a general exhibit of Money, Bank and business matters. It is also a good newspaper, containing an ample share of early general intelligence. Business men, who are acquainted with the Reporter, we apprehend, would think they could hardly do without it. Terms, $3 per annum in advance. Two copies for $5.

Bicknell's Counterfeit Detector, and *Bank Note List*, is published by the same gentleman, semi-monthly at $1,50 per annum, and monthly at $1 in advance.

Columbian Magazine.—The January number of this work is superb. The volume commences with a new ornamental title page which is quite an improvement. The engravings, four in number, are very fine. 1. Rich and Poor. 2. A beautiful view of Constantinople. 3. Washington's Reception at Trenton Bridge, 1789. 4. January Fashions. The writers who contribute for this number, are chiefly ladies of the first abilities. Fanny Forrester has a fine poem on the Peach Tree. John Inman and R. A. West are Editors: John S. Taylor, Publisher, N. York. Terms, $3, in advance: two copies for $5. A copy of a full length portrait of Washington, is also promised to each subscriber sending payment in advance, post-paid.

Death of a Minister.—By letter from Brother G. Wheatley, we learn that *Rev. James Sevier*, a member of the Indiana Conference, M. P. Church, and superintendent of Washington circuit, departed this life on the 30th November last, aged about 55 years.

Communications.

Written for the Western Recorder.

ADMONITORY.

Mr. Editor: Towns, and villages, as well as men, usually have a moral reputation, either good, or bad. When we find a village having an unusually good character for the morality of its inhabitants, it may usually be traced to the labors of a few pious men, devoted to the good of their fellow men, giving a tone to the moral sentiment, by the influence they exert. Where vicious habits prevail, so as to give character to the community, there will be found a deficiency of the usual means of grace, or the means will not be used by those who are entrusted with the moral and religious education of the people, with that energy and faithfulness which they ought. These appear to me to be truths, almost self-evident; and if so, why is the character of our village so deteriorated, as to make us, I fear, a byword, a thing to be pointed at?

Once we were considered a very moral, and quite a religious community. Is that our present character? Have not the youth of our village, who have enjoyed the most, and the best advantages, of moral and literary culture, so conducted themselves in the house of worship, the Sabbath school, and the social circle, as to alter that reputation much for the worse? Is not their rudeness and want of respect, for a proper public sentiment, proverbial? And can this change have taken place without an adequate cause? Why has this change came over us?

Do those who are placed in "Zion's walls as watchmen" discharge their duties faithfully?—Or will the blood of *souls* be found upon their skirts? Do they exhort to virtue, expose vice, reprove sin, warn those in the broad road to death, and encourage those who are seeking that straight and narrow way that leadeth unto life, as they ought? Have the pastors sought the young, and erring, and, as it were, "carried them in their arms" or gently led the inexperienced by the hand? Or have they contented themselves with the public exercises of the Sabbath, or other assemblies? Have elders, class-leaders, and Sabbath school teachers, been faithful to the trust they have accepted? Or has rank and wealth scared them from the faithful discharge of duty, "without respect of persons?" How have professing parents discharged their duty, to their children? Have they striven to bring them up for God, or have they cared more for their personal accomplishments, and *creature* comforts, than for the welfare of their souls? Have they forgotten if these children should obtain all the *world* can give of wealth, rank, and honor, and lose their souls, the bargain would be a very unprofitable one?

Let us all, Mr. Editor, so examine ourselves as to be able to give a suitable reply to the question; "How have you used the talent committed to you?" if God should call us to give an account of our *stewardship*.

ONE OF THE PEOPLE.

Putnam, O., Dec. 15, 1847.

Written for the Western Recorder.

Quarterly Conference Resolutions.

Whereas Coshocton Circuit was providentially prevented from having a lay delegate at the last session of the Muskingum Annual Conference, and Brother William Ross (a minister) represented said circuit, and whereas Br. Ross has since been called to serve the circuit as its Superintendent, therefore the Quarterly Conference passed by a unanimous vote the following resolutions which they request you, Mr. Editor, to give a place in the Western Recorder.

Resolved, That the appointment of Brother William Ross as Superintendent of Coshocton Circuit was without any solicitation on his part, or his relations.

Resolved, That this resolution be published in the Western Recorder.

Signed in behalf of the Quar. Conference.
JOHN B. STOUT, Sec.

Biographical.

Written for the Western Recorder.

LUCINDA JANE ALTER.

By the request of my bereaved brother and fellow laborer John Alter, I take my pen to offer an humble tribute to the memory of our excellent sister Alter, who by an afflicting dispensation of Providence has been snatched from her worthy husband, from the Church and her many friends, who all deeply tho' with humble resignation deplore her loss.

Sister Alter was the daughter of William and Isabel Black. She united with the Meth. Protestant Church, about eleven years ago under the labors of Br. W. W. Paul, in the Wabash Valley. Was united in matrimony to Br. Alter on the 29th day of August, 1843. Lived a christian life which even the foul tongue of slander never dared impeach.—Died calmly and tranquilly (tho' of a very painful disease) on the 20th day of September last. And left not an enemy in all the world. She has gone—but the recollection of her virtues like the fragrance of the withered rose will ever be sweet and consoling to her many friends, till we meet our dear sister in that country where the good and the beloved "*pass not away.*"

S. W. WIDNEY.

December 2nd, 1847.

Written for the Western Recorder.

MR. GEO. LITTICK.

Br. Bassett: It becomes my painful duty to record the death of an old Father in Israel, George Littick, was a native of Germany. He emigrated to this country when a young man, has been a citizen of Coshocton county, near 40 years, and a permanent member of the Methodist Protestant Church since its organization in this section of the country. The house of Father Littick has been the preacher's home for many years, and his pious example and devotedness to the cause of Christ, secured to him the affections of many around him. About the middle of November he was taken with a severe pain in his side, which finally terminated his earthly career. From the time he was taken ill he professed no expectation or desire of recovering; but was rather anxious "to depart and be with Christ which is far better." Two weeks before his death while all were looking for him to die, he told his companion that he would stay with her till Christmas. He still lingered along, mortality wasting away, while the happy spirit seemed to be struggling for deliverance from its fading habitation till about 4 o'clock Christmas day; when death came to its relief, found the string of life, cut the cord and let the old body fall fall asleep after a long journey (of 84 years) thro' this stormy world. While no doubt the happy soul spreads its wings and winds its way above the storms and clouds of earth, till safely landed upon the immortal shore, and then for ought we know, with folded pinions, waits to catch the sound as it rolls from the tongues of the higher order that blaze before the throne, and then lifts its voice to swell the song of hallelujah to the King of Kings and Lord of Lords. On the 27th we strove to deliver a funeral discourse to a large and deeply affected audience, after which his mortal remains were consigned to the narrow mansion, there to rest till aroused by "the voice of the Son of God" when soul and body, united, will doubtless shout with the redeemed millions upon the "banks of deliverance." Many friends are left to mourn the loss; but while we mourn, it is not as those without hope, for our loss is doubtless his eternal gain.

Otsego Dec. 28. WM. DULING.

News of the Week.

Serious Affair at Yale College.—A serious affair occurred at Yale College, New Haven, Conn., on Wednesday night, as we learn from the telegraphic dispatch in the New York Herald, between two of the tutors, and two students, resulting in the stabbing of one of the tutors with a sword cane. The stab, however, is not likely to prove fatal. The other was knocked down with a bar of iron. This case, it is feared, will prove fatal. The names of the tutors are Emerson and Goodrich, the latter a son of Professor Goodrich, of Yale College. The names of the students are Towers, of Philadelphia, and Ewen, of Tennessee. The students were arrested and held to bail in $4,000 each; they found bail and were discharged. The affair produced great excitement. Goodrich is not expected to survive.—*Baltimore Sun.*

The Yale College Tragedy.—Mr. Goodrich the tutor at Yale College, was living on Monday morning, and some hopes were entertained of his recovery. Mr. Emerson is out again. The two young men who are suspected to have committed the outrage, are in jail at New Haven, and their bail has been increased to $10,000 each.

Distressing Accident.—The large four story brick building, on R. Habersham & Son's Rice Mill wharf, at the upper end of the city, used as the reception store for rough rice, suddenly gave way and fell to the ground, burying all the persons in it at the time beneath the ruins. Luckily the accident occurred when the laborers were not at work, otherwise the loss of life must have been very great. The number of persons in the building has not yet been positively ascertained. Two persons have been extricated from the ruins—Mr. Thomas Naylor, a clerk at the yard, who, though severely bruised, it is hoped is not dangerously hurt, and a negro man named Abram, belonging to Mr. W. N. Habersham, who was quite dead. The second miller, Mr. John Bell, is supposed to be still under the ruins, as well as several laborers. One laborer, a negro man belonging to Mrs. Burke, seeing the building giving way, sprang from one of the windows of the second story, and happily escaped all injury. From six to eight thousand bushels of rough rice were in the building, at the time of its fall.—*Savannah Republican, Dec.* 22.

Fatal Accident.—At Utica, N. Y., on Saturday evening, a daughter of Mr. Cushing Baker, of the Utica House, by accident, fell through the open scuttle of the fourth story of the store adjoining, a distance of at least forty feet. She died in an hour. She was an amiable and intelligent young woman, about eighteen years of age.

Exciting Scene.

On the afternoon of the 23d inst., a scene occurred at the Menagerie of Messrs. Raymond and Co., in this city, in consequence of the elephant Columbus, an immense specimen of his species, becoming furious, and attempting to kill his keeper, which beggars all description. The facts of this stirring incident, attended, as it was, with most serious consequence to one of the parties engaged in the affair, appears to have been as follows:—The keeper, William Kelly, of New York, whose acquaintance with Columbus was only short, was employed after one o'clock in paring his feet, and otherwise preparing him for exhibition in the afternoon, when the animal becoming restive, Kelly left him, and procured a fork, with which to chastise him; but the sagacious animal seeing him returning with the weapon, screeched, and instantly seized him with his extended trunk, and threw him twice into the air, and then left him, foaming with rage. He then knocked down two cages in which were a hyæna and a wolf, both of which escaped therefrom, and ran several times round the ring, before they were captured and secured, which was done without any injury to the persons who performed that daring and dangerous act—the animals being dreadfully alarmed at the screeches of Columbus and his ungovernable fury. It was truly a fearful time; for all the animals, from the King of the Forest down to the most insignificant reptiles were struck with consternation and awe, & each gave vent, in its own peculiar manner, to the dread that prevaded it. The elephant, seeing Mr. Waring and his men taking measures to secure him, rushed towards them, and they escaped up the seats provided for the audience, partly followed by him, but he was compelled to withdraw, as the flooring gave way under his ponderous weight. Herr Driesbach, Mr. Waring, and others, then obtained a cable, which was placed in the centre of the ring, and finally, after much manœuvering, they succeeded in noosing the elephant by the legs; they then retreated towards the southerly corner of the menagerie, where the animal followed them—managing to elude him, they afterwards, with great efforts, succeeded in getting iron manacles on his legs. —Driesbach then took the matter in hand, and at his command, the animal proceeded to the ring, and proof of his good humor being restored by the most implicit obedience to all his requirements. The fear that the enraged animal would demolish the cage of the lions or tigers, had induced the proprietors to have the means at hand for his destruction, in case their efforts to overpower him should not succeed. A cannon was, therefore, procured, charged with canister, and stationed in front of the building, on Walnut st., to be ready for any emergency, but, fortunately, his submission rendered such a recourse unnecessary. The only animals killed by the elephant, were a couple of monkeys. A rabbit was devoured by one of the dogs. The animals which escaped, were all returned to their cages, without their harming any one. The damage to the ring curb, seats, cages, etc., was immediately repaired, and the Menagerie was opened again in the evening, at the regular hour, and the performance went on as usual. There was a large attendance of visitors, and the evening's exhibition went off undisturbed. The occurrence collected an immense crowd of people in the vicinity of the Menagerie, and gave rise to great excitement. The affair fortunately occurred at a time when a very few persons were in the building. Had it been delayed but a short time, it would have occasioned a dreadful scene of alarm, as a large number of children, belonging to a Sunday School, were about entering the building at the moment of the occurrence.

Mr. Kelly lingered until Saturday morning, when he expired. His remains were decently interred, on Sunday morning, at the Lafayette Cemetery, in Moyamensing.

There are two similar cases of elephants becoming unmanageble, mentioned in periodical works, in both of which, the life of the animal was taken. One occurred at Exeter Change, in the year 1826, and the animal was dispatched with rifle balls. He did not fall until he had received from one hundred and ten to a hundred and twenty balls in his head. The other elephant was killed at Geneva, in May, 1820. In this case, an attempt was made to poison it, but without effect. It was finally killed by a cannon ball, which entered near the ear, behind the right eye, and came out behind the left ear. It was remarkable in the case of Columbus, that he did not touch the cages of the lion or tigers. If they had escaped from confinement, the only alternative would have been to shoot them.—*Alexander's Messenger.*

Distressing Casualty.—Mr. Aaron Harkless, a very worthy citizen of Bloom township, met with a serious accident on the 25th ult., which resulted in his death. On that morning, having gone into his coal bank to attend to some repairs, and whilst in a stooping posture, a stone about 8 feet long by four wide and about 18 inches thick, became detached from the roof above and fell upon the upper part of his body, crushing him to the ground. On being released it was found that his spine and one thigh were broken, besides great internal injuries. He lingered in great agony until the ensuing Monday when death put an end to his sufferings.—*Morgan Herald.*

Painful Accident.—We learn from the Reading (Pa.) papers, that Mr. Daniel Graeff, of that city, slipped on the ice in his yard, on Friday, and in the fall injured himself so seriously that he died the next day.

Life Prolonged by Science.—As an evidence to prove that an advanced state of science, and the improvement in the condition of the various classes of society, tend to prolong life, the following statement is made. It has been found that the average length of life of persons born in Geneva was, in the 16th century, less than 9 years; in the 17th, the average rose to 13; in 1750 it had increased to 27; in 1800 it was 31; in 1813, 40; in 1832, 45.

Fatal Accident. — A telegraphic dispatch from Rochester, states that the bridge over the Genesee river, near Angelica, fell on Sunday night last, immediately killing Mrs. George P. Russel and Miss King.

Melancholy Shipwreck.—*A whole crew perished.*—A letter from Major Hunter, one of the commissioners of wrecks in Princess Anne, to a house in Norfolk, states the following particulars:—

"I am sorry to have to inform you, that the new schooner Sea Witch, of N. Y., came ashore on the beach six miles South of Cape Henry, in the snow-storm of Thursday, and all on board have perished. Both masts are gone, or at least are floating alongside. We have her boarded this morning, and it is thought she was in ballast. Three men have been found along shore, and I think the remainder are in the rigging. As soon as the tide falls we shall endeavor to save what we can."

The schooner Amanda, of Riverhead, Smith, master, went ashore at the same time and place —crew saved. Saw the crew of the Sea Witch lash themselves in the rigging.

Population of Cincinnati.

As the period approaches for taking the National Census of 1850, considerable interest is felt and expressed here as to the population of *Cincinnati*—present, and probable at that date. The enumeration of the white youth, who are entitled to the benefits of the District School system, taken in 1846 and 1847, is supposed by some to indicate a population short of the generally received estimate on this point. There were of these in 1846, 20,732—in 1847, 21,981. This is considered by these persons correspondent to a population of 62 960 last year, and 70,000 this.

My opinion has been deliberately formed and long since expressed on this subject. It rests not on a single basis, but in a series, all concurring to the same result. These are,

First. Dwelling houses increase. In 1840 there were 6781 buildings of all kinds in Cincinnati. There are more than twice that number at this time, and the difficulty of obtaining a house for rent is as great as formerly.

Second. The vote of the city. In 1840, during a highly exciting canvass which left at home as small a proportion as ever absented themselves from the polls, the vote of Cincinnati was 6340. In 1844 the next most general turn out, the vote was 9783 which at the ratio of voters to the ascertained population of 1840, would give 70.636 persons as the number of inhabitants at the latter date. The same ratio of increase would yield us now a population of 98,000 souls to the city proper. It will not be pretended that the vote of 1844 was more general than that of 1840.

I have watched the growth of Cincinnati for the last seven years so closely as to be perfectly satisfied our progress in population is at least as great during the last three as the previous four years. If this be correct, following the ratio of increase from 1840 to 1844 as indicated by the popular vote, there are now not much short of 100,000 souls within the corporate limits of Cincinnati.—*Cist's Adv.*

Exemplary Damages for Mal-practice.—At the supreme Court held in Portland, Maine, Carzilla Howard has recovered $2,500 as damages against Dr. John Grover, for mal-practice in an amputation case. The amputation was first performed in February, 1843; subsequently the defendant performed another operation upon the same limb, and in January of the next year, the patient was oblige to submit to the third, an amputation and dislocation at the hip joint. He did not recover for a year after the last operation.

Fatal Steamboat Explosion.—*Twelve to fifteen lives lost.*—Early on Sunday morning, says the New Orleans Picayune, of the 21st instant, a deplorable steamboat explosion occurred about 12 miles down the river. The steamer Westwood, Capt. J. Swiller, jr., belonging to the Mexican Gulf Railway Company, was going down the river, laden with coal, on her way to Ship Island to meet the Teviot, the English steamer from Vera Cruz. The fog was dense, and the boat unfortunately run into the bank and hung there about fifteen minutes, her bows being elevated about three feet above the water line. The water in the boat's boilers was thus thrown aft; the flues became excessively heated, and when the boat fell off and the water rushed forward, the explosion was instantaneous, doing dreadful execution on the small number aboard. Almost all were thrown into the water, and every one was more or less injured—some, however, so slightly that they reckon it nothing in the general catastrophe.

We fear that from twelve to fifteen lives were lost. The engineer was missing and doubtless killed. The following deck hands were killed: Edward King, Thomas King, John Nyland, James Smith, Patrick Ward, John Tierney, and a Frenchman, whose name we do not know. Of the deck hands, we are told that Charles Doyle alone escaped. The firemen were all colored men and were all killed. The mate was so severely injured that his life is despaired of. Capt. Swiler was severely injured about the chest, but it is hoped not dangerously. The bodies of Thomas King, John Tierney, and the Frenchman had been recovered and decently interred at our last accounts. The boilers are said to have been in admirable order.

Wonders of Science.—The late Dr. Chalmers, in his work on Astronomy, remarks:—"While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one shows us the insignificance of the world we inhabit; the other redeems it from that insignificance—where the Almighty Ruler of all things finds room for the exercise of His attributes." Recent discoveries in Geology have brought to view a great multitude of facts, truly wonderful—especially respecting the state of animate creation many centuries past. While on the one hand it is found by the remains of some ancient animals, that they were larger than any now living upon the earth, on the other hand, microscopic animals, almost inconceivably small, yet possessing mouths, teeth, stomachs, muscles, wings glands, eyes, and other organs, are not only found in a fossil state, but forming rocks and soil for miles in extent. Chalk and even flint, and some of the gems, are found, to a great extent, to be composed of animalcula. A cubic inch of iron ochre is said to contain the remains of one billion of living, acting beings. Professor Hitchcock states that the silicious marl found under peat swamps in New England, appears to be made up almost entirely of the skeletons of animals. It is also said that a thousand millions of these animals would, together, form a mass no longer than a grain of sand.

The New Planet "Iris."—Professor Maury states that this new planet was first observed at the Washington Observatory on the night of the 27th ultimo by Professor Hubbard, U. S. N., with the west transit instrument. He publishes the result of numerous observations lately made there upon it. This object was discovered by J. R. Hind, of Mr. Bishop's Observatory, London, on August 13th, 1847. It makes the seventh known star in the group of Asteroids. It is of the ninth magnitude, and is remarkable for the eccentricity of its orbit and the length of its period of revolution.

Shipwreck by Collision at Sea, and Loss of Life.—The schooner Effort, Bartlett, master, from Philadelphia, for Newburyport, was run into at midnight on the 24th instant, off the Isle Shoals, by schr. Bellona, Allen, master, of Boston, for Sedgewick. Henry Stikman and J. H. Brown got aboard the Bellona. The Effort sunk shortly after. Captain Bartlett, Gideon Hickman, mate, and John Macon, were lost. The Effort was a good staunch vessel, of 87 tons burthen. She was insured for $2.500, in the Neptune office, Boston.

It is only nine years since the first gold pen was manufactured in this country—now they are exported to England in large quantities, where they sell for a guinea each. It is estimated that no less than one million of these articles are manufactured annually, consuming eight hundred pounds of gold.

A New Republic.

Our files of West India journals just received, bring news that will be as animating to every American heart as it will be startling to G. Britain and the whole colony holding European world. The British West India Islands, including Jamaica, Trinidad, Demarara, St. Vincent, and Barbadoes, with the British South American Colony of Guiana, imitating the example of the thirteen colonies upon which our republic is based, have, after a calm survey of their condition, the restrictions and oppressions under which they exist, and the hopelessness of trusting any longer to the policy of the Home Government, formed themselves almost unanimously into into a solemn league for petition and protest, called the "Loyal West India League," under which its members, embracing the large majority of all the inhabitants of the Islands are sworn like the "Liberty Boys" in our revolution, to "unflinchingly exert themselves to gain that participation in the control of their affairs, which has ever been held by British subjects to be the birthright of freemen." The object of the British West Indies is precisely the same as that which produced the American revolution, and the result beyond question will be the resistance of the Home Government to their claims, and finally their revolution in favor of independence or annexation to the United States. It is a tremendous movement, and if successfully carried out, will be the end of British Colonial power on or contiguous to the American Continents, for Canada cannot long resist such an example in the West Indies. Jamaica, the great and leading island of the West Indian Archipelago has taken the lead, followed by all the lesser islands, while Guiana, in South America has even proposed a withdrawal from the mother country. This however is not the present declared object of the League. The League asks for the islands a constitution and local Legislature, in which the Islanders shall represent themselves, legislate for their own wants, make their own revenue laws and post-office arrangements; and farther, as set forth in the resolutions passed by an immense meeting of the inhabitants of the Island of Grenada.

That in order to be placed on an equal footing with their fellow subjects in the mother country, this meeting claim an immediate removal of all duties on British West India Sugar and Molasses; the unrestricted admission of Sugar and molasses into breweries and distilleries—the equalization of duty on British and Colonial spirits—and the option of shipping their produce in foreign vessels; they also urge the right of this Colony participating equally in proportion with the larger Colonies in a share of captured and other Africans by government vessels, from which they are at present excluded, and that a more lengthened term of Indentures be permitted on immigrants from Africa or any other part of the world.—*New York Sun.*

Death-bed Confession.—Last spring a pedlar lost a trunk at the Lowel railroad depot, worth, with its contents, $200. The Boston Traveler says it has been found, with some of the property, through the death-bed confession of a teamster in Chelsea.

Improvements in Manufactures.—The Scientific American announces a revolution in calico printing at hand; house paper is to be printed so cheap that blocking must be done away. Instead of two or three weeks now required to engrave a copper roller of the highest finish, the inventor, with a few diamond point gravers and acids, gets up one in as many hours. He has also invented a machine for shearing cloth, which shears five to six hundred pieces in a day and does the work better than it is now done by the old process.

Stephen Hopkins, the Quaker patriot from Rhode Island, had been afflicted with a paralytic stroke, which caused his hand to be tremulous. He nevertheless refused the signature offered by his amanuests, and with slight aid signed his name—saying emphatically, "If my hand trembles, John Bull will find my heart won't!" which electrified Congress, & made the most timid firm in their purpose.

Thirteen Year's Work for a Bible!—In the year 1272 the wages of a laboring man were less than four cents a day, while the price of a Bible, at the same period, was about one hundred and eighty dollars. A common laborer, in those days, must toil on industriously for thirteen long years, if he would possess a copy of the word of God! Now, the earnings of half a day will pay the cost of a beautifully printed copy of the sacred oracles. What a contrast!—What an illustration of the power of the press!—

Acquitted.—The trial of James A. Freeman, who was indicted for being engaged in the slave trade, after occupying the United State Circuit Court, at New York, for several days back, terminated on Friday in his being acquitted. The prisoner, it may be remembered, was taken on board the bark Chancellor, officiating as captain of her, on the coast of Africa, and was sent to New York with the United States vessel which seized her. Captain Canot, who has been indicted for fitting her out, with intent to use her for the slave trade, will be tried for it in a few days.

Singular Death.—The Easton (Md.) Star states that a singular and startling death occurred at the residence of William Goldsborough, Esq., in that county, on Christmas day, under the following circumstances:

'Mrs. Harriet Austin, who has been living in the family at Myrtle Grove for the last eight or nine years, was in her room dressing for the purpose of visiting a near neighbor, and had put on new cap presented to her, when a servant in attendance upon her while dressing, familiarly asked Mrs. A. why she was going to wear that cap? to which she pleasantly responded—'do you not know that I am going to get married?' when she sank upon the floor, and immediately expired.'

Stage Upset.—The Western stage with several passengers, upset at the farther end of the bridge over the west branch of the O., at Bridgeport, on Monday night. A Mrs. Shaffer, of Pittsburg, was severely injured, and a young lady named Funk, slighly injured.

Fatal Accident. A young lady named Rachel Ingle, while riding in a sleigh in company with a gentleman, along the bank of a creek, in Butler county, Kentucky, beyond Venice, was thrown out by the vehicle overturning, and dashed down the precipice amongst the projecting roots of trees, one of which penetrated her skull, and killed her almost instantly.

Telegraph to New Orleans.—The Louisville Journal, of Friday last says: "While riding out yesterday evening on the Bardstown road, we found Mr. O'Rielly's men vigorously at work putting up post upon the telegraph line to New Orleans via Nashville. Mr. Orsleara, the suprintendent of the construction informed us that it is there intention to finish from ten to fifteen miles per day."

Steamboat Explosion.

SEVENTY LIVES LOST.

Cincinnati, Dec. 30—10 A. M.

The Steamer A. N. Johnson, from Cincinnati to Wheeling, blew up yesterday with a tremendous oxplosion, when near Maysville, killing 60 or 70 people, and scalding many more,

Thirty of those are not expected to live. Among the killed, were Mr. Fairchild, 1st Clerk; Mr. Lyle, Engineer, and Redman, a flat boat pilot.

Among the Scalded—Everheart and son, G. L. Witherby of Philadelphia; Wheat and Pilson, of Baltimore; John Gilbreath of Pittsburgh.

Saved—Arthur Foote, T. McDonald, James Wickersham, G. Baker, & J. Ferguson, of Pittsburgh.

The boat took fire, and was burned to the water's edge.

One hundred and sixty passengers were on board when the accident occurred.

The A. N. Johnson, mentioned above, is an entirely new boat, and was making her first trip, from Cincinnati to Wheeling. She was built and owned in Wheeling, and commanded by Captain H. Bennett, formerly of the Anthony Wayne.

Among the scalded it will be seen were Mr. Everheart and his son, from Belvernon; and Mr. Gilbreath, of this city.—*Pittsburgh Commercial Journal.*

Notices.

Indiana District.—The Second Quarterly Meeting for Drift Wood Mission will be held at Mount Hebron Meeting House, to embrace the second Saturday in February, 1848. The quarterly meeting for Washington Circuit will embrace the 3 Saturday in February. Ministerial help is solicited. G. WHEATMY.

Zanesville Ct. Musk, District.—Our second quarterly meeting is to commence on the 29th January, 1848, at Gratiot, 11 o'clock. Br. Potter is expected as per his announcement. E. S. HOAGLAND.

Onondaga Conference.

DEDICATION.

We intend the Lord willing, to dedicate the new Methodist Protestant Church, to the service of Almighty God, on Wednesday, the 12th day of January, 1848.

Service to commence at half past ten o'clock A. M. The dedication Sermon will be preached by the Rev John Baum, Ex-President of Onondaga Conference. Members of Conference are respectfully invited to attend, and also Brethren of Genesee Conference.

Come one, come all.

W. W. STERRICKER, Supt.
Wayne Circuit,
Onondaga Conference.

Dayton's Mills, Huron, Wayne co. N. Y. Dec. 14 1847.

Xenia Circuit—Ohio District.—We expect to hold a protracted meeting at Bellbrook, commencing December 25th, to continue, (Providence permitting,) over New Years Day. Brethren of the ministry and laity, from adjoining circuits are especially invited to attend.

JOSEPH WHITE.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

Br. Bassett: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

MUSKINGUM DISTRICT.

Br. Bassett: If spared, I will visit

New Lisbon, ct.	5th Sunday of	January,		1848.
Warrenville, ct.	1st. "	February,		"
Do.	2nd. "	"		"
Burton, ct.	3d. "	"		"

Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.

Vienna, ct.	4th. Sunday	"	"
Youngstown.	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

OHIO CONFERENCE.

Cincinnati	Miss.	Elm st.	Jan.	1 1848
Cincinnati	St.	6 st.	"	8
Cincinnati	Ct.		"	15
New Richmond	Ct.		"	22
Lebanon	St.		"	29
Lebanon	Miss.		Feb.	5
Greenville	"		"	12

J. M. YOUNG.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Belmont	"	1st	"	Jan. 1848.
Georgetown	"	2d	"	" "
Mt. Pleasant	"	3d	"	" "
Steubenville	"	4th	"	" "

GEO. CLANCY.

Business Department.

LETTERS RECEIVED.

P M Brownsville,	O.	J Edmiston,	Ia.
P M Berlin Centre,	"	E L Cunningham,	"
S Spencer,	"	A Perdieu,	"
J B Stout,	"	G W heatley, 3 subs.	"
W Maynard, 1 sub.	"	C Craig,	Pa.
W Duling,	"	W A Porter,	"
T Hanna,	"	V Lucas, 2 subs.	"
T B Graham,	"	H Palmer, 1 sub.	"
F A Davis,	Va.	J Henderson.	"
J B Rice,	"	S Dilley, 3 subs.	Ill.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
J F Bane,	J Bixler,		9	52	2 00
I Cronk,	S Weldy,		9	18	2 00
J Edmiston,	I Wright,		9	52	2 00
"	B Ewbank,		9	52	4 00
"	T Hansell,		8	52	2 00
F A Davis,	B Exley,		9	52	2 00
W Maynard,			9	52	1 00
Spencer Brown,			10	12	2 00
W Munch, & Co.			9	52	2 00
B H Buckingham,			9	52	2 00
A Perdieu,			9	52	2 00
E S Hoagland,	Miss D Griffith,		10	21	2 00
D Kinney,	S Enyart,		9	39	1 50
H Palmer,	J M Coup,		9	52	2 00
"	E Hudson,		10	6	2 00
J Henderson,			9	52	2 00
T B Graham,	J Rose,		10	6	2 00

Br. Duling, D. C. owes us for two vols.; and 50 cts. to to Br. Springer. Use your discretion.

Br. J. Henderson. Pa., we have sent 2 copies of the Register, Br. C. Springer has volumes on hand of the Methodist Correspondent, and will send you two vols. for $1. His address is Meadow Farm, Muskingum, County. He is Post Master, and has the franking privilege.

An. Register.—Br. C. Craig of Pittsburgh, informs us that the packages for brethren V. Lucas, Compton, & S. Hazlett, are still on hand, not having been called for. He further informs us that the parcels for Brs. Laishley, Gillespie, Clawson, Helmick & Wood are in the care of Br. N. Watson, at Uniontown. We hope those brethren will not foil to obtain their pamphlets, as this is just the time Calendars are wanted. As Br. Laishley has informed us that his circuit is abundantly supplied by Br. Porter, we should like to have Br. Watson retain the parcel intended for Br. L. or dispose of them to some other if he please.

Br. W. W. Sterricker of Onondaga Conference New York, requests us to send him 6 dozen copies of the Annual Register, stating that he had 4 dozen last year, and they sold well. We regret that we find no means of forwarding them to Br. S. but by mail. Can he not obtain them from the Book Agent, Baltimore, if his supply is not exhausted?

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or forms the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—by Rev. E. P. Steadman, on the 17th of Nov. Rev. G. CLANCY, to Miss JULIA CLARISSA, daughter of Hon. D. Warren, near Cleveland, Ohio.

———On Thursday last, by S. W. P. Cochrane, Esq., Mr. PERRIN SHRUM, to Miss LUCY AMANDA BALTHIS, both of this place.

By Rev. George Wheatly, November 1st. 1847, Mr. JOHN M. BYARLY to Miss MILLICENT BUNDY, both of Jackson county, Indiana.

By the same, Nov. 4th JAMES H. JENNINGS, to Miss ELIZABETH M'CARTNEY, all of Jefferson county, Indiana.

By the same, Nov. 30th Dr. BENJAMIN F. LITTLE, to Miss NANCY P. KELLY, both of Bartholomew county, Indiana.

Advertisements.

List of Letters remaining in the Post Office in Putnam, O., on the 1st of January, 1848.

A
Allen, John
Allen, Mrs, M.
Anderson, Nathan
B
Behrle, Frederic
Brown, I. S.
Ball, Wm.
Bisant, Franklin
Brown, Esau
Blessing, Mrs. Dinah
Brooms, J. Esq.
C
Clevinger, Eli
Cowan, R.
Cusick, John
Crossland, Luke G.
Conn, Dr. Wm.
D
Dedrick, Jos.
Dedrick, Nicholas
E
Eaton, Benjamin
Evans, Sina
F
Freeman, Abr.
Forbes, Edward
G
Green, Charles
Grubb, J. C.
George, John
Glass, Samuel
Green, Miss Eliza
H
Humphrey, Henry
Hart, Elizabeth
Hite, Samuel H.
Hukel, Mrs. Jane, or John Smith, 2
Hopkins, Mrs. Jane
Hatton, Abr.
Harper. Miss E. L.
J
Jennings, John
James, Miss L. R.
Johnson, Robert
James, Elizabeth
K
Kent, Harmon
L
Lenhart, Mrs. C.
Lett, H. A.
M
M'Carty, Miss E. J.
M'Millan, Miss C.
M'Donnel,
Monroe, Mrs. Rebecca
O
Olive, David
P
Puff, Mrs. S. E.
Puff, Jacob
Palgitt, G.
Price, Lucinda
R
Roots, Miss E.
Rodman, Samuel A.
S
Smith, Miss Jane
Sedmans, James
Stainbrook, John
Sears, Joshua
Snearny, John
Steward, John
Sowers, Henry
Smith, Miss M. J.
Springer, Miss Ellen
Stainbrook, Miss N. A,
T
Torbut, Lawrence
W
Wylie Wm.
Ward, Mrs. Anna
Whitaker, Samuel
Whitaker, Anna
Wiles, A. B.

JEREMIAH ELDER, P. M.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S

Wild Cherry, and Sarsaparilla PILLS.

Dr. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Deen's.

Sunday School Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, Agent.

Putnam, Dec. 13, 1847.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING

will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE OHIO CULTIVATOR FOR 1848.

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st, 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,'' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.
Columbus, Ohio.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. B. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, AND **DISCIPLINES,** OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection of* **Spiritul Songs,** BY Rev. J. Dalbt & J. B. Prat To be obtained at the office of the Western Recorder.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE,

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octave pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly at the fountain of useful knowledghe; & it has been the constant aim of the present publisher to carry out fully the above laudable designs. Its price, compared to the amount of its reading matter, and the number and quality of its Engravings, is exceedingly low; and we think we hazard nothing in saying, that it is by far the cheapest periodical published in America.

Natural History, Biography, Travels, History, Science, Useful Arts, Fine Arts, Agriculture and Rural Economy, Sketches of American Scenery, Political Economy, Essays, & Miscellaneous Reading, all receive a due share of attention, and all bear, as far as practicable, a decidedly American character. We aim, also, to preserve a high tone of morals, in the conduct of the Magazine, and to blend useful information with correct moral instruction, in order that it may, in every respect, be a useful and agreeable teacher in the domestic circle.

☞ Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞ Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magizine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

☞ EVERY MAN HIS OWN AGENT.—All remittances of money for this Magazine must be sent to us free of postage. Those wishing to take our Magazine, will please write direct to us, enclosing a year's subscription ($2,) or the price of a club (ten copies for $15,) in funds current in the State where they reside. This simplifies the whole matter of subscription, perfectly, and makes the communication, between publisher and subscribers, as it should be, direct.

Agents Wanted in every town and county throughout the Union, to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, univers

POET'S CORNER.

THE CLOSE OF THE YEAR.

BY GEO. D. PRENTICE.

Gone ? gone forever—Like a rushing wave,
Another year has burst upon the shore
Of earthly being—and its last low tones,
Wandering in broken accents on the air,
Are dying to an echo.

Yet why muse
Upon the past with sorrow ? Though the year
Has gone to blend with the mysterious tide
Of old Eternity, and borne along
Upon its heaving breast a thousand wrecks
Of glory and of beauty—yet, why mourn
That such is destiny ? Another year
Succeedest to the past—in their bright round
The seasons come and go—the same blue arch
That hath hung o'er us will hang o'er us yet—
The same pure stars that we loved to watch
Will blossom still at Twilight's gentle hour,
Like lilies on the tomb of Day—and still
Man will remain, to dream as he hath dreamed,
And mark the earth with passion. Love will spring
From the lone tomb of old affections—Hope,
And Joy, and great Ambition, will rise up
As they have risen—and their deeds will be
Brighter than those engraven on the scroll
Of parted centuries. Even now the ■■■
Of coming years, beneath whose mighty waves
Life's great events are heaving into birth,
Is tossing to and fro, as if the winds
Of heaven were prisoned in its soundless depths,
And struggling to be free.

"NOW OR NEVER."

BY J. CARPENTER.

Now or never ! now or never !
Let the maxim ne'er depart,
'Tis the watchword that forever
Should inspire each manly heart ;
For, if justice must be rendered,
On the wrong that's done to thee,
That no malice be engendered,
"Now or never !" let it be.

Now or never ! why to-morrow,
If the dead be good to-day ?
There may lurk an age of sorrow,
In one hour that's thrown away :
It is better to be doing,
For the future who may see ?
And delay may lead to ruin—
"Now or never !" let it be.

Now or never ! now or never !
When grim poverty appears,
Do the best of your endeavor
To assuage the mourner's tears ;
For a time may come, thy measures
May be meted out to thee,
Would you give from out your treasure ?
"Now or never !" let it be.

Communications.

Written for the Western Recorder.

Conference Collections.

NO. V.

MR. EDITOR :—I presume so much said upon this subject is as unpleasant to you as it is to myself. I would a thousand times rather have it in my power to congratulate my brethren upon their successful schemes and plans for usefulness and benevolence, than to feel it to be my duty to rebuke them for laying Gothic hand on the plans prepared by others for charitable and humane purposes. I regret to be under the necessity of saying so, publicly, but the circumstances in which I am placed, seem to call for it, that I never returned from an Annual Conference with more discouraging sensations than I did from the last Muskingum Annual Conference. Br. Shinn was not there, whose clear head and honest heart enabled him generally to guide the counsels of the church aright. Brs. Brown, Reeves and Dalbey had no vote there, being transferred to other Conferences.—These are all men of the most sterling intelligence and integrity, who were with us from our infancy, and understand all our wants and interests. In their hands any cause is safe.—But there was there a younger generation, some of whom do not know in the neighborhood of half as much as they seem to think they know, laying rude hands upon every proposition to improve the financial system of the Conference, and otherwise, from the want of experience, conducting the business so as to injure the cause. From sheer bad management wounds & bruises were made that may never be healed. My heart then bled and still bleeds for the interests of our Zion.

When the unprovoked and uncalled for attack was made on the Preachers' Aid Society, I determined, if there were energy enough in the press, under its present mangement, to hold those who made it, responsible to public opinion for their act. And, Mr. Editor, I still entertain that resolution. So you see I am not done with the subject yet. I had no intention of beginning with Br. Burns in connection with these Conference Collections. The surprising blunder of the Secretary, in reporting the action of the Conference in relation thereto, was the accidental cause of introducing this subject here.

I wish further to state, there has always been a good understanding between the Secretary and myself. I have sometimes been more than a little tried at his tergiversations, yet for his many good qualities I have held for him a decent respect. And I am determined that this investigation shall not interrupt those relations, on my part. And, as God is my judge, I have no private pick to gratify in exposing the acts of brethren to the public, as I have had no personal difficulty with the parties concerned. My only object is the welfare of the church. As brethren, hitherto, have seemed disposed to pay but little attention to what they received, by the "hearing of the ear," they may, perhaps, be led to take a different view, of their doings when they are made to look at them by the seeing of the eye. And if we should be in any degree instrumental in improving their official doings, no difference whether it be by enlightening their counsels, or stimulating their fear of exposure, we will in part have accomplished our object.—After these general remarks we come to the Secretary's defence, and shall attend to the sentiments of both his numbers, as best suits our convenience.

In relation to the amendment to my resolution, after admitting he said nothing about "striking out," the Secretary adds: "but what I did say amounted to the same thing.—I moved to amend the resolution so as to read as follows," &c. Now reader remember, his amendment, if thus introduced, would be a substitute to my resolution, and bear in mind also that there lay a rule on the table, regulating the business of Conference, which, in substance, forbade any member offering an amendment, and the chair from entertaining it, which was a "substitute for the original." I, therefore, leave the Br. to say himself, whether this attempt, according to his own shewing, to violate the order of Conference business, with the rule directly under his nose, was done in "wilfulness or ignorance."

But the Secretary is not very confident that he introduced his resolution with the words we have just quoted from him, but he "thinks he said" so, or "at least that was what he intended to say." Now, reader remember here is an other little mistake of the Secretary, for, it will be seen by the following quotations, from him, that it was not "*said*" at all but that his resolution was *written*.—"Br. S. came to the table and I *shewed* him my amendment; he said he did not care, as the object would be secured."—So, you see, from this admission, that the Secretary's resolution was submitted to writing. I read it, as he states, and that, too, with scrutiny, and I will testify any time, if necessary, that there were no such words prefixed to the amendment, as the Secretary thinks, nor any thing like them. No! Sirs!! If I had seen about it any thing like the horns of a substitute, be assured! I would have done my best to knock the pitiful thing on the brains, that it might have expired on the Secretary's table where it originated! That I did not consider the Secretary's resolution, while I held it in my hand, a substitute, is fairly inferable from the remark he admits I made, that it would "secure the object." Now what was my "object?" Why, I never had but one on the subject and that was declared and explicit, viz: to pass such a rule as would require the superintendents to attend to the Conference Collections in person. The secretary may say himself, whether his substitute,—which does little else but attempt a crusade against the poor stewards,—secures our object, above.

From the views and feats here exhibited, whatever others may think on the subject, we are entirely satisfied that the Secretary is guilty of corrupting the journals of the Conference. If this be considered "uncharitable" we cannot help it, because, in our mind, the facts sustain the allegation. But, in as much as he assures us he gave what he supposed to be the action of that body, on the question at issue, and had no intention to commit "error" in the case, we are bound as a gentleman and as a christian to admit the integrity of his intention. But still we must be allowed to say that a person who would commit such a gross blunder as this, under the circumstances, is not, in our judgment, competent to be the Secretary of a deliberative body.

The Secretary informs us—and we did not know it before—that he is the author of the "resolution," or question, to be proposed annually by the chair, "making the superintendents responsible for the collections." And for this, and the promptness with which, he says, he attended to the Collections himself, he claims great merit, and asks, in consequence, to be exempt from the charges we have preferred against him. We know little about his *personal* attention to these Collections, save what he says himself, but are willing to give him full credit for all he claims. But, as it respects his being the author of the above resolution, that, taken in connection with his subsequent conduct, places him in no very enviable "position," and is a fair specimen of his business talent. In the first place, according to his own statement, he introduces, & obtains the passage of a resolution, to catechise the superintendents, annually, about a duty that no act of the church had yet made their duty. and thus fixes up the cart before the horse. And this little mistake of wis, has made the occasion of all the quibling, about Conference Collections, with which that body was bored for several years.

By thus going wrong end foremost to work, he accomplished any reasonable amount of disputation, but precious little for the needy missionary. But, secondly, when the attention of a member, who had two ideas on the subject of the order of business, was called to this ridiculous "position," he offered a resolution, under the authority of the Constitution, making it the duty of superintendents to raise Conference Collections, thus making the Secretary's catechism an orderly document, and, although he, in the following language, admits the jurisdiction of the Conference in the premises.—"We do not question the right of the Annual Conference to order as many Collections as she please in addition to the one in question."—Yet, lo! and behold!! this great champion for Conference Collections is the very first man to kill off this orderly resolution—the only resolution that will ever be likely to induce the superindentents to act generally & efficiently in favor of the needy preachers—and thus fairly entitles himself to the reputation of the old cow in the fable who gave a good pail of milk and then kicked it over. And by this very act he has done more to "shield delinquents" than any other man in the Conference.

The Secretary in assigning reasons for his amendment to my resolution, says; "I offered that amendment because I thought it more in accordance with the law, and as likely to secure the object as the resolution in its original form." More in accordance with the "*law!*" Why he does not seem to know that my resolution was designed to originate a "*law!*" And one, too, that was called for by the pressing exigency of the case. And it was emanating from a source that he admits had jurisdiction over the subject. "More in accordance with the law!" eh!! And pray, Sir, what was your Conference Catechism, or question, which you tell us you introduced at "Coshocton" making "seperintendents responsible for Conference Collections," and for which you "stood up" so perseveringly? This resolution of yours, tho' introduced in a disorderly way, had for its object precisely the same thing that our resolution had. It was all right and proper for you to be the author of an act to hold "superintendents responsible," tho' in an irregular way, but when another man attempts the same thing orderly, forsooth, the Secretary finds out, all at once, that it is not in "accordance with the law!" Bah!! This, gentle reader, is the kind of men who assume to rule the destiny of Muskingum Conference. Men who have no general views of any subject whatever, who are just as likely to go to work wrong end foremost as otherwise, and who by medling with subjects they do not understand, often throw the business of the Conference into confusion, as in the case before us.—As to the other branch of the Secretary's reason just quoted, that he "thought" his "amendment" "was as likely to secure the object as the resolution in its original form;" or in other words that the stewards would be as "likely" to raise as much by contributions from the public, as the superintendents would—I have to remark, I dare not doubt the Secretary's veracity. He says he believes this thing—so be it! But I think it doubtful if there be another man, woman, or boy, belonging to the Conference, who has been twice to church and once to market, but what knows, in the general, that the preacher in charge of any congregation can do *more* with his people, on any subject, whatever, than any member can do. And if the Secretary has no more discrimination than this—is no better able to improve from the events with which he is surrounded, I think it doubtful if he be able to manage even his own affairs, properly, without the assistance of a guardian much less the affairs of the public.

The Secretary asks why his resolution is "nonsensical," This I thought I had sufficiently indicated when I mentioned the subject. But as he seems to be rather dull of apprehension, I will try to gratify him by explaining myself. Then, first, I call it nonsensical because it accomplishes nothing. It was already the duty of the superintendent, by the requirement to "execute Discipline," to see that the Stewards and every other officer under his care, did their respective duties, and if they did not, to present them to the proper tribunals charged with their delinquencies; and for the discharge of this duty he was already accountable to the Annual Conference. Now when a man rises up to speak, says all he intended to say, and it means nothing, is not that nonsense? So when a brother offers a resolution which expresses every thing he proposed, and it accomplishes nothing, is not that nonsense also? Secondly, it is nonsensical because it is perfectly imbecile for the object proposed. His resolution can no more give talent, and tongue, and confidence, and influence to the officers to whom it refers, to qualify them for their duty, than, he, himself can create a world; and without these qualifications little could be done for the needy. Yet the Sec. seems to consider his resolution a very fine affair. By this, again, the reader will be able to estimate the extent of his business powers.

The brother says, in his second number: "my object in this communication is to relieve myself from the odium attempted to be cast on me, for caring not for my brethren who travel the poor circuits."—When the Constitution of a preachers' Aid Society was reported to the Steubenville Conference, which had for its object the relief of the needy itinerants, their widows and orphans, who, I ask you, Sir, was the very first man to lay violent hands upon the document? I reply, Secretary Burns, who was soon assisted by several congenial spirits, and in all probability would have choked the thing to death, had it not been for the timely aid of Br. Brown, of the Pittsburgh Conference, who rose in its defence, testifying his surprise at the course of brethren. both by words and gestures. When an attack was made upon the same society, at the last Conference, from another quarter, who, I ask again joined in the effort. I answer, Secretary Burns. And these repeated attacks so puralized the exertions that but little could be done in favor of the object. When a resolution was offered, at Youngstown, making it the duty of superintendents to raise contributions, from their respective charges, for the same purpose, who I ask defeated the resolution by a manœuver equal to a dexterous trick in cards? I answer still, Secretary Burns! If such a course does not lead to anarchy, to what does it lead? Say it yourself! Now my dear brother, just take these *facts* with you, and go to the pennyless preacher—the fatherless and the widow and "relieve yourself," if you can, "from the odium they cast upon you."—But I anticipate you will indignantly reply to all this, "that you have reasons for your course, and that you have just as good a right to your opinion as any man." Very well!—admitted! If you have reasons I challenge you to produce them. It will be a great treat for me to see them in print. So far you have offered nothing but growling for argument. No, my brother you can produce no reason justificatory of your course. The whole is the result of disposition of mind, to meddle with subjects you have not ideas sufficient to enable you to understand.

The Br. claims that I am in "error" in supposing that an Annual Conference may in any case disregard the acts of a general Conference. I would reply, in the first place, that properly speaking the rule, in the Discipline, which charges the duty of Conference Collections upon the Stewards, is not the act of any General Conference, but, as I shewed in my last, is the act of the same convention which formed the Constitution, that gave the Annual Conferences complete control over the subject of finance; and the explanation which reconciles that matter, is, that the convention only designed this rule, as they expressly have some others, as a temporary expedient, until the Annual Conferences should have time to mature financial plans. The General Conference has sense enough to know that it has no jurisdiction over this subject, and has, therefore, never meddled with it, leaving the responsibility of managing finance with the Annual Conferences. So that the pretext against passing my resolution, for fear of coming in contact with the General Conference, is all a humbug. Secondly, I did not rest my argument in favor of my resolution, as the Secretary states, on the ground that "the acts of the General Conference may be disregarded," but on the following reasoning; hear it—"even admitting the rule of the General Conference, charging the duty of Conference Collections on the Stewards to be of binding authority, and that the rule cannot be superceded by the act of an Annual Conference, still the Annual Conference has power, by virtue of the above constitutional provision, to require the superintendent to attend to the same duty also." The Secretary, in a quotation which we have already made from him, admits the correctness of this reasoning. Why then equivocate, and raise dust on the subject, by attempting to make us occupy "positions" we have not assumed? It is true, we said, that where an Annual Conference adopted a financial system the power of the General Conference must cease; so we say still, if there be wisdom and justice in the church, but we have not said yet by what process this will be effected.

If the Secretary would learn to treat the opinions & interests of others with a little more courtesy, or respect, it would be creditable to himself, and would, no doubt, render him more useful to the church.

Very respectfully yours, &c.,
CORNELIUS SPRINGER.
Meadow Farm, Ohio, Dec. 22nd, 1847.

Answer to "A Virginian."

NO. III.

"Virginian" exclaims—"I ask my Brother, what injury the mere relation to slavery does us as a Church? Does the *evil of slavery* rest on that *relation?* I answer, no." He then proceeds to prove that the EVIL of slavery rests, in an abuse of the relation to slavery, and not in slavery itself. This he attempts to prove in the first place, by a reference to two slaveholders, one converted to Christianity, treats his slaves well, feeds and clothes them well; the other an unbeliever in religion, treats his slaves like a savage, in laying the whip on their backs, &c. From this he thinks I can see that it is not the relation to slavery that makes the sin, but a bad heart taking advantage of that relation.

The second argument is drawn from the conduct of two married men. One treats his well, and the other abuses his wife, &c. And to put the argument in full force, he asks—"Now Br., which makes the sin, the holy institution of matrimony, which has God for its author, or the bad heart of the husband?" Now, Virginian, your arguments are founded upon the supposition that slavery is right; and a Christian may be guiltless, and be a slaveholder, if he only treats his slaves well, and that the institution of slavery is as holy as the institution of matrimony.—I ask, sir, are you sincere? are you in earnest? and do you mean to be understood that the slaveholders' relation to slavery is not wrong or sinful, and it is only made sinful by an abuse of that relation? If so, then all that is necessary in order to remove all the evils of slavery, would be to correct the abuse, and enlarge the relation to slavery. And if you are honest in such views, how could you use the following language in the first item of your article? "As it regards our relation to slavery, we are truly sorry that there are any amongst us." Are you truly sorry that a holy institution like that of matrimony is amongst you, and that you have a relation to that institution?—If slavery is an unholy institution, (which I believe and affirm) then it is wrong and sinful to hold a relation and connection with it, or in any way to promote its continuance; and very great evils must of necessity, grow out of that relation, whether the slaves are well or ill treated. There may perhaps be instances where individuals are measurably compelled by the peculiarities of the laws under which they live, to hold slaves, while it is against their own will to do so; and in such cases the guilt may be resting upon the law-making department. I believe the system of slavery owes its existence to the moderate, whom our Virginian would call the good, and Christian slaveholders. They are the men who keep in hopeless bondage, three millions of men, women and children, possessing powers and capacities sufficiently large to arise in glorious contemplation, to the Author of their being, and bow in full submission to his holy will; but who are compelled, and doomed to obey the will of tyrants, and oppressors. In every part of our country, laws have been made, prohibiting every crime, which has been condemned by the moral and religious part of community which has come within the bounds of human legislation; and if these evils exist they are condemned by law. And as slavery is a creature of law, it can live no longer than it is supported, and nourished by law, and as the more honorable or moral, and Christian part of community in general, control the law-making department, it follows that slavery lives by their indulgence, and fattens upon their support. The doctrine has spread all over this land, and is not now called in question, that the moderate and fashionable drinkers and dealers in alcoholic drinks, are the ones who sustain the system, and keep the fires of the distileries burning. And never was the strong arm of the law bro't to bear against old King Alcohol, until the better part of community arose in their strength against him. And who, I ask, sustains the institution of matrimony? It is the men who make good husbands. If all married men treated their wives as the "bad hearted" one referred to by our Virginian, marriages would be like angel's visits, few and far between. And who cannot see that the more kind and humane masters keep the slave system in being, and thereby place savage tyrants in a condition where they can enter into and abuse their relation to slavery? Slavery dies the very day that the professed friends of Christianity pronounce its death warrant. It lives or dies at their bidding, and God will hold them responsible for its existence; and if it did not exist the evils rising from an "abuse of a relation to slavery" could not exist. Now, Virginian, after reading the following passages from the sacred Scriptures, you can see that kind slaveholders as well as bad hearted ones, are held responsible for the evils of slavery. "Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."—*Isa.* 58: 6. "Wo unto them that call evil good," &c.—*Isa.* 5 chap. 20 verse.—"All things whatsoever you would that men should do to you, do ye even so to them,"—*Mat.* 7: 12. "Be ye not called Rabbi; for one is your Master even Christ, and all ye are brethren,"—*Mat.* 23: 8. "Inasmuch as ye did it not to one of the least of these, ye did it not to me,"—*Mat.* 25: 45.—"And hath made of one blood all nations of men for to dwell on the face of the earth,"—*Rom.* 17: 26. Remember them that are in bonds, as bound with them,"—*Heb.* 13: 3. "And he that stealeth a man and selleth him, or if he be found in his hand he shall surely be put to death,"—*Exodas* 21: 16. "Thou shalt not deliver unto his Master the servant which is escaped from his Master unto thee."—*Deut.* 23: 15.

Yours, as ever,
In favor of universal freedom,
JAMES GAY.

Kingsbury, Ia., Dec. 8, 1847.

Written for the Western Recorder.

Sketches by Rev. A. McGuire.

NO. XVIII.

Having stated in my last number, my arrival at Brother J. Bell's, Lower Sandusky, I shall now conclude by stating, that on Friday 25th, set off to find the little flock. After riding eleven miles, reached William Montgomery's son of the preacher, who informed me that some of the class had died, some had moved away, two had returned to the old church, and but eleven yet remained. I left an appointment for next day at 4 o'clock, in the evening, and went on to Brother J. Sowder's and there commenced my regular appointments. Preached several times at Lower Sandusky, visited Portland, and established five preaching places—reorganised the class, and formed two other small classes, with a prospect of a large class at Lower Sandusky. Held a two day's meeting at Brother Sowder's, which had been given out by Brother Frece, a local preacher who had left the Methodist Episcopal Church six years previous. He came thirty miles in company with another preacher. We had a precious season together—the good Lord blessed our labors. There is no doubt but a good circuit may be formed in this region. But my temporal affairs call me so strongly that I cannot stay much longer, though I confess that the liberality of the people here, brought me under obligations to love and esteem them as consistent Christians, and if circumstances would admit, I intended to visit them again. Nine years after this, I was appointed Conference Missionary again, and on the 15th of June, 1841, I set out to visit the northern circuits, and according to agreement, met Brother Bassett at a camp-meeting near Tiffin. Here I met with my old friends. God blessed our labors—many souls were converted—twenty-seven joined the church. Here I was prevailed on to visit a Mission in the State of Michigan. The Missionary, Br. Chapman, had written for Brothers Bassett or Ragan to come and assist him at his quarterly-meeting, at Adrian. Neither of them could go. At the close of camp-meeting I set off, reached Lower Sandusky next day, pressed on my journey,—reached Perrysburgh that night; next morning crossed the Maumee, and passed through the city of the same name, and through a dismal wilderness a number of miles and in the midst of the swamps met a tremendous rain storm; but by a kind Providence got to Adrian before night.—Here I might give some interesting items, but perhaps I have already tresspassed on the readers of the Recorder, I will therefore close, by saying that we had a pretty good time at the quarterly-meeting in Adrian, and a prospect of a good circuit. I took leave on Tuesday and set off for home by Fort Defiance.

Ladies' Department.

Domestic Education of Females.

BY REV. P. H. WINSLOW.

The greatest danger to females at the present time is the neglect of domestic education. Not only to themselves, but husbands, families and the community at large, does this danger impend. But far the greatest amount of happiness in civilized life is found in the domestic relations, and most of this depends on the domestic culture and habits of the wife and mother. Let her be intellectually educated as highly as possible, let her moral and social nature receive the highest graces of vigor and refinement, but along with these let the domestic virtues find ample place.

We cannot say much to our daughters about there being hereafter wives and mothers, but we ought to think much of it, and to give the thought prominence in our plans for their education. Good wives they cannot be, at least for men of intelligence, without mental culture;—good mothers they certainly cannot be, without it; and more than this, they cannot be such wives as men need unless they are good house keepers; and they cannot be good house keepers, without a thorough and practical teaching to that end. Our daughters should be practically taught to bake, wash, sweep, cook, set table, make up beds, sew, knit, darn stockings, take care of children, nurse, and do everything pertaining to the order, neatness, economy and happiness of the household. All this they can learn as well as not. It need not interfere in the least with their intellectual education, nor with the highest style of refinement. On the contrary, it shall greatly contribute thereto. Only let that time, or even a portion of it, which is worse, than wasted in idleness, sauntering, gossip, frivolous reading, and the various modern female dissipations which kill time and health, be devoted to domestic duties, and to domestic education, our daughters would soon be all that can be desired. A benign, regenerating influence would go forth through all the families of the land. Health and joy would sparkle in many now lustreless eye, the bloom would return to grace many a faded cheek, and doctor bills would fast give place to bills of wholesome fare. —*Practical Educator.*

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Original Poetry.

Written for the Western Recorder.

THE PILGRIM'S JOURNEY.

I.

See the lone Pilgrim on his way
With sacred stole, and staff in hand;
Nor sorrows drear, nor darkling day,
Prevent his march to Canaan's land.

II.

Lo! onward bold, through threat'ning woes,
That gloomy rise, a fearful band,—
Urging triumphant through his foes,
A passage to bright Canaan's land.

III.

Though oft-times weary, sad, and faint,
And trembling can but feebly stand;
Yet utters he no mournful plaint,
But presses on to Canaan's land.

IV.

Springs in the desert murm'ring rise,
Pure treasures alway at command;
And glory beams along the skies,
To gild his path to Canaan's land.

V.

Yet way-worn now his steps become,
His staff he holds with feeble hand;
Sighing for his heavenly home—
A resting-place in Canaan's land.

VI.

Behold a stream, whose gloomy waves
Roll sullen by life's fading strand;
While the perennial bank it laves,
Of Canaan's ever blooming land.

VII.

Lo! the poor Pilgrim on its shore,
With gloomy thoughts its depths he scanned;
Pilgrims had crossed its waves before,
Could he not reach fair Canaan's land?

VIII.

But yet he stood with trembling fear,
Till music from a Seraph band,—
A heavenly strain—fell on his ear,
Borne on the breeze from Canaan's land.

IX.

"Fear not!" he hears the voice of God,—
He looks, and angels beck'ning stand;
Boldly he plunges in the flood,
With rapture gains the holy land.

X.

There, Pilgrim, rest thy weary soul,
And take thy golden harp in hand;
Let music from it ever roll,
To him who gave thee Canaan's land,

ANON.

Solitudinarian Cabin, Dec. 1847.

Western Sketches.

Written for the Western Recorder.

HISTORICAL REMINISCENCES OF THE WAR OF 1812.

NO. IV.

Mr. Editor: In my last number I mentioned, that the Indians attempting to cross the river, were driven back. They used their horses to cross over the deep water, and leaping off, turned them back for others; while Colonel Elliot could be distinctly seen, directing their measures.—It was now nearly night: they were seen building fires along the bank, as if determined to renew the contest in the night. We had no axes to make breast works,—no provisions for our men,—were eighty miles from our camp,—and had heard of no co-operation from Winchester. It was necessary for us to return; but we put on a bold front, built our fires, and kept a good look-out until darkness covered our movements, when I was left with a rear guard to keep up the fires, until the rest of the command were fairly on their march; when this was the case, and darkness also hid our movements, we also left. We had six miles of wet prairie to pass over, where the water was from two to six inches deep, and ice not quite hard enough to bear. Through this I marched on foot, having given up my horse to a man who had given out from fatigue and hunger. Two hours before day we reached one of Hull's encampments at Portage river, where we lay down, mostly without any thing to eat, and swamp water to drink. General Tupper here for the first time, learned that the two sick men were on the ground where we left in the morning, when the Spies returned from their first reconnoisance; and that they were probably killed or taken by the Indians who followed the Spies; & as we returned without passing that place, their fate was uncertain. He gave two of the Spies a large gratuity, to return, and ascertain their fate. They found the body of one, and one horse; and it was ascertained that one of the well men with one horse, joined us during the day, because the sick men refused to be removed. The other two were taken by the Indians. Besides these, one of our men who had left his place in the lines, and gone into a corn field, was shot in sight of an officer, who was also there, by the Indians, with a pistol. One other was also killed in this field, and one in a turnip patch, where he had gone to get turnips to eat. One Spy was wounded by a bullet in the shoulder, I have reason to think by one of our own men, by mistake; and one young man had a bullet pass through the flesh of his arm. These were the loss on our part. The Indians fared worse, as we ascertained from a white man, an Frenchman, who resided there at the time, & near whose house the Indian camp was. Their acknowledged loss was sixteen killed, and a number wounded, amongst whom was the chief Splitlog, their leader. And amongst the killed, a favorite Pottowatomy chief; and probably those killed in the river were not included in the number. The Indians did not attempt to pursue us. The next day we reached Fort Finley on the Auglaze, where pack-horses had brought us some flour, so that we received two tin-cups of flour to each man at night, and one in the morning, on which they had to march about forty miles. No more provisions were there, because no more pack-horses had come into camp, in season to send. The next day General Tupper and his staff, reached camp, and dispatched all the horses to the assistance of the men. I have been thus particular in giving an account of this expedition, because it has in several instances, been grossly mis-stated, especially in Mr. Atwater's History; from which it has been copied into others of more importance. Our main object was to save the *corn*, and this we effected, for the Indians left, without gathering any more than they consumed, and General Harrison's horses were kept on it the latter part of the winter, and a great deal was gathered after we joined him in February.

Had Winchester co-operated with us as he ought, and might have done, much might have been done to have prevented the subsequent destruction of the Kentucky troops, at the River Raisin, by breaking up the power of those tribes of Indians, most efficient in the British service. Our express reached Winchester's camp in season for a detachment from his camp to have reached the Rapids while we were there, and the road from their camp was on the west side of the river. As it was, he for two days resisted the solicitations of his officers, and on the day we had our skirmish with the Indians, Colonel Allen left with four hundred men, (out of 3,000 Winchester had,) and was met the night we left the Rapids, about half way down, by an express sent by General Tupper to advise any who might be on the way, of our not being able to cross the river, &c. This information saved Allen's detachment from destruction; for there were 600 Indian warriors, then on the alert, and not again to be caught off their guard. It was evident General Winchester did not wish to co-operate with us.

On our return to camp, General Tupper found two dispatches from Gen. Harrison, one advising him that Gen. Winchester had preferred charges against him, for not following the Indians with the mounted men, when at Defiance, and directing him to consider himself under *arrest*. The other a *countermand* of that order, directing him to consider the first as if not given. General Tupper considering the second order as having been given because he had started on the expedition, and being now over, gave up the command of the troops to the senior colonel, and repaired to General Harrison's head-quarters, in obedience to the first order, and demanded an investigation of the charges. General Harrison ordered him to resume his command; and he returned. During his absence, a very rainy time showed us that our camp would be subject to continued inundations, and the camp was moved to a more suitable spot, and huts or half faced camps, were erected, and puncheons put in for floors, for the men to lodge on, and subsequently these were shut in, in part, by chimneys of the same width as the camps. Our men had become very sickly, in consequence of the bad quality of the water, and damp lodging; so that 250 were reported unfit for duty. When we had the means, we sent our sick to Urbana, to a hospital there; but it frequently happened that there were no wagons to send them by, and they had to remain, until too sick to move. We lay there during the winter until about the last day of January, after Winchester's surrender; and we buried there about thirty of our men. General Tupper requested permission to fall back to Solomonstown, about sixteen miles, where there was good water, and a healthy situation; but he could not obtain it. It appeared that General Harrison was in hopes soon to move on. His plans were defeated by Winchester's movements, & the difficulty of transporting the supplies for the army.

There was connected with our expedition to the Rapids, a transaction which has been related by Drake in his Tecumseh, and may be found in Mr. Howe's Collections of Ohio, page 302, which I will relate as it was supposed to have occurred, with some preliminary occurrences, not there given. We had some some Spies, sent as expresses, in Winchester's camp at the time. I have already mentioned the fact that Captain Lewis and Captain Logan, with ten of their Indians had joined General Harrison at Franklinton. These twelve Indians, with two Frenchmen from Michigan, General Harrison dispatched to the Rapids, (a day or two before the prisoner, Clark, reached him, with the information of our having marched for that place, &c.) The object was, if possible to take a prisoner. These knew nothing of the arrival of the British and Indians at that place, or of our having been there. They reached the Rapids after we had left there, while the hostile Indians were yet under the influence of our attempted attack on them. Finding there was a large body of hostile Indians there, a discussion arose as to the best means of obtaining a prisoner. Lewis advised lying in concealment until an opportunity offered, of securing one without disturbing the others; Logan, who was more reckless of danger, was for dashing in amongst them by day,—securing one, and fighting their way back, if necessary. Logan's policy prevailed, and they were discovered, and hotly pursued by the enemy, when they separated; Lewis with eight Indians, and the two Frenchmen, retreated through the wilderness, on this side of the river, while Logan, with Captain Jonny and Bright-horn, retreated up the west side of the river, towards Winchester's camp.—Here General Payne of the Kentucky troops, and perhaps others, accused Logan of want of honesty in his professions of friendship towards the Americans; and so wrought on his feelings, that he determined to do something that would prove the truth of his professions. He determined to take the scalp of some of the hostile Indians, or lose his own. The three started back down the river, and when turning the point of a bluff bank, came suddenly upon five hostile Indians, and a son of Colonel Elliot. Three of them were on horses, armed, and three on foot. Logan signed to his companions to be silent, and he accosted them in a friendly, confident manner. They enquired his errand, and was informed he was going to Colonel Proctor, with a message.—He also enquired their business up the river, and received a somewhat similar answer, of business with Winchester. After some conversation, Logan continued on down the river, and the others accompanied him; the three on horseback (including Elliot's son,) in his rear, while the three on foot, kept on his flank; the river being on the other side. After some time, the three on foot, delayed a little, to pick some haws, so that Logan spoke to his companions, and they all turned and fired upon the three on horseback. Elliot's son, and a Potowatomy chief, were killed; the other wounded, and fled: the three on foot immediately hastened up; Captain Johnny ran to scalp the dead chief, and a contest ensued between Logan and Bright-horn on one side, for their lives, their guns being unloaded, and the three Indians, to avenge their fellows. The three fired, and Logan was shot through the body; the other was wounded, but as they did not fall, the three retreated. Captain Johnny having taken the scalp, returned, and finding the two chiefs wounded, caught the horses of the men who were killed, and took the wounded to Winchester's camp, where Logan died. A history of this transaction varying somewhat from this, with a portion of the early history of Logan, will be found in Howe's Historical Collections; head *Logan Co.* The death of Logan was a subject of much regret in Ohio, and the officers who by their conduct caused the calamity, severely condemned, as deficient in that courage they had called in question in Logan. HORACE NYE.

Putnam, O., January 6, 1847.

(TO BE CONTINUED.)

Materials for Thought.

For the Western Recorder.

Mr. Editor,—The following article which is borrowed from "The Wesleyan Methodist Association Magazine," for September last, is submitted to the consideration of your intelligent Readers. S.

Philadelphia, Pa.

SOURCES OF SUPERSTITION.

Human nature always has had a tendency to increase the ordinances of religion; or to pervert them. Will-worship is always busy in devising new rites, and the fears of an ignorant mind, and a guilty conscience, are ever instigating the worshipper to abuse those which have been appointed by God. An unregulated imagination is most prolific of "thick coming fancies," in those whose judgment is weak. Imagination is the handmaid of the passions; and there is none of them she is more ready to obey than fear, especially when its forebodings stretch into the invisible world. She loves to hover in the regions of shadows, and to summon up spirits from the "vasty deep," as with the wand of an enchantress. These phantoms, whatever you may call them, "ghosts, goblins, spirits, or fairies," are apt to fly before the light of knowledge, which gradually gives to judgment, the ascendancy that it ought to have, in the mental economy. It is to her also, that superstition is indebted for her dreams, visions, and occular intimations. This is the divinity which inspired all that was *honest* in the monkish legends of the dark ages, from which Rome has borrowed so many fooleries in the lives of her saints, and in her breviary. It is to this faculty also, and not to reason or conscience, or true spiritual sensibility, that an appeal is made in the pomp and splendor of worship—and in this, that church has shown a deep knowledge of the human mind, as the heathens formerly did. For she can boast nothing more gorgeous and imposing than what they have set her the pattern of. In the most fascinating parts of her system she is but a copyist. Her gloomy cathedrals, her lighted altars, her splendidly vested priests, her grand processions, her thrilling music, her multiform ceremonies, her unintelligible utterances, her numerous symbols, her many mysteries, her pageantry and penances, were *all deviscd before she was born.* The long train of superstitions, advancing from her temple gates, in glittering or sombrous array, is formed chiefly of the progeny of fear and imagination, nursed in the bosom of ignorance, and educated by priestcraft.

"The weak soul within itself unblest," turns naturally for relief to the spells of superstition.—Timid, ill-boding, and unhappy, it is ever seeking consolation, where it finds only the food of anxiety. The sensibilities of such an one are easily excited; tears are ready to flow—sighs come unbidden—the heart is a fountain of sorrow. On such a mind it is easy for any spiritual quack to operate. It requires no talent to throw it into a state of hysterical excitement, to startle it with terror, soothe it into comfort, or raise it to short-lived raptures, which, like the dreams of the opium-eater, speedily leave it more miserable than ever. It holds the persons of men in admiration, and is awed with the slightest whisper of authority.

Nearly all men of irreligious lives are superstitious on their death-bed—and the more irreligious they have been, the more will their fears be excited now, and the more reliance they will place on forms and sacraments. Their minds are bewildered. The thought of a neglected God, against whom their whole life has been an almost uninterrupted course of rebellion, fills them with horror. They send for the priest, and implore to have the rites of the church. They are soon taught (if not very *poor*) that the church does not give her sacraments for nothing. But she does not say so openly. She tells the perishing sinner, by consecrating his property to the church and the poor, constituting the clergy (of course) his almoners he can make atonement for his iniquities, and purchace the favor of God. *Death-bed repentance* may not have done much to people heaven, but it has done more than any thing else to enrich the church with splendid endowments, and to adorn it with costly buildings. The dying spendthrift or miser,—true to the intense selfishness which guided him through life,—cares not for relatives or friends, provided he can escape the damnation which he dreads, and as they can promise him no passport to pleasure in the world in which he is forced to enter, he gives his property to those who make such promises without scruple. In the profligate and superstitious ages, (for the most superstitious ages have been the most profligate,) which preceded the Reformation, the church extorted so many legacies from the fears of the dying, that she would soon have possessed all the estates in England, if the legislature had not interfered by the statute of *Mortmain*, which rendered such alienation of landed property null and void, without the royal license.

Credulity has always fostered superstition.—The sceptical and credulous are often influenced by a common feeling, in neglecting the truth, and that is passive indolence. They will not take the trouble to inquire, to examine, and judge for themselves; and the result is, that they depart from the truth in different directions. Credulity is fond of the marvellous,—swallows every absurdity,—believes every idle story of miracles and prodigies. This disposition is contagious, spreading rapidly from mind to mind, staggering even the judicious, and bearing away all the weak minded and indolent in its progress. This is a sadly prevailing evil in the Roman Church.—Witness the *Estatica* and *Addolorata* of the Earl of Shrewsbury—a narrative which should shame the boasted illumination of the nineteenth century.

The understanding is duped by the heart, and we pursuade ourselves that a thing is so, because we *wish* it. As even a heathen said, "The people *will* be deceived," and they are deceived, for they are most pleased with those teachers who are successful in deceiving them. If the creed of a prejudiced man happens to be right, it is only so by accident of his birth or education.—Had he been born or brought up in Turkey, he would be as zealous for its religion, as he is for that of the Pope. The truth which is held by prejudice, is not truth to the mind where it is found in this degrading connection. The man who *knows* the truth, has made it the subject of *thought*. He has examined, doubted, been convinced, by carefully weighing the evidence on both sides. He digs for it as for gold, separates it from alloy, and keeps, the precious, purified metal as his best treasure. Then it is *his own* treasure which he values above all rubies.—Those who glory in their churches, without considering candidly what has been said against them, may laud them as loudly as they please; but I defy them to shout more loud and long than did those who cried for the space of two hours—"Great is Diana of the Ephesians." In boasting of the exclusive authority and excellence of the Church of Rome, as Romanists are, from the pulpits and presses, north and south, what are they doing but following the stupid example of these idolaters! They attempt to put down the Protestant world, by boasting of their antiquity and numbers! Why, the imperial religion of China, which is embraced by one-third of the human race, had flourished in its present forms,—at least a thousand years before they laid the foundations of the Papal metropolis! Compared with theirs, Catholicism is a mere mushroom beside an oak.

The vain-glorious and ambitious often practice and foster superstition to get themselves a name. They must make themselves notorious, and become the objects of admiration in some way or other; and being neither Solons nor Solomons, having nothing truly good or great to make them eminent, they are determined to attain destruction in the way of the Pharisees. They fast, make long prayers, utter devout exclamations, exhibit the whites of their eyes! and ostentatiously practice all the singularities of superstition. The conqueror of the world exclaimed,—"If I were not Alexander, I would be Diogenes." In that same spirit, Simon Stylites mounted his filthy pillar, and innumerable savage saints drew their stupid admirers after them into the desert, where instead of laboring to be useful among their fellow-men, they cultivated the habits of wild beasts.

These sources of superstition, are found in human nature, and to them Protestants as well as Catholics are more or less exposed. The difference is, that the former generally condemn and resist them, while by the latter, they are generally sanctioned and fostered. In every church, indeed, worldliness, will try to make compensation for its want of goodness, by a punctilious formality, by an anxious scrupulosity about ceremonies, and by zeal in supporting an established system. But it is only in the Church of Rome, and by her mimics at Oxford, that these things are particularly enjoined as meritorious and expiatory. Hers is a religion peculiarly suitable for worldlings, because it is not merely a round of bodily exercises and mechanical observances, but it is pre-eminently, what above all things, worldly men like; a system which enables them to be religious by Proxy.

Missionary Intelligence.

From the Missionary Herald.

Wesleyan Mission in the Feejee Islands.

The subjoined extracts from letters written by several of the missionaries stationed in that field, and published in the Wesleyan Missionary Notices, will give some idea of their labors, Rev. Mr. Watsford in a communication dated Ono, Oct. 6, 1846, writes as follows:

We do not, and we cannot tell you what we know of Feejeean cruelty and crime. You have heard much; but, after all, you have not been told one half. Every day we hear of murder and bloodshed, and every fresh act seems to rise above the last. There have been some great monsters in Feejee. A chief at Rakeraki had a box, in which he kept human flesh. Legs and arms were salted for him, and preserved in this box. If he say any one of his friends who was fatter than the rest, he had him or her killed at once, and part roasted and part preserved. The people saw that he eats human flesh every day. At Bau, the people keep human flesh and chew it as some do tobacco. They carry it about with them in their clothes, and use it in the same way as tobacco. I heard of an instance of cruelty the other day, from one of our teachers, that surpassed every thing I have heard of the kind. A canoe was wrecked near Natawar, and many of the people swam to the shore. They were taken by the Natawar people, and ovens were at once prepared in which to cook them. The poor wretches were bound ready for the ovens, and their enemies were anxiously waiting to devour them. They did not club them, lest any blood should be lost. Some could not wait until the ovens were heated, but pulled their ears off the wretched beings, and ate them raw. When the ovens were ready, they cut them up very carefully, placing dishes under every part to catch the blood; and if a drop fell, they licked it up off the ground with the greatest greediness. While the poor wretches were being cut in pieces, they pleaded hard for life; but all was of no avail; all were devoured by the cruel cannibals. But time would fail to tell a part of what we could relate; but the worst will yet remain concealed. Enough is known to make every heart feel and deeply mourn.

Amid all the darkness, the cruelty, the cannibalism, by which we are surrounded, our hearts are cheered by the conversion of some to the Lord; and it is a pleasing and cheering fact that those who formerly were the worst Feejeeans, have been among the first to embrace the gospel of Christ, and many of these have been converted to God. I allude to the people of Viwa. The chief, Elijah, is a good man. He is one of the best men I have met with in these Islands. He was formerly a cruel cannibal; but the lion has become a lamb, and a little child may lead him. He has suffered the loss of all things for Christ. He has literally given up all, and he seems willing to do anything or suffer anything for Jesus Christ. What has been done encourages us in our work. Jesus shall reign.

Rev. Thomas J. Jaggar, writing from Viwa, Oct. 7, 1846, employs the following language:

Since I last wrote, the Lord has continued to visit us, and give us repeated evidences of his love. The public services are very refreshing seasons to our souls. Much hallowed feeling characterizes our waiting upon God; many of our people hear instruction to profit, and are growing in good things. Over some of them we can with confidence rejoice.

Our numbers are continually increasing. A Sabbath seldom passes away without some bowing the knee to Jehovah, and thus becoming professing Christians; for however long the Feejeeans may hear instruction, they do not renounce their false gods until they bow themselves in a religious act before the Lord. They thus publicly are initiated, and from such time regularly attend the ordinances of worship and are reckoned as *lotu*. They directly make application for a spelling book and take their place in the school.

Since my last letter to you the Queen of Rawa and three of her children, and Tendreketi's mother, renounced heathenism. They were joined by one of Qaranigio's wives and child, who were residing at Bau, having been taken prisoners in the war, and by several of their attendants, and one or two other ladies from Rawa.

Another missionary, Rev. Richard B. Lyth, in a letter dated Viwa, November 2, 1846, speaks as follows:

There has been a gracious outpouring of the Spirit at the towns of Wathewathe and Waitambu. Mary Jane, the wife of Zephaniah Lua, chief of Wathwathe, and daughter of the King has been soundly converted. Immediately after the blessed change she went to the King and besought him with filial importunity at once to embrace religion, stating that she had just now found its reality. About forty persons, mostly members have obtained good in this revival; and several of them (I cannot speak particularly) know that they are now the children of God by faith in Christ Jesus. This is cause for heartfelt gratitude; and particularly so, as it occurred at the time when the papists were making great exertions, and had received an accesion of from twelve to twenty proselytes.

Some of the people of Nayau and Thethea, two heathen island have renounced heathenism, and desire teachers to be sent to instruct them in Christianity. Those of Nayau were induced to turn by witnessing the good conduct of some Tongese and Samoan Christians, whose canoe, having drifted to Feejee, touched at their island. The Committee will rejoice to hear that Benjamin, our head teacher at Samoe, with his party, were the persons whose regard for the Sabbath and general good conduct had won the hearts of Nayans. They were drifted when on their way to the Tonga group from Samoa.

A letter from Mr. Hunt, dated Viwa, November 6, 1846, contains some additional intelligence:

At Viwa we have had much of the presence of God in our meetings of late. The spirit of prayer has been poured upon us, which we know is a token for good. As muny appeared to be concerned for salvation, we determined last week to commence a penitent meeting on a Saturdy night, and to invite all those who felt a desire for salvation. The time of meeting arrived, and a good congregation assembled. After singing and prayer, the object of the meeting was stated, and the people were exhorted to pray without being called upon by name, and to pray short and to the point. One of our oldest and calmest members commenced, and prayed with great feeling; another followed with increased feeling; and the sacred influence increased in the meeting proceeded; so that long before its close nearly all the people were praying together. As they had never seen anything of the kind before, there could be no deception in the case. It was evident that the hand of the Lord was among them. Many were pricked to the heart, and cried in agonies for mercy; and some were enabled to believe in the Lord Jesus Christ, and were made happy in the consciousness of their ecceptance with God thro' him. Then they prayed for others with amazing fervor; and thus the holy fire spread. The meeting was not long; but the sacred influence remained with the people, untill most of them were converted.

To describe what followed is impossible. Some of the worst cannibals in Feejee were suddenly seized with the most powerful conviction, and a sight of their state and danger threw them into the most awful agonies of sorrow. They wept and wailed most piteously; some were so agitated, as to require several men to prevent them doing themselves and others bodily harm. Yet there was nothing foolish in what they said. They bewailed their sins, and prayed for mercy in a manner which astonished us.

Some of them had but very lately abandoned heathenism; yet their knowledge of the gospel, and the propriety with which they expressed themselves in prayer, have done credit to a person who had been born and educated in a Christian country. Were they not taught of God? What some of them had long heard without much apparent effect, was now of the greatest use. Converson to God is the only proper means for making theological knowledge practically useful. I never saw this truth so clearly illustrated as in the case of some of the older members of our society in Viwa. We had long mourned over their apparent inability to understand the plan of salvation by simple faith in Jesus. Their class-meeting statements showed a defective experience; they were, in fact, servants, not sons, of God. Now the difficulty was removed by the faith-inspiring Spirit. His inspiration made all easy, and his testimony to the fact of their acceptance, made all clear and satisfatory. At the end of five or six days we visited the whole of the people, for the purpose of learning their state; and we found upwards of seventy who had found peace with God. Some of our people visited the out-stations in this circuit on business, and took the sacred fire with them; so that when we paid our regular visits to them, we found them fully prepared, not merely for the ordinances of baptism and the Lord's supper, which we went to administer among them, but for the salvation of which these are but the signs and symbols. We had, indeed a blessed spiritual visit. Many times, when administering the Lord's supper, the people were so overwhelmed with the power of God, that they could scarcely receive the elements.

During part of the revival the Bau chiefs threatened the Viwa Christians with every thing fearful; and, indeed they appeared determined to root out Christianity from every place where they had any influence. Our teacher was sent away from Ovalau; and other persons who had embraced Christianity in places connected with Bau were oblige to leave their homes, and come to reside at Viwa. A Bau chief who was favorable to Christianity, was sent to Viwa, where he became a Christian, and is now meeting in class. The storm appeared to be gathering, but it burst in blessings on our head. We were delivered by our God; and now the persecution appears to have ceased, and the word of the Lord continues to grow.

It will not be imagined that now the greater part of the people of Viwa, and some other places, are truly converted, our work is accomplished. No; they require all the attention of children. They know but little more than children on many subjects; and they are but babes in Christ. Again; but few, comparatively, even of our professing Christians, are clear in their experience. Perhaps four hundred during the year have obtained remission of sins in various parts of the group. Many more have professed; but even if all are truly saved who profess to be, a great many remain who are not. We want a perpetual revival, and one which will reach the heathen. For this we entreat your prayers, and the prayers of the church of God.

Quirks.—The 2thake may be perfectly cured without pain, by the French Specific.—Mer.

We wonder if the Specific is hard 2take; if not, we will try it 4thwith.—Ex. Paper.

If it cure it will be a 1der indeed.—Trans.

10terly, gentlemen; 'tis a sore subject.—Led.

Yes, and one requiring 40tude.—Sat. Courier.

This is carrying the matter quite as far a 80quette will bear.—Mail.

The aching 2th here2-4 had 2 be Xtracted.—W. Rec.

Stage Upset.—The Western stage, with several passengers, upset at the farther end of the bridge over the west branch of the Ohio, at Bridgeport, on Monday night. A Mrs. Shaffer, of Pittsburgh, was severely injured, and a young lady named Funk, slightly injured.

The Pennsylvania Legislature assembled at Harrisburg on Monday Jan. 3.

Conference Proceedings.

From the Methodist Protestant.

North Carolina Conference.

Conference met according to adjournment, at Mount Hermon, November 11, 1847.

The reports from the various Circuits and Stations show a nett increase of something over 300 members.

Report of the Stationing Committee.—President, Alson Gray. Wilmington Station, R. H. Jones, B. L. Hoskins. Roanoke with Albemarle attached, C. F. Harris, John F. Speight, Ira E. Norman, W. H. Wills, and A. C. Harris. Granville Circuit, C. Drake, John L. Michaux, James Hunt, C. Allen. Orange Circuit, unsupplied; Randolph Ct., Joseph Causey, Isaac Coe, and John Coe. Davidson Ct., A Robbins. J. A. Neese. Guilford Ct., John Hinshaw, Nathan Robbins, R. R. Prather John Moore, Supenumerary. Yadkin Ct., D. Wagner. Mocksville Ct., Quinton Halton, W. McCoin, J. Snotherly and W. Trogdon. Wayne Mission, James Deans.

The following brethren were elected and ordained to Orders; To Elder's Orders, John Hinshaw, J. Snotherly, W. McCoin and Jas. Deans; to Deacon's Orders. R. H. Jones, Geo. Johnston, J. A. Neese and John L. Michaux.

The following Resolutions were passed:

Resolved, That each Circuit be required to raise the sum of $14. to defray the unpaid expenses of the delegates to the two last General Conferences; that each Superintendent of a Circuit and Itinerant Preacher, be required to attend to the collection of the same, and make a return thereof to the next Annual Conference.

Resolved, That owing to the size of the north Carolinia District, it is expedient, in view of the prosperity of the Church, to divide this District into two separate Conferences; that the line as a basis of division to be observed, shall be the 3d degree of longitude, West from Washinton: the Eastern part to be called the North Carolinia District; the Western, the Yadkin District.—That consent to this measure be asked of the Virginia Conference.

It was moved and carried that this resolution lie on the table until next Conference, to be then taken up as unfinished business.

The Standing District Committee, as appointed, is composed of W. H. Wills, A. Robbins, J. Gilbreath, L. W. Batchelor, B. F. Harris and R. C. Rankin.

Next session of Conference will be held at Fair Grove, Guilford Circuit, on Friday before the 4th Sabbath in October, 1848.

J. Paris, C. F. Harris, } Publishing Committee.

Religious Intelligence.

MUSKINGUM DISTRICT.

Tiffin, O., Dec. 30, 1847.

Rev. A. H. Bassett—Dear Sir: For the information of Br. G. Clancy, the executive of the district, and as many others as feel an interest for the cause of Christ, which we are engaged in promoting; I wish to occupy a short space in your columns, with a brief account of the religious condition of Sandusky Circuit.

Two years and three months, I have labored with this kind people, in word and doctrine, without an unpleasant occurrence to mar our peace, or (so far as I know) to alienate our mutual affections. In all our meetings, whether of an official, or devotional character, peace and harmony have prevailed. At sundry times, during the two former Conference years, God has poured upon us the heathful, and reviving influences of his Holy Spirit; renewing believers in the spirit of their minds, and reproving unbelievers, of sin, of righteousness, and of judgment; and a number of sinners, were induced to yield, to be saved by grace, through faith, in our Lord Jesus Christ; the most of whom, yet profess to be following the Saviour in the way.

Thus far in the present Conference year, we have had no special displays of God's powers, in the conversion of souls; yet we have reason to believe, that our labor, has not been altogether in vain, in the Lord. Members of the church, are holding on whereunto they have attained, and some seriousness, is occasionally manifest among sinners, from which we infer, that God yet waits to be gracious unto us, and our hopes are somewhat flattered, that our Redeemer will, ere long come unto us, as the former, and the latter rain cometh upon the earth. Br. T. Potter commenced a series of evening meetings, in this place, on the 12th inst, and continued them until the 19th. His subjects were well chosen for the occasion; and zealously, and forcibly, applied, both to formal professors, and hardened sinners, and would have been productive of greater good, I have no doubt, under more favorable circumstances; but a severe snow storm, which set in about the commencement of the meeting, and continued for more than a week; rendered it almost impassable for the friends to get in from the country, and but very few of the citizens of the town, could be induced to turn out, thro' the inclement season, to promote the interests of the meeting. The few that were present however, found it good to wait on the Lord.

At our first Quarterly Meeting, for this Conference year, we received a minister, Br. James Freese, who applied for admission into our Church; on unquestionable testimonials, from a sister Church; and he has since been employed, to travel and preach as assistant on this circuit. Br. Clancy, is hereby notified of the above arrangement, to which his sanction is requested, at his own convenience.

ISRAEL THRAP.

Delaware Circuit, Dec. 25, 1847.

Br. Bassett: For the encouragement of our brethren I wish to state a few things, not of that which is to come, but of that which has already past. I resumed my labors soon after the rise of the Annual Conference, and I can say, if possible with renewed energy, not sparing my lungs or throat, I have endeavored to do all I could, to do good and to promote the cause of Christ. And the best of all is that my labors have not been in vain in the Lord. For the Great God has powerfully revived his work, in pulling down the strong hold of wickedness, and building up his Kingdom. Our first quarterly meeting commenced on the 4th day of November last, and we made a final close of it about the first of December. We had a most glorious time, of which I have not time to give it in details, but will say, many were made very happy in the love of God, and adopted into his family, and 12 gave us their names, & I have no doubt gave God their hearts, & are bidding fair for heaven. We also held a protracted meeting in a new place called Sheets's School House, it commenced on last Saturday and closed on Tuesday night, and altho' we had no help, yet the Lord was there, and that to bless. Yea verily, he took the work into his own hands and worked like a wonder working God, to the destruction of sin, for I can tell you as far as I am able to judge, Satan's kingdom suffered loss: for at both these meetings infidels of all grades, from Universalist to the heaven darling Atheist were made to acknowledge the power of God, and some were brought to bow at the anxious seat. O how it did me good to hear one who had contended against the truth of the bible and religion, shout aloud for joy and say, I know now that God has power on earth to forgive sin. Who would not rejoice to see Satan so completely beaten and his kingdom come tumbling down? Altho' devils may mourn, yet Angels in heaven, and good men on earth shout for joy. And who has a better right? Rejoice all ye servants of the Most High, for God is at work. At the meeting we organized a new class of eleven all from nature's forest, and as good timber as I ever saw framed into a class. My prayer to God is, that they may do well. You will hear further from us. Yours in love,

WM. HATFIELD, Jr.

OHIO DISTRICT.

Greenville Mission, Dec. 27, 1847.

Br. Bassett: I wish to inform the President, Brother Young, that his meeting for Greenville Mission on the 11th and 12th of February, will be held at Brother Richard Agan's, ten miles south east from Greenville, on the road to Milton, and as the friends of our Zion no doubt would be anxious to know how we are getting along, I will just say that we have nothing very flattering to write; however a few have given their names to the Church since Conference. It is a general time of peace on the Mission. We have intimations for good in some places, but no special revival, but we are looking forward for better times. May the good Lord speedily send relief to his people, and prosperity to his own cause. Pray for us. J. C. HUNT, Superintendent.

PITTSBURGH DISTRICT.

Kanawha Mission, Va., Dec. 29, 1847.

Br. Bassett: After saying to our brethren that I would have written sooner but for bad luck about getting your paper owing to bad management of the post master at Point P. I wish to inform them that I have been on this Mission since soon after the rise of Conference, and have been laboring for the cause of the Savior, and have endeavored as far as I thought practicable, to make known the principles of our church. A part of the time I labored under embarrassing circumstances, as I was on expense. I have large attentive congregations which inspires me with hope of better times. I have found one old Brother and lady who belonged to the M. P. Church at Graham's Station; I have made a regular appointment in their neighborhood where there is but a small society and that Presbyterian; there are a few Lutheran brethren but they have no Pastor, but both denominations receive me with warm reception, and take an interest in our meetings. Here we have a crowded house, (schoolhouse) mostly of unconverted people, I held one protracted meeting at this place, labored hard (being disappointed in getting help) Saturday, Sabbath and Monday, only found one Brother (an old side) to pray once during the time, we had omens of good, a seriousness was manifested by a number. Had we been blest with ministerial help, and a few active zealous members, I believe we might have had a melting time. I held two other protracted meetings where there was some feeling, but no mourners or conversions. I would say in conclusion that I believe our principles will take here after a little, but we must wait with patience. The greatest difficulty will be to get the people converted. I trust the brethren will pray for this Mission and the Missionary, that sinners may be saved, the Kingdom of the Redeemer advanced and God's name glorified. Amen.

G. G. COLLINS.

WESTERN REGORDER.

PUTNAM, OHIO, THURSDAY, JAN. 13, 1848.

☞ Rev. Thomas Potter, Conference Missionary of the Muskingum Conference, will preach on next Sabbath morning at 11 o'clock, and also at candlelight, in the Methodist Prot. Church Zanesville.

Acknowledgments.—Our thanks are due to our Representative in Congress, Nathan Evans, Esq., Gen. Goddard, Speaker of the Ohio State Senate, & A. S. Randall, Esq. of the House of Representatives, for interesting public documents sent us. And we trust we have received but a beginning of their favors. Much obliged, gentlemen.

☞ The obituary of our lamented sister Sewell of Allegheny city, is sent us by Br. Reeves, cut from a Pittsburgh paper.

Congressional Globe and Appendix.—We have been regularly receiving this work for several past sessions of Congress, and have to say that we would not do without it for more than its price. It is issued in quarto form, very neatly executed, and contains a full and faithful record of the proceedings of Congress, with all the public documents, and is free from party influences. Blair & Rives publishers, Washington City. We regret that No. 1. of the Globe, and No. 1. of the Appendix were reduced to a pulp in a drowned mail during the inundation last month, by which we are seriously deprived. The obliging publishers will if they please, favor us with another copy.

The American Tract Society.—This organization has become, in the hands of God, one of the most important and efficient agents of usefulness. Besides its extensive publication of tracts and books, it has of late years entered upon the noble scheme of Colportage. In this enterprise, we believe nearly 150 pious men are employed in nearly all the States, distributing religious publications, holding religious conversation with families and individuals, and also holding public meetings. These have already been instrumental in effecting immense good, especially amongst foreign emigrants. The association should be sustained in these noble enterprises. Those who have means, and wish to glorify God and promote the conversion of the world, could not make a better investment of any amount, of from one dollar to a thousand, than by handing it over to the American Tract Society. If any of our friends wish to do so, who have not an agent at hand, if they will remit to us, we will cheerfully and faithfully transmit what they see fit to send, and, by the grace of God, it shall not go without our own contribution.

Henry Clay arrived in Baltimore, on the 6th inst. on his way to Washington City.

U. S. CONGRESS.

Wednesday,—Dec. 22d, House.—Resolutions offered by Mr. Kaughman were introduced, instructing the Committee on Post Offices and Post Roads, to enquire into the expediency of authorizing by law, postmasters to receive subscriptions to newspapers, periodicals, &c., and to transmit the same to the publishers; and also to enquire into the expediency of reducing the postage on letters to a uniform rate of five cents on each single letter. Mr. Vinton introduced a bill to appropriate one million of dollars for subsistence of the army, which was passed.

On Thursday, both Houses adjourned over to the following Monday.

Monday, 27th,—Senate.—Mr. Bradbury of Maine, in an impressive address, announced the sudden death of his colleague, Ex-Governor Fairfield. At the very last session, on Thursday last, he was present, and took part in the business of the Senate. On the evening of Friday he expired. Mr. Niles also made impressive remarks, after which resolutions were passed, that the Senate attend the funeral on to-morrow, and that the Speaker appoint a committee of arrangements.

House.—A message was received from the Senate, announcing the death of Mr. Fairfield.—Mr. Hammons addressed the House on the character of the deceased, and his sudden departure, and offered the customary resolutions, which were adopted, and the House adjourned.

Tuesday, 28th,—Senate.—It was announced that the remains of Mr. Fairfield would be removed at half past 4, to the depot, to be conveyed to his late residence in Maine, in charge of Mr. Clark, a member of the House. The Senate resolved to follow the corpse in procession to the depot.

The *House* adopted a similar resolution.

Wednesday, 29th,—Senate.—Mr. Cass from Committee on Military Affairs, reported a bill providing for the further prosecution of the existing war.

Thursday, 30th.—The Senate occupied most of its time in discussing the motion of Mr. Cass to take up the bill for increasing the army, which motion finally prevailed, by the casting vote of the Vice President.

House.—Several petitions were presented by Mr. Tuck, praying Congress to pass a law prohibiting the international slave trade; and that the proceeds of the public lands be appropriated for the extinction of slavery in the U. States, the first of which was referred to Committee on the Judiciary, the others laid on the table.

Monday, Jan. 3d, 1848,—Senate.—A bill was passed to provide clothing for volunteers in the service of the United States. A prolonged discussion was had on the bill to raise an additional military force.

House.—A resolution was introduced by Mr Hudson, advising the Committee on Military Affairs, to request the Presisent, to withdraw our armies now in Mexico, to the east bank of the Rio Grande, and to propose to the Mexican Government a treaty of peace. The vote on this resolution was yeas 41; nays 137; of course, disagreed to. A preamble and resolution, against the further prosecution of the war, were introduced by Mr. Dickey. Resolutions expressing thanks to General Taylor, and the officers and soldiers of the army, were offered by Mr. Houston, of Delaware. It was moved that they be referred to the Committee on Military Affairs. Mr. Henley moved to amend by adding an instruction to the Committee to add the words "engaged as they were in defending the rights and honor of the nation." Mr. Ashmun moved to amend the amendment by adding the words "in a war unnecessarily and unconstitutionally begun by the President of the United States." The yeas and nays were ordered on Mr. Ashmun's amendment to the amendment, and resulted, yeas, 85; nays, 81. The subject was then laid over.

Ohio Legislature.

Friday, December 24, House.—A bill was passed to incorporate the R. M. Bartlett Commercial College of Cincinnati. A bill was reported from Committee on New Counties, to erect the new county of Cumberland; also a bill to erect the new county of National—read the first time.—In the afternoon, the two houses proceeded to certain elections, which resulted as follows.

S. J. Andrews, Judge of the Supreme Court of Cleveland.

Robert Marshall, Associate Judge for Guernsey County.

Absalom Brey, Associate Judge for Van Wert County.

Alexander Barr, Associate Judge for Richland County.

Samuel Crall, Associate Judge for Scioto Co.

Hamilton Davison, Receiver of Land Office at Lima.

Julius C. Curtis, Register of Land Office at Lima.

Monday 27, House.—A bill was passed to incorporate Grundy and Bacon's Cincinnati Mercantile College.

Thursday 30, Senate.—Bills were passed, incorporating Grundy and Bacon's Mercantile College, and Bartlett's Commercial College of Cincinnati.

In the afternoon, the two houses jointly proceeded to certain elections, which resulted as follows.

B. H. Taylor, Associate Judge for Knox Co.

Frederic Wickham, Associate Judge for Huron County.

Daniel W. Brown, Associate Judge for Ashland County.

Thomas Jones, Associate Judge for Madison County.

Isaac Barker, Associate Judge for Athens Co.

E. R. Eckley, Major General, 6th Division O. Militia.

R. M. Gilson, Major General, 16th Division O. Militia.

Monday, January 3, 1848, Senate.—Bills were introduced for the erection of the new counties of Walhonding and Bennington.

Rev. Edw. Smith.—We find in the last number of the True Wesleyan a communication from this brother, in the form of a Report of the Canada Mission, to which, it seems, he is paying a visit. The report is considerably interesting in its details of the condition of the settlements of self-emancipated fugitives from slavery in the States.

Brother Smith states that from the best estimate he could make, there are from twenty to twenty-five thousand fugitives from slavery in the province of Upper Canada. He says there is difficulty to ascertain the precise number, as the laws make no distinction as to color; and in taking the census, they are not separately numbered, as with us. The last season, he observes, surpassed any previous one for the arrival of fugitives. He was informed of about one thousand coming from Kentucky alone, besides many from other States. The facilities for their escape are said to be greatly increased. He represents the soil of Upper Canada as very good, and the climate much milder than would be supposed. He rejoices that the victims of oppression have there an excellent country, where they can soon become proprietors of lands, for sale by the government at from $1 to $2 per acre, and be free from apprehension of capture.

On the Canar river, are 6000 acres of good land for sale by the government, allowing purchasers ten equal annual payments. Here the colored people are making an extensive settlement. Brother Smith has in view the worthy project to raise means to erect a school house and meeting house for the new settlers, as they will not be able to do this at present of themselves. Success to it.

In reading the paper of Brother Smith, no one can fail to discover that the writer is an important man. The first person singular occurs so very frequently, that if the article had been twice as long as it is, we apprehend that Brother Lee's printer would have found his capital I's run very short, if not exhausted.

Emigrants from Holland.—A Colportuer out west, gives, in the American Messenger, an account of a large body of emigrants from Holland which have settled in Iowa. He says they have purchased three townships, and already number 1,500, whilst still more are expected the coming year. In visiting them, he found them all Protestants, and many of them pious. He says they were sadly persecuted at home for opinion's sake: one of them, an estimable clergyman was fined $500 for preaching his farewell sermon! Surely, our beloved country is an asylum for the oppressed;—i. e, provided they by *white folks*.

Pittsburgh Gazette.—This we have long esteemed one of the best newspapers on our exchange list. We see that it has commenced the new year with new type, whilst its heretofore ample pages, have been yet again enlarged. We are pleased to learn that the publication enjoys prosperity. Erastus Brooks, Esq., is Editor of the Gazette. Weekly paper, $2 in advance. We meet with something in the last number, so good that we will not refrain from here giving it to our readers. Mr. Brooks declines to disgrace his sheet by inserting an advertisement sent him by some soul catcher, for certain fugitive slaves. The following are his words.

"Am I my brother's keeper."—The Gazette must decline the publication of an advertisement, headed $100,00 Reward. We are not aware that such a paltry sum would tempt a reader of the Gazette to catch a boy about "ten years old, rather spare and delicately made, with black eyes, hair straight, though somewhat inclined to curl." Nor would any proposition of that amount induce them to harm a woman twenty-six years old, who is said to be "very respectful and pleasant when spoken to." No one would harm her when we say she is the mother of the "delicately made" boy, and of two other children also with her.

It is to be hoped that no one who reads the Gazette is so poor that he can be tempted to gain his bread by money thus earned. Famine alone in its most horrible form could tempt a man to sell his manhood, by turning an informer. No man who has read the Gazette, could eat bread which would be literally soaked in the bitter tears of a mother and her little ones, who with their hopes of freedom blighted, would be by his act, given once more to the hands of their taskmasters. If this family, is now within the limits of free Pennsylvania, we hope for the honor of the press, the State and of humanity that no trace of them will be found through the medium of "the press." We are sure the advertisement has been sent us for one who does not read the Gazette, for no one who does could thus insult its conductors and readers.

The Ocean Steamers.—Our readers will be interested with the following announcement from a foreign journal, of the arrangements of the British and North American Royal Mail Steam Ship Company, for the arrival and departure of their vessels.

DEPARTURES FROM ENGLAND.

December 18.	Boston.
January 1.	New York.
" 15.	Boston.
" 29,	New York.
Feb'y 12.	Boston.
" 26.	New York.
March 11.	Boston.
" 25.	New York.

DEPARTURES FROM AMERICA.

January 1.	New York.
" 15.	Boston.
" 29.	New York.
Feb'y 12.	Boston.
" 26.	New York.
March 11,	Boston.
" 25.	New York.

After which the departures become weekly from England to America, and from America to England. For the execution of this gigantic contract, this enterprising Com. have nearly completed four new ships of greater tonnage and steam power than their celebrated steamers, which will make a fleet of nine vessels, viz., the Brittannia, Acadia, Caledonia, Hibernia, Cambria, America, Canada, Niagara, and the Europa, and, without exception, the fastest, and finest Steam Ships in the world.—We believe that this new and increased means of rapid intercourse between the two greatest maratime countries in the world will be hailed with delight by the enterprising & active men of commercial England and commercial America.

American Messenger.—This is a monthly publication of the American Tract Society, in the newspaper form. It has commenced its 6th volume with the number for the present month. We consider it one of the most useful publications in the country. Each number is equal to a small volume of good and interesting reading matter. And yet it is furnished at the following low rates; 6 copies for a year, to one address, for $1; forty copies for $5. The reason it can be afforded so low, is, that the enterprise is sustained by contributions of the benevolent, and its object is not speculation but usefulness by a extensive distribution. We rejoice to learn that its circulation has reached 100,000 copies. The same publication is also issued in the German language, at the same rates, from 4 to 5000 copies per month. Address, American Messenger, N. York.

Declined.—A Lodge of I. O. O. F. lately invited Rev. T. F. Norris, Editor of the Boston Olive Branch to attend a ball. He respectfully declined, giving as his reason, a want of confidence in the beneficial effects resulting from such amusements.

Arrival.—The Steamer Caledonia reached Boston on the 4th inst. bringing dates form Liverpool to the 18th ult. But little change in breadstuffs is reported, and the cotton market, it is said, continues languid. The British Islands have been visited with a succession of tremendous gales, causing extensive losses of lives and property, along the coast. Father Mathew is to proceed to America in April.

Only look.—Of 120 convicts in the Michigan State Prison, 90 came there in consequence of intemperance! Every fourth one has been a rumseller!! Every eighth one has been a distiller, or connected with a distillery!!! Does this prove any thing? So says John S. Knap in the Star of Temperance.

Evangelical Preacher.—We have received a prospectus of a new monthy work with the above title, which is to be immediately commenced at Zanesville, edited by Rev. Norman N. Wood, Baptist clergyman of that place. Its style is to be similar to that of the National Preacher, published in New York, each number to contain 24 pages, neatly stitched in colored covers. We see that quite a number of able and eminent clergymen of various denominations, and of various parts of the Union, have been enlisted as contributors. Terms of the work, $1 in advance. A sixth copy gratis to such as become responsible for five subscribers. We have no doubt that Br. Wood will turn out a neat, interesting and useful publication. We wish him success. The following statement, is from the prospectus.

Each number will contain two Original Sermons by eminent living Ministers, furnished expressly for this work. It is designed to enlist contributors as equally as possible from all parts of our whole country, so that the work will be one not of mere local character and interest, but such as shall commend it to all portions of our country alike. The work will be entirely free from every thing of a polemic or sectarian character, but, as its name imports, it is designed to be such as shall be read with interest and profit by all denominations of Evangelical Christians.

The *utility* of such a work, it is thought, cannot be questioned. It is designed, in the first place, to exhibit a proper idea of the "*Spirit*" of the American Pulpit, and hence will be of interest to every man of letters. As it will contain a discussion of leading topics of Religious and Theological interest, it will be highly instructive in a *suggestive* sense, to Ministerial as well as private readers—serving also to illustrate incidentally, yet by no means uselessly, the fundamental principles of correct Sermonizing. It is designed, in short, to be a work suited to every family and fireside circle, and such as will be of permanent value as a Book for every private library. It is also hoped that it will be highly serviceable in developing and encouraging the talent of our younger ministry, especially in the West, in the department of correct and able writing.

☞ In our statement several weeks ago, respecting the reception of General Taylor at N. Orleans, &c., by a typographical error, it was said that he left that city on Saturday morning, whereas *Sunday* morning was intended. We meet with many notices of the circumstance referred to, of which the following is one.

From the New Orleans Presbyterian.

General Taylor in New Orleans.

General Taylor was the guest of our city the past week. He received all the attention which a grateful, patriotic and generous people could bestow. Our citizens delighted to do him honor, as one who had successfully led our armies to battle and victory. An immense multitude gathered to welcome him again to his home and friends and country, and amid the roar of cannon and the shouts of the people was he received as the city's guest. These demonstrations passed, I regretted much to see the honored veteran depart from our city and hospitalities on the Sabbath. It seemed to me much like receiving honor from men, and casting dishonor upon God. The noble example of a regard for the Sabbath by one of our great men now dead, is worthy of being followed by all who are in authority, or who stand prominently before the people. Gen. Jackson visited New Orleans, the theatre of his military glory, after an absence of several years. On his arrival he was received with demonstrations of joy by the people at large, and with especial regard by those who had participated with him in the dangers of the field and the glories of the victory. Extensive preparations were made for a grand military parade in honor of the battle and the man, and the corner stone of a monument was to have been laid *on the Sabbath.*—General Jackson was invited to be present. He politely declined the honor, and the matter was postponed. On that day he was seen an humble worshipper in the house of God. If all our great men would take such a stand against the desecration of the Sabbath, our city would soon cease to be a reproach and a by-word in the land.

A PROTESTANT.

Reasonable Request.—A petition has been presented to the Legislature of Alabama, that Charles Frederick Kollessinsti Von Poniatowski la Pogeat de Ferrassee de la Poquellairie nommene Pavillion de Tommywhackerhidumoffleschaup, may be permitted to change his name to Francis Duncan.

Biographical.

MRS. LUCINDA SEWELL,

Died yesterday about 12 o'clock (Sunday January 2d, 1848) at her residence in Allegheny City. Mrs. Sewell's maiden name was Johnson. She was born in Hartford County, Maryland, in 1795, and came to Pittsburgh about thirty years ago. She has left a mother and six children to mourn her irreparable loss.

The death of her noble son, Samuel D. Sewell, who fell like a gallant soldier at the sortie of Puebla, struck into her widowed bosom a deep and unquenchable anguish which a mother alone can realize, and which was in all probability the proximate cause of her dissolution.

Weakened by a long protracted anxiety for his welfare, and agitated by every rumor of his danger, the manner of the death of her darling son in bloody conflict with an overwhelming force of relentless lancers was more than her feeble frame and shattered nerves could well endure, and she sank under the affliction.

It is not too much to say of Mrs. Sewell, that she was the loveliest of her sex, in every sense of the expression. Guiltless, sincere, and gentle in all she said and did, she exhibited in her intercourse with society a soft courtesy of manner and sweetness of temper, which were the charm and admiration of all who enjoyed the pleasure of her acquaintance. To her family and her friends, she was affectionate to a fault, and her placid spirit ever beamed mildly and cheerfully from every feature of her lovely and intelligent countenance upon all around her.

This dear kind lady fell a victim to her own tender hearted and sensitive affections which made her so estimable as a wife, a mother a friend and a neighbor.

She was a member of the Methodist Protestant Church from its commencement, and enjoyed, especially during her last illness, in a lively and happy degree the consolations of religion, which was the solace of her life, and comfort and support of her hours of disolution & woe.

Sweet charming woman! may the green turf lie lightly on thy gentle bosom, and may thy meek, patient, unrepining, and charitable spirit diffuse its soft influence over those who are left to mourn the departure, whilst thy memory will be embalmed by the tears and sighs of thy family and thy friends.

News of the Week.

Calamitous Fire in Philadelphia.

We have had occasion within the last few weeks to advert repeatedly to the consequences of the spirit of incendiarism in the county, and now it becomes our duty to give a recital of its results in the heart of the city, as exhibited in the ruins of the fire on Wednesday morning, near the corner of Market and Tenth streets. The incendiary, fatally bent upon the mischievous and criminal intent to produce a terrible conflagration, could not have selected a spot more favorable to the gratification of his fiendish desire to witness the wholesale destruction of the property of his fellow man.

The fire to which we refer was observed at first between twelve and one o'clock, Wednesday morning, at the rear of the Farmer's Inn, kept by Mr. Abraham Dalbey, Market street above Tenth street, and originated on the second floor of a three story brick building, fronting on Hunter street, the whole of the under part of which was occupied by a stable, used by the proprietor of the Hotel as a lodgment for the horses of his guests from the country, who weekly visit the city with their produce. The upper part of these premises was rented by Messrs. Covert and Homer, who carried on an extensive turning business.

The heat became so destructive as to set on fire the weather boarding of the surrounding dwellings, and to cause the mortar between the bricks of the walls enclosing the burning mass to crumble away, leaving them in an insecure and dangerous situation. The premises next to Market street were occupied by Messrs. Lewis Dalbey, Daniel Yeager, Lewis Lacy and Benjamin Hess, carpenters, and Mr. Edward Green, cabinetmaker. All of these persons are losers to a considerable amount in the entire destruction of their tools and work. Nothing whatever was saved.—It was estimated that there was not less than $300 worth of good work on the premises of each of the above persons. Mr. Lewis Dalbey had in progress of construction the entire wood work of two dwellings, which he was to have ready to put up in a short time hence. Mr. Lewis Green lost all his clothing, except that in immediate use, besides $70 in money. The whole of the earthly wealth of these unfortunate persons was upon the premises and is nearly a total loss, as the insurance upon the property was very slight. The contents of Messrs. Covert and Homer's apartments were valuable from the extent and variety of the work and the costly character of the tools, but we are glad to learn that they will be indemnified by an insurance to the amount of $1200.

The length of the stabling establishment attached to the Hotel was about one hundred feet; at the time of the commencement of the fire there were about thirty horses in the stalls. The most vigorous efforts were made on the part of their owners, as well as the firemen, to rescue them from the impending danger, but as may well be imagined the removal of so great a number, particularly under such appalling circumstances, was attended with considerable delay. The passage through the proper entrance into Hunter street being cut off by the devouring elements, there was no alternative left but to lead the affrighted animals through the narrow entry of the Hotel into Market street. The scene which these movements presented was most exciting in itself, but was heightened by the neighing and prancing of the beasts as they struggled for liberty in the tight grasp of their rescuers, and the unearthly groans and screams of the ill-fated animals who were left behind from dire necessity, withering in the agonies attendant upon being literally roasted alive. Twenty of the horses were thus saved from the fire, and, as far as could be accurately ascertained, nine met with the dreadful death which we have mentioned.

Mr. Lewis Hansell, of Delaware county, lost two horses; Messrs. Stille & Kunckle, of Chester county, lost two; Mr. John Morris lost two, and Mr. Thomas Long lost one. To whom the others belonged was not ascertained. Mr. David McKnight, of Chester county, was active in getting out the horses, and while engaged in this laudable work, he was thrown against one of the stalls, and had his arm broken.

The walls of the buildings being undermined by the heat, fell to the ground, and a portion of the southerly one crushed the roof of the long, low, back building of Mr. Buzby's forwarding depot. But little farther damage was done to this establishment. The Hotel on Market street escaped injury, but for a time was in the greatest imaginable danger. The real estate which was destroyed, was worth several thousand dollars.—It belonged to Mr. Thomas Shewell, who, we learn, is fully insured. The aggregate loss of personal property is between $8,000 & $10,000. —*Dol. News.*

From the Western Christian Advocate.

Steamboat Explosion.

Br. Elliott: I take up my pen to communicate painful intelligence. Early this morning we received intelligence that the steamer A. N. Johnson had exploded some eleven miles above. This intelligence was soon confirmed by floating fragments of the wreck and some passengers, who had escaped and made their way to the city.—The boat had just landed a passenger, and as she was pushing out her boilers burst, and were carried several hundred yards into a corn-field. The loss of life among the men was dreadful: somewhere between fifty and a hundred have undoubtedly been killed, and about thirty more are in a most dreadful situation. The female passengers all escaped without injury from the boat; but the explosion taking place in the night they lost their clothes, and remained almost in a state of nudity until clothing could be obtained from the neighboring families. As soon as I heard of the disaster, I resolved to visit the scene of distress. The steamer Daniel Boone had been chartered by the Mayor of the city to carry relief to the sufferers; but as she could not start for some time, I mounted my horse, and started in haste. About eleven o'clock I arrived at the tragic spot; and tragic, indeed, was the scene. Such a one I hope I may never witness again. I have read descriptions of steamboat disasters which appeared to be highly colored; but I am now satisfied that the most graphic pen cannot begin to give a true idea of the reality. The first thing that arrested my attention was the dead body of the first clerk. It was lying on a board in the corn-field. Next I saw a company of sufferers, partly naked, shivering around a fire which had been kindled for them. Next I saw a sma'l waste-house literally filled with dead, dying, and most terribly wounded. The physicians had just commenced dressing their wounds. Then arose from that house a wail of woe sufficient to sicken any human heart. One was calling most piteously for his mother, "Mother, O mother, mother!" But his mother was far away, and unconscious of the sufferings of her son. As I passed on down to the wreck, the dead and dying were strewed along, some on blankets and mattresses, and some on the naked earth. The boat, after the explosion, had taken fire and was burned down to the water's edge. They were still fishing for the bodies of the dead out of the wreck. I conversed with those of the sufferers who appeared to be in a situation to attend to spiritual things—found some of them cheered with the consolations of grace, and others destitute of its comforts. And while the physicians, with a company of our citizens, and a large number of the neighbors, were doing all they could for their bodies, I recommended them to apply to the great Physician to cure the malady of their souls.—The Council of the city, through the Mayor, made provision for the sufferers; and about dusk in the evening, the Boone landed them at the wharf, whence they were conducted to the apartments provided. Since they landed, two others have died, and several others are expected to die shortly. They are receiving all the attention which the Sons of Temperance, Odd Fellows, Masons, and members of the Churches generally can afford. Brother Smith and myself are doing what we can for their spiritual wants. The disaster has spread a general seriousness over this community; and it is the devout prayer of many a pious heart, that it may be sanctified to the lasting good of those who suffer by the accident, and all who read the melancholy story. We are now in the midst of a protracted meeting, and some of the sufferers have asked an interest in our prayers. We are hoping for a gracious time.—Last night twelve penitents were at the altar of prayer, several of whom professed to find peace in believing.—Some eight or ten have joined. I write in great haste.

Your brother in Christ,
W. F. STEWART.

Maysville, Ky., Dec. 29, 1847.

Further Particulars of the Explosion of the A. N. Johnson.

From a gentleman who visited the scene of the disaster of the A. N. Johnson, we learn further particulars of that heart-rending scene. The explosion blew away the boilers, leaving the furnaces and fire partly exposed, & much of the cabin fell in. Passengers when they opened their state room doors and rushed to where the cabin had been sunk amidst the flames, which had seized on the fallen timbers of the cabin. Mr. S. S. Sanders, of this city, who was, on account of the crowded state of the cabin, lying on the floor of the social hall, at the time of the explosion, fell with the cabin on the deck, and in the fall the timbers of the cabin fell on his legs, which prevented him from rising or doing any thing. The boat took fire, which was momentarily approaching him and while lying in this condition, he saw several perish in the flames, their hands extended for aid and shrieking with agony and despair; but there was none to help them. As the fire approached the horses, tied on the fore-castle, they became wild with affright and commenced kicking rearing and plunging. In this wild excitement, the timbers which held Mr. Sanders, were so removed as to liberate him, when he rose and approached the side of the boat next to the stream, & seeing the river full of ice, he caught up a wet blanket, threw it around himself and rushed through the flames to the opposite side and made his escape to the shore, which was overlooked by a high and perpendicular bank. After walking some distance along shore he reached a place where he gained the summit, and seeing a house he proceeded to it. When he got in he was going to throw himself on the bed, but was prevented by the woman of the house. Immediately Dr. Gillespie came in & attempted to throw himself on the bed, but was prevented also—he sunk on the floor almost lifeless, and expired soon after being taken to Maysville.—We will here state that the frightful appearance of Mr. Sanders, and Dr. Gillespie so alarmed the woman that she hardly knew what she was doing, and there were two children in the bed. As soon as her senses rallied she removed the children—made up a good fire and contributed to the extent of her power to the relief of the sufferers brought there. The scene of heart-rending agony on board the boat was indescribable. There were the dead and dying. The flames bursting from every part of the boat—the shrieks of men as they sank into the flames to rise no more—the wild fright of the horses, all conspired to render the scene beyond the power of language to depict; but the agony of those who perished instantly by the explosion, sunk into the flames and were thrown into the water to rise no more, were short and their fate we could almost say preferable to some who survived—their flesh burnt to a coal and pealing from the bones. In the midst of suffering, the most acute that the human frame can endure, men in the depth of their agony were begging to be shot—calling for axes and other instruments by which they might end their sufferings. On the shore and in the adjacent corn-field, were to be seen the most frightful spectacles. Heads, trunks, limbs and every part of the human frame, torn from the other parts and in fragments scattered around. This horrible accident is attributed to different causes, no person was in fault. The engineer when dying said there was plenty of water in the boilers; whilst engineers who were on the boat at the time say there was not. It is alleged that the iron of which the boilers were constructed, was bad—that they were mended in this city and pronounced so by the workmen; and doubts were entertained that they would not stand the trip. Our informant says that Mr. Brown, when he and his negro girl were landed, heard the third engineer ask the second engineer if the boilers were safe. "No," said the second engineer, "they are not, and you know it." That there was a cause for this explosion all will admit, and we think the cause should be investigated. —*Cincinnati Commercial.*

Steamboat Disaster.

Louisville, Dec. 30th—4 P. M.

The Belle of Illinois, bound for New Orleans, struck a snag on the 15th inst., in the Mississippi river, and sunk immediately. Boat and 80 bales of Cotton are a total loss.

The steamer Westwood, belonging to the Gulf Railway Company, burst her three boilers below N. Orleans, killing twelve of the crew, and seriously injuring Captain Swiler. No passengers on board.—Cin. Com.

Loss of two Flat-Boats.

Captain Martin, of the steamer E. W. Stephens, which boat arrived last evening, informs us that on Sunday last, at about 2 p. m., below Paducah, he came upon the wrecks of two flat-boats, with the crews clinging to them, and nearly frozen. The boats, one loaded with 1,200 barrels of flour, the other with flour and pork, were sunken in a gale. They belonged to Ripley in this State, and were in charge of Mr. Thompson, of that place. We understand there was no insurance on the freight.—Cincinnati Commercial.

Hog Slaughtering.—We ascertained last evening, from a reliable source, the number of hogs that have been slaughtered in this city up to the evening of the 25th inst.—viz: 267,415!—a number equal to that of any entire previous year. [Cincinnati Com. 31st ult.

A Valuable Mine.—A rich mine of plumbago, black lead, has been opened in Jaffrey, N. H., at the foot of the Monadnock mountain. Six tons were brought down from Fitzwilliam on the Cheshire railroad last week. It brings about $75 per ton. The mine was purchased for $50.

Gone to Hayti.—George B. Vashon, a young colored man, left Pittsburgh on Wednesday last for Hayti. He studied law with Hon. Walter Forward, and has already received the appointment of Secretary of the Republic, at a very comfortable salary.

The Plattsburgh (N. Y.) Republican says that the foundery and saw-mill buildings, located within the yard of the Clinton prison, were destroyed by fire on the night of the 21st ultimo. The loss, including buildings, patterns and flasks in the iron and brass foundery, is said to amount to between $6,000 and $8,000.

From the Western Christian Advocate.

FATHER LAKIN.

Br. Elliott: Father Lakin has been a member of the Ohio Conference from its first organization, and was a member of the North-Western Conference when it included all this western country. He is yet preaching among us with great acceptability. I was with him last Saturday and Sabbath. He related to me his travels on Monday previous, as follows:

On the 13th of December, I arose in the morning at the widow Lakins, in Point Pleasant, where I make my home, and found the house surrounded with water. After prayers and breakfast, my horse was procured for me, (for the stable was also surrounded with water,) and I started to make my way to John Lakins on the hill. I undertook to cross Dry run. High enough up, I thought to avoid all danger from backed water; but the first step he took, he went entirely under water. I fell off, my horse went out, and left me floating on my back in the water. I then saw my saddle-bags some little distance from me still floating on the water. I pulled them to me with my cane; then caught my hat, and put it on my head; all this time in deep water, drifting along on my back, with my over-coat, over-shoes, and wrappers on. I had no thought of being drowned. I was perfectly calm. I then gave a few kicks with my feet, & I floated to the shore. The bank was steep. With the assistance of my cane, I got up, and started after my horse, which I soon obtained by the help of some friends. I then went back, got my saddle-bags, rode a mile, supposing my Bible & Testament were ruined; but when I emptied my saddle-bags, I found every thing completely wet but them; and strange as it may appear, there was not the stain of water on my Bible or Testament, though they lay exposed and loose in my saddle-bags. When I saw this, I was forcibly struck with the thought, the Lord can and will take of his own word. And whenever I shall read this book, I will remember this scene and God's promise to take care of them that put their trust in him.

W. ROWE.

Bethel, Clermont co., Ohio.

Accident at Louisville.—Patrick Higgins, who kept the Repeal Coffee House in Louisville, fell into a hole made by taking up one of the gas posts. He was found soon after the accident, but life was extinct. There were several inches water in the hole, and from his position he was believed to have been suffocated without being able in any way to relieve himself.

Terrible and Fatal Accident.—A dreadful casualty occurred on Tuesday last, at the rolling mill of Robbins & Verree, in Penn street, Kensington, by which James Rible, came to his death in a most sudden and shocking manner. The deceased was employed in that establishment, and while drawing some water in a cup from a conduit pipe which stands at the side of the range of rollers, he was drawn over, and into what is called the "coupling," and crushed to death in an instant, within a space at one point less than three inches wide, and the other not over twelve inches in width.

The machinery was moving at the rate of 70 revolutions per minute, and it is supposed that his body was dragged through and around the *bot* and *but*, forming the material parts of the coupling, seven or eight times or more, before the engine could be stopped. That he was killed in an instant there can be no doubt, for every bone in his body was broken, and from head to foot he presented the most horribly mutilated remains of a human being ever beheld by mortal eyes.

The deceased was about forty-five or fifty years of age, and has several children living in the county. He was not a housekeeper, but boarded in Maiden street, above Penn.—*Dollar Newspaper.*

Another Narrow Escape.—On Tuesday night of last week, a man and his wife, recently married, living at Port Richmond, very narrowly escaped the fatal effects of inhaling gas from burning anthracite. They had in their bed-chamber a stove, the pipe of which becoming disconnected during the night, the room was filled with gas from the burning coal, and the next morning they were found upon the floor, where it is supposed they had fallen while attempting to pass from the bed to the door. Within a short time past, several cases of this kind have taken place, and they ought to serve as cautions to persons, not to put themselves into the danger of dying from suffocation in this way.—*Dol. News.*

An Example of the Growth of the West.—Ten years ago, at the mouth of a little river in Wisconsin, on the border of Lake Michigan, a solitary cabin stood amid the wide-spread forests, the residence of an individual who united in his person the characters of farmer and hunter. For ten miles on every side no trace of another civilized human being could be found, and the Indian traced the deer through the woods, unmolested by the white man, and unobstructed by fences and grain-fields. At the present day, the occupant of that cabin, who was also the owner of at least a square mile of ground, is the Mayor of a city which has grown up in the short space of ten years on the limits of what was once his own property, a city containing over 13,000 inhabitants, with a commerce which promises to make it one of the most flourishing Lake-ports of the West, and the seat of wealth, intelligence and industry. We mean Milwaukee.

Seamen's Church.—The Protestant Episcopal Mission for Seamen, in the city of New Orleans, is about to erect a church, at the cost of $10,000. Attached to it is to be a library for the use of Seamen.

The Pasha of Egypt.—*Alexandria*, Oct. 22.—Mehemet Ali in his old age is becoming quite sociable and civilized. His highness seems to relish the society of Europeans, and to feel that their conversation is more entertaining than that of his courtiers and the bigoted Turks about him. On the 12th inst. he gave a grand dinner to the European consuls in Alexandria, to meet the Russian consul, who has only recently come to Egypt. The gentlemen were not invited alone, but those having families were asked to bring their wives and daughters with them. A most sumptuous repast of thirty covers was spread out in elegant European fashion in the Palace at Rasselsteen, and the table presented a very animated appearance, having the Viceroy at the head, seated between two European ladies, to whom he showed the greatest attention. There was a sprinkling of gray-bearded Turks amongst the Pasha's guests, and the whole feast went off with great satisfaction to all parties. After dinner, pipes were handed round to all the guests, without omitting the ladies, to whom those most richly mounted were offered. Some of the ladies only pretended to smoke—to refuse the pipe would have been an unpardonable offence—but other ladies seemed to enjoy inhaling the fumes of the Viceroy's excellent tobacco.—*Paris Paper.*

Bank Failures.—Since our last, the New Hope Delaware Bridge Company, Susquehanna County Bank, Atlas Bank, Clymer, N. Y., and James Bank, Jamesville N. Y., have failed. We also have reports that the following have suspended:—Bank of New Rochelle, White plains Bank, Merchants' Bank, Ellery. N. Y., but are inclined to doubt the correctness of the rumor, with regard to the latter Institutions.—*Bicknell's Reporter.*

Dreadful Death.—We learn from the Petersburg Intelligencer that a man by the name of Murphy met with a horrible death on the Petersburg Railroad on Tuesday, near the depot.—The unfortunate individual, in attempting to get from the car he was in into another, while the train was in motion, fell between the two, the wheels of which passed over his head, mangling it dreadfully, causing instant death.

More Enterprise.

It gives us pleasure to state that arrangements are nearly completed, by an enterprising company, for the establishment of a Rolling Mill, &c., in Zanesville. The necessary real estate has been purchased already. It is situated at the upper end of Hamline's meadow, in the northern part of the town, and on the west side of the road, being near and enclosing, we believe, a part of the brick kiln property. Of course no time will be lost by the projectors, who are gentlemen of experience, practically versed in all that concerns the business, in putting up their buildings and fixtures, and getting into operation. They expect to work up about from 10 to 15 tons of metal per day, and will, thus, in conjunction with our numerous founderies, afford a convenient and steady market for the products of our furnaces.

Take it all together, we feel very much encouraged about the future of our town. A spirit of enterprise is abroad which must develop, more and more, as a commencement is already made, the unrivalled resources which nature has lavished upon this part of the valley of the Muskingum. We find that Zanesville presents, day after day, an increasing business and growing strength, and that new branches of manufacture are constantly entered on. These things can but end in multiplying themselves, and in adding population and wealth, as there no less necessary results. With the worst days behind, a prosperous future is clearly to be seen.—*Zanesville Courier.*

From the Sandwich Islands and Oregon.—The New York Sun has received files of the Polynesian and Sandwich Island News to the 22d of May. The news from Oregon is to the 2d of May, per ship Toulon at Honolulu. The Legislature of Oregon had passed an act "to prevent desertion and for the recovery of deserting or absconding seamen." Mr. J. C. Reeves has been commissioned to pilot ships over the bar of the Columbia river. From the outside to Astoria constitutes one branch. The charge is five dollars per foot from the bar to Vancouver or Portland. The last winter in Oregon had been one of unusual severity. Much snow had fallen, and in consequence of the scarcity of food and bad weather, 6,000 cattle had perished—a severe loss to the settlers. Flour was eight dollars per bbl., by wholesale, when the ship Toulon left; and at twelve dollars by retail. The statements of California papers relative to starvation of emigrants and their eating human flesh in the mountains, were greatly exaggerated. But one instance of cannibalism occurred, which we have before noticed. The Legislature of the Sandwich Islands was in session. The annual reports of the ministers show a steady decrease in population. Numbers of the inhabitants were emigrating to California. One vessel had twenty-four passengers.

The large cotton factory, owned by Mr. Fitch, of Fitchville, Ct., was destroyed by fire on Thursday morning, together with all its new and very valuable machinery. It was also burnt two years ago. The loss is very heavy.

River of Grog.—On Sunday morning last, Mr. Tamall H. Post, deputy sheriff of Illinois district, having learned that a small boat load of whisky was on its way from Fort Smith to Fort Gibson, and intended for the Indian trade, went in pursuit of it, and, having found it, knocked in the heads of twelve barrels, and poured the contents into the Arkansas. The boat was a small ferry-boat, commanded by Captain Lively, a white man and manned by several Creek Indians, and is said, with her cargo, to have belonged to certain Cherokee whisky-dealers about Fort Gibson, who were probably making ready for a "merry Christmas."—*Cherokee Advocate.*

Misstatement Corrected,

To the Editor of the Watchman of the Valley:—The Catholic Telegraph of this city, some weeks ago, stated that one of the ladies who came out to the West as a teacher, under the patronage of the Society of which Gov. Slade is General Agent, had joined the Catholic church and was about to take the veil. This report has been extensively copied into other papers, and used to the disadvantage of the society.

I wish, therefore, to say through your paper, that the statement of the Telegraph *is entirely false.* None of the ladies who have come out West under the care of that society, have joined the Catholic Church, or manifested any inclination to do so.

C. E. STOWE.

Cincinnati, Dec. 28, 1847.

A Bit of Humor.—We do not relish truth says the Methodist Protestant, the less for being occasionally spiced with a little humor. The following extract from the report of a committee on Hogs, read before an Agricultural Society "down east," contains some excellent hits:—

Again: Some folks accuse pigs of being filthy in their habits, and negligent in their personal appearance. But whether food is best eaten off the ground or from China plates, is, it seems to me, merely a matter of taste and convenience, about which pigs and men may honestly differ. They ought, then, to be judged charitably. At any rate, pigs are not filthy enough to chew tobacco, nor to poison their breath by drinking whiskey. And as to their personal appearance, you don't catch a pig playing the dandy, nor the females among them picking their way up this muddy village, after a rain, in kid slippers.

Notwithstanding their heterodox notions, hogs have some excellent traits of character. If one chances to wallow a little deeper in some mire hole than his fellows, and so carries off and comes in possession of more of this earth than his brethren, he never assumes an extra importance on that account; neither are his brethren stupid enough to worship him for it. Their only question seems to be, is he still a hog? If he is, they treat him as such.

And when a hog has no merit of his own, he never puts on aristocratic airs, or claims any particular respect on account of his family connections; and yet some Hogs have descended from very ancient families. They undertand full well the common sense maxim, "every tub must stand upon its own bottom."

Punctuality.—"I give it," said the late Dr. Fisk, "as my deliberate and solemn conviction that the individual who is habitually tardy in meeting an appointment, will never be respected, or successful in life." There is some severity in the remark; but we endorse it as a truth sustained and corroborated by all the observation, which, in a short life, we have been able to make and which the experience of none can possibly invalidate.

Cowhiding.—Two rich men at New Orleans, named Genois and Avegno, have been mulcted in $2,000 damages for whipping a negro woman. The case was aggravated by the fact that the woman turned out to be free. Several other persons would be willing to be whipped for the same money.

New England Celebration.

The two hundred and twenty-seventh anniversary of the landing of the Pilgrims, was celebrated by the New England Society in this city (Cincinnati) on Wednesday, the 22nd. An overflowing house was assembled in the Protestant Methodist Church on Sixth street, to listen to an address from the Rev. Mr. Boynton. It was a much larger assembly than we have before seen on a like occasion, attracted, probably, both by the fame of the speaker and the charm of the Alleghenians, who sung for the occasion.—*Watchman of the Valley.*

Notices.

☞How Many New Subscribers Will Be Furnished Us By Our Agents, To Commence With The Year 1848?☜

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlets-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

Delaware Ct., Musk. District.—Notice is hereby given that our second quarterly meeting will be held in Delaware, commencing on the 22d day of January 1848, to which we invite Brs. T. Potter, I. Thrap, and J. M. Winn. Come, brethren, no excuse. WM. HATFIELD.

Leesburgh Ct.,—Musk. District.—Our second qr. meeting will be held at Pleasant Valley Meeting House, 3 miles west of Carrollton, on the 19th and 20th of Feb. We give this early notice for the purpose of soliciting Br. Clancy to aid us on the occasion, as that is to be the place of his visit. Hope he will come without fail as he disappointed us before. He will please inform me, either thro' the Recorder, or by letter to Gnadenhutton. We also invite Brs. W. Remsburg, W. Turner, and any other itinerant or unstationed brethren, who can come.

W. L. BALDWIN.

Indiana District.—The Second Quarterly Meeting for Drift Wood Mission will be held at Mount Hebron Meeting House, to embrace the second Saturday in February, 1848. The quarterly meeting for Washington Circuit will embrace the 3 Saturday in February. Ministerial help is solicited. G. WHEATMY.

Zanesville Ct. Musk, District.—Our second quarterly meeting is to commence on the 29th January, 1848, at Gratiot, 11 o'clock. Br. Potter is expected as per his announcement. E. S. HOAGLAND.

Onondaga Conference.

DEDICATION.

We intend the Lord willing, to dedicate the new Methodist Protestant Church, to the service of Almighty God, on Wednesday, the 12th day of January, 1848.

Service to commence at half past ten o'clock A. M. The dedication Sermon will be preached by the Rev John Baum, Ex-President of Onondaga Conference. Members of Conference are respectfully invited to attend, and also Brethren of Genesee Conference.

Come one, come all.

W. W. STERRICKER, Supt.
Wayne Circuit,
Onondaga Conference.

Dayton's Mills, Huron, Wayne co. N. Y. Dec. 14 1847.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

Br. Bassett: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

MUSKINGUM DISTRICT.

Br. Bassett: If spared, I will visit

New Lisbon, ct.	5th Sunday of	January,	1848.
Warrenville, ct.	1st. "	February,	"
Do.	2nd. "	"	"
Burton, ct.	3d. "	"	"
Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.			
Vienna, ct.	4th. Sunday	"	"
Youngstown,	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

OHIO CONFERENCE.

Cincinnati	Miss. Elm st. Jan.		1 1848
Cincinnati	St. 6 st. "		8
Cincinnati	Ct.	"	15
New Richmond	Ct.	"	22
Lebanon	St.	"	29
Lebanon	Miss.	Feb.	5
Greenville	"	"	12

J. M. YOUNG.

MUSKINGUM CONFERENCE.

Br. Bassett: Please insert the following list of appointments, to wit:

Belmont "	1st	"	Jan.	1848.
Georgetown"	2d	"	"	"
Mt. Pleasant"	3d	"	"	"
Steubenville "	4th	"	"	"

GEO. CLANCY.

Business Department.

LETTERS RECEIVED.

Isr Thrap,	O	J C Hunt,	Ia
T R Glisson,	"	J H Harris,	"
W Hatfield, 1 sub	"	J L Turner,	Pa
C J Sears,	"	W Reeves,	"
John Burns, 1 sub	"	G S Webster,	"
"Basil,"	"	G G Collins,	Va
E B Bailey, 1 sub	"	D Crall,	O
J Cornwell,	"	E S M'Intosh & Co.,	"
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W L Baldwin,	"	J Nichols, 2subs	O

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
I Thrap,	J Croghn,		9	52	2 00
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* Also 50 cents paid to Brother Springer.

† $5,50 also received for Brother Springer.

Br. J. L. Turner, how can we discontinue the paper of Br. Sawdy, when the dear man does not know, that he has paid us in advance to middle of Volume 10? Can we not have some other name instead of Br. S?

Br. J. Nichols, the pamphlets are $3 per hundred. You have paid us 50 cents for Brother Maynard, as you say.—Thank you for that X.

Brother Paul, the pay for parchments is received. All right. Brother H. W. B. owes for nearly one year past.

Brother W. L. Baldwin, we have just sent 50 pamphlets by Brother Duling, which will be left at Port Washington, if not at Gnadenhutton.

Br. John Burns, you have overpaid us 50 cents on the pamphlets. Hope you will get it out of us soon as you can.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On 30th Dec. 1847, at Mt. Pleasant, O., by the Rev. Pinkney Lewis, Mr. JAMES WATSON to Miss SARAH CRAWFORD, all of Mt. Pleasant.

DEATHS.

DIED—At Boston, on the 23d ult. Hon. SAMUEL HUBBARD, Judge of the Supreme Court of Mass.

——At New York, on the same day, Dr. C. A PORTER, of ship fever, taken whilst attending some Irish emigrants.

——At Baltimore, on the 26th ult. Maj E. K. BARNUM, aged 51.

——At New Haven, Conn., on the 18th ult. Hon. TIMOTHY PITKIN, formerly speaker of the House Representatives of his State, and also for many years member of Congress, aged 82 years.

——At Greensburg, Ky., on the 8th ult. Hon. R. A. BUCKNER, formerly member of Congress, aged 84.

——At his residence in Falls township, on the 17th ult. MR. J. SIDLE, aged, nearly or quite 80 years. He was an early settler of Muskingum County, a member of the Methodist Protestant Church from its organization & a liberal supporter of the institutions of the gospel.

Advertisements.

List of Letters remaining in the Post Office in Putnam, O., on the 1st of January, 1848.

A	J
Allen, John	Jennings, John
Allen, Mrs, M.	James, Miss L. R.
Anderson, Nathan	Johnson, Robert
B	James, Elizabeth
Behrle, Frederic	K
Brown, I. S.	Kent, Harmon
Ball, Wm.	L
Bisant, Franklin	Lenhart, Mrs. C.
Brown. Esau	Lett, H. A.
Blessing, Mrs. Dinah	M
Brooms, J. Esq.	M'Carty, Miss E. J.
C	M'Millan, Miss C.
Clevinger, Eli	M'Donnel,
Cowan, R.	Monroe, Mrs. Rebecca
Cusick, John	O
Crossland, Luke G.	Olive, David
Conn, Dr. Wm.	P
D	Puff, Mrs. S. E.
Dedrick, Jos.	Puff, Jacob
Dedrick, Nicholas	Padgitt, C.
E	Price, Lucinda
Eaton, Benjamin	R
Evans, Sina	Roots, Miss E.
F	Rodman, Samuel A.
Freeman, Abr.	S
Forbes, Edward	Smith, Miss Jane
G	Sedmans, James
Green, Charles	Stainbrook, John
Grubb, J. C.	Sears, Joshua
George, John	Snearny, John
Glass, Samuel	Steward, John
Green, Miss Eliza	Sowers, Henry
H	Smith, Miss M. J.
Humphrey, Henry	Springer, Miss Ellen
Hart, Elizabeth	Stainbrook, Miss N. A,
Hite, Samuel H.	T
Hukel, Mrs. Jane, or John Smith, 2	Torbut, Lawrence
Hopkins, Mrs. Jane	W
Hatton, Abr.	Wylie Wm.
Harper. Miss E. L.	Ward, Mrs. Anna
	Whitaker, Samuel
	Whitaker, Anne
	Wiles, A. B.

JEREMIAH ELDER, P. M.

☞If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S

Wild Cherry, and Sarsaparilla PILLS.

Dr. Le Roy has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Deen's.

Sunday School Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday Scheel Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

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Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, Agent.

Putnam, Dec. 13, 1847.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter.*

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING

will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE OHIO CULTIVATOR FOR 1848.

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st. 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus eleavate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞"Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.
Columbus, Ohio.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary

POET'S CORNER.

THE ICE PLANT.

BY MISS M. H. ACTON.

'Twas an ice-plant, all so lonely
In a winter garden grew,
Never sunbeams on it resting,
E'en a passing brightness threw;
Coldly sombre 'neath the gushing
Of the golden noonday light,
Dark and gloomy when 'twas shaded
By the coming hues of night.

Crocus bright, and polyanthus,
From its presence shrank with dread,
As amid their dewy blossoms
High it reared its chilling head;
And the leaves that decked the border
Turned their graceful stems with fear
From the frosty breath and bearing
Of the icy stranger near.

But it chanc'd, one bitter morning,
When the drifting snow fell fast,
And each bud crouch'd low for shelter
From the keen and cutting blast,
That a pale and tender snow-drop,
Newly risen from its birth,
Bowed its head beneath the whirlwind
To the hard and frozen earth.

From the storm that swept the garden
Naught could shield the fragile flower;
When the ice-plant, downward bending,
Lent its succor in that hour:
Neath its leaves the snow-drop rested,
Safely sheltered on the ground
From the winds that raged with fury,
And the snow that fell around.

And the ice-plant, nestled o'er it
Through the weary winter's day,
Till the sky was bright and glowing,
And the storm had passed away.
There are some in Life's wide garden,
Who, with chilling look and tone,
'Mid the sweets that bloom around them
Seem to wander on 'alone.'

Pause, O, mortals, ere ye judge them,
For ye know not but may dwell
Kindly thought and noble feeling
Deep within their bosom's cell.
Like the ice-plant, 'neath their coldness,
There may lurk a vein of gold,
Which when sought by helpless sorrow,
Priceless treasure shall unfold.

Communications.

Written for the Western Recorder.

Itinerancy,---The Restrictive Rule.

NO. I.

MR. EDITOR:—If the gospel ministry is of divine appointment, it is the duty of man to carry it into effect. If it is of vast importance, to mankind, it ought to receive the most efficient direction. That the same direction will at all times be the most efficient, may not be true. Different times, and different countries, may afford a field for a variety of methods. Therefore, the church, in this particular, may be left to be governed by circumstances. The great plan of ministerial labor prescribed by the Saviour was briefly told to his disciples thus: "go ye therefore and teach all nations." Endeavoring to follow out this direction of our Lord, the modern churches have adopted various methods by which to give success to the ministry in this great work. What method is the best adapted to this end, should be a matter of constant enquiry until discovered, and then be at once adopted. If an itinerant ministry, it should be adopted. If a settled pastorate, it should be adapted. If an itinerancy, untrammeled, and narrowed not down by restrictive rules, but left free to move on according to the openings of divine providence, it should be adopted. Whether the itinerancy, in its present form, in the Methodist P. Church, is the best direction which can be given to the ministry, is becoming a question. It should be a question with every Methodist Protestant. It is a question which is gaining ground. But a few years since one Brother in the west dared to entertain the opinion that the restrictive rule was not for the best, and ventured such a resolution in the General Conference, and for so doing met with the opposition of the whole church, with here and there a *silent* exception. Ten years have passed, and an Annual Conference has in effect abolished the rule, and half the church generally would be willing to have it abolished. This subject is also talked of in the Methodist Episcopal Church. In a conversation with an influential minister of that church upon this subject, I was told that their itinerancy must eventually be given up for a settled pastorate. It may not be out of place to give this subject a public examination. If our present itinerancy is the best that we can do, a contrary and growing spirit which now exists in the church, ought to be checked, or it is destined to work a change, —a change for which many are devoutly praying. If a better plan can be adopted it ought to be considered and done. While we live to act we should act by the best rule.

The itinerancy is a creature of circumstances; and the circumstances which introduced it have now ceased, and it is evident that the plan has had its day of greatest usefulness. Circumstances in this country now call for something different. Mr. Wesley, being deprived the privilege of preaching in the churches, and feeling constrained to preach the truths of religion as he discovered them, adopted the practice of preaching in the fields and wherever persons could be found to hear. When the work was enlarged, as a matter of greater convenience in directing the labors of his lay preachers, he laid off the country into large circuits, and usually changed the preachers in these every year; but for what reason it become a law that no minister should remain in the same field of labor for a longer period than one or two years, I have not yet learned. I doubt, very much, whether it was for any sufficient reason that this novel plan was adopted for giving direction to the gospel ministry. I *say novel*, because the like was never heard of in Christendom until introduced by Methodists. No one before ever dreamed that a minister ought to enter upon a field of labor under a law that would separate him from it at the expiration of a definite period, no matter how useful he might be, no matter how much his usefulness was increasing as he extended his acquaintance and influence, or how wide a field of usefulness Providence was opening before him, in *no case* must he stay longer than the expiration of the given period. I say such a thing was never heard of in Christendom, until introduced by Methodists. And why this arrangement was introduced in the Methodist Church in this country, I cannot state. It appears to me to be the most strange and unaccountable of all ecclesiastical rules. Such a blind, arbitrary rule, cannot look into the future, and determine that there will be no instances in which circumstances will require the continuance of the same minister in the same field of labor more than two or three years successively. I see no reason whatever, why the Conference, the minister, and the people whom he serves, would not be competent judges of the length of time that he should continue in the service of that people. And who can say that they would not be, with all of the circumstances of each case under their observation? And who will say that these competent judges would not do what they believed to be for the best? Under the restrictive rule, a minister may be removed when his usefulness is greater than at any former period, and when there is ten-fold more reason why he should stay a fourth year, than there was that he should be sent there the first year. What reason, then, can there be in his removal? What reason is there in such a rule? If there is any one yet in favor of its continuance, I hope he will speak out. *Let us hear your* REASONS. *give us the* ARGUMENTS. If we are in error, in opposing this rule, we wish to be convinced of the error. We are honest in our opposition, and are open to conviction. Discussion, too, properly conducted, brings truth to light. If, then, there are reasons sufficint to allay the opposition which is every where arising to this rule, now is the time to present them. We do not wish to act against reason. Another General Conference is rolling on, and the opposers of this rule are disposed to act; but let us not act without consideration.

PRUDENCIA.

At Home.

Written for the Western Recorder.

Seven Years in the Itinerancy.

NO. I.

REV. A. H. BASSETT,—Should the following sketches of history of my *Itinerancy*, be thought worthy of a place in your valuable paper—they are at your disposal. In 1841, I was recommended bp the *Quarterly Conference* of D——— circuit, as a suitable person to be employed in the travelling connection, and at the same time requesting the *President* to appoint me to their circuit as the assistant preacher the balance of the Conference year. In a few days I received my commission signed by the President of the *P———District.*

All things being arranged, I went in debt for a horse, saddle and bridle commenced travelling the circuit filling the Sabbath appointments—*teaching school* during the week—once in four weeks I had to ride twenty five miles home after preaching in the afternoon or night in order to be at home on Monday morning to commence school. (This was during the winter season.)

In March I closed my school—commenced the work in good earnest—and during my stay upon the earth. The year soon passed—the 4th quarterly meeting come on,—the business of the year wound up. My kind superintendant, and I bid each other good-by. I received about sixty dollars for what labor I did this year.

Away we went to Conference which was to be held in the beautiful town of Mt. V———. After riding one day we came to the pleasant town of C———, where the brethren upon the circuit were holding their last quarterly meeting—here we fell in company with about forty ministers and delegates on their way to Conference, to meet about twice as many more. One brother remarked on the road, that he would be glad if a certain old lady was there with whom he once called. The story is this. About 1830, he was travelling thro' the state of Ohio, while in the neighborhood of Z———. Calling at a house for dinner, during his stay, he inquired of an old lady who resided there what religious denominations there were in her neighborhood, the good old lady named several, what church said he to the old lady, do you belong to? She replied, the *M. E. Church*—is there no *M. P. Church*, in this region, I do not understand you, I never heard of such a church. Said I they sometimes call them *Reformers*—the old lady studied a while, I never heard of such a people as *Reformers;* again said I, perhaps you would know them if I were to call them *Radicals*, she replied, O, yes, I understand you now, I did hear that there was a few such poor people away up CHEAT NECK in *Virginia*, but there is not one in all this state that I know off. Thought I to myself, what has the space of ten short years done? To-morrow there will be perhaps one hundred and fifty ministers and delegates meet in An. Conference in the centre of the state.

The Conference to me, was a very interesting occasion. Had a fine lodging place—this was the first Annual Conference which I had ever attended. Wednesday morning the Conference convened in a beautiful little Church, but the number of members was so great the Church would not hold them. The Pastor of the B——— Church being present, tendered the Conference the use of their house,—the members thankfully accepted—adjourned to meet in the afternoon at the B——— Church.

Conference progressed with business very pleasantly. My name was called for reception into the Conference. A number of interrogatives now put to me by different members of Conference, some of which I thought very proper,—others I thought quite out of place. Brother Mc.———inquired of me—do you believe slavery to be a moral evil?—yes,—will you do all you can to oppose it? yes. Up, gets Bro. S———, and do you believe mulishness to be an evil?—yes: will you do all you can to oppose it? yes. However all appeared to pass off in good humor.—The vote was taken, and the brethren thought me worthy of a place among them. The next inquiry which arose in my mind, was, what will the Conference do with me? where am I going to travel, will they give me an appointment near home, or will they send me two or three hundred miles from home?

The last evening of the Couference came on —the appointments, were read—re-committed,—read again,—confirmed by the Conference. I was appointed to the M——— circuit or rather mission. I made some inquiry of the brethren relative to my field of labor, but could obtain but little information, Conference adjourned about midnight.

I started home early next morning,—on Friday evening reached home after an absence of twelve days—found all well—thank the Lord.

Sabbath morning I looked out, here came Father A———, where is your horse, father? "I have no horse," said he. How did you get to Conference? "I walked there." Where did you start from? I live in S———, and shall have walked to and from Conferenc, when I reach home about 250 miles, my heart ached thus to see an old minister of the Gospel trudging his way from an Annual Conference with his saddlebags upon his back. However he was just from the old country, and I suppose he did not think it hard.

The M——— circuit will come next.
W——— Pa. Yours,
A WONDER.

January 3rd, 1848.

Temperance Department.

THE DRUNKARD.

I saw him, 'twas at dawn of day,
Before an ale-house door:
His eyes were sunk, his lips were parch'd,
I viewed him o'er and o'er.
His infant boy clung to his side,
And lisping to him, said,
"Come, father, mother's sick at home,
And sister cries for bread."

He trembling rose and stagger'd in,
As oft he'd done before,
And to the landlord faultering said,
"Come, give us one glass more."
The host complies—his purple lips
Now press the venom'd bowl;
He drinks, whilst wife and children starve,
To ruin sends his soul.

A year elaps'd—I pass'd that way—
A crowd stood at the door—
I ask'd the cause, when one replied,
"Ned Hawkins is no more."
I saw his fun'ral move along,
No wife nor child was there—
They, too, had join'd their mother earth,
And left this world of care.

Reflect ye votaries of the bowl—
Know ye 'tis Heaven's decree,
"Ye ne'er shall taste eternal life,
Lest from the bowl you flee."
Reflect! ere wife and children mourn;
Fly from the ale-house, fly!
Or you'll, like Ned, neglected live,
Like him, neglected die.

DEATH AND THE GRAVE.

'I am hungry,' said the Grave—'give me some food.'

'I will send forth a minister of destruction,' replied Death, 'and you shall be satisfied.'

'And what minister will you send forth?'

'I will send forth Intemperance, and he shall carry Alcohol for a weapon.'

'It is well,' said the Grave; 'but how know you the people will fall into the snare?'

'I will demand the assistance of the tempter,' replied Death, 'and he shall disguise the snare under various seducing forms, such as food, and medicine, and pleasure, and hospitality, and benevolence. The people will then drink and die.'

'I am content,' said the Grave; 'so, I perceive that your scheme is skillful, and will succeed.'

The bells began to toll, and the mourners to walk through the streets, and the sexton to ply his mattock and spade; for the minister of destruction had gone forth; and once more Death and the Grave met together to exult over the success of their schemes.

'And who is this they are bringing?' asked the Grave.

'This is an old man, who fancied that wine was necessary to recruit his wasted strength,—he began with but a little at first, but gradually increased the quantity, and finally drank to excess and died.'

'And who is this?'

'This is a young man who was fond of company, and thought liquor was necessary to convivial meetings. He contracted the habit of drinking, and is now a corpse.'

'And who are they bringing, followed by a train of weeping children?'

'This is a broken-hearted woman, whose husband became a confirmed drunkard, and who left her children to pine in want, whilst he spent his time and money in the tavern. And now they are bringing the corpse of the husband himself, who has lost his life in a drunken brawl.'

'Hush,' said the Grave; 'I hear a loud wail, and the sobs of grief that will not be silenced.—What is the meaning of this?'

'Ah!' said Death, 'they are bringing the dead body of a little infant, whose drunken father, aiming the blow at his wife, destroyed it at the breast; and the mother, like Rachel, 'refuseth to be comforted, because her child is not.''

'And who are these?'

'These are the bodies of a female profligate and her still-born offspring. She was once fair and innocent; but liquor inflamed her seducer, and deprived her of caution. She was soon, however, deserted, and after pursuing a short career of crime, died.'

'And these?'

'These are the bodies of a murderer and his victim; they were once bosom friends; but wine snapped the bonds of friendship: they quarrelled over their cups, and one having died by the hands of his companion, the other suffered a felon's death. But here is the crowning incident of our scheme. Behold the corpse of a suicide!—This man drank until his property was dissipated and his mind deranged, and so in his distraction, he laid violent hands upon his own life.'

Long did these dark associates thus converse, and loud was the cry that ascended to Heaven from injured parents and children, and brethren and friends, until at last Mercy was sent down to see what could be done to check the mischief. And Mercy instantly sent her healing minister, and she called it Total Abstinence; 'for,' said she, 'they cannot touch the evil without contamination. Like the poison of Upas tree, its very smell is deadly, and no one is safe that comes within the reach of its influence.'

The church bells were but seldom heard, and but few mournings were seen in the streets.—The wailings of the widow and the orphan were succeeded by hymns of praise and thanksgivings; for Death and the Grave were despoiled of all their prey.

Scientific.

THE SOLAR SYSTEM.

Poised in the centre hangs the glorious SUN,
Round which the rapid MERCURY doth run;
Next, in due order, VENUS wheels her flight,
And then the EARTH, and MOON, her satellite;
Next fiery MARS pursues his round career;
Beyond, the circling ASTEROIDS appear;
The belted JUPITER remoter flies,
With his four moons attendant thro' the skies;
The belt-ringed SATURN roams more distant still,
With seven swift moons he doth his circuit fill;
While with six satellites, that round him roll,
URANUS slowly circumvolves the whole.
But far beyond, unscanned by moral eye,
In widening spheres, bright suns and systems lie,
Circling in measureless infinity!
Pause o'er the mighty scenes, O man! and raise
Your feeble voice to the CREATOR'S praise!

[YOUNG PEOPLE'S MIRROR.

The Unmusical Ear.

A curious case, which recently occurred in Germany, has excited a considerable degree of interest among men of science who direct attention to the theory of sounds. It may also tend to afford some explanation of that peculiar structure of the organ of hearing on which depends the capability of enjoying music. The facts of the case are as follows:—

Baron Groll, a wealthy landed proprietor of Nuremberg, was remarkable for the dislike of music. His antipathy to that delightful art was such as to render him a sort of phenomenon in harmonious Germany. This peculiarity in the taste of the Baron was the more singular, inasmuch as his lady was a most accomplished musician. The Baroness and her friends sought by every possible argument to overcome the Baron's inconceivable antipathy; but their efforts were useless, he continued deaf alike to their reasoning and to the charms of harmony.

The Baron and Baroness Groll lived in splendid affluence, and their house in Nuremberg was the frequent resort of a vast circle of elegant company. At the numerous parties which they were accustomed to give, the Baron did the honors with delightful amenity. His conversation was animated and witty, and he was always the gayest of the gay until the first note of music was heard. A feeling of uneasiness then took possession of him, a convulsive movement was observable on his countenance, and he was often obliged to withdraw from the presence of the company to conceal feelings which he could not control.

This strange peculiarity proved a source of considerable annoyane to Baron Groll, and not a little puzzled the Doctors of Nuremberg. One of the medical professors of that city, Doctor Schrœder, at length succeeded in ascertaining its cause. In the first place, he had observed that one of the Baron's ears was somewhat longer than the other. This circumstance suggested to the Docter the possibility of both ears not being at the same diapason, and that thus might each be differently affected by the vibrations of sonorous bodies. There might consequently be transmitted to the brain merely a confused, obscure sensation, similar to that which would be caused by two instruments playing on two different keys. Every melody, every harmony, produced on the Baron the same impression. All appeared a jumble of discord. Was it to be wondered at that he disliked music?

A very simple experiment served to confirm the accuracy of Dr. Schraeder's obsevations and opinion. He requested the Baron to stop one of his ears, then going to the piana, he played in C major the graceful *allegro* from the overture to *Freischutz*. "How do you like that?" said he; "do you find it discordant?"—"Oh no," replied the Baron, "it is delightful; pray continue." "Now stop your other ear," said the Doctor, again playing the *allegro* from the *Freischutz*, and still in the C major. "What do you think of that?"—"It is exquisite," replied the Baron.—"Was it the same piece as that which I first played?"—"It appeared to me to be the same piece, only played on a different key. You are playing it higher now." And the Baron began to hum the subject in D major.

Thus was solved the mystery of Baron Groll's profound dislike of music. How could he possibly derive pleasure from any performance, vocal or instrumental, which had, to him, the effect of being sung or played in two different keys simultaneously.

Fortunately Doctor Schrœder's experiment, whilst it developed the case of the phenomenon, at the same time pointed out the remedy for the evil. Baron Groll is now an enthusiastic lover of music. In order to enjoy it, he has only to take the precaution of putting a little cotton into one of his ears.

MISCELLANEOUS.

Character of the Gentleman.

Dr. Lieber, of the College of South Carolina, in a recent address before the students of that Institution made the 'Character of the Gentleman' the subject of an excellent address. If space permitted the address should exhibit its good points by abundant extracts. In the absence, however, of larger quotations, we give the following:

"I have stated already that the forbearing use of power is a sure attribute of the true gentleman; indeed, we may say that power, physical, moral, purely social, or political, is one of the touchstones of genuine gentlemanship. The power which the husband has over the wife, in which we must include the impunity with which he may be unkind to her; the father over his children; the teacher over his pupils; the old over the young, and the young over the aged; the strong over the weak; the officer over his men; the master of a vessel over his hands; the magistrate over the citizens; the employer over the employed; the rich over the poor; the educated over the unlettered; the experienced over the confiding; the keeper of a secret over him whom it touches; the gifted over the ordinary man; even the clever over the silly—the forbearing and inoffensive use of all this power or authority, or a total abstinence from it, where the case admits, will show the gentleman in a plain, unostentatious manner. Every traveller knows whether a gentlemanly or rude officer is seeking his trunks. But the use of power does not only form a touchstone; even the manner in which an individual enjoys certain advantages over others is a test. No gentleman can boast of the delights of superior health in presence of a languid patient, or speak of great good luck when in hearing of a man bent by habitual misfortune. Let a man who happily enjoys the blessings of a pure and honest life, speak of it to a fallen criminal fellow-being, and you will soon see whether he be, in addition to his honesty, a gentleman or not. The gentleman does not needlessly and unceasingly remind an offender of a wrong he may have committed against him. He cannot only forgive; he can forget, and he strives for that nobleness of soul, and manliness of character which impart sufficient strength to let the past be past. He will never use the power which the knowledge of an offence, a false step, or an unfortunate exposure of weakness give him, merely to enjoy the power of humiliating his neighbor. A true man of honor feels humbled himself, when he cannot help humbling others."

Education in the West.

In all the new States, a square mile in the central part of each township is set apart for the support of common schools, making one thirty-sixth part of the public lands. Congress has also, from time to time, made special grants of large and valuable tracts for State Academies, Colleges, &c. The grants to several of the States are about as follows;—

Colleges and Academies.		Common Schools.	
Ohio,	70,000 acres.	700,000	acres.
Indiana,	46,000 "	350,000	"
Illinois,	46,000 "	900,000	"
Michigan,	46,000 "	1,100,000	"
Iowa,	46,000 "	1,400,000	"
Missouri,	46,000 "	1,100,000	"

Besides these grants, three per cent, of all proceeds of sales of public lands is paid over ver to the several States in which they lie, to be used for the encouragement of learning, especially in the establishment of institutions of a higher class than common schools. Added to all these is the U. S. deposit fund, which was distributed among the States, and in several instances appropriated by them to the cause of education.

Just One Thought Respecting the War.

We go against all *offensive* war, no matter whether originating and prosecuted by the influence and votes of democrats or whigs. Our voice is for peace, and we think it both a shame and a crime for christian nations, whether republics or monarchies, to wage war against each other. The shame and crime are enormously aggravated by the light enjoyed in the present century, and the progress which has been made in knowledge, refinement and benevolent operation. If our soil be clearly invaded by a threatning enemy and our liberties are imperilled, we may and should defend ourselves, and drive back the menacing foe to an extent adequate to render ourselves secure. What is beyond this we consider not only sinful and unjustifiable, but absolutely and seriously *dangerous* to ourselves and our own institutions. Now, in entertaining and trying to vindicate, and even disseminate this view, we flatter ourselves that we are not less a patriot and a true and judicious friend of freedom and liberal institutions than the most open-mouthed and noisy advocate of armies, navies, artillery, butchery, blood, devastation and human destruction. We believe we love our country as ardently and can appreciate our liberties as highly as most of our readers, while at the same time we disagree most pointedly and positively with both whigs and democrats who advocate the invasion of foreign territory whether it be for conquest, or to exhibit our martial prowess and show the world how thoroughly we can flog a weak and distracted people, and how easily we can capture their towns and cities, and annihilate their armies, and thus elevate, as we vainly suppose, our national character.

Are we wrong in this view?—if we are, we are at least *honest*, and can truly say that we have not made up our minds over-hastily nor on slight grounds. And while we bear patiently with those who differ with us, we think they are bound to exercise like forbearance towards us.

But, says one, *religious* papers are not the proper vehicle through which to express such opinions. If this be so then we are at a loss to conceive, *what is* a legitimate subject for religious papers. If we may not speak of war in regard to its *moral* and *religious*,—or rather *immoral and irreligious* bearings, then indeed are we shut up within limits vastly more contracted than we were ever aware of. *Politically*, we say nothing about it; we abhor from the deepest depths of our soul the twistings and windings, the intrigue and chicanery of politicians of both parties. If one party had a more direct agency than the other in bringing on the war; the other is no less deeply involved in "voting for men and money," instead of employing all their constitutional power to prevent or arrest it. It is not for us to say which party is the most to blame; let the enlightened and humane judge for themselves.—But we, as stated, go against all aggressive war, in its progress no less than at its threshhold;—we cannot think or act otherwise; God help us; amen!

We must be permitted to add, while on this subject, that the doctrine involved in the popular outcry, "Our country, right or wrong," is, in our judgment, one of the most outrageous and dangerous ever broached. It is a clear infraction of the teachings of God's Holy Bible, and of the plainest lessons of common justice. Nothing but the captivating lure which it so artfully throws out, or the putative patriotism which is made to gleam forth from beneath its adroit and hidden sophistry, could ever have reconciled an intelligent and honest mind to its adoption. If this monstrous motto were founded in truth, then our patriot fathers had never wrested this country from the iron yoke of British tyranny, we should still be the abject vassals of a foreign potentate;—then Luther had never come forth to preach and pray and labor against the fearful abuses of church and state in the days of the glorious reformation;—then the people and the state were right and deserved to be sustained when they condemned the Son of God to the ignominious death of the cross;—then there is an end of all progress in political economy, the nations of Europe are bound most loyally to support all the excesses and despotic usurpations of their respective governments, no matter whether or not they are thereby ground to powder and dust.—But enough.

If adherence to this sophism is to be regarded as a test of patriotism, we can lay no claim to such patriotism. Our motto is, "let God be true and every man a liar;" and hence we can only justify our government and our country, so far as they go with God and the teachings of his word;—not an inch farther. But in pursuing this course we feel assured, that we are a beetter and truer friend to the country, than he who is prepared to vindicate and support the decisions of the masses when wrong, no less than when they are right. This, at least for the present, is one of the articles of our political creed, and until convinced that we are in error we must adhere to it, even if our adherence should subject us to the loss of every subscriber we have. No consideration under heaven if we know ourselves, even if it were sure to crowd our list with subscribers and fill our coffers with gold, could tempt us to violate the manifest dictations of concience. —*Lutheran Observer.*

"A farmer cut down a tree which stood so near the boundary line of his farm, that it was doubtful whether it belonged to him or to his neigbor. The neighbor, however, claimed the tree, and prosecuted the man who cut it for damages. The case continuend from court to court. Time was wasted, temper soured, and temper lost—but the case finally gained by the prosecutor. The last my friend knew of the transaction was, the man who "gained the case" came to the lawyer's office to execute a deed of his whole farm, which he had been compelled to sell to pay the cost! Then houseless, and homeless, he could thrust his hand into his pocket and triumphantly exclaim—"I've beat him!"

The Chinese call going to law—"losing a cow to win a cat." Excellent.

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Mar. 18, '47

THE WESTERN RECORDER.

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Written for the Western Recorder.

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BY "PHILOM."

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Beauty sat tracing with sportive finger,
Names on the ocean sands one day;
Watching how long each wave would linger,
Ere it had washed the print away.

First, *hope* she sketched—the wave just kiss'd it
Then sank to ocean's depths again,
As half regretful to have miss'd it—
And with the maid let hope remain.

Next, *friendship's* name, so fond yet fleeting,
The maiden on the sand enshrined;
The wave flowed on—but soon retreating—
No trace of friendship left behind.

Love's then she wrote—'twas deeply graven
On that frail page, by Beauty's hand;
The wave returned—ah! silly maiden,
Love's vows are too oft writ in sand!

When one by one each name had perished,
Beauty grew wearied of her play;
Finding that all most prized and cherished,
Some passing wave will wash away!

* * * * * * * *

Brighton, Pennsylvania.

Western Sketches.

Written for the Western Recorder.

HISTORICAL REMINISCENCES OF THE WAR OF 1812.

NO. V.

Mr. Editor: After the return of Gen. Tupper's Brigade to their camp on the Scioto, near Fort McArthur, they were engaged much, in keeping open and repairing the roads, for forwarding provisions to the depot at that place. The roads had become so bad, that a team loading with corn at McPhersons' Blockhouse, a distance of 22 miles, would not have feed, to last him through; but after the cold became sufficient to make the roads solid, they brought large quantities of corn, and flour. Several times during the winter, thaws were succeeded by rain, and the rain by snow, covering the ground from 12 to 20 inches deep; it would then be impassable for wagons, or sleds, until broken; which we did in this way, as far as the Rapids, (after Winchester arrived there.) A few men were sent first, who kept the road, in file; then a small drove of hogs would endeavor to keep the track of the men; after these, followed half a dozen jumper sleds with two horses, and two barrels of flour each; this would make the roads so, that it froze solid enough to bear the wagons or sleds with heavy loads. As far as we could, the men were also engaged, when off duty, in making sleds, for future use; but our axes were so deficient, we could spare but few, from the ordinary business of cutting fuel, for this purpose; nor were we ever supplied with a sufficient quantity of axes.

Early in January, Winchester moved down to the Rapids to protect the stores to be forwarded, on our route, as that route was the principal one for the droves of hogs, and fat cattle, collected in the interior of the State, for the supply of all the army; and a large amount was driven out, and slaughtered there. General Harrison had moved his head-quarters to Upper Sandusky, and had collected quite a large number of troops there, ready to move on, when a sufficient supply of provisions should be in depot. General Perkin's Brigade of Ohio Militia;—the Virginia Brigade, under General Leftwich;—and the Petersburgh volunteers;—with the Pennsylvania Regiment, under Colonel Feree, were of the troops gathered there. Artillery was being prepared under United States officers, (Captain Gratiot and Captain Wood,) and every arrangement necessary for the expedition, when about the 20th of January, General Harrison was surprised to hear that General Winchester had pushed forward a part of his forces to the River Raisin. Aware of the extreme peril of that part of the army, he immediately ordered General Perkin's Brigade to march for the Rapids, to prevent if possible, the consequences of this false step of Winchester. He himself proceeded there; and when they arrived, one Battalion, under the command of Major Cotgrove, of the Western Reserve Militia, were pushed ahead on the ice without stopping to draw provisions; while another Regiment delayed only to draw their rations.—Cotgrove had a field piece with him, and had arrived within about four miles of Frenchtown, on River Raisin, when he met those who had escaped from Winchester's command. One and a half hours, would have brought Cotgrove to the assistance of the Kentucky troops. These facts show how much Harrison appreciated the danger of Winchester; and the event proved he did not over-rate it. I have no doubt that Winchester felt stimulated to this enterprise by the consciousness of the injustice he had done to General Tupper, and the recollection that General Tupper had made a serious effort to defeat these Indians, while he had refused to do what he might then safely have attempted, from malice to one who had never injured him. For when any of our Spies were sent to his camp as expresses, he invariably had some observation to make about our troops, in disparagement of their character; and when he left the Rapids, Captain Wood, of our Spies, was there with his men, and applied to be employed, but was refused. General Harrison retreated with what troops he had brought from Upper Sandusky, and the remnant of Winchester's command, about 16 miles, to Portage river, where Hull had an encampment on his route out. He sent Captain Wood with his company, to the mouth of the river, to see whether the British and Indians were advancing towards him; with orders to burn the stores left at Winchester's camp, on his return. Captain Wood saw no enemy; but the next night lodged in Winchester's deserted camp, and in the morning, set fire to, and destroyed the buildings, with all their contents. No doubt General Harrison was hasty in this measure, as Captain Wood assured me there was no apparent immediate necessity for so extreme a measure,—but General Harrison's troops were few in number, and a long way from his resources. General Harrison remained at Portage river until joined by the Va. and Pa. troops, with the artillery, when he again advanced to the foot of the Rapids, and fortified his camp, on the scite of Fort Meigs. He had sent an express to General Tupper, to move to the Rapids as soon as possible. Our baggage waggons were back, bringing up stores, and a rain that flooded much of the country, also forbid our immediate advance. A large number of pack-horse men, and men engaged in driving cattle and hogs, to the Rapids were turned back, and filled our camp to overflowing. Also a Potowatomie, who had been taken at the battle at Frenchtown by Colonel Lewis. He was kept under guard. Captain Lewis the Shawnee chief, with four of his warriors, with another chief, Black-hoof,* an old and much respected chief from Wakapokenetta, or that vicinity, had come to offer their services to General Tupper, and were quartered in General Tupper's shanty. They expressed a desire to talk with the Potowatomie; and he was brought to our quarters. A number of the officers were crowded into the shanty, and a considerable part of the evening was spent in the examination.—Most of the officers were sitting on the puncheon floor. After the prisoner was removed, Blackhoof took a seat on the bench he had occupied, to smoke his pipe; Major Gregory and myself sat on the floor immediately behind him when some one placing the muzzle of a pistol between two of the logs, forming the chimney, shot Black-hoof in the face. The ball entered on the left side, just under the cheek bone; broke the jaw near the back side; knocking out two teeth; and lodged in the skin back of the neck. He fell forward as if dead; I sprang over him for the door, but it was snowing fast, and I could not see a yard off; when I procured a light, and found the track of the assassin, I followed it until in front of the line of camps, it was obliterated, by the great number, who at once sprang out, at the report of the pistol. A court martial was the next day organized, who called every man, not in the quarters of the General at the time, and in camp, before them; and made them prove where they were at the time of the report of the pistol. A nephew of Captain Lewis, who understood English, attended; but the court could not ascertain the person. The character of the dastardly act is not changed, whether we suppose he intended to kill the prisoner, or the *friendly chief*. None but a *coward* would have done either; and such you will always find, emulous of the reputation of *having killed an Indian*. Such no doubt was the motive. He missed his object; for the chief recovered.

As soon as the waters subsided, and as fast as baggage waggons could be had, our troops marched for the Rapids, and on arriving at the Black Swamp, we found the artillery from Upper Sandusky had passed the day before. It had frozen very hard while the waters were high, and the ice in the swamp was about 9 inches thick, but had been broken in one place, the day before, by the artillery: and the ammunition waggon of the Pittsburgh Company was fast in the hole. The next day was warm, and our people cut a new road, and passed about 60 sleds with flour safely over, but the first wagon broke through, and every other continued to add to the breach. It took twelve horses to a waggon, and as many men as could lift at it, to drag them through that day, less than a quarter of a mile. That night we *bivouacked* in the camp Harrison had left at Portage river; and the next day about the first of February, we joined his camp.

We found with General Harrison, General Perkin's Brigade, of Ohio; General Leftwich's Brigade, of Virginia; the Regiment of Pennsylvania Militia, under Colonel Ferree; the Petersburg Volunteers; a remnant of Kentucky troops, left of Winchester's command; and a Company of United States Troops under Captain Langham; raised at Chillicothe and Zanesville, these had been detained at the Rapids for the want of clothing, having joined General Winchester in August, with summer clothes, and had not at the time we joined General Harrison, yet received any winter clothes. They had hardly enough in the company, (exclusive of the officers' clothes,) sufficient to cover the men who provided wood for their fires. The administration, seem to have had but little idea of what was wanted to supply an army, so that the efficiency of the troops was, in many instances, entirely destroyed, for the want of the necessary supplies. Our own Brigade went out in August, far from their homes, and received neither pay nor clothes until January; so that some of our men, otherwise able to do duty, were prevented, for the want of clothing, shoes, stockings, &c. Of 100 axes sent us stamped U. S. not one would stand to chop down *one* tree, until they were new-laid with steel.

HORACE NYE.

Putnam, O., January 13, 1847.

(TO BE CONTINUED.)

* See Howe's History of Ohio, page 33, for a history of this Indian.

MILWAUKIE.

The rapidity of the growth of this city is one of the wonders of the West. A correspondent of ours, who at the time of the Chicago Convention christened it *Cincinnati, junior*, was not far out of the way. Every body who passed up the chain of the North-western Lakes ten years ago, and persons also who were then in the habit of looking into the Cleveland, Detroit and Chicago newspapers, remember often seeing or reading of the pleasant little village of Milwaukie, on the West bank of Lake Michigan. We recollect very well that about that period the tide of emigration was beginning to set pretty strongly towards Southern Wisconsin, and predictions were quite rife that in the course of fifteen or twenty years Milwaukie would be a handsome little city of some 8,000 or 10,000 inhabitants. But all such predictions have been already nearly doubly fulfilled. The census of the town has recently been taken, and the population of Milwaukie in December, 1847, is shown to be 14,061. In 1846 (June) it was 9,508. Increase in eighteen months, 4,553. In the same period of time the county of Milwaukie has gained 6,822—increasing from 15,925 in June, 1846, to 22,747 in Dec. 1847.

Milwaukie is the natural outlet of one of the finest regions for cereal grains in the U. States. And this region is fast coming into extensive cultivation. No better proof of this need be asked, than is afforded by a table of imports and exports at Milwaukie, published in a late number of the Sentinel and Gazette. The shipments of Flour and Wheat, for three years, compare as follows:

	Wheat.	*Flour.*
1845.	95,500 bu.	7,500 brls.
1846.	213,448 bu.	15,756 brls.
1847.	598,011 bu.	34,840 brls.

A few additional figures will show the extent and increase of shipments of a few other leading articles for two years.

	1846.	1847.
Hides,—number	5,583	12,961
Ashes, lbs.	16,250	127,435
Lead & Shot, lbs	1,770,650	1,160,649
Wool, lbs.	10,562	43,215

Among the imports this year, to the close of navigation, are 28,811 bbls. Salt, 61,888 lbs., emigrant's luggage, 29,162 lbs., sundries; and 15,231,540 lbs., classed as 'merchandize' also, 8,616,100 feet shingles, and 18,111,352 feet of other lumber.

The Sentinel states that during the past season two large Flouring mills have been erected in Milwaukie, one propelled by steam and one by water power, and expresses the belief that two more will be erected and put in motion next year. —*Cin. Gazette.*

Materials for Thought.

For the Western Recorder.

EPITAPH ON THE TOMB OF TWO INFANTS.

Bold infidelity turn pale and die!
Beneath this stone two infant ashes lie;
Say—are they lost or saved?
If death's by sin—they sinned because they're here;
If heaven's by works, in heaven they can't appear;
Ah! Reason, how depraved!
Revere the sacred page, the knot's untied;
They died, for Adam sinned; they live, for
Jesus died!

VALUABLE THOUGHT.

We give no evidence that our religious profession is a matter of choice and the effect of an internal principle, until we arrive at that point beyond which the world will not unite with us. If from thence we proceed with a mild but intrepid singularity, assigning as a reason for our conduct that we are influenced by the fear of God, we afford a satisfactory proof that our piety is real—that we are Christians indeed.—*Doctor Styles.*

RIGHTEOUS OVERMUCH.

This is properly to be righteous overmuch, when we pretend to correct God's law, and add supplements of our own to His rule.

SATAN.

Against whom doth Satan multiply his malicious assaults?—Against those in whom God hath multiplied his grace. Satan is too crafty a pirate to attack an empty vessel: he seeks to rob those vessels only which are deeply laden.

WHITEFIELD AND WESLEY.

Whitefield was soul, and Wesley was system. Whitefield was a summer-cloud which burst at morning or noon in fragrant exhiliration over an ample tract, and took the rest of the day to gather again; Wesley was the polished conduit in the midst of the garden, through which the living water glided in pearly brightness and perennial music; the same vivid stream from day to day. After a preaching paroxysm Whitefield lay panting on his couch, spent, breathless, and deathlike; after his morning sermon in the Foundry, Wesley would mount his pony, and trot and chat, and gather simptes, till he reached some country hamlet, where he could bait his charger, and talk through a little sermon with the villagers, and remount his pony and trot away again. In his aerial poise, Whitefield's eagle eye drank lustre from the source of light, and loved to look down on men in assembled myriads; Wesley's falcon glace did not reach so far, but it searched more keenly and marked more minutely where it pierced. A master of assemblies, Whitefield was no match for the isolated man; seldom coping with the multitude, but strong in astute sagacity and personal ascendency, Wesley could conquer any number one by one. All force and impetus,—Whitefield was the powder-blast in the quarry, and by one explosive sermon would shake a district and detach materials for other men's long work; deft, neat, and painstaking, Wesley loved to split and trim each fragment into uniform plinths and polished stones. Or, taken otherwise, Whitefield was the bargeman or the wagoner who brought the timber of the house, and Wesley was the architect which set it up.—Whitefield had no patience for ecclesiastical polity, no aptitude for pastoral details; with a beaver-like propensity for building, Wesley was always constructing societies, and with a king-like craft of ruling was most at home when presiding over a class or conference.—*North British Review.*

RELIANCE.

As in a pair of compasses, one foot is fixed in the centre, while the other wanders about in the circumference; so must the soul stay on Christ, while we search after evidences and religious comforts.

Missionary Intelligence.

From the Missionary Herald.

SOUTH AFRICA.

LETTER FROM MR. L. GROUT, APRIL 16, 1847.

Journey to Umvoti.—African Travelling.

[In the following letter Mr. Grout describes his journey from Umlazi to Umvoti, the station of Mr. Alden Grout; and his account of this expedition will give the reader a very good idea of the ordinary means of travelling in Southern Africa.]

A day or two previous to our leaving the Umlazi for this place, I engaged an ox-wagon, the best and indeed the only means of conveyance for a family in this country. When about to travel here, we have no inquiry to make concerning the arrival or departure of the cars, stage-coaches or steamboats. Nor have we any question to ask about hotels or boarding-houses by the way. Every traveller in this country must provide himself with a team and apparatus, which usually consists of twelve oxen and a large covered wagon; a bed for lodging at night; together with food and a few cooking utensils and dishes for use by the way. Supplying ourselves with these, we "packed up" and set off, in true African style, on the morning of Tuesday, March 23, for our present temporary abode.

Our first driver carried us to Natal Bay, a distance of twelve miles. On our way thither we passed many women and girls, each with a large pumpkin or two, or a basket of fowls, or half a bushel, more or less, of corn on their heads.—They usually go "single file," in companies varying from five to twenty-five or thirty, each company being attended with one man, the husband and father, to do the trading. Some of these large companies I have seen going thus to market from a distance of fifteen or twenty miles.

[Soon after Mr. Grout left Natal Bay, it began to rain. He determined, therefore, to spend the night where he was; the usual preparation was soon made for the accommodation of the party.]

In selecting a place for "out-spanning," we seek contiguity to some stream or fountain of water; grass and wood generally being found at almost any place on the road which we took, without difficulty. Every travelling establishment in Africa must have a driver and a leader for the oxen; and it needs also another native for various other purposes. As soon as we stop, and the oxen are unyoked, one sets off for wood; another for water; while a third puts the cooking apparatus in order, and prepares to strike up a fire. We soon get a cup of hot tea or coffee, which with our bread and butter, and perhaps a little dried beef, makes a very good repast.

The Journey continued.—Various Incidents.

[Though the next morning was unpromising, Mr. Grout "spanned in," as it is termed, and proceeded to Umgeni river.]

This river was high, but on sending our driver forward, we found it fordable. In the course of a few hours it began to rain again, and we out spanned for the night, near the Umhlangana.—With difficulty a fire was kindled, and tea prepared; after which we shut up our wagon, and prepared to spend the night, not in the crowded city, nor in a country town, but in a broad, green and fertile valley, ever and anon all shining with the lightning's flash, and trembling with the roar of the thunder. But we both laid ourselves down, and slept, and awoke, because the Lord sustained us.

The morning was wet and cloudy. But after breakfast we started and went slowly on our journey till noon. After dinner it commenced raining again, and continued till night. Our fire, being extinguished, was not rekindled for tea. We sent our oxen to a distant kraal for safe keeping, and our native attendants to lodge in a native hut. The rain fell in torrents much of the night; our wagon leaked, but we managed to keep quite comfortable.

The next day was fair and beautiful. The sun rose in splendor; the atmosphere was clear; the breeze gentle and sweet; the meadows like the meadows of New England in the month of July, covered with grass and grain, especially Indian corn. At the base of the surrounding hills was a fence, made of wood by the natives, to keep the cattle from their cultivated fields.—The sides and summits of the hills round about, as far as the eye could reach, were covered variously with groves, green grass, and herds of cattle; while the air was every where filled with the fragrance of flowers and the song of the feathered choir. The chief of the people residing in that region, learning that we were in the neighborhood, came early with one of his men, to bring us green corn and milk, and to ask a present.

Our journey for the day was through a section of country rich and beautifully romantic. We saw several old paths made by elephants and buffaloes; saw several old stations of hunters;—and spent the night on a spot where an ox had been recently killed by a lion.

[On arriving at the Umfloti, Mr. Grout found it quite high; and some inconvenience was experienced in crossing it.]

About four o'clock in the afternoon, we arrived at the Umtongati, which was so deep as to be impassible. We remained there until the next day, when we succeeded in getting across the river, the oxen swimming, and the wagon being nearly filled with water. In about four hours we came to the Umhlali, which was still more swollen; it abounding also in alligators, one of which was lying on the sand as we came up.

We now found it difficult to decide what to do. It was Saturday afternoon. We were within two or three hours' drive of the Umvoti; our provisions were nearly exhausted, the journey having been much longer than we expected; and the river was deeper than any which we had passed. But, taking some refreshment, we determined to proceed, if possible. Accordingly I put my trunks upon the top of the wagon body, and put our bed upon the trunks. Mrs. Grout took her place upon the latter. Appointing two leaders instead of one, as they would be obliged to swim, and putting all in readiness, we were about to start, when the increased weight upon the bedstead broke it down. This being elevated again, and blocked up, we started, and were entering the river, when the forward pair of oxen, pulling away from their leaders, returned to the shore.—Putting all right once more, we enter the river, the leaders and oxen swim, the water comes over the top of the wagon body, and fills it to the depth of about two feet; but the river is narrow, and soon we ascend the opposite bank in safety, saying, "Hitherto hath the Lord helped us;" and remembering that he had declared, "When thou passest through the waters, I will be with thee;—and through the rivers, they shall not overflow thee." In about two hours more, as the silent shades of Saturday evening were stealing down the mountains, we arrived at the missionary station of Rev. A. Grout, in the quiet and beautiful valley of the Umvoti.

Appearance of the Country—Soil—Climate.

[The next topic embraced in Mr. Grout's letter is the physical appearance and condition of the country. Some of the statements which follow are particularly valuable.]

The country, so far as I have seen it, is preeminent for the beauty of its landscapes, the fertility of its soil, and the healthines of its climate. My delight in looking at the scenery of South Africa commenced with my first sight of it from the sea; and it has been increasing from that time until the present. The mountains, not large, are rather tabular than conical in shape; and when viewed from the sea, they rise, table above table, as they recede in the distance, having the summit and the sides, with the intervening plains, covered with verdent groves, or thick shrubbery, or large fields of green grass. Add to this, that the whole picture is diversified, with here and there a river, or a dark and deep ravine, with fields of Indian corn, or gardens of indigenous grain and fruit; and you will agree that it may well excite the most pleasing emotions in the admirer of nature, and inspire the Christian's heart with the prayer that a new and moral creation may be effected among the inhabitants, with which, for beauty and glory, even "the former shall not be remembered nor come into mind."

As I have travelled over the country, I have been struck with the fertility of the soil and the luxuriance of the vegetation. The grass is usually of an excellent quality, set thick at the bottom, and of good growth. I have seen some fields, not fed by the cattle, where it was four or five feet high. Two crops of corn may be raised in a year; though the summer is better than the winter for this purpose. The trees in this part of the colony are not generally large or good for timber; though they are numerous, and valued for shade or fuel. Doubtless their growth and value may have been injured by a custom of the natives, in accordance with which they burn off the grass of the country in the autumn. At a distance from the coast the timber is said to be larger and better, and the soil well fitted to produce wheat.

Along the coast the principal productions are Indian and Caffre corn, sweet potatoes, pumpkins, peas, beans, beets, carrots, cabbages, onions, oranges, lemons, bananas and pomegranates, together with a variety of indigenous plants and fruits. Indigo is beginning to be made from the plant, which grows here in great variety and abundance. But the staple production upon the sea coast promises to be cotton, which grows luxuriantly, and is said to be of a superior quality.—This may afford a useful and suitable employment for the natives, should they become so far enlightened and elevated as to desire to pursue it. One of them is already cultivating a few patches, with the hope of being able to purchase a wagon on which, with the oxen he may raise, can be made very serviceable to him in agricultural and other pursuits. And that individual, a young man, is beginning to live in other respects more after the manner of enlightened and Christian society; and there is, I think, some ground to hope that he is not far from the kingdom of heaven, if his heart has not already been changed.

The climate of this country, so far as I have either experienced myself or learned from others, is one of the most salubrious and agreeable in the world. In the summer it is of course warm. When I arrived, the middle of February, the last month of summer, the thermometer stood at noon, for one or two days, at eighty-seven degrees Fahrenheit. In the winter it is occasionally nearly or quite cool enough to make a fire agreeable. But for most of the year the climate is such that one could harldly wish it otherwise. So it has been since I have been here.

The Inhabitants—Characteristics.

[But the missionary is more especially interested in the people among whom his lot is cast. On this point Mr. Grout has dwelt at considerable length.]

The natives within this colony, already estimated by some at eighty thousand, and by others at one hundred thousand, are rapidly increasing in number, both from the ordinary increase of families, and by immigration from neighboring tribes under despotic and cruel governments. By those who have come from abroad, and by some of the natives who have always resided here, I sometimes hear this colony now called "the happy country."

The coporeal and phrenological appearance of the natives is, in many respects, highly interesting. The degraded condition and the employments of the women are, indeed, unfavorable to their reaching and preserving a proper stature and form. Still, many of these, as well as the men, are very regular in their features, symmetrical in form, of a full chest and commanding stature. The men stand, walk or run very erect, and they have for the most part high forehead, and an intelligent and expressive countenance. There seem to be but few aged people among them. I have scarcely seen half a dozen. Perhaps this comes in part from the devastating wars that have been waged here in years gone by, and in part from the fact that few or none of the aged have immigrated to this colony.

[Passing to the moral condition of the people around him, Mr. Grout has drawn a picture which is fitted to excite the deepest commiseration.]

The degradation of the natives is the more striking, as they seem fitted for high and noble ends. Had all the diligence and ability which they have employed in overreaching, debasing and destroying one another, been spent in efforts to cultivate the arts and sciences, and to devise and promote the means of moral and religious improvement, instead of literally herding, as they now do, with the brutes that perish, they might have ranked with the intelligent and Christian nations of Europe and America. But now all their powers and faculties are unsanctified; and most of their skill and enterprise are employed in works of unrighteousness. And for how many generations this branch of the human family has been living here in immortality and sin; for how many ages they have been wandering from God and the road to heaven, with none to tell them their folly or point them to the Lamb of God, it is impossible now to determine. But true it is that in shutting out from their minds all thoughts of God and eternity; in disregarding all moral obligation to their Maker or to one another; and in excluding from their customs all forms of religious worship, and from their language all terms properly significant of religious thought and feeling, few, if any tribes of the human family have succeeded better than this people. Many of their practices are such as forbid enumeration.

Dress—Dwellings.

[To illustrate the degraded condition of society as it falls under his eye, Mr. Grout makes the following statement in regard to the dress of the natives.]

A few feathers upon the head; a profusion of beads upon the neck and arms, and sometimes upon other parts of the body; a small piece of the skin of some animal about the loins; and, perhaps, a brass ring upon the wrist and a strap covered with hair about the ankles, constitute much wearing apparel as most of the natives are in the habit of using. Some who are under the more immediate influence of the missionaries, have procured blankets; and a few dress somewhat in the style of civilized people.—But for one person properly clad, hundreds and thousands go destitute, even of the beads and skins of animals to which I have referred.

Their houses are simple, small and rude; hemispherical in shape, having a diameter at the base of some eight or ten feet; being in height, at the centre and apex, only four or five feet; having but one aperture, and that at the base, about two feet high, and made to answer for doors, windows and chimney. When they need a fire, they build it in the centre, and sit around it upon their usual seat, the earth.

Their huts are made of wattles and covered with thatch. A mat woven of reeds for a bed, a low wooden stool for a pillow, calabashes and baskets for containing water and food, a spear which is used also as a knife, and perhaps a wooden spoon, constitute their chief articles of furniture. Five or ten of these huts, arranged at about equal distances between two concentric circles made of stakes and bushes, eight or ten feet high, the outer circle having a diameter of four or five rods, and the inner one a diameter of three or four rods, and inclosing a yard for the cattle by night, constitute a kraal. Every kraal is owned by one or two men, who have each a hut to themseives, while their several wives occupy another hut by themselves.

The men make baskets and mats, prepare the ground for digging and planting, store the grain when harvested, take care of their cattle, hunt, visit, and go out to war, if called. The women dig, plant and weed the field, harvest the crops, bring wood and water, cook the food, and take care of their children, that is, their infants, for their larger children have no care taken of them, have no government, no education, little food, and no clothes.—The women carry all burdens, which are to be transported, and make floors of earth for their huts. It is not an uncommon thing to see a poor wife and mother going to the field, early in the morning, to plant or harvest, with a basket on her head, a pick or hoe on her shoulder, and an infant suspended in a sort of sack upon her back. And after six or eight hour's labor, she will return with perhaps the additional burden of the grain which she is harvesting, or of a bundle of wood which she has gathered in the field, or sought in the bush. Oh, how small the number of Christian wives and mothers who know the extreme degredation of those holding the same office and relation in other parts of the world! And when, oh when, shall the time come, that all those who know these things, shall consecrate their labors and prayers, yea, and their own sons and daughters, freely for the redemption and elevation of their sex, on shores where, as yet, the proper dignity and province of woman are utterly disregarded, and all the higher and holier enjoyments of social and domestic life, and of the Christian religion, are unknown!

Respect for Religion—Education.

A kind of regard is paid to the Sabbath, at least so far, in most cases, as to abstain from the ordinary occupations of the week. And the attendance upon divine worship is very full, and constant, both at Umlazi and this place. And these large congregations are usually as orderly and attentivo as most congregations in New England. Many of those who attend, come from a great distance, some of the women six or eight miles, and some of the men ten or twelve. Not long since a company of men came a days' journey from a remote part of this location, arriving just at night, to attend meeting and hear the gospel preached. They wish to have a missionary go and labor among them.

THE INFUENZA.—Throughout the length and breadth of the English Isles, has this epidemic been raging, as well as in most parts of the continent of Europe. In London nearly one half the persons employed in public and private establishments have been laid up. On one day, there were 180 clerks and others absent from the post-office, and 1200 of the police force were off duty. In the country, all classes have suffered from it; and whilst business is impeded pleasure has been almost destroyed. The rate of mortality is frightfully on the increase. Ten thousand persons are said to be laid up with the influenza at Lille, but no case has terminated fatally. At Toulouse there are, it is said, 15,000 persons in a population of 55,000 suffering from that malady.

WHAT THE TEMPERANCE SOCIETIES HAVE DONE.—There are now, says the Albany Spectator, more than 1,500,000 people in the United States who abstain from the use of ardent spirit, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merhants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who had it not been for Temperance Societies, would have been sots; and that at least 20,000 families are now in ease and comfort, who would otherwise have been in poverty and disgraced by drunken inmates.

Religious Intelligence.

OHIO DISTRICT.

Bellbrook, O., (Xenia Ct.,) Jan. 12, 1847.

Dear Br Bassett: As it is made my duty, by the Annual Conference, to report through the "Western Recorder," the condition of my field of labor; I embrace this opportunity of recording the manifold mercies we have recently experinced, as a Church, in this village. During the first year of my appointment on this circuit, I felt that Providence was preparing the way for a gracious revival; upon my return after Conference, we determined to make a protracted effort commencing on Christmas Day, and continuing as long as we should see intimations of good.—My faith was strengthened, by seeing an increased attention to the preaching of the word—an agonizing spirit of prayer for the out-pouring of the Holy Spirit, among those who mourned over the "desolations of Zion," for truly, it has been a time of general declension and coldness among all the churches in this section of country.

On Friday night, December 24, our meeting commenced, and though but few were out, and the prospect by no means flattering, yet we were encouraged by the arrival of that long-tried and zealous minister of Christ, Brother Wm. B. Evans, who came promptly to our aid. Our meeting continued to increase in number and interest. On Monday morning, we commenced our social meetings, which we continued through our protracted effort. On that morning we had a melting season in the house of God, and 3 persons came forward and united with the church.

On Monday night, Brother O. Warrington, of the Lebanon Mission, came to our assistance, and labored with us during the meeting. Nearly every night during the week, persons came forward to the altar of prayer, with "broken and contrite hearts," seeking deliverance in the blood of Christ. At night our brethren preached to weeping and deeply attentive congregations, and in the morning the church would be well filled with persons rejoicing in a Saviour's love—ready to declare his goodness—mourners seeking rest in pardoning love—and others, convinced that they ought to become Christians. Such manifestations of Divine power, I never before witnessed during my ministry, as we enjoyed in our social meetings. One lady, who had been a member of the Methodist Episcopal Church for some time, came forward as a seeker of religion, and soon found the "pearl of great price." Others with heavy hearts left the altar of prayer, but would return in the morning to testify that they had found peace. One man, who had lived forty-nine years without hope, and without God in the world, took his wife by the hand and came forward and united with the church—before the meeting closed their daughter came also. Soon another gentleman took his wife by the hand, and said—"we will go with you."

This work has embraced many of the children of our members. Parents and children have wept, prayed and rejoiced together, commencing the new year 1848, with zeal in the service of God. O! may it be a year of continued prosperity! On Friday, the 8th day after our meeting commenced, Brother Evans was obliged to go back to Lebanon to hold a watch-night and preach on the Sabbath; he returned again on Monday, having received four members into the Church at Lebanon while absent. He and Brother Warrington labored with me until Friday. January 7th, when the meeting closed. Brother McGuire and Hardesty were with us during the last two days. On Friday morning Brother Evans preached an appropriate closing sermon—1 came forward and joined—during the meeting we received 37 members, 1 by certificate from the Baptist Church, and 1 by certificate from the M. E. Church.

Several are still under deep awakenings, who we hope will yet submit to the influence of grace. On Sabbath we had one of the most interesting class meetings I have ever attended. Our church embraces within its fold some of the most promising young men, and women in this community all zealous in the cause of Christ.

On last night at our weekly prayer meeting, another young lady united with the church making 33 members as the result of this meeting.—Others I think will yet unite. If faithful as a Church, Bellbrook is destined to be one of the strong holds of the M. P. Church.

Yours, in Christ,

J. WHITE.

Twin-Creek Ct., Jan. 6, 1848.

Br. Bassett: As revival intelligence is always welcomed by the readers of your paper, and encouraging to the friends of Christ; I rejoice to gladden their hearts; and am happy to have it to record, that the Lord has once more visited us, at West Alexandria, and Liberty.

We have just closed a meeting at those two places, which came off with more than usual interest, especially at West Alexandria. The prospects were rather gloomy, the church being in quite a backsliding state, at the commencement. But, blessed be God, the Holy Spirit came down among us, in an extraordinary manner, and the meeting increased in interest at every appointment. We had some several most powerful conversions, while the entire membership were quickened and made alive. The Lord have all the praise. I will here mention two very extraordinary circumstances, that occurred during the meeting at West Alexandria. The one was the case of a worthy brother, that had been a member of the church for some three years, on probation; but yet without religion; refusing to be taken into full connection, and being opposed to anything like excitement, and especially to the mourner's seat: prompted by the *enemy*, made a violent attempt to take his companion from the altar of prayer! But to the astonishment of all, on the last morning (the 8th,) of the meeting, he was the first to come forward declaring he had been 20 years trying to seek religion in his own way, but all in vain; then fell down begging us to pray for him, saying, "this day is to decide my eternal fate." And like a prevailing Israel, he soon gained the victory and rose shouting the praises of a sin-pardoning God. The next was the case of a lady, who had a dream some three weeks before our meeting, which had considerable weight on her mind; yet she had made no pretensions to religion. On Wednesday morning she rose up in our social meeting, told her dream and feelings, and without any solicitation came forward and gave her hand, at the same time asking the church to receive her.—This surpassed anything of the kind I ever witnessed.

Brother Young was with us at West Alexandria, and labored with his usual zeal and acceptability. Brother Hunt was with us part of the time at both meetings and labored faithfully.—We have received 13 members in all since Conference. May the Lord carry on his work until sin, that dreadful monster, shall be driven to his native abode. Amen.

Yours in Christ,

J. NUTTY.

Washington Ct., Jan. 7, 1848.

Br. Young: I feel it to be my duty as well as [illegible] to address you, and as many of our friends would like to hear from Washington Circuit, by your permission, Brother Bassett, I shall say a few things in regard to matters in this field of labor. I am not disposed to complain as long as the grace of God is my support. But Brethren, there is a dark cloud hanging over this Circuit, and I am sorry to see the state of things that exists here at present. This Circuit has been reduced very low (from 16 to 6 appointments.) Brother Bassett I wish to correct an error in the Report of the Number of Members, 250: there is not 200 members on this Circuit, probationers included. I am still plodding along through the mud in this level country.

Our first quarterly meeting was held at Bethel meeting-house. We were favored with the labors of Fathers Dobbins and Ryan, Brothers Webster, Jacks and Huzzey. We had some of our souls blessed. We continued until Monday morning. Two united by certificate. Next we commenced a Christmas meeting at White Oak Grove, Friday, and continued until Wednesday evening. The church was blessed abundantly. Here we were favored with the able labors of Father Dobbins, though now in his 80th year.—He preaches with as much energy as is common for young men. Father D. has been a professor about 60 years, and has been preaching something like 50 years. Bless the Lord for Fathers in Israel. Next we commenced a protracted meeting at Brother Creamer's, on New Year's day. Here we had a good time. Brothers Dobbins and Ryan laboured with their usual zeal and greatly to profit. Our prospects in general are good. Pray for us.

A. CHANNELL.

WESTERN RECORDER.

PUTNAM, OHIO, THURSDAY, JAN. 20, 1848.

Not too Long.—The account of South Africa in our Department of Missionary Intelligence, will be found very interesting. Don't fail to read it.

News.—It is confidently stated that General Scott is to be recalled, and that General Butler is to take his place. It is also confidently stated that the Asiatic Cholera has reached the city of London, and commenced its ravages in Golden Lane.

Weather—Waters, &c.—Heavy rains last week carried off the snow with which the earth was overspread. This has again produced high waters in the Muskingum Valley. The principal obstruction to navigation is at Beverly, a breach having been made in the Improvement by the great flood. Boats run from Marietta to Beverly from below, and from Zanesville to Beverly from above. If the river remains open for a few days, those who have goods on the way, expect to receive them, by paying some extra expense for storage and portage for a short distance. We are of the number.

We have cooler weather again, and the river is declining.

Too Poor!—A Brother minister in the Pittsburgh District who is very friendly to the interests of our paper, writes us as follows: "Some of our members are *'too poor'* to subscribe for the Recorder, and yet they can with the utmost sang froid *'chaw'* tobacco with a vengeance!"

That poverty, perhaps, is partly explained.

U. S. CONGRESS.

Tuesday, January 4, Senate.—The special order of the day was taken up, viz; Mr. Calhoun's resolutions on the conquest of Mexico.—Mr. Calhoun addressed the Senate at great length in support of his resolutions, after which they were on motion, laid on the table.

House.—Mr. Giddings moved to refer so much of the President's Message as recommended indemnity to the claimants of the Amistad captures to a select committee, and addressed the House at some length in support of his motion, but it did not prevail. The portion referred to, goes to the Committee on Foreign Affairs. A resolution was adopted allowing each member for stationery and other articles, the sum of $35 for the long, and $25 for the short session of each Congress.

Thursday 6, Senate.—Mr. Allen presented resolutions of Ohio Legislature in favor of placing the name of Henry Johnson on the pension list. A bill was passed "To promote the filling up of vacancies in the regiments and companies of volunteers now in the service of the United States." The Ten Regiment bill was resumed. Mr. Hale addressed the Senate at great length in opposition to the bill, showing the grounds of his opinion that the origin of the war, was a purpose to extend slavery.

The *House* occupied the most of three days upon instructions to the Post Master General, in reference to the great Southern Mail.

Both houses adjourned over to the 10th inst.

Monday 10, Senate.—A bill was introduced and twice read, to establish a territorial government in Oregon.

Ohio Legislature.

Wed. Jan. 5. House—A resolution was unanimously adopted recommending Congress so to modify the postage law as to permit newspapers to be sent in the mails free of postage within 30 miles.

Thurs. 5. Senate.—A bill was passed to establish the Commercial Court of the city of Cincinnati.

Fri. 7.—The two houses jointly proceeded to certain elections, which resulted as follows:

Geo. Collings, President Judge of the 10th Judicial District.

Alpheus M'Intyre, Associate Judge, of Sandusky county,

N. Wade and C. K. Smith, Associate Judges of Butler co.

T. J. Anderson, Associate Judge for Miami county.

John Merrill, Associate Judge for Marion county.

Maine U. S. Senator.—W. B. S. Moor, of Bangor, Maine, has been appointed by the Governor, United States senator, in place of Mr. Fairfield, deceased, until the Legislature shall elect.

Ohio Penitentiary.—We have before us the Annual Report of the Directors and Warden of the Ohio Penitentiary, for the year 1847.

The Directors speak of the stone quarry enterprise for the employment of a portion of the prisoners as successful and profitable to the State.

They consider the internal condition and police of the Institution, superior to what it has ever been before. They think this is especially the case in a moral and religious point of view. They speak highly of the zeal and industry of Rev. J. B. Finley, the Moral Instructor, and they think he has been signally successful. They speak also of Mr. L. Dewey, the Warden, as a gentleman of humane and kindly feelings towards the unfortunate inmates, and well qualified to promote their reform.

The Warden, in his report, speaks very sensibly of the advantages of kind treatment towards the prisoners. He observes that the instances are rare, where the stubborn will of the most hardened offender, may not be made to melt before the influence of sympathy and kindness. He says that the convict, tho' degraded and criminal, should be recognized as a man. The number of punishments the past, has been less than in any former year, and yet there has been the most perfect subordination, and general diligence in labor, on the part of the convicts. He gives the following remarkable case.

A test of their subordination and submission to the rules of the prison, and their praiseworthy anxiety to preserve the property of the State and of the contractors, was exhibited at the fire in May last, before alluded to. The fire commenced about three o'clock in the afternoon of the 10th of May, and was not subdued until about seven o'clock in the same evening, covering a period of four hours. The weather had been extremely dry for a long time, and the flames spread with unusual and alarming rapidity, and in a moment of time almost, as it seemed, the whole block, two hundred and thirty feet long, appeared enveloped in flames. At that instant of time, the destruction of the whole Institution seemed almost inevitable. The citizens and firemen, in great numbers, and with great alacrity, rushed to our aid, and the prisoners were in all parts of the yard, mingling with the citizens and firemen, obeying every order, and discharging, in many instances, the most hazardous duties. After a severe & protracted fatigue in a scene so exciting, when the usual signal was given, every prisoner immediately found his way from out the crowd of citizens and firemen, took his place in his respective company, and marched to his cell without the least disorder. All this occurred without the loss of a single prisoner.

The prison library, thro' the exertions of the Moral Instructor, and the liberality of citizens, has increased to over 4000 volumes. Each convict is permitted to draw a book every Saturday morning. The Sabbath School is continued with increasing interest, and is attended with gratifying results. Many have made great improvement, and many who could not read when they entered the school, now read the bible with facility.—Many of the prisoners afford gratifying evidence of moral renovation. The general health in the prison has been better the past year than formerly. Only 6 cases of mortality have occurred the past year.

The number of convicts now in the Penitentiary is 445, a small diminution of the number of the previous year. There are nine females, two of whom are colored persons. The females are under the care of a Matron. Their labor is rendered productive in making up clothing for the convicts.

The earnings of the past year amount to $44,082; of which, $36,058 has been received in cash. The disbursements have been, $28,678; showing that the earnings of the past year over and above the expenses have been $15,404.

The number of convicts sent to the penitentiary within the last year, has been 91, from thirty-seven counties.

The Life of Bunyan, *Author of the Pilgrim's Progress, compiled from his own writings, and other Authentic sources. By Irah Chase, D. D. L. Colby, & Co., N. York*, 1847.

This is the title of a small volume of 166 pages, an unbound copy of which has been forwarded us by the publishers. We have been pleased in the main with the perusal of the work. A sketch of the Life and religious experience of that extraordinary person, with an account of his imprisonment for opinion's sake, given principally in his own language, cannot fail to prove interesting. It gives the reader a glance at the times in which he lived, a period memorable in English history, as he was born in the early part of the reign of Charles I. The names of several of his distinguished cotemporaries are given, likewise the substance of two books, "The practice of Piety," and "The Plain Man's Pathway to Heaven," which were the first religious books read by Mr. Bunyan. They came to him with his wife after their marriage, when otherwise he states they were so poor as not to have 'so much as a dish and spoon between them, of household stuff.' Yet how rich in faith, and how eminent in piety did he afterwards become. The perusal of those two books, was the chief means of his awakening and conversion. That immortal work of Bunyan "The Pilgrim's Progress," evidences a thorough acquaintance with experimental religion, and "the narrow way that leadeth unto life." This book, which has proved a blessing to so many thousands, was written by him chiefly whilst suffering imprisonment for preaching as a non-conformist. Who that has read the work would not be anxious to read also the life of its author. The biographical account prepared by Dr. Chase, makes a neat and cheap little volume, and we doubt not will be extensively patronised.

The Family Quarto.—This is now the title of that neat little publication of our neighbor, Rev. S. Brown of Zanesville, heretofore called 'The Colporteur.' The 'Quarto' becomes more and more interesting, as we trust its patronage is being the more extended. Its industrious editor we apprehend will make its publication a successful as well as useful experiment. Success to a religious paper in Zanesville.

The Western Weekly.—We have received the first number of a large and handsome sheet bearing this name, which hails from Pittsburgh, Pa. It promises to be a literary publication in which the Ladies' Department, conducted by a lady, is to have a full share. The Editors, Messrs. Shiras & Kinsloe, think that the west has ample resources of its own, without being beholden to the East for literature, and their watchword is *Progress*. They say

There are men still living who saw, as it came wet from the press, the first number of the first newspaper ever printed west of the Allegheny mountains. While we think of this fact, let us look to the future, and ask what changes will be witnessed by those who are children now. Fifty years ago the literature of America was a bye-word. To-day our authors are read and quoted with respect in every civilized land. The west must and will have a share in this progress. And there can be no more efficient agent in the development of the talent which is among us, than a literary newspaper.

The only objection we thus far make to the "Weekly," is the same we have to nearly all the eastern Weeklies, viz. that too large a space is devoted to *fiction*, to the exclusion, we apprehend, of matter more instructive and useful. The Editors however promise an "especial watchfulness in regard to the moral tendency of each article." Moreover, as our taste is a chastened one, we know, that that to which we object, is precisely calculated to procure popular favor. The Western Weekly will be furnished at $2 per annum in advance; three copies for $5. We put it down on our list of exchanges, and wish it success and usefulness.

Conference Proceedings.

From the Methodist Protestant.

Florida Conference.

The Florida Annual Conference, assembled on the 10th of December, 1847, at Mount Zion, Leon, county, Florida.

The Conference was opened, with appropriate religious services, by the President, Dr. Miles Nash.

The Conference proceeded to the election of President and Secretary. Bro. M. Whit Smith was elected President, but *respectfully* declined to accept; bro. Thomas O. Adair was elected Secretary. Dr. G. W. Holland, Conference Steward.

The Conference again proceeded to the election of President, and upon the first ballotting, Dr. Miles Nash was re-elected.

The Stationing Committee reported; Dr. Miles Nash, President. Decatur Circuit, T. O. Adair, H. Saxon and W. H. Cassels, Sup. Assistants. Tallahassee to be supplied. Madison Circuit, M. Whit Smith. Black Creek Mission, H. R. Alford. Hillsborough Mission, to be supplied.—Home Missionaries, Dennis Hankins and James J. Joyce: left in the hands of the President, Nathan Lindsey: unstationed preachers, Samuel Knight, Joshua Platt and Wm. McDaniel

The reports of numbers show an increase of 110.

The following minute was unanimously adopted: Resolved by this Conference, that we view with deep regret the increasing dispotism, in communities, embracing members of our Church to conform to the maxims of the world; and we declare it, as our conviction, that to patronize dancing schools, or fashionable balls, is wholly inconsistent with a Christian profession and with the precepts of the Gospel. Titus II. 2, 3, 4, 5, 6:—Those who cherish fashionable amusements, can have but little communion with the Holy Ghost. We therefore affectionately admonish our beloved membership to stand aloof from the above mentioned, and all similar practices.

Next Conference will be held at the First Methodist Protestant Church in the city of Tallahassee, commencing on Thursday preceding the first Sabbath in December, 1848.

Bro. M. Whit Smith was appointed a Delegate to attend the next session of the Georgia Conference, for purposes of fraternal correspondence, &c.

The Conference closed its session at about 6 o'clock P. M. on Saturday, the 12th Dec., 1847. The members, however, remained in the neighborhood, and all attended Church on Sabbath, when the Lord most graciously met with his people; and it was a time of refreshing from His presence. Our prospects are truly encouraging. To God be all the glory!

T. O. Adair,
W. H. Cassels,
James J. Joyce, } Pub. Com.

Biographical.

Written for the Western Recorder.

Br. Bassett: We are again called upon to record some of death's doings in the family of our beloved Brother and Sister, Daniel and Elizabeth Frazier, who were formerly residents of Salt-Creek Township, Muskingum county, Ohio—who have been recently called to follow five of their beloved children (all within a few weeks) to the house appointed for all living. The grim monster accomplished his work of desolation by that fatal disease, Low Typhoid, commencing with the eldest son.

Br. Lewellen Frazier,

Like many others, spent the early years of his life in the pleasures of earth and sense, until near two years ago, when in attendance at a meeting where Brother Thomas Potter preached, when the word came with power and reached his heart. But he concealed it for a time, until near the time of the sitting of the Annual Conference one year ago last fall, when he attended a protracted meeting that was held at Mt. Pisgah, by Brothers J. Ady, J. McCann, and Wm. Sears. When he with his father, one brother and one sister, (Geo. and Keziah,) united with the Mt. Pisgah class, Methodist Prot. Church, Pennville circuit.—But he did not experience a change of heart until the spring following, when he obtained pardon thro' the redeeming merits of Christ. He continued to give evidence of the power of a living faith to the last.

On the 3d of August last, he was seized with his last illness, and lingered until the 30th inst., during which time he bore his afflictions with much patience and resignation, testifying to all that he had a home high up in heaven. He died in the 34th year of his age.

Dr. Amos Frazier,

Who had never made a profession of religion, but who had received very serious and deep impressions in relation to his future state, at the 3d quarterly meeting of the Pennville circuit, held at the Mt. Pisgah meeting house, in May last.—Being a practicing physician, he was called away before the meeting closed, no one knowing his feelings or intentions. He said but little about it until his brother Lewellen was taken sick when he was called upon for medical aid, when no doubt but those impressions were again revived, which continued with him until the 15th of August, when he was seized with his last illness. He seemed to have some very strong presentiments of his rapidly approaching dissolution, when he commenced seeking salvation in earnest, and shortly after he obtained pardon in the merits of the Savior. On the 3d of September last, he departed in peace in the 31st year of his age, leaving a wife and two infant daughters with a large circle of relatives to mourn his loss, but they do not mourn as those who have no hope.

Geo. L. Frazier,

Who was by the same fell destroyer thrown upon a death bed before the death of his brother Lewellen, and such was the violence of the attack that he was not able to attend the funeral of either of the two former, but he was not long estranged from them, for on the 12th of September, he bid adieu to a troublesome world, in great peace and triumph.

A little before he departed, when asked by his father if he was sensible that he was dying, he replied, he was, and then broke out in the following strains of praise—Glory, glory! up to heaven, up to heaven! and then repeated the 24th Psalm, and then breated his last. He died in the 25th year of his age.

Keziah Frazier,

Who was violently attacked on the first day of September, with the same malignant disease, and with much patience and christian fortitude, she endured her afflictions until the 3d of October last, when she exchanged this troublesome world for a seat at her Saviour's right hand, leaving to all the most clear evidence that the religion of Christ which she professed, and which sustained her in life, also sustained her in death. She died in her 20th year, in great peace, perfectly sensible and composed to the last. She died as she lived—an exception to all who knew her. "Blessed are the dead that die in the Lord."

Lydia Frazier,

The youngest and last of five of the same family, all of whom fell victims to death by the same disease. She lingered for some length of time. But at length sunk in death, on the 11th of October last. Being very young she had never professed religion, yet in death she gave satisfactory evidence that she was going to join with her brothers and sister a happier state above. She died in the 12th year of her age.

Thus our beloved Brother and Sister Frazier have been called to part with five of their beloved offspring, but they sorrow not as these who have no hope, for they are living in anticipation of a happier meeting above. May the Lord guide them in life, sustain them in death, and introduce them into the joys of heaven, with those dear departed ones, to go no more out for ever and ever. Amen.

C. J. SEARS.

Chesterfield, O., Jan. 3, 1848.

Written for the Western Recorder.

DR. DAVID PIERCE.

To record the decease of respected and endeared christian friends, is a painfully pleasing duty. How often has such a record to be made? How many of our dear friends rest with the slumbering dead? We have lost a true friend, in the death of Dr. D. Pierce, who expired on the 2d inst. at his residence in Cross Creek township, Washington co. Pennsylvania, in the 49th year of his age. The affliction of our departed brother, commenced with hemorrhage of the lungs, but assumed the fatal and distinct type of Chronic Bronchitis. For six months did he struggle with disease, before he yielded the contest, and sunk into the repose of death.

In his eighteenth year, he saw himself to be a sinner, and fled for refuge to Jesus, the Saviour of sinners. He then united with the M. E. Church, and continued in her fellowship until the organization of the M. P. Church; when, as a friend of mutual rights, he became one of that noble and fearless band of christians. His affection for the church of his choice was sincere, ardent, and constant. He loved Zion, and sought her prosperity. As a Class-leader, Steward, Trustee, and Delegate did he serve the church.—When filling these several offices, he was faithful to his trust. It was his delight to meet his varied responsibilities, seeking thus to contribute to the strength and prosperity of the church. A portion of his means was always ready when the church would call, while he lived; and now that he is dead, the circuit to which he belonged, will receive an annual legacy from his estate, for many years to come.

He loved and highly prized the means of grace. He loved them, because Jesus had instituted them; he prized them, as their use afforded strength, and peace, and consolation to his soul. Though, as a Practitioner of medicine, he had an extensive and laborious practice, and from weariness and exhaustion, might have excused himself from a punctual attendance on the services of the sanctuary; yet his soul loved the solemnities of Zion, and with almost unequaled constancy, would he go with those that kept holy day. In him, and for him, the grace of God had accomplished much. Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, patience, existed in him, in a good degree, as the fruits of the Spirit. And in these fruits did he seek to abound, yet more, and more. O with what distinctness and impressiveness, did they shed their holy lustre, thro' his protracted illness. He murmured not; he repined not; but with christian submission, did he suffer the whole will of God. When in health, he often anticipated the death struggle, with fears and painful apprehensions. His faith in God would not falter; but his flesh would shrink at the thought of dying. But when the struggle came, his lively sense of the Saviour's sufficiency, banished his fears, and made him joyful and triumphant. On the evening before his death, he said, "the fears which have often trobled my mind, when thinking of the hour and article of death are all gone. All is well. The victory is won. I feel nothing but love; love to God, and love to all mankind." In this strain, he continued to indulge, to the comfort of his family, and the joy of his friends. As the last hour drew near, he was much inclined to sleep; but at intervals, he would say with a clear and distinct voice, "Jesus can make a dying bed, feel soft as downy pillows are; while on His breast I lean my head, and breathe my life out sweetly there." The hour came, and he slept away in death, without a struggle, or a groan. He left a wife and five children all of whom he committed to the keeping of a gracious God.

His body sleeps beside the mouldering bodies of his two infant sons; but his spirit is with Christ, chanting the chorus of the skies. Farewell to thee my Brother! I lament thy loss on earth; but to meet thee in Heaven, shall be the aim and effort of thy PASTOR.

Pittsburgh Christian Advocate, please copy.

Eldersville, Pa., Jan. 13, 1848.

News of the Week.

The Pope and the Jews.—One of the present Pope's most praiseworthy reformations has been in behalf of this opressed part of the population of Rome. They number about 8,000 and have hitherto been obliged to reside in an enclosed place, called the Ghetto, on the north side of the Tiber, entirely insufficient, and therefore miserably crowded and unwholesome. The gates of this inclosure were shut at sunset, and a Jew found outside after this time was imprisoned.—They were, however, allowed the privilege of depositing goods for merchandise in buildings without the enclosure. Another prohibition was from the practice of any of the liberal or artistical professions. The Pope has commenced examining into these and their other grievances, and has appointed a Commission to propose improvements. As a consequence, the confinement of the Jews to the Ghetto is already abolished and other ameliorations are about to follow. Cardinal Ferretti has avowed himself the patron and protector of the Israelites. The Roman populace have shown themselves worthy of liberty, by the cordiality with which they have welcomed the accession of this hitherto despised race to some of their own privileges. Dinners have been given to them, and bodies of artisans have visited the Ghetto to offer their congratulations. The Jews themselves are full of the most enthusiastic gratitude toward their benefactor, and have sent a deputation to the Pope, headed by their Rabbi, begging to be permitted to enrol themselves as a National Guard, armed at their own expense, to join in the defence of the Papal States. Some of their most learned Rabbis have also pronounced the present Pope the Messiah.—*Scott's Weekly Paper.*

Singular Arrest of a Rogue.—The Newark N. J., Advertiser of the 28th ult., says:—We mentioned, yesterday, that a lady of this city had been robbed of a gold watch and trinkets, by a forged note handed to her by a little boy, purporting to come from a friend asking the loan of them. On inquiry it appeared that the unsuspecting little fellow was accosted in the street by a man with his face muffled, and solicited to take the note. On returning to him with the watch the villain gave the boy a two shilling piece and left. The husband of the lady robbed, S. S. Morris, Esq., on being informed of the circumstance, suspected a fraud, and a slight circumstance pointed to a young man in New York, whither he went in company with an officer, Southward, taking along the lad, only about ten years of age in pursuit of him. While passing up Broadway with a New York officer, they met a stranger whom the lad identified as the villain who had deceived him. The fellow was soon brough to a confession by the address of the officer, the watch and its appendages were restored, and he taken in custody, to answer for his crime. The arrest certainly a remarkable case.

Destructive Fire.—*Two steamboats Burnt.*—Last evening about 9 o'clock, an alarm of fire was given, which was found to proceed from the burning of the steamer Wolcott, lying at the lower end of Paterson street. The Wolcott is almost entirely destroyed. She is the property of Mr. Robert Taylor, and had been laid up for the winter. There was no persons on board at the time, nor had there been any fire. She was insured to the amount of $4.000 in the Fireman's office. How the fire originated is a mystery.

Near the Wolcott, the splendid steamer Jewess, of the Norfolk line, lay, taking in passengers and baggage, and making preparations for her departure to Norfolk. She had no steam up, and on account of the ice in the basin, could not be moved from her position. She caught fire from the Wolcott, and was almost destroyed—the after-part almost entirely burnt out. Soon after she caught she was scuttled, and sunk gradually until she came to the bottom. The water however, was not very deep at the wharf, and that part of her upper works which was saved, was only rescued by the untiring exertions of the firemen. We understand there was no insurance upon her.

The steamer Planter was outside of the Jewess. She was hauled off and sustained but little damage.

Two schooners laden with wood, were lying along side of the Wolcott—one of them, the Volunteer, Captain Wright, from Wicomico river but last from Cone river, suffered to the amount of $300 or $400. By extraordinary exertions, they were hauled off and saved. Their safety may be placed to the credit of the members of the Liberty and United Fire Companies, who used their utmost exertions to preserve them. The firemen were all promptly on the ground, and as usual did good service.—*Balt. Sun.*

An application is before the Legislature for the incorporation of the "Dresden Bridge Company," for the purpose of erecting a toll bridge over the Muskingum river at the village of Dreden.

Dresden is a growing and enterprising place, and affords an excellent market for all kinds of produce, and hence we are not surprised to learn that the farmers in that vicinity, and especially those residing on the opposite side of the town manifest a deep interest in the success of this project.

Should the act pass, of which there can, we suppose be no doubt, the bridge we learn, will, unquestionably, be built at an early day. Success to this, and many more improvements of a similar kind.—*O. Statesman.*

Another Awful Steamboat Explosion.

Destruction of the Steamboat Blue Ridge—Twenty or Thirty Lives Lost!

The Cincinnati Chronicle is indebted to the accommodating clerk of the steamer Fairmont, A. J. McClure, just arrived from Pittsburgh, for a copy of the Gallipolis Journal Extra of yesterday, from which we gather the following particulars of the explosion and total destruction of the steamer Blue Ridge, on her downward trip to this city. This dreadful casualty occurred on Saturday night, at 1 o'clock, about three miles below Gallipolis, whilst a severe and terrible snow storm was raging with great fury.

She blew up, under way, with a tremendous explosion, reducing to a perfect wreck all of the cabin immediately over her boilers. She commenced sinking almost immediately, and in a few minutes the hull sunk leaving the cabin afloat—to the top of which such of the passengers as were saved retreated for security. As fast as possible, they were conveyed to the shore in the yawl; but before they were all relieved from their perilous situation the cabin had floated some six or eight miles. The passengers were taken to the farm houses in the immediate vicinity, where every possible attention was rendered to the sufferers by the hospitable occupants.

Information of the disaster was immediately sent to town, and a number of our citizens lost no time in repairing to the scene, to render what assistance they could—among whom was Docts. Naret, Morgan, Hibbard and Maxim, who were active wherever their services were required in supplying remedies.

The Captain, Wm. Summers, of this place, was one of the last to leave the wreck, although quite severely wounded by a fracture of the knee. To leave with him was George Beard, bar keeper, and a deck hand, Daniel Smith, both of whom were sadly disabled. Their sufferings must surely have been severe, as the night was cold, with snow.

The owner of the boat, James Paine, Esq., was the last one to leave the floating wreck, and indeed did not leave it until he had it safely moored at Eighteen creek, thus saving most of the baggage which the extent and suddenness of the explosion had compelled the passengers to leave in their state rooms.

Many of the passengers and crew, who had escaped unhurt, were compelled to swim ashore, and then wander in the cold, through the fields in search of shelter.—Some were one and two hours thus exposed.

As to the number lost we have not been able to arrive at any very just conclusion. Say those who know best, not over twenty. We think, from the best information we can gather, there must have been near seventy persons on board. We annex as full a list of the passengers and crew, both lost and saved, as we have been able to gather.

Jas. Ruffner, Kanawha; W. B. Kontz, do; Maj. Early, U. S. A: Wm. F. Whittaker, Ka., clerk; Daniel Goshorn, Ka.: Isaac Barker, Ka., B. F. Nickers and sister, Ka.; Mr. Stewart, wife and three children, Ka.; Mother-in-law, dead; Mr. Overshiner, missing; Mr. Tosso and daughter, Cin.; Joseph Brulon, Cin., missing. B. Gubert, Louisville; Mr. Wright; Samuel Langly, Gallipolis; F. J. Sanns, do., missing; G. Beard, do., scalded, and since dead; Joseph Miller, Va., missing, wife saved; Mr. Duke, Maysville: Mrs. Porter and child, Gallipolis; W. W. Cornafax, Ky., S. A. Paulett, Lynhburg, Va.; Captain Summers, Gallipolis, injured slightly; James Summers, 2d clerk, Gallipolis; Albert Summers, watchman, badly scalded; Captain James Payne, Ka.; P. Wright, Ka., badly hurt; H. Colt, 1st engineer; J. Kontz, 2d do; J. Bayse, slightly scalded and bruised; J Mays, carpenter; Wm. Gardner, deck hand; G. Gardner, do; S. Gardner, do; A Carpenter, do; John Carr, badly scalded; P. Carpenter missing; N. Souverain, Gallipolis, badly scalded, with leg broken; John Mann, fireman, colored; A Bentley, do, do; E. Scott, do, do; F. Scott, fireman, missing; D. Page, colored, badly scalded; A Lynch; Wm. Armsted; Ben. Dans, 1st cook; Gerge Crans; W. Hendricks, 1st clerk; Chambermaid; there were 15 deck passengers, fate not known.

In the above list, are all saved that are not marked dead or missing.

The Leha, lying at Pt. Pleasant, immediately repaired to the scene of the disaster, as soon as she received the information, and on Sunday evening brought to this place all of the wounded and disabled but two.

Along the shore, in the vicinity of the explosion, were found scattered trunks, boxes, hats, caps, coats, pants, &c., together with large portions of the wreck all presenting a most melancholy sight.

Few of the passengers saved anything—having to go ashore in their night clothes. There were six ladies on board, all of whom were saved except one.

Great praise is due Ham Hay, for his exertions in behalf of the sufferers on the wreck, having put off with a skiff to their rescue as soon he heard the explosion. He undoubtedly saved many lives.

The boat caught fire twice, but happily was speedily subdued.

The second pilot, sleeping in his room, was thrown on shore, a distance of about one hundred yards, and escaped with but some slight bruises. The second clerk, James Summers, was thrown into the river, and swam ashore, escaping without the least scratch.

Mr. Langly, although unmured by the explosion, still suffered severely from frozen feet, hands, &c. He swam ashore, having put his life-preserver in requisiton to buoy him up.

There were three horses on board, one of which was found on shore after the explosion. The other two were missing.

The explosion was undoubtedly caused by defective boilers, together with an insufficiency of water. The boilers had been in use nine years last fall.

The A. N. Johnson.

The loss of life on this boat has been, we regret to announce, greatly understimated. It now appears that instead of *eighty lives being lost, in all*, ONE HUNDRED AND FOURTEEN PERSONS WERE DESTROYED. This is truly terrible, and we hope that no efforts will be spared to trace out the cause of a calamity so horrible.

The Maysville Eagle, after a full investigation of the facts gives, the number above stated as the loss of life *thus far ascertained.*

Mr. A. Richardson, of Wheeling, and Mr. Robert McGowan, of Zanesville, have died since the accident, of their wounds.

The Eagle says,—'Fragments of several human bodies were found some distance from the boat, in a cornfield. Hardly any other circumstance could furnish so keen an idea of this scene of horror and distress.'

Mr. John Galbraith, of Birmingham, scalded, is at the Lee House, Maysville.

Bernard B. Killen and Joseph S. Nixon, of Pittsburgh, are at the house of Dr. Woods.

Mr. W. H. Dorsey's name appears among the wounded, as badly bruised. He is recovering. He was rated in the newspapers as second pilot—a mistake, he is a thorough pilot, ranking with the first, we believe.—*Pittsburgh Journal.*

Zanesville Improvements.

We have frequently alluded within the last year to the prospects of improved business in Zanesville, and it affords us pleasure to be able now to name two other enterprizes that are fully determined upon, and will be pushed ahead with all possible energy.

The first is a *White Lead Factory*, to be undertaken by JESSEE KEEN and HENLY L. CASE, (in which a third partner will probably be interested.) The matter is fully determined upon, but arrangements as to location and other particulars are awaiting further developments. The second is a *Rolling Mill* and *Nail Factory*, to be put into operation by a company from Pittsburgh. They have bought the HILLIER property with some adjoining lots on Underwood street near the river, and expect on the breaking up of winter to commence operations with a strong force, so as to get their buildings up by the first of October; when they expect to be ready for operations. They are practical men, having their own capital, and expect to remove here and engage personally in the business. An offer was made, we understand, for an investment of Zanesville capital, but they declined, as their means were sufficient. They expressed themselves highly pleased with the great facilities for coal, &c., and did not hesitate to say that the advantages in every respect, far exceeded their anticipations.

This is an important move and while it must bring quite an accession to the population, it will aid in developing the resources of the place, and its facilities for manufacturing purposes.—*Zanes. Gaz.*

THE SENATE has confirmed the nomination of the Hon. John W. Davis, late Speaker of the House, as the Commissioner to China, to take the place vacated by the death of the Hon. Alexander H. Everett; also that of Colonel Rowan, to Naples, to take the place of Colonel Polk; also of Dr. Niles, to Sardinia.

A SAD CASE.—We regret to learn, says the Germantown Telegraph, "that Mrs. Sarah Potts, residing in Moreland township, Montgomery county, an elderly lady, and the widow of Jonathan Potts, a soldier of the Revolution, died on the morning of the 19th inst., from the effects of arsenic, which was eaten with a piece of pie—the pie sprinkled with arsenic, having been placed in the cellar for the pupose of destroying rats, whence it was taken by the old lady in mistake. As soon as the fatal error was discovered, a physician was sent for, and everything done that the exigency of the case demanded. Hopes were entertained of her recovery until the Friday following, when a change took place for the worse, and death supervened."

Terrible Explosion of Gunpowder—Steamer Sea Bird Blown to Atoms—No lives Lost!!

LOUISVILLE, Jan. 7, P. M.

The Steamer Sea Bird from New Orleans for St. Louis loaded with one thousand kegs of gunpowder took fire on Wednesday last near Cape Girardeau. The crew and passengers had barely escaped, when the powder in the hold exploded, blowing the boat to atoms. The report was heard at a distance of forty miles.

Another Steamboat Explosion--Several Lives Lost.

ST. LOUIS, 11, 9 P. M.

The steamboat Planter burst both her boilers on Wednesday, 5th instant, at Jones' Ferry, Illinois river. The entire cabin was torn to fragments by the explosion. The wreck took fire, but by timely exertions the flames were extinguished. Five persons were killed, and the Captain, Clerk, and Engineer, and many passengers severely scalded—some fatally.

The steamer Bearstown, an Illinois river packet, came in collision with the Ohio Mail, near Portage, and sunk in five feet water—Ohio Mail unjured.

NEW TERRITORIES.—It is said that the Committee on Territories will, doubtless, propose four New Territorial governments in our present limits, viz: Nebraska, west of Missouri, Itaske, north of Wisconsin; Minesota, west of the same; and another Territory running up to the extreme north-western boundary. Here are four States, with eight Senators, ready in a few years to come into the Union, as non-slave-holding States.—*Cin. Commercial.*

THE ELEPHANT COLUMBUS AND HIS KEEPER.—A night or two ago we paid a visit to the Menagerie, feeling some curiosity to see and learn something respecting Columbus, since the arrival of his former favorite keeper, Townsend, who was sent for immediately after the recent trouble.—It appears that when Townsend, on his arrival, presented himself before the animal, he instantly recognized him, and gave numerous tokens of pleasure and gratification. The keeper accosted him in these words: "Well, Columbus, so you have been a bad boy, have you, you scoundrel?" The elephant on hearing this, snorted and put out his trunk and embraced him, gently and affectionately. No one, however timid, need be afraid to go and see Columbus now, for he is as docile and tractable as a lamb, under the eye and guidance of Townsend, who had previously been with him about ten years. Such was the intense curiosity of the public on Christmas Day to see the noble beast, that upwards of 7,000 persons visited the Menagerie.—Saturday Gleaner.

One thousand nine hundred and fifty-eight foreign emigrants arrived at New Orleans on the 20th ult. They were mostly from Germany.

FATAL ACCIDENT.—Martin Earhart, from Hamilton, clerk in Riley & Wood's Store, corner of Fifth and Vine streets, was killed in front of Coleman's Marble Factory, yesterday morning, at 12 o'clock, by a large timber, thrown from the upper story of the factory, which struck him on the back of the head. The person who threw the timber, previously looked out to be certain that no one was below. Mr Earhart, (who had gone into the house from more curiosity,) went out just at the moment when the timber was thrown. He died almost instantly. The deceased was about twenty years of age, and was much respected and esteemed.—*Cin. Com.*

NEW COUNTERFEIT.—A counterfeit *ten*, on the Lafayette Bank of Cincinnati, has made its appearance. Three of them were presented at Ellis & Morton's yesterday.—They are well executed, and may be passed off on those who are not good judges of money. Be on your guard.—*Cin. Com.*

APPOINTED.—Among the appointments recently made by the President, we observe the name of Thos. J. Morgan, of Ohio, as Secretary of legation to Brazil, in place of R. Walsh, recalled. And Ebenezer P. Kendrick, of Ohio, Surveyor of Virginia Military District, in Ohio, in place of Wm. M. Anderson, resigned.—*Z. Gazette.*

FATHER MATTHEW AT THE ANNIVESARIES.—The Journal of the American Temperance Union contains a letter from Father Matthew, which gives the following announcement.

"I shall, please God, leave Ireland for my mission to the United States early in the ensuing spring; and should circumstances permit, I shall, with pleasure and thankfulness, avail myself of the proffered invitation of Messrs. Grinnell, Minturn & Co., to sail under the command of that zealous friend and supporter of our cause, Capt. Knight, of whose acquaintance I feel proud. I hope to reach New York in time for your anniversary meeting."

SAGACITY OF THE ELEPHANT.—The tragical event at the Menagerie, resulting in the death of poor Kelly, has made the elephant the chief lion of Philadelphia, says the City Item. A morning or two after the terrible occurrence, the caring Driesbach took him into the ring for the purpose of dressing his wounds, made by sundry thrusts of pikes, lances and pitchforks, in the efforts to subdue him. The Elephant appeared to be ill at ease, and sought to attract the attention of Driesbach, by gently fondling him with his trunk, and then pointing to his foot, slightly raising it from the ground, and in various ways challenging particular notice. This aroused Driesbach's curiosity, and on inspection he discovered he had run a large splinter of white pine into his foot. Pincers were procured and the piece extracted, at which the joy of the monster knew no bounds and he repeatedly thanked Driesbach in the only way that an Elephant can thank any one. It is curious that he is quite friendly now with Driesbach, although for six years he has sought repeated to kill him.

TRUE, EVERY WORD.—Somebody, who writes more truthfully than poetically, says:—An angel without money is not thought so much of, now-a-days, as a devil with a bag full of guineas."

A BENEVOLENT MAN.—The Boston Journal say:—"John Augustus has, during the past year in our criminal courts, bailed 157 prisoners, most of whom were drunkards and minors. During the past six years, Mr. A has become bail for 635 persons, the whole amount of his bonds being $45,750, and only in a single instance has he been compelled to pay his bonds, and then only for $100.

THE SHIP FEVER.—The ship fever is raging at Quarantine on Staten Island, New York, to a fearful extent.—Nearly a thousand immigrants and seamen are inmates of the institutions, and a large portion of them are down with the fever. It is very fatal—so much so that a large number of the physicians and nurses have died of the disease. Some now are dangerously ill.

☞ THE PENNSYLVANIA CANAL.—A Card has been issued from the Canal Commission's Office, which announces that all the repairs to the main line and railroad between Philadelphia and Pittsburgh will be completed by the middle of February, and that the navigation will be resumed at as early a day in the Spring as the weather will permit the water to be let into the Canal.

On the 21st ult, a fire occurred at Detroit, which destroyed the following business places:—Mr. A. Kibben, grocery store; Schitter, tailor; A. B. Calhoun, grocer; J. B. Sabine, sadler; H. Mamvilla, shoemaker; M. Drongager, watchmaker; H. Kunze, shoemaker; Wm. Welling, shomaker; John Smith, shoemaker; Jacob Reigler, tinsmith; Dr. Brockhouse; E. Chope, blacksmith; Wm. Long, carriage-maker; Moore, livery stable;—$15,000 worth of goods were burned.

"FONETIC."—A student of phonography has come to the conclusion that the science is "2 hard 2 b lurnd, and fit only 2 b laft at."

SOMETHING UNCOMMON.—On Christmas day there was no ice in the North River at Poughkeepsie, a fact which has no precedent in the memory of the 'oldest inhabitant.' But a few years since, heavy laden teams were driven across on the ice about Caristmas time, at that point of the river.

TEACHING A MOTHER.—"With pleasure," says Mr. James Griffin, of Portsea, England, "I communicate to you a fact which came under my notice a short time since, of a boy in my class. This lad I have observed for his attention to his teacher, and general steadiness of behaviour at school. One Sabbath after he had repeated his lesson to me, I asked him if he thought he had received any benefit from attending the school? He hesitated some time, and then answered, with a pleasing modesty, "If I have not, sir, my mother has, for since I have belonged to the Sunday school I have got tickets enough to by a testament, and I took it home & taught my mother her letters, and now she can read any chapter in the Bible."

THE LARGEST CHURCH IN THE UNITED STATES.—The first African Church, (Baptist,) Richmond is the largest body of communcants, in connection with a single congregation, in the Union, being *two thousand four hundred and seventy.* The other churches of the same denomination in that city, report in addition *two hundred and sixty-eight* colored members. Total number, 2,728.—*Sabbath Recorder.*

The Italian Reform.

The European correspondent of the N. York Evangelist says, in reference to this subject: Already a religious or rather an ecclesiastical party is forming. The party of progress reproaches that of resistance with wishing to fatten on the hard earnings of the people in making gain of religion. Take the following words from an Italian journal, addressed to the retardatory class of the clergy:—"Ye are the Scribes and Pharisees of whom Jesus Christ spoke;—with whom to swear by the altar is nothing, but by that upon the altar is everything; ye are the whitened sepulchres, which appear fair without, but within are full of dead men's bones and all uncleanliness. You are those denominated by Jesus Christ serpents, and a generation of vipers. Ministers of the gospel, ye corrupt the gospel and reduce it to a dead letter and barren forms. Ye pretend to be the disciples of Simon Peter, while ye are only the disciples of Simon the magician; for you sell the things of God, and farm the ignorance of superstition. Ye are not the successors of the apostles who traversed the whole world, and endured martyrdom in defence of the truth. Ye are the successors of those Pharisees who persecuted and crucified Christ, because he preached the truth, and of whom he said, 'Woe unto you, Scribes and Pharisees, hypocrites: blind guides, who strain at a gnat, and swallow a camel.'"

DEMAND FOR NEW EFFORT.—The Committee of the American Tract Society say, in a recent appeal, they have commissioned one laborer after another to destitute fields, until the number of Colporteurs is more than 200: including those speaking the German, French, Danish, Spanish, and Welsh languages, and exclusive of 92 theological students, who have closed their labors for vacations. To meet the demand for publications, 170 persons are steadily employed in the printing office, who, with steam presses, produce not far from 3000 books daily, besides other publications. No less than $136,000 worth of books and tracts have been issued in eight months of the past year; and every tendency is to increased efficiency, with a single draw-back.

The Treasury of the Society is empty and embarrassed, and its wide-spread operations must be curtailed, at a time when every motive of benevolence impels to their expansion, unless there is immediate relief.

CENSORSHIP OF THE PRESS.—As an indication of the very marked advance of liberal sentiments at Rome, Rev. Mr. Boassel, the French correspondent of the New York Evangelist, mentions the following extraordinary concession of the Sovereign Pontiff: The Pope in order to avoid the responsibility of a somewhat pithy article in the journal, deposed the Censor, who had suffered it to pass. Immediately the editors of the seven principal papers in Rome declared that their editions would cease to appear until the liberal Censor was restored to his place. The Pope yielded and restored the Censor. It is one step towards the abolition of a preventive Censorship.

WEIGHTS OF GRAIN ESTABLISHED BY LAW IN OHIO.

Wheat, per bushel	60 lbs.
Rye, " "	56 "
Barley, " "	48 "
Oats, " "	33 "
Corn, " "	56 "
SEEDS.	
Timothy Seed, per bushel	42 "
Clover " " "	62 "
Flax " " "	56 "
OTHER ARTICLES—CUSTOMARY.	
Peas, per bushel	56 "
Beans, small white	60 "
Beans, large	50 "
Potatoes, per bushel	60 "
D. Peaches, " "	33 "
D. Apples, " "	25 "
Bran, " "	10 "
Shorts, " "	18 "
Middlings, " "	45 "

POLAND.—Letters from Presburgh say that the news from Gallicia is terrific. Famine and disease are committing such awful ravages among the peasantry, that in almost every village a third part, and even the half of the population is dead. All the misery of Ireland is being reacted in this wretched country.

AWFUL DEATH.—A man, named Hillary Warren, at Whaleysville, in the upper part of Somerset county, Md., was burnt up alive in his own house on Sunday morning, the 26th ult. Endeavoring to save some of his property from his dwelling, which was on fire, he was caught by the fall of a portion of the building, and before assistance could reach him, perished in the flames. His bones were all that were found of him after the rubbish had been removed.

FIRE ENGINE FOR TURKEY.—The barque Santee, which left Boston on Tuesday, for Smyrna, takes out a new fire-engine for the Turkish Government, to form a more efficient fire department for Constantinople.

SOUTHERN TELEGRAPH.—We learn from the Charleston Courier, that the wires between Fayetteville and Raleigh are up, and ready for operation, and that the work is rapidly progressing from these points, both north and south. There is every probability that, before the end of this month, *Charleston will be in instant communication with Portland, in the State of Maine.* The further progress of annihilating time and space, southward and westward, is rapidly going on.

A NATURAL CURIOSITY.—The late freshet, in washing away a portion of the bank of Claypool's Run, in Greenfield township, has brought to light a relic of antiquity. Mr. Isaac Claypool discovered, a few days after, a large Elk-horn, which is now in our office, subject to the inspection of the curious. It measures about three feet in length, and has on it five prongs. The main prong is broken off—probably two feet of it. As it is, weighs about six pounds.—*Lanc. Gaz.*

FACTORY BURNT.—The cotton factory at Fitchville, Conn., near Norwich, was destroyed by fire on Thursday morning last, and the greater part of the machinery was involved in the ruin. It was owned by Mr. Asa Fitch, was new, and estimated to have cost about $140,00, and was insured to the amount of $80,000. The sudden alarm occasioned such a shock to the watchman Austin, that he went into successive fits which soon terminated in his death.

A NOVEL PERFORMANCE.—The greatest novelty that has ever been seen, is at present exhibiting at New York, and consists of a number of canary birds, some 20 or more, that have been trained to draw carriages, wear cocked hats and coats *a la militaire*, fire off small cannons, dance on the tight rope, stand on their heads, and perform various other feats, that display a capacity to learn and be trained, which no one could imagine the feathered race possessed. As might be expected, the performances are witnessed by hundreds of ladies and children daily.

Steamboats Disasters.

The recent steamboat disaster on the Ohio river, an account of which will be found in another column, was of so fatal and horrible a character, that we at first experienced some reluctance in placing the details in our colums. We would indeed prefer to save our readers from the infliction of such a tale of suffering and death—should we not say of murder?—but it is one of those painful duties of the press which cannot be escaped. Would that we could suggest some plan by which such wholesale destruction of human life, under circumstances so sudden and afflicting, could be prevented, or their occurrence even rendered less probable than they are at present, among the travelling community.

Some years ago, there were laws passed, we believe by Congress, the object of which was in some way to give greater security to passengers in steamboats, and especially on our Western waters. The effects of those laws, however, do not appear to have had a very salutary influence in restraining the rashness, and in promoting the vigilance of steamboat owners, commanders and engineers. And, inasmuch as those laws appear to have failed, either in their stringency, or in the neglect or impracticability of their execution, it becomes the duty of Congress to make a further effort to protect the lives of our citizens against the wantoness, ignorance, and heartless cupidity of all concerned in the transportation of passengers either by railroads or steamboats.—*Saturday Courier.*

The Sandy and Beaver Canal has been completed. It commences at Glasgow, on the Ohio river, distant about forty miles from Pittsburgh, and, passing through the richest agricultural region of the State of Ohio, terminates in the town of Bolivar, on the Ohio canal, seventy-three miles from the beginning.

A Frenchman, while passing, intoxicated, at the time, through a street of Cincinnati which had been overflowed in the late freshet, fell into a cellar filled with water and was drowned. Great efforts to recover his body had proved unsuccessful.

FAIRFIELD MOVING.—The citizens of Fairfield Co. held a large meeting at Lancaster, on the 6th instant, to take into consideation the propriety and importance of a rail-way connection with Newark, Columbus or some point between those towns. A series of pertinent resolutions were adopted, and able addresses were delivered.—*Zanes. Courier.*

A flagrant insult was offered to a worthy creature, at Pittsburgh, a few days since; a fellow offered a lighted cigar to one of the elephants of a menagerie. The elephant acknowledged his politeness with a wipe over the ribs, which sent him half across the arena, Big as the elephant was he was not *great beast* enough to *smoke in public!*—*Saturday Courier.*

SKELETONS.—In digging on the line of railroad in Sanbornton, N. H., eight skeletons were found in a sitting posture, facing towards the east. It is supposed that the spot was once used by Indians as a burial ground.

A LUCKY PRINTER.—Thomas M. Myers, one of the United States Volunteers, has married a Mexican Senorita, worth $300,000. Mr. Myers is a graduate—not of a college—but of the Village Record Printing Office, published at West Chester in Pa.—*N. Y. Sun.*

Notices.

☞ **How Many New Subscribers Will Be Furnished Us By Our Agents, To Commence With The Year 1848?** ☜

Washington Circuit, Ohio District.—Our next Quarterly Meeting will be held at White Oak Grove on the 26th of February. We invite Brs. Rose, Fowler, and many of our brethren as can come. A. CHANNELL.

P. S. I will be at Perseverance Church, in Pike county on the 5th of February, 1848. A. C.

Maumee Mission, Ohio District.—We expect to hold a protracted meeting at Br. Berry's School House, three miles north of Centerville, commencing Feb. 11th, to which we invite Brs. J. L. Borton, J. Swaney, T. Graham, and all others who can, to attend.

C. CARTER.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

Delaware Ct., Musk. District.—Notice is hereby given that our second quarterly meeting will be held in Delaware, commencing on the 22d day of January 1848, to which we invite Brs. J. Potter, I. Thrap, and J. M. Winn. Come, brethren, no excuse. WM HATFIELD.

Leesburgh Ct.,—Musk. District.—Our second qr. meeting will be held at Pleasant Valley Meeting House, 3 miles west of Carrollton, on the 19th and 20th of Feb. We give this early notice for the purpose of soliciting Br. Clancy to aid us on the occasion, as that is to be the place of his visit. Hope he will come without fail as he disappointed us before. He will please inform me, either thro' the Recorder, or by letter to Gnadenhutton. We also invite Brs. W. Remsburg, W. Turner, and any other itinerant or unstationed brethren, who can come.

W. L. BALDWIN.

Indiana District.—The Second Quarterly Meeting for Drift Wood Mission will be held at Mount Hebron Meeting House, to embrace the second Saturday in February, 1848. The quarterly meeting for Washington Circuit will embrace the 3 Saturday in February. Ministerial help is solicited. G. WHEATMY.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

BR. BASSETT: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Allegheny	"	Jan. 2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

MUSKINGUM DISTRICT.

BR. BASSETT: If spared, I will visit

New Lisbon, ct.	5th Sunday of	January,	1848.
Warrenville, ct.	1st. "	February,	"
Do.	2nd. "	"	"
Burton, ct.	3d. "	"	"
Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.			
Vienna, ct.	4th. Sunday	"	"
Youngstown.	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

OHIO CONFERENCE.

Cincinnati	Miss. Elm st.	Jan.	1 1848
Cincinnati	St, 6 st.	"	8
Cincinnati	Ct.	"	15
New Richmond	Ct.	"	22
Lebanon	St.	"	29
Lebanon	Miss.	Feb.	5
Greenville	"	"	12

J. M. YOUNG.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

The law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Business Department.

LETTERS RECEIVED.

W Ogle,	O.	T S Falkinburge,	Ia.
A Channell,	"	T P Armstrong,	"
G Hull,	"	E Bassett,	"
Jas. Burns,	"	"A Subscribor,"	Pa.
C Russell,	"	J Cowl,	"
C M Cunningham	"	W M Betts,	Va.
C J Sears, 1 sub.	"	J Hill,	O.
W G Fowler, 1 sub.	"	C Carter,	"
P M—Cincinnati,	"	J Nutty,	"
Jos. White,	"	W Maynard.	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts.*
J Baker,	J Downing,	7	52	2 00
H T Lawson,	Geo. Williams,	9	46	2 00
O White,	L Lull,	9	16	1 00
W Ogle,		9	52	2 00
C J Sears,	I Stephens,	9	26	1 00
W G Fowler,	E G Hardesty,	9	52	2 00
C Carter,	J Officer,	9	52	2 00
T P Armstrong,		9	39	2 00

We inform Dr. Cunningham, of Homer, Ohio, that he was sometime since credited $3 by his brother E. L. C. This was done at Conference, at the instance of Br. Potter. Br. Springer's claim is satisfied in full, and ours to Vol. 8, No. 39.

The P. M. Cincinnati notifies us that the papers sent to W Lawson, J Hudson, and Dr. Cox, are not taken out of the office. Will Br. Dalbey or Br. Finkbine please see to this?

Br. Channell, $1,50 will satisfy us for the pamphlets. You can send at your convenience. You say there is a paper not taken from the office, but do not say *whose* paper. If you design to act as agent for our paper, will you not see the person, and let us know?

BOSTON OLIVE BRANCH.—Will Br. Norris do us the favor to procure and send us by mail a copy of the American Almanac, and charge it to our account? We cannot procure it in this market.

HYMENIAL.

MARRIED—At Cincinnati, on the 5th itst. by the Rev. T. H. Stockton, DR. CHARLES N. BRANCH, of Clermont County, to Miss MARTHA A. daughter of Mr. Wm. Cones, of Cincinnati.

So then, our friend Miss Martha, *that was*, has been *Branch*-ing *out*. But for our distance away, we know, we would have had our share of the cake. The parties shall nevertheless share liberally of our earnest wishes for their happiness and prosperity.

DEATHS.

DIED—At Thompsonville, N. Y. on tha 9th ult. Judge WM. A. THOMPSON, aged 86 years.

——At Indianapolis, Ia., on the 31st ult. of small pox, Mr. ANDREW KENNEDY, a member of the Indiana Legislature.

——At Cincinnati on the 4th inst. Rev ISAAC SNYDER, an unstationed minister of the M. P. Church, in the 60th year of his age. We knew Br. Snyder well for 30 years past, and shall seriously miss him from the number of our earthly friends. But we doubt not that he is now an inhabitant of a better clime.

——At Norwich, O., MR. RALPH HARDESTY, on the 7th inst. aged about 71.

——At Ann Arbor, Mich., lately, Rev. G. BECKLEY, a minister of the Wesleyan M. Connection.

——At the residence of her father, Mr. Elisha Bassett, in Jefferson county, Ia., of consumption, on the 5th inst. Miss HANNAH ANN BASSETT, aged about 19 years. Obituary next week.

Advertisements.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*. S. C. HAVER.

WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING

will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

Sunday School Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the Americanedition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

THE OHIO CULTIVATOR FOR 1848.

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POET'S CORNER.

"BEHOLD I STAND AT THE DOOR, AND KNOCK."

BY A. C. COXE.

In the silent midnight watching, list—thy bosom door!
How it knocketh, knocketh, knocketh—knocketh evermore!
Say not 'tis thy pulse's beating;—'tis thy heart of sin!
'Tis thy Savior knocketh—He crieth, "Rise and let me in."

Death comes down, with reckless footstep, to the hall and hut:
Think you death will stand a knocking when the door is shut?
Jesus waiteth, waiteth, waiteth,—but the door is fast!
Grieved, away the Savior goeth:—death breaks in at last.

Then, 'tis thine to stand—entreating Christ to let thee in,
At the gate of heaven beating, wailing for thy sin.
Nay, alas! thou foolish virgin! hast thou then forgot,
Jesus waited long to know thee, but he knows thee not.

THE FARMER.

"The farmer's life's the life for me"—
I love its quiet scenery!
I love its shades, its hills and dales,
I love its cheerful fireside tales,
I love to tend the flocks and herds,
I love to hear the singing birds,
I love the sweet salubrious air,
I love the prospect wide and fair;
I love to plow, I love to sow,
I love to gather, love to mow,
I love the new mown grass to smell,
I love to hear the tinkling bell,
I love to tread the glassy lawn,
Along the brooks, among the corn;
I love—the whole, but can't rehearse,
His pleasures all, in prose or verse.

HOLLOW! HOLLOW!

I stood beneath a hollow tree—
The blast it hollow blew—
I thought upon the hollow world,
And all its hollow crew,
I thought of all their hollow schemes,
The hollow hopes we follow,
Imagination's hollow dreams
All hollow, hollow, hallow!

A crown it is a hollow thing,
And hollow heads oft wear it:
The hollow title of a King,
What hollow hearts oft bear it!
No hollow wiles or honeyed smiles
Of ladies fair, I follow;
For beauty sweet still hides deceit,
'Tis hollow, hollow, hollow!

The hollow Tory but betrays
The hollow dupes who heed him;
The hollow critic vends his praise,
The hollow fools who feed him;
The hollow friend who takes your hand
Is but a summer swallow:
What e'er I see is like this tree,
All hollow, hollow, hollow!

Communications.

Written for the Western Recorder.

Itinerancy,---The Restrictive Rule.

NO. II.

MR EDITOR,—That the gospel ministry is of divine institution, and that the Saviour designed his church to be thus served, there is no doubt. But that he designed that its ministers should be itinerants, in any way whatever resembling Methodist itinerancy, is not the case. The rule to which I object, is found in Art. 10, Sec. 7 of the Constitution. "No rule shall be passed, to authorize the Annual Conferences to station their ministers and preachers longer than three years successively in the same circuit, and two years successively in the same station." This I find *to be contrary to primitive usage*. The Apostles were travelling preachers, but not such itinerants as Methodist ministers. No example of ministerial labors, thus restricted and trammeled, existed in the primitive church. The twelve Apostles of our Lord were constituted missionaries for the whole world. There was no church yet in existence. The means for its erection were put into their hands. They were then to go forth teaching, and proving the divinity of their teaching by working miracles; until they had discipled all nations. Accordingly, wherever they went, they not only preached the gospel, and made converts, but they planted churches. Over each of these churches they appointed and ordained ministers to teach and oversee them. These ministers were each placed in his particular church, without any defined limitation of his service therein. Says Eusebius, in his Ecclesiastical History, "that Paul preached to the Gentiles, and established churches from Jerusalem and around as far as Illyricum, is evident both from his own expressions, and from the testimony of Luke in the book of Acts. And in what provinces Peter also proclaimed the doctrine of Christ, the doctrine of the New Covenant, appears from his own writings which he addressed to the Hebrews in the dispersion throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. But how many, and which, actuated by a genuine zeal, were judged suitable to feed the churches established by the Apostles, it is not easy to say, any further than may be gathered from the writings of Paul. Says Lord King's account of the primitive church, St. Andrew principally preached the gospel in Sythia, St. Bartholomew in India, St. Matthew in Parthia, St. John in the Lesser Asia, and all the rest of the Apostles had their particular provinces allotted them, wherein they went forth preaching the gospel; and as they came to any city, town, or village, they published to the inhabitants thereof the blessed news of life and immortality through Jesus Christ, constituting the first converts of every place through which they passed bishops and deacons of these churches which they there gathered. So saith Clemens Romanus. The Apostles went forth preaching in city and country, appointing the first fruits of their ministry for bishops, and deacons, generally leaving those bishops and deacons to govern and enlarge those particular churches over which they had placed them, whilst they themselves passed forward, planted other churches, and placed governors over them." Mosheim, after speaking of the Apostles and Evangelists, says, "in those early times every christian church consisted of the people, their leaders, and the ministers." And again, "the church was undoubtedly provided from the beginning with inferior ministers." And in speaking of the presbyters or bishops, he says, "let none however confound the bishops of this primitive and golden period with those of whom we read in the following ages; for tho' they were both distinguished by the same name, yet they differed in many respects. A bishop, during the first and second century, was a person who had the care of one christian assembly, which, at that time, was generally speaking small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a faithful servant. He instructed the people, performed the several parts of divine worship, attended the sick, and inspected the circumstances and supplies of the poor;" and was thus in every respect their settled pastor. This settled pastor, or bishop, is, in Rev. 2, 3, called the Angel of the church. Says Paul to Titus 1, 5, "for this cause left I thee in Crete, that thou should est set in order the things that are wanting, and ordain elders in *every city*, as I had appointed thee." Matthew Henry, upon this text says; "*to ordain elders in every city;* that is ministers who were mostly out of the older and most understanding and experienced christians; or if younger in years, yet such as were grave and sober in their deportment and manners. These presbyters, or elders, were to have the ordinary and stated care and charge of the churches; to feed and govern them, and perform all pastoral work and duty in and toward them. The word is used sometimes more largely for any who bear ecclesiastical functions in the church; and so the Apostles were presbyters or elders; (1 Pet. 5, 1;) but here it is meant of *ordinary fixed pastors*, who labored in the word and doctrine, and were over the churches in the Lord, such as are described here throughout this chapter." So that in the primitive church there was no thought of limiting the period of ministerial service to any one place but by the work which the minister had in that place to do, and this was left to be determined by the openings of Divine Providence. The Apostles had filled their mission in relation to any place so soon a church was organized and placed under the care of proper ministers who were to be their settled pastors, and in that place they did not think of spending more time unless the church there should require Apostolic assistance, leaving the ministry of the word, and the government of the church in each place to these settled pasters. Lord King says, "the primitive Apostolic bishops," that is those ordained by the Apostles, "constantly resided with their flocks, conscientiously applying themselves with the utmost dilligence and industry to the promotion of the spiritual welfare of those that were committed to their trust; employing themselves in all acts of piety and offices of charity; so leading a laborious mortified life, till either a natural or a violent death removed them from earth to heaven where they were made priests to the Most High, and were infinitely remunerated for all their pains and sorrows; and so leaving their particular flocks on earth to be fed and governed by others who should succeed them in their places;" thus frequently continuing in the same field of labor during their whole life. So the first years of the Christian Church found it provided with extraordinary ministers. These were Apostles, Evangelists, and Prophets; i. e. those who spoke by means of the spirit of inspiration bringing to their minds truths and words of which they otherwise had no knowledge. These only continued during the lives of the Apostles. They left no successors in possession of their gifts The successors which they left were the ordinary ministers of the word whom they ordained in *every eity*, and these were not ordained for travelling ministers, but to take charge of, or labor in some church, and have their residence among them. The Apostles, then, in organizing the Christian Church, left it, and designed that it should be provided with settled pastors, which were called by them indiscriminately, presbyters, elders, bishops, pastors, or teachers. Now, if they had intended to organize an itinerant ministry, and that itinerancy to consist in removal once in so many years, why did they not say to James tho' first bishop of Jerusalem, and to Euodius the first bishop of Antioch, and to Sinus the first bishop of Rome, and, so to those in *every city*, ye shall in no wise have the oversight of, or labor among the people of your charge more than two years successively, but shall constantly exchange among yourselves from city to city. Would not the Apostles have looked upon this as trifling with sacred things, and contrvening the order of Divine Providence? But in the primitive church nothing of this kind existed, that the contrary every where existed, is a fact well known to all students of ecclesiastical history,

PRUDENTIA.

At Home.

Written for the Western Recorder.

Another Hard Case,

"*The case of W. W. Paul, referred to the next Annual Conference, he not being present.*"

MR. EDITOR: The above sentence is found in the 4th no. 9th vol. Western Recorder, under the head of "Appointments of the Indiana Conference Methodist Protestant Church, 1847," and over the signatures of "Thomas Shipp, S. Morrison, H. Collings, J. Burton and J. Ewbank, Stationing Committee." Now, sir, to my understanding, this is not exactly the whole truth. It is true that I was not personally present at what is called the Indiana Conference, (although my name is published as such among the "members of Conference,") yet I was present by letter in which I fairly stated my objections to the legality of the then assembling of the members of the Indiana Conference, M. P. Church, and inasmuch as they have withheld that document, they ought not to have published me as being one of their number, and by implication a malefactor at that. For who ever heard of a case before being referred simply for not being personally "*present?*" No, sir, my "not being present" is hardly the real cause of this indirect thrust at my reputation, and I hereby call upon them to do themselves as well as me the justice to publish my letter. The fact of referring my case is an acknowledgement that they had no right to examine my "case" or assign me an appointment as a member of the Indiana Conference. I ask them, why hold me up to public gaze, by giving me an unheard of appointment? Only look at it: "The case of W. W. Paul referred to the next Annual Conference, he not being present." Who can tell me what the duties of such an appointment are? To me it appears plain that "the Indiana Conference, Methodist Protestant Church," is among the things that have been.

W. W. PAUL.

Pegdriver's Shop, Dec. 30, 1847.

MISCELLANEOUS.

From the American Messengar.

THE POPE.

Pope Pius IX is a remarkable man. He gives promise of becoming as famous as most of his predecessors in the Papal chair have been *infamous*. At a single stride he has leaped from the position of stereotyped, unyielding resistance to reform, held by the *infallible* tyrants of the Pontificate, in all past ages, into that of a reformer and champion of civil liberty. By a bold, firm, and yet prudent policy, he has thus far thwarted the cunning intrigues of the Jesuits, and the evil machinations of the nobility, and has set at naught the power of Austria. He has accomplished more in the first year of his reign, for the melioration of the condition of his priest-ridden and oppressed subjects, than all the Popes together have achieved since Pepin received the triple crown.

No wonder that the Italians rally around their sovereign when he proclaims an amnesty which gives liberty to six thousand offenders against the throne; when he surrounds himself with a council of able laymen, with but a single cardinal; when he grants trial by jury, in place of the inquisition; when he invites a free and unceremonious audience on the part of his aggrieved subjects; when he allows his kingdom to be penetrated by railroads, the mortal dread of his predecessors; when, in a word, he knocks off the fetters which have bound the minds and bodies of the people of Italy for twelve centuries. Well may the friends of freedom throughout the world hail these wonderful movements with gratiude and joy. It was a fitting expression of sympathy that was recently given in Broadway Tabernacle, on behalf of the American people, when all parties and all sects united in cheering the Pontiff in his glorious career as a civil reformer.

We would not scan the motives of the Pope in this marvellous change in the policy of Rome. If, perchance, he is a good man, and is sincerely desirous of promoting the happiness of his people, none will rejoice more sincerely than those who regard it as altogether anomalous that a good man should be the incumbant of the papal chair. If he is an ambitious man, he has chosen the only road open to his ambition; for he could not hope to rival in wickedness and oppression most of those who have preceded him. He needed only to declare himself the friend of liberty, and to respect the rights and promote the well-being of his people, to arrest the attention of the world, and to reach the highest goal of fame. He had the shrewdness to see this, and has marked out his course wisely. He may have had the penetration to perceive, that unless he mounted the rising wave of popular liberty, having its source here, and rushing over Europe, he would be overwhelmed by a tide he could not otherwise breast or control Whatever may have been the motive, his conduct is worthy of all honor; and this new convert from the ranks of despotism to civil liberty will give it fresh power and augmented resources in its struggles with its titled foes throughout the earth.

But will papal reforms cease with the restoration of a moiety of civil right? Is this movement a mere "tub to the whale," to divert the attention of the people from other and more serious wrongs which demand redress? Or will a taste of freedom by the masses only arouse those longings which will never be satisfied until the inalienable rights of man are respected, and the fetters which have bound the soul for ages are broken?

Reforms never travel backwards. Pius IX mistakes the spirit of the age, and the spirit of his people, if he thinks he can quiet the storm now raging, until it has swept away the framework of that stupendous system of oppression, under which the world has sighed and groaned for centuries. Papal supremacy and infallibility, though rendered more tolerable by becoming more tolerant—the denial of the Bible to the masses—auricular confession—Jesuitism—priestly power—must yield, one by one, before the majestic strides of liberty—liberty of thought and action—liberty of printing and reading—liberty of conscience. The stagnation of centuries is broken up. The Pope heads the movement for reform in state affairs; *the people* will yet take the reform in church affairs into their own hands, unless the Pope should have sagacity enough to lead him to timely and consistent action in behalf of religious liberty.

The duty of the Protestant world, in this new state of things in the papal world, is obvious. In so far as the Pope ceases to be a despot, and becomes a reformer, let us give him our sympathy and praise. Let us pray for him, that he may be led to "do justly, and love mercy," that every projected reform may be achieved, and that new plans for the benefit of his people may be formed & executed. *Let us strike for religious liberty throughout the world.* The people of Rome will ere long, join us in asserting the right of every man to an open Bible and a free conscienc. Rome has begun to yield to popular opinion. Let that opinion be concentrated on the single point of the popular right to *the Bible*, and Rome is vanquished. To secure such a result, it is due to Roman Catholics in this and other lands, that we who have the Bible, and a free Gospel, should impart it to them, man by man, family by family with pains-taking, love and prayer. There was never a more hopeful time for influencing for good the individual followers of Rome. The inspirations of liberty, which now swell the breasts of millions, can be made to contribute to their deliverance from spiritual thraldom. Give American Catholics Bibles, good books, words of love, and humble prayer; send them colporteurs to point them to a crucified Jesus and a spiritual faith; and a reform more glorious than that projected by the Pope will move on among the masses here, that will contribute to the emancipation of the world from civil and spiritual despotism,

AMERICAN APPLES IN ENGLAND.—The London Sun says: "The arrivals of apples from the United States of America, are beyond precedent in extent, and the quality is remarably fine. In several instances vessels arriving from New York have brought as many as nearly one thousand packages of fruit, of the excellent description known as the American New town pippin."

Advantage of not Having a Quarter of a Dollar.

On Saturday at one of the way-stations on the railroad between this city and Worcester, a coarsely-dressed wayfaring man stepped into one of the second-class cars in the hope of getting trusted for his fare by the Conductor. But he found he had reckoned without his host. The Conductor, on learning that he could not pay him a quarter of a dollar, the required amount, ordered him to get out of the car. The poor man thought it a very hard case, that because he had on a homespun coat, he could have no credit.—He was fatigued, and in a hurry to reach Boston. But the Conductor was more inexorable than Charon on the subject of fares; and the way-faring man was compelled, much to his chagrin, to leave the train and trudge along on foot.

He cast a wishful eye after it as it whirled along, with the snorting and screaming engine at its head. Wistfully and angrily he looked, as turning a curve in the track, it was snatched from his sight. Harsh thoughts rose in his mind—harsh tho'ts of Providence and of his fellow-men. Why, when so many were comfortably provided for, was he to be held at arm's length by poverty? And, when drooping with weariness, why should he be obliged to drag himself along from station to station on foot, while others, on their cushioned seats, were borne at almost lightning speed over the ground to their luxuriant homes? And then he thought of the Conductor, who had peremptorily thrust him from the car; and he clenched his fist, and half wished he had him there before him, that he might make him feel its weight.

On and on he trudged, revolving these matters, and accusing his Maker, though almost unconsciously, of cruelty and injustice. At last, on turning an angle in the track, he saw to his surprise the cars at a stand-still. What could be the matter? He quickened his pace, and as he drew nearer, curiosity urged him to run to the spot, where an excited crowd had already gathered.—He made his way through them, and beheld scattered upon the ground, the mutilated and disfigured bodies of six of the very men who had been in the car from which he had been ejected!—The wayfarer was not a stock or a stone. He at once recalled the train of thoughts in which he had been indulging, and the tears started to his eyes—tears at once of gratitude and shame. He could have taken the conductor by the hand and blessed him as the blind instrument of a saving Providence. He left the scene of catastrophe "a wiser and a better man."

The Poor Boy.

I know I am poor; but I am not ragged, and I will try to be honest. I can go to Sunday School, and there I can get many a tract and pretty book, and my teacher says, if I get the knowledge of Christ, I shall be richer than many a man who owns a million of dollars. Yes, I am poor! But not poor enough to steal, or to beg, or to lie. And I am not near poor enough to sell on Sunday, or to go to grog shops.

What if I am poor? My teacher says the blessed Saviour was poor. He says the Apostles were poor. And he says God loves the poor.

I will sing a little before I work:

"He that is down need fear no fall,
He that is poor no pride;
He that is humble ever shall
Have God to be his guide."

Thank ye for that, good John Bunyan. They say you were a poor boy yourself once; no better than a tinker. Very well, you are rich enough now, I dare say.

I don't see after all, but that I can sing as gaily as if I had a thousand dollars. Money does not lighten people's hearts. There is Squire Jones; he is rich, but I never heard him sing a hymn in my life. His cheek is paler than mine, and his arm is thinner, and I am sure he can't sleep much sounder than I do.

No, I am not so poor either. This fine spring morning I feel quite rich. The fields and flowers are mine. The red clouds yonder, where the sun is going to rise, are mine. All these robins, and thrushes and larks are mine. I never was sick in my life. I have bread and water. What could money buy for me more than this?

I thought I was poor, but I am rich.

The birds have no purse or pocket book, neither have I. They have no pains or aches, neither have I. They have food and drink, so have I. They are cheerful, so am I. They are taken care of by their Creator, so am I.

Testimonials.

Dr. Rush says of tobacco—"It impairs appetite, produces dyspepsia, tremors, vertigo, headache, and epilepsy. It injures the voice, destroys the teeth, and imparts to the complexion a disagreeable, dusky brown."

Dr. Boerhaave says that "since the use of tobacco has been so general in Europe, the number of hypochondriacal and consumptive complaints has increased by its use?"

Cr. Cullen says: "I have known a small quantity snuffed up the nose to produce giddiness, stupor and vomiting. There are many instances of its more violent effects, even of its proving a mortal poison."

Dr. Darwin says, "It produces disease of the salivary glands and the pancreas, and injures the power of digestion."

Dr. Tissott once saw the smoking of it prove fatal.

Our own highly distinguished Dr. Muzzy, speaks thus:—

"Tobacco is one of the most active and deadly vegetable poisons known. It acts directly upon the nervous power, enfeebling, deranging, or extinguishing, the action of life."

Ministers of the Gospel!

Will you please articulate a little more clearly and distinctly, in your pulpit exercises. Give the vowel and consonants their full and proper sounds. There is much complaint, especially in large churches and "College Halls." If we are not heard, or understood, we might as well speak in an unknown tongue, or to the whistling winds. The loss is irreirievable, besides the mental labor to the hearer is painful in the extreme.

Another evil still more rebukeable.—Some public speakers commence their exercises in a kind of low, mumbling, indistinct, sing-song tone, rendering it impossible to catch the idea, even should the hearer have an ear-trumpet placed at the speaker's mouth. Now this is intolerable! These same men have volume enough, for before they conclude, the very beams and rafters are made to *crack* with their thundering tones. "A bird that can sing, and will not sing, should be made to sing."

N. B. Would it not be well for students, in their academical and collegiate course, to take a few lessons touching on this point? Even a whisper, uttered distinctly, may be heard to the extremity of a large audience.—*Golden Rule.*

CHILD CHOKED BY A FISH BONE.—A child in New York, named Martha Wehmann, about 3 years old, was almost instantly choked to death by a small fish bone getting in her throat.

What Hinders Revival.

Of course we do not mean that when God designs "to revive his work," he cannot do it; but the question is to be understood in the same sense in which it is said, "Jesus could not do many mighty works there because of their unbelief." In speaking on this topic last Sabbath evening, a venerable father said:

"Impenitent sinners cannot prevem a revival.'

"Devils cannot prevent a revival."

"It is the 'lukewarm church' which prevents a Revival, the lifeless corpse of Christianity which she exhibits, the dull unmeaning prayer, the worldly life and inconsistent walk of professors—these prevent a revival, these grieve the Holy Spirit, keep the impenitent in countenance, and hurry their souls to hell!"

Ought not every church, every individual member of every church, solemnly and prayerfully to lift his heart to heaven and inquire, "Lord is it I?"—*Pres. Advocate.*

HEBREWS I. 6.—And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

It was during the reign of Theodosius the Great, in the fourth century, that the Arians, through the lenity of the emperor, made their most vigorous attempts to undermine the doctrine of the divinity of Jesus Christ. The event, however, of making his son Arcadius partner with himself on the throne, was happily over-ruled to his seeing the God-dishonoring character of their creed. Among the bishops who came to congratulate him on the occasion, was the famous and esteemed Ampilochus, who, it is said, had suffered much under the Arian persecution. He approached the emperor, and, making a very handsome and dutiful address, was going to take his leave. "What," said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this the good old bishop went to young Arcadius, then about sixteen years of age and putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back. Even this did not satisfy the emperor.—"What," said he, "is this all the respect you pay to a prince, that I have made of equal dignity with myself?" Upon this, the bishop arose, and looking the emperor in the face, with a tone of voice solemnly indignant, said, "Sir, do you so highly resent my apparent neglect of your son, because I do not give him equal honor with yourself?—What must the eternal God think of you, who have allowed his co-equal and co-eternal Son to be degraded in his proper divinity in every part of your empire?"—This was a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed, which did not secure divine glory to the "Prince of Peace."

From the American Messenger.

The Click of the Clock.

"It clicks the midnight hour away;
It clicks the darkness into day."

Arise, O my soul, for the hour of prayer is come. The morning dawns upon the mountains; it is time to pray. Not that any hour is unseasonable with God. The shadow of the earth never reaches his throne. "God is light, and in him is no darkness at all." 1 John, 1: 5. Be sure, then, at what hour soever you come to the throne, you will find him there, and find him awake, ready to hear.

It is written of the Lord Jesus, in the days of his humiliation, "In the morning rising up a great while before day, he went out and departed into a solitary place, and there prayed."—Mark 1: 35. Again: "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." Matt. 14; 23. Once more: "It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6: 12. He had not such a closet as many have, a comfortable, retired room in their own house, provided for them by Him; therefore he went abroad into retired places to find his closet. He had not so much leisure as many have, who can command their time as they choose; therefore, in the absence of the multitudes, a great while before day or at a late hour when the work of the day was done, or at midnight when the world slept, he sought opportunity to pray.

Be not afraid, then, when you hear the click of the clock, though it be at midnight, to come to the throne. Your Lord used to visit it at that hour. Blame not the poor man, who retires to the haymow, or into the forest, or behind a rock, to find a closet. No hour is unseasonable, no place unsuitable for prayer.

But the morning is peculiarly the hour of prayer; because then we are fresh and vigorous, and all our powers are awake. The click before day admonishes of the hour. Another thing, too, is in its admonition. Time flies. The click gives notice: "time flies; time flies." Soon it will be too late to pray. For that same click measures off moments, hours, weeks, months, years. It continues to click—but where are we? Not a stroke but measures the same moment for all mankind. Not a stroke but is a knell for some mortal. Thus, at every stroke, some one ceases to pray, or to have time to pray. The believer exchanges prayer for praise; the unbeliever, the time to pray for an eternity of wailing. O then, let this little monitor quicken every one to do with his might whatsover his hand findeth to do. For "now is the accepted time."

"The moments fly!—a minute's gone!
The minutes fly!—an hour is run!
The day is fled—the night is here!
So flies a week—a month—a year!" E Y.

A Jew's Opinion of the Savior

Mr. Noah, of New York, himself a Jew by profession, has expressed the following opinion of Jesus, the true Messiah, which will be new to many of our readers, and contains some sentiments not unworthy of an avowed professor of the Christian religion:—

"It has been said, and with some commendations of what was called my liberality, that I did not in this discourse term Jesus of Nazareth an imposter. I have never considered him as such. The imposter generally aims at a temporal power,—attempts to subsidize the rich and weak believer, and draw around him followers of influence, whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission. He courted no one, flattered no one: in his political denunciations he was pointed and severe—in his religion calm and subdued. These are not characteristics of an imposter; but, admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government and liberal feelings which sprang from his religion, what right has any one to call him an imposter? That religion which is calculated to make mankind great and happy, cannot be a false one."

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Mar. 18, '47

THE WESTERN RECORDER.

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The Western Recorder

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AT PUTNAM, OPPOSITE ZANESVILLE, OHIO.
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—oo—

A. H. BASSETT, Editor and Proprietor.

—oo—

JOHN MCD. KENDALL, PRINTER.

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Original Poetry.

Written for the Western Recorder.

LINES

Composed on hearing the death of Miss Hannah Ann Bassett, who departed this life January 5th, 1848, aged about 19 years.

O forbid not the tears of sorrow to flow,
While I touch to a requiem, mournful and low,
The plaintive notes of my lyre;
'Tis said that a tear will relieve in part
The grief that preys on the wounded heart
Like a slow consuming fire.

O bright are the links of love's golden chain,
But their lustre and beauty may not remain,
They are severing, day by day.
The fairest flowers, of loviest bloom,
Though reared o'er friendship's early tomb,
Are withering fast away.

As the blighting worm is oft concealed,
And the fate of the beautiful blossom sealed,
Ere its beauty begins to fade;
So my dearest friends are passing away,
Like the early dews of a summer's day,
With the bloom of youth arrayed.

O, sad are the ruins of hope and love,
That cross our path wherever we move,
In this low vale of tears;
O'er scenes that once smiled with joyous light,
O'er peaceful homes where all was bright,
The cloud of sorrow appears.

O, the wounded hearts that are bleeding now!
Mournfully over the tomb, they bow,
Of their dear idol child;
She hastily withered in youthful bloom,
And shadows now rest on the peaceful home,
Where once she moved and smiled.

O, they miss her—they miss her every where,
From the festal board---from the altar of prayer,
Their dearly loved dutiful one;
The morning dawns, but the shadows remain,
The evening comes, but to whisper again
Our dear Hannah Ann has gone.

Twice hath death entered that circle of peace,
And borne a child from their fond embrace,
To the low silent rest of the tomb.
When the shadows of life are lengthening o'er,
And the voice of the charmer is needed more,
Hath bereavement o'er them come.

But away through the mists of sorrow and gloom,
Faith points to the light of their blissful home,
And whispers, 'your children are there.'
O there shall they meet, where all is bright,
In that land of beauty, that knows no night,
Away from all sorrow and care.

Putnam, O., Jan. 21, 1848. P. B.

Western Sketches.

Written for the Western Recorder.

HISTORICAL REMINISCENCES OF THE WAR OF 1812.

NO. VI.

Mr. Editor: In my last I had brought up the the history to the time General Tupper's Brigade joined General Harrison, at his camp at the foot of the Rapids, afterwards called Fort Meigs, in honor of the then Governor of Ohio. We found the troops had thrown up a breastwork of logs, and were directed to join our lines to their camp, on the point of land below them on the river. In a few days a Regiment of Kentucky Militia, which had wintered on the Auglaize or St. Maries, also joined, and completed a line connecting with those encamped before our arrival. No enemy molested us while I was there, but we had sufficient employment, in the duty of the camp, in building block-houses,—batteries,—mounting the artillery,—slaughtering the cattle and hogs bro't out on foot,—and gathering the corn grown by the inhabitants who had left, and which had been *saved* by our expedition to that place in November. The evidence of the just appreciation of the value of that article by General Tupper was not wanting; and I think I may say he stood as high in the army as any other officer under General Harrison at that time.

Our Spies had been transferred to the immediate command of General Harrison for some time before our march, and Captain Lewis the Indian chief with eleven other Shawnee warriors, were obtained and in conjunction with Capt. Wood and his Spies, were every day sent as scouts or Spies, down the river, that they might ascertain if any Indians or British were approaching from Detroit or Malden. About the middle of February haing gone down to the bay, at the mouth of the Maumee river, a distance of 16 miles, they found that about 100 Indians had arrived that day, and were collecting the cattle and hogs at a place called Presquile, where had been a small American settlement of French. They reported the fact to General Harrison, and were the next night sent down again, and on returning reported that the Indians were still engaged in collecting the stock; lodging in the houses vacated by the settlers who had fled after Hull's surrender or Winchester's defeat; I believe the latter, as much corn was braided by the husks and hung in the houses to dry. General Harrison collected his Generals together, and asked what they should do in the premises. General Tupper advised to send a detachment of six hundred men to capture or drive them away; and to prevent any possibility of failure of success, that a covering party of 500 men should follow the first party; and claimed it as his privilege, as the oldest Brigadier, to command the first party. Gen. Perkins, also of Ohio, claimed that as Gen. Tupper had already had one opportunity of facing the enemy, he ought to let him, Perkins, have this chance; and it was finally settled that General Perkins should command the first party, and General Tupper the second, with which General Harrison said he would himself proceed, to be near in case of any emergency requiring his presence or directions. The first detachment were detailed and marched down the river on the ice about sun-down. The second marched one hour after, with which General Harrison and his staff also marched. My office required me to have the chief staff duty to perform for the second, and, as the horses of the General and staff officers appeared to enjoy the privilege of the march, they walked so fast as to keep our men in a trot a good part of the time. When we had marched about ten miles, we came in sight of the first detachment, which had made a temporary halt, to hear from the Spies sent in advance; and General Harrison left our detachment to wait orders on a sand-bar, and joined General Perkins' command. The Spies reported the Indians to have left Presquile with the stock they had collected, and they judged by the fires, in the morning; and the probability was, they were that night at Frenchtown. General Perkins had with him a six pound cannon, and General Harrison determined to follow the Indians to that place; and sent us orders to follow the trail of the field piece on the ice, as he would march across the bay at the mouth of the river. We pursued our way for some hours, guided by the track of the cannon, until we began to see lights on our left, a mile or two ahead. which we took for the Indian encampment, and as our track still kept its direction; but when abreast of the fires. and could see men around them, it turned suddenly to them. When near the land we discovered it was our own troops, who had suffered so much with the cold, that they had gained the shore for the purpose of making fires, and in the meantime the Spies had been again sent ahead. After the first detachment left the fires, we occupied their place for half or three quarters of an hour, found some there who had given out, and were left. The first detachment had all of Capt. Langham's Company of Regular troops, whohad the day before they had marched, received their first supply of clothing (say about the 13th of February,) and having been unable for two months, to do duty for want of clothes, they were anxious to be employed; though their previous exemption had disqualified them for such a march.—Soon after the first detachment renewed their march, the field piece broke through the ice, where the water was not deep, but it delayed some time to recover it, and Colonel Ferree's horse also broke through, and in consequence of the wetting and subsequent exposure, Colonel Ferree took a cold, from the effects of which he never recovered; but if I recollect right, died in Zanesville, on his way home. When we had marched twenty-six miles from our camp, the Regular troops under Captain Langham, (or many of them,) became so much fatigued, that the troops were halted on a small island, and fires were lighted. The Spies returned to us here, and brought with them one of the inhabitants of Frenchtown. They found the Indians there, mostly occupying the houses of the inhabitants; but our Spies found this man in his house, without Indian company, and they brought him, to give such information as he had to communicate. So much time had already been spent upon the march, and detention, that General Harrison despaired of reaching Frenchtown before day, so as to surprise the Indians; and after day-light both detachments were ordered to return to camp. On our return march we met a number of sleds loaded with provisions, ammunition, and pioneer tools, such as mattocks, spades, and picks, which General Harrison had sent back for, and we ascertained he had designed when he found the Indians had left the mouth of the river to follow them to Frenchtown, and after defeating them to remain to bury the dead of Winchester's command which were still unburied. The giving out of the Regular troops defeated his intentions; and I have ever supposed it was very fortunate for us that it so happened, for if we had defeated the Indians, we should have done so after a march of 36 miles on the ice, and before we could have buried the dead, frozen as the earth then was, and with the men excessively fatigued, the British and Indians from Malden (but nine miles from Frenchtown on the ice,) would have been upon us, and we very unfit for action, from exhaustion.

We reached our camp before sun-down having marched fifty-two miles while absent about twenty-two hours. On the return march some of the men were so much exhausted as to lay down upon the ice to rest and as a consequence of the fatigue and exposure several died in a few days. In an account by a Lieutenant who had charge of the field piece extracted into Mr. Howe's Collections I find the number of the Indians estimated at 600. This was an error as Capt. Wood of the Spies who commanded those sent down to reconnoitre, estimated them at one hundred, and snch was the estimate of the Frenchman brought from Frenchtown.

During the rest af our sojourn in that encampment nothing of high importance occurred.—We were busily employed in strengthening the the defences of the camp, and as the time of most of our Brigade was out by the last of February, General Tupper and his staff were discharged and returned home.

It is not my purpose to write of the further progress of he operations at Fort Meigs, as that is a matter of history already on record by those who were actors in these scenes. The Ohio quoto was subsequently filled by new levies. I have not spoken particularly of those officers, who composed our command, because no opportunity offered of their distinguishing themselves in battle, but I have a right to say, that it was no fault of theirs, that they were not so distinguished, for they ever evinced great solicitude to beso employed, and were never backward in the discharge of duty. A number of them have been favorably known in civil offices at home, amongst whom are Colonel Robert Safford, of Gallia, Maj. Nathaniel Beasley, & Capt. Abraham Sheppard, of Adams, and Major James Galloway, of Green county. Others were equally energetic in the discharge of duty, but have not been so generally known as civillians. Most of our officersand men who returned, did so with constitutions much impaired by the exposure and fatigue of the campaign; with little Glory to boast of, but with the conciousness of having faithfully discharged a duty they owed their country. The faithful men who composed the rank and file of the Brigade, served a winter campaign, far from their homes, for the pitiful sum of six dollars and sixty cents per month, finding their own clothing, when they had any, while others, called out subsequently, but serving part of the same time, received eight dollars, and even this hard earned pittance was withheld, until about the middle of January they received pay until the last of December. Our magnanimous? legislature, who paid themselves three dollars a day, sent out a a short supply of socks, shoes, hunting shirts, and linsey pantaloons, for which the men were charged 75 cents for socks, and $2.25 for pantaloons, and other things in proportion, to be stopped from their pay, when they got any. They came home with clothes worn out, pay expended, and constitutions broken. Such is War; such is the *glory* of it.

HORACE NYE.

Putnam, O., January 21, 1847.

(to be continued.)

Ohio and New York States.

Those who take superficial views of the progress of population and wealth, will ridicule any calculation of elements, which would go to prove that the State of *Ohio*, will outstrip its sister, the Empire State of *New York*, in the great race of superiority, before the year 1860; or that *Cincinnati* should become, by a period of only twenty-three years distant, or in other words, by the year 1870, a city of greater magnitude than *New York*, now the great emporium of the commerce of the United States. Yet, there is not rule of computation which men apply to other subjects, which will not work out these results.

These are weighty and startling propositions, which I propose to demonstrate. And first of the state.

The following table gives the population of New York and Ohio, at correspondent periods:

	New York.	*Inc. pr ct.*	*Ohio.*	*Inc. pr ct.*
1790,	340.120			
1800,	581,756	73	45,365	
1810,	959,049	65	230,760	509
1820,	1.372,812	43	581,434	152
1825,	1,617.349			
1830,	1,918 608	37	937,637	61
1835,	2.173,0 5			
1840,	2.429,876	25	1,519,467	62
1845,	2.600.374			
1850,	2.741,519	12	2,278.810	50
1860,	2 962,740	8	3,190,334	40

These figures are the exhibitions of the six decennial enumerations, that have been taken from 1790 to 1840. Those of 1825, 1835 and 1845 are gathered from the state census of New York and those of 1850 and 1860, are assigned on what the decreasing rates of the past, as well as other existing facts, indicate. The actual figures ascertained by the U. S. enumerations of 1850 and 1860, will, I am satisfied, exhibit a result less favorable to New York, as well as more so to Ohio, than is here set down.—*Cist's Advertiser.*

Destoy it not.—Some years ago, says the Rev. William Jay, I had in my garden a tree that never bore. One day I was going down with the axe in my hand to fell it; my wife met me in the pathway, and pleaded for it, saying: Why the spring is now very near, stay and see whether there may not be some change, and if not, you can deal with it accordingly.

As I had never repented following her advice. I yielded to it now—and what was the consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more it was bending with fruit. Ah! said I, this should teach me: I will learn a lesson from hence not to cut down too soon—that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope, and the use of means and prayer in their behalf.

Luke, xii. 7: 9.—Then said he unto the dresser of his vineyard, behold, these three years I came seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answered and said unto him, let it alone this year also; and if it bear fruit, well; and if not, then after that thou shalt cut it down.

Colporteurs.—The Governer of Tennessee recently remarked to a friend, "that he could no conceive a more important work for the masses of the people, than diffusing moral and religious instruction by colporteurs." In his recent inaugural address, he alludes to the misfortunes whic must befall a State where public mortality is disregarded, and adds, "No state can prosper in long career of true glory, in the disregard o claims of justice and the injunctions of the Christian religion."

Ministerial.

Extract of a Sermon

From Amos, IV. 12—"Prepare to meet thy God," from a volume of Sermons now in press by Rev. T. Potter.

Yet what avails all this aversion to meet your God? Reluctant, as sinful creatures may be, to go to this final interview with their Creator;—unwilling, as all are, to stand in the presence of Deity;—averse, as you yourselves do feel, to meet your God;—meet him you must! He, whose will is law,—whose word is power,—whose decision is destiny,—has made this interview utterly inevitable. His decree has gone forth, that at his bar all must appear; and from that sovereign fiat, there lies no appeal, and there is no way of escape. Heaven and earth may pass away; but that word Divine, which has surely fixed this final meeting, can never fail. The existence of Deity is not more certain,—the throne of God is not more sure,—the prerogatives of the triune Jehovah are not more secure,—than is our individual appearance in the presence of God, on the great day of doom! Nature itself fears this,—Reason confirms what nature fears;—while Revelation makes it Divinely sure.

Be assured, my Fellow-beings, we shall certainly have to meet our God. This summons *must* he obeyed;—your appearance at Gods' great Court *must* be made;—this solemn interview between you and your Judge *will* take place! However loath, or disinclined you may feel to comply,—resistance, or evasion will be impossible! No power can prevent you from being dragged into his presence;—no privacy can hide you from his seaching eye;—no plan can defeat his declared purpose. Were you immured in the deepest abysses of the dark unfathomed Ocean;—his arm is long enough to reach down to its lowest depths, and thence to drag you out into his presence! Were you buried in a cerement of granite, beneath all the rocks, hills, ond mighty mountains of the world, heaved up, and piled together, high as the moon, and broad as the circle of the earth;—his hand is strong enough to dig thro' all, and to draw you up to the footstool of his throne! Were you to flee from him with the rapidity, that wings the morning light;—He would overtake you midway in your flight, and would instantly bring you back to his bar! Had you removed from him far and remote, as Hell's "outer darkness is from the light and glory of Heaven's everlasting hills, where he sits enthroned in greatness;—his glance would reach you on the farthest extremity of the universe, at his single nod, you would in a moment, be face to face with God! Were Adam's whole posterity, in all their endless generations, and in all their untold millions, to form around your person in solid phalanx, that they might hide you from the face of him that sitteth upon the throne;"—a mere look from him would lay them all low on the ground, and leave you naked and bare to his immediate view! Nay,—were all the beings, that dwell in all the worlds of the wide creation,—the congregated population of the vast universe,—to interpose themselves between you and the judgment seat;—"He that sitteth in the heavens would only laugh" at their powerless opposition; and in defiance, and in derision at their mighty helplessness, would break thro' their midst, and bear you thro' all their crowding hosts to his dread tribunal! Yes!—yes!—you must meet him.—Instead then of indulging your reluctance to meet your God,—since you must meet,—so prepare for this inevitable interview, that when the time appointed arrives, you may lift up your head with joy, and triumphantly shout, "Lo this is our God; we have waited for him: he will come and save us!"

Dr. Chalmers and his Daughter.

The following anecdote concerning the late eminent divine of Scotland, is so characteristic of his devotion and parental love, that it should not be withheld from his numerous readers and admirers. It is another encouragement, drawn from the history of the providence of God towards the Church, which should urge those who have consecrated their sons and daughters to the God of their fathers, to continue unremittingly and earnestly to commend those they love to God who heareth and answereth prayer.

The Rev. Dr. Chalmers was, on a certain occasion, invited to address the children, of the Church in St. John's, Glasgow, on an anniversary occasion. But the mind of the Rev, Dr., so accustomed to lofty periods, and investigations in metaphysics, was but ill calculated to impress the hearts and arouse the attention of the children. The consequence was, they yawned and gaped, and some of them slept. The Dr. felt that, which all knew, his effort was a decided failure.

The Rev. Dr. Fletcher, of London styled the Prince of Preachers for children, was invited to address the children of Glasgow, which address Dr. Chalmers came to hear. Being highly delighted himself, and seeing the children also exceedingly enchanted with the address, Dr, C. stepped into the vestry, and spake to Dr. F. as follows: 'Sir, I am Dr. Chalmers. I have been very much delighted with your interesting discourse and would be pleased if you could take breakfast with me in the morning. Dr. Fletcher acceded with pleasure to the invitation.

In the morning, after breakfast and family worship, Dr. Chalmers thus addressed Dr. Fletcher: "Sir, it was not an invitation founded on a mere compliment that I gave you last evening to meet with me this morning; nor was it to enjoy you conversation- I have a daughter who appears still to have no part nor lot with the people of God. If there be any human instrumentality under God, which can impress her mind I believe it must be wielded by yourself. I will entreat you and while you are speaking to her, as animated for her soul's [illegible] God."

Preach the Truth

Fear not the face of clay—
Preach the truth—
It will spring another day,
If you're faithfll,
And the holy word obey.

What if scorning men oppose?
Preach the truth
To your friends and to your foes;
If you're faithful,
These will yield as well as those.

With the message from the skies,
Preach the truth
To the foolish and the wise—
If you're faithful,
Vice will sink and virtue rise.

If men bear, or men forbear,
Preach the truth;
Truth is never lost in air;
If you're faithful,
You a crown of life shall wear.

Missionary Intelligence.

The Present Aspect of the Missionary Field.

A review of the various missions of the society during the past year presents three important facts, to which the committee would invite special attention.

First—It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civlization have penetrated. According to the reports of our missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of priests has been diminished by more than three hundred during the last century; and the dilapidated state of their temples, and the evident signs of contempt for them among the people, show that Buddhism is destined ere long to fall from mere inherant decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek element for rekindling the flame of devotion in his own dominions; and there he learned, from the representatives of the ancient line of Buddhist Kings. that the cause is failing. and that, even with the help of the gold from Siam, it can scarcely survive another century.

That Brahmanism is declining before the power of Christian truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

Secondly—Another great fact which presents itself is, that the Mohammedan and heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter: but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular head and guardian of Mohammedanism, is a still more astonishing event. And even in Central Africa, as it appears from the missionaries at Abbeokouta, the same principle of toleration is recognized, and presents an open field to the teachers of the Christian faith.

The third fact is, the tendency to decay in the lapsed Christian Churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appears in the "transition state" of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic Church; and, upon a still larger scale, in the late defections of the Armenian Christians at Constantinople, through the labors of a kindred society.

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The missionaries from Rome, and the missionaries from the Protestant Churches of Europe and America, are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign missions, who have been trained in the College of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of Northwest American Indians, one thousand miles from the missionary head-quarters of both parties, we hear that four Romish priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a steam navigation company to carry to China one hundred priests within the year! Their missionary lists contain a host of archbishops, bishops, vicars apostolical, priests, deacons, sub-deacons, and nuns. In extent of ground they surround and overspread our positi ns. The intrusions into our missions at Khrishnaghur and New-Zealand, are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the mission field no less than at home.

But there is enough to sustain the confidence of the committee in the assured triumph of their cause. They fear not the comparison as to the present results of Popish and Protestant missions, truth being the judge. They fear not the numbers, and the multiplied orders of Popish missions, if only they are enabled to send a few faithful witnesses of the truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the heathen.

But, to repeat the words of the zealous Bishop of Columbo, "we have not Gideon's 300 men." Else, like him, we could look without dismay, even though the Midianites and the Amalekites and all the children of the East should lay along in the valley like grasshoppers for multitude.—We have not the men to put the trumpet to the mouth and to hold up the light in their hand.— [illegible] and able to endure hardness for the sake of Christ. Like Gideon of old, we would proclaim to all others, whosoever is fearful and afraid, let him return and depart. —*Rep. Ch. Miss. Society.*

Temperance Department.

"Take care of that Ox."

Travelling, not long since, through one of the Western States, I stopped at a very neat public house and called for dinner. While it was preparing, I had a few words of conversation with the landlord, who kept a temperance house, and gave me a brief history of it.

Some years ago, he informed me, though a professor of religion, he had sold an immense quantity of liquor, and his house was noted far and near as a resort for respectable tipplers. Travellers loaded him with their favors. His conscience often troubled him, but he was accustomed to appease its clamors by the argument, that, "If he didn't sell, somebody else would."

One day a venerable Christian neighbor, who had often kindly spoken to him on the subject, left at the house, while he was absent, a Tract called "The Ox Sermon." Picking it up on his return, and glancing over it he was filled with resentment that his old neighbor should be constantly meddling with what did not concern him. He yet read the Tract, and was forced secretly to admit the truth it contained, and the inference it drew. This conviction only made him more angry with the old gentleman; and meeting him that afternoon, he went so far as to tell him that his grey hairs alone saved him from the chastisement his impudence deserved.

That night, as usual, he gathered his family together for evening prayers. While he was praying, that ox seemed to stand directly by his side. He retired to rest, but sleep departed from his eyes. Once he arose and went away by himself to pray, but there too stood the furious ox, close by his side, while a long row of decanters appeared in front. He turned around with his face the other way, but still there was the ox, and there were the decanters as before, plain as noonday. The next day the ox accompanied him wherever he went. Retiring early that night, he determined to sleep it off. But the ox stood close by his bed, rather more fierce and desperate than before. He slept not a moment all night. Next day he determined to drive off these strange misgivings; and proceeded to the city, purchased $50 worth of choice liquors, decanters, etc., resolved to enlarge his business and overcome his fears. But he was more miserable that night than ever before. The ox still haunted, him & a voice seemed to ring in his ear, "*Take care of that Ox.*" He passed several restless nights and gloomy days. At last he could not endure the ox longer. One morning, just before day, having spent a horrible night, he made a solemn promise that if he lived till morning, he would wind up his iniquitous business.

As soon as it was light enough, he began to pour the contents of his decanters back into the barrels. This being completed, he rolled the barrels down into the road, and began to knock in the heads with an axe. His family were dreadfully alarmed, and fearing he was insane, dared not approach him. At length one of his hired men having more courage than the others, cautiously approached and inquired what he was doing. As soon as the family were convinced of his sanity, they assisted him in his work of destruction, and in an hour his choice wine, brandy sherry, gin, and whisky, were all running in the gutter. The bar was torn down, and though his customers nearly all forsook him, his concience was at rest. and he saw the ferocious ox no more. —*American Messenger.*

A Young Man Lost.

William Swingle, a young man about 21 years of ago, a lunatic, escaped from his father and brother on last Saturday morning, at the Tavern of Homer, 14 miles east of this city, on the National road, and has never since been heard of. The Messrs Swingle reside in Morgan county, York township, (post office, Deavertown,) and were on there way to the Lunatic Asylum, in this city. They staid during the night at Mr. Honrer's tavern, and arose early in the morning to start for this city; but just as they were about leaving, William, the lunatic, escaped from their hands and disappeared in the dark, and up to this time, one week after, nothing has been heard from him. They have searched in vain the whole country round, and have given up in despair, and now take this method of giving information on the subject. If he has perished in the cold that succeeded Saturday, the afflicted relatives would be thankful for a knowledge of the distressing fact. If he is still living, the earliest information of where he is, or the return of him to the home of his father in Morgan county, will be gratefully remembered and otherwise remunerated.

Papers in the neighboring counties, would be subserving the cause of humanity, by noticing the above, and thus aid in extending the information.—*Ohio Statesman.*

Saturday, Jan. 15th, 1848.

Responsibilities.—Are you an educated man? We do not ask you whether you graduated at college or the work bench—at the anvil or the hod; but we simply ask, are you educated? If so, immense responsibilities are yours. Your education is a mighty machine put into your hands to work for God and humanity—to elevate and improve mankind. Have you so put it in motion that you begin to see the glorious results of your labors? Have you improved the neighborhood—the town or the state in which you live? What have you done? Have your voice and your pen been silent or active? We pray you, young men of education, to look to your responsible stations, and if you have so long neglected some duty, commence now to discharge it as in the presence of Him who has thus endowed you with capacities to be co-workers with Him in redeeming the world. Lose not an hour of your precious time; for now you may influence minds that will never again come within your reach. Work—work—and God will give you success.

The Cholera is throwing its appalling shadow upon Europe. It is on its Eastern borders, and rapidly progressing westward. The famine lands will give it a fearful harvest. It will doubtless not spare our own country. The French [illegible] has sent three physicians eastward to watch its progress.

[illegible], than

Religious Intelligence.

PITTSBURGH DISTRICT.

Jolley Town, Pa., Jan. 10, 1848.

Br. Bassett: Doubtless it will be pleasing to the friends of our Zion to hear that the Great Head of the Church has visited the Wheeling ct. with a revival of his work.

God has given us intimations of good at the most of the appointments on the circuit. At our first quarterly meeting there were some eight or ten that gave evidence of being born of the Spirit of God. Since then we are holding a course of protracted meetings, & thank his Great Name, our humble labors have not been in vain in the Lord. Between 30 and 40 have been added to the Church since Conference, and we are still looking up, hoping that our kind and Heavenly Father will yet grant unto us greater manifestations of his power to save. We have taken up some new appointments, at which we think there is every prospect of forming new Societies. On the West end of the circuit, at the Dowler appointment, the friends are now engaged in raising funds for a meeting house, which we hope with the blessing of God will succeed. While we thus record the work of the Lord, it is with grateful emotions of mind, acknowledging it to be his work. And while we give him all the glory and the praise, we still pray, O Jesus, ride on, till all be subdued.

Affectionately, yours,

R. H. SUTTON.

Allegheny City, Jan. 20, 1848.

Br. Bassett: In this place, Pittsburg, and Sharpsburg, there is, all things considered, a pretty good state of things in our Church—a revival, it is believed, is not far distant. Already mercy drops are falling.

Please publish the following appointments, and I will try to fill them, if spared:

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
Georges-Creek	"	"	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid, at the above meetings, and to give me early notice where my visit will be expected.

Yours, truly,

GEO. BROWN.

MUSKINGUM DISTRICT.

Malta, O., Jan. 19, 1848.

Br. Bassett: For the information of Brother G. Clancy, the executive of the district, and as many others as feel an interest for the good cause which we are engaged in promoting, I wish to occupy a short space in your columns with a brief account of the spiritual condition of Morganville circuit. I reached the circuit soon after the rise of the Annual Conference and commenced the regular labors of the circuit in Malta. Thus far I have met all the appointments regularly. We had a pretty good time at the first quarterly meeting. Our Christmas meeting was a precious time to many souls. Here it pleased the great Redeemer to shower down such blessings, that many souls were enabled to praise God aloud. At other meetings we have had reason to rejoice in the God of our salvation. Some of the classes keep up their class-meetings and are doing pretty well; others neglect too much both prayer and class-meetings, and are not doing much. This will always bring leanness to the soul.

Our second quarterly meeting will be held in Triadelphia the last Saturday and Sabbath in February, to which we invite A. H. Bassett, C. Springer, and C. J. Sears. Come, brethren, for we need help.

Yours, in the kingdom
and patience of Jesus Christ,

H. T. LAWSON.

OHIO DISTRICT.

Lima, O., January 11, 1848.

Br. Bassett: I wish to inform my brethren through your paper, how we are getting along on the Lima circuit. We had rather a discouraging time when we first came on this circuit. We found it without form and void, and darkness dwelt upon the face of it. But our prospects are beginning to brighten a little in some places. The brethren are looking up for better times. We have had some good meetings and we think some five or six conversions, and ten accessions to the church, and we do hope that after all the reproach that has been heaped upon us together with the baneful influence that King Alcohol is exerting among us, with many other things, destructive to the happiness of man, yet we hope to see Lima circuit survive. We expect to commence our second quarterly meeting on the 5th of February, at the town of Lafayette, and we solicit the attendance of Brothers L. Ensminger, and G. Thornburg.

Come, brethren, and help us, and may the good Lord revive us at that meeting.

Yours, J. L. BORTON.

Kalida Ct., Jan. 10, 1848.

Br. Bassett: After so long time, I would inform the friends of Zion, that we are still striving in this northern country to make our way onward and upward. I reached my appointment, the second Sabbath after Conference, and found in general a valuable membership, and they living in peace. As yet we have had nothing to disturb our quietude in all our borders, though it is to be lamented that the church here has not been as lively in religion for some years past as it ought to have been, yet I trust in God that the day is not far distant when Zion will travail and bring forth sons and daughters, such as shall be eternally saved. We have held two protracted meetings, and some precious class-meetings. A few have given their names as probationers, and I trust have given God their hearts. Brethren, pray for us.

G. W. THORNBURGH, Sup't.

Indiana District.

White River Ct., Jan. 13, 1848.

Br. Bassett: I feel disposed to inform you and the friends of Zion of the prospects of our Church in this circuit. I have been acquainted with White River circuit for two years past, and I know it has had as many and severe trials to pass through, as any of the adjoining circuits, and yet it has struggled on, and nobly contended for the cause of Christ, and equal rights. And even now, storms threaten and thunders roar, but nothing intimidated, her course is still onward and upward. Since I wrote to you in the last Conference year, we have received seventeen additions to the Church, and are still looking for more. We thank the Lord for what he has done, and hope he will do abundantly more for us than we are able to think or ask, or in any wise worthy to receive. Pray for us.

Yours, in the Lord,

WM. BARNET.

Michigan District.

Livingston Ct., Jan. 3, 1848.

Br. Bassett: The field of labor which has been committed to my care this present Conference year, is becoming more interesting than it has been. The Lord is reviving his work on this circuit. We held our first quarterly meeting in Tyrone, commencing on the 25th of December, and it was protracted eight days; six of those days the President of our Conference was with us and the Lord was with him and the people. Angels no doubt were employed in bearing news to heaven, that the dead is alive and the lost is found. Some four have found Him of whom Moses and the law and the prophets did write, to be precious to their souls; and some backsliders reclaimed, and professors very much revived in the spirit of their minds, in so much that we had a general shout in the camp. I think that I never attended a meeting of more interest. The youth at first were very giddy, but before the meeting broke up, they became very solemn, and some were heard to exclaim the next day after Brother Mack left, that they were willing to give God their hearts, and I hope and trust that they will do so, for I believe that the Lord will bless the good seed that has been sown by his Holy Spirit, through the arduous labors of our worthy Brother Mack. I never sat under the preaching of the Gospel with so much interest in my life, never had so clear a view of redemption, of heaven, the glory of God, the redeemed from the earth, and the final happiness of all his children. My soul is highly elated while I see the stone that was cut out of the mountain without hands, rolling in this part of God's vineyard. Many in different parts of the circuit, that have not attended meetings for years, are making their way to the house of God, and in some neighborhoods the Macedonian cry is heard,—"Come over and help us." O, my brethren, let us pray that the Lord of the harvest would send forth laborers in his vineyard. Some he has called, and given them good talents but they will not occupy. They have bought a farm and must needs go and see it, &c.

O, my brethren and sisters in Christ, let us awake out of sleep, and work while it is called to-day. Night will soon overtake us, and then we must be called to render account of our stewardship at the bar of God. O, may it be with joy and not with grief. Brethren, pray for us.

Yours, in the toils of an itinerant life,

J. B. JEWEL.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, January 27, 1848.

To Correspondents.—The verses by "Basil" are accepted, and should have been inserted this week but for their length.

We have to remind our old friend, "A Man of Rule," that it is a *Rule* amongst editors that when a man writes over his own proper signature, he should not be assailed by an anonymous writer. Our friend is correct in his positions, but is there not a 'more excellent way?'

We are under the necessity of stating that it is impossible we should take time to re-write articles for correspodents, who are amazingly deficient in a little branch of science called *Orthography*, unless it be when they send religious intelligence. In that case, we do it cheerfully. Sometimes a writer whom we highly esteem, could not possibly believe how many errors he gives us in a page. This is the reason why some articles, containing excellent ideas, lie for weeks in our drawer, and are sometimes laid by, unpublished. Friends will please consider that we are continually receiving such a mass of communications, that we must, of necessity, in most instances, give the preference to such articles as come to us prepared for the press.

The numbers by Br. Jos. Burns, shall appear. Shall we not wait a little, however, till Prudentia on the same subject, has got through?

'A Subscriber' writing from Pittsburgh, would have found his article inserted before now, if he had entrusted with us his proper name.

We are trying hard to get time to write to our worthy correspodent at Donnelsville. He will please bear with us.

"Golden Rule."—We have unintentionally omitted to respond to the enquiry of Br. Newton. The 'Cumberland Presbyterian,' is published at Uniontown, Fayette co. Pa.

Evangelical Alliance.—The Episcopal Recorder states that a monthly periodical is about to be commenced as the organ of the Alliance in the United States. It is to be entitled "Christian Union and Religious Memorial," and to be edited by a committee, consisting of one clergyman of each evangelical denomination.

Cold Water.—The Watchman of the Valley states that Professor Finney, of Oberlin, lately went through a regular course of Typhus fever, and recovered without the use of any medicine, or stimulants whatever, and that for 14 days he tasted of nothing but cold water.

Sabbath Keeping Boat.—We are gratified to learn that there is now at least one steamboat running on the Mississippi, which is conducted on Sabbath keeping principles. It is none other than the steamber *Hannibal*, Captain H. D. Bacon. On Saturday night at 11 o'clock, Captain B. invariably lays up, and does not resume his way till Monday morning at 1 o'clock. He has also banished the bar from the cabin. We are assured that passengers speak in the highest terms of the good order and good accommodation on board; and we are happy to learn that thus far the experiment has proved quite successful. Who will not rejoice to learn of this interesting reform movement? Remember, the Hannibal is the boat which should be patronized. We hope soon to hear of many others imitating so good an example.

Cough Drops.—Mrs. Bateham, Editress of the Ladies' Department of the Ohio Cultivator, says that the best cough drops for young ladies, is to *drop* the practice of dressing too thin. Is it not strange that this excellent remedy is treated with neglect and indifference by most young ladies?

U. S. CONGRESS.

Thurs. Jan. 13, *House.*—A Message from the President of the United States was laid before the House, in which he declined to furnish in compliance with a resolution of the House, a copy of "instructions and orders issued to Mr. Slidell, at any time prior or subsequent to his departure for Mexico." The President gave as a precedent, an instance in which President Washington declined to furnish certain information called for by the House in 1796, in reference to negotiations with Great Britain. A motion was made to print, &c. Mr. Adams of Massachusetts spoke in favor of printing, as he considered it a novel thing. Mr. A. explained in the case of Washington referred to,—that the subsequent action of the House was adverse to the position of President Washington, and much as he reverenced the name of Washington, even next to worship, he had ever considered him wrong in that particular instance, and that his reasons are not sufficient. After debate of some length, the motion to print was agreed to, and the subject was made the order of the day for Tuesday next.

The Senate, same day continued the debate upon the Ten Regiment Bill, but did not come to a final vote upon it.

Ohio Legislature.

Jan. 10 *House.*—Mr. Culbertson reported a bill to incoporate the Dresden Bridge Company.

Jan. 14.—The two houses jointly proceeded to certain elections, the result of which was as follows.

Associate Judge for Union County, Levi Phelps.

Associate Judge for Hocking County, R. Culver.

Associate Judge for Miami Co., M. G. Mitchell, and D. H. Morris.

Director of the Ohio Penitentiary, Thomas Brown.

Maj. General, 20th Div. Ohio Militia, D. M'Intosh.

Associate Judge for Pickaway County, W. W. Pierce.

Jan. 15. *Sen.*—The petition and remonstrance of citizens of Gratiot, in the Counties of Licking and Muskingum, for the including the said town in one or other of the said counties, were reported back by select Committee, and the petitioners had leave to withdraw their papers.

☞We observe that several writers are discussing, in the Western Christian Advocate, the propriety of a division of the Ohio Conference, M. E. Church.

Volume of Sermons.—Our readers will recollect that a few months ago, a prospectus was issued by Brother T. Potter of the Muskingum Conference, for publishing a volume of Sermons. The publication is now in press, and will be issued early in the ensuing Spring. Brother P. has spent much labor in the preparation of the work, and we feel assured that it will be well worthy of general patronage. For, the author is desirous to explode the too common saying, 'as dull as a sermon.' With leave of Brother P. we give on our first page an extract from one of the sermons, which will be read with interest.—Brethren in the ministry to whom prospectuses have been sent, will now, we trust, be industrious in procuring subscribers for the work, as Br. P. has entered into a heavy expense for its publication, and it will certainly be forthcoming. One dollar per copy, is to be the price, and we hesitate not to say that those who subscribe or purchase will receive the full worth of their money.

Godey's Lady's Book.—The February number has come to hand, and is for elegance, quite in keeping with the January number. It contains four steel engravings, of interesting designs, viz: Guess my name, Saluting the Commodore, &c. Besides these are fourteen other engravings illustrative of Model Churches, Model Cottages, Ladies' Work, Fashions, Music, &c. No other Magazine contains monthly so many plates.—Godey now furnishes sixty pages of reading matter in each number, and has enlisted the most talented and popular contributors. Terms, $3 per year. Two copies for $5. Those who pay $3 in advance receive also for a year, a copy of the Lady's Dollar Newspaper. Address L. A. Godey, Philadelphia. If any of our neighbors wishing to form a club, will give us their names and money, we will cheerfully assume the duties of an agency for Mr. Godey.

Lady's Dollar Newspaper.—This is a beautiful sheet, issued semi-monthly by the same publisher for the ladies. They will find it quite an attractive publication. We see that Grace Greenwood, has been engaged to serve as its editor.—As we are *old fashioned* in our views, and as we conduct a religious journal, we are bound to express our regret that so large a proportion of the columns of the Lady's Newspaper should be devoted to ficion, instead of more substantial and useful reading. But we are aware that such is the popular taste, that this very thing to which we feel bound to object, is the very thing which will secure the popularity of the Lady's Paper. It would please us well, however to see a reform in this particular. Terms, $1 a year in advance.

The publisher will please observe, that Putnam and not Zanesville, is our proper post office address. The January and February Magazine, was sent for us to each place.

Zanesville Counterfeit Detector.—We have omitted to notice heretofore the recent improvement of this publication, with the commencement of the present year. It has been enlarged, and is now published with a marginal Index of the States, as is Bicknell, which when cut like the alphabet of a Ledger, is very convenient for reference. Mr. T. W. Lord, the publisher, is a very enterprising man, and we learn that he has an extensive, and constantly increasing subscription list. His terms are, $1 in advance.

Ohio Lunatic Asylum.—The Annual Report of the Directors and Superintendent of this Institution makes an interesting pamphlet of 72 pages. It is gratifying to learn the continued success of the Asylum. All the improvements to the buildings contemplated last year, have been completed. A small steam engine has been put in operation, by means of which all parts of the establishment are supplied with hot and cold water. Sixty-four acres of land are owned and held by the Institution. The cost of this land at three different purchases was $6,900. The cost of the entire buildings is 153,821.

The whole number of patients received into the Institution since it went into operation, is 1047. Of these, 557 were males, and 496 were females—311 were pay patients, and 736 were supported by the State—528 were old cases, (the disease of more than a year's standing,) and 519 were recent cases, (the disease of less than a year's standing.) Of the whole number received, 603 have been discharged, and 115 have died. The whole number cured is 448. Of these, 250 were males, and 198 were females. The per centage of the cures of those discharged, in recent cases, is 90,20; in old cases, 28,3. In the whole number discharged, without reference to the duration of the disease, it is 62,40 per centum.

The average number in the Institution, during the year ending on the 15th of November last, was 318. During that period 181 (90 males and 91 females,) were received. Of those received, 99 were recent cases, and 82 were old cases. The whole number cured during the year, was 90. During the same period, 120 were discharged, and 23 died. Of those discharged, 78 were recent cases, and 65 were old cases—74 were males, and 69 were females. The per centage of cures in these resent cases, was 88,46. In the old cases, 33,85. The average in both was 63 per centum.

The directors advise the abolition of the distinction of pay and pauper patients. They very justly argue that as the Asylum has been reared by the property of the State, and the entire property of the State is taxed for its support, it is at least doubtful whether the sufferer from insanity, of he have property, should be compelled to pay a further tax for his admission and support in the Institution. This often brings embarrassment and distress upon the families of such. The Directors think that the benefits of the change would exceed the cost.

In an appendix to the report is an interesting account of the dedication of the new chapel connected with the Institution, which took place in September last, and written by a female patient. Two dedication hymns also are given, one written by a male, the other by a female patient. Finally an account is given of a debate, on the use tobacco and ardent spirits, between a couple of maniacs, which is so amusing, we here insert it for the entertainment of our readers.

THE DEBATE.

Having for some time noticed a strong disposition in two gentlemen, occupying the same gallery, to discuss certain topics of a general character, especially the customary use of tobacco and ardent spirits, we at length proposed that all strife should be ended by a public debate, for which each party should have due time to make preparations. To this there was an agreement, after some little diplomatic finessing on both sides. The day was accordingly fixed, and the question finally determined in writing, as follows: "*Is it essential to the happiness and comfort of man that the use of tobacco and of ardent spirits be continued?*" It was also arranged that a President and two Vice Presidents and a Secretary should be chosen—that reporters should be admitted, and that each debater should speak, if he thought proper, to the extent of ten minutes by the President's watch and no longer.

Accordingly, at the appointed time due preparation was made in the gallery occupied by the gentlemen aforesaid, by the arrangement of seats for the officers of the occasion; and the disputants having signified their readiness to begin the discussion. The Superintendent of the Asylum had the honor to be chosen President, assisted by two patients, who were nominated and duly elected Vice Presidents. A Secretary was also selected, and the assistant physicians proffered their services in the capacity of reporters.

The gentleman in the affirmative made his appearance with great confidence, being well supplied with an immense roll of written matter, the production of which had occupied much of his time for several days. His argument began at the garden in Eden, where he was confident tobacco, corn and rye were amongst the other goodly plants that grew therein: "That every plant was made for the use of man, and the only modes of using tobacco yet discovered were to chew, smoke or snuff it:" "That viewed in the glass of nature and judgment of the earth, the sober use of tobacco & spirits were promoters of happiness and comfort." Appealed to man at the first—to man after the flood—to man in the days of Ahasuerus—to man in the times of the Gospel and since the Declaration of Independence, alledging that these things were no where strictly forbidden—but were allowed by the Church, and that tobacco was freely used by ministers of all denominations. Attempted to show the value of exports of tobacco, and the amount paid for foreign importations of wine, spirits, gin, &c. Contended strongly that what had been said against the use of good liquor was addressed to the animal feelings, in the recital of miserable anecdotes and impudent allusions to "*a drunken breath and weeping wife.*" And believing this opposition was an infringement of personal liberty, he was proceeding to show that "the earth is now under anathema for cursing good creatures," when the President's hammer came down upon the table, the time under the rule having expired, and he very pleasantly took his seat.

His opponent rose with great mildness, but in a very dignified manner, remarking modestly that he thought "if the company, and especially the speakers were blessed with small quantities of the matters in question, he might serve to give *spirit* to the debate." The gentleman in the affirmative was particularly gratified with this remark, and seemed to hail it as a yielding of the point. This however was but the glance of a sunbeam before the refreshing shower, for he soon proved to be anything but a novice in debate, opening the discussion with considerable ability, and meeting the arguments of his antagonist with great readiness and skill—showing that they were light and false—that tobacco was an injury to the system, no matter where it grew, and notwithstanding its use by different clergymen—that ardent spirits were a curse, and the cause of all unhappiness in society—"that families were unquestionably the purest where the least liquor ran in the blood;" and that the voice of truth and experience were against the use of these articles in any shape. "Mr. President," said he, "if the gentleman is right—if it be a fact that tobacco and strong drink are of any benefit in society, I sir, for one, have lost my reason." Continuing the argument in good style, he was about to conclude in the most triumphant manner, when some unfortunate whim in the brain gave his thoughts a new turn, and he took off in an opposite direction with the greatest rapidity, arguing and flourishing away in the most lively manner, until, to the astonishment of all he was fairly on the ground that should have been occupied by his adversary. Discovering the mistake, he made an effeort to recover, but had not time before the President's hammar was heard upon the table.

Reply, explanation and rejoinder followed, but the above contains the substance of the main discussion. Both gentlemen are regarded as incurable maniacs, and it is curious that the order of debate was strictly observed, nor did any evidence of ill humor appear.

All parties now looked to the president for his decision. This appeared to be rather non-committal. And each party appeared to be dissatisfied with the limited time allowed for speaking, and were anxious for a second trial, he was about to postpone his final judgment on the respective merits of the gentlemen in question, and appoint a second meeting, when one of the Vice Presidents suddenly exclaimed—"*Dish court ish all for no use—any fool midout no sense at atl might know dhrinkin too much was'nt good for nobody!*" Whereupon the meeting adjourned sine die.

Foreign.—The steamship Cambria, recently arrived at New York. The most important items of news by this arrival are that a slight rise in the price of breadstuffs had occurred in England, increased pecuniary embarrassments, and numerous additional failures of business houses.

Lane Seminary.—The Ohio State Journal of last week announces that the action against Drs. Beecher and Stowe, was decided by Court in Bank, in favor of the defendents. The Seminary therefore remains under the control of the New School Presbyterian brethren.

Biographical.

Miss Hannah Ann Bassett,

The Subject of this notice, daughter of Elisha and Elizabeth Bassett of Jefferson County, Indiana, was born March 1st, 1829, and was in infancy dedicated to God by baptism. She was a most amiable, dutiful and affectionate child. Her parents say that they never know her wilfully to do any thing wrong, since she reached the years of accountability. She was remarkably even in her temper and disposition, always ready to submit to the will of her parents, and to take their advice, manifesting for them the most ardent love. At about the age of fifteen, she joined the Methodist Episcopal Church, to which her parents have been for many years attached. And though she did not, whilst in health, profess to have experienced religion, she ever respected the services of the sanctuary, and the social means of grace, especially class meetings. In April 1847, she was taken with remitting fever, & never entirely recovered from the effects of the attack. In September following she was taken with intermittent fever, which tended still further to prostrate her system. A disease of the lungs was induced. Various popular remedies, and the best medical attention that could be procured, were resorted to in vain. Her disease made rapid progress. But though her strength failed and her flesh wasted away, she bore her sufferings with remarkable patience and resignation. A murmur never fell from her lips. Whilst able, she read daily a portion of the Sacred Scriptures. She lingered till Wednesday evening, Jan. 5th, 1848, when her spirit departed in the utmost composure and peace. As her departure drew nigh, she professed to enjoy peace of mind, and to be free from any fear of death. Her afflicted father, who is the only brother of the editor of this paper, gives the following statement of the closing scene.

"The sad hour drew nigh when we were to part with our only daughter, dearer to us than a right eye. But the will of God must be done, and he has a right to do with his own as he pleases. We endeavored to be submissive to his will.—Her extremities now became cold, and the cold sweat rested upon her pale brow. After lying for some time apparently asleep, she aroused, and requested to be raised up in the bed. I did as she requested, and sat behind her. She then told us that she had lost her sight, but wished to bid us farewell. She asked if we thought she could last much longer, and being answered in the negative, she assented. With the utmost composure she then stated to us the disposition she desired should be made of her various articles, to her parents, brothers and other relatives present and absent. She then took a most affectionate leave of each of her parents, bidding them farewell. She then took leave in like manner, of her several brothers, and other relatives, classmates and neighbors who were present, exhorting them all to meet her in heaven. After this, she seemed exausted, and we laid her down in the bed. She seemed to fall into a sound sleep for about half an hour, and then breathed her last."

Hannah Ann was a most lovely youth—a most affectionate daughter—sister and niece. And as she was by all esteemed, she is by all lamented in her early death. Her age was nearly 19 years. But she has been taken from the evil to come. May we be so happy as to join her by and by, in the mansions of the blessed.

A. H. B.

India Rubber Felt for Railways.—The N. York Journal of Commerce says:—"Felt has been spoken of in our columns as being used in England on Railways.—India rubber is now manufactured here, (with a large mixture of metalic substance, rendering it impervious to heat and cold, and of all thicknesses from a sixteenth to a quarter of an inch,) for the purpose of being placed under the bearings of the rails, and at the junction of the rails on what is called the junction plates; by which it is supposed that most of the jar, and consequent noise and wear of machinery, will be avoided.

"A specimen of this composition is now before us. It is extremely tough, though elastic, and on being applied to a revolving grind stone, it is said to suffer less abrasion in a given time, than steel. We understand it will be used on several railroads where the track is to be laid the ensuing Spring."

Correspondence.

Written for the Western Recorder.

Aid Society, Pitts. Conference.

Br. Bassett: We have been instructed to transmit you, for publication in the Recorder, the accompanying resolutions, which were passed unanimously at a late meeting of the Managers of the "Preachers' Aid Society, of the Pittsburgh Annual Conference, Methodist Protestant Church." The resolutions are clear and comprehensive, and would not, we think, be materially improved, by comments or suggestions from us; but we cannot deny ourselves the gratification of stating, that the excellent Association to which they refer, is daily growing in favor with the people; and is, if we may judge from present indications, destined, ere long, to diffuse such a benign and extensive influence, as will place our beloved Zion on a solid and immoveable foundation. Must not the ministers of our communion, the veterans of the Cross, who are almost worn out in the service of their Lord and Master, rejoice to know that when additional years and increasing infirmities, shall have entirely disqualified them for active labor, they will have a fund to draw on, which will supply them with the means of procuring the necessaries of life, and render their passage to the tomb, comparatively smooth and tranquil! The great desideratum, long and ardently desired, for the comfort and accommodation of our aged preachers, begins to present itself to the enraptured vision, & to fill with sacred delight the hearts, of the most zealous and liberal members of our church. Surely it is a high and holy privilege, to be permitted to participate in this gracious work; and we therefore affectionately invite, irrespective of age or sex, all who are of, or friendly disposed towards us, to "come up to the help of the Lord, the help of the Lord against the mighty!"

From the condensed view submitted, of the present prospects of the 'Preachers' Aid Society,' we feel, in conclusion, impelled to exclaim—"Hallelujah! the Lord God omnipotent reigneth!"

Yours in the spirit of fraternal affection,

JOHN MECASKEY,
W. REEVES.

Pittsburgh, Jan. 20, 1848.

1. *Resolved*, By the Board of Managers of the Aid Society, of the Pittsburgh Conference, that we deem the efforts now being made to get up a fund for the benefit of our superannuated ministers, their widows and orphans, to be of the highest importance to the perpetuity and interests of our beloved church.

2. *Resolved*, That the thanks of the Board of Managers of the Aid Society are due, and are hereby tendered to Brother George Brown, the general agent of the Society, for the successful efforts he has made to increase the funds of the society; and hope that his future exertions may be attended with the success that the importance of his agency demands.

3. *Resolved*, That our brethren and friends throughout the district be, and they are hereby respectfully called upon, to come up to the work manfully and contribute liberally of their means to increase the funds of the Society.

4. *Resolved*, That we regard the influence of our *female* friends of vast importance in this labor of love, and that therefore, we affectionately solicit their co-operation in the accomplishment of this benevolent design.

GEO. BROWN, *Ch'n.*

Jas. Robison, *Sec.*

Written for the Western Recorder.

Br. Bassett: My house has been a stopping place for the Preacher for more than twelve years, but we have been left by the Preachers last May, without telling us the cause. They had good congregations till the last.

I suppose they will say the reason was, I did not attend the quarterly meeting. But I must excuse myself that the principal cause was bodily infirmity. Some three or four years ago, after attending two protracted meetings, a cold settled on my lungs, and I was confined to the house for three months, and since that time my lungs have been so weak that I have not been able to ride much on horseback. Will the brethren forgive my negligence, and will Brother Marshall come and see me, and let's talk about our home in heaven, and preach a little for us here in the wilderness? We are left here as sheep without a shepherd, though thanks be to God, we have not all lost our hope of heaven.

Yours with respect, WM. OGLE.

Adams' Mills, Jan. 11, 1848.

Written for the Western Recorder.

Br. Bassett: Sir; In accordance with the instructions of the last quarterly meeting Conference of the Granger circuit, I forward you a copy of the preamble and resolutions in regard to slavery, which you will please publish in your paper.

Yours, respectfully,

G. B. HICKOX.

Weymouth, O., Dec. 13th 1847.

Whereas, the system of American slavery as maintained by all the slave laws of this country, deprives a part of our fellow beings of the inalienable rights bestowed upon them by our Creator, and places the authority of man over them superior to the authority of God, thus rendering it impossible for them to discharge the duties imposed upon them by the moral law, or which grow out of the domestic relations—takes away a man's right to himself, his right to his wife and *his own children*, and all that can be accounted of any value in life—deadens his moral sensibilities, his intellectual faculties and every faculty of his entire being, reducing him to the condition of chattel property, or a mere implement of husbandry, totally incapable of bearing legal testimony against any of the insults and outrages committed upon him by the merciless tyrant that usurps authority over him, therefore,

1. *Resolved*, That in the opinion of this Conference, the sin of slavery, as it exists in this

nation, is the greatest sin this or any other nation can be guilty of.

2. *Resolved*, That so far as American churches are advocates or apologists for such a system of slavery they cannot be the churches of Christ.

3. *Resolved*, That it is the imperative duty of every slave claimant and every advocate or apologist for slavery in our church, to repent immediately, and to show the fruits of repentance by opening the prison doors and letting the opressed go free.

4. *Resolved*, That it is the duty of our church as a body so to alter the clauses in our church constitution, touching the question of slavery, as to exclude slave-holders from our church communion.

5. *Resolved*, That the secretary be, and he is hereby instructed to forward a copy of the above resolutions to the editor of the Recorder for publication. A. TRACY, *Ch'n.*

G. B. HICKOX, *Sec.*

News of the Week.

From Oregon.

The N. York Tribune has received the Oregon Spectator to the 8th of July inclusive, via Sandwich Islands, not so late, we believe, as overland advices.

The people of the territory are still awake to the dangers of the free introduction & sale of intoxicating liquors, and meetings have been held to take measures for controlling the traffic.

The Spectator has not the official returns of the late Governor's election, but thinks Gov. Abernethy is re-elected by a small majority.

The 4th of July was generally observed throughout the territory.

The annual examination of Oregon Institute gives a flattering view of education under limited advantages.

The columns of the Spectator are adorned with several advertisements of divorce of unloving couples; which separations are so frequent as to wake the pungent satire of some—till now—"mute inglorious Milton" with the romantic soubriquet of Pooiwat.

A very important meeting was held at Oregon City on the 14th of May, for the purpose of obtaining an expression of opinion relative to trespasses on land claims, and it was resolved not to vote for any man for office engaged in such buiness.

The people have suffered recently from Indian disturbances.

In consequence of the want of rain, it was feared the crops, particularly cereal crops, would not turn out well.

FROM THE SANDWICH ISLANDS.—The New York papers, by an arrival from the Pacific, have Sandwich Islands papers, the Polynesian and Friend, to the 29th August. The Polynesian contains the annual report of the king's ministers on the condition of the Island, revenue, expenditures, imports, exports, population, schools, colleges, churches, newspapers, &c. The commercial and revenue statistics exhibit a steady increase. The receipts into the treasury for the year ending 31st March, 1847, amounted to $127,855 01, and the disbursements to $115,671 25. Imports of foreign goods during the year $516,173 14. Total exports, foreign and domestic goods, $777,333 24. The exports consisted of $154,333 24 in foreign goods; $48,000 in native produce, and $575,000 in supplies to American whale ships. The whale fishery is the main support of the Island. The use of spirituous liquors has diminished, in consequence of the increase of duties. Most of the coin and specie in circulation had been withdrawn to Oregon and California, but supplies were coming in from other countries. Diplomatic relations have been formed with Peru. The report of the Minister of Foreign Relations makes honorable mention of the new representatives of the U. States.

THE POPULATION OF NEW ORLEANS.—The assessors have recently completed the census of New Orleans, and their returns show a population of 79,998. This is a diminution of 18,000 since last year, and of 23,000 since 1840. The authorities not being satisfied with the returns, have ordered another census to be taken.

LATER FROM AFRICA.—*Capture of Slaves, &c.*—By the arrival at New York, on Sunday, of the brig Hollander, of Providence, Capt. Lovett, thirty-eight days from Monrovia, the New York papers are placed in possession of Africa's Luminary of November 10th, six days later than former accounts.

The Luminary contains a list of slavers captured on the Western Coast of Africa, from June 20th to August 25th, and sent to Sierra Leone for adjudication. They are 10 in number, mostly Brazilian, with a total of 1,329 slaves on board, besides two cargoes the number of which are not given.

There is intelligence also from the South Coast that the Fenhade (a British vessel) made three captures in a fortnight, and that one of the French cruisers had taken a slaver with upwards of five hundred slaves on board.

An unusual drouth has caused an almost total failure of the rice crop at Cape Palmas (in the Maryland Colony) and vicinity, and has very much injured the crops generally. Rice was selling at $2 per bushel, double the usual price, and it was feared the natives would suffer unless they should succeed in obtaining supplies from other parts of the Coast.

The Colonial schooner Cavally was capsized some time in September, near Cape Palmas, and sunk with her entire cargo. Loss about $5,000, which will be severely felt in the Colony.

There was quite a revival of religion among the Congers, and many youths of that tribe had been converted to Christianity. The schools are represented as generally prosperous.

LAMENTABLE.—An infant child of Mr. Thomas Glancy, in Boston, was killed on Wednesday last, by the use of croton oil, instead of castor oil.

HEAR THIS, GIRLS.—The Boston Chronotype says:—

Show me the wife that's on the watch
For every little rent or scratch,
And cures it with a timely patch
Before you know it;
She's a woman fit to match
A lord or poet.

☞ If Christians must contend, let it bo like the olive and vine—which shall bear the most and best fruit; and not like the aspen and elm, which shall make the most noise in the world.

"AS YOU WERE."—The National Intelligencer notices various conflicting statements which have been put forth lately as to the determination of the addministration in the matter of the difficulties among our Generals in Mexico, and says:

"Late last evening, we learned authentically, that General Towson, Paymaster General, did set out on Monday night last, for Mexico, where he is, in conjunction with General Cushing and General Butler, of the volunteer forces, to form a Court of Inquiry, ordered by the President of the United States, on General Scott—a very singular court, by the way—to sit in judgment on the General-in-chief of the Army."

BREADSTUFFS TO ENGLAND.—The N. Y. Express, remarking on the Cambria's news, which is generally esteemed quite favorable, say s:

"Although breadstuffs are comparatively low to what they were, we maintain that they are high enough. At the last quoted price, flour may be shipped from here at six dollars, or a shade under, and corn from sixty to seventy cents. We can well afford to ship these articles, even at a less rate."

THE FRENCH LINE OF STEAMERS.—The French company, the New York Herald says, is obliged to stop any further trips to the United States until Spring. The two millions of francs, including the six hundred thousand left in the government's hands, as a security for its four steam frigates, which money will be kept until new arrangements are made, have been expended in this enterprise.—The ships are to be overhauled and improved. The French Government will re-arrange the line, and pay MM. Heroult and de Handel a certain sum per annum, in addition to the use of the steamers.—*Balt. Sun.*

FERRYING THE ATLANTIC.—When the four new Cunard steamers, with the additional three now building for the American steam navigation company, are put upon the Atlantic race course, the establishment of a regular weekly ferry (as it were) between Europe and the United States, will be finally perfected. The American line has the contract with the United States government for carrying the mails to Bremen and Southampton, but it seems they are anxious to get out of it.—*Baltimore Sun.*

CAUTION.—A young man named Benchoff, residing near Smithburg, in Washington county, Maryland, died suddenly on the 12th instant, after having been playing at ball.

Particulars of the Burning and Explosion of the Sea Bird.

A slip from the office of the Cape Girardeau Eagle, gives the following particulars of the explosion and burning of the Sea Bird:

The steamer Sea Bird arrived here last Sunday morning, from New Orleans. After putting out a parcel of freight and finding the water too low to proceed on her trip to St. Louis, she dropped down about half a mile below the landing, and tied up, intending to wait for a rise. She had a large lot of freight on board, including between eleven and twelve hundred kegs of powder.—About three o'clock last night there was an alarm of fire. It was soon ascertained that the Sea Bird was burning. It commenced in the ladies' cabin, and had made such headway that it was found impossible to arrest it. An attempt to scuttle her proved unsuccessful. Capt. McMurty and some of his hands started off to apprise the citizens in the vicinity, of their danger, and secure their own safety. About an hour after the fire commenced, the powder exploded, causing the most tremendous and terrific noise that was ever heard in this section of country.

The concussion caused an almost universal jarring of houses, and crashing of windows, causing many who were unquainted with the case, to conclude that it was a terrible earthquake, and others supposed that the day of judgment had come, certain. The damage done to windows and doors of houses, in many instances, is immense. The College buildings, situated only about one hundred and fifty yards distant, was much injurod. The windows fronting the river were all destroyed; several of the doors were blown off and broken; much of the plastering thrown down, and furniture much damaged—supposed to be $500. The fine new brick building of Mr. R. M. Horrell, situated near the river, is considerably injured. The Baptist and Methodist churches have lost nearly all their panes of glass, and a number of sash are broken; every house has been more or less injured, but we are pleased to state no person is seriously hurt. Fragments of the boat, iron and wood, were scattered in almost every direction, but fortunately not one of them fell on any house. The large iron cable was blown into pieces, and a piece containing many links, was found two hundred yards distant.

The tremendous shock would have prostrated several houses, we have no doubt, and done much greater injury, but it was broken by a bluff near which the boat lay. Capt. McMurty supposed the fire was an accident, as there were two men on the watch at the time it was discovered. The boat was partly insured.

The captain informs us that the boat took fire on her boiler deck on her trip up, when near Plaquemine, and that one or two men who got off below the mouth were suspected of having set fire to some furniture which was piled upon that portion of the boat. Capt. McMurty deserves much much credit for his precaution in sending runners and going among the citizens himself, informing them of the powder on board. He informed us, a day or two ago, of the quantity of powder on board, and on account of the danger of the citizens in the event of an explosion, he dropped down below. We regret the loss which the Captain has sustained by this misfortune, as we know him to be a worthy and enterprising man, and deserves better luck. He was lying in his berth asleep, when the fire was discovered.

The report of the explosion was distinctly heard at Cairo, a distance of some 40 miles.

Fragments of the boat, chains, anchors and boilers, are to be found in every direction—some upon the opposite bank of the river.

PROGRESS OF THE SOUTHERN TELEGRAPH.—The Charleston Courier, of Monday last, says: "We have the pleasure of announcing, that, in all probability in one week from to-day, the line will be completed to Petersburg, and Charleston, and Boston, and Buffalo, and Cincinnati, and other distant cities will be in daily converse."

MICHIGAN.—The Legislature of Michigan met at the new Capitol on the 3d inst. The new Governor, Ransom, delivered a message, showing the State indebtedness to be less than two millions. To liquidate this indebtedness, the Governor recommends early and prompt action on the part of the Legislature.—*Cincinnati Commercial.*

DROWNED AT PORT CARBAN.—Recently, two boys, aged 11 and 13 years, sons of Mr. William Mayer, of Port Carban, attempting to cross the river on the ice opposite their father's residence, when they were about the middle of the stream the ice broke, and the boys sunk to rise no more.—*Cin. Com.*

A MISSIONARY MURDERED.—We are grieved to learn, that Rev. Walter M. Lowrie, son of Walter Lowrie, Esq., Corresponding Secretary of the Assembly Board of For. Mis. has been murdered in China by pirates. It appears, that he was on board a Chinese vesiel, on his way to a meeting of the missionaries, when the vessel was taken by pirates, and Mr. L. thrown overboard. He was a young man of talents and devoted piety; and his loss will be severely felt by the Mission. Most sincerely do we sympathise with his afflicted father and family. We shall doubtless receive further particulars soon. In the meantime we copy the following:

"DEATH OF THE REV. WALTER M. LOWRIE.—The Rev. Walter M. Lowrie, an American Missionary at Ningpo, a gentleman of eminent attainments, has been cruelly murdered in the Chinese seas by pirates. The reverend gentlemen took his passage in a Chinese boat from Shanghai to Ningpo, and during the voyage was attacked by a piratical vessel. At first, it would appear that the pirates only meditated robbery, but fearing that Mr. Lowrie might bring them to justice, they resolved to throw him overboard. Two of the ruffians seized him for that purpose, but not being able to accomplish it, a third joined in the murderous attack, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more. Mr. Sillivan, the English consul at Ningpo, proffered every aid his official station enabled him to render, & steps were being taken to recover the remains if possible.—*Wilmer & Smith's Liverpool Times, Dec. 4th.*

SLAVE STEAMERS.—Three large steamers have been fitted at Bahia, S. A., for the slave trade. One of them has already arrived on the West coast of Africa, where she embarked 900 slaves and escaped from the brig of war Sea Lark, by steaming away from her during a calm.

DEATH BY DROWNING.—A Mrs. Miller, of Greene county, was drowned a few days since in one of the streams tributary to the Monongahela. She had been somewhat deranged on account of the death of her child, and wandered from her home a cold winter night, about ten o'clock. She was found in the creek two days afterwards.

WE understand that Mr. J. B. Vashon, a young colored man of this city, was recently admitted to practice in the courts of New York, after a rigid examination which he sustained with honor. He could not be admitted here on account of his color. The Tribune speaks of him in light terms, as does the Pennsylvania Inquirer. He proceeds immediately to Hayti, where may success attend him.—*Pittsburgh Commercial Journal.*

GLORY.—Millions of bushels of human bones have been transported from the continent to Hull for agricultural purposes. Those which were collected on the plains of Leipsic, Austerlitz, and Waterloo, were the bones of the bold, the brave, and the chivalrous, who fell fighting their country's battles. With them were mixed the bones of the horses, and both were conveyed to Yorkshire, where they were ground to dust, sent to Doncaster, and sold for manure.—*Yorkshire paper.*

MAGNETIC TELEGRAPH.—The posts are set from St. Louis to Alton, Illinois. A contract has also been effected for constructing the Telegraph from Lexington, Ky, to Nashville, Tenn, running thro' Franfort, Shelbyville, Louisville, Breadstown, &c. At Lexington, the present contract meets one which is to build the line to Maysville and Wheeling and from Nashville it is to be continued to Tuscumbia, Ala, and thence to New Orleans, and is to be completed by the 1st of April.

EXPORT OF BREADSTUFFS.—The imports at this ports last year amounted to $95,036,257. The exports, to $52,879,274. Duties received, $20,-204,249.

Another Steamboat Accident

Cincinnati, Jan. 20.

The steamer Seventy-Six, bound from New Orleans to this, was totally destroyed by fire recently, above New Orleans a short distance. The boat and cargo, together with the United States Mail, were lost. No lives were lost.

FATAL CALAMITY.—On Saturday last one of the boilers in the saw-mill of Johnston & Carr Monongahela City, exploded, killing instantly James H. Collins, and seriously scalding and otherwise injuring the engineer, Mr. Simpson and his son; neither of them are considered fatal. Mr. Collins was sitting immediately in front of the boilers playing an instrument when the explosion took place. One of the boilers was found at the distance of nearly one hundred yards in the river.—*Temperance Banner*

QUICK WORK.—We had occasion yesterday to telegraph a friend whom we believed to be in Philadelphia. The communication was left in the office at Albany, about 10 o'clock to be sent to New York, where it was received, copied, and carried to Jersey City, whence it was forwarded to Philadelphia. The person addressed was hunted for and reported at Carlyle, within thirty miles of St. Louis.! The lightning was again called into requisition, the communication forwarded, the person found, and an answer received at 12 o'clock! Thus was a message, under these disadvantageous circumstances, transmitted 2,500 miles in two hours! Verily, after all, this telegraph arrangement is, as they say out West "some punkins."— *Albany Evenieg Journal.*

At the new blacksmith shop Washington Navy Yard, they are putting up a new steam hammer composed of a solid block of iron weighing £10,000. The bed in which this is to be placed weighs 10,000—making the wheigh when completed, 20,000.

CUBA.—The London Daily News says: "there is an understanding between President Polk and Jezabel Christina of Spain" upon the subject of selling Cuba to the United States.

MUNIFICENT REQUEST.—The late Doctor Fargues, of Quebec, left to the corporation of that city $24,000, for the purpose of erecting and maintaining an asylum for the poor of Quebec, and to supply them with work; it is to be named "The Fargues Asylum."

Decision in the Saturday Courier Case.

On Saturday last, in the Court of Common Pleas, in the matter of Holden vs. McMakin, Judge King delivered the opinion of the Court, and decreed finally that the subscription list and all other property of the Courier, belonged to the joint estate, and that the receiver should expose the same to public sale, to be sold to the highest and best bidder, and the proceeds of the sale to be credited to the joint estate of Holden & McMakin. That Mr. McMakin was to be allowed, by the receiver, a compensation for his care and management of the journal, since the death of Mr. Holden.

The Cincinnati Atlas states that one of the greatest wonders ever seen is now being exhibited it that city, being nothing less than a horse covered with wool instead of hair; without mane; with a tail like an elephant; and a beautiful form.

A serious fire occurred at Calais, Me., on the morning of the 5th inst. The dye-house and stable occupied by Columbus Cooper were entirely destroyed. Nothing was left but the chimneys. Six horses, besides carriages, harness, &c., were burned. A girl about 12 years old was suffocated in one of the upper rooms. Mr. Cooper, after getting out his wife and child, returned for the members of his family to the attic, and came near losing his life in the attempt. He was found insensible on the stairs, as was also his wife's sister in a room near by.

A PUFF FOR TOBACCO.—A peripatetic philosopher denominates the noxious weed was "a triple *memento mori*—dust for the nose, ashes for the mouth, and poison for the stomach." This reminds us of the remarks of a savant, who was importuned by a friend to take snuff: "No, sir! had Nature designed my nose as a dust hole, she would have placed my heels in the air, and my head downwards!"

IMPORTANT DECISION.—The supreme Court of New Jersey has at least decided that the actions brought against Ex-Mayor Lawrence, of New York for damages for blowing up houses at the great fire some ten years since, are untenable, as it was a work of neccessity.

PROSPECTS OF AFRICA.—In all parts of Christendom unusual interest is now manifested in efforts for the elevation of the long oppressed and degraded people of the Continent of Africa, and Christian benificence has already planted many a moral light house on her dark borders.

There are now, says the Missionary Herald, about 160 ordained Missionaries in Southern and Western Africa, and male and female assistants, at least 600, making the whole number of European Missionary laborers not far from 700. The number of native converts is estimated at 17,-000.

The influence of these Missions is rapidly extending into the interior. Chiefs from several hundred miles have applied to this mission at Gaboon as well as to the Governor of Liberia, for teachers to explain to them the religion of the white men, or of Americans, as they call the Colonists.

ST. LOUIS AND CINCINNATI RAILROAD.—It is supposed that the Indiana Legislature will, when it again meets, grant the right of way through that State to the contemplated railroad from St. Louis to Cincinnati. It is supposed that the counties through which the road will pass. when completed will subscribe enough to do the grading, bridging, to construct culverts, and to lay the wooden rails. The Vincennes committee think they can demonstrate that the route through Vincennes is the shortest. best, and most productive.

The Earl and the Farmer.

An English paper says:—A farmer called on Earl Fitzwilliam and complained, that, in his hunting exursions with his hounds, he had trodden down a field of wheat so as to do it damage. The Earl told him, that if he could procure an estimate of the loss, he would pay it. The man informed him that he had done so already, and it was believed the damage would be £50. The Earl paid it. But, as the spring came on, the wheat which had been trodden down, grew up, and became the best in the field. The farmer honestly returned the fifty pounds. "Ah," said the Earl, "this is what I like. This is as it ought to be between man and man." After making some inquiries about his family, the Earl went into another room, and returning, gave the man a cheque for one hundred pounds, saying, "take care of this, and when your eldest son is of age present it to him, and tell him the occasion that produced it."

Fearful Adventure.

Mr. Moffatt, in his "Scenes in Southern Africa," gives an account of his escape from a tiger and a serpent, which was truly providential. He had left the wagon to which he belonged, and wandered to a distance among the coppice and grassy openings, in quest of game. He had a small double-barrel gun on his shoulder, which was loaded with a ball and small shot. An antelope passed at which he fired and then slowly followed the course it took. After advancing a short distance, he saw a tiger-cat staring at him between the forked branches of a tree, behind which his long spotted body was concealed, twisting and turning his tail like a cat just going to spring upon her prey. This he knew was a critical moment. Not having a shot of ball in his gun he moved about as if in search of something on the ground, taking care to retreat at the same time. After getting, as he thought, a suitable distance to turn his back, he moved somewhat more quickly, but in his anxiety to escape what was behind, he did not see what was before, until startled by treading on a large cobra de capello serpent, asleep on the grass. It instantly twirled its body around his leg, on which he had nothing hut a pair of thin pants, when he leaped from the spot, dragging the venomous, deadly, and enraged reptile after him, and while in the act of throwing itself into a position to bite, without turning round, he threw his piece over his shoulder and shot it. Taking it by the tail, he brought it to his people at the wagons, who, on examining the bags of poison, asserted that had the creature bitten him, he could never have reached the wagons. The serpent was six feet long.

BURIED ALIVE.—The good people of Charlestown Mass., have been stirred up, lately, with a story that a young lady who was buried, some weeks ago, had been found on a recent visit to the vault, out of her coffin, lying near the door, (dead of course) and with one of her arms gnawed, apparently with her own teeth. Doubtful story.

TEXAS.—Gen. Wood has been elected Governor of Texas, and Judge Grier, Lieut. Governor. Wood beat Miller 2,048 votes. The Legislature which met on the 18th ult, was organized by choosing J. W. Henderson, Speaker of the House, over Gen. Lamar, by 10 votes. The whole population of Texas now amounts to 140,000.

MICHIGAN.—The Legislature of this State met at the new capital on the 18th inst. A. W. Buell was elected Speaker of the House.

DELIBERATE MURDER.—At Sparta, Tenn., a few days since, a most cold-blooded murder was committed upon the person of Wm. Little, clerk of the county court, by Richard B. Jones, a saddler. Jones placed himself in a grocery and shot Little as he passed with a rifle. Jones was arrested.

Notices.

NEWARK CT., MUSK. CON.—Our second quarterly-meeting is to be held at Elizabethtown, (Perryton) commencing, February 19th. We invite Brs. E. S. Hoagland, J. S. Thrap, A. K. Duffy, and any others of our brethren who can favor us with their assistance.

W. H. MARSHALL.

COSHOCTON CT., MUSK. CON.—Our second quarterly-meeting is to be held at Pleasant Bethel Meeting House, some three miles north of Jacobsport, on the Coshocton road, commencing on Saturday, February 12th. Can you not come and assist us? WM. ROSS.

[O for a railroad, that we could slip through that 40 miles in an hour or two. We would certainly try and come to Brother Ross' meeting. There are so many demands upon our time, it is almost impossible for us to go from home a day's journey. But if we miss it this time, we have it in our heart to visit C. circuit at a later period in the year if possible.—ED.]

☞How Many New Subscribers Will Be Furnished Us By Our Agents, To Commence With The Year 1848? ☜

Washington Circuit, Ohio District.—Our next Quarterly Meeting will be held at White Oak Grove on the 26th of February. We invite Brs. Rose, Fowler, and as many of our brethren as can come. A. CHANNELL.

P. S. I will be at Perseverance Church, in Pike county on the 5th of February, 1848. A. C.

Maumee Mission, Ohio District.—We expect to hold protracted meeting at Br. Berry's School House, three miles north of Centerville, commencing Feb. 11th, to which we invite Brs. J. L. Borton, J. Swaney, T. Graham, and all others who can, to attend.

C. CARTER.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

Delaware Ct., Musk. District.—Notice is hereby given that our second quarterly meeting will be held in Delaware, commencing on the 22d day of January 1848, to which we invite Brs. T. Potter, I. Thrap, and J. M. Winn. Come, brethren, no excuse. WM. HATFIELD.

Leesburgh Ct.,—Musk. District.—Our second qr. meeting will be held at Pleasant Valley Meeting House, 3 miles west of Carrollton, on the 19th and 20th of Feb. We give this early notice for the purpose of soliciting Br. Clancy to aid us on the occasion, as that is to be the place of his visit. Hope he will come without fail as he disappointed us before. He will please inform me, either thro' the Recorder, or by letter to Gnadenhutton. We also invite Brs. W. Remsburg, W. Turner, and any other itinerant or unstationed brethren, who can come.

W. L. BALDWIN.

Indiana District.—The Second Quarterly Meeting for Drift Wood Mission will be held at Mount Hebron Meeting House, to embrace the second Saturday in February, 1848. The quarterly meeting for Washington Circuit will embrace the 3 Saturday in February. Ministerial help is solicited. G. WHEATLY.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Morgantown, Nov. 17, 1847.

BR. BASSETT: You will confer a favor on me, by publishing the following appointments, and I will fill them if God spares my life.

Allegheny "	Jan.	2,	1848.
Sharpsburg ct.,	"	9,	"
Birmingham miss.,	"	16,	"
New Brighton st.,	"	23,	"
Manchester ct.,	"	30,	"

Will the Superintendents please to secure some help at each meeting?—My will is good, but I am not able to labor as much as in years gone by. I need help, from God and man, wherever I go, at all my meetings.

GEO. BROWN.

MUSKINGUM DISTRICT.

BR. BASSETT: If spared, I will visit

New Lisbon, ct.	5th Sunday of	January,	1848.
Warrenville, ct.	1st. "	February,	"
Do.	2nd. "	"	"
Burton, ct.	3d. "	"	"
Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.			
Vienna, ct.	4th. Sunday	"	"
Youngstown.	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

OHIO CONFERENCE.

Cincinnati	Miss.	Elm st. Jan.	1	1848
Cincinnati	St.	6 st. "	8	
Cincinnati	Ct.	"	15	
New Richmond	Ct.	"	22	
Lebanon	St.	"	29	
Lebanon	Miss.	Feb.	5	
Greenville	"	"	12	

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

N A Baker,	O.	J Mecasky,	Pa.
W Hamilton, of Gratiot,	"	J Robison, 1 sub.	"
G B Hickox,	"	H Palmer, 1 sub.	"
G W Thornburgh,	"	R H Sutton, 1 sub.	"
J L Borton, 1 sub.	"	Geo. Brown, 1 sub.	"
J H Webster,	"	P M—Richfield,	Mich.
P M—Moscow,	"	J B Jewel,	"
W H Marshall,	"	J Gay,	Ia.
J F Bane,	"	Eli Thomas,	"
Wm Ross,	"	Wm Barnet,	"
Wm Duling,	"	Wm Pierce,	"
J S Thrap, 1 sub.	"	Jos Burns, 1 sub.	O.
E Bartlett,	"	H T Lawson, 1 sub.	"

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
L & P Wiles,		9	52		2 00
James Canady,		9	52		4 00
W Hamilton,		10	15		2 00
J L Borton,	L W Kidd,	9	15		2 00
J H Webster,	T Mills,	10	19		2 00
J Robison,	J Moon,	8	52		2 00
"	O Davis,	10	13		2 00
J F Bane,	I Hull,	9	52		4 00
"	R Pyle,	10	26		2 00
"	R J Smith,	10	4		2 00
R H Sutton,		10	13		1 00
W Ross,	J B Stout,	8	52		4 00
"	Jacob Ross,	10	14		2 00
W Duling,	V J Powelson,	9	52		2 00
Eli Thomas,		9	52		2 00
M Gillespie,	E D Boyce,	9	37		2 00
J S Thrap,	A F Simmons,	10	13		2 00
H T Lawson,	J Rockhold,	9	23		1 00
J B Jewel,	J W Lamb,	9	34		1 00
W Barnet,	J Burton,	9	26		1 00
"	S Motz,	9	52		2 00
Wm Pierce,		10	13		2 50

Br. Webster, we have credited Thomas Mills of Sabina. Is that right? We have several of that name—first rate pay, too.

The P. M. at Moscow, Ohio, notifies us that Andrew Buchanon does not take his paper from the offiee. It has been sent him nearly two years without any pay. Will Br. R. M. Dalbey please attend to the case?

Br. J. Robison, having no such subscriber as O. D. at S., we infer that you give the name as a new subscriber, and send accordingly.

Br. R. H. Sutton, we now have no means of sending you pamphlets but by mail. We send you 15 copies for which we charge but 50 cents, the price of a dozen, on account of the postage. We would send more if we knew it would suit you.

Br. W. Pierce, Much obliged for your promptness. We will pay Br. Springer the balance of 50 cents, which will satisfy him in full. We have also credited you for vol. 9 and one fourth of vol. 10.

Br. D. Crall, we have paid Br. Springer the $5,50 you sent. He wishes to know to whom he is to credit the amount. He says he will send you grafts by mail, as he has not opportunity of sending trees.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—At Mt. Pleasant, O., on the 16th inst., by the Rev. Pinkney Lewis, Mr. SANFORD DRAKE, to Miss MARY RAINBOW, all of Mt. Pleasant.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S

Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desiro. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Deen's.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*. S. C. HAVER.

WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING

will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE OHIO CULTIVATOR FOR 1848.

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st. 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy ■ 'American Agriculturists," in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ "Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.

Columbus, Ohio.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St. Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, AND **DISCIPLINES,** OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.	**Sacred Melodeon,** *A new & choice collection* of Spiritul Songs, BY REV. J. DALBY & J. B. PEAT To be obtained at the office of the Western Recorder.

List of Letters remaining in the Post Office in Putnam, O., on the 1st of January, 1848.

A	J
Allen, John	Jennings, John
Allen, Mrs. M.	James, Miss L. R.
Anderson, Nathan	Johnson, Robert
B	James, Elizabeth
Behrle, Frederic	K
Brown, I. S.	Kent, Harmon
Ball, Wm.	L
Bisant, Franklin	Lenhart, Mrs. C.
Brown, Esau	Lett, H. A.
Blessing, Mrs. Dinah	M
Brooms, J. Esq.	M'Carty, Miss E. J.
C	M'Millan, Miss C.
Clevinger, Eli	M'Donnel,
Cowan, R.	Monroe, Mrs. Rebecca
Cusick, John	O
Crossland, Luke G.	Olive, David
Conn, Dr. Wm.	P
D	Puff, Mrs. S. E.
Dedrick, Jos.	Puff, Jacob
Dedrick, Nicholas	Padgitt, G.
E	Price, Lucinda
Eaton, Benjamin	R
Evans, Sina	Roots, Miss E.
F	Rodman, Samuel A.
Freeman, Abr.	S
Forbes, Edward	Smith, Miss Jane

POET'S CORNER.

Written for the Western Recorder.

EVERY HEART KNOWETH ITS SORROW.

When'er we see a happy face,
How little do we know,
Within the breast how large a space
Is filled with pain and *woe*.

Perhaps a pleasant smile conceals
A pang which none discerns;
And while the brow a joy reveals,
The fire of anguish burns.

Oh, could we read the inmost heart,
Its sorrow and its grief;
Back from the smiling face we'd start,
And seek to give relief.

Pity instead of hate would move,
And love possess the breast;
A thousand times we should approve
Where censure is expressed.

Cincinnati, O., Jan. 16, 1848. N. A. B.

THE WHITE PILGRIM.

I roamed to the place where the White Pilgrim lay
And passively stood by his tomb,
While in a low whisper I heard something say
How sweetly I sleep here alone.

The tempest may howl and the loud thunder roar,
And gathering storms may arise,
Yet calm are my feelings, at rest is my soul,
The tears are all wiped from my eyes.

The call of my master compelled me from home,
I bid my companions farewell,
I left my sweet children who now for me mourn,
In a far distant region to dwell.

I wandered an exile and stranger below,
To publish salvation abroad,
The Trump of the Gospel endeavored to blow,
Inviting poor sinners to God.

And when among strangers and far from my home,
No friends nor relations were nigh,
I met the contagion and passed to the tomb,
My spirit went home to the sky.

Go tell my companion and children most dear,
To weep not for me though I'm gone,
The same hand that lead me through scenes dark and drear,
Hath kindly assisted me home.

Materials for Thought.

Written for the Western Recorder.

PRIVATE JUDGMENT.

1. *Private Judgment apart from the Church.*

2. *The Authority of the Church apart from Private Judgment.*

An article on 'Private Judgment apart from the Church,' is copied from the "English Church," by one of the religious Papers of this city: and is, doubtless, considered as being decisive of the question. The example, it is alleged, is that of "two persons, each with perfect, though mistaken sincerity, supplicating the throne of grace, that the true interpretation of those texts, which speak of election and predestination, may be conveyed to their divinely illuminated intellect." These two persons are George Whitefield and John Wesley. The result is, that the one person becomes a decided Calvanist; and, that the other rises up—a steadfast Arminian. Certainly, these different answers to prayer "for intellectual illumination cannot *both* be correct." But, the writer before "venturing to this conclusion," *ought to have been sure that such were the facts.* One fact is worth a thousand arguments. Now, it is denied that the arguments of Mr. Faber are founded on facts, as they are pretended to be. Mr. Wesley says, "I do not believe the doctrine of absolute predestination. I *never* did believe it, nor the doctrines connected with it, no, not for an hour. I cannot while I believe the BIBLE, while I believe either the Old or New Testament." It would be to make a book, to copy all similar passages from Mr. Wesley's Works. He was a man of one Book, and never prayed for illumination as to a doctrine he *never* believed. Mr. Whitefield says, "I never read any thing Calvin wrote—my doctrines I had from Christ and his Apostles—I was taught them of God"—not by Calvin—"but by Christ and his Apostles," Not by special revelation.

It is not an unusual thing for men in making out a case for others, to confute themselves, and this Mr. Faber has done very satisfactorily.—"The truth of the matter was," he truly remarks, "that each, by his own *private reasoning* and *judging upon Scripture had firmly persuaded himself* that his own view of election was undoubtedly correct." This was their great fault—exercising the right and duty of private judgment. John Wesley and George Whitefield, judging each for himself! apart from the divine authority of a corrupt church—a church in entire disagreement with itself. It was wise to bring forward these burning and shining lights, as beacons of the dangers and results of private judgment! Doubtless, Lord Herbert—an infidel—all infidels are superstitious—should have been compelled by the church to believe—likewise Socinus For, who is advantaged by unemployed power!

As illustrative of church authority, we copy from the (London) "Christian Remembrancer." Vol. ix., p. 188.—"Thoughtful minds have long anticipated the quarter of the heavens in which the gathering storm of years would break.—Without going into a superfluous proof of what the simplest must have felt, there can be little question that, speaking generally, the *two* great parties in the church have each their strong position. The *symbol* of one is, in the main, the *Prayer-Book;* that of the other, the (39) Articles. They represent respectively, and perhaps fairly enough, the *Voice of Antiquity* and the *spirit* of the *Reformation;* it is a separate question how far it may be entirely, the two may be found, or made, to harmonise; but on the first glance at them, they certainly present a different aspect. Lord Chatham expressed this distinction not accurately, but still with a sufficient approximation to truth for a popular statement, when he talked of our Papistical Book of Prayer and Calvinistical Book of Articles. It is quite certain that the [illegible] and most are convinced that the other is not Calvanistical.* But the two great schools which verge towards either extreme, have each felt bound to endure one for the love of the other. They are the Leah and Rachel of the English Church. The Prayer-Book party are charged with disparaging the Articles; and those who most quote the Articles seem to tread lightly over the Prayer-Book argument. On the one side we find a Lutheran bias, a good many sermons, popular preachers, justification by faith, once-a-week Christians, a disparagement of fasting, penitence, gloomy views, and the like, combined with vigorous and frequent appeals to the Thirty-nine Articles.—on the other are to be seen ranked, "Romanizing" tendencies, daily service, "exaltation of the sacraments," the word of God esteemed as something higher than 'painful preaching," and all this combined with a very confident grasp of, and a most consistent and uniform and polemical reference to, the Prayer-Book. In pamphlets, tracts and other magazines, we frequently find them bracketted: but in conversation, in preaching, and in the Christian walk, we can recall no single instance where the one scale or the other did not very soon predominate.

Indeed, were it necessary, some of the commonest facts prove this bias. How was it that the Dissenting teachers, till lately, received their license to preach by Act of Parliament upon doing what? Assenting to the Thirty-nine Articles: *i. e.* they were legally empowered to preach *against* the Church's Prayer-Book, under cover of her Articles. Compare too the source of the Articles—the known principles of their framers—and their sympathies with the Foreign Reformed—with the origin of the Prayer-Book. That the Articles are the National, and the Prayer-Book the Catholic, element of our mixed communion, is enough for the popular feeling.

The historical argument is in favor of the Catholic line; the Prayer-Book has hitherto been the ruling and paramount estate in our confused relations. Every change at each successive conference has been in its favor. In the Prayer-Book we can point to the restoration of the oblation in the Eucharist emanating from the *same set of opinions.*

In what way, then, have the Articles been received by the Church of England? The Articles are not terms of communion: the Articles are not a Confession of faith; they are articles of religion, a body of teachings, akin rather to the Homities than to the Service-Book. It is significant that the defenders of the Articles had all along one line of defence which is common to every successive removal of the dispute, under whatever forms:—viz—*they all assume the sense of the Articles to be equivalent to the mind of the Church.* The various defenders of subscription have assumed that the sense of the Articles was ascertained: *and so have the assailants.* It was because the Articles were Articles of the Church; because they were a fettering of the liberty of Protestantism, that Jebb and Disney opposed subscription in any sense: because as Lord, then Mr. Grey, said, 'As to speculative matters in religion, they are by no means material; the Articles are the offspring of monkish enthusiasm, a jumble of contradictions: away with such fanatical stuff'; we live in more enlightened times.'

The high church party, including the Puseyites, go for the Prayer-Book. The low church, or Evangelicals, stand by the Articles. From which set of opinions emanates the *infallible* teaching of the church? Away, away, with all these absurd pretensions. We take the Bible, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—2 *Tim.* 3, 14—16.

We add from Burkitt; "The Scriptures are a perfect, plain, and sufficient rule, in all things necessary to salvation. 1. They are a perfect rule; because the writers of them were inspired, and consequently their writings are infallible.—2. They are a plain rule; otherwise they would be no rule at all, of no more use to direct our faith and practice than a sun-dial in a dark room is to tell us the hour of the day. A rule that is not plain, whatever it may be in itself, is of no use to us till it is made plain. 3. They are a sufficient rule; they are able to make the man of God *perfect* and wise to salvation. Here the Church of Rome distinguishes, and says, the Scriptures are sufficient to salvation, but not to instruction; to whom one of the martyrs replied: "If so, God send me the salvation and you the instruction." "

Philadelphia, Pa. W. S. S.

* In a Note on page 200, is the following—"The sense in which the Articles were propounded, was not a Catholic, nor a Protestant, but a vague, indecisive, and therefore comprehensive, sense; that the Reformers themselves were without precise doctrinal views of their own upon the points in controversy; that they were consequently the victims, alternately, of extreme Catholic and extreme Protestant influences; that so far as they had any doctrinal sympathies of their own, they were Protestant rather than Catholic, but that the necessities of their position, as having to provide for the religious pacification of a country partly Catholic, partly Protestant, obliged them to a course (so far as doctrines at issue between the contending parties were concerned) of the strictest neutrality; and that the mode by which they sought to carry out this principle of neutrality, was that of couching their Formulary in language at once sufficiently Protestant in *tone* to satisfy the Reformers abroad, and sufficiently vague in *expression* to include the Catholics at home."

We scarcely know of a more touching instance of 'the ruling passion strong in death,' than is afforded in the last words of a schoolmaster who had gone in and out before successive little flocks in the same place for upwards of thirty years. When the film of death was gathering over his eyes, which were soon to open in the presence of Him who took little children in his arms and blessed them, he said: 'It is getting dark——the boys mays go out——school's dismissed!'

The PHRENOLOGICAL JOURNAL.—This journal, which is published in Edinburgh, is after an existence of twenty years, to be given up, not being sufficiently patronized.

Communications.

Written for the Western Recorder.

Proposed M. P. College.

To the President and Superintendents of the M. Protestant Church, Muskingum District;

BRETHREN—The time has certainly arrived when we as a Church are called upon to cast in our *mite* into the treasury of the glorious cause of Education.

It hath pleased Infinite Wisdom to create in man, certain latent principles, that can only be developed and *spread out* by vigilent cultivation. The age and country we live in is daily showing forth this fact. The inventions of science, have already over-topped the boldest imaginations of the common mind—elements in nature are now made subservient to our use, that ten years ago only alarmed our fears. The spell is broken; the schoolmaster is abroad; mysteries are simplified by the magic of learning; and the rustic mind is awaked to enquire into the cause of every effort: as well as the effects of every cause.

By the truly wise it is frankly acknowledged that religion alone teacheth aright. Hence almost every branch of the Christian Church hath already established Colleges where their sons may not only be taught the science of morals, and the science of religion, but be better qualified to convey from the sacred desk, as well as their daily walk, this paramount instruction to the eager, watching world around them. And let no branch of Christ's Church glory here, they have but barely done their duty. We fearlessly maintain, one prominent principle duty of the Church is, to lead in every good word and work, and that education is one of the foremost, none will deny, little philosophy is necessary to convince us that *mothers-lap* religion: or that religion that is early, hence thoroughly taught, and rationally embraced is most to be trusted. Had we a nation of pious, praying parents, (or say mothers) we would have less need of Colleges, but taking the world as we find it. We believe that branch of the Church that beareth none of this kind of fruit upon it, is liable to be lopped off.

Brethren, awake; Friends of our Zion, arise; Two duties demand our prayerful attention—1st, The care of the rising, and 2d, the care of the declining generation; Yes, the care of the indigent poor will be charged to the account of the visible church; (Hasten kind Heaven speedily to arouse every branch thereof of this too much neglected though highly important duty.) But the education of youth being a duty more congenial with the spirit of the times, I cannot help believing your attention needs only to be called to the subject to secure your active co-operation. The M. P. Church if not old enough as some perhaps may say, is certainly sufficiently strong to erect a college, and bear her part in the great work of shedding abroad good morals, and evangelical principles throughout the land.

I have learned with deep regret that she has already made some laborious but unsuccessful attempts at erecting a College. One of those attempts was certainly unwisely gone about. There is many a wrong way attempted in doing a right thing. The philanthropic, upright, and liberal sentiments embosomed within the arms of the M. P. Church, are not to be disheartened, (or I am much mistaken) by the sacrifices (tho great) already made in this cause. Experience teacheth wisdom; and by the aid of united co-operation, and judicious economy, with but very trifling individual outlay, the same fruit may be gathered, yea, a more abundant harvest reaped, than perhaps might have followed our former very extravagant plan.

Colleges are built upon three principles, or foundations if you please: 1st—The Endowment principle. 2d—The Manual Labor principle.—And 3d—The Voluntary principle. Unwilling to occupy too much space in our excellent paper, we will withhold the whys and the wherefores and only say that observation and experience prompt me decidedly to prefer the last plan.—Voluntaryism is the very essence of Liberty.—The genius of Republicanism was cradled in the voluntary principle, and we, whose motto is *Mutual Rights*, can frame our constitution in neither of the other two. The first we will find to be a stagnant, sickly swamp. The second a provoking brier patch, an endless jungle. Let a suitable situation for our college be selected, some healthy spot near the centre of the district, on a good road, convenient to growing towns, where merchants may visit their boys on an afternoon's ride of pleasure, and with a prudent Board, and proper Faculty, our College will sustain itself well. All that's wanting is means to erect it: and to obtain this, brethren, I believe you have only to turn your minds to the subject—where there is a *will* there is a *way*. If every superintendent would heartily resolve, he would easily accomplish the raising of $20 for the erection of a Methodist Protestant College, none will question him whether he got it from a few members, or all the members, or adherents out of the Ch. or from liberal souls any where.

Some might fall a little short, but others would greatly over-run, and if all would make the willing effort the thing might be easily accomplished. This sum would build a very commodious College; the citizens and surrounding neighborhood, where it may be located, ought to furnish a proper cite, fence it in, ornament it with trees and shrubbery, and provide a proper Library for the use of the students.

The College to be chartered, and by the constitution put into the hands of a Board of Trustees, who shall have power to elect the Faculty, appoint the Fees, say what branches must be taught, &c., &c. Upon these items and the place of location much depends for thesuccess of our enterprise. I therefore at this stage of the business will pause for a little and call upon you, brethren, President & Superintendents, for counsel in this matter. Union is strength, only a few lines from each of you, promising your co-operation, naming the place you approve of, plan, &c., &c. And should you differ most materially with me in any or all points, rest assured I shall not convert an honest difference of opinion into personal invective and abuse.

Yours, faithfully,

WM. HAMILTON.

Crofthead, Gratiot, 17th Jan. 1848.

Written for the Western Recorder.

Itineracy,---The Restrictive Rule.

NO. III.

MR. EDITOR,—The present form of our itineracy, is not only contray to primitive usage, but to Apostolic preference, and sense of propriety. It requires our ministers to build constantly upon another man's foundation. This the Apostles studied to avoid. Said Paul, "so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." In accordance to this, it appears that the Apostles all took different routes, and, according to the early christian writers, "they all had their particular provinces allotted to them, wherein they went forth preaching the gospel;" thus each one laboring in his own field, not thinking it the best policy to build upon each others foundation. So there was nothing in the itinerancy of the Apostles that justifies modern itinerancy. They did not make it a point to travel over the same countries. And so, in harmony with their own action in this relation, they left all of the ministers whom they ordained, to be *settled pastors*, or as presbyters to labor in some particular church. But under our present economy, a minister receives a field of labor; enters upon it, perhaps under many discouragements; his talent is suited to that place; he is successful; he is the means of producing revivals and building up the church; for three years successfully, he is, by an increased acquaintance, enlarging the circle of his influence and extending his usefulness; many gather around him as around a spiritual father; he organises new societies and leads them on in paths of christian devotion; he is known, respected and beloved thro'out the community; from all by which we can judge, he might here spend many years in continued usefulness, like one of the primitive bishops, and according to Apostolic designs, residing among his own flock. But the three years have passed, and he must be removed. He must give up his field of usefulness for one in which he is a stranger; one in which it is doubtful as to his success. His talent is different from that to which they have been accustomed, but he must go upon uncertainty and do the best he can. The field of his former usefulness must be entered by another. The new minister enters into the labors of his brother; but O! he is so unlike him! He appears to be a good man but his talents are so different. He is a good preacher, but he has not the same attachment for this flock that the former minister had. They are not endeared to him by so many touching incidents and tender memories. He feels not the same watchful care. He does not visit the same. He cannot please as he pleased. Indeed, he doubts the propriety of much that was done by his predecessor, and he takes a course entirely different; being a good man; a conscientious man, he must do what he thinks to be right; and there is a division—some are for Paul, and some are for Apolos. A year—two years—three years pass, and many have become dissatisfied,—stay from church,—weeks,—months,—and finally become, disconnected therewith. Six years are spent by these two ministers in this church. At the commencement of this period all was discouraging. At the end of three years all was encouraging. At the end of six years the church is no better off than at the beginning. This is more than a mere fancied sketch. It has often been acted in the progress of Methodism with more or less exactness, and is the result of that which the Apostles studied to avoid,—building upon another man's foundation.

The natural consequence of this, is, instability in our churches. How frequently does one minister destroy one year what his predecessor built up the year before. There is no church in the world which takes in and turns out more members than the Methodist Church. The cause of this may be partly in great excitement; but this is not the principal cause. It is want of proper pastoral attention. When persons are excited to good works, form purposes of piety, and join the church, they are but babes in Christ. No one can so successfully lead them on in christianity, as the minister under whose pastoral care they have been induced to give their names to the church. But when this nursing has to be given up to strangers, it is not to be wondered at that so many die under the unnatural treatment. Who can feel the same interest in a babe in Christ as he who is his spiritual father? So much taking in one year and turning out the next, may be mostly attributed to the constant change of preachers. When a person first unites with the church he needs the care of a pastor for whom he feels a tender regard. Such as a stranger may bestow, generally, does not answer.

And there is no church in the land, which, in its individual churches, experiences more successions of prosperity and adversity than does the Methodist church. One year the circuit or station has a minister that every body likes, and he carries community with him, and in the congregation all is prosperity; but the next year they have directly the reverse;—a man who does not take with community at all, in that place, and is not esteemed by the church. The Conference is blamed for sending them such a man, but they thought it would be suitable, and they could do no better. What do the people expect from such an arrangement but instability? Citizens of any place, who expect to continue their residence in that place, in uniting with the church, wish to become connected with one where they may expect an ecclesiastical home for themselves and their children after them. The ministry of that church, in that place, is one important point, and when he observes the change and instability of a suitable ministration of the word, has he not reason to fear that in it his church relation will not be as pleasant as might be desirable? Would he not much prefer a church freed from so much uncertainty of change, and a pastor, from whose long acquaintance, he esteems him in his family as a religious father? Or after he has become sufficiently acquainted with him to discover his worth, would he desire to endure the pain of separation, and the unpleasant task, of receiving in his place a stranger, and all for no better a reason, than that such is the arrangement of the church, and the behest of a rule, which has become sanctified by age till no one must speak against it?

PRUDENTIA.

At Home.

Written for the Western Recorder.

ON PRIDE.

Pride, which according to Scripture, is the beginning of all sin, is also the consumation of it. It completes it, by always endeavoring to exculpate itself. This evil obtains in us from our first parents, or rather it proceeds—from an imperfection entailed to our nature. Adam threw the blame on Eve, and on God for having given her to him. Eve, on her part accuses the serpent, and consequently God for suffering her to be tempted; neither the one or the other acknowledge themselves guilty. We too faithfully copy after Adam and Eve in this particular. We cannot bring ourselves to pronounce against ourselves; than which, some have denied free-will, and introduced fatality; some have imputed them to a Divine prescience, as a necessary consequence of its infallibility: others have admitted of two principles, the one good, and the other evil. But without recuring to these systems, if we consult our own pride, it will decide that the good we do comes from ourselves, and all the evil we fall into, comes from every cause besides our own will. It is to be feared there is much of this pride in the Christian Church, which proves pernicious to her children. Jehovah, desirous to crush this vice, and save us therefrom, has enjoined Humility and acknowledgment of our faults. But instead of thanking him for his goodness for affixing the pardon of our offenses, upon so easy a means, "if we confess our sin he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Yet tho' indispensable, we put it off from day to day, and altho' we know we cannot find peace to our souls, we rather choose to live on with a tormented conscience, even at the hazard of dying in that state. And when the precepts of Christ urge that there is no longer room for delay, pangs, frights, and strange agonies ensue. So painful is it to avow ourselves sinners! So much does it cost our miserable pride to undergo such humiliation; we could wish the entire economy of the Almighty changed. Hence it is, that so few of the countless millions of immortal spirits that are brought into existence, conceive a real sorrow for having sinned. Now the first thing that repentance is supposed to effect, is an interior knowledge of our faults, and an humble avowal of it to ourselves, and before God. But when it comes to the declaration of our sins,—it is *then*, that pride plays its part, and displays itself. With what should we begin? It should be with the faults that are the most humiliating; but alas! the contrary is generally practised: they are generally kept back for the last. With what difficulty do we clearly confess, and how far from being explicit! Shame ties the tongue. O God! what a share of self-love, how many turnings & twistings, how many dissimulations and excuses, how many self justifications even at the expense of our neighbor, in a voluntary and free accusation, and in a matter also in which our souls are at stake!! Is it not also this same cause that puts obstacles to some certain indispensable operations!—We have been essentially hurtful to our neighbor, who have ulcerated his heart with our uncharitable, our scornful, injurious, and outragious proceedings: it is exacted of us that we appease him, to apologise, even to ask his pardon: but we are unwilling to do it; it is too painful to our self-love. We have calumniated our neighbor; his reputation must be re-established at the expense of our own, and we must recall our words before the same company. We may admit of the necessity of this retraction; but our pride murmurs at it, opposes it, and refuses to submit to it. We have been a long while at varience with others: we no longer meet or speak with each other, we are vehement in our mutual complaints and reproaches. A reconciliation is proposed to us, and we agree to it; but neither party are willing to take the first step towards it: a thousand reasons are alledged to justify the refusal; and these reasons are reducable to this, that a step of this kind would be an acknowledgment of our being in the wrong; that it would be courting our mere equal, and to debase ourselves before him;—and this is what our pride cannot condescend to. Thus it is that all animosities, resentments and hatred are kept up, and with many carried to the grave: nay, they sometimes becomes heriditary, and eternize themselves among our families. Sin, is doubtless a great evil; but the pride that palliates it, that excuses, that justifies it, is an evil incomparably greater: it is in fact this pride that brings on perdition. The humble and contrite person who declares his faults with candor and sincerity, finds plenteous grace at the throne of mercy: But the proud sinner to whom his sins give less pain that the shame of avowing it, and who does all he can to extenuate this avowal, has no pardon to expect, nor is there hope of amendment, unless he begins by controling his pride. But oh!! the great misfortune is that pride is blind, & cannot see itself. Oh that the members of Christ's Militant Church, may seek to be clothed upon with the righteousness of Jesus, that at the Harvest he may present his bride before the Father in the presence of the Angels, and all the Host of Heaven.

G. S. W.

Freedom, Beaver county, Pa., Dec. 27, '47.

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Original Poetry.

Written for the Western Recorder.

AUTUMN.

BY "BASIL."

The hollow breeze,
Among the trees,
Breathes deep and mournful, saddened tones,
Which enter the soul, like the sad stifled moans,
Of those who weep
Their friends that sleep
Beneath the cold, damp ground;
Where not the deepest sound,
May make their slumbers dread,
Till the last trump shall rouse them from their bed.

The garb of green,
Which late was seen,
O'er hill and valley, far and near,
Is now all withered, brown and sear;
And, as the restless, roving eye,
Strives, as it wanders, to descry
Some brighter object, the dull scene
Grows duller still, and dons its barren sheen;
And even now,
Sad as the brow
Of stern Old Winter, seem the barren groves,
Through which pale Melancholy roves,
And sighs upon the hollow breeze,
To all the list'ning trees,
A plaintive song, and o'er the heath
The branches strow their leaves, to mourn,
The Summer's death.

Down in the vale,
The list'ning trees among,
A thousand gurgling fountains wail,
With pensive song,
Whilst rustling leaves are swept along,
To add fresh sadness to the plaintive tale,
Night o'er an Autumn scene!
Cynthia on high
Sits queen-like in the misty sky,
And paints each brook, in silver sheen,
That wanders down, the hills between;
Her beams now struggle, faint and pale,
Through misty shrouds
Of rugged clouds,
Which sweep through fields, illimitable, vast,
As the wild eagle rides the midnight blast;
And o'er the moon, they cast a transient veil,
Soon rent, and swept aside
Or, scattered into air,
By winds which meet in pride,
And battle wildly there;
Like mountain torrents, meeting in the dale
And warring with each other, sweep
Man's puny labors, in one common heap
Of ruin, waste, and devastation, dire,
And leave them piled, a sample of their ire.

Now, from afar, the night-owl's heinous scream
Comes floating on the gale; and, as a dream
Of bright and sunny skies,
And soft, love-speaking eyes,
Is broke by voids unfathomably deep,
Which ope before us as we walk in sleep,
Along some runnel, as it rolls in pride,
While those we love are rambling by our side,
So does this howl of demon sound
The dreaming ear of Nature wound,
And, from the scene which late was blest,
It takes the beauty and the rest.

Now through the trees
Breathes the deep moaning breeze,
And from their thrones, the leafy throng
Fall down, the winding vales among;
Sear, wither'd, blasted, brown and dry;
Rustling their death-knell, as they fly
Among the branches, almost bare,
Or, with each other, in the air
They battle to and fro; tossed at the sport
Of fitful winds, until they find a port:
There like dull man to rot
Ere long to be forgot,
And never thought of more,
Or, thought of to be curst,
Till through the wild, terrific roar
Of maddened elements, in that Great Day to soar,
When he the confines of the tomb shall burst,
And seek the peaceful rest, which saints have
Sought before.

Great God of Nature! Thou whose throne
Rests on a thousand suns of fire!
Who call'st the wide-spread universe thine own,
And o'er the waters fling'st thy binding zone;
At whose dread touch, when roused thine ire,
Ten thousand worlds with direful din expire!
Oh! Thou who rein'st the storm-god's fiery steeds;
At whose approach the dread *simoom* recedes;
Whose loud command, tornadoes swift obey,
And melt to gentle zephyrs 'neath thy sway!
Thou who dost temper the pale moon's mild light;
To add a dreamy softness to the night;
Who speak'st, in thunder, to the world of woe,
And sing'st in cooling breezes which do blow!
Thou! O Eternal and Infinite One,
Who guid'st the stars and light'st the flaming Sun,
And, from on high,
Send'st forth, to roam the sky,
Those wild, relentless tracts of fire,
Which sweep unguided through the air,
At whose approach the darkling spheres expire,
Or thro' the void, unbound their course they bear!
Thee I delight to view through all thy works;
In the dark storm and in the milder shower;
In the black clouds where howling thunder lurks,
Armed with thy mighty and manifold power;
And I delight to view thee in the scene
Viewed at the midnight hour, when all is still,
When Cynthia paints it all in silver sheen,
From the broad river to the gurgling rill.

Steubenville, Ohio, January 1st, 1848.

Western Sketches.

Written for the Western Recorder.

HISTORICAL REMINISCENCES OF THE WAR OF 1812.

NO. VII.

(CONCLUDED.)

Mr. Editor: In my last number I have closed the narrative of that part of the operations on our north-west frontier, in which I was personally engaged, and ought perhaps to leave it there; but the indulgence you have extended to me, emboldens me to add a few observations to my already extended notes.

After the surrender of General Hull, the confidence of the community, in the men who were in office, or were called to take office, was very much weakened, or wholly lost; and the charge made by General Cass and other officers, who were under Hull, that he was a *traitor*, had a powerfully deleterious influence upon their subsequent efforts, to redeem the loss, sustained by Hull's surrender of Detroit. I endeavored to divest myself of *prejudice*, and to make up my mind as to the fact, upon the best evidence within my reach; and I came to the conclusion that Hull was no traitor, but a person totally unfit for the station he was selected for. His habits were intemperate to such a degree, as to lose him the confidence of his officers, and they became inimical, and some instances insubordinate. It is well known that General Cass' letter to the Secretary of War, contained charges he would not swear to himself or that could be proved before the court-martial which tried Hull: and I heard General James Taylor of Newport, Ky., on his return from Malden, asked the question, whether he considered Hull a traitor? He replied without hesitation, No! He was a poor, superannuated old man, drunk a good part of his time.—Such I believe was the fact; but this was not all the reason that contributed to this result, so injurious to the interest of the nation. Those who were at the head of the War Department, were not qualified for a profitable discharge of *their* duties, and the consequence was, a lamentable deficiency in all the requisites of an efficient army. They were destitute of provisions, and were too few for the service they had to perform. Another mistake was in estimating the power of the British in Canada, by the Regular troops; while the Indians were in fact, the dangerous part of the opposing forces: while our govererument refused to employ those Indians friendly to us, except a few as scouts, or spies.—A third error was an improper estimate of the difficulty of supplying the army, through a wet, uncultivated wilderness, full of swamps and wet prairies, of a hundred miles in extent. These difficulties had all to be encountered by General Harrison, as well as the collection, organization, and disciplining of a new army. It was also an error to advance Winchester's, and our Brigade, so far beyond the provisions necessary for their substance, so early in the season. Indeed no good was obtained by the advance to the Rapids, while the enemy had command of the lakes.—Stationed at Upper Sandusky, Solomonstown, and St. Marics, they would have as effectually covered our frontier, as at the more advanced parts, of Fort M'Authur, and Fort Defiance, and could have been more effectually disciplined, because those places were more healthy, and had better grounds for parades and drill. The large expenditure of money and the loss of life consequent to the advance of our troops so near to the British forces, and resources as Fort Meigs, could easily have been avoided, if a competent commander had been appointed sufficiently early; but Winchester's advance to Fort Defiance while he was the superior officer, was the original cause of this whole difficulty.

While our heads of departments, continue to be appointed, because of *party interest*, instead of *fitness* for the station, these difficulties will continue to occur, in the early part of all the contests this nation may be engaged in, with other nations. I fear the rule "Is he honest; is he capable" is not likely soon to be the rule of appointment in our government.

Accept Mr. Editor my thanks for your favor to me, in the publishing these notes.

HORACE NYE.

Putnam, Jan. 25, 1848.

NEW YORK AND CINCINNATI.

I have stated that the state of *Ohio* is gaining on that of *New York*, in a ratio which must render ours, by the year 1860, the most populous state in the Union. This result, if predicted twenty years since, would have been generally pronounced ridiculous, as there are not wanting persons now, who would consider it perfectly absurd to expect *Cincinnati* by the year 1870 to overtake the city of *New York* in population, wealth and business. Yet, as I have already said—there is no correct rule of computation which will not establish the fact.

Let us take the population of both cities.

New York.	*Inc. pr ct.*		*Cincinnati.*
1679	4 362	1790	500
1756	10,381	1800	750
1787	26.160	1805	960
1790	33,131	1810	2.320
1800	50.489 80	1820	9,602
1805	75 570		
1810	96.373 60	1824	12,016
1820	123.706 29	1826	15.540
1830	202 589 62	1829	22,148
1835	270,089	1830	24 831
1840	312,710 54	1840	46 382
		1844	70,439
1845	371.102	1847	91.280
1850	437 650 40	1850	127 559
1860	583 533 33	1860	352 260
1870	748,007 28	1870	968,713

The figures of both cities for 1840, are the census of 1840 returns. Those of 1845, to New York, are the returns of the state census of that year. Those of the three later periods, in the same column, are estimates based on the progressive ratio from 1820 to 1845.

The figures to the Cincinnati column, for 1844 are the growth from 1840, based upon the increase in the Presidential electoral vote, during the same period. The canvass of 1840 being more spirit-stirring than 1844 hinders this ratio doing full justice, but I preferred being below the fact. The calculation for 1847 is founded on the increase of dwelling house, and the regular average growth of population since 1840. The same rule is applied to 1850.

The ratio for 1860 and 1870, is our ascertained increase since 1840, presuming that we preserve that rate to those dates.

Shall we preserve that rate? I think so.

Our railroad communications are just opening. Our manufacturing operations are enlarging in a constantly increasing ratio. The country of which we are the commercial centre, is not supplying us with more than 15 per cent of what it can produce under the stimulus prices will receive when those products can be taken by railroad transit, via *New York, Boston, Philadelphia* or *Baltimore*, to *Europe*.

Can any person point out a single element of our prosperity, which has not advanced in the same ratio, the past year, as the year before, or any one year in previous years. This is the true test of the question on the point I advocate, and it is believed the answer in the negative, as it must be answered, will be conclusive.

But it is not necessary for my position, that our progress up to 1870, should be maintained at our present ratio. Long before that period, the wedge between our corporate line and the hills on the north, at least, if not other territory adjacent, will be included in the corporate limits, as it now is in every other respect, as regards Cincinnati. This will serve to make up any dificiency in the ratios given above. Besides, my calculation can fall short for 1870, 230,000 inhabitants without affecting the result.—*Cist's Advertiser*

Ministerial.

Extract of a Sermon,

From Zech. iv: 10. "Who hath despised the day of small things?" from a volume of sermons now in press, by Rev. T. Potter.

At a more recent period of the history of christianity, the rise of Methodism in the revival of practical godliness and scriptural holiness, through the preaching of the Wesley's, and their fellow laborers in the gospel, may be justly regarded as a second reformation of religion. In its general features, this was almost a counterpart of the first reformation, although in its occasion, and in several of its details, it was somewhat different. The first found a christianity without Christ, and brought out again "the truth as it is in Jesus:"—the latter found Protestantism a dead formality, and restored again its divine life:—as in the first, the truth was made free; so in the second, christianity was made in earnest:—in the rise of Protestantism, christianity was purified from dead works; in the rise of Methodism, christians were energized into newness of life, by a spiritual inspiration, under which their hearts began to glow with a hallowed fervor, and their lives exhibited all the quickened activity of an honest and devout zeal. This modification of christianity which we recognize under the once reproachful, but now boasted name of Methodism, needs no eulogist in the present day; for its own works are its proper enconium—seen and known by all men. Before it embarked to bear "the holy fire" across the broad Atlantic; or had landed and set down its "sacramental host" among the children of the sun, in the spicy isles of the south; in the land of its birth, and while in the feebleness of its infancy, Methodism—amid a great fight of affliction; with a haughty and jealous government scowling upon its enterprising zeal, and the worldly, lordly hierarchy of the establishment, threatening its disinterested emissaries; and the rude and violent rabble, committing brutal assault and battery upon all its humble, unresisting adherents; had shed over all England and a considerable extent of Ireland, those scintillations of christian fervor, never yet put out, but burning brighter, clearer, wider every day; and had planted in every town of note, and in many of the rural parishes, its well organized societies, which in the aggregate of their membership amounted to thousands, all living in the practice, and having the power of godliness.—Nor is it a vain assumption to assert that whatever of vital godliness, or of spiritual energy, has been, and is still exhibited, by other denominations of christians in Great Britain; it caught its inspiration, and derived first impulses from the followers of Wesley. For until these worthy followers of a most worthy leader, began to exhibit the life and power of godliness, all the religious sects were either stupified with the cold insensibility of heartless forms, or else were drowsily resting in indolent repose on an orthodox sentimentalism. Even the descendants of the Puritans, who, according to unquestioned history, had alone preserved among them the last sparks of civil and religious liberty, had not been careful to retain, at least in their pristine intensity, those sacred fires of vital godliness, that burned in the bosoms and shone in the lives of their devout ancestry. Especially in the Established church, embracing at the time not less than nine-tenths of the population of England; all the religion to be found, or to be seen, consisted in decent church-going, and in muttering over, in careless haste, the responses of a formal ritual; followed, not unfrequently, with games and sports that profaned the Sabbath, within the very enclosure surrounding the house of God. In the midst of this season of inaction and inanity, Methodism, under God, not only reared up a spiritual household of its own, a numerous and goodly seed; but by indirection, through the conjoint influence of its stirring operations, and the provocatives of its many heavenly minded examples, imparted to all other churches a portion of its own hallowing warmth, that gradually thawed away their cold insensibility, and spurred them up to an emulating energy of purpose and to an effective activity of zeal. But passing away from what was done at first; and leaving a long parenthesis between, unfilled, with what has been accomplished in the mean time; let us stay a moment to glance at the present fruits of Methodism in the various branches of its great family, as a general result. Yet how shall this be told! It is one of the marvels of true history! When we have been informed, that a full moiety of the immense population of England proper, a large proportion of the people in the adjoining principality of Wales, not a few in Scotland and the Orkneys, & multitudes in all the provinces of Ireland,—are at this day consolidated, under this name, into vast religious bodies:—and when we are further told of the thousands and the thousands of thousands in the American States, glorying in this name, and adorning the doctrines it designates, with their piety and good works:—& when we have had an exhibit, of the noble temples for worship, of the several seminaries for learning, of the large printing establishments, of the Sabbath schools and other benevolent institutions,—raised voluntarily under its influence on both sides of the Atlantic, exhibiting so much liberality and such an extent of resources as almost challenges credence:—when all these products of Methodism have been announced,—still the inquiry comes to us,—where is the continent in which its societies do not locate? Where are the people not visited by its Evangelists? What island, of which sea, if tenanted by man, has escaped the eye of its benevolence, or been excluded from the plan of its mission operations? Where are Methodists, pious and prayerful, not to be found? The south, far beyond the islands of Spice, cries out,—"they are here!"—The north, up in the everlasting snows of the frigid zone, responds,—"they are here!" The oriental, from her hive of nations, looking out upon the dark waters of the Euxine, and over the blue Mediterranean, repeats,—"even here are Methodists!" From the far west, where the desert ranger in his wanderings, and the restless adventurer in his in immigrations, are at length stopped by the surging surf of the Pacific ocean, they themselves answer,—"lo! we are here!"—Now, after this admiring survey of these prodigious manifestations of a living christianity, let us turn back and look at its first development. If we are surprised at Methodism in its present vast accumulation of members, influence and operations; must not our suprise be lost in wonder, when the record written by its founder, describing its first rudiments, its primary elements,—meets our eye, thus:—"In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness: followed after it, and incited others so to do."—"God thrust them out to raise a holy people." So it arose! "Two young men"—these were the beginning:—"reading the Bible"—"that was the exciting cause:—these youths saw that holiness was necessary to salvation—that was the paramount reason:—they followed till they found "scriptural holiness"—that was the grand desideratum:—"they excited others so to do"—that was the simple mode of operation:—and "they raised up a holy people"—these were the people first called Methodists!—"Behold how great a matter a little fire kindleth!" Surely, surely, when these two young Bible readers united to seek after holiness, and to fix upon measures to incite others to the same essential attainment, Methodism was in its "day of small things."

Prayer the First Duty of the Ministry.

The holy Spirit had a meeting, when it guided the Apostles to put prayer first in this expression. "We will give ourselves continually to prayer, and to the ministry of the Word." It is here implied that prayer goes before the ministry of the Word, as the most important exercise required of Christ's ministers. It is the better half of their whole work. When we thus speak of prayer, we mean not the performance of public prayer, but the heart's labor in prayer in all its forms. We here speak of prayer as it exists in the experience of a faithful minister, as the life of all his other duties—prayer as seasoning and directing every effort. It involves the doing of every work of the minister in the spirit of prayer.

Without this element of life pervading the efforts of the minister, how can he expect success? A prayerless ministry does not honor the Spirit of God, as the source of its power. Hence it will be found true, as a general rule, that the most successful ministers have been the most prayerful.—And most sadly do they mistake, who expect by any amount of labor, skill and eloquence in preaching, or any diligence in pastoral labors, to make amends for the want of a prayerful spirit; because this deficiency paralyzes all these efforts.

If, then, the minister longs to see religion revived, and has recourse to all the efforts which an enlightened zeal can suggest, and if he be on the point of yielding to discouragement, let him ask himself, if there has not after all his efforts been this sad deficiency—that he has not gone forth to his many labors, with his soul bathed in a spirit of earnest and importunate prayer. Let him, in a word, become more simple, childlike and prayerful, and see what the result will be.—*Puritan.*

The Nutmeg Tree.—The nutmeg tree flourishes in Sigapore, near the equator. It is raised from the nurseries, where it remains till the fifth year, when it puts forth its first blossom, and shows its sex. It is then set out permanently. The trees are planted thirty feet apart, in diamond order, a male tree in the centre. They begin to bear in the eight year, and they pay a large profit. They are cultivated chiefly by Europeans. There is no nutmeg season. Every day of the year shows buds, blossoms and fruit, in every stage of growth to maturity. The nutmeg is a large and beautiful tree, with thick foliage, and of a rich and deep green color. The ripe fruit is singularly brilliant. The shell is glossy black, and the mace it exposes when it bursts is a bright scarlet, making it one of the most beautiful products of the vegetable world.—*Ex. Paper.*

Materials for Thought.

[A selection by our Correspondent "S."]

Strauss' Life of Jesus.

"A prodigious sensation was produced in Germany on the first appearance of this work about ten years ago. For this it is perhaps difficult at first sight to account. It was not the originality of his hypothesis that occasioned this sensation, for to originality he lays no claim. It was not the profundity of his learning; for in this respect his countrymen were not long in discovering that his just pretensions were greatly below par, when compared with the average standard of learning in Germany. And as little was it the ratiocinative power displayed by him in the use of his materials; for though he throughout displays the adroitness of a skilful pleader veiled under the apparent gravity of a judge, there is little beyond this to draw admiration to him as a reasoner.—We believe the true solution of the problem is that suggested by M. Quinet, in his review of Dr. Strauss' book. "If this work," says M. Quinet, "had appeared to be the thought of one man, so many minds would not at once have been alarmed at it. But, when it was seen, as a sort of mathematical result of almost all the labors which during half-a-century have been accomplished beyond the Rhine, and that each had brought a stone to this sad sepulchre,—learned Germany started, and fled before her work."—[The serpent warmed into life!] This, we suspect, is pretty near the truth. 'Learned Germany' has been indulging itself in writing infidelity for the last half-century without altogether suspecting it. Dr. Strauss has done them the benefit of *showing them to themselves;* and they have been confounded, appalled, and angry, as well they might, at the hideous picture which his canvas has presented.

Strauss assumes that the Bible, written so long ago, cannot be adapted to advanced periods of mental development. This assumption, that such adaptation is impossible, is the very thing to be proved. To assume it, is to beg the main question at issue. The legendary records of Greece are not to be admitted as illustrating the want of adaptation of the Bible to all human conditions to the end of time.

Poisonous seeds and fruits—deadly poisons—were the legends of the heathen. The Scriptures are the bread of life; always were, and always will be, adapted to all human wants.

"It has been a strange and relentless conflict through which Christianity has had to pass. But she *has* passed through it. She has passed thro' it not only unsubdued but invigorated. Her sword has not returned back empty, nor has her banner stooped in the field. She has outlived the philosophies that offered themselves as her rivals; she has silenced by her august earnestness the petulent jests of the scoffer; she has vindicated the cause of her despised adherents; she has royally appropriated the scattered wrecks of antiquity; she has received the homage of modern discovery; she has laid the sciences under tribute, and now uses them as her servants; she has shown herself adapted to secure the happiness and promote the well-being of man in all countries and under all circumstances; and after centuries of contumely and conflict, she stands before the world with her fame untarnished, her resources unenfeebled, and *her prospects of universal supremacy brighter than ever.*"

"Of the German Naturalist or Rationalist school, it is characteristic to give such explanations as the following, which is extracted from Strauss' book:—"The flame and smoke which ascended from Mount Sinai, at the giving of the law, was merely a fire which Moses kindled, in order to make a deeper impression upon the imagination of the people, together with an accidental thunder-storm which arose at that moment. The shining of his countenance was the natural effect of his being over-heated; but it was supposed to be a divine manifestation, not only by the people but by Moses himself, he being ignorant of the true cause." [What a simpleton these enlightened interpreters must take the great legislator of the Jews to have been, not to know that the cause of an unusual glow in his face was his having over-heated himself! How easily can German Naturalists account for every supernatural occurrence!] So also in the New Testament: "A happy accident is called a protecting Angel; a joyous thought the salutation of an angel; and a peaceful state of mind a comforting angel." The angel seen by Zacharias in the temple was only the "glimmer of the lamp falling upon the ascending cloud of incense, and shaping itself into various forms;" his dumbness was the effect of an attack of apoplexy, into which his fears threw him, but which was of so *peculiar* a kind, that he was able to return home healthy and vigorous; and the recovery of his speech was the result of sudden joy, with which he was seized on the occasion of the circumcision of his child, the more important event of the *birth* being one which he seems to have encountered with more of composure and moderation." Let these specimens suffice; though we could add scores equally puerile and ridiculous, and many much more so—such as the grave contributions of Eichhorn and Paulus, to the 'rational interpretation' of Scripture. No wonder that Naturalism dug its own grave, and became 'self-annihilated;' the wonder is, that even in Germany such a system could live and thrive at all.

——Dr. Strauss' hypothesis includes two propositions. The one is, that the Gospels are not to be received as containing narratives of real events; the other is, that these narratives are partly mythical, partly legendary, and partly intentionally fictitious. Very conveniently for himself has Dr. Strauss constructed his theory. He reminds us of the preacher who always took several verses to speak from, assigning as a reason, that when he felt himself straightened in one, he could flee to the next. This principle is analagous to that of the ancient schoolmaster, who to abbreviate the processes of geography, was wont to say to his pupils: 'Boys, the world may be conveniently divided into three parts,—Great Britain, Europe, and the rest; now when you want to know where any place is, look first for it in Great Britain; if you cannot find it there, look next for it in Europe; and if you cannot find it in Europe, you may be sure it is in the rest of the world.' So says the learned Dr. Strauss:—'Try the myth first; if that will not do, try the legend; if that fails, there is the limitless field of spontaneous addition—you will be sure to find room for it there. Any thing, in short, rather than believe it.'

A writer in the Westminster Review, who is very far from being a Christian—but rather avows infidelity—in noticing Strauss' work, says,—"It is no longer true 'that out of nothing nothing can come; for, at least Strauss shows you that into nothing every thing may vanish. He touches the past with his wand, and its personages quit the ground, and float in ideal forms away; its sharp outlines waver and melt, its colors mix, and it retires in dissolving views. The most solid and brilliant objects, clear as the windows of history, or as the very sun that shines through them, are scanned by his unblenching eye till they become spectra, not only discredited as existences, but reversed even as phenomena; individuals lose themselves in their age; their age in the courses of humanity; and humanity itself, in the phantasmagoria, which we call the universe.—It is the pride of Strauss that he *uncreates.* At his spell the warmth of every faith, the accumulated glow of old ages, that alone renders the present habitable, suddenly becomes latent: the facts, the scenes, the truths, that reabsorb it, run down in liquefaction, pass off in vapor, and restore the world to a nebular condition." Such are the workings of the German philosophy of which so much has been heard. Such is German Neology—liquefactory, vaporish—not even a shadow of things present or things to come.—It is characteristic of infidelity to destroy what it denies; it would form a new creation. Or, if in condescension to the superstition of Christian people their new systems should comprehend some of the precepts of the Bible, they must be permitted to expurgate its essential doctrines, deny, or account for all its miracles, and utterly repudiate its authority as an inspired book. This is the privilege of every worshipper at the shrines of sensualism and transcendentalism. The questions are: What is comprehensible? What pleasurable?

A very respectful inquiry may not be out of place: What new intelligence has modern infidelity for the world?

Are their alleged reasons for rejecting the Holy Books new? Nothing new have they to propose—their faith in all unbelief is not a new faith—its wickedness, and injuriousness, and absurdities, have been manifest of old. What new system of morals, what new motives prompting to all goodness; what new rewards and penalties do they propose? And above all, what new religion, to live with and die with? What are the testimonies of the death-bed scenes of infidels? Hume, who contemplated annihilation with complacency, was busied on his death-bed about his posthumous fame. Of course, infidels are to be guiltless—they have denied their accountability. Some have renounced immortality. For them there is no future. Others, who accept of a future, intend to select their own condition in eternity. These have never been subject to "the grand vice of Protestantism, in according to the Bible a mastery over their souls!"

Men are certainly free agents within prescribed limits, but they often find it hard work to submit to restraints which they disallow and cannot remove. Infidels, however, are not wholly inconsiderate of themselves and others in some of the social relations. They are generally willing that the Bible should hold a mastery over the souls and bodies of their wives and daughters—and even of their sons, it is true, that they would rather they would be Christians than vagabonds. Infidelity never yet saved a human soul; it has no power but to destroy. "What shall a man give in exchange for his soul?"

We were forcibly impressed with the remark that "the grand vice of Protestantism is its erecting the Bible into a mastery of the soul." This is the glory of Protestantism. The shame of infidelity is—its eternal shame it must be,—that it "erects" the bodies and souls of its votaries—'the lust of the flesh, the lust of the eye, and the pride of life' into a supposed mastery of the Bible. But man's unbelief and corruptions cannot make void the law of his Creator.

There is more sunshine than rain—more joy than pain—more love than hate—more smiles than tears, in the world. Those who say to the contrary, we would not choose for our friends or companions. The good heart, the tender feelings, and the pleasant disposition, make smiles, love and sunshine everywhere. A word spoken pleasantly is a large spot of sunshine on the sad heart—and who has not seen its effects? A smile is like the bursting out of the sun from behind a cloud, to him, who thinks he has no friend in the wide world. The tear of affection, how brilliantly it shines along the dark path of life! A thousand gems make a milk way on earth, more glorious than the glorious cluster over our heads.

The population of Wisconsin is estimated at 200,000.

Conference Proceedings.

From the Methodist Protestant.

MISSISSIPPI ANNUAL CONFERENCE.

The seventh Annual Conference of the M. P. Church, Miss. District, met at S. Butler's, Lowndes County, 3d December, 1847; was opened according to Discipline.

The characters of the preachers all passed. The several committees were appointed. Bro. J. Long was granted an unstationed relation. Bro. J. F. Smith was received under the stationing authority. Bro. Gillespie was elected to elder's orders. Bro Bankston was elected to deacon's orders. Bro B. Swarengen was admitted into the itinerancy.

Bro. J. M. Jones of the Va. Conf. presented his papers and was received; bro. Gillespie was ordained elder; bro. Bankston was ordained deacon.

Numbers in society.—Tallahatchie Ct., 182 white, 22 colored; Ittawamba Ct., 58 w; Yellow Busha Ct., 50 w; Madison Ct., 215 w., 53., col., Tallahoma Ct., 160 w., 5 col., Jasper Ct., 287 w., 42 col., Columbus Mission, 20 w., 2 col.

Stations.—S. Butler President; E. Lott Conf. Missionary; Columbus Mission to be supplied. Tallahatche Ct., C. F. Gillespie; Yellowbusha Ct., A. B. Lucas; J. F. Smith; Madison Ct., P. H. Napier; Tallahoma Ct., Wm. McCormick, T. W. Jones; Jasper Ct., S. R. Bankston; Home Mission, B. Swearenger, H. Baily, J. B. Burson. Sabbath School agent, E. Fletcher. Left with the President., Bros. Harmon, Davis, Houston, Lee, Jones, Commander, Thompson, Young, Dooly, Wilhite, without appointments this year.

Unstationed.—J. Long, G. Bailes, J. Moody, J. Williams, J. Lee, J. S. Terral, A. Long, J. Ingram, T. Linder, M. Medearis, T. J. Price, D. S. Price, J. R. Middleton, T. Ivy, A. Williams.

Bro. Gillespie was appointed friendly messenger to Alabama Conference.

The thanks of the Conference were tendered to bro. Butler and his good lady for their attention to the Conference during its session, also to bro. E. Lott for his services as President, and to bro. F. Harmon as Conf. Missionary.

Our next Annual Conference to be at Harmon's Attalla county, Friday before the first Sunday in December, 1848.

The Conference closed its session in much good feeling.

We just add: We have been to many Conferences, but this has been the most harmonious and best we ever attended; it was hard parting, but the preachers went to their several stations in good spirits. We have had considerable increase the past year, and God grant us success the present. PUBLISHING COMMITTEE.

Camden, 1st January, 1848.

Religious Intelligence.

MUSKINGUM DISTRICT.

Georgetown Ct., Jan. 27, 1848.

BR. BASSETT: I would say through your valuable paper, to our worthy President, Brother Clancy, and the friends of religion, that we are still trying to live though we are surrounded with many things to discourage us. We have held our first quarterly meeting and two protracted meetings. At our quarterly meeting, the church was much revived. The second meeting was held at Harrisville. There we were compelled to close on Monday night for want of help, just when we think that good might have been done. Many of our brethren were there from every other part of the circuit. Had not the world a hold upon our friends, how much better would a general turn out make our meetings. A general interest is beginning to appear. The membership is beginning to act their part. Our congregations have increased three fold. We are looking for a revival. May God send it. Our second quarterly meeting will be held at Georgetown, commencing on the 19th of February next. We invite Brothers S. W. Laishley, S. Lancaster. and all others of our brethren that can come heaven and earth, S. CATLIN.

OHIO DISTRICT.

Richwood Ct., Jan. 20, 1848.

BR. BASSETT: We are not getting along as we should like to do, on Richwood Circuit. We have entirely too much love of the world among us; and far too little responsibility—*individual responsibility*—felt for the welfare of Zion.—Peace, however, reigns among us, and at some of our appointments there is manifestly an increasing interest felt for a revival of the work of Christ Jesus our Lord. We held a protracted meeting at Middletown, commencing December 14th, and closing January 9th, 1848: the best meeting I ever attended, taking all the appointments into consideration. It was generally agreed that we had not one meeting in which the power of God was not displayed. The watch-meeting especially was one of great solemnity and religious feeling. The result of our meeting was several conversions, and twelve accessions. If we had more of a self-sacrificing spirit among us—if we had less of compromise with the world, Richwood circuit would soon blaze forth in a general revival. I am not able to do half the service this year, on account of afflictions, as I did last; and I have many things that weigh down my hands. But my trust is in God, and to his name be all the glory for what has been done already. My colleague has proved himself very acceptable to the people. Pray for us.

Yours, in Christian Love,
JOHN B. PEAT, Supt.

Michigan District.

Pennfield, Jan. 19, '48.

BR BASSETT: It may be interesting to your readers to know something about Marshall Circuit; it is a part of the Belvue circuit, where the beloved Williams met his fate last year: although he has gone to join the Church above, yet he lives in the affections of all that knew him. This Circuit has about fifty members. I came on to my appointment the next week after the rise of Conference, found some of the classes without leaders, and no prayer meetings; now we have four prayer meetings on this work, and the membership is coming up to the help of the Lord against the mighty. Our first quarterly meeting was held the 4th and 5th of December; our beloved Brother Mack, the President, was not with us; all the help I had was Brother Miller, who preached twice with great acceptibility.—The weather was extremely cold, that kept some of our folks at home, but the good Lord was with us. The lovefeast was good. To hear three kinds of Methodists, Congregationalists, and Baptists, speak of the goodness of God, was happyfying. The communion season was very refreshing. The Lord was made known in breaking of bread,—two joined on probation in the lovefeast. Have had an addition of thirty since Conference. Our neighbors are at peace with us on this work, and one local preacher of the Methodist Episcopal Church, preaches for us at one of our appointments once in four weeks, and I preach for them in one of their classes once in four weeks. Our next quarterly meeting will be the third Saturday and Sunday in February.

GEO. LOWREE, Sup't.

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, February 3, 1848.

IMPOSITION.—Br. J. B. Jewel, of Michigan, to whom we sent by mail 66 pamphlets, informs us that he was charged a postage of 3 cents a piece on each. The *lawful* rate of postage is 2½ cents each. If any P. M. charged him more than this, he should refund the balance, or be reported at once to the Department, and lose his office.

ANOTHER.—A few weeks ago, a man sent us for insertion in our paper, a notice of his own marriage, upon which he made us pay postage. No other printer would have published it in such case. We did.

AN EXCELLENT ARTICLE.—The paper on Strauss' Life of Jesus, on our first page, Read it.

"AUTUMN."—The poetical effusion on our first page, we are assured, was produced by its writer at the age of fifteen.

THE RISE AND PROGRESS OF METHODISM is graphically given in the extract of a Sermon by Br. Potter, on our first page.

"PLEA FOR TOBACCO!"—Our friend 'Northern Light' thinks we must give the other side this week. Well, we can't refuse. We felt quite alarmed when he began to mention about 'the fury of the women,' but were entirely relieved when we found that they were not against us, but on our part.

"HISTORICAL REMINISCENCES" &c.—We are under obligations to our old friend, Maj. Nye, for the interesting series of papers which closes with our present number. We believe they have been read with interest generally, and sought after by many. We have sent a copy regularly to the Cincinnati Historical Society, not doubting that the articles will be preserved with the Annals of the Association. In reference to the incidents of the campaign in the North West, the writer of the Reminiscences 'knows whereof he affirms,' having served not only as Brigade Major, but Paymaster, during the service. The incidents seem to have made a vived impression on his mind, which still remains undiminished by time.

ZANESVILLE CIRCUIT.—We had the pleasure of attending, on last Saturday and Sabbath, the quarterly meeting at the village of Gratiot. We were pleased to find a very respectable *turn out* of brethren from all parts of the circuit, as well as a full attendance from the village and vicinity. Quite an encouraging amount of religious interest was excited, and it is hoped that not a little good will result. The Quarterly Conference passed a resolution in favor of holding a camp-meeting the ensuing summer, in conjunction with the adjoining (Newark) circuit. Brother Hoagland, the Superintendent, seems encouraged in reference to religious prospects within a considerable portion of his charge. Brother Potter, the Conference Missionary, was in attendance, zealously striving to 'abound in the work of the Lord.' When we had to leave, the brethren were expecting to continue the meeting for several days longer.

AGRICULTURAL SOCIETY.—The Zanesville Gazette of last week publishes the proceedings of a public meeting at which was organised an Agricultural Society for Muskingum county. Rev. C. Springer, was chosen President; G. W. Gibbons, Vice President; J. L. Cox, Treasurer; R. I. Peach, Secretary; J. Findley, J. Dillon, S. Rodman, J. John, and C. Hall, Managers. A Committee was appointed to prepare a Constitution. Next meeting of the society is to be held at the Senate Chamber, Zanesville, on the first Friday in April, 10 o'clock.

REV. LEWIS GARRETT.—We learn by the Nashville Christian Advocate, that this aged minister has recently taken refuge in the Methodist Episcopal Church, South. He was received into the Mississippi Conference at its recent session. By his own account, Mr. G. was driven by unrighteous treatment, some years ago, from the M. E. Church, after which he identified himself with the Methodist Protestant Church, until his recent change just announced. This does not surprise us at all. Whilst with us, he improved his time faithfully in writing against the government and administration of the old church, in which he brought forth many cogent truths and arguments, but seemed to excel all other writers for severity. Bishop Soule especially came under the lash of his pen. We have published much for old Brother G. out of respect for his age and long standing in the ministry. But we have on hand several unpublished articles of his, which we might now hand over to the editors of the Nashville Christian Advocate, if they think they would suit the latitude of the 'city of Rocks.'

SCIENTIFIC ASSOCIATION.—The Pittsburgh Gazette of last week gives the constitution of an association recently formed in that city, called the Scientific Association of Western Pennsylvania. Its chief object is 'to promote the investigation of physical science, and to diffuse knowledge on that subject by the formation of a cabinet of objects of natural science—the collection of a library—holding meetings for discussion—delivering lectures,' &c. The society is to be convened at intervals of once in four months. Professor Lemuel Stephens was chosen President. Dr. Jackson, of Blairsville, Vice President. Dr. King, of Greensburg, Corresponding Secretary. We are gratified to learn of the formation of such an Association at Pittsburgh. It is to be similar to one which has for some years been in existence in Cincinnati, called the Western Academy of Natural Sciences.

☞ It is now confidently announced that Gen. Scott has been re-called from Mexico, and that Gen. Butler of Ky., is to be Commander-in-chief.

U. S. CONGRESS.

Mon. Jan. 17. *House.*—Mr. Giddings of Ohio introduced the following resolution, which after considerable debate and confusion, were laid on the table, by the following vote. Yeas, 94. Nays, 88.

Whereas, on Friday last, three armed persons, engaged in the internal slave trade, entered a dwelling in this city, and violently seized a colored man, employed as a waiter in the boarding-house of several members of this body, and, in the presence of his wife, gagged him, placed him in irons, and, with loaded pistols, forced him into one of the slave prisons of this city, from which, it is reported, he has since been dispatched for the slave market at New Orleans;

And whereas said colored man had been employed in said boarding-house for several years, had become well and favorably known to members sf this House, had married a wife in this city, and, under a contract to purchase his freedom for the sum of $300, had, by great industry, paid that sum within about $60:

And whereas outrages like the foregoing have been of common occurrence in this District, and are sanctioned by the laws of Congress, and are extremely painful to many of the members of this House, as well as in themselves inhuman: Therefore,

Resolved, That a select committee of five members be appointed to inquire into and report upon the facts aforesaid; also, as to the propriety of repeating such acts of Congress as sustain or authorize the slave trade in this District, or to remove the seat of Government to some free State.

Senate.—The credentials of Mr. W. B. S. Moor were presented, he having been appointed by the Governor of Maine to fill the vacancy occasioned by the death of Mr. Fairfield. Mr. M. was qualified, and took his seat.

Thurs. 20. *House.*—The death of Hon. J. W. Hornbeck, a member from Pennsylvania having been announced, the usual resolutions of respect were passed, and the House adjourned.

Fri. 21.—The death of Mr. Hornbeck, having been announced, the usual resolutions were passed, and the Senate adjourned.

Ohio Legislature.

Mon. Jan. 17. *Senate.*—A bill was passed to extend the corporate limits of the town of Bellbrook, in Green County.

Fri. 21. *Senate.*—Mr. Winegarner from Committee on railroads and turnpikes, reported a bill which was read the first time, to authorize the County of Muskingum and the town Council of Zanesvile to subscribe to the capital stock of the Central Railroad.

House.—The bill to erect the new County of National was lost by a tie vote. Yeas, 32. Nays. 32.

Sat. 22. *House.*—The bill to erect the new county of Gilead was amended by striking out Gilead and inserting *Morrow*. The bill was then passed for erecting the new county of Morrow Ayes, 39. Nays, 22.

Mon. 24. *Senate.*—The bill to erect the new county of Bennington, was indefinitely postponed. Yeas, 18. Nays, 16.

OHIO DEAF AND DUMB ASYLUM.—We have in hand the 21st Annual Report of this Institution. The Trustees say that through the last year, a kind Providence has continued the life & health of both teachers and pupils, and found the Asylum with success and prosperity. The number of pupils the past year has been 101, of whom, eleven finished their course of study, and eight others failed to return. Forty-two new pupils were received at the commencement of the present term, making the whole number now in the Asylum 121.

During the past year, the Superintendent has visited several similar Institutions in eastern States. He states it as a pleasing reflection that throughout the civilized world, a greater interest is now taken in behalf of the deaf and dumb, than has existed at any previous period. He names as favored countries, Prussia, Denmark, parts of Germany, France, the British Isles, and the United States. He observes however that there is no Institution for the Deaf and Dumb, upon the American Continent, save in the United States.

OHIO INSTITUTION FOR TRE EDUCATION OF THE BLIND.—The Eleventh Annual Report of this Institution is before us. The Trustees say that the Institution continues in a prosperous and progressing condition. At present, there are sixty eight pupils in the Institution, twelve of whom were admitted during the past year. A year ago, three of the pupils went to Indianapolis, and gave an exhibition before the State Legislature of Indiana, which was well received, and determined that body to adopt the policy of Ohio, by erecting a similar State Institution, which went into operation in October last.

LOSS OF THE A. N. JOHNSON.—We have received a copy of the testimony taken at a public investigation in Wheeling of the causes of the late fatal disaster to the Steamer, A. N. Johnson. We have perused it carefully, and do not see why the owners and Captain should not be acquitted of all censure in reference to the calamity. Indeed we are informed that the Insurance Companies, were so well convinced of this, that they voted unanimously to pay the insurance. The Statement of Captain Bennett makes it appear, that the accounts of the number of lives lost have been greatly exaggerated. He thinks the number could not be over thirty. He does not hazard an opinion as to the cause of the explosion, considers it unaccountable. He says

"Whatever may be the verdict of public opinion in the matter, no power on earth can rob me of the pleasing consolation of having done all in my power to avoid the accident. There are none that can be more keenly alive than I am, to the desolation that has been wrought, or whose sympathies are more warmly & honestly tendered to the bereaved, to the widows and orphans, and friends of those that perished in this distressing catastrophy."

THOUGHTS OF AN ITINERANT; &c. *By Rev. Levi R. Reese, Baltimore, Methodist Protestant Church*, 1847.

We are pleased to acknowledge the receipt of a copy of this work, having previously observed flattering notices of it in religious papers of Baltimore. It is a beautiful volume of 189 pages, 18mo. It contains brief chapters on the Church of Christ—its positive institutions—its means of grace, and social obligations; and is designed as a family companion for Methodists. The design and arrangement of the work are original and well devised. Brother Reese is a writer of chaste and interesting style. His present production is a book, filled with valuable and useful hints on the advantages and obligations of Church relations—and the reciprocal duties of the Christian ministry the membership of the Church, and its various subordinate officers. The necessity of personal and family religion, and faithful attention to the various means of grace, is forcibly urged upon all. The book is a valuable compendium for both official and private members of the Church. It is designed as a family companion for Methodists, because it approves and defends the usages of the Methodist branch of the Christian household. Yet the writer is not a sectarian, as will appear from the following passage:

Here the reader may be startled with surprise, and ask, does the writer mean to teach that "a man may be a christian and not a good Methodist?" Certainly he does—and why not? In earlier life he deemed such a thing an absurdity, but experience and observation have taught him better.—A man cannot be a good Methodist and not be a christian, because, to be a Methodist implies not only submission to Methodist discipline, but a belief in Christ and an earnest desire to flee from the wrath to come, and be saved from sin: but he may be a christian—i. e. he may believe in Jesus, and experience the peace of pardon in his heart, and be obedient to Christ, and yet his judgment may not approve, nor his will consent to the usages and institutions of Methodism.—The peculiarities of Methodism as a branch of the General Church do not commend themselves to his mind. Either from prejudice, or taste, or judgment, or education or some other cause he feels that he cannot enjoy himself or in any wise profit from the exercise of a class room—or that he cannot approve of, or be edified by the teachings of an itinerant ministry. He is not, nor can he be therefore a good Methodist. He may however be a good christian and greatly enjoy himself in religion and be very useful in the world, in some other church where the machinery of its government is better suited to his modes of thought and peculiarities of mind!

The General Church resembles in some respects a vast army, divided into its appropriate battalions. Each church constitutes a battalion, under the command of Christ as the Commander-in-Chief, but having its own subordinate officers, and its own peculiar regulations. In an army all may be good soldiers, but all may not be suited alike to the same division. Some suit the Infantry—others, the Artillery—others, the Cavalry, and as such they do execution; but change their position—put them under tactics which are adverse to their tastes and habits—and though they may be just as patriotic and brave they are no longer so efficient. So with the churches—a man for instance who has been trained in the forms, and educated in the prejudices of the Episcopal church may be a sincere follower of Jesus Christ, and as such do much good to the glory of God, but put him under the economy of Methodism, and he will be tramelled and you shall soon discover that he cannot work with its machinery! A man may be trained a Methodist and be truly pious, and yet he cannot be brought to read his prayers or to profit by the Litany of the church! Now in the first instance the Episcopalian tho' a good man is not a good Methodist, while in the other the Methodist though equally good, is not a good churchman. In this sense we believe a man may be a christian and yet not a good Methodist,

We would be glad to see the excellent little work of Brother Reese generally circulated, and find a place in every family of our people, as we are persuaded that it will do good.

MORE BANK FAILURES.—We learn by last number of Bicknell's Reporter, that the State Bank of Saugerties, N. Y., and Cayuga Lake Bank, Ithaca, N. Y., have suspended.

Correspondence.

DEAR BROTHER: People seem to be entering up complaints against you for your course—in reference to Masonry and Anti-Masonry, Tobacco and Anti-Tobacco, &c.—And I don't know but I have as good right to make known to you my complaints as any body. Therefore I will tell you what I like and what I dislike in your paper.—I like the general course of its Editor, I like his modesty and forbearance—I like the interest he manifests for the good of the church, and all Benevolent institutions.—I like his selections of News Items,—and his kind intercourse with Brother Editors, &c.—I dislike his admiting articles in his paper that are calculated to stir up hard feelings, with Brethren, who differ on such subjects,—as Masonary and Anti-Masonary, &c., as the discussion can lead to no good results—but the contrary—I dislike too much discussion of the vexed Negro question,—because many of the readers of the Recorder have long since become sick of it. I dislike the using of expressions in reference to the acts of our Political Government that are calculated to injure feelings of brethren, that cannot see as the Editor does,—such as denouncing the President* and calling the present War with Mexico an unjust and unholy War and such like expression,—as I do know that there are brethren that are equally interested in the general good of mankind, who honesly differ with the kind Editor on this very subject, who have kept pace with the whole affair, and sought for correct information. A Christian Editor should use his best exertions to prevent collisions among Nations and contend for peace—but when his country is engaged in doing what the powers that be, deem proper and right he should not hedge up the way—or abuse those whose opinions are entitled to equal respect with his own,

Now Brother, these things frequently grate upon my feelings and had it not have been for the respect I entertain for my brother and the knowledge I have of his good intentions I should long since ceased to have been a subscriber to his paper—but I know we should bear with each other's infirmities—for we are creatures liable to do wrong on all sides.—I have frequently felt if I could see my brother face to face I would scold him for some things, and commend him for others. But after all, the Western Recorder is as good a paper as any I am acquainted with, and its Editor a very clever and worthy brother. Excuse my liberty Br. Bassett, and if you feel like it, scold me in return for this my complaint and whatsoever you think amiss in me.

Your old friend and brother,
THOS. P. ARMSTRONG.

Laporte, Indiana, Jan. 5th, 1848.

*Our old friend certainly does not mean to say that *we* have ever done this thing. If he does, we must call for the specifications. ED.

News of the Week.

THE NEW REPUBLIC.—We learn from the Liberia Herald that the following Flag and Seal were adopted by the Convention, as the insignia of the Republic of Liberia, and ordered to be employed to mark its nationality.

FLAG: Six red stripes with five white stripes, alternately displayed longitudinally. In the upper angle of the flag, next to the spear, a square blue ground covering in depth five stripes. In the centre of the blue one white star.

SEAL: A dove on the wing with an open scroll in its claws. A view of the ocean with a ship under sail—the sun just emerging from the waters. A palm tree, and at its base a plough and spade. Beneath the emblems the words "Republic of Liberia," and above the emblems the national motto "the love of liberty has brought us here."

NATIONAL EXCHANGES.—We announce with pleasure the arrival in our city on his way to Washington, of M. Vattemare, a gentleman who is known throughout the civilized world, for his earnest and untiring efforts, to secure a system of national literary and artistical exchanges. He brought over with him from France, presents of various kinds, to the value of $80,000, consisting of books, engravings, medals and other products of taste, industry, skill and genius. The enterprise in which this ardent and enthusiastic Frenchman is engaged, commends itself to all our purer and better feelings and tastes. It may be regarded as a sort of mental bond of union throughout the world. On his return, M. Vattemare proposes to have an exhibition in Paris, of the works of American industry and skill, and with this object he has already secured the promise and support of the French Government, thro' one of its leading functionaries.—*Sat. Gleaner.*

Tutor Goodrich, of New Haven is out of danger.

The American Bible Society are now printing, at their establishment in Nassau street, N. York, about 70,000 copies of Bibles and Testaments monthly—equal to 840,000 annually—and yet are not able to meet the constantly increasing demand.

IMPORTANT SUIT.—The New York Express says: "It was mentioned, not long since, that a mandamus had been applied for, requiring the Trustees of the Centenary Church at Brooklyn, to shew cause why they refuse to give possession of the pulpit to Rev. Mr. Griffin, who had been appointed by the Bishop to the charge. The argument commenced on Monday, and is not yet, we believe, concluded. Mr. Green, who is in charge, and is the favorite of the trustees and congregation, was suspended by the Bishop, and Mr. Griffin appointed, but the trustees would not receive the latter, and hence the present proceeding. The salary of the pastor, we believe is about $1000 a year, paid by the congregation,"

STATES NOT IN DEBT.—We gave a list a day or two since of such of the indebted States as are not paying interest or principal. The States which are not in debt, we believe, are the following: New Hampshire, Rhode Island, Delaware, Iowa, Connecticut, Vermont, and North Carolina. New Jersey has a small temporary debt of $37,000, which will probably be paid the present year. The year 1847 has been remarkable for resumption of two States—Maryland and Indiana—the first in full, and the second partly. Maryland, from this time forth will pay the interest on her debt promptly, and Indiana will, without doubt, promptly pay the interest on that portion of the debt which the State has assumed.—*Balt. Sun.*

SHENANDOAH IMPROVEMENT.—The bill on the improvement of the Shenandoah River, has passed the Virginia Senate, and being returned to the House with amendment, will pass that body, without doubt, and become a law. The fact that a dividend of 8 per cent. has just been made upon the Monongahela improvement, after its second year, should be an encouragement to this undertaking.

ANOTHER LINK.—The telegraph connexion between Buffalo and Cleveland is now complete, and the line is operating. Our business men will find it a great convenience.

TRADE.—Large quantities of Sugar, Molasses, Tobacco, Coffee and other staple groceries have been received, within the week past, by our Merchants, and yet further supples are on their way from Pittsburgh, Cincinnati and New Orleans, at which latter point our heavy dealers make the bulk of their purchases.

The difficulties of transit on our Improvement are much exaggerated at a distance, we have been informed. One merchant here received a letter from a customer in Newark, a few days since, asking if it was 'true' that there would be no fresh stock of groceries in Zanesville this season. If the gentleman had a peep at our Main Street for a few days past, he would have been satisfied on that head. And we take pleasure in stating for the information of frends abroad, that they will, upon trial, find this market as well stocked and as good this spring as it has ever been,—reports to the contraay notwithstanding.—*Zanesville Courier.*

The Free White Population of western Virginia, numbers eighty thousand more than the free white population of eastern Virginia.

THREE HUNDRED DOLLARS WORTH OF RELIGION.—Mr. Brown in a recent lecture at Salem, Mass., said he knew of a slave put up at auction upon whom only $100 was bid, but the auctioneer announcing the fact that she was pious, the bids became lively as high as $800.

MELANCHOLY ACCIDENT.—*Three Men drowned*—The ferry boat while crossing the Illinois river at Ottawa, on the 5th, was swamped, and of six passengers in it, three of them were drowned.

The Burning of the Steamer Yallabusha.

The New Orleans papers of the 20th bring additional particulars of the destruction of the Yallabusha by fire, on the 18th, when opposite "the College," above that city. As usual, the number of persons lost was overrated by the first report. The fire is said to have spread so rapidly that the passengers were unable to save anything. It originated on the star board side, a little forward of the Clerk's office. The Captain immediately ran the boat ashore, but she instantly rebounded into the stream. Some of the passengers at the time jumped on the bank, and saved themselves, some jumping into the river.

The New Orleans Commercial Times gives the following as a list of the passengers who lost their lives on this melancholy occasion: Mrs. Jane Chamberlain and child, Miss Frances Johnson, Mrs. Bernard and children, Rev. Mr. Page and two children, a son of judge Mills, Mr. John Johnson, Mr. Alexander's two children, Mr. Nicholas and child, together with one or two of the boat's crew, and the watchman.

Most of the passengers saved were taken to New Orleans by the steamer Childe Harold, Captain Pierce, from this city, on board which boat the sum of $175 was raised by contributions among the passengers for the benefit of the sufferers.—*Cincinnati Gazette.*

LAKE TRADE OF OHIO.—From the report of J. L. Weatherly to Mr. Spencer, chairman of the Chicago Harbor Convention, which appears in the Cleveland Herald, of the 11th inst., we learn that during the year ending September last, 1,445 steamboats and 1,550 other vessels cleared from Cleveland to other United States ports, also 87 American vessels and 99 Canadian to Canada; 876 steamboats and 515 other vessels cleared from Fairport to other United States ports.—Cleveland exported in that year to other United States ports 697,533 barrels of flour, 2,336,263 bushels of wheat, 1,432,332 bushels other grain, 27,289 barrels of pork, nearly a million lbs. butter 575,933 lbs. wool, &c., value over nine millions of dollars, Cleveland also exported to Canada 37,192 bbls. of flour, 452,280 bushels wheat, &c., value $695,244. Sandusky exported to Canada wheat, flour, &c., value $160,137, and to other United States ports, value $3,438,530. Huron exported to United States ports. value $2,293,010. The vessels owned at Cleveland, Sandusky, Huron, Vermillion, Black River, and Conneaut measure 29,958 tons, are worth $1,462,960, and are manned by 1,544 sailors. Vessels worth nearly a million of dollars have been built at these ports. The imports into these harbors from Canada were valued at $219,983. A description of the harbors is given.

GAS WORKS DESTROYED.—On Saturday morning, about four o'clock, the gas works, at Wilmington, Delaware, were entirely destroyed by fire—the result of carelessness on the part of a boy. The fire spread with much rapidity, soon enveloping the building in one sheet of flame. The citizens of the place will necessarily be deprived of their gas lights for some time.

STRUGGLE FOR FREEDOM.—Every arrival from Europe brings indications of increasing efforts on the parts of the many to obtain a greater degree of civil and religious liberty, and a corresponding necessity on the part of the powers that be, to yield to the demands of a more enlightened public sentiment. Among these indications in England, may be named a meeting of deputies of the "Three Denominations," (Independents, Presbyterian, and Baptists,) recently held in London, when it was stated that through their operations, there were at present not less than sixty-two members of Parliament who were opposed to all grants of public money for the purpose of religious endowments. The proposed admission of Jews into Parliament excites intense opposition.

PITTSBURGH AND CONNELLSVILLE RAILROAD.—The Uniontown (Pa.) Democrat, of 20th instant, has the following paragraph:

"Five miles of this road are to be put under contract to-day, commencing two miles above Connellsville and going eastward. The friends of this road are in fine spirits, and have every assurance that the stock will be taken and the road completed. The charter is now considered safe."

RAILROAD ACCOUNTABILITY.—An order has been adopted by the lower House of the Massachusetts Legislature calling on the President of all the railroads in the Commonwealth, to transmit to the Speaker, by the 15th of February, a statement of the number of persons, passengers or employers, killed on the respective roads since their opening, the number wounded, the amount of damages paid to the injured and to the representatives of the dead, and the causes and manner of the accidents, so far as can be ascertained.

MANUFACTURE OF GLASS.—A mountain of silex has lately been discovered in Tennessee, near Harisville, Summer county, which is pronounced by the State geologists to be the finest in the Union. A bill is before the House for the incorporation of a company for the manufacture of glass, and Tennesse bids fair to outrival any of her sister States in the manufacture of this important article.

PUBLIC LAND SALE.—At the Chilicothe (Ohio) land office, during the year ending the 31st December last, there was a total of 64,081 acres sold, the value of which was $83,008,59. The sales of the past year largely exceed those of any previous year. The lands are all sold at $1.25 per acre, with the exception of a small quantity of Miami Extension Canal lands, which are valued at $2,50 per acre.

CAVE IN WISCONSIN.—The editor of the Wisconsin Argus recently explored a large cave, situated in Dane county, the entrance to which is under a high bluff, on the eastern edge of Nine Mound Prairie. The party explored the cave to a great distance, winding their way through intricate and dripping passages, which led to several subterranean rooms. After groping their way for several hours, the company emerged to daylight, their countenances streaming with perspiration, and their clothes plentifully garnished with mud. Another party has subsequently penetrated this dark labyrinth to the distance of a thousand feet; without finding any sign of an end.

The Argus thus speaks of the appearance and geological character of this newly discovered cavern:

"In many of the larger chamber, numerous stalactites were found, depending from the roof, many of them of immense size. The smaller ones are translucent, but those of larger size, from yearly contact with water, blackened with vegetable mould were, opaque. Stalagmites were also equally numerous, and of like kind. Specimens of both kinds, brought out, upon test are found to be carbonate of lime. The rock is the magnesia limestone of the lower group. We found nodules of chert and other characteristic marks of the true lead bearing rocks. Masses of red earth or clay of a peculiar unctuous feeling, were found, but none were brought out."

Church Action.

We notice everywhere, over the South, action of some kind, on the subject of the religious instruction of our colored people.

The Quarterly Review, edited by H. B. Bascom, L. L. D. and published by John Earley for the Methodist Episcopal Church South, for July has an article on the Religious Instruction of Negroes, written by our old friend the Rev. Mr. Wightman, of South Carolina. It details what Methodists have done, and are doing in that State. The degradation of the neglected plantation negro is faithfully depicted, and the superiority of house and town servants freely admitted; and, also, the humanizing influence which instruction produces.

But in all the reports we have read, one fact stares us in the face—the bold and open licentiousness which prevails among the colored people. In the minutes of the Dover Baptist Association (which includes the Churches of Richmond, Williamsburg, and James city in Lower Virginia) details are given, and the Church invoked to act upon them. That body declares:

"The greater barrier to their salvation is their exposure to the transgression of the seventh commandment. Of three hundred and sixteen exclusions from the first African Church of Richmond during the last six years, two hundred have been for this offence!"

Talk of the spread of religious knowledge where such licentiousness prevails! Men of God! it is a vain hope. Nothing so quickly saps all virtue as this vice. It consumes all manly and womanly hope, and leaves those who practice it with a reckless and scarred moral nature. Can fathers remember, will mothers love their offspring when thus debased? Can, or will they, love their God while thus hopelessly sunk in a brutalizing pollution? We must strike at the root of this evil, else will churces and masters fail to meet the fearful responsibility which rests upon them.

The Dover Association, while pointing to the fact, that churches educate and send out missionaries to the heathen, invokes the church—invokes all churches—to do something towards the improvement of the colored race, and recommends—

1st. That pious families should keep up morning and evening worship, and require their servants to attend.

2d. That public preaching should be more adapted to them.

3d. That catechisms should be used in families and the house of God.

4th. That the marriage tie should be enforced.

We hope our friends in Lower Virginia will consider the necessity, in this connexion, of obtaining the passage of laws which shall legalize the marriage of slaves, and bar masters from separating families. This is absolutely essential to the christianizing of our colored people. And the Churches in Virginia and Kentucky could accomplish these objects, if they were to set about it. Will the good and pious meditate upon our suggestion? Will they, in the spirit of our common master, meet the responsibility which "Divine Providence has thrown around them?"—*Examiner.*

A CHURCH OF ENGLAND DIFFICULTY.—There lately arose in the church of England a great turmoil in opposition to the promotion of Dr. Hampden to the see of Hereford. By the last accounts we learn that it has come to an issue—an issue, by the way, which could not well be different, seeing that the form of election by Dean and chapter is really a mere sham, and that all the English Bishops are in fact appointed by the Crown—that is, by the Prime Minister. Notwithstanding every instrument of opposition was put in requisition by the Dean of Hereford himself, and other Oxforpites, yet in view of Lord John Russell's disregard thereof, when the votes of the chapter were taken a majority were found in the Doctor's favor. The Dean voted against him, but gave the final certificate necessary to constitute his legal election. The actual difference between Dr. Hampden and the Oxford or Puseytte clergy, appears to be this: He makes the Church subordinate to the Scriptures—they exalt the Church in authority over the Scriptures.

The Influenza still prevails in London and the provincial towns. It proves generally fatal to old people, a very large number having died lately with this epidemic. It is said thon the influenza is the fore-runner of the cholero, and considerable alarm begins to be manifested. Sanitary commissioners and cleansing of streets and drains are the order of the day. To such an extent has this "cleansing" been carried, that in one parish the scavengers were at work on the Sabbath!

INDIANA.—The message of Governor Whitcomb to the Legislature of the State shows that the ordinary expenses of the State Government for the fiscal year ending on the 31st of October last, were $90,762 67, and the amount of revenue $362,347 07. The Governor congratulates the Legislature on the success of the efforts to remove from the State the stain of repudiation. Over nine millions of bonds, exclusive of interest, have been cancelled under the arrangement entered into with the creditors of the State, and hopes are entertained that most of the remainder will be in like manner surrendered. The principal of the suspended debt, for which State bonds were given, amounted to eleven million and sixty-five thousand dollars. On this debt no interest has been paid since 1841. The interest on it was $554,770 per annum, by which amount the State's indebtedness was yearly increased.

EXPLOSION AND LOSS OF LIFE.—A dreadful accident occurred on Tuesday, at Crother's turning shop, New Market street, Philadelphia. A young man named John Duffee, was so severely injured by the bursting of a boiler, that he died while on his way to the hospital. Great damage was done to the building, machinery, &c.

DEATH FROM HYDROPHOBIA.—John Craymer, a youth, expired on Monday last, at Philadelphia, from an attack of hydrophobia. He had been bitten in the hand about nine weeks previously, by a dog which was not then known to be mad. He expired after enduring the greatest torments.

ON OPENING the Magnetic Telegraph line, between Chicago, Illinois, and Milwaukie, Wisconsin, last week, the following correspondence took place:

MILWAUKIE, Jan. 17, 12½ P. M.

MILWAUKIE, with her 14,000 inhabitants sends greeting to her fair sister Chicago with her 17,000, requests her to clear the track, to allow her to pass.

To this was immediately received in reply:

CHICAGO, with her 17,000 will soon have her railroad tracks east to the Atlantic and west to the Mississippi *clear*, so that the 14,000 citizens of their sister city can have every possible facility for passing.—*Pitts. Com. Journal.*

WOOLLEN FACTORY.—Messrs. Bennett and Chouse, are about to erect a Woollen Factory in the vicinity of Chillicothe, Ohio. They have plenty of capital, have ordered machinery, and are making necessary preparations to enable them to go into operation on the first of May next. Their machinery is to be of the first quality, adapted to the manufacture of cloths, casinets, casimeres, jeans, tweeds, linseys, blankets and flannels.—*Pittsburgh Com. Journal.*

PENNSYLVANIA PUBLIC WORKS.—The net revenue of the Pennsylvania State Canals and Railroads for the year ending Nov. 30, 1847, were $888,044, being an increase of $307,522 over the net revenues of the previous year. But for the damage by the freshet, the Commissioners say, the net revenues would have reached $1,272,463. The excess of receipts over expenditures in 1847, amounts to one hundred and forty-eight thousand eighty-two dollars and sixty-seven cents.

WE SEE it announced that a new work entitled, "Statistics of Coal," is shortly to be published. A work of the kind is much needed, and the one proposed we judge, by the brief outline which we have seen of its contents, to be complete and satisfactory. It will contain complete review of the state of the Coal Trade, its present condition and prospects; together with Geographical Maps and tables, showing the distribution of the Coal through the country. This will make it a work of great value, not only to the practical man of business, but to the student and scholar. It will shortly be issued from the press, when it will be for sale at Mr. Bosworth's, No. 43, Market Street. In our community the book cannot fail to meet with a very extensive sale.—*Pitts. Commercial Journal.*

The Honest Preacher Rewarded.

The following anecdote of the late king of England, is said to be from an authentic source:

A few years ago, when George IV visited Ireland, he remained sometime in Dublin, its capital. As it was expected he would attend Divine service, an eminent clergyman was appointed to preach before him. When the time approached, the clergyman fell sick, and it became necessary to appoint another to perform that duty. Dr. Magee, author of a work on the atonement, being in Dublin, was solicited to preach before His Majesty. He accepted the invitation.—The Doctor was a warm, zealous Churchman, of enlightened views, and liberal, evangelical sentiments, When the Sabbath came, he read the prayers, ascended the pulpit, and gave out the following text, Acts xxi, 31: 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' In this discourse he expatiated on the necessity of repentance, faith, and holiness. The command to believe—the object of faith, (the Lord Jesus Christ)—character of Him on whom we are called to believe—the importance of doing so for our own safety, and as an example to others but particularly our own houses; with the individual, local, & national advantages of religion, were eloquently and honestly presented to His Majesty, & his court, present on the occasion. After he had held forth the doctrine of justification by faith, he powerfully insisted on a change of heart, without which it was impossiele for any individual to arrive at heaven. His boldness & earnestness surprised and alarmed the courtiers of His Majesty, who had not been accustomed to such plain dealing. All were looking for a reproof from the sovereign for the boldness of the preacher; but though his sermon was a subject of general conversation, his majesty alone retained a total silence respecting it, never alluding to the circumstance for several months.

During this time, the Archbishop of Armagh, Primate of England, died, and the Right Rev. Lord John Beresford, Archbishop of Dublin, was appointed to succeed him. The See of Dublin, being in the gift of the crown, a list of candidates were nominated to His Majesty, for each of whom powerful interest was made. Dr. Magee not being a favorite on account of his evangelical sentiments, was neglected. When His Majesty proceeded to make the appointment, he inquired the name of the faithful, able, and eloquent preacher who had delivered a discourse before him in Dublin. He was told that it was Dr. Magee. "Then," said he, "the man that fears not to preach the whole truth before his king, shall be honored, and Dr. Magee shall be Archbishop of Dublin." After saying this, he took his pen, and filled the blank in the deed of gift with Dr. Magee.

RAILROADS IN THE WEST.—A great railroad meeting was called at Chicago on the 18th for the purpose of taking into consideration the construction of a railroad to connect the Upper and Lower Mississippi with the Lakes, and petitioning Congress for a donation of land to aid in that object.

SNOW.—This stranger to the low country of Georgia, actually made its appearance in minute quantities on Thursday last.

ANOTHER REVOLUTIONARY HERO GONE.—We regret to learn the death of Daniel Jones of Roxbury, Morris county, N. J. at the age of ninety-two years. He died after a brief illness, on the 22d of December, and his wife, aged 70 years, died on the 27th of the same month. Mr. Jones was a Sergeant in the army of the Revolution and served during the whole war. He was at the battles of Bunker Hill, Stillwater, Saratoga, Trenton, Princeton and Monmouth, and served three years under Gen. Wayne in his Western Expedition.

PERILOUS ADVENTURE.—On Saturday morning, as the Rev. Mr. A. Underwood, of the Free Church in Clinton street, was riding on horseback along Broad street, near the corner of Market, he attempted to raise his umbrella to shield himself from the rain which had just then began to fall in large drops, when the animal became frightened, reared suddenly upon his hind feet, and threw his rider from the saddle. His feet becoming entangled in the stirrup, he was dragged thro' the mud some distance, the horse jumping and kicking all the while. Fortunately, the Rev. gentleman escaped from his perilous situation without sustaining any personal injury, but his appearance was any thing but comely.

NEW BANKS.—The State Journal of Tuesday contains a proclamation by the Governor, declaring the establishment of the following new Branches of the Ohio State Bank:

The Belmont Branch at Bridgeport.
The Knox County Branch at Mt. Vernon.
The Union Branch at Massillon.
The Portage County Branch at Ravenna.

ABDICATION OF THE EMPEROR OF RUSSIA.—On the first of December, says the London Sun, the Emperor of Russia completed the 22nd year of his reign; in three years, therefore, he will have arrived at an epoch which has not been attained by any of the Czars before him. A fundamental law exists in Russia, which dates before the time of Peter the Great, and by which the Emperor of Russia can reign no more than twenty-five years. After this period he is obliged to abdicate in favor of the heir presumptive of the Imperial Crown. It is thought he will try and have the law revoked.

DEATH AFTER INTERMENT.—We hear it rumored, that a female was interred in Charlestown, Mass., recently, whose body was subsequently found in a state that proved her to have recovered animation and suffered all the horrors of death by starvation in the tomb. Many such cases are related, perfectly authentic, and of such a character as to urge upon us the importance of due caution, in not too hastily interring the apparently dead.—*Sci- Amer.*

REMEMBER THD SABBATH DAY.—The Grand Duke Constance, during his tour in that region, visited the islands of Staffa and Iona, in the Shearwater. He arrived at the latter on Sunday. The stern old keeper of the cathedral keys refused to unlock the gate and admit the party to see the tomb-stones, for that would, in his opinion, have been to desecrate the Sabbath. In vain did Capt. Robison ask imploringly whether he was aware who the illustrious stranger was whom he refused to gratify. Donald "didna exactly ken." He supposed, "from what folk said, it was only the Emperor of Russia. But he wadna gie up the key to his own Queen on the Lord's day. There was a power aboon superior to ony earthly power, and he couldna gie up the key."

SWITZERLAND.—The members of the various religious orders expelled from Switzerland, says the Freeman's Journal, have entered France, Belgium, Baden and Austria. Some of the Jesuits have arrived at Vienna and met with a kind reception from Prince Metternich.

NEW ORLEANS BRANCH MINT.—We understand that for the month ending December last $470,000 in gold eagles, and $90,000 in half dollars, were coined at the U. S. Branch Mint in this city. This makes a total of $530,000 coined in the month of December.

WINDFALL.—The origin of this term is said to be the following:—Some of the English nobility were forbidden felling any of the trees in their forests—the timber being reserved for the use of the Royal Navy. Such trees as fell without cutting were the property of the occupant. A tornado was, therefore, a perfect Godsend in every sense of the word, to those who had occupancy of these entensive forests, and a windfall was sometimes of very great value. Some years since, it is said, a tornado threw down timber enough on the Duke of Marlborough's estate, to sell for forty thousand dollars.

HOGS FOR THE EAST.—Live hogs are being shipped from this point to Baltimore. Three hundred and fifty were yesterday put upon flatboats, to be towed to Wheeling, driven to Cumberland, and from thence by railroad to Baltimore. Pork commands a much higher price in Baltimore than in this market.—*Cincinnati Commercial.*

COLD IN NEW HAMPSHIRE.—A letter from Franconia New Hampshire dated 11th inst. says:—

"This is the coldest morning of which we have any record. On the 26th January, 1847, the spirit indicated 38 degrees below zero, & on January 17th, 1840, 37 degrees below zero; this morning at sunrise, 39 degrees below zero, and the mercury congealed in the bulb of the thermometer, and did not thaw till it was brought under the influence of fire. Last evening, when the spirit indicated 15 degrees below zero, the mercury stood 21 degrees below, so that, could the mercury have resisted the cold it would have indicated 45 degrees below zero this morning.

A fire occurred in Chicage week before last, which destroyed $30,000 worth of property.

FATAL MISTAKE.—Recently, in mistake, a dose of Croton oil was administered to a child in Boston. Croton oil is a deadly poison, and is only administered in desperate cases; and then in very minute doses. Twenty men would have been killed by the dose given to the child, who expired in an instant after swallowing it.—*Cin, Com.*

SUDDEN DEATH.—We learn from the N. O. Picayune that Charles Henry Langdon Elwyn, Esq., well known in this city, died suddenly last week at the house of Mr. Adams, without any apparent cause being visible. He was as well as usual, and had been riding on horseback just before his death. We learn that he dismounted, walked into the house, sat down and died. He had for some time past complained of palpitation of the heart. He was much respected by his numerous friends.—*Cin. Com.*

SMALL POX IN INDIANAPOLIS.—There are said to be two cases of small pox in Indianapolis—the wife of Mr. Palmer, proprietor of the Palmer House, and Mr. Chapman, editor of the Sentinel. Some of the knowing ones think the Legislature which has again assembled will fly from the State.—*Cin. Com.*

ANOTHER VICTIM.—The N. Y. Commical, of Saturday, announces the death, by ship fever, of Dr. John Snowden, physician & superintendent of the institution of the Commissioners of Emigration at Ward's Island. Dr. Snowden has died a martyr to his zeal in the discharge of his duties.

IMPROVEMENT IN THE TELEGRAPH, PERHAPS.—The Cincinnati Chronicle, of the 17th, says:—"We have conversed with Dr. Roe, of Illinois who is proceeding to Washington with the model of an invention which he calls the Telegraph Manipulator. Dispatches, messages or large documents are set up in *electrical types*, locked in a chase in a manner similar to printing types, and the form placed upon the machine. Dr. Roe is sanguine in the belief that he can by this machine transmit to all points connected with the wire, as much matter as would make one entire page of the Chronicle in twenty minutes

"The Manipulator is represented as being remarkably simple, and not likely to get out of order. And to secure correctness, as well as speed a proof is taken from the types, in the ordinary manner."

NEW YORK, Jan. 23.

The Roman Catholic Church, Elizabeth street, near Walker, was destroyed by fire, last night.—Three houses on Elizabeth, and six on Bowery, were also destroyed. The loss was heavy, and many families were made houseless. Numbers of women and children were turned out, without shelter.

A fire occurred in Cleveland, on the morning of the 18th inst. in a wooden building occupied as a store and dwelling. The fire occurred about three o'clock, and the house entirely consumed. The family escaped, but without saving any property. A man named Spear, who was engaged in endeavoring to rescue a person supposed to be in the upper story, was badly injured by the explosion of a quantity of powder.

BALTIMORE AND OHIO RAILROAD.—The Baltimore Clipper says that a proposition has been made by Mr. T. W. Leston, on behalf of himself and others, to complete the whole line in four years on the following terms, if we correctly understand them:—The price of the whole work shall be seven millions—the company to apply its surplus revenue to the use of the contractors for four years—say, in the whole, three millions. This would leave four millions to be to be furnished by the contractors; and for this amount, together with the difference of interest between four and ten years, the company to issue their obligation, payable with six per cent. interest, in from one to fifty years.

IMPORTANT DECISION IN MISSISSIPPI.—In February 1840, the Commercial and Railroad Bank of Vicksburgh, which was incorporated with a capital of $4,000,000, made two deeds of assignment conveying all its property and effects of every description to three trustees, or assignees, for the alledged purpose of enabling it to avoid a forfeiture of its charter, by completing the railroad by the time prescribed in its charter, and placing all its creditors upon an equal footing.—In 1841, Alexander H. Arthur, a large bill-holder, instituted a suit to recover his claim, which suit has been carried from inferior to superior courts, until at length it has been decided that the assignment is illegal and void upon the face of the deeds themselves. The decision was based upon the point that the assignment was an attempt to appropriate the property and effects to the ultimate benefit of the bank, postponing creditors without limit. The effect of this decision is to displace the assignees, and throw the whole business of the bank back into the hands of the president, directors, and company, as it stood before the assignment.

CHURCH SOLD FOR DEBT.—The Parish of Grace Church, Cincinnati, has been dissolved, and the church sold for debt.

A water Velocipede has been invented, consisting of three hollow tin cases, connected by iron rods, to which is affixed a seat, the propelling power being paddle wheels moved by the feet. Speed, five miles per hour, as long as your legs can stand it, and you have neither wind, waves, nor current to contend with.

SLAUGHTERING.—There are about ten thousand hogs yet to be slaughtered before the close of the season. Lots, from different quarters, are continually coming in, and several houses which had closed, have again resumed. We saw 3,000 hogs in the pens of Hand & Patterson, yesterday.—*Cin. Com.*

LOSS OF THE ANN CHASE.—The United States steamer Ann Chase, according to news received at New Orleans on the 19th inst., was lost twenty miles to the southward of Tampico bar—no lives lost.—*Cin. Gaz.*

SERIOUS ACCIDENT.—Mr. John Long, a farmer near Cumberland, Md., while felling a tree, on Friday last, was caught under it and crushed to the earth in such a manner as to break his back, and other seriously injure him. He still lives, but his recovery is doubtful.

SPRING TRADE.—The New York Sun says that Western and Southern merchants and jobbers are arriving in large numbers, and that large stocks of dry goods have been pledged there by the British manufacturers, who can well afford to sell at a reduction of twenty-five or thirty per cent, on last year's prices. This country is not able to pay the high prices of last year.

EVILS OF DISSECTING.—Dr. Moses P. Greenleaf, aged thirty-one years died in West Newton, on Sunday, probably from a poisonous humor taken in a dissecting room in Boston. He visited his patients only three days before his death.

HORRIBLE.—A man named James Kelley while cleaning hogs at Jersey City, a few days since, was accidentally knocked into a *hogshead of scalding water*. He died on Wednesday evening.

MEETING HOUSE BURNT.—The colored people's meeting-house, near Elkton, Md., was burned down, on Saturday last. This is the second time this church has been destroyed by an incendiary.

Notices.

New Salem, Ia. Jan. 21, 1848.

BR. BASSETT: On Flat Rock Circuit I suppose we have about 100 members, seven preaching places and no preacher to supply them. The brethren would be satisfied if those places were supplied regularly every three weeks. This could be done on Sundays. Perhaps occasionally it would require a Saturday for the performance of said labor. The brethren would raise $100. The balance of the time a minister could employ himself in that way he might see fit in sustaining himself and family.* Should any one proffer his services that wishes a home he can accommodate himself with 80 acres of land, 40 acres of which is improved, for $1,000, four or five hundred of which must be paid down, the balance can be discharged in five or six years at $100 with 6 per cent. interest thereon annually, and the Brother may continue our superintendent as long as the parties agree or the rule allows.

Should you have any knowledge of a Brother that would likely make such an arrangement please inform him. We want a man to settle among us and continue with us. JOS. J. AMOS.

* We only remind our worthy old friend, that the duties of the pastoral office should require somewhat more of the minister, than the mere Sabbath services.—ED.

Pisgah Ct. Muskingum District.

Our second quarterly meeting will be held at Bethel, on the 19th and 20th of February. Will Brs. C. J. Sears and H. T. Lawson come to our aid?

O. V. WARREN.

NEWARK CT., MUSK. CON.—Our second quarterly-meeting is to be held at Elizabethtown, (Perryton) commencing, February 19th. We invite Brs. E. S. Hoagland, J. S. Thrap, A. K. Duffy, and any others of our brethren who can favor us with their assistance.

W. H. MARSHALL.

COSHOCTON CT., MUSK. CON.—Our second quarterly-meeting is to be held at Pleasant Bethel Meeting House, some three miles north of Jacobsport, on the Coshocton road, commencing on Saturday, February 12th. Can you not come and assist us? WM. ROSS.

[O for a railroad, that we could slip through that 40 miles in an hour or two. We would certainly try and come to Brother Ross' meeting. There are so many demands upon our time, it is almost impossible for us to go from home a day's journey. But if we miss it this time, we have it in our heart to visit C. circuit at a later period in the year if possible.—ED.]

Washington Circuit, Ohio District.—Our next Quarterly Meeting will be held at White Oak Grove on the 26th of February. We invite Brs. Rose, Fowler, and as many of our brethren as can come. A. CHANNELL.

P. S. I will be at Perseverance Church, in Pike county on the 5th of February, 1848. A. C.

Maumee Mission, Ohio District.—We expect to hold protracted meeting at Br. Berry's School House, three miles north of Centerville, commencing Feb. 11th, to which we invite Brs. J. L. Borton, J. Swaney, T. Graham, and all others who can, to attend.

C. CARTER.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

Leesburgh Ct.,—Musk. District.—Our second qr. meeting will be held at Pleasant Valley Meeting House, 3 miles west of Carrollton, on the 19th and 20th of Feb. We give this early notice for the purpose of soliciting Br. Clancy to aid us on the occasion, as that is to be the place of his visit. Hope he will come without fail as he disappointed us before. He will please inform me, either thro' the Recorder, or by letter to Gnadenhutton. We also invite Brs. W. Remsburg, W. Turner, and any other itinerant or unstationed brethren, who can come.

W. L. BALDWIN.

Indiana District.—The Second Quarterly Meeting for Drift Wood Mission will be held at Mount Hebron Meeting House, to embrace the second Saturday in February, 1848. The quarterly meeting for Washington Circuit will embrace the 3 Saturday in February. Ministerial help is solicited. G. WHEATLY.

MUSKINGUM DISTRICT.

BR. BASSETT: If spared, I will visit

New Lisbon, ct.	5th Sunday of	January,	1848.
Warrenville, ct.	1st. "	February,	"
Do.	2nd. "	"	"
Burton, ct.	3d. "	"	"
Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.			
Vienna, ct.	4th. Sunday	"	"
Youngstown.	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

OHIO CONFERENCE.

Lebanon	Miss.	Feb.	5 1848
Greenville	"	"	12

J. M. YOUNG.

HYMENIAL.

MARRIED—On 13th January by Rev. John Goshen, Mr. PERRY DICKERSON, to Miss CATHERINE EVANS.

———On 27th January by Rev. John Goshen, Mr ELIJAH A. SPRY, to Miss JANE M. SMITH, all of Muskingum co., O.

DEATHS.

DIED—In Schenectady, New York, on the 8th inst., Judge JAMES V. S. RYLEY, in the 87th year of his age.

Fifty-six years ago, as we have been informed, our venerable and respected fellow-citizen, Colonel DANIEL CONVERS, then a mere boy, was a prisoner among the Indians, in the vicinity of Detroit. Impatient of captivity and ready to risk all to accomplish his own deliverance, he had for some time entertained an indefinite intention to escape. But the idea of taking to the woods with the hope of reaching the Muskingum was, under the circumstances, a hopeless one. In this dilemma, Judge Ryley, whose death is above recorded, then a trader among the Indians, becoming acquainted with his design, pledged all the assistance in his power. In fulfillment of his pledge, he obtained from Captain Smith, the commandant of the English garrison at Detroit, a promise that, if Convers should reach the fort, he should there be protected. Convers accordingly improved the first opportunity, and made his way to a Frenchman's house near the fort, and concealed himself in the loft. The Indians, following the trail, came up and searched for him in vain. Thence he found his way to the fort, and eventually to his home and friends.

Towards the deceased, Colonel C. has ever entertained feelings of the liveliest gratitude, always alluding to him as the savior of his life. More than thirty years elapsed ere he again heard of or from his deliverer, when, from Hon. Lewis Cass, he learned that Judge Ryley was a resident of Schenectady, and a correspondence was opened.

The instance we have related was not the only one of Ryley's active aid to Americans escaping from barbarous captivity, and we have deemed the notice of his decease a fitting occasion for our narrative and for the payment of a deserved tribute to the memory of the deceased, on behalf of humanity and feeling.—*Zanes. Courier.*

———At Hebron, Licking county, Ohio, on the 15th inst. Colonel WM. W. GAULT, at an advanced age.—He was formerly a State Senator, and also keeper of the Ohio Penitentiary.

———Also at Hebron, on the 13th ult. Mr. JAMES HOLMES, aged 62. He was one of the oldest and most respected citizens, having resided there 41 years.

———At Hanover, Licking county, on the 19th ult. Mrs. LAURA ANN, wife of Mr. Samuel H. Jimison, and daughter of Mr. Chester Wells, of Putnam.

Business Department.

LETTERS RECEIVED.

C H Williams,	O.	J Robison, 1 sub.	Pa.
S E Jones,	"	V Lucas, 1 sub.	"
S Gee,	"	G S Webster,	"
J B Peat,	"	C Craig,	"
G K Mecaskey,	"	J C Miles,	"
W A Porter,	"	J J Amos,	Ia.
C T Kingsbury,	"	W B Campbell,	"
S Catlin,	"	G Lowrie,	Mich.
Jos. Burns,	Va.	P. M.—Franklin,	"
P. M.—Ice Ferry,	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	Cts.
C H Williams,	B Wentworth,	10	26	2	00
S E Jones,		9	37	2	00
C Wells,	B Little,	9	34	2	00
E Y Reese,	J R Williams,	12	52	6	00
W B Campbell,		8	26	3	00
B D Worthing,	R C Lanning,	9	52	1	00
G K Mecaskey,		9	52	3	00
C Craig,	E Moore,	10	26	5	00
J B Irwin,		9	52	2	00
O V Waaren,	Mrs. E. Blackburn,	8	26	2	50
"	S Martin,	9	26	1	00
V Lucas,	G Mitchell,	9	52	2	00
S Catlin,	J Pyle,	9	52	2	00

Received for C. Springer.

O. V. Warren, for Mrs. E. Blackburn, $2.50.

The P. M. at Richfield Center, Mich. notifies us that C. B. Jones has removed from that place, and advises us to discontinue his paper. He paid for volume 8, but owes us thus far on volume 9. Will one of our agents, please attend to this case, and give us information?

The P. M. at Franklin, Mich. has our thanks for his politeness and trouble.

Br. W. B. Miller, the address of Br. A. R. Brown is Vienna, Trumbull co., Ohio.

The P. M. at Ice Ferry, Va. notifies us that L. Pierpoint does not take his paper from the office. Six numbers have been sent, over the year for which he paid.—Will our agent in that vicinity oblige us by seeing to this matter?

The same P. M. informs us that Joseph Kisinger has removed to Brownsville, Pa. without leaving any directions relative to his paper. He is indebted for our paper full three years and a half. Will Brother Simonton please collect our dues from him?

Br. W. Barnet, we have discontinued the paper sent to K. Wantland, and to Moode & Walker, Pleasant Ridge, Ia. at the instance of the P. M. Please collect from each subscriber $1.50 for three fourths of a volume, for which they still owe us.—Br. J. Burton is credited to middle of volume 9, besides which we once paid $1 to Br. Springer, to satisfy his claim. If this does not satisfy Br. B. he shall have it his own way, for we have no fear of his cheating us, only let us know.

☞ Br. Gee, of Youngstown station, has requested us to announce a meeting at that place, commencing on the 12th inst. at which he expects Brother Potter, and invites other brethren to come and help. Br. P. is with us, and says that he has recently written to Br. G. requesting that his meeting be deferred a few weeks as he cannot come so soon. Br. P. has advised us not to make the announcement without this statement also. Shall we hear from Br. Gee again?

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are heldt responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

This law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office

MARRIED—At Mt. Pleasant, O., on the 16th inst., by the Rev. Pinkney Lewis, Mr. SANFORD DRAKE, to Miss MARY RAINBOW, all of Mt. Pleasant.

Advertisements.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executars, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

THE OHIO CULTIVATOR FOR 1848

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st, 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,'' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ "Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.
Columbus, Ohio.

List of Letters remaining in the Post Office in Putnam, O., on the 1st of January, 1848.

A
Allen, John
Allen, Mrs, M.
Anderson, Nathan
B
Behrle, Frederic
Brown, I. S.
Ball, Wm.
Bisant, Franklin
Brown. Esau
Blessing, Mrs. Dinah
Brooms, J. Esq.
C
Clevinger, Eli
Cowan, R.
Cusick, John
Crossland, Luke G.
Conn, Dr. Wm.
D
Dedrick, Jos.
Dedrick, Nicholas
E
Eaton, Benjamin
Evans, Sina
F
Freeman, Abr.
Forbes, Edward
G
Green, Charles
Grubb, J. C.
George, John
Glass, Samuel
Green, Miss Eliza
H
Humphrey, Henry
Hart, Elizabeth
Hite, Samuel H.
Hukel, Mrs. Jane, or John Smith, 2
Hopkins, Mrs. Jane
Hatton, Abr.
Harper. Miss E. L.
J
Jennings, John
James, Miss L. R.
Johnson, Robert
James, Elizabeth
K
Kent, Harmon
L
Lenhart, Mrs. C.
Lett, H. A.
M
M'Carty, Miss E. J.
M'Millan, Miss C.
M'Donnel,
Monroe, Mrs. Rebecca
O
Olive, David
P
Puff, Mrs. S. E.
Puff, Jacob
Padgitt, G.
Price, Lucinda
R
Roots, Miss E.
Rodman, Samuel A.
S
Smith, Miss Jane
Sedmans, James
Stainbrook, John
Sears, Joshua
Snearny, John
Steward, John
Sowers, Henry
Smith, Miss M. J.
Springer, Miss Ellen
Stainbrook, Miss N. A,
T
Torbut, Lawrence
W
Wylie Wm.
Ward, Mrs. Anna
Whitaker, Samuel
Whitaker, Anne
Wiles, A. B.

JEREMIAH ELDER, P. M.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE,

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octavo pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly

☞ Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞ Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magizine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

☞ EVERY MAN HIS OWN AGENT.—All remittances of money for this Magazine must be sent to us free of postage. Those wishing to take our Magazine, will please write direct to us, enclosing a year's subscription ($2,) or the price of a club (ten copies for $15,) in funds current in the State where they reside. This simplifies the whole matter of subscription, perfectly, and makes the communication, between publisher and sub

POET'S CORNER.

MISSIONS.

BY MRS. SIGOURNEY.

Light for the dreary vales
Of ice-bound Labrador!
Where the frost-king breathes on the slippery sails,
And the mariner wakes no more;
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest child!
An outcast though he be,
From the haunts where the sun of his childhood smiled
And the country of the free;
Pour the hope of heaven o'er his desert wild,
For what hope on earth has he?

Light for the hills of Greece!
Light for that trampled clime,
Where the rage of the spoiler refused to cease
Ere it wrecked the boast of time!
If the Moslem hath dealt the gift of peace,
Can ye grudge the boon sublime?

Light on the Hindoo shed!
On the maddening idol train;
The flame of the suttee is dire and red,
And the fakir faints with pain,
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light on the Persian sky!
The Sophi's wisdom fades,
And the pearies of Cirrus are poor to buy
Armour when death invades;
Hark! Hark!—'tis the Christian wanderer's sigh
From Ararat's mournful shades.

Light for the Burman vales!
For the islands of the sea!
For the coast where slave-ship fill her sails
With a sigh of agony,
And her kidnapped babes the mother wails!
'Neath the lone banana-tree!

Light for the ancient race
Exiled from Zion's rest!
Homeless they roam from place to place,
Benighted and oppressed,
They shudder at Sinai's fearful base;
Guide them to Calvary's breast.

Light for the darkened earth!
Ye blessed, its beams who shed,
Shrink not, till the day-spring hath its birth,
Till wherever the footstep of man doth tread,
Salvation's banner; spread broadly forth,
Shall gild the dream of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

Communications.

Written for the Western Recorder.

Itinerancy,---The Restrictive Rule.

NO. IV.

MR. EDITOR,—Such is the nature of the gospel ministry, that no human being, without supernatural assistance, can determine how long a man will be useful in a field of labor. And will it be pretended that any thing but a regard for usefulness, is to govern the direction of ministerial labor? I know that we are very apt to be influenced by selfish motives; and that the idea that the better appointments ought to be handed round among the brethren of a Conference, is one of the mighty arguments with some for the restrictive rule. But according to the great gospel design, such motives are to have nothing to do in the direction of ministerial labor. The great leading and governing object in this calling is usefulness. We may judge from existing and visible facts that a brother will be useful in a place for a year, or two years, and by this judgment a Conference may be governed in appointing him. So they may judge from existing facts that he will not be useful for a longer period than two years. But it may not happen according to their judgment. At the end of two years, other facts may be visible. Ought they then to bind themselves, or to be bound, by a solemn obligation, that the brother shall not stay longer than two years, so as to prevent them appointing him a third year, provided existing facts, at the end of two years, should lead them to judge that he would be more useful in that place a third year than in any other? Ought they to be thus bound? Ought the minister to take upon himself such a binding obligation, that he will in no case whatever labor in the same station for a longer period than two years; and thus say to God, you must do all the work that you have to do thro' me to that people in the space of two years, for I positively will stay there no longer? Ought we to bring God to our measures, or adopt his? —Now we read that "the word of God is not bound;" but its message in him is by this bound down and limited. I argue from this that the Conference, the minister, and the people whom he serves, ought to be *left free* to continue the relation as long as existing facts lead them to judge that he will be more useful in that place than in any other, If no man can know how long he may be useful in a place, I hold it to be sinful for him to say that he will in no case stay longer than a given period, or for those who have the control of his continuance to say this of him. Certainly if a man ought to *feel free* at all times to follow the convictions of duty, he ought to be *left free* so to do. What is the duty of an individual in this case, is surely the duty of the whole church. You may here see the bearing of the restrictive rule.

This rule is inconsistent with the belief in a call to the ministry. How is it supposed that a man is called to the ministry? Not by an audible voice, but by a *conviction of duty*, and the *openings of Providence*. But the duty to which he is called relates to his fellow creatures. He feels that he is required to warn sinners and lead them to the Saviour. Providence opens his way to a field of labor. Now by what rule is he to determine the length of time that he is to continue in that field of labor? I think that common sense, and common Christianity, would both answer, by the same rule that he at first determines it to be his duty to preach the gospel. By the restrictive rule he may determine how long his church would have him remain, but not how long it may be the divine will that he should stay. Can it be pretended that God calls him to preach and will not in the same way make known to him his duty in relation to entering upon or continuing in any field of labor? Or will it be pretended that God calls a man to preach, and as soon as that is done, hands him over to the Constitution of the Methodist Protestant Church for the direction of that ministry, and makes known ministerial duty to him no farther? I think that no advocate of the restrictive rule can believe this, and yet that rule virtually assumes that this is the case. If the Divine will has to do with one part of ministerial duty, it has to do with every part. If that will is made known in relation to the commencement, it must also be made known in relation to the continuance of ministerial duty.

The restrictive rule is perfectly arbitrary. It knows no circumstance, hears no plea, and sees no necessity. It must be admitted that there may be instances in which the welfare of the church will require a longer continuance of a minister than the limitation of this rule;—instances, when such are his convictions of duty, and the indications of Providence;—instances in which God may call him to continue in his charge as loudly as ever HE called him at first to enter the ministry, but this human rule prohibits the divine rule; being absolute in its authority, it regards no contrary claim, however high it may be. It is true that one man would be more useful in a given field than another, and so be useful for a longer period than another. But this rule places all upon the same ground.

This rule also prevents the minister from laboring in that field where his talent would render him useful. That the same talent is not adapted to every place, may be seen by common observation. The minister who would be useful in one place, would not be in all others. But if God has called a man to preach, there can be no doubt but there is some place where he will be instrumental in doing good. There may be many places, and there may not be many. Where ministers, then, are constantly exchanged from place to place, it must be expected that they will often be left in fields of labour to which their talent is not adapted. Whereas, if they were left free to follow their own conviction of duty, and the openings of Divine Providence, no man, whose duty it is to preach, would be long without a field of labor, and that would be one to which his talent would be adapted. The objection to the restrictive rule, in this case, is, that when he is in such a field of usefulness, he cannot be permitted to stay there.

PRUDENTIA.

At Home.

Written for the Western Recorder.

Restrictive Rule.

NO. I.

BR. BASSETT:—With your permission I wish to present to the consideration of the readers of your paper, a few thoughts on the subject of a Resolution which was discussed at our last Annual Conference, which, if it prevails, has directly in view the removal of the '*Restrictive Rule*' from the Constitution of the M. P. Church. In doing so, I am aware of the contrariety of sentiment there is entertained on this subject, and consequently, cannot hope for a universal reception at the present, of the theory that may be presented. I am aware also, of the peculiar circumstances connected with this subject which are calculated to prejudice the mind against the change contemplated; and that many of our ablest men are not only opposed to the change desired, but they appear determined to sustain the *Rule* with all their influence against all arguments, however convincing, and facts demonstrating the contrary never so clearly. The genius of our institutions requires of each man, as he is in duty bound, to think and act in view of his personal responsibility, and not to receive the *ipse dixit* of any man or body of men, uninvestigated. And we have a right to differ, if after a faithful endeavor to know the truth, we cannot see eye to eye. The right of private judgment was not only taught and believed in Witemburg, and Zurich, but is a fundamental peculiarity of Protestantism, and should be exercised and held inviolate by all, even in the question now to be presented. Neither do I think the reason which is urged by some of oldest and best men, to be either worthy of their intelligence, or of sufficient moment to induce continued silence on the subject:—viz. 'That at the time of the organization of the church, those who persecuted the reformers, accused them of wishing to destroy an efficient inerrancy.' To which accusation they plead not guilty, and now conceive, that in order to consistency, they must continue to operate under this rule unchanged. I dissent from such conclusion for two reasons:—1st. Though we readily acknowledge the superior wisdom of those honored ones who framed the Constitution and Discipline of the church, yet it would be absurd to suppose them capable of knowing every circumstance connected with our subsequent history, and providing for exigencies that might arise. —2d. I honestly believe that to remove the *rule* would not only not destroy, but that it would give efficiency to our itinerancy. In presenting the subject through this medium, while we desire the church to examine it unbiassedly, we desire also that those who entertain contrary sentiments will use the same medium in giving us their views, with all the arguments by which they are sustained; that the views entertained on both sides of the question, thus made tangible, may be judged of as to their consistency and propriety.

The following is the resolution spoken of in the commencement:—

Resolved, That it is the opinion of the Pittsburgh Annual Conference of the Methodist Prot. Church, that the '*Restrictive Rule*' which forbids the stationing of ministers and preachers longer than three years successively on the same Circuit and two years successively in the same station, is contrary to Apostolic usage, not necessary to an efficient itinerancy, and in many instances, is detrimental to the interests of Circuits and Stations; and consequently, the Delegates to the next General Conference should be clothed with conventional power, in view of its removal from our book of Discipline.

As I am opposed to the use of anonymous signatures, I subscribe myself, Yours, &c.,

JOS. BURNS

Locust Grove, Va., Jan. 10, 1848.

Answer to "A Virginian."

NO. IV.

MR. EDITOR: Having in my last No. shown that our *relation* to slavery, is sinful, and that the system of slavery owes its existence to the more humane, and professing Christian slaveholder; I come now to consider another question proposed by "Virginian." He says, "I ask you, sir, what advantage has the Methodist E. Church received from a division into a Northern and Southern General Conference? What injury has it done?" Our Virginian then answers, "It has dissolved all friendly intercourse with each other, and the North Church is decreasing by its hundreds of thousands;—also meddles with our civil Government, and is now shaking these United States from centre to circumference." Now, good Virginian, if you were in earnest when you wrote the above, the god of slavery must have blinded your eyes, or you would never have ventured your veracy on such assertions. If you will look at this subject with "the beam" of slavery out of your eye, you will see that there is some friendly intercourse among the true lovers of Christ, and haters of sin North and South, and instead of the North Church decreasing by hundreds of thousands, it has only for the past year decreased about twelve thousand, and that it is the slavery party if any, which is "shaking these United States from centre to circumference." For slavery's enlargement and protection, Texas must come into these United States, and then war exists between Mexico and the U. States, and thousands of valuable lives are sacrificed on both sides, and both republics plunged into debt and disgrace, and all the evils of a long protracted hostile war. Also because slavery could not exist unmolested in the character of one of the acting Bishops of the M. E. Church, its advocates call for and make arrangements for a division of the church, and off they go into the Church South. And the Methodist E. Church North has gained much every way by the division, but chiefly because it has almost entirely stopped the emigration from the M. E. Church, to the Wesleyan Church. And at the next General Conference doubtless they will claim all the Church property, and all the territory South as well as North. Now, sir, I want every Methodist Protestant to protest in all consistent and lawful ways, against all sin, slavery not excepted.—I want the law-making department of our church to make laws against the practice of slaveholding, and slavedealing in our church. And if nothing can yet be done against slavery, rather than the slave power and influence should destroy our church at the North, or even cripple her energies, I should wish for a peaceable division into two General Conferences. And if we cannot effect a peaceable division, and must have war, I wish then for every opposer of slavery in the Methodist Protestant Church to gird on the armor, and in all suitable ways contend against slavery in the Church.

In my next No. I will answer the inquiry in relation to immediate emancipation.

Yours, &c.,

JAMES GAY.

Kingsbury, Ia., Jan. 11, 1848.

Written for the Western Recorder.

A Plea for Tobacco.

MR. BASSETT: We would have you and the readers of your paper to understand that we consider the Western Recorder one of the best papers in our country. But yet there is one thing about it, that is not so congenial to our feelings, that is the opposition it contains against the precious Plant of Nature, Tobacco; and indeed, sir, it appears to me that some men in these latter days are getting so overmuch nice, that they would deprive us honest farmers of all the luxuries of life, and we feel ourselves somewhat aggrieved over it, not but what we have to acknowledge that there are some things contained in the practice, not so very nice, yet it is not worth while to make so much fuss about it, for it is surely productive of much good. And therefore as an honest man, I'll give you my reasons for coming out in defence of the use of this Pleasant Plant of Nature, and then throw myself open to conviction.

1. We consider that as honest men we have a natural right to make use of that which Nature has bestowed upon us, and indeed sir, it helps us to spend our leisure hours in peace and quietude, and in my opinion those who do not use it are not calculated to judge of its excellent qualities.

2. I consider it is *our own business*, and sir if you and other editors would quit publishing those pieces of persecution, against the brethren, I have no doubt but we would get along quite well —and still be able to sustain the Recorder.

3. My main reason is, that you and others are kindling the fury of our women, and this you know produces disturbance in our families; not that we have words over it, but you know that sometimes we will forget and besmear our tobacco juice over the floor and the next thing is to *hand us the Recorder*. But, sir, if you could see the sour looks, and heavy frowns we receive, you would sympathise with us, for they would almost melt the heart of stone, and therefore I think it is time that the anti-tobacco club should cease their hostilities, upon those who would like to live in peace and enjoy their rights.

NORTHERN LIGHT.

Jan. 10, 1848.

WRITE IN GOLD.—The great comprehensive truth, says President Quincy, written in letters of living light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

Scientific.

Expedition to the Dead Sea

In reference to the proposed survey of the Dead Sea, several of the newspapers have asked. "*Cui bono?*"

As the first public intimation was given without my knowledge, through your columns, I ask permission to avail myself of the same medium to answer briefly, to the point of abruptness, questions at once so natural and so reasonable.

Although most reluctant to parade my insignificant name in print, I take this step without an instant's hesitation, in justice to the enlightened statesman whose mind in an instant grasped the importance of the questions at issue, and forsaw the credit to be acquired by his country in their solution.

For upwards of four thousand years the Dead Sea has laid in its deep and wondrous chasm a withering record of the visitation of God's wrath upon his sinful creatures. Itself once a fertile vale, teeming with population and redundant with the products of a favored clime, it now lies inert and sluggish, a mass of dark and bitter waters with no living thing upon its shore, or above or beneath its surface. Receiving at one extreme the mighty volume of a swift and unfailing river, and the numerous torrents that plunge into it through the clefts in its sides, it slowly rises and falls in its own solitary bed, with no visible outlet for its tributary waters. Its lofty and fretted sides, riven by the earthquakes here blanched by the ruin, there blackened by the tempest, rise perpendicularly fifteen hundred feet on one side and two thousand on the other, while from the summit the awe struck spectator beholds floating upon its surface huge masses of bitumen, thrown up from its mysterious vortex. Mount Lebanon is 9,000 feet above the Mediterranean and 10,300 above the Dead Sea, which is little more than one hundred miles distant from it. The "Coral" in the Island of Maderia is wonderful for it is the bed of a crater nearly level with the ocean; but here is a sea, forty miles distant from another sea, and upwards of thirteen hundred feet below. The unhappy Costigan the only man who has undertaken to circumnavigate this sea, and who perished in the attempt, could in one place find no bottom, and it was indicated by incessant bubbles and an agitated surface. Whether or not this be the crater of a submerged volcano, forming a subterraneous aqueduct with the ocean, who can tell! This unfathomable spot, whether or not through an extinct volcano in connexion with the depression of surface and the height of a contigious mountain forms the most extraordinary fault or fissure in the known world.

One great object of investigation will be to ascertain whether this sea and its shores are of volcanic or non-volcanic origin, and to refute the position of infidel philosophers with regard to its formation. The elucidation of this subject is a desideratum to science, and I would be most gratifying to the whole christian world. It is a mystery which has remained impenetrable since the awful moment when the waters of that wondrous sea first rose above the smouldering ruins of the vale of Siddim. The configuration of one half of its shores, and its very extent are unknown. Its waters of a petrifying quality and limpid as a mountain stream, doubtless hold within their bosom, and holding will reveal those ruins upon the non-existence of which the unbeliever states his incredulity.

Strabo, Diadorus, Pliny and Josephus among the ancients, and Maundrell Pococke, Abbe Martine, Chateaubriand, Lamartine, Stephens, and Robison, among the moderns, all differ as to the extent and many of the peculiarities of this sea. Considerable streams are said to empty into it, the very names of which are unknown. Some have heard the gamboling of fish on its surface, while others deny that any animated thing whatever can exist within its dense and bitter waters. Fruits luscious to the eye, but of nauseous taste, and crumbling in the grasp, are said to be found upon its shores. Many travellers deny the existence of all vegitation; and Chateaubriand asserts that he found branches of the tamarind tree strewn up the beach. Its southern coast is said to consist of masses of solid salt; while as far as the eye can reach from its northern extreme, it beholds only the washed and barren hills of Judea, on one side, and those of Arabia Petrea on the other. All is vague, uncertain and mysterious.

Are the questions answered; or shall a small pecuniary consideration withhold a country such as this from such an undertaking?

I admit that it is not a summer's excursion, and that British officers are said to have twice failed in the attempt. Should that circumstance deter us? I venture to say that, within the broad periphery of this land, cradled between oceans, stretches from the frigid zone to the tropics, there is not one native born or true hearted adopted citizen who will answer to the affirmative. We owe something to the scientific and the christian world; and while extending the blessings of civil liberty in the south and west, may well afford to foster science and strengthen the bulwarks of christianity in the east.—*N. Y. Herald.*

W. F. LYNCH, U. S. N.

Ladies' Department.

Baxter's Wife.

In his earliest years, Baxter avowed opinions that seemed to forbid his ever bowing to the garlanded yoke of matrimony. A singular train of providential events, however, led this stickler for clerical celibacy into a submission to the kind influences of conjugal love, and the later years of his troubled life were cheered by the glow which woman's deep and hallow attachment can so well throw upon the darkest earthly scenery. Margaret Charlton, a woman of high respectability, both as to birth, natural endowments, and the gifts of fortune, became the pupil of the venerable non-conformists. In severe affliction he administers spiritual advice and consolation; in returning health he gladly continued his friendly offices; admiration on her part gradually deepened into a softer feeling; and although a vast disparity both of age and outward circumstances seemed to forbid a union—he near fifty and she not twenty-one; he the victim of poverty, persecution, and body sufferings; she lovely, accomplish, surrounded by the elegances of life and the smiles of the world,—yet it actually took place. It is said, that Margaret first felt, or first betrayed an affection which had insensibly grown out of the communings of lofty minds of kindred mould and companionship in works of mercy, such as angels love to join in.

Her character is thus sketched in a masterly critique on the life and times of Baxter in the Edinburgh Review: Timid, gentle, and reserved, and nursed amidst all the luxuries of her age her heart was the abode of affections so intense, and of a fortitude so enduring that her meek spirits, impatient of one selfish wish, progressively acquired all the heroism of benevolence, and seemed at length incapable of one selfish fear. In prison in sickness in evil report, in every form of danger and fatigue she was still with unabated cheerfulness, at the side of him to whom she had pledged her conjugal faith, prompting him to the discharge of every duty calming the asperities of his temper, his associate in unnumbered acts of philanthrophy embellishing his humble home by the little arts with which a cultivated mind imparts its own gracefulness to the meanest dwelling place—and during the nineteen years of their union joining with him in one unbroken strain of filial affiance to the divine mercy, and of grateful adoration to the divine goodness. Her tastes and habits had been moulded into a perfect conformity to his.—He celebrates her catholic charity to the opponents of their religious opinions, and her inflecible adherence to her own; her high esteem of the active and passive virtues of a Christian life as contrasted with a barren orthodoxy; her noble disinterestedness, her skill in casuistry, her love of music, and her medicinal arts. Their union afforded to her the daily delight of supporting in his gigantic labors, and of soothing in his unremitted hours, a husband who repaid her tenderness with unceasing love and gratitude. To him it gave a friend whose presence was tranquility; who tempered by her milder wisdom, and graced by her superior elegance, and exalted by her more confiding piety whatever was austere, or rude, or distrustful in his rugged character

And the whole story stands out to observation like a green spot in the weary wastes of professional life—a beautiful boy, sheltered from storm and tempest. It teaches the nobleness of woman's character, and points out her true vocation.

JOHN WESLEY.

The charity of this eminent founder of the Methodist sect, is thus mentioned by a writer in the North British Review:

"From the moment that the Fellow of Lincoln went into the highways and hedges and commenced itinerant preacher, he bade farewell to earthly fame; and perhaps no Englishman, since the days of Bernard Gilpin, has given so much away. When his income was but thirty pounds a year, he lived on twenty-eight, and saved two for charity. Next year he had sixty pounds, and still lived on twenty-eight, he had thirty-two to spend. A fourth year raised his income to a hundred and twenty pounds, and steadfast to his plan the poor got ninety-two. In the year 75, the Accountant General sent him a copy of the excise order for the return of plate.

"Rev. Sir;—As the Commissioners cannot doubt but you have plate, for which you have hitherto neglected to make an entry," &c.

To which Mr. Wesley wrote his memorable answer:

"Sir:—I have two silver teaspoons at London and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread. I am sir, your humble servant, JOHN WESLEY."

"And although it is calculated that he must have given more than £20,000 away, all his property, when he died, consisted of his clothes, his books, one carriage. Perhaps like a ball burnished by motion, his perpetual activity helped to keep him thus brightly clear from worldly pelf; and when we remember its great pervading motive, there is something sublime in this good man's industry. Rising every morning at four, travelling every year upward of 4,000 miles, and preaching nearly a thousand sermons, exhorting societies, editing books, writing all sorts of letters, and giving audience to all sorts of people, the ostensible president of Methodism and pastor of all the Methodists, and amidst his ceaseless toils betraying no more bustle than a planet in its course, he was a noble specimen of that fervent diligence, which, launched on its orbit by a holy and joyful impulse, has ever afterwards the peace of God to light it on its way."

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Mar. 18, '47

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Written for the Western Recorder.

INCONSISTENCY OF MAN.

Alas! that man, with fires that burn
Immortal in his breast,
Should from his God and Savior turn,
And vainly seek for rest.

Should prostrate all his noble powers,
To vanity and mirth;
Delighted with the transient flowers,
That bloom upon the earth.

How like the child upon the strand,
Whose billowy ocean laves;
Tracing brief characters in sand,
That perish 'neath the waves!

Mortal, be wise! thy mind employ
In search of truths divine;
Truths that will yield thee perfect joy;
In all succeeding time.

ANON.

Banks of the Scioto, Jan. 1848.

Western Sketches.

Illinois.

This great State is destined to be all that the shrewdest calculations, or the most ardent and sanguine imaginations have ever predicted.

Two thirds of the age of a single generation, have not yet transpired since it emerged from territorial existence. Since that period, how rapid has been its progression! In 1820, it numbered scarcely a soul to a square mile, in 1830, over one hundred and fifty thousand were nourished upon its soil, the next ten years more than trebled this number, and the enumeration of 1850 will, without doubt, swell it to a million. And who, we ask, can estimate the productive facilities of thirty-two millions of acres of garden, soil, unbroken by a single range of mountains, and of inexhaustible fertility.

Our farms and villages, instead of being pent up in narrow, tortuous valleys, hemmed in by hills and elevations,—are scattered, broad cast, over the spreading table lands, with abundance of room for expansion toward any and every point of the compass. The fairest portions of the great State of New York, the valleys of the Hudson, Mohawk and St. Lawrence, and the basins of its numerous lakes are under culture, ten millions of acres out of forty-six millions of square miles! How many millions of acres will Illinois have under cultivation, when she shall have arrived at the age of New York! What State in the Union has such an amount of tillable lands as ours? Agriculture must flourish. Uncounted thousands of bushels of Indian corn were raised by our farmers,during the past year. As we journeyed through the cultivated districts, the past summer, the roads, in some parts, were lined with interminable corn fields. In Nashville we saw one piece a mile and three quarters long and ninety rods wide! The valley of the Illinois river supported thousands of acres of this useful grain—waving, in golden luxuriance, as far as the eye could reach, at certain points of observation. It would make a New England farmer's heart leap to see, in single enclosure, as many acres as there are in the whole of his rocky farm, and every part of it as smooth as his best meadow, and as rich as the soil of his vegetable patch! Men need not leave Illinois for Oregon and California in search of good land. The gigantic size of the sycamores and cottonwoods of the "bottoms," demonstrates the fertility of these extensive alluvials. Exhaustless mines of lead —the richest on the glode, endless strata of coal, salt springs, abundance of clays and hydraulic limestones add their wealth to the cultivated productions of a soil which can be made to bear almost every variety of the articles that minister to sustenance or luxury in any part of the United States, wheat and vines, corn and cotton, hemp and castor-bean, Irish and sweet potatoe, apple and peach, the hardy pumpkin and every species of melon, in luscious abundance increase our agricultural riches. And there is a ready market for what we do not consume. A gentleman of our acquaintance in the Looking-glass prairie, who has made a farm within the last seven years, tells us that six years ago, a load of marketables, which would scarcely bring five dollars in St. Louis, now commands twenty. Manufactures are contributing their share toward the increasing stores of our youthful commonwealth. True, but few of our streams like those that tremble from every upland of New England are fitted, so great are their alterations in depth and velocity, to sustain mill seats, but the steam engine is supplying the lack. Wind mills, horse mills and ox mills will not much longer saw our lumber or grind our corn. Almost every village has some one branch of the useful arts in successful operation.

Commerce lends its powerful stimulants to our expanding enterprise. Much of it is overland, and sustained, in the midst of the greatest possible disadvantages, subject to all the retardations and delays of a fluctuating climate, unwrought roads, overflowing streams and insufficent bridges. In a few years, the healthful action of the agencies of commercial enterprise, will chequer this level surface all over with "net work of iron pathways," and the locomotive never tires out or "stalls." The beautiful towns that have perched upon the bluffs that make out to the Mississippi, will become the great reservoirs of capital trade and commercial influence and importance. Chicago will become a second New York, its present ranges of temporary accommodations will give place to streets lined for miles with solid brick walls. Galena will become the great representative of our commercial importance upon the upper waters, while Quincy, Alton and Chester will vie with any cities in the Atlantic or Western States, with similar facilities in trade population and energetic development of the cumulative resources of nature and art.—*Leb. Journal.*

Materials for Thought.

FOREIGN RELIGIOUS SUMMARY.

"An illustration of the public feeling in India, in respect to heathenism, is found in the violent and systematic opposition to Christianity which is now arising in the minds of bigoted Hindoos. They have established societies, in different parts of India, with the avowed intention of checking the progress of the gospel, and guarding their fellow idolators against its advancing power. Nothing but a real and pressing danger could ever have aroused the torpid minds of Hindoos to enter into such active combinations."—*Gleaner.*

From the Calcutta Christian Herald.

"The harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.—Mat. ix: 37, 38.

1. The population of British India is now considered, by the best statists, to be upward of one hundred and forty millions.

2. For this population it is doubtful if there are so many as two hundred European and American missionaries; that is, only one missionary to every seven hundred and fifty thousand people.

3. If ministers of the gospel were supplied to Great Britain and Ireland in the same proportion there would be only eighteen in all England, four in Scotland, and eleven in Ireland—only thirty-three in the whole United kingdom.

4. The population of the small district in which Calcutta is situated, called the Twenty-Four Pergunnahs, exceeds the population of the whole of the West India Islands, and there are several districts in Bengal which are still more populous.

5. There are several districts in Bengal like Pubna, Rajshye, Bogora, and Mymunsing, in each of which the population exceeds a million; several large districts and populous towns, in other parts of India; several extensive dependent countries, like Dude and Gevalion; and several important neighboring countries, like Cashmere, and Nepal, which have no missionary at all.

6. There are several extremely populous districts, like Jessore, Midnapore, Dindgepore,—Bheerboom, and Burdwan, which at present have only a single missionary each.

7. The state of the people who are thus neglected is such, that there exists among them religious bands of systematic murderers, called Thugs, and other bands of men, who live by the fruits of violent burglaries, and perform religious ceremonies to Kali in celebration of their successes.

8. In the whole of the vast provinces of Bengal and Behar, it has been ascertained that the proportion of individuals who can even read is as five and a half to one hundred; and the lack of knowledge in some other parts of India is still greater.

9. A large body of the people of India are under the influence of such fearful superstitions, that myriads annually leave their families and homes, to undertake pilgrimages to distant temples, where, for the most part, the Brahmins whom they reverence live in idleness and sin; and of these pilgrims many thousands die of cold, starvation and diseases on the roads.

10. It is an ascertained fact, that in some parts of India, mothers, from a depraved sense of duty constantly sacrifice their female children.

11. So little has christian England yet fulfilled her obligations to the people of India, that her government has only within a few years ceased to support idolatrous temples, to compel her troops to pay homage to idols passing in procession, to administer idolatrous oaths in her courts of justice, and actually to teach in her colleges, together with the fallacious sciences of the Hindus,—some of the very religious errors which the missionaries have to combat.

12. The expense of the Burmese war was twelve million sterling, and the expense of the Affghan war was six millions; but not a single rupee does the government spend on Christian missions.

13. The Bible is translated into Bengali, Hindustani, Hindee, Tamul, Marathi, Urga, and nearly all the dialects of India; scriptural tracts and school-books in all these languages are now prepared, and are annually circulated in great numbers; there is a thirst for education; the English language is spreading; old prejudices are giving way; the missionary schools are well attended; and the word of God is listened to attentively by crowds, at fairs and festivals.

"The fields are white unto the harvest."—"Who, then, is ready to consecrate his service this day unto the Lord?"

According to Sale, there are four sects of orthodox Mahometans; Hanafees, Shafees, Malakees, and Hambalees, named after their founders. The Hamafees decide questions by reason; the three others by tradition. The heretical sects dispute about free-will and predestination; whether God has a corporeal nature, &c. They generally charge each other with infidelity. The Shiites, who assert that Ali was the first lawful Caliph, are divided into a countless number of sects. Mr. Foster says, that this division of the Moslems into so many sects was owing mainly to the study of Aristotle.

NURSERY SONG.

THE BIRD'S NEST.

O wha would harry the wee bird's nest,
That sings so sweet and clear,
That bigs for its young a cozey biel,
In the spring time o' the year;
That feeds its gapin darlins a',
And haps them frae the rain,
O wha would harry the wee bird's nest,
Or gi'e its bosom pain?

I wouldna harry the lintie's nest,
That whistles on the spray;
I wouldna rob the lav'rock,
That sings at break of day;
I wouldna rob the shilfa,
That chants so sweet at e'en;
Nor yet would I Wee Jenny Wren,
Within her bower o' green.

For birdies are like barnies,
That dance upon the lea;
And they winna sing in cages,
So sweet's in bush or tree.
They just like bonny barnies,
That mithers lo'e so well—
An' cruel, cruel is the heart
That would their treasures steal.

Missionary Intelligence.

From the Missionary Herald.

AHMEDNUGGUR.

LETTER FROM MR. BURGESS, AUGUST 19, 1847.

Baptism of a Mussulman.

It was stated in a letter of Mr. Burgess, published in the Nov. Herald, that a very promising teacher in the seminary at Ahmednuggur had given some evidence of conversion. In the present communication Mr. Burgess announces the baptism of this individual. He is a young man, about twenty years of age, a Mussulman by birth, whose mother and sister reside in Ahmednuggur, his father having died two or three years since. His name is Daood Mahammudjee. The following extract, throwing further light upon the history of this young disciple, will be read with interest.

Daood was a promising scholar in the English school, before it was united with the seminary, some four or five years ago. For two or three years he was assistant pupil in the seminary; and after Mr. Beck left us he was, for a while, the principle English teacher. For some reason, (which is not necessary here to mention,) he left our service more than a year ago; but he returned to it soon after I joined the mission, on my return from America, in April last.—He has always been remarkably correct in his deportment and faithful in the discharge of his duties.

I mentioned in my letter by the last mail, that Daood had expressed his determination to embrace Christianity. He was expecting, however, to wait for Baptism till our next communion, which will take place about the first of October. But his friends, hearing his intention to become a Christian, adopted such violent and unreasonable measures in order to prevent him, that he thought the safest and most proper course to pursue, was to receive baptism immediately, if we were willing to administer the ordinance to him and receive him to our communion. He was accordingly examined last Saturday, and admitted to church on the Sabbath following.

He appeared remarkably well at the examination. This, with the fact that his trials in breaking away from his people have been so severe, encourages us to hope much from him. Yet we have learned to rejoice with trembling. Some further account of the events connected with his conversion and baptism, will probably be made the subject of another communication. His wife is still with his mother, and has expressed her determination not to live with her husband, unless he shall return to his former religion. Yet we have not given up all hope that she may come to him at some future time. May the Lord sustain him still, and safely bear him through all his trials.

Christians in this country can have but very imperfect conceptions of the ordeal through which such a young man as Daood must pass.—They can commend him, however, to their faithful and all knowing High-Priest.

A subsequent letter from Mr. Wilder, contains the following additional account of the trials of this new convert.

This trial has been very severe indeed, both to his faith and natural feelings. The opposition of his caste and more distant relatives, he seemed able to endure with much firmness; but the tears and anguish of a venerable mother and of his wife moved him not a little. At one time he so far yielded to his mother's entreaties as to promise her, conditionally, to postpone his baptism some two months. But his pursecution became so severe that he found he must at once confess Christ, or deny and forsake him entirely. He hesitated not in his choice, but resolved to suffer with the people of God. He literally forsook all. On the day of his baptism, precautions were taken against the apprehended excitement of a mob, by the presence of several sepoys, kindly sent by the government to remain in our compound and among the audience. All violence was avoided; but his mother and wife came and renewed their tears, entreaties and anguish. From early in the morning until four o'clock in the afternoon, the mother used every argument of reason and affection, to induce her son to go with her; and when at lenght, despairing of success, she left him, often in the bitterness of her feelings dashing her aged form on the ground before him, the scene was not a little affecting. There appeared the yearnings of strong filial affection; but he remained firm, and we trust God will verify his promise by rewarding him a hundred fold, and making him the honored instrument of much good to his degraded countrymen.

From the Missionary Herald.

MADURA.

LETTER FROM MR. TAYLOR, JULY 6, 1847.

Renunciation of Hindooism.

Mr. Taylor has had frequent occasion to speak of the disposition to examine the claims of Christianity, which he has found in the villages around Tirapoovanum. He alludes to the same subject in the following paragraph.

In my last quarterly report, I noticed a proposal from the people of a certain village to come over to us, leaving in a body their idolatry, that they might understand and embrace our religion. While I am sorry to say that their subsequent investigations result in a determination not to make any change, I still regard the serious consideration of the subject by them, and their proposition to leave the religion of their fathers and adopt what they saw to be a more rational system of faith, as an encouraging indication that the time when the kingdom of heaven shall here come with power, is near at hand.

I am enabled however, to state that persons in eight more villages have since come to us, in 3 from Romanism, and in 4 from idolatry. In two of these villages, but four families have joined us, in five of them, from five to eight families have come over; and in one sixteen. Here then, in a short time, there has apparently been a great gain; and I cannot but think there has been a real and a lasting gain to our cause. But a little experience and consideration serves to chasten those expectations which might otherwise be too sanguine.

Though on their joining us, operations were commenced in their villages, having in view their instruction and edification, neither we nor our friends in Ameria ought to be disappointed or discouraged, should they all go back to their former delusion. We do not receive them as Christians; nor do they come to us as such. They come to us as learners; and when they understand that Christianity imposes a cross on those who receive it, it will not be strange if they fall away. Coming to us as they do, very ignorant of Christianity, and destitute of its saving power, can we reasonably suppose that they will all, through great tribulation, remain steadfast in their profession? I am led to look on these villages, not as little churches of faithful disciples, but rather as convenient positions for preaching the gospel, and the people composing these congregations as far more likely to become the subjects of grace than those who stand aloof from us. Yet should they all reject that truth which brings salvation, laboring in these villages and going out from them in all directions, we may find those whom God has chosen that they may be his.

Agricultural.

[We take the following from the published Transactions of the Nurserymen & Fruit Growers' Convention, held at Columbus, Sept. 29th and 30th, 1847. [Ed.

Remarks of Rev. C. Springer,

of Meadow Farm, Muskingum County, Ohio.

His soil is the best specimen of white oak clay; the forest trees were large, short bodied, heavy topped, white oaks, mixed with sugar, elm and walnut; the undergrowth dog-wood, hazel and spice; at an elevation of some fifteen or twenty feet from the water course. On this soil, after an experience with trees eighteen years of age, the following apples are found to be not worth cultivation: Rhode Island Greening, Hoop, English Winter or Red Permain, Marietta Spitzenberg or Red Calvil, Holland Pippin, or Pound Royal, Gilpin or Red Romanite, and Roxbury or Putnam Russet. The following varieties are more or less worthy of attention on such soil,—viz: Westfield or Marietta Seeknofurther, Green Newton Pippin, Feweral, Grindstone, Rockrimmon, Rawls Jennetting or Never fail, Rambo, Cooper, Summer Sweet, (1st July,) White Jennetting, (August) American Golden Russett or Little Pearmain. He has some twenty or thirty other varieties which are beginning to fruit, but the trees are not of sufficient age to form any correct opinion as to their adaptation to his soil.

The Seeknofurther bears profusely every other year, and taking the qualities of the tree and fruit together, on his soil, is decidedly preferable to any apple he cultivates; is good first of November, and keeps till March. The Cooper is good from first of October to first of December, but will keep to January. This, in soil that suits it, is, unquestionably the best apple of its season;—he has given it the last twelve or fifteen years to perhaps five hundred people, and the universal suffrage is in its favor. But owing to the rage among nurserymen and fruit cultivators for eastern or imported varieties, it has been overlooked; but all it wants is a herald. The R. Island Greening does not do well in any soil or situation in his vicinity; the R. Russet prospers on the high sandy black oak ridges, and on all alluvial bottoms, but not on his clay.

The White Doyenne Pear is the only grafted variety, out of several kinds, planted eighteen years ago, that has sustained itself against the blight. It is a regular and plentiful bearer, and among the very best of pears.

From observations he has made, he is of opinion that blight in pear trees is caused by a kind of plethory, or vegetable apoplexy. He made this suggestion several years since to Mr. Eli Nichols, of Walhonding, who is a close observer of fruits, and he sees from recent notices in the prints that Mr. N. has adopted the opinion. This plethory idea is not contrary to the frozen sap theory of Mr. Downing, but may be the cause of it; but this "theory" he does not sufficiently understand to either adopt or reject. This over charge of fluids, from too rapid growth, may expose the branches to the deleterious effect of the frosts, as stated by Mr. D., or it may be that the hot suns act directly on these plethoric limbs,—causing sudden death. Whether it be by either of these casualties, or something else that blight is immediately produced, he is satisfied, from the following facts that rapid growth, which always produces plethory, is at last the remote cause of the disease.

He planted, eighteen years since, two seedling pear stocks on a poor hard dry bank, at an elevation of about fifteen feet from the water, & some thirty rods back. These have had a slow growth, but have now got to be considerable for size, are perfectly healthy, have been bearing for a number of years, and have never shown the least symtoms of blight. The same kind was planted at the same time in rich soil, which grew as much in one year as the others did in three, but about the time they began to make fruit buds they were killed with the blight. He also planted at the same time two seedlings of a different variety on a similar poor hard point or bank at an elevation of some one hundred feet from the water. These, although of slow growth, are still thriving without any signs of blight, while some six or eight stocks of the same kind put in rich soil where they grew rapidly, have disappeared some twelve years since with that fatal disease.

He has one White Doyenne Pear tree eighteen years of age, set in the richest soil he could put it, but, although it is healthy and vigorous, yet its growth is slow, so that it secures from the character of the tree the same principle the others do from soil and situation. One of the trees above, which was killed by the blight, threw up a healthy sucker from the root, which was cut off about six feet from the ground and grafted with the White Doyenne; this has been bearing for several years, and shows every sign of health and longevity.

The practical inference from these facts, is, that if any one wishes to be successful in the cultivation of the pear, he must either select such kinds as are naturally of slow growth, or must plant them in such soils as will advance them but moderately. The Seckel is of remarkably slow growth, and perhaps no pear suffers less from the blight.

Ladies' Department.

Woman's Mission.

Woman's mission is domestic—she is the true home missionary—there she shines with the purest lustre, there her warm affections have their truest sphere of action, and there the innumerable phases of her innate loveliness and goodness are most appreciated and most observed. The domesticities of life are her peculiar charge; over them she presides with most queenly grace; and it is hers, by touching everything within doors with the magic of a wife's love, to convert the plainest, scantiest food into sumptuous fare, and the homeliest dwelling into a paradise of bliss, an Eden of unalloyed happiness.

To this first purpose ought all female education have prominent reference.—Young ladies should not be taught that to perform domestic labor is beneath their dignity or position in society.

They should be taught that nothing is undignified, nothing unbecoming, which tends to augment the happiness and promote the comfort of each member of the domestic circle—which secures to the young wife or mother the respect & confidence of those under her charge, and gives her husband to feel, while he is toiling to provide for his family, that his chosen companion is quite competent either to secure from those she employs an economical and comfortable use of the means at her disposal, or to do it herself if need be.

It matters not how wealthy or how elevated in worldly position a female may be, a just knowledge of domestic matters will always add to her true dignity and give her an additional charm in the eyes of the wise and good—for we repeat, to make home happy is woman's true mission—while the absence of such knowledge deprives her of much of her influence by materially diminishing the respect in which she ought to be held.

Tight Lacing and Red Noses.

If a foolish girl by dint of busk and bones and squeezing and bracing, secures the conventional beauty of a wasp-waist, she is tolerably certain to gain an addition she by no means bargained for, namely, *a red nose*, which, in numberless instances, we know is produced by no other cause than the unnatural girth obstructing circulation, and causing stagnation of the blood in that prominent and important feature. Often, in assemblages of the fair, have we seen noses, faultless in form, but tinged with the abhorred hue, to which washes and cosmetics have been applied in wild despair; but alas, in vain! If the lovely owners could have known the cause, how speedily the effect would have vanished; for surely the most perverse admirer of a distorted spine and compressed lungs, would deem the acquirement of a dram-drinker's nose too heavy a condition to be complied with.

Wear a Smile.

Which will you do, smile and make others happy, or be crabbed, and make everybody around you miserable? You can live among beautiful flowers and singing birds, or in the mire surrounded by fogs and frogs. The amount of happiness you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make scores and hundreds wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eye, and love glow on your forehead?.—There is no joy so great as that which springs from a kind act or a pleasant word, and you may feel it at night, when you rest; at morning, when you rise, and through the day, when about your daily business.

Narrative.

ADVENTURE OF AN OLD PIONEER.

Mike Andrews, as he was familiarly called, though an old hunter of no small pretensions to boldness and hardihood, in pursuit of the wild game that formerly abounded in the extensive forest within the limits of what is now the State of New York, was on one occasion, rather disconcerted by the abrupt appearance of a large black bear, at a distance of some two or three hundred yards from him. At this early period, bears and wolves were but little accustomed to the intrusions of man, and of consequence seldom evinced any terror at the sight, but rather seemed to consider him as a proper object of prey. This known fact, at that time, had its full effect upon the fears of Mike. No sooner had he taken cognizance of his bearship approaching at full speed, than a natural desire of self-preservation induced him to ground arms, and endeavor to save himself by ascending a small tree, forgetting in the perturbation of the moment that this would be no security against the expected attack from his adversary. The bear, however, either did not see him, or had some other object in pursuit, for, with undiminished speed, he passed Mike at a considerable distance to the windward. Our hunter now judged it safe to alight from the tree: but instead of his supposed locality above the first branch, he found himself tenaciously embracing the body of the tree, around the root, and himself seated on the ground, with his legs and arms affectionately clasping around it. His fear had caused him to suppose he was where he wished to be. Mike used to amuse himself with relating the circumstance, not abating any part of the story that was calculated to excite mirth.

At another time, four or five years subsequently, Mike was seduously engaged in making shingles, near Carr's Creek, about four miles from the settlement where he lived. The narrow path that he had cut through the woods, for travelling to and from his work, was very solitary—not a hut or clearing was to be seen within many miles of it. It was his custom to carry with him a wallet of provisions; and remain at his solitary labor for a whole week without going home at nights—lying down by his fire, rolled up in his blanket when he slept. While pursuing his occupation, after having remained at it for a number of weeks unmolested, he descried a 'strange sail' in the shape of a large wolf. Mike was well acquainted with the habits of these creatures, and that of sending one of their gang to reconnoitre for their prey. Rightly judging himself so far from harm of this single wolf, in case of his own inoffensiveness, he instantly threw himself on the ground, and covering himself partly with chips and shavings, then passively awaited the approach of his neighbor, the wolf, who, having minutely examined the locality of the man, and the situation of all things about, he appeared perfectly satisfied, and quietly took his leave—retiring at a leisure trot, was soon out of sight. Mike having passed himself on the wolf for an inanimate prey, now briskly set about securing himself from an expected invasion from the whole party, to which this wolf belonged, resolving, if possible, to disappoint their appetites. He cut down a small sappling, cutting off the limbs about a foot from the body—this served the purpose of a ladder, by which he ascended a large tree that stood near. After gaining the first branches, he drew up the ladder after him, and dexteriously managed to cast it from him so that it fell on the ground at a considerable distance from the tree he was on; he having then ascended high into the tree, to screen himself from observation as well as immediate harm, silently awaited the result of his stratagem. It was not long ere he perceived the approach of his hungry foes, six in number, led by one, probably the same that had reconnoitred the ground. They rushed to the place where Andrews had lain, and examined all the premises—smelt his tracks on the sapling, pawed over the shavings, and finding nothing to assuage their hunger, except the residue of Mike's provisions, evident symptoms of rage and disaffection to the wolf who had so boldly marshalled them forward, began to be manifest, till at last they darted with as much ferocity and fury as so many fiends might evince, on their hapless leader, who, during the last few moments had sneaked off into the bushes, and soon punished him with death, for having deceived them. They set up a most horrible and dismal howl, and suddenly left the place and their dead companion mangled and torn. By this our friend Mike saw the fate his invention and activity had averted. Had he adopted any other plan, his death would have been certain.—A light fall of snow had prevented his former footsteps being traced either to or from the place, and hence these creatures seemed to know that their expected repast had not been prevented by its escape from the place. As soon as the wolves had gone, Mike shouldered his few moveables, and made his escape towards home, not again venturing into the depths of the forest without some means of defence.

Chronological.

The "New States."

The following table will show the time when the "New States," or those not included in the "old thirteen," were admitted in the Union:

Vermont—originally, was a part of New York, and was admitted into the Union, June 1, 1791.

Kentucky—formerly a part of Virginia—admitted into the Union, June 1, 1792.

Tennessee—formed of territory ceded to the U. States by the State of N. Carolina—admitted into the Union, June 1, 1796.

Ohio—formed out of part of the territory north-west of the river Ohio—admitted into the Union, Nov. 29, 1802.

Louisiana—formed out of part of the territory ceded to the United States by France—received into the Union, April 8, 1812.

Indiana—formed a part of the N. W. territory, ceded to the U. States by Virginia—admitted into the Union, December, 11, 1816.

Mississippi—formed out of a part of the territory ceded to the United States by the State of South Carolina—admitted into the Union Dec. 10, 1817.

Illinois—formed a part of the North Western Territoty—admitted into the Union, December 3, 1818.

Alabama—formed out of a part of the territory ceded to the United States by S. Carolina and Georgia—admitted into the Union, December 14, 1819.

Maine—formed out of a part of Mass.; admitted into the Union, March 15, 1820.

Missouri—formed out of a part of the territory ceded by France by treaty of April 30, 1803; admitted into the Union, August 10, 1821,—after the adoption of the noted compromise line excluding slavery from all territory north of 36 degrees, west of the Mississippi, saving States or Territories already formed.

Arkansas—formed part of the same territory; admitted June 18, 1836.

Michigan—formed part of the territory ceded to the United States by Virginia; admitted into the Union, Jan. 26, 1837.

Florida—formed out of the territory ceded by Spain to the United States by treaty of February 22, 1819; admitted into the Union, March 3, 1845.

Texas—an independent republic; admitted into the United States by a joint resolution of Congress, approved March 28, 1847.

Iowa—admitted into the Union, December 28, 1846.

Wisconsin—an act was passed on the 3d March, 1847, to admit this territory into the Union, upon the condition that the people adopt the Constitution passed Dec. 16, 1846. The Constitution was rejected.

TERRITORIES.

Nebraska—Bill reported to fix boundaries, Jan. 7, 1845, but no action on the subject.

Oregon—Bill to establish a territorial government passed the House of Representatives, January 18, 1847, no final action on the subject in the Senate.

Minesota—Bill to establish a territorial government passed the House, February, 17, 1847, referred to judiciary committee in Senate. No futher action on the subject.

Religious Intelligence.

VERMONT DISTRICT.

Onion River Circuit, Jan. 25, 1848.

Br. Bassett: Knowing that good news is always desirable, I thought you would be glad to hear that the Lord of the harvest has in his mercy come this way, and once more visited this part of his vineyard, and called up the attention of the people here to the all important concerns of their souls. There has been quite a number reclaimed, together with a number of young converts at one place. I have organized a new class of ten members—all heads of families, and the good work is yet going on. To God be all the glory. Yours in the bonds of the peaceful gospel of Jesus Christ.

A. P. COREY, Supt.

PITTSBURGH DISTRICT.

Susquehanna Circuit, Jan. 18, 1848.

Mr. Editor: After so long a time, I desire to say something in relation to this circuit. Br. Marple, soon after reaching the circuit last fall, experienced a severe attack of something like the pleuresy. It was thought best by the Conference, for him not to travel for a while. He is now teaching school, and I am left to do the best I can alone. I am sorry that Br. M. was not able to continue preaching, for he was well received by the people. He thinks however he will be able to resume his labors in the spring. Yet notwithstanding we have been disappointed in our expectations in respect to help, the Lord has been with us in this circuit in a special manner. Some precious souls have been converted. I held a meeting shortly after our camp-meeting, at Chest Creek, and had a precious time. The presence of the Lord was manifest. We continued two or three days, and five professed to find peace, many were revived, and we all rejoiced. Our quarterly meeting also was a good time. One was reclaimed and joined the church, and I think much good was done, though not apparent at the time. My next meeting was held at Brush Valley, and we had a most glorious time. We commenced on Saturday and continued till Monday night, during which time, ten professed to find pardon. Our Sunday night meeting was continued till day light. Many souls were awakened, & five gave us their names. May God keep them faithful till death. Thanks be to God, the work is still going on. I preached in that neighborhood since, and saw that the Lord was at work. We gave an invitation for mourners—five or six came out, and two found peace with God, through our Lord Jesus Christ. I had to leave, but the meeting was continued next evening, and two more were converted—so I understood. Let all who read this, pray for us.

I remain, your brother in the Lord,

MARTIN STEWART.

MUSKINGUM DISTRICT.

Hoskinsville, O., Feb. 2, 1848.

Br. Bassett: I would say our prospects on this Cambridge Circuit, are not what we could desire, but we have great reason to praise God for what he has done and is doing. We have had the pleasure of seeing a number of souls happily converted to God this year, and some accessions to the church. We have had a meeting in progress for some 16 or 17 days at a little class 4 miles from this place, on Mejes Creek, where we have seen the power of God displayed in a glorious manner. The meeting commenced with a prayer meeting—a protracted prayer meeting. The first three days they had no preaching. Br. Maynard then spent from Tuesday until Saturday. I was with them but two nights the first week, in consequence of affliction in my family. I then spent the next week until Friday, when I had to leave for my appointment.—I returned on last night, and tried to preach to them, and God was with us. Ten souls came forward as seekers, and the work seems to be widening. At this meeting, Methodists, Baptists, and indeed all denominations seemed to join in, and labor for God—old men of 60 years were among the subjects, who asked the prayers of the church; and it was a heavenly sight to see the old men with hoary locks, and the young men and women bowing at the same altar, some of them rising and praising God for what he had done for their souls.—One difficulty was in the way. Our house is a school-house, 24 feet square, but entirely too small. Our hopes were buoyant in regard to this meeting—but alas! we have just learned, the house was burned down after we left last night, and now we have none. Well, God will provide—and I will close by saying we have peace in all our borders. Our 2d quarterly meeting commences on the 12th of this month in Cambridge, at which we expect Br. Duling, would be glad to see you and Br. Power.—Pray for us.

Yours in Christ,

J. NICHOLS.

OHIO DISTRICT.

Bainbridge, O., Feb. 1, 1848.

Br. Bassett: Our little Zion in this part of the District is still rising above the waves, and struggling amidst the storm and surges of Infidelity. We have held several protracted meetings this winter, at which we had refreshing times. At our New Year's meeting we were favored with the labors of Br. C. H. Williams, who labored with zeal and to profit. There were 45 members reported to me when I commenced my labors on this circuit. By preaching and especially by pastoral visitation we have taken in, and gathed up wandering sheep until we number about 75, and we are still laboring and praying for better times. The revival spirit is spreading abroad through the various churches. May the Great Head af the Church speed it onward until all shall feel its power. Pray for us.

Yours in love,

S. P. KEZERTA.

NORTH ILLINOIS DISTRICT.

Lafayette, Stark Co., Ill., Jan. 12*th*, 1848.

Br. Bassett: Dear Sir, the Great Head of the church has not forgotten us here in the far west. But is visiting us in astonishing mercy. The pillar of cloud and of fire is moving onward, and the camp is in motion and getting under way.

"Lo! onward we move to a city above,
None guesses how wondrous our journey will prove."

At the first quarterly meeting on this (Lafayette) circuit, held at Weathersfield, we had a gracious season. The meeting was closed on Sunday night. Monday night I filled an appointment some three miles distant at the house of Br. J. Kilvington's which was a season of serious, and solemn interest, which induced me at the instance of Br. and Sister K. to appoint meeting the next night. Tuesday night came—the word was attended with power—several designated themselves, for prayer. I continued some two weeks, and we had a gracious season of refreshing to the church, and witnessed the conversion of some fifteen or more souls.—Blessed be God, the work is still going on. Brethren are pressing after holiness,—sinners are serious, and some anxiously enquiring what they must do to be saved. Our Episcopal Methodist Brethren united with us in the work as true yoke fellows. May the good Lord bless them abundatnly. Some of our Congregational Brethren took hold of the work in good earnest for a while with us, but it was thought best, I suppose, by their spiritual guide to have meetings of their own in the neighborhood at the same time of ours. This was the most afflicting occurrence to my mind that ever transpired during a revival with which I have had any thing to do. Their motives for this course were probably best known to God. It disturbed feelings for a while and I feared the Holy Spirit would be grieved away; but on visiting the neighborhood a few days since I was glad to find a spirit of forbearance & love prevailing. O that the spirit of love & unity may prevail in all the churches of the Saints. It looks well—and blessed be God, it *feels* well, and *works* well, when Sectarian Bigotry, envy and jealously are banished, and christians of different orders, in the unity of the Spirit labor to promote the common cause of Christ. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Br. D. Bagly superintendent of the Cherry Grove circuit, has had a gracious work going on in two or three places on his circuit, of which no doubt he will give you a detailed account. A gracious revival has also been going on, on Honey Creek circuit under the superintendance of Br. W. E. Martin. Blessed be God, we feel greatly encouraged. Some of us Itinerants in North Illinois Conference, have had to endure numberless privations, labors, afflictions, and discouragements since our organization as a Conference. Though the church has been weak and unable to render us a comforable support; thinly clad and little to encourage, except the promises of God, humbly relying on the Great Head of the church, our Itinerant brethren have faced the fierce and bleak winds and storms, incident to these Western Prairies, and pressed on through floods of difficulties with a purpose never to falter. And, blessed be God, they have not labored in vain. Oh that God would carry on the good begun work!

Yours in Christ Jesus.

MOSES JARED.
Supt. Lafayette Circuit.

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, February 10, 1848.

Bills.—Frequently we have been requested by individual subscribers to inform them of the state of their accounts. We have thought best therefore to send bills to all who are in arrears for one year or more. Many of our friends, we know are sure pay, and do not need our promptings to induce them to do this. In such cases, the bills are sent only for their information, to apprise them of the state of their accounts.—Others there are, (we regret to say,) who after all the promptings from us, and from their conscience too, seem disposed to be slack in this matter of paying up. As in the multiplicity of our cares, we are obliged to do many things in a hurry, should any mistake occur, we will make haste to rectify it as soon as it shall be shown to us. Our friends will recollect that by announcement of the Post Master General, some time since, publishers are authorised to send bills to their subscribers without penalty or postage.

Encouraging.—We have had the pleasure of adding the names of twelve new subscribers to our list this week, whilst the number of discontinuances has been but two. Why can we not have a dozen or more every week, till we receive the additional *thousand* subscribers spoken of a few weeks ago? We are very thankful to those brethren who have exerted themselves in obtaining subscribers and collecting our dues. Yet there are other brethren who do not yet *report progress*. We want to hear from them some encouraging word. Send on brethren,—let us have the names; and if you please, the cash too would not come amiss.

Prospect of Peace!—The Zanesville Courier of Monday, has the following announcement by Telegraph.

Philadelphia, Feb. 5th, 7. P. M.

The steamer Edith has arrived at New Orleans from Vera Cruz, with dates to the 20th ultimo. Her news is highly important.

The Mexican Commissioners have submitted to the terms offered by Mr. Trist, and have agreed to a Treaty based upon his propositions!! Their acceptance, with the papers &c., have been sent to Washington, to be submitted to the Government for its action.

The M. E. Property Question.—The Editor of the Pittsburgh Christian Advocate, in his last paper speaking of the difficulty between the M. E. Church, and the M. E. Church, South, respecting the division of church property, expresses the following noble sentiments.

"According to our notions, the most desirable mode of settling the question would be by friendly negotiation of the parties themselves. And if they meet each other in the spirit of liberality and Christian courtesy, no doubt it can be done in this way; either on the basis of the plan of separation or by some substitute. If it cannot be done in this mode, our next choice would be, to submit it to the arbitrament of capable, honest and disinterested men, chosen by the respective parties.—Who would fear, for instance, to submit the matter to a few such men as Judge M'Lean, Dr. Bunting, and others, selected from the M. E. Church, the M. E. Church South, the English Wesleyan connection, Canada connection, Methodist Protestant, or indeed any other Protestant Church. As to Dr. Bunting, we all want to see him, and we might well afford to pay his expenses over the Atlantic to get the assistance of his clear head and sound practical judgment in the settlement of a matter of so much importance. Last of all, if neither of the above modes will answer, we should be in favor of submitting the case to the Courts of the United States, assured that such tribunal would be a 'lawful' one, even for Christians to appeal to, for the adjudication of such a matter. In the event of all other means failing, the M. E. Church, in our estimation, could not do a more Christian, lawful and expedient act than to request the Church South to bring suit, for the purpose of having the whole investigated and decided by so competent, disinterested and impartial a tribunal. But, as we have said, we hope the matter will be settled by 'negotiation.'"

Massachusetts.—Last year, the old Bay State appropriated $622,870, for her public schools.

Progress of the Pestilence.—Our readers are apprised that the Asiatic Cholera some time since reached Europe in its westward progress, and is now extending its ravages over that continent. It is said also to have reached England and commenced there its work of death. There is all-sufficient ground for the apprehension that it will before many weeks or months recross the Atlantic ocean, to our own shores, as in a previous instance in 1832. Should this be the case, it is not unlikely that before the present year shall close, it will spread over our country both east and west. Sanatary regulations are already urged upon the authorities of our chief cities.—This is all well enough. But it is of chief importance that all should give heed to this great providential warning, which seems to say, "Prepare to meet thy God."

We are gratified to find in the "Religious Telescope" that the following preamble and resolution in reference to this matter were unanimously adopted by the Miami Conference of the Church of the United Brethren, at its recent session.

Whereas, that scourge of the Almighty upon the nations of the earth, the Asiatic Cholera, has again commenced its fearful ravages amongst the Eastern nations of our globe, and has already progressed so far in the direction of our nation, as to warrant the expectation that we may again be visited by it, in our turn, within a few months. And, whereas, we believe that none but the Almighty can direct, control, or arrest it in its progress. And, whereas, we further believe that in addition to using all prudential means to prevent, check, or treat it successfully, we should follow the example of God's people in former times, in humbling ourselves before the Lord, by prayer and fasting in his presence; beseeching Him, that in his great mercy, he would, so far as can be agreeable to his will, spare us as a nation from this scourge, or if it may not be in accordance with his will, to spare us entirely from his judgments, which we so much deserve, that he would remember as in mercy, and chastise us as lightly as can comport with his Divine will. And more especially, that he would prepare us by his grace for whatever may await us in his Providence, and that his judgments may be sanctified to us for our good.

Therefore, Resolved, by the members of the Miami Annual Conference, of the Church of the United Brethren in Christ, assembled at Miltonville, Butler county, Ohio, January 11th, 1848, that the Governor of the State of Ohio, the Honorable William Bebb, be, and that he is hereby respectfully requested, by this body, to appoint a *day of fasting, humiliation, and prayer*, to be observed by the citizens of this State, for the purposes set forth in this preamble and resolution.

U. S. CONGRESS.

Tues. Jan. 25, *House.*—The following preample and resolution, offered by Mr. Thompson, of Pennsylvania, were agreed to.

Whereas, The great loss of life on the lakes and western waters, by means of fire, explosions, and collision of steamers and vessels within the last few years, but too clearly indicates either the insufficiency of the laws in regard to the inspection of boilers and hulls, or that they are not faithfully executed: Therefore,

Resolved, That the Committee on Commerce be instructed to inquire into the expediency and necessity of any additional legislation or new regulations on the subject of the inspection of boilers, hulls, rigging, and finding of steamers and vessels, and report by bill or otherwise.

Mon. 31, Senate.—A memorial was presented from the General Assembly of Missouri, praying the organization of a Territory west of that State. Referred to Committee on Territories.

Ohio Legislature.

Wednesday, Jan. 26, *House.*—The bill to erect the new county of National, was amended by striking out the word National, and inserting *Van Buren*. And the bill, so amended, was passed. Yeas,—34. Nays,—30.

Friday 28, Senate.—The bill to erect the new county of Morrow, was defeated. A motion for its engrossment was lost. Yeas,—16.—Nays,—20.

Afternoon.—The two branches convened in the Hall of the House, and proceeded to effect the following elections.

Associate Judges for Harrison County, Wm. Boggs and Wm. M'Farland.

Associate Judges for Erie County, John N. Tubbs and Z. Phillips.

Associate Judge for Logan County, Peter Kelly.

Associate Judge for Champaign County, Wm. Patrick.

Commissioner of Canal Fund, Elisha N. Lill.

Sat. 29, Senate.—A bill was passed authorizing the County of Muskingum, and the town of Zanesville, to subscribe to the capital stock of the Central Ohio Railroad. The vote on the bill to erect the Conuty of Morrow was reconsidered. Yeas,—25. Nays,—9. The bill was ordered to a third reading on Tuesday.

Columbian Magazine.—We have received the February number of this beautiful work. It contains a fine portrait of the Poet Wordworth, an enchanting view of Antioch and the surrounding Mountain Scenery, February Fashions, and Original Music. The contents of the Columbian are entirely original, and furnished by numerous popular writers. John Inman and R. A. West, Editors. Address J. S. Taylor Publisher, N. York. $3 in advance. Two copies for $5.

Presbyterian Almanac, 1848.—By politeness of Rev. Mr. Brown of Zanesville, we are furnished with a copy of this publication. It is issued by the Presbyterian Board of Publication, (O. S.) Philadelphia. It contains statistics of the denomination—its Domestic & Foreign Missions—Board of Education—Board of Publicrtion—Theological Seminaries—Periodicals &c. The number of Ministers reported is 1715--an increase of 63 in the year past. The number of Communicants reported is 179,453—an increase of nearly 5000. Number of Theological Seminaries, five; of Periodicals, ten.

Proposed College.

Our readers will recollect a spirited article from Br Wm. Hamilton of Gratiot, which we published recently, in favor of establishing by the Methodist Protestant Church a Collegiate Institution at some point in the central part of the Muskingum District. Br. H. it will be recollected, did rot designate any particular location for the institution, but desired to hear from brethren in behaf of different points. We are gratified to find that the appeal of Br. H. has been responded to by the Quarterly Conference of Zanesville Circuit, at its recent session in Gratiot. The folowing resolutions, introduced by Br. J. F. Bane, were unanimously adopted.

RESOLUTIONS.

1. *Resolved*, by the Quarterly Conference of Zanesville Circuit, in session at Gratiot, Ohio, that they regard the erection of a College by the Methodist Protestant Church, Muskingum District, as a duty highly incumbent upon said Church, and that no time should be lost in the performance of said duty.

2. *Resolved*, as to a site for said College we recommend to the favorable consideration of the District, the village of Brownsville, or Gratiot, on the National Road, of a high and very healthy atmosphere, being in the center of the three county seats, (Muskingum, Perry and Licking,) about 12 or 13 miles from each, and surrounded by a neighborhood considerably advanced in improvement.

3. *Resolved*, That if the District will settle upon one of the above villages as the most appropriate place for a College, we agree (from the confidence we have in the liberality of our neighboring circuits,) to furnish a site & erect a building sufficiently large to commence with, and ornament with trees, and fence in the lot. The District to furnish a suitable library and apparatus for the same.

4. *Resolved*, That we approve of the voluntary plan, at least for a commencement, and would recommend a board of managers, sixteen in number, more or less, to be appointed by the Annual Conference of Muskingum District, sufficiently contiguous to the College to meet for business, the President of the Annual Conference always being one; seven to constitute a quorum.

The Power of Illustration

An element of success in preaching and teaching: by John Dowling, D. D., *pastor of the Berean Baptist Church, New York.*

This is a small publication of 106 pages, which is greatly deserving of an attentive perusal by all, who would excel in pulpit exercises. To young preachers especially would we commend this useful and interesting little work, as containing directions, which, if put in practice, will furnish a never-failing fund of profitable and pleasing materials for sermonizing. The author states the subject of his work thus:—

In treating this important subject, I must be allowed to speak as a practical man. I have selected a subject, upon which comparatively but little, (in my estimation, far too little,) is said in the works, which it has been my lot to examine, on Homiletics. Rhetoric, or Eloquence.—And often has it been to me a matter of surprise, that, in the text-books on these subjects, hundreds of pages are sometimes occupied with instructions, relative to voice and manner, and action; or to argument, method, and style;—while the subject of illustration, if alluded to at all, is frequently dismissed with barely a passing remark.

In the present age of the world, originality in the enunciation of absolute truths, and especially those truths which have divine revelation for their basis, and which alone, are the themes peculiarly appropriate to the pulpit,—is hardly to be expected. If originality is now to be found anywhere, it is, not in the truths themselves, but in the almost infinitely diversified modes, that may be adopted by different men, of illustrating those truths.

Ministers of the Gospel will do well to reflect upon the just remark of the Author, in the above quotation, that the present is not the period for originality of ideas; and if they succeed in elaborating novelties, it can only be, by diversifying their modes of illustration of old truths, after the manner pointed out in this short pulpit directory. It contains the substance of an address, delivered to candidates for the gospel ministry at the anniversary of the New-Hampton Theological Institution; and is published in New York, by L. Colby & Co. 122 Nassau street.

Foreign.—The Steamer Acadia reached Boston on the 1st inst. having sailed from Liverpool on the 15th January. Many more failures in London and Glasglow are announced. A decline had taken place in the prices of both cotton and breadstuffs. It is stated that provisions were not in demand, and that the tendency of prices was downward. And yet there is said to be distress in Ireland; and some deaths from destitution have been reported. The following account of the condition of Ireland is taken from a London paper.

"State of the Country.—The most striking feature, and is no less painful than striking, is the progress of destitution apparent thro' the West and South. From Mayo the local journal brings us accounts of inquests upon not less than six bodies, in all of which the verdicts ran, 'Died of destitution.'

For five days of the last week six corpses lay unburied at Ennistynon, awaiting the Sabbath that a cellection might be made to provide coffins for them, as the deceased either had no friends, or none who were able to provide them with any. Some of those had died of destitution.

The special commission, issued to try the prisoners committed for murder and agrarian outrages in the Southern counties, was opened at Limerick on the 4th of January. The Chief Justice (Blackburne) made a charge to the grand jury free from political feeling, but expressive of the determination of the Government vigorously to administer and execute the existing laws. Several capital convictions had taken place. The new law relating to accessories before and after the fact seemed likely to prove conducive to the repression of crime, and to the restoration of tranquillity and security. Twenty-eight convicts were sentenced to transportation. Wm. Ryan a murderer, who had long defied the police, but whose arrest was mentioned by the last steamer, was convicted and sentenced to death, as were others.

The court, at its rising on the 8th, adjourned till the 10th of January. Up to that time nearly 50 persons had been arraigned, yet there was not a single acquittal; and, in almost every case, the jury found without leaving their box. The Clare commission will be taken next; after which, Tipperary. When the various commissions are ended, the judges will sit again in Limerick to try the remainder of the calendar.

The movement in favor of tenant right is prosecuted with great activity in all parts of the country. Ejectments by landlords are very numerous.

Distress appears to be on the increase, more especially in the south and west. "The applications for out-door relief," says the Sligo Champion, "are beyond all calculation. The people do not seem to think it the least disgrace to receive relief."

Religious Intelligence.—We are happy to learn of revivals in various places about this time. Brother Potter brings us a good account of the religious interest at Gratiot, in Zanesville circuit. A good work of grace was there wrought, and a goodly number were added to the church. We are disappointed in not having received from Br. Hoagland some account of his circuit, and quarterly meeting, for insertion this week. Furthermore, we have learned of the existence of religious prosperity in other circuits and places, but the brethren do not write, to give us the particulars. Come, brethren, let us and our readers be cheered with your accounts of the work of the Lord.

☞ The Legislature will adjourn within a few days. Our representatives Messrs. Randall & Culbertson, but especially Mr. Goddard, Speaker of the Senate, will accept our thanks for numerous favors in the form of public documents.

☞ The following, from the Cumberland Presbyterian, suits our latitude, and we give it for the *encouragement* of our readers who complain of the irregularities alluded to. We are always glad to supply missing numbers of our paper to any paying subscriber or efficient agent who will let us know.

Irregularity of the Mails.

Some of our subscribers complain that they do not receive their papers regularly. This has been the case for some weeks. But we hope they will exercise a little patience. The winter will be past ere long, when we will have good roads again. Then you will meet with no difficulty in getting the paper. You should remember that we have had a great deal of rain, and very high waters, and of course very bad roads this winter. Even we who live on the national road have not been in the regular receipt of our exchanges for some weeks past, particularly from the West. And we trust what the paper communicates to you will not lose any of its excellency nor profit you any the less, nor be a less welcome messenger, because of a little delay.—We very much regret that you do not get the paper weekly, but we know no way to remedy matters, or we would attempt it. The paper is regularly sent from the office in this place. We hope you will not lose your patience. We see that some of the editors, west, are receiving just such complaints as we are.

Colored Sons of Temperance.—The Baltimore correspondent of the National Era, states that a Division of Colored Sons of Temperance has been organised in Baltimore, and that two other Divisions are in process of formation. He adds, "Thus our colored brethren are endeavoring to *elevate themselves*, amid all the attempts to keep them down with oppressive laws and regulations."

News of the Week.

NEW LOCOMOTIVE.

A new and splendid locomotive, with quite a new feature in construction, from the well-known shop of Mr. M. W. Baldwin, left this city on Friday last, destined for the Madison and Indianapolis Rail Road. And, as it is the intention of that enterprising Company, by means of this engine, to supply the place of stationary engines and horse power, or inclined planes, we think it proper to give a description of its construction, as it may be interesting to many of our readers. It is a large and powerful locomotive, placed upon eight driving wheels, which are connected to a pair of inclined cylinders, fifteen and a half inches in diameter, and twenty inches stroke.—There is also a driving cog-wheel, twelve and a half inches in diameter, for propelling by a rack laid in the middle of track the whole length of the plane. This cog-wheel is on the middle of a shaft lying parallel to the axles of the driving-wheels, and midway between the back and front ends of the engine, and by a crank on each end of the shaft is connected to a pair of vertical cylinders, 14½ inches in diameter, and 14 inches stroke. This shaft is placed in a pair of strong bearings, attached to the boilers and frame-work of the engine, and raised sufficiently from the rails, and connects to the rack by a intermediate wheel, twenty-eight inches in diameter, which is capable of being connected or disconnected instantaneously to or from the rack, at the pleasure of the engineer, by means of a fifth cylinder placed horizontally on the top of the boiler; and by a crank and two rods it is connected to the ends of the intermediate shaft. By admiting steam into either end of this cylinder, the intermediate shaft and wheel are raised or lowered at the will of the engineer, and will accommodate themselves to the undulations of the rack. The driving shaft of the twelve and half inch cog-wheel is furnished, with two friction or brake-wheels, 20 inches in diameter, by which the progress of the engine in ascending or descending the plane can be instantaneously stopped, or graduated to any degree of velocity, at the pleasure of the engineer.

This machine was tried in the yard of the workshop, in the presence of a number of practical engineers, (previous to being shipped to its destination,) upon a temporary track for that purpose, and its performance gave the highest satisfaction, being entirely under the control of the engineer. It may be started, stopped, reversed, and the gearing raised in or out of the rack at pleasure, without a jar, and almost instantaneously. It was also shown that by putting the inclined cylinders, in a backward motion, and the vertical cylinders in a forward motion, that the gearing would cause the engine to slide forward on the track, while the eight driving wheels were revolving without effect in a downward and backward motion, clearly showing that by the above improvements the engine will have more than double the tractive power of any engine of the same weight. The improvement is by M. Andrew Cathcart, of Madison Ind., formerly of this city, and under whose superintendence she was built by Mr. M. W. Baldwin.—*Saturday Courier.*

The Mormons.

The St. Louis Republican, of the 19th inst. contains an epistle of the twelve apostles of the Mormon Church, to the saints throughout the world.—This epistle sets forth the persecutions and sufferings of the Mormons; together with instructions, and advice to the church. It is confidently expected, that at least 20,000 persons will during the coming summer join the settlement in the valley of the Great Salt Lake.—This valley is cut off from any possible settlement, by stupendous mountains, and sterile wastes, and will doubtless afford them a secure asylum for the future. The progress of these people has been incredible, as their belief is absurd. Notwithstanding the opposition they have encountered they have pushed their missionaries into every quarter of the globe, and made proselytes even in the isles of the Pacific. The new city of the Mormons is called the Great Salt Lake City, and is surveyed in blocks of ten acres; eight lots to a block, with streets eight rods wide crossing at right angles. One block is reserved for a temple, and several more in different parts of the city, for public grounds. The valley is some twenty by thirty miles in extent. The soil of the valley appears good, but will require irrigation to promote vegetation. The climate is warm, dry and healthy.—The valley is destitute of timber, but on the mountains sufficient may be found for immediate consumption, which timber is principally box, fir, pine, and sugar maple. Excellent mill sites abound, and springs, hot, warm and cold, are plenty. This strange people is one of the wonders of the present time. What will be their future destiny is a problem that time only can solve—their past history is written in blood.—*Cincinnati Commercial.*

A Philanthropist.—There lives in the city of Boston a man named John Augustus, who is in some respects the most remarkable man of his age. He is a mechanic by occupation, and some years since being in the police court of that city his attention was called to the case of a young man, poor, needy, and probably vicious, who was charged with a simple assault. Augustus stepped forward, offered himself as bail, took the young man home, fed and clothed him, and gave him employment. He reformed and became a good citizen. His success in this instance prompted him to further efforts, and since that time he has bailed 582 offenders, without fee or reward, and two only of them have abused his confidence He has thus saved the city several thousand dollars in fees and costs, and the risk has not been half so great as if he had endorsed 582 of the best men's notes in the city of Boston. More than two of them would have been protested.—He is a good man and a most useful citizen.—May he live long to continue his work of benevolence.—*National Police Gazette.*

Important Church Decision.—The case of Rev. Mr. Griffith, of the Methodist Episcopal Centenary Church, of Brooklyn, N. Y., has just been decided by Judge Edmonds commanding the defendants to admit the relator to their pulpit and parsonage. This decision has created considerable feeling among the congregation. The difficulty arose from the case of Mr. Maffitt who being countenanced by Mr. Green, the former pastor, the latter was suspended by the conference, and Mr. Griffith appointed in his place.

Texas a Free State.—A highly intelligent correspondent of the *Christian Watchman*, writing from Washington, thus speaks of the prospect of Texas soon becoming a free State:

"I have good reason to believe that Texas is to become a free State at no distant day. This comes to me from a gentleman in Texas, in whose meas of knowing, and ability to form just opinions, I have great confidence. He says the Germans, now coming by ship-loads, and settling under the supervision of the agents of their princes and nobles, who have obtained large tracts of land, are, to a man, opposed to slavery, and this has already been manifested in their local elections, and, indeed, that Gov. Houston was compelled, by the force of popular opinion, to divest himself of his slaves, in order to secure his re-election to the U. S. Senate.

Muskingum Improvement.—Large supplies of Groceries and Merchandise have been, and are still to be, received by the course of the river. Boats below are running regularly to Beverly, while between that point and this place, the Zanesville and Mingo Chief are making almost daily trips. Consequently the transit of goods is delayed but a very few hours, at Beverly; indeed the time lost there is quite made up by increased diligence above and below.—*Zanesville Courier.*

Melancholy Accident.—It becomes our painful duty, to announce the death of Mr. John Harris, of Stillwater Belmont county, by the accidental discharge of a pistol. On 23d ult., Mr. Harris, in company with a number of others, were staying at the Eagle House in this place.—According to the information we received, he was examining a six barrelled revolving pistol, when by some accident it was discharged, the ball entering the left thigh immediately above the knee. He lingered in great pain until the 30th, when he expired. He received from the hands of Mr. Edson and his kind and obliging lady, every attention which his situation required.—*Fairview Visitor.*

Killed.—Wm. Buffum was instantly killed by the bursting of a grindstone at the Scythe factory, at Nasonville, Rhode Island, on Wednesday morning.

Susquehanna Bank.—The Montrose Democrat says the Susquehanna County (Pa.) Bank is not broken, as reported, but that it continues to redeem all its issues as fast as presented at its counter. During a few days of the run made upon it, that paper says the Bank redeemed nearly three-fourths of its entire circulation. The notes are now bought and sold by the brokers of Philadelphia at about 60 cents on the $1.—*Balt. Sun.*

Burnt Up.—On Thursday last the Elkton and Port Deposit Divisions of the Sons of Temperance, accompanied by a band of music, visited Northeast, Md., and burnt the liquor remaining in the bar of Mrs. Lum, she having abandoned the traffic and opened a temperance house.

No Thanksgiving in Virginia.—An exchange paper says that "a day of Thanksgiving has never been oppointed in Virginia, by the Governor." We do hope that by the time this year rolls round, we will be able to make a different record.

Intolerance.—The Emperor of Russia has recently deprived a nobleman of all his rights to nobility, and ordained that he shall serve in the armies of Caucassus the remainder of his life, for the "crime" of leaving the Roman Catholic Church and joining the Duceaborgas, another religious sect.

It is said that at Boston the street dirt sells annually for $30,000—being vastly more than the income derived from some gold mines.

Correspondence of the New York Observer.

Ravages of the Cholera in Ooroomiah.

Ooroomiah, Sept. 1, 1847.

That awful Eastern scourge, the cholera, is again raging in this part of Persia. It is now more than two months since we heard of its prevalence at Tiflis, in Georgia. From that point it moved southward, spreading fearful destruction in the towns and districts through which it successively passed; and entering Azerbija, this northern province of Persia, and moving rapidly from place to place, in different parts of it, the disease made its appearance at Ooroomiah ten days ago. It is said also to have advanced westward from Georgia into Turkey, in the direction of Erzeroom.

This terrible disease is of a peculiar malignant type here, the present season; far more than last year, its attacks being very sudden and violent, and its work of death dreadfully rapid. This difference may be owing in some measure, to the earlier season of its prevalence here, as also to the almost unexampled heat of the weather, in these regions during the past summer; and a more important circumstance still, is the fact, that during the present lunar month, which is the Mussulman Ramazan, or annual Fast, of a month, the Mohammedans practice the most rigorous abstinence from every species of food and drink, during the whole day, and indulge their appetites to repletion, and generally to great excess during the night; an irregularity which can of course hardly fail to prepare ready subjects for disease. However much or little the ravages of the cholera may be increased by predisposing causes. it is an alarming fact, that its work of death, in our city at the present time, has hardly a parallel in the modern records of this scourge.

It is perhaps worthy of notice that devouring armies of *locusts* commenced their devastations at this point, a short time before the cholera appeared at Tiflis, and moved before it in the directions above mentioned, laying waste the fruits of the earth, and like harbingers of a heavier wo, ushering in the more awful judgment of cholera.

There is an *atmospheric phenomenon* attendent on the prevalence of this disease here, which arrests our observation. Last year, at the health retreat of our mission, which is situated 5 miles from the city of Ooroomiah and about six hundred feet above it, we had a clear sky and a bright sun most of the time during the prevalence of the cholera in this province, while the city, plain, lake and sides of the mountains below us, were enveloped, during that time, in a thick mist so dense as entirely to obstruct vision beyond a few feet.

As seen from the mountain above, it presented a dead level appearance, like the smooth surface of the sea in quiet weather—the mist rising to just about the same height as far as the eye could reach. This phenomenon is the more striking, in the commonly very clear atmosphere of Persia, where we seldom see any thing like a cloud, during many months of the year. At the present time, also, we witness the same mist, though at this season, the weather is too hot to allow it to condense so as to cease to be partially transparent, as was during the prevalence of the cholera here, in the months of November and December of last year.

What connexion, if any, this singular appearance may have with the cholera, or what peculiar state of the atmosphere it may indicate, is perhaps worthy of inquiry. The coincidence of the presence of the disease and this dense mist is at least strikingly noticeable in this country.

I write under a tent, in an elevated district on the borders of the Koordish mountains, about 30 miles west of the city of Ooroomiah, whither a part of our mission have retreated before the ravages of the cholera. The natives of this wild district are filled with almost inconceivable consternation, by the approach of the fearful destroyer. Associating it with the Plague, which desolated these mountain valleys, some years ago, they regard it as highly contagious; and so apprehensive were the inhabitants of a Koordish hamlet near which I passed with my family on our retreat, that they fired upon us when we were advancing towards their village, to prevent our approaching it.

We have strong confirmation of the fact, so often observed in India, Persia, and elsewhere, in the East, that elevated positions are comparatively secure from the influence of cholera,—a fact taat may throw light on the problem of the dense mist that I have mentioned, as occurring in connection with the disease, in lower sections. Some half dozen Koords, for instance. who went down to the city from this mountain within the past week and exposed themselves to the pestilential atmosphere there, have sickened and died of the cholera here, being seized of it on their way home or immediately after their arrival;—while no person here, not thus exposed, has been a victim of the disease. And at our healthful retreat above mentioned, the cholera has never yet appeared. We would, of course, not forget, that this disease is, in all cases, an arrow in the hand of the Lord; but like his other messengers of death, it is already subject to laws, some of which may be understood.

As ever, yours,

J. PERKINS.

Free Negroes in Louisville.—The Mayor of Louisville has given public notice that the act of the Legislature, passed at the session of 1845–6, will be enforced against all free negroes in that city, twenty days after date of said proclamation. Said law requires that any free negro coming into that State shall, if he remains thirty days, be liable to arrest, and failing to give two sufficient sureties in the sum of $500, to leave the State within ninety days, shall be sold into slavery for one year, to the highest bidder. The proclamation is dated the 4th inst.—*Cincinnati Commercial.*

Inundation.—The city of Montreal was inundeted on Saturday, the 25th ult. Many families narrowly escaped from their houses in boats, &c. An almost incalculable amount of distrees will of necessity ensue.

Evils of Dissecting.—Dr. Moses P. Greenleaf, aged 31 years, died in West Newton, on Sunday, probably from a poisonous humor taken in a dissecting room in Boston. He visited his patients only three days before his death.

The Disputed Territory.—The Matamoras Flag, on behalf of many citizens of that part of Nueces county lying upon the Rio Grande, petitions the legislature of Texas for a division of the county. "From the settlements on the Rio Grande," it says, "to the county seat at Corpus Christi, it is full five days journey, *through a wilderness country, almost destitute of water, not a habitation in the whole distance* and dangerous to travelers on account of the Indians and bands of lawless Mexicans. When persons residing on the Rio Grande border of the country are cited to appear at Corpus Christi, it takes at least two weeks to comply with the citation, besides subjecting them to the difficultics and dangers of the road."

The Approach of the Cholera.

This dreadful pestilence is making rapid strides hitherward. The last steamer left but little of its appearance in France. Two undoubted cases are recorded; and the greatest alarm prevailed. There were, also, it is stated in the last English Papers, two cases in the Harbor of Falmouth, brought in a vessel that arrived from the Black Sea. Its march has been very nearly in the same direction as in 1831. It reached both sides of the Black Sea towards the close of the last summer. It was quite prevalent at Odessa at last dates. In southern Russia, several large villages had been depopulated. In the province of Astracan, with a population of 31,000 there had been 5,900 cases and 3,100 deaths. At Saratow, there were 2,500 cases and 1,991 deaths.—In the country of the Don Cossacks, there had been 12,651 cases and 7,017 deaths! In a number of other points, it has proved equally malignant. On the 12th of October, it was known to exist in sixteen of the northern governments.—On the 17th of October, it broke out at Warsaw, and on the 30th at Moscow. It had appeared in one or two instances in Prussia and Austria; but up to the 29th of October, it had not visited Constantinople.

The course which this terrible disease is now taking, is nearly the same it pursued in 1831.—In April, of that year it was at Warsaw; in May, it reached Rigaland, Dantzinc, and in June it was in Petersburg. In August it cut down its hundreds in Berlin, and early in October it was at Hamburg. In December it first made its appearance in Sunderland, England, and before May it had spread into nearly all the towns of the kingdom. It was brought to Quebec by the ship Garrick, on board of which were 40 deaths. The Garrick reached Grosse Isle on the 3d of June, 1832, and on the 7th, the first case appeared in Quebec. On the 9th there was a single case in Montreal, and before the close of summer, it had spread over nearly the whole of the American continent.—*Albany Journal.*

Strange Incendiary.—The house of Mr. John Gantt, of Juniatta township, Pa., was destroyed by fire on the 21st instant, supposed to have been caused by a burning ember falling on the back of a cat, which run to the garret, where a quantity of flax was deposited, and there dropped it.

A Sad Reception.—A Mr. Morrison arrived from New Orleans on Wednesday, repaired to his home in Covington, Ky., enquired for his wife, and learned for the first time that she was dead. She had been buried nearly a week.

Banising Liquors from the Capitol.—The Washington correspondent of the New York Herald writes that "the Vice President having ordered the removal of John West and his liquors from the basement of the Senate of the Capitol, the Speaker of the House has followed the example, by ordering the Speaker of the lower House, John Foy, to evacuate the subterranean apartments where he has so long dispensed the luxuries of his refectory to the hungry and thirsty servants of the people from the other House."

This is good news. The spirits above will be improved, since the spirits below are *re*-moved. —*Boston Signal.*

Germany.—*Death of the Elector of Hesse.* —On the 20th of November last, his Royal Highness, William II. Elector of Hesse, departed this life at Frankfort, after a few days' illness.—The deceased was born on the 28th day of July, 1777, and succeeded to the electorate on the 27th of February, 1821. He is succeeded by his son. Prince Frederick William, born on the 20th of August, 1802, and who, since 1831, shared the reins of government with his father.

No Ice.—The ice men in the vicinity of New York are in a great state of alarm on account of the failure of their an nual crop.

Counterfeiters Arrested.—Two bold and daring counterfeiters, S. B. Norton and Tom Twitcher, were arrested at Pittsburgh. on Saturday, and are now snug in jail. A broker whom they had exchanged a lot of counterfeits with in the morning for good money, put the rest on their guard, and on attempting the same thing with another broker in the evening, they were arrested. There were found upon Twitcher $1,047 counterfeit 3's on the Commercial Bank of Cincinnati; $200 counterfeit $10's on the Lafayette Bank of Cincinnati; $10 bogus; and $20 counterfeit 10's State Bank of Indiana.

The Mormon Temple.—The Rock river Conference of the Methodist Episcopal Church, at their last session, appointed a committee to inquire into the expediency of purchasing the Mormon Temple at Nauvoo, for literary purposes.

Long Passages.—The ship Concord, Capt. Eleazer Scudder, is now 90 days out from Liverpool, for Boston, having sailed on the 4th of November. She was spoken when about 40 days out, by the captain of a brig who arrived at N. York, and who reported severe gales the day after speaking her. When spoken, the Concord was within 300 miles of Boston. Fears are entertained for her safety.

Fatal Accident at Wilmington.—A dreadfu accident happened at St Mary's College, Wilmington, (Del.)on Tuesday, by which two unfortunate men, Patrick McGinley and James Green lost their lives. They were excavating a sand hole, some 40 feet deep and 50 feet wide, when suddenly a mass of earth, some 60 or eighty cart loads, fell and crushed them to death. They were embanked about half an hour before they could be taken out. The Rev. Mr. Riley, Principal of the College, made a very narrow escape; standing by where the mass fell, he was thrown, by a piece of timber, a distance of 30 or 40 feet. His side and face were somewhat bruised.

A short time before, a laborer, named James McGargle, was hurt severely in the side by earth falling upon him, and was obliged to go home.

An aged man, named John Hickey. of Newburyport, when eating dinner on the 25th ultimo, exclaimed that he was choking, and died instantly.

The Cholera is throwing its appalling shadow upon Europe. It is on its eastern borders, and rapidly progressing westward. The famine lands will give it a fearful harvest. It will doubtless not spare our own country. The French government has sent three physicians eastward to watch its progress.

Dr. Hampden was confirmed in his new dignity as Bishop of Hereford. in Bow Church, London, on 13th of January, amidst a great crowd of people, by whom he was loudly cheered.

Death of a Princess.—Madame Adelaida, sister of the King of the French, died at the Tuileries on the 31st December, in the 71st year of her age. Her death, it is said, will leave a void in the Royal family for which no equivalent can be found.

Message of Gov. Shunk.

The Pittsburgh Presbyterian Advocate has the following synopsis of Governor Shunk's late Message:—

The public debt has been reduced $160,000 during the year, being now $40,628,949. Balance in the treasury December 1st, 1847, $680,000.

The Governor estimates the tolls of the public works for the present year at $ 1,700,000.

He gives it as his opinion that the permanent revenues of the State will henceforth exceed the ordinary demands on the treasury $500,000.

He endorses the existing tariff and the subtreasury, and strongly opposes an increase of banking capital.

He takes ground against the free banking principle; and opposing mining, manufacturing and similar corporations.

The Gov. approves the Pennsylvania Railroad, and notices favorably the Report of the Superintendent of Common Schools.

The State Geologist has completed his Report, and the Governor recommends its publication by the State.

The Governor advises the passage of a law securing to married women their rights of dower, he also takes strong ground against legislative divorces.

The Message was telegraphed to this city, and published on the same day it was delivered in Harrisburg.

Vacating Tavern Licenses.—Judges Parsons and Kelley, of the Philadelphia Court of Quarter Sessions, recently vacated the license of a tavern-keeper named Maison, on the ground that the house was kept open on Sunday, in violation of the Act of Assembly of 1794. Judge Kelley contended that, as artisans in every branch of business were obliged to suspend their labors upon the Sabbath, the tavern-keeper was not entitled to privileges denied to others.

Judge Parsons made the following announcement: "That if it is established that if any tavern-keeper keeps his house open on Sunday and suffers persons to congregate therein for the purpose of drinking, the fact will be considered sufficient to vacate his license."

A few weeks since, the license of Thomas Patterson was also vacated by the same Judges; the allegation against Patterson being that he sold liquors to minors in small quantities.

Loss of the Bark Helena and Six Lives. —We regret to learn that a letter was received on Thursday, by Messrs. Baxter, Brothers & Co., Dundee, from Captain McNab, of the fine bark Helena, of that port, which left the river for N. York, on the 11th December, with a very valuable cargo of bale goods, announcing the loss of the vessel. On the 15th, during a heavy gale at SSW, she got embayed by the land at the island of North Ronaldshay, and drove on shore, when the crew lost all command, and took to the boat. While in the act of leaving the ship, notwithstanding the remonstrances of Captain McNab, who used every persuasion to induce the crew to get the sails unfurled, &c., a heavy sea broke over her, and washed away boats and every thing off the deck, with eight of the crew. The Captain reached the shore in a very exhausted state, with the assistance of a boat hook. The names of the sufferers are: Robert Mackay, second mate; John Blues, carpenter; Wm. Peddie, Jas. Craig and Anthony McLauchlan, seamen; besides a passenger named Jas. Menzies. Little hope is entertained of saving the vessel or cargo. In fact, she had begun to break up previous to the despatching of the Captain's letter.—*Edinburgh Witness.*

A Counterfeiter Overtaken by Telegraph. —A man by the name of M. Lee came to Petersburg, and exchanged with F. S. Anthony, broker, thirty-six hundred dollars in five dollar counterfeits on the Danbury Bank of North Carolina, after which he left in the Northern cars. A description of him was communicated by telegraph, and information has been given of his arrest and commitment in Washington. All the money but ten dollars has been recovered.

Variety.

Writing Paper.

I have been asked the derivation and application of the term *cap* paper.

Cap, as applied to paper, is of modern use entirely, at least in certain parts of the U. States. Not more than thirty years since I was so familiar with the phrase *Foolscap*, that I distinctly recollect how "cap," its abbreviation, grated on my ear, upon first hearing it, as much so as "pike," for turnpike, does yet.

The question is thus shifted to what is the origin of the phrase foolscap as applied to writing paper, which has borne this name so long, that its origin is lost to most persons.

The Kings of England, from Edward I, if not earlier, granted various monopolies, either for the support of the government, or to enrich favorites. One of them was the exclusive right to manufacture paper, granted by the first Charles. On the finer kinds, as a species of notice of the monopoly, the royal arms of England formed the water mark. Vast sums were of course made upon this exclusive privilege to make and vend an article in such general use.

All these monopolies were swept away by the Parliament which brought Charles to the scaffold, and in this particular case, by way of shewing their contempt for the monarch, they directed the royal arms to be taken from the paper, as they had already been from sign posts, public halls, &c., substituting a fool, with his cap and bills, as the effigy. This was done in 1649.

Most of the manuscripts written between that period and 1660 bear, accordingly, as a water mark, a fool wearing the dress, described as his costume in the court of the British monarchs.—Cromwell, when made Lord Protector, changed the water mark by substituting a dragon grasping in his claws arrows of fire, and afterwards putting his coat of arms in its place. This still occasionally appears.

Charles II at the restoration replaced the royal arms, and enlarged the size of the sheet, which was much smaller than we see it in modern days.

In England, paper of the size which the rump parliament ordered for their journals, bearing the foolscap effigy, is still in existence, and the title, as in many other things, is still retained for ordinary writing paper, centuries after the reason for it has ceased, and now serves, as it will serve for ages, to designate all writing paper in ordinary use, as distinguished from paper designed to be folded in the form of letters.

This last class of writing paper has been reduced greatly in length and widened somewhat to adapt it for a convenient shape in folding, and still bears its original name of post paper, applied to it from the mail or post by which letters were conveyed to their address.

So recently has the United States made its own paper, that most of our early letters written in the west, even as late as 1800 bear the impress of the royal arms. St. Clair, Harmar, Wilkinson and Wayne's letters, are all of this description.—*Cist's Advertiser.*

A Good Joke.—Mr. Wells, of the Cincinnati Type Foundry, is a real business man, as well as a wit. Some years since he trusted a southern printer, to the amount of an office. To this time he has not received the "first red cent." A short time ago Mr. W. was looking over a southern paper, and saw the name of his debtor, and once printer, up for 'Lawyer and Collector.' He straightway made out his bill against his man as printer and sent it to him as Lawyer for collection. The person after reading the communication, wrote to Mr. Wells "that the joke was worth the money!" Our neighbor has the satisfaction of knowing that his wit has been the means of collecting one bad bill at least.—*Cin. Commercial.*

A Hoggish Conveyance.—A farmer of St. Albans, Vermont, recently made a grand entree into that place, mounted on a small car drawn by four hogs. He entered the town at a brisk trot, amidst the acclamations of the hundreds, who were soon drawn to witness this uncommon spectacle. After making the tour of the market place three or four times he went into the woolpack yard had his swinish cattle unharnessed and taken into a stable together where they were regaled with a trough full of beans and wash.—They remained about two hours. while he despatched his business as usual at the market when they were put to and driven home again, multitudes cheering him. This man it is said, has only had these animals under training 6 months. A gentleman on the spot, offered him $240 for the concern as it stood, but it was indignantly refused.—*New London News.*

Glass Bottles.—These are made with great rapidity. A workman, with the assistance of a gatherer and blower, will begin and finish 120 dozen of quart bottles in ten hours. This is 2¼ per minute. In some establishments the hands are restricted to two per minute, to prevent slighting the work.

Curious Historical Fact.—During the troubles in the reign of Charles I, a country girl came to London in search of a place as a servant maid, but not succeeding, she hired herself to carry out beer from a brew-house, and was one of those called tub women. The brewer observing a good-looking girl in this low occupation, took her into his family as a servant, and after a short time married her. He died while she was yet a young woman, and left her the bulk of his fortune. The business of the brewing dropped, Mr. Hyde was recomended to the young woman, as a skillful lawyer, to arrange her husbands affairs. Hyde, who was afterward Earl of Clarendon, finding the widow's fortune considerable, married her. Of this marriage there was no other issue than a daughter, who was afterward the wife of James II., and mother of Mary and Anne, Queens of England.

Decline of Heathenism.—Rev. Dr. Scudder, after laboring in India, a quarter of a century, says: "It is a pleasing circumstance that the abominable rites of the heathen are gradually coming to an end in different parts of this extensive country. The governor general of India has lately published a proclamation by the Gwalior Dunbar, prohibiting the burning of widows within the territories of the king of Scindah. "The political of Jeypoor, having collected the Shastrees, or priests, made inquiries of them respecting suttee, & they said the custom was iniquitous, and then this custom was prohibited by the Jeypoor government." Female infanticide is also forbidden in Jeypoor.

A Dangerous Experiment.—A young man named Grimley is now confined in the hospital, at Philadelphia, with a severe injury of the head, which he received from a woman whom he interfered to save from a terrible beating by her husband. She cautioned him to mind his own business.

The father of Gov. Shunk once kept a tollgate in Montgomery county, Pa. One day a *dandy* drove up, and after enquiring the amount of toll to be paid, and being informed that it was five cents, he took a half dollar from his pocket, and threw it into the mud, on the road instead of politely handing it. Mr. Shunk without saying a word went into the house, brought out his change consisting of *fourty-five coppers*, which he also threw in the mud, in the same place where he received the specie, and silently returned to the house. The dandy of course did not relish this much, and after some cursing and swearing, gave the whip to his horse, and drove off, leaving Mr. Shunk to gather the pennies for his trouble.

Pardoned.—President Polk has pardoned John Harding, colored, sentenced at Philadelphia, in 1846, to eight years imprisonment for manslaughter.

Notices.

Richwood Ct., O., District.—Our second quarterly meeting will commence February 26th 1848, at Millville, Delaware county, Ohio. We invite Rev's. O. P. Stephens, L. Ensminger, R. K. Davis, and W. Hatfield. Come, brethren and help us. Let us have an enterchange. Br. Hatfield, we trust, is not afraid of the 'Boundery Line.' Step over, and see how things look in the Ohio District.

JOHN B. PEAT.
D. B. HOWE.

[The above notice was last week placed in the hands of the compositor, but was accidentally omitted. We regret it. Ed.]

Youngstown Station, Musk. District.—We intend holding a protracted meeting in this place, to commence on the 27th February, at which time we expect the labors of Br. Potter, our Conference Missionary, and respectfully ask the assistance of any others of our brethren who can conveniently attend, as we expect to continue the meeting for several days, and perhaps weeks.

SAMUEL GEE, Sup't.

Bourneville Ct., O., District.—The second quarterly meeting will be held at Mt. Olive Meeting House on "Twinn Ridge," 3 miles South of S. Salem, on the 1st Saturday and Sabbath in March next. We solicit ministerial aid. C. H. WILLIAMS.

New Richmond Ct., O., District.—I wish to give notice to all concerned that our second quarterly meeting will be held at New Richmond on the first Saturday and Sunday in March. Will Brs. Trumbo and Langdon, of Cincinnati Circuit, and all other brethren who can make it convenient, attend with us?

R. M. DALBEY.

Pisgah Ct. Muskingum District.

Our second quarterly meeting will be held at Bethel, on the 19th and 20th of February. Will Brs. C. J. Sears and *H.* T. Lawson come to our aid?

O. V. WARREN.

Newark Ct., Musk. Con.—Our second quarterly-meeting is to be held at Elizabethtown, (Perryton) commencing, February 19th. We invite Brs. E. S. Hoagland, J. S. Thrap, A. K. Duffy, and any others of our brethren who can favor us with their assistance.

W. H. MARSHALL.

Coshocton Ct., Musk. Con.—Our second quarterly-meeting is to be held at Pleasant Bethel Meeting House, some three miles north of Jacobsport, on the Coshocton road, commencing on Saturday, February 12th Can you not come and assist us? WM. ROSS.

Maumee Mission. Ohio District.—We expect to hold protracted meeting at Br Berry's School House, three miles north of Centerville, commencing Feb. 11th, to which we invite Brs. J. L. Borton, J. Swaney, T. Graham, and all others who can, to attend.

C. CARTER.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville postoffice; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

Leesburgh Ct.,—Musk. District.—Our second qr. meeting will be held at Pleasant Valley Meeting House, 3 miles west of Carrollton, on the 19th and 20th of Feb. We give this early notice for the purpose of soliciting Br. Clancy to aid us on the occasion, as that is to be the place of his visit. Hope he will come without fail as he disappointed us before. He will please inform me, either thro' the Recorder, or by letter to Gnadenhutton. We also invite Brs. W. Remsburg, W. Turner, and any other itinerant or unstationed brethren, who can come.

W. L. BALDWIN.

Indiana District.—The Second Quarterly Meeting for Drift Wood Mission will be held at Mount Hebron Meeting House, to embrace the second Saturday in February, 1848. The quarterly meeting for Washington Circuit will embrace the 3 Saturday in February. Ministerial help is solicited. G. WHEATLY.

Muskingum District.

Br. Bassett: If spared, I will visit			
New Lisbon, ct.	5th Sunday of	January,	1848.
Warrenville, ct.	1st. "	February,	"
Do.	2nd. "	"	"
Barton, ct.	3d. "	"	"
Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.			
Vienna, ct.	4th. Sunday	"	"
Youngstown.	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

OHIO CONFERENCE.

Washington Circuit,	Feb. 26,	1848.	
Clarksburg "	March 4,	"	
Bourneville "	" 11,	"	
Bainbridge "	" 18,	"	
Clarksville "	" 25,	"	

J. M. YOUNG.

Business Department.

Letters Received.

T Hanna,	O.	M. Jared,	Ill.
S P Kezerta, two, 2 subs.	"	M Steward,	Pa.
P M—Cincinnati,	"	C Duryee, 1 sub.	N. Y.
J M Young,	"	P M—Morgantown,	Va.
J Nichols, 2 subs.	"	G G Collins,	"
W G Fowler, 2 subs.	"	Wm. Smith,	Ia.
W Duling 1 sub.	"	T Bland,	"
R M Dalbey, 1 sub.	"	W M Edwards,	Ga.
W Maynard,	"	A P Corey, 3 subs.	Vt.
J B Frisbie,	Mich.		

Acknowledgements.

From	For	Pays to	Vol.	No.	$ cts.
T Hanna,	J A Dohrman,	9	52		2 00
S P Kezerta,	B Weyer,	10	9		2 00
Th Bland,	F M Bland,	7	52		2 00
W G Fowler,	J M Johnson,	8	52		2 00
W Duling,	A Shurtz,	10	18		2 00
R M Dalbey,	S Stabler,	10	18		2 00
"	Wm Neal,	9	52		2 00
S P Kezerta,	Dr. P M Johnson,	10	18		2 00
C Duryee,		10	9		3 00

The P M at Morgantown, Va., has our thanks for the information given in his last. Sorry we have given him so much troble, and that we did not take his advice sooner in reference to M. D. W.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and ordered their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.—This law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Hymenial.

MARRIED—On the 3d inst. by Rev. John Goshen, Mr. William N. Silverthorn, to Miss Mary Ann Buchanan, both of this place.

Deaths.

DIED,—In Monroe county Indiana, recently Rev. D. P. EDMONDSON, in the 30th year of his age, a minister of the Cumberland Presbyterian Church.

——At Ripley, O., Dec. 25, 1847, Mr. DAVID RANKIN, aged 28 years.

——At New Lisbon, Ohio, on the 14th ult. Mr. SAMUEL CORBET, formerly editor of the "Palladium" of that place.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S

Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation, and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Deen's.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching, Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 2nd, 1847.

THE OHIO CULTIVATOR FOR 1848.

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st. 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus eleavate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,'' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ "Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher.

Address,
M. B. BATEHAM.
Columbus, Ohio.

List of Letters remaining in the Post Office in Putnam, O., on the 1st of January, 1848.

A
Allen, John
Allen, Mrs, M.
Anderson, Nathan
B
Behrle, Frederic
Brown, L. S.
Ball, Wm.
Bisant, Franklin
Brown, Esau
Blessing, Mrs. Dinah
Brooms, J. Esq.
C
Clevinger, Eli
Cowan, R.
Cusick, John
Crossland, Luke G.
Conn, Dr. Wm.
D
Dedrick, Jos.
Dedrick, Nicholas
E
Eaton, Benjamin
Evans, Sina
F
Freeman, Abr.
Forbes, Edward
G
Green, Charles
Grubb, J. C.
George, John
Glass, Samuel
Green, Miss Eliza
H
Humphrey, Henry
Hart, Elizabeth
Hite, Samuel H.
Hukel, Mrs. Jane, or John Smith, 2
Hopkins, Mrs. Jane
Hatton, Abr.
Harper. Miss E. L.
J
Jennings, John
James, Miss L. R.
Johnson, Robert
James, Elizabeth
K
Kent, Harmon
L
Lenhart, Mrs. C.
Lett, H. A.
M
M'Carty, Miss E. J.
M'Millan, Miss C.
M'Donnel,
Monroe, Mrs. Rebecca
O
Olive, David
P
Puff, Mrs. S. E.
Puff, Jacob
Padgitt, G.
Price, Lucinda
R
Roots, Miss E.
Rodman, Samuel A.
S
Smith, Miss Jane
Sedmans, James
Stainbrook, John
Sears, Joshua
Snearny, John
Steward, John
Sowers, Henry
Smith, Miss M. J.
Springer, Miss Ellen
Stainbrook, Miss N. A.
T
Torbut, Lawrence
W
Wylie Wm.
Ward, Mrs. Anna
Whitaker, Samuel
Whitaker, Anne
Wiles, A. B.

JEREMIAH ELDER, P. M.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE,

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octave pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal appreciation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allurethe people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly

☞ Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞ Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magizine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in a progress for our new volume, that will be equal to any thing that has appeared in the country.

☞ EVERY MAN HIS OWN AGENT.—All remittances of money for this Magazine must be sent to us free of postage. Those wishing to take our Magazine, will please write direct to us, enclosing a year's subscription ($2,) or the price of a club (ten copies for $15,) in funds current in the State where they reside. This simplifies the whole matter of subscription, perfectly, and makes the communication, between publisher and subscribers, as it should be, direct.

Agents Wanted in every town and county throughout the Union, to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the best and cheapest ever published, as they certainly are the most saleable. Any active Agent may clear FIVE HUNDRED or a THOUSAND DOLLARS a year. A cash capital of at least $25 or $30 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid.

Please address, ROBERT SEARS, Publisher.
128 Nassau st. cor. New York.

☞ Newspapers copying the above (including this notice,) and giving it two or three insertions, shall receive a copy of the Magazine for one year. Send only one copy of such paper, marked.

POET'S CORNER.

MOVE ON.

The march of life should never stay—
All things should onward tend;
Man should not clog progression's way,
But strive to move and mend.
The waters move in depths of ocean,
The streams along the dales,
The rivulets with onward motion,
Through sweet and verdant vales,
Move on!

The clouds move gently through the sky,
The earth rolls ever on;
Time swiftly in its course runs by,
And years pass, one by one.
Men, too, should strive to follow them,
In their onward way,
Permitting naught the tide to stem,
But ever, day by day,
Move on!

Men may be wiser, if they strive—
More virtuous if they will;
And who, within this world, would thrive,
Must aim at higher still!
Let bigots stand by doctrines old,
The wise will pass them by,
Weak minds may cling with subtle hold,
But strong ones valiantly,
Move on!

Like waters rolling to the ocean,
Down mountains piled on high—
Like clouds forever in commotion,
That move across the sky—
Will we forever onward press,
Thus fetterless and free:
And deeming virtue happiness,
Our watchword ever be,
Move on!

Communications.

Written for the Western Recorder.

Itineracy,---The Restrictive Rule.

NO. V.

Mr. Editor,—I object to the restrictive rule, because it is founded upon a false pretence. It assumes that ministers cannot be useful for a longer period than two years successively in Stations, or three years in Circuits; or that they will be more useful in fields of labor where they are strangers. Now if this be true, ministers should take such a course in every place where they labor as would keep them from becoming acquainted with the people;—visit none, and as soon as they have delivered their message from the pulpit, retire to their closets, without passing words with any person, and there remain until the next hour for preaching, and thus spend their two or three years, refusing to become acquainted with any person; for according to the assumption of this rule, it would render them unuseful. Why do not the advocates of this rule urge the necessity of this upon their ministers? Why invite them to their houses? Why wish to see them visiting their neighbors? Or do they, in reality, believe that the rule is wrong, and that a minister who is a good man will enlarge his influence and usefulness by extending his acquaintance? If the assumption of this rule is true, why did not the apostles institue for the church which they organized a traveling ministry, and give direction, that they go from place to place, and only stay in one place until the people began a little to be acquainted with them, and then journey to another? This would then have seemed that their deacons and bishops would not bear acquaintance, and would have been something like the restrictive rule. But this they did not do, and surely they would give such direction as they knew would be for the best. And are not facts also contrary to this assumption? If a man is a good man, that fact needs to be known. The people want time to prove by a man's works that he is what he professes to be, and when this is done, they must have more confidence in him than they could have in a stranger, and hence, he would have more influence over them than he could have while a stranger. This rule assumes too, that Methodist ministers, are not of sufficient talent to sustain themselves for a longer period in the same place. However true this charge upon them has been, and may be yet in relation to some who are licensed and put into the itinerancy, it is not true now, in relation to the majority. They will compare with the clergy of any church in this country, and are as well prepared to sustain themselves for a number of years in the same place.

I must object to this rule, because it tends to prevent a man's usefulness while he does stay in the same place. He labors for the wellfare of Zion. His interest is the prosperity of the church. He enters upon the work assigned him by the Conference, with the fact before him that there is no possibility of his continuing in it beyond the given period. He may see courses of influence that he could commence, which would be beneficial to the church in coming years, but being governed by the restrictive rule, he feels that the time is too limited to carry them out, and has no assurance that his successor could, or would, pursue the course which he had commenced. He sees acquaintances that he might form with a hope of reaping benefit to the church, but he knows that he must soon leave, and that if he should form them, no one can enter into his place and reap the benefit. He passes among his people and can easily form an acquaintance with the majority of the members of his church, but far beyond this it generally takes some effort to extend an acquaintance. Opportunity for so doing, must be sought, visits must be made to the families of the community. His introduction to the people is generally gained by some exertion. In many instances he must rather force an acquaintance so as to extend his usefulness. What will be the influence of a knowledge of the fact that the advantages of such acquaintance will be realized for so short a period, or never realized at all, may be readily seen, and has been felt, by, perhaps, every Methodist minister of much experience. It is something like sending a man into the western woods to make his living by farming, with the privilege of doing the best he can for three years in a place. He will fall but few trees compared to what he would if his time was not thus limited. It may be said that a man should do all he can while he does stay at all events. I answer, he does do all he can under the circumstances. He acts perfectly in accordance with the laws of mind. You set any man at work for the accomplishment of any object in which he feels but little interest beyond its permanency, and let him believe that it will be destroyed as soon as he turns from it, and see what influence it will have upon his efforts. Ministers are no more than men. They should be good men. But you send a minister into a station, or into a circuit, with the knowledge of the fact that he is to stay but one year, and he will labor the whole year in view of that fact,—or two,—or three years, and it is the same thing. Why are ministers so frequently less useful a third year on circuits than they were the two preceding? It is from this very fact that they know it to be the last year and cease making an effort to extend their influence. The fact that ministers are frequently less useful a second year in stations and a third year on circuits, is generally used as an argnment in favor of the restrictive rule; when it is really the restrictive rule which is the cause of it. The complaint is not lodged against the pulpit efforts of the brother. He preaches as well, and all are as much interested, as they were at any period after the first six sermons; but it is said that he is less useful. The only cause of this, where the man's moral character stands fair, is, that his way is hedged up by this restrictive rule. Send your ministers into their fields of labor untrammeled, and they will go to work like the agriculturist in his own forest home, with his eye upon the advantages and comforts of coming years, and they will enlarge and improve their fields of labor, overcoming barriers almost insurmountable. They will gather around them such as their talents will influence, and build up such churches as they can be useful among.

PRUDENTIA.

At Home.

Written for the Western Recorder.

Restrictive Rule.

NO. II.

"*Resolved*, That it is the opinion of the Pittsburgh Annual Conference of the Methodist P. Church, that the 'Restrictive Rule' which forbids the stationing of ministers and preachers longer than three years successively on the same Circuit, and two years successively in the same Station, is contrary to apostolic usage, not necessary to an efficient Itinerancy and in many instances, is detrimental to the interests of Circuits and Stations; and consequently, the Delegates to the next General Conference should be clothed with conventional power, in view of its removal from our book of discipline."

I now propose briefly examining the several items of the above resolution. And 1st. It declares the prohibition to appoint ministers and preachers longer than three years successively on the same circuit, and two years successively in the same station, to be *contrary to Apostolic usage*. It has been the reflection of Itinerants ever since Methodism has had an existence, which has served as a quietus to the rising rebellion of human nature, when leaving home, friends, and temporal ease, to go from house to house, and from city to city teaching and preaching the kingdom of God, that therefore they had the illustrious and worthy example of the Apostles who received their commission immediately from the Gread Head of the Church. But while this is true, and ought still to have its influence, inducing all the self-denial necessary to faithful and efficient ministers; yet, this is not the objectionable part, neither have we any controversy on this score. But rather the difficulty lies in necessarily connecting with an efficient Itinerancy an absolute, human restriction upon the time which ministers employ with the same people. Now, I fearlessly challenge the objector to furnish a copy of such Restrictive Rule which circumscribes the labor of the Apostles. We need not be told that the Apostles removed from place to place, and that they removed frequently, and that the longest stay with any of them, of which we have any scriptural record, was three years. This is not the question. But what was it that induced their removol? Was it a rule created by a convention of the churches, or was it the circumstances of their condition, and the nature of their mission—a more effectual door being opened, and a desire to accomplish the work especially assigned them of planting churches which were to become fruitful vines under the watering of others, and the care and culture of the great Husbandman? Let it be distinctly understood that we do not desire the abolishment of our itinerancy *modus operandi*, and we ask for conclusive evidence (if there be such) that itinerancy and this restriction are inseperable. And we are hearily willing to share a common lot in necessary removals. But let the removal be made necessary, not by an arbitrary and tyranical rule which knows no circumstances, but let the people be represented, the minister also, and then if in the judgment of an intelligent committee a removal is necessary—if his usefulness would be increased, or if in any way the glory of God be promoted; why, Amen to it. What think you, reader, is an intelligent committee of ministers and laymen, who know the facts relative to the minister and his charge, or a lifeless, an nnthinking, and an unspeaking rule, the better qualified to judge whether or not, the minister should be removed? Is it the more in consonance with truth to suppose the Apostles acted as rational men, under the influences and direction of the Holy Spirit, or, that as idolators they bowed to a rule, the workmanship of their own hands, which would frequently require them to disregard every circumstance connected with their condition, and every prospect in reference to their usefulness?

Methodist ministers in the general, believe in the doctrine of a call from God to the work and office they assume. They are directed not only to labor, but where and how to perform the work assigned them they should not lean to their own understanding, but look to God that he might direct their steps. Is this the doctrine? Or are we called into the vineyard to pursue our own course—are we employed as stewards of the manifold grace of God to accomplish our own designs, or his who sent us? What would be the reply of the Apostles to such inquiries,—*we should obey God rather than men*. We should look to be guided by the Spirit into all truth, and follow the leadings of Providence to every good word and work. And if this be admitted, will it not leave us with the onlyalternative,—either to disregard divine direction, or the rule which we are now considering, which frequently conflicts with it?

We assert fearlessly that in the removing of the Apostles from place to place, they were actuated by higher considerations than such a rule, and that such a rule would have been entirely inconsistent with the pure and Christ-like motives which controlled them; and of consequence, that this rule *is contrary to Apostolic usage*.

JOS. BURNS.

Jan. 15th, A. D. '48.

Written for the Western Recorder.

Seven Years in the Itinerancy.

NO. II.

Rev. A. H. Bassett; In my last, I promised that M——— circuit should come next. I rested a few days—set out in search of my field of labor—travelled fifty miles, came to the city of W——— which was to be one of my appointments. I had been directed to call with the family of L———, who were *Radicals* indeed, and who resided in the city. I soon found the residence of my good friend L———, informed them that the Conference had sent me to preach for them—they received me kindly, but were disposed to joke me relative to my field of labor, as there was no society in that place, and no prospect of there ever being again. They once had a pretty good church—large enough to sustain a station preacher, but it had all gone to nothing, and *mutual rights* had become unpopular among the Methodists. The Conference had not sent a preacher for the last 3 or 4 years. A part of their family had joined the Methodist Episcopal Church, the balance had attached to the G——— circuit. However, the good friends gave me all the encouragement they could, said, "*come on and we will do the best we can*," (so they did.) Encouraged I went out among the hills of F——— Creek to hunt up the balance of my field of labor. I found about forty persons who claimed to be members of the Methodist Protestant Church, scattered over a territory of some two hundred miles, the most of whom were very poor, but apparently happy and contented.

Returned to the city to make some arrangements about moving. My good friend L——— had been at work, (notwithstanding he was a mechanic, and had to get his living by his work,) and secured me a house and became responsible for the rent. I came on and went to work in the name and fear of the Lord. I soon found a circuit of thirty places, around which I travelled once in every four weeks—making upwards of two hundred miles.

One-half of my circuit was without any road, and in some places scarcely a path. To get a road would be next thing to an impossibility. It was nothing but up and down tremendous hills, from half to a mile to the top of them. It was too hard upon the horse either to ride up or down. Thus we had to walk the greater part of the way among the hills.

Twice, during the winter I got lost, nothing could I see and hear but the melting flakes of snow, and the violent storm playing among the lofty sons of the forest, and here and there bearing down before it a sturdy oak to its resting place. The wild deer, apparently to cheer my disconsolate spirit once in awhile, would make his appearance in my path.

Upon my knees, I lifted up my cry to heaven, O, for sustaining grace. The promise came like lightning, "I will go with you," says the blessed Jesus. I arose, placed my hat upon my head, mounted my horse—on I went not knowing whither I was going. God in his providence opened up my way, and I was led to a log cabin. The following lines of poetry, with a little alteration, will express the whole scene, better than I can:

"'Twas night, the floods were out, it blew
A winter hurricane aloof:
The stranger heard my voice abroad, and flew,
He bid me welcome to his roof.
He warmed, he clothed, and cheered his guest—
Laid me on his own couch to rest."

Notwithstanding the inhabitants of this thinly settled country are poor, yet I never saw a more kind and hospitable people in all my travels.—Never was I denied a night's lodging. They took pleasure in doing the best they could. It is true, that many knew but little about the Gospel or religion,—they knew how to hunt deer.

I had understood that a gentleman in W——— had purchased a lot of land in those hills, who went to see it, but could not get near it on horseback, I thought the story could not be true, but when I came to travel through them I was compelled to believe it.

But notwithstanding the many difficulties which presented themselves, it was my soul's delight to hunt up the lost sheep of the house of *Israel* in this wilderness region, where Satan sat encamped, and over his subjects had thrown perpetual night—here I strove to plant *Immanuel's cross*, and to sow the seeds of eternal life,—praying that *immortal truth* might blaze and burn around these rugged hills until sin was consumed.

Ecclesiastical despotism had planted her staff, and waved her flag in triumph. I tried to sound the trump of *mutual rights*, and to inform the down-trodden how high his manhood was—his *birth-right liberty*, and show from the Gospel of peace the writ of *manumission* signed by God's own hand.

Many were the difficulties, and oppositions with which I had to contend, numerous were my enemies, and many were my friends—my feeble efforts were crowned with success. I received into the Methodist Protestant Church during the year one hundred and fifty persons. Left a good little society at W——— numbering twenty-two, the most of which, if not all, still hold on their way. Their numbers have increased—a permanent church has been planted.

Brother P. B. Hopper, in the Methodist Protestant thinks the Methodist preachers in this our day have very easy times in comparison with those of former years. This is true in many cases, I know it is with preachers on the eastern shore of Maryland. Step across the mountains, Brother, and travel some of our western circuits, you will find a wide difference between your country and the west. I have seen Methodist preachers in that country travel around their circuits in a fine carriage, but we cannot do it here for two reasons. Methodist preachers generally speaking are not able to get them, and in the second place, they would be of no use to many if they had, as they could not travel in them; and in some regions if a Methodist preacher had a carriage or a buggy he would not receive one cent of quarterage. Received this year clear of moving expenses and house rent fifty dollars.

Yours,
A WONDER.

Jan. 29, 1848.

Written for the Western Recorder.

The Nature of Evangelical Religion.

NO. I.

Nothing is more important than a knowledge of the nature of objects. Convinced of this, the Chemist makes his experiments, and other Philosophers urge their investigations. However great our acquaintance may be with the operations and effects of things, if we be ignorant of their attributes our knowledge is still imperfect.—To understand the nature of religion is certainly desirable, and hence it has been unfolded to our fallen world. The question comes up,—What is its nature? The gospel-mirror shows it to be pure benevolence and love. Hence the answer, religion is pure. If any system deserves this character, it assuredly does. Let the shrewdest intellect examine, nay scrutinize it, with keenest severity, and it will not find the least impurity in it. Which one of its attributes (benevolence and love) is even tainted with impurity? Infidels may find whatever faults they will, they cannot charge it with impurity, without having the voice of reason, observation and nature, to throw back the assertion as an unwarranted libel. Are we asked, who is its author? Ask the universe who created it, ask the angels on the golden plains of glory, who made them,—consult the Book of Books, of such easy access & replete with information,—and then will you learn who instituted it. Begin within the lowest ranks of humanity; go up thro' the shining order of angels, cherubim and seraphim; & when you arrive at the throne, know that He, who hides himself in its light, & stretches forth his unseen arm to the limits of space, know that He is its Author. Whose image but His does it bear? Amid the chorus of the morning stars He gave it an existence, and with Heaven's warmest wishes for its success, sent it forth to raise and cheer unfortunate fallen man. Glory be to God most high.

Again: is he not pure? Did sin ever dare approach him? Bible says not. If then he is pure, how could a system emanating from him, be any thing else than pure? If it be placed beside any other system even for contrast, compare it with all other religions—and the resplendent glories of its beams shine still the brighter. Yes, with a louder tone, it then speaks the divinity of its origin, and the purity of its nature; and as it speaks, shame beclouds the infidel's brow, and the most potent arm of opposition loses its strength.

Again: this religion is not mingled with the corruptions of the world. I admit, some have strove to unite philosophy and science with it, but this was unsanctioned by the Bible, and such efforts have ever proved unsuccessful. Some nations, (not ours thank God) have joined it in unholy alliance with the State; they supposing that the pride of power hanging its ensignia around it, the civil law could extend its feeble arm to sustain it, but still this does not effect its true character. If it receives any apparent defilement, it is through the mistaken zeal of fallible man, and does not belong to it, and hence cannot be referred to its original constitution. Now we hope from the above reasons, it will be admitted that, this religion has an exalted nature.—It is perfect purity—without any defilement. It stands upon an eminence without a rival to dispute its glory, commanding the admiration of all intelligences, and receiving the united homage of the saints on the earth, and all the hosts of heaven.

G. S. W.

Freedom, Beaver Co., Pa., Jan. 15, '48.

MISCELLANEOUS.

CORK.

Many persons see corks used daily without knowing whence came these exceedingly useful materials. Corks are cut from large slabs of the bark of the cork tree, a species of the oak, which grows wild in the countries south of Europe.—The tree is generally stripped of its bark at about fifteen years old, but before stripping it off, the tree is not cut down, as in case of the oak. It is taken while the tree is growing, and may be repeated every eight or nine years,—the quality of the bark continuing each time to improve as the age of the tree increases. When the bark is taken off, it is singed in the flames of a strong fire, and after being soaked for a considerable time in water, it is placed under heavy weights in order to render it straight. Its extreme lightness, the ease with which it can be compressed, and its elasticity, are properties so peculiar to this substance, that no efficient substitute for it has been discovered. The valuable properties of cork were known to the Greeks and Romans, who employed it for all the purposes for which it is used at present, with the exception of stopples for bottles; the ancients mostly used cement for stopping mouths of bottles, or vessels. The Egyptians are said to have made coffins of cork, which being spread on the inside with a resinous substance, preserved dead bodies from decay. In modern times cork was not generally used for stopples for bottles till about the close of the 17th century, wax being till then chiefly used for that purpose. The cork imported into Great Britain is brought principally from Italy, Spain and Portugal. The quantity annually consumed is upwards of 500 tons.—*English Paper.*

American Colonization Society--Emancipation of Slaves by Mr. Clay.

We have already copied a notice of the anniversary of this greatly philanthropic Association lately celebrated in Washington City, Mr. Clay, President of the Society, presiding and delivering a conclusive, tho' brief speech in defence of its great principles and objects. We find in the letter of Mr. Greely, editor of the New York Tribune, who was in attendance, the following interesting statements which we had not noticed previously:—*Cin. Atlas.*

"Mr. Clay stated that a gentleman of Alabama lately bequeathed to him (Mr. Clay) his slaves, twenty-five in number. He (Mr. C.) believed it the interest of the latter that they should be emancipated, but this could not be done in Alabama—the laws forbade it; nor yet in any neighboring State. But on taking them to Louisiana I was at liberty to emancipate them if I sent them out of the country; and I have heard with pleasure since I arrived here, that twenty-three of them are on their way to Liberia, having joyfully embraced the offer of freedom which Colonization enabled me to make them."

Early Rising.—The famous philosopher, the really great Czar Peter, of Russia, whose memory will ever be the admiration of Europe, always rose before day, and when he saw the morning break, would express his wonder that any man should be so stupid as not to rise every morning to behold one of the most glorious sights in the universe. "Men take delight," said he, "in gazing on a picture, the trifling work of a mortal, and at the same time neglect one painted by the Deity himself! For my part," added he, "I am for making my life as long as I can, and therefore SLEEP as little as possible."

☞ "Short visits are best," as the fly said when he lit on the hot stove.

☞ "I am a straight-forward man," as the toper said when he pitched into the gutter, "and 'nothing else.'"

An Eclaircissement.

Poisson, is the French for fish, and *Poison*, a word resembling it to the eye, is the same in French and English. This explains an amusing mistake below:

Not long after the general peace, when all classes of English travellers, learned and unlearned, polished and unpolished, flocked to the continent in search of the classical and picturesque, one of these pilgrims met a companion sitting in a state of most woful despair, and apparently near the last agonies, by the side of one of the mountain lakes of Switzerland. With great anxiety he inquired the cause of his suffering. "Oh!" said the latter, "I was very hot and thirsty, and took a large draught of the clear water of the lake, and then sat down on this stone to consult my guide book. To my astonishment I found there that the water of this lake is very *poisonous*. O, I am a gone man—I drank so much there is no hope for me! I feel it running all over me; I have only a few minutes to live! Remember me to ———." "Let me see the guide book," said his friend. Turning to the passage he found "L'eau du lac est bien poissoneuse"—"*The water of the lake abounds in fish.*" "Is *that* the meaning of it?" "Certainly." "I never was better," said the dying man, leaping up with a countenance radiant as the sun on a fine May morning. Then extending his arm in the true Longbow style, said, "there's muscle," he cut a series of capers over the grass that would have done honor to a Vestris. "What would have become of you," said his friend, "if I had not met you?" "I should have died of imperfect knowledge of the French language."

Distressing Accident.—Yesterday afternoon, while a trial of the new locomotive "Juno," just completed at the manufactory of Mr. Ross Winans, was being made on the Baltimore and Ohio railroad, between Mt. Clair depot and the Relay house, when about three miles from the city, the coupling of the engine and tender, from some cause, became detached, and Mr. John B. Easter, the principal clerk in the establishment of Mr. Winans, who was standing immediately over the coupling, with one foot on the engine and the other on the tender, was preceipitated immediately on the rail and the tender, with its load of fuel and water, passed over him, mangling him in a shocking manner, and killing him almost immediately. Mr. Easter was a young man of more than ordinary promise, and of attainments in scientific mechanics beyond his years. He had been but a few days since elected recording secretary of the "Maryland Institute for the Promotion of the Mechanic Arts," in the organization of which he had taken a most active part. His dreadful and untimely fate will be severely felt by the institution, and amply deplored by a large circle of friends and acquantances.—*Balt. Sun.*

Horrible.---A man named James Kelley, while cleaning hogs at Jersey City, a few days since, was accidentally knocked into a hogshead of scalding water. He died on Wednesday evening.

Meeting House Burnt.—The colored people's meeting-house, near Elkton, Md., was burned down on Saturday last. This is the second time this church has been destroyed by an incendiary.

Prevention of Cholera.—It is an important fact that the Moravian seulement of Sarepta, on the river Volga, has again, for the second time, escaped the visitation of the cholera, whilst the disease has prevailed all around it. This is supposed to be the result of the well known temperance and cleanliness of the Moravians.

Death of Gen. Bartlett-—The New York papers of yesterday morning announce the death of Gen. Geo. Barleett, of Buffalo.

Rains.—The quantity of rain that has fallen within the last 6 months at Zanesville, is twenty-six inches and seventeen hundredths. The snow being melted and counted as rain. In August; the depth was 3 inches & six tenths; in September, 5 inches thirty-nine hundredths; in October, 4 inches eighty-seven hundredths; in December, 6 inches eighty-two hundredths; and in January 3 inches seventy-five hundredths. Taking these several depths together the earth would be covered with water two feet, two inches and seventeen hundredths in depth.

In temperature, the weather continues mild, and owners of ice houses (or perhaps more properly ice cellars) begin to fear that they will have to forego the luxury of cooling drink when the summer is upon them. The greenness of vegetable growth has not been destroyed this winter and plants in the garden are putting up a new growth.

Greens are abundant in market.—*Zanes. Gaz.*

Indian Printers.—The Cherokee Advocate is now, & has been for several months, entirely in the hands of Indians. One compositor is a Greek who learned the trade at Van Buren, Arkansas; the others are Cherokees, who have acquired in the Nation, east of the Mississippi.

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LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

A supply of the Americanedition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

THE WESTERN RECORDER.

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Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

TO WHOM SHALL WE GO?

ST. JOHN 6TH AND 68TH.

'To whom shall we go' in the bright days of youth,
While the heart leaps with gladness, the tongue drops with truth;
Ere the new soul its transit from glory can trace,
Or see why this world all its beauties efface?

'To whom shall we go' in the full strength of years,
When childhood, its follies, its joys, and its fears
Are all pass'd away; and the faint lines of care
Peep through the clear brow, that its deep shades must wear?

'To whom shall we go' when the twilight of age
Throws the shadows of evening o'er life's finish'd page,
When the still, dreamy waters, of Death heave in sight
And the long captive spirit prepares for its flight?

'To whom shall we go' when we're swimming in wealth;
While the cheek wears the crimson of vigor and health?
Or when with disease on some pallet we groan
Unfriended, uncared-for, unsought, and alone?

'To whom shall we go' whan the desolate mind
'Midst its own dreary ruins no solace doth find;
While deep shame and remorse envelop the soul,
And sins of ingratitude blacken the whole?

When we turn from the halls of a once happy home,
And are doom'd from its pleasures in sadness to roam;
When each sacred tie that enchains us below
Is rent by rude Death, O where shall we go?

In ev'ry condition, to whom shall we go?
In youth, manhood and age, in weal and in wo,
In joy, and in sorrow, in ease, or in pain,
Abandoned, or courted, by each fickle train?

Say shall we not go to the free, open fount,
That once issued forth on Calv'ry's Mount;
And there, undisturbed by earth's turmoil and strife,
In faith claim "the words of eternal life;" G.

Ridge Road, 5th Feb., '48.

Western Sketches.

From Cist's Advertiser.

Recollections of an Old Pioneer.

Mr. Cist: The decease of two of my early friends and acquaintances, as lately announced in your paper, namely, Colonels John Riddle, and Silas Dinsmore, forcible reminds me that my own life is rapidly drawing near to a close. The former I had known fifty-four years, and could even at this day nearly point out the spot on which Riddle's Blacksmith Shop stood in Cincinnati in the beginning of the year 1793. In the winter of 1792, and of that year, I first descended the Ohio, my acquaintance with Colonel Riddle was often afterwards renewed. In 1814 he was with us at the second treaty of Greenville, in command of the troops called out to defend the public property, and maintain a proper police on the treaty ground. There was present seven thousand Indians, Shawnees, Delawares, Wyandotts, Senecas, Miamies, Potawatimies, Ottawas and Kickapoos, and here the Indian warriors were first formally, and by the President of the United States, called upon to take up the hatchet & make common cause with us in the then existing war with England. My old friend Riddle personified on the occasion, the head warrior of the United States, and danced, in concert with the chiefs, the war dance with much grace and agility. The novelty of the affair produced a high degree of excitement and enthusiasm. Pape-kit-cha, or Flat-Belly, the war chief of the Miamies so far forgot what was due to himself and the assembled multitude, that he divested his person of all his clothing, and danced perfectly naked. Colonel Riddle at that time would have readily passed for a man twenty years younger than he was, such was his erect, manly appearance, and the buoyancy of his movements. A gentleman from Piqua who had lately called on him, informed me that the aged and venerable pioneer had made many inquiries of him about myself. I trust a suitable monument will mark the spot where rests the remains of this soldier, patriot, and early western adventurer.

General Harrison was the Commissioner of the United States, aided by Governor Cass, at the treaty alluded to.

With Colonel Dinsmore I became acquainted about the year 1797, in Philadelphia; he was purser of the George Washington frigate. The ship had been sent to Algiers with the annual tribute of naval and other military stores to the Dey, for let it be remembered there was a time when the United States paid tribute to all the Barbary powers, and it remained for the people and government of this, the then youngest nation in the world, to vindicate by force of arms, the freedom of the seas, against the barbarian freebooters, and by the courage, skill, and enterprise of Preble, Decatur and their associates, to compel them to abandon forever all pretensions to tribute. The Washington, after landing the cargo at Algiers, was forcibly compelled by the Dey to receive on board a large number of animals peculiar to Africa, which had been procured for the purpose of presentation to the Sultan of Constantinople, and with this cargo the ship was compelled, with the Algerine flag at her mast head, to proceed to the destined port, in despite of the protests of the commander, whose name I have forgotten. Dinsmore was a boarder in the house with myself after his return, and often used to relate the mortifying circumstances attending the voyage to Constantinople. I think it more than probable that the occurrence in question had its due weight in rousing the nation to lead the way in crushing the insolence of the Barbary powers, and finally bringing them to justice and good behavior towards all the Christian powers. Dinsmore was afterwards agent for the Choctaw Indians, and fought a duel with a relative of my own, Captain F. Johnston, of the U. S. Army, and was wounded in the arm, the use of which he never entirely recovered. During his agency in the Indian country, his great difficulty occurred with General Jackson, which ultimately led to the loss of his office, and beggared him. It is now about twenty years since I met, for the last time, my old friend Dinsmore, at the annual commencement of the Miami University, in Oxford, Butler county. Since then I had no knowledge of his whereabouts, until an account of his death met my eye in your paper. He was a kind hearted man, full of wit and repartee: witness his laconic reply to Mr. Secretary Crawford, about the course of the Tombigbee river. Colonel Dinsmore was a native of New Hampshire, and as I perceive, lived to the good old age of eighty-one.

During the last 12 months much of my leisure hours has been spent in furnishing facts and circumstances to Mr. Howe, for a history of Ohio, which he expects to have ready for delivering in the ensuing October; this, with declining health; and severe bereavement lately fallen upon me in the loss of my gifted son, Captain A. R. Johnston, of the 1st Dragoons, who perished in battle with the enemy in California, December 6, 1846, has interrupted my contributions to your Journal. I could not, however, permit the death of my two early friends to pass without this brief notice.

Your friend and obedient servant.
JOHN JOHNSTON.

Piqua, O., July 7, 1847.

Early Navigation of the Ohio.

Long before steamboats had broken, with their puffing, the solitudes of the river *Ohio* shores, ship vessels had passed down that stream from Marietta, and even from points higher up the Ohio.

Sea vessels were built at Marietta as early as 1801. The *St. Clair*, a brig of 100 tons burthen, reached *Cincinnati* on the 27th April of that year, completely rigged and ready for sea service freighted with country produce, and bound for the West india Islands.

Her arrival at Cincinnati was hailed by crowds assembled on the river banks, all eager to view such a presage of the growth of the west. But this was not the first sea vessel which went down the Ohio. In 1800, a schooner built at Elizabethtown, on the river Monongahela, called the Monongahela Farmer, was launched and equipped for sea service. She was freighted with seven hundred and twenty bbls. flour, at Elizabethtown, and took in at Fort Massac, on her way down, 2000 bear, and 4000 deer skins; all for the New Orleans market. She was owned in shares, by an association of neighboring farmers, and commanded by, Captain John Walker, by whom she had been built, and left Elizabeth on the 17th May, reaching Louisville on the 15th June, where she was detained on account of the low stage of water, until a rise in the ensuing January enabled her to cross the Falls, and reach Louisiana. This vessel made several trips as a packet between New Orleans and New York, making one trip from New York to the Balize, in twelve days; an extraordinary passage, being the quickest ever known at that date—1801.

Capt. Walker is yet living at Elizabeth, in vigorous health, and with the prospect of surviving many years yet.

One other statistic respecting Capt Walker, is worthy of notice. Sixty-three years ago he brought out to Pittsburgh, the first printing press for the west, being that on which John Scull, for years, printed the Pittsburgh Gazette.

What a picture of western progress is afforded in the fact that all the mighty changes which have occurred in the political, social and intellectual condition of the west have taken place within the lifetime of individuals yet alive, and who were old enough to have taken part in effecting these changes.—*Cist's Advertiser.*

Ministerial.

MINISTERS' CROWN OF REJOICING.

Extract of a Sermon by Rev. T. Potter, from a volume of Sermons now in press.

In conclusion, permit us once more to appeal to you, in the language of Paul's address to the Thessalonians: "For what is our hope, and joy, and crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ, at his coming?—The expression,—"crown of rejoicing"—is a singular and striking allusion to a practice, which prevailed in the Republic of Rome. When a Roman General had, by skill and valor, conquered any new counntry for the Empire, or had greatly distinguished himself by some remarkable victory; it was customary for the Senate, by and with the consent of the Tribunes of the people of Rome, to decree "a golden crown" for the triumphant General: and when, after his return to the Imperial City, he had what was called, "his triumph,"—which was a day of public rejoicing set apart for the purpose of doing honor to the General,—"the crown," decreed to him for his military achievements, was formally placed on his head; and wearing this "crown," seated in a splendid car, he was conducted through the principal streets to the Capitol, amid the shouts, applause and congratulations of the enthusiastic population, who assembled in crowds to be spectators of the General's triumph.—Such was the scene,—such the circumstances, to which the Apostle alludes, when he here speaks of these Thessalonians as "his crown of rejoicing, at the coming of Christ."—Paul was anticipating "a public triumph," when he should go up to meet his Lord on the Judgment-day. He was looking forward to that day, when, he anticipated, that he should come into the presence of his Divine Master,—not alone, but in a crowd,—thronged about with a numerous company composed of those, for whose salvation he had longed and labored, while he lived on earth. He was expecting, that these Thessalonians would form, neither the least numerous, nor the least conspicuous portion of that holy, happy throng, that should accompany him in his triumphant appearance before the Divine throne. Hoping for, what he so much desired, that they would be found "in the Lord" on that great day, and that "saved in the Lord," they would be owned and proclaimed by the Sovereign Judge, before the assembled millions of the Universe, as the undoubted seals of his Ministry,—the legetimate fruits of his Evangelical labors, Paul assured himself, that they would bring upon him the approval, the applause, and the acclamations,—of God, of Angels, and of the myriads of Beings from all worlds, that would cover him,—as with "a triumphal crown,"—with glory and honor, amid the delight of which he should revel in the the raptures "of rejoicing, as in one eternal public Triumph!"—We too, My Hearers, as well as Paul, are ambitious to have "a Triumph," on the last great day:—and shall we not have *you* in our train, to grace our appearance in the presence of the Lord?—Alarmed at your danger,—yet are you "the Hope" of our Ministry; your conversion to God would indeed be "our Joy;"—and saved in the Lord,—saved finally—*will you* be "our Crown,"—our "Rejoicing Crown," when Christ comes to Judgment? O when we approach "the great white throne," among a company of the heirs of salvation, whom we have been instrumental in saving, to present them as the trophies of our Evangelical labors;—will our hearts be then rejoiced at seeing you in our triumphant band?—Alas!—alas!—as we enter into the august presence of our approving Sovereign Christ, "on his throne of glory," and look around us, encompassed about by a cloud of witnesses to the success of our prayers and persuasions;—shall we be damped, amid our delight, by finding you missing?—And when we, and our company of saved ones, approved and applauded by our smiling Lord, are waved away to his right hand, to take our place in the triumphal procession, at the head of which the King of glory will, at the close of the Judgment, lead up the whole host of redeemed, to the highest heaven;—Beloved Brother, will *you* and will *you*, Dear Sister, be seen at a distance,—far, far on the left hand, awaiting the withering words,—"Depart ye cursed?"—"Knowing therefore *this* terror of the Lord, we would persuade you to flee from the wrath to come!"

Temperance Department.

Written for the Western Recorder.

Stillworm, Grogshop, & Co.,

WOULD inform their patrons, that although their business has been somewhat curtailed by the efforts of these hateful Temperance men, yet they still keep on hand a large assortment of the following articles, to-wit—

A ches, ailments, and abominations of every kind:
B urglary, broils, blasphemy:
C ursing, cruelty, crime of every degree:
D ebt, delirium, death:
E dacity, enmity, evils innumerable:
F raud, fighting, fornication:
G roans, guilt, gluttony:
H ard-heartedness, hatred, hoggishness:
I dleness, indigence, *intemperance:*
J ars, jealousies, jail prisoners:
K naves, knuckle bruises, knock downs:
L ying, lamantation, litegation:
M isery, mourning, maniacs:
N uisances, ninnies, nugacity:
O aths, obscenity, outrages;
P ilfering, pests, paupers:
Q ualms, quarrels, quakings:
R iots, red noses, ruin:
S abbath breaking, sots, starvation:
T ipplers, tumults, twaddle;
U lcers, ungodliness, uncleanliness:
V ertigo, vomiting, vice:
W ant, wailing, wo: [of blood:
X erxes madness, Xantippe's brawling, Xanthus' stream
Y ells, yearnings, yawns:
Z iba's perfidy, zig-zags—zeal for the devil:
& c., &c., &c.

All warranted to be genuine.

Br. Bassett: By publishing the above advertisement, you may oblige those who may wish to know where the above articles may be had. S. W. W.

Written for the Western Recorder.

TEMPERANCE SOCIETIES.

A Compendium from "A succinct History of the Origin, Principles, Objects and Progress of Temperance Societies in the U. States."

At the beginning of the present century, careful investigations made at different times and places, brought to light the alarming facts, that two-thirds of our pauperism, nine-tenths of our crimes, two-thirds of our cases of insanity, and an annual expense of from one hundred to one hundred and twenty millions of dollars, are to be traced immediately or remotely to the moderate or immoderate use of ardent spirits. It was found that the ravages of intemperance had extended, not only to our sanctuaries of religion, our legislative halls and judicial courts, but that the freedom and the purity of the elective franchise were endangered; & investigation had not only disclosed these important facts, but had also proved to the full satisfaction of every candid mind, that the use of ardent spirits as a common drink adds nothing, either to the happiness or the physical energies of man, but is directly subversive of both. That the almost inevitable tendeney of moderate drinking is to produce and perpetuate drunkenness; for though it is true that every moderate drinker does not become an habitual drunkard, yet it is equally true that every habitual drunkard was once a moderate drinker.

The first "American Temperance Society" was formed in Boston, in 1826, the Pledge was, not to use distilled spirits, nor to provide them for the use of others; and, to discountenance the use of them in the community. The signing of this pledge was the only term of membership.—It was a simple pledge of honor, rarely violated: a voluntary association with only this one bond. Its *objects* to include in its kindness and charities all forms of human woe: to dry the tear of anguish, to bind up the broken-hearted, to feed the hungry, to clothe the naked, to release the captive and snatch from the grave of infamy the victims of a degraded appetite. With these objects in view, temperance societies commended themselves to all, of every religious creed and of every political party, by their freedom from every thing which is not compatible with the most enlarged philanthropy as well as with the most enlightened patriotism,—seeking only to remove and prevent wretchedness—and to secure the full measure of their country's glory and prosperity—in the face of the sun.

Millions of reports, essays, addresses, circulars, &c., &c., were published and circulated among all classes of the community, carrying convictions to hundreds and thousands of minds, and inducing them entirely to abandon the practice of using ardent spirit as a common drink. Agents were sent every where and paid wholly by voluntary contributions.

The New York State Temperance Society accomplished as much or more than any other State Society. The concerns of the society were managed by an Executive Committee consisting of seven persons. It was formed in January, 1829. Pledges were signed *openly* in the primary societies. A thousand copies weekly of the 'Journal of Humanity,' a paper published under the direction of the American Temperance Society, was contracted for. In the course of a year and a half, every county had a county society,—and about seven hundred out of the nine hundred towns a town society. As yet, however, the great mass of the people was uninfluenced; but the organization had become so far perfected, that by means of county and town societies, it was found practicable to reach every family in the State.

The families of the State were near four hundred thousand in all. In each of these a concise, plain, kind circular was deposited. In 6 months one hundred thousand persons of all ages, sexes and conditions signed the pledge of total abstinence, and were enrolled as members of temperance societies, in the State of New Uork alone. The 'Temperance Recorder,' was commenced in March, 1832. About fifty thousand copies were issued monthly—five hundred thousand up to December of that year. These papers were freely distributed not only in the State of New York, but also in every part of the Union, carrying light and conviction to multitudes of minds.

The whole plan was:

1. The National Society, called the American Temperance Society.

2. The several State Societies, auxiliary to the National Society.

[*Note.*—The term auxiliary here means nothing more than engaged in the same work by a common bond, which is the pledge before mentioned. No auxiliary society is called upon or is bound to give any money. All expenses are defrayed from voluntary contributions or donations.]

3. County Societies, auxiliary to the State Society.

4. Town Societies, auxiliary to county Societies.

5. School District Societies, auxiliary to town Societies.

Soon there were eight or ten Temperance Newspapers in the United States, (i. e. in A. D. 1832,) circulating from twenty to twenty-five thousand copies weekly, in addition to the *gratuitous* distributions mentioned.

The whole number of temperance societies was (in 1832) probably between four and five thousand—members, from five hundred thousand to eight hundred thousand. The State of New York had one thousand two hundred societies, and two hundred thousand members. One thousand five hundred distileries had been abandoned. One hundred and fifty innkeepers refused to be any longer ministers of death. Four thousand merchants ceased to traffic in spiritous liquors.—Probably as many as sixty thousand farmers, and as many mechanics had their labor performed without giving ardent spirits.

* * * * *

Philadelphia, Pa. S.

[We regret to find that the above article is incomplete, the remaining portion not having come to hand. Will our correspondent find it convenient to forward if he please, at his leisure, what is lacking? Ed. W. R.]

Abroad and at Home.

A gentleman who had been conspicuous in aiding a missionary collection, was met the following day by one of dissimilar habits, who chided him for the absurd eccentricity of which he deemed him guilty, in giving to such an object, and in such profusion. It was preposterous, he said, to be sending heaps of money abroad, to be spent no one knew how, while there were so many unemployed starving poor of——. "I will give—dollars to the poor of——, if you will give an equal sum," said the Christian friend. "I did not mean that," replied the objector—"But," continued he, "if you must go from home, why so far? Think of the miserable poor of Ireland." "I will give—dollars to the poor of Ireland, if you will do the same." "I did not mean that either," was the reply. No, it is neither this nor that, which this class of objectors exactly mean; but, simply to veil their criminal parsimony by excepting against the proceedings of liberal men, whom, if they could not condemn, they must, for very shame, in some degree imitate.

Ladies' Department.

Recipe for Finishing a Young Lady.

Take a daughter of a person who has some money, but not much information, and if she be an only child, so much the better for your purpose. Stuff her with plum cake and praise her till she is nine; then teach her the horn-book, and let her practise for three or four years at such reading as may be selected for her by Mary the maid of all work—the said Mary taking especial care that Miss is her confident in all her little matters in the sweethearting line. When she enters her thirteenth year, send her to Miss Diddlefidget's "Establishment" to be finished. Here she must read a little and spell some, but avoid every thing like grammar as a vulgarity and a plague. Put her up to "*woolly-woo, parley-woo*" a little, and she is 'Frenchified. Strum her up six octaves and a half of the pianer, and down again, and make her look charming at the harp, and she is *musi-ked*. Inform her that Tamerlane succeeded Charles the Twelfth as Emperor of China, and that Julius Cæsar defeated Oliver Cromwell on the banks of the Macquarrie river in Nova Zembla, and she is completely hostorified. Tell her that Chimberraco is a great salt lake in Arabia, and that the Po is a burning mountain in Arabia Felix, and let her give a whirl or two to the globe, and point out the longitude of the Arctic Pole, and the latitude of the equator, and she is geographied. Make her waltz for three hours in a week with a French valet out of place, and she is 'attitudinized.' The other accomplishments may be obtained for money, without any exertion on her part. So much for "*heddication.*"

Pugnacity in Embryo.—"That's right—slap your mother's face—naughty ma!" "Pull John's hair—so you may. See there he has a handful!" "Pull pussy's tail—how she mews! shaw! it does not hurt her!" He's sharp to look out for himself—how cunning he is in getting the best one—trust him to take care of number one." "He's a sly little rogue—was not that a real trick? Willy will know how to get out of a scrape." "What a story that child has made up—she'll make a first rate romance writer."

Look at children reared under such tuition as this, after they had ceased to be "funny because they are so little."

Lay it down as a rule, never to smile, nor in any way show approval nor merriment, at any trait in a child which you should not wish should "grow with his growth, and strengthen with his strength."—*Mrs. E. C. Allen.*

Miscellaneous.

JOHN QUINCY ADAMS.

We remember once, when conversing with an old Carolina planter, about the great men of our country, being struck with a remark which he made about this venerable man.

"Sir," said he, "John Quincy Adams carries his doctrines into life, & by his life proves them. He does. You don't find him preaching, and not practising; but you do find him practising & not preaching. In this, consists his greatness. For this, posterity will rank him as the man of our day.'

"He Does."

And this remark was made when the newspapers of the South were hottest, against Mr. Adams, and when he, too, was pouring out his strongest protests against Southern domination, & meeting Southern action by a proud defiance, and masterly eloquence. Yet the sensible slaveholder saw clearly his position. He felt that Mr. Adams was a true man, and, at once, and heartly designated his great merit, and his future position.

How emphatic & how true! Find Mr. Adams where you will, and he is doing; doing the duty before him; doing it, be it large or small, an affair of the nation, or an affair of the town, as thoroughly as if he had nothing else to do. No weather, no ordinary, nor extraordinary excuse, keeps him from whatever post present duty may assign him. He is ever in his seat in Congress; no call of the roll finds him away. He is punctual in attending at the moment, to whatever business he undertakes. He is always in his pew at church on the Sabbath. Thus occupying his proper position, Mr. Adams is sure to remember to do—his present duty, and this makes him the mighty man he is.

He does.

And the effect of his doing—so simple, so direct, so christian—must win its way to the public heart, and go far towards influencing it rightly. Mr. Adams, in grain, is a thorough republican. He has no tawdry theories to please the many. He acts out, as our Carolina friend says, in life what he professes or preaches. Hear what one, able to discern, writes of his every day, domestic habits:

"My first visit to the venerable patriot was on a pleasant morning in August, in company with a spirited Teacher's Convention; numbering about one hundred gentlemen and ladies, from various States, who went in a body to pay their respects to Mr. A. He gave us a simple, hearty welcome to his mansion, the same plain, ancient, two-story house, which was occupied by his distinguished father.

The feeble old man, in plain dress, meets us at the door, shakes hands with all, invited us into his spacious, but now crowded parlor, kindly says he is glad to see us, wishes he had seats for all of us to sit down—'is very happy to see so many gentlemen, and especially happy to see so many ladies, who are engaged in the good work of instructing the children of the country.' And he playfully added, with a smile, 'gentlemen, I have always found it pleasant to have the good opinion of the men, but still more gratifying to have the good opinion of the women.'

After a few moments spent in conversation, singing, looking at the busts and portraits of Washington, and other worthies, adorning the entry and parlors, we partook of a refreshing draught of cold water—the simple beverage which has given him strength for so many years—and commending him, in our hearts, to God, we took our leave, thankful for the privilege we had enjoyed.

I spent the succeeding Sabbath at Quincy, and observed that this fervent *octogenarian*, with a small and feeble frame, walked twice to meeting. His house stands about a Sabbath day's journey from the synagogue. He walked without a cane, looked out all the hymns, without glasses, and stood during all the singing, and during all the prayers. So constant is he that his neighbors remark, 'If the President is not at meeting, when in town, we know he must be sick.'

Second Visit.—Mr. Adams keeps (apparently) no servants. He delights not to be ministered unto, but to minister. Call at his house, and you find he is himself as one that serves. Ring or knock, and he comes himself to the door, extends his hand, and without the *palaver*, conducts you to a chair, in the sitting room or parlor, and treats the humblest caller as an equal."

He is, himself as one that serves! And is not this true independence? He delights not to be ministered unto, but to minister! And is not this pure christianity? He treats the humblest celler as an equal! And does not this prove him to be a true man? These "little traits"—should they not be called great—show at once the secret of his success, and the source of his influence. The man who does whatever may be requested of him when it should be done, will never fail to make his mark upon society.—*Examiner.*

Dr. King's Visit to the Pope.

The following is an extract from a recent letter received at the Missionary Rooms, from Dr. King, to which we alluded in a late notice of his presentation to Pius IX.

"I have just been presented to the much celebrated Pope Pius IX., who is a very dignified and interesting man; I neither kissed his toe nor his hand, nor did he kiss mine; but he bowed to me very politely, and I to him. Several who were presented at the same time with me, being Roman Catholics, knelt down very devoutly, and kissed the cross on his foot. He has much benignity marked in his countenance, and I should judge from his appearance that he has a good degree of decision and firmness. He was born on the 12th of May, 1792, and is, of course, about two months older than myself.

He is certainly a very remarkable man; but I think we must wait a little longer, before we give a decided opinion with regard to his object in certain measures he is adopting.

I have also had an interview twice to-day with a priest who is an intimate friend of the Pope, goes hand with him in his plans of reform, and is one of the most influencial men in Rome. His name is Ventura. I had a letter of introduction to him, thro' some of my Paris friends. This morning I had a long conversation with him on various subjects which interest the heart of every Christian; and among others, that of religious toleration. He said to me, what I afterwards told him was worthy to be written in letters of gold, that "the only evangelical means of propagating Christianity, is the preaching of the word of the gospel," (L'unico mezzo evangelico da propagara il Christianismo e la predicazione o la parola del Vangelo,) that is, as I understood him, the gospel either preached or read.

Padre Ventura says the Pope is not afraid, is decided, and will go on with what he has begun. Padre Ventura is also of the same age with myself. He appears to be a very intelligent man, and I am told here that he is a very powerful speaker.

When I left him, he embraced me in the most friendly and affectionate manner. The second time I called, he gave me some very beautiful medals, one af which had the figure of St. Peter on the one side, and of St. Paul on the other, another of the Virgin Mary, &c., all of which had been formally blessed by the Pope.

Another very interesting personage I have seen to-day is the Cardinal Mezzofanti, who speaks fifty different languages. I was introduced to him by Padre Ventura, and conversed with him in five or six different languages, but principally in Arabic, which he speaks very fluently. On my expressing a desire to have his autograph, he retired and wrote the following lines in English:

"Great many tongues resound among mankind,
Their number overwhelms the power of mind;
Here under English lines I write my name,
I like that noble language, dear to fame.
I. MEZZOFANTI."

Rome, October 18, 1847.

Tobacco.

Samuel Hick was visiting a poor aged widow. After encouraging and praying with her, he put sixpence into her hand,—the sum total, it is believed, he had upon his person at the time.—She appeared overpowered with gratitude, and he was deeply affected with the manner in which it was expressed. It suddenly occurred to him, and he internally accosted himself—"Bless me, can sixpence make a poor creature happy?—How many sixpences have I spent on this mouth of mine in feeding it with Tobacco! I will never take another pipe whilst I live—I will give to the poor whatever I save from it." From that hour he demed himself. It was not long, however, before he was seriously indisposed. His medical attendant, being either inclined to try the strength of his resolution, or supposing he had sustained some injury by suddenly breaking off the use of the pipe, and would therefore derive advantage from its re-adoption, addressed him thus:

Phys.—"You must resume the use of the pipe, Mr. Hick."

Sam.—"Never more, sir, while I live."

Phys.—"It is essential to your restoration to health, I cannot be answerable for consequences, should you reject the advice given."

Sam.—"Let come what will, I'll never take another pipe: I've told God so, & I'll abide by it."

Phys.—"You will in all probability die, then."

Sam.—"Glory to God for that, I shall go to heaven; I have made a vow and I'll keep it."

His medical adviser found him unflinching in the face of danger and of death; and as he recovered from his illness, he more readily attributed the prolongation of life to the honor which God had conferred upon him for his self-denial, than to the most efficacious medicine that could have been administered.—*Star in the West.*

The Colored Race in the west Indies.

The Chief Justice of Dominica, Glanville, is a mulatto; Sharp, the Attorney General of Bardadoes is a mulatto; Garroway, Judge of the Court of Appeals in Barbadoes, is a mulatto; the Governor of Nevis is a mulatto; thirty-two editors of Newspapers in the British West India colonies are negroes and mulattoes; twenty-one magistrates are mulattoes; in all the legislative councils and Houses of Representatives, there are no less than seventy-two mulattoes and two negroes making laws for their former masters—the whites. Two-thirds of the army or garrison in those colonies is already composed of African soldiers, commanded by white officers. The church is also adundantly supplied with black and mulatto clergymen; the jurymen are almost composed of negroes and mulattoes.—*Dr. Costa's Facts for the People.*

Religious Intelligence.

MUSKINGUM DISTRICT.

Woodsfield Ct., Feb. 3, '48.

Br. Bassett: Through your excellent Recorder I wish to inform our worthy President, and friends in general, how we are getting along on this (Woodsfield) ct. I commenced my labors on the ct. the second Sabbath after the rise of Conference. I found many kind friends with whom I labored three years since. But alas! some are gone home to heaven. They are present no more in our assemblies to cheer us. A few restless souls have left;—O may they be saved, is my prayer. Some one or two more are on the fence and have been there I fear till they have lost all the religion they had. God save us from their reward. Thank heaven's King we have some prosperity. Our first quarterly meeting was held at Jackson's school-house: Brother Remsburg was with us, preached twice. God bless him wherever he goes. No conversions—four joined. On Christmas day we commenced a meeting in Lewisville. But little done—hope some good will result from it yet. Next came on our New Year's meeting. This was held at the Jackson school-house, it being the time of my regular appointment there; this meeting continued ten days—seven or eight conversions—nine joined the church. Our second quarterly meeting commenced on the 23d of January and continued till the 29th; this was at the Nob meeting house. Here we had a hard battle with the powers of darkness, but the victory turned on Israel's side. "Thanks be to God who giveth us the victory." Some nineteen or twenty were soundly converted. The aged, middle aged, and the youth were seen to bow the knee to the Prince of Peace. An old lady, seventy-three years old, was made to rejoice in a sin-pardoning God, for the first time in all her life. Truly she came in at the eleventh hour. O may she receive a crown. There were fifteen joined the Church.

We have received in all 28 since Conference God grant that they may prove themselves worthy of a crown of life, is the prayer of their servant. Amen. NAT'L. LINDER,
Superintendent.

[Two or three unfortunate errors, having been pointed out to us by Br. Catlin, in his letter as published in our paper two weeks ago, we think best here to insert it again, taking care to follow the sense of the original. Ed.]

Georgetown Ct., Jan. 27, 1848.

Br. Bassett: I would say through your valuable paper, to our worthy President, Brother Clancy, and the friends of religion, that we are still trying to live though we are surrounded with many things to discourage us. We have held our first quarterly meeting and two protracted meetings. At our quarterly meeting, the church was much revived. The second meeting was held at Harrisville. There we were compelled to close on Monday night for want of help, just when we think that good might have been done. Not many of our brethren were there from any other part of the circuit. Had not the world a hold upon our friends, how much better would a general turn out make our meetings. A general interest is beginning to appear. The membership is beginning to act their part. Our congregations have increased three fold. We are looking for a revival. May God send it. Our second quarterly meeting will be held at Georgetown, commencing on the 19th of February next. We invite Brothers S. W. Laishley, S. Lancaster, and all others of our brethren that can come. Come brethren and help us. We need help from heaven and earth. S. CATLIN.

Mt. Vernon, Feb. 7th, 1848.

Br. Clancy: As a superintendent under your jurisdiction it becomes my duty to report to you the state of my charge. (Licking Circuit.) I reached my appointment the first Sabbath after the rise of Conference, and preached in this place, and continued my labors with but little success; untill the close of the year 1847, when I commenced a protracted meeting in this place, which continued four weeks. The result was that the Chuch was much revived, and many experienced the pardoning love of God, to the number perhaps of thirty five. Twenty gave their names to the Church. Our congregations are large, and attentive. The Church in this place is looking forward with anticipation of better days. Our second quarterly meeting commenced on Saturday, 22 inst., at the Ebenezer appointment and is still in progress. Up to this time there has been a good work at this meeting, some ten or twelve have experienced the pardoning mercy of God, and others are seeking for the same blessing. O may the great Head of the Church still bless as with His presence.

Yours,
J. M. WINN.

OHIO DISTRICT.

Miami Ct., Champaign Co., O., Jan. 31, '48.

Br. Bassett: We have delayed writing, hoping to have had something of special interest to communicate, but not any thing of the kind has yet occurred. We entered upon our labors the 1st Sabbath after the rise of our Conference, feeling as much dependent upon the all-sufficient arm of God's grace as we ever did, believing that the set time to favour Zion throughout our entire district was near at hand, and hoping that Miami circuit would participate in the gracious blessing. We have general peace, and during our first qr. and some two protracted meetings since, the Lord visited us in great mercy and the church was much revived. We are still in the use of the means looking for more prosperous days. Pray for us that our faith fail not.

DAVID MOORE.

Green Co., O., Feb. 5, 1848.

Dear Br. Bassett: I have concluded that it is time for me to give some account of myself, as Conference Missionary, to the brethren in the Ohio District: you will please to publish the following. I was prevented from regular labor for several weeks after Conference, by having to move. I then attended the first quarterly meeting with Brother White in Xenia, and also the first quarterly meeting in Lebanon. At this, I took cold, and was under the necessity of taking medicine several weeks, during which time, I received a pressing letter from Brother Rose to come and assist him in holding protracted meetings at three places on Springfield circuit; the Saturday and Sabbath before Christmas, at Clifton; on Christmas, at Pleasant Hill, seven days; here souls were converted and the members powerfully revived; coldness between some of the brethren, gave way to the fire of divine love, and some nine or ten added to the church.—Praise ye the Lord. On New-Years'-eve we went according to appointment, to Harmony—held a watch-night—had a blessed season—continued until Monday night. The good Lord blessed his children here. I then returned home and attended the two last days of the Bellbrook meeting, an account of which glorious revival, you have already published. Having promised Brother Warrington to assist at a protracted meeting on the Lebanon Mission, to be holden at Morrowtown, on the Little Miami Railroad, eight miles from Lebanon. I went on the 21st January to Lebanon according to agreement, to meet Brother W., but he and Brother Evans were both engaged in a protracted meeting at Middletown: Brother Evans came home that night and informed me next morning that it was thought best for Brother Warrington to continue the meeting at Middletown, and for me to go to Morrowtown alone: I did so, and commenced on Saturday, two o'clock: the Lord blessed the word—at night the house was crowded. The Lord did help me again. Arrows of conviction flew, and many saw their condition. On Sabboth the house could not contain the people,—the weather being pleasant, those outside listened at the door. The Lord was in his word in power. A local preacher of M. E. C. preached for me at 3 p. m., and again at night. I followed him with exhortation, and five came forward to the altar of prayer. I continued to labor in our morning meetings and every night without any more ministerial help, except an exhortation or two from a New Light Brother, until Wednesday morning, at which time I organised a class of eight members, all from the world except Brother Brown and wife, who had been members of our church in Indiana. I was now so hoarse that I could not preach. I therefore set off for Lebanon to get help, and when I got there, neither of the brethren had got back from Middletown. They were sent for the next day, and Brother Warrington and I went back to commence again, and continued until Thursday, and five more were added, and two or three professed to have received pardoning grace. All glory be given to God, that it has pleased him to bless me with strength of body and mind to labor thus in the seventieth year of my age. O! brethren, do help me to praise the Lord.

Brother Young, our President, and Warrington are still protracting the meeting, and will, I believe, enlist more soldiers for Jesus. May the good Lord be with them, in the power of his converting grace.

I would here state that I had written to Brother Fowler, that I would be in his circuit on the 29th of January, but the brethren in Lebanon would not hear to my leaving Morrow. I hope Brother F. will excuse me.

Yours, as ever, in the sweet
bonds of the gospel of Jesus.
A. M'GUIRE.

N. B.—I will write soon to Brother Fowler, or if he will let me know when his quarterly meeting is, I will try to be with him.

Wabash District.

Cicero Ct., Jan. 31, '48.

Br. Bassett: The Lord is beginning to revive his work at several appointments on this circuit. Last year owing to the ill health of Brother Patee this circuit was without regular preaching most of the year, and as might be expected, the ch. in some places suffered very much, but a few were faithful and continued to pray and hope for better times, and their prayers are beginning to be answered.

I commenced my regular labors on the circuit at our first quarterly meeting, where we had the very acceptable and useful labors of our beloved President, Brother J. Shipp, and Brother John Alter. At this meeting the society which (owing to difficulties not proper to mention) was in a very languid state—was greatly revived—the Lord poured out of his Spirit abundantly. The brethren and sisters were constrained to shout aloud the praises of God, and as the fruit of this meeting, five have been added to the society in that neighborhood. On New Year's day we commenced a meeting three miles north of Boxley Town, at which we were left destitute of ministerial assistance. But the Lord was with us, and though the meeting held only two days, yet the little church was greatly revived, and nine have since been added to them, with a fair prospect of more.

I have just returned from a two days' meeting on Indian Prairie, where I had the labors of our excellent Brother H. Beal, and Brother J. Rice, a worthy local preacher of Logansport circuit. Here we have formed a little society of good materials. Our meeting was a very good one but no accessions.

Since I commenced my labors on the circuit, 26 have been added to the membership of the ct. Our second quarterly meeting will be held at Morris' school house, 3 miles below Andersontown, on White River, embracing the first Saturday and Sabbath in March. We invite all the brethren without distinction to come over and help us. Brethren pray for us.

Yours, in Christ,
S. W. WIDNEY.

NORTH ILLINOIS DISRICT.

Princeton, Ill., Jan. 20, '48.

Dear Br. Bassett: Inclosed I send you the name of one new subscriber with the cash. The Lord is graciously reviving his work in almost all of the charges in this (North Illinois) District. We have never been so greatly blessed and prospered since the organization of our Conference as at present. To God be all the Glory.

I forbear giving particulars, hoping that the superintendents of the different cts. and missions, will send you a full account of the work of God amongst them. This they should not fail to do.

Yours, in the gospel of Christ,
P. J. STRONG.

Iowa District.

Burlington, Des Moines Co., Iowa, Jan. 31, '48.

Dear Br. Bassett: I wish to inform you that we are prospering on this circuit. Since I have come to this circuit, I have taken in nine members, the best of materials, and quite a good state of feeling generally on the circuit. And one thing more in this, Des Moines county—Temperance principles are flourishing to quite an extent.

Yours, in gospel bonds,
R. MILLER.

Weeping Willows in England.

Our readers will remember the pathetic language of the 37th Psalm, "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof." By "the rivers of Babylon" are meant the streams of the Euphrates: and a Turkey merchant named Vernon, then resident at Aleppo, transplanted the weeping willow from the banks of the Euphrates, brought with him to England, and planted it at his seat in Twickenham Park. This was the origin of all the weeping willows in our gardens and pleasure grounds. How pleasing is the reflection, that such an incidental circumstance should furnish us with collateral proof of the unimpeachable veracity of Holy Writ. And ought we not to regard every weeping willow that comes under our observation as an illustration of the authenticity, as well as of the accuracy of the song of the captive Israelites, as handed down to us in the Holy Bible?

Drowned.—At Cincinnati, on Sunday, a Mr. Sweeney, of Pitts. returning from a trip to New Orleans, fell or stepped overboard by accident and sunk before help could reach him.

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, February 17, 1848.

Bible Cause.—If we remember correctly, it is now full thirteen months since there was held an aniversary or public meeting of the Muskingum County Bible Society. We respectfully enquire whether the interests of so important and noble a cause are going to be treated with neglect, in this large, populous and wealthy County of Muskingum. It is true that since the last anniversary, the President of the County Society Rev. Mr. Culberson has been called away by Death. But we respectfully enquire are there not those surviving who are authorised and competent to appoint a meeting, and wake up a public interest in this neglected object? We trust that our inquiry will be responded to. And that by another week we shall be authorised to announce that something is to be done. Furthermore, what has become of the Agent of the American Bible Society for this State, Rev. Mr. Strickland? Last winter he designed visiting our County but did not find it convenient to come. Has he forgotten the Muskingum Valley, or is he sufficiently employed elsewhere? Hope to hear from him soon.

Religious Services, &c.—On last Sabbath morning, we had the pleasure of hearing a sermon in the Presbyterian Church, by Rev. Mr. Bartlett, agent for the American Board Com. for Foreign Mission, after which, we are happy to learn he received within a few hours, contributions amounting to $180 in behalf of Foreign Missions. Br. Kingsbury, Pastor of the Presbyterian Chuch, assisted by Rev. Mr. Little of Granville, is holding evening services throughout this week. And we are glad to learn that much religious interest has been excited, and that the friends of piety, are looking with some confidence for a revival of religion. Furthermore, we understand that a gracious work has been for some time in progress in the Methodist Episcopal Church, Zanesville, and also in one of the Baptist Churches in that place. O that the work of the Lord may advance in all the churches.

☞ New Subscribers this week, 13. Discontinuances, 4. Since New Year's day, our list has taken a *start*. Keep it advancing, brethren, agents. We are very thankful to every one who helps the paper along. We are daily expecting to hear from other brethren, who will certainly try and do their part in this matter.

U. S. CONGRESS.

Mon. Feb. 7, *House.*—Joint resolutions, expressive of the thanks of Congress to Maj. Gen. Scott, and the troops under his command, were passed by a vote of 197 Yeas, to 1 Nay. Similar resolutions were then passed, expressive of the thanks of Congress to Maj. Gen. Taylor, and the officers and soldiers under his command.—Yeas, 181. Nays, 1. The resolutions provide that gold medals be devised and struck, and presented to each of the two commanding generals, in honor of their skill and services.

Ohio Legislature.

Mon. Jan. 21, *House.*—The bill to erect the new county of Chester was postponed till Dec. next.

Tuesday, Feb. 1, *House.*—The bill to prevent kidnapping, and the jails and prisons of the State from being used in confining persons arrested as fugitive slaves, was reported back by select committee. The motion ordering the bill to be engrossed was lost by the following vote.—Ayes,—24. Nays,—36. The bill to repeal the black laws was discussed at considerable length. A motion to engross the bill was lost. Yeas,—23. Nays,—42.

Thurs. 3, *House.*—A bill was passed to erect the new county of AuGlaize. At a joint session of the two Houses, the following elections were made.

Associate Judge for the Commercial Court of Cincinnati, Thomas M. Key.

Associate Judge for Henry County, Amos Cole.

Associate Judge for Licking County, Wm. Hunter.

Associate Judge for Fayette County, James Carothers.

Associate Judge for Lorain County, George Sibley.

Associate Judge for Wood County, Nathan. D. Blinn.

Associate Judge for Lake County, Milo Harris.

Member, Board of Public Works, Samuel Fouer.

Friday 5, Senate.—A bill to allow the voters of Ohio to decide for or against a convention to revise and amend the Constitution of the State, was passed by a vote of two-thirds. Yeas,—24. Nays,—12.

Historical Lecture.—We had the pleasure of attending on Monday evening last the Lecture of Mr. Storer in the Lutheran Church, Zanesville, on the Journeyings of the Israelites through the Wilderness to the Land of Promise. He exhibited by the Magic Lantern, forty-three paintings, representing scenes and views of various localities spoken of by sacred writers, in Egypt, Idumea, Palestine, &c. Many of the views were very interesting, especially in connection with the description given by the Lecturer. We were particularly struck with a view of the Ruins of Thebes, and two views of the City of Petra, the Lecturer repeating the predictions of the sacred prophets which have been so strictly and signally fulfilled. The Views and Lectures of Mr. Storer are instructive as well as interesting, and as he gives evidence of being a gentleman and a christian, we trust that wherever he may exhibit, he may find favor with community and receive a liberal patronage.

Missouri Conference.

The last number of the 'Methodist Protestant' gives the proceedings of the Fourth Annual Conference of the Missouri District, Methodist Protestant Church. The session was held at Pilot Grove, Cooper county, Missouri, October 4th, 1847. The names of fifteen ministers are given as connected with the Conference. The number of members is not given, but there is said to have been an increase of 155 members in some six circuits and missions named. The name of the President is John Curlton. There are seven circuits and two missions embraced in the District. Next Conference to be held at Pisgah Camp Ground, Green county, Mo. on Thursday, Sept. 21, 1848.

We should like to know whether or not our respected cotemporary, (and who is the 'official') acknowledges the valid existence of the Mo. Con. We were aware that preparatory steps were taken about four years ago for setting off from the Arkansas Conference, a Missouri Conference.—And we were in expectation that the new Conference if organized would report itself by representative, or at least by letter, to the ensuing General Conference of 1846, agreeably to rule of Discipline, page 69. "Every Annual Conference which shall organize during the interval of the General Confereuce, shall report in writing the facts of such organization, and the proofs and evidences thereof, to the succeeding Gener. Conference." Not a word was communicated to that body, and no information whatever could be obtained from the proposed Missouri Conference, by those who diligently sought to procure full statistics of the church. The General Conference therefore did not recognize such a Conference as Missouri Conference, but placed a provision in the Discipline that the Illinois District should embrace "all that part of Missouri not included in the Arkansas District." What is still further a little strange, we see by the published Minutes that a petition was presented from a commitee of the Methodist Protestant Church in St. Louis, which has heretofore been recognized and supplied by the Illinois Conference, asking to be taken under the care of the Missouri Conference, which was done, and a minister accordingly appointed thereto. Mark—this was not a proposition from the adjoining Conference, or the President thereof, but the application of an individual church itself, without regard it would seem, (unless we lack further information) to the process required by rule of Discipline.—Now we shall be gratified to learn of the existence of a prosperous Conference of our connection in Mo. But we are not satisfied that due regard has been had to the rule of Discipline, thus far, in the organization and proceedings of the Conference said to have been organized in that State. If we can learn that all has been made right, we will gladly concur, and make the same known to our readers.

☞ What has become of the Pittsburgh 'Western Weekly?' Our exchange was requested, by sending us the first two numbers, since which we have seen no further numbers, though we noticed the publication favorably, and have regularly sent our paper. If the "Weekly" has so soon come to nought, we can only regret it. If it is still published, we are treated with a courtesy (?) rarely known to the brotherhood of the press. We trust however, we shall soon find all right again.

National Era.—This publication was commenced with the year 1847, under the patronage and on the responsibility of a committee of the American and Foreign Anti-Slavery Society, who employed Dr. Bailey as its Editor, having the pledged support of certain liberal ones of the anti-slavery men. We are gratified to see it announced in the last number of the Era that already the enterprise has been so successful that Dr. Bailey becomes proprietor of the establishment and assumes the responsibilities of the publication; the funds heretofore pledged by its friends, to be appropriated to other kindred objects. The gifted Whittier still continues his services as Corresponding Editor. The National Era, as an anti-slavery press at the seat of government, is doing immense good, and we wish it continued success.

Van Court's Counterfeit Detector.—We have received the February number of this publication. It is issued monthly, in pamphlet form, with a convenient marginal index of the States. Engravings of the various coins, with the value of each, are appended, which is quite an improvement. The price of the Detector is only $1 per year in advance. Seven copies for $5. Address, J. Van Court, Quarry St. Philadelphia. For the information of those who have on hand notes of banks recently broken, we here insert the following from the February number.

Recent Bank Failures.—There has recently been a good deal of anxiety respecting the condition and safety of many of the country banks, especially the New York State Banks. But the actual failures, so far, consist of the following, with about their present rates of discount.

Atlas Bank, Clymer New York, - - -	45dis.
Bank of Cayuga Lake, Ithaca, N. Y., -	25 "
James Bank, Jamesville, N. Y., - - -	45 "
Northern Ex'ge Bank, Brasher Falls, N. Y.	20 "
State Bank, Saugerties, N. Y., - - -	25 "
Bank of Lewistown, Lewistown, Pa., -	90 "
Bank of Susquehanna Co., Pa., - - -	40 "
N Hope & Del Bridge Co Lambertsville, N. J.	60 "

Thanksgiving in Pennsylvania.—The Editor of the Episcopal Recorder thinks that the present Governor of Pennsylvania is the first that has had the boldness and christian magnanimity to appoint a day of Thanksgiving to Almighty God. He adds:

The House of Representatives in the present State Legislature is the first that has ever adopted the regulation of having prayers offered to the Almighty every morning before they enter upon the responsible duties of their vocation. We regard these as omens for good, and cannot doubt that the public recognition of God by our Legislators will tend to soften the asperities of party, and remind them of a tribunal to which they are all amenable.

"Unity of Methodism."—The leading editorial in the Pittsburgh Christian Advocate of the 9th inst. is a somewhat lengthy article on the above topic, designed chiefly to promote "amity" and good understanding between the Methodist Episcopal and Methodist Protestant Churches. We have heretofore repeatedly had reference to the liberal views and positions of our excellent Br. Hunter of the Pittsburgh Christian Advocate. And with great pleasure we give place below to the chief part of his last article alluded to above, hoping that our Methodist Episcopal and Methodist Protestant friends will not fail to read it. We rejoice that our brother of the Advocate finds it in his heart to advance such noble sentiments, & that so far as we learn, they find favor with his brethren in church fellowship; and we are sure that the same will be cordially responded to by every true hearted Methodist Protestant. Let us have the 'gospel unity' spoken of by Br. Hunter. Here follows the article from the Pittsburgh C. Advocate, with the omission of one or two paragraphs.

It is objected that our former remarks, by implication, deny the 'validity of orders' in the Methodist Protestant Church; and, consequently, unchurch the whole ministry and membership, after the fashion in which churchmen leave all the "sects" to the "uncovenanted mercies of God." This we take to be the substance of the objections urged in the article signed "Agape," in the Methodist Protestant of January 15th, and also in others. We can scarcely think that our language, fairly interpreted, warrants such an inference. Particular expressions, perhaps, isolated from their connections and qualifications, might mislead to the conclusion that we denied or doubted the validity of Methodist Protestant orders; but it does not seem to us a legitimate consequence of the whole article. Touching this point, however, we think it ought to be regarded as sufficient that we disavow plainly and unequivocally any such sentiment. We never thought of it for a mement; and it never occurred to us while writing the article. Furthermore; in what we have said on this subject, we are to be regarded as speaking for ourselves merely, and not for the Church to which we have the honor to belong; though we have no evidence that what we have said meets with disapprobation: but we think we would not be going too far to say now, that we have no knowledge of any doubt in the Methodist Episcopal Church touching the validity of Methodist Protestant ordination. The genuineness of Methodist Protestant orders is freely conceded, both in our theory of Church government (bad as some of our Methodist Protestant brethren think it) and in our practice. We commune with Methodist Protestant ministers and people without hesitation, and they with us; and we do not re-ordain ministers who come from the Methodist Protestant Church to us. All this we think is sufficiently explicit, and needs no Church action to make it more so. The question of 'unity' (or if the word is liked better, 'amity') is, as we conceive, a distinct point, with which the validity of orders does not 'necessarily' connect itself; and in this case 'orders' are happily not involved. We speak as a Protestant to Protestants—as a Methodist to Methodists. We have nothing to do, at present, with Roman Catholic or High Church notions of 'orders' and Church organization. These out of the question, we think it will not be difficult for any one to conceive that 'unity' may be broken—that 'amity' may be lost between two distinct Church organizations, without the loss of valid orders on either part. So, at least, it seems to us; and if we are in error, we will strive to lie open to conviction. For instance, assuming the validity of orders in the Brinsh Wesleyan body, in the Methodist Episcopal Church, and in the Canadian Wesleyan Church, is it not possible that something may occur to interrupt their harmony and brotherly intercourse with each other? Here is a breach of the unity of the spirit and of the bond of peace. But it is not to be presumed that either one would deny the validity of the orders of the other. Such a case of disunity has indeed occurred. The English body and the Canadian body had an interruption of Methodistic fellowship for several years—their relations to each other were not amicable—they existed rather as rivals than as co-workers. Happily the breach is now healed, and they again proclaim their unity before the world. But during the continuance of the schism, did either doubt the genuineness of the other's orders? We never heard of it. The question of the validity of orders, and the question of unity, we regard as wholly distinct; and with this view of the subject we wrote the former articles, which seem to have startled our Methodist Protestant brethren, in whose minds the same distinction was not made.

Unity, such as we advocate among the Methodist ecclesiastical bodies, comprehends not merely 'oneness' of doctrine, and oneness in the family features and spirit of Methodism, but also 'acknowledged brotherhood and friendly co-operation' in performing the great mission of Methodism. This acknowledgement of brotherhood, or fraternal recognition, may be made in various ways. Some of these have been adverted to by various writers, such as the mutual courtesies exercised by members, ministers, societies and conferences towards brethren of the other Church. These acts, it is said, are 'Church acts,' and, therefore, indicate the unity of those who perform them towards one another. We are ready to admit that they do indicate fraternal feeling: and we value them highly on that account. But, still, it seems to us that they are not the highest kind of Church action which the subject admits of, and demands. We want the unity to be mutually recognized by the 'highest authorities' in the respective Churches—the General Conferences. This, and only this, in our estimation, is an adequate outward expression of the existence of unity of spirit. Unity of spirit may possibly exist without it: but it wants the external sign and seal of the internal grace. It should not only exist, but it should be 'visible'—known and read of all men—and to be so, it must be declared in the most unequivocal manner, and by the highest authorities in the Church. "Lose no opportunity," said Mr. Wesley, "in declaring that the Methodists are one people throughout the world."

We were a little surprised at first that we should be so much misunderstood by some Methodist Protestants; but being misunderstood, we were not surprised that a little sensitiveness was manifested, on account of the position in which, it was suppposed, we had placed the Methodist Protestant Church. It was natural that brethren should feel sinsibly language which they understood as a denial of their orders. And on this account we are prepared to excuse the employment by some of them of language rather calculated to open anew the old sores than to heal them. If it is indispensable to the reconciliation of the two bodies, and to the formal declaration of unity, that confessions and humiliations are to be made by either, as intimated by one writer, then we are persuaded the matter is at an end. It can never be done. If it is necessary for the Methodist Protestant Church to confess that she was wholly in the wrong in the old controversy, and in forming a distinct ecclesiastical organization, every Methodist Protestant will admit that there is no hope of an acknowledged unity. On the other hand, if it is demanded of the Methodist Episcopal Church to confess that she 'persecuted' the Methodist Protestants out of her pale,—in other words, expelled them for "opinion sake,"—there is also an end of the matter. This will never be done. If the parties, however, are sufficiently pacific in their feelings towards each other, and sufficiently impressed with the importance of fulfilling the almost dying injunction of Mr. Wesley, and above all, the dying command & prayer of the Saviour, to be one, and to 'declare' it before the world, and are willing to "let by-gones be by-gones," then have we some encouragement to plead with both parties for both a real and a formal unity—the unity of the heart—of the spirit—and the outward manifestation of it in the accustomed mode wherein distinct Methodist bodies declare their unity to the world. Nothing short of this external sign can give completeness to the unity. Till this is done, whatever else may precede, there is something wanting. That there may be unity of spirit without the customary external sign may be possible, as there may be regeneration without baptism. But as Christ has appointed baptism to be the outward sign and seal of the inward grace, so has he appointed the outward visible fellowship of the Church to be the sign of the grace of unity.

Unity in our apprehension, may exist as perfectly in two or more distinct and independent Church organizations as where there is only one, provided these organization are substantially one in doctrines, spirit, &c., and take the proper means to set forth before the world their fellowship.—There may be "schism in the body" when there is only one organization, and there may be gospel unity when the organizations are plural. But we must insist on the importance of 'exhibiting' this unity by suitable means. This, it seems to us, has been too much overlooked by the Protestant Churches, to their reproach.—Many of them are sufficiently one in sentiment and spirit, and sufficiently fraternal in their feelings to have fellowship one with another, but they do not set it forth with sufficient explicitness. The exhibition, the declaration of fellowship is not so much with them Christian duty as Christian 'courtesy.' Perhaps the palpable perversion of the doctrine of unity by Rome, in making oneness of Church organization an essential feature of it, may have had a tendency to drive Protestant Churches to the opposite extreme, and not only to induce them to undervalue unity of organization, but also the unity of the spirit and the proper manifestation of it. We would be happy to see the unity and its manifestion which we advocate extended wider than the Methodist family of Churches. We advocate it for all truly Protestant Christendom. But if it cannot obtain even among Methodist bodies, what hope for those who are farther apart? We trust the Methodist bodies will set a suitable example to others in this matter. And there is hope. It is well known that the Methodist New Connection and the old Methodist body in Great Britain have been recently, probably are still, negotiating the matter of their fellowship. The Canada and the British body are once more at one. There is a general movement towards each other—an approximation—with some exceptions, such as that of the Methodist Episcopal Church and the Methodist Episcopal Church South. But even here the prospects of unity are brigher than they were a few months ago. Hope on the part of its advocates begins to revive. "That they all may be one: as thou, Father, art in me and I in thee, that they all may be one in us: that the world may believe that thou has sent me."

We hope to be understood in all this matter as speaking simply our individual opinions, though we are not aware that they are disapproved by our readers.

Liberality.—The last number of the "Family Quarto," gives a statement by the Pastor of the Presbyterian Church of Zanesville, respecting the finances of said church. His salary is paid quarterly in advance, besides which the congregation, have contributed one thousand dollars the past year for other purposes in promotion of the interests of Christ's kingdom, at home and abroad. This is indeed creditable. And as it is written, 'The liberal soul shall be made fat;' and 'He that soweth bountifully shall reap also bountifully,' we doubt not that our neighbors over the way who are zealour to do good, will have treasure in heaven. How many churches fall short of sustaining their pastors, and do little or nothing for the cause of Missions, and other worthy objects! Would that they might be stirred up, by the example of the Presbyterian Church of Zanesville.

Sears' Magazine.—The February number possesses rather unusual interest. Its various topics are quite instructive and interesting. Of the embellishments, several views in Palestine are very good. Every body, send for Sears' Magazine, N. York. $2 per annum in advance.

Biographical.

Written for the Western Recorder.

MRS. MARY BONER.

Br. Bassett: It becomes our painful duty to record the death of our much esteemed Sister, Mary Boner the wife of James Boner, who was attacked with typhus fever some 3 weeks before her decease, which took which took place on the 2nd of January, ult. Through all her last affliction she manifested the patience and meekness of the christian, frequently giving indications to her surrounding friends and neighbors that all was well. She had been a professor of religion for some forty years. A large congregation attended her funeral and a suitable discourse was delivered by the Rev. George Reed. She has left a husband and ten children to mourn her loss, but their loss is her gain.

JER. JACK.

Bucyrus, O. Jan. 24, 1848.

Miss J. (clever and beautiful as she is,) tells a pleasant anecdote of a servant to the geologist of a country seminary, who, in describing to her master how she had stoned a cow out of the door-yard, said: "I saw her come in, and I threw *a specimen* at her, and she went right off."

"I urge you to the giving of your hand without yor heart? the selling of your beauty for fine gold? Never! If they ask it, do not do it, if they smile upon you, turn away! if they flatter, do not listen! if they threaten do not yield! Go down to the grave single, if heaven raises you up no friends, but go not to the altar with falsehood upon your lips." [Ellen Pickering.

News of the Week.

English and American Expenses of Government Contrasted.

For the following particulars in relation to the expenses of Great Britain and the United States, we are indebted to the statement of the London Dispatch, recently published. The subjoined table shows the amount per annum paid to those who govern:—

American.	per annum.
President,	£6,000
Vice President,	1,000
Secretary of State,	1,000
Secretary of Treasury,	1 000
Navy Depar ment,	3 400
Post Office Department,	600
Total,	£13,000
English.	**per annum.**
To the Queen and her relations,	£76 000
Three Secretaries of State and under Secretaries.	29,000
Lords Commissioners and Secretary's Treasury,	16 000
Admiralty Department,	13 000
Post Office Department,	10 200
Total,	£818 900
American expenses,	13 000
Difference,	£805 900

In the United States, with the exception of the President during his term of office, and a few military offices, all public officers must furnish their own dwellings, and their own tables, from their own salaries. The President is provided with a house and furniture, but must pay the expenses of his table out of his own funds.—English public functionaries are furnished lodgings, rent free, and tax free, and on retiring from office are entitled to a pension.

In the United States such as one person holding a plurality of offices is unknown. In England it is different. One man here may hold and receive the emoluments of half a dozen appointments. For instance, Lord John Russell, Prime minister, held the office of 1st Lord of the Treasury, Commissioner for the affairs of India, one of the Ecclesiastical commissioners, and Commissioner of the Royal Hospital, Chelsea.—Emoluments, of £15 000. Marquis of Landsdowne, Archbishop of Canterbury, Sir Charles Wood, Lord Campbell, and many others, who hold a plurality of offices of enormous salaries.

Attrocious Murder.—A most cool-blooded murder was perpetrated in St. Louis on the 25th inst. by a young man 22 or 23 years of age, named Baldwin. The name of the murdered man was Mathews, the brother-in-law of Baldwin.—They had arrived in St. Louis on the steamer Laclede from Arkansas, the residence of Mr. Mathews, where Baldwin had been on a visit.—Mathews was returning with Baldwin to see his father in-law, who lives near Jefferson City, Missouri.

Mathews had with him $500, which is probably the cause of Baldwin's atrocity. The murder was perpetrated in the suburbs of the city.—Walking together, they stepped aside into a stone quarry, and out of which Baldwin came up in the rear, and placing a pistol near the head of Mathews, fired. The unfortunate man immediately expired. B. secured the money, his watch and key, and started immediately for the residence of his father. Through the indefatigable exertions of spirited officers, he was arrested about twelve hours after he arrived home.

When arrested he confessed the crime, and gave his father directions to have his clothes sent to St. Louis. The old man, near seventy years of age, remarked to him: "You will not need them my son; you will go to St. Louis prison, and then to the gallows."

The parting scene between this young man and the family is said to have been heart-rending. The mother's love, superior to her judgment, seemed to believe her son innocent though he had confessed his guilt. It is said, that he had always sustained a moral reputation—not addicted either to drunkenness or profanity.—*Greenville Jour.*

A very Sudden Death.

Mr. Wm. Hayden was found dead in his bed, at his residence in Covington on Monday morning. It is thought he died in a fit of epilepsy, as he was found upon his face, and his features greatly distorted. He was a young man of respectability and of good habits, and his sudden death is deplored by a large circle of friends.—*Cin. Com.*

Another Dreadful Steamboat Disaster.

We regret to have to announce the total loss of the beautiful new Green River and Louisville packet, Major Barbour, accompanied with the loss of from five to eight lives. The Major Barbour started from this place on her second trip to Green River, on Wednesday afternoon last, with a full freight and a number of passengers, and on the morning following, (Thursday,) about 4 o'clock, when about three miles below Hawesville, she came in collision with the steamer Paul Jones. The shock was so severe, & the injury the Major Barbour sustained was so great, that although she was immediately headed for the shore she sunk to the hurricane decks when she was a considerable distance from shore. From five to to eight persons are reported as drowned.—We were enabled to hear the name of only one—Mr. Allison, of Henderson, Ky., the second clerk. —*Louisville Courier.*

The growth of different sections of the United States is thus stated:

In. of the Eas. States	(in 10 years,)	16½	per ct.
" " United	"	"	33	" "
" " Western	"	"	74	" "
" " N. Western	"	"	108	" "

In the North-west, then, lies the great growth of the United States, as compared with European nations, and in the Valley of the Mississippi, nearly the whole of it.

S. B. Clerks.—Of twelve boats arriving at *St. Louis* last week, I observe three of their clerks are "*gentlemanly*," five "*obliging*," one "*obliging and attentive*," and three "*attentive*" simply. One of these last is incorrectly classified. It should be *retentive*, as I gave him six dollars to collect for me at St. Louis, more than four years since, and the money is as absolutely lost to me as if it were sunk in the *Mississippi*.—*Cist's Adv.*

Clericyl Wit.—As the Rev. Mr. Field, formerly of Westminister, Vt., went to give his vote at an election, a man of opposite politics expressed surprise at seeing him there, and to confirm his objection quoted the remark of the Saviour, that his "kingdom was not of this world." "Has no man a right to vote," replied the witty clergyman, "unless he belongs to the kingdom of Satan?" [Northampton Courier.

Variety.

The Scriptures as a Specimen of Literature.

BY E. C. COGSWELL.

In simplicity and purity of style, and in originality of sentiment, the Bible stands unrivaled. Its purity and eloquence are unsurpassed by any productions ancient or modern. Its material for the exercise of deep thought, for cultivating the taste, for invigorating the imagination, and for eliciting the best feelings of the soul, is rich and exhaustless. Its weighty doctrines, the hopes it enkindles, the fears it arrays, alike prove its divine original.

No human composition is so exquisite as always to please. Its stores of wisdom are quickly exhausted; the eye soon perceives the end of created perfection; but the beauties of the Bible are none the less lovely, though the charm of novelty may have passed away.

He who can read the inspired narration of Moses with diminished interest, can have no beauty in his own soul. Cold must be that heart which does not kindle at his eloquence, and melt at his pathos.

Moses's account of the Creation is unique. It is abrupt, simple, sublime. The volume of destiny is suddenly thrown open; time is proclaimed; creation arises; and a new race of intelligences appear on the scene. The Almighty voice is addressed to Chaos. "Confusion hears it, and wild uproar stands ruled." The waters subside; the verdant landscape is seen; songs burst from every grove, and start, bright rolling, silent beaming, are hurled forth from the Almighty's hand.

The story of Jacob's darling boy, dressed out in his coat of many colors, sold into Egypt by jealous brothers, rising to be second in power in that mighty nation, saving by his foresight a famishing world, especially the chosen people of God, and dying the most beloved of princes far surpasses the sublimest conceptions of poets or novelists.

The style of Moses as a Historian, is the best model, both in the vigorous and the sublime, the pleasing and the tender. His history is clothed with the grace of eloquence, the charms of poetry, and the fasinations of fiction.

Poetry is the breathing out of that principle which is deepest and sublimest in human nature; the expression of that aspiration for something more powerful and more thrilling than ordinary life affords.

The Bible is replete with poetry. The Hebrew poets rouse, warm, and transport the mind in strains the sweetest and boldest that bard ever sung; in numbers, the loftiest that imagination ever dictated. No poetry extant equals that which comes to us from the rapt pariach of Idumea, and the inspired prophets of Salem; from the schools of Bethel and Jericho. The Bible is the prototype; the unrivaled model and inspirer of all that is elevated in poetry. It has been a fountain from which later poets have drawn their richest thoughts, their boldest figures, their grandest imagery.

The Psalms of David are an elegant specimen of poetic literature. The character of their diction and expression is vivid, the thoughts animated, passionate. They communicate truths which philosophy could never investigate, in a style which uninspired poetry can never equal. The Hebrew literature itself contains nothing more lovely.

Among the prophetic writers, Isaiah stands unrivaled. His language possesses surprising beauties. His triumphal song upon the fall of the Babylonish monarch is replete with imagery, diversified and sublime. The conception is bold, the characters are introduced with wonderful art. Nothing is wanting to defend its claims to perfect beauty. In every excellence of composition, it is unequaled by any specimen of Greek or Roman poetry.

The strains of Ezekiel break forth like the gushing of a mighty fountain. He is deep, vehement, tragical. He rouses every energy of the soul; overwhelms the mind by his bold figures, abrupt transitions, fervid expressions. But he who astonishes us by his graphic images, possesses, at the same time, the loveliness of the sweetest poet. For invigorating the imagination, for giving energy of thought and boldness of expression, the writings of Ezekiel are unequaled.

The Bible has stood the test of ages. No closeness of inspection, keenness of investigation, or strictures of criticism, have been able to defeat its claims to the highest excellence of language. Here the man of taste may find every variety of material to discipline the mind, enrich the imagination, and polish the taste.

Of the men that have shed a lustre over ages and nations, the purest and the noblest are those who have been most deeply imbued with the literature of the Bible. The divines of the seventeenth century, those gigantic pillars of English literature, have been celebrated for their love of the excellence of scripture composition. At this fountain the most distinguished poets and orators have drank deepest. What but the literature of the Bible has rendered immortal the writings of Milton and Young? or those of Chatham and Burke, the models of modern eloquence? What else has given interest and power to the writings of Jones, Butler, Hall and Edwards, the admiration of every scholar? It is the literature of the Bible which has sent out a redeeming influence through our whole literary system—an influence which pervades and strenghens the public mind. There is a spirit in the literature of the Bible, before which the lurid fires of impure passion, kindled at the shrine of heathen literature, go out. The whole atmosphere of the Bible is pure and salutary; its clime a region of strong thought; the place for giant minds to thrive in. It is an exhaustless treasury of truths—

> "Truths that have power to make
> Our noisy years seem moments in the being
> Of eternal silence; truths that wake
> To perish never."

Let the Bible be studied in its original, as we study the Iliad of Homer, or the history of Livy, and giants in intellect will rise up, to surpass the loftiest geniuses of past ages. Let the student study the incomparable histories of Moses and Luke, and the sententious writings of Solomon —men of wonderful grasp of mind, of strong massive style, of deep reflection—also the writings of Paul, another name for the perfection of condensed eloquence—the unrivaled poetry of David, Isaiah, Ezekiel, Habakkuk; and he will find such a discipline adapted to indurate his mental constitution; to give it muscle and energy; to gird the intellect with power; and to aid him in concentrating its energies so as to bring vast regions at once to the mind; to comprehend almost the infinite in the finite, as the "cope of heaven is imaged in the dew-drop."

Such is the literature of Scriptures. Written by its numerous authors, during the space of fifteen hundred years in the sands of Arabia, in the deserts of Judea, in the rustic schools of the prophets, in the sumptuous palaces of Babylon, in the bosom of pantheism and its sad philosophy, the Bible comes to us the oldest offspring of sanctified intellect, the highest effort of genius, the effusions of truth and nature, the overflowings of genuine feeling, the utterance of undisguised sentiments. It is essential truth, the thoughts of heaven. This volume was conceived in the councils of eternal mercy. It contains the wondrous story of redeeming love. It blazes with the lustre of Jehovah's glory. It is calculated to soften the heart; to sanctify the affections; to elevate the soul. It is adapted to pour the balm of heaven into the wounded heart; to cheer the dying hour; and to shed the light of immortality upon the darkness of the tomb. The force of its truth compelled the highly-gified but infidel Byron to testify that,

> "Within this awful volume lies
> The mystery of mysteries.
> O! happiest they of human race,
> To whom our God has given grace
> To hear, to read, to fear, to pray,
> To lift the latch, and force the way;
> But better had they ne'er been born,
> Who read to doubt or read to scorn."

The English Duke.

A correspondent of the New York Commercial Advertiser thus describes "Chatsworth," the residence of the Duke of Devonshire:

This, I believe, is acknowledged to be the most splendid mansion in England. It is in the Grecian style, of Portland stone: it fronts about 760 feet; and the windows are of plate glass, equal in size to many in Broadway, and most of the frame work is richly gilded. The private entrance, which was built a short time before the visit of the present queen, is an elegant arch of stone, with iron gates covered with gilding. On ringing a bell a servant in livery made his appearance, and conducted us across an open quadrangular court into a spacious hall, paved with Italian marble, the wall being of the same rich material. Soon the housekeeper made her appearance, a very lady-like person, and by her we were conducted over this immense residence.

The flight of steps which we ascended in proceeding from the hall to the grand staircase, passes between walls of variegated alabaster, and being ornamented with balustrades, has made a magnificent effect.—From the entrance hall we passed through the picture gallery, the door of which is highly polished oak, inlaid in the most beautiful manner. One thousand paintings of the best masters enrich the gallery. I shall not attempt a description, for were I able to write one, it would swell this letter to a greater length than your columns will allow.

The chapel is in keeping with the building. The panel work is of cedar, & as we entered gave a most delightful fragrance. The whole is richly ornamented. The ceiling, and every part not otherwise decorated, are embellished by the pencils of Verrio and Laguerre. The ornaments in wood are said to be the work of Gibbons; the rich altar was sculptured by Cibber.

The next room looked at was the 'Velvet Chamber,' appropriated to Queen Victoria when she visited Chatsworth in 1843. The walls are covered with crimson velvet, bordered with gold; the ceiling is of stuccowork, covered with gilding;—the floor is of polished inlaid oak; the paintings are very good; the furniture of crimson and gold. In one corner is an elegant rosewood piano, obtained for her Majesty's use.

The next apartments were a suit of rooms, the rooms of which are covered with rich embossed leather, finely gilt. In these were the coronation chairs of several of the former kings of England, which came into possession of the Duke of Devonshire by his being the Lord Chancellor at the time of the coronation.

The library is only excelled by one other in the kingdom. The rooms appropriated to sculpture contain some of the finest pieces of statuary in the world the door cases and tables are of alabaster from the Peak of Derbyshire.

The rooms are so constructed that on any great occasion a suite of apartments can be thrown open to the length of six hundred feet. The park, jets of water, fountains, &c., are on the same scale with the building. The 'conservatery' is a glass structure, containing 78,000 square feet of glass, and is kept warm by pipes equal to the length of six miles; it is 330 feet long, 130 feet wide, and 65 feet high. The immense 'hot houses' is filled with all the tropical fruits which the wealth of the Duke has enabled him to obtain; and so anxious is he to excel all others, that no price, however high, prevents his obtaining what is made known to him as worthy of a place in this depot.

The Duke has been visited by the Emperor of Russia and by other distinguished men, and by them his house and grounds have been enriched with many valuable and costly presents.

I Will Give Nothing.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24.

A minister, soliciting aid toward his chapel, waited upon an individual distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and, turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. "My dear boys," said he, "you have heard the case; now what will you?" One said, "I will give all that pocket will furnish;" another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and, recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The above anecdote is a striking illustration of the words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortune, and that he will hereafter call for the account.—*Lon. Chris. Witness.*.

"How do you feel with such a shocking looking coat on?" said a young clerk, of more pretention than brains, one morning. "I feel," says old Roger, looking at him steadily, with one eye half closed, as if taking aim at his victim—"I feel, young man, as if I had a coat on which has been paid for—a luxury of feeling which I think you will never experience."

An Interesting Theme.—There are three sorts of folks in the world—yes, four: Those who know one thing; those who know everything; those who know nothing; and those who glory in it.—The first are the hobby riders—the one idea men; the second are the quacks; the third are the unbelievers in the second; and the fourth are unalloyed fools—twenty-two carats fine.

Twelve Inconsistencies.

1. To hear a christian man say, he very much desires to know how matters are going on in the religious world, and yet he will not take a religious newspaper.

2. To see a christian man of a family, with a large plantation, and extensive stock; one of good trade or a lucrative profession, and not take a religious newspaper.

3. To see a christian man at every monkey show, or farcical exhibition of every wag who may advertise that he will make people laugh, for the cheap sum of one, two, or even four bits, & yet too poor to pay for a religious newspaper.

4. To see a christian man lay by money, in order to catch a good bargain which may chance to come in his way, and still too poor to pay for a religious newspaper.

5. To see a christian man dress his children in fine or superfine clothing, and still plead too poor to pay for a religious newspaper.

6. To see a christian man take a half a dozen, or even one newspaper, filled with all sorts of trash and falsehoods, and yet too poor to take a *religious* newspaper.

7. To see a christian man spend time enough in one week in gossipping, and things as bad or worse, if industriously employed to pay for, and yet he can't take a religious newspaper.

8. To see a christian man of wealth, read regularly a poor man's and what is worse, a minister's paper, and hear him say he is too poor to take a religious newspaper.

9. To see a christian's family, reading novels and miscellanies and attending parties at great (or even no) expense, and have no religious newspaper for them to read.

10. To see a christian man lay up money and property for his children, and plead too poor to pay for a religious newspaper.

11. To see a christian man exhibiting to his friends and visiters, his fine farm, stock, orchards —his new and splendid assortment of goods— his furnished office or shop, as the case may be, and have no religious newspaper to exhibit.

12. I cannot endure to hear a christian man boasting of his liberality to the church, and the institutions of the church, and not pay for a religious newspaper.

And finally for a "Baker's dozen"—I cannot, above every other inconsistency, endure to see a christian man take, and regularly receive, but never pay for a religious newspaper.

These things are so obviously inconsistent, that when I approach men, to try and convince them of the wrong, I feel that I almost offer an insult to their intelligence and christian fidelity. But I must never mind that. I must be faithful to my God and my brethren.—*Cumberland Presbyterian.*

Notices.

To the President of the Musk. District.—For the purpose of complying, with a resolution of the Annual Conference, which set in Youngstown, I have been compelled to ask the Quarterly Conference to release me from further responsibility on the circuit, & they have complied with my request, so far as they could, in the following certificate.

Whereas, this circuit does not show a willingness, to pay a sufficient amount for the support of Br. Winn and he having asked to be released from further responsibility on this circuit, therefore resolved that this Quarterly Conference give him the privilege of being honorably released, signed by order, and in behalf, of the 2d Quarterly Conference, of Licking Circuit.

GEORGE CASSEL, Chr.
DAVID WRIGHT, Sec.

I could give the certificate of the Stewards but it is not necessary (perhaps) at this time. Now Mr. President I most respectfully request that you would acquiesce with the Quarterly Conference and grant me a release from further responsibility on this (Licking) Ct.

I remain yours most respectfully,
J. M. WINN.

Miami Ct., Ohio Con.—Our second quarterly meeting is to be held in Charity Chapel, Br. S. Dorsey's neighborhood, Shelby Co., commencing March 11. We cordially invite brethren from other fields of labor to attend and assist. Come, brethren, and help us. D. MOORE.

Richwood Ct., O., District.—Our second quarterly meeting will commence February 26th 1848, at Millville, Delaware county, Ohio. We invite Rev's. O. P. Stephens, L. Ensminger, R. K. Davis, and W. Hatfield. Come, brethren and help us. Let us have an interchange. Br. Hatfield, we trust, is not afraid of the 'Boundery Line.' Step over, and see how things look in the Ohio District.

JOHN B. PEAT.
D. B. HOWE.

Youngstown Station, Musk. District.—We intend holding a protracted meeting in this place, to commence on the 27th February, at which time we expect the labors of Br. Potter, our Conference Missionary, and respectfully ask the assistance of any others of our brethren who can conveniently attend, as we expect to continue the meeting for several days, and perhaps weeks.

SAMUEL GEE, Sup't.

Bourneville Ct., O., District.—The second quarterly meeting will be held at Mt. Olive Meeting House on "Twin Ridge," 3 miles South of S. Salem, on the 1st Saturday and Sabbath in March next. We solicit ministerial aid. C. H. WILLIAMS.

New Richmond Ct., O., District.—I wish to give notice to all concerned that our second quarterly meeting will be held at New Richmond on the first Saturday and Sunday in March. Will Brs. Trumbo and Langdon, of Cincinnati Circuit, and all other brethren who can make it convenient, attend with us?

R. M. DALBEY.

Pisgah Ct. Muskingum District.

Our second quarterly meeting will be held at Bethel, on the 19th and 20th of February. Will Brs. C. J. Sears and H. T. Lawson come to our aid?

O. V. WARREN.

Newark Ct., Musk. Con.—Our second quarterly-meeting is to be held at Elizabethtown, (Perryton) commencing, February 19th. We invite Brs. E. S. Hoagland, J. S. Thrap, A. K. Duffy, and any others of our brethren who can favor us with their assistance.

W. H. MARSHALL.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

Indiana District.—The Second Quarterly Meeting for Drift Wood Mission will be held at Mount Hebron Meeting House, to embrace the second Saturday in February, 1848. The quarterly meeting for Washington Circuit will embrace the 3 Saturday in February. Ministerial help is solicited. G. WHEATLY.

Leesburgh Ct.,—Musk. District.—Our second qr. meeting will be held at Pleasant Valley Meeting House, 3 miles west of Carrollton, on the 19th and 20th of Feb. We give this early notice for the purpose of soliciting Br. Clancy to aid us on the occasion, as that is to be the place of his visit. Hope he will come without fail as he disappointed us before. He will please inform me, either thro' the Recorder, or by letter to Guadenhutton. We also invite Brs. W. Remsburg, W. Turner, and any other itinerant or unstationed brethren, who can come.

W. L. BALDWIN.

Muskingum District.

Br. Bassett: If spared, I will visit

New Lisbon, ct.	5th	Sunday of	January,	1848.
Warrenville, ct	1st.	"	February,	"
Do.	2nd.	"	"	"
Barton, ct.	3d.	"	"	"
Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.				
Vienna, ct.	4th.	Sunday	"	"
Youngstown.	1st.	"	March,	"
Manoning Mission, Tuesday 7th,			"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

Ohio Conference.

Washington Circuit,	Feb. 26,	1848.
Clarksburg "	March 4,	"
Bourneville "	" 11,	"
Bainbridge "	" 18,	"
Clarksville "	" 25,	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

P M—Newark,	O.	W Barnet, 3 subs,	Ia.
D Richardson. 1 sub.	"	S W Widney,	"
J M Winn,	"	P J Strong, 1 sub.	Ill
Geo P Rogers,	"	J R Carnes,	Ill.
P M—Point Isabel,	"	Mrs. S Johnson,	"
A Channel,	"	S M Short, 1 sub.	N. Y.
D Moore, 1 sub.	"	P M—Evansville,	Va.
A M'Guire,	"	R Miller, 1 sub.	Iowa.
P M—East Liberty,	"	W L Baldwin, 1 sub.	O.
Jer. Jack,	"	J T Lawson, 1 sub.	"
N Linner,	"	S Catlin, 1 sub.	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts.*
W Barnet,	J Regly,	9	43	1 00
"	S Myers,	9	33	2 00
P J Strong,	D Bagley,	10	17	2 00
S M Short,	D Upton,	10	17	1 00
"	Himself,	9	34	1 00
G P Rogers,		9	52	2 00
A Channell,	T Done,	9	52	2 00
J R Johnson,	J Canon,	9	39	2 00
"	L Parish,	9	39	2 00
"	Himself,	9	52	1 00
D Moore,	W B Rowand,	9	39	2 00
"	W S Moore,	10	17	2 00
H T Lawson,	J M'Cann,	10	9	6 00
"	W Petitt,	8	52	4 00
S Catlin,	C Barkhurst	9	45	1 00
W S Stonsipher,		9	52	2 00
R Miller,	T Kaster,	10	19	2 00

Br. T. Bland, F. M. B. has had our paper nearly two years and a half, and paid for one year. If he settles up, we will discontinue as requested, at the middle of present volume. $3 more will satisfy us, if paid now.

OLIVE BRANCH.—We are requested to ask discontinuance of the paper sent to Rev. W. M. Edwards, formerly of Hawkinsville, Va., now of Milledgeville, Ga., until again ordered.

We are informed, that John Pavy, Moons Mill, Ohio, does not take his paper from the post office. He owes us for nearly two volumes of our paper. Will Br. Channell or Br. Webster attend to this case, and report to us?

Br. Fowler, wo will agree to what you propose.

Rec'd. of Br. W. G. Fowler, by Br. J. M. Johnson, $1,25 from Joel Williams, which we have paid over to Br. C. Springer.

Br. E. Comly having removed from Hartford, Ill., we have been revised to discontinue sending his paper, till he gives us notice of his present address.

Br. L. Ensminger, some months ago, you requested us to send the paper of T. Dill, to East Liberty, instead of West Liberty. The P. M. now notifies us that the paper lies in the office, uncalled for, and that he has no knowledge of such a man. Please, Br. Ensminger, tell us what this means.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

The law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On the 10th of February, 1848, by Rev. John Goshen, Mr. JAMES L. SCOTT, to Miss MARY VAN HORNE, all of Muskingum Co., O.

DEATHS.

DIED—In Clermont county, O., January 20th, 1847, Rev. O. E. PEEBLES, of the Ohio Conference, M. E. Church, in the 27th year of his age.

——At Clearspring, Md., January 29th, NICHOLAS ANDREWS, a member of the Episcopal Church, in the 72d year of his age.

Advertisements.

TO THE AFFLICTED.
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the wo'o of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivaled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing impurities from the chyle, of which the blood is formed, and moreover keep it clean, by toning and strengthening the digestive organs, so as to be able to excrete from the matter of an unnutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, & full of health, life, and vigor. For sale at J. Deen's

☞ Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞ Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magizine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

☞ EVERY MAN HIS OWN AGENT.—All remittances of money for this Magazine must be sent to us free of postage. Those wishing to take our Magazine, will please write direct to us, enclosing a year's subscription ($2,) or the price of a club (ten copies for $15,) in funds current in the State where they reside. This simplifies the whole matter of subscription, perfectly, and makes the communication, between publisher and subscribers, as it should be, direct.

Agents Wanted in every town and county throughout the Union, to sell SEARS' NEW AND POPULAR PICTORIAL WORKS, universally acknowledged to be the best and cheapest ever published, as they certainly are the most saleable. Any active Agent may clear FIVE HUNDRED or a THOUSAND DOLLARS a year. A [illegible] will be necessary. [illegible] of the [illegible] of [illegible] to [illegible]. Address [illegible] New York.

☞ New publications [illegible] this notice, and giving [illegible] receive a copy of the Magazine for one year. Sent only one copy of each paper, gratis.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 50 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Bridling Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847

THE OHIO CULTIVATOR FOR 1848

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st, 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ "Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher.

Address,
M. B. BATEHAM.
Columbus, Ohio.

List of Letters remaining in the Post Office in Putnam, O., on the 1st of January, 1848.

A
Allen, John
Allen, Mrs. M.
Anderson, Nathan
B
Behrle, Frederic
Brown, I. S.
Ball, Wm.
Bisant, Franklin
Brown, Esau
Blessing, Mrs. Dinah
Brooms, J. Esq.
C
Clevinger, Eli
Cowan, R.
Cusick, John
Crossland, Luke G.
Conn, Dr. Wm.
D
Dedrick, Jos.
Dedrick, Nicholas
E
Eaton, Benjamin
Evans, Sina
F
Freeman, Abr.
Forbes, Edward
G
Green, Charles
Grubb, J. C.
George, John
Glass, Samuel
Green, Miss Eliza
H
Humphrey, Henry
Hart, Elizabeth
Hite, Samuel H.
Hukel, Mrs. Jane, 2
John Smith, 2
Hopkins, Mrs. Jane
Hatton, Abr.
Harper, Miss E. L.
J
Jennings, John
James, Miss L. R.
Johnson, Robert
James, Elizabeth
K
Kent, Harman
L
Lenhart, Mrs. C.
Lott, H. A.
M
M'Carty, Miss E. J.
M'Millan, Miss C.
M'Donnel,
Monroe, Mrs. Rebecca
O
Olive, David
P
Puff, Mrs. S. E.
Puff, Jacob
Padgitt, G.
Price, Lucinda
R
Roots, Miss E.
Rockman, Samuel A.
S
Smith, Miss Jane
Seaman, James
Steinbrook, John
Sears, Joshua
Sneeny, John
Steward, John
Sowers, Henry
Smith, Miss M. J.
Springer, Miss Elsa
Steinbrook, Miss N. A.
T
Torbut, Lawrence
W
Wylie Wm.
Ward, Mrs. Anna
Whitaker, Samuel
Whitaker, Anne
Wiles, A. B.

JEREMIAH ELDER, P. M.

A NEW AND IMPROVED VOLUME FOR 1848

SEARS' PICTORIAL FAMILY MAGAZINE,

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octavo pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is pecuniarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of

POET'S CORNER.

DAILY WORK.

BY CHARLES MACKAY.

Who lags for dread of daily work,
And his appointed task would shirk,
Commits a folly and a crime.
A soulless slave—
A paltry knave—
A clog upon the wheels of time.
With work to do; and store of health,
The man's unworthy to be free,
Who will not give,
That he may live,
His daily toil for daily fee.

No! let us work! We only ask
Reward proportioned to our task;
We have no quarrel with the great—
No feud with rank—
With mill or bank—
No envy of a lord's estate,
If we can earn sufficient store
To satisfy our daily need,
And can retain
For age and pain,
A fraction; we are rich indeed.

No dread of toil have these frames of ours,
We know our worth and weigh our powers,
The more we work, the more we win;
Success to trade!
Success to spade!
And to the corn that's coming in!
And joy to him who o'er his task,
Remembers toil is nature's plan;
Who, working, thinks,
And never sinks,
His independence as a man!

Who only asks for humblest wealth,
Enough for competence and health;
And leisure when his work is done,
To read his book,
By chimney hook,
Or stroll at setting of the sun,
Who toils as every man should toil,
For fair reward, erect and free;
These are the men—
The best of men—
These are the men we mean to be!

From the Western Citizen.

SLAVERY.

Away with this blot on our nation's proud honor;
Away with this scourge from the land of the free;
Away with this fiend, till our nation's proud banner
Shall wave, pure and spotless, o'er land and o'er sea.

Away with this monster—away with this demon;
Away with this fiend from fair Liberty's shore;
And on our bright nation forever let Freedom
Her life-giving influence unceasingly pour.

Away with this fury, this vile man-tormentor;
Away with this sev'rer of all human ties;
Away with this peace-breaker, foul pain inventor;
Away with this causer of crime, sin and vice.

Away with this breeder of strife and dissention;
Away with the demon from this our fair land;
Away with this fiend which surpasses extension,
And from this republic erase his foul brand.

Away with this tyrant—away with this monster;
Away with this fiend from America's plains;
Far away from our country we'll drive the usurper,
And o'er our bright nation let Liberty reign.

Then away with this blot on our nation's proud honor;
Away with this scourge from the land of the free;
Away with this fiend, till our nation's proud banner
Shall wave, pure and spotless, o'er land and o'er sea.

Communications.

Written for the Western Recorder.

Itinerancy,---The Restrictive Rule.

NO. VI.

MR. EDITOR,—The so frequent change of ministers, required by the restrictive rule, renders them less interesting to a community, than they otherwise would be. They must be, and are, regarded more in the light of transient visitors; and the citizens can not feel the same interest in forming an acquaintance with them, or in giving them a support, that they would do if the time of their stay was not thus limited. The idea with community, is this; if we do take some pains to become acquainted with Methodist ministers, they will be gone before the acquaintance is properly formed, and it is not worth while for us to trouble ourselves about them. But let them become citizens of any place, without being under this limitation, and they will then stand upon an equality with other ministers. The time was when there was but little difference; the country being new, there were but few settled pastors. Mostly all ministers were travelling ministers. But now other churches have their settled pastors in almost every neighborhood, and the attention of the greater portion of community, is directed to them, to the neglect of such transient visiters as Methodist itinerants.

It also renders a minister less interesting to his own church. They do not regard him as their preacher, but as one of which the Annual Conference has given them the *use for one year;* and they cannot have that tender regard for him that would be excited by the hope that he may be their paster for years,—that tender regard that they would have if the Annual Conference would give him to them to esteem and retain without arbitrary limitation. Take a Presbyterian congregation, who are blessed with an ordinarily good preacher, and you find his members taking an interest in him that is rarely found among Methodists. They will go farther to hear him preach, do far more for his support, are hardly ever known to leave his ministrations to hear other preachers, and there is no one that they would sooner hear than their old pastor. I do not see any other reason for this difference between Presbyterian and Methodist congregations than the shifting nature of our minstry; and I doubt, very much, whether any person, who thinks upon this subject, can see any other cause for it. Our system keeps up a distance between our preachers and members. There is not existing the tender relation of pastor and people. They must regard him more in the light of a hireling, and stranger, than as one of the family.

The restrictive rule *cultivates in the church a spirit of novelty.* It accustoms our people to hearing a variety of preachers, and naturally leads them to desire a change, for the sake of *variety;*—not a variety of *truth*, but a variety of *preachers.* And it is but little matter how much variety of truth is presented, as the preacher brings forth from the sacred treasury, things, both new and old, if there is not a variety of preachers, it does not please the morbid taste created by our system of change. In most cases our people are pleased with the preacher for a few weeks or months at first, because he is a new preacher; a new voice, new looks, new gestures, and perhaps new measures; and with many, the cry is, O! what a fine preacher! But they have heard him a few Sabbaths; and it is an old voice, old gestures, old looks, and old measures: O! I do wish the year was out; I am so fond of hearing a new preacher; I do wish we could have a change every three months. Such a person does not like the preacher for the truth which he preaches, but for the strangeness of his voice. It arrests his attention and keeps him awake; therefore he wants a new preacher. He has been gratified in this so much that he is far more pleased with the newness of the preacher than he is impressed with the importance of the truth. The tendency of this system is to make our people listeners of the sound and not to the sense, and fonder of novelty than they are of vital piety. The human intellect, acts in the science of religion, as it does in any other science. The more a person indulges in light reading, commonly called novels, the greater desire for it he has. The more a man attends the theatre and witnesses plays, the more he delights in it. So, the more you indulge the novelty of church members, the more you cultivate the desire for something new. So, under our course of training, it is not strange that our members leave their own church, or congregation, whenever there is an opportunity of hearing a stranger in a sister congregation, or that they suffer a little distance, or inconvenience to prevent them hearing the preacher they have heard a half dozen times, or that they desire a change every year if not in their power to have it every three months. He that can succeed in interesting such a people for three years, under such an arrangement, under a different one, would be to them an interesting and useful minister for a lifetime.

So, it invites dissatisfaction upon the part of the people with their preacher. He is sent to his field of labor, in most cases, a stranger. Some may have heard him preach a few times, or had some farther acquaintance with him. But the great mass of the people he is to serve know him not, and are not prepared to judge of his motives. While he is a stranger, it is natural for them to look with a jealous eye upon all of his conduct. Any thing that he may do that his members do not sanction, in the place of being promptly told to him, is withheld, and harbored in the mind, having its distinctive influence, when it is likely that with the privilege and desire of continuing the relation for years, all such little difficulties would be promptly settled; but now they fester, during the whole year, into mighty reasons why the preacher must not stay on their circuit even a *second year.*

PRUDENTIA.

At Home.

Written for the Western Recorder.

Restrictive Rule.

NO. III.

"*Resolved*, That it is the opinion of the Pittsburgh Annual Conference of the Methodist P. Church, that the 'RESTRICTIVE RULE' which forbids the stationing of ministers and preachers longer than three years successively on the same Circuit, and two years successively in the same Station, is contrary to apostolic usage, not necessary to an efficient Itinerancy and in many instances, is detrimental to the interests of Circuits and Stations; and consequently, the Delegates to the next General Conference should be clothed with conventional power, in view of its removal from our book of discipline."

2. *It is not necessary to an efficient Itinerancy.* What is implied in an efficient Itinerancy? The question relates directly to the removing of ministers, the reasons inducing, and the end to be accomplished by it. In reference to the removal of ministers, I have only to say, I do not desire a settled ministry. And in the manner of re-appointing, I desire no change. As it now is,—the people asking, the minister consenting, and the Conference confirming—perhaps it is as near right as we can get it. But the reasons inducing the change and the end be to accomplished by it, is that which presents itself for consideration in answer to the inquiry proposed. The glory of God in the salvation of souls is the avowed and uncontroverted end of our labors. And the reasons directing to the course which will most speadily and fully accomplish this end, will furnish the best exposition of an efficient Itinerancy. And here I repeat that a probability of extensive usefulness, should be the predominant consideration in the appointment and continuance of a minister. This consideration has efficiency directly in view. And what are the circumstances, out of which such a probability would arise? After the qualifications of a minister are such as enable him rightly to divide the word of truth, it is then essential that he be acquainted with the people to whom he ministers, in order to give each a suitable portion in due season.—It is then necessary that he have the confidence and affection of his people,—that he is worthy of this, there is a partial warrant furnished in that the Conference appointed him, but this exercise is secured and promoted by personal acquaintance, he practically proving himself deserving it. Again, there are different grades of talent, each of which may be especially suited to certain conditions and characters of the various charges to be supplied—all of which are frequently met in direct opposition by the demands of the restrictive rule. In reference to a minister's qualfications, the fact known that he is to remove positively at a specified time, presents a temptation to neglect that diligent application to study which should characterize every minister, further than what is barely sufficient to meet the demands of the time specified, and then to his next charge he may commence and not only sing the same song, but he will sing it to the same tune. Let not those who are acquainted with the facts on this score, imagine it a supposition founded on improbabilities. The reverse is true. As to acquaintance, the rule allows a man to remain just about long enough to become acquainted. This may be as long as some would be wanted to remain. Well, if so, let it be regarded as the voice of Providence to remove them, that their room may be filled by those who are of the right stamp. But there are those, who, by being extensively acquainted with their flock, realize therein a very decided advantage in giving efficiency to their labors. Besides, with this latter class, it is by this acquaintance that they secure the confidence and affection of those over whom they watch. This rule also occasions frequent and unnecessary pecuniary disadvantages. Making a considerable outlay of the pittance received in meeting the expenses of removing from one place to another, when God and the interests of his cause, not only do not demand, but forbid it. And this is a consideration of the more importance, when we consider how stinted the salary is, of even those who are best paid. And does not this bear upon an Itinerant's efficiency? No man can devote himself as successfully in any cause if his energies are paralized by pecuniary embarrassment. But what has this rule done to give efficiency to our operations, that any should contend for it as necessary? It has in its stated and frequent removals implanted and cherished such a desire for novelty in our people, that there is not that stability and regularity in our congregations, as a general thing, that there is in other denominations which might be named. And to this same desire for novelty, we trace the fact that many of our aged and experienced men would be literally rejected if sent to many of the appointments, while the services of young and experienced men are called for, merely because they go farther in pandering to suit this vitiated taste. Consequently those men, whom we need to give ballast to the vessel by their wisdom and experience, are forced out of the ranks, and their places filled by the weak and incompetent; which is giving efficiency to the itinerancy with a vengeance. But it has been asked—'why should we exchange a certainty for an uncertainty?—It has worked well, and we know not how it would operate if changed.' This we deny in toto. It is not exchanging a certainty for an uncertainty, neither has this rule ever worked well. To say that the Itinerancy has worked well, is quite a different matter; but that it would not have worked better, had it never been clogged with this rule, is what I do not believe, and what I think cannot be proved. To exchange for an Itinerancy unrestricted by such a rule, would not be a new experiment. It has been tried and the results are convincing and satisfactory. The Apostles tried it. So did their successors in the christian ministry down to the days of Wesley, wherever there was an instance of the Itinerant mode of operating. But we have a modern instance that must be regarded as furnishing clear and decisive evidence to the point. I mean in the Cumberland Presbyterian Church. Their regulations are precisely the same as ours, with the exception of the restrictive rule. This they have not. And their system has not resolved itself into settled pastorates, as some profess to conceive it necessarily must. There is but one or two such relations recognized by them in the entire west. And there is perhaps no denomination in existence whose history gives more unmistakeable evidence of efficiency in their mode of opperations. Success, great and glorious has attended them.

From these and such like considerations, I conclude most unhesitatingly that this *rule is not necessary to an efficient Itinerancy.*

JOS. BURNS.

To be continued.

Written for the Western Recorder.

The Nature of Evangelical Religion.

NO. II.

Having given in my former treatise of this sublime subject, what appears to me to be the prominent attributes it possesses: the question presents itself at once, does it produce any fruits? Answer: Abundant. What, then, are its fruits? Benevolence in the christian soul which is "created anew in Christ Jesus unto good works," runs out in sympathy for "the fatherless and the widow in their affliction." Were I asked, what constitutes the most ennobling characteristic of man, I would answer, Benevolence. Does not this render him a blessing to his race? Yes, it elevates him in the scale of being, and when his body has obeyed the laws of mortality, it crowns his name with an imperishable halo. Benevolence! It is this that makes his existence like the river that fertilizes the country through which it passes or flows. It is this that brightens the languid eye, and strengthens the fainting heart: that cheers the disconsolate, and lights up the lamp of joy in the cottage and the dungeon.—Yes, this noble disposition—this sublime attribute—the most inestimable gem in the crown of man's character—"is the praise of angels, the honor of God." If we imitate the life of Jesus Christ in any thing, it is when we practice benevolence.—The loveliest feature in him was benevolence. He sacrificed the anthems of the glorified for the scoffs of sinners;—He resigned his throne and became an inhabitant of earth, "his footstool," because he was benevolent. He underwent sufferings; he endured privations and pains; pangs unutterable, all, *all* this sacrifice of happiness with the father, to redeem man from the obloquy of sin; because he was benevolent. Are you incredulous as to its benignant displays (reader of this humble scrawl?) Go back to Bethlehem,—see it there shining in that infant's eye. Go to Gethsemana: go to Calvary. And as you stand on its rugged brow, oh, behold the tragic scene!—Ah, shrinking back methinks you exclaim, Why hangs he on the cross? Methinks the heavens are clothed in blackness—and the sun is shrouded in obscurity! Oh, why? The trembling earth responds: Jesus dies! But why? Because he is benevolent. This, the only cause, all nature—and all heaven, harmoniously echo. How passingly pleasing then the reflection, that every benevolent act of ours out of a pure motive, makes us like unto the embodiment of grace and virtue, the Lord and Savior Jesus Christ. How happyfying the reflection when we have relieved the sufferings of our unfortunate fellow man by acts of Samaritan kindness: we have gladdened the destitute in not only "a cup of cold water, but in food and raiment, thus imitating in our sphere, our benevolent Christ. Thus bringing forth the fruits of evangelical religion, "having the promise of the life that now is, and of that which is to come."

G. S. W.

Freedom, Beaver Co., Pa.

Narrative.

The Minister's Feast.

BY LYDIA JANE PIERSON.

The Reverend Mr. N—— was a man of excellent temper, but he was eccentric. He was a powerful preacher, and his ministration was blest to the reformation of many in his parish.—At the age of thirty-four he became enamored of a rich parishioner. Well, the marriage was consummated, the bride's portion paid; and the husband, as husbands in their first love are apt to do, consented to the humor of his wife, and accompanied her to several festive parties given by his wealthy neighbors in honor of his marriage.

The happy couple were sitting together in their comfortable parlor one evening towards spring, the reverend gentleman studying the Venerable Bede, and his wife equally intent upon the plate of the latest fashions, when she suddenly looked up with an expression between hope and fear, and thus addressed her companion:—

"My dear husband, I have a request to make."

"Well, Nancy, any thing consistent."

"You do not imagine that I would make an inconsistent request, surely?"

"No—not a request that you consider inconsistent. But come, what is it?"

"Why, my dear sir," and her voice trembled a little, "we have been to several parties among the neighboring gentry, and now I think that to maintain our position in society, we should make a party too.."

The minister looked blank.

"What sort af a party Nancy?" he said at length.

"Why," she replied, "such a party as those we have attended. We must make an elegant dinner, and have dancing after it."

"Dancing! in a ministers house!" ejaculated Mr. N——.

"Why, yes certainly," replied his wife, coaxingly. "You will not dance, the party will be mine; and then we have been to similar parties all winter."

"True, true," he muttered, with a perplexed air, and sat silent for some time as if considering. At length he spoke. "Yes, Nancy, you may make a party, give a dinner, and if the guests desire it, you may dance."

"Thank you, love," she cried, putting her arms around his neck.

"But I have some stipulations to make about it," he said, "I must select and invite the guests and you must allow me to place some of my favorite dishes on the table."

"All as you please love," she answered delightedly, "but when shall it be?"

"Next Wednesday, if you please."

"But our furniture and window draperies are very old fashioned. Is it not time we had new?"

"I should hardly think it necessary to refurnish our rooms, Nancy. All our furniture is excellent of its kind."

"But our smooth carpets, white draperies and cane chairs have such a cold look, do consent to have the rooms new fitted; we can move these things to the unfurnished chambers."

"And of what use will they be in those rooms which we never occupy? Besides, it is near spring, and to fit up now for winter is superfluous."

"Well, I would not care," she persisted, "only people will call us parsimonious and ungenteel."

"Oh, if that is all," he said, "I will promise to expend a thousand dollars on the evening of the party, not in furniture, but in a manner which will be far more grateful to our guests, and profitable to ourselves, and which shall exonorate us from all imputation of parsimony; and you may expend in dress, eatables and desert, just what sum you please."

And so the colloquy ended. He resumed his studies, and she gave her mind to the consideration of the dress which would be most becoming; and the viands that were most expensive. The next day she went busily about her preparations, wondering all the time how her husband would expend his thousand dollars; but as she had discovered something of the eccentricity of his character, she doubted not that he meant to give an agreeable surprise; and her curiosity grew so great that she could hardly sleep during the interval.

At length the momentous day arrived. The arrangements were all complete, and Mrs. N—— retired to perform the all-important business of arraying her person in fine attire. She lingered long at the toilet, relying on the fashionable unpunctuallity of fashionable people, and when the hour struck, left her chamber, like Judith of old, gloriously, to allure the eyes of all who should look upon her, and full of sweet smiles and graces notwithstanding the uncomfortable pinching of her shoes and dress. Her husband met her in the hall.

"Our guests have arrived," he said, and opened the door of the receiving room. Wonderful! wonderful! What a strange assembly!—There were congregated the cripple, the maimed, and the blind, the palsied, the extreme aged, and a group of children from the alms-house, who regarded the fine lady, some with wide open mouths, others with both hands in their hair, while some peeped from behind furniture, the covert to which they had retreated from her dazzling presence. She was petrified with astonishment; then a dash of displeasure crossed her face, till having run her eyes over the grotesque assembly, she met the comical grave expression of her countenance, when she burst into a violent fit of laughter.

"Nancy!" at length said her husband, sternly. She suppressed her mirth, stammered an excuse and added:

"You will forgive me, and believe yourself quite welcome."

"That is well done," whispered Mr. N——.

"My friends," said he, "as my wife is not acquainted with you, I will make a few presentations." Then leading her towards an emaciated creature, whose distorted limbs were unable to support his body, he said, "this gentleman, Nancy is the Rev. Mr. N——, who in his youth travelled and endured much in the cause of our common Master. A violent rheumatism, induced by colds contracted among the new settlements of the west, where he was employed in preaching the Gospel to the poor, has reduced him to his present condition. This lady his wife, has piously sustained him. But she is old and feeble now, as you may see."

Then, turning to a group with silver locks and threadbare coats, he continued, "These are soldiers of the Revolution. They were all sons of rich men. They went out in their young strength to defend their oppressed country. They endured hardships, toils, and sufferings. such as we hardly deem it possible for men to endure and live; they returned home at the close of the war maimed in their limbs, and with broken constitutions, to find their patrimonies destroyed by fire, or the chances of war, or their property otherwise filched and wrested from them. And these worthy men live in poverty and neglect in the land for the prosperity of which they sacrificed their all. These venerable ladies are the wives of these patriots, and widows of others who have gone to their reward. They could tell you tales that would thrill your heart, and make it better. This is the celebrated and learned Dr. B——, who saved hundreds of lives during the spotted epidemic. But his great success roused the animosity of his medical brethren, who succeeded in ruining his practice, and when blindness came upon him, he was forgotten by those whom he had delivered from death. This lovely creature is his only child, and she is motherless. She leads him daily by the hand, and earns the food she sets before him. Yet her learning and accomplishments are wonderful, and she is the author of those exquisite poems which appear occasionally in the ——— Magazine. These children were orphaned in infancy by the Asiatic cholera, and their sad hearts have seldom been cheered by a smile, or their palates regaled by delicious food. Now dry your eyes, and lead on to the dining-room."

She obeyed, and notwithstanding her emotions, the thumping of course shoes, and rattling of stricks, crutches and wooden legs behind her, well nigh threw her into another indecorous laugh.

To divert her attention, she glanced over the table. There stood the dishes for which her husband had stipulated, in the shape of two monstrous homely-looking meat pies, and two enormous platters of baked meats and vegetables, looking like mighty mountains among the delicate viands that she had prepared to do the table honors; but her husband, after a short thanksgiving to the Bountiful God, addressed the company with "Now, my brethren, help yourselves and one another, to whatever you deem preferable. I will wait upon the children."

A hearty and jovial meal was made, the minister setting the example; the old soldiers became garrulous, and each recounted some wonderful or thrilling adventure of the revolutionary war; and the old ladies told tales or privation and suffering, and interwoven with them the histories of fathers, brothers, or lovers, who died for liberty.

Mrs. N—— was sobbing convulsively, when her husband came round, and touching her shoulder, whispered—

"My love, shall we have dancing?" That word, with its ludicrous associations, fairly threw her into hysterics, and she laughed and wept at once.

When she became quiescent, Mr. N. thus addressed the company.

"I fear, my friend, that you will think my wife a frivolous inconsistent creature, and therefore apologize for her. We were married only last fall, and have attended several gay parties, which our rich neighbors gave in honor of our nuptials, and my wife thought it would be genteel to give a dinner in return. I consented on conditions, one of which was I should invite the guests. So, being the professed minister of Him who was meek and lowly in heart, I followed to the letter his command. 'But when thou makest a feast, call the poor, the maimed, the lame, the blind,' &c.; you all recollect the passage. Mrs. N——, not knowing who her guests were to be, is highly delighted with the ruse I have played, and I do not believe there has been so noble and honorable a company assembled this winter. My wife desired new furniture, lest we should be deemed parsimonious, and I pledged myself to expend one thousand dollars in a manner more pleasing to our guests, and which should obviate any such imputation."

Then addressing the children, he said:

"You will each be removed to-morrow to excellent places, and if you continue to be industrious and perfectly honest in word and deed, you will become respectable members of society. To you, Dr. B——, under God I owe my own life. I did not know your locality, neither had I heard of your misfortunes until a few days since. I can never repay the debt I owe you, but if you and your daughter will accept the neat furnished house adjoining mine, I will see that you never want again. To you patriot fathers, and the nursing mothers of our country, I present the one thousand dollars. It is just one hundred dol. to each soldier, and soldier's widow. It is a mere trifle. No thanks, my friends. You, Mr. N——, are my father in the Lord. Under your preaching I first became convinced of sin, and it was your voice that first brought me the words of salvation. You will remain in my house. I have a room prepared for you, and a pious servant to attend you. It is time you were at peace, and your excellent lady relieved of her burden." The crippled preacher fell prostrate on the carpet, and poured out such thanksgiving and prayer as found way to the heart of Mrs. N——, who ultimately became a meek and pious woman, a fit helpmate for a devoted gospel minister.

Remarkable Accident.

A tragic occurrence took place on Saturday afternoon at the country residence of G. G. Howland, Esq., resulting in the instant death of Jas. J. Brown, aged 24 years, son of Mr. Jas. Brown of the firm of Brown Brothers & Co., and son-in-law of Mr. Howland, which was attended by circumstances of very distressing as well as extraordinary character. Young Brown was exercising himself in a swing, while two sons of G. G. Howland, Esq., one aged about 12, and the other about 14 years, were amusing themselves by firing of a small cannon about three inches long mounted on wheels. As the boys fired it off, Mr. Brown, for the purpose of contributing to their amusement, would at each discharge, drop himself from the swing, exclaiming, "I am shot."

At length he suggested to the boys that, in order to produce a louder report, they should put something additional into the cannon. They put in accordingly two duck shot. On firing it off, it wheeled, and the shot struck Mr. B. He fell from the swing, and exclaimed as before, "I am shot," and never spoke again. One of the shot struck and severed the jugular vein; but the boys supposed that, as before, he had only fallen for their sport, and he consequently laid some seconds before the boys, led by curiosity, approached him and found him weltering in a pool of blood. He endeavored to speak to them, but could not more than partially articulate the word "carry," before he parted with life and all the world holds dear.—*N. Y. Post.*

OFFICE HUNTING.—Mr. Marcy, of the War office, is a wag, every body knows. The death of Mr. Beasley, Consul at Havre, having brought the usual number of applicants for the succession in hot haste, all of whom from New York were eager to get the Marcy influence. A few mornings since, the correspondent of the Baltimore Patriot says, on coming out of his house he saw before him a score of New York faces, and exclaimed—"*halloo! who's dead?*"

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Original Poetry.

Written for the Western Recorder.

FAITHFULLY, FAITHFULLY.

TUNE,—"*Joyfully,*" &c.

Faithfully, faithfully, soldier fight on,
Soon will the vict'ry through Jesus be won;
Never a battle your leader has lost,
Faithfully, faithfully, stand to your post.

Tempest-tost mariner, unfurl thy sails;
Jesus will fill them with heavenly gales.
Soon you'll cast anchor in heaven's broad bay,
Faithfully, faithfully, hold on thy way.

Faithfully, faithfully, pilgrim press on;
Soon will your wearisome journey be done,
Soon will you reach your bright home in the skies,
Faithfully, faithfully, press to the prize.

Faithfully, faithfully, mourner pray on;
Soon will the clouds that hang o'er thee be gone:
Soon will thy darkness be turn'd into day,
Faithfully, faithfully, watch thou and pray.

Watchman of Zion, oh lift up thy voice;
Say to the faithful in Israel rejoice:
Call the poor sinner from ruins dread verge,
Faithfully, faithfully, God's message urge.

Parsonage, Jan. 31, 1848. S. W. W

Ministerial.

Written for the Western Recorder.

Letter from a Dutchman.

MR. BASSETT:—Me no sleep yet!—A lie told by an Englishman, is it so bat, as if it wore told by a Duchman? You say, "yes!" Vell then, if a Duchman should tel de trute, is it not wort as much as do it cam from an Irishman? Me dink so.—Vell den, look out—de Duchman come againe mid more facts:—me vill drete on facts.—Mr, Bassett, you know de world looks for breachers to be de rite sort of men; & vat me rite now is 'bout breachers. And you Breachers, me want you to rede dis, and if me hit you, dont git mat, but ment your ways.—Some may say, vill a dum Duchman undertake to rite bout breachers?—Why not? He dat dink himsel grate mongst you, let him come your sarvant. Vell den day be our sarvants; and have we not a rite to tel dem some ding? Yes! me say. Day stop not a minet to tel me, when me do ronge; and me must tak it, and not marmur one bit. Vell, now *is my* time. Eaquil rites!—me brace my Got for eaquil rites:—now me com, Mr. Bassett. Me dink mony of our Breachers hafe looked at de falts of oders so lange, dat day hafe firgot demselves and dare calling. Me ask, vat is dere calling? Here de Saveour,—vat dos he say? "Go breach me gospel to every Greachur!" Dis is not, go trade horses mid every greachur, like some are trying to do! My harte almost bleds, ven me se a breacher com out de Stand, and begin dalking bout trading horses rite off.—Me gia your case:—may be, a brudder in de Charch hav one beest, twenty yeare old perhap and fat. A Breacher come lang and seed hir, and say, now for a bargan! But de mence tel him, dat beest would not suite him,—it was too old. But de Breacher say,—Dont care for dat;—gust sel it to him; "but stop,—fore his life of him dont tel me hir age." So he bout hir far vary littel Pose den, he traded it of, and he sold de one he gatts far it, for fifty Dollars;—vill not de infidels, and all de wickad cry out, your breacher be a horse-jockey? O how dos dis sound,—"your breacher be a horse-jockey!"—Here, O Breachers,—you dat are gilty,—your hearers say you ar a horse-jockey! How can you bare dis name! O quit your horse-trading. an breach more. O min Got mak breachers ole rite!—Vill not de Annle Conferences se to dis? Me say to you, far Got's sake and sake of souls, send us not de harse-jockey breachers: far me can do bat anuff, an go to hell soon anuff, mid out paying a mence to help me. O min Got, have marcy on harse-jockey breachers!

But, Mr. Bassett, dare be some mare dings yet. Vat dos my Saveour say, Go breach mi Gospel! Now Mr. Bassett, me is duch, and mays-be me dont understand rite; but me dinks, whan our Lort say, go breach mi gospel to every greachur, he dos not meen, go crack jokes and boare every greacher. Now me say, meny infidels and wickad mence say, gust get fore or five breachers together,—den you will see so meney Rowdies; far day run mid der jokes so, dat day lafe and all in de hous lafe all de time. Now dese jocky breachers like to be called Christians;—vat Christ-like! Vas Christ like dese?—As soon as He com out of meetin did He start to tel ould storeys just to rase a lafe; and if his breaching mak one scariouse, did his quare storeys drove dem ole away? No!—no! my Saveour say, watch and be sober. Also he say, follow me. He never was sene to lafe,—let alone tel old wich storeys, or sum odd expression of a Duchman, or sum old vommin when she teld hir experience. No,—solmty als rested on his face. Yes, Mr. Bassett, do ye dink de Saveour, if he was here, wold rite on "horse-olagey?"—Dont dink me to hard, for me dink sum of de breachers are geting to wilde, and mite be cautioned; and day mite as well tak it from a Duchman as eney other. Now me dos hope de time vill come in every place, dat de Breachers vill set de example of solemety an brayr; and insted of de Breachers dalking bout funey storeys, vich be no benefit to angels, men, or devils, but is like to rob all of good, dat dey vill, at protracted meetings,—at de times of intermisian,—set de yong an old to singing and braying. Me can tel you, ven me first com Methodist, it was so. You wad not here de Breachers, seting at de times of de intermisian, teling old wich storey, an lafeing, an boaring one oder, as day call it:—no,—Glory to Got, it was all relegan den. De Breachers ware salom as deathe,—day talk, feel, look relegan; an den it ware nuffing uncommon to se 30 or 40 get converted at a two-days meeting. O far a rite sperit mong members and breachers!—not dat of harse-trading or boaring oders, or teling wich storeys; but to get souls converted!—far we hav no time to spare far sport on de brink of Eternity.—Me dont rite dis to mak mat. but to do gude, an me tink dare must be a change tak place in sum breachers if day ever do more gude nor harm. Mr. Bassett, how dos it look, to see breachers seting, teling old storeys, an ole roun dem lafeing; and if you ware out of site, you would dink, from de noice, it was Rowdies? How mene souls vill sich conduct convart? Now me dont dink a breacher should go mit his head hung down, leke if he had stole sumding:—no, no, let him do all to de glory of Got, and den he neednt be a feared to look up. Now if de Breachers dink me hard, show me dat de Saveour vas so! Haw can you glorefy Got, by jockying horses, or riteing harsealagy, or teling old wich storeys? Me say, me duch, & dont know,—give it up.—Mr. Bassett, blese insart dis; and O min Got, may di gude Sperit go mid dese words, and cary dem home to de hart of all de gilty, dat much gude may be don, an Got hav all de glory!

A DUCHMAN.

German Cross-way.

N. B. Me bes traveling Nort:—insart dis in de baber, an let de old duchman bare de blame. Me vill soon send you subscribers: as useal me bese buisey at me wort. My Got blesse you an family!

The Budget.

From the Trenton N. J. State Gazette.

The Failure of Fourierism.

We hear little now of the communities or *Phalanxes*, of the Fourierites. Most of them, we suppose, have been dissolved. No attempts are made to establish more.

Although we have always thought this plan of reforming society based upon erroneous doctrines we have believed that its advocates were animated by a sincere and praise-worthy zeal for the good of mankind. And as we could not see that much evil could result from the pursuit of good, we did not feel disposed to oppose these enterprises but rather to allow them a fair trial.

This fair trial we suppose they have had; tho' their advocates deny it. They allege that one experiment failed for want of capital, another for want of proper men to manage it, another from stubborn characters of some of the persons who composed the phalanx, and who could not be moulded into perfect pieces of machinery and made to move in straight lines or curves as was necessary to the perfect operation of the whole. One failed, according to Horace Greeley, (a man, we believe, who lives and toils chiefly, if not solely, with this object only, the good of mankind,) because fools and knaves could not be kept out of it.

All these excuses are fatal admissions. Such difficulties will always interfere with such attempts. They are inevitable attendants upon human nature. They will influence society always, and those communities whose system of organization, cannot bear up against them, must dissolve.

We trace this Fourierite system to that great error of the school-men of all ages—the theory that society is based upon a social compact, the terms, conditions and relations of which were all nicely adjusted when men entered into it. Aside from the inconsistency of such a theory with facts, it is a mere supposition, useless and not only useless but pernicious. For the Fourierites and all other Socialists are evidently influenced by this pernicious error—by the notion that there was in effect, such a compact, that society as it now exists is the result of it, that the principles of the compact were wrong, that all human inequality of good and evil is the consequence, and that if the compact had been formed on correct principles there could not be so much evil in society; and so they very naturally set themselves about making a new and correct compact, confident that by excluding all evil from the fountain, they will make the stream pure and perfectly healthful.

Now the truth is that society is, has been and always will be, just whatever the conflicting, confused, or discordant influences of the wisdom of the wise, the folly of the foolish, the selfishness of the selfish, the philanthropy of the unselfish, the bad passions of the bad, the virtues of the good, the might of those mentally or physically powerful, and the weakness of those mentally or physically feeble, shall make it. In the early ages of the world ignorance, passion, force had almost unrestrained control, in all communities. The chosen people of God were the only exception—and they were an exception only so far as their Divine law-giver restrained among them, ignorance, passion and force.

In modern times and enlightened nations, intelligence, virtue, religion, and the elevation of the people generally to various degrees of mental and moral strength, have counteracted more or less the influence, and restrained more or less the rule of ignorance, passion and force. Alas! that even now these evil spirits hold us so much in their power! Alas! that war, that avarice, that oppression, that inhumanity, in so many forms, still attest too often, that they control us still.

But God rules, and man is the earthen vessel, shaping in His hands. Light, truth, religion have exalted mankind much—and will, assuredly, work on, by little and by little, till they accomplish their perfect work. They will do it the sooner, the more men labor to assist them; and to do this is the highest duty and the noblest work. Let no one like the Fourierites—dissatisfied with this slow and humble labor, and impatient of enduring any longer, the evil and wretchedness that are in the world—abandon this way of doing good, and rush into the Sisyphian labor of reorganizing entirely the structure of society.—That labor will be lost—though it be a labor of love. And though impetuous benevolence may with difficulty brook the thought of deferring the removal of Evil and Misery, until slow toil and the gradual increase of knowledge and religion shall effect it, yet God, whose will and power to remove Evil and Misery are greater than ours, has thus far, thought it right to work in this way; and we may be content to follow the guidance of His wisdom, and assured that our power cannot do more than His.

THE TELEGRAPHIC SYSTEM.—The network of telegraph is fast extending. The stock is profitable, and the holders are reaping the reward of their enterprise, and extending it, and inducing others to extend its range. A line is contemplated from Montreal to unite with our lines to New York and the West. One from Toronto to Montreal is resolved on. The Board of trade at Montreal are also about to petition government to erect a line from that city to Halifax, thus giving the first news by the English steamships that touch at that point on their way to Boston, and furnishing the first intelligence from Europe to Montreal, & when the other proposed line is completed, to Albany and New York by, the way of Canada. One effect of this multiplication of lines is to put them beyond the danger of being wantonly cut, in order to prevent the transmission of intelligence. Communication can be made instantaneously by the most circuitous routes.

A NEW THOUGHT ABOUT EXPLOSIVE COTTON.—We see by the Democratic Pacifique of Paris, that the European governments are in no small trepidation about the discovery of the new explosive cotton. It puts a terrible power in the hands of the people, which can be manufactured very easily, and concealed in spite of police researches. The French government wished to suppress it. but it found that it would have to suppress so many materials—all kinds of acids, cotton, hemp, paper, &c., that it would be impossible. Revolutions no doubt will be greatly facilitated by this invention, and it comes at a time when reform ideas agitate the masses more deeply than ever before. The fact is that the Kings and rulers of the world will have to undertake the work of elevating peacefully the oppressed and miserable masses, or take consequences far more serious than have heretofore fallen upon them for the neglect of their duty.

State Lands of Ohio.

By a special report of the Auditor of State, we find that the State of Ohio now owns 219,237 acres of land. This land lies in the following counties:

Allen county,	9,142
Crawford,	40
Darke,	3,482
Defiance,	31,897
Hancock,	137
Hardin,	72
Henry,	31,069
Lucas,	7,190
Marion,	552
Mercer,	35,522
Paulding,	55,306
Putnam,	8,275
Shelby,	5,981
Vanwert,	16,016
Wood,	9,504
Total number of acres.	219,237

These are the lands granted by the U. States Government, to aid in the construction of the canals. They are worth about a million of dollars.—*Cin Chron.*

SHOCKING ACCIDENT.—Mr. Hezekiah Floyd, a farmer, a short distance West of Middletown, Frederick county, Md., on Friday night week, whilst on his way home, missed his way and stepped off the road into a culvert, a precipice of some fifteen feet; in the fall one his legs was broken and dreadfully fractured between the knee and ankle.

DROWNED.—At Cincinnati, on Sunday, a Mr. Sweeny, of Pittsburgh, returning from a trip to New Orleans, fell or stepped overboad by accident, and sunk before help could reach him.

To correct the disorders of the mind, no one is either too young or too old; and he who pretends that time for reflection is not yet come, or is past, is as he who says, that the time to live well and happily is not yet come, or is quite gone.

Communications.

Written for the Western Recorder.

Itinerancy,---The Restrictive Rule.

NO. VII.

MR. EDITOR,—If it is true, that ministers have different talents, and that different places require different talents,—or that every man's talent is not adapted to the same place,—it is then true, that there is not a Methodist Church, subject to the restrictive rule, that can expect any thing more than to be frequently supplied with a minister, whose talents are not adapted to their community, and who cannot be useful among them. According to our system, changes *must* be made once in so long a time. These changes, made necessary by law, make others necessary to give place for such as the law removes. So that to maintain this system, it necessarily produces many more changes than what would meet the letter of the law. When the appointments are all filled, one change, required by this rule, makes another necessary, and that requires another, and so the members of a Conference are slid round on the scale, until many a worthy brother is removed from his field of labor, for a reason no better than to give place to some one else, or to fill the place of some one removed by the law. Now who does not see, that such a rule must be a very great, unnecessary inconvenience, to a stationing committee, to the whole Conference, and to the whole church? If in stationing the preachers, they were left to have their eye upon their usefulness, and the welfare of the church, and not upon an arbitrary, blind law, that never was of any use, and never will be, would it not be much better? But the advocates of this rule would be a little consistent if they would make it a point never to complain when they are lodged in appointments, or receive preachers, that they do not like. They ought to expect to be dissatisfied about half the time. And those uniting with the church, tho' we hold out to them the assurance that we are a free people, & that they can have a voice in choosing a preacher, &c., yet, if they look at this subject, they must come in expecting to realize this dissatisfaction, and learn to distrust our assurance, finding that we are bound by an arbitrary, tyranical law. Now, who would prefer to do so, or feel it to be a duty to support such an arrangement? It may be answered, that many have united; but it may be answered, too, that with this difficulty removed, many more would unite with us.

Such a rule is niconsistent with the genius of our free institutions. In our economy, all the departments of the church have their rights secured to them, and they are left free to act in view of the greatest good. But in Article 10th sec. 7 of the Constitution, we find a little tyrant, set up over the interests of the ministry, with unlimited power to control all circumstances, and all necessities, and all pleas; tyrant like, hearing none of them, but moving churches, Conferences, ministers, and people, all by its arbitrary sway; and the power to resist it is left no where but in a general convention of the whole church.—Here the power is reserved to hoist this monarch from his throne, and leave our institutions consistent with themselves, and our people to act, free and independent of all law but the law of right, and from all control, but such as is founded in the word of God and liberty. Why did not the framers of our constitution, have an eye to this, when they broke away from the anti-republican institutions to which they had been subject? But so it is:—reforms are hardly ever presented, by the first projectors of them, perfect at once. They may present many things that are good,—sometimes very many,—but generally leave much more to be presented. Forming a new church, too, from a part of the old one, the people then, may not have been willing to have an itinerancy different from what they had in the old church. But the infant church is growing up to manhood, and seeking to loose the imperfections of the child. We may now be prepared to throw off this yoke of bondage also. Many portions of the church are now ready, and they indulge the hope that all will soon be ready to throw it off, and leave us free to act in accordance with christianity and reason.

This arbitrary rule, is not only inconsistent with a representative form of government, but to carry it out successfully, you must go back to the arbitrary power of the Methodist Episcopal Church. There the appointing power, like the whole genius of the government, is arbitrary; and it does not matter so much, whether it is lodged in a restrictive rule, or in a bishop; neither the people nor the preachers claim any right to influence the appointment. To submit to such a government, the governed must feel, and act, willing to submit to the products of that government, and make themselves satisfied with their destiny. This will be the natural consequence of willingly consenting to be governed by arbitrary power. So an observer may readily discover a disposition, in both the clergy and laity of the Methodist Episcopal Church, to make themselves satisfied with whatever it pleases their master, the bishop to bestow upon them. And this is seen, not only in the appointments of the preachers, but in every department of government the itinerant bishops and presbyters rule, and it must be the pleasure of the people to obey. This they have learned. And so, in most cases, whatever preacher is sent to a congregation, he is, in their estimation, the best and most talented preacher that ever was; or at least, they will so profess to others, and thus be at peace among themselves. They have learned to be controled. But our government does not so teach our people. Our clergy and laity exist as *one* sovereignity. Our people are taught that their voice is to be heard in every department of government; that their representation thro' their delegate is to be regarded; and if they do not obtain the preacher that pleases them, they will let it be heard throughout the community, to the injury of the preacher and themselves too. They profess that the government is liberal, and they have a right to be heard. When that right is seemingly violated, or neglected, they will use the liberty to complain. And where a tyrant like law, such as this, crosses the genius of a free government, making so many changes necessary which are contrary to the wishes of the people, it must produce frequent dissatisfaction and consequent injury. That our people will not willingly submit to appointments made by the Annual Conference contrary to their wishes, and sustain the preacher in community by speaking well of him, as will the members of the Old Church, is evident to all observers. And I think that we, as a church, have lived long enough now, to see that this arbitrary rule, brought away with us from the Old Church, does not belong to us, but to them,—if it can exist any where—and that there we should have left it, and never have introduced it into the ungenial clime of a free government; but have left our Annual Conferences free to direct the labors of the ministry according to the greatest probability of good,—according to a conviction of duty, and the openings of Divine Providence.

PRUDENTIA.

At Home, Jan. 25, 1848.

Written for the Western Recorder.

Restrictive Rule.

NO. IV.

The third and remaining particular of the resolution declares that the *restrictive rule frequently proves detrimental to the interests of circuits and stations.* These interests as the term is here used, refer principally to the spiritual prosperity of the churches. And what is necessary in order to this spiritual prosperity? First and mainly, the power and demonstration of the Spirit of God,—to convince of sin, of righteousness, and of a judgment to come,—also to change, renew, sanctify, and save; by enlightening, quickening, sustaining, and happifying. And then to realize such results as,—converts multiplied, believers rooted and grouned in love, and God's name glorified in the church proving the light of the world and the salt of the earth. But the days of miracles are past, and if we would rationally and scripturally look for this the prime requisite to spiritual prosperity, we must look for it in connexion with suitable, faithful and zealous efforts on the part of those engaged as co-workers with God. Whoso looketh into the perfect law of liberty, & continueth therein, he being not a forgetful hearer, '*but a doer of the work, this man shall be blessed in his deed.*' (Isa. 1, 25) They who adopt the language of the Psalmist, saying, 'Thou shalt guide me by thy counsel,' as to where, when, and how to perform the work assigned them, may expect the divine blessing to attend them, and shall not be disappointed.

But wherein do the changes made necessary by this rule alone, conflict with the above sentiments, which will certainly be admitted as truth by all? Has it been shown that these frequent and certain removals present a temptation to neglect that diligent application to study, which is necessary to make the minister a workman needing not to be ashamed? Then so far as this tempation has been entered into, so far has the rule proven detrimental. And altho' the detriment from this consideration cannot be exactly estimated, all who are acquainted with the facts in the case, will agree that it is incalculably great. And is it true that these changes, being so frequent, hinder the securing of that thorough acquaintance which is necessary, if the minister would adapt his discourse to the necessities of his congregation? Then is it true that the interests of such congregations realize detriment from such changes because they prevent their necessities from being fully met. So in reference to every other instance wherein these removals prove detrimental to the interests of the Itinerants, for to the churches is it said, 'all are yours, Paul, Apollos and Cephas,' and that which operates against the one, must necessarily prove detrimental to the other. We are as Captains and Companies called into the field to go forth under Christ the great Commander-in-chief, (not the rule) to war against the Prince & hosts of darkness. It is the business of ministers, as under officers, to train and discipline the troops, and to lead them forth to the engagement. And is it good war policy, just in the heighth of an engagement, when the walls are being scaled, and the enemy successfully routed, &c., &c., in obedience to an order, not only not received from the commanding officer, but conflicting therewith, to set about exchanging the officers, and thereby divert the attention of the soldiers from the conquest about to be made; instead of continuing the charge until the victory is won?

But those who are in the oppposition, ask for facts and instances demonstrating the truth of our position. In answer to this call, we ask the history of any circuit or station which has had experience sufficient to test the influence of these arbitrary removals, and we feel warrantee in assuring ourselves that in every such history faithfully given, we will have an instance of undeniable facts attesting the truth of this third item of the resolution, *that in many instances it* (the rule) *is detrimental to the interests of circuits and stations.* If then, 'it is contrary to Apostolic usage, not necessary to an efficient Itinerancy, and in many instances proves detrimental to the interests of circuits and stations; are not these considerations of sufficient moment to induce the church, as soon as possible to expunge it from the discipline? Some, no doubt, as heretofore, will raise the cry of alarm at the idea of *commencing* to find fault with our constitution and discipline. Their imaginations are fruitful sources, furnishing fearful results which must necessarily be realized as the consequence. But as bishop Asbury said to his travelling companion who was greatly dreading the crossing of a rapid stream which was full of ice, 'Let us not cross the river until we come to it.' These fears & alarms should receive no more attention now, than similar ones did when raised by the friends of Episcopacy previous to our organziation. Our discipline as a whole chalenges the christian world to furnish a document that will compare with it. But yet, it bears some marks of its having but a human origin. This outraging rule is one of them, for the removal of which, some of my reasons for wishing it, are now given.——Let the end the resolution contemplates be realized,—that the Delegates to the next General Conference be clothed with conventional power, in view of having this tyrant rule routed from the station it has filled for more than three years:—Or that the advocates of the rule present us with arguments fairly meeting and outweighing what has been, and may be presented against it.

Respectfully, &c., JOS. BURNS.

Locust Grove, Va., Jan. 22nd 1848.

Written for the Western Recorder.

Some Notice of J. B. on the Restrictive RULE.

MR. EDITOR,—No. 1, upon the "restrictive rule,," having just caught my eye, I have concluded to give it a passing notice, as perhaps Joseph might think hard if he should be neglected altogether, as he has chosen to challenge controversy, in the majesty of his might. And it is nothing more than likely, Mr. Editor, that yourself and readers will become wearied, before he shall get through, and especially if he is as full of writing as he is of speech making, when at Conference. He says, 'I am aware of the contrariety of sentiment there is entertained upon this subject, and consequently cannot hope for universal reception at the *present.*' As much as to say but before this series of communications shall come to a close; with the *sword of reason* the Captain-in-chief and the whole army of the opposition shall be slain and vanquished, and a Brown, a Springer, and a Reeves shall humbly *sue* for quarters at the hands of the great champion against the "restrictive rule," JOSEPH.

He says further, 'I am aware that many of our *ablest* men are not only opposed to the change desired, but they appear determined to sustain the rule with all their influence against all argument however convincing and facts demonstrating the contrary never so clearly.' Come *brethren*, some of you "able men" according to this statement, must be considered rather "hard cases" if you will not listen to reason, and then when your minds become convinced have moral honesty and courage sufficient to acknowledge your errors and come out upon the side of truth and Joseph.

"Neither do I think the reason which is urged by some of the oldest and *best* men to be worthy of their intelligence or of sufficient moment to induce continued silence on the subject"—that is to continue to adhear to the principles which they advocated in the convention which framed the constitution of the church and of which this objectionable "section" forms a part; now you old and good brethren these principles to which you have adhered for so many years are unworthy your intelligence, you must give them up, as you see they are utterly overthrown and demolished by the sweeping argument of Joseph. You must have been convinced long before this, that the church cannot prosper under them, seeing that with the blessings of DIVINE PROVIDENCE and these cherished principles of yours, she is not so strong neither is she in so flourishing a condition as she was when you were driven by *Episcopal* power, to assemble yourselves in the city of Baltimore, in behalf of your brethren in a conventional capacity, to form the organic law upon which our beloved church has remained unmoved and unshaken until the appearance of No. 1, upon the "restrictive rule" by JOSEPH.

At last, ye hoary sages of the church, hear his bold and sweeping argument; against our present system of itinerancy, "I honestly believe that to remove the rule would not only not destroy, but that it would give efficiency to our itinerancy:"—that is his simple opinion, against the wisdom and experience of the church, from its organization up to the present time—so much for that.

For instance, to allow brother J. ROBINSON to remain in Allegheny station for the next twenty years, according to Joseph he would be an active and efficient itinerant, and so on throughout the district in all the circuits and stations not a single change made for the next twenty or fifty years to come. This would be a wise and glorious system of Itinerancy!

HOMO.

Evansville, Va., Feb. 9th, 1848.

[If Br. Burns should require it, the name of his friend "Homo" is at our disposal. ED.]

Religious Intelligence.

OHIO DISTRICT.

NOTICES OF REVIVALS.

Revival intelligence—Union Circuit—Lebanon Station and Mission—Sixth Street, Cincinnati—George Street Mission—Elm Street Mission—Revivals in other Churches—Remarks on necessity of revivals.

BROTHER BASSETT: As you are very desirous of obtaining revival and other intelligence concerning the prosperity of the church, for the readers of the Recorder, I have concluded to address you a few lines on these topics, the result of my own observation in a recent trip to the Queen City. I hope I shall not be deemed as stepping out of my own sphere in noticing the labors of other brethren.

Every lover of our church will be graified to learn, that there is an apparent and almost general awakening to the necessity and importance of revivals of religion. It appears to me, that the moral lethargy that has for so many years paralysed the various churches in our denomination, is now giving way to a zealous and energetic course of religious action. There has not only been an earnest desire manifested for a revival of the work of God by many ministers in the Ohio District, but they have made great efforts to accomplish this desirable end, and as the result of their labors, in many places there have been recently, and are now, in progress, interesting and powerful revivals.

You have had lately several pleasing communications on this subject, and, no doubt, you will yet have a greater number. Union circuit, Lebanon station and Mission, Sixth street station, George and Elm street Missions, (Cincinnati) yet have to report progress. Good old Union, as she is termed, is arousing herself, and bursting the chains of her bondage. Brother Stephens is enjoying, at several of his appointments, gracious seasons of love; conversions and accessions to the church cheering his heart.

Having occasion to visit Lebanon, I was delighted to find brother Evans engaged in a protracted effort, in which he experienced the outpouring of the Spirit of God. The meeting commenced on the 29th of January, and is still progressing. The result thus far, is glorious:—fifty accessions, and about thirty conversions. This station has been prospered beyond the most sanguine expectation of its warmest friends. Although in its opening history doomed to pass through a bitter and unrighteous ordeal of persecution and slander, yet has it signally triumphed, and is now enjoying the pleasing fruits of religious prosperity. It will not be amiss, probably, to give a brief statement of its history. The Lebanon brethren were organized as a Meth. Protestant Society on the 17th of September, 1846, the number then being sixty-one. From that time they have harmoniously prospered, numbering at the present no less than two hundred and twenty members. Since the organization, there has been twenty removals by certificate and death, making the number received since the organization two hundred and forty-seven. They have erected a neat, well constructed, and tastefully finished church, at a cost of three thousand five hundred dollars, with a basement above ground, intended for a lecture and class rooms. The size of the building is forty by sixty feet, thirty-eight feet in height, not including the steeple, a plain but handsome spire. Taking it altogether, it is one of the most neat, yet beautiful, churches I have ever seen. The congregation is large and attentive; and this year, under the untiring exertions of the Author of "Questions and Answers," cannot but prosper abundantly.

On the Lebanon Mission they have also brightening seasons. Brother Warrington when he commenced his labors, entered upon an uncultivated field, so far as Methodist Protestantism was concerned, but by earnest efforts he has succeeded in organizing two or three societies, numbering thirty-five members, the prospect still flattering. If this field of labor had been earlier cultivated, I have no doubt that it would now have been one of the most interesing circuits in the Conference.

At Cincinnati the prospects are cheering—Sixth street is crowded every Sabbath with a large and very interesting congregation. Brother Stockton is not only drawing a great assembly, but I may venture to express myself,—one of the most intelligent in the city. Well does he sustain his reputation as one of the most pious, liberal, and eloquent ministers in the West. He lives and breathes in the pure element of christian love; and this being the great theme of his pulpit efforts, its heavenly feeling will be infused into his congregation, which no doubt will result in a powerful revival of religion. Spring is already opening with its music of birds and fragrance of flowers: the sower has gone forth bearing precious seed, and soon he will return, doubtless ladened with golden sheaves. Let Sixth street support her minister in his efforts, and it will not be long before a larger church will be demanded for its great and increasing congregation.

George street Mission has erected her large church of which I made mention in your paper some time ago, forty by sixty-five feet, a monument and an ornament to the cause of Methodist Protestantism. The basement is neatly finished in which they now worship; and the upper room is progressing to completion. I do not know of a basement room more convenient and better finished, and enjoying a freer circulation of pure air. Brother Dalbey has increased the membership to seventy-two. Lively and prosperous is George street Mission, and I do not know, from what I can learn and have observed, of a field of labor more promising for a rich and golden harvest.

Elm street Mission is still marching forward in its career of usefulness. Here they have had an interesting revival under the labors of Rev. T. Finkbine, and W. Warrington. Peace and love unite the society in sweet and tender feelings. Not a jarring string interrupts their harmony The number of members is now ninety-four, & the future bright and cheering.

In Cincinnati there are in progress several interesting and powerful revivals. Our Methodist Episcopal, Presbyterian, and Baptist brethren, have taken in several hundred members, and the gracious work is still spreading and increasing in interest,

I would remark, in conclusion, that if the ministers of the Methodist Protestant Church would engage more fully and energetically in the great work of saving souls—if they would bring all the energies of their minds and bodies to the accomplishment of this purpose, great and glorious success would crown their efforts. Brethren, we have been slumbering too long; the harvest has been great and promising, inviting us to put in our sickles and reap abundantly, yet we have been satisfied with gathering a few sheaves, and some of us, unfortunately, have not of late added a solitary star to adorn the crown of our immortality. Come, let us rally our strength, getting first the missionary fire to glow and burn in our own hearts, and go forth in the strength of God and a righteous cause, to sow universally the seed of divine truth, and we shall reap the fruit of our labors.

From my own observation, and from what I have learned from several undoubted sources, there is, apparently, a concerted effort made by our enemies to retard the success, and prevent the triumph of our free and righteous principles. Though villified, abused, and opposed in a manner that would have better suited the dark ages of the world than the enlightened era of the nineteenth century,—let us return good for evil; yet at the same time, let us go forth energetically and uncompromisingly, and by the help of God plant our banner, and rally around its sacred folds, in every section of the country. It is this that we want, this that we must have to ensure our success—great and practical piety, the principles of love displaying themselves in our actions and words, and burning in our hearts; and glowing, fervent, continuing zeal in the promulgation of heavenly truths, and the righteousness of our cause. The season is inviting; hundreds are inquiring into the nature of our government, and inviting to fields of promised usefulness. Let us be active, then; and remember that an advantage lost, an opportunity to do good neglected, can never be recalled with the same prospect of success. Strike, then, "while the iron's hot."

J. B. P.

From Home, Feb. 11, 1848.

PITTSBURGH DISTRICT.

West Milford, Va., Feb. 3d, 1848.

BR. BASSETT: For the first time since Conference, I take up my pen to let our worthy President and the rest of the friends of Zion know how we are getting along on Clarksburgh Circuit. I got to my appointed field of labor in about nine days after the adjournment of Conference. Preached my first sermon the second day after my arrival. From that time to the present, with the exceptions of the last twelve days I have been trying to attend to the regular labors of the Circuit, but have labored a great part of the time in considerable pain. About the time I came home from Conf., I was attacked with the Erysipelas, which first made its appearance on one of my limbs; it continued to spread, and made its appearance on other parts of my body, as well as my hands, producing great soreness and pain. I was compelled to stop traveling for a while. I am now under the Doctor's hands and am mending tolerably fast. I think from appearance I shall recover before a great while and be able to resume my labors.

As it regards the state of the church here, I would just say it is not as prosperous as I would wish to see it. It does seem to me that some of our church members on this circuit do not prize religion as highly as they should. But while some of our members are cold and indifferent, and some a little like the Laodicans neither cold nor hot, we have others that are trying to work out their salvation with fear & trembling. If this was not the fact it would be a bad chance for the church in time of a drought.

Our second Quarterly Meeting for the present Conference year commenced the fifteenth day of February, on the waters of Ruting Creek. Bro. Walker from Buchanan Circuit was with us, and preached with life and energy. Several of the unstationed ministers of the circuit were in attendance with us, and appeared to get into the spirit of the work. At this meeting we had a pretty good state of feeling among the members. Our lovefeast was a good one. During the meeting two came forward as seekers of religion, but did not profess to get converted. With the exception of one or two classes. I think we have peace all round the circuit. My prayer is that God would revive his work.

Yours in Christ, H. REGER.

Extract of a private letter to Br. T. Potter, dated Pittsburgh, Jan. 10. 1848.

"Yesterday evening, I preached for Br. Robinson, in Allegheny. A good work there. About a dozen seekers forward to the altar of prayer, and among them one *Indian*.

Yours, WM. REEVES.

Fairmont, Va., Feb. 15. 1848.

BR. BASSETT: The Lord is powerfully reviving his work in Fairmont. We will give the result when our meeting closes.

Yours, D. R. HELMICK.

[Please dont forget that, Br. H. ED.]

Truth.

Truth nestles in the delicate flower of the valleys, and sits sternly on the rugged cliff; she dwells with the pebbles of the brook, and presides among the starry hosts; she whispers in the breeze, and thunders in the storm; she is the spirit of the warbler's song, and the soul of the hurricane's blast; her dominion defies the power of the microscope in the minutiæ of creation, and the expanded view of the telescope among the mighty and the distant. But beautiful is the transition of Truth from the material to the immaterial—from the physical to the spiritual. By her instructions manifested in the former, the soul is disciplined and enabled to look upward to the presiding Genius of the Universe—to draw the curtain, and see and feel the realities of the timeless future—and to discover the laws of the Divine Government, conformity to which is indispensable to the triumph over the woes of time, and the highest enjoyment of the soul in eternity.—*Herald of Truth.*

WATER IN LEAD PIPES.—The associate editor of the Christian Citizen, published in Worchester, Mass., in noticing his recovery from a severe illness, says:

"As it may be a benefit to our readers, we take this opportunity to state, that the sole cause of all the illness we have suffered during the past year has been the use of water pumped from a well through a lead pipe. With almost every particle of food and drink we have taken into our system for more than a year, we have taken by this means, small particles of one of the worst mineral poisons; and the result has been days and weeks of the most intense suffering. In some constitutions this poison does not act for a long time, and upon some no ill effects are observable for years. yet we think the risk is too great to justify any one, who has regard for his health, or that of his family, to use water that has been in contact with lead. A friend of ours has entirely lost the use of his hands from the same cause, and been unable even to hold a pen for more than five months: and we could cite similar cases. We trust however, that a word to the wise will be sufficient."

MOBILE AND OHIO RAILROAD.—A railroad from Mobile, Ala., to the mouth of the Ohio river, has been in contemplation for a year or two past, and a charter for it has now passed the Alabama Legislature, 78 to 13. It is an immense undertaking, and though it would be exceedingly profitable if the country through which it passes were thickly settled, it can be scarcely sustained while the country is filling up.

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, February 24, 1848.

The Zanesville Courier has intelligence by Telegraph that Hon. John Q. Adams, was struck with paralysis on the 21st inst. whilst in his seat in the House. Both Houses at once adjourned.

The Courier by the same medium, has further intelligence that a treaty of peace has been concluded with Mexico. Hope this is true.

☞ New Subscribers this week, 7. Discontinuances, 3.

☞ The post office address of Rev. J. B. Peat, publisher of the Secred Melodeon, and Superintendent of Richwood Circuit, Ohio District, is Scioto Bridge, Delaware co., Ohio.

☞ Our Dutch brother hopes that our readers will excuse any defects in his orthography, and that "de breachers" will give none the less heed to his sage counsels.

☞ A meeting of the Board of Directors of the Muskingum county Bible Society, is announced to be held this evening, at the house of Mr. Fillmore, Zanesville.

☞ The weather has been remarkably mild for many days past. The verdure begins to appear, and if we only lived in Frogdom, we should have music plenty.

FIRES.—We think it remarkable that so few disasters by fire have occurred during the present winter season, now so near its close. Incendiarism, we trust, is on the wane.

☞ We direct attention to the prospectus of a Daily paper to be issued from the office of the Pittsburgh Christian Advocate, during the session of the General Conference. We think it an excellent idea, and have no doubt that the enterprise will be well sustained.

FOR OREGON.—In the last number of the W. C. Advocate, is the announcement of two itinerant ministers of the M. E. Church, who have reached the western frontier of Missouri, and are in waiting to join the first company of emigrants for the Territory of Oregon. They are anxious to set off early in the spring.

ARRIVAL.—The Steamship Hibernia, reached New York, a few days ago, having left Liverpool on the 30th ult. Considerable distress for want of food in the west of Ireland, is reported. Long lists of failures of business houses, in various cities of Europe, are published. The prices of breadstuffs in England, had still father declined, but the price of cotton had somewhat advanced.

INTERESTING MOVEMENT.—At a recent meeting of Protestant ministers in Cincinnati, Rev. Mr. Nast, of the M. E. Church, observed: "We have a little band, a noble band of Christians soldiers—converted Roman Catholics, who can give a rational account of their conversion from popery to Christ; and could we take fifty of these, and make them the nucleus of a new church or society in the center of the city, by the blessing of God, we would shake Romanism among the Germans." A movement was immediately commenced for the erection of a German Catholic Methodist Episcopal Church of Cincinnati. An appeal is made in the W. C. Advocate, for help.

☞ The letter of our correspondent J. B. P., will be read with interest. The Ohio District is looking up. M. P. affairs at Cincinnati, in quite an encouraging state. We have been for months thinking it a hard case, that numerous as are our friends at the Queen City, we cannot have a *Cincinnati correspondence*. Strange as it must appear the letter of Br. P. is the first regular announcement we have had of the arrival of Br. Stockton in Cincinnati. For full six months we have been looking for some promised sketches from the pen of Br. S., but we apprehend that the state of his health, the fatigues of his removal from Philadelphia, and the labors of his present charge, have made it inconvenient for him to communicate here tofore.

"THOUGHTS OF AN ITINERANT," &c.—By Rev. L. R. Reese. We gave some notice a few weeks ago, of this excellent little publication. Our copy, the only one we know of in the west, has since been read by our friend, Rev. C. Springer, who, on returning it to us said, 'That book ought to be circulated.' We have just met with the following notice of the work in the Lutheran Observer, (Baltimore.)

This is a sensible, well-written book, on important theological and practical subjects; the style is chaste, vigorous and lucid, the arguments clear and conclusive, and the general tendency is to promote sound theologicel views, ecclesiastical efficiency, and personal piety. The Rev. Mr. Reese, the intelligent and worthy author, deserves well of the church in general, and especially of the Methodist Protestant branch of it, for preparing a work so well suited to the times, and particularly to his own communion, and so happily adapted to advance the cause of evangelic doctrine and evangelic piety. We hope his book may meet with a ready sale, and be extensively read. We are glad he has taken up the subject of the sacraments and given them the prominence which they merit in such a connexion.—His discussion on Baptism is very satisfactory; that on the Supper also so far as it goes, but we should have been pleased if the writer had dwelt more fully on it.—As to that part which has more particular reference to his own ecclesiastical connecion, we say nothing, as we do not feel competent to form a correct judgment, and would always refrain from meddling with the internal policy of sister churches, especially when that policy does not involve fundamental principles.

Those who wish to be supplied with this book will call at the Methodist Prot. Book Concern, S. Charles st., Baltimore.

Proposed College.

Whilst our brethren of the Muskingum Con. who have designed to respond to the article of Br. Hamilton, in reference to the establishing an M. P. College in this District, have been delaying to attend to this matter, others not of our denomination have been looking upon the enterprise, with some interest, and expressing views favorable thereto. Take the following from the last number of the Family Quarto, conducted by Rev. Mr. Brown (O. S. Presbyterian minister,) of Zanesville,

A NEW COLLEGE PROJECTED.—The Protestant Methodists, in this quarter, are moving for the establishment of a College, under their denominational control. This is right. Education and religion cannot be safely separated; and this being the fact, there is no other way, but for the different donominations to march up to the responsibilities which belong to them respectively in this matter, and provide for the education of those among them, who prefer a training under the auspices of their own church.

The quarterly conference of the Zanesville Circuit of the Protestant Methodists, recently in session in Gratiot, Licking county, passed some spirited resolutions on the subject, and recommended the villages of Gratiot and Brownsville, as either of them a suitable location for such a college.

A Common Thing.

Nothing is more common than the reception of letters commencing thus:

MR. EDITOR,—When I reached this Circuit, after the rise of the last Conference, I found things in a wretchedly low state. The members were cold and formal, and the interests of Zion were languishing. But by the blessing of Providence things are now looking up. I went to work in good earnest. Our congregations are wonderfully increased, the membership are lively and active, and the prospects are bright and cheering, &c., &c., &c.

Now in all such cases, we feel a strong disposition to rejoice at the good fortune of the neighborhood in securing so valuable a 'builder up' of broken down walls, and admire the judgment of the Executive by whom he was appointed to this wretchedly languid circuit or station.

Yet we hesitate to publish such statements, and not unfrequently run our pen through these preliminaries. We do this first, because we respect the feelings of the brethren who have preceded the writers, and secondly because these statements give an air of egotism to the communications, which sometimes do injustice to the writers themselves. It is always pleasant to us to hear of increase in church membership, revivals of religion, and so forth; but we respectfully suggest to brethren that this old stereotyped form of preliminary observation be henceforth banished from the columns of the Methodist Protestant. It seems surprising to us that so many brethren should at the close of their careers give us encouraging accounts, and after a few months, some new-corner be called upon to write that when he reached the circuit, every thing was at a dreadful low ebb. We allude to no particular brother in these remarks. The objection to this habit has frequently arrested our attention, and we write it out at this time, because it might never be written, when fewer would consider it a personal reference.—*Methodist Protestant.*

U. S. CONGRESS.

Thursday, Feb. 10, *House.*—A peace memorial from the New England Yearly Meeting of Friends, was presented by Mr. King of Massachusetts, who moved that it be printed and referred to Committee on Foreign Affairs, and supported his motion by a speech. The motion to print was opposed by Mr. Cobb of Georgia, and Mr. Henley of Indiana, but finally carried, by a vote of Yeas, 93; Nays, 83.

Ohio Legislature.

Tues. Feb. 8, *House.*—A bill was passed, to amend the act for the support and regulation of common schools. This bill provides that colored children may be taught in the common schools the same as white children, provided no objection was made by any white citizen of the District. Yeas,—44. Nays,—18.

Thurs. 10, SENATE.—A bill was passed to erect the new county of Auglaize. Yeas,—24. Nays,—11.

REVIVALS IN THE LUTHERAN CHURCH.—We rejoice to learn by the Lutheran Observer, (an excellent religious paper published at Baltimore,) that revivals of religion are in progress in various sections of the country, amongst our brethren of the Lutheran denomination. One, of the most interesting character has taken place at the Wittenburg College, Springfield, Ohio, of which an account is published by Dr. Keller, the President of that Institution. He says:

"This letter leaves us in *the very midst of a precious season of revival.* During the recess between Christmas and New Year we held a protracted meeting, and had preaching every morning and evening. On Friday before New-Year, we observed the day of humiliation and prayer appointed by the General Synod, as we could not hold it on Monday. During these exercises we were kindly aided by our brethren Ritz, Howbert and Helwig. The church was very much revived and edified, but apparently only two, out of the church, became anxious about their salvation. But last week, unexpectedly to us, the operations of the Spirit manifested themselves among the students in the College. Towards the close of the week the anxiety among the students became so general and deep, that we were obliged to suspend the regular exercises of the institution, and attend to the spiritual interests of our pupils. And before the week closed, seven of our students rejoiced in the hope of acceptance with God. A number among the students and in the congregation are still anxious, and we have preaching and other exercises every evening, and confidently expect an enlargement of this good work. Never did I see a work more purely that of the divine Spirit than this. We stood amazed as we approached the College several times, to hear the cry of distressed souls, and the exultations of the converted, and to see students, who a few days ago were indifferent and hard-hearted, now leaning upon their fellow students speaking with joy of the love of Christ, and begging the impenitent to submit to God!—Never since I have been engaged in this difficult enterprise, have I received a more striking token of God's favor than this, and for which I would be more unfeignedly thankful.

If it be asked whether we used the Anxious Bench? I would reply, *to be sure, when it was necessary.* In some of our meetings at College every seat in the room was that of an anxious person. In the church we give an opportunity to all persons who desire spiritual counsel, to present themselves at a particular seat, that we may know who they are; and that we may have an opportunity to converse with them. Every year's experience and examination of the Bible, and the constitution of the human mind convinces me more deeply of the fact that persons under conviction of sin ought to be *specially* and *personally* conversed and prayed with. And those who oppose this method of dealing with anxious souls, I fear, have either had *little to do with awakened sinners, or have become careless about the conversion of souls.*"

In the same paper is given a further account of this season of gracious visitation, by a student in the College, and candidate for the ministry. He says that of the 39 students that room in the College edifice, only two are non-professors, and that every evening and morning, the voice of prayer is heard in every room of the building!

GODEY'S LADY'S BOOK.—We have received the March number. The engravings are, Lobster Sauce, Wandering Life in the East, Music. Fashion Plate, Church of the Advent, Philadelphia, A Model Cottage, Ladies' Work Department; all very fine. Numerous talented writers, chiefly ladies, still contribute to the pages of the book. It contains original matter only. L. A. Godey, Publisher, Philadelphia, furnishes a copy of the Magazine, and a copy of the Lady's Newspaper for a year, for $3.

LADIES' NATIONAL MAGAZINE.—We have received the number for March. The embellishments are Lizzy Lawson, and the Fashion Plate. The leading article is by T. S. Arthur. Others are contributed by Mrs. Stephens, Mrs. Orne, Dr. Chivers, and numerous others. Mrs. Ann S. Stephens is editor of the National. C. J. Peterson publisher. $2 per annum in advance.

THE MARKETS.

LATEST DATES.

Putnam & Zanesville.—Flour, $4.75. Wheat, 80 cents. Corn, 25. Oats, 19.

Cincinnati.—Flour, $4. Wheat, 75 and 80. Corn, 25 and 28. Oats, 25 and 28.

Pittsburgh.—Flour, $4.12 and $4.25. Wheat, 90. Corn, 35 and 37. Oats, 23 and 25.

Philadelphia.—Flour, $5.75. Wheat, $1.28 Corn, 56. Oats, 43.

News of the Week.

DEATH IN THE MINES.—We learn from the Pottsville (Pa.) Free Press, that John Jackson, a boss in the mines of Messrs. Mann & Williams, at Mt. Laughfee, was so severely burned by an explosion of sulphur, that he died on Saturday night last. Jackson was about 40 years of age, and was a native of the County Durham, England, where he has a wife and six children.

SINGULAR FATALITY.—James Abbott, of Franklin, (Me.) an old man of 80, was recently killed by the falling of a tree in that town, which he had cut down, and a young man named Leander Wass, of Columbia, was killed a day or two afterwards, from the same cause.

EARLY.—Maple sugar was made in Norwich, (Vt.) from sap drawn from trees on the 1st of January.

MELANCHOLY ACT.—The Pittsburgh Eagle says that Mr. Isaac Chapel, of Washington, (Mass.) during a fit of sickness, got up at night, and jumped into a well, where he was found dead the next morning. He is supposed to have been delirious from fever.

FATAL ACCIDENT.—On Saturday last, a man named Bisby, a machinist of Boston, in attempting to get into a car at Newton Corner, after the train was in motion, missed his hold, fell, & was mortally wounded.

FATAL ACCIDENT.—A little boy, named John Griffin, was almost instantly killed on Saturday, in Boston, by the falling of a body of snow upon him, from the roof of a house.

EXCLUSIVE ASSEMBLIES.—Major Noah, in his Sunday Times and Messenger, says that the only real exclusive assemblies in New York are our aristocratic churches. "When we pass by them on Sunday, and see the servants waiting outside, while their masters and mistresses are worshipping within, we think that possibly the thing may be reversed in the next world, when the masters may have to stand outside."

The Illinois and Michigan Canal is progressing rapidly to its completion, and it is said that before the resumption of a lake navigation, boats will thread the entire line.

METEOROLOGY.—The mean temperature of the month of January, at Burlington, Vt., was 28° it being the warmest January within the last ten, years.

The Senate of Indiana have passed a liberal charter for the Cincinnati and St. Louis Railroad.

A HARD CASE.—Mr. Zebulon Paine, who was convicted in November, 1846, of having procured the burning of a barn, and sent to the Massachusetts State prison for eight years, has been pardoned by the Governor, after serving fourteen months of his term, and has returned to his family,—his complete innocence having been established by the confession of a boy of 15 years, by whose false testimony Mr. P. was convicted. What recompense can society make to Zebulon Paine?

MELANCHOLY CASE OF DROWNING.—We learn, from the Norfolk Courier, that Thomas Perry, a venerable seaman, of between 60 and 70 years, a native of Wales, England, accidentally fell overboard and was lost during the heavy blow, between 12 and 1 o'clock on Saturday morning, from the schooner Evelina, of that port, while she was running up the harbor.

SERIOUS ACCIDENT.—We learn from the Howard District Advocate, that Mr. Rudolphus W. Crapster, living near Cookesville, met with a serious if not fatal accident, on Monday of last week. In endeavoring to save his wagon and horses from being crushed by the fall of a tree which he had been cutting, he was struck on the breast and stomach, crushing him to the earth. His physicians entertain no hope of his recovery.

A Hard Case.

A Mr. Paine, of Massachusetts, who was convicted in November, 1846, of having procured the burning of a barn, and sent to the State Prison for eight years, has been pardoned by the Governor, after serving fourteen months of his term, and has returned to his family,—*his complete innocence having been established* by the confession of a boy of 15 years, by whose false testimony Mr. Paine was convicted. The boy lived with the owner of the barn, and was himself arrested for the burning, and admitted as state's evidence.

It may be impossible to make Mr. Paine full atonement for the injury done him; but we think the Legislature of Massachusetts should do something in such a case. Whatever damage he may have suffered in a monetary way, at least, should be made up to him.

By the way, the occurrence of such cases as the above has done more than perhaps any thing else, to strengthen the present movement in opposition to capital punishment. There was a time when arson was punished with death in Massachusetts; had Mr. Paine been hung upon false testimony, no restitution could have been made to him by society. Therefore it is that so many advocate the substitution of imprisonment for life for the present penalty, in cases of conviction for murder.—*Sat. Ev. Post.*

THE U. S. ARMY. 1847.—We have before us the official report of the organization of the regular army of the U. S. for 1847:—

The grand aggregate, 30,866. The division, as follow: General staff, 86; medical department, 58; pay department, 13; military storekeepers' 17; corps of engineers, 143; topographical engineers, 36; ordinance department, 634; three regiments of dragons, 3 526; one of mounted riflemen, 1,181; four regiments of artillery, 6,700; sixteen regiments of infantry, 18,312; a regiment of voltigeurs 1,151. The report is dated "Adjutant General's Office, Washington, Nov. 30, 1847."

HOGS PACKED IN CINCINNATI.—The number of hogs now packed says the Merchant's Exchange Reporter, is 450,000! The packing has not yet quite ceased, and the probability is that the number will be even greater than that. There is reason to believe that in three-fourhts of the country towns the number packed is also greatly increased. The great cause of this is doubtless the quantity of Indian corn, and the condition of the corn market. A large crop, and the cessation, to great extent, of the foreign export are the great causes of the increase of fatted hogs. If this state of things continues, the supply of hogs for market will be large for several years to come.

A FATAL TEST.—William Ditch, of St. Louis, killed himself recently by drinking a few drops of the oil of bitter almonds, to prove it was not poisonous; which oil was used by a distiller in the manufacture of liquors,

Thomas Cole, the distinguished landscape painter, died on Saturday at his residence, near Catskill, New York.

TELEGRAPH OPEN TO CHARLESTON, S. C.—The telegraph was opened yesterday to Charleston, S. C., and communications were sent and received for the first time. Thus another link is added to the chain of telegraphs now threading the U. States, and another additional source of receiving news in advance by the annihilation of time and space.

☞ The Wilmington (Del.) Gazette, of the 11th instant, says the Breakwater Telegraph is in operation as far as Delaware city. The poles are up beyond Dover, and we believe the wires also.

LEAP YEAR.—Our readers are aware, we presume, that the year we have just entered is leap year. Every fourth year contains, by the calendar, 366 days, one day being added to the month of February. The calendar of the Roman Emperor, Julian, made the year 365 and one-fourth days. It was found, however, that there were some minutes less, which, in the course of centuries, had made a difference in the astronomical equinox of about ten days. Pope Gregory XIII, in 1782, corrected this error by suppressing ten days in the calendar; and to prevent such a discrepancy in future, he established the rule of adding one day every four years. This is why it is called Leap Year.

RUSSIA.—*The Cholera.*—A letter from St. Petersburg, of the 3d of January, represents the cholera as being much less malignant than it was in 1831 and 1832, and as becoming weaker in its attacks as it advances northward. It was expected at St. Petersburg, and every preparation was made to meet it. At Moscow, from the 5th to the 11th ult. there were 119 cases, and 54 deaths. In the eastern portion of the empire, the governments of Kasan and Orenburg have suffered most. The Cossacks of the Oural have also been great sufferers. After acting for some time on the two provinces, the malady has extended to the North and West, and gained the centre, in which last portion of the empire Touir has suffered the most, having had 782 cases, and 246 deaths.

At Kalouga there have been 78 cases, and 37 deaths. At this time the disease is raging in the western provinces bordering upon Turkey and Gallicia. It makes the same eccentric movements as in 1831. Thus having once entirely ceased at Orel about the middle of November, it has again made its appearance there with fatal effects. Hitherto, the eastern quarters have, next to Caucasus, suffered the most cruelly. It is said that the Russian army in the Caucasus has sustained numerous losses, and even the mountaineers themselves have not been spared. —*London Globe.*

TERRIBLE RAILROAD ACCIDENT.—A telegraphic despatch to the Philadelphia Bulletin, dated Reading, Feb. 12, 1848, says:—"A distressing railroad accident occurred last evening near Schuylkill Haven, caused by the breaking of the truckle axle of a freight train locomotive. The locomotive and part of the train were thrown off the track, killing a Mr. Lynch, of King Spring. Three others, names not ascertained, were dreadfully scalded. One of them, it is feared, will not recover."

DISTRESSING ACCIDENT.—The Charlestown (Va.) Free Press states that Mr. Charles McCormick, an old and wealthy citizen of Clarke co., was so dreadfully burned by falling backwards into the fire, lately, that he died from the effects on Thursday last. Being too feeble to extricate himself, he lay in the flames until assistance came to hand.

LAMENTABLE OCCURRENCE.—Mrs. Lanman, of Norwich, (Ct.) widow of the late Judge Lanman, was burned to death on the 11th inst., by her clothes taking fire at the grate. She was about 70 years of age. She left four children by a former marriage, of whom Park Benjamin, Esq., is one. Among the poor and needy, her death will be sincerely mourned.

Lamentable Occurrence.

Correspondence of the Louisville Courier.

St. Louis, Feb. 6, 8 P. M.

It is my painful duty to apprise you of a most unfortunate and lamentable occurrence that took place to day, which resulted in the death of Mrs. Sullivan and her daughter. They had been attending the funeral of a friend, and when on their return home, the horses in their carriage by some means became frightened, and dashing off with great violence were soon beyond the control of the driver. They rushed into Chouteau's Pond, and before any assistance could reach them, Mrs. S. and her daughter found a watery grave. This sad casualty has shrouded in gloom the many friends and acquaintances of Mrs. S.

Death from an Avalanche.—A man, name unknown, was so injured by a fall of snow from a roof at Boston, that he died at the hospital.—His skull was fractured. The only paper of recognition was a letter signed Thos. Vealey.

Sad Accident.—Mr. Samuel Francis Davis, son of Hon. J. W. Davis, who is about to depart on the mission to China, being present at the launch of a flat boat, on the 31st inst., in Indiana, was struck by a falling timber. The blow killed him instantly. His age was 23 years.

Jewish Congress.—A company of reforming Israelites were to meet in the course of the last month at Berlin, Prussia, to discuss questions relative to the reforms of which Judaism may be susceptible, in accordance with the wants of the age.

Fire.—*Theatre Burned.*—On Thursday morning last, about 2 o'clock, the building attached to the Neil House, in Columbus, Ohio, the upper part occupied as a theatre, by Mr. Lennox, and the lower part as stores by Messrs. A. D. & L. P. Preston; Faxon, Smith & Co., and by Mrs. Snowden, was discovered to be on fire. Before the flames could be arrested, the upper part of the building was consumed. During the fire, a man named Fisher fell through one of the floors and was considerably injured. Lyman King was so seriously injured by falling timbers that he was not expected to live. A boy was also injured.

Small Pox in Marion, Ohio.—Russell A. Knapp, Esq., late editor of the Marion Union, O., died on the 31st ult., after a few days' illness, with the prevailing disease there, the small pox. His mother, Mrs. Malinda Knapp, also died with the same disease the day before.

Destructive Fire at Nottingham, Md.—We learn by a letter from Nottingham, Prince George's county, Md., that on Friday night last there was quite a destructive fire in that village. It originated in the back part of Mrs. Margaret Fowler's dwelling, which was entirely destroyed, together with nearly everything she owned, including furniture and clothing. It then extended to Quynn's meat-house, which was also destroyed, with the warehouse adjoining, containing 43 hogsheads of tobacco. Dr. Tailor's stable was also burnt, with a buggy and 100 bushels of oats, and a loft filled with hay. It also extended to Rollin's old house, but was extinguished before much damage had been done.

The Illinois Canal will be completed and ready for use on the 1st of April instead of 1st of May, which has hitherto been the earliest day mentioned.

The Largest Church in the U. S.—The first African Church, (Baptist,) Richmond, is the largest body of communicants, in the Union, being "two thousand four hundred and seventy." The other churches of the same denomination in that city, report in addition "two hundred and sixty-eight" colored members. Total number, 2,728. —*Sabbath Recorder.*

When your visiter retires, don't slam the door after him; if you do, he will understand that you are glad he is gone.

Fatal Sleigh Ride.—Mr. Peleg B. Sherman, post-master at Lonsdale R. I. was killed on Sunday week, by being thrown from a sleigh, in Pawtucket.

Lake Erie Open.—The steamer United States left Buffalo on Tuesday afternoon, with a full load of passengers and freight.

Population of Buffalo.—A census of Buffalo, lately completed, shows the total population to be 40,521.

Distressing Casualty.—We learn from the Cambridge (Md.) Chronicle, that Thomas C. Norman, a youth residing near Salem, in that county, was killed on Saturday week, by being run over by a cart which he was driving.

True Benevolence.—A number of excellent young ladies of Albany have formed a new Sewing Society, the object of which is to provide clothing, at this inclement season of the year, for "bare possibilities" and "naked realities."—*Knickerbocker.*

A Regretted Death.—The Philadelphia papers announce the death of John White, President of the Delaware Coal Company, and one of the most respected and beloved of citizens.

Drowned.—The body of a man, named Samuel Lee, aged about 45 years, was found drowned, imbedded in the ice in the Wissahicon, near Philadelphia, on Monday. He had been missed for some weeks.

Sunday Travelling.—Instead of the day boats on the Hudson, on Sunday, being crowded, as formerly, they have withdrawn entirely, the proprietors finding that it did not pay. So also with the Railroad Companies between Albany and Buffalo. On the Housatonic road the cars do not run on Sunday, and on the Western there is but one train on that day. The directors of the road between New York and Philadelphia have given notice to the post-office department that after their present mail contract expires they will not run their cars on Sunday. So states the Rochester Advertiser.

Church Burnt.—The Albany Argus reports the destruction on Thursday last, of St. Peter's Catholic Church, under charge of Rev. Mr. O'Reiley, at Troy, New York, including an organ which cost $17.000.

Suspending Telegraphic Wires.—Several attempts have been made to suspend the wires across the Mississippi to St. Louis, all of which have to the present proved unsuccessful.

Temperance Railroads.—The stockholders of the Fall River (Mass.) Railroad, resolved, with only one dissenting voice, that no spirituous liquors be transported over the road.

Jewish Disability.—It is said that Baron Rothschild, member of Parliament elect, from Westminster, being a Jew, will not take his seat in that body until Lord John Russell's bill becomes a law.

The Western Seamen's Friend Society.

A visit to our city of Rev. R. K. Leonard, the Agent of the W. S. F. Society has afforded us an opportunity of obtaining the following items of information.

The above association is located in Cleveland, O. Solomon Fitch, Esq. of Cleveland is President; Rev. Wm. Day, Corresponding Secretary; Rev. R. K. Leonard, Superintendent of Missionary operations. Two members of each of the christian churches in Cleveland compose its Executive Committee. It has been in operation some 8 or 10 years, but in a limited sphere until within the last year. Its object is the salvation and moral elevation of no less than "one hundred and twenty-five thousand" sailors and boatmen on the 'Western waters.'

Ten or twelve years since, many of our vessels on lake Erie were employed to carry provisions to the starving scattered inhabitants along the shores of lake Michigan; but now more than twenty steamboats of the largest class, thirty propellers, and a fleet of some one hundred and fifty ships, brigs, schooners, &c. are insufficient to remove to our eastern market the surplus produce of the vast north west. Not only our lakes, but our rivers and canals are threading their way into every part of our rich valley, and bearing to every man's door almost the ship and the shipman; and every neighborhood must feel the influence of the waterman, be it good or evil. This department of Domestic Missionary labor is highly interesting and important, nor do we think that the ministers, churches, and philanthropists will overlook its importance whenever and wherever the subject may be fairly brought before them. While we send the gospel to the dark-minded heathen far away, we should not forget the multiplying thousands of heathen, by whose hands our commerce is carried forward. —*Family Quarto.*

The Morality of Romance.—In the Boston Atlas there is a sketch of the famous or infamous Eugene Sue, from the pen of Mr. Poore, who has spent several years in Paris, and who was during that time the correspondent of the Atlas. A single paragraph illustrates the private morality of this teacher of freedom and morals. "Not many months since, Sue used to visit almost daily one of the most fashionable ladies in Paris, Madame de———, and hold forth in her richly furnished boudoir on the condition of the poor. 'Do you ever relieve their distress?' asked Madame de———, at the close of one of his harangues. "To a trifling extent," answered Sue; "but though my gifts are small, they are always cheerfully bestowed—I give one-fourth of my income in alms." That afternoon as he left *Cafe de Paris*, where he had been eating a costly dinner, an apparently old woman, clad in rags, prayed for charity. "Go away," was the stern reply. "But I am starving, give me a single copper to purchase bread with." "I will give you in charge to the police, if you thus annoy me." "You will," said the beggar; "and yet Monsieur Eugene Sue, you are the man who writes about the misery of the poor—you are the working-man's champion—you are——" "Who are you?" exclaimed Sue. "Madame de———," was the reply, and the disguised lady stepped into her carriage which was in waiting, leaving the novelist to his reflections."

Fire at Wellsville.—We learn from the Patriot that: On the 2d, the steam flouring mill of S. Peppard; formerly of Pittsburgh, was wholly burned. The building, which was a large three story frame, the machinery for grinding, the steam power, &c.,—all of which, in quality, being equal to any in the country, and calculated to manufacture 100 barrels of flour every 24 hours,—were completely destroyed in less than an hour and a half from the time of the alarm. Loss estimated at $7.000.—Insured to the amount of $4 000. Judging from circumstances, it is presumed that the burning of this property was the work of an incendiary.

Pittsburgh and St. Louis.—The Atlantic & Mississippi Telegraph operators exchanged compliments on Tuesday night from Pittsburgh to St. Louis. The distance is 900 miles and the difference of time found to be "one hour and seven minutes" from Philadelphia to St. Louis.

Mad River and Lake Erie Railroad.—The Dayton Journal states that about 250 hands are now employed in completing this road to Springfield. The winter has been unfavorable for the work, but the road will be finished to Springfield about the first of June, should things work well from this time out.

The Safe of the A. N. Johnson has been found some thirty yards from the location of the boat, at the time of the explosion. Every thing in it was safe and sound—a large sum of money, papers, &c.

The Season in Northern New York.—A beautiful full grown butterfly made its appearance at the residence of William B. Farlin, Esq., Warrensburg, Warren County, on the 27th of January. It was first discovered flattering at the widow, in a room where only an occasional fire had been kept during the winter, and immediately removed to a warm, sunny parlor to be fed every day with fresh sugar, in the absence of nectar of flowers, and to repose at night under a glass. The insect appears to be in perfect health, and bids fair to go through the season a link between the year and the new.

Missing Vessel.—The schooner Inez, Martin, sailed from Portsmouth, N. H., on the 12th of April last, on a fishing voyage, and was probably lost in a gale near Sable Island, about the 29th of that month. The names of her crew were as follows: Robert Martin, master, aged 22; Edward Martin, father of master, 52; Ebenezer Yeaton, 51; Wm. Amezeen, 48; John H. Gerrish, 33; James Baker, 33; Samuel Hall, 15; and Ira Matthews, 26. They were all residents of Newcastle, except Matthews, who belonged to Rye.

Female Accoucheurs.—Dr. Gregory, of Boston, has published a long and strong pamphlet advocating the education and employment of female accoucheurs.

Pittsburgh and Connelsville Railroad Company.—The Pittsburgh Post, of Wednesday, says:

"The difficulties that have heretofore threatened to destroy the prospect of this company, and a connexion of this city with Baltimore, are now happily removed. The directors elected for last year, and who claimed, for a time, that the Connellsville charter had been surrendered, and the stock transferred to the Ohio line, have all resigned, and the affairs of the company are now under the control of the friends of the Connelsville route."

Jean Paul gives this first rate advice, which, if complied with would prevent much embarrassment and misery: "Girls should talk to their female friends as though a man overheard them, and with men as though girls were present."

Distressing Casualty.

It is our painful duty to record this morning the sudden and unexpected death of a most amiable and worthy lady, Mrs. Kneass, well and favorably known in this community as Mrs. Elizabeth Sharpe, whose sweet warblings still live in the memory of all; and whose spotless character has ever held itself beyond reproach. As the steamer Fashion was leaving Piatt's Landing, three or four miles below Rising Sun, on Saturday about 2 o'clock, P. M., and as Mrs. Kneass was leaning against the iron rod which supported the guard-rope, protecting the stairway leading to the hurricane roof, forward of the wheeling house, the rod broke, and she was precipitated into the boiling stream below,—the angry waters closing forever upon one whose existence was the life of many, who knew her but to love her. Her fall was from the hurricane deck, and a gentleman informs us that she passed directly over his head, and struck the guard below, splitting it by the concussion, and it is probable that death's work had been done before she reached the water. The scene which followed upon this truly heart-rending casualty, cannot be described. A sister, (Miss Clara Bruce,) and an affectionate husband, who were near to behold the work of death without the power to stay it, were paralysed, mind-shattered, and well nigh heart-broken by the suddenness of this awful and unexpected blow. A scene that a moment before was all gaity and animation, changed itself to one of saddened gloom, and the eye that sparkled with the brightness of joy and mirthful vivacity, now glistened with the tear of sorrow. Few of the many that witnessed this sorrowful scene that will not recall it with a tear in days to come.

Immediately upon the accident being announced which was almost instantly with its occurrence, the boat was backed, the yawl sent out, and every effort made to recover the body, but in vain! Upon meeting the Pike No. 7, the Fashion rounded to, and the party that but a short time before were journeying on in bright prospects, and high hope, retraced their steps in sadness and in gloom.—*Cin. Com., Feb.* 4.

Liabilities of Public Carriers.—In the Court of Common Pleas, at Boston, Mr. Alfred Moore has recovered $163 in a suit against the Eastern Railroad Company, the value of a trunk and contents lost by the plaintiff's wife somewhere between Lynn and Hallowell, Me., while travelling over the road. The fact that a placard notice of the company, that they would not be liable for over $50, having never been seen by the plaintiffs, rendered it a nullity.

Famine in the West of Ireland.—In a letter addressed to the Rev. G. C. Moore, of Philadelphia, written by a friend in the country of Sligo, on the 4th of January last, the following fearful and heart-sickening picture is drawn:—

"It is a most merciful part that the good people of the United States are taking of the poor of this district. The people of this part of the country are really worse off than they were this time twelve months ago. Then there were large sums of money collected for them, and food purchased and distributed, but now nothing is done for them. The poor houses are filled to suffocation, and thousands of creatures, half naked, are running about, having nothing to eat but raw turnips, which they steal from the fields! The very worst apprehensions may be conceived as the consequences of such food. We may well expect another season of fever and disentery, and swelled limbs! I humbly pray that the Lord may crown your efforts, to save the poor of this district, with signal success. Your mission there (to America) was a truly charitable one, and your calls have been most nobly responded to."

Centenary M. E. Church.—The New York Commercial states that on Sunday morning the Bishop and Rev. Mr. Griffiths, the minister appointed by the Episcopate, presented themselves at the Centenary Methodist Episcopal Church, in Brooklyn, and made a formal demand for the admission of Mr. Griffiths into the pulpit. This the trustees refused, on the ground that the question of right was carried up to the higher Court, whereupon the applicants withdrew.

Drunkards' Fate.—Three drunkards, of Boonton, Morris County, N. J., have been frozen to death by exposure during the winter; another has died there of delirium tremens.

Beginning to Flow Back.—The Christian Intelligencer says: "We have learned with surprise and delight, a Foreign Missionary Society in the Sandwich Islands, has sent to the American Home Missionary Society a donation for planting the gospel in our own West. Think of it! The converted heathen of yesterday, rallying to bless our own land."

Niagara Falls Suspension Bridge.—The Iris, of Saturday last, says: "It is with great satisfaction we have noted the increasing evidences of preparation for work on the Suspension Bridge. A force has been collecting on the ground during the past week, and lumber and other materials are going forward. Shanties and shops are beginning to spring up, and many tokens of business are now visible. It is a great work, and requires extensive preparations to carry it on economically. We are informed that it is the intention of the Engineer to erect a foot-bridge as soon as the weather will permit—perhaps by the first of June—using the cables and other materials designed for the main edifice in suspending a temporary platform for the convenience of conducting the works. The temporary structure will be of extreme lightness, vibrating in the wind and bending under the weight of the loads which will cross it."

Fatal Accident.—Thomas King was killed by the falling of a large quantity of gravel earth upon him, at Philadelphia, on Thursday.

By a royal ordonnance of the 26th of January the exportation of potatoes from France remains prohibited till the 31st of July next.

The earnings of the prison of Massachusttes last year amounted to $126 more than the expenses.

Bachelors.—A bill has been introduced into the New York Legislature, to levy an annual tax of $7 on every bachelor between the ages of 28 and 56. The following is this singular provision:

"Sec. 3. Every unmarried white male, unconvicted of crime, of "good health and fair physical proportions." and who is between the ages of 28 and 56 years, shall be deemed an old bachelor."

Widowers, of over two years standing, come under its provisions also.

A bill was introduced into the Kentucky House of Representatives, on Saturday last, and referred to a select committee, "to levy a specific tax on 'old bachelors' over thirty years of age, the proceeds to be applied to the support of indigent widows and orphans."

Missionary Enterprise.

American Missionaries in one or two instances have adopted a course, that if followed out will show more and richer fruits in the next twenty years, than has yet been effected by all the exertions of Christian zeal among heathen nations. Instead of offering, by itself, a religion which they do not understand and will not accept, they give the light of science, they prepare the soil for a better seed, and with the pure truths of Christianity they receive the ability to comprehend them. Perhaps it is not generally understood in the United States, that a new sect has started into notice with the nineteenth century among the Mahometans. This sect might be termed Unitarians of Islamism. They rev ere Mahomet as a great man, the founder of a new era, a reformer among those who sought the truth, but no prophet. His inspiration they deem to have been such as has from the beginning of the world, and may occasionally to the end of it—be felt by men of great talents and ardent zeal for the improvement and benefit of the race. They hold the Koran to be the best of books, the very best ever written perhaps, but not absolutely without a touch of human fallibility, "or," say they, "there could be but one opinion about it—there could be but one sect of true believers." They are strong advocates for toleration and the diffusion of knowledge. They have a great admiration for those texts of the Koran which declare that "If a man be just to all; refuse not alms; loveth his brother, say his prayers, and believe in one God, the Creator and Judge of souls—it will not be asked at the day of Judgment whether he is Jew or Christian, but by his good works shall he pass as by a bridge over the abyss of death and enter into the joys of Paradise." Another text which frequently is engraved over the doors of their school houses and runs in a cornice of gold letters on an azure ground, around the council room of one of their princes, "recommends the sons of Ismeal to seek knowledge wherever it can be found, even to the borders of China." This belief must have a beneficial effect. It is in its nature destructive of bigotry and persecution. There is a tradition current throughout the East, that 1849 will be fatal to the political supremacy of the Musselmen. The educated classes profess to despise it as absurd, and the lower ranks think little about it; but it has numerous believers in the intermediate grade. May not the Moslem superstition be a dim reflection of the same theory Miller has deduced from the Scriptures? The tradition has remained, but the source and authority of the belief is lost in obscurity. They use their knowledge most perversely, but the Moorish priests know more of the Bible than many suppose. When they are reproved for their polygamy—the menial condition of their women, their merciless wars, and their political slavery—they invariably bring up the Bible to prove all this the natural order of things, and these abuses divine institutions. Show them the better dispensation in the New Testament, and then like all bigots they stop believing. They will accept as sacred and true only so much as tallies with their cherished dogmas—the rest is chaff and of no account.—*New York Sun.*

A Casualty.

The Bellfonte Whig says that an accident of a serious nature occurred to the mail stage from that place, on Friday evening last. When on the top of the Nittany mountain, one of the horses commenced kicking, by which the whole team became frightened, and dashed off at full speed, down the mountain—the driver being unable to hold them. When they had proceeded about half a mile the brake gave way suddenly, precipitating the driver, who was bearing upon it, from the box. He fell upon and between the wheels, the hind wheel passing over his left arm. In falling he threw the reins to a young man upon the box with him, who succeeded in catching those of the near side, by which, however, the latter was enabled to so direct the team as to avoid a ledge of rocks, at a turn in the road.—When near the public house of Mr. George Taylor, the wheel horses fell, and after having been dragged by the leaders, about two hundred yards, the whole were stopped by the passengers, of whom there were three inside of the coach. The driver, William Welker, was found lying where he had fallen, insensible, his head severely injured and his arm broken above the elbow. He has been in a very dangerous situation for several days, but is now in a fair way of recovery. The wheel horses are much injured, but no further damage was sustained.—*Saturday Gleaner.*

An old proverb says: "Talent shakes the bush. Tact catches the bird."

Chicago and Galena Railroad.—Contracts for the first twenty-five miles of this road have been entered into. The whole distance is about one hundred and sixty miles. It will be a very important link in the means of travel and transportation at the West, and makes a good beginning for the great proposed Oregon and California Railroad.

Freedom Indeed.—The States of New Hampshire, Rhode Island, Delaware, Iowa, Connecticut, Vermont and North Carolina, are not only in a healthy and prosperous condition, but are *entirely free from debt!* Go thou and do thou likewise, say we to each of the remaining sisters. There is no yoke which galls and cripples any government so much as that of debt.—*New Y. Sun.*

The King and Queen of the Belgians have arrived at Windsor Castle on a visit to her Majesty.

Variety.

The Interior of the Earth.—A fact of great interest, says Professor Silliman, has been proved by the borings for artesian wells in the suburbs of Paris, namely, that as we go towards the centre of the earth, the temperature increases at the rate of one degree for every fifty feet. That the whole interior portion of the earth, or at least a great part of it, is an igneous portion of melted rock, agitated by violent winds, though I dare not affirm it, is still rendered highly probable by the phenomena of volcanoes. The facts connected with their eruptions have been ascertained and placed beyond dispute. How, then, are they to be accounted for? The theory prevalent some years since, that they are caused by the combustion of immense coal beds, is perfectly puerile, and entirely abandoned. All the coal in the world never afford fuel enough for a single capital exhibition of Vesuvius. We must look higher than this; and I have little doubt that the whole rests on the action of electric and galvanic principles, which are constantly in the earth. We know that when certain metals are brought together, powerful electric action is evolved, and a light is produced superior even in effulgence to the splendor of the sun. Now if a small arrangement produces such results, what may we not expect from the combinations of these immense beds of metal to be found in the earth? Here we have the key to all the grand phenomena of volcanic action. An illustration on a small scale may be seen in the thermolectric battery made of zinc, bismuth, and antimony, packed in a box and varnished. In this, heat is evolved below, while the top is cold; and here we have the very case of the volcano: in the interior a fiery ocean is heaving its surges, while its peak is capped with everlasting snows.

Rise of Prelatical Bishops in the Church.—Jerome who lived so early as the 4th century, explains the whole matter in a few words. Jerome is universally acknowledged to have been one of the most learned and pious of the Fathers. Hear his testimony on the sameness of the office of Presbyter and Bishop, and the origin of Diocesan Episcopacy. It is found in his commentary on Paul's Epistle to Titus, chap. 1, volume 1.

"These things," says he, after referring to certain passages of Scripture, "we have brought forward to show that with the ancients, Presbyters were the same as Bishops. But in order that the roots of dissension might be plucked up, a usage gradually took place, that the whole care should devolve upon one. Therefore, as the Presbyters know that it is by the custom of the church that they are subject to him who is placed over them, so let the Bishops know that they are above Presbyters rather by custom than by the truth of our Lord's appointment, and that they ought to rule the church in common."—*Presb. Adv.*

Air-Coffins.—We yesterday examined a sample of newly invented "patent air-tight coffin." The materials is a combination of iron and other metals, said to be impervious to air and indistructible in its nature. The lower part of the coffin is cast in one piece, having a projecting tongue around the upper edge which fits into a groove in the lid, and is made air-tight by means of a composition which hardens in a few hours—the air is then pumped out by means of an air pump, leaving the body in a vacuum, and, therefore, not liable to decomposition. We were informed that the bodies of two sisters, who died in New York, were preserved to be sent to Havana in one of these, and after two months, were as fresh as ever—a bunch of roses in the hands of one of them was also perfectly preserved. The coffins are finished to represent mahogany, and a casual observer would scarcely recognise the difference. There is a moveable pannel in the lid by which the face of the corpse may be viewed thro' a glass plate. This invention will be valuable in many cases.

Notices.

Miami Ct., Ohio Con.—Our second quarterly meeting is to held in Charity Chapel, Br. S. Dorsey's neighborhood, Shelby Co., commencing March 11. We cordially invite brethren from other fields of labor to attend and assist. Come, brethren, and help us. D. MOORE.

Richwood Ct., O., District.—Our second quarterly meeting will commence February 26th 1848, at Millville, Delaware county, Ohio. We invite Rev's. O. P. Stephens, L. Ensminger, R. K. Davis, and W. Hatfield. Come, brethren and help us. Let us have an enterchange. Br. Hatfield, we trust, is not afraid of the 'Boundery Line.' Step over, and see how things look in the Ohio District.

JOHN B. PEAT.
D. B. HOWE.

Youngstown Station, Musk. District.—We intend holding a protracted meeting in this place, to commence on the 27th February, at which time we expect the labors of Br. Potter, our Conference Missionary, and respectfully ask the assistance of any others of our brethren who can conveniently attend, as we expect to continue the meeting for several days, and perhaps weeks.

SAMUEL [illegible].

Bourneville Ct., O., District.—The second quarterly meeting will be held at Mt. Olive Meeting House on "Twinn Ridge," 3 miles South of S. Salem, on the 1st Saturday and Sabbath in March next. We solicit ministerial aid. C. H. WILLIAMS.

New Richmond Ct., O., District.—I wish to give notice to all concerned that our second quarterly meeting will be held at New Richmond on the first Saturday and Sunday in March. Will Brs. Trumbo and Langdon, of Cincinnati Circuit, and all other brethren who can make it convenient, attend with us?

R. M. DALBEY.

Newark Ct., Musk. Con.—Our second quarterly-meeting is to be held at Elizabethtown, (Perryton) commencing, February 19th. We invite Brs. E. S. Hoagland, J. S. Thrap, A. K. Duffy, and any others of our brethren who can favor us with their assistance.

W. H. MARSHALL.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

Leesburgh Ct.,—Musk. District.—Our second qr. meeting will be held at Pleasant Valley Meeting House, 3 miles west of Carrollton, on the 19th and 20th of Feb. We give this early notice for the purpose of soliciting Br. Clancy to aid us on the occasion, as that is to be the place of his visit. Hope he will come without fail as he disappointed us before. He will please inform me, either thro' the Recorder, or by letter to Gnadenhutton. We also invite Brs. W. Remsburg, W. Turner, and any other itinerant or unstationed brethren, who can come.

W. L. BALDWIN.

PRESIDENTIAL APPOINTMENTS.
PITTSBURGH CONFERENCE.

[The following appointments of Brother Brown, appeared once in our paper a few weeks ago, and should have had successive insertions, but they were unintentionally set aside and overlooked by the Printer, until now. Ed.]

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
George's Creek,	"	April	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid at the above meetings and to give me early notice where my visit will be expected. GEO. BROWN.

MUSKINGUM DISTRICT.

Br. Bassett: If spared, I will visit			
New Lisbon, ct.	5th Sunday of	January,	1848.
Warrenville, ct	1st. "	February,	"
Do.	2nd. "	"	"
Barton, ct.	3d. "	"	"
Farmington, Tuesday, and Wednesday, i. e. 22, & 23d.			
Vienna, ct.	4th. Sunday	"	"
Youngstown.	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

Warrensville, O., Feb. 18, 1848.

Br. Bassett: You will confer a favor by inserting that I will visit—

3d	Sunday,	March,	Granger Ct.
1st	"	April,	Leesburgh.
2nd	"	"	Rest.
3d	"	"	Pleasanthill.

In consequence of ill-health, Brother Tracy has applied for and received a release from the charge of the Thompson ct. Would be glad that the members of that ct. could select some one to supply this vacancy.

I forgot to state in my last, that ere I visited the Pisgah ct. Brother Piper had left his charge upon it. (by consent of its quarterly conference, I understood,) and at the request of the qr. conference, Brother O. V. Warren was appointed superintendent for the remainder of the year. GEO. CLANCY, President.

Piqua Ct. Muskingum District.

Our second quarterly meeting will be held at Bethel, on the 19th and 20th of February. Will Brs. C. J. Sears and H. T. Lawson come to our aid?

O. V. WARREN.

OHIO CONFERENCE.

Washington Circuit,	Feb. 26,		1848.
Clarksburg "	March 4,		"
Bourneville "	" 11,		"
Bainbridge "	" 18,		"
Clarksville "	" 25,		"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

O P Stephens 3 subs	O	J Niswonger 1 sub	Va.
J W Case	"	H Reger	"
T Hanna	"	D R Helmick	"
J B Peat	"	G B M'Elroy	Pa.
P M—Cardington	"	G S Webster 2 subs	"
Geo Brown	"	W Reeves	"
Jas Burns	"	S Dilley	Ill.
E Yarnell	"	J R Williams	Md.
W Hamilton	"	P M—Far West	Ia.

ACKNOWLEDGEMENTS.

From	*For*	*Paye to*	*Vol.*	*No.*	*cts.*
O P Stephens,	Dr Job Inskeep	10	19	2	00
J W Case,	P Paul	9	26	5	00
J Niswonger		9	45	1	00
W H Marshall	Jos Thrap	9	52	2	00
Hugh Brown		9	26	2	00
D R Helmick	J H Martin	8	52	2	00
W Reeves	R Marshall	9	52	2	00
S Dilley	B Deuel	10	9	3	00
"	D Heller	10	13	2	50

Brother A. K. Earl is informed that the $1 sent some time ago for A. Miller, was handed over to Br. Springer, and we have no doubt credited to him by Brother S.

MARRIED.

MARRIED—On the 9th inst., by Rev. John B Peat, Mr. George Rogers, of Bucyrus, O., to Miss Content E. Blake, of Middletown, Delaware, O.

DEATHS.

DIED—At Delaware, Ohio, on the 24th ultimo, Rev. Cyrus Sawyer, Preacher in Charge of the M. E. C. in hat place.

——January 12th, Rev. Henry B. Page, on his way to take charge of a station in New Orleans, to which he had just been appointed by the Louisiana Conference, M E. C., So. Mr. P. and his two children perished, with the steamer Yalla Busha. The wife and mother was barely saved, having been pitched into the river, but seized by the clerk when she rose, who swam with her to the shore.

——At Cincinnati, on the 18th inst. Mrs. Clara M. Van Hamm, sister of Rev. Mr. Swallwood, of Zanesville. Her remains were brought to the latter place and interred on yesterday, after funeral services at the E. Church.

Advertisements.

GENERAL CONFERENCE.
PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

Weekly Session Paper.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. Terms—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

TO THE AFFLICTED.
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LEROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purgatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivaled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an inutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle, is full of health, life, and vigor. For sale at J. Deen's

POET'S CORNER.

☞ The following choice Temperance Songs, were put in type by request, to be sung at a Temperance meeting in this place on Tuesday evening last. ED.]

THE PURE CRYSTAL SPRING.

What is beauty's deadliest foe?
'Tis the still;
What sheds countless charms below?
'Tis the rill.
See it spread before the eyes,
Beauties of a thousand dyes;
O 'tis sent in full supplies,
Drink thy fill, &c.

II.

What can mar the sweetest face?
Alcohol.
What can dress it up with grace?
Showers that fall.
See them on the landscape sink,
Paint the grass and deck the pink;
Come, O come with joy, and drink.
Great and small.

III.

What can make the angry frown?
Drunkards know.
What can charm the passions down?
Streams that flow.
See the songster drink and fly,
Charming earth and charming sky;
Drinker, to the fountain hie,
Fearless go.

IV.

What can make us sick and poor?
Sots can tell.
What brings plenty to the door?
Water will.
Drink, O drink it merrily,
'Twill a glorious treasure be,
Leaving all thy stores to thee,
Growing still.

V.

What brings vice and guilt below?
Strong drink brings.
What makes streams of virtue flow?
Crystal springs.
Stay no longer at your wine,
But partake the gift divine,
Then you may in virtue shine,
Queens and kings.

"THE DRINK THAT'S IN THE DRUNKARD'S BOWL."

The drink that's in the drunkard's bowl
Is not the drink for me;
It kills his body and his soul;
How sad a sight is he!
But there's a drink which God hath giv'n,
Distilling in the show'rs of heav'n,
In measures large and free,
O that's the drink for me, &c.

The stream that many prize so high,
Is not the stream for me;
For he who drinks it still is dry,
Forever dry he'll be:
But there's a stream, so cold and clear,
The thirsty trav'ler lingers near,
Refresh'd and glad is he!
O that's the stream for me, &c.

The wine-cup that so many prize,
Is not the cup for me;
The aching head, the bloated face,
In its sad train I see:
But there's a cup of water pure,
And he who drinks it may be sure
Of health and length of days;
O that's the cup for me, &c.

Ladies' Department.

From the Presbyterian of the West.

A Chapter on Feathers.

MESSRS. EDITORS: Some time ago my minister being absent, I went to worship in a neighboring church* of another denomination.

When I entered this sanctuary my sight was pained at the brilliant spectacle of feathers, flowers and party colored ribbons on the heads of the female worshippers, both saints and sinners, I tried in vain to fix my attention on the minister and the holy services, which last, for both matter and manner, were truely excellent and impressive; but alas! I could neither compose nor solemnize my mind nor draw off my eyes from the strange incongruous sights around me.

When I returned home, the unpleasant impression still continuing, I observed to my friend that I was thankful that no such inconsistency was to be seen in our church, for with the exception of Mrs.———not one of our members wore a featner in her hat. "You cannot long have that to say," she replied, "for there are several professors) bonnets now in progress of making, that are to have feathers. I asked our minister what he thought of them, and he told me he would like to see a feather in the head of every lady in his congregation." This reply struck me dumb. I really love my minister and have ever looked upon him as remarkable for piety, talent and consistency, and I could not imagine why such a sight could give him pleasure. It must be some useful association thought I. What can it be? It cannot be that of a flock of parrots! A mischievous, imitative chattering tribe; good for nothing but to make a noise and show. It cannot be the ostrich, the most improvident, silly, and void of natural affection of all the feathered race. It must be the sweetsinging little canary (as my minister is fond of singing) but alas! I recollected that to sing acceptably to God it must be done with 'the spirit and understanding." At length, after puzzling my head for a long time to find an excuse for my minister, I finally came to the charitable conlusion that my friend mistook him altogether. From the character of the man, I imagine he said something like this: So completely am I absorbed in my great work that were a tall feather topping from the head of every lady in the church, I should not be aware of it. This conclusion satisfied me with him, but the folly and inconsistency of my sisters still lie heavy at my heart. Lightness is some how associated in my mind with feathers. "As light a vanity." As light as a feather" we often hear. To be light of foot is well; but light of head is not so; the sex want *ballast* not *sail*, to keep them steady.

Now in this day of wonder, when our waters are covered with steamboats; our roads with rail cars and telegraphic wires are being stretched from Maine to the Pacific, by the inventive genius of man, what has his "better half" invented for the good of her race? Can she do nothing but deck and adorn her own person? which, with the poet, I deem "when unadorned, adorned the most." Shall woman still contend with man for equality of rights while she ingloriously sits down to weave cob-webs, gossamer, and the like, to invest her person? I admire the plumage of feathered tribes as much as any one; and I adore the wisdom and goodness of Providence which adapted such a dress to their natures and habits; but I deprecate the cruelty and injustice which unstrips them of their only clothing and transfers it to human beings who stand in no need of it. If a woman is comely she does not need any such artificial help: but if not they can do her no good. There is a tasteful simplicity and even elegance of dress, which I think entirely consistent with the spirit of the gospel, "The ornament of a meek and quiet spirit." You may be unable to tell what a lady had on who was dressed in this simple elegant style one hour after you left her, but the impression on your mind is that of neatness, modesty, adaptation and comfort. An intelligent gentleman falling into her company will address her rationally, respectfully, "wisely," while one decked out in the gaudy costume of fashion will be treated to nothing but lightness and frivolity and thus be deprived of that "feast of reason and flow of soul" which refreshes the heart like a cordial. Messrs. Editors are you not standing on the watch-tower of observation? And do you not see even the house of God changed into a flower garden—a menagerie? Blow ye the trumpet of alarm then! Use all powers of eloquence to arouse females of the church to lay off their heathen dress and come up to the help of their fathers, husbands, and brothers in the great work of improving themselves and the rising generation in matters of substantial benefit to all, and you will confer a lasting favor not only on them, but many an humble worshiper in God's house who is offended at these intrusions of fashion into holy places,

A CHURCH MEMBER.

*Not a hundred miles from the city.

Miscellaneous.

The First Prayer in Congress.

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress, in Philadelphia, in September, 1774, shows very clearly on what power the mighty men of old rested their cause. Mr. Adams thus writes to a friend at the time:

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams rose, and said, 'that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche (Dushay they pronounced it) deserved that character, and therefore he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers before Congress, to-morrow morning.' The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and received for answer, that if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and in pontificals, and read several prayers, in the established form, and then read the Psalter for the seventh day of September, a part of which was the 35th Psalm. You must remember this was the next morning after we had heard the rumor of the horrible cononade of Boston. "It seemed as if heaven had ordained that Psalm to be read on that morning."

"After this, Mr. Duche unexpectedly to everybody struck out into an extemporary prayer, which filled the bosom of every man present. I must confess, I never heard a better prayer, or one so well pronounced. Episcopalian as he is; Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, and in language so elegant and sublime, for Congress for the Province of the Massachusetts Bay, especially the town of Boston. It had an excellent effect upon every body here. I must beg you to read that Psalm, If there is any faith in the Sortes Virgillinæ, or Sortes Homericæ, or especially the Sortes Biblicæ it would be thought providential."

Here was a scene worthy of the painter's art. It was in Carpenter's hall, in Philadelphia, a building which (we learn by a recent anucle) still survives in its original condition, though now sacreligiously converted, we believe, into an auction mart for the sale of chairs and tables—that the forty-four individuals met before whom this service was read.

Washington was kneeling there, and Henry, and Randolph, and Rutledge, and Lee, and Jay; & by their side there stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently "for America, for Congress, for the Province of Massachusetts Bay, and especially for the town of Boston;" and who can realize the emotions with which they turned imploringly to heaven for divine interposition and aid! "It was enough," said Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave pacific Quakers of Philadelphia."—*Newark Daily Adv.*

Lawyers and their Clients.

Most of my readers are familiar with the French fable of the lawyer dividing the oysters, and taking the contents for his own use, while he left the shells to his clients. I have never seen this more admirably illustrated in actual incident, than in the great Sibbald case lately decided at Washington city.

Mr. S., who resides in Florida, set up a claim of damages growing out of the occupation, abuse and consequent injury of his plantation, sawmills &c. by the United States troops during the Seminole war. He made a demand on Congress for two millions of dollars. Congress refered it to the Secretary of the Treasury department, who committed it for examination to the Controller, who appears to have examined it with great care and diligence, awarding Mr. Sibbald fifteen thousand dollars as the measure of his damages. This amount, however, the head of that department adjusted to twenty-six thousand dollars.

This it might be supposed was cutting down to some purpose, but it is nothing to what remains. Mr. Sibbald had engaged Daniel Webster, Geo. M. Dallas, J. McP. Berrien and David Russel, professionally to press his claims on the Treasury Department, under an agreement to pay six thousand dollars each, as fees for the service. Russel as junior Counsellor was left, I suppose, to do the actual labor, and as soon as the award was made obtained a warrant from the Treasury for the sum of twenty-four thousand dollars, putting that amount in his pocket, as the professional service.

Mr. Webster, it is understood, has not received any share of the fees, and probably it is the same case with the rest.

Mr. Sibbald will prove a lucky man if the allowance of this claim does not bring him nearly twenty thousand dollars in debt to the remaining three lawyers. He does not even *get the oyster shells.—Cist's Adv.*

Biographical.

Written for the Western Recorder.

MRS. JANE HAMER.

How strange are the ways of death? How fearful are his doings? The stern king of the tomb is, emphatically, no respecter of the circumstances of life. With moveless countenance and measured tread he pursues his gloomy march, and victim after victim swells his train. There is no circle too holy to forbid his entrance; no hearth stone so pure, but that it may be stained with tears of bereavement, while its joys fly affrighted at his presence. The wail of the smitten spirit checks not his advance; the quivering of the heart, as it instinctively shrinks from his chilling touch, delays not his search after the cord of life that he may snap it in twain. All classes and conditions alike fall beneath the sweep of his scythe—sharp and keen. He comes for the young, the aged go him. See yonder aged one. Mark his appearance. Years have piled their weight upon his head until his brow is inclined earthwards, as though he were seeking a grave, or watching his lessening and feebler steps as they point to that narrow abode—the home of the dead. His few and scattered hairs, polished to a silver lustre by the hand of time, are mementoes of other days. His forehead is ploughed into many furrows. His eye is dim and humid. His heart beats fainter and slower. His hands are tremulous. A few more steps and he stumbles—a faint effort at recovery and he falls. Thus it is with age. But, if there is hope in the fall, what matters it whether it be in the morn or in the evening of life? To spend years in preparing for this event, and then to take up the march for the spirit-land, conscious of a happy admission, is, indeed, joyous. To leave behind a long track of light, showing the path the spirit trod, the latter part of which track blends with the light of heaven is a prize to be valued. A memory perfumed with all the fragrance of humble and devoted piety is far better than a jewel legacy. Thus it was with, and such is the memory of, her whose name stands at the head of these remarks, and whose death is the occasion of them. Living, she was aged and infirm—dying—her only legacy is a happy memory.

JANE, daughter of RALPH and PRUDENCE RUSHTON, was born in Rossindale, Lancashire, Eng., on the 21st day of June, A. D. 1787. When but two and a half years of age, and, consequently, before she could have any just or adequate conception of the value, or experience, sensibly, aught of the care arising from the relation, she was deprived, by death, of her maternal parent, whose departure from this life was marked by most signal christian triumph.

From infancy the mind of our deceased sister was religiously inclined. At quite an early age she manifested a more than ordinary regard for, and interest in, spiritual things. Her mind at this time appears to have been deeply impressed with a conviction of the insufficiency and transitory character of the pleasures and delights of the world, and of the vastly superior nature of those things pertaining to, and connected with, the well-being of the soul. This conviction was not inert: it was accompanied by a lively sense of the weight and importance of the corresponding obligation, and of the necessity of a *present* compliance with the requirements of the divine will. Hence, even at this early period in life, a fondness of meetings for the purpose of spiritual improvement, and a faithfulness in attending them, became distinguishing traits in her religious history. *She ever loved the class room.*—Yet, though in this manner under spiritual training for so long a time, she did not, formally, unite with the church until the latter part of the year A. D. 1807, being then in the 21st year of her age. She now became a member of the society of Methodists. In this, once approbious, name she gloried, not for its own sake, but because of its hallowed associations. And during the forty years of her wilderness history she never exchanged it for another; but wore it untarnished, yea, burnished it to a brighter lustre by the consistency of her life.

On the second day of February, A. D. 1809, she was united in marriage to Mr. JOHN HAMER; who still survives to mourn her absence in all the loneliness of bereavement. For the space of 39 years she lingered by his side, a friend and counsellor; thus long she bore with him the burdens, trials, and difficulties incident to a life of change and vicissitude, until, at length, the tie which bound her to him, and each to the other, was severed upon an anniversary of their union.

A number of years after sister Hamer assumthe name, and professed the religion of Christ, a controversy arose in several of the Methodist societies located in the district of England where she then resided with her husband and family.—This controversy was founded upon the serious fact of a series of accusations being preferred against a respectable number of the Conference ministers: (such as assuming the church property to themselves—apeing the manners and ceremonials of the state establishment—forbidding the education of any except their own sons in the Conference schools—mal-appropriation of the missionary funds—and, finally, denying the customary quarterly tickets to such, as through poverty, were unable to give anything towards their support:) after it had progressed for some time with still increasing warmth and feeling on both sides, nearly a majority of the members, and a respectable number of the preachers, seceded from the "old body;" as the ministers against whom the above grave charges were alledged, and their adherents were familiarly termed. The seceders assumed the name and title of the "Associated Methodists;" (the Methodist Protestant Church of England.) Of these were our sister, her husband, and family. Yet in the midst of the excitement she preserved her soul unspotted; the storm blowed over, but left her principles unshaken. In communion with the seceding branch she remained until her emigration to this country in company with a part of her family.

Leaving her native land on the 14th of February, 1842, they disembarked at New-York on the last day of the following March. During the voyage the symptoms of the disease which, in connection with rheumatism, finally, laid her prostrate, began to manifest themselves. The path of life then commenced its continued decline: and death took her by the hand to lead her to the tomb.

Without tarrying in New-York the family journeyed westward: and and on the 11th of April came to Brighton, Beaver County, Pa., from whence it has not since removed. On the 4th of July, 1846 for the last time, until borne thence to her grave, sister Hamer crossed the threshhold of her own door. Before this, however, she united with the Methodist Protestant Church; the precise time of her union with us the writer has not been able to ascertain. The disease which now pressed heavily upon her was peculiar and mysterious, defying the skill of her physician to form a satisfactory diagnosis of it; it progressed insidiously, and mocked the power of medicines and the attentions of affection.

About eighteen months since the writer first became acquainted with her. From that time until the period of her decease, with a few exceptions, he visited her weekly. In these visitations pleasure and profit were as prominent as duty. Much has he learned from her which, he trusts, will make him wiser and better. Shortly after his acquaintance commenced, rheumatism, with all its dread achings, was added to her sufferings. In a few months she became entirely helpless: her hands being drawn through the power of the pain out of their natural form.—Frequently, at this period, her pain was most intensely excrutiating. Strength gradually failed, and with it the power of distinct speech. Yet in the midst of all her pain and suffering she was *never* known to utter a murmur or complaint.—Patience seems to have chosen her as an especial favorite. And her patient enduring of suffering was the result of a firm and unwavering confidence in the rectitude of the divine providence. She never doubted the goodness and justice of God; but was ever willing to kiss the rod with which she was smitten. During her most violent paroxysms of pain and bodily anguish she did not forget her Savior, but preserved her confidence in him inviolate. Oftentimes she has been heard in the silence of night engaged in prayer; many a season of holy communion she had thus; or, as her failing voice would permit, she would strive to sing the words of some old, but fondly remembered hymn, associated with scenes far off in her native land. The writer invariably found her mind calm and tranquil: willing to suffer, yet longing to be with Christ.—Having a deep and humiliating view of her own inability and unworthiness, Jesus was, to her, all and in all. Her hope clung to the cross and refused to be taken from thence. Occasionally the shadow of a passing cloud would rest for a short time upon her mind, ruffling the smoothness of its calm and confidence, but prayer ever secured the influence of the Holy One to chase it away. Her only fear was that she might be tempted to repine; against this she kept a jealous watch; and from it she was preserved.

On Sabbath, the 30th ult., her appetite failed; this was foretold by her physician as a symptom of approaching dissolution; it was, therefore, dreaded by her family, but in the end it proved too true. Her pain increased and became indescribably intense. Conscious of the nearness of death, she remarked to her daughter who was standing by, "I'm gone," and smiled with the thought. On Tuesday the 1st inst., her pain ceased and she became easy and tranquil; her speech soon failed; her breathing grew shorter and fainter; and on Wednesday morning she fell asleep in Jesus. Without a groan or a struggle she passed away in the 61st year of her age.

She has gone, but the recollection of her many virtues is, indeed, as a balm to the smitten hearts of the bereaved ones, and may serve as an incentive to those who trod with her that path the steps of which were so pleasant to her spirit.

As a mother—she was tender and careful, watching with a prayerful and jealous interest the happiness of her children. Her heart yearned over them in Christ.

As a wife—she made home desirable and clothed it in all its peculiar attractions. She knew, and knowing, performed all her duties.

As a friend—her memory is indeared to all who knew her. Warm and generous in her feelings she had many friends. Her charitable disposition led her to seek for extenuating circumstances where all appeared dark and forbidding. Where others frowned and repelled, she would woo and intreat and thus reclaim the offender.—Pure in feeling and disinterested in principle she judged others by herself, and, therefore, did not think evil.

As a professor of religion—her whole character is embodied in the true meaning of that much abused, and often ill applied term—*Christian.*—Humble, pious, and devoted; mild, peaceable, and gentle; prayerful, meditative, and grateful; her life was a happy comment upon the truth, beauty, and excellency of the religion of Christ—her death an evidence of its supernal power.—Like Mary she sat at the feet of Jesus—like Dorcas she was full of good works, "adorning the doctrine of Christ her Savior." She loved the church and all its offices and institutions.—Her attachment for class meetings assumed the tone of a passion. As a consequence she "*grew in grace.*"

"Precious in the sight of the Lord is the death of his saints." GEO. B. M'ELROY.

New-Brighton, Pa., Feb. 11, 1848.

Advertisements.

THE AMERICAN PULPIT,

PUBLISHED MONTHLY AT WORCESTER, MASS.,

BY SAMUEL CHISM.

This publication is sent forth, with the specific object of disseminating evangelical truth. Its design is eminently 'practical,' not speculative. It will present those vital truths of christianity which are calculated to stimulate the church to her appropriate work in the evangelization of the world; and will urge the unconverted to an immediate surrender of their hearts to God, and the entire consecration of themselves to his service. It is not devoted to the interests of any particlar denomination, but aims at the present and eternal happiness of the whole human family.

Each monthly issue will contain 32 pages of matter, octavo, in new, bold, and clear type, cast expressly for this use. Two sermons will appear in each number; and the remaining pages will be filled with Skeletons of Sermons, Ministerial and Religious Miscellany, Criticisms, Biographical Sketches, etc.

The list of Contributors to the American Pulpit will embrace several of the ablest clergymen of the evangelical denominations in the United States.

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THE WESTERN RECORDER.

VOL. IX---NO. 22. PUTNAM, MUSKINGUM COUNTY, OHIO, MARCH 2, 1848. WHOLE NO. 438

The Western Recorder

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Selected Poetry.

From the Cincinnati Gazette.

JOHN QUINCY ADAMS.

Old Man! we hear thy name
Borne now on every breeze;
And what awarding tongues call FAME,
Each voice to thee decrees.
How hast thou earn'd the meed
For which, through suffering years,
Men pant, and toil, and sweat, and bleed,
Baptised in wo and tears?

How?—Hast thou stoop'd to court
The plaudits of the crowd,—
And then, with demagogic report,
Rung out their praises loud?
Or, with deceitful speech,
Life's social ills to cure,
A mutinous hate against the rich
Stir'd up among the poor?

Hast thou, on fields of blood,
Mixt cannon belching flame,
Thy sword dipt in the purple flood,
And traced with it thy name?
Or on the far, deep sea,
Thy nation's flag below,
Blent it with shouts of victory,
Death-groans, and curses? No!

Not from the death-strewn wreck,
Not from the gory plain,
Com'st thou, a mortal name to deck
With trophies of the slain:
But as man's truer friend,
The Champion of the Right—
Unknown to swerve, untaught to bend,
In mind's sublimer fight.

Much hath thy honored name
Borne from the carping few,—
But vainly slanderous tongues defame
The upright and the true:
Thou in ten thousand hearts
Art cherish'd here, this day,
Which ne'er the politician's arts
Could win, or warm, or sway.

And why? For this: that thou,
When mark'd, and under ban,
Hast scorn'd to threatening Pow'r to bow,
But faced thy foes—A MAN!
And given them to know,
Though others shrank away,
One stood, to deal them blow for blow,
Where hottest was the fray.

Firm as the rooted rock—
The Bulwark of the Free;
Unquailing, whatso'er the shock—
Calm, mid the dread melee.
And now the poisoned dart,
And the red and hissing ball,
Though thrown with mightiest pow'r and art,
Harmless around thee fall.

Nov. 9, 1843. W. D. G.

Communications.

Written for the Western Recorder.

Grumbling Professors of Religion.

It is no marvel to see men of the world dissatisfied with every thing and person about them. A different kind of conduct, on their part, would not be in character. "Men do not gather grapes of thorns, or figs of thistles." From a bitter fountain sweet water flows not, nor does a corrupt tree yield good fruit. "An evil man, out of the evil treasure of his heart, brings forth that which is evil." Quotations of this kind might be multiplied; but what has been said, we deem sufficient for our present purpose.

The discontent and dissatisfaction of professing Christians, however, can not be easily accounted for, on any principle of philosophy or religion. No inconsiderable portion of the class in question, are favored with good health and vigorous constitutions. They have not even physical suffering to plead in extenuation of their restlessness and dissatisfaction. Many of them, moreover, have gold and silver, houses & lands, bank stock and merchandise in abundance, so that they have not the excuse of temporal want to offer in mitigation of their unmeaning and absurd complaints. Let us follow one of these grumbletonians—if the use of that appellation is allowable—at the close of the day, to his comfortable domicil,—perhaps it would no be an abuse of language to call it a splendid mansion. He sits down moodily, evidently displeased with himself, and every one around him.—The evening meal is distasteful to him; the bread is sour; the butter is rancid; the tea or coffee is insipid, and every thing his wife happens to do or say, is improper, or in bad taste. His daughters display either too much or too little taste in dress; his sons have missed a figure in some important speculation, or manifested either too much dignity or condescension in their intercourse with their neighbors. We have thus briefly sketched the conduct of a complaining professor, as the head of an interesting family; and will now follow him into the walks of more public life to ascertain how he will deport himself there.

Of the laws of the city or state in which he resides, he complains bitterly. They are, in his judgment, unequal, unjust and oppressive. All good men should petition for their immediate repeal; and should the petition not be promptly considered and its prayer granted, the criminal neglect of our Legislators, would justify an appeal to arms. Our liberal institutions; our unequaled form of government; the perfect equality upon which our citizens universally are placed, are sheer humbugs, entirely unworthy of the regard or approbation of intelligent close-thinking men. The people, too, if our complaining professor of religion is entitled to credit, are as corrupt as our laws are defective and inoperative; and cannot be relied on, in the hour of need.—They have their price, and when the golden temptation is presented, their fidelity, to friends and country, will fly like chaff before the wind.

As a member of the Church militant, we will now introduce to the attentive reader, the Representative of the class, upon whose conduct we are animadverting. For a brief period after his admission, he behaved with considerable propriety, and gave promise of future usefulness; but alas! the *ruling passion* of fault-finding, ere long displayed itself, in his every word and action.—The laws and regulations of the church, called loudly for reform. To the preachers and people they gave in some instances too much, and in others too little liberty. One day they were too stringent, and another so lax as to permit flagrant transgressors to avoid the slightest punishment. The constitution, as a whole, might be considered tolerably good; but in *certain particulars*, was decidedly faulty. It was preposterous to the last degree, to tie down to Restrictive Rules, disinterested, talented and devoted preachers, who were conscientious and discriminating enough to think for themselves. Parties were, in this way, soon created in the Church; and the spiritual members of Christ's mystical body, who had been sincere and warm friends, made bitter and irreconcilable enemies.

Oh! what *havoc* such professors of religion make in Churches! How indefatigably they persue the *horrid vocation of sowing discord among brethren!* Their *responsibility* is truly awful; and such as no judicious and devoted Christian would dare assume.

A LOVER OF PEACE.

Feb. 16, 1848.

Written for the Western Recorder.

The Knowledge of God.

In the order of nature, the knowledge of God is the first of our duties: in the order of grace, it is the most excellent of his benefits: in the order of glory, it is the greatest of his rewards. True wisdom consists only in knowing God, and knowing one's self, and all else with reference to God. Now Philosophy, the noblest of sciences, the most worthy of man, the most satisfying, the most proper to perfect his reason is reduced in all its branches to the knowledge of God. Logic regards the search of truth: and God is the first truth, the source of all truth, and the light that discovers to us all truth, the mirror in which we contemplate all truth. For according to a wise, and good man, "it is in God that eternal truths are seen,—and it is he who makes us to see them." Natural Philosophy shows us God in all the works of Nature. Unless we ascend to him the first cause, the preserver, the prime mover of the universe, we see nothing with the eye of the mind, we understand nothing: but are thrown into palpable absurdities. The learned tell me, that Metaphysics has for its principal object the knowledge of God in himself, of his nature, of his infinite perfections, of his providence: and next to that, the knowledge of the human soul, of its faculties, of its operations, of its free-will, of its immortality, and of all that makes it the image and likeness of God.

Again, Morality considers God as the law-giver, and the sovereign good of man: it teaches him his obligations to God and his fellow-creatures in virtue of the law which God has engraven on his heart, of the rewards he has to hope for, or the punishment he has to fear, according as he follows virtue or vice. Hence the perfect philosopher is therefore he who in all these relations knows God, as far as human reason can know him, and who rules his conduct upon this knowledge.

But without Divine Revelation how imperfect would this knowledge be?! What dark clouds does it leave on objects which it is most important for us to know! Philosophy is necessarily defective, if we separate it from Theology which is the science of things revealed. Man cannot attain, by his reason only, to the free designs which God has over him: he cannot discover what his destination is, what homage God requires of him, in short his natural lights are too obscure to instruct him in any of those things in which he is instructed by revelation, and without which he cannot attain his last, highest end.

In the beginning God gave to man the supernatural knowledge of the truths, consequent to his designs over him. But in the FALL it was lost, or disfigured, and thence forward it was a pure grace of God to restore it to those to whom it has been submitted both under the old dispensation, viz: his peculiar people, and this last (dispensation) to his spiritual Israel in Christ, through the channel of divine authority. An inestimable benefit, without which all that reason teaches us concerning God would be of no use to us: and which, as experience proves, and has shown it in every age since the fall of Adam, it is essential to reason itself, both for the discovery and preservation of the great truths that pertain to it. But again, the knowledge though obscure, but sure and infallible which faith gives us, the mind may penetrate deeply into this knowledge through the sacred pages of holy writ by adding prayer to this study: this knowledge I conceive to be experimental, which is peculiar to interior souls consecrating their energies to God: and becomes more extensive, and more intimate as we advance in the ways and love of vital godliness. It has for its object the hidden operations of grace for the sanctification of our souls, and those devotions that raise our souls to a state of entire Christian perfection. But all the knowledge we can acquire of God on earth, is nothing to that which is reserved for us in heaven. Then the veil will be removed, the clear vision take the place of faith, and "We shall know even as we are known." Then the soul will see the supreme truth: and admire the Sovereign Good to all eternity.

Oh! let us ardently ask the grace of God to know him. Let us begin here below the eternal life, which consists in "Knowing the only true God, and Jesus Christ whom he has sent." And then when time shall be no longer, and the elect of God shall be gathered into the heavenly place, one harmonious anthem shall ascend from that ransomed and glorified assembly; with cherubim and seraphim, will they sing the song of Moses and the Lamb. "Alleluia, for the Lord omnipotent reigneth."

G. S. W.

Freedom, Beaver co., Pa., Feb. 13, 1848.

Ministerial.

ABOUNDING IN THE WORK OF THE LORD.

Extract of a Sermon by Rev. T. Potter, from a volume of Sermons now in press.

God is an eternal enemy to all idleness.—Among all the various creatures, that He has created, He has not made one single Idler. The Idlers among men, we meet with in the world, have made themselves such;—God, when He created them, intended them all,—like all his other creatures,—for activity, industry, usefulness!—Look along the whole chain of beings, from the minutest to the most magnificent:—there is not one do-nothing Drone of God's creating, from first to last! Survey the Brute creation: there is no Idler among them! The Animals are obliged to labor, from morning to night, to gather up the food, necessary for their sustenance.—Mark the Fowls of heaven: there is no Idler among them! The Birds are compelled to be continually on the wing, to collect the scattered nutriment, which Providence provides for them.—Explore the world of waters,—the Ocen, alive in all its depths, with different forms and sizes of organized life: there is no Idler among them! These Tenants of the sea,—which, for want of limbs, and loco-motive powers, can scarcely stir themselves,—the Oysters and Clams,—get where the rushing tide rolls, or the surging breakers sweep, that they may be kept in motion, amid the whirling waves!—The same character of activity pervades all God's works. The Rational Creation, as much as Brute Creatures, are fitted and designed for useful activity. The all-wise Creator never intended any of the human race to be idle; and if we are idle, we manifestly cross, or run counter to the end of our creation. He that made us,—made us for action, and has provided some good work for all of us to do. Nor was this superfluous. There was a moral necessity for thus furnishing us with useful employment. God had a good reason for placing us in a condition, that would call for our activity and exertions. It was a precautionary measure, to preserve us from temptation to evil, that peril our well being. He, who has determined our state of existence, was under a sort of necessity to make such an arrangement in the exigencies of our state, as would always keep us busily employed in beneficial operations; because he could not but know, that a state of idleness is half-way to Hell; that to allow us to have nothing to do, is to leave us at leisure for our eternal undoing; that if we are not engaged in doing good, we should be sure to be doing mischief.

"The Devil always finds some work for idle hands to do,"—is one of the truest lines ever penned, notwithstanding its extreme simplicity.—Christians therefore are bound to acknowledge, and to admire the goodness of God, displayed in the requirements of this Institution, that relieves them from a lack of employment, without which they would have been in a state of exposure to temptation; and that, by laying them under sacred obligations to live and labor for each other's good, and for the spiritual welfare of the world at large, has furnished them with a salutary occupation. But let the Idler know, that he is an Anomaly amid the universal active works of God! The whole universe of mind, and of matter is in motion;—all, all, besides these dronish anomilies of mankind, are on the move;—all, all,—but these unnatural exceptions,—are active,—busy, some in doing good, others in doing evil!—Angels are not idle. They are all animation.

"Their worship no interval knows,
"Their fervor is ever on the wing."—

Devils are not idle. They are all busy, "always going about." Their malice never suffers them to rest, and they know no cessation from their works of mischief.—Creation is not idle.—The stars roll on without a pause. The sun never stops. The Seasons are always passing round. Vegitation comes and goes without any interval of inactivity. The fountains of water are always on the flow. The rivers do not linger, or stay, among the green vallies and majestic mountains, amid which they pass. The Ocean, in restless activity, is always heaving its billows, rushing upon, and retreating from, the shore, in its ebbing and flowing tides.—The Spirits of the departed dead are not idle. The happy souls of the Saints in glory, worship God day and night. The damned spirits of the Wicked in Hell are always biting their chains of darkness, and are cursing their existence every moment.—Where then are Idlers? Are you, Professor of religion, idle? If you are;—if you are doing nothing to fulfill the purposes of your religious calling;—see, you are by yourself,—unlike all besides,—a shocking contrast to the whole, wide universe!—a marked, singular, shameful monstrosity, among a universe of creatures all in motion! O, pray God, that you may be aroused from your state of nothingness, by his quickening Spirit; and that you may become busy in doing his will, by doing good, and delighting to do good, to the souls of your fellow beings!

Western Sketches.

The Great American Lakes.

From the last and recent report of the Chief of the Topographical Bureau we have the following official record of the width and aggregate extent of the great American Lakes.

The great lakes of our country, which may justly be considered inland seas, and to which the inland commerce described in this report relates, are the following: Champlain, Ontario, Erie, St. Clair, Huron, Michigan, Superior. These lakes are of great depth, as well of great extent. The entire line of lake coast embraces about 5,000 miles. 2,000 miles of which constitute the coast of a foreign power.

Lake Champlain is - - - -	105 miles long.
Its greatest width - - - -	12 miles.
Its average width - - - -	8 miles.
Lake Ontario is - - - - -	108 miles long.
Its greatest width - - - -	52 miles.
Its average width - - - -	40 miles.
Lake Erie is - - - - - -	240 miles long.
Its greatest width - - - -	57 miles.
Its average width - - - -	38 miles.
Lake St. Clair is - - - -	18 miles long.
Its greatest width - - - -	25 miles.
Its average width - - - -	12 miles.
Lake Huron is - - - - -	270 miles long.
Its greatest width not including the extensive bay of Georgian, itself 120 miles long and average 45 wide) is	105 miles.
Its average width - - - -	70 miles.
Lake Michigan is - - - -	340 miles long.
Its greatest width - - - -	83 miles.
Its average width - - - -	58 miles.
Lake Superior is - - - - -	420 miles long.
Its greatest width - - - -	135 miles.
Its average width - - - -	100 miles.

These lakes may be considered as connected throughout their whole extent. Lake Champlain connects with Lake Ontario by means of the river Richlieu; the lock and dam navigation of St. Lawrence river; the Otawa river, the Rideau canal thro' Canada; and the Champlain and Erie canals of New York. Lake Ontario is connected with Lake Erie by means of the Welland canal through Canada, and by means of Oswego and Erie canals through the State of New York. Lake Erie is connected with Lake St. Clair by the deep and navigable strait of Detroit, 25 miles long. Lake St. Clair is connected with Lake Huron by the deep and navigable strait of St. Clair, 32 miles long. Lake Huron is connected with Lake Michigan by the deep and wide strait of Mackinaw, and with Lake Superior by the strait of St. Mary's 46 miles long. This strait is navigable throughout except for about one mile of its length, immediately adjacent to Lake Superior, where, from rocks and the extreme rapidity of the current, navigation ceases. These difficulties can, however, be easily surmounted by a canal of not more than a mile long, with locks to overcome a fall of about 21 feet. The only additional obstruction to this immense extent of inland navigation is in St. Clair Lake, on approaching the St. Clair strait. This obstruction consists of an extensive bar, but not of great width, over which not more than seven feet of water, in depressed conditions of the lakes, can be counted upon. From an examination of this shoal, it has been found to consist of an indurated marl, leaving but little cause of doubt that if a channel were once dredged through, it would remain a durable improvement.

Lake Champlain lies exclusively (except the strait near Rouse's Point) within the States of Vermont and New York; the former occupying its eastern, the latter its western margin. It is not considered a dangerous lake to navigate; and the principal protection which its commerce requires, is in form of breakwaters, to shelter its open harbors.

THE OREGON MISSION.

The population of Oregon is already large and is rapidly increasing; but the Presbyterian Church is behind other denominations in missionary efforts. We rejoice in being able to state that the Board of Domestic Missions have lately resolved to appoint three missionaries to this field, as soon as they can obtain the right men. This is a highly important movement, and we trust that the Spirit of the Lord will incline the hearts of some of our choicest men to offer themselves for this promising and self-denying service. The Methodists have a number of missionaries and preachers in the territory; the Baptists are also represented there; and the American Home Missionary Society have lately sent a missionary, who will be followed at no distant period by others. Our own Board have wisely determined to send three, so as to constitute without delay the *Presbytery of Oregon*. The following information about the country will be acceptable to our readers: *Ed. P. T.*

"The best information we have respecting Oregon, is gathered from the incidental remarks of travellers. From these it appears, that the land is not so good as in the Valley of the Mississippi. It is not a champaign country, but made up of series of mountains and valleys. The sections most inviting to settlers, are the Willamet Valley, and a portion north of the mouth of the Columbia river. More thorough exploration, however, is fast developing choice locations in other parts of the territory. There were, in 1843, less than four hundred Americans in Oregon; in 1846 there were ten thousand. They have mostly gone from the Western States, attracted by the healthiness of the climate. The first settlers were a migratory people, but they have been followed by a class of permanent inhabitants. This territory will eventually become rich and important—especially the Willamet Valley will become a rich farming district, furnishing provisions to the shipping on the Pacific. This territory will soon be engaged in commerce with China and India, and have a powerful influence upon the political interests of our nation. The people resemble those of our Western States in their general character. The Roman Catholics, to a great extent, now control the religion. In the Willamet Valley, in 1845, they erected four churches; and have twenty priests, besides eleven more on the way. They are said to be Jesuits, men of education, and will have great influence in every department of society. There are several Protestant ministers also, who, with exception of three missionaries of the American Board laboring among the Indians, support themselves by their own manual labor, and of course have little time for study.

The Hudson's Bay Company and the officers of government have made great efforts to keep out intemperance, but the dealers in intoxicating drinks are indefatigable and crafty in their plans for introducing the poison, and there is great danger that they will succeed. Men who go to the West, generally go to make money, and not like the founders of New England, to lay the foundation of an enlightened religious community. Just such as is the seed sown will the harvest be.

The Western Christian Journal publishes a letter from a Baptist missionary in Oregon, in which occur the following passages:

'The moral condition of this country is bad. Schools are few, books are scarce, and religious congregations are small. Oregon city is one of the most wicked towns I ever knew. Intemperance, gambling, and other vices, prevail to an alarming extent. The city has about one hundred houses and five hundred inhabitants. Multnomah is on the opposite side of the river and probably has about one-third as many houses and inhabitants as Oregon city.

In the country the Roman Catholics are the most numerous and wealthy. They have three or four houses of worship. They are generally French from Canada, who have been in the service of the Hudson Bay Company. Probably the Methodists are the next to the Papists, the Campbellites next, and the Presbyterians next. Many ministers here are laboring for their living and do but little else.'

The state of feeling in Oregon towards the United States is not altogether as filial as might be expected, considering the origin of the settlers They have a strong sense of the injustice done them by the neglect of the Home Government. Intelligent men among them are agitating the subject of an independent western empire to be made up of Oregon and California.—*Home Missionary.*

Ladies' Department.

From the New York Observer.

A Great Effort: A Fact.

Mr. Towsley, known as 'the children's friend,' has related the following incident with great effect, when the religious feeling of a church has been fluctuating between a retrogade and onward movement:

On the banks of a stream near a small village in Western New York, a few enterprising men commenced the erection of a gigantic mill.—The frame work of the foundation extended over the current rushing at a fearful distance below. The timbers above were adjusted, and fastened in their places, until the huge skeleton was complete excepting one enormous *bent*, whose weight and proportions filled with misgiving even the heart of the master-builder. Every man in the village and vicinity was there to aid in the perilous 'raising.'

The platform was dark with the crowd, embracing every age, and trembled over the torrent beneath its burden. The signal was given—up the bent moved slowly, till it reached what is called 'the pinch,' about midway to its elevation. Every muscle was strained, but in vain. There was a dead pause for a moment, and stillness which made the tumultuous throbbing of hearts audible. The builder mounted the second story, and looking down with tears shouted, "lift! men! or die!" With a wilder energy they grasp the pikes for their lives; but the frame settles backward, threatening to crush the despairing mass beneath. Just then five men appeared in sight. "Help us!" cried the builder from his dizzy height. They saw the danger at a glance, and like cowards fled. The excitement had reached the homes of these fathers and brothers, and now the banks were lined with mothers and sisters, whose upturned anxious faces and lifted hands asked imploringly for help. Down, down came the bent slowly as strength failed, and all seemed over. The builder, whose nature was not particularly inclined to sympathy or pity was subdued with emotion, and in a flood of tears turning to those women motionless with fear, exclaimed, "wives, if you wish husbands, and sisters if you would have brothers to-night, come and help us!" The rush was an expression of the strong impulses of woman's nature. Each was beside her father or brother, heart beating to heart, then a shout, and one more struggle.—The bent moves—another heave and it settles to its place—a stroke of the sledge and all is safe. The heart and whole system had been strained to their utmost tension, and as the excitement passed, the whole throng sunk helpless and trembling before the exhaustion. Then followed the joyful congratulations and affectionate salutations. Some were invalids for weeks in consequence of that wasting mental and physical effort.

Every one can make the application. When the religious feeling of a community, the spiritual bent, is rising, and for want of union of strength, settles back, it crushes not body but soul, and separates in prospect the nearest relations forever. And who talks of the enthusiasm of the scene we have described, and condemns the weeping builder and excited women? And yet when half of a church are awake to their responsibility, and spirits undying, are vibrating between a glorious and a fearful destiny, while some flee from their appropriate station and seek their own pleasure, others of professed friends breathe words of caution and would stifle emotion, to avoid the appearance of a false excitement or imprudent zeal. And who may estimate the value of female prayer and effort in the building of Zion and salvation of the family circle? H.

Canandaigua, Nov. 1847.

A stranger passing through one of the mountain towns of New England, inquired, 'What can you raise here?' The answer was, 'Our land is rough and poor, we can raise but little produce, and so we build school houses & churches, and raise men.

Temperance Department.

From the Family Quarto.

The Bottle and the Bible.

Br. Brown: At your repuest I send you the following narrative. It may serve as a specimen of incidents of almost daily occurrence in the life of a Bethel Missionary.

I went on board of the Packet Boat in the town of R———. Just as the boat was leaving the dock, a poor, ragged, bloated, drunken boatman came staggering and reeling down the street, and as our boat was lying next the dock, he very naturally brought up on her deck. "Hal-l-l-loo there!" shouted the drunken boatman, as we were leaving the wharf. "Clare away the starn here, & let me get holt of that crooked stick; (alluding to the rudder,) I want this boat to go straight." "It's more than you can do to navigate your own craft," said the man at the helm. "Leave that stick, you green-horn," replied the new-comer, "what do you know about boating? I was a boatman on this here ditch before you was thought of." After some further conversation with the helmsman, he walked forward on deck. But it was soon discovered that the bridges across the canal were in his way. He was requested to go below decks; but refused, saying, "I can take care of myself—I know all about the bridges." I saw his danger, feared the consequences, and immediately took my station near the poor inebriate.

Soon the steersman hallooed, "Bridge a coming." My pet—for by this time he was wholly committed to my care—instead of looking out for the bridge, looked aft at the steersman, and shouted at the top of his voice, "sh-u-u-t your fly-trap; I know where the bridges are, I guess." And as he turned his head to look forward, the end of a big merciless beam was within a few inches of his devoted temple.—I caught him by the collar, threw myself backward on the deck, and by my side lay stretched out at full length, my poor boatman, He was saved. He seemed terribly frightened. His cheek turned pale, and his lips quivered, as he said, "God bless you sir!—You saved my life." I then took him by the arm, led him to the stern of the boat, threw down an old coat for a pillow, and laid my treasure away to rest. I spread him out on deck so as to give the sun a chance to evaporate some of the whisky, intending to ply my powers of moral suasion, when he had sobered off a little. He was now as submissive as a whipped puppy, and rested, not exactly like a kitten, but like an old-fashioned Shaking Quaker, afflicted with the jerks. After a sleepless sleep of two hours, he awoke, and looking around at the boat, the crew, and the passengers, he enquired, "Where am I?" "You are on the packet, bound west," was the reply. "But my boat is going east; I wanted to go east." "But you are certain going west now," said one, "and you came very near losing your life back yonder, too." "O, what liquor will do!" exclaimed the victim.

I then took my position near him, and introduced a conversation of a disultory character, on business, politics, men and things in general, and even Milerism came in for a share. Presently he lifted his dark eyes up from the ground, and after taking a regular survey of my person, said he, evidently in self defence, before attacked at all, "You are going to talk to me on temperance, haint ye?" "Well, sir, that is one of the common topics of the day. We may give it a passing notice before we are through."—"Well, now," said he, "I can jist tell you, there is no use talking that to me. I am a drunkard. I am the black sheep in the family; and you know every flock must have one black sheep." "Ah! no; I was not aware of that fact." "Well, it is so, and I am one; and my sisters have talked to me, and wept over me for years, and finally given me up for lost; and you need not try. I can't stop drinking." He was told of others who were as far gone as he, with less intellect, and far less power of resolution, who were now reclaimed and happy. "No; no; gentlemen, no. I can't be saved. I am a beast. I have wallowed in half of the gutters; been in all the watch-houses, and half of the county-jails in the State. It is no use—I can't stop." His giant frame was convulsed—he wept like a child. "But you have resolution to accomplish any thing else which you undertake; and all you need is to summon your energy—set down your foot—and the thing is done." A gleam of hope seemed to dart through his mind. His eye kindled. "O," said he, "I wish I could; then I could go home. Then I could be one of the family again; and O! how my sisters would rejoice." But soon he lapsed back into despair. "Gentlemen, I thank you for your kindness,—but I can't." "Don't tell me you can't, while you have such a head as yours on your shoulders. You can if you will." "Yes; but I am so far gone—I can't," "But you can." "O, sir I wish I could; but———." "You can, you can," shouted a half a dozen voices; "you can, if you'll try." "I can't," said the fettered slave; and drawing a bottle of liquor from his pocket, was in the act of drinking, when I caught his arm, and wrenched the fatal draught from between his lips. I then held my pocket Bible in one hand, and the bottle in the other, and told him to choose. He could have either. He took the Bible. "Dont you see you can choose the good, if you will?" said I. "O, I wish I could stop drinking; but I———," "Most certainly, sir, you can if you will," said a modest and beautiful young lady, standing by, "I know by your manly appearance." "To-be-sure," shouted a half a score of old ladies, who stood round. For by this time the deck was crowded with passengers. "You are not half as far gone as my husband was," said a cheerful lady, in the middle life, who looked as if she knew what it was to send her darling lambkins hungry and cold to a miserable pallet, and then sit shivering over the dying embers, awaiting the dread arrival of her lord, king alcohol's victim. The drunkard again lifted his moistened eyes, and with a commingled look, in which it was difficult to tell whether hope or despair predominated, said, "Well, may-be I can; I have a great notion to try." "Certainly you'll try; and succeed, too." "I *will* try." "Good! That's right; I knew you could. You'll be a man again;" were some of the voluntary expression that rung through the crowd, the whole length of the boat. "Will you bring me that bottle, sir?" said he; for I had put it out of sight. It would not do to distrust him now. "Certainly," said I, with a tone and expression of great confidence. He took the bottle—rose to his feet, and commenced a most eloquent speech. He spoke of his fall, his degradation and his ruin. And as he held up the bottle with one hand, & pointed to it with the other, 'There,'

there, said he, "my friends, is the accursed beverage which has ruined me, & brought me to the lowest depths of disgrace. Once I had a home, a large circle of christian friends, and best of all, a good, pious mother, and two dear, dear sisters, whom I have not seen for two years, tho' many a time within a mile of them. But I was a drunkard and would not go home." Then turning to me, he said, "Sir, this is your boutle; may I do with it what I will?" "Certainly, sir." He then broke the boutle, and spilled the liquor into the canal; and called on God, angels, and men, to witness him take the pledge, and make the covenant.

I need hardly say, that one general shout of joy followed, with peal after peal, from the enthusiastic company. He returned by the next boat bound eastward; and suffice it to say, our hero is now returned to the bosom of one of the most respectable, wealthy and best families in the city of Newark, New Jersey; and is considered one of the most respectable, and best business men in New York city.

A BETHEL MISSIONARY.

Religious Intelligence.

PITTSBURGH DISTRICT.

Steubenville, O., Feb. 25th, 1848.

Brother Bassett: Circumstances over which I had no control, have caused a delay, upon my part, in the making of this communication.—Withal it is about as well frankly to own, that it is now a long time, since the writing spirit has come upon me. Hard service has worn me down, and produced an inclination, to retire unto solitude, and seek repose, that I may recruit the wasted energies of my nature, and get ready for new assaults upon the kingdom of the devil, and renewed exertions, in building up the cause of Christ my Lord.

Ohio Circuit—My meeting on this circuit, was held at Bethel, from the 18th to the 21st of December, 1847. Owing to a considerable snow, which fell on deep mud, only partially frozen, the roads were in many places, almost impassable. When these obstructians are taken into the account, I think I may say, the attendance of our friends, and the citizens on public worship, at that meeting, was worthy at least of some praise. The word of life was well received during the meeting. The Sacrament on Sunday, and the Lovefeast on Monday, were attended with the divine blessing.—It was a good meeting to the members of our fellowship. Br. Cowl thinks the religious condition of old Bethel, is improving, and the congregation enlarging. On Tuesday evening our meeting closed, with a sermon at Eldersville, to a pretty good congregation. —Here for some years past, there has been a pleasant state of things, in the church. For the Aid Society, I obtained $15,00, on Ohio circuit.

Pittsburgh Station.—Here my labors commenced December 26th, and closed on New Years eve, with a most interesting watch night. This meeting all through, to all appearance was profitable to the church, and contined to advance in interest, and extend an influence, beyond the church after I left. After I returned from Sharpsburg, and then again from Birmingham, I was with them at some of the most heavenly experimental meetings, I ever attended. They have large congregations, and good is being done among them, in the name of the Lord. There are a goodly number of worthy citizens, regular in their Sabbath day attendance, on public worship, among our people in Pittsburgh, who I hope will come in before long. No church of my acquaintance, goes beyond this one, for general good order, and fine moral character, in its membership. The improvements, in their meeting house, manifest taste, and plainness, in happy combination, and their subscription to the Aid Society, was liberal, considering how much they had suffered by the fire, a few years ago. It amounted to $201 70.

Allegheny Station—Here my labors commenced on the 2nd day of January 1848, and closed on the 5th. Br. Clawson had spent a week among these brethren, immediately preceding my visit, and there was some excitement—it continued during my stay, and I heard of its extending more and more, after I left them. The amount of good done, I am not competent to state. Some backsliders were being reclaimed, the church revived, and there were some new cases of awakening among sinners—and a few powerful conversions. This is rather a working church, and they that work shall prosper, if the work be done in the right spirit. On the night I made my effort in behalf af the Aid Society, there came on a storm—this was against me, I only got $44,75. They will do better another time.

Sharpsburg Circuit—Br. J. C. Hazlett had been at work here a few days, immediately preceding my arrival. I commenced on the 7th of January, and continued until the 12th. I found some religious excitement among the people when I went—it continued during my stay, but how the meeting progressed, or closed I never learned.

These brethren have been kept in the trying hour, and have proved trust-worthy, in the midst of ultra Abolition struggles, and my hope is, that God will be with them, and bless them, with a gracious revival of pure and undefiled religion. They seem to be an orderly, well disposed people, of sound piety, and good moral standing. The subscription here, for the Aid Society, amounted to $61,00.

Birmingham Mission.—On Sunday the 16th of January, I preached twice for our brethren, in this mission. I am glad they stand fast, and have kept up their meetings and their Sunday School. But I am sorry to say to them, that Br. Joseph Burns cannot be relied on to serve them. His health is not yet restored. Cannot Brs. Reeves and Robinson give them each a sermon, once in a while? Let the trial be made—all things are possible to them that believe. I did not bring up the Aid Society matters here, but on Monday, a good sister enquired into the design of the said Society, &c. I explained, and she gave me $2,00 —many dodge a chance to do good. She sought one. The Lord reward her a hundred fold.

New Brighton Station.—I came to this station on the 21st of January, and remained until the 25th. Br. James Robinson preceded me, with a few days labor. But neither he nor I, could succeed in doing the good we desired. In this community, there is believed to be much low, groveling, infidelity.—Yet withal, there are some first-rate christians who "pray to God always, and give much alms to the people." The congregation is large, and attentive—a day better is coming. The subscription for the Aid Society here, was $41,20.

Manchester Circuit.—This was a quarterly meeting, and commenced January 29th and closed the 31st. The prospect was pretty good, but the mud obstructed us, and we closed the meeting. It was held at the Union School House. I went back to this circuit on the 12th of February, and done my best at the Nessley meeting house, for five days. There were some apparent awakenings—about 2 conversions, and it is believed some awful hypocrisy, came like frogs into the net, one or two nights. To mock God at his own altar, is a wickedness beyond what I have ever heard of Satan's attempting in person. Will sinners be more daring than the devil? There is a good membership here. The meeting done them good. On this circuit, in all, there was subscribed for the Aid Society, $79,80. Making in all since my last publication, the sum of $445 45—in all since Conference about $700,00. I hope to succeed in getting one thousand, or twelve hundred dollars, for the Aid Society this Conference year, as Conference agent and if all the other ministers and preachers, acting as agents in their several circuits and stations, shall do as much, the Aid Society will then begin to come a little into notice, and men who have money will feel a confidence that we will succeed. Then will they take hold and help us —such men always dread a failure. We begin with the poor, we proceed "from the least to the greatest." This appears to be the ordinary course of Providence, in all matters pertaining to the church. We want a College, but we want $10,000 for the Aid Society first. Had we the college first, we should only be educating our young men for other churches, or location. The prospect of utter and hopeless want, in old age, would drive them from our itinerant ranks, to provide for themselves against old age comes on. Give us the Aid Society, well endowed, then our preachers will agree to struggle on, with present meagre salaries, seeing they are not to be forsaken when past labor. Let the church show its care for the superannuated ministers, their widows and orphans, and our ministers will not be found so frequently, if at all, to forsake their work, to provide for themselves. Then get up the college, educate our young men—drill them well, particularly in Christian Theology, and we shall have their services as long as they live.

In all the circuits and stations visited, during the tour, our ministers and preachers appear to be faithfully engaged in the duties of their high & holy calling, and are greatly beloved by their people God grant them abundant success, in their works of faith, and labors of love. We have a ministry, and a membership, in this District, thoughout, who live in my heart, and I want above all things to see and hear, that the work of God is being revived among them gloriously.

I have been delayed in preparing this communication, by the sickness and death of a beloved brother. Stephen Brown died in the Lord at his late residence, about nine miles from this place, in Jefferson county, Ohio, on the 22d inst., in the 70th year of his age. Leaving a widow, one son and five daughters to mourn his removal into eternity. He had been a citizen of this county for almost forty years, and a member of the Methodist Episcopal Church about 36 years. As a citizen, a christian, a neighbor, a husband and a father, he was greatly beloved. He was a man of great plainness, and kindness in his deportment—always attentive in the discharge of his religious duties, but about him their was no display, no ostentation. When overtaken by the pleurisy, the disease of which he died, he seemed to be blessed with an unusual amount of holy courage. He had no fear of death. He hung all on Christ, and felt that all was safe. On last Sunday he sent for me, I went and found him just recovering from a sinking spell, as they called it. Our first interview was very tender. In a whisper, for he could speak no louder, he praised the Lord and distinctly uttered the words, "glory be to God—glory, glory, glory." When nine o'clock came, it being the hour of prayer he had me called into his room. He was able to speak louder than before. Said he "feel my pulse, take out your watch and count." I did so and said 72. Said he "there is some mistake, you looked away, count again," I counted again, and said 70. Now he said "I want you to have prayers, noise will not hurt me, but for Elizabeth's sake" (a very sick daughter lying in the next room,) "I suppose you must be a little moderate." I read the 103 Psalm.—We then sung the hymn commencing "For ever here my rest shall be," &c., then I prayed in rather an under tone of voice. During all these exercises, his soul was poured forth to a present God—"a God at hand and not afar off." Truly that place was glorious. After prayers he again expressed his confidence in Christ, and his hope of eternal life through him, and said, "I am not afraid to die," then he broke forth anew—"glory, glory, glory." In the morning at prayer, he again praised the Lord—and seemed to rise above all mortal things. At 10 o'clock the Dr. came, and gave us some hope that he might live. In the afternoon I returned home, and saw him no more until his soul had passed away to heaven. But I was informed that he had no doubts or fears, but praised the Lord to the last. One hour before death he lost hissigh & speech, but still he gave signs of victory, and triumph, by raising his hands. His funeral was on Thursday last—it was very large. An appropriate discourse was delivered by Rev. Wm. Tipton, of the Methodist Episcopal Church, from "Genesis 49 chap. 18 verse: I have waited for thy salvation O Lord." He now lies interred by my dear mother, in the grave yard at Long's meeting house—waiting for the Resurrection. Br. Bassett, my ties in heaven are increasing. On earth they are weakening. I hope to be ready against the hour of my departure shall come.

Yours truly,

GEO. BROWN.

MUSKINGUM DISTRICT.

Coshocton Ct., Feb. 18th, 1848.

Br. Bassett: Having occasion to write you on business permit me to say through the Western Recorder to those interested that Coshocton circuit still lives, and that we are favored with some religious prosperity, and are praying and laboring for more abundant prosperity. We cannot say that we have peace in all our societies, so desirable a state of things did not exist when we reluctantly consented to, and commenced our labors on this circuit. And though we have been under the painful necessity of superintending trials, and expelling some, and otherwise lopping off members that were dead weights, yet we fear more of this will have to be done before extensive, permanent prosperity can be realized. It is to be feared that too strenuous efforts are sometimes made for members, while to multiply and strengthen the graces essential to true christian character are measureably overlooked. It is important to the perpetuation and welfare of the church to add numbers to it. But a church composed of individuals not possessing the graces essential to christianity had (in our opinion) better not exist, for it would not, nay could not exert a christianizing influence on a world that lieth in wickedness. Would it not be far better for the church and the world, after a fair trial for those to be lopped off, who will not be influenced to cultivate the graces of christianity? But this is a task, O! how painful. We have held our 1st and 2nd quarterly and several two days, also protracted meetings, all of which have been profitable—sinners have been made to see and feel themselves to be under the sentence of death and have returned to God, and some have been happily converted, and enabled to rejoice, knowing for themselves that Christ has power on earth to forgive sins; believers have rejoiced with joy unspeakable and full of glory. Our members have been considerably reduced by removals, expulsions, &c. Br. Clancy our President, has visited us, his labors were acceptable, well received, may much good fruit spring therefrom. Brs. Baldwin, and Duling have rendered us valuable assistence. We are encouraged still to hold fast whereunto we have attained, and to press forward. The Lord is with us, we have received on probation from 20 to 30 on this circuit, we have many members of sterling moral worth, whose christian graces cause them to stand high, may they exert a wholesome and saving influence. My yoke fellow, Br. Hamilton is indefatigable in his efforts to do good—O for a general revival to hasten it—and to his name be all the glory.

I am in christian fellowship, yours,

WILLIAM ROSS.

New Alexandria, Mt. Pleasant ct., Feb. 24, 1848.

Br. Bassett: It is our privilege, to report a state of general prosperity on Mt Pleasant circuit. As some of your readers are acquainted with the different societies of the circuit, we will give a brief statement of the result of our protracted meetings at the several appointments so far as held. Our first protracted effort was made in Lagrange. This has been, & may still be regard as rather a hard place. Our meeting however resulted in good. The church revived, and five valuable accessions. Our next, was at Rehoboth, a profitable meeting to the church, two added, had to close on account of the mud.—expect to try it again. The next appointment was made for Cadiz, to meet the visit of the President to our circuit. The society in this place has never been able to procure for themselves a house of worship, occupying the courthouse, it has been found difficult to increase the membership. One thing worthy of note in connection with our meeting, was that we had the privilege of occupying the 'Old-side meeting house.' Commencing on Saturday night, we closed Wednesday night following, quite an interesting and profitable meeting, eight joined. On Thursday morning, we had a meeting of the friends, to take into consideration the propriety of making an effort to build a meeting-house.—A committee was appointed to procure a location, to report on my return. Committee reported a desirable situation secured, & in 24 hs. we obtained on subscription and promise, the sum of about $500, and now expect to have a house completed in Cadiz before the close of the Conference year. Our next meeting was in Smithfield, where from causes not necessary to name, the church has been languishing for some years, but the *Star* of hope has again arisen. We had a good meeting, the zeal of the membership restored and four good accessions. Then next came our second quarterly meeting, which was held in Mt. Pleasant. Here we had the valuable assistance of Br. Cowl. The meeting was protracted, some eight days, and truly it was a time of refreshing from the presence of the Lord, nine received on probation. And at this time we are in the midst of the most glorious revival, at Wesley Chapel, we have witnessed since we left Steubenville.* Ten have been received and the church up to the working point—shouting happy. We have been in progress four days and nights, and if circumstances would allow us to continue a week longer, the results we believe would be, most glorious, but we will be compelled to cease after another day, to meet other engagements, but we feel while writing, like shouting, Hallelujah for the Lord God Omnipotent reigneth.

My colleague Br. Lancaster, is in pretty good health, and doing his part well.

We have not forgotten the "Recorder," as you will find.

J. BURNS.

*Feb. 25th, 17 are now received, and several conversions. We intend to continue the meeting.

Frederic Circuit, Feb. 24, 1848.

Br. Bassett: Since I last wrote you, we have held some 4 protracted meetings, and our second quarterly meeting, all of which were truly interesting. Our protracted efforts especially were seasons of refreshing from the presence of the Lord, to those who loved him, and thought on his name; while sinners were made to tremble; and mourning souls were comforted, through the pardoning mercy of God. Several have been added to the number of his children, such I trust as will be saved in the great day of Eternity. At all these meetings we have been favored with the very acceptable labors of our good Brs. Dorcas, and Brown.—Br. Winn also at one. O that the Lord may abundantly bless these Brethren for their work of faith and labor of love.

We are (tho' slowly) moving on pleasantly on this (Frederic) circuit. Oh that the Lord may revive his work yet more abundantly among us here. Yours in love,

J. S. THRAP.

OHIO DISTRICT.

Lebanon Mission, Feb. 1, 1848.

Br. Bassett: After Conference, by request of Br. W. B. Evans, and the brethren of Lebanon Station, I endeavored to supply his place until he moved from Indiana; which was about three weeks. Then I commenced my missionary operations. I soon succeeded in getting a number of appointments. The prospect was somewhat flattering at some of them, while at others it was rather gloomy. There are established churches at almost every point; and although many would prefer our principles of Church Government; yet, as churches would have to be erected, their former associations broken, the popular feeling being rather against us, &c., many are not willing to make the sacrifice. As our principles were but little known, I thought the most judicious course would be to travel round the mission a few times, and distribute some Disciplines among the people, so that they might become acquainted with our Church Polity, before I held any protracted meetings. Our first protracted effort was held at Middletown, commencing January 15th, and continued until the 27th. We were favored with the very acceptable labors of Brs. W. B. Evans, White, and Nutty. Things were very discouraging at the commencement of this meeting. The place we expected to occupy (after positive contract with us) was rented for a ball, the night our meeting was to commence. However by the kindness of a good Baptist sister, (teacher in the female Seminary) we occupied her school room, from Saturday night until Tuesday. Then we removed to the Methodist Episcopal Church, and occupied it pretty much all the time until our meeting closed. We owe our sincere thanks to those good brethren, and the above mentioned sister, for their kindness. A number of the M. E. Brethren took quite an active part in our exercises. May God bless them abundantly with the riches of his grace! Our meeting was one of great interest and profit—congregations were good, and very attentive. Many were convicted —some found the 'pearl of great price,' and others being filled with the love God, were enabled to rejoice, and look foward with pleasure to that glorious period, when tears should be wiped from their eyes, and sorrow and sighing flee away. We formed a society of 10. This is an important place, and the prospect is rather flattering. Some were quite astonished to think that four Protestant Methodist ministers, could be found in the Miami Valley!!

I had published to commence a protracted meeting at Morrow, the Saturday following the commencement of the meeting at Middletown; but such was the interest of that meeting, it was thought unadvisable for me to go to Morrow. However Father McGuire, that venerable servant of God, had promised to assist me at that meeting—went too, and conducted it alone—preached with great zeal and acceptability—God attended his word with power; sinners were awakened —some found peace, and eight were organized into a society. His voice then failed—a messenger was sent to Middletown for help,—we had just closed our meeting, and was preparing to start for Lebanon, as he arrived—came to Lebanon that afternoon—left next day (Friday) in company with Father McGuire, for Morrow. He continued with me until the following Thursday; then returned to his family. May God reward him abundantly for his labors! The next day I went to Lebanon for our worthy President, Br. J. M. Young, who returned with me, and labored as usual to profit, and edification. He left on Monday morning. I then continued the meeting until Tuesday night February 8th. The result was an organization of 24 members. A very favorable impression was made on the public mind, in favor of the cause of Mutual Rights, during the meeting. O that God would give us great success on our mission this year!

We have received 35 in all since Conference. To God be all the glory. Amen.

OSWALD WARRINGTON, Jr.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, March 2, 1848.

Death of the Venerable Ex-President.

Let the Nation mourn—and let all hearts be sad! "For know ye not that there is a Prince and a great man fallen this day, in Israel?"—John Quincy Adams, the venerable sage, scholar, statesman and philanthropist, having spent a long, and eventful and useful life in the service of his country, has died "at his post." At the full age of four score years, full of honors as well as of days, he has been stricken down by death, in the very Capitol of this nation, where his voice has so often been heard in defence of the cause of right and of humanity. Not only will he be lamented by every lover of his country and of his species throughout this land, but the tidings of his death will produce a sensation throughout the civilized world, the world of letters and science, and especially the world of benevolent enterprise. Nay, the savage in his far-off wilds, and the enslaved in his dungeon of oppression, will know that they have lost a friend, who was wont, with the energies of a giant mind, as well as the sympathies of a philanthropic heart, to plead their cause. They, too, will deplore the death of this great and good man.

From the Congressional proceedings it appears that on Monday 21st of February, Mr. Adams occupied his seat in the House of Representatives, and his vote on two questions is recorded in the proceedings of the session of that day. Resolutions had been under consideration, expressing the thanks of Congress to various Generals of the army. The Speaker had just risen and stated the question to be on engrossing the resolutions for a third reading, and was upon the point of taking the vote, when he was interrupted by several gentlemen who sprang from their seats to the assistance of the venerable Ex-President, who was observed to be sinking from his seat, in what appeared to be the agonies of death. He did not fall to the floor, but was caught in the arms of the gentleman who sat next to him. A great sensation was immediately created, members from all directions, rushing from their seats and gathering around the fallen statesman of Massachusetts. The House hastily adjourned: a sofa was brought, and Mr. Adams, helpless but not yet insensible, was gently laid upon it.—Dr. Fries, a member of the House, promptly attended upon him, and had him conveyed to the door of the Rotunda, for the advantage of fresh air, but the air being chilly, the sofa was taken up and borne to the Speaker's room, from which the venerable man was not again removed till after his spirit had fled. In the Senate, Mr. Benton announced impressively the painful circumstance, and moved an immediate adjournment, which of course took place. Whilst lying in the Speaker's room, Mr. A. partially recovered the use of his speech, and was heard to say in faltering accents, "This is the end of earth;" but added, "I am composed." So soon as possible, intelligence was conveyed to Mrs. Adams, who with his nephew and niece, shortly after arrived. Mrs. A. was of course deeply affected, and overcome with the sight of her husband, now prostrate, and evidently sinking into eternity. But it is said that though borne down beneath the afflictive dispensation, a calm and holy resignation, pervaded her countenance.

After lying fifty-four hours apparently insensible, with a few moments interval of consciousness, Mr. Adams expired at a quarter past seven, p. m. on Wednesday, 23d February. He was surrounded by his family and numerous mourning friends, but chiefly the Massachusetts delegation, of which the Speaker of the House is one. It is said that he cantinued to breathe calmly till half-past six, after which his breath gradually diminished till all signs of life were pielded as quietly as a child falling asleep.—Meanwhile, little was done in Congress, but to sympathise and mourn. On Tuesday 22d the House met at the usual hour, in solemnity and sadness. An unusually impressive prayer was made by the Chaplain, Rev. Mr. Slicer. The Speaker then announced that his venerable colleague was thought to be rapidly sinking. And motion being made, the House at once adjourned. In the Senate, an impressive statement was made by Mr. Davis, who also moved the adjournment of the Senate, which took place accordingly. On the 23d also the House met and after prayer, by the Chaplain, immediately adjourned. The Senate, however, held a short session, attending chiefly to executive business.

The following incidents of the funeral solemnities, Procession, &c., which we take from the Baltimore Sun of 26th ult. will be read with interest by all.

[Correspondence of the Baltimore Sun.]

Washington, Feb. 25, 1848.

The feeling at the Capitol—Description of the Coffin of Mr. Adams—Decorations of the Room.

The melancholy interest of the decease of the beloved Ex-President Adams can scarcely be overrated. Thousands of persons, of all ages, classes and conditions, have visited the Capitol to-day for the purpose of looking once more upon the pleasant, dignified countenance of the departed.

The inside coffin is composed of lead, unusually thick, with a glass in the upper part. This is encased in one of mahogany, one inch thick, with a hinge top; the inside lined with white satin, outside covered with best silk velvet, trimmed at the bottom with rich silver lace, and around the top with heavy silver fringe. The head and breast of the deceased are plainly to be seen. The coffin is mounted with heavy silver handles on the top, and an elegant silver plate in the shape of a heart, decorated with a spread eagle, bears the following inscription:

JOHN QUINCY ADAMS,
Born,
An inhabitant of Massachusetts, July 11, 1767,
Died,
A citizen of the United States,
In the Capitol of Washington,
February 23, 1848.
Having served his country for half a century,
And
Enjoyed its highest Honors.

The coffin was the fine workmanship of Messrs. Lee & Espey, and is certainly a splendid piece of mechanism. On the hinge top, as it stands open, I observed a most magnificent boquet of fragrant flowers cut out of the open grounds of the President's garden, by the attentive James Maher, public gardener, this morning. They were so arranged as to cast a beautiful reflection immediately on the bosom of the distinguished tenant beneath.

The windows of the room (in the Capitol) are handsomely festooned with an immense and magnificent American ensign—the walls are hung in flowing crape, and at one end a lithographic likeness of the late Mr. Adams. I understand that Mr. Stone, having obtained permission of the family of Mr. Adams, this morning, took a bust likeness of the deceased.

Washington, Feb. 25, 1848.

Honors to the memory of Mr. Adams—Decorations of the Chamber of Death—Arrival of Mr. Charles F. Adams—The Addresses in Congress—The Remains of Mr. Adams to be taken to Quincy, Mass.

Every possible mark of respect that can be paid by every branch of the Government—the Executive, the judicial and the legislative—has been paid to the memory of Mr. Adams. A profound sense of his merits, as a statesman and patriot, is manifested on every side, and every one is impressed with the fact that, in his death a link is broken that connected the past with the present, that united the fathers and founders of the Republic with us, their descendants.

The Capitol is shrouded in mourning. The Representave Hall is hung with festoons of crape. The body lies in state, in the Capitol, in a velvet covered coffin, with glass lid; and is visited by hundreds. Flowers are strewed over the pall.—Mr. Charles F. Adams, of Boston, did not arrive till to-day. This morning he visited his father's corpse, and remained in the room alone with it for some time.

The addresses delivered, in both Houses yesterday, upon the life, death and character of Mr. Adams are excellent specimens of that kind of oratory, and are deserving of general perusal.

I understaud that the remains of Mr. Adams will, after the funeral exercises of to-morrow, be placed in the Congress receiving vault, and will thence be transferred, in a day or two, to their final place of rest, in Quincy.

From the Baltimore Sun of Feb. 26.

Funeral Honors of Ex-President John Quincy Adams.

The remains of the venerable patriot and sage, John Quincy Adams, will be consigned to the tomb to-day, at Washington, amid every manifestation of the profound respect of the community for his memory, and with all the usual public testimonials expressive of the sincere regret of the nation at his loss, as one of the favored sons of the Republic. All manner of secular employment will be abstained from in Washington City to-day, the public buildings closed and decked in the habiliments of mourning, and the citizens are called on to meet at the City Hall, at 10 o'clock, A. M., to unite in solemn procession and escort for his remains to the place of sepulture, and have extended an invitation to the military companies and other organized associations and strangers to unite with them.

The procession will be formed under the direction of Joseph H. Bradley, Esq., who has been appointed Chief Marshal. The order of the procession will be found annexed, with the official announcement from the President and the War and Navy Departments, directing that due honors be paid to the memory of the deceased at all the Naval and Military stations.

The Speaker of the House of Representatives, in conformity with the resolution moved by Mr. Tallmadge, appointed the following named gentlemen as the committee to accompany the remains of Mr. Adams to the place of interment, viz:

Mr. Hudson, of Massachusetts, Chairman.

Mr. Williams, of Me.,	Mr. Brown, of Mississippi.
" Wilson, of N. H.,	" Morse, of La.,
" Marsh, of Vt.,	" Vinton, of Ohio,
" Thurston, of R. I.,	" Duncan, of Ky.,
" Smith, of Conn.,	" Cocke, of Tenn.,
" White, of N. Y.,	" Lincoln, of Ill.,
" Edsall, of N. J.,	" Wick, of Ind.,
" Dickey, of Penn.,	" Bowlin, of Missouri,
" Houston, of Del.,	" Johnson, of Arkansas,
" Roman, of Md.,	" McClelland, of Mich.,
" McDowell, of Va.,	" Cabell, of Florida,
" Barringer, of N. C.,	" Kaufman, of Texas,
" Holmes, of S. C.,	" Leffler, of Iowa,
" Cobb, of Georgia,	" Tweedy, of Wiscon.
" Gayle, of Alabama.	

The above committee met immediately after the adjournment of the House, and appointed the following committee to make arrangements for the funeral, to wit:

Mr. Hudson, Chairman,
" Vinton,
" Barringer,
" Kaufman,
" McClelland.

The latter committee have agreed upon the following

ORDER OF PROCESSION

For the Funeral of Hon. John Quincy Adams, a Representative in the Congress of the United States, from the State of Massachusetts, and Ex-President of the United States.

The committee of arrangements, pall-bearers, and mourners, will attend at the Hall of the House of Representatives of the United States, at 11 o'clock, A. M., on Saturday next. The corpse will be in charge of the committee of arrangements, attended by the Sergeant-at-Arms of the House of Representatives, in the Hall of the House of Representatives.

At 12 o'clock, M., funeral-service will be performed in the Hall of the House of Representatives, and immediately thereafter the procession will move to the Congressional Burial Ground, in the following order:

The Chaplains of both Houses.
Physicians who attended the deceased.
Committee of Arrangements.
Pall-Bearers:

Hon. J. J. McKay, N. C.	Congress.	Hon. T. Smith, Conn.
Hon. Lynn Boyd, Ky.,		Hon. J. R. Ingersoll, Pa.
Hon. J. C. Calhoun, S. C.		Hon. T. H. Benton, Mo.
Chief J. S. B. Taney.		Hon. Justice J. McLean.
General Geo. Gibson.		Com. Charles Morris.
Hon. W. W. Seaton.		Hon. T. H. Crawford.

The family and friends of the deceased.
The Senators and Representatives from the State of Massachusetts, as mourners.
The Sergeant-at-Arms of the House of Representatives.
The House of Representatives of the United States, preceded by their Speaker and Clerk.
The other officers of the House of Representatives.
The Sergeant-at-Arms of the Senate.
The Senate, preceded by their President and Secretary.
The other officers of the Senate.
The President of the United States.
The Heads of Departments.
The Judges of the Supreme Court of the United States, and its officers.
The Judges of the Circuit and District Courts of the District of Columbia and its officers.
The Diplomatic Corps.
The Comptrollers, Auditors, and other Heads of Bureaus of the several Departments of the Government, with their officers.
Officers of the Army and Navy at seat of Government.
The Corporation of Washington.
Citizens and Strangers.

Societies, desiring to take part in the funeral ceremonies, will report to the Sergeant-at-Arms of the House, who will assign them places in the procession.

Treaty of Peace.—We rejoice to learn that the rumored treaty of Peace has been confirmed by the Mexican authorities, & accepted by General Scott. A copy of the treaty has been received by the Government at Washington, and it is said was approved by the President and submitted to the Senate last week, and would have been disposed of but for the illness and death of Mr. Adams. The substance of the treaty is given as follows in the Balt. Sun.

1. Peace between the United States & Mexico, and an Armistice between the Military Commanders of the two countries during such time as the treaty shall be in suspense.

2. Mexico agrees, in consideration, &c., that the boundary between the United States & Mexico shall hereafter be from the Sea up the middle of the Rio Grande to the boundary of N. Mexico, and thence in a line which (with some digression) is to run west (or nearly west) to the Pacific Ocean, and strike a point south of the port of San Diego.

3. In consideration of this large cession of Territory the United States are to pay to Mexico the sum of Fifteen Millions of Dollars, and to satisfy all the just claims of citizens of the United States against the Government of Mexico.

The treaty is understood to contain many provisions of detail; but does not, as we hear, include any provision, as has been reported, for the maintainance of a military force by the United States for a certain time in Mexico.

The treaty makes its appearance in a questionable *form;* being concluded by Mr. Trist, as with full powers, after those powers had been withdrawn, or intended to be withdrawn, by the Executive. It is understood, however, that the treaty, such as it is, will be submitted by the President, to the Senate, for its consideration. What will be its fate in that body we shall not undertake to predict.

We can at least rejoice at one thing; that for the present there is a cessation of hostilities in Mexico. May it be perpetual!

We see that doubts are expressed of the approval of the treaty by the Senate, so, we "must not halloo till we are out of the woods."

☞Our excellent friend, the editor of the Cumberland Presbyterian, sympathises with us in our opposition to the common use of tobacco, and congratulates us that by the statement of our correspondent "Northern Light," we have the ladies on our side. Surely, the ladies (bless them) must like the "Recorder" and the "Cumberland Presbyterian" too, as faithful coadjutors with them, in promoting the neatness of their parlors and sitting rooms.

Ohio Legislature.

Monday, Feb. 14—House.—Resolutions approving of the Whitney Railroad to the Pacific were unanimously adopted.

Senate.—The apportionment bill which had been adopted by the House, being under consideration, a paper was read, signed by fifteen Senators, of the Democratic party, protesting against the passage of the bill, and who after the reading, withdrew from the Senate Chamber, their object being to prevent the passage of the bill, by leaving the Senate without a quorum. A call of the Senate was made, but the Sergeant-at-Arms brought word that the absent members refused to return. So, the Senate adjourned.

☞The amount of religious intelligence, furnished this week from so many sections, will be cheering to the friends of our Zion. Already we have received more of the same sort, though too late for this number. Communications from Brs. Hoagland, Hatfield, and Betts, shall be given next week.

PRESBYTERIAN OF THE WEST.—We see by the last number of this excellent paper that the Junior Editor, Rev. S. R. Wilson, has withdrawn his editorial connection from it, leaving it under the entire control of Rev. N. L. Rice. We take special interest in the weekly perusal of the Presbyterian, not only from the reputation of its editor, and because it is a Western organ of the Presbyterian (O. S.) denomination, but because both its Publisher and its Printer, if we mistake not, were among the companions of our early youth. By the way, we take occasion to observe, that we think it an unfairness that some should designate Dr. Rice, the Editor, as *Pro-slavery*, so long as he advances such noble sentiments as are contained in the following article, which we take pleasure in transfering from his paper to our colums:

"Oppression Maketh a Wise Man Mad."

The truth of this apothegm of the wisest of men has been illustrated in innumerable instances. Our own times have furnished some very instructive examples, in which men, otherwise as intelligent and prudent as any, have exhibited the most perfect madness in the urgency of their sympathy for the oppressed. We have felt it a duty alike to those, whose suffering and degraded condition has excited this sympathy, and to our common country, the continued unity of which is essential to the good of all classes, to withstand, at different times and in our proper place, this madness. In doing this, we have proposed what we esteem a more excellent way of attaining an end so devoutly to be wished, by every friend of humanity; the emancipation of all the oppressed from physical and spiritual bondage.

But whilst we have used our endeavors to stay the rashness of wise men, maddened at the sight and sound of the oppressions in which

> "Man's inhumanity to man,
> Makes countless thousands mourn."

its existence has not occasioned us any surprise. When every principle of human rights is wantonly trampled upon, and immortal men are treated with less consideration than brutes that perish, it is not strange if the feelings even of wise men should get the better of their judgment. Nor, is it matter of wonder, though it may well be regretted, that their zeal to relieve the oppressed should outrun their knowledge, and overturn their discretion. And our hopes are faint indeed, of seeing this fire of fanaticism, with its evil effects upon the country, but most perhaps upon the slave, abated, much less extinguished, so long as those who have the power, continue to add fuel to the flame, by disregarding with apparent recklessness, all the claims of justice as well as of mercy, in matters relating to the unhappy negro.

We have been led to make these remarks in view of two facts that have recently come to our knowledge. The one relates to our own Commonwealth, and the other to that of Kentucky. Both enlightened, Christian communities. The first is the recent refusal of the Legislature of our State to repeal so much of the "Black Laws," as disqualifies a negro from giving testimony against a white man in courts of justice. A most unrighteous enactment, which ought long ago to have been blotted from the statute book, and which, so long as it remains, will be a stigma upon our character as a free commonwealth.

The other fact to which we allude, is embodied in the following paragrph, which we cut from an exchange paper:

FREE NEGROES IN LOUISVILLE.—The Mayor of Louisville gives notice, dated, 14th inst., that after twenty days from that time, the act of the Legislature passed in the session of 1845-6, will be enforced against free negroes in that city. That act provides that any free negro, who shall come into the State and remain thirty days, shall be liable to arrest, and upon conviction of the fact, shall give a recognizance, with two sufficient securities, in the sum of $500, to leave the State within ninety days, and never return; and upon failure to give recognizance, shall be sold into slavery to the highest bidder for one year.

Well might one exclaim in view of such a proclamation, in the words of the inspired preacher, "So I returned, and considered all the oppressions that are done under the sun; and, behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." Is it so that men in power have yet to learn that there is one higher than the highest, who hears the needy when the cry, and such as have no helper? May God grant that those who make our laws and those who chose our law-makers, may in time wisely considerer that there is ONE, to whom the government of this world is given by covenant right, as KING of kings, and LORDS of Lords, of whom it is declared, "He shall judge the poor of the people—he shall save the children of the needy, and shall break in pieces the oppressor."

☞New subscribers this week, 12. Discontinuances, 6. Brother Burns has given us a good *lift* again, from old Mt. Pleasant. Just like him.

☞We are requested by a friend to ask "Prudentia" what Annual Conference he alludes to in his first number on the 'Restrictive Rule,' where he says: "*An Annual Conference has in effect abolished the rule.*"

COLUMBIAN MAGAZINE.—The March number of this elegant work has come to hand. It contains two interesting and well executed engravings; A View of Smyrna, and Christ teaching Humility—the latter a mezzotint. Likewise, original Music, and Napoleon and his Marshals.—The contributors for the Columbian, are for the most part lady writers, of superior talent. The Columbian is one of the first of the Monthlies in point of elegance. Published by John S. Taylor, New York, at $3 in advance. Two copies for $5.

RIVER CASUALTIES.—The steamer Milwaukie, Captain Farnsworth, broke a shaft near Eighteen Mile Island, on the 11th inst. and was towed into Louisville.

SNAGGED.—The steamer Nathan Hale, on her recent trip from Cairo to Cincinnati, when near the mouth of St. Mary's river, struck a snag, which perforated a hole in her bow, but it was stopped without injuring her cargo. She also broke one of her water wheel shafts, which detained her some time.

The steamer Confidence arrived at St. Louis on the 10th from Ohio City, with the freight, cabin furniture and machinery of the steamer Mendota, sunk at Cape Girardeau bend. Nearly all her freight has been saved, and is but little damaged. Her machinery and furniture has also been saved, but the boat will be a total loss. She now lies sunk to her main deck.

News of the Week.

LAUNCH OF THE STEAMBOAT ISABEL—*Dreadful Accident—Two Lives Lost.*—Pursuant to the notice in the "Sun" of Monday, this splendid vessel was consigned to her appropriate element on yesterday, at five minutes before twelve oclock. M. Notwithstanding the unfavorable state of the weather, an immense concourse of spectators were early on the spot; omnibuses, hacks and carriages, of all descriptions being in requisition to carry passengers to the Point. At the appointed hour, every thing being in readiness, the immense vessel began slowly to glide off the ways, and, amid the cheering of the immense crowd, made one of the most graceful debuts into the water we have ever seen upon a similar occasion. As she passed in beautiful style among the numerous vessels with which the harbor was crowded, all filled with spectators, she was welcomed by a salute of thirteen guns from the U. S. sloop-of-war Ontario, the receiving ship stationed in our harbor, which was moored opposite the Point, rigged out in a galla day dress of flags and streamers, among which the blue jackets of the jolly tars made a pleasing relief. We may add, however, that the salute was not so much in honor of the launch, as in honor of the day, being the birth-day of Washington. The event happened at the same time, and it was something like killing two birds with one stone.

The steamer, under the impetus derived from her own gravity, shot rapidly through the water to a distance of some six or seven hundred yards from the shore, when she was brought up by the line which was retained on shore, assisted by her anchor, which was dropped shortly after she touched the water.

A heavy staging, which had been used as a gang-way to the upper deck of the vessel, during her construction, had been pushed partly aside, in order to clear the hull, by which means the supporting timbers were thrown considerably out of a perpendicular position. In the anxiety to see the launch, many thoughtless persons crowded close around the vessel and under this staging. As the ship glided gracefully into the water, one of the *shores* struck the leaning timbers which supported the scaffolding, which was immediately precipitated upon the crowd beneath, killing instantly a colored man, named John Monigomery, a sawyer, his head being literally mashed and his bones otherwise broken.—A small white boy, about eleven years of age, named Robert Washington Shaw, who lived with Mr. William Jones, blacksmith, was caught under the falling timbers and his skull broken on the right side and his body otherwise injured—he died almost immediately. Justice Latournau, in the absence of a coroner, held an inquest on the body. Several others were seriously injured. —*Balt. Sun.*

A JURY VERDICT.—A case was recently submitted to a jury in this county, which for its novelty and happy result, deserves a place in "the reports."

It arose from the following circumstances:—Two men, living near neighbors, had a falling out about the cow of one of the parties frequently geuing into the enclosure of the other, and which finally resulted in the death of the cow; she having been set on by dogs and chased till she ran against a stump and broke her neck.

The case was submitted to a jury of respectable and wealthy farmers. After hearing related all the circumstances, the jury made up their minds that the owner of the cow could not afford to lose her, and that the owner of the dogs was not able to pay for her, they therefore rendered the following verdict: that the jury should pay the value of the cow, the magistrate treat the party, and the constable pay the costs.

The verdict was immediately ratified, and satisfied, to the joy of the entire neighborhood.—*Ky. Democrat.*

CHEESEDOM.—The growing importance of the cheese trade in this region is acknowledged by all, yet few, we apprehend, are aware of the extent to which the business has increased in a few years. By a reference to the books at the canal office, we are enabled to state the amount cleared for market during the last six years, which we think will be interesting to our readers. The statement commences with 1842.

1842	1.230 168 lbs.	1845	2 995 376 lbs.
1843	2.415 177 "	1846	4.763.723 "
1844	3.944.404 "	1847	6.569.170 "

It will be seen that the increase has been very great each year, except during the season of the drought of 1845. Present indications warrant the belief that 1848 will far exceed any one of its predecessors.—*Western Reserve Chronicle.*

RIGHT OF RAILROAD PASSENGERS.—It has been lately decided in the Court of Common Pleas of Boston, that a Railroad Company is liable to the full value of a lost trunk belonging to a passenger, although they may have given notice in a paper thrown daily into the cars that they would not be answerable for baggage to a greater amount than $50 unless the same were received and paid for as extra baggage,—unless they could show that the owner had actual knowledge of it, and that if the agents of the Company delivered the trunk to a person who has no authority to receive it, they are liable notwithstanding actual knowledge of such notice by the owner.

VALUE OF A DOLLAR.—If you would learn the value of a dollar, go and labor two days in the burning sun as a hod carrier. This is an excellent idea, and if many of our young gentlemen had to earn their dollars in that way, how much less dissipation and crime would we witness every day. So of our fashionable young ladies, if they, like some of the poor seamstresses of our large cities, had to earn their dollars by making shirts at ten cents a piece, how much less finery would we see about them, and how much more truthful notions would they have of their duties of life and their obligations to the rest of the world.

DISTRESSING CASUALTY.—Mr. Robert Ralston, one of our best and most worthy citizens, started from Higginsport to this place, last (Wednesday) night, with several passengers and some goods. The night was very dark, and, in attempting to cross White-oak creek, which was swollen from the late rains, his wagon was upset, and himself and a colored woman was hurled away by the angry waters, and no trace of them has yet been found.

Mr. Jacob Earheart, of Athens, and Frank Jackson, a colored man, succeeded in swimming ashore, and walking up to town, spread the alarm. The whole night was spent by many of our citizens in a fruitless search for their bodies.

Mr. Ralston was a most useful member of society, and industrious and exemplary man, and his loss will be deeply deplored. May God give his afflicted family strength to bear this terrible visitation of his Providence.

P. S.—We learn that the body of Mr. Ralston has been found about three miles below where he attempted to cross. To all appearance life had been extinct for hours. The body of the colored woman has also been found.—*Georgetown Standard.*

Newspapers.

One of the proprietors of the Baltimore Sun now in Europe, writing home, says there are only two papers in London that have any considerable circulation, viz: The Times, about 29,000 copies per day, and the News 16,000. The subscription price of the London Times is six pounds ten shillings, or about between $31 and $32.—In Paris there are eighteen journals. La Presse prints 33,000 copies per day. Le Siecle, 30,000; La Constitutional, 28,000. The price of the papers in Paris, vary from $7,50 to $21 per annum. When we recollect that nearly all the papers printed in England and France are printed in their respective capitals, and the prices are so high as to place them beyond the reach of common people, we cannot wonder at the ignorance of the masses of those countries. We mean ignorance of passing events. The information derived from books written hundreds of years since, useful though it be, is not to be compared, in point of utility, to the information derived from good newspapers. The first is the information of the cloister, the other of the man of the world. One of the great causes of the rapid advances of the United States in arts, sciences and everything that elevates man, is the almost universal diffusion of newspapers, heralding in the shortest possible time, every improvement, and thereby stimulating all to activity and invention. —*Cin. Com.*

☞INFORMATION WANTED.—William, son of Nicholas Swingle of York township, near Beavertown, Morgan County, O., escaped from his father and brother early on the 8th of January, at Horner's tavern on the National Road, fourteen miles east of Columbus, while they were conveying him to the Lunatic Asylum of this city. This young man is 21 years of age, about 5 feet 10 inches in height, of slender frame, dark complexion, and looked very pale and emaciated. In consequence of a year's sickness he became deranged, and his relations were about carrying out the benevolent design of putting him under proper treatment in the Asylum of this city, with a view to his restoration. At their request we insert this notice, in the hope, that it may be instrumental in eliciting information. His friends are in great distress on his account, as they have as yet not received the slightest clue to his whereabouts, although immediate and persevering search was made for him. If this notice should meet the eye of any person in possession of information respecting the young man, his relations would be greatly relieved by the receipt of such intelligence and very thankful for it.

☞Will the papers of this vicinity do us the favor to copy this notice?—*Lutheran Standard.*

REV. MR. STOCKTON.—This gentlemen delivered a lecture, before the Y. M. M. L. Association on the evening of the 15th instant. His subject was "the object of life." The College Hall was crowded with an attentive and interested auditory. He declared the object of life to be "to do good," and said that if life was to be made subservient to selfish purposes only, it was something he was "PROUD to dispise." He took up the theory of selfishness and examined it; and when the audience was deeply interested in the thoughts of the discourse, and pleased with the glowing language in which he clothed them, he was attacked with severe coughing, and was compelled to announce that he would not be able to speak any longer, and must postpone the delivery of the remainder of the lecture, until some other favorable period. His hearers were much disappointed, for he had arrived at the crisis of the discussion and was about to develope his idea of the 'object of life' by means of "the theory of benevolence."

Mr. S. gave the second part of his lecture on last Tuesday evening.—*Watch. Val.*

VIRGINIA IRON WORKS—WHEELING, VA.—The building is a frame of 100 feet in width by 175 in length. The roof is sustained by braces without posts, and covered with sheet iron. The upper part ventilated with lattice work 12 feet high extending the whole length of the building. The sides and ends are also so constructed as to afford light and air in summer by raising doors in any direction; which are closed in winter. The sides to the eave are 20 feet high, and the whole is filled with machinery of the most improved construction. There are seven boiling furnaces and two heating furnaces. There are four steam boilers placed above the furnaces, from which heat the steam is raised; this saves about 500 bushels of coal per day. Plenty of steam is thus raised and the men say the furnaces work well. The flues are all lead to a large stack, 17 feet base, 155 feet high, with a straight flue 6 feet diameter. The Engine is 24 in Cylinder, and 6 feet stroke. Fly wheel 30 feet diameter and is said to weigh with shaft and all the wheel on it 36 tons. The main driving wheel is 8 feet diameter, 12 in face and runs into a pinion 4 feet diameter. This drives the rolls. The Steam Hammer, made by Messrs. Merrick & Towne, of Philadelphia, works very well and is perfectly under the control of the workmen. It is a Steam Cylinder supported by two large columns of cast iron. The Hammer weighs 2.000 lbs., the anvil block 13,000, and the shoe or bed plate 6.500 lbs. They have now 28 Nail machines ready to go into operation, and contemplate building 28 more the coming season. So that when they get all their Nail machines ready, they will be able to make 300 kegs of nails per day.—*Times.*

A NEW PURCHASE BY THE CATHOLICS.—It has been reported for several days without contradiction, that the German Roman Catholic Congregation of St. Mary's Church have purchased that splendid place upon which is the Pendleton Mansion House, together with the adjacent premises, 510 feet front on Broadway and 410 feet on the Lebanon road. Col. Pendleton is to receive $95,000 in six annual payments. The purchasers contemplate laying out the property into lots, with the exception of the corner, on which they propose to erect a spacious church. It is expected that the sale of the lots alone, will meet the whole engagement.—*Watchman Valley.*

NAVIGATION OF THE SCIOTO.—A Convention of delegates, from the counties of Ross, Jackson, Pike, and Scioto, was held at Piketon, on the 17th instant, to take measures in regard to the improvement of the Scioto river, so as to admit of steamboat navigation. It was stated as the result of an examination, that such an improvement can be made as to admit small boats to the State dam, four miles below Chillicothe, for the sum of three thousand dollars. The people in that region are highly pleased with the prospect. —*Watch. Val.*

MISSIONARY TO MEXICO.—The American Bible Society has appointed Rev. W. H. Norris to be their temporary agent in Mexico to ascertain what can be done by the society for the circulation of the Spanish Bible in that country. Mr. Norris was for many years a resident of South America as a Missionary of the Methodist Episcopal Church.

The Postage Reform.

The preliminary meeting at Boston has published a report and resolutions on this subject.—The committee set forth, with some force, some of the incongruities of the present system, and criticise with severity the proposal of Postmaster Johnson to raise the postage by stealth, by making the weight of a single letter a quarter instead of half an ounce. Other parts of the report came in for censure, as did the provisions of the act of March, 1847, imposing a tax of three cts. on every transient newspaper. One editor present said that the sale of his weekly paper fell off 500 in one week after the law went into operation—a dead loss to the Department of $250 a year. The committee reported some resolutions, which were amended and adopted. Two of them were as follows:—

Resolved, That in the opinion of this meeting, the public good imperatively requires a reduction of the present charges of postage to the following rates, viz: Two cents on each half ounce letter, if pre-paid, and double postage if not prepaid: one cent on all newspapers, and a like rate of postage on other printed matter.

Resolved, That, as the abuse of the franking privilege is inseparable from its use, it should be abolished, and the public functionaries indemnified, if necessary, in some way not liable to the objections against franking.

Another resolution acknowledged the "free delivery" of paid letters, without additional charge, as an important part of the desired reform. A highly respectable committee, of 25 persons, was appointed to carry on the enterprize. We trust something is going to be done. The New England Puritan publishes the following table, furnished by "a correspondent in another State."—Of its accuracy we have not at hand the means of judging with certainty:

The value of cheap postage, not only in giving efficiency to the Post Office Department, as the servant of the public, (which it is, or ought to be,) but also as a means of increasing revenue, is plainly seen by a glance at the following returns of the Post Office in England:

1838	at the old rates, the weekly delivery of letters was -		1.500,000
1839	at 4 pence, it was - - -		2,000,000
1840	at 1 penny, it rose at once to		3,000,000
1841	" " it was - - -		4,000,000
1843	" " " " - - -		4,500,000
1844	" " " " - - -		5,000,000
1845	" " " " - - -		5,500,000
1846	" " " " - - -		6,000,000
1847	" " " " - - -		7,200,000

If this return is correct, the new system has already realized, within a little, the "five fold" increase which Mr. Rowland Hill anticipated as likely to result from cheap postage. At this rate, the number of letters passing through the mails of Great Britain and Ireland would be 375 millions yearly, being nearly seven times as many as in this country, and more than three times as many as all the letters, pamphlets, and papers that are mailed in the United States. If the United States can afford to carry 50 millions of newspapers for one cent, weighing on an average one ounce and a quarter, surely they can afford to carry 300 millions of letters for two cts., weighing only a quarter of an ounce each, since it is evident that the proportionate expense of transportation on each diminishes as the numbers increase.—*N. Y. Evangelist.*

ANOTHER BREAK DOWN.—The Chronicle informs us that the Methodist Church in Newport was crowded a few evenings since to overflowing on the occasion of the presentation of a banner to the Sons of Temperance, by the ladies of that city.

Just as the presentation speech was concluded, a crash was heard, and the crowd rushed for the doors and windows in terrific haste. One of the pillars in the basement had given way.—The scene is represented as truly alarming. The cries of the ladies, and the rush of the multitude were terrible to hear. Fortunately, no one was seriously injured. The several cases of this kind which have recently occurred, should be a warning to builders to lay foundations more firmly. —*Watch. Valley.*

Notices.

A protrcted meeting will be held at B S. Cone's, on Newark circuit commencing 11th March, we should be glad to have help, and some have desired to see Br. E. S. Hoagland. Yours, W. H. MARSHALL.

Miami Ct., Ohio Con.—Our second quarterly meeting is to held in Charity Chapel, Br. S. Dorsey's neighborhood, Shelby Co., commencing March 11. We cordially invite brethren from other fields of labor to attend and assist. Come, brethren, and help us. D. MOORE.

BOURNEVILLE CT., O., DISTRICT.—The second quarterly meeting will be held at Mt. Olive Meeting House on "Twinn Ridge," 3 miles South of S. Salem, on the 1st Saturday and Sabbath in March next. We solicit ministerial aid. C. H. WILLIAMS.

NEW RICHMOND CT., O., DISTRICT.—I wish to give notice to all concerned that our second quarterly meeting will be held at New Richmond on the first Saturday and Sunday in March. Will Brs. Trumbo and Langdon, of Cincinnati Circuit, and all other brethren who can make it convenient, attend with us?

R. M. DALBEY.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

PRESIDENTIAL APPOINTMENTS.
PITTSBURGH CONFERENCE.

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
George's Creek,	"	April	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid at the above meetings and to give me early notice where my visit will be expected. GEO. BROWN.

MUSKINGUM DISTRICT.

BR. BASSETT: If spared, I will visit

Youngstown.	1st. "	March,	"
Mahoning Mission, Tuesday 7th,		"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

Warrensville, O., Feb. 18, 1848.

BR. BASSETT: You will confer a favor by inserting that I will visit—

3d	Sunday,	March,	Granger	Ct.
1st	"	April,	Leesburgh.	
2nd	"	"	Rest.	
3d	"	"	Pleasanthill.	

In consequence of ill-health, Brother Tracy has applied for and received a release from the charge of the Thompson ct. Would be glad that the members of that ct. could select some one to supply this vacancy.

I forgot to state in my last, that ere I visited the Pisgah ct. Brother Piper had left his charge upon it. (by consent of its quarterly conference, I understood,) and at the request of the qr. conference, Brother O. V. Warren was appointed superintendent for the remainder of the year. GEO. CLANCY, President.

ONONDAGA DISTRICT.

BR. BASSETT: You will confer a favor by inserting the following list of appointments &c.

Cherry Valley,	Ct.	4th 5th	March	1848.
Columbia,	"	11th 12th	"	"
Schuyler,	"	18th 19th	"	"
Orleans,	"	25th 26th	"	"
Wilney,	"	1st 2nd	April	"
Manlius,	"	8th 9th	"	"

IRA H HOGAN, President.

BR. BASSETT: I have been requested by Br. Hogan to forward the above plan. He is at present very sick with the Measles; but hopes are entertained that he will be able to meet the above arrangement. If there should be a failure on the part of Br. H. the publication of this note will apprize the superintendents of the above circuits of its cause. Respectfully yours, J. P. LONG.

Sennet, Feb. 14th, 1848.

OHIO CONFERENCE.

Clarksburg	"	March 4,	"
Bourneville	"	" 11,	"
Bainbridge	"	" 18,	"
Clarksville	"	" 25,	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

G Clancy, no subs.	O.	W M Betts,	Va.
J L Borton,	"	N Gillespie,	"
W Ross,	"	P M—Bulltown,	"
C J Sears,	"	P M—Evansville,	"
P M—Stanton,	"	W S Stockton, 2	Pa.
O P Stephens,	"	I H Hogan,	N. Y.
P M—Berlin Center,	"	S Morrison,	Ia.
O Warrington, jr.	"	E Bassett,	"
L B Brown,	"	J E Gilham,	Mo.
W Hatfield, 2.	"	L Ensminger,	O.
John Burns, 8 subs.	"	J S Thrap,	"
W Remsburgh,	"	D Crall	"
John Bell,	"	Jer. Jack, 2 subs.	"
G Brown,	"	S Thompson,	"
T B Graham,	"	E Stibbens, 1 sub.	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to*	*Vol.*	*No.*	*$ cts.*
J L Borton,	J Manning,	10	13	2	00
Wm Ross,	James Ross,	10	12	2	00
"	J Davis,	9	52	2	00
J C Jears,	H Sealock,	9	18	1	00
O P Stephens,	J Stephens,	9	52	2	00
J Burns,	G Duvall	8	23	2	00
"	V Sutherland,	9	8	1	00
"	Jer. Daton,	10	20	2	00
"	John Clancy,	10	20	2	00
J S Thrap,	M Snyder,	9	52	2	00
W Remsburgh,	G Lindsey,	9	41	5	00
John Bell,		9	26	5	00
L Ensminger,	T Dill,	8	52	1	00
Philo Buckingham,	T Davis,	9	20	2	00
J C Guthrie, & Sons,	Jos. Brown,	8	52	2	00
E Stibbens,	A Falkner,	10	20	2	00
"	Himself,	9	26	2	00

Br. Stibbens, we give credit just as you request, though we had you previously credited with but $2, in two separate payments, on vol. 7. If you paid more, please say when, or to whom, & we will gladly make correction, if guilty of omission or error. Much obliged for that new sub. and especially for the pay in advance.

Br. C. J. Sears, 25 cents from J. B. will satisfy us.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are heldt responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

DEATHS.

DIED, On the 18th inst. in this Township, WILLIAM WOODWELL, aged 88 years and one week: a native of Connecticut. He entered the army in 1776, and served his country, I believe, during the Revolutionary War. He was also engaged in Wayne's campaign against the Indians. He was a citizen of this State over 30 years. E. STIBBENS.

Oxford, Butler co., O., Feb. 23d, 1848.

Advertisements.

GENERAL CONFERENCE
PROSPECTUS
Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will bo furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

TO THE AFFLICTED.
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1843.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*. S. C. HAVER.

WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 50 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE OHIO CULTIVATOR FOR 1848

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st. 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞"Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.
Columbus, Ohio.

Sunday School Books—New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE,

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octavo pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly

☞Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magazine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

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POET'S CORNER.

Written for the Western Recorder.

LINES

WRITTEN ON THE DEATH OF MRS. MARIA BLAKE.

How oft we are called to bid adieu,
To friends our hearts hold dear!
How often with that last fond look
Flows true affection's tear.

They one by one are torn away—
Our wounded hearts bleed on!
For ere the tie first broke, is healed,
Another friend is gone.

And thus we weep the lov'd and good,
While nature sinks with grief,
O'erwhelm'd the soul to Jesus flies
And praying brings relief.

For there we learn, that those who mourn,
Yet trust in Jesus' blood
"Shall meet again," to part no more
Beyond death's gloomy flood.

There in that brighter, happier land,
Where sin cannot destroy,
With palms, and crowns, and harps of gold,
Each soul finds sweet employ.

'Tis there, we know our lov'd one fled;
She "read her title clear"—
And leaning on her Saviour's breast
"Breathed life out sweetly there."

Then with the seraph's quickly flew,
To join the waiting throng!
A mother, sister, brother stood,
With harps well tuned and strung.

And as she neared the blissful shore,
And folded up her wings—
The joyous anthem rose anew,
In praises to their King.

Catawba, O., Feb. 22, 1848. ANNA.

Biographical.

Written for the Western Recorder.

MRS. MARIA BLAKE.

Dear Br. Bassett: Another one of my father's family, is numbered with the inhabitants of the spirit world. Sister Maria is no more.—She died on the 17th instant in the faith of the Gospel. Of her character, life, &c., I need say but little. Those who knew her best were prepared to judge of her virtues—to say that her faith in Christ was made manifest by her works, that her daily walk corresponded with that of a Christian. Some twelve years ago she embraced the Saviour, and united herself to the Methodist P. Church: and till the day of her death she manifested her high regard for the welfare of that branch of the Christian Church. She labored to promote the cause of Christ. Well do I remember her sisterly counsels when first I left home and engaged in the work of the ministry—in every possible way she encouraged me in my arduous undertaking. In the autumn of forty-six she was united in marriage with Mr. John Blake of Sidney, O., and continued to live within a short distance of town, until her death. During her affliction which was long and severe, she manifested a resignation to the will of the Lord, yea, she had a desire "to depart ans be with the Lord." Such were the manifestations of God's presence to her, that when near death she said to her father that she felt like shouting aloud the praises of God. But now her sufferings are over: and while her numerous friends drop the silent tear, she is safely landed in glory. Already she has joined her relations who have gone before, and with them dwells in the Paradise of God.

How mysterious are the ways of Providence! within a short space of time several near ties have been severed from us by the cold hand of death. We mourn, but still we wish to say the will of the Lord be done. May we, who yet remain, be "also ready."

O. P. STEPHENS.

Springfield, O., Feb. 23, '48.

Ecclesiastical.

Written for the Western Recorder.

Itinerancy,---The Restrictive Rule.

NO. VIII.

Mr. Editor,—In our economy, the Annual Conference is left free to continue the same minister in the same field of labor three years successively. When a preachsr has been in an appointment one year, the Annual Conference, the appointment, and the preacher, are made the judges of the propriety of appointing him to the same place a second year,—and in the same way, a third year.—Now, if these three departments, are competent, to judge of the propriety of continuing the appointment of the same preacher to the same people a second or a third year, can any man living show that they would not be fully as capable of judging of the same thing in any succeeding year? They can exercise their judgment and authority in removing a minister at the end of one year, or at the end of two years. Suppose, then, that the three years rule in circuits, was extended to five years,—or to ten years—could they not exercise the same judgment and authority at the expiration of any one of the ten years? And so, the same authority would remain if the restrictive rule was out of the way altogether. Or will it be pretended that their ability to judge, ceases at the end of two years in stations and three years in circuits, as their ability to act, is now destroyed by the restrictive rule? This rule assumes that as a general thing, it is not for the best to continue preachers longer than three years in the same circuit. But experience has shown, that in some cases, it is not best to continue the same preacher with the same people more than one year, and that in other cases existing and visible facts show that the brother ought to remain longer than three years. Now, if the discretionary power, to act according to existing and visible facts, is found in one case, it ought, most certainly to be found in the other; if it is not, the greatest probable good is not secured; and any law, that is contrary to the greatest probable good, ought, most certainly, to be abolished. But it is urged that preachers would be kept too long in the same place if it were not for this rule, and that in this event, more good would be prevented than would be secured by leaving them free to stay as long as they were more useful than they probably would be in any other place. But is this true? Do not the parties exercise their judgment and authority in removing preachers at the end of one or two years? Certainly. And who can show a *probability* that they would not exercise the same judgment and authority at the expiration of any succeeding year? I think a long deep silence, to this question, will answer, no one. Indeed, I have been compelled for some years,—since I began to think upon this subject,—to regard the restrictive rule, as a burlesque upon common sense, and injurious to the interests of Christianity; and have frequently wondered *why* it has been continued and cherished by men of such talent and judgment as are found in the Methodist Church. It may be, however, that the want of discrimination is in me; but if so, I should like very much to be made sensible of it. It does appear to me that the church would be infinitely better off with the appointing power left free to continue the relation of a preacher to the same people as long as they believe it to be for the best; they drawing this belief, not from an established custom, but from existing and visible facts.

I have, in a former No., expressed a doubt whether it was for any good reason, that the rule in question, was at first brought into existence. I now go farther. I challenge any Methodist in the Universe to show, either by reason, ecclesiastical history, or revelation that the direction of the gospel ministry ought to be controlled by such a rule. If that rule is not a senseless thing, then I do not think correctly. I never have seen any reason for it, and I never expect to; but if any *should* be presented, I trust that I shall not be so far lost to reason, or steeled against conviction, as to be unable to see its force.

But there are some who will answer all the arguments by which any of our arrangements are assailed, in crying out against, what they call, "this everlasting tinkering at the wheels of government," as being certainly distructive; and urge, that when a thing is tolerable, and is productive of good, no improvement should be attempted, lest it should happen to be injurious instead of making the institution productive of more good. Their plea is, it has done well, why not let it alone?—It is true, that the Canadian boy might have gotten his corn to the mill in one end of the bag, and a stone in the other to balance it, as his fathers did before him, if the Yankee had not happened to come along and show him the art of dividing it. But he found afterward that it was much better to make it balance itself than to carry the stone. What we want, then, is that this cumbersome weight should be thrown off from the itinerancy.

Others are very fearful of making the impression that our institutions are not permanent. The Editor of the Methodist Protestant, in a recent editorial, thinks it would be better to refrain, at least for a while, from the agitation of supposed improvements upon the internal regulations of our ecclesiastical government. He thinks them in the main excellent, but readily concedes "that they are not perfect." Does this brother really think, that in our ecclesiastical institutions, discovered, acknowledged, and evident imperfections, ought not to be given up? If they are imperfections, the institution would be better without them, or something better can take their place. If this cannot be done, then the institution *is as good as it can be*, and hence, is not *imperfect*. Will he acknowledge, then, that we have the ability to free the internal regulations of our ecclesiastical government from such imperfections, and argue that we ought not to do it, lest we make the impression upon the public mind, that our institution are unsettled? Then the Methodist Episcopal Church has acted very wisely in refusing to comply with the petitions of reformers for lay representation, for they have shown that they will maintain an unchangable character at the expense of holding on to their imperfections. So, we need to go but little farther, to say that sinners act very wisely in refusing to give up their imperfections, lest they start the idea that they are unstable, or fickle minded.—Try it again, Br. Reese.

Says the same Editor, "what we have to avoid is the impression being made upon the public mind that our institutions are unsettled—that there is no stability in our economy. Once let this sentiment obtain in a community where we desire to operate, and our success from that moment will give place to decline." Now, I ask what change in our economy has been made during the eighteen years of our organized existence? Not one of our principles has been given up. Not one of our leading features changed. We are so nearly the same that we were at the beginning, that no change is generally known to have taken place. And is it not always taken for granted, that the "internal regulations" of a church are to undergo such changes as will free them from discovered imperfections?—especially a young church? If this were not the case, age would make in it no improvement.—Now, this restrictive rule, I regard as one of the imperfections, which needs to be removed. What change would its removal be.—The itinerancy would exist as it now exists, with this exception, that it would be more efficient. The stationing authority would be precisely the same that it is now. The Annual Conferences would meet, exchange preachers, and transact all business which they now transact. The church would move on as it now does, but having the liberty to employ its ministers where there is the greatest probability of usefulness. What have we then to fear from making such a change? Can we not then come to an agreement, throughout the extent of our Zion, to free ourselves from this embarrassing item of our economy? Let us try. And I now give notice to the Muskingum Annual Conference, that the following resolutions will be presented for consideration at their next session.

Resolved, 1. That in the opinion of this Annual Conference, the restrictive rule, as provided for in Article 10 Sec. 7 of the Constitution, is detrimental to the interests of our Zion.

2. That the delegation to the next General Conference ought to be clothed with conventional authority, to so change the constitution as to free the stationing authority from the control of said rule.

3. That we now call upon all of our sister Conferences to take similar action upon this subject.

Come up, brethren prepared to act upon these, or simular, resolutions. Let us see what can be done; and if nothing can be accomplished at present, as true republicans, let us submit to the majority, until the set time to favor Zion shall come." I have now done, for the present. I have written for no personal gratification, or advantage, above what I may gain in the advanced welfare of the church; and it is my devout prayer, that in this, as in all things else we may be guided by the influence of Unering Wisdom. I am glad to find Br. Burns writing upon this subject. I hope others will write. May we not pleasantly, and profitably reason together?

PRUDENTIA.

At Home, Feb. 23, 1848.

Professional.

Written for the Western Recorder.

PHYSICIANS.

No men in society occupy so responsible a position as physicians, (as some one has said) and unhappily, of the merits of no individual are the public so illy qualified to judge. Half the attention and the time devoted to minor politics arising out of our party dissentions, assisted by very little of that overboiling zeal, would, if appropriated to medical studies, enable any person of tolerable capacity, to determine between the six months "arrant quack" and the modest, well-educated, and judicious physician. Of all the sciences it is the most inviting, and that which opens the largest treasure to its cultivators. No one can lend his mind to it without receiving "usurious interest." Medicine is the digest of human knowledge. It is the great reservoir into which every stream of science pours its tribute, which in return spreads its fertilizing water over every field that brings forth its "ripe and abundant harvest." The want of a popular medical education—promotes the success of quacks. To what else can the amazing increase of these creatures be ascribed? Would they dare drop the yard stick and lapstone and leave the shades of their native insignificance, if they thought they were to encounter the blaze of criticism, or to be inspected and scrutinized by the torch of truth? No: the terrors of such a process, were it practiced, would exterminate the race, or leave to them only a "beggarly account of empty boxes." We repeat, that empyrics are nurtured and sustained exclusively by the prejudices of mankind (that is the ignorant part) in their favour, arising from their inability to judge rightly of their merits. For, can it be presumed that any one acquainted with the subject, would repose the slightest confidence in a quack? Reason and experience combine to assert the impossibility. Whoever acquires it, that is that thorough knowledge of it, which confers "surpassing skill," must undergo a slow, toilsome and arduous probation. The energies of genius, assisted by unwearied diligence, can only hope to surmount the difficulties and to gain the prize. At the present period, knowledge on this subject is peculiarly important. Notwithstanding the science of medicine has, within the last few years, progressed with a rapidity unparalelled in its history, it is a remarkable fact that our State is becoming freighted with empyrics and practitioners who are shamefully behind the present advanced state of the profession. A man may practice forty years & if he be unacquainted with the great fundamental principles of his profession, he will still be an unsafe practitioner. Because his theorizing will be vague, his deductions false and his practice dangerous. Therefore the best standard for the unprofessional to judge of a physician's attainments is, what have been his opportunities for acquiring a knowledge of these indispensible elementary principles, viz: The knowledge of the human system, its functions in disease as well as in health, and the collateral science. For instance, I have heard an old practitioner acknowledge, that he knew very little about chemistry. Now, the man who is thus ignorant, I care not what has been the length or extent of his experience, his patients are in imminent danger. For he is constantly liable to administer medicines the effects of which will destroy each other, or produce compounds in the system destructive of health and even life. Professor Dungleson very aptly remarks, that the character of the physician's mind should be enquired into, his modes of reasoning, his degree of mental application, &c. "If a man cannot reason on general topics he cannot on medical topics." I am well aware that hesitancy on the part of the practitioner to give his views, touching the disease of his patient to friends, is mostly attributed to a disinclination to gratify inquiry.—But my word for it, in nine cases in ten, it is their ignorance. Miserabile vulgus:—"A wretched crew."

A. W. KNIGHT, M. D.

Hopewell, O., Feb. 15, 1848.

The widows of three of the signers of the declaration of Independence are still alive: Mrs. Banjamin Rush, in Philadelphia: Mrs. Judge Chase, in Baltimore, Mrs. Eldridge Gerry, in New Haven, Conn.

Narrative.

From Green's Arts and Miseries of Gambling.

An Affecting Account

Of a Young Man brought to Ruin and an Untimely Death by Gambling.

The narrative which I now propose to give, will, I trust, be of much service to many of my readers. If we ourselves are sufficiently apprized of the deception practiced by mankind, perhaps we have some friends who are comparatively in the dark in relation to such matters; and if so, it is certainly our duty to inform them, that they may not be subjected to the danger of having to learn by sad experience. In this narrative I shall relate nothing that is not founded on facts that have come to my own knowledge.

Some time in the year 1829, there removed to the south-western part of Virginia a gentleman of fortune, a Mr. C———. His family consisted of a wife and an only son of the age of about fifteen years. At that age, his parents sent him to Philadelphia to receive his education. At the expiration of five years he returned, and found his parents very much elated at the improvement he had made. There lived a near neighbor to him, a Mr. T———, a man of wealth. He had retired to live on the riches he had accumulated; and his most intimate friends apparently could not tell whence they came. He very frequently, in his younger days, had made trips to the south with slaves for that market, and always returned with large profits, and it mattered not who went with him, they always came back bankrupts. Mr. T. finally settled himself, and came to the conclusion that the interest of what he had, would be sufficient to support him handsomely for the rest of his days. He was a man of high life, was very liberal to the poor, and denied himself of no company or amusement however expensive, that would minister to his enjoyment. He was particularly fond of horse-racing and cock-fighting, and always kept himself supplied with the finest horses and most choice fowls for these purposes. But he still had managed it so that none who knew him in private life, had any knowledge of the business in which he was engaged. He was generally from home when the races were going on, or a cock-match was to be fought; but still he so managed matters to prevent any censure being laid on him. His horses would almost invariably win, but he always said he did not make any thing more than expenses.

Mr. C. was a different man from T., he was a man of fine moral principles; his chief amusement was hunting with his pack of hounds and gun; but this was a kind of sport that did not suit Mr. T. He never paid any attention to any thing from which he could derive no other profit than mere amusement. Mr. T. always made it a part of his business to find out the state of every man's affairs in his neighborhood, and those in the best circumstances were always sure to receive the greatest share of his attention. During the acquaintance he had formed with Mr. C., he had learned that his son would fall heir to the whole of his father's estate. From that time his whole mind was occupied in contriving some means by which he might get possession of Mr. C.'s fortune. To this end, his first step was to become acquainted with young Mr. C. on his return, to his father's house from school. It so happened, that shortly after his return, he went out with his dogs on a fox-hunt. Mr. T. had his horse caught, and started to accompany him; they were out some considerably time, but with no success, and when they were about to return, the following conversation took place between them:—said Mr. T., 'This is dry sport,' 'Yes,' said the young man, 'but it is a kind of amusement I am very fond of,' 'O yes,' replied Mr. T., 'I was once as much pleased with it as you appear to be, but I found other amusements that are much more desirable; I raise fine horses and it affords me great pleasure to see them run." "But," said Mr. C., "I always considered such a kind of sport, cruel upon the dumb brute." "Not if they are really fine-blooded animals," said Mr. T., "for in that case they take as much delight in it as your dogs do in the chase." "I always thought that they had to be forced to run." Mr. T. told him that in this he was very much deceived, and added, "You know that I have a stable of colts in course of training, and I wish you to come to-morrow morning and see them gallop."

Mr. C. having accepted the invitation, called on the following morning to witness the training of the colts. He started several, and they ran with great speed, and apparently with so much ease to themselves, that Mr. C. formed a better opinion of this kind of sport. Mr. T. saw that he was favorably impressed with what had passed, and in a few evenings after, gave him an invitation to attend a party at his house. The evening came, and Mr. C. attended and found a number of young persons amusing themselves with cards. They insisted on Mr. C. joining them, which he refused, urging as a plea for his refusal, that he was wholly unacquainted with games of that kind. This the company overruled, as they promised to instruct him. They drew for partners, and Mr. C. drew for his a Miss Amelia, the niece of Mr. T., a very beautiful girl, and a first-rate whist player. The evening passed away, and Mr. C. was very much delighted with the game. At the close of the evening's amusements, Mr. T. proposed to Mr. C. that he would accompany him to the city on the following day, observing that himself and Miss Amelia were going, and that there would be a vacant seat; to this invitation the young gentleman promptly assented. They accordingly set out for the city next morning, Miss Amelia appearing much elated with her anticipated visit to the city, but particularly with the prospect of being present at the races. "Ah, indeed?" said Mr. C. "I never knew that ladies visited the races," "O, yes," said Mr. T. "all the tips of society attend our clubs; that is, Mr. C., privately; no swindling, all merely for pastime and sport, sir—there is a great deal of difference, I assure you, sir." "I suppose so," said Mr. C., "but I know nothing about any kind of racing, except that of boys in their sports at school." "Well," said Mr. T., "I will explain the difference; the match-races are made by two men, each starting a horse; each man puts up so much, and the fastest horse wins the money, and so you see sometimes they do cheat in this kind of racing. But, sir, whenever each man starts a horse, (sometimes seven or eight start,) the one that gets out first takes the money, and then you see that none of us gentlemen, of the club can lose much." Mr. C. replied that he had always had a very contemptible feeling for all kinds of sporting. "O yes," said Mr. T., "and so did I with certain classes of sportsmen, but we club-men always see to it that none of this loose class of men get in with us."

When they arrived at the city they put up at at one of the principal hotels. After tea, Mr. C. was invited to wait on Miss Amelia to the theatre. This being a place nearly as bad in Mr. C.'s eyes as the race-course, he said to Mr. T. that he had always thought, from what he had heard that the theatre was a place of dissipation. "O no," said Mr. T. "not those that *we* attend," as if there was a line of distinction to be drawn between theatres. "You will see," added Mr. T. 'all the first people of the city there, and you will see nothing but innocent amusements."

Mr. C. finally concluded to go. He felt very much interested, and could not see what harm there could be in going to such a place. The next scene for him to visit was the race course, though it cost him a struggle to overcome his objections to going; he thought, however, that if such young ladies as Miss Amelia could attend such places, there was no good reason that he should stay away; he therefore determined to go.

(To be Continued.)

Deferred Items.

Color of the Stars.

Some undefined circumstance in the constitution of the celestial bodies produces the effect of their exhibiting, not only a different degree, but a different kind of lustre. Their light is by no means uniform. The ray of Sirius differs not merely in intensity, but in kind, from that of Vega; that is perceptible in this country; but in those favored regions where the atmosphere is more pure—where less of humidity and haze exist—the difference is striking, even to the naked eye; "one star differing from another in glory." One star shines as an emerald, while another glows as a ruby, adorning the winter's sky with a rich variety of sparkling gems, differing not more in size than they do in hue or brilliancy. This circumstance of variation of colors characterizes the double stars; and it is remarkable that, sometimes, when one of these stars is of one marked color its companion is of another. There are many instances in which a red and green star are associated, or a yellow with a blue. This may be the result of optical delusion, when the stars are of different degrees of brilliancy, as the eye has a tendency, when gazing on any bright color, to endow fainter objects near it with the opposite color as a relief; but this is not always borne out, as many instances occur in which couples, in precisely similar situations, display no such contrast. Sir John Herschel was at first inclined to the opinion that a diversity of color did inherently exist in each star; but he has subsequently appeared more inclined to attribute the phenomena to some circumstance connected with the beholder.

Eloquence of Action.—Demosthenes and Daniel Webster agree in attributing eloquence to action. Both proved the theory true by their action. A clegyman we have read of did the same thing more demonstrably. His wife had just been buried, and he was closing the service over her grave. Stretching forth his hand, and pointing towards the grave, he said; 'there the wicked cease from troubling,' and then placing his hand on his breast, 'and the weary are at rest.'

I once met on the sea shore, said the eastern poet Sadi, a pious man who had been attacked by a tiger and horribly mutilated. He was dying and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pains seemed to be vanquished by the purity of his soul. 'Great God,' said he, 'I thank thee that I am only suffering from the fangs of the tiger, and not from remorse.'

If Christians must contend, let it be like the olive and the vine, which shall bear the most and best fruit, and not like the aspen and the elm, which shall make the most noise in the world.

True goodness of heart nourishes itself in the good which we do to others. The good loves him to whom he does good, as the bad hates whom he has injured.

The Gourd and the Palm Leaf.—A gourd wound itself round a lofty palm and in a few weeks climbed to the very top.

'How old may'st thou be? asked the new comer.

'About a hundred years.' was the answer.

'A hundred years and no taller! Only look; I have grown as tall as you in fewer days than you can count years.'

'I know that well,' replied the palm.—'Every summer of my life a gourd has climed up around me, as proud as thou art, and as short lived as thou will be.'

The first Quaker.—An old American savage at an inn in New York, met with a gentleman who gave him some liquor, and being rather lively, he began to boast that he could read and write English. The gentleman: being willing to indulge him in displaying his knowledge, begged leave to propose a question, to which the old man consented. He was then asked who was the first circumcised. The Indian immediately replied, father Abraham; and directly asked the gentleman who was the first Quaker. He said it was very uncertain, as the people differed in their sentiments.—The Indian precieving the gentleman unable to resolve the question, put his fingers into his mouth; to express his surprise, and told him Mordecai was the first Quaker, for he would not pull off his hat to Haman.

A good man—a real Christian—seldom sees a defect in his neigbor. A pure lake reflects the beautiful sky, the clouds, and the over-hanging trees, but when it is riled it reflects nothing that is pure. A bad man—a real scoundrel—seldom sees a good trait in the character of his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

Tricking a Toper.—One of the best stories of the season is told by Sandy Welsh, of a man who was in the country on a visit, where they had no liquor. He had got up two hours before breakfast and wanted his bitters. None were to be had; of course he felt bad.

"How far is it to a tavern?" he asked.

"Four miles."

So the thirsty soul started—walked four miles in a pleasant frame of mind, arrived at the tavern, and it was a Temperance House.

Never Countenance Profanity.—If you happen to be in company where the tale turns into part obscenity, scandal, folly or vice of any kind, you had better pass for morose and unsocial among people whose good opinion is not worth having, than shock your own conscience by joining the conversation which you must disapprove of.

Boiling Heat.—It has been generally supposed that 212 deg. of Fahrenheit was the uniform boiling heat. Recent investigations prove the incorrectness of this supposition. Experiments lately made by Mousieur Douni, a Belgian philosopher, prove that water, when totally deprived of air, does not boil before it has been raised to 269 deg. It may boil at any point between 212 and 269 deg., according to the amount of air of which it has been deprived. These experiments, taken in connection with the phenomenon observed at the Geysers in Iceland, are attracting the attention of scientific men in Europe.

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Selected Poetry.

MORNING INVOCATION.

BY PARK BENJAMIN.

Rise, thou that sleepest! dull and drowsy soul,
Let earth's dim shadow from thy vision roll—
Shake from thy sense the heavy cloud of night,
Awake, arise—and Christ will give the light.

To God, my Maker, do I lift mine eyes,
To Him I pay my morning sacrifice;
Toward Heaven my soul to aspiration goes—
The bourne of bliss, the harbor of repose.

Betimes at morning it is good to raise
Deep supplication and consummate praise,
To muse and meditate and inly give
Our hearts to God, in whom we move and live.

For this beginning of another day,
This grateful freshness this enlivening ray,
To Him we owe, to Him alone, by whom
Darkness dissolves and wildernesses bloom.

Rise, sluggish soul, and Life's new burden take
With calm contentment for thy Saviour's sake;
For thee in sleep he bowed his sacred head,
For thee he rose triumphant from the dead.

Save me, oh save me by his cross and grief
In his wounds' bleeding let me find relief—
Then, oh my God, from sin and anguish free,
Shall my lone spirit rise and soar to thee!

Ecclesiastical.

Written for the Western Recorder.

The Church of the Clergy—The Church of the People—The Church of both the Ministry and the People.

Br. Bassett: Some of your readers will recollect that the M. E. C. Centenary Church of Brooklyn, L. Island, rejected a Mr. Griffin, who was sent by a bishop to be its minister, and that another minister of the M. E. C. was employed by that church to be its minister. The appointing bishop, or some one for him, (being resolved at all costs to maintain the authority of the bishop which he, of course, held as a sacred deposite from his predecessors, and for the good of his successors, whoever they may be,) brought suit to eject Mr. Green who was only the choice of the people, and to secure the pulpit for the bishop's nominee. The result of the suit is given in "The True Wesleyan," of Feb. 5th. Part of that article is as follows:

"Centenary Church—*Brooklyn.*—Judge Edmonds delivered his decision, in this case on Monday last. It is a very long and able document, and sustains the authority of the bishop's appointment, against the trustees who rejected the bishop's preacher. The decision rests mainly upon the following points:

1. The Centenary Church was built as a M. E. Church, and all the donors who contributed funds, did so for the purpose of building a Methodist Episcopal Church, ond with the expectation that it should be occupied and controled entirely according to the discipline and government of the M. E. Church.

2. The right to appoint the preachers to their several fields of labor, belongs absolutely to the bishop, according to the government of the M. E. Church, without consulting the wishes of the preachers or the people to whom they are sent. This the Judge showed by the entire history of the appointing power, and its exercise, as well as from the very letter of the rule.

3. The course of the Trustees in rejecting Mr. Griffin, was a violation of the trust committed to them. The Trustees can only hold and govern the property so far as to carry out the known wishes of the donors, by whose contributions the trust was created. But in this case it was clear that their intentions at the time of creating the trust, were that the house should be subjected to the bishop's appointment, and open to receive the bishop's preacher. When, therefore, the Trustees rejected the preacher sent them by the bishop, they violated the intentions of the donors, and, per consequence, transcended their power.

4. The writ of mandamus always has been and still is the remedy for such wrongs, where there is no other specific remedy provided by law. There being no law against the exercise of such authority as the bishop exercises, and no other adequate remedy being provided for the injury done the rejected preacher, the Judge granted a peremptory mandamus to put Mr. Griffin in possession of the pulpit and parsonage."

The editor of the True Wesleyan understands that there will be an Appeal to a higher court; where it will, probably, be decided whether those who formed the Methodist Episcopal Church at Baltimore in the year 1784—the said church being formed only by a few travelling preachers—did forever bind the then members of the church and all succeeding members in all generations in irrevocable vassalage to the bishops and the itinerant ministry, and that class of ministers, in similar vassalage to the bishops. That first Conference, and every succeeding General, and Annual, Conference, have assumed, possessed, and exercised, "*full powers*" over Methodist Episcopal people—never allowing them a voice in their government—and the bishops have held the *livings* of the itinerant preachers wholly in their hands. The prerogative of a bishop at every Annual Conference has been to say, to every itinerant minister, "Go to such a people." There was no appeal. Disobedience to the Bishop's mandate was a certain act of expatriation from the Conference and the itinerancy. We never knew of, or heard of, any other consequence.—When a preacher was sent to a people, they were obliged to receive him, or if they objected, the bishop, or his agent, a presiding elder, only had the power to make a change. The bishop's will governed absolutely all appointments. The destiny of every itinerant preacher was at the end of the bishop's pen. Independently of the people, the bishop's edict—consisting only of a man's name, declared who should be their ruler and pastor for one year or two, and in the case of presiding elders, four years—less or more—as the bishop pleased. This power of the bishops gave them the sole right of *presentation* to all the *livings*—the sole power to *bestow cures* in every station and circuit of Episcopal Methodism.*

Judge Edmonds has *decided* that the right of *presentation* to all Episcopal Methodist pulpits, is, in the view, and by the sanction of *the civil law* vested as a *civil* as well as an ecclesiastical right, prerogative, and jurisdiction, in the bishops of the M. E. C., and in them only.—Twenty-six years ago we said, the preachers could not call their souls their own in reference to appointments—nor could the people call their souls their own, in regard to a choice of religious teachers. We said, all the Methodist Episcopal meeting houses virtually belong to the bishops, as they only can *present* to all pulpits. Now, Judge Edmonds says the same things. But there may be an appeal. Very good. Should Judge Edmond's decision be confirmed—why then all that Reformers said, more than twenty years ago will be confirmed. Should the decision be *reversed*—what then? It will appear that however unwillingly the lay people and the local preachers of the Methodist Episcosal Church have supposed that they had alienated their right to choose their own ministers, the civil law does not recognize their alienation of such valuable American birth-right privileges. That this right is inherently and inalienably theirs, however or whenever they may waive its existence. We know that some few Methodists have thought that the bishop's power was conceded to them only as a privilege for the common good of the itinerant preachers and the people—but, the bishops place a much higher estimate on their sole authority—the bishops say, this is *our prerogative*—they appeal to the civil law, and that law says, it is a prerogative and not a *mere privilege*. See, at every Annual Conference, every district, station, and circuit, is *vacant*. No one can occupy any one of them without a direct appointment from a bishop, if one is present. He alone assigns to every preacher his place of labor—he need not, and seldom does, assign any reasons—the preacher must go, or locate, as the bishop pleases—and the people, to whom preachers are sent, must receive them or none. This was said to the Centenary Church, which said, *nay*, we will not receive Mr. G. and we will have a minister of our own choice. The bishops finding grass would not do, have got a judge to throw stones to let people know that *veto acts* are not allowed in Episcopal Methodist Churches. A thousand church communicants cant say *No*, to a bishop's nominee, who comes with power from his patron to teach them their duties. Against such rights of patrons, and such rights of their nominees; and in favor of the communicants to choose their own pastor, the great and good Dr. Chalmers took the lead in the great secession from the kirk of Scotland, and on the 18th of May, 1843, no fewer than 474 ministers left that church and formed the Free Church of Scotland. We do not desire secessions so much as a thorough revolution in the Methodist Episcopal system of itinerant supremacy.

*The Free Church of Scotland was caused by resisting *presentation*. All *livings* in the English State Church are in the hands of *patrons*. A spiritual charge is called a *cure*. All patronage, presentations, bestowments, are the bishop's property held and used for the good of the M. E. C., and the world!

(*Conclusion next week.*)

Written for the Western Recorder.

Restrictive Rule.

REPLY II.

In noticing the second article of Br. Joseph upon the "Restrictive Rule," as he is pleased to term it, we would however, in this place and at this time, in the most solemn manner enter our protest against this appellation, from the fact that it does not convey the idea intended; and instead of its being a simple rule of the church, it is a part of the organic law, or foundation, upon which this noble fabric of ecclesiastical liberty has been built, by almost super natural wisdom. And we have thought that Br. Joseph and his coadjutors, have not looked this matter thus full in the face, that is, that they were tugging at the foundation of the church, and that the consequences resulting from the removal of a single stone, or section, might be the entire destruction of our glorious and beloved institution. They have not perhaps considered themselves in their proper character, that is—in the light of revolutionists, making an effort to subvert, at least in part the government of the church. If they have not, we would ask them most seriously to consider well their position, before they take another step upon this critical and dangerous ground. And we will here make a quotation or two from a respectable author; touching this subject of revolution, viz: "Whatever form they may adopt is a legitimate government, and no individual in any succeding generation, has a shadow of right to attempt to subvert it or excite the people to do so. Yet individuals who are dissatisfied, have a right to consult their happiness and leave the country;" or church "but so long as they reside in either, they are bound to obey the laws." And further from the same author, and which we conceive is directly, to the case in controversy. "For in many cases revolutions do not result so much from a sense of intolerable oppression, as from a fondness for an idol—a golden calf—a false God—an imaginary degree of liberty, which, if it were real, the frailty, perverseness and folly of mankind, to say nothing of their wickedness, injustice and depravity, wholly disqualify them from enjoying.

Having said thus much, upon the general subject of revolutions, we come to notice more particularly Br. Joseph's 2nd No. He lays down his premises.

First, "It declares the prohibition to appoint ministers and preachers longer than three years successively on the same circuit, and two years successively in the same station, to be *contrary to Apostolic usage*." As for his sympathetic "reflections" with them we have nothing to do, we leave them for the women and children.—"But rather the difficulty lies in necessarily connecting with an efficient Itinerancy an absolute human restriction upon the time which ministers employ with the same people." With regard to this principle of restriction, which has been harped upon so long and so loud by Br. Joseph, we have a word or two to say; for his accommotion. We will remove this obnoxious principle, from our constitution and book of discipline, and see what a beautiful and salutary government we would have. The class-leaders appointed for life, the stewards never to be removed, the preachers, to remain in the same circuit or strtion for life, President to continue in office as a Bishop, and to be clothed with absolute and dictatorial power; this is the skeleton of a government without restrictions, we do hope we shall never hear any thing more against this principle, since it is that and that only, which, render our church as well as our political government, the best and most salutary of all other, upon the face of the entire earth.

"Now I fearlessly challenge the objectors to furnish a copy of such restrictive rule which circumscribes the labors of the Apostles." We might with equal propriety ask him and his associate to furnish us a "copy" of the constitution of the M. P. Church from the N. Testament.

We shall now notice his proposition, that our spstem of appointing ministers is, "contrary to Apostolic usage;" upon the same principle of reasoning, this thing of holding General and Annual Conferences, is "contrary to Apostolic usage," and the office of President is also wrong. from the fact that there was no such an office amongst the Apostles; and lay representation is also "contrary to Apostolic usage." Thus you see that this course of reasoning would blot ou our entire constitution and book of discipline, save the general principles alone, which are taken from the Divine Code. HOMO.

Evansville, Va., Feb. 25, 1848.

Ministerial.

The Moral Revolutions of the Gospel.

Extract of a Sermon by Rev. T. Potter, from a volume of Sermons now in press.

"These that have turned the world upside down have come hither also."

Yes! O yes! ye Enemies of the Cross, this, this is the revolution of the World, which the Gospel aims, and is calculated to produce! Not the subversion of all that is dear in domestic life! Not the disruption of civil society! Not the overthrow of human government! No!—no!—but a revolution of sentiment, that will "bring every thought into obedience to the law of Christ;"—a transfer of the affections, that will make mankind "but a little lower than the Angles;"—an alteration of conduct, which precludes all evil, and is productive of all excellency,—originating and promoting "whatever is lovely, whatever is of good report, whatever is holy, and whatever is praise-worthy!" O glorious revolution! Delightful inversion of the moral world!—We challenge Deism, or its kindred systems to do a work so great,—so good! Let Deists, if they can, furnish a moral lever, that will thus "turn the world upside down!" Let all the many, and mongrel clans of Scepticism,—from the rude Blasphemers to the sly Sophisters,—find, among their moral means, a power equal to the mighty task of turning round the universe of Man! Where can philosophy, with all her lofty looks, point us,—where can Deism, with all its arrogant boasting, direct us,—to similar transformations of character; to revolutions of principle and of practice so sublime, and so complete! Deism! that arrogates to itself the Age of Reason. Infidelity! that was to rescue man from the degradations and impositions of Priestcraft. Philosophy! the self-styled High-priest of Nature. Where are *your* triumphs, ye pretended Conservators of the World? Where *your* conversions of men? Where the "New Creatures," *you* have created,—the moral creations among mankind, *you* have accomplished?—In vain, we inquire for the reformed profligates, *you* have saved; for the returning prodigals, *you* have reclaimed; for the erring wanderers, *you* have brought back to duty, to virtue, and to God; for the unhappy sufferers, *you* have lifted up to light, to hope, and to happiness! In vain, we look around to discover, the Homes *you* have blessed,—the neighborhoods *you* have reformed,—the Communities *you* have purified and improved,—the Nations *you* have have exalted and crowned with glory! Where are the Temples, which Deism has built for God?—where are the Services, which Infidelity has done for the World?—where are the Individuals, whom Philosophy has made happier and better?—Triumphs!—Revolutions!—Conversions!—O yes! Deism has had its triumphs; but they were triumphs of misery and of mischief!—Deism too has had its revolutions; but they were all revolutions of blood, of massacre, and of terrer!—Aye!—and Deism does sometimes *convert* men; but it is a conversion, which makes the Convert "tenfold more a child of the Devil," than he was before his change!—When Deism prevails, what but unmitigated and unmingled evil is the result? It demonizes the heart:—it dethrones humanity:—it denaturalizes the soul:—it stultifies the intellect:—it brutifies the man:—it curses every connexion,—clouds every prospect,—confounds every motive,—cuts off every hope,—and conducts downwards to the lowest depths of moral degradation! Away then, thou Vain Boaster! Away, thou false Child of Devil! Infidelity, away; and hide thy dishonored head before the all-conquering Cross! The glorious Gospel of God our Saviour *has* triumphed,—*does* triumph,—and *will continue* to triumph, until the whole world of mankind shall be brought to realize its recuperative energies, and shall be resuscitated into a new, purer, nobler, and more felicitous state of existence! Error shall break away, like the dissolving mists of the morning, before the effulgence of its spreading light, until "all shall know the Lord, from the least to the greatest:"—its renewing grace shall go on "from conquering to conquer," until "every knee shall bow," and every heart shall yield, to the scepter of Sovereign Love:—its hallowed influences shall operate broader, and deeper, and more effectively, and more extensively, until the last vestage of Satan's rule, or of sin's defilement, or of Man's degeneracy, shall be annihilated; and this Earth shall be as "a New Earth, wherein dwelleth" universal "righteousness." Then the World *will be* "turned upside down!"

Western Sketches.

From the Lutheran Observer.

The Swedish Colony in Henry County, ILLINOIS.

It is probably known to most of the church that such a colony exists; but their principles and the cause which primarily led to its establishment may not be so generally understood.

Having recently spent several days with two of their preachers, I availed myself of the opportunity to obtain facts on those points, as far as their imperfect acquaintance with the English language would enable them to communicate.

From their report, it seems that religious intolerance and persecution, together with the corruption of the Swedish clergy in their region, led to the measures which resulted in the emigration of a considerable number—and the formation of the colony above named. In illustration of such statements, one of them related the following circumstance. The Lutheran *priest* was in the habit of inebriating indulgence in "strong drink," and consequently often appeared in the pulpit under its influence.—This Brother, who was a member of the Lutheran Ch., having better views of the sanctity of the gospel ministry was shocked at such wickedness, and refused any longer to attend tho ministry of the priest. Instead of going to church, therefore, on the Sabbath, he spent the day in reading the Bible for himself and some of his neighbors, who participated in his sentiments. This soon came to the ears of the priest, who immediately proceeded to the young man's house, and inquired as to the truth of the report. He at once admitted it: whereupon the priest denounced him, and commanded him to desist from reading the Bible and to attend church on the Sabbath.—This he positively refused to do, on the ground of the priest's frequent intoxication and general immorality. The priest then threatened him with imprisonment, if he proved obstinate. He replied that he could not do otherwise, and if the penalty was imprisonment, he was ready. The priest left him, and in a short time the officers appeared with orders for his arrest. He was accordingly torn from his young wife, and infant daughter, only ten weeks old, and led to prison where he was confined sixteen months! He was then brought to trial, and had it been in the power of the priest, he would have been subjected to further suffering; but no civil offence being substantiated against him, by the interference of a superior officer he was liberated.

The colony comprises about six hundred.—They have purchased about 12,000 acres of land, which they hold, with all else that they possess, as common stock. Their design in this, is, by the union of their labor, to secure a larger surplus, than they could by individual efforts and individual contributions, which surplus is to be devoted to the assistance of indigent Swedes who wish to leave their own country for one where the can enjoy security in the indulgence of their religious preferences.

One of the preachers has a wealthy father in Sweden, who intends to unite with the colony, resigning his property to its disposal. They did not state any other motive than this, and the example of some of the first christians, for their adoption of a community of goods. They make no efforts to perpetuate their own language by the exclusion of English schools. On the contrary they desire to have them, and have accordingly employed English teachers. Those brethren, before mentioned, are at the present time travelling for the purpose of more rapid improvement in the language of the country, by being separated from their countrymen and compelled to use the English; so that may be able to avoid the expense to the colony of employing English teachers, and thus render greater assistance to their brethren, who wish to leave Sweden. This is certainly the *principle* of christian benevolence to an unusual degree; and if they persevere in their enterprise, and all accessions to the colony pursue the same object, they will doubtless succeed in introducing many of their countrymen to the privileges which they have secured for themselves. They appear to be highly pleased with the country and its institutions, so far as a residence of not more than fifteen months has enabled them to form an opinion, prizing above all their *religious liberty*. They devote themselves to their work with a most commendable singleness of heart, and endure self denial, labor and fatigue, with great fortitude. There is, however, an element of exclusiveness pervading their association, that may debar them from that cordiality of sympathy which characterizes our citizens toward the persecuted and distressed. This may be excusable in some degree, when we remember the state of things in Sweden in regard to religion; and their ignorance of the condition of religion in the United States; and the limited education of their preachers which extends very little beyond the Bible.

Upon the whole, they constitute an object of interest to the Lutheran church; and a better acquaintance between the two might result in much encouragement and good to the colonists.—They have assumed no denominational distinction; but, if found sound in doctrine and correct in practice, the Lutheran church should not be backward in recognizing them. But this we have had no means of fully ascertaining as yet, for it would not be just to take the imperfect representations that their broken English enables them to give, as a correct exposition of their sentiments.

E. M.

Reformatory.

From the Methodist Protestant.

A Letter of Some Importance.

My own parlor, Feb. 14, 1848.
Maryland District.

Mr. Editor,—From your last paper I learn that the Conference of the Maryland District wil be held in Georgetown, D. C., in a few weeks from this time. I do not reside in Georgetown, but I have some friends that do, and I therefore disposed to drop you a line, which I hope may be effective in doing some good.

I believe that our preachers, generally, are as gentlemanly a set of men as can be found anywhere. I am proud of them. I could name a number who know how to render themselves perfectly agreeable to any family in which they may be accommodated. But this may not be said of all; and it is for the benefit of the few, that I write these lines, hoping thereby to correct the evils I shall name.

My husband says that I am the most particular woman in the world. Dear man, he has not an opportunity of judging of others, for his home is his castle, and he is generally content to stay securely within it. He is as warm-hearted a man as exists, and if I would consent to it, would make our house a hotel for every travelling friend he ever knew. To this I most strenuously object, except in the case of Methodist preachers, and they are always welcome—when they avoid what I am about to complain of.

It takes a woman a good while to tell anything, and you must therefore excuse me, if I am not quite so *concise* as some of your writers. I must tell a thing my own way, as my husband has often reminded me, or can not tell it at all.

Well, to make a long story short, I will begin. Some years ago my husband was kind enough to have my house neatly re-papered with a light and beautiful article. Our chairs, which had been in use some fifteen years, were superceded by new ones of a delicate and beautiful finish,—and my parlor was quite set out with a handsome new carpet, elegant rugs, and a pier-table with marble-slab. It was plain, neat, and comfortable furniture. I confess I felt pleased that as conference was approaching, I should have it in my power to accommodate the preachers with desirable comfort. Four were sent to our house; two of them finished gentlemen. The other two tried my patience beyond endurance, and at the risk of a severe scolding from my husband I am determined to tell upon them, for their own improvement and for the benefit of others.

On the night after the arrival of the two who annoyed me so greatly, I went into the parlor for the purpose of entertaing them. One of them was smoking a very offensive cigar most furiously, and my new carpet at once entered my mind. I energetically drew the spittoon from its place, and set it beside him. But he was so engaged in conversation that he did not see me, and continued to spit, first to the right and then to the left, until my patience became so exhausted that I could scarcely contain myself. Changing my seat, I encountered another and similar annoyance. His companion was a gentleman chewer, who supposing the rug upon the hearth was intended to save the carpet, used it, as sand boxes are used in hotels, and was quite free in his expectorations. I thought I should burst, but I did not, yet I cannot think of it to this day, without endangering my equanimity.

The next morning, on entering the parlor, I was horror-stricken. There sat the two gentlemen, with their feet upon my new chairs, scratching and defacing the finely polished rounds at a terrible rate. One of them was reading the newspaper—with his head thrown back against the wall, as a support, and my beautiful paper bears to this day the marks of his oily locks. My little girl, two years of age, came in just then, and arrested the attention of the man against the wall.

"Come here, my darling," said he.

The child approaching him; and laying down his cigar, he took her up, and placing his foot upon the seat of a chair, and the child upon his knee, he began to dance it up and down, while the heel of his boot at every movement left its melancholy memorial upon the edge of the cane work. I never look at that chair without feeling excessively worried. It has been an eye-sore to me ever since.

I had in my parlor two very handsome mahogany lounges. The veneering was delicate and beautiful, and very easily injured. Judge of my feelings, when, at night, our man of the cigar, instead of waiting for a boot-jack, unceremoniously placed his foot, to the top of the instep, under one of the said lounges, and with the application of the toes of the other foot, began to draw his foot, by this new mechanical contrivance. I fancied I heard the mahogany surface cracking, and could scarcely help screaming out, when my husband very coolly said.—"Brother ——, we have a boot-jack. It shall be brought for you."

The same night I was destined to another trial of my nerves. The chewer had taken his seat near my pier-table, and drawing his knife from his pocket he amused himself awhile in trimming his nails and cleaning them. Presently he applied his knife to the marble, and absoluely tried to cut it. Only think of that. The mark of his knife remains there to this day.

Now, Mr. Editor, do you not think I have had cause to complain? My husband says it was 'thoughtlessness' on the part of my guests. Well, be it so. I hope if they read this, they will think before they spit, scratch and soil paper, and cut marble, next time. I know that I was peculiarly unfortunate in my company that year, & that the majority of our preachers are not so thoughtless. But if you publish this, I venture to assure you, you will not offend the wives of your subscribers. I shall be happy when Conference comes round to our town next time, to accommodate, as usual; but I shall take care not to ask the smoker or the chewer before-mentioned.

Yours, truly,
PHOEBE MANNERLY.

Miscellaneous.

New Lands in New England.

Hon. Isaac Hill is reported to have made at Lebanon the other day the following remarks:

Prompted by an ardent curiosity to learn locations and duly estimate the value of that part of the north which has been passed by, as scarcely fit for settlement, I made my way through the northerly part of Vermont into the Canada townships to the Indian stream country, and down through New Hampshire, during the past winter. I was surprised at the extent and value of this whole country for farming purposes. I believe the belt of country for one hundred miles south of the 45th degree eastward of Lake Champlain, over Vermont and New Hampshire, thro' the whole extent of Maine to the Bay of Fundy and the sea, to be the most valuable tract of land in New England. The Canada townships of ten miles square farther north are splendid; Stanstead may be taken as a sample. The best township of Vermont is said to be Derby, lying side by side of it. The cattle and the productions of these two towns are all upon a larger scale than we find down south. Both in the Canada townships and within our own limits are thousands on thousands of beautiful lands, covered with the heaviest and most valuable timber, yet to be taken up. The climate here, most conducive to health and long life, should be regarded as no obstacle to the settler. The railroads are destined to make every standing tree valuable; the splendid growth need not be cut down, girdled, or wasted upon these lands. Upon this region the snow falling in November sometimes covers the ground till May. Contrary to my previous expectations, I am led to consider this annual covering a benefit rather than an injury; it gives a time for active business to all who have a desire to stir about; there the winter is the gayest and most desirable season. Clothed with its white covering, the ground is generally preserved from deep frosts, and the spring opens as a continued summer for the growth of vegetation. —*Vt. Chronicle.*

Slavery Abolished in Sweden.

The following proclamation has been issued by the Governor of the Swedish island of St. Bartholomew:

PROCLAMATION.

We, James H. Haasum, Knight of the Royal Order of the Sword, Governor in and over this Island of St. Bartholomew, &c., &c., &c.

James H. Haasum.

Whereas our proclamation, of the 17th September last, informed all whom it might concern, that the abolition of slavery in this island would be proclaimed on this day, and that His Majesty by an especial favor had been most graciously pleased to grant a new and last term, which by the same proclamation was limited to the 8th instant, at 12 o'clock in the day, within which all slaves belonging to the inhabitants of this island should be reported and presented for emancipation, under the consequence that no claim or claims whatsover, to compensation for slave or slaves not so reported and presented, should be accepted and acknowledged by the crown. And whereas, that term expired yesterday, and the slave emancipation is now thoroughly completed; the crown having in a fair and just manner compensated the inhabitants for all slaves belonging to them, which were reported and presented in due time.

Now, therefore, we do by these presents, in the name of our most gracious sovereign Oscar, King of Sweden, Norway, &c., &c., &c.,

Ordain and decree, that all bondage and slavery shall forever henceforth cease to exist and be tolerated in this island of St. Bartholomew and dependencies, which is hereby promulgated for the dutiful observance of all whom it may concern.

Government House, Gustavia, Island of St. Bartholomew, this 9th day of October, 1847.

J. A. UDDENBERG,
Sec'y of Government.

Use of the Lungs.—It is quite an accomplishment to be able to breathe properly. The functions of the lungs are so important that too much care cannot be taken in order that their action may not be impeded. The stays, corsets, braces or any kind of apparatus by which the full inflation of the lungs is hindered or prevented, is nothing better than a gradual suicide. It is very well, in addition to the removal of all external pressure, to take pains to form a habit of fully inflating the lungs at every inspiration. They are composed of innumerable small air cells, into which the pure air is designed to be constantly pouring to purify the blood which is constantly brought there to meet it. If these cells are not constantly filled by the pure air, the impure blood is hurried off to perform its rounds once more through the system, bearing the elements of disease and death with it. Draw long, deep, gradual inspirations, and give the lungs a chance to perform faithfully their work, if health is desired.

Conference Proceedings.

From the Methodist Protestant.

ALABAMA ANNUAL CONFERENCE.

The 19th session of the Alabama Annual Conference of the Methodist Protestant Church, convened at Robinson's Springs, Autaga county, on Friday, 10th of December, 1847. The opening religious exercises were conducted by the President, bro. James Meek; O. H. Shaver, Secretary.

Dr. S. K. Jennings, Eppes Tucker and Aaron G. Brewer, Elders, were received into the membership of the Conference.

W. J. Stanton, J. F. Smith and Luke Brooks were elected to Deacon's orders and ordained. J. W. Skipper and L Berry were admitted into the Itinerant connexion.

Transferred to the unstationed list, G. Royster and B. S. Anderson.

NUMBERS IN SOCIETY.

Stations.	*Whites.*	*Colored.*
Montgomery,	53	65
Hayneville and Loundesboro',	79	23
Robinson,	93	51
Mt. Zion,	64	72
Circuits.		
Montgomery,	249	216
Loundes,	500	100
Mt. Jefferson,	205	45
Coffeeville and Washington,	92	3
Union,	102	67
Rocky Mount,	126	39
Cahawba,	122	65
Cedar Creek,	289	175
Sumpter,	255	113
Coosa,	220	12
Pea River,	126	
Barbour,	132	2
Henry,	130	7

The appointments for the ensuing year.

JAMES MEEK, President.

STATIONS.—Mt. Zion, F. W. Moodie, Hayneville and Loundesboro', Jas. Holly, Robinson to be supplied—(since supplied by br. Jones;) Montgomery, O. H. Shaver.

CIRCUITS.—Montgomery, A. D. Stewart, Loundes, J. B. Perdue, Mt. Jefferson, J. F. Burson, Coffeeville & Washington, to be supplied; Union, Eppes Tucker, John W. Skipper, Rocky Mount, J. W. S. D'Berry, Cahawba, John Stedman, Cedar Creek, Z. Williams, Sumpter, Thos. Elliot, J. F. Smith, Coosa, A. Robinson, Pea River, William Chapman, Barbour, Luke Brooks, (afterwards changed,) Henry, William Lewker.

Home Missionaries.—S. K. Jennings, John Jenkins, James Jenkins, Benj. Dulaney, Samuel Johnson, Mark Howard, I. J. Clark, W. A. Bently, D. Dowling, M. E. Murphy, D. Henderson, A. G. Brewer, S. W. Skipper. W. J. Stanton, without an appointment at his own request.

The Conference was much gratified by the visit of bro. C. F. Gillaspie, as a friendly messenger sent by the Mississippi Conference.

Bro. S. Norton, President of the South Carolina Conference, paid us an unofficial visit, much to the satisfaction of the brethren.

At about 12 o'clock on the 15th, the Conference adjourned *sine die*.

The next annual session will meet at Montgomery, on Friday before the third Sabbath in November, 1848.

O. H. SHAVER, Sec'y.

Religious Intelligence.

PITTSBURGH DISTRICT.

New Brighton, Pa., March 2, 1848.

BR. BASSETT: Eighteen months having elapsed since my appointment to this station, it is, perhaps, time that the silence thus long preserved unbroken should be disturbed. It has not been, however, I assure you from any indisposition to communicate religious intelligence that I have remained silent so long: from time to time I had designed to write, but something new would transpire, some new feature on the face of the affairs of the station would start out into bold outline, and, in order to discover what might be the result, in hope that I might have something more or better to tell you, I have been induced to postpone my communication of the state of things as they are thus far.

When I came to this station in September, 1846, it was just beginning to revive from under the influence and effects of a sore and calamitous struggle, into which it had been plunged by the counsels and conduct of one who is happily gone from among us.

Though the agitation was deep and hard, yet, owing to the unwearied diligence, and untiring zeal of my predecessor, the little ark out-rode the storm. The register, at this period, presented the names of thirty members; two of whom have since withdrawn—one by death, the other by certificate. From that time to the present our congrations have steadily increased, so much so, indeed, that we are often in want of room, finding it extremely difficult to seat all that attend, some having to take a *stand* outside of the door.—There is one thing respecting the congregations which would strike the attention of a stranger, and which brethren helping me at my meetings have remarked, that is, that a very large majority consists of young persons in all the prime and vigor of life, who, if they could be weaned from their pleasures and persuaded to become religious, would make active and energetic christians. The membership has not however increased as fast as the circumstances would seem to justify: yet, in this respect, we have abundant cause of encouragement. As the register now is it presents a membership numbering fifty-two: seven of these form a class organized in the village of Freedom, last December, but, in consequence of a variety of circumstances, I have not been able to serve them with regular preaching.

Notwithstanding this outward success there is one thing that weighs heavily upon my feelings, and casts a shade upon that which, otherwise, would smile with gladness. That is *a neglect of the means of grace.* Class meetings and prayer meetings are sadly neglected. Would you credit the tale were I to tell you that, out of more than forty members, who live within coming distance, we have upon Sabbath morning at class, and upon Wednesday evening at prayer meeting, a turn-out of eight or ten? Yet this is the solemn fact. I have in public and private, preached upon these means of grace—I have visited, exhorted, prayed, entreated, even with tears—still the scene remains unchanged. They will not come. As a consequence of this neglect there is not that growth in grace—that deep, fervent current of devotion—that spiritual oneness—that meeting and sympathy of spirit with spirit, begetting a spiritual relationship, fond and dear, which are so often witnessed as the happy results flowing from a faithful use of these means of grace. Has not the saddening reflection, my dear brother, often presented itself, with unwelcome force, to your mind, that class meetings are now thought of as they once were, and as they now ought to be? Are we not as a church becoming too careless of this interesting and important means of advancement in the divine life? In the midst of our reforms and controversies is there not a growing danger of class meetings being numbered with the things that were, but are not? O! let us, brethren, beware of this danger—let us crowd to the rescue of this institution!

In this neighborhood there exists every necessity for warm and devoted piety. The cold and chilling atmosphere of Skepticism hangs around the whole village: for here almost every possible form of Protean shaped Infidelity has its patrons and votaries; from the mildest featured Universalism up, through every gradation, to Parker Pantheism and covert Atheism. It is true we do not meet with open and avowed opposition, but, what is equally as bad, with a current of infidel feeling and apathy, dark and deep. Still "in the name of the Lord of hosts we will set up our banners:" and, though so many are timid 'to take up, and fearful to sustain the consecrated cross,' we will sound the alarm; for there are yet a few, a faithful few, good and true, who always rally at the call, and "come up to the help of the Lord." May the Lord bless—revive the others—and save us all.

I remain yours in the Gospel.

GEO. B. M'ELROY.

Newark Ct., Gilmer Co. Va., Feb. 4, '48.

BR. BASSETT: I am requested to write a few lines to your excellent paper, to inform Brother Brown, our worthy President, of the condition of Newark circuit. I came here the 15th of December last to visit my friends who live in this (Gilmer) county, where I was solicited to teach school which I consented to do. This part of the country has been destitute of Protestant preaching until this winter, when I came here and concluded to stay until spring. We sent for Brother Williams to come and preach for us and he did so. He preached twice when he first came and all the people in the neighborhood seemed much pleased with him, he preached at the house of an old side brother. He told them that he did not know the minds of the people here, but as he was the servant of the church he thought it was his duty to open the doors of the church, but said he did not wish to interfere with any other church, but if the people were disposed to join he would give them the opportunity to do so. None joined, but the people seemed so well pleased that they invited him back and insisted that he should leave an an appointment at the same place, which he did in 4 weeks from that time, but during the time the agent of the Bishop came round and put his veto on it and said that the Protestants had no right to come here and preach, and said that if any of the members of his church went to our meeting they had better get their certificates first, for they would forfeit their standing in the church, and said that Williams should not preach at that house, and gave out meeting for a local preacher to preach on Thursday, and then said I will now take the vote & see how many vote to come here to meeting. They took a rising vote and some 4 or 6 rose up. He then said that those who kept their seats could have their certificates if they wanted them. They told him they did not know whether it was necessary to take them.—Then a neighbor rose up that did not belong to any church and said, You will not let Williams preach here, then? No sir, said the preacher.—Well, then, I will take the appointment to my house, and I now tell you we will have the largest congregation. Now the man that owned the house was the man that had invited Brother Williams to preach there, but when he saw the iron wheel come round he was afraid and closed his doors or let the preacher do it for him. But Sunday came and we went to meeting, though a bad day for meeting as it was snowing and blowing hard. Brother *local* had 7 hearers and Brother Williams had 45 to hear him. The meetings were just one mile apart. Brother Williams preached and then opened the doors of the church and 8 joined, 7 from the old church, and at night we had meeting again, and 5 joined, 2 from the old church and 3 from the world. We then organized and elected a leader, and are since getting along well. One joined since, which makes 14 members. We are going to live here. The flag of mutual rights takes well here, like it did at the upper end of this county last year, when Brother Martin was on Braxton circuit he was invited to come down and preach for them. He did so, and this same preacher was on this circuit at that time, he and his colleague that tried to prevent Brother Martin from preaching there, but he preached and the result was that 24 members joined the Methodist Protestant Church in less than 3 months, notwithstanding they did all they could against us. Brother Williams has taken into the church this conference year 75 members. He is much beloved on this circuit.

Yours truly.

In the bond of christian love,

WM. M. BETTS.

MUSKINGUM DISTRICT.

Zanesville Ct., Feb. 29, 1848.

BR. BASSETT: In compliance with your friendly request, permit me to say to our worthy President and friends generally, that this year thus far has been the happiest part of my life. We have been breathing the spirit of revival on this circuit ever since about the middle of December, when a gracious work broke out in Brownsville, Licking county, which has been gradually progressing ever since. Clay creek society shared next in the out-pouring of the Holy Spirit. Then came our second quarterly meeting at Gratiot: Brothers Potter, Bassett, and the mighty hosts of our local ministry and officiary, came pouring in from all parts of this good old circuit; and as might be expected, from their fervent prayers and well directed labors, a gracious work was soon commenced. And that mighty man of God, Brother Potter, continued to labor with us 4 or 5 days; when Brother Munhall came and gave us a good lift; and the result of this meeting was the addition of upwards of 20 names to the church, and we trust, the hearts of as many were given to the Lord.

Last Thursday evening we closed a very interesting six day's meeting at the Bushy-fork chapel. Seven united, which added to the accessions in other societies, makes about 70 of an increase this conference year. Praise the Lord, O my soul, and all that is within me bless his holy name! On account of the very severe affliction of Sister Springer, who has been in a lingering condition for 4 or 5 months, Brother S. has not been able to give his usual efficient service to the circuit. O may the Lord spare his amiable and useful companion, and restore her again to health, if consistent with his will, that the hearts of our circuit may be cheered with their united labors of love! Our revival prospects are still opening before us. We are now in Zanesville, doing what we *can*. Brother Maynard preached last night; Brother Potter is with us, but in rather poor health. What our success will be in this place we can't tell. Lord send now prosperity! Brethren and sisters, I imagine, I hear you all say, *Amen.*

Yours in christian bonds,

E. S. HOAGLAND.

Georgetown Ct., Feb. 25, 1848.

BR. BASSETT: God is reviving his work in Bridgeport. We have just concluded a protracted meeting here, which has been in progress for the last two weeks. It has been a time of refreshing to the members of the church. They have been made to drink plentifully of the stream which makes glad the City of God. The power of God was manifested in the congregation every time they met in the awakening and conversion of sinners. Between forty and fifty have professed to have found peace in believing.—Thirty-six have given their names to the church, and we trust, their hearts to God. O that they may so live that they may receive a home in heaven. Brothers J. L. Disselm, R. Scott, and H. Hebberling were here and labored like men of God.

I remain yours,

In the bonds of a peaceful Gospel,

S. CATLIN.

OHIO DISTRICT.

Mt. Blanchard, O., Feb. 17, 1848.

BR. BASSETT: Through the Recorder I wish to inform the friends of the cause of Christ, that we are still alive on this circuit. We commenced a protracted effort at Mt. Blanchard, on new-year's eve—and notwithstanding the rain fell fast and the roads were very bad, the Lord met with us in a powerful manner, and many sinners were brought to feel the need of a Savior, bow at the anxious seat and cry for mercy. We protracted the meeting 10 days, and in that time there were about 40 professed to get religion.—Thirty-two gave us their names as probationers and 6 united with the old church. At that meeting we were favored with the very acceptable labors of Father Swaney.

We also held our 2d quarterly meeting at Mt. Blanchard, which commenced February 12th.—At this meeting we were favored with the labors of Brothers Thornburgh, Chapman, and Swaney, but best of all the Lord of Hosts was with us and his mighty power was made known among the people. The work again broke out and the meeting is still in progress. I cannot say how many have been hopefully converted but truly it has been a time of great grace, and 26 have given us their names making 62 since conference nearly all from nature's quarry. Among them are many men and women of the first rank in society who bid fair to be pillars in the church. The work is still going on. There are still many inquiring the way to Zion and the anxious seat is still crowded—there is a great field here for M Protestantism. Brethren pray for us that the cords of Zion may be lengthened, and her gates crowded with living converts.

Yours, T. B. GRAHAM.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, March 9, 1848.

☞A series of religious services is in progress at the M. P. Church, Zanesville, conducted at present by Rev. T. Potter, Con. Mis. of the Muskingum Conference. Meetings will be held each evening the present week and throughout the ensuing Sabbath.

ACKNOWLEDGMENT.—We again tender our thanks to our Representative in Congress, Hon. N. Evans, for his kindness in sending us documents, which we are almost daily receiving.

"CHURCH OF THE CLERGY," &c.—Those of our readers who were conversant with the *controversy* "twenty six years ago," will recognize in the above named article on our first page, the vigorous pen and thoughts of the Editor of the "Wesleyan Repository."

ANNUAL CONFERENCES.—The Maine An. Conference of the M. P Church meets March 2d, 1848.

The Md. Conference meets at Carver, Mass., March 3d 1848.

The Maryland Conference meets at Georgetown, D. C. March 9th, 1848.

The New York Conference meets at Tarrytown, N. Y., March 15, 1848.

The Philadelphia Conference meets at 1st Methodist Protestant Chapel, Philadelphia, Mch. 23d, 1848.

The New Jersey Conference meets at Dover Chapel, April 6th, 1848.

We should be glad to see more full and satisfactory Reports of statistics, with the published minutes of Conferences, holding their sessions about this time, than have heretofore been given by several of them.

☞Several correspondents will excuse us that chiefly for want of time, we cannot attend to their claims, till another week.

WEATHER.—After a mild February, the first week in March has been a wintry time indeed. On Saturday morning last, the mercury sunk to within 14° of zero, and on Sunday morning, it stood at 20°. The weather is now moderate again.

THAT LETTER.—A worthy friend of ours who is in the constant use of tobacco, has insisted that we should insert the letter of Mrs. Mannerly, from the "Methodist Protestant," which will be found on our first page. Wonder if the publication of that letter in the "Protestant," will cause half the *sensation* at Georgetown, D. C., which occurred at Waynesburg at last Conference, on the publication of a like epistle from one of our correspodents. If so the Editor of the M. P., may know it by some one's offering to discontinue his excellent paper. It won't scare him, we know.

THE RECENT BANK FAILURES.—The March number of Van Court's Counterfeit Detecter which is just received, communicates some information of interest to those who have on hand the paper of sundry eastern banks, reported to have failed. We copy the following statement, from which it will appear that all save two are rapidly gaining in value.

RECENT BANK FAILURES.—The following are about the rates of discount on the notes of the following named banks.

Atlas Bank, Clymer, New York,	30 dis.
Bank of Cayuga Lake, Ithaca, N. Y.,	15 "
James Bank, Jamesville, N. York.	40 "
Northern Ex. B., Brasher Falls, N. Y.	15 "
State Band, Saugerties, N. York,	15 "
Bank of Lewistown, Lewistown, Penn.,	90 "
Bank of Susquehanna Co., Montrose, Pa.,	5 "
N. Hope & Del. Bridge Co. Lambertsville, N. J.	80 "

U. S. CONGRESS.

Thursday February 24—House.—There was a full attendance of members and a crowded audience present. After prayer by the Chaplain, the Speaker, (Mr. Winthrop, of Massachusetts,) rose, and in a feeling and affecting manner addressed the House as follows:

Gentlemen of the House of Representatives of the United States: It has been thought fit that the Chair should announce officially to the House an event already known to the members individually, and which has filled all our hearts with sadness.

A seat on this floor has been vacated, towards which our eyes have been accustomed to turn with no common interest.

A voice has been hushed forever in this hall, to which all ears have been wont to listen with profound reverence.

A venerable form has faded from our sight, around which we have daily clustered with an affectionate regard.

A name has been stricken from the roll of the living statesmen of our land, which has been associated for more than half a century with the highest civil service and the loftiest civil renown.

On Monday, the 21st instant, *John Quincy Adams* sunk in his seat, in presence of us all, by a sudden illness, from which he never recovered; and he died in the Speaker's room, at a quarter past seven o'clock last evening, with the officers of the House and the delegation of his own Massachusetts around him.

Whatever advanced age, long experience, great ability, vast learning, accumulated public honors, a spotless private character, and a firm religious faith, could do to render any one an object of interest, respect, and admiration, they had done for this distinguished person; and interest, respect, and admiration, are but feeble terms to express the feelings with which the members of this House and the People of the country have long regarded him.

After a life of eighty years, devoted from its earliest maturity to the public service, he has at length gone to his rest.

He has been privileged to die at his post; to fall while in the discharge of his duties; to expire beneath the roof of the Capitol; and to have his last scene associated forever in history with the birthday of that illustrious patriot whose just discernment brought him first into the service of his country.

The close of such a life, under such circumstances, is not an event for unmingled emotions. We cannot find it in our hearts to regret that he has died as he has died. He himself could have desired no other end. "This is the end of earth," were his last words, uttered on the day on which he fell. But we might almost hear him exclaiming, as he left us, in a language hardly less familiar to him than his native tongue, "*Hoc est nimirum magis feliciter de vita migrare, quam mori.*"

It is for others to suggest, what honors shall be paid to his memory. No acts of ours are necessary to his fame. But it may be due to ourselves and to the country, that the national sense of his character and his services should be fitly commemorated.

Mr. Hudson of Massachusetts then addressed the House on the virtues of the deceased, gave a historical out-line of his life, and moved the resolutons of respect. Mr. Holmes of South Carolina, spoke very feelingly at some length in support of the resolutions. He was followed by Mr. Vinton of Ohio, and Mr. McDowell of Virginia. The resolutions were unanimously agreed to. Also the following:

Resolved, That the seat in this Hall, just vacated by the death of the late John Quincy Adams, be unoccupied for thirty days, and that it together with the Hall, remain clothed with the symbol of mourning during that time.

Adjourned to Saturday.

Senate.—A message was received from the House announcing the death of Hon. John Q. Adams, a member of that body, and the proceedings of the House thereupon. Mr. Davis of Massachusetts, rose and addressed the Senate on the character and services of the departed, and moved the resolutions of respect. Mr. Benton of Missouri, then rose, and made allusion, tenderly to the absence of the other Senator from Massachusetts, Mr. Webster, who is confined, he said, to "the chamber of private grief." [Alluding, doubtless, to the death of his son, Major Webster, in Mexico.] Mr. B. then as senior member of the Senate, seconded the resolutions, and supported them with appropriate remarks. The resolutions were unanimously adopted, and the Senate adjourned to Saturday.

Saturday 26—House.—Pursuant to resolutions of both Houses, this day was set apart for the funeral solemnities of the departed Ex-President. After the Speaker had taken the Chair, the Journal of Thursday was read. Soon after, the Senate entered, their presiding officer taking his seat beside the Speaker. As the Senators passed up the centre aisle and took their seats, the Speaker and members of the House rose and continued standing till they had taken the seats assigned them. Soon after the President of the United States entered, and was received by all in like manner, while he took his seat at the right of the Speaker. The members of the Cabinet, Foreign Ministers, and Judges of Supreme Court, also had seats assigned them. The relatives of the deceased were then conducted to a position reserved for them. Next entered the members of the Legislature of Maryland, preceded by its officers, that body, in session, having passed resolutions to attend the funeral. Next entered the corporate authorities of Washington. At length came the corpse, escorted by the committee of arrangements, and followed by the Delegation from Massachusetts as mourners. Thousands crowded the galleries, lobbies, and every spot where it was possible for a human being to stand. Scarcely a sound of any kind was to be heard, when the Chaplain of the House, Rev. Mr. Gurley rose, read a portion of Holy Writ, and offered a meek and devout prayer. He then read a hymn, which was sung with impressive effect by the choir. The Chaplain then addressed the assembly from Job 11, 17. A closing hymn was sung, followed by the benediction, after which the procession was formed, which proceeded to the Congressional Burying Ground.

Monday Feb. 28—House.—A resolution, offered by Mr. C. J. Ingersoll, granting that all letters and packets, to and from Mrs. Louisa Catharine Adams, widow of the late John Q. Adams, be transmitted free of postage, during her natural life. A resolution was offered by Mr. Hall of New York, having reference to a petition of the Marshal of the District of Columbia, praying for the settlement of an account against the United States, amounting to $5,361, for the commitment, feeding and confinement of persons claimed as slaves, in the jail of the United States, and directing the Committee on the Judiciary to report a bill, repealing all laws of Congress, and of the State of Maryland, having force in the District of Columbia, which authorizes or requires the courts, officers or magistrates of the United States, or of the said District, within the District of Columbia, to issue process or arrest, or commit to the jail of said District, any runaway or other slave or fugitive from service, or colored person claimed as such, except on due complaint and proof of some misdemeanor.—The resolution lies over. A resolution to prohibit slavery in any territories which may be acquired from Mexico, was introduced by Mr. Putnam, but laid on the table, by a vote of 105 yeas, to 92 nays. A bill was introduced by Mr. Jenkins, to regulate the compensation of Postmasters, exempt certain newspapers from postage, and to reduce the postage on transient newspapers.

Ohio Legislature.

Monday 21—Senate.—The bill to erect the new county of Van Buren, was indefinitely postponed. Ayes 21. Nays 14.

Tuesday 22.—The two houses in joint session, elected the following officers—

President Judge of the 17th Judicial Circuit, Wm. V. Peck.

Auditor of State, John Woods.

Associate Judges for Auglaize county, D Simpson, G. W. Holbrook, J. McLean.

Associate Judge for Lorain county, B. C. Perkins.

Associate Judge for Mercer county, W. McDaniel.

Major General 11th Division, O. Militia, J. Cole.

Register of Land Office at Perrysburg, W. H. Hopkins.

Receiver of Land Office at Perrysburg, J. Webb.

President Judge, 18th Judicial Circuit, G. B. Way.

Wednesday 23—Senate.—The bill to erect the new county of Morrow, after receiving some amendments was finally adopted.

Thursday 24.—The following resolutions offered by Mr. Russell. were unanimously adopted—

Resolved, By the Senate and House of Representatives of Ohio, That it is with deep and heart-felt regret that we have just learned, that JOHN QUINCY ADAMS has this day deceased, for by his death, freedom has lost a friend, liberty an advocate, philanthropy a champion, and mankind a generous benefactor.

Resolved, That the Governor be requested to transmit a copy of this resolution to the family of the deceased.

[The resolutions were also unanimously adopted by the Senate.]

The two houses jointly elected the following officers—

Associate Judges for Morrow county, R. House, S. T. Cunard. E. B. Kinsell.

The following resolution was adopted by the House—Yeas 44. Nays 8.

Resolved, That the provisions of the Ordinance of Congress of 1787, so far as the same relates to slavery, should be extended to any territory that may be acquired from Mexico, either by treaty or otherwise.

[This resolution also passed the Senate.]

Friday 25.—Both Houses adjourned, *sine die.*

THE CHRISTIAN WREATH.—We are gratified to acknowledge the receipt of the February number of this work. It is an interesting monthly, published by J. Van Court, Philadelphia, at $1 per year in advance. The February number contains a fine mezzotint, representing Moses going to the Fair, and the Yellow Winged Bunting, a steel plate—also, a piece of music. We commend the object of this publication, "to take the place, in some measure, of the trashy, frivolous, and in some instances corrupting issues, constantly teeming from the press." Success, say we, to the Christian Wreath. We will insert its prospectus next week, and shall be further obliged to the Publisher if he will forward us the numbers for January, March, &c.

AMERICAN PULPIT.—What has become of the American Pulpit? We have received no number of it later than number six, though we have had its prospectus standing in our paper almost ever since that issue.

Biographical.

Written for the Western Recorder.

MRS. C. J. SEARS.

BR. BASSETT.—I feel myself called upon to inform you, and through your paper to communicate to friends and acquaintances the afflictive Providence that has recently fallen upon me. But Oh, how hard to record the death of one we love! But as Brother Reeves said on a similar occasion, Oh for grace to check the murmur if not the sigh. It is hard to write obituary notices, but how shall I write this while nature is bleeding at every pore? With weeping eyes and bleeding heart I have to say it, my dear companion is no more. For several weeks previous to her being confined to her bed she had complained more than usual but was still able to go about the house and thought it not necessary to call for medical aid and still desired me to attend to my work, and having left home on the 8th of January to visit the west part of the circuit, I returned on the 11th and found her much better than when I left home. But Oh, it was but a moment's respite, for on the 13th the destroyer returned with more violence than before; yet she did not desire medical aid. For some time previous she had had some presentiments of her approaching end. On the 15th a physician was called who pronounced the disease typhus fever and the most violent attack he had ever met with. At first it appeared to yield to the power of the medicine. This was only momentary, for it soon developed its unyielding character. She continued to be better and worse to human appearance until the 23d when all hope of recovery was lost, and from that time she continued sinking until the morning of the 26th of January when she fell asleep in the arms of her Savior. At an early period of her illness I spoke to her on the subject of death—found her mind without an intervening cloud. Again a short time after, I asked her if it should be the will of God to take her from earth, if she was willing to go. She answered without hesitation that she had resigned all up to God and that she had not found it so hard as she had expected. Still continuing, said she only found it hard to resign up to God the one she had left behind. Frequently spoke of death with composure. A few hours before her exit she had fallen into a stupor and awaking out of which she bid us all farewell & again sunk away to speak with us no more and departed as in a sweet sleep without a struggle, groan or sigh.—Thus she left the world in the 42d year of her age, and has left a poor, wandering, mourning pilgrim in earth, to whom earth has no charms.—May God give me grace to be resigned to all his dealings with me. While I sorrow not as those who have no hope, I mourn for one who to me was almost my only earthly friend. Her remains were deposited in the Mount Zion graveyard, there to slumber until the resurrection morn, when, may God grant that we may meet where parting shall be no more forever. Amen and Amen. C. J. SEARS.

Mt. Zion, Feb. 16, 1848.

Written for the Western Recorder.

A. B. HARRISON.

BR. BASSETT: On February 23d we followed the remains of Brother A. B. Harrison to the grave. He died of a pulmonary complaint, aged 24 years and 6 months.

Brother Harrison was a young man of steady habits, although not becoming pious until about a year ago, when he united with the Methodist Protestant Church; since that time he has been a very exemplary christian. During his sickness he appeared resigned to the will of God, and frequently expressed his willingness to depart.—His lungs were so much wasted that he could talk but little, the last week of his life. On last Sabbath morning, he fell asleep in Jesus, to spend an eternal Sabbath of rest around the throne of God. S. THOMPSON.

Bennington, O., March 1, 1848.

[BR. T. you forgot to give the name of the other deceased Brother of whom you sent us a notice.]—ED.

Written for the Western Recorder.

LEONIDAS LUTHER,

Son of Milton and Sarah W. Canterbury, (grandson to James C. and Avis Wood, late of Zanesville, Ohio,) departed this life February 20th, 1848, aged 2 years, 3 months, and 16 days.

He's gone from all the cares below,
Left parents—friends—to weep,
Our loss, his gain, we surely know,
Death's not eternal sleep.

M. C.

Louisa, Ky., Feb. 29, 1848.

News of the Week.

DESTRUCTIVE FLOOD.—The reservoir of Scipio creek, several miles in extent, and ninety feet above the town of Massillon, was recently let out by those who felt the annoyance—the lake being thought unhealthy. The rush of water tore down the bank of the canal, and undermined and swept away a number of buildings in the town of Massillon. Some lives are said to have been lost.

ALIEN WIDOWS AND ORPHANS.—By a recent decision in New York, a widow, unless she is a citizen, or has declared her intentions, cannot hold real estate, although her husband, who was a citizen, devised it to her by will.

CHLOROFORM.—It seems that the recent accident has not entirely shaken the public faith in the use of chloroform. We heard and know of many who have since submitted to dental and other operations, while under its influence.

On Friday last, at the Commercial Hospital, a very delicate operation was successfully and safely performed. Chloroform was administered, and a child was taken from the side of a lady, she exhibiting no manifestations of pain. Her anatomical construction was such as to prevent birth.

DR. MUSSEY operated on a man who had been badly burned on the side of his head and neck, some years since. The flesh had been so contracted by the burn as to force his head down, sidewise, nearly to his shoulder. The patient was put under the influence of chloroform, and the Doctor severed the contracted flesh, drew the skin up from the shoulder, and placed the head in its natural position.—The patient, insensible to pain, kept his eyes fixed upon the Doctor during the whole of the operation without moving a muscle.—*Cin. Com.*

LIBERAL REQUESTS.—Peter Chandler, of Oswego, N. Y., formerly of Pomfret, Conn., left the following legacies in his will:—American Home Missionary Society, $5.000; American Board of Commissioners for foreign missions, $5.000; American Bible Society, $5.000; American Tract Society, $5.000; American Central Education Society, $5.000; American Protestant Society, $3.000.—In all, $23,000. His estate is valued at $125.000, the balance of which goes to his widow and two children, the latter mutes.

FATAL ACCIDENT.—Mr. E. M. Bisbee, died at the Massachusetts Hospital on Sunday morning, in consequence of injuries received on the Worcester railroad on Saturday evening. He was a resident of Boston, and has left a widow and three children in destitute circumstances. He was 35 years of age.

Three Steamboats Burned!--Loss of Life!!

In our paper of Monday morning, we made brief mention of the lamentable calamity which occurred at the public landing.

A light appeared and a cry of fire was heard at about 1, A. M., and flames were discovered to issue from the steamer Hendrick Hudson, in the ladies' cabin of which boat the fire is said to have originated. The fire quickly spread, illuminating the whole city with its lurid glare, and the flames were not checked until the steamers Hendrik Hudson, Trenton, and Circassian were entirely consumed, together with the Maysville wharf boat! The fire companies of the city were on the ground in good time, but their efforts were ineffectual, as the light material of the steamers burned like tinder.

The entire loss is estimated at ubout $75,000. The Hendrik Hudson was insured for $10,800 75 in the Columbus and Firemen's Insurance Companies—the Trenton for $11,000 in the Manufactures office, and the Circassian for $5,000.

The Trenton was partially freighted for New Orleans, and had on board a lot of live cattle, a number of which were burned to death or drowned. A large lot of hemp in the wharf-boat was much damaged, but saved from entire destruction by the exertion of the firemen.

The most sad portion of the story is yet to be told! We understand that two hands employed on the Hendrik Hudson, and a boy belonging to the Trenton, perished in the flames.

The missing lady, about whom much anxiety was felt yesterday morning, has been found—she having escaped unhurt.—*Cincinnati Commercial.*

Melancholy Death from Chloroform.—Yesterday afternoon, Mrs. Symonds, living on 4th street, near Elm, went to the office of Dr. Meredith, on sixth street, between Main and Walnut, for the purpose of having some teeth extracted. Chloroform was administered, and the usual symptoms were exhibited. After the extraction of the teeth, she began to sink, and every effort thereafter to revive her, proved ineffectual, and she finally fell into the arms of death! The husband of Mrs. S. witnessed this sadly sudden scene, he having accompanied her. Dr. Mussey and other physicians were immediately sent for, and conducted to the house, but the efforts of all were unavailing.—Death's work was done. Dr. Mussey, when the messenger arrived, was in the midst of a lecture at the College, but he left immediately. A post-mortem examination was to have been had last night, the result of which we hope to give to-morrow.

Mrs. S. was the mother of a child but two months old, and her death has cast a gloom among her friends and neighbers.

We understand that the chloroform was administered in the usual quantity, and that it is the opinion of physicians, that her death was occasioned, partially, by some internal disease. But of this we know nothing, and we must therefore await the report on the post-mortem examination.—*Cin. Com.*

Felix Renick, Esq., was crushed to death on the 29th ult, at Scioto O., by the falling of a heavy timber upon a carriage in which he was sitting.

Great Presence of Mind.—As Mr. Addison Spaulding, of Dracut, Mass., was trying to extricate his wagon from a rut, the axletree broke and the loaded wagon box fell upon him, breaking his leg and pinning him to the earth. He reached for his shovel and unloaded the wagon and extracted himself in about an hour; then crawling to his horse, he mounted by means of the harness and rode home. His leg was amputated by Dr. Kimball, who administered chloroform to relieve the patient.

Railroad in Illinois.—The directors of the Chicago and Galena railroad, have advertised for sealed proposals for grading and bridging on that portion of the line from Chicago beyond the Dupage river, a distance of thirty miles.

U. S. Patent Office.—The revenue of the Patent Office, for 1847, from all sources, was $63,111 19; expenditures, $41,878 25—surplus, $21,232 94. The surpluses of the last three years were as follows: In 1845, $11,680 49; 1846, $4,105 45—dimunition owing to the reject of British patents 1847, $21,234 92—total $37,-118 88. On the 1st of January, 1847, the patent found was $186,465 14: and surplus of 1st of January, 1848, $21,232 94; actual patent fund 1st of January, 1848, $206,798 08. The war seems to have stimulated inventions—the fees from patents for 1847 having been remarkably large. The examinations, owing to extraordinary increase of business, are seven months behind hand; all the other business of the department is up. There are but two examiners in the office; there ought to be at least four. Both Mr. Ellsworth (Mr. Burk's predecessor) and Mr. Burke, have at various times applied to Congress for aid, and a bill making provisions for the increase of scientific force of the Patent office—two principal examiners and two assistants—has just passed the Senate.—*N. Y. Sun.*

Frightful Situation.—The Montreal papers contain a long description of the loss of a mail stage in the ice, followed by the death of the driver and a narrow escape from death of two passengers. The loss occurred on a very cold, stormy night, recently, and as the stage was on its way from Port St. Claire to Lachine the horses got off the track, and gradually edged to the unfrozen portion of Lake St. Louis. There were but two passengers, Mr. Ogden of Quebec, and Mr. Russell of Ancaster. When the leaders plunged into the water, Mr. Ogden and Mr. Russell both leaped from the stage; the first made good his footing on the main ice, but Mr. Russell's cloak unfortunately got entangled, and before he could extricate himself, he found himself in deep water. The driver was swept from his seat, and lost. Mr. Russell was carried about two miles when the stage grounded on a shoal. He was rescued after five hours of suffering, nearly dead, and so covered with ice, that he had to be extracted from it with axes.

Almost a Fatal Accident to Henry Clay.—After retiring to rest on Thursday evening, being a guest of Mayor Swift's, of Philadelphia—the servant who waits upon him, instead of stopping off the gas in the usual way, 'blew it out,' and left the room. The Mayor was awakened near daylight by an unsufferable smell of gas. He proceeded immediately to the room of Mr. Clay, and with difficulty opened the window—the room being filled with gas. On enquiry of Mr. Clay if he was alive, the reply was "Yes, my old friend, and never felt better in my life!"

It is contemplated by the respectable portion of the colored inhabitants of Philadelphia and its vicinity, to make some public demonstration of respect to the memory of John Q. Adams and have a committee appointed to confer with the Mayor of the city with the view of ascertaining whether a procession of various societies to which they belong will meet his approbation.

Obsequies of Mr. Adams.

The appearance of Washington last Saturday, the day appointed for the obsequies of Mr. Adams, was peculiarly impressive. The city was hung in black. Every store was closed, and all business was suspended in the public offices. The streets were deserted, except en Pennsylvania Avenue, where a procession formed at eleven o'clock, and soon after proceeded to the Capitol, the rotundo, and halls, and passages of which, as well as magnificent portico and immense flight of steps on the east front, and the adjacent grounds, were already filled with people of every age and class and condition, assembled to pay the last tribute of respect to the remains of the great statesman.

The President and his Cabinet, the Congress of the United States, Judges of the Supreme Court, Officers of the Army and Navy, and the Corporation of Washing, were present in the hall of the House. The Diplomatic Corps, consisting of the reprentatives of France, Spain, Portugal, England, and other nations, European and American, appeared in full costume, with the exception of M. Pageot, the French minister, who wore his usual dress—a circumstance not very creditable to the taste or tact of that gentlemen. The obsequies of an ex-President of the United States, if that ex-President had not been John Quincy Adams, could not have been too honored by the representatives of 'the Citizen King."

The services in the hall of the House of Representatives, whither the corpse was taken, were closed a little after one o'clock, an appropriate discourse having been delived by Mr. Gurley, chaplain of the House. The scene at the east front of the Capitol, as the body was borne towards the hearse, was most imposing. A vast multitude crowded the lofty flight of steps—strangers from all parts of the Union, ladies in richest attire, soldiers in brilliant uniform, with nodding plumes—and the ample area below was thronged with an endless crowd of people on foot, and splendid equipages, a troop of horse, meantime, keeping the way clear for the procession. And still beyond all this, was another multitude, clinging to the iron railings that encompass the ample area, clustering in trees, gathered in groups within the beautiful enclosures surrounding the Capitol, at the windows of which appeared myriads of faces awaiting in anxious expectation the moving of the mournful pageant.

At last, the procession emerged from the Rotundo, and began its slow descent.

Then came the occasional tolling of bells; now and then, the roll of distant cannon added to the solemnity of the scene; and, just as the corpse appeared under the portico, borne by the pall bearers, such a wail of mournful music arose from the band in attendance, as awakened associations that drew tears from many eyes.

Twenty-three years ago, Mr. Adams, had been inaugurated President of the United States, in the portico where now rested his coffin. How few of all who witnessed that splendid ceremonial, were present at this sad spectacle! Of the eleven Presidents of the Republic, seven have retired to "the silent halls of death," and another was about to be gathered to their side. Of his fellow members of the Cabinet of Mr. Monroe, immediately preceding his own Administration, Mr. Calhoun was the sole survivor, and his thin form, scarcely able, one might think, to separate him from the world of spirits, was now seen among the pall bearers. What thoughts must have struggled in his restless heart!

The dead rests with the dead, and once more the living pass on as buoyantly as if being on earth were eternal. A noble bark has sunk beneath the waves; but the great ocean of Life rolls on, while the myriads of passengers, borne upon its bosom, forget the dead who slumber in its depth.—*National Era.*

Deaths.—Dr. Thomas T. Hewson, one of the most eminent medical men in the country, died at his residence in this city on Saturday morning, in Walnut street above Ninth. Dr. Hewson was often confounded with Professor Huston, of the Jefferson Medical College, owing to the similarity in sound in pronouncing the two names. The deceased was a physician of the highest standing, and was familiarly known as "little Doctor Hewson." He was so very small in stature, as to compete with some of the famous dwarfs.—*Scott's Weekly Paper.*

The Money Market, Peace, Stocks, &c.—Money is gradually becoming more plenty in this city, and can be obtained at less rates than for some time past. This may be said also of N. York and Boston. Charles & Son's N. Y. Bank Note List of a late date, says:—"The ruling rate of interest in the street is seven per cent. and the banks discount liberally to their customers. We have no doubt but that money will in a few months, be as great a drug as it is now in England; that the rate of interest will rule as low as at any previous time, and that speculative movements in our principal staples, will commence in market, instead of in London and Liverpool as usual."

This, and the strong probability that we shall have a speedy peace with Mexico, has had the effect of sending up nearly every description of stocks, and the market has been exceedingly bouyant for some days past. If the treaty of peace is confirmed, there will be still further advances, and speculation will run wild again; but if, on the contrary, any thing should occur by which the peace prospects should be blighted, there will be a grand tumble.—*Van Court's Counterfeit Detecter.*

Great and Rapid Extension of the Telegraph.—We are destined to be the country of telegraphs. A despatch from Cincinnati, of the 29th ult., gives the following items of interest connected with the spread of telegraphing:

"The lines will be opened in a few days to complete an entire connection with Detroit, and the Atlantic and Mississippi lines, and also with Nashville. In a few weeks Chicago will be annexed to the telegraphic world, as the posts are now nearly up between that point and this city, a distance of nearly four hundred miles, and the wiring will take but a short time after their completion.

"A line is also in progress to connect St. Louis with Chicago, and arrangements are in progress for the Missouri valley line, from St. Louis up the banks of the river to Fort Leavenworth, thence westward. I hardly know which way the enterprizing Henry O'Reilly will go next."

American Colonization Society.—The receipts of the American Colonization Society, the last month, were $5,469, 83. There will be needed, during the next two months, $13,500 to meet the present indebtedness of the society and carry on its indispensable operations. There have been already, this year, 173 emigrants sent to Liberia, and there are now 209 more waiting for an opportunity to embark.

☞Ex Governor Seward has been selected to address the New York Legislature, on the life and services of Mr. Adams. The 29th of March is the day fixed.

A Word of Censure.

THE FUNERAL OBSEQUIES OF MR. ADAMS.

Accounts from Washington describe the *pageant* in honor of Mr. Adams, and that, as one of the arrangements, his remains were placed in a "splendid coffin." We doubt not that the coffin was "splendid," that the pall over it was richly embroidered and laid with gold, and that the white horses which drew the hearse were "splendidly caparisoned" and decked with ostrich feathers, and led by colored men fantastically dressed in Turkish costume. These funeral ceremonies will probably be repeated in some of our great cities, each of which will strive to exceed the other in gaudy *pageantry*. And we expected all this, because the public taste is continually running down from the noble simplicity of the revolutionary age which produced such men as Mr. Adams, to the lowest depths of European aristocracy or Asiatic despotism.

And while we expected all this, we do not the less regard it, as bad tase, and almost an insult to the memory of Mr. Adams. We applaud the President for suspending public business for two days, and for putting in mourning the Executive departments of the Army and Navy. And we do not complain of the House for placing a badge of mourning upon the chair of their late venerable and venerated brother.—And we should complain of the people in Washington, citizens and public officers, if they did not unanimously pay the last tribute of respect to one whose history is his eulogy. But we say that all the arrangements for his funeral ought to have been made in that style of severe and dignified simplicity which alone becomes our country, and which so forcibly characterized the great *republican* who has just departed. With these views, we think that the "splendid coffin" and the "pageant" are entirely out of place.—"Splendid affairs" and "pageants" may become hereditary kings and queens, people great in vulgar estimation by accident. But they do not become the statesman who was great in the estimation of all the enlightened, through his own intellectual merits, and who was dignified by the spontaneous choice of a free and enlightened and powerful nation, to its highest trust. A plain, neat coffin, and a plain and solemn and severely simple funeral, attended by all, would have been conformable to the taste of the great dead when living, and most appropriate to the noble simplicity of his character and history.—*Dol. Newspaper.*

Leap-Year.—Our readers are aware, we presume, that the year we have just entered is leap year. Every fourth year contains, by the calendar, 366 days, one day being added to the month of February. The Calendar of the Roman Emperor, Julian, made the year 365 and one-fourth days. It was found, however, that there was some minutes less, which, in the course of centuries, had made a difference in the astronomical equinox of about ten days. Pope Gregory XIII, in 1782, corrected this error by suppressing ten days in the calendar; and to prevent such a discrepancy in future, he established the rule of adding one day every four years.—This is why it is called Leap-Year.

☞The Wheeling Times says the bridge over the Ohio at that place is rapidly progressing, & gives evidence of the structure being one which will last as long as earth itself.

Reception of Mr. Adams' Remains.—The Common Council of New York have resolved that the chambers be dressed in mourning, and that the flags of the city be displayed at half-mast during the day of the arrival of the remains of the deceased. They have also appointed committees with a view to funeral solemnities on the occasion.

It is proposed in Philadelphia, that when his remains reach that city, on the way to their final resting place, the windows of dwellings and places of business be hung in black.—*Baltimore Sun.*

Fatal Accident.—A Mr. Oliver, of Ohio was killed at the stone ferry in Medford, (Mass.) on Tuesday, and another man named Smith was considerably injured. Mr. Oliver Fuller, seventy-five years old, was killed on the railway, between Lynn and Boston, on Friday, while walking on the track. A man named Patrick Drum, at work on the Stonington railroad, was buried alive on Friday, by the caving down of a bank. A man, name unknown, was killed on the Cheshire railroad, lying on the track, supposed to have been intoxicated.

Honors to Mr. Adams at Home.—Both Houses adjourned on Friday, after appointing committees to consider and report what measures it may be proper for the Legislature to adopt as a testimonial of its gratitude for the public services and respect for the memory of Mr. Adams. The bells in Boston were tolled from 12 to 1 o'clock on Friday, out of respect to Mr. Adams, the flags were at half-mast, and the common council are considering further measures to testify the respect of the citizens.

Cholera in Russia.—The official reports reach to the 14th December, and are as follows: In Moscow, new cases, from 7th to 14th December, 159; deaths 84. During the three weeks, ending with the above date, the epidemic has prevailed to the same extent, but latterly the proportionate number of deaths has rather increased. In the neighborhood of Moscow it continues in a mild form. In the government of Tver, as before, it is almost exclusively confined to the town of Torjok; from the 5th to the 13th Dec. 7 new cases and three deaths have occurred there. In the beginning of the month two cases were reported in Vishary Volotchok, of which one died. Distance from St. Petersburgh 397 vesrts on the Moscow route.

The cholera appears to be spreading in a south-western direction, having made its appearance on the 2d December, in Vitebsk, on which day two Jewesses were attacked and both died. Up to the 9th 11 cases had occurred, of which 8 recovered. We hear privately that since the above dates, it has increased much in severity.

In the government of Orenburg, Karan, Nishny, Novogorod, Viatha, and thence in the intermediate governments to Vitebsk, it exists in different degrees of severity.

It does not appear to be expected here (in St. Petersburgh) before the Spring or Summer, tho' it seems useless to speculate on a thing which baffles all calculation.

Final Effect of the Peace News.—The news as to a treaty of peace has had a very favorable effect upon the money and stock markets generally. The New York Express, of Tuesday afternoon, says:

"Treasury notes sold to-day at 101¾ a 102 per cent., with still an upward tendency. Money is more abundant than it has been. Confidence is hourly increasing. Good notes that sold in the streets two weeks ago at 1½ per cent. a month ago, are now taken at nine per cent. per annum. Government securities are much sought for. It is believed that if peace is concluded they must rise very high.

Fallen Heroes.

Henry Clay and Daniel Webster both condemn the war, yet each has lost a son in fighting its battles. One fell a year ago at Buena Vista, at the head of his troops; the other has become a victim to the climate of Mexico, and died of disease. Mr. Freaner, bearer of the treaty and despatches, &c., left Mexico on the 3d of February. He says Major Edward Webster, son of Daniel Webster, died at St. Angel, eight miles from Mexico, the head quarters of Gen. Cushing's brigade, on some day between the 20th and 25th of January. His funeral was attended by the regiment. His remains will be sent home. One of his horses was sold in Mexico, and one retained. He died of a typhoid fever. Mr. Freaner says he saw an account of the funeral ceremonies in the "American Star." This is the first intelligence that has reached the country of the sad event. Major Webster was one of the first to enter his name as a volunteer in the regiment raised in Massachusetts. The patriotism which prompted him was the more commendable, inasmuch as there was great difficulty encountered in that State in raising troops at all, as the public sentiment was so overpowering against the war.—*Dol. News.*

Interesting Dutch Colony.—The Holland Immigrants, recently settled in Iowa, have named their new settlement "Pella" from Pella beyond Jordan, to which the early Christians fled upon the destruction of Jerusalem by the Romans. It is two or three months old, and numbers eight hundred inhabitants. Large numbers are to join them in the Spring when their Pella will suddenly become a populous prairie town. It is a singular sight, says a correspondent of the Ch. Intelligencer; the velvet jackets and wooden shoes of these Puritans of the 19th century in the midst of the prairies of the New Purchase, that stretch from the Des Moines to the Cheaque, in Central Iowa. They are living in camps covered with tent-cloth, or grass and bushes—the sides barricaded with all sorts of odd-looking boxes and chests from the Netherlands.

These people are respectable and intelligent. When they took the oath of allegiance to the United States, a few weeks since, but *two* made their *marks*. Many of the leading men possess unusual refinement and education.

A Fearful Leap and Narrow Escape.—One of the most extraordinary instances of preservation under circumstances of imminent peril, occurred a few days since in this vininity. On Friday morning last, at the silk factory of the Northampton Association, a building four stories in height, George Washington Sullivan, a young man connected with the association, went out on the roof for the purpose of picking up a mineral which he had accidentally dropped there while standing in the belfry. To secure himself from falling, he took off his shoes. Notwithstanding this precaution, after descending the roof a few steps, finding himself slipping, he took off one of his stockings, but whilst attempting to take off the other, his motion became so much accelerated, that a fearful fall was unavoidable. He then, with remarkable presence of mind, rolled himself over upon the roof whilst he was sliding, in order to prevent falling upon the platform, and when he reached the eaves, having first drawn in and held his breath, clenched his teeth and hands, and contracted his muscles, he leaped to the ground, a distance of 40 or 45 feet, and came down on his feet!

The concussion was so great as temporarily to deprive him of the power of standing. He was carried into the house, placed in bed, and soon after examined by a surgeon, who decided that no bones were broken and no joints dislocated, although there was reason to apprehend serious injury to the muscles about the spine, where there appeared to be great soreness. The young man's friends then wrapped him in sheets wet in cold water, after the manner prescribed by the "water-cure" system, which soon produced perspiration. A cold bath was afterwards administered. In the afternoon of the same day, he walked out without assistance, and the next day he was running about with his usual hilarity, complaining of no unpleasant effects from his fall, excepting slight lameness in one of his feet! A remarkable fact, connected with this occurrence, is, that symptoms of serious disease which he was previously suffering, have since in a great measure disappeared. It seems as if the change of action which was produced in so unusual a manner, has been salutary, and that instead of so frightful an accident being fatal in its effects, as might be expected, it has been the means of restoring him to health!—*Northampton Democrat.*

A Revolutionary Hero Gone.—We learn from the Frederick Examiner, that Mr. Henry Bear, of that city, who departed this life on Thursday last, in the 91st year of his age, was the last of the revolutionary heroes of Frederick county. He entered the army in 1776, as a volunteer. He was one of that company of patriotic and gallant young men who marched from Frederick under the command of Captain Peter Mantz, and formed a part of the old Maryland Line. He passed through much peril and hardship, and was in several battles. He was attended to his last resting place by the Masonic fraternity, of which he was a member.—*Baltimore Sun.*

Frauds Upon Emigrants.—Many complaints have recently been made before Alderm'n Bulkley, by persons who have made payments to A. K. Amies, as the agent of a New York house, Mr. P. O'Hern & Co., for the passage of their families from Europe, the result of which has invariably been, that after waiting from six to nine months, no wives or children, sisters or brothers, have made their appearance, nor can any responsible man be found to refund their money. The New York firm put off the applicants by saying that they expect soon to hear from their Liverpool agent, when the delay will be explained; and in answer to letters applying for the advance being refunded, they say they have returned the advance to the Philadelphia agent, but on application to him he denies the fact. Thus hundreds of dollars have been filched from these unsuspecting people, who, in addition to their pecuniary loss, have been deprived of the society of their families for months while daily expecting their arrival. These payments amount from twenty to sixty dollars. Persons desirous of engaging passages for their relatives should be warned by these nefarious transactions, and make their contracts with responsible and trust-worthy mercantile firms. One poor man who had been defrauded out of the hard-earned fruits of his labor, saved for the purpose of bringing his family over to the land of his adoption, burst into tears on being informed of the fraud which had been practised.

☞Hon. Edward Everett has been invited by the Massachusetts Legislature to deliver an eulogy on the late Mr. Adams. A noble choice.

☞The Sultan of Turkey has just issued a decree abolishing the slave markets throughout his empire.

To the Public.

Mr. Editor—As I have been frequently enquired of about fruit trees, I take this method of informing all interested in the matter, that Mr. Eli Nichols, at his nursery at Loydsville, on the national pike, fifty-eight miles east of Zanesville, has about one hundred thousand fruit trees of good size, consisting of apple, peach, pear, and cherry trees, which he will sell on the most accommodating terms, as he wishes to dispose of his stock. There are a number in this neighborhood who have procured trees from this nursery, and as far as they have fruited, produce a good article.

Mr. Charles Nichols, the son of the proprietor, will be at the Eagle Hotel on Saturday the 10th of March, at Norwich on the 13th, and at Cambridge on the 15th, who will make any arrangements that the demands will justify.

Yours, &c.

C. SPRINGER.

Meadow Farm, O., Feb. 23, 1848.

Susquehanna (Pa.) County Bank.—Thompson's Bank Note Reporter confirms the statement of the Montrose paper, that this bank had continued to redeem its notes, and having taken in two-thirds of its issue, is on a better footing than ever. It is quoted the same as other Western Pennsylvania money, two per cent discount.

Notic es.

COLLEGE MEETING.

There will be a meeting of the citizens of Brownsville and vicinity, on Saturday the 18th of March inst., at 11 o'clock, A. M. To take into consideration the necessity and importance of establishing a College in said place. The meeting will be held in the M. P. Church, and will be addressed by the Rev'ds. C. Springer and T. Potter. Ministerial brethren, and Professional gentlemen are particularly invited. Also ladies and gentlemen in general. Could not Br. Marshall of the Newark ct. *marshal* his forces and come over? We hope there will be a general attendance from all parts of the Zanesville circuit.

E. S. HOAGLAND.
B. F. THRALL,
WM. M. ROBINSON.

Brownsville, Licking co., O., March 7th, 1848.

Delaware Ct., Musk. District.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

A protrected meeting will be held at B S. Cone's, on Newark circuit commencing 11th March, we should be glad to have help, and some have desired to see Br. E. S. Hoagland. Yours, W. H. MARSHALL.

Miami Ct., Ohio Con.--Our second quarterly meeting is to held in Charity Chapel, Br. S. Dorsey's neighborhood, Shelby Co., commencing March 11. We cordially invite brethren from other fields of labor to attend and assist. Come, brethren, and help us. D. MOORE.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d	of	April 1848—a visit to friends.	
Mill-Creek	ct.	30th	"	1848
Newark,	"	7th	May	"
Harrisville,	"	14th	"	"
Tyler,	"	21st	"	"
Wheeling,	"	28th	"	"
Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown,	st.	2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville,	ct.	30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if sparred, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
George's Creek,	"	April	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid at the above meetings and to give me early notice where my visit will be expected. GEO. BROWN.

MUSKINGUM DISTRICT.

Br. Bassett: If spared, I will visit

Youngstown,	1st.	"	March,	"
Mahoning Mission, Tuesday 7th,			"	"

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

Warrensville, O., Feb. 18, 1848.

Br. Bassett: You will confer a favor by inserting that I will visit—

3d	Sunday,	March,	Granger Ct.
1st	"	April,	Leesburgh.
2nd	"	"	Rest.
3d	"	"	Pleasanthill.

In consequence of ill-health, Brother Tracy has applied for and received a release from the charge of the Thompson ct. Would be glad that the members of that ct. could select some one to supply this vacancy.

I forgot to state in my last, that ere I visited the Pisgah ct. Brother Piper had left his charge upon it. (by consent of its quarterly conference, I understood,) and at the request of the qr. conference, Brother O. V. Warren was appointed superintendent for the remainder of the year. GEO. CLANCY, President.

ONONDAGA DISTRICT.

Br. Bassett: You will confer a favor by inserting the following list of appointments &c.

Cherry Valley,	Ct.	4th 5th	March	1848.
Columbia,	"	11th 12th	"	"
Schuyler,	"	18th 19th	"	"
Orleans,	"	25th 26th	"	"
Wilney,	"	1st 2nd	April	"
Manlius,	"	8th 9th	"	"

IRA H HOGAN, President.

Br. Bassett: I have been requested by Br. Hogan to forward the above plan. He is at present very sick with the Measles; but hopes are entertained that he will be able to meet the above arrangement. If there should be a failure on the part of Br. H. the publication of this note will apprize the superintendents of the above circuits of its cause. Respectfully yours, J. P. LONG.

Sennet, Feb. 14th, 1848.

OHIO CONFERENCE.

Clarksburg	"	"
Bourneville	"	"
Bainbridge	"	"
Clarksville	"	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

R Beckham,	O.	E P Robbins, 1 sub.	O.
R Rose,	"	E A Brindley,	"
S Catlin,	"	J M Buxton,	"
B Roby,	"	" Prudentia,"	"
A K Earl,	"	J Clark,	Va.
J Nichols, 1 sub.	"	P M—Melon,	"
W Hamilton, of Gratiot,	"	G Williams,	Ia.
S Lancaster,	"	P M—Deerfield,	"
S Thompson,	"	"Palemon," 2,	Md.
J H Freeman,	"	Canterbury & Wood,	Ky.
O V Warren,	"	G B M'Elroy,	Pa.
Geo Brown,	"	W Reeves,	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to*	*Vol.*	*No.*	*$ cts.*
Alva Buckingham,	Mrs. M Nye,	10	13	2	00
"	J B Miles,	10	13	2	00
"	Mrs. S Sprague,	10	13	2	00
"	M Buckingham,	10	13	2	00
G Williams,	D Clark,	9	26	1	00
S Catlin,	J Chaney,	6	26	3	00
R Rose,	N Ernst,	10	17	2	00
R Beckham,	J Russell,	9	26	3	00
J Clark, Sen.	W Williamson,	9	26	5	00
B Roby,		9	52	2	00
Canterbury & Wood,		9	52	2	00
S Lancaster,	J Troth,	10	19	2	00
J H Freeman,		9	26	1	00
O V Warren,	J Beal,	10	8	2	00
"	John Needham,	9	26	4	00
E A Brindley,		9	18	2	00
J M Buxton,		10	22	2	00

Br. Burns, we will make it a point to label our package for New Alexandria, Via Cadiz, as requested. Please say in your next whether papers for Mt. Pleasant, and the rest of Jefferson county, should not go by Wheeling.

Br. B. Roby, the pay for pamphlets was duly received by Br. L.

The P. M. at Bulltown, Va., informs us that S. A. Hickell, has moved away, and that his paper is no longer taken from the office. That subscriber owes for nearly three volumes of our paper. We hope that our agent, nearest him, will collect what is due.

Br. C. Sumption, we have ever considered you one of our best subscribers, and if we omitted to send you a pamphlet, it was an unintentional oversight, which would have been corrected, had you but given us a hint.

Br. J. Jack, we stand corrected in the case of Br. J. L. He has paid to No. 11, of present volume. Glad to find him such a good natured man as not to get provoked with us for accidently sending him a bill. Surely this ovidences good sense on his part, for we are glad to make the correction, and to ask his pardon besides.

HYMENIAL.

MARRIED—In Shelby County, Indiana, Sept. 23d, 1847, by Rev. S. Morrison, Mr. PETER MILLER, to Miss MINERVA JANE COLCLAZIER.

——Nov. 25, 1847, by the same, Mr. GEORGE B. HUFFMAN, to Miss MARY PLUMMER.

——Dec. 16, 1847, by the same, Mr. JOHN KERR, Esq., to Miss MARY BUSH.

——Dec. 30, 1847, by the same, Mr. JAMES B. SPURRIOR, to Miss LYDIA E. SMITH.

——Same day, by the same, Mr. PETER FOLSON, to Miss IBBY HALL.

——Jan. 9, 1848, by the same, Mr. Wm. ASHWORTH, to Miss SERENA OLDHAM.

——Feb. 3d, 1848, by the same, Mr. SAMUEL CORKIN, to Miss ELIZA HANEY.

——Feb. 17th, by the same, Mr. ALLEN THOMAS, to Miss NANCY HEWETT.

[Take care, Br. Morrison, cake and turkey too often, and too much, induce dispepsia. Be cautious, brother. Ed.]

DEATHS.

DIED——Feb. 9, 1848, Rev. W. S. WARRALLO, of the Erie Conference, M. E. Church, in the 47th year of his age.

——Feb. 10, 1848, Hon. SETH PUTNAM, of Middlesex, Vt., aged 93 years. He was a soldier of the revolution. Subsequently for 20 years member, of the Vermont Legislature.

——At Nashville, Tenn., Feb. 17, 1848, Hon. G. W. CAMPBELL, aged 80 years. He was formerly U. S. Senator from Tennessee, succeeded Albert Gallatin, as Sec. of the Treasury, in 1814, and also once represented our government at the Court of St. Petersburg.

Advertisements.

GENERAL CONFERENCE

PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

Weekly Session Paper.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. Terms—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

TO THE AFFLICTED.

READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegetable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegetable Ointment, could be given in proof of its virtues, but it is here most necessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

POET'S CORNER.

From the National Intelligencer.

RETURN OF JOHN QUINCY ADAMS TO CONGRESS.

Saturday, February 13, 1847.

I saw him as he enter'd. Age had thinned
The white locks clustering round his ample brow,
And recent sickness chained him: yet he came
Still strong in spirit from his Northern hills,
To the high conclave, where he longed to be.
—I saw him, as beneath thet lofty dome,
Where throng the chosen and the gifted men
From all our many States, he took his seat.
Up, like a cloud, they rose, and noble heads
Were bowed before him; and unfettered hearts
Paid homage to that "old man eloquent"—
Such homage as doth honor him who gives,
As well as him who takes.

Heaven bless thee still,
Statesman and sage, of high ancestral line.
Who, with the force of a far-reaching mind,
Enriched by discipline of studious lore,
Hast served thy country even from thy boy-hood's prime,
Till fourscore winters settled, and has borne
The highest honors. Be thy fame her care,
And, 'mid her pictures for a race unborn,
Be this uprising in her Hall, to greet
Thy hoary head, with priceless wisdom crowned!

L. H. S.

Communications.

Written for the Western Recorder.

Br. Bassett:

I recently read a short sketch, in the "Western Recorder," from a minister of the Gospel, who intimates, that he had, in his own estimation, become *wiser* in his old age.—He says, when a boy, he foolishly thought, that thunder killed; but that since he become a man, he had made a very important discovery respecting those movements of the elements, at whose stunning noise and zigzag streamers of vivid brightness all nature trembles. Now he presumes, it is the lightening that does execution; and therefore, practicing upon this example of the operation of the elements, he had, in his preaching, taken to lightening more and thundering less. Well, from this statement, I suppose. that this good Brother wishes us to understand, that he has got into the right track at last!—Let me ask him to consider if he is not mistaken after all!— Say, Brother, who has ever seen lightning do great execution, when not accompanied with loud, long, and repeated claps of thunder? On the contrary, do not our observation and experience teach us, that when there is lightning, with little or no thunder, it is a sure sign of dry weather? If therefore the case be anonogous, I think the Brother, who contents himself with lightening preaching *alone*, would, for certain, make a second discovery, were he to look into the spiritual condition of the people of his charge:—he would undoubtedly find them parched up with a great moral drought! After all his flashes of noiseless lightning thrown upon them, I have no doubt, he would be compelled to say, "they are dry, very dry." Being convinced that this is the fact in his case, I would persuade the Brother, for the good of the people, to go to thundering again, and that not merely in the positive or comparative, but in the superlative degree,—loudest. And lest he should earn the name of a dry preacher, let him say nothing more against the Boanerges, the loud sons of thunder!

For the information of the friends of the good cause, I wish to state a few facts. It will be recollected, that when I first came on this circuit last year, I published through the Recorder, that I found many of the members dead and buried in a state of spiritual coldness and religious indifference; but we were expecting for them a resurrection. Some of our brethren thought, that this did come to pass; but alas! time and experience have taught us that the work in some instances was not quite perfect, or if it actually was, some of these resurrectioned souls had not the gift of continuance! It seems to me from, the fact of their going back so soon, that they had been dead too long,—that they were considerably tainted, and, in fact, the decay had gone on so far, that they were past restoration to vital energy. We gave them, I assure you, the very best restorative remedy with which the Divine Physician has provided his Church; and we added to this, good nursing, which is always more than half of the cure; and for a while we had great hopes of them,—for the word of life appeared to have upon them its desired effect.—Yet some, notwithstanding this approved medical treatment, have gone back into their former deadness and inactivity, and as it is well known, that when persons die,—especially when their death is from a contagious disease,—decomposition takes place, the sooner they are removed and buried the better it is for the health of the living,—so with those church-members that will not live when they can,—the sooner they are thrown out from among the living the better; and so we have done with those dead members. It may perhaps be useful, to give some of the symptoms of this fatal disease, that preys upon and carries off so many professors of religion in this our day. Well, upon examination, I find the symptoms very varied.—Class first is marked with an unusual *thirst*. The diseased of this type, have an insatiable thirsting after land speculations, beautiful farms, and large houses; while others of them have no rest for their eagerness for cattle and horses. So strong is this constant thirst upon them, that it frequently throws them into great agitations,—hurries them on till they get into difficulties with their neighbors,—and keeps them agoing so completely that they may be seen, even on the Sabbath, engaged hauling with their teams, or employed in their business operations.—Class second of the subjects of this disease are distinguished for *dissipating* tendencies. They have an unconquerable propensity to be at vain parties; and in these pernicious assemblages, imbibing the unholy spirit of the world, and being in great glee, they spend more of their time "in cracking jokes and telling old witch stories," than they do in saying their prayers. Among the symptoms of both these classes of spiritual invalids, there is not any indication of an inclinatien for the worship of God, and such is their affliction, that their seats in the sanctuary are frequently vacant. Or should they find time to get to the house of God, they of the first class have worked so hard through the past week, that they are too stupid to worship God, and if they be wakeful enough, spend the sacred hour of worship in secretly thinking about making a good bargain; and those of class second are too full of levity and vanity to be fit for the solemn exercises of worship; for now you will see them simpering, and then whispering with one another.—Whenever you see the symptoms now described, you may look out for spiritual death. Soon, very soon, they will appear like Pharoah's kine, "lean and ill-favored!"—It may be thought from what I have written, that we have rather dull times on Delaware Circuit; but I have merely given the dark side of the picture. But thanks be to God, the bright side is to come. If some of our brethren in the ministry would not be so fearful, but come and help us, they would see for themselves, and perhaps share with us in those copious showers of refreshing, which our Heavenly Father pours out upon us.

WM. HATFIELD, Jr.

Delaware Ct., Feb. 15, '48.

Written for the Western Recorder.

Some notice of Br. Paul's "Hard Case."

Mr. Editor,—In the 16th No. 9th vol. of the Western Recorder, there is an article from Br. W. W. Paul, in which he complains that his is "a hard case." Br. Paul may rest assured that (so far as I am able to judge) his long toils, his sore trials, and privations, for the church of his choice, are appreciated by his brethren, and have indelibly fixed his name in their affections.—Some of the facts of the case to which he refers as I recollect them are as follows: At the Conf. of 1846, there were brethren appointed to visit the Ohio and Wabash Conferences. It was afterwards discovered that the Indiana, and Wabash Conferences were to meet at the same time. Br. Shipp in view of the fraternal visitation, as contemplated by the Conference consulted with a majority of the preachers (Br. Paul with the rest,) and also a considerable number of the members, about changing the time of meeting of the Indiana Conference, from the 13th October 1847, to the 29th September 1847. They mostly gave their consent. Br. Shipp gave notice of the change. The members sustained his views in their primary assemblies, by electing delegates in most of the circuits to meet on 29th September. One certificate was signed by Br. Paul as an officer of Quarterly Conference, and it was said that he raised no objection to the 29th September being the time of his choice. When we met, all passed smoothly, and no one would have thought that there was any illegality in our doings. Br. Paul's seat was vacant—his name was called in examination of character but he did not answer. The letter referred to was presented. We were told that perhaps he would be there in a day or two—his case was laid over. In the letter he on the ground of the illegality of the time, denied the Conference the privilege of meddling with his character in any way at any time, previous to the 13th October 1847. We were somewhat in the fag. And although some of us had our scruples as to the legality of the time, yet I believe the Conference unanimously sustained Br. Shipp in his course in changing the tune. At a subsequent call of Brother Paul's name, the writer moved the language as found in the published minutes in Conference. The committee returned his name as they found it. That he was published as being present was through mistake. But, Sir, it was far from the thoughts of the mover, and we think of Conference, to hold Br. Paul up to public gaze as guilty of any crime. We knew of no better course believing that he would take no field of labor assigned him at the time. And yet I have doubts whether we did just right. He speaks of the publishing of his letter; I do not think this would have done any good. But I leave you to judge whether both sides is not *a hard case.*

S. MORRISON.

Freeport, Ia., Feb. 18. 1848.

Narrative.

From Green's Arts and Miseries of Gambling.

An Affecting Account

Of a Young Man brought to Ruin and an Untimely Death by Gambling.

(CONTINUED.)

They had not been on the ground long, before the horses were called up by the drum, and Mr. C. was very much delighted with the gay dress of the riders, and the bustle and animation of the scene generally; and upon seeing one of Mr. T.'s black boys in his jockey dress, he remarked to Miss Amelia, 'I believe that is your uncle's boy, is it not?' 'O yes,' said she, 'uncle has a beautiful grey colt to run for the sweep-stake to-day; you recollect seeing him run the other day at home, when they were training him? He replied, 'I do not understand the meaning of the term sweep-stake.' 'Oh, that is, when they make a race, they will, as many as wish, put up perhaps a hundred dollars each; and each man that has a horse, which he thinks can win, enters him, and they run, and the fastest horse takes the whole of the money:' 'then,' she added, 'you are at liberty to bet on any one you please, being the lucky horse: do you ever bet?' 'No, Miss,' said he, 'I never bet a straw on anything in my life, and to say the truth, I never knew how.' 'Then,' she observed, 'you must watch me, and I will instruct you.' The time came for the horses to start, and Miss Amelia wished to make a bet, in which she was accommodated by some other lady. She made a number of bets on her uncle's colt. At length the horses were started, her uncle's horse keeping behind, and one of the other horses winning the first heat.—There was great excitement, and a great many offering to bet four to one that Mr. T.'s horse would not win. Miss Amelia was taking all the bets she could, until the horn called them up to start. Mr. C. had now become excited, fearing Miss Amelia would lose her money her bets amounting in all, to several hundred dollars.—Still, however, she appeared desirous to bet more; and her uncle sat and laughed at her giddy notions; but said that he liked to see her have so much nerve and courage to bet. The horses started the second time, and ran very handsomely, Mr. T.'s colt in the rear, until they had run about three-quarters of a mile, when Mr. T. made a motion with his handkerchief, and immediately his horse made an effort, and passed them like a flash, and won the second heat. Mr. C. appeared to be very much elated with the result, and there was a great change in the countenances of the people present: after this, Miss Amelia seemed perfectly easy. The horses started on the third heat, and Mr. T.'s colt continued in the rear for about the same distance as in the preceding heat, when Mr. T. raised his handkerchief as before, and then his colt, like a shot, passed them all, and won the third heat with ease, which brought the race to a conclusion.

Miss Amelia, having received her winnings, departed for the city, in company with Mr. C., who was evidently highly delighted with the amusements of the day; and upon their arrival at the hotel, this was the whole theme of their conversation. The next day there was another fine race; and Mr. T. having entered another horse, was again successful: Mr. C. seemed as much delighted with the sport as on the day before. On the third day Mr. T. did not enter for the purse, but everything passed off very agreeably. That night Mr. C. was invited to a card party, to which he went with Miss Amelia. The opposite partners (Miss Amelia having selected Mr. C. as hers) proposed betting wine and sweetmeats: Miss Amelia took the bets, and she and Mr. C. beat the others quite easily; and when they retired, Mr. C. began to think that he might be classed among the good whist players, and considered it a very pleasant amusement. The following day they went to the races, and witnessed a very delightful day's sport, closing the day by a visit to the theatre, where Mr. C. was highly entertained. On their return, Mr. T. asked the young gentleman how he had enjoyed himself at the races and the theatre. His reply was about as follows: 'I am very much delighted, indeed, with both the races and the theatre; so much so, that I am determined to buy me some young horses, and join the club, and will visit the city with you every spring.' 'Good,' said Mr. T.; 'there is no sport equal to it; and then, you know, Mr. C. that you will always have a chance to win your expenses.'—Mr. T. bade him good evening and departed.—Mr. C. retired, congratulating himself on the speculations that he would realize upon maturing the plans he then formed. Throughout the night, the card-table, the theatre, and the horse-race, were uppermost in his dreams.

In the morning, while he was meditating upon the pleasures he had enjoyed at the races, and in other amusements, he recollected that his father had sent some five hundred dollars with him to purchase a fine carriage in the city, and some other articles for the family and himself. He thought he would go out and make the purchases before the time appointed for the races to begin. He went and made the purchases, and when he was about to take his pocket-book out to pay for them, what was his surprise to find it was gone! He knew not, for the moment, what to do or to say; he finally told the merchant to lay the articles aside for him; and that he would call shortly and take them. He started out very much enraged at finding that he had been robbed; he met Mr. T. near the door of the hotel, and related his misfortune to him. 'Poh!' said Mr. T., 'that's a mere nothing, sir, it is only a trifling turn of fortune; I have not the least doubt but my neice will make or lose two thousand this day.' 'Yes, sir,' said C., 'but my poor old father and mother will think I have been dissipating—not that I care a fig for the amount. I must go and advertise it, or I shall certainly never get it; what do you think of it?' 'I can tell you, Mr. C., you should do no such thing; you see, sir, if a dishonest man should find it, he will not notice your advertisement, and if an honest man finds it, he will advertise it himself.' 'Well, sir,' said the young man, 'I shall have to go home without my carriage and other articles; and, besides, some of the neighbors sent money with me to make purchases for them, and if I return without them, they will say there is no dependence to be put in me; and then, sir, there will be so many different conjectures as to the kind of company I was in. They will inquire, could you have lost it, or did some person steal it from you? and other questions of this kind.'—'Never mind,' said Mr. T.; 'I can put you in a way that no person about home shall know anything about it. I will loan you the amount and you can pay me when you are able, and not even Miss Amelia shall know it; and as you are going to raise some fine stock, you will be able to refund me the amount in a short time.' Mr. C. was so much pleased with this offer, that he gratefully accepted the money, about nine hundred dollars, and went and paid for his carriage and other articles, and returned to Mr. T. very much gratified with the success he had met with.

The time for the race had now arrived, and Mr. C. was so much pleased with the kindness and generosity which Mr. T. had just shown him, that he had completely won his confidence; and upon their reaching the ground, he asked Mr. T. which was his favorite horse. 'Oh! the black, of course,' said he, 'and, sir, you must know that we scarcely ever fail to win when it comes to test the bottom of the horses. The black is my entrance, and don't you see how much Miss Amelia thinks he will win? she is largely on the black.' The horses being ready, at the tap of the drum away they go, the black winning the first two heats. The result of this race induced Mr. C. to conclude that if the race was repeated he would venture to bet himself, and this he mentioned to Mr. T. 'Well,' said Mr. T., 'on to-morrow there is to be a very interesting race, and my fine colt is to run again. The race will not be of the same kind we had to-day; it will be the best three in five; the horse that beats three heats first, takes the purse; this they call the best three in five. And now Mr. C., if I were to bet high on any kind of race, it would be on that; but, (said he,) I scarcely ever bet much; I sometimes go as high as two or three hundred dollars to make it interesting.

In the evening, they visited the theatre as usual, and Miss Amelia was constantly talking of the great success she had met with, and how she intended to bet on her uncle's gray colt the next day. Mr. C. found himself so much interested in the anticipated race, that he thought he would take some money with him and venture to bet also. His inclination to do so, was strengthened by Miss Amelia's insisting that he would; but, by the next morning, he had come to the determination not to bet, fearing that he would be unlucky, and believing that in such an event, he would not be able to pay it without his parents knowing that he had lost the money in that way. Mr. T., in conversation with him, remarked that his colt would win the race at the three first heats, but that it was his intention to lose the first two heats, and to win the third, fourth, and fifth.

The time for commencing the race had nearly arrived, very few offering to bet, but those who did, offered to bet on Mr. T.'s gray. The drum was tapped, and the gray lost the first heat. Bets were now offered to large amounts that it would not win a single heat; these bets were all eagerly taken up by Miss Amelia. The horses started, and the gray lost the second heat. Then every body believed that the horse that won the first two heats would win the third also. Mr. C. saw Miss Amelia betting very largely that the gray would win one heat out of the five. They started again for the third heat, and when they had run nearly three-quarters of a mile, Mr. T. waved his handkerchief, the gray shot forward like an arrow, and won the heat. Mr. C. was now vexed with himself that he had not bet on the race. Bets were still offered and taken that the gray would not win the next heat; Miss Amelia took a large number of such bets. The horses got off, and as before, the gray kept behind for about three-fourths of a round; again Mr. T. waved his handkerchief, and scarce had the signal been given, when the gray passed the others and won the fourth heat with great ease. The betting now seemed silenced in a great measure,—the young lady had been successful in every one she had made. There appeared to be but one man on the track that wished to bet, and he said that he would stake one thousand dollars that the gray horse would not win the next heat. Miss Amelia replied that she would bet with him; this he politely declined, saying that he never bet with ladies, but that he would bet with the gentleman sitting in the carriage by her, meaning Mr. T., who observed, 'I do not bet sir; but if I did, I would bet you any amount that my colt would win; but, sir, I do not bet on my own horses.' Upon which the banterer inquired, 'Is that young man afraid, too? 'No, sir,' said Mr. C., 'I would bet you one thousand dollars as soon as one dollar, had I the money with me.'—'I will loan it to you,' said Mr. T.; and Mr. C. seeming to hesitate about accepting the loan, the man, as if about to turn away, rather sneeringly observed, 'I find, gentlemen, that you have not got much nerve.' Mr. C. finally borrowed the one thousand dollars and staked it upon the gray; the one that took the first and second heats, being the only horse that was to contest the heat with him. The drum tapped as usual, and the other horse was in the lead as before, for about three-fourths of the way, Mr. T. again gave his customary signal, upon which his horse speedily overtook the other, & in passing, passed on the inside, and came out several yards ahead. The gray's passing on the inside created a great excitement; and the judges gave it as their decision that the gray horse lost the race by foul riding. This news was like an electric shock to Mr. C., who thought he had certainly won. He tried to restrain his feelings as much as possible before Miss Amelia; but when he arrived in the city, he took Mr. T. and told him to give himself no uneasiness about the money he owed him, and to let no person know there was any transaction of the kind between them, and that he would wait his (Mr. C.'s) pleasure for the sums he had loaned him, amounting in all to near two thousand dollars. This appeared to satisfy Mr. C., as he knew that in the course of a few months he would be in possession of an estate of perhaps ten thousand dollars. This property his father and mother then held, and had been left him by his grandfather, who had died when he was quite an infant and had made him his sole heir after he was twenty-one years old, but his father was to have the interest arising from it until he came to that age. He was now within only two months of that period.

(*To be Continued.*)

Deferred Items.

Prospects of the West.

Never was the prospects of the West so flattering as now. The venal and log-rolling legislation of past years, which so much injured the West, has, in a great measure, given place to more enlightened views. The interests of the mass are now consulted; formerly it was the interests of speculators. Improvements were made by the States, and in some cases located to points owned by high political functionaries, on routes that no company would have made them.

By the last news from Indianapolis, we learn that a charter is now becoming a law which gives the right of way to the Cincinnati and St. Louis Railroad through that State—Lawrenceburgh and Vincennes being made two points in the route. The intention of the company taking these points, is to make the road as straight as the nature of the country will permit. The right of way on the line proposed, we think the most important measure to a large portion of the West of anything that has been done for years. The charter obtained, we doubt not, the road will be built without any unnecessary delay. The importance of a communication with Cairo, in low stages of water, our merchants will all admit.—This will be secured by a railroad from that place to Vincennes, of sixty miles. By connecting the Cincinnati and St. Louis railroad with the Indianapolis and Madison road, Cincinnati will enjoy all the advantages we could derive from a road direct to Indianapolis, and the people of central Indiana have a choice of markets. By making the road direct to St. Louis, the line will be shortened, and secure all the travel from St. Louis and the Missouri to the East, through this place, and thus enable our manufacturers and merchants to enter into a competition they could not, were the travel diverted from this city. The great commercial and manufacturing advantages will, by means of directing the principal thoroughfares of the West to this point, be stimulated, and the aggregate of our business greatly increased.—*Cincinnati Commercial.*

Two Steamboats Sunk.—The Sallie Anderson, arrived at Memphis, reports the steamers Wm. H. Day and Amulet sunk in the Arkansas. Boats and cargoes entirely lost.

Indiana Enterprise.—At the last session of the Indiana Legislature, a charter was granted for the construction of a railroad from Jeffersonville to Columbus, Ind. The present Legislature a few days since, so amended the charter as to divest it of all obnoxious features. In less than two hours after the amended charter was brought to Jeffersonville, $125,000 were subscribed by the citizens of that place, and it was expected that in a few days the subscription would reach $500,000 by citizens of Jeffersonville, Charleston, and the vicinity of the two places.

Indiana Legislature.—The New Albany and Salem Railroad charter has passed the Indiana Legislature by a two thirds vote. The bill authorizing the people to vote on the question of calling a convention to amend the constitution, has passed the House.

☞The Nashville papers announce the death of Judge Campbell, formerly minister to Russia, United States Senator, and Secretary of the Treasury.

Rev. Merle D'Aubigne has written another work, the title of it is, "Germany, England, and Scotland, or Recollections of a Swiss Minister."

Advertisements.

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Mar. 18, '47

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Selected Poetry.

I'D BE A SPIRIT.

I'd be a spirit, happy and holy,
Wandering at will o'er the fields of the blest,
Never to visit this dark world of sorrow,
But when despatched on some kindly behest;—
When at His bidding, the Spirit of spirits,
With soft wing descending to regions of night,
To whisper to some dying mortal the promise,
That turns his dark grave to a temple of light.

I'd be a spirit, happy and holy,
Bound to be the bright and the blessed above,
Not by a chain that in time can be broken,
As the light links that bind us poor mortals to love;
But highest communion of thought and of feeling,
Ineffable love, that no *self* can control,
All centered in 'One,' e'en the Sun of redemption,
That calls in blossom the spring of the soul.

I'd be a spirit, happy and holy,
Waking my lyre in those love-lighted skies,
Where sun, moon, and stars never shine, but the glory
That streams from the Godhead is light to all eyes;
Or by waters of life, where the bright tree is growing
Of knowledge, not given to 'proud' suns of dust,
Weave garlands to crown the blest beings that enter
Through "much tribulation," the rest of the just!

Ecclesiastical.

Written for the Western Recorder.

The Church of the Clergy—The Church of the People—The Church of both the Ministry and the People.

CONCLUDED.

Developments of ecclesiastical systems have been of the utmost importance to mankind, whether they have produced churches of the clergy, as the church of Rome, possessing civil, political, and ecclesiastical, dominion; or of the Methodist Episcopal Church producing civil and ecclesiastical masterdom; or the State and Church establishment of England—or as is proposed in Prussia, as the future church of that kingdom, a church of the nation, to which all the subjects shall belong.

"The Lutheran Reformation commenced upon the principles of the universal *priesthood* of Christians and the independence of nations on the decrees of the clergy. It discarded human mediators, and invited mankind to draw nigh to God *immediately* in Christ, who is the only Mediator between God and man, for *the* Mediator is Himself God. Christianity thus restores to man's moral responsibility its true position, and makes his moral responsibilities—not the responsibilities assumed by others for him—his central feelings. Thus far every man becomes a priest of the Most High, morally responsible to Him alone. This is the priesthood which St. Peter ascribes to the whole body of believers, the true sacrifice and reasonable service, which both he and St. Paul invite them to fulfil." This great idea requires for its full development churches of the ministry and people. Not the people without the ministry; for, to the ministry the church owes its existence, and upon it it greatly depends for its edification and perpetuation—and hence no manifestation of the universal priesthood of Christians is conceivable without the ministry."

Mr. Wesley believed and taught that Christians constitute a universal priesthood, and in it he found his lay-preachers, exhorters, praying men and women. For them and for all, he claimed liberty of conscience—but there was a germ of patronage which soon spread itself over this liberty to some extent during his life, tho' no man was more trustworthy of power—a germ which fully developed itself in the Deed which transmitted his absolute power to successors chosen by himself! He never dreamed that any one had a shadow of reason, as long as they remained Methodists, to question his right or his power. But Mr. Wesley could not bequeath his experience, self-denial, disinterestedness, and pure religion to his successors. He certainly bequeathed nothing to American Episcopacy that we know of; and if he had, he could not have bound free American citizens to remain in a state of ecclesiastical serfdom forever. It requires the *choice* of white Americans to be bondmen. It seems they may choose this condition if they will—and Judge Edmonds says, that a some have voluntarily so chosen, they must abide by their own act and deed, or bargain. 'Tis a hard case!

We will conclude with an extract from a letter dated February 24th, from a local preacher of the Methodist Episcopal Church, to a minister of the Methodist Protestant Church:—"Just here I would ask if you have seen the decision of Judge Edmonds in the case of the suit about the Church property. So much was I astonished about it, and disbelieving the decision to be a just one, (that is that the churches belonged to the bishops) I laid the matter before Judge ——, (one of the Judges of the Supreme Court of the United States) privately, and he said that the decison was not a correct one. If the decision is correct, it will cause a revolution in Methodism. If these things are so, the church should be enlightened on the subject—if they are not so, the church has been misrepresented grossly.—For my own part I am inclined to think that the decision of Judge Edmonds was correct. If so, it is a species of tyranny unknown in our civil government, savoring much of Romanism in its worst usurpations, and kept secret from the great Methodist family. Suppose after sufficient enlightenment of the Methodists the question were to be decided by the members, whether or not they were willing to be subjected to such a government? This poll would tell an awful tale—such a tale as would soon be the death knell of Methodist Episcopacy. Notwithstanding I incline to the decision of Judge Edmonds, I can but hope that it is not correct. I love the M. E. Church."

It was a strange want of discernment in the bishops to press this matter to a legal decision—and passing strange that American citizens, having any regard for their manhood, would acknowledge such pretensions before the public up to the time when a judge officially declared that having alienated their religious rights, they could not resume them—could not, as Methodists, resume them! But, should the decision be reversed, will not the preachers be free, and the people likewise? Then, and in that case, what will happen to the bishop's prerogative? What value to them will be their office without the right of *presentation?* Bishops, or at least their supremacy—may not be needed when church communicants are allowed to choose their own pastors—and if they are not worthy of this right, they are unworthy of membership in the universal priesthood. We do not say unworthy of American citizenship. S.

Feb. 25, 1848.

Written for the Western Recorder.

Strictures, &c.

Mr. Editor: We are sorry to witness a disposition on the part of certain brethren, to get up and continue a discussion, at the present time, on the Restrictive Article of the Constitution. The controversies on abolitionism, secret societies, &c., and especially, that on missions, have prevented our increase for the last few years; and, if persisted in, will, in a few years more, cripple, if not destroy our young church. People will not join a church whose fundamental principles are made the theme of weekly discussions, in view of tearing up the foundations and relaying them in some other manner, as is evidently the design of some of your correspondents. The Methodist Episcopal Church has, from this cause, lost of her membership, at the rate of one thousand members per month for the last twenty-four months; and the controversies & consequent decrease are still going on. We should learn wisdom by her folly; and, while she is engaged in violent disputation, our true policy will be to direct all our energies to the great objects of our calling—the spread of the Gospel—the conversion of sinners, and the establishment of our Zion on the broad basis of Mutual Rights, as laid down in our excellent Constitution.

Prudentia is much displeased with the restrictive article, which forbids the General Conference to pass any rules authorizing the respective Annual Conferences to station their ministers longer than two years, successively, in the same station, and three years, successively, in the same circuit; and under the pretext of exposing the imaginary evils of this article, he attacks the entire system of itinerancy, which has been productive of so much good, for so many years, and urges the absolute necessity of abolishing the system and substituting settled pastorates. He has published several numbers in the Recorder explanatory of his views and wishes, but it must be obvious to every reader, that his real design is to disparage itinerancy and render it unpopular, and secure for himself a permanent charge. The arguments, however, that he employs against itinerancy though numerous, are *stale*, and the few levelled at the restrictive rule, are equally applicable to, and subversive of, the itinerancy. His manner of managing the whole subject will, at once, enable his readers to estimate his true character, and to know where to place him.—They will perceive, that he is not to be classed with the *honest* opposers of the restrictive article, but with the reckless enemies of our entire system. He has, indeed assumed the signature of Prudentia, but we incline to the opinion, that one of an opposite character would be more appropriate.

We will proceed to make good our opinion as above expressed. Prudentia says: "Itinerancy is a creature of circumstances, and the circumstances which introduced it, have now ceased, and it is evident that the plan has had its day of greatest usefulness. Circumstances in the country, now call for something different."—"The time was when there was but little difference, the country being new, and there were but few settled pastors. Mostly all ministers were travelling ministers. But now other churches have their settled pastors, in almost every neighborhood, and the attention of the greater portion of the community is directed to them to the neglect of such transient visiters as Methodist itinerants." He proceeds to shew, in his way, that itinerancy was "contrary to primitive usage," and that, "there was nothing in the itinerancy of the Apostles that justifies modern itinerancy," and quotes largely from Lord King to prove that settled pastorates was the primitive plan, & consequently, itinerancy is in direct opposition to primitive usage, and, therefore, ought to be abolished forthwith. After reading the above quotations, we presume, the brethren will not be at a loss to decide on Prudentia's real design in publishing his series of essays on the restrictive rule.

But let us attend for a few moments, to some additional considerations offered by Prudentia, in view of inducing the Meth. Protestant Church to abandon her itinerancy and substitute settled pastorates. He tells us, "that an influential minister of the Methodist Episcopal Church told him in conversation, that theiritinerancy must eventually be given up for a settled pastorate." Ironically speaking, this is surely a weighty consideration. An influential minister in the Methodist Episcopal Church has given it as *his* opinion, that their itinerancy must eventually be given up for a settled pastorate, therefore, as this is the opinion of an influential minister of the Methodist Episcopal Church, the Meth. Protestant Church must, as speedily as possible give up hers! Verily, this is wonderful logic. But can any one believe that this influential minister's opinion is well founded or trustworthy? Is it to be expected, that the Methodist Episcopal Church will ever abandon her itinerancy which has in despite of her bad government spread her over these United States with a rapidity which has astonished all men, for a system of settled pastorates that her original actors found utterly inadequate to the wants of this great and growing people? She may alter and amend her government, by the introduction of laymen into the councils of the church, and she may modify her episcopacy, but she never will, while she has a particle of grace or good sense remaining, give up her itinerancy for a system of settled pastorates.—Much as we are opposed to the iron features of her government, we should prefer her communion with her itinerancy retained, to the Methodist Protestant Church when saddled with settled pastorates. And we believe there are thousands in our fellowship of the same mind.

Another consideration of apparently great weight with Prudentia is, that "an Annual Conference has, in effect, abolished the restrictive rule, and that half the church generally would be willing to have it abolished." It has been suggested to us, that the Annual Conference here alluded to is the Philadelphia Annual Conference. The last one made. A distinct set off from the Maryland Annual Conference, by the late General Conference. A Conference in its infancy, with no influence whatever in the Methodist Protestant Church, scarcely extending beyond Philadelphia, whose original projector has himself abandoned her, and gone west, and left her to the fostering care of sponsors and dry nurses. This Conference, Prudentia says, "has, in effect, abolished the restrictive rule," therefore, all the Conferences in our church, in these United States, ought to follow the example of this little young one, and do the same thing! Wonderful, wonderful logic!

But further, "half the church generally would be willing to have the rule abolished." Here we must ask our brother Prudentia. Has he proof of this assertion? Has he travelled thro'out the entire work, and made himself acquainted with the views and wishes of the membership, or does he make the declaration at random for effect?

We have been given to understand, that he is an assistant preacher on a ct. in the Musk. Conference and has travelled some few years, but we are not disposed to take his *ipsi dixit*, until he shew clearly, that he has the means of knowing, and what he says is, indeed, the truth. He appears, however, to have convinced himself that a large majority of both preachers and people are decidedly in favor of a speedy repeal of the restrictive rule, and of doing away with the itinerancy; and in the full persuasion of this deception, he cries out at the top of his voice, "*If there is any one yet in favor of its continuance, I hope he will speak out.*"

Well, sir, we are in favor of the restrictive rule, and of an efficient and *permanent* itinerancy, and purpose to "*speak out*" in this and our future numbers.

Brother Joseph Barns, the fellow-laborer with Prudentia, in this crusade against our system of changing ministers periodically, we perceive, disavows all intention to abolish our itinerant ministry but the course he is pursuing is calculated to break up our church. It would be well for him to recollect the fable of the stork caught among the cranes. He may, like the stork plead the general harmlessness of his character, but those who are found in bad company must expect to share their reproach. The arguments produced by this brother are the same old threadbare articles for a long time worn by his predecessors, and like all other old garments, will fetch in the market just what they are worth and no more. We shall now stop to notice them as one of our western brethren has already taken him in hand.

PALEMON.

Written for the Western Recorder.

Mr. Editor:

As for the Restrictive Rule, my time has not come to offer one word by way of argument. Our young men began the discussion—so far all is mild—let them go on. I have served many years under the Rule as it now stands. I am now getting old; its tyranny, if there be any in it, can't affect me much longer, nor can a change benefit me. My days are in the yellow leaf—my sun is in the western sky—the finger of God himself is pointing me to eternity. Peace for the church, and peace for myself, is much to be desired. The abolition struggle is not more than over, in these parts—must we now have another? If so, O for heavenly wisdom and mildness. If all the light that our beloved brethren can cast upon this subject, shall go to convince the M. P. Church, that itinerancy without restriction, will be best for the people, let a change be made. But, if a change is only to benefit the preachers, while the interests of the membership are crippled and injured, I cannot favor a change. The corrupt doctrine of by-gone days, and other countries, that the people were made for the King, and not the King for the people,—that the churches were made for the priesthood, and not the priesthood for the churches, don't suit me—it don't suit our times. The question mooted, I take it, is not the divine authority of the Restrictive Rule, *but its utility.* Will it be best for the Church?—will our itinerancy be more useful for mankind, if the restrictive rule be removed? Who but God himself can answer this question in the affirmative? We know the past—not the future. I can hardly muster up courage enough for another change, though that change should take me to paradise.

GEO. BROWN.

Steubenville, O., March 2, 1848.

Written for the Western Recorder.

Answer to a Question.

Mr. Editor,—"A friend" wishes to know what Annual Conference I allude to in my first number on the Restrictive Rule, where I say, *An Annual Conference has in effect abolished the rule.*

I allude to the Philadelphia Annual Conference.—It will be remembered that the law upon Home Missions, enacted by the last General Conference, in answer to a movement of the Philadelphia portion of the Meryland Annaul Conference, authorizes the appointment of a minister to the service of a Home Mission any number of years successively. And that a field of labor, existing under the title of a Mission, may so remain, until it is the pleasure of the Annual Conference to change its name. Therefore, if the Circuits and Stations of an Annual Conference all existed under the title of Missions, the restrictive rule could not have its effect upon them. And when an Annual Conference declares all of its territory to be "unoccupied" ground, what do they do, but *in effect abolish the rule?* Every appointment in that territory is then free from the restrictive rule, and may remain so, if they chose to be called a mission, and the Annual Conference sanction that choice. The following extract from the minutes of the Philadelphia Annual Conference, held March 1847, will show how true is the assertion which is called in question.

"*Division of the District.*"—The committee appointed to prepare an expression of the sense of this Conference, on the subject indicated, submitted the following Report.

Whereas, the General Conference, held in Cincinnati, in May 1846, acting on the Bible principle of accommodation, in all things innocent and useful to the wants and wishes of the ministers and members of the churches in relation to, and for the furtherance of the work of our holy religion, changed the law of our confederacy in regard to Home Missions, set off the Philadelphia District, and authorized the organization of this Annual Conference; and whereas, it is deemed expedient by this body, because of the peculiarity of its origin and position, to make a distinct declaration of the course which it decides to pusue under the new law: Therefore,

Be it Resolved,—4. That in the application of this principle to the division of the District into Circuits, Stations and Missions, the whole territory be regarded as hitherto "unoccupied;" and that the churches now represented in the Conference be registered and supplied in accordance with their present selection of position.

5. That such churches as may unite with the Conference hereafter, shall have the same privilege of selecting their position as Circuits, Stations, or Missions.

6. That the same regulations which govern Circuits and Stations, except the restrictive rule, be adopted for the "temporary government" of the Missions—the only difference between the two classes of appointments, consisting in this exception.

"The above report was accepted and adopted."

I have now answered the question, as to the bearing of my assertion, and have also, I think, shown its truthfulness. If you will give this an insertion I will not trouble you more, until some "friend" shall require it.

PRUDENTIA.

At Home.

Western Sketches.

A LETTER FROM IOWA.

Iowa, Jan. 6, 1848.

Iowa City, the Capitol of the State, is situated on the banks of Iowa River, in Johnson County, seventy-five miles north-west of Burlington, and thirty-three miles west of Bloomington, which is its port and nearest river town. The city was laid out in 1839, and in less than one year after its first settlement contained about seven hundred inhabitants. Its progress since, has not been equal to its early advancement, as the population now numbers but about one thousand.—The prairies in its neighborhood are large, and timber scarce, and the settlements are consequently not numerous. The site is an indifferent one, but the town is regularly laid off, and contains some very fine buildings. The State-House is a large edifice, built of Iowa marble, in the real Hawk-eye style of Architecture, tho' some call it of the Grecian order. It is situated about a quarter of a mile from the river, in a spacious square. Its length is one hundred and twenty feet, and breadth sixty feet, and when finished is to be surmounted by two domes and a tower. The Representative's Hall is a spacious room in the upper story, being sixty feet in width and about fifty in breadth, and twenty in height. It is nearly finished and carpeted. The Senate Chamber and Supreme Court room are commodious apartments. The library, which contains about five thousand volumes, and various offices for the public authorities, are also in the building.

This town is exceedingly well supplied with commodious churches. There are six erected and a seventh nearly finished, and all are large and built of brick or stone. There is a College, as it is called, located here. The building is of brick, two stories high, and of commodious size. There are also quite a number of very handsome private residences. The hotels are not sufficient to accommodate comfortably the crowd that is here at present, but the fare is very good. The different professions and trades are strongly represented in point of numbers, as is usual at the capitols of our States. Society is very good, and social intercourse quite general.

A law was passed, last winter, by the Legislature to remove the capitol from Iowa city to a more central location. During the past summer, the Commissioners selected a site, about eighty miles west of Iowa city, on what is called the "Divide," being a ridge of land between the Skunk and Des Moines Rivers. A town was laid out, and called Monroe city. A beautiful plat of the new capitol was lithographed, and several hundred of the lots offered for sale. The prices ranged from one dollar to three hundred, the majority bringing four or five dollars. I have not heard of any one settling upon the new site. In fact, some say that the proceedings of the Commissioners will be deemed illegal, and the capitol not removed to Monroe city. In view of the capitol being removed from this place, the Legislature donated the State-House to the "University of Iowa."—*Saturday Gleaner.*

Yours &c.

Ministerial.

From the Cumberland Presbyterian.

The kind of Ministry the World Needs.

Last week we presented conversion to God as the first important qualification. The second is learning.

They should be learned in the word of divine truth. That one can do the work of a gospel minister, without a knowledge of the nature and object of his office, the duties it enjoins, and the character it is to effect, is impossible. That he will without such knowledge, commit egregious errors, and in all probability disgrace his calling, is evident. He will be as one walking in the dark, and ever liable to stumble. The Bible inculcates all this important learning. It is found nowhere else. It teaches that the office is of God, therefore holy; that the object of its institution is to enlighten and save men from their sins, by pointing to him that taketh away the sin of the world; and therefore cannot be turned into a means of earthly gain, without perversion and ruin to souls; that he upon whom it is conferred must be holy, and keep himself unspotted from the world, and be devoted to no other object, in his life, than the salvation of men. It teaches the doctrine, he must preach, (warns against those that are dangerous) the spirit in which he is to speak, the sacrifices he must make, and in short all the duties and doctrines which pertain to his office, and the nature of him to whom he is to preach. Every thing necessary for a minister to know relative to the nature, object, and duties of his calling are clearly set before him. The more learned he becomes in these instructions, the more completely will his heart be brought under their influence. His love to God and souls will increase daily; and the more will he be impressed with the eternal importance of the gospel and of its becoming the power of God unto salvation. The greater necessity will he discover of self-denial, and devotedness to his work. To commission and send forth a ministry unacquainted with these things, whatever might be their qualifications in other respects, would be directing the blind to lead the blind; ruin and nothing else must be the consequence.—The world could not receive any important benefit from such teachers. But it would be far otherwise with those who are well instructed in the kingdom. They will be lights. And those who sit in the region of darkness, and shadow of death, will see the light, and rejoice in it, for the day of their deliverance is at hand, and "the day spring from on high" is about to succeed the darkness, with a glorious brightness.

To a knowledge of the Bible, we care not how extensively they add a knowledge of science & literature. The study of these will discipline the mind and prepare it for close thought, and vigorous action—will afford copious, powerful, and useful illustration.

All who are seeking the office of the ministry, should if possible receive a liberal education.—They will find use for it. And if they commence their career, as preachers, without it, they will always feel the need of it. There have been men distinguished for their usefulness in the church, whom circumstances prevented from reaping the advantages of a liberal education. But we have no reason to suppose they would not have been more useful, had they been well educated. One very important reason why the world should have a ministry learned in science and literature, is found in the efforts made by infidelity to turn them against the Christian religion. We not only need men who can meet and refute this infidelity, but we should look forward to the day when learning shall proceed from the bosom of the church, when our youth shall be taught not from the lips of infidels but by those believing the christian religion; and who are more fit persons to desseminate learning than the ministers of Christ? By whom will it be taught with more disinterested motives?—By whom, that love the souls of men more, and have made more sacrifices for their good?

Educate the ministry. Let them be learned, and above all learned in the Scriptures.

Ladies' Department.

Written for the Western Recorder.

Tight Lacing.

Br. Bassett: I have read with some interest a number of strictures in your excellent family paper, on the deliterious effects of over lacing, on the health and life of females. Viewing them as I do, not only the noblest part of God's creation on earth, but holding in their hands to a great extent the destinies of the entire family of man, physically, mentally, morally, every effort that tends to elevate, and ennoble them, must in the very nature of things, have its influence on the entire race. If I could suggest a thought that would be of any service towards their improvement in any point of view, it would be to me very gratifying. The principal object in this communication is, if possible, to elicit some thoughts from some one able to do justice to the subject. The question is, whether the evils immediately on the victims of fashion, are not also borne consequently by succeeding generations? Dr. Rush, in several of his treatises, holds the hereditary character of a number of diseases. Morrison, Hygeist of London, (tho' not a writer of any great celebrity, yet holds some truths,) alleged that all diseases exist in the blood, of consequence are transmitted, but that in many instances the disease of the child varies from that of the parent. Combe on the constitution of man, if he can be relied on, (doubtless his work possesses considerable merit,) teaches that the whole constitution is hereditary—that is, every thing that constitutes, whether in the physical organization, the mental faculties, or moral powers. We may add that by far the largest proportion of medical writers, and almost every practicing physician with whom we have conversed, believe in hereditary liability to disease. We are of opinion that the subject has not yet been sufficiently investigated—that is, the problem whether the compression of the chest, so as to injure the vital organs of life, does not of necessity produce such an organic derangement, as to lay the foundation for untold suffering in posterity. If the above hints have any foundation in fact, ought not parents to wake up to their duty towards their daughters. We opine that there is a fearful responsibility. Would that in this age of improvement, the magic wand of public opinion might sweep so injurious a practice out of existence, and save our daughters from a course fraught with so much misery.—We are no advocate for slovenliness, but on the contrary, we love to see our daughters neat as well as accomplished; but neatness and distortion are two very different things.

E. M.

Freeport, Ia., Feb. 18, 1848.

Mrs. John Quincy Adams.

Washington, Feb, 26, 1848.

This lady, rendered illustrious for the long list of honors she has shared in common with her husband, & with whom she lived for more than half a century, is a severe sufferer in mind and body from the death of her lamented partner. Some few incidents in the life of this lady may not at this time be uninteresting to the readers of the Gazette.

Mrs. Adams was born in England on the 11th of February, 1775. She was the daughter of Joshua Johnson, a Maryland gentleman, who went from America to London, where he became eminent as a merchant. During the war he left England for France, where he acted as the Commercial Agent of this country, and returned upon the ratification of the treaty of Peace. Mr. Adams found his future wife at London, when acting under a commission conferred upon him by General Washington, in 1794, for exchanging the ratifications made under the treaty of November of that year. Mrs. A. was married at All Hallows Church, London, on the 26th of June, 1797, and followed her husband to Prussia, where Mr. A. was presented as the first American Minister from the United States. Mrs. Adams conferred honor upon the country at a time when the United States was just recognized as an equal among the nations of the earth.—Her next theatre of service was in Washington, and after this again the Court of St. Petersburg, and this from 1809 to 1814, the most exciting, and perhaps the most revolutionary period in the history of Europe, and embracing a part of that interesting period of our history when the country was at war with England. Mr. Adams resided longer at St. Petersburg than any one of our American Ministers, excepting Mr. Middleton, and his lady was left there for a brief period, while her husband was called to another field of service. Mrs. A. came alone from St. Petersburg to Paris, after the treaty of Peace had been signed by Mr. A. at Ghent. She was at Paris during the most memorable period of Napoleon's supremacy, and passed the world wide "hundred days" at the French Metropolis, in the midst of the whirl of excitement incident to the struggle between the Bourbons and the Revolutionists. After short residence in France, followed by a longer one with her parents in the neighborhood of London, Mrs. Adams came to Washington in 1817, where her husband had been called as the principal member of Mr. Monroe's Cabinet. Eight years as Secretary of State, four in the White House, and fifty-one years the companion of her distinguished husband, Mrs. Adams has seen more of Court life, and that in every variety, from the boastful ostentations of Royalty to the simplicity of our own Republican habits, than perhaps any living woman.

The illness and death of Mr. A. seems to have quite overcome her, and twice while at the Capitol before his death, she fainted, and was borne to her own home.—*Pittsburgh Gazette.*

Longevity.—A colored woman by the name of Jane Jackson, lately died in Flushing, at the age of 115 years.

There is much good sense in the following aphorism of Bacon: "Reading makes a full man, writing a correct man, and speaking a ready man."

Religious Intelligence.

PITTSBURGH DISTRICT.

Allegheny, Pa., March 9th, 1848.

Br. Bassett: Gratitude to the Divine Giver of all good, constrains me to say something of the gracious out-pouring of the Holy Spirit, which we have lately enjoyed in this Station.

We held a protracted meeting during the holidays, at which we were assisted by Brs. Brown, and Clawson, who labored zealously and acceptably. Several were awakened and a number converted. But from various causes the church did not come up to the help of the Lord, as they should have done. We then suspended our efforts, for a time and then a number of us resolved to go to work in good earnest, and work until we were blest with a revival. The Lord heard our prayers and blest our efforts. The Spirit's awakening power was soon felt among sinners and backsliders. The altar was crowded with penitent souls, who sought and found pardon through faith in the Redeemer's blood. About forty professed to find the pearl of great price, and about as many were added to the church. Among those converted was a descendant of the original inhabitants of this country, of the Mohegan tribe, and so far as he knows, the only one alive of his nation. He sought and found peace in believing. He is an intelligent sensible young man, and we hope if faithful may be useful to the church. With so much to attract the attention of the young, as we have here, it is difficult to promote the interests of religion among them. Yet by God's grace we will do the best we can.

Yours respectfully.

JAMES ROBISON.

Valley Mission, March, 2, 1848.

Br. Bassett: We are glad to have it in our power to say through the Recorder that the Lord has to some extent revived his work of grace on Valley Mission. We reached our appointment about two weeks after the rise of Conference, but found our Zion in a gloomy condition, with about 12 or 13 members scattered over the country like sheep without a shepherd. Our first object was to secure places for preaching, which we did without difficulty, for the people are kind and hospitable, and receive us with kindness wherever we go. Thirty-six have been added to the church, believers have been built up, and the cause appears to be advancing. We have good congregations and good prospects at several other places. May the Lord revive his work more abundantly.

In christian love I am yours with esteem.

W. P. ELLISON.

George's Creek Circuit, Springhill, Pa., March 6th, 1848.

Br. Bassett: I wish to inform you and your readers through the Western Recorder, that we have had a good meeting at the New Frame. Fourteen gave their names to the church, and several professed to get religion at that time. We have great reason to thank the Lord for his goodness to us. There have been a great many removals from this circuit, this year, owing to the failure in the iron works in this country, but I am in hope that times in this respect will grow better. May the Lord send prosperity amongst the iron men. The farmers are doing well now, for this world, and I hope for the world to come.

S. CLAWSON.

MUSKINGUm DISTRICT.

West Chester, Ohio, March 7th, 1848.

Br. Bassett: Perhaps some would like to know something relative to Br. Case's whereabouts and whatabout.

For the satisfaction of those who may be thus solicitous I would say that I arrived on Pleasant Hill circuit, and filled two appointments on the first Sabbath after the rise of Conference. I have not been absent from the circuit but one Sabbath since, at which time I went to assist Br. Baldwin on Leesburgh circuit.

When I came to this circuit the plan was arranged for a four weeks' circuit, this plan has been altered and I travel the circuit once in two weeks.

At an early period we commenced a series of protracted meetings at which we labored long and hard with but very little success.

However, congregations were large, attention good, and interest seemed to be very great. I think I never witnessed such apparent efforts to stifle convictions and banish good impressions. In many instances I noticed individuals trembling on their seats, tears forcing their way in quick succession over their cheeks, and anon the head fallen and the face covered for a time; but after a little the heart would seem to be hardened, the neck stiffened, the tear wiped away, an air of indifference assumed, and the meetings concluded with very little to encourage or build future hopes upon. Yet looking to him who said, "Lo I am with you," and "my grace shall be sufficient for you" we commenced a second series; and in each of these meetings the Lord has owned and blest his word. And I now think that the labors of the 1st series were not in vain in the Lord, as many of those who were almost constrained then, are now in possession of a hope which is an anchor to the soul and reaches within the vail. Our first meeting in the second series was commenced in West Chester the first Saturday in February—it lasted 6 days, and continued to increase in interest to the close. Convertions were frequent, convictions general, and the attention of the entire community became aroused. We have received sixteen members at this place since the commencement of the meeting. We were compelled to close this meeting, as the time to commence our second quarterly meeting at Hartwood was at hand. Thither we directed our steps. Here we were assisted by Br. W. L. Baldwin who labored with ability and efficiency. May this good Br. be long spared and retained among us in his perseverance and usefulness. Brs. Hoover and Noble also did us good service here. Br. Fairchild's health prevented his being with us on this occasion. But when health and circumstances permit Br. F. is at his post & very efficient.

Our meeting at Hartwood lasted some 10 days. Never since I have been in the ministry have I seen in the same time so many instances of the beneficial effects of the gospel upon individuals, families and neighbors as here. Some 50 or 60 persons were converted—25 united during the meeting and 9 since, with the Methodist Prot. Church.

Keeping up our regular appointments we arrived at Amity on Wednesday evening. With the friends here we tarried one week except Sabbath (on that day I travelled 14 miles preached two sermons, led one class, and returned on Monday,) this was a special season—conversions seemed very bright and satisfactory—the enjoyments of all very great. Our meetings were in progress from 10 to 16 hours in 24, and it seemed to me very much like Heaven upon earth.—Here we received 40 members in the Methodist Protestant Church, and what is rather remarkable, 24 of them heads of families. On the next Saturday evening after the close of this meeting, we commenced a protracted meeting at High Hill. Here the work seemed equally prosperous and bid fair for a great ingathering, but my strength being entirely exhausted and having no ministerial aid, the members also being worn down, we were compelled on last evening to close the meeting, having continued three days—but in this short time a number were converted and six members were received into the Methodist Prot. Church. This morning I reluctantly turned my back upon High Hill and am now with my family, where I shall remain a few days to rest. We have received at the various appointments during this Conference year One hundred and five members. On Pleasant Hill circuit, I find many valuable members, and I feel as much at home with them as with any people with whom I have sojourned since I have been in the Itinerancy; Br. Clancy's meeting for P. H. ct., will be at the Pleasant Hill appointment.

Yours, &c.,

J. W. CASE.

Home, March 3d, 1848.

Br. Bassett: I take the present appportunity to write a few lines for the purpose of informing the President of Muskingum District that we are still doing the best we can for Leesburg Circuit. Peace and some prosperity have attended us this year so far, and hope through the blessing of the Divine Being we shall have better times; at the present we cannot say we have so extensive revivals as some of our brethren but are not discouraged. At our first quar. meeting we had the efficient labors of Br. J. H. Hamilton from Coshocton circuit, protracted the meeting a week—some professed to obtain peace—the church at Liberty much revived—three joined. We held a protracted meeting at Harmony class, Br. Case assisted, labored faithfully, a good time among the membership. Our second quarterly meeting commenced on the 19th of February, we gave announcement of the time of our meeting through the Recorder, but not one of our ministerial brethren come to our assistance, so we had to do the best we could without a strange preacher. The meeting was protracted ten days, ten professed to obtain the pearl of great price; six of these were young men who bid fair for much usefulness. Twelve joined. May they be steadfast, abounding in the work of the Lord. If it was not for the expected removals of some ten or twelve of our brethren, our prospects at Pleasant Valley would be quite flattering. We desire to be thankful to the Great Head af the church for what he did for us at this meeting. Brethren came from the different parts of the circuit of one heart and mind. The Lord poured out his Spirit abundantly, the membership were greatly cheered and built up in the holy faith that works by love.

Yours in love, and peace,

W. L. BALDWIN.

Pisgah Ct., March 11, 1848.

Br. Bassett: Permit me through the medium of your paper to make a brief statement relative to this circuit. At our first quarterly meeting, Br. Piper, (for reasons I may not here state) took his leave of us. Nothing of interest was connected with that meeting. Four weeks subsequently, Br. Clancy's meeting for this circuit commenced. A worse time for a meeting I have seldom seen. The rain fell incessantly, yet notwithstanding these forbidding circumstances many evidenced their attachment to the cause by making their way to the house of God. It was a season of benefit to those that were present. The church was much revived. Two gave us their names on Monday, at which time the meeting closed. Our first protracted meeting was at the Union appointment, commencing on New-years. At this meeting we enjoyed the acceptable aid of Br. W. G. Scott; the meeting resulted in an accession of twelve to the church. On the 12th of February, I commenced a meeting at Ebenezer appointment. Owing to ill health I was obliged to leave it; four joined. Here the friends have taken steps towards building a new house, one that will do honor to that people. In about one half hour there was $277 subscribed. On the 19th of February our second quarterly meeting came on. It continued some days. We were favored with timely aid from our afflicted Br. Sears, who labored with his usual energy. May grace sustain him amid his affliction, this was a meeting of great interest. Our lovefeast was one of the richest scenes I ever enjoyed of the kind. This meeting ultimated in the happy conversion of eleven. Ten gave us their names, making in all between 30 and 40 this year. The most devout prayer of my heart is, that God may send much more abundant prosperity to this people this year.

Yours in Christ,

O. V. WARREN.

OHIO DISTRICT.

Cincinnati ct., March 4th, 1848.

Br. Bassett: I take my pen to write "glad tidings of great joy." The Lord has once more visited old Bethesda Church with a gracious outpouring of his Spirit and grace. On the 12th day of February, we commenced a protracted meeting at Bethesda meeting house in the fear and relying on the Lord for success. It was like taking a leap into the dark. The state of things in the church produced by former difficulties seemed to forbid a belief that God would visit his people in mercy and with prosperity, but the *incredulity* of the Church was put to flight by the powerful displays of divine goodness in causing backsliders and sinners to tremble and cry for mercy. And one good brother was constrained to acknowledge in a morning meeting held for religious experience that he "had no idea the Lord was going to work this way." O we had a melting time when brother and sister Martin came back to the church. The meeting was first appointed to be held just one week, and during the week the Lord worked powerfully in the church, so that at the close of the week prospects bid fair for a more thorough work of reformation amongst sinners; for as yet but few were converted, and brother Langdon and myself were pretty well worn down. I went to the City for ministerial help, and here I found a "man of God" ready, willing and able to work for the Lord, Rev. Z. Covel from the State of New York one of the first Methodist Protestant ministers. This good brother is still with us and the Lord by him is still carrying on a work of grace in the reformation of sinners. Surely an overruling and special Providence is manifested in directing this good brother amongst us to help carry on the work of the Lord, when help was most needed. The meeting has been in progress upwards of two weeks, and just as long as sinners are inclined to seek the Lord, the meeting will continue. The work of conversion has been very gradual thus far, hence not so many have been converted as the reader might naturally suppose from the length of the meeting. Only about eighteen or twenty have been "BORN AGIAN," and twelve have joined as probationers for membership in the church, and the prospect is fair for more. Before I close I must record a singular circumstance, which my eyes never witnessed before. The unconverted collected in groups during divine service to sing the songs of Zion and while penitent mourners cried for mercy the unconverted would sing appropriate pieces to encourage them, but the work of conviction became so powerful that a good many of our unconverted singers have hung their harps on the willows. Our prayer is that they may be brought by the operation of the Holy Spirit and the truth of God to receive a "*clean heart*," and then shall they be able to sing with the Spirit and with the understanding also. Let me say to all who shall read this communication, that have the work of God at heart. Take courage and go ahead in the performance of duty, and leave the event with God; for "Paul may plant and Apollos water but God giveth the increase."

I remain yours in Christ,

A. H. TRUMBO, Supt.

Bellbrook, March 9, 1848.

Dear Br. Bassett: Having occasion to write on business, permit me to say that continued spiritual prosperity attends the efforts of our church in this place. We commenced our second quarterly meeting here on Friday evening February 19th with a public prayer meeting.—On Saturday night our President, Brother J. M. Young arrived and labored with us faithfully and profitably until the 25th when he was obliged to leave for Washington circuit. Large and deeply attentive congregations attended throughout the meeting—a holy influence seemed to pervade the house of God, and under the influence of Divine truth the decision was made, with many, to submit to Christ and enter upon the duties of a pious life.

On Thursday the 24th the ordinance of baptism was attended to, one by pouring, one by sprinkling, and nine by immersion, on the evening of that day after a sermon twelve persons came forward and united with the church. During this meeting thirty-two persons united with our church, so that since Christmas we have had an accession of seventy members in this place.

At Xenia we have had several accessions recently, and the church is encouraged to hope for prosperity.

Yours in Christ,

J. WHITE.

[From a private letter from Brother White, we take the liberty to extract the following additional particulars.—Ed.]

Our cause in this region is progressing finely. The brethren are now collecting money to buy a large library for Sabbath School in this place. They also are talking of building a parsonage house on the church lot. Since I came here, they have paid off the last cent of debt on the Bellbrook Church. At Xenia they have painted, white washed and carpeted the church, within the last two weeks. An old debt of nearly $200 hangs like an incubus, however, on that church. When I was last there, a subscription paper was got up, in view of paying it off.—When I left, $65 had been subscribed, and I think before conference the whole amount will be paid off.

From excessive labor, I have suffered considerably in health, rest however, will recruit me again. Never since I have engaged in the ministry have I labored so incessantly as the past winter, either in my own field of labor, or in assisting others.

I have used all my influence to procure subscribers for the "Recorder," on my field of labor, but have hitherto been unsuccessful. The heavy expenses of this small circuit, is urged as a plea, and calls for money to meet obligations previously contracted. I shall still urge the matter upon our friends, and hope to procure some good subscribers before the year closes.

Clarksville Circuit, March 1st, 1848.

Br. Bassett: We are at present among those who are favored of the Lord. We have just closed a protracted meeting which resulted in the accession of twenty members to the church. Many more bowed at the altar of prayer, and requested the prayers of the church in their behalf, and many more were convicted of the necessity of a change of heart. Truly we had a refreshing time and the presence of the Lord of Hosts, the God of Israel was with us. Unto him be all the glory. Amen. Brethren, pray for us. Yours in Love.

W. TIPTON.

Darby Mission, March 7th, 1848.

Br. Bassett: I would inform Br. Young and the friends of our Zion generally that the Lord has visited us in great mercy on this Mission. Our second quarterly meeting commenced on Saturday the 19th Feb., and did not finally close until one week from the following Monday evening. Our brethren from Union circuit were present, and labored with great acceptability and usefulness. But best of all, the Lord was with us, to show forth his mercy, love, and power; the result was, the conviction of sinners, the conversion of mourners, and building up of God's people in their most holy faith.

The work commenced at our first assembling on Saturday, and continued until the final close. Some nine or ten professed justification by faith, and twelve united with the church; principally from the world, perhaps not one exception.

We have had many discouragements on this field of labor for eighteen months past. But obstructions have been and still are gradually removing out of the way. We want to be truly grateful for what the Lord has done for us, and we look forward in hope of still better days. Our prayer is that the God of battles may be with us, and graciously bless us in all our labors of love. Brethren, the cause of Christ is advancing. Our ears are almost daily saluted, and our hearts cheered with revival intelligence. O let us nerve up to the work, and victory will soon turn on Israel's side. Let preachers and people come up to the help of the Lord against the mighty, and infidelity will hide its deformed head, and christianity shall perform the work of a mighty conqueror in our earth.

Yours in christian love,

R. K. DAVIS.

Destructive Fire.—We learn that the tannery establishment of Col. Robert Annan, near Emmittsburg, Md., was destroyed on Friday night, being the second time within the last 12 months. His loss is estimated at $6,000 or $8,000. He was insured to the amount of $5,000, in the Mutual Insurance Company of Frederick.—*Balt. Sun.*

Fire at Oberlin.—On the night of the 21 instant, a fire broke out in the bookstore of J. M. Fitch, proprietor of the Oberlin Evangelist.—This store was consumed, as also four other buildings—one occupied by Wm. H. Plumb as a store, another by Mr. Rider as a store, others by the Post Office, a shoe shop and goldsmith's shop. The dwelling house of Mr. Fitch, was destroyed, and the establishment of the Oberlin Evangelist, together with the books, list of subscribers, &c. After the water was exhausted in the nearest reservoir, the ladies formed a line to a more distant one, and rendered efficient aid in saving other buildings from destruction.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, March 16, 1848.

Treaty of Peace.—The Baltimore Sun of Saturday last announces that the Treaty of Peace with Mexico, after undergoing some amendments, has been duly ratified by the U. S. Senate. The vote stood, Yeas, 38, Nays, 15. The particulars of its provisions have not yet been announced. The amendments of course will be subject to approval or rejection by the Mexican Government. It is gratifying however that hostilities are suspended whilst the negotiation is in progress. O, for peace—an *honorable* peace.

Revival Intelligence.—The hearts of many will be cheered by the unusual amount of intelligence of religious prosperity in various quarters of our Zion, which we are enabled to furnish in this week's paper. And we still hear of revivals in other circuits and places, which have not yet been regularly reported to us for our paper. Whilst we would give glory to God for the wondrous work of grace he hath wrought in various sections, we feel thankful that our paper is made the favored vehicle for communicating so much cheering intelligence and encouragement to the church. "Let them that are of a fearful heart, be strong, fear not—for he (the Lord) will come and save you." We cannot resist the conclusion that our M. P. brethren, would do well to extend the circulation of our paper where there have been numerous accessions, as a medium of information and encouragement, in religious, and ecclesiastical matters.

☞Will our friend Dr. Dorsey of Steubenville, have the goodness to inform us whether he can furnish us No. 2, Vol. I, of the Mutual Rights and Christian Intelligencer?

New subscribers last week, 3. Dis. 3.
This week, - - - - 7. " none.

☞Three of the early writers of "the controversy," which arose in the M. E. Church, more than a quarter of a century ago, appear in the columns of our first page this week.

Mournful Pageant in the Eastern Cities.—The earthly remains of the late Hon. John Q. Adams were last week conveyed to their final resting place at Quincy, Mass. A committee of escort consisting of one member from each State of the Union, (thirty persons) was appointed by the House of Representatives, and accompanied the corpse through the whole of this sad journey. The escort with its honored charge, left Washington City, on Monday morning, 6th instant, and reached Baltimore at noon of that day. Extensive preparations had been made by the Mayor, Councils and citizens of that city, for showing forth their respect for the honored dead. The roar of cannon, the tolling of bells, the throng of an immense procession, and the suspension of business, manifested the feelings of the Baltimoreans, on the loss of the venerable Ex-President. The procession passed through some seven principal streets, and at about three o'clock halted at the Exchange, in the Rotunda of which the corpse was deposited, in charge of the Independent Blues until the following morning. The remains were accompanied to Baltimore by the Mayor of Washington City, to Philadelphia by the Mayor of Baltimore; and we presume that the like attention was paid in the escort between the other cities on the route.—On Tuesday morning, 17th instant, the remains of Mr. Adams were removed from Baltimore, a special train of cars having been fitted up to convey them with the escort to Philadelphia. The following day they were to leave that city for N. York, where they were to spend the ensuing night, and then depart for the New England cities. Extensive preparations were made in each of the cities on the way, for a public solemnization, but we have not yet received the particulars.

Thus has passed away from earth, a great and good man. But,

"The tall, the wise, the reverend head,
Must lie as low as ours."

Solemnization at Cincinnati.—Two successive public meetings have been held at Cincinnati, to take measures for a suitable expression of the feelings of community, on the death of J. Q. Adams. Wednesday, 22d inst. is set apart for a public solemnization. There is to be a great procession, religious exercises, an oration, &c. Extensive preparations are in progress to carry into effect the above design. This is just what we were anticipating. The citizens of the Queen city will delight to do honor to the memory of the "old man eloquent." No public man ever received a more cordial welcome from all hearts in that city than Mr. Adams on the memorable occasion of his visit there in Nov. 1843, for the purpose of laying the corner stone of the Cincinnati Observatory. His name was immortalized on that occasion, by a resolution of a public meeting giving the name of *Mount Adams* to the hill upon which the Observatory stands, and which is included in the corporate limits of the city. The resolution passed we believe by acclamation. As the astronomical address of Mr. Adams on that occasion, has had but a limited circulation in pamphlet form, we intend at a convenient time to give it place in the columns of out paper, for the benefit of our readers.

Long Island.—A meeting of Delegates from various parts of Long Island has been held for the purpose of adopting measures to make that Island a sovereign and independent State.

The Wires.—We learn by the Cincinnati Commercial, that the telegrapic communication between Cincinnati and Nashville, Tennessee, is now completed. Those two cities exchanged compliments for the first time by telegraph, on the 6th inst. About the same time, the line from Buffalo to Detroit was completed, and despatches were received at Cincinnati, from Detroit by way of Cleveland and Wellsville, on the 1st inst.

A Chronological Question.

With pleasure we insert the following queries by an esteemed brother, who is one of our subscribers in Hamilton County, and the subjoined response and explanation by Br. Potter, written out at our request.

Written for the Western Recorder.

Br. Bassett:

Having to write to you on business I embrace the opportunity of asking a few questions, which I wish you, or some of your correspondents would answer. In Exodus 12, 40, it is stated that the Children of Israel sojourned in the land of Egypt four hundred and thirty years. Now in the Chronological table it is stated that Jacob went down into Egypt 1706 years before Christ, and that the Children of Israel came up out of Egypt 1491 years before Christ, which makes but 215 years that they were in Egypt according to the common chronology. Now the questions which I would ask are these,

1st. Is there a mistake in the chronology? or 2d. Did they not recken time then as they do now?

JOSEPH M. BUXTON.

Montgomery, Ohio, March 4th, 1848.

Br. Bassett:

The passage, to which Brother Buxton's query refers, reads in our Translation thus:—"Now the sojourning of the children of Israel, who dwelt in Egypt was four hundred and thirty years." The statement in this verse is allowed on all hands to be extremely difficult. The difficulty has apparently arisen from an omission in our present copies of the Hebrew text. Dr. Kennicott, a great Biblical Scholar, says, that the Samaritan Pentateuch, in all its manuscripts, and in all its printed copies, has the additional words,—"their fathers"—"in the land of Canaan,"—in the above verse, and reads the passage, with these emendations, thus: "Now the sojourning of the children of Israel, and of *their fathers*, which they sojourned *in the land Canaan*, and in the land of Egypt, was 430 years."

The same sum is given by Paul, Gal. 3, 17. who reckons from the time of the promise made to Abraham when he was commanded to go to the land of Canaan, to the date of the giving of Law, which was shortly after the departure of the Israelites out of Egypt. This account of the Apostle coincides with the Samaritan version, which, by preserving the two passages,—"their fathers,"—"and in the land of Canaan,"—lost out of the present Hebrew text, has rescued the statement in question from perplexity and contradiction. The Samaritan Pentateuch, to which reference is here made, is allowed, by learned men, to be the most correct copy of the five books of Moses, now extant. This corresponds, in its emendations, with the Alexandrian copy of the Septuagint, which is also admitted to be one of the most authentic, as well as the most ancient copies of this version, we possess. As to the Apostle Paul, no one will doubt the correctness of his assertion. Thus then in the mouth of three witnesses, the account is indubitably established. The explanation, according to the emendations, is as follows: From Abraham's entry into Canaan to the birth of Isaac was 25 years, Gen. 12. 4.—17 chap. 1—25. Isaac was 60 years old at the birth of Jacob, Gen. 25 chap. 26 verse. Jacob was 130 at the time he went down into Egypt, Gen. 47, 9. These three sums amount to 215 years. Now Jacob and his descendants continued in Egypt 215 years more, and thus the whole sum of 430 years is made out.

From Abraham's entry into Canaan to the birth of Isaac	}	25 years
At the birth of Jacob, Isaac had lived	}	60 years
When Jacob went to Egypt, his age was	}	130 years
Jacob and his children continued in Egypt	}	215 years
		430 years

See Dr. Kennicott's Dissertation on the Hebrew Text.

THOMAS POTTER.

A Constitutional Question.

As the excellent brother who sends us the following enquiry, refers to "the men still living who were members of the Convention who framed the Constitution of the Methodist Protestant Church," we trust that some one of them will accommodate the request by responding at once to the enquiry. We see no difficulty in the matter, but shall be gratified to see what will be said by some one of the senior brethren referred to.

Written for the Western Recorder.

Mr. Editor: As the Methodist Protestant Church (comparatively) is in her infancy, there are many questions connected with the administration of her government, upon which her ministry and membership, and those of her best friends seem to disagree. I hope therefore it will not be thought amiss to ask information, inasmuch as there are a number of men still living who were members of the Convention who framed her Constitution, and understand the genius of her government, and would doubtless be pleased to impart any information that might be desired.

Now Mr. Editor, the question I seek information on, is the first item of the 4th Article of the Constitution, which I suppose to be based on the first elementary principle; and will ask my question by supposing the following case: Suppose any number of believers in Christ, should unite together as a religious society, or church, and embrace the principles of religious truth held by the Meth. P. Church, and adopt her Constitution, and desire to conform to her book of discipline, and means of grace, but not at the *present time* wish to be a component part of any circuit. Suppose they should request the superintendent of some circuit, or station, near by, to recognize them as a Methodist Protestant Church, or society, and present them to his quarterly Conference, for its concurrence on the question of recognition. Could it be done in accordance with the said 1st item of the 4th Article of the Constitution? Or must the question of *recognition*, and *reception*, as a component part, of some circuit or station go together? INQUIRER.

Feb. 22, 1848.

Memoir of Sarah B. Judson, *Member of the American Mission to Burmah, by "Fanny Forrester," New York, L. Colby and Company, 1848, pp. 250.*

This is a beautiful book just issued from the press, which has been anticipated by the public with much interest. We are indebted to the politeness of the publishers for one of the earliest copies. This work is from the pen of an American lady distinguished as one of the most popular writers of the day. It has been prepared by her too, under circumstances of remarkable interest. "Fanny Forrester" is the *present* Mrs. Judson, the successor of the lady whose biography she writes, as the wife of the celebrated Dr. Judson. But a few months ago her marriage took place, soon after which she accompanied her spouse, that devoted Missionary, in a probably returnless voyage to the far off land of Heathenism, to aid him in the blessed work of evangelizing those who sit in pagan darkness. The work was written at her new home, Rangoon, Burmah, & is now first published from the press of the Empire City. Our time has not yet allowed us the pleasure of reading through the book, but we anticipate a rare feast in so doing, when opportunity serves. Mrs. S. B. Judson was a native of New Hampshire. And as she spent full twenty years in the service at foreign missions, her life must be full of interesting incident. We have no doubt that the publication will be extensively patronized and read.

M'Makin's American Courier.—We take pleasure in announcing the recent change and improvements in the Philadelphia Saturday Courier, heretofore so called. It is generally known that in the final adjustment of the business of Mr. Holden deceased, who was one of the editors, and Mr. M'Makin, his surviving partner, and who is the present publisher, a public sale of the establishment recently took place, Mr. M'Makin was the only bidder at the sale, and is now exclusive proprietor. The Saturday Courier has been one of the most popular of the eastern Weeklies, for several years past. Its seventeenth volume having just closed, the publisher has again greatly enlarged and improved it, and has just issued the first number of Volume XVIII, under the new heading above indicated. The sheet is of truly mammoth size, and contains an almost endless variety of general reading, and general intelligence. The news from the various chief cities and quarters of the union, is arranged under tasty headings, with miniature views of the cities, &c. Each number also contains several good engravings, of landscapes, portraits, &c. The terms of the American Courier, are $2 in advance for a single copy—four copies for $5, eight copies for $10. Address, Andrew M'Makin, Philadelphia.

Congressional Globe & Appendix.—Some time ago we published the prospectus of this work As we have been regularly receiving it for several years, and find it a very convenient and valuable work, containing a full and faithful report of the proceedings of Congress, we are gratified to learn that it meets with extensive patronage. By a note from the Publishers, we are informed that having struck off a large edition, they are prepared to furnish the back numbers to new subscribers. Up to the first of April, new subscribers can be furnished at the original charge, $2 for the present session of Congress. After that time the price will be enhanced to $3.

THE MARKETS.

LATEST DATES.

Putnam & Zanesville.—Flour, $4,50. Wheat, 75; Corn, 25; Oats, 18a22.

Philadelphia.—Flour, $5,75; Wheat, $125a 130; Corn, 52; Oats, 40a45.

Pittsburgh.—Flour, $4,50; Wheat, 87a 90; Corn, 35a37; Oats, 25.

Cincinnati.—Flour, $4,50; Wheat 90 cts.; Corn, 25; Oats, 22a38.

Biographical.

Written for the Western Recorder.

NICHOLAS AMOS

Was a native of Harford county, Md., born in 1771. He left that State for Kentucky in 1794, and located himself in Bourbon county. At an early age he 'laid hold on the hope set before him' in the gospel, adopting highly spiritualized ideas of its requirements and teachings. He adorned his profession with a well ordered life and goodly conversation, to the end of his long pilgrimage, which terminated at the age of seventy-six years. You are aware of the even tenor of his way, and the consequent barrenness of incident which an account of his life must present. Still he acted well his part, and there all the honor lies. Occupying his place in the quiet paths of common usefulness, he still exhibited in a high degree those sterling virtues essential to true goodness and real greatness. He had a lively sympathy for the suffering, a strict regard for truth and justice, great decision of character, and an unfailing fund of common sense. Show and pretence, the *unreal* in whatever it was manifested, whether in politics, religion, or morals, he detected as if by instinct, and abhorred as the crying evils of the times, the shews of things substituted for the real. This ready and lively appreciation of the substantial and the essential, may possibly have led him to undervalue the signs and ceremonies so commonly regarded as of much importance—for he did not admit the ordinance of Baptism or the Lord's Supper to be of perpetual obligation to the church, but rather regarded them as a part of those things which

"stood only in meats and drinks and divers washings, imposed until the time of reformation," contending only for that inner life, which is the result of "Christ, formed within, the hope of glory."

Mr. Amos was an esteemed member of the Methodist Protestant Church, almost from its first organization in Bourbon county, Ky. until his death. He took a great interest in its prosperity, and some of his brethren will remember seeing him at the General Conference, in Cincinnati, 1846. Mr. A. was a most useful member of the Methodist Protestant Church, until the society in his neighborhood was dispersed by the vascillating and unfaithful conduct of some of its pastors. But he rests from his labors, and his ear is no longer pained with the sounds of strife, and contention, which he long considered the premonitory symptoms of ruin both to the church and state. L. M.

Bourbon Co., Ky., March 1848.

Written for the Western Recorder.

DELILAH ANN MESSER,

Daughter of Jared and Elizabeth Messer, took her leave of earth and friends on the 19th of November last, after an illness of three weeks, during which time she suffered much. Yet amid her sufferings, she manifested christian resignation. During the former part of her illness, she indulged a desire to recover, but as she neared the valley, she dismissed the world. Her longings were to depart and be with Christ which she conceived would be far better. During the latter part of her illness, religion, and that alone, was her theme. Many of her young associates visited her. She exhorted them to commence doing their work for eternity. She spent much of her time in praying and praising and only seemed contented when the family or visitors were engaged in singing or praying. Frequently she would join with them when her strength would permit.

A more triumphant death could not be experienced by any one than was the death of this sister. She gave the best possible evidence of a perfect preparation for death, there can be no doubt but her released spirit is now imparadised in the bosom of its God.

O. V. WARREN.

Written for the Western Recorder.

ANNA CATHARINE SMITH,

Consort of Alexander Smith, departed this life on the 30th of October, after a brief illness of one week. She had been laboring under general debility for some months. Long has she been in the church exhibiting a promptness in the discharge of duty that ever does honor to the Christian. To the last she gave evidence that her ambition was to be found in the sanctuary, although obliged to contend with many infirmities. She has left an aged companion to mourn her departure. The circumstances indicate most positively that his stay will be short. May grace sustain him amid the infirmities of old age with which he is obliged to contend. Their house has long been the itinerant's home. Welcome and plenty have always been found there.

O. V. WARREN.

News of the Week.

Railroad Accident in Massachusetts.—The annual Reports of the several Railroads in Massachusetts, have been printed by order of the Legislature. It appears that the whole number of persons killed on the sixteen Railroads in the Commonwealth, during the year 1847, was 44, and the number of persons injured, 41. On the Boston and Worcester road, the whole number of passengers was 598,305. On the Eastern Railroad, 892,896. On the Western road, 388,-111. On the Boston and Maine Road, 728,-307.

Town Swallowed by an Earthquake.—*Malta.*—The Neapolitan steamer Capri, has brought intelligence from Syracuse, that the earthquake which was felt here on the 11th, had laid the city of Augusta in ruins. The first shock was felt at 1 p. m., and was so violent that all the people fled from their houses. The following one a few minutes afterwards, destroyed the whole place except twenty-seven houses;—the mole sank, and where it formerly stood there was no bottom at fifty fathoms. The last accounts received at Syracuse state that thirty-five dead bodies had been found and fifty-nine wounded recovered from the ruins. The earthquake was also felt at Noto, Syracuse, and Catama, with partial damage, and at Messina, without damage.

Emigration to Texas.—The Journal du Havre, of the 8th, contains the following:—"A colony of Communists, composed of seventy-five persons, of all professions, uniformly clad, passed through the town to-day, and embarked in the American vessel Rome, bound for New Orleans. It is called the Icarian Colony, and is going out to settle upon and cultivate a tract of land of 4,000,000 acres, on the Red River, in the State of Texas, which has been bought by the Society, the head of which, M. Cabet, remains in France. They live completely in common with order and economy, and call each other brothers. They are furnished with all the necessary tools and implements for their undertaking."

Cholera.—At Constantinople, on the 17 January, the cholera had not diminished, eight to ten cases occurring daily. The disease was making great ravage, among the Jews of Kuskundschak, on the Asiatic side of the Bosphorus.

Successor to Mr. Adams.—The Governor of Massachusetts has appointed Monday, the third day of April next, for the choice of a member of the 30th Congress, in District No. 8, in place of the Hon. John Quincy Adams, deceased.—*Balt. Sun.*

Bank of Susquehanna County.—We copy the following from a letter recently received from W. L. Post, President of the Susquehanna Co. Bank: "I see your last paper quotes us at 12½ per cent. discount. I don't well see why this should be so, particularly as this bank has *steadily* and *regularly* met all demands at its counter for upwards of three years past." The Bank makes a charge of 2 per cent. for exchange on this city for its own notes, and our brokers purchase them at 2 a 2½ discount.—*Bicknells Reporter.*

Destructive Fire at Saint Louis--Four Steamboats Burned.

St. Louis, March 10.

Editor Ohio Statesman:

The Steamboats Avalanche, John L. Hardin, Laclede, and Hibernia, also a barge, were destroyed by fire at the wharf last night.

The Avalanche had arrived from Pittsburgh, and had on board 200 boxes dry goods, most of which were destroyed. The Hibernia was loading for Nashville, & had on board 25 tons flour, hides, &c. The John L. Hardin loading for the Missouri river, and had on board 30 tons of groceries, &c.

The boats and freights are a total loss. The aggregate value of the former is about $44,000, about $1,800 of which is covered by insurance. The barge had 200 tons pork on board, which will be saved, but in a much damaged condition.

St. Louis, March 10.

Editor Ohio Statesman:

The election in Illinois has resulted in the adoption of the new constitution by a large majority.

Land in Arkansas—News for Poor Folks.—A gentleman of Indiana, desirous of changing his residence, wrote a letter to the Auditor of State for the State of Arkansas, in relation to the proposition of that State to grant lands to actual settlers. He received the following reply:

Sir—Your letter of the 18th inst. has been received. I would advise you and your friends who wish to come to Arkansas, to come by water to Little Rock. You can there select the lands upon which to settle, and obtain at this office donation deeds for the lands. A man can get a donation of 160 acres for himself and also 160 for each one of his children. There is plenty of land to be donated for all the settlers you may bring with you.

Our climate is mild and delightful. A farmer can work almost every day during the winter.—In many parts of the State a man may raise as many cattle and other stock as he can obtain, without feeding them in winter or summer, as they find abundance of food in the woods and prairies.

Very respectfully, your obedient servant,

E. N. CONWAY,
Auditor of State.

N. B. Our taxes are light, and our currency good; crops have been very abundant this year, and it is a most favorable period for persons to settle in Arkansas.—*Pittsburgh Commer. Journal.*

Scarlet Fever.

We feel quite certain that more than half the children who die of this disease, fall victims to want of skill or energy in nursing; and if some physician would publish a few simple essays on its treatment he might confer a signal favor upon the public, that is if he could give the energy to carry out his directions. Perseverance, energy, the two first qualifications for doctor or nurse. One thing certain there can be no decent apology for letting any one die with the sore throat which attends this complaint, or for allowing it to remain ulcerated two days. We speak knowingly on this subject, having learned in that school in which even fools may learn—experience. We must surely have suffered as much with putrid sore throat as any person living, and have used as much pepper gargles, sage washes, borax, saltpetre, turpentine, hop and vinegar steams, blisters, mustard plasters, &c., as entitles us to exemption from the doctor's hands the rest of our life; and now we do know that to gargle the throat well with hard cider in a full state of fermentation, and warmed to blood heat, taking care to swallow some, about the same quantity one would of a strong pepper gargle,—bathing the throat, round the ears, and back of the neck, plentifully, with ice water, twice a day; then rubbing dry and rolling in flannel, "will cure the putrid sore throat." Of this we are certain; and that for this disease one barrel of hard cider is worth all the drugs which ever were brought over in ships. If it is attended with malignant scarlet fever, it is a powerful agent in curing that too. We have seen four almost hopeless cases of scarlet fever cured, in which the patient used for drink hard cider, two or three parts water, in which a slice of toast had been steeped. We do wish our physicians would try it. In unskilled hands it would be dangerous, because if the symptons are inflamatory instead of malignant, it is highly injurious; and it might be the means of saving many a life.—*Pitts. Sat. Visiter.*

An Incident in the Life of Mr. Adams.—In the Presidential campaign of 1824–5 a certain public officer employed his able pen against the claims and qualifications of Mr. Adams. After the inauguration of Mr. Adams some opponent of the officer gathered up the articles which he had fulminated against Mr. Adams & took them to Washington, when they were submitted to the inspection of the President.

Some little time after this Mr. Adams met Judge McLean, who was the Postmaster General, and asked him what kind of a public officer the one referred to was? Mr. McLean replied that he was a correct officer and an efficient one.

"Well, well." said Mr. Adams, complacently, "when you see him, please tell him that he may indulge his pen in writing against me as much as he pleases, so that he continues to do the duties of his official station faithfully."

The bill chartering the "Ohio and Mississippi Rail Road Company," by which a communication between Cincinnati and St. Louis is to be made, has passed both houses of the Legislature of Indiana, and awaits the signature of the governor to become a law. A railroad from Cincinnati, to connect at Wheeling with the Baltimore and Ohio railroad, will make one continuous railroad from Maine to Missouri.—*Bicknell's Reporter.*

Melancholy Accident.—As the afternoon train of cars, on Thursday evening last, was passing from Fitchburg to Athol, (Mass.) on the Vermont and Massachusetts line, and when near the crossing, about a mile and a half above the depot in Fitchburg, a horse and sleigh with two ladies passed the railroad, when the two horses became frightened and backed the sleigh on the track, by which both of the ladies were thrown out in front of the engine, run over and instantly killed. The engine, as soon as the horse was seen to back, sounded the alarm, and the train was nearly stopped when the fatal collision took place. The unfortunate ladies who thus lost their lives were Mrs. Osborn, wife of of Mr. Abraham Osborn of Fitchburg, and her daughter, Mrs. Jacob Tolman of West Sterling. The head of one was severed from the body.—*Dol. News.*

M. E. Church at Norfolk Destroyed.—The Methodist Episcopal Church at Norfolk, Va., was destroyed by fire on Friday last. It was erected in 1833, at a cost of $18,000 to $22,-000, and is insured in the Mutual Insurance Co. at Richmond, for the nett amount of $13,760.

Sons of Temperance.

A difficulty recently occurred between certain members of a Cambellite (or more properly Disciple) Church in Wellsville, on account of a portion of the congregation having associated themselves with the Sons of Temperance. The Wellsburgh Herald thus notices the settlement of the difficulty: "The difficulty which has for a long time existed between the Elders of the Baptist Congregation of this place, and two of their members, Messrs. John D. Nichols and Joseph R. Taylor, has finally been disposed of, and Messrs. Nichols and Taylor have been excommunicated from the church, upon the charge of being Sons of Temperance. They took with them twenty members of the congregation who were of the same belief, and on last Sabbath they organized a new church claiming, however, to be the true 'Church of Christ.'"—*Pitts. Com. Journal.*

Fire.—Four dwelling houses were burned last Friday night, in the Fifth Ward, and nine or ten families turned out of house and home. Three of the houses belonged to Mr. John Donnell, & the fourth was owned by Mr. Nesbitt. A stable belonged to Mr. Bridenthal. There was no insurance on any of the property.—*Pitts. Com. Journal.*

Mail Robber Caught.—A mail robber was caught at his depredations last week, between Towanda and Eaton. His name is James Sickler, and he was the carrier of the mail upon that route. The Postmaster at Mehoopany mailed $200 to Philadelphia, Sickler being present at the time. The Postmaster then followed the mail to Eaton, where the package containing the money was missing, and returning immediately arrested Sickler, and on being searched the money was found concealed in the toe of his boot. When he found he was caught, he confessed the deed, and also previous depredations at different times during the past eight months.

Chloroform.—A Liverpool paper says that the new agent "is very pleasant to the palate, and yields a delightful perfume, not much unlike that of a ripe apple, or good sherry wine. Its inhalation produces the most delightful sensations, and, in the course of a minute or so a state of the soundest somnambulism. Sulphuric ether, on the contrary, is very disagreeable, both to the palate and the olfactory nerves, and is much longer in producing the required result. It also produces great nausea, and has not always been administered without acting for a time somewhat injuriously upon the nervous system." No special kind of inhaler or instrument is necessary for its exhibition. A little of the liquid, diffused upon a piece of linen or sponge, and held over the mouth for about a minute, is all that is required.

In one of the cases, at the Ophthalmic Institution in Liverpool, a patient, a female, "was speedily thrown into a state of complete unconsciousness. During the inhalation of the vapor through a sponge, which of course allows a free passage to the atmospheric air, her countenance wore a most pleasurable expression; nor did it alter in the least during the trying moments of the operation upon her eye. She remained in a sound slumber for several minutes afterwards, and did not evince the slightest sensation of feeling, when repeatedly pinched by many of the gentlemen present. In this case, the eye was turned so completely inwards that greater force with the forceps was required, and, had the patient been operated upon in her natural state, the pain would have been proportionably excrutiating. Upon waking to consciousness, in about quarter of an hour, she said she was not aware that anything at all had been done to her."

Rights of Assigners.—A decision of some interest to commercial men and bankers is reported in the New York Journal of Commerce:

On the 29th of June, 1846, cotton was shipped from Savannah to New York, for sale on commission. On the same day a draft, at sixty days, was drawn by the shipper and discounted for the holder by a third party, the shipper declaring that it was drawn against and payable from the proceeds of the shipment. The draft reached New York on the 6th of July, and was accepted. But in the meantime, on the 30th of June, the commission merchant, on whom it was drawn, had failed and made a general consignment for the benefit of all his creditors. The shipper also failed at or about the same time.

The cotton arrived on the 9th of July and was taken possession of by the assignee. A bill in equity was filed, praying that the proceeds of the cotton might be applied to the payment of the draft. The bill was demurred to, but the Supreme Court, sitting in equity, gave judgment against the demurrer, holding that when the assignment was made the assignor had no property in the cotton, the draft not being then accepted, and that afterward, when the cotton arrived, he held it only as trustee for the holder of the draft. Of course his assignee took it subject to the same trust.

Decision in the Supreme Court.—The Supreme Court at Washington, has decided the case of the Merchants' Bank, vs. the New Jersey Steam Navigation Company, arising out of the loss of specie by the burning of the Lexington.—A special contract, it appears, had been entered into by Harnden & Co., with the Steamboat Company, by which the former agreed to pay two hundred and fifty dollars a month for the carriage of a crate of specified dimensions, upon the conditions that the company should not be responsible for the safe carriage or delivery of any article carried on board of the steamboats between New York and Providence. They were required to advertise, and to attach to their bills of lading, a notice to this effect. Notwithstanding this, the court decided that the owners of the steamboat were responsible, and they give this decision upon the ground that there was gross carelessness on board the Lexington. They say that she was on fire on the voyage before the ill-fated accident—that there was a box of goods partially consumed then—that on the last voyage bales of cotton were placed in close proximity to the boilers—that the engine was in one place below, the hose in another—that the fire-buckets were few and good for nothing—that the specie boxes were used for water buckets—that iron tiller-ropes were not used according to the requisitions of the law of Congress—that no heed was paid to many provisions of this law, & that in fine, therefore, the respondents are liable. A question of jurisdiction is now raised, which is not yet decided.

The Case of Major Daniel.—On Saturday the decision of the Supreme Court was given in the case of Abner G. Daniel, being an application for his discharge from the Eastern Penn. Penitentiary, on the ground that the Court erred in including hard labor in the sentence, as the law under which he was tried and convicted, did not prescribe it. Judge Rodgers delivered the opinions of the Court. It was decided that the words "hard labor," be stricken out of the sentence. In all other respects, the sentence of the Court below was affirmed.

Interesting Correspondence.

Clinton, Lenawee County, Michigan,
February 4th, 1848.

H. Greely, Esq.—Please send me the New York Daily Tribune, and I will pay you at the end of the year. By so doing you will promote the Whig cause in this section of country, & oblige yours,

HENRY W. STEPHENS.

REPLY.

New York, Feb 15, 1848.

H. W. Stephens—Dear Sir—Yours of the 4th has just reached me, and your request has been duly considered. I beg leave to say in answer, that I cannot do as you wish, under existing circumstances, for the following reasons: 1st. I can't remember that I ever had the honor of knowing you: 2d. The fact that you did not pay the postage on your letter is not calculated to impress me favorably as regards your pecuniary reliability; and 3d. I published newspapers seven years on credit, with lots of subscribers, and came near starving to death thereby. For the last seven years I have gone on the opposite track, sending my paper very rarely to any one who had not paid for it in advance; and I think it will gladden your philanthropic heart to know that the change has worked admirably for my constitution. I have since had not only a goodly array of subscribers, but enough to eat, a good suit of clothes, and very often some change in the vest pocket. Wishing you a share of the some blessings, I remain

Yours, truly,

HORACE GREELY.

P. S. I should like well to do any thing fairly within my power to 'promote the Whig cause' in Michigan, where there really seems to be need of some effort in that direction. If, therefore, a dozen Whigs of your town will write me that sending the Tribune to any named address will have the effect you intimate, I will give the paper gladly; but as to sending it on credit, to a stranger, I would most respectfully ask to be excused. Disliking to tax any one with postage, unless he has requested it, I send this printed in the Tribune, post paid. Adieu.

H. G.

From Western Africa.

We have received our file of Africa's Luminary, coming down to the 12th of Jan.

The first Legislature of the "Republic of Liberia" convened on the 3d of Jan.

On the 16th of December a number of slaves collected for sale at King Gray's town were captured and taken to Monrovia, where they will be indentured. The purchasers escaped. King Gray, whose town is about twelve miles from Monrovia, having put himself under the protection of the Liberian Government, is amenable thereto for any attempt to sell slaves. It is also intimated that the slave factory at New Cesters will be broken up, that tract having become part of the territory of Liberia.

The Luminary confirms the account of the spread of religion among the Congo youths.

The newly purchased province of New Cesters is described as abounding with the palm tree, and offering a profitable field for mercantile adventure.

The mission stations appear to be unusually prosperous, revivals of religion taking place at all or nearly all of them. The Luminary says:

About one hundred and fifteen have been admitted on probation in the Methodist Episcopal Church; about fifty-four have been admitted to the ordinance of baptism; of these, five were immersed. We have not the means of knowing what number have united with other churches.

Hon. J. B. Gripon, the principal of the Liberia Conference Seminary, died very suddenly at his residence in Monrovia, on the 27th of November. He fell from his chair without warning, and died in a few moments. He had been elected Senator under the new constitution, which he assisted in framing, and was associate judge of Montserrado county.—*Dollar News.*

Serious Collision—Narrow Escape.—On Wednesday evening, about 9 o'clock, as the steamboat Trenton was coming down the river from Taconey with the mail pilot line, she came in collision with the sloop Two Sisters, Captain Marston, when opposite Five Mile Point. The pilots both strove to avoid the collision, but were unable, and the sloop was struck amidships, cutting her down to the water's edge, and causing her to fill almost immediately. As the wreck careened over towards the steamboat, by which the latter was raked her whole length, carrying away much of her light work, besides the injury caused to her stem by the violence of the collision. The sloop at the time was bound up the river with a fair wind. Of the four persons on board, two were thrown into the river by the collision, on the opposite side to that where the sloop was sinking. One of these saved himself by getting up into the wheel, while the other caught by one of the braces beneath the guard, which was fortunately opposite a window, and the attention of the passengers being attracted by his pounding on the glass, he was hauled into the cabin. His prompt exclamation in relation to the situation of his comrade was the means of saving him, as the wheel was just about to be put in motion. The other two men belonging to the sloop escaped in the small boat to the Jersey Shore, where they put up at a farm-house, and reached the city yesterday morning. The sloop belonged to South Trenton, and was laden with an assortment of dry goods for the merchants of that place.—*Dol. News.*

Notices.

COLLEGE MEETING.

There will be a meeting of the citizens of Brownsville and vicinity, on Saturday the 18th of March inst., at 11 o'clock, A. M. To take into consideration the necessity and importance of establishing a College in said place. The meeting will be held in the M. P. Church, and will be addressed by the Rev'ds. C. Springer and T. Potter. Ministerial brethren, and Professional gentlemen are particularly invited. Also ladies and gentlemen in general. Could not Br. Marshall of the Newark ct. *marshal* his forces and come over? We hope there will be a general attendance from all parts of the Zanesville circuit.

E. S. HOAGLAND.
B. F. THRALL,
WM. M. ROBINSON.

Brownsville, Licking co., O., March 7th, 1848.

Delaware Ct., Musk. District.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

A protrcted meeting will be held at B S. Cone's, on Newark circuit commencing 11th March, we should be glad to have help, and some have desired to see Br. E. S. Hoagland. Yours, W. H. MARSHALL.

Miami Ct., Ohio Con.--Our second quarterly meeting is to held in Charity Chapel, Br. S. Dorsey's neighborhood, Shelby Co., commencing March 11. We cordially invite brethren from other fields of labor to attend and assist. Come, brethren, and help us. D. MOORE.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

PRESIDENTIAL APPOINTMENTS.
PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d	of April	1848—a visit to friends.	
Mill-Creek	ct.	30th	"	1848
Newark,	"	7th	May	"
Harrisville,	"	14th	"	"
Tyler,	"	21st	"	"
Wheeling,	"	28th	"	"
Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown,	st.	2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville,	ct.	30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if spared, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
George's Creek,	"	April	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid at the above meetings and to give me early notice where my visit will be expected. GEO. BROWN.

MUSKINGUM DISTRICT.

Br. Bassett: If spared, I will visit
Youngstown, 1st. " March, "
Mahoning Mission, Tuesday 7th, " "

I would hereby say to Br. Richardson, and the friends on Farmington circuit, that I will be at Farmington on Tuesday 22nd. February, and Bazetta on the day following. Brother A. S. Robinson, is appointed superintendent, of Bellview circuit, also, the agreement between the Pennville circuit, and bros. Southard, and C. J. Sears is consented to. GEO. CLANCY, President.

Warrensville, O., Feb. 18, 1848.

Br. Bassett: You will confer a favor by inserting that I will visit—

3d	Sunday,	March,	Granger	Ct.
1st	"	April,	Leesburgh.	
2nd	"	"	Rest.	
3d	"	"	Pleasanthill.	

In consequence of ill-health, Brother Tracy has applied for and received a release from the charge of the Thompson ct. Would be glad that the members of that ct. could select some one to supply this vacancy.

I forgot to state in my last, that ere I visited the Pisgah ct. Brother Piper had left his charge upon it. (by consent of its quarterly conference, I understood,) and at the request of the qr. conference, Brother O. V. Warren was appointed superintendent for the remainder of the year. GEO. CLANCY, President.

ONONDAGA DISTRICT.

Br. Bassett: You will confer a favor by inserting the following list of appointments &c.

Cherry Valley,	Ct.	4th 5th	March	1848.
Columbia,	"	11th 12th	"	"
Schuyler,	"	18th 19th	"	"
Orleans,	"	25th 26th	"	"
Wilney,	"	1st 2nd	April	"
Manlius,	"	8th 9th	"	"

IRA H HOGAN, President.

Br. Bassett: I have been requested by Br. Hogan to forward the above plan. He is at present very sick with the Measles; but hopes are entertained that he will be able to meet the above arrangement. If there should be a failure on the part of Br. H. the publication of this note will apprize the superintendents of the above circuits of its cause. Respectfully yours, J. P. LONG.

Sennet, Feb. 14th, 1848.

OHIO CONFERENCE.

Clarksburg	"	March	4, "
Bourneville	"	"	11, "
Bainbridge	"	"	18, "
Clarksville	"	"	25, "

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

A S Robinson, 1 sub.	O.	Jas. Swaney,	O.
R K Davis, 1 sub.	"	A H Trumbo,	"
"A new Hand,"	"	C Lusk,	"
W Tipton,	"	J W Case, 1 sub.	"
J S Johnson,	"	L Marston,	Ky.
Jas. Porter,	"	S Clawson, no subs.	Pa.
J B Peat,	"	W Reeves, 1 sub.	"
W L Baldwin,	"	J Robinson,	"
W Hamilton, of Gratiot,	"	W S Stockton,	"
O V Warren,	"	S W Widney, 3 subs.	Ia.
C J Sears,	"	W P Ellison,	Va.
Jos. White,	"	W M'Gwigan,	"
		John Scott.	"

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
R K Davis,	A D Safford,	8	49	1	00
"	J H Surface,	9	35	1	00
"	Geo Scott,	10	22	2	00
L Marston,	N Amos,	8	52	2	00
Wm Tipton,	J Pitzer,	19	13	2	00
R Beckham,	A Nichols,	8	52	2	50
"	J Russell,	9	52		50
W L Baldwin,	Eliz. Foster,	9	35	2	00
"	W Gillespie,	9	52	1	00
A Hursey,	J Shunk,	9	52	3	00
T Potter,	Wm Hill,	8	52	2	00
Samuel Moore,		9	18	3	00
C J Sears,	A Armstrong,	9	26	1	00
W Reeves,	J Mecaskay,	10	26	2	00
W M'Gwigan,		9	52	1	00
Jas. Swaney,	S Biggerstaff,	9	26	1	00
J Scott,	J L Diselm,	8	52	2	00
C Lusk,		9	26	1	00

Received for Rev. C. Springer.

L Marston for Estate of N Amos, in full, $3 00

Br. C. Lusk, what you propose will be satisfactory.

Br. J. Scott, we credit Br. D. for vol. 8, instead of 9. If any error can be pointed out, we will gladly correct it.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are heldt responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On Tuesday the 7th inst. by Rev. J. Robison, Mr. JAMES C. LEWIS, of Sharpsburgh, to Miss SARAH M., eldest daughter of Dr. John Sargant, of Allegheny, Pa.

——March 2d. 1848, by Rev. John Goshen, Mr. DAVID RYALL, to Miss ANN REBECCA HURD.

——Same day, by the same, Mr. J. SHEPHARD, to Miss LEAH JEMISON, all of Muskingum county.

Advertisements.

AGENTS WANTED,

In every Conference District of the M. P Church, to sell Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1848. THOMAS POTTER.

GENERAL CONFERENCE
PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

Weekly Session Paper.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. Terms—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

TO THE AFFLICTED,
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

ON HAND, AND FOR SALE.
LATEST EDITION.

HYMN BOOKS, AND DISCIPLINES, OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.	Sacred Melodeon, *A new & choice collection of* Spiritul Songs, BY REV. J. DALBY & J. B. PRAT To be obtained at the office of the Western Recorder.

THE OHIO CULTIVATOR FOR 1848

Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st. 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists,' in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &c.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞ "Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.
Columbus, Ohio.

METHODIST PROT. BOOK CONCERN
BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A. Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

POET'S CORNER.

THE HOUR-GLASS.

BY JOHN QUINCY ADAMS.

[Hymn for the 200th anniversary of the old Church at Quincy, Mass.]

Alas! how swift the moments fly—
How flash the years along!
Scarce here, yet gone already by;
The burden of a song.
See Childhood, Youth and Manhood pass,
And Age, with furrowed brow!
Time was—Time shall be;—drain the glass!
But where in Time is *Now?*

Time is the measure but of change;
No present hour is found;
The past—the Future, fill the range
Of Time's unceasing round.
Where, then, is Now? in realms above,
With God's atoning Lamb—
In regions of eternal love,
Where sits enthroned I AM.

Then Pilgrim, let thy joys and tears
On Time no longer lean;
But henceforth all thy hopes and fears
From earth's affections wean.
To God let votive accents rise;
With truth—with Virtue live;
So all the bliss that Time denies,
Eternity shall give.

THE DAY BREAKING.

Yes, we trust the day is breaking;
Joyful times are near at hand;
God, the mighty God, is speaking
By his word in every land;
When he chooses,
Darkness flies at his command.

Let us hail the joyful season,
Let us hail the dawning ray;
When the Lord appears, there's reason
To expect a glorious day;
At his presence
Gloom and darkness flee away.

God of Jacob! high and glorious!
Let thy people see thy hand,
Let the gospel be victorious
Through the world, in every land;
And the idols
Perish, Lord! at thy command.

A DOMESTIC PICTURE.

BY OLIVER GOLDSMITH.

Blest be that spot, where cheerful guests retire
To pause from toil, and trim their evening fire,
Blest that abode, where want and pain repair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crowned,
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale;
Or press the bashful stranger to his food,
And learn the luxury of doing good.

Narrative.

From Green's Arts and Miseries of Gambling.

An Affecting Account

Of a Young Man brought to Ruin and an Untimely Death by Gambling.

(CONTINUED.)

Upon Mr. T.'s return home, he paid Mr. C. a visit; and while talking of their trip to the city, Mr. T. remarked that he would like to visit the South the coming winter, (it now being October) and observed to the old gentleman, that if he and his son would go in company, he would be very much gratified, and as an additional inducement, suggested that they could each take ten or a dozen slaves with them. This Mr. C. protested against, declaring that he never would engage in that kind of traffic. "For my own part," said he, 'I have no wish to go; but would be glad to have my son make such a visit, but not to take any slaves with him." Mr. T. returned home, and was much pleased with the prospect of having the young man to accompany him to the South. He daily used his influence with young Mr. C. to overcome his objections to taking some slaves with him. For some time, however, he persisted in refusing to do it, contending that it was wicked and cruel to barter in human flesh. But it was not long before Mr. T. succeeded in overruling his feelings of repugnance, by appealing to the Constitution of the United States, and certainly said he, if it was not right, it would receive no kind of sanction from that quarter. He also urged that he had made a great deal of money by this traffic, and that the opening, at that time, was far more flattering than it ever had been before. Unhappily for Mr. C., these considerations had much influence with him; he began to think the business was not of so odious a character as his father supposed it to be. He accordingly told Mr. T. that he would reflect upon his proposal, and give him an answer as soon as possible. In addition to the arguments used by Mr. T., it occurred to him that it would be an easy way to make the money he then owed Mr. T., he having assured him that he would be able to make not less than two hundred dollars on each one. On the following evening he waited on Mr. T., and told him that he had come to the conclusion to join him in the purchase of some twenty or thirty head, and try his luck in that way. Mr. T. told him that there was a large sale to take place on the 20th of December, and that he thought they had better make their purchases on a credit of six months. Mr. C. said that he would as soon pay the cash, as he would have some twenty thousand dollars about the 15th of that month. "No," said Mr. T., 'it would be much better for you to keep that money; for you may meet with an opportunity to speculate with it to great advantage: you know,' he continued, 'that I have plenty of money; still, sir, we can do far better to purchase them at six months' credit, and then we have the use of our money: it is hard to tell in what situation we may catch some of those traders.' Mr. C. replied that he had still another serious objection to offer, and that was, that he was unwilling that his parents should know that he had ever engaged in any such thing, as they were both very much opposed to it. 'Oh,' said Mr. T., I can easily arrange all that; I can make the purchase, and all the slaves can be in my name, and you can let on as if you were merely going with me for company.' This Mr. C. consented to, and returning home, he told his parents, that, with their approbation, he believed he would go to the South on a visit, as Mr. T. was going, and he would be of great service to him in giving him information in regard to the various objects of interest that they might meet with. The old people felt a great anxiety for their son, and were reluctant that he should be separated from them even during the short space of such a visit. They nevertheless acceded to his wishes, and the old gentleman took this occasion to give him some affectionate and wholesome advice in regard to his filial duties, and concluded by telling him that he had now arrived at the age of manhood, and that all the property his father possessed had been left to him by the will of his grandfather, together with twenty-one or twenty-two thousand dollars in cash; a certificate of deposit for which he would now put into his hands, and he might then become his own guardian. He then told him that the farm he lived on was likewise his, & that all his parents had to depend on in their old age for their support was the kindness of their son.

This appeared to have great influence upon the mind of the young man, and for the moment, he thought that he would abandon the idea of going to the South with Mr. T.; that he had plenty to live on without engaging in any kind of speculation, and that he would act a more consistent and dutiful part by staying at home and taking care of his parents in their old days. Soon after this he visited Mr. T. and told him that his father had been giving him a long talk in regard to his anticipated journey, among other things, and that he had nearly given up the notion of going; 'And father tells me,' he added, 'that there is a great deal of deception among mankind.' 'Oh yes,' said Mr. T., 'and you know what your father used to say to you in relation to horse-racing and the theatre, and yet you found them places of innocent amusement; and furthermore, Mr. C., if young people take their parents' advice in all such matters, they will be children as long as they live; and, besides, I will be with you, and you know that I will see that no person harms you. And then, in addition to the pleasure the trip will afford, you will, I have no doubt, make several thousand dollars, which will buy you a number of fine race-horses, and my word for it, you will find that your parents themselves will soon be convinced that your course has been a wise one; but don't let me persuade you to anything that may be against your feelings in the least.' Mr. C. finally concluded to take Mr. T.'s advice, and engaged to take an equal interest with him in purchasing the lot of slaves about to be sold.

The day having arrived when the sale was to take place, the negroes were sold, and Mr. T. bid off some fifty odd, which amounted to more than forty thousand dollars. Owing to the largeness of the sum, the owner required mortgages on real estate to secure him in the payment of it. Mr. T. accordingly executed a mortgage on his own plantation for the whole amount, and proposed to Mr. C. to give him a mortgage on his plantation for his half of the amount. 'And,' said he, 'no person will know but that the purchase was made by me, and for my exclusive benefit, and you will be entirely private in the transaction.' This the young man agreed to, thinking that by this means how nicely he would deceive his father, and, at the same time, how greatly he would be benefited by it.

Mr. T. had the mortgages drawn up, and bound the whole of Mr. C.'s possession, for twenty-odd thousand dollars: this included the two thousand dollars he had lost in the fall at the races, On reading the mortgage, young Mr. C. said that he did not wish the farm upon which his parents resided, amounting to some three hundred acres, to be included in the mortgage, as he intended that it should belong to them the balance of their days. But Mr. T. told him that it should all be so understood between them, and that what he then required was only a matter of form. 'But,' said Mr. C. "it is my way always to have every thing straight, and then there can be no hard feelings afterwards."

The mortgage was very binding, calling for twenty-odd thousand dollars, (loaned money, and the cost of some twenty negroes) all payable within the space of six months; otherwise the whole amount of property, and reservation, was to fall into the hands of the holder of the mortgage. When the young man looked at the last items, he remarked that they appeared very binding. To this the attorney replied, as Mr. T. had previously done, that it was a mere form, in which Mr. T. joined him. In short, as it appeared to Mr. C., they both talked with so much candor and fairness, that he concluded that surely every thing was just right, and he waived all objection, and proceeded to confirm the mortgage by putting his name to it.

Upon his return home, he kept the whole transaction a profound secret from the old people. Every thing being arranged, and the time having arrived for his departure on his southern trip, he took an affectionate farewell of his parents, and, as he supposed, but for a short time. The negroes all having been shipped, he, in company with Mr. T. and Miss Amelia embarked on a steamer for New Orleans. Mr. C. was highly delighted at meeting with so many fine ladies and gentlemen, some of whom he soon found were very expert at his favorite game of whist, and having been instructed by Miss Amelia in the games of poker, brag, and boston, he promised himself that he would figure to much advantage among his newly-acquired acquaintance. In the course of the voyage, Mr. T. frequently played, and would sometimes bet; this he said was only for amusement. Miss Amelia and other ladies and gentlemen would also frequently play for money, but, professedly for amusement only. Mr. C. often had invitations to join them, but Mr. T. would not let him, telling him that he could not play well enough to play for money. Mr. C., however, was almost constantly engaged in some game, and began to think himself sufficiently skilled in several to venture to bet. He noticed that Mr. T. came off winner almost every day, and he considered himself as good a player as he was; indeed Miss A. told him that he was a better player than her uncle.

On their passage down the Ohio, the boat landed at a small place near the mouth of the Kanhawa river for a passenger.—This passenger was quite a starchy, gentlemanly-looking man, wearing a large diamond pin, diamond ring, and his apparel in all other respects corresponding. As soon as Mr. T. met him, he gave him a hearty shake of the hand, and said, 'Doctor, I am very happy to see you; which way are you travelling?' 'I have just started for the south,' said the Doctor, 'to spend the winter.' Mr. T. expressed himself as being very happy that they had chanced to get on the same boat. This all happened in the hearing of Mr. C., but they did not seem as if they noticed him. At length Mr. T. turned his head and gave him an introduction to the gentlemen by the name of Doctor S.; observing that he was just starting on a visit to the south also, and that he and his father were intimate acquaintances and friends of his. On the Doctor's turning away to look after his servant and baggage, Mr. C. asked Mr. T. if he understood him to say that the Doctor visited the south to practice his profession. 'Oh no,' said Mr. T., 'he is a gentleman of great wealth, being worth some five hundred thousand dollars, and all in cash, sir, and is one of those gentlemen who do not stand on their money the least; the very jewelry he has on is probably worth not less than two thousand dollars; and why need he care? for his income is perhaps as much as that in a single month, and he tells me that he is determined to live out the interest of his capital; and, sir, he thinks nothing of sitting down at a card party and losing five hundred dollars at once, and besides, he never allows any person to be at any expense when he is about.' 'I suppose he is a very good player,' said Mr. C. 'Oh, he is about such a player as you or I; he plays brag, poker, twenty-one, and whist, very much as we do; the game, however, that he is most partial to, is the game of faro.'—'That,' said the young man, 'is a strange game to me.' 'Yes,' said Mr. T., 'it is only played by rich men, and, therefore, it is not common. The man that plays this game, has to go to great expense; he has to purchase, sir, a fine silver box, worth, perhaps, one hundred dollars; and then he has to supply himself with a number of ivory pieces, turned round like a dollar; some of them colored red, with various figures on them, and some of them white, without any coloring, except, perhaps, around the edge: and these checks, as they are called, will cost probably, two hundred dollars. And then the case that holds them is usually worth some fifty dollars; and there are very few, sir, who will pay such a sum merely for amusement, and when you come to understand it, I think you will like it so much better than any other game, I should not wonder if you should purchase a set of faro implements for your own amusement.'—'Indeed,' said Mr. C., 'from your account I have a great curiosity to learn to play this game.' Mr. T. replied that the Doctor would no doubt take pleasure in giving him a knowledge of it.

(*To be Continued.*)

MISCELLANEOUS.

From the Presbyterian of the West.

Profane Swearing.

MESSRS. EDITORS: I suppose very few, if any, profane swearers read your paper; but for the encouragement of others that do, and to bear testimony to the efficacy of the word of God, is the object in giving publicity to the following incident:

About a year ago, I stopped for the night at a hotel, in the village of————, and making some inquiries of the landlord, who seemed a pleasant, accommodating man of about fifty years I was astonished to hear mingled with every answer, some impious profanity; and often with a smile upon his countenance, would qualify his assertion with an oath, not unfrequently calling upon his Maker to damn his soul if it was not so! Regardless of the presence of his wife or children, like an active volcano, he continually vomited forth from the unfashioned caverns of a depraved heart, a fiery storm of curses and imprecations upon himself and others. It shocked me to see a man whose gray hairs should have commanded reverence, and whose physical appearence gave indications not to be mistaken, that the Destroyer had marked him for an early victim, polluting by impious profanity, the very atmosphere around him.

When I settled my bill the next morning, I informed him that I should never stop with him again. He seemed much surprised, and requested me to give him the reason. I did. He said, with a smile,—'I know that I swear, but I do not mean any harm. I have tried to break myself of it, but I cannot. I have got in such a habit, that I do not even think of it when I do swear.' I remarked to him that when a man becomes so steeped in wickedness, that he can blaspheme the name of the great God, without having one compunction of conscience, it is time that man became alarmed; for he has every reason to fear that God has said to the conscience of that man, "LET HIM ALONE." There was a Bible upon the desk; I opened it, and requested him to read the solemn injunctions of that blessed volume, and left him with the Bible in his hand.

The next time I visited————, I stopped at another hotel, the proprietor of which was a God-fearing man. He informed me that the man with whom I stopped the last time I was there, was now a praying man. I went to see him, and as I entered the house, he reached out his hand and said, 'I do not swear now.'—I cannot describe my feelings at that interview.

I did not stop with him the next time I visited————, which was shortly after, for I found the Master had need of him, and had called him home. *He was dead!*

VIATOR.

Too True.

Some people's religion consists in applying a very correct standard to other people's practice. Does the pastor call on them for a few moment's conversation, reproof, exhortation or advice?—They scarcely allow him the opportunity of a word, so valuable are they in lamenting the state of the church and in giving their views of the causes and remedy of the declension, all tending to the point that deacon A. or Brother B. or Esq. C. are deficient in some christian duty.—Do they attend the prayer meeting? Even in their prayers they cannot refrain from accusing some of their brethren before God as grossly delinquent, and as mainly responsible for the withholding of the Holy Spirit from them. Do they undertake to give a word of exhortation? No body can mistake the bearing of their remarks as pointed, with labored appropriateness; to designate one and another of their neighbors who have not been so fortunate as to please them in some of the intercourse of life.

Some christians are peculiarly positive that the church cannot be revived until it is purified of the imperfections on which they dilate. The fact usually proves that they are themselves the greatest hindrances in the way of the blessing & that it sometimes comes in return of prayers and labors in which they have borne little or no part. —*N. Y. Recorder.*

True Independence.

Soon after his establishment in Philadelphia, Franklin was offered a piece for publication in his newspaper. Being very busy, he begged the gentlemen would leave it for consideration. The next day the author called and asked his opinion of it. "Why, sir," replied Franklin, "I am sorry to say that I think it highly scurrilous and defamatory. But being at a loss on account of my poverty whether to reject it or not, I thought I would put it to this issue—at night, when my work was done, I bought a two-penny loaf, on which with a mug of water, I supped heartily, and then wrapping myself in my great coat, slept very soundly on the floor till morning; when another loaf and mug of water afforded me a pleasant breakfast. Now, sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion, for a more luxurious living?" One cannot read this anecdote of this American sage without thinking of Socrates' reply to King Archelaus, who had pressed him to give up preaching in the dirty streets of Athens, & come and live with him in his splendid courts—"*Meal, please your majesty, is a half-penny a peck at Athens, and water I can get for nothing.*"

A Sailor's Escape from an Alligator.

A sailor named Campbell, on board a Guineaman on the Congo, bathed in that river while in a state of intoxication. When he had swimmed some distance from the ship, some of the sailors on board discovered an alligator making towards him. His escape appeared impossible: but two shots were fired at the frightful monster, which however did not take effect. The report of the piece, and the noise on board the vessel, intimated to Campbell his perilous condition; and turning, he saw his enemy advancing with open jaws, which impelled him with his utmost strength and skill towards the shore. On approaching some canes and shrubs which covered the bank, closely pursued by the alligator, a ferocious tiger sprang towards him, at the instant the jaws of his first enemy were extended to receive him.—At this awful moment Campbell was preserved; for the too eager tiger, by overleaping him, encountered the gripe of the amphibious monster. A conflict ensued between them, and the water was colored with the blood of the tiger, whose efforts to tear the scaly covering of the alligator were unavailing: while the latter had also the advantage of keeping his adversary under water, by which the victory was soon obtained, and the tiger fell the victim. They both sank to the bottom, and the alligator was no more seen. Campbell was recovered, and instantly conveyed on board. His danger had made him sober, and the moment he leaped on deck, he fell on his knees, and returned thanks to Providence for his remarkable preservation; and what is most worthy of observation, "from that moment to the time I am writing," says the narrator, "he has never been seen the least intoxicated, nor has he been heard to utter a single oath. If there ever was a reformed being in the universe, Campbell is the man."

A Puzzle for Boys.

2 N E 1.—Cold winter is at ☞. Vegetation has D Kd, the beauties of the landscape have faded, and the earth now appears in sad R. A. Old Boreas comes and sings a mournful L E G over the graves of the flowers, and the * * * * * * * * seem 2 glisten from a frosty firmament. The freezing blast pierces, as with a †, the half-clad bosom of want, while tears of P T R congealed at their respective fountains. All U who R in E Z circumstances, and R not cursed with M T pockets, 0 now 2 X M N in 2 the condition of those around U, and go forward with N R G 2 mitigate the distresses of the N E D —without waiting for N E certain X P D N C—and thereby merit the honor which the X L N C of such N act B stows. The poor R 2 B found in every ½ of our C T—and for multitudes of miserable beggars who even N V the scanty comforts of the hovel, old Gotham is certainly without a ‖. M~~ then the earliest opportunity of paying that debt of charity which U O 2 U R fellow creatures in distress, B 4 the ☞ of Death puts N end 2 U R X istence.

[Mercury.

A CHALLENGE.—When Judge Thatcher was member of Congress from Massachusetts, he was challenged to fight a duel by Mr. Blount, member from North Carolina, for words spoken in debate. The Judge, on reading the message from Blount, after adjusting his wig and revolutionary hat, said to the bearer—"Give my respectful compliments to your master, and tell him he cannot have a definite answer to-day. Let him be patient a short time, till I can write to Portland and receive an answer. I always consult *my wife* on matters of importance. well knowing that she is a better judge of family affairs than myself. If she consents to take the choice of becoming a widow, or having her husband hanged for murder, I certainly will fight Blount. Tell him not to be in a hurry; it will not take more than three weeks to receive her selection."

CLERGYMEN.—One of exchanges—a semi-infidel print—asks, Did you ever know a clergyman in a city that did not ask in the way of salary all he could possibly get for his services?

To this, I reply—*I do.* I know *twenty* or *thirty* clergymen in this city alone, who receive from five hundred to two thousand dollars each as salaries. There is not one of these whose congregation would not raise his salary rather than part with him. Nor is there one of the number who could not make four times the amount of his salary by abandoning the pulpit for the bar, and pleading the law in place of pleading the gospel.

There is hardly a clegyman in this city who does not richly earn every dollar he receives, or whose congregation grudges him any part of his support.—*Cist's Adv.*

HINT TO BIBLE THUMPERS.—The devout Methodist Preacher, Rev. Daniel Isaac, who was celebrated in England for his mental vigor, his eloquence and his eccentricity, on finding that his Chapel Bible was getting dilapidated, and sinking beneath the vigorous blows often inflicted upon it by his brethren in the ministry when desirous of making a strong point, wrote on one of the blank leaves, the following brief address, which may not be without use, even on this side of the Atlantic:

"*To all Bible Thumpers.*—Gentlemen:—You are certainly required 'rightly to divide the word of truth;' but I must beg leave to remind you, that, to thump me to pieces, is not to divide me 'rightly.' How can you persuade others to regard me with reverence, when they see you treat me with such shocking abuse?"

John Flavel preached a sermon on the text, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." When he was about to pronounce the apostolic benediction, he paused, and asked how he could do it over an assembly where were possibly many persons under the curse denounced in the text. The effect was very powerful. One conversion took place on the spot. A lad was present, fifteen years old, who lived to the advanced age of one hundred and sixteen. He was converted when one hundred years old, by means of his vivid recollection of Flavel's sermon, and the incident above named.

☞It is stated upon good authority, that the man who cut the first tree in the wilds of Ohio, is still alive. His name is Daniel Cushwell. He resides on a small farm in Oneida county, New York, and is 86 years of age.

"NEWS."—The word news is not, as many imagine, derived from the adjective new. In former times, between the years 1595 and 1730, it was a prevalent practice to put over the periodical publications of the day, the initial letters of the cardinal points of the compass, thus:

N
E- | -W
S

importing that these papers contained intelligence from the four quarters of the globe, and from this practice is derived the term of newspapers.

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This publication is sent forth, with the specific object of disseminating evangelical truth. Its design is eminently 'practical,' not speculative. It will present those vital truths of christianity which are calculated to stimulate the church to her appropriate work in the evangelization of the world; and will urge the unconverted to an immediate surrender of their hearts to God, and the entire consecration of themselves to his service. It is not devoted to the interests of any particlar denomination, but aims at the present and eternal happiness of the whole human family.

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THE partnership existing between S. C. Haver & W C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

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S. C. HAVER.

December 23d, 1847.

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Published at Columbus, Ohio, on the 1st and 15th of each month, M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st, 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other sources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists," in this age of Progress and Improvement.

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To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to those who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly

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THE WESTERN RECORDER.

VOL. IX---NO. 25. PUTNAM, MUSKINGUM COUNTY, OHIO, MARCH 23, 1848. WHOLE NO. 441

The Western Recorder

Is Published every Thursday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO
OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL, PRINTER.

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Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

LIFE.

Life is onward: use it
With a forward aim;
Toil is heavenly,—choose it,
And its warfare claim.
Look not to another
To perform your will;
Let not your own brother
Keep your warm hand still.

Life is onward: never
Look upon the past;
It would hold you ever
In its clutches fast.
Now is your dominion,
Weave it as you please;
Bind not the souls's pinion
To a bed of ease.

Life is onward: try it,
Ere the day is lost;
It hath virtue,--buy it
At whatever cost.
If the world should offer
Every precious gem,
Look not at the coffer,
Change it not for them.

Life is onward: heed it
In each varied dress;
Your own act can speed it
On to happiness.
His bright pinion o'er you
Time waves not in vain,
If Hope chant before you
Her prophetic strain.

Life is onward: prize it
In sunshine and in storm;
Oh! do not despise it
In its humblest form.
Hope and Joy together,
Standing at the goal
Thro' Life's darkest weather,
Beckon on the soul.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

To every inactive man the query is put, "Why stand you here all the day idle?" and no one honestly can say, "Because no man hath hired us," for the cause of truth is ever urging each man to enlist in its service, and continually proclaims—Go, work in my vineyard. No matter what opinion a man holds, if he sincerely regards them as right and good, it is his imperative duty to bring them out, and to do battle with them, in such a way and manner as his sphere permits. If his ideas are wrong, he may be set right; if they are correct, he may be the means of upsetting others' errors anyhow. Truth will be the gainer by the conflict, and that ought to be sufficient inducement to every right-minded man.

There are no bounds to be set to thy thoughts, Oh my soul, since whatsoever thy God either is, or hath done, comes within thy prospect. There, besides the great work of his administration of this universal world, whereof the preservation and government is no less wonderful than the frame; there thou shalt see the marvellous subordination of creatures, some made to rule, others to obey; the powerful influence of the celestial bodies upon the inferior; the constant transmutation of elements, forsaking their own places and natures, to serve the whole; forms dying, matter perpetual; all things maintained by a friendly discord of humours, out of which they are raised; the circular revolutions of fashions, occurrences, events; the different and opposite dispositions overruled in such a temper, that yet government is continued in the hands of a few, society and commerce with all. In short, all creatures, while they do naturally or voluntarily act their own part, doing unawares the will of their Creator.—*Bishop Hall.*

Kind Words.—Kind words never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter. Tho' they do not cost much, yet they accomplish much.

1. They help one's own good-nature and good-will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely.

2. Kind words make other people more good natured. Cold words freeze people; and hot words scorch them; and bitter words make them bitter; and wrathful words make them wrathful. There is such a rush of all other kinds in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is! They smooth, and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

The Fig grows in open culture in most of the Southern States, and has even been acclimated in Philadelphia.

Ministerial.

The Subjects of the Work of the Day of Pentecost.

Extract of a Sermon by Rev. T. Potter, from a volume of Sermons now in press.

A novel and curious picture must have been presented to the wondering gaze of the astonished spectators, on the of Pentecost, when these three thousand converts were grouped around the Christian speakers. What a medley of different and distant nations was collected in that mixed multitude! In the various hues and uncouth shapes of their dress, and in the contrast of the diversified shades and expressions of their countenances, what a motley group must they have appeared! Their different manners too, their several gestures, and the obliquity of their separate movements in giving outward expression to their new-born bliss, must have been truly picturesque, worthy of the pencillings of a painter! —The Christian preachers,—ere they closed their labors and their triumphs that "same day," —as they looked down from their elevated stands, saw clustered around them, the representatives of all the then known divisions of the globe,—the natives of the three great continents of the earth, Asia, Africa, and Europe. "Parthians, Medes, Mesopotamian Syrians, Persians and Arabians," from Central Asia, were there;—and from the Lesser Asia, there were, "the dwellers of Judea, of Cappadocia, of Pontus, of Phrygia, and of Pamphylia."—From Africa, were the Egyptians and Cyrenians. From Europe, came the citizens of Rome, the Islanders of Crete, and the expatriated Jews residing in the Roman Capital.—Who,—at this distance of time, and in these days of modern and modified refinement, —can realize, by any effort of imagination, a sight so singular, so grotesque, so full of curious contrasts, presenting such a miscellany of diverse costumes, colors, and characteristics,—as this company, composed of persons out of every nation under heaven, must have seemed to a looker on?—There was the wild "Parthian" rover, fierce of aspect, of independent carriage, his bosom bare, his mantle of fur hung dangling from off his shoulders, and in his hands grasping his arrows and his battle-axe. By his side was the sturdy "Mede," tall, strong, stern-looking, —accoutred with his antique helm, his rusty side arms, his sash, and his sword. The portly Persian, from the cities of "the Elamites," fair but effeminate in his visage, arrayed in his robes of silk, and tasselled turban, and sandals of embroidered velvet, luxuriously quaffing his hooka, —formed a striking offset to the meagre, downcast S yrian, in his cloak of woolsey, awkwardly leaning, with folded hands, upon his knotty staff of thorn. The bronzed Jew, in his fringed coat,—the sallow Egyptian, in his flouncing garments,—the ruddy Roman, in his flowing toga, —the pale faced Phrygian, in his cumbrous clothing,—contrasted strangely with the dark sweltering Lybian in his snow-white wrapper. The rough and robust Mariner from the Cretian Island, in his small red scull-cap and his strait-braced jacket. standing erect, with open countenance and careless air,—was the very antithesis of him from Arabia's sandy Deserts, who, with his towering spear and unstrung bow in hand, & on his back a well-filled quiver, was restlessly in motion, ever with a lurking suspicion, glancing his small keen eye on every hand.—Considering the contrarieties in garb, in person, and in national peculiarities to be found in this heterogeneous assemblage, it is easy to conceive, what opposite movements would be manifested, when they were all alike brought to experience "the power of God unto salvation!" You may conceive of the subdued "Parthian," carelessly dropping his arrows & his axe, & relaxing the asperity of his harsh features into a half formed smile, sobbing aloud his joy. His next companion, the Mede, hurling his helm to the ground, and, with a hasty hand, unloosing his hostile weapons from his girdle, and flinging them away,—you may suppose,—sunk at once to his knees, and there in silent rapture,—with tears gushing from eyes that never wept before, and complacency beaming in the countenance that till now only wore a savage frown.—luxuriating in "the souls' calm sunshine, and the heart-felt joy" that religion gives. Nor would it have been strange, if the proud Persian,—now brought down to lowliness of spirit, by grace Divine, and convinced of the folly of the pride of dress, and the vanity of the pedantry of pride,---should have been seen,---careless now about his caftan, his draperies and his damasks,—rolling himself, for very excess of joy, in the dust of the street. And the poor peasant, from the plains of Mesopotamia,—forgetting his fathers' house, and the pleasant borders of the deep flowing Euphrates, and the sunny banks of the rapid Tigris,—methinks, burthened and almost bewildered with his suprising, overwhelming delight, might have been beheld, rushing, and leaping, and reeling like a very inebriate. The deep-toned voice of the grace-freed Jew,—I imagine,—rose above all the noise of the bustle and murmuring of the crowd, in shouting his soul-delighted hallelujahs; while the enervated sons of Egypt would chime in, with their softer notes of passionate praise; and the ebon countenances of Africa's children would brighten well nigh to sun-beam lustre, as their lusty lungs roared forth the torrents of their teeming joy; and then clear and distinct,—the rich octave of the holy concert,—the full voice of the happy Roman might be heard, with clapping hands and swinging porte, shout his O triumphe! O triumphe! Glory! Glory!—Glory to God! Would not the open hearted seaman from the Grecian Isle, be seen, grasping every hand he could reach, and greeting every person he met with, in the exuberancy of his buoyant gladness?—and the Tent-dwellers of the Arabian Deserts,—I ween,—couched, at once, their lengthened lances, and casting off their accustomed reserve, caught in their unfolding arms, and embraced, without discrimination, the stranger & their fellows, in one irrepressible burst of new and generous emotion!—Such were the adventitious or intrinsic features of the subjects of this great work:—what was their moral state?

Western Sketches.

From the Greenville Journal.

FUNERAL ORATION OF AN INDIAN CHIEF.

In the palmy days of Gov. Edwards, when he was Governor of Illinois, then one extensive district, and in what was called the first grade of government, he found it necessary to hold a treaty with several of the North-western tribes, west of the great Mississippi. This council was held on the west bank of the Mississippi, nearly opposite lower Alton, at a little place called Portage des Seux.

While the treaty was in progress, on the night of July 16th, 1811, a Sioux chief called Black Buffalo, fell sick and died, and the Governor had him buried with the honors of war. Pleased with the attention paid to their departed chief, the bereaved tribe learning that it was a custom among the whites, called upon Ongpatonga or Big Elk, to make a funeral oration. Gathering close around the grave, and seated on the grass, the savages waited the signal for their orator to begin. Ongpatonga sat with his legs across, as tailors are wont to sit, his hands over his forehead in silent and solemn mood. The roaring of the guns was now hushed, the fife and drum were still and the last shovel full of earth was cast upon the mortal remains of the chieftain warrior, when, with the quickness and agility of the deer Ongpatonga rose and began as follows:

"My red brothers you look sad, but I rejoice you are not women and children. You are men —you are warriors. The tears you shed on this occasion, are like the dew drops, though many, are silent and still. But I say weep no more. Do not grieve. Misfortunes will happen to the wisest and best of men. Death will come; and always comes out of season. It is the command of the Great Spirit, and all nations and people must obey.—What is past and cannot be prevented, should not be grieved for. Be not discouraged or displeased then, that in visiting your father here, (the Gov.,) you have lost your chief. A misfortune of this kind may never again befall you.—But this would have attended you perhaps at your own village. Five times have I visited this land, and never returned with sorrow or pain Misfortunes do not flourish particularly in our path. They grow everywhere. What a misfortune to me, that I could not have died this day instead of the chief that now lies before us. The trifling loss my nation would have sustained in my death would have been doubly paid for by the honors of my burial. They would have wiped off every thing like regret. Instead of being covered with a cloud of sorrow, my warriors would have felt the sunshine of joy in their hearts. To me it would have been a most glorious occurrence. Hereafter, when I die at home, instead of a noble grave and a grand procession, with a flag waving at my head, I shall be wrapped in a robe. (an old robe perhaps,) and hoisted on a slendor scaffold, to the whistling winds, soon to be blown down to the earth, my flesh to be devoured by the wolves, and my bones dragged over the plain by wild beasts. But I say, my brothers, do not grieve—wipe off all your tears —go home like men and warriors. A few more moons and we shall sleep with Black Buffalo. [Then turning to Governor Edwards, he said:] Chief of the soldiers! Your labors have not been in vain. Your favors shall not be forgotten. My nation shall know the respect paid over the dead. When I return home, I will echo the sound of your guns."

It is said of Gov. Edwards, that he wept like a child when he saw such grace of person and powers of mind displayed in a savage from the wilderness, born only to be wasted in desert air.

Agricultural.

Agricultural Address.

In ancient times, the sacred plow employ'd
The Kings, and awful fathers of mankind:
And some—with whom compared your insect tribes
Are but the beings of a summer's day—
Have held the scale of empire, ruled the storm
Of mighty war, then, with unwearied hand—
Disdaining little delicacies—seized
The plow, and greatly independent lived.
THOMPSON'S SEASONS.

To the Farmers of Muskingum County;

Fellow Citizens—It is known to some of you that the undersigned was requested, by resolution of a meeting of farmers, held at the Eagle Hotel, on the 21st of January past, to address you on the importance of forming and sustaining an Agricultural Society, for this county, which shall have for its objects the improvement of our "soils, tillage, crops, manures, implements, stock, articles of domestic industry, and such other articles, productions and improvements, as may be deemed proper." It is also known to some of you that an act was passed by the Legislature of Ohio, February 28th, 1846, "for the encouragement of Agriculture," which provides, in substance, that, where thirty or more persons, in any county of this State, shall organize themselves into a society for the improvement of Agriculture, within said county, and shall raise any sum between fifty and two hundred dollars, they shall be entitled to a draft on the county Treasurer for a like sum, &c. The society will, therefore, by the operation of this law, have a right to receive two hundred dollars, as above, if it will raise the amount from its members, which will place four hundred dollars at its disposal, to be awarded in premiums for the purpose of giving stimulus to Agriculture and Manufacturing improvements.

The law then, fellow-citizens, proceeds upon the principle of the fable of Hercules and the wagoner:—if we will "lay our own shoulder to the wheel"—if we will make an effort to help ourselves, he will, in that event, come to our assistance.

I need scarcely remind you, brother farmers, that your occupation is one of the most important, honorable and independent of all the professions in the whole circle of business life.—Agricultural wealth is the basis of all other wealth. In proportion to the prosperity of the farmer, so is the success of every other calling. It seems to be universally admitted that rural pursuits are the most conducive to happiness and virtue. Review the vicinities of all the cities & principal towns of the Union, and you will find them dotted over with the residences of business men, who have retired to the country to seek, in its rural scenes, and in the cultivation of the soil, that happiness and contentment which city life and the accumulation of wealth can never impart.

The statesman, lawyer, merchant, man of trade,
Pants for the refuge of some rural shade,
Where, all his long anxieties forgot
Amid the charms of a sequestered spot,—
Or recollected only to gild o'er,
And add a smile to what was sweet before,—
He may possess the joys he thinks he sees,
Lay his old age upon the lap of ease,
Improve the remnant of his wasted span.
And, having lived a trifler, die a man.
COWPER'S RETIREMENT.

Man, in his primeval state, was exempt from the toils of agriculture. The fertile and blooming scenes of Eden, furnished an abundant and spontaneous supply for all his temporal wants.—But upon his alienation and apostacy from his Creator, the earth was "cursed" for his "sake," (see Gen. ch. III.) and brought forth "thorns and thistles," and man was doomed to "earn his bread" by the "sweat of his brow." This, upon a slight view of the subject, might seem to impeach the Deity with harshness and unnecessary severity towards his unfortunate creature; but more liberal and enlightened reflections satisfy us that this act of the Almighty, in cursing the earth with barrenness, was an act of beneficence to our fallen race. It was simply an adaptation of the natural to the changed condition of the moral world. For man, in his present state, is everywhere far happier to earn his bread by labor, than he would be to live in idleness, and have it gratuitously conferred upon him. Here, then, we have ample and healthful exercise, both physical and mental, to redeem old *Terra firma* from the "curse" of sterility. Providence, for this purpose, has placed ample means at our command. And, on this subject, if any where, "the hand of the diligent maketh fat."

But the earth is not so barren under this original "curse" as we often make it by violating the laws which govern its fertility. Let any old farmer of this county look back to the "days of other years," when the virgin soil was received fresh from the hand of its Creator, and recollect with what ample returns it rewarded his labor under every variety of circumstance, and every diversity of season. Let him contrast the past with the present state of the crops, and then inquire as to the great failures of late. Wheat is the staple of this county, and perhaps the crop did not average, last year, more than five or six bushels to the acre. Why was it so? I admit that the character of the season may account to some extent for the deficiency, but this is by no means the main reason. The practice of perpetually taking from the soil without making suitable returns, is, no doubt, the principal cause. We had under our eye, last season, a ten acre field of wheat, in the centre of which was about one acre which, three or four years previously, had received an extra coat of stable manure.—The fine appearance of this spot could be seen at any time, the distance of forty or fifty rods, and at harvest yielded as much as some five acres of the rest of the field. Exhaust the soil by constant cropping, and wheat has but a weak and feeble growth, which requires the most favored season to mature it; and is thus rendered an easy victim to the winter frosts or the ravages of the fly. But give the ground, by the proper cultivation, plenty of the vegetable principle, and the growth is strong and vigorous, which enables it to sustain itself against all such casualties.

We have reached an important crisis in the history of our agricultural interests. The soils of our rolling grounds are being rapidly wasted away—our fields are becoming exhausted with over tillage. It is, therefore, very important at this juncture, that we endeavor to wield all the individual and combined skill that we can command, not only to save our lands from further deterioration, but to restore them to that principle of fertility which so amply rewarded the farmer in days gone by. What, I ask,—and I ask it with great confidence,—is so well calculated to secure these objects, as to form and sustain with spirit an Agricultural Association? Organizations are the order of the day. The experience of this age adopts them for almost every public purpose. The history of the practical world around us must satisfy any intelligent observer, that ten men acting in concert will effect more, on any subject whatever, than a hundred, or even a thousand, operating in their individual capacities.—Union is strength. Combined effort is powerful. Come, then, brother farmers, by the hundred—come up to the work in the spirit of enterprise! Your interest, your patriotism, your character as agriculturists all bid you come! I should be proud to see old Muskingum set an example upon this subject worthy of her character. In looking over the Reports of the State Board of Agriculture, the highest amount I see paid in one year, by a county society, is that of Hamilton, which collected from its members $204. Fellow citizens, it would be but a laudable ambition to excel in liberality, for so praiseworthy an object, one of the wealthiest counties in the State. This, I have little doubt, will be done. The Farmers' Club, of Union township, in the eastern part of this Co., raised, last year, fifty dollars, which is nearly a fourth part of the sum necessary to do the deed. Let the remainder of the county but come in the neighborhood of this, and a much larger sum will be raised in Muskingum, to promote the object of the society, than has yet been raised in any county of the State for similar purposes.

Man is a social being. His benevolent affections proclaim that he is formed for society.—The tendency of our nature is to congregate. And if no opportunity offers to assemble for valuable, the multitude will crowd together for vicious purposes. The show, the horse-race, the circus, &c., though of demoralizing tendency, if nothing else offers, will be made the occasion to gratify these instinctive propensities of our nature. How rational, then, those annual exhibitions of Agricultural societies, as contemplated by the law. The masses are invited to meet, not for purposes of questionable morality, but to review the rich productions of a bountiful Creator, which cannot fail to inspire the heart with gratitude towards the gracious Giver.

The husbandman and the mechanic will have an opportunity of extending the circle of their acquaintance, and to cultivate those social feelings in which it is such a luxury to indulge.—The Whig and the Democrat will meen on a subject in which they have a common interest, and, ere they are aware, will find themselves tied together by a ligament of friendship that the frothy and inflammatory declamation of political demagogues may not be able to sunder. The exhibition of stock, fruit, grain, and articles of domestic manufacture, will improve the judgment by comparison, while the whole occasion will furnish such a class of new ideas as will set the mind to work, and will tend to its improvement in all time to come. Beside, the spirit of emulation which must be inspired, cannot fail to lead to such discoveries and improvements as will be of great public utility. Where, then, I ask, in view of these facts, is the farmer who will be so parsimonious and apathetic as to withhold his dollars and his membership?

Horticulture is an important branch of Agriculture. The garden is an indispensable requisite of every farmer. And no part of his cultivated grounds is capable of furnishing so many luxuries. Upon this subject, through this whole district of country, there exists, at present, the most laudable enthusiasm. And there is no question connected with the cultivation of the soil upon which such rapid improvements are being made, for the last five or six years. Men of intelligence, enterprise and taste, are engaged in the matter, and the work must go ahead. I would therefore respectfully suggest to the consideration of the April meeting of our society, the propriety (if it shall be judged in accordance with the law) of appointing a separate committee, who shall be required to meet, during the progress of the summer months, once a week, or oftener, to examine the fruits of the garden, as they ripen, and to make such notes thereon as may be deemed of public utility, and report to the society at its annual meeting.

Articles of domestic manufacture, also, come within the range of the law, and of course under the society's fostering care. Such, we presume, as furniture, "household" cotton and wollen fabrics, wares of every kind, &c. Mechanics and manufacturers are, therefore, invited to co-operate with the society, as being interested in common with the farmer. There is one branch of home industry to which we wish specially to allude on this occasion that we do not remember ever to have seen publicly noticed—the manufacture of stone ware. There are now, principally in the townships of Hopewell, Newton and Springfield, some forty-five kilns, dedicated to the production of this article, few of which are beyond the distance of six miles from our residence: most of them have been quite recently erected, and they are at this time rapidly on the increase. This ware is made of a superior quality of clay, glazed with salt, at the rate of from two to three pecks to the thousand gallons, owing to the size and dimensions of the kiln. The clay abounds in every hill in this part of the county, but the stratum crops out about six or eight miles west of this, with the lower workable vein of coal, which it seems to accompany, lying a few feet above it. When the materials are at hand, the stone ware can be made cheaper than the common red ware, and is so much better for domestic purposes, that it must ultimately drive the latter out of use. These kilns would give regular labor, probably, to over two hundred hands, and at a rough estimate, when they all get into blast, would average annually something like twenty-five thousand gallons of ware, each, which would give the sum of one million one hundred and twenty-five thousand gallons. This, at forty dollars per thousand (the present price,) would make forty-five thousand dollars, as the annual products of the business. It is hauled off into the surrounding counties, but principally boated down the river, and supplies every town and city between this and New Orleans, and is probably now taken to Texas and Mexico.

The owners of these factories are mostly small farmers; men of industry and enterprize who resort to this business as a substitute for more land. They deserve well of the community, and are of especial advantage to the neighborhoods where they are located, as they buy up their rough provender, and take away their old wood, at from twelve to twenty-five cents per cord, which would otherwise rot in the forests, or have to be removed from the fields at considerable labor and expense. As this business is capable of being increased, to an indefinite extent, I would cheerfully recommend it to the favorable consideration of the society.—The greatest objection to this ware, is, its inability to stand the application of hot water. If this could be remedied it would greatly enhance the value of the article. If sufficient means were placed at the command of the society, it might be well to propose a considerable award to the person who could best remedy this difficulty.

In order that our means may be instrumental in diffusing as much light as possible on the subject of husbandry, I would commend the propriety of giving premiums to farmers, in Agricultural papers, or books rather than money. Or if paid in money, that the receiver be required to expend it in some improvement on his lands, or in the purchase of improved stock. To this I presume farmers generally would not object, because they are not the men who have only three ideas above the dollar. Most of them would far more highly appreciate the 'credit' of the premium, than the 'money' which it awards.

In conclusion, permit me to say, that your subscriber is a practical farmer, and an old inhabitant of Muskingum county, having settled in this neighborhood in March of 1806, then a boy of some fourteen years of age. He is acquainted with the former and present condition of our soils, and from the great depreciation at present, has an abiding conviction that a general effort should be made to save them from sterility. May he not be permitted to hope that there will be a numerous turn out of the farmers of Muskingum at the court house, in Zanesville, on the first Friday in April next, at 10 o'clock, so that our society may be fully and efficiently organized. All of which is respectfully submitted, by your brother farmer and fellow citizen.

C. SPRINGER.

Meadow Farm, Feb. 23, 1848.

MISCELLANEOUS.

Anecdote in Natural History.

The Rev. Cæsar Otway, in his recently published paper on "The Intellectuality of Domestic Animals," gives the following anecdote,—which is by far too good not to receive the benefit of a wider circulation:—At the flour-mills of Tubbero keena, near Clonmel, while in the possession of the late Mr. Newbold, there was a goose, which, by some accident, was left solitary, without mate or offspring, gander or goslings. Now it happened, as is common, that the miller's wife had set a number of duck eggs under a hen which in due time were incubated; and of course the ducklings, as soon as they came forth, ran with natural instinct to the water, and the hen was in a sad pucker—her maternity urging her to follow the brood, and her selfishness disposing her to keep on dry land. In the meanwhile, up sailed the goose, and with a noisy gabble, which certainly (being interpreted) meant, "Leave them to *my* care," she swam up and down with the ducklings; and when they were tired with their aquatic exursion, she consigned them to the care of the hen. The next morning down came again the ducklings to the pond, and there was the goose waiting for them, and there stood the hen in her great flustration. On this occasion, we are not all sure that the goose *invited* the hen—observing her maternal trouble,—but it is a fact that, she being near the shore, the hen jumped on her back, and there sat, the ducklings swimming and the goose and hen after them, up and down the pond. And this was not a solitary event: day after day the hen was seen on board the goose, attending the ducklings up & down, in perfect contentedness and good humor; numbers of people coming to witness the circumstance, which continued until the ducklings, coming to days of discretion required no longer the joint guardianship of the goose and hen.

Corn and Wheat Crops.

We can scarcely conceive the immense quantities of corn and wheat which are annually produced in the U. States.

The crops of the West for the year 1846 will be more than 700,000,000 bushels of corn, and 140,000,000 of wheat. In the State of Ohio alone, the quantity of corn raised is estimated at 70,000,000 bushels. The Cultivator says, "The Ross County Agricultural Society has taken some pains to ascertain, as near as possible, the amount of the principal productions raised on each farm in several townships of that county.—In the report recently made to the State Board of Agriculture, we find that in the township of Scioto, the aggregate of corn is 356,335 bushels from only sixty-six farms or estates. On one of these (Dr. Massie's,) 50,000 bushels were produced, and on another (Dr. Watt's,) 38,500 bushels! Another township, (Liberty,) in the same county, gives an aggregate of 93,704 bushels from seventy-five farms or estates. In both of these townships, the average per acre is not over about fifty busheis. The population of Scioto township in 1840, was 1,379; of Liberty 1,256. There are seventeen townships in that county, and many counties for the production of corn, in the central and southern vallies of Ohio.

In the thinly settled county of Fayette, where most of the counties are devoted to grazing, and not a river county, the Agricultural Society, after extensive inquiry, report an estimate of the corn crop for the present year at 900,000 bushels!"

Our minds are bewildered and lost in the calculation of the quantity of food that the vast and almost illimitable extent of our yet uncultivated country may produce.

Steamboat Travelling.—From the very able report of the St. Louis Committee to the Chicago Convention officers, we make the following table, showing the length of that part of the principal western rivers navigable by steamboats.

Mississippi from the Gulf to St. Anthony's Fall,	2,200	miles.
Missouri, from its mouth to the foot of the Rapids,	2,000	"
Red River, to head of navigation,	1,000	"
Ohio to Pittsburgh,	1,000	"
Arkansas, to mouth of the Neosho and Verdigris,	630	"
Tennessee to Chattanoogo,	485	"
Wabash to Lafayette,	300	"
Illinois to Ottawa,	250	"
Cumberland to Nashville,	200	"
Osage,	209	"
Total,	8,274	"

The late Yearly Meeting of Friends in New York has put forth a long and able manifesto, entitled "Considerations respecting the Lawfulness of War under the Gospel Dispensation, addressed to the Teachers and Professors of Christianity in the United States of America." It is a strong appeal on the general subject, without reference to the War with Mexico.

Invention for Coupling R. R. Cars.—A. G. Hecrote has patented a mode of connecting cars, by which they are easily coupled by one man, and in case of accident they uncouple themselves. It is said to be impossible for a car running off the track to drag others with it. The "coupling" is so constructed that, on the slightest deviation beyond the regular curve of the track, the connection between the erratic car and the others is instantly severed. This result is inevitable, and must take place without any intervention of the engineer; and, indeed, without his knowledge.

Whitewater Valley Canal, and Cincinnati Branch.—The Indiana papers along the line of this work, we observe, are now pretty well satisfied that the repairs will be again made, and some of them express the opinion that the canal will most probably be navigable the entire extent by or before the first day of August next. We also observe that the Cincinnati Whitewater Canal Company, has petitioned the City Council for an issue of $15,000 city bonds, for the repair of the branch to this city.

Punctuality.—It is said of Melancthon, that when he made an appointment, he expected not only the hour, but the minute to be fixed, that no time might be wasted in idleness or suspense; and of Washington, that when his secretary being repeatedly late in attendance, laid the blame on his watch, saying, "You must get another *watch* or I another *secretary*."

Conference Proceedings.

From the Methodist Protestant.

ARKANSAS ANNUAL CONFERENCE.

EXTRACTS FROM THE MINUTES

The Conference held its 10th session in McLean's Bottom, Franklin county, Ark., and was opened on Wednesday, 22d Dec. 1847, with the usual religious service, by Rev. Jas. G. Walker, President.

The number in society on Cane Hill Circuit supposed to be 200; Ozark, 103; Fort Smith, 150; Sercy, 150; Washita, 130. Total, 733.

The consent of this Conference was granted to the setting off of a new district, called the Texas District.

Received into the Itinerancy, Samuel M. Cox, —— Stimson. Restored. J. D. Combs.

REPORT OF THE STATIONING COMMITTEE.

President, Jas. G. Walker; Conf. Missionary, E. T. Walker. Canehill Circuit, James Sexton, Sr., Thos. Leach and James Sexton, Jr., Ozark Ct., Samuel Cox, John Miller; Ft. Smith Ct., J. E. Miller, Eli Oliver; Huntsville Mission to be supplied; Sercy Ct., William Wilson; White River Mission, M. Stinson; Batesville Mission, G. C. McWilliams; Washita Ct., M. C. Hart, J. J. Oliver and J. D. Combs, left in the hands of the President.

The following were elected to Orders and ordained, except E. T. Walker: To Elder's Orders E. T. Walker; to Deacon's Orders, Thos. Leach, G. C. McWilliams, and William Wilson

A motion was carried requesting every Superintendent to obtain at least five new subscribers to the "Methodist Protestant."

The next Conference will be he held at James Walker's, White county, Ark., commencing 2d day of October, 1848.

JOHN MILLER, } Pub. Com.
THOS. LEACH, }

APPOINTMENTS OF THE MARYLAND ANNUAL CONFERENCE, 1848.

Josiah Varden, President.

STATIONS.

Alexandria—S. B. Southerland.
Georgetown—W. Collier.
E. Baltimore—J. S. Reese,
W. Baltimore—J. J. Murray.
Harper's Ferry—John Roberts.
Cumberland—W. T. Eva.
1st M. P. Church, Washington—J. W. Everist.
9th Street, " L. R. Reese.
Charlestown, S. C.—S. K. Cox.
Bethlehem, Philadelphia—P. L. Wilson.

CIRCUITS.

A. Arundel—R. S. Norris, one to be supplied.
Allegany—D. Wilson.
Accomac—W. Fisher, one to be supplied.
Baltimore—E. Henkle, J. W. Smiley.
Concord—J. K. Hembold.
Cecil—W. D. Hamilton.
Caroline—G. D. Hamilton.
Cambridge—D. E. Reese, J. C. Davis.
Clearfield—T. M. Bryan.
Carlisle—F. Swentzell.
Deer Creek—J. Elderdice, W. Reinick.
Dorchester—D. Shermer.
Frederick—H. P. Jordan.
Howard—I. Webster, O. Cox.
Huntingdon—T. Whitworth.
Jefferson—L. W. Bates.
Kent—W. T. Wright, W. J. Dale.
Liberty—J. M. Elderdice.
New Market—D. W. Bates, J. T. Waite.
New Town—D. F. Ewell, T. Burton.
Pipe Creek—J. Morgan, W. Roby.
P. William—N. Lemen.
Potomac—J. Shreeve.
Queen Anne's—T. M. Wilson, H. J. Day.
Snow Hill—W. T. Dumm.
Sussex—R. Adkinson.
Talbot—T. L. McLean, J. McClelland.
Union—W. C. Poole, T. A. Moore.
Williamsport—T. D. Valiant, J. McFadden.

MISSIONS.

Smyrna—J. A. Jackson.
Texas—To be supplied.
Franklin—Dr. F. Waters.
Without Appointments at their own request.—F. Stier, G. Heritage, J. K. Nichols, D. Collier.
Unstationed—J. M. Henkle, J. W. Porter.

Religious Intelligence.

MUSKINGUM DISTRICT.

Pennville Ct., March 11th, 1848.

MR. EDITOR: In compliance with a duty made obligatory upon me by the Discipline of the Church, and for the information of the friends of Zion in general, I improve this spare hour, in making a short note, of how we are getting along on Pennville Circuit. We commenced our labors on this circuit, at the close of the first quarter of the present Conference year, and although this Circuit two or three years since, shared largely in a revival of religion; yet, by inattention on the part of the membership to their duty, and disappointment on the part of the minister appointed to serve them the present Conference year; they also shared largely in a spiritual declension. We commenced our work with fear and trembling, endeavoring to impress the minds of the membership—with the importance of erecting and keeping up the family altar, which alas! in too many instances had already died away, and the fire of the altar had become entirely extinguished. They went immediately to work, not only around their family altars, but also in their closets, seeing and feeling the necessity of a revival of religion; their united cry was, "O Lord revive thy work." thus they continued until our second quarterly meeting, which was held at Mt. Zion meeting house, February 12th and 13th. There was nothing special on Saturday and Sabbath, only the membership were growing lively, and congregations large, but on Monday morning in our lovefeast the Divine Power came as the rushing of mighty winds; saints were made to rejoice, backsliders were again brought to confess their Saviour, and sinners made to tremble. On Monday night, we came together, and after sermon, seekers of religion were invited to the altar for prayer; when six or eight persons came trembling to the altar, inquiring for him, of whom "Moses in the law and the Prophets did write." On Tuesday night the Divine Power was still greater, some ten were found at the altar, anxiously seeking an asylum in the wounds of Christ, this night two souls were happily converted to God. Here might be seen the weeping father and mother, bending over their children, exhorting them to come to Christ, the young soldiers of the cross at once became missionaries, going out into the congregation, and bringing up to the altar their associates. Here might also be heard, the rejoicing of revived saints, the shouts of new-born souls, and amidst these might be heard the deep-toned sighs, and groans, of the sin-sick and penitent souls. Our meeting continued until Wednesday night still growing better and better, when it was thought best to suspend till Friday night, that the people might have some time to rest. On Friday night the attack was again renewed, and the meeting continued until Sabbath afternoon, when, in consequence of other arrangements, and engagements, it broke. I know not, that I have attended a meeting for the last three years, that was fraught with so many convictions; for every sinner in the house seemed to be under the influence of conviction. The result was, three conversions, and one accession to the church. Thus it is seen, that while other fields of labors are sharing largely in the blessings of a revival, that the cloud has already passed this way, and we have caught a gentle shower of reviving grace also; and my prayer to God is, that we may receive a more plentiful shower before the close of the year. At this meeting we had the labors of Brs. S. Akins and J. McCann, who labored for the salvation of souls. We have peace in all our borders.

Yours in the bonds of a peaceful Gospel,
JAMES W. SOUTHARD.

Otsego, Ohio, March 16th, 1848.

BR. BASSETT: Notwithstanding the ill health of my colleague, Br. Gray, which has compelled me to labor alone almost the entire winter, we are trying to get along, and among our discouragements, we have something to cheer us. The first meeting of interest held on the circuit, was held at Union class; it commenced February 5th, and continued till Thursday following. The church was much revived, and six souls professed to find peace, 6 gave their names to the church. At this meeting we were favored with the valuable labors of Br. Ross. The next was held at Franklin meeting house commencing February 19th, and closed March 1st. This was among the best meetings I think I ever attended, truly it was "a time of refreshing from the presence of the Lord." Mourners crowded their way to the altar at almost every invitation, and hardly an evening passed without the conversion of a number of souls, till I think about 40 professed to obtain the blessing, and 49 gave their names to the church and I trust their hearts to God, at this meeting we were much cheered by the energetic and very acceptable labors of Brs. Hamilton, and Long. Our second quarterly meeting has just closed, after a continuance of 10 days. Br. Nichols aided us on this occasion, and labored to the satisfaction of all that heard, some 3 or 4 professed religion during the meeting, five joined the church. We have received about 70 into the church this year. We received 115 on this circuit last year, making in all in the last 18 months, 185, and there are many more that ought to be converted, we are still hoping for better days. Pray for us.

Yours, WM. DULING.

OHIO DISTRICT.

Bournville, Ohio, March 18th, 1848

BR. BASSETT: By your permission I will again report the condition of Bournville Circuit.—Since my last communication we have held a protracted meeting at the Indian Creek class, which resulted in the addition of seven members to the class. On the 26th day of February we commenced a protracted meeting in Bourneville, which lasted one week. Here the prospect seemed gloomy but the citizens gave us a hearing, and we went to work trusting in God, and the Lord poured out his spirit, and souls were awakened and converted, and twenty-six were added to the church. At this meeting we had the assistance of Br. S. P. Kezerta, who labored faithfully, and to effect: our quarterly meeting coming on, we had to leave for Mt. Olive, where we had a pleasant time, though nothing special was done. March 9th, we renewed our effort at Bourneville, aided by our worthy and indefatigable brother J. M. Young, who labored faithfully with us, for which may the Lord reward him largely. Br. Kezerta was also with us part of the time. We continued the meeting till last night. Numbers were at the altar of prayer every night and almost every day, and many found peace in believing. Twenty-two names were added to the church, making in all at the two meetings 48, thirteen from the M. E. Church, and the others from the world. We once had a society in this place with a comfortable frame Church, but from a combination of causes the flock was scattered, and when I came here I found but 4 or 5 persons who professed to be Methodist Protestants. We now have two excellent classes, embracing 53 members of good material. One of these is composed of very interesting young ladies (20 in number) with a female leader. We expect to organize immediately a good Sabbath School in our Church.

During the above meetings our brethren of the Presbyterian church, and many of the M. E. Church came up to the work nobly. We have received in all since Conference seventy-three members, and our prospects are encouraging for many more. To God be all the glory. Pray for us.

Yours, C. H. WILLIAMS.

[The following portion of a letter chiefly on business, by a highly esteemed brother, should have been inserted several weeks ago. We regret exceedingly the oversight, especially as we have repeatedly urged Br. F. to write oftener for us. We know he would excuse us, if acquainted with the accidental circumstance, by which the omission occurred. Try us again, Br. F.

ED.]

Paintersville, O., Jan. 31st, 1848.

BR. BASSETT: Through the medium of the Recorder, I would inform the friends of Zion that we are still trying to live on Port William ct. Peace and harmony appear to abound, and we have been blessed with some degree of prosperity. Although we have had no particular revival, we have had some increase of members. The number received this Conference year is twenty-eight, and prospects appear to be fair for a still further increase. I have found a kind hearted & generous people on this circuit, who appear to take a great interest not only in the welfare of the church, but also in the comfort and support of their preacher; and my earnest prayer to the Father of all our mercies is, that our labor with this people may not be in vain in the Lord. Our second quarterly meeting for Port William circuit will be held at Eleazer Meeting House, commencing February 26th 1848. Ministerial aid is solicited.

Yours in the bonds of a peaceful gospel,
W. G. FOWLER.

WABASH DISTRICT.

Cicero Circuit, Ia., March 8th, 1848.

BR. BASSETT: I wish through your paper to inform the friends of Zion how matters seem to stand in this section of the country. Br. S. W. Widney is laboring amongst us, and is very successful. There have been some conversions, and 30 or upwards united with the church. The brethren are becoming more zealous in getting out to meeting, and also in doing more than heretofore in support of the preacher. These things indicate an advancement in the sacred cause. I was in the neighborhood where Br. Griggs and others held their Convention, in Middletown Circuit, and spoke twice in the M. P. Meeting House. The different churches there hold each other at a distance. The new branch have rather the pre-eminence in that immediate neighborhood. They are now called Republican Methodists, & have adopted the Congregational plan of government. I pray the Lord to make them men of pure hearts, and clean hands, that the work of the Lord may prosper under their labors. I do think we will soon have such a variety of churches, that if men perish it will not be because there is no church or church government suitable to their mind, to which they might attach themselves and be saved. I have changed my address to Brook, Jasper county, Ia.

Yours in bonds of love,
JOHN ALTER.

INDIANA DISTRICT.

Driftwood Mission, March 15th, 1848.

BR. BASSETT: Our second quarterly meeting commenced on Friday night, February 11, at Mt. Hebron, and closed Monday night following. Our beloved Br. Shipp, the president, was with us, and labored with his usual zeal. The result of this meeting was, the church was much revived, eight united with us, and one conversion took place. On the 4th Inst. we commenced a meeting on White Creek, Bartholomew county, which lasted three days. At this place we had but few members, and they much discouraged. But on Saturday night, the cloud broke in blessings on their heads. The people of God were enabled to rejoice, whilst sinners were enquiring the way to Zion. At this meeting we saw the mourners coming forward, from the gray headed to the youth of ten or twelve of years old.—Eight persons united with the Church. To God be all the Glory. Four have since joined—two at Lane's School House, and one converted—and two at Urbana School House, making in all 37 since Conference.

As ever, yours in Christ,
GEO. WHEATLEY.

MICHIGAN DISTRICT.

Kingsbury, Ia., March 7th, 1848.

BR. BASSETT: Permit me to say for the encouragement of the readers of your excellent paper, that the good Lord is, yet favorable to, and is reviving his work in almost every part of the Michigan District. From a recent communication I have received from the President of this district in relation to his eastern tour, I learn the work of the Lord has been spreading most gloriously at almost every quarterly meeting, and that "we may reckon between two & three hundred as the fruits of those meetings." A line from our zealous, and good Br. Oaks reports over one hundred hopeful conversions, and an addition of about ninety to the Lagrange circuit, as the fruit of about two months protracted effort, which he, and Br. Button have made on that circuit. The Valparaiso circuit, is also on the advance under the labors of Br. Munn; a revival spirit seems to be awakened in almost every part of the work. The prospects, are more flattering for the Laporte circuit. The Lord has been reviving his work to some extent on this circuit, and we are now making arrangements for building a Meeting House, for the use of our church. We have now one chapel made of Logs, hewed inside, and made quite nice, and comfortable; but it looks rather course on the out side, we hardly dare call it a meeting house. I have left, and still feel great anxiety to advance the work within the bounds of my charge, but all the long winter my health has been poor, and my lungs greatly affected, and it has been with difficulty for me to meet the regular appointments. I have attempted to hold some protracted meetings but have been compelled to close them in time of great interest—while mourners were crying for mercy. May the good Lord revive his work more gloriously. Pray for us.

Yours affectionately,
J. GAY.

NORTH ILLINOIS DISTRICT.

Princton, Ill., March 9th, 1848.

BR. BASSETT: The Lord is still reviving his work in these ends of the earth. The second quarterly meeting for this (Princeton) circuit was closed on last Sabbath evining. It was protracted some ten days, and was a good time. From ten to fifteen were converted and reclaimed, ten joined the church—more are expected to unite soon. There were quite a number of seekers when the meeting closed, that had not obtained peace, who I hope will perseverve until they find mercy.

Yours in Christ,
P. J. STRONG.

Southern Management.

The Baptist denomination have established and endowed a Theological Seminary at the village of Covington, in the State of Kentucky. The funds were chiefly collected in the free States; and for sometime they were entrusted to the care of citizens of Cincinnati, as it was desired that a location should be selected near this city, on account of its central position with reference to the whole country. These citizens ascertaining that a handsome sight might be bought at a cheap rate in Covington, purchased there. By judicious management the necessary buildings were erected, and when it was found that the condition of things was such as to warrant the opening of the institution, Dr. Patterson, a northern man was elected President. This election did not appear to suit certain persons in Kentucky, who were more watchful for the interests of the peculiar institution than for the progress of sacred literature, or the increase of learned ministers. It was not long before a demand was made upon Dr. Patterson to define his position upon the anti-slavery question. This demand he did not see fit to comply with to the satisfaction of the Kentuckians. They at once commenced efforts to get the institution under their own management.

An interview with the Trustees and Faculty was had, and the committee, after laboring to effect a compromise, either by a division of the property, or by such a division of the Trusteeship as would give one half to the South, and failing to accomplish anything in that way, as a last resort, applied to the Legislature for redress and they have so amended the charter as to secure to the South *the entire management of the institution.*

While it is true that the Baptists of Cincinnati and other Northerners, have been the principal agents in placing the institution on the permanent basis upon which it now rests, and that they have paid more for it than all others beside; yet, when by this aid it has come to rest upon a solid footing, the slaveholding portion of the Kentucky Baptists have taken the advantage of its being located on the Kentucky side of the river, to secure by Legislative enactment the entire management of it.

Much instruction may be derived from this experience that will be of advantage to those ecclesiastical bodies, that have any such partnership arrangements to make.—*Watchman of the Valley.*

WESTERN REGORDER.

PUTNAM, OHIO;

Thursday, March 23, 1848.

TO CORRESPONDENTS.—"A New Hand," in reply to "Homo," shall appear next week. No 1, by Brother C. Springer, on the Restrictive Rule, is also in hand. "South," on the same subject has just been received. A "Friend of Tobacco" shall appear. The good sister who sends us "A Dream" for publication, is informed that we have been interested with the private perusal of it, but we do not think that its publication would be judicious.

THE TREATY.—The Treaty between the United States and Mexico, which is now the topic of intense interest all over the continent, appears in full in a late number of the Baltimore Sun. Its title is as follows: "Treaty of Peace, Friendship, Limits and Settlement, between the United States of America and the Mexican Republic, concluded at Guadaloupe Hidalgo, on the 2d day of February, and ratified, with Amendments, by the American Senate, March 10th, 1848." The instrument is lengthy in proportion to its title, containing 23 Articles. It was adopted in the Senate, after 9 o'clock on Friday night, 10th instant, by a vote of 37 Yeas, to 15 Nays. Of course the amendments are subject to the assent or rejection of the President and Congress of Mexico, before the Treaty can be considered binding. Mr. Sevier of Arkansas has been appointed a special Commissioner to Mexico.

MORE GOOD NEWS.—Our department of Religious Intelligence, is still encouragingly supplied. We rejoice that revivals have become quite common. The Head of the Church is pouring out his Spirit in many places. In various religious denominations the good work of reformation has begun and is progressing gloriously. Our Baptist brethren of Zanesville we rejoice to say, have shared largely in the visitations of saving grace, for several weeks past. Many have been baptised each Sabbath for four or five weeks past—numbering in all, we believe more than one hundred persons.

FROM CINCINNATI.—Brother W. B. Warrington, who is associated with Brother Finkbine in charge of the Elm Street Mission, sends us a private letter in which he informs us that a blessed out-pouring of the Spirit has been experienced, several souls have been converted, and 12 or more have been added to the church in Elm St. Br. Dalbey, he informs us is holding a protracted meeting in his new charge, the George Street Mission, and the Lord is blessing his zealous labors. A number have been converted, and 20 or more have been added to the Mission Church since Conference. The health of Br. Stockton he states is very feeble. He has large and serious congregations, and some additions have been made to the 6th Street Church, our correspondent knows not how many. We trust we shall be favored to receive more particular word from each of the brethren.

EVANGELICAL PREACHER.—We published most of the prospectus of this work, with a favorable notice, in January last, before the issue of its first number. We have now, thus *early* been favored to receive a copy of the January and February numbers. The work is neatly gotten up, and the publisher promises further improvements. No 1 contains a Sermon by Rev. Dr. Stow, of Boston, and one by Rev. Prof. Robinson, of Covington, Ky. No. 2 contains a Sermon by Rev. Dr. Lynd, of St. Louis, Mo., one by Rev. Pres. Bailey, of Granville College, Ohio, and one by Rev. Dr. Howell, of Nashville, Tennessee. Each number is to contain two original Sermons from eminent living ministers. The Editor, Rev. N. N. Wood, is sparing neither pains nor expense to make his monthly a tasty and useful work. Terms, $1 per year in advance. Address "The Evangelical Preacher," Zanesville, or call at the "Aurora" office, Main, street, where the work is printed.

CINCINNATI, AND WASHINGTON CITY.—Dr. Baily of the National Era, in his last paper, gives a striking contrast between the state of pauperism, and the state of the markets in the two above named cities. He says that during a residence of fifteen years in Cincinnati, he was not beset with half so many beggars,, (white beggars) during that whole period, as are in the habit of calling upon him in a single month in Washington. A great difference, that, yet he ascribes it to the influence exerceised by the presence of slavery upon the respectability of free labor. Abundant provision is made for the poor of the Federal City. An Asylum is provided with spacious grounds where they *must work that they may eat.* Yet it seems that men, women and children had rather beg than labor. In reference to the expenses of living in Cincinnati, in contrast with the same in Washington, we give the Doctor's own words. After stating that in Cincinnati, he has often bought ducks at 10 cents, fine chickens at 18¾ cents per pair, turkeys at 37½ cents a piece, the best of butter at 16 cents a pound, and eggs at 5 cents a dozen, he adds:

The Queen City knows how to live. She has opened numerous communications with the rich valleys all around her, by railroads, canals, macadamized turnpikes, radiating in every direction; and the grounds in her immediate vicinity, as rich as the lands overflowed by the Nile, are settled by hard-working German gardeners, who supply her markets with a superabundance of fruits and vegetables. The country for miles and miles all around the city is rapidly being transformed into gardens, vineyards, orchards, dairies, and market-supplying farms, under the magical influence of free labor, while St. Louis, in a slave State, possessing commercial facilities about equal to those of Cincinnati, and founded before the latter, did not enjoy, in 1846, the benefit of a single foot of railroad or canal, and but two or three miles of macadamized road, the country around it being comparatively uncultivated!

Washington is in a similar predicament, except that it has the advantage of some canal navigation. All around us there is good land, waiting for the hand of the diligent to make it productive. Our markets are high—mutton and beef 10 cents, turkeys from $1 to $1.50 a piece, chickens 50 to 62½ cents a pair, potatoes 30 to 37½ cents a peck, flour $7 to $8 a barrel. What an opening for German immigrants and Northern farmers! This city must increase so long as it shall continue the seat of Government, and, owing to the crowds of strangers attracted here by the the sessions of Congress, the demand for produce and provisions will always be great. There is a large quantity of land adjacent to the city which may be bought at a low price, and at once brought under productive cultivation.

CHRISTIAN WREATH.—We have just receved from the publisher the numbers for January and March, of this excellent work. They are filled with interesting and instructive reading matter, in prose and poetry, and illustrated with beautiful engravings. The January number has a fine mezzotint plate of Christ blessing little children, a colored flower, and a popular piece of sacred music. "All is well." The frontispiece of the March number is a neat view of Jerusalem. J. Van. Court, Publisher, Philadelphia. Only $1 per year. Send for it.

Letter from a Minister of the Virginia Conference.

We take pleasure in giving place to the subjoined letter, for the following reasons—1. We love to give a candid and impartial hearing to brethren on each side of a question. 2. We like the general spirit of our Brother's remarks. 3. We are happy to find that he comes so near as he does in concurring with us in our views.—Below we shall take the liberty to append a few friendly notes.

Lynchburg, Va., March 6. '48.

BR. BASSETT: You will oblige me by changing my "Recorder" from Charles City, C. H., to this place. I am pleased with the "Recorder" on several accounts; and wish it continued.—Many of its original communications, are well written; and I have been interested in many of the selections, as well as the editorials. On the whole, I consider it an interesting, good paper. I would endeaver to obtain some subscribers to it, were it not so strongly spiced with "ABOLITION," *editorially,* and *otherwise.* A paper, devoted in whole, or in part, to the cause of what is generally, and I presume appropriately, styled,—"*Northern Abolition,*" meets with very little favor in Eastern Virginia. Of this, you are doubtless aware, already. I am not an abolitionist, as you are, perhaps, prepared to hear; and it is, therefore, not any sympathy with the abolitionists, that causes me to continue my subscription to the "*Recorder.*" I am unprepared to determine, positively, whether you will be pleased with my classing your paper with *Abolition Journals,* or not; and, indeed, I doubt whether it may be considered, *strictly,* as an abolition publication, as its columns, as far as I know, are open to writers on both sides of the question. I think, however, that *the worthy Editor* has, at different times, "defined *his* position" with sufficient distinctness, to satisfy his readers, that *he* affiliates with "Northern Abolitionists," and their scheme—as we think—of mistaken and misguided philanthropy. But, my Brother, while I do not think any more highly of you for being, as I think, an abolitionist, I assure you I do not think any less of you on account of it. I am prepared to admit, as far as I know, that abolitionists are as good men, as those who are opposed to them; but I will not, because I cannot conscientiously, assent to the truth of the immodest and arrogant sentiment of the abolitionists themselves, that they are better men, than their uncompromising opposers. I do not, however, allege this as *your own* sentiment, because I am not aware that you have ever expressed, or intimated it. But it is evidently implied, and often unblushingly expressed, in the writings of many, if not most, of the abolition party.

But while I do not affiliate with the abolitionists, I am willing, and even desirous, to hear what they have to say. I always read their articles, when I meet with them, in your paper, though some of them are, in my opinion, of the most exceptionable character; so much so, indeed, that I have been quite surprised at their being admitted into the columns of the "Recorder." I allude to such articles, for instance, as that which appeared, nearly a year ago, perhaps, in which the writer attempted to prove that the devil is a slaveholder, and that, therefore, the slaveholder is a—if not the—devil! I do not attempt to give his words, for I have forgotten them, in part; but the sentiment, I remember, as I understood it, was, as above expressed. I know that the Editor of a newspaper is not considered as endorsing every sentiment that appears in its columns. But when SUCH SENTIMENTS as the above appear in a paper, and there is *no editorial expression of disapproval,* the inference is very apt to be drawn, and quite legitimately too, I think, that the Editor is, at least *somewhat,* of the same way of thinking.

As you know, I live in a slaveholding State. I have always done so, indeed. This may account, in your own opinion, for what you would be likely to call my *prejudices,* on the subject of slavery, and against abolition. I have very great and very serious objections to slavery. What my views might have been, had I been brought up in a free State, is more than I can tell. I might have been an abolitionist. We are all, more or less influenced by surrounding circumstances. And it is a fact, that many northern & eastern persons of the abolition school, who have visited the southern States, have had their views modified, on the subject of slavery. They have found that slavery, *as it is,* at the south, is not *what it is represented to be,* at the north. Other considerations, besides, have probably contributed some influence in changing their views of the institution. Many of the abolitionists are of the opinion that, situated as we are, in the midst of a slave population, and many of us being more or less, directly or indirectly, interested in its perpetuity, we are incapable of considering the subject fairly, or that we *will not* reason upon it, with a sufficient degree of impartiality. This is no doubt more or less true, in many individual instances; and in some instances, it is probably true altogether. But many of the people of the south are far from being asleep on this subject.—While they are as watchful against the abolitionists, as a shepherd is against the wolves that would enter his fold, they are solicitous to adopt some plan for the melioration of their slaves.—Living where I do, I profess to know something about the views of many who hold slaves; and I assure you, that there are many who evidence a desire, not only to be freed from slavery, themselves,—(*the owners often being the greatest slaves*—)but to see their slaves happy in the enjoyment of freedom: and they are disposed, at heart, to take steps, towards the accomplishment of that end. But, it is a fact, when they are called by the foulest of all names by northern abolitionists; when their motives are questioned, and their sincerity is denied; being men, and only men, and subject to the passions of men, and having to contend with the frailties and imperfections of our common fallen nature; their desire for emancipation is checked; and, in many instances, it has, no doubt, from this very cause, died entirely, and will never again be revived and cherished! That they are right, in suffering the course of the abolitionists to have this effect upon them, I am very far from affirming. But abolitionists should, I think, learn a lesson from it. Men who have their liberty, "may be *led,* but will not be *driven.*" A free discussion upon the subject of slavery, if conducted in a right spirit, would doubtless do good. If some of your correspondents, of the abolition party, who are so excessively desirous of enlightening and reforming the south, upon this subject, would read the discussion between Doctors Wayland and Fuller, they would see, for once, if they never have before, that this subject, as well as others, may be examined to its very core, or root, and discussed freely, in a *gentlemanly and christian manner.* But many abolitionists, while they can discuss any other subject, even of the greatest magnitude, and solemnity, in a calm, dispassionate manner; so soon as *slavery* comes up, they almost literally boil over, with the foam of a wild and terrible madness. They at once lose their equilibrium, and you can see their eyes sparkling with an unnatural fire, their lips quivering, and their limbs shaking; and they speak as if they thought that all the wickedness of the world, besides, were far less than that which is concentrated in every poor slaveholder's heart! .... *So great is their delusion!*

But I must conclude. When I sat down to write I intended to make only a few remarks.—But, "what is written, is written." You can use this letter as you may think proper.

Yours, very sincerely,
WM. Mc'GWIGAN.

We thank our Brother for his kind and friendly allusion to our sheet, at the beginning of his letter. And we are happy to find that he and several other worthy brethren of the same Conference, are not afraid nor ashamed to patronize a paper coming as does ours from a northern State, notwithstanding unfavorable reference may be had occasionally to a southern institution.—Our Brother modestly forbears to classify our paper with *Abolition Journals,* through deference to our position. We have here just to remark, we intend never to shun any reproach on account of our *anti-slavery* views, but we do object to having our paper thus classified. We devote a portion of our columns to the cause of Temperance, of Missions, &c., and a portion occasionally, if not constantly to the Anti-slavery cause. There are other journals devoted specially to the Temperance cause or the Missionary—or the Anti-slavery cause. These are properly and professedly Temperance papers or Missionary or Abolition papers, as the case may be. Yet, though our paper takes ground in favor of Temperance and of Missions, and against slavery, it is not to be set down as a Temperance paper, or an Abolition paper, any more than it should be classified as a *scientific* journal, because we also usually have a scientific department.

As to our 'affiliating' with a 'scheme of mistaken and misguided philanthropy,' we do not deny that we affiliate with various schemes of philanthropy. And we are bound to concede that we are liable to mistake, and to be 'mistaken,' and to be 'misguided.' And will not our very candid Brother concede on his part, that himself may misapprehend the nature, design or bearing of a given 'scheme' of northern men? We are not in the advocacy of any definite anti-slavery scheme, further than this: We hold that slaveholding is wrong. We stop not to state in how many respects it is wrong, or what amount of condemnation should be meted out to it. We say that as a wrong, it ought to be abolished. But we cannot expect those who have been accustomed all their lifetime to the presence of slavery to be as much impressed as we with the iniquity of it. We are therefore in favor of a friendly and dispassionate 'reasoning together' to convince those who are in the wrong, that such is the fact, and that to forsake that wrong, would be not only just, but politic, advantageous & *safe.*—

But we no more affiliate with "northern abolitionists" than with "*southern abolitionists.*" Nay, we indeed sympathise more with these. We rejoice to learn of some heaven begotten movements in the south which we trust betoken the approach of a glorious day. We are glad for our Southern brethren to do their own work, we wish not to dictate for them—it gives us no pleasure to meddle with their affairs. But we assure our brother that we do not 'affiliate' with either northern or southern abolitionists who may have ropes wherewith to hang slaveholders, or swords to decapitate them, or tongues or pens to misrepresent or denounce them. If such there be, we regret it. We confess it has long been our opinion that the anti slavery cause is sadly

retarded by the denunciatory course of some of its injudicious, but doubtless sincere friends.

We admire the good sense of our brother in admitting that abolitionists may be as good men as those who are opposed to them, and in that he candidly reads all they have to say, even when he considers them unreasonably severe. The picture he draws of some men who 'lose their equilibrium' so soon as slavery comes up, is too true in the case of some. But whilst we concede that we have those in the north who go upon extremes, we know that Bro. M'G. will own that there are also *ultra* men on the side of slavery.

Our brother informs us that he has always resided in a slave State, and that had he been brought up in a free State, through surrounding circumstances he might have even been an abolitionist. This again is candid. We who have been raised in free States, and have an almost *natural* abhorrence of slavery, should on our part make allowance for the training up and circumstances of southern men. Had such been our 'circumstances,' might not we have been so unfortunate as to be of the number of those, we are wont to consider oppressors? But we are most happy to see our brother admit that he has "very great and very serious objections to slavery." Why, that is our ground exactly. Br. M'G. Pray, give us the hand. What are we more or less on either side but *anti slavery?* The term "*abolitionist*" is mostly but an epithet of reproach.

We know that many eastern and northern men going south, have changed their views on the subject of slavery. It has not been so with us. We have repeatedly visited southern States, and in one instance spent a whole year in one of them. We were indeed led to modify our prejudices against humane slave-holders, and to make large allowances for their surrounding circumstances, but we were not brought "to see that slavery *as it is* at the south, is not *what it is represented to be* at the north." And after all the sad tales of the evil of slavery twice told at the north, (and these may be exaggerated,) we declare that the worst and most dreadful of all such tales have been told us in the south, by *slave-holders themselves*. Such cases however we trust are comparatively rare.

We are glad to learn from our brother that many within his knowledge, are awake on this subject, in the south, and are willing and even desirous to be free themselves and to see their bondmen "happy in the enjoyment of freedom."—May the spirit of true philanthropy extend and prevail, till oppression shall be no more.

Finally, we agree with our brother, that 'A free discussion upon the subject of slavery, if conducted in a right spirit, would doubtless do good.' That's the only plan upon which we wish to have any discussion, especially on this subject.

The above remarks have been suggested by the kindest and most friendly feelings towards our esteemed brother, and we shall be happy to hear from him again at his convenience.

Correspondence.

Reported for the Western Recorder.

Proposed College--Proceedings of Public Meeting.

Pursuant to notice the citizens of the village of Brownsville and its vicinity met and the meeting was organized by calling by request Rev. Mr. Robinson to the chair. The meeting was opened with reading and prayer by the President. Samuel Porter was then chosen to act as Secretary. When the chairman proceeded to announce the object of the meeting. It was then resolved that the meeting proceed to hear, consider, and adopt such resolutions as may be thought best calculated to bring about the and and object of the meeting, viz: The erection of a M. P. College in the village of Gratiot or Brownsville.

When Mr. Wm, Hamilton offered the following resolutions, (accompanied by a train of spirited remarks in which he spoke of the utility of institutions of learning; and the necessity of such institutions being governed by some religious denomination,) which resolutions were unanimously adopted.

Resolved, 1*st*. That since truly republican principles (religious as well as civil) can only be safely and soundly established upon enlightened and well cultivated minds, it is the imperative duty of the Methodist Protestant Church to build and sustain a College with zeal, energy and decision.

Resolved, 2*d*. That whilst we regard the Preacher's Aid Society, to be a highly important step towards the prosperity of our Zion, we believe its claims can only be cordially embraced and sustained in the public mind, when our preachers make some pecuniary sacrifice to prepare themselves for the sacred office of the ministry.

Resolved, 3*d*. That the wants of our country demand the despensing with a certain city refinement connected with College education. Smaller institutions of learning studded all over our country will accomplish the same ends (with worthy students) by means not only easier attained to, but also safer to the morals of youth.

A fourth resolution was offered by Wm. Hamilton and after some time spent in its discussion was laid on the table.

On motion the meeting adjourned till 2 o'clock and 30 minutes.

Pursuant to adjournment the meeting was again called to order by the President. On motion of S. Porter, the resolution of Wm. Hamilton; which had been laid on the table was taken up and ultimately adopted, viz:

Resolved, 4*th* That the Zanesville circuit only awaits the response of the superintendents and friends around the Muskingum District, to commence and complete their part of the work already promised and published by an order of their last quarterly conference.

After considerable discussion about the best way to arrive at the feelings and voice of the Muskingum District fully (knowing it could only speak through its Annual Conference in session,) and knowing that it is highly important that the sympathies of the entire church should be enlisted in this great and good enterprise. A resolution was offered by Br. J. F. Bane, which passed as follows:

Resolved, 5*th*. That we appoint a committee of correspodence, whose business shall be to address a letter to every official member of the Annual Conference, requesting them to consult their officiary and membership as far as practicable in one week and answer the following questions. Do you see a need of an M. P. College? Are you willing to patronise it if such shall be built on Zanesville Circuit? If not, where? What is the probable amount you can give for its present completion, and future support? How many families with you will give their sons at least one session to complete their education?

Resolved 6*th*. That Brs. E. S. Hoagland, Wm. Munhall and S. Porter, be appointed a committee of correspondence with the official members of M. P. Church, Muskingum District, with a request that they attend to their respective duties forthwith.

Resolved, 7*th*, That this meeting adjourn to meet four weeks from this day at 2 o'clock, P. M. in Gratiot to hear a lecture or lectures on education, hear the response of the District, and take what farther steps in the Proposed College, the united wisdom of the meeting may then deem prudent, and that to this meeting we invite not only our own membership, but citizens of every name and order to participate.

Signed,

WM. M. ROBINSON, President.

J. PORTER, Secretary.

Brownsville, Ohio, March 18, 1848.

Written for the Western Recorder.

Division of the Ohio Conference.

BR. BASSETT: It has been urged upon me by various brethren to forward a communication by way of enquiry whether it would not be advantageous to divide the Ohio Conference. Several reasons are assigned for this, all of which we pass by for the present. The northern division might include Richwood Circuit, and the line might run thence westwardly to the State line.—Likewise a part of the Muskingum District might be added, say about four circuits, or six counties in the north-west part of the District. The great distance to be travelled to the places of the sitting of the Conference, has often served to discourage the attendance of Delegates, and we fear that this evil will be still more sensibly felt, if we should be enabled to occupy and cultivate the north-western counties. Here is a large field, in which our banner of mutual rights is scarcely known. Yet a number of our friends from other parts have emigrated there. The churches are in an unsettled state, and now is the best time to send missionary help. If any are sent, let them be of the right kind. Will our brethren who are concerned, speak out and let us have their views upon this subject?

Yours in the Gospel of Christ,

JAMES SWANEY.

Mt. Blanchard Ct., Feb. 29, 1848.

News of the Week.

Fearful Scene with a Mad Dog.

A part of our city was much excited, yesterday, by a Spanish poodle dog, in a state of madness. The dog was of a large size, for the shaggy or woolly breed, and was first seen early in the morning, by Mr. Bishop at the corner of 3d and Walnut. In his course towards Fifth, the dog in question bit several other dogs, and a boy. He jumped at the boy's face, but his teeth, luckily, only penetrated the boy's cap, doing him no particular injury. The rabid animal passed up Fifth to the residence of Mr. F. Ringgold, of the St. Charles, who had just stepped from his room on to the door step, and pulled the door to after him. At this instant he saw the dog coming furiously towards him, snapping his teeth, his eyes glaring fire! Mr. Ringgold commenced kicking the dog with all his might, but his boot being of light texture, no permanent effect could be made on him, but at each rebuff he returned for a better hold. Several times did his teeth tear the leg of the pantaloons, and even the boot. This desperate encounter lasted for some time; we saw Mr. Ringgold soon after, and before the indentation of the animal's teeth had disappeared from his leg. Leaving this combat, the animal next attacked a boy in the street, who ran with much fury, and hallooed "murder!" "murder!" so lustily, that the dog gave up the chase at the end of a square. Here he was met by a man having a revolver, who came so near, in order to make sure of killing, that the dog sprang upon him, caught the thumb of the pistol hand in his mouth, and a terrific struggle ensued the man alternately raising by his thumb the dog from and returning him to the pavement! He at last succeeded in getting his thumb from the dog's mouth, but not until it was horribly mangled. He gave up his pistol and started, full run for the Medical College. The alarm became general, and Mr. Ringgold and others were busily engaged in finding fire-arms with which to dispatch the infuriated beast, but as it generally happens, none were at hand. A man from a neighboring street came up, and discharged his piece, but at such a great distance as to miss his aim altogether. The dog now ran back Fifth to Main street, where he was shot by some person, and the excitement, now general, was allayed. Such a scene was seldom or never witnessed in our streets before—in fact, the oldest inhabitants of our place cannot recall a more desperate mad dog scene, and in which the lives of so many citizens were endangered, and one that a horrible death stared numbers in the face, and from which some five or six escaped very narrowly; if indeed the man whose thumb is bitten is so fortunate.—*Cincinnati Commercial*.

A STARTLING FACT.—Gov. Brigs, at the temperance meeting in Faneuil Hall, Boston, on Tuesday evening last, stated that the report of the committee appointed to inquire in regard to the idiots in the Commonwealth, showed that there were from 1,200 to 1,300 of that unfortunate class, and also the astounding fact that 1,100 to 1,200 of them were born of drunken parents!

Birth-day of Jackson.

Yesterday, March 15th, was the anniversary of the birth of ANDREW JACKSON, by all conceded the most remarkable man of his time, whose name and acts will mark in all time to come, without the aid of sculptured marble, this age of the Nation's history. A chronological sketch may not be inappropriate.

1767—On the 15th of March, JACKSON was born, in Waxhaw Settlement, South Carolina.

1780—Andrew, though but a little more than 13 years of age, entered the army as a volunteer, with his brother Robert, (who was afterwards killed,) and served under Gen. Sumpter.

1781—Taken prisoner by the British, and received a severe wound for refusing to clean an officer's boots.

1784—Commenced the study of Law in Salisbury, North Carolina, and after the completion of his studies, was appointed Solicitor for that portion of North Carolina, which afterwards became the State of Tennessee.

1791—Married Mrs. Rachel Robards, an accomplished lady, who had been previously divorced from her husband.

1796—A delegate to the Convention for forming the Constitution for the New State of Tennessee, and was elected the first Representative of that State in Congress, and took his seat in December 1796.

In November, 1797, he took his seat as a Senator of the United States, and acted with the then Democratic party.

He soon after resigned his seat in the Senate, and was appointed Judge of the Supreme Court of his State, and, also, received a Commission as a Major General in the State Militia.

1804—Resigned his Judgeship, and retired to his farm near Nashville.

1813—In January, of this year, he descended the Mississippi at the head of a body of volunteers, destined for the defence of New Orleans. There being no necessity of present service, he was ordered to disband them at Natchez, but disobeyed orders and marched them back. His course was subsequently approved.

In the same year, he was appointed to the command of an expedition against the Creek Indians, and after several severe battles, brought, them to submission.

1814—Appointed a Major General in the United States Army, on the resignation of General Harrison.

In November of the same year, he "took the responsibility," and stormed Pensacola—that town giving aid and comfort to the enemy.

1814—Fought the British below New Orleans, on the night of the 23d of December.

1815—Eighth of January—The memorable Battle of New Orleans—"the Marathon of America."

1818—Commanded in the Seminole War—fought several successful battles, and again took possession of Pensacola.

1821—Appointed by President Monroe, Governor of Florida.

1822—Nominated by the Legislature of Tennessee, as a candidate for President of the United States.

1823—Offered the station of Minister to Mexico, which he declined. In the same year, again elected U. S. Senator.

1828—Elected President of the United States. The administration of Jackson, 8 of years' duration, like his life, was an eventful one. It was marked by circumstances, which gave new aspects to political affairs, and directed party hostilities into new channels. Under his administration, which was distinguished for the boldness of its measures, our country attained to a higher character abroad than it had ever yet held. Its effects at home are yet remembered and felt.—The destruction of the United States Bank, the removal of the deposites, and the famous Nullification movement, which called forth the "Proclamation," as well as the onslaught which awoke France to her obligations, are well known to all.

1837—Having served eight years as President, he retired to the Hermitage.

1845—On the 8th of June, 1845, he expired, in the 79th year of his age.—*Cincinnati Commercial*.

The improvements now going on at the rapids of the Wabash, are expected to be completed this fall. When the obstructions at the rapids are removed, the Wabash will afford good steamboat navigation during the greater part of the year.—At last account there were twelve steamboats detained at the rapids.

ANOTHER STEAMBOAT ACCIDENT.

LOUISVILLE, March 13, A. M.

The steamboats Swatara and Yazoo, came into collision early on Friday morning, at Dogtooth Bend, by which the former was sunk to her boiler deck. The Swatara was freighted for Pittsburgh, and most of her cargo, which consisted of bacon and grain, is a total loss. The cargo is mostly insured, and the damage to the boat is also probably covered. There were no lives lost by this accident.

CENSUS OF TEXAS.—The Secretary of State has reported to the Legislature the following census of Texas:

Total white population,	100,508
Electors,	20,748
Slaves,	35,038
Free negroes,	229
Total population,	156,523

☞On the 20th ult., at Wetumpka, Ala., the rain fell in such torrents that the livery stable of Mr. Eckles, fell with a tremendous crash. At the time of its fall, five men and twenty horses were in it. One man was wounded, five horses killed, and several more hurt.

HOG SLAUGHTERING.—Upon undoubted and reliable authority, we are enabled to give the following 'correct' estimate of the number of hogs slaughtered in this city and vicinity, during the season just past:

Killed in the city,	412,161
Brought in from country, (dressed,)	74,860
Total.	487,021

—*Cin. Com.*

Cassius M. Clay has gone Eastward, and it is said that he will publish in New York an account of his imprisonment and adventures in Mexico.

The people of Steubenville having failed to satisfy their appetite for news by watching the wires of the Telegraph, which pass through their goodly borough, are now making a "brush," to secure an office and instrument there. Some $2500 has been already subscribed and it is thought that the whole amount will be made up.—*Zanesville Courier*.

MELANCHOLY ACCIDENT.—Mr. Peter Frazier, of South Codorus township, York county, (Pa.) was killed on Sat. last, by his horses running off and throwing him under the wheel of his wagon.

SINGULAR AND HORRIBLE AFFAIR—KILLING OF A LITTLE GIRL BY A LUNATIC.

We heard this morning, (says the Maysville Eagle of March 11th,) the particulars of one of the most singular and horrible murders ever committed in the West—the deliberate butchery of an infant by a lunatic. About two o'clock yesterday afternoon, Mrs. Evans, the wife of Mr. Volney Evans, of Aberdeen, Ohio, left her house to visit a neighbor for a few minutes—leaving a beautiful little daughter, about three years old, asleep in her cradle, and a boarder in the family, Strother B. Reed, sitting by the fire reading the Bible. She had been gone but a few minutes when Reed went into the yard and procured a board, which he laid on the floor, and stepping to the cradle, jerked the little innocent with such violence as to force the arm from its socket, and laying her head on the board, deliberately chopped it with a *broad-axe* in five different places. Four of the gashes were in the top of the head—one about five inches long, from which the brains oozed out—and the fifth across the back of the head above the neck.

After the deed was done, Reed walked to the kitchen and called the attention of the servant woman to the horrid spectacle, who instantly ran to the neighbors, and gave the alarm. When the house was reached, Reed was again seated by the fire intently reading the Bible. The little sufferer lingered, perfectly conscious of all that had passed and without a cry or a murmur from the time it was left sleeping in its cradle until it went to sleep in death, for four hours after the death-blows fell upon its innocent head. Poor Reed! a harmless and inoffensive man in his lucid hours, how shocking the deed of the few moments, loss of reason, the deed of maniac madness! If he had been a sane man, the feelings of the community would not have been restrained, and he would have been a victim of popular violence.

The poor lunatic gave as a reason for killing the little girl that "he had been commanded to do so, and she lay there tempting him." Another report is, that he said "he had as much right to kill children as Herod, who commanded to slay the children in Bethlehem from two years old and under." He was so much deranged the night previous as to require sitting up with. He will be sent to the Lunatic Asylum, where he should have been before.

STAGE ROBBERY.—The Lexington stage was robbed on Wednesday, night two miles beyond the Lowell Blue Licks, of a valuable trunk belonging to Hiram O. Clark, of this city. The Trunk which contained about $400 worth of clothing, jewelry, and other articles, belonging to the lady of Dr. C., was found next morning by a wagoner, rifled of its contents. The trunk was stolen from the boot. A successful robbery of this kind always encourages to other similar attempts, and it is earnestly hoped the robber may be caught.—*Cin. Chron.*

MADE FRIENDS.—Hon. Henry Clay, and Mr. Gallatin, of New York City, have not been on speaking terms for many years, on account of severe words in debate, in Congress, long ago, uttered by Mr. Clay. On Mr. Clay's late visit East, he called on Mr. G., and they made up, and embraced.

Notices.

BIBLE CAUSE.

THE Executive Committee of the Muskingum County Bible Society, beg leave respectfully to solicit through the medium of every newspaper in the County, the co-operation of the ministers and membership of the various churches of every name and order throughout the county, in behalf of the benevolent objects of this society, the supplying all destitute families, at home & abroad with the Word of Life. It is requested that a sermon or lecture on the claims of this object be delivered in every house of worship throughout the county, upon the first Sabbath in May ensuing, 1848, and that after said sermon or lecture, a collection be taken up, the amount of which shall be forwarded to Mr. R. P. Robinson, the Treasurer of the Society, in Zanesville, to enable the Society to carry the Bible to the fireside of every destitute family.

Signed

J. METCALF, Presbyterian, Putnam,
WM. SCHULTZ, English Lutheran Ch
A. H. BASSETT, Methodist Protestant,
U. P. BENNETT, M. E. Ch. Zanesville,
R. P. ROBINSON. Pres'b. Zanesville,
E. E. FILLMORE, Episcopalian,
G. BUCKINGHAM, M. E. Ch. Putnam,
} Ex. Com.

Zanesville, Ohio, March 23, 1848.

DELAWARE CT., MUSK. DISTRICT.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

Notice.—If the Brethren, who were so kind as to take parcels of my pamphlet-Sermon to sell, have effected any sales,—they will greatly oblige me by remitting the proceeds to me, directed to the Zanesville post-office; my needy circumstances will, I trust, be a sufficient apology for this notice.

THOMAS POTTER.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d of	April 1848—a visit to friends.		
Mill-Creek	ct.	30th	"	1848
Newark,	"	7th	May	"
Harrisville,	"	14th	"	"
Tyler,	"	21st	"	"
Wheeling,	"	28th	"	"
Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown,	st.	2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville,	ct.	30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if spared, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
George's Creek,	"	April	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid at the above meetings and to give me early notice where my visit will be expected. GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15*th*, 1848.

BR. BASSETT: It is my present purpose to visit the

Otsego	ct., the	4th	Sunday of	April 1848
Mt. Zion,	"	5th	"	" "
Bucyrus,	"	2nd	"	May "
Thompson,	"	3d	"	" "
Belview,	"	4th	"	" "
Sandusky,	"	1st	"	June "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

Warrensville, O., Feb. 18, 1848.

BR. BASSETT: You will confer a favor by inserting that I will visit—

3d	Sunday,	March,	Granger Ct.
1st	"	April,	Leesburgh.
2nd	"	"	Rest.
3d	"	"	Pleasanthill.

I forgot to state in my last, that ere I visited the Pisgah ct. Brother Piper had left his charge upon it. (by consent of its quarterly conference, I understood,) and at the request of the qr. conference, Brother O. V. Warren was appointed superintendent for the remainder of the year. GEO. CLANCY, President.

ONONDAGA DISTRICT.

BR. BASSETT: You will confer a favor by inserting the following list of appointments,s &c.

Cherry Valley,	Ct.	4th 5th	March	1848.
Columbia,	"	11th 12th	"	"
Schuyler,	"	18th 19th	"	"
Orleans,	"	25th 26th	"	"
Wilney,	"	1st 2nd	April	"
Manlius,	"	8th 9th	"	"

IRA H HOGAN, President.

BR. BASSETT: I have been requested by Br. Hogan to forward the above plan. He is at present very sick with the Measles; but hopes are entertained that he will be able to meet the above arrangement. If there should be a failure on the part of Br. H. the publication of this note will apprize the superintendents of the above circuits of its cause. Respectfully yours, J. P. LONG.

Sennet, Feb. 14th, 1848.

OHIO CONFERENCE.

BR. BASSETT: Please publish for me the following plan of appointments.

Twinn Creek	ct.,	April	29th	1848
Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

Clarksburg	"	March	4,	"
Bourneville	"	"	11,	"
Bainbridge	"	"	18,	"
Clarksville	"	"	25,	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

R Rose,	O.	C. H Williams,	O.
W B Warrington 1 sub	"	P M—Kirby,	Pa.
W G Fowler,	"	W S Stockton,	"
W Duling,	"	P M—Morganton, 2	Va.
J W Southard,	"	Jacob Myers,	Ill.
G Clancy,	"	P J Strong,	"
P M—Cardington,	"	J Alter,	Ia.
T Hanna,	"	J Gay,	"
J Collins,	"	Geo. Wheatly,	"
H Snowden,	"	W M Edwards,	Ga.
W Hamilton, of Gratiot,	"	P M—Trenton,	Mo.
D Richardson, 1 sub.	"		

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts.*
R Rose,	J Crain,	9	50	3 00
James Canady,		10	52	2 00
V Bert,		9	52	2 00
M Gillespie,		9	52	2 00
P J Strong,	A Mercer,	9	40	2 00
T C Thompson,	J D Glisson,	9	52	2 00
"	Himself,	9	52	1 00
G W Maperry,	N Winters,	8	13	2 00
H Snowden,		9	26	1 00
Geo. Wheatley,	W Osborn,	10	13	2 00
"	R Daniel,	10	13	2 00
J H Myers,		10	24	2 00

Br. W. Duling, Br. J. R. W is right. He is credited in our book to end of vol. 8, and no bill should have been sent him.

Br. S. Widney, the price of the Melodeon, by the dozen is $2,75. We think they can be obtained at Cincinnati, on application to Rev. J. Dalbey, or at the Book Store of Jacob Ernst.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are heldt responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED—On Thursday evening last, by the Editor of this paper, MR. SAMUEL ANDERSON, to MISS MATILDA ADAMSON, all of Muskingum county.

DEATHS.

DIED—At Alexandria, D. C., on the 4th inst. REV. J. MERRIKIN, pastor of the M. E. Church, at that place.

——At Somerset, O., on the 7th inst, Dr. DAVID PARDEE, aged about 71 years.

Advertisements.

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, AND DISCIPLINES, OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection of* Spiritul Songs, BY REV. J. DALBY & J. B. PEAT To be obtained at the office of the Western Recorder.

AGENTS WANTED,

In every Conference District of the M. P Church, to sell Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1848. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The Concern has just published a new edition of Dr. Adam Clarke's Commentary on the Old and New Testament, Rev. W. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

THE OHIO CULTIVATOR FOR 1848.

Published at Columbus, Ohio, on the 1st and 15th of each month. M. B. Bateham, Editor and Proprietor. Terms, $1 per year—four copies for $3—payment invariably in advance.

THE fourth volume of the Ohio Cultivator will commence Jan. 1st, 1848. This paper has now become so well known that it is scarcely necessary to speak of its character, or to allude to the commendations it has received from the Public Press and other ources. The editor is determined to spare no pains on his part to sustain the reputation of the work, and make each succeeding volume more useful than the preceding one. Our motto is "upward and onward;" and the object of the "Cultivator" is not only to collect and disseminate valuable facts and information relating to practical agriculture, but to inspire 'Farmers' with more just conceptions of the dignity of their profession; to induce them to cultivate the 'Mind' as well as the 'soil,' and thus elevate themselves to that position which it is their duty and privilege to occupy as 'American Agriculturists," in this age of Progress and Improvement.

With its very large list of contributors, numbering over "two hundred," most of them practical farmers in the West, the pages of the "Cultivator" will contain the results of "Experience," as well as the teachings of "Science;" and being written or selected with special reference to the climate, productions and farming of Ohio, this paper will be found more valuable than any other for the farmers of this and the adjoining States. It will contain the latest intelligence of the "Markets" of this country and England; notices of the weather and the crops; descriptions (with engravings,) of improved implements, machines, &.; instructions in gardening and fruit culture; rearing and management of domestic animals; construction of farm buildings, fences, &c.; and a "Ladies' Department" devoted to household affairs, useful receipts, &c.

The friends of Improvement in Ohio and adjoining States are requested to obtain and forward subscribers for the Ohio Cultivator. Remember that the price is only "seventy-five cents" each, when four or more names are sent by one person. All subscriptions must commence with the first number of the volume; a complete index is furnished at the end of the year. Specimen numbers and a prospectus will be forwarded to all who desire them.

☞"Now is the time to subscribe!" Letters with remittances may be sent by mail at the risk and expense of the publisher. Address,

M. B. BATEHAM.

Columbus, Ohio.

GENERAL CONFERENCE

PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

A NEW AND IMPROVED VOLUME FOR 1848!

SEARS' PICTORIAL FAMILY MAGAZINE,

Established for the Diffusion of Useful Knowledge:

A Monthly Miscellany of moral and instructive information, embellished with numerous ENGRAVINGS of the various subjects treated of in the course of the year. Published monthly, in parts of 48 large octavo pages each.

PROSPECTUS FOR THE FIFTH VOLUME.

For four years the Pictorial Family Magazine has been before the American public, and it is peculiarly gratifying to the Publisher to know, that his efforts to do good through its medium, have met with the universal approbation of the public & the public prints, wherever it has found its way. It is now too firmly established upon the broad foundation of public confidence, to require a great flourish of trumpets to proclaim its continued existence, or the tricks of 'puffery' to allure the people to its support.

To those who are acquainted with the Magazine, it is unnecessary to speak of its design & merits; to these who are not, we will make a brief statement of both. The original design of this work was a noble one, and worthy of all praise. It was intended as a vehicle for conveying solid information to that class of citizens whose circumstances denied them the privilege of drinking abundantly

☞Price two dollars per annum—three copies for five dollars, or ten copies for fifteen dollars—invariably in advance, as no Numbers are sent out until the subscription is paid.

☞Thus far we have gone on steadily advancing in public favor, the sure indication of which has been a healthy increase in our subscription list. That we shall double our present number of subscribers in 1848, we have little doubt, for we intend doubling our efforts and increasing very greatly the value of the Magazine. We shall engage the very best engravers to be found. We have now some plates, illustrating a great variety of subjects, in progress for our new volume, that will be equal to anything that has appeared in the country.

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POET'S CORNER.

THE CONTRAST.

I have sought round the verdant earth,
For unfading joy;
I have tried ev'ry source of mirth,
But all, all will cloy.
Lord, bestow on me,
Grace to set the spirit free;
Thine the praise shall be;
Mine, mine the joy.

I have wandered in mazes dark,
Of doubt and distress,
I have had not a kindling spark,
My spirit to bless;
Cheerless unbelief,
Fill'd my laboring soul with grief,
What shall give relief?
What shall give peace?

I then turned to thy Gospel, Lord,
From folly away,
I then trusted thy holy word,
That taught me to pray,
Here I found release.
Weary spirit here found rest,
Hope of endless bliss,
Eternal day.

I'm a pilgrim and stranger here,
In this world of woe,
But my Savior is always near,
As onward I go;
Jesus is my friend,
He'll be with me to the end,
And from foes defend,
My spirits cheer.

I have heard my Redeemer say
His promise is sure,
He has bid me to watch and pray,
All hardness endure;
Jesus be my guide,
In thy promise I'll confide,
Keep me near thy side,
My life, my way.

I will praise now my Heavenly King,
I'll praise and adore;
The heart's richest tribute bring
To thee, God of power;
And in heaven above,
Saved by thy redeeming love,
Loud the strains shall move,
Forevermore.

Hallelujah through Heaven will ring,
Salvation the theme,
Glory, honor and praise, we'll sing.
To God and the Lamb;
Crowns of glory wear,
Palms of victory we shall bear,
Shouts of triumph there,
Never shall end.

Ecclesiastical.

Written for the Western Recorder.

Strictures, &c.

NO, II.

What is termed the Restrictive Rule of the Constitution is embraced in the seventh section of Article ten, and reads; "No rule shall be passed to abolish an efficient itinerant ministry, or to authorize the Annual Conference to station their ministers and preachers longer than three years, successively, in the same circuit, and two years, successively, in the same station."

The design of the convention in the passage evidently, was, to institute and perpetuate an efficient itinerant ministry in the Methodist Protestant Church, and to prevent *forever* the introduction of settled pastorates, or any other species of congregationalism. The members of the convention appear to have been fully satisfied, that an itinerancy was essential to our success; and, that as it had succeeded in England under Mr. Wesley's single-handed administration, and under the aristocracy of his hundred successors, and also, in this country under the Methodist hierarchy, termed the Methodist Episcopal Church, that it could be made much more efficient under a representative form of church government, where all interests of the church are blended, and the entire fellowship participates, by their delegates, in the business of the several departments, legislative, executive and judicial. They were also of the opinion, that, while itinerancy can be made available under any kind of government, from a pure despotism up to that of a representative form, it cannot be made to amalgamate with congregationalism, or a system of settled pastorates. That the latter by drawing off the best talents and acquirements to the wealthier stations, and circuits, would leave the poorer parts of the work to be supplied by men of much inferior grade and attainments, and thus deprive them of what their heavenly Father never does, the passing rounds of the fruitful showers, or in other words, the advantages of a free circulation of ministerial services, by all grades of ministers.

The Restrictive Rule consists of two parts.—First; "No rule shall be passed to abolish an efficient itinerant ministry." Had the rule stopped here, it would have been indefinite,—and could have been easily evaded, both by the General and Annual Conferences, and would not have protected our itinerancy.

The second part of the Restrictive Article forbids the passage of any rule, "to authorize the Annual Conferences to station their ministers and preachers longer than three years, successively, in the same circuit, and two years, successively, in the same station." This addition perfected the rule—gave it a definite character—effectually prevents all evasions, and secures the great design of the convention, namely, the perpetuity of an efficient itinerancy, to the exclusion of every species of congregationalism.—And yet, the more effectually to secure the contemplated objects, the convention placed the rule among the items of the Constitution which are unalterable, except by a subsequent General Convention, called for the *special* purpose, by two thirds of the whole number of the Annual Conferences, next preceding the General Conference.

Imperious circumstances led the convention to adopt the itinerant system in preference to all others, and to make it permanent. From our personal knowledge of the members, and thorough acquaintance with the views which influenced their action, we have no hesitancy in saying, that no other system for the spread of the gospel could have found favor with the convention for a single hour.

And what were those circumstances which so powerfully influenced the minds of the brethren?

1st. The lay-members of the convention were all *Methodist*, deeply imbued with the Wesleyan views of the great utility and superior advantages of a periodical interchange of ministers; & and, believed, that tho' the minutia of our itinerant system could not be clearly made out from the Scriptures, yet, the great and leading principle is taught by our Lord, and made obligatory in his last commission to his disciples: "Go into all the world and preach my gospel to every creature," &c. Several of the ministerial members of the convention had spent the prime of life in the itinerant service, and were *practically* convinced of its superiority over every other system for the propagation of the gospel, and ingathering of souls. Their education, judgement, will and affections all tended to itinerancy. The local ministers, of whom many were present, were so fully persuaded in their own minds, that an efficient itinerancy was essential to our success. that to secure it, they voluntarily gave up their right to seats in the Annual Conferences, conferred on them by the conventional articles, for the purpose of establishing an itinerancy which would not be in danger of breaking down by its own weight, or be susceptible of perversion by designing men.

Here then we have the character and views of the men who constituted our general convention. They were trained in the Methodist school—were convinced by palpable facts that itinerancy is the best mode of extending the gospel and saving sinners—and were actuated by no other motives than a sincere design to promote the glory of God, by employing the best means for the accomplishment of the best ends.

This, we say, was *one* imposing circumstance. To have presented to a body of men, similarly influenced, a system of settled pastorates would have been presumptious and absurd in the extreme. The state of the vote on the final passage of the Restrictive Rule sufficiently shews the decidedly itinerant character of the convention. The affirmative vote was thirty-two and the negative five.

2. Another circumstance which influenced the convention to adopt the itinerant system, was the settled belief that with any other, it would be impossible to compete with our persecuting mother, the Methodist Episcopal Church, whose itinerancy covered the length and breadth of the land. To have met her with a congregational system of settled pastorates, in the hope of sustaining ourselves in the presence of her hosts of itinerant preachers, who could be constantly changed to meet all circumstances, and who had preoccupancy of the entire field, and had succeeded in training the community at large to expect from Methodists a periodical change of ministers, would have been silly and futile, in the extreme. The impression was general in the convention, that nothing less than an efficient itinerancy could justify us in the hope of sustaining ourselves, in a competition with the Meth. Episcopal Church.

3. Another circumstance which influenced the convention, was, the received and acknowledged opinion, that an itinerant ministry, would be the most certain to make the Methodist Protestant Church *extensively useful*, as an evangelical church of Christ, and of propagating the righteous, scriptural and equitable principles which lay at the foundation of our church government. This opinion of the brethren has been fully sustained by subsequent facts. Our church has been enabled to compete with the Methodist Episcopal Church—has falsified the predictions of her enemies—has met the most sanguine expectations of her friends—has been extensively useful—and stands high in the estimation of the citizens of these U. States, as possessing an economy, scriptural, evangelical and republican.

4. The last circumstance we shall bring into view as having influenced the mind of the convention, is, that the associated Methodist Churches who sent the members to prepare for them a Constitution and Discipline, expected the convention to adopt an efficient itinerant system. Had that body adopted a system of settled pastorates, their work would have been indignantly rejected, and their system cast to the moles and the bats.

The above were the principal circumstances which influenced the general convention to adopt the itinerant system in preference to every other. And these still have their weight in the minds of the great body of our brethren. Our people are still Methodists, and have, with very few exceptions, a preference for its itinerancy, especially, one which mingles the laity with the preachers in all the business of the Annual Conferences, and equally divides the powers of the General Conference between the laymen and the ministers. We still have to compete with the colossal power and itinerancy of the Meth. Episcopal Church, who has lost no portion of her antipathy to lay representation. We still desire to employ the best means to secure the best ends—that which will enable us to do the most good.—And the great body of our people are yet averse to congregationalism in any of its phases.

Moreover something is due to the character and sacrifices of the men who composed the general convention, especially to our unstationed brethren who voluntarily gave up their seats in the Annual Conferences for the sake of securing an efficient and permanent itinerancy, which regards them as assistant ministers and co-laborers in the Methodist Protestant Church. It cannot be expected that they will tamely submit to the introduction of settled pastorates, which can have no feeling or fellowship with them. If they contributed to the elevation of itinerant ministers, that class of men may rest assured, that the unstationed ministers will not stand by and see their order sacrificed, but will reclaim their waived rights, and come up to the rescue, and buckle on again the armour for another contest with itinerant assumptions. The unstationed ministers have already witnessed a breach of good faith on the part of itinerants. In the general convention it was proposed to pass a rule which should require the several elective colleges to return an equal number of stationed and unstationed ministers as nearly as possible, as the ministerial representation to the General Conference from their respective Annual Conferences. After considerable discussion, however, it was agreed that the object contemplated by the proposed rule should be obtained by an understanding, that all the elective colleges should make such returns. But, with the exception of the Maryland Annual Conference, this understanding has been *disregarded*, and the plighted faith of the convention repudiated. This breach of good faith has opened the eyes of the unstationed ministers, and will urge them to look well to the designs and movements of certain itinerant advocates of settled pastorates. Some persons affect to dispise the efforts of the unstationed ministers, but it would be well for such to recollect, that those very men, while in bondage in the Methodist Episcopal Church, by the power of their pens shook her to her centre, and secured to the Methodist Protestant Church her Constitution—her itinerancy—and her admirable system of mutual rights. If they accomplish thus much under the restrictions of the "gag law," what may they not effect, in a church where all such restraints are removed? They have no wish to produce excitement in our church, but the real agitators will see, that these men are not disposed tamely to witness their covenanted rights invaded, and their order sacrificed, for the agrandizement of a few tired itinerants.

Do our lay members wish to see the Methodist Protestant Church agitated with unprofitable questions? We believe they do not. And we know these discussions are doing great injury.—We know of some members who withhold all contributions for building new churches, lest they should become settled pastorates. Others we are told of, who wish to make handsome bequests to the superannuated funds, but are deterred by the settled pastorate question. And we know several excellent members, who declare that if this question cannot be put to rest, they will leave the Methodist Protestant Church, and seek a resting place where peace and quietude can be obtained, and where things are on a stable foundation.

We cannot but admire the wisdom and foresight of the members of the general convention. We now see the great value of the Restrictive Rule. It stands between us and ruin. It is now the avowed design of certain itinerant ministers to introduce a system of settled pastorates, and they employ every specious argument within their knowledge to render this rule odious, believing, that if it were repealed, there is nothing in the way of their obtaining in due time a "snug little harbor," a resting place full of all good things, from which they "could not be removed, but by the voice of the society." A few years past certain persons were of the opinion, that the Restrictive Rule never would be repealed.—They then had recourse to the untenable doctrine of permanent *home mission*, and operated upon this notion until some of them, after worming themselves into the affections of certain of the membership, have found that they and their adherents are unchurched. This scheme of evasion having failed to accomplish the purposes of its advocates, they now appear disposed to rally their forces for a direct, renewed attack on the Constitution, hoping to break down the only barrier which stands between them and the "glorious heritage" of a settled pastorate.

PALEMON.

Narrative.

From Green's Arts and Miseries of Gambling.

An Affecting Account

Of a Young Man brought to Ruin and an Untimely Death by Gambling.

(CONTINUED.)

The day passed away, and there was no game introduced except poker and brag. The doctor was invited to play several times, but always objected. Mr. T. inquired of him why he did not play. 'Oh, to tell you the truth,' said the Doctor, 'I am in the habit of playing so high at those games—I bet so high on so small hands, that those young players would never win a pot or anty.' 'Well,' said T., 'sit down and play and we will run the risk of your running us off.' The Doctor complied with the invitation, and had not been seated long before Mr. T. bet twenty dollars; the doctor observed it was hard, but he was bound to bet him about four hundred better.—'Well,' said T., 'take it.' C. was standing and looking on, and thought that if it had been himself in place of T., he would have taken the other up. T. then showed three aces. 'Oh,' said the Doctor, 'that was very good.' And upon the Doctor's showing his hand, it appeared that he had only one pair of kings. and this satisfied C., that he himself was a better player than T., for if he had had his hand he would have called the Doctor. They continued to play for some time, the Doctor winning of his opponent quite frequently; and when he had won some two or three hundred dollars, T. asked C. to play his hand a few minutes, when, in a very short time, C. made a bet and the Doctor staked three hundred better. C. called and beat him. The Doctor asked him to let him see his hand, when C. laid down three aces. 'Good!' exclaimed the Doctor, and C. pocketing the money, seemed very much elated at the success he had met with. The game soon closed, and T. was loud in his praises of the young man's success, and said that he would soon make a first rate player.

That night T. asked the Doctor to play faro for them; this he agreed to do after supper, and for this purpose took them into his state-room, where, for the first time in his life, the young man witnessed that fascinating mode of gaming. He was very much delighted with the game, the box, the instrument itself, the beautiful checks, &c. T. took some of the dollar checks and bet, and occasionally some of the five dollar checks, and played all the evening; and when the Doctor closed the game, T. was two or three hundred dollars winner. 'Well,' said the Doctor, 'friend T., you have been too much for me this evening,' and paying him the amount of his winnings, he added "Never mind, I will make you pay for this shortly." When they left the state-room C. was taking with T., and congratulating him upon his good fortune. 'Oh yes,' he replied, 'but we will play to-morrow, and perhaps he will win the whole of it back,' charging C., at the same time, not to say any thing about their playing in the state-room, least some should think they were gamblers. 'Never fear,' said C., 'that I am going to speak of any thing that would make people think unfavorably of us.' And at his request, Mr. T. proceeded to give him a description of a gambler, that he might be on his guard against such persons.—'They will sometimes,' said he, 'when they are in groups by themselves, try to assume the character of gentlemanly sportsmen. These men cheat in every possible way, when they play at cards, and if they cannot by this way get your money from you, they will not hesitate, if an oppportunity occurs, to pick your pockets; and if your money is in such a situation that it is not convenient to get hold of it, (that is, if you have it tied round you) the greater part of them will not stick to knock you down and take it from you; so you see that you ought never to form any acquaintance without an introduction by some particular friend.'—'Well,' said C., 'indeed I had no idea that there was such a bad race of beings upon earth; it is true, father told me that I should always be on my guard against that class of men, but he never told me in what way I might be able to designate them; pray tell me, Mr. T., what causes these men to be so bad—is it necessity?' 'Oh no,' said he, 'many of them have been well raised, had pious parents; some of them, perhaps married against their parents' will; others would be set up by their parents in business, and by some bad management would fail, and to elude the grasp of their creditors, would leave their native place, and attach themselves to this desperate class of sportsmen, or gamblers. But the most of them, perhaps, are misled through vanity. You may see some twenty of these young men in company together, all of them fine looking, and of sprightly minds, and good sense; and if you enquire more particularly, you will find their history to be something like this:—They had all the opportunities, in their young days, of becoming ornaments to society; but in many respects had acted badly, and disobeyed their parents, and being prepossessing in their appearance, and connected with families of respectability, wealth and influence, they were generally admired, but particularly by females of a questionable character: and being self-willed and self-confident, they would pay little or no attention to the remonstrances of their friends against this kind of company, but would take their own way, until they would become so addicted to bad habits and associations, that their parents, as well as other people, would so far lose confidence in them, that they would not dare to trust them; while they would probably have other brothers not half as well calculated to do well as themselves, but owing to the correctness of their deportment, would enjoy the confidence of their parents, and could get any amount of credit they might wish for. They go on from one degree of depravity to another, until their parents (no matter how strong their affections for them may be) feel themselves bound to discard them, or let them remain and ruin the rest of the family, and render them penniless in their old age. Under these trying circumstances, what can they do but to tell him that they are bound to let him shift for himself. He now, perhaps, seeks consolation by telling the story of his misfortunes to his mistress, who, he confidently believes will sympathise with him, and only be the more devoted to him in consequence of it. He soon learns, however, that he has a rival in her affections; and the next thing is, that she (with hollow professions of pity for his condition,) discards him also. His situation he now feels to be a very desolate one.—His education, if he has one, will be of no service to him, for no person has sufficient reliance in his steadiness and integrity, to be willing to give him employment, and having no trade, he feels himself driven, almost as a matter of necessity, to throw himself into that class of persons called gamblers, and soon becomes as desperately bad as the worst of them.'

C. replied, that such persons were greatly to be pitied. 'Oh,' said Mr. T., with an air of perfect indifference, 'we have no need to trouble ourselves about other men's evil doings. But tell me,' he continued, 'is not that game of faro a very pretty one?' 'Yes,' said C., 'I am so delighted with it, that I have thought that I would venture to bet some myself the next time it is played.'

On the following day the Doctor 'opened' for them, and T. 'changed' (that is, took checks) to the amount of a hundred dollars, and commenced playing. C. also desired to do so, but T. told him that he would rather he would not, and upon C.'s insisting, T. finally gave him some twenty dollars worth, and requested him to bet for him. This pleased the young man very much; he loved the excitement of betting, and having played for some time, he found himself some fifty dollars winner. T., in the meantime, getting out of checks, borrowed some of C., whose bank appeared to be much better than his own; so that at the end of the game, C. had won not less than two hundred dollars for Mr. T. Having succeeded so admiriably, the young man flattered himself that he was perfectly conversant with the game, and determined that when the Doctor opened again, he would play upon his own responsibility.

The Doctor opened for them the third time, and C. changed to the amount of fifty to try his luck, T. endeavored to persuade him not, but he refused to take his advice; he played on, and won, at the close of the game he came off some twenty-five dollars winner. The Doctor gave him the money for the checks; but C. insisted upon his playing on, that he would give him a chance of winning his money back. The Doctor excused himself by telling him that he was tired. In this game T. was a loser to a small amount. After the game was over, 'Well,' said T. 'you would bet would you?' 'Certainly,' 'replied C.' 'and you see that I was right.' 'There is nothing like nerve,' said the other, 'and I see you have plenty of it: but mind, you cannot say that I ever persuaded you to play.' 'Oh, certainly not,' said C. He then went and locked himself up in his room, and studied the principles of the game of faro, and finally concluded that he was quite able to beat the man who dealt the game.

The next time the Doctor opened, C. changed his money for checks, and commenced betting in a new way, which he felt sure could not fail to prove successful. His plan was this: to bet one check, and if he lost that he would bet two, and if he lost them, bet four, and so on, continually doubling his bet; so that, on this plan, whenever he would win, he would get back all that he had lost, and one dollar over. This plan he adopted, but kept it a secret from T., for fear he might fail, and that then T. would laugh at him.—He and the Doctor played some two or three hours, and C. found himself winner some twenty-five dollars. The Doctor opened every day, and at the end of each sitting, C. had the satisfaction to find that he had come off winner, though the amounts were small.

By this time they had nearly reached New Orleans, and thus far the young man was very much pleased with his trip. When they arrived at the city, Mr. T. observed to him that the slaves had not yet arrived, and as their baggage was aboard of the boat, which was going to remain in port some ten days, he thought that it would be as well for them to stay on the boat as long as she was in port. To this proposal C. readily assented; the Doctor, however, left the boat with his servant, and took lodgings in the city.—C. was very much pleased with New Orleans; he was delighted particularly with the theatres, balls, and other amusements which he attended in company with Miss Amelia; and the more so, as he had been for some time deprived of her company, in consequence of her having been quite ill.

Not having seen the Doctor for some time, he finally asked T. what had become of him. T. replied that he had been occupied by a great deal of company, but that he was aboard of the boat that morning to see them, and had left cards for them to call and see him at B———'s arcade. 'Suppose we go and see him,' said T. 'Certainly,' was the reply. They accordingly made their call on the Doctor, who professed to be much gratified at seeing them, 'For,' said he, 'I have been so engaged in business that I have not been able to indulge myself in a single game of faro since I left you.—'Well,' said T., we have no objection to gratify you for a short time.' The Doctor produced his apparatus as usual, and the game went forward. Sometimes C. would be one or two hundred dollars loser, but would continue to double his bets until he would get even again. T. observed, 'I think, young man, you bet rather high. 'Oh no,' said C., 'I do not think so.' They played all that afternoon, and C., as usual, was winner to a small amount. That evening they retired and renewed their betting; but they had not been engaged long before T. said that he had some business down stairs, but told C. to play on and he would soon be back. C. bet on and lost, and continued to double his bets until his bet amounted to five hundred dollars; he lost that also, and then bet one thousand dollars. Here the Doctor requested him to put up the amount. 'Certainly,' said he, and pulled out his roll of money and payed the Doctor the amount of his losings, and put up the thousand dollars besides; and having lost that, likewise, he put up two thousand, and losing this, he put up four thousand, and lost that: and telling the Doctor to hold on, he pulled out eight thousand dollars, and at that moment the negro servant said that Mr. T. was coming, when C. caught up the money and crammed it into his pocket, begging the Doctor for God's sake, he would not tell Mr. T. that they had been playing any higher than usual. T. came in and they were both very calm. 'Well boys,' said he, 'how do you make it?' 'Oh, about even,' replied C. T. observed, 'I wish to see you on some private business, so come with me.' They walked out of the room on the gallery of the arcade, when T. said, 'I have a proposition to make to you. There is a friend of mine in Texas that wishes to purchase our negroes on four months' credit, and if I can purchase yours of you, I will take the responsibility on myself, and I will pay you the cash for your half. and will also give you five thousand dollars profit, and then you will have the use of your money the length of time that will intervene before you will have to lift your bond; and you may purchase sugar here and ship it home, and make perhaps five thousand dollars more.' This C. thought was a good offer, and accordingly accepted it. T. then counted out to him some twenty-five or twenty-six thousand dollars, observing, that as soon as the negroes arrived, he would go with his friend to Texas, and that he should remain and amuse himself in the city until his return. He then left C., telling him that he had some business to attend to, and advised him to go and see the Doctor, and that he would call for him as he came back.

The young man called at the Doctor's room, who was sitting as unconcerned, apparently, as if nothing had happened.—C. insisted on his 'opening' again. He did so, and C. being now amply supplied with cash, bet large sums on the game, and in a short time found himself loser to the amount of several thousand dollars more, and was very much excited, when T. was heard coming in, who said, 'Excuse me Mr. C., but I wish you to go down to the vessel—she has arrived with the negroes.'

Poor C. now began to feel the smart of the gambling-table, and particularly the faro. He now felt how greatly he had erred in not obeying the advice of his parents. He was no less than twenty thousand dollars loser in the course of a few hours. He had carefully abstained from letting T. know anything of his losings. He had only one remaining hope, and that was, that he would get the Doctor to play for him, and that perhaps by this means he would win his money back again.

(*To be Continued.*)

Advertisements.

DISSOLUTION.

THE partnership existing between S. C. Haver & W C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

TO THE AFFLICTED, READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

Sunday-school Books—New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

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Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

THE AMERICAN PULPIT,

PUBLISHED MONTHLY AT WORCESTER, MASS.,

BY SAMUEL CHISM.

This publication is sent forth, with the specific object of disseminating evangelical truth. Its design is eminently 'practical,' not speculative. It will present those vital truths of christianity which are calculated to stimulate the chnrch to her appropriate work in the evangelization of the world; and will urge the unconverted to an immediate snrrender of their hearts to God, and the entire consecration of themselves to his service. It is not devoted to the interests of auy particlar denomination, but aims at the present and eternal happiness of the whole human family.

Each monthly issue will contain 32 pages of matter, octavo, in new, bold, and clear type, cast expressly for this use. Two sermons will appear in each number; and the remaining pages will be filled with Skeletons of Sermons, Ministerial and Religious Miscellany, Criticisms, Biographical Sketches, etc.

The list of Contributors to the American Pulpit will embrace several of the ablest clergymen of the evangelical denominations in the United States.

TERMS.

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Selected Poetry.

From the Lady's Dollar Newspaper.

TRIBUTE TO J. Q. ADAMS.

BY GRACE GREENWOOD.

It was never our fortune to look on the face of the venerable Adams, though from earliest childhood, he has been the object of our most enthusiastic hero-wosrhip; but we well remember having seen many years ago, a fine portrait of him, and the emotions which it called forth, written down as they arose in our mind. Will our readers pardon a brief extract from this youthful poem:—

Aye, there he stands, as he hath often stood,
Unawed, unbowed, before the multitnde;
Firm and erect, with purpose strong and high,
Right on his lip, and freedom in his eye!
As ocean's King slow rises from the deep,
When wildest storms across its bosom sweep,
And awes the waves to silence—thus he rose,
When faction's tempests did around him close,
Thus calm he stood, tho' storms with storms combined,
And stretched his sceptre o'er the sea of mind.

Methinks from those closed lips must come the voice,
That oft hath bade the patriot's heart rejoice—
That filled the traitor's craven soul with dread,
And hurled a scathing curse upon his head!
That wondrous voice—methinks I hear it now—
Its accents rich and clear, yet soft and low,
As is the murmur of a summer stream,
Or home's sweet song heard in an exile's dream.
The theme is changed—that voice now stronger, higher,
Pours from his lips in words of living fire!
Blazing with light, scorching with heat intense,
A lava flood of matchless eloquence!
The tones that late the listener bent to hear,
Now sound and ring upon the startled ear,
Like to the clang of arms, the clarion's cry,
Or Heaven's own thunder pealing from the sky!

Thou veteran statesman, and thou patriot sage!
How from thy country's proud historic page.
Gleams out thy name in lines of living light—
Last of the stars that lit her early night!
Where e'er thy glorious deeds have borne thy name,
Thy meed hath been no vain and dying fame,
Praise, honor, 'love' are thine—should more be given,
It were the worship only due to Heaven.
We know full well that even to the end,
Thine upright soul can neither swerve nor bend;
That thou wilt yet live out thy life's brief span,
The noblest pattern of an 'honest man,'
Then sink to slumber, peacetul, dreamless, sweet,
Enwrapt in glory as a winding-sheet!
Nor all of thee, Oh christian Sage, shall rest,
Folded to sleep on earth's maternal breast,—
The living 'soul' whose light once lit the world,
Shall then, upon its starry wing unfurled,
Away from earth, unclogged, unclouded, rise,
When "well done!" peals in pœans from the skies!
And he who earth's dark paths with pure heart trod,
Shall in the light of Heaven behold his God!

Ecclesiastical.

Written for the Western Recorder.

The Church of the Clergy--The Church of the People---The Church of both the Ministry and the People.

CONCLUDED.

The *tenth* edition of the Discipline of the M. Episcopal Church has "Explanatory Notes, by Thomas Coke and Francis Asbury," who, it is stated in an Advertisement, "were desired by the preceding General Conference to draw up these Annotations on the Form of Discipline and to publish them with the present edition." The Book was printed at Philadelphia A. D. 1798.

In their first Note on "The Origin of the M. Episcopal Church," the two bishops say, "It cannot be needful in this country, to vindicate the right of every Christian Society, to possess within itself, all the privileges necessary or expedient for the comfort, instruction, or good government of the members thereof." p. 6. But the bishops did not permit the societies to have one word to say in the construction of the government of the Methodist Episcopal Church; nor did they deem it "needful in this country," the freedom of which had just been achieved, "to vindicate" their "right" to construct a government independently of the societies. In so doing, they subverted, in their church, the first principles of religious liberty and the liberties of civil society.—The principles of the Revolution, and on which the Constitution of the States, and their Confederation, were founded, and the bishop's church, were diametrically opposed, and ever have been. The religious freedom obtained for themselves by American citizens, were denied to them as Methodists by the bishops. In fact and in principle the government of the Methodist Episcopal Church is irreconcilable with the liberties of the country. This is saying a great deal. It is true. Mr. Asbury good and exceedingly useful as he was, had ever been a high prerogative ruler. Dr. Coke was a British subject, filled with authority, as he said, by appointment of Mr. Wesley. In their Notes, the bishops declare, "that nothing has been introduced into Methodism, by the present form of episcopal government, which was not before fully exercised by Mr. Wesley." In another Note they say, "Mr. Wesley, as the venerable founder (under God.) of the whole Methodist Society, governed without any responsibility whatever." Again, "Mr. Wesley had the entire management of al the Conference funds and the produce of the books." This is exactly correct. Mr. Wesley never had more than full powers to make rules and regulations; he never possessed more than the sources of these full powers, which were in himself, nor had he more than the means of sustaining his authority—*to wit;* the money, the pulpits, and the press. Nothing beyond these were appropriated by the bishops to themselves; nor any thing less.—Whatever co-ordinate powers they conceded to the itinerant preachers were in the nature of *grants.* So with the privileges of the societies, they likewise were *grants.*—The preachers, in point of fact, enjoy little in their own right—the people, nothing. So it is to this day. All of the local preachers, exhorters, stewards, class-leaders, and private male members of the Methodist Episcopal Church, were it practicable, (*with their consent,*) to gather them in one assemblage, could not put a letter in the book nor take a letter from it—nor appoint a single representative of the hundreds of thousands, to act for them. Were the bishops present, they could in all good conscience affirm to the people, "We are not accountable for our acts to you. Mr. Wesley was not accountable to the societies—he did not derive his authority from them—nor do we derive any authority from you—we derived our authority from Mr. Wesley." "Nothing has been introduced into the present episcopal plan which was not *fully* exercised by Mr. Wesley." How self-deceived were the bishops. Mr. Wesley never founded a church. His societies were not churches, or a church, and this he declared again and again. He also declared that "So far as I governed the societies, it was at their own entreaty." This Messrs. Coke and Asbury never said—nor could say. Here are mighty differences in relations. The Methodist clergy church was founded in a free country on false principles; to prove this assertion we need not go to the Scriptures; which were we to do, we should find enough to condemn all the fallible wisdom and fallible wills of all who have constituted churches of the clergy! *Churches of the clergy!!* A *Protestant* church of the clergy!!! No wonder that there have been secessions—no marvel should there be more. No wonder there has been one grand division, no marvel should there be others of less importance. The great geographical division of Episcopal Methodism, affected by ministers only, was legally consummated. It was done by a *law* of the General Conference, composed only of bishops and ministers. To the North the *law* said, "you shall," and to the South it said "you shall." The people were at home uninformed. Behold the force of combination in the dominant clergy of the clergy church! See the nothingness of the people. Since then many double-fisted ministers have been seen both North and South. Thanks to the civil law, physical force has been inexpedient. There has certainly been too much of a disposition on both sides to fight.

These *lawful* sayings of "We will" and "you shall," have caused several secessions from the original Methodist clergy church in England, as well as in the United States. The statistics of secedent bodies in the United States, the editor can give if he pleases.

Some Notice of the English Secessions—and their present condition, showing how Churches of the Ministry and the People are succeeding.

THE METHODIST NEW CONNEXION.

This was formed by a secession in 1797.—"The following particulars are gathered from the Minutes of the *fifty-first* Annual Conference of the Ministers and Lay Representatives of this Body, held at Hanley, (Eng.) on the 24th day of May, &c., 1847; W. Burrows, President; E. W. Makinson, Secretary. Chapels in England, 277; Ireland, 15; Canada, 35; total, 327.—Societies: England, 298; Ireland, 19; Canada, 262; total, 579.—In England; Circuit preachers, 79; Local preachers. 705.—Ireland, Missionaries, 12; Canada. 59.—Members; England, 15,236; Ireland 352; Canada, 3,201; total, 19,289. Probationers; Ireland, 72.—Sabbath Schools; 219.—Sabbath School Teachers; England, 6,422; Ireland, 69; total, 6,491. Sabbath Scholars; England, 35,266; Ireland, 641; total, 35,907.

Funds of the connexion; amounts for the year ending May, 1847: Yearly collections for relieving distressed circuits, £1,671; Paternal fund for children, £1,602; Benificent fund, for superannuated preachers, widows and orphans, £2,473; Mission fund, £3,324; Chapel fund, £1,788; Book Room account, £2,933. Besides which there appears to have been an extraordinary effort made during the year, under the name of the Jubilee fund, by which £20,000 was raised. The connexion published a monthly Magazine, and a small Magazine for children. In a connexion of 19.289, there was raised the last year over $135,000.

The Methodist New Connexion and the Wesleyan Methodists have fratornized. The Rev. Jabez Bunting, the leader of the Wesleyans, preached the opening sermon at the last Conference of the former body. They have not united, but they have lately come into amity.

THE BIBLE CHRISTIAN CONNEXION.

This body of secedent Methodists date from 1815. At the *Twenty-ninth* Annual Conference of the *Ministers and Representatives* of this denomination, commencing June 28, 1847, the following statistics were presented:—

Stations, Preachers, Members, &c.	
Stations, or Circuits occupied,	67
Chapels,	391
Itinerant Ministers,	125
Local Preachers,	426
Persons meeting in Societies,	13,553
Sunday Scholars,	12.959
Teachers,	3,086
Monthly Publications.	
Bible Christian Magazine,	
Youth's Miscellany.	
Child's Magazine.	
Missionary Society.	
Home Stations,	23
Islands adjacent,	3
North America,	11
Total,	37
Missionaries Employed.	
Home,	37
Adjacent Islands,	5
North America,	19
Total,	61

They have a Book Room and School.

In answer to the question, "What is the spiritual state of the connexion?" it is said, "We heartily rejoice that the members of the churches appear generally to feel deeply interested in the cause of God, display much christian affection to their ministers, liberally support our institutions, live in peace & harmony, & are zealous by striving to extend the kingdom of God." It is acknowledged that there are causes for deep humiliation, in view of a small decrease.

THE PRIMITIVE METHODIST CONNEXION.

This dates from about 1818, and denies being a secession. The founders were thrust out, for alleged irregular proceedings. At the *Twenty-eighth* Annual Conference, the following was reported as the state of the connexion numerically:—The number of Members, including the Home and Foreign Missions, 86,795; Travelling preachers, 502; Local preachers, 7,840; Leaders, 5,339; Connexional Chapels, 1,421; Rented Chapels, &c., 3,340; Sunday Schools, 1,069; Children taught in Sabbath Schools, 83,566; Gratuitous Teachers, 15,041.

WESLEYAN METHODIST ASSOCIATION.

Formed in 1834. From the Minutes of the *Twelfth* Annual Assembly of the Representatives of this Association held in July 1847, the following statements are selected:—

Itinerant Preachers and Missionaries, 97; Local Preachers, 1,001; Leaders, 1,365; Members in Society, 20,105; Members on trial, 1,111: Chapels, 316; Preaching places, Rooms, &c., 215; Sunday Schools, 328; Sun. School Teachers, 6,391; Sunday School Scholars, 41,550.

The Association has a Book Room in London; and publishes a Monthly Magazine; besides standard works and occasional publications.

From the London "Patriot" of November 22, 1847, we copy the following:

The Number of Chapels in England & Wales.

	England.	Wales.
Wesleyan Connexion, say,	3,000	469
Methodist New Connexion,	277	
Wesleyan Association,	316	6
Primitive Methodists,	1,421	12
Bible Christians,	391	
Independent Methodists,	50	
	5,455	487
Total in Eng. and Wales,		5942

So that the Wesleyan Connexion which has existed for a century has not near a third more chapels than the other recent Methodist bodies.—So much for *representative* systems.

"This is, indeed, says the Patriot, an astonishing fructification from the first Methodist Society formed by John Wesley in 1739,—little more than a hundred years ago. At the last Conference which Mr. Wesley attended in 1790, there were reported only 295 preachers and 71,668 members. From that parent stock all the other Methodist connexions have sprung, and the aggregate numbers in society, including those in the colonies and the foreign stations, is now upwards of 609,000. The whole of these 6,000 chapels have sprung up since the middle of the last century; and by far the greater part within the last thirty or forty years. And all these places of worship have been built and maintained by the voluntary contributions chiefly of the middle and poorer classes. Call it the voluntary principle, or the principle of Methodism, or the religious principle, it must be a principle of wondrous social power which has so vigorously struck its roots and developed itself in such results." In the United States every thing is dependant on the voluntary principle. What an example to the world! Representation and the voluntary principle cannot always be kept separated even by the Methodist Episcopal brethren, they will not forever be governed without their consent. S.

Philadelphia, 1848.

Missionary Intelligence.

From the Missionary Herald.

Nestorians---Persia.

LETTER FROM DR. WRIGHT, AUGUST 26, 1847.

This is a year of judgments. It is now some weeks since locusts made their appearance in this province, and the devastation which they have committed in some places is truly wonderful. They have so completely destroyed the wheat in some fields, that reapers have left them in despair, weeping aloud. Fortunately, however, the wheat had so far ripened in most parts of this province upon their arrival, that they have not done much harm to it. They have fed here mostly upon cotton and grass, fields of which they have in many cases swept clean.

It is a fact worthy of observation, that the locusts first appeared this year in the neighborhood of Tiflis, where the cholera originated. They also, like the cholera, advanced gradually in this direction, appearing at Erivan, Khoy, Salmas and Orooniah successvely. At the former places, the ruin occasioned by them was much greater than at the latter, as they appeared there earlier in the season when wheat, barley and other kinds of grain were green, and more palatable to them.

All clases, Mussulmans and Christians, regarded the locusts as a judgment from God; and now that another more fearful judgment is added, many stand in awe and tremble. May the voice of God, repeated once and again, be heard in the land and may men be led to turn from their sins.

[In a subsequent letter, dated Seir, September 29, Dr. Wright gives the following account of the dreadful ravages of the cholera at Oroomiah.]

Last month we wrote you briefly, announcing the appearance of that fearful pestilence, the cholera, in Oroomiah. It is now our painful duty to inform you that our most serious apprehensions at that time as to the fatality of the disease have been more than realized. For about ten days it went over the city like wild-fire, and laid hold of its victims with almost unparalleled violence. It is estimated that four hundred died in a single day. It penetrated every ward, every street, and nearly every house. For a time, the ordinary routine of business was broken up, and the mass of the people were occupied with their sick and dead. So many were falling victims to the disease, and its aspect was so fearful, that terror was stamped on every countenance, and every one was in momentary expectation of being attacked. In some cases every member of a family was swept off in the course of a few days, and the house was left desolate. Such a panic prevailed at one time, that the people fled from the dead, who were left one or two days in their place just as they breathed their last. The mosques and places of prayer were thronged, and congregations often assembled in the Bazar to listen to the exhortations of the Mollahs.—Great multitudes spent night after night upon the house-tops, crying aloud to God, that he would have mercy on the ill-fated city.

Some of the higher classes left the town and sought a more salubrious atmosphere in the country around, though there was no general dispersion of the mass of the population. The influence of the Mollahs was decidedly against it. One of his class, who is held in great veneration by the Mussulmans for his piety, was asked one day by a poor man in great terror, whether it was well to flee at such a time. "Yes," replied the Molah, "flee by all means, and without delay." "Where do you advise one to flee," asked the poor man. "Flee to God, and there you will be safe," was the reply.

No accurate estimate of the number of deaths by cholera in the city has yet been made. We have no doubt, however, that four thousand, and perhaps more, have fallen victims to it. The estimate of the native population reaches as high as five or six thousand. It is supposed that the whole number of inhabitants in the place varies not far from twenty-five thousand.

Shortly after the appearance of the pestilence in the city, it began to spread in the villages on the plain, few of which were exempt from its ravages. In some of them its violence was terrible. In one village, thirteen persons were cut off in a single house in the course of two or three days. The father and two small children are all that remain. In Geog Tapa, twenty-three persons have died, which is not a great mortality for that village. But as three deaths occurred the first day of the appearance of the disease in the place, the greatest panic was spread among the people, and they flocked in crowds to the places for preaching and prayer. Our native helpers, Priest Abraham, John and Moses, were all here, and were continually engaged in preaching the gospel at morning and evening prayers in the church, in private houses at night, among the crowds that gathered around the sick and dying, and at the grave at the time of burial. One of them remarked that every day seemed like a Sabbath, such solemnity pervaded the people, and so much time was spent in prayer & preaching.

We now hear of only an occasionol death in the town, and the disease appears to have spent its force throughout the province.

We have occasion this year, as we had last, to record the singular goodness of God in watching over our missionary circle during this time of trial. He has most richly fulfilled to us his promise, that "when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest thro' the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

The Nestorians have shared largely in the ravages of this fearful malady, though, but few immediately connected with the mission have been removed by it. One young man, employed in the printing office, was early cut down, and his loss is a serious one to us. He was the most valuable workman in the office, and his influence upon his companions, and upon the people of the village where he resided, was of the most salutary kind. We have long regarded him as one of the most interesting Christians among this people. He was humble and gentle in his manners, blameless in his life, and, though a man of few words, an earnest disciple of the Savior. He was also a respectable scholar, well acquainted with the Scriptures, and very competent to preach the gospel. Being a deacon, he often exercised his gifts among the people of his village, and much to their satisfaction and profit.

One of the girls of Miss Fisk's school died in Gog Tapa, and also one of the boys of one of the village schools in that place. In the death of these two scholars we have hope. They had given very satisfactory evidence for some time, that they loved the Lord Jesus Christ, and desired to do his will. It is a painful thought, that while thousands in so short a time have been hurried in eternity, so few probably were at all prepared to meet the great change.

The cholera has prevailed also at Tabreez, though its mortality appears not to have been so great as in Oroomiah in proportion to the population of the place. It is said that four thousand, the same number as estimated in Oroomiah, have fallen there, while the population is probably nearly four times as great. The general dispersion of the people from that city, upon the first approach of the pestilence, no doubt greatly diminished the mortality of it.

Our latest dates report that the disease has advanced from the north as far as Tehran, and that it has broken out in the south of Persia, and is advancing from that direction towards Ispahan.

Ministerial.

"That Awful Place---the Pulpit."

The habits, the views, and the feelings of eminent men and ministers of former days, are a sort of legacy to the church, to be had in lasting remembrance. The record of their sayings and doings often afford lessons of wisdom, by furnishing a key to unlock the secret of their success in doing good, and the means by which they engraved such deep lines of impression on the age and on the community in which they lived. The Rev. Thomas Spencer, of Liverpool, was a burning and shining light for a brief period; but by an inscrutable Providence, suddenly quenched in the night of the grave. He is said invariably to have passed from secret communion with God, to what he described as "that awful place—the pulpit." "The uncommon interest and effect which appeared to rest on his ministrations, says his biographer, were doubtless drawn more correctly from his heavenly habit of mind, than from those powers of pulpit eloquence which commanded universal admiration."

"Let it not be deemed enthusiam," remarks another eminent preacher, "to say that fervent prayer will make a more impressive preacher than all the rules of rhetoric, and that he who speaks what he doth know, and testifies what he doth feel, as in the presence of his God, will win more souls to heaven than if he wielded at will all the eloquence of men and angels."

Few men of modern days have felt more deeply the worth of souls, or entered the pulpit under a more affecting sense of his solemn responsibility to God in delivering the divine message to his fellow-men, than Dr. Griffin. He said. When one enters the pulpit, under a solemn sense that every unregenerated man before him, however awakened, is an enemy of God, is resisting with all his heart, and will continue to resist until he submits; that he must be born again before he is any better than an enemy, or has made any approaches towards holiness; when one looks around upon the unregenerate part of his audience, and see that they are under indispensable obligation to yield at once, that they have no manner of excuse for delaying, that they deserve eternal reprobation for postponing an hour; when one feels from the bottom of his heart that there is nothing short of regeneration that can answer any purpose, and that he cannot leave his dear charge to be turned from enemies of God to friends ten years hence—delivered from condemnation ten years hence—but must see it now, oh how he will preach! He will give God no rest, and he will give sinners no rest, and he will bring down their immediate, pressing, boundless obligations upon them with the weight of a world. Under such preaching sinners must either turn to God or be miserable. There is no chance for them to remain at ease this side of infidelity itself.—*N. Y. Evangelist.*

The Ministry of the Age.

No preceding generation of ministers ever saw such a day as this! Such openings for usefulness; such calls for exertion; such multiplied and extensive fields whitening to harvest; such abundant and potent means for doing good to mankind. To live now, is a talent put into your hands for which you must give an account. Have you an ardor of piety, a tone of moral sentiment, a spirit of enterprise, corresponding with this day? If not, give yourself no rest till you, in some good measure, attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the "sublime," in writing, could say—"Spare no labor to educate your soul to grandeur, and to impregnate it with great and generous ideas;" much more may the same language be addressed to the gospel minister, in the present state of the church's progress. Take unceasing means to get large views of ministerial furniture, ministerial duty, and ministeral success.—Strive to educate your souls to grandeur and conception and grandeur of wishes, and hopes, and enterprise for the moral benefit of your fellow-men. Aim high. Let no petty plans satisfy you, either as to acquirement or exertion. Every one of you, however humble his talents, if really disposed to make the most of what God has given him, might cause his influence to be felt to the ends of the earth.—*Dr. Miller.*

MISCELLANEOUS.

A Methodist Museum.

[We have seen several of these museum articles in other denominations.]

1. A professor of religion, praying with great fervor that God would convert the world, yet never giving a cent for missions.

2. A man getting shouting-happy and telling how much he loves the cause of God, and how much he is willing to deny self, yet fretting and scolding if any one asks for a little money.

3. A professor, too poor to take a religious newspaper, yet taking three or four political ones.

4. A 'Christian' brother, very much hurt in his feelings to hear his minister refer to 'politics' on the Sabbath, yet spending the whole Sabbath noon conversing on doings in Congress, and the probability of Taylor or Calhoun being the next President.

5. Another one, who thinks it very wrong to desecrate the Sabbath by holding temperance meetings on the evening of the Lord's day, yet spends the same in visiting his neighbors, or going to see his hired man about the work for Monday morning.

6. A 'Christian' brother, very much opposed to anything like ornamenting our churches, such as furnishing them with blinds, carpeting the aisles, or cushioning the pulpit, yet furnishing his own dwelling with rich carpets, astral lamps and splendid sofas.

7. A follower of the Prince of 'Peace,' with his heart running over with the war-spirit, and rejoicing in the destruction of his fellow men.

8. A professing Christian family asking the Minister to pray with them, & not one of them kneeling with him.

9. Christian parents who take no interest in the Sabbath School.

10. Christian parents permitting their children to attend a dancing school.

11. The man who has a periodical head ache, returning every Sabbath morning.

12. The man who dare not expose his health by going to meeting on a stormy Sabbath, yet is very robust the next Monday, and can sled wood all the day though it storm & blow.—*Zion's Hea.*

HOW TO GET A LIVING.

Be Industrious.—Everybody knows that industry is a fundamental virtue in the man of business. But it is not every sort of industry which tends to wealth. Many men work hard to do a great deal of business, and, after all, make less money than they would if they did less. Industry should be expended in seeing to all the details of business; in carefully finishing up each separate undertaking, and in the maintenance of such a system as will keep everything under control.

Be Economical.—This rule is also familiar to everybody. Economy is a virtue to be practised every hour in a great city. It is to be practised in pence as well as in pounds. A shilling a day saved, amounts to an estate in the course of a life. Economy is especially important in the outset of life, until the foundation of an estate is laid. Many men are poor all their days, because, when their necessary expenses were light, they did not seize the opportunity to save a small capital, which would have changed their fortunes for the whole of their lives.

Stick to Your Own Business.—Let speculators make their thousands in a year or a day; mind your own regular trade, never turning from it, to the right hand nor to the left. If you are a merchant, a professional man, or a mechanic, never buy lots nor stocks, unless you have surplus money, which you wish to invest. Your own business you understand as well as other men; but other people's business you do not understand. Let your business be some which is useful to the community. All occupations possess the elements of profit in themselves, while mere speculation has no such elements.

Never Trade at Great Hazard.—Such hazards are seldom well-balanced by the prospects of profit; and if they were, the habits of mind which are introduced, are unfavorable, and generally the result is bad. To keep what you have, should be the first rule; to get what you can fairly, the second.

Don't be in a Hurry to Get Rich.—Gradual gains are the only natural gains, and they who are in haste to get rich, break through sound rules, fall into temptations, and distress of various sorts, and generally fail of their object.—There is no use in getting rich suddenly. The man who keeps his business under his control, and saves something from year to year, is always rich. At any rate, he possesses the highest enjoyment which riches are able to afford.

Never do Business for the Sake of Doing it, and Being Counted a Great Merchant.—There is often more money to be made by a small business than a large one: and that business will be, in the end, most respectable, which is most successful. Do not get deeply in debt; but so manage, as always, if possible, to have your financial position easy, so that you can turn any way you please.

Do Not Love Money Extravagantly.—We speak here, merely with reference to being rich. In morals, the inordinate love of money is one of the most degrading vices. But the extravagant desire of accumulation, induces an eagerness, many times, which is imprudent, and so misses its object from too much haste to grasp it.

Correspondence of the Presbyterian of the West.

A Christian Boat!!

I have recently enjoyed the pleasure of a short trip in such a boat, and I deem it my duty to introduce her to a Christian public. I am sorry she has a 'heathen' name; but she certainly approximates the Christian character more nearly, than any Packet, whose acquaintance I have had the pleasure to make. The Boat to which I refer, is the St. Louis and New Orleans Packet, Hannibal—a strictly *temperance* and *Sabbath-keeping* boat. She is commanded by Captain Bacon, of St. Louis, an accomplished and pious gentleman.—He is also the proprietor, and has determined, under all circumstances, to rest on Sabbath, according to the commandment. He keeps no bar, and allows no liquor to be sold or used on board. The boat is nevertheless a very comfortable one, and I perceived no lack of any thing a christian traveller would require. The Captain is remarkably polite, and attentive to the wants and comfort of his passengers; and at the same time very vigilant as to the safety and management of the vessel. I had, while on board this boat, a feeling of security, which I seldom have on the river. The character of the Captain and of the boat, seems to act like a charm upon the passengers. I do not recollect ever to have travelled with so orderly and respectable a company throughout, as that on this boat. Not an oath was heard—no cards were played, or liquor drank—nothing to which the most devout mind could object. What a contrast this with most of our popular packets, where your ears are continually tortured with horrid oaths; your eyes with the sight of gaming tables, brandy bottles, &c., and your nose regaled *ad nauseum,* with the fumes of tobacco and other stimulants! I hope, therefore, that Christian travelers, if not from principle, at least from regard to their own comfort, will show their preference to the boat that honors the Sabbath. An enterprise like this ought to be encouraged, even if it costs us a little inconvenience. And if Christian travellers would only be true to themselves, and either be careful to select the Sabbath-keeping conveyances, or always stop on Saturday night, it would not be long till all the boats would stop on the Sabbath. If every professor of religion would uniformly get out before the Sabbath, I do not believe that any boat would dare to proceed long on this holy day. It is the presence and practice of 'professed' christians, that embolden men thus to set at defiance the ordinance of heaven.

W. S. R.

Justice to Slaves.—We are pleased to note the following instance of justice which took place in the Kentucky Legislature, says the Cincinnati Atlas. Mr. George T. Edwards of Mogan county, sent a petition to the legislature, setting forth that he and his mother had owned a female slave whom they manumitted; that afterwards she became the owner of a small tract of land, that she had since died; and that she desired her land to go to her two children who are slaves. By the law they cannot inherit, and the land escheats to the State. The petition therefore asked a special enactment vesting the title in him for the benefit of these two slave children. The committee in the Senate to whom the petition was referred reported against it; but the attention of members having been called to the facts of the case, the report was promptly dissented from, and the committee instructed to report a bill according to the prayer of the petitioner.

Religious Intelligence.

Genesee District.

Elba, Genesee Co., N. Y., March 16, '48.

Br. Bassett: The real friends of Zion are always interested in learning of her estate, that they may rejoice over her prosperity, or mourn and pray over her adversity. It makes but little difference from what part of the Master's vineyard the tidings is received, the christian heart feels a deep and real sympathy of pleasure, or of pain. Please to indulge me, therefore, in presenting through your columns a few items of information respecting the state of our cause in the Old Genesee District.

We commence with things at home, in Elba. This is a point where the flag of mutual rights has long waived in honorable triumph. Since its erection here, many have emigrated to other portions of the country; many have laid their armor by, and gone up to use the harp above;—while others remain in the field of toil, "pressing forward" for the crown. Days of prosperity and adversity, have alternately visited them, shedding upon them their respective influences. And in every vicisitude, they have thus far, demonstrated the benefits of being grounded and settled in the truth. Within the last year, they have passed through scenes, which were calculated to "try men's souls:"—but as yet, they STAND FAST.

We are now engaged in a series of meetings, assisted by Rev. A. Acheson, of Honeoye, Ontario county, N. Y. Present appearances are favorable for a gracious work. There has been an improving state of things here, the fall and winter past, and our hope and prayer is, that God will "send now, prosperity."

Kendall and Clarkson Circuit.—Things are in a favorable condition here, under the labors of Rev. B. P. Short. Brother Short has been considerably afflicted the past winter, with sickness in his family. May his afflictions be sanctified to the good of himself and worthy companion!

Carlton Circuit—I understand is doing well under the labors of Rev. Israel Cole. Brother C. is said to be a faithful laborer, and is permitted to see the fruits of his sacrifice and toil.—Heaven bless and prosper him!

Holly and Ogden Circuit.—I learn from the Superintendent, Rev. Simon Burt, that the spiritual condition of this circuit, is, in most parts, quite low. There are, however, some noble & worthy exceptions. His congregations at Ogden and County Line are good; and there seems to be a disposition, at these places to stand by their minister, and do their utmost, in advancing their Redeemer's cause. On the west part of the ct. a grievous apathy spreads its blighting influence, to an alarming extent. Oh that these brethren knew, and would attend to "the things which belong to their peace and prosperity!" Their second quarterly meeting was held on the 11th and 12th instant, at South Barre. The labors of Rev. A. Acheson, were had in place of the President. It was a refreshing season. The attendance from abroad was limited. Ogden and County Line were represented, while other places, far more contiguous, came up *minus*. How painful to the faithful itinerant, who is always toiling and travelling for the good of others, to see them so criminally neglectful and indifferent in sustaining the cause, by refusing to make a little exertion to get out of their own neighborhood *once in three or four months!*

When will brethren see and feel upon this subject as they should?

For the support of their minister, I learn with painful regret, that there has been no exertion made, and consequently, nothing done, except in three places. Ogden, ever at her post is dealing with a *liberal* hand; County Line, is her sister—and will not suffer herself to be out-done, considering the means she has to do with; and South Barre, though small of stature, knows her duty, and does not leave it undone. Blessings upon these faithful and devoted ones! Would that we could say the same of other portions of the circuit. But if we speak, we must tell the truth. They sin openly, by neglecting their duty as christians and Methodist Protestants, and should they not be rebuked openly? Brethren, the hope that you will do better inclines me to refrain. I will stay my pen awhile, and see what you will do. Only let me say (for I say it in love to you all) do not, I beseech you, for the sake of the church—for your own sakes—for your minister's sake—for the sake of a perishing world—and for the sake of Him who died on the cross to save you, do not sit any longer on the *stool-of-do-nothing!* The means, mental, moral and pecuniary, for accomplishing great things, you have in abundance. Only use them and God will send prosperity.

Richmond and Canadice Circuits—Is maintaining her ground well under the labors of Rev. A. Acheson. The blighting influence of infidelity, under the guise of Religious Reform has shed a withering influence over a fair portion of this field. Some over-wise, and over-righteous ones have discovered that all of the present churches are very corrupt; and there is no piety on earth, only in the world, as distinguished from the ch. And so they cry "Come out of her my people!"

Poor fallen human nature, how easily thou art bewildered and thrown down!

☞It should have been noticed before this date, that the name and appointment of Brother Alex. Acheson was inadvertantly omitted in the report of the Stationing Committee as published in the minutes. His appointment this Conference year is Richmond and Canadice Ct.

Batavia and Wyoming—Is on the advance, under the Superintendency and energetic labors of Rev. S. M. Short. "The diligent hand maketh fat."

Leicester and Castile—I understand is pressing onward under the labors of our esteemed & worthy Brother, Rev. A. Robinson. A minister and people that love to work as well as they do, can but prosper under the benign auspices of a *work-loving God.* Pardon the great length of this communication, and allow me to remain, as ever yours in Christ,

E. A. WHEAT.

PITTSBURGH DISTRICT.

Morgantown, March 22, '48.

Br. Bassett: After a long silence on my part, I take up my pen to give you, the President and the brethren, some intelligence respecting our prospects as a church, on the Waynesburg Circuit, and as I have several items to communicate I will commence, first, by stating that my health has entirely failed me, having had within the last two months, six attacks of something like bilious cholic, four of which have been very severe, requiring the most prompt and energetic aid; but by the Blessing of God I am yet spared, though entirely unable to preach or travel. My thanks are due to the kind brethren and sisters who nursed and took care of me in my afflictions—better care could not have been taken of any man, and to Dr. A. Shaw I feel myself peculiarly indebted, for the prompt attention and energetic medical aid rendered me, in one of my most severe attacks. May the Lord bless and reward those dear friends.

Second. We have labored under a very serious disadvantage this Conference year, having but one preacher, the ct. being large, and labor heavy, so that we have had but little ministerial help, except from two unstationed brethren that have worked nobly and did all they could in times of our religious excitements. Brothers Ehud and Jos. Fordyce, are men willing to work for God; are full of the revival spirit, and are great helps to a Superintendent.

Third. We have received on probationary priv ileges since Conference, some fifty persons; at our second quarterly meeting we received 16,—from that meeting a work of grace broke out in an adjoining neighborhood, (Rhinehart's) the brethren held a protracted prayer meeting, interspersed with now and then a sermon from our unstationed brethren; the meeting lasted some three or four weeks every night and Sabbaths: they received into that class some 16 or 18 persons, mostly young men. In Waynesburg, since Conference, we have received twelve persons. I would suppose we have had some thirty or forty conversions. Never were our prospects better than at the time I was taken sick, and indeed they are good even now. There is something remarkable in the history of this circuit. Never were there more true-hearted Methodist Protestants than are found here, and never have men been more severely tried. Here our beloved Brother Hopwood broke down for want of health, here our br. Porter broke down for for want of health and here your unworthy correspondent has partially broke down for want of health, here Gibson and Davis shipwrecked, all within three or four years, and yet Waynesburg ct. lives, and her march is onward and upward. We have written to our President for another preacher; hope he can supply us, as five physicians say I must not attempt to preach at least for two months, (even should I be spared.)

Fourth. We have raised some 600 dollars for a meeting-house, in the Rhinehart neighborhood: a frame 30 by 40 to be elegantly finished. It is sold out for $547,50, to be completed by 1st of November next, the purchaser being bound in a penal bond of $2000 for the true performance of his contract.

We have raised about $300 for a meeting-house about three miles distant from Rhinehart's and the subscription still progressing, with a determined set of men to have a house this present year. Brs. Hazlett and Sutton, will please except my thanks for their kind assistance at Waynesburgh & Clinton, their kindness shall not be forgotten. And now in view of eternity, I say, the Lord's will be done. I have no fears in prospect of another state of being. I say with the venerated Adams, "I am content." Pray for me, pray for the circuit, pray for the prosperity of Zion. Yours with due respect,

P. T. LAISHLEY.

MUSKINGUM DISTRICT.

Delaware Circuit, March 17*th* 1848.

Bro. Bassett: With the favor of a kind providence, and by your permission, we desire to give a further account of the present condition of our circuit. We have already intimated, in a former letter, that the eastern part of the circuit is not in so healthy a condition as we should like. However in and about Delawaretown, we are doing first rate,—no mistake. Our second Quarterly Meeting was held in Delaware; at which time we expected our worthy Bro. Potter's help; the people were much disappointed, because he failed to come. Yet we were not without help. Bro. Peat ventured over the line, and came to our aid. He preached for us on Saturday night, and most assuredly he showed himself a workman, that needeth not to be ashamed. We hope this is not the last job of the kind that he will do for us; and we request he will keep his eye on our notice, in the Recorder, of our third Quarterly Meeting, and that he will try the other side of the line once more. Brothers Howell and Welch also attended, and both labored to the great satisfaction of the congregations. Altheugh at this meeting there were but few conversions or accessions, yet we had a very excellent time. The Love-feast was one of the best kind. Quite a number of the members of our sister Churches were present, and seemed to enjoy the exercises well. On Sunday night we had a great time; sinners trembled, while the brethren rejoiced. But on Monday night, such a meeting had we as I never saw before, and my mind was carried back to the great day of Pentecost; for we had present a mixed company of persons of different nations,—Africans, English, Jews and Dutch. The African Minister met with us from the beginning, and took a part in our devotions. He and some of his members became very happy, and no less noisy; and to tell the whole truth, we were not a whit behind them. Having called on a Sister to pray, who appeared rather slow in beginning, without waiting for another call, a Dutch Sister broke out in prayer in her own tongue, with such a degree of power, that I never heard the like. A Dutch Brother, who was a Jew, was then called upon to lead in prayer; and while he prayed, it really seemed as if heaven and earth were coming together. When he got through, he sprung to his feet with a shout, and the Dutch sister with him; both shouting in Dutch: while our African Brother sent forth his loud hellelujahs. Some of our English Brethren were lying on the floor, and you may be sure they did not lay still. To cap the climax.—when the English got hoarse with singing, our Dutch friends broke out in their most beautiful strain, and though it was in Dutch I can truely say, I never heard anything more delightful. Of a truth, it may be said, their was no small stir about that way! The noise was heard over the whole town, and the great men cried out, "what meaneth this?" Taking the whole scenery together, we think we had a real pentecostal season. If our friend Potter had been here, he would have received a new impetus for preaching his pentecostal Sermon; for he would "have heard every man in his own tongue," and we have no doubt but that we should have heard him also.—More from us soon.

WM. HATFIELD Jr.

Coshocton Circuit, March 18*th* 1848.

Br. Bassett: Since Brother Ross' communication we have had a good meeting at the Ross apt. The Church was greatly blessed, even "Shouting happy" encouraged by the presence of the Lord the Captain of our salvation they went on to the work, & in God they were made to triumph, for he gave them the victory. Some thirteen professed to obtain peace in the blood of Christ, children happy in the Lord could embrace their parents and tell them what great things the Lord had done for them. Parents in return could embrace their children, and cheer them on their journey to the skies, the sight, Oh how pleasant to behold. Fifteen were added to the Society on probation, this was much to the encouragement of the Noble Society planted on Stone Creek. May the good Lord still enlarge their borders, and encourage the faithful to continue to confide in the Lord, until he takes them to himself. We hope to see still more accomplished in the name of Christ the Lord.

Yours &c.

J. H. HAMILTON.

OHIO DISTRICT

Bethel, Clermont Co. Ohio, March 24*th* 1848.

Mr. Editor: I wish to say to Br. J. M. Young our President and the other friends of Zion generally, that we have recently had much reason of gratitude to the Great Head of the Church for the revival of his work on New Richmond Circuit.

We held a protracted meeting at Clover Meeting House which commenced Feb. 12th, and continued near two weeks. We were favored with the faithful labors of Bro's. O Tatman, S. H. Evans, John Philips, and Bro's. Jay, Birdsell, and Smith, local ministers of the Methodist E. Church, and Bro. Riley of the Wesleyan M. Church. These brethren labored together for the good of souls; and lay brethren of various denominations came up to our aid and helped us much.

The result of the meeting was, old difficultes were settled; many back-sliders were reclaimed; perhaps twenty persons received the remission of their sins, and soventeen were added to the Church.

While our meeting was going on at Clover, the good work broke out at Zion, in a prayer meeting Br. Tatman left Clover to take charge of the meeting at Zion, which I also attended several days. This meeing resulted in the conversion, perhaps, of some twenty or thirty souls, and an accession of 16 to the M. P. Church, and perhaps as many to the M. E. Church.

The next meeting that I wish to notice, is the Quarterly meeting at New Richmond, which commenced the 1st Saturday of this month. This meeting continued two weeks. I had no ministerial aid, until the Tuesday week after the meeting commenced, then brethen A. H. Trumbo and Covel, come to our assistance, and did us much service. The Lord bless them! This meeting resulted in the revival of the M. P. Chuch at that place, which before seemed almost destroyed, and in accession of 37, to the Church; since Conference 72 have united with the M. P. Church on this Circuit.

To-morrow we expect to commence a protrated meeting at Hamersville. O that the Lord may revive his work at that place!

I am Respectfully Yours &c.

R. M. DALBEY.

Portage Circuit, March 21*st* 1843.

Br. Bassett: I would inform the friends of Zion how we are getting along on this field of labor. A short time after the rise of Conference, I reached the Circuit found many kind friends but in a low state of religious enjoyment. I have been endeavoring to labor eve since, though sometimes prevented by ill health, but we have reason to thank the Great Head of the Church that he has been with us, though not in so powerful a manner, as at other places.

Our second Quarterly meeting commenced on the 29 of January, and lasted till the 3d of February. We were favored with the acceptable labors of Brs. Swaney, Guest, Laney, Graham and Carter. The membership was revived and five hopefully converted to God. Six gave us their names as probationers. Brethren, pay for us that the Lord may revive his work more powerfully.

WM. CHAPMAN.

WESTERN RECORDER.

PUTNAM, OHIO.

Thursday, March 30, 1848.

Encouraging.—We have the pleasure this week of entering the names of *twenty-four* new subscriers, whilst the number of discontinuances is but *two.* Thnks, hearty thanks to our several brethren, the agents who procured us the names. We have now reached the middle of the volume, at which point we expected to discontinue a considerable number of delinquent subscribers. We however, have a *good mind* to wait a little longer on some of them. Should we think necessary to strike off a considerable number this week, we trust that their paces will be speedily supplied by other names. Send on, brethren. It cheers us in our toil, to see our circulation extending.

☞We are under obligations to our Philadelphia Correspondent for a valuable paper which we insert this week, embracing interesting statistics of Methodist bodes in England.

Putnam Female Seminary.—The Semi Annual Examination of this Institution has just closed. Our other duties and cares did not admit of our being in attendance, as we wished, but we learn from others who were present, that the examination was highly satisfactory, and creditable to the abilities and faithfulness of the Instructors, and the industry and application of many of the students. We have an increasing conviction that the Putnam Female Seminary is one of the best institutions of the kind. We direct attention to the announcement of the Trustees in another column.

Musical Concert.—We had the pleasure of attening on Tuesday evening last, a Concert by the Juvenile Choir under the care of Mr. Munson, in the Seminary hall. About fifty Female Choristers took part. Twenty-four short pieces were sing. We were delighted with the performances throughout. Enthusiastic applause was given by the large audience which attended. The whole was admirably arranged and well conducted. Mr. Munson gives evidence of excellent qualifications & skill as a Teacher of Music. He is especially successful in the training of Juveniles. Had we a dozen young daughters they should be placed under his instruction. We trust he will be well patronized. We further suggest that he might do well to repeat the Concert.

More Good News.—We still rejoice in the revival intelligence which continues to reach us from various parts of our Zion. In some instances, "waste places" have been built up, and the church revived where her interests had sadly declined. We cannot refrain from referring to the case of our excellent Br. R. M. Dalbey of the Ohio Conference. We sincerely sympathized with him at last conference that he received an appointment to a circuit, under the most discouraging circumstances, its principal societies having declined, almost to extinction, as we understod. Like a true *itinerant*, however, our brother, went promptly to his appointment, and pursued his labors, trusting in the arm of the Lord. Already, it has pleased God to send prosperity, and to cause the hearts of desolate ones to rejoice, in witnessing the time to favor Zion, as will be seen by perusal of the letter of Br. D. in another column. We trust that this circumstance may ever encourage, not Br. D. only, but his brethren who may in some instances have a field of labor assigned them where there is little visible encouragement to look for either success or suppot.—The divine promise to such is, that "in due time they shall reap if they faint not.

"Fight on ye conqu'ring souls fight on."

The best reason for Subscribing for the Western Recorder.—We received the other day, a letter from a brother, giving us to understand that he had recently embraced religion, and united with the M. P. Church. He reaised, he said, his acceptance with God, and wished to preserve inviolate, the existing unanimity between his spirit, and the Spirit of God, and therefore desired to be in possession of every means of grace that is attainable. In view of this he sent his name as a subscriber for the Western Recorder. We desire that the perusal of our paper, may ever be found promotive of a growth in grace, in the hearts of its readers. Will not our correspondents join us in an endeavor to refrain from writing or publishing any thing calculated to injure, rather than improve the hearts & minds of young converts? This thought has been suggested to us by the the circumstance above stated.

Wittemburg College.

We are gratified to learn of the prosperity of this institution. We have heretofore repeatedly spoken favorably of its location, its advantages, its management. It is located at Springfield, O., and belongs to the Evangelical Lutheran denomination. The privileges of its Theological Department, are tendered without charge, to candidates for the ministry of any denomination.—Its President and Faculty are evangelical and liberal men—men of the right spirit. May continued success and usefulness attend the institution. The following statement by Dr. K. the President, we take from the last number of the Lutheran Observer.

Our present session will close on the 14th of this month. We have enrolled for this session one hundred and eight students. Of these, 15 are connected with the Theological Department, besides two resident ministers—one of the Old School Presbyterian, and one of the Methodist Protestant Church.

The Board of Instructors is composed, besides the writer, of Rev. M. Diehl, A. M., Professor of Languages; Rev. J. Stevenson, A. M., Assistant Professor of Languages and Belles-Lettres; H. K. Geiger, B. A., Professor of Mathematics; and J. Burrows, A. B., Tutor. Tuition fees charged are $18, $22, and $26 per year, including two sessions, and depending upon the branches pursued. Nothing is charged for incidental expenses.

The students rooming in the college are charged one dollar per month room rent, for the whole room. The rooms are spacious enough to contain three students, who divide the rent between them. Wood we sell at $1.10, oak; and $1.40, hickory. Boarding in common, has averaged eighty cents for this session. Five young men, who live near the college in the tenant house of a farmer, have boarded themselves this session for *twenty-five cents a week, including fuel and light.* And they *look very well* with it.—Five others, in another cottage, live for about the same. One told me *that his boarding for this session—6 months*—would cost him not more than *five dollars*—and *getting fat at that.* These noble youths live on solid, healthy diet, and drink nature's pure beverage as it gushes out of the earth in the many beautiful springs about the college, and take a good deal of exercise in working during leisure hours; and Jehovah, approving of such laudable efforts to cultivate the mind and heart, and prepare for usefulness, prospers them greatly, gives them success in their studies, sound sleep at night, and fine health. Much may be expected from such youths, in the church and state. In regard to books, young men who wish to come to the institution would better purchase them here. We have a large bookstore, which furnishes all the books needed, and nearly on the same terms of the eastern cities.

The institution will have, by the beginning of next session, upwards of three thousand volumes in its libraries, and a sufficient philosophical and chemical apparatus to make all necessary experiments.

The summer session will begin on the 12th of April and continue four months.

Yours truly,

EZRA KELLER.

Springfield, O., March 3, 1848.

Godey's Lady's Book.—The April number has come to hand, finely embellished. The Widow's Hope, is a beautiful mezzotint. The Weather Prophet, is a very *cute* affair. Then we have "A Song of Freedom," an original piece of Musicc, The Fashion Plate, Patterns of Window Curtains, Model Cottages, Crotchet Work, &c. Something extra is promised in the May number, a plate entitled the "Queen of May" *printed in colors,*—the first attempt in this country to give a plate in a Magazine, printed in this way. $3 in advance will procure a copy of the "Book," and a copy of the "Lady's Dollar Newspaper."

Saturday Evening Post.—This well known and very popular Philadelphia Weekly has lately been enlarged to mammouth size, and has undergone various other improvements. We do not think that the Post is excelled in point of merit, by any of the Eastern Literary Weeklies. The former firm of S. D. Patterson & Co., has been dissolved. The present publishers are Deacon and Patterson, who were also connected with the former firm. Henry Peterson is Editor, and he wields by no means an indefferent pen. Terms, single copy $2, in advance. Four copies for $5.

American Pulpit.—This valuable Monthly has again appeared on our Table, the seventh and eighth numbers having been received. A variety of circumstances has delayed the regular issue during the past winter, but the publisher now expects to be able 'to exhibit greater promptness.' No. 7, contains a Sermon by Rev. Dr. Rawson, of M. E. Ch., Keesville, N. Y. Another by Rev. W. N. Slason, Pastor of Baptist Ch., Lake Village, N. H. Also several Sketches of Sermons, and a Ministerial Miscellany. The 8th number, contains a Sermon by Rev. H. Wilkes, pastor of the 1st Congregational Church, Montreal, Canada. Another by Rev T. Armitage, of Albany, N. Y. Also some excellent ministerial articles by the Editor, Rev. J. D. Bridge. The Pulpit is beautifully printed on fine paper, and is a useful work. Address, Samuel Chism, Publisher, Worcester, Mass. $1 per An. in advance.

Columbian Magazine.—We have just received the April number. Its embellishments are of the best execution. 1. Eunice Marston. 2. A charming view of Beirout and Mount Lebanon. 3. Spring Fashions. 4. Original Music, "The Carrier Dove." The "Columbian" is a very attractive work. Its contents are entirely original, and it is sustained by very talented writers. Edited by J. Inman and Robert A. West. John S. Taylor, publisher, New York. $3 per annum. Two copies for $5.

Episcopal Recorder.—This excellent religious Journal has just entered upon a new volume with an enlarged sheet. It is edited by an Association of Clergymen, and is a leading organ of the Episcopal Church. It is doing a good work, battling with masterly hand the errors which have made some sad inroads in the ranks of that denominatien. Success to the Episcopal Recorder. Its terms are $2,50 per annum, in advance.

☞What a singular Institution of Learning they have at Circleville. Wonder, however, if similar ones are not to be found at other cities and towns. Parents read.

"Street School."

The spring and summer term of this flourishing school is about commencing in Circleville.—Lying, swearing, gambling, fighting, vulgarity and obscenity in all their forms, and everything else contrary to sound docrine are taught successfully. The teachers are all accomplished, all being regular graduates of the Satanic college. For the accommodation of those living at a distance from town, auxiliary schools are kept up in the country on the Sabbath; place of meeting—in the woods, by the rivers, at taverns, &c. No outfit is necessary but a few marbles, balls, fishhooks, and a litle change. Parents need have no fears but the education will be purely of the kind proposed, as Satan himself is President of the school, and carefully excludes every religious, moral and virtuous sentiment. For the encouragement of such parents as wish to educate their children for the penitentiary or the pit, we would state the school is well patronised; even professors of religion of every name, class-leaders, deacons, and even ministers suffer their children to attend daily, Sundays not excepted. School open at all hours through the day, and to 12 o'clock at night, as the songs and yells heard nightly in our streets abundantly prove.

Parents, think, O think, of your responsibility! The salvation or damnation of your children depends more upon their early training than any other circumstance. "Train up a child in the way he should go, and when he is old he *will not depart from it.*"—*Relig. Telescope.*

To the Ministers and Preachers of the Muskingum Conference.

The subscribers, having been appointed by a meeting of the Citizens of Brownsville and its vicinity, to be a Committee of Correspondence to address every official member in this Conference District upon the necessity and practicability of establishing a College of the M. P. Church; have availed themselves of the columns of the Recorder as the readiest and least expensive medium of communicating with you; and respectfully request you, at your earliest convenience, to consult the officiary and membership of your respective circuits and stations, upon the following queries, and to convey to us, by letter, their answers and yours thereto.

Do you see a need of a M. P. College?

Are you willing to patronise a College, if such shall be built on Zanesville Circuit?

If not there, where else?

What is the probable amount you can give for its present completion, and future support.

How many families with you will give their sons at least one session to complete their education?

We beg leave to urge upon you an immediate attention to the above; and to solicit from you, as soon as practicable, a full response, addressed to the undersigned, Brownsville, Licking Co. O.

E. S. HOAGLAND,
WM. MUNHALL,
S. PORTER.

March 27th, 1848.

☞We are happy to present the following as one of the evidences that our paper finds favor amongst the *sisterhood.* "Anna" will receive our thanks. And may her prayer be answered.

Br. Bassett:

I am so much delighted with your excellent paper, I could not resist the temptation of letting you know, I look forward to its coming with as much pleasure as I would some kind friend. While you have such writers as the "Dutchman," "A Church Member" and "Phoebe Mannerly," it will not fail to be both interesting and beneficial. I am in hopes it will do more for the reformation of the church, than the church is doing for the world. I do love Methodism and would like to see all its principles carried out. The world looks to the church for example, the church to the ministry. O that our ministers had more of the zeal, perseverance and self-denial of Mr. Wesley. But we need not go back any further than Samuel Davis—then we might expect to see Methodism as it was and not as it is. O that the Lord would take away all pride and self-righteousness from among the ministry and make them men of pure hearts and clean hands, although in the world, may they be not of the world. I must stop here, for fear that like some of my sex, I might permit my feelings to carry me beyond my judgment.

Yours truly,

ANNA PRUDENCE.

Pitts., Pa.

FOREIGN NEWS.

From the New York Sun.

Intelligence by the Cambria.

REVOLUTION IN FRANCE.

From the Liverpool Journal and our other files we make up the following summary of the cause and progress of this, the third revolution in France within fifty years.

The facts are these: the people of France have virtually had no voice in the election of parliamentary representatives. The electors were few, and the mode of election the reverse of popular. This system needed change, and Government refused to make any alteration.

The French saw that other people met and talked—dined and talked. They wished to meet and talk; but the police forbade the gratification. An article in the penal code was brought to bear upon the privilege; and although M. Guizot had formerly denounced this interpretation, he now adopted it.

Denied the right to assemble, they dined together, and made speeches. Means were taken to prevent these banquets; but in the provinces they were, nevertheless, numerous. On the assembling of what we call Congress, the Reformers resolved on a monster banquet. Government interferred; the question occupied the Chamber of Deputies. The Ministers declared such proceedings illegal, Odillon Barrot, and others, contending for their strict legality. One said that it should not take place; the others said it should. Discussion only helped to inflame the public mind.

The Reformers in Paris received sympathy from the provinces. The banquet was announced for Sunday, 20th February, but the preparations not being complete it was postponed to Tuesday, 22d, and deputations from all the great towns, north and south, had intimated their intention to be present.

The question was, for the time, settled on Saturday, the 19th February, the Government yielding. Relying on the law, they would appeal in due form to the tribunals and permit the banquet to take place, holding as responsible, the deputies present. So far all was well; the interest in the affair was decaying, but the Ministers smarting under taunts and a sense of discomfiture, took umbrage at the call made to the National Guards to line the streets, thro' which a procession was to pass, dressed in uniform, but unarmed, and forbade the banquet.

The vacciliation renewed the interest in the affair; the agitation increased. Military poured into the city, and the people crowded the streets.

MONDAY, FEBRUARY, 21.

On Monday the Chamber of Deputies was almost empty. It was reported that Government intended to resort to extreme coersive measures—that Paris would be occupied by a strong military force—that Marshal Bugeaud was invested with the command of the troops, with the title and office of Governor of Paris—that all assemblies of persons which might be collected in any part of the capital would be dispersed by armed force.

Amidst the excitement two hundred and fifty Deputies rushed to their places.—During the debate which arose, Mr. Odillon Barrot adverted to the reported violent measures of Government, and M. Duchatel, Minister of the Interior, declared, in unequivocal terms, that such was the intention of government.

Circulars were posted by the Prefect of Police, and others, interdicting the Banquet, at a late hour on Monday night. In less than an hour they had all disappeared from the walls. Nothing could exceed the excitement.

An order was given to concentrate troops around the Chambers of Deputies, and during the nights of Monday and Tuesday, military wagons and artillery caissons, escorted by cavalry, were incessantly passing along the line of Boulevards which connects Vinoennes with the quarter of the Tuilleries and Palais Bourbon.

TUESDAY, FEBRUARY 22.

The public excitement on Tuesday morning did not show itself by any violent demonstration, but at an early hour considerable numbers, chiefly by the working classes and respectable shopkeepers were to be seen moving along the Boulevards and all the avenues leading to the Champs Elysees, and at noon, the vast area between the Chamber of Deputies and the church of the Madeleine was a dense multitude, which at one time could not have amounted to less than thirty thousand persons.

A little before 12 o'clock, a procession of laboring persons, consisting of several hundred, attired chiefly in blouses, arrived by the Rue St. Honore, and the Rue Duphot, at the Place de la Madeleine, and halted at the hotel where the meetings of the opposition deputies have been usually held.

Soon after several squadrons of the municipal cavalry arrived and the populace was dispersed.

At 1 o'clock the main thoroughfares were clear. During the remainder of the day, the principal streets were patrolled by the cavalry of the municipal guard, the infantry of the line keeping clear the footways.

About the same time the Hotel des Affairs Etrangeres was attacked by the populace, the windows broken, and an attempt made to force the gate, accompanied with shouts of "A bas Guizot," "La tete de Guizot," The armed force arrived, and the rabble were repulsed, and the court of the hotel was filled with soldiers. Between 2 and 3 o'clock, a mob, composed of the lowest rabble, ran thro' the Champs Elysees and broke all the gas lamps in the main avenue and branch roads, almost under the eyes of the troops.

At the meeting of the Chambers at 1 o'clock the greatest gloom prevailed. Few deputies were in attendance; and the benches of the Opposition were completely vacant. M. Guizot arrived at an early hour, and was shortly afterwards followed by the Ministers of Finance, Public Instruction, and Commerce. Marshal Begeaud, who had accepted the military command of Paris took his seat close to the Ministerial bench.

At 5 o'clock M. Odillon Barrot ascended the tribune, and deposited on the table a formal act of impeachment against Guizot signed by the deputies of the opposition to the number of 53.

M. Genoude submitted, in his own name, a proposition of accusation against the minister, conceived in these terms:

"Whereas the minister, by his refusal to present a project of law for electoral reform, has occasional troubles. I propose to put in accusation the president of the council and his colleagues."

The President raised the sitting without reading it, but announced that it should be submitted to the approbation of the *bureaux* on Thursday.—The house then adjourned.

In the evening, the greatest alarm and disorganization existed in Paris. The demonstrations of the day had not, however, produced many lamentable results. Several municipal guards were injured by stones. A sub-officer of that corps was killed and two soldiers wounded. Several gunsmiths' and armourers' shops were reported to have been attacked.

The soldiers refused to fire on the malcontents, the National Guard joined the masses, and as a necessary consequence, the obnoxious minister resigned. The King sought to pacify Paris by the appointment of a new cabinet Barricades were formed in many streets. The lamps were broken, and many emutes took place; but at midnight the troops had restored order to all places where disturbsnces had taken place.

The Boulevards from the Place de la Madelene to the Porto Saint Martin, were occupied during the whole night by upwards of 6,000 troops, and large fires were lighted by them. The place du Carrousel was occupied during the whole night by a strong military force. In the course of the evening, the King, accompanied by the Duke de Nemours and the Duke de Montpensier, passed the soldiers and national guards in review. His majesty was loudly cheered.

WEDNESDAY, FEBRUARY 23.

On Wednesday morning the iron railings in several parts of the town were torn down to supply weapons to the populace.

The national Guard of the 2d arrondissment, to the number of about 500 or 600, assembled at an early hour in the Rue Lepellitier, opposite the Opera.

Their motto was, "Reform, and the dismissal of M. Guizot." When the intentions of the citizen soldiers became known, an immense crowd assembled before them, crying, "Vive la Garde Nationale!" "Vive la Reforme!" The latter cry was loudly repeated by the National

Guards, the officers rejoining in it, and flourishing their swords.

Meantime the riots continued in the quarters of St. Denis and St. Antonie. At 12 o'clock barricades had been established at all the corners of the Rue St. Denis and the Rue St. Martin, and in no other quarters; and at that time a junction was being carried out between the troops & the populace.

At the corner of the Rue Mandar and the Rue Montmartre a barracade was also established, behind which were men armed with pikes and muskets. In the Quartier du Temple the mob cast broken glass on the ground, to prevent charges of cavalry. Troops of boys were running in all directions, armed with sticks and clubs, smashing the gas lamps. In the Champs Elysees strong detachments of cavalry were stationed, with hay and provisions. At 3 o'clock, in the neighborhood of Rue St. Denis and the Place St. Denis a strong additional body of troops and artillery was directed. In the Rue St. Denis the insurgents fired several times on the troops, of whom several were said to be killed.

The dragoons were sweeping the Boulevard between the Porte St. Denis and Porte St. Martin, and they prevented any one from passing, but the distant shots could be heard. In the Rue Rambuteau, a captain of Cuirassiers was killed, and the mob carried his helmet in triumph on the top of a pole in the midst of the wildest enthusiasm.

Ten of the people made prisoners by the troops were confined in the guard-house of the Boulevard des Bonnes Nouvalles, which has uniformly been taken by the people in every *emute*. The people attacked it at five o'clock, disarmed the soldiers, discharged the muskets, and returned them, and liberated the prisonors.

On their way they called at the *reforme* newspaper office, and were told that all was over, that the banquet must take place, and that good care would be taken to secure their liberties.

The crowd before the Ministers des Affairs Etrangeres was immense during the whole of Wednesday, and at 5 o'clock there was not less than 10,000 persons collected round it. They had been repeatedly charged with the bayonet by the municipal guard, but re-assembled as fast as they were dispersed.

At half-past six the rumors of the resignation of M. Guizot had caused the crowd round the Hotel des Affairs Etrangeres to disappear. The troops were everywhere returning to their barracks. It was reported that the troops of the line had exhibited symptoms of disaffection.

At 10 o'clock a column of 600 or 800 people of all ranks, who had been fighting, passed up the Boulevard. The bearing and attitude of this column was terrible.—Although M. Guizot had retired from the ministry, the Hotel des Affairs Etrangeres remained occupied and guarded by troops. One young man walked up to the officer in command and blew out his brains with a pistol. Seeing him fall, his soldiers without orders fired on the people, of whom four or five were killed.

Twenty minutes afterwards, a most touching and melancholy procession arrived at the Boulevard des Capucines, and a low song of death, "Mourir pour la patrie," was chanted by the throng instead of the victorious 'Marseillaise.' Behind them came an open cart surrounded by torch-bearers, containing the dead bodies, partly undressed. When the head of the column reached the corner of the Rue Lepelletier, the song was changed to a burst of fury, with a unanimous shriek or cry of 'Vengeance!' The night was an awful one. Barricades—one immensely strong at the end of the Rue Richelieu, were constructed.—Every tree on the whole line of the Boulevards was felled. Every one of the superb lamp-posts thrown down, and all converted into barricades

THURSDAY, FEBRUARY 24.

On Thursday morning, Louis Philippe abdicated the throne in favor of the Count de Paris, and the regency of the Duchess d'Orleans.

On leaving the palace the King and his family proceeded to Neuilly under an escort of cuirassiers. After the troops evacuated the Tuileries, the palace was immediately occupied by the insurgents, who destroyed everything in it—winaows, furniture, pictures, &c. The throne alone was left entire, carried in procession through the streets and the Boulevards, and ultimately smashed to pieces. A similar scene of destruction took place at the Palais Royal. All the furniture was taken out and burnt in the court.

At 12 o'clock Odillon Barrot was invested with the superior command of the National Guard. In the Chamber of Deputies, at 1 o'clock, M. Suazet took the chair, in presence of about 300 members. Shortly afterwards, the Duchess of Orleans arrived with her two sons, accompanied by the Dukes de Nemours and Montpensier.

The greatest agitation and uproar prevailed and when silence was restored, M. Dupont rose and announced to the assembly that the King had abdicated in favor of his grandson, and conferred the regency on the Duchess of Orleans. A voice from the public gallery,—"It is too late." An indescribable scene of tumult ensued. Attempts were made to have the abdication accepted, but in vain. M. Sauzet put on his hat and concluded the sitting. The prince's and government party retired. The insurgents then called, or rather carried, M. Dupont de l'Eure to the Presidential chair. The tribune and all the seats were occupied by the people and National Guards, and members of the Provisional Government were proclaimed amist a scene which has not been witnessed since the Convention.

A Republic, on the model of the U. States, was proposed and insisted on.

FRIDAY, FEBRUARY 25.

A proclamation was this morning posted on the bourse, signed by Thiers, Odillon Barrot, Duvergier, and Lamorciere, to the effect that they had been ordered by the King to form a new ministry, and stating that an appeal would be made to the people.

Afterwards the following notice was published:—

In the name of the Sovereign people.

Citizens—The Provisional Government has just been installed; it is composed, by the will of the people, of the citizens Frederick Arago, Louis Blanc, Marie, Lamartine, Flocon, Ledru Rollin, Recur, Marast, Albert—to watch over the execution of the measures which will be taken by Goverment, the will of the people has chosen for delegates in the department of the police the citizens of Cousidiere and Sobrier. The same sovereign will of the people has designated the citizen El. Arago to the Direction-General of the Post-office.

As first execution of the orders given by the Provisional Government, it is advised that the bakers, or furnishers of provisions of Paris, keep their shops open to all those who may have occasion for them.

It is expressly recommended to the people not to quit their arms, their positions, or their revolutionary attitude. They have often been deceived by treason: it is important that they should not give opportunities to attacks as criminal as they are terrible.

It is interdicted to the members of the Ex-Chamber of Peers to meet.

Paris was perfectly quiet, but the shops are closed, and the streets were barricaded as before.

The people were preparing to go to attack the Castle of Vincennes.

All was tranquil in the quarter of the Tuileries.

The Railway stations and barriers were in possession of the people. The rails were taken up to a certain distance from Paris to prevent the troops arriving from the country. The sacrifice of life is frightful. Many of the troops of the line refused to act, and joined the insurgents. Amions had seconded the movement.

The loss of life throughout the different affrays is variously estimated at from 100 to 500 persons. The immense fortifications which enclose Paris had not been served with ordinance, otherwise and if the troops had adhered to the King great damage to the city must have been done and with enormous slaughter of citizens. The range of cannon on these fortifications covers nearly every foot of ground in Paris.

The N. Y. Firemen are following in the footsteps of their brethren of this city with ferocious emulation. A New York letter writer, after describing a fight which took place in that city on Saturday night, adds: 'After the, fight I saw No 41, with her drag rope filled, and led by a man carrying a pistol in each hand, and two others with axes."

Dr. Stearns, one of the oldest physicians of New York, lies dangerously ill from his thumb, with a slight cut upon it, touching an erysipelas patient.—He lies perfectly insensible.

News of the Week.

ABSTRACT OF THE CENSUS OF ZANESVILLE, taken October 1st and 20th, 1847.

	Males.	*Females.*	*Total.*
Over 21 years of age,	1434	1397	2831
Under 21 years & over 4,	1169	1297	2466
Under 4,	383	402	785
			6082
Colored persons,			243
Total number of inhabitants,			6,325

A. R. JACKSON.

P. S. As the above abstract includes only the corporate limits of Zanesville, it may be well to state that the returns from the other school districts show an addition of 171 school children, or (at the above ratio,) of 400 total, making, in the township, or what is really "Zanesville," a population of 6,725. A. R. J.

RELIGIOUS INTEREST IN ZANESVILLE.—The Spirit of God is doubtless carrying forward his work of convincing of sin, of righteousness, and of judgment. It is not proper to speak of results yet, especially as we do not know what they may be. Though the ear appear to be forming well, we may be deceived in the harvest.—Several of our churches are open still every evening—attendance good and increasing attention most solemn. In the first Baptist Church between *ninety* and *one hundred* have been baptized. Most of the other churches have not been so hasty in receiving members. The present, is a time with us, when the christians who are awake, are bowed in the dust, and are agonising in prayer. Other christians are becoming distressed on account of their sins; and some professors, alas, are still sound asleep! Non-professors are every where under more or less of conviction, but there seems to be a mass of them who are not yet sufficiently shaken, to make them cry for mercy with earnestness. It is evident that christians are not yet sufficiently purified in their motives, and enlightened in their views of truth and duty. O that salvation would come! —*Fam. Quarto.*

FIFTY-SEVEN HORSES BURNED.—There were seven fires in New York from Saturday morning till Sunday night, the only one of consequence being the destruction of the stables of the Harlem Railroad Company, in the upper part of the city, on Saturday night.—Fifty-seven horses, valued at $5,000, were burned to death.

THE CONGRESSIONAL COMMITTEE, which accompanied the remains of Mr. Adams to Massachusetts, are the objects of much attention in the hospitable city of Boston. Accompanied by the Common Council, the Hon. Abbott Lawrence, Hon. Nathan Appleton, Hon. T. G. Cary, S. Lawrence, Esq., and other gentlemen largely interested in factories, visited Lowell with them on Monday afternoon. They were delighted with their visit to that great manufacturing metropolis of the country. They saw all the mills, and at three o'clock dined with the city authorities, and at half-past four the party returned to Boston, after a run of forty minutes.

At six the company assembled at the Revere House, Boston, where a grand dinner was given by the city government. About two hundred gentlemen sat down, the chairman of the Common Council presiding, the Mayor being unwell.

After the more solid portion of the dinner was discussed, many speeches were made.

OHIO AND PENN. RAILROAD.—A meeting of the citizens of Pittsburgh was recently held for the purpose of furthering the Pennsylvania Railroad project, at which in it was resolved, "that the meeting highly approve of the charter granted at the late session of the Ohio Legislature for the construction of a Railroad to be be known by the name of the Ohio and Pennsylvania Railroad, and that it be requested of the Committee named in said act, that they give notice for a meeting at the earliest possible day, for the purpose of organizing under the charter. That it is also recommended that Books for the subscription of stock be opened at Massilon, Wooster, Canton, New Lisbon, Beaver and Pittsburgh in the order named at such time as may be designated by the Committee."

☞A convention was recently held at Piketon, Pike county, Ohio, for the purpose of improving the Scioto river. It is stated that a small sum will render it navigable for small boats, to within three miles of Chillicothe.

SPIKE SOCIETY.—A new Teetotal Society has been started in Portland, Me., called the Telegraph Spike Society. It was started by two individuals, who believed they spent too much of their hard earnings for liquor, and each drove a spike down close into a telegraph post, under a solemn agreement that he who broke the pledge should pay to the other ten dollars, or draw the spike out with his teeth. The society is increasing rapidly, and unless the result is the shattering of teeth, great good will be effected.

CAPTURED SLAVES.—On the 9th of December the brig Louisa arrived at St. Helena, a prize to Her Majesty's steamer Heroine, with 640 slaves on board, mostly children. Between seventy and eighty died on the passage, and others continued to die at the rate of four per day. Seven other vessels had been taken prizes within two months, for being engaged in the slave trade, and had arrived at St. Helena.

DEATH OF THE REV. DR. LYELL.—This venerable divine died on Sunday morning at his residence in Anthony st. N. Y. at the age of 74 years. Dr. Lyell has been for many years the rector of Christ Church, and for some years has been the senior rector in this state. Though precluded by his quiet, unobtrusive habits and turn of mind from holding a conspicuous position in the Church or in Society, he enjoyed the respect and esteem of the clergy generally and the affectionate regard of his parishoners.

METHODIST GENERAL CONFERENCE.—The Rev. Dr. Richey, of Montreal, has been appointed the delegate of the Wesleyan Church, in Canada, to represent that body in the General Conference of the Methodist Episcopal Church, to be held at Pittsburgh in May next.

THE HERMIT DEAD.—A man who has so long been known as the "Lynn Hermit," died at his hut last week, near Salem, Mass. His name was George Gray, 78 years old. He was a native of Scotland, a very ingenious mechanic, and the inventor of a ship's windlass, and also of a skylight for vessels. The "hermit," has left a property of about six thousand dollars.

NEW MOVEMENT.—A tract of land containing something like a thousand acres, hitherto entirely unimproved, South of Hicksville, Long Island has been purchased for a company of Germans, who are to take possession of it in the Spring.

A MISTAKE.—A gentleman at the Astor House table asked the person sitting next to him if he would please pass the mustard. "Sir," said the man, "do you mistake me for a waiter?" "Oh! no, sir," was the reply, "I mistook you for a gentlenan."

SERIOUS RAILROAD ACCIDENT.

We find the following particulars of the railroad accident between Philadelphia and N. York on Tuesday:—

The engine with the train was new and of extraordinary power. The engineer had only run it two or three times, and it seems was not well equainted with its speed. As he approached aNewark at full speed, the *draw was up* and a sloop was just preparing to pass. The usual signal flag was up, and was seen by the engineer. He immediately reversed the engine, just as the train was going on to the bridge—but it could not be stopped; the locomotive *run off* and went to the bottom. The baggage car followed it, and the forward second-class passenger car ran half over, when the wood work gave way which held it to the freight car, and it hung pendent over the chasm.

Only one person was killed. He was the fireman of the Raritan steamboat, which was burned on Monday, and was on his way home to his family in New Brunswick. His name was Chas. Sanderson; his age about 40.

He jumped from the car upon the bridge—striking his head and ribs against the beams and falling into the water below. He was at once picked up, but was dead when taken out. Two or three others jumped into the water, but were taken out unhurt. The baggage crates floated down stream, but were towed back and the baggage taken out.

The mails were taken from the water—thoroughly soaked—and sent forward, and reached Philadelphia perfect *papier mache*.

The engineer, whose name was Abraham Quackenbush, jumped from the locomotive, and was badly hurt. He was brought back to Jersey City. The firemen also jumped off and escaped unhurt.

TWO MORE GREAT MEN GONE.—The Hon. H. G. Wheaton, and the Hon. Ambrose Spencer, have both been gathered to their fathers. Their loss is a national calamity. The Hon. H. G. Wheaton expired at his residence in Roxbury, Massachusetts. Mr. Wheaton returned not very long ago, from a diplomatic residence of many years in Europe, his last post of duty having been the capital of Prussia.

Mr. Spencer has been long and well known as a State Senator of New York, Judge of the Supreme Court, and member of Congress, and died at his residence, in Lyons, Wayne County, on Monday, at the age of about 85. He was the President of the Baltimore Convention of May, 1844, which nominated Clay and Frelinghuysen.

BELPRE AND CIN. RAILROAD.—At a meeting of the directors of the Belpre and Cincinnati Railroad, on the 10th inst. in Chillicothe, Allen Latham, was elected president of the board to fill the vacancy occasioned by F. Renick, Esq., and measures were taken to prosecute the work with energy.

☞A Board of directors of the Ohio and Indianapolis Railroad, was elected on the 16th inst. and it is expected the road will be speedily put under contract. This road, it will be recollected, runs from Jeffersonville to Columbus and thence to Indianapolis.

☞A meeting was held in Hillsborough to take measures to prosecute the Hillsborough and Cincinnati Rail Road at which books were opened for the subscription of stock and and energetic measures recommended for furthering the enterprise.

DESTRUCRIVE FIRES AND LOSS OF LIFE.—Eight houses, mostly large, and of brick, occupied by several families each, in the rear of others in Mulberry, Mott and Hester streets, New York, were destroyed by fire about 4 o'clock on Saturday morning, most of the inmates barely escaping with their lives. The sight indeed, is said to have been pitiable—thirty families consisting of about one hundred persons, being thereby deprived of shelter and their little stock of worldly goods. Mothers were shrieking and running in every direction, in search of their children. The owners of the buildings were Mr. Dooly, Mr. Young, Mrs. Williams and Mr. Redman. The whole loss, independent of the insurance, will not fall short of $25,000. An old man, unable to help himself, was brought out upon the back of an intrepid fireman, and an infant was also rescued at imminent risk. A serious conflagration, had taken place about 1 o'clock the same morning, destroying three buildings with their contents, in Thirty-first, street occupied by German families. A man, who, from old age and infirmity, was unable to flee from the burning building, perished in the flames.

WESTERN TOOL BUSINESS.—Some of the western cities are beginning to rival the eastern in the quality and price of making tools. Cincinnati boasts of being able to make many tools both cheaper and better than those made in England. They say they can make planes and edge tools 10 per cent cheaper than we can do here. The amount of tools manufactured in that city during the past year, however, is of but small amount being only $170,000 worth and employing but 150 hands. A single establishment in New York manufactures nearly as much. It is calculated that there will be $560,000 worth manufactured in Cincinnati this year, yet there is but a very small amount for such a large city. The following are the Cincinnati wholesale prices of the principal articles in the edge tool and plane business.

Coopers and carpenters draw knives, different shapes, $8 per dozen; do. long head knives $12; do. short do. and champer do $8,50; do broad axes and adzes, $16; do. truss hoops, from $1.12 to $3.40 per set, do. stock howels, all sizes, $10,20 per dozen, do. patent lance crozes, $9, do. leveling planes, $8,40; carpenter's broad axes, $26 to 28; do. adzes, $16 to $18; do. hatchets, $4.50 to $6; do. hand axes; $11 to $21.—*Scientific American.*

In the case of the Centenary Methodist Episcopal Church at Brooklyn, N. Y. Judge Edmonds on Monday, rendered a decision on the motion for an attachment against the Trustees for refuing to obey the peremptory mandamus, requiring them to admit Rev. Mr. Griffin to the pulpit and parsonage. Judge E., in delivering his opinion, remarked that the mandamus by the statutes of New York, is made a civil proceeding. It is an order of the Court which the parties are bound to obey. It determines no rights between the parties, but it is a decision as to present possession which can be appealed from; but, during the appeal, must be obeyed. A refusal to obey will subject the Trustees to imprisonment for contempt of Court.

LITTLE MIAMI RAIL ROAD.—The receipts for the month of February, as follows.

	1847.	1848.
Freight.....	$12.530.40	$13.216,86
Passengers.....	4.282,25	6.900,00
	$16,812,65	$20,116,86

SEVERE BUT JUST.—The New York Tribune mentions an incident as occurring in the Circuit Court on Wednesday, in which a man, summoned as a juror, was severely reproved by the Court for making frivilous objections or excuses in reference to performing jury duty. Judge Hiram Gray presided, and the juror having exhausted almost every subterfuge, the Judge called him up in the Court and thus addressed him:

"You have several times yesterday and to-day asked the Court to excuse you from serving on the jury, and have as often rendered a different excuse. I have finally concluded to comply with your request—but not on any of the grounds you have stated. You first said you were sick, which I was satisfied was untrue. You next said you were considerably deaf, but you heard the first whisper which appeared to favor your application you said your wife was sick, of that I cannot consent to inquire here.—Now, I shall excuse you from any farther attendance here, not on any grounds assigned by you, but for reasons of my own. A man who will dishonor himself, and violate all the obligations he owes to society, is unfit to be entrusted with the decision of disputed rights between his fellow citizens: and I dismiss you as utterly unworthy of a seat with your fellow jurors."

The juror attempted to explain; but the Judge peremptorily ordered him to leave the Court.

Notices.

To the President of Muskingum District.

BR. CLANCY,—In consequence of affliction, Br. Gray, has found it necessary to desist from laboring on this ct.' he has asked and obtained of the Quarterly Conference a release. Br. Long has also asked and obtained of the Quarterly Conference of Zanesville circuit, the privilege of being released. The second Quarterly Conference of Otsego circuit, having entered into an arrangement with Br. Long, it is desired that you grant each of those brethren a release, and appoint Br. Long to Otsego circuit, for the balance of this year. Yours, WM. DULING.

DRIFTWOOD MISSION, INDIANA DISTRICT.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, Ia., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited. GEO. WHEATLEY.

BIBLE CAUSE.

THE Executive Committee of the Muskingum County Bible Society, beg leave respectfully to solicit through the medium of every newspaper in the County, the cooperation of the ministers and membership of the various churches of every name and order throughout the county, in behalf of the benevolent objects of this society, the supplying all destitute families, at home & abroad with the Word of Life. It is requested that a sermon or lecture on the claims of this object be delivered in every house of worship throughout the county, upon the first Subbath in May ensuing, 1848, and that after said sermon or lecture, a collection be taken up, the amount of which shall be forwarded to Mr. R. P. Robinson, the Treasurer of the Society, in Zanesville, to enable the Society to carry the Bible to the fireside of every destitute family.

Signed

J. METCALF, Presbyterian, Putnam, } Ex. Com.
WM. SCHULTZ, English Lutheran Ch
A. H. BASSETT, Methodist Protestant,
U. P. BENNETT, M. E. Ch. Zanesville,
R. P. ROBINSON. Pres'b. Zanesville,
E. E. FILLMORE, Episcopalian,
G. BUCKINGHAM, M. E. Ch. Putnam,

Zanesville, Ohio, March 23, 1848.

DELAWARE CT., MUSK. DISTRICT.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d of	April	1848—a visit to friends.	
Mill-Creek	ct. 30th	"		1848
Newark,	" 7th	May		"
Harrisville,	" 14th	"		"
Tyler,	" 21st	"		"
Wheeling,	" 28th	"		"
Home,	" 4th	June		"
Conneaut,	" 11th	"		"
Summerville,	" 18th	"		"
Susquehanna,	" 25th	"		"
Johnstown, st.	2d	July		"
Home two Sundays,		"		"
Valley mission	23d	"		"
Huntersville, ct.	30th	"		"
Greenbrier,	" 6th	August		"
Braxton,	" 13th	"		"
Conference,	" 22d	"		"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if sparred, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
George's Creek,	"	April	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid at the above meetings and to give me early notice where my visit will be expected. GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

BR. BASSETT: It is my present purpose to visit the following list of appointments, which I will fill, Providence permitting.

Otsego	ct., the 4th	Sunday of	April	1848
Mt. Zion,	" 5th	"	"	"
Bucyrus,	" 2nd	"	May	"
Thompson,	" 3d	"	"	"
Belview,	" 4th	"	"	"
Sandusky,	" 1st	"	June	"

Would be glad to receive due notice of the peint at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

Warrensville, O., Feb. 18, 1848.

BR. BASSETT: You will confer a favor by inserting that I will visit—

3d	Sunday,	March,	Granger Ct.
1st	"	April,	Leesburgh.
2nd	"	"	Rest.
3d	"	"	Pleasanthill.

I forgot to state in my last, that ere I visited the Pisgah ct. Brother Piper had left his charge upon it. (by consent of its quarterly conference, I understood,) and at the request of the qr. conference, Brother O. V. Waren was appointed superintendent for the remainder of the year. GEO. CLANCY, President.

ONONDAGA DISTRICT.

BR. BASSETT: You will confer a favor by inserting the following list of appointments &c.

Cherry Valley,	Ct.	4th 5th	March	1848.
Columbia,	"	11th 12th	"	"
Schuyler,	"	18th 19th	"	"
Orleans,	"	25th 26th	"	"
Wilney,	"	1st 2nd	April	"
Manlius,	"	8th 9th	"	"

IRA H HOGAN, President.

BR. BASSETT: I have been requested by Br. Hogan to forward the above plan. He is at present very sick with the Measles; but hopes are entertained that he will be able to meet the above arrangement. If there should be a failure on the part of Br. H. the publication of this note will apprize the superintendents of the above circuits of its cause. Respectfully yours, J. P. LONG.

Sennet, Feb. 14th, 1848.

OHIO CONFERENCE.

BR. BASSETT: Please publish for me the following plan of appointments.

Twinn Creek	ct.,	April	29th	1848
Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

S Halm,	O.	H Lucas, 2 subs.	Pa.
J H Hamilton,	"	John Scott, 2 subs.	"
W Maynard,	"	Anna Prudence,	"
J K Duffy,	"	C N Allen,	Mexico
L H Virden, 1 sub.	"	Jas. Smith, 1 sub.	N. Y.
Wm Cones,	"	E A Wheat, 3 subs.	"
W Hatfield, 1 sub.	"	D H Miller,	Mich.
C J Sears, 1 sub.	"	P M—Luray,	Ia.
W Chapman, 1 sub.	"	J C Wright, 2 subs.	"
O P Stephens, 2 subs.	"	P M—Evansville,	Va.
"A traveller,"	"	J B Rice,	"
R M Dalbey, 4 subs.	"	P T Lashley,	"

ACKNOWLEDGEMENTS.

From	*For*	*Pays to*	*Vol.*	*No.*	*$ cts.*
S Fulton,		10	14	2	00
A M Rhoton,		10	14	2	00
Jas. Smith,		10	24	1	00
E A Wheat,	B P Short,	9	52	1	00
"	Isr. Cole,	10	24	1	00
"	S Burt,	10	24	1	00
"	H Bacon,	10	24	2	00
		10	24	1	00
H L Gray,		10	24	1	00
J Swern,	Mrs. E. Irwin,	10	25	1	00
C J Sears,	Mrs. M Piper,	10	25	2	00
W Chapman,	J Charles,	10	25	2	00
O P Stephens,	E Neer,	10	9	2	00
J C Wbright,	V Ellsworth,	10	25	2	00
R M Dalbey,	J Ashton,	7	52	2	00
"	Abner Reop,	9	52	1	00

Received for Rev. C. Springer.

R M Dalbey, for J Ashton, $1,00

☞$1 more is due to Br. C. S.

Br. O P Stephens, sister Blake's paper was discontinued—nothing owed us.

The P. M. at Trenton, Mo., has sent us $2 for N. Winters, as "the amount of his indebtedness" to us, and requests a discontinuance of the paper. Now the $2 is credited to that subscriber as far as it goes, which is to the 13th No. of vol. 8. We are therefore still entitled to pay for one volume and a quarter. Our friend will please settle this claim, and we will discontinue if he desires it.

HYMENIAL.

MARRIED—At Coshocton, O., Jan. 19th 1848, by Rev. J. H. Hamilton, MR. RICHARD W. BURT, to Miss MELONA EVANS, both of Coshocton.

Advertisements.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$3 00
Primary Department,	4 00
Board, washing, lights, room, beds, &c. 2 00 per week.	
Music, per year,	$25
Peano,	5
French,	12
Drawing and Painting, per year,	15

Bills payable in advance.

Catalogues can can be had on application to the principal or any of the Trustees, by letter or otherwise.

A. A GUTHRIE, Secretary.

DR. PEASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudo rific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

Putnam, O., March 30, 1848.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS —The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year, for $3,00—*i* copies, one year, for $5,00—12 copies, one year, for $8,90—18 copies, one year, for $10,. The volume begins with January.

☞ All orders must be accompanied by the MONEY, post paid, to insure attention.

J. VAN COURT. Publisher,
Quary st. near Second, Phila.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*. S. C. HAVER.

WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

TO THE AFFLICTED.

READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

Sunday School Books—New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1848. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN

BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

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GENERAL CONFERENCE

PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

LIFE OF REV.

POET'S CORNER.

MARY AT THE SEPULCHRE.

TUNE—*Martyn.*

I.

Mary to the Saviour's tomb,
Hasted at the early dawn;
Spice she brought and sweet perfume,
But the Lord she lov'd had gone:
For a while she lingering stood,
Filled with sorrow and surprise;
Trembling while a crystal flood,
Issued from her weeping eyes.

II.

But her sorrows quickly fled,
When she heard his welcome voice;
Christ had risen from the dead;
Now he bids her heart rejoice:
What a change his word can make,
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away.

III.

He who came to comfort her,
When she thought her all was lost,
Will for your relief appear,
Though you now are tempest tost:
On his arm your burden cast,
On his love your thoughts employ;
Weeping for a night may last,
But the morning bringeth joy.

Communications.

Written for the Western Recorder.

The Restrictive Rule--Per Contra.

NO. I.

MR. EDITOR,—Your readers have recently been greatly enlightened on the subject of Methodist usages, especialy upon the itinerancy.—The Rev. E. S. Hoagland stated, in this neighborhood, not long since; "a number of us have agreed to discuss the expediency of the Restrictive Rule."—Perhaps the church may desire to know who this league is, thus laying Gothic hands on an institution heretofore so highly prized by the Methodists generally. Well, then, the Rev. Fielding A. Davis—the Rev. John Scott—the Rev. "Josey" Burns, of the Pittsburgh Conference, the Rev. Ezekiel S. Hoagland, and the Rev. Washington Maynard of the Musk. Conference, are the men, with a few others, probably, of similar stripe, in both the Conferences who staid on the back ground. Men who have hardly lived long enough in the world to mature a set of opinions on any subject, whatever, or to form a permanent character of any kind. Yet these are the worthies who have recently found out that the fathers of Methodism were a set of ignoramuses and that their itinerant "rule is a sensless thing."

Really! what an age we live in! Our sages have not only learned to talk by lightning, but, it seems, the very boys are beginning to think by lightning; hence the reason why they are so far outstriping their fathers, in ecclesiastical accuracy and every thing else.

Thus to disturb the repose of a church, by assailing her fundamental laws, evinces more arrogance than any set of young men ought to possess. How true the declaration of the Rule, —"Novices being lifted up with pride fall into condemnation of the devil." 1 Tim. 3 & 6. Whether the Restrictive Rule be a good or a bad one this company of young men have neither experience or discrimination enough to perceive. So that their cause may be regarded in the light of a reckless haphazard effort, to which they are prompted, no doubt, by the high opinion they entertained of their own abilities. They feel entirely satisfied, from their great resources and incomparable eloquence, that they are under no necessity of "building on other men's foundations," but are fully competent to edify any congregation, learned or unlearned, in country or city to the end of life. No wonder, then, that men of such rare talents should regard as "a senseless" thing a rule that lays in the way of their ambition. For their superior powers entitle them to itinerate the smooth pavements of our elegant cities, to repose on the Sofas and Lounges of the rich and to eat their sweet meats and panadas, while, to their rustic and less favored brethren, is assigned the duty of beating the brush and traversing the dreary mountains. Now, what an outrage upon "reason," "revelation" and "common sense" must that rule be which obstructs the pathway of these lovely and talented boys.

It will be recollected that this proposition to destroy, under the pretext of modifying, a fundamental rule of the church, does not come from the people, but from the aristocracy of the people; or a set of little priests, whose main object may be to get up a state of things in which they can enjoy a little more ease. Although we think it highly probable they do not understand themselves well enough to be conscious of any such motive. They will, therefore, no doubt, feel disposed to repel the charge with a great amount of holy indignation.

We are not much afraid that these luminous essays, on the restrictive rule, will make a very extensive impression, on the church. But, as there is apt to be a portion in every community who are more attracted by *fox-fire* than by the light of the Sun, if any such are among us, we wish to caution them, in this matter, by a scriptural reference.—There is something in the sacred oracles to teach and admonish us in relation to any question which may arise, or circumstance which may transpire. The occurrence to which we allude is recorded in the 12th chap. of the Second Book of Kings. After King Solomon's death the people being assembled to install his son to reign in his stead, demanded of Rehoboam a promise that he would abate the rigors with which his father had governed the empire. He asked several days to consider the matter; during which time "King Rehoboam consulted with the *old* men that stood before Solomon his father while he was yet alive," who gave such advice as would have ensured him a peaceful and successful reign. "But he forsook the advice of the old men, which they had given him, and advised with the *young* men that were grown up with him," and by adhering to their advice he lost the principal part of his empire; laid the foundation of the "Separation of Israel and Judah; also the long and ruinous wars which drenched these states in blood: and was doubtless the cause that ten-twelfths of the Jewish people became idolators; which crime was punished by the just judgment of God by the Babylonish captivity, which lasted seventy years; and by the carrying away of the ten Israeliteish tribes by the Assyrians, who are lost from the mass of the universe, and no longer numbered among the children of men."

All these fearful responsibilities and consequences are the legitimate results of taking the counsel of a set of mere boys in preference to that of men of age and experience. We ask all concerned in this matter to read the chapter with its context, above referred to, and to reflect maturely upon the subject. We do not pretend that there is any particular analogy between the Jewish institution and our own. But we do insist upon it, that, God, by this striking record, has given to the world, in every age—in every country, and in every form of social organization, a standing admonition never to confide the helm of government to the hands of inexperienced and reckless young men.

Mr. Editor,—after these preparatory remarks, we will come, in our next number, to the argumentative part of the subject. The boys have invited us to "reason together" "pleasantly." We will endeavor to do so. But whether the "pleasantly" will be for them or their opponents the sequel must disclose.

Continued domestic afflictions too much distract our mind for a task of this kind, and may interrupt the regular issue of our numbers. But we will try and do the very best we can for the Rev. boys, under the circumstances.

Very respectfully, &c.,

C. SPRINGER.

Meadow Farm, O., March 15th, 1848.

MR. EDITOR:

In looking over the Recorder of February 24th, I was struck by the remarks of your anonymous correspondent "Homo." I do not know who he is, but, suppose him to be one of the *Fathers;* and he supposes the names of Brown, Springer, and Reeves, to be a sufficient answer to the arguments of Br. Burns. Now is it not a most humbling view, he presents of the intelligence of Methodist Protestants; that all that the opposers of any change in the *Constitution* of the Church, has to do, is to pour *contempt* on the head of the debater, and pay no attention to the facts, and arguments, in the case?

Now I for one, think a good argument from *Joseph*, has just as much weight, as the same argument would have from one, or all of the *Fathers*.

Men, who entrench themselves behind their age, or their experience, and will not examine the arguments of *younger* brethren; but pass them over with a sneer, remind me very much, of arguments that I have heard some men advance on another subject: namely, after presenting the bible doctrine of man's *oneness by creation and redemption;* it is met, by, *how would you like to marry a nigger?*

But my object in presenting this, is to try to awaken the spirit of enquiry, in the minds of the mass of the Church; to examine this with every other subject, by which the advance of christianity is hindered; or the good way evil spoken of. If this in any degree leads to that result, I will feel thankful, to the God of all the earth. To strengthen independent thinkers, and writers, and to shake the credulity, of those that think all they have to do, is, bow to the sayings of the *Fathers;* I will insert here some of the sayings and doings, of the ancient holders on to error, that the contrast between them, and our modern Fathers may be seen,

Mat. 13th chapter, 54th and 55th verses.—"And when he was come into his own country, he taught them in the synagogue insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" And the 57th verse says, "And they were offended in him." The Lord Jesus, was too common a person to present truths for those Homos.

Loyola, the founder of the order of Jesuits, removed the scruple of the Pope; by adding the following: "He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, *the members of his society should take a fourth vow of obedience to the Pope, binding themselves to go whithersoever he should command for the service of religion!*

This is Restrictive Rule No. 1.

We will now examine a little into Luther's history, to see whether a man must be a Patriarch, before his opinions are worth anything but a sneer.

He was born in 1483, and was summoned to appear at Rome, in 1518; so he was 35 *and by that time* he had shaken Romanism to its centre. But if Homo had lived in those days, he would have told him, *stand back*, and let the Fathers speak. When he was summoned to appear before Cajeton: he, Cajeton, "*thought it below his dignity, to dispute the point, with a person so much his inferior.*" Luther was as much trouble to the *Fathers*, as some of our young men now are to our Homos. Hear again. "Notwithstanding all this, however, he discovered no symptoms of timidity or remissness; but continued to vindicate his own conduct and opinions." And my prayer is, that our young men may show the same firmness.

One of the results, growing out of the discussions in which he was involved, was his seeing the obstinacy of the Church of Rome "in *adhering to established errors*, and its indifference about truth, *however clearly proposed, or strongly proven.*"

My introducing the names of the Revs. Brown, Springer, and Reeves, is not to be understood as designed to cast any opprobium on them, some of them are my personal friends, and others I do not know which side they would take; but as Homo introduced them for his purpose, namely, to pre-judge the case and keep men from examining it, I have also used them, desiring that the public may not give over the investigation of any subject, on account of names.

Yours for the truth of Christ,

A NEW HAND.

Port Homer, O., 1848.

Written for the Western Recorder.

Defence of Tobacco.

MR. EDITOR,—There has been a great deal said upon the use of tobacco. Permit me to say a few things in favor of the much slandered herb. First, I consider my brethren who have called it obnoxious, have slandered its character as given by the Maker of herbs, who when he had completed the great work of creating this world with numerous vegetable tribes, pronounced good—very good. This is the character that He who knew the properties of which this and all other herbs are composed has given the much misrepresented plant called tobacco. God says, very good; man says, very bad. Is not this contradicting the Author of Creation, and plainly saying that God did not understand the properties of which this plant is composed? He knew well its character and made it for our use. To deny this is to deny the word of eternal truth. "I have given every green herb for meat." (Is not tobacco a green herb? We might as well call the staff of life obnoxious. For it is only called good, and therefore conclude that as to character in the Divine mind, they are equal, that is very good. Again, it is not only good in point of character. But very good to the taste yes, delicious to those who make use of this slandered herb. Then call it not obnoxious. Again, it is one of the best antedotes, for extracting poison from the human system, such as the bite of poisonous snakes, spiders, &c. It is therefore good, call it not obnoxious. Again it is good as a commodity. Many who settled in the Beach woods in by-gone days were of necessity compelled to resort to the cultivation of the good herb tobacco, as the most efficient means to support their families; and we need go no further than old Muskingum, Ohio, to satisfy ourselves that the farming community a few years ago thought the cultivation of the weed the most money making business they could engage in. Therefore it must be good,

A. S. R.

Now, Mr. Editor, we do hope that we shall not have so many harsh epithets heaped upon us, even if we should not sign the Anti Tobacco pledge. And we will try if possible to select a brother for next delegate to our Annual Conference that does not use the good herb. No more at present.

A SUBSCRIBER.

Narrative.

From Green's Arts and Miseries of Gambling.

An Affecting Account

Of a Young Man brought to Ruin and an Untimely Death by Gambling.

(CONTINUED.)

The young man called at the Doctor's room, who was sitting as unconcerned, apparently, as if nothing had happened.—C. insisted on his "opening" again. He did so, and C. being now amply supplied with cash, bet large sums on the game, and in a short time found himself loser to the amount of several thousand dollars more, and was very much excited, when T. was heard coming in, who said, "Excuse me Mr. C., but I wish you to go down to the vessel—she has arrived with the negroes."

Poor C. now began to feel the smart of the gambling-table, and particularly the faro. He now felt how greatly he had erred in not obeying the advice of his parents. He was no less than twenty thousand dollars loser in the course of a few hours. He had carefully abstained from letting T. know anything of his losings. He had only one remaining hope, and that was, that he would get the Doctor to play for him, and that perhaps by this means he would win his money back.

The next day he called upon the Doctor, and played, and was about seven thousand dollars loser, when T. called and told him that he was then about going to Texas to deliver the negroes. C. said he would remain in the city until he returned. T. advised him to remove his baggage to the hotel; (it having been at the boat until this time,) this, he said, it would be best for him to do, as he would have more company at the hotel. He informed Mr. C. that Miss. A. was going with him, as the trip would probably be of great advantage to her health. 'But,' said T., 'I will have your baggage taken to the North American Hotel, and will call and take dinner with you." He then left C., who returned to the Doctor's room, but did not find him at home, and the servant told him that his master would not be back until 3 o'clock in the afternoon. C. promenaded the hall of the arcade, until two, when he thought he would go to the hotel and bid Mr. T. farewell. When he arrived at the hotel, he found his baggage there, and a card from Mr. T. bidding him farewell, and saying that the boat would leave in a very few minutes, and he might expect to see him again in about three weeks, and requesting that if he could help it, he would not leave for home until his return from Texas.

C. now felt quite desperate near thirty thousand dollars out of pocket, and no person in the city; with the exception of the doctor, with whom he had any acquaintance. He did not eat much dinner, and finally thought that he would again go and try his luck at faro. He went, found the Doctor in his room, and they commenced playing. C. lost, as usual, and thus continued to lose until he had not a solitary dollar left. He then offered to bet his watch, this went at a breath. 'Well,' said he to the doctor, 'I am a ruined man unless you give me a chance to win my money back.' 'Certainly,' replied the Doctor, and then pulled out ten thousand dollars, and told him to bet that. C. played on, but it was not long before the money returned to the pocket of the Doctor. 'Well said he to the young man, 'call on me to morrow morning and I will give you a chance.'

As may well be supposed, C. returned to the hotel in a most desperate state of mind. His reflections ran back to his worthy old parents, and the situation he had placed them in, and bitter was the thought, that there was now no way left him by which he could secure them even a comfortable home; and under the influence of these reflections, most sincerely did he wish that he had never left home. The only glimering hope that remained was, that T. would permit them to live on their old farm the remainder of their days. He called on the Doctor again, but was told that he had left the city. This news nearly distracted his brain. He would visit the room every day as regularly as the day would come, and set about the door as if he thought that certainly he would soon return. Several days had elapsed, and C. had perhaps not eaten five meals during that time. He then thought that if Mr. T——— would return he would probably assist him. Some ten days had elapsed and poor C. was walking as usual through the arcade, when he received a note by a servant, stating that a lady wished him to call round on Canal street and see her as soon as convenient. This he did immediately, and as soon as he arrived, and to his great surprise, whom should he meet but Miss Amelia! For sometime they both remained silent; at length Miss Amelia exclaimed: 'Oh,' said she, 'forgive me Mr. C., but he is a great.' 'Who?' said he, 'Mr. T.' she replied, 'Impossible!' said the young man; 'he is the best friend I ever had, and had I taken his advice, I would this day have been a happy man.' 'Ah!' said she, 'you are not as well acquainted with T. as I am.' She then related to him the treatment she had received from him, and then observed, 'You will certainly forgive me, my troubles are great.' villain. He told her that she had no reason to fear anything from him, as he was not of a disposition to injure any person on earth, and the only persons that he had ever injured in all his life, were his dear parents. She then went on to explain to him in what way T. had deceived him. She told him that T. had found out his situation, and told her that he had had it in contemplation as much as three years before he did, to win, or swindle him out of his money; and that she was no niece of Mr. T.'s: that he had become acquainted with her when she was performing on the stage in Philadelphia, and that he had got her to come and pass for his niece, and that she had already been the cause of the ruin of several young men; that after his return from school at Philadelphia, all her pretended uncle's talk was as to the way by which he might decoy him. She finally told him that T. had written down lessons for her to learn, so that every thing might come out right; and that she was the person that had stolen his money at the theatre, and gave it to T.; and that the horse-race on which he had lost a thousand dollars, was gotten up on purpose to entrap him; that T. had the man to come and proffer the bet. She likewise told him that the fifty odd slaves were owned by T. himself, and that the sale was false. And as to the Doctor, she informed him that he was one of T.'s 'strikers;' that he always had from three to a dozen of such at his command; that the Doctor and T. had returned home and that the individual who went by name of "the Doctor," was a notorious gambler, and had, in his time, been a convict in the penitentiary; and that there was no doubt but that he would have got his money in some other way, if he had not gambled with him: that he always had some men on steamboats to steal for him.

This appeared to alarm C. more than anything else; for he recollected that he had frequently seen the Doctor conversing with very coarsely dressed men, and when he would come near, he would pretend that he was just asking them questions about the boat, the river, &c. These men, Miss Amelia assured him were all followers of the Doctor, that always held themselves ready to perform the most desperate acts that he might require of them.

She then told him that her sickness was all affected; that she only did it, that he might go to the arcade and play faro and that all the betting she had done on the race-course was for T. She then took out different notes that T. had given her, to confirm the statements she had made: that no person knew of the conversations that had taken place but T. He then saw at once through all the designs that had proved so fatal to him. He bade her good day, and returned to the hotel, and locked himself up in his room, and was soon absorbed in deep meditation upon his wretched condition. He knew not what to do: he was then in a strange country, without a friend or acquaintance except his Miss Amelia he had no friend to sympathize with him. He; thought he would return and see if she would not assist him. He returned to the house where she was, and the lady told him that she had stolen some articles of plate, and that she had found them with her, and that she had driven her from her house, and could give him no information concerning her, further. C. then left, and returned to his reflections upon his dreary condition. His mind again ran back to the advice his good old father had given him, and the little regard he had paid to it, having suffered himself to be led off by such a base character as he had discovered T. to be; and had he lost his money in any other way than by gambling, he would have regreted it infinitely less than he did. He then thought that he would set down and write to his father and mother, and give them an account of all the particulars in relation to his misconduct, and ask of them to forgive him—one who had ever wished to do their will, but had been deceived by a base man, in the character of a sportsman; but would entreat them not to cast him off for his conduct, inasmuch as his misfortunes had been brought upon him by the entrigues of that vile and unprincipled man.

T. having now completed his designs, had made his way home, and on his arrival, old Mr. C. called to hear something about his son, T. told him that he had purchased, as he had understood, a large lot of groceries, and he had learnt that he had thought of taking a trip to Texas; and if he went, he had supposed that hi (T.) would keep it a secret from them; but observed, that as his son had not told him his designs, he did not consider that he was under any obligation to keep his secrets for him. And then added, 'That is a pretty wild youth, that son of yours, Mr. C.' 'In what respect?' the old gentleman anxiously inquired, 'Oh, nothing more,' said he 'than he is very much given to levity, and has a great propensity to gaming.' Is it possible said the father.' 'Yes,' responded T.; 'but sir don't let him know that I told you that such was the fact; I was very much surprised when I found out his disposition.' 'Well,' said the old gentleman, 'I never dreamed that my son had any knowledge of the first principles of any game.' 'Why,' said Mr. T., 'he plays whist, poker, and no man appears to love the game of faro more than he does.' 'Well,' said his father, 'this appears like a troublesome dream to me; and have you ever seen him bet any money?' 'Only once,' answered T.; 'I saw him bet a thousand dollars last fall when we were at the races, and it made no more impression on him, than twenty five dollars would have made on me.' 'indeed!' said the old man, 'are you not mistaken Mr. T.? My son had only seven hundred dollars with him, which he had to purchase me a carriage, which cost over six hundred, and other necessaries, and he brought them all as was expected.' 'Oh yes,' said T., 'and I loaned him two thousand dollars besides; here are his notes' he then produced the notes, which young Mr. C. had neglected to take up, on giving the mortgage on his estate, and this man still had them in his possession, and was determined on having them paid the second time. 'Well,' said the old man, 'I would like to take up those notes and keep them till my son comes home, when I will show them to him and make him pay me back my money; and then I will have an opportunity to correct him for it without his having any plea or chance to deny it.' 'Oh, certainly,' said T., 'no difference to me who takes up the notes, so that I get the money.' Mr. C. then drew his check for the money, and gave it to T.; the check amounting to two thousand and fifty dollars interest and all. Mr. C. then returned home with a sorrowful heart, and with news sufficiently sad to break the heart of his poor wife, who always felt the tenderest concern for her son, and could never believe such things of that child, whom she had never known to tell a falsehood in his life.

When C. entered the house, she fastened her eyes upon him, and thought she could see a change in his countenance. She asked him if he was ill in health. His reply was that his health was as good as it was generally but that he found out something in relation to their son, which afflicted his feelings more than any thing had done during his whole life. He then sat down and told her every thing he had heard, and showed her the notes that he had taken up. This news appeared to shock the old lady very much; but she bore it with great fortitude, and tried to console her husband by saying that perhaps it was not so bad as they had supposed.

Conclusion next week.

Materialism Reasoned Out.

Conversing, the other day, with an intelligent German physician, who not long since revisited his native land, I was led to ask some questions about the Universities and great Professors of the continent. He spoke of some of the latter as rank materialists, and of others as scarcely daring to admit some evident truths, from their excessive fear of this error.

"They had better," said he, "do as I have done; go *through* materialism."

"How was that?"

"I once held such views myself, but I reasoned them out in this way: All bodies consist of atoms, upon whose peculiar arrangements and combinations depend their qualities. These arrangements and combinations are 'accidental.' Thus atoms combined under a certain form compose the heart: and it happens to be the result of such combination and contraction and expansion causes the flux and the reflux of the blood. Under another form they compose the liver; and it happens that atoms so combined secrete bile. Under another form they constitute the brain, and it happens that the brain, thinks, or as some have even ventured to assert, secretes thought. —Then thought is accidental; my reasonings are accidental. My very conclusions, therefore, which have led me to believe in Materialism, are the result of accident, are uncertain; are probability, 'untrue.' "

"And so," added my friend, "I got thro' Materialism."

THE BOY AND THE BELL-MAN.—The Rev. Jno. Marsh, in an address before the Greene County Temperance Society, introduced the following incident:

A beautiful story has been told of a little boy who was placed at the door of the Hall in Philadelphia, to give notice to the old bell-man in the steeple when the Declaration of Independence should be signed. The old man waited long at his post, saying, "They will never do it, they will never do it," when he heard a shout below. He gazed on the pavement, there stood the little boy, clapping his tiny hands and shouting,—"Ring! ring!" Grasping the iron tongue of the bell, backwards and forwards he hurled it a hundred times, proclaiming liberty to the land, and the inhabitants thereof. That sound crossed the Atlantic, pierced the dungeons of Europe, the workshops of England, the vassal fields of France That sound spoke to the slave, bade him look from his toil and know himself a man. Yes, & the voice of that little boy, lifting himself on tiptoe, and shouting Ring, has come down to us, and bid us ring the fiend's doom, and proclaim liberty to the world. We will shout it to the philanthropist, to every patriot, every father, every mother, every orator, and every preacher, Ring, and we will sound it through the world.

A minister, praying over a child apparently dying, said: "If it be thy will, spare." The poor mother's soul yearning for her beloved, exclaimed: "It *must* be his will—I cannot bear ifs." The minister stopped. The child recovered; and the mother, after almost suffering martyrdom from him while a strippling, lived to see him hanged before he was two-and-twenty! Oh! it is good to say, "Not my will but thine!"

ANTI-SLAVERY IN KENTUCKY.—Slavery in Kentucky appears to be doomed. A third or fourth attempt to repeal the law which prohibits the importation of slaves into that State, so far as to allow their importation for use but not for sale, was on the 29th defeated in the Senate by a vote of 19 to 17. The people have once voted in favor of calling a convention, and a bill has passed the Legislature now in session, again submitting the question for their final determination. At first the opposition was strong; but the vote already taken has put a quietus to the opponents, and those who were at first its strong opponents, are now loudly telling their reason for being in favor of a convention. A few of the leading conventionists are determined that the new constitution shall contain a provision for the gradual abolition of slavery; whilst other declare that so long as there is a black skin in Kentucky it shall be held in bondage. But that a majority are opposed to slavery, or at least, to the increase of slave, is clearly shown by the vote upon the bill repealing the law of 1833.

A STEP TOWARDS EMANCIPATION IN RUSSIA.—The Frakfort Gazette, of the 31st ult. publishes Imperial Ukase of the Emperior Nocholas, dated St. Petersburg, 20th ult., which permits the the present serfs throughout the monarchy to purchase the property of their masters when sold by public auction. By such purchase they acquire all the rights attached to the property. This is a very important movement.

Nothing is more ridiculous than to be serious about trifles, and to be trifling about serious matters.

A man who had worked out a long confinement on the treadmill claimed the honor due to a 'revolutionary' hero.

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DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

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Selected Poetry.

From the Boston Olive Branch.

THE OLD MISER.

BY J. MAXIM.

Kind Editors, to you I send
This friendly scroll which I have penn'd,
And that you readers may be wiser,
I'll tell them all about the 'miser;'
Perhaps some one may question me,
And say, 'a miser—what is he?'
Well, 'tis a junk some like an ape,
But more resembles human shape,
Or something looking like a man,
With feet and legs and head and hands.
But what about it is most droll,
It has a *carcase*, but no soul!
That is, (now understand the joke)
It has no soul like other folks—
To tell the truth and speak it plain,
The miser's object all is gain.
His whole attention too is bent
On how to get and save each cent;
He works and toils both night and day,
And thinks of nothing but the pay;
And paper, gold and silver chink
To him are all his meat and drink;
For luxuries he does not care,
He is content with any fare,
And often scants his daily ration—
And spends no time for recreation;
He, of such things himself denies,
Not caring for his taste or eyes.
And if in case of joy or sorrow
He wants to read, he'll always borrow
A book, or almanac, or paper,
And thus make out a 'saving caper!'
Cries out, so poor he cannot buy,
While he has cash piled to the sky!
Ask him a newspaper to take,
'Twill make his very heart-core ache,
And though he loves to hear the news,
He always begs to be 'excused!'
'Why I am very poor,' says he,
''Tis strange that you should come to me,
If I should take a paper now
I soon should have to sell my cow!
Beside, when I some money get
I want to pay some little debt,
And having little time to read,
I must buy things I mostly need.
If I should want to hear the news
I'll go right down to Esquire Hewes;
He takes the papers two or three—
Which he will kindly lend to me;
And I can read them when I may,
And not a cent shall have to pay,
Therefore I think 'twill be the best
For me to let the matter rest!'
* * * * * *
Oh, how the misers, young or old,
Do love to worship sordid gold!
It is their god, their all below,
Although to happiness—a foe!
If all mankind were just such people,
No church on earth would have a steeple;
Societies would burst asunder,
And governments would soon 'knock under!'
All printing presses would go down
In city, village, or in town;
And every thing that suits the taste
Of decent men, would be laid waste;
They'd pinch their bodies out of breath,
And starve the human mind to death;
But Misers are not very plenty—
Perhaps not more than TWO (?) to twenty
Among the living sons of earth—
And we thank heaven, it is no worse,
And hope that all who owe the printer
Will 'pay him up' the present winter.

Carver, January 1848.

Temperance Department.

Written for the Western Recorder.

Temperance Societies.---*Continued*

The National Society, called The American Temperance Society; the several State Societies, auxiliary to the National Society; the County Societies auxiliary to the State Society; Town Societies, auxiliary to the County Societies; School District Societies, auxiliary to Town Societies,—all the members of these different Societies formed but one Society, even as the members of the body, though many, form but one body. It was readily seen that so great a combination of *open* moral force as was presented by this organization had an immense influence on the *public* mind. Accordingly the *means* thus *openly* and *publicly* used by the American Temperance Society and its Auxiliaries, were successful beyond anticipation. At first the establishment of a single Newspaper, designed to advocate Temperance, regarded as a mere business transaction, was looked upon as visionary and ruinous. Political papers in most cases were unwilling to publish articles designed to promote the Temperance Reform; even some refused to publish so much as a *notice* of a temperance meeting. In 1832, there were eight or ten Temperance Newspapers in the United States. Hundreds of thousands of these papers and tracts were gratuitously circulated over the length and breadth of the land. Had not this course been taken, there is but little probability that the glorious reformation would have so greatly advanced. It was well for the youth of those days that these efforts were so publicly and freely made—it was of incalculable importance to the world.—Similar labors are now needed, and will be needed by every generation, until that glad day when no one shall be found to poison himself or to poison his brother.

From 1826, to 1832, the results of the great Temperance Reformation were so apparent as to be seen in the increase of private wealth and happiness, the dimunition of crime, the decrease of taxes for the support of the poor, and the punishment of criminals. ☞Nor was the result less favorable upon the general health; especially as affording a security against the ravages of that scourge of the nations, the Asiatic Cholera, which in 1832, visited the United States. Take an example; In the city of Albany, there were 336 reported deaths of persons over sixteen years of age, from cholera. Only two of these were members of Temperance Societies, of whom there were at that time 5000 in that city, which then had a population of 26,000—and of the 336 who died, only *seven* including the two members of Temperance Societies, abstained from ardent spirits.

Great and glorious indeed were the doings of the original *open* Temperance Societies, upon canals, and rivers, and ships, and in reaports—and towns, and villages, and neighborhoods; and, families, and husbands, and fathers, and mothers, and children rejoiced in their saving influence. "There was joy in heaven."

Fifteen years ago, it was clearly seen that the *effects* of the Temperance Reform had been so happy, as to have carried the conviction to every reflecting mind, that if it were possible entirely to abolish the use of ardent spirit from the United States, they would soon rise to a point of greatness and glory, unexampled in the history of nations. The use of ardent spirit had been the *incubus* which had lain upon the States of North America since their union. Previous to the wars of 1756, and of 1775, drunkenness was by no means a common vice among the inhabitants of the then colonies.

In 1832, the Executive Committee of the State of New York, in its "Succinct history of the Temperance Reform in America," stated that if "the effects of the use of intoxicating liquors in a single year in the Union were collected into one group, there would be presented to the eye of weeping humenity, an army of 300,000 drunkards, 75,000 criminals, 200,000 paupers, and more than 600 insane persons—[perhaps not fewer than 50,000 fatherless children] all the victims directly or indirectly of ardent spirit, while at the same time, at least 30,000 sank into a drunkard's grave. With these facts before them, facts, which, however humbling they may be considered, were too well authenticated to be denied, Americans commenced the work of reform, openly, in the view of heaven and earth, willing that all the world should unite with them and participate in the blessings they sought—their publicly expressed desire was—a thousand times and in all modes expressed—that all nations should unite in an alliance, against ardent spirit, and remove forever that prolific cause of so much crime, misery and death.

The temperance cause is the cause of humanity. It openly appeals to all of every nation, & people, and language, where the miseries and unspeakable consequences of intemperance are seen and felt; and the appeal comes both from heaven and earth sanctioned by every motive which can have influence upon the human mind. Were the nations of Europe, the inhabitants of the United States, and of British America, to unite in admitting the claims of the temperance reform, what torrents of human wretchedness would cease to flow, and what an amount of human happiness would be secured! The *Iron* age would then probably soon pass away, and the *Golden* one be ushered in, and our earth bloom in something like primeval happiness and peace.

Standing out in the view of angels and men, the Temperance Reformers of 1832, exultingly proclaimed: *This work can be accomplished.*—Let but the great and the good and the wise, *will* its existence, and it shall be. *Light* and *love*, going publicly out into the earth, like twin sisters, in the light of the sun, shall scatter the mists of error, dispel the clouds of ignorance and prejudice—sorrow and sighing shall flee away, and joy and happiness shall take their place among men. Gaols, and penitentiaries, and State prisons, and alms-houses, shall stand only as monuments of departed vice; the drunkard's loathsome form shall no more awaken shame and sorrow, sobriety, good order and intelligence, shall be every where diffused, and the way be prepared for consummating the anticipations and the wishes of the patriots and philanthropists of all ages.

In 1823, Mr. S. Bronson, published a Tract, entitled "*A Mirror for Christian Poisoners, Legal Swindlers, their Assistants and Abettors.*" Whether or not the following extract from the Mirror is applicable to any one or any class of men of the present day, the reader will please decide, in view of his own town or neighborhood.

"There is a class of men whose baleful influence and vile attacks upon society are more to be dreaded than those of the highway robber.—They strip their fellow citizens of their property; they destroy industry and morality, and every christian virtue; and promote idleness, poverty and disease. They are the root, the chief source of more than half the crimes committed in the land. They destroy the comforts and hopes of their victims, and send them to an untimely grave. They promote the commission of every kind of crime, robbery and murder not excepted. The separation of husbands and wives, the abandoning of parents and children, and their mutual discord and hatred, can generally be traced to the same origin.

"How can he who vends liquid fire, say that he believes in a state of future retribution! or that he has faith in Him who said, "All things which ye would men should do unto you, do ye the same to them?" Could any one in his right mind wish his neighbor to give or sell him a poisonous draught which would deprive him of his reason, and cause him to commit crimes which would subject him to the loss of life or liberty; and entail everlasting disgrace upon him and his posterity? No person who has for any length of time manufactured or vended ardent spirit, can speak the truth and say that his occupation has not been attended with pernicious consequences to his fellow-creatures! And no doubt many a one is now living, who recollects with horror the vending of that draught which caused either the premature death, or murder, of one or more of his fellow-creatures.

"Manufacturers and venders of ardent spirits are almost the only accessories to crime that the ingenuity of man has not invented laws to punish. He who only advises or assists in the destruction of his neighbor's property, or in the elopement of his child or ward, subjects himself to the penalties of the law; and he is adjudged a murderer, who only advises or assists in the destruction of a human being.—It is indeed surprising that any christian society should admit into, or retain in its body, any person whose occupation is so destructive to mankind." This was plain dealing—much more of the same sort is still needed.

W. S. S.

Philadelphia, Pennsylvania.

Note.—The American Temperance Society, formed at Boston in 1826, was not the first Temperance Society in the United States, "The first society for this object, and based on the principle of total abstinence, of which we have any certain information, was at Moreau, in the Co. of Saratoga, N. Y. This was in the year 1808. Of the original members of this society, all, or nearly all are living, (this was said in 1833,) & have ever faithfully observed their pledge."—This is a remarkable fact, that nearly all who formed the first Temperance Society, were living 25 years afterwards. If Dr. Billy J. Clark is still living, blessings be upon him in utmost abundance and variety—if deceased, may his memory never perish—for it was he who first suggested the plan of reform by organizing the first temperance society.

Communication.

Written for the Western Recorder.

Religious Controversy---The Natural Tendency of its Operations.

Mr. Editor: Of the full extent of the evil consequent on a baneful indulgence in *Religious Controversy*, but few persons, comparatively, are thoroughly aware. It is a grave and important subject, meriting a careful investigation; but, nevertheless, it is only very partially and imperfectly understood. A proper knowledge of it, indeed, can only be acquired by painful experience, which is said to "keep a dear school, though fools will learn in no other." The united testimony of those possessing the *experience* referred to, is decidedly against the *practice*, by which that unenviable species of wealth was unhappily acquired. They have an instinctive horror of the perplexing scenes in which they once participated,—very much on the same principle, that "burned children dread the fire." Could they, by judicious counsel, or earnest exhortation, deter their friends from engaging in a similar conflict,—good, in that event, would be truly brought out of evil, and former anxiety made conducive to present enjoyment. All that they can do however is to sound the tocsin of alarm, and fervently pray that their well-meant efforts may produce the intended effect.

A faithful history of the feuds and contentions, which, during the last half century, have disturbed and distracted the European and American churches, would be regarded, by most persons, as altogether incredible. The spiritual loss sustained by the parties, immediately concerned, no being, merely human, can correctly calculate. It is a mournful fact, that religious controversy is ordinarily conducted with *more rancor and bitterness*, than any other. The persons who engage in this exciting business, are generally strictly conscientious, and sincerely believe they are "contending for the faith once delivered to the saints." Hence they display a burning zeal, not always according to knowledge, and often manifest, towards their opponents, a spirit of intolerance and dogmatism, entirely inconsistent with the profession of religion. At the outset they contend for truth, and subsequently for *victory*, without being aware of the fact, apparently "resolved to conquer or die." In this way they lose, almost imperceptibly, the grace of God out of their hearts, and by a slow but sure process, substitute in its place hatred, malice and all uncharitableness. These feelings become contagious, and usually spread throughout the entire membership of the church, so that the Temple dedicated to the service of God, is converted into a Babel of discord and confusion. Oh! how the enemies of christianity rejoice over a scene like this! They dwell upon it with great complacency, and direct attention to the apparent fact, that the Christians of the present generation are distinguished for their *hatred*, rather than for their love of each other. An event of this kind, is better calculated, perhaps, than any other, to cause a yell of delight among the demons of the pit.

How professing Christians will answer, to God, for conduct of this kind, it is not easy to imagine. It surely must be regarded as "wounding the Redeemer in the house of his friends, and putting him to open shame." Those who have been "seeking his face and favor, with strong cries and tears," will probably be turned out of the way, and induced to regard professors of religion with distrust, if not with *horror*. We have always entertained the idea, and are getting more and more confirmed in it daily, that wayward and inconsistent church members injure the cause of religion, or interests of Christ's kingdom, more, than the combined efforts of all the open and avowed Infidels in the world.

Men, comparatively young and inexperienced, engage, we doubt not, in Religious Controversy, with the best and purest motives. They discover, *or think they do*, something in the church to which they belong, that requires to be put right, and hence they set about the work of reform, by prosecuting their views through the medium of the Church Organ. In their eagerness to do good, as they suppose, they gladly enter the lists, to run a tilt, or break a lance with their friends; forgetting, in their haste, that they may inflict or receive deep, if not incurable wounds. Did they duly consider the *great injury* that may be done, and the *little good* that can be accomplished, they would, doubtless, act with more prudence and discretion. They should remember that a single coal, nay even *a spark of fire*, might cause a conflagration that would lay waste a populous city, or flourishing neighborhood. It may be well moreover, to remind them, that if a body of water, long pent up, makes but the *smallest aperature* through the embankment that confines it, the whole breastwork, will, ere long, be swept away, and the surrounding country completely inundated.

We trust these cursory remarks will be received, as they have been written, in the spirit of kindness; and appreciated for their candor and moderation, if not for their intrinsic excellence.

A LOVER OF PEACE.

Ministerial.

Apologies before Preaching.

How disgusting to hear a man who professes to be called of God to deliver the word of the Lord to dying men, take up five, ten or fifteen minutes in worse than useless apologies before entering on his subject. There is not a word of gospel in it. Did the Savior ever make an apology for preaching? Did Paul, or Peter, or John? Any of the early ministers in whom the Holy Ghost dwelt in its fullness? Not a word of it; self was never mentioned unless to illustrate the power of grace to the glory of God. But, Brother, what is the object, what the principle that moves the preacher to speak of his youth & inexperience, his ignorance, weariness or present unfitness to preach? Has self nothing to do in it? Does it not spring from a secret, hidden pride—a desire to have the audience make every possible allowance for him, and thereby place the highest estimate possible on his effort? If he fail to meet the general expectation, he would have it charged to unavoidable present circumstances, and not to any want of talent—he could do better were he differently circumstanced. Such apologies might do for lecturers who seek honor from man, but the minister of the humble Jesus, who should be dead to self, has enough to do, to declare the message from God to men, to absorb his whole soul. He that hath my word, saith the Lord, let him speak it faithfully. Preach the word; be instant in season, out of season. Reprove, rebuke with all authority; let no man despise thee—but quit, O quit that useless, unchristian practice of apologizing in connexion with the solemn work of the ministry.—*Religious Telescope.*

Wesley on Study.

Wesley knew the importance of studious habits on the part of his preachers. To an indolent one he gives the following admonition, not inappropriate now-a-days:

"Your talent in preaching does not increase; it is about the same it was several years ago; it is lively but not deep; there is little variety; there is no compass of thought. Reading can only supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough Christian. O, begin. Fix some part of every day for private exercise. You may acquire the taste which you have not; what is tedious at first will afterwards be pleasant. Whether you like it or not read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

Youth's Department.

Recovery of a Daughter.

Many years ago, several German families left their country and settled in North America.—Amongst them was a man from Wirtemberg, who, with his wife and large family, established himself in Pennsylvania. There were no churches or schools then in that neighborhood, and he was compelled to keep the Sabbath at home with his family, instructing them himself to read the Bible and pray to God. He used very often to read the Scriptures to them, and used first to say, "Now, my children, be still, and listen to what I am going to read: for it is God who speaks to us in this book."

In the year 1754, a dreadful war broke out in Canada between the French and English.—The Indians took part with the French, and made excursions as far as Pennsylvania, where they plundered and burned all the houses they came to, and murdered the people. In 1755, they reached the dwelling of the poor family from Wirtemberg, while the wife and one of the sons had gone to the mill, four miles distant, to get some corn ground. The husband, the eldest son, and two litle girls, named Barbara and Regina, were at home. The father and his son were instantly killed by the savages, but they carried the two little girls away into captivity with a great many other children who were taken in the same manner. They were led many miles through woods and thorny bushes, that nobody might follow them. In this condition they were brought to the inhabitants of the Indians, who divided among themselves all the children whom they had taken captive.

Barbara was at this time ten years old, and Regina nine. It was never known what became of Barbara; but Regina, and a little girl about two years old, were given to an old widow, who was a very cruel woman. Her only son lived with her and maintained her; but he was sometimes from home for weeks together, and these poor children were forced to go into the woods and gather roots and other provisions for the old woman, and when they did not bring her enough to eat, she would beat them in so cruel a manner that they were nearly killed. The little girl always kept close to Regina, and when she knelt down under a tree, and repeated the prayers to the Lord Jesus, and the hymns which her father and mother had taught her, the little girl prayed with her and learned the hymns and prayers by heart. In this melancholy state of slavery, these children remained nine long years, till Regina was nineteen years of age and her little companion was eleven years old. While captives, their hearts seemed to have been drawn towards what was good. Regina continually repeated the verses from the Bible, and the hymns she had learned when at home, and she taught them to the little girl. They used to cheer each other with one from the hymn-book used at Halle, in Germany:

"Alone, yet not alone am I,
Though in this solitude so drear."

They constantly hoped that the Lord Jesus, would, some time, bring them back to their Christian friends.

In 1764, the hopes of these children were realized. The merciful providence of God bro't the English Colonel Boquet to the place where they were in captivity. He conquered the Indians and forced them to ask for peace. The first condition that he made, was, that they should restore all the prisoners they had taken. Thus both of the poor girls were released.—More than four hundred captives were brought to Colonel Boquet. It was an affecting sight to see so many young people wretched and distressed. The Colonel and his soldiers gave them food and clothes, and brought them to a town called Carlisle, and published in the Pennsylvania newspapers that all parents who had lost their children might come to this place, and in case of finding them, they should be restored.—Poor Regina's sorrowing mother came, among many other bereaved parents, to Carlisle; but alas! her child had become a stranger to her.—Regina had acquired the appearance and manner as well as the language, of the natives. The poor mother went up and down among the young persons assembled, but by no efforts could she discover her daughters. She wept in bitter grief and disappointment.—Colonel Boquet said, "Do you recollect nothing by which your children might be discovered?"

She answered that she recollected nothing but a hymn which she used to sing with them, and which was as follows:

"Alone, yet not alone am I,
Though in this solitude so drear;
I feel my Savior always nigh,
He comes the weary hours to cheer,
I am with Him, and He with me,
Even here alone I cannot be."

The Colonel desired her to sing this hymn.—Scarcely had the mother sung two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the Colonel restored the daughter to her mother. There was no one to own the little girl; and as she clung to Regina, and would not let her go, the mother took her also to her home.

As soon as Regina came home, she inquired for 'the book in which God speaks to us.'—Her mother was unfortunately destitute of that treasure, having lost everything when the natives burnt the house. A Bible, however, was presented to her, when application was made at Philadelphia; and it is remarkable that Regina had so retained her early instructions that she was enabled to read immediately, when the precious book was handed to her.—*Related by the Rev. Mr. Rane, of Elsinore, in Denmark.*

Scientific.

GEOLOGY.

The Bible was long pronounced a fable, by infidels, because it recorded the occurrence of a Deluge; and it was contended that no evidences of the changes which such a catastrophe must have produced, could be discovered anywhere on the earth, but that *all things remained as they were from the beginning—if there ever had been a beginning.* Hume, probably, was the leader in this mode of attack upon the Bible. Men of science, about his time, had begun to look curiously at the rocks, and to examine minutely the petrified wood, and bones of animals, and seashells, &c., of which many of the strata composing the earth seemed to be partly composed. Some of these fossils were found in very high mountains, far from the sea, and as the shells, while living, could never have crawled, by land, several hundred miles, to bury themselves, it was rationally concluded that they must have lived in their native element, and died there too, and been buried by the influx of sedimentary matter from rivers and coasts, which afterwards was converted into rocks, and the shells into petrifactions, after which the bed of the ocean was elevated and became dry land.

A few years proved that the earth had not always remained as it was from the creation, but that disturbances, affecting more or less the entire surface of the globe, had taken place—that the foundations of the primary oceans had been broken up and elevated to mountain heights—that the displaced ocean waters, in rushing impetuously down the inclined planes, produced by the upheaval, had torn up and born off, in their maddened carreer, thousands of feet in depth, and tens of thousands of miles in width, of the rocky strata previously formed beneath their surface, and finally found a resting-place in the basins of the present seas—and that the pebble, and sand, and clays, and rocky masses of the ancient beaches and shallower parts of the oceans, had been borne from distances of hundreds of miles, and left strewed in confusion over the surface of the newly exposed lands. These changes were found to have been wrought upon the earth—were demonstrated by fair and legitimate reasoning, and the truth of the Mosaic history thus far established. A deluge had carried devastation over the whole earth, and the wrecks and ruins of all the pre-existing state of things lay naked and bare, and clearly exposed to the gaze of the wonder-struck philosopher.

The Christian said, Now, where is your argument against the flood? Stop, said the infidel, and he trudged off in the track of the Geologist, and looked grave, and scratched his head for a few years, when, lo! a happy idea was at length caught.—Oh, yes, he exclaimed, there has been *a* Flood. There are abundant evidences of that; but there is more. There have been *twenty Floods.* Here are the evidences of it, and he pointed to a certain strata standing upon their edge, having been elevated by disturbing forces from their original horizontal position, and having other strata overlying them horizontally, and upon these the *Drift*, which the waters of the Deluge left behind, lay in confusion, affording evidence, as he affirmed, that more than one period of disturbance had occurred. And farther, he exclaimed, your Bible says the earth was densely populated before the deluge; yet not a single skeleton or bone of man, or any work of art, is to be found in the Drift, or beneath it; therefore these deluges, producing such tremendous effects upon the earth, must have occurred *before the creation of man.*

Well, well, says the Christian, dig, and bore, and search in cave and mountain, in hill and valley, and throughout the depths of the sea, as industriously as you please. I fear nothing. My Bible, my religion, is proven by divine testimony wholly independant of all the *Trilobites*, and *Ammonites*, the *Saurians* and *Mastodons* of all the rocks in the world. You yet may turn up the bones of a man from the Drift or older rocks but until you have ransacked the earth's entire surface and ocean's vast extent, ask me not to discredit my Bible on account of your ignorance of what may exist buried in the earth by the deluge.

Well, away went the infidel and made many wonderful discoveries, proving the world millions of years old, and Moses all wrong. Some of these I may notice again—one only may suffice for the present.—A year or more since, a lot of bones were found in Tennessee, in digging a well, 60 feet below the surface, in a fissure, or *sink-hole*, in the rocks. The bones were collected and arranged by the anatomists of the neighborhood, and pronounced to be those of a man, a giant *eighteen-feet high!* belonging, as was by some more stoutly contended, to a *pre-Adamic race*—because though he belonged to the same *genus* with the sons of Adam, yet there were such marked differences as to prove him a distinct species. Look here! said the infidel, where is your Bible now? It has but *one* creation of *Man*, and there has been *two*, at least.

Well, the skeleton was taken to the east, the wonderful discovery announced, and the curiosity loving world ran eagerly to gaze upon it. In stepped a genuine son af science, to see the monster man. At once he burst into an immoderate fit of laughter. The keeper was astonished.—An explanation followed, and the young *Mastodon*, for such it was, soon found itself relieved from the uneasy posture into which it had been reared upon its hinder feet, and let down again upon all fours, where it has ever since quietly rested.—Since then we have heard nothing of the pre-Adamic giant.—*Christian Magazine of the South.*

MISCELLANEOUS.

Dr. Franklin on Infidelity.

The following letter of Dr. Franklin, found in his works, edited by his grandson, William Temple Franklin, (London edition, vol. iii., p, 279.) addressed to the author of an infidel publication, submitted to him in manuscript, [probably Paine,] claims the attention of every American citizen:

Dear Sir—I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you can strike at the foundation of all religion. For, without the belief of a Providence that takes cognizance of, guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, tho' you seem to desire it. At present I shall only give you my opinion; and though your reasonings are subtle, & may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, & no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to lead a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages of virtue and the disadvantages of vice, and possessing a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of ignorant men & women, & of inexperienced, inconsiderate youth of both sexes, who have need of motives of religion to restrain them from vice, support their virtue and restrain them in the practice of it till it becomes habitual, which is the great point of its security. And perhaps you are indebted to her originally, that is to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance.

If men are so wicked *with religion*, what would they be *without it?* I intend this letter as a proof of my friendship, and therefore add no professions to it, but subscribe myself simply,

Yours, B. Franklin.

A Sailor on shore.—A tar growing sick of his business, deserted his ship, went into the country, and hired himself to a farmer. He was immediately set to ploughing with a yoke of oxen and an old mare called Jin. The sailor, being wholly unacquainted with the management of the tacks, sheets and bowlines of his old mare and oxen in his first attempt to put about, missed stay, and by turning the yoke, threw Jin and the oxen all down in a heap together. Jack, frightened with the confusion, bawled out for help.

The farmer asked—"What's the matter?"

"Matter! Matter enough," replied Jack. "The larboard ox has got on the starboard side—old Jin has got foul of the rigging, and they all went down stern foremost."

Conference Proceedings.

From the Boston Olive Branch.

BOSTON CONFERENCE

The Twentieth Annual Conference of the Boston District Methodist Protestant Church, commenced its session in the Methodist Protestant Church, Carver, on the second day of March 1848.

The Conference was opened by Rev. John McLeish, President of the Conference.

Rev. Wm. Tozer was elected Secretary.

The following ministers were received at the Conference.

Rev. Moses Brown, transferred from the Maine Conference. Rev. J. H. Kirk from the N. Y. Annual Conference was received as a member. Rev. David Hill of the Maine Conference was also received. Henry S. Shedd was received, and elected to Deacon's orders. Rev. C. W. Denison was received as a member of this Conference.

Rev. John McLeish was re-elected President.

LIST OF APPOINTMENTS.

Malden—Wilson R. Parsons.
Pocasset—David Hill.
North Stoughton—Wm. Tozer.
South Rochester—N. S. Clarke.
Carver—Pliny Brett.
Taunton—To be supplied.
Mansfield,—— ——
East Bridgewater,—— ——
Dracut—T. M. Latham.
Easton—Henry S. Shedd.
Milford—Moses Brown.
North Rochester—To be supplied.
Boston Ct.—C. W. Denison—one to be supplied.

H. G. Barrus, Superannuated.

S. Chapman, J. H. Wallen, J. H. Kirk, J. S. Eldridge, and S. Lovell, left without appointment at their own request.

T. F. Norris was elected Corresponding Secretary.

J. K. Mills withdrawn without certificate.

J. S. Elliot transferred to the unstationed list.

The following resolutions were offered and adopted:

Resolved, That this Conference view with the deepest regret the ravages made by intemperance in this and other countries; and that we pledge ourselves, collectively and individually, to do all in our power to hasten the downfall of this dire foe of our race.

Resolved, That as ministers and members of the Boston District M. P. Church, we will exert ourselves to establish and sustain the Sabbath School institution in our several charges during the present year.

Resolved, That we hail with delight the progress made by the Sabbath School institution in the earth, and that we indulge, the hope that this blessed means of good will be multiplied among all nations.

Resolved, That we behold with unfeigned alarm the spread of Popery in America; and that we call on all persons within our appropriate jurisdiction, to act in a manner worthy of that Protestant Christianity which is incorporated into the name of our Church.

Resolved, That the coming year a Protracted meeting be held in all places practicable, and that the ministers feel themselves obligated, so far as they are able, to see them sustained.

Resolved, That the place of holding the next Annual Conference, be left at the disposal of the President, and published three months prior to the time.

Voted, That the time of holding the next Annual Conference, be the first Friday in March 1849.

Voted, To adjourn to the first Friday in March 1849.

WILLIAM TOZER,
H. G. BARRUS.
W. J. FARNSWORTH. } Publishing Committee.

This session of Conference was characterized by harmony and brotherly love. The several stations reported a general state of prosperity; in one there had been an extensive revival—several members had been added to the churches. There is a general indication of prosperity the ensuing year.

Religious Intelligence.

BOSTON DISTRICT.

We copy the following from the Boston Olive Branch.

Methodist Protestant Society.

The Methodist Protestant Society in Boston now worship in Bowdoin Hall opposite the Hancock School House, 138 Hanover Street. The place is leased by responsible persons, and persons wishing to worship with them have good reason to believe that permanent means of grace will be secured by the Society and its friends.

Rev. J. M'Leish, a gifted and eloquent minister, has been appointed to supply the pulpit every alternate Sabbath. He commenced his services by opening the new place in connection with the resident Pastor and others on last Sabbath.

Rev. C. W. Denison, who with his Society was received into the Methodist Protestant connection by the President during the last year, is appointed by the Conference to supply the pulpit on the Sabbaths not occupied by the President.—Mr. Denison is an able speaker, and esteemed by his friends to be a worthy man in whose piety they have full confidence.

Both he and the church, through their delegate, requested of Conference a man of gifts and unquestioned ministerial character, to aid him and them the current year. In accordance with this request, they released the President of the District from the obligation of visiting the societies in the District more than once, leaving every other Sabbath to be devoted to the Society in Boston. Accordingly, Rev. Mr. M'Leish commenced that service on the last Sabbath, and will continue his service every other Sabbath *regularly*. Rev. Mr. Denison will occupy the pulpit *regularly* the other Sabbaths.

We trust the friends of the Society will do all they can to sustain its best interests under the labors of the gentlemen who are to fill their pulpit. Mr. Denison will preach next Sabbath.

MUSKINGUM DISTRICT.

Vienna Ct. March 20, 1848.

Br. Bassett: I wish to inform the friends of Zion through the columns of the Recorder, that we are at our post, and through the blessings of the Lord we are endeavoring to advance the cause of our adorable Redeemer. Though we have not been favored with that success that we wished; yet we are not discouraged, for we know in whom we have believed. It is he that is faithful and just to bless the well-meant efforts of his children. I am happy to say, that I found this charge in a good condition; the societies were in peace. And peace and harmony still prevail. I commenced my labors on the first Sabbath after Conference. Held our first quarterly Conference in West Salem, November 13, protracted the meeting 10 days; 4 professed to have found Christ, the power of God to their souls in the forgiveness of sins. 2 united with us in church fellowship. Our next effort was in Green, the meeting was protracted 17 days. And of a truth the Lord was with us to bless the faithful with the outpouring of his spirit; and to add to their numbers, such we hope as will be eternally saved. He entered the ranks of the adversary, and arrested those that had fought many a battle sore. And though at the eleventh hour he led them to the mercy-seat. Then the Lord deigned to hear prayer, and in answer to the same streaming mercy descended, and several were enabled to rise and declare that God had power on earth to forgive sins: for they had the witness of the Spirit bearing witness with their spirits that they were born of God. Eight united with the society. The next effort was the second quarterly meeting, in Vienna. At this we were favored with the labors of the President, (Br. Clancy,) which were highly appreciated by all that were in attendance. Though the meeting was not attended with immediate conversions; it was one of religious instruction, and highly beneficial to the church; and the impressive sermons that were delivered by the faithful minister on that occasion, we trust will not be forgotten, but will be as the bread cast upon water, gathered after many days. Thus we have spent so much of the year, with little success, 16 conversions, and 13 added to the church. But we expect more, Oh! may God send prosperity to Zion, and build her waste places again, and let the notes of the turtle be heard through the land. Brethren pray for us.

A. R. BROWN.

IOWA DISTRICT.

Winchester, Van Buren Co., Iowa, March 16, 1848.

Dear Br. Bassett: I take up my pen, to let you and the readers of your excellent paper know, what the Lord is doing for us in the far-off West.

My second quarterly meeting commenced the first Saturday and Sunday in February. The Lord was with us in power, the church was revived, and sinners were convicted and converted, and among them a man noted for horse racing, & an infidel. Such was the power of the divine Spirit the meeting lasted nine days, during which time I had no help except two sermons preached by others, at which meeting 10 united. Four weeks afterwards I held another in Winchester but being disappointed in ministerial help was alone, except the blessed Master. The meeting lasted 7 days, 8 united with us, making in all 27 that have united with us since my arrival to the circuit, to God be all the glory. I should say the membership took hold and labored faithfully. We are still looking for greater displays of God's grace and power.

Yours in Christ,
ROBERT MILLER.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, April 6, 1848.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encouraging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	17
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O	6
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	5

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us

Middle of the Volume.—We had intended discontinuing a large number this week, of delinquent subscribers. We however have concluded to wait a little longer on some of them, for we do think they *intend* to pay. The number we have discontinued is twenty. We have had the pleasure however of adding the names of ten new subscribers this week. Many more are on the way we trust. Thanks to our friends.

Fast Day.—The Bishops of the Methodist Episcopal Church, have appointed the last Friday in the present month, to be observed thro' out the connection, as a day of humiliation, fasting and prayer, that the divine blessing may rest upon the session of the General Conference of that Church, to meet at Pittsburgh on the 1st of May ensuing.

Another.—The last "Olive Branch," contains the proclamation of Gov. Briggs of Massachusetts, appointing the 6th day of April (this day) to be observed as a day of Fasting, Humiliation and Prayer. The Governor points out the necessity of individual and *public* repentance and humiliation. He enumerates various objects of supplication to the Almighty, one of which is the following:

"That he will immediately restore peace between this and a sister Republic, and open the way for giving liberty to the millions of the human race now wearing the chain of Slavery in our own land.

Quick—Certain and Novel Cure for a Felon.—Rev. J. C. Wright, of Northfield, Ia., informs us that Mr. D. Dilly, a neighbor of his, had a felon on one of his fingers which was so exceedingly painful that for several nights he was entirely prevented from sleep. The following novel expedient was resorted to for a remedy, after which he found relief in a very few minutes. He went out of doors by night, took his axe, and by moonlight, deliberately chopped his diseased finger fairly off! The blood was then staunched, and that night he slept as soundly as ever in his life! Wonder who will be the next one to try that remedy.

A Discourse, *delivered in Defence of the Ministry of Women: or a Sermon, showing that Female Preaching is in accordance with, and sustained by the Holy Scriptures, and the usages of the Primitive Church, by Rev. Wm. Reeves.*"

This is a neat and handsome pamphlet of 72 pages, recently issued from the Western Recorder press. The Sermon has been published in parts in the columns of our paper, and has been extensively read. But its publication in more substantial form for preservation has been called for. We have heretofore spoken of the production as an elaborate one, exhibiting a surprising amount of argument, scripture and learned authorities, in support of the positions of the Author. We know a number of intelligent persons in various places who have been led by its perusal, to embrace fully the Author's views. A minister of high standing in a distant Conference, writes us as follows. "While the sermon might have been much more *condensed*, in my opinion it contains many strong arguments, and I am strongly inclined to think conclusive ones. If published in pamphlet, I would like to have a dollar's worth sent by mail." Br. Reeves offers the work for sale at 87½ cents per dozen, (which is a low price.) Retail, 10 cents. To be had on application to the author, Pittsburgh, Pa. We have also a supply at this office, and will be happy to furnish copies at wholesale or retail to brethren of surrounding circuits. Let the work be well circulated and read.

The following notice is from the Methodist Protestant of January 8th.

THE SPHERE OF WOMAN.

Rev. Wm. Reeves, of the Methodist Protestant Church, has published by request, in the late numbers of the "Western Recorder," a sermon on the subject of female preaching. Brother Reeves appears to have given the subject more than ordinary attention, and has discussed it quite at length. His sermon should, by all means, be published in pamphlet form, as we suppose it will be. Without professing agreement with all the views advocated by our respected Brother, we cannot refrain from expressing our admiration at the earnestness and ability with which he has defended his positions.

Maryland Conference.—This able body, at its recent session not only found means to supply its own extensive work, but spared one minister to supply the Church at Charleston, S. C., and two others to supply churches in Philadelphia. Besides the list of appointments, which we published last week, we have not yet met with further statistics, of the Conference, as its Minutes are to be published as usual in pamphlet form. The members, the visiters, the secular newspapers and the ladies, all agree that the recent session of the Conference in Georgetown was a remarkably agreeable and profitable one. It seems that "Phebe Mannerly," whose letter we republished by request from the Methodist Protestant, a few weeks ago, need not have been so apprehensive of unpleasantness from the members of Conference using tobacco, for the venerable President, Br. E. Henkle, had been for three years distributing Anti-Tobacco pamphlets throughout the District, and from time to time in his official communications through the church paper, reported the progress of reform in the use of the article referred to, amongst the members of the Conference. The following letter by one of the Georgetown sisters, which we also take from the Methodist Protestant will be read with interest.

Georgetown D. C., March 29, 1848.

Dear Bro. Reese: The Conference has closed its session, and by this time all the members have gone home, and I feel glad to inform you that it was as pleasant a Conference as ever was held in this place. I wish to inform Phœbe Mannerly that our preachers are first rate men. I had the pleasure of entertaining some of them myself, and had many visitors during the session: I never had to complain of any one of them, and I was sorry when they went away! It would have done your heart good, if you had stood on Bridge street on Tuesday, and seen our omnibuses rolling over from the cars with their full loads; not bearing the broad flag of Commodore Biddle Shubrick, but the noble heraldry of the Gospel, with their portmantua in hand, wending their way up to the parsonage, where there were brethren in waiting to conduct them to their places of abode. My heart was rejoiced as I looked on, and hastened home to see if my guests had come. I attended the Conference every day; and I declare, I doubt that any Conference ever produced a better looking set of men. But—as I am an old woman, there were a great many young men who were strangers to me.

I missed many that were with us when we first organized: and as I missed them, I felt a sigh escape from my breast, and then I looked at the young preachers, and thought it was well that there was so many new ones. May God make them faithful, and may they never weary in well-doing. I have seen several families since the close of Conference, and have heard their remarks; and can assure you, that if the people had had their choice, they could not have been better pleased; and if the preachers were as well pleased as they who entertained them, all is well. I was much gratified to see how pleasantly they received their appointments. And as our President said that he would not come to Conference next year without his pay, I hope the delegates whoever they may be, will not come up to the Conference with their fingers in their mouth, and say 'they did not know that it was necessary for them to collect preachers saleries.' If they will take the pains, they can get it. No society that has a preacher ought to expect him to work for nothing.

I hope, sir, you will excuse me for writing so much; but I wish sister Phœbe to know how we come on. We had no chewers or smokers here. Yours, truly, DOROTHY.

Bank Failures.—The *Bank of Wooster*, Ohio, has suspended payments on its notes.—The Courier of yesterday says that they sell for twenty-five cents only on the dollar in Cleveland. The stockholders however are individually liable, and it is thought that the institution will ultimately prove solvent.

The Mineral Bank, Cumberland, Md., has also suspended, as we learn by the Baltimore Sun. Holders of notes however are advised not to sacrifice them.

Please send us none of the above named paper at present, unless it is all we can get.

Our Paper Abroad.—We are gratified to find that our paper is gradually, but steadily extending its circulation in distant Conference Districts, both East and West. Our excellent Brother, E. A. Wheat, of the Genesee Conference sends us this week the sum of five dollars, and three new subscribers. He says: "Would that I had many more good, responsible names to send as subscribers for your excellent paper. Many have a strange notion, that they must look *East* for news, and are slow to perceive that *Light may come from the West*. I shall cheerfully do all I can to help you. Would be glad to do more than circumstances at present, allow." Our Br. has our thanks for the interest he takes in behalf of our paper. Please remind your neighbors, Brother W. that the West is sending the glorious Light of the Gospel all over the Eastern Indies, as well as to China, and other Asiatic and European climes, and the coasts of Africa, all of which are at the East! And then, do you not recollect that when Jesus was born in Bethlehem, even wise men came *from the East* in search of their promised Saviour? Was not that coming *West* to find the Light of the World?

Philadelphia Conference.—We are gratified to learn by the minutes, published in the last "Protestant," that this new Conference is attended with prosperity, and a very handsome increase. We intend publishing its Minutes next week.

Maine Conference.—By politeness of Rev. T. M. Hall the President, we have been furnished with statistics of this infant Conference. A small increase is reported. Br. H. writes, "we are few in number, but our prospects are promising at the present." We will publish the minutes.

John Jacob Astor.—This noted Millionaire of New York city, died on the 29th ult. in the 85th year of his age. He was a native of Baden, in Germany, and reached our shores a poor youth. He is said to have left property amounting to more than ten millions of dollars.

Mad River and Lake Erie Railroad.—The Urbana Gazette states that on Thursday last, the train of passenger cars, for the first time came to that place from Sandusky City. The distance only of fourteen miles, (from Springfield to Urbanna) now remains to be completed, when Cincinnati will be connected with the Lake coast by Railroad.

Difficulties of the Religious Press.

For some time, I have meditated addressing a few facts to the patrons of the True Wesleyan, and giving them some particulars, with which it is presumed they are not acquainted. We have an excellent chance to improve our knowledge of human nature, and perhaps 'slightly' our patience, hearing the various views and suggestions from our correspondents, as to the mode of managing the paper, both financially and editorially.—But the truth is, one month's experience at the real work of publishing a religious periodical, would be worth years of speculation. Here, theories would be tested most 'soundly,' and many of them would be found wholly impracticable.

A correspondent a few days since writes us, that his neighbors decline taking the Wesleyan because another paper is offered in the place for one dollar a year—is cheaper than ours is.—Well, this is a good 'financial' reason to be sure; and the comparatively high price of 'religious' periodicals, is often urged as a reason for not taking them. But what are the facts in the case now under consideration? Why these: A secular or political newspaper receives a large revenue from advertisements; whereas a 'religious' one derives a mere trifle from this source. We speak within bounds we presume, in saying that many of the secular papers receive twice the amount from their advertising department, in three months' time, that we are receiving for our whole paper in the year. Now, under these circumstances it is out of the power of religious journalists to compete with political ones for price, where the circulation is equal in both cases. Nor can those religious papers that have a circulation of but three or four thousand, compete with those that have fifteen and twenty thousand, which is the case with several published in this city. How can they? It costs us just as much to get the type set, and get prepared to publish a paper that has but 'three thousand' subscribers, as it would were we to circulate 'twenty thousand.' If, therefore, we make financial considerations the standard of our patronage, we shall ultimately drive from existence all publications that have but a limited circulation, many of which are the most useful and truth-telling in the land; and be forced to take those we cannot with a good conscience support, or leave our families without that kind of reading which is so necessary to give us the truth, however 'bitter' it may be to the taste, and to aid in the education of our families and ourselves. These are considerations of the most solemn moment. A religious journal, if it be at all what it should be, has an immense agency in the family, in all its branches. There is a potency in it infinitely beyond the *rod*, the *threat*, or the *frown*. It is a weekly messenger, coming to the door of every subscriber, telling what has been done in other and distant parts, bringing the condition and living acts of the wide world vividly before the eye, and making familiar, all the variety of events to the reader, most of which he would never know, but for the wonderful diffusive agency of the press.

In relation to our own paper, we work hard, financier the best we know how, and live on less than one third what some Editors and publishers are receiving for less labor than we are bestowing, and put the price of the paper as low as it will bear. Nor can we maintain ourselves, only by prompt payments on the part of our subscribers. The question, therefore, is 'prompt, generous payment' from all, and an extended circulation. We must not stop anything short of 5,000 paying subscribers; and then we shall make the price uniformly $1.50 per year. For the religious benefit of all, let us say, that if there is a family connected with us as members or hearers, who do not now take the paper, let the preachers and friends urge the importance of their taking it. And should any be too limited in their resources to pay for it, let some of our friends who have the means aid them to enjoy this weekly luxury. It will bless such families; beside it is "more blessed to give than to receive."—*True Wesleyan.*

From the Methodist Protestant.

☞ We give place to the following document as it will be of interest to our M. P. readers.

Report of Directors of the Book Concern.

To the President and Members of the Maryland Annual Conference, in Conference assembled.

Beloved Brethren.—The Directors of the Methodist Protestant Church Book Concern, take occasion, in obedience to the requirements of the Discipline, to present to the Maryland Annual Conference, now in session in Georgetown, D. C., a statement, &c., exhibiting the present condition of the institution, by which it will be seen that it is in a healthy state, and its prospects encouraging.

By reference to the Journal of the last session of the Conference, held in Easton, it will be perceived that the present Board of Directors made a report of proceedings up to March 1st, 1847; but as they had been in office only a few months, they could do no more than exhibit the assests and liabilities of the Concern, as shewn by a committee of examiners raised for the special purpose by the former board of directors, and also an account of a few financial transactions of the new board.

Having now been in office sixteen months, and believing it will be more satisfactory to the Conference, the present Directors have included that entire period, and now report from the time of their appointment up to March 1st, 1848. The Concern in October, 1846, was estimated by an impartial Committee to be worth only $63.18 over and above all its liabilities. It is now worth $4 129.75, which will be seen by the following estimate made out with great care, first by the Book Agent, and subsequently examined by a committee of directors, and finally approved by the board.

ASSETS.

Estimated value of plates (as per report of committee on Assets Oct. 27th. 1846.)	$5,150,00
Book Debts (after deducting all doubtful.)	3,000,00
Probable collections from discontinued subscribers.	600,00
Present subscription to the Methodist Protestant to the end of 14th volume, after suitable allowance for probable losses.	2 900.00
Stock in hand, and cash.	2.700,00
	$14,350,00

LIABILITIES.

Outstanding scrip. (68 shares)	$3 400 00
Interest due on scrip.	1.354 00
Sundry bills, printing, &c.	2,291,24
Loan for publishing Clarke's Commentary.	1.625.00
Due U. Ward for Snethen's Sermons.	150,00
Estimated expense for finishing present volume Methodist Protestant.	1,400.00
	$10 220,24

RECAPITULATION.

Assets.	$14 350.00
Liabilities.	10.220,24
Worth of the Concern.	$4.129.76

Of the above, $1.086 84 were donations to the Concern, $1.000 of which is subject to an annual payment in books of $60 per annum, during the life time of the donor.

The amount of sales for 16 months ending March 1st. 1848, is $6 283 90. The surplus profits over what has accrued from these sales of Books is from the Methodist Protestant.

We have issued during the past 16 months 5,000 Hymn Books, of which 4300 have been sold.

2 500 Disciplines, of which 2.000 have been sold; and 500 copies of Clarke's Comentary. Of this work we have sold two hundred and ten copies; 90 of them in binding and 120 in sheets. We hold subscriptions for about 100 copies more, for which we are waiting orders. The Directory have also decided on stereotyping the Hymn Book, and it is now in a considerable state of forwardness. By this operation, the Concern will, in all future editions, save to the Church the expense of composition, which is always a heavy item in a printer's bill.

The condition of the Periodical is decidedly improving, 16 months ago the subscription list amounted to 2,400, and although we have been compelled to erase perhaps 400 names for delinquincy and other causes our list now numbers 2.800. With a very little exertion on the part of the brethren the list would number 3,000 in less than three months.

The profits from the 13th volume are already considerable. It has paid its expenses and yielded a surplus of $667,96. A considerable sum is yet due, which we hope will be forthcoming at an early date. There have been received from former volumes during the past 16 months, as follows:

From 5th volume,	-	$4,00
" 7th,	-	5 00
" 8th,	-	10,00
" 9th,	-	29,00
" 10th,	-	41.25
" 11th,	-	169.30
" 12th,	-	647,83
Making	- - - -	$956,38

The present volume has as yet paid but $1,-661,93. Its expenses will be about $3,400. The receipts thus far are much below what we had a right to expect; but presuming on the good character of the subscribers, it will ultimately pay its expenses and yield a handsome profit, perhaps larger than any preceding volume.

Since the last session of the Annual Conference 30 shares of the outstanding scrip have been redeemed, amounting to $1.545, which has reduced the whole number of shares to 68. If those of our friends who are indebted to the Concern for books and the paper, were to pay up their dues the whole amount might be redeemed forthwith. This is very desirable. 1st, because of the length of time the scrip has been due; and 2d. because, while unredeemed, it imposes a heavy tax on the Concern in the form of interest. Every intelligent debtor will at once percieve that while he withholds our claim he compels us to pay interest on the very money he owes to the Concern. It is hoped that those brethren will make an extra effort to square up their accounts on our books: and if a kind Providence shall favor us as heretofore, we will, at the next period of reporting, give to them and the Church a still more cheering representation of the condition of the Methodist Protestant Book Concern.

All of which is respectfully submitted.

James R. Williams, *Pres't.*
Francis Waters,
Josiah Varden,
John J. Murray,
Wesley Starr,
Joseph Brown,
John Coates,
Robert B. Varden. } *Directors.*

Biographical.

Written for the Western Recorder.

BR. LYMAN CORNISH

Died, February 19th, 1848, at the residence of his father in Delaware county, Ohio, after an illness of two weeks with winter fever, aged 23 years and ten months. From early youth he had a religious turn of mind and did not follow the fashions and vanities of the world. About five years since he became a follower of the meek and lowly Jesus and united with the Meth. Episcopal Church. Since that time he has been truly a pattern of piety. On the evening of the 18th inst. I called to see him. I was aware that his dissolution was fast approaching. His mind appeared to be partially deranged until about 11 o'clock, when reason resumed her empire and he broke out in raptures with a loud voice, although before he could only speak in a whisper. (I shall here give some of his own words.)—"Salvation, O salvation, glory, honor to God and the Lamb." He continued shouting, praying, exhorting, and trying to sing, "Salvation, O the Joyful Sound," and "How Vain Are All Things Here Below," &c. but could not govern his voice. It was his request to have a prayer meeting, in which he participated. He exhorted the family to faithfulness in duty, appeared anxious about an only brother who was sick, exhorted him to get religion and make his peace with God.—On seeing his sister weeping around his bed, he said, (calling her by name,) "Why are you weeping? There is nothing to weep for; all is salvation, salvation, glory to God." About 2 in the morning he said, I feel exhausted—I have made too much effort.

He lay silent for a short time and we supposed he was dying. But he soon revived and said, "Blessed Jesus, I am coming home." The brethren sung "A Home in Heaven." "O yes," he said, "that is it, a home in heaven." He clapped his hands and shouted. In a few moments his hands fell. He said, "I am exhausted, I have done." He again revived, and appeared anxious about some of his unconverted friends in the neighborhood—had them sent for. But before they came in he was nearly done speaking. He exhorted one young man, and in half an hour fell asleep in Jesus. How solemn and yet how glorious to stand by the death-bed of the christian.

Yours,
S. THOMPSON.

Bennington. O., Feb. 24, 1848.

Written for the Western Recorder.

AMOS PAXTON,

Was born in Louden county, Virginia, in the year 1802. He emigrated from that place when small to Columbiana county, Ohio. In the year 1824 he became concerned for his salvation and sought earnestly and found the pearl of great price. He united with the Methodist Episcopal Church and remained a member for several years, but like too many lost sight of the prize until the year 1841, when he moved to Crawford county, when he again sought the pardon of his sins, found the blessing and united with the M. Episcopal Church again. In the month of February, 1846, he cast his lot in with the Methodist Protestant Church. December 1847, he came to this place, there not being a society of the Methodist Protestants here he had not the privilege of meeting, consequently he grew cold in the cause of Christ until last November when Father Potter came here and commenced a series of meetings and he was among the first to cast in his mite again to unfurl the banner of the King of Glory and of Mutual Rights. From that time to the 22d of January he was very punctual in the attendance on the means of grace. When the appointed time for prayer or class meeting came, Brother Paxton was at his post. Jan. 22d he was taken with a pain in his right side—medical aid was procured, but to no avail.—He suffered very much during the 8 weeks of his sickness—but he bore all with christian patience until the 16th inst., when he exchanged earth for heaven.

During his sickness, the greater part of the time his spiritual sky was clear. He assured us that if it was the will of God to call him, that he was ready to depart and be with Christ which is far better. At one time when a brother prayed with him, after prayer he commenced and sung "My Home is Over Jordan," &c.

In the last stage of his illness he was so weak that we scarcely could hear what he said. But when dying he was heard to say, O Emma, farewell forever, O forever. Thus died one that was prepared to meet death with a smile.

The class feel their loss, but their loss is his infinite gain. Brother Paxton left a companion to mourn his loss.

O that we all might be prepared like this Brother to depart when called.

S. HALM.

Upper Sandusky, March 20. 1848.

Works of Mr. Adams.—Mr. Charles Francis Adams is very shortly to publish the works of his illustrious father, in some fifteen or twenty large octavo volumes. The deceased statesman, who carefully revised them for publication, by his will appropriated a sum of money to defray the expense of printing. Among the unpublished writings of Mr. Adams is said to be a new version of The Psalms in Metre, a translation of Wieland's Oberon, and several minor poems; but the chief portion of his MSS. will probably prove to be historical and biographical works.

Correspondence.

Written for the Western Recorder.

Columbia, O., March 22, 1848.

Mr. Editor:

Will you allow a stranger to occupy a small space in your valuable paper, to offer a few thoughts on the state of the Methodist Protestant Church in Cincinnati circuit? — Being on a business tour, to the west, Providence directed my steps to the house of the Rev. Mr. Trumbo;—who was engaged in a protracted effort, for the salvation of souls, in his neighborhood, when I arrived. I soon found that a good work of God was progressing in the place. Sinners were enquiring "what must I do to be saved?" and saints were panting for a "deeper work of grace." The flattering prospects, together, with the hospitality of the people, and their pressing invitation, for me to remain with them for a season, induced me to tarry, and lend the aid of my feeble influence to help in the glorious work of saving souls.

During the meeting, some eighteen or twenty were hopefully converted, and I think I never saw more clear and satisfactory evidence of entire & eternal submission to God, than was given by the converts at that meeting. Some of them, *immediately* on surrendering to the claims of God, commenced to persuade their friends and neighbors to enlist in the good cause, and, I can assure you, sir, they were successful, and thus the circle of gracious influence, was enlarged, by the pious, and vigorous action of souls "warm in their first love." From the beginning, the converts were *trained* to work for God, by teaching them that they were consecrated property, and therefore were expected to use their talents and influence, to "swell the train of the Divine Conquerer," and acquire spiritual strength, by exercise, in the good work. The activity of the converts was encouraged, and increased to a great extent, by the exhortation and example of the old members of the church, two of whom, especially, (fathers Stagg and Hopper,) were very efficient, during the whole meeting. Brother Hopper, is an excellent specimen of an old fashioned Methodist, always alive, and ready to lend a helping hand to advauce the good work of God. During my stay in his excellent family I experienced many evidences of his warm attachment to the children of the Most High, and equally strong proof that he was bound for heaven. To him, and his excellent wife, I owe a debt of gratitude never to be forgotten. Whilst enjoying the hospitalities of Brother Stagg's family I felt that Jesus reigned under his hospitable roof, and as an evidence of it, two relatives of the dear old gentlemen were soundly converted to God. The other members of the church, at Bethesda, were disposed to do their duty, but I cannot speak so positively of their every day piety, not having had the same opportunity for observation, as in the cases specified above.

There was one other trait which I observed in those kind-hearted people; and which long observation has taught me to regard as a sign of spiritual health and prosperity. They respect and love their minister, and look after his temporal necessities. He is located in a comfortable parsonage, and has a competance of the good things of this life, if I am to judge from the abundance that was set before me, during my so-journ with their noble-hearted pastor. One reason why the friends think well of their minister, is, he is a faithful man of God, doing his whole duty, and is, withall, a "workman who needeth not to be ashamed," in the pulpit. I was glad to notice he was *studious* withal;—devoting every leisure moment to reading and writing, and preparing himself for his pulpit duties. In this particular he conscientiously regards the Divine admonition, "study to show thyself approved," &c.—Neither God nor man, can approve a minister who will not study and learn;—for the simple reason, he cannot *teach* others what he does not *know himself*. Study is essential to that kind of knowledge a minister needs to qualify him for his high and holy vocation. This, next to experimental godliness, cannot be dispensed with.—I found, on enquiry, that other parts of Brother T's. circuit, was in a healthy condition. In one appointment, a subscription is in circulation to build a meeting-house. I see on the paper Br. Langdon's name, for a handsome amount. This good Brother is a worthy Supernumerary minister on Cincinnati circuit. He is always ready to every good work. In his worthy family I was happy to find a great taste for useful knowledge on the part of his children. Books of the best kind, and periodicals of a religious and literary character, are found in piles in almost every part of this good Brother's house; and, as it might be expected, his children are pious and intelligent. How much better it is, Mr. Editor, to place before children useful, and entertaining *books*, to store the mind with solid, and profitable information, than to have them to spend their leisure hours in the persuit of vanity, and trivial amusements. If children cannot find entertaining employment at home, they will seek it abroad;—hence the reason why so many children of even pious parents, are "gadders about." Entertain them at home, and they will love home. The minds of youth are ever on the stretch for food of some kind; and if they cannot obtain that which is wholesome and nutricious, they will take up with that which will, in the end, prove poisonous. On the whole, I am pleased, and have been greatly profited, by my visit to Cincinnati circuit of the Ohio District of M. P. Church. I am rejoiced to see signs of growing interest, and great prosperity of the infant church in the far west, as we have been taught in the east, to call this section of the work.

I am further pleased to learn that those postering *isms*, which have long afflicted and disturbed the peace of our Zion, are on the wane; and a brighter day is dawning upon the cause of Protestant Methodism. May the great and good Being, continue to smile upon and bless us as a people, until the "kingdoms of this world shall become the kingdoms of our Lord and his Christ." Amen.

A TRAVELLER.

FOREIGN NEWS.

From the Baltimore Sun.

ARRIVAL OF THE CALEDONIA.

New York, March 28—1 A. M.

The steamer Caledonia arrived at Boston at half-past 9 o'clock last night, and the following summary of the important news received by her has just reached this city:

FRANCE.

The European Times, dated Liverpool, Sunday, March, 12, says:

It is said that the revolution has spread thro'out France. All the Departments have joined the Republic. Louis Phillippe and the Royal family, with Guizot, have arrived in England.

The revolution in France is now *au fait accomple*. The abdication of Louis Phillippe, the appointment and rejection of a regency, the complete triumph of the Parisians over the army, the establishment of a Provisional Government, the proclaim of a Republic the overthrow of the House of Peers and titles distinction, the precipitate and abject flight of all the members of the Orleans family and their misguided ministry to our own shores or other places of exile. The immediate recognition of the new Republic of France by Great Britain, Begium, Switzerland, and the United States, have all fallen in such rapid succession, that the events of every hour come teeming with some mighty occurrence affecting the doctrines of whole nations and dynasties. The speculation, respecting the causes incidents and probable results of this sudden, serious, and mighty social convulsion, are various and weighty.

The French are but in the first stage of transition. They must not only teach, but they must secure obedience from the masses, before the regular edifice which is to crown their hopes can be raised. If the foundations are laid in peace, the French people may erect a proud monument, to consecrate throughout all ages the glory and liberty of a gallant people. But if the elements of war insinuate their fatal agency into the fabric, the whole will assuredly crumble into dust, and perish.

The provisional government became constituted by an usurpation, or rather by the free choice of the mob. But, however that may be eleven members established a supreme authority at the Hotel D'Ville. Royalty and peerage have been swept away in a few brief hours; but hunger, gaunt hunger, and a hundred thousand mouths, yawning around the seat of government, and something was to be done immediately to appease the multitudes. A gigantic system of out-door relief was conceived and immediately executed. Formidable legions of National Guards were then formed at a stipend per day. These have been packed off to the frontiers. The compact between the employers and the employed was broken, & in a short time a decree was passed limiting the hours of labor.

The journals were also to be propitiated. Accordingly, the stamp duty was removed, but these and numerous other decrees will not satisfy the hungry, nor does the taxing of one large class who earn their bread by industry, in order that another class may carry a musket on the frontier in the garb of a National Guard, tend to carry out, to its legitimate end, the old received Jacobin dictrine of liberty, equality and fraternity.

Again another decree has gone forth that a new National Assembly is to be called on the 20th of April, when the Provisional Government will resign its power into the hands of the definitive government. Universal suffrage, and vote by ballot are to secure liberty, equality and fraternity to France.

Paris, March 9.

Our latest advices from Paris represent the city as tranquil, but the financial crisis still continues unabated, and some eminent houses are spoken of as being in difficulties, but no further failures have been announced. There was no tumult or agitation. All was sad and gloomy. Men came and offered their securities for money only, at whatever price they could get, but scarcely a buyer could be found.

The account of the revolution in Paris reached Vienna on the 1st instant, and produced a most profound impression. The consternation which prevailed there, says an article in the National, cannot be described. The five per cents. fell from 95f. to 82f.

The intelligence from Italy received in Vienna was anything but satisfactory. The Arch Bishop of Paris, accompanied by two vicars general, presented himself to the Provisional Government on Tuesday, and gave in his adhesion to the new order of things in the name of the entire clergy of the Diocese. M. Duchere has been appointed under Secretary of State of the Ministry of France.

Numerous diplomatic appointments announced, among which are M. Cidevant, to Constantinople; M. de Facas, to the United Srtes; M. de Beaumont Vasse, to Denmark; M. Cidevant Moskena to Spain.

The coming elections in France excite great attention. The Government, aware of the serious importance of this matter, were preparing for the crisis.

M. Arago, the Republican Minister of Marine, sent for the French Admirals in Paris. They all attended. He then addressed them and asked them if there were any of them willing to serve the Republic. They replied all. He then said he requested men of courage and steadiness,—that he knew them all to be so,—and he was ready to appoint to the cammand of the fleet of the Republic any one they might choose.

He therefore appointed, in accordance with their recommendation, Admiral Boudin, who left Paris for Noulon, to take command and to sail for Algiers. His instructions are to take possession of any ships he may find in the port of Algiers, integrals of the French Republic.

The Chatan of Nueville has been sacked and burnt to the ground.

PRUSSIA.

A correspondent at Colonge writes that the middle classes of Prussia, as in the Rhineish States, are determined to achieve political independence, and have a voice in government. They are peaceful and devotedly attacked to the government, but firmly assert their rights.

AUSTRIA.

The resignation of France Metternich is announced for a certainty in Paris. On the 8th the news of events in Paris caused consternation at Rheims. There was a grand council of all the ministers. The news of the event was despacched in all directions. The French Ambassador at Vienna is said to have fainted on hearing the news. He started on the next day for France. Thirty thousand troops are to advance to Italy without delay. At Munich a rising has taken place, and a constitution extorted from the king at the point of the bayonet itself.

ITALY.

The Jesuits alarmed by the demonstration made against them by the people have already quitted the city of Turin. The Journal of Turin fully appreciates the tendency of the French Revolution, encouraging the king to put himself at the head of the national forces to effect the salvation of Italy.

A malefactor, in Paris, released from prison by the recent revolution, and mistaking the enthusiasm in favor of liberty for lawlessness attempted, to commit a robbery—was pursued and after a chase took refuge in a private house, when he was killed on the spot by bayonet stabs. A salutary warning.

Nearly a million of francs were subscribed yesterday for the wounded. Many of the bankers put down each from 10,000 to 15,000 francs; Baron Rothschild 50,000 and the Bank 100,000.

The republic has adopted the children of those who were killed in the three days of the revolution; and the palaces vacated are to be converted into hospitals for the widows, wounded, &c., a much better purpose than the maintenance of a King and his household, and much less expensive.

The estate of Louis Philippe is represented as worth $45,000,000, and he is said to have cared as much about his estates as his kingdom. How suddenly he parted with both!

On the tri-colored flag is to be inscribed: "Republicque Francaise—liberte, equalite, fraternite." All the old flags are taken down, and new ones put in their places. The National Guards have new flags throughout.

All the money, plate, jewels and other valuables of the king and royal family, which were found in the palace, have been carefully preserved, as they were found by the laboring men, who first entered the palace; and all recompense for so doing has been refused.

The sums which have been carted to places for safe keeping amount to four or five millions, and when this operation had been completed and every dollar found secure, the two men who had watched over the deposit for the last twenty-four hours, said to the officer who had chargo of removing the property, "Sir, you have forgotten us—we have eaten nothing since yesterday noon." The officer was astonished—asked them what they would have—they answered "some bread,"

Upon his remonstrating with, and asking them to receive some compensation, they declined. He then asked for their names; they refused to give them; said they had not fought for money, and they were not in want of anything but some bread to appease their hunger.

At the Palias Royal, in the moment of victory, the masses rushed into the interior, and soon a man was discovered stealing spoons. They said, "you are not of us—you are a theif—kneel down," and instantly they shot five balls thro' his body, and labelled it "thief," and left it for other scenes.

The women fought bravely and in great numbers, and fifteen or twenty wounded have been carried to the hospitals; this may seem extraordinary, but in France the wives and sisters, and daughters of laboring men, work in the shops and streets, like men, according to circumstances.

News of the Week.

The Dead Sea Expedition.—The U. S. ship Supply arrived at Port Mahon the 6th of January, from Gibraltar, and would sail about the first of February for the East. Commander Lynch had been very seriously sick of the small pox, but was recovering. His son and one of the sailors had also been attacked with the same disease and had recovered. There were no other cases on board, and none apprehended. The ship had been thoroughly cleansed and fumigated.

Methodist Church South.—The authorities of the city of Charleston, S. C., have prohibited the sale of the "Discipline of the Methodist South," because it retains a section of the general discipline of the Church, which testifies to the "great evil of slavery," and inquires how it may be "extirpated."—The conference of the State does not acquiesce.

Anti-Gamblers.—There has been an order commenced in Cumberland, Md., called the Independent Order of Anti-Gamblers, for reforming persons addicted to the ruinous habit. The Mountaineer says that the Order now numbers a great many gentlemen of high standing and respectability in that community, and is designed to be Grand Lodge of the Order throughout the U. States.

Suspension Bridge.—At Niagara Falls, on Monday last, Mr, Ellet, the contractor, crossed to the Canadian side on the wires.

Death of an Editor.—N. Perviance, Esq., editor, of the Steubenville (Ohio) Herald, died at Cincinnati yesterday week, of consumption.

A Destructive Fire occurred at Pen Yan, Yates county, N. Y., which laid in ruins one-fourth of that flourishing village. It broke out in the jewelry store of D. S. Haimeek, which was not checked until the whole block, as far as Piefer & Sanford's shoe store, was consumed. The loss is roughly estimated at about thirty thousand dollars.

Fire in Enfield, Ct.—The woolen mill of the Minot Manufanturing Company, in Enfield, was burnt last Saturday noon. The fire took from the picker. Loss about $15,000. Insured at the Ætna office in Hartford, for $10,000.

Frozen to Death.—The Maryland Reformer, Rockville, reports the death of Mrs. Sage, an aged and worthy lady, who on returning home from a neighbor's house, on Monday night, fell into a stream of water, and was found frozen to death the next day.

Singular Death.—Dr. J. Stearns, one of the most distinguished and respected physicians, of New York, died on Sunday morning from the effects of virus, absorbed through a small puncture in one of his fingers, contracted by immediately afterwards probing a mortified limb in case of erysipelas.

"Murder Will Out."—A man has been arrested in Fitchburg, Mass., and is now undergoing examination on a charge of poisoning his wife to death, 14 years ago. It appears that the woman died after eight hours illness, her body being placed in a tomb; and that the sexton of the town at various intervals since, when having occasion to open the vault, has observed that the stomach of the deceased retained a remarkable state of preservation. This fact led to suspicions that she had been poisoned, and the stomach was sent to Professor Webster, of Harvard College who on analyzing it, detected a considerable quantity or arsenic. The affair has caused great excitement in Fitchburg.

Steamboat Burnt.—The steamboat Raritan, which was burnt coming to New York from N. Brunswick, N. J., on Monday, (as announced by telegraph) was run ashore, some of the passengers jumping off and wading to land, while the others were taken off by another steamer. The Raritan belonged to Messrs. Stevens and Capt. Fisher, and was valued at $70,000. One of the firemen of the Raritan is missing, it is feared he has perished in the flames.

Dreadful Accident.

On Tuesday the 21st. of March, Mrs. Elizabeth James, wife of Mr. Martin J. James, was suddenly killed in Mr. Wollard's Steam Mill in Bond County, Illinois. The particulars we think may be given correctly, though no person was present at the time her clothes were caught by the machinery. As Mrs. J. came into the Mill she passed by Mr. James, Mr. Wollard, and myself. Mr. J. went with her up to the scales, weighed her, and as she stepped off of the scales, said with her usual cheerfulness, "now I will go home and get your supper," (it being but a few rods.) She went up stairs, intending to go out through the saw mill. Mr. J. went down to the engine where we had been talking, when a most frightful screaming was heard, and the mill was checked about half its speed. We stopped the mill and ran to see where the trouble was. We found her lying apparently dead on the Saw Mill floor, near an upright shaft of 60 revolutions per minute, that had a key driven into it about a foot above the floor, which had caught the skirt of her dress, and drew her between the shaft and carriage, which are 6 or 7 inches a part. Her clothes were much torn, and wound around the shaft. Her body was not much mangled, no bones discovered to be broken. Medical aid was present in about 30 minutes, but to no effect, the work of death was done. She died in about an hour, leaving an affectionate husband in a state of affliction, which we shall not attempt to describe.

Mrs. James was 32 years old the 21st. day of last February. She embraced religion when quite young, and that alone has supported her through the severe affliction which she has passed; having burried eight children—all that she had. It is a source of great satisfaction to her friends to know that she had been reading her Bible the last thing she did before leaving her room. Sister James has left a large circle of connections and friends to mourn with her bereaved husband the loss of one they loved; but they do not mourn as those that have no hope.—*Greenville Journal.*

JAMES A. HUBBARD.

Spirit of Improvement.—Various efforts are making in the counties of Western Virginia, immediately interested, to carry out the improvement of the Shenandoah river, under the auspices of the new company. Books of subscription to increase the capital stock are to be opened April 25th, at different points in nine counties; also in the city of Alexandria, and in Georgetown, D. C., where a market will be formed for the teeming products of those counties. Books of subscription to the capital stock of the Maryland and Virginia Bridge Company, for the erection of a bridge across the Potomac at Shepherdstown; are to be opened in all the interested counties of Virginia on the 10th of April.—*Bat. Sun.*

Pedler's Licences.—An act of the Legislature, passed on the 7th February, provides that the Clerks of the Courts of Common Pleas, shall grant licences to Pedlers, upon the following terms: He shall file with said Clerk, a written application for such licence, with the receipt of the Treasurer for the amount of money paid, and shall pay the Clerk 50 cents for granting such licence.

The license shall authorise pedling throughout the State, goods, wares merchandize, for 3 or 6 months, or one year. The license for one year, if the applicant intend to travel on foot, shall cost $12; if on horse back, or in a one horse wagon or other vehicle, twenty dollars; if in a boat, or other water craft, sixty dollars—and for three or six months, proportionably.

A license to peddle, does not authorize the person named therein to sell goods, &c., at auction, vendue or public outcry, nor to sell goods in any way by the agency of any other person.

Any one selling goods, &c., except such as are manufactured in the State, without licence, is subject to a fine of $50, to be recovered before a justice of the peace, where the offender may be found, and paid into the Treasury of the township School fund.

If any peddler shall on demand refuse or neglect to show his license to any one, whom he may offer to sell goods, is subjected to a like fine to be recovered and appropriated as above.—*Z. Courier.*

DIED, at Freetown, Sierra Leone, West Africa, of yellow fever, November 26th, 1847, Rev. William Raymond, of the Mendi Mission, aged 33, greatly lamented. Mr. R. has been in Africa six years. He was a most courageous and devoted missionary, and has preached with great zeal and fidelity. He had upwards of a hundred native scholars in his school, many of them redeemed from slavery or death by his instrumentality. He has been a warm advocate of Peace, Temperance, and Freedom. Owing to his exertions, writes a distinguished English missionary, the slave trade is almost entirely abolished thro'out the Sherbro country. He has prevented a destructive war between a British squadron and the native chiefs, and received the thanks of the Commodore and the head King. Mr. R. was a native of Massachusetts, and accompanied the Amistad Africans to their native country. He was temporarily at Sierra Leone on business of the Mission, when he was arrested by sickness. The Committee of the American Missionary Association propose to send a reinforcement to Kawmendi without delay.

A Revolutionary Matron Gone.—Died in New Prospect, Bergen county, N. J., on the 24th instant, Mrs. Charity Berry, at the extraordinary age of *one hundred and ten years!* She was married during the Revolutionary war, and was the mother of thirteen children, *all of whom still survive!* Her husband was Captain of a militia company in active service, and who aided in driving the British troops from Hoppertown. Generals Washington and Lafayette together, dined with her one day under the shade of a stately elm tree near her door, a circumstance she was fond of relating. Her eyesight never failed in the least until her death, and she was able to go about until about five years back, since which she had lain in bed the greater part of the time, though entirely free from disease. She was remarkable for one thing—which may account in a great measure for her prolonged life—she was noted for her opposition to tight lacing.—N. Y. *Commercial.*

A Ship for Boston.—The idea of a *ship* receiving freight and passengers at Cincinnati for Boston direct, would have been laughed at a year ago. The fine new brig *Gilmore* was advertised to sail yesterday for the Metropolis of the Bay State. There is doubtless a new commercial era about to dawn upon us, and the timber of the Ohio shores will, ere many a year, float upon every sea. Already, a ship yard for the exclusive construction of sea vessels has been established at Marietta, and several have been built in this city. Timber here is more abundant than at the East, and, as we learn, of a better quality, rendering it therefore, a matter of interest, on the score of economy, on the part of eastern merchants to seek the rivers of the West. The freight always to be obtained at the ports on the Ohio, will more than overbalance the expense of the distance from the sea-board.—*Cincinnati Com.*

American Demonstration.—The response & congratulatory meeting of Americans, to the French Revolution, which took place at Lafayette Hall, N. York, on Tuesday evening, was numerous and enthusiastic. The venerable M. M. Noah presided, and among those of the address and resolution committee, were Messrs. Greely, Sedgwick, and Bryant. The address is a model for brevity and sentiment. France, it says, has now no king but the Lord of Hosts and the sovereign people governing in his great name. The aid of France to America in her early struggles is alluded to, as inciting us to hail with joy our sister Republic. France, once the most powerful of monarchies in Europe, has now become the most powerful of Republics—we are to show her by our example that the foundation of a Republic is *Law and Liberty—Liberty and Law—one & indivisible;* may tranquilly succeed, as we have done, in establishing a Free Government, the admiration of the world, and which the world in arms cannot subdue. The address, with the resolutions, was of course unanimously adopted. The representatives of seven different nations were introduced to the meeting, amidst cheers, three times three. After stirring speeches by several gentlemen, the meeting adjourned to reasemble on Monday evening next, in the Park.

The Earliest.—*Cucumbers*, of the largest size, made their appearance in the Fifth Street Market yesterday, and sold at twenty-five cents a piece! They were raised by Mrs. Fifer, at her gardens near the city.—*Cin. Com.*

Notices.

Pleasant Hill Ct., Musk. District.—Our 3d Quarterly Meeting will commence on Saturday, 13th of May, at Hopewell, two miles west of Birmingham, Guernsey county, on which occasion, we would be glad to exchange labor with any of the brethren in hailing distance. As I have conversed with Br. Nichols on the subject, I would be glad to hear from him soon, or any other brethren, that I may make my arrangements accordingly.

J. W. CASE.

To the President of Muskingum District.

Br. Clancy,—In consequence of affliction, Br. Gray, has found it necessary to desist from laboring on this ct.' he has asked and obtained of the Quarterly Conference a release. Br. Long has also asked and obtained of the Quarterly Conference of Zanesville circuit, the privilege of being released. The second Quarterly Conference of Otsego circuit, having entered into an arrangement with Br. Long, it is desired that you grant each of those brethren a release, and appoint Br. Long to Otsego circuit, for the balance of this year. Yours, WM. DULING.

Driftwood Mission, Indiana District.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, Ia., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited. GEO. WHEATLEY.

BIBLE CAUSE.

THE Executive Committee of the Muskingum County Bible Society, beg leave respectfully to solicit through the medium of every newspaper in the County, the co-operation of the ministers and membership of the various churches of every name and order throughout the county, in behalf of the benevolent objects of this society, the supplying all destitute families, at home & abroad with the Word of Life. It is requested that a sermon or lecture on the claims of this object be delivered in every house of worship throughout the county, upon the first Sabbath in May ensuing, 1848, and that after said sermon or lecture, a collection be taken up, the amount of which shall be forwarded to Mr. R. P. Robinson, the Treasurer of the Society, in Zanesville, to enable the Society to carry the Bible to the fireside of every destitute family.

Signed

J. METCALF, Presbyterian, Putnam, }
WM. SCHULTZ, English Lutheran Ch }
A. H. BASSETT, Methodist Protestant, }
U. P. BENNETT, M. E. Ch. Zanesville, } Ex. Com.
R. P. ROBINSON, Presb. Zanesville, }
E. E. FILLMORE, Episcopal }
G. BUCKINGHAM, M. E. Ch. Putnam, }

Zanesville, Ohio, March [illegible], 1848.

Delaware Ct., Musk. District.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d	of	April	1848—a visit to friends.
Mill-Creek	ct.	30th	"	1848
Newark,	"	7th	May	"
Harrisville,	"	14th	"	"
Tyler,	"	21st	"	"
Wheeling,	"	28th	"	"
Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown,	st.	2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville,	ct.	30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if spared, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

Brownsville	ct.	March	12th	1848.
Uniontown	st.	"	19th	"
Connelsville	ct	"	26th	"
Fayette Springs	"	April	2d	"
George's Creek,	"	April	9th	"

Our people in all these places, may expect me to lay the interests of the Aid Society before them, and to plead its cause with all my heart, soul, mind, and strength. I shall look for liberal subscriptions. Our Superintendents are desired to call in additional aid at the above meetings and to give me early notice where my visit will be expected. GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Br. Bassett: It is my present purpose to visit the

Otsego	ct., the	4th	Sunday of	April	1848
Mt. Zion,	"	5th	"	"	"
Bucyrus,	"	2nd	"	May	"
Thompson,	"	3d	"	"	"
Belview,	"	4th	"	"	"
Sandusky,	"	1st	"	June	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

Warrensville, O., Feb. 18, 1848.

Br. Bassett: You will confer a favor by inserting that I will visit—

3d	Sunday,	March,	Granger	Ct.
1st	"	April,	Lassburgh.	
2nd	"	"	[illegible]	
3d	"	"	[illegible]	

I forgot to state in my last, that [illegible] the Pisgah ct. Brother Piper [illegible] by consent of its quarterly [illegible] at the request of the qr. [illegible] ren was appointed superin[illegible] of the year. GEO. CLANCY. [illegible]next.

ONONDAGA DISTRICT.

Br. Bassett: You will confer a favor by inserting the following list of appointments &c.

Cherry Valley,	Ct.	4th 5th	March	1848.
Columbia,	"	11th 12th	"	"
Schuyler,	"	18th 19th	"	"
Orleans,	"	25th 26th	"	"
Wilney,	"	1st 2nd	April	"
Manlius,	"	8th 9th	"	"

IRA H HOGAN, President.

Br. Bassett: I have been requested by Br. Hogan to forward the above plan. He is at present very sick with the Measles; but hopes are entertained that he will be able to meet the above arrangement. If there should be a failure on the part of Br. H. the publication of this note will apprize the superintendents of the above circuits of its cause. Respectfully yours, J. F. LONG.

Sennet, Feb. 14th, 1848.

OHIO CONFERENCE.

Br. Bassett: Please publish for me the following plan of appointments.

Twinn Creek	ct.,	April	29th	1848
Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	et.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED

S Lamasney, 1 subs.	O.	R Bucklin,	Vt.
P M—Steubenville,	"	J Mecarky,	Pa.
John Burns, 1 sub.	"	W Reeves, 1 sub:	"
Z Beaty,	"	J W Keeler,	Va.
A R Brown,	"	G Nestor, 1 sub.	"
R Rose,	"	H Reger,	"
P Nichols,	"	G W King,	"
S Hale,	"	N Gillespie,	"
P M—Belmont,	"	P M—Sylvan,	Mich.
S Thompson,	"	L R Reese, 1 sub.	D. C.
P M—Cincinnati,	"	T M Hall, 1 sub,	Me.
J Juck, 1 sub.	"	P M—Red Creek,	N. Y.
J W Case, 1 sub.	"	R Miller, 1 sub.	Iowa.
B M'Cracken.	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
A R Brown,	J R Nickel,	10	10	2	00
"	Jos. Wheaton,	10	11	2	00
"	W B Miller,	9	12	3	00
L Lull,		9	42	1	00
Samuel Wolf,		9	29	2	00
Geo. Nester,	G. W. Lorentz,	10	17	2	00
"	M Smith,	10	26	2	00
H Reger,	A Stout,	10	13	2	50
"	I S Mitchell,	9	30	2	50
R Rose,	G Anderson,	10	11	2	00
S Hale,		9	34	1	00
W Reeves,	J J Bennett,	10	24	2	00
N Gillespie,	Mrs. N Shackelford,	10	26	2	00
J W Case,	J Hoover,	10	26	1	00

Bro. Case, most cheerfully we do as you say. Our supply of Hymn Books is just exausted—we will have more soon. We have Disciplines plenty.

Br. H. Reger, you will observe that we credit your subscribers for one volume and a quarter each for the $2,50 sent.

The P M at Cincinnati again notifies us that W Lawson, B. A. Hill, and J. Hudson do not take their papers from the office. As our respected agents have not time to do it, will some private friend please inform us whether those subscribers have left the city or not, and if not whether they wish to discontinue?

The P M at Belmont, Ohio, advises us to discontinue the paper sent to [illegible]. Mayhugh, as it is not taken from the office. He owes for one volume and a half. Our agent will please not fail to obtain our dues from him.

The P M at Steubenville notifies us that W Thompson does not take his paper from the office. That subscriber owes for 3¾ volumes of our paper. Can we not be so favored as to have what is due collected for us?

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are heldt responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

HYMENIAL.

MARRIED, March 23d, 1848, by Rev. N. Gillespie, Mr. JEPTHA E TUCKER, and Miss JANE PICKENPAUGH, all of Morgantown, Virginia.

Advertisements.

List of Letters Remaining in the Post Office at Putnam, Ohio, on the 1st of April, 1848.

A.	M'Mannis, Mary Ann
Anderson, John	Marser, Eleanor
B.	M'Cormick, John H.
	Miller, Silvina M.
Barr, John	Murdock, Mrs. Margaret
Beatle, John	M'Kee, Miss Jane
C.	M'Laughlin, John
Cook, Henry A.	N.
Crosslan, Isaac	Neal, John
Cowan, Robert	Nesbaum, Eli
D.	P.
Dozer, John	Philips, Miss Ann.
Daniels, Joseph	R.
Dickenson, Perry	Roush, Henry M. 2.
F.	Rice, Clark
Farquar, Dr. E. A.	Rambaugh, Peter
Fairman, Jane	S.
G.	Snyder, Moses
Gray, Margaret	Senar, Joseph
H.	Senar, Henry
Honeycut, Greenbury	Stout, John
Hight, Samuel H.	Sprankel, James
Humphrey, Fanny	Sturman, Edward
Humphrey, Sarah	Sweney, Cornelius.
Hosler, Mrs. Ann	Seamans, James
Hukel, Mrs. Jane	Scott, Henry L.
I	V.
Inbody J. E.	Van Horne, David
K.	W.
King, Francis	Weir, David
L.	Wylie, Preston H.
Leffler, Jacob	White, Mr.
Lindsey, Charles	Wickham, Salathiel
Lasure Abram	Wickham, Peter
Lenheart, Isaac	Whitaker, Ann
M.	
M'Kee, Jane B.	

J. ELDER, P. M.

ON HAND AND FOR SALE,
LATEST EDITION,
HYMN BOOKS
AND
DISCIPLINES,
OF THE
Methodist P. Church.
For sale at this office, by the dozen, or single.

POLT'S CORNER.

From the Boston Olive Branch.

WAR.

Behold the fruits which vain ambition yields!
Carnage and blood o'erspread its battle-fields;
O'er heaps of slain exulting victors ride,
And dye their garments in the crimson tide:
While loud the martial trumpet sounds afar,
And all the horrid minstrelsy of war.
With fiendish shouts the welkin rings again,
And Earth, convulsed with groans of dying men,
Reels, like a drunkard, surfeited with blood,
And inwardly forebodes the wrath of God.
The voice of blood for vengeance cries aloud,
And soon will burst on all the gathering cloud,
And blood to those who thirst for blood, be given,
In measure meted out by righteous Heaven,
When God will sweep the friends of war from Earth,
And bless all nature with a second birth;
The sword undrawn shall in its scabbard rust
And fortresses shall crumble into dust:
Dismounted guns shall cease their angry roar,
And drums shall beat to waken strife no more.
The nations then shall peaceful arts pursue,
And Earth redeemed, her Eden state renew:
The wolf and lamb within one fold shall rest,
The kid lie down upon the Leopard's breast,
The calf with the young lion fearless play,
Or yoked together shall a child obey:
The cow and bear shall pasture side by side.
The lion with the ox too shall divide;
The sucking child no venomous bite shall dread,
But lay his hand upon the serpent's head;
The powers of evil shall molest no more,
But peace her banner plant on every shore;
For through the Earth shall Truth her heralds send,
And over all Messiah's reign extend. [J. C. W.

Ecclesiastical.

Written for the Western Recorder.

Itinerancy.

MY DR. BR. BASSETT: I have just finished an examination of the third No. on that interesting subject—Itinerancy, by *Prudentia*. And respectfully solicit a place in your paper, for the following views upon that subject. I will in the first place observe, that I am pleased that your columns are opened to all, for a discussion pro, and con; of that peculiar feature of Methodism, as connected with our Church. And for doing so, you deserve; and I hope will receive the respect and love of the frends of the Church. For several years I have been persuaded to give my views and feelings upon the above subject, but from various considerations I postponed doing so. And probably, I should never have executed my wish, if the way had not been opened by your correspondent, Prudentia. The numbers, from his pen, have been highly gratifying to myself, and doubtless to all your readers. It is well known to all, versed with the history of the Methodist Protestant Church, that the first advocates for reform in the Government of the Methodist Epis. Church, were principally Local Preachers, and who were once regular Itinerants. To that system of ministerial operation they were indissolubly wedded. This spirit—love for Itinerancy, they manifested unequivocally during the contest for reform, with the champions for Episcopacy. They were frequently charged by their opponents, of having in view, the establishment of Congregationalism, but this was again, denied from the press, the sacred desk; and every where, that the accusation was circulated, nothing was left undone to give it contradiction, and thus disabuse the public mind. True to their oft' reiterated professions, and intentions touching Itinerancy, when necessity prompted the establishment of a distinct organization, for the *securement* of their *objects;* They sent forth unmistakable *evidence* abroad from the Convention of 1830, in the shape of a Constitution and Discipline. And definitely to secure their principles; and forever to silence all attempts of their enemies to induce the belief of their opposition to Itinerancy, they—the Convention, adopted the Restrictive Rule. Thus establishing a perpetual Itinerancy to the Methodist Protestant Church. And they, by the adoption of this *rule*, not only secured to the Church an Itinerant Ministry: but placed it beyond the power of the General Conference to revoke, or amend this Rule of the Constitution.

An inquiry now presents itself doubtless to the reader's mind, and the examining world, has long since propounded tangibly the enquiry: And yet the question is unanswered; and but for unconquerable love for the principles of a Representative Church Government, would never have been noticed. The enquiry Sir, is this. Did the Convention of 1830 adopt the Restrictive Rule *unanimously?* And did it reflect the views, and feelings of all reformers in the adoption of that rule? And was there consequently no reasons to induce the friends of Episcopacy, to believe, that there were persons, of the Ministry and Laity opposed to Itinerancy? To the first member of the enquiry, I answer, No. To the second, I answer unequivocally, No. To the third and last member of the enquiry, I answer, emphatically, Yes. For proof in the first reply, I appeal to the members of the Convention themselves. To substantiate the second reply: I refer the reader to the following facts. Many professed reformers of the Ministry and Laity, after the organization of the Church, drew back, or remained where they were; giving as a reason, for seeming inconsistency, "That if they must have Itinerancy, they preferred it with Episcopacy." Whilst others more resolute, and determined, took refuge in other branches of the Church, where they could secure their object—*a settled pastorate*. And more evidence still, I will adduce, that must be obvious to all acquainted with the past, and present history of the Ch. It is this. From Maine to Florida, there has and still is, objections; and a want of uniform, comformity, to this Rule. This opposition has from the beginning (and is increasing) manifested itself, in the deversified modes of operation, and various schemes, to "get over" or "pass around" this objectionable 'Rule,' in every Annual Conference District, in the United States. In some of the Northern and Eastern Conferences, Itinerancy is known by letter only. Sentimentally, & practically, they are uncompromisingly opposed to the rule if not to Itinerancy itself. In the South, West, and middle Conferences; there is a variety of modes of operation. A little Local, or nominal Itinerancy. A little of the genuine Itinerancy. And some Missionaries, or virtually Congregationalism. And again, have not some of our best men and women, gone into Congregational branches of the Church? All must admit from the above reasons, given in proof of the correctness of the reply to the second member of the inquiry; that I am correct in the position taken upon that subject. The third, or last part of the enquiry, it is unnecessary for me to notice, as it is tacitly proved, in reasons for the support of the second. I will only here remark, that in the Methodist Episcopal Church, there always has been more, or less, opposition to their Restrictive Itinerancy. And during the struggle for reform, these opposers, then in the Methodist Epis. Church, (or who had been members) aided all they could in the cause of reform; and when they ascertained that a majority of reformers were in favor, and determined to carry Itinerancy with them: they forsook them, and obtained shelter in other quarters. And therefore we are compelled to admit that there were reasons, sufficient to justify reformers in believing, and the old-side party in saying, that some reformers were opposed to Itinerancy. And finally, I give it as my impression, yea, as my sincere opinion, that the Discipline of the Church is pure Itinerancy, as a law, and directory. But utterly deny the Methodist Church being sentimentally, or practically, thorough Itinerant, according to primitive Methodism. And sincerely believe, that the Methodist Protestant Church, as a body, are not only opposed to the Restrictive Rule: but to Itinerancy, as understood and practiced by Methodists.

Now what does the above prove? Undoubtedly that with the reformers, from the commencement of the controversy about Government; there were some in the ranks of reformors opposed to Itinerancy. And since the establishment of the Methodist Protestant Church, there have been, and continued to be, persons in the Church, who are opposed to the Restrictive Rule. Also, that many friends to the doctrines, usages, &c., (Itinerancy excepted,) of Methodism, with representative form of government, refuse to unite with us, because, of the existence in the Constitution of the Church, of that Restrictive Rule. And lastly, that the party, or opposers of Itinerancy are increasing in every Annual Conference, and their true sentiments and feelings, are upon the eve of being made known to the world: and as a natural consequence, the church will soon be deeply engaged, controverting this, now important subject to the church,—the Restrictive Rule. And finally, the time has fully arrived, when something must be done, to harmonize, and give tone to all parts of the church, or a *Secession will be the result*. The dissatisfied, Anti Itinerants, in various sections of the church, are going off as *independant congregations*. What shall be done to save the church? But it is a serious subject, and deserves our prayers, and serious, and impartial thoughts and actions. The only expedient, that I know of, is a Convention, or the clothing of the next General Conference with Conventional powers. This may save the church, by removing or mending, or modifying the objectionable rule. May this be the result, is my earnest prayer to Almighty God, the cornerstone, and shepherd of the church.

SOUTH.

Oconee, March 6th, 1848.

Written for the Western Recorder.

A Word of Explanation.

MR. EDITOR,—I have this day read the first number of "Strictures" &c., by Br. Palemon. And as he has consented to speak out, and expects to do so in future numbers, I wish, at the earliest opportunity, to correct him in relation to the true question at issue between us. He says, speaking of me; "under the pretext of exposing the imaginary evils of this article, (the Restrictive Rule) he attacks the entire system of itinerancy, which has been productive of so much good, for so many years, and urges the absolute necessity of abolishing the system, and substituting settled pastorates." This, I deny to be the fact. I deny it upon the authority of all that I have written; and were it necessary I might deny it upon the authority of my *private* sentiments—if they be yet private. And I defy Br. Palemon, to produce a single sentence in which I "*urge the absolute necessity of abolishing the system, and substituting settled pastorates.*"—Where have I asked for the abolition of the *system of itinerancy?* Where have I urged the necessity of adopting a settled pastorate? This statement is entirely without foundation, as all who will take the trouble of examining, may know. He admits, in it, that the Restrictive Rule, may be attacked without making the attack upon the system of itinerancy; and, of course, that the Restrictive Rule, may be removed, and the system of itinerancy remain. I hope this will be remembered by his readers.

My position, one would suppose, was rendered sufficiently clear. In my first number, I started out by stating that the best mode for giving efficiency to the gospel ministry ought to be adopted. If that is decided to be

"An Itinerancy, it should be adopted.
If a settled pastorate, it should be adopted.
If an Itinerancy, untrammeled, and narrowed not down by restrictive rules, it should be adopted."

Of these three methods, I proceed to state in relation to the first, that it is now becoming a question whether it is the best method. The second I leave unexamined, as it is out of the question among Methodists. I adopt the third as the object at which I aim; and in the latter part of my first number, my position is thus clearly set forth;—"I see no reason whatever, why the Conference, the minister, and the people whom he serves, would not be competent judges of the length of time that he should continue in the service of that people," and to the support of this position, I apply all of my arguments. The only question which I have considered, is, *Shall the Restrictive Rule be taken off from the itinerancy?* THIS IS THE ONLY QUESTION AT ISSUE.

But it appears that Palemon wished to have more ground upon which to build his reply, and like the Bostonians, in view of having room for their city, he will *make it*. But look a little a his effort. He quotes,—"itinerancy is a creature of circumstances, and the circumstances which introduced it have now ceased" &c. leaving out, in the commencement of this sentence, the definite article, "The," which shows, when viewed in connection with what follows, that I speak of the *present form* of itinerancy. And so this quotation, when viewed in its proper place, will prove nothing at all to his purpose, as you may see by reading. He gives another quotation, from my argument upon this proposition;—that the so frequent change of ministers, required by the Restrictive Rule, renders them less interesting to the people of a community than they otherwise would be; in which I state that, "other churches have their settled pastors in almost every neighborhood, and the attention of the greater portion of community, is directed to them, to the neglect of such transient visiters as Methodist Itinerants." If this proves that I go for a *settled pastorate*, then you can prove a thing without evidence, as it is attempted to be done in this case, but I understake too much, lest you fail altogether.—Says P.—"he quotes largely from Lord King to prove that settled pastorates was the primitive plan, and consequently, "itinerancy is in direct apposition to primitive usage, and therefore, ought to be abolished forthwith."—what, then, is the application of all of my argument from primitive usage? Please read—"*So that in the primitive church, there was no thought of limiting the period of ministerial service to any place, but by the work which the minister had in that place to do, and this was left to be determiued by the openings of Divine Providence.*" Perhaps, Br. Palemon, others will be more "at a loss to decide" that Prudentia is in favor of establishing a settled pastorate, than you, from your valuable powers of discrimination, have happened to be.

As to the charge of *dishonesty*, and other misrepresentations, made through mistake, or designedly, to make a little ground to enrich with irony, they may receive proper attention in due time.

PRUDENTIA.

March 23, 1848.

Narrative.

From Green's Arts and Miseries of Gambling.

An Affecting Account

Of a Young Man brought to Ruin and an Untimely Death by Gambling.

Concluded.

Time passed on, and young Mr. C. could not be heard from. Finally Mr. T. called on them and told them that he had jnst come from the post-office, and that he found a letter there, and as he felt a deep anxiety to hear from their son, had brought them the letter. He then felt in his pocket for the letter, as he had put it in his pocket-book; but his pocket-book was gone. He said he had lost it, and immediately started back in search of it, but did not succeed in finding it. Some two or three days passed, but no trace of the pocket-book or letter. Mr. T. finally advertised the pocket book and contents; but could hear nothing of them. Mr. T. said it contained some two or three hundred dollars, besides a number of valuable papers. Some two or three months passed away without any news from young Mr. C., when old Mr. C. visited the post-office, and upon inquiry, the same letter that Mr. T. had taken out was handed him. He took the letter and hastened to opened it; and upon doing so, found its contents as follows:—

"NEW ORLEANS, March 7, 1836.

"*My Beloved Parents*—

You will doubtless feel a momentary joy at the reception of this letter from the child of your bosom, on whom you have lavished all the favors of your declining years, and have loved with a parental ardor only to be felt, but never to be told by mortal tongue. Oh! should a feeling of joy for a moment spring up in your hearts when you shall have received this from me, cherish it not, it is the deceptive calm which would allure the mariner to repose while the hurricane which follows in its path, shall come upon him in the plenitude of its fury, and hurl with irresistible might his frail bark to sudden destruction. Oh! my dear parents will forgive this language, which I doubt not will grate harshly upon a parent's ear; but it is forcibly wrung from the lips of your erring son, whose mind is almost frantic by reason of events unforseen to me; which have had their fulfillment during my absence from home, and have rendered me the most miserable of mortals, and utterly ruined you. Early on my return to your mansion, was I singled out by the destroyer as his victim, who, Judas-like, kissed as he betrayed, and hurled to destruction when he pretended to save. Had your parental admonitions been heeded at all times, and had due deference been given to your mature wisdom and judgement; had I the moral strength and virtue of a Paul to bear up against the seductions of the whole world, I might have stood: but I am one of the weakest of the weak, and have fallen deep! deep!—never more to rise. Oh! the unutterably keen and bitter remorse, which preys with giant fury on my inmost soul, and fills my brain with madness at the thought of the wrong I have done you.

Those gray hairs which I should have honored and protected, I shall bring with sorrow down to the grave. No kindly hand will you have in that home of anguish to smooth and brush away the clouds which will rest upon your aged brows. All will desert you and leave you to the tender mercies of the vile destroyer of our earthly happiness. Here, in this city of iniquity, has my ruin been accomplished. I will not curse my destroyer, but oh! may God avenge the wrongs and impositions practiced upon the unwary, in a way that shall best please Him! He whom I took for my best friend proved my enemy and destroyer. This my beloved parents, is the last you will receive from me, I humbly pray your forgiveness of the evils I shall have brought upon you. It is my dying prayer. Never more in this life shall I see or hear from you. Long before you shall have received this letter from me, the cold grave will have closed upon me forever. Life is to me insupportable. I cannot, nay, I will not, survived the shame of having ruined you. Forget and forgive me, is the dying prayer of your unfortunate son!"

As soon as the old man had read this letter, he showed it to his wife; and surely it were utterly vain to attempt to describe the feelings that must have agonized their aged bosoms. To think that their only child, who had always been one of the most affectionate and obedient of children, should have been hunted down like a fawn in the forest, and to think that this vile man should watch, pursue and take him as he would a lamb! They could scarcely realize that such was the case,—that it could be their child, their only child, the expected solace of their declining years, whom they had taken every care to preserve from the contaminating influence of vicious habits and associations! It was only about nine months before the receipt of this distressing intelligence, that he had received honorable testimonials of his mental acquirements, and of his being one of the most exemplary young men belonging to the institution in which his education was completed. And from that time, his fiend like destroyer had been haunting him, and finally proved his ruin. Mr. C. thought he would call and see what this monster had to say in relation to the destruction of his dear boy. On his arrival at the house of Mr. T. he was met and invited in. He inquired if Mr. T. was at home, and was told that he had gone South with the intention of spending the sickly season at the warm springs of Arkansas, and that he would probably not return under six or seven months; but that he had left his attorney to attend to his business. Mr. C. inquired if the attorney was in; and being told that he was, he soon entered the setting room, and upon his introduction to the old gentleman, he exclaimed, "Ah, indeed! I am happy to see you; I was just thinking of paying you a visit, as I have some business to settle with you that has been placed in my hands by Mr. T., who said he felt a delicacy in calling upon you; but, sir, as it is, it becomes my duty to attend to this matter." 'Well, really,' said the old gentleman with great surprise, 'you talk like one who is insane.' 'Well,' replied the attorney, 'Mr. C. perhaps you will know something more about it when you examine this document.' He then pulled out a deed wherein young Mr. C. had sold all his possessions to this man, T., and the conditions of the sale were such as brought T. in full possession of the entire estate. He discovered that the conveyance had been recorded some six months before, and found that the obligation was for slaves and borrowed money. This was something strange indeed. Mr. C. made no reply, but immediately mounted his horse and returned home. He sat down and reflected on what he had seen and heard, and tried, if possible to unravel the mystery of it. He saw plainly that this man T., had most grossly defrauded his son, that the notes he had taken up were the same money spoken of in the deed, but saw, also that he had no resource.

In reflecting on the whole matter, he thought it would be useless to make any resistance, feeling that it was out of his power to get any advantage over this unprincipled man; and concluded that by living upon the income of what little they possessed, they might be able to sustain themselves the rest of their days. He accordingly made a sale, and disposed of his stock, and other movable property.—While he was preparing to leave the mansion, which for several years he had hoped would be a shelter for him in his old age, he concluded to return to one of the Eastern States, and spend the balance of their days, if possible, on the scanty pittance that was left.

A few days after this, the old gentleman went to the post-office with the hope of hearing something more in regard to his dear, unfortunate boy. He was much surprised at finding a letter directed to him and post marked New Orleans. He opened it, and then it was that he learned with unutterable anguish that his son was no more; that he had committed suicide by blowing out his brains with a pistol. The letter was signed "Amelia." She gave a strict and correct disclosure of all the facts, as she had a perfect knowledge of them. She stated that she had been to Texas some time, and that on her return, she made inquiry for young Mr. C., & they had told her that some months before he had blown out his brasns in his chamber, and that no one had any knowledge where he was from, or who he was. She asked forgiveness of his parents for the part she had taken in the destruction of their son; for she acknowledged, that she had been one of his destroyers. Upon the reception of this dreadful letter, the old parents hastened to take their leave of a place, the very sight of which filled and harrowed up their souls with the bitterest recollections. They removed to some small village not far from the city of New York, to spend their few remaining days, bowed down with decreptitude, indigence and sorrow, yea, untold sorrow; while the despoiler, and the heartless murderer of their beloved boy, was revelling and wallowing in his ill-gotten wealth, and plotting new schemes of infamous villiany against his fellow-men. But Heaven is, just, and such miscreants, will, sooner or later, most assuredly meet their appropriate reward.

Deferred Items.

LESSON TO NEWSPAPER BORROWERS.

Time: Saturday morning, eight o'clock.—Scene: The breakfast table.

A rap is heard at the door, and the newspaper is for a few moments opened before the fire.—"Come, John, it wont do to dry it long, for I see neighbor Snooks is sending his son after it."—Another rap at the door. "Father wants to know if you will just lend him the newspaper five minutes; if you aint done with it he will send it right back. He only wants to see if the brig Star has been heard from, what our Tom went in."—"Tell your father the brig is not reported."—Home he trips, and as speedily returns. "Mother wants to know who was buried yesterday, can't you lend it to her just two minutes?"—"Tell your mother that all the deaths this week are Mr. ———, and a child of Mr. ———." In a few moments another tap—"Sister Sarah wants to know if anybody's married this week, and uncle Josh wants to know if there is any auction to-day, and father wants to know what the news is from Virginia, and aunt Snooks wants to know if there is any more pretty stories about that Jarvis woman; if you can't spare the paper, why can't you just write down what there is, just cause I don't want to keep running back and forward so——." "Here my lad, here take this paper to your father, and around to all your uncles and aunts, and have it back, whatever is left of it, next Saturday morning, at eight o'clock, precisely, when you come to borrow the next." Ten applications on Saturday by borrowers, all sent to neighbor Snooks, with a particular caution to return it there when done with it. Monday morning, a rap at the door, and the boy with the paper is ushered in:—"Mother says it is too much plague to keep the paper all the week, people keep coming arter it so."

A large number of deaths have occurred the past winter from venturing upon unsafe ice. At least twenty have perished in this way in this region, says the Boston Traveler.

Yankey Ingenuity.

From a small volume of "Passages in the Life and Ministry" of a well known Methodist preacher, Elbert Osborn, I make the following extract:

"The place of my birth was about two miles from the mouth of the Sasco, in Connecticut, where it pours its humble tribute into the Long Island Sound. My grandfather's grandfather, whose name was Richard Osborn, resided in the town of Fairfield; and from him, I believe, descended the numerous families of that name still residing in Fairfield and the adjacent towns. He was the owner of one of the 'long lots,' as they were termed, which were from twenty to fifty rods in width, and eleven or twelve miles in length. The curious reader may wish to know the cause of fields being laid out in such a singular form. As it gives a specimen of Yankee ingenuity, counteracting royal oppression, I will give the account which has been handed down from our ancestors:—

"In the reign of King James II., Sir Edmund Andros was sent over to abridge the liberties of the New England colonies, and take away the power of electing Governors from the people. Public property was to be seized in the name of the King. The inhabitants of this part of the coast of Connecticut were anxious to have as much land as possible surveyed and recognized as private property. Hence, they laid out these fields, 'lots,' as they called them, extending northward from a road running parallel with the shore, eleven or twelve miles, into the unsettled part of the country. Each of the inhabitants, I suppose had a lot running thus far back; and hence a large tract became private property, which would otherwise have fallen into the hands of the crown, if King James' abdication had not led to the removal of his creature, Andros, from the government of New England."

POWER OF MOTHERS.

On one occasion, out of one hundred and twenty candidates for the ministry gathered under one roof, more than one hundred had been carried by a mother's prayers, and directed by a mother's counsels to the Savior. The pious watchfulness and earnest prayers of parents may seem for a time to be fruitless; but, in the education of children, experience tells us, "that whatsoever a man soweth, that shall he also reap."—The holy impressions made in childhood are seldom erased in manhood.

A FRIEND'S ADVICE.—A prudent and well-disposed member of the "Society of Friends" once gave the following friendly advice—'John,' said he, "I hear thou art going to be married."

"Yes," replied John, "I am."

"Well," rejoined the man of drab, "I have one little piece of advice to give thee, and that is, never to marry a woman worth more than thou art. When I married my wife, I was worth just fifty cents, and she was worth sixty-two cents; and whenever any difference has occurred between us since, she has always thrown up the odd shilling."

COPIOUS FUND.—There are in the English language 20,500 nouns, 40 pronouns, 9,200 adjectives, 8,000 verbs, 2,000 adverbs, 69 prepositions, 19 conjunctions, 68 interjections, and 2 articles; in all, above 40,000.

DRINK.—At the license election in New Jersey 110 townships voted for license, and 60 no license. The aggregate number of votes polled was 41, 276—of these 21,660 were for, and 19-616 against license.

Advertisements.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS —The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year, for $3,00—7 copies, one year, for$5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,,. The volume begins with January.

☞ All orders must be accompanied by the MONEY, post paid, to insure attention.

J. VAN COURT. Publisher,
Quary st. near Second, Phila.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$8 00
Primary Department,	4 00
Board, washing, lights, room, beds, &c.	2 00 per week.
Music, per year,	$25
Peano, "	5
French, "	12
Drawing and Painting, per year,	15

Bills payable in advance.

Catalogues can can be had on application to the principal or any of the Trustees, by letter or otherwise.

A. A GUTHRIE, Secretary.

DR. PEASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudo rific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.
Putnam, O., March 30, 1848.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED,
HEAD AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

SundaySchool Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday Schoel Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1843. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

GENERAL CONFERENCE PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING

will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE WESTERN RECORDER.

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The Western Recorder

Is Published every Thursday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO
OFFICE ON MAIN STREET.

A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL, PRINTER.

TERMS.—Two DOLLARS PER ANNUM, in advance Two FIFTY at the close of the year. Payments WITHIN THREE MONTHS will be considered in advance.

All letters and communications must be addressed, to the Editor, POST PAID, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as TEN DOLLARS within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

From the Methodist Protestant.

Substantial Joys in Heaven.

BY J. B. P.

All life's honors pass away,
And its noblest treasures rust;
Flowers of beauty soon decay—
Mortals mingle with the dust.

Soon the wealthy and the great,
Gay and sprightly, vain and proud,
Shall recline in lowly state,
Wrapt in funereal shroud,

All the honors of the brave,
Wreaths adorning all the wise,
Sink beneath dark Lethe's wave,
Never from its depths to rise.

All the luminaries bright,
Gemming the etherial arch,
Shedding beams of silv'ry light,
As in joyous song they march:

All below the gorgeous sky,
Things that mortals hold most dear,
Scenes of ev'ry lovely dye,
Crowning each revolving year:

These shall change or pass away,
Great convulsions earth shall see;
Time is hast'ning on his way,
Verging near eternity.

Friends that twine around the heart,
Bound with friendship's holy chain,
To an unknown world depart,
Far beyond death's dark domain.

Then, oh mortal! not below
Springs true riches, perfect bliss;
From the Fount of Life they flow—
Never Found in worlds like this.

There are treasures, pure and bright;
Beauty that shall ne'er decay;
Scenes of ever living light;
Glory passing not away.

Wreaths adorn the conq'rer's brow,
Fadeless as that brilliant land;
Strains melodious ever flow,
Swelling from angelic band.

There the tear-drops never start,
But the werry soul finds rest;
Sighs no more the broken heart—
All with rapture there are blest.

And the soul expands her gaze—
Contemplates eternal things;
Basks in wisdom's golden rays,
Bows before the King of kings.

Then, oh mortal! now be wise,
Soon will earthly things be o'er;
Seek for riches in the skies,
Joys that live for evermore.

Richwood, February, 1845.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

WHAT HAS SIN DONE?—Take these plain answers: Sin has poisoned matter as well as mind. "Cursed is the ground for thy sake."—The sentence was executed. The earth groans through all her borders. Pestilential vapors arise from many a shore. The desert simoom kills the pilgrim hordes. The avalanche rushes on its human prey. The burning mountain covers cities with torrents of fire. The lightning smites the way-side passenger. The tumultuous ocean swallows navies. The earthquake locks its victims in its granite jaws. The winged storm scatters the food of man, and rives the forest oak.—Blight and mildew prepare the way of death. Add to these those less noted, and far more destructive agents from earth, air, and water, which are ever infusing poison into the human frame, and reminding man that the material world is full of enemies, scattered there on account of his sins. *What then?* Let us see: He who walked upon the sea, and commanded the waves to be still, shall reconcile all things. Before he deliver up the kingdom to His Father, the material creation shall cease to contain a noxious vapor, or a poison plant, or a pestilential influence.—The thousand messengers of death shall die. The curse shall leave the ground. The boiling fires of earth shall rend its crust no more. The enemies of man shall cease, for man shall cease to be the enemy of God. The heaving ocean shall no longer terrify; and the rushing hurricane shall cease to alarm; for he who in the days of His humiliation rebuked the winds and the waves of Tiberias, shall stand upon the throne of his glory, and issue His command to a listening universe, "Peace be still!" *Footsteps of Messiah. W. Leask.*

He is unwise and unhappy,—extremely so,—who never forgets the injuries he may have received. They come across his heart, like dark shadows, when the sunshine of happiness would bless him, and throw him into a tumult, that not easily subsides. The demon of hate reigns in his bosom, and makes him, of all accountable beings, the most miserable. No one need wish for his enemy greater agony than the remembrance of the injuries he has received. An unforgiving man is his own tormentor and executioner.—Such an one chooses the death of the gibbet.

Happy is the man who fears the Lord, and delights in His commandments; who sets God always before him, and acts under tee constraining influence of redeeming love. He is the real friend and the best champion of his country, who makes not the vague notions of human wisdom and honor, but the precepts and example of the blessed Jesus, the model and the motive of his conduct. He inculcates, as occasion offers, the great truths of religion in his conversation, and demonstrates them by his practice; yet the best part of his life is known only to God and himself. His time is divided between serving his country in public, and wrestling for it in private. Nor shall his labors or his prayers be lost. Either he shall have the desire of his heart, and shall see the religion and liberty he so highly values transmitted to posterity, or, if he should live when wrath is decreed, and there is no remedy, the promise and the providence of God shall seal him as the peculiar charge of angels, in the midst of public calamity. And when all things are involved in confusion, when the hearts of the wicked shall shake like the leaves of the forest, he shall be kept in perfect peace trusting in the Lord.—*Newton.*

RIGHT IS MIGHT.—Right is might. As sure as God liveth, as sure as the Holy One of Israel is the Lord of Hosts, the Almighty, *right is might*, and ever was and ever shall be so. Holiness is might; meekness is might; humility is might, self-denial and self-sacrifice is might; faith is might; love is might; every gift of the Spirit is might. The cross was two pieces of dead wood, and a helpless unresisting man was nailed to it; yet it was mightier than the world, and triumphed and will ever triumph over it. Heaven and earth shall pass away, but no pure holy deed, or word, or thought. On the other hand, might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example.—For many of us remember, and they who do not, have heard from their fathers, or read,—how the mightiest man on earth, he who had girt himself with all might except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who can look into a good man's face and not see in it a power mightier than all the armies of Attilla or Napoleon?—*Hare.*

Missionary Intelligence.

From the Missionary Herald.

BROOSA.

LETTER FROM MR. SCHNEIDER.

A Journey in Asia Minor.

Our first stopping place was Magnesia, eight hours from Smyrna. It is a respectable Turkish city of 7,000 Mussulman houses, 3,000 Greek, and 700 Armenian. It is finely situated on the lower acclivities of Mount Sipylus, and has an extensive and beautiful plain spread out before it. It appears to be a place of considerable trade and activity for a Turkish city.

Much interest in the truth has not yet been awakened among the Armenian population, tho' a commencement has been made. There has been one decided and interesting case of conversion. The individual is a head of a family and a person of considerable standing and influence in the place. He was formerly noted for his wickedness, there being hardly any iniquity in which he did not participate. He now appears like a humble and sincere Christian, and the change wrought in him is very striking; especially does it appear so to his wife. One mark of the genuineness of his conversion is manifest in the solicitude he feels for the spiritual welfare of his family. He has long since established family prayer, and has continued the practice to the present day. So deep was his anxiety for his children, that with some aid, he has procured a pious teacher from Constantinople to instruct them, in connection with a few of the children of the neighbors.

From Magnesia we proceeded to Thyatira, the site of one of the Apocalyptic churches, now called Akhissar. The population consists of about 700 Musselman houses, 250 Greek, and 50 Armenian. The town is located in a plain of considerable size, and is hardly visible on being approached, by reason of the profusion of foliage. The plain itself is bounded on all sides by mountains, and cotton and a kind of reddish root [madder,] used for dying red, are raised abundantly. I observed that this root is extensively cultivated in all that region, and forms an important article of export to England, where it is used for dying purposes. In Acts xvi. 14, we read of Lydia, a seller of purple of the city of Thyatira. May not this root be the very article with which her purple was colored, which she was selling at Philippi, when the Lord opened her heart to attend to the things spoken of by Paul? It seems to me probable. But if it was so, this art of coloring appears to have been lost, for I could not find that it is now at all practised in that place or that region.

The Christian traveller and missionary naturally looks for something interesting in a place where once existed a true church of Christ.—But alas! how sadly is he disappointed! The place presents an appearance in nothing different from other Turkish towns. Every thing wears a Mussulman aspect. The houses, streets, dress, occupation and language of the inhabitants all indicate a predominating Turkish influence.—Christianity exists there in name, but it is the bare name. Its spirit has long since fled. The Greeks, especially, seem to be peculiarly superstitious. I visited their church, and found it full of pictures and other marks of degenerate Christianity.

Our next stopping place was Kurkagatch, containing about 1,000 or more Turkish houses, 250 Greek, and 150 Armenian. It is a place of more importance and business than I had supposed.—The shortness of the time at our command did not permit us to form any particular acquaintance. We were told, however, that formerly our books were read by quite a number of Armenians, and that considerable inquiry and interest then existed. Opposition was made by the ecclesiastics, and our books prohibited, and I think, an order issued to have them gathered up. Since that period there has been much less open interest in the truth, though a few still possess and read our books. We met and conversed with two of these, and from their appearance and conversation it was evident, that a beginning of better things had been made.

We next proceeded to Balikhessar. Its population consists of about 25,000 Turks, 150 Greeks, and nearly 2.000 Armenians. Here the annual fair is held, and here were the books which, you remember, were seized by the Armenian vartebed, about a year ago, and which he refused to deliver up. To recover these was our business here, and one main object of this tour.

On my first visit to the Pasha, I did not see him, as he was otherwise engaged, but stated the object of my call to his deputy. He answered me rather shortly, and implied that the books could not be delivered up without an express order from Constantinople, which I did not possess. But he told me to call again, and the case should be presented to the Pasha himself. I accordingly went accompanied by the pious native, and we were very politely and pleasantly received. After the usual salutations, he alluded to the subjects of the books, and said, if we had time to spare, he should like to converse with us a while on this whole matter. He had evidently a very imperfect knowledge of the recent movements of Protestantism in this empire, and he thought this a favorable opportunity to inform himself; and such an occasion was precisely what he desired. He first inquired as to the nature of these books. I told him they were most of them the Old and New Testament, which the Armenian nation received as their sacred books, and had them read in their churches; and that all the others were derived from them, and had all their sentiments conformed thereto. And I further told him, that if he wished to know the reason of the opposition of the Armenian nation to these evangelical men among them, it was simply this; viz. that these latter strived to live according to the gospel, rejecting the worship of pictures, the adoration of Mary and other saints, the worship of the cross, auricular confession and absolution by a priest, the numerous facts and feasts of these eastern churches, and other superstitions and human inventions, all of which were condemned by the gospel. Hereupon he inquired, with some surprise, whether there was really no authority for such things in the Bible; as though he conceived it impossible for any Christian nation to introduce and practice them without such countenance. We then gave him, in a few words, an account of the principles of Protestantism, of its unflinching integrity and honesty, and its universal truthfulness; and that no man who indulged in falsehoods, as by common consent the Greeks and Armenians do, and even the Patriarch himself, could be received into the number of true Protestants. Here he instantly remarked, in a manner wholly unsolicited, as though it was a matter he perfectly understood, "Yes, the Patriarch tells lies." Whatever some friends of this church dignitary may say or think, this Pasha, from his knowledge of his character through his political relations to Porte, believes him capable of falsifying. On his inquiry, we informed him of the spread of these evangelical principles in their empire.—He also inquired for our views of Christ, and wished to know how, if he was divine, it was possible for him to suffer and die. We told him, that he only suffered in his human nature, and not the divine. Then he wished to know how it was supposable, that a being who created the human race, could suffer himself to be put to death by them. I told him his death and sufferings were wholly voluntary. Mankind had all become sinners, and as such were exposed to perdition. But Christ, to save them from merited ruin, of his own free will, suffered and died in their stead, and as he was so exalted a being, his sufferings and death constituted an atonement sufficient for all the world. Our interview continued three quarters of an hour, and was very satisfactory. We had a fair opportunity of giving him a general view of this new religion, as he called it, though we assured him it was as old as Christ and his apostles. He several times, in most decided terms, expressed his pleasure at what he heard, and we could but be grateful for the opportunity we had of defending and explaining the truth under such circumstances.

When we took our leave, he said he would call for the primates of the Armenians, to see what they had to say for themselves. The vertabed was not in the place. When we called again, he sent for one of them the second time, so that we might have an opportunity of confronting each other. It would take too much room to repeat the conversation which took place. Suffice it to say, that after various shifts on the part of this primate, to escape the necessity of delivering up the books, as I held up the injustice of taking by force the property of another, and insisted on recovering what lawfully and of right was my own, and as the letter to the Pasha from our Consul, with which I was provided, and in which the property was demanded in strong, yet respectful terms, was read and he decided that they be surrendered. And accordingly, in two hours afterwards, I obtained possession of them. Thus, through the gracious intervention of Providence, were these books delivered from their confinement in the Armenian church premises, and are now ready to go abroad and enlighten the benighted.

The last place we visited was Kermasti, twelve hours distant from Broosa. Its Armenian population is small, being only about 500 souls. The Turkish inhabitants are nearly twice as numerous. Here are two or three native brethren, with whom we have had an acquaintance for several years past. Others, too, are in more or less of an inquiring state of mind. We left them a good supply of tracts and books. A few, at least, will read them with interest and care. The beginning which the truth has there made, encourages the hope, that it will spread and bring others under its influence.

At Balikhessar we also met with a man of standing and influence in another village, an interview with whom afforded me much satisfaction. He is a person of clear and strong mind, and retentive memory, and seems to have a love for the truth. I had seen him before; but what gave me peculiar pleasure was the fact, that he had evidently made much progress, since our last meeting, in his views of truth, and duty.—He discovers a disposition to yield to the force of truth, as soon as he perceives it: and this gives me hope that the Lord is gradually teaching him, and will yet bring him into his kingdom, and make him an instrument of spreading the gospel in his village. In fact, he has already collected a few around him, into whom he is infusing his own views and feelings.

Sabbath School Cause.

From the North American and U. S. Gazette.

EDUCATION.

New York, Feb. 23, 1848.

Amid the political excitement of the week, a crowded and interesting meeting in behalf of the general missionary operations of the American Sunday-school Union, was held in the Central Presbyterian Church. An interesting report from one of the Society's missionaries in the West was read, and an eloquent address made by the Rev. Mr. Chidlaw, who was followed by Hiram Ketchum, Esq., of the Episcopal Church, who said:

That he had never attended one of the meetings of this society before, and he hoped every person had been as much gratified with what he had heard to-night, as he had.

After all, it might be said that we had come here to hear reports from the battle field, to devise measures and supply means to carry on the controversy which had been maintained since the morning of creation, between holiness and sin, morality and immorality, purity and impurity, justice and fraud, order and confusion, eternal life and eternal death. This war, he remarked, was perpetual; there would be no peace in our day, and when peace did come, it would be the result of conquest—we should conquer peace—the CAPTAIN of our salvation would "put all enemies under his feet."

We who have entered into covenant relations with this Divine Commander, are the enlisted solders in this war, and wo unto us if we turn our backs upon the enemy, or fail to acquit ourselves valiantly in the fight.

We do not lack encouragements, he said, to make the most strenuous efforts, and to submit to all the privations and hardships, which the exigencies of the war demand. It was said by one of the Kentucky volunteers, who bore himself very gallantly in the Battle of Buena Vista,—in answer to the question how he felt on that occasion—"It seemed to me," he remarked, "that all Kentucky was looking at me." Are we not, too, my friends, encompassed about "by a great cloud of witnesses?" Ought we not, therefore, to acquit ourselves like men, looking constantly to the "Author and finisher of our faith?" We have learned from the reports and statements we have heard on this occasion, what is our line of duty in relation to the immediate object before us.

This society is composed of a union of persons of different denominations of Christians to accomplish objects upon which they all agree, and the accomplishment of which they all desire. No member of this society is required to surrender or compromise his own distinctive opinions or belief. As far as we agree, and no further, we pledge united action. This is all right—who can object to it? The American people fully understand the true principles of union—the people of the different States of this Republic formed a union for distinct and definite purposes—so far as these purposes require, they act together, yet each State, in other important particulars of government, acts for itself individually—wholly independent of any other State.

So with the different denominations of Christians; they unite in certain articles of belief, deduced from their common standard of faith,—the Bible; and these articles they are willing to inculcate upon the minds of the people, and they especially agree in this sentiment, that this common standard of faith shall be put into the hands of every man for his own examination.

The object of this union, as has been well remarked, IS TO TAKE CARE OF THE CHILDREN.—What object can be more useful or interesting? The children! the future men and women of the country,—those who, in a very short time, are to take our places, in the church and in the State. Put right sentiments into the minds and hearts of children, and you may be sure that they will make their way to the minds and hearts of their parents, and they will come, too, in a manner most likely to secure for them acceptance and approbation.

The time selected for imparting this information is the Sabbath day, or the Lord's day, the one day in the seven which, by general consent, is a day of cessation from ordinary avocations. In any community where this day is practically regarded as sacred, there is peace and order, and safety, and progress in right things. There is, said Mr. K., no better evidence of a sound and improving state of society than the due observance of the Sabbath day. It has, said he, been well remarked by the reverend gentlemrn who has preceded me, that children will find employment on that day, and if they are not furnished with employment which improves them, they will fall into that which will prove injurious. The Sunday-school supplies the desideratum; here they may learn their duty toward God, and their duty toward their neighbor.

When needful, the society supplies them with books. The first and most important of these books is the Bible. Then there are other books, comprising a library of one hundrend small volumes. It is the object of the society to furnish each of the Sunday-schools it establishes with one or more of these libraries. The cost of one of these libraries is ten dollars—that ts to say, ten cents a volume. We have seen that several hundreds of these libraries have been subscribed here to-night.

Now, my friends, said Mr. K., do you know what this library contains? I ask this question, continued he, for until a few days I confess that I have known very little about it; but now I am able to say, and I do say it to every person who hears it,—and I should like to say it to the head of every family in the land,—that this Sunday-school library contains some of the choicest reading to be found any where; matter which will be found to interest deeply, judging from my own case, not only children but their parents. I know that one more at least, no longer a child in years, has found the pulsations of his heart quickened, and his eye moistened, in the perusal of some of these little volumes. Why, said Mr. K., I know not the author of these books, but I honor the author of "Frank Harper," and some others that I have perused, more than I honor General Scott, and General Taylor, without meaning to detract from the consideration due to each of these distinguished military commanders.

Now, said Mr. K., I have made up my mind to buy one of these libraries, first, for my own reading, and that of my family, and then it shall go to a Sunday-school, in the West or some where else. I recommend to every father of a family who hears me to-night, to follow my example. Be sure to get one for your own use, and then you will be convinced, in reading the books yourselves, by an argument more powerful than any man can employ, of the importance of furnishing them to those who cannot buy.

Said Mr. K., a reverend gentleman near me, who asked me a few days since to make a speech on this occasion, was so good as to send me a few copies of the books published by the society.—They were carried to my house, and we all fell to reading them—wife, children, servants and all.—The books were devoured, and a rare treat it was. My little son, just beginning to read, asked me where these beautiful and interesting books came from. I told him, I was going to make a speech, and these books were presented to me because I was going to make a speech. Well, said he, "father, I wish you would make a speech every night, if you can get such books as these for it.

Now, Mr. President, said Mr. Ketchum, if my speech has any effect at all—that effect will be manifest in applications within a week, at the American Sunday-school Depository in Nassau street, for the purchase of a number of these libraries. The books contained in them will be read more than they had been read before.

Mr. Ketchum continued his remarks in commenting upon a passage in the circular of the Rev. R. H. Bourne, one of the agents of the Society, connected with the Episcopal church.

The passage was this: "What higher, holier, nobler charity can be bestowed on any part of the globe? And what portions of its 800.000,000 of inhabitants should share more largely in our sympathies, than those who speak our language, live under the same government, and breathe the same air with ourselves, and "who are invested with ample powers to sustain or subvert, to save or destroy, the cherished institutions of our country."

Narrative.

Cassius M. Clay's account of his imprisonment and Captivity. His views of Mexico.

FROM HIS SPEECH AT RICHMOND, KY.

That seventy-one men and officers, should hold three thousand regular Mexican Cavalry at bay from light till noon; and finally make terms of the most honorable treatment; presents a spectacle of the moral sublime, unsurpassed by the heroism of the bloodiest battles. In sending back Captain Henry, through eighty armed lancers, one hundred and fifty miles from camp, with three thousand enemies in the rear was displayed a rare feat of individual daring, and the object of our mission accomplished. Your allusion to my action on that occasion; and the testimony of my fellow prisoners generally, as well as the previous comments of some others, induce me here to relate the exact particulars of that adventure. The soldiers, with Captain Danley, and the subordinate officers, were on foot marching by twos. Major Gaines and Borland, Captain Henry and myself, were on horse-back, at the head of the column. The Mexican lancers mounted, were in open files on both sides of the soldiers, with a van and rear guard. Captain H. having been taken prisoner at Mier, and having escaped from the castle of Perote and being recognized by the Mexicans, feared that he would be put to death, as the expedition to Mier was disavowed by Texas. Major Gaines thought there was no danger of his life; but permitted Henry to exchange horses with him; as the two Majors only had been allowed to retain their American horses. Henry also asked my advice; I agreed with him that his life was in imminent peril; told him I should be glad for our friends to know of the advance of the army: but declined urging him one way or the other in an affair of so much danger. Henry agreed at length to run. I told Captain H. to speak low, as the Mexican Lieutenant, I was convinced, understood English; although he denied all knowledge of the language. This the Lieutenant overheard, and reported it to Col. Sambranino the commanding officer of the guard. He immediately ordered Messrs. Gaines and Borland, under a strong guard, ahead; uncovered his pistols and commanded the guard to open the ranks, so as to be out of arms reach of our men. seeing their preparations, we supposed the time had come for Capt. H.'s death, and he riding down the ranks under pretence of arranging the men by twos, according to order, gave spurs to his horse and escaped. The Colonel supposed that we were plotting to rise upon the guard; and Henry's running, confirmed him in the opinion. He ordered the lancers to charge, which they promptly obeyed, having retired before far enough to allow some momentum in the advance. I was alone and about twenty yards ahead. I rode back and ordered the men to lie down, which they promptly did; told the Colonel they were innocent—that I only was responsible. He then told three lancers to lance me! One at each side and one in the rear; he with his postol at my breast, and the Lieutenant with his sabre also drawn, placed me in no very agreeable attitude. Seeing that the soldiers were safe, as they began to tie them, I assure you that I was not slow in talking in my own defence; I avowed that I knew of H.'s design to escape—that I had not advised him one way or the other—that he had a right to act independently, and by the laws of war, I could not be responsible for another's act—that there was no intention to rise upon the guard—that to kill me would be murder—that I was of noble family at home—and that my death would be amply avenged by my countrymen. Believing no doubt, from my manner, that I told the *truth*, they spared my life. They tied me for a few moments—then released me, when the Colonel embraced me, and asked my pardon for the indignity. They released the officers that were on foot, and also tied that night; but kept the soldiers tied for two days longer. That the lives of my command were saved by my presence of mind, and frank confession, I honesty believe; I admit, to use the language of my friend Col. C——bs, that if "I was not sacred, I stood in great bodily apprehension." But to be serious: whatever fears of death I might have had, I am proud to say, never out-weighed my sense of *truth* and *justice*. Whatever then my enemies shall deduct from my courage, they must place to the credit of my superior moral power; and become unconsciously my loftiest eulogists. Our long and painful march to San Luis Potosi and thence to Mexico; our imprisonment and final release are well known. It is but just to the Mexicans, to say that in allowing our soldiers eighteen cents a day—they gave them the same that they give their own soldiers, who do not require half as much food as our own men; whilst our being strangers prevented us from buying as much food, with the same money. The hardships of the route through the desert were shared by their own soldiers. In a word, there were many instances of Spanish generosity during our captivity; and our hardships were not unreasonable, when we remember that their own men were *starving*, in the defense of their homes and their religion.

That Santa Anna was sincerely courteous and full of fair promises as he was going on "to drive Taylor over the Sabine," seems natural; that he should have broken all his engagements with us afterwards, can only be accounted for upon the supposition that he wished to hold us as hostages for his safety, in case he fell into our hands. The Governor of Mexico, at Toluca, is entitled to our lasting gratitude for sending us to Gen. Scott, on parole: the man who could thus trust others, is himself, of necessity, of a great and noble soul.

It is no doubt expected of me to give some ideas of Mexico and the present war. Mexico extends from about latitude 16 north, to 42 deg. from the Gulf of Mexico to the Pacific; and was in extent, before the loss of Texas, about as large as the U. States. It embraces all the climates of the world, & rises in temperature, from the tropical plains of Vera Cruz and Acapulco to the regions of perpetual snow. The rocky Mountains which separate us from Oregon extend through all Mexico, and her whole surface is composed of table lands and mountains, which rise in steps from the Gulf and the Rio Grande to the highest level, and then descend in regular gradations once more to the Pacific. She has no navigable streams, and the mountains and arid plains compose, I should imagine, seven-eighths, of the whole territory. It is now three hundred years since the Spanish conquest and her population has long since reached that barrier, where nature imposes eternal obstacles to further progress, where the whole products of the earth, are economically consumed by the people. No doubt, better modes of agriculture would increase her population, but at present, to use the language of Malthus, she has reached the *point of subsistence*. It is true that the remote provinces of California and New Mexico, and those bordering on the Rio Grande, and subject to Indian invasion, contain some uncultivated lands; but the proposition as above stated applies to the mass of Mexico. For in the greater portion of the whole republic, women and children may be seen picking up grains of corn in the highways, and the rinds of fruit thrown in the streets are immediately seized and consumed. So soon as you cross the Rio Grande you feel yourselves in a foreign land. Mexico has no forests. It is true that along the streams and on mountain-tops there are trees, but you are struck with this great characteristic, that the land is bare of trees. The numerous varieties of the Cactus of all sizes, intermixed with Palmetto, stunted or long grass cover the whole land. You are among a people of a novel color, and a strange language. The very birds and beasts, and dogs seems different. The patridge, the lark, the crow, the black-bird, differ in size and plumage, and sing differently from ours. The buildings are of Moorish and Spanish style. The Goat and the Sheep feed together. The bricks are of clay and sun-dried. The women go with earthen vessels to the well, just as Rachæl was sent of old in the time of the Patriarchs of Judea. The roofs of the houses are flat and places of recreation, and the people wear sandals as in the East, in olden time.—Wheat, Indian-corn, and herds of cattle, sheep and goats, the Banana and red-pepper, and garlic and onions, are the principal sources of subsistence. The products of the mines are the principal articles of foreign exchange, added to woods, besides tallow and cochineal.

The extreme dryness of Mexico makes irrigation necessary in most of the country, and the scarcity of water, and the habits of the people, collect the inhabitants into cities or villages.—The land itself, is owned by a few large proprietors, not the least of whom are the priests. The great mass of the people are serfs with but few more rights than American slaves. It is true that the children of serfs, are not of necessity also serfs, but debt brings slavery, and the wages allowed by law almost always perpetuate it. *Here then is the secret of the success of our arms.* I conversed freely with the tenantry and soldiers in all Mexico, and where they are not filled with religious enthusiasm against us, they say they care not who rules them. American or Mexican masters. If all the Mexican soldiers were freeholders and freemen, not one of all the American army could escape from her borders. The soldiers are caught up in the Haciendas and the streets of the towns, by force confined in some prison or convent, there drilled, clothed, armed, and then sent on to the regular army. Such men avow their resolution to desert, or run, on the first occasion. Of near one thousand soldiers sent from Toluca, to the aid of Santa Anna at Mexico, not one hundred stood the battle.

The whole people do not exceed eight millions, of these about two millions are whites and mixed bloods, the remainder are native Indians: I never, in all Mexico, with the exception of Foreigners in the Capital saw a single white man at work. Wherever there is slavery, there, is labor dishonorable—it is more creditable to rob than to work! Yet Mexico surpasses the slave States of America in Manufactures! As Rome was overrun by the Barbarians so is Mexico now by the Americans, the slaves will not fight, the masters are too few to defend the country. Bigotry in Religion has abased the mind—the corruptions of the Church have destroyed the morals of the people; the oppressions of the masters have exhausted the lands. Mexico is decreasing in population and resources. Since her independence, her revenues are falling off, her villages are decaying, her public works falling to ruin. She has lived by the sword, she must perish by the sword. *The time for her to die has come!* Yet, like South Carolina, she talks large.—*Louisville Examiner.*

A good library, a good temper, a good wife, and a good friend, are four of the choicest blessings of life.

A NOBLE REQUEST.—The late C. Wallace Cook, Esq., of Philadelphia, has left $100.000 to be divided between the Pennsylvania Hospital & the Pennsylvania Institute for the instruction of the Blind.

Conference Proceedings.

From the Methodist Protestant.

Philadelphia Conference.

Abstract of proceedings of the third session of the Philadelphia Annual Conference of the Methodist Protestant Church.

The Conference commenced its session on 22d March, and continued it for three full days.

Brother Wilson informed the Conference that a Methodist Protestant Church had been duly constituted in the city of Reading, county of Berks, Pa.; and that that church consists at present of fifty-two members. Its representation was received by the conference. In that part of the State, as also in other parts, the right sort of thorough going itinerant Methodist Protestant preachers, are greatly needed.

Brother John E. Barnes was admitted as a preacher to itinerate within the district, as he may be directed by the President.

A church in Kensington, (a precint of Philadelphia,) called Mount Zion, having one hundred and sixty members, one minister and two unstationed preachers, applied for recognition by the conference, as a Methodist Protestant Church; and as it had been duly recognized by the most adjacent quarterly conference, according to the provision of the constitution, the said church was received into our fellowship, and its delegate fell into the ranks of lay representatives as naturally as any other American citizen could have done, in any other representative body.

A resolution commendatory of "The Methodist Protestant," as the church organ, and of the "Western Recorder," as its Western adjunct, was unanimously passed.

Temperance was unanimously commended; and intemperance, and all traffic in intoxicating drinks, were unanimously condemned.

A committee reported that there are nine hundred and fifty-two members (952) in the churches of this district; one hundred and thirteen (113) sunday school teachers; and nine hundred and sixty-four (964) sunday school scholars. Five houses of worship, valued at thirty-seven thousand dollars ($37,000) and that present intentions are to erect three more houses of worship in the district this year. [Hope no debts may be contracted.]

This conference has been in existence one year, and there is surely no language sufficiently expressive of the reasons for gratitude and confidence, on the part of the conference,—the number of members of the churches have been nearly doubled, since its organization. You pray that we may make a similar record next year? And for how many succeeding years? May the little one become thousands. What shall prevent? What wretches shall we be, should it ever be truly said of us, "Oh Israel thou hast destroyed thyself." Let us be persuaded there is no danger—rather no possibility of our overthrow, if we are faithful to Him who has called us.

The following resolution was adopted:—"That ——— be a committee to prepare and publish a Pastoral Address to the churches represented in this conference; and that they state in that address the Scripture doctrines most surely believed and taught by our connexion, and the distinctive characteristics of our church purity.

The following are the appointments:

John G. Wilson, President, and to be pastor of the Ebenezer Church, Kensington. The President will visit the churches as occasion may require.

James Thomas Ward, pastor of the Frst M. P. Church, Philadelphia. *Note.*—Bro. Ward has been only a short time the pastor of that church. Some accessions have been had. The prospects are cheering.

John R. Nichols, Brickmakers', Philadelphia. There have been many members added to that church recently.

A. S. Eversole, Superintendent; Dr. P. Price, super'y assistant, Aston mission.

S. Gardner, Bethlehem; Peter Light Wilson, bro. Wilson is a member of the Md. District, & has been very kindly transferred to this district for a year. Doubtless, if faithful—and of this there is no doubt, he will be enabled by the Divine blessing, to make a good report at the end of the year. All who know him, will add 'Amen.'

Mount Zion, Kensington, left without an appointment; having one unstationed minister and two preachers,

Southwark to be supplied.

J. E. Barnes, left without an appointment at his own request.

Jacob H. Nickels, Conference Misionary.

As has been often said of conferences, so we say of this: "A better state of feeling, and a more harmonious session—one more indicative of good to come, we never knew."

The conference adjourned with this resolution on every tongue, and we hope in every heart:—"We will endeavor by the grace of God to improve ourselves and our work the ensuing year."

The next conference is to be held in Ebenezer Church, Kensington, on the third day of March, 1849.

In making this communication, I claim the immunity of rather an old man.

W. S. STOCKTON, Sec'y.

March 25th.

Religious Intelligence.

PITTSBURGH DISTRICT.

Huntersville ct., March 21st, 1848.

Br. Bassett: By your permission I would say through your excellent paper, that we still enjoy a degree of prosperity. Since my last a number have experienced the religion of Jesus. We have organized one new class of nine members, of good materials, with fair prospect for a number more. O that the Lord may increase them in number and in piety, there seems to be an improvement in the congregations generally, while the members seem to be seeking a deeper work of grace. So upon the whole we are making, I think, a slow but steady advancement. It is our desire and prayer, day and night, that the good Lord would revive his work more abundantly until the last enemy might be subdued, and the triumphs of the Redeemer's might prevail over this entire community, yea, over the entire world. O, pray for us.

We expect to hold our third quarterly meeting at Harper's School House, seven miles east o. Huntersville to commence on the 20th of May next, to which we invite Brs. J. Clark, R. Walker, and J. Pricket. Come brethren and help us for we need help.

Yours in gospel bonds,

D. D. HUGHES.

MUSKINGUM DISTRICT.

Lyme, O., March 30th, 1848.

Mr. Editor,—I wish to inform Br. Clancy and my Ministerial Brethren for their encouragement and also all such as delight in good news that the Lord has visited Bellview circuit in mercy. Our second Quarterly Meeting was held in Br. Rowcliffe's neighborhood, Lyme township, Huron county, commencing on the 12th of February 1848, and continued until the 20th at which meeting the Great Head of the Church manifested his presence in the conviction and conversion of sinners, it was a precious time indeed and resulted in the organizing of a society of thirteen members, all heads of families except two and permanent settlers in the neighborhood. we had the help of Br. Freece, from the Sandusky circuit, who labored to great acceptability and profit. I would say dear brethren we are getting along very pleasantly with this dear people, and our prospects for the future are quite flattering, my health is better. We are all in peace with one little exception. I would say for this circuit, I find some good Brethren, and the people kind & attentive to the wants of my family, and without some alteration for the worse I could ask no better field to labor. All classes receive me with friendship, I cannot help feeling a tender regard for them. As for finance no circuit I ever traveled took greater interest in it than Bellview.—We have received twenty-seven members this year, and when our principles are fully known, they are heartily embraced, and be assured, Br. Clancy, Bellview circuit is worth contending for. And what ever may have been said about it I find Protestant Methodists here who stand firm to our cause. So we pray for prosperity and the presence of the good Lord to be with us.

Yours in the bonds of the gospel.

A. S. ROBISON.

Fredericktown, O., April 6th, 1848.

Br. Bassett: Through the blessing of God I am yet alive and enjoy tolerably good health; and have been for more than two weeks, enjoying a precious season of God's reviving and converting grace; on the N. West of this circuit five more were added to the Church, and some ten or a dozen professed an evidence of sins forgiven; I am not able to state—definitely the number of conversions (as some do.)

Yours,

J. S. THRAP.

Columbia Circuit, April 5th, 1848.

Br. Bassett: Through the medium of the Recorder, I wish to state to Br. Clancy the President, a few things relative to Columbia circuit. We cannot report such prosperity, as some of our brethren; but will try to state things as they are. We have held two quarterly meetings, both of which, passed off without any thing special, but rather discouraging. There was barely enough of the officiary present, to do business. The officiary, and membership, generally, have been discouraged, and many of them have let go all holds, to let the ship sink or swim. The ch. here has been sinking for the last two years, and is now almost gone. Perhaps the reader is ready to enquire for the cause of this declension: well, there has been a cause, or rather a complication of causes. There is such a diversity of conflicting views, and principles here, they operate much against the interests of the church. And there is a great amount of Infidelity in disguise; clothed in the garb of some popular subjects of the day; thereby endeavoring to insinuate itself into churches, as the serpent managed with our first parents in Eden. But there is another, and a more direct cause. For the last two years, the circuit has had a superintendent, that did not meet their wishes; but more especially the present year. Almost universal dissatisfaction prevailed at the commencement of this year: and it has been increased, by his tinkering at a new organization, which declares the Methodist Protestant Church to be Anti-Christ. But this cause is now removed. For recently, there happened to pass this way, a small new vessel, called "The True Wesleyan," with Father Woodruff at the helm. Br. Elliott embraced the opportunity, steped aboard, and is sailing off. Br. Clancy will discover that I am left on Columbia circuit, without a superintendent. Though prospects are gloomy, we intend to do the best we can till the close of the year; the Lord being our helper. Pray for us, brethren, that darkness may give way, and light burst in, and prosperity yet come to Zion here.

Yours in Christ,

G. M. SCOTT.

P. S. I wish to make an inquiry of the president, Br. Clancy. Where a class is in a confused state, so that it can scarcely be told who is on the Lord's side, and who is not. Would there be any impropriety in it, or would it be a violation of discipline, to commit the class-book to the flames, and organize anew?

OHIO DISTRICT.

Middletown, Campaign co., O., April 5th, 1848.

Br. Bassett: For five days past we have been holding meeting in this place, and notwithstanding the discouragements under which we commenced, we now have the buddings of a glorious revival. Last night three were brought from darkness to light, and this morning they rose in succession and told what God, the Lord had done for them. There are more, who are mourning on the account of their sins, and it is expected that they will be at the altar of prayer to night. O how my heart has rejoiced in seeing the commencement of this work here. for up to the time of this meeting, Middletown was one of our most discouraging points. We have had some glorious meetings in the bounds of Union Circuit this winter. About seventy have united with us in church fellowship since Conference. To God be all the glory.

As ever yours, &c.,

O. P. STEPHENS.

MICHIGAN DISTRICT.

Laporte, Ia., April 1st, 1848.

Br. Bassett: Knowing that good news is always desirable, I thought I would give you and your readers a short account of my missionary operations, for the last three months. I commenced on Lagrange circuit, on New Year's eve, held four meetings at different points on the circuit, which resulted in the conversion and reclaiming of over one hundred and thirty souls, embracing some of the most wealthy and influential men in the community: about ninety of the above number, had given in their names to the Methodist Protestant Church before I left. I was assisted in the above meetings by Br. Ard. Sutton, who is the superintendent of the circuit. He is well received, and well liked: and I think will be well sustained. This circuit has had many trials, but I hope that God will give them prosperity in future. I went from Lagrange to Prairie Round, circuit; assisted Br. Mack, in a meeting at the Meeting-house, nine or ten evenings,—no great interest,—ten or twelve conversions. Held another meeting some three miles west of the Meeting-house,—a considerable interest but no conversions.

D. G. OAKS, C. M., M. District.

Br. Bassett, is there not some ministers in the Muskingum District that could be prevailed upon to come over into Michigan, and help us, you do not know how we are suffering for the want of efficient Itinerants.? O that God would raise up and send more laborers into the field.

D. G. O.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, April 13, 1848.

☞ New subscribers this week, 9. Discontinuance, *none.*

To Correspondents.—We have, respectfully to decline several articles lately received which we do not think it necessary to speak of by name, as their non-appearance in our columns, will sufficiently indicate that for reasons which might be named, we think best not to publish them. Our friends will excuse us.

The article in reply to "T. P. Armstrong," is not accepted, because it would introduce a controversy on the merits of Masonry, a controversy from which our columns have been happily relieved. We believe that the great mass of our readers, both *anti* and *pro*, on this question, think it best that our columns should not be occupied with it.

We would like to accommodate our brother of Palermo, New York, in the publication of his article. But he will pardon us, that we find portions of it too unintelligible. Even the principal name spoken of, we cannot decidedly make out. If our brother will get some competent friend to prepare the article for the press, we will publish it for him at once.

The correspondent last alluded to, is by no means alone, in the matter of sending us articles not prepared for the press. Not a few who *can* write at least passibly well, & in some instances *very well*, do up a hasty piece of manuscript, and send it off with "written in haste,"—or "please correct errors, if you find any." &c. Now if a brother should ask us to black his boots or curry his horse, we would do it with more pleasure and less discomfort than this other thing required. How many times in such case do we find errors in every line! Many a writer would be surprised with his own productions, would he but look them over critically, as we have to do.

Whilst on this point, we will for once volunteer this much advice to such writers as are not older than ourself. No *private letter* much less one intended for the press, should be sent off till the writer has carefully read it entirely over, to see if it distinctly expresses what he intends, and for the purpose of supplying words which may have been omitted, crossing the T's., dotting the I's., erasing superfluous words, and improving such as have been indistinctly written. If we ever fail to do this, we hope we shall be made to pay our fine.

We here wish to guard one point. Brethren who send us religious intelligence, may feel assured that we are always happy to receive their letters, and if not prepared for the press, we take pleasure in doing the best we can for them, without any criticism, or reflection upon the writers. But when brethren wish to communicate their views to the public, upon any subject, general or particular, we insist that they should take pains to have their articles prepared for the press.

☞ The Publisher of the "Sacred Melodeon," requests us to give a gentle hint to those who received copies of his work from the Editor of this paper, at Conference time last fall, and did not settle for them then, that they would greatly oblige him by attending to it soon as practicable. Remit to the Editor of the Recorder, and it will be right.

Earthquake.—On Thursday last, (6th inst.) at about 8 o'clock, a shock of an earthquake was very sensibly felt by most persons in this vicinity. We happened to be at the house of a friend in Zanesville at the time, and observed quite a prolonged vibration of the building attended with a rumbling sound. At the same time, the sensation was felt by our family in Putnam, and many neighbors. The shock however was most distinctly observed in stores of queens-ware, tin-ware, &c. It seemed to us that there was a slight repetition of the shock, a few moments after the first. We learn by the Zanesville Courier, that at the same hour two shocks were experienced at Newark, O. We apprehend that we shall soon hear of some violent convulsion at some point, probably at the South.

Br. Joseph Newlove.—By private letter from Br. R. Rose of Springfield circuit, we are informed of the death of this aged brother, residing near Harmony, Clark County, Ohio. Few persons we think have given evidence of deeper piety, or more amiable qualities, than our old friend who has so lately been called away. We have greatly enjoyed his society in days and years gone by, but we doubt not he has now joined the happy society above. May the consolations of the Gospel sustain those who most sensibly realize the loss of Father Newlove.

Good News from Bainbridge, O.—We take the the liberty of inserting below an extract of a *private* letter from Br. C. H. Williams, dated Bournville, April 4.

"We are still gaining ground slowly in this place as a church. Some three names have been received since my last communication and the new organization promises much fruit. We have just closed a meeting in Bainbridge which lasted two weeks and resulted in the addition of 45 names to the church. These with some 6 or 7 members who belonged to Cove Spring class, will constitute an organization of about 50. Brother Kezerta and I have much cause of gratitude to God for favors enjoyed on our circuits. Brother K. will write soon for the Recorder and give you the particulars."

We want that letter from Brother Kezerta.—It will bring us some subscribers, we warrant, almost.

Sears' Magazine.—The April number is received. It is filled with interesting and instructive articles. Strange that any one should want fiction or light reading, who can get such a Magazine for their entertainment. The engravings are numerous, well chosen, and well devised. $2 per annum in advance. Address, R. Sears, N. York.

Sad Calamity.—The publisher of the Oberlin Evangelist, has our sincere sympathies in the misfortune which has befallen him, in the loss by fire of his book store, dwelling and printing office; but especially his subscription list. If we can render any aid, in the way of renewing or extending the subscription list of so excellent and useful a religious paper as the "Evangelist," we will cheerfully do it. Subscribers in this place and vicinity can if they see proper, report to us, and we will communicate to the publisher at Oberlin. See account in another column from the "Watchman of the Valley."

"Anglo-Saxon."—We direct attention to the following card from the publishers of this paper, which is the organ of the Phonographic and Phonotypic enterprise. We sincerely sympathise with them in the loss they have sustained, and hope that the mystery will yet be unravelled. If it is in our power to aid in renewing or extending their subscription list, we will cheerfully do it. Subscribers for the Anglo-Saxon, in this place, or elsewhere, can, if they choose, report themselves to us, and we will give notice to the publishers.

A CARD,

From the Proprietors of the "Anglo Saxon"

TO THEIR PATRONS.

MALICIOUS ROBBERY!!!!

Between 11 o'clock on Saturday night, 25th ult., and 6 o'clock on the morning of the following Monday, our Office was entered by some person or persons unknown, who carried off three new MAIL-BOOKS, into which the names of our Subscribers had been lately transferred. The envelopes already written for the next number of our paper, our old *mail-books*, and *every thing tending to give us the slightest clue to the residences of our Subscribers*, were also carried off! These were the only articles taken, although there were many valuable books, articles of wearing apparel, printers' materials, &c., &c., in the room where the robbery was perpetrated, as well as in the other rooms of our establishment. We do not therefore attribute the theft to a *professional* thief, but to some villian who was envious of our success, or who, fancying himself aggrieved by us, took this unlawful and malicious means of revenging himself—rightly imagining, that to cut us off from all means of communication with our Subscribers, would be the next thing to a death-blow to us, and to the immediate progress of the literary reform advocated by us.

Under the circumstances, we have done all that *can* be done. We have sent a copy of this "CARD" to every editor in the United States and B. North America, requesting them to copy it. Our Subscribers are requested to *write to us immediately*, informing us to *what number*, or *about* what number, their subscriptions extend.—We will immediately enter their names in a new mail-book already prepared for that purpose.—We will continue receiving these names until May 1st. Until then, we will not publish the next *regular* number of the "Anglo-Saxon." By this arrangement, none of the articles on "Phonetics," by Zabdiel Hauritz, nor any other matter relating to the immediate object of the paper, will be lost to our Subscribers. In the mean time, we shall strike off several thousand copies, containing interesting matter to beginners, and circulate them gratuitously among teachers, all over the country.

We trust that it is unnecessary to request our Subscribers, that as this misfortune has placed us entirely at their mercy, they will, if they do not remember the *exact* number at which their subscription expires, rather give *us*, than *themselves*, the benefit of their doubts. It will be necessary for them, *at any rate*, to state *definitely*, up to what number they are entitled to the best of their belief—as it will be useless for them to leave *us* to decide upon the merits of their respective cases—*we having lost all memoranda of our transactions with them.* May we not also ask them, under these circumstances, to pay their own *postage?*

The Anti-Tobacco Enterprise.—An esteemed minister of the Pittsburgh Conference, several weeks ago prompted us "not to forget the Anti-Tobacco enterprise." We confess that we have latterly devoted less attention to this subject, than formerly, as we not wish to be considered a "one idea man," and especially as another Br. of the same Conference, no less esteemed and longer known, had done us the kindness to admonish us that our publication of articles on that subject had given offence to many of our patrons, and assigning it as one reason why he could not procure new subscribers for us. We appreciate the motives of each of the brethren, above referred to, and are sincerely thankful to them both. Just now we have received a letter from another minister of the same Conference, prompting us in reference to this matter. It is not unlikely that our readers will hear from him next week through our columns. He is opposed to the common use of the article. Now, it has been our endeavor to use caution, not to use terms calculated to give offence, or to injure the feelings of our friends or patrons, who think it right or needful to use the article. But the minds of some are sensitive, on this subject, as ours may be at times on other points. And indeed allowance must be made, as it is so difficult to sacrafice an idol. Whilst we regret, however, that some have been displeased with us for publishing articles in reference to the use of tobacca, we rejoice, yea, and will rejoice, that information has been communicated to us, that thro'. the influence of our paper, *not a few* in various circuits and places, have abandoned we trust forever, the practice, and are now rejoicing in the escape they have made. We see that a very considerable portion of the press, aye, the religious press, is beginning to speak out decidedly against the practice. So, our respected friends, who are also friends of the "weed" will please bear with us, we shall get behind the times in an important moral enterprise, unless we too, take part in the same.

Just as we were engaged in penning the above, the "Methodist Protestant" of Saturday last come to hand. Glancing over the Minutes of the New York Conference, recently held, we find the following resolution:

"*Resolved*, That we earnestly recommend that the ministers and preachers of this Annual Conference, refrain from the use of Tobacco in all its forms, especially when in the house of God."

That's a good one, and perhaps that will do for this time.

American Pulpit.—The publisher of this excellent work, after some interruptions for a few months past, has now made up lost time. The numbers for January, February and March have come to hand—quite a treat of religious reading. The first contains a Sermon by Rev. Dr. Peck, Principal of the Troy Conference Academy, and three sketches of sermons by the Editor, as we suppose. The second contains a Thanksgiving Sermon by Rev. Miles Sanford, Pastor of the Baptist Church, East Boston, Massachusetts. Another, by Rev. J. E. Cobb, of Washington Arkansas. The third contains a Sermon by Rev. W. N. Shoel, Pastor of the Lutheran Church, Cannjoharie, New York. Another by the late Rev. Daniel Poe, of the Texas Conference. It pleases us well to see that this work is kept free from denominational bearings, ministers of the various evangelical churches being represented in its pages. Terms, $1 per year in advance. Address, Samuel Chism, Worcester, Massachusetts.

Evangelical Preacher.—We have received the March number of this useful publication. It contains a sermon by Rev. Dr. Fuller, Pastor of the Seventh Baptist Church, Baltimore, Md. It is a Funeral Discourse, preached on the death of Rev. Dr. Brantly, from the words of St. Paul, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy." The subject is dicussed in an able, interestiug and forcible manner. An Obituary Address, in reference to the deceased, also accompanies. The Editor, Rev. N. N. Wood, promises that the "Preacher" shall conflict with no kindred interest or enterprise, and designs that it shall be read with interest and profit by all denominations of Evangelical Christians. The present number is decidedly improved in appearance. We trust that the work will be sustained by a good patronage. Published at the Aurora office, Zanesville, Ohio. $1 per year.

Biographical.

From the Methodist Protestant.

"Precious in the sight of the Lord is the death of his saints."

REV. DANIEL IRELAND,

Departed this life on Sunday, the 20th day of February, 1848, in the 68th year of his age, in hope of a blissful immortality.

The subject of this brief notice was born Aug. 10th, 1780, in Westchester county, State of New York. Of his youthful history it is not in the power of the writer to say anything until he was about 18 years of age, when he was awakened to a sense of his situation while out of Christ; and being possessed naturally of an inquiring mind, he investigated the sublime truths of the Gospel, saw himself a sinner, undone, and condemned. When Jesus was presented as "the only Saviour," he embraced Him with full purpose of heart, and found! How often have we heard him tell of the conviction, contrition and godly sorrow he experienced for sin; and while engaged as an apprentice, at beaming hides in a tan-yard, the rich display of saving grace then and there experienced. How true it is, that the young convert anxiously desires others to enjoy the same blessing he participates in; so it was in this instance: he lays aside his leather apron and leaves for his father's house, informing those he saw of the change wrought in his mind. About midnight he arrived at his father's house—he entered, and the first salutation was, "*I am happy!*" which aroused the sleeping inmates "*I am happy!*" still shouted the truly happy Daniel. Father, mother, brothers and sisters are all aroused; none of them understand the meaning of Daniel, until grandmother unravelled the mystery. She had been among the Moravians, and had heard and experienced a similar sensation to the one now manifested by her grand-son. A revival immediately ensued, and several of his father's family became the subjects of converting grace.

He soon after united with the Methodist Episcopal Church, filled the office of Class leader, and enjoyed the confidence of his brethren, to whom he was ardently attached. It appears that some of his MSS. are lost, or he traveled [for I think I distinctly recollect hearing him say that he travelled under the P. E. before he was 21 years of age] under the Elder, with an Exhorter's license: for the oldest I have in my possession bears date "Kingsborough, July the 11th, 1801." It may be, this relic of other years will interest the reader, therefore I insert a copy of it, viz:

"Whereas, Daniel Ireland has applied to us for liberty to exhort on our Circuit. After due examination of his gifts, grace, and usefulness, we judge him a proper person; and, therefore, authorize him to exhort.

Signed,

WM. McLENAHAN,

Saratoga Circuit."

It appears he used his Exhorter's license, for in June following he received the following:

"To whom it may concern: This certifies that Daniel Ireland is authorised to exercise the office of a Preacher in the Methodist Episcopal Church. Signed in behalf of Quarterly Conference held at Banker's, in Sancon dogo, by

WM. COLLENT.

Saratoga Ct., June 12, 1802."

His license continued till 1807, when he received Deacon's orders, on the 3d day of April, at Philadelphia, his parchment bearing the seal and signature of Francis Asbury; and two years after was ordained Elder by Bishop McKendree, at the same place. At what time he entered the Itinerant ranks, does not positively appear; but it is probable about the year 1801 or '2; he was appointed by his P. Elder to serve the Church as a preacher, for he says in a letter addressed to Bishop George, dated Camden, June 16, 1818, that he had served the Church nearly four years a single man, and thirteen years since he was married, having filled three Stations in Maryland, three in Pennsylvania, and eight in New Jersey, while belonging to the Philadelphia Conference; and expressed a desire to live and die in the work of the ministry. His whole heart was in the work even till his death: no news seemed so pleasing to him as that of the revival of religion. He was while in his prime not only deeply engaged and very pious, but possessed a good share of originality; and in his pulpit productions there was a commingled fervency and pathos that carried conviction to many of his hearers and comfort to the mourning soul.

In a short diary left, he speaks of filling his appointments, of the manifestations of divine power, and often expressed himself as longing for all the fullness of God. In his family, he presided with that patriarchal dignity that should dictate a man of God, and this continued until death. His family sought with avidity the counsel of their father, and that which was his will, was their pleasure.

His mind became agitated upon the subject of Church reform, and with a prayerful heart did he seek the Divine direction, and, after mature deliberation, he withdrew from the M. Episcopal Church. His withdrawal is dated April 19th, 1821; 'without many words,' he says, 'to obey his Supreme Master and answer for himself, he thus acts, respectfully addressing the Conference he had formerly been a member of.' After his withdrawal from the Conference, he continued his labors in connexion with the ministry of the M. Episcopal Church, until the excitement arose in Baltimore and other places; and at the first State Conference of New York, which met at Sullivan Street Church, June 27th, 1827, father Ireland was a member, and appointed to Pitt st. as minister in charge. It is presumable that he joined the M. Society earlier, perhaps as early as 1826. When the Methodist Protestant Church was formed he became a member thereof, by virtue of his connexion with the M. Society.—The subsequent history is not in my hands until June 8th, 1832, when he was received into the Vermont Annual Conference, by their President, Rev. J. Byington, and appointed to a Mission, embraced in that section of country lying between Lansinburgh and Greenville Circuit, and between the Hudsen river and the Green mountains. He was afterwards President of the Vermont District, and labored as Conference Missionary, &c.. until 1837. He was received into the Genessee Conference by Rev. N. Bort, President, and appointed Assistant on Onondaga Ct., where he labored till Conference in 1838, when he was recommended to the Conference held at Honeoye. I suppose he was here received.

It may be, the last of the above statistics is incorrect, but in the main I have papers to the above effect. It was in 1840 that the writer first saw our father in the Gospel, at the Conference at Pine Hill, Genessee Co., New York; and he has ever attended the sessions of the Conference, excepting the last, when he was prevented by sickness. For one year in the above time he served as President, and has acted as Conference Missionary; since, with the infirmities of age and pressing duties at home, he could not attend to ministerial duties as he wished: but still that undying desire to travel and preach continued until the hour of his death.

A while before our last Conference he was taken with a bilious attack, from which he never fully recovered; although for a time he gained, and we fondly hoped he might be again restored to health, but it has otherwise proved. His disease assumed an acute type, and baffled the skill of those physicians that attend upon him. Nature gradually gave way, till Sunday morning, the 20th ult., when he calmly breated his last; without a struggle or a groan he closed his own eyes and folded his own hands, and passed to a land of rest. He bade all an affectionate farewell, nor was he ever heard to complain of his lot: and now he sleeps with his fathers.

REFLECTIONS.

In the life and death of father Ireland, we see manifested most beautifully those characteristics of a soul entirely devoted to the work and worship of God. Deeply did he feel for a world of sinners: deeply did he sympathise with the afflicted; ardently was he attached to the cause of equal and mutual rights. Oh, may the mantle of that dear father in Israel fall upon some young servant of Christ! Let me die the death of the righteous! Even "so mote it be!"

His funeral sermon was preached by Rev. Mr. Nutting, of the M. E. C. His remains are deposited in Greenwood Cemetery, at Lyons, New York, to await the shrill trump that shall call the world to judgment. May we be prepared.

O. C. PAYNE.

FOREIGN NEWS.

By Telegraphic Dispatch, our neighbor of the Zanesville Courier has intelligence that the steamer Hibernia arrived at Boston on Monday last, having left Liverpool on the 25th ult. The following is an abstract of the news by this arrival:

Lombardy.

The people of Lombardy, putting little faith in the Emperor's promises, have revolted at Milan. A combat took place between the citizens and the military. The citizens erected barricades. Under the lead of the Viceroy, the Austrian troops attacked them, but were entirely defeated.

Bavaria.

The old King has abdicated his throne. A fatal tumult occurred at Munich, in which the students and tradesmen joined the police.

Ireland.

At Dublin, the monster meeting on the 20th passed off quietly. It adopted an address to France, and a petiton to the Queen for a Repeal of the Union. On the 21st Smith O'Brien, Mitchell and Meagher were arrested by Government on the charge of sedition, and were put under heavy bonds to abide their trial in April. This affair caused great excitement.

France.

The financial measures of Garnier Pages were generally approved. The Bank of Rouen had suspended. A permanent guard was offered to the Rothschilds, but they declined it. All Russian and English workmen have been ordered out of France. The French Bank discounts were operating well, and rendering great commercial assistance. The price of bread was reduced at Paris.

Germany.

There is great excitement throughout Poland. If this nation rises, France will interfere. A Republic has been declared at Cracow. Four hundred political prisoners were released, and fifteen hundred insurgents were armed. Republican principles were steadily advancing throughout Germany, Holland, and Denmark. Great military preparations were making in Russia, but no outbreaks had occurred. The movement in Germany relieves Europe from the apprehension generally felt, of War, since no despot remains powerful enough to crush France for presenting a dangerous example. In Hungary, a ministry had been granted to rule over the whole country. A state of great enthusiasm existed, the people showing a great sense of forbearance. There was an uninterrupted fulfilment of monetary mercantile operations.

Prussia.

All was quiet at Berlin, up to the 22d. The King's concessions were received with universal enthusiasm. A general amnesty had been granted for political offences. Camphausen, a celebrated liberal Deputy had been appointed one of the Ministers.

Miscellaneous.

Scotland and England were quiet. The Pope has published a constitution for his States. Portugal and Spain were quiet. At Havre every

house was suspended, and no business was doing.

Liverpool March, 24th.—In the corn market business was limited and prices unchanged. For Flour, 28s was the extreme price. For Corn the demand was limited; White was easier for buyers at 26s@27s, and Yellow 28s@480lbs. Political causes were occasioning an universal interruption of trade, creating distrust, and, during the last week, causing a limited demand. To-day the Cotton market has improved, and spinners bought at full prices. American qualities had declined during the week 1-8d. 600 bales American were taken on speculation and for export, and 1960 do. for export.

In manufactures matters looked gloomy. At Manchester, good yarns were offered at prices lower than were ever known before. Hundreds were out of employment, with no prospect for relief.

London.—American Provisions were in good demand. Bacon had advanced one or two shillings, and even more for a prime article. There were large arrivals of American.

News of the Week.

Terrible Accident.

A man, named Roberts, residing in Anderson township, met with a serious accident, yesterday morning, on the Madisonville road. The horse which he was riding, took fright, and in an attempt to check the animal up, the bridle reins broke, close to the bit, when the horse plunged over a bank, and rolled over and over, several yards, down into a ravine, one of Mr. R.'s feet being fast in the stirrup. The horse's fore legs were broken, (rendering it afterwards necessary to kill him) and Mr. R. received injuries from which it is feared he will never recover. One of his arms and a thigh bone were broken, his head fractured, and his ribs on the left side crushed in. When taken up, the thigh bone was protruding two or three inches, having forced its way through both the flesh and clothing.—*Cincinnati Commercial.*

A considerable portion of Little Miami Railroad track, leading from the city, has been already laid with T rail. It is to be extended on a double track to springfield.

The dead bodies of George and Jonathan Archer—father and son—were lately found in a field in Monmouth county, N. Y. Beside them were found two jugs, partly filled with whisky.—The verdict of the coroner's jury held over them was death from exposure while in a state of intoxication. This is another awful warning of the evil effects of intemperance.

A man named Crawford was a few days ago murdered in Harrison county, Ky., by one Buzzard, who, together with his wife, was arrested.

The death at the age of 72, of Capt. James Snake, an Indian Chief, and nephew of Tecumseh, is noticed in a letter of Rev. Richard Flood, Indian Missionary.

A western preacher observing one Sunday, that a considerable number of his congregation were crowding the outside seats, where a better opportunity afforded to stare, whisper, and disregard the solemn services, while the front seats were vacant—addressed them in the following eccentric style: "You have no doubt heard it remarked by farmers that the outside rows of corn in their fields was of but little value, the squirrels generally destroying them—so it may be with you on the outskirts there—the devil may come along when you are not aware, and grab some of you in the outer rows and destroy you, as the squirrels do the corn. Some of the young ladies are good looking, and wish to be considered respectable—and young men like to have a good name—therefore let me kindly invite you to come up among the good corn in the front rows, and you will be much more respected." The young ladies rushed to the front seats, and the young men soon followed. And the preacher had no difficulty afterwards.

Awful Accident.

On Friday afternoon last, three young men, of Fulton, above the city, lost their lives in the gale, while sailing on the river, by the capsizing of the boat. The boat was light and delicately built, and was ballasted with iron blooms, which were fastened down to the keel. When the boat capsized in the gust, it went immediately to the bottom, carried down by the weight of the iron which could not be displaced, in consequence of the fastenings, taking with it two of the young men, who, doubtless became entangled in the rigging. The other came to the surface, but perished before assistance could reach him. *All three were drowned!* Their names were Bell, Anderson and McKenzie.—*Cin. Com.*

Fatal Casualty.

A Mr. L. C. Wallace, a stranger in the city, was thrown from his horse, about 8 o'clock last evening, on East Front street, below Deer Creek bridge, and recived injuries which caused death a short time after the accident. He was returning from a visit to Newton, in company with two other persons. He is to be buried this afternoon from the residence of his brother on Catharine st.—*Cin Com.*

At a Loss for Society.—"Would you believe it, aunt?" exclaimed a pale-faced young lady of the "upper ten," "would you believe it? Uncle Solomon here, tells me that the young ladies out west actually speaks to the tradesmen and retail storekeepers! They must be badly in want of society, mustn't they?" "Humph! yes," interrupted Uncle Solomon. "They are as badly off for society, my dear, as your father was when he pulled radishes and asparagus for a living, and your mother sold them in the old Fly Market—ha, ha!—society, humph!" Miss Polly Dolly Adeline fainted.

Melancholy Accident.—By the fall of an arch on the 18th, at Wall's Bridge, near Columbus Geo., one man, Wesley Smith, was instantly killed, and ten others more or less wounded, two of whom are feared to be dangerously.

New French Minister.—As already corrected from the telegraph report, Mons. de Tracy is the new Minister appointed by the French Republic to the United States. He is a prominent member of the Chamber of Deputies, connected by marriage with the Lafayette family, and has always treated the Americans with marked civility particularly those bearing his name.

Morse's Electro-Magnetic Telegraph.—Posts all up!—We are now happy to announce that the posts are all erected from here to Nashville—thanks to the energy and enterprise of Mr. Watterson. Down Main street, the posts are 35 feet long, sawed out of cypress timber, and present a beautiful appearance. In the course of a few weeks, the wires will be put up and the line completed. Huzza for the Telegraph.—*Memphis Appeal, 16th.*

White Lead Factory.

We remarked some time ago that a company in Zanesville were about to engage in the manufacture of *White Lead*. We are able now to state that they are advancing rapidly in the work, and expect to have a thousand kegs in market by the middle of May.

The location of the establishment is adjoining the corporation line, in what is familiarly called 'The Northern Liberties,' where they have bought a lot of an acre and a half, very convenient to coal banks.

They have contracted with a citizen of Springfield township for 3000 stone ware pots of about six quart size, and their lead is expected in a few days, when the corroding process, with the first stack of 4000 crocks, will commence; and by the time that is completed, the steam machinery for grinding will be ready for operation. They design as soon as possible, to prepare fixtures also for the manufacture of *Read Lead* and *Litharge*. The name of this firm is Cooper & Case.

It might be a matter of curiosity to many of our readers to state the process by which the pure metal is converted to White Lead, Red Lead, &c. The story in its detail would be too long, but we may state in general terms that in order to produce the White Lead, the lead in its metalic state is procured in "pigs" as it is cast at the mines, and being melted, is cast into exceedingly thin plates or sheets, which are then rolled up and rolls placed in crocks, within which is an offset that prevents the roll from sinking to the bottom; and into the bottom, is poured a quantity of vinegar. The crocks are then piled in stacks of several thousands each, the layers or tiers of crocks being covered with boards and they again with manure. The whole pile being ultimately covered with manure, and left to heat by the natural process of fermentation. After several weeks the lead is found to be eaten up or corroded by the action of the acid. It is then taken out, purified, and ground for use.

What is usually called "No. 1" White Lead is adulterated with an earth called Barytes, which increases the bulk and weight, without adding to the value. Pure lead costs more, but will cover greater surface, and is really cheaper than the lower priced article.

Red Lead is prepared by melting the metal in ovens, and keeping it exposed in a melted state to the action of the atmosphere. It gradually absorbs the oxygen of the atmospere, loses its metalic lustre, and changes its color. Notwithstanding the waste in the process of the manufacture, the quantity of oxygen absorbed is so great, that the manufactured article weighs several per cent more than the raw lead used. While being oxydised the lead is kept constantly stirred. We shall take up the different preparations of lead on some future occasion, and enter into more full details. It is a subject of curious investigation.—*Zanes. Gaz.*

Alleviation from Cough.—Persons using stoves for warming apartments, will find that a small piece of common resin, slipped in the water which is placed in a vessel on the stove, will add a peculiar property to the asmosphere of the room, which will great relief to persons troubled with a cough, who breath the atmosphere of the apartment. The heat of the water is sufficient to throw off the aroma of the resin, and gives the same relief as is afforded by a combustion of the resin. It is preferable to combustion because the evaporation is more durable. The same resin may be used for weeks.—*Journal of Commerce.*

Commerce of Baltimore.—The arrivals at the port of Baltimore, during the month of March, have been as follows:—From foreign ports, 3 ships, 4 barques, 22 brigs, and 13 schooners—from coastwise ports, 3 brigs, 20 barques, 19 brigs and 51 schooners. Whole number 115—42 from foreign ports, and 73 coastwise; of this number 2 were Bremen, 2 British, and the balance, 111, American. During the Month of March there cleared at the Baltimore custom-house, for foreign ports, 60 vessels, viz:—9 ships, 12 barques, 21 brigs, and 18 schooners; of this number 5 were Bremen, 4 British, 1 French, and the balance, 50, Americans.

The Abolition of Slavery in the French Colonies.—The decree of the Provisional Govment abolishing slavery in all the colonies, is of great importance, not only in a moral but in a commercial point of view. It will have a great influence upon the supply of sugar, particularly from the French West Indies. Mr. Kettell gives some statistics on this point. The present French West Indies are the following:—

	Free population.	Slaves.	Total.
Martinique. -	40.000 -	117.502 -	157.502
Guadaloupe, -	32.059 - -	95 609 -	127 663
Guiana. - - - -	5,056 - -	16,592 - - -	6,643
Total, - - - - -	77,115 -	229,703 -	291,818

A law was passed in 1831 for the gradual emancipation of the slaves, and the number has reduced about 1 590 per annum. The productions of these Islands are as follows:

	Sugar and Molasses, lbs.	Coffee, lbs.
Martinique, - -	56,052.263 - - -	1.142.915
Guadaloupe, -	85 650.338 - - -	2,013,779
Guiana, - - - - -	5,939,321 - - - - -	41,064
Total lbs.	157,692,022 - - -	3,198,458

This produce all goes to France, and the government derived last year 37,122,000 francs, say $7,000,000, from the duty on the sugar. The consumption of Great Britain in 1847, as compared with 1844, was as follows:

	1844.	1847.	Increase.
Sugar, lbs	496,571,512.	732,452,962.	235,881,450

The influence of this measure must be great.

Fire and Loss of Life.—The family of Mr. Franklin Gallup, of Poquannoc, (Conn.,) were aroused on the night of Friday last, by discovering that their dwelling was on fire. Such as escaped did so through the windows of the upper story. A little girl about six years, old, perished in the flames, and two others were badly burned.

Immigrants.—2,968 immigrants arrived in N. York on Monday. The whole number in March was 4,396.

The old Cotton Mill of the Amoskeag Company at Goffstown, N. H., was burned on Thursday last, loss $50,000.

Navigation open to Buffalo.—We learn by telegraph that the steamer United States arrived safely at Buffalo on Saturday night from Cleveland.

Three Faults of Nurses.—1. To lisp in a baby style, when the same words, in an endearing tone would please as well; the reverse should be—the voice clear, emphatic, and each syllable distinctly articulated for imitation.

2, To tell of witches, ghosts and goblins; such superstitions, impressed upon young minds, are rarely got rid of.

3. To direct a child to act like a man; whereas it is not often becoming for a little boy to ape the man, but only to conform his demeanor to his age: every age has its own peculiar decorousness.

Reminiscence of J. Q. Adams.

The Hon. John Quincy Adams concluded his argument before the U. States Supreme Court, in the Armistad case, with the following touching reminiscence:

May it please your Honors: On the 7th of February, 1804, now more than thirty-seven years past, my name was entered, and yet stands recorded on both the rolls, as one of the attorneys and counsellors of this Court. Five years later, in February and March, 1809, I appeared for the last time before this Court, in defence of the cause of justice, and of imporant rights, in which many of my fellow-citizens had property to a large amount at stake. Very shortly afterwards, I was called to the discharge of other duties; first in distant lands, and in later years, within our own country, but in different departments of her Government. Little did I imagine that I should ever be required to claim the right of appearing in the capacity of an officer of this Court. Yet such has been the dictate of my destiny; and I appear again to plead the cause of justice, and now of liberty and life, in behalf of many of my fellow-men, before that same Court, which, in a former age, I had addressed in support of rights of property. I stand again, I trust for the last time, before the same Court, "*hic cæstus artemque repono.*" I stand before the *same* Court, but not before the same judges, nor aided by the same associates, nor resisted by the same opponents. As I cast my eye along those seats of honor and of public trust, now occupied by you, they seek in vain for one of those honored and honorable persons whose indulgence listened then to my voice. Marshall, Cushing, Case, Washington, Johnson, Livingston, Todd; where are they? Where is that eloquent statesman and learned lawyer who was my associate counsel in the management of that cause—Robert Goodloe Harper? Where is that brilliant luminary, so long the pride of Maryland and of the American bar, then my opposing counsel—Luther Martin? Where is the excellent clerk of that day, whose name has been inscribed on the shores of Africa, as a monument of his abhorrence to the slave trade—Elias B. Caldwell? Where is the marshal? Where are the criers of the Court? Alas! where is one of the very judges of the Court, arbiters of life or death, before whom I commenced this anxious argument?—Gone!—gone from a world of sin and sorrow, I trust—to that blest abode, "where the wicked cease from troubling, and the weary are at rest." And it is my ardent wish, and fervent prayer, that each and every one of you, may go to his final account with as little of earthly frailty to answer for, as those illustrious dead; and that you may every one, after the close of a long and virtuous career in this world, be received at the portals of the next with the approving sentence: "Well done, good and faithful servant; enter into the joy of thy Lord."

The Governor of Vermont has appointed the 7th of April to be observed as a day of public humiliation fasting and prayer.

Sudden Death.—Isaac Baugher, Esq., aged sixty two, lately a merchant at Emmetsburg, Md died very suddenly at Frederick, Md., on Sunday of apoplexy.

Fatal Accident.—The son of Mr Smith, residing about four miles from Smithburg, Md., was killed by the falling of a tree on Wednesday of last week.

Emigrants.—The tide of emigration has commenced flowing into Philadelphia. The ship Helen McGaw, with 164 passengers, and ship Caledonia Brander, with 115 passengers, have arrived. The ship John Dunlap, from Liverpool, and the barque Creole, from Londonderry, both passenger ships, are on their way up to the city.

Fire at Madison, (Ind.)—The steam flouring mill belonging to Messrs. I. White & Co., at Madison, Indiana, was destroyed by fire on Saturday night, recently. Eight hundred barrels of flour, four hundred bushels of wheat, and three hundred barrels of kiln-dried corn meal were destroyed. Loss $28,000, of which $18,000 is covered by insurance.

Powder Mill Explosion.—The powder mill of Laffin & Smith, in the town of Saugerties, Ulster county, was blown up, on Monday last.—One man, John Frederick, was instantly killed, and another severely injured. Loss about four hundred dollars.

Explosion.—The boiler of the locomotive Dr. R. Porter, fearfully exploded at the depot at Gaysport, Pa., on Saturday, dangerously scalding the engineer, John Wagner.

Explosion at Cumberland.—The Cumberland Mountaineer gives the following particulars of the explosion of the powder mill at that place on Sunday night last:

"Some villain or villains set fire to the powder house belonging to Thomas Shriver, Esq., which caused a tremendous explosion and great damage of property in this place on Sunday night last.—The Methodist and Catholic churches received great injury in the way of window sash and glass; the dwelling house of Mrs. M. C. Sprigg was much damaged; the Presbyterian church had six large glass globes, belonging to the chandeliers, broken to atoms; and we have learned that a number of other buildings suffered considerably from the explosion.

"The mayor and council have offered two hundred and fifty dollars reward for the apprehension of the incendiaries."

Destructive Fire at N. York.—*Two Lives Lost.*—There was a very large fire in New York City on Sunday morning, which originated about 4½ oclock, in the upper stories of the extensive sugar-refinery of Dennis Harris, No. 144 Duane street. It made very rapid progress, and before it could be extinguished, entirely destroyed the sugar-refinery, with its contents.

The flames communicated to the foundery and machine shop of Charles Lewis, in the rear of Nos. 106 and 108 Reade street, which was almost entirely destroyed, together with its contents.

The fire also communicated to the dwelling-house, No. 136 Duane street, occupied by Mrs. Myers, the roof and upper story of which were destroyed. Her loss is estimated at from $800 to $1,000, upon which there was no insurance.

The safe was found yesterday evening, with all the books and $300, in a state of preservation.

About an hour after the fire commenced, a portion of the front wall of the sugar-refinery gave way and fell outwards, falling upon and causing the death of two firemen—Assistant Engineer George Kerr and Henry T. Fargis, who was Assistant Foreman of Engine Company No. 33.—Fargis had his skull fractured, besides receiving other injuries, and was insensible when taken up, and died in half an hour after being taken to the City Hospital. Kerr had his legs and his shoulders both fractured, besides receiving severe internal injuries, and lived but a short time after being conveyed to the Hospital.

The Oberlin Evangelist.

An Extra from the "Executive Committee of the Evangelist Association," issued from Cleveland, appeals earnestly to the friends of this paper, and of Mr. Fitch, the publisher, for pecuniary aid to relieve both it and him from the distressing destitution in which the late conflagration at Oberlin has left them. Mr. Fitch's loss is very severe—his printing office, book store and dwelling house, with all their contents, entirely consumed, and his family narrowly escaping (barefoot and half-clad) with their lives.—With the exception of a few articles of furniture snatched from the flames, it was a clear sweep. Such a perfect destitution, produced in one sad hour,—the family stripped of house, furniture, bedding, and even covering for their bodies—the printer left without type, fixtures or a ream of paper—the bookseller's stock all annihilated—is a calamity which must be experienced to be adequately understood.

Mr. Fitch's insurance, which was very partial ($2,660) will be more than exhausted by his debts, which amount to $2,700, leaving him literally penniless. His case has strong claims on Christian benevolence. From personal acquaintance, we know the man to be eminently worthy of aid in such an exigency. Whatever enterprize and energy can effect, he will accomplish. But enterprise and energy, like the lever of Archimedes, want a solid fulcrum to base their efforts upon. The needful, we are sure, will not be denied him in this case. His friends and the friends of his paper are numerous and extensive. Let them come up promptly and unitedly to his aid, and they can easily make good his loss.—Something can and will be done in this city and vicinity. Mr. Fitch is now in the city, nothing daunted by his severe loss, to provide the necessaries for resuming business.

The above remarks are entirely spontaneous on our part, without any suggestion or request from the sufferer or his friends.—*Watchman of the Valley.*

Mission to Mexico.—Mr. Clifford, with Mr. Walsh, the Secretary of the Commission, reached New Orleans on the 26th ult., and started to Vera Cruz the following day in the propeller Massachusetts.

Mr. Sevier passed through Montgomery, Ala., on the 28th ult.

Government Finances.—It is said that the Secretary of the Treasury will advertise for the $16,000,000 loan, just authorized by Congress, in Europe as well as at home. Reports are current that offers have been made for the whole of the sum wanted, by foreign capitalists or bankers.

Formation of Coal.—The Richmond Va. Enquirer notices an interesting circumstance of the conversion of wood into coal, it may be said under the eye of the observer. In the excavations made some time since on Council Chamber Hill, a large piece of wood in a state of decay was dug up. It was very soft, yet the bark and textures and the perforation of worms were distinctly visible. It was presented to the Medical College, and while lying upon the table in the cabinet of the Institute, it has been converted by a natural process into coal. It gradually becomes hard, unyielding, and brittle, having a "fracture" and lustre like that of coal. It cannot be easily distinguished from the ordinary coal of the mines, and burns with a brilliant flame like the famous canal coal.

The Railroad in the north of Holland is now in the progress of construction.

Pittsburgh and Cleveland Railroad:—A letter by telegraph from J. A. Harris, Esq., editor of the Cleveland Herald, informs us that the city of Cleveland has voted one hundred thousand dollars subscription to the Cleveland & Pittsburgh railroad with hardly a dissenting voice.

The Ohio Cultivator of the 15th, says that the Wheat crop in the middle and northern portions of the State continues to appear healthy. The dry weather has thus far prevented the "heaving out" so common at this season of the year.

Lithotomy.—Dr. Dickson, of this city, last week performed this operation upon a child four years old. The stone removed was 3⅜ inches, by 2⅝ in. in circumference. The youthful patient was bro't from Iowa, and, by the last accounts is doing well. The operation occupied about three minutes.—*Pitts. Gaz.*

Canal Lettings.—Forty miles of the Wabash and Erie Canal, in Indiana, are advertised to be let at Terre Haute, on the 24th of May next, in sections of half a mile in length. The work well deserves the attention of contractors and laborers The Commissioners who advertise these lettings, have about 800,000 acres of land for sale near the line of the Canal, at low rates. Emigrants and laborers, by forming associations, might safely contract for sections of the Canal, and place their families at once on tracts of good land, to be opened as their labor is paying for it We are not aware of so good an opportnity, for an industrious man to seule himself upon land of his own, as this affords. Canal boats now leave this city daily for Lafayette, and the line of Canal, labor is much needed on the Canal, and those seeking employment on canals, with certain pay, may find it at Lafayette, without loss of time.—*Cincinnati Atlas.*

There has been a land-slide on Mount Adams, a hill which overlooks Cincinnati. In excavating the side of the hill for the purpose of procuring stone, the earth and refuse stone were thrown aside. It was this portion of the hill which gave way, breaking into a few houses and causing a good deal of consternation. The Cincinnati Gazette, of the 8th, says—

"The slip was very gradual. Its commencement was first observed on Wednesday evening last, but it was so light as to cause no alarm. It continued a little on Thursday, and Friday evening had moved about forty feet. It then received greater impulse, and on Saturday is represented to us by the persons who lived in the house endangered, as moving at the rate of about a foot an hour. The width of the surface that slid is about seventy-five feet at the bottom, and one hundred at the top, and narrow in the middle."

The Telegraph Wires.—The public will be gratified to learn there is a prospect that the wires will be brought across the river this week. Two tall masts have been erected, each about 175 feet high, one on the bank of the river, in the water work- lot, and the other on Bloody Island, opposite. The span at this place is considerably less than where the original attept was made to carry it over the river. During this week, it is expect the operator will be at work on this side.—*Mo. Rep.*

An old Jersey matron—the widow of Joseph Newman, of revolutionary memory—died the other day in Monmouth county, leaving 9 children, 91 grand children, and 93 great grand children—making 173 decendants.

Notices.

Frederick Ct.—Musk. Dist.—Please give notice that our third quarterly meeting will commence the 20th of May, at the Friendship appointment, to which meeting we pressingly invite Brs. W. Marshall and Jer. Jack. In consequence of this arrangement, it will be out of our power to help Br. Hatfield. J. S. THRAP.

Otsego Ct.—Musk. Dist.—Br. Clancy is informed that his visit on this circuit, is assigned to Prospect Meeting House, four miles N. W. of Adamsville. Br. C. is invited to come to Otsego by Thursday or Friday, and we will accompany him to the place. W. DULING.

Bucyrus Ct.—Musk. Con.—Br. Clancy is expected to make his visit at Bucyrus. JER. JACK.

Pleasant Hill Ct., Musk. District.—Our 3d Quarterly Meeting will commence on Saturday, 13th of May, at Hopewell, two miles west of Birmingham, Guernsey county, on which occasion, we would be glad to exchange labor with any of the brethren in hailing distance. As I have conversed with Br. Nichols on the subject, I would be glad to hear from him soon, or any other brethren, that I may make my arrangements accordingly.

J. W. CASE.

To the President of Muskingum District.

Br. Clancy.—In consequence of affliction, Br. Gray, has found it necessary to desist from laboring on this ct. he has asked and obtained of the Quarterly Conference a release. Br. Long has also asked and obtained of the Quarterly Conforance of Zanesville circuit, the privilege of being released. The second Quarterly Conference of Otsego circuit, having entered into an arrangement with Br. Long, it is desired that you grant each of those brethren a release, and appoint Br. Long to Otsego circuit, for the balance of this year. Yours, WM. DULING.

Driftwood Mission, Indiana District.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, Ia., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited. GEO. WHEATLEY.

Bible Cause.

The Executive Committee of the Muskingum County Bible Society, beg leave respectfully to solicit through the medium of every newspaper in the County, the cooperation of the ministers and membership of the various churches of every name and order throughout the county, in behalf of the benevolent objects of this society, the supplying all destitute families, at home & abroad with the Word of Life. It is requested that a sermon or lecture on the claims of this object be delivered in every house of worship throughout the county, upon the first Sabbath in May ensuing, 1848, and that after said sermon or lecture, a collection be taken up, the amount of which shall be forwarded to Mr. R. P. Robinson, the Treasurer of the Society, in Zanesville, to enable the Society to carry the Bible to the fireside of every destitute family.

Signed
J. METCALF, Presbyterian, Putnam,
WM. SCHULTZ, English Lutheran Ch
A. H. BASSETT, Methodist Protestant,
U. P. BENNETT, M. E. Ch. Zanesville,
R. P. ROBINSON, Pres'b. Zanesville,
E. E. FILLMORE, Episcopalian,
G. BUCKINGHAM, M. E. Ch. Putnam,
Ex. Com.
Zanesville, Ohio, March 23, 1848.

Delaware Ct., Musk. District.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your premises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

Presidential Appointments.

Pittsburgh Conference.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d	of	April	1848	—a visit to friends.
Mill-Creek	ct.	30th	"	1848	
Newark,	"	7th	May	"	
Harrisville,	"	14th	"	"	
Tyler,	"	21st	"	"	
Wheeling,	"	28th	"	"	
Home,	"	4th	June	"	
Conneaut,	"	11th	"	"	
Summerville,	"	18th	"	"	
Susquehanna,	"	25th	"	"	
Johnstown,	st.	2d	July	"	
Home two Sundays,			"	"	
Valley mission		23d	"	"	
Huntersville,	ct.	30th	"	"	
Greenbrier,	"	6th	August	"	
Braxton,	"	13th	"	"	
Conference,	"	22d	"	"	

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if spared, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

Muskingum District.

Cleveland, Ohio, March 15th, 1848.

Br. Bassett: It is my present purpose to visit the

Otsego	ct., the	4th	Sunday of	April	1848
Mt. Zion,	"	5th	"		"
Bucyrus,	"	2nd	"	May	"
Thompson,	"	3d	"	"	"
Belview,	"	4th	"	"	"
Sandusky,	"	1st	"	June	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

Br. Bassett: Please publish for me the following plan of appointment.

Twinn Creek	ct.,	April	29th	1848
Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

Business Department.

Letters Received.

C H Williams, 1 sub.	O.	J H Hamilton & S Duling	O.
Jos. Burns, 1 sub.	"	J Nutty, 1 sub.	"
W N Longsworth,	"	W S Stockton,	Pa.
L B Brown,	"	W Reeves,	"
A S Robinson, 1 sub.	"	J Robinson,	"
O P Stephens, 1 sub.	"	P M—Wolcott,	N. Y.
J Nichols,	"	D G Oaks,	Ia.
J S Thrap, 1 sub.	"	D D Hughes,	Va.
G M Scott,	"	J Scott, 1 sub.	"

Acknowledgements.

From	For	Pays to	Vol.	No.	$ cts.
Joseph Burns,	James Burns, Jr.	10	[illegible]	[illegible]	00
"	J N Brown,	10	13	[illegible]	00
J B Peat,	S Hamilton,	10	26	2	00
G H Arne,	P R Karr,	[illegible]	23	2	00
O P Stephens,	J W Davis,	10	26	2	00
"	John Inskeep,	10	9	2	00
"	Wm Rowand,	10	25	[illegible]	00
J Nichols,	W M'Bride,	10	17	[illegible]	00
J S Thrap,	S Brown, Jr.	10	26	2	00
J Robinson,	H G Patton,	10	13	2	00
J Hamilton,	S Forsythe,	8	52	2	00

Br. J. Nichols, all right. Much obliged.

We are informed that N. Nunnamaker, Vienna, Ja., long ago paid $2, for us to B. Wilson. Wonder if Br. W. has not had our money long enough.

Br. W. M Edwards, we have sent the looking numbers as requested to your present address, Hebron, Ga., tho'. they had all been sent before as you previously desired us.

Br. J. Jack; we have sent the missing numbers to G. R.

Our List.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of these brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	17
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	8
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	6
Rev. C. H. Williams, Bournville, O.	5

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Hymenial.

MARRIED—April 1st by Rev. J. H. Hamilton, Mr. J. W. Brown to Miss Rachel Ross, both of Tuscarawas county, O.

———On the 6th inst. by the same, Mr. Wm. Wolf to Miss Mary Ann Forsythe, both of Coshocton county.

———On the 28th ult. by Rev. James Robison, Mr. Wm. Spratt, to Miss Nancy Owen, both of Allegheny, Pa.

Advertisements.

List of Letters Remaining in the Post Office at Putnam, Ohio, on the 1st of April, 1848.

A.
Anderson, John
B.
Barr, John
Beatle, John
C.
Cook, Henry A.
Crosslan, Isaac
Cowan, Robert
D.
Dozer, John
Daniels, Joseph
Dickenson, Ferry
F.
Farquar, Dr. E. A.
Fairman, Jane
G.
Gray, Margaret
H.
Honeycut, Greenbury
Hight, Samuel H.
Humphrey, Fanny
Humphrey, Sarah
Hosler, Mrs. Ann
Hukel, Mrs. Jane
I
Inbody J. E.
K.
King, Francis
L.
Leffler, Jacob
Lindsey, Charles
Lasure Abram
Lenheart, Isaac
M.
M'Kee, Jane B.
M'Mannis, Mary Ann
Marser, Eleanor
M'Cormick, John M.
Miller, Silvina M.
Murdock, Mrs. Margaret
M'Kee, Miss Jane
M'Laughlin, John
N.
Neal, John
Nesbaum, Eli
P.
Philips, Miss Ann.
R.
Roush, Henry M.
Rice, Clark
Rambaugh, Peter
S.
Snyder, Moses
Senar, Joseph
Senar, Henry
Stout, John
Sprankel, James
Sturman, Edward
Sweney, Cornelius
Seamans, James
Scott, Henry L.
V.
Van Horne, David
W.
Weir, David
Wylie, Preston H.
White, Mr.
Wickham, Salathiel
Wickham, Peter
Whitaker, Ann

J. ELDER, P. M.

The Christian Wreath

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS.—The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year, for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,00. The volume begins with January.

☞ All orders must be accompanied by the MONEY, post paid, to insure attention.

J. VAN COURT, Publisher,
Quary st. near Second, Phila.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

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Primary Department,	4 00
Board, washing, lights, room, beds, &c.	2 00 per week.
Music, per year,	$25
Peano,	5
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Bills payable in advance.

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A. A GUTHRIE, Secretary.

DR. FRASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous unsolicited testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.
Putnam, O., March 30, 1848.

POET'S CORNER.

From the Massachusetts Spy.

The Christian Soldier's Song.

The war in which the soldier fights,
Is not the war for me;
By it are crushed all fond delights,
And sadness there I see:
But there's a war of holy strife,
By which is gained a blissful life,
Through all eternity;
O, that's the war for me.

The sword the crested warrior wields
Is not the sword for me—
While marching over tended fields,
To death or victory:
But there's a sword that pierces deep,
That often makes the sinner weep,
And to the Savior flee;
O, that's the sword for me.

The fame that's gained by men of blood
Is not the fame for me—
By drenching earth in gory flood
Of friend and enemy:
But O, the fame—the glory bright
The Christian soldier has in sight,
As onward marches he!
O, that's the fame for me.

The wreath that binds the victor's brow,
Is not the wreath for me;
For, to receive it who would bow,
Save that through pride it be?
But there's a wreath—a shining crown—
For him who gains—O, great renown!—
O'er sin the victory:
O, that's the wreath for me. R. N. M.

Communications.

Written for the Western Recorder.

The Restrictive Rule--Per Contra.

NO. II.

We propose, Mr. Editor, in the first place to pay our particular respects to "Prudentia." And as we think it rather unfair to be required to fight men in the bushes, we shall bring our friend from his concealment. We have good reasons for believing that "Prudentia" is the Rev. Washington Maynard. We will not, however, positively say this is the fact; but if mistaken he will be so good as to correct us; and, if he do not we shall take it for granted that we are right in this matter.

Before we proceed, a word as to his signature. "Prudentia" is a Latin term, and means "wisdom applied to practice." "Prudentce, French—Prudens, Latin; practically wise. Foreseeing by natural instinct." See Todd's Johnson, Boston Ed. 1830. When a man uses a title he generally means something by it. What our friend means by styling himself "Prudentia," if he mean any thing at all, may be seen in the above definitions. He certainly would have his readers understand that he is "practically a wise man"—that he "foresees by natural instinct" that the "Restrictive Rule" is a "senseless" thing. Pretty high assumption this for a beardless boy, yet, no doubt, a very fair exponent of the emotions strugling within.

Now for the argument: Speaking of the duty of man to carry into effect the spread of the gospel. he says:

"That the same direction will at all times be the most efficient may not be true. Different times and different countries may afford a field for a variety of methods. Therefore, the church, in this particular, may be left to be governed by circumstances."

This sentence contains a striking truth, and is a very important admission in this controversy. It will save the trouble of proving there is no *scriptural* barrier in the way of the "Restrictive Rule." Indeed, it is not likely that, that God who generally makes use of the instrumentality of natural causes, to carry on his great purposes in relation to man's redemption, would tie down the ministry to any set of rules, in spreading the truths of religion, without reference to their *utility;* consequently the gospel contains but a very few fundamental laws, and where these do not bind, the church is left to vary her *modus operandi* to suit the usages, tastes and peculiarities of those nations, languages and people whither the word of life may be sent.

Our author proceeds:—"Modern churches have adopted various methods by which to give success to the ministry. What method is best adapted to this end should be a matter of constant inquiry, until discovered, and then be at once adopted. If an itinerant ministry it should be adopted. If a settled pastoral, it should be adopted. If an itinerancy, untrammeled and narrowed not down by Restrictive Rules, but left free to move on according to the openings of Divine Providence, it should be adopted."

Here we are brought directly into the heart of this controversy. The above admission, with this quotation places the whole question, on the ground of *expediency;* precisely where it ought to be placed. If, then, we can prove that the itinerancy with its "Restrictive Rule," is the most efficient method of spreading the gospel, this puts the question at once to rest; after which it will be unavailing to appeal to Apostolic usage. There is no one knows but Paul, who pursued one course at Rome, owing to different circumstances, would have adopted a different practice in America. He who became all things to all men, where no fundamental principle is concerned, would, no doubt, have went for itinerancy, with all its "restrictions," if that would but have promoted the cause of the Redeemer.

It now becomes a consideration of some importance, to know, by what mode of argument this question is to be settled. There are two methods which can be employed in this investigation. The first is abstract or speculative reasoning; the second, is, reasonings drawn from matters of fact. By the former method the world has been greatly humbugged in all its generations. And abstract speculations are pecaliarly adapted to the taste of young, inexperienced and undisciplined minds. Such delight to revel in the wild regions of fancy, and to gather those airy arguments which are more attractive to them than the very pillars in the temple of truth itself. And when the mind once becomes attached to the speculative, or hypothetical mode of investigation—in other words to castle building, it is very little use to reason with it. The only method left to sober and regulate it, is blistering. If, therefore, this question is to be determined by this kind of reasoning we will yield the plan to the boys, because, like Goldsmith's School Master;

Even tho' vanquished they can argue still.

But, if sober experience, or matters of fact are to settle the controversy, we have no fears as to the issue.

We then call attention to the English Wesleyan Methodists, and the Methodist Episcopal Church of the United States. These have itinerancies more "restricted" and rigid than our own. Well, have they prospered, with their "restrictions?" Ah! boys look at that question. The Methodists, with their itinerant operations, have made a greater impression upon this generation, than all the churches in the land put together. They have not only been instrumental in calling thousands, and hundreds of thousands from the "gall of bitterness and the bonds of iniquity," but they have been the means of reforming every religious fellowship in the country. If the boys were only old enough to look back upon the state of the churches, on the rise of Methodism, and to contrast the past with the present, they would be astounded at the change. Then, one class of Parsons could get intoxicated, occasionally, without any prejudice to their standing; another class could look on, with approbation, while the youth of their congregations were fidling and dancing, while the whole treated the effects of practical religion upon the mind as the rankest enthusiasm. But, O! how changed! And changed too mainly by the instrumentality of a church, who, without an itineracy would have made but a feeble essay upon the world. "Prudentia" says it should be matter of "constant inquiry" as to the "best mode of giving success to the gospel ministry." Now if he be not capable of determining this from the facts around him, he has lived to very little purpose, and betrays a mind incapable of improving from the history of his age. The subject does not need "inquiry," all it wants is to open your eyes and see.

But it will be responded to all this, we do not wish the itinerancy destroyed, we only want it modified, by removing the restrictive rule, so that it may be "left free to move on according to the openings of Providence;" or in other words that a preacher may be permitted to stay in a place just as long as he and the people can strike a bargain.

We reply to this in general terms, first; that the old "restrictive" system has worked admirably well, and any man of practical good sense is generally disposed to let well enough alone. Secondly, this new proposition has in no instance been acted on. It is all theory; just such as is calculated to strike with force a speculative and visionary mind. In our next we shall endeavor to shew some of the evil bearings of this new scheme.

Very respectfully, &c.,

C. SPRINGER.

Meadow Farm, O., March 21st, 1848.

P. S. Since writing the above we see another able pen, employed, in defence of the "Restrictive Rule." Had we seen this, first, we might not have troubled the reader with our remarks. But, we thought, as the boys could not obtain popularity, and were in consequence endeavoring to seek notoriety, we would try and gratify them a litule. But, as it is, we shall endeavor to close in our next.

C. S.

N. B.—Several typographical errors occurred in the publication of our previous number. In the first paragraph read "*stand* on the background," instead of staid, &c. In second paragraph read "ecclesiastical *economy*," instead of accuracy. In the third paragraph read, "the declaration of *Paul*," instead of "the rule." A little below, for "their *cause*," read "their course." In the fifth paragraph read "*map* of the Universe,' instead of "mass," &c. In the last par. but one, read, "But whether the *pleasantry*," &c., instead of "pleasantly."

Written for the Western Recorder.

God's Promise to Provide for his Ministers.

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—MAT. vi: 33.

1st. What is meant by "Seek ye the kingdom of God?" It is to rely on the "promise of God, "Seek and ye shall find" an entrance into the kingdom of grace, by the "door Christ," thro' faith in him, in order to justification; and repentance for conversion. "Ask"—is to pray; seek—by faith; knock—implies earnestness.—Mat. vii: 7. Kingdom of God is at hand.—Mark, i: 15. "Come."—Mat. xii: 28. Except a man be born again he cannot enter into the kingdom of God.—John, iii: 5. "I am the door."—John, x: 9. Justified by faith.—Rom. v: 1. "Repent and be converted."—Acts, iii: 19. This is the first and all-important step that the minister be a truly converted man, for how can he teach others unless himself be in the light? For if the blind lead the blind they both will fall into the ditch.

2d. And what is meant by seeking God's righteousness? It is to seek to know all that God would have him to do. And then strive with all his might to do it; even to the cutting off a "right hand or eye." His righteousness.—Rom. iii: 26. Worketh righteousness.—Acts, x: 35. He that doeth righteousness is righteous even as God is righteous.—1 John, iii: 7. Good works or right works. After conversion, living in the filial fear of God and discharging every Christian duty, is God's righteousness. And as a minister he must forsake all and follow Christ.

3d. And in the third place, All these things shall be added unto him. 1st. God's promise to provide such as food, drink, and raiment. Even taught to take no thought for these things.—v. 31. Because your heavenly Father knoweth that ye have need of all these things.—32. For the Almighty has promised "All these things shall be added unto you." And even take no thought for to-morrow.—verse 34. "O ye of litule faith."—verse 30. The Disciple is forbidden to lay up treasures upon the earth.—20. Is the minister satisfied to be as was his Master who had not where to lay his head? Oh no, many wish to have a farm or treasure laid up for time to come, for the morrow. And instead of praying "Give us *this* day our daily bread," many say "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry."

2d. The primitive church had all their property in common. No one lacked on this score, for they sold their possessions and imparted to every one as they had need.—Acts, ii: 44—47. They were truly religious and honest-hearted then. They went from house to house breaking bread, praising God, giving thanks to God continually. What love, union, spirit, life and brotherly fellowship there was among them.—Acts, iv: 32—35. This state of things might have remained until this day had not some walked disorderly, working not all, but were busybodies. For this was commanded among them if they would not work, neither should they eat.—2 Thess. iii: 10—12.

3d. Let us see what the Scriptures say.—Christ taught that the laborer is worthy of his hire.—Luke, x: 7. Paul the same. The laborer is worthy of his reward.—1 Tim. v: 18.—And even so hath the Lord ordained, that they which preach the gospel should live of the gospel.—1 Cor. ix: 14. Here lies one grand difficulty, some are not willing to preach and only have their living—but wish more. Food and raiment are promised—but "Gold and silver Peter said have I none."—Acts, iii: 6, &c. The preacher's salary is not fixed in number of dollars and cents, but a living is promised. He is promised now an hundred-fold in this time or world—and in the world to come eternal life.—Mark, x: 29—30. This may mean all the comforts of life temporal and spiritual or with a soul full of glory and of God, joy and power in the Holy Ghost.

4th. How this living was to be obtained.—The Lord Jesus said it is more blessed to give than to receive.—Acts, xx: 34—35. God loveth a cheerful giver.—2 Cor. ix: 7. See Phil. iv: 15, concerning giving and receiving. "Alms in secret."—Mat. vi: 4. Widow's mite.—Mark, xii: 41—44. When I preach the gospel, I may make the gospel without charge.—1 Cor. ix: 18. The conclusion we most readily arrive at is that the gospel was to be supported by the free gifts of the people and that without charge. The natural conclusion is that if the minister fulfils on his part God will put it in the hearts of the people to obey on their part. So may it be. Let it so be then that the stewards and leaders see punctually to it, that each one may have opportunities presented to them especially to those whose duty it is to minister in carnal things.—Rom. xv: 27. That have received spiritual food from the word.—1 Cor. xvi: 1. Subscriptions, or by calling or visiting from house to house for that purpose, and many more will give than now do, and the ministry will be sustained and more able laborers would enter the itinerant field, the work would be enlarged, and Christianity revived.

5th. The reward of the giver should not be lost sight of here. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward—Mark. ix: 41. Jesus said "it was blessed to give." And that God loveth the cheerful giver. God loves and blesses men more or less in this life for acts of charity and kindness toward each other. Blessed with a consciousness of having done good, the things will not merit heaven, but will often lead the wicked to thoughtfulness on the great subject of religion.

Yours, in the bonds of a peaceful gospel,

J. B. FRISBIE.

Sylvan, Michigan, Jan. 1848.

Written for the Western Recorder.

BR. BASSETT:

I think it very cruel in my friend "Homo" (alias Mr. Kemble) who professes to be a regular built Doctor, to deal out his doses in just sufficient quantities to protract my disease, and accomplish nothing in the way of either killing or curing. Now if I must die, and am allowed a choice as to the manner, I say, let me die at once. And if this said Doctor had examined the condition of his patient a little more scientifically, he might have discovered, that one dose which he had at command would have been sufficient to have destroyed my name and influence and arguments so effectively, that neither he nor any of his craft would ever have desired my mortal remains for anatomical investigation. To accomplish this it would have been necessary only to have published in his first article, in connexion with the names of Brown, Reeves, and Springer, the name of *Doctor Kemble*, with an epitome of his renowned Biography.

As counsel is necessary in desperate cases. The above is generously tendered by

JOSEPH BURNS.

April 5th, 1848.

THE DEAD OF 1848.—The year which closed yesterday, and which with the Ancients was regarded as the end of the natural year, the Sun having entered its vernal equinox, equalizing the duration of the day and night, has been rendered memorable by the death of an unusual number of eminent Americans, among whom the names of Silas Wright, James Kent, John Quincy Adams, Ambrose Spencer, and Henry Wheaton, occur to all. Judge Wilde, of Georgia, a ripe scholar and distinguished Classical Poet; and Cole, the beautiful Landscape Painter, with several distinguished Divines, Jurists Physicians, &c. might be added.—*Albany Evening Journal of the 22nd.*

A cotton factory has just gone into operation at Fredericksburg, Va., with 1,054 spindles, which will give employment to thirty operatives.

MISCELLANEOUS.

A Single Eye.

I was driving a spirited team in a new road. It was on the bank a beautiful river. On the opposite shore was a young settlement and a stirring population. I heard the rattling of machinery, and the roar of the waterfall. In a nearly opposite direction was a large cottage which a wealthy Englishman had erected just on the margin of the forest. The beautiful and the useful in art were side by side with the wild and grand in nature. I stood up in my waggon and gazed with delight in these different directions, forgetting that I was in a wood side road, until a sudden bound of a wheel that had struck a stump, threw me forward under the horses' feet. A sleepless and merciful Providence saved me from imminent danger. There could have been no harm in viewing and admiring the things of interest around me, in proper circumstances and a proper time. But at this time I had other things in hand—horses to drive and stumps and trees to shun. I needed to have my eyes singly on my business.

It is often so in the pilgrim's journey through life. There are unnumbered things to admire by the way, and at a suitable time and place he may enjoy them. But much of his journey is in a new road, where there is constant need of watchfulness, lest he should be cast down and suffer spiritual detriment. Many fail of making good and safe progress in the way of life because they do not keep their eye steadily on it. They gaze listlessly on indifferent objects, or with unholy desire upon objects of worldly good to the neglect of the great object which should ever be distinctly before the eye of the believer. In seeking their own pleasure or worldly interest, they forget their spiritual affairs and the glory of God.

I have seen a young person set forward with a professed determination to follow Christ. But she did not keep her eye steadily fixed on him. The way was new to her. Instead of looking to see what dangers might be in it, she allowed her eye to wander among the gay and thoughtless companions of her impenitent life. Perhaps she desired to participate in their pleasures, and at the same time to go on toward heaven. She was one evening in the prayer-room, and the next evening at the dance. At one time you would find her reading the Bible, and at another weeping over a romance. I will not say—I need not how things terminated with her. There are many going the same way.

On every side of us, we see men who profess to be walking in the strait and narrow way, who at the same time have their attention on the world far more than any other object. Occasionally they glance at the cross, and seem to have a momentary relenting for their wanderings. But soon their eyes rove again in quest of some earthly good. They are not satisfied with having all in Christ. They do not look perseveringly and steadily unto Jesus.—They are double minded and unstable in all their ways. They waver, and like a wave of the sea are driven and tossed, and therefore they cannot receive anything of the Lord. It is all vain. Christ is not to be so served. They who would be his servants indeed, must have a fixed and unalterable purpose of heart to make his glory ever supreme. Wavering and wandering, hesitating and halting, are departures from this purpose. Christ-serving and world-serving cannot go together. He who would so run, in the heavenly race, as to obtain, must keep his eye steadily on the prize set before him. The value of that prize must be so great in his estimation that nothing earthly can divert attention from it. It must be more precious to him than silver and gold, or he can never obtain it.—*N. Y. Evangelist.*

The Secret of Dying Gladly.

Believers, behold here the secret of dying gladly! "These all died in faith," Heb. xi. 13. Bad men die reluctantly: life is extorted from them as if by main force. The believer dies willingly: his will is sweetly submitted to his Father's will: he makes it a religious act to die. Just as Jesus himself commended his human soul to his Father, saying, "Father into thy hands I commend my spirit," Luke xxiii. 46; so his believing disciple commends his soul to Jesus, and through him to the Father. Here I repeat, is the secret how to die happily. To those who know not that secret, it is a fearful thing to die. It is a serious matter to any. But to the worldly minded and ungodly, if not past feeling, to die must be as one of the heathen philosophers (Aristotle) confessed it, "of all formidable things the most formidable." Only mention a neighbor's death in a gay circle: lo! you have thrown a gloom over the whole assembly; all are evidently sorry that the topic was introduced. The ancient Romans would not mention death in plain words, if they could avoid it, but only by circumlocution and implication. The heathens, at this day, in like manner, "shun all conversation on death, as most repugnant to their feelings;" I quote the words of an eye witness: "they account it the height of cruelty to speak of the probability of a sick friend's death even to his relatives."—Even serious christians are often in bondage thro' fear of death.

It is such a venture; a mistake may be so fatal; to go before God is so awful; judgment will bring to light such secrets; that many think, How can I die? Yet you all must. Be persuaded, give your soul to Jesus now; do it again from day to day: and then, when your dying day is come, again approach the Saviour, and say, "Lord I hear thee calling for my spirit; I see the wagons sent to fetch me home to thee; in the hand of death I recognise thy hand of love; thou askest for my soul; take it, for it is thine. Do with it what thou wilt, I have given it to thee to be washed in thy blood, and sanctified by the spirit; I am sure thou wilt do it no harm."

Does a thought here arise, and what shall become of my poor body? Why, even if like Stephen's, it were battered and bruised with stones murderously hurled, even though it were burned at a stake, or tortured on a rack, you need not mind; look but that the soul be safe: and then, whatever may become of the body, Jesus will take care of thy dust and ashes. The remains of his faithful servants are to him the most precious parts of this material earth. They form a pledge of his final coming. For if your souls are truly his, he will hereafter raise up your bodies glorious, incorruptible, immortal like unto his own. Phil. iii. 21.—*Hambleton.*

MELANCHOLY ACCIDENT.—We learn from the New Orleans papers that, on the 17th instant, an unfortunate accident occured on the lake on Thursday, by which Mr. R. J. Lines, the chief operator, and Major Willard, of New Orleans, met their deaths. It appears that they were visiting in the neighborhood of Fort Pike, on business connected with the telegraph lines, & took a boat to cross the lake near that point, which accidentally overturned whilst in the middle of the stream, and both were drowned, the boatman only escaping. Major Willard we regret to add, leaves a widow and young family to bewail their loss. Mr. Lines was a most efficient officer on the telegraph line, and was a native of Utica, N. Y.

Romish and Protestant Missionaries.

Dr. House, a missionary of the Presbyterian Board writing from Siam, says:

As to our neighbors, the French missionaries of the Romish faith, of whom there are eight resident in Bangkok, we come seldom or never in contact with them. The opinion that is held of their labors by the more thinking men in the kingdom, may perhaps, be learned from a conversation the Roman Catholic Bishop had not long ago with the Pra Nai Wai, one of the most intelligent and influential noblemen in Siam.—The Bishop had been urging him to become a Roman Christian. "Why should I?" replied the Prai Nai Wai. "Your people have been two hundred years in our country, and what have you done for us? You have taught nothing; you have given us no books; all we have learned from you is to drink *lou* [spirits.] But these American missionaries, they have been here only a litule while, and they have taught us their language: taught us science; they have given us books; and if we want [to know] any thing we go to them."

HANGING UP THE STOCKING.—Major Jones of the Western Continent, says, in reference to the good old custom for children of hanging up the stocking on Christmas eve:

"But ther's more hangin up of stockins in this world than goes by the name. Older people who laughs at the children's innocent superstition, don't forgit to hang up their stockins, though they don't always go to bed with as quiet, trustin harts nor as *clean* hands and faces,—and of course don't always git their stockins as well filled.

The *Politician* hangs up his stockins for Buncomb, and waits to see 'em swell with popularity. Ther's four or five pair of stockins hung up now for the next Presidency.—Sum bran new ones and sum that's been darned up for the occasion before: and there'll be more old stockins hung up this winter at Washington, than would hold all the offices of the government for half a century to come. I'd jest like to be old Uncle Sam instead of old Santa Claus for a litule while,—sum of 'em would find empty stockins, I'll be bound.

The *Lawyer* & the *Doctor* hangs up ther stockins when they stick up ther shingles. Sometimes they're a long time a gettin 'em full of clients and patients, but if they do succeed they're very apt to keep up the *practice*.

The *Merchant* hangs up his stockins over his door, and sum times you'll see 'em hangin in the winder and all around the door. So if they don't always git fortin enuff in 'em, it ain't because they don't have a fair show in the world.

Editors hangs up their stockins, and if any people deserves to have 'em well filled it's them.—But pore fellers, most of 'em is no strangers to hope deferred. They know what it is to give their lives to labor of love, and are contented to see the stockins of others filled with the good things of this world, though ther own swings empty in the chill winds of adversity."

IGNORANCE AND SUPERSTITION.—The Springfield Republican says:—Tuesday, 1st, was Candlemas, which the Irish call "St, Bridget's day." On it the Catholic Church blesses candles, which are thereby endowed with many virtues. Thus, if any one has a stitch in the side, light one of these candles and sit down beside it, and it will soon pass off. A great many of these blessed candles were sold by the priest at Cabotville, at ninepence a piece. Probably priests elsewhere did likewise. A pretty good profit that on candles.

WE find the following excellent advice in the Richmond Christain Advocate:

GIVE NO PAIN.—Breathe no sentiment—say not a word—give not an expression of the countenance that will offend another, or send a thrill of pain to his bosom. We are surrounded by sensitive hearts, which a word, a look, might even fill to the brim with sorrow. If you are careless of the opinions of others, remember that they are differently constituted from yourself; and never, by word or sign, cast a shadows on a happy heart, or throw aside the smiles of joy that linger on a pleasant countenance.

POPULAR ENTERPRISE.—Two or three new steamers, says the American Messenger, have begun to run on the Mississippi, stopping on Saturday evening, and resuming their trips again on Monday morning. Their captains are men of principle, and so popular are these boats, and so commodious, that they are eagerly sought by travellers. No gaming is permitted, and as the bars are closed, drunkards, gamblers, and pickpockets seldom travel on these boats.

THEY lie, says Seneca, who say they believe there is no God. Though they may profess this somewhat confidently in the day time, when they are in company; yet in the night, and alone, they have doubtful thoughts about it

THE MEXICAN MINES.—The Philadelphia Ledger says, it is settled that the Mexican Mines at San Luis and Zacatecas, are to be taken possession of by the United States troops, and the next arrival from Mexico will probably bring the news of their capture. Their annual produce is estimated at twenty millions of dollars, yielding to the government six hundred thousand dollars.

It is said that under the instructions sent from Washington to General Scott, the Mint at the city of Mexico, and the Mints of Guanaxuato, Zacatecas, Guadalaxara, Durango, &c., will be put in operation, for the coinage of United States dollars and half dollars. The average annual coinage at these Mints is about twelve millions of dollars.

DISAPPEARANCE OF THE CHOLERA IN EUROPE.—A letter from St. Petersburg, of the 7th February, states that the cholera had disappeared from the provinces of Pensa, Woronesch, Toula, and Taurida, and from Cherson and the neighborhood. In the provinces Nenij-Novorgorod, Koursk, and Kiew, the malady had not made any fresh progress; whilst in those of Podolia, Volhynia, and Minst, it had become more intense.

NEW RAILROAD ARRANGEMENT.—In order more fully to accommodate the very large and constantly increasing travel on the Baltimore and Ohio railroad, it will be seen that the company to-day commence running a second passenger train of cars between Baltimore and Cumberland, leaving each city in the afternoon. Of course, the departure of the stages from Cumberland and Wheeling will be regulated to meet this new arrangement.—*Balt. Sun.*

JEWISH CONGRESS.—A congress of reforming Israelites were to meet in the course of the last month at Berlin, Prussia, to discuss questions relative to the reforms of which Judaism may be susceptible, in accordance with the wants of the age.

LOTTERIES IN VIRGINIA.—In the Virginia Legislature, the select committee on the subject of lotteries has reported a bill to suppress the sale of foreign lottery tickets after May next, and of domestic lottery tickets after the year 1852.

Professor Morse, the inventor of the magnetic telegraph, has recently given the American Tract Society $500 to support colporteurs in Mexico.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miracu lous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Een's.

TO THE AFFLICTED, HEAD AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 1848.

Sundays Cheol Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1848. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

GENERAL CONFERENCE PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER,
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE WESTERN RECORDER.

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All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

THE PRAIRIE—GOD'S GARDEN.

"The most beautiful of all the great natural objects is one of the gerat Western prairies in blossom. It is a sea of flowers, and so entrancing as to dazzle the senses. Well may it be called God's Garden."—*Notes of a Traveller.*

God formed the world for beauty,
And hung it in the air,
Then clothed it in its loveliness,
And called it "good" and fair.
His, are the burnished heavens,
With all their orbs of light;
He gave the stars the lustre
That they shed upon the night.

He made the mighty ocean,
Its grandeur and its grace,
And gave its mystic splendor,
As a mirror for his face.
No nobler emblem hath He,
None greater, none more free,
No symbol half so touching,
As the bounding mighty sea.

The mountains in sublimity,
As monuments shall stand,
To teach us wandering morals,
The worship of his hand.
Upon the mighty hillsides,
Around their summits high,
His name is writ in glory,
In power and majesty.

But, oh! the blooming prairies,
Here are God's floral bowers!
Of all that he hath made on earth,
The loveliest are the flowers.
This is the Almighty's garden.
And the mountain, stars and sea,
Are nought compared in beauty,
With God's garden prairie free.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

Duty and Usefulness.—There are two things which ought to exert great influence on man.—The first is a thought of duty; and, the second the thought of usefulness. The influence of these motives has always been irresistable to noble minds; either of them ought of itself to be enough. If we think it our duty to undertake any enterprize, we ought to do so, even though we may not see all the good that will result from it; and, likewise, if we perceive its beneficial consequences, we ought immediately to turn our whole attention to it, even though, in our peculiar position, we may not suppose that it is a duty binding upon us. If these two great principles were united, how powerful would they be!—*D'Aubigne.*

Paul.—To a certain extent, the Epistles of Paul form a sort of autobiography, and in addition to their divine instructions, are invaluable as exhibiting an example worthy, next to that of our Lord himself, of being studied as a model.—The singleness of purpose and self-devotion, the entire disinterestedness and enlarged benevolence, the moral courage and fortitude, the combination of a lofty spirit with a most entire resignation of will, which are the prominent features of the moral portrait, attest the power of Divine Grace, that, in an instant, transformed the proud, impetuous, malign, fanatical Pharisee into the very image of Christ, an ardent zeal for whose glory became henceforth the all-absorbing passion of his soul. Such was the character of the great Apostle of the Gentile world.

Education.—*The World wrong side up.*—The world is wrong side up in this matter of education when it administers its own medicines only, its own beggarly elements, its own food, and nothing higher, its own smatterings of knowledge without the celestial life of knowledge. Power it gives without guidance, without principles.—It is just as if the art of ship building should be conducted without helms, and all ships should be set afloat to be guided by the winds only.—For such are immortal ships afloat on the sea of life without the Bible; its knowledge, its principles, ought from the first to be a part of the educated intelligent constitution, as the keel or rudder is part and parcel of a well built ship. Religious instruction, therefore, and the breath of the sacred Scriptures ought to be breathed into the child's daily life of knowledge, not put off to the Sabbath, when your children only are addressed from the pulpit, or left to parents at home, who perhaps themselves, in too many cases never open the Bible. If in their daily schools children were educated for eternity as well as time, there would be more good citizens, a deeper piety in life, a more sacred order and heavenlike, beauty in the republic, a better understanding of law, a more patient obedience to it, and an assimilation with its spirit beforehand. "It is by celestial observations alone," said Coleridge, (and it was a great and profound remark,) "that terrestrial charts can be constructed. If our education would be one that states can live by and flourish, it must be ordered in the Scriptures."—*Dr. Cheever.*"

What do I looking to second hands? This man; that beast; this fever; that tempest, this fire; that inundation;—are but His rods. The hand is His that wields them; their malignity is their own; nothing but goodness proceeds from Him that uses them to my advantage: "It is the Lord, let Him do what seemeth Him good." 1 Sam. iii. 18.—*Bishop Hall.*

Reformatory.

Written for the Western Recorder.

REMARKS

On a communication in the Recorder, headed "Defence of Tobacco," over the signature of "A. S. R."

"Each pleasure hath its poison too,
And every sweet a snare."

Confessedly, that is an amusing article; and withal, not without some shew of argument.—But I am an unbeliever still in the doctrine it teaches. Hence I desire to offer a few remarks upon the triple prop, by which your correspondent endeavors to sustain his tobacco building.

"First," he says, "I consider my brethren who have called it obnoxious, have slandered its character as given by the Maker of herbs," &c. So then, it seems, anti-tobacco men are called *slanderers!"* Serious charge. Yet the author of it appears not to be ashamed to call us *"brethren!"* That is friendly, sure. But the prophet Jeremiah does not speak very commendably of those "brethren" who *"who walk with slanderers."*

But how does this fast friend of this "much slandered herb," attempt to support this grave charge? Why forsooth, we "have called it *obnoxious,"* and so "have slandered its character as given by the Maker of herbs." What is the meaning of this defamatory epithet? According to high lexicographic authority, it signifies "offensive." Admitting this definition to be correct, I must plead *guilty,* to the charge. And so, I opine, must millions more. Indeed, naturally, it would seem, it is offensive to all our race. So that the whole world must become guilty before this tobacco god! Truly we are in a woful predicament. And how can we look for remission? Must we all come bending, and penitent, to supplicate mercy at the idolatrous shrine of the smoker and chewer of tobacco? If so, some of us, it is to be feared, never will be forgiven.

But it may be possible that the same doctrine is deemed orthodox in the temple of this herbal deity, that is still current in this commonwealth, viz: *"The greater the* truth *the greater the libel."* And that *chewing* this villified herb is a *filthy* practice, many of the devotees confess!—And the *slander* consists, doubtless, in giving utterance to this unwelcome t-r-u-t-h!

Silence and seriousness are, however, enjoined, for we are summoned before our Maker.—And what do we learn now? Why that tobacco is by unerring lips pronounced "good—very good." And, of course, those who call it "obnoxious," slander the character of this nice plant, or delicious herb! So says A. S. R. But if our zealous defender of the "misrepresented plant," had condescended to *prove* that tobacco was among the delicious *herbs,* which the Creator pronounced "good—very good," his argument would at least have appeared more specious. But this he rather *assumed*—without proof.—Have not the alleged villifiers of this vile weed as good a right to assume that tobacco was not among the precious *plants,* and delicious *herbs,* which received the *benediction* of the Almighty; but was found afterwards, among the *thorns* and *thistles,* the result of the *malediction* of God, in consequence of the *sin of man!*—Found among the *curses* and not among the *blessings* of our Maker? And would it not be a little more modest and prudent for those who denounce us as slanderers, to support such grave charges with something better than arrant assumption?

Again, our author and pleader for the precious plant, says: "He [God] knew well its character and made it for our use. To deny this is to deny the word of eternal truth." And did He not also make the *deadly nightshade, thistles,* &c., for our use? "To deny this," then, "is to deny the word of eternal truth." And "I have given every green herb for meat," says our friend A. S. R., from the Bible. And then asks triumphantly, "Is not tobacco a green herb?" And we may ask, Why do you not *eat* it then? Meat need be *eaten—masticated* and *swallowed,* to nourish the system. Why do you not experiment upon your own doctrine? Nay, verily, delicious "meat" as you declare it, after "chewing it awhile, you *spit it out,* as a vile, *"obnoxious"* weed! So that your practice falsifies your profession; and in *deed,* if not in word, you *slander* this precious gift of God!! And even the *broth* or *soup* of "good *meat"* is delicious, nutrimental. But how would even the abused stomach of a tobacco chewer endure the soup of this delicious dish of blessed herbal meat? Now notice the triumphant conclusion of our tobacco logician. He says, "We might as well call the staff of life obnoxious." Does the author himself believe this inferential declaration? If he does, it should seem, his brain must be marvellously addled with the fumes of this filthy weed, or delirious with some other artificial and pernicious stimulant. I will pause for him to take that back. For surely if his conscience is not dried-up in the smoke of his darling plant, upon sober second-thought, he will be glad to unsay that sentence. Obviously to all candid and impartial minds, call it—tobacco—a plant—an herb—or a weed, it may be "good—very good" for *curative,* but not *culinary* purposes:—it may be "good" for a *medicine,* but "bad" for *"meat."* As A. S. R. says, it may be "one of the best antedotes, for extracting poison from the human system, such as the bite of poisonous snakes, &c.;" but never—never place it again among the "green herbs for meat," nor put it upon a par with the "staff of life!"

Secondly, having dwelt so long upon what appeared to be the chief—the *scriptural* source of support of the tobacco usage, the balance must be disposed of more briefly. The second prop to the practice of using tobacco in the ordinary way, as furnished by our friend, is its *delicious taste!* He says, "Again, it is not only good in point of character. But very good to the taste, yes, delicious," &c. Truly this is a straightout epicurean reason! And would it not apply with equal force to the glutton and the wine-bibber? O the terrible appetite of the inebriate for his ruby bowl! How "delicious" the accursed cup to many poor ruined souls! And will friend A. S. R. plead from appetite in this case also?

Thirdly, "Again," says the defender of the habitual use of, and traffic in, the article of tobacco, "it is good as a commodity." That is, the tobacco *business* is a money making business, and therefore it is *right!* Here is another outspoken and undisguised plea—not for the pernicious practice of chewing, &c., alone, but also for the credit of the tobacco business. And what a reason! Nay more. That language is far too feeble. What blessed logic for all those who are engaged in the vilest practices below the sun! *Provided* they only make money by it!! Speaking of the profits of raising "the weed," says A. S. R., it is *the most* money making *business they could engage in.* Therefore *it must be* good!!!" If this doctrine be true, sound it out, and let all the publishers of impure and infidel literature, all keepers of gambling houses, of doggeries, and of dwellings of ill-fame know it! And that this wonderful discovery is made by a moral essayist! Yea, let them all know that their most abominable business is *"good!"* If they only realize considerable monetary profit by it! Tell them, too, (lest scruples should arise,) that this new doctrine is openly avowed by a moral writer, and published in a religious newspaper!!!

Seriously and solemnly, if the argument now under review is solid and good in Ohio, why not in Pennsylvania? If conclusive in the tobacco business, why not in the liquor trade? If it proves the *tobacco* business to be "good" in "Old Muskingum," it will prove the *liquor* trade to be also "good" in "Old Monongahela." For "Old Monongahela whiskey," in these parts, has made many men rich—has been, and still is, "the most efficient means to support their families" who are engaged in the most nefarious business of making and selling the article. "Therefore," according to A. S. R., "it must be good!" True it is done at the awful cost of thousands of *lives,* nay even of their immortal souls!! But never mind the loss of property, of peace, of character, of life, even of the soul itself; so long as whiskey is a good "commodity" in the market!! Hope our friend A. S. R. will ponder his positions before he publishes them abroad, in future. And I think the more he does so, the more he will see how difficult a matter it is rightly to defend an indefensible cause.

AN ANTI.

Pitts. Pa.

Ministerial.

From the Cumberland Presbyterian.

The kind of Ministry the World Needs.

Self-denial, as we have already mentioned, is a qualification highly necessary to a ministry's being useful.—"Whosoever will come after me, let him deny himself, and take up his cross and follow me."

When the disciples were called, those of them, who were fishermen, immediately left their boats and nets, and Matthew left his tax gathering—they forsook all and followed Christ. Paul forsook even his own nation, and the honor he possessed there, and became a preacher to the Gentiles; exposing himself to all manner of persecution, and even to death, for Christ's sake, and the kingdom of heaven's sake. Whatever honor, wealth and pleasure the world afforded, these holy men were compelled to despise, that they might preach that gospel which is the power of God unto salvation.

We are taught by these facts, that those who are called to herald the glad tidings of salvation, cannot gratify desires for the world. But that father and mother and houses and lands must be denied the chief place in the affections if they would fulfil the office they "receive from the Lord;" that a minister should be so unencumbered by the things of this world, as to be ready to go whenever, and to whatever place the spirit of God may call him. Such a constant tendency to evil has a love of the world that they cannot serve it, as do its votaries, and save it too.

He that will not deny himself, as Christ has directed, should not enter upon the duties of a preacher. The world will not be spiritually benefitted by him. "My kingdom is not of this world," says the Divine Redeemer. Then they, who preach it cannot in spirit and practice conform to the world, without exhibiting palpable inconsistency. This will bring disgrace upon the holiest of all offices, and ruin upon souls.

It should be remembered that God's ministers are not to receive their reward in this life, but in the world to come,—that evil things, conflicts, persecutions, and bonds and imprisonments, are to be their portion here. They must suffer patiently, for the reward set before them, looking unto Jesus, who promised to be with them, even to the end of the world.

The world needs a working Ministry.

Christ and his Apostles went from village to village, and from city to city, teaching the way of life. The multitude were preached to upon the mountain, and by the sea side; the eunuch, as he rode in his chariot; the jailer, in the prison; Lydia, and her household upon the shore of the river; the governor in the judgment hall; and the Athenians on Mars hill. These heralds of salvation were "instant, in season and out of season, exhorting, reproving and rebuking with all long suffering." This they regarded as their only business here on earth. They desired to know nothing among the people but Christ and him crucified. They were working ministers.

He who died for man knew the wants of the world, and to meet them he instituted this mintry. As a pattern for the church in all ages, is their history set before us. Men are as wicked now, as they were then, and as much in danger of wrath. It is no easier task to reclaim them now than it was then. Vast difficulties still lay in the way of the universal spread of the Gospel. Therefore, there is as much need of a working ministry, now as there was then.

How busy are men about their worldly interests! They labor during all seasons, day and night. The country, the city, our highways and streets present nothing but activity and toil.—Men running to and fro, meeting and parleying about their interest: they brave the perils of the ocean, endure the heat and thirst of the desert, and the cold winds and snows of the North, that they may gather but shining dust. It is by such industry that cities rise, and send up their domes glittering in the sun; that gilded palaces are built; that the forest is made a cultivated field, and that ships whiten the ocean by their sails Would we see churches rise in every village and neighborhood, the Gospel preached in every part of the habitable globe, nations forsaking their idols, and turning to the worship of the true God, the teeming millions of this earth bowing before the Lord of Hosts, and worshipping the Son? we must have a ministry equally industrious in their calling as the men of this world in serving mammon.

MISCELLANEOUS.

Visit of Merle D'Aubigne to Scotland.

From his new Book, on Germany, England, & Scotland.

I traversed England, from London to Newcastle, in one short day, thanks to the railroads! I often went forty-eight miles in one hour, three times the distance from Geneva to the other end of our lake. I flew like an arrow through the delightful and celebrated landscapes of Derbyshire, and waved my hand, as I passed by, to the majestic towers of the ancient Minister of York. The next day, for want of better accommodation, I took my seat in one of those heavy vehicles of the Middle Ages, called mails, or stage coaches, and proceeded slowly, by comparison, although at full gallop, from Newcastle to Edinburg. After crossing the border, the magnificent ruins of Jedburg Abbey, one of the finest remains of Saxon architecture, soon attracted my notice. These ruins of olden times which appeared before me the moment I entered Scotland, after having crossed the desert moors which divide it from England, made a deep impression upon me. I seemed to hear a voice from them saying to me, "Thou art setting thy foot upon an ancient land, & it is not only the present times which thou must behold there, but those also which are no more!"

Yet I must not forget the present. After having passed within sight of Abbotsford, celebrated as the residence of Walter Scott, we arrived in Edinburgh. It was the day on which the Queen's birth-day is kept; there were great rejoicings in the streets, and fire works were thrown against the coach. I had not yet alighted, when I perceived amidst the crowd a head already whitened by age, with a lively eye and benevolent smile. It was Chalmers, that man, who for these thirty years has been all over Europe the representative of Scotland; he had had the kindness to come and meet me. The hearty welcome of this venerable Christian, with whom I was not before personally acquainted, and who adds to his great genius the simplicity of a child, affected me even to tears. Thenceforward I loved Chalmers as a brother, and reverenced him as a father. I was united to him, to his church, to his people, by a powerful bond of affection. A month afterwards, having gone to spend my last two days in Scotland with Chalmers, in a delightful village at Fairlie, on the sea-shore, opposite the mountains of Arran, I repaired to Greenock, to meet the steamer which was to carry me to Liverpool; and, notwithstanding the distance, notwithstanding his age, and a heavy rain, (a Greenock day, as they call it there,) Chalmers would see me to my cabin, and did not leave me till the signal was given for our departure. Chalmers was the first and the last whom I saw in Scotland. If I recall this cordial welcome, it is not only for the sake of doing honor to this friend; I merely point to the venerable Edenburgh patrarch, as the type of Scottish hospitality.

Here am I, then, in Edinburgh, the most picturesque, of all the towns which I have ever visited. Its situation has been compared to that of Athens, but it is added that the modern Athens is far superior to the ancient. Edinburg, built upon the two brows of a large terrace, presents the most wonderful prospective. If from that beautiful Prince's Street, which separates the Old town from the New, you turn towards the south, you have before you the old Edinburgh, with its historic walls, its colleges, its hospitals, its ancient towers, and those houses that, from the side on which you now look, have as many as fourteen stories, while on the other they have but two or three; you see those narrower streets, in which you must seek the memorials of the city, and in particular the residence of Knox, around which the Free Church has lately purchased a site, to raise to the reformer of Scotland a monument worthy of him, two churches and a school.—Geneva is not doing as much for Calvin!

Such is the view which from the New town we have of the Old. But, if I change my position, and climb to the heights of the Old town, and look back to the place I have just left, on the north side to the New town, I then see a very different prospect: squares, gardens, magnificent streets, adorned as it were with palaces; and, at the corner of two of them, the hospitable abode in which Archibald B——received me like a brother; that house, which, during the sitting of the assembly, never ceased to be filled with friends, from breakfast time until after evening worship, between eleven and twelve; the crowd renewed at every moment, so that it was rare to see the same face twice, and it might have been called a very *caravanserai* of Christian friends, where every one is free to enter. Farther on, I beheld the Frith of Forth; the sea with its islands, its rocks, its vessels traversing it in all directions; towns, light houses; and all around me in the distance, the shadows of the Ochills, and the Pentlands, and the rugged summits of the Grampians.

But what, even to a Swiss, is most striking in Edindurgh, and especially when walking in the cool groves of the valley which separates the Old town from the New, is that mountain, which in the very midst of the city, shoots up its immense and abrupt walls of rock, which an Irishman described as being more than perpendicular. You wander amid Scotch firs, (we call them here Genevese pines; Geneva and Scotland have both joined in giving their own name to their favorite tree,) you contemplate the base of the mountain, you climb from rock to rock, you hide yourself under their shadow and dive into their recesses, you fancy yourself in one of the most picturesque and most distant solitudes of our Alps; in some secluded glen of the Valais, of the Oberland, or of Glaris, beside the Glaciers; you look up, and palaces surround you!

But what are those ancient walls which I see perched upon the summit of these bold rocks? What is that loud blast of the trumpet which re-echoes from the heights? What mean the bands of armed highlanders, who, clothed in their picturesque costume, ascend and descend the mountain? These walls are the *castrum puellarum* the camp of the maidens, where in ancient times the Pictish Kings, as the tradition tells us, placed their daughters to be educated in these inaccessible heights, safe from the tumults and the wars of the plain; it is the old Castle of Edinburgh, which has been as the kernel to the town, that has gradually germinated around it. More than once in critical circumstances for the country, during the thirteenth, fourteenth, sixteenth and seventeenth centuries, armies have spread their banners around this lofty fortress; and now, all that remains of those historical times, are the royal jewels of Scotland,—the crown, the sceptre and the sword,—which, having been found by accident, and in a dark room, are now exhibited at noon-day to visitors by the red glare of lamps.

But how many more memorials are there in Edinburgh! Coming down from the Castle along the High street and the Canongate, which join the two most remarkable edifices of the metropolis, Edinburgh Castle and Holyrood Palace, I find the ancient cathedral of St. Giles, near whose Gothic walls lie the remains of Knox, and whose lofty aisles have witnessed so many celebrated events of Scottish history. Continuing my walk, I reached the palace of Holyrood, situated between the splendid Calton Hill, which commands the sea, and on which stand the monuments of Nelson, and of other famous men, and where a strong wind is always blowing; and on the other side Sir Arthur's seat, that picturesque mountain which reminds us of our Saleve on a smaller scale. Here, then is Holyrood, that ancient abode of so much grandeur, of so much beauty, of so many painful & terrible remembrances. Here are the half destroyed walls of that chapel whose graceful ruins are a sad but significant monument of the desire of the Stuart's to introduce Prelacy and Popery into Scotland, and of the fruitlessness with which efforts so uncongenial must ever be attended. But the great name which seems to hover over Holyrood, is that of the unfortunate Mary Stuart. We see her bed, her dressing table, and her work. Every moment with this name in Scotland. "Here," they say pointing to some fine ruins, "here Mary Stuart was born." "There, very near Edinburgh, Mary often resided." They have given the name of Little France to the village in which the French guards were lodged. Nations keep the remembrance of those who do them evil, better than of those who have done them good. Thus, near the gulf of Baiæ, not far from Naples, you still find every where the memorials of Nero; there are Nero's bath's Nero's grotto, Nero's palace; and farther on, Nero, Tiberius, the Cape of Misene. The poet describes with exactness the places in which tyrants resided.

Cæsar Tiberius
In Misenensem villam
Quæ monte summo posita Luculli manu,
Prospectat Siculum, et despicit Tuscum mare.

Thus, Scotland every where recalls Mary Stewart. "But the memory of the just alone is blessed." I shall have another opportunity of speaking of the recollections which Mary Stuart has left in Holyrood. I now leave Edinburgh, and turn to the Scottish people.

Explanation of the Word Selah.

Every reader of the Bible feels a strong desire to know the meaning of this word, as used in the Scriptures. In a late number of the Bibliotheca Sacra, this desire is fully met, in an explanation, to us, at least, perfectly satisfactory of this hitherto unexplained and apparently inexplicable term. For the gratification and benefit of our readers, we will present them, in as few words as possible with the substance of what is written upon the subject in the work referred to.

1. This word appears only in poetry, and in poetry only designed as temple songs, and which for the most part are still provided with musical notes.

2. The word appears only in connection with some very great and strong religious sentiment, such as the most earnest supplication, confession, or thanksgiving, a sentiment attended with a most intense desire to have it borne up directly as a memorial before God.

3. The real meaning of all the passages in which it is found may be fully expressed, with the omission of the word, its omission not at all impairing the thought. Of the truth of the above statements, the reader of the Bible can inferm himself, by an examination of the passages where the word is found.

4. It is hence concluded that the word does not "properly belong to the context, but must stand independently, and is consequently an inserted, or intercalary note." Its use as such a note may now be readily explained by a reference to what obtained in the temple service at the time when the songs in which the word is found were sung, together with a certain usage instituted by Moses.

(1.) Moses required that trumpets should be blown on occasions when an earnest appeal was made to Jehovah, as for example, in connection with the offering of sacrifices, (Num. 10: 10,) on the first day of the month in which that great act of God's mercy, the yearly atonement for Israel's sin was expected, (Lev. 23: 24;) and when the people went forth to war, (Num. 10: 9.) The express design of this ordinance was to bear up the offerings and requests of the people for a memorial before God. This was the peculiar design of the blowing of trumpets.

(2.) "Whenever those who performed the psalmody were introduced, the priests with the trumpets were mentioned along with the Levites, but always distinct from them," (1 Chron. 15: 18—24; 16: 4—6; 2 Chron. 5: 12; 29: 26—28: Ezra 3: 10; Neh. 12: 34—36,) and these two musical choirs, different in nature, remained separate in the performance of the psalm. The Levites stood in the singer's gallery, opposite to the priests with trumpets, (2 Chron. 7: 6.) The instruments of the Levites served to praise and thank Jehovah; those of the priests for intercession."

(3.) The use of the trumpets in the temple service is manifest. Whenever the choir of singers had given utterance to very great and strong sentiments which the people desired to have borne directly up to the ears of Jehovah, then in the interlude, the priests blew the trumpets for this purpose. In their being blown, the design was a direct appeal to Jehovah, as "Hear, Jehovah, or awake, Jehovah."

(4.) In just such connections, Selah always appears. Its design then was this, to indicate the interlude in which the priests should blow with trumpets to carry up the sentiments expressed for a memorial before God. The term Higgaion Selah indicates the sound of the stringed instruments used by the Levites in connection with the blowing of the trumpets on the part of the priests. Such is the meaning of Selah. To read it with profit, we should pause a moment when we come to it, letting our hearts ascend directly to God, in the sentiment, Lord hear, Lord remember, Lord help, &c.—*Oberlin Evangelist.*

Abolition of Slavery.

The 'Moniteur' publishes another decree, which will be read with universal satisfaction.—Slavery is to be abolished at once. The following is the decree.

FRENCH REPUBLIC.

Liberty—equality—fraternity.—The Provisional Government of the Republic, considering that no French land should any longer bear slaves, decrees—a Commission is instituted, under the Provisional Minister of Colonies and the Marine, to prepare within the shortest delay, the act for the immediate emancipation of the slaves in all the Colonies of the Republic.

F. ARAGO.

Paris, March 4.

Profane Swearing.

"To swear—is neither brave, polite nor wise;
You would not swear upon the bed of death—
Reflect—your Maker now could stop your breath!"

Brother S———and myself were entertained, during the Convention week, at the house of a medical gentleman, eminent in his profession, but addicted, it was said, to profanity in ordinary conversation. Without a premonition, no suspicion of so blameworthy a practice could have arisen in our minds; for no real Christian ever showed guests greater courtesy, or seemed further from profaneness than our gentlemanly host. He did not even annoy us with lady-like mincings, putting forth the buddings of profanity "la me!"—"good gracious!" and the like.

But on Sunday night, our conversation taking a religious turn, the subject of profane swearing was incidentally named, when I could not resist the temptation of drawing a bow at venture, and so I said:

"Doctor, we leave you to-morrow; and be assured we are very grateful to Mrs. D———and yourself; but may I say, dear sir, we have been disappointed here?"

"Disappointed!"

"Yes sir, but most agreeably——"

"In what way, Mr. C——?"

"Will you pardon me, if I say we were misinformed, and may I name it?"

"Certainly, sir, say what you wish."

Well, my dear sir, we were told that Dr. D——was not guarded in his language—but surely you are misrepresented—"

"Sir," interrupted he, 'I *do* honor you for your candor; yet sir, I regret to say, you have not been misinformed. I do, and perhaps habitually, use profane language; but, sir, can you think I would swear before religious people and one of them a clergyman?"

Tears stood in my eyes, (the frank-heartedness of a gentleman always starts them,) as I took his hand and replied:

"My dear, sir, you amaze us. Can it be that Dr. D——, so courteous and so intelligent a man, has great reverence for us than for the venerable 'God!'"

"Gentlemen," replied the Doctor, and with a tremulous voice, "I never did before see the utter folly of profane swearing. I will abandon it forever."

The Beef Trade.—The Beef business of the Scioto Valley for the past season, is estimated at $800,000—more than one-third the amount involved in the Pork business of Cincinnati. The Chillicothe Gazette says: "Take one year with another, the Beef business, of which our city is the central exchange, amounts to about a million of dollars."

Two persons traveling on the road to Caudebec in a carriole, were smoking cigars, from the fire of which some straw at the bottom of the wagon became ignited. The flames soon drove them from their seats, and while they were busy in extinguishing the fire, a countryman, who had been for some time following them on horseback, alighted to assist them. "I have been watching the smoke for some time," said he. "Why then did you not give us notice?" asked the travelers, "Well," responded the peasant, "there are so many new-fangled inventions now-a-days, I thought you were going by steam!"

Manumission.—We learn from the Lynchburg Virginian that Captain John Warick of Amherst county, who died a few days since, manumitted by his will all his servants, numbering between seventy and eighty. He has made ample provision for their removal, outfit and settlement in one of the Western States.

Population of Iowa.—The population of Iowa according to the census just completed, is 116,204. In 1840 it was 43,112. Wisconsin in 1840 numbered only 30,645, but now contains 213,000.

Conference Proceedings.

Reported for the Western Recorder.

MAINE CONFERENCE.

APPOINTMENTS.

T. M. HALL, President.

Gorham Circuit—Richard H. Dorr, Supt.
Buckfield " Timothy M. Hall, J. Hall.
Jay " Benj. Danforth, E. Knowles.
Wilton " M. Hally, one to be supplied.
Farmington" N. S. Davis, B. Dodge.
Starks " Daniel Collins, Wm. Cornforth.
Woodstock " To be supplied.
Peru " David House.
Saco Mission—To be supplied.
Tobias Lord, Conference Missionary.

W. E. Mann, Wm. Tripp, James W. Morse, and S. Nickerson, Left without appointments.

Moses Brown and David Hill, Transferred to the Boston Conference.

Next session of Conference, East Buckfield, Me., March 1, 1849.

We have 4 unstationed ministers and preachers, two parsonages worth $750. Increase of members last year, 35.

T. M. HALL, Ch'n., Pub. Com.

From the Boston Olive Branch.

Maine District.

Br. Norris: The last Session of our Conference, holden at East Dixfield, March 2d to the 5th, was, I think, decidedly the best we have had since our organization; nearly all the members were present, notwithstanding the boisterous storm and badness of the travelling; the brethren came up like men of God, strong for war, full of faith and the Holy Ghost.

The Conference business all closed up harmoniously on Saturday P. M. Sabbath A. M., Brother Danforth interested a respectful congregation for an hour, from Eccles. iv: 8, by describing the benefits of laboring for God, contrasted with the drudgery of Satan, at the close of which Brothers Daniel Collins and Marchant Hally were set apart to the Sacred Office of Elders in the Church of Christ, by the laying on of hands. It was a solemn and impressive scene. In the afternoon Father Tripp gave us an excellent sermon, that I trust will long be remembered by us all, and also reduced to practice, that we may rightly divide the word of truth; text, 2 Tim. ii: 15. This veteran and pioneer of the gospel is the oldest member of our Conference; and it was truly cheering to us, who are younger, to hear him publicly avow his unshaken confidence in the doctrines and usages of our church. May God bless and prosper him to do much good yet in the Gospel Ministry.

The closing address from the President, on Sabbath evening, was founded on Amos vii: 2.—'By whom shall Jacob arise, for he is small?'—in the contemplation of which we felt strengthened to go out, trusting in Jacob's God, believing that the promises are sure to all the seed.

I am happy to say in this report, that the last year has been one of prosperity with us as a body. So far as we have sacrificed in the cause of truth, God has blessed our labors in the reclaiming and conversion of souls. There has been some increase in the ministry and membership, the past year; we hope to live only to exert a redeeming influence in the world.

We go out to our new fields of spiritual labor, cheered with the flattering prospect of winning souls to Christ, and with the assurance of Christ —'Lo I am with you always, even to the end of the world.' Our labors are arduous, our privations great, our enemies many and strong, our society small, poor, and in, as it were, an infant state; yet we go with a prevailing consciousness that it is the cause of truth and christian liberty; in God we trust for success and final victory; God can save by few or many; the battle is not to the strong, nor the race to the swift; the battle is the Lord's, and the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

Yours for the truth,

T. M. HALL.

Buckfield, March 21, 1848.

Religious Intelligence.

PITTSBURGH DISTRICT.

Fairmont, Va., April 7th, 1848.

Br. Bassett: we have had a gracious revival of religion in Fairmont, the work first commenced with the Methodist Episcopal Church, they continued some two weeks and closed, we then commenced in the fear of the Lord. Brother N. Gillespie came to our help and labored zealously in the cause of our good Master. The work progressed gloriously. The altar was crowded with mourning penitents, and many found the Lord precious in the pardon of their sins. Brother Simpson and myself continued the meeting about two weeks, the result of the revival in reference to the Methodist Protestant Church has been the addition of about fifty members to the Church. We then commenced our second quarterly meeting in Pruntytown, February 26th. Here in the commencement of our meeting we had the labors of Brother R. H. Walker, from Buchanan Circuit, who labored with zeal and acceptability. Here the Lord powerfully revived his work, we continued the meeting thirteen days, 30 souls were happily converted to God. Sixteen united with the Methodist Protestant Church. This is rather a Baptist community, this accounts for the difference in the number of converts and those who united with us, we have received one hundred members since Conference. Our souls have rejoiced in God our Saviour, but from continued labor and exposure my health has failed to a very considerable extent. Brethren pray for us.

Yours in Christ

D. R. HELMICK, Sup't.
J. L. SIMPSON, Ass't.

MUSKINGUM DISTRICT.

New Alexandria, Jefferson Co., Ohio, April 10th, 1848.

Br. Bassett: Since I wrote to the 'Recorder,' in the latter part of last October from Litchfield, Medina County, Ohio, I have visited Wayne, Frederick, Licking, Coshocton, Pisgah, Pennville, Cambridge, Belmont, Georgetown, Mt. Pleasant, Wellsville, (at Lisbon, a 2nd visit since Conference,) Warrensville, Burton, Vienna, Granger, (a 2nd visit since Conference,) and Leesburgh Circuits; and Steubenville & Youngstown Stations. From a number of these fields of labor, reports of a very *cheering* character have been made, by their respective superintendents, thro' the medium of the 'Recorder.'—These reports, with similar ones from circuits, not included in the above list, show that a great part of the Muskingum District has shared largely in spiritual prosperity, during the last few months. This is welcome intelligence! It is *cheering* to both ministers and members. And not only so, but the *revival news* from sister Districts contributes much to this *'feast* of rejoicing.'

These reports will, I trust, fully excuse me from the irksome task of writing a regular journal of visitations. I may, however, be allowed to say, that my visit to each of these appointments was, to me, a pleasant visit, and upon some of them, very interesting meetings.

Wayne Circuit.—The prospects upon this ct., at the beginning of the year, were rather forbidding. Br. C. T. Kingsbury took charge of it & commenced his labors under many dark clouds of discouragement. But while he had opposition staring him in the face, sufficient to truly test his firmness, he had a *few good members, and willing too,* to aid him. And upon his faithful labors and the willing efforts of his people, I am glad to learn, a brighter day has dawned. It delighted my heart much on meeting Br. K., some two weeks since, to learn his spirits were somewhat revived, and that some success has crowned his labors, both at Litchfield and Wayne; particularly at the latter place, where, under all the circumstances, a remarkable revival of religion was experienced; in which near one score of souls professed to have realized the converting power of grace, and some 14 or 15 were added to the M. P. Church.

I doubt not that Wayne circuit, is destined to be again numbered among the *living* circuits of the Muskingum District.

Warrensville.—Nothing special has occurred upon this circuit. The spirit of '*comeouterism*' has done much to prostrate the cause of Christ, in the bounds of this and adjoining circuits. A number who were once in *active* union with the church, now stand aloof from her, manifesting the spirit and making common cause with '*Garrison* and *Foster* infidelity.'

Burton.—Nothing special here.

Farmington.—Father Richardson's health has been so delicate that he has not done much labor upon this circuit. He is however, disposed to do what labor he can. For reasons, to him and to me, too, quite satisfactory, he had not made any appointment for me upon this ct.

Vienna.—Br. Brown is doing well on this ct. He has been considerably successful upon the north east part of his field, & upon the west part, things seem pleasant. Br. B. is well received. There are many valuable members upon the Vienna ct. In many respects, it is a pleasant field of labor.

Youngstown.—Nothing special. Glad to learn that Br. Gee sustains himself well as a preacher, and commands a good congregation. A quiet time among and in all the churches here.

Mahoning Mission.—(If there is any 'mission' here.) Were all '*Home Missions*' like Mahoning 'mission' the trouble would be who *must* serve them? rather than 'how long *may* he serve?' Br. P. Kinsley has spent but little of his time upon this Mission, and I suppose has no encouragement to spend any of his time upon it.

Granger.—I paid a second visit to this ct., the 18th and 19th of last month, and was glad to find Br. Moody at his post, aided, in part, by a very good man, and able preacher, by the name of Webber, received recently from the *Wesleyan Methodist Church.* There are some omens of good upon this ct.

Leesburgh.—This is Br. Baldwin's third year upon this circuit, and so far as I could learn, by far the most prosperous year of the three, thus far. Br. B. seems in fine spirits and his people appear much attached to him. With this I am much pleased.

Br. Winn, at his own request, is released from his charge upon the Licking circuit, and, upon the request of the Quarterly Conference of said ct., Br. J. Dorcas is appointed in his (Br. Winn's) place.

As a church, we have much to encourage us. Our prosperity has been great. While some have *wondered* that our prosperity has not been greater. I would rather 'wonder' that it has been so *great* as it is. Surely our success is fully equal to our efforts; and in view of surrounding circumstances, probably, *greater* than we might well have expected. If we, therefore, continue faithful, prosperity will continue to revive our spirits and cheer our hearts.

O! for the peace, harmony and spiritual prosperity of the M. P. Church!

GEO. CLANCY.

OHIO DISTRICT.

Bainbridge, O., April 14th, 1848.

Dear Brother Young,—*President O. Conference:* Below you have my second quarterly report of Bainbridge Circuit. Our meeting at this place continued after you left until the night of the 31st, which resulted in the organization of a society of 55 members. And many others we trust will ere long go with us. May the Lord still revive his work among us. There is a work begun here which we think will result in bringing many souls unto glory, and freedom and mutual rights to man. Our classes are going ahead with vigor. All the glory be to God. At this meeting we were favored with the labors of Brothers Hughey, and D. Inskeep, at the first of the meeting. Br. C. H. Williams continued with me to the end. May God bless these Brethren for their labors of love.

We opened a subscription for a meeting house; about $700 is secured, the House will be under contract in a few days and the building committee think it will be in use before the next Annual Conference. This is a friendly and liberal people to whose praise too much cannot be said. We have just closed our protracted meeting at the Rocky Fork, and Rapidforge. At the first we were favored with the labors of Brother W. G. Fowler, we had a very good meeting but no conversion or accessions. At the Rapidforge Brother. C. H. Williams stood at my side, and T. D. Howe. This meeting resulted in organizing a new class of seven members, elected a class leader; in good spirits. May the Lord prosper them. *For our success praise the Lord.*

S. P. KEZERTA.

INDIANA DISTRICT.

Edinburg, April 13th, 1848.

Br. Bassett: Through the mercies af a kind and benevolent Father, I am still permitted to live and share the blessings of life. God is still enabling me to perform some labor in his vineyard. I have traveled around the district since Conference with the exception of two Circuits & one Mission. In many parts of this district prospects are growing better; the membership appear to be stirred up to a sense of their duty, and in several parts appear to be ardently engaged for a revival of God's work. And in fact at several meetings which we have attended, sinners have been made to cry aloud for mercy, when God in the plenitude of his goodness spoke peace to their souls. Oh that the Great Head of the Church would revive his work more abundantly among us. The tide of emigration to the west is yet thinning our ranks both in the ministry and membership so that we cannot make much advancement in point of members in this District. I am sorry that I have not had an opportunity of supplying Flatrock and Madison Circuits with superintendents as was contemplated by the Annual Conference. Oh that the good Lord would send more laborers into his harvest, for the harvest is great and faithful laborers are few. I have visited Madison circuit several times this year, spent five weeks with the friends of that part, held a protracted meeting in January which lasted ten days in the city of Madison. Several presented themselves at the altar of prayer, six or seven professed to have found the pearl of great price during the meeting. I was favored with the assistance of Br. Holcombe who labored with zeal and ability. May God build up the waste places of Zion on Madison Circuit.

There is another subject in which I feel deeply interested, that I would name to the brethren of this district, and that is the necessity of making a united effort this year as was contemplated by the Annual Conference to raise funds to liquidate the Ludlow claim. I hope we will be able this year to roll back that dark cloud from the horizon of our Zion which has haunted us for several years. Br. H. Collings has been presenting the subject before the citizens of Sugar Creek circuit, and has succeeded beyond the most sanguine expectation. One hundred and fifteen dollars are subscribed and he expects still more. Brethren will you help?

T. SHIPP.

NORTH ILLINOIS DISTRICT.

Canton Ill., March 30th, 1848.

Br. Bassett: According to promise I proceed to give you & your readers some farther particulars in regard to this circuit. I remarked in my last that the brethren on this circuit were much discouraged. It will be due to the last superintendent to state that this and Cherry Grove Circuits were united, and two Brothers were appointed to travel them. They got sick—one did not travel at all, the other not till spring. In regard to the revival at Harkness Grove, that I last wrote about, there were some twelve professed to be reclaimed and converted. Others that were forward for prayers have since at other meetings found the blessing. It was the first revival in that section this season, and others have followed all around. The Episcopal Methodists have had two hard by; the Wesleyans one, and the Methodist Protestants one. The next meeting I held was at Waterford. It commenced on New Years' eve. The Lord was with us at the beginning; two came forward for prayers the first night. Br. Kirkpatrick was with me one day and two nights, and the Lord all the time. The old professors were quickened, three backsliders reclaimed, five or six sinners converted. To God be all the glory. There had been no regular preaching there by our preachers for more than two years. The first time I went, it was with difficulty I could get a house to preach in. I found some five or six that call themselves Protestant Methodists, and all but one brother thought it hardly worth trying to do any thing; but at the close of our meeting we organized a class of sixteen. May the Lord keep them faithful. Amen. I have been preaching at a new place, a little village called Uniontown. There has heretofore been no regular preaching there; the prospect is good.

The second Quarterly Meeting for this Circuit was held at Center School House, near Harkness Grove. It commenced on the evening of the 24th of February. Br. Bagley got there the second evening. The meeting was protracted about two weeks. Brother Bagley did the most of the preaching. The power of the Lord of Hosts was there. About forty professed the pardoning mercy of God. Oh, it was a soul-stirring sight to see the old grey headed father and his children bowing together at the altar of prayer. The entire professing community of all denominations were greatly quickened. We organized a new class of about thirty members and if things go well, more will join. I preached there last Sabbath; things are going on well. They organized a Sabbath School and raised $15 for books, may they be preserved from internal commotions, and their names be registered in the Lamb's Book of Life. Hallelujah, give God the glory, for glory is his due.

Yours for the cause of Christ,

SAM. DILLEY.

From the Methodist Protestant.

MICHIGAN DISTRICT.

Schoolcraft, March 20, 1848.

Br. Reese,—Having just returned from a three months' tour on the East part of the District, I cheerfully communicate for publication in your excellent paper, the state of our Zion on the several Circuits embraced in my visit. By a resolution of our last Annual Conference, it was made my duty to perform one tour around the entire District during the year, spending five days, including a Sabbath, on each Circuit. Accordingly, I commenced on the Jackson Circuit, and continued to labor with them from Dec. 11 to 15. Our meetings were interesting and profitable. There has been some revival on the Circuit this year, and some additions to the Church.

Dec. 18 to 22.—*Ingham Circuit.*—The Quarterly meeting was held in Livingston County, in Br. Halsted's Class. It was protracted one week after I left, and resulted in the hopeful conversion of some 30 souls, with quite a strong addition to the membership of our Church in that place.

Dec. 25 to 29.—*Livingston Circuit.*—At this meeting several sinners experienced "redemption through the blood of the Lamb;" several backsliders were reclaimed, and the Church generally revived and renewed in the spirit of their minds. It was highly interesting to witness the union that prevailed among the ministers and members of different denominations present.—This Circuit is steadily on the advance.

Jan. 1 to 5, 1848.—*Flint Circuit.*—Quarterly meeting at Grand Blank; God was with us of a truth; good omens; but owing to the badness of the roads and other circumstances not under our control, we could not protract the meeting, as was anticipated. The work is reviving on some parts of this Circuit, and our cause progressing.

Jan. 8 to 12.—*Lapeer Circuit.*—The meeting was held at the county seat, and though it commenced under forbidding and discouraging circumstances, resulted in the commencement of one of the most powerful and glorious revivals of religion ever witnessed in these parts. Between 75 and 100 are received as converts.

Jan. 15 to 19.—*McComb Circuit.*—This meeting will not soon be forgotten; a powerful work broke out; several experienced religion, & quite a number came forward to the "anxious seats" for prayers. We left the meeting in progress—have not heard the result. This Circuit is in a healthy state.

Jan. 22 to 26.—*Franklin Circuit.*—Here God was pleased to own his word, and favor us with his blessing. Before we left, 23 gave in their names for membership in the Methodist Protestant Church, as fruits of the meeting. Among whom are several heads of families and several young persons of great promise. Omens on this Circuit indicate quite an increase this year.

Jan. 29 to Feb. 2.—Should have been devoted to the Orchard Lake Circuit; but as the Superintendent, the Rev. R. Bamford, had seen cause to declare himself no longer a member or minister of the Methodist Protestant Church, and had organized a new Church called the "Bible Witness Church." In consequence of which, my appointment to that Circuit was not circulated. I thought it best, under the circumstances, to devote the time thus left on my hands to the Franklin Circuit. After much fervent prayer to Almighty God for counsel in this matter, I appointed our venerable brother, the Rev. Laban Smith, to the superintendency of the Circuit. Since which, he writes me that he has been on to his work, and met with a cordial reception from the friends generally, who rejoiced to receive him as their minister for the balance of the year. He thinks, notwithstanding the secession of brother Bamford and 22 members, the Circuit will be saved, and our cause sustain but little or no injury.

Feb. 5 to 9.—*Washtenaw Circuit.*—Here again God made bare his arm in the awakening and conversion of sinners; our congregations were large and attentive to the word. More favorable indications of a general work I have seldom seen. Our brethren design to protract the meeting.

Feb. 11 to 15.—*Eaton Rapids.*—We have seldom in this country addressed larger or more intelligent congregations than attended our meeting at this place. We were permitted to occupy the Methodist Episcopal Church; and could the meeting have been continued a few days, we have every reason to believe we should have witnessed an extensive revival of the work of God here; but being taken very sick, we were reluctantly compelled to give over the effort.—We shall long cherish the recolection of our visit to this pleasant little village.

Feb. 16 to 20.—*Marshall Circuit.*—The Quarterly meeting held at Rice Creek was not in vain in the Lord. On Sabbath morning, at the close of Love-feast, 10 young converts gave in their names for membership, and were duly received. When I left, the meeting was still in progress and the work increasing.

Feb. 26 to 27.—Quarterly meeting at the meeting house on *Prairie Ronde.*—We were favored with the labors of our Conference Missionary, Rev. D. G. Oaks, who protracted the meeting several days, with some success. Several experienced religion and several were reclaimed.

Br. Oaks has just closed a series of meetings on the Lagrange Circuit, which resulted in over 100 converts, and between 90 and 100 added to the Methodist Protestant Church. The Superintendent of Valparaiso Ct. writes me he has nearly doubled the membership on his work since Conference.

The labors of Br. Newhouse, an unstationed preacher, have been crowned with success on some parts of the Van Buren and Barre Circuits; about 20 have experienced religion and united with our Church.

As a Conference, our prospects are brightening, but we are exceedingly deficient in ministerial help: several Circuits unsupplied. We would send out in behalf of the Conference, a long and earnest "Macedonian cry" to the surplus ministry of older Conferences, "Come over and help us!" With a pleasant and fertile country, an intelligent population, good roads, Circuits already formed, good homes, warm friends, cordial reception, and a sure reward in the final issue, we bid you a hearty welcome.

Yours, respectfully,

W. B. MACK.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, April 20, 1848.

☞ New subscribers this week, 13. Discontinuances, 2. That other list also in our Business Department, has had two accessions this week. Keep the ball moving, brethren.

"Restrictive Rule."—Our writers are getting along somewhat with their discussion on this question. We have in hand Br. Springer's No. 3, and an article by Br. W. S. S. on "The Convention of 1830, and the Restrictive Rule." We however deferred them another week to give our friend "Homo" his *turn.* We have to avoid giving too much space, at a time, to one subject. We have also received "Homo's" No. 4. It would make quite a book. What *will* become of "Joseph?"

From Cincinnati.—We have been much cheered by the receipt of a private letter from our old friend and brother T. Finkbine, superintendent of the Elm Street Mission. A series of meetings had been held in his church and also in that of Br. Dalby of the George St. Mission, attended with encouraging results. He writes that the health of Br. Stockton is improving. His congregations at the 6th Street Station are very large. Br. T. intends furnishing us a more particular statement for publication, after his ensuing Quarterly meeting. He sends us seven new subscribers, all of whom, he assures us, are of the *right sort.* Thank you, kind brother. A more acceptable present could hardly have been transmitted.

The Earthquake.—We have been assured by various persons of different neighborhoods in the surrounding country, that they very sensibly experienced two successive shocks of earthquake on the the evening of the 6th inst. This was simultaneous with the occurrence here, which we spoke of in our last week's paper. We have also received information that the same was experienced at Marietta, Somerset, Columbus and Chillicothe. But we do not as yet meet with statements in any of our exchanges that the phenomenon was observed at any points further off. This surprises us. Scott's Weekly however, speaks of a brilliant display of Aurora Borealis, witnessed by the Philadelphians on the said evening of the 6th inst. We also witnessed the last named phenomenon from this point, on that evening, though not very brilliant.

Bunyan's Immortal Work.—The London Tract Society have aided to print the Pilgrim's Progress in twenty-three languages, in Europe, Asia, Africa and the South Seas.

Godey's Lady's Book.—The May number has just come to hand, and is very fine. "The Queen of May" is an exquisite piece of workmanship, printed in colors! Then we have, "A spring Flower," (mezzotint) Original Music, Fashion Plate, Patterns for Window Curtains, Model Cottages, Ladies Work Department Illustrations, &c. Godey has such a *run* for the 'Book' that he has to enlarge his edition every month. L. A. Godey, Publisher, Philadelphia. Three Dollars per year. We are authorized to act as Agent.

Fugitives in Canada.—Rev. Edward Smith of the Wesleyan Methodist Connection, has been taking a missionary tour in Canada, to look after the religious and educational interests of the colored fugitive emigrants in that country. We have before us two letters from his pen, in the Clarion of Freedom, giving an interesting account of the condition of the colored settlements in Canada West. He represents that the number of fugitives from Slavery there, is not less than 25,000, and that the number is steadily increasing. He states that during last season, not less than 1000 made their escape from Kentucky alone. Says he:—"The colored people of Canada are a picked lot; none but persons of enterprise and great energy of character, can get there. The way is too difficult for any others to reach that land."

He represents however that after the fatigues and exposures of a critical pilgrimage in pursuit of the North Star of freedom, they reach Canada in a state of destitution, and usually late in the season. And the number is so great, that the previous settlers, have not the means to prevent them from extreme suffering, in the rigors of their first winter in Canada. Hence Br. S. appeals to the friends of humanity for aid in their behalf, to be contributed in money, clothing or bedding, new or second handed. He is himself, an agent for the object, soliciting contributions in all places visited by him in the States. But a chief part of his mission is to solicit and procure means to erect one meeting house, & two school houses, for the benefit of settlers of the above description. We believe that he is considerably successful in collecting from all classes and denominations.

In regard to the opportunities of settlers in Canada, he says that there is abundance of government lands to be obtained in lots of 100 acres, but in no less quantities, at from one to two dollars per acre, and the purchaser can have ten years to pay for it. His description of the country will be interesting to our readers. We take the following extracts.

I said in my last that the country was a good one for either white or black men. The soil is of the very best quality, so far as I saw. I say the very best, for, being raised a farmer, and having felt a deep interest in that business all my life, I consider myself a judge of soil, having paid much attention to the subject. The climate is far more mild than I had judged previous to my visit to the province; being in the West, & between 42° & 43° North latitude, South of Western New York, and the greater part of New England; also the greater part of Michigan, all of Wisconsin, part of Iowa and Illinois, and being bounded by Lakes Erie, St Clair and Huron on the South, and West. The temperature is softer by the influence of such large bodies of water, so that in point of temperature it has a decided advantage over many portions of the States. Indian corn and Tobacco grow well there, and get ripe before frost comes in the fall. I saw very large corn there, the yellow gourd seed of the States, and also the large yellow corn and the white flint, large, sound and ripe; and I learned that they raised from fifty to sixty bushels to the acre: and I heard that as much as one hundred bushels had been raised on an acre. Potatoes and turnips grow remarkably well, and much of the land is very good for wheat; but some is too rich and flat, which is first rate for grass and, with a little labor in dunging, can be made good corn land. Canada is a great country, indeed I have seen few, if any places, in my extensive travels which present greater inducements to enterprising farmers; and to this good land, Providence has lead the poor trembling fugitive, and calls on us to bless him there.

The fugitives are principally farmers, this was their business in the States, and when they went to Canada they fell into their former callings, because they could do nothing else. They settled on leased or government lands, cleared up farms and by so doing have so increased the value of the land that they are unable to purchase it and the whites are now buying those improved lands, and the colored people have to begin again in the woods. I was in a settlement where I saw two school houses, in one of which Br. Rice taught his first school; but such was the unsettled state of the people, by reason of the whites buying the lands they had cleared up, that they had given up the idea of having any more school in either of them. The persons thus compelled to leave the lands they had taken from the wilderness, were entering lands of government as noticed in my former number, so that the next farm they cleared up might be their own. Some have lands of their own, and have pretty good improvements; but they are few, the many live on government or leased land. And the great point now to be gained is to have owners of the soil and improvers for themselves, and children. This leaves but little of their means for educational or religious purposes; hence they must go unblessed in these respects, unless we bless them.

Can it be so?—We meet with the following in an exchange paper, and feel constrained to doubt the correctness of the statement. We *hope* to learn that there is some mistake in the matter.

"*Beauties of Slavery.*—Martha Christian has been committed before the Court of Wood Co., Va., of the *crime* of teaching a female slave to read the Bible, and sentenced to imprisonment for *ten* years in the Penitentiary."

Since penning the above, we have met with the following in the Baltimore Sun, which is doubtless correct.

"*A Difficult Case.*—The Quakers in Virginia seem to be placed in a peculiar relation to the laws of Virginia. The Yearly Meeting of Baltimore, to which they belong, has charged all its members to educate the free colored people.—The laws of Virginia forbid it; and the Friends have addressed a memorial to the General Assembly of the State of Virginia, asking liberty to pursue the advice of their Yearly Meeting. If liberty is *not* given, we do not know what course Friends will take."

Ladies' Nat. Magazine.—The May number is received. The engravings are, The Sciote Girl, and the Fashion plate, finely colored. The number contains numerous seasonable articles pertaining to spring time, "House Cleaning," Seedtime, May Flowers, &c., which are very interesting. The contributors are mostly ladies, of talent. C. J. Peterson, Publisher, Philadelphia. $2 per year.

Written for the Western Recorder.

College Meeting.

Gratiot, April 0., 15, 1848.

Pursuant to adjournment the college meeting was organized by calling Brother Munhall to the chair:

The meeting was led in prayer by the President Brother Munhall, after which he proceeded to announce the object of the meeting.

Brothers C. Springer and E. S. Hoagland (by request) proceeded to address the meeting; upon the necessity and importance of an institution of learning on the Muskingum District, of the M. Protestant Church; after which the reading of the resolutions of the previous meeting; which was done by the Secretary. Brother C. Springer then offered the following preamble and resolutions.

Whereas there is no way of properly getting the sentiment of the Church in relation to our contemplated institution of learning until the sitting of the next Muskingum Annual Conference, and whereas such an institution is much needed in this section of the country; and it would be inconvenient to wait so long, therefore,

Resolved, 1st. That we will make an effort to raise the means, and erect a suitable building.

Resolved, 2d. That we will rely with confidence upon the church to furnish a library and philosopical apparatus, and upon the Muskingum Conference in particular to use their influence to obtain scholars for the institution.

Resolved, 3d. That the building shall be situated either in Gratiot or Brownsville, according to the choice of the subscribers. The subscription papers when circulated to be laid off in two columns, one headed Brownsville, the other headed Gratiot, each subscriber to be requested to place his name in both, and the amount opposite his name when footed shall determine the cite.

Resolved, 4th. That the chair appoint a committee of three for each village to circulate subscription papers and that these committees be called upon to report proceedings to the next college meeting to be held in Brownsville on this day six weeks, to which meeting all are invited to attend.

Signed,

WM. MUNHALL, Ch'n.

S. Porter, Sec.

News of the Week.

[Telegraphed for the Baltimore Sun.]

Charleston, S. C., April 11, 1848.

Fatal Railroad Accident.—A melancholy accident, involving loss of life, occurred on the Georgia and South Carolina railroad, within a few miles of this city. While the train was at a moderate speed, the boiler of the locomotive exploded. Two gentlemen, one named George Artope, the other Henry Cammers, and the fireman, whose name I have not learned, were instantly killed. They were dreadfully mangled and bruised by the concussion. All were married, and have left families to mourn their sad fate.

Election of Mayor.—We learn that John Robertson, Esq., was elected Mayor of Hagerstown, Md. on Monday last.

A Narrow Escape.—The cars which left Baltimore on Saturday evening, approaching Havre de Grace, at a greater speed than usual, from being rather behind time, the locomotive was detached while under full headway, the consequence was, that before the cars could be arrested, they had run three quarters over the ferry boat that takes the passengers over the Susquehanna, and in another instant *one hundred persons* would have been precipitated down a declivity of thirty feet into twenty feet of water! Fortunately, however the cars stopped within five feet of the extreme limit of the boat, and a dreadful catastrophe was averted.—*N. Y. Mirror.*

Dead Sea Expedition.—The Washington Union learns by a letter from Constantinople, 27th February that Lieut. Lynch and some of his officers have arrived there on their way to the Dead Sea. They were to leave Constantinople in a few days, and hope to be at the end of their journey by the latter part of March, or early in April.—Our minister had an audience of the Sultan for Lieut. Lynch—an honor which has been rarely granted to any officer lower than an admiral or commodore.

Steamer Hibernia & the Br. Barbara.—It will be remembered that the survivors of the British brig Barbara, wrecked off Newfoundland, reported that Capt. Shannon, of the steamer Hibernia, refused to render them any assistance, water, &c. Captain S. reported on his arrival at Liverpool, "Spoke March 2, lat. 46 lon. 53. Barbara, of and for Halifax, short of water, and owing to a heavy gale was unable to supply her."

The Law's Delay.—A case was decided last week in Fairfax county, Va., which had been in Chancery for twenty years. The parties were Lee v. Chichester. The decision was for the plaintiff, and the defendant appeals! So the end is not yet.

A Letter from Father Matthew, received by the Hibernia, states that circumstances have lately occurred, which will render it necessary to postpone his visit to this country till fall, instead of coming this season.

Appointment by the President.—J. W. Lugenbeel, of Maryland, to be commercial agent of the United States at Monrovia, in Liberia.

A Family Burned to Death.—We learn from West Bloomfield, says the Newark (N. J.) Advertiser, of Wednesday, that a fire broke out in a frame building at Mount Prospect, five and a half miles from that city, about 11 o'clock on Tuesday night, after the family had retired, which consumed the building with the family of the tenant, a Mr. Sturr, who alone escaped.—Mr. Sturr was alarmed by a colored man who threw stones against the building for the purpose of waking him; when he jumped from the window of the second story to the ground, after requesting his wife to follow him, but for some reason she was unable to do so, and remained in with her three children, the eldest being 17 years of age, and they all perished in the flames together!

Sharp Rebuke.—"I never go to church," said a country tradesman to his parish clergyman, "I always spend Sunday in settling accounts." The minister immediately replied, "You will find, sir that the day of Judgement will be spent in the same manner."

Desperate Incendiarism in Pittsburgh.

Fires—Incendiaries.—No less than three fires occurred on Saturday night, the 8th instant, between ten and one o'clock, in different parts of the city. The first broke out about half past 10, in a frame shed, used as a stable, situated on Plum Alley, near Grant Street, and in the rear of the tavern lately occupied by George H. Bell, and at present by three brothers—Messrs. Hagey.—From this shed it communicated to an adjoining one, and thence to a large two story brick stable, also situated in the tavern yard. The two sheds were entirely consumed, and with them two fine horses, which belonged to Alexander McRoberts, and another, the property of a stranger from Ohio. The upper part of the brick stable, with a quantity of hay, was consumed, but all the horses, mules, &c., were taken out safely. The fire communicated to the shutters of a smoke house, cornering on Plum Alley and Grant St., which was filled with meat; but here, most fortunately, the devastation was arrested.

Whilst the engines were still playing upon this fire, another broke out in another small frame stable, on the hill, above the canal, and south of Seventh street, at the opening of the Tunnel. This stable was owned by Mr. W. Kirkpatrick, chandler, and was located close to the end of his chandlery, which fronts on 7th street. He informed us that his horse and cow, which were in the stable, had been untied by the incendiary, and thus escaped. This stable was of no value, and was quickly overturned and thrown down the steep bank of the canal. No other property injured.

Somewhere near one o'clock, a third fire broke out, also in a frame stable. This was situated between Irwin's Alley and Irwin Street, close in the rear of Wilmarth's Lumber Office, which fronts on Penn Street, the stable being in his lumber yard. The fire had been, apparently, thrown into the end of the hay loft, above the stable, and spread so rapidly, that here also two noble horses were consumed. Thence it spread to an adjoining stable in the same yard, in which another horse was haltered, which the owner succeeded in saving, at imminent risk of his own life. The poor brute, finding the flames reaching his back from above, and unable to break his halter, lay down, and remained passive till his humane owner untied the halter and set him free. The two horses lost were in the stable of Martin Connelly, baker, and belonged to him. The one saved belonged to James M'Elroy, and the stable was also his.

There can be scarcely a doubt that the last two fires were kindled by incendiaries. The first was probably accidental. Fiends must they be, who could thus torture noble brutes to death; and horrible the malignity which could kindle flames amid so many frame dwellings as were proximate to each of the two last fires.

The firemen merit unstinted praise for their promptitude and good management at all these fires,—without which an immense number of families must have been deprived of homes and a great deal of valuable property destroyed.—*Pitts. Gaz.*

FIRES.

Thursday, April 13, 1848.

Not a day passes that we are not called upon to record the occurrence of fires—the results of incendiarism. Stables have in every case been the buildings first fired, and from them the flames have extended to other buildings.

About half-past one o'clock yesterday morning, flames were discovered issuing from a stable near the corner of Seventh and Grant streets, & in a few minutes several adjacent buildings were in flames. Our readers will remember that the property in that quarter of the town is leased, and is mostly covered with old frame tenements. Although the firemen behaved with all their accustomed energy and courage, they could not stay the progress of the conflagration among materials so combustible until 23 buildings were destroyed. The streets in the neighborhood were crowded with the furniture removed from the burning houses, and by women and children left houseless by the catastrophe.

Among the buildings destroyed were the smoke houses of Holmes & Brother; Jordan & Son; and Kier & Jones. 715,000 lbs of Bacon were destroyed.

The spectacle presented at this fire was, if a sad one, still more imposing. The dry materials of the buildings, and the close construction of the houses rendered the work of destruction particularly rapid in its consummation. The immense sheet of flame and the heavy volumes of smoke rolling up over the city, recalled to all minds the great disaster of the 10th of April 1845. We are gratified to state, that so far as we could ascertain, no accident occurred, altho' from the crowds of spectators, and the active exertions of the firemen we were fearful that some persons would have been injured by the falling of the walls.

Scarce had the progress of the flames in this quarter been stayed when a stable on the corner of Washington and Liberty streets was discovered to be on fire. It burned down in a few minutes.

The paper warehouse of S. C. Hill, on the canal, between Penn street and the river, was the scene of the third fire. Two dwellings and the stable of the Citizen's Hotel were also destroyed at this place.

The fourth alarm was caused by the burning of two stables in O'Harra street, owned by Dr. McCracken.

The fifth and last was the burning of a house and stable on Etna street, near McClurg's foundry. In this fire two fine horses were burned to death.

This closed the disasters of the night; and when it is remembered that they were all, confessedly, the work of incendiarism, we submit whether some immediate action is not necessary on the part of our city authorities to insure more efficient watchfulness over the lives and property of the citizens.

P. S. Since the above was in type we have collected the following additional particulars.

The Bacon destroyed belonged to the following persons: lbs.

W. B. Holmes & Brother	120,000
James Dalzell	45,000
Jordan & Son	200,000
Carson & McKnight	200,000
Atcheson & Dagg	150,000
	715,000

The pork, as well as the smoke houses were fully insured. The Delaware Insurance Company is the principal sufferer.

The warehouse of Kier & Jones was much injured.

The loss of S. C. Hill is stated at $5,000 insured for $3000. Mr. H. had just obtained new machinery.

Six of the houses near Seventh street were owned by Mr. James Mackerel.

Three brick dwellings in the same neighborhood owned by Chambers & Bowmen, were destroyed. No insurance.

Three stables on Canal and Mulberry Alley, belonging to S. Biddle, were destroyed.

Five brick dwellings on Penn street were injured, but the insurance is sufficient to cover the loss.

Two dwellings on Mulberry Alley, owned by J. Morton, were entirely destroyed. No insurance.

A stable adjoining Mr. Hill's warehouse was also destroyed It was owned by Mr. Smith.

A stable and two dwellings were damaged on Etna street. The houses were owned by Dr. McCracken. The stable by Mr. McClurg. The horses burned here were owned by Mr. Flemming, who rented the stable.

Four stables and one ice house were destroyed, corner of O'Harra and Mulberry Alley. They were owned by J. Kearney. Some women in this neighborhood state that they saw a man enter one of the stables, and a few minutes after he came out, flames were discovered issuing from the building.

The stable of Mr. J. Briedenthal, proprietor of a Lawrenceville Omnibus Line, also caught fire, but was saved without sustaining much damage.—*Pitts. Com. Journal.*

A NEW STATE.—The project of erecting Long Island into a State, is now agitated. It has a larger area than Rhode Island or Delaware, and more inhabitants than several of the States.

GOOD.—The General Assembly of Maryland have passed a law prohibiting the sale of any kind of intoxicating liquors on Sunday.

SUNDAY TRAVELLING.—The several railway companies between Albany and Buffalo, at a meeting here a few days ago, adopted a resolution to discontinue the running of cars on Sunday, if the Postmaster General will assent thereto.—*Roch. Dem.*

THE ILLINOIS CANAL.—The Chicago Democrat says that not more than three thousand yards of work, embankment, stone work, &c., remain to be completed of the Canal. The steam tug, to bring the boats from the mouth of the Canal to the city, has been contracted for, and was to have been launched on the 1st inst.

Charles and Phil. went up the hill,
In France, across the water,
Charles fell down, and broke his crown,
And Phil. came tumbling after.

DESERTERS.—We apprehend that unnecessary severity is exercised towards deserters from our army in Mexico. A letter written at San Anglo, says: "I saw 16 men hung, and 16 men whipped and branded—again 30 more were hung."—It will be recollected that our soldiers have had hard times, have fought forty battles in Mexico, and gained many glorious victories. Many wish to return home, and if they should desert for that purpose, bad as the crime is, there are nevertheless extenuating circumstances, which should preserve their lives though they may forfeit their liberty.—*N. Y. Sun.*

TELEGRAPH DIVIDENDS.—The stockholders in the Louisville, Cincinnati and Pittsburgh line of Telegraph are informed that a dividend of five per cent. on the business of the last six months is declared, and will be paid on demand.

THE CHESAPEAKE AND OHIO CANAL.—Messrs. Davis, Hale, and Allen, have completed the tour of observation along the unfinished line of the canal, and made their report to the president and directors of the company. We understand, says the Cumberland Civilian, that they speak very favorably of the progress of operations along the line, and express a confident belief that the canal can be finished by the time designated in the contract.—*Balt. Sun.*

John Quincy Adams.

The following offices were held by him.

1781—Private Secretary to the Minister to Russia, aged 14 years.
1794—Minister to the United Netherlands.
1797—Minister to Prussia.
1802—Senator in the Legislature of Massachusetts.
1803—1808—Senator in Congress.
1808—Minister to Russia.
1811—Judge of the Supreme Court of the U. States.
1814—Chief Commissioner to negotiate a peace with Great Britain.
1815—Minister to Great Britain.
1817—Secretary of State.
1825—President of the U. States.
1831—1848—Representative in Congress.

At a Missionary Meeting held in New York on Monday, the Rev. Mr. Calhoun, from Syria, stated that in all that country, with a population of a million and a half, that not a single newspaper is published. In the entire region in which the Arabic language is spoken, comprising Syria, Arabia, Egypt, and the Barbara States, including a population of about forty millions, there is, he believed, only one, if indeed one, newspaper in that language, and only three or four in French or English. In Turkey, there is but one in the Turkish language, and that conducted by an Englishman. Here, he said, was an illustration of *Mahommedanism*, a religion which has no tendency to improvement in intellect, in morals, economics. He said the first newspaper in the Turkish dominions was started, like those in some other heathen countries, by American missionaries; and it is an interesting fact that American and Greek Journals are now copying religious as well as political intelligence from New York daily papers.

ACCIDENT.—Mr. Porter (son of the manager of the Pittsburgh Theatre) and a Mr. Black, connected with the Theatre, were thrown out of a buggy last Sunday on the Liberty street Road.—Their vehicle was run into by another, their horse took fright and dashed the buggy against a post, when both gentlemen were thrown out.—Mr. Black we are sorry to say was much injured, but Mr. Porter's hurts were slight.—*Pitts. Com. Jour.*

HORRID ACCIDENT.—A German woman, the wife of Louis Wanderer, met with a frightful accident yesterday morning. She was mixing lime, when, by some means, it flew into her eyes, putting them both out. The lime was dry and she poured hot water on it. The husband is a poor and industrious man, with a large family to support. His case is one demanding sympathy. —*Pitts. Com. Journal.*

☞Statistics of the Prot. Episcopal Church, as taken from the Journal of the General Convention of 1847:

	1845.	1847.	Increase.
Dioceses,	19	28	9
Clergy,	763	1.404	741
Communicants,	36,416	83.500	47,084

Rev. Wm. Ewing, Pastor of the Reformed Presbyterian Church, Pitts., died on board a steam boat, about one hundred miles above New Orleans. Mr. Ewing was son-in-law of Rev. Dr. Black.

The Indians are beginning to come down the Allegheny river in large numbers, with the lumber rafts.

Writing for Newspapers.

There are several questions which we should like every correspondent to ask himself, before sending an article to be printed.

1. Is the subject upon which I am writing, one in which the readers of the paper are likely to be interested or profited?

2. Have I reason to believe that I can throw any additional interest into the columns of the Church Journal?

3. Am I willing that the judgment of the Editor shall decide the propriety of publication, without subjecting him to my ill-will, in case he declines its publication?

4. Have I examined my manuscript with care, erased all unnecessary expressions; & in regard to orthography, punctuation, and style in general, have I made it as correct as I can make it?

The candid consideration of these queries might save us much trouble, and those who sometimes write for us no little mortification.—*Meth. Prot.*

FIRE.—About 2 o'clock last Saturday morning, the building on the Canal Basin, occupied as a warehouse by Charles McAnulty, was discovered to be on fire. A building adjoining was occupied as a stable, in which the fire was supposed to have orignated. Both buildings were destroyed entirely, together with a large quantity of flour and produce, and four horses. A very large quantity of bulk pork, we heard 300,000 pounds, belonging to the Messrs. Lippencott, was destroyed. The horses belonged to Mr. Boyd. Several drays were burned. We understand that none of the property was insured.—*Pitts. Com. Jour.*

MR. RUSH'S ACKNOWLEDGMENT OF THE REPUBLIC.—The Washington Union, of yesterday morning, contains the letter of Mr. Rush to his Government, giving an account of the events in France, and of the course he thought proper to pursue, from which we extract the following concluding paragraphs:

"This succient narrative will accurately apprize the President of what I have done. I shall anxiously await his judgment upon it all. The events were as new as momentous. They had transcended all expectations. In recognizing the new state of things as far as I could without your instructions, and in doing it promptly and solemnly, I had the deep conviction that I was stepping forth in aid of the great cause of order in France and beyond France—and that I was acting in the spirit and government of my country, the interpreter of whose voice it fell upon me suddenly to become. If I erred, I must hope that the motives which swayed me shall be my shield. The provisional government needed all the moral support attainable, after a revolutionary hurricane which shook society to its base, and left every thing at once portentous and trembling. In such an exigency, hours, moments were important; and the United States are felt as a power in the world, under the blow that has been struck.

"I am not unaware that the course I have pursued departs from diplomatic usage, and separates me, for the time being, from the European diplomatic corps accredited, like myself, to the late government of France; all the members of which will probably await instructions before adopting any steps of recognition. Having acted under a sense of independent duty in the emergency, I am, however, not the less aware that the diplomatic corps represents countries in friendly relations with the United States, and that it will hence be as much my duty as inclination to go on maintaining that amicable footing with its members, ever dictated by reciprocal goodwill among the representatives of friendly powers, whatever different forms of goverment they may represent."

STORM AND FLOOD IN WILLIAMSON COUNTY TENNESSEE.

The Franklin Review of last Friday states that the heavy rains on Monday night and Tuesday last raised Big Harpeth river to a height unprecedented for 40 years past. On Tuesday afternoon, the river was running across the Franklin and Nashville turnpike two feet deep. The damage done is immense. From all parts of the country, so far as we have heard, along every creek and water course, the devastation is very great—mills injured, rails and saw logs in immense numbers have been swept away, fencing destroyed, and on many bodies of land, just plowed and ready for planting, the soil has been almost entirely washed away.

THE PITTSBURG AND CLEVELAND RAILROAD.—Besides the subscription of $100,000 in her corporate capacity, the citizens of Cleveland have subscribed $50,000 in their individual capacity. The route from Hudson to Cleveland is to be immediately surveyed, with a view to put under contract in July.

SHOCKING MURDER.—Mr. James K. Patterson of Warren county, Ohio, was cruelly murdered, lately, in Vicksburgh. While in bed, some villian, unknown, broke his skull, with a colt, and then robbed him.

A WHOLE TOWN NEARLY DESTROYED.—The village of Troy, Bradford county, Pa., was entirely destroyed by fire on Tuesday last. Every store in the town except one was consumed.

The buildings destroyed were Jones' Grocery store, in the same building with Carnochan & Morgan's Saddlery and James Adam's Tailor shop; also Long's "Troy House;" O. P. Ballard's store and dwelling, Baird and Stenhen's Runyon's Maxwell's and Pomeroy's stores, &c.

Trials in Mexico.

We give to-day some interesting news from Mexico, but the Trials as reported are too voluminous for the entire publication. The short of it is, that General Worth declined prosecuting his charges against Gen. Scott. and Gen. Scott declined prosecuting against Gen. Pillow and Col. Duncan, but Pillow insisted on a trial, and a trial was consequently accorded to him. The Louisville Journal remarks, that "the facts present a very strong case indeed, against Gen. Pillow, and the testimony of Mr. Freaner seems to inculpate him beyond the possibility of vindication. Certainly no one can read the specifications, naming as they do, times, places, and witnesses, and then read Mr. Freaner's evidence without feeling that Gen. Pillow's disgrace is inevitable. The court of inquiry convened at the National Palace, March 15th, 1848. The members of the court were—

Brig. Gen. Nathan Towson, Pres't.
Brig. Gen. Caleb Cushing.
Col. W. G. Belknap.
Capt. Ridgely, Judge Advocate.—*Cin, Com.*

Sudden Death.

A man named John Coyle, a deck hand on the steamer Buckeye, dropped dead yesterday afternoon, upon the boat, while carrying a barrel of potatoes up the stairway to the boiler deck. He fell, when about half way up, the barrel falling down upon the forecastle, and he, a corpse, upon the stairs. It is supposed that he ruptured a blood vessel.—*Cin. Com.*

The Old World.

The condition of the old world is extremely equivocal. Disorganization and re-organization are the events of almost every day. Old fabrics are crumbling to ruins, and new elements are developing new structures. The blow recently struck by the French has excited intense interest the world over. Germany is in utter confusion. Revolution is rife through the land.—What is to be the end, no man can tell. The most intelligent are perplexed. Apprehension and alarm tread closely upon the heels of congratulation and triumph. The principles of free government, dearly as we treasure them, are susceptible of great abuse. How far the French are prepared for their present position time alone can determine.

The wide-spread influence of the philosophy of Fourier, and other semi-infidels, among the leading men of the French people, fills us with apprehension. Lamartine, the noble poet and warm-hearted patriot, it is said, is strongly tinctured with these notions. Others, we know, deny that he holds them. Nothing but Christianity will save the French, from successive scenes of anarchy, confusion and bloodshed. If their Christianity be the Christianity of Fourier, we have little confidence in the stability of the present experiment.

Nevertheless, our trust is in God. He is the King of Kings and Lord of Lords. We cannot but hope, that in all this commotion and strife, his providence with the children of men is being developed. Let the American Churches pray God in behalf of the "Old World," that the present new aspects of foreign affairs may be promotive of his glory and of general peace.—*Meth. Prot.*

Interesting Case.

The case of Cassius M. Clay, versus James B. Clay and Thomas M. Waters, removed by change of venue from the Fayette to the Jassamine circuit has closed. The ground of the suit was the removal of the press, type, &c., &c., of the True American from Lexington to Cincinnati by a Committee appointed by a meeting of the citizens of Fayette and adjoining counties held in August 1845. Messrs. J. B. Clay and T. H. Waters, were supposed to have been active in the removal of the press, &c.—hence the suit against them. In defence they pled that the course of the True American, rendered it a moral nuisance to society, and as such, it was abated in pursuance of the request of the meeting. The plaintiff demurred, and adjudged the plea bail.—The jury found a verdict for the plaintiff of $2,500 in damages, the value of the press, type, &c. Defendant prayed an appeal.

Capt. John Warwick, of Amherst county, Va. who died recently, by his will manumitted and made provisions for settling his slaves, 70 or 80 in number, in one of the western States.

At Matanzas, Cuba, on the 17th ult. the flags of all the vessels were at half mast in respect to the memory of John Q. Adams.

Important Decision.

A case of some importance to community, was recently decided in the Boston court of common pleas. The case was this. A trader made his entries on a slate which entries were transcribed to the daybook by his clerk at irregular intervals. The clerk not being able to testify to the items charged any further than that they were correctly transcribed, the court ruled that the defendant could not be permitted to swear to the correctness of his book, because they did not contain the original entries.

FATE OF KINGS.—The history of the latter Kings of France shows a remarkable succession of misfortunes:

Louis XVI guillotined; Louis XVII died of want; Louis XVIII twice exiled; Napoleon exiled; his son died in a foreign land; Charles X dethroned; Henry V proscribed; Louis Phillippe put to flight; the Count of Paris rejected.

Two thousand new buildings are under contract in and around Pittsburgh.

CHEAP FARE.—Competition on the North River has reduced the fare between N. Y. and Albany, to 12½ cents.

FIRE IN THE WOODS.—Several acres of woods, on the line of the Worcester (Mass.) Railroad, were burnt on Saturday from a spark from the locomotive. About the same time a fire was raging on the edge of Dover.

Notices.

DARBY MISSION, OHIO, DISTRICT.—Our 3d quarterly meeting is to be held at Converse's School House, two miles S. W. of Pleasant Valley, in the neighborhood where I reside. Brs. Stephens and Sessions of Union Circuit, and Brs. Peat and Howe, of Richwood Circuit and others who can are invited to attend. Come to our aid, brethren, for help is greatly needed, and difficult to obtain in this Mission. Hope you will not fail. To commence May 13th. R. K. DAVIS.

Frederick Ct.—Musk. Dist.—Please give notice that our third quarterly meeting will commence the 20th of May, at the Friendship appointment, to which meeting we pressingly invite Brs. W. Marshall and Jer. Jack. In consequence of this arrangement, it will be out of our power to help Br. Hatfield. J. S. THRAP.

Otsego Ct.—Musk. Dist.—Br. Clancy is informed that his visit on this circuit, is assigned to Prospect Meeting House, four miles N. W. of Adamsville. Br. C. is invited to come to Otsego by Thursday or Friday, and we will accompany him to the place. W. DULING.

Bucyrus Ct.—Musk. Con.—Br. Clancy is expected to make his visit at Bucyrus. JER. JACK.

PLEASANT HILL CT., MUSK. DISTRICT.—Our 3d Quarterly Meeting will commence on Saturday, 13th of May, at Hopewell, two miles west of Birmingham, Guernsey county, on which occasion, we would be glad to exchange labor with any of the brethren in hailing distance. As I have conversed with Br. Nichols on the subject, I would be glad to hear from him soon, or any other brethren, that I may make my arrangements accordingly.

J. W. CASE.

DRIFTWOOD MISSION, INDIANA DISTRICT.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, Ia., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited. GEO. WHEATLEY.

BIBLE CAUSE.

THE Executive Committee of the Muskingum County Bible Society, beg leave respectfully to solicit through the medium of every newspaper in the County, the co-operation of the ministers and membership of the various churches of every name, and order throughout the county, in behalf of the benevolent objects of this society, the supplying all destitute families, at home & abroad with the Word of Life. It is requested that a sermon or lecture on the claims of this object be delivered in every house of worship throughout the county, upon the first Sabbath in May ensuing, 1848, and that after said sermon or lecture, a collection be taken up, the amount of which shall be forwarded to Mr. R. P. Robinson, the Treasurer of the Society, in Zanesville, to enable the Society to carry the Bible to the fireside of every destitute family.

Signed
J. METCALF, Presbyterian, Putnam,
WM. SCHULTZ, English Lutheran Ch
A. H. BASSETT, Methodist Protestant,
U. P. BENNETT, M. E. Ch. Zanesville,
R. P. ROBINSON. Pres'b. Zanesville,
E. E. FILLMORE, Episcopalian,
G. BUCKINGHAM, M. E. Ch. Putnam,
} Ex. Com.

Zanesville, Ohio, March 23, 1848.

DELAWARE CT., MUSK. DISTRICT.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d	of	April	1848—a visit to friends.
Mill-Creek	ct. 30th		"	1848
Newark,	" 7th		May	"
Harrisville,	" 14th		"	"
Tyler,	" 21st		"	"
Wheeling,	" 28th		"	"
Home,	" 4th		June	"
Conneaut,	" 11th		"	"
Summerville,	" 18th		"	"
Susquehanna,	" 25th		"	"
Johnstown,	st. 2d		July	"
Home two Sundays,			"	"
Valley mission	23d		"	"
Huntersville,	ct. 30th		"	"
Greenbrier,	" 6th		August	"
Braxton,	" 13th		"	"
Conference,	" 22d		"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if sparred, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

BR. BASSETT: It is my present purpose to visit the

Otsego	ct., the	4th	Sunday of	April 1848
Mt. Zion,	"	5th	"	" "
Bucyrus,	"	2nd	"	May "
Thompson,	"	3d	"	" "
Belview,	"	4th	"	" "
Sandusky,	"	1st	"	June "
Delaware	"	2d	"	" "
Martinsburg Mission,		Thursday	15th.	"
Newark Circuit,		3d	Sunday of	" "
Zanesville	"	4th	"	" "
M'Connelsville	ct.	1st	"	July "
Morganville	"	2d	"	" "
Lancaster	"	3d	"	" "
Salt Creek	"	4th	"	" "
Portsmouth	"	5th	"	" "
Columbia	"	1st	"	August "
Woodsfield	"	3d	"	" "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

BR. BASSETT: Please publish for me the following plan of appointment.

Twinn Creek	ct.,	April	29th	1818
Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at	11 o'clk
Kulida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

DEATHS.

DIED,—At Zanesville, on the 15th inst. after a protracted illness, MR. WM. LAUNDER, aged 75 years. He was a native of England, but for about 40 years past, a citizen of Zanesville.

———At his residence, near Cincinnati, on the 15th inst. OLIVER JONES, Esq., formerly Representative, and for several Sessions, Senator in the General Assembly of Ohio.

———At Newark, O., on the 11th inst. Gen. JONATHAN TAYLOR, for some time past, Post Master of that place. He had also been Representative both in the State Legislature and in Congress.

Business Department.

LETTERS RECEIVED.

T C Woolley,	O.	John Mills,	Mich.
E Tharp,	"	M Munn,	"
G Clancy,	"	R Bamford,	"
R K Davis,	"	D R Helmick,	Va.
T Finkbine, 7 subs.	"	"Homo,"	"
Mrs. S. Enyart,	"	J Gay,	Ia.
W Hamilton, of Gratiot	"	T Shipp,	"
S P Kezerta 4 subs (see!)	"	S Dilley,	Ill.
J M Buxton,	"	J R Johnson,	"

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
John Mills,			9	26	3 00
M Munn,			10	13	1 00
T Shipp,	J Hobson,		9	52	4 00
J R Johnson,	R Mount,		10	42	3 00
"	P Vanvleet,		9	52	2 00
"	D Snyder,		9	52	2 00

Br. Shipp, we have stopped sending to J. S. as requested. Hope he will inform us of his address, when he gets to Iowa, that we may send again. Ten numbers yet are due him. And then, we would not for a year's subscription, lose such a subscriber as Br. S.

Br. W. E. Martin, Ill., paid us for 1 year in advance from the time of last Gen. Conf. not quite two years ago.

Br. D. D. Hughes, as no small bills are in circulation in your parts, we trust you will shortly be enabled to procure more for us, so as to make up a larger note to send us.

Br. Sears, we find no opportunity yet to send the books. Can you not send for them?

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encournging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	17
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	6
Rev. C. H. Williams, Bouruville, O.	5
Rev. S. P. Kezerta, Bainbridge, O.,	7
Rev. T. Finkbine, Cincinnati, O.,	7

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

This law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Advertisements.

GREAT EXCITEMENT!
THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm. Milhous's office, and opposite the Post Office, where all the various operations in connection with our business, such as Shaving, Hair-dressing, Boot-blacking, &c., &c., will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

ON HAND, AND FOR SALE.
LATEST EDITION.

HYMN BOOKS, AND DISCIPLINES, OF THE METHODIST P. CHURCH. For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection* of Spiritul Songs, BY REV. J. DALBY & J. B. PEAT To be obtained at the office of the Western Recorder.

List of Letters Remaining in the Post Office at Putnam, Ohio, on the 1st of April, 1848.

A.
Anderson, John
B.
Barr, John
Beatle, John
C.
Cook, Henry A.
Crosslan, Isaac
Cowan, Robert
D.
Dozer, John
Daniels, Joseph
Dickenson, Perry
F.
Farquar, Dr. E. A.
Fairman, Jane
G.
Gray, Margaret
H.
Honeycut, Greenbury
Hight, Samuel H.
Humphrey, Fanny
Humphrey, Sarah
Hosler, Mrs. Ann
Hukel, Mrs. Jane
I
Inbody J. E.
K.
King, Francis
L.
Leffler, Jacob
Lindsey, Charles
Lasure Abram
Lenheart, Isaac
M.
M'Kee, Jane B.
M'Mannis, Mary Ann
Marser, Eleanor
M'Cormick, John H.
Miller, Silvina M.
Murdock, Mrs. Margaret
M'Kee, Miss Jane
M'Laughlin, John
N.
Neal, John
Nesbaum, Eli
P.
Philips, Miss Ann.
R.
Roush, Henry M.
Rice, Clark
Rambaugh, Peter
S.
Snyder, Moses
Senar, Joseph
Senar, Henry
Stout, John
Sprankel, James
Sturman, Edward
Sweney, Cornelius
Seamans, James
Scott, Henry L.
V.
Van Horne, David
W.
Weir, David
Wylie, Preston H.
White, Mr.
Wickham, Salathiel
Wickham, Peter
Whitaker, Ann

J. ELDER, P. M.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS —The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year, for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The volume begins with January.

☞ All orders must be accompanied by the MONEY, post paid, to insure attention.

J. VAN COURT, Publisher,
Quary st. near Second, Phila.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 10 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$3 00
Primary Department,	4
Board, washing, lights, room, beds, &c.	2 00 per week.
Music, per year,	$25
Peano, "	5
French, "	10
Drawing and Painting, per year,	15

Bills payable in advance.

Catalogues can can be had on application to the principal or any of the Trustees, by letter or otherwise.

A. A GUTHRIE, Secretary.

DR. PEASE'S
VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.
Putnam, O., March 20, 1848.

POET'S CORNER.

Written for the Western Recorder.

THE CHILD'S DREAM.

Oh, I have had a dream, mother,
So beautiful and strange;
Would I had slumbered ever,
And the vision never changed.

What didst thou dream, my dear one?
Thy look is bright and wild,
Thy mother's ear is ready
To listen to her child.

I dreamed I was at play, mother,
Beneath an orange tree,
When a white bird lit close by my side,
And sweetly sang to me.

O how sweet the bird did sing
As it rested on a bough,
I rose to catch the pretty thing,—
Methinks I see it now.

Its notes were clear and sweet,
And I lent a listening ear,
My little heart began to beat,
But not with dread or fear.

Just as I reached my hand to catch
The strange, but pretty bird,
It raised its pretty little wings,
When lo! a voice I heard,—

Saying, fear not little stranger,
For I will be thy guide,—
It led me to a manger,
Close by a river's side.

And when I'd reached the place, mother,
The white bird seemed to say,
Look, and I turned my eyes,
And saw a sleeping infant lay.

Its cradle was a manger,
And straw its little bed,
A maiden fair set by its side,
To guard its little head.

Again the white bird warbled,
Its notes were soft and low—
It bade me rise and follow
Wherever it might go.

It led me on, and on, mother,
Through groves and fields of light,
Until we came to one sweet spot
Which dazzled, 'twas so bright.

As tremblingly I entered,
An angel form drew near,
And bade me welcome thither,
Nor harm nor danger fear.

I knew no person there, mother,
I only *felt* 'twas bliss,—
I joined the angel song,
Canst thou interpret this?

What else didst thou behold
My child? tell to your mother dear,
Thy look doth seem so bright and wild
It fills my heart with fear.

Why doth my daughter tremble so?
Come, tell me *all* thy dream;
Is not thy mother's ear inclined
To listen to thy theme?

I saw a great white throne, mother,
And some one set thereon;
A shining bow around his head,
Too bright to look upon.

Thousands of shining forms stood by,
All drest in purest white;
With crowns and stars upon their heads,
O 'twas a lovely sight!

They sang so loud and sweet
And did so *real* seem,
I clapped my hands in extacy
Which 'woke me from my dream.

Now tell me, dearest mother,
The meaning of all this—
The infant in the manger,—
The shining place of bliss.

My daughter, listen to me,
You'll know when you do die,
The meaning of the vision
You saw beyond the sky.

What means the smiling infant,
That in the manger lay?
Do tell me all about it,
My mother, dear, I pray.

The sleeping babe was Jesus,
With his mother by his side,
The white oird was the Holy Ghost,
Who is the christian's guide.

The blissful place was heaven,
The shining ones the blessed,
Whose sins are all forgiven—
They have entered into rest.

A song no one can learn to sing
But followers of the Lamb—
They sing the song of Moses,
To God, the "great I am."

"The babe of Bethlehem" was his name
And glory crowned his head.
The person seated on the throne,
Once in a manger laid.

If you are good, my daughter,
And pray from day to day,
You'll go at death where Jesus is,
And sing that heavenly lay.

POLLOCK.

Mt. Washington, O.

Communications.

Written for the Western Recorder.

Restrictive Rule.

REPLY III.

The 2d premises viz. "It is not necessary to an efficient Itinerancy," of Br. Joseph, in turn now demands from us our consideration, and we think that in this article we will be enabled to convince him that he is not consistent, and that his premises as laid down will not stand the test of experience and reason. "In reference to the removal of ministers, I have nothing to say, I do desire a settled ministry:"—now mark this position, "I have nothing to say against the removal of ministers" here is an admission that it is right, that it is good, and consequently, must be in accordance with the will of the Divine Mind, and must continue, as it ever has done, to redown to the glory of the majesty of the Universe. Now we ask what has become of the real ground of controversy, this admission by Br. Joseph, has left him without a single prop suspended in the vast eternity of space;* and now for his consistency. "I do desire a settled ministry," for an individual to say, "I do not desire" a thing, or wish to accomplish an object, and then turn right-about and use all his energies, to pull down a *law* which expressly forbids, and must prohibit this state of things from ever taking place, so long as it remains in existence. What think you of his consistency? and further he advocates a policy which to say the least of it, does not prohibit, and may eventually (and will in many instances) lead to a settled ministry, if this be consistency may Heaven save me and all my brethren from it.

He then proceeds and admits the correctness of the present system in appointing ministers, and then says, "But the reason inducing the change and the end to be accomplished by it, is that which presents itself for consideration in answer to the inquiry proposed:" he then states the object to be accomplished by the ministry, viz: the glory of God, &c., which is all right, but what has this to do with obliterating the restrictive principle from the constitution of the church. He then states what is an efficient Itinerancy which we also admit, and we conscientiously believe that we now have in operation, one of the most efficient systems which has ever been devised by human wisdom and in support of this opinion we appeal to the history of the church? We will here say a few words by way of answering his argument that acquantance and confidence are essential to an efficient Itinerancy, now with regard to personal acquaintance this is a small business, he certainly does not think when he is penning such remarks he must be dreaming that the Pittsburgh Annual Conference is composed of different ministers every year and that they come from the extreme quarter of the continent and consequently never have seen each other before and never will again. But look at the thing as it is, the district composed of but a small territory, the ministers meet annually, the people send up their *delegates* to meet eight and ten days, every year, & consequently they become not only acquainted by character but personally, with every minister in the district, and the people or members through their delegates (with whom they have daily intercourse) for an acquaintance intimate enough to satisfy their minds with regard to every preacher in the Conference; but not only this, but by the efficiency of our present system many of our oldest preachers are not only personally acquainted in some of the stations and circuits but throughout the district.

In regard to confidence, in this case his admission is too strong to be over-turned by any argument which he can advance, that is, "that the Conference appoint him," what a shame it would be that any man should be a preacher and a member of the Pittsburgh Annual Conference, of the Methodist Protestant Church, who was unworthy the confidence of any people. Again there are different grades of talent, each of which may be especially suited to certain conditions and characters of the various charges, to be supplied, or in other words, like the "virgins" some are wise and some are foolish, now Br. Joseph who are the wise Preachers and who are the foolish, you must make the classification and say to what circuit the wise shall go, and to which the foolish, if this be not a fair inference we must confess we cannot understand our language, and if it be correct, the Preacher who could write such a sentence in regard to his brethren should blush in deepest shame.

With regard to the remark, that our present system leads to indolence and idleness, upon the part of our Preachers, how far it is correct, we appeal to every individual who has any acquaintance with them, & I as an individual must avail myself of this favorable opportunity to say that in my opinion take our preachers as a body, there is as much talent and information amongst them, as is to be found in any other branch of the church; and consequently this objection to our present system falls to the ground. Who is this insinuation intended for viz: "This may be as long as some would be wanted to remain" we learn the Brethren of the ministry to enquire amongst themselves; but would, say such things comes with a bad grace from an individual professing to be a minister of Christ. In regard to the "pecuniary disadvantage" we do think if the people do not complain of the heavy expense, the Preacher should not. This disposition of "novelty" which Br. Joseph speaks of as having been created amongst our people, through the operations of our present system, now what he can have taken this idea from, we can not divine, certainly not from observation, he however may possibly, from experience as there is always some even amongst us professing to be Preachers, whose congregations from self-importance—pride—novelty, or some other cause will forever grow down hill; but so far as we are acquainted with our congregations, in general they will compare in number and in respectability, with any other christian denomination, considering the age and opposition of the church.

"And to this same desire for novelty we trace the fact that many of our aged and experienced men would be literally neglected if sent to many of the appointments while the services of the young and experienced men are called for merely because they go farther in pandering to suit this vitiated taste," with regard to this argument against our present system, we do most sincerely believe it is erroneous, from the fact, that whilst we are writing we have in our mind every aged and experienced man in the Conference, in connexion with the circuits & stations, and we would challenge Br. Joseph to produce an instance in support of his argument, and we are satisfied, that he can not find one upon the records of the church. We know what this idea has grown out of, it is from the course which is generally pursued by the delegates to the Annual Conference, in calling for the preachers, and we are satisfied that they are actuated by different motives than are attributed to them by Br. Joseph, it is not because the circuits and stations, as his argument would imply, do not really desire the services of our "aged and experienced" brethren;—that they are not called for by the circuits and stations, through their representatives, but it is for the reason, that they know that they can not obtain them: the interest of the church requiring their services elsewhere, and another consideration is that many of the circuits are as it were but a nucleus, and consequently are not able to give to our experienced men that pecuniary assistence which their circumstances would actually demand, this is the reasoning of the delegates & are frequently spoken of amongst themselves when at Conference though many of them as was stated upon the floor of Conference, may not have "*three ideas above an Oyster.*"

We stated in the onset, that Br. Joseph's arguments would not stand the test of experience, with regard to the Apostle's system, of ministry. we cannot conceive the cases as being analagous, from the consideration that they were the indirect authors of the gospel, as well as its expounders, and the ministry of the present day are simply the explainers of the gospel, as given to us of Christ through his Apostles: who were influenced in their operations by circumstances of an altogether different character, being led and directed by the immediate interposition of the Holy Ghost.

His example, the Cumberland Presbyterians as having more efficiency in their system of ministration than ours, a man to make such a statement must be groping his way through the world with his eyes closed, we concede, that to be the most efficient, which accomplishes the most in a given time, as a general thing this church has confined its oppositions to the cities and large towns, for instance they have not a congregation in N. Western Virginia, so much for the "efficiency" of their system, but how widely different with regard to Methodism, that has found its way not only into cities and towns—but villages, neighborhoods and even into the most remote regions where God's creatures are to be found, and through his blessings saved them from darkness and spiritual death, and this example will hold good throughout the length and breadth of our happy country, and wherever one of God's ministers has found his way, if the first is not a Methodist, there is one close on his track, and thus through the efficiency, of the present system of Methodism wonders have been accomplished, and to God be all the HONOR.

HOMO.

Evansville,, Va., March 20th, 1848.

BR. BASSETT: I am much amused with Br. Springer's article, on the "Restrictive Rule," in your last.—Now, you will greatly oblige me, if you will procure Br. Springer's AGE, and publish it in the Recorder.

When some of the "*boys*" get a little *older*, they may, perhaps, with your permission, reply to your venerable correspondent.

JNO. SCOTT.

[Excuse us, Br. S., we don't like to interfere thus much, in the case. ED.]

*W-h-y D-o-c-t-o-r!—ED.

Narrative.

From the Methodist Protestant.

HOW A NEWSPAPER WAS INSTRUMENTAL IN PRODUCING A REVIVAL MEETING.

Hans Van Gruber was a sturdy German settler in the town of B——, in the State of Pennsylvania. He had been carefully educated after the maner of his fore-fathers, and had risen to some eminence in the county where he resided. To smoke his pipe, attend to his farm, pay his debts, lay by money, vote on days of election, and go to Church twice on the Sabbath, was with him a fulfilment of the entire circle of duties belonging to the present state of existence. These properly attended to, Hans felt that the interests of the future were all secure. He was a good neighbor—a good husband—a good father, and a good citizen; and, as a matter of course, Hans felt that he was a very good Christian. His '*vrow*' was a thrifty, tidy housewife, free from all modern notions of fashion and extravagance, and their only aughter, Katharina, was as blooming, cherry-cheeked a damsel as ever carried a milking-pail to the dairy, or shot piercing darts from black eyes, into the bosoms of neighboring rustic swains.

Hans had been for some years, a prominent member of the village Lutheran Church. He had been elevated to the important post of elder, and from this circumstance felt that the interests of religion were in some sort committed to his keeping. Hans was not a man to shrink from any duty imposed upon him—much less from duties so responsible and important as those enjoined by the Church. He had been the bosom friend of the staid old pastor, who for many years had preached to them, baptised and married their children, and performed the solemn ceremonies of the funeral rites. In short, Hans was a happy man in his own peculiar way, and but for the death of the good old minister afore mentioned might to this day have remained in undisturbed possession of his wonted quietude.

But this world is a world of change, and sad changes, as some regard them, came over the town of B—— and the little Lutheran Church in that neigeborhood. On the death of the good old patriarch, who for forty years had preached to them after the old fashion, which admits of an occasional doze, without much loss of important points, it became necessary to call a new preacher. The young folks were delighted with the prospect of a change, but the 'old folks' shook their heads with doubtful significance. At length the new preacher came among them. He was a man of deep piety, considerable earnestness of delivery, a tolerable education, and of great report as a revivalist, or new-measure man. But a short time had elapsed after his installation, before the 'anxious bench,' as it is called among our Lutheran brethren, was introduced. It was crowded with penitents. A commotion, such as had never before been witnessed in that vicinity, was realised. Men & women trembled before the power of the Gospel, and there were large accessions to the Church of those who professed to know God in the pardon of their sins.

To all this Hans scarcely new what to say. At first he was rather pleased with the new preacher, but when his 'new measures' began to show themselves, Hans hesitated. His father and his mother had been Lutherans of the right stamp—they were dead, and no doubt had gone safely to Heaven, and they had needed no such 'new measures' to help them on their pilgrimage to the skies. Where was the necessity now, to bring up a new-fashioned religion?

"It ish all wrong," said Hans. "De man ish a metotist! He vill ruin de young beoples!—Mine face shall be set aginst all sich toings."

With this sage resolution floating in his mind, Hans went home from the meeting one night, after hearing a sermon of great warmth and impressiveness. He entered thoughtful and silent For two days he scarcely spoke to his wife or daughter. When he broke his taciturnity, it was simply to express his prohibition of either of them attending upon the ministry of the newcomer hereafter. The command was heard with astonishment, but not a word of expostulation was uttered. Hans was master of his own household, and there his word was the law.

Nor was Hans alone in his displeasure and moodiness. Some half dozen old German farmers were equally dissatisfied. They met often together to talk over the troublous times upon which they had fallen; and to consult upon the best measures to be pursued to remedy, if possible the growing evil. At length they determined to address the Synod with a statement of their grievances, and beseech that fatherly body to remove the noisy "metodist" from among them, and send them a man who was a good old German Lutheran.

On the night appointed for the formal preparation of the address to the Synod, Hans repaired to the house of Henrich Zeiber, where the formidable committee of "old setlers" had determined to meet for consultation. His wife and Katharine were alone, the former busily engaged in knitting a stocking for the foot of her grave lord, the latter in hemming an apron for her mother. After they had remained some time in silence, the mother looked up from her knitting, and seeing Katharina busily engaged in reading that excellent paper, the "Lutheran Observer," spoke somewhat angrily for her waste of time, and commanded her to go to her work directly. But, to her surprise, Katharina spoke not a word in reply, nor did she cease reading the paper.

"What is the matter with you, Katharina, that you cannot hear me what I speak to you?" said the mother still more angrily.

"Oh, mother," said the daughter, "listen! I am reading here an account of the Judgement-day. You and I, mother will have to stand at the Bar of God! Oh, hear what is said of the account we must then give!"

Katharina hereupon read for some time to her mother, a startling and vivid description of the day of doom. But she was at length interrupted by the exclamation,

"Are you crazy, Katharina?"

"No, mother; but I feel strangely. I never felt so before. I feel as confident, if I die as I now am, I shall go to Hell, as if I were already there!"

The good old mother was thunderstricken. She verily believed her daughter to be deranged. Instantly she despatched a servant to the house of Henrich Zeiber, with a message for the speedy return of Hans. It was a most unfortunate interruption of the business of the committee; for, having concluded the smoking of a pipe of tobacco each, they had just arranged themselves for farther deliberation, and were oppressed with the most weighty considerations for the well-being of their neighborhood.

Hans soon informed his associates of the calamity in his own household. He was less alarmed, however, than one might have expected; and remarking that his daughter had become a little troublesome to the old woman, he signified his unquestionable ability soon to cure all ailments, and concluded by proposing an adjournment to his own house, for the farther settlement of the matter pending before them, which proposal was unanimously approved, and at once put into execution.

On arriving at the door of his house, for the first time Hans felt embarrassed. A mysterious indefinite feeling overcame him; and, in spite of himself, his knees trembled, and his heart beat quickly. What was there to alarm him? He could not tell. But still his heart beat with a rapidity to which for years it had been a stranger; his resolution seemed all at once to forsake him utterly; and as he opened the door of his cottage and entered, his friends following close upon his heels, he met the anxious gaze of his daughter, and absolutely quailed before the terrific earnestness with which she looked upon him.

For a moment all was silence, and an awe deep and powerful, seemed to rest upon the little company. At length the daughter said.

"Father—my dear father—I am a sinner. *Will* you not *pray* for your daughter, that she perish not in the wrath of the day of Judgment!"

A new idea seemed to break in upon Hans. For a moment he breathed more freely. Shaking his head, in a manner which indicated his perception of the true state of affairs, he said,

"Yish—yish—it ish all blain—dish girl ish bin goin' to de metodist meatin'."

His wife attempted to assure Hans that such was not the case—but she had scarcely uttered a word, when the passionate exclaimations of the daughter were heard crying,

"For the love of my soul, Father, pray that your daughter sink not into Hell?"

"Vot shall I too!" exclaimed Hans; "Vot shall I too. I cannot bray! Henrich you bray!"

But Henrich shook his head, and signified thereby, that it was a performance with which he was not particularly familiar.

"No," said the daughter; "not one of you can pray! You are prayerless, as I have always been. Never have I been taught to pray, as I should have been. Father, the Bible declares us all to be sinners! You, and mother, and I, all these neighbors will have to stand before God in the day of Judgement, and if we are all sinners then—we will be sent to Hell, where we shall be burned in fire and brimstone! Oh, if you can none of you pray, kneel down with me, and I will try! We will ask God to have mercy on us—and it may be he will hear our prayers."

As she spoke, the trembling of her Father increased. It was like electricity passing from one to another, until the mother, and the sage committee-men, all shared in its powerful impulses. Prostrate upon their knees fell the company, and with such earnestness, as seldom characterises petition, went up the prayer of that unschooled heart, burdened with a consciousness of its guilt. God heard, and the Spirit descended. Such another shout is seldom heard by the ears of hovering angels, from assemblages of men and women on earth. It was not alone from the voice of the daughter. Hans had groaned until groaning would not suffice him. He began to cry aloud for mercy. Mingled with his petitions were those of his neighbors who surrounded him, and of the wife of his bosom. It was a great time—a glorious time—a converting time! Prayer was ere long lost in praise, and the dawn of the morning broke in upon as happy a household as ever rejoiced in the mercy of forgiving love!

But the address to the Synod? What of that, says the reader. It was never spoken of afterwards, and to this day the new preacher is unmolested in his advocacy of "new measures" and revival meetings!

Interesting Facts.

The population of the earth is estimated at one thousand millions. Thirty millions die annually, eighty-two thousand daily, three thousand four hundred and twenty-one every hour, and fifiy-seven every minute.

A bushel of wheat weighing 62 pounds contains 550,000 kernels.

In Greece it was the custom at meals for the two sexes always to eat seperately.

The Romans lay on couches at their dining tables on their left arms eating with their right.

Noah's Ark was 446 English feet long, 91 broad, and 54 feet high.

The walls of Ninevah were 100 feet high—thick enough for three chariots abreast.

A clean skin is as necessary to health as food.

Vinegar, boiled with myrrh or comphor, sprinkled in a room, corrects putridity.

Hops will entwine to the left, and beans to the right.

Gold may be beaten into leaves so thin, that 280,000 would be only an inch thick.

The earth is 7,916 miles in diameter, and 24,880 miles round.

Forests of standing trees have been discovered in Yorkshire, England, and in Ireland, imbedded in stone.

A man is taller in the morning by half an inch than he is at night.

Water is the only universal medicine; by it all diseases may be alleviated or cured.

About the age of 36, it is said, the lean man becomes fatter, and the fat man leaner.

In water, sound passes at the rate of 8,508 ft. per second. In air, 1,142.

In the Arctic regions, when the thermometer is below zero, persons can converse at more than one mile distant. And Dr. Jaimeson asserts, that he heard every word of a sermon at the distance of two miles.

A hand used for horses is 4 inches.

Ezekiel's reed was 18 feet 11½ inches long.

A Sabbath day's journey was about two-thirds of a mile.

There are 2,500 known species of fishes.

The bones of birds are hollow, and filled with air instead of marrow.

A single house-fly produces in one season 2,080,320!

The flea jumps 200 times its own length, equal to a quarter of a mile for a man.

The black ostrich stands 7 feet high.

In the human body there are 240 bones.

Reading Proof.

No one, perhaps, that is not acquainted with the practical part of an editor's life, is aware of the amount of labor that is to be undergone, in this department of it. Column after column of printed matter is furnished him by the compositor, and it devolves upon him to rectify all mistakes. Nor is this, as it might appear, an easy task. To strike out all superfluous and defective, and supply all omitted letters, to see that the punctuation is as it should be, to call attention to "spaces" appearing when they should not, to mark the improper separation of words, &c., &c.;—all this, as any one can testify who has tried it, is no trifling undertaking. Especially must it be so regarded, in view of the facts, that uneasiness is produced by the frequent readings which are necessary for this purpose, and that, as the eye is apt to pass over the matter in hand, at each succeeding time, in precisely the same line which it at first took, there is a fretting suspicion continually that some errors, after all, (as too often proves to be the case,) are overlooked. There are, however, from this as from all other employments of man, lessons of instruction to be derived. 1. The editor learns that many errors in this world are unintentional, and that if they are pointed out they will be corrected.—2. As it is more difficult for him to notice inaccuracies in his own articles, than in those of correspondents, he is reminded how apt the human heart is to detect the faults of others, even whilst concealing its own. 3. He learns to appreciate the works of others, even though they may not seem to him to be the product of much toil.—4. He is impressed with the importance of rectifying mistakes, whilst yet they may be, before that great and terrible day of the Lord shall come, from the decisions of which there shall be no appeal, and when "he that is righteous shall be righteous still, and he that is filthy shall be filthy still."

ANECDOTES.

Not having met with the following anecdote in the English language, we translate it for the benefit of those who do not understand the original.—*Ex. Paper.*

LUTHER AND HIS MAID SERVANT.—Luther had a domestic residing in his house by the name of Elizabeth, who in a fit of displeasure left without giving the family any notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested a visit from Luther. On taking his seat at her bedside, he said: "Well, Elizabeth, what is the matter?" I desire, she replied, to ask your pardon for leaving your family so abruptly; but I also have something else weighing very heavily on my conscience: I have given my soul away to Satan! "Why," rejoined Luther, "that's of no great consequence;—what else?" I have, continued she done many wicked things but that is what oppresses me, that I have deliberately sold my poor soul to the devil, and how can such crime ever find mercy? "Elizabeth, listen to me," rejoined the man of God, "suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale of transfer have been lawful and binding?" Oh no; said the deeply humbled girl, for I had no right to do that. "Very well, you had less right to give your soul to the arch enemy; it no more belongs to you than my children do. It is the exclusive property of the Lord Jesus Christ; he made it, and when lost, also redemed it; it is his with all its powers and faculties, and you cannot give away or sell what is not yours; if you have attempted it, the whole transaction was unlawful and is entirely void.—Now, do you go to our Lord, confess your guilt with a broken heart and a contrite spirit, and entreat him to pardon you and take back what is wholly his own. And as for the sin of attempting to alienate his rightful property, throw that back upon the devil, for that & that alone is his." The girl obeyed, was converted, and died full of faith and hope.

A NEW DISCOVERY.—A jouanalist has discovered that, "all things considered, railways are very slow and behind the age. He says, that when travelling, he blushes to think that the message on telegraph flies like lightning, while he is lazily creeping on at only thirty or forty miles an hour.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED.
HEAD AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues boto superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Sunday School Books—New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sell Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1843. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN. BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore.

GENERAL CONFERENCE PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to, ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING

will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE WESTERN RECORDER.

VOL. IX---NO. 30. PUTNAM, MUSKINGUM COUNTY, OHIO, APRIL 27, 1848. WHOLE NO. 446

The Western Recorder

Is Published every Thursday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO
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A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL, PRINTER.

TERMS.—Two Dollars per annum, in advance Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

MY FATHER'S HOUSE.

"In my Father's house there are many mansions."

There is a place of sacred rest,
Far, far beyond the skies,
Where beauty smiles eternally,
And pleasure never dies;—
My Father's house, my heavenly home,
Where many mansions stand,
Prepared by hands divine, for all
Who seek the better land.

When tossed upon the waves of life,
With fear on every side,—
When fiercely howls the gathering storm,
And foams the angry tide,—
Beyond the storm, beyond the gloom,
Breaks forth the light of morn,
Bright beaming from my Father's house,
To cheer the soul forlorn.

Yes, even at that fearful hour,
When death shall seize its prey,
And from the place that knows us now,
Shall hurry us away,—
The vision of that heavenly home,
Shall cheer the parting soul,
And o'er it mounting to the skies,
A tide of rapture roll.

In that pure home of tearless joy,
Earth's parted friends shall meet,
With smiles of love that never fade,
And blessedness complete:
There, there adieus are sounds unknown,
Death frowns not on that scene
But life, and glorious beauty, shine,
Untroubled and serene. R. TURNBULL.

Western Sketches.

From Cist's Advertiser.

REV. JAMES KEMPER.

The follwing narrative of the life of the first settled minister of the gospel in Cincinnati, and who survived until within a few years past, will interest those who delight in contemplating the beginnings from which this flourishing city started into existence.

The father of the Rev. James Kemper, V. D M of whose life we are about to give a short sketch, was John Peter Kemper, who was born in Germany, Dec. 25th, 1717, old style. His mother, Elizabeth Fishbock, was born Feb. 13th, 1723, O. S., married Dec., 1738, O. S. They emigrated with other Germans to Virginia, and settled what they called Germantown, perhaps what is now called Kemps or Kempersville, and there, for want of iron, plowed with wooden plows.—Rev. James Kemper was born in Fauquier Co., Va., Nov. 25th, 1756, and on the 16th of July, 1772, married Judith, eldest daughter of Captain John Hathaway, who then resided on the Ball run mountain, and who was an active officer in the Revolution. He commenced farming for a livelihood, but some friend in Carolina advised him to go there and undertake surveying, which he did. Having then six children, in the spring of 1785, about the first of April, he left Carolina taking Col. Boone's road, set out for Harrodsburg, Ky., in company with a few daring souls and a wife of still greater resolution, he passed through the enemy to the forks of Duck river, where he landed on the 18th of April, 1785, and on the 19th, his seventh child and fifth son was born—match that, girls of our days! His move was made for the purpose of putting himself under the care of Rev. David Rice, to read divinity, which he did, and having obtained the necessary credentials for the ministiy, in October 17th, 1791, he removed to Cincinnati, and took charge of the First Presbyterian Church, and preached to the people, they being under arms, sitting on logs thrown against each other. That winter he lived in a small cabin, corner of Walnut and Front streets, where he received many of the wounded soldiers returning from St. Clair's defeat. He also in that cabin dined some of the Indian chiefs who would not cut their meat in peices, but raising it with their forks from the plate, would lake it off the fork and put it in the mouth with their fingers. In the spring of 1792 he procured a better house on Sycamore, between Fourth and Fifth. From there the Indians stole his last horse, and the same night shot an ox with two arrows that killed him so dead that he never kicked. They left him and the arrows sticking in him, taking only the bell from his neck. That year he bought 150 acres of land on the hill beiween Cincinnati and Columbia, and named it Walnut Hills—built a block-house on it, which was called by General Wayne the Out Picket, although it stood near two miles from Fort Washington, and in case of alarm would send a sergeant and his command to support the picket, as he called it. The blockhouse was never attacked. He lived there till General Wayne defeated the Indians in 1794. He would never suffer any of his family to go to the spring without a guard. As early as 1797 he had organized a church at Columbia, Round Bottom, Duck creek, Hopewell, Springfield, and Beadle's station, in what is now Warren county. In 1799 he moved to Beadles's station in Warren county, where he had a church. He remained there one year, and then moved back to Walnut Hills, where in 1804 his fifteenth child, a son, was born. He used to dine the whole fifteen on one side of his table and his friends at the other.

Both parents and children lived in good health generally, and without a broken bone or defect of mind or body, till the 31st of March 1835. when his fourth daughter, then Mrs. Palmer, died, leaving four daughters and ten sons. In 1809 he moved to Flemingsburgh, Ky., where he remained a few years in charge of two Presbyterian congregations—then returned to Walnut Hills.—In 1819 himself and sons laid off part of their land in building lots, formed the Rehoboth Society of Walnut Hills, then adding these, (see their circular of that date,) built a stone church, schoolhouses, &c., erected their higher and lower schools.

* * * * * * *

He still continued to preach in his stone meeting house, calling it the First Presbyterian Church of Walnut Hills.

* * * * * * *

In 1834, about 24 hours after burying his eldest son, who died of cholera, he was taken and died of the same disease, thus ending a life of pious industry. His remains were interred on Walnut Hills, on a piece of ground marked by himself for that purpose. Mrs. Kemper, his worthy companion, survived him till March 1st, 1845 when she died in clearness of mind as she always had been. Her children are now erecting a plain stone over their bodies, as directed by himself. Since his death, their heirs, about 60 in number have met, surveyed and divided the estate. * * * * *

Agricultural.

Agricultural Meeting.

Pursuant to adjournment, the *Muskingum Co. Agricultural Society*, met this day (April 7th,) at the Senate Chamber, Zanesville, and the society having been called to order by the President, the Secretary, R. I. Peach, Esq. appeared and stated his inability to attend on account of official business, when U. Parke was appointed Secretary, P. T., and the society proceeded to business.

The proceedings of the meeting of organization, held on the 21st of January, having been called for, they were produced and read by the Secretary.

A number of subscription papers, containing in all *One Hundred and Thirty-five* names, were then reported at the Secretary's table; other papers are still out.

The report of the committee appointed at the January meeting, to frame a Constitution and By-Laws, having been called for, a report was submitted, which having undergone some amendments by the society, was adopted as follows.

The Muskingum County Agricultural Society.—

At a meeting held at the Eagle Hotel, on the 21st of January last, the undersigned were appointed a committee for the purpose of proposing to this meeting a *Constitution* and *By-Laws*, adapted to the future government of the Society, and now respectfully report:

The Society shall be known and designated as "*The Muskingum County Agricultural Society.*"

The "Rules" adopted by the State Board of Agriculture, being imperative on all the Branches, may be considered as our Constitution, which cannot be altered or amended except by the State Board. These Rules are as follows:

1. *The Officers* of the Society shall consist of a President, Vice President, Treasurer, Secretary and five Managers; who together shall constitute a board of Directors, for the general management of the affairs of the Society; they shall be elected annually by the members of the Society, and hold their offices until their successors are appointed.

2. *Members of the Society* must be residents of the county or district, and pay the sum of *one dollar* annually to the Treasurer.

3. *Competitors* for premiums must be members of the Society.

4. *A list* of the articles for which premiums are to be awarded by the Society must be published in a newspaper or in handbills, at least one month previous to the day of exhibition.

5. *All articles offered for premiums* must be owned by the person offering the same, or by members of their families; and products of the soil, or manufactured articles, must be produced or manufactured within the county or district.

6. *Awarding Committees* of three persons each, shall be annually appointed by the directors of the Society, for judging the different articles in competition, and awarding premiums for the same,

7. The awarding committees must comply with the provisions of the law in requiring competitors for premiums on crops, and other improvements, to furnish full and correct statements of the process and expense of culture or production, &c.

8. *Competitors for premiums on crops* shall be required to have the ground and its produce accurately measured by not less than two disinterested persons, whose statement shall be verified by affidavit.

9. Premiums on grain and grass crops shall not be awarded for less than *one acre*, and on root crops, not less than *one fourth of an acre;* the whole quantity produced on the amount of land specified shall be measured or weighed; root crops to be estimated by weight, (divested of the tops,) 60 pounds to be considered a bushel; and grain crops to be measured or weighed according to the usual standards; the rules in relation to other crops and productions, to be agreed on by the directors of the Society.

10. *The annual exhibitions* of the societies, must be held at some period between the 1st day of September, and the 1st day of November; the premiums on *crops* can be awarded at a later period, if thought necessary.

In addition to the foregoing we would propose the following Rules in the character of By-Laws.

1. The officers of the Society shall be elected annually at the close of the Exhibition, required by the Constitution.

2. The President when present, shall preside at all meetings of the Society, and shall call meetings of the same, when in his opinion the interest of the Society requires them; and shall annually at some stated meeting of the Society deliver, or cause to be delivered, an address suited to the objects of the Society.

3. In the absence of the President the Vice President shall succeed to, and do and perform all the duties required of the President.

4. The Treasurer shall keep an account of all moneys received, and shall pay them out only on the orders of the Directors, duly certified by the President and Secretary, and shall at the annual meeting of the Society in each year present an exhibit in writing of the state of the Society's funds, and shall furnish the Secretary with the names of all members, together with the amount by each paid.

5. The Secretary shall keep accurate minutes of the proceedings of the Society's and Directors' meetings and Reports of Committees, and shall furnish to the annual meetings a list of all persons who are then members of the Society.

6. The Directors shall meet for business at least as often as once in six months, and shall have a general advising and controlling direction of the affairs of the Society, not otherwise provided for by the Constitution, or the By-Laws of the Society, and shall do and perform such other duties as shall be prescribed by the By-Laws.

7. The annual meeting and exhibition of the Society shall be on such day in the month of September or October, and at such place, as shall be determined no by the Directors, they giving public notice thereof at least thirty days before such meeting.

9. The funds of the Society shall be expended in the giving of premiums for the improvement of Agriculture, and Horticulture, and in defraying the necessary contingent expenses of the Society.

9. All premiums awarded to members of this Society, shall be in plate, books, or works treating on agriculture, or the sciences therewith connected; unless the persons entitled to the same shall prefer their cost in money.

10. At all stated meetings of the Society, or at any called meeting thereof, thirty days notice having been first given by publication in some newspaper printed in Zanesville, any ten members shall be a quorum to transact business; and any three Directors, at a stated or called meeting as aforesaid, shall be deemed a quorum for business.

11. It shall be the duty of the Directors of this Society, within sixty days after their election annually to appoint committees on the leading subjects involved in Agriculture and Horticulture and Domestic Manufactures whose duty it shall be to investigate the subjects respectively referred to them, and to make report thereon in writing to the Society, at its annual meeting for exhibition.

12. Any alterations, additions, or amendments may be made to these By-Laws at any *stated* meeting of the Society, a majority of the members present concurring therein: *Provided*, such alteration, addition, or amendment shall have been offered in writing at some previous meeting of the Society:

All of which is respectfully submitted:
(Signed)

The Society then proceeded to the election of officers, to serve until the annual meeting for exhibition; when the following persons were elected:

Cornelius Springer, *President.*
Geo. W. Gibbons, *Vice President.*
Jas. L. Cox, *Treasurer.*
Uriah Parke. *Secretary.*
Benjamin Wheeler, Isaac Dillon, Caleb Hall, Matthew Gillespie and Philo Buckingham, *Managers.*

On motion of Levi Hartley of Springfield, it was

Resolved, That in consideration of publishing the proceedings of this Society, the several editors in Muskingum county be considered members of this Society, free of charge. On motion, it was

Resolved, That it is expedient for this Society to hold an exhibition next autumn, at such time and place as the Directors may find advisable.

On motion of William Hamilton of Hopewell, it was

Resolved, That the Directors be requested to suggest to the public the propriety of holding a *Public Fair* for the purchase and sale of *Horses* and *Cattle*, at the close of the next exhibition.

On motion, it was

Resolved, That in accordance with the 11th article of the By-Laws of this Society, the Directors be requested to appoint committees to report at the next meeting for Exhibiton on the following subjects; with such others as they may think proper.

1st. On the crops most desirable for cultivation in this County; with suggestions as to the mode of culture.

2d. On the best means of enclosure, and the relative cost and efficiency of Hedges, Wooden Fences, &c.

3d. On the soil of Muskingum county, and best mode of preserving its fertility; or restoring it when exhausted.

4th. On the cultivation of different varieties of Fruit—what has been done and what might be done.

5th. On Horticulture—useful and ornamental.

6th. On Stock—its value and susceptibility of improvement.

Resolved, That this Society now adjourn to meet again at the time of the annual exhibition; and that the members use their influence in adding to the number of its members.

C. SPRINGER, *Pres't.*
U. Parke, *Sec'y.*

MISCELLANEOUS.

Memoir of Louis Philippe.

The King of the French was born in Paris, October 6th, 1773, and consequently is now in his 75th year. He succeeded to the title of Duke of Orleans in 1793, after the death of his father Philippe Egalite, who, it is well known, suffered by the guillotine in the sanguinary days of the Revolution. The Orleans branch of the Bourbon family, of which Louis Philippe is now the head, originated in Philippe, a younger son of Louis XIII., created Duke of Orleans by his elder brother, Louis XIV. The first Duke of Orleans twice married, his second wife being Elizabeth Charlotte of Bohenia, grand daughter of James I. of England; thus connecting the houses of Orleans and Stuart, from the latter of whom the Queen of England, Victoria, is descended.

For many years Louis Philippe was exiled from France, travelling in various countries of Europe, and visiting the United States in his exile. While in Switzerland he engaged as a teacher in an academy for eight months, being then twenty years of age. It is a mistake, however, that he ever taught school in the U. States, as is generally supposed.

He arrived in this country in November, 1796, and was joined by his two brothers, the three spending some time with General Washington at Mount Vernon, by invitation, previous to making a journey through the Western country. After a tour to the Lakes and the Falls of Niagara, the Princes returned to Philadelphia, where they resided a few months. Having determined to join their mother in Spain, the Princes concluded to go thither by way of New Orleans and Havana. For that purpose they again crossed the mountains to Pittsburgh, and descending the Ohio & Mississippi rivers in a boat, arrived at N. Orleans in February, 1798. Being refused a passage to Spain from Havana, whither they went from New Orleans, they sailed to N. York, whence an English packet carried them to Falmouth, at which place they arrived in February, 1800. The Princes then took up their residence on the banks of the Thames, at Twickenham. They received much attention from the English nobility. They made a voyage to the island of Minorca, a passage being given them in a frigate by the British Government; but finding no opportunity of passing thence to Spain, which was then in a convulsed state, they returned to England, and resided for some years at Twickenham. The Duke of Orleans had the misfortune to lose both of his brothers while in exile. The Duke of Montpensier died in England, in 1807, and his remains were interred in Westminster Abbey. The Count Beaujolais died at Malta, whither his brother accompanied him in 1808.

From Malta Louis Philippe went to Sicily, and accepted an invitation from Ferdinand, the King of Sicily, to visit the royal family, at Palermo. During his residence there, he gained the affections of the Princes Amelia, the second daughter of the King, and with the consent of Ferdinand and the Duchess of Orleans, who had joined her son in Sicily, their marriage took place in November, 1809. By this lady, late Queen of the French, Louis Philippe has had eight children, of whom six still survive, viz:

1. Louisa, Queen of Belgium, (wife of Leopold,) born 1812.

2. Louis, Duke of Nemours, born 1814, married Victoria Augusta, of Coburg, cousin of Prince Albert.

3. Maria Clementina, born 1817—unmarried.

4. Francis, Prince de Joinville, born 1818, Admiral of the French Navy, married Francisca, a sister of the Emperor of Brazil, and of the Queen of Portugal.

5. Henry, Duke d'Aumale, born 1822—married to Carolina, cousin of the King of the Two Sicilies.

6. Anthony, Duke of Montpensier, born 1824—married a sister of the Queen of Spain.

The oldest son of Louis Philippe was Ferdinand, Duke of Orleans, born 1810, killed by jumping from his carriage, July 1842. He married, in 1837, Helena, daughter of the Grand Duke of Mecklenburg Schwerin—by whom he had two children, viz: Louis Philippe, (Count of Paris,) born 1838, and now 10 years of age, and Robert Philippe, Duke of Chartres, born 1840.

At Palermo, Louis Philippe remained after his marriage until 1814, when in the restoration of the Bourbons he repaired to Paris, and was restored to his rank and honors. The return of Napoleon from Elba in 1815 broke up his arrangements, and he sent his family to England, where he joined them, and again took up his residence at Twickenham.

On the restoration of Louis XVIII, the Duke returned to France, in September, 1815, and took his seat in the Chamber of Peers.—The large estates to which he was entitled by inheritance being restored to him, he devoted his attention principally to the education of his family. His opulence enabled him to become the protector of the Fine Arts, and the patron of Letters, and few men in France were more popular during the career of the Bourbons. He was unexpectedly called from private life by the Revolution of the three days in July, 1830, when, on the abdication of Charles X., the Chamber of Duputies offered him the Crown, which he accepted on the 9th of August, 1830, and adopted the style and the title of *Louis Philippe, King of the French.*

The Ex-King was a handsome man when young; his frame is now bulky, but there is much ease in his manners. He is ready in conversation, and was always remarkably affable to all.

Besides the young Count of Paris, grand-son to the Ex-King, there are two other claimants to the French throne at this time, namely: first, the young Duke of Bordeaux, son of the Duke de Berri, and grandson to the late King, Charles X., who was of the elder brance of the Bourbon family, and brother of Louis XVI. and Louis XVIII. Charles X., it will be recollected was deposed in 2830.

Second, Louis Napoleon, son of the late Louis Bonaparte, who was for a while King of Holland. The mother of this prince was Hortense, daughter of Josephine, first wife of the Emperor Napoleon.

The claims of neither of these two princes seem to be worth much now; the only chance, if a republic be not permanently established, is probably for the young Count of Paris, under the regency of his mother, the Duches of Orleans.

At a Late Meeting of the New York City Temperance Society, Rev. Dr. Tyng stated that *fifty millions of dollars* were directly spent in that city annally for liquor; a sum sufficient to send six thousand Christian missionaries to any quarter of the globe; and that the sum expended for liquors equalled all that was raised in the city for the objects of benevolence.

"I've been to Law."—A suit to recover $25 the amount of a note given for a horse, having been three years before the courts in Wyoming county, N. Y., has just terminated. Verdict was given for the plaintiff in amount claimed, with costs, the latter amounting to about *eight hundred dollars!* Such is law.

Fatal Mistake.—Mr. Marshall Johnson, a highly respectable citizen of Rappahannock county, (Va.) was accidentally shot about three weeks since. Being dressed in a thick coat he was mistaken for a bear, and fired upon by Mr. Madison Fletcher.

British Arctic Expedition.—Among the passengers who arrived in New York from England, by the steamship Hiberma, are Sir John Richardson and party, who had been commissioned by the British government to proceed to the Polar regions, in search of Sir John Franklin's party of explorers.

Arrival of a Long Expected Vessel.—The British brig Thalia, from Cork, Ireland, supposed to have been lost at sea, arrived at Boston on Sunday, after a passage of one hundred and thirty-six days. The Thalia put into Antigua in distress. She has seventy passengers, six died on the passage, and four are now sick.

Departure of Missionaries.—On Saturday, the Rev. George Thompson and Mr. A. J. Carter, sailed from New York in the barque Adario, their destination being the mission station at Kaw Mendi, West Africa, formerly under the care of Mr. Raymond, whose death was recently announced. They take with them a printing press and materials for publishing books and tracts at the mission.

Missionary Intelligence.

From the Missionary Herald.

NESTORIANS IN PERSIA.

LETTER FROM DOCTOR WRIGHT, SEPTEMBER 10TH, 1847.

Preaching excursion among the Mountains.

Having recently made a short tour among the Nestorians of Nochea, a district, in the mountains west of the plain of Oroomiah, I now propose to give you a brief account of it. I may premise that no one of our mission had ever before penetrated that region, as it is infested by a lawless tribe of Koords in the summer, and in winter it is quite inaccessible to any but footmen, on account of the deep snows which cover the mountains at that season.

Accompanied by Priest Dunkha, who is a native of Nochea, and who had often spoken of our visiting his mountain home and preaching the gospel to his people there, and Priest Eeshoo, who proposed to spend some days in preaching in Mar Beeshoo, which was in our way, I set out on the 16th ultimo, and passing through Tergawer, where we spent a night, reached Mar Beeshoo the next day. As we left the open region of Tergawer and entered the gorge in the mountains leading into the wilds of Koordistan, Priest Dunkha exclaimed, "O that these mountainous countries were under the government of a Christian power; how I would love to go through the length and breadth of them, preaching the word of life to my poor people." This remark was prompted by our speaking of the dangers of the way, and the hazard we might be running in going into the heart of a region, when overrun by a wild wandering tribe of Koords. "The early disciples of our Lord," I replied "went every where preaching the word, and did not wait for a Christian power to be established first." "Yes," he replied, "but they travelled with such an appearance of weakness and poverty, that nobody feared them or was jealous of them. It is said of Peter, that patches* were taken from his garments and carried to the sick. Now, it is not so. You are identified with the English, who are supposed by the people of Koordistan to have great power and wealth. They have not learned to distinguish between missionaries and officers of Government; and I am known to be in your employ. If you or those employed by you go into the mountains, the object is thought to be to spy out the land, to prepare the way for an invading army." While there is much truth in the Priest's remark, and this current of thought in our circumstances made him appear quite serious and somewhat anxious, we committed our way unto the Lord, strong in the assurance that he would be our guide and protector.

Just before reaching Mar Beeshoo, while we were stopping to bathe in a stream of water, Deacon Guergis of Hakkie, the "mountain evangelist," overtook us. Priest Eeshoo, in passing Tergawer, had sent to him, requesting that he would be his companion and fellow-laborer in the gospel for a few days in Mar Beeshoo. He gladly hastened on to join us, and as he came up with the New Testament, his constant companion and precious treasure, slung on his back, his countenance was so full of joy and peace, that it made our hearts glad to greet him.

The next day was the festival of the Nestorians held to commemorate the scene in which our Lord was tranfigured on the mount. The large church of the village was crowded early in the morning by those who came to partake of the sacrament. Matthew xvi. 24 was the commencement of the lesson in the gospel for the day. The lesson being read, the Priest of the village asked me to preach. If the time had been given me to choose my text, I could not have found a more suitable one than the first verse of that portion of scripture, viz: "If any man will come after me, let him deny himself, and take up his cross and follow me." What is it to be a follower of Christ? was just the question fitted to be discussed before that people, confident that they are Christians, if there be no others in the world. It was a delightful work to hold up before that crowded assembly, in that ancient church, the Bible standard of a Christian, and then lead the people to compare themselves with it. The close attention given to the preached gospel here is quite in contrast with that which was given a few years ago, when no light had broken in upon the thick darkness of the place.

The first object in prosecuting our tour was to visit Hajee Aga, the chief of the large and powerful tribe of Harkee Koords, who spread themselves over the mountains of Nochea in the summer, and descend to the plains of Mosul, in the autumn. His approbation was deemed indispensible to our entering the country at all. We expected to find him encamped in the neighdorhood of Mar Beeshoo, but he had left that place some days before, and pitched his tent farther up in the mountains. After nine hours of hard riding we reached his encampment in a nook in the hills at the head of the district of Gawar. On the way we crossed a high mountan pass, from which we had a view of the beautiful plain of Gawar; of the snow-capped mountains of Jeeloo, and of the wild country of central Koordistan. The Harkee chief received us with unexpecied cordiality, and entertained us in the most hospitable manner. We ate supper with him in his tent in company with his brother and some of the chief men of the tribe, and spent the evening in familiar conversation. We could hardly realize that we were in the presence of the famous chief, who rules over a tribe of some twenty thousand souls, and of whose prowess we had heard so much. The next morning we informed him that we wished to traverse the district under his control, in order to visit the Nestorians, and that perhaps we might wish at some future time to open schools among them. He at once gave his concent to our travelling wherever we please in the districts subject to him, and assured us of his approbation and protection in case we should wish to open schools. He gave us a paper duly sealed, ordering, under severe penalty, that nobody should molest us on our way, and sent a servant of his own with directions to accompany us wherever we might wish to go.

Arrival in Nochea—The Bishop—A Nazerite.

We rode away from the tent of this powerful chief, deeply impressed with a sense of God's goodness in giving us and our object favor in his eyes, & proceeded on our way with joyful hearts. Our course to-day lay south-east into the interior of Nochea. In three hours we reached the village of Nardoosha, the native place of Priest Dunkha, situated in a nook in the mountains. In the neighborhood are three other small villages of Nestorians, containing in all but twenty-three houses. We desired that all the people should be assembled, that we might preach to them the unsearchable riches of Christ; but this we found impracticable, as scarcely an individual remained at home. At this season the Koords who during the earliest part of the summer were on the mountain heights, come down with their flocks and herds into the valleys below in the neighborhood of cultivated fields. As a consequence, the Nestorians are obliged to watch their fields of wheat, barley &c., with ceaseless vigilance night and day, or they will be all destroyed. We spent the evening with the few persons who happened to be at home, in the shade of a venerable church, standing on the borders of the village. The Bishop of the few villages in the neighborhood lives here. He is young and worldly, caring for anything rather than the spiritual interests of his flock. He confessed that he did not live as he ought to do, but said by way of apology, that he was poor and pressed for the necessaries of life, and moreover that the Koords so annoyed him, that his mind was kept in a fever unfiting him for the service of God.

The next day, the 20th, we rode seven hours over a rough country—our course lying to the south-west—to the village of Nayree, the residence of the celebrated Koordish Sheikh, Tahar whose acquaintance and friendship it was deemed important to make in order to prosecute missionary labors in Nochea. From an elevated pass we had a view of some six or eight Nestorian villages, situated in different valleys, presenting a pretty appearance in the distance, snrrounded as they were by wide-spreading walnut trees and various kinds of shrubbery. Just at night we reached the Sheikh's village, which came in view from the summit of a mountain over which our road lay, and presented a charming appearance among the trees in the deep valley below. It consists of some 50 or 60 families of Koords, & two of Nestorians. Our reception from the Sheikh at first, before he knew who we were and what our object was, was cold, and was ominous of ill. Priest Dunkha, was alarmed. We were in the heart of Koordistan—we were in the village of a fanatic mussulman, and he a Koord, where any one would delight to plunder us, or even take our lives at his bidding, for his word is regarded as the word of God* In the evening we fully explained our object in visiting Nochea to a servant of the Sheikh, who came to us as we were sitting on the roof of a house before the Sheikh's window, but from the old man himself we heard nothing that night. At an early hour the next morning, he sent a messenger to us with messages of welcome, and also to apologize for not having invited us to his presence the evening before, on the ground of infirm health. A short time after, he left his harem and entered his room for the reception of company, when we were invited in. We entered, and found him seated in the corner of a small room, the thick darkness of which was broken only by a few rays of light admited through a hole in the roof. He was wrapped up in a black cloak, with a large white turban on his head, which almost hid his dark features from view. His appearance and manner were altogether such as to impress the ignorant and superstitious Koords with the idea that he held peculiar communion with God. As he knew Persian, we were able to converse freely with him. We explained to him our object in visiting his country, and assured him that we had no connection with Government—(agents of which he suspected us to be the evening before) that our design was one of simple benevolence and related merely to the spiritual interests of the Nestorians. He then assured us of his kind regards, and compensated by his cordiality for the coldness of our first reception. He moreover gave us a paper, certifying that we were his friends, and that any persons who should trouble us or any of our native helpers in any way, would meet with his displeasure. Upon getting this paper, Priest Dunkha was greatly delighted as he thought it would add much to our security in travelling in Koordistan, but especially to that of our helpers, who visit the mountains to preach the gospel.

This Sheikh is regarded throughout all Koordistan as a prophet, and as being favored with special revelations by the Most High. It is said by the Koords, that he performs miracles of an astonishing character. He is invoked as a saint. At Nardoosha a man, on whose eye I was performing a painful operation, cried out repeatedly. "O Sheikh Tahar, O Sheikh Tahar." His name is also associated with that of the Supreme Being in the prescribed prayers of the mosque. There was a quiet and stillness about the house of the old man, and in the village generally, indicating that the people thought they were in the presence of some superior being, of whom they stood in awe.

Crossing a lofty mountain covered with a stunted, gnarly kind of oak, which we had passed the day before, though by a different route, we descended into a beautiful valley, abounding in fields of wheat, barley, millet, &c., and dotted over with fine large trees of the English walnut. Finding two Nestorian villages here, B'deewee and B'teemoo, of about forty families, and it being Saturday afternoon, we stopped for the Sabbath. We spent the night in B'deewee. In the evening all the men in the place gathered around us on the roof of a house; and there, in the bright light of the moon, it was our delightful privilege to preach to them Christ and him crucified.—Sabbath morning they assembled again, in the shade of a wide-spreading walnut, a little out of the village; when we read the first part of the thirteenth chapter of Luke, and preached on the subject of true repentance, and tried to show the vanity of that man's hope in Christ who is addicted to swearing, lying, reviling &c., sins fearfully common among the mountain Nestorians. After we had concluded, some revealed what was passing in their minds by saying, "We are in the hands of heathen, (meaning the Koords,) and it is impossible for us to keep the commandments

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*Since this was written, we have heard of an act of the Sheikh, committed after our visit to him, which shows what a fanatic he is, as well as reveals the barbarity of his character. A Jewess professed the faith of Islam, but after some time wished to return to the way of her fathers, and ventured to break the fast of Ramazan. This reached the ears of the Sheikh. He at once summoned the woman before him, and asked her how she dared to eat during the fast She replied that she had returned to Judaism again. Upon this the Sheikh ordered his own son, who was standing by, to strike her with his dagger. The wretched woman was thus wounded, and being dragged away, was stoned to death.

*The word is in Acts xix. 12, which in the English version is rendered "aprons," in the Syriac is rendered "patches," which lead the Priest to suppose that Peter's clothes were patched, and that he was altogether meanly clad.

of God." In this way many are deceiving themselves with the idea, that they may continue in gross sin, in their circumstances, and still be guiltless. While we were preaching several Koords came up and joined the congregation. They sat down quietly until we had closed, when they asked the Nestorians what we had been talking to them about. They replied, "about repentance." "They say we must forsake sin—all sin—repent of it, and turn unto God." "This is all very well," they rejoined, "but see to it that they do not turn you away to another religion."

From B'deewee we walked to B'teemoo, on the other side of the valley, where all the men in the place soon assembled to hear our message. The people in these villages probably never heard the gospel before.

We returned to B'deewee, and after operating for cataract on the eye of a Koord, who had come from a distance, we crossed the valley and ascended the mountain on the other side, about two miles, to the house of Mar Khan Eeshoo, the metropolitan bishop of Nochea. We were received in the most cordial and hospitable manner. The bishop's house is joined to a very ancient church, which is said to have been a monastery in former times; and here he lives on the mountain side with his brother and some other relatives, all in one family, and with no neighbors around him.

Early the next morning we set our faces homeward, crossing a part of Nochea farther to the south than where we entered the country. Our course lay mostly through the summer quarters of the Harkee Koords, several encampments of whom we passed on our way.

We passed two Nestorian villages to-day, so shut in by the mountains and down in deep ravines, that you would suppose their location was chosen as a hiding-place from the world. After riding eight hours over hill and valley with scarcely a rod of level ground, we reached the village of Baitkaree, containing about twenty families of Nestorians. Here we spent the night. The two priests of the village gave us a most hearty welcome, saying that they had been hoping for years to see some one of our mission there, and now they thanked God that their wishes were gratified. A lad was sent forthwith upon our arrival, to the flock, to bring a lamb, which was killed and served up in the highest style of the culinary art in Koordistan, which with honey, milk, butter, and cream, arranged on the skin of an antelope, spread on the ground, constituted our supper. At early candle light, when the people had come in from their work, a man was sent through the village by one of the priests to invite them to assemble to hear the word of God. Some thirty men came together without delay, to whom we preached on the words of our Lord, "Enter ye in at the straight gate," &c.

The next morning we started for home, which we reached in eight hours from Baitkaree, after an absence of nine days.

Conference Proceedings.

From the Methodist Protestant.

NEW YORK CONFERENCE.

The 13th Annual Conference of the New York District of the Methodist Prot. Church, was held in Tarrytown, N. York, March 16th—22d, 1848. The Conference was opened with appropriate religious services by the President, W. W. Stickland.

Ordained Elders this year—J. Penny, E. Leahey.

Ordained Deacons—S. N. St. John, J. A. Morris.

Received into the Itinerancy—E. Leahey, G. C. Weld, R. Walsh.

Number of members in the District, 1235; probationers, 329. Meeting-houses, 26. Ministers and preachers not belonging to Conference and not included in the above: Ministers, 12; preachers, 11.

RESOLUTIONS.

Resolved, That we highly approve of the able manner in which the Meth. Protestant Church paper is edited, and that we earnestly recommend it to the patronage of all our members.

Resolved, That we highly appreciate the Temperance reform in our land, and that we deem it to be the duty of all Christians to totally abstain from all intoxicating drinks as a beverage.

Resolved, That we greatly rejoice in the many laudable attempts made by the various Christian denominations to secure the faithful observance of the Christian Sabbath; and that we will gladly co-operate with them in promoting so desirable an enterprize.

Resolved, That we deeply deplore the great evil of American Slavery, and that as a Conference, we are as much as ever determined to use all righteous and feasible means to bring about its entire overthrow.

Resolved, That we recommend to the membership of the New York District, that the second Friday in June next be observed as a day of fasting and prayer, for the prosperity of our beloved Zion.

Resolved, That we earnestly recommend that the ministers and preachers of this Annual Conference refrain from the use of Tobacco in all its forms; especially when in the house of God.

Resolved, That a committee, consisting of T. K. Witsel, E. W. Griswold, J. Hudson, E. V. Brown, J. J. Smith and R. Ballou, be appointed to meet on the Tuesday immediately preceding the sitting of the next Annual Conference, at the same place, for the purpose of examining such persons as may apply for Itinerancy or Orders.

The examinations will be conducted in the following manner:

Those applying for Itinerancy will be examined by E. W. Griswold and R. Ballou: 1st, on Christian Experience; on Call to the Ministry; 3d, on Discipline and Church Government; 4th on English Grammar; 5th Revealed Theology; 6th, Gifts.

Such as apply for Deacon's Orders, having passed an examination on the above subjects, will be examined by Dr. E. V. Brown and J. Hudson: 1st, on Natural Theology; 2d, on Elocution; 3d, on Ancient Geography as referred to in the Scriptures; 4th, Ecclesiastical History.

Those applying for Elder's Orders, having been examined on the foregoing topics, will be examined by T. K. Witsel and J. J. Smith: 1st, on the Chronology and Authenticity of the Holy Scriptures; 2d, on Profane History, both Ancient and Modern; 3d, on Rhetoric; 4th, on Logic; 5th, on Moral Science.

APPOINTMENTS.

W. W. Stickland, President.

Stations—First Methodist Protestant Church, New York, J. J. Smith; Second Methodist Protestant Church, to be supplied; Tarrytown, Gilbert C. Weld; Tompkin's Cove, J. Penny; Hartford, to be supplied.

Circuits—Williamsburgh, J. Hudson; Wilton, T. K. Witsel; Mattaewan, E. W. Griswold, Peekskill, J. F. Felw; Bedford, W. F. Harris: Huntington, E. V. Brown; Suffolk, F. Dickerman; Cherry Ridge, J. W. Ireland and R. Walsh; Monroe, J. S. Kingsland; Centreville and Washing Valley, J. Burch, S. Haff, Sup. Ass't; Middleburgh, R. Ballou; Bergen, to be supplied; Troy, do; West Point, do; Bloomfield Mission, do; Albany Mission, E. Leahey and T. Walsh; Newark Bethel, N. J., F. Pilch; Brooklyn Bethel, N. Y., W. Burnett.

Without appointments at their own request, Dr. J. Covel, W. Goodrich, S. N. St. John.

Superannuated, J. Jermain.

Sam. M. Main, referred to the unstationed list at his own request.

Resolved, That we tender our thanks and acknowledgments to the friends of Tarrytown and vicinity, for their generous hospitality to the members of Conference during its session.

Resolved, That the next Annual Conference of the New York District meet in the First Methodist Protestant Church, in New York city, on the third Wednesday in March, (21st,) 1848.

J. J. SMITH, Ch. } Pub.
J. HUDSON, } Com.
E. V. BROWN. }

Religious Intelligence.

OHIO DISTRICT.

Cincinnati, April 29, 1848.

Mr. Editor: Having to write on business, it may not be amiss to drop a line in relation to the George Street Mission. Owing to causes not necessary here to be given, we did not get into the basement of our new meeting house until the first Sabbath of January last, so that up to that time, but little could be done for the organization of this new charge. The Mission at that time consisted of some forty members who united in the experiment of getting up another Methodist Protestant Church in this City. And although many discouragements were anticipated, God graciously smiled upon us in every coming together. In many instances we have been favored with powerful manifestations of the power of God in the awakening and conversion of the impenitent; and in the upbuilding of believers. Truly the Lord hath done great things for us whereof we are glad. We now number one hundred and five members, have an attentive and growing congregation, with a good prospect of a still greater increase of Membership. I have witnessed some rare instances of christian liberality, among the members of the 6th street charge as well as in this mission, in getting up this new interest. And it is matter of great pleasure to me, as well as to them, that they have not spent their money in vain. The brother who secured the ground whereon to erect the new church, by advancing twelve hundred and fifty dollars of his private funds, now proposes to make a donation of it, provided, we go on and finish the house, and clear it of debt by the first of next September. To meet this proposition we must raise two thousand dollars which I confidently believe will be done. We have brethren and sisters in this city who are ready to make great sacrifices for the promotion of the cause of God through the instrumentality of the Methodist Protestant Church. I am now receiving my support by a christian liberality which I have never enjoyed before. I speak of the heavy amounts paid by a few individuals, while equal honors are awarded to all the faithful. For those who have less, are liberal according to the ability which God giveth. "He that watereth shall also himself be watered."

We have also an interesting Sabbath School of more than one hundred scholars, and a juvenile class of about one hundred children, which I meet statedly on every Sabbath afternoon for religious instruction, several of whom have given evidence of a change of heart. On the whole, we have much to encourage us in our work, & labor of love.

The prospects for extended usefulness in this City have not been so flattering to the Methodist Prot. Church for many years as at the present time. There are other openings in this city for the erection of churches, which I hope we shall soon be able to improve. O that we may have many holy hearts and liberal souls for this work.

Br. Stockton's health is greatly improved, so that he will he likely soon to resume his labors. O that he may long live to preach Christ, & him crucified.

I have been much cheered by the amount of revival intelligence appearing weekly in the columns of the Recorder. May they abound more and more with such matter: If faithful, God will evidently bless us as a church, with a more extended field of usefulness than we have as yet attained unto. But this will depend upon our piety, intelligence, faithfulness and zeal, both as ministers and members. Will not some of our Fathers in the gospel give us boys a few chapters on christian perfection? Perhaps we may become enlightened and humbled thereby.

Your brother in Christ,

J. DALBEY, Jr.

Gilboa, Kalida Circuit, April 14th, 1848.

Br. Bassett It is known to most of the brethren that but very little from my pen has appeared in the columns of the Recorder, this Conference year, and perhaps some are thinking strange that I do not report more fully the condition of my field of labor. By your permission I will give the brethren some intelligence respecting our prosperity as a church on this circuit; when I came here immediately after the rise of Conference, I found about one hundred persons who were called Protestant Methodists. They had the form of godliness, but many were without the power, as one brother remarked with regard to his circuit, "gross darkness dwelt upon the face of it," for there was not a church house in all our borders, neither was there a prospect of building any, and for a season I had to labor under great discouragements partly in consequence of the feeble state of my health during the winter past. But still we had a few things to encourage us to persevere, for there were still a few faithful souls whose garments were not spotted, & they had been praying ardently, & incessantly for these many years, for the Lord to revive his work. At length the time of refreshing came from the presence of the Lord, many souls were made happy in a saviour's love, and 35 have united with us in church fellowship, and though as you see, our accessions have not been numerous, yet I can say I never saw more Divine power made manifest in any community, than I have here for the last three months, & best of all, pretty near the entire circuit, appears to be under the influence of revivals of religion. Prospects at present are very flattering for many more accessions to our church in this place. I have no doubt if the brethren prove faithful that Kalida circuit, is destined in a very short time to be one of the strong holds of Methodist Protestantism. We have some as valuable material on this circuit as our country can afford, and we now have two splendid frame church houses under contract to be finished by the 12th of October, one of which will be in the town of Gilboa, where we intend calling for the Annual Conference of 1849. Brethren pray for us that the Lord may more abundantly revive his work, of grace amongst us.

Yours, &c.,

G. W. THORNBURGH.

PITTSBURGH DISTRICT.

Braxton Ct., Va., March 17th, 1848.

Br. Bassett: Please let a few lines from my pen find a place in the columns of your worthy paper, as no doubt Br. Brown and others are anxiously waiting to hear something from Braxton Circuit. By the help of Him who led forth the armies of Israel we are trying to do the best we can. Our first quarterly meeting we commenced the 30th of October, at the Union Mills on Elk river. This lasted three days and was a meeting of considerable interest. The love of many that had grown cold was re-inkindled. The next was our second quarterly meeting this was held at Br. E. Squires, in the Flatwoods—commenced the 19th of February. Here I expected the aid of Br. R. H. Walker, but was disappointed, the weather being unfavorable on Saturday. Sunday the congregation was larger than is usual in this country, and while I tried to preach the word, the Spirit of the loving God was felt in the congregation. At night Dr. Rhea of the M. E. Church South preached for us. May the Lord reward this Brother for his labor of love. On Monday we held our love feast. This was a precious time—the Lord was there of a truth, while believers rejoiced, sinners trembled under the mighty hand of God. At the close of the love feast we administered the sacrament of the Lord's supper. This was a glorious time, a time long to be remembered. We closed the meeting on Tuesday night, with victory on the side of Israel. The Saturday following we commenced a protracted meeting at the mouth of Birch river, about twenty miles below Sutton. Here we have no members, this is a new appointment. We had large congregations, mostly unconverted. For the want of help we had to close on Sunday night. We have reasons to believe that this meeting was not in vain. Methodist Protestantism will take hold here. The next was a protracted meeting on Kenhawa, commenced the 11th of March, lasted three days. At this meeting there were several seekers of religion. Two professed to obtain pardon, and three united with the church. This is a flourishing class. As Br. Brown has promised us a visit next summer on the condition of our having a camp-meeting, we are making arrangement for that purpose expecting to meet his presidential visit. We wish this meeting to commence about the 10th or 11th of August, if this will suit Br. Brown, if not I hope he will inform us when he can come. Do not forget Braxton circuit. Pray for us that the Lord may carry on his work among us.

Yours in the bonds of the gospel.

J. HOLLAND.

Conneaut Circuit, April 18th, 1848.

Br. Bassett: After so long a time I desire to say something in relation to this circuit. Two weeks after I reached it, I was attacked with the ague and fever, & I have been very much afflicted ever since. But notwithstanding this, our friends have waited with a degree of patience for the Lord to restore me to health again. We have had our first and second quarterly meetings for the present year. At both of these meetings we had good times. I would say that our prospects are somewhat flattering, and if I was able to hold protracted meetings I have no doubt but they would result in great good. Our third quarterly meeting will be held at Lockport the second Saturday and Sunday in May. We hope and pray that the good Lord will be with us. Our president, Br. Brown, will come to Steemburgh where he preached one sermon last Conference year. This place is east of Br. Gants about two miles, and west of Conneautville about seven miles.

H. LUCAS.

MUSKINGUM DISTRICT.

Gnadenhutton, Ohio, April 11th, 1848.

Br. Bassett: As I have to write to you on business, I take the privilege of giving some further information relative to the prosperity of Leesburgh Circuit. Some ten days after I closed my 2d quarterly meeting, I commenced a protracted meeting at Harmony Meeting House which lasted 10 days. Here the Lord was pleased according to his abundant goodness to make known his saving power in the salvation of precious souls. The Brethren came up nobly to the help of the Lord against the mighty. They sent up their petitions to a of throne of Grace, God gave them the agreeing power, according to their faith so it was done, God sent his awakening grace to the hearts of sinners, they were constrained to cry for mercy. The church sent her petitions to the God of love and mercy, in the behalf of the sin sick penitent, and their united prayers brought answers of peace to several waiting hearts. Penitent souls were made to rejoice with joy unspeakable, and I think nearly all the church shouted for joy. At least twenty professed to obtain the pearl of great price, 13 united as probationers, and most of them are much engaged in the cause they have espoused, upon the whole I think it was the best meeting I ever attended. To God be all the glory.

The next Saturday after the close of this meeting, we commenced a protracted meeting at Robert Crook's class, here we held the meeting a week, we had a good time, some conversions, the church much revived and comforted. Six have joined at this place, prospects are quite flattering, our M. E. Brethren came to our assistance, may the Lord reward them for their friendly aid.

Most of the appointments on Leesburg circuit are doing well, though two or three are not so prosperous as we could wish surrounded by circumstances and influences at the present beyond our control. We still hope for better times in those places, we have received 35 on probation this year, and hope to increase the number, we wish to be thankful for a few, may the Lord enable them to be steadfast unto the end of life. This is the third year I have been laboring with this kind people and have found them always ready to administer to my wants. May they enjoy the smiles of Heaven continually in time, & finally be brought to the enjoyment of eternal life in Heaven.

Yours, &c.,

WM. L. BALDWIN.

Newark Circuit, April 20, 1848.

Mr. Editor: We have been favored this year on Newark Circuit with some prosperity. At a number of our classes, the Spirit has been poured upon us, and many have been added to the church; something over eighty have united with us at our different societies, many of whom professed to have found favor with God. During a season of great revival in this section of the work, in different churches especially in the two Methodist churches, I have been greatly pleased with the liberality, charity and christian intercommunion that has prevailed. We preached, prayed, exhorted together, met in class and even took in members for one another, in short the world were surprised to see it, and infidelity deprived of one of its chief objections which it has wielded so successfully against christianity, seemed as though it would be starved out for want of crumbs to subsist upon.

One circumstance which occurred at Elizabethtown, I will relate. At our quarterly meeting, on Monday morning at sacrament there were 81 present, 71 communed, leaving 10 persons, of whom 6 joined the church at the close of the meeting, leaving four; at night three of the remaining were among the mourners, and I think joined the church. So we took the whole company perhaps with not one exception.

The work was chiefly among the juveniles of both sexes, though not exclusively so. We have four Sabbath Schools now in successful operation, having just got under way, which we hope will be a means of great good. I might say a great deal, but I don't want to occupy too much of your room to the exclusion of more interesting matter.

Yours, &c.,

W. H. MARSHALL.

MICHIGAN DISTRICT.

Marshall Circuit, April 4, 1848.

Br. Bassett: I am happy to have it in my power to communicate intelligence through the Recorder, which shall tend to increase the joy of the friends of our Lord Jesus Christ. The second quarterly meeting was held the nineteenth and twentieth of February. We commenced the meeting the Monday previous, on Wednesday Br. Mack, the President, was with us and preached in the evening, the word was attended with power, the labors of our worthy brother were blessed in the awakening and conversion of sinners. He had to leave us the next Monday, in poor health. After he left I was favored with the labors of Br. New, superintendent of Barry Circuit, and Br. Smith, local preacher of the M. E. Church. They labored with zeal, and their labors have been blessed to the good of souls. Lest I weary your patience, I would say the meeting resulted in the conversion and reclaiming of between thirty and forty souls. Twenty have united with the M. P. Church, on probation, and three by letter. The work still goes on. To God be all the glory. Others will unite soon.

GEORGE LOWREE.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, April 27, 1848.

New Subscribers this week, 9. Discontinuances, 3. All the names sent us this week are from the Ohio District! Much obliged to our brethren, for remembering us.

To Correspondents.—We have in hand, No. 4, by Br. C. Springer; also an article by a True Methodist, and one by Br. John Scott, all of which shall have place in due course.

HO! FOR A CAMP-MEETING!!

We shall commence a Camp-Meeting on Richwood Circuit, Ohio District, on Thursday, 1st of June, 1848. It will be held two miles and a half west of Richwood, Union county, on the road leading from Richwood to Summerville. We earnestly invite ministerial aid. It is also very desirable that brethren of the adjoining circuits unite with us. We hope that Brothers Hatfield, Ensminger, Stevens, and Davis will endeavor to induce some of the brethren of their respective circuits to join in with us. Brother Young is informed that we have appointed the time for our Camp-Meeting to correspond with that of his presidential visitation. Ho! Ye Watchmen of Zion! for a rally in the green woods of the North!

Come, Mr. Editor, leave your "*scissors*" and "*exchanges*" for an "*exchange*" of friendship with old friends. Leave the "*d—l*" and all his works; come & make "*impressions*" on sinners' hearts, and show them the "*errors*" of their way, that, by the grace of God, they may "*correct*" them, become good "*cases*," and thus be enabled to present a "*clean proof*" & beautiful "*impression*," without "*spot or blemish*," at the Judgment Day.

JOHN B. PEAT, Sup't.

Richwood, Ohio, April 17, 1848.

The last ¶ of the above characteristic "piece" of "composition," presents quite a "case" for our consideration, the Superintendent of Richwood Circuit himself having been a practical printer. There are those in that ¶ of country, who have given "proof" of the purest friendship; and we should love to "em-brace" so goodly an opportunity of meeting them once more in the flesh. We could most agreeably "space out" a few days of relaxation from our toils and confinement, if we could for the necessary "period" of time, "lay aside" our responsibilities, "chase" away our cares, and "dash" off our perplexities. We have some understanding how to help "distribute" the "pi" and other "sorts" of good things, usually "displayed" on camp-meeting occasions. But the "matter" we should most of all desire, would be to enjoy the *religious* advantages and consolations of the occasion; and if we might, (as our brother has requested,) "contribute," in any "form" to the interest or success of the meeting, we should be "lead" to feel truly thankful. But as the duties of our calling "impose" cares and burdens upon us, almost without a ¶, and "press" upon us beyond "measure," we fear we shall be denied the privilege of complying with our Brother's invitation.

Success to the Richwood Camp-meeting!

☞ We cheerfully give place this week, to all the religious intelligence thus far received, and to an unusual amount of interesting and important foreign and domestic news, to the exclusion of editorial and other matter.

Losses by Fire.—We record this week, an unusual number of losses by the devouring element.—New York, Philadelphia, Washington, Cincinnati, and Medina, Ohio, have had visitations of this kind.

☞ The general Synod of the Evangelical Lutheran Church in the United States, holds its next session in the city of New York, commencing on Saturday, May 13th, 1848.

☞ The General Assembly of the Presbyterian Church, (O. S.) holds its next annual meeting at Baltimore, Maryland, commencing May 18th, 1848.

American Pulpit.—We have received the April number. It contains a sermon by the Rev. Wm. B. Slight, of the Wesleyan Methodist Connection, Canada; several sketches of sermons, and a ministerial miscellany. The Pulpit has now completed its 3d volume. The work, already unsurpassed is to be conducted for the coming volume, on an improved plan. It is truly evangelical in its character, and free from denominational influences. Ministers of all evangelical denominations are invited to become contributors to the pages of the Pulpit, and ministers and laymen of every order, are solicited to act as agents for the work. Rev. J. D. Bridge, Editor, Samuel Chism, Publisher Worcester Mass.

Recent Scenes at Washington City.

We regret to learn that some riotous proceedings took place last week in Washington City. An attempt was made to overthrow the liberty of the press. We give below the particulars, so far as information has thus far been received. The following notice appears in the last number of the National Era, dated 20th inst.

Disturbance.

Last Saturday night, we learn, some seventy or eighty slaves escaped from this place, in a sloop or schooner, and proceeded down the river. The fact was not discovered till next day, when a steamboat was dispatched in pursuit. The fugitives, together with three white men, who navigated the craft, were caught, brought back, and imprisoned. A great deal of excitement was the result; and the cry soon arose among the crowd, that the 'National Era' was the cause of the mischief. Of course, there is no truth in this—not one particle. But, excited men do not inquire of reason. While we are writing this, at ten o'clock at night, a crowd of men and boys is collected about the office; many stones have been thrown; but the police are striving to do their duty. They may fail; the multitude may overpower them; but we hope for the best. We cannot but think that the sober second thought of the ringleaders in this affair will arouse compunction for this violent assault against the liberty of the press—a liberty in our case which even they dare not say, has been abused.

All we have to say is, we stand by the freedom of the press, whatever the result.

Wednesday morning, 8 o'clock. The mob dispersed last night about 12 o'clock—thanks to the efficient conduct of Captain Goddard and the rest of the police. The rumor that the office of the 'National Era' was concerned in the escape of the slaves in the Pearl, is utterly groundless—this its originators know, but they are willing to use it to inflame popular feeling against our Press. Whatever we do, we do openly. We cherish an instinctive abhorrence of any movement which would involve us in the necessity of concealment, strategy, or trickery of any kind.

No! No! We understand this outrage. It is aimed at the Freedom of the Press. We own and edit a paper which is as free as the winds of heaven. It bows neither to slavery nor to the mob. We stand upon our rights as a man, and as an American citizen, and will use these rights, in speaking and writing freely upon any subject we please, despite all threats or violence. It is a damning disgrace, that at the very moment we are rejoicing with the people of France at their triumph over a Despot who undertook to 'enslave the press,' an attempt should be made to strike down the freedom of the press in the Capital City of this Republic, in sight of the National Legislature.

We are again threatened—the outrage is to be repeated, it is said. And for what? What is our offence? Is there a man in this community whom we have injured? Have we not been kind and courteous to all men, studious of the proprieties which ought to distinguish the discussion of all important questions? There is no man in this city who has examined our paper that finds any fault with its tone, style, or temper.

Enough. We yield to no violence. We appeal to the good sense of this community, aye, and, as we said, the sober second thought of the infatuated persons who, in a paroxysm of blind excitement, assailed our press. It cannot be that in the nineteenth century, in the face of a world struggling for free thought, free speech, free action, and looking up to this Republic for example and encouragement, a free Press should be put down by violence in the capital city of this Republic.

Later.—The following additional accounts, are given by the Washington Correspondent of the Baltimore Sun.

Washington, April 19, '48.

The Slave Excitement—Attack on the National Era office—Destructive Fire—Committal of more Slaves—Apprehensions of Riot—Examination not concluded, &c.

The exciting scenes and feverish state of the community, yesterday, induced fearful apprehensions of a design on the part of certain evil-disposed persons, to attempt the demolishment of the "National Era" Office, or to rescue the white prisoners from jail, with a view to wreak their indignation upon them. The prison was, accordingly, provided with a strong guard. Soon after dark, last night, some hundreds of persons assembled on Seventh street, in front of the printing office, their number gradually increasing up to 9 o'clock, when the entire square was filled. The Mayor of the City being confined to his bed, ill, the entire control of the business devolved on Captain Goddard, who was promptly and efficiently aided by justice B. K. Morsell.

Upon the first essay of certain individuals to injure the establishment, they were told by the officers that they were there "to do their duty:" "that no man should enter the door unless he first killed those who were bound to protect it." For a season, reason predominated—probably nine-tenths of those present felt justly indignant at the cool, deliberate manner in which our citizens had been injured, yet, to their praise be it recorded, no one, recognised as a citizen of Washington, seemed disposed to violate the laws.—Towards 10 o'clock, as usual upon all such occasions, a party of vagabond boys, encouraged by some few men of their own class, who kept themselves out of sight as much as possible, commenced stoning the house, breaking the windows, window-shutters and a portion of the sign over the door. This continued for an hour or more, when the spectators gradually withdrawing exposed the perpetrators to closer observation, and hence their outrageous conduct was brought to a close. About, midnight gangs of these fellows were seen sneaking off to remote corners of the city.

In all such cases, let every good citizen remember that he is authorised to maintain the peace of the city: that it is his 'duty' to aid in the enforcement of the laws; and if he can do nothing else, he can give information of the person who violates those laws.

Washington, April 20, 1848.

The large assemblage on Seventh street, last night, presented quite an imposing appearance. A party of reckless young men, destitute of reputation or responsibility, aided by no small number of boys, whose parents or guardians should have prevented their attendance, attempted to render "night hideous" by pretended concert and wild vociferations. Added to these were a few mischievous men, of more decent 'dress,' whose craven spirits, shrinking from a due accountability to the laws, would have paid ignorant and thoughtless individuals to involve themselves in still deeper disgrace for the gratification of their licentious employers, by the perpetration of flagrant outrages upon private property.

As I informed you at the moment by telegraph, the committee reported that the proprietor had respectfully declined to leave the premises. Unearthly yells quickly succeeded—the first class alluded to assuring themselves that they now possessed ample authority for the commission of mobism in any and every form. The office of the "Era" was quickly surrounded, and a volley of stones thrown at it, when Capt. Goddard boldly advanced and called upon all good citizens to aid the civil authorities in the discharge of their duties.

This was the crisis! Honor to the enlightened citizens of the metropolis—the city that bears a name which can never die—they promptly responded. Nobly did the masses, who had been drawn together by motives of mere curiosity, rally in vindication of the laws. The violence of the rioters was speedly restrained, and threats superseded by jokes or derisive remarks until after midnight, when disappointed and fatigued they strolled off to other haunts. The resolution adopted to forcibly remove the office this morning has, of course, been disregarded, those who would thus trample down the laws never taking daylight for their work.

Need the question be propounded. Who are the people more deeply interested than any other in the maintenance of the laws? The citizens of Washington; for separate and apart from that innate love of liberty which exists in every republican breast, the first—aye, the very first assault upon the privileges of a press, in this city, would lead to immediate and serious consideration, on the part of Congress, to remove the seat of government. What then? Whether this be the result or not, a penny press is destroyed under a pomp and circumstance which invests it with tenfold interest, and the very object sought to be stunned is inevitably and forever defeated.

MERCURY.

Incident in the Life of a Tobacco Chewer.—An excellent brother, who uses tobacco, not for the utility of the practice, but because he 'loves it,' has kindly sent us, post paid, the following leaf from the life of a tobacco chewer. The same is the brother who declined giving an anti-tobacco lecture at the last Muskingum Conference, for the reason above hinted. He says he is willing thus to make atonement for his non-compliance, amuse our readers, and gratify the feelings of his friends, as he can do it without sacrificing principle. We are much obliged to our friend, for giving us this seasonable aid in a good enterprise, and wish him a happy deliverance from a fascinating habit.

I called upon Miss B., a delightful creature, full of romance and poetry; pretty and agreeable. Commenced descanting upon the beauties of moonlight evenings, pleasant walks, &c.—Asked her if she would accompany me in a stroll on the banks of the Hudson. She was agreeable, and off we started. Animated by the gayety of the scene, I ventured to pay her a few compliments, and finding them well received, I gently pressed her hand, at the same time comparing her to all that was lovely and beautious, assuring her bright eyes added no little to the splendor of the scene about us. She took this piece of flattery by a look of sweet complaisancy; and being that moment seized of a spirit of impudence of which I am rarely possessed, I desparately resolved to steal a kiss. In accordance with this resolution, I passed the orb of my countenance beneath the roof of her cottage hat, when she started back with the exclamation—"Faugh! Mr.——, how strong your breath does smell of tobacco."

Here was a rebuff; and as unsentimental, too, as could be agreeable to an individual of my temperament. I was dull as a hammer for the remainder of the walk.

* * * * *

Went to a party. Was seated, by a most unfortunate incidence, between two of the prettiest young ladies in the room. Found to my horror that I had a chew of tobacco in my mouth.—Could not leave my seat—that would be rude—floor carpeted—no spittoons—don't need them at parties—in perfect agony—drew out my embroidered handkerchief and deposited the nauseous morsel within its folds, redolent of cologne and otto of roses—was obliged to swallow the spittle—complained of indisposition—attempted to walk out doors, but in the hall was taken with a spasmodic affection of the stomach, which caused a deposition of its contents on the hall floor, to the amusement of the servants who stood grinning at my expense. Assumed an unusual degree of dignity, and walked back into the parlor, where I received the condolence of the hostess and a half a dozen of the young ladies, which put me in tolerable spirits. Forgot my adventure, & made myself generally agreeable to the fair sex. Refreshments were brought in. Walked up to the beaufet with a divine creature on my arm, & helped her to a general assortment of cake &c. As we stood eating from the same plate, I brought out my handkerchief with a flourish and wiped the perspiration from my forehead, and felt a cold clammy substance adhering to the organ of individuality. A shudder ran through my frame, as it dropped upon the plate. By some extraordinary fatality, my companion caught the morsel with avidity. She was seized with nausea, screamed and fainted. I started from the room, grasped my hat and made myself scarce. The next morning it was bruited over town that Mr.—— had attempted to poison Miss T——with tobacco.

* * * * *

Called to see Mr. C——, upon business—was shown into the sitting room, which was something unanticipated. Franklin stove lined with evergreens and tisue paper—floor carpeted. Mr. C— very particular about his house, no spittoons, and stove hearth polished. Here was a dilema. Taught by former misfortune I placed my hat between my knees and spit soon covered it.—Succeeded in getting off—crammed my handkerchief into my hat and my hat on my head—no go—felt the saliva streaming down my neck—threw my hat into the gutter and started home for dear life,—Got home and found my new satin vest was effectually spoiled. Resolved to quit chewing and become a decent man—all useless, however.

Found that it was generally known that I chewed—and young ladies would'nt trade with me because they did not like my breath, and mammas were afraid that my laces, threads, ect. might become tainted with the obnoxious effluvia. Business was dull—did'nt trade enough to pay my board—failed—was a marked man, and came very near being a candidate for the Lunatic asylum, all from the use of tobacco.

☞ How can we refrain from placing before our readers, such a good one as the following?

Written for the Western Recorder.

Tobacco Reformation Onward!

Mr. Editor: A brother here, by reading some of your anti-tobacco arguments, found his case described exactly, and proposed, with two of his neighbors, infected with a like complaint, that they would abstain for a time, from the use of tobacco. The last time I saw them, they still stood firm, but said they felt a little like backsliding. If they do, I shall publish them, and perhaps give

names. You can judge of the interest taken by ladies in the good cause, when I state that one sister, the wife of one of the above named, proposed to give them a good supper, if they would show themselves manly enough, not to be brought into bondage again to the filthy weed.

ONE THAT KNOWS.

Harkness Grove, Ill., March, 30, 1848.

Biographical.

Written for the Western Recorder.

LENOX SHEPHERD;

In the 66th year of his age, closed his earthly existence in the full triumphs of Christianity, five miles north of Irville, in this county, (Muskingum.) He died of Palsy, which disease was attended with great difficulty in respiration. He was conscious that he would not recover from his attack, and spoke of his approaching end with confidence. Forty-four years of his life was spent in the church, the early part in the Methodist Episcopal Church, and the latter part in the Methodist Protestant Church, commencing with its earliest history, and remaining a worthy and faithful member; and for many years an acceptable and useful minister among us.

As it regards the respectability and piety of our brother, where he was known, it needs no eulogy, nor should we be afraid of the charge of adulation were we to say a great deal in his favor; but he is not in need of our praise, while society will award to him that he lived and died a consistent Christian.

His life was accompanied with some sore trials having buried two wives, and five children; but in these he was not forsaken of his God, his "faith failed not" and when the last trial came and he himself was called to pass through the dark valley, he had the company and support of which the Psalmist speaks. To his son he said "I am going to heaven, my peace is made with God, I have no pain, how easy I feel." And then died without a struggle or a groan with a serene smile on his face. This event took place on the 3d of Jan. 1848.

Yours in love,

WM. H. MARSHALL.

FOREIGN NEWS.

Progress of the European Revolutions.

France, Prussia, Poland, Lombardy, &c.

[Telegraphed for the Baltimore Sun.]

New York, April, 20, 10 A. M.

The express steamboat Republic has just arrived, bringing up packages of Havre papers brought by the packet-ship Duchess d'Orleans, to the 23th of March, three days later than those brought by the steamer Hibernia.

The fermentation in Europe is still increasing, and Republicanism is spreading, but not without signs of opposition from the Autocrat of Russia.

A Republic has been declared in Prussia, and the King, Frederick William IV., and his Ministers, seized by the provisional government established, and cast into prison. The Prince has made good his escape to England.

The revolution at Lombardy was entirely successful, but has been accompanied by great bloodshed.

The King of Naples has yielded to the people all the reforms and extension of their liberties that they demanded.

It is expected that, notwithstanding the concessions made by the Emperor of Austria, he will be compelled to abdicate, to make way for a republic.

The Emperor of Russia has issued a ukase ordering the army into the field, in which he gives, as a reason for so doing an "alliance with the United States (should probably be United Powers) to stop the flood of anarchy spreading throughout Europe."

The rumored Polish Revolution is fully confirmed by this arrival, but nothing further received as to its prospects or progress.

SECOND DISPATCH.

New York, April, 20—1 *P. M.*

At the date of the sailing of the Duchess d'Orleans, great excitement prevailed at Havre between the two classes of citizens, rich and poor, which constantly threatened serious consequences. The latter had compelled the higher orders to remain within their houses with closed doors, and the military were on the alert to prevent outbreaks and quell any disturbance that might occur.

Pecuniary matters in France still wore a gloomy aspect, and failures continued among the first houses. It was reported that the Rothschilds had suspended, but from the known immense resources of that firm, the rumor had not gained general credence.

In Prussia there has been another *emeute*, which resulted in the proclamation of a republic at Berlin, the king being dethroned, and ministers cast into prison. The Prince of Prussia, (probably heir apparent) had fled to England, but before his flight the people had demanded that he should renounce all claims to the throne.

Prince (ci-devant) Louis Napoleon Bonaparte, was doing duty as a member of the National Guard, and standing sentinel at the Poste du Drapaux.

ADDITIONAL INTELLIGENCE.

From Galignani's Messenger, March, 24.

Highly Important.

Republic Proclaimed in Prussia.

A telegraphic dispatch, dated Metz, received yesterday, states that a Republic had been proclaimed at Berlin. The King had been dethroned, and his Majesty and Ministers arrested.

This news is confirmed by the Paris Commerce of the 25th. That paper says, "this time the fact is official. The telegraphic dispatch which we add to this was addressed to the Provisional Government, and posted at the Bourse, and leaves no doubt of the authenticity of the communication."

We learn from Berlin, under date of the 20th, that all the Polish prisoners in that city had been set at liberty. They went in procession to the Palace, and the King appeared in the balcony and bowed to them.

M. Mierslawski was in the carriage, the horses of which were taken off by the people, who supplied their places, uttering loud acclamations.

The Cologne Gazette, of the 24th ult., has accounts from Berlin up to the evening of the 22d. At that time the capital was tranquil, and the ceremony of the interment of the victims of the revolution had gone off without the slightest interruption of order. The King was not present at this ceremony, but all the authorities attended it.

The Universal Gazete of Prussia, of the 23d, states that the King had placed the properties of the State, including the military stores destined to be employed for the defence of the country against foreign foes, under the protection of the citizens and inhabitants of Berlin.

It also states that the King had ordered that the pledges, not exceeding five thalers, in the pawn-broking establishments, should be given up at the cost of the treasury.

A committee had been formed for receiving donations on behalf of those who were wounded, and of the widows and children of those slain in the recent events.

The Gazette announces, that in consequence of its compositors being desirous of attending the funeral of the victims, which took place on the previous day, it had been obliged to go to press early.

The French Republic.—Galignani, of the 26th ult., says that the Provisional Government was much embarrassed in relation to what system of checking voters should be adopted in the coming election.

The Government has charged a member of the Academy des Sciences to draw up a plan for checking the votes.

The Provisional Government has decreed that work in the prisons shall be suspended, and that the contracts now existing with respect to it shall be recinded, and the contractors receiving an indemnity from the State if called for.

About 400 of the Poles living in Paris assembled yesterday, to form the first column for returing to their own country.

These Poles have written to their fellow countrymen in the Provinces to join them either at Paris or at Strasburg. They have also made an appeal to the Republic of France for a supply of arms and the munitions of war.

REVOLUTION IN GENOA.

We read in the Patria of the 24th ult.: At the moment of going to press we were assured that a great movement had taken place at Genoa, and that it had detached itself from Sardinia with the project of contributing to the formation of an Italian unity with a republican form of government.

AUSTRIA.

The Vienna Gazette of the 19th ult., announces officially the appointment of Count Colleredo Waldso as Minister for Foreign Affairs, Baron de Pillorsdorf, as Minister of the Interior, & Baron Kuheck, as Minister of Finance, Count Stadion as President of the Austrian Chamber, and Counts Kollowrat and Hartig as Ministers without portfolios. The Archduke Stephen is appointed Viceroy of Hungary. Great retrenchments in the public expenditures are promised by the new Ministry.

BAVARIA.

A letter from Munich of the 21st, dated at five o'clock in the morning, which we find in the Augsburg Gazette, says King Louis has abdicated: the Prince Royal ascends the throne under the title of Maximillian the Second.

The news of the King's abdication produced an extraordinary sensation. It is said that King Louis could not make up his mind to effect the promised reforms, particularly to have a responsible Ministry.

AFFAIRS IN MILAN.

The "Opinion," of Turin, of the 20th ult., publishes the following news from the "Norra," dated the 19th:

Milan has rebelled, and is in a state of siege.—The gates are closed, and the battle rages within. The people have made themselves masters of five pieces of cannon, and the report of artillery was heard at 11 o'clock.

Five thousand Lomeliens are on their way to Milan to assist their brethren.

The same journal adds, in a postscript dated six o'clock, P. M., "We learn that the Government is in the hands of the people of Milan."

HANOVER.

His Majesty on the 19th ult., sent an official ratification to the Burgher Guard, that he had dismissed Privy Counsellor Falka from his post in the Cabinet. Had not his Majesty taken this step, it would assuredly have been demanded.

The King of Hanover has conceded all the demands of his people, and been obliged to submit to the bitter necessity of calling to the ministry, M. Sturbe, the liberal deputy of Osnabrick, who, for refusing to abet his Majesty in the arbitrary measures which he adopted in his accession, was prosecuted and imprisoned for several years.

[From the London Times, March 25.]

RUSSIA.

The contents of the private letters received this afternoon from St. Petersburg, possess considerable interest. It is said the anger of the Emperor at the recent events in France is excessive, and that he declares he will hold no communion with that country.

News of the Week.

Crime in Washington Co., O.—At the late term of the court held in Washington County, O., a boy of 14 was sentenced, for arson, to 12 years' imprisonment in the penitentiary. An indictment was found against him for attempting to burn a house, and another for attempting to poison a Mrs. McCoy. When the jury returned their verdict, he caught up a law book and threw it at the jurors, hitting one of them in the face.—Another boy of 17 years was sent to the penitentiary for three years, for horse stealing. At the same time these boys were receiving their sentences, two other boys, one 15, the other 16 years of age, were under examination before the Mayor, on a charge of having committed nine burglaries the previous night.

Runaway—Three Persons Injured.—The horses attached to the carriage of Mr. G. Williamson, took fright on Friday evening, on Vine street, and started at a furious speed across the canal bridge. At the corner of Vine and Canal, a little girl was thrown out of the carriage, falling headlong upon the rough pavement, receiving injuries, from which it was feared she would not recover. The horses kept on, and all the efforts of the driver (who was on the box) to check them proved unavailing, and near the corner of Thirteenth, they dashed into the sidewalk, amongst the posts, &c., smashing the vehicle to atoms. The driver was thrown down under the feet of the horses, and received several severe wounds—the flesh being torn from the skull just above the right eye, and his body much bruised. A lady who was in the carriage was also thrown out, and much hurt.—*Cin. Com.*

Thomas Nash, convicted of murdering a female slave two years ago, paid the penalty of his crime in Waynesburg, N. Carolina, on the 31st ult. The rope by which he was first suspended broke and he fell to the ground; whilst the rope was being adjusted he conversed with the bystanders. He was again suspended and lauched into eternity.

Destructive Fires.

Fire at Cincinnati.

The alarm of fire, yesterday afternoon, between the hours of three and four o'clock, was occasioned by the burning of two or three frame buildings on the northwest corner of Race street and the Miami Canal, owned and occupied as follows:

One as a Planing Machine establishment, owned by Messrs. Wm. and John Conn—loss $10,000. This establishment was purchased of Messrs. Bicknell & Jenkins on the 1st of April.

John Richard's Coopering establishment—loss $1,000.

Joseph Kirby's Sash and Plug Manufactory—loss between $2,000 and $3,000.

A frame dwelling adjoining the Planing Machine was partially consumed—loss three hundred dollars.

The total loss is estimated at $15,000. The fire was caused by friction of the machinery.—There was a rumor in circulation to the effect, that the boiler attached to the engine of the Planing Machine, had exploded. We inquired particularly into this matter, and found it merely a rumor. Our firemen, as usual, were on the ground early, but the building being built of wood, and filled with dressed timber and shavings, burned rapidly.—*Cin. Com.*

Destructive Fire at Philadelphia.

We yesterday morning announced by telegraph from Philadelphia that a destructive fire was raging in that city at the time the telegraph office closed. We sum up the following additional particulars from the Philadelphia papers:

"On Tuesday evening, about half-past 8 o'clock, a most destructive fire broke out in the block of large five-story brick buildings, 110, 109, 108 and 107 South wharves, between Lombard and South streets, and extending back to Little Water street, which were soon enveloped in one sheet of flame. The stores 110 and 109, where the fire originated, were occupied by Robert Patterson & Co., extensive produce commission merchants, and contained a large amount of cotton and sugar, all of which was destroyed, as were also the contents of 108 and 107, occupied as places of storage by different houses on the wharf. The two buildings to the south, 111 and 112, the latter occupied by J. Carstairs, commission merchant, were nearly destroyed.

The following is a recapitulation of the loss:

No. 106 (Commercial House,) owned by E. Hollingsworth, and occupied by S. W. Clement. Loss $300.

Nos. 107, 8, 9 and 10, four-story stores, owned by George Cuthbert and A. S. Roberts. Damages $14,000; loss $10,000. No. 7 was occupied by Mr. Ayres, No. 8 by Mr. Ohl, and Nos. 9 and 10 by Patterson & Co. Mr. Ayres' loss is trifling. Mr. Ohl's loss is probably $12,000.—The loss of Patterson & Co. will, it is thought, reach $35,000. The greater amount is doubtless covered by insurance. General Patterson, who is now in the service of his country in Mexico, was the principal partner in this firm.

No. 111 belonged to A. Cuthbert and J. M. Thomas. Loss $1500. Fully insured. The loss of Allibone & Troubal, who occupied it, is small.

No. 112 belongs to Mary Cuthbert. Loss $300. Insured.

Tremendous Fire in New York.—*Great Destruction of Property.*—New York, like Philadelphia, was the scene of a terribly destructive fire on Tuesday evening. We gather the following particulars mostly from the Herald:

A fire broke out about a quarter to ten o'clock last night, in the building occupied by Francis Plate as a cabinet workshop. The flames immediately communicated to the two large five-story buildings in front, occupied by the same person as a store, both of which were filled with furniture to the amount of $25,000, all of which was destroyed. The loss of the buildings and stock is estimated at $40,000, upon which there was an insurance of $25,000. The flames also communicated to the three-story brick building, No. 124, accupied by Mr. Roux as a dwelling house, which was also destroyed. Also to No. 120, occupied as a shoe store, which was destroyed; and to the two-story frame house, occupied by several poor families, which was also destroyed. The flames also communicated to the Eighth ward station house, but it was only partially injured. Also, to the 2 large brick four-story houses, Nos. 116 and 118 Wooster street, which were also destroyed. The wind being high at the time, the fire crossed the street and communicated to the Oceana engine company's house, No. 121, which was destroyed, and to Nos. 119, 117, 115, 113, three-story brick houses.

The beautiful Jewish house of worship has suffered severely. The roof and corners are much damaged, as also the ornamental woodwork and fresco painting of the interior. The walls of the largest building fell as soon as the roof fell through, but the firemen were enabled to escape without hurt. All the furniture of the dwellings was destroyed, and it is said there was no insurance upon any of it. Persons were driven in haste from their slumbers, without time to gather up their clothes. The whole loss is estimated at $150,000, and it is said the insurance upon the whole will not exceed $75,000. The fire originated from the flue of Plate's steam engine chimney. The men employed in the building, numbering some 125, are turned out of business, with the loss of nearly or quite all their tools. It is the largest fire with which the city has been visited since the great fire of 1845.

Great Fire at Medina--Much of the Business Portion in Ruins.

A sad calamity befel the thriving county town of Medina, last evening, the 11th. A fire broke out in the dry goods store of Messrs. C. & A. Castle, on the Square and Columbus turnpike, which it destroyed, then swept south, burning the mechanic's Block, occupied by C. E. Bostwick's tin shop, Ashley Loring's hat store, and Barney Prentis' shoe store and grocery, and the adjacent dwelling house of Dr. Peak; and crossing the street, the dry goods store of H. G. Blake drug store of Robber chapel, jewelry shop of Mr. Whitemore, stage house of Wm. Chidester, saddle and harness shop of Mr. Ferris, and the dwelling house of Dr. Munger, were consumed.

We have no details or estimate of the loss of property. It is probable that a considerable portion of the contents of the buildings were saved; still the blow is a heavy one to Medina, and the loss probably reaches $30,000 to $40,000. The stage teams &c., at Chidester's were saved. The night was quite calm, and the fire raged from 9 to 11 o'clock. The light was observed in this city, a distance of twenty-seven miles.—*Cleveland Herald.*

To the foregoing, the Wooster Democrat adds the following further particulars:

P. S. We learned from stage passengers last night, that the whole number of buildings burned was *twenty-one;* among which were some of the best in the town, including a number of stores, the "Whig" printing office, &c.

Fire in Washington City.

Correspondence of the Balt. Sun, April, 19.

Early this morning, a daughter of Mr. H. A. Wheedon, who occupied one of the large three-story houses on Fourteenth street, opposite Willard's, arose from her bed, when she discovered smoke in her chamber. Instantly flying to the passage, she found that also densely filled, and gave the alarm to the rest of the family. Mrs. W. hastened down stairs, when she found that some fiend had set fire immediately under the stairway, in the basement story, with a view to cut of all retreat, which nearly proved effectual, for the wind blowing a gale, the devouring element spread with fearful rapidity. Mr. Wheedon leaped from a third story window, with a child in his arms, buoyed by a father's affection, and most providentially escaped from harm. I learn also, that Lieutenant Ringgold descended from the upper story, under circum-stances of great peril by a rope.

In this house Major J. D. Graham occupied a room as an office, and it is a subject of deep regret that everything therein, embracing the charts of the North eastern Boundary, and a valuable library of important works, were entirely destroyed. This house and its contents are a smoking mass of ruins. It was owned by Messrs. White & Stephens, of Philadelphia—no insurance. Another house adjoining, owned by the same firm, was partially destroyed.

A small frame building, next door to the former, occupied by Mr. Ready, was knocked to pieces by the falling walls.

A two-story brick dwelling north of the frame, owned by Mrs. Blanchard, of this city, and occupied by Mr. Turrey, is also reduced to ashes.

The gale wafted the sparks and cinders a considerable distance, and at one period seven different houses were on fire.

Some good citizens, with the best intentions, sent the firemen two demijohns of liquor, which, I regret to learn, was productive of much evil. Few men, worn down with fatigue and drenched as were the intrepid and praise worthy firemen on this occasion, for they saved the whole neighborhood from devastation, can exercise that discretion which is desirable. But, in all cases, a bucket of coffee from the hands of the fair maidens of any city, is vastly preferable, and more serviceable than ardent spirits. *Let the girls try it.* I remember well one present of the kind to the Patapsco company, of Baltimore.

Fatal Accident.—We regret to learn that on Wednesday morning, Mr. Dan. Snyder, of Perry tp., was so severely injured by a fall from his wagon, his horses having run away in the village of Irville, that his recovery is considered hopeless.—His skull was fractured, and his back-bone broken.—*Z. Cour.*

Notices.

Zanesville Circuit, Musk. District.—Our third quarterly meeting will be held at Brushy Fork Chapel, commencing Saturday 11 o'clock, May 13th.

E. S. HOAGLAND.

Newark Circuit, Musk. District.—Our 3d. quarterly meeting is to be held at Oakland Meeting House, in John Vandenbark's neighborhood, on the 20th of May next.

W. H. MARSHALL.

Port William Ct., Ohio District.—We expect to commence a protracted meeting at Port William, on the 6th of May, to meet the visit of Br. Young to the Circuit. Our third quarterly meeting will commence May 20th at 11 o'clock, at Paintersville. Will our ministerial brethren of the adjoining Circuits, come to our assistance at these meetings?

W. G. FOWLER.

Lima Circuit, O. District.—We expect to hold our third quarterly Meeting at Br. Marshall's School House, two miles west of Westminster, to commence on the 29th of May next. At this meeting we solicit the attendance of Brs. L. Ensminger, D. Moore, and G. W. Thornburg. Come brethren, and help us, and may the God of all grace accompany us at that meeting.

Br. Young is informed that his meeting will be held at Lafayette, Allen, Co.

J. L. BORTON.

Wheeling Ct. Pitts. District.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile.

R. H. SUTTON.

Darby Mission, Ohio District.—Our 3d quarterly meeting is to be held at Converse's School House, two miles S. W. of Pleasant Valley, in the neighborhood where I reside. Brs. Stephens and Sessions of Union Circuit, and Brs. Peat and Howe, of Richwood Circuit and others who can are invited to attend. Come to our aid, brethren, for help is greatly needed, and difficult to obtain in this Mission. Hope you will not fail. To commence May 13th.

R. K. DAVIS.

Frederick Ct.—Musk. Dist.—Please give notice that our third quarterly meeting will commence the 20th of May, at the Friendship appointment, to which meeting we pressingly invite Brs. W. Marshall and Jer. Jack. In consequence of this arrangement, it will be out of our power to help Br. Hatfield.

J. S. THRAP.

Pleasant Hill Ct., Musk. District.—Our 3d Quarterly Meeting will commence on Saturday, 13th of May, at Hopewell, two miles west of Birmingham, Guernsey county, on which occasion, we would be glad to exchange labor with any of the brethren in hailing distance. As I have conversed with Br. Nichols on the subject, I would be glad to hear from him soon, or any other brethren, that I may make my arrangements accordingly.

J. W. CASE.

Driftwood Mission, Indiana District.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, Ia., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited.

GEO. WHEATLEY.

BIBLE CAUSE.

THE Executive Committee of the Muskingum County Bible Society, beg leave respectfully to solicit through the medium of every newspaper in the County, the cooperation of the ministers and membership of the various churches of every name and order throughout the county, in behalf of the benevolent objects of this society, the supplying all destitute families, at home & abroad with the Word of Life. It is requested that a sermon or lecture on the claims of this object be delivered in every house of worship throughout the county, upon the first Sabbath in May ensuing, 1848, and that after said sermon or lecture, a collection be taken up, the amount of which shall be forwarded to Mr. R. P. Robinson, the Treasurer of the Society, in Zanesville, to enable the Society to carry the Bible to the fireside of every destitute family.

Signed

J. METCALF, Presbyterian, Putnam,
WM. SCHULTZ, English Lutheran Ch
A. H. BASSETT, Methodist Protestant,
U. P. BENNETT, M. E. Ch. Zanesville,
R. P. ROBINSON. Pres'b. Zanesville,
E. E. FILLMORE, Episcopalian,
G. BUCKINGHAM, M. E. Ch. Putnam,

Ex. Com.

Zanesville, Ohio, March 28, 1848.

Delaware Ct., Musk. District.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you.

W. HATFIELD.

PRESIDENTIAL APPOINTMENTS.

OHIO CONFERENCE.

Br. Bassett: Please publish for me the following plan of appointment.

Twinn Creek	ct.,	April	29th	1848
Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br. Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d	of	April	1848—a visit to friends.	
Mill-Creek	ct.	30th	"		1848
Newark,	"	7th	May		"
Harrisville,	"	14th	"		"
Tyler,	"	21st	"		"
Wheeling,	"	28th	"		"
Home,	"	4th	June		"
Conneaut,	"	11th	"		"
Summerville,	"	18th	"		"
Susquehanna,	"	25th	"		"
Johnstown,	st.	2d	July		"
Home two Sundays,			"		"
Valley mission		23d	"		"
Huntersville,	ct.	30th	"		"
Greenbrier,	"	6th	August		"
Braxton,	"	13th	"		"
Conference,	"	22d	"		"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if sparred, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Br. Bassett: It is my present purpose to visit the

Otsego	ct., the	4th	Sunday of	April	1848
Mt. Zion,	"	5th	"	"	"
Bucyrus,	"	2nd	"	May	"
Thompson,	"	3d	"	"	"
Belview,	"	4th	"	"	"
Sandusky,	"	1st	"	June	"
Delaware	"	2d	"	"	"
Martinsburg Mission, Thursday 15th.					"
Newark Circuit,		3d	Sunday of	"	"
Zanesville	"	4th	"	"	"
M'Connelsville	ct.	1st	"	July	"
Morganville	"	2d	"	"	"
Lancaster	"	3d	"	"	"
Salt Creek	"	4th	"	"	"
Portsmouth	"	5th	"	"	"
Columbia	"	1st	"	August	"
Woodsfield	"	3d	"	"	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

Bucyrus Ct.—Musk. Con.—Br. Clancy is expected to make his visit at Bucyrus.

JER. JACK.

HYMENIAL.

Married—At Cincinnati, on the 11 inst. by Rev. Thomas H. Stockton, Mr. JOHN JAQUESS, to Miss MARY E. HANDY, all of Cincinnati.

——By Rev. James Robison, Mr. JAMES A. BURRELL, of Memphis, Tennessee, to Miss JANE FITSIMMONS, second daughter of William Fitsimmons, of Allegheny City. (Date not given.)

——On the 20th inst. by Rev. E. S. Hoagland, Mr. G. W. GNASH, to Miss CHARITY ANN LAKE, all of Licking County, Ohio.

——April 11th by Rev. Wm. Duling, Mr. WALTER J. ELLIS to Miss SARAH C. LULL, all of Muskingum county, Ohio.

DEATHS.

DIED—On the 6th inst. at the residence of his father in Putnam County, O., GEORGE THRAP, son of Wm. B. and Sarah Thrap, aged 17 years.

G. W. T.

Business Department.

LETTERS RECEIVED.

J Needham,	O.	C Craig,	Pa.
W L Baldwin,	"	R H Sutton,	"
C W Thornburgh, 1 sub.	"	P M Wilkinsburg,	"
S P Kezerta, 1 sub.	"	H Lucas,	"
W G Fowler, 2 subs.	"	I Holland,	Va.
J Nichols,	"	J C Kemble,	"
J L Borton, 2 subs.	"	J Scott,	"
G G White,	"	G Lowree,	Mich.
W H Marshall,	"	C Sumption,	Ia.
J Dalbey, 2 subs.	"	J Edmiston,	Ill.
J B Peat,	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
W H Marshall,	Wm Henderson,	9	10	2	00
S P Kezerta,	W H H Weyer,	9	52	2	00
"	N Mattax,	9	43	1	00
G Lowree,	A Wells,	10	17	2	00
W G Fowler,	S Furnace,	10	13	2	00
"	J Oglesbee,	10	20	2	00
"	T Linkhart,	10	28	2	00
J L Borton,	J M'Guire,	9	33	1	00
"	J P Fay,	10	13	5	00
C Sumption,		10	16	2	00
J Dalbey, Jr.	Geo. Roll,	10	28	2	00
"	S H Burris,	10	28	2	00
"	John Snyder,	9	26	2	00
"	John Steubert,	9	52	2	00
"	J H Empson,	9	52	2	00
"	J Hudson,	9	52	2	00
E S Hoagland,	Jas Stewart,	9	52	4	00
"	S Dinsmore,	9	52	6	00
"	Jos Butler,	9	22	2	00

Our old friend, J Needham of Morgan County, is informed that, when we get to see Br. Warren, all shall be made right and satisfactory, in reference to his paper.

We say to Br. J. Mills of Adrian, Mich., we know not why he does not receive his paper regularly, as we know it is regularly mailed. If he will inform us what numbers are missed, we will cheerfully supply them, if possible.

Br. C. Craig, what you request shall be attended to with pleasure, and any thing else you will.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourraging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	17
Rev. C. J. Sears, Chancyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	6
Rev. C. H. Williams, Bournville, O.	5
Rev. S. P. Kezerta, Bainbridge, O.,	5
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. W. G. Fowler, Paintersville, O.	6.

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are heldt responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

This law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Advertisements.

GREAT EXCITEMENT!

THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm. Millhous's office, and opposite the Post Office, where all the various operations in connection with our business, such as Shaving, Hair-dressing, Boot-blacking, &c., &c., will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

ON HAND, AND FOR SALE.

LATEST EDITION.

HYMN BOOKS, AND DISCIPLINES, OF THE METHODIST P. CHURCH.

For sale at this office, by the dozen, or single.

Sacred Melodeon, *A new & choice collection of* Spiritul Songs, BY REV. J. DALBY & J. B. PEAT

To be obtained at the office of the Western Recorder.

List of Letters

Remaining in the Post Office at Putnam, Ohio, on the 1st of April, 1848.

A.
Andersen, John
B.
Barr, John
Beatle, John
C.
Cook, Henry A.
Crosslan, Isaac
Cowan, Robert
D.
Dozer, John
Daniels, Joseph
Dickenson, Perry
F.
Farquar, Dr. E. A.
Fairman, Jane
G.
Gray, Margaret
H.
Honeycut, Greenbury
Hight, Samuel H.
Humphrey, Fanny
Humphrey, Sarah
Hosler, Mrs. Ann
Hukel, Mrs. Jane
I
Inbody J. E.
K.
King, Francis
L.
Leffler, Jacob
Lindsey, Charles
Lasure Abram
Lenheart, Isaac
M.
M'Kee, Jane B.
M'Mannis, Mary Ann
Marser, Eleaner
M'Cormick, John H.
Miller, Silvina M.
Murdock, Mrs. Margaret
M'Kee, Miss Jane
M'Laughlin, John
N.
Neal, John
Nesbaum, Eli
P.
Philips, Miss Ann.
R.
Roush, Henry M.
Rice, Clark
Rambaugh, Peter
S.
Snyder, Moses
Senar, Joseph
Senar, Henry
Stout, John
Sprankel, James
Sturman, Edward
Sweney, Cornelius
Seamans, James
Scott, Henry L.
V.
Van Horne, David
W.
Weir, David
Wylie, Preston H.
White, Mr.
Wickham, Salathiel
Wickham, Peter
Whitaker, Ann

J. ELDER, P. M.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS.—The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year, for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The volume begins with January.

☞ All orders must be accompanied by the MONEY, post paid, to insure attention.

J. VAN COURT, Publisher,
Quary st. near Second, Phila.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$3 00
Primary Department,	4 00
Board, washing, lights, room, beds, &c.	2 00 per week.
Music, per year,	$25
Peano,	"
French,	" 12
Drawing and Painting, per year,	15

Bills payable in advance.

Catalogues can can be had on application to the principal or any of the Trustees, by letter or otherwise.

A. A GUTHRIE, Secretary.

DR. PEASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole

POET'S CORNER.

ALL'S FOR THE BEST!

All's for the best; be sanguine and cheerful;
Trouble and sorrow are friends in disguise;
Nothing but Folly goes faithless and fearful;
Courage forever is happy and wise:
All for the best,—if a man would but know it;
Providence wishes us all to be blest;
This is no dream of the pundit or poet;
Heaven is gracious, and—All's for the best!

All for the best! set this on your standard,
Soldier of sadness, or pilgrim of love,
Who to the shores of Despair may have wandered,
A way-wearied swallow, or heart-stricken dove:
All for the best!--be a man but confiding,
Providence tenderly governs the rest,
And the frail bark of His creature is guiding,
Wisely and warily, all for the best.

All for the best! then fling away terrors,
Meet all your fears and your foes in the van,
And in the midst of your dangers or errors
Trust like a child, while you strive like a man:
All's for the best!--unbiased, unbounded,
Providence reigns from the East to the West;
And by both wisdom and mercy surrounded,
Hope and be happy that All's for the best.

SLAVES.

They are slaves who fear to speak,
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

Communications.

Written for the Western Recorder.

The Restrictive Rule--Per Contra.

NO. III.

MR. EDITOR,—In our last we promised to consider some of the evil consequences resulting from the abolition of the Restrictive Rule of the Constitution. Let us remark, however, before we proceed, we do not claim that there are no difficulties connected with the itinerancy. As with individuals, there is no man, from him who has attained the highest moral eminence, down to the lowest sot, but what has both dark and bright spots in his character, so there is no form of government, good or bad, but what has its advantages and disadvantages. Here, as well as every where else:

> "Each pleasure hath its poison too,
> And every sweet a snare."

But, as in individual characters some are far more excellent, so in systems of government one may be greatly preferable to an other, especially under certain circumstances.

It is admitted, then, the itinerancy has its difficulties, and one of the most prominent, is, the sacrifices it requires of the ministers of religion. But, as the boys seem greatly to rely on "Apostolic usage," or example, to sustain them, we call their attention to the practice of the Apostles in regard to privations and afflictions. Take Paul, for instance: "And now behold I go bound in spirit to Jerusalem, not knowing the things that shall befal me there, save that the Holy Ghost witnesseth in every city (not in one city) saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." &c. (See Acts 20 & 22d.)

This is the spirit, and these are the sentiments of an honest and magnanimous minister of the gospel, whose whole life was dedicated to the service of the church without ever once attempting to sacrifice her interests to accommodate his own. Who would not, when looking at the disinterested and holy zeal Paul manifested in the cause of his Divine Master, be prepared for the triumphant termination of his ministry as recorded in the last chapter of Second Timothy;—"For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day," &c. "Apostolic usage," indeed! If the boys were only under the influence of the spirit and practice of these great and good men, the church would never have been annoyed by their puerile efforts to overturn the foundations of her economy merely to accommodate their supposed ease. Passing strange that some people are so tremblingly alive all o'er to "Apostolic usage" so far as it respects how they went out, and how they came in; how they sat down, and how they rose up, but at the same time can see little worth attention in the high moral example set by those eminent men of God.

As to the consequences resulting from the abolishment of the Restrictive Rule, we remark,

1. This rule is a great preserver of the harmony of the church. There are few ministers who get along even one year without difficulties among the people, and may have the faculty of making disturbances wherever they go. In this case the Restrictive Rule, by seperating the parties, often restore harmony to the church.—Whereas, if a man could be continued indefinitely in an appointment, he would often find means to accomplish his purpose, to the distruction of the Society, for men would generally bear as long as there was a prospect of getting rid of their difficulty, by the limitation rule, but when this hope was cut off they would probably become desperate, and either divide or withdraw from the church. Abolish the restrictive rule and you abolish with it this great instrument in preserving the harmony of the body.

2. Do away this rule and you open a wide door for temptation, which I am afraid would have a deleterious influence upon the moral habits of ambitious boys. But open the way for them to stay in a location as long as they can make a bargain with the people, and so soon as they are safely moored in a "snug little harbor" they will hang to it like death and fetters to the tomb. In order to increase their friends and to extend their influence, one will be tempted to join the Odd Fellows, an other the Free Masons—do almost any thing to hook their anchor fast & firm. And we have more than one example, fresh before us, to shew that when ministers are reckless in principle, they have often the power, even with only a minority in their favor, of reducing Churches to the verge of ruin.

3. It would give the death blow to the itinerant system. The restrictive rule is the main spring in this machinery, break it and the thing is worthless. It would open the way for a few men of flexible morality, by craft and management, to worm themselves into the best livings in the church, and to drive all honest men from the concern.—But the boys say that to abolish the Restrictive Rule, so far from destroying, would greatly improve the itinerant system.—This is mere declaration, and either evinces much insincerity in making it, or a total ignorance of human nature. Their proposition, in our judgment, so far from improving, would encounter most of the evils with but few, if any, of the advantages of the itinerant plan.

4. That the tendency of the new mode is to Congregationalism is evident to every one who is capable of looking beneath the surface. Indeed, some of the fraternity have honesty enough to openly avow their opposition to itinerancy, while the arguments of all, notwithstanding their flat denial to the contrary, look directly to a settled pastorate. Such a state of things would most assuredly ruin the church; first because the habits and tastes of the Methodist people are in favor of an interchange of ministers, and if they cannot be favored with this in the Methodist Protestant Church they will go where they can: Secondly, because there are comparatively few congregations able to support a stationary minister, and under the new dispensation they could not fail to decline rather than increase.

5. Where has our cause been the most successful, I ask? Just look over the history and statistics of the church and you will see that such Conferences as have the most efficient itinerancy have prospered the most abundantly; while those, at the East and South, whose itinerancy is merely nominal, make but little head way, and in some instances have even retrogaded. Let the boys, by their quackery, bleed the itinerancy to death, and we shall all soon be in the condition of the Boston and other similar districts.

Yours, &c.,

C. SPRINGER.

Meadow Farm, O., April, 1848.

P. S. In our last we proposed declining to say any thing more on the Restrictive Rule after this No., as our friend Palemon had engaged in it, as we presumed he would cover the whole ground. But as he has quit, and there are some things yet which ought to be said, we may give several numbers yet. And Mr. Editor, as we waited patiently till the boys were all thro', before we said any thing, we now claim that it is your duty to make them be still, if they will not do it without, until we are done, and not publish for them, to the exclusion of our communications, until their turn comes.

C. S.

Written for the Western Recorder.

The Convention of 1830, and the RESTRICTIVE RULE.

In reference to religious belief and action, the word "toleration" has no meaning in these United States. Each denomination has such perfect religious freedom that any one may cause its liberty to be destructive of itself. Any church is free to fix one or more balls and chains to its legs, and to ornament itself with a straight jacket. Thus, while exulting in freedom, from civil pains and penalties and the impossibility of their imposition by any power foreign to itself, a church may glory in pains and penalties self-imposed. These are unquestioned rights of American Churches. Those which are in self-bondage are as worthy of it as is a priest of self-flagellation. The merit is about equal. The example, consequences, and criminality, are very unequal. As to the example of the priest, few but priests will follow that; as to consequences, stripes are honorable; and as to criminality, if the priest does not complain, who may? It was his own act for his own good. His back will soon heal, as it has before, and then it will be his turn to applaud the self-flagellation of his brethren, as they applauded him. Protestants laugh at such folly, but laughter is surely out of place when it is known that superogatory stripes are self-inflicted for the benefit of others, and that too when there is no necessity for stripes at all. The priest may plead precedent or law, or the first rules of his order—just go and inform him that there is as much religion in a locomotive as in his precedents or laws or usages—he is as free a moral agent as a steam carriage. If he persist in his right of whipping himself—why he is free to continue the practice.

The Convention of 1830: It was not assembled for the purposes of endowing the ministry by denying it liberty, nor to make compulsory laws for the associated churches. Its declared intentions were to construct a constitution and government securing to ministers and members of the churches their rights and privileges. To constitute representative churches, one of the elementary principles of which should be the self-governing power. "Nothing is so indomitable, so stubborn, and so mighty, as a principle." Did the convention, then constitute self-governing churches? They did, if the Restrictive Rule is the church, for that governs all ministers (itinerant) and all stations and circuits. Here are two indomitable principles in conflict in these free churches. The first, "Whatever power may be necessary to the formation of rules and regulations, is *inherent* in the ministers and members of the church." That is to say—All legislative power in the church is *inherent* in the representatives of the church who from time to time may have that power. The second principle is in the Restrictive Rule, which has the *inherent* power to nullify any legislation contrary to itself.—What is to be done? We must contend for the representative principle. Legislation belongs to those who have it by appointment of the represented. "It is only by many struggles and defects, that great principles triumph."

It was a great mistake of the convention to suppose that the lapse of two or three years would *disqualify* itinerant ministers for future usefulness, in all places in which they might be pastors for those periods of time! It was, indeed, a marvellous error to suppose that ministers, and churches, and annual conferences, could not become competent to decide for themselves, and that, therefore, it was a duty of that convention to decide for them to the end of the world! It is a cause for wonder that a body of representatives who had dispensed with bishops, presiding elders, and the "full powers," should itself assume *full powers* over all generations to come! An ardent zeal for itinerancy, a dread of Congregationalism, a fear that there might be a coming short of Methodism, induced the borrowing of a law repealable at any time by any general conference of the M. E. C. So that, instead of rejecting a bad example, the convention very innocently adopted it, and made it as permanent as possible.

Some of the gains and losses by this rule are these: compelling the ministers of the churches to give place to each other at certain times, however much the ministers or circuits or stations or annual conferences, or the public, might deprecate these changes. Compelling, for aught the convention could know, the necessity in many cases, of a sort of moral suicide of preachers and churches. Now, we say not one word to impugn the motives of any member of the convention. It is impossible. All that is said is,—a great mistake was made! It is time that it was rectified. The impudence of this rule should cause its overthrow—to the aggregate church, to ministers, to general, and annual conferences, its language is, "Thus far may ye go and no further!" Are not our ministers and churches self-governed on the representative principle?—Yea, verily, if in this rule is found the power of the church to govern itself.

Our late worthy and venerable brother SNETHEN, was not favorable to a convention in 1830—he was not a member of it. He thought that we ought to have operated with the first conventional articles, until we had gained some experience. Of the rule under consideration, he said—"I can never approve of this rule while I have a spark of reason left." Changing for change sake, he utterly condemned. He would have had free annual conferences.

Shall our Annual Conferences be free—so free that each one may retain or reject this rule, as each may choose? This is all that is desired besides its repeal. Conferences will have this liberty. Let them take it—it is their "inherent" right—and, of course, their duty to take it, when the time comes.

We do not recollect any discussion of "the rule" in the convention of 1830. It passed as an adjunct of itinerancy. And the convention, or some of its members, thought it wise to constitute the adjunct an *inseparable* companion of itinerancy. Now, it is well to know that this *adjunct* is not an *essential* part of itinerancy, & may be seperated from it; so that the annual conferences, which *are essential* to itinerancy, may have the power of the rule, exercising the power at their discretion. Liberty must not be *ruled* out, of these bodies; for, as has been said, legislation can only belong to those who have it.

One question occupied the chief regard of the convention. The question of *Slavery* greatly agitated it for several days, and was very near causing its dissolution. The stormy elements were calmed by submiting the following by the writer—

"But neither the general conference nor any annual conference, shall assume power to interfere with the constitutional powers of the civil governments, or with the operation of the civil laws; yet nothing herein contained shall be so construed as to authorize or sanction any thing inconsistent with the morality of the New Testament."

Perhaps no part of our constitution has been more frequently quoted and remarked upon than the above, (excepting always the restrictive rule) What was its intended meaning? The friends of human freedom disavowed all designs of resisting the civil laws—such a thought never occurred to them—but they had certain opinions, derived from the New Testament, condemnatory of slavery. What could they do but maintain those opinions, casting upon the slaveholders the responsibility of deciding for themselves what is the morality of the New Testament in these connections. This was their right. But the convention as such, in *no wise approved of Slavery!* Nor did any one desire it to do so.

The agreement was: We of the free States will not resist the civil laws—but this disclaimer shall not be so construed as to sanction anything inconsistent with the morality of the New Testament. But slavery is contrary to the N. Testament; therefore, we disclaim all that is said to sanction slavery. And, further, we hold slaveholders to an observance of the morality of the New Testament, as we are willing ourselves to be held.

S.

Philadelphia, Pa.

Written for the Western Recorder.

Answer to "A Virginian."

NO. V.

Virginian asks "What do you mean by immediate emancipation, that you will go, and purchase a colony where we may send them—or do you mean amalgamation, that is admitting them to all the privileges of the white population, in marriage, particularly?"—By immediate emancipation we mean, that the slaves of the south shall be liberated from slavery as soon as it can possibly be done in a safe, and peaceable manner.—That the public mind be brought to bear upon the subject of slavery immediately. And that the slaves be brought up from goods, and chattels to persons, and instead of being under the absolute dominion of the slaveholder, and slave trader, he should be placed under law like any other rational being. By emancipation we mean that the slave should be placed, where he can receive a reasonable compensation for his toils, and if he is worthy of stripes let him be held responsible to the law, and not to the person called his master. We also mean that the slave be placed where he can if he chooses, marry, and bring up his family in the nurture, and admonition of the Lord, without being liable to be sold at the public sale, to the highest bidder, and forever be separated from his family. As for amalgamation, the Lord knows that there is enough of that going on at the south continually, and to such an alarming extent that the Hon. H. Clay gave it as his opinion if things continue as they now are it would not be more than 150 or 200 years before the colored blood would run out, or be lost in the white. And what in the name of reason can prevent amalgamation, so lorg as slavery endures, and the slaves wholly under the will, and auhority of their masters and drivers? That slavery is of the Devil I have no manner of doubt, and if he does not ultimately have all who will *not repent* of the wrongs they have done to the poor, suffering, and rejected slaves, there will be but little use of having a Devil. If the abolitionists are no better men by nature than their opposers—they have not, as has the slaveholder, an opportunity of screening themselves behind laws of their own make, and of carrying on their oppressive operations against any portion of their fellow men or women. And if their practice is no better than slaveholders on some other subjects, one thing is certain that their sentiments on the subject of slavery, and their practice as far as that subject is concerned is altogether better. But one from old Virginia is willing to read what the anti-slavery men feel disposed to write, and says "a free discussion upon the subject of slavery, if conducted in a right spirit would doubtless do good;" and in the same article he says he would endeavor to obtain some subscribers for the Recorder, "were it not so strongly spiced with *abolition, editorially*, and otherwise." Now Mr. Editor, I was thinking, and enquiring of myself how we could have a *free discussion* upon the subject of slavery without having some spicing of abolition? And if the Recorder is the only paper connected with our church where slavery men, and anti-slavery or abolitionists may meet and have this "free discussion" which will do good ought not this Brother, and all the south of the same views use their utmost endeavors to obtain subscribers for the Recorder. But this writer says, many abolitionists "so soon as *slavery* comes up, they almost literally boil over, with the foam of a wild, and terrible madness." Now Mr. Editor, I think that this writer is mistaken all of a "feet," and that he is trying to put the boot on the wrong foot. I ask, and let the history of our country for the last twelve years answer. Have the abolitionists or the adherents of slavery strove to put down the discussion of slavery—thrown down, mobbed, & destroyed the press? Which has opened its columns for discussion on the slavery question? Who have violated the laws of the land by searching the post offices for anti-slavery documents, and burning them in the presence of a large meeting of the citizens? Who have offered thousands of dollars for the apprehension, and delivery into their hands of distinguished ministers of the gospel, and other citizens of the free States because they dared to speak upon the subject of slavery? And who have lost their lives in this conflict with the powers of darkness? We will close our allusions to past history by giving an extract which was agreed to by both Houses of the Virginia Legislature of Feb. 16, 1836.

"*Resolved*, That the non-slaveholding States of the Union, are *respectfully*, but *earnestly* requested promptly to adopt PENAL ENACTMENTS, or such other measures as will *effectually suppress all* associations within their respective limits, purporting to be or having the character of abolition societies." But these days of tribulation are passing away, and when the "people of the south" get over "watching against the abolitionists, as a shepherd is against the wolves that would enter his fold," with their dogs, traps, or strichnine they will perhaps be enabled to hold a free discussion on the subject of slavery. I sincerely hope that our Virginian friends, will continue to read, think, investigate, and will write upon the subject of slavery, and if they know how to write without falling into the same evils which they say our anti-slavery friends have fallen into, we shall expect them to do so. The time is not far distant when ministers, and church members will realize that they will suffer loss in the eyes of a christian community by being connected with the system of slavery.

Yours in favor of freedom,

JAMES GAY.

Kingsbury, Ia., April 4, 1848.

LICENSE IN INDIANA.—By a resolution of the last Legislature, each township in Indiana was to take a vote, on the first Monday in April, on the question of granting licenses to sell ardent spirits within its limits. All who do not write "no license" on their tickets, will be counted in favor of the continuance of the present law.

Six hundred and sixteen ministers of the Free-will Baptist denomination have published a declaration of their sentiments upon the subject of slavery, and their protest against that enormous evil.

A bill has passed the State Legislature of Maryland, making it a fine and imprisonment to sell intoxicating liquors after the 1st of June.

Nearly 23 millions of money have been coined in the U. S. the past year, most of which has gone to Mexico to "conquer a peace."

The British Government have resolved upon sending out properly qualified schoolmasters and schoolmistresses to the colonies in different parts of the World, to conduct the public schools established there for the instruction of the natives.

From the National Era.

M. Cremieux, the Israelite.--J. Q. Adams.

One of the ablest members of the Provisional Government of France, is the celebrated Jewish advocate, M. Cremieux. He was a member, in company with Isambert, of the great Anti-Slavery Convention held in London in 1840. In his speech in that Convention, he vindicated the Jews from the charge of Slavery, and cited the noble example of the Essenes, who first declared Slavery to be a crime. "In this assembly of Christians," said he, "I, a Jew, demand the complete abolition of servitude. My enthusiasm is equal to yours. Abolish Slavery, proclaim equality; it is a noble and glorious mission. The glory of this mission belongs to two great nations, long divided by war, now uniting in the cause of the world's civilization. The words of England and France will be heard by the world. How sublimely have they been re-echoed already from that very Republic of America where so many private interests oppose the emancipation of the blacks! How many generous hearts are there beating only for the sacred interests of humanity. See their representatives in this hall, uniting with those of France and England. Yes! we shall attain the object of our wishes. The holy alliance—the united will of France and England proclaiming the abolition of human Slavery, who can resist? This is the happiest day of my existence, I shall dwell with delight on the recollection that I have been permitted to give utterance to my sentiments in an assembly like the present; and from this moment my life will acquire in my eyes more consistency and more real importance."

In transcribing these remarks of the French orator, our mind has recurred to a conversation which we held with the lamented John Quincy Adams, a few days before his death. He was expressing his great solicitude in respect to the question of free or slave territory. He longed, he said, to see a step taken by our Government which would place the seal of national disapprobation on the institution of Slavery. He referred to the late negotiations of England and Portugal on the subject of the slave trade, warmly commended the answer of the British Government to the demand of the Portugese commissioners that the treaty for the abolition of the infamous traffic should be limited to a brief term of years—the substance of which was: that the British Government could consent to no other period for the termination of the treaty, than *six months after the abolition of Slavery throughout the world!* "Here then," said he, "England is pledged, and France will soon unite with her, to put an end to Slavery throughout the world." He longed he said, to see our own country in a position which would enable her to join in the great work. Would that the venerable man could have lived to read the noble decree of the Government of regenerated France for the immediate abolition of Slavery! France and England are now united on this question. When shall our Republic join the "holy alliance," spoken of by Cremieux?

J. G. W.

From the American Courier.

Emigrant's Friend Society.

The Emigrant's Friend Society, recently formed in this city, have just issued an appeal to the public, setting forth its object, and calling upon all persons benevolently disposed, to come forward and aid in carrying them out to a successful result. From this appeal, which is written with great force and clearness, we gather the purposes of this Society to be to circulate in the Old World correct intelligence respecting this country, and thereby disabuse foreigners of those false and extravagant notions which many have entertained of things in America, and suffered loss rather than received a benefit by removal; also, to expose and prevent the various frauds practised on emigrants by unprincipaled agents at the ports from which they sail, and thus counteract the cruel sufferings to which many are subjected during long voyages, from scarcity of provisions and frightful diseases; and also to endeavor to provide for poor emigrants, arriving at this port, suitable places of accommodation, where they may have an opportunity of securing personal cleanliness, and putting themselves in a suitable condition to go into permanent situations.

The plan contemplated by the Society is to select a suitable lot of a few acres, in the suburbs of the city, and erect thereon shanties or barracks, where emigrants may have temporary accommodations until they obtain permanent situations, the ground to be cultivated as a truck garden, on which they may work for their board. The cost, it is thought, will not much exceed two thousand dollars, and where is the citizen who will not cheerfully contribute to an enterprise so benevolent and wise? To those of our fellow citizens in whose memory is the vivid recollection of the moment when they first set foot on a strange land, and who, "know" the heart of a "stranger," a "word" is more than "sufficient," and those whose prouder lot is to breathe here their natal air, will scarcely be behind in this labor of love to the stranger, remembering they themselves are the children of "strangers in a strange land." Arrangements have been made by the directors for a personal application to their fellow citizens for subscriptions; but, as it will be saving of time and trouble, a favor will be conferred by those who are disposed to become members, by leaving their names, with the sum of one dollar, at either of the following places:—Society's Office, 23 North Front street; L. Herbert, Tobacconist, 74 North Second street; A. Traquair, Mayor's Office.

The Officers of the Society are: President—Joseph R. Chandler; Vice President—A. Traquair; Treasurer—George R. Graham; Secretary—D. R. Thomason. Directors—James Gowen, I, Glentworth, J. Young, John Thomason, R. S. Clark, and L. Herbert.

Most heartily do we approve the objects of this excellent Society. Let every citizen who can spare a dollar enrol his name as a member.

Twenty-six thousand lashes were inflicted in the British Navy last year. Forty-eight was the highest number inflicted at any one time.

The Flemington, New Jersey, Copper Company have, it is said, recently struck a rich vein of ore, yielding 58 per cent, of pure copper.

Bread is selling in England at lower prices than ever has been known; the best bread is 5 1-2d yer quarter loaf.

Lord Eglinton gave a famous tournament in Scotland some years since, which was chronicled all over the world at the time. It cost nearly $250,000! Lord Eglinton's name is now found among the published list of bankrupts in Scotland!

The art of engraving on glass has of late years greatly advanced in Europe, and it is asserted, that the process has now become as easy and complete as engraving on steel and copper.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purgatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED.
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary.

S. B. JOHNSON.

Putnam, April 17, 18J8.

SundaySchool Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED.

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1843. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN
BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

GENERAL CONFERENCE
PROSPECTUS
Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continue longer, the Daily will bo furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowing one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American nedition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING

will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 29d, 1847.

THE WESTERN RECORDER.

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A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL, PRINTER.

TERMS.—Two Dollars per annum, in advance Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

THE MINISTER'S CALL.

Go, saith the Holy Spirit,
Go spread the truth abroad,
Go, if thou would'st inherit
The favor of thy God.
Cast all the world behind thee,
Its pleasure, pomp and power,
Thy guide thou still wilt find me,
Even in thy darkest hour.

The vineyard lies before thee,
In ruin deep and wide;
Go spread the saving story
Of Jesus crucified.
Tell how to purchase pardon
He spilt his precious blood,
In Kedron's gloomy garden,
On Calv'ry's rugged wood.

Tell, too, how he has riven
The fetters of the grave,
And ever lives in heaven
The contrite soul to save.
A full and free salvation
Is offer'd now through grace,
Go spread the invitation
To Adam's guilty race.

Tell of the joys of heaven,
The glorious blood-wash'd throng,
The crown by Jesus given,
The never-ceasing song,
Of joyful adoration
To him whose precious blood,
From every land and nation
Hath brought them nigh to God.

Tell of the chrystal river,
That sweet life-giving flood,
The golden streets, forever
Lit by the smile of God;
The happy—happy greeting
Of friends who're gone before,
That sweet eternal meeting
Where parting is no more.

Tell of the unmix'd sorrows
That wait the sinners death,
The gloomy—doleful horrors
Of that sad world beneath,
The worm that never dieth,
The groans that never cease,
The tear that never dryeth,
The fires that still increase.

Where'er thou goest, oh, dare not,
To sooth the unholy throng,
But cry aloud and spare not
The soul that doeth wrong.
With tears and prayers most fervent,
Your ardent efforts blend,
God will be with his servant
Till all your toils shall end.

Cicero, Ia,, March 10, 1848. S. W. W.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

Br. Bassett: The enclosed Essays on "*The Politics of Christianity*," are by that eminent writer, Edward Miall, Editor of "*The Nonconformist*," one of the leading Organs of Dissent in England. I am persuaded that your intelligent Readers will be obliged to you for favoring them with these articles. There is, it may be, too little of Christianity in the politics of the day, and so it must be until politics shall be ruled by Christianity. May the time soon come.

The Politics of Christianity.

NO. I.

NEGLECTED WORTH.

Underneath the surface of Christianity—altogether out ef the search of those whose search has not been pushed beneath the letter—not to be got at without laborious and well-directed thought, there lie, in rich abundance, veins of practical wisdom, applicable to all the serious purposes of life, and capable of being turned to account in all the departments of human conduct. Great is the mistake of those who fancy that revealed truth casts light upon man, upon his powers, his rights, and his relationship, and his duties, only in that aspect of his being which looks towards eternity. That, no doubt, is the main object for which it was given—but in accomplishing its chief end, it could hardly, in the nature of things, fail of securing many that are secondary only, and incidental. Tell us the grand secret of the Divine administration as it affects our race, and you tell us, by implication, all the lesser things which have relation to its government. Show us what man is, what position he holds, and what he is meant to be,—show us this upon authority which cannot be impeached, and you put us in possession of materials which, fairly applied, will lead to the discovery of every principle by which he may most successfully be managed. Hence, reason would teach us to look into Christianity for the germ of every human right, the primitive elements of every human obligation. That field, so glorious to look upon, overlies many a hidden treasure—and, until our philosophy has learned to dig into its bowels for the ore of truth, not a little of the substantial worth of Christianity will remain neglected because unknown.

There are men, we know, who regard religion and politics as natural enemies. A temporary truce between them is the largest extent of argument they can tolerate. Christian principles carried into the domain of civil government, by Christian men, they treat as a blunder closely bordering upon crime—a rash and unwarranted blunder at best, which, in most cases, is meetly punished by a loss of spirituality and a shipwreck of character, "Touch not, taste not, handle not," is the pith of their advice in reference to all political movements. And worldly statesmen, wise in their generation, have heartily echoed back the cry. The maxims by which they are governed, the devices to which they resort, the ends they propose, must needs, in order to pass muster, be referred to any standard rather than that furnished by revelation. No doctrine could more exactly suit their purposes than that which releases them from the necessity of harmonizing their proceedings with the claims of Divine truth.

Strip this notion of the cant and conventionalism it which it is commonly duped, and you have before you one of the ugliest absurdities to which intelligent minds have at any time done homage. What is it but this? That the love of God and man which Christianity begets in the heart shall exert no moral influence over the cause of civil government—that true religion, which exalts and helps and cleanses human conduct in every other sphere, which sweetens all social relationships, and regulates all earthly responsibilities—must leave the department of magistracy untouched—that the citizen must lay by his piety in order to the discharge of his political duties, and either vacate the position assigned to him by a Providence, and renounce its obligations, or, by kind of spiritual Mesmerism, put his religious principles to sleep. This is what the doctrine means, if it means anything. On behalf of the politics—on behalf of the numberless myriads whose interests are vitally effected by political causes—on behalf of that embodiment which we call "The Church," whose position for good has been so often and so seriously interfered with by "the powers that be," we call upon any man whose good sense has not been drugged by this mischievous absurdity, to lend a helping hand in stifling it once for all. What is there, we ask, in the realm of politics that this stupid dogma should be allowed to girdle its borders, and prevent the entrance thereinto of heaven-born truth? Has it been the common refuge of intellectual and moral prostitution? The greater is the need, the fuller the scope, for the beneficent working of genuine christian life.

But the divorce of politics from religion has even been more baneful in its effects than absurd in its nature. We claim the attention of the serious of all denominations to the facts of the case. We ask, whether christian truth, as exhibited in the pulpit and the press, has established any powerful hold upon the masses? Is it not too clear, that the vast majority of the industrious poor are strangely indifferent, if not secretly opposed, to it? The natural distaste of human nature for the humbling doctrines of the gospel does not explain this melancholy fact—for that distaste is equally decided, and quite as operative, in the middle walks of life as in the lowest. Nay, more! other things being equal, it has been ordinarily found, that as "to the poor the gospel is preached," so among the poor it has the warmest welcome. How comes it that in this country, general experience is reversed, and that the class least open to worldly seductions, is also least disposed to spiritual things. The phenomena cannot be said to have its origin in any general law—for in the West Indies, the slave class prior to emancipation, the hard-worked laborer subsequently, constituted the most religious portion of the community. We suspect that in Great Britain, Christianity has failed in secnring the respect of our industrial population, because, the phase in which the Church has set it forth, has not been such as might serve to indicate a kindly interest in the rights & the liberties of the down-trodden many. Religious profession has stood by in silence whilst men in power selfishly spoiled the people—and instead of rebuking oppression, sided with the oppressors.—That Divine maxim, "Do unto others as ye would they should do unto you," was never practically embodied in the laws affecting the masses—and, unhappily, the representatives of evanghcal light and love, have never been earnest in their advocacy of social justice. The consequence, is what we have stated, that the general body of the working classes have conceived an aversion for revealed truth.

The contrast, in reference to religious knowledge and habits, presented by the West India peasantry to that of our own country, suggests the immense importance of making men understand the bearing which Christianity has upon their social and civil rights. Had the working people in Great Britain been wont to hear at the lips of the pious some defense of their rights—had they witnessed in political arrangements a genuine working out of the benign principles of God's truth—had they been taught to believe that injustice perpetrated upon them could look for no sanction from the living exponents of revelation—in a word, had they seen in evangelical communities of whatever name a readiness to sympathise with weakness rather than strength, to elevate the depressed, to notice the forsaken, to mete out equity to the wronged, and administer encouragement to the humble and downcast, Christianity would have had its strong hold in their respect and affections, instead of being, as now, looked at askance as a deceiver. The severance of politics and religion, so unnatural in itself, has induced the rejection of religion by the myriads whose interest political exclusiveness has betrayed, and well-nigh ruined.

May we, then, request an attentive and candid hearing, whilst discoursing, for a few successive weeks, on "The Politics of Christianity?" The subject to our thinking, is one of profound interest and incalculable importance. Our method of dealing with it may prove ineffective—but we do hope, before we have done, to leave an abiding impression upon the mind of our readers, that *Christianity has a right to prescribe in the world of politics*—that it does prescribe in its own inimitable manner—& that the surest way to national greatness and prosperity is to follow its prescriptions with implicit confidence.

Missionary Intelligence.

From the Missionary Herald.

MADURA.

DR. SCUDDER'S JOURNAL.

Decline of Heathen Rites and Institutions.

[Doct. Scudder gives the following account of efforts to abolish suttees, infanticide, slavery and human sacrifices, in several parts of India.]

May 6, 1847.—It is a pleasing circumstance that the abominable rites of the heathen are gradually coming to an end in different parts of this extensive country. The governor-general of India has lately published the following translation of a proclamation by the Gwalior Durbar, prohibiting the burning of widows within the territories of the king of Scindiah. "The political agent of Jeypoor, having collected the Shastrees, made inquiries of them respecting suttee, and they said that the custom was iniquitous, and then this custom was prohibited by the Jeypoor government. This Durbar had previously issued verbal orders, prohibiting the custom; and now a proclamation is issued, to the effect that the Amil should take precautions and call on the Zumeendars, Chowdres, Karoongoes and other officers, not to allow a suttee to take place in their villages. If a suttee takes place in any village, and the Zumeendar does not give information to the Sirkar, such Zumeendar shall be imprisoned for twelve years; and if any Amil, after having received information of a suttee being about to take place, does not prevent it, such Amil shall be deprived of his situation."

Female infanticide is also forbidden in Jeypoor. Efforts have also been made to abolish slavery and child-stealing in that country. To prevent all possibility of the traffic in children being practiced openly or covertly, it has been ordained that children who are with their masters of their own choice shall not be considered as slaves, but merely as servants during their own pleasure, and that the very term slave, shall be abolished. The purchase of children has hitherto been encouraged by the sect of Nagas. They repudiate marriage, and recruit their ranks by the adoption of disciples, chelas, whom they train up from their childhood in their own doctrine and discipline. It appears that they engage in money transactions with the Jeypoor Zumeendars, from whom they take boys in pledge on advancing loans, and having thus received them, settle accounts by receiving them as chelas.—The Zumeendars have the strongest aversion to the education of their children, but they are influenced thereto by the pecuniary demands against them and the oppression of the Nagas. When the period arrives, as is supposed, for the initiation and permanent alienation of their children, "they seek for other children among bad characters," who are ready to sell their children for a small consideration. Thus slave dealing continues to flourish; and the Nagas, when questioned regarding the possession of these children, state that their natural guardians have given them up voluntarily. It is stated that the chief inducement of the Nagas to lend money is the hope of obtaining children in return, and that the borrowing of money from them on the pledge of children is a great evil. It has therefore been ordained that no person shall in future thus purchase or sell children, on pain of punishment, that any one above the age of sixteen may of his own accord enter the Naga community, but that no child under that age shall be transferred to them without due authority from the Raj; and any attempt to infringe this enactment, will subject the giver and the receiver to condign punishment.

I wish I could state that human sacrifices have been discontinued among the Khonds of Goomsoor. They still continue, it is to be feared, to a frightful extent. The Khonds believe in two superior deities who rule the universe; the one being the all-benevolent, supreme Creator, and the other, whom they consider to be a female, the introducer of sin and death into the world. Of these deities, the former is worshipped by the non-sacrificing tribes without any bloody rites, although they suppose that infanticide is not unsanctioned by him. The latter obtains the chief adoration of the tribes who practice human sacrifices, and who regard it supremely essential that she should thus be propitiated, lest she might otherwise annihilate them. Her servants, however, think it possible that the murderous rites may safely be abandoned under the command of the great Creator; but cannot be forsaken apart from his ordination, without exposing the persons so acting to the vengeance of the goddess; and the great difficulty with the British government in dealing with the Khond tribes is, that when required to forego their bloody usages, they are at a loss to know whether the requisition proceeds from the beneficent power, acting by his servants; or in other words, whether they may venture to relinquish sacrifices without provoking their own ruin.

Death of a Missionary.—Rev. Joseph Islands, missionary among the Creeks, died at North Fork Town, in the Creek nation, March 8th. He has for many years been a laborious and sucessful Moissionary of the Baptist denomination among this tribe of Indians.

Temperance Department.

BLACK-EYED BOY.

Two or three years ago, I went into a town in the State of New Hampshire, to give a temperance lecture. There were many persons in the village who drank intoxicating liquors. But many came to hear me, and I noticed, just as I commenced speaking, a little bright-eyed boy, just about seven years old, who came into the hall and sat down near the door. He listened very attentively; and when I spoke of the cruel treatment of wives and children from intemperate men, I saw him more than once take his handkerchief, and wipe away the tears. I told them the pledge would prevent all this, and make men kind and pleasant; and I told the children to sign it if they would prosper and be happy in the world. This little fellow was almost the first to put his name down, and when I asked him who he was, they told me he was called *Black-eyed Joe*, and that his father was one of the worst drunkards in town.

It was his custom, every morning, to mingle rum and sugar with water, and pass it round to every one of the children, who took a little as well as their father and mother. He would drink again at eleven o'clock, at noon time, at four o'clock and at supper, so that when evening came he would always be intoxicated, cruel and revengeful; and sometimes he would beat his wife, and sometimes his children, or shut them out of doors in cold storms. It was this that made Joseph weep, when I told of cruelty to children, and it was this that induced him to sign the pledge.

He went home from the meeting and determined to keep his resolution. The next morning, as usual, the father took out the brown jug, mixed the pitcher of poison, and handed it to Joseph first. He shook his head and declined taking it.

'Drink, Joe!' said his father.

'I do not wish any again, sir,' replied Joseph.

His father looked at him for a moment, and then said roughly—'Did you go to that temperance meeting, Joe?'

'Yes, sir,' he replied.

'Did you sign the pledge?'

'Yes, sir.'

'What did you do that for, Joe?'

'Because, father,' said Joe hesitatingly, 'if ever I am a man, I don't want to be as you are.'

His father blushed and turned pale, stood confused a moment and then opened the door, and dashed both jug and pitcher to pieces, saying—

'You shall have a father that you won't be ashamed to be like."

From that hour he has never taken anything that can intoxicate; and is happy himself, and renders his family happy besides; and I will venture to say that Joseph will have an answer ready for any one who asks him, 'What good will it do to sign the pledge?'

'Uncle Edward, you may put my name down,' said Henry, 'and I thank you for telling me that story.'

So saying he put on his skates, ank went upon the ice with a swift motion, to tell the story of Black-eyed Joe, to his companions.—*Cold Water Army.*

Temperance among the Choctaws.—The Choctaw nation have, by a severe statute, forbid the importation of intoxicating drinks into their country. And in order to the rigid execution of this law, they have appointed in each of the four districts composing the nation, a number of officers, called by them, "light-horsemen," to perambulate the country and destroy all the alcoholic drinks found in their districts, and, if deemed necessary, to inflict corporeal punishment upon those in whose possession they are found. The remains of the "*big jug*," and the staves and hoops of the "*red head*," plentifully scattered about the trails and roads in the nation, attest the general faithfulness of these officers. The consequence is, that but little drunkenness is found to exist at the present time in this tribe, compared with other portions of the Indian country. R.

Ladies' Department.

A Moral for Young Ladies.

"Listen," said my uncle Toby, "and you shall have a moral and example. When the wasp now in the window entered the room, you flew at it with all kinds of violence. I wonder it didn't sting every one of you. Now, in future, let a wasp, when it comes have its little bout, and make its little noise. Don't stir a muscle, don't stir a lip, but be as quiet as the statue of Venus or Diana, or anybody of that sort, until the wasp seems inclined, as at this moment, to settle.—Then do as I do now." Whereupon dipping the feather end of the pen into the cruet of salad oil, he approached the wasp, and in the softest and tenderest manner possible, just oiled it upon the body—the black, and yellow like grooms waistcoat—when down it fell—turned upon its back, and was dead in a minute. "There, girls," said he, "see what kindness and a little oil does.—Now, here's my moral and example. When a husband comes home in all ill-humor, don't cry out and fly at him; but try a little oil, in fact, treat your husband like a wasp."

Women Under Paganism

In many Pagan countries the birth of a daughter is regarded as a calamity, and an occasion of sorrow. In some tribes female infants are immediately exposed to certain death, that their parents may not have the trouble and expense of bringing them up. When the daughter is allowed to live, she is regarded as an inferior being; is frowned upon by her parents and other relations; sold to the highest bidder, in marriage; and then becomes the slave of her husband. As respects matrimony, she can rarely be said to have a choice; she is given or sold to those who are willing to take her. Such is the disgrace of celibacy in Hindostan, that many women have been known to marry decrepid and dying old men just before they drown themselves in the Ganges. Many women are buried alive with their deceased husbands, or consumed on their funeral piles. In China, women have been seen yoked with an ox or an ass, while the husband held the plough and sowed the seed. In Hindostan it is said that until recently not one female in twenty millions was acquainted with the commonest rudiments of Hindoo learning. The American Missionaries affirm that in the Island of Ceylon, when they first visited it, not a single female in a population of two hundred thousand could read: and that it was considered pernicious if not absolutely impossible, to educate a female; and heavy calamities were expected to befal thy woman who dared to aspire to the distinction of being able to read or write. Among all the Aboriginal tribes of our own country, the women do the drudgery, and the men spend their time in war, hunting and idleness. In many Pagan countries, the life of the woman is at the mercy of her husband, who, if she offend him, may kill her with perfect impunity, or at most, at the expense of a small fine.

As might have been expected under such degrading oppression and wrong, the women of Pagan and Mahommedan nations, are generally low, sensual, vicious, and unworthy of confidence. To most of them existence itself is, in reality, and felt to be a curse.

The Indian and the Hostess.

We find in Harper's School District Library, the following laconic story related of an Indian, who called at an inn in the dusk of the evening, and requested the hostess to furnish him with food and drink, stating that he had no success in hunting, and could not pay till he had better fortune. The woman refused, and began to scold him, calling him a lazy, drunken, good-for-nothing fellow. A man who sat by, noticed the poor savage, as he turned away from the unfeeling shrew, and generously ordered her to furnish him with a good supper, for which he himself would pay. The Indian having finished his meal, thanked his benefactor again and again, assuring him that he should never forget his kindness.—He added, that he had a short story to tell, should the woman be willing to hear him. The hostess, now made good-natured, readily consented. The Indian addressing his benefactor, said, 'I suppose you read your Bible?' The man assented. 'Well,' then rejoined the Indian, 'the Bible says, 'God made de world, and den he took him, and looked on him, and say, all very good.'—Den he made de light, and looked on him, and say, all 'very good.' Den he made land and water, sun and moon, grass and trees, and he took him, and looked on him, and say all 'very good.' Den he made man, and he took him and looked on him, and say, 'all very good.' Den he made *woman*, and took him and look on him, *and he no say any such thing more.*'

A Woman can Keep a Secret.

The following authentic story will invalidate the often repeated charge against women, 'that they cannot keep a secret.'

Some years since, a lady called at a glover's shop in the ourskirts of the city of London, and purchased a pair of gloves for her immediate wear, observing, at the same time, that she was on her road to Barnet—that she had left her gloves at her friend's house where she had called, and that she was apprehensive of being benighted if she went back for them. The glover fitted on the gloves, and the lady, after paying for them from a purse well stocked with bank notes, stepped into her carriage, and proceeeded on her journey. She had scarcely reached Finchley Common when a highwayman stopped the carriage and demanded her money. He entreated her not to be alarmed, as he had no intention on her person—if she surrendered her property it was all he wanted, declaring, that distress, and not his will, urged him to do this desperate act and he was determined to remove his pecuniary wants or perish. The lady gave him her purse, and the desperado rode off.

After he was gone and her fright had somewhat subsided the lady imagined that in the highwayman she recognised the voice of the glover she had just before dealt with. The conceit struck her so forcibly, that she ordered her servant to turn back to town, not choosing, she said to venture further over the heath.

On her arrival at the glover's she knocked and gained admission, the glover himself opening the door. The lady desired to speak with him in private. The glover showed her to a back parlor, when she exclaimed: 'I am come for my purse of which you robbed me this evening, on Finchley Common!' The glover was confounded; and the lady proceeded—'It is no use for you to deny it. I am convinced, and your life is at my mercy. Return my property and trust to my humanity!' The glover overcome with guilt, shame, and confusion, confessed the crime returned the purse, and pleaded his distress.—The lady, after suitable admonitions, gave him a ten pound note, bade him mend his way of life, and keep his own counsel, adding that she would not divulge his name or place of abode. She kept her word, and though the robbery was stated in the papers, the discovery was omitted; and it was not until recently, that a minute account of this singular transaction was found among the papers of the lady alluded to. Even in the private memorandum, the name and residence of the glover was omitted, and the street in that particular, rests with the lady in the grave! —*Balt. Enterprise.*

Narrative.

The Spanish Widow.

There lived in the province of Galicia, a lady so perfectly beautiful, that she was called by all travellers, and indeed, by all who beheld her, the "Flower of Spain." With these excellent charms, she possessed all the virtues which so rarely are to be found united to such extreme personal loveliness. She had, therefore, many wooers, especially a certain old knight of Castile, as coarse in mind as he was ungainly in person.—Being very wealthy, he fully expected this beautiful creature would gladly become his wife, the more particularly as she was of poor, though well-bred parentage. But she preferred to allow her affections to rest on a young gentleman of small estate, but amiable character, and being married to him, they retired to the provinces, and spent three years of perfect happiness as is permitted frail motals to enjoy. At the end of this period, he was obliged to go to Madrid, on the business of a lawsuit, and was unfortunately murdered on the way, leaving his unhappy widwith one little boy, and in rather straitened circumstances. Shortly after the old knight again proffered his hand, which she decidedly rejected; he neither respected the sacredness of her grief, nor her forlorn state, but molested her so continually, with letters and presents, that but for her fatherless child, she would have been content to die.

At length, she determined to withdraw to some remote village, to free herself from this odious persecution. A few days before the time she had fixed on to remove to her country lodgings, her servant, Maria, happened to open the door of a closet in her mistress's bed room, when out fell the dead body of a man; and the police being summoned by her shrieks, they soon recognized it to be that of the old knight of Castile, though his countenance was so blackened & distorted, as to appear scarcely human. It was evident he had perished by poison, and as the unhappy lady could give no account of the matter, in spite of her hitherto fair and unblemished reputation, she was thrown into prison as his murderess. The persecution she had suffered from the deceased knight was generally known, but was now attributed to a dishonorable cause, and the murder of her husband never having been cleared up, she was considered by many persons as guilty of both crimes, and the whole province was shocked that so beautiful a creature should have thus brought disgrace upon her sex, and upon human nature. At her trial the court was crowded to excess, and the lady had nothing to offer but assertions of her innocence, the servant, Maria, having suddenly disappeared, the public advocate proceeded to pass sentence of death.

It was the custom in those days, for a woman who had committed murder, to be first strangled and then burnt in the market place; but before this sentence could be pronounced, a witness was moved by remorse to come forward in her behalf. This was the servant, Maria, who had hitherto been disguised in the body of the court. She stood on one of the benches, and earnestly desired to be heard. She then confessed that she had been prevailed on by the bribes & promises of the old knight of Castile who declared he intended to marry her mistress, to secrete him in the closet in her lady chamber, but solemnly declared she knew no other cause of his death, except that on one of the shelves she had placed some sweet cakes mixed with arsenic, to poison the rats, and that the knight being rather gluttonous, might have eaten of them in the dark, and so died. At this probable explanation, the court was instantly moved to declare the lady's innocence with one voice. She reviving a little at the noise, and being told of this providential discovery, only clasped her hands, and then in a few words, commended her son to the guardianship of good men, exclaimed—"*I can never survive the shame of this unhappy reproach,*" *and with a deep sigh expired on the spot.*

Wherefore do Ye Tempt the Lord?

Exodus xvii. 2.

A farmer named Higgins, an inhabitant of Baltonsborough, in Somersetshire, died about the end of 1831. From the time of his marriage in 1793, he became extremely anxious to have a son; but his wife presenting him with three daughters in succession, he became very disconsolate, & even enraged at his repeated disappointments; & vowed with an oath of imprication, that should his next child be a daughter, he would never speak to her. Before the birth of his fourth child, he impiously repeated the same solemn vow: the child however, to his inexpressible joy, proved to be a boy; but the father's satisfaction was of short continuance, for the child, as soon as it began to take notice of surrounding objects, was observed to avoid him, and never could be induced, even for a moment, to remain in his arms. As the boy advanced in years, and the time of articulation arrived, his shyness towards his father became more and more apparent; and it was soon observed, that while he conversed freely with his mother and sisters, he never addressed a word to his father, or uttered a syllable in his presence. His shyness was at first thought to be accidental as his father was much from home; but when the boy had gained the full power of speech, and still observed a constant and marked silence towards him, it became but too evident that Higgins was destined never to hold any conversation with his son. The afflicted parent often entreated him to speak to and converse with him, but neither entreaties, threats, nor promises, were of the least avail; he even promised him the half of what he possessed, if he would converse, or even speak to him, but it was all to no purpose. The mother also often desired him to oblige his father by talking to him; but his reply was, "No, mother, do you not think I would talk to father if I could? Whenever father approaches me, my voice begins to falter; and before he comes within hearing, the power of speaking entirely fails me." It is remarkable, that the inability of speaking applied to all other males, as well as the father, and continued so for thirty-five years, up to the period of his father's death. Immediately after this occurrence, he began to converse with all around, males as well as females, and he still continues to enjoy the full powers of speech. How sinful and dangerous to cherish or express dissatisfaction with the arrangements of the all-wise Providence of God! Wo to him that striveth with his Maker. —*Whitecross' Anecdotes of Old Testament.*

One Cause of Insanity

Indulgence in reading works of fiction is assigned by the intelligent Physician of the Mount Hope Institution, Boston, as *one* of the causes of insanity. Without detracting from the merits of works of fiction, there is no reason to doubt that their perusal by the young, particularly females, is hurtful and dangerous to a degree little dreamed of. Parents owe a stern and solemn duty to their children, to watch their reading, and to preserve their opening minds and hearts from the vitiating influences of much of what is called popular literature. The opinion below is worth pondering:

"Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the *numerous works of fiction*, with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Persons cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading. And nothing is more likely to induce this disease than the education which fosters sentiment instead of cherishing real feeling—such as results from the performance of active benevolence, and the sacred duties of ordinary life, and of religious obligations—which awakens and strengthens the imagination, without warming the heart; and, to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of mortal life.'"

The Bayou Bœuff was sunk on Red River, on the 25th ult. The boat is an entire loss.

Religious Intelligence.

MUSKINGUM DISTRICT.

Congress, O., April 25th, 1848.

Br. Bassett: For the encouragement of our friends, and with a view to the performance of duty, permit me to say, that while the Great Head of the church has abundantly blessed his word, and gloriously revived his work in other places, a mercy drop has fallen here. During the almost universal declension in religion for the last three years, probably no field of labor proportionably, partook more largely of the spirit of decline, and consequently none underwent a greater change than this. But not to dwell upon the dark side of the picture nor suffer ourselves to give a detailed account of what cannot now be avoided, we still rejoice that after a thorough sifting, there were found yet remaining a few that had not bowed the knee to Baal, "upon whom was not found the mark of the beast."—The majority of these received us willingly at the beginning of the year, young and inexperienced as we are. We went to work in the name of the Lord, filling the regular appointments, encouraging the members, and urging them to the discharge of duty and holiness of life.

At our first quarterly meeting which was appointed so as to meet our president's visit, we had a good meeting. Some interest awakened, but owing to some things that transpired about this time, the attention of the people was diverted from the proper object, and the good desired was not realized; yet, we trust our labor in the Lord was not in vain. At our second quarterly meeting we were favored with the assistance of Brs. Steadman and Moody until Sabbath evening. We had a good time. Our lovefeast on Sabbath morning was particularly interesting to many. The meeting was continued, except occasional omissions, every evening for two weeks. The church was revived, two were reclaimed, and one sinner converted. After closing the above meeting as soon as practicable we commenced a protracted effort at this place which continued about the same length of time, and resulted in the conversion of about twenty, including those that had once made a profession. May they all be "kept by the power of God through faith unto salvation." Our thanks are due to the friends of the Methodist Epis. Church for the christian spirit manifested and the assistance rendered at this meeting. Would that christians universally, were united in feeling and effort, for the promotion of the common cause of our great Redeemer.

Yours truly,

C. T. KINGSBURY.

WABASH DISTRICT.

Parsonage, March 10th, 1848.

Br. Bassett: The Lord is still with us on Cicero Circuit. At nearly all the appointments drops of mercy are beginning to fall as harbingers of an abundant shower of grace. From the date of my last letter till our quarterly meeting, five were added to the church.

Our quarterly meeting commenced under somewhat discouraging circumstances. The weather was extremely cold, which prevented the brethren from other points of the circuit from being in attendance. Owing perhaps to the same cause we were disappointed of expected ministerial help. But the Lord sent us Br Pattee on Saturday and Brs. Paris and Bodell on Sunday. Br. Pattee labored like a true yoke fellow till Monday morning, when he left us to go to his appointments. The other brethren labored faithfully also till about noon on monday. And the best of all is God was with us in his spirit's power. The meeting closed on Monday night, and as the result the little society in that neighborhood was strengthened by the addition of 23 of their friends and neighbors to their number.—This has been the most general and powerful work of the Spirit that I have been permitted to witness since my labors commenced on this circuit. Praise the Lord. I want to see such a work all around the circuit. The additions to the membership amount in all to 54.

Brethren pray for us,

S. W. WIDNEY.

ONONDAGA DISTRICT.

Palermo, Oswego Ct., N. Y., April 14, 1848.

Br. Bassett: The satisfaction I have taken in perusing your paper promps me to contribute my share of religious intelligence, for the comfort of those who are with me in the battles of the Lord. Though this year so far has been a season of sorrow and of trial, yet the Lord has been our helper, or we should have fainted. Our seceding Brethren having left but a small portion of influence in our favor, it was like sowing against wind and tide, to think of marshaling the Lord's host in the Methodist Protestant Church again, and look for better days, but I trust your unworthy brother in Christ, felt something like David of Israel; the cause is of God and must prevail, if our trust is in Him. I commenced my routine of labor on the circuit, our congregations soon became large, and the brethren began to look for better days. The brethren often said to me, brother, will you stand by us? And we all seemed to partake of the spirit of working for God. Our first quarterly meeting came on. Our good brother Hogan the president, was on the spot, filled with the spirit of his mission, and preached with great success. Sinners wept aloud, and God's children were made to rejoice. Here the cloud began to break, and the glimmerings of day began to appear. After Br. H. left me, I returned to the spot where our quarterly meeting was held, and labored two weeks, the result of which was, God was with us, many souls were born into the kingdom, and many more who had like Peter, sinned, could truly like Peter weep, & come back to their father's house again. Glory to God. And again the Lord has visited us on other parts of the circuit. The hand of oppression has been taken away in many places, and peace prevails. On the north part of the circuit, six miles from Oswego village, the Lord made bare his arm where the brethren told me the first time I went there they could not do anything, the cause was so low. But glory to God, it is the darkest hour just before day. I went there a few weeks ago and spent two weeks in laboring for the Lord, and the brethren took hold like Sampsons, and you may believe it was a good time. The Lord made bare his arm to save sinners. from the old silver-locked heads of families down to the youth, and made them trophies of redeeming grace. A goodly number have been added to the church, together with one worthy minister who is waiting for the reception of the church, all which prompts us to hope on, to fight on, until the victory shall be gained, and glory end what grace begun. There are many more who probably will unite with us eventually. Dear brethren pray for me, pray for the circuit, and let your souls go out for Zion still.

Yours in the bonds of the gospel.

JAMES SMITH.

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, May 4, 1848.

☞New subscribers this week, 4. Discontinuances, 3.

Correspondents.—We are under many obligations to our Philadelphia Correspondent. He will receive our thanks for a series of papers on the Politics of Christianity, the first of which we give in this week's paper. Let them be attentively read.

S. W. W., our poet of the "Western Woods" is again welcome to our columns. Wish he would often send us favors.

Oberlin Evangelist.—We learn by several exchanges, that the publication of this excellent paper has been resumed. We have deeply sympathised with the publisher in the severe loss he sustained two months ago, in the destruction by fire of his dwelling, store, office and materials, and especially his subscription book. We are glad he has been enabled thus soon to resume the publication of the Evangelist. His paper has not as yet reached us, though we have sent ours regularly during his suspension.

Rev. Wm. B. Evans.—It is with no little pleasure that we look for a visit from this brother, in a few days. He is remembered by many in this section of country, as having been a chief pioneer of the Methodist Protestant Church at its organization. He had a principal hand in the formation of Zanesville and Newark Circuits, and travelled the former for three years. His old friends will be much gratified to see and hear him once more, after an absence of more than 15 years. Br. E. is a member of the Ohio Conference, and Superintendent of Lebanon Station.—He is expected to preach at Gratiot on Sunday morning next, and at Brownsville at 3 in the afternoon. Word has been communicated to considerable part of both circuits. Br. E. must not forget that we too desire the privilege to provide for him the three P's, a *pillow*, a *plate*, and a *pulpit*.

Planets.—Those who take interest in observing the heavenly bodies, will think it worth their while to take notice that the planets Jupiter and Mars will reach the point of conjunction about the middle of this month. These are the only planets visible in the evening in our hemisphere, at present. Their position is about due west, at an elevation of about 45°, at 9 o'clock in the evening. They are, however, steadily declining, (or rather the earth in its path is steadily moving off from them,) so that in some six or eight weeks they will disappear in the west, not to be looked upon again until a future year. Jupiter will be readily recognized as the brightest luminary visible, just below Castor and Pollux, a pair of stars of the second magnitude, being the principal ones of the constellation Gemini. As Jupiter occupies twelve years in performing his circuit around the sun, it takes him a year to traverse one of the constellations of the Zodiac. Last year, he was in Taurus. He is spending this year in Gemini. Of course, one has to observe his position for weeks together, to be sensible of his progress amongst the fixed stars. Not so the planet Mars. Performing his revolution in a little short of two of our years, he traverses one of those constellations in the space of every seven or eight weeks. Consequently, any observer can, from evening to evening, be sensible of his steady progress, approaching to, and receding from star after star in his path. Mars has for several weeks been traversing the constellation Taurus, but has now entered Gemini. He is approaching Jupiter, and will pass him in a proximity of a little more than one degree north in about twelve days from this date. The position of Mars, at the time of this writing, is below Jupiter, towards the north, and about as far from him as the Twins are apart, a little above. Mars at the present is not half so brilliant as at his usual first appearance, in the eastern portion of the heavens, from the fact, that he is now in a part of his orbit much more remote from the earth. He now does not equal in brightness some stars of the second magnitude.

We have been thus particular in the above statement, as we trust some of our young friends instead of spending their evenings in light reading or unprofitable amusements, may be induced to direct some attention to the rational, interesting and ennobling science of Astromomy.

Whilst on this subject, we will add that the rings of the planet Saturn have for a season disappeared. The occasion of this is, that, in the present position of that planet, the rings, which though brilliant are very thin, are turned towards the earth, and when in that position, are not seen from the earth.

U. S. CONGRESS.

Tuesday March 18.—House.—The death of Mr. John M. Holley a Representative from New York, having been announced, the House adjourned with the usual resolutions of respect.

Monday 27.—House.—The speaker laid before the House, resolutions of the Legislature of the State of Massachusetts, tendering the thanks of the government and people of that Commonwealth, for the signal honor done to the memory of their illustrious fellow citizen, the late John Quincy Adams.

Monday April 3.—Senate.—A message was received from the President, enclosing a despatch from the U. S. Minister at Paris, reporting his recognition of the new government. The President approves of his course.

Tuesday 4.—The death of J. A. Black, a member of the House of Pepresentatives from South Carolina, having been announced, both houses adjourned, in respect to his memory, and on the 5th attended his funeral obsequies.

Thursday 6.—Senate.—Resolutions were unanimously passed, tendering to the people of France, the congratulations of Congress in the name and behalf of the American people, upon "the success of their recent efforts, to consolidate the principles of liberty, in a republican form of government."

Monday 10.—House.—The Resolutions of the Senate, expressing sympathy with France after a long debate, were adopted. Yeas, 174.—Nays, 2.

Thursday 13.—House.—Mr. Horace Mann, of Massachusetts, elected to supply the vacancy occasioned by the death of Hon. J. Q. Adams, appeared this day, was qualified, and took his seat in the House.

Friday 14.—Senate.—A bill was passed, making an appropriation for repairing the dam, at Cumberland Island, in the Ohio. Yeas, 31.—Nays, 8.

Tuesday, 18.—Mr. Giddings asked leave to introduce a preamble and resolution, to appoint a select committee to enquire and report, why the prison of the District should be employed for the confinement of more than eighty persons, not convicted of crime, save an attempt to escape from slavery. Objections being made, the resolution was not received.

Thursday 20.—House.—Mr. Palfrey asked leave to present a resolution which he read, in reference to the assembling of a lawless mob on each of the two preceding nights, committing acts of violence, setting at defiance the laws and constituted authorities, and menacing individuals of the House. The resolution required a select committee to enquire, and report. A prolonged debate followed, upon this question of privilege, which occupied the remainder of the session, & also the entire session of Friday.

Senate.—Mr. Hale asked leave to introduce a bill relating to riots, and unlawful assemblies in the District of Columbia. The circumstances were related of the recent attack upon the National Era Office. A debate of exciting and personal character followed, in which Messrs. Hale, Bagby, Calhoun, Westcott, Foote, Mangum, Butler, and others took part.

Monday 24.—Senate.—The credentials of Mr. Solon Borland, appointed by the Governor of Arkansas, to supply the vacancy occasioned by the resignation of Mr. Sevier, were presented, whereupon Mr. B. was qualified, and took his seat.

Tuesday 25.—House.—The bill to admit Wisconsin into the Union, was made the special order of the day for Tuesday next, and every succeeding day till disposed of. The debate on the resolution of Mr. Palfrey, was resumed. Mr. Wick, of Indiana read a speech, discussing the slavery question at large. Mr. Giddings followed, occupying his full hour. The whole subject was then, on motion, laid on the table.

Foreign News.

Never perhaps was there a period in which the news from Europe by each successive arrival, was looked for with greater interest and solicitude, than at the present. The spirit of revolution, which recently broke forth in France, has spread like wildfire over a large portion, if not all the continent, and threatens the safety of every crowned head. Universal liberty is the watchword, and the order of the day. A most important crisis is just now on hand. What shall be the end of these things, is only known to the overruling Supreme. One thing however seems most highly probable. The upturnings of several kingly dynasties, and the shaking of others, under an overruling Providence, will hasten we doubt not, the overthrow of slavery. And it is humiliating to find that our own beloved country, which echoes throughout with songs of freedom, and professes to be the model Republic, is likely to be the last to "break the yoke, and let the oppressed go free."

We gave considerable foreign news last week There have since been three arrivals, with further intelligence; the Sarah Sands, the Acadia, and the America. We glean the following items.

Denmark, awakened and alarmed by the movements in neighboring countries, was making great preparations for war.

In Stockholm serious disturbances had taken place. Venice following in the wake of France and other countries had declared for a Republic.

The report of the Revolution in Lombardy is fully confirmed.

The Austrian Troops after a desperate struggle, in which they lost twenty thousand men, were withdrawn.

The King of Sardinia, at the head of thirty thousand troops, has crossed from Piedmont into Lombardy, declaring war against Austria. With his army, he marched direct to Milan. The Austrians have been defeated in every engagement.

Charles Albert, it is thought, will soon have 250,000 troops in the field, sufficient not only to liberate Lombardy, but to threaten Austria, even at the gates of Vienna.

All the Italian Dutchies are in a state of open insurrection.

Savoy has declared itself a Republic.

Liberal governments have been conceded to Baden, Wirtemburg and Saxony.

In Hanover, the triumph of the people is complete.

The King of Prussia has promised extensive constitutional reforms to his subjects, but in so doing has exasperated Russia, the Emperor of which charges him with encouraging the Poles in their insurrection for freedom.

The Emperor of Russia has issued an *ukase*, ordering every man in Russian Poland, between the ages of eighteen and thirty-five to remove into the interior of Russia. He is also concentrating vast armies of his Cossacks to crush the Republican efforts of Russian Poland.

Lord John Russel has repeatedly declared the English Government will throw its entire weight into the scale in maintaining order, and in suppressing rebellion. Additional troops have been sent from England to Ireland.

The great Chartist demonstration, advertised to come off at Bath, has been forbidden by the English government. The arrangements for the meeting, however, still go on. The carriages for the petitions, the banners, ensignia, &c., are being made, and the proclamation forbidding the people to attend, only increases the excitement. Petitions numerously signed by those opposed to chartism, remonstrating against the action of the government have been sent in. The Chartists themselves have determined by a unanimous vote to hold the meeting at the risk of life, and regardless of the threats and proclamations of Government.

The Chartist leaders have issued proclamations advising no arms to be carried in the procession.

Later.—The great Chartist meeting in London passed off quietly on the 10th. There were 200,000 persons present. The petition was presented to Parliament by a deputation from their number.

Ireland was quiet. The resolute preparations made by the government had overawed the disaffected, for the present, but the manufactory of arms still continued, and the peasantry were practising with fire arms, as if with a view to the future.

The Repeal papers are very violent in their tone. John O'Connel has had an interview with the Minister, Lord John Russell, and he asked for large concessions to Ireland; Lord John, however, refused to state the intentions of the government.

Denmark has commenced hostilities against Schlesing and Holstein. A fierce battle was fought near Fleusburgh, in which the Danes were victorious, but the loss was heavy on both sides.

The Polish committee in Posen have established sub-committees throughout the Duchy.—They invite the people to arms, and exhort them to sharpen their scythes for weapons. They have on all sides, driven away the Prussian troops, cut off the mails, tore down the eagles (the Prussian insignia,) & seized upon the treasures.

Holland and Belgium were quiet. Turkey acknowledges the French Republic. The Archduke Stephen has been declared King of Hungary. Serious disturbances have occurred at St. Petersburgh.

It is reported that Louis Phillippe had arrived in America.

The warlike preparations of France continued. Berlin, Rome, Palermo and Milan were tranquil.

Russia promises neutrality, if her possessions are not attacked.

Protestant Monitor.—This paper has been removed from Greenville, Ill., to Alton. The reason we discontinued our exchange with it, several weeks ago, was, that the editor made use of his columns to call one of his brethren, connected with the same church and conference with himself, "an ass," he having seen proper also to commence the publication of a paper. Personally, we have no knowledge of either of the gentlemen, or the circumstances which alienated them, but of this we are satisfied, that what we have above objected to, is not consistent with christian or editorial courtesy. And yet we know some one not 500 miles from here, who has left off acting as agent for the Western Recorder, and is doing that thing for the Protestant Monitor. If our friend, out west, will accept of this small admonition, we are willing to send again our exchange.

PRICES.

LATEST DATES.

Zanesville & Putnam.—Flour, $4.50; Wheat, 75; Oats, 20; Corn, 25@30.

Cincinnati.—Flour, $4.00; Wheat, 85; Oats, 25; Corn, 26.

Pittsburgh.—Flour, $4.65; Wheat, 87½; Oats, 26; Corn, 32.

Baltimore.—Flour, $5.75; Wheat, $1.33@$1.50; Oats, 33@36; Corn, 41@46.

Biographical.

Written for the Western Recorder.

Death has again visited Coshocton Circuit and wrested from our embrace a sister beloved. Sister

LYDIA DOWNEY,

of the Dover Society is gone. She died on the 21st instant at the residence of Brother Downey in the vicinity of the place above named. Sister Downey was the daughter of Abraham Jones, Pipe Creek Circuit, Maryland District. From childhood she was taught in the principles of the christian religion. At about the age of 14 she was induced to give her heart to God, and it may be that some Brother whose eye may fall on this notice will recollect well having received her into the Methodist Protestant Church. She was joined in marriage to Brother Downey in the spring of 1837, in whose society she lived in Maryland until the fall of 1845, when they emigrated to Ohio and settled on a large and beautiful farm in the Dover Plains. At this place they lived until, while in her 28th year, after severe illness, death brought a release and she was permitted calmly to go to Jesus, leaving an affectionate husband with five small children and a numerous train of friends to mourn her loss. It would be vain to attempt a description of her character to those that knew her. There was always more beauty, more excellency of character exhibited by Sister Downey than we profess ourself competent to describe. But indulge us in saying that she was affectionate as a wife and mother. Her good sense enabled her ever to exhibit a course of conduct regulated by the strictest rules of propriety. She was cheerful in her manner, under almost every circumstance, so much so that in any company where it was her lot to mingle, a hallow of pleasure was caused by her winning manners. She was emphatically a Protestant Methodist. When a child she saw what it was for her parents to maintain their religious principles against the tide of opposition flowing against them in consequence of their being reformers. This caused her love to the M. Protestant Church, to be deeply fixed in mind and was the reason of her not uniting with any branch of the christian church in her new home until the last conference year when by her request in unison with some others, we were induced to form a small society in Dover. This was at first constituted of eight members, but before the year closed two had removed. During the present year seven more have been added, numbering 13 at the time of her death. Shortly before her death, she made mention of the little society, encouraged them to faithfulness, and gave them the assurance that she would still meet with them. She gave her husband her last affectionate counsel, then said she, "don't you feel the hand of death upon me?" The husband replied, "I trust not." Said she, "For the sake of my family I should like to live longer, but I have no fear of death."

"I would not live alway; no—welcome the tomb,
Since Jesus hath lain there, I dread not its gloom,
There, sweet be my rest, till he bid me arise
And hail him in triumph descending the skies."

She requested that one of the brethren of the circuit be secured to preach a funeral over her remains, which service the writer attempted to perform on the 23d to a large concourse assembled in the Methodist Episcopal Church, from Prov. xiv: 26, after which her remains were deposited in the silent grave, having given us as her last articulate words "There's nothing sure but Heaven."

Farewell, Sister, for a time, we will strive thro' grace to meet thee in the same "sure place."—And to the friends of the deceased we would say we know full well that in the departed you have lost a true friend. An aged father and mother may be made deeply to mourn on account of their affliction. Brothers and Sisters may mourn the loss of her society among the numbers of their friends on earth. Many associates and friends may mourn her loss. A husband's heart is filled with agony while he meets the shock, well may you mourn. We feel to mourn with you, we were led to class her among the number of our friends on earth. Her house has been among the number of our homes while for near two years it has been our lot to labor among the kind friends of Coshocton Circuit. Much have we learned from Sister Downey about the history of different brethren of the Maryland District. Her kindness and affability of manner was calculated soon to cause the stranger to feel himself at home in her house, but she has gone from us. Let us through grace meet her in a more genial clime above.

J. H. HAMILTON.

Coshocton Ct., Musk. Conf., April 24, 1848.

The Methodist Protestant is requested to copy.

News of the Week.

Destructive Fire.

By passengers who came down by the cars yesterday, we learn that *John Kugler's* large distillery in Milford, was destroyed by fire on Sunday—loss estimated at $20,000—insurance, in the Merchants' and Manufacturers' Co. $5,000. Between 2,000 and 3,000 hogs, which were in the pens, were saved with great exertion. We did not ascertain the origin of the fire.—*Cin. Com.*

Don't any body rebuild that great black establishment. Ed. Wes. Rec.

Dreadful Accident.—While Mr. Ethan S. Bates was driving along the Cumminsville road, yesterday, an omnibus ran into his buggy, throwing him out. He was run over, and trampled upon by the horses, and recieved, it is said, injuries from which he cannot survive.—*Cincinnati Commercial.*

The cars of the Little Miami Railroad left, yesterday morning, with 349 passengers—the largest trip of the season.—*Cin. Com.*

The Court House of Bracken county, Ky., was destroyed by fire on Thursday morning last. The Sons of Temperance and the Masonic Lodge, who had rooms in the building, lost all their furniture, regalia, &c.

Lamentable Carelessness.

Last Thursday week, Norman Bemis was married to Miss Fast. Both resided near Liverpool Illinois. On the evening, the newly married couple rode some distance to spend the night with a friend. Bemis went a short distance from the house, where he was shot dead by a person dressed in female attire. The disguised person, Northrup, and others, intended *cherevering* the couple, and the gun was not thought to be loaded. Northrup gave himself up and was held to bail in $1000.

Another Link Completed.

Tuscumbia, Ala., April 24.

The Telegraph via Nashville is now in operation to this place, worked by the Columbian Instrument of Barnes and Zook, which operates beautifully. The Line is completed to Memphis with which place we will be in communication as soon as the Instrument arrives, which will be about the latter part of next week. The work south of Memphis is progressing rapidly towards completion.

Accident near Madison.

Madison Ia., April 19th.

A man named Avery, was cut to pieces this afternoon, on the Madison and Indianapolis Railroad, a short distance from this place, by the cars passing over his body. He jumped off, in front of the train, thinking it had stopped, but the cars being in motion, he was thrown lengthwise on the back, and cut literally to atoms. The deceased was an Englishman by birth, and has a wife and two children residing in Cincinnati.

A native of the Emerald Isle, the other day on hearing of the revolution in France, the flight of the king and his family, triumph of the democracy, and the establishment by the people of a provisional government, exclaimed—"By St. Patrick, and is not that just the thing that sweet Ireland wants? A *provisionary* government forever! By the powers, the only government she now has is a *starvationary* one.

Keeping the Sabbath.—When Commodore Stringham was at Rio Janeiro, in command of our squadron, some months ago, a great parade in behalf of the emperor occurred on Sunday. The Brazillian ships and men of war fired a grand salute, but the American ships were silent. The next day, Capt. Stringham sent an explanatory note to the proper minister of the court, saying that the Sabbath was observed in his country, and he hoped that it would be deemed a sfficient reason for not having fired the proper salute on that day, but that, with the kind and respectful feelings which he and his countrymen entertained toward Brazil, he would have the happiness of giving the salute on Monday, to which Capt. S. received a friendly reply. The salute was fired and the affair ended with perfect harmony.

Death from the Bite of a Cat.—A youth named Keeler, whose parents reside in Laurens st. died this morning after paroxysms of raving madness. The boy was bitten some six months ago by a cat, supposed at the time to be rabid, but no evil effects were observed at the time, or since, until a few hours before his death, when the symptoms of hydrophobia became apparent and assumed a most violent and distressing form.

Important to Consignees and Common Carriers.

It has been the custom of masters and owners of vessels engaged in the carrying trade, to retain and claim all property carried by them over and above the quantity specified in the bill of lading. Frequently controversies have arisen in relation to this subject, but as it has been pretty generally supposed that custom invested the parties claiming under it with title, the matter has been heretofore left uncontested. On Thursday last, however, a suit was brought before Justice Dickie, of this city, by Messrs. Mosher & Clapp, against Ralph Farnsworth and others, for the purpose of testing the legality of the practice referred to. The plaintiffs, it appears, last season shipped at Chicago, on board the defendant's brig Tuscarora, Capt. Pope, a quantity of salted hides, to the care of their agent, Mr. H. E. Haward, Buffalo. On discharging the cargo, it was ascertained that more hides had been put on board than were receipted in the bill of lading. The agent demanded the surplus, and tendered freight on them. Defendants refused to give them up, claiming them under the custom by which, if a cargo falls short of the bill, the difference is paid, and if it overruns, the vessel delivers only the amount receipted. The defendants called as witnesses, several business men on the dock, most of whom testified to the general prevalence of the custom in case where the difference was not large. Others, so far as they knew, it was uniform. The plaintiffs called no witnesses on this point, insisting as a matter of law, that no such custom, however uniform, could transfer the title to property from the owner without his assent. That the rule which admits a mercantile custom to explain a mercantile contract, made with a view to the custom for the purpose of showing what was intended by the parties, and to determine the duties of carriers and mercantile agents, had no application to this case.

The Court sustained this view, and rendered Judgment against the defendant, for the value of the property.—*Buff. Com. Adv.*

Ohio and Mississippi Railroad Company.—The Vincennes Gazette, of last week, contains the Proceedings of the Board of Directors of the Ohio and Mississippi Railroad Company. Delegates were in attendance from the counties of Dearborn, Jennings, Jackson, Lawrence, Monroe, Green, Martin, Davies, and Knox, in Indiana, and Lawrence, Marion and Clay counties, in Illinois. *Abner T. Ellis* was elected President of the Company, *John Ross*, Treasurer, and *Benj. M. Monroe*, Secretary.

The Company, in order to begin work, resolved that a thorough survey of the route from St. Louis to Cincinnati, by a competent engineer, was necessary, and that a sufficient fund for this purpose should be collected. The Directors in Cincinnati, Vincennes and St. Louis, were appointed a committee, for their towns and counties, to receive subscriptions for this purpose. The amount assessed to St. Louis was $2,000, and this amount, when collected, is to be credited to any amount of stock to be subscribed by citizens of the town.

The President of the Company was further authorised to memorialise Congress on the subject of procuring the right of way to said Company through the public lands lying on the route of the said proposed road.

The President was also authorised to open the necessary correspondence with such persons as he may deem advisable, for the purpose of procuring an engineer of distinguished ability.

Found Dead.—A man named Jacob Hetzel, was found dead in Washington Tp., on Friday night last. The verdict of the Coroner's Jury was "died of apoplexy."

The proprietors of the Springfield *Republic* announce their intention to commence a tri-weekly issue.

The Cincinnati Commercial of yesterday says, we saw a one dollar bill, yesterday, on the Columbus (Franklin) Branch of the Ohio State Bank, which had been altered to a five. It was so cunningly altered, that a broker did not hesitate to take it.

Albany Monday, April 24, 9 P. M.

Great Fire in Albany.—Fire broke out this afternoon, in the rear of the residence of N. Starks, on the southwest corner of Westerlo and Church sts. The entire block bounded by Westerlo, John and Dalius sts, was burned, including the church on Westerlo st. One or two houses on Dalius st have escaped. Almost all the houses on the south side of John st., between Dalius and church are burned. Also a store-house, owned by John Bogart, situated 10 rods from the fire, but took fire from the burning embers which were flying in every direction. All our city insurance companies, are sufferers. Mr. F. Pruyn was seriously injured in jumping from Stark's house. The fire was occasioned by live coals put in a wooden box. Three of the engines being disabled at a fire yesterday, the Mayor telegraphed to Troy for aid. The wind was raging wildly all the time, and the loss must be very heavy.

Coincidence in Deaths.—Died, at Portland, in Maine, on Monday, the 17th instant, the Hon. Asa Clapp, aged 86 years. Also, at Wiscasset, Maine, *on the same day*, Captain Nathan Clark, aged 80 years. [These two gentlemen were the respected parents of Messrs. A. W. H. Clapp and Franklin Clark, two Representatives from Me., who occupy seats side by side in the present Congress.] We learn from the eastern papers that Mrs. Ruth Healey, the mother of the Secretary of War, also died *on the same day*, the 18th of April, at Southbridge, Massachusetts, aged 83 years.

Building in Cities.—It is a curious fact that stone buildings in cities do not last as long as in the country. One reason is, that in cities the smoke and other injurious vapors assist to decompose the stone. Another reason is, that in the country the walls become covered generally with minute lichens, which protect the stone from the storms and the atmosphere. A remarkable instance of this is seen in St. Paul's Cathedral, London. The stone on the south and south-west side of this building is fast mouldering away, while blocks hewn at the time the church was erected, but left in the quarries unused, still retain the minutest marks of the chisel.

Liberty to the Waldenses.—The toleration granted by the King of Sardinia to the Waldenses, has been accepted by that interesting people with great joy. A letter is published from a pastor in one of the valleys of Piedmont, to the Rev. Mr. Gillies, the historian, which has this passage.

"Glory to God, and gratitude to King Charles Albert! Our complete emancipation, civil and political, was signed yesterday by his Majesty the King of Sardinia. The Vaudois are no longer helots; they are freemen. The letters-patent are now ready for confirmation, and will soon be promulged authentically."

Wreck of the Steamer Niagara.

NARROW ESCAPE FROM DEATH.

The Rochester Advertiser gives an account of the terrific storm on Lake Ontario, on Tuesday last, with the following fearful particulars of the loss of the steamer Niagara:—

At 9 o'clock, A. M., of that day, the magnificent steamer Niagara left Oswego for Rochester with 100 passengers, including a number of ladies. The gale rose, and continued to increase in violence until she got within about 4 miles of the pier at the mouth of the river, when the rudder of the steamer was carried away, and the boat became unmanageable. An attempt was made by force of steam to run the boat inside the pier, but there being nothing to steer with, it failed. By means of ropes, chains, &c., a temporary rudder was constructed, and a second and third attempt was made to gain the river, but without success, and the captain then gave orders to put out into the lake, in order that they might have abundance of sea-room.

The wind was now blowing a perfect hurricane, the boat rocking to and fro, and the waves dashing every instant over the deck. When the boat had got about eight miles from shore, to increase their perils, the smoke-pipe was carried away, and as a consequence the fire had to be put out. This was about 6 o'clock, P. M. Without steam to propel or rudder to guide the boat, it will be readily supposed that the alarm on board was great, which was doubly increased by the plunging of the boat, the rattling of the broken mirrors and dishes, the dashing back and forth of sofas, settees, chairs, tables, stands, &c., as the steamer rocked to and fro by the violence of the wind, while the waves continued to pour an avalanche of water in at every aperture! The situation was indeed one of extreme peril. The passengers were enabled to walk with the greatest difficulty, and in most cases were obliged to go upon their hands and knees in passing back and forth.

The anchor was immediately thrown overboard, and for some three or four hours the boat continued to drift with the winds and waves, being driven towards the shore, until about three o'clock yesterday morning, she grounded violently, about half a mile west of the pier and some fifteen or twenty rods from the shore, where she now lies almost a complete wreck. The passengers were kept upon the constant watch throughout the night, many of them suffering intensely from the water and cold. About sunrise yesterday morning they were all safely landed on the shore by means of the yawl, and properly cared for by families residing near at hand. For 24 hours they had not tasted a mouthful of food, and during a portion of that time had been drenched to the skin with water.

The Niagara was a magnificent craft, and one of the best, if not the best sea boat on the lake. She was built only three years since, and is valued at $60,000.

PRACTICAL PHILANTHROPY.—Forty families of colored persons are preparing to leave N. York city for the interior of the state, during the present Spring, to settle upon lands in Franklin and Essex counties, given them by Gerrit Smith.

FIRE IN LANCASTER.—We learn that a fire broke out in Lancaster, at a very early hour on Friday morning, which did considerable damage. A large brewery situated near the canal, a large smoke house well filled with meats, a dwelling house occupied by a Mr. Phillips and one or two other dwellings were destroyed. We have heard no estimate of the pecuniary loss. It is thought that it would have been much greater than it was, had not the firemen and citizens made extraordinary efforts to check the sweep of the flames. —*Z. Cour.*

Dreadful Accident.

On Saturday 8th, a man named Gray, who was employed to clean out one of the public wells in this place, came to his death in the following shocking manner. He was in the act of fixing himself in the bucket to go down into the well, when it was remarked to him the rope was not sufficient to bear his weight. (Some 4 or 5 feet of old material having been joined to the rope on the windlass to increase its length.) He remarked that he was willing to risk it; when he had begun to descend, the rope broke and he was precipitated to the bottom—between 70 and 80 feet! Through the energetic exertions of Dr. Burchard and other citizens, he was soon taken out, and strange to tell—life was not extinct, and the sufferer was in the possession of his senses.

One of his legs was broken off and frightfully mangled. It could not be set, and the extreme weakness of the patient rendered amputation wholly impracticable. He died on Monday morning about 6 o'clock, after extreme suffering, leaving behind him a wife and three or four small children.—*Greenville (Ill.) Journal.*

GERMANY.—A private letter received by one of our German citizens, which gives an account of the revolution in Prussia, states that in the conflict between the king's troops and the citizens, on the 19th of March, the carnage has been immense. The number of soldiers killed amounted to about 1,300, and more than one thousand citizens were slaughtered on that day. An expression of the king, "that he would forgive them," which he is said to have uttered, when the dead bodies of the slain citizens were carried in solemn procession past the palace, is said to have excited the wrath of the people anew, in consequence of which the king has either been forced to leave the city, or as others say, has been killed. The excitement throughout Germany is immense. At Hanan, near Frankfort on the Main, forty thousand people, able and ready to carry arms, were assembled on the 15th March. A committee called "Volkscommission" directed all their movements.—Voluntary contributions and patriotism kept up these immense gatherings, and we may expect by the next steamer events of the most soul-stirring character. Germany is rife for a grand revolution. The intelligence, industry and patriotism of her people, cannot be chained any longer by a few despots. Her course will be onward, until united and free, she will take such a stand among the nations of the earth, as she is rightly entitled to.—*Pennsylvanian.*

NEW YORK AND WASHINGTON TELEGRAPH.—The directors of the New York and Washington Telegraph Company, were in session on Friday to settle up their business for the past quarter. The reports submitted show a steady increase of business, and indicate the profits to be about $1,000 per month. By the terms of the constitution of the company, dividend cannot be declared until July next, by which time it is anticipated they will be able to extend their wire so as to cross the river at West Point, and from thence to New York, so as to make the communication direct. If this is not done, the company will lose the entire amount of business between the two cities the moment the opposition line goes into operation.—*Phila. News.*

Correspondence of the Watchman of the Valley

Accidents by Fire and Railroad.

ROCKAWAY, N. J., April 14, 1848.

A frightful casualty disturbed the quiet of a neighboring country place, last Tuesday evening. In the township of Caldwell resides a man named Stir or Star. On the evening just mentioned he retired to rest with his family.—About midnight a colored man in the neighborhood discovered the house to be on fire and nearly consumed. He rushed to the door and knocked vehemently to awaken the family, but without success. He then flung stones into the chamber window, and by this means aroused Mr. S., who now perceived the flames all around him. He sprang from the bed, shouted to his wife to follow him, and leaped from the garret window. His clothes were on fire, which he extinguished by rolling on the ground.

It is not known whether his wife heard him or not, but she did not follow him. Before any way could be secured of reaching the apartments occupied by the family, the roof fell in and all perished. Mr. S.'s wife, a son of seventeen years of age, a little girl of five years, and a child of seventeen months, were burned to death. Their remains were taken from the ruins the next day, and although greatly disfigured and charred, were entire, except one of the lower limbs of Mrs. S. which was entirely consumed.

The day before one daughter had gone out to a neighbor's house to spend the night, and only a few days previous, another daughter had gone out to service, or the probability is they too would have been consumed. The funeral was attended by a large concourse of people on Thursday, and an appropriate discourse delivered by Rev. Mr. Pitman of Patterson. The suddenness and awfulness of the casualty produced a great sensation, as you will readily believe.

The fire was entirely accidental, the son having thrown an arm full of brush-wood into the corner near some coals, which produced the distressing incident.

A short time since an incident occurred on the Railroad at the Newark bridge, which promised for a moment a sufficient horror of details.—There is a draw bridge to let vessels through, and when the bridge is drawn, a flag is raised to warn engineers of the fact. The New Jersey Railroad and Transportation Company had just placed an engine on the road of extraordinary power. It so happened, as was afterwards testified before the jury, that the flag was streaming in an exact line with the course of the train, which prevented the engineer's seeing it until he had nearly reached the bridge. Then it was too late to overcome the momentum of such a long train as is generally sent to Philadelphia. The engineer did what he could by reversing and putting down the breaks, but could not escape the catastrophe. The locomotive plunged into the water out of sight, and dragged after it the baggage car, which was broken. The first passenger car ran its fore wheels off and then stopped. It was a frightful venture to run.

Had the locomotive been a minute later, it would have leaped square into the sloop which was so near that the engineer sprang into her rigging as the locomotive went off. One poor fellow, who had escaped death by burning the day before in a steamboat, now sprang out of the car among the timbers of the bridge, and was so bruised and stunned, that he was drowned before aid could reach him.

I am told a jury has acquitted the engineer of carelessness and fault in the matter.

Many accidents are occurring on that road. Last summer, I saw the place where a boy's head was crushed by a car. Not many months since, two trains rushed against each other, dashing the cars to pieces, and doing much injury to life and limb. Many accidents occur from recklessness in climbing on the cars when in motion. This company has careful arrangements and have been prompt in doing all in their power to repair damages occasioned on their road even to the recklessness of the persons most interested.

J. F. T.

Lady burned to Death.

An awful calamity occurred in Indianapolis last night. Mrs. West, the wife of Henry West, while sitting by a sick child, fell into a doze, and was waked about 11 o'clock by her dress being on fire. She caught a comfort and wrapped herself in it, but that being cotton, it also caught fire, and she was complely wrapped in flames. She was alone with her sick babe, but her screams soon brought a number of the family to her assistance, it was impossible, however to extricate her until her clothes were almost consumed. She was so badly burned that she died in about eight hours. Mrs. West was a member of the Presbyterian church—a lady of fine accomplishments, and much beloved as a Christian and a neighbor. Her husband was absent on business, but the sad intelligence was carried to him by express. He returned this morning to his desolate family; and although overwhelmed with the sad calamity, he seems to bear it with Christian resignation—casting his little ones and himself upon the protection of his covenant-keeping Savior.—*Watchman of the Valley.*

Yours, affectionately,

J. CABLE.

RAILWAYS AND THE SABBATH.—The subject of Sabbath desecration has been before the directors of the two great railway companies of Scotland—the North British, and the Caledonian. In the former, it was decided to continue the Sabbath trains by a vote of 57 to 40—which is much smaller majority than at a previous vote, that the friends of the Sabbath are greatly encouraged. In the latter board, the continuance of the Sunday trains was decided by the casting vote of the chairman. It is to come up again, and the public feeling in Scotland is so strong against this desecration, that it may yet prevail.

THE SULTAN'S POLITENESS.—The Rev. Mr. Calhoun, missionary from Syria, states that when Lord Cowley, the English Ambassador, was about to leave Constantinople, the Sultan, after eastern usage, asked what favor he could grant him. The ambassador replied,—"Toleration towards Protestants." This was followed by the memorable movement in behalf of Christians by the Sultan in Turkey.

FIRE AT GETTYSBURG, PA.—A large frame building at Gettysburg, occupied by Messrs. Salizgiver & Frey, John Laughlin, and Abner Townsley, as a paint and coach shop, was destroyed by fire on Wednesday last, with carriage bodies, materials, tools, &c., at a loss of $3,000 to $5,000.

WISCONSIN.—The Governor of this Territory has issued his proclamation, announcing that the Constitution recently submitted to the people for adoption, has been approved by a majority of 10,293 votes, out of 22,591 votes cast. The next step will be the submission of that document to Congress, accompanied with an application for entrance into the Union of States. Indeed, a bill providing for her admission is already pending before Congress.—*Zanesville Courier.*

Letter from Father Matthew—his Visit Postponed.

We have been favored by the Rev. Mr. Marsh with the following letter, which he received by the Hibernia. Its contents will occasion *great disappointment* among the friends of temperance. *Subject as he is to authority*, we can now hardly look for the Apostle of this great Reform, until he lands on our shores.

CORK, March 10, 1848.

Dear Rev. Friend,—When last I had the pleasure of addressing you, I fully calculated on being able to gratify my anxious desire of visiting the States this season. Circumstances have lately occurred, which will, I regret to say, compel me to postpone my journey until the fall of the year.

I AM COMMANDED BY MY SUPERIOR TO GO TO ROME PRIOR TO MY DEPARTURE FOR AMERICA, and I have hitherto been prevented from leaving Ireland by a severe attack of influenza. It will be out of my power to return from Italy in time to take passage in the "New World." Add to the favors already conferred, by apologising for me to the gentlemen of the committee, and to my other friends, and assure them that I shall have the happiness, God willing, early in September, of enjoying a personal interview.

With high respect,

Rev. dear Mr. Marsh, yours affectionately,

THEOBALD MATTHEW.

WHO IS BENEFITTED?—It is painful to read such accounts as the following. One man returned home a cripple probably for life, soon to be forgotten and left to make a living as best he can; while two more are maimed and disabled in an awkward attempt at manifesting their regard for the first. The first named individual may perhaps receive a pension at the public expense, but the latter have no claims even to that pittance. Thousands will thus be left to drag out their miserable existence, unpitied and forgotten, after being the lions of a day. We copy from the Cohocton Democrat.—*Z. Gaz.*

Mr. Charles McCloskey arrived in this town last evening, from a service of two years in the 8th regiment of U. S. Infantry, in which he gallantly represented this county in the glorious and ever memorable actions of Palo Alto, Resaca de la Palma, Monterey, Vera Cruz, Cerro Gordo, San Antonio, Churubusco, and Molino del Rey; at the latter place he received several severe wounds, which disabled him from further service; we are happy to see however, that he is gradually recovering, and that his general health and spirits are excellent. He was saluted, this morning, by several rounds of cannon; in announcing which, it also becomes our painful duty to record, that Joseph Sawyer and John Richards, two young men of this town, whilst engaged in loading the cannon, met with severe casualties. They had rammed the cartridge about half way down, when it ignited, and the discarge tore off the right hand of Mr. Richards, above the wrist, and the left hand of Mr. Sawyer, also above the wrist, and severely bruising, burning and injuring them in the face and arms.

ANOTHER BOAT BURNED AND LIVES LOST.—The steamer Charter Oak took fire in her engine-room, on the 12th below St. Louis. The flames spread so rapidly that the passengers of whom there was a large number on board had to escape through the flames, and many were lost and others severely injured. The Captain and 1st Engineer were badly wounded.

There was about eight hundred tons of freight on board mostly Hemp, Hay and Tobacco. Boat and Cargo are a total loss.—*Z. Cour.*

MILITIA TRAINING.—A bill to abolish Militia Trainings passed both housed of the Pennsylvania Legislature. It imposes a tax of twenty five cents upon each individual liable to militia duty, in lieu of personal service upon training day. The fund thus produced, after the payment of all necessay militia expenses, is to be divided among the several volunteer corps of the Commonwealth.

LIGHTNING ON THE WIRE.—The injury done to the telegraph line by the storm of Tuesday last, was greater than we then supposed. Four posts were prostrated near Hopewell, two of which were completely shattered. One of these, placed about 50 feet from a dwelling-house, being struck by a thunderbolt, a boy upon the house-porch, was stunned, & the other members of the family within also felt the shock very sensibly.—*Z. Cour. 14th.*

CRITICAL STATE OF EUROPE.

The news brought by the Acadia, is full of fearful forebodings for the future peace of Europe, every portion of which seems in a state of complete combustion. Where or when the revolution, so suddenly commenced by France, is to end, requires more than human sagacity to determine. The news received by each successive steamer only swells our doubts, and involves in greater mystery the fate of the entire continent. By the last accounts the aspect of affairs in England look extremely critical, and we are prepared to hear, by the coming steamer, that a revolution has broken out both in England and Ireland.

Should this be the case, we must prepare to hear of one of the most bloody revolutions the earth has ever witnessed. It will be the last fight of monarchy to preserve its power, and it will be only yielded after a most desperate and sanguinary struggle. The letter which we annex, from the able correspondent of the New York Tribune, dated at London, gives a vivid foreshadowing of the dangers by which that Government is at present surrounded; and we commend it to the careful perusal of our readers. Should a revolution take place in England, we may expect immediately after its announcement, on this side of the water, to hear that Canada and the other North American Provinces of Great Britain have thrown off their allegiance and proclaimed themselves Independent. Under any state of things, we believe that sooner or later this will be the case; but we have no doubt the present state of things in England will tend to hasten the establishment of a new Republic on this Continent. As regards the probable effects of such an event so far as we are concerned, we are not prepared to say; but it is for us to pause & reflect well upon our position, and to prepare for any contingencies which may arise, calculated in any manner to effect us.

A revolution in England, it cannot be denied, would have a most embarrassing influence upon our commercial interests, as it would unquestionably cause a suspension and failure of all the great commercial and manufacturing establishments of that country. Fortunately for us, we are indebted to Europe, instead of their being indebted to us;—but the suspension of the demand for our cotton, tobacco, and other staples, would operate most seriously upon our prospects, and cause great embarrassment. It becomes us, therefore, to pursue, in all our transactions, a most prudent course, and to be prepared in time, in case the storm should come, for whatever results it may bring with it.—*Pittsburgh Gazette.*

Accident.—Death.—Shameful Carelessness.

On Saturday last, it was generally reported and believed that a man named Henry McGreevy, of New Lexington, Perry county, had fallen into the canal and perished, on Friday night. He had come to town, it seems, to the mill, and to do some trading, and suspicion was first excited by the team remaining in the mill yard of Cassel & Galigher all of Saturday. Prepartions were making to draw off the water in the canal, when the body was found with grappling irons, on Sunday, and brought to the shore. An inquest was at once held, and the jury found as follows:—

"After having heard the evidence and examined said body, we do find that the deceased came to his death by drowning, having, as we suppose, fallen from the draw-bridge of Cassel & Galigher, into the canal, which bridge, as it appears from the testimony, was left open by the carelessnes of the boatmen of the steamboat Ohio."

It seems that the mill-yard is connected with the mill by a draw-bridge, put there as private property, and solely for the convenience of mill customers. Its was agreed, when the mill-owners obtained the right to put a draw-bridge there, that they should always attend to its removal and replacement when boats were to pass. It seems, further, that there has always been bad feelings between boatmen and the mill-people in relation to it. The steamboat Ohio went through on Friday night, about midnight, her hands removing the draw and *leaving it open!* Nor can we discover that notice was given at the mill. In a dark night like that, a more certain and fatal *trap* could not be devised for the taking of human life. The boat had undoubtedly a legal right to go through, and there rested upon her officers and crew no *legal* responsibility to replace it. This they did not do, *because* they were not compelled to. Thus hedging themselves behind a legal quibble, they were privy, after a manner, to McGreevy's death. They did not *intend* this catastrophe, of course, but their thoughtless and most censurable neglect of prudence and disregard of the dictates of humanity have surely brought it about.

This is the second or third death produced on that bridge in this manner. It is a bad and fatal nuisance, and should be abated. Let the Grand Jury attend to it.—*Zanesville Courier of yesterday.*

Notices.

UNION CIRCUIT, OHIO DISTRICT.—Our third quarterly meeting will be held in the neighborhood of Br. Ford, commencing on Saturday 27th of May. This meeting is appointed to meet the visit of Br. Young, our President. Br. Y. will be expected to preach in Catawba, on Friday evening, 26th of May. O. P. STEPHENS.

HO! FOR A CAMP-MEETING!!

We shall commence a Camp-Meeting on Richwood Circuit, Ohio District, on Thursday, 1st of June, 1848. It will be held two miles and a half west of Richwood, Union county, on the road leading from Richwood to Summerville. We earnestly invite ministerial aid. It is also very desirable that brethren of the adjoining circuits unite with us. We hope that Brothers Hatfield, Ensminger, Stevens, and Davis will endeavor to induce some of the brethren of their respective circuits to join in with us. Brother Young is informed that we have appointed the time for our Camp-Meeting to correspond with that of his presidential visitation. Ho! Ye Watchmen of Zion! for a rally in the green woods of the North!

Come, Mr. Editor, leave your "*scissors*" and "*exchanges*" for an "*exchange*" of friendship with old friends. Leave the "*d—l*" and all his works; come & make "*impressions*" on sinners' hearts, and show them the "*errors*" of their way, that, by the grace of God, they may "*correct*" them, become good "*cases*," and thus be enabled to present a "*clean proof*" & beautiful "*impression*," without "*spot or blemish*," at the Judgment Day. JOHN B. PEAT, Sup't.

Richwood, Ohio, April 17, 1848.

PORT WILLIAM CT., OHIO DISTRICT.—We expect to commence a protracted meeting at Port William, on the 6th of May, to meet the visit of Br. Young to the Circuit. Our third quarterly meeting will commence May 20th at 11 o'clock, at Paintersville. Will our ministerial brethren of the adjoining Circuits, come to our assistance at these meetings? W. G. FOWLER.

LIMA CIRCUIT, O. DISTRICT.—We expect to hold our third quarterly Meeting at Br. Marshall's School House, two miles west of Westminster, to commence on the 20th of May next. At this meeting we solicit the attendance of Brs. L. Ensminger, D. Moore, and G. W. Thornburg. Come brethren, and help us, and may the God of all grace accompany us at that meeting.

Br. Young is informed that his meeting will be held at Lafayette, Allen, Co. J. L. BORTON.

WHEELING CT. PITTS. DISTRICT.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile. R. H. SUTTON.

DARBY MISSION, OHIO DISTRICT.—Our 3d quarterly meeting is to be held at Converse's School House, two miles S. W. of Pleasant Valley, in the neighborhood where I reside. Brs. Stephens and Sessions of Union Circuit, and Brs. Peat and Howe, of Richwood Circuit and others who can are invited to attend. Come to our aid, brethren, for help is greatly needed, and difficult to obtain in this Mission. Hope you will not fail. To commence May 13th. R. K. DAVIS.

Frederick Ct.—Musk. Dist.—Please give notice that our third quarterly meeting will commence the 28th of May, at the Friendship appointment, to which meeting we pressingly invite Brs. W. Marshall and Jer. Jack. In consequence of this arrangement, it will be out of our power to help Br. Hatfield. J. S. THRAP.

PLEASANT HILL CT., MUSK. DISTRICT.—Our 3d Quarterly Meeting will commence on Saturday, 13th of May, at Hopewell, two miles west of Birmingham, Guernsey county, on which occasion, we would be glad to exchange labor with any of the brethren in hailing distance. As I have conversed with Br. Nichols on the subject, I would be glad to hear from him soon, or any other brethren, that I may make my arrangements accordingly.

J. W. CASE.

DRIFTWOOD MISSION, INDIANA DISTRICT.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, Ia., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited. GEO. WHEATLEY.

BIBLE CAUSE.

THE Executive Committee of the Muskingum County Bible Society, beg leave respectfully to solicit through the medium of every newspaper in the County, the co-operation of the ministers and membership of the various churches of every name and order throughout the county, in behalf of the benevolent objects of this society, the supplying all destitute families, at home & abroad with the Word of Life. It is requested that a sermon or lecture on the claims of this object be delivered in every house of worship throughout the county, upon the first Sabbath in May ensuing, 1848, and that after said sermon or lecture, a collection be taken up, the amount of which shall be forwarded to Mr. R. P. Robinson, the Treasurer of the Society, in Zanesville, to enable the Society to carry the Bible to the fireside of every destitute family.

Signed

J. METCALF, Presbyterian, Putnam,
WM. SCHULTZ, English Lutheran Ch
A. H. BASSETT, Methodist Protestant,
U. P. BENNETT, M. E. Ch. Zanesville,
R. P. ROBINSON. Pres'b. Zanesville,
E. E. FILLMORE, Episcopalian,
G. BUCKINGHAM, M. E. Ch. Putnam,
} Ex. Com.

Zanesville, Ohio, March 23, 1848.

PRESIDENTIAL APPOINTMENTS.

OHIO CONFERENCE.

BR. BASSETT: Please publish for me the following plan of appointment.

Twinn Creek	ct.,	April	29th	1818
Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

DELAWARE CT., MUSK. DISTRICT.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Cincinnati,	23d of	April	1848—a visit to friends.	
Mill-Creek	ct. 30th	"	1848	
Newark,	" 7th	May	"	
Harrisville,	" 14th	"	"	
Tyler,	" 21st	"	"	
Wheeling,	" 28th	"	"	
Home,	" 4th	June	"	
Conneaut,	" 11th	"	"	
Summerville,	" 18th	"	"	
Susquehanna,	" 25th	"	"	
Johnstown,	st. 2d	July	"	
Home two Sundays,		"	"	
Valley mission	23d	"	"	
Huntersville,	ct. 30th	"	"	
Greenbrier,	" 6th	August	"	
Braxton,	" 13th	"	"	
Conference,	" 22d	"	"	

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if sparred, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

BR. BASSETT: It is my present purpose to visit the

Otsego	ct., the	4th	Sunday of	April	1848
Mt. Zion,	"	5th	"	"	"
Bucyrus,	"	2nd	"	May	"
Thompson,	"	3d	"	"	"
Belview,	"	4th	"	"	"
Sandusky,	"	1st	"	June	"
Delaware	"	2d	"	"	"
Martinsburg Mission, Thursday 15th.					"
Newark Circuit,		3d	Sunday of	"	"
Zanesville	"	4th	"	"	"
M'Connelsville	ct.	1st	"	July	"
Morganville	"	2d	"	"	"
Lancaster	"	3d	"	"	"
Salt Creek	"	4th	"	"	"
Portsmouth	"	5th	"	"	"
Coluumbia	"	1st	"	August	"
Woodsfield	"	3d	"	"	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

Bucyrus Ct.—Musk. Con.—Br. Clancy is expected to make his visit at Bucyrus. JER. JACK.

HYMENEAL.

MARRIED—April 9th, by Rev. W. H Marshall. MR. HOWLEY CONE, to MISS JANE DAVIDSON, both of Coshocton County.

DEATHS.

DIED—At Columbus, Ohio, on the 21st ult. COL. BELA LATHAM, aged 53.

——On the 27th ult. MR. PURDY M'ELVAIN, Receiver of the Land Office at Upper Sandusky, Ohio.

Business Department.

LETTERS RECEIVED.

W B Evans,	O.	O P Stephens,	O.
H Rowan,	"	E S Hoagland,	"
S Lancaster, 1 sub.	"	P M—Columbus,	"
J Jack,	"	J Robinson,	Pa.
J H Hamilton,	"	V Lucas, 1 sub.	"
G Conclin,	"	J C Kemble,	Va.
C T Kingsbury,	"	John Scott, 1 sub.	"
S Elliott,	"	Jas. Smith,	N. Y.
J B Peat,	"	S W. Widney,	Ia.
R Rose, 1 sub.	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
V Lucas,	I Cleaver,	10	13	2	00
"	Th. Sago,	10	13	2	00
J Jack,	H H Carson,	8	52	2	00
C T Kingsbury,	D Clefford	9	39	1	00
"	J F Doriand,	9	52	2	00
O P Stephens,	P Raines,	10	19	2	00

The P M at Columbus, Ohio, gives us notice that E. M'Mahen, refuses to take his paper from the office. He is indebted to us for nearly a volume of our paper. Will our agent please see to this matter, and give us word?

By unaccountable oversight, we omitted to acknowledge the receipt of a letter from Br E. Y. Reese, Book Agent, Baltimore, a few weeks ago. We have responded by private letter.

Br. J. S. Thrap, you have paid us up for the books, and several cents over. Remember this next time.

Br. C. T. Kingsbury, J. F. D. received *more* than full credit in our paper of December 16, which see.

Br. Is. Garard, of Pt. William, Ohio, does not owe us, save for the present volume. It was unintentional that a bill was sent him. When, a few weeks ago, we commenced sending bills to those who were indebted for a year or more, we published a request, that if any error should occur in going over so many names, any subscriber would excuse us, and let us know, so that we might make the correction.

Br. R. Rose, E. Arbogast, owes us for 19 numbers. If he will pay you 75 cents, we will do as he requests.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, ethers have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourraging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the fellowing list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	17
Rev. C. J. Sears, Chancyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	6
Rev. C. H. Williams, Bournville, O.	5
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. W. G. Fowler, Paintersville, O.	6.
Rev. V. Lucas, Johnstown, Pa.,	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are heldt responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

Thes law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Advertisements.

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, and experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of stylo, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

GREAT EXCITEMENT! THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. WM. Milhous's office, and opposite the Post Office, where all the various operations in connection with our business, such as Shaving, Hair-dressing, Boot-blacking, &c., &c., will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

List of Letters Remaining in the Post Office at Putnam, Ohio, on the 1st of April, 1848.

A.
Anderson, John

B.
Barr, John
Beatle, John

C.
Cook, Henry A.
Crosslan, Isaac
Cowan, Robert

D.
Dozer, John
Daniels, Joseph
Dickenson, Perry

F.
Farquar, Dr. E. A.
Fairman, Jane

G.
Gray, Margaret

H.
Honeycut, Greenbury
Hight, Samuel H.
Humphrey, Fanny
Humphrey, Sarah
Hosler, Mrs. Ann
Hukel, Mrs. Jane

I
Inbody J. E.

K.
King, Francis

L.
Leffler, Jacob
Lindsey, Charles
Lasure Abram
Lenheart, Isaac

M.
M'Kee, Jane B.
M'Mannis, Mary Ann
Marser, Eleanor
M'Cormick, John H.
Miller, Silvina M.
Murdock, Mrs. Margaret
M'Kee, Miss Jane
M'Laughlin, John

N.
Neal, John
Nesbaum, Eli

P.
Philips, Miss Ann.

R.
Roush, Henry M.
Rice, Clark
Rambaugh, Peter

S.
Snyder, Moses
Senar, Joseph
Senar, Henry
Stout, John
Sprankel, James
Sturman, Edward
Sweney, Cornelius
Seamans, James
Scott, Henry L.

V.
Van Horne, David

W.
Weir, David
Wylie, Preston M.
White, Mr.
Wickham, Salathiel
Wickham, Peter
Whitaker, Ann

J. ELDER, P. M.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS.—The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year, for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The volume begins with January.

☞ All orders must be accompanied by the MONEY, post paid, to insure attention.

J. VAN COURT, Publisher,
Quary st. near Second, Phila.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$3 00
Primary Department,	4 00
Board, washing, lights, room, beds, &c.	per week.
Music, per year,	$25
Peano,	"
French,	12
Drawing and

POET'S CORNER.

I WILL PRAISE THEE.

BY CAROLINE FRY.

For what shall I praise thee my God and my King?
For what blessings the tribute of gratitude bring?
Shall I praise thee for pleasure, for health, or for ease,
For the sunshine of youth, for the garden of peace?

Shall I praise thee for flowers, that bloomed on my breast?
For joys in perspective, and pleasures possessed?
For the spirits that brightened my days of delight?
For the slumbers that sat on my pillow by night?

For this I should thank thee: but if only this,
I should leave half untold the donation of bliss:
I thank thee for sickness, for sorrow, and care,
For the thorns I have gathered, the anguish I share,
For nights of anxiety, watchings, and tears,
A present of pain, a perspective of fears:
I thank thee, I bless thee, my King and my God,
For the good and the evil thy hand hath bestowed--
The flowers were sweet, but their fragrance is gone!
They yielded no fruit, they are withered and gone,
The thorn, it was poignant, but precious to me,
Twas the message of mercy, it led me to thee!

Communications.

Written for the Western Recorder.

The Restrictive Rule--Per Contra.

NO. IV.

MR. EDITOR,—When those who formerly desired a modification of the government of the M. E. Church in favor of liberal principles, were investigating the subject, their opponents perpetually asserted that the itinerant system, which all admitted to be of vital importance, could never be maintained if you would admit laymen into the counsels of the church; that "local men had local views"—that in order to secure the benefits of the itinerant system it was necessary the clergy should rule alone with a strong and efficient government.

We do not intend, here, to reply to these old arguments of Methodist Episcopalians. If any one desires to see them answered let him refer to the "Wesleyan Repository" and Mutual Rights." But what we do mean to say, is, for a set of inexperienced young men, under the circumstances, to combine to disturb the church on this vital question, to say the least of it, is the very height of imprudence, and deservedly entitles them to the rebuke of all the well wishers of our cause. They have put it in the power of our numerous and sharp sighted opponents to point to their effort and say: ☞ "that is just what we predicted."

We are only at our outset, as a church, and have not yet had time to establish a permanent character, and such combined efforts to assail our fundamental laws augers ill, and subjects us to the charge of fickleness. Although we do not in full adopt the following maxim of Pope, yet, it contains much truth:

> For forms of government let fools contest,
> That which is best administered is best.

It would be decidedly better to sustain well, even a less perfect rule, than to be perpetually changing, and thus gain the character of instability. Sensible men, under such circumstances, would decline identifying their interests with us, for the want of confidence in the permanency of our institutions. In view of these facts, I must confess that I feel myself much mortified and greatly humbled to be compelled to notice such juvenile indiscretion.

Our attempt at self government, or to conform the government of the church to the same principles that regulate the state, is one which has attracted considerable public attention, and men of patriotic minds have looked to the effort with favor. But to see it put in jeopardy, before sufficient time is offered to test the efficiency of the enterprize, by the "tinkering" of a set of inexperienced boys, is, indeed, an outrage upon "Prudence," and rendered the title of our friend a great misnomer.

The late Joseph Mullvean of Coshocton county, a sensible lay-member of the Presbyterian church, attended the ministry of our preachers when they first began to form societies in his vicinity. In conversation with the writer, about the time, he remarked that he was entirely satisfied with the Presbyterian usages and means of grace, but that it cost more to obtain them than poor people were able to contribute. And as for attaching himself to the Methodist Episcopal Church, he never could get his consent to sustain a government so despotic in principle. But this new organization, whose principles of polity were in conformity with the civil institutions of the country, and having a circulating ministry, he thought to be the best adapted to the tastes and wants of the American community of any enterprize of the kind which had came under his notice. Accordingly, he, with his family, and a number of his friends united with the church, and rendered much assistance in building up the cause in that quarter. These were the deliberate sentiments of a man of age and experience, who had acquainted himself with the character of our institutions. But it seems the boys can see no such adaptation of our system to the wants of the public, until its fundamental principles are modified or subverted by their great wisdom and experience.

It is not at all likely that if the boys could obtain a majority of the church, in favor of their project, that the minority could submit with any degree of complacency. It is not to be supposed that a set of men, three fourths of whom are still living, who were so wedded to a principle, as to guard it with such restrictions, would see their banners boken down, and innovations making on a subject, so dear to their minds, and acquiesce in quietness. The very position of this question should teach any experienced man that it cannot be approached without excitement. The fathers of the system, who adopted it after much experience and great reflection, cannot see the ruthless hand of inexperience upon it without feeling sensitive. Why then should the harmony of the church be put in jeopardy to gratify the ambition of a few aspiring young men?

An elegant writer, on polity, after giving the advantages and disadvantages of the different forms of government, remarks: "Should I still be asked which is the best government, I would answer, all good governments are not proper for all nations and times. In this respect regard must be had to the humor and character of the people." And thus adapting our systems to the sentiments and tastes of the public, the rights of minorities as well as of majorities should be respected, for very often by oppressing the former the whole system tumbles into ruins, because there is not sufficient strength to stand without them. And such is our ecclesiastical infancy and weakness that we need the united strength of all to steady our ark. And if the boys would only abandon such foolish and unprofitable controversies, and read and study their Bible instead, it would be more profitable to the church, and creditable to themselves.

Yours, &c.,

C. SPRINGER.

Written for the Western Recorder.

Restrictive Rule Defended.

MR. EDITOR: After having carefully perused Prudentia's seven epistles to the churches on the Restrictive Rule, I find the only objection attempted to be made, is the removing a minister from his field of labor, so long as the people of his charge are willing to keep him, and he is willing to stay. We shall give you some of his arguments against the Rule in his own words.

In Article 5th he inquires why are ministers so frequently less useful a third year in circuits, than they were the two preceding? And he answers thus: From the very fact that they know it to be their last year and cease making an effort to extend their influence. O, what a plausible argument against the Rule, instead of being against the *Minister*.

But again, we have another strong argument against the Rule, which we give in the language of Prudentia. He represents a minister while a stranger in his appointment, as one not situated to be of use to the people of his charge, until he becomes generally acquainted; but he is represented as becoming acquainted, and the sphere of his usefulness being enlarged, and now according to the Restrictive Rule, he is to give up the field of his usefulness. A new minister enters into the labors of his Brother; but O, he is so unlike the other. He has not the same attachment to his flock the former minister had. He feels not the same watchful care. He does not visit the same; and when six years are spent by the two ministers the church is no better off than at the beginning. Our Brother Prudentia has given us a wretched picture of some of our ministers, in order to shew that a useful minister should not be removed, but it is evident from our Brother Prudentia's own showing that there is a dire necessity for the Restrictive Rule in order to remove those delinquent ministers, or the churches in their case would soon come to naught.

But again, our hero of the quill has given us another curious argument, intended not only against the Restrictive Rule but also in favor of a settled ministry. He tells us, the Methodist itinerancy is contrary to primitive usages; for St. Paul said he would not build on other men's works, and that the Apostles everywhere appointed ministers to teach and oversee without any limitation. They were settled Pastors, Bishops, Presbyters, &c., &c., and our author has taken some pains to give us scripture history in proof of his position.

I shall not attempt to say that the Apostles did not fix Bishops, Presbyters or Deacons to take care of certain churches, but as to the limitation I believe history does not give us any account. One thing is certain, that there must be one general oversight somewhere, that there must be some regular ecclesiastical rule to govern or all would be confusion and disorder. This much is certain, that the Apostles were itinerants, for the express command of our Savior was, "Go, preach my gospel to every creature." But how is it that they should be so careful not to travel on the same ground, not to build on each others works, and at the same time to fix settled ministers to build on the churches they themselves had planted? In this brief outline we have more to favor itinerancy than a settled ministry. We have our Savior's express command, go out into all the world and preach, but we have no command for a settled ministry. And it seems clear that this must be left to circumstances. And here we have in full view the nearest likeness between the Methodist itinerant ministry and the Apostles, that can be found in any other church. Our Brother Prudentia agrees with us that the Methodist system is a creature of circumstances, but he says the circumstances that gave rise to it now cease, but an attempt to make rules for the future action of the church is objectionable and such a rule is called a blind rule. Here we are at issue, and contend that the same circumstances that existed when the rule was first instituted still exist, and will continue to exist, so long as the waste places of our country are filling up with new settlers. I ask, what system of ecclesiastical economy, is so fitted to supply the wants, or reach the condition of the new settlements of our country as that of the Methodist itinerancy? But our Brother Prudentia says that to abolish the Restrictive Rule would not affect the itinerancy. Strange idea. Suppose according to his plan, the different ministers and the members of their charge agreed to continue, what power would a Conference have to make a change? The answer is plain. And suppose a minister should cease to preach, and another should become sick and die, where can the Conference find any to fill the place? What nonsense to talk of an itinerancy and abolish the Restrictive Rule.

In epistle No. 5, we have the following language from Brother P.

"I object to the Restrictive Rule, because it is founded on a false pretence. It assumes that ministers cannot be useful for a longer period than three years in one place." And upon this perversion of the intention of the Rule he shapes his whole rule of a most miserable sophistry, and concludes with the following ridiculous comparison. A man going on a farm for a short period, and because he knows he shall shortly leave, he will not use the same industry. And again he says it is like setting to work where he feels little interest beyond its permanency. What a strange comparison! A minister is at best but a dying man, sent to proclaim salvation to dying men.—And he is not certain he shall live three years. His business is to do the work of him that hath sent him, while it is called to-day, lest the night come when he can no longer work, and ere three years have elapsed he shall be called to give an account of his stewardship; nor shall his excuse of his not being permanently stationed justify his neglect.

If the whole of our Brother Prudentia's comparisons and arguments are carefully examined they will be found more a reproach to our ministers, than arguments against the Restrictive Rule. But if arguments worth attending to be offered, they shall be attended to.

Our Brother Prudentia informs us that one half the church is in favor of abolishing the Restrictive Rule. Suffice it to say that this news has come to us, as suddenly and unexpected as the late French Revolution.

Again, he informs us that the itinerancy of the Methodist Episcopal Church must be given up for a settled pastorate. Now Brother Prudentia, have a little patience. Their General Conference is just at hand, and you shall find your cause will get very little support from that quarter.

I shall now make a passing remark on Brother Burns's concluding paragraph. In speaking of the Restrictive Rule, he says, "Ministers are moved by the Spirit to preach the gospel, and is it not better to obey God rather than man?" Now from this we are to understand that the framers of the Church Constitution were not under divine influence, but all our boys that oppose the Rule are unerring in this respect, and it follows of course that every enthusiast that believes he is thus called, may go when he pleases without any regard to a Church Rule. (I cannot but smile at the idea.)

A TRUE METHODIST.

Written for the Western Recorder.

BOYHOOD.

MR. EDITOR,—I should like to know at what age boys who are taken into the ministry become men? Was Rev. G. Brown, Rev. C. Springer, and many others of their cotemporaries, boys in 1824 and 1828? Are Rev. Thomas H. Stockton Doctor Reese, &c., still boys? Are men to remain boys after ten and fifteen years experience in the ministry? How much strength of argument is there in this charge in a matter of controversy? As I am a boy I wish to learn. Again. At what age may a minister venture to discuss important matters in church polity? If some venerable Father will answer the above questions he will do a kindness to one who is still willing to be called J. Bulwer, A BOY.

MISCELLANEOUS.

A Battle between an Eagle and a Serpent.

In the month of August, 1834, I was sailing up the Ohio River on board the fine steamer Wacousta, Capt. Norman, when, as we approached a noted spot on the river called the 'Robber's Cave,' my attention was attracted by several loud screams. I looked about where the sound seemed to originate, and saw an eagle describing circles in the air in a most beautiful and graceful manner. As it wheeled around in its gyrations with mathematical precision, with outstretched but motionless wings, it ever and anon uttered the peculiar scream which first drew my attention. Whilst I was gazing in admiration at its elegant curves, it suddenly changed its motion and descended with almost inconceivable velocity in a perpendicular line to the earth! It went down, as one of the passengers described it 'like a dart.' Before we could express our astonishment or give any opinion concerning its object, it again arose and ascended to a great height, with a rapidity almost equal to that of its descent, bearing in its beak a large serpent! As it mounted up, the long body of the snake hung down from the beak of the eagle like the end of a large rope. It was not, however, lifeless. It squirmed in every direction, and made strong efforts for its deliverance. But in vain. The eagle held it with a death grip. The serpent resolving to sell its life as dear as possible, endeavored to impede the flying of the bird, and by dint of hard struggling succeeded in getting its body over the back of the eagle. The feathered pirate now became aware of his danger. His wings were his only means of safety. If these became bound, he must perish with his enemy. All his efforts however could not dislodge the snake. The wily serpent, anaconda like, drew itself more and tightly round him. It now had the advantage in the contest. The pinions of the eagle were pinioned. The snake, coiled like a rope around the body of its adversary, was enabled completely to fetter its wings and stop its flight. The struggle ceased. The eagle was conquered! They both began to fall, bound together as they were. They came down as rapidly as they had ascended and fell in the river. So interested were the officers and passengers in the singular contest, that the steamer backed water, a boat put off, and in a few minutes the two belligerents were laid upon our deck, dead! The snake had wound itself completely around the wings of the noble bird.

Whilst I stood gazing upon the two objects, my mind was forcibly impressed with the analogy between this incident and the effects of vice. At a distance sin is peculiarly attractive. Serpent-like it displays a variety of beautiful colors. It appears extremely fascinating; but when indulged in its results are fatal. It ensnares; it fetters; it destroys. Not only does it prevent man from soaring toward heaven, but it binds and weakens him and brings him to the grave.--*American Cabinet.*

THE BRIDGE.—Mr. Ellet, engineer of our bridge, has been here for some days past, and we have taken the occasion to visit the work on the Island. The Western abutment of the bridge is progressing rapidly, while the first wire cable is also being made. It is an immense work and not to be done in a day. We yet think, however, that a year more will finish the work. The present force lay a course of stone on the abutment, in five days, the course 2 feet thick.—*Wheeling Times*, 19th.

SIR MATTHEW HALE.

Ex. xviii. 21 22,—Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness,—and let them judge the people at all seasons.

Sir Matthew Hale, in one of his circuits, had a buck sent for his table, by a gentleman who had a trial at the assizes. When Sir Matthew heard the gentleman's name, he asked, "If he was not the same person that had sent him venison?" And finding he was the same, he told him he could not suffer his trial to go on till he had paid him for his buck. The gentleman observed that he never sold his venision, and that he did nothing to him which he did not do to every judge who had gone that circuit; the truth of which was confirmed by several gentlemen present. The Lord Chief Baron, however, would not proceed with the trial, till he had paid for the present, upon which the gentleman withdrew the record. At Salisbury, too the Dean & Chapter having according to custom, presented him with six sugar loaves in his circuit, he made his servants pay for the sugar before he would try their cause.

Employments of Evenings.

It is a question of great importance especially to young men, how do you spend your evenings? If you have no regular employment, no fixed pursuits to engross your attention, and opperate as stimulus to the mind when unimployed, you must of necessity have many leisure and unoccupied hours; intervals when time will hang heavily on your hands, and suggest the necessity of some means to relieve it of its weight. The very time which is disipated in idleness, would, if devoted to study, enable many a young man to obtain eminence and distinction in some useful art.

A sexton's son became an astronomer by devoting a few hours every evening to the study of the stars, after ringing the bell for nine o'clock. Gifford was, in early life, an apprentice to a shoemaker, and spent his leisure hours in study.—His destitution was such, that he was compelled to work out his problems on a smooth piece of leather with a blunted awl. David Rittenhouse was a plough boy, and covered his plough beam and fences with his juvenile calculations. James Ferguson was a shepherd's boy, and learned to read and write while watching his flock in the field by night, and with no other light than the moon and stars.

THE USEFUL AND THE AMUSING.—A conjuror and a tailor once happened to converse together. "Alas!" cries the conjuror to the tailor, "what a poor unhappy creature you are!—If people should ever take it in their heads to live without clothes, you are undone; you have no other trade to have recourse to. Indeed, friend, I pity you sincerely; but, thank heaven, things are not quite so bad with me; for if one trick should fail, I have a hundred tricks more for them yet. However, if at any time you are reduced to beggary, apply to me, and I will relieve you."

A famine overspread the land; the tailor made shifts to live, because his customers could not be without clothes; but the poor conjuror, with all his hundred tricks, could find none that had money to throw away. It was in vain that he promised to eat fire, or swallow lead; no single creature could relieve him, till at last he was oblige to beg from the very tailor whose calling he had formerly despised, but whose occupation was both useful and necessary.

HEAR, HEAR!—Sheridan once succeeded admirably in entrapping a noisy member, who was in the habit of interrupting every speaker with cries of "Hear, hear." Brinsly took an opportunity to allude to a well-known political character of the time, who wished to play the rogue, but had only sense enough to play the fool.—"Where," exclaimed Sheridan, in continuation and with great emphasis, "*where* shall we find a more foolish knave or knavish fool than this?" "Hear, hear!" was instantly bellowed from the accustomed bench. The wit bowed—thanked the gentleman for his ready reply to the question—and sat down amid convulsions of laughter from all but the unfortunate subject.

To Careless Correspondents.

Send no more slovenly productions to this office, especially if they are accompanied with the *apology* that you were very much in a hurry when you wrote them, and the *request* to correct &c. In the first place, you should not write for the press in a "*hurry*," but should always take sufficient time for the purpose. If *you* cannot find time to prepare your productions, do you suppose that an *editor* can, and that he will be willing to employ his time each week, in altering the syntax, orthography and punctuation for bungling writers? Editors cannot, and will not do it.—*W. C. Jour.*

ON LISTENING TO EVIL REPORTS.—The longer I live the more I feel the importance of adhering to the rules I have laid down for myself in relation to such matters.

1. To hear as little as possible, whatever is to the prejudice of others.
2. To believe nothing of the kind, till I am absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe, that, if the other side were heard, a very different account would be given of the matter.—*Carns' Life of Simeon.*

A NEW PROPELLER.—Yesterday we witnessed, on Chouteau's Pond, the application of a newly invented propeller, by Mr. J. Reeder, of this city. The invention consists in the application to the stern of the boat, of a *propeller* shaped and fashioned like the *tail* of a *whale*. It consists of a combination of springs, which are operated upon a crank, and which produce the same effect on the water as the tail of the whale does. The whole idea seems to be borrowed from the form and powers of this monster of the deep, to travel through the water. It is steered by small rudders (corresponding to the side fins of the whale) on the side. The small craft upon which it is applied glided through the water at a rapid rate, and the invention believes, that a vessel constructed on his principle, may be made to cross the Atlantic, from New York to Liverpool, in four or five days. The invention is ingenious and well worthy the attention of those who feel an interest in the advance of the age.—*St. Louis Repub.*

LIBERAL BEQUESTS.—Mrs. Elizabeth Huxham, of Philadelphia, has given by will $2,500 to Princeton College. $500 to the Prebyterian Board of Education, $500 to the Board of Missions, $1,500 to the Board of Publication, and $500 to the Board of Foreign Mission.

A PROPOSITION TO THE SLAVE STATES.—The Northampton (Mass.) Courier proposes that the territory newly acquired from Mexico, be given to the colored population of our country for their exclusive occupation, under the protection of the United States.

CONGREGATIONAL SINGING.

The writer of the following communication in the Journal of Commerce speaks strongly against "unprofitable choir singing."

"In my going up and down in New England, these last few months, I have been confounded with what I have seen in the churches of almost all denominations, in relation to the important part of the public worship of God, which consists in singing. Would you believe it, in scarcely one church I have been in during the last six months have I heard any one sing, (save perhaps in the doxology, or in some extraordinary case,) except the choir! This does amaze me. If there be any part of divine worship in which all the people should take part, it is that of singing the praises of God. And of all portions of our country where I expected to find the whole congregation take part in this delightful act of religious service, New England is the very first. But I formed that even the all-souled Methodists are sinking down into that most wretched of all practices—of having the choir, often consisting in part or whole of hired singers, do all the singing, and the congregation sitting or standing in perfect silence. And this, too, emphatically in the land of singing schools! Shade of Ichabod Crane!—How in the world has this come about? What, in a land where every body has gone to singing school and learned more or less of the elements of vocal music, has it come to this, that it is impossible to train a congregation to sing fifty or a hundred good tunes, in which all who can sing may unite? What is the matter? Must the edification of the people, must the praise of God by the people—even by *all* the people—be sacrificed to the exact harmony, to refined and elegant music, uttered indeed very often by a "thoughtless tongue?"

"For my part I am not astonished to find religion in a very low state in the Churches of New England, so long as a most important part of divine worship—the most *popular*—is so conducted that the congregation has little interest in it than in listening with feelings very similar to those of spectators in a theatre. This is all wrong, I would rather, infinitely rather, have the wholehearted singing even if not scientific and accurate, of a good congregation of blacks in the south, than this lifeless, soulless, godless manner of conducting this portion of divine worship.—The fact that it exists is proof enough that there is but little spiritual life in the churches in these parts.

"I am no enemy to choirs, if they be of the right sort; but I do protest with all my might against their monopolizing the singing in the house of God. And I protest too against the foolish practice of allowing choirs to be introducing new tunes, on purpose to prevent the congregation, in consequence of not knowing them, from taking part in the music. Very few of the new tunes, now-a-days, can be compared with many of the old ones known to almost everybody. I do not hesitate to declare that if I were pastor of a church where such a state of things exists, as I have seen in very many of the best churches in N. England, during the last six months, I would instantly demand a dismission, and go to the heathen, rather than take another such charge.—I say this in sober verity. I believe there is a vast deal of downright wickedness in all this matter. I speak my honest opinion on the subject, without knowing, or caring to know, the opinions of others. I feel quite sure the great God whom we worship does not approve of this manner of publicly conducting his praise. I am inclined to think that David understood what was the divine mind on this subject. And when he exclaims so often, in the very Psalms which he composed for the public service of Jehovah, "Let the people praise thee, O God, yea, let *all* the people praise thee," he did not mean to say, Let the choir praise thee, O God, yea, let *all the choir* praise thee. No, no—he meant no such thing. Nor did the divine Being intend that he should mean so.

Louis Phillippe.

It is rumored in England that the ex-king of the French intends taking up his residence in Lancashire. That he is in treaty for Duxbury Park, near Chosley. Between the father of the present owner of Duxbury Park, Mr. Standish, and Louis Phillippe, valuable presents passed, and feeling of friendship exists between the present owner and the ex-king. In the House of Commons, on the 21st ult., in reply to certain questions, Lord Palmerston said that no apology had been offered to the French Government by Lord Normanby as had been reported, for England having given an asylum to the ex-royal family. In a private letter to Lord Normanby, instructions were given to him to say to the French Government, if complaint should be made, that the reception given to those persons was, and would be, such as is always given to those who have been unfortunate from any circumstances, and are obliged to seek refuge in England. That her majesty's ministers would act fairly, honorably, and openly, and under no circumstances would there be any ground for supposing they would engage in any intrigue hostile to the Government of France.

THE OLDEST INHABITANT GONE.—The Buffalo express, of the 7th, says: "Mr. Ezekiel Lane died day before yesterday. He was the "oldest inhaditant" of Buffalo, being 102 years of age. He was the first white man to visit the present site of this city, and erected the first house where now resides a moving multitude of more than 40,000. He was engaged in both wars with Great Britian, and drew a double pension for services rendered in defence of his country."

SERVED RIGHT.—A careless carman, yesterday morning, driving rapidly along Ninth street, ran against and knocked down a young man named Bridges, hurting him considerably. The driver was arrested, and fined, under the ordinance, $9 and costs, for his carelessness. He should in addition have been fined under the State law, which prohibits "driving over *Bridges* faster than a walk."—*Cin. Com.*

COUNTERFEITER CAUGHT.—The Marshall of Portsmouth, Mr. Squires, came to the city on Saturday morning, in pursuit of a man by the name of G. W. Spears, who had been passing—in the northern part of the State—counterfeit Lafayette bank notes of the denomination of ten dollars. He gave a description to Deputy Marshall Ware, who went in pursuit and very soon picked the gentleman up, and placed him in a state room on board the Scioto packet, under charge of the Portsmouth officer.—*Cincinnati Com.*

SERIOUS ACCIDENT.—Mr. William Crawford was thrown from a buggy at Cumberland, (Md.,) last Tuesday, and had his jaw-bone badly broken, also his skull-bone considerably fractured. Very little hope of his recovery is entertained.

FIRST BOAT FROM OHIO RIVER.—The first boat of the Pittsburg and Cleveland line, by the cross cut canal, arrived at Clevelaod on the 12th, with a full cargo of sugar, molasses, iron, nails and glass.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED,
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Sunday School Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday Schoel Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1843. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

GENERAL CONFERENCE PROSPECTUS

Of a Daily and Weekly Pittsburgh Christian Advocate during the session.

We propose to issue, during the approaching session of the General Conference in this city, a "Daily Pittsburgh Christian Advocate," half the size of our present large Weekly, containing full, accurate and authentic reports of proceedings, speeches and documents, together with all other matters of general interest occurring during the time.

TERMS—For a single copy, 'one dollar.' Any person sending us five subscribers shall be entitled to a copy for his agency; and one sending ten subscribers shall have three additional copies at his disposal. Advance pay, in all cases.

It is supposed that the General Conference may continue in session six weeks—that being near the length of the last two sessions. Should it continua longer, the Daily will be furnished to the end of the session at the above price. If it adjourns sooner, the Weekly paper will be substituted to make up the deficit of the six weeks of the Daily—allowiug one Weekly for two Dailies. Thus, if the General Conference adjourns in five weeks, subscribers to the Daily will receive three copies of the Weekly to compensate for the six Dailies wanting to complete the sixth week. The Delegates will be furnished a copy gratis.

WEEKLY SESSION PAPER.—We will also send, to such as may prefer it, the Weekly "Pittsburgh Christian Advocate," for six weeks, during the session of the General Conference, and until the whole of the proceedings are published. TERMS—thirty three cents for one copy—four copies for 'one dollar.'

It is desirable to have the names as soon as possible, that we may know how large an edition of each will be needed. The money may be forwarded by the delegates where convenient. Great care will be combined with dispatch, in both printing and mailing, that subscribers may receive authentic intelligence at the earliest possible period.

All communications to be addressed to Rev. W. Hunter, Editor of the Pittsburgh Christian Advocate, Pittsburgh, Pa. Let those who send subscribers be careful to say they are for the *session paper*, and whether they are for the *Daily* or *Weekly*.

We respectfully request of our Methodist cotemporaries an early insertion of the above Prospectus—a favor which we will reciprocate if ever we have the opportunity.

Any paper inserting this Prospectus, and sending a copy containing it to this office, will be entitled to a Daily during the session of General Conference.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the America nedition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W—C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

THE WESTERN RECORDER.

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All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

From the Cincinnati Gazette.

☞ The following Tribute, no less beautiful than merited, is from the pen of one of the most accomplished of western writers. We copy from yesterday's Atlas ; and in doing so, we may be permitted to express our earnest hope, that at least one summer of duty, and of affectionate and impressive ministration from the altar, will yet be vouchsafed the meek and quiet sufferer whose "passing away" it laments.

DYING IN ZION.

BY MISS PHEBE CAREY.

RESPECTFULLY INSCRIBED TO REV. THOS. H. STOCKTON.

Fainter and fainter the music
Of thy voice falls, day by day,
For eternity's solemn shadows
Hang heavily over thy way.

Yet even as the faithful Hebrews
Unharmed in the furnace trod,
So thou, through the fire of affliction,
Hast walked with the Son of God !

But who for the cross, insulted
Will plead as thou hast plead,
When the night of the sepulchre closes
Its stillness over thy head ?

For, not lightly forgotten or spoken,
Thy words with a power are fraught,
That returns to thrill and vibrate
In each solemn hour of thought.

Not thine are the studied phrases
Of the eloquence of art,
But the power of truth and feeling,
Reaching the depths of the heart.

Thy pleading words to the sinner
Are earnest, effective calls,—
And the beautiful story of Jesus
How sweet from thy lips it falls !

Not the ritual's pomp is needed,
Nor the censer's incense cloud,
To make solemnly sweet the altar
Where thy soul in prayer is bowed.

How can we patiently, calmly,
Behold thy feet, whose tread
Is beautiful on the mountains,
Going down to the rest of the dead ?

Bearing thy sorrows so meekly,
Putting not back the cup :
Though the Savior has need of thy presence,
O how can we give thee up !

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

The Politics of Christianity.

NO. II.

LEAVEN.

When we said that Christianity prescribes in relation to politics, aware how liable the expression was to nerve texualists, we added, "in its own inimitable manner." A word or two respecting this manner—a few thoughts suggestive of the kind of process by which spiritual truth enters into, pervades and assimilates whatever affects our social well-being, will be the most natural, and, therefore, most fitting introduction to the work we have undertaken. The edifice we are about to survey cannot well be approached but through this avenue.

Let no man, then, look into the New Testament, the statute-book of Christianity, for "a model constitution"—he might as well search the open volume of Nature for the original type and pattern of every flower that blows. It is man's fashion, not God's to construct a complicated framework for the purpose of setting forth what his idea will come to if it will but work.—The creature makes laws *for* things—the creator puts laws *into* them. In human contrivances the form is provided for the power—in Divine, the power invariably developes the form.—We have our "Manuals"—our theories—our systems—our ingenious and elaborate paper plans of what ought to be—our checks and balances, provisions and prohibitions, charters and declarations of right, all marking out with minute distinctness, after the fashion of our respective judgements, the channels in which life of any sort may conveniently run. God does far otherwise. In His Book we look in vain for any traces of a normal state, or family, or even church. The outward shape, the visible manifestation which a given principle shall assume is left, as though unheeded—a matter of very inferior moment. But He plants in the heart of society a living truth—hides in the meal a small quantity of leaven—quickens beneath a mass of corruption, an indestructive and expansive principle—and gradually, silently, but surely, the truth puts forth blade, stalk and ear,—the leaven "leaveneth the whole lump"—the principle attracts towards, and assimilates to itself, the most untoward element with which it comes in contact.

Few errors, perhaps, have bred more mischief than that which mistakes the New Testament for a Handbook for the conscience—a compendious Directory, in which are to be found correctly mapped all the numberless varieties of human obligations. It was never intended to instruct man specifically in what he is *to do*—it insists chiefly and most earnestly upon what he is *to be*. It is not even in this respect a code of preceptive regulations—but an agency to bring about its own glorious ends. It is a history of facts embodying one moral—Love—pure, unselfish, constant, self-sacrificing, unquenchable love—and this history, with its doctrinal illustrations, is presented to human nature with a view to awaken a faint but distant echo—a response like unto itself. Kindle that central fire, and by the light of it, all human duty may be clearly read. The child, the friend, the father, the master, the citizen, the magistrate, the Senator—man in any earthly relationship may ask guidance at the oracle of a truly loving heart, and may obtain the counsel that he needs. And if the dim and scarcely visible image of Love, thus photographed upon man's being, needs but a glimpse at it, to set him right as to his social relationship, and to rouse within him an instinctive sense of the duties arising out of them, surely a reverent contemplation of the original type of that image, undistorted by any of the defects and accidents, which through the imperfection of the material, on which it is impressed, necessarily disfigure the copy, must needs do all that can be wished, to rectify misapprehension, to enlighten ignorance, to remove prejudice, and to qualify him, in all his associations with his fellow man, both to discover and to discharge, its appropriate obligations. Truth breathting love, once seen, can never be forgotten. Thenceforth, all other things are seen in the light of her benignant smile.

The clearest and most impressive idea, perhaps, of the insinuating, penetrating, assimilating energy of the Christian system, is to be gained from its own history. It begins its career in one of the obscurest corners, and under the lowliest worldly auspices, which this earth could well assign to it. Surrounding it on every hand may be seen various forms of social wrong, some of them hoary with age, many of them gigantic in stature. Without heeding them, without specifically denouncing them, without any show of plan or purpose in regard to them, it communicates from individual to individual, from soul to soul, its own purity and benevolence of spirit. One by one, silently, gradually, surely, ancient embodiments of injustice decay and die. This age sees one amelioration accomplished for humanity—that, another. As the world becomes more and more deeply imbued with Divine truth, the evil of practices long sanctioned by society becomes first dimly apparent, then gross and palpable, at last too hideous to be borne. The degradation of woman, the persecution of religious faith, slavery in all its forms, war under whatever pretence, have either disappeared, or are fast disappearing before the benignant influence of the religion of Jesus. We hear not the clatter of destruction—the noise of axes and hammers. The process as it goes forward attracts no great notice—but the "leaven" is at work—atom is imparting to atom its own activity—what is unalterably repellant of the gentle but efficacious influence is being extruded—what is susceptible of modification is being changed. Human nature in all of its developements—individual, domestic, social, political, international—under the power of simple christian truth, is throwing out upon the surface, ultimately to throw off altogether, its vicious humors—and the selfishness of man, driven by a living principle of love, first into sight, last into extinction, will cease at some future period, to shelter itself behind the political institutions of the age.

All men who believe in Christianity, believe this—all who reason at all must see that these effects are consequent upon this cause. Something, then, there must be in the cause, naturally and inevitably tending to such results. Were it not well for us to know it? Might not the work be greatly helped forward thereby ? Civil governments are in the main nothing more than certain organizations of national opinion, & change in their forms, habits, and spirit, as that changes. Political ameliorations commence with the enlightenment of individual minds. Some devout worshipper, with a question in his heart, goes to the oracle, and waits, and listens, until a clear response is obtained. He tells the newly discovered truth to others. It gains credence. It spreads. It establishes itself as a conviction in the public conscience. At length it puts down all opposition, and ascends the throne, to sway the decisions of men thenceforth forever.

"The leaven leaveneth the lump." The object we have in view in the articles that are to follow is to ascertain from the generic nature of the "leaven" what ought to be, and will be eventually, the character of the "lump." The study if rightly pursued, may conduce to many useful ends. It will save us from serious practical mistakes. It will do more. It will exhibit the loveliness of Christianity in novel and striking aspects, and it will open up to her disciples another and wider sphere of activity and influence than that to which they now almost exclusively confine themselves.

Reader, can aught but good result from taking politics within the circle of God's truth, and calmly surveying them under the light from heaven ? Purifying and strengthening, like the king of birds, our eyesight at the orb of day, may we not be better able to discern good and evil, now strangely intermingled ? We think we may.—Come with us, then, to the contemplation of these original, elemental, active, all-assimilating principles, which contain within them the germ of every blessed change in which this world is destined to rejoice! Come, converse with justice in its inner sanctuary—with benevolence in its birthplace and home! Subject or ruler, citizen or statesman, your notions of political right, privilege, power, and duty, will lose nothing either of breadth or depth, or integrity, by being submitted to the test of divine revelation.

Ministerial.

From the American Pulpit.

Freedom of the Pulpit.

BY REV. DANIEL WISE.

If freedom to utter honest convictions, on all subjects relating to human duty, should be allowed anywhere, it should be permitted in the pulpit. The pulpit is the God appointed place for the utterance of the Divine will to man. There his ambassadors stand, responsible to him alone for their faithfulness in declaring the grand truths already revealed in the divine word. Those truths are avowedly opposed to the most pleasing passions, the most cherished lusts, the most tempting appetites of mankind. Their effectual proclamation will, of necessity, excite opposition from the guilty, who are determined not to abandon their follies; and the preacher, in order to his usefulness, must be sustained in the free utterance of those truths, without regard to the animosities of the guilty, who may wince under his faithful admonitions.

Nor must the pulpit submit to *dictation*. It must not suffer this, that, or the other man, to prescribe its topics, or to proscribe particular truths. To do so would be a suicidal act; it would degrade the preacher into a mere performer, and sink the house of God into a place of amusement. The preacher would no longer be the messenger of God, standing up to summon men to the "righteous and the true," but a mere hired servant of wicked men so wedded to their wickedness, as to be unwilling to have it rebuked. His preaching would soon cease to oppose any sin, for as each sinner in his turn complained, because *his* sin was touched, he would cease to condemn it until he had lost his liberty to touch any one of the ten commandments!

The pulpit should, therefore, stouly resist all dictation. It should fearlessly claim and exercise the right to discuss any truth taught in the Bible, according to its discretion; and, when the people, who sit luxuriously on their cushioned seats within the sanctuary, refuse the preacher this right, we should prefer the temples of nature for his churches, and the friendly root of some old tree for his pulpit, where, with free lips, he may speak the stirring thoughts of a freeman, rather than to stand a base-hearted slave in the carved desk of the proudest cathedral in Christendom! Freedom, unshaken freedom, to oppose all vice and to sustain all virtue, is the right of the pulpit.

We have penned these thoughts, because we have observed, of late, that a portion of the political press have impudently condemned the pulpit, for giving expression to the teaching of the Bible concerning WAR. For merely asserting the utter and absolute opposition of Christianity to war, these noisy politicians have denounced such ministers, as hypocrites and meddlers; and all this, forsooth, because there happens to be a war existing between our country and a poor, feeble sister republic.

Now we protest against this attack upon the rights of the pulpit. If the preacher believes war to be wicked, and if he sees it denounced by the spirit and word of the gospel, it is his undoubted right to say so.—What, if he does thereby indirectly condemn the authors of that war? Shall he cease on that account? Will political men dare to assume that the pulpit must be silent on those moral evils which have their connivance and approbation?—Do they expect such a bowing of the knee to political idols from the ministry of the nineteenth century? We tell them, if such are their expectations, they have mistaken the men who fill the pulpits of New England. Thank God, the spirit of Roger Williams, and of the heroes of the May Flower still lives and still speaks in our pulpits! And it will live. Politicians may bluster and denounce; they may threaten and curse, if they please—but chain the pulpit they cannot; and more—let them, in their party relations, dare attempt to trammel the freedom of the pulpit, and as sure as the love of liberty lives, the people, in defending the pulpit, will break their political chains, grind them to powder, and, mixing the dust with water, compel these disappointed politicians to drink the mixture.

Narrative.

From the Presbyterion of the West.

A TALE OF THE LATE FLOOD.

MESSRS. EDITORS:—Your readers have heard much of the disastrous effects of the late floods, but thousands of instances of real and crushing calamity, have fallen upon the poorer and humbler classes, of which the world will never hear. The most touching and distressing case of which I have heard, was related to me by a lady in L—, the other day.

A negro man in that city, by years of patient toil and economy, had purchased his freedom. But his wife was still in bondage, and his children, by consequence, doomed to become slaves. He resolved to make them free. They were the property of an excellent christian lady, who, although very poor, agreed to release them on the payment of a sum far below their real value. The poor negro's heart almost leaped for joy at the prospect of liberating his family. His plan was soon laid. A gentleman on the banks of the Ohio, wanted a large quantity of wood chopped, which he offered to Tom, *to cut on the shares*, as they term it.

For a number of months, Tom had plied his axe most faithfully. Many a tall cotton-wood had yielded to his manly arm; and many a long rank had he deposited on the bank, to supply the Steamboats, as they passed. Time and again had he estimated the value of his cords, and when at last, he had completed the full amount necessary to purchase his beloved family, the measure of his happiness was almost full. Not a man in the State, perhaps, had a lighter heart or wore a more cheerful countenance than poor Tom. Already, in imagination, he had a hundred times counted down the sum, and received in return the inestimable prize. Little did he dream, poor fellow, of the disappointment that awaited him!—Not only had he, in anticipation, secured the price of his family's freedom, but he had also made some provision for their support. A field of corn had been raised, and several pigs fatted, and all the arrangements made to take his family to a cabin near the river, where he prepared to support them by means of his axe. But the price of wood was a little depressed, and Tom thought the wiser course, was to hold on a little, till the winter rise would come, & with it a brisker demand for his wood. Still he did not relax in his industry. Day after day he plied his axe, and rank after rank was still added to his already well stocked wood-yard. You may easily imagine the mingled emotions of pride and exultation with which he contemplated the result of his industry, and the change it was soon to effect in his circumstances. But what was his concern, when he saw the swelling waters of the turbid & resistless stream, beginning to roll out over its lofty banks, and hourly enroaching upon the treasure, in which was rested all his hopes! That vigorous arm, that had leveled so many proud patriarchs of the forest, was now paralized. His axe was no longer heard to resound from the wood, nor the falling tree to crash beneath his strokes. His axe now stuck idly in the stump, and the anxious negro sat mute with despair, as he saw his long ranks one after another rise from their place, and float off with the majestic tide! In a few short hours, the labor of thrice as many months, was irrecoverably lost. His wood was gone, his corn, his pigs, his all. He moved not till he saw all was lost. And now with heavy head and bursting heart, he hastens away to communicate the heavy tidings to his wife. Her mistress saw him as he approached the house, and in his countenance she read the sadness of his heart. She waited not for him to open his message of grief, but eagerly enquired the cause of his distress. The poor negro could scarcely restrain his feelings enough to utter his tale of woe, but with stifled sobs and streaming eyes, he disclosed the extent of his loss.

I need not relate the rest. You will expect as a matter of course, that the sympathies of the good lady will be deeply moved—that the simple, affecting recital of such distress, will make an irresistable appeal to her heart. And your expectation shall not be disappointed. Such was the result. Her magnanimous reply was—"Dry up your tears Tom—you have labored faithfully and you shall not lose the reward of your toil. Your wife is free, and you may take her when you choose."

The reader will imagine the scene that followed.

MUSAFIR.

Parent's Department.

A Useful Lesson Conveyed in Rhyme.

We know not the author of the following lines, which appeared originally, we believe, in the Providence Chronicle. They are worthy of the pen of Miss Gould or Oliver Wendell Holmes. They inculcate, happily and wittily, an important lesson that should come home to the business and bosoms of all mothers and nurses.

THE BABY'S LAMENT.

O mother, dear mother, no wonder I cry,
More wonder by far that your baby don't die;
No matter what ails me, no matter who's here,
No matter how hungry the "poor little dear!"
No matter if full or all out of breath,
She trots me, and trots me, and trots me to death!

I love my dear nurse, but I dread that great knee;
I like all her talk, but, wo unto me!
She can't be contented with talking so pretty,
And washing, and dressing, and doing her duty;
All that's very well; I can bear soap and water;
But, mother, she is an unmerciful trotter!

Pretty ladies, I want just to look at your faces;
Pretty lamp, pretty fire, let me see how it blazes;
How can I, my heart going bibbity bob?
And she trots me the harder the harder I sob.
O! mother do stop her, I'm inwardly sore,
I hiccup and cry, and she trots me the more,
And talks about 'wind,' when 'tis she makes me ache;
Wish 'twould blow her away for poor baby's sake.

Thank goodness, I'm still ; O, blessed be quiet !
I'm glad my dear mother is willing to try it ;
Of foolish old customs my mother's no lover;
And the wisdom of this she can never discover ;
I'll rest me a while, and just look about,
And laugh up at Sally, who peeps in and out,
And pick up some notions as soon as I can,
To fill my small noddle before I'm a man.

O dear, is that she, is she coming so soon ?
She's bringing my dinner with tea-cup and spoon;
She'll hold me in one hand, in t'other the cup,
And as fast as its down she'll just shake it up ;
And thumpity thump, with the greatest delight,
Her heel it is going from morning till night ;
All over the house you may hear it I'm sure,
Trot—trotting ! just think what I'm doomed to endure!

Were children accustomed from infancy to hear nothing but corect conversation, there would be but little need of their learning arbitrary rules of grammar—they would naturally speak and write correctly. Hence it is, that children of educated people are generally so much more easy and graceful in their conversation than the children of the uneducated. Our language, like our manners, is caught from those with whom we associate; and if we would have the young improve in this important part of education, we must be careful that they hear no vulgarism from us.—*St. Louis New Era.*

Training of Children.

The most esential qualifications for training a child well, are not of a nature to be communicated by books or lectures on education. They are, 1st, The desire to be right in the matter; 2d, Sense: 3d, Kindness, and 4th, Firmness. Where these are wanting the wisest admonition in the world will be of no other use than to relieve the mind of the person who throws them away.—The doctrine of an eminent writer, (of a generation now nearly gone,) that a child should be reasoned into obedience, had, in its day, more of a misleading efficacy than might have been tho't possible; and many a parent was induced to believe that a child should be taught to give its obedience, not because it *was* obedience, but because the thing ordered was reasonable; the little casuists and controversialists being expected to see the reason of things as readily in real life as in the dialogues between Tutor and Charles. The common sense of mankind has now made an end of this doctrine, and it is known now, as it was before the transit of that eminent person, that obedience—prompt, implicit unreasoning, and almost unconcious—is the first thing to be taught to a child, and that he can have no peace for his soul without it. That first and foremost rule of exacting obedience, is so far from being subject to the condition of showing reasons that I believe a parent with a strong will, although it be a perverse one, will train a child better than a parent of a reasonable mind, tainted by infirmity of purpose. For as "obedience is better than sacrifice, and to hearken than the fat of rams," so an authority which is absolute by virtue of its own inherent strength is better than one which is shaken by a reference to ends and purposes, and by reasonable doubts as to whether they are the best and most useful. Nor will the parents' perversity, unless it be unkind or ill-tempered, occasion the child half so much uneasiness in the one case, as the child will suffer from those perversities of its own which will spring up in the other. For habits of instant and mechanical obedience are those that give rest to the child, and spare its health and temper; whilst a recusant or dawdling obedience will keep it distracted in propensity, bringing a perpetual pressure on its nerves, and consequently on its mental and bodily strength.—*Taylor's Notes from Life.*

Agricultural.

From the Horticulturist.

The Kitchen Garden—Selection and Improvement of Soils—Burnt Clay, &c.

THE KITCHEN GARDEN is at once the most humble and the most useful department of horticulture. It can no more be allowed to stand still than the sun himself. Luckily, (or unluckily,) man must eat; and, omniverous as he is, he must gather food from both the animal and the vegetable kingdom.

Now there are, we trust, few of our readers who need an argument to prove what a wide difference is very often found between vegetables grown in different gardens; how truly the products of one shall be small, tough and fibrous, and those of another, large, tender and succulent. Sometimes the former defects are owing to bad culture, but more frequently to *unsuitable soil*.—It is to this latter condition of things that we turn, with the hope of saying something which, if not new, shall at least be somewhat useful, and to the point.

Nothing, in any temperate clime, is easier than the general cultivation of vegetables in most parts of the United States. With our summer sun, equal in heat and brilliancy to that of the equator, we can grow the beans of Lima, the melons of the Mediterranean, the tomatoes and eggplants of South America, without hotbeds, and with such ease and profusion that it fills a newly arrived English or French gardener with the most unqualified astonishment. Hence, in all good soils, with a smaller amount of labor than is elswhere bestowed in the same latitudes, our vegetables are produced in the most prodigal abundance.

But now for the exceptions. Every man cannot "locate" himself in precisely that position where the best soil is to be found. Circumstances, on the contrary, often force us to build houses, and make kitchen gardens, where Dame Nature evidently never contemplated such a thing; where, in fact, instead of the rich, deep accumulations of fertile soil, that she frequently offers us in this country, she has only given us the "short commons" allowance of *sand* or *clay*.

The two kinds of kitchen gardens among us, which most demand skill and intelligent labor, are those which are naturally too sandy or too clayey. It is not difficult, at a glance, how these might be, and ought to be treated in order to improve them greatly. But we have observed—such is the force of habit—that nine-tenths of those who have gardens of this description, go on in the same manner as their neighbors who have the best soil,—manuring and cultivating precisely in the ordinary way, and then grumbling in quite a different mode about short crops, and poor vegetables, instead of setting about remedying the evil in good earnest.

The natural remedy for a heavy clay soil in a kitchen garden, is to mix sand with it. This acts like a charm upon the stubborn alumina, and, allowing the atmospheric influences to penetrate where they were formerly shut out, gives a stimulus, or rather an *opportunity*, to vegetable growth, which quickly produces its result in the quantity and quality of the crops.

But it not unfrequently happens that sand is not to be had abundantly and cheaply enough to enable the proprietor of moderate means to effect this beneficial change. In this case, we propose to the kitchen gardener to achieve his object by another mode, equally efficient, and so easy and cheap as to be within the the reach of almost every one.

This is, to alter the texture of too heavy soils by *burning* a portion of *the clay*.

Very few of our practical gardeners seem to be aware of two important facts. First, that clay, when once burnt, never regains its power of cohesion, but always remains in a pulverised state; and therefore is just as useful, mechanically, in making a heavy soil light, as sand itself.—Second, that burnt clay, by its power of attracting from the atmosphere those gases, which are the food of vegetables, is really a most excellent manure itself. Hence, in any clayey kitchen garden, wherebrush, faggots, or refuse fuel of any description can be had, there is no reason why its cold compact soil should not be turned at once, by this process of burning the clay, into one comparatively light, warm and productive.*

The difficulty which stands in the way of the kitchen gardener, who has to contend with a very light and too sandy soil, is its want of capacity for retaining moisture, and the consequent failure of the summer crops.

In some instances, this is very easily remedied. We mean in those cases where a loam or heavier subsoil lies *below* the surface. Trenching, or subsoil-plowing by bringing up a part of the alumina from below, and mixing it with the sand of the surface soil, remedies the defect very speedily. But, where the subsoil is no better than the top, or even worse, there are but two modes of overcoming this bad constitution of the soil. One of those, is to grasp the difficulty at once by applying a coat of clay to the surface of the soil, and mixing it with the soil as you would manure; the other, (a less expensive and more gradual process,) is to manure the kitchen garden every year with compost, in which clay or strong loam forms a large proportion.

It may seem, to many persons, quite out of the question to attempt to ameliorate sandy soils by adding clay. But it is suprising how small a quantity of clay, thoroughly intermingled with the loosest sandy soil, will give it a different texture, and convert it into a good loam. And even in sandy districts, there are often valleys and low places, quite near the kitchen garden, where a good stock of clay lies, (perhaps quite unsuspected,) ready for uses of this kind.

In the Journal of the Agricultural Society of England, is a case quoted (vol. ii, p. 67,) where the soil was a *white sand*, varying in depth from one to four feet; it was so sterile that no crops could ever be grown upon it to profit. by giving it a top-dressing of clay, at the rate of 150 cubic yards to the acre, the whole surface of the farm so treated was improved to the depth of ten or twelve inches, so as to give excellent crops.

Since a soil, once rendered more tenacious in this way, never loses this tenacity, the improvement of the kitchen garden, where economy is necessary, might be carried on *gradually*, by taking one or two compartments in hand every year; thus, in a gradual manner, bringing the whole surface to the desired condition.

A great deal may also be done, as we have just suggested, by a judicious system of manuring very sandy soils. It is the common practice to enrich these soils precisely like all others; that is, with the lighter and more heating kinds of manure; stable dung, for example. Nothing could be more injudicious. Every particle of animal manure in too light a soil ought, for the kitchen garden, to be composted, for some time previously, with eight or ten times its bulk of strong loam or clay. In this way, that change in the soil, so much to be desired, is brought about; and the whole mass of clay-compost, made in this way, is really equal in value, for such sandy soils, to the same bulk of common stable manure.

Whatever the soil of a kitchen garden, our experience has taught us that it should be *deep*. It is impossible that the steady and uniform moisture at the roots, indispensable to the continuous growth of many crops, during the summer months, can be maintained in a soil which is only *one spade* deep. Hence, we would *trench* or *subsoil plow* all kitchen gardens, (taking care, first, that they were well drained.) whether sandy or clayey in texture. We know that many persons, judging from theory rather than practice, cannot see the value of deepening soils already too porous. But we have seen its advantages strongly marked in more than one instance, and therefore recommend it with confidence. It is only necessary to examine light soils, trenched and untrenched, to be convinced of this. The roots in the former penetrate and gather nourishment from twice the cubic area that they do in the former; and they are not half so easily affected by the atmospheric changes of temperature.

Old gardens, that have been long cultivated, are greatly improved by trenching and reversing the strata of soil. The inorganic elements, or mineral food, of plants often become so much exhausted, in long cultivated kitchen gardens, that only inferior crops can be raised, even with abundant supplies of animal manures. By turning up the virgin loam of the subsoil, and exposing it to the action of the atmoshere, its gradual decomposition takes place, and fresh supplies of lime, potash, etc., are afforded for the vigorous growth of plants.

We have only room for a single hint more, touching the kitchen garden. This is, to recommend the annual use of *salt*, in moderate quantities, sown broadcast over the whole garden early in the spring, and more especially on those quarters of it where vegetables are to be planted which are most liable to the attacks of insects that harbor in the earth. We are satisfied that salt, spread in this way, before vegetation has commenced, or the earth is broken up for sowing seeds, at the rate of ten bushels per acre, is one of the best possible applications to the soil.

It destroys insects, acts specifically on the strength of the stems, and healthy color of the foliage of plants, assists porous soils in collecting and retaining moisture, and is an admirable stimulant to the growth of many vegetables. In all the Atlantic States. where it is easily and cheaply procured, it ought, therefore, to form an annual top-dressing for the whole kitchen garden.

* A simple mode of burning clay in the kitchen garden is the following: Make a circle eight or ten feet in diameter, by raising a wall of soil a couple of feet high. Place a few large sticks loosely crosswise in the bottom, and upon those pile faggots or brush, & set fire to the whole. As soon as soon as it is well lighted, commence throwing on lumps of clay, putting on as much at a time as may be without quite smothering the fire. As soon as the fire breaks through a little, add more brush, and then cover with more clay, till the heap is raised as high as it can be conveniently managed. After lying till the whole is cold, or nearly so, the heap should be broken down and any remaining lumps pulverized, and the whole spread over the surface and well dug in.

WHAT TEMPERANCE DOES.

About four years ago, an acquaintance of ours signed the pledge. He had been intemperate for many years—had spent about two thousand dollars—all he owned—and involved himself in debt to the amount of about five hundred dollars. Now he has so far regained by strict temperance as to extricate himself from debt, and purchase a small tract of land containig 80 acres, together with a good stock of horses and cattle, and all the necessary farming utensils.

WATTS' VERSION.

The barn of *Dr. Isaac Watts* near *Chilicothe*, was struck by lightning on Friday the 10th, inst. There! said an old fashioned Presbyterian lady of my acquaintance, to whom the fact was read by her daughter, there! said she, there are people who don't believe in judgements, but if that waa'nt a judgement on the Dr., for writing those *Psalms and Himes*, I would like to know what it was.—*Cist's Adv.*

The Ocean Steamers now on the stocks in this city, as we have ascertained, by personal inspection and calculation, will cost at least five millions three hundred thousand dollars. This is but the first letter of the alphabet in a newly opening career. Already our internal steam navy exceeds that of all Europe, probably of the whole world, and in ten years our ocean steam marine will be the finest in existence. Our immense line of coast, the facilities for building and employing steamers, and the almost certain prospect of becoming the carriers and messengers of other nations about to plunge into war with each other, must inevitably create a vast fleet of American ocean steamers.—*N. Y. Sun.*

SHOCKING.—The little son of Rev. Erastus Hopkins was scalded to death at Northampton, Mass., last week, by jumping prematurely into a bathing tub of boiling water, which was in preparation for him.

MAIL ROBBER CAUGHT.—Messrs. Long and Goodin, United States Deputy Marshals, arrested in this city on Saturday, a man named James Murray, charged with mail robbery—he having taken the mail-bag from the steamer Daniel Boone, which he broke open and robbed, about two weeks since. He is now in jail, having been committed for trial, by Judge McLean.—*Cin. Com.*

Correspondence.

Written for the Western Recorder.

Waynesburgh, Pa., May 4th.

Br. Bassett: Notwithstanding that I am unable to labor in the vineyard of my Divine Master, it does my soul good to know that the good cause in moving onward.

On Sabbath last, I had the pleasure of hearing a plain, practical, and energetic sermon delivered by Br. Joseph Fordyce, (*at the Round School House,*) from Rom. 1. 15–16. At the close of which he gave an invitation for candidates for baptism to come forward—ten presented themselves, eight of whom were heads of families and of respectability. I took my seat upon the bank of the Ten mile Creek. I gazed upon the vast multitude which lined the beautiful creek, numbering some four or five hundred souls. How solemn the people all appear, *God is here.*—What melodeous sound is that which falls upon my ear, the multitude are hymning the high praise of God by the water's edge, my mind travels back to Jordan, the baptism of my blessed Master is in the eye of my mind, it is carried forward. O, how much like heaven. The minister with a feeling heart gives out the last lines of his hymn; here it comes:

"He now is fitting up your home;
Go on—we'll meet you there."

My soul and all that is within me says, *Amen* The redeemed on their way home, say, *Amen* Our friends who are now before the throne say, *Amen.* The candidates for baptism, say, *Amen.* Angels look down and delight to repeat the chorus, *Amen.* But the best of all Christ says, *Amen.* Ah, methinks, we shall be soon congregated at the bar of God. O, my gracious *Redeemer*, who among us will be able to stand. I looked upon the silver current as it rolled by, marching on with its silent murmur to the great ocean. Yes,

"Time, like an ever-rolling stream,
Bears all its sons away."

We shall all soon be in the great ocean of eternity. But here comes the minister with his candidates to receive the holy ordinance. Just here, the quotation of Br. Reese from the prayer of the poor sable son of Africa fell with great force upon my ear, it is a favorite with him, so it is with me, here it is, "*And may the wings of Jordan's dove, as it hovers over Zion, be wet with the dues of every clime.*"

Did I possess the strength that I once did—had I the voice that I once had, I would delight to raise the cross of my Divine Master in some benighted land. But God in his providence sealed up my voice. Let it be so, God's ways are right. I cannot now understand it, but I shall hereafter. O, for grace.

But what mournful intelligence is this coming? *Death is in our ranks. Brs.* Springer, Brown and others will drop the sympathetic tear, when they learn that another PIONEER and fellow-laborer in the cause of *Mutual Rights* has been taken from labor to reward.

Just about the time that Br. Joseph led forth his candidates to administer the holy ordinance by *immersion*, his father (Rev. John Fordyce,) stepped across the Jordan of death, and took his upward flight to glory and to God. Adieu to our father, until we meet in the palace of *God* and the home of the *Redeemed*. Peace to his ashes. But we must drop this, we are not writing an obituary.

The superintendent of this circuit, Br. P. T. Laishley, has been for some time severely afflicted, which has prevented his laboring. The circuit is at this time without any regular minister upon it. It appears the harvest is ripe, but none to gather the crop. Great God, why is it, that all the preachers who travel this circuit become thus afflicted? Would it not be well for both preachers and members to petition a throne of grace that the cause may be removed? there is a wrong some where. God does not willingly chastise his people.

Jordan's waves for the last twelve months have been dashing furiously about my feet, thus far have they been permitted to come, and no further. Praise God, that they have not broken over my head.

I am yours, P.

Written for the Western Recorder.

TO THE PUBLIC.

Mr. Editor: I wish to take some notice of a certain epistle that appeared in the "True Wesleyan" of Feb. 19, being the 8th No. of vol. 6. It appears to have come from the pen of Rev. J. Sims, of Palermo, N. Y. Wishing him or his friends all the good they deserve, I will try not to disguise the truth for his injury, neither for his benefit. Having had some little opportunity of observation, as well as public report, I would take the liberty to say, it is well known by many of other denominations, that seceders from their bodies having gone to the Wesleyans, and engaged in that enterprise, have imbibed the spirit manifested by this Mr. Would be———, viz. to seek every opportunity to build themselves up upon the downfall of others. This indeed, seems to be the cause, why he has thrown the epistle referred to before the people. And when this was not enough, and he could not otherwise succeed, other Arnolds or Hulls have been influenced to lead the van. They have in this country, apparently borne the character of those spoken of by the great apostle, who "crept into houses and led captive silly women." 2 Tim. 3. The first charge he makes upon the brotherhood in the gospel is that the M. E. and M. P. Churches have combined their forces to persecute the Wesleyan enterprise of establishing a pure church, or propagating those sentiments so fraught with the interests of the slave. And finally, we have gone so far, he says, as to go from house to house, persuading some and commanding others not to go to their meetings, or listen to their doctrines, as we were so afraid of their influence, and the truthfulness of their doctrines, I would say, to me this seems unkind, and I am reminded of the course of the Mormons and the Millerites. They were so eager to glut themselves with public favor, and draw the world after their fanane example, that every thing that did not fall in with their measures, eat up their doctrine, and call it corn, were combined in persecuting them. And further, he lets his accent rest upon the M. P. preachers as having 'persuaded some and commanded others,' and by so doing have caused his labors here to be seasons of trial, (from the fact that they have hedged up his pathway) for his advance has not been probably what he wished it to be. And in view of this statement, I have gone myself to the places where he says these things took place (he having himself told where they were done,) and the people say that there was never any such thing done, and they deem it unkind for a man claiming to be a Christian minister, to spread such things before the world, and if he was trying to promote truth and religion, he would not do it. I would here say, so far as our ministers have advised their brethren, under the influence of the proverb, that

"Unless the sheep he first divide,
The wolf can never harm;"

so far, I am glad to learn, (though by an enemy) that they are at their post. And further than this, I have no earthly knowledge on the subject, save by the way of this Mr. Would be———. We have had men among us who claimed to be ministers, who have suffered the wolf to go where he pleased, and laughed to see him in the midst of the flock. And when this was not enough, would get a lambskin and wrap around them and go off with the wolf to prowl for game in other parts, wherever they could find victims to prey upon. And if a word is said by those they have left behind them, in view of these pernicious ways, persecution, would be their cry. It looks to me that this has been (more or less) the cause that has set this little Mr. Would be———, to burning so terribly.

But he says they 'commanded others.' Now I have yet to learn where men in the M. P. Church get such authority, for it is not in the Discipline, and it is a matter of which I have never heard until this gentleman has brought it forth from his treasury of knowledge, & his conception of the matter must be, I think something like Ephraim's. * * * * * But in conclusion, he boasts of final success and victory over his enemies. This masterly leader is so wonderfully skilled and guarded, and strives so hard to promote peace throughout his parish, that in charges to his parishioners (on their receiving membership,) says, You must be upon your guard—persecution will come—you will meet with open hostility from the professed christian world—all will be said and done that can be, for your overthrow! And having thus prepared and alarmed his members, he is prepared to say through their church organ, The battle is begun—our enemies are strong,—and the cry of 'persecution' is raised, thereby to excite public sympathy, thus making capital out of wind, instead of true coin.

Now, Mr. Editor, as a man, and I trust as a Christian, I have advised my own brethren, together with some of theirs to avoid these evils referred to, and be as willing to let live, as they are to live. And was this Mr. Would be——— inclined to do so, all would be well. O that men would strive as hard for principle and holiness, as they will for party, and promotion, then would the trumpet of the Gospel be filled with the Master's own breath, and turning from the heights of Moriah as it flows, and all the world would hear and follow its divine influence. Skeptics would blush, and infidels tremble. It is my prayer to Almighty God that these things might come to "a perpetual end," the watchmen see "eye to eye" together with the brotherhood, and become one mighty phalanx, joined against the powers of darkness. Amen.

A METHODIST PROTESTANT.

Otsego County, New York, April 13, 1848.

Written for the Western Recorder.

Congregational Singing.

Mr. Editor: In your paper of the 4th inst., I observed an article upon Congregational Singing, from the Journal of Commerce; for the insertion of which, I feel under obligation to express my thanks to you; for the evil which the writer describes, and repudiates, is of so obvious a character, as it exists here in the west, that it ought to awaken the churches to a just sense of the mockery of God, to which they are accessory, unless they use the influence they can exercise, and the power conceded to them by their rulers, to abate the *nuisance;* for such I consider it. I cannot agree with you, in supposing any apology was necessary for the writer, as you seem to suppose, by the two lines at the top, "speaking *strongly* against *unprofitable* choir singing." "*Unprofitable?*" It is blasphemy! or perhaps more properly mocking God. How often do we hear a hymn, calling upon all to praise God with their voices; or such as these, "Come we that love the Lord, and let our joys be known;" "Let those refuse to sing, that never knew our God;"—or "Ye tribes of Adam join, with *Heaven*, and *Earth*, and *Seas*, And offer notes divine, To your Creator's praise;" or thus, "Let every creature praise the eternal God;" or again, "Let every tongue thy goodness speak, Thou Sov'reign Lord of all."

How often I say, do we hear such lines, sung only by those in the Gallery; (a portion of whom at least, make no pretensions to *know God* in the sense of the Psalmist.) in a half learned tune, while the balance of the congregation are compelled to be silent, because the *chorister* chooses to set a tune which they cannot sing, that he may show off the choir, or his own skill. If you, Mr. Editor, have escaped the infliction of such impositions, I have not. I am not opposed to having choir singing under suitable arrangement; but am compelled to believe, our churches would worship God more spiritually, were the singing conducted in a more becoming manner.

I must confess I know not how the evil is to be abated, in those congregations, where the people have no voice, except when called together to register the decrees of their rulers; but it does appear to me, that in congregational churches, a remedy might be applied, were it not for that *mighty power, Fashion.*

A PRESBYTERIAN.

Putnam, May 8, 1848.

Religious Intelligence.

WABASH DISTRICT.

Mississinaway Ct. Grant Co., Ia.,
Apr. 24, '48.

Br. Bassett: For the first time, I send you a few lines, for insertion in your paper. I came directly from Conference to this circuit—preached twice—and finding a parsonage, made some arrangements, returned and moved on with my family. Three days after, I set out upon the labors of the circuit. I found nine old preaching places, three flourishing societies, one that had numbered 26 members, entirely shipwrecked, and a few fragments scattered about in various places. I felt rather discouraged, but knew that for the last 2 or 3 years on account of sickness and other embarrassments experienced by ministers, they had had but little ministerial help, and that probably this was one reason that so great declension had taken place. I was in hopes that if the work was thrown into small form, and attended to with energy, that by the blessing of God it might be revived again. I threw it into a two week's circuit, gathered up, old and new, sixteen appointments, and went to work, calling upon the Lord for help. And, glory to his name, I soon had the satisfaction to see the work greatly revived among the membership. Glory to God, this gave me encouragement. Since, the work has been progressing, and we still find the Lord present, to wound and heal. The old society which was entirely fallen, is rising again, and six of its prodigals have returned, with a prospect of more shortly. Six more have joined in other places, and the prospect is good for a general revival. Our second quarterly meeting is just over. Glory to God, it was a glorious time. One accession was received. Thank God for *one.* I trust that the brethren who had promised to attend this meeting and failed, were so engaged in revivals that they could not leave their work. My third quarterly meeting will come on the 10th and 11th of June, at Johnson's school house, on the Mississinaway, four miles above Jonesburg. We plead for ministerial aid, as we are all alone. Brethren in the ministry, one and all, are invited to come. Pray for us.

DAVID PATEE.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, May 11, 1848.

New Subscribers this week, 9. Discontinuances, 2.

To Correspondents.—We still have on hand six or eight articles ahead on the Restructive Rule. Writers will have patience, and we will endeavor to treat all by rules of justice. We desire that those who wish to write further on this subject, will please send us all they design to forward us before the 1st of June, for we learn that a large proportion of our readers would prefer to have the present discussion give place to something more interesting or edifying.

Rev. W. B. Evans.—We had the satisfaction of spending last Sabbath with our old friend at Gratiot and Brownsville. Large audiences attended his ministrations. Br. Evans will attend the Quarterly Meeting of this Circuit next Sabbath. He will preach at Springfield Chapel on Tuesday 16th inst. at 3 P. M., and on Thursday, 18th, in Zanesville at candlelight.

☞We regret to say that several numbers of the Daily Pittsburgh Christian Advocate failed to reach us, and we have had to make up our statement in part from secular papers.

Arrival.—The Zanesville Courier has intelligence by Telegraph of the arrival of the Britannia at Boston. She brings word that civil war is likely to take place in France, and that Ireland is still very highly excited.

Another Failure.—Information is received of the failure of the Erie Bank, Pa. That's bad.

The Washington Riots.—It is truly gratifying to learn that through the praise-worthy efforts of the men in authority, sustained by law abiding citizens of Washington, the recent disgraceful attempts to destroy the press of the National Era, were utterly frustrated. It was with more than ordinary pleasure that we received the next number of that excellent paper, after it had been put in such imminent peril. Dr. Bailey, the Editor, gives due credit to the citizens and authorities of Washington, to the President of the United states, and Officers of the Departments, for their influence and exertions to maintain the supremacy of the laws. He also renders due praise to various gentleman of the Southern Press, for the just and dignified stand they took in vindicating the liberty of the press.

Praiseworthy.—The last number of the National Era, contains a letter from Samuel Lewis, Esq., of Cincinnati, written on the 24th ult., just as he had received word of the riotous proceedings at Washington, threatening the destruction of the press and office of that paper. Mr. L. authorized Dr. Bailey, in case the mob should carry out their threats, to draw on him at sight for one hundred dollars, and one hundred dollars per month for two months to come, making $300, to rebuild and continue the publication of the Era. He adds, "I can wear old clothes, and go back to my bread and water fare, but I cannot live to see the last vestage of liberty destroyed by a mob." In the same paper is given a letter from a gentleman in Baltimore, offering to raise funds in that city for the like purpose, if necessary. The spirit of liberty is not to be killed off by mob violence.

Rev. S. Elliott.—We have received a communication from this brother, occupying three full sheets, intended as a reply to the letter of Br. G. M. Scott, which appeared in our paper of the 13th ult. It seems that Br. Elliott was placed in charge of Columbia Circuit by last Muskingum Conference, & Br. S. was appointed assistant minister. We believe there had been no report made from Columbia Circuit the present year, till the receipt of the letter of Brother S. We published the letter by way of information, it being a candid statement of the condition of the circuit. It bore that things had worn a somewhat discouraging aspect for a year or two past. The religious declension he ascribes to a complication of causes, amongst which is, an almost universal dissatisfaction in reference to the superintendent—that this cause was now removed, since the said superintendent had seen cause to step on board the new vessel, called the "True Wesleyan."

Now in admitting the letter of Br. Scott, it never occurred to us that any serious disparagement or injury was being inflicted upon the said Br. Elliott. He had a right, at his choosing to step on board the said vessel—we have not a particle of regret that he did so—we wish to respect him none the less--we shall say no harmful word of him therefor. And we apprehend that Br. Scott did wisely in announcing the fact *here*, before the usual glorification should come out in the columns of the "True Wesleyan." For we are so western in our feelings, that we think *western* news should not first come from the *east.* Had we discovered in the letter of Br. S. any disposition to injure Br. E. we should have suppressed it, or erased the objectionable part. If the brother thinks himself injured, he shall certainly have the privilege of reply. But the dear man must not expect us to publish nearly a dozen pages in answer to a dozen lines! Besides, a chief part of his communication is a treatise on abolition, an excellent thing in its place, but about as appropriate here as would be a temperance lecture, or a sermon on war.

Our brother does not as we discover, accuse Br. S. of misstatements, but of *unqualified statements.* The first is that "the first two quarterly meetings passed off without any thing special;" whereas, Br. E. says that at the first meeting, he himself was very much refreshed and encouraged in preaching, and also enjoyed himself well in lovefeast. This he thinks was something "special," and we have no doubt Br. S. will admit the correction.

At the second qr. meeting also, Br. E. states, his "spiritual enjoyment was a good deal more than ordinary," and he adds, "we had a very pleasant communion season." Why brother, those two quarterly meetings were so good, perhaps the third and fourth would have been better still.

In regard to the "almost universal dissatisfaction," alluded to, Br. E. thinks the statement is not correct, for he had ascertained that five classes out of nine had no objections to his return for a second year, and that many had a strong desire for his return. He furthermore thinks that the Circuit never had a preacher they loved very well—that all the preachers that have been there (naming several) have got their moral or ministerial character, if not both, stained, before they got away. These, he states, "have all passed off, and are gone, but a poor Elliott, who is here yet, to have all the blame attached to him." Not so fast, brother. You too, shall go with whole bones. We'll not allow another hard word to be said about you if we can help it. And we bid you, fine sailing in that new vessel.

We are gratified that Br. E. seems very good natured in his communication, and acknowledges that he has been well used by the Meth. Prot. Church.

Question Answered.

Some of our M. P. readers will recollect, that in the publication in our paper a few weeks ago, of a letter from Br. G. M. S., of Columbia Circuit, a P. S. was appended propounding to the President a question for solution. We should have given some attention to the question, but that it was addressed to that functionary, and we presumed he would respond. He has not seen proper to do so. We therefore take the following article from the Boston Olive Branch, in which it will be seen, one of the editors of that paper does up the problem in quite a pointed style, and we think, very correctly. But we are not apprised of the President's views.

Church Records.—Church membership is a sacred privilege, and those who enjoy it, and wish to retain it, ought not to be deprived thereof, except on conviction, at a proper tribunal, of some offence which, by the laws of the church, renders them improper persons to be continued in fellowship. And every member's name should be duly recorded on the church's books, as a security to his rights. We were not a little surprised, therefore, to see the following question proposed by a correspondent of the Western Recorder:

'Where a class is in a confused state, so that it can scarcely be told who is on the Lord's side and who is not, would there be any impropriety in it, or would it be a violation of discipline, to commit the class-book to the flames, and organize another?'

One would suppose from this question, that the only record of the church-membership of those belonging to such a class, was the class-book itself. And if so, there would certainly be an impropriety and a breach of discipline in committing it to the flames; for, according to the 'discipline,' no member can be deprived of membership, except by due trial and conviction of fault.

Every member's name should be recorded on the church-books; as well as on the class-books: and if so, burning the class-book would not in the least affect his membership, and could be of no use in settling difficulties. The preachers, stewards and leaders should see that things never get into such a state of confusion that it cannot be told 'who is on the Lord's side.' But if by neglect of the proper officers of the church, things have attained a bad state, proper measures, in accordance with the rules of the Disdipline, should be be taken at once to see every thing put right. It may require some labor and patience; but it should be done. But we have no faith in burning class-books. Let things be commenced right and continued so, and it will be easy to determine who is on the Lord's side.

The question proposed in the Recorder was not to us; but we have had reason to know that others were liable to fall into the same error. And we speak for those who are concerned.

Philadelphia Conference.—We are indebted to Br. W. S. Stockton for copies of the Minutes of the first three Sessions of this Conferenne, a very neat pamplet of 24 pages. J. T. Ward was received at the last session by transfer from the Maryland Conference, and J. H. Nichols from the N. J. Conference. T. H. Stockton was transferred to the Ohio Ann. Conference, and W. T. Eva to the Md. An. Conference; two churches were recieved, one at Reading Pa,, and one in Kensington. There are five houses of worship in the District, and three more are in contemplation, to be erected in the ensuing year. We are gratified to learn of the seeming promise of this infant Conference.

General Conference, M. E. Church.

This important body of Ministers convened in the Liberty Street Church, Pittsburgh, on Monday, 1st instant, and was called to order by Bishop Hedding. Religious exercises were conducted by bishops Hedding, Waugh, and Morris, after which the names of Delegates were called, 134 being present. J. M. Trimble, of Ohio, was elected Secretary, on the second balloting, and two assistant Secretaries were also chosen.—Bishop Hedding then delivered a short address, in which he stated that this was now the eleventh General Conferenee since he had been engaged in the ministry. He manifested much emotion in referring to the facts that the members of previous General Conferences had mostly passed away, and that he must soon go; that heretofore he was a junior, and had some one to go before him, but now he was the senior of his colleagues, and took the lead according to usage. Rules of order were agreed upon, and standing committees ordered.

Tuesday, May 2.

Bishop Morris presided. Various memorials were presented and acted on. One of these was from a church in St. Louis, asking relief, and expressing its determination not to adhere to the church, South. A like memorial was also presented from an African M. E. Church in St. Louis, seven members only of which adhered south, and their house of worship was given to the 7. Dr. Green, a Delegate from Canada was introduced, and took a seat upon the platform. Bishop Hedding, in behalf of himself and Bishop Janes requested an examination into an act of their administration during last year, the propriety of which had been called in question. The case of J. N. Maffit, is believed to be referred to.—The case was referred to committee on Episcopacy, as requested.

Wednesday, 3.

Bishop Hamline presided. Dr. Dickson, Delegate from the British Conference appeared today. Likewise Dr. Pierce, Delegate from the M. E. Church, South.

Thursday, 4.

Bishop Janes presided. The appeal of J. C. Green, of Brooklyn, N. Y., was presented. The Annual Report of the Book Agents was read and referred. A great number of memorials and other documents were presented.

Friday 5.

Bishop Hedding presided. The Episcopacy made recommendation that a Delegate Conference be established, consisting of one Delegate from each Annual Conference, to receive and try appeals. Almost the entire session was occupied with the consideration of the report of a committee, which was finally adopted as follows:

Whereas, a letter from Rev. L. Pierce, D. D., delegate of the Methodist E. Church South, proposing fraternal relations between the Methodist Episcopal Church and the M. E. Church South, has been presented to this Conference, and whereas there are serious questions and difficulties existing between the two bodies; therefore,

Resolved, That while we tender to the Rev. Dr. Pierce all personal courtesies, and invite him to attend our sessions, this General Conference does not consider it proper, at present, to enter into fraternal relations with the Methodist E. Church South.

(Signed) G. Peck, Ch'n.

The following amendment offered by Doctor Tomlinson, as also adopted:

Provided, however, that nothing in this resolution shall be so construed as to operate as a bar to any propositions from Dr. Pierce, or any other representative of the Meth. E. Church South, towards the settlement of existing difficulities between that body and this.

Christian Wreath.—We have received the May number of this excellent Monthly. It contains a beautiful mezzotint, representing the Dying Hour. The "Wreath" is a work which we can *conscientiously* recommend, as at once handsome, good and cheap. It discards chaffy, light reading, and chooses the substantial and instructive, though not failing to make itself entertaining. Published by J. Van Court, Philadelphia, $1 per year.

Sears' Magazine.—The May number is received. It contains a portrait of John Winthrop, founder of the city of Boston and first Governor of Massachusetts. Also several views of oriental cities and mountain scenery; Jerusalem, Mounts Ebal, and Gerizim, Mt. Camel, Nazereth, Promontary of Mt. Carmel; likewise, views in Switzerland and Russia. The number is interesting and instructive, containing various historical and descriptive articles, and others in Natural History and Natural Science. R. Sears, Publisher, N. York. $2 per annum, in advance.

PRICES.

Zanesville & Putnam.—Flour, $4,50. Wheat 75; Oats, 20; Corn, 25.

Cincinnati.—Flour, $4,25; Wheat, 80; Oats, 25; Corn, 27.

Pittsburgh.—Flour, $4,62; Wheat, 87½; Oats, 25@30; Corn, 30@35.

Baltimore.—Flour, $5,75@6,12½; Wheat, $1,34@160; Oats, 38@42; Corn, 43@50.

News of the Week.

A chance for Teachers.

Young men in all parts of the United States, who have received a good English education, & who are accustomed to *teach*, will receive information which they can turn to their advantage, by applying immediately by letter, *post paid*, to box 1913, New York Post Office. Applicants must remember, however, to send respectable references, without which, no communication will be attended to. The references ought to be to persons interested in education.

Those who wish to avail themselves of an opportunity to obtain a respectable livelihood, will do well to write immediately, as many of the best situations in different parts of the Union are being filled up every day. Remember, box 1913, N. York Post Office. Editors are requested to copy this paragraph, and point out to thousands of young men now seeking employment, where to find it.

[*New York Hrrald.*

Cleveland, Columbus and Cincinnati Railroad.—We are informed by one of the Directors that this road is making fair headway, that six miles of it is under contract, and a good portion of it graded; that two companies of engineers are re-surveying the balances of the line, shortening distances and lessening grades; that two routes one east and one west, are being surveyed, both of which show less of curvature and elevation than any other roads in the United States; that the one will be selected which can be built cheapest, and on which the greatest amount of subscription can be obtained. The citizens of Columbus are holding meetings preparatory to commencing operations on the other end of this road.

The Columbus and Xenia Railroad, which is the connecting link between this road and Cincinnati, is to be completed forthwith.—*Cleveland Plaindealer.*

Unmitigated Scoundrelism.—During Wednesday night some villains fastened a couple of chesnut rails across the track of the Peterbero' and Shirly Railroad at Townsend, Mass., a short distance apart, for the purpose of throwing off the morning passenger train. A gravel train, however, was first upon the road, with the cars in front of the engine, and the whole were smashed to pieces. The ruins formed a pile 20 feet high. Two brakemen were killed, and several others injured.

Phalanx Broken Up.—A correspondent of a Boston paper announces that the "Northampton Association of Industry" was abandoned under the pressure of a debt of forty thousand dollars, and that Hopedale has relinquished the community principle, and goes upon the individual plan.

Philadelphia, May 1, P. M.

Fatal Railroad Accident.—An accident occurred this morning on the Reading Railroad, some distance from Philadelphia, caused by the boiler of the locomotive exploding. The accident occurred at a place on the road where a party of workmen were employed laying sills and making other repairs. The chief engineer, Mr. Nagle, and the foremen, Mr. Christopher Gaffney, were both instantly killed, their bodies being terribly mangled by the concussion. Four others, near at the time, were unfortunately very badly wounded, some of whom it is feared will not recover. The cause of the explosion is not explained, but is supposed to have resulted from a sudden interruption which the locomotive met with in passing over the track.—*Baltimore Sun.*

Utica, May 1, 1848.

A collision took place yesterday, on the Utica and Schenectady Railroad, one mile west of Herkimer. The up freight train, and the down passenger train, both at full speed, came in contact, and the violence of the concussion was so great, as to cause the destruction of both engines. Two men were killed, and two others mortally wounded.—*Baltimore Sun.*

Later.—We announced by telegraph on Tuesday, that a fearful collision of trains occurred on the Utica railroad, at a point a mile and a quarter west of Herkimer, on Sunday, at 1 o'clock, P. M.

The down train was running at a moderate speed, the up freight train heavily laden was dashing forward with unprecedented violence. It encountered the passenger train with such force as to uplift the engine and throw it completely on its back, crushing the tender and baggage wagon, and lifting the latter on end so as to let it fall over the telegraph wires, knocking them down.—One of the passenger cars was crushed by the one before, which came half way into it.

Mr. Wm. Smith, of Herkimer, and Mr. Welsh, of Utica, were instantly killed. One of them had his face and head crushed, and the other had both legs taken off. Mr. Bennett, of Albany, had both legs broken at the thigh, and there is but little hope of his recovery. Mr. Smith, of Jefferson, had both legs broken. Mr. Crittenden was in the baggage car, and had his head cut in two or three places, and was scalded by the water from the engine which was thrown back.

The escape of the passengers in the cars is inexplicable to them. Though the cars were crushed into each other, no one of the passengers inside was seriously hurt—only those standing on the platform or otherwise exposed.

Accident.—Mr. Isaiah D. Swallow, of Templeton was grinding an axe on a stone run by water, and the belt slipping off, he tried to adjust it, but it caught him by the feet, drawing them out from under him so quick, that his brains were dashed out upon the floor. A man in the mill had just cautioned him to take care of the belt, and but an instant elapsed before he was dead. Mr. S. has left a wife and one child.

A Long Train.—A merchandise train of 113 cars came down over the Northern Railroad on Monday last, fifty of them loaded with splendid and valuable mast timber from the Shaker settlement at Enfield. Some of the masts were over 109 feet in length. On the Saturday preceding, a considerable amount of the same timber went down, the freight upon which we are told was nearly $500.—*Concord Democrat.*

A Fearful Conflict and Loss of Life.—The Liverpool Albion of a late date, says:

"By the arrival of the Sidney mail we are informed of a most severe battle having taken place on the 4th of September, at the Freejee Islands, between the chiefs and the people of Albau and Rena, in which the latter were defeated, but escaped with a number of their adherents to Juva harbor, about seven miles west of Rena Roads, where they intended to settle, all the habitations of Rena being burnt to the ground by the chiefs of Albau. The number of slain on both sides amounted to upwards of eight hundred, the bodies of whom still remained exposed there. Fortunately for the missionsries, the scene of warfare occurred at some distance from their location."

Fatal Accident at the Broadway Theatre.

On Saturday evening, just before the commencement of the play at the Broadway Theatre one of the curtains caught fire, and in the confusion of extinguishing it, Mr. Samuel Pray, the Assistant Gas Engineer, lost his life. Several persons were on the stage at the time, and they all escaped, as it were, by miracle. The first appearance of the fire was noticed about the middle of the act-drop. It spread rapidly to the ropes, which burnt off and the drop fell upon the stage. Mr. Pray was in the Gas house when the alarm was given. He rushed on the stage, and throwing off his coat, seized upon the large Brussels carpet, and was smothering the still burning act-drop with it when the drop-curtain was cut loose (with the intention of preventing the fire from spreading into the *auditorium*) and the barrel or roller struck the back of his head, shattering the skull terribly. He partly raised himself and fell backwards against Colonel Mann—his last and only movement. It was thought that life was not extinct, however, until sometime after he had been taken to the hospital. Mr. Pray was a very worthy, hard-working man, and has left a wife and six children, who were entirely dependant upon his daily labor for support. Mr. Pray was foreman for Mr. Driggs, and superintended the erection of the gas apparatus in our building. He and Mr. D. had only been gone from our office about twenty minutes when the accident occurred.—*N. Y. Sun.*

State of Paris.—Mons. Vattemare, now in Washington, has received the following letter from his wife in Paris:

Paris, March 20, '48.

My Dear Husband: Paris is very quiet, and we are calmly looking towards the elections.—Were it not for the present financial crisis, nothing would be perceivable; but money is extremely difficult to procure, and it is with great difficulty you can get change for a bank-note.

The deficit left in the public treasury by the late government is considerable, and, had it been suffered to remain another year under Guizot's administration, France would have been forced to repudiate her debt; but, happily, God did not permit, and we must now hope that with time confidence will be restored, and then all will be better than ever. The people continue to behave admirably well, and ask nothing but peace, tranquility and work. You see, my dear, that every thing is safe, and that you have no reason to torment yourself as you did in the time of the revolution of July. Remember that Paris is just as you left it, with the exception that now we are Republicans, and therefore proud to be more entirely united to the Americans.

Mary Vattemare.

Another Fatal Railroad Accident.—*Two Men Killed.*—The following telegraphic communication to the Albany Evening Journal, announces another fatal railroad accident:

Rochester, May 1—10 A. M.

We are pained to announce another horrible railroad accident, which occurred on the road between this city and Buffalo, this morning about 4 o'clock. The eastern train of cars which left this city about 3 o'clock for the west, ran off the track near Bergen, killing Jerry Guile, the engineer, and Harvey Backus, fireman, of the train. Several of the train were seriously if not fatally injured.

A Magnificent Donation.—We record with sincere gratification a donation by a citizen of Washington to the city of Georgetown, (the place of his birth,) for purposes truly rational, liberal and beneficent.

A message was transmitted (on Friday last,) by the Mayor to the Boards of Aldermen and Common Council of the city of Georgetown enclosing a communication from the counsel of Wm. Corcoran, Esq., transmitting an instrument of donation by Mr. Corcoran of $10,000, to be held in trust by the Corporation of Georgetown for the benefit of the poor of his native town.

From the Georgetown Advocate we learn this sum is to be invested so that the interest upon it be applied to two very worthy objects—the annual purchase, at summer prices, of wood to be distributed in winter to the poor of the town; and the other half to the benefit of the Orphan Asylum of the town.

A Crisis in Ireland.—The European Times, received by the last steamer, says:

"The repeal movement has reached a crisis which it must be confessed it has never hitherto attained; a perusal of the Irish intelligence in our paper of to-day will bear us in the assertion, that the present posture of affairs in that country is most complicated and perilous, and that no lengthened period can elapse before the English government and the majority of the Irish people will have joined issue on the subject of repeal."

☞The Boston papers announce the death of Mrs. Julia Webster Appleton, wife of Samuel Appleton, Esq., and only daughter of Hon. Daniel Webster.

Submerged Telegraphic Wires.—The hitherto inability to send the electric fluid across telegraphic wires when submerged, has been triumphed over by J. J. Cravens, who has discovered a mode and applied it with perfect success at the crossing of the Passaic River, on the New York and Philadelphia line. He is also about to apply it to crossing the Hudson from Jersey city to New York.

Cannibalism in Ireland.—At the late Galway Assizes, a man named John Connelly plead guilty to a charge of sheep-stealing. The self-convicted criminal was sentenced to three month's imprisonment and hard labor. Mr. Dopping, the resident magistrate, stated in open court that he knew, of his own knowledge, that the prisoner and his family were starving when the offence was committed—that one of his children had died; and he had been credibly informed that the mother *ate part of its feet and legs after its death!* He had the body exhumed and its appearance corroborated the information fully.

More Fires.—The barn of Mr. Joseph Parsons, in Baltimore county, 3 miles from Baltimore, on the Falls road, was destroyed by fire on Saturday morning last, about 2 o'clock. Six horses, together with quantities of grain and provender were consumed—loss estimated at $1,000—no insurance. About half an hour afterwards, the dwelling house of Mrs. Mary Mane, one and a half miles from town, on the same road, was found to be on fire; it was, with its contents, entirely destroyed. This destruction of property was undoubtedly the work of incendiaries, who are prowling about the outskirts of the city, wantonly setting fire to buildings at every opportunity, in order to entice the fire companies from town for the purpose of getting up fights and destroying apparatus.

Nature teaches us that we are dependent—that we are like cog-wheels, pushing each other along by filling up mutual voids.

Correspondence of the Pittsburgh Gazette.

Washington April 24, 1848.

Anti-Slavery Feeling at the Capitol.

The Capitol, after a week of great excitement, growing out of the abduction of slaves, has subsided into its usual quiet. There is, however, great feeling in the community, and it has been fanned by the debates in the two Houses of Congress. Some of the Southern Members seem much more enraged than the people whose slaves were carried off, and a good deal has been said of hanging lynch law, &c. But happily there has been nothing of this, and to the credit of the city, in spite of all their fury and foam, threatenings in and out of Congress, there has been nothing worse than large assemblies and fierce threats. The Paesident, I am assured has done his duty, and I take great pleasure in saying so. Hearing that some of the 'Southern bloods,' in the Departments, were for raising a storm and riot, he ordered them, and all in the public service to desist, upon pain of dismission. The city authorities seasonably interposed and after three nights, each more boisterous than the last, quiet was restored. For the credit of the seat of Government, I rejoice at this auspicious result, A free press may speak against the institution of Slavery here at the seat of Government, and before Congress, and all the assembled powers of the nation.

Alas, for the poor runaway slaves! Fifty of the eighty taken away have been sold and carried off to Georgia, by one of those traffickers in human flesh, who grow rich by buying and selling negroes. It was these slave dealers, indeed who attempted to instigate a mob to destroy the New Era Office. There are a good many of them here, and in the neighborhood, and you may see them scent men about the negroe sales, as the vultures follow in the wake of retreating armies, to feed on the flesh and blood of dying men. It is disreputable to the General Government that S avery exists in the District of Columbia at all. It is still more discreditable that the slave trade is tolerated here at all, and positively disgraceful that any free negroe is liable to be caught up by any harpy, and put in prison, upon the bare suspicion of being a slave. If he can prove his freedom it is well, tho' every possible obstruction is often thrown in the way of his doing this. If he cannot, why then he is sold into slavery to pay his jail fees, and such practices are not uncommon at the seat of Government!

It is said that the eighty slaves, whose abduction has caused all this excitement, were taken away rather by Kidnappers than Abolitionists.—The guilty persons had exacted the money from each, and might have designed any thing but their release. Many wish, heartily, that all these slaves were free, but none sympause with the clandestine and ridiculous attempt to set them free by deception and delusion.

Sons of Temperance.—The Vicksburg Sentinel says that the increase of divisions of the Order of the Sons of Temperance in Mississippi is unparallelled. They are being organised in all parts of State.

"I promise your Honor, if you will pass a light sentence on me, I will reform and become an honest man," said a criminal, who had been convicted of theft. The promise made an impression on the Judge, and passed as light a sentence as possible. "May the hangman choked me, but that Judge is a fine old fellow! I must send him something!" exclaimed the criminal as he left the court; and behold, the next day the Judge received from an unknown hand a valuable gold watch, of which he had been robbed two years before.

Drowned.—A Frenchman named Thiebaud Cordonneir, who came aboard as a deck passenger, at Lousville, on the 22d ult., and entered for Pittsburgh, was drowned on Sunday morning, the 23d, off the steamer Eureka, a little above Patriot, Ind., in attempting to draw a bucket of water. Deceased was a heavy set man, and probably 38 years of age. From the direction on his trunk, he seems to have come into this country via New Orleans. His trunk will be retained until some reliable information can be had of him. In the mean time, any communication respecting him may be addressed to the boat, care Mr. Jas. Graham, No. 116 Liberty street, Pittsburgh.

On opening his trunk, it was found to contain his passport, dated at Bretton, on the Upper Rhine in 1847, giving his name, size, age, color of hair eyes, &c., to the most minute particlars. His trunk also contained 92 fivefranc pieces, 2 American half dollars, a small gold cylinder escapement l'epine watch, with gold chain and key, and a quantity of excelent clothing. The body of the unfortunate stranger had not been recovered.

Revolutions & Railroads.—The intended insurrection in Belgium was defeated by the arrangements upon the railroad. Several thousand Belgians and Frenchmen left Paris to raise the standard of insurrection. A conductor of the railroad train, with anti-revolutionary propensities, instead of stopping at Valenciennes, the last town on the French territory, from which the invading legion was to march on foot into Belgium, proceeded directly into Guievrain, notwithstanding the cries of the legion. On the arrival of the train at Valencennes, where the French engines as usual, approached, and was attached to the train. The train was in the act of moving on, when the alarm was given by some one in the station that the whole party was betrayed. About one hundred immediately jumped off the carriages; but the engineer, having had instructions, proceeded at the top of his speed across the frontiers, and did not stop until he and his cargo safely arrived at Guievrain.—The train ran directly into the Guievrain station. Here were drawn up a body of troops and 12,000 peasants who surrounded the invaders and took tde whole detachment prisoners. Several other detachments entered Brussels. Some retired on learning the fate of their comrades. One met the military, and after fighting with gallantry for a while, were assailed with "a little more grape" from the artillery, when they fled, leaving about four hundred of their number behind in killed and wounded.

The Steamship Washington which left New York on Thursday morning for Northampton and Bremen, returned on Saturday afternoon, on account of an accident which occurred to a portion of her machinery. She was piloted back by Captain Yates, of the Jacob Bell steamer. On the morning after leaving New York a loud thundering noise was heard in the larboard cylinder. The engineer stopped the engines, and on examination found that a crack, four inches long, had taken place in the piston. After mature consultation it was deemed unwise to proceed on the voyage out. The ship was 156 miles at sea when Captain Johnson prudently resolved to return.—*N. Y. Sun.*

Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relished at first.

Terrible Explosion and Loss of Life!

At ten o'clock yesterday morning, the Fire Works Manufactory of Mr. *Claudius C. Williams*, on Vine street, above Fifth, was blown up and afterwards consumed by fire! The report of the explosion was heard in every part of the city, and had the effect of an earthquake in the immediate vicinity—jarring buildings and even breaking windows, and scattering fragments in all directions. The roof of the house was blown off, and the eastern wall cast into the yard adjoining. Almost instantaneous with the explosion, the wreck of the building was enveloped in flame, and despite the daring and almost superhuman efforts of the fireman, was destroyed down to the second story. The firemen approached in an almost incredibly short space of time, and notwithstanding the cry of "*powder in the cellar*" was raised, and drove the spectators off, *they* walked up to the flame, and fearlessly fought it down, heedless of the appalling warning cry which sent terror to all hearts save their own.

The most terrible part of the tale is to be told. There were several persons in the building at the time—two of whom lost their lives, while others were injured. The following personal details, we have reason to believe, are correct:—

John McClum, an apprentice to Mr. Williams, was engaged in making rockets, and immediately after the explosion, his clothes blazing, and his face blackened and burned, leaped from the third story window, in the rear of the building. He was carried into a store on Fifth street, and after surgical attention, was conveyed to the Hospital, where he died in a few hours, in the greatest torment.

Henry Solomon, a young man from Lexington Kentucky, who was in the house awaiting the return of Mr. Williams, was killed on the spot.—His body—the head and arms burned off, and a blackend cinder,—was found upon the stairway, in the second story, after the flames had been subdued.

A son of Mr. R. A. Madison, who had stepped into the alley on his way to market, was buried by the falling wall, and dangerously injured, his head and face being mangled.

Mrs. Williams, had an ankle broken, and was otherwise injured by leaping from the second story window.

Miss Merrill, a sister-in-law of Mr. Williams was also injured by jumping from the same window.

Mr. William's loss is estimated at $2,500, on which, of course, he has no relief in insurance.—He was preparing for the grand display for the benefit of the Mechanics' Institute. Messrs, Seybold and Wilson, each occupying stores below, lost considerable by water.— *Cincinnati Commercial.*

Destructie Fire in Philadelphia.—On Sunday morning, about half-past 12 o'clock, a most destructive fire broke out in the carpenter shop occupied by Joseph Connelly, in the rear of Bonsall street, between Ninth and Tenth, and Lombard and South streets, Philadelphia, which soon spread to two or three other frame buildings, occupied by Michael Porter, carpenter, and Captain Sherman. These, with the entire contents, consisting of a large quantity of worked lumber, and the tools of some dozen journeymen carpenters, were entirely destroyed. The fire next communicated to the following five two story brick dwelling houses on Bonsall street:—1, 3, 5, 9, and 11, occupied by John Spellman, painter; Joseph Smith, George Fite, tobacconist; Wm. Tooley, and Thomas Poole, which were all more or less damaged, the occupants suffering to a considerable extent in the injury done their furniture, &c.

Five small three-story brick dwellings, in Jos. Govitt's court, occupied by John Patterson, plasterer, Margaret Arnett, Thomas Tooley, and David White, gardener, were also entirely destroyed, the poor tenants narrowly escaping with their lives, losing all their clothing and household property. The back buildings of 6 dwelling-houses belonging to "Jefferson Row," on Lombard st., from 6 to 11, occupied by Geo. Helmuth, clerk; Frederick Hoyt, tailor; Jno. McAuthur, builder; Bernard Sharky, clerk; David Miller, and John Austin, were much burned, except the latter, which was only slightly injured. The total loss of property will probably exceed $10,000.—Mr. Connelly's loss, it is said, will reach $2,000, while Mr. Porter's is also equally heavy. Messrs. Smith, Tooley, Fite, and Poole, will probably suffer to the extent of $100 each. The carpenter shop, occupied by Mr. Connelly, and 1, 3, and 5, Bonsall street, were owned by Robert Govitt. The shop occupied by Mr. Porter, and dwellings 5 and 11, with the entire court, were owned by Jos. Govitt, both of whom are partly insured. The fire was unquestionably the work of an incendiary.

Summary Process.—Since the killing of Davis, in Charleston, Ind., the citizens held a meeting and passed a resolution requesting the keeper of the grocery, where the murder was committed, to refrain from the further sale of liquor. The citizens then entered the grocery, took the liquor into the street, and emptied it on the gound agreeing to pay all damages to the vender. They then passed a series of resolutions declaring that thereafter no liquor should be sold within the limits of the town.—*Cin. Com.*

Banks.

The Susquehanna Bank seems to have recovered its former standing, and so far as we can learn, is going on prosperously, although its notes are at a discount of 2a2¼ per cent.

The Mineral Bank, Md., has also made such arrangements as to enable it to resume its business. We quote its notes at present at 2 per ct. discount.

Erie Bank.—The notes of this institution are at present at a discount of 5 per cent in this city. The cause assigned for this depreciation is said to be the large amount recently brought here and paid out by the country merchants.

The Bank of Wooster, Ohio; the Bank of Lewistown, Pa,; and the N. Hope & Delaware Brdge Co., N., J., are still down, and likely to remain so for some time, if not forever.

Within the last week or two, we have noticed a great many of the small notes of the Belvidere (N. J.) Bank, in circulation in this city. Indeed after the relief notes, these and the notes of the Commercial Bank of Perth Amboy, N. J. seem to form a goodly portion of our city paper currency.—*Van Court's Philadelphia Counterfeit Detector for May.*

The law forbidding the sale of a less quantity of liquor than 28 gallons, has passed Massachusetts Legislature.

The Board of Trustees of South Hanover College, at their recent meeting elected Rev. John McArthur, of Miami University, Professor of Greek and Hebrew; and George M. McLean, M. D., of New York city, Professor of chemistry and Natural History.

Prayer is the peace of our spirits, the stillness of our thoughts, the rest of our care, and the calm of our tempest.

COUNTERFEIT COIN.

The public are cautioned against $2,50 pieces counterfeit gold coin. Also, five and ten dollar pieces, which have become very plenty. Some of the 5s are dated in 1843, and tolerably well done, but light in weight. The $2,50 pieces are made of white metal, probably of silver, and galvanized. Well executed, and calculated to deceive. There are also spurious $10 gold pieces, dated in 1840. It is said they can be detected by the ringing.—There are also counterfeit sovereigns, very difficult to detect, dated 1824, of full weight and good color—worth about $4,25. The genuine is worth $4,83.

Look out for counterfeit Spanish Dollars, which are in circulation. A little care will detect them, as well from their appearance as their sound.

Counterfeit Mexican Dollars, dated 1844. They are difficult of detection by sight, but they have a somewhat greasy feel, and a bad sound when two or three are jingled together.

Also, counterfeit American Dollars, Halves and Quarters. The Dollars purport to the coinage of 1843, so admirhbly executed as to be with difficulty detected, even by a close comparison with a genuine coin of the same date. The die appears to be a perfect fac simile of the original, but there is a slight difference between the color and polish of the metal, and those of the genuine silver; the spurious money being a little bluer in tint, and more glossy in appearance. The Halves are dated 1838, the face of Liberty well done, reverse not so well. Lighter in weight than the genuine. Also, Halves, Quarters, and Ten Cent pieces, made of pewter, are in circulation.—*Van Court's Count. Detector.*

Destructive Fire.—A fire broke out on Saturday morning, in the confectionary and awning establishment of *Mr. Nicholas Morris*, southwest corner of Sixth and Race streets. The fire was doubtless the work of an incendiary, as evidences of both burglary and arson, were apparent on the premises. The corner door showed the marks of an 'ousider,' and some matches were found upon one of the sills. The villians made entrance into the kitchen, by taking a panel from the shutter, and there set fire to the premises. There being no fire-walls in the block, and the garret extending to the entire length of the same, the flames spread with great rapidity, and either destroyed or injured six tenements.

M. N. Morris, had his entire stock of goods and house-hold furniture, together with about $400 in bank notes, destroyed;—entire loss $1,500;—no insurance.

The buildings belonged to Mr. S. Langdon, and were partially insured.—*Cincinnati Commercial.*

Arrival and Departure of Trains at Boston.—Nineteen passengers and three freight trains leave the Worcester Railroad Depot daily, and as many arrive, making in all, forty four trains.

Recently five young Irish women, on their way to Honesville, Pensylvaina, were on presenting their railroad fare, found to have been imposed upon by some scoundrel, who had passed off upon them $15 of counterfeit money. It was every farthing they had; and they were about being left, when a company of Sullivan county lumbermen interposed, and generously contributed $15 of good money to the unfortunate strangers. Such evidence of true nobility is highly creditable to the noble hearted backwoodsmen.

Mrs. Sarah Day, late of Clinton county Ohio, died yesterday morning, on Western Row, above Seventh, very suddenly. She was sick but one hour—disease enlargement of the heart—*Cin. Com.*

The extensive flouring mill and steam distillery, four miles north of Springfield, Ill., owned by John A. Keedy, was destroyed by fire on the 21st inst. Loss estimated at $20,000. Had the distillers alone been destroyed, community would not have suffered any loss.

Cautious indeed should we be of unkindness, since the thing trodden on to-day, may be to-morroy in a condition to crush ourselves.

Notices.

Delawape Circuit, Musk. Dist.–Notice is hereby given to our worthy President, Br. Clancy, that his meeting for this circuit, will be in the town of Delaware.

W. HATFIELD.

Washington Circuit, Ohio Dist.—Br Young is informed that his appointment is at Union Meeting House in the neighborhood where I live. R. DOBBINS.

Union Circuit, Ohio District.—Our third quarterly meeting will be held in the neighborhood of Br. Ford, commencing on Saturday 27th of May. This meeting is appointed to meet the visit of Br. Young, our President. Br. Y. will be expected to preach in Cutawba, on Friday evening, 26th of May. O. P. STEPHENS.

HO! FOR A CAMP-MEETING!!

We shall commence a Camp-Meeting on Richwood Circuit, Ohio District, on Thursday, 1st of June, 1848. It will be held two miles and a half west of Richwood, Union county, on the road leading from Richwood to Summerville. We earnestly invite ministerial aid. It is also very desirable that brethren of the adjoining circuits unite with us. We hope that Brothers Hatfield, Ensminger, Stevens, and Davis will endeavor to induce some of the brethren of their respective circuits to join in with us. Brother Young is informed that we have appointed the time for our Camp-Meeting to correspond with that of his presidential visitation. Ho! Ye Watchmen of Zion! for a rally in the green woods of the North!

Come, Mr. Editor, leave your "*scissors*" and "*exchanges*" for an "*exchange*" of friendship with old friends. Leave the "*d—l*" and all his works; come & make "*impressions*" on sinners' hearts, and show them the "*errors*" of their way, that, by the grace of God, they may "*correct*" them, become good "*cases*," and thus be enabled to present a "*clean proof*" & beautiful "*impression*," without "*spot or blemish*," at the Judgment Day. JOHN B. PEAT, Sup't.

Richwood, Ohio, April 17, 1848.

Port William Ct., Ohio District.—We expect to commence a protracted meeting at Port William, on the 6th of May, to meet the visit of Br. Young to the Circuit. Our third quarterly meeting will commence May 20th at 11 o'clock, at Paintersville. Will our ministerial brethren of the adjoining Circuits, come to our assistance at these meetings? W. G. FOWLER.

Lima Circuit, O. District.—We expect to hold our third quarterly Meeting at Br. Marshall's School House, two miles west of Westminster, to commence on the 20th of May next. At this meeting we solicit the attendance of Brs. L. Ensminger, D. Moore, and G. W. Thornburg. Come brethren, and help us, and may the God of all grace accompany us at that meeting.

Br. Young is informed that his meeting will be held at Lafayette, Allen, Co. J. L. BORTON.

Wheeling Ct. Pitts. District.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile. R. H. SUTTON.

Darby Mission, Ohio District.—Our 3d quarterly meeting is to be held at Converse's School House, two miles S. W. of Pleasant Valley, in the neighborhood where I reside. Brs. Stephens and Sessions of Union Circuit, and Brs. Peat and Howe, of Richwood Circuit and others who can are invited to attend. Come to our aid, brethren, for help is greatly needed, and difficult to obtain in this Mission. Hope you will not fail. To commence May 13th. R. K. DAVIS.

Frederick Ct.—Musk. Dist.—Please give notice that our third quarterly meeting will commence the 20th of May, at the Friendship appointment, to which meeting we pressingly invite Brs. W. Marshall and Jer. Jack. In consequence of this arrangement, it will be out of our power to help Br. Hatfield. J. S. THRAP.

Pleasant Hill Ct., Musk. District.—Our 3d Quarterly Meeting will commence on Saturday, 13th of May, at Hopewell, two miles west of Birmingham, Guernsey county, on which occasion, we would be glad to exchange labor with any of the brethren in hailing distance. As I have conversed with Br. Nichols on the subject, I would be glad to hear from him soon, or any other brethren, that I may make my arrangements accordingly.

J. W. CASE.

Driftwood Mission, Indiana District.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, In., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited. GEO. WHEATLEY.

Delaware Ct., Musk. District.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 20th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

PRESIDENTIAL APPOINTMENTS.

OHIO CONFERENCE.

Br. Bassett: Please publish for me the following plan of appointment.

Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 e'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Newark,	"	7th	May	"
Harrisville,	"	14th	"	"
Tyler,	"	21st	"	"
Wheeling,	"	28th	"	"
Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown, st.		2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville, ct.		30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.—Br. Wilton H. Pennell's proposition is excepted. I may be expected to preach in Graham's Station, if spared, on the 26th & 27th April, and shall want a conveyance and company to Mill Creek circuit. Br. James Dagg of Parkersburg, will be relied on to convey me to my meeting on Newark circuit, about May 6th, &c., &c. And now, O Lord my God, be thou with me, in this great field of labor, to which I go forth in thy name.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Bucyrus,	"	2nd	"	May "
Thompson,	"	3d	"	" "
Belview,	"	4th	"	" "
Sandusky,	"	1st	"	June "
Delaware	"	2d	"	" "
Martinsburg Mission, Thursday 15th.				"
Newark Circuit,		3d	Sunday of	" "
Zanesville	"	4th	"	" "
M'Connelsville ct.		1st	"	July "
Morganville	"	2d	"	" "
Lancaster	"	3d	"	" "
Salt Creek	"	4th	"	" "
Portsmouth	"	5th	"	" "
Columbia	"	1st	"	August "
Woodsfield	"	3d	"	" "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

HYMENIAL.

MARRIED—On the 4th inst. by Rev. John Goshen, Mr. Nelson Williams, to Miss Malissa Ann Erwine.

Business Department.

LETTERS RECEIVED.

W Remsburg,	O.	P M—Shelbyville,	Ia.
T Forshee,	"	D Patee,	"
W Maynard, 2,	"	G L Bodell,	"
S Lancaster, 1 sub	"	P M—Lexington,	"
S Gee, 1 sub	"	P M—Darlington,	"
R Dobbins,	"	J Knox, Jr.	Mo.
S H Euans, 1 sub	"	W A Porter,	Pa.
S H Bell,	"	W S Stockton,	"
W Hatfield, 3 subs	"	P M—Wilkins,	"
W Hosford,	"	Jas Smith,	N Y.
S Dilley,	Ill	S Chism,	Mass.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
N Lake		9	52	2	00
L Lull,	J Keifer,	9	39	1	00
J Knox, Jr		10	11	2	00
H T Lawson,	C Gray,	10	13	2	00
"	S Aken,	9	26	5	00
"	R Dunnington,	10	17	2	00
S Gee,	J Williams,	10	4	1	00
G L Bodell,		9	31	1	00
S H Euans,	L Pendall,	10	24	2	00
"	T White,	9	46	2	00
"	C Wamsley,	10	30	2	00
W Hatfield,	W Beatty,		22	1	00
S Dilley,	J Conley,	10	13	2	00
"	J Spence,	10	13	2	00

Br. J. Scott, you overpaid us 25 cents on the lot of pamphlets. You must make this off from us soon as you have any chance.

Br V Lucas, we are sorry that we cannot furnish now the books you ask for. When we receive another supply, we will try and remember you.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	17
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	6
Rev. C. H. Williams, Bourneville, O.	5
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. W. G. Fowler, Paintersville, O.	6.
Rev. V. Lucas, Johnstown, Pa.,	5
Rev. W. Hatfield, Alum Creek, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

This law declares that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite,, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

Advertisements.

Journeyman Tailor Wanted.

J. F. BANE, who is doing a very prosperous business at Brownsville, would employ immediately a Journeyman Tailer, or take a young man wishing to receive instructions in the Tailoring business.

Brownsville, Ohio, May 9, 1848.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit.

The American Pulpit is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, so far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J Burns, D D, of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such *et ceteras* as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of the Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrased in his desire to accept this invitation, we shall dispense with the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms--One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extenhing the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

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Worcester, Mass., U. S.

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Putnam, May 3, 1848.

GREAT EXCITEMENT!

THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm Milhous's office, and opposite the Post Office, where all the various operations in connection with our business such as Shaving, Hair-dressing, Boot-blacking, &c., &c will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less

POET'S CORNER.

From the Greenville Journal.

A LAY FOR THE TIMES:

Across the eastern Ocean,
Along its bounden shore—
A voice, a voice is ringing,
And deep'ning to a roar:
'Tis sounding through the mountains,
Adown the rolling Rhine;
'Tis echoed in the valleys,
From Alp to Appenine.

'Tis waking from their slumbers,
The men of iron hand:
Who give it their first welcome,
From this, a chainless (?) land;
Through earldoms and through princedoms,
To count and peasant son;
Through dukedoms and through kingdoms,
It still keeps ringing on.

'Tis heard among the people,
From cot to castled tower;
Who rise like mighty spirits,
Saying, this is now the hour;
As when the Roman Commons,
Cried out in majesty:
"Tribunes; we will have tribunes,"
Or farewell liberty.

No heroine of Corday,
No spirit need arise,—
To strike at other Marat,
In bloody sacrifice:
For France unfurls her banners,
And listens to the voice;
Which sounding through Switzerland,
Bids every hill rejoice.

The serfs of Russia hear it,
And wait with anxious eye—
The coming that is glorious,
Which looms upon the sky;
'Tis booming on and onward,
Even to yon southern clime;
Yea southern hearts are glowing,
With this new note of Time.

A blast from Freedom's trumpet,
Is thundering o'er the sea;
And nations to their monarchs,
Have said, we will be free.
This is the loud tone ringing;
A diapason roar—
Awaking slave and tyrant,
On European shore.

Then farewell to the Bourbon?
What boots a kingly frown?
Justice is fredom's sceptre,
Republics want no crown;
And farewell to the noble,
To heraldry, 'good bye;'
For equal rights are blazoned
On panelled coach for 'aye.' AMERICA.

April, '48.

Communications.

Written for the Western Recorder.

Restrictive Rule.

REPLY TO J. B. NO. IV.

The remaining premises, as stated by Br. Joseph, viz:—"*the Restrictive Rule frequently proves detrimental to the interest of circuits and stations.*" Now we say for an individual to sustain this premises, in a logical manner, he must produce some argument to convince the mind that it is correct in itself, & this must be accomplished by analogical reasoning, or from experience, and if it is not done we must with every other individual who has mind to comprehend an argument pronounce it a failure. And as Br. Joseph has not attempted in but one case to offer an argument by way of analogy, and that was, the case of the government of the C. Presbyterian Church, and as for the weight of that argument we let our former communication answer,—and as for practical experience, which is the strongest argument that can be adduc in this case, it is all against him and in favor of of the restrictive principle; because "these men which have turned the world upside down," viz: the Methodist preachers, through the efficiency of our system have not only found way here but almost every where else in Christendom: hence we come to the positive conclusion that an active and moving ministry will accomplish more good, than a settled dronish one, such as the principles of the resolution require.

That the "Spirit of God" is essential to the spiritual welfare of the church no one will deny, but what has this to do with the matter under discussion? The question is not in regard to the benefits resulting from the operations of the Holy Spirit upon the hearts of the children of men, but rather it is in regard to the practicability, & the utility, of a system devised by human wisdom, in order that God's ministers may be coworkers with him, in the accomplishment of the greatest amount of good. If this be the question we can not see the necessity of Br. Joseph's bush whacking and drawing into the discussion matters which are irrelevant to the question.

'But days of miracles are past,' every child knows that, again "we must look for it in connexion with suitable, faithful and zealous efforts on the part of those engaged as co-workers with God." This is all right, and if there was more of the right kind of zeal and faith, amongst the ministers and members and less controversy and selfishness, the church would not be lingering along like a consumptive individual in a state of betweenity, neither dead nor alive. But we ask, does the restrictive principle in our constitution prevent a minister from being zealous, faithful, and humble? We answer it does not, but rather to the contrary, it has a tendency to stimulate them to good works, in the performance of their various duties as teachers, and in proof of this, what branch of the church has a more active and zealous ministry than that of the Methodist?

Now for the stale and thread-bare argument of Br. Joseph's, again, that is, that "certain removals present temptation to neglect that diligent application to study, which is necessary to make a minister a workman needing not to be ashamed:" this does appear to me to be as lame an argument, as any that could be offered against the salutary principle of restriction, as incorporated in our constitution. What! symply because a preacher knows he will not always have the same congregation to preach to, he becomes dronish, idle, and lazy, now the reverse of this is the truth of the case. Look around you, and if you want to find a minister of this cast you will not find him amongst the active itinerating class, but you will find him settled down as the pastor of some congregation, who crawls out perhaps once every Sabbath, and preaches a sermon as cold and dry as the north winds, and then takes another week's nap, and tries it again. For example we have a case in our mind of a minister who fed the same flock, for twenty-one years, and during this period he received into the church one for each year that he officiated as their pastor, a fruitful season this.

But upon the other hand, if you want to make a minister what he should be, intelligent, and useful, let him have every kind of a congregation to preach to, and it will tax his ingenuity, consequently develop his mental faculties and arouse his sleeping energies, give him an opportunity of seeing and hearing, by placing him in every community and amongst every grade in society, and he must soon acquire a store of practical knowledge, which at once, to a very great degree, qualifies him for the various dudies of his sacred office, and as it is an axiom with me, that it is opportunity and not nature that makes the difference in man; we maintain that our present system of removing ministers and preachers does in the nature of things place advantage in their possession, that under other circumstances they could not enjoy. For instance take some of our young men who has been raised in some secluded section of the country, and consequently has had no advantages and it matters not what his natural abilities are, they will never be brought to light without opportunity; and in order to carry out the example, we will place him on some of our back circuits, where perhaps there is not one of the standard works on *divinity* in the whole region of country, and owing to circumstances over which he had no control, he has not the means within himself to purchase, and under a system without restrictions, in this condition he might be continued for years, perhaps until the period for improvement may have gone by. But ah! say the friends of the *resolution*, the people will get tired of him and he will have to leave, but this is not very probable, as he may have moral worth and be as clear upon experimental religion as a sun-beam, and consequently this would be enough to give him a claim upon their confidence, and hence, may be continued in the same situation for years, and thus the very best natural abilities might remain undeveloped forever. But this state of things could never take place under our present system, as the individual would have to move, and each change would place new advantages and opportunities within his reach, and hence in a few years through the efficiency of the present system, the dwarf in acquirements will have grown to be a giant, and the church in the meantime will have lost nothing. We have said thus much to show you that the changing of ministers is not as likely to produce an idle—slothful—weak ministry as the system of settled pastorates as proposed by the *resolution*.

We would here like to notice another of Br. Joseph's arguments, and show you how he traps himself, and flies in the face of the *Scriptures*, hear him, "for to the churches is it said," 'all are yours, Paul, Apollos, and Cephas.' Well now Br. Joseph, why will not you and the friends of the restriction be willing to comply with the Scriptures, and let the church have the benefits of the labors of all her ministers, if not all at the same time, at least at different times? As the good book says, "all are yours,:" where is the reason or justice in saying that one congregation shall be confined to Paul's preaching exclusively, and never hear a word from Apollos or Cephas, but rather continue to operate under our present system, and change the ministers alternately, that the church may have the benefits of the preaching of all, whether Paul, Apollos or Cephas.

We cannot pass without noticing Br. Joseph's figure, it appears as though he has in these war times caught the war fever, and it has so operated upon his brain that he has concluded he holds the rank and commission of *Captain*, but unfortunately for him he is a poor tactician, from the fact that he wishes to enter into an engagement without "rule" or deception and defeat is always sure to overtake any officer who pursues a course of that kind, and in order to ensure success, any and every good officer enforces the most rigid "rule" and discipline. Again he objects to the changing of the position of the officers as injudicious, now this idea is wrong in a military point of view, and also in the light which Br. Joseph wishes to be understood, who does not know that it is the managing and manœuvreing of the officers and men, which constitutes General-ship and always leads to victory? We maintain that this is the very course which Methodism has always pursued, & the consequence is, that she has won more victories & accomplished a greater amount of good in the same length of time than any other branch of the church. In order to bring the figure to bear on the matter in controversy, we will suppose Captain Burns to be stationed with a portion of the army to defend a certain position, and owing to some cause the army at that point begins to give way and the enemy is about to make a break in the ranks, the Captain make ans effort to rally, but all in vain, the men continue to give way and unless something is done immediately, all is lost; the Annual Conference, the General-in-chief orders Capt.—to his assistance, and immediately the scale is turned and the victory is declared upon the side of Israel, such has ever been the result of our present mode of operation, and must forever continue to be, as long as officers & men continue to be faithful soldiers of Christ, the great Captain of our salvation.

"In answer to this call, we ask the history of any circuit or station," why this vague expression "any" why not give us a case at once directly to the point? We answer for the very best reason, because their is none upon record. 'If then it is contrary to Apostolic usage, not necessary to an efficient Itinerancy, and in many instances proves detrimental to the interests of circuits and stations; are not these considerations of sufficient moment to induce the church, as soon as possible to EXPUNGE it from the discipline.' This sentence is a fair example of all Br. Joseph's writings upon this subject, mere vague assertions, without the least argument to sustain them, and reckless expressions, such as "*expunge*" and contempt for wholesome and salutary principles of our constitution.

"Some no doubt, as heretofore, will raise the cry of alarm at the idea of commencing to find fault with our constitution and discipline." We answered this in part in a former number, by showing that no individual under any circumstances has a right to attempt the subversion of any government, but that they have the privilege of "consulting their own happiness," and leave the country or church, but says Br. Joseph, are not all the founders of our church revolutionists? no, the Episcopal government with the Bishop at its head remains as it was, our Fathers pursued the only legitimate course that was left them, and that was to consult their happiness, which they did and left the Episcopal tyrant standing unmolested.

"These fears and alarms should receive no more attention now," &c. We are not seriously alarmed, though we enter our protest against this fault finding spirit, and think it is little becoming the young brotherhood, "Josey" &c., and as for fire, we have none in the least, this reminds us of the fable, of the gnat and the bullock. The gnat alighted upon the horn of a bullock and said to him, if I weary thee I am about to fly away, to which the bullock replied, I did not know thee was there. You can make the application.

"But yet, it bears some marks of its having but a human origin." What an idea this, if Br. Joseph and some others should have the remodeling of this document, they would take from it humanity and error, and it would come forth a perfect instrument, as for our part we know we are fallible & consequently our acts must partake of our nature and forever have error enstamped upon their face.

"Or that the advocates of the rule present us with arguments fairly meeting and outweighing what has been, and may be presented against it," as for what may be presented, with regard to that, we have nothing to say, and how far we have succeeded in answering Br. Joseph's arguments we are willing an impartial public shall decide. FINIS.

HOMO.

Evansville, Va., April 4, '48.

Written for the Western Recorder.

"A BOY,"

ON THE RESTRICTIVE RULE CONTROVERSY.

HOLD! MR. EDITOR: Enough of the "Restrictive Rule" controversy.—What are the people about. First we have had Anti-slavery vs. Slavery; secondly; Anti-Sons of Temperance vs. Sons of Temperance; thirdly; the Anti-tobacco chewer's cause with all his anti-expectorant abhorrence; and now we have it hot-and-heavy, on the "Restrictive Rule," by writers who advocate its usefulness; and yet who do not know how to restriet their pens; and by "non-restricters," who certainly do not know how to exhibit much "restriction" in their articles. It would be well if one of the "restricters," could "restrict" his pen from dipping so very much into the *spirit of wormwood and gall*. The spirit that was manifested in the attack on a certain Secretary, and his last articles on the "Restrictive Rule," are not very fine manifestations of epistolary politeness, or of Christian love. Besides, he was not "*a very old gentleman*," when he engaged in the Episcopal controversy, and so nobly defended the principles of "Mutual Rights." We hope he will call to remembrance former days. I am afraid that he will cause his opponents to conclude that he is defending a poor cause when he exhibits so much extraordinary warmth and *gigantic strength*, in philliping a few raw and unfledged boys. O spare, spare the boys!—"What a fatal *ca-tas-tro-phe* it would be to send them to an untimely *literary grave*, or their memory to eternal fame?" I beseechingly implore, "spare the boys!" And for sake of peace save us from the *unrestricted controversy*.

Yours respectfully,

"A BOY,"
of the Ohio District.

P. S. "A Boy," is in favor of the "Restrictive Rule."

Residence of "A Boy," "Boyville," May '48.

MISCELLANEOUS.

Monthly Concert in Four Languages.

A letter published in the Day Spring, dated Constantinople, January 4th, 1848, says: "Yesterday was the great Monthly Concert—the first Monday of the year, and a glorious day it was at Constantinople. Think of a great union prayer meeting, consisting of Armenians, Jews, Americans, English, Scotch, Germans, Catholics, and Grecks: and all sitting down at the table table of the Lord—Congregationalists, Presbyterians, Episcopalians, Lutherans, Baptists, Methodists, Baptized Jews, and Protestant Armenians. The elements were distributed by a Jew, a German, and the two deacons of the Protestant Armenians. Prayers were offered in three languages—Turkish, English, and American. Remarks and exhortations were made in four languages—German, English, Armenian and Turkish. And hymns were sung to the same tune, and at the same moment, in three different languages—Armenian, German and English.

The first tune was Old Hundred, the same that will be sung in the Millennium; and the second was Martyn. There was no confusion, no discord. The harmony was perfect: while each with the spirit and the understanding, and with the greatest power and might was singing in his own tongue, wherein he was born, or with which he is now familiar, 'the high praises of our God.' The effect was overpowering. It was 'the voice of a great multitude,' redeemed out of many nations, kindreds and tongues; and it rose on high, like 'the sounds of many waters.' Our chapel was crowded with communicants—and our hearts were filled with emotions too big for utterance. Had Fisk and Parsons lived to see this day, like the aged Simeon, when his eyes had seen God's great salvation they would have bowed down their heads, and said with the greatest joy and thankfulness, 'Now lettest thou thy servant depart in peace.'"

Re-opening of an Ancient Marble Quarry.

The following interesting letter from Mr. Powers appeared a short time since in the N. Y. Courier and Enquirer.

Florence, Oct.2d, 1847.

My Dear Kellogg:—I have lately returned from a visit to a new marble quarry just opened in Maremma, about thirty-five miles from Leghorn; I say a *new* quarry, but it is a very old one having been worked in ancient times, possibly by the Etrurians. Judging from the great extent of the excavation they have made in the side of the mountain, vast quantities of marble must have been removed. The sides of the excavation are caved down quite level while the marks of the chisels & picks are distinctly visible. At a distance the cliff or ledge of rock appears like a natural formation, for Time has covered the surface with a black thin crust, very unlike marble in its appearance, but a blow from a chisel exposes the beautiful material underneath

This marble so closely resembles that of Paris that it is impossible to perceive the difference and I have no doubt that many of the statues and busts heretofore supposed to be made of Parian marble are actually of this very marble of the Maremma! if not what has become of the vast quanities taken out of these quarries?

Until within a few years the beautiful and picturesque region where this marble is situated is a wilderness; but it is known that in ancient times it was thickly populated. Remains of ancient buildings are still to be seen in the vallies and ruined castles crown the summits of the loftiest hills in the distance. Some of these hills are full of artificial caverns, excavated probably in search of copper and other minerals. One of these mines is within a few yards of the quarry; a very deep pit overgrown with briars and underwood, at the bottom of which is seen an opening, which leads to chambers and long passages, in various directions, to an immense extent. It is said to be a very interesting place, but I did not go down, for want of time. Some chissels and picks have been found there and at the quarry, which closely resemble those now in use! When you return we will visit this place at our leisure, for I am sure you will find it worth your while.

The sea is in sight of the quarry at about a mile distance, and so easy and even is the ascent we drove over the ground at full gallop. The road to the quarry from Leghorn is along the sea shore, and is a pleasant ride of only five or six hours. I intend to make the statue of Mr. Calhoun out of this marble, and it will, perhaps, be the first full sized statue made of it in two thousand years. I am now making a bust of Washington from this marble somewhat larger than life by way of experiment. It is nearly blocked out, and I am satisfied already, that the effect will be all that could be wished. It is singular that the owner of the quarry is a Greek, who has found the marble supposed to be peculiar to his own country here in Tuscany.

He can afford this marble for less than one-half the price of Carrara, on account of the great ease and small expense of excavating and taking it to the sea shore. The marble has a rich warm color, so desirable in statues and busts and it is most beautiful in columns—mantle pieces, and the like. The grain is coarse, like the Parian, but it works smoothly and takes a high polish. While looking at the new excavation, I was struck by the ancient and modern modes of doing the same thing. To my right arose the perpendicular uniform cutting of the ancient Etrurian pick-axe,—to the left appear fractures of the modern gun-powder—huge blocks scattered about, misshapen and indicating great waste of material, for by this way an immense quantity of marble is ruined. Still when we consider the mountain of it before us—enough to build nearly all the cities in Europe, we no longer think of this waste. But I could not avoid regret at seeing a mass of marble, some ten feet in length, and seven or eight in breadth, without a spot to mar its sparkling surface, shattered to pieces by a blast directly through the centre.

As ever, your friend,
HIRAM POWERS.

Truth Stranger than Fiction.

We have illustration of this apothegm too striking to be lost. Crossing the Hackensack bridge near Newark one day in the rail-road car, in company with governer D. of New Jersey, that gentleman observed that he had once witnessed a remarkable incident on that spot. He was in a stage-coach with some eight or nine passengers, male and female, and as they were crossing the bridge at this point, one of the former remarked that one evening thirty years before, he had been crossing the river at that very spot, in a stage-coach filled with passengers as now; that the bridge which then existed was a miserable rickety old stricture, ready to fall on the least provocation; that the waters of the river were at that time very much swollen in consequence of a sudden freshet; and that when the coach got about midway on the bridge, one of the supports gave way, precipitating all hands into the dark and rapid waters. After great ado, however, the passengers all reached the shore, with the exception of a little infant which had been swept from the mother's arms in the struggle, and which now seemed irrecoverably lost. The hearts of the passengers, however, were too deeply touched by grattitude for their own escape, and sympathy for the bereaved mother, to allow of their remaining inactive; and those of them accordingly who could swim, plunged again into the flood to make a thorough search for at least the lifeless body of their little compainion. The narrator himself was so fortunate as to grasp it by the clothes, at some distance from the place of the accident, and on taking it into the toll-house and instituting active measures for its recovery, it soon gladdened all hearts by opening its eyes and recognizing the face of the now overjoyed another. The gentleman narrated the little history with a smile of righteous satisfaction at the part he had played in it; but he had scarcely concluded, said Gov. D. before one of the ladies of our company begged him to excuse the liberty she was about to take, in asking him if his name were not Mr. So-and-so? "It is," replied the other. "Then," replied the lady, "I was the infant whom you rescued! My mother always remembered the name of the deliverer of her child, and taught the child also to remember it. But it is only now after an interval of thirty years from the time of the event, and here on the very spot where it occurred, that the child finds an opportunity of telling her deliver how faithfully that name has been cherished." So unexpected a *denouement* as this, said Gov. D. fills us all with the liveliest and most joyful surprise; and I am sure every one in the coach at the time will remember that journey as one of the most agreeable he ever made.—*Evening Post.*

DAILY MAIL.—We learn with much pleasure that the Post Office Department has accepted proposals for a daily (six times a week) mail service, on the route from Zanesville to Marietta. The service will commence in July next. We shonld have rejoiced to see the daily service also extended to Coshocton and Wooster.—*Z. Cour.*

A HEROIC ACTION.

It the middle of the great St. Lawrence there is, nearly opposite Montreal, an Island called St. Helens, between which and the shore, the stream about three-quarters of a mile wide, runs with very great rapidity; and yet, notwithstanding this current, the intense cold of winter invariably freezes its surface. The winter I am speaking of was unusually severe, and the ice on the St. Lawrence particularly thick: however, while the river beneath was rushing towards the sea, the ice was waiting in obeyance in the middle of the stream until the narrow fastness between Montreal and St. Helens should burst and allow the the whole mass to break into pieces, and then in stupendous confusion to hurry down towards Quebec. On St. Helens there was quartered a small detachment of troops, and while the breaking up of the ice was momently expected, many of the soldiers muffled up in their great coats, with thick storm gloves on their hands, and with a piece of fur attached to their caps to protect their ears from being frozen, were on the ice, employed in attending to the road across it to Montreal. After a short suspense, which increased rather than allayed their excitement, a deep thundering noise announced to them that the process I have described had commenced. The ice before them writhed, heaved up, burst, broke into fragments and the whole mass, excepting a small portion, which, remaining riveted to the shore of St. Helens, formed an artificial pier, with deep water beneath it, gradually moved downwards.

Just at this moment of intense interest, a little girl, the daughter of an artilleryman on the Island, was seen on the ice in the middle of the river, in an attitude of agony and alarm. Imprudently and unobserved, she had attempted to cross over to Montreal, and was hardly half way when the ice both above, below her, and in all directions, gave way. The child's fate seemed inevitable, and it was exciting various sensations in the minds, and various exclamations from the mouths of the soldiers, when something within the breast of Thomas Neil, a young sergeant in the 24th Regiment, who happened to be much nearer to her than the rest, distinctly uttered to him the monosyllables, "Quick march!" and in obedience thereto fixing his eyes on the child as on a parade bandarole, he steadily proceeded towards her. Sometimes before him, sometimes just behind him, and sometimes on either side, an immense piece of ice would pause, rear up on end, and roll over, so as occasionally to hide him altogether from view. Sometimes he was seen jumping from a piece that was beginning to rise, and then like a white bear, carefully clambering down a piece that was sinking; onward he proceeded, until, reaching the little island on which the poor child stood, with the feelings of calm triumph with which he would have surmounted a breach, he firmly grasped her by the hand.—By this time he had floated down the river nearly out of sight of his comrades. However, some of them having run to their barracks for spy-glasses, distinctly beheld them about two miles below them, sometimes leading the child with his hand, sometimes carrying her in his arms, sometimes "halting," sometimes running "double quick;" and in this dangerous predicament he continued for six miles, until, after passing Longueuil, he was given up by his comrades as lost. He remained with the little girl floating down the middle of the river for a considerable time; at last, towards evening, they were discovered by some French Canadians, who, at no small risk, humanely pushed off in in a canoe to their assistance, and thus rescued them both from their perilous situation. The Canadians took them to their home. At last, in due time, they returned to St. Helens. The child was happily restored to its parents, and Sergeant Neil quietly, returned to his barracks.—*Sir. F. Head's "Emigrant."*

Where do Men go who die at Chicago?

Some years ago, when Chicago was in its infancy, a stranger took up quarters at the principal hotel, and inscribed his name on the register as "Mr. J———, of St. Louis." For several days he remained there, engaged in transacting the business which had brought him to the place, and from his exceeding plain dress, manners, and general appearance, attracted but little attention. Soon Mr. J.———was suddenly seized with illness during which he was sadly neglected by his host; and the servants, taking their tone from the master of the house, left him to shift for himself as he best could. Thus matters went on, till one morning he was found past praying for. His papers were then examined, that the sad inteligence might be communicated to his friends; when, to the surprise of all, he was found to be one of the wealthiest men in western country. Arrangements were accordingly made for the funeral; but, before the last rites were performed, the *subject* came to life again, having been the victim of catalepsy, instead of the "grim King of Terrors."—All were overjoyed at his fortunate escape from so dreadful a fate, and from that time were profuse in their expressions of solicitude, elicited, however, if we may judge, by "documentary evidence," rather than by any personal regard. At length, some one ventured to ask how things appeared to him while in his trance, to which he thus replied:

"I thought I had come to the river of death, where I met an angel, who handed me a jewel to serve as a pass to the other side. On giving this to the ferryman, I received from him another which carried me forward another stage in my journey. Going on thus for several stages, receiving at the termination of each a ticket for the succeeding one, I at last reached the gate of the heavenly city.—There I found St. Peter, who opened the door at my summons, pipe in mouth, seated by a small table, on which stood a goodly mug of steaming whisky-toddy."

"Good morning, sir," said he, very politely.

"Good morning, St. Peter," said I.

"Who are you, sir?" asked he, turning over the leaves of a huge ledger.

"My name is J———," said I.

"Very good, sir; where did you live down below?"

"I lived at St. Louis, in the State of Missouri," said I.

"Very well, sir; and where did you die?"

"I died at Chicago, in the State of Illinois."

"Chicago?" said he shaking his head, "there's no such place, sir."

"I beg your pardon, St. Peter, but have you a map of the U. S. here?"

"Yes, sir."

"Allow me to look at it."

"Certainly, sir," said St. Peter.

With this he handed down a splendid atlas, and I pointed out Chicago on the map.

"All right, sir," said he, after a moment's pause; "it's there, sure enough, so walk in sir; but I'll be *blest* if you ain't the *first* man that has ever come *here* from that place!" Thus ended Mr. J———'s account of his *transition* state; and no more questions were asked.—*Spirit of the Times.*

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED,
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues boto superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Sundayschool Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday Schoel Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1843. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, y the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$8 00
Primary Department,	4 00
Board, washing, lights, room, beds, &c.	1 00 per week.
Music, per year,	$25
Peano, "	5
French, "	12
Drawing and Painting, per year,	15

Bills payable in advance.

Catalogues can can be had on application to the principal or any of the Trustees, by letter or otherwise.

A. A GUTHRIE, Secretary.

DR. PEASE'S
VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

Putnam, O., March 30, 1848.

THE WESTERN RECORDER.

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All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

LINES

On the death of Brother Joseph Newlove of Harmony, near Springfield, Ohio, by H. Rowan, V. D. M.

The following verses are designed to express the enjoyment and prospects of Brother N., and his desire for the salvation of his children and the prosperity of the Church.

TUNE—"Shed Not a Tear."

Farewell, my children, my children farewell,
Weep not for me, weep not for me,
I soon with Jesus, in glory shall dwell,
Weep not for me, weep not for me:
I with the ransom'd, the story shall tell,
My blessed Jesus hath done all things well,
O! I will praise him who saved me from hell,
Weep not for me, weep not for me.

"Be faithful," children, 'tis my last command,
Praise ye the Lord, praise ye the Lord,
Now I must leave you, my time is at hand,
Praise ye the Lord, praise ye the Lord:
My Savior calls me, and I must obey,
Why should I murmur? or why wish to stay?
No! no! but thy will be done, I will say,
Praise ye the Lord, praise ye the Lord.

Farewell, to Zion, the Church of my choice,
Class-mates adieu, class-mates adieu,
With the triumphant, I soon shall rejoice,
Class-mates adieu, class mates adieu:
A crown of life I in glory shall wear,
A palm of victory forever bear,
Eternal pleasures in heaven I'll share,
Class-mates adieu, class-mates adieu.

I now am ready, the angels are come,
All, all is well; all, all is well;
They will escort me to heaven my home,
All, all is well; all, all is well:
My work is finished—my race is run,
I've fought the good fight, the victory won,
Henceforth for me is laid up a crown,
All, all is well; all, all is well.

Catawba, O., April 18, 1848.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

The Politics of Christianity.

NO. III.

Primary Object of Government.

Civil governments have been very prone, in all times and all countries to misread the main object of their mission. Their history presents us with the sublime of human depravity—bearing much the same relation to the ordinary wickedness of man, as mountain ranges to the level earth. Ought this to excite our wonder?—Place at the disposal of a will naturally selfish and corrupt, an organised machinery of power no matter for what purpose—and you may fairly expect the engine to be used, fully as often for the private ends of those who work it as for the advantage of the public for whom it was originally put together. There is nothing that man is so certain of turning to ill account as delegated power. Almost invariably, his pride cancels the primary conditions of the compact made with him, and claims as a right, vested solely in himself, what he ought to hold as a trust derived from the consent of others—and then, his selfishness, availing itself of the vast system of means at command, seeks indulgence for itself rather than benefit for the public. Hence, history, which embodies the deeds, not so much of peoples, as of governments, is but a continuous record of violence, fraud, and licentiousness on a large scale.

But the common character and practices of civil government, as, for the most part, it has been and still is, must not be taken as the true setting forth of its original meaning. Born of that necessity which was the daughter of the curse, its real mission was to bless mankind.—The Divine purpose stamped on its brow is 'good,' the good of the race—and human perversity has not been able wholly to make void the benign intent. The worst of governments is better than the absence of all government—the most grinding of State tyrannies, than the lawlessness of private and individual revenge. If injustice we *must* have—and the condition of human nature laughs at our escaping it altogether—let us have it in a few large masses, rather than in countless millions of atoms. The avalanche is less to be dreaded than the sand storm of the desert. With all the mischief it has done, civil government has yet rendered society a possible thing—and out of the soil which this possibility has fenced off, have sprung nearly all the causes as well as proofs of social progress. The institution must have been powerfully effective for good, which no amount of evil incident to the bad working of it has hitherto been able to destroy. But for the vitality which it possesses, in common with every other law of Providence, it could not have stood the wear and tear to which man's depravity has uniformly subjected it.

Besides, however, the direct sensible good, which civil government is meant to secure, Christianity, we think, teaches us to look into it for a still deeper significance. As an 'ordinance of God,' we are unquestionably warranted in including in it, and in assigning to it, moreover, a foremost place, in that vast and widely adjusted system of means which the Highest himself contrived for the moral government of our race.—We have powers, springs of emotion, sources of purest enjoyment, which voluntary obedience to law—the law of truth and love—alone can unseal. The great end of our being is intelligent and cheerful submission to government. The purest, the most refined, and the most enduring happiness of which we are capable, is inseparably connected with being and doing what the supreme Ruler would have us to be and to do.—May there not be a necessity, then, for some such institution as civil government to waken up our first notions of the relationship we sustain to authority as such, and to give daily exercise to those feelings which it was designed to excite? Could we have grasped, or duly appreciated, the idea of moral government, so far as to choose submission to it as our worthiest end, but for the rudiments of knowledge we have gained from early familiarity with forms of earthly rule?—Are not the several modes in which public authority is brought to bear upon us here the A B C of moral instruction? The rude types which illustrate to our unskilled thoughts subjects which, but for them, we could not have understood? picture lessons often miserably executed, for the childhood of humanity, to help us to our first conceptions of a spiritual and universal magistracy? Very much of God's message to man would be unintelligible to us, but for the accompanying prints furnished to us by Providence—and amongst them civil government is assuredly, not the least suggestive.

If, then, we consult the "oracle" as to the general object of civil rule, the answer is 'Good'—the good of the governed—direct and temporary in the maintenance of public order—indirect and lasting in the shadowing forth of something higher than itself, and in giving exercise to the nobler susceptibilities of our common nature. The necessity for civil government arises out of evil—government itself is an instrument for good. Selfishness may misapply it—pride may abuse it—but it nevertheless bears upon it the seal of the All-wise; and, like all institutions which come from His hand, embodies a truly beneficent purpose.

The obviousness of the foregoing remarks should not be allowed to turn us aside from the practical conclusions which they will be found to contain. If the general object of civil government be such as we stated, upon the authority of revealed truth, what a huge bundle of measures, which the politicians of the day flatter their craft by calling statesmanlike, must be rejected as having no relation whatever to the main end of state rule! Submitted to this simple but searching test, how glaringly do they proclaim their baseness! To set on fire the worst passions of the many, with a view to gratify the ambition of the few—to wrap up in mystery what, if seen in its own light, common honesty would condemn—to prop up injustice by plausible devices, and in place of removing it, to suppress its too piercing utterances in the public ear—to put new fences round exclusive privileges and class interests, even where experience has proved them to be widely pernicious—such seems to have been the great business of government, according to men in power. But if the civil magistrate was designed to be "the minister of God for good" to each and all of his subjects, it is clear that in following the course we have described, he is applying his authority in methods repudiated by Christianity, and abusing the trust reposed in him to ends not sanctioned by his commission.

This view of the subject may help to clear the way for religious men. Government is an ordinance of God—and they justly esteem themselves bound to submit to it. But he who appointed the means, appointed also the end for which they should exist. Neglect of that end is the infraction and perversion of a solemn trust—the substitution of another end is a misappropriation of power to purposes never intended. In the name of Christianity all good men are bound to remonstrate against flagrant violations of a divine ordinance. They cannot be silent and remain faithful.

Lastly, Christianity lends its sanction to civil government, only as it ministers "good"—none therefore have a right to identify political injustice with the religion of Jesus. So far as it is of God, it is beneficent—where otherwise it is to be ascribed to man. "The powers that be" are divinely commanded to bless mankind—when they curse it is of their own corrupt hearts. Governments cannot do their subjects wrong without going beyond their commission.

Ministerial.

Plain Saxon for the Pulpit.—As the Rev. Samuel Kilpin was preaching on a certain occasion, he spoke of "*the Deity.*" A Sailor, who was listening, immediately started from his seat, his elbows fully spread, and exclaiming aloud,—"Deity—well, who is He? Is he our God Almighty!" The attendants were about to turn him out; but the minister stood reproved, and requested him to resume his seat, with the remark, "Yes, my friend, I did mean the Almighty God." The sailor rejoined, "I thought so; but was not quite sure—I never heard that name before."—The humble minister replied, "You had a right to enquire; I was to blame; whilst delivering God's message of mercy and justice to immortal souls, I ought not to have given my divine Master a name which prevented the message from being understood."

From the Methodist Protestant.

A HARVEST SONG.

BY E. YEATES REESE

Hark! the clarion summons calls—
Now it rises—now it falls—
Lo! the wide spread harvest field—
Ripe, the plenteous grain to yield—
Up!—the sickle nobly wield!

Wisdom calls—Ye sons arise!
He that winneth souls is wise,
Moments swiftly glide away,
Hear ye not the words they say?—
"Work—while it is called To-day!"

Angels bending o'er you, cry,
Spirits of the Dead, reply,
Heav'n with all its glories bright,
Hell—from shades of blackest night,
Strong impassioned tones unite!

He that goeth forth in tears,
Weeping o'er the seed he bears,—
He shall come with joy again,
From the valley and the plain
Bearing sheaves of ripened grain!

Soon the Husbandman shall call
Weary laborers, one and all,—
Call them home, from toil and tears,
Home, from weariness and fears,
Home to rest through endless years!

Hark, the clarion summons calls,
Now it rises—now it falls—
Lo, the wide spread harvest field,
Ripe, the plenteous grain to yield,
Up! the sickle nobly wield!

Youth's Department.

Filial Kindness Rewarded.

Gustavus III, King of Sweden, passing on horseback through a village in the neighborhood of his capital, observed a young peasant girl, of interesting appearance, drawing water at a fountain by the way-side. He went up to her, and asked her for a draught. Without delay she lifted up her pitcher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said, 'My girl, if you would accompany me to Stockholm I would endeavor to fix you in a more agreeable situation.'

'Ah sir,' replied the girl, 'I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has placed me; but even if I were, I could not for an instant hesitate.' 'And why?' rejoined the king, somewhat surprised. 'Because,' answered the girl, coloring, 'my mother is poor and sickly, and has no one but me to assist and comfort her under her many afflictions: and no earthly bribe could induce me to leave her, or to neglect the duties which affection requires from me.'—'Where is your mother?' asked the monarch.—'In that little cabin,' replied the girl, pointing to a wretched hovel beside her. The king, whose feelings were interested in favor of his companion, went in, and beheld stretched on a bedstead, whose only covering was a little straw, an aged female weighed down with years, and sinking under infirmities. Moved at the sight, the monarch addressed her: 'I am sorry, my poor woman, to find you in so destitute and afflicted a condition.' 'Alas, sir,' answered the venerable sufferer, 'I should be indeed to be pitied, had I not that kind and attentive girl, who labors to support me, and omits nothing she thinks can afford me relief. May a gracious God remember it to her for good,' she added, wiping away a tear. Never, perhaps, was Gustavus more sensible, than at that moment, of the pleasure of possessing an exalted station. The gratification arising from the consciousness of having it in his power to assist a suffering fellow-creature, almost overpowered him; and putting a purse into the hand of the young villager, he could only say, 'Continue to take care of your mother; I shall soon enable you to do so more effectually. Good bye, my amiable girl, you may depend upon the promise of your king.' On his return to Stockholm, Gustavus settled a pension for life on the mother, with the reversion to her daughter at her death.

A Lesson for Youth.

At the dedication of the Normal School at Westfield, Mass., Gov. Briggs who presided over the ceremonies, in the course of an address by him on the occasion, alluded to the importance of self-independence as one great means of success in this world, that early prosperity had not been the road usually travelled by those who in early years had become distinguished, either for wisdom or virtue, while honest poverty, patient toil, perseverance, and a decided dependence on self-had wrought out for their possessors distinguished and lasting honor, and he observed, as he wiped the tears that struggled in his eyes, "I can recall the case of a poor boy, who once sat on the hard plank seat of one of these schools, in one of the poorest districts of this State, while his father was toiling at the anvil to earn his daily bread, who under the smiles of a kind Providence, has since been honored by his fellow citizens infinitely beyond his deserts, and who, as the Chief Magistrate of this Commonwealth is now addressing you."

Young Men's Department.

Manliness of Character.

One of the most conspicious elements in true manliness of character is unswerving integrity. With a young man, properly influenced, 'principle' is always the law of action. His inquiry in respect of any proposed course of action is not—Is it expedient? Is it profitable? Will it give momentary pleasure—or elevation—or influence?—but 'Is it right? Is it consistent with my principle?'

How strong a banner of resistance is such an one enabled to bring against the allurements which present themselves to young men in a populous city! It is the abandonment of principle, the surrender of the heart to custom, to the example of evil associates, to the current of corrupt opinion and practice, which so frequently severs from the moorings of truth the bark of the youthful voyager upon life's treacherous sea and exposes him to the pitiless storms of infamy and moral ruin.

It is the abandonment of principle which fills our theatres, bowling saloons and haunts of dissipation with their nightly gatherings; our penitentiaries & alms houses with young men, sunk into premature old age, who but for the abandonment of this talisman of manly bearing, 'principle,' might have secured, either in private or in public life the respect & affection of the good while living, and dying, might have left behind them the radiance of their excellence, like sunlight upon the curtaining clouds of a summer evening's sky.—*Methodist Protestant.*

SYMPATHY.

It is a mistaken idea that manliness and stoicism are inseperable—that a tender regard for the feelings and interests of others, is weak and unmanly. A heart insensible to sympathy claims greater affiinity with the brute than the man.—Show me the man, who is regardless of the feelings of his friends or his enemies; who has no tear to drop with his brother, in misfortune or in guilt; a stranger to sympathy with the heart he has thoughtlessly wounded; reckless alike of personal character and personal or family peace; who lives for self and confines his sympathies within the boundaries of his own successes, and I will show you such a man as is calculated to crimson the cheek of humanity, and cause his fellows almost to forget the divinity of their original, in the enormity and de-formity of its inglorious prostitution.—*Methodist Protestant.*

Ladies' Department.

Maternal Affection.

The plaugue had broken out in Tuscany! In the village of Coreggi, whether it were that due precaution had not been taken, or that the disease was of a peculiarly malignant nature, one after another—first the young and then the old—of a whole family dropped off. A woman, the wife of a laborer, and mother of two little boys, felt herself attacked by fever in the night; it greatly increased, and in the evening the fatal tumor appeared. This was during the absence of her husband, who went to work at a distance, and only returned on Saturday night, bringing home the scanty means of subsistence for his family for the week. Terrified by the fate of the neighboring family before mentioned, moved by the fondest love for her children, and determining not to communicate the disease to them, she formed the heroic resolution of leaving her home, and going elsewhere to die. Having locked them in a room, and sacrificed, to their safety, even the last and sole comfort of a parting embrace, she ran down stairs, carrying with her the sheets and coverlet, that she might leave no means of contagion. She then shut the door with a sigh, and went away. But the eldest, hearing the door shut, went to the window, and seeing her running in that manner, cried out, 'Good bye, mother,' in a voice so tender, that she involuntarily stopped. 'Good bye, mother,' replied the youngest child, stretching his little head out of the window, and thus was the poor afflicted mother compelled for a time to endure the dreadful conflict between the yearnings which called her back, and the pity and solicitude which urged her on. At length the latter conquered, and amid a flood of tears, and the farewells of her children, who knew not the fatal cause and import of those tears, she reached the house of those who were to bury her; she recommended her husband and children to them, and in two days she was no more! What is like the heart of a mother? You remember the words of a poor woman on hearing her parish priest relate the history of Abraham—God certainly would not have required such a sacrifice of a mother. —*From the Italian.*

WIVES AND LADIES.

Dow, Jr., in one of his sermons, says: The kind of a wife you want, is one of good morals, and knows how to mend trowsers; who can reconcile pealing potatoes with practical piety; who can waltz with a dash churn and sing with a teakettle; who understands broomology and the true science of mopping; who can knit stockings without knitting her brows, and knit up her husband's "ravelling sleeve of care:" who prefers sewing tears with a needle to sowing tares (scandal) with her tongue. Such is decidedly a *better half.* Take her, if you can get her, when you find her—be she up to the elbows in the suds of a wash tub, or picking geese in a cow stable.

Parent's Department.

A WORD TO PARENTS.

The other day, a lovely girl, about ten years of age, daughter of Mr. Solomon Stephens; of Barnet, Vt., lost her life in a very singular way. She was passing on the bridge in her native village. A team was passing at the time, dragging a heavy piece of timber, the hind part of which, by some unlucky jerk, struck her knocking her through the railing of the bridge, and precipitating her into the current of the stream. The bridge is situated at the head of a waterfall; which, judging by the eye, may be about seventy-five feeet of descent, at an angle of seventy-five degrees. The dear child was dashed down this awful precipice, from ledge to ledge, and over one dam, and lodged in a lower dam, from which she was quickly taken—but life was gone!—Next morning, having occasion to pass through the village, the heart-rending tidings met me as I was entering it. The scene will be among the last of my conscious recollections. Whilst looking with intense interest on the mangled, lifeless form of the beautiful lively creature, the agonized father, whilst pacing the room, uttered an exclamation which sunk deep into my heart: "O, that I had been faithful to that child—the Lord forgive us that sin." If that truly devout, active, consistent Christian had such a deep sense of his deficiency in the matter of training his children for another world, how much more should those parents feel, who almost entirely neglect the religious education of their children! I know no family more punctual in family and sanctuary worship than this; and none that exceeded the younger branches as pupils and teachers in the Sabbath school. This sweet child had her Sabbath school lesson fully committed, when she was suddenly called, as I hope, to that kingdom, which, as our Lord informs us, is largely composed of little children; especially such as from infancy have known the holy Scirptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.—*N. H. Gazette.*

Employment for Children.

Great unkindness and injustice is often done to little children, by treating them as mischievous, and scolding them for being troublesome, when the truth is, the little creatures are either weary for want of employment, or else the love of knowledge, or curiosity, has induced them to examine the inside of something they ought not to have meddled with. Find them something to occupy them—work, such as they can do, or some innocent amusement—and they will not trouble you with mischievousness. It has been said, the mind of a child is as active as that of a statesman. This must be acknowledged, since it is admitted, that a child learns more the first two years of its life than in any six subsequent ones—and only think what the poor little creatures have to acquire! They have to learn a language, and one might almost say two, if we take into account the unintelligible jargon that some use when talking to infant children; for instance, how it must puzzle the brains of the poor little learner to ascertain that "tum, me itle mane, have a bittee bed a buttee"—means the same as "come, my little man, have a piece of bread and butter." Then they have to learn the use of every thing that is around them, and the various characters of the persons they meet with.

SERIOUS QUESTIONS.

There is a God. He preserves, and he can destroy you. Do you daily think of him?

You have a soul. Do you care for it? You care for your body, but do you properly care for your soul?

You are a sinner. Do you know how a sinner can be saved?

There is a Savior. Are you anxious that he may save you?

There is an awful hell. Are you seeking to escape it?

There is a glorious heaven. Are you in the way to reach it?

You must soon die. Are you prepared for the solemn change?

You must appear at the judgement seat of Christ. What will then be your lot?

There is an eternal state after death. Is yours likely to be an eternity of bliss, or an eternity of woe?

MISCELLANEOUS.

Be Sure Your Sin Will Find You Out.

Dr. Donne, afterwards the celebrated Dean of St. Paul's, when he took possession of the first living to which he was inducted, walked into the yard of the church where he was to officiate.—It happened, that as he sauntered along, the sexton was digging a grave, and the Doctor stood for a moment to observe his operations. As the man was at work, he threw up a skull which in some way or other engaged the Doctor's attention.—While he examined it, he perceived a headless nail, which perforated the temple, and which convinced him that some dreadful deed must have been perpetrated. Taking up the skull, he demanded of the grave-digger to whom it belonged. The man instantly said, that he knew very well—that it had belonged to a man who was accustomed to excess in the use of liquor; and who, one night, having been guilty of his usual intemperance, had been found dead in his bed in the morning. Dr. Donne then asked,—'Had he a wife?' The answer was in the affirmative. 'What character does she bear?' The sexton said, 'A very good one, only she was reflected upon for marrying immediately after the death of her husband.' This was enough for the Doctor, who, upon the pretence of visiting all his parishioners, soon called upon the woman in question; and in the course of conversation he inquired of what sickness her husband had died. She gave the same account as the sexton had given before her. But the Doctor produced the skull, and pointing to the place, said, 'Woman, do you know this nail?' The unhappy criminal was struck with horror at the demand & the sight, and instantly owned that she had been the perpetrator of the deed, which had hurried her husband, in a state of intoxication, into the eternal world.

A CURIOUS ARBITRATOR.

In olden times a community of monks, occupying a half-decayed mountain castle, found it necessary to erect a new convent, but could not agree together upon the spot where it should stand. They finally resolved to leave the matter to the determination of an animal in great favor among them, the ass. The following spicy account of the proceedings of the arbitrator is given:

'Even so did the monks of Altenberg now resolve to devolve upon the ass the business which had proved too weighty for themselves. The high-honored Neddy was conducted accordingly to the gate of the castle, laden with the money to be expended for the building, and with the insignia of the convent, and then left to take whatever way might, in his wisdom, seem good to him.

'Slowly and deliberately did he pace down towards the valley, the monks following at a reverential distance. Now and then the sagacious animal stopped, and cropped a thistle, doubtless to give himself time for reflection, and occasionally he stood still and looked around, as if to consider the capabilities of the place. He went on till he entered a shady grove, that afforded a delicious refuge from the burning rays of the afternoon sun, and stoppped where a bright rivulet, trickling from the Spechtshard, and marking its course by a strip of the loveliest green, fell into the beautiful Dhun. The monks watched him in breathless expectation, for here, they thought, would be a delightful spot, and they dreaded lest he should go further. The respectable animal, after due consideration, slowly stepped and tasted the water; and then, that he might omit no means of forming a correct judgment, began to try a little of the fragrant grass that grew in rich abundance on the bank. At length he lay down, and having apparently quite made up his mind, rolled over 'heels upward,' and gave vent to his feelings in the trumpet tones of a loud and joyful bray. His sonorous voice was drowned in the exulting psalms of the monks—and on this, the loveliest spot of the whole valley, the sacred edifice was erected.'

A man ought to have nothing singular or affected in his habit, discourse, or manners. In our opinion, the modest air becomes a man better than that which they call the genteel air.

Working Like a Fool to Please Fools.

The late Rev. Samuel Lowell, of Bristol, being once at Brighton, expressed a wish to walk on the Steyne, and to have the public characters pointed out to him. Amongst the rest, a celebrated comedian was noticed. "Ah," said Mr. L. "is that———, my old school-fellow? I'll speak to him." He accosted him, and the following conversation took place.

Lowell. Sir, I believe I have the pleasure of addressing Mr. ———.

Player. Yes, sir, my name is ———; but I have not the pleasure of being acquainted with you.

L. What, Samuel Lowel?

P. What! are you Samuel Lowel?

L. Yes, I am.

P. Well, I am very glad to see you, now tell me your history in five minutes.

L. First, my name is Samuel Lowell; I am a dissenting minister at Bristol, where I have lived upwards of twenty years; I have a large family.

P. So, you are a dissenting minister; well, you are a happy man, for you go to your work with pleasure, and perform it with pleasure; you are a happy man. "I go to my work like a fool, to please fools; I am not a happy man.

Thank God for your Reason.

An individual, as he was passing along the streets of London, was accosted by a stranger with the question, "Did you ever thank God for the use of your reason?" "No," was the reply, "I never thought of it." "Well, do it quickly," rejoined the stranger, 'for I have lost mine.' For years after reading the account of the above occurrence, we have no recollection of ever kneeling in prayer without rendering distinct and express thanks to the Father of mercies for the continued possession of this inestimable blessing. Reader, suppose, that you should be accosted by some spirit from that world on which hope never dawns with the question, "Did you ever render suitable thanks to God, that you are not all that I am?"—what would be your reply? And with what feelings, so you should subsequently "bow the knee to the Father of our Lord Jesus Christ," would you express the grateful remembrance of the fact, that you are not lost?

CURRAN.

One morning, at an inn in the south of Ireland, a gentleman, traveling upon mercantile business, came running down stairs a few minutes before the appearance of the stage coach, in which he had taken a seat for Dublin. Seeing an ugly little fellow leaning against the door post with dirty face and shabby clothes, he hailed him, and ordered him to brush his coat. The operation proceeded rather slowly, the traveler cursed the lazy varlet for an idle, good-for-nothing dog, and threatened him with corporal punishment on the spot, if he did not make haste and finish the job well before the arrival of the coach. Terror seemed to produce its effect; the fellow brushed the coat and then the trowsers, with great diligence, and was rewarded with sixpence, which he received with a low bow. The gentleman went into the bar, and paid his bill, just as the expected vehicle reached the door.—Upon getting inside, guess his his astonishment to find his friend, the quandom waiter, snugly seated in one corner, with all the looks of a person well used to comfort. After two or three hurried glances to be sure that his eyes did not deceive him, he commenced a confused apology for his blunder, condemning his own rashness and stupidity—but he was speedily interrupted by the other exclaiming:

"Oh, never mind—make no apologies—these are hard times, and it is well to earn a trifle in an honest way. I am much obliged for your handsome fee for so small a job. My name, sir, is John Philpot Curran; pray, what is yours?"

The other was thunderstruck by the idea of such an introduction; but the drollery of Curran soon overcame his confusion; and the traveller never rejoiced less at the termination of a long journey, than when he beheld the distant spires of Dublin glitter in the light of the setting sun.

A Stubborn Contest.—Near the Barbadoes islands is a huge white rock, which from the resemblance to a ship under full sail, is called the 'Ship Rock.' A French frigate, falling in with this rock in the night time, mistook it for an English vessel, and commenced firing into it. The echoes of the cannonade were repeated so perfectly, that they were also mistaken for the returning fire. The action continued until morning, when each party having received an equal amount of damage, it was thought best to discontinue the fight.

Yucatan.

No little sympathy is expressed in relation to the frightful condition of the affairs of Yucatan. At our last accounts the Indians were rushing like a torrent upon the whites, and the consternation of the latter was indeed fearful. Without speedy aid from some neighboring or friendly Power, the prospect before them was one of wholesale massacre. Mr. Sierra, the Commissioner at Washington, corrects the notion that the revolt of the Indians had its origin in the tyranny and oppression exercised by the white race, and says that on the contrary, ever since the peninsula of Yucatan achieved its independence from the Crown of Spain, (without the intervention of Mexico,) the new government has been assiduously employed in ameliorating the social condition of the Indian race. They are citizens by the constitution, and as such have enjoyed all civil and political rights belonging to the institutions of the country. The government has taken great pains to educate them; and for which purpose public schools have been established for their benefit, at which many have been educated, and have filled places of public trust. This view of the case is calculated to deepen the public sympathy in favor of the pursued and threatened. Surely our Government should endeavor to render some assistance. It may, perhaps, be deemed unwise to take any part in this struggle, but means of rescue & escape might with propriety be sent. To save human life is an object worthy of our energies. A nation devoted to such a purpose, would deserve the thanks of all civilized mankind. We might also offer mediation, to act as umpire and adjust the points of difficulty between the contending parties. What are the views of the Washington Upon the subject?—*Bickuell's Reporter.*

Men overrate their talents, and underrate their influence.

Conference Proceedings.

From the Methodist Protestant.

New Jersey Conference.

Extracts from the Minutes of the Sixth Annual Conference of the Methodist Prot. Church, New Jersey District, held at Dover, Monmouth County, New Jersey, which commenced on the 5th day of April and ended on the 10th, 1848.

Conference was opened by reading a portion of Scripture, and prayer by the President.

On motion Winslow Jackson was appointed Secretary.

Rev. Jacob Timberman was received from the Wesleyan connexion.

Rev. Bartine Twiford was re-elected President.

LIST OF APPOINTMENTS.

Centerton Circuit, Edward Schock; Glassboro' Ct., Wm. M. H. Smith; Egg Harbor Ct., Jonathan N. Timberman; Bridgeport and Woodbury Ct., Jacob Timberman, Winslow Jackson; Dover Ct., Samuel Hill; Red Bank Ct., Samuel Budd; Medford and Union Mission, Andrew L. McCall; Leesburgh Mis., William B. Vanlier; N. Brunswick Ct. to be supplied.

The Conference adopted the following resolutions:

Resolved, That the next session of the Conference be held at Mount Pleasant, Egg Harbor Ct., on the first Wednesday in April, 1849.

Resolved, That we deem it the imperative duty of every Superintendent to use his utmost endeavors and influence in the establishing of and promoting Sabbath Schools.

Resolved, That we consider it altogether incompatible with Christianity to buy, sell or drink as a beverage, spirituous or small drink, wine or fermented cider.

Resolved, That we consider it contrary to the word of God and repugnant to the spirit of Christianity, to hold fellowship, either directly or indirectly, with slavery.

Resolved, That we deem it obligatory upon every Superintendent who receives an appointment from this Conference, to read at least once a quarter in every appointment on his Circuit such portions of our Discipline as relate to the duties of members and the regulations of our Societies; to preach upon the government of our Church at least once a year, and to execute discipline.

What is often related of other Conferences, can truly be said of this, that it was characterized by brotherly love and unanimity of thought and feeling; whilst every member seemed to feel the great responsibility of the occasion, and every heart burned with desires for the salvation of souls and the glory of God. The past year has been one of the gracious outpouring of the Spirit of God. Almost every Circuit has been blest with a revival of religion, and many souls have been gathered into the Church militant, whilst the servants of God have been blest and their souls made to rejoice.

WINSLOW JACKSON, Secretary &
Committee of Publication.

Religious Intelligence.

MUSKINGUM DISTRICT.

Martinsburg, May 5, 1848.

MR. EDITOR: Permit me to say through the Recorder to the brethren, and all concerned, that we are still in the work. Our mission is in a peaceful and pleasant condition. We have not gone ahead numerically so fast as some others. But we hold—hold on—where unto we have attained. The prospect for the final establishment of the mission is better now than ever. The principles and polity of the church are being inquired after more earnestly than heretofore.

We still receive some members on probation, and upon the whole are doing the best we can.—Still remember us.

Br. Clancy's call will be at the Rice School House, 4 miles south-east of Martinsburg, on the grade leading to Zanesville, from Mt. Vernon.

J. K. DUFFY.

Allensville, O., May 9, 1848.

BR. BASSETT: I have been trying to do the best I could on this small circuit. A short time since I formed a class at Bloomingville, in the neighborhood of where our respected Br. Samuel Wilson lives. Nineteen united with us at the time, one of these a preacher from the Methodist Episcopal Church. Two united since, making 21. At another appointment last sabbath, 6 united with us. I hope Salt Creek Circuit may yet live.

Yours with respect,
MOSES SCOTT.

NORTH ILLINOIS DISTRICT

Cherry Grove Ct., May 4, '48.

BR. BASSETT: There has been general prosperity in the district this conference year and this circuit has shared in the Divine favor. The Presidential meeting closed on last Sabbath evening. Br. Strong preached six times, good acceptance and crowded audiences. Two gave their hands in church fellowship. Some 25 have up to this time. To God be all the glory. May the past be merely mercy drops compared to the future. In this conference it may be said truly the harvest is great and the laborers few. We want some eight or ten thoroughgoing itinerants more than we now have. Our next an. conference sets at Princeton the first Wed. in October next.—Are there not sacrificing, whole-souled men who can come and help us here in Illinois? We want no drones.

Yours, &c.,
DANIEL BAGLEY.

OHIO DISTRICT.

Warren County, O., May 7, 1848.

DEAR BR. BASSETT: Wishing to send you a little money, which ought to have been sent sooner; I would just state, for the information of the brethren, that I have been much afflicted from about the 20th of February until the middle of April with severe colds affecting my lungs, producing a hard, distressing cough, so that I was unable to visit as many circuits as I intended. But notwithstanding my affliction, through a strong desire to do some good in the little time I have to stay in this trying and afflicting world, I have visited Middletown, Lebanon station, and spent three weeks in Cincinnati, and Cincinnati circuit. Preached in both the missions and 6th street, and then went to the circuit, spent four days there.—Having renewed my cold, I thought it best to go home and rest, and doctor. In a few days I got some better, and went to a new place on Port William circuit, to assist Br. Fowler at a protracted meeting, to be held in a new log meeting house, 20 feet by 30. A Mr. Bone, who had never belonged to any church, (though now the father of thirteen children,) gave the ground, and with the aid of Br. Turner and a little help from others, built the house. Mr. Bone had got information of our liberal principles of church government, and their opposite, from a lecture on that subject, delivered in that vicinity by Br. Rose, and was so well pleased with mutual rights, and our doctrines, that he was determined to do something to promote the cause. And blessed be God, his labor of love was not in vain. On the fourth morning of our meeting, after I had preached a short sermon, Br. Fowler opened the door and beat up for volunteers, and the old lady, Mrs. Bone, arose, and as she came forward, God blessed her soul, and she came clapping her hands and shouting, and said to her husband, "Come along." He came trembling and weeping, and then two of his daughters, besides the one that had joined before, so, five new members, with four or five who belonged at Paintersville. A class of nine or ten, will be organized.

Yours as ever,
A. M'GUIRE, Conf. Miss'y.
Ohio Conference.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, May 18, 1848.

☞ Rev. W. B. Evans will preach at the M. Protestant Church, Zanesville, this (Thursday) evening, at candlelight.

FALLING FROM GRACE.—The Cincinnati Commercial states that a few days ago, a man fell from the high stoop in front of *Grace* Church.—Strange to say, he escaped without bodily injury, yet the Commercial thinks his mind has suffered. It is best to "take heed."

Christian Fellowship.

The Presbyterian Church of Zanesville and Putnam have lately enjoyed a fellowship, which has been truly refreshing to the members of each, and honorable to the cause of religion. Though one belongs to the Old School General Assembly, and the other to the New School, we know not that there is any difference in doctrines or practice. The Putnam church received a distinct organization in 1834, on other considerations than those which subsequently divided the Church at large; and when the general division took place, they choose to go with the new body. Their present Pastor, Rev. A. Kingsbury, is esteemed orthodox in doctrine, and very judicious in all his measures. Ministerial fellowship has been exercised between the pastors of these two churches, for the last two years. Mutual invitations have been extended, through the sessions, to each church, to participate together at the Lord's table, which has exerted a happy influence on both churches. During the latter part of tho winter just closed, the Lord has blessed both churches with a little reviving. On the first Sabbath in the present month, pastors, elders, and members, united in commemorating the Savior's death, in the Zanesville church; at which time fifteen made a profession of their faith. On the third Sabbath of the same month, all united in the same delightful exercise in the Putnam church, when sixteen made a public profession of faith. Such a large number of communicants had not been seated together at the Lord's table, in either church, for many years. These scenes have delighted, animated, and comforted christians, and the cause of Christ has been greatly strengthened in this community. The whole number of accessions to the communicants of the Putnam church, both by letter and examination, was nineteen; to the Zanesville church twenty.

The above is taken from the last number of the Family Quarto, a religious paper published in Zanesville, and conducted by Rev. S. Brown, Pastor of the Presbyterian Church in that place. We have rejoiced to know of the existing fellowship and interchange between the two Presbyterian Churches and their pastors; the one (in Zanesville) being of the Old School division, the other (in Putnam) of the New School, and have long thought the circumstance worthy of note and commendation. We agree with our brother of the "Quarto," that it is 'honorable to the cause of religion,' that walls of partition should be removed, so that Christians of different branches of the fold, can dwell together in unity. We have the pleasure of being personally acquainted with both the pastors alluded to, and consider them men of the right spirit, whilst they are highly esteemed by their respective congregations, who are each also, we rejoice to know, a "people, zealous of good works." The Editor of the "Quarto," esteems Rev. A. Kingsbury, though associated with a New School Presbytery, to be "orthodox in doctrine." We are glad to see this admission, and take pleasure in adding that so far as we have had the opportunity and pleasure of attending upon his administrations, we have found him to be *orthodox also with us*. We love to sympathise and agree, far as possible, with ministers and Christians of every evangelical denomination. We crave to see no opposition or religious controversy between brethren. We desire to see nothing that shall "hurt, or destroy" christian feeling and christian confidence, "in all the holy mountain" of the Lord.

We take pleasure in copying the above short article from the "Quarto," as we have rejoiced in the existing facts therein stated. And the only thing we find to regret in connection with this whole matter is that brother Brown should think it necessary, (if we do not misapprehend him, and we *may* do so,) to make some apology for this fraternising with a minister and church, of another school, in *this particular case*, by stating that "The Putnam Church received a distinct organization in 1834, on other considerations than those which subsequently divided the church at large," &c. It would have gratified us more highly, had our brother recommended a general sympathy and fellowship and interchange between the ministers and churches respectively of the Old and New School divisions. We cannot doubt that even this is the desire of his heart. He has shown himself (as above) a man of liberal views and feelings. And as he conducts a religious press, we doubt not that its influence will be wielded to promote in the churches Christian union and Christian co-operation in the work of the Lord. That hurtful *legomachy* between the organs of the Old and New School at Cincinnati has frequently given us pain. Let the "Quarto" interpose. And let its editor inherit the blessing pronounced upon the "peace-maker." We beg that we may not be considered as turning aside from our proper sphere, in this friendly reference to the affairs of our respected Presbyterian brethren. We desired chiefly to present before our readers the pleasant circumstance recorded in the Family Quarto, and to add, 'Let brotherly love continue.'

POLITICAL.—The Democratic Convention to nominate a President and Vice President, meets at Baltimore on the 22d inst. The Whig Convention for the like purpose, meets at Philadelphia on the 7th of June.

General Conference, M. E. Church.

We have determined to give a condensed abstract of the proceedings of this body from week to week. We regret that the Daily Christian Advocate, upon which we have depended for our information, comes very irregularly. It appears from what we find in some our exchanges that the proceedings of Saturday and Monday, 6th and 8th, were of little interest, except to the members. Two other Delegates from Canada have arrived. Bishop Soule and Doctors Bascom and Latta of the Church South, are also in attendance.

Tuesday, May 9.

Bishop Hamline presided. A communication was received from Dr. Pierce of the Church South, declining to accept a seat within the bar of the Conference, unless known in his official character. And in reference to the action which had passed the body, he added that the church South "can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, now or hereafter, by the Methodist Episcopal Church." An Address was presented from the Wesleyan Methodist Church in Canada. After the reading, the several Delegates from Canada addressed the Conference. A petition was presented from colored members in Pennsylvania, New Jersey and Delaware, asking that an Annual Conference be organised for colored members, to be presided over by white Bishops and Presiding Elders.

Wednesday, 10.

Bishop Janes presided. A resolution was adopted, refusing to entertain the appeal of J. C. Green, of Brooklyn, New York, he having declared his intention to withdraw from the Church. At half past ten, business was suspended, to hear a sermon by Dr. Dixon, of England.

Thursday, 11.

Bishop Hedding presided. Two reports of the Missionary Committee were presented; one relating to the German population in Wisconsin, the other recommending the formation of an Oregon and California Conference. This latter proposition elicited a long debate upon its expediency. The report was recommitted.

Friday, 12.

Bishop Waugh presided. A petition was presented and read from two colored churches in Baltimore, praying for the organization of an Annual Conference of colored preachers within the bounds of the Baltimore Conference, to be under the supervision of the bishops who shall preside, &c. Referred to Committee. A communication was presented from the Commissioners of the Methodist Episcopal Church, South, preferring the claims of that church to a division of property. A communication was read from Bishop Soule, requesting that if there were any charges against him, for his administration, during the two years, after the last General Conference, while he was connected with the M. E. Church, to have them investigated, and to have an opportunity of defending himself.

REV. DR. DIXON.

The following is the Address delivered by this distinguished man in the General Conference at Pittsburgh, on the 3d inst.

BRETHREN AND FRIENDS!

I appear among you as a representative of the British Conference, entertaining, I am quite sure, the most cordial and warm affection towards you and the Methodist body, in general, in your great country. As far as I know—and I think I know the opinion and sentiments of my brethren pretty well—our connexion at home entertain for your connexion on this side the water unabated affection and an earnest desire for your great prosperity. And it affords me, personally, the highest gratification I think I ever felt in my life, to be permitted to assemble with you this morning. By some very strange, powerful influence, upon my mind, it has been my anxious wish for a great many years to visit your country, without any expectation of being honored with this mission. Sir, [addressing the President,] it came into my hands, I trust, providentially, and I confess I appear among you greatly gratified. I know not that I could possess a mission more to my taste had I been permitted to make choice of whatever laid in my path in this world. I have endeavored to look at this, your great country, since I have been in it, with as much intelligence as I possessed, & I confess I am greatly pleased—greatly astonished. The magnitude, the greatness, the sublimity, of the area of this country, is to me most astonishing, and fills me with wonder and surprise. To you these objects are common objects; to me they are novelties, and have made a deep impression upon my mind.

But, beloved brethren, what of your rivers, and mountains, and plains, as compared with your moral position and circumstances!

I have had the honor and pleasure of an introduction to your President—I mean the President of the United States—the Vice President, and a great number of your leading politicians. I was received by them with great courtesy. To us, in England, it appears on the part of men of this class, great humility. I am sure, very sure, that your institutions and opinions—the spirit of your country is, at any rate, mellowing the character of your great men, and most assuredly they are gentlemen. But, sir, (turning to the President) and brethren, I now appear in the presence of another class of men—men who have my sympaties and heart more fully and perfectly than the Statesmen, however great and influencial, I saw at Washington. I hail all those around me as brethren in Christ. And next to this relationship, I hail them with inexpressible pleasure and delight as my Methodist brethren. I have been treated with a cordiality, and affection and kindness, by all the brethren I have met with in the course of my visit here, such as I fear we did not accord to our own beloved American brethren when in our country. I fear we did not; and I doubt whether we could give an expression of as much warm feeling as my brethren of America have given me. I trust, however; at any rate with regard to myself, I am sure what I am about to remark will prove true, that if I have the happiness to hail any gentleman present in our country in future, I shall be glad to reciprocate this kindness and affection. It would be premature and presumptuous in me to remark upon the circumstances which surround Methodism in the United States, owing to the brief period I have been in the country, but as far as I have been permitted to witness the effects of Methodism, I believe that you have been graciously blessed, and that its principles prevail in their full integrity and purity. I rejoice, therefore, and believe that among you is settled the true spirit and real vitality and experience of Methodism, which ought to be promoted and continue to prevail among you. I regret, however, in common with my brethren in England that anything—that any necessity should have arisen among you to produce the sad division which has occurred between the North and the South. Brethren, need I say that our sympathies (and I am sure I speak the feelings and opinions of every preacher in England, and of Methodism in England) "are entirely on the side of liberty." Our sympathies are entirely on the side of the emancipation of slaves. Our desire and our prayer is, that by the Providence of God circumstances may arise to make it possible that this great blessing may be conferred upon all the black population of this great continent. (An exclamation of "Amen!" I am touching, I know, a very delicate question, but I thought it right to say that our feelings on this question are all on one side. With regard to your particular arrangements in relation to this question I have nothing to do, therefore, it would be presumptuous, in me to give any opinion. I only gave the opinion, I have expressed, as that which exists in England; and because by a strange concurrence of circumstances, I happened to take a somewhat prominent part in the great movement on the subject of slavery, which took place a few years ago in my country. I say I happened to be a member of the great National Committee on Emancipation, at the time the measure was carried in England. I understood the question very well felt a deep interest in it.

If my brethren, the venerable Bishops, and the brethren around me should require any information in regard to affairs in England, I should be very happy to communicate any information to them I may possess.

I conclude by saying, I feel extremely happy in being the bearer of kind feelings from a great body of good men in my native land to a greater body of good men in your country. I trust, brethren, that these bonds of cordial affection may never be severed; and my earnest prayer is for the peace, unity, efficiency and stability of Methodism all over the world. [A hearty "Amen" from the Conference.]

U. S. CONGRESS.

Saturday, April 29—*House.*—A message from the President, was laid before the House representing that the country of Yucatan was in a state of extreme suffering, from an insurrection of Indians, and had asked aid from the United States. The constituted authorities in imploring the aid of this government offer, in case it is granted, to "transmit the dominion and sovereignty of the peninsula" to the United States.—Similar appeals have been made to the Spanish and British governments. The President recognizes Yucatan as a State of the Mexican Republic, she not having declared her independence, yet she has been regarded as neutral in the war with Mexico. He thinks it would be proper during the continuance of the war, if troops could be spared, that we occupy and hold military possession of her territory, and defend the white inhabitants from the incursions of the Indians.—But at present till that can be done, he thinks, is to employ our naval forces in the Gulf, not required at other points, to afford them relief.—The President urges attention to this matter, as he deems it important to prevent Yucatan from becoming a colony of any European power.—After lengthy discussion, the Message and documents were referred to the Committee on Foreign Affairs.

Senate.—The President's Yucatan Message was laid before the Senate. A debate ensued, on referring the same to Committee on Foreign Affairs.

Monday, May 1—The death of *Chester Ashley*, Senator from Arkansas, was announced in both houses. In the Senate, Mr. Borland, (successor to Mr. Sevier,) in making the announcement, said

"Just one week ago, a venerable form, in the fullness of life, and the seeming vigor of perfect health, rose in his place, and in a voice well known and respected here, announced my position in this assembly. * * * * In return for the kind courtesy of presenting me, as his colleague, to this company of honorable Senators, I pay but the poor and painful tribute of making known his final separation. The last act of his public life was my introduction; the first of mine must be his obituary."

Both houses adjourned, with the usual resolutions of respect.

Tuesday 2, was devoted to the funeral of Mr. Ashley.

OBERLIN EVANGELIST.—We are gratified to acknowledge the receipt of two numbers of this excellent paper, issued since the disaster of the 2d of March. We trust that Br. Fitch will be enabled soon again to get into successful operation.

PRICES.

LATEST DATES.

Zanesville & Putnam.—Flour, $4,50. Wheat 80; Oats, 20; Corn, 25.

Cincinnati.—Flour, $4.45; Wheat, 83@90; Oats, 26; Corn, 26.

Pittsburgh.—Flour, $4.65@$4.70; Wheat 90@95; Oats, 25; Corn, 30@35.

Baltimore.—Flour, $5.75; Wheat, $1.40@$1.45; Oats, 34@36; Corn, 42@50.

Railroad Connection.—The new branch road connecting the Stonington and Providence Railroads being completed, the cars have commenced running between Stonington and Boston, without charge or interruption, thus doing away with the delay formerly consequent upon crossing by the ferry at Providence.

The excavation for the foundation of the Washington National Monument, at Washington City, commenced on Tuesday last, at Washington City. The ceremonies of laying the corner stone will take place in that city on the 4th of July next. The Obelisk is to be carried to an elevation of five hundred feet.

Wisconsin extends from Lake Michigan to the Lake of the Woods—a distance of 1,100 m. Dividing this whole Territory (which is by far too large for one state) into two equal parts, each part would be as large as the great State of New York.

Correspondence.

Written for the Western Recorder.

A Word for the Choir.

MR. EDITOR,—I am a member of the choir in the Presbyterian Church, Putnam, and have read with regret the article on church music, in your last, signed "A Presbyterian." The charge of "*blasphemy*" or of "mocking God" is evidently intended for us and we cant help feeling that it is very severe. For one I hesitate not to say that if the members of the church generally, feel and think as does your correspondent, they owe it to themselves and to the choir to "abate the nuisance" at once; they have the power, independent of any law civil or ecclesiastical, and if they fail to use it they are guilty of giving countenance, to what they regard as "blasphemy" from Sabbath to Sabbath.

Our choir is composed of 19 persons—18 of whom are professors of religion, yet it might be inferred from the article to which reference is made, that we are a set of irreverent and vain persons acting from no higher motive than mere ostentation. I confess we are not very humble nor as reverent as we should be, but hope we are not altogether forgetful of our characters or the position we occupy, and trust we may profit by the rebukes we receive from time to time from our more pious and meek brethren.

This question of church music is of too much importance to be disposed of in a summary manner, and I lack both time and talent to discuss it at large, but feel disposed not to let judgment go against us by default—there are two sides to the question. The idea that good church music can be had without a choir, or that a good choir can be kept up without the stimulous of "progress" seems to me preposterous in the present state of things. We must learn new tunes or give up choir meetings and when learned we must be allowed to sing them if we think it expedient.

A chorister may err in introducing too many new tunes, or in doing it at improper times, or in paying too much regard to taste at the expense of reverence or spirituality. But of this he and the choir, from the nuture of things must be judges, giving of course due consideration to the friendly suggestions of the church and congregation; and no great difficulty can ever arise where there is mutual confidence and respect.

The notion that because *all* are commanded to praise God therefore the leader of church music is bound to select only such tunes as "ALL *creation*" can sing, is too absurd to be seriously refuted, and yet how much short of this is the demand of "*A Presbyterian.*"

It does not become me to speak of the style of our singing, it may be bad, very bad, doubtless our good brother thinks it is so, tastes differ and I would not dispute the point with any man.

Doubtless it would be desirable for the whole congregation to unite in this delightful part of public worship, but if, while our choir meetings are open to all, some neglect to qualify themselves for doing so, is the fault ours? For a series of years some of us have taxed ourselves somewhat heavily in performing the thankless task of keeping up some kind of church music (poor it may be) do we deserve only anathemas?

With the motives of our castigator I have nothing to do—I hope they are such as will ever be satisfactory to himself, though the spirit of his article seems not to savor much, of that "charity which suffereth long and is kind."

I seek no controversy, and have said thus much only in defence of the choir and their respected and much esteemed leader.

ONE OF THE PUTNAM CHOIR.

Written for the Western Recorder.

Choir Singing.

MR. EDITOR: A writer who signs himself a "Presbyterian" under the caption of "Congregational Singing," has attempted in your last No. to enlighten your readers upon the subject of "choirs," "choristers," &c. He regards choir singing as a "*nuisance*" which ought to be abated, and says it is "*blasphemy, or more properly mocking God.*"

Not to notice the *sincerity* of a "Presbyterian," who can speak as does this writer, of those "congregations where the people have no voice except when called together to register (*ratify?*) the decrees of their rulers;" or his *consistency* in remaining connected with a church which not only tolerates but actually sanctions and supports what he considers a "nuisance," "mockery," "blasphemy," and the like, let us glance at some of the prominent points on both sides of this question.

On the one hand it is said that as God has commanded all to *praise* Him, it is therefore the duty of *all*, even though some may have ears as deaf as the "dumb adder," or voices as unmusical as the "braying ass," to join audibly in the songs of the sanctuary. But it may be asked, if the commands of God are to be thus interpreted, why should not all preach, and also pray aloud? The commands to preach and to pray are both equally positive and unlimited, & may be supposed as much obligatory upon all, as the duty of praise.

Again, it is contended, that no *new tunes* should be sung in the church, but that such only should be used as are familiar to the congregation.—Might not the same principle be applied to the *form* of *prayer*, and we thus be carried back to the practices of Episcopacy or Romanism.—Let it also be remembered that in our Hymn Books now in use, hymns are found in more than thirty measures, unknown in the good old days when those who seem to suppose that, on this subject, "knowledge will die with them," acquired their knowledge of the "vocal art" and learned their "set of tunes." Now let the "*exclusive*" policy just referred to, be adopted, and how long time would be required, for our congregations to learn tunes for these new hymns? However, it may be supposed, that "Presbyterian" would "expunge" all these modern innovations by one "fell sweep" of his potent goose quill. But, seriously, does he really suppose it is the duty of those who never "lift to God the voice of praise," except in the "great congregation," to attempt to edify the church by their hideous noises, and even abuse, and impugn the motives of those who spend a considerable portion of each week, in preparation for the acceptable discharge of this duty? Has he never suspected that the chorister *may* have some other motive in the selection of new tunes than that of "showing off the choir, and his own skill?"—If not, let him learn, that so long as numbers in the congregation attempt to sing, who have neither *skill*, *ear*, *voice*, or *judgment*—so long will a judicious leader hesitate to give out such tunes as are certain to be *executed* by such *executioners*. Any candid "Presbyterian" will admit that all things in God's house, should be done "decently and in order." Is it decent or orderly, to disturb the feelings and mar the enjoyment of nine-tenths of a congregation, as is done by those who pretend to sing, and yet neither keep the *time*, *pitch*, or *spirit* of the music?

This writer appears to be desirous that *his own* views & feelings in this matter should be consulted.

Has he been equally mindful of the tastes and wishes of *others?*

In conclusion, permit a word to those who are truly anxious to promote good congregational music. If they would but meet the advocates of choirs, upon the ground of a reasonable compromise, something beyond mere controversy might be effected. Let them enter at once upon the work of musical cultivation, and "improve their gift:" Instead of laboring to bring others *down* to their standard, let them elevate their tastes—improve their voices, and above all let them encourage by their counsel sympathy, and prayers, every suitable effort to improve the music of the church, and they may rest assured, they will not "labor in vain."

ASAPH.

Written for the Western Recorder.

BR. BASSETT: Dear sir: I wish to inform you, and the friends in general, how narrowly I escaped death, on the 4th inst. I attended a prayer meeting, near J. Longwell's, about one mile distant from where I live. After our meeting broke up, we discovered the speedy approach of a tremendous storm; and being very anxious to be at home, I in haste left the meeting house, and although I had Alum Creek to cross, and a strip of woods to pass, I thought I could run my horse through: having at the same time, the presence of Him, who is able to calm the wind, I started in full speed. When I got to the creek, the cloud had got about over my head, and whilst it shaded the earth in almost total darkness, the terriffic thunder, and vivid lightning, in a measure intimidated me. I stopped suddenly, having a disposition to retreat. But on one moment's reflection I determined I would not be a coward, and thinking at the same time, that the good Lord would be with me. I started on again. I crossed the creek, & very soon lost my hatin the violence of the tempest, & it was with difficulty that I found it. I then started up the hill, and when I reached the top, the storm fully met me: also my horse became very much frightened. The thunder rolled, the zigzag lightning appeared to play over and around me. The wind blew torrent-like; the standing timber appeared like so many whipstocks around me; and the noise of the crash of timber was great. And by the aid of the vivid light dancing about me, I saw the waving timber whose roots refused to support them any longer, coming down just before me. This awful scene robbed me of my faith of getting through, and I thought here I must die. Here I wheeled my horse, thinking to go back, but this seemed almost impossible. Yet I determined to go as long as I could. Down the hill I went, my horse being blinded by the lightning, I could not keep him in the road. He run against trees, fell over stumps, and finally reaching the bottom of the hill, he came full speed against a log as high as his breast. By this sudden stoppage, I was precipitated into the mud. I got up as soon as I could. But here I was without a horse. Yet thank God, soon appeared one of those zigzag streams, displaying its vivid brightness, through which I was enabled to see my horse just over the log. He was afraid to move. I caught him and led him for a short distance, but soon found that my saddle was missing. I did not stop to hunt it, but went on my way, but thanks be to God, I got back to a house, no little muddy and wet. I took shelter till the storm was over, when I proceeded home, reaching there without much trouble. I went to bed but soon found myself very sick; but by medicine and good nursing I soon got better.

WM. HATFIELD.

Alum Creek, O., May 5, 1848.

News of the Week.

THE YUCATAN HORRORS.—Mr. Sierra, the commissioner in Washington, from Yucatan, has received very distressing accounts from his country. The Union publishes his account of the barbarities committed by the Indians. The account of the atrocities committed in the city of Valladolid is shocking to repeat:—a hundred and seventy-one women and children pent up in an enclosure, where, to the sound of music and obscene songs, they suffered every brutality, and, after, prolonged torments, which lasted thirteen hours, were all murdered. More than thirty thousand men, women and children, without means of defence, have been assassinated in the frontier settlements and villages.—*Baltimore Sun.*

TIN MINE.—The Patriot states that a large bed of metalic ore, said to contain a rich per centage of tin, has been discovered in the lot of Mr. Wm. Merryman, in Baltimore county, about 23 miles from this city, upon the Bushcabin run, a tributary to the western prong of the Gunpowder, river. The land in the vicinity is noted for its mineral productions, and is probably an extension of the great metalic belt which traverses the Union, in a north-easterly and south-westerly direction, passing through the mountainous districts of the States of Virginia North Carolina, Tennessee and Georgia.—*Balt. Sun.*

aring Robbery—Nearly $4,000 Stolen.

A man went into the wholesale liquor store of Ir. Wesjohann, on Broadway, below Congress, Yesterday morning, and stated that he wished to purchase a quantity of liquors. Mr. W. went up stairs with the stranger to show him his stock, and while there, the counting room was entered by some person below, and between $3,000 and $4,000 in money, stolen from the safe! Mr. W. had intended to deposite the money immediately in one of the Banks, and intended to do so when the stranger came in. Of the amount stolen, Mr. W. is able to designate twelve.one hundred dollar bills on the State Bank of Indiana, one of which was cut in two, and marked with ink.—The remainder were notes on South Carolina, Tennessee and Ohio banks. A reward of five hundred dollars is offered for the detection of the thief and recovery of the money.

The thief opened the desk with a false key, and took from it the key of the iron safe, with which he obtained access to the money. The bank book of Mr. Wesjahonn, was found in the alley south of the Broadway Hotel, rendering it a matter of certainty, that the fellow passed that way.—*Cin. Com.*

SUDDEN DEATH.—A man named Bateman, a lumber-man, belonging to Beaver, Pa., died suddenly yesterday morning, on a flat boat lying below Race street. He had, up to the few moments preceding his death, been in apparent good health. He was addicted to habits of intemperance.—*Cin. Com.*

FATAL CASUALTY.—A son of Mr. Thornton, (of the firm of Thornton & Howe, leather dealers,) aged about 5 years, was killed yesterday afternoon. He was standing in the ring at the bark mill, and struck in the head by the beam to which the horse was attached, breaking his skull.—*Cin. Com.*

DESTRUCTIVE FIRE—SERIOUS ACCIDENT—ROBBERY—DEATH, &c.

New York, May 3—8 P. M.

The loss by the fire at Albany on Monday last is estimated at $150,000.

Another fire occurred in Albany this morning. It broke out at 3 o'clock in the extensive stables of Mr. McCoy, which were entirely destroyed. Fourteen horses, belonging to different persons, strangers who were sojourning in the city, perished in the flames.

The foreman of the press-room in the New York Journal of Commerce office, unfortunately fell through the hatchway to the lower story of the building this morning, and was very seriously if not fatally injured.

The President of the Newark Banking Insurance Company was robbed to-day while on his way to New York, of the very large sum of 49,000 dollars. The robbers have thus far escaped undetected.

John Oliver, a deaf and dumb man, and partially blind, was killed this morning on the Camden and New York railroad, four miles above Camden, by the cars running over him. No blame, it is said, can be attached to the conductor.—*Balt. Sun.*

NEW COUNTIES.—The Ohio Legislature at its late session, established two new counties, which make the whole number now in the State, just eighty-five.

1. Auglaize county is formed out of parts of Allen and Mercer, and its seat of justice will probably be established at the old Indian village called Wapaughkonnetta.

2. Morrow county is formed out of parts of Crawford, Knox, Richland, Delaware, and Marion, and it is expected that the village of Mt. Gilead will be its county town.—*O. Patriot.*

GREAT FIRE AT DETROIT!—150 HOUSES DESTROYED!!—About nine o'clock on Tuesday morning last, a fire broke out in the frame building in the city of Detroit, which before the flames could be arrested, destroyed between eight and nine squares of that city. The wind was blowing a gale from the south-east at the time, and the fire spread so rapidly that every thing in its course was swept away by the devouring element. The 3 squares lying between Bates and Randolph streets were nearly consumed—three between Randolph and Brush totally, and those between Brush and Beaubien partly destroyed.—Among the property destroyed were four Hotels and two Warehouses. It is said that the greatest distress and destitution must follow this calamity, as it falls upon a portion of the city least able to bear the affliction. Hundreds of families did not save anything from their household stock.—The total loss is not estimated, but it must be immense.—*Urbana Gazette.*

St. Louis, May 10.

FIRE AT ST. LOUIS.—There was a destructive fire on the landing this morning about 2 o'clock, which destroyed four steamboats. The Mail, valued at $6000 insured for $3400. The Lightfoot, valued at $6000—insured for $4000. The Mary, valued at $20,000 insured for $16,000.—The Missouri Mail, valued at $6,000—insured for $1000. The fire originated in the ladies' cabin of the Mail. The Cincinnati firemen were "on hand"—*Cin. Enq.*

ACCIDENT.—A young man named John Reddy, a shoemaker, met with a shocking accident on the Portage road on Monday last, which resulted in his death. The facts as near as we could ascertain them, are, that Reddy got upon the front bumping beam of an ascending car at Plane No. 2, and rode to the head. While entering the shed, he attempted to get off, but in so doing he slipped and fell under the car, one wheel of which passed over his thigh. On Tuesday evening his leg was amputated, and in half an hour afterwards he died. He was buried at Jefferson on Wednesday.—*Pittsburgh Commercial Journal.*

DREADFUL ACCIDENT.—A terrible accident occurred yesterday, on the Monongahela, opposite Birmingham. A wedding party, consisting of seven persons, among whom was one lady, the bride, were crossing the river above the dam, when the boat passed over the dam, and four of the men were drowned. The bridegroom was lost, but the lady through the exertions of Captain Van Wrede, was saved. We could not ascertain the names, but will do so for to-morrow's paper.—*Pitts. Com. Jour.*

Slackwater Navigation.—Books will be opened in Pittsburgh on the 2d day of June, for subscriptions to the slacking of the Youghiogheny river, from West Newton to Connellsville. The Post says: The dams, two in number, are now under contract, McKeesport to West Newton.—These improvements, when completed, will make good steamboat navigation sixty miles on the direct route to Baltimore; consequently, shortening the railroad so much as to insure its completion at an early day.

A Just Decision.—Judge Patton, of the Pittsburg Criminal Court, has decided that when a man becomes a habitual drunkard, after taking an apprentice, the fact gives the latter a legal and sufficient claim to release.

Emancipation.

A nation is only worthy of freedom which regards the right of all men to be free. The Republic of France have done this, and by this act alone they have given to the world the fullest assurance that the people of France are prepared for the full enjoyment of civil liberty.

The following is the Address which has been transmitted to the Planters in the Colonies, by the Provisional Government:—

TO OUR BRETHREN IN THE COLONIES.

'In presence of the noble and generous victory of the people, whence spring liberty for all, we recommend our brethren in the colonies to remain calm and tranquil. They will thus give to the Provisional Government, which is composed of citizens devoted to the cause of emancipation, the power and liberty of mind which is necessary for the preparations of this great and humane measure. Soon there will be neither master nor slave in the colonies. The republic will give the latter to France as new citizens. But it is necessary that each should well understand the rights and duties conferred upon them by the name of citizen. We must all, by our love of order, labor, and true liberty, prove ourselves equally worthy of that name with the heroic people of Paris. We must by our calmness and moderation, teach not merely France, but the whole world, that we are capable of making the greatest sacrifices, and exercising the greatest self-denial, in order to obtain liberty. Impatience would spoil everything.

'We recommend the negroes to put confidence in the whites; the whites to trust the negroes; & all classes to put confidence in the government. We advise the former to consider of their duty, as good citizens, to forget the past, and the latter to make the most sincere and loyal preparation for the new era on which we are about to enter.

'Let us hope that the free will of the planters will cause the whip to disappear from all the plantations. A generous beginning alone can assure gratitude.

'We must facilitate the task of government by making large concessions to the laborers, and employ ourselves dilegently and without delay to the organization of labor. This great and noble problem, which it will be the endeavor of the Republic to solve, is much more easy of solution in the colonies than in France. The intelligent men of the country would, therefore, be wanting in their most important duty as citizens, if they did not hasten, from this time forth, to devote themselves frankly and legally to the task, in order that the most important element of universal happiness may result therefrom.

'Let this grand devise of civilization, order, liberty, include all men, of all complexions.—Let every one well weigh its terms in his conscience, and consult his heart, in order to pursue its realization with all the force which he has at his disposal. Order leads to liberty, and liberty conducts to universal brotherhood.

'Let us chase from our minds the evil passions which might lead us away from the pursuit of this great object: we have no longer to fight for, or defend liberty, but rather to prepare and to organize it.

'To work, then, without further delay! but to work with the proper tools. We know of no sacrifice too great for obtaining this end, and if, hitherto, we have made some little progress towards it by our efforts, the only recompense which we ask from our compatriots is, that they should not act precipitately, but should place implicit confidence in our devotion, which will never fail them.

'To conclude, we have no right to carry the flag of liberty to the colonies; not more has the Provisional Government. But we feel convinced that this will be one of the first acts of the Constituent Assembly. We therefore recommend to all, patience, hope, union, order, and labor.

A. F. PERRINON,
Captain of the Marine Artillery.'

We were much amused a few days since, with a little boy, upon whom his mother was inflicting personal chastisement. "Give me one or two more licks, mother; I don't think I can behave well yet."

The British Government have resolved upon sending out properly qualified schoolmasters and schoolmistresses the colonies in different parts of the world, to conduct the public schools established there for the instruction of the natives.

RELIGION AWAY FROM HOME.—A religious paper published in New Orleans urges Christians coming there, to bring their religion with them, as it will be needed more than ever. Religion in that city, it says, has received its worst wounds at the hands of its professors.

A DAY OF DISASTERS.—During Sunday and Sunday night week, accidents ocurred on *six* of the *seven* railroads between this city and Buffalo! We have already given the particulars of the fatal accident on the Utica and Schenectady road. The Syracuse and Utica road was flooded near Syracuse, by a break in the canal. The train ran off the track from one of the switches on the Syracuse and Auburn road. A similar accident occurred on the Auburn and Rochester road. Between Rochester and Batavia the locomotive was thrown off by a snake-head; and on the Attica and Buffalo road two engines were thrown off the track by running over cattle.—With regard to the fatal affair on the Utica and Schenectady road, the Coroner's Jury say that the collision was the result of *gross carelessness* in the agents in not giving proper and definite directions to their conductors and engineers, and particularly to the engineer and conductor, of the freight train going west, and which came in collision with the passenger train; and also, in part to the culpable carelessness of Joseph Armstrong, the engineer of the freight train. Armstrong has been arrested.—*Balt. Sun.*

Liberal Bequests.—The late Isaac Baugher Esq., of Frederick county Md., by his will liberated all his slaves, and bequeathed $2,000 to the Parent Education Society of the Evangelical Lutheran Church, located at Gettysburgh, Adams county, Pa.; $500 to the Theological seminary, located at Gettysburgh, Adams county, Pa.; $500 to Pennsylvania College, located at Gettysburgh, Adams county Pa.; $500 to the American Tract Society, located at New York; and $500 to the American Board of Commissioners for Foreign Missions. So we learn from the Frederick Examiner.

TIMBER MINING IN NEW JERSEY.—On the north side of Maurice creek, New Jersey, the meadows and cedar swamps, as far up as the fast land, are filled with buried cedars to an unknown depth. In 1814 or 1815 an attempt was made to sink a well curb near Dennis creek landing, but, after encountering much difficulty in cutting through a number of logs, the workmen were compelled at last to give up the attempt by finding, at the depth of twenty feet, a compact mass of cedar logs. It is a constant business near Dennis creek to "mine cedar shingles."

Another Mark of Progress.

The cold heart of Russia is softening under the truth and humanity of the age. When we see the spirit of freedom and progress infusing its influence into the hard and despotic institutions of that empire, who will not be encouraged? Who will not catch the inspiration of fresh, hopes, and with new zeal and holy consecration, plunge again into the great moral conflict between liberty and oppression. There is great cheer to the heart of the working reformer, in the following brief paragraph. It is not time to dispair, when from the darkness of absolute despotism leaps forth the flame of freedom.—*Penn. Freeman.*

A STEP TOWARDS EMANCIPATION IN RUSSIA.

The Frankfort Gazette of the 21st ult., publishes an imperial Ukase of the Emperior Nicholas, dated St. Petersburgh, 20th ultimo, which permits the present serfs throughout the monarchy, to purchase the property of their masters, when sold by public auction. By such purchase, they acquire all the rights attached to the property. This is a very important movement.

AND YET ANOTHER.

HOLLAND.—of this country the Reporter says: We are happy to be able to inform our friends that the anti-slavery body in Holland have been engaged in promoting a petition to the king, who is represented as by no means unfavorably disposed to the anti-slavery cause. Our correspondent states that the petition was "signed by a multitude of persons." We trust this movement will be succeeded by others equally energetic. We are also pleased that our excellent friend, Dr. Carove, late of Frankfort, is occupying himself in organizing an anti-slavery movement in Germany; we shall be delighted to find that he succeeds in accomplishing the object of his benevolent labors.

The Pittsburgh and Louisville Telegraph.

There has been some complaint among persons doing business with this line, at the way offices, on account of the delays which, not seldom, have occurred in the transmission of their despatches. These delays have been principally occasioned by the act of Pittsburgh, Cincinnati and Louisville, the main station, in occupying, indeed monopolizing, the line to the exclusion of way business. To obviate this difficulty, and to remove all cause of complaint arising from it, the Trustees now propose to put up the second wire, as provided for in the original contract. This done, one wire will belong to the main offices, and the other to the way offices, exclusively. Delays, from that time, will not be complained of, especially since the second wire is being added from Pittsburgh to Philadelphia, and from the latter point to New York, two lines are already in operation.—*Zanesville Courier.*

Narrow Escapes.—A young gentleman left Kingston for this city on Monday last on board the Niagara; was wrecked, and after 12 hours of great peril, escaped to the shore by means of a rope. He then took the cars at Rochester—the same train that run off the track, upset in a smash, and killed two men. By an extra train he arrived at Buffalo and took the steamer Ohio for this place. The Ohio broke her crank off at Erie and was towed back to Buffalo. He then took passage on the Saratoga, which met with an accident, and was detained several hours in Erie for repairs. He arrived in this city yesterday morning.—*Clev. Plain Dealer.*

The Great Central Route.—The Wheeling Times, of Friday, has the following:

The advantage of the evening train of cars on the Baltimore and Ohio railroad, is now being sensibly felt by the travelling public. It is often late in the day when the packets arrive here from the South, passengers then take the stages, and travel by night over the smooth road from here to Brownsville, and only enter the mountains after daylight. They reach Cumberland at seven P. M., and go right on board the cars for Baltimore, being out but one day. They then reach New York in forty-eight hours from Wheeling, or in eighty-four hours from Cincinnati. This is still the shortest and cheapest route eastward by 20 per cent.

Arrival Extraordinary.—The New York Courier and Enquirer notices the arrival at New-York of the brig Walhonding, Captain Higgins, from Marietta, O., from which place she sailed on the 26th of March last. Her cargo of flour was shipped at Madison, Indiana, and descending the Mississippi, she arrived at New Orleans on the 15th of April.

German Patriot.—C. B. Rumburg, editor of the *Philadelphier Demokrat*, (German paper,) left yesterday for the Fatherland, to take part in the revolutionary movement.

Accident and Death.—While some children were playing on the burnt district, Albany, New York, on Saturday morning, the rear wall of the Missionary Church fell and buried one or more of them.

One boarding house keeper has been arrested and fined $50, under the new immigrant law, for extorting money from immigrants. We hope that the sharks, who have so long and so boldly preyed upon the poor emigrants, will now receive their deserts.—*N. Y. Sun.*

A letter from St. Johns, New Brunswick, under date of April 17, says: "The Nova Scotia Legislature has authorised the government to construct the telegraph line from Halifax to Nova Scotia boundary, as a government measure, and appropriated about $12,000 for it." A committee was appointed to have the line built.

RELIGIOUS.—A delegation of Reverend gentlemen belonging to the Moravian Church, amongst whom are the Rt. Rev. Mr. Van Vleck, Rev. Mr. Bigler, pastor of the church in New-York City, and others of distinction, leave for England in the Acadia to-day, *en route* for Hernhuth, in Saxony, where they represent the Moravians of this country in a conference that is held once in many years by the members of that Society throughout the world.

A Revolutionary Patriot Gone.—Under our obituary head will be noticed the death of Col. Schuchtz, a patriot of the Revolution, in the 96th year of his age. Col. S. was an officer of the Pennsylvania troops in the Revolution, and was present at the battles of Brandywine, Germantown, Tremon, and perhaps others, in one which he was wounded. He was also among the defenders of Baltimore in the last war. He died suddenly, having been out on the street on Sunday last.—*Baltimore Sun.*

The grocery store of Mr. John Baur, near the Mad River Rail Road office, at Sandusky city, was destroyed by fire on Wednesday last. Some German emigrants who were stopping at the house lost a large amount of coin some 700 or 800 of which was recovered from the ruins after the fire.—*Urb. Gazette.*

A Valuable Article.

Mr. William Blake, of Akron, Ohio, called on us two or three days ago, and exhibited an article that must we think, become of great value. It was discovered some time since in the town of Sharon, Ohio, and is taken from an excavation in a rock about twenty feet deep, and spread over some six or eight acres. The substance is black, and resembles indigo, and about the consistency of cold tallow, when taken from the mine, but an exposure of a few days to the atmosphere, turns it to a hard slate or stone. It has been found upon analization to contain one half silica, one fourth alumina, and one eighth pyrites of iron, with lesser proportions of magnesia, lime and carbon. From the extraordinary character of the article, it is supposed by geologists who have visited the mine that there must be some fissure or crevice in the bottom of the ditch, through which the article, in a liquid state, was ejected from below.

When the substance is taken out, dried, ground to a fine powder, mixed with linseed oil, and applied with a brush to either wood, tin, iron, or cloth, paper or bricks, and then exposed a few months to the atmosphere, it becomes a perfect slate, impervious to the action of the weather or fire; the weather serving only to turn it to stone, and rendering it harder the longer it is exposed, while fire will char the substance to which it is applied before it will give way.

We were shown specimens upon cloth and wood that were as fine specimens of school slate as we have ever seen, and would show pencil marks equally well. It is also susceptible of the highest polish, as we saw a piece upon wood that was polished, and had the appearance of the finest Egyptian black marble. The article, is of great value, we should suppose, for covering roofs, steam boats, dams, fences, buildings, and everything else requiring protection from fire or the weather, or for fire fronts, carriages, or centre or pier tables, as it is in fact slate in a liquid state when applied, and in a few months acquires the solidity of the finest slate.

We learn from Mr. Blake, who has secured a patent for his discovery, that it is sold at his place $3 per 100 lds., which will cover the roof of a building 30 feet square, or 900 superficial feet.

The Sandy & Beaver Canal was opened on the 8th inst. and freight and passenger boats are running regularly. Passengers leaving here in the morning by Steamers can take the packet, at Glasgow, in the evening, arrive at New Lisbon next morning; thereby avoiding the bad roads from the Ohio river to New Lisbon. This is no slight accommodation to the citizens of Starke, Wayne, Columbiana, Tuscarawas, & other western counties of Ohio.—*Pitts. Com. Jour.*

BEAUTIFUL.—There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest and most steadfast happiness.

TERRIFIC ACCIDENT.—We learned, last evening, that a Harrison wagon containing a family, while descending the Mount Auburn hill, was, by the horse taking fright and starting, dashed over a precipice, crushed to atoms, and those inside more or less injured,—one a girl, it was tho't dangerously. The horse, we are informed was killed. We could learn no names.—*Cincinnati Commercial.*

ROBBERY.—The Steamer Swiss Boy, now at our wharf was robbed of about $100, last Saturday night. The money was taken from the Clerk's office. No clue has yet been obtained for the detection of the thief.—*Pittsburgh Commercial Journal.*

Notices.

The quarterly meeting of the Springfield Tempe rance Society, will be held at the Presbyterian Church, Putnam, on Monday evening, next, 22d inst. A general attendance of the public is invited. Addresses may be expected on the occasion. S. S. GUTHRIE, Sec'y.

TANNERS CREEK CT., IA. DIST.—The third quarterly meeting will be held at the Mt. Pleasant Chapel, on the 27th and 28th of May. Ministerial help is very much needed. Any of the brethren who can, are requested to come to our assistance. WM. SMITH.

Martinsburgh Mission, Muskingum District.—Our third Quarterly meeting will be held at the Vance Church North West of Martinsburgh two miles, commencing the 27th and 28th of May. We invite Brothers T. Potter, J. Dorcas, W. H. Marshall, J. H. Hamilton and all others that can come. J. K. DUFFY.

BR. BASSETT: Please to publish the following appointments which I will attend, by Divine permission:

Xenia,	May	21st
Washington,	"	28th
Clarksburg,	June	4th
Bainbridge,	"	11th
Twin Creek, Jacksonburgh,	"	18th
West Alexandria,	"	25th

I hope the brethren on Clarksburgh, Washington and Bainbridge cts., will let me know through the Recorder, or otherwise, what place in the ct. I am to come.
N. B.—My address, is Waynesville. Warren Co., O.
A. M'GUIRE, Con. Mis.

DELAWARE CT., MUSK. DISTRICT.—Notice is hereby given that our 3d quarterly meeting will be held at Sheets' School House, 2 miles east of Eden, on the Pagetown road, commencing on the 29th of May, 1848. To this meeting we invite Brs. J. S. Thrap, T. Potter, J. B. Peat and and J. M. Winn. Brethren, you have all promised to help us, and I give you timely notice. Fulfill your promises in this case, if you would not have me appear in Conference against you. W. HATFIELD.

HO! FOR A CAMP-MEETING!!

We shall commence a Camp-Meeting on Richwood Circuit, Ohio District, on Thursday, 1st of June, 1848. It will be held two miles and a half west of Richwood, Union county, on the road leading from Richwood to Summerville. We earnestly invite ministerial aid. It is also very desirable that brethren of the adjoining circuits unite with us. We hope that Brothers Hatfield, Ensminger, Stevens, and Davis will endeavor to induce some of the brethren of their respective circuits to join in with us. Brother Young is informed that we have appointed the time for our Camp-Meeting to correspond with that of his presidential visitation. Ho! Ye Watchmen of Zion! for a rally in the green woods of the North!
J B PAET.

WHEELING CT. PITTS. DISTRICT.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile. R. H. SUTTON.

Frederick Ct.—Musk. Dist.—Please give notice that our third quarterly meeting will commence the 20th of May, at the Friendship appointment, to which meeting we pressingly invite Brs. W. Marshall and Jer. Jack. In consequence of this arrangement, it will be out of our power to help Br. Hatfield. J. S. THRAP.

DRIFTWOOD MISSION, INDIANA DISTRICT.—Our third Quarterly Meeting will be held at Lane's School House, Bartholomew county, Ia., to embrace the third Saturday and Sunday in May. (20 and 21st.) Ministerial help is solicited. GEO. WHEATLEY.

NEWARK CIRCUIT, MUSK. DISTRICT.—Our 3d. quarterly meeting is to be held at Oakland Meeting House, in John Vandenbark's neighborhood, on the 20th of May next.
W. H. MARSHALL

LIMA CIRCUIT, O. DISTRICT.—We expect to hold our third quarterly Meeting at Br. Marshall's School House, two miles west of Westminster, to commence on the 20th of May next. At this meeting we solicit the attendance of Brs. L. Ensminger, D. Moore, and G. W. Thornburg. Come brethren, and help us, and may the God of all grace accompany us at that meeting.
Br. Young is informed that his meeting will be held at Lafayette, Allen, Co. J. L. BORTON.

DELAWARE CIRCUIT, MUSK. DIST.—Notice is hereby given to our worthy President, Br. Clancy, that his meeting for this circuit, will be in the town of Delaware.
W. HATFIELD

UNION CIRCUIT, OHIO DISTRICT.—Our third quarterly meeting will be held in the neighborhood of Br. Ford, commencing on Saturday 27th of May. This meeting is appointed to meet the visit of Br. Young, our President. Br. Y. will be expected to preach in Catawba, on Friday evening, 26th of May. O. P. STEPHENS.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Newark,	"	7th	May	"
Harrisville,	"	14th	"	"
Tyler,	"	21st	"	"
Wheeling,	"	28th	"	"
Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown, st.		2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville, ct.		30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.
GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Bucyrus,	"	2nd	"	May "
Thompson,	"	3d	"	" "
Belview,	"	4th	"	" "
Sandusky,	"	1st	"	June "
Delaware	"	2d	"	" "
Martinsburg Mission, Thursday 15th.				
Newark Circuit,	3d	Sunday of		" "
Zanesville "	4th	"		" "
M'Connelsville ct.	1st	"		July "
Morganville	" 2d	"		" "
Lancaster	" 3d	"		" "
Salt Creek	" 4th	"		" "
Portsmouth	" 5th	"		" "
Columbia	" 1st	"		August "
Woodsfield	" 3d	"		" "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.
GEO. CLANCY, President.

OHIO CONFERENCE.

BR. BASSETT: Please publish for me the following plan of appointment.

Port William,	"	May	6th	"
Washington,	"	"	13th	"
Springfield,	"	"	20th	"
Union,	"	"	27th	"
Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at	11 o'clk
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

HYMENIAL.

MARRIED—On Thursday, 11th instant, by Rev. W. Maynard, Mr. JOHN W. ROBERTS, to Miss ELIZABETH ANN MARSHALL, daughter of Rev. W. H. Marshall, all of this county.

Business Department.

LETTERS RECEIVED.

John Burns, 1 sub.	O	A M'Guire	O
B M'Cracken	"	P M—P't Commerce	Ia
P M—Blue Rock	"	D G Oaks	"
R Rose	"	Wm Smiih	"
T Hanna	"	E Y Reese	Md
C Caddy	"	P M—Morgantown	Va
M Scott	"	P M—Richie	"
J K Duffy	"	Forsythe & Baker	"
P M—Jefferson	"	D Bagley	Ill
Jos Allen,	"		

ACKNOWLEDGEMENTS.

From	*For*	*Pays to*	*Vol.*	*No.*	*cts.*
John Burns,	J Lanning	10	31	2	00
"	Mrs E Stire	10	23	2	00
"	D M'Hugh	9	52	2	00
S M'Bride	P Camp	9	52	3	00
Dr R Safford		9	52	2	00
Wm Smith	J Smith	10	35	2	00

New subscribers this week, 3. Discontinuances, 3.

Br. S. W. Widney, (in answer to your enquiry) ten new subscribers all paying in advance, shall have the paper for $15,00, or at the rate of $1.50 each.

The Postmaster at Shelbyville, Ia., notifies us that S Updegraff does not take his paper from the office, "Reason, he has run away." That subscriber owes for vols. 6,7, 8 & 9, of the Western Recorder. How unwise we are sometimes in sending to delinquents. Now the next who serves us in this way, we intend to advertise to all printers and publishers, in all places where runaways may come, that they take warning not to receive him as a subscriber.

We inform our friend L. D. that the Memoria Technica did not come on as we expected.

The P. M. at Point Commerce, Ia., notifies us that Amos Dickeson some time since paid up and desired his paper stopped. We have sent eight numbers over the volume, and have had no word from the agent about the pay. We suppose he has been waiting to get $10 to send.—Don't wait too long, Br. B.

The P. M. at Blue Rock, O., notifies us that H. Price has not taken his paper from the office since the 1st of Dec. He owes us for vols. 8 & 9. Brother Warren, please see to this case. Will you?

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have conclu ded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encournging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. S. P. Kezerta, Bainbridge, O.,	5
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. W. G. Fowler, Paintersville, O.	6.
Rev. V. Lucas, Johnstown, Pa.,	5
Rev. W. Hatfield, Alum Creek, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Liabilities of those who take Periodicals.

This law declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or persons with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, or any other place of deposite, and are not taken by the person to whom they are sent, the Postmaster, Storekeeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office

Advertisements.

Journeyman Tailor Wanted.

J. F. BANE, who is doing a very prosperous business at Brownsville, would employ immediately a Journeyman Tailor, or take a young man wishing to receive instructions in the Tailoring business.
Brownsville, Ohio, May 9, 1848.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit.

THE AMERICAN PULPIT is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, so far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J RYLAND, D D, of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such *et ceteras* as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrased in his desire to accept this invitation, we shall dispense with the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms--One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extending the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.
Putnam, May 3, 1848.

GREAT EXCITEMENT!
THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm Milhous's office, and opposite the Post Office, where all the various operations in connection with our business such as Shaving, Hair-dressing, Boot-blacking, &c., &c will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.
Putnam, April 18, 1848.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota to the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS —The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The volume begins with January.

☞ All orders must be accompanied by the MONEY post paid, to insure attention.

J. VAN COURT, Publisher,
Quary st. near Second, Phila.

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LATEST EDITION.

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*A new & choice coll

POET'S CORNER.

O Turn Ye.

I.

O turn ye, O turn ye, for why will ye die,
When God in great mercy is coming so nigh?
Since Jesus invites you, the Spirit says, Come,
And Angels are waiting to welcome you home.

II.

How vain the delusion, that while you delay,
Your hearts may grow better by staying away?
Come wretched, come starving, come just as you be,
While streams of salvation are flowing so free.

III.

And now Christ is ready your souls to receive;
O how can you question! believe, O, believe!
If sin is your burden, why will ye not come!
'Tis you he bids welcome; he bids you come home.

IV.

In riches, in pleasures, what can you obtain
To soothe your affliction, or banish your pain?
To bear up your spirit, when summoned to die,
Or to waft you to mansions of glory on high?

V.

Why will you be starving and feeding on air?
There's mercy in Jesus, enough and to spare;
If still you are doubting, make trial and see,
And prove that his mercy is boundless and free.

VI.

Come, give us your hand and the Saviour your heart,
And trusting in Heaven, we never shall part;
O how can we leave you? why will you not come?
We'll journey together, and soon be at home!

Communications.

Written for the Western Recorder.

The Restrictive Rule--Per Contra.

NO. V.

MR. EDITOR,—We now propose to dedicate a few numbers to specially reviewing the arguments of Prudentia. It certainly cannot be expected, however, that we can do any thing more than merely glance at the subject. To enter fully into the great profundity obscure would require more time than we are willing to sacrifice to the question, or, indeed, than its importance demands. We shall not attend to any consecutive order in this review, but shall refer to his arguments as we may happen to light upon them.—Our author reasons:

"Itinerancy is a creature of circumstances; the circumstances which introduced it have now ceased, and it is evident the plan has had its day of great usefulness. Circumstances in this country now call for something different."

Why did not our worthy and enlightened author give us a list of those "circumstances" which have 'ceased' as well as the 'circumstances' which are "now calling so loudly for something else." This declaration about "circumstances," past and present, is a very important one, and we do not feel disposed to take it for granted upon the mere *epsidixit* of an inexperienced young man. We want facts. We cannot take declaration for argument . . . . Name the "circumstances" if you please. We know of no "circumstances" which more urgently require an itinerant system than a newly organized church, or a sparsely populated country. And if these do not exist in our case, where did they ever exist? We see no essential difference in the "circumstances" of this "day" from the "day of great usefulness" of the "itinerancy," save that the ministry are becoming a little depreciated, and of course are inclined to seek their own ease more, and the interests of the church less.

Again; "For what reason it became a law that no minister should remain in the same field of labor for a longer period than one or two years I have not yet learned. I doubt, very much, whether it was for any sufficient reason." —"If that rule is not a sensless thing then I do not think correctly. I never have seen any reason for it and I never expect to."

Perhaps you have not discrimination enough to "see" a reason when offered. Now for so young a man as this to say that the European Methodists, the Methodist Episcopal Church, and the convention which organized the Methodist Protestant Church, acted without either "sense" or "reason" in adopting a restrictive itinerancy, evinces, as we think, such an amount of self consequence as merits rebuking. There is probably not a sister in the church but what knows that the Restrictive Rule prevents ambitious ministers from using an undue influence to be continued where majorities or minorities do not want them, and where their stay would be ruinous; that by separating preachers and people who do not live peaceably together it often restores harmony to the church; that it imitates the dispensations of our heavenly Father who sends his blessings round upon the rich and upon the poor, upon the bond and upon the free, so this rule sends these interesting young men to the city and the country, to the mountain and to the valley, to the learned the unlearned; that every part of the church may enjoy the benefits of their talented labors. If such considerations do not amount to "a reason," what is "reason?" But it is very little use to "reason" with Prudentia, as he sees by "naural instinct," as his name imports, the Restrictive Rule is an "arbitrary blind law that never was of any use and never will be." What a great pity that our friend had not lived a century ago; he might have been instrumental in saving the world from all the "despotism" of this "arbitrary and tyranical law," which "tyrant like" stands in the way of these amiable young men, curbing their ambition and keeping it within entirely too narrow bounds.

We quote once more;—Reforms are hardly ever presented, by the first projectors of them, perfect at once. They may present many things that are good—sometimes very many,—but generally have much more to be presented." * * * "The infant church is growing up to manhood, & seeking to loose the imperfections of the child. We may now be prepared to throw off this yoke of bondage."

Now the plain meaning of all this is, when translated into English, that the convention which established the government of the Methodist Protestant Church were a more set of "children," who founded a system which had a few good things in it, but their fundamental laws are "tyranical" & "oppressive." But since this lovely corps, viz: Captain Joseph Burns, Lieutenant John Scott (the former having made, in the Pittsburgh Conference, the first motion on this subject, which was seconed by the latter,) and Bros. Maynard, Hoagland, Davis, and a few other similar spirits, who constitute the rank and file, have grown up to "manhood," they are competent to rid the church of the "imperfections of the child," perfect her government and break asunder this "yoke of bondage." O! that kind heaven would save us all!

Our brother says, of the Restrictive Rule;—"It is inconsistent with the genius of our free institutions;" he calls it a "little tyrant," "tyrant like," "arbitrary sway," "a yoke of bondage," "arbitrary rule," "Monarch," and by a number more similar degrading epithets, all in about six or eight inches of one column; as though he inclined by sheer dint of slander to render the rule odious and contemptable. And this is a specimen of the kind of arguments, or rather slang that is kept up through the whole of his essays against it, which betrays the fact that he has a great amount of malignance against this rule; so much so that he would not be considered, in any court of justice, a competent judge in the case. And pray what has this poor rule done to merit all this abuse? We can see nothing under the sun, save that it stands in the way of his ambition. And probably this is sufficient to account for all the vituperation against it.

We wish now to say a word in vindication of this rule from the charge of "tyranny." What is tyranny? "As absolute monarchy imperially administered. Unrestrained and cruel power. Severity. Rigor." Todd's Johnson. Is there any thing in this rule which answer to any of these definitions? Is it not a mere creature of the people themselves, standing as a sentinel upon the walls and fullfiling their behest? Or does our worthy brother mean to say that the people have no right to adopt a rule of action, without the charge of "tyranny," unless they first obtain the consent of him and his associates?—There never was a rule adopted by much more unanimity than was the Restrictive Rule by the Convention of 1830. And there is probably at this time, the declaration of the boys to the contrary notwithstanding, nineteen out of twenty, if not ninety-nine out of a hundred, who approve of this rule. Therefore the charge of "tyranny" and "despotism," against the rule, is virtually a charge against the church. She is the "tyrant" because she will not let a few young men have their own head.

Now the real ground of all this difficulty, is, no doubt, the boys have been too much petted by them mamma's, and in this way so spoiled that you cannot get along with them agreeably without granting them special privileges. And such are very apt when they cannot be gratified, like the baulky horse, to throw themselves, cut the gears, or be off some where else. Such, exactly, was the fate of Prudentia's valiant hero who stood alone, a few years since, in his opposition to this "tyrant" rule.

Yours, &c.,

C. SPRINGER.

Meadow Farm, O., April 29th, 1848.

Written for the Western Recorder.

Restrictive Rule—Rev. C. Springer.

NO. I.

MR. EDITOR: "The mouth that lacketh arguments, is filled with abuse." This declaration is verified by the Rev. C. Springer's first article on the "Restrictive Rule." A number of brethren have incurred his displeasure, by being independent enough to differ from *him* in their opinions. Instead of pointing out the error of their sentiments, in his first article, he has endeavored to traduce their characters. In this he has manifested considerable knowledge of human nature. Many minds are more ready to hearken to personal reflections, or slander, than to truth; and if they can be prejudiced against the supporters of any cause, they will very easily, and almost naturally, transfer their prejudices to the cause itself.

The article under consideration, almost in its very commencement, contains, *at least so far as the writer of this is concerned*, a gross misrepresentation. It asserts that T. A. Davis, Jno. Scott, Joseph Burns, E. S. Hoagland, and Washington Maynard, and probably some others, "*are the men* who 'have *agreed* to discuss the expediency of the Restrictive Rule.'" The connection clearly shows the sense in which the writer understood the word "agreed"—for he speaks of the above named persons as forming a leaugue, for the aforesaid purpose. I cannot speak for other brethren, but so far as I am concerned, *there has not been, and there is not now*, any such agreement between the other brethren named and myself, to discuss the subject of a restrictive itinerancy. In this particular, then, the venerable gentleman, notwithstanding his great age, has written about that of which *he was ignorant*, and asserted for true, that, the truth of which *he did not know*.

The principal object of the article appears to be, to impeach the motives of those who differ from him in opinion, upon the subject under consideration, and to ridicule their intelligence.

"Judge not that ye be not judged," is a plain and positive precept of the divine Teacher of men. *We* may judge of the influence and tendency of men's principles, but God only can know and truly judge of their motives. The Rev. Gentleman, however, appears to have forgotton that it is God alone that searcheth the heart; for he has presumed to enter its secret recesses, and has attempted to reveal the influences and motives which actuate those who cannot see as he sees, and believe as he believes. He asserts that they are influenced by pride, and intimates that they have fallen into the condemnation of the devil. That they have incurred *his* displeasure is evident; but that they have fallen into the condemnation of the *devil*, I am charitable enough to think does not so clearly appear. In his estimation it certainly manifests a great degree of pride and arrogance for men to think for themselves, and refuse to bow down their reason to his infallible dictation! His remarks are calculated to produce a false impression—that the opposers of the Rule believe the "Fathers of Methodism" to have been "a set of ignoramuses." And why? Because they conceive that they, though wise and good, like all other men, the Rev. Gentleman himself not excepted, were fallible and erring creatures. Honored be the memory of those venerable men! They did much, very much, but who could reasonably have expected them to do all? The system they devised is excellent, but like every human production, it is imperfect. Good, but imperfect men devised it, and the effect is like its cause. Because, therefore, they refuse to acknowledge the "*Fathers* of Methodism," of which the Rev. Gentleman is one, to have been infallible, they are accused of denouncing them as "a set of ignoramuses;" and of being puffed up with pride, and having fallen into the condemnation of the devil. O! Modesty, where is thy blush!

But brethren are accused of being influenced by ambitious motive—that they are opposed to the restrictive clause in the Constitution—not because they conceive it to be injurious to the interests of the church and kingdom of Christ—but because it "lays in the way of their ambition." Truly may the Gentleman exclaim, "What an age we live in!" How prevalent that charity that "thinketh no evil!" Happy for the church and christian community, that there remains a few of the *humble* and *unpretending* "*Fathers*," to hold in check the rising ambition of the young.

In addition to the impulses of ambition, brethren are represented as opposing the "Restrictive Rule," to secure their own ease—to enable them to "itinerate the smooth pavements of our elegant cities, to repose on sofas and lounges of the rich, &c." The tastes of men are different, and while there are some who might prefer to "itinerate the smooth pavements of our elegant cities," there are others, perhaps, among whom is the writer, who would much prefer to follow the example of the Rev. Gentleman, and in retiring from the *labors* and *toils* of the itinerancy, to seek a home on some beautiful "*Meadow Farm*," and engage in the cultivation of fruit, almost equal, perhaps, to that produced by the earth before it was withered and blighted by the curse; and, *when age would justify it*, to correct the contumacy of brethren engaged in the *active* service of the church, and enlighten their minds on subjects of ecclesiastical polity.

While pride, ambition, and a love of ease, have been found by this human searcher of hearts, to be the motives that influence the opposers of the restrictive article, he has also discovered that their intelligence is exceedingly defective. He has found out that "Whether the Restrictive Rule be a good one or a bad one this company of *young* men have neither experience or discrimination enough to discern." It does not appear that he considers their intellectual powers as naturally defective, but as yet undeveloped.—He terms them "*boys*" in contradistinction from "*men*." And because they have not lived so long in the world as some of the "*Fathers*," they are considered incapable of either thinking or reasoning correctly. What a blessing that these 'lovely boys' have "men of age and experience," *to think for them!* This is without doubt the greatest discovery of the age—*A thinking machine, for boys.*" It certainly must have been in view of this discovery that Paul wrote to Timothy, "Let no man despise thy youth."

The day has come when neither personal abuse, nor authoritative dictation, will silence rational investigation on any important subject.—Age and experience should be respected, but reason and truth should be venerated still more.—The aged may render themselves despicable; but the authority of reason and truth is forever the same. An argument offered by a young man, possesses as much weight with a candid mind as if offered by an old man. The old are not always wise; neither are the young always fools. For a man to claim respect for his arguments, because he is old, is to rest his cause on a circumstance merely accidental. The aged may and do err; but correct reason and truth never mislead. The worthy Gentlemen seems to uphold the authority of *age;—we* bow to the authority of *reason* and *truth*. If they are for us we will never quail,—but if against us, we will retract.

Thanking the gentleman for his kindness in proffering to enlighten our ignorance, we still prefer to think for ourselves—remembering that "*every* man will give an account of *himself* unto God."

Very Respectfully,

JOHN SCOTT.

Fairview, Va., April 7, 1848.

Written for the Western Recorder.

A CARD.

BR. BASSETT: I see that the Rev. John Scott has called on you to publish my age in your paper, and that you have declined so to do. Supposing that our friend may have some curiosity, on this subject, which it may be proper to gratify, I will state for his information, in the language of Mr. Buck's man, that I am old enough to have "forgotten," on the subject of ecclesiastical economy, "more than he ever knew." Perhaps he will from this data, if good in figures, be able to make out my age.

If he would not think me too egotistical, there is another piece of information I should like to give our friend. I have been stationed in Pittsburgh, and one or two other places, and I am not conscious that it has had any deleterious influence upon my brain.

Very respectfully, &c.,

C. SPRINGER.

A black snake, which had discovered the nest of a wood-pecker, climed up the tree, and putting his head into the hole, swallowed the woodpecker. Alas! when he would have withdrawn, he found his throat so much distended by his supper that he could not get back, and so he died with his whole length exposed dangling from the wood-pecker's hole, an admonition to all who passed by, not to get into a scrape until they had contrived how they could get out of it.

Western Sketches.

FRONTIER LIFE.

Moses Hewitt was a native of New England, the land of active and enterprising men, and born in Worcester, Massachusetts, in the year 1767. He removed to the waters of the Ohio, in 1790, in company with his uncle, Captain John Hewitt, soon after the settlement of the Ohio Company; at the breaking out of the Indian war, he resided on the Island now known by the name of "Blenerhasset," in the block-house of Captain James, where he married a cousin, the daughter of Captain Hewitt. After his marriage, he lived a short time at the mouth of the Little Kanawha, but as the Indians became dangerous, he joined the company of settlers at "Neil's station," a short distance above, on the same stream. At this period, all the settlements on both banks of the Ohio were broken up, and the inhabitants retired to their garrisons for mutual defence.

The garrison at the middle settlement, in Belprie, was called "Farmer's Castle," and was a strong stockaded defence, with comfortable dwelling-houses erected along the margin of the stout palisades which surrounded it. It stood near the bank of the Ohio river, on the waters of which nearly all the intercourse between the stations was conducted, in light canoes. At this garrison, Mr. Hewitt was a frequent visitor, but not an inmate. Some of the more fearless inhabitants, on the left bank, still continued to live in their own dwellings, considering themselves in a manner protected by the Ohio river, and by the vigilance of the "spies," who daily scoured the adjacent forests. Mr. Hewitt was, at this time, in the prime of life and manhood; possessed of a vigorous frame, nearly six feet high, with limbs of the finest mould, not surpassed by the Belvidere Appollo, for manly beauty. The hands and feet were small in proportion to the muscles of the arms and legs. Of their strength some estimate may be formed, when it is stated, that he could with a single hand, lift with ease a large blacksmith's anvil, by grasping the tapering horn that springs from its side. To this great muscular strength was added a quickness of motion, which gave to the dash of his fist the rapidity of thought, as it was driven into the face or breast of his adversary. The eye was coal black, small and sunken, but when excited or enraged, flashed fire like that of a tiger. The face and head were well developed, with such powerful masseter and temporal muscles, that the fingers of the strongest man, when once confined between his teeth, could no more be withdrawn than from the jaws of a vice.

With such physical powers, united to an unrefined and rather irritable mind, who shall wonder at his propensity for, and delight in personal combat; especially when placed in the midst of rude and unlettered companions, where courage and bodily strength were held in unlimited estimation. Accordingly, we find him engaged in numberless personal contests, in which he almost universally came off victorious. One instance of his activity and reckless daring took place at Marietta, about the year 1796. In some quarrel at a tavern, the vigor of his arm was laid so heavily upon one of his opponents, that serious apprehensions were felt for his life. Complaint was made to the magistrate and a warrant issued for his apprehension. Of this he had timely notice, and not relishing the inside of a jail at that inclement season of the year, it being in February, he started for the river, intending to cross into Virginia, out of the jurisdiction of the constable. It so happened that the rains on the head waters had raised the river to half bank, and broken up the ice, which completely covered the stream with fragments of all dimensions, so closely arranged that no canoe could be forced through them. Although late in the night there was yet the light of the moon, and rushing down the bank, with the constable and a numerous posse at his back, he leaped fearlessly on the floating ice, and floating from fragment to fragment with the activity of a fox, he reached the opposite shore in safety, about half a mile below the point where he commenced his perilous adventure. The constable, seeing the object of his pursuit afloat on the ice, came to a halt, concluding that, although he had escaped the penalty of the law, he could not avoid the fate which awaited him, and that he would certainly be drowned before he could gain shore. But, as fortune is said to favor the brave, he escaped without harm and his life was preserved for wise and providential purposes.

Sometime in the month of May, 1792, while living at Neil's station, on the Little Kanawha, Mr. Hewitt rose early in the morning and went out about a mile from the garrison in search of a stray horse, little expecting any Indians to be near, having heard of none in the vicinity for some time. He was sauntering along at his ease in an obscure cattle path, thinking more of his stray animal than of danger, when all at once three Indians sprang from behind two large trees, that stood, one on each side of the track, where they had been watching his approach. So suddenly was the onset, and so completely was he in their grasp, that resistance was in vain, and would probably have been the cause of his death. He therefore surrendered, thinking that in a few days he should find some way of escape. For himself, he felt but little cause of uneasiness;—his great concern was for his wife and child, from whom, with the yearnings of a father's heart, he was thus forcibly separated; and whom he might never see again.

In their progress to the towns on the Sandusky plains the Indians treated their prisoner, Hewitt, with as little harshness as could be expected. He was always confined at night by fastening his wrists and ancles to saplings, as he lay upon his back upon the ground, with an Indian on each side. By day his limbs were free but always marching with one Indian before, and two behind him. As they approached the prairies, frequent halts were made to search for honey, the wild bee being found in every hollow tree and often in the ground beneath decayed roots, in astonishing numbers. This afforded them many luscious repasts, of which the prisoner was allowed to partake. The naturalization of the honey bee to the forests of North America, since the colonization by the whites, is, in fact, the only real addition to its comforts, that the red man has ever received from the destroyer of his race; and this industrious insect, so fond of the society of man, seems also destined to destruction by the *bee-moth*, and like the buffalo and deer, will soon vanish from the woods and prairies of the west.

While the Indians were occupied in these searches, Hewitt closely watched an opportunity for escape, but his captors were equally vigilant. As they receded from the danger of pursuit, they became less hurried in their march, and often stopped to hunt and amuse themselves. The level prairie afforded fine ground for one of their favorite sports, the foot race. In this, Hewitt was invited to join, and soon found that he could easily outrun two of them, but the other was more than his match, which discouraged him from trying to escape, until a more favorable opportunity. They treated him familiarly, and were much pleased with his lively cheerful manners. After they had reached within one or two day's march of their village, they made a halt to hunt, and left their prisoner at their camp, although they had usually, taken him with them, as he complained of being sick. To make all safe, they placed him on his back, confining his wrists with stout thongs of raw-hide to saplings, and his legs raised to a considerable elevation, to a small tree. After they had been gone a short time, he began to put in operation the plan he had been meditating for escape, trusting that the thickness of his wrists, in comparison with the smallness of his hands, would enable him to withdraw them from the ligatures. After long and violent exertions, he succeeded in liberating his hands, but not without severely lacerating the skin and covering them with blood. His legs were next freed by untying them, but not without great effort from their elevation.

Once fairly at liberty, the first object was to secure some food for the long journey which was before him. But as the Indians larder is seldom well stocked, with all his search, he could only find two small pieces of jerked venison, not more than sufficient for a single meal. With this slight stock of provision, his body nearly naked, and without even a knife or tomahawk to assist in procuring more, he started for the settlements on the Muskingum, as the nearest point where he could meet with friends. It seems that the Indians returned to the camp soon after his escape, for that night while cautiously traversing a wood, he heard the creaking of a breaking twig, not far from him. Dropping silently on the ground where he stood, he beheld his three enemies in pursuit. To say that he was not agitated, would not be true; his senses were wide awake, and his heart beat quick, but it was a heart that never knew fear. It so happened that they passed a few yards to one side of him, and he remained unseen. As soon as they were at a sufficient distance, he altered his course, and saw no more of them.

Suffering every thing but death, from the exhausting effects of hunger and fatigue, he, after nine days, struck the waters of the big Muskingum, and came into the garrison, at Wolf creek mills. During this time he had no food but roots and the bark of the slippery elm, after the two bits of venison were expended. When he came in sight of the station, he was so completely exhausted that he could not stand or halloo. His body was entirely naked, except a small strip of cloth around his loins, and so torn, bloody and disfigured by the briars and brush, that he tho't it imprudent to show himself, lest he should be taken for an Indian, and shot by the sentries. It is a curious physiological fact, that famine and hunger will actually darken the skin in the manner mentioned by the prophet Jeremiah, when foretelling the fate of the Israelites; and may be accounted for by the absorption of the bile into the blood, when not used up in the process of digesting the food. In this forlorn state, Hewitt remained until evening, when he crawled silently to the gateway, which was open, and crept in before any one was aware of his being near. As they all had heard of his capture, and some personally knew him, he was instantly recognized by a young man, as the light of the fire fell on his face, who exclaimed, "Here is Hewitt."—They soon clothed and fed him, and his fine constitution directly restored his health.

The course pursued by Mr. Hewitt, was in the direcion of a favorite and well-known trail, or war path of the Indians, from Sandusky to the settlements on the Muskingum, and struck that river at a point called "Big Rock," from an enormous block of sandstone that had tumbled out of a cliff and lay on the shore. The line of the trail lay between the waters of the Muskingum and those of the Scioto, crossing some of the branches of both these rivers. The war paths of the Indians were generally known to the old hunters, as in times of peace there was considerable intercourse for trade and hunting between the borders and the Indian tribes. After the war was closed, by the masterly campaign of General Wayne, the sturdy settlers on the shore of the Ohio, sallied out from their garrisons, where they had been more or less closely confined for five years, and took possesion of the various farms, which had fallen to their lots, either as "donation lands," or as proprietors in the Ohio Company, some of which had been partially cleared and cultivated before the commencement of hostilities. During this period, they suffered from famine, sickness and death, in addition to the depredations of the Indians. The small pox and putrid sore throat, had both visited them in their garrisons, destroying, in some instances, whole families of children in a few days. The murderous savage without, with sickness and famine within, had made their castles wearisome dwelling-places, although they protected them from the tomahawk, and saved the settlements from being entirely broken up.

In the year 1797, Mr. Hewitt cast his lot in the valley of the Hockhocking river, near the town of Athens, and settled down to clearing his farm. He was by nature endowed with a clear, discriminating and vigorous mind; and, although his education very limited, extending only to reading and writing, yet his judgement was acute, and his reasoning powers highly matured by intercourse with his fellow-men. For some years before his death, he was a member of the Methodist church, which has the praise of reclaiming more depraved men than perhaps any other sect, and became a valuable citizen and useful man in society. A short time previous to his decease, which took place in the year 1814, he was appointed one of the trustees of the Ohio University at Athens. At that early time, the duties of a Trustee mainly consisted in leasing out and managing the fiscal affairs of the college domain, embracing two townships of land. For this business he was well fitted, and his judgement and good sense, were of real value to the institution, however little he might be qualified to act in literary matters.

The life of Mr. Hewitt affords an interesting subject of contemplation. Hundreds of others, who were among the western borders in early days, afford similar examples of reckless daring and outrageous acts, while surrounded with war, tumult and danger, who when peace was restored, and they returned to the quiet scenes of domestic and civil life, became some of the most useful, influential and distinguished men. It shows how much man is the creature of habit; and that he is often governed more by the character; and the outward example of men around him, and the times in which he lives, than by any innate principle of good or evil, which may happen to predominate within him.

Some years ago, the following notice was posted about the estate of Lord Camden:—"Notice to Sportsmen.—In consequence of the universal scarcity of game, Lord Camden does not intend to shoot himself, or any of his tenants until after the 25th instant."

A short but comprehensive prayer was once made by a Scotchman, as follows:—Keep my purse from the *lawyer*—my body from the *doctor* and my soul from the *devil*!" Nuff said.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation untilit is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Een's.

TO THE AFFLICTED,
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Sunday School Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant bind ing, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1848. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, y the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.

WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$8 00
Primary Department,	4 00
Board, washing, lights, room, beds, &c.	2 00 per week.
Music, per year,	$25
Peano, "	
French, "	12
Drawing and Painting, per year,	15

Bills payable in advance.

Catalogues can can be had on application to the principal or any of the Trustees, by letter or otherwise.

A. A GUTHRIE, Secretary.

DR. PEASE'S
VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

Putnam, O., March 30, 1848.

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TERMS.—Two Dollars per annum, in advance two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

VERSES.

We all do fade as a leaf.—Bible.

Fading, fading, all are fading—
No substantial thing is here;
Loved ones leave us—we are passing,
Passing to another sphere.

Beauty with her 'customed smilings,
And her love-inspiring eye,
Fadeth, like the day-god dying
In the twilight summer sky.

Like to pilgrims, worn and weary,
Toil we on our lonely way;
Thro' this night of life, while gazing
For the dawning of the day.

Like a stately pageant, moving
Slowly o'er the trembling earth;
Pass the ages dim and hoary,
Bending all to sceptred earth.

And the tread of valiant nations,
Thundering on in mighty line,
Leaves a faint and fainter echo
In the crumbling halls of Time.

Yes, these bright majestic heavens,
In their mighty march proclaim
We are passing, we are passing
Unto nothing, whence we came.

But, when, like a baseless vision,
All have faded thus away,
There is built a home eternal
For the weary pilgrim's stay.

On the hills of God it standeth,
Rearing high its golden dome,
And the song comes swelling from it,
"Welcome, pilgrim, welcome home."

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

The Politics of Christianity.

NO. IV.

FOR ALL AND EACH.

In our last number we learnt the view taken by Christianity of the general *Object* of civil government—a ministration for Good. This we may look upon as a description applying to essential quality only—leaving every thing *special* wholly out of sight. We have the stuff, the raw material of which the fabric, if a genuine one, will be exclusively wrought—the precise texture, shape, color, and uses of it, are still to be determined. Good, to whom—good, in what form, and by what means—good, with what necessary limitations—these questions come next in order. We proceed, therefore, to examine them, one by one in the light of God's revelation.

And, first, for whom is the good aimed at by civil government, manifestly designed? Here is a letter, the main purport of which we know to be pleasing—to whom is it addressed?

Look at that bright and blazing sun—image of his Creator's glory—image, too, and in this respect most to be admired, of His universal and impartial beneficence! See how he bathes in light the mountain tops, or gilds the clouds in which at times they hide their hoary heads!—But these uplifted spots, although the first to catch, and the last to lose, the benefits of his presence, rejoice only in their share of blessings common to all other parts of the earth's surface. The open champaign basks in his beams—the sequestered dell catches between its leafy locks glimpses of his countenance—ocean upon which time sets no mark reflects his radiance—and every polished pebble of the countless myriads which lie scattered upon its beach, sparkles in the glow of his noon-tide effulgence. Forth walks the great to greet him with gladness; and forth, too, from the dingy courts of cities, and through narrow casements, obscure and pining sickness glances heart-felt homage, blessing him that his favors are not with held from the poor. The sailor, after a tempestuous night—the laborer trudging forth to his daily toil—the lone traveller whose short rest has been taken under the friendly shelter of a jutting crag—the wealthy citizen, after wooing sleep upon a bed of luxuary—all classes, all ages, all individuals, at home or abroad, ill or in health, destitute or possessed of abundance, worthless or virtuous, mournful or merry—all participate, to the full extent of their capacity, in the advantages conferred on man with such unsparing liberallity by the bounteous and joyous orb of day.

Now turn and contemplate Christianity, the luminary of the moral world—in its design, adaptation and powers, equally diffusive with its physical prototype, although, in its actual results, not as yet as equally enjoyed, because its benefits, owing to their high superiority of nature, can only be received and distributed by human choice. It restricts its blessings to no class, nor tribe, nor nation, nor variety of our fallen race. All may go out into the light of it, and sun their understandings and their hearts in its life-giving beams. It is not only for all, but for each—is full fraught with gladness, not merely to our national and social, but to our individual, modes of being. No man can say with truth, "It means no good to me." Set aside all the indirect advantages which its introduction to the world has brought, or is rapidly bringing, home to every man's door—its chastening influence upon manners by the stimulus it has ministered to the development of moral consciousness—its assiduous and successful cultivation of the nobler & more generous impulses of our nature—its gradual elevation of mind to pursuits above the range of the animal senses—its encouragement of peace, and good-will—the quickening energy it has communicated to intellect, to which we are so largely indebted for the growth of science, and for the application of purposes of every day wants and enjoyments—passing over all these things, in the benefit to be derived from which there are few, indeed, who do not more or less share, you may yet, if so minded, discover in Christianity, an aptitude to distribute individually, to each separate member of the human family, its inexhaustible resources. Which of our mental or moral powers does it not prompt to activity? What craving of our nature does it fail to meet and satisfy? To what motive of the heart has it not addressed its appeals? What variety of wretchedness can be found to which it offers not some alleviation? Where is the passion so strong that it cannot meet and subdue it? Where the habit of vice so deep-rooted that it cannot grapple with, and tear it up? But we must not linger.—The theme is a tempting one—but since we have touched upon it, not for its own sake, but for the sake of the light it casts upon the matter we have in hand, it behoves us to quiet it and pass on.

We advance then to civil magistracy—"an ordinance of God." Guided in our inquiries by analogy, may we not fairly expect to discover in it, the same characteristics as those in other ordinances upon which He has set the impress of his authority—the same universality and impartiality in the distribution of good—the same benign regard to man as man, leaving out of sight the circumstances which surround him? "The greatest happiness of the greatest number"—or in other words [Just here the Reader's special attention is invited] a majority enjoying advantages at the expense of a minority, is an object quite out of keeping with all the known designs of God, and surely could not have been his purpose in the institution of civil government. The good which must be purchased at the cost of injustice, though the good may be made available for the nine hundred and ninety-nine, and the injustice fall upon the one only, savors far more of human than of divine contrivance. So lofty an edifice as that now under our survey, could not be based, according to the original plan, upon the necessity of wrong to any class, however helpless, or any individual however obscure. If so, it is not only unlike to, but is inconsistent with, all else which has proceeded from the mind of the Supreme. Let us dismiss, then, from our thoughts, in attempting to track the range of advantages meant to flow to us from government, all idea of numbers—of majorities and minorities—of the relative positions of classes and of countries. If there is any correspondence between this appointment and others ordered by the same wisdom, its object is good to all and each—to mankind as a race, and to every man as an individual.

This conclusion to which analogy lights our path, is ratified by Scripture. "He"—the ruling power—"is the minister of God to Thee for good." To *Thee!* The language individualises the receivers of the benefit. Every one upon whom the obligation of obedience rests, is included, as of right, a sharer in the advantages bestowed. The very form of the expression, if not intended to suggest, was probably itself suggested by, the idea upon which we have just dwelt. Government, framed and administered on principles in harmony with those of revelation, would bless each without injuring any. What it must needs take, in each case, would be more than made up in what it renders back.

It follows from what we have advanced, that such ends as cannot be reached without the infliction of injustice even upon the few, are are as clearly beyand the legitimate of civil magistracy, as of individuals. It may suit the plausible and the superficial to urge and to justify the commission of trivial wrongs, with a view to what they regard as the public good, and to plead as a trespass upon private the necessities of the ruling authorities of an empire. It may be convenient for them, when reminded of whole classes of the community whose progress law directly impedes, to point to other, and, perhaps, more numerous classes, who, in virtue of the same law rise to prosperity. It may square with their notions of political right and wrong to strike a balance between good and evil, and to decide that where the good preponderates the magistrate is bound to act. But all this, if our view be correct, Christianity condemns. It was not left to the wisdom of rulers thus to calculate chances, and weigh tendencies, and transmute crime into virtue by an estimate of future consequences. No such responsibilities were ever laid upon man in any of his relationships. No powers have been conferred upon him adequate to the discharge of them. If the proper object of civil government had not been missed, none such would have been needed. The governing authority unless utterly misdirected, need violate no principle of equity—place at disadvantage no class—achieve no benefit for the many at the expense of the few, much less for the few at the cost of the many. And what it cannot effect, save by these means, Christianity does not warrant it to attempt.

Ministerial.

THE EFFECTIVE PREACHER

By Professor Shepard.

The effective preacher is a man of extensive knowledge, not a novice. He has clear and comprehensive views of truth. His mind is filled with illustrations. He is a man of deep experience; his heart is pervaded with the spirit and power of truth. He is a man of benevolence; his soul is filled with intense desires to achieve, by its instrumentality, those grand purposes of love for which the truth was given. He is a man of logic and of feeling; he can prove his points and press them. He is a man of simplicity who aims to be understood; a man of intention, who means to be felt. He clothes his message in garments of light, imbues it with the energies of emotion, adjusts it to the sensibilities, points and pours it into the drowsy chambers of the conscience. He is a man of taste; he can soar if he pleases, he can write and speak with winning beauty and a chastened elegance. He is a man of boldness; and is not afraid, in distinctness and strength, to utter the whole truth—all doctrine—all duty, or whoever may forbear. He is a man of independence; his rules are his own, gathered from all proper sources, and incorporated with his habits of thought and feeling. He speaks in his own way, from the impulse of his own spirit, and in accordance with his own consciousness and good sense. He speaks not so much for beauty, as for effect. He likes beauty very well, but strength, impression, effect, more. We cannot but approve of his sentiments and course. If he is moving in power, and doing the work of God on the souls of men, we can forgive him, even if in the rush of emotion he chance to fall upon a figure or word at which Quintillian would frown If he has strength to lift up and move away mountains of difficulty, and to shiver rocks of obduracy, we will not insist upon his doing the work with absolute smoothness. Let him by all means do the work. The highest exertions of power are sometimes inconsistent with an exact and perfect finish. The sublime and resistless agents of nature are not accustomed to do things very precisely. The lightning does stop to polish its shaft in its rending, scorching track.—*American Pulpit*

Ladies' Department.

A Touching Story.

A short time since, a young girl came into town, an entire stranger to every body here, to seek employment. She succeeded in obtaining a situation, and after working a fort-night was taken ill, and died. During her illness, she was attended by the woman with whom she boarded, by neighbors, and by such young ladies in the employment of the Messrs. Bakers, as were able to devote their time to her. After her death, the oversees of the poor were applied to, to discharge the funeral rites, as she had neither money nor relatives. They were able to furnish only a plain cheap coffin, with neither glass nor plate, and a spot in the town burial ground, at Forr Hill, for her interment. As soon as it was known that this was the extent which they were authorthorized to do, a subscription was raised by the young women of Messrs. Baker's factory, a neat coffin was purchased, with a plate bearing the name and age of the deceased; and a lot was bought in the cemetry. The bell was tolled, the funeral services performed, and the friendless one was followed to the grave, and consigned to the earth, by the young ladies, whose only bond of sympathy with her was that she was alone here, a stranger, and seeking, like them, to gain a livelihood and independence by the honest labor of her hands. And there, in our beautiful cemetery, she sleeps, & no unhallowed foot will tread rudely upon her grave. In the hearts of those young girls, who so quietly and lovingly paid these ministrations, will her memory remain, and like guardian spirits, they will watch over the bed of her repose, and cherish the flowers that will spring up there as spontaneously and as sweetly as if the lovely one had been borne to a burial by troops of rich friends and kindred.—*Ingham Patriot.*

When you see a female rise early, get breakfast and do her mother's work in season, and then sit down to sew or knit, depend upon it, she will make a good wife.

Temperance Department.

From the Clermont Courier.

ADVANTAGES OF INTEMPERANCE.

If intemperance should cease, how many lawyers would have nothing to do! How many physicians would wait in vain for patents' calls! The laborious farmer, who should toil all the season to raise as much corn as he could, to put into the hands of the distiller, to convert into the producing cause of good to the souls and bodies of his fellow-beings, would be entirely disabled from showing mankind his *disinterested benevolence* in this way—and all who proximately or remotely lend their influence towards securing the advantages of intemperance, would be cut off from this great means of blessing their species. If intemperance should leave the earth, what a stagnation there would be in many departments of business! The man who enjoys the *summum bonum* of intemperance has peculiar liberties—he walks which side of the road he pleases, and if he chooses to walk both sides at the same time, who calls in question his right!—He lies down and rises up when he desires, and so great is his freedom, that he lies down sometimes when he has no desire to. He has unlimited control over his family—his wife and children fear him as they do a raving maniac.—Such a man is regular in his habits—he daily and frequently pours out, and pours down, libations to Bacchus, his god, whom he loves and worships with increasing fervor. Intemperance makes a man as eloquent as Demosthenes, as rich as Crœsus, as strong as Samson, and as wise as Solomon. How it improves the personal appearance of a man! It causes him to stand, like the Indian, so straight as to lean a little the other way! What social advantages intemperance affords! What warm emotions characterize inebrates when they meet together—what a warm, friendly shaking hands! They do not greet each other with a low, inaudible voice—they are heard. How benevolent too! They will spend all their property, and often more, to secure to themselves and their associates the blessings of intemperance. O, how it makes the man!

When *half-slewed*, how docile! When *half-shaved*, how pious! When a *little tipsy*, how benevolent! When a *little boosy*, how kind?—When *so-so*, how accommodating! When a *little high*, how polite! When *pretty much over the bay*, how peacable! When *half-seas over*, how effectionate! When *pretty well shot in the head*, how oratorical! When *half-snapped*, how wealthy! When *considerably worsted*, how bold! When *dead drunk*, how harmless!

Behold him, as he awakes from his sound slumber & sweet repose, rising, reeling, staggering towards home! At length he comes to his abode, scolds his wife, beats his children, knocks over the table, breaks the dishes, dashes out the windows, swears and curses, and imitates the devil. Who would not desire to enjoy the advantages of intemperance? Benefits often resulting in a permanent home in the magnificent State-house, where regular employment is furnished, food gratuitous, & as many attendants as needed. Advantages which often result in the high elevation of the scaffold, and in having the name and deeds recorded on the page of history, to be read by succeeding generations! E. S.

Batavia, O., April. 1848.

Why is a drunkard hesitating to sign the pledge like a skeptical Hindoo? Because he is in doubt whether to give up the worship of the *jug-or-not.*

Parent's Department.

Scolding Children.

Children should be taught to know the connection between action and consequence as soon as possible. What good do you suppose it would do to tell your boys not to roll in the drit, or run through a mud-puddle, telling them as a reason that it cost the parent a great deal of labor to procure clothes for them, and a great deal of trouble to keep them clean when they roll in the dirt and run in the mud with them; and then as often as they disobey your orders give them a thorough scolding, and wash their clothes and clean their shoes yourself? I will tell you what good it does to scold at your children for doing what you have told them not to do—just as much good as to scold an unruly ox for jumping over the fence and eating the green corn, contrary to orders previously given to them. Children are governed by two motives: the hope of reward and fear of unpleasant consequences. A stream of scolding, as long as from sun to sun, never yet had any other effect on children than to render them wholly regardless of what is said to them. If you wish to make your children troublesome, scold them occasionally. If you wish to make them bad, scold at them a little harder, louder and more frequently.—If you wish to ruin them, and relinquish all hopes of conquering them, scold continually, and you will be sure to gain your object.

A Short Sermon for Parents.

It is said that when the mother of Washington was asked how she had formed the character of her son, she replied that she had endeavored early to teach him three things—obedience, diligence and truth. No better advice can be given to any parent.

Teach your child to obey. Let it be the first lessen. You can hardly begin too soon. One of the most successful parents that I have known said that this point was usually settled between him and his children before they were 3 months old. But it requies constant care to keep up the habit of obedience and especially to do it in such a way as not to break down the strength of a child's character.

Teach your child to be diligent. The habit of being always employed is a great safeguard through life, as well as essential to the culture of almost every true virtue. Nothing can be more foolish than the idea, which some parents have, that it is not respectable to set their children to work. Play is a good thing. Innocent recreation is an employment, and a child may learn to be diligent in that as well as in other things. But let him learn early to be useful.

As to truth, it is the one essential thing. Let everything else be sacrificed rather than that. Without it what dependence can you place on your child? And be sure to do nothing yourself which may countenance any species of prevarication or falsehood. Yet how many parents do teach their children the first lesson of deception.

MISCELLANEOUS.

Signs of the Times.

On Saturday evening last, a meeting of the friends of Henry Clay was held at the Court House in this city. The large room in the Court House was crowded. With the political objects of the meeting, we as editors, have, of course, nothing to do. But we wish to refer to the eloquent remarks made by the orator of the evening, Charles Thruston, Esq., on the subject of slavery. Mr. T. said that all the old questions bank, protection, &c., had given away to a more important one—that of slavery. Every one might see that this was the great question. He went on to speak of some of the evils of slavery, and exclaimed, "would to God we were rid of it!" Here the pent up feelings of those present burst forth in enthusiastic applause. We feel that that meeting has pronounced the doom of slavery—that then, at least, the voice of the people, was the voice of God! Let no one say now that our prospects are gloomy. Mr. Thruston said he hoped an emancipation clause would be inserted in the new Constitution. Here again he was interrupted by the most hearty applause. This may be considered the first vote taken on the subject, and not a voice was lifted up in defence of slavery.

This may be considered the begining of good times. Let all orators throughout the State take a noble stand, Mr. Thruston has done, and they need have no fear that they will not be sustained by the people. The hour is ready for the man.—*Louisville (Ky) Examiner.*

Mr. Nathaniel Hardy, a highly respectable hardware merchant, of Louisville, was found drowned, near the wharf boat. He is supposed to have thrown himself into the river in a fit of insanity. He left a family and a large circle of friends to mourn his loss.

War vs. Schools.

The Hon, Horace Mann, Secretary of the Board of Education in his Eleventh Annual Report contrasts the cost of the war and its preparations with the cost of education, in the following extract:

Since the organization of the Federal Government in 1789, the expenses or our military and naval establishments and equipments, in round numbers, is $700,000,000. Two of our ships of the line have cost more than $3,000,000. The value of the arms accumulated at one time at the Arsenal in Springfield in this State, was $900,000. The Military Academy at West Point has cost more than $4,000,000. In our town meetings, and in our school district meetings, wealthy and substantial men oppose the grant of $15 for a school library, and of $30 for both library and apparatus: while at West Point they spend $50 in a single lesson at target firing, and the government keeps a hundred horses, and grooms and blacksmiths to take care of them, as an indispensable part of the 'apparatus' of the Academy. The pupils of our Normal schools, who are preparing to become teachers, must maintain themselves; the cadets at the Academy receive $28 a month, during their entire term, as a compensation for being educated at the public expense.—Adding bounties and pensions to wages and rations, I suppose the cost of a common foot soldier in the army cannot be less than $250 a year.

The average cost of female teachers for the public schools of Massachusetts last year, was only $13,60 a month, inclusive of board; or at a rate which would give $163,20 for the year; but the average length of the schools was but eight months, so that the cost of two common soldiers is nearly that of five female teachers.

The annual salary of a Colonel of dragoons in the United States Army is $2,950; of a Major General $4.502; that of a Captain of ship of the line, when in service, $5,500, and when off duty, it is $2,600!

There are but seven towns in Massachusetts where any teacher of public schools receives so high a salary as $1,000; and in four of those towns, one teacher only receives this sum.—*Horace Mann.*

He might have added that the annual expense of a regiment of dragoons in the service of the United States is $700,000, more than $30,000 greater than the annual cost of the public education of the people of Massachusetts. Three such regiments are now in service, costing annually $2,100,000, a sum greater than the cost of all the colleges in New England.

The $100,000,000 which have been expended in the late Mexican War, would have been sufficient to found 126 free Colleges, each as richly endowed as Harvard University—Library, Professorship, scientific schools and all.

If sums of money were thus liberally expended, and for education and its appliances, instead of war and its horrible enginery, who can estimate the happy results which would be the fruit of such policy.—*Rochester American.*

Unostentatious Benevolence.

Some time ago an unknown individual in this Commonwealth, gave $1,000 towards founding a State Reform School. The same individual afterward offered $10,000 more, on condition that the State would make a similar appropriation; which has been done; and now, within a few days, the same princely benevolence has furnished the additional sum of $2,500 to this State Institutions, for the purpose of enlarging the farm accommodations of the school.

The name of this princely giver is, we believe, entirely unknown except to the gentlemen through whom the gifts are presented.—In these days of greedy accumulation, and lust for holding property to the last gasp of life, and handing it down to children's children—such an instance of munificence is worthy of all commendation.—*Boston Traveller, 27th.*

The Sunday Watch.

We knew that the corporation maintained a night watch for the city; but it did not occur to us, until recently, that we had a *Sunday watch in particular.* In passing to church, we have often observed groups of men stationed at the corners of the streets, carefully scrutinising the passers-by, and we have felt like pronouncing them wanting in good breeding; but possibly we judged wrong. Seeing the regularity of these *standings*, we have rather concluded it must be in obedience to the "powers that be." Why the town authorities should set a watch so much stronger on the Sabbath than on other days and nights, we cannot say, unless it be to give greater security to property while people attend church. It may be, that the people who attend church are more disposed to riotous conduct than others, and therefore need to be thoroughly watched on their way to and from the places of worship. But the admission of such a supposition will be deemed a bold slander upon the good people of our quiet town; therefore we must not indulge the idea, much less speak of it. But we cannot help thinking of the cost of keeping such an extensive watch.—Where the town gets the money to pay them, we cannot guess. Now if our church-going population only had religion enough, that they might be safely trusted to pass to and from church, without being *watched*, what a saving it would be to the town.—*Family Quarto.*

Pay Your Small Debts.

1. Because you may forget them, and consequently be liable to the charge of being a dishonest man. 2. Because the man to whom you owe 25 cents may be very much disappointed. He may be a poor man, and depending upon it for marketing to-morrow morning. The want of it may be as serious an evil to him as the lack of a hundred dollars to a rich man. Yet the amount being so small he feels ashamed to ask you for it. 3. Pay your small debts, if you are a christian; for if you are careless of this duty, you will be set down as having no religion, more readily from this fact, than if you postponed the payment of your large debts. 4. Pay your small debts if you wish to obtain and retain ary influence in the community where you live. Small things advance or destroy a man's influence as effectually as great things.—*Family Quarto.*

A sufficient amount of stock (100,000) has been subscribed to the Cincinnati and Hillsborough Railroad, to authorize the organization of the company incorporated to construct this work, and a meeting has been called for that purpose, to be held at Hillsborough to-day.—*Cincinnati Commercial.*

Expanding the Chest.

Those in easy circumstances, or who pursue sedentary employments within doors, generally use their lungs but very little—breathe very little air into the chest, and thus, independently of bad positions, contract a wretchedly narrow, a small chest, and lay the foundation for the loss of health and beauty. All this can be obviated by a little attention to the manner of breathing. Recollect the lungs are like a bladder in their structure, and can be stretched open to double their ordinary size, with perfect safety, giving a noble chest, and perfect immunity from consumption. The agent—and all the agent required—is the common air we breathe; supposing, however, that no obstacle exists, external to the chest, such as lacing, or tying it around with stays or tight dresses, or having the shoulders lay upon it. On rising from bed in the morning, place yourself in an erect posture, your chest thrown back, and shoulders entirely off the chest; now inhale or suck in all the air you can, so as to fill the chest to the very bottom of it, so that no more air can be got in; now hold your breath, and throw your arms off behind, holding in your breath as long as you can, again fill your chest and walk about, holding in your breath as long as possible. Repeat these long breaths as many times as you please. Done in a cold room is much better, because the air is heavier and denser, and will act much more powerfully in expanding the chest. Exercising the chest in this manner, it will soon become very flexible and expansible, and will enlarge its capacity and the size of the lungs.

While forming a fine chest, and after it is formed, great care is requisite to establish perfectly correct positions, so that the chest shall not be contracted and all your efforts counteracted by bad positions. If your positions are habitually bad in spite of all you can otherwise do, the chest will be more or less contracted. The rule with you should be, and the rule of health is, to keep the bottom of the chest, and the ends of the short ribs, and the lower end of the breast bone, as far out from the back bone as possible. To effect this, the chest must be perfectly straight, and thrown a little backwards from the waist at all times. The small of the back is made flexible, but the hip joints are the points from which to stoop either backward or forward. The joints are ball-and-sockets joints, like a swivel in some degree. The trunk of the body may bend forward as much as you please, for all useful purposes, and the chest, and the whole spine, and neck, be kept perfectly straight. Hence no lady should ever make a table of her lap, either for sewing, reading or writing, or any occupation whatever. Let all these, and all work you do, be arranged on a table before you, and that table be raised to the armpits, or as high as possible, so as to keep the chest straight.

A little practice will make this infinitely more agreeable than to stoop, whilst little or no fatigue will be experienced at your occupations, compared to what is experienced whilst stooping, or from habitual stooping. The weight of the shoulders will thus be kept off the chest, which is one of the grand causes of fatigue from manual labor. You will thus entirely prevent the mark of servitude being impressed upon your person, in a pair of round, stooping shoulders, and flat, contracted chest.—*Fitch's Lectures.*

Earthquake at Batavia.—Letters from Batavia, in the Island of Java, of Feb. 10 state that on the 16th, 17th, and 18th, shocks of earthquake were felt at Batavia, and in the regencies of Cheribon, Bonjoemak, Kaddock, Samarang, and Rambay. At Batavia, the towers of the church were a good deal shaken and that of the town hall had taken a strong leaning to the left, whilst a cross in cast iron, which surmounted it was overthrown. In the town of Cheribon all the buildings except the stores, the walls of which are of great thickness, were so much injured as to threaten destruction, and oblige the inhabitants to seek refuge in the plains of the environs. At Parimang the residence of the Governor was thrown down, and all that it contained destroyed. Forty houses in the Chinese quarter shared the same fate, and seventeen inhabitants were crushed to death under the ruins. A great number of sugar and indigo manufactures in the open fields were destroyed. Intelligence from all points of new disasters were reaching Batavia, and the greatest alarm prevailed in that capital.

Four Dead Bodies Found.—Coroner Reagin held an inquest on the bodies found in the Ohio river yesterday, and two on the day before.—Two were found on Thursday at the foot of Vine street, but so much decayed as to be past recognition. One of them, however, is supposed to be that of Mr. Bailey, who was drowned about two months since, by falling from a wood boat near the mouth of the Little Miami. In his pockets were some gold rings, &c. Another was found yesterday at the foot of Smith, barefoot, carelessly dressed, and another shortly afterwards at Collin's landing, below the junction of Fifth and Front. There was nothing on their person to render anything certain as to identity.—*Cin. Com.*

Heavy Robbery.—A Mr. Maret a passenger on the French ship Niobe, was robbed at New Orleans on the morning of the 27th ult., of $5,900 in gold; the money was taken from his trunk, and so keenly was he affected by the loss, that he fainted and remained for some time entirely insensible.

Steamboat Gambling.—The practice of Gambling, so common on Western steamboats, is likely to be abolished altogether, as by a law, recently passed in Kentucky, the boat permitting the same, is liable to a fine of $500, and gamblers to arrest and imprisonment. We learn that the Louisville line of packets strictly comply with the requisitions of the law, and prohibit all playing for money. It is right and the example is worthy of universal imitation. This law, if enforced, will restore the Ohio river from the mouth of Big Sandy to the Mississippi to its aborigina respectability.—*Cin. Com.*

Sound vs. Lightning.—Whilst in 1825, when the Erie Canal was first opened, it required 'one hour and twenty minutes' to announce the fact from Buffalo to New York, (544 miles,) by means of cannon, eight miles apart, the like intelligence can now be instantaneously communicated by telegraph. This was done on Monday, when navigation was resumed. The average velocity of the cannon mode of communicating intelligence, was about half the velocity of sound, which travels at the rate of 1,142 feet per second.

Religious Intelligence.

Pittsburgh District.

Monongalia Ct., May 11, '48.

Br. Bassett: After so long a time, I desire to say something with regard to this circuit and its prosperity. The Lord has not utterly forsaken us in our feeble efforts to do good. We commenced a protracted meeting on New Year's day, in Boyer's School-house, where we never had had an organization: And the happy result was a number were converted, and joined the Methodist Protestant Church. We have organised a class at this place, of twenty members; and at Laurel Point we have another society to organise of about the same number, and there is a very good prospect entertained that we shall, before conference, organise another society at Charles South's. We have had several protracted meetings this year, and the Lord has been with us in converting sinners and building up believers and reclaiming backsliders, until we have received in all forty-seven members since conference.—We commenced our third quarterly meeting at Cusville, on the 29th of April, with the assistance of Brothers Clawson, Laishley, and Gillispie. We had a very interesting meeting from beginning to end. Brother Clawson preached at 11 o'clock on Saturday, and Brother N. Gillispie on that night, and Sabbath Brother Clawson addressed a very large congregation with a general seriousness pervading the assembly. To God be all the glory. Brethren pray for us.

Yours. &c.,

ELI MARTIN, Sup't.

From the Methodist Protestant.

Philadelphia District.

Philadelphia, April, 28 '48.

Br. Reese,—In my last communication it was stated that we were in the midst of a most gracious revival, and intimated that I would give you and your readers further intelligence respecting it; but circumstances have delayed the fulfilment of that intention till the present. Now having to write on business, I will send you a few lines respecting our Station. The protracted meeting continued some nine or ten weeks, which brought us near to the sitting of our Conference; the good work continued up to the close of the meeting. More than double the number reported in my last have united with our church, making in the aggregate over one hundred and thirty persons: and with very few exceptions, they are all striving to serve the Lord and save their souls. Some fifty or more have been received into full membership. I read in 42 a few evenings since at one time; a like circumstance never occurred in the history of my short ministry, nor any thing like it in point of number.—May the Lord keep them faithful. Our church is in a prosper condition; our meetings spiritual and well attended: our prospects are more flattering than ever before. Our little Conference passed off in the most delightful manner, as you have already been advised. Our increase of churches and members in the District, and the openings for successful operation and spread of the work of the Lord within our borders, is truly encouraging. Our District might be compared to a beautiful garden all in *bloom*: and excepting myself, I think we have excellent garden *men*, who understand their work.

At this time we have peace throughout our borders and prosperity within our palaces. We have entered upon our work with new energy and zeal, and hope, at the end of this conference year, to be able to make a far more favorable report than the past.

Yours, in the bonds of love,

J. R. NICHOLS, Pastor

of the Brickmaker's Station, M. P. C.

New Jersey District.

Dear Br. Reese,—I would inform our friends through the columns of the Methodist Protestant what the Lord has done for us the past year on Bridgeport Circuit. At our third quarterly meeting, we commenced a series of meetings and the Lord poured out his Spirit—sinners were awakened, the church revived, and though almost single-handed, seventeen found the pearl of great price, and fourteen united with us in church fellowship. Could we have had assistance, I have no doubt many more would now have been rejoicing in God and rock of our salvation. Our prospects on this Circuit are much more prosperous and brighter than in some former days. Brethren, pray for us.

Yours in brotherly love,

WINSLOW JACKSON.

Bridgeport, Glouchester co., N. J.

Arkansas District.

April 1, 1848.

Dear Br. Reese,—I cannot well forbear informing you of the present condition of our Church in this part of her operations. Our first Quarterly meeting, of the Fort Smith Circuit, under the superintendence of bro. J. E. Miller, was held on Saturday, the 26th of Feb., 1848, on Big Creek, at bro. John Eppler's.

There were not many of the official members in attendance, but a tolerably good number of the neighborhood were out for preaching at all the appointments, who evinced great concern for the good of the meeting, and a great many seemed willing to distinguish themselves as seekers of religion. These symptoms continued increasing till Sunday night, when the Lord powerfully broke in upon the great deep of their hearts, and discovered to many the worst of their conditions, which was followed by a terrible trembling and outcry for mercy: and amidst the shouting and praises of Christians, and the cries of penitents, some ten or twelve were hopefully converted to God. It was truly a time for great rejoicing among the Christians, whose prayers had long been ascending to the Throne for this great work. There were fifteen accessions to the Church during the meeting, and six have since united with the same class. This is now quite a flourishing society. One year ago there was but one member of our Church in this settlement, now there are twenty-six, and still a growing interest among the people, which makes us look for more.

I have been at all the appointments on the Ct. since this meeting, & found the people generally looking up for the refreshing shower. A glorious revival has recently commenced in several of our sister Churches in this State, which we hope will result in humbling many hitherto obstinate Church parties, and change the current of their bitter arguments and reproachful disputes into the warm and animating congratulations of loving and faithful Christians. What a happy time, if the whole Christian world was more united in that one great essential of Christian prosperity, love!

E. OLIVER.

The officers of the Erie Bank have put forth a statement, which, if true, the bills of that institution, if its affairs are properly wound up, will ultimately be paid in full. The available resources of the bank are set down at $445,931 32,

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, May 25, 1848.

☞ Our readers of this village, and of the Muskingum and Ohio Conferences will feel interested in the following extract of a private letter from Br. R. F. Shinn of the Illinois Conference, dated May 13th.

"Old Br. Jacob Myers, formerly of your place, is in Rushville. His health is tolerably good, and his prospect for a better world, bright. We have many encouragements amongst us, as well as discouragements."

☞ That marriage notice in another column, with its accompaniment, pleases us better than would a pound cake. Good luck, say we, to the happy pair.

Death of Eminent Ministers.—It is remarkable that on the same day the death of Dr. Emory of Baltimore was announced in the General Conf. at Pittsburgh, and the death of Dr. Ashbel Green, of Philadelphia, the oldest Presbyterian minister in the country, was announced in the General assembly of that Church, in session in Philadelphia.

Death of Mrs. Mary Ann Springer.

It becomes our sad duty, to announce the death of this estimable and much respected woman, wife of Rev. C. Springer formerly Editor of this paper. She was taken ill in Sept. last, during the absence of her husband at Conference in Youngstown, and from that time continued to linger in a state of extreme suffering, from a most painful disease,———until she was released by death, on Saturday last, 20th inst. Her remains were conveyed to the rest of the grave after religious services at Springfield Chapel, on Sabbath afternoon, attended by a numerous concourse of mourning friends and acquaintances. The large number that attended through almost incessant rains, and the solemn sadness which pervaded their countenances, evidenced the estimation in which the deceased was held. We know that this intelligence will be received with regret by many at a distance, in the cities of Pittsburgh and Cincinnati, and many intermediate places, where she has been long and favorably known.

Sister Springer was daughter of the late Dr. McDowell of Chilicothe, O. She was born in the State of Georgia, where her father for some time resided previous to his seuling in Ohio. She was married about 1819 or 1820, at Chilicothe, to Br. S. who was then engaged in the itinerant ministry, and has been thus engaged during most of the time since at various points. By this means, our departed sister became extensively known. We therefore hardly need speak of her character. She was a member of the M. P. Church from its organization, and we believe was ever esteemed an exemplary Christian. She took a zealous interest in the cause of religion, and the Church of her choice, and one of the last acts of her life was to appropriate a handsome amount towards a religious and benevolent object. We write thus much from personal acquaintance of some 18 years, but are not in possession of sufficient biographical data, or particulars of her last moments, to write an extended obituary. We have a good hope in Christ, that our sister has gone from suffering to rest in the paradise of God. With her

> ——The toilsome strife is o'er,
> Of sublunary care,
> And life's dull vanities no more,
> Her anxious breast ensnare.

We will add, that on Friday, 19th inst. Mrs. Rebecca Cochran, youngest sister of Br. C. Springer, departed this life, and was interred at Springfield Chapel, on the very day of sister Springer's decease. Several other near relatives of Br. S. are at this time suffering serious affliction. May the consolations of the gospel sustain those who suffer bereavement. And may these providential dispensations be sanctified to the good of all surviving friends and acquaintances.

U. S. CONGRESS.

Wednesday, May 3,--*House*.—A bill was reported, setting apart and selling to Asa Whitney of New York, a portion of the public lands, to enable him to construct a railroad from Lake Michigan to the Pacific Ocean. Referred to the Committee of the Whole.

Senate.—A bill was passed granting to the State of Illinois the Right of Way and a donation of public land for making a railroad connecting the Upper and Lower Mississippi with the chain of Northern Lakes at Chicago.

Thursday, 4.—A bill was reported, authorizing the President to take temporary military occupation in Yucatan, to employ the Army and Navy of the U. States to assist the people of that country in repelling the incursions of the savages, to furnish them (the white population of Yucatan,) such arms, ammunition, &c., as they may need, and to accept the services of an equal number of volunteer troops to supply the place of such as may be withdrawn from their present duty.

Tuesday 9,—*House*.—The bill to admit the State of Wisconsin into the Union was had under consideration.

Thursday 11,—*House*.—The bill admitting the State of Wisconsin, was read a third time and passed.

Godey's Lady's Book.—The June number is received. It is as usual highly embellished. The Belle, one of the Contributors, and the Fashion Plate, are fine engravings. Then we have Model cottages, Original Music, and the usual Work Department for ladies, illustrated. The Book is sent to subscribers and also the Ladies' Dollar Newspaper for a year for $3. Single numbers will be sent for 25 cents remitted post paid. Address L. A. Godey, Chesnut St. Phila-

General Conference, M. E. Church.

Saturday, May, 13.

Bishop Morris presided. The following resolution was adopted, in response to the communication of Bishop Soule:

"Resolved, That it is the sense of this General Conference that they have no jurisdiction over the Rev. Bishop Soule, and can exercise no eclesiastical authority over him."

The following questions were submitted to Dr. Dixon the Delegate of the British Conference:

1. What construction is put upon our General Rules by the British Connection, in regard to the admission of persons into full membership? Do they admit *seekers*, as well as *regenerate persons;* and if so, as a Church do they still approve of the usage and the rules?

2. What is the practice of the British Connection in regard to enforcing the attendance of members upon class? Is the rule strictly enforced, and is it a general conviction that the enforcement of it is wholesome?

3. What is the practice of the British Connection in regard to reporting numbers? Do they report probationers as members?

Doctor Dixon proceeded to answer the questions.

The first question proposed, he said, is the construction we put upon our rules with regard to the admission of persons to membership. I understand by the words "general rules," the rules of our body at home, which, I presume, constitute the rules of your society in America. The question I must answer in a three-fold sense.

We do admit *seekers* of salvation. Persons on trial are persons earnestly seeking the Lord. We do not consider them members of society while they are on trial for three months.

If they do not find the blessing of justification in this time, we do not consider this as an objection to their admission. If they continue importunate, devout seekers of salvation, we admit them as full members. This is, of course, connected with another principle—while we do not require regeneration as an absolute test of membership, we require persons to give evidence of sincerity by a diligent attendance on all the ordinances of grace and salvation.

He supposed the reason for this question was, that it was the impression of many that great numbers remained in the society without having experienced justification; but, continued he, not many remain a long time in our society without regeneration. Many that are not found in a happy state, are persons which have lost grace and the witness of the Spirit.

It is a matter of practice with our ministers that they constantly insist on the necessity of seeking salvation. Our class leaders take care not to allow their members to continue destitute—not to allow persons to remain in society without constantly insisting on the importance of salvation.

Your question relates to taking persons into full membership, and says: If so, do they still approve of the usage and the rule? Answer: Most certainly we do. I have heard no doubt on this subject. We hardly ever attempt to mend our rules—our desire is to keep them; and we think our principle and our practice agree well together. We go on in this matter just as our father John Wesley conducted the business in his life time. Wesley from the beginning admitted seekers of salvation to his societies.—This is our practice.

The second question is with regard to the practice of enforcing upon our members attendance upon class-meetings; and if we consider this enforcement wholesome. I had better answer the last part of the question first. Most assuredly we deem it extremely wholesome that our members attend class-meeting. We are as deeply convinced of the necessity of class-meetings as we were from the commencement.—There is no sort of inclination to slacken the reins. It is the very vitality of union & strength in our country. With regard to enforcing the attendance of members upon class, we *do* enforce it.

As to the necessity of meeting in class, we do not admit *honorary* members in our society; but discretion and prudence is necessary, as we often meet with persons in affliction whom a thousand things may combine to keep away. We find it necessary to encourage and reprove them and such should not be cut off without examination and an effort to save them from excision from the Church of Christ. But when they are immoral we invariably reprove them, and we have not much trouble in getting them out of the society. Persons destitute of grace will have little or no desire to remain with us.

To question third, I answer, we do not report probationers as members. They are kept on trial three months. We have a schedule in which we have a column for the names of persons on trial. They remain there for a quarter of a year, and when our numbers are taken, as for instance at our March quarter, we have sometimes from fifteen to twenty thousand reported on trial.—When they are admitted on trial they are reported, but not in the public minutes, only on the quarterly schedule.

It is our practice for the preachers of the circuit to meet every class on the circuit once a quarter, for the purpose of giving the tickets.—It is a pastoral visit, and in my circuit, it takes me six weeks to get round. When I am at home I have to meet the classes in the bounds of my circuit. This gives me a good opportunity of ascertaining the spiritual state of our people.—I do not believe that the rules with regard to class meetings were ever more strictly kept than at the present time.

Question by S. A. Roszell: — Are contributors made statedly in the classes?

Answer: —Our rule is, that each member give a penny a week and a shilling a quarter. This is the general rule and usage, but some of our more wealthy members give more, according to their means. Some give a half sovereign, some a sovereign, and a wealthy member on my circuit gives five sovereigns a quarter. But we have many poor, who can contribute little or nothing. We have a poor fund, for the assistance of the poor among us, as we have the means. In our circuit, Birmingham, we give about two hundred pounds sterling a year, I think about that.

Question by M. Trafton: — Have you any colored members in your societies—if so, do you report them?

Answer: —If our excellent brother knew more of England than he appears to do, he would not make such an enquiry. I never met with but one colored man in society in England in my life.

This was in the vicinity of London. In meeting the class for the distribution of tickets, with the Class Book in his hand, he came across the name of *Madison Jefferson*, and he looked up, and there stood before him a fine, large, athletic, and he thought beautiful black man. [A laugh.] I thought him beautiful. I said, you have a fine name—this is the name of two American Presi-

"My massa give it to me." I enquired, have you been a slave? He replied, "Yes." And did you run away from your master? "Yes, I did." And did you not think it wrong to run away from your master, and thus deprive him of his property? "No—he thought the wrong was on the other side; for his master had no right to hold him as a slave."

The Doctor, in continuatian, said he thought it improper to continue these questions any longer in the class, but when the people were gone, he asked the colored brother more fully in regard to his history. He told him that he had had two masters. The oldest one, he thought, was no Christian; but the young master, he believed, was a good man. He said he had been flogged frequently, and he and two or three others concluded to escape.

He knew if he was detected and brought back he would be flogged; and if he stayed he would be flogged any how, and he could but be flogged, staying or going; so he concluded to run the risk. An old negro directed them to follow the North star, and always travel by night, evading the light of day. They followed his direction, and after incredible hardships they got safe to Canada.—But not thinking himself sufficiently safe there, he saved his money, and, as soon as he could get off, went to England, and is now employed in a starch factory, and appears to be a worthy and spiritual man.

Question by M. Trafton: —When you reported your members, did you report so many white and *one colored?*

Answer: No! no! no! We make no distinction among our brethren in Christ Jesus on account of color.

Question by E. G. Wood: What is the size of your classes?

Answer: We have nothing definite on this point. Some of our classes contain ten, some twelve, fifteen, twenty or thirty members. The most spiritual leaders always get the largest number of members.

Question by E. G. Wood: Have you any female leaders?

Answer: We have a large number of female leaders. We could not get along without them. In my present circuit we have twenty. They meet in our leaders' meeting. But on questions of Discipline they do not vote.

Question by B. Creagh: In the case of an accused member, have the preachers a right to set aside the decision of the leaders' meeting?

Answer: No.

Dr. Dixon said, if agreeable he would say a word in reference to their great missionary society, and its operations. He considered it their greatest glory. Their home missionary operations, and the spread of the work abroad, are very extensive. There is scarcely a society in our country without its missionary society. Our mode is to employ the young, and especially the young women, to collect. Our missionary collection during the last year amounted to £106,-000* He referred to their success in the islands of the Pacific,—and they had every reason to be satisfied, and to be grateful to the Lord for the work which he had wrought. They never wanted men. Their young men were willing to go anywhere. Two of their missionaries had died at Sierra Leone, and two young men at their theological school immediately offered themselves to go to Sierra Leone, to preach and to die there.

*Or £160,000. The reporter did not hear distinctly.

Monday, 15.

Bishop Waugh presided. Reports of Committee on Book Concern, and on Temperance, with an appeal case from the Troy Conference occupied this day's session.

Tues. 16.

Bishop Hamline presided. An appeal case from the Baltimore Conference, was under consideration.

Wed. 17.

Bishop Waugh presided. The appeal case occupied the most of the session. Rev. Dr. Dixon took his leave of the Conference, with an affectionate address and fervent prayer. This was gratefully responded to by the Conference, in a resolution unanimously passed by rising vote.

Thurs. 18.

Bishop Morris presided. Mr. Ryerson of the Canada Conference, took his leave of the Conference. The decision of the Baltimore Conference in the case of J. W. Osborn was reversed. An appeal case from Oneida Conference was also disposed of. The decision of that Conference was confirmed.

Friday, 19.

Bishop Janes presided. A resolution was offered to enquire into the expediency of so altering the Discipline as to admit of a preacher's remaining three years successively in the same station. This resolution was promptly laid on the table, on motion of J. B. Finley. A resolution was offered purporting that no preacher is under obligation to furnish a certificate of membership to any member, unless said member wishes to remove to another charge of the Methodist Episcopal Church, i. e. not in cases of withdrawal. This resolution was not disposed of to-day. A telegraphic despatch was read by Bishop Janes, announcing the death of Rev. Dr. R. Emory, President of Dickinson College, which took place at 9 o'clock, last night. Resolutions of respect and condolence were passed.

Sat. 20.

Bishop Waugh presided. A great number of resolutions were offered, which were not acted on.

Put that and that together. By the published proceedings of the General Conference M. E. Church, it will be seen that that body determined on the fifth day of its session, that it is "not proper at present to enter into fraternal relations with the M. E. Church South."

Yet on the very next following Sabbath, as we learn by the Pittsburgh Christian Advocate, the venerable senior bishop Hedding, in commencing the solemn services of the Lord's Supper, "affectionately invited bishop Soule, who was in the congregation, to kneel with him at the sacramental table. They knelt together, as in other days, whilst emotions, too big for utterance swelled the hearts of hundreds in that assembly. Bishop Hedding gave vent to the deep emotions of his soul in expressions of heavenly joy and living faith." The Advocate adds: "The first two tables were occupied by preachers of which (whom) there were large numbers present, and among them, we rejoiced to see *Dr. Pierce of Georgia*.

This is good—excellent, and we too would have enjoyed the scene. But, then, we cannot help thinking what consistency is this, in high places. Is it not fraternity, and no fraternity, with a witness?

Ladies' National Magazine.—The June has come to hand. The frontispiece is the Chariot Race, a beautiful mezzotint engraving. The Summer Fashions, colored, is also a neat plate. The publisher promises improvements with the commencement of a new volume in July. Mrs. Ann S. Stephens is still the Editress. C. J. Peterson, Publisher, Chesnut St. Philadelphia. $2 per year.

Biographical.

Written for the Western Recorder.

MRS. ELIZABETH BURNS.

Died in the Lord, at Brownsville, Licking co., Ohio, on Sabbath evening the 14th inst., Mrs. Elizabeth Burns, wife of Mr. James Burns, and mother of Revs. John and Joseph Burns.

Mother B. was born in Ireland in the year 1784, was married to her now bereft husband in 1806, embraced religion in 1812, and lived a consistent christian to the time of her death.—Mother B. was of amiable disposition, which seasoned by grace made her an agreeable companion, an affectionate mother, a valuable member of the Methodist Protestant Church, and a kind and obliging neighbor, ardently loved by her family, and justly esteemed by the christian community in general.

The disease of which she died was erysipelas fever. She suffered much and long (about 12 weeks) but she bore her suffering with christian resignation. Though she evinced some anxiety to recover, or at least to live to see some of her absent children, but when she knew the Lord's will, she meekly bowed and said, "I am willing to go," and died at an unexpected moment without a struggle or a groan

I will furnish a short obituary of mother Myers, for next week's paper.

E. S. HOAGLAND.

Brownsville, O., May 22, 1848.

Correspondence.

Written for the Western Recorder.

CHOIR SINGING AGAIN.

Mr. Editor: It is a saying, that the fish that is hooked, may be known by its struggling. I have been reminded of this, by the two articles in your paper, purporting to be in reply to mine, in regard to an article published by you from the Journal of Commerce, upon Choir Singing.—Those who have read the article you published, with attention, will recollect it was strictures disapproving the manner of conducting the choir singing in some of the churches of New England, whereby a large portion of the congregation were deprived of the privilege of uniting in that part of public worship, by the *frequent* introduction of *new tunes;* in many instances, expressly designed to prevent the congregation from participating; and giving one instance of the absurdity of the practice, by quoting two lines of a Psalm of David. My article was merely approving of the views taken by that writer, and giving a few cases, of *frequent occurrence*, of the absurd manner of conducting that part of public worship—asserting its prevalence at the *West* as well as the East, and calling those particular cases "Blasphemy; or rather mocking God." I did not mention the choir in Putnam, nor did any observation of mine, give any particular locality, except the fact stated, that I had not escaped such annoyance—signed "A Presbyterian," and dated here. I did not attempt to argue the question further than I have stated, but drew some inferences. The character of the articles in reply, appear to me to be objectionable in various ways; and I propose to reply; but must confine myself at this time, principally to "One of the Choir," reserving my reply to "Asaph" for a future occasion. I am pleased, Mr. Editor, that "One of the Choir" and myself agree in *one* thing: That is, "if the members of the church think as I do upon the subject," they owe it to themselves to abate the "nuisance." It is for this very reason that I have given my views of the practice: and as these writers have given it a locality, and justified the practice here, I will not refuse the issue, or in other words as they "have put on the coat" I will not object to their wearing it.

The first objection of the writer is to the epithet "Blasphemy; or perhaps more properly mocking God" as used in my article, when applied to the Chorister setting a tune to sing such pieces as I have there quoted, for the express purpose of keeping the congregation silent, while singing

> "Come we that love the Lord,
> And let our joys be known, &c."

The blasphemy intended is explained by the other part of the phrase, in view of the fact stated, that such pieces were often sung by the choir alone, because the congregation *could not* unite. The term blasphemy is used in various senses. The English & Classical Dictionary has, "blasphemy is an offering of some indignity to God himself." Webster: "An indignity offered to God by words or writing:" 2d. "That which derogates from the *prerogative* of God." Now it appears to me that a great indignity is offered to God, when the *Chorister* selects *such tunes* for the singing of *such* hymns: and may truly be said to usurp the prerogative of God, when he justifies himself as Asaph has done, because there are in the congregation those who have neither *skill*, ear, *voice* or judgment. Taking upon himself to say, who shall or shall not, be considered suitable persons to take a part in the universal praise of God.—Certainly it is mockery for the choir to assume that they only are amongst those mentioned "We that love the Lord"—and in the next verse,

> "Let those *refuse* to sing,
> Who never knew our God."

In Matthew ix: 3, the Jews accuse our Savior of blasphemy, because He declared to the sick of the palsy, "his sins were forgiven," thereby usurping the prerogative of God. In James ii: 7, —1 Timothy i: 19 and 20.—Romans ii: 24,—1 Timothy vi: 1,—Titus ii: 5,—Col. iii: 8,—and in many other places, it is evident any conduct which dishonors God or usurps his authority, is called blasphemy. In Buck's Theological Dictionary, blasphemy is defined, "An injury offered to God, by denying that which is due and belongs to Him, or attributing to Him what is not agreeable to his nature." Certainly God is the best judge whether all the "Tribes of Adam, with *Heaven, Earth,* and *Seas*, are called to offer notes divine to their Creator's praise," and the Chorister usurps the prerogative of God, when he undertakes to dictate, in the house of God, what portion shall be permitted to do this. I could bring a plenty of proofs, of the rightfulness of applying the term as I have: It would however make my article too long.

In the second paragraph your correspondent endeavors to weaken the assertion in mine, that "a portion of the choir make no pretension to know God in the sense of the Psalmist," by stating that 18 out of 19 in the Putnam Choir are professors of religion. A false impression is conveyed in the paragraph, and I conceive this is an attempt to throw dust in the eyes of your readers. It assumes that my article was especially designed, and limited to the "Choir and Chorister of the Putnam Presbyterian Church." 2d. That it was especially designed in view of its present organization; both of which assumptions are erroneous, as will appear to any unprejudiced mind, by reading your first article from the Journal of Commerce, and my article. I have not thought the choir entitled to any great pre-eminence in this matter, but have considered them as having adopted an obviously pernicious practice; and "only one amongst a thousand." But as your correspondents have made that issue, I will meet it by asking a few questions of your correspondents. How long is it since the members of the choir not *then* church members, behaved so rudely in the gallery as to call for a reproof from the Pastor? How many have acted as choristers since the organization of the church, who were not professors of religion? And how long is it since there was a member of the choir though not then nor now a member of the church, whose moral conduct disgraced this village? If these questions are truly answered, I think the present purity of the choir will be a poor reply to the charge that "How often do we hear such lines sung only by those in the 'gallery,' (a portion of whom at least make no pretensions to *know* God in 'the sense of the Psalmist.'"

In the third paragraph he says in view of the importance of the subject of church music. I (he) lack time, and *talent* to discuss it at large, &c." I hazard little in saying, he exhibits more than his usual diffidence of his talents, if he does not find time to discuss this subject, and had he the right side, he would be found not deficient in talents. His assumption in the last part of that paragraph is begging the question "*entirely;*" I hardly think his authority is sufficient to settle the question so summarily.

With the first period of the fourth paragraph I agree, but the first part of the second, is subject to the same remark as the one above; begging the question.

The fifth is founded upon the assumption of the two previous ones and is "*too obscure to be seriously refuted.*"

The sixth requires no other reply than assenting that "Tastes will differ."

With the seventh I will only say his efforts may have been expensive, in time, and money; but when he assumes that no sort of church music would have been in existence in that church but for his exertions, I beg leave to differ.—There are others now in the congregation, not belonging to the choir, who have probably spent as much *time*, if *not* as much money, in endeavoring to render this part of worship profitable; and fiting themselves to take a part in it, as your correspondent, without having assumed to themselves any great merit remembering this "When we have done all, we are but *unprofitable servants*, we have done but our duty."

His eighth paragraph contains a sneer, not very creditable to his head or heart, in my estimation.

Having decided the whole matter, in favor of the present practice of the choir, he concludes by declining *Controversy*.

I think there is a studied attempt of both your correspondents to misrepresent the views I have taken of the subject; for I expressly declared (as did the writer of the article of the Journal of Commerce,) that I was *not* opposed to choir singing. I have belonged to a choir myself for some years, and think that under judicious regulations, and suitable choristers, they contribute very much to the propriety of the worship.—Under the Jewish Church, a portion of the Levites were set apart to perform that part of the service.

A PRESBYTERIAN.

Putnam, May 19.

Arrow Rock, Saline Co., Mo., April 23, 1848.

Mr. Editor: Having to write to you on business, I would make a statement in reference to matters in this State. I was surprised to learn by a number of your paper for March last, that there had been held an Annual Conference for a Missouri District, at Pilot Grove. It is but 15 or 20 miles from this place, and I knew nothing of it until I saw it published in the Western Recorder. I am partially acquainted in Cooper county, and I do not know of a single minister or member of our denomination in it. For this cause I am surprised that an Annual Conference should have been held in that part of the State without my knowledge.

I expect always to be a subscriber to the Western Recorder, so long as I am able to raise any thing larger than an Almanac, for I consider it one of the best papers that has made its way in this Western Empire.

JAMES KNOX, Jr.

Bevis's Hamilton Co., O., May 5, 1848.

Br. Bassett: You will learn through the medium of this communication, that myself and family are again on the same old "Ridge,"

where we used to be so well acquainted, when you travelled Cincinnati Circuit, in 1835-6. Two weeks ago the day before yesterday, we left Hubbard, Trumbull County, and we have been here nine days. So you see that our trip down was short, though not very pleasant. All Steam Boats are not so worthy of commendation as some that have been spoken of in the Recorder. After our arrival in the Queen city, we had an interesting interview with Br. J. Dalbey—found him and family in health. Found my connections and friends generally in health. My brother Isaac Edwards is here, and preaches nearly every Sabbath. We rode together last Sabbath to Cumminsville, and held meeting. We expect to remain here this summer. Next fall, by permission of Providence, I will either travel as an itinerant, in the———District, or try to promote the cause of my Heavenly Father in some other way.* I never can forsake the ministry and be happy. I want to be devoted wholly to my Master's service, in some way or other. My post office address is as above.

CHARLES CADDY.

* That's right, old friend. Ed.]

FOREIGN NEWS.

From the News by the Cambria which arrived at New York on the 14th inst., we glean the following particulars.

FRANCE.

The French election passed off quietly, the moderate party being every where in the ascendant.

At a meeting of the council a decree was adopted definitely abolishing slavery in all the colonies and possessions of the French Republic. The decree is to take effect two months after its publication in the colonies. An indemnity is to be granted to the slave-owners, the amount and form of which will be fixed by the national assembly.

All traffic in slaves between proprietors in the colonies is interdicted from the day of the publication of the decree. All introduction, by hire or otherwise, of negroes into the colonies is also forbidden. This clause is especially intended to prevent the introduction of negroes from Senegal by any system similar to that of the Hill-coolies in the English colonies.

Latest advices from Paris state that the election returns, from the sections as well as from the departments, continue to be most satisfactory to those who desire to see the moderate party, represented in the provisional government by M. Lamartine, prevail. In almost every arrondissement in Paris M. Lamartine and the moderate party in the government head the lists, and throughout the departments the commissaries of M. Ledru Rollin are at a great discount.

On Wednesday M. Richard Rush, the Minister of the United States in Paris, waited on M. Lamartine, at the Hotel de Ville, and formally recognized the French Republic in the name of the American Union.

The French army now comprises 530,000 men, and has greatly increased since the revolution. In the provinces great discontent prevails, and the schemes of the *ultras* to overthrow the government still caused apprehension in Paris.

Battle between the Danes and Holsteiners.

Altona, April 24.—Intelligence has been received of taking of the towers of Schlesswig by troops of the Confederation, after an engagement which lasted from 3 o'clock in the afternoon of Easter Sunday until 11 o'clock at night.

The fortification on which the Danish artillery was placed, was taken by Prussians at the point of the bayonet. After the battery had been silenced by field pieces Schlesswig fell into the hands of the confederation. The conflict was most bloody.

The Danes having a strong position, done great execution with their artillery. The Danes had from 10,000 to 12,000 men. The force of the confederation army was greatest, but they were not all engaged. The loss of the Prussians, as far as ascertained, from unauthenticated accounts, is about 3,000 in killed and wounded. The less of the Danes is not known, but probably, having fought comparatively under cover is not very great.

In Lombardy, the state of affairs is not materially changed. The army of Charles Albert, after having been repulsed before Peschiesa, which, up to last accounts, had not been taken, continues to maintain its position on the banks of Masio. The King's headquarters are at Volta. There is evidently a pause in the courage of Charles Albert.

The Milan Gazette, not bad authority on such points, although very little relied upon respecting real incidents of the war, hints that Minio is the limit, seperating Lombardy from the Venitian provinces, and having driven the Austrians out of Lombardy, the mission of the Sardinians and the King would terminate when Parma and Mantua had fallen.

On the 19th, an attempt was made to surprise the advanced force of the later fortress. The king advanced to the ditches, but the garrison kept itself vigorously with the walls, and four of the besiegers were killed.

At Peschierie, on the 18th, skirmishes took place, in which the Austrians were victorious, and had taken possession of Trievano, Valvascene and Codroips. Reinforcements were coming from the pass towards Udna, and steamers of the Austrian allies were armed and placed at the disposal of Count Negent.

SPAIN.

In Spain matters are steadily progressing towards an outbreak. The utter absence of all constitutional government must soon provoke the people to a rebellion, however attached to their present form of government.

Advices from Madrid indicate that a month will not expire before a serious outbreak. Business is at a stand.

PORTUGAL.

Portugal seems on the eve of some serious movement. Publications are extensively circulated, in which are canvassed the abdication of the Queen in favor of her son, a new dynasty, and even a Republic. The latter form of Government, after discussing the question in very inflammatory language, is declared best, and it is asserted that the nation desires it.

GERMANY.

Deplorable accounts from Baden have been received. The insurgents intimated that they wished to capitulate to the force sent against them, but would treat with none but the general in command, unless General Gagern advanced from Schliengen, which insurgents had evacuated, to Gandern, which they occupied. The general stepped from the ranks to parley with the rebels. The chivalrous warrior exhorted the rebels to obey the voice of the law, but they refused to listen to his counsels, and as he retired was most treacherously shot and mortally wounded by three balls.

The troops, exasperated to see their chief basely slaughtered, fell upon the insurgents and completely routed them, leaving a great number dead upon the field. The troops kept up the pursuit, and encountered another party, headed by Strome, which they also attacked and routed, when night put a stop to the engagement. The rebels suffered greatly.

In Prussia public attention is absorbed in the Schlesswig and Holstein war, and the approaching elections were not expected to pass peaceably.

Vienna was tranquil at the latest dates.

The Schlesswig territoty has been the scene of another action. The bands of Prussian and other volunteers which passed the river, came in collision with the Danes between Kliel and Eckenford, in the wood of Schnellmarker, on the morning of the 21st; and after a battle of five hours, the free corps were driven back with a loss of three wounded and twenty killed. To what extent the Danes suffered is not known correctly. The Danes have exercised their rights as belligerants, and laid an embargo on Prussian, Mechlenberg and Hanoverian ships in the port of Copenhagen. Vessels of Hamburg and Lubec are only respected as long as they abstain from joining in the attack on Denmark.

SARDINIA.

A dispatch arrived at Milan on the 20th of April, from the headquarters of the Piedmontese army, bringing the news of an attack directed by the King of Sardinia in person, against the Austrians stationed in the neighborhood of Mantua. The Duke of Savoy was also present at this affair. After a very warm engagement, the Austrians were obliged to retire and shut themselves up in the fortress. Another attack was to be made on the fortress of Peschiera. The Piedmont army was busily engaged in fortifying the bridges of Golto Valegio and Moyamhano.

An engagement has also taken place between the Italian corps of General Zucchi and the Austrians, at Vischo, a village situated on the frontiers of Illyria. The contest lasted four hours, and the Italians succeeded in gaining possession of the village.

IRELAND.

Harrangues and letters from Mitchell, Duffy, and Co., continue to keep up the political excitement which has prevailed in this country for a lengthened period. On the other hand, demonstrations of loyalty and expressions of confidence in our Government, and a satisfaction with the institutions of the country, are going forward, chiefly in Ulster. It must be admitted, that as far as numbers are concerned, throughout Ireland there are at least ten to one in favor of repeal. On the part of the Government activity prevails. They seem to be in possession of some secret, warning them of the near approach of a crisis, when the daring boasts of the Irish confederates will be put into operation, and an attempt made to throw off the yoke of "Saxon oppression." From all we can see in the Irish papers, as well as the tenor of our private advices from several parts of the island, we are disposed to consider that the authorities will be able to put down in a very short time any attempt at insurrection. The Crown seems determined to push on the trials of the conspirators with the least possible delay. The Repeal Association continues its meetings, and the advocacy of the agitation on the principles of moral force only.

The following repeal declaration is to be distributed for signatures throughout the country:—

"We, the undersigned inhabitants of Ireland, believing that the legislative union between Great Britain and Ireland has proved detrimental to the interests of all classes of Irishmen, hereby declare our solemn conviction that its continuance is a grievance, and that the permanent peace and prosperity of this country, and the rights of property therein, can only be secured by an immediate repeal of that measure, and the re-establishment of an Irish legislature, and we hereby, individually and collectively, pledge ourselves to use our best exertions for the attainment of that object. Being also thoroughly convinced of the mischief of religious ascendency, we pledge ourselves at all times to oppose any infringement of the rights of conscience, or exclusion from political power of any class of Irishmen, on account of their religious faith.

"Samuel Ferguson, C. M. O'Loghlen, T. Gallway, A. R. Stritch, R. D. Ireland, J. B. Dillon, Secretaries."

The Confederates have also issued a declaration of a similar import, but more stringent and belligerent in its nature. It was signed by a large party at Limerick, where Mr. S. O'Brien addressed a party of his followers on Sunday last.

The government have issued a circular to the various magistrates of petty sessions throughout Ireland, calling their attention to the practice of drilling in the use of arms which now prevails, and urging them to put in operation the provisions of Geo. III., and 1st Geo. IV., cap. 1.

In order to put a stop to the prevailing excitement, the magistrates of the county of Dublin have called upon the Government to proclaim the metropolis and disarm the disaffected. The magistrates throughout the entire kingdom are recommended by Government to swear in special constables in every parish. A circular to that effect has been issued from Dublin Castle.

A memorial to the Queen from the Roman Catholic bishop and clergy of the dioceses of Cloyne and Rose, county Cork, has just been published. This document sets forth that there is a deep and general discontent in Ireland, and that English legislation is totally inadequate to remedy the evils of our social condition; and prays that her Majesty will order the summoning of the Irish Parliament of Lords and Commons in Dublin to allay the discontent alluded to. This memorial is signed by the bishop and 140 priests, being every individual of that order in the dioceses.

News of the Week.

Lebanon Branch of the Little Miami R. Road.—We are very glad to find that our neighbor Lebanon, in conjunction with the Directors of the Little Miami Rail Road Company, is making diligent efforts to construct a Branch Rail Road through that town, and is likely to succeed. The Lebanon Star gives an account of a spirited meeting held in that town, at which $12 000 were subscribed to the Stock of the Company. $40,000 is required. The Star thinks it will all be taken. A survey made through Lebanon, to a point, at or near Waynesville, established the fact, that the route is *five miles nearer* than the circuitous one round the East bend of the River. If the Company make the Lebanon Branch, they will also, we presume, continue it on the district line to near Waynesville, on a second track.—The effect of this will be, to shorten the road five miles, for the 'through travel,' whilst the way travel, and that by the village of Tod's Fork, will use the old route.

MYSTERIOUS DISAPPEARANCE.

Phineas R. Griffin, a young man 18 years old, of a respectable family in Vinton, Gallia county, Ohio, left his father's house about one year since, on the Sabbath, to go to meeting. He left without any conceivable cause or previous intimation, and without even a change of clothes, and has not, since the second day, been heard from. What makes the event the more mysterious is, that he has always been a dutiful and affectionate son, of correct habits and morals.

He is a young man of fair countenance and person, height of a moderate-sized man, with grey eyes, with a speck in one eye and brown hair, intelligent, active, and of respectable address, generally. Any intelligence of such a person communicated to Allen Griffin, Vinton, Galia county, Ohio, or to this office, will be gratefully received by his afflicted parents.

The Rich Man and the Day Laborer.—A merchant, who is as avaricious as opulent, has recently excited some public attention in London. He had obtained, at the cheapest possible rate, a poor day laborer to do some work in his house. The unfortunate man, fatigued with work, represented to the merchant's wife, that with so low wages he could not procure a glass of beer to quench his thirst. The compassionate woman gave him a tankard of ale, but the husband learned this circumstance on his return, and when he settled with the laborer, retained the value of the drink; the poor man exclaimed against it and raised so great an uproar that the police took him to prison. The next day when he was called before the Judge he explained the affair and was discharged on the payment of two shillings, but the merchant had another account to render to justice; he was condemned to pay fifty pounds sterling as fine for having sold beer without license, and the poor laborer, as the informer of the offence, received a third of the sum.—*Courier des Etats Unis.*

American Gold Pens in England.—Among the files per Caledonia steamer we notice an advertisement of Mr. Samuel Cave, Plymouth, England, in which he states that he has been appointed sole agent in that place by Messrs. Corwin, Wheeler & Co., of London, importers, for the sale of the Genuine American Gold Pens, superior to any in the world.—*Scientific American.*

The London Lancet commences an article about army surgeons, with the remark that "it is a subject of much and serious regret that the Duke of Wellington was not wounded during his war."

Philadelphia, May 9—9 P. M.

The passenger train of cars, this afternoon, when near Reading, ran over three children, killing one and severely injuring another, who is not expected to survive; the third escaped unhurt. They were children of a Mr. Young.—*Balt. Sun.*

Manumitted Slaves.

The Rev. Mr. King, a Scotch minister residing in Canada, West, has just passed through this city from the South, taking with him fourteen colored people, to whom he became heir by marriage. He takes them to Canada, that he may there find them a home, and secure to them education and religious instruction. He stated to us, that although several of them had been in his possession some four or five years, he had been unable, until now, to remove them from Louisiana, and manumit them, because they were connected by marriage with others not within his reach. On Monday evening he delivered, in the Central Presbyterian church, an address on the subject of slavery, in which he expressed his conviction that the church in the South is now doing what she can to improve the condition of the slaves, especially by preaching to them the glorious gospel; that no plan of securing freedom to the slave, which does not contemplate the influence of the gospel in effecting the object, can succeed; that the christians in the South should be encouraged in the good work in which they are engaged, not denounced for not having done what is impracticable; and that he could adopt the view of the ultra Abolitionists on this subject, because he had found them from experience impracticable.—*Presbyterian of the West.*

From Mexico.

Philadelphia, May 15, P. M.

Arrivals at New Orleans from Vera Cruz bring dates from that place to the 3d inst., and several days later from the city of Mexico.

Pena y Pena will assume the responsibility of ratifying the Treaty, if a qourum of Deputies do not assemble at Queretaro before the time limited by Mr. Sevier for its ratification.

Generals Pillow, Townsend and Cushing have arrived at New Orleans, where the Court of Inquiry will be re-organised.

Gen. Scott, & staff left the city of Mexico on the 22d of April, and reached Vera Cruz on the 30th, where they embarked on the ship Petersburgh direct for New York.

The Court of Inquiry.—*Adjourned to meet at Frederick, Md.*—The Court of Inquiry in the case of Gen. Pillow have adjourned, after a temporary organization at New Orleans, to meet at Frederick, Md., where the investigation will be continued to its close. This will cause quite a stir in "the Mountain city."

Wheat Harvest Began!—A late Montgomery (Alabama) paper says that a "specimen of new wheat was left at this office on Saturday last, April 20, fully ripe, from the plantation of Mr. Albert A. Holt, in this county, and will be harvested this week, if the weather is favorabl."

Burned to Death.—A little girl, the daughter of James Davis, six years of age, while building a fire in a stove, at the residence of her father on Elm, between Front and Columbia streets, accidentally set her clothing on fire, on Thursday, and was so severely burned as to cause der death yesterday morning.—*Cin. Com.*

James Gogers, late of Hanging Rock, and formerly of this place, died a few days since, very suddenly, while on his way home from N. Orleans, on a steamer.

Terrible Storm and Loss of Life.—The noth end of Montgomery county, Ky., was visited by a terrible and destructive storm on the 6th instant, by which the dwellings of Mr. Kemper and Mrs. Mitchell were prostrated, and the family of the latter buried beneath her dwelling.—Mrs. Mitchell and Mrs. Anderson were both killed instantly. Several other persons in the house of Mitchell, Mr. Calahan, Miss Treadway and Mrs. S. Mitchell, and her litule son, were severely injured; the latter, it is feared, mortally.

Manufactory in Vincennes.—The Wabash Navigation Company intend making, during the coming season, a dam a little above Vincennes, the construction of which will create water power sufficient for one hundred or more manufacturing establishments.

GREAT CONFLAGRATION.

Three Hundred Buildings Burned!—300 *to* 400 *Families Houseless!*—*Loss From* $200,000 *to* $300,000 *at a low estimate.*

The city of Detroit was yesterday visited with a most disastrous conflagration. It is estimated that the loss cannot fall short of $250,000, and at least 300 families are houseless.

The fire originated in the large storehouse between Bates & Randolp sts. unoccupied, by sparks from the propeller St. Joseph, which was firing up at the time, at about half past 11 o'clock in the forenoon, and continued to rage until 4 o'clock in the afternoon. The warehouse occupied by De Wolf, the old Berthlet Market, the Steamboat Hotel; Wales' Hotel, &c., are all in ashes. Not a building is left standing below Jefferson Avenue, between Brush street and an alley between Bates and Randolph streets, except the warehouse of Brewster & Dugeon, & Thompson's Hotel, and many are burned above both streets.

On Jefferson Avenue, every building on the south side is destroyed from the new Campau Block, which was partially destroyed, to the second building below the Congregational church. All between that and the river is in ashes.

It is impossible to give the names of the sufferers, as all is excitement at the time of preparing this account.

The building in which was the Advertiser, was greatly damaged, but the materials were principally saved; but of course there will be a loss by damage and delay in publication.

Jefferson Avenue is almost entirely blocked up with furniture and store goods.

Mr. Wales, of Wales' Hotel, saved a great part of his costly furniture, but his loss is quite heavy, as is the loss of Major Biddle, who owned the building—probably $ 20,000 above insurance. This building was the first brick edifice built in Michigan, and was occupied by General Hull during the last war with England.

We are unable to say how much of the property destroyed was insured, but we presume very litule, from the fact that insurance companies declined taking insurance in that neighborhood.

The Steamboat Hotel, we understand, and the large block of Wales' Hotel was insured for only $5000. The small wooden buildings occupied as groceries and butcher shops below Jefferson avenue were probably all uninsured. The cabinet, wagon, blacksmith and bake shops, &c., were nearly all uninsured, and their loss is large. One cabinet shop contained about $2000 finished work which was all destroyed.—*Detroit Free Press.*

Fire at Camden, N. Y.—On Monday morning the extensive piano manufactory of Wm. Fenning, Camden, N. J., in which there was a heavy stock, was totally destroyed by fire. Loss about $11,000. Insurance $8,000. An adjoining frame dwelling, occupied by C. J. Hollis, Esq., was also totally consumed. It was the work of an incendiary.

Brig Malaga.—The brig Malaga, of Beverly, Mass., which was seized by the U. S. brig Boxer, nearly two years ago, in Kabenda Bay, (coast of Africa,) and sent to the United States on suspicion of her aiding and abetting the slave trade, was acquitted at the trial, and went out again to the coast of Africa, and made two trips between the Brazils and the coast. On the 11th of December last she was captured under Brazilian colors, by H. B. M. sloop Ferret, with eight hundred and thirty slaves on board, and taken into Sierra Leone and condemned.

Died, at his residence, Palermo, near Alexandria, on the 13th instant, the Hon. William Brent, Jr., of Richland, Virginia, late Charge d'Affairs of the United States at Buenos Ayres.

Notices.

TEMPERANCE MEETING.

At a meeting of the Springfield Temperance Society held on Monday evening, May 22d. the following resolutions offered by A. A. Guthrie, were laid upon the table for discussion at the next meeting, and on motion, a request was made that they be published in the Western Recorder, and that the public will read and reflect.

Resolved, That the venders of intoxicating drink should be made responsible, by law, for the consequences of intemperance.

1st. By levying upon them a tax for the support of paupers made by intemperance.

2d. By taxing them with the cost of prosecuting and punishing criminals made such by intemperance.

3d. By punishing them as manslayers for such case of death produced by intemperance.

S. S. GUTHRIE, Secretary.

Union Circuit, Ohio District.—Our third quarterly meeting will be held in the neighborhood of Br. Ford, commencing on Saturday 27th of May. This meeting is appointed to meet the visit of Br. Young, our President. Br. Y. will be expected to preach in Catawba, on Friday evening, 26th of May. O. P. STEPHENS.

Tanners Creek Ct., Ia. Dist.—The third quarterly meeting will be held at the Mt. Pleasant Chapel, on the 27th and 28th of May. Ministerial help is very much needed. Any of the brethren who can, are requested to come to our assistance. WM. SMITH.

Martinsburgh Mission, Muskingum District.—Our third Quarterly meeting will be held at the Vance Church North West of Martinsburgh two miles, commencing the 27th and 28th of May. We invito Brothers T. Potter, J. Dorcas, W. H. Marshall, J. H. Hamilton and all others that can come. J. K. DUFFY.

Br. Bassett: Please to publish the following appointments which I will attend, by Divine permission:

Xenia,	May		21st
Washington,	"		28th
Clarksburg,		June	4th
Bainbridge,		"	11th
Twin Creek, Jacksonburgh,		"	18th
West Alexandria,		"	25th

I hope the brethren on Clarksburgh, Washington and Bainbridge cts., will let me know through the Recorder, or otherwise, what place in the ct. I am to come.

N. B.—My address, is Waynesville, Warren Co., O.

A. M'GUIRE, Con. Mis.

HO! FOR A CAMP-MEETING!!

We shall commence a Camp-Meeting on Richwood Circuit, Ohio District, on Thursday, 1st of June, 1848. It will be held two miles and a half west of Richwood, Union county, on the road leading from Richwood to Summerville. We earnestly invite ministerial aid. It is also very desirable that brethren of the adjoining circuits unite with us. We hope that Brothers Hatfield, Ensminger, Stevens, and Davis will endeavor to induce some of the brethren of their respective circuits to join in with us. Brother Young is informed that we have appointed the time for our Camp-Meeting to correspond with that of his presidential visitation. Ho! Ye Watchmen of Zion! for a rally in the green woods of the North!

J B PEAT.

PRESIDENTIAL APPOINTMENTS.

Onondaga Conference.

LAST ROUND.

Schuyler Circuit, May 27th and 28th,
Rome Circuit, June 3d and 4th.
Wilna Circuit, June 10th and 11th.
Orleans Circuit, June 17th and 18th.
Mexico Circuit, June 24th and 25th.
Oswego Circuit, July 1st and 2d.
Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

Delaware Circuit, Musk. Dist.—Notice is hereby given to our worthy President, Br. Clancy, that his meeting for this circuit, will be in the town of Delaware.

W. HATFIELD

Wheeling Ct. Pitts. District.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile. R. H. SUTTON.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown, st.		2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville, ct.		30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Sandusky,	"	1st	"	June "
Delaware	"	2d	"	" "
Martinsburg Mission, Thursday 15th.				"
Newark Circuit,		3d	Sunday of	" "
Zanesville	"	4th	"	" "
M'Connelsville ct.		1st	"	July "
Morganville	"	2d	"	" "
Lancaster	"	3d	"	" "
Salt Creek	"	4th	"	" "
Portsmouth	"	5th	"	" "
Columbia	"	1st	"	August "
Woodsfield	"	3d	"	" "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

Br. Bassett: Please publish for me the following plan of appointment.

Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

Sims & P S Westbrook, O		John Scott,	Pa.
J S Thrap,	"	Jas. Robinson, 1 sub.	"
C Hummell,	"	E Martin,	"
T Hanna,	"	P M—West Milford,	Va.
Mrs. O P Stephens,	"	Wm M'Gwigan, 2.	"
W G Fowler, 3 subs.	"	R F Shinn, 1 sub.	Ill.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
W B Evans,	M Peckenpaugh,	9	52	2	00
"	J Snyder,	9	52	2	00
"	Wm Glenny,	9	52	2	00
"	B Bassett,	10	15	2	00
"	M Lollar (new sub)	10	32	2	00
Dr. Dillon,		9	26	1	00
J Robison,	E Gleason,	10	32	2	00
E W Patton,	J M'Kinley,	9	34	3	19
J S Thrap,	I Cassell,	9	26	1	00
Chas. Hummell,		8	26	3	00
B S Cone,		9	52	2	00
W G Fowler,	R M'Guire,	10	32	2	00

New Subscribers this week, 6. Discontinuances, 3.

Br. J. S. Thrap, please send along as much more as you please of that same.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he givos the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribors, and we are daily expecting to receive further intelligence from them, of encourging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	6
Rev. C. H. Williams, Bournville, O.	5
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. W. G. Fowler, Paintersville, O.	9
Rev. V. Lucas, Johnstown, Pa.,	5
Rev. W. Hatfield, Alum Creek, O.	5

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

HYMENIAL.

MARRIED—At Allegheny City, Pa., May 2, 1848, by Rev. James Robison, Mr. EMORY GLEASON, to Miss MARY LANDIS, all of Allegheny City.

With the above was enclosed the sum of two dollars, and the following statement by the clergyman.

"This brother orders the Western Recorder for his wife; an example which I hope to see imitated by many, who will forward the cash in advance, as he does."

We hope so, too.

Advertisements.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, Junior, Deceased. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deccased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 9 o'clock A. M and 4 P. M. of each day.

WILLIAMS SIMS, Commmis-
PETER S. WESTBROOK, sioners.

May 18th, 1848.

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Putnam, May 3, 1848.

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PROSPECTUS OF THE

Fourth Volume of the American Pulpit.

The American Pulpit is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

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The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrased in his desire to accept this invitation, we shall dispense wish the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

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THIS WAY GENTLEMEN!!

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G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

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Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

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POET'S CORNER.

The Invitation and Call.

O, come, come away,
From sin that dreadful monster,
Let Christ awhile upon you smile,
O, come, come away!
O, come and taste redeeming love,
And then its truth and friendship prove,
And onward sweetly move,
O, come, come away.

From death and the curse
In which you now are sinking,
Redeeming love will you remove,
O, come, come away!
O, come along and join our throng,
And with us sing the cheerful song,
And heaven will be your home,
O, come, come away!

While watchmen are standing
On the walls of Zion,
Inviting you to join in too,
O, come, come away!
O, will you still refuse the call,
And into misery blindly fall,
And drink the burning gall,
O, come, come away!

The bright morn of youth
Will soon be gone forever,
Its morning light will set in night,
O, come, come away!
O, come while youth is in its prime,
And seek redeeming love divine,
And in Christ's army shine,
O, come, come away.

When freed from this world
Of sorrow and temptation,
We'll sail above on wings of love,
O, come, come away!
And while angelic armies sing,
And make the heavenly arches ring,—
We'll praise our eternal king;
O, come, come away!

Communications.

Written for the Western Recorder.

The Restrictive Rule--Per Contra.

NO. VI.

MR. EDITOR,—Prudentia in his number five endeavors by a strain of affected irony to ridicule the idea that preachers of the gospel by being continued long in a place lose their power to be useful to the people. After which he adds:

"Why are ministers so frequently less useful a third year on circuits than they were the two preceding? It is from the very fact that they know it to be the last year and cease making an effort to extend their influence. The fact that ministers are so frequently less useful a second year in stations and a third year on circuits, is generally used as an argument in favor of the Restrictive Rule, when it really is the Restrictive Rule which is the cause of it."

This idea of holding the Restrictive Rule responsible, for the abalement of a ministers' usefulness, is novel indeed. It seems that Prudentia has such an inveterate hatred, to this rule, that he not only heaps upon it all manner of calumny, but is determined to make it accountable for all the sins of the ministry. We never could have conceived such a sentiment as this unless we had thrown away our brains and thought with our skull. Our Lord, himself, has established the principle that a "prophet" is shorn of his "honor," or usefulness in his "own country" and among his own "kinsman." There is a reason for this, and the same reason which accounts for our Lord's maxim will account substantially for a minister's being less useful when he becomes familiar with the people. Take a consideration or two:

A desire of knowledge is one of the strongest original powers of the human mind. Man desires knowledge, not because of any end it leads to, but because his Creator has stamped the principle, upon his nature. And it is not only gratifying, but, it is his duty to cultivate this laudable passion. Introduced, therefore, to him a strange preacher of the gospel, whose store of information is original and new. From the impulse of this passion he sets under his ministry with great profit and delight, until he has became familiar with his stock of ideas. After that you could no more keep up his interest, in the ministrations of his preacher, than you could alter the destinies of nature. Education may form habits which will lead him every Sabbath to the house of God, but it is only to doze on his seat while the minister plays his part in the pulpit. He may respect him as a citizen, but to be interested in him as a "prophet," or teacher, is out the question, because he has now very little new and entertaining to give him. This, then one strong reason why ministers are more attractive in new fields of labor, and accounts for the loss of usefulness after a time.

Out of this desire for knowledge originates our taste for novelty, as it is called. And the passion for novelty, notwithstanding all that is said against it, when kept within due bonnds, is not only laudable, but is a powerful stimulant to the human mind, and an instrumentality that every wise ecclesiastical economist would wield for the promotion of religion. That man must be very limited in his observations, indeed, who is not sensible of the most powerful influence that strange and talented preachers wield over the Methodist community—yea, over the whole community. When a minister becomes familiar with the people, the absence of this principle is also another reason for his being less attractive and useful.

Again, most ministers are beset with imperfections. These are not so much in their way when they go into their charges as strangers. but as the public becomes once acquainted with these traits of character, it often accounts for their being less useful than they were at the outset. These, and other reasons, then, explain why ministers are not so useful a second or third year without making the Restrictive Rule the scapegoat to carry off their sins.

Beside, we cannot see why Prudentia's reason, that a minister will not labor to extend his "influence" a third year, because "it is his last," will not as well apply to his first year, as he is only stationed one year at a time, and can have no assurance that we will be continued over a second year.

"If no man can know how long he may be useful in a place, I hold it to be sinful for him to say that he will in no case stay longer than given period, or for those who have the control of his continuance to say it of [for] him."

So then, it has come to this at last; unless we work in the leading strings of Joseph Burns, John Scott, Washington Maynard, & Co., we must go to hell, it seems. For any man who will indulge in "sinfulness" is a sinner, and hell is to be the portion of all such. We had often heard the Restrictive Rule made a question of expediency, but never before have we heard it made a moral question. Prudentia must be a man of great and powerful "natural instincts" or he certainly never could have made this discovery. He is not only in a a fair way to achieve a reputation as a logician but also as a casuist. But, alas, this discovery, of our friend, makes sad work with Wesley and the Fathers of Methodism. For, inasmuch as they have both lived and died in their "sinfulness," there seems to be no hope for them, unless our enlightened author can some way or other save them on the score of ignorance. But it is a matter of great consolation to us who still survive the tomb, that there is, in our case, a small ray of hope, as there is a possibility that we may yet become enlightened, forsake our "sinfulness" and turn to the ways of Joseph and company and be saved.

Now the Fathers of Methodism instructed us that we must not only labor where we could be "useful," but where we could be the "most useful." But who but God himself knows whether that will be in the new field or in the old one. So, then, at last; it will probably be as well to submit ourselves to the *council* of our brethren, and the operations of the Restrictive Rule, and go ahead trusting in God. So far as our own experience is concerned, in this matter, we believe we never received an appointment in accordence with our own choice which was to us a very profitable one. But we have frequently received appointments against which every sensibility of our nature rebelled, but, by submitting to our destiny, and going forth trusting in the Lord, He has made those apparent unpropicious fields of labor sources of usefulness and great ministerial consolation. If the boys only had a correct opinion of their own merits they could not fail to see that their brethren would be better judges as to where they would be likely to be the most useful than they could possibly be themselves, as no man is so good a judge in his own case as another.

"Other churches have their settled pastors in almost every neighborhood, and the attention of the greater portion of community is directed to them to the neglect of such transient visiters as Methodist itinerants."

This is a fair specimen of the reckless declarations with which the essays of Prudentia abound, and which he would—perhaps for the want of something better—feign have us take for argument. Does he presume so much upon our ignorance as to suppose we cannot see for ourselves? but that we will "go it blind" merely because a "prudent" man says so.

Mr. Editor, I now answer such dogmatism with dogmatism, for this is the only way you can get along with a dogmatic man. I offer my assertion against his assertion and my declaration against his declaration. I affirm, then, the statement that the "community" have forsaken "Methodist itinerants," in favor of "settled pastors in almost every neighborhood," to be grossly false in fact, and I appeal to the public for the truth of the declaration. Far more public attention, if our senses do not deceive us, is given to "Methodist itinerants" than to any one church, if not all the churches in the land put together. Let the reader look over the circle of his acquaintance and determine this matter himself. I ask not for belief in either of our dogmatisms only as they accord with facts. It is true Sir, that similar unprofitable controversies, as that in which Prudentia assumes to be a leader, has been a great draw back upon Methodist "itinerants," but itinerancy is not to be held responsible for this. The agitators and leaders of these fruitless disputations are the ones whom God will hold accountable for the harm done thereby.

Mr. Editor, I wish to say, at the close of this article, that it was not my intention, at the outset, to give this special review of Prudentia, but as his admirers in various directions what few there is of them, kept harping that no one had answered Prudentia's arguments, this course seems to be inevitable to do justice to the subject. And if he should find the operation rather severe, he may thank his quondam friends for it. —The subject seems to call for one more article from me, with that I will close until something more is said.

Yours, &c.,

C. SPRINGER.

Written for the Western Recorder.

THE RESTRICTIVE RULE.

MR. EDITOR: It would seem that it ought to be evident to every attentive observer, that no church organization, (as already observed by another,) can be productive of as much good or prosper, while some of its leading members are advocating a change in some of the essential features of its governmental practice, as though union existed among its members on the subject.

Not that we are opposed to a dispassionate investigation of any or all of the tenets and principles connected with, either the doctrines or government of the Methodist Protestant Church, that may be erroneous or detrimental to the success of the gospel; but that, brethren would present their objections, and also their antidotes or substitutes, so that they might not be misapprehended; and there be no accusations of misrepresentations, that all may know where they are, and where to have them. It is hardly to be expected, that an association of men possessed of ordinary intelligence or forethought, would be willing to loose from their moorings, and set sail without chart, rudder, anchor or cable, and expect to pick them up by the way. But I am one of the boys, still, Brother Springer, is, perhaps, near half right in his estimate of the productions of some, for, if the authors have the advantage of years to boast, the productions themselves, at least in some respects, present a youthful appearance.

A settled pastorate is denied to be the object of agitation. Then what kind of a system of itinerancy? From what we have seen we cannot determine. But right here we are answered, 'An itinerancy, untrammelled, and narrowed not down by restrictive rules,' in which the conference, the minister, and the people whom he serves, are to compose the stationing committee. Then there are to be as many stationing committees, as circuits and stations.

But suppose one of these new-fangled committees should disagree, who would settle the difference? The conference could not, seeing that it composes but a third part of the committee.—What is a restrictive rule? Is it one that will not allow an annual conference to station a minister longer than 2 successive years in a station nor longer than 3 in a circuit?

Then let the term be extended to 5—10 or 20 years, would that be better? No. For a removal at the end of any of those periods might be considered a violation of the openings of Providence, as much as under the present rule.

Suppose then the restrictions be removed from one portion of the church only, no matter whether from stations or circuits, would that be right? It would be partial, selfish, and create two distinct interests in the church and consequently divide it against itself. But our reformers desire a removal of all restrictions from both stations and circuits, and leave all of the ministers where they are, and there to remain, as long as they and their charge may agree, for the conference could not remove them, it being only one against two.

But this would be robbing the annual conference of its stationing authority, and if it be robbed of this, where do you find your itinerancy? It this would not be narrowing it down to a tolerably *slim* point, we are at a loss to determine what would. Can you perceive any difference between this, and a settled pastorate? It is true, that this system would afford a better temporal support to the regular clergy; but their number would be greatly reduced. It would involve a direct contract between the minister and his charge, and, perhaps in many cases, the amount offered as a salary, would determine the openings of Providence, whether to remain or depart.

Will those who wish to deprive the annual conference of its stationing authority, volunteer to leave their nest and go and call the poor, the maimed, the halt, the blind, and feed the Redeemer's lambs and sheep, that are scattered up and down through the thinly settled portions of our country, as long as they shall desire it, (for the minister should be as one that serves,) half fed and half clothed, for they are poor, and cannot do more?

The present system and modification of rights, of both preachers and people in the M. Prot. Church are equal, and the whole ministry one after another may, and should circulate from centre to circumference, supporting the labors of the weak by the labors of the strong in regular periods, and if one member suffers, all suffer with it, and vice versa.

But to keep the whole body in harmony, requires much of self-denial and resignation to the will of God by the ministers, and a willingness to count all things less for the excellency of the knowledge of Christ. But whatever diversity of talent, gifts and graces exist among them, circulates throughout the whole, and all are benefitted, all are edified, built up and confirmed in the way of life and salvation.

Hence we see, that a ministry to be willing to adopt and carry out an efficient itinerancy, must be the most self-sacrificing men in the world:—But by it they learn how to suffer need, and how to abound; how to become all things to all men, that they may be instruments in the hands of God to seek and to save that which is lost and themselves from being castaways.

T. FORSHEE.

Western Sketches.

DAVIS' CAPTIVITY.

In the fall of 1792, when the spies were discharged, Davis concluded he would make a winter's hunt up the Big Sandy river. He and Mr. William Campbell prepared themselves with a light canoe, with traps and ammunition for a fall hunt. They set off from Massie's station, (Manchester,) up the Ohio; thence up Big Sandy some distance, hunting and trapping as they went along. Their success in hunting and trapping was equal to their expectation. Beaver and otter were plenty. Although they saw no Indian sign, they were very circumspect in concealing their canoe, either by sinking it in deep water or concealing it in thick willow brush. They generally slept out in the hills, without fire. This constant vigilance and care was habitual to the frontier men of that day. They hunted and trapped till the winter set in. They now began to think of returning, before the rivers would freeze up. They accordingly commenced a retrograde move down the river, trapping as they leisurely went down. They had been several days going down the river—they landed on a small island covered with willows. Here they observed signs of Beaver. They set their traps, dragged their canoe among the willows, and remained quiet till late in the night. They now concluded that any persons, white, red or black, that might happen to be in their neighborhood, would be in their camp. They then made a small fire among the willows, cooked and ate their supper, and lay down to sleep without putting out their fire. They concluded that the light of their small fire could not penetrate thro' the thick willows. They therefore lay down in perfect self-security. Sometime before day, as they lay fast asleep, they were awakened by some fellows calling in broken English, "Come come—get up." Davis awoke from sleep, looked up, and to his astonishment, found himself and his companion surrounded by a number of Indians, and two standing over him with uplifted tomahawks. To resist in such a case, would be to throw away their lives in hopeless struggle. They surrendered themselves prisoners.

The party of Indians, consisting of upwards of thirty warriors, had crossed the Ohio about the mouth of the Guyandotte river, and passed thro' Virginia to a station near the head of the Big Sandy. They attacked the station and were repulsed, after continuing their attack two days and nights. Several Indians were killed during the siege, and several wounded. They had taken one white man prisoner from the station, by the name of Daniels, and taken all the horses belonging to the station. The Indians had taken, or made, some canoes, in which they placed their wounded and baggage, and were descending the river in their canoes. As they were moving down in the night, they discovered a glimpse of Davis's fire through the willows. They cautiously landed on the island, found Davis and Campbell fast asleep, and awakened them in the manner above related.

Davis and Campbell were securely fastened with tugs, and placed in their own canoe. Their rifles, traps, and proceeds of their successful hunt, all fell into the hands of the Indians. The Indians made no delay, but immediately set off down the river in their canoes with their prisoners, while the main force went by land, keeping along the river bottoms with the horses they had taken from the station—keeping near the canoes so as to be able to support each other in case of attack. Early the next day, they reached the Ohio. The wounded and prisoners were first taken across the Ohio, and placed under a guard. They returned with the canoes, (leaving their arms stacked against a tree,) to assist in getting the horses across the river. It was very cold, and as soon as the horses would find themselves swimming, they would turn round and land on the same shore. The Indians had a great deal of trouble before they got the horses across the Ohio. The guard who watched Davis and his companions, were anxious, impatient spectators of the restive disposition of the horses to take the water. Upon one occasion, the guard left the prisoners twenty or thirty yards, to have a better view of the difficulty with the horses. Davis and his fellow prisoners were as near to where the arms were stacked as were the Indian guard. Davis, who possessed courage and presence of mind in an eminent degree, urged his fellow-prisoners to embrace the auspicous moment, seize the arms, and kill the guard. His companions faltered—they thought the attempt too perilous—should they fail of success, nothing but instant death would be the consequence. While the prisoners were hesitating to adopt the bold plan of Davis, their guard returned to their arms, to the chagrin of Davis. This opportunity was permitted to pass by without being used. Davis ever after affirmed, that if the opportunity which then presented itself for their escape had been boldly seized, their escape was certain. He frequently averred to the writer of this narrative, that if Duncan McArthur, Nat. Beasley, or Sam. McDowell had been with him on this occasion, similarly situated, he had no doubt they would not only have made their escape, but killed the guard and wounded Indians, and carried off or destroyed the Indians' arms. He said, if it had not been for the pusillanimity of his fellow prisoners, they might have promptly snatched themselves from captivity, and done something worth talking about. The opportunity, once let slip, could not again be recalled. The Indians, after a great deal of exertion, at length got the horses across the Ohio, and hastily fixed litters to carry their wounded. They destroyed their canoes, and went ahead for their country. This body of Indians was commanded by a Shawnee chief who called himself Captain Charles Wilky. After Wayne's treaty, in 1795, when peace blessed our frontiers, the writer of this sketch became well acquainted with this Captain Wilky. He was a short, thick, strong man, with a very agreeable and intelligent countennace. He was communicative and social in his manners. The first three or four years after Chilicothe was settled, this Indian mixed freely with the whites, and upon no occasion did he show a disposition to be troublesome. He was admitted by the other Indians who spoke of him, to be a warrior of the first order—fertile in expedients, and bold to carry his plans into execution: Davis always spoke of him as being kind and humane to him.

The Indians left the Ohio, and pushed across the country in the direction of Sandusky; and as they were encumbered with several wounded and a good deal of baggage, without road or path they traveled very slow, not more than ten or twelve miles a day. As many of the prisoners taken by the Indians, were burned with slow fires, or otherwise tortured to death, Davis brooded over his captivity in sullen silence, & determined to effect his escape or die a fighting. The Indians moved on till they came to Salt Creek, in what is now Jackson county, O., and there camped for the night. Their manner of securing their prisoners for the nignt, was as follows:—They took a srong tug, made from the raw hide of the Buffalo or elk. This tug they tied tight around the prisoner's waist. Each end of the tug was fastened around an Indians's waist.—Thus with the same tug fastened around two Indians, he could not turn to the one side or the other without drawing an Indian with him. In this uncomfortable manner, the prisoner had to lay on his back till the Indians thought proper to rise. If the Indians discovered the prisoner making the least stir, they would quiet him with a few blows. In this painful situation, the prisoners must lay till light in the morning, when they would be unconfined. As the company of Indians was numerous, the prisoners were unconfined in day-light, but were told that instant death would be the consequence of any movement to leave the line of march, upon any occasion whatever, unless accompanied by an Indian.

One morning, just before day began to appear, as Davis lay in his uncomfortable situation, he hunched one of the Indians, to whom he was fastened, and requested to be untied. The Indian raised up his head, and looked round, and found it was still dark, and no Indians up about the fires. He gave Davis a very sever dig with his fist, and bid him lay still. Davis' mind was now in a state of desperation. Fire and faggot, sleeping or awake, were constantly floating before his mind's eye. This torturing suspense would chill his soul with horror. After some time, a number of Indians rose up and made their fires.—Davis again jogged one of the Indians to whom he was fastened, and said the tug hurt his middle, and again requested the Indian to untie him.—The Indian raised up his head and looked round and saw it was getting light, and a number of Indians about the fire, he untied him. Davis rose to his feet, and was determined, as soon as he could look round and see the most probable direction of making his escape, to make the attempt, at all hazards. He "screwed his courage to the sticking point." It was a most desperate undertaking. Should he fail to effect his escape, death, instant, cruel death, was his certain doom. As he rose up to his feet, with this determined intention, his heart fluttered with tremors—his sight grew dim at the though of the perilous plunge he was about to make. He rose up to his feet—stood a minute between the two Indians to whom he had been fastened, and took a quick glance at the Indians who were standing around him. In the evening the Indians had cut two forks, which were stuck into the ground; a pole was laid across these forks, and all their rifles were leaned against the pole. If he made his start back from the Indian camp, the rifles of the Indians who were standing round the fires, and who, he knew, would pursue him, would be before them; and as they started after him, they would have nothing to do but to pick up a rifle as they ran. On the contrary, if he made his plunge through the midst of them, they would have to run back for their guns, and by that time as it was only twilight in the morning, he could be so far from them that their aim would be very uncertain. All this passed through his mind in a moment. As he determined to make his dash through the midst of the Indians who were standing around the fires. he prepared his mind and body for the dreadful attempt. The success of his daring enterprize depended on the swiftness of his heels. He knew the bottom was good. A large, active Indian was standing between Davis and the fire. He drew back his fist and struck the Indian with all his force, and dropped him into the fire; and with the agility of a buck, he sprang over his body, and took to the woods with all the speed that was in his power. The Indians pursued, yelling and screaming like demons; but, as Davis anticipated, not a gun was fired at him. Several Indians pursued him for some distance, and for sometime it was a doubtful race. The foremost Indian was so close to him, that he sometimes fancied that he felt his clutch. However, at length Davis began to gain ground upon his pursuers—the breaking rustling brush was still further off. He took up along sloping ridge; when he reached the top, he, for the first time, looked back, and, to his infinite pleasure, saw no person in pursuit. He now slackened his pace, and went a mile or two further, when he began to find his feet gashed and bruised by the sharp stones over which he had run without picking his way, in his rapid flight. He now stopped, pulled off his waistcoat, tore it in two pieces, and wrapped them around his feet instead of moccasins. He now pushed his way for the Ohio. He crossed the Scioto river, not far from where Piketon, in Pike county now stands. He then marched over the rugged hills of Sunfish, Camp Creek, Scioto Brush creek, and Turkey creek, and struck the Ohio river eight or ten miles below the mouth of Scioto. It was about the first of January.—He was nearly three days and two nights without food, fire, or covering, exposed to the winter storms. Hardy as he undoubtedly was, these exposures and privations were almost too severe for human nature to sustain. But as Davis was an unwavering believer in that All-seeing eye, whose providence prepares means to guard and protect those who put their trust in him his confidence and courage never forsook him for a moment during his trying and fatiguing march.

When he arrived at the Ohio he began to look about for some dry logs to make a kind of raft, on which to float down the stream. Before he began to make his raft, he looked up the Ohio, and to his infinite gratification, he saw a Kentucky boat come floating down the stream. He now thought his deliverance was sure. Our fondest hopes are frequently blasted in disappointment. As soon as the boat floated opposite to him, he called to the people in the boat—told them of his lamentable captivity and fortunate escape. The boatmen heard his tale of distress with suspicion. Many boats about this time, had been decoyed to shore by similar tales of woe; and as soon as landed, their inmates cruelly massacred. The boatmen heard his story, but refused to land.—They said they had heard too much about such prisoners, and escapes, to be deceived in his case. As the Ohio was low, he kept pace with the boat as it slowly glided along. The more pitiably he described his situation, the more determined were the boat crew not to land for him. He at length requested them to row the boat a little nearer shore, and he would swim to them. To this proposition the boatmen consented. They commenced rowing the boat towards the shore, when Davis plunged into the freezing water, and swam for the boat. The boatmen, seeing him swimming towards them, their suspicions gave way and they rowed the boat with all their force to meet him. He was at length lifted into the boat, almost exhausted. (Our old boatmen, although they had rough exteriors, had Samaritan hearts.) The boatmen were not to blame for the suspicion. They now administered to his relief and comfort every thing that was in their power. That night or next morning, he was landed at Massie's station,—Manchester,—among his former friends and associates, where he soon recovered his usual health and activity.

THE COMPLAINER.—The man who is fond of complaining, likes to remain amidst the objects of his vexation; it is at the moment that he declares them insupportable, that he will most strongly revolt against every means which could be proposed for his deliverance. Indecision is in his character, and the misfortune of having to decide would be to him the greatest of all; for a choice always supposes a preference for some advantage, or an inconvenience to be shunned; and this man would not wish it to be supposed, or to suppose himself, that there is a single circumstance in his life in which he is able to follow his inclinations, or meet with an advantage: that there is even one in which he is not obliged to have the greatest possible inconvenience. He therefore increases misfortune: he wishes for mishaps; the fatal influence of his destiny is his favorite topic. A power against which no act can set him free, which compels him to suffer, without being able to protect himself, and permits him to complain without the fear of obtaining justice. This is what suits him: he asks nothing better than to sigh over his position, and to remain in it.

ACCIDENT.—Mr. Steele, employed at Barr's saw-mill, below Mill Creek Bridge, had both his thumbs cut off on Tuesday afternoon, by getting his hands into the lath machine.

To drive Rats away.

Mr. Charles Pierce of Milton, recommends potash for this purpose. The rats troubled him very much, having eaten through the chamber floor; they appeared in great numbers, and were impudent and troublesome; so that he felt justified in resorting to stratagem and severe treatment for their expulsion from the premises. He pounded up potash and strewed around their holes, and rubbed some on the sides of the boards and under part where they came through. The next night he heard a *squealing* among them which he supposed was from the caustic nature of the potash that got among their hair, or on their bare feet. They disappeared and he has not been troubled with them since that time, which was nearly a year ago.

SHOCKING ACCIDENT.—In a factory at the corner of Callowhill and William streets, Philadelphia, a man named James Lithcoe, in the act of greasing a circular saw, had his right hand caught by it and severed from the arm near the wrist.

Thunder can be heard at a distance of thirty miles.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive orgāns, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED,
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

SundaySchool Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

Child's Cabinet Library,

containing 75 books bound in 50 volumes 32 mo. 32 pp. with morocco backs, lettered and numbered, only $2,50 for the Library, being at the rate of 5 cents per volume

Also, a good variety of books, in plain and elegant binding, selected with special reference to the coming

HOLYDAYS.

For sale at the Sunday School Depository.

J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

AGENTS WANTED,

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1843. THOMAS POTTER.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E. Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

DISSOLUTION.

THE partnership existing between S. C. Haver & W C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.

WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

PUTNAM FEMALE SEMINARY.

THE summer term of this Institution will commence on Wednesday April, 19, and continue 16 weeks.

Under the superintendance of the excellent principal, Miss Cone, the Seminary continues in a prosperous condition. The instruction by herself and her associates is most thorough and practical, and embraces a course of studies equally extensive with that of our best Colleges.

The German and Latin languages constituting a part of the regular course, are, together with vocal music by Mr. Munson, taught without any additional charge.

The full course of study requires four years for its completion, but those who prefer not to study the languages can take simply the English studies, embracing 3 years, & will at the close receive a certificate declarative of the same.

TERMS.

Tuition this term,	$8 00
Primary Department,	4 00
Board, washing, lights, room, beds, &c.	00 per week
Music, per year,	$25
Peano, "	5
French, "	12
Drawing and Painting, per year,	

Bills payable in advance.

Catalogues can can be had on application to the principal or any of the Trustees, by letter or otherwise.

A. A GUTHRIE, Secretary.

DR. PEASE'S
VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudo rific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalise the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

Putnam, O., March 30, 1848.

THE WESTERN RECORDER.

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The Western Recorder

Is Published every Thursday,
AT PUTNAM, OPPOSITE ZANESVILLE, OHIO
OFFICE ON MAIN STREET.

—oo—

A. H. BASSETT, Editor and Proprietor.

—oo—

JOHN McD. KENDALL, PRINTER.

—oo—

TERMS.—Two Dollars per annum, in advance Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, POST PAID, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as TEN DOLLARS within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

BR. BASSETT,—In looking over your paper of last week, my mind was forcibly struck with the account of the great monthly concert, that was held at Constantinople January 4th. And in contemplating the great work, which is, as yet just begun, and which seems to promise so glorious a result, my mind at once appeared to catch the spirit of poetry, or some other spirit, perhaps only that of rhyme: but let it be of whatever spirit it may; the Muses so constantly haunted my waking moments, that I have resolved to obey their dictations: and this being done, the next step is, to submit it to Br. Bassett's inspection; thence to the public eye; provided he deems it worthy a place in the Recorder.

LINES,

Suggested on reading an account, (in the last week's Recorder,) of the great monthly concert, in four languages, held at Constantinople, January 4th, 1848.

Methinks I see them now surrounding
The table of our common Lord,
And hearts uplifted—all adoring,
Their same eternal, Savior, God.

They now receive the broken emblem,
In memory of his dying love;
With joy now take the cup—thus owning
His blood can all their guilt remove.

And now they pray—behold how fervent—
Their breathings, with a power are fraught—
The little cloud so long appearing,
Is now seen lengthening, spreading forth.

O yes! they pray—and now prevailing,
Israel's God his power displays;
Though of different kindred nations,
All are one in shouts of praise.

They need no vain interpretation—
No clarion's blast to pierce the skies;
Jehovah's voice is heard,—thus saying,
These are mine, I bid them rise.

Now the sweetest notes of music,
Break on my enraptured ear;
In Armenian, English, German—
No confusion, discord there.

True, the voice of many nations,
In one long, loud song is heard;
Jews and Gentiles, Scots and Grecians,
All redeem'd through Jesus' blood.

Hark! the anthem reaches Heaven!
Angels listen—now rejoice!
From their bright, celestial stations,
Echo mortals' chiefest joys.

Glorious work! just now beginning,
Spread thy light, o'er land, and seas;
Gather gems from every nation,
Crown the world with love and peace.

ANNA.

Catawba, O., May 17.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

The Politics of Christianity.

NO. V.

The Sword Bearer.

"For he beareth not the sword in vain."

The proper *object* of civil government, so far as it can be made out by the light of revealed truth, is, at present, our readers will bear in mind, the matter of enquiry. We have already ascertained it to be, good to the governed, all and each. What kind of good, and by what means to be secured, is the next question. To this also, we think, a definite reply may be given. Let us hear what it is.

It has become fashionable, of late, to assign as a sufficient reason for enlarging the sphere of the Ruler's responsibility, authority and action, the supreme dignity of his office. They who insist upon confining the exercise of his functions within certain limits—limits coextensive, however, within the reach of instrumentality within his command—are charged with entertaining low and unworthy notions of the duties of government. They are said to strip from it all that could gain the reverence of mankind—to sink its claims to the level of the merest common place—to take from it all moral grandeur—and so to reduce its pretensions by their narrow definitions, as to divest it of its proper majesty, & exhibit it to the world as a menial, scarcely deserving of even the outward show of homage.—We take leave, by a remark or two, to push aside this obstacle to free enquiry in this matter. Real dignity—that which is truly becoming—that which may rightly claim and enjoy universal respect—attaches, not to extravagant pretensions, far outstretching the original design & obvious aptitude of any order of agency, but to its exact and constant fulfilment of its allotted part. Things are comely only in their place—out of it they are ridiculous. The horse doing the fitting work of a horse, humble as that is, excites admiration—the same animal, if we could conceive such a case, assuming to himself the responsibilities of a man, would but provoke laughter. Who that has witnessed the performances of "the industrious fleas," or has seen a canary go through the sword exercise, or has gaped in wonder of the performances of "the learned pig Toby," ever retired from such exhibitions without a sense of the incongruities they present. Now, the same law which settles our judgment in these instances, ought to guide it to a right decision in higher ones. The dignity of civil government consists in its doing well *what it was appointed to do*—and the assumption for it of a wider sphere than that which it is qualified to fill, is just one of those mistakes of self-conceit which our dramatist has held up to the merriment of the world, in the character of Bottom—"Let me play the lion too; I will roar, that I will do any man's heart good to hear me; I will roar that I will make the duke say, 'Let him roar again, let him roar again.'"

On our guard, then, against being misled by these will-o'th'-wisp notions of moral grandeur, we proceed in our investigation and seek a response from the oracle, in reference to the question—What is it that the civil magistrate is appointed to do? We have it in one emphatic sentence, the more luminious because incidentally set forth—"He beareth not the SWORD in vain."

The sword, then, is at once the emblem and the instrument of magisterial authority. He weilds, for purposes of justice and protection, the physical force of a nation. It is his to be "a terror to evil works—a revenger to execute wrath upon him that doeth evil." Private retaliation of injury would render the social state impossible—would make its elements mutually repellent of each other—would set each man's hand against every one, and every one's against each. To prevent this, all resign their right to the use of the sworn, and trust it to a common arbitrator—civil government. To develop the principle of justice in law—to ascertain deviations from it by judicial process—to exact penalties by a resort, if need be, to physical force—these constitute the primary object of civil rule. The kind of good, then, which a subject is entitled to expect from those placed in authority over him, is the good that may be secured by the right use of the sword, made over exclusively to them by common consent—the vindication and defence of his just rights. And this is all—literally all, which in their magisterial capacity they can sucessfully effect. Here is the necessity for this "ordinance of God"—and this necessity, and this alone, is it duly qualified to meet.

Take now the general idea of magistracy suggested to our minds by the simple image under which it is set forth in Holy Writ and analyze it! The sword-bearer! Wherein is the special fitness of this representation of the intent and scope of government? Ponder it well—and see whether these are not the associations which it naturally calls up.

First, *command.* The appropriate utterance of physical force is "You shall." Hence, the laws of the State should be such only as may fitly be cast into the imperative mood. The magistrate is not appointed to teach or persuade—the sword is useless with a view to any such object—but to declare and to enforce. Legislation, then, should be, in all cases, the voice of *authority*, speaking beforehand what it will, if driven to it, employ the sword to encompass. And if this be so, the realms of thought and motive are beyond its jurisdiction—for neither can be reached by the only instrument at its command. Acts alone, or purposes so far as they are clearly made known by acts—come under the rightful cognizance of the sword-bearer. His laws should have exclusive reference to these, because with these only is he competent to deal. There are not a few individuals, we are aware, claiming, too, an intimate acquaintance with philosophy, who devolve upon government the task of doing for a people whatever may be best done by concert and organization. They leave out of sight, however, the primary element of all magistracy—command, enforced by the sword. Almost all public objects require concerted action, few, however, can be fitly accomplished by the agency of physical force. The proclaimed intentions of the ruling power may wear a most benevolent aspect, but he who would judge of them aright must submit them to the test of this question—"Are they such as may be backed in the last resort by the sword?" If not, kindly and generous as they may seem, they lie beyond the legitimate scope of government.

Secondly, *judgment and the execution of it.* These belong, of course, to the nation's sword-bearer. This man in the pursuits of his fancied rights, whether of liberty, property, or person.—What is my remedy? How shall my weakness prevail against his strength? Law has beforehand denounced the wrong, and affixed to it the penalty. Who is to ascertain the extent of the one, and to exact the other? Where is my appeal? To Cæsar—to him who is the minister of God to execute wrath upon him that doeth evil"—the depository of my country's physical force—the sword-bearer. He is "the strong arm of law"—clothed with authority to shield each from the aggression of others, and to vindicate for each his individual rights. To administer justice, then, is his especial business—the main end for which he is elevated to office. This done, even those who arrogate for him a sphere little short of that filled by Divine Providence, will be compelled to confess, "He beareth not the sword *in vain.*"

Lastly, *defence of the community.* This also is fitly shadowed forth by the scriptural emblem of magisterial power. The Government mounts guard for the nation. Whilst all are busy within the enclosure of a nation's limits "the powers that be" keep watch and ward upon its walls—proclaim the advent of danger from without—decide upon the kind and amount of resistance to be opposed to it. In short, to command where command is necessary, to judge wherein judgment is required, to defend wherein defence is called for—these are the objects which civil government undertakes to effect for its subjects—which it is qualified by its very nature to attempt—which no other instrumentality can secure—and, which, consequently, define with the utmost precision, the boundaries of the sphere within which it is to act.

With a view to work out these, its legitimate results, civil government has a right to command, to the whole extent required, the resources of the empire—to claim homage, to exact tribute, to enforce service. Its authority so far at least as it enjoys the sanction of Christianity, extends no further. Whatever else it attempts, is beyond the terms and tenor of its commission. Its duties are not parental, but rectorial. It is summoned into existence, not to do good, in a positive sense, but to prevent mischief. It is neither chief baker nor butler, nor purveyor, nor almoner, nor presiding demagogue, nor high-priest—but it is SWORD-BEARER, and all that such an officer properly implies—nothing more, and nothing less.

Benevolent Associations.

American Tract Society.

Abstract of the Twenty-third Annual Report,
MAY 10, 1848.

All the departments of the society, its receipts, its printing and issues, its grants, and the prayerful labors of colporteurs and others accompanying the distribution, are largely in advance of any preceding year; and the rich blessing of the Holy Spirit, in our own and foreign lands, has been graciously bestowed.

Alexander Henry and Peter G. Stuyvesant, Vice Presidents; Hon. Samuel Hubbard and Rev. Drs. Codman and Palmer, Directors; and Dr. Stearns, an original founder and member of the Executive committee, have deceased.

New Publications sixty-three, in six languages, of which ten are volumes; making the whole number of publications on the society's list, 1,313, of which 231 are volumes; besides 2,303 publications sanctioned for publication at foreign stations, in nearly one hundred languages and dialects.

Circulated, during the year, 694,303 volumes, 6,987,262 publications, 211,730,285 pages; making the total circulation, in twenty-three years, 4,068,928 volumes, 96,949,992 publications, 2,035,001,326 pp. Christian Almanac, 128,000; American Messenger, upwards of 100,000 copies monthly—the expense of the paper having exceeded the receipts by $117.

Gratuitous Distributions, sanctioned in 2,172 distinct grants for the destitute, with those drawn by life-members, 40,948,459 pages, in value upwards of *twenty-seven thousand dollars;* including 24,933,738 pages distributed by colporteurs, and grants for foreign lands, the army and navy, seamen's chaplains, shipping, lakes, rivers, canals, home and domestic missionaries, Sabbath schools, etc.

Receipts, $237,296 04; $129,744 31 being for sales, $105.914 15 donations. Of the donations, $32,912 76 were received for colportage, $1,729,30 for foreign distribution, and $11,804 88 were legacies. Expenditures, for paper, printing, binding, engraving, and copy-right, $143,699 32; for presses and machinery, $6,741 70; remitted in cash for foreign lands, $11,000; expended for colportage, (exclusive of grants of publications to the value of $16,622 49,) $50,539; total expenditure, $237,155 95—leaving a balance in the treasury of $140 09. There was due for printing paper, payable within 4 months $16,509 07.

COLPORTAGE.—The report presents a cheering view of this enterprise, exhibiting the hand of God in its history, the necessity for its application to the destitute native and foreign immigrant population, and its adaptation to rural districts, German, French, Norwegian, and other immigrants, thoroughfarers, sailors, and soldiers, and various other classes; and the moral result in the promotion of education, temperance, Sabbath observance, individual conversions, and the revival of religion, under the divine blessing.

Colporteurs.—Two hundred and ninety-one colporteurs have been in commission for various terms of service, of which two hundred and six were in commission April first. Fifty of the number were employed among the German, French, Irish, Welsh, Norwegian, or Spanish population. Three have recently commenced their operations in Mexico. In addition to the above, one hundred and six students, from seventeen theological or collegiate institutions, have been employed as colporteurs during their vacation; making a total of 397 colporteurs in commission for the whole or a part of the year, apportioned among the States as follows: Rhode Island, 1; Connecticut, 4; Vermont, 2; N. York, 75: New Jersey, 15; Pennsylvania, 36; Delaware, 1; Maryland, 11; Virginia, 35; North Carolina, 3; South Carolina, 1; Georgia, 14; Florida, 2; Alabama, 15; Louisiana, 12; Texas, 5; Mississippi, 3; Arkansas, 3; Missouri, 12; Tennessee, 29; Kentucky, 20; Ohio, 47; Indiana, 23; Illinois, 12; Iowa, 4; Michigan, 8; Wisconsin, 3; and Mexico, 1. Total 397.

Statistical Results.—Whole number of families visited, 254,308, or about one sixteenth of the entire population of the United States; families conversed with on personal religion or prayed with, 152,203; number of volumes sold, 303,957; books distributed gratuitously, family by family, among the poor, 81,188, besides 4,761,244 pages of tracts; public or prayer-meetings held, 9,634; families of Roman Catholic, etc., visited, 33,354; families destitute of all religious books except the Bible, 34,354; and destitute of the Bible, 21,401; supplied with Bible or Testament, 20,215. Nearly forty thousand families were visited by students, who sold more than forty-two thousand books, and granted more than ten thousand books and seven hundred thousand pages of tracts.

General Agents.—Fifteen general agents have been employed in various large districts, in presenting the society's claims, exploring destitute fields, and raising funds.

FOREIGN AND PAGAN LANDS.—Every year a more perfect knowledge of the language is acquired, new facilities for printing are enjoyed, and the value of the personal labors of missionaries, native assistants, and colporteurs among the people, accompanying the distribution of books by religious conversation and prayer, is seen to be more and more essential. The recent wonderful events in France and other countries of Europe, give great encouragement of access to the people by colporteurs and books.

The pecuniary grants for foreign lands are designated according to the immediate necessities of the countries and stations supplied; and those for foreign mission stations are sent through our respected foreign missionary boards, by whom they have been gratefully acknowledged.

Remitted during the year, to Toulouse, $300; Paris, $300; Baptist mission, France, $200; Belgium, $200; Basle, $100; Hungary, $200; Hamburg, $200, and $500 for American Baptist mission; Russia, $500; Italy, $100; Armenians of Turkey, $1,300; Nestorians, $300; Ceylon, $700; Madura, $700; Madras, $300; Lutheran miss., Guntoor, $100; Orissa, $300; Northern India, $1,500; Siam, Baptist mission, $300; Board of Commissioners, $200; China, General Assembly's Board, $300; Canton, Southern Baptist Convention, $300, Board of Commissioners, $300; Hong Kong, $200; Amoy, $300; Fuh Cohu, $200; Ningpo, $200; Shanghai, $200; Sandwich Islands, $700—total, $11,000.

American Sunday School Union,

Twenty-fourth Anniversary.

The Annual Meeting held in Philadelphia,—May 15, 1848.

Receipts $137,468 19, of which $31,092 95 were donations and legacies, $103,010 12 for sales, and $3,365 12 loans and balance from last year.

Expenditures—for stereotype plates, copyrights, engravings, paper, printing, and binding $79,729 96; missionaries and donations $35,715 77; expenses of conducting the business, paid for Bibles and Testaments and other books, rent, interest and incidental items $ 21,850 87. Total expenditures $137,296 60, leaving a balance of $171 59 in the treasury.

The Society is now indebted for paper, binding, &c., $14,193 25, which with the overdraft of the donation account ($8,017 99,) makes a present debt of $22,216 24, which added to the amount of loans bearing interest $44,960 29, exhibits an indebtedness of $67,176 53.

Sunday School Missionary Colporteurs.—Forty-three have been employed for various periods of time in seventeen different States and Territories.

These Sunday School missionary colporteurs have established 770 new schools, or 241 more than were established by the same means last year; and have visited and revived over 1,000 other schools, embracing 11,004 teachers and 81,808 scholars. They have distributed by sale and donation nearly $15,000 worth of religious books for children and youth. Their salaries and expenses were $11,894 04.

Donations of books, tracts, &c., have been made, (including $3,928 16, the details of which are not yet reported,) to the value of $13,629 35, and these, with the charges to the donation account specified in the general report of receipts and expenditures, makes the amount expended in missionary labor and donations $35,715, 77, which, with the over draft of last year, shows a balance against the donation account of $9,744,38; deduct books in hands of missionaries, 1,729 39, makes the actual expenditure of the Society for Sunday School missionary colporteurs and donations to Sunday Schools, $8,017 99 beyond the contributions received for this purpose.

Many urgent applications from various parts of the country for missionary labor, and donations of books to poor schools, have been unavoidably denied for want of means to supply them.

Publishing Department.—Eighty-three new publications have been issued during the last year, amounting to a fraction short of ten thousand pages, 18mo. new reading matter. Of the whole number of publications the past year 53 were written for the Society. Not more than one in ten of the works offered for publication during the year, have been approved for the Society's purposes.

The Circulation of the Sunday School Journal and Youth's Penny Gazette has increased; of the latter over 150,000 numbers have been published per month, or more than 2,000,000 numbers in the year. This is not attended with profit to the Society, the price merely covering the outlay for paper and printing.

The total value of publications distributed during the year is $125,873 33, a larger amount than has ever been circulated by the Society in any one year since its organization.

Narrative.

A ROYAL SPY.

The friends of the restoration were begining to recover from the alarm of the hundred days, and a numerous society, composed of discontented Imperialists, were assembled at the Hotel of the Duc de Rovigo. The conversation turned on the eclipsed glories of the Tuilleries, and the difficulty of forming a junction between the old and new nobility. On a sudden the folding doors were thrown open, and an attendant, in a loud voice, announced a Messenger from the King. At these words every one arose, for they considered that a message brought by an officer of the household must be an advance towards reconciliation. The gentleman approached the master of the house, and bowing, placed a billet, sealed with the royal arms, in his hand. The Duke broke the seal, and read the contents to his guests. There were but three lines.

"The King will receive the Duke de Rovigo to-morrow after mass.

Signed LOUIS XVIII."

After the departure of the Messenger, various conjectures were formed respecting the first overture of the court, and it was late before the party seperated, having first agreed to meet on the following evening, to learn the result of the important interview. The Duke on rising next morning, took up the Odes of Horace, and read over some of the most remarkable passages—the flatterer: and then dressing, desired his valet to take more than usual pains with his *coiffure.*—Arrived at the Tuilleries, this favorite minister of the Emperor, who was accustomed to the homage of an obsequious crowd, had now to elbow his way as he best might, in order to arrive at the door of the *sanctum sanctorum.* He was announced, and the King waved his hand to Messrs. Blacas, Lachaitre, and Abregeax, who retired smiling. The door closed after them, and the great subject of the empire found himself *tete-a-tete* with the King of France.

'Be seated, M. le Duc.'

'Sire, it is my duty to stand in your Majesty's presence.'

'Sit down, I tell you, for I have 'much to say,' and the Duke obeyed with an expression of respect, and placed him in an attitude to listen with attention to the Monarch.

'You were a long time Minister of police to Bonaparte, M. le Duc?'

'Sire, his Majesty the Emperor, honored me by naming me of his council.'

'Far be it from me to blame your devotion,—I honor faithful servants. But France has recovered her legitimate prince, and you are now my subject. Duc de Rovigo, in that character, I ask you a piece of service, which to me is of some importance.'

'Will your majesty put my zeal to the proof?'

'The question I am about to ask you must be answered with sincerity.'

The Duke bowed.

'It is the misfortune of princes to be surrounded by traitors; not only in prosperity, but in adversity. I am in doubt on a point which you alone can relieve, and again I appeal to your sincerity.'

'I shall obey your Majesty!'

'Well, then it is my pleasure that you do not quit my presence until you have told me the name of the wretch who betrayed his unfortunate master at Hartwell, and corresponded with you?'

'I did not expect this question,' murmured the ex-Minister of Police, turning pale.

'Sir, I wait your answer!'

'I am profoundly grieved that I cannot obey your Majesty in this particular; honor commands me to be silent.'

'Darkness brings counsel, Duc de Rovigo, therefore, I give you till to-morrow, when I hope for your interest, as well as mine, that you will be more conformable.'

The Duke regaining his hotel, shut himself in his cabinet, and refused to see any of the numerous visitors, whom curiosity brought to his door.

The following day he again presented himself before the King.

'Well M. le Duc, I hope a night's reflection has induced a resolve to oblige me.'

'I have spent the night, Sire, in regretting that your Majesty had not tried my devotion by requiring a possiblity.'

'Then you persist in your refusal?'

'Irrevocably, Sire.'

'Perhaps we may have the means of rendering you more accommodating. Do you know this writing?' continued the Monarch, taking from his bureau a packet of letters.

'This writing is mine!'

'And this?'

'Is also mine; your Majesty greatly surprises me!'

'Examine these papers Monsieur, if you please you will find that I have in my hand the whole of your correspondence with your agent at Hartwell. You perceive that I am very nigh the truth; but I would have it from your lips, so M. le Duc, I ask again the man's name.'

'Will your Majesty be pleased to pity my embarrassment?'

Instead of convicting and punishing one unworthy person, would you rather that my suspicions should attach to all the companions of my exile?'

The Duke lamented the awkward situation he was placed in.

'To relieve your scruples, shall I tell you the amount of the sums which you transmitted to your emisary—was it not 4,382,000 francs?'

'Good heaven!' exclaimed the Duke, 'who could have informed your Majesty?'

'Have I been rightly informed?'

'I cannot deny the exactitude of the statement.'

'And yet you hesitate?'

'Will your Majesty permit me to retire?'

'Not yet, M. le Duc—presently. I see that to triumph over unconquerable obstinacy, I must resort to other means.' And the Monarch wrote the following question, and placed it before the Duke:—'The King of France desires the Duc de Revigo, to divulge the name of the traitor who sold his secrets at Hartwell.' The character of the writing caused the Duke to tremble, and he returned the paper to Louis, who immediately added these words:—'If the Duke de Revigo resists the order of his King, he will, perhaps, yield to the entreaties of his best friend, the Duke de Blacas?

'Gracious powers!' cried the ex-Minister, his eyes fixed on the paper, 'I am confounded—that name of Blacas—my correspondence in your hands, Sire; that writing so similar—my ideas are wholly confused—I know not—'

'And you will have the solution of the enigma from me. I will be more communicative than you, Duc de Revigo. Know then, that the spy of Bonaparte—your correspondent at Hartwell—was no other than Louis XVIII. King of France and Navarre. Necessity taught me to disguise my writing. The sums of money received from you were distributed in relieving the distresses of my poor emigrant, who were suffering from privations of all kinds; and thus you contributed to a good work unknowingly. This secret was confided to only one friend—my faithful Blacas, and you evinced want of tact when you selected him, Mons. le Duc. How could you think that a gentleman so nobly descended could sell his sovereign for gold, and become that hateful thing—a spy?'

The Duc de Rovigo, completely abashed, bowed, and retired without the reply; and a smile of malicious triumph lighted up the features of the Monarch as the fallen ex-Minister left his presence.

FROM THE CITY OF THE SALT LAKE.—Letters have been received in this city, by persons connected with the Mormon colony at the City of the Salt Lake, dated in the latter part of December. They represent the situation of the colony as a comfortable one. They had not been molested by the Indians, many of whom were in the habit of visiting the city. An enclosed square, formed of continuous dwellings on each side, facing inwards, intended for defence, of the *adobe* material, and been erected, as well as other buildings for the colony, comprising some three thousand souls. Up to the time of writing, only two deaths had occurred in the colony. Last fall, they sowed about three thousand acres of wheat, and they intended, besides, to put in a spring crop of about six thousand acres more. If the crops should prove good, they will have grain to spare to the imigrants to California, taking the Salt Lake route. They had erected two saw mills and a grist mill, and were industriously employed. Seed potatoes were selling at ten dollars per bushel, peas fifty cents per pound, and other things at about the same rates.

MISCELLANEOUS.

Effects of Encouragement.

The following happy illustration of the influence of encouragement upon children, and of the importance of understanding a child's character, and addressing him in the right way, we are unable to credit to the author. We find the extract as we give it:—

Last Summer, I had a girl exceedingly behind in all her studies. She was at the foot of the division and seemed to care but little about her books. It so happened that as a relaxation, I let them at times during school hours, unite in singing. I noticed that this girl had a remarkably clear, sweet voice; and I said to her, "Jane, you have a good voice and you may lead in the singing." She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion, "Well Jane," said I, "you are getting along very well, how happens it, you do much better now than at the begining of the quarter?"

"I do not know why it is," she replied.

"I know what she told me the other day," said her companion.

"And what was that?" I asked.

"Why, she said she was encouraged."

"Yes, here we have it—she was encouraged. She felt that she was not dull in every thing. She had learned self-respect, and thus she was encouraged,"

Some twelve or thirteen years ago, there was in Franklin school an excessively dull boy. One day the teacher wishing to look out a word, took up the lad's dictionary, and on opening it, found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"Yes sir," said the boy with a down-cast look.

"I do not think it well for boys to draw in their books," said the teacher, "and I would rub thes out if I were you; but they are well done. Did you ever take lessons?"

"No sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing. I should like you to draw me something when you are at leisure at home, and bring it to me.—In the meantime, see how well you can recite your lessons,"

The boy felt he was understood. He began to love his teacher. He became animated and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies; while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left the school. After this he became an engraver, laid up money enough to go to Europe, studied the works of the old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country.—After the boy gained the medal, he sent the teacher a beautiful picture as a token of respect, and I doubt not, this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

A CHILD'S TEARS.—A Welsh clergyman asked a little girl for the text of the last sermon.—The child gave no answer—she only wept.—He found out that she had no Bible in which to look for the text; and this led him to inquire whether her parents or neighbors had a Bible; and this led him to begin a Bible Society for Wales. Some good people in London said, "Why should not we have a Bible Society for England, too?" and others said, "And for France and the nations of Europe?" And then another said, "And why not have a Bible Society for the whole world?" The tears of that little girl led to the formation of the British & Foreign Bible Society.

BRIDGE AT NEWARK.—We are pleased to learn from the Newark papers, that the commissioners of Licking County have made contracts for the erection of a bridge over the South fork of the Licking creek as the point where it is crossed by the Jacktown road. Jas. Moore, of Nashport, has the embankment and mason work to do, while the wood work is given to Mr. W. A. Bos. The bridge is to be on the plan of the Putnam bridge, and is to cost, by estimate, $4,000, to be completed by December 1st.

Indian Rubber is now proposed to insulate telegraphic wires. Gutta percha has been tried in the Pasaic river with so much success that the company propose to make an effort to cross from Jersey City to New York by laying insulated wire under water. Mr. Wilson, of the Trenton Telegraph office, has suggested to the company, according to the Gazette, the experiment of insulating their whole line with gutta percha, and burying it six inches in the ground instead of supporting it, as now, upon poles. At present the great exposure of the wires subjects them to innumerable and constant interruptions.

Cincinnati, May 19, 9 P. M.

A slave trader, from the South, purchased a negro man, wife, and child yesterday, in Covington, Kentucky, and placed them in jail for safe keeping. Last night the woman, in the excitement of despair, we suppose, murdered her child by cutting its throat—after which the man cut the woman's, and then his own. The former are dead—the latter is living, with but faint hopes of his recovery.

The Washington (Pa.) Press states that on Thursday morning the citizens in the neighborhood of the residence of Mr. Charles Gree, on Rich Hills were aroused from their slumbers by the appearance of fire, and on reaching the spot found the bodies of Mr. Greer wrapped in flames, and the house of Mr. and Mrs. Greer, stretched upon their bed and burnt to a cinder! It is supposed that the old couple had been murdered in their bed by some demon in human form, in order to possess himself of G's. money, and that after committing the robbery, to cover over the villainy, had set fire to the house.

FEATHERED PHENOMENON.—Thousands of birds called in popular phrase, sea, swallows, about the size of doves, made their appearance on Friday last, near the lower Millcreek bridge. They have beautiful plumage, red legs, and are web-footed, and the measurement from tip to tip of wings is from twelve to fifteen inches. One is now at Mr. Coates' on Third street, where it can be seen. No one knows whence they came or where bound. Like the Snowbird and the Martin, they may be ranked among the ornithological mysteries.—*Cin. Com.*

Correspondence.

Written for the Western Recorder.

SOME NOTICE OF "ASAPH."

Mr. Editor: I confess that I have been strongly tempted to answer your correspondent Asaph, "according to his folly," but a little reflection has convinced me that a private injury, was not a suitable subject to be introduced into your paper; and that so much of my intended reply to him, as could be construed into a spirit of retaliation, would injure the cause I profess to advocate; as well as being wrong in itself. He has however paid so little regard to facts, and has manifested a spirit, so repugnant to the station he holds in society, that much I may have to say, may appear to partake somewhat of that spirit, though not intended for that purpose, but to expose the absurdity of his communication. He seems to be concerned for my consistency, in remaining in a church, "which not only tolerates, but actually sanctions and supports what "he (I) considers as a "nuisance," "mocking," "blasphemy," and the like." If it were true that the church had done this, (*which it has not,*) he manifests rather too much solicitude, seeing he does not belong to the *Presbyterian Church*, nor to a church that holds communion with Presbyterians. In the "Directory for the worship of God in the Presbyterian Church" chapter iv, section 2d it says, "In singing the praises of God, we are to sing with the *spirit*, and with the *understanding* also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music; that we may praise God in a becoming manner, with our *voices*, as well as with our hearts."

"Sec. 3d. The whole congregation should be furnished with books, and *ought to join in this part of worship.*" This rule has been in existence for about fifty years, certainly, and has received the sanction of the General Assembly for that period, without being repealed, and the church in Putnam, as such, has taken no action, to alter or annul this rule; neither have they the power to do so, if they would. The question may be asked what have I condemned as "blasphemy," &c. I reply the *frequent setting of tunes, by such Choristers as Asaph*, with which the congregation are unacquainted, for the *avowed purpose* of preventing them from taking part in singing such hymns, as "Come we that love the Lord"—"Ye tribes of Adam join"—"Let every creature praise"—&c., &c., and the sanctioning of such a practice by the choir. There is not a shadow of truth in Asaph's assertion, that I regard "Choir singing as a "nuisance," " and I very much doubt whether he had ever read the article in your paper of the 4th instant, to which my article was intended to apply. Certain it is, that what you term "speaking *strongly* against *unprofitable choir singing*" did not excite the indignation of "Asaph," or "one of the choir," sufficiently to produce a reply; but when I asserted that the evil existed here at the west, and made use of the term 'blasphemy,' then they feel themselves especially called upon to attack me: And, Asaph admits the propriety of the practice while, "so long as numbers in the congregation *attempt to sing* who have neither *skill, ear, voice*, or *judgment*—so long will a *judicious leader* hesitate to give out *such tunes as are certain to be executed* by such *executioners*." The question then is not whether such a practice as I have condemned, exists here, but whether it is right. That there will always be, in every congregation, persons not well skilled in the science of music, I admit, but his right to exclude any part of the congregation, *designedly*, from participating, I again assert is "blasphemy," according to the legitimate meaning of the word: and all who sanction are also guilty of "partaking in the sin." It is evident that he wished to be understood as referring to me, in his references to those having special disqualifications for worshipping God in this ordinance. He certainly could not have any personal knowledge of my qualifications, or disqualifications, from what he had seen, or heard in the "Great Congregation," for I have not since he has lead the singing here, or for sometime previous, been in the habit of taking a part, for I cannot consent to receive from him, or any other MAN, permission to do, *occasionally*, what God has enjoined as my *duty*, and privilege constantly. If God has given me talents which I have neglected, or refused to cultivate, as I ought, to his glory, to Him I must render my account, and not to Asaph; or any other man, no matter what his station. My reverence for rank or titles is very limited, so that I seldom tremble, much, in the presence of the great ones of the earth, even if they write *Professor* after their names. As to his qualifications to discharge the duties of a teacher of music, I do not pretend to judge, as I have not heard him except in the choir. It is his assuming the province of the DEITY to which I object. As to his parallel between *preaching, praying*, and singing, I am of the opinion he will not feel much pride in the knowledge of Scripture which he has exhibited, or the truthfulness with which he has interpreted the command of God to *preach*; or of the obligation for all to pray in the "Great Congregation." Certain it is, that as I have "refused to be *charmed*, though he *charmed ever so charmingly*," so I shall probably refuse his services, as my religious instructor. He has also intimated that I had contended that "no *new tunes* should be sung in the church." This is also an untruth; nor is that my opinion. But that I object to making *new tunes* the RULE, and those which the congregation do not know, the exception: and especially, when the character of the hymn anticipates that all *should* unite in praising God with their *voices*. That the extent of the evil complained of, may in some measure be appreciated I will state, that in the few years that the Presbyterian Church in Putnam has been organized, there has, if I am not greatly mistaken, been four large volumes of music books introduced into the meeting house, for the use of the choir, and as a general rule, the members of the choir have to use these books on the Sabbath, to assist in conducting that part of worship.

I think, if Asaph means to be understood that thirty measures of hymns have been, or are in use, in our congregation, differing from those to be found in the books in use previous to the one now used the facts will not bear him out in the assertion. As to his observations about *forms of prayer*, Episcopacy and Romanism, let them go for *what they are worth;* & so with his personal reflections. and insinuations, as to "those who never lift to God the voice of praise, except in the Great Congregation;" and edifying the church by their hideous noises, &c., let the people judge. That the *Chorister* has other motives besides shewing off the choir, and his own skill I admit; he wishes to prevent the *congregation* from *spoiling* the music, by their "*hideous noises*," or "voices as unmusical as the braying ass" or because they "cannot keep *time, pitch* or *spirit* of the music." Verily he has been kind enough to admit the charge, that at least one object he has, is to "shew off the choir, or his own skill. As to the writer's desire to "force his own views upon the congregation,"—"Of the taste and wishes of others," &c., that is begging the question, but I do not admit that *expediency* is the rule of judging, but God's revealed will should decide the question. What that says I will abide by. As to the kind invitation in his last paragraph, it is assuming rather too much, for him to intimate that all have neglected to qualify themselves to discharge he duty in question acceptably, except those who have received his instructions, or have learned all the tunes that Lowel Mason may have published, (for the sake of the loaves and fishes.) There may be some in the congregation who have before this teacher was born, devoted more time to the cultivation of music, than he has done, without so large a compensation, and whose present avocations will not admit of their accepting his kind invitation; and who are still unwilling to be deprived of the privilege of worshipping God in the way of his appointment; in the house they have dedicated to his service, at the will of a stranger, or, even by a majority of voices, for they have yet to learn, that a majority are infallible: Certainly Peter and John thought otherwise, when the rulers of the Jews commanded them not to preach in the name of Jesus.

A PRESBYTERIAN.

Putnam, May 25, 1848.

In my reply to "One of the Choir," I observe the word 'obscure' for *absurd* in a quotation from his article. Probably my writing is to blame.

Written for the Western Recorder.

Choir Singing Yet Again.

Mr. Editor: I can neither be dragged nor driven into a newspaper war with your correspondent, "A Presbyterian." It is not to be presumed that the public care anything about our personal likes or dislikes, and while it might gratify the lovers of discord to witness a personal controversy between us, my unfeigned respect for your correspondent deters me from engaging in that kind of discussion which his article seems intended to provoke.

I take leave of the subject by repeating my former suggestion, that the church are freely competent to abate the "nuisance" (if our choir is regarded as one,) and if no effective measures are taken to do so, my respected brother should begin to suspect that he has the misfortune to be, "on a jury with eleven obstinate men."

Yours truly,

A MEMBER OF THE CHOIR.

Putnam, May 28, 1848.

Arrow Rock, Mo., April 22, 1848.

Mr. Editor: It seems to be my deplorable task to remain where the evil practice of slaveholding exists, though in a much milder form, than in the more southern States. When I behold the oppressions which come under my notice almost daily, (though mild) I am left almost in suspense, especially when these things are practiced by professors of religion. Neither I nor any other man would wish to be thus treated. And indeed it looks exceedingly strange to see our fellow creatures used and treated as chattels. The prices of the three following articles, negroes, mules and cotton in the south, always rise and fall at one and the same time. Thus is governed the market in this State for negroes and mules. When the price of cotton is up in the south, mules are worth from 30 to 60 dollars, whilst the souls and bodies of men are considered worth from 100 to 700 dollars. The anguish of spirit, which is produced by the horrible traffic, is beyond description. But I must say, I believe there are many good men who own slaves. I could not consent however, under any circumstances, to occupy their relation, no, not for the whole United States.

AN EYE WITNESS.

Written for the Western Recorder.

Columbia Ct., May 20th 1848.

Br. Bassett: It appears to us due to the cause of God & Justice that we should say a few things in relation to the Columbia Circuit. We lament poor fallen nature through which the adversary of souls has affected such an unpleasant state of things among us. Those acquainted with Columbia circuit know that there is a diversity of sentiments respecting some subjects in common agitation, especially slavery, and it would need but little investigation by the unprejudiced to decide that those that have had the charge of this circuit for the last two or three years have not always remembered the injunction, "Be ye wise as serpents and harmless as doves."

With relation to Br. G. M. Scott's communication (we saw it first in the Recorder) we could not from its mildness have consented to erase one sentence—and yet I am credibly informed that Br. S. E., is making quite a handle of it.—Had that brother left the Church without endeavoring first to discourage and afterwards to tear down the circuit, we could have taken him by the hand and bid him God speed. But we commend him to God, and refer him to the 11th chapter of 1st Corinthians. We have always believed Br. E. to be a devoted Christian. but a little too fond of promotion (in which he has been pretty well fed among us.) All are aware that at our last An. Conference, he was advanced to elders orders from necessity, inasmuch as he was appointed to take charge of this circuit. But Columbia Circuit must yet live. We want a minister next year who is humble, pious and devoted, and who will spare no pains for the purity and piety of the Church. Brother Scott is devoted and is doing all he can.

A MEMBER.

Things I Don't Like.

Mr. Editor: It is easier to see faults than to rectify them. I will notice a few.

I don't like to see at the beginning of articles so frequently, something like this: "your excellent paper," or something that looks like making an editor trumpet his own praise.

I don't like to see in a communication a certain brother, preacher or President applauded too high, placing him under the painful necessity to blush a little, or get a new hat.

I don't like to see a young preacher, whose head is the biggest part of him, and if the bump of self esteem was gone, would be too small, undertake to condemn the writings of Dr. A. Clarke, J. Wesley, Watson, &c.

D. S.

Canton, Ill., 1848.

Religious Intelligence.

OHIO DISTRICT.

Port William Ct., May 24, '48.

Br. Bassett: I rejoice to have it in my power to contribute to the great fund of revival intelligence that has appeared in your most excellent paper from time to time during this Conference year.

Our Presidential protracted meeting commenced at Port William, on the sixth of this month, and continued seven days. We had been looking forward to this meeting in anticapation of a revival, and thank God we were not disappointed. The Lord of Hosts met with us at our first coming together, and our souls were animated with Divine love; and from that time the meeting appeared to increase in interest. The word preached, not only encouraged believers, but also got hold of the hearts of sinners. The anxious seats were crowded from time to time, with those enquiring, "Know ye him whom my soul desireth to love?" and the house was made to echo with the shouts of new born souls. Our sacramental season was one of the best I ever witnessed. Here were surrounding the table of our common Lord, believers of different names without distinction, Protestant Methodists, Episcopal Methodists, Disciples, and others, in all, over one hundred, commemorated the death & sufferings of the "Lamb of God that taketh away the sin of the world." It appeared almost like a heaven on earth begun. Brother Young continued with us until the close, and labored with his characteristic zeal. We also had the assistance of Brother Channell from Washington circuit, and the unstationed preachers of this Ct. The meeting resulted in an addition of twenty-seven to the church, the most of them young men and women of great promise. Sixty-five have united with us thus far on this circuit, this Conference year. To God be all the glory. Amen.

W. G. FOWLER,
Superintendent.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, June 1, 1848.

Help!—Our receipts for a month or more past, have, somehow, so fallen off, as not perhaps to afford more than half enough to meet our expenses, and this week we believe the amount is less than any previous week during the present volume. We are consequently falling behind in our obligations to others, which is very unpleasant to us. Now many a brother who owes us two dollars or four, for the paper or for pamphlets, is not aware that the amount due from him would essentially aid us. We ask not charity—but only our dues. We doubt not that many a clever brother will deem this hint sufficient, and respond at once.

Thanks.—Hon. N. Evans, our Representative in Congress will again accept our acknowledgments for documents sent us, which we are almost daily receiving.

Daily Christian Advocate.—This spirited publication answers well the purpose proposed in its publication, to give full reports of the proceedings of the General Conference during its session. It is a good idea. We missed several numbers each week for the first two weeks, but it since comes regularly. Edited by Rev. Wm. Hunter. It is from his paper that we make out our weekly abstract of the proceedings.

Christian Fellowship, Again.—Our readers may recollect that we copied an article a week or two ago from the Family Quarto, in reference to the friendly interchange between the Presbyterian Churches of Zanesville and Putnam, Old and New School, appending thereto some friendly sentiments and suggestions of ours. Our brother of the Quarto, in his last paper, says in reference to our "friendly remarks," "we most cordially respond in the feelings of our heart." As however he thinks we misunderstood him a little, he proposes in the following statement to set us right in the matter.

"Our stating that the Putnam church was organized antecedent to the general division of the church at large, was set down as an *additional* reason for the cultivation of fellowship; not as an apology for it. We trust our good Brother will accept the correctioon. We unite with him most cordially in every effort to bring about christian fellowship wherever it can be done in accordance with truth."

Thank you Br. Brown.

General Conference, M. E. Church.

Monday, May 22, 1848.

Bishop Morris presided. A Report was presented from the Committee on the State of the Church, in reference to the line of separation, which was made the order of the day for Wednesday. J. B. Finley and others recommended sitting with closed doors, whilst the report should be discussed, but this did not prevail. Another Report of same committee was presented, concerning the property question. Made the order of the day for Wednesday. A petition was presented from chiefs of the Wyandot tribe of Indians, asking aid in paying for the erection of a house of worship. The action of the Conference was favorable to the wish of the petitioners. A Report in reference to the German Missions, recommending no change, was adopted. A Report was presented from Committee on Missions, upon the Memorial from Oregon, recommending that an Annual Conference be established on the Pacific coast, embracing Oregon, California, and New Mexico, to be called the Oregon and California Mission Conference. The Bishops are to appoint a superintendent for said Conference, one of their number to visit Oregon within the next four years if practicable.

Tues. 23.

Bishop Hamline presided. Session occupied chiefly, in discussing Reports on Boundaries.

Wed. 24.

A Report of Committee on the State of the Church, respecting memorials from persons in Kentucky, Missouri & Arkansas, complaining of the operation of the plan of separation, was presented. It disclaims any power in the General Conference to authorise, or sanction a division of the church, and declares the so called, plan of separation null and void, forasmuch as three-fourths of the Annual Conferences have not concurred therein, and its provisions, the Report further says, having been infracted by the highest authorities of the southern connection. Report of same Committee was also presented on the property question. The first Report was first considered, and its first three sections adopted.

Thurs. 25.

The Report on the separation was still under discussion, and was not disposed of.

Fri. 26.

The Committee on Episcopacy submitted report, approbating the course of Bishops Hedding and Janes, in the case of J. N. Maffit. Adopted. Bishop Hedding, on account of his age and infirmities, was by resolution exonerated from performing more episcopal or pastoral labor than he shall feel able, for the coming four years. A Report of Committee on Temperance, striking out the present rule on spiritous liquors, and inserting the original one of Mr. Wesley, was adopted.

General Assembly.—The General Assembly of the Presbyterian Church, (O. S.) is in session in the city of Baltimore, not in Philadelphia, as we said by mistake last week.

The Anniversaries.—We give, this week, abstracts of the Annual Reports of two of the leading Benevolent Associations, and will perhaps devote a considerable space next week to reports of other kindred enterprises.

Brattleboro Hydropathic Establishment.—We have received from Dr. Wesselhoeft, the proprietor, a large pamphlet giving a Description of the Establishment, with a Report of 563 cases, treated there within three years past. Dr. W. is very sanguine of the general utility and success of the Water Cure treatment, but says, "I do not claim for it either the character of an infallible or universal remedy, but I do claim that whenever it can be applied, it is both a safer and far more efficatious treatment than that by drugs, and that a very large proportion of the patients who are pronounced hopeless under the latter, may be wholly or partially restored by it." This establishment enjoys a delightful situation, among the mountain springs of Vermont. It has been incorporated by the Legislature of that State. Ample accommodations are in readiness for a large number of patients. From the Reports of cases it seems that more than fifty varieties of diseases have been treated in the establishment—166 of the cases cured, 157 greatly relieved, 106 partly relieved, 85 no better, 10 incurable, 6 died.

Various persons have visited Bratleboro from this place and vicinity, and we believe they report favorably of Dr. W.'s establishment.

☞ What has become of the Green Mountain Spring? The April number is the last we have received.

Foreign News.—The Ocean Steamers Caledonia and Hibernia have both recently arrived, bringing further intelligence from the Eastern World.

It is said that the moderate Republican party has triumphed in the recent elections in France, and that Lamartine has been chosen the first President. The new government is strengthening its military force. Disorders and riots have occurred in various parts of the country.

In Ireland, commotions are not uncommon. A serious riot has occurred at Limerick.

The Prussian and Danish Governments had accepted the mediation of the British government, which it is hoped will put an end to the Holstein war.

A frightful and bloody contest has taken place between the Russians and Poles.

It is reported that the Pope has declared war against Austria.

The present seems to be an eventful crisis the world over.

National Democratic Convention.—This body which held its session last week in Baltimore, has nominated for next President, Gen. Lewis Cass, of Michigan, and for Vice President, Gen. W. O. Butler, of Kentucky.

Evangelical Preacher.—The April and May No.'s of this work have just been received. The first, contains a Sermon by Rev. Dr. Church. Pastor of the 1st Baptist Church, Rochester, N. York, A sermon by Rev. J. B Scott, Chaplain of the University of Virginia. The second contains a sermon by Rev. Dr. Daniel Sharp, Pastor of Charles St. Baptist Church, Boston Mass., being a tribute to the memory of Hon. John Q. Adams. As this is short as well as good, we would be pleased to copy it into our columns, were we not crowded at present with numerous other matters. Also, a sermon by Rev. W. C. Crane, Vicksburg, Miss., on Christian Benevolence. The "Preacher" is increasing in interest, whilst its mechanical appearance also is improved. Rev. N. N. Wood, Editor and Publisher, 106, Main Street, Zanesville, Ohio. One Dollar per Annum in advance.

Christian Wreath.—We have received the June number of this work. Its embellishments are, The Periwinkle, a Colored Flower. The Witch of Endor, & a piece of Music. It contans as usual numerous interesting and useful articles in poetry and prose. J. Van Court, Publisher, Philadelphia. One Dollar per Annum, in advance.

American Pulpit.—The May number has come to hand, and is the opening number of Vol. IV. It contains, 1. Sermon by W. B. Sprague, D. D. of Albany, N. Y., on the death of Hon. J. Q. Adams. 2. A Sermon by Rev. D. C. Eddy, Pastor of 1st Baptist Church, Lowell, Mass. 3. Three sketches of Sermons. 4. A ministerial Miscellany. A useful work. Address, Samuel Chism, Worcester, Mass. One Dollar per year, in advance.

Biographical.

Written for the Western Recorder.

MRS. NANCY MYERS,

Wife of Mr. Henry Myers, Sen., of Brownsville, Licking county, Ohio, took her exit from the shores of time to the port of glory, on the 12th inst. Mother M. was born in Baltimore county, Md., on the 26th of June, 1775, married to her now bereft and disconsolate husband, in 1796, joined the Methodist Protestant Church in 1830, under the administration of the two Br. Evanses, when they both travelled Zanesville circuit, and has lived an ornament to her profession ever since. She was kind and affectionate to all with whom she associated, and loved and esteemed to the same extent. She was one of those of whom it may be said,

"They die in Jesus, and are blest!
How sweet their slumbers are!
From suffering and from woes released,
And freed from every care,"

Br. Bassett, you will observe I only report the deaths of a few aged members of my charge.—But *death* is not thus partial to us, for we have been dropping into the tomb during the first four months of this year (1848,) at the rate of one per week, and recently much more frequently, for in one short week we deposited not less than 6 persons in our village grave-yard. The principal disease is erysipelas. Brownsville was never known to be so sickly. The ministers of our place have been almost constantly engaged in conversing and praying with the sick and dying, or attending to the funeral obsequies of the dead. O may the Lord avert this heavy calamy; but above all, help us to live right, that we may die happy.

E. S. HOAGLAND.

May, 24, 1848.

News of the Week.

FROM MEXICO.

Peace Treaty Rejected!

Louisville, May 26, 1848.

The Tuscumbia (Ala.) Flag has dispatches from New Orleans, by Telegraph and Express, to the 20th, stating that news had reached that city on the 18th, from Vera Cruz, that the Mexican Congress had rejected the Peace Treaty.

Later and Important from Mexico.

Philadelphia, May 22,

We have New Orleans dates, via Pittsburgh, to the 19th inst., from which we learn that the Mexican Congress has assembled.

Generals Almonte, Bustamente and Paredes, have united, and issued a pronunciamento against the government of Pena y Pena, and declared a war of extermination against the Americans, until they shall be able to conquer an honorable peace.

Progress of the Pennsylvania Railroad.—The Company which has this great work in charge appear to be pushing it with considerable energy. The contracts are all progressing as rapidly as is consistent with economy, and the road will be put in action as far as Lewistown during the ensuing winter. The line to Huntingdon will be ready for the rails early next summer. The light work between Huntingdon and Hollidaysburg will be contracted for in time to be completed as soon as the points now being commenced are ready. This arrangement for the work has been made in order to bring capital expended into activity with as little loss of interest as possible. It is expected that the road will be ready to Huntingdon in the summer following the present, and to the portage by the opening of navigation the ensuing spring.

Revolutionary Octogenarian Gone.—Judge Jas. M. Marshall, son of Col. Thomas Marshall, commander of the 3d Virginia regiment in the War of Independence, and eldest surviving brother of Chief Justice Marshall, died at his reidence in Farquier county, Va., on the 26th ult., aged 85 years. At 17 he entered the army, remaining in it until the close of the revolutionary struggle, when he embraced the legal profession. He was commissioned by John Adams a Judge of the U. S. Circuit Court for the District of Columbia. He served but a brief term on the bench.

Poisoned from Honey.—A distressing circumstance occurred on Sunday 23d ult., at Hardnot, N. C. Three young men who were taking bee trees, ate of the honey found. They became very sick and blind, and though measures were taken for their relief, one of them, Isaiah Mabley, died from its effects.

From the St. Louis Union, May 18th

Highly Important from Oregon.

Four Battles between the Indians and the settlers—Massacre of Dr. Whitman and lady—Prevalence of the Measles—Severe Winter in the Mountains.

Yesterday we had the pleasure of a few moments conversation with Major J. L. Meek who arrived at St. Joseph on the Mandan, and immediately took passage on the Genesee for the Ohio river, being bearer of despatches from the authorities of the Oregon to the Government at Washington.

Major Meek left Oregon city on the 4th January, in Company with General Gilliam and 500 troops, who were marching into the mountain districts to put down insurrectionary movements among the Indians. At Wallah Wallah, Lieut. Bowman, and eight others, parted from Gen. Gilliam's command, and bent their way towards the United States.

On Snake river they fell in with five villages of Snake and Ponark Indians. These Indians manifested hostility, and declared their intention of marching against the Oregon settlers early in the spring. The cause of their enmity towards the whites they alleged to be the introduction of the measles among them. This disease has been very prevalent in Oregon as well among the white settlers as the Indians. Owing to the peculiar habits of the red men, the malady among them proved fearfully fatal, causing death in almost every instance of its visitation. When the eruption fever made its appearance, the afflicted would use the cold bath, or roll themselves in the snow, which would almost certainly cause a retrocession of the disease and sudden death.

The saddest news brought by Major Meek is the death of the philanthropic Dr. Whitman and lady. They were murdered with eighteen others, at their settlement in the plains of Wallah Wallah, some time in January, by the Cayutes and Wallah Wallahs—Indians who have always heretofore manifested the most profound friendship for the whites.

When the troops arrived at the scene of the murder, they found the whole settlement laid waste, presenting an appearance dreadful in the extreme. The bodies of the murdered settlers were scattered around unburied. The heads of Dr. Whitman and his amiable lady were lying in the yard of their late residence, near the threshold, Most of the houses had been burned, and everything wore the aspect of desolation.

In the march from Oregon City to Wallah Wallah, the troops had four engagements with the enemy. In two there was a spirited resistance on the part of the Indians, and many were supposed to have been killed. The American forces lost but two men in their skirmish—James Jackson and James Packwood, killed at the Dalles of the Columbia while on guard.

From all we can gather, it seems that a spirit of hostility has gradually been engendering among the Indians of Oregon for several years. They have taken up the idea that a great chief was coming from the United States to buy their land, and render them independent. Finding however, the whites settling round them, without furnishing for the lands what they considered an equivalent, they have at last determined to drive out the invaders, and possess themselves of such implements of husbandry and the arts that might fall into their hands in the way of spoils.

It is the opinion of those conversant with the affairs of Oregon, and that the Hudson Bay Company is at the bottom of all these disturbances. At any rate it is singular that the Americans only should be the subjects of Indian malice.

ADDITIONAL.

Since the foregoing was placed in type, we have seen a copy of the St. Joseph Advertiser, of the 12th inst., from which we derive some additional items of information, relative to affairs in Oregon.

The last battle fought with the Indians was on the "Big Plains," in February last. Gen. Gilliam's forces maintained their position manfully against four times their number. The Battle commenced in the morning and continued till night put an end to the conflict. Both parties remained on the field till morning, but the Indians were indisposed to renew the engagement, and retired. No whites were killed, but very many wounded by Indian arrows.

At the time of the massacre of Dr. Whitman and companions, sixty or seventy persons were taken prisoner, but afterwards, through the intervention of Peter Skeen Ogden, principal Factor of the Hudson Bay Company, they were ransomed. The massacre, it seems, took place on the 29th of November.

Maj. Meek bears a message asking for immediate aid from the Government of the United States.

The latest dates from Oregon City is to the 30th January. The mail carrier who left there since for Wallah Wallah, was killed and the mail lost.

The Oregon *Spectator* of Jan. 20 contains a proclamation from Gov. Abenethy, in which he calls upon the citizens of the territory to furnish 500 men for the war.

Model Artistes.—A Mrs. Johnson at New York, on Wednesday complained to the Police, that her three daughters by the names of Isabella, Louisa, and Elizabeth Gordon, all under 18 years of age, were nightly exibiting themselves as model artistes, in tights, at Palmo's, thereby disgracing themselves and disobeying the orders of their mother. A warrant was issued for their arrest.

History of Printing.

The first attempts at printing with types can be traced to engravings on blocks of wood, the honor of the invention being claimed by citizens of three different cities—Haerlem, in Holland, and Strasburg and Mentz, in Germany: 'Laurentius Koster,' 'John Guttemburg,' and 'John Faust,' each claiming to be the inventors of the art.—But the most reliable information appears to side with 'Guttemburg,' who, as early as 1442, printed two small books in the city of Mentz. It is remarkable that the first book printed, of any note, was the Bible. It was printed in Latin, in 1450. Notwithstanding the improvements which have been made, the art cannot be considered as very permanently settled, until the year 1458, when a method of casting types in a mould was discovered. The art was first introduced into England in 1471, by William Caxton, and in 1500 it was known in between two and three hundred places. The first printing office in this country, was at Cambridge, in Massachusetts, in 1630—more than two hundred years ago.

The first printed newspaper appeared in the city of Vienna, in Germany; although but a few were printed until 1612, when they first appeared with dates to them. The first paper in England was printed during the reign of Elizabeth, in 1588.

The first paper in this country was printed at Boston, in 1704. Now, there are not in all Europe as many newspapers as there are in the U. States.

Slavery in the District of Columbia.

We remarked, the other day, that slavery, as it exists in the District of Columbia, presented many revolting features, some of which were then referred to. We had another of the features in view, and one to which we now ask attention.

There is a slave prison at the city of Washington, into which people of color are thrown on suspicion of being slaves. In February last the Marshal of that district presented a petition to the House of Representatives claiming $5361,60 for the board, jail fees, &c. &c. for certain persons alleged to be fugitives from "service and labor." Among the items of the amount are the following:

That one Moses Thornton was kept in said jail for the space of twelve hundred and forty days, for which such marshal has charged the United States $421 60. That four persons, designated as "Meade's Negroes," were kept in said jail for the space of five hundred and eighty-five days each, for which said Marshal has charged the United States 795 60
And had been before kept in said jail over fifty days, for which said Marshal has charged the United States. - - - - - 70 28
That eight persons, designated as "Buckner's negroes," were kept in said jail four hundred and sixty-two days each, for which said Marshal has charged the United States - - 1,336.64
That William Burrows and Joseph Armstrong were kept in said jail four hundred and forty-three days each, for which said Marshal has charged the United States - - - - - - 301 24
That Sarah A. Robinson was kept in said jail four hundred and twenty-one days, for which said Marshal has charged the United States - - - - - - 143 14
That Peyton Harris was kept in said jail three hundred and twenty-one days, for which said Marshal has charged the United States - - - - - 107 14
And that 5 several persons, the cause of whose commitment is stated in said account to be a petition for freedom, were kept in said jail for one hundred and eleven, one hundred and seventy-two, two hundred and thirty-two, three hundred and seventy-one days, respectively, for which said Marshal has charged the United States - - 437 38

Hon. MR. HALL, of Buffalo who is a Member of the Judiciary Committee to which that Petition was referred, reported a Preamble reciting the facts, and concluding with the following Resolution:

Resolved, That the Committee on the Judiciary be, and they are hereby directed to report to the House, with all convenient speed, a bill repealing all laws of Congress, and abrogating, so far as they are operative or in force in the District of Columbia, all laws of the State of Maryland which authorizes or requires the courts, officers, or magistrates of the United States, or of the said district within the District of Columbia, to issue process for arrest, or commit to the jail of said District, any runaway or any other slave or fugitive from service, or colored person claimed as such, except on due complaint and proof of or on a conviction for some crime or misdemeanor, the commission of which by any free white person would authorize in the same manner the arrest, commitment, and detention of such white person in like manner charged with or convicted thereof.

Slavery costs the country too much, in various ways, without taxing the United States Treasury directly. Mr. Hall's resolution was not adopted, but we hope, ere long, to see a House of Representatives not only prepared to discuss the question of Slavery in that District, but ready to wipe it out.—*Alb. Evening Journal.*

WESTERN ELOQUENCE.—The following is an extract from the speech of Rev. Mr. Magoon, of Cincinnati, made at the anniversary of the New York Baptist Bible Society, on Friday last.

In reference to the kind of preachers received at the west, he says:

"The education soaked in from the outside, like a Thompsonian bath, is useless there. There is no field for such preachers. Black-board knowledge and Latin roots, emptiness in the head, green glasses over the eyes, dyspepsia in the stomach, and a diploma in his hand, do not suit the people—they want what the Scotch call "gumption"—they want men like Ringgold's flying artillery, who know how to load and fire in the hottest of the fight. There is no need to wait for a church to call a pastor in the West; he can call his church himself. With a log cabin for a vestry he can have around him a cathedral whose arches were wrought and wreathed, whose roof was adorned in the way the temples of Greece never knew—the blue sky is visible thro' its dome, the settling sun streams in between its pillars, and there, in a garb as simple as the sublime truths he tells, he can preach the Word of Life; there is no need of fine linen in double quantity—linen under and linen over his garment—he will not want two shirts."

NEW ORLEANS TELEGRAPH.—The whole line of posts is now completed to New Orleans on the line constructed by Mr. O'Rielly through the Mississippi valley. It is now wired from Louisville via Nashville to Tuscumbia, in Alabama, & to Holly Springs (Mississippi) and Memphis.—The remaining wire from Tuscumbia to New Orleans, will be put up quick as possible.—*Pitts. Com. Journal.*

OCEAN STEAM NAVIGATION.—The New York Herald says—"At present there are eleven steamships on the stocks in the New York ship yard, making an aggregate of more than fifteen thousand tons. They are all ocean vessels, calculated to brave all weather, and range from 1000 to 3000 tons burthen.—*Pitts Com. Journal.*

A NEW STAR.—Mr. J. R. Hind, the celebrated astronomer, announces the discovery of a new star, of the fifth magnitude, and therefore visible to the naked eye, which has just made its appearance in the constellation Ophiucus. This remarkable star is in a line joining Eta and 20 Ophiuchi, rather nearer to the latter.

LUTHERAN STATISTICS.—The General Synod of the Lutheran Church has just finshed a session of 5 days. It appears that their clergy now number about 600. They have under their charge 1650 congregations, to which are attached 200,000 members. Their yearly increase by immigration is 20,000, and by membership 3,000 They also possess three incoporated colleges and five theological seminaries, in which about 150 young men are in course of preparation for the ministry.

The New Postage Bill.

The following are described to be some of the principal provisions of the bill reported by the Post Office Committee of the U. S. House of Representatives.

The circulation of all newspapers free of postage within thirty miles of the place of publication, not above the superficies of 1900 square inches.

Under one hundred miles and over thirty, one half cent, over one hundred, and for any distance one cent.

Newspapers above 1900 inches to pay pamphlet and magazine postage, which is two cents for the first ounce, and half of one cent for all greater distances.

Newspapers under 500 square inches go free for the first thirty miles, and pay quarter of one cent for all greater distances. Transient newspapers pay two cents when not sent from the office of publication.

Publishers of pamphlets, magazines and periodicals, are allowed a free exchange, the same as the publishers of newspapers.

ACCIDENT.—A young man by the name of Smith was drowned night before last in the Monongahela, from the steamer Cambria. The body was recovered last evening, and $195 in gold found upon his person. He was going to the West to purchase land. Drafts to the amount of $2000 were on his person when he fell in the river, but it is supposed they were destroyed by the action of the water.—*Pittsburgh Com. Journal.*

ACCIDENT—INHUMANITY.—A painful accident is recorded by the St. Louis Union, as having occurred on board the steamer Colorado, on the occasion of her last trip to that city. The conduct of Dr. Martin deserves to be mentioned with honor, as it will be where the case is known. After the Colorado had been in port some time, a negro fireman removed the manhead from one end of the boilers; the boilers were nearly full of hot water, and several deck passengers were sleeping near them—a German and his wife were scalded in a shocking manner—the man's back was raw, and on parts of his body blisters were formed holding a pint of water. The unfortunate couple being strangers, knew not where to go for medical aid. Some of the passengers on the boat started with them in search of a physician—the scalded couple writhing in agony, moaning and crying along the streets. They stopped at a coffee house on Olive street, where they asked permission to remain that they might have their wounds dressed; this privilege was refused them. One of the city guard then conducted them to the hospital kept by the Sisters of Charity, but arrangements there did not allow their admission. The watchman then conducted the party to a tavern on Second street, where they were again refused admittance—they now crossed the street to a German coffee house; here the scalded were once more driven from the house of their countrymen to writhe in misery.

"Dr. Martin, living at the corner of Fourth and Elm Streets, was now sent for. He soon arrived, and on seeing the situation of his patients, observed that he would take them to the Hotel of Invalides at his own expense, if they were not received he would take them to his own house—the sufferers were received at the Hotel, and remained there until noon yesterday, when they were taken to the City Hospital, where every attention is shown them. This but one of the many instances in which Dr. M. has displayed the noble humanity and benevolence of his character."—*Pittsburgh Commercial Journal.*

DEATH BY LIGHTNING.—Mr. Wm. Patterson Colmerry, of Wilmington, Del., riding out in the country on horseback, on Saturday afternoon, took shelter under a tree during a thunder-storm, which being struck by lightning, himself and horse were instantly killed.

PHYSICIAN KILLED.—Dr. Henry D. Magil, of Leesburg, Va., aged forty, was found lying on the turn-pike, nearly opposite to Belmont, having been killed, supposed by being thrown from his horse.

THE EX-KING OF FRANCE.—The London papers state that Louis Phillippe is almost continually in the streets of the Metropolis. He comes up in the South Western railway cars. M. Guizot is living in a very unostentatious manner in Pelham Crescent, Brompton, and is almost daily at the Athenœum club.

The New Iron Furnace at Dresden.

We spent an hour, on Saturday last, in viewing the works at Dresden, now being built by Messrs. Spaulding & Co. The buildings include a Stack and Engine-room under one roof, a store-house for charcoal, and seven ovens for making the latter article. These are all that are necessary to commence with. Other buildings will be put up from time to time, as needed. The furnace stack is large and will turn out, it is estimated, eight tons of pig per day. Situated as the buildings are on the canal bank, within 35 feet of the water's edge, the metal can be taken up from the sand and piled, by the same handling, convenient for shipment. Immense quantities of ore have already been drawn, and lay in heaps covering all the ground round about. This is obtained, most, by "stripping," is of an excellent quality, and it is combined with lime as to require but little additional flux. A few specimens that we examined contained flint, but not enough to be of any inconvenience, if proper care is used in the smelting.—The ovens for burning charcoal, seven in number, are built in a line upon the canal bank, and are constructed of large capacity upon the most approved plan. The brick of which these are built and all the brick used in the concern, are made on the spot: about 300,000 in all are required. The whole machinery of the works will be driven by a steam-engine of considerable power, the foundation for which is now being laid. The boiler will be heated by conducting under it the fire from the stack, which will be fully sufficient. Fire will be put in, for drying purposes, next week, and, by the middle of the ensuing month, the furnace will be in blast. An ample market for its products will be furnished in our own town; and, we trust, encouragement will appear for the establishment of another. About $20,000, or a little more, is the amount of capital invested in this. For the above details we are indebted to Mr. Josiah Spaulding, the senior partner in the concern, who politely spent much time in showing us through the works. Mr. S. and his partners have the warmest wishes of the public for their success.

This county of ours is rich in iron-ore, as well as other sorts of mineral wealth. Hundreds of millions of tons, containing a large per centage of metal, are found within its limits—a score of furnaces could be supplied constantly with the material; and the good quality of the pig is sufficiently established in the market by the products of the Licking furnace, which has been running for years. We should rejoice to see the day when the iron interest of our valley attains in the West its proper importance.—*Zanesville Courier.*

Indian War in Oregon.

FOUR BATTLES—THE WHITES VICTORIOUS—MASSACRE OF MISSIONARIES!

Correspondence of the Pittsburgh Gazette.

LOUISVILLE, May 21, 1848.

By the arrival of Major Meek, from the west, we have late and most important news from Oregon, where all its confusion and bloodshed between the Whites and Indians. Four powerful tribes have united, and commenced a deadly war. Four battles took place in January, in three of which the Whites were successful in beating their enemy. Five hundred Whites fought a body of two thousand Indians a whole day, when the Indians retreated, after wounding a great number of Whites.

On the 29th of November, a most horrid and brutal massacre was committed by the Cayuse Indians, at the Presbyterian Mission, at the Wallah-Wallah Valley. Dr. White, his man and wife, with eighteen others, were killed, and sixty or seventy taken prisoners. The houses of the Missionaries and their neighbors were burned to the ground. The unfortunate prisoners were subsequently ransomed, through the agency of Peter Sken Ogden, chief factor of the Hudson's Bay Company.

Major Meek pushed up the river yesterday, on his way to Washington, with despatches for the Government, asking for immediate aid on the part of the Oregon settlers.

DESTRUCTIVE FIRE.—A fire broke out on Saturday night, about twelve o'clock, among the rags in the cellar of SPEER's paper establishment and spread to the establishment of Mr. WETHERBEE, entirely consuming the same. LEVERING & Co., of "Oak Hall," adjoining, suffered considerably from water; and but for the extraordinary alacrity of the firemen, the damage would doubtless have been much greater. Mr. WETHERBEE, in saddlery, stock, tools, &c., loses between five and eight thousand dollars, without a cent of insurance. Mr. SPEER, in rags, paper, books, &c., loses between $2,000 or $3,000—no insurance.—LEVERING & Co.'s loss is about $500. The building belonged to Mr. THOMAS LAWSON, and was insured sufficiently to cover the total amount of loss.—*Cincinnati Commercial.*

STRUCK BY LIGHTNING.—As Mr. SAMUEL V. HILL, tobacconist, in company with Mr. GEO. BATES, were riding home in a buggy at noon yesterday, during the thunder storm, they made a narrow escape of their lives, at the corner of Third and Western Row. The fluid descended with a stunning crash, passed through the top of the buggy, tore Mr. Hill's hat to fragments, burned his head slightly, and passed off without doing other damage! Mr. H. it is said, owes his life to a silk handkerchief which he had in his hat—silk being a non-conductor turned the fluid! The horse was so frightened by the explosion, and dashed furiously off with the vehicle, breaking it to pieces, but fortunately, doing no injury to the inmates. Mr. Hill's hurts, we believe tho' serious, are not likely to prove fatal.—*Cin. Commercial.*

Law Case Adjourned by Telegraph!

The Telegraph is put to uses at once novel & valuable. We relate the following adjournment of a Law Case, from a knowledge of the transaction. A case originating between two steamboat captains was brought before MARK P. TAYLOR, Esq., but for certain reasons put off for two or three weeks. The day of trial came, but, in the meantime, one of the captains had gone to St. Louis—the other to Pittsburgh. A friend of the St. Louis captain suggested that the case should be referred to some future time, but this could not be done unless the parties agreed to it! A telegraphic despatch was sent to the captain in St. Louis just before the hour of trial arrived. He answered immediately, that he was willing to put the trial off, if his opponent was. A telegraphic despatch was then sent to the other captain in Pittsburgh, who immediately answered, giving his consent, and so the trial was adjourned to a day when both parties would be again in our city. The proceedings by telegraph were entered on the magistrate's docket, being the first legal lightning transaction in the world. Lawyers may as well be brightening up—they have now a competitor which is not 'slow,' at all events—one that can not be 'headed' by musty volumes, or looked out of countenance with impunity. He holds his office in the universal creation, and uses the storm-cloud for his sign-board.—*Cin. Commercial.*

From the Sandwich Islands.—The New Bedford Mercury contains intelligence from the Sandwich Islands to December 21, received by the whale ship James Maury, at that port.

The volcano at Kilanea, had exhibited increased action about the 1st of December, and on the 2d there was a slight earthquake.

A large invoice of standard books, from the establishment of the Harpers, in New York, was received at Honolulu, October 20th, and in less than six weeks about one thousand dollars worth had been retailed among the town's people and foreign residents. The foreign residents of East Maui, had ordered an entire set of Harpers' Family Library, consisting of one hundred and seventy-two volumes.

The whale ship Frances Henrietta, Captain Poole, of New Bedford, fell in with at sea, in May, lat. 42 N. lon. 150 E a Japanese junk, of 200 tons, dismasted, rudder gone, and otherwise injured in a typhoon, seven months previous.—The original number of the crew was seventeen, but when Captain Poole discovered them, they were reduced to four, and in a famishing condition. The crew had drawn lots for some time past as to who should be killed and eaten: the one upon whom the lot fell, if able, fighting for his life, and in some instances succeeded in killing one of the others, in which case the murdered man was first eaten. The survivors were shockingly scarred with dirk and knife wounds, as if their lives had been often attempted by their companions. Captain Poole kept them on board his ship for thirty days, and then put them on board some fishing boats, close in shore, about lat. 40 N. They were exceedingly grateful, & manifested much emotion on leaving the whaler.

Fire on the Atlantic Dock.—A destructive fire broke out on Monday night, about 12 o'clock, in No. 33 of the large stone warehouse on the Atlantic Dock, Brooklyn, N. Y., and was not subdued till four of them, Nos. 30, 31, 32 and 33, were laid in ruins, and their contents, consisting of a large amount of valuable machinery for raising grain, and between 35 and 40,000 bushels corn and wheat, destroyed, the property of various individuals, a small portion of which only is insured. The buildings were the property of Mr. Daniel Richards, with the exception of No. 30, which belonged to Mr. Brush. The total loss is estimated at $125,000, from $50,000 to $60,000 of which falls on Mr. Richards. Insured for about $20,000. Mr. Brush had an insurance of $25,000. The whole were occupied by Messrs. Verplank, Crane & Co. The fire is supposed to have originated from the heat of the smoke pipe.—*N. Y. Jour. Com.*

OREGON AND CALIFORNIA EMIGRANTS.—Accounts from St. Joseph, Mo., represent that town as crowded with emigrants on their route to California and Oregon. Two hundred and ten wagons had crossed the river at that place, and forty or fifty at the ferry above St. Joseph. The emigration this year will not be so large as that of last year, probably not numbering more than five hundred men. Major Harris recently arrived at St. Joseph from the front camp of the emigrants. They were all getting on well. Maj. H. is to go out to California in company with Col. Fremont, who was expected at St. Joseph by the 15th of this month.—*Cincinnati Commercial.*

Notices.

To the Superintendents of the Circuits and Stations hereafter named:

DEAR BRETHREN:—Having at length obtained my liberty, by getting through my publication business, which has detained me so much longer than I expected. I propose to be, and to preach within your respective fields of labor (with your consent) on the Sabbaths following:

Cambridge Circuit, June 11th.
Pleasant Hill Circuit, June 18th.
Mount Pleasant Circuit, June 25th.
Steubenville Station, July 2nd.
Wellsville Circuit, July 9th.
Youngstown Station, July 16th.
Pittsburgh Station, July 23rd.

As I shall travel in a buggy, it is my intention to carry with me a supply of my Vol. of Sermons.

THOMAS POTTER, Conf. Missionary.

Putnam, May 29th, 1848.

TEMPERANCE MEETING.

At a meeting of the Springfield Temperance Society held on Monday evening, May 22d, the following resolutions offered by A. A. Guthrie, were laid upon the table for discussion at the next meeting, and on motion, a request was made that they be published in the Western Recorder, and that the public will read and reflect.

Resolved, That the venders of intoxicating drink should be made responsible, by law, for the consequences of intemperance.

1st. By levying upon them a tax for the support of paupers made by intemperance.

2d. By taxing them with the cost of prosecuting and punishing criminals made such by intemperance.

3d. By punishing them as manslayers for such case of death produced by intemperance.

S. S. GUTHRIE, Secretary.

BR. BASSETT: Please to publish the following appointments which I will attend, by Divine permission:

Clarksburg,	June	4th
Bainbridge,	"	11th
Twin Creek, Jacksonburgh,	"	18th
West Alexandria,	"	25th

I hope the brethren on Clarksburgh, Washington and Bainbridge cts., will let me know through the Recorder, or otherwise, what place in the ct. I am to come.

N. B.—My address, is Waynesville, Warren Co., O.

A. M'GUIRE, Con. Mis.

HO! FOR A CAMP-MEETING!!

We shall commence a Camp-Meeting on Richwood Circuit, Ohio District, on Thursday, 1st of June, 1848. It will be held two miles and a half west of Richwood, Union county, on the road leading from Richwood to Summerville. We earnestly invite ministerial aid. It is also very desirable that brethren of the adjoining circuits unite with us. We hope that Brothers Hatfield, Ensminger, Stevens, and Davis will endeavor to induce some of the brethren of their respective circuits to join in with us. Brother Young is informed that we have appointed the time for our Camp-Meeting to correspond with that of his presidential visitation. Ho! Ye Watchmen of Zion! for a rally in the green woods of the North!

J B PEAT.

PRESIDENTIAL APPOINTMENTS.

Onondaga Conference.

LAST ROUND.

Rome Circuit, June 3d and 4th.
Wilna Circuit, June 10th and 11th.
Orleans Circuit, June 17th and 18th.
Mexico Circuit, June 24th and 25th.
Oswego Circuit, July 1st and 2d.
Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

DELAWARE CIRCUIT, MUSK. DIST.—Notice is hereby given to our worthy President, Br. Clancy, that his meeting for this circuit, will be in the town of Delaware.

W. HATFIELD

WHEELING CT. PITTS. DISTRICT.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile. R. H. SUTTON.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Home,	"	4th	June	"
Conneaut,	"	11th	"	"
Summerville,	"	18th	"	"
Susquehanna,	"	25th	"	"
Johnstown, at.		2d	July	"
Home two Sundays,			"	"
Valley mission		23d	"	"
Huntersville, ct.		30th	"	"
Greenbrier,	"	6th	August	"
Braxton,	"	13th	"	"
Conference,	"	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Sandusky,	"	1st	" June	"
Delaware	"	2d	" "	"
Martinsburg Mission, Thursday 15th.				"
Newark Circuit,	3d	Sunday of	"	"
Zanesville	"	4th	" "	"
M'Connelsville ct.		1st	" July	"
Morganville	"	2d	" "	"
Lancaster	"	3d	" "	"
Salt Creek	"	4th	" "	"
Portsmouth	"	5th	" "	"
Columbia	"	1st	" August	"
Woodsfield	"	3d	" "	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

BR. BASSETT: Please publish for me the following plan of appointment.

Richwood,	"	June	3d	"
Mt. Blanchard,	"	"	10th	"
Portage, ct. (Wednesday)		"	14 & 15 at 11 o'clk	
Kalida,	ct.	"	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

HYMENIAL.

MARRIED—At Cincinnati, the 18th ult.. by Rev T. H. Stockton, MR. CHARLES P. HARRIS, to MISS JANE DULHAGEN.

DEATHS!

DIED—In Greenup Co. Ky., April 30th MR. CHRISTIAN SPANGLER, who had been a pioneer of this (Muskingum) County, aged 78.

——At Wheeling Va., on the 18th ult., JOHN LIST, Esq. Cashier of the N. W. Bank of Virginia.

——Near Baltimore Md. on the 19th ult., GREENBURY GOSNEL, Esq., aged 93. He had been a soldier of the Revolution.

Business Department.

LETTERS RECEIVED.

P M—Prospect.	O.	W Maynard, 1 sub,	O.
W Remsburgh,	"	J Reasley,	"
J Cornwell,	"	P M—Malta,	"
W G Fowler,	"	I Fister,	N. Y.
C J Sears,	"	James Smith, 2 subs.	"
Looker On,	"	A P Corey, 3 subs.	Vt.

ACKNOWLEDGEMENTS.

From	For	Page to	Vol.	No.	$ cts.
T Potter,	J. Lamb,	7	52	1	00
W G Fowler,	W Linkhart,	10	32	2	00
A P Corey,	N Wait,	9	43	1	00
"	R Bucklin,	10	17	2	00
C J Sears,	Thos. Sears,	9	52	2	00

New Subscribers this week, 7. Discontinuances, 4.

The P. M. at Prospect, Ohio, informs us that C. Landon no longer takes his paper from the office. When a subscriber, wishing to discontinue, neglects to give notice to the publisher in time, he is responsible for another vol. Six numbers, over a year have been sent. If C. L. will settle with the Agent, we will stop sending it any time if he desires it.

Br. James Smith of Palermo, New York, has our thanks for his agency for our periodical.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Wm. Reeves. Pittsburgh, Pa.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. A. S. Robinson, Ridgefield Four Cor. O.	7
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. O. P. Stephens, Catawba, O.	6
Rev. C. H. Williams, Bournville, O.	5
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. W. G. Fowler, Paintersville, O.	10
Rev. V. Lucas, Johnstown, Pa.,	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. A. P. Corey, Waitsfield, Vt.	6

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements.

JUST RECEIVED

From the Book Concern Baltimore,

A New Supply of

HYMN BOOKS, M. P. CHURCH.

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ALSO A FEW COPIES OF

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For sale *for cash*, wholesale and retail at the Office of the WESTERN RECORDER.

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OR BRIEF CHAPTERS ON THE CHURCH OF CHRIST—ITS POSITIVE INSTITUTIONS—ITS MEANS OF GRACE, AND SOCIAL OBLIGATIONS; DESIGNED AS A FAMILY COMPANION FOR METHODISTS. BY REV. LEVI R. REESE.

A few copies just received, and for sale at this Office. Price, 50 cents single, $5 per dozen.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, JUNIOR, DECEASED. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 9 o'clock A. M and 4 P. M. of each day.

WILLIAMS SIMS, } Commmis-
PETER S. WESTBROOK, } sioners.

May 18th, 1848.

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 20 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

GREAT EXCITEMENT!

THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm Milhous's office, and opposite the Post Office, where all the various operations in connection with our business such as Shaving, Hair-dressing, Boot-blacking, &c., &c will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

AGENTS WANTED.

In every Conference District of the M. P Church, to sel Potter's Volume of Sermons on the Evangelical Economy, which will be ready for delivery in April next. Responsible persons, of good address, and business habits, will find a profitable employment in an Agency for the sale of this Work. Terms, &c., will be given on application to the Author, Mount Vernon, Knox Co., Ohio.

March 13, 1848. THOMAS POTTER.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit.

THE AMERICAN PULPIT is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, as far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J BURNS, D D, of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such *et cetera* as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrased in his desire to accept this invitation, we shall dispense with the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms—One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extenhing the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS —The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The volume begins with January.

☞ All orders must be accompanied by the MONEY post paid, to insure attention.

J. VAN COURT, Publisher,
Quary st. near Second, Phila.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

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POET'S CORNER.

From the Christian Citizen.

"For So He Giveth His Beloved Sleep."

PSALMS CXXVII, 2.

Sleep, my beloved, sleep—
The stormy winds are high;
The gathered lightnings sweep
In splendor through the sky;
Yet fear not thou the tempest's voice of dread,
While keeps my love its vigil round thy bed.

Rest, my beloved, rest—
The ocean waves beat loud;
Each billow's foaming crest
Involves thee like a shroud;
Yet shrink not, Christian, from the raging main;
I bind the waters in their crystal chain.

Peace, my beloved, peace—
Do anxious thoughts appal?
At my command they cease;
My word dispels them all.
Dark though the visions o'er thy slumbers hung,
Rouse not, nor start—my arms are round thee flung.

Soft, my beloved, soft—
Through sickness and through pain,
Thou hear'st glad notes aloft—
The rich, angelic strain.
Do not I smooth thy couch, and hush thy dreams,
And cool thy parching lips from healing streams?

Sleep, my beloved, sleep—
Beneath the quiet sod,
In still repose and deep,
Till sounds the trump of God.
For thee, no terror has the awful grave;
Strong is mine arm to rescue—strong to save.

Wake, my beloved, wake—
On the right hand of love.
Thine, for the Savior's sake,
The crown prepared above.
Wake, my beloved one, to the eternal morn,
Robed in the vesture which the saints adorn.

CROYDEN, Eng., Feb. 1848. H.

Communications.

Written for the Western Recorder.

RESTRICTIVE RULE---Palemon, &c.

NO. I.

MR. EDITOR,—I am very much gratified, to find that the brethren have consented to "speak out," upon the propriety, or impropriety, of this restricture feature in our economy; and that among them, are some of our old and esteemed brethren, whose many years of observation and inquiry, commend them to our attention and respect. From such men, we generally expect valuable information, and clear conclusive reasoning. Their names generally have a great influence over the church of their choice. And truly, we should esteem the elder brethren for their works' sake, to the full extent that their works are commendable. In the matter of unwritten history, their minds are always valuable. But surely, it cannot be the creed of the nineteenth century, that the theories of the Fathers are to be taken without examintion. Wonder if our good old brother of Meadow Farm really thinks so, and desires to make this impression upon the minds of "the boys?" Surely it is not a law of the human mind, that the opinions of an old man are invariably correct, and those of a young man incorrect. And I believe that it has not yet been made a law of the Recorder, that no brother shall say aught in opposition to the opinions, or argument, of one who is older than himself. I will, then, beg leave to offer a few thoughts in reply to some things which have appeared as a defence of the Restrictive Rule.

Palemon, in the Recorder of March 16, declares his intentions to speak out, in that, and in future numbers; and we were given to understand, that much argument should be forthcoming; but until thus time, we find but one succeeding article. So it appears that he will favor us no more upon the subject.

As to the question at issue between me and Palemon, I claim it to be one thing; he another. I ask for the repeal of the Restrictive Rule. He assumes that I ask for the abolition of the entire system of itinerancy, and the adoption of a system of settled pastorates; and urges that I cannot be an honest apposer of the Rule. Now, the design of all of this, evidently is, to raise a *scare-crow*, for the purpose of frightening the people away from a moment's consideration of the subject. Yet, you will find that he admits that this Rule may be removed, and the system of itinerancy remain; which will save me the trouble of proving this fact. The 7th Sec. of the 10th Art. of the constitution, "consists of two parts." The first, ("no rule shall be passed to abolish an efficient itinerant ministry,") provides for an efficient itinerancy. The second part, restricts and trammels that itinerancy, taking out of the hand of the stationing authority, the right to station the ministers of an Annual Conference where the judgment of the Con. dictates that they should be stationed. It gives to the Annual Conference no authority "to station their ministers longer than three years, successively, in the same circuit, and two years, successively, in the same station." Now, it is to this second member of the 7th Sec. that we object, & not to the first. Only see, what a beautiful thing it is! The constitution requires the Annual Conference to exercise their judgment, as to the propriety of continuing a minister in the same appointment up to the close of the third year, and then, to exercise the same judgment as to what other appointment he shall be sent to; but according to this member of the 7th Sec. they must, in no case, exercise their judgment as to the propriety of his continuance in the same circuit a fourth year. That would be entirely, "and forever," wrong. The Convention of 1830, could judge of it, a great deal better than the Annual Conference, to whom all of the the circumstances of the case might be known. —May be some of the *older* brethren will succeed in convincing us that it is not 'a senseless thing.'

But Palemon, and others, endeavor to make the impression, that if we give up the Restrictive Rule, we have a settled pastoracy. What, then, is the difference between an itinerancy, without the Restrictive Rule, and a seuled pastoracy?

In an itinerancy without this Rule, such as would exist in our church, the stationing authority is vested in the Annual Conference, and each minister, at the end of each year, falls into the hand of the Stationing Authority for an appointment; which authority, is to be according to the judgment of its holders, as to what would be the most likely to secure the true object of the gospel ministry, forming that judgment from their knowledge of all of the circumstances to be taken into the consideration, made known to them through the representatives of the people, and the ministers assembled. They station no minister for a longer period than one year at a time. If there is not a probability of his usefulness a second year, he is sent to another appointment. And for the very same reason, it must be clear, that he would be sent to a different appointment at the end of any succeeding year. The removal of the Restrictive Rule, simply leaves the stationing authority, which now exists, free to use their judgment, as to the propriety of continuing a minister more than two years in the same station, or three years in the same circuit; and a change of ministers would take place precisely in the manner that it now does, only it would be when the propriety, or necessity, of it would be drawn from existing and visible facts, and not from a blind arbitrary rule, which, with an imperial sway, controls all circumstances and necessities.

A settled pastoracy, is that regulation of the gospel ministry, under which a minister is placed in charge of a congregation for *an indefinite period*. Churches which have adopted this regulation, install, or *marry*, the minister to the congregation; and from it he can only be released, or they from him, by sueing for a divorce before an ecclesiastical court and the authority which gave him his appointment cannot remove him from it without *his own consent being previously obtained*. So he is there for life, unless he is removed by an ecclesiastical prosecution, or *mutual* consent.

You can now very readily see how far we should be, in removing the Restrictive Rule, from adopting a settled pastoracy. Just as far from it as we now are.

If the Rev. DR. SPRINGER'S "*blister*" *plasters*, should, unfortunately, fail to effect a cure for me, I may be troubling you some more.

PRUDENTIA.

At Home, May 2, 1848.

Written for the Western Recorder.

A REVIEW OF REV. JAS. GAY'S NOTICE OF "ONE FROM OLD VIRGINIA."

BR. BASSETT: Once, and only once, in the course of my life, have I written, and published, any remarks upon the subject of slavery. Those remarks, appeared some weeks ago, in "The Western Recorder." Another writer, who styled himself, "A Virginian," appeared in your columns upon the same subject. Who the writer is, I know not. This, however, is of no moment to me now. In the last number of the Recorder, that has come to hand, there is a communication from the pen of Rev. James Gay, of Kingsbury, Indiana, headed, "*An Answer to a Virginian*," No. 5. Before closing his letter, in which he briefly "answers" my fellow Statesman, he also pays his respects to "one from old Virginia"—meaning, as appears from the quotations he makes, myself. I think he had an eye to my letter, and that some of his remarks were made in reference to an allusion of mine, before he spoke directly of me. Those remarks, for the reason now assigned, I feel myself at liberty to review, briefly. To this, I presume "A Virginian" will not object. To this, I presume the Editor will not object. To this, Rev. James Gay, cannot object. Before I proceed, I will make a general remark, or two. I do not love controversy. My letter was not written to provoke it. I had thought, too, that, in all probability, nothing would be written against the view of the subject in question, which I therein presented. With the comments of the Editor, upon it, I may say I was pleased. His remarks were in good spirit—which, as I judge, is the spirit of the man. I was somewhat disposed to think, after all, however, that we were not quite so near together, in our views upon the subject of slavery, as he supposed. Be this as it may, our mutual respect, and confidence, and friendship, have not been disturbed. May these ever continue, and increase, yet more, and more. I do not object to the liberty which Rev. James Gay has taken, to express his dissent from my views. My letter was before the world. It was, so to speak, public property. Br. Gay has exercised an inalienable right. It is a right that I concede very heartily. In reviewing him, I hope I shall not pen an improper word. I feel towards him no other passion than love. His positions I may not spare, but himself will I respect. In concluding these preliminaries, I will express the hope, that I may not again feel myself called upon to write upon this subject. As to this, however, I make no promise. While I give no challenge, I beg for no quarters. Let each one who may feel disposed to do so, express his views freely, and I shall be governed by my own sense of duty, and of propriety, as to whether I shall speak out any more, or for the future, keep silence.

In my former letter, I expressed my objections to an article which was published in the Recorder, some months ago—Whether from the pen of Rev. James Gay, or some one else, I do not now remember—in which the writer, as well as I could then recollect, attempted to prove that the slaveholder is a devil. I did not then, I do not now, combat this sentiment. It speaks for itself. To say it is erroneous, is to express but little that might very justly be uttered. It must recoil upon the conscience of its author. But let it pass. Rev. Mr. Gay, having disposed of "A Virginian," turns his attention to "one from old Virginia." My letter, touching the sentiment just spoken of, seems to have prompted the following expression. It contains a sentiment equally objectionable, and offensive perhaps, though in a different form. But let our writer be heard for himself. "That slavery is of the Devil I have no manner of doubt, and if he does not ultimately have all who will *not repent* of the wrongs they have done to the poor, suffering, and rejected slaves, there will be but little use of having a Devil." Upon this quotation, I will make a few remarks.

1. As to the *origin* of slavery. Our author is in no way reserved. Indeed, he "is very bold." Boldness, however, is quite as characteristic of the errorist, as it is of him who is thoroughly furnished with knowldge, on any given subbject. Br. Gay has no misgivings, as to whence slavery has proceeded. Viewing it, perhaps as some others of his party do, as "the blackest crime in the universe," he concludes, of course, that it emanated from the worst of all beings, in the universe. "That slavery is of the devil, I have no manner of doubt." This is surely a very clear "confession of faith," on this subject.—There is no mistaking its meaning. It would be well if all confessions of faith, were as free from ambiguity. We should then be the better prepared to combat the errors which some of them contain. In point of clearness, Br. Gay's confession, is an admirable one. In point of doctrine, and in point of fact, however, I cannot speak so well of it. Had he said—"that the *abuses* of slavery are of the Devil, I have no manner of doubt."—I should not have taken time to controvert with him. And, yet, I, as an individual, might very rationally entertain some "manner of doubt," that all the *abuses* of slavery, were "of the Devil." While the Devil excited man to his fall, and now excites him to many things that are wicked, man being a free agent, and possessing an active, and depraved mind, I am not prepared to admit, free from all "manner of doubt," that every wicked thing which is done under the sun, is "of the Devil."

In settling the question, as to whether "slavery is of the Devil," let us appeal to the Bible. If it be of the Devil, it is not of God. If it be of God, it is not of the Devil. The Bible is the word of God. It is true, some of the words of Satan, are in the Bible. But we learn that such and such are his sayings, upon the authority of God. From the Bible we learn that God,—*and not the Devil*—in speaking through his servant, to the people of Israel, declares in reference to certain "*bondmen, and bondmaids*," *that* "*they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever.*" This is from the mouth of God, through his servant.—Will Rev. James Gay pronounce it to be "of the Devil" "that it is from the Devil he has no manner of doubt!" If he still persists in his belief, as declared in his manifesto, or confession of faith, as cited above, "that slavery is of the Devil," he must consider that *God*, and *Devil*, are interchangable terms, representing one, and the same being; or, that God acts in concert with the Devil, —that God is Satan's coadjutor, and ally, and friend, kindly legislating for the establishment, and securing perpetuity, of what he regards as the *diabolical* institution of slavery. He can choose whichsoever horn of the dilemma that may be the more congenial with his fancy. Any institution or system, that originated with the Devil, "the enemy of all righteousness," would not receive the sanction of God; and laws would never be enacted by an infinitely holy Being, in view of its furtherance, and stability. But in the quotation above, from Leviticus,—which is only one of many, of a similar class and character, that might be made from the Old Testament —it is obvious, and I think, indisputable, that God not only tolerated, but positively sanctioned, and ratified, the institution of slavery.—Therefore, the origin of slavery, instead of being traceable to the malignant agency of the Prince of Darkness, was not repugnant to the will of God. And God being immutable, and moral principles being unchangable things, if the institution of slavery involved, or was based upon wrong principles—principles morally wrong —in its origin, it would not, at a subsequent period, have received his sanction. God would not change his mind, and the institution, how muchsoever it might vary in incidental circumstances, would not change its essential moral character. Rev. James Gay, in the view he has taken, has ascribed one of the Providential, wise, and no doubt benevolent, arrangements of God, to the implacable, and unquenchable maliciousness of the Devil! Such a position is alarming—it is blasphemous! See! The Bible is an inspired Book. "All Scripture is give by inspiration of God." It was inspired by the Spirit of God. "Holy men of God, spake as they were moved by the Holy Ghost." The words of the above quotation, from Leviticus, were inspired by the Spirit of God. The passage sanctions, and ratifies slavery. The Spirit of God, then, confirmed the institution. But does he confirm the words of the Devil? Did not the Son come into the world, that he might destroy his works?—Would he confirm at one time, and destroy at another, works involving moral principles? He is the Lord—he changes not. He who declares that that institution, or relation, between man and his fellow, which the Holy Spirit of God authorizes, and establishes, "is of the Devil," is changeable with what many eminent Theologians, and Commentators, regard as *the sin against the Holy Spirit*. This sin consists in their opinion, in ascribing the work of the Spirit, to the Devil. Has not this been done by Rev. Mr. Gay! If I may speak to Br. Gay, however, I will, in the language of an Apostle, say—"But beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak." Though he seems to have blasphemed in a certain sense, against the Holy Ghost, I am confident he has done it unwittingly. But I have felt it to be my duty in this review, and in connection with this branch of the subject, to expose this blasphemy, to show how far abolitionists, of ultra views, and mercurial temperaments, may wander in the labyrinths of self-delusion, and frightful error.

2. As to the *doom* of slaveholders. Our friend, Mr. Gay, is a far-seeing man. His phraseology, in every word, gives the fullest evidence of a plenary inspiration, from the spirit-of-dogmatism. Hear it—and ponder it. "If he" —that is the Devil—"does not ultimately have all who will *not repent* of the wrongs they have done to the poor suffering, and rejected slaves, there will be but little use of having a Devil." Now, the "wrong," the radical and essential "wrong," which in the opinion of Mr. Gay, and abolitionists generally, is "done to the poor slaves," if I mistake not, is that of holding them in bondage. All other "wrongs," which the slaves may suffer, as slaves according to them are incidental only, and are to be traced to the original, or radical wrong, which is that of their being kept in bondage. Bondage, then, according to the abolitionists, is the greatest of these wrongs, it being the source and the pretext, for all the other "wrongs" that are incidental, which the slaves may, or do, suffer. All who wrong their fellow men wilfully, and will not repent of the wrong done, cannot in my opinion escape the vengeance of God. This I fully believe, whether the wrong be done to slaves, or to freemen. Mr. Gay, doubtless considers the holding them in bondage, as one of "the wrongs," if not the greatest of "the wrongs done to the slaves." In his opinion then, it would seem that slaveholders generally, if they "will not repent," of holding slaves, will go to the Devil! If the Devil does not get them, there will as he thinks, be but little use of having one. All slaveholders then, if they will not repent of holding their fellow men in bondage, will, in the opinion of friend Gay, go to the Devil, and be locked in hell, forever! "Hear (*that,*) O heavens! Give ear (*to that,*) O earth"—Hear *that*, Father *Abraham!* O Abraham, *even* Abraham, think not thyself too secure! Although thou wast called, truly, "the Friend of God," and "the father of the faithful"—though long after they exist, Christ himself showed that thou wast alive with God—though Lazarus after his decease, rested in thy bosom, in the paradise of God—though the church in all ages has been encouraged with the promise of sitting down finally with thee in the kingdom of heaven—though thou hast by universal suffrage, been canonized as a bright, and pure, and happy spirit in glory—yes, O Abraham, I say again, think not thyself too secure! A mighty spirit hath arisen, & insinuateth strongly, that thou, tho' exalted above the clouds, & actually in heaven, shall "ultimately," like Lucifer be brought down to hell! That Spirit, O Abraham, hath for its name—*Abolition*. Its predictions concerning thy "ultimate" ruin, are based upon the fact, that while on earth, thou *owndst slaves*, & didst not repent of the (alleged) sin, of so doing. One who is inspired by this Spirit, & one of the propagandists of the doctrine it brings to our ears, is *Rev. James Gay*. We are no where informed in the Bible that Abraham ever repented of the alleged sin of slaveholding. And "if the Devil does not get him," "there will," according to our author, "be but little use of having a Devil." I suppose he means that if slaveholders, who do not repent of the crime of slaveholding, do not go to *hell*, there will be but little use of having a hell. O yes, there will friend Gay. If it answered no other purpose, it will be of use as a place of confinement for *abolition defamers*. I do not say for *abolitionists*, but for abolition *defamers*. These, all unrighteous slaveholders, and the wicked of the earth, generally will need being confined, and hell will therefore prove useful to the rest of the universe.

The Slavery of the United States, and that which obtained among the patriarchs, and other of God's people, in ancient times, while differing perhaps, in some unimportant circumstantialities, may be considered as involving, and based upon the same principles. And if the abolitionists admit that the patriarchs and others, who held slaves in ancient times were saved, I cannot see how they can deny the salvability of slaveholders, of our own times. Is it on the ground that greater light has been shed upon the world, than was then enjoyed? If so—whence has that light proceeded? Has it come from God? Is it found in the later Scriptures? Has God, by any statute, condemned slavery, & slaveholders since the patriarchial age? He has not. Did Jesus Christ while on earth, so far as we are informed, utter a word against slaveholding? He did not. Did his Apostles from what we can gather from the Acts or the Epistles, ever preach, or write against it? They never did. Whence then cometh the light? The light so called, by which it is perceived that shaveholders simply for the (alleged) sin of holding slaves, will go to hell, is the light of *Abolition*. It is a false glare. It is artificial—created "by the art of man's device—and not divine. "The light that is in-"abolition"-is darkness, and how great is that darkness!"

3. As to the *use* of having a Devil. This is a queer idea indeed! It is singular theology surely! The use of having a Devil! "If he does not ultimately have all who will not repent of the wrongs they"—masters and drivers—"have done to the poor suffering, and rejected slaves, there will be but little use of having a Devil." Was this designed merely as a rhetorical flourish?—Hardly. This is doubtless a part of our author's sincere, and real confession of *faith*, on the subject of slavery. Every other sin is so inconsiderable in point of magnitude, and turpitude, when compared with that of slaveholding, that if the Devil does not have ultimately, all slaveholders who will not repent of the wrong they have done to the slaves, by holding them in bondage, there will be but little use of having a Devil. I may here remark, that if his day of usefulness shall not come until the damnation of all such is secured, it will never dawn upon him at all! But I recur to the idea, itself—the use of a Devil! Consider it abstractly, or relatively to the subject in question, & it is wild and monstrous, in the extreme. Of what real use is he any how, or in any way? Of what use has that being ever been since he became a Devil? If "slavery be of the Devil," and if it be as great a "wrong" as friend Gay represents it to be; he has surely been of no use to the world, in originating it. He has been of no use to the slave, surely if he has through his master, caused him to suffer intolerable "wrongs." He is of no use, certainly, to the owner of the slave, if he has originated a business, and led him into it, which will ultimately land him in hell. A Devil, if I am in my senses, and understand my Bible is by no means necessary—and is in no way useful—except in the imagination of Br. Gay, who would scare slaveholders with him! If this Brother, or any others of his party, in their merciless crusade against slaveholders, find a use for the Devil, they may in welcome, monopolize his services. We have no right to them —we have no desire for them. But from both the Devil, and the (ultra) abolitionists, we will continue to pray—"Good Lord deliver us."

This review I propose to conclude in another letter. When I commenced, I thought I should write all I had to say on one sheet. I fear I have made this letter too long, already. My views, as yet, have not been fully expressed, on the subject of Slavery. In my next, while I shall be consistent with myself in this letter, I propose to take a view of the subject, that will probably be more acceptable to anti-slavery men, generally. I cannot believe that slavery is an offspring of the Devil —but I am not disposed to think at the same time, that God intended it shall be perpetuated thro'out all ages of the world. This last remark, may furnish my readers with some clue to the sentiments which I intend to publish hereafter.

Yours, very sincerely.

W. M'GWIGAN

Lynchburgh, Virginia. May 12, 1848.

Written for the Western Recorder.

BR. SIMON ELLIOTT'S LETTER.

[Brother Elliott has called upon us and insisted that we should publish his letter in reply to Br. G. M. Scott, which we spoke of two weeks ago, authorizing us to omit certain portions. As we are determined no man shall have occasion to complain of unfairness on our part, we here give place to the communication. Ed.]

Columbia Ct. April 22, 1848.

BR. BASSETT: I was about communicating to the President, that the superintedant's, place on this circuit was vacant, but Br. Scott has saved me that trouble. He has however involved me in a greater trouble, as he has made some unqualified statements, and thrown out some unfair insinuations. He sets out by saying, "We cannot report as much prosperity as some of our brethren, but will try to state things as they are." Now, my brother you have not stated things just as they are, for you say that we have held two quarterly meetings, both of which passed off without anything special. Now, for my part, at our first quarterly meeting I was very much refreshed and encouraged in preaching. I felt the power of the Spirit, and enjoyed liberty. In the lovefeast also, I enjoyed myself unusually well, & the brethren and sisters generally expressed themselves as being blessed and encouraged.—Now I ask whether, in these days of declension, such a meeting is not something "special?" At our second quarterly meeting also, my spiritual enjoyment was more that ordinary, and my soul was much drawn out in prayer to God for the good of souls. Brethren of different orders spoke to this effect in lovefeast. We had a very pleasant communion season also. Surely these were some of the *special* blessings of God, and if Br. Scott did not participate in them, it must be because he was confined in the narrow limits of on prayer, no faith &c. For "they that wait upon the Lord shall renew their strength." It is true there was but a poor turn out of the officiary, but that is a very small obstruction in the way of a courageous soul.

Br. Scott goes on to state that the officiary and membership generally have let go all hold to let the ship sink or swim. The Church here, he says has been sinking for the last two years, and is now almost gone. And as the reader may enquire the cause of this declension, he says there is a complication of causes. He says there is a diversity of conflicing views and principles, that operate much against the Church. Here the reader is left to conjecture what are these conflicting views, as he does not tell us. It strikes me however that it is the subject of slavery he alludes to, for I know of no other object about which there is any controversy. I have preached anti-slavery doctrine when it came in my way, as I am convinced it is a bible doctrine, but we have had no quarrelling about it.

Br. S. furthor mentions as a cause of declension in the circuit, a great amount of infidelity in disguise. I have myself noticed infidelity, stalking publicly abroad, denying the truth of the bible, and the existence of God. But Br. S. speaks of a kind of infidelity clothed in the garb of some popular subject of the day. I think the brother alludes to a doctrine not very popular, viz: abolition. But he says there is another and more direct cause. "For the last two years the circuit has had a superintendant that did not meet their wishes. At the commencement of the present year almost universal dissatisfaction prevailed." I will here state a few things which will, I think, present the matter in a better light. Previous to the last Quarterly Meeting of last year, the class at Graham's Station took a vote to determine whether it would be agreeable for me to return to the circuit. The vote was unanimously in the affirmative. Again I enquired of the leader at Point Pleasant Meeting House, what their wishes were,* and he told me he was satisfied, and wished my return, and also said his class were satisfied. There were three other classes that I know of that had no objections to my return that I know of. Some of the members of these classes expressed a strong desire for my return Now here are five classes out of nine. That is not quite "universal." And when the delegate received his instructions, I think there was but a majority of one in favor of another brother in preferance to me, and those who did not desire my return to the circuit, stated publicly that as a man, a Christain and a preacher, they had nothing against me, but they had rather have a stranger. I had no objections, but the delegate could not get those first asked for, & so according to instructions used his own judgement. In addition to what I have already said about this people loving me, I will further state that unsolicited, they gave me license to preach, & also unsolicited recommended me to the An. Con., as a suitable person for the itinerancy. Now who would have thought of a people being so universally dissatisfied with a preacher, of their own making and choosing, through their representative? Yet Br. S. represents this to be the fact. I would here say this circuit never has had a preacher that they loved very well. All the preachers who have been here have got their moral or ministerial character, or both stained before they got away. * * * * * * * * These have all passed off and gone, but a poor Elliott is here to have all the blame attached to him, as he is the direct cause of all the declension. But the circuit has cause to rejoice in God for having in his Providence sent a new vessel along this way, with one of his servants at the helm to carry off this great cause of declension. Columbia Circuit ought to thank the Wesleyans for having done so much good. Now I suppose as the great leading cause has sailed off in the new vessel, the effects will cease, and the church on Columbia Circuit may yet prosper.

I have thus endeavored to state things as they are, and if Br. S. had kept his *unqualified* communication to himself, I should not have troubled the public with this. Bear with me, till I in conclusion, state my reasons for leaving the M. P. Church. 1. There is Slavery, 2. Fremasonry and other secret combinations which I consider inconsistent with the character of the Christian * * * * * * * * I now wish to say that I have been well used by the Methodist P. Church. When I came to them they received me kindly, and found no fault with me for leaving the M. E. Church, and I hope they will find no fault with me for leaving and joining the Wesleyan Church, as it suits me better than the M. P. Church.

N. B. As I was a member of the Preacher's Aid Society, paid five dollars, and took life membership; I of course withdrew my membership from said Society, and if the brethren think it just, they will please refund the money, by handing it over to Br. Bassett for me.

Yours in Gospel bonds,

SIMON ELLIOTT.

* A poor business, for a travelling minister to chatechise the brethren around his circuit, to find how well the people like him, and whether they will choose him for another year. In our economy, each circuit represents its wishes to the An. Conference by a delegate. And for any itinerant minister thus to interfere in the affairs of a people and their delegate, we consider very unbecoming. We trust that Br. E. will be the last minister in the M. P. Church who will condescend to such things.

Ed. Wes. Rec.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

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TO THE AFFLICTED,
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Sunday School Books--New Supply.

A GENERAL ASSORTMENT OF BOOKS suitable for Sunday School Libraries, comprising recent publication of the American Sunday School Union, together with the two cent Hymn Book and the

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J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

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THE WESTERN RECORDER.

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Selected Poetry.

DIVINE IMPRESS.

There's not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that grows,
But Heaven has placed it there.

At early dawn there's not a gale
Across the landscape driven,
And not a breeze that sweeps the vale,
That is not sent from Heaven.

There's not of grass, a single blade,
Or leaf of lowliest mien,
Where Heavenly skill is not displayed,
And Heavenly wisdom seen.

There's not a tempest, dark and dread,
Or storm that rends the air,
Or blast that sweeps o'er ocean's bed,
But Heaven's own voice is there.

There's not a star, whose twinkling light
Illumes the distant earth,
And cheers the solemn gloom of night,
But mercy gave it birth.

There's not a cloud, whose dews distill
Upon the parching clod,
And clothe with verdure vale and hill,
That is not sent by God.

There's not a place in earth's vast round,
In ocean deep, or air,
Where skill and wisdom are not found,
For God is everywhere.

Around, beneath, below, above,
Wherever space extends,
There Heaven displays its boundless love,
And power with mercy blends.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

The Politics of Christianity.

NO. VI.

A CLEAR STAGE AND NO FAVOUR.

"Nature, Sir, effected the cure—Not I. We physicians can do nothing more than remove obstructions to the free action of nature.—She does all the rest." Such in substance, was the reply given by a celebrated medical man, upon receiving the earnest thanks of a patient, who had received the benefit of his skill—a reply not more remarkable for the modesty it evinced, than for the profound philosophy it contains. It may serve us as a text, illustrative of the subject we have in hand—the proper object of civil government. What it was appointed to do, we have already seen—what if revealed truth be consulted, must be set down as *no part of its business*, craves a word or two of remark, before we dismiss the first branch of our inquiry.

"A clear stage and no favour"—that is all which human nature, whether individual or social, asks at the hands of government—that is all which it can advantageously receive. The laws of Providence affecting mind and morals, are not a whit more unsteady, howbeit less known, than are those impressed on matter. The "powers that be," like ignorant physicians, mistake their calling, when they suppose that their skill is to supply the healing efficacy which is to cure society of the evils which affect it. By attempting too much they have done incalculable mischief. They have never touched but to change the natural order of things. They never yet attempted to build up an "*interest*," without doing in the long run, far more harm than good. "To develop the resources and character of a people," is as great an absurdity at which for them to aim, as for the surgeon to pretend that he can develop the limbs and organs of a patient. The business of both is to give nature fair play—to remove obstructions—and to rely upon the operation of those laws which are to be ascribed to the Divine, for bringing out of man whatever virtue there is in him. We affirm, then, and shall try to make good the affirmation, that the object of civil government, with a view to secure which it is armed with the sword, does not, and cannot include, individual or social development and discipline.

Each man's life, according to the representations of Christianity, is a probation. Wrapt up within him when he comes into this world, are certain powers, animal, intellectual, moral, and spiritual, which it is the great end of his being to unfold. With a view to this, God has ordered all his arrangements—and external events, as regulated by his providential laws, constitute, as it were, the soil, the atmosphere, the dew, the sunshine, and the showers necessary to expand this immortal germ into blade, stalk, leaves, flower, and fruit. Pleasure, therefore, is associated with every fitting exercise of these powers—penalty and pain with inaction or excess. The infant rolling on the floor, stretching its tiny limbs, testing its coming strength, and crowing its delight—the philosopher grasping an evasive truth in the far-off regions of speculation, and bringing it back with him to the regions of knowledge, with a flush of triumph on his brow—the moralist putting beneath his feet some restless & gigantic passion by sheer force of will—the saint finding daily enjoyment in winging higher and yet higher flights into the "unseen" world—these are but specimens of the care evinced by the universal Ruler, and of the provision he has made, to elicit human capabilities into free, vigorous, and self-sustained action, and of the value he has set upon spontaniety in all that relates to human development.

As if, moreover, to leave us without room for mistake in this matter, he has affixed to every unnatural suspension, waste, or misapplication of those powers, an appropriate penalty. We cannot flee from a duty without, Jonah-like, meeting our punishment where least we expect it.—We cannot gratify a forbidden propensity, without arming us at the same time with the scourge which is to lash us. We cannot transgress the bounds pointed out to us by reason or conscience, without returning within the precincts of law—if we are enough to return at all—wearied and foot-sore. Communities fare in this respect as individuals. They are under a like system of rewards and punishments. They cannot devolve upon a substitute responsibilities which the Highest has imposed upon them. The true blessing consequent upon a duty discharged, is associated exclusively with *their* discharge of it—the curse following *their* neglect of it, however well it may have been filled by proxy. And the certainty with which dereliction is connected with suffering—the unerring precision the appointed vengeance smites the guilty party—the fixed and undiminishable proportion which obtains between the wrong done, and the recompence received—render these arrangements of Providence tenfold more impressive. It is evident that this exactness and rigor of moral discipline is needed, in order to the ultimate development of the powers of man, both individual and social.

Christianity recognizes all this—points attention to it—explains its meaning—builds much of its reasoning upon it—and supplies the most powerful of motives for putting forth in accordance with the laws of nature and of truth, all human capabilities. He in whom all government centres—who alone is able to follow causes through all their consequences—who sees to the end of his own work, and can forbearingly wait while one form of error and evil one after another is springing up, maturing, and decaying—*He* alone, we say, possesses the knowledge requisite to the conducting of this vast and intricate system of discipline and development. Man cannot deal with it authoritatively without deranging it—destroying here what he would remove there—creating many evils where he achieves a solitary good—paralyzing energies which he meant to strengthen—drying up sympathies just where he intended to consult them—letting in troops of miseries by the very gate he set open for the expulsion of a single one—aggravating the mischief which it was his aim to cure.

"A clear stage and no favor." Let us apply the maxim, and our own reasoning upon it, to some definite and tangible question—say, general education. The gist of our observations may then be made more distinct and impressive.

It will hardly be denied that the Divine Ruler has made his own provision for the training up of successive generations. Parental instinct, natural curiosity, the power connected with knowledge, the miseries which grow up apace on the soil of ignorance, His own command, and the peculiar motives for obeying it which Christianity supplies, all constitute part of that moral apparatus which He has constructed to secure the education of rising manhood. Nor can it well be doubted that upon communities, as such, devolves the responsibility of spontaneously supplying those defects which spring out of the inability of individuals. The performance of the duty has its abundant rewards—the neglect of it, its heavy penalties.

Ministerial.

The Christian Watchman.

The faithful watchman watches for *seasons* when peculiar doctrines may be best inculcated, and particular duties may be best enforced. He watches for *opportunities* when instruction may be most wisely imparted, consolation most affectionately administered, conviction most powerfully deepened, reproof most discreetly given, and sin most strongly condemned. He watches for *providences*, under which the minds of men, being softened, alarmed, or excited, may be most deeply impressed with truth, most easily prompted to duty, or most affectually roused to exertion. Having sworn at the altar of God eternal war against the world, the flesh and the devil, he watches continually lest the secret seductions or the open assaults of these spiritual foes should distress or destroy his people. He is always on his *watch-tower;* and he *watches in all things.* No enemy can approach the camp without an alarm being sounded.

The most faithful minister may well fear that among the people of his charge there will be found, at the last day, some wicked man whom he had not faithfully warned—some backslider whom he had not tenderly admonished—some hypocrite whom he had not skilfully unmasked—some contemner of God whom he had not fearlessly withstood. Well also may he fear lest there should be found in the day of account some ignorant soul whom he had not plainly instructed—some sorrowful spirit whom he had not gently comforted—some weak brother whom he had not seasonably strengthened—or some thoughtless wanderer whom he had not diligently reclaimed. What, then, may be the dread, and what certainly will be the doom, of the *blind*, or the *ignorant*, or the *dumb*, or the *greedy*, or the *sensual*, or the *slumbering watchman?* Wo to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.—Cawood.

Divinity taught by Affection.

A minister was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigor enough of mind to preach as usual." The good man answered: "You are mistaken, my friend; for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

Ladies' Department.

Christian Mothers.

Mothers! we want your sons to stand in these pulpits, which we soon shall vacate. Yours, to be pillars in these churches, yours to go to the isles of the ocean, yours to labor and die on the burning sands of Africa, yours to carry light into the dark heart of India; and yours to go to the snows of the north. Yes! there will, I trust, mothers read these pages, whose sons & daughters ought to rise up for God, and cry, "Here are we, send us!" Train them up for the work of plucking brands from burning, and quenching them in the blood of Jesus, and seeing them become stars in the kingdom of God! Thus you can, and you will hasten on the Jubilee of the earth; & though your eyes will soon close in death, yet from the foot of the throne above, you shall welcome those whom you and your children have led to Jesus. They shall come from the east and from the west, from the north and the south, and shout "grace, grace."

Train up your children to live and act for eternity.

TODD.

A gentle hint to Mothers, or an effective REMEDY.

One of the most celebrated physicians of Philadelphia, informed us a few days ago, that on last Saturday week, he was summoned to attend a sick child, by its mother, who, as all mothers should, felt much alarmed at the ill-health of her cherub. The Doctor after looking at the child and feeling its pulse, ordered the mother to fill a large tub three parts with water—then get a pound of good yellow soap, and a coarse towel:—put the child into the water, and keep it there until it was thoroughly bathed and rubbed—the soap being freely applied the while.

"But, Doctor," said the mother, "you mean to order some medicine don't you?"

"For the present this is all that is necessary. On Monday morning I will call again."

When he came on Monday, the child was perfectly well.

"Why Doctor," queried the mother, "this is very strange. It is just like 'washing.'"

"Very like, indeed," answered the Doctor, as he took his leave.

Benevolent Associations.

Female Reform and Guardian Society.

The fourteenth anniversary of this Society was held at the Baptist Church in Stantan street, New York. The exercises were opened with prayer, by the Rev. Mr. Brown, of Troy. From their Report we learn that during the last year, a house has been leased and opened, as a temporary home for respectable adults seeking employment, and friendless children, either orphans, half orphans, or abandoned by their parents. The number of applicants received from July 1, to May 1, ten months inclusive, has been 605; of this number 334 have been adults, and 271 children. More than 200 of the latter have been placed in christian families by adoption or otherwise. The average number at the Institution has varied from 30 to 75.

The whole amount of funds contributed towards the enterprise to May 1, 1848, is $11,704 24. Received otherwise than by donations $594 34. (See Treasurer's Report.) Of this sum $5,637 75 have been expended, by advice of the reference committee; towards the purchase of building lots, &c., and defraying the current expenses, leaving $667 59 towards the erection of the building, now chiefly in bank, subject to the order of the building committee. To complete the edifice projected, and meet the current expenses for the ensuing year, from 6,000 to $8,000 will need to be raised exclusive of pledges yet to be redeemed. For the collection of this sum the managers rely upon the continued aid of a benevolent public. The corner-stone of this Institution was laid May 5, 1848, on the ground purchased on Thirteenth street, between Fourth and Fifth avenues. In the office and register department there have been 1,232 applicants for homes and employment.

The American and Foreign Anti-Slavery Society held its anniversary, May 10, at 3 P. M.

A very brief abstract of the report was presented by Mr. Lewis Tappan, in which the main points, treated of in the complete report, were merely touched.

It commenced with noticing the principles upon which the republican institutions of our country were founded, their designs to secure the speedy abolition of slavery; it compared the little band of truth's defenders to the numbers and the power which were arrayed for her overthrow; noticed the death of two members of the society during the year, and also the death of the venerable Ex-President John Q. Adams, who had dared, for such a length of time, to stand foremost and alone in this reform.

It called the attention of the audience to the happy effects of emencipation in the West Indies, and also to the treaty of Ghent, and with much force asked whether that had been violated, and the country thereby rendered false to its trust.—The advance of free principles in the European nations was hailed as the onward march of the principles of this society, as also the fact that several new advocates of anti-slavery had appeared in our country, among the leaders of the public mind, the men of the press, and even in the South.

Mr. Tappan presented a long list of resolutions, which he said would be published.

American Board of Commissioners for Foreign Missions.

The annual meeting was held at the Tabernacle. Hon. Theodore Frelinghuysen, President. Since May of last year, eight of the Missions have been reinforced. The South African, Syrian, Nestorian, Bombay, Medina, Sandwich Islands, and Choctaw, by fourteen ordained missionaries and sixteen assistants—thirty in all.—Nineteen clerical missionaries are under appointment, with two missionary physicians, and other assistants. Two have been set apart for a mission to the Jews of Salonica, (anciently Thessalonica,) in European Turkey. There are 26 missions, about 100 stations, 150 ordained missionaries, 4 licensed preachers, 32 lay helpers, and 204 female assistant missionaries—in all 390 sent from this country. The native laborers swell the number to 515. In these missions are 75 churches, 26,000 members; 33 seminaries and boarding schools; 1,358 boarding scholars; 367 free schools; 12,000 pupils, and 11 printing establishments, at which about 600,000,000 pages have been printed from the beginning, in 30 languages. The common schools at the Sandwich Islands, containing 18,000 pupils, are now wholly supported by the native government. The number of converts in the past year is more than 1500. The year's expenditure is 270,000 dollars. The debt of last year was 31,000 dollars. The receipts for the first nine months are 178,000 dollars. The debt is 60,000 dollars. The last financial year commenced with a balance in the treasury of 22,000 dollars. Rev. Dr. Anderson delivered an address, and was followed by Rev. Mr. Wilson, from the Gaboon Mission, Western Africa. He estimated the population of Africa at nearer 200,000,000 than 100,000,000. Of these, 150,000,000 had never heard the name of Christ. The Africans are the most religious people in the world, but without the knowledge of the true God, they are sunk in the most abject superstitions. Between Sierra Leone and the Cape of Good Hope, ten or twelve missions have been established, and the Gospel has been preached to 100,000 persons. The capacity of the Africans is much better than persons imagine. Rev. Simeon H. Calhoun, from the Syrian Mission, said that converts from Mahommedanism and other faiths to Christianity, often fall back to their first faith at the hour of death, and that was the chief difficultty that the missionaries had to contend with.

American Seaman's Friend Society.

This Society held its 20th anniversary last evening, in the Broadway Tabernacle, which was crowded to its utmost capacity. After singing and prayer, and an abstract of the Report, the meeting was addressed by Messrs. H. Chase, of New York, J. Thompson, Esquire, of Poughkeepsie, C. Forbes, late of the Sandwich Islands, and G. W. Bethune, D. D., of Philadelphia.—The speeches, without any preconcert, respectively contrasted the past with the present aspects of the Seaman's cause—described the influence of commerce and its men on the work of the world's conversion; urged the importance of Foreign Missions, not only to seamen, but to the cause of Christian Missions; and, finally, transcendant importance of blending worldly business and religion; so that there shall be entire consecration to God; and especially the business of the sea; so that its mighty agencies should be enlisted in disseminating the glorious gospel of the blessed God. The Report by Mr. Spaulding, one of the Secretaries, but glanced at the prominent and brightening features of the cause the past year—the society having received more, expended more, attempted more, and been proportionably more blessed, than in the previous year. Interesting and thrilling facts keyed up the earnest appeals; so that the occasion was one of much interest, of solemn impression, and doubtless of great good to the cause of the Sailor.—His present condition—oh, how changed! A few years ago he had no home on shore—now he has one in New York, which, in 6 years, has accommodated 21,919 sailor boarders! Then, he had no Savings Bank—now, a single one, in this city, has on deposit more than two millions of dollars. Then, there was no church where he was not regarded as an intruder, now there are six in this city:—no Marine Temperance Society there: now one here, numbering more than 22,000 members!

A. D.

From the Cincinnati Chronicle.

AM. BIBLE SOCIETY.

New York, May 11th.

The American Bible Society held its thirty-second anniversary this forenoon at the Broadway Tabernacle.

After the reading of the Scriptures by Rev. Dr. Stone, of Brooklyn, the Hon. Theodore Frelinghuysen, President of the Society, made an able address.

From the Manager's report, read by the Secretary, Dr. Brigham, it appeared that one hundred and sixteen new auxiliaries had been added during the year; forty-six new life directors; and seven hundred and fifty-one new life members.

The receipts for the year had been $254.377,-18; and there had been distributed 655,066 Bibles and Testaments; making a total, since the formation of the Society, of 5,780,095 copies.—The Society, besides home circulation, has the past year made liberal grants of Bibles and Testaments to the army and navy, for Oregon, Mexico, and the West Indies, and Syria, Persia, Switzerland, India, and from various mission stations of different denominations throughout the world.

After the report, animating addresses, occupying about three hours, characterized in some instances by brilliant, chastened wit, as well as deep-toned solemnity, were made by Rev. Dr. Feris of New York, Rev. T. B. Sargent of Baltimore, J. M'Murray, Esq., Agent of the Bible Society, S. G. Potts, Esq., of New Jersey, Rev. Mr. Kirk of Boston, Rev. Dr. Tyng of New York, Rev. S. H. Calhoun from Syria, Rev. P. Bridell from the French and Foreign Bible Society, Rev. Dr. King from Ireland, and Rev. Dr. Pomroy of Bangor.

Dr. Pomroy, in alluding to Palestine, Syria, Asia Minor, Greece, Egypt, and Arabia, which he had visited the preceding year, said the work of sending back the Bible to those countries, where it originated, and where the Savior and his apostles prayed, and labored, and suffered for human salvation, was one of peculiar interest. There the Bible is at home. Its allusions to climate, scenery, geography, productions, arts, customs, are instantly recognized. The cast fits the mold. The Bible, he said, was now greatly needed there, to enlighten, civilize, reform, elevate, and bless—somehow it has a most marvelous power in the affairs of time as well as eternity—it constructs roads, bridges, coaches—digs through mountains, and makes the lightening talk like a book—creates inteligence and enterprise—gives liberty, security, moral and religious principle. It would make the magnificent slopes and valleys of Lebanon, the sweet hills and plains of Galilee, a terrestrial paradise.

It is now actually doing its work at Jerusalem, on Lebanon, at Smyrna, Constantinople, and the other parts of the Turkish empire. You can hardly imagine, he said, the delight which converts there take in God. Coming up out of the wilderness of traditions, and fathers, and Church authorities, they feel, indeed, as if they had reached the "delectable mountains."

Go on, then said Dr. Pomroy, with your work. Freight your "swift ships," and send them forth to those regions, where the Gospel of salvation was first preached to man.

In alluding to present critical state of France, he said, if he had control of the government of this country, he would take the noblest ship in our navy, manned by the best officers and crew that could be found. Then he would take a copy of the Bible, prepared in the very best style, for the occasion, put it into the hands of a committee of seven men, among the wisest and best in our land, and direct them to carry it to the French nation.

They should also carry a letter somewhat like the following:

The United States of America, to the republic of France, send Christian salutations: Whereas, in the providence of God, kings and nobles have vanished from among you, and you have proclaimed yourselves a republic, be it known unto you, as our deliberate and full conviction, that *nations do not live by charters and constitutions alone, but by every word that proceedeth out of the mouth of God.* Yours, fraternally & *eternally.*

Signed, Twenty Millions of People.

On reaching France, he said, this comittee of seven should go in solemn procession, and lay this Bible and letter on the table of the national assembly.

A resolution was passed appropriating ten thousand dollars for immediatly aiding the French Bible Society in circulating the Scriptures in that country. Upon which Dr. Tyng said, he was authorized by a liberal gentleman to pledge $1,000 for this specific purpose, payable as soon as the remainder was secured; and he pledged himself to raise $500 in addition. Rev. Mr. Kirk then pledged $100; and Rev. Mr. Vail, of Cincinnati, for himself and a few friends in the west, $1,000. And it may be hoped that American patriots will spontaneously respond from different parts of the country, to an amount, for this important object, far greater than the sum of $10,000.

D.

Anniversary of the Foreign Evangelical Society.

This, perhaps the most interesting of all the anniversaries, was held in the beautiful church (Dr. Potts') at the corner of Tenth street and University place; and though the house was densely crowded, every foot even of standing room being occupied, there was not the slightest noise to disturb the exercises which were protracted to a late hour.

Rev. Dr. Dewitt took the chair at half past seven o'clock, and Rev. Dr. Vermyle read the opening prayer.

The annual report was then read by the treasurer, W. W. Chester, Esq., which showed the amount of the receipts for the year to have been $14,855; for which there had been appropriated for,

Europe,	$11,346
Canada,	1,535
Spanish America,	1,326
St. Domingo,	300
Expenses, salaries, and rents.	4,576
Balance on hand,.	498

The annual report was then read by the Secretary, Rev. Dr. Baird.

From this it appeared that $1,000 had been appropriated to each of the following societies: The Canadian Mission, the French Evangelical Society, and the Paris Committee; and $2,-000 to the American Swiss Commitee. A missionary has been employed in New Orleans, and another in Marseilles; the former publishes a newspaper. The society, anxious to do something for Mexico, has had the French abridgement of D'Aubigne's History of the Reformation translated in Spanish by its Spanish missionary, Mr. Monsalvaige, and it is now half stereotyped and printed by the Tract Society, under the eye of a member of the Executive Committee. Mr. M. has been transferred from his station in Ovan in Algeira, to America; and is expected to visit Mexico, for the sake of making inquiries, and afterwards to proceed to Valparaiso, to co-operate with Mr. Trumbull, who is successfully prosecuting his labors there.

We regret that about one third of the collections of this excellent Society, should be spent upon Salaries and other expenses. Ed. W. R.

American Protestant Society.—This Society held its fifth anniversary in the Dutch Reformed Church. The total receipts of the Society last year were $28,494;14. The money spent equalled that which had been received.—Mr. E. N. Kirk, spoke of a great number of Jesuits which were expected in this country; they have become obnoxious to the people of Europe, were about to seek a refuge here. They would address themselves to the protestant poor and the protestant children. New life had been given to poperty by Pius IX becoming a democrat. All that was required to overthrow the dark and intolerant superstition of popery, were light and knowledge. Mr. Thompson discussed the proposed union of the three distinct societies, known as the Christain Alliance Society, the Foreign Evangelical Society, and the American Protestant Society. Dr. Leonard Bacon and Mr. King, of Dublin, with several others addressed the meeting, and it adjourned at a late hour.

The lead mines of Arkansas are said to yield a larger proportion of silver than any others in the world, being sufficiently large to pay both the expenses of cupelation and raising the ore.

He that accustoms himself to buy superfluities, may ere long be obliged to sell his necessaries.

A readiness to take offence is the sign of a narrow mind or bad temper.

Reformatory.

"Too Strict," ha!

"Too strict!" Man, who says we are strict? God, angels, spirits glorified? Do they? Open heaven's portals—the gates of the Eternal; what's going on—what's the song? Hark! "Unto Him that loved us, and washed us from our sins in his own blood: and hath made us kings and priests to God and his Father; to him be glory and dominion for ever & ever, Amen." Suppose sin should enter the pearly gate, the least 'particle?' what the outcry? All heaven would be in uproar! "to *arms!* arms!!" Out, *out*, out;" drive out the grisly monster. Why indulge now in that which causes hell in every bosom? "Too strict;" indeed! Was Adam too strict? What brought death into the world and all your wo!—opened hell-gate—rushed misery and death! death present, death eternal? What! a single glance at the forbidden tree! "Too strict," indeed!—did any one on his dying pillow regret of having been too strict, too much on the look out, "to escape hell and fly to heaven?"—*Golden Rule.*

He's left it off entirely.

Quit it forever, washed his hands clean. Noble, most noble! For more than thirty years, brother Reddish, of Cincinnati, informs us, he was a slave to the "Brown Leaf." He knew it was wrong to use it—his conscience smote him—he tried and tried to break loose from the dirty tyrant, but still the stone of Sysiphus rolled upon him! What next? he left off trying and quit, on the spot, the "accursed" thing forever.—This trying to leave off is a broken staff. What would we think of a man, who should tell us he was "trying" to leave off swearing, meanwhile profane oaths and blasphemies continued to roll from his lips! "*I will do it, so help me God.*" and the work is done. I will do it now. This chewing, and smoking, and snuffing, and mopping is wrong, wrong in itself, wrong personally, suicidally! wrong every way; wrong in the sight of Heaven; God abhors it! every decent man, woman and child abhors it. No man that has a spark of redeeming conscience, but knows and feels it is wrong for him to use it! Many, very many in our beloved Covington and Cincinnati tell us frankly that all we say on this subject is true, and the half is not told: bid us God speed, & what is still better, very many are determined, God helping, to cease this beastly filthiness and pollution! Praise the Lord—praise him all ye lands; praise him in the heights; praise the Lord, sing to him a new song; let all the earth praise the Lord. Praise the Lord, O our soul! Praise him forever and *forever.*—*Golden Rule.*

Clear it Out! Wash it Out!

Scour it out, drive it out, burn it out. Yes, beloved sirs, on Zion's top, it is your province, it is in your power, and is it not your solemn duty to do this; to do it now. What! let a man enter the house of God with his cheeks literally stuffed, then empty his cargo, spew and squirt all about! Shocking! Where the "scorge of small cords?" Where the cat-o'-nine tails? Only a few Sabbaths ago, on a solemn funeral occasion, in that fine spacious church, sat no less than four or five swiggers of the plug and pig-tail. The joice of the vile weed, in a little time was fairly swimming—here a puddle and there a puddle. Horrible! (Happy arrangement; the ladies were seated by themselves.)—*Golden Rule.*

Youth's Department.

A few Words for Children.

You were made to be kind, says Horace Mann, generous and magnanimous. If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy assign him part of the game which does not require running. If there be a hungry one give him part of your dinner. If there is a dull one help him to get his lesson. If there is a bright one be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenance how much better it is to have a great soul than a great fist.

Cecil and the Bookseller.

Many years ago, a pious and devoted clergyman entered the shop of a prosperous London bookseeler with whom he was on terms of intimate and Christian friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a messenger to him to the effect that he wanted an interview with him, if but for a few minutes. This message being delivered, the clergyman was invited to walk up stairs, into the bookseller's sitting room. He entered the room, and found his friend sitting by his child's cot. The child was dying, but, with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, thank God," fervently exclaimed the minister as he instinctively comprehended at a glance the situation of his friend: "thank God. He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone on so well withy ou for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this; will not suffer him to go on in prosperity, without some check, some reverse! And I see he has not. No; God has not forgotten you."

These were the sentiments of Richard Cecil on the design of affliction; and his friend, Thomas Williams, thankfully and joyfully responded to them. Within three weeks of his death, he related the incident, as it is related here, and the feeling of his heart was, "He hath done all things well."

Your enemy is superior to your friend—when he tells you of faults which your friend conceals.

Correspondence.

Written for the Western Recorder.

"Never search for battle, nor shun it when it comes."
Ossian.

MR. EDITOR: I am pleased to agree with "One of the Choir." in some of the points which he has raised; which *he has sought*, and not of *my* seeking. "It is not to be presumed that the public care anything about our *likes*, or *dislikes*," and I can therefore have no objections to his retiring from 'war,' which he has provoked: nor is it the fact that my reply to his attack on me, was intended "to provoke a personal controversy," or "gratify the lovers of discord." It was a reply to a personal attack; for, his first article never mentioned the real ground of controversy, except to sanction the practice complained of, by the writer in the Journal of Commerce, which I had referred to; and which I have reason to believe he has never read. I have fought, side by side with your correspondent, for years gone by, first in the Temperance cause, and since in the Anti-slavery cause, always denying that a majority of a *church*, or *sect*, had the authority to bind the conscience, or prevent us from combatting any *sin*, which might have crept into the practice of such bodies. I admit that when a man finds himself "on a jury with eleven obstinate men" it is good cause for reviewing his ground, and enquiring whether he builds on *truth or error;* and this I hope I have done, and believing I have the *infallible* word of God on my side, as well as the *testimony* of good *men*, I ask permission to continue the presentation of this subject, to those of your readers who feel sufficient interest to investigate *the question*, or read what I propose to offer, notwithstanding my friend retires from the field; still holding the opinion, that his *ipse dixit* is not sufficient to settle the *real subject* of controversy, and that he has not, a majority of the Presbyterian Church in Putnam, (exclusive of the choir,) who sanction the views, of, either himself, or Asaph, upon the question at issue. I therefore have to request you to republish the two subjoined articles, that your readers may see that the evil complained of is not of recent origin, or of light consideration, and that our choir have no claim to pre-eminence in this matter, and can claim no originality.

The following is from the pen of the late Samuel Worcester, D. D. of Massachusetts, being an extract from the preface to his copy of Watts' and Select Hymns.

"The Compiler is fully persuaded, and in this persuasion he is sure of the concurrence of the best judges, that the adoption of a *few* well chosen tunes for permanent use, would be vastly preferable to a great variety & a frequent change. The prurience, indeed, for variety and change is the bane of our public psalmody. It can never be sufficiently regretted that good tunes, as soon as the singers have learned to perform them with tolerable correctness, and just as the congregations begin to be pleased with them, should be capriciously exchanged for others. Good tunes, to be performed with any adequate effect, must be perfectly familiar to the performers. It is impossible that a psalm or hymn should be performed with proper expression, when the tune is not familiar; and until singing choirs will be content with the use of a few standard tunes, not entirely excluding, however, the occasional use of others. *Expression*, that most important part of musical performance, will be but little known. Besides, good tunes must be familiarized by use, before their beauties and excellencies will be in any good degree perceived and felt; the longer and better they are practised, the more they will be loved and admired; and when they are lightly esteemed, or willingly exchanged for others, it must be owing not to a familiar acquaintance with them, but to the want of such acquaintance."

The following article is from a work called "Christian Philosophy," by V. Knox, D. D. well known as a learned divine and author, and who was for 33 years President of the Tunbridge School, England, and who also, as we learn from the Biographical Dictionary, discharged the duties of parish priest, with unsurpassed zeal and ability, for 40 years.

EPH. v: 19.

"The neglect of PSALMODY, in the congregations at large, has contributed very much to *damp* the ardor of devotion, and, consequently, to cause an *indifference* to the Christian religion. Less of instrumental, and more of vocal music, (in which all the people should unite with heart and voice,) would conduce greatly to the revival of decayed piety. It would render our religious assemblies interesting where they are now cold, and merely formal.

Psalmody, it is well known, is confined, in the greater part of the country churches, to a few, and has become a matter of mere amusement, both to hearers and performers. To many, it is tedious and disgustful.

The whole congregation, women and children, as well as men, should sing simple tunes, such as are easily learned, and, at the same time, deeply affect the heart, while they please the ear. The instrument should not be so loud as to drown the voices. An organ, under the hands of an ambitious player, usually overcomes the melody of the voice, and grates discordant on the ear of piety.

When all join, to the best of their power, in singing well-composed hymns, all must be affected; and psalmody will, like prayer, become a powerful means of grace. As it is now conducted, religion seems to have little or no concern with it. Some of the congregation sit with indifference or impatience; others divert themselves, as well as they can, with observing the grimaces of the singers; while one or two, *amateurs* and practitioners of music, lend an ear, as critics on the skill of the performers.

The soft and sweet melody, in some of the places of religious worship frequented by various dissenting congregations in London, is highly delightful to an uncorrupted ear, while it warms the heart with devotion, meliorates the disposition, and leaves the hearer full of pious sentiments to God, and charitable affections to man. As far as I am able to judge, psalmody requires immediate reformation.

The Apostle says, "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and *spiritual* songs, singing with GRACE in your hearts to the Lord."

Is this addressed only to 10 or 12 persons in every congregation? Certainly it is addressed to all Christians; and there is no doubt but that Christianity would flourish more, were due attention paid to psalmody. Many who are separated from the established church, are influenced, in their separation, by the efficacious method of deriving grace into their hearts, which they experience in their own assemblies, by the pleasing, melting strains of holy harmony."

I have yet other testimony to offer.

A PRESBYTERIAN.

Putnam, June 1, 1848.

N. B. I have overlooked unison in using the word *not* in that part of my reply to Asaph in which I say that I object to making new tunes the rule, &c.

A CARD.

H. Safford would tender his thanks to his neighbors for the prompt and efficient service they rendered in extinguishing the fire on Thursday last, in which the roof of his shop was enveloped, many of whom rushed into the most dangerous places, regardless of personal inconvenience, arising from fire, smoke and water.

Respectfully,

H. SAFFORD.

June 1st. 1848.

P. S. Several buckets were left on the premises which probably have been exchanged by mistake, as the store of Messrs. Buckingham & Sturges is about half dozen short of the number which they kindly furnished. Should any find that they have not their own, they will please call and make exchanges, that none may be injured. H. S.

Written for the Western Recorder.

COLONIZATION!

The friends and managers of the Colonization Society of Zanesville and Putnam have resolved that at their annual meeting on the 4th of July next, they will have a grand celebration.

Liberia! The REPUBLIC of Liberia, now takes rank among the nations of the Earth. A republic like our own exists on the bloody and benighted shores of Africa.

We extol the Swiss—we huzza for France—we rejoice with the German and Italian—and shall we not, as christians, as philanthropists extend our sympathies to the negro land, which has been so long obscured in darkness, degradation and death? And exult that light and liberty and religion are beginning to irradiate this gloomy region—and that a way is prepared whereby this abused and degenerate race (who are worthy,) can rise to the true dignity of MAN, also become useful to the hundred millions of their own race?

The society may felicitate itself upon the happy prospects before it. The portentious cloud has burst asunder and the light of day is beginning to shine where heretofore all was devastation and death! Eighty thousand people are now united in this new Republic, and are in the enjoyment of 'life, liberty and the pursuit of happiness.'

Many have been the obstacles and embarrassments with which the society has to contend.—Many of its early friends turned away and left us, being "weary of well doing;" disregarding the injunction "in due time ye shall reap if you faint not," but the agony is over: Confidence is restored: Our prospects are brightening. In a few years we shall see the glorious spectacle of not only eighty thousand, but a nation of hundreds of thousands of degraded human beings, rescued from destruction; enjoying all the rights and privileges of freemen, and exerting a salutary influence on the whole African race.

The christian may rejoice that Religion has been firmly planted where horrible superstition reigned—where

"Man's inhumanity to man
Made countless thousands mourn."

Politicians may rejoice that a Government of law and sound reason has been established, founded on the rights and duties of man. The philanthropist may be glad that instead of an "aceldama," a beginning has been made whereby Africans shall learn to love and cherish each other, and command the respect of the civilized world. And may we not be glad and rejoice, that our bread that has thus been cast upon the waters, is returning to us again? That we are engaged in one of the noblest and most successful charities of the age? Hundreds are now soliciting the aid of the society and asking for a passage to Liberia. Many pay their own expenses, but a majority are destitute. $50 or $100,000 could be well expended in accelerating the objects of the Parent society. Which is, in fine to provide every good and noble man of the colored race a country and a home worthy his acceptance, and the civilization and regeneration of the continent of Africa. Ladies, will you too assist in this scheme?

By direction of the Board.

H. SAFFORD. Sec'y.

Saturday, May 27, 1848,

A HARD CASE.—A short time since a gentleman extensively engaged in fattening & droving hogs from Ohio, but who resided himself, in this state, sent his son out with a large sum of money for the purpose of re-embarking in the business and defraying some bills of the last operation.—In passing through Mt. Pleasant, Pa., the young man dropped his pocket book in his sleeping room, and the next morning started off for Robbstown unconscious of his loss. When he discovered that his money was missing, he appeared to have given up in despair; and wrote a letter to his father full of distress, in which he stated his misfortune and that he was going out west determined never to return home until he could reimburse his parents the amount he accused himself with having lost.

As soon as the father got the letter, he hastened after his son, to relieve him from distress for a mistake that was not likely to be helped by sorrowing. On his way out, the old gentleman stopped at Mt. Pleasant, when the honest landlord, knowing him returned him the money—every cent of it. The young man had left early in the morning, and the people of the hotel did not know where to send for him, nor where his family resided.

It is believed that the young man proceeded to St. Louis, and thence to Iowa. His parents are in great distress, and it is hoped that Western papers generally, by copying this article, will endeavor to make the young man aware of the position of affairs.—*Pittsburgh Commercial Journal.*

RAIN.—The fall of rain during the month of May has been six inches and thirty nine hundredths; of which *two inches and a half* fell in a short time on last Monday night. We understand that some damage has been done, but how extensive it has been, or how far it has extended to the country we are not advised. That is a very great depth to fall in a single shower.—*Z. Gaz 31st. ult.*

The number of the Sons of Temperance in Indiana is about 7000, and fast increasing. May "Love, Purity and Fidelity" animate them in their enterprise.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, June 8, 1848.

☞We are indebted to Rev. T. F. Norris of the Boston Olive Branch, for a copy of an excellent Sermon on the Duty of Churches to Support their Ministers, preached before the Boston Conference, M. P. Church, at its late session.—It is a beautiful pamphlet. The name of the preacher is not given, but we are quite suspicious that Brother Norris is author of the Sermon.

CENTRAL RAILROAD.—On Saturday last, the question was submitted to the voters of the town of Zanesville, whether the corporation should be authorized to subscribe $30,000 worth of stock in the Central Railroad, (from Wheeling to Columbus.) We are gratified to learn that the vote was nearly unanimous in favor of the subscription. Of six hundred votes polled, only fourteen were in opposition to the enterprise. Certainly this speaks well for the public spiritedness of the citizens of Zanesville. Success, to the Central Railroad.

ANOTHER ENTERPRISE.—We learn by the Z. Courier that Mr. O'Reilley has issued a prospectus for a new Line of Telegraph, to be called The Muskingum Valley Telegraph. It is proposed to include prominent towns within reasonable range of Marietta, M'Connellsville, Zanesville, and northwardly towards Lake Erie. The cost of the work is to be one hundred and fifty dollars per mile.

General Conference, M. E. Church.

Friday afternoon May, 26.

M. Simpson submitted a substitute for the report of the Committee on the state of the Church, on the 'plan of separation,' which was acted on in numerous divisions, and adopted by vote of large majority, as follows:

The report of the select committee of nine, on the declaration of the delegates in the slaveholding States, adopted by the General Conference of 1844, of which the memorialists complain, and the operation of which deprived them of their privileges as members of the Methodist E. Church, was intended to meet a necessity which it was alleged, might arise, and was given as a peace offering to secure harmony on our southern border.

It was further made dependent, first, upon the concurrence of three fourths of the members of the several annual conferences, in reference to a part of its regulations; and secondly, upon the observance of certain provisions respecting a boundary, by the distinct ecclesiastical connection separating from us, should such connection be formed.

Without waiting, as this conference believes, for the occurrence of the anticipated necessity, for which the plan was framed, action was taken in the premises by the southern delegates; the annual conferences, by their votes officially received, have refused to concur with that part of the plan which was submitted to them; and the provisions respecting a boundary, have been violated by the highest authorities of said connection, which separated from us, and thereby, the peace and harmony of many of the societies in our southern border, have been destroyed.

Therefore, in view of these facts, as well as for the principles contained in the preceding declarations, there exists no obligation, on the part of this conference, to observe the provisions of said plan, and it is hereby declared null and void.

Sat. 27.

The report on the division of church property was taken up. J. F. Wright submitted a substitute, providing for the appointment of arbiters to settle the difficulty. J. B. Finley and J. Holdich likewise offered substitutes.

May 29.

D. Curry offered a substitute, which was finally adopted, in the words following:

Whereas, it is now ascertained that the recommendation of the Gen. Conf. at its session in 1844, to change the sixth restrictive article so as to allow of a division of the property of the Book Concern, with a distinct ecclesiastical connection which might be formed by the thirteen annual conferences in the slaveholding States, has not been concurred in, by a vote of three-fourths of all the members of the several annual conferences present and voting on said recommendation;

And whereas, the thirteen protesting annual conferences in the slave-holding States have formed themselves into a separate and distinct ecclesiastical connection, under the title or name of "the Methodist Episcopal Church South;" and their General Conference in May, 1846, did authorize three commissioners (whose credentials have been received by this General Conference) to present and adjust their claim on the funds of the Book Concern of the Methodist Episcopal Church;

And whereas, our common and holy Christianity prescribes and enjoins the most pacific measures for the settlement of all matters in dispute between individuals as well as all associations of professing Christians; and the whole Christian world will expect ministers of the Lord Jesus Christ to adopt the most peaceful and conciliatory measures for the settlement of any claim that may be urged against them;

And whereas, this Conference desires to advance as far as its constitutional powers will authorize towards an amicable adjustment of this difficulty; therefore,

1. Resolved, by the delegates of the several annual conferences of the Methodist E. Church, in General Conference assembled, That we hereby authorize the Book Agents at New York and at Cincinnati to offer to submit said claims to the decision of disinterested arbiters; provided, that if said agents, on the advice of eminent legal counsel, shall be satisfied that when clothed with all the authority which the General Conference can confer, their corporate powers will not warrant them to submit said claims to arbitration, this resolution shall not be binding on them.

2. Resolved, That should the Agents find, upon taking such legal counsel, that they have not the power to submit the case to a voluntary arbitration, and should a suit at law be commenced by the commissioners of the Methodist Episcopal Church South, said Agents are hereby authorized then and in that case to tender to said commissioners an adjustment of their preferred claims by a legal arbitration, under the authority of the court.

3. Resolved, That should the Agents find that they are not authorized to tender a voluntary arbitration, and should no suit be commenced by the commissioners aforesaid, then and in that case, the General Conference, being exceedingly desirous of effecting an amicable settlement of said claim, recommend to the annual conferences so far to suspend the sixth "restrictive article" of the Discipline, as to authorize our Book Agents at New York and Cincinnati to submit said claim to arbitration.

4. Resolved, That in the occurrence of the above specified contingencies, the Bishops are requested to lay the foregoing resolution before the several Annual Conferences for their concurrence.

Tues. May 30.

Report of committee on Boundaries was adopted, embracing a Missouri, and a Western Virginia Conference.

In the afternoon the election of Editors, &c., took place, by ballot. On the second balloting, Abel Stevens was elected editor of the Christian Advocate and Journal. J. M'Clintock was elected editor of the Quarterly Review. Matthew Simpson was elected editor of the Western Christian Advocate. B. F. Tefft was elected editor of the Ladies' Repository. Wm. Hunter was elected editor of the Pittsburgh Christian Advocate. Wm. Nast was elected editor of the German Apologist. W. Hosmer was elected editor of the Northern Christian Advocate. D. P. Kidder was elected editor of the Sunday School Advocate and Books. G. Lane and Levi Scott were elected Book Agents at New York. L. Swormstedt and J. H. Power were elected Book Agents at Cincinnati. C. Pitman was elected Missionary Secretary on the fifth balloting.

Wed. 31.

A. Stephens resigned the office of Editor of the Christian Advocate and Journal, whereupon, G. Peck was chosen in his stead. The Report on the Oregon Conference was adopted, except the third Resolution.

Thurs., June 1.

The subject of the delegated Annual Conference was postponed for four years. A resolution was adopted declaring it inexpedient to organise an Annual Conference for the colored people. The next session of the General Conference is appointed to be held at Boston. Dr. N. Bangs was appointed delegate to visit the Canada Conference. Dr. C. Elliott was requested to write the history of the church for the last four years. Adjourned, *sine die.*

Communication from Rev. C. SPRINGER.

We acknowledge our obligations to our old friend of Meadow Farm, for the "liberality and friendship" with which he has uniformly treated us heretofore. In addition however to all past favors, we are now indebted to him for another, in sending us the subjoined communication, for which we are determed to feel grateful to him. We had become so accustomed to receiving approbatory notices, from east, west, north and south, in reference to our mode of conducting our paper, that we might perhaps be spoiled by the frequency of these complimentary expressions. But "faithful are the wounds of a friend." Br. S. has come forward to do us a service, in the way of pointing out what he considers our faults, and we pray that the same may greatly edify us. We shall therefore respond with a good man of old, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." Premising only this word of remark, we give place to the article of our friend, leaving our readers and the public to judge of the whole matter without any reply from us, save a few corrections which we shall subjoin.

Written for the Western Recorder.

MR. EDITOR,—In your paper of the 11th ult., an anonymous writer alludes to me who signs himself a "boy," which you inform me is the Rev. J. B Peat. He charges me with indulging in the "spirit of wormwood and gall," and insinuates that I am destitute of "epistolary politeness" and "christian love" and prefers several other similar charges against me.

Now, I want to say to you, Mr. Editor, what you probably already know, that the Rev. J. B. Peat never wrote that article only as an amanuensis. It contains allusions that he could know nothing about without information from an older man. Besides, I heard weeks before it appeared in your paper, of a gentleman, not a thousand miles from this place, reciting that article, in substance, as one that he had some notion of writing himself. There can be little doubt that he has brought it forth and that Br. Peat has become god-father to the precious bantling.

This Rev. J. B. Peat I know nothing of, nor do I want to know any thing about a man who is capable of indulging in such cowardly malevolence against one who never laid a hair in his road. And, Mr. Editor, I think it discreditable to your paper to admit anonymous slander into your columns, especially against a person who has ever treated you with liberality and friendship.

As to your editorial in the same number, I very well know how to appreciate that. I consider it in the same light of a similar article you procured (1.) from another "boy" about your office, near the close of the 7th vol., when you wished to curry favor with the barn burning abolitionists, which stated in substance that my essays were "poluting your columns" &c. &c. Your apology to me in relation to this last article, when I had made no complaint to you on the subject, (2.) satisfies me that you very well understood its bearings. Well, bear with me, Mr. Editor, until I get through with the boys and I will promise not to trouble you very shortly again. But I cannot engage to get through by the "first of June."

If I ever published any thing more exceptionable, in all my life, taking all things into consideration, than your two articles above alluded to, (3.) and the article for which J. B. Peat stands godfather, and I will leave it to a committee of your own choosing, out of the church to decide, I will agree to repent in sack cloth and ashes all my days.

You say "a large portion of your readers would prefer to have the present discussion give place to something more interesting and edifying." Yes, Sir, and I can inform you that still a great deal "larger portion of your readers" regret that you ever permitted the repose of the church to be disturbed by a set of inexperienced and reckless young men without one word of editorial dissent. If you do not discourage such things in the outset, and suppress the communications of anonymous slanderers, who have little or no characters themselves, which assail those who have, your paper, instead of being a benefit, will become a nuisance to the church. (4.)

In regard to what the public want, in relation to this controversy, I profess to have some little knowledge myself as well as the editor. I have been written to by a number of the oldest and best members of the church, who know all about my manner of discussing such questions, to reply to those essays against the Restrictive Rule.

Very respectfully, &c.,

C. SPRINGER.

(1.) As to our 'procuring' the article he refers to, the idea is a creature of our brother's imagination, and we long since so assured him. Moreover he seems to have forgotten the language and intention of the note alluded to. It referred to more than four writers, who had indulged in severe personalities which gave pain to many, and calling them 'good brethren,' expressed a hope that they would 'get through with their uninteresting controversies,' before the close of the volume, that the new type with which we expected to print next volume, might not be 'soiled with such unimportant matters.' That is the whole affair, only that it was signed, "Printer." It was embraced in about half a dozen lines, and to the best of our recollection after being put in type, was first shown us by the 'Printer,' *a boy* to be sure, though not then a minor. Shall we never get forgiveness that we did permit that note to pass, though with hesitation lest some brother might be displeased? We did afterwards admit to Br. S. that it was exceptionable in reference to himself, under the circumstances, on account of the juniority, though not minority of the writer. And we offered to rectify the matter by publishing our admission, but he forbade us to do so, and we thought seemed satisfied.

(2.) The "article" now referred to appeared in our paper of May 11, in the words following:

TO CORRESPONDENTS.—We still have on hand six or eight articles ahead on the Restrictive Rule. Writers will have patience, and we will endeavor to treat all by rules of justice. We desire that those who wish to write further on this subject, will please send us all they design to forward us before the 1st of June, for we learn that a large proportion of our readers would prefer to have the present discussion give place to something more interesting or edifying.

As to our "apology" in reference to the above, it was in this wise. We were full of sympathy towards our brother in reference to his domestic afflictions, his excellent lady being at the point of death, at the time we sent a hastily written note to him agreeably to his request, respecting another matter. Lest Br. S. should think that we were disposed to press himself in particular, under such circumstances, to close his series of numbers on the subject, with the kindest feeling and intention, we assured him that such was not our design, that we did not purpose arbitrarily to close the discussion by the 1st of June, but that as various other writers were entering the lists, we thought best to throw out that hint, that it might be understood that it would be desirable to close the discussion upon that topic within the limits of the present volume.

(3.) The two articles referred to, and the third also are before the public, and we cheerfully submit to what extent they are exceptionable, without choosing the arbitration, or wishing our friend to submit to the penance he speaks of. We desire however to be equally penitent with himself in reference to any impropriety we may have committed against our friend S., or any one else.

(4.) We are inclined to think it would be one of the easiest tasks we ever undertook, to show that injustice is done us in the above observations of our brother, but our readers can judge. And as to our paper becoming "a nuisance to the Church," through our mode of conducting it, we here declare that so soon as the Church shall be apprehensive of this thing, we stand ready, at any moment, to surrender up the paper to the Church, that some one more competent or trustworthy may take charge of it. We regret that any thing anonymous, considered slanderous, should have found its way into our columns. And we are bound equally to regret that some things should have appeared, consided by some slanderous, which were *not anonymous*. The short article of Br. Peat, which we published, was but one out of many which have been sent us, objecting to the severe personalities used in the discussion. It appeared in our paper of the 11th ult.

Finally, we can in all conscience and all confidence appeal to our friend S. and to all who have witnessed our bearing towards him in public or in private, whether we have ever treated him otherwise than respectfully. We trust we have never forgotten that he is our senior, our superior, and our predecessor in the charge of this paper. We have given him full credit publicly and privately as the man who at the request of his Conf. founded the "Western Recorder" press, and sustained it with the aid of his private means when necessary, when it was for a time struggling for patronage to secure its permanent existence. We have long ago published as our sentiment that he is therefore entitled to the gratitude of the church. We shall still maintain this position, and act accordingly. We are sorry that he should have found, or imagined that he found any thing in us unworthy of the confidence heretofore placed in us. And we are willing to excuse him that he is the first man in this wide world who has ever seen good to identify us with "barn burners," or accuse us of condescending to any thing unworthy, for the purpose of "currying favor" with any man or set of men. Our readers will of course form their own opinion in this case.

P. S. The above communication was received in time for our last week's paper, but we thought best to wait a few days, in hope of having a private interview with the writer, but it has so happened, that we have not seen him since.

REV. WM. HUNTER.—We must offer our congratulations to this Brother, upon his re-appointment by the late General Conference, as editor of the Pittsburgh Christian Advocate. We confess, we have had our serious apprehensions, that his very liberal course towards dissenting and seceding branches of the Methodist Church, would cost him his office if not his standing.—But we take pleasure in rendering due credit to the General Conference, that by its act in re-electing Brother H., it has virtually endorsed his liberal views and sentiments, so repeatedly expressed, and bid him continue in well doing.—A decided improvement, we trust, has taken place. Times are not as they once were. How vastly different—the General Conference of 1828, in that same Iron City! We are glad to witness these signs of improvement in the Methodist Episcopal Church. The recent division between the North and the South, we presume, has served in some degree to humble that body.

REV. DR. ELLIOTT.—This Brother now retires from the editorship of the Western Christian Advocate, of which he has had charge, we believe, for twelve years or more. Ever since we have been connected with the press, we have found the course of the Dr. to be friendly and courteous as a cotemporary. The W. C. Advocate has become an excellent paper. Some years ago, we used to think it one of the most sectarian sheets we knew of, but we believe it has made improvement in that respect. Dr. E. is an able writer, but as he is now advanced in years, we presume he will find it pleasant to be relieved of the responsibilities of an important press. He has been called upon by the General Conference to write a history of the Church for the last four years.

Hope of Peace.

The Zanesville Courier of yesterday announces the intelligence of the ratification of the Treaty of Peace, by the Mexican Congress.—The statement *seems* to come from good authority.

News of the Week.

From the Watchman of the Valley.

Remarkable Death.

The authority which vouches for the following fact may be relied upon as unquestionable:

"On Monday, the 1st inst., when riding on the National Road near Manhattan, Putnam county, Ia., I was informed a Mrs. Stanley had died immediate after baptism by immersion.—On my arrival at the place, I learned she had been dead about 45 minutes, and the corpse was in the house at which I called. All appeared solemn—many astonished; and I was told the bereaved husband was almost inconsolable.

The deceased was the mother of two children, the youngest, one said, was not four, others said about four, and another said five or six weeks old. I was informed she had an attack of fever after its birth, and, in consequence of her feeble state of health, one at least had advised her not thus to be immersed; but she would not be dissuaded. She walked into the water; after having been put under, she assisted herself in rising—her head, at the same time, falling on one side. She did not make another effort. Persons on the bank immediately came to her assistance & carried her out. Perhaps she breathed a few times, was pulseless, and died without uttering a word or making an intelligent motion. Two physicians were present, and labored in vain for her restoration.

A SUBSCRIBER.

Extension of the Baltimore and Ohio Railroad.—The preliminary surveys being sufficiently advanced, we learn that the Directors of the Baltimore and Ohio Railroad Company have secured the services of Capt. Child, the eminent New England Engineer, and of Jonathan Knight well known in this community, who, in conjunction with Mr. Latrope, the Chief Engineer, have already entered upon their duties, and are to proceed forthwith to locate the route and recommend the best plan of construction for the extension of the Railroad within the limits of the Charter.

It is understood, that the expediency of extending the road from a point east of Cumberland will receive the particular consideration of the Engineers, as presenting not only a route in all respects feasible, but, unless the right of way through the city of Cumberland could be obtained upon reasonable terms, cheaper than a line projected from the depot in that city.

We are glad to perceive this earnest of a determination by the Board of Directors to spare no exertions to adopt the best line, and most approved plan of construction of this road, and, at the same time, to press our great work forward with the utmost practicable dispatch. We do not doubt that in the reputation and skill of the Engineers selected, the Stockholders have a sure guarantee of a safe and judicious result.

River and Harbor Convention.—A committee of this body met at the Astor House, New York City, on the 16th inst. The Hon. Abbot Lawrence was made Chairman. The duties of the committe is to draft, circulate, and present to Congress, a memorial upon the subject of improvements of river and harbor improvements throughout the U. States.—*O. S. Journal.*

Awful Depravity of Slave Laws.—Martha Christian has been convicted before the court of Wood Co., Virginia, of of teaching a female slave to read the Bible, and sentenced to imprisonment for ten years in the Penitentiary!

The above is on the authority of the Cincinnati Enquirer. There is a young man in this town who was indicted at Wheeling some years since for teaching black children in a Sabbath school.—*Zanesville Aurora.*

STEAMBOAT BURNED.—Night before last the steamer Ben Rush, lying at the Monongahela wharf, opposite Penn street, was burned to the water's edge. The flames were discovered about ten o'clock, and extended so rapidly that it was found impossible to save the boat. A German lad, about fifteen years of age, was burned to death on the boat. He was sleeping on board, and was forgotten by the watchman on duty until too late to save his life. When his body was recovered it was burned to a crisp—the head and one arm being entirely consumed. His name was Strull—had lately arrived in this country, and was endeavoring to earn enough money to bring his parents to this country. They will now, probably, never know his fate, but imagine that he has deserted them in their old age.—*Pitts. Com. Jour.*

Abolition of Slavery in the French COLONIES.

The following decree has just been published:

The Provisional Government, considering that slavery is an attempt against the dignity of man; by destroying the freedom of man it suppresses the natural principles of right and duty; that it is a flagrant violation of the Republican dogma of liberty, equality and fraternity; that unless effective measures follow closely the proclamation made of the principle of abolition, deplorable disorders may arise in the colonies, decrees:

Art. 1. Slavery shall be entirely abolished in all the colonies and possessions of France, at the end of two months after the promulgation of this present decree in each of them. From the promulgation of this present decree in the colonies, all corporeal punishment, all sales of non-liberated persons, shall be absolutely interdicted.

2. The system of engagements for periods of time, established at Senegal, is suppressed.

3. Governors or commissaries-general of the Republic are charged with applying the measures suitable for insuring emancipation at Martinique, Gaudaloupe, and its dependencies, the island of Re-union, Guyana, Senegal, and the other French settlements on the western coast of Africa, the island of Mayotte and its dependencies, and Algeria.

4. All slaves condemned to afflictive or correctional punishments for acts which, if imputed to freemen, would not have been visited with these punishments, are pardoned. All individuals transported as an administrative measure are recalled.

5. The National Assembly shall fix the indemnities to be granted to the colonists.

6. The colonies, purified from slavery, and the possessions in the Indies shall be represented at the National Assembly,

7. The principle that the soil of France emancipates the slave who touches it, is applied to colonies and possessions of the Republic.

8. In future every Frenchman, even when in a foreign country, is interdicted from possessing, purchasing or selling slaves, and from participating, directly or indirectly, in any traffic of this nature. Every infraction of these provisions shall involve the loss of the quality of a French citizen. Nevertheless, Frenchmen who shall find themselves affected by these provisions, shall be allowed three years to conform, from the time of the promulgation of this decree.—Those who may become possessors of slaves, by inheritance, gift, marriage, shall, under the same penalty, emancipate or alienate them within the same delay, from the day on which their possession shall have commenced.

9. The minister of the Marine and Colonies, and the Minister of War, are each, so far as concerns him, charged with the execution of this present decree. Done at Paris, in council of government, this 27th of April.

Caution to Merchants and Consumers.—We have been informed by good chemical authority, that much of the article of Saleratus coming from the country into this market is composed of nearly three fourths of fine ground table salt with ¼ Pearlash, obtaining thereby, fraudulently, extravagant prices for salt; and if that were all, little complaint would be made of a criminal nature. but where a man buys Salaratus for use, he is badly injured, if a counterfeit article is palmed off on him. A man who imposes on community in like impositions to the one related above, should be ferreted out and hunted from society, like the thief, robber & assassin.—*Cin Com.*

The Pennsylvania railroad is progressing as rapidiy as is consistent with economy. It is expected that during the ensuing winter it will be completed far as Lewistown, and thence to Huntington; the lines will be ready for the rails early next summer. A very few years we think will see this road in operation from Philadelphia to Pittsburgh.

A Rogue in Disguise.—A scoundrel, dressed in the garb of a farmer, went to the Mansion House on Friday last, registered his name, and took a room. On Saturday, before the day's dawn, he was gone, taking with him some two hundred dollars in money. which he collected in six different rooms during the night!—This is another one of the tricks.—*Cincinnati Commercial.*

Look out.

Two young girls, daughters of Milton Store, were drowned at Burlington, Vt., on the 11th inst. by the sinking of a boat in which they were crossing the river. How truthful is the remark, "in the midst of life we are death."

The Recorder of Buffalo has decided that the Conductor of a Railroad train has no right to require any passenger to change a seat he has taken, ("even to give it to a lady.") unless guilty of disorderly or improper conduct, in which case it would be his right and duty to remove him from the train.

Steamboat Explosion.—The steamer Halifax, a small boat running between Waterville and Hallowell, Me., burst a boiler on the 23d inst., while passing through the lock at Augusta Dam. Five persons were killed instantly, and three more were missing; supposed to have been blown over the lock into the river. Several ladies were badly scalded, and thrown several rods into the water; and nearly all on board, about twenty, more or less injured. This sad accident is believed to have been caused by carelessness, and racing, and should be a warning to all masters of steamboats, not to endanger the lives of passengers unnecessarily.

Fatal Railroad Accident.—Two fatal railroad accidents occurred in this vicinity on Saturday last. An Englishman, named James McCalla, aged 21 years, was standing on the front car of a coal train, managing the break on a grade of the Willow street road, and whilst the train was descending between Second and Front sts., fell forward and across the rails on one side of the road, the whole train passing over the middle of the body, crushing him to death instantly. A young man named James McDenley, employed on the Germantown Railroad, accidentally fell between two cars of a burthen train, loaded with stone, and was almost instantly killed, the whole train passing over him. The accident occurred in the upper part of Spring Garden.—*Alex. Messenger.*

Late from Jamaica and the French West Indies—Arrival of Santa Anna at Jamaica.—By an arrival at Baltimore, the American of that city is placed in possession of Jamaica papers to the 10th inst. General Santa Anna arrived at Kingston on the 6th inst. He has taken up his residence near the "race course." He will in a few months proceed to Venezuela. By this arrival we have later intelligence from Hayti, which confirms the account of the massacre there.

DESTRUCTIVE FIRE.

Sixty Dwellings and two Factories Burned.

A destructive fire occurred at Baltimore on Sunday afternoon, commencing in the large cotton factory of John Knox, at the corner of Poppleton and Fremont streets. It communicated to the surrounding buildings and consumed about sixty dwellings, generally small and occupied by poor families.

Robert Baker's logwood factory was also destroyed, together with nearly all the property encompassed within the bounds of Lexington, Poppleton, Saratoga and Cove streets. The total amount of loss cannot be less than $150,000.—Mr. Knox was insured to about $50,000 here and in Philadelphia: including $10,000 in the Franklin.

The other buildings were partially insured.—Great distress has been caused to the many families turned out of house and home by this conflagration.

Some of the fire companies, owing to the restriction of the Mayor, did not turn out through spite or revenge, declaring that if they couldn't go where they pleased, they wouldn't go at all.

Distressing Occurrence.—A most distressing occurrence took place in Hadnots, Carteret co., North Carolina, in the 23d ult. A Mr. Wilson Chance, having previously discovered a bee tree, took his son Henry, and three half brothers, Stanly and Isaiah, and James Mabley, to cut down for the purpose of hiving the bees. While taking out the honey, Isaiah, James, and Henry ate of it. On the way home, his son Henry became blind and sick. Isaiah was taken in a similar manner, and in his blindness wandered out of the path. James having eaten a small piece of the bread, as it is called, on his way homeward, was discovered to be blind and helpless. He expired in half an hour after having eaten the last piece of bee bread. Search was then made for Isaiah, whom a neighbor had found, and was met carrying him home blind and helpless. By the frequent use of salt and water, Isaiah and Henry recovered the next day, but not until their lives had been despaired of. This should serve as a warning to all persons to be careful in eating honey taken from bee trees. This is a singular circumstance, and worthy of scientific investigation.

Perilous Voyage.

It was reported at Detroit, Michigan, recently, that Horace Stockman, William Stockman, and another fisherman, were drowned in Lake Huron, near Thunder Bay, on the 23d ult. The men have corrected the statement by re-appearing, and the Detroit Advertiser gives the following account of their escape:—They left Thunder Bay Island for Riviere au Sable, across the Bay. The wind soon commenced blowing a terrific galo, and they were driven to Manitoulin Island. After throwing overboard a barrel of pork, a barrel of flour, and all their fishing tackle, they were driven from thence to the Canada shore, 16 miles above Goderich; from thence they proceeded to Goderich, and then returned to Point Aux Barques, where one of them was left, having his limbs very badly frozen during the night. From Point Aux Barques they returned to Riviere au Sable. They retained on board one half barrel sugar, which they supposed to be pork, and some cheese, which was their provisions. During the night they saw a vessel, which hove up for them, but they were driven past by the sea. The yawl in which they were buffeting the tumbling waters, filled three times while crossing the lake. The distance from starting point to Goderich is 160 miles, from which they returned to Thunder Bay in the same craft, making a distance of 320 miles in a small fishing boat. The whole time in which they were going to Goderich, the wind blew a most terrific gale, subjecting the boat and crew to the most imminent momentary danger, and their lives are due to their own cool judgment in conducting their frail bark through so long and perilous a journy.

Another Revolutionary Hero Gone!—The Maysville Eagle announces the death, in Bracken county, of Abram Williams, a soldier of the Revolution. He was in the one hundred and sixth year of his age, and had been a resident of Kentucky upwards of fifty years.

A woolen factory is in course of erection in Maumee City, by a company of gentlemen experienced in the business. It is to be in operation by the 1st of July, and contain 150 spindles, employ 30 to 40 hands, manufacture 200 yards of cloth per day. The canal on the north side of the Maumee affords a great deal of water power, which with a hydraulic canal in contemplation, if not in course of construction on the south side, will afford, at the foot of the rapids of that river, one of the most extensive and valuable water powers in the West.—*Cin. Commercial.*

Indian Robbed.—An Indian Chief, on his way home from Washington, whither he had been to receive the annual instalment of his tribe, had his trunk broken open on board the steamer Clipper yesterday. The thief took from it forty-four dollars in money, but from some cause neglected to look deeper into the trunk, for at the bottom there were upwards of five thousand dollars. The red man was fortunate in escaping so easily.—*Cin. Com.*

Clapping.—An eccentric preacher in the West concluded an impressive charity sermon in the following language:

"My dear brethren, it has been the usual fashion for an audience to testify their approbation of that which has been said by the clapping of hands but I recommend for your adoption a new method of clapping, less timultuous and much more pleasing—when you leave this building, clap your hands into your breeches pockets, and drawing them out again, clap your money into the box which is at the door to receive it; and may the Lord give it his blessing!"

Inoculation from the Dead.—Mr. Jesse Gould, agent for the Winnisimmet (Mass.) Ferry Company is lying in a dangerous condition from being inoculated with virus from the body of the man found in the water on Thursday evening, which he helped to recover. The virus took effect upon a cut in his hand, and the arm swelled fearfully.

Another Telegraph Extension—O'Reilly Wire Webbing.

Indianapolis, May 27, 1848.

I send you the first lightning flash from the capital of Indiana, which is on the line which H. O'Reilly is constructing between Cincinnati and Chicago. The posts are up all the way to the latter place, and the wires and instruments will soon be ready. This is the second line which O'Reilly has extended across the state of Indiana, the first crossing by way of Vincennes from Louisville to St. Louis.

M. Delano, well known to you Philadelphians, is the chief operator on this new line, called the "Cincinnati and Chicago," and as you know, is among the most skilful in the country.—*Balt. Reporter.*

Tremendous Freshet.

From the Geneva Gazette Extra, May 22, '48.

Our village was visited yesterday with one of the severest storms that our citizens have ever witnessed. About half-past eleven o'clock, a dark cloud sprang up in the west, but not with a very threatening appearance. In a short time the whole horizon was obscured, and about twelve o'clock it commenced raining violently, accompanied with severe thunder and lightning.

The rain appeared to fall in sheets rather than drops. So fast did it descend, that it was almost impossible to see the pavements, and we think we do not exaggerate when we say the water on our most level streets stood from 2 to 3 inches in depth.

The culvert connecting with the creek running by Daskam's Bakery, and passing through the square on the north corner of Seneca and Water streets, becoming filled up, or else not being of a sufficient capacity to admit the volume of water, became dammed at the mouth, and the whole rear of the block, from N. Tamlingson's grocery on Seneca street, to the Temperance House on Water street, was completely flooded, and the cellars entirely inundated. So unexpected was the storm, and so violently did the rain fall, that although many of our merchants began removing their goods in a short time after the shower, they were soon obliged to desist on account of the height of the water. As far as we have been able to learn, the following is the amount of damage sustained:

L. Kelly & Co., Druggists,	$500
Platt & Simpson, do.,	500
A. H. Bradt, Grocer,	500
All others, about	1,500

"Remember," said a trading Quaker to his son, "in making thy way in the world a spoonful of oil will go further than a quart of vinegar

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Indian Rubber Railroad Springs.

Numerous are the applications of Indian Rubber, that as applied to Railroad springs seems likely to be as useful as any, and at no distant period the Indian Rubber spring will probably entirely supersede the steel springs now used.

The Indian Rubber spring is composed of alternate layers of Indian Rubber rings and metal plates, and it combines in a remarkable degree, simplicity, durability and economy with indestructable elasticity. Not the least of its recommendations are, 1st. The great facility with which its power and elacticity may be regulated by increasing or diminishing the diameter and thickness of the ring, and by increasing or decreasing the number of rings. 2d. Its great comparative lightness, being about one-tenth of the weight of steel springs. 3d. Its non-liability to fracture: and 4th, the fact that the material cannot be affected by extremes of temperature.

The comfort to the passengers and the saving of the wear and tear, both to the cars and the permanent way, would be much promoted by the use of these springs. The patent was granted to Mr. Fuller in 1846; the agent is Mr. G. M. Kneurte, of 78 Broad street, New York, where the springs and drawings may be seen.—*Neal's Gaz.*

Loss of Human Life.

The Germantown Telegraph, which is one of the best of our exchanges, thus speaks of the loss of life in the Mexican war. "The war in which we are involved with Mexico, has been more than usually destructive to life and limb, in proportion to the numbers engaged. From an official statement, that it appears 7,000 *seven hundred and seven men* are numbered among the dead, and that *six thousand five hundred and fifty-eight* are registered as being discharged for *disability*. Of these at least *one-half*, if not more, have already died. When we remember that this report was made in answer to a call introduced in *December* last, and that Gen. Twiggs has recently declared that the troops in Mexico are dying at the rate of a regiment a month, some idea may be formed of the actual loss of life in this war."

Willing a Beard.

Mehemet Ali has willed his beard to a woman! Lady Lydia Stanhope, wife of a Colonel in the eastern service, being engaged in collecting "locks" from the heads of the Sovereigns of her day, called upon the Arab for a specimen. He returned a polite answer, informing her that he could not literally comply with her request, being bald headed! but that he would leave her his beard to be cut off after death, Lady Lydia to send him from England two capital English razors! The agreement was ratified.

Distressing Shipwreck.

The following is an extract of a letter from a gentleman of New York, a passenger in the packet ship West Point, which left that city a few weeks ago for Liverpool:

London, May 11, 1848.

On the night of the 27th of April we were run into at sea, in lat. 46, long. 23, by the bark Cove, of Quebec, she was sailing before the wind, at the rate of about nine knots, we about five knots, by the wind. The collision was tremendous. It woke me. Mr. Rowan, our Minister to Naples, came to our state room, and said we were wrecked. I dressed, went on deck, and remained there all night with the captain.

They made loud cries from the Cove: *Lay too, we are sinking.*" She came immediately across our bows, which she nearly destroyed, and turned one of our large anchors, weighing nearly two tons.

We made a total wreck of her. Our bowsprit went across her deck, between the fore and main mast, sweeping every thing before it clean with the deck. Her stern was also carried away, and her first mate, the man at the wheel, and one sailor, either crushed, or thrown overboard by the concussion. We repaired damages as soon as possible, and at about half-past two in the morning bore up towards the dismantled wreck, which we had lost sight of until the dawn of day. At four we were along side, and by 9 took off the Captain, two passengers, and eleven sailors.—The wreck was then abandoned, and we proceeded towards Liverpool; but found what was worse than all, they had left a sick man in the cabin of the wreck. They said he could not be got up without killing him. His lungs were gone, and he could not live many days. There were also two dogs left with him to starve, unless the vessel went down before that event arrives.

Redeeming the Time.—"As in a letter," says Mr. Jay, "if the paper is small, and we have much to write, we write closer, so let us economise and improve the remaining moments of life." "Work while it is day: the night cometh when no man can work."

"I must be very industrious, for this is the only candle I have, and it is almost gone," said a little girl to herself as she sat swiftly plying her needle by the light of a candle that was burned down almost to the socket.

Distressing Accident.

The Burlington (Vt.) Free Press of the 13th May, says: Late in the afternoon of yesterday, as a small party, consisting of Milton Storrs, three sisters, Esther, aged 16 years, Mary, aged 13 years, Martha, aged 10, and a little brother aged 8 years, children of Mr. Spalding Storrs, who live on J. F. Pomeroy's interval farm, north of the village, and Miss Sophronia, daughter of Mr. S. Lillie of this village, were attempting to cross the river opposite Mr. Storr's house, it was discovered that the boat was filling at one end, and young Mr. Storrs requested that some of the party should step to the other.

In their fright, they all rushed to the end of the boat indicated, and it almost immediately filled and sunk. Milton told them to all get hold of himself, hoping, notwithstanding the strong current, as they were but about forty or fifty feet from the shore, to be able to rescue them all. With his little brother under one arm, the oldest sister upon the other, and the other three clinging to such parts of his person as they were able to lay hold of, nobly did Milton strive to reach the shore, but in vain.

His father, having heard their cries, had already reached the bank of the river, but being unable to swim, was obliged to have recourse to a pole, which he thrust towards his struggling children. Milton was so encumbered with the clinging grasp of his five companions, that he was unable to seize the pole except with his teeth, with which he could keep his hold but for a short time.

The two youngest of the sisters soon lost their hold, and were borne down by the current, while the others reached the shore in a state of complete exhaustion. As Mary and Martha were carried down the stream, they shrieked to their father and brother—"*help us! help us!*" And though he could not swim, the father, unable to withtand the impulses of a parent, plunged into the river in pursuit of his drowning little ones.—But instead of being able to assist them, he soon found himself in danger of drowning.

Milton, thereupon, with a conflict of feeling that can be better concieved than described, abandoned his sisters to their unhappy fate, and hastened to the rescue of his father, whom he succeeded, with considerable difficulty, in bringing to the shore.

The sisters, Mary and Martha, soon disappeared from human sight and human aid; and their bodies, notwithstanding the most anxious and diligent search, have not yet been recovered.

Horses, Cattle, &c.

Mr. Ed. Tupper, the accommodating attendant at the lower Zanesville bridge, has kindly furnished us with the following statement of the amount of stock that has crossed the lower bridge (connecting Putnam and Zanesville) for several months past. We regret that a similar account has not been kept at the upper bridge. Statistics of this kind are always gratifying to public curiosity, and what is more important, they frequently furnish valuable information as business data.

1847.	Cattle.	Horses.	Mules.	Sheep.	Hogs.
January	535	115	145		
February	846	578		80	544
March	2318	373			2430
April	3932	39			1919
May	4208	37	109	1560	1820
June	1740	47		7064	440
July	2004	60	232	3798	285
August	210	21			128
September	1178	114	108	1900	1785
October	2680	55	460	1050	6191
November	586	75	437	900	13827
December		28	109		1680
Total	19637	1542	1650	15452	31049
1848.					
January		252	203		856
February	1137	499	207	540	1635
March	3708	227	21	710	5377
April	4220	34		200	3565
May 1 to 12th inc.	2348	8			652

Zanes. Gaz.

Sad Accident.—A gentleman by the name of McLure, residing at McKeesport, walked overboard from the steam tow boat Star, while that vessel was ascending the Allegheny last Saturday morning, bound to Freeport. Mr. M. was sleeping on a chair on the deck of the steamer, when hearing a noise as is supposed, he rose to make enquiry as to its cause and walked overboard, at Kern's ripples, four miles below Freeport.—He leaves a wife and one child. The body has not been recovered. When he fell over he had on his great coat and boots, which would have rendered it difficult for him to save himself by swimming.

Later.—Mr. McLure drowned from the tow boat Star, last Saturday morning, was the Captain of the boat. His body has not been recovered.

The Telegraph.

A gang of hands commenced digging post holes along the line of the Telegraph westward from this place, on Tuesday. Except for a breach of contract by M. Farris, who was to deliver the posts on three miles before the 5th inst. and has not *yet* delivered one, the line between here and Athens would be ready for the wires in a couple of weeks. The work will be pushed forward with all possible rapidity, and Stockholders are reminded of the necessity of promptly paying their instalments.—*Marietta Intel.*

Notices.

Bellvue Ct., Musk. District.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend. A. S. ROBISON.

Newark Ct., Musk. District.—Br. Clancy's visit to this Circuit will be as follows: On Friday evening, at Elizabethtown. On Saturday, 10½ o'clock, at Joseph Blain's Grove, two miles East of Irville, where we contemplate holding a meeting in the woods for a few days. W. H. MARSHALL.

[The above was not received in time for our last number. Ed.]

Morganville Circuit.—The meeting of Br. Clancy the President, will be at Morganville, 6 miles from M'Connellsville. H. T. LAWSON.

To the Superintendents of the Circuits and Stations hereafter named:

Dear Brethren:—Having at length obtained my liberty, by getting through my publication business, which has detained me so much longer than I expected. I propose to be, and to preach within your respective fields of labor (with your consent) on the Sabbaths following:

Cambridge Circuit, June 11th.
Pleasant Hill Circuit, June 18th.
Mount Pleasant Circuit, June 25th.
Steubenville Station, July 2nd.
Wellsville Circuit, July 9th.
Youngstown Station, July 16th.
Pittsburgh Station, July 23rd.

As I shall travel in a buggy, it is my intention to carry with me a supply of my Vol. of Sermons.

THOMAS POTTER, Conf. Missionary.

Putnam, May 29th, 1848.

Wheeling Ct. Fitts. District.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile. R. H. SUTTON.

Delaware Circuit, Musk. Dist.—Notice is hereby given to our worthy President, Br. Clancy, that his meeting for this circuit, will be in the town of Delaware.

W. HATFIELD.

Br. Bassett: Please to publish the following appointments which I will attend, by Divine permission:

Clarksburg,	June	4th
Bainbridge,	"	11th
Twin Creek, Jacksonburgh,	"	18th
West Alexandria,	"	25th

I hope the brethren on Clarksburgh, Washington and Bainbridge cts., will let me know through the Recorder, or otherwise, what place in the ct. I am to come.

N. B.—My address, is Waynesville, Warren Co., O.

A. M'GUIRE, Con. Mis.

PRESIDENTIAL APPOINTMENTS.

Onondaga Conference.

LAST ROUND.

Wilna Circuit, June 10th and 11th.
Orleans Circuit, June 17th and 18th.
Mexico Circuit, June 24th and 25th.
Oswego Circuit, July 1st and 2d.
Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Conneaut,	" 11th	"	"
Summerville,	" 18th	"	"
Susquehanna,	" 25th	"	"
Johnstown,	st. 2d	July	"
Home two Sundays,		"	"
Valley mission	23d	"	"
Huntersville,	ct. 30th	"	"
Greenbrier,	" 6th	August	"
Braxton,	" 13th	"	"
Conference,	" 22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Martinsburg Mission,	Thursday 15th.		"
Newark Circuit,	3d	Sunday of	" "
Zanesville	" 4th	"	" "
M'Connelsville	ct. 1st	"	July "
Morganville	" 2d	"	" "
Lancaster	" 3d	"	" "
Salt Creek	" 4th	"	" "
Portsmouth	" 5th	"	" "
Columbia	" 1st	"	August "
Woodsfield	" 3d	"	" "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

Br. Bassett: Please publish for me the following plan of appointment.

Mt. Blanchard,	"	10th	"
Portage, ct. (Wednesday)	"	14 & 15 at 11 o'clk	
Kalida,	ct.	" 17th	"
Lima,	"	" 24th	"

J. M. YOUNG.

MARRIAGES.

MARRIED—On the 1st inst. by Rev. Mr. Smallwood, Mr. GEORGE W. FORTNEY, to Miss ANN PRESCOTT, all of this county.

——May 28th 1848, by Rev. Wm. Duling, Mr. ROBERT WATERS, to Miss JULIA BARNARD, all of Muskingum county.

Business Department.

LETTERS RECEIVED.

T Foster,	O.	A S Robinson, 2 subs.	O.
W G Fowler, 6 subs.	"	J S Thrap,	"
J W White,	"	W Duling, 1 sub.	"
P M—Richwood,	"	J H Haseltine, 4 subs	Mich.
S H Bell,	"	W Reeves, 1 sub.	Pa.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
O V Warren,	W Heron (new sub)	10	34	2	00
J F Bane,	S Smith,	9	52	2	00
J W Johnson,		8	26	1	00
W Duling	J Doughty,	10	34	2	00
Jas. Patterson,		9	24	2	00
S H Bell,		9	41	2	00
W Reeves,	Mrs. H M'Turk,		52	1	00

New subscribers this week, 15. Discontinuances, 3.

Much obliged to Brothers Fowler, Haseltine, Robinson, Warren, Reeves and Duling, for those new subs. and especially for your assurance that they are all good, of which we are duly aware, in the case of some of them, from personal knowledge.

The P. M. at Richwood informs us that J. Chapman declines taking his paper any longer. Why then did he not have us notified 7 or 8 weeks ago when his year was up, before he had become responsible for another volume? Our agent will please arrange this matter, and also the one at Prospect, and report to us. When a subscriber pays up, we are always ready to discontinue, when required.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourniging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Painterville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. E. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. Wm. Reeves. Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jas. Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. V. Lucas, Johnstown, Pa.,	5
Rev. W. Hatfield, Alum Creek, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements.

JUST RECEIVED

From the Book Concern Baltimore,

A New Supply of

HYMN BOOKS, M. P. CHURCH.

DISCIPLINES M. P. CHURCH.

Also a few copies of

SNETHEN'S SERMONS,

For sale *for cash*, wholesale and retail at the Office of the Western Recorder.

THOUGHTS OF AN ITINERANT;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

A few copies just received, and for sale at this Office. Price, 50 cents single, $5 per dozen.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, Junior, Deceased. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 9 o'clock A. M and 4 P. M. of each day.

WILLIAMS SIMS, Commissioners.
PETER S. WESTBROOK,

May 18th, 1848.

DISSOLUTION.

THE partnership existing between S. C. Haver & W. C. Stickney, known as the firm of S. C. Haver, & Co., is this day dissolved by agreement. Those having claims against or unsettled accounts with said firm will take notice that we wish to pay our debts—& as this is the first time we have appeared in the public newspaper to ask for our just dues, our customers will excuse us, if we should say that we want to settle all our accounts, and if it is entirely convenient for them that they would pay us *instanter*.

S. C. HAVER.
WM. C. STICKNEY.

Putnam, December 23, 1847.

THE SADDLE AND HARNESS MAKING will be continued by S. C. Haver for the purpose of selling off at lower prices than was ever known in this or any other town in the county. About 30 Saddles, 6 or 8 sets of double and single Harness, Trunks, a large lot of Bridles, Martingales, Halters, Whips, Collars, Britching Blind-bridles, &c., &c. Come then to the shop where you may for every dollar get a dollar and twenty cents worth of Saddlery. Don't purchase therefore until you see whether these things are so.

S. C. HAVER.

December 23d, 1847.

GREAT EXCITEMENT!

THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm Milhous's office, and opposite the Post Office, where all the various operations in connection with our business such as Shaving, Hair-dressing, Boot-blacking, &c., &c will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit.

The American Pulpit is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, so far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J Burns, D D. of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such of exterior shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrased in his desire to accept this invitation, we shall dispense wish the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms—One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extending the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

DR. PEASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

tu,thuOuP: March 28, 1848.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford College-top from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

POET'S CORNER.

PARODY ON BRUCE'S ADDRESS.

Soldiers of the cross arise,—
Lo! your captain from the skies,
Holding forth the glorious prize
Calls to victory.

Fear not though the battle lower,
Firmly stand the trying hour,
Stand the tempter's utmost power,
Spurn his slavery.

Who the cause of Christ would yield,
Who would leave the battle field,
Who would cast away his shield,
Let him basely go.

Who for Zion's king will stand,
Who will join the faithful band,
Let him come with heart and hand,
Let him face the foe.

By the mercies of our God,
By Emanuel's streaming blood,
When alone for us he stood,
Ne'er give up the strife.

Even to the latest breath,
Hark, to what your captain saith,
Be ye faithful unto death,
Take the crown of life.

By the woes which rebels prove,
By the bliss of holy love,
Sinners seek the joys above,
Sinners turn and live.

Here is freedom worth a name
Tyrant sin is put to shame,
Grace inspires the hallowed flame,
God will give the Crown.

Communications.

RESTRICTIVE RULE---Palemon, &c.

NO. II.

Mr. Editor,—Palemon, from want of argument, or a disposition to offer it, endeavors to carry his point, by appealing to the prejudices of the people. He tells them that I am not to be trusted; that I "cannot be classed with the *honest* opposers of the Restrictive Rule, but with the reckless enemies of our entire system;" and "proceeds to make good his assertion" by giving quotations, which, he thinks, must convince all, that I am in favor of a settled pastoracy. His argument then runs thus;—a minister, in the Methodist Protestant Church, who is in favor of a settled pastoracy, is so, not from a sense of right, but from a desire of "securing for himself a permanent charge;" and whatever he may offer in opposition to this restrictive feature of her economy, cannot be according to his own sentiment, and hence, he must be a *dishonest* opposer. Surely, that is a strong case! and may be addressed in the language of our author, "wonderful, wonderful logic!!"

He selects two considerations, offered in my prefatory remarks to a series of articles, for the purpose of showing that a public examination of this subject would not be improper, and tells you that they are offered arguments upon the question itself, and then hold them up to ridicule, most triumphantly. Now, who that read my first No. upon this subject, and then read these "strictures" of Palemon upon it, does not pity the indiscrimination of the good brother? And here his examination of my arguments ends. Why does he not go on? He has succeeded so well with what *he calls* my arguments, why not try those that really are? Why should "strictures" that are so valuable end so soon? If there is nothing else that can be answered by argument, is there nothing that can be *sneered* at, without turning the sneer of the reader back upon the sneering writer?

In his No. ii., Palemon presents, what he says were the views of the members of the Convention of 1830. From it we learn that the question with the Convention was not, whether they should adopt an itinerancy, *with, or without*, the Restricture Rule. But it was whether they should adopt an ININERANCY, a settled pastoracy, or a system of congregationalism. But the subject was not under controversy. Palemon gives us his information "from his personal knowledge of the members, and thorough acquainance with the views which influenced their action." He says, "The lay-members of the Convention were all *Methodist*." (Wonder what the ministerial members were.) "Their education, judgment, will and affections all tended to itinerancy." "To have presented to a body of men, similarly influenced, a system of settled pastorates, would have been presumptious in the extreme." But these prejudices and convictions existed in favor of *itinerancy*, just as they do with the most of us now; and it was not a matter of inquiry, whether the *restrictive members* of the itinerant rule was a necessary part of itinerancy or not. They took it for granted that it was; and so they made "a great mistake." Now, if they had considered this matter, none of the prejudides and convictions which Palemon says they possessed, would have induced them to adopt this restrictive portion of the itinerant Rule. Their views would all have been met, by putting into the hands of the Annual Conferences an itinerant ministry, and not a settled pastoracy, or a system of congregationalism. This is according to his own showing, in the Recorder of March 23. He does not pretend, himself, with all of his attachment to the Rule, that the restrictive portion of it, is a necessary adjunct of itinerancy. He, indeed, admits, in his former No., *thai it is not*. Now, let him show, if he can, by any logical argument, that this restrictive feature ought to control the operations of the gospel ministry under any circumstances.

He presents this objection to the removal of the Restrictive Rule, that it, "by showing off the best talents and acquirements to the wealthier stations, and circuits, would leave the poorer parts of the work to be supplied by men of much inferior grade and attainments." Brother Springer presents the same objection, in his own peculiar style. He says, the removal of the Restrictive Rule "would open the way for a few men of flexible morality, by craft and management, to worm themselves with the best livings in the church, and to drive all honest men from the concern."—Wonder if there are no honest men in the ministry of those churches that have no such rule!!—The objection, then, is this; that if it were not for this Rule, the more talented ministers would be kept in the better circuits, and stations, and the less talented brethren be left to serve the poorer appointments.—Now, I ask of the very same thing does not exist under this Rule? There is, in every Conference, a class of more talented ministers, and a set of better appointments; and there is a class of less talented ministers and a set of poorer appointments; and the more talented brethren are kept moving round in the better appointments, and the less talented brethren are kept moving round in the poorer appointments. The only difference that there could possibly be, is, that now, you shift the brethren of better talent round in the better appointments, perhaps a little more frequently than you would do if this Rule was abolished; and the brethren of less talent, round in the poorer appointments, in the same way. So, if this be an evil, it exists under the Rule the same that it would without it. And if I have to kept in the poor appointments, let me see a possibility of my staying in one of them, as long as I can be more useful, and consequently, make myself more comfortable, in it than I could be any where else.

PRUDENTIA.

At Home, May 4, 1848.

Written for the Western Recorder.

"He that loveth not, knoweth not God."

Mr. Editor,—As a member of Meth. Prot. Church, I have been much afflicted in mind, on account of the little concern or zeal manifested by our members to support the Ministers of Christ, who are said to be "in his stead praying sinners to be reconciled to God." I know that much has been said and written on the subject, but they need line upon line, &c. How is it that Ministers of almost all other denominations, receive from four hundred to a thousand dollars a year, and that too, in many instances from very few members? An elder of the Presbyterian Church told me a few days ago, that they had but twenty paying members, and they were about to employ a young man at four hundred dollars a year, that it would be only twenty dollars a piece, and they could and would pay it. Now thought I, if twenty members of that church can freely give a preacher $400 for his services, surely our members who number from fifty to three or four hundred in each circuit and station, ought to pay their preachers one, two, or thre e hundred, per year for his labors. But some say that the Presbyterians are generally more wealthy, than we are. Not so in the neighborhood of the elder above spoken of; and if they are, may it not be, because they are more liberal? It is said, "he that soweth bountifully, shall reap bountifully." Nay, verily, they have their eye fixed on the command of Christ, they that preach the gospel shall live of the gospel, and are more free from covetousness. Hundreds of our members never pay one cent, and others say, of some few of the preachers (for it is but few,) they are better off than me, they have a farm, &c., I will not give them any thing, they ought to preach and give their time for nothing. Now I ask that Brother, would you be willing to leave your comfortable home, and spend your time for the good of the public, in any way whatever, unless you received a reasonable compensation? Ah, well he says, but I am not a preacher. And pray Sir, have all men on earth the privilege of providing for their families a future well-being in this life, excepting the minister of Jesus Christ? He must sacrifiee the comforts of the social loving family circle, all his days and die in poverty, leaving his wife and children in some instances to suffer for the want of the common comforts of life. As to refusing to give any thing to a preacher, because he possesses a liule property, where did they find the law to justify this, is it not nullifying the rule laid down in our Discipline, which has defined the salaries of our preachers, and also lays aside the law of God, to wit: "they that preach the gospel shall live of the gospel?" I would add, that he who makes this plea to keep his money or rather the Lord's money in his own pocket, assumes the executorship of the preacher's property, time and labor, and presumptuously takes the judgment seat, and nullifies the plan of Heaven. How would he like for some one to usurp the same authority over him? We fear that such a covetous man would be ready in such a case to fight for his time and property.—Oh! Alas! few there are, but think more of 25 cents, than they do of the prosperity of the kingdom of heaven, when a public collection is taken up for the support of the gospel, many that are in good circumstances, throw in half a dime. May the good Lord have mercy on them.

MUTUAL RIGHTS.

Written for the Western Recorder.

Br. Bassett: Sir,—with your permission I wish to ask a few questions of those who advocate the extinction of the Restrictive Rule from our Book of Discipline. The Annual Conference according to our book is to be composed of itinerant ministers, preachers and their delegates.

Now if those brethren should obtain their desire, itinerancy will be abolished in part if not altogether, consequently there would be no itinerants to enter into the composition of the Conference. Now, 1st. Who is to compose that Conference? 2d. Under the new arrangement will there be mutual rights so that all the ministry of the Methodist Protestant Church (stationed or unstationed,) will have a right to a seat in said Conference? 3d. When the Restrictive Rule shall have been expunged, will those ministers and preachers now called the locality possess the right to be employed to preach by any class or society and receive compensation for their labors?

These questions with some others have presented themselves to my mind while reading the articles in your paper on the above subject. If some of the brethren interested will throw some light on this subject that we may see before we leap, we shall be able to act understandingly.—If these questions should meet with an answer, I may at some future time ask a few more for solution. By publishing the above in the Western Recorder you will confer a favor on

A LOOKER ON.

Pleasant Vale, Belmont Co., O., May 29, '48.

Scientific.

FACTS IN GEOLOGY.

Sea-water appears to contain from ¾ to 4 per cent. of Salt. Its specific gravity is 1,028.

In Icebergs only one-seventh is out of the water, and many are seen 200 feet high.

Lakes vary in size continually from desiccation, and the extinction forms basins of organic remains.

On low coasts, as in Netherlands, and on the sandy mouths of rivers, the reaction of tides throws up the sand in hills or downs, often very high, and always increasing.

In two attempts to sound the Northern Ocean, with lines 1 mile and 1½ mile long, no bottom could be found.

The sands so much enroach on the western side of the Nile, that it covers once-flourishing villages, whose spires and minarets are visible through its surface. Probably the Oasis of Ammon was once part of fertile Egypt. The deluge of sand from the African deserts seems as fatal to the ancient world, as an irruption of the ocean, or the lava of a volcano, and it spreads with fatal certainty.

In general, the color of the sea is a bluish green, lighter on the coasts. In the Mediterranean it has a purple tint. In the Gulf of Guinea it is white. Near the Maldives it is black, and in other places has red and yellow tints. Its component parts, with very slight variations, are water, muriatic acid, sulphuric acid, mineral alkali, sulphate of lime, and magnesia. The freezing point is 28½ degrees.

Springs of fresh water arise in most seas, and some on our coasts. Near Cuba there are remarkable ones.

About thirty fresh water springs are discovered under the sea on the south of the Persian Gulf.

The Mediterranean makes a tide of only one or two feet.

That singular natural curiosity, the floating island, has emerged from the bottom of Derwentwater three times in about 30 years. It contains about an acre, and is quite stationary, and is entirely unconnected with the bottom and the shore; the soil is three yards thick. This floating island is not a solitary example. There is one at the Lake Gerdau, in Prussia, and another at Lake Kolk in Osnabruck.

The Caspian is 306 feet lower than the Baltic, and 345 lower than the Euxine.

The salt lakes Aral, the Caspian and the Baltic were once connected, and perhaps the Caspian with the Persian Gulf, forming Homer's circle of waters, and bounding the then known world. Desiccation seems to be a cause alway operating.

There can be no doubt but the Dutch provinces have wholly been formed by the mud of the Rhine, the Meuse, the Scheldt, and the Weser. So the Delta in Egypt, and perhaps all Lower Egypt has been deposited in like manner.

Lake Erie is rapidly filling with deposits.—The lake of Geneva is contracting, and the lake in Linconshire and Cambridgeshire have become dry in our days. The marine palace of Canute is now near Ramsey, twenty miles from the sea. Wales was anciently separated by an arm of the sea from the Bristol Channel to the estuary of the Dee and Mersey.

Springs are formed by the intervention of clay and sand strata, the former holding water and the latter permitting its free passage. So that in well-digging, there is no water till clay is reached, or clay is penetrated quite through.

Berzelius thinks that all hot springs pass near a centre of volcanic action, perhaps long extinguished; he also thinks that the hot springs of Carlsbad are as old as the rocky mountains. The river Tepel flows over their lid.

In Java, there are apertures in the grouud which throw up mud in spherical masses, and have changed the face of their vicinity.

The Sandwich islands are volcanic, and Owyhee itself is the cone of a volcanic higher than Mount Blanc.

There have been 29 destructive earthquakes in Calabria since 1602, occasioned, as is believed, by the materials of a pent-up volcano, the vapors of which pass through the soil in fissures cracks. and chasms. Animals buried under the ruins of the earthquake of 1793, were taken out alive in thirty or forty days and human beings survived after being buried twelve or sixteen.

In 1687, the sea retired from the shores of Peru, and returned in mountainous waves which destroyed everything on the coast; among other places Callao. In 1746, the same phenomenon again took place, and only 200 out of 400 inhabitants of Callao saved themselves,—19 vessels were sunk, and four, including a frigate, were carried over Callao into the country.

The Dead Sea or lake Asphaltites, stands on the ruins of Sodom and Gomorrah which were swallowed up by one of those supernatural convulsions which have often visited these countries. It is 65 miles long and 15 broad, strongly impregnated with minerals, though fish live in it. The specific gravity is 1,26, and it contains 57,4 water, 24,2 muriate of manesia, 10,6 of lime, and ¾ of soda.

Near Linken, in a cave, rock crystals were found which weighed 4, 5 and 800 cwt. The exudation which forms crystals is a very extensive mode of rock formation in all varieties.

The Hindoos have a record translated by Wilford, describing a great churning, as they call it of the sea, near the Hebrides, which lasted for months, and produced great changes. Perhaps it was a submarine volcano. The Irish chronicles record the separation of the Scilly islands, and there can be no doubt but the English channel was formed, and is still widening by the tides and floods which first opened it.

The cave of Staffa is made by the destruction of basaltic pillars by the sea. It is nearly 400 feet long, and 30 or 40 broad.

Bogs in Ireland are remains of fallen forests, covered with peat and loose soil, often forming hills. The quantity of rain in Ireland has added to the features of all countries. Moving bogs are slips of these hills carried to lower levels by accumulating water.

It seems, on the evidence of Seitzen, Gray, and Ehrenberg, that a sand hill on mount Sinai, called Nakato, by continual falling produces remarkable tones, like an Æolian harp, a murmuring noise like a distant cannonade, and greater at certain times.

Sand floods are frequent near sea shores where the wind carries the sand on the beach and thence over the land. In Africa, vast tracts of native sand are thus carried over adjoining districts and have gradually encroached so as to threaten all Egypt with their sterility, having, since the Christian era, narrowed the valley of the Nile as well as the northern states of Lybia, Cyrene, &c., while the sands of Arabia have encroached on central Asia. These sands float like waves before the wind, and at a distance resemble the surface of the sea, while tornadoes in them are fatal to strangers.

The general changes on the earth appear to arise from astronomical causes, the progression of the line of Apsides and the diminution of the obliquity; and local changes arise from water in rivers, rain and tides; from accumulated vegetation, from decomposition, earthquakes and volcanoes.

MISCELLANEOUS.

Little Johnny's Prayer.

A poor widow called her four little children to her one morning, and said to them, "My dear children, this morning I can give you nothing to eat, there is no more bread, nor meat, nor even a potato in the house. I have worked for you as hard as ever I could, and I am now sick, and can do no more. You may pray to God, who has himself said, "Call upon me in the day of trouble, and I will deliver you."

Little Johnny, who was scarcely six years old, being very hungry, was much troubled by what his mother had said. As he was on his way to school, he knelt down and prayed aloud: "Oh God! my Heavenly Father, and my dear Savior through whom I may come to thee, hear me, a little child, pray. Our mother has no bread, nor meat, nor even a potato—do give us something, that we and our dear mother may not starve.—Help us, oh Lord! thou art rich and good, and can easily help us. And thou has promised to hear the cry of the poor and needy, so help and hear us for thy dear son's sake."

This was Johnny's simple prayer. After saying it he hurried on to school. When he returned home in the middle of the day, what was his surprise and joy to see a great loaf of bread, a large dish of meat, and a basket full of potatoes upon the table.

"Now, God be thanked," said he, "for he has heard my prayer. Dear mother, did not an angel bring all these to you through the window?"

"No," said the mother, "but God heard you when you were praying. A lady was near the place, where you could not see her, but she could both see and hear you, and so she sent all these things. She was the angel that God sent to help us in our need. And now, dear children, let us return thanks to God, and trust in him always."

The Midnight Journey.

A farmer in one of the Western countries of England, was met by a man whom he had formerly employed, and who again asked for work. The farmer, rather with a view to be relieved from his importunity than with any intention of assisting him, told him he would think of it, and send word to the place where the man told him he should be found. Time passed on and the farmer entirely forgot his promise. One night, however, he suddenly started from sleep, and awakening his wife, said he felt a strong impulse to set off immediately to the county town some 30 or 40 miles distant: but why he had not the least idea. He endeavored to shake off the impression and went to sleep again, but awoke the second time with such a strong conviction that he must start that instant, that he directly rose saddled his horse and set off. On his way he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain he should be too late but nevertheless rode on, and when he came to the ferry, greatly to his surprise found that though the mail had passed over a short time previously, the ferryman was still waiting. On expressing his astonishment the boatman replied.

Oh, when I was on the other side I heard you shouting, and so I came back.

The farmer said he had not shouted; but the other repeated his assertion that he distinctly heard him call.

Having crossed over, the farmer pursued his journey, and arrived at the county town the next morning. But now that he had come there, he had not the slightest notion of any business to be transacted and so amused himself by sauntering about the place and at length entered the Court where the assizes were being held. The prisoner at the bar had just been, to all appearance, proved guilty by circumstantial evidence, of murder; and he was then asked if he had any witness to call in his behalf. He replied that he had no friends there, but looking round the Court amongst the spectators, he recognized the farmer, who almost immediately recognized in him the man who had applied to him for work, the farmer was instantly summoned to the witness box, and his evidence proved, beyond the possibility of doubt that the very hour the prisoner was accused of committing murder in one part of the county, he was applying for work in another.

The prisoner was of course acquitted, and the farmer found, that urged on by an uncontrolable impulse, which he could neither explain or account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless.

Destructive Fire.—The extensive steam saw mill and mahogony establishment of Messrs. T. & L. Thompson, No. 11 Ridge Road, Philadelphia, was discovered to be on fire a little after 11 o'clock on Friday night, which, together with the machinery, tools, material, &c., was entirely destroyed. The buildings were three in number, four stories high, filled throughout with work and valuable stock. The adjoining three story dwelling, owned and occupied by Mr. T. Thompson, was greatly injured in the rear by the falling of the wall. William and Joseph Allen, of 119 Spruce street, cabinet makers who occupied the third and fourth stories of the largest building, for manufacturing cabinet ware, have lost a large amount of work nearly finished, materials and fixtures. Two fine and extensive public schoolhouses, one fronting on Buttonwood street, and the other on Pleasant street, were burnt from their tops to the floors of the second stories.—Messrs. Thompson are insured for five or six thousand dollars, but they estimate their loss, nevertheless, at thirty or thirty-five thousand dollars. The Messrs. Allen were not insured and are supposed to be losers to the amount of three or four thousand dollars. The public schoolhouses and the furniture and fixtures were insured sufficiently, it is stated, to cover the loss, which it is thought will not be less than six or eight thousand dollars.

Damage by Railroad.—A Mr. Temple has got a verdict for $3,200 against the Fall River (Mass.) Railroad Company, as compenstion for injuries sustained by a collision of trains in February, 1847. He claimed $15,000.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.

A Dramatic Sketch.

Scene, a parlor, with gas lights burning, and coal fire diffusing an agreeable warmth.

Husband—(sitting at a centre table, with papers before him, and addressing his wife.)—My dear, I have just been reckoning the expenses of our family for the last year, and I find them to be considerably greater than my income justifies. Cast your eye over this schedule, and you will be surprised to see how much we have expended and be convinced of the necessity for retrenchment. Four thousand dollars per annum is the estimated expenditure—thus, house rent, $800; carriage hire, $200; tailor's and milliner's bill, $300; articles bought at fancy stores, $300; music teacher and concerts, $150; parties given, $200; three servants' wages, $300;—but I need not proceed, you can examine the remaining items yourself. Now, the question is, how shall we retrench? It is true, I have invested $5,000 this year, but unless I can do better than this, I can scarcely hope to acquire that competency I have so anxiously desired, & upon which I can retire from the cares of business.

Wife.—I am as ready as you can be to retrench, if it be possible; but you know, my dear, that it is necessary to keep up appearances. Our station in society demands this, as well as our daughters, who, you know, are growing up, and whose prospects depend on our keeping a genteel establishment. Still, I think, we have been rather too lavish, not in our *necessary* expenses, but in our charities. You recollect you gave to the Missionary Society $20, to the Tract Society $20, to the Deaf and Dumb, Blind and Orphan Institutions, $25 each, and I have been in the habit of paying a dollar a year, to—let me see—seven different societies: and then too, you recollect, our pew rent is $25 a year, and, I think, besides this we have given at least $30 during the past year to other charities. Now, all these things count up, and I really think we are not called on to do so much. There is Mr. A. and Mr. B. and Mr. C. that are worth five times as much as we are, and I never hear of them contributing to such objects.

Husband—(musing.)—Well, it does appear to me that we have been a little too liberal in these matters, and—

(Here a knock is heard at the door, and a gentleman is ushered in, in whose countenance, benignity and severity are strangely mingled.)

Conscience.—I hope I do not intrude, but overhearing your conversation, I could not forbear to venture an opinion on the subject of it. You find your expenditures have been too lavish, and wish to curtail them?

Husband and Wife.—Exactly so.

Con.—And you wish to begin by entrenching your charities?

Husband and Wife.—That appears to be the most natural way of accomplishing our object.

Conscience.—Suppose you begin with your luxuries and superfluities. God's providence has bestowed on you all you possess, and do you owe him no acknowledgment for this? If you withhold benevolence from God's poorer creatures, can you expect he will continue his benevolence to you? Does he not hold you in his hand, and can he not, in a moment, blast your prospects, and bring you and your children into a situation to be recipients of charity? If you show no mercy, can you expect mercy? Is there not an account to be given of your stewardship? Would not a very trifling retrenchment in your household expenses enable you to treble your charities, and in doing this, would you not feel better, and have a surer prospect that your money would prove a blessing to you, and not prove a curse to your children?

Husband and Wife—(excited.)—This, sir, is a very unwarrantable and impudent intrusion upon our private matters.

Con.—(retiring.)—I have nothing more to say at present, but remember! I will visit you hereafter, when you will be compelled to listen to more unpalatable truths.—*Presbyterian.*

Shaker Barn at Hancock, Massachusetts.

The Society of the United Brethren, or "Shakers," at Hancock, Mass., have a large circular stone barn, which is justly regarded as a curiosity. In company with Wm. Bacon, Esq., of Richmond, we lately made a call at the Hancock village, and took a short look at his barn. It was built in 1826, is 300 feet in circumference, and 90 feet diameter on the inside. The walls are of stone 58 feet in height. The entrance for loads is on the second story. The bay is in the centre the teams on entering pass along an avenue between the bay and the wall—the loads are discharged, and the teams go out at the same place they went in. Twenty-five loads or wagons can be taken in at one time. The bay will hold 400 tons of hay. The stalls for cattle and horses are on the girt floor, & are arranged in a circle corresponding to the shape of the building. The animals stand with their heads towards the centre of the barn, and are handily fed from the bay. There are stalls for 75 head of cattle. The barn is substantial and convenient, but not as convenient, we think as the Shaker barn at New Lebanon, described in the Cultivator for 1846, p. 305.—*Abbany Cultitor.*

Cleanliness Extraordinary.—The village of Brook, near Amsterdam, in Holland, is said to present the most remarkable example of uniform neatness, and punctilious attention to cleanliness that the world can produce. It is chiefly inhabited by wealthy farmers, who live in affiuence upon the income of their lands. Wagons and loaded carriages are not allowed to pass through the street, the pavement of which is kept in the best possible order; while the foot-walk, which is as clean as scrubbing brushes can well make it, is sanded and marked out into fanciful and ornamental figures. The doors and porches are burnished, and the trunks of the trees which grow before them, are polished by frequent scrubbing. To gain admittance at the front door is a favor not to be expected, except by persons of some consequence; and if the shoes of a visitor happen to be a little soiled, a pair of slippers is presented to him at the door, which he is to use as a substitute during his stay.

Monday, May 15, 1848.

Fire and Loss of Life.—The Washington Examiner brings us an account of an awful accident which occurred in that county last Thursday night. The house for many years owned and occupied by an old man named Charles Grier, situated in South Srabane township, about four miles north of the Borough, was burned to the ground, and with it were consumed the bodies of Mr. and Mrs. Grier.—*Pitts Commercial Journal.*

New Telegraph Line.—It is proposed to build a line from Baltimore, *via* the B. & O. R. Road and the National Road, to Wheeling. The Messrs. Townsend have the contract for its construction. The right of way has been granted by the Rail Road Company.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

Dr. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED, READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

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THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

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Putnam, Dec. 13, 1847.

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The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

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Putnam, May 3, 1848.

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New York City.

THE WESTERN RECORDER.

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AT PUTNAM, OPPOSITE ZANESVILLE, OHIO

OFFICE ON MAIN STREET.

—oo—

A. M. BASSETT, Editor and Proprietor.

—oo—

JOHN McD. KENDALL, PRINTER.

—oo—

TERMS.—Two Dollars per annum, in advance Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

LINES,

On the Death of the late Rev. John Fordyce.

'Twas on a bright and blissful morn,
As nature round her orb was borne,
And smiled in passing by;
An aged form beside me lay,
And as I gazed, I heard him say,
"I'm not afraid to die."

"A crisis hath arrived," he saith,
"To try the virtue of my faith,
The source of my supply;
And I'm content to meet my fate,
To enter on a new estate,
I'm not afraid to die."

There seemed no strange confusion wild,
As he neared the verge he calmly smiled,
Hope beaming in his eye;
His countenance was quite serene,
As much composed as ever seen,
He's not afraid to die.

The secret of his peaceful end,
Is that he had secured a friend,
Who lives above the sky;
While life was ebbing out apace,
This friend supplied him with the grace,
That chased the fear to die.

He'd sought the Lord in prime of youth,
And proved he was a God of truth,
On him he did rely;
And after many anxious cares,
Serving the church some fifty years,
He's thus prepared to die.

There is a sweet consoling thought,
That hovers round the secret spot,
Where his lone ashes lie;
O may the example he has given,
Prompt us to seek a home in heaven,
Then we'll rejoice to die.

J. V. EVANS.

Mount Morris, Pa. May 30th 1848.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

The Politics of Christianity.

NO. VII.

HANDS OFF. [An Abstract.]

The reasoning in this Essay, is, we rejoice to know, inapplicable to our country. It will, however, be interesting to see how the author deals with state-religion.

That there should be any necessity at this time of day, for discussing the question, whether the religion of their subjects properly falls under the care of civil governments, proves how much is yet to be learnt as to what religion really is, & as to the kind of power which magistracy can weild. [We will copy only the following sprightly illustration.]

In a little village, no matter how named, or where situated, a young man of active habits and athletic limbs, practised, moreover, in the pugilistic art, had by dint of many fights, established himself as the little lord of its few inhabitants. Out of his unquestionable superiority was ultimately evolved a considerable moral power. The rural Hercules, could settle disputes without any appeal to the fist, his authority carrying with it the conviction that there was force enough at the back of it, if needed, to carry into effect its own decisions. The parish minister happened to be most scantily paid by the half-civilized few who frequented his church. A friendship, however, sprung up between himself and the broad-shouldered youth, from which the latter received much spiritual advantage. The question occurred to him, whether, in return for this, he could not confer some benefit on the minister. He reasoned to this effect: "My stalwart limbs, my early training, and the championship which by their means I have secured, are talents entrusted to me to be employed to the glory of my Maker. The minister is in want, & I cannot doubt that the supply of his wants would be a thing in accordance with the divine will.—I cannot supply them myself, but I can make my neighbors do it. They know I can make good my word. I have but to order the thing to be done, and to double my fist in token of my earnestness, and no one will dare to say, Nay." Now what we ask, is, whether this young pugilist is bound by a regard to "God's glory," to scare the inhabitants of the village into a better support of their spiritual instructor—and if it be replied,—"Why, no, because God's glory cannot be promoted by unlawful means"—we rejoin, "Exactly so! Prove to us, therefore, that the use of the sword by the civil magistrate in aid of Christian truth is legitimate—and when you have done this, apply your conclusion as you list. But dont urge a solemn truism with a view to cover a marked fallacy."

Civil government is under obligation to protect all its subjects in maintaining such relationship to their Creator as their own conduct may dictate—a relationship prior to any into which we enter with "the powers that be." But the support of religious institutions is no part of its object—much less the control of religious profession. Christianity, like her Author, when he had risen from the tomb, mildly declines the proffered embrace of a merely secular power—and says, with much solemnity, to the too forward and ignorant advances of magisterial authority, "Touch me not! My kingdom is not of this world—for if my kingdom were of this world, *then would my servants* FIGHT."

Written for the Western Recorder.

Immutability of the word of God.

A Sketch, By "Anon."

"*The Word of our God shall stand forever.*." Isaiah 40: 6. This is a sublime declaration, elevating the faith, and cheering the heart of the pious Christian; but one which prostrates and overwhelms the false hope of the ungodly. This word, this blessed word—THE BIBLE—the "Book of books," the mirror of God, in which are reflected his divine perfections, his unbounded love.

"Hast thou ever heard
Of such a book? The Author, God himself,
The subject God and man, salvation, life,
And death—eternal life—eternal death!—
Dread words! whose meaning has no end, no bounds.
Most wondrous book! bright candle of the Lord!
That of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss securely:
The only star, which throws a ray of heaven's
Own light to the hills of God and points the
Sinner's eye."

The lamp which God has hung in the moral heavens, to illuminate the dark and palpable gloom of a sinful world,—to throw its pure rays across the path that leads from earth to Mount Zion. Empires have passed away, kingdoms have fallen into ruins, and proud monuments of art, erected to record the achievements of kings and conquerors, have mouldered by the influence of recorded centuries; but the word of God has triumphed amid the ruins of time, and still shines with increasing lustre. The blue vaulted canopy, with its suns, moons, and stars; the verdant and beauteous earth, with its oceans, lakes, rivers, and rills—with its mountains and valleys, trees and flowers, and all the busy hum of human existence;—shall pass away; but "the Word of our God *shall stand forever!*"—no limitation to its eternal principles—no period to its duration. Its principles directed the Patriarchs, Prophets, Apostles, and Martyrs; it is the rule of our conduct, and of millions yet unborn, and will be the grand test of acquittal or condemnation at the Judgment Day. It has passed through a fiery ordeal, and yet has triumphed gloriously over all its enemies. Denounced by infidelity—torn, burnt, suppressed by Romanish superstition, hid in the gloomy darkness of monkish cells, and destroyed by the hand of the common hangman;—yet has it come out of the fire like gold tried in the furnace, luminous and bright, while its enemies, alas! recline in graves of infamy, their memory unrevered, and their efforts contemned and generally forgotten: Truth is immortal: the bible is truth—the bible is immortal! It may be suppressed, but never can be annihilated! Its divine fires, far more enduring and brilliant than vestal flame, shall burn forever.

"Truth crushed to earth shall rise again—
The immortal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers!"

Well may the pious poet exclaim—

"Read and revere the sacred page—
A page where triumphs immortality;—
A page which not the whole creation can produce,
Which not the conflagration shall destroy:
In nature's ruins not one letter lost."
The word of God shall stand forever,

1. *In its doctrines.*—However changeable the mind of man is; however great the revolutions in the opinions of society—the great doctrines of Christianity are sure and abiding. There are many individuals in the world that would so change or modify the truths of God, as to render them a partial, if not a complete, nullity. The doctrines of the atonement, New Birth, Sanctification, the Judgment, are so transformed by many modern divines, that it would be impossible for their divine Author to recognize them as the heavenly originals: but yet we are assured that no interpretation of man, can fully obliterate, these prominent doctrines, these great landmarks, these fundamental truths of the Christian system. They shall stand as beacon lights, until their great designs shall have been accomplished.

2. *In its requirements.*—In the present age there is a great disposition manifested to throw off all religious responsibility—to avoid the requirements of Christianity. However desirous the speculative may be to avoid the truths and the strictness of the Christian doctrines and requirements, there is but one door to the kingdom of Heaven, Jesus Christ; and but one medium of access, repentance and faith in his name. Many, sacriligiously, would scale the walls of the imperial city, avoid the true way and the "one door," by which entrance alone can be gained. It is a lamentable fact, that thousands attempt to get to heaven, by every other mode but the correct one. But, as already remarked, there is but one way, one Jacob's ladder reaching from earth to heaven. The declarations are: "I am the way;" "no man cometh unto the Father but by me;" "ye must be born again." How emphatic and decisive! If it were possible, we might build one scaffolding to the very heavens, but when we attempted to scale the walls of the celestial city, we should be inevitably hurled down to hell. In Christ alone we have salvation: out of him eternal death.

3. *In its precepts.*—All the threatenings recorded in the Bible against the character of sinners, will be unavoidably inflicted. It is vanity to presume on the merciful interposition of God, *while the character remains unchanged.* God has emphatically declared, and his word shall stand forever, that though the wicked join hand in hand they shall not go unpunished: there is no peace to the wicked: that the wicked are like the troubled sea; and while they remain thus, their souls will be forever lashed with the wild fury of the tempest that rages within. Not only will this punishment be inflicted here, but beyond the confines of this world; for says the Redeemer, "if ye believe not that I am he, ye shall die in your sins, and where I am ye cannot come." The penalty attached to the violation of God's law, is inflicted upon individuals possessing a certain character, the wicked; & dying in the possession of that character, and as there is no moral change after death, it must be *forever retained;* the consequence of which will be *eternal punishment*, from the presence of God, and the glory of his power. There is no tortuous reasoning can prove it otherwise. "Because there is wrath, beware! lest he take thee away with a stroke and *a great ransom cannot redeem thee.*"

4. *In its promises.*—And O what joy animates the bosom of the Christian, when he reflects that all the gracious promises of God will assuredly be fulfilled, he having both the will and ability to carry out all the designs of his word for the welfare, happiness, and protection of his people. Does the mourner bow with a bleeding heart at the footstool of the cross, and implore pardon at the hand of an offended and insulted God; the voice of mercy falls upon his sorrowful spirit, like the sweet tones of heavenly music, saying, "He that cometh unto me, I will in no wise cast out," "Blessed are they that mourn, for they shall be comforted." Are the trials of life severe, and is the poor Christian ready to sink beneath a load of affliction?—"My grace is sufficient for thee;" "cast thy burden upon the Lord, and he will sustain thee." Is he called to pass through the dark valley of death? "I would not live always;" for "though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." For every situation in life, in riches, in poverty, in trials and temptations and persecutions, in widowhood and orphanage, there is some bright promise to cheer the heart; as well as for the resurrection morn, the judgment day, and eternal life.

The existence of man is not like that of the brute, nor sun, moon, or stars that shall be blown out, and shine no more.

It is not thus, it cannot be,
That one so glorious endowed,
With thoughts that reach eternity,
Should shine and vanish as a cloud.

Man is immortal; and though he goes down to the grave, yet shall he spring up again in the resurrection morn, to enjoy another and sublimer state of existence. "The gorgeous palaces, the solemn temples, the great globe itself, yea all which it inherits, shall dissolve, and, like the careless fabric of a vision, leave not a wreck behind; but man shall flourish in immortal youth, unhurt amid the war of elements, the wreck of matter, and the crush of worlds." As the flowers of the field lift their beautiful heads when the voice of spring awakes the beauties and harmonies of creation; so shall the righteous arise from the slumber of the tomb, when the voice of God shall break the long wintery silence of the grave. There is a *spring time* for the children of God, as well as for the works of nature.—How delightful when the first breathings of spring are felt. The fetters of the streams are broken; and, released from their icy captivity, they run gladly murmuring onward to the deep blue ocean: the fields are carpeted with rich and beautiful verdure: the woodlands are arrayed in their rich livery of green foliage; the birds sing cheerily in the sweet scented groves, carroling their hymns of praise to the Great Creator: and the flowers lifting their modest and beautiful heads, display their many tinted hues; while the zephyrs kiss their rich fragrance, and fill the air with sweet perfume. The spring time of the righteous is the resurrection morn. The long, dark, wintery silence of the tomb shall be broken by the power of God. The voice of Him shall be heard who stood by the grave of the beloved Lazarus, and in the majesty of Godhead exclaimed—"Lazarus, come forth!" and he that was dead arose to life and gratitude:—that voice shall be heard throughout all the vaulted halls of the dead, and, at its trumpet sound, they shall arise and go to judgment. With loud hallelujahs shall the saints of God arise first, and fill the wide heaven with the praises of Him who hath redeemed them from the power of the grave.

With regard to a future state of happiness it is said "In my Father's house are many mansions," "to him that overcometh I will grant to sit down with me on my throne," "be thou faithful until death, and I will give thee a crown of life." There has been much needless speculation with regard to heaven, its location, and the employment of its bright inhabitants. It is sufficient for us to know that it is the abode of unsullied bliss, and that those who get there, will be engaged in the most sublime and rational employment. It is the dwelling place of the Most High—the residence of God; and if this beautiful world is the workmanship of his hands; how still more lovely, yea glorious, must be his divine residence, the abode of cherubim, seraphim, archangel, and angel. There we shall gaze on the Patriarchs, Prophets, Apostles, Reformers, and Martyrs. There many of us have endeared and cherished ones, with whom we shall wander over the perennial fields, and drink at the ever gushing fountain of Eternal bliss:—

"O! to think of meeting there,
The friends whose graves received our tears;
The child beloved, fond ones adored,
To our widowed arms restored;
And all the joys which death did sever
Given to us again forever!"

This earth was too cold a climate for plants of much heavenly growth; therefore they have been transplanted to a more congenial clime, where they now unfold their expanding loveliness to the gaze of angels and the admiration of the saints! Heaven may be compared to an extensive garden into which God, from the earliest ages of the world has been transplanting, from the barren wastes of earth, the most choice and beautiful flowers, to bloom forever in loveliness and beauty in that happy and congenial climate.

Heaven is a place, also, where sorrow and death are never known. They rest from their labors. Well might the Psalmist exclaim, "O that I had the wings of a dove; then would I flee away and be at rest." How beautiful has Moore described it:—

"It is all holy and serene,
The land of glory and repose,
And there to dim the radiant scene,
The tear of sorrow never flows."

Here the eyes of the Christian overflow with tears, his heart is oppressed with anguish: "Thy waves and thy billows have gone over me," says the Psalmist. Here we are separated by winds and storms; but,

"There all the ship's company meet,
Who sailed with their Savior beneath;
And shouting, each other they greet,
And triumphed o'er sorrow and death.
The voyage of life's at an end,
The mortal affliction is past;
The age which in heaven they spend,
Forever and ever shall last!"

"The grass withereth, the flower fadeth; but the Word of our God shall stand forever!"

Banks of the Scioto, April 1848.

Narrative.

I'LL TRY.

BY J. P. DURBIN, D. D.

As the sun rose, on one of those sweet mornings in October which render the early autumn so delightful on the southern shore of the beautiful Ohio, I took my leave of the home of my youth, and departed for the village of ———, in the state of ———. I had been appointed by the ——— Annual Conference of the M. E. Church, to preach the Gospel to the inhabitants of that little town. On the evening of the third day I arrived at the place, and found a home in a very plain, but truly pious family. After the lapse of a few weeks, an unpretending, but agreeable man called on me, and said: "I have been raised a Friend; and you know Friends do not pay for the ministry. But my wife and only child are members of your church, and I go with them to the public meetings, as I have not much preference and no bigotry. Your society is weak, and as I do not give money for the gospel, perhaps it might be some relief to the church for me to afford you a home in my house, which I will gladly do, if it pleases you to accept it." I replied I would answer in a few days.

Upon inquiry, I found he was the principal merchant in the village, much respected by the people, and that his wife was one of the excellent of the earth. His daughter was about twelve years of age, a sweet, meek child, and much given to her books and her devotions. I concluded to accept this invitation, and sent him word accordingly. On Monday following I removed to my new abode, which I found to be quiet and neat, and the family very agreeable. The mother, daughter, and myself, worshipped together morning and evening; but the father made a good apology by being at the store. Yet, on suitable occasions, he manifested his respect for religion; and his public conduct, as it appeared to me, was irreproachable.

Towards the middle of December he was engaged in filling his ice-house, which stood in the yard in the rear of his dwelling. He was in the sunken chamber, directing the storing away of the ice, which a man slid down on a long broad plank. A piece of ice struck him on the foot, and he swore violently and profanely at the man above. As he uttered these imprecations, I looked in and heard him, without him seeing me. If I had witnessed a flash of lightning from a clear sky, I could not have been more astounded. I had never dreamed that he ever uttered an improper word. I felt confounded and grieved: but passed on, without saying a word. It was Saturday afternoon. After tea, as his custom, he came up to my room, to spend an hour in conversation. The first proper occasion that afforded, I said, "Mr. ———, did I not hear you swear to-day?" "Perhaps you did," he replied, "for I often swear, and do not know it; it is a bad habit I have fallen into, and I should be glad to quit it." "Suppose you try," said I. After pausing a moment in reflection, he said, "Well I will." "But," I replied, "you will not succeed unless you pray for strength: the habit is too strong for you to break without divine aid." "Why," said he, smiling somewhat quisically, "I never prayed in my life but once; if that might be called prayer when I kneeled down on one knee, when parson W. visited my family, and requested permission to pray with us. I am sure I cannot pray." "Well," said I, "then I am sure you cannot quit swearing." At this he seemed surprised, and a little grieved; but after a moment's hurried reflection, he said, "if you will not tell anybody, *I will try and pray*, and quit swearing too; and I will come up and tell you next Saturday evening." "Very well," said I.

Next Saturday evening, after tea, he came to my room, and seated himself in silence, apparently waiting for me to speak to him.—But I determined that he should open the subject, which he did by raising his eyes to mine, and with a lightly disturbed smile, saying, "Well, I told you I could not pray, I knelt down twice, and could not utter a word, my tongue was stiff, and my mind fainted and wavered. I had no strength, or heart to pray.—Besides," said he, "I have sworn twice since last Saturday; once when a man forced a barrel on my hand, and almost broke my finger, as you see," (holding up the wounded limb.) "Well," said I, Mr. ———, what must be the fearful condition of the man who cannot pray to his heavenly Father!" At this he seemed sensibly moved; and, after some reflection, replied, "*I'll try once more to pray*, if you will not tell any one." I smiled encouragingly, consented, and he left my room.

On the following Saturday evening he came to me, sat down, and seemed somewhat embarrassed. At length he said, "I told I could not pray—I cannot." But the utterance of these words gave him evident distress, and afforded me an occasion to press upon him his utter spiritual destitution, and to explain to him his great need of divine aid, which I insisted he could obtain only by prayer.—"Then said he with deep emotion, "*I'll try again*," and left the room.

On the following Saturday evening he sat down by me and said, "I have ceased to swear."

"Then," I replied, "you have learned to pray." "A little," said he, and the tears came into his eyes; "but, O! how little! how feeble are my prayers! but one thing comes of them: I begin to *feel* I am a sinner, and I must be pardoned."

"Then," said I, "you must pray always and not faint."—Putting his hands firmly together, and fixing his eyes intently on the fire, he said, *I'll try again*," and departed.

The following Saturday evening I heard him approaching with a lighter and quicker step, and entering, he said, with eagerness, and yet with a tinge of sorrow, "I have been *praying;* yes, I *tried*, and tears came to my relief, and words followed tears, and *I can pray.*" But I have no answer to prayers; no peace." "Well," said I, "you should not expect an answer until you have asked faithfully and penitently. Have you prayed in faith, nothing doubting?" "O!" said he, "all I endeavored to do was, to pray.—Is not this enough?" "No," I replied; you must "believe" as well as pray." Upon hearing this, I found he fell into the same desponding tone of feeling as when I spoke to him of prayer; but I rallied him by saying, "TRY TO BELIEVE; prayer will give you confidence, and confidence will lead to faith." A new light seemed to break in upon him, and he exclaimed, I'LL TRY." I let him depart to make the experiment another week.

At the close of the next week, he came to me and said, "I do believe, but only for a minute at a time, and then doubts obtrude; but *I'll try to overcome these, God being my helper.*" I now perceived that he was not far from the kingdom of heaven, and exhorted him to lay hold on the hope set before him. "O!" said he, *I'll try,*" and rose to depart. "No no," said I, "do not go: *I'll help* you now;" and we kneeled down to pray. I need not tell the reader the conclusion. In less than three months from the the time I heard him swear in the ice-house he was a living member of the Church of God. Oftentimes afterwards I heard him say, "Behold how great a matter a little fire kindleth." And when any one would complain that he could not pray, could not believe, could not become religious, he would exclaim, "O, TRY! From the depth of the ice-house, I began by TRYING, in the feeblest manner possible, and lo! I have proved that the 'bruised reed he will not break—the smoking flax he will not quench, until he sendeth forth judgement unto victory.'" Reader, say to thyself—if but in the lisping accents of helpless infancy—"I'LL TRY," and God will help you.

Youth's Department.

THE LAST KISS.

I was about five years old when my mother died, but her image is as fresh in my mind, now that many years have elapsed, as it was at the time of her death. I remember her as a pale, gentle being, with a sweet smile, and a voice soft and cheerful when she praised me; and when I erred—for I was a wild, thoughtless child—there was a trembling mildness about it, that always went to my little heart. Methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "My child, how can you grieve me so."

She had for a long time been pale and feeble, and sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, for he would have no one else to love.

I recollect she was ill all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night, they told me my mother was too sick to kiss me, as she always used to do, before I went to bed, and I must go without it. But I could not, I stole into the room, and laying my lips close to hers, whispered,—

"Mother, dear mother, won't you kiss me?" Her lips were very cold, and when she put her hand upon my cheek, and laid my hand in her bosom, I felt a cold shuddering pass through me.

My father carried me from the room; but he could not speak. After they put me in bed, I lay a long while, thinking; I feared my mother would indeed die, for her cheek felt as cold as my little sister's did, when she died, and they carried her sweet little body away where I never saw it again. But I soon fell to sleep as children will.

In the morning I rushed to my mother's room with a strange dread of evil to come upon me.—It was just as I feared. There was the white linen over the straight, cold bed. I tore it aside.

There was a hard cheek, the closed eye, the stony brow. But, thank God, my mother's dear, dear smile was there also, or my heat would have been broken.

In an instant, all the little faults, for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would but stay with me.

I longed to tell her how, in all time to come, her words would be law to me. I would be all she had prayed me to be.

I was a passionate head-strong boy: but never did this frame of temper come upon me, but I seemed to see her mild, tearful eyes fall upon me just as she used to look in life; and when I strove for the mastery, I felt her smile sink into my heart, and I was happy.

My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, to aid the good and root out the evil that was in me. I felt it would greive her gentle spirit to see me err and I could not do so. I was the child of her affection; I knew she had prayed and wept over me, and even on the threshold of the grave, her anxiety for my fate had caused her spirit to linger, that she might pray once more for me.

I never forgot my mother's last kiss. It was with me in sorrow; it was with me in joy; it was with me in moments of evil, like a perpetual good.

The above is a part of the letter of an old man, who had seen his children about him, and who is a cheerful man, with his gray hairs full of reverence.

Miscellaneous.

From the American Messenger.

A Cure for Melancholy

In the fall of 1825 I went, during vacation in the seminary, to spend a few weeks with a friend. I found in his mansion, elegance, hospitality, and piety. The grounds were large, and the family was agreeable far beyond what is common. I could ride, I could hunt, I could read. For a few days I greatly enjoyed the change: my health needed recruiting, and I felt better. But soon I began to feel uneasy. I lacked full employment. I was not sure that I could give a good account of my mode of spending time. I began to feel guilty. Killing little birds for amusement seemed to me of doubtful propriety. I cared not to ride without an object. In short, I became melancholy.

At this time, I heard of a box of Bibles in the neighborhood, for distribution among the poor.—I determined to walk and distribute them. I went from house to house, meeting with various kinds of reception, but all of them civil, & most of them kind. At length, I came to a very plain house, and was welcomed by a plain woman at the door. I entered, and saw seated around the fire five of her children, not one of whom could walk, or utter an articulate sound. As I entered they raised a hideous noise, but the mother said it expressed pleasure at seeing me. I have never even in a hospital, seen a sight more painful.—Besides these five, she had a son of sound mind, but deformed in his lower limbs. He made shoes. She had also a daughter, well-grown, and strong, but of a very feeble mind and violent temper, as I was told.

The mother was a widow. I soon introduced the subject of religion, which I found to be welcome. The bible was there. It was well read, concernig the goodness of God. I inquired of her difficulties. She admitted them, but told me how the Lord delivered her, and supplied her wants. I found it good to be there. I prayed with the family, spoke a few words of encouragement, & bade them good-bye. I have never since seen a sight so appalling, and yet I have never seen a mother apparently more contented and thankful.

I left the house rebuked for my melancholy, which had in it, no doubt, much ingratitude. I could not but admire the power of divine grace. I did not ask the woman to what church she belonged, nor do I know to this day. I presume she belonged to one invisible company of faithful men, composed of all who love our Lord Jesus Christ. Soon after I left the house, I sought opportunity for prayer. My melancholy left me, and that poor woman's behavior and conversation were the best sermon I ever heard; and if I have ever been useful since, it was owing not a little to that day's lesson. I then found out what I have since proved true, *that hearty, self-denying labor to do good, especially among the poor and afflicted, is a first rate cure for melancholy.* Reader, try it. W.

Misquotations from Scripture.

"God tempers the wind to the shorn lamb." A smooth line of Sterne. Com. Ia. 27: 8.

"In the midst of life we are in death." Drawn from the burial service.

"The merciful man is merciful to his beast." The Scripture is, "A righteous man regardeth the life of his beast." Prov. 12: 10.

"A nation shall be born in a day." "Shall a nation be born at once?" Isa. 66: 8.

"That he who runs may read." "That he may run that readeth it. Heb. 2: 2.

"Owe no man any thing but love." Owe no man anything, but to love each other." Rom. 13: 8.

[In the following passsages the *italic* are not in Scripture.]

"There am I in the midst of them, *and that to bless them.*" Compare Ex. 20: 24.

That the word of the Lord may have free course *and run* and be glorified." 2 Thess. 2: 1.

"Above all that we ask or think, *are worthy to receive.*" Eph. 3: 20.

"With him a plenteous redemption *that he may be sought unto.*" Ps. 103: 7.

Pray that "what was sown in weakness may be raised in power." Compare 1 Corin. 15: 43.

"Neither hath it entered in the heart of man *to conceive* the things." Scripture: Neither have entered the heart of man the things." &c., "but God has revealed unto us by his spirit." 1 Cor. 1: 9.

There are in France 34 millions of Roman Catholics and only some few thousands of Protestants. So says Dr. Cheever, delegate from Paris Tract Society.

Five cases of suicide have occured in the jail of Chester county, Pa., within the last few years, the latest being Benj. Hughes colored, last week.

Correspondence.

Written for the Western Recorder.

CHOIR SINGING—CONTINUED.

Mr. Editor,—While the subject is still a matter of thought amongst the people, I desire to present a few extracts from the views of good men, of other parts of the country; and, of other times. Will you please publish the following extracts from the Christian Intelligencer, the organ of the reformed Dutch Church. I do not suppose that every fact stated in them will find a parallel in this vicinity, but they shew the tendency to the evils I have complained of; and are *food for reflection*.

A PRESBYTERIAN.

Putnam, June 8, 1848.

"The Church, the Church is to yield Hosannah in the highest strains. "O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation." "That I may publish," says David, "with the voice of thanksgiving, I went to the house of God with the voice of joy. sing unto the Lord, O ye saints of his," &c.—"Sing unto the Lord with the voice of a Psalm." "Teaching and admonishing one another in Psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord." With this warrant in his hand, every worshipper enters the house of God. It is his privilege, and he may claim, in the name of the Lord, to have this part of the service so conducted, that with a reasonable share of attention and a moderate degree of proficiency he may be able to join in it. Yet what is the state of the case?—Instrumental music, by thundering demonstrations, seeks to drown the voice of praise; *articulation* cannot be distinguished and have its effect in aiding, by the conceptions it creates, our affections. There is an evasion of the professed willingness to unite the voices of the congregation in the service by the rapid succession of new tunes, by the difficulty of their execution, and by the alterations made in old ones. There is a *decrial* of congregational singing, so that the less skilful feel that they are unwelcome, and instead of the "free spirit," they feel when they sing as though they were holding on to a disputed thing."

"I aver," proceeds the writer, "without the fear of contradiction, that in very many cases the organ loft, or choir seats, are the centres of inattention, whispering and levity, if they are to be found at all within the walls of that particular congregation. The stress is laid on musical performance, & *effective execution* is the point aimed at. Gross abuses of the sanctity of that part of the service exist also in the *person of the leader* or *hired performer*. Will any person deny that there are persons who get their living by public singing, mere ministers to public amusement, who are the recognised leaders in the praises of the blood-bought Church of Jesus Christ? that those whom the theatres applaud in the week, the assembly of saints must succumb to on the Sabbath, and be insulted by this elevation of the unholy and the unclean—lepers conducting "the priests unto God," when they bring their spiritual sacrifices? If any man deny it over his name, after examination and inquiry, and on his responsibility, I will prove it. On the authority of a responsible name, I also aver, that there is a house of worship of the "straightest sect," if the description can be applied to the crookedness of High Church exclusiveness, the leader of whose "music" told my informant that he did not know what remedy to adopt for keeping his "choir" in order—being hired male singers in part; that after the opening service and during the longest interval, they would go out to a neighboring porter-house or "saloon," and take "refreshments," and then come back, sometimes hardly even within the nick of time, to finish their "accomplishment of the service of the sanctuary!"

"Preachers complain of jar and annoyance, of disqualification for preaching with warm, concentrated feeling and thought, until, by an effort, the effects of the prevailing incongruities in this part of the service are overcome. And that there are complaints of aged and sober-minded communicants, that that part of service is so conducted, that its benefits are lost to them. Even officers of churches have often given up the effort to praise God vocally in the sanctuary, and closed the book with an emphasis of manner and look, whose meaning could not be mistaken."

"Organs and choirs have lately become substitutes, & are no longer aids. There is a tendency in the system which is betrayed in general and well nigh uniform results. Whatever it may be worth in view of theoretical reasoning, practically it will not stand the test. There are many arguments in favor of dramatic exhibitions which we cannot answer. We allow the value of history; we say, Providence is God in motion: well, here are only scenic representations of transactions in which vice is, in the issue, punished, & virtue rewarded, and the inference is, 'The way of transgressors is hard!' Very plausible; & yet, dear innocents, their *actual fruits* are *evil, only* evil, and every theatre has a door to 'the pit' in more senses than one. So here there is an inherent tendency to arrest singing in the congregation, and finally supersede it. It leads to undue and well nigh entire stress on the performance, and has a body of evils in its train which the friends of the system ought to teach us how to sever from it, before they complain of resistance to its extension or continuance."

"It is a day of the revival of formalism, of an *external Church*,' with its rituals, architecture, festivals, pictures, and *music too*, and the associations as well as tendencies of the system we have commented upon are well worth pondering. We have lately heard pastors sigh in recollection of 'months past,' and express a hearty desire that they had only the privilege of comparing the two systems by a permission to place the clerk before the pulpit again, though it was only for a month's trial of the good old way."

"As a part of *public worship* it (singing psalms) is well nigh abolished, and *it seems* to approach the character of an interlude to relieve the weariness occasioned by hearing read a chapter of more than twenty verses, or joining in a prayer exceeding ten minutes, or listening to a sermon over half an hour. Church vies with church in offering chapels of ease, and bills of fare, until somehow a sentiment seems generated, that without a touch of the Gothic, or the latest improvements, it is questionable whether it be a church, and is entitled to the right hand of fellowship.—We should at least judge that there was a prevailing apprehension of leprosy, or something like it, somehow in old churches, from comparing two facts: first, that the ministers find it well nigh impossible to retain their congregations in even plain and *old-fashioned* places of worship; and, secondly, that sofa-seats, carpets, a new organ, 'modernizing,' and good paint, have marvellously seductive powers, nay, well nigh moral influence, and keep them, *for the time being, at least*, steadfast and immovable."

"As progress is the order of the day, there is a something even beyond all this, viz: *quartette singing*. This is, beyond the choir, a 'labor-saving scheme'—the very homœopathy of public praise—*i. e.*, four persons perform the work of all. And in one church the warblers are in a place appropriated to them, as distinct and snug as a swallow's nest stuck up against the side of a wall: and while they 'do wondrously,' the worshippers, like Manoah and his wife, 'look on!"

Pittsburgh, Pa., June 7, '47.

Br. Bassett:

Again it becomes my painful duty to record more of Death's doings among us. Since my last notice of the kind, death has made considerable havoc in our peaceful fold. There has been an unusual amount of sickness, and many more deaths have occurred in our congregation, than ordinary. Indeed, during the past winter and spring, my pastoral labors have been chiefly devoted to the sick and afflicted. Insomuch, that at the time we would have held a regular protracted meeting, (we made two or three attempts, but closed before much good was accomplished, in consequence of untoward circumstances,) such was the demand for pastoral visitation, that our President remarked, that it appeared as if Providence had given me "a higher commission" for the time, than even the arduous labors of holding a protracted meeting. And after our own bitter bereavement, it appeared the most appropriate work for us. And in this 'labor of love,' our sympathetic sufferings notwithstanding, we were frequently and greatly blessed ourselves. I am confident I never had near as much of this kind of ministerial duty to perform, wherever I have labored; and I never saw or felt the necessity and importance, of pastoral visitation so much before. It appears to me that as a conference, we ought to awake to the subject of the *duty* of our itinerant ministers in this respect. For my deep conviction is, that if we are deficient in this respect, *preach* as we may on Sunday, the church will not prosper in our hand. And would it not be a profitable subject of enquiry, Whether it is the duty of a pastor to visit *all* his flock, especially all the sick and afflicted of every kind of malady with which they may be diseased? Whether, to benefit the *souls* commited to his charge, he should be as fearless of disease as the physician, whose profession is to benefit the body? Would not a candid enquiry into these and kindred subjects of a ministerial character, be more profitable to us all, than some subject warmly debated among us? And I think I may safely say, that whatever deficiency may have characterized the efforts in the pulpit, our labors among the sick, have not been in vain, in the Lord. And, to use a Christian paradox, "*as sorrowful, yet always rejoicing.*"

Since the last obituary from us, besides a number of the lambs of the flock, upwards of half a dozen of adult members, have departed this life; and all, I thrust, for the life above. Several of these lingered in great affliction and pain for months, before they entered into rest. But it was truly pleasing to witness their Christian fortitude, and the triumphs of grace. And one dear sister, recently closed her earthly career under the most distressing circumstances: but I have no hesitancy in believing that she too has changed worlds for the better.

I shall not attempt to write sketches of all these departed friends, but obituaries of two or three, whose experience was the more remarkable.—In these, I know, brevity should be observed. but if the writer should linger a little in details, he seeks a refuge in the saying of a truly great man, cited by the Biographer of Miss Bacon.—"We are fond," says he, "of talking of those who have given us pleasure: not that we have any thing important to say, but because the subject is pleasing."

The first of these was "*an old disciple.*" The prophet pensively enquires, "Your fathers, where are they? and the prophets, do they live forever?"

WM. REEVES.

[See obituary in another column.]

Steubenville, O., June 5, 1848.

My Dear Br. Bassett:

It is now a long time since you heard from me. About the middle of April, I should have written, but business hurried me on to Cincinnati, and I had not the nerve, head, heart, or time, for writing. Even now, after three days' rest at home, I am utterly unable from exhaustion, to say much.

I visited Brownsville circuit, Union station, Connellsville, Fayette Spring, and George's Creek circuits, according to my published appointments. The meetings were good. The preachers were at their post, laboring faithfully, and their charges were in good order, generally speaking, but there was no special revival, while I was with them—yet in most of these charges there have been times of ingathering, in the fore part of the year. For the Aid Society, Brownsville circuit gave $26 25—Union circuit, $40 50—Connelsville circuit, $88 90—Fayette Spring circuit, $12 25—Georges Creek circuit I was hindered by a great sale in the neihborhood, from having meeting on Monday, and so I did nothing here for the Aid Society.

In Pittsburg, as I returned home, I met my wife and daughter, and remained with them there, a few days—got home on Saturday evening—preached for Brother Andrew on Sunday, the 16th of April, and attended in the afternoon, the funeral of my old, and much esteemed friend Geo. Hull. On Monday morning before day, I left for Cincinnati, got there on Wednesday, found my friends well. On Thursday, went by rail road to Springfield on temporal business. Returned on Saturday. On Sunday April 23d, I preached for Brother Stockton in the morning, and for Brother Dalbey in the evening. Brother Stockton's health was thought to be improving.—Brother Dalbey's health was rather worsted, in the George St. Mission. God bless these brethren, and all my old friends in Cincinnati. What a splendid field of labor the Queen City now is.

On Tuesday 25th of April I returned to my work up the Ohio River—landed at Grahams Station on Wednesday—preached that night, and the next, and then my good friends, the Pennells, according to previous engagement furnished me a horse, and in company with Br. G. G. Collins I went to Jackson circuit. Returned to Grahams Station on Tuesday—went on board the steamboat "Jewess," and landed a while before day, at Parkersburg. Bishop Soule, Dr. Green, and Rev. Mr. Parsons, and sundry other southern clergymen were on board. The Bishop and I talked old times over. He is willing to enter into friendly relations with the Methodist Protestant Church.

After visiting Newark, Harrisville, Tyler, and Wheeling circuits according to appointments, & laboring all I could, at my principal and other meetings through the circuits, I reached home June 1st weary and worn. The river circuits are mostly doing well. On Newark and Wheeling there have been large additions to the church. For the Aid Society Jackson gave $1 75—Newark, the men were mostly gone off with lumber—so I did nothing—Harrisville $25 30—Tyler $20 60—and on Wheeling $4 00.

Our cause in the Pittsburg District, I think, is slowly and steadily gaining strength. Will our brethren please give our church a little rest, from agitating controversy? that she may "renew her strength," and grow in numbers and in grace?—The abolition controversy threw us back seven or eight years, now that is over, do let us have time to get our breath. Since my last report, I have obtained for the Aid Society $220 55—making in all up to this date $923 20. Thank God, and kind friends for so much—our faithful laborers must not be forsaken in old age—no never.

Br. Callihan is expected to visit the Valley mission, Huntersville, Greenbrier, and Braxton, for me—do my work as President, and agent for the 'Aid Society,' and receive for his services, *my* apportionment at these several appointments.

The superintendents are hereby called on, to take earley measures, for raising a good conference collection, at every place where they preach. It must be done brethren—it will be much needed, to meet the wants of our worthy preachers, who have labored hard, on poor circuits, and got but little for themselves and families, to live on this year. They will likewise please to collect, what is due, on their papers, for the Aid Society, and bring it to conference.

Is our next conference to meet on the 22d or the 29th of August? Will the publishing committee search the Records, and make an early statement of the true time in the Recorder?—This will end all disputes.

I hereby tender to Br. Springer my kindest sympathies, in his present bereavement. Sister Springer, his faithful wife is gone. God sustain our old friend, under this severe stroke. And likewise, the two brothers, John and Jos. Burns, have lost a beloved mother. With these brethren I sympathise. I love them as christian ministers and fellow laborers, and I pray God to stand by them, in this and every other trial. I feel much worn down, with hard service. My wife's health is very feeble. If I live to see another Conference I shall be no candidate for the Presidency. I have served in that hard office long enough. Nor shall I carry out soundings before hand, to see where I may cast anchor for the coming year. Let every brother be supplied according to a fair representation, made at conference, then if any place is left, & my services are desired, *I'll take that*, for I go for itinerancy as it now stands, in the full belief of its superior utility, to any thing we might get by a change.

I am, &c.,

GEO. BROWN.

Cincinnati, June 9th, 1848.

Br. Bassett: Thro' your valuable paper, we would say to our worthy President, Br. J. M. Young, that the church at Elm St. Mission is laboring hard to make a good report, both for time and eternity, unless we are mistaken in appearances, which we are not willing to admit.—As a church we are engaged in the common cause of christian brotherhood, we are firmly united in the liberal principles of Methodist Protestantism, and the word of God our only basis of hope for salvation, in this, and for the life to come. With these great truths before us, we are steadily urging our passage onward, opposing the various combinations in the christian's pathway to heaven.

Our late protracted and quarterly meetings, were good, *very good;* no great excitement, but blest, to the great comfort and edification of the church, in reviving and strengthing their holy purposes in the blessed service of God. As a further evidence of our living, and being likely to live, there has been a uniform diligence manifested in attending to the various means of grace; we have not increased in numbers as we desired, but we rejoice in the permanence of the "moral worth," of those who have united with us. In no particular have we had to exercise Church Discipline upon one single individual since our organization. Taking all these considerations into view we believe most firmly that a permanent M. P. Church, will here live, and live to spread a gracious and saving influence over a neighborhood fast filling up with a useful and intelligent population. We now number about 95 members, and our ardent prayer is, that we may increase both in numbers and usefulness. Our Sabbath School is in a flourishing condition, being managed so efficiently by their worthy Supt., Br. J. G. Evans, having a good library and faithful teachers. The scholars in regular attendance number from 120 to 140, with a prospect of more, With gratitude we lift up our hearts to the Giver of all good for past mercies and present enjoyments. And we think we hear you respond, "thanking God," while we all take courage in our work of faith and labor of love. My worthy colleague, Br. W. B. Warrington labors faithfully and efficiently. May we live in such a manner before our charge, that they may follow us as we follow Christ.

Yodr Brother in the Gospel of Christ,

T. FINKBINE, Supt.,

of Elm St. Mission, Cincinnati.

P. S. Brs. Stockton and Dalbey are in pretty good health.

Seven Persons Drowned.—A number of persons were gathered about the railing of a German ship which was entering the mouth of the Mississippi a short time since, to see the pranks of an alligator. A tow boat came in collision at the moment, when seven persons were precipitated into the water, and were drowned.

Bold Robbery.—Mr. J. Allcorn, awning maker, on East Fifth street, over the store of E. S. McClellan, was robbed of $515 on Friday night. He received the money in the afternoon after bank hours and deposited it in the desk in the room adjoing the family sleeping apartment—The villain or villains entered the store of Mr. McClellan from the back way, and through it proceeded up stairs into Mr. Allcorn's room.—They also took about two dollars from the counter drawer of the store.—*Cin. Com.*

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, June 15, 1848.

The Treaty of Peace.—The information seems to have come well authenticated, that the Mexican Chamber of Deputies in session at Quaretaro, did on the evening of the 19th of May, ratify the Treaty, by a vote of 51 to 35, It was presumed that the Senate would immediately take up the business, and pass a like enactment. The decision of that body, alone remains to confirm the ratification. So soon as that information is received, we shall be happy to place it before our readers.

Later.—Full Ratification.—Since the above was in type, we have intelligence by the Baltimore Sun, that on the 20th ult. the Mexican Senate ratfied the Treaty by a vote of 23 to 5, so that peace may now be considered established. Orders were issued, calling in the outposts, and the army was to be on the march homewards in ten days. Gen. Smith is to superintend the embarkation of troops at Vera Cruz.

Who will not now be glad and rejoice that a termination has been put to this sanguinary war? Many prayers, in many churches, have been offered up to this effect. A kind Providence has dealt more gently with us than our iniquities have deserved. Let us now give thanks to God that hostilities have ceased. And now let the sword be beaten into a plowshare, the spear into a pruning hook. And let us learn war no more.

The Evangelical Economy Developed, *in a series of Discourses on the Facts, Institutions, Appliances, Effects and final Results of the Christian System. By Rev. Thomas Potter, Minister of the Methodist Protestant Church, Zanesville, Ohio*, 1848.

We are happy to announce, that after considerable delay, in the printing and binding of this work, it is now ready for delivery to subscribers and purchasers. It is well printed on fine paper. and comprises a volume of 356 pages, substantially bound in muslin. Whilst the work was in press, with leave, we inserted a number of extracts of sermons embraced in the work.—These were read with great interest by many, as we have been informed. Those who were pleased with the extracts, should now possess themselves of the volume. A book of sermons, has by some been considered a dull book. Such however is not the book now offerred to the public. It will be found interesting as well as instructive and useful. Those who read the first sermon, would not be debarred the privilege of reading all. Price, single copy, $1,00. A supply is left with us at this office, to be disposed of at wholesale and retail prices.

Sectarianism.—This is one of the *isms* which find no quarters with our friend Newton of the "Golden Rule." See how he lets out upon it in the last number of his spicy little paper.

Take Care those Horns.—Those sectarian horns, *take care!* you may hook somebody; keep them down. These same horns have been known to hook in time past. "Wonderful revival, in *our* church, wonderful! God is doing great things for *us*, whereof we are glad." Marvellous! God, at this very time, and in the same city, was reviving many branches of Zion; not a word, a whisper, concerning these! Man, who are you in that strait jacket? You are fenced in completely, confined to a nut-shell; wound up, pinched up, crimped up, shriveled up! Do you ever expect to get out of that nut-shell?—Souls, are not all souls equally precious in God's sight? Is not a Methodist soul as precious as a Baptist soul; a Baptist soul a precious as that of a Presbyterian or an Episcopalian as precious as that of a Methodist or Lutheran? Beloved, open your heart a little; open it, drive in a wedge, press it out, if so be—a little, a very little of the expansive may enter.

When angels rejoice over one sinner that repenteth, is it because he unites with the Baptist church, Methodist church, or Presbyterian church, or any particular branch of God's Zion?

U. S. CONGRESS.

Monday, May 29.—House.

The Speaker laid before the House the following Message from the President of the United States respecting affairs in Oregon.

To the Senate and House of Representatives of the United States:

I lay before Congress the accompanying memorial and papers, which have been transmitted to me by a special messenger, employed for that purpose by the Governor and "Legislative Assembly of Oregon Territory," who constitute the temporary government which the inhabitants of that distant region of our country have, from the necessity of their condition, organised for themselves. The memorialists are citizens of the United States. They express ardent attachment to their native land, and in their present perilous and distressed situation, they earnestly invoke the aid and protection of their Government.

They represent that "the proud and powerful tribes of Indians" residing in their vicinity have recently raised "the war whoop and crimsoned their tomahawks in the blood of their citizens;" that they apprehended that "many of the powerful tribes inhabiting the upper valley of the Columbia have formed an alliance for the purpose of carrying on hostilities against their settlements;" that the number of the white population is far inferior to that of the savages; that they are deficient in arms and money, and fear that they do not possess strength to repel the "attack of so formidable a foe and protect their property and families from violence and rapine." They conclude their appeal to the Government of the United States for relief by declaring: "If it be at all the intention of our honored parent to spread her guardian wing over her sons and daughters in Oregon, she surely will not refuse to do it now, when they are struggling with all the ills of a weak and temporary government, and when perils are daily thickening around them and preparing to burst upon their heads. When the ensuing summer's sun shall have dispelled the snow from the mountains we shall look with glowing hope and restless anxiety for the coming of your laws and your arms."

In my message of the 5th of August, 1846, communicating "a copy of the convention for the settlement and adjustment of the Oregon boundary," I recommended to Congress that "provision should be made by law at the earliest practicable period for the organization of a territorial government in Oregon." In my annual message of December, 1846, and again in Dec., 1847, this recommendation was repeated.

The population of Oregon is believed to exceed twelve thousand souls, and it is known that it will be increased by a large number of emigrants during the present season. The facts set forth in the accompanying memorial and papers show that the dangers to which our fellow-citizens are exposed are so imminent that I deem it my duty again to impress on Congress the strong claim which the inhabitants of that distant country have to the benefit of our laws and the protection of our Government.

I therefore again invite the attention of Congress to the subject. and recommend that laws be promptly passed establishing a Territorial Government, and granting authority to raise an adequate volunteer force for the defence and protection of the inhabitants. It is believed that a regiment of mounted men, with such additional force as may be raised in Oregon, will be sufficient to afford the required protection. It is recommnded that the forces raised for this purpose should engage to serve for twelve months, unless sooner discharged. No doubt is entertained. with proper inducements in land bounties, such a force can be raised in a short time. Upon the expiration of their service many of them will doubtless desire to remain in the country and settle upon the land which they may receive as bounty.

It is deemed important that provision be made for the appointment of a suitable number of Indian agents to reside among the various tribes in Oregon, and the appropriations be made to enable them to treat with these tribes, with a view to restore and preserve peace between them and the white inhabitants.

Should the laws recommended be promptly passed, the measures for their execution may be completed during the present season, and before the severity of winter will interpose obstacles in crossing the Rocky Mountains. If not promptly passed, a delay of an other year will be the consequence, and may prove destructive to the white settlements in Oregon.

JAMES K. POLK.

Washington, May 29, 1848.

On motion of Mr. Smith of Indiana, a resolu was adopted making the Bill to establish the Territorial Government of Oregon, the special order of the day immediately after the general appropriation bills (now the special order) shall have been disposed of, except on Fridays and Saturdays.

Senate.—Mr. Lewis Cass tendered the resignation of his seat in the Senate. Whereupon it was ordered that the Vice President inform the Governor of Michigan of said resignation. The President's Oregon Message was read, and referred to Committee on Military Affairs.

Wed. 31—House.—Mr. Harlanson, from Committee on Military Affairs, reported a Bill to provide for suppressing Indian hostilities in the Territory of Oregon, and for other purposes, which was twice read, and referred to the Committee of the Whole on the state of the Union.

Senate.—The Senate proceeded to consider the Bill to establish the Territorial Government of Oregon. Mr. Hale moved to amend the Bill by introducing the 12th section of the Senate Bill of last session, prohibiting slavery. This was much opposed, yet ordered to be printed.

Thurs. June 1,—Senate.—The Bill to establish the Territorial Government of Oregon was again taken up. Mr. Hale supported his amendment, but was opposed by Messrs. Bagby, Foote, and others.

Friday 2,—The Senate still had under consideration the Oregon Bill.

Death of Keokuk.—Information is received that the celebrated Keokuk, head chief of the Sacs and Foxes, has come to his death by poison, given him by one of his tribe.

National Whig Convention.—The National Convention of the Whig party, recently held in Philadelphia, has nominated for President, Gen. Zachary Taylor, of Louisiana; and for Vice President, Millard Fillmore, of New York.

Godey's Lady's Book.—The first and finest! The July number has already reached us, embellished with a large number of engravings.—The frontispiece (a mezzotint,) is the Fatal Error. Then we have. The Ducal Palace, Original Music, Adelina Cottage, Colored Fashion Plate, Equestrianism for the Fair Sex, Health & Beauty, Ladies' Work Department, with numerous engravings. Who beats Mr. Godey? Terms, $3,00 in advance, which will procure also a copy of the Ladies' Dollar Newspaper for a year. L. A. Godey, Publisher, Philadelphia.

Biographical.

Written for the Western Recorder.

MEMOIR OF THE LATE REV. JOHN FORDYCE, OF GREEN CO., PA.

"The memory of the just is blessed." And such of them as have been the honored instruments of furthering the Divine will, either immediately or remotely in turning men to righteourness, are entitled to "*double honor.*" They have an especial claim to grateful remembrance. Their example is productive of useful imitation; though dead, they yet speak in the records of their well doing: they live in all who tread in their footsteps. We are enabled to give your readers some particulars of such a character, of one who was a *just man in his generation.* The wish that his "memorial should not perish" has induced us to collect and communicate those particulars, although his life was not marked by any uncommon vicissitude or suffering. The *usefulness* which gave its character, was supported by unvarying *integrity, disinterestedness* and *consistency.* These virtues shone in him preeminently: they were the distinguishing features of his conduct, and, being sanctified by sincere devotedness to God and his cause, rendered his life an edifying example.

Rev. John Fordyce was born in Morris County, New Jersey, on the 17th day of September 1775. His parents removed to Greene County, Pennsylvania, when he was 15 years of age, where he resided until his death, which took place on the 30th day of April 1848, at thirty-five minutes past 3 o'clock, A. M. He was married to Elizabeth Garrard on the 16th day of September, 1798.

Elizabeth departed this life on the 12th day of December 1838, at the age of 60 years and 9 months, between 5 and 6 o'clock in the morning. They lay side by side in the Kirby grave yard, and rest in *hope* until the morning of the resurrection of the just.

With regard to the particulars relative to the conversion of our worthy deceased Brother, your correspondent is not in possession, so as to give dates, but from information and personal acquaintance, we are safe in stating, that in early life, he saw that outward observances are neither the *whole* nor the *substance* of religion. He became convinced that confining of it to these is that "righteousness of the Scribes and Pharisees" which must be "exceeded" by every one who shall "enter into the kingdom of Heaven." He felt and acknowledged his inward depravity, and humbled himself at the foot of the *cross.* He sought redemption through the blood of Jesus, and as he sought earnestly, and believingly, he found it, and received the assurance of his acceptance through the Beloved.

This assurance he never lost, and to his dying hour, gave evidence by his walk, that the fabric of his hope was not built upon the sand, but upon the truth of grace, and his faithful reception of it.

Previous to this, our worthy Br. had been instructed in the Calvanistic faith, but now, having embraced the religion of the Lord Jesus Christ, He was satisfied that the doctrines taught by the Methodists were scriptural and found them to be the means of enlightening his mind and converting his soul. He cast in his lot with this (*then*) persecuted people. He had "counted the cost." He "knew in whom he believed," and had well weighed the ground of his faith in Him. He looked on the cause of Methodism as the cause of God and truth, and he remained steadfast to his purpose.

We find amongst his papers, his ordination authority as a Deacon, this took place in the year 1818, he was elected to the office by the Baltimore Conference of the M. E. Church, and set apart to the work, by the imposition of the hands of Bishop McKendree. He used the office of Deacon well, and thereby obtained to himself "a good degree, and great boldness in the faith which is in Christ Jesus."

He was now established for life, so far as it concerned his marriage state and local residence, he moved in a sphere of usefulness & prosperity both spiritual and temporal; his character was marked for *uprightness* and *diligence*, and the Lord blessed him in all he undertook. While the whole of his conduct evinced that he was more careful for the bread of eternal life, than for that which perisheth, he was not slothful in business. His industry was unremitting, which may be known by his having served the county in which he resided 24 years as county surveyor.

The hospitality of his house was almost proverbal, not only the preachers and his christian friends, but all others who had occasion to come to it, were received with undissembled cheerfulness. His provision was made without grudging on the one hand, and, without wasteful extravagance on the other. He did not forget the poor.

"Soft was his heart, their pains to feel
And swift his hands to aid."

He was *liberal* in the support of the cause of the Lord, and always bore his past in meeting the expenses of the church, and where the occasion required it, his bounty was proportionately increased.

He was temperate in all things. In dress he was a model of plainness and cleaniness. In food he was ever moderate, and held in abhorrance the use of spirituous liqours. The reward of his temperance was a healthy frame. Thro'out his life he was seldom confined by illness. He was strictly punctual in all his dealings in trade. His word was sacred to him; and this was so well known, that his credit was unlimited. Whilst he exhibited himself generous, he always proved himself just. He never aimed at obtaining an advantage over the unwary, but maintained a character, untainted and undisturbed, for pure and manly disinterestedness. This leads us to observe that all these good qualities proceeded from the only legitimate source of every moral good, a conscientious regard to the law of God, written on his heart by the finger of divine love. He followed Christ in the regeneration. His faith was not Anti-nomian, but humbly, and cheerfully, and permanently working by love. All the means of grace were precious to him, and for the last thirty years of his life, his Sabbaths were more or less spent in proclaiming the unsearchable riches of Christ; in the great work of the ministry he dealt with that fidelity which distinguished him in civil life. Plainness and solemnity were the leading features of his addresses, he was always heard with acceptance. His auditors recognized in him the living example of the truths he taught. They were convinced that he believed what he asserted, they knew that he practised what he professed. Two years he travelled as an itinerant minister in the M. P. Church. He was amongst the early Reformers, and in the days of the controversy on Mutual Rights, he stood forth as a champion for ecclesiastical liberty, and was one of the first who united in the organization under the Conventional Articles in Western Pa. He lived to see the church of his choice spread all over these lands, with 30 Conferences, with 700 itinerant ministers, with 60 or 70 thousand members, with many houses of public worship, some of them amongst the most splendid in the Union, with Sabbaths Schools by hundreds, and now at the close of a long and useful life, after a sickness of eight days, in prospect of eternity he says, "*I am not afraid to die.*" Death to him had lost his sting, to him, he would open the

door to glory and immortality. A *peaceful* end crowned a holy life; he evinced a patient, thankful resignation to the will of God, and such a serenity and evenness of temper as excited the grateful joy of his relatives, and the admiration of all around him. He had the pleasing reflection of knowing; that his companion had entered the port of everlasting life, that after having raised a large family, every one of them, had given their names to the church, and one of his sons, by the providence of God had been called to the work of the ministry, (*may a double portion of his Father's Spirit fall on him;*) with these matters all before him, with a knowledge of his acceptance with Christ, well may he say, "I am not afraid to die"—"a crisis has arrived to try my faith in Christ"—"my days are numbered, my race is run," he fell asleep without a groan or convulsion, to mark the precise moment, where his happy spirit returned to God.

Four weeks afterwards the writer of the above, delivered a funeral discourse at the Kirby meeting house, to some 7 or 8 hundred persons, from 2 Sam. 14th Chap. and 14th verse, eternity will unfold the effects produced by that effort. It was in the open air. it was amongst persons of all the surrounding denominations, who met to pay their last tribute of respect to one, whom they in life respected.

May all the family be saved in the day of our Lord Jesus Christ; and for myself, I say, may my last end be like his.

Yours, very respectfully,
P. T. LAISHLEY.

N. B.—Br. Fordyce was an ordained Elder, but at what place his ordination took place, I am not informed. P. T. L.

Written for the Western Recorder.

"A widow, a widow indeed,
A mother in Israel is gone."

Yes,

MRS. HANNAH BEST

Is gone to rest, with those who live in heaven.

The maiden name of mother Best was Hewitt. She was born in the county of Armagh, Ireland, November 12th, 1775. Her parents were of the Presbyterian order, by whom she was educated in the strictest observance of Christian morals.—And early in the day of life she was blessed with the privilege of attending the preaching of Rev. John Wesley, and united with the first of the societies formed by him in the north of Ireland: of which she continued a strict and faithful member until the year 1829, when she accompanied a large family of emigrants to America, and settled in Pittsburgh, where she attached herself to the Methodist Protestant Church, and continued a worthy, exemplary and devoted Christian—"a burning and a shining light," till the day of her death. When she united in marriage to Mr. Best, the writer is not informed, nor of the time when she was bereaved of her companion in life; but he remembers an observation of hers, that she had been a widow a great many years. And how the Lord had been with her; and preserved her even in the time of the bloody rebellion,—when so many Protestants were slain.

The subject of this brief biographical sketch was truly a venerable Christian matron,—and a fine specimen of real old-fashioned primitive Methodism; one of the true John-Wesley type. And whatever external embellishments—art, and the physical refinements of society may have given to the profession of Christianity in our day, in the estimation of the writer—compared with the beauteous simplicity of New Testament religion—and the experience of the primitive Methodists, it resembles full well—paint on a diamond. The intrinsic sparkling glory is but obscured thereby—the artificial adornments of the day do but veil the native loveliness of vital piety, and the shining graces of salvation, designed to illumine and influence the world for good, are almost concealed from view, by the murky clouds of form and fashion.

Our aged and venerable sister Best was a woman of strong mind, and possessed a large stock of good common sense; and was quite gifted in the exercise of religion. She had a clear and comprehensive view of the plan of salvation, and an extensive acquaintance with the Scriptures. Here laid her strength: With deep piety, warm Christian zeal, boldness to speak in the name of the Lord,—clad with the whole armor of God, she could wield to excellent purpose, the sword of the Spirit. She was a very good woman & useful in society and in the community. Loved and prized by all who knew her.

For many months before her decease, bodily infirmities, and distance from the sanctuary, deprived her of much of her former enjoyment—in the attendance upon the public and social means of grace. But she would try and obtain a little second-handed, by getting other members of the family to repeat the substance of the sermon, &c. on Sunday. And for some time before her demise, she seemed to have a premonition of her approaching death. About three weeks before her departure from the world, a grandson who had not before visited her in her affliction, —came to see her;—she chided him for neglect, and remarked that she should not long remain here. To this he replied that he had not seen her look better for a long time. "I feel," said she, "that I am like a ripe shock of corn, ready for the heavenly garner."

I had visited her repeatedly before, and as her end drew near, I visited her daily. Not that she needed ministerial instruction, or the presence and influence of friends to cheer her spirits, (though she was pleased with their presence,) for she was "strong in faith, giving glory to God," and happy in the prospect of a blissful futurity. Indeed she would keep equal pace with the preacher in citing, expounding, and applying Scripture; and not single passages alone, but give the sense and leading import of whole chapters in the prophets, but a few days before her death. So that her pastor was a learner as well as teacher, by her bed side; and not in grace alone, but also in Biblical Knowledge.—Her life was holy, and her death was happy. She closed her eyes to sleep in Jesus, on Feb. 11th, 1848, in the 73d year of her age. "Precious in the sight of the Lord, is the death of his saints."

Her funeral was on Sunday, and a great company of friends attended, among whom were a number of members of the E. Meth. Church, where some of her connexions belong. And one of the stationed ministers of the city assisted in the solemnities of the occasion. Since then, while visiting another afflicted sister, in the neighborhood, I learned that the physician, astonished at the happiness of mother Best upon her dying bed, and her familiar conversation respecting it, enquired of this sister, where Mrs. Best went to church? He wished to know the denomination to which she belonged; for he had never witnessed so happy a person in death, in all his practice! This, of course, to me was grateful news. Ah! such elevated spirituality of mind, such demonstration of the power of God, and such holy triumph in death, must and will be felt and seen. And oh! may her surviving children follow her as she followed Christ.

W. REEVES.

Pittsburgh, June 7, 1848.

Pittsburgh Christian Advocate please copy.

News of the Week.

Beware of Altered Notes.—We lately warned the people against taking five dollar bills altered from ones. Yesterday Mr. Jonathan Panooast, Jr., at D. A. Powell's in a sum of about eight hundred dollars, hurriedly taken, received a ten dollar bill, as he supposed, on the State Bank of Ohio, but on taking the amount to the Trust Co. Bank, it was found that the said bill had been altered from a one dollar note! The deception is so good that those handling money, are liable to be deceived. Look out! This is the first altered to a ten we have seen.—*Cin. Com.*

A gentleman informs us that, while digging, a few days since, near the wreck of the steamer A. N. Johnson, some hundred dollars in specie and several gold watches were found.

The Grand Jury of St. Louis county, at their late session, presented the Government of that State, for his indiscriminate exercise of the pardoning power, and furnished a list of fifty criminals set loose from the penitentiary by him. Six of these were guilty of murder.

On the 26th ult, a member of the St. Louis bar named Blennchassett, moved that the presentment be expunged. After some remarks from other members of the bar, the motion was postponed until the next Wednesday morning.

Oregonian Statistics.—From a source that is deemed worthy of reliance, we have gleaned the following facts respecting Oregon:—The entire white population would fall a little below 7000.—About 400 are Catholics, most of Canadian descent. The Methodists are the most numerous. There are 6 itinerating Methodist Episcopal preachers who hold meetings at 30 or 40 stations, 8 or ten local preachers, besides 2 Protestant Methodist clergymen; Baptist Missionaries 2; Congregational or Presbyterian clergymen 4; and several Campbellite preachers. Regular Physicians, 4; Quacks, number unknown. Sawmills, 8 to 10, and Flour-mills 4 to 6. The amount of exports this year exceeds that of any former year.—Considerable attention has been paid to schools. An edition of Webster's Spelling Book has been published at the "Spectator" office. One paper is published in the country.

While there are many encouraging facts in regard to the present condition of the Oregon Territory, there is one that appears dark and protentous. There are many of the newly arrived emigrants resolutely opposed to any restrictions upon the manufacture and sale of intoxicating liquors. Some traders having taken advantage of the change in the laws of the country, have flooded the country with rum and brandy. We hope the friends of tetotalism there will not falter nor yield one inch of territory without manful resistance. We have heard enough of the country to believe that a thriving wealthy, prosperous and moral community will ere long dwell upon the banks of the Oregon and Willamette.—*Honolulu Friend, September 23d.*

Western Sabbath Convention.

The undersigned, a committee appointed to secure the co-operation of the friends of Sabbath Reform in the West, having by correspondence and other means ascertained the views of individuals and associated bodies in different parts of the country, hereby recommend that a convention be held in Xenia, O., on Wednesday, 21st day of June next, at two o'clock, P. M., to accomplish the following objects:

1. To recommend measures of general interest in procuring the sanctification of the Sabbath.

2. To give expression to public sentiment favorable to a suspension of business on public thoroughfares on the Lord's day.

3. To organize a Western Sabbath Union, with a view to employing such agencies as may be necessary to secure harmonious and efficient co-operation in prosecuting the measures for promoting Sabbath reform, that may be recommended by the Convention.

The friends of this cause in the West are earnestly invited to attend the Convention: and it is further recommended, that public meetings be held in the various cities and towns to appoint delegates, and suggest topics for the consideration of the Convention. Where such general meetings are not held, churches are invited to make the appointments.

Thornton A. Mills,
Bellamy Storer,
Samuel Trever,
Samuel Lowry,
William Person, } Committee.

Cincinnati, May 1. 1848.

Andrew Heron,
Thos. S. Towler,
T. S. Drake,
Jas. Galloway, Sen'r.
M. Crumbaugh, Sen'r.
John Duncan,
John R. Horn,
J. C. McMillan, } Com. at Xenia.

Sudden death of a clergyman.—The Rev Thomas Davis, co-pastor of the Presbyterian congregation of Blairsville and Salem, in Derry township, Indiana Pa., died suddenly on Sunday last, immediately after morning service. He had arrived at a great age, and was subject to a disease of the heart.

Bank Notes.—The law prohibiting banks from paying out the notes of other states took effect on the first day of the present month. They of course will not receive, what they cannot use, and unless in cases wherein they can send the money home, they will refuse to receive such notes. The effect must be to drive foreign notes out of the state.—*Zansville Gazette*

Storm on the Reservoir—Serious Accident.

On Tuesday afternoon, the 16th, a very heavy rain and hail storm broke over the Reservoir, near Thornport, accompanied with a very heavy wind and vivid lightning, which soon lashed the waters into a foam, presenting all the appearances of a miniature Lake. Several parties of persons, out fishing, were caught from shore, & being cast about among trees and stumps, were in great danger of their lives. Mr. Tell or Thiell, one of the commissioners of Perry co., was among the unfortunate,—having his thigh broken in two places, by falling timbers and also his skull fractured. His recovery is questionable. A boy was also struck in the face by a falling limb, but not seriously hurt.

The reservoir is the best fishing place in Ohio this side of the Lake, is resorted to from all the neighboring counties and towns, and affords the finest perch, bass, catfish, and other varieties of the finny tribe, that we have ever had the pleasure to share in. Two or three hotels (and friend Hamilton, in Millersport, keeps an excellent one,) are constantly crowded, and a large business is done by those who frequent different points to obtain fish to sell.

The reservoirs, however, (the old and new,) are often visited by storms, at the first appearance of which "sailors on the sea," if they know what safety is, make quickly to the shore. The space covered by water is very extensive, with here and there an Island dotting the surface, but unfortunately the old reservoir is strewn with timber,—trees standing yet in their majesty to threaten the safety of passing sportsmen, and stumps innumerable, to bring up standing the gliding boat. That part of the fishing region, in this county is about 10 miles north of us, and if it were as near Cincinnati, in season like this, would be crowded on its banks with hundreds every hour.—*Ohio Eagle.*

Cows on Railroads—The Law.

We find the following paragraph, which is of importance to the farmers living near Railroads:

Judge Beardsley, of New York; has decided that railroad companies cannot be made pay for cattle killed by being run over by the cars. The decision is no doubt a correct one. Farmers should take care of cattle by fencing them in instead of allowing them to stray about to the great inconvenience and danger to the traveling public.—*Ger. Tel.*

Abolition of Slavery in the Portuguese Colonies.

The following is a decree of the Government of Portugal, appointing a commitee to prepare a plan for the total abolition of slavery in all the Portuguese possessions:

"Marine Department.—The slave-trade being already prohibited by law and treaties in all the Portuguese possessions, and it being also in accordance with the true spirit of justice and equity, on which all good policy rests, that an end should be put to negro slavery, still tolerated and permitted in these possessions, the public weal requiring, however, that so important an alteration in the social state of those countries should be made with such prudence and forethought that fortunes may not be suddenly destroyed, nor the grant of liberty serves as an occasion for the slaves to abuse that benefit, which, though entirely conformable to the principles of humanity, cannot but entail a serious sacrifice on the State, as well as on the slave-owners—I am pleased to appoint a committee of the following members:

"The counsellors and Honorary Ministers of State, Jose de Sousa Pinto de Magalhaes and Ildefonso Leopoldo Bayard; the Counsellor Antonio Ramalho de Sa, Judge of the Tribunal of Goa; the Counsellor Jose de Costa Carvalho, captain in the navy; the merchant of Lisbon, Faustino de Fama; the lieutenant in the navy Jose Joaquim de Andrade Pinto; the Bachelor Carlos Zeferino Pinto Coelno de Castro; the first of whom shall act as president, and the last as secretary; which committee, taking as a basis the principles of equity and justice, and keeping in view the laws and practice established in the Portuguese possessions, and also the lessons of experience offered by those regions where slavery has been abolished, and other considerations which ought to be attended to, shall propose to me the most efficacious and proper practical means of carrying into effect the emancipation of slaves existing in the Portuguese ultramarine territories, and shall prepare the necessary projects of law and regulations for carrying out that object.

"The Minister of Marine &c.

"Palace of the Necessidades, 15th April, 1848.

"Rainha.

"Barao de Villa Nova de Ourem."

Mr. Richard Easton, of Hamilton, Treasurer of Butler Co., Ohio., shot himself on the 30th ult., in his room at the United States Hotel.—*Cin. Com.*

A CARD.

The undersigned having been appointed by the Muskingum County Agricultural society, a committee to report on "*The Mineral Wealth and Resources of Muskingum County,*" we are anxious to present a report that shall be satisfactory and accurate; and for this purpose we would be thankful to our fellow citizens for an information within the range of the subject assigned us.

We wish amongst other things to give as full information as possible on

1. The various coal veins that crop out within the county; their quality, thickness &c.

2. The extent and availability of Iron Ore.

3. The extent and suitableness of material, for the manufacture of Stone-Ware, Yellow & Brown Ware, Glass &c.

4. Description of Flint Ridge, and an account of the manufacture there of Mill Stones.

5. Extent and location of the best quarries of Lime Stone, Building Stone, Flagging &c.

6. Materials for Fire Brick, Building Brick &c.

7. Vegetable and other impressions and specimens that may interest the Geologist.

8. Is marl found in this county to any considerable extent.

Any one desiring to communicate information or suggestions, can do so to either of the committee; and we would especially desire information in writing, which we may use, or which may lead to investigation. Every citizen of the county is interested in having accurate and full reports made by the several committees of the Society.

SAMUEL DRUMM, of *Hopewell.*
WM. B. CULBERTSON, of *Wayne.*
URIAH PARKE, of *Zanesville.*

May 24, 1848.

P. S. We should be pleased to receive specimens of minerals of any kind, and if desired we will return them after investigation.

Moths.—Camphor, not tobacco, will repel moths. Flannels well wrapped in linen are safe from moths, but they should be well brushed about the first days of summer, as the moths then begin to increase.

From the Illinois Republican.

Riot in Galena—Rescue from the U. S. Marshal of an Irish fugitive from justice.

The town of Galena was thrown into great excitement on Saturday evening last, by the arrest, and subsequent rescue of an Irishman, charged with having committed a murder in Ireland. The circumstances, as we hear them are that *Richard White* stands charged with having committed a murder in Tipperary, Ireland, in October last. He immediately fled to this country, and reached the lead mines in the vicinity of Galena last fall, where he has ever since been residing. By some means, the British Government ascertained were he was, and took the necessary steps to have him arrested and sent back, under the provisions of the Ashburton Treaty. A police officer was sent out from Ireland to identify White, and convey him back.—The papers were forwarded to the British consul at New York, who, after having them properly authenticated, dispatched Mr. Boudinot, an active member of the New York police, and the man who had come over to identify White, to make the arrest. On their arrival in Illinois, they applied to Judge Pope of the U. S. District Court, and obtained a warrant, which was placed in the hands of the U. States Marshall to be executed.

White was residing in the Vinegar Hill diggings, and, from the number of his friends there and in the vicinity, it was deemed necessary to inveigle him away before he was aware of the intention to arrest him. About two o'clock on Saturday, Mr. Boudinot succeeded in getting White and a friend of his away from his residence a mile or two, when he arrested him, and carried him to the Four Mile House, where he delivered him up to the United States Marshal and his deputies, who immediately conveyed him to the Sheriff's room, in the third story of the American House, in Galena. Meantime, White's friend, who was with him at the time of arrest, gave the alarm and the workmen, from the various diggings, commenced pouring into the town, and, by night, the crowd was very large. The Marshal became apprehensive of an attempt to rescue the prisoner, but the Mayor of Galena assured him nothing of the kind would occur. The crowd increasing, the Marshal applied to the "City Guards," a volunteer company, to act as a *posse;* but as the company were leaving their armory, the Mayor countermanded the order,—giving the officer to understand, that they were going out without any sufficient authority, and the responsibility of any consequences that might ensue would rest on them individually. They did not go.

About nine o'clock in the night, the crowd—then numbering full 300—made a rush for the Sheriff's rooms, & succeeded in getting possession of the prisoner, and carrying him away.—When White was brought to the head of the stairs, Mr. Boudinot, who was in an adjoining room, rushed out, seized the prisoner, and attempted to hold him; but the rescuers were more numerous and powerful, and they seized Boudinot and threw him over the banisters. Fortunately, he was not injured by the fall. The crowd then dispersed, but without doing any injury to the house or persons.

The excitement against Boudinot, and the man who had come out to identify White, was very great, and as fresh parties continued to arrive, up to a late hour in the night, it was deemed advisable for these men to leave the town, which they did.

The conduct of the Mayor is strongly censured by all the reflecting portion of the community. They believe that the rescue could have been avoided, and the mob quelled, if he had actod with sufficient promptnes and decision.

The case presents a novel feature. The demand was regularly made by the British Government upon the United States, for the arrest and surrender of a fugitive from justice, under the Ashburton treaty. The facts of the arrest and rescue will, doubtless, be communicated to the British minister at Washington, and he will demand of the United States Government an enforcement of the provisions of the treaty. Will the United States Government enforce them? Or will it shrink from the responsibility which it imposes?

The whole affair shows the vigilance and efficiency of the British police, and the determination with which the Government pursues violators of her criminal law. In this case, it may be truly said they have not only pursued White across the ocean, and a thousand miles into the interior of the country, but in fact, into the earth itself, for he had reached the mines, where, living in their deep shafts one would suppose, he might have spent a life time and not have been discovered.

Friends Wanted.

A boy, named Wm. Saunders, in a very helpless condition, (crippled in one arm and leg,) without money or friends, was brought to this town last week, in search of his two brothers, who moved from Caroline County, about three years ago. Since then his parents have deceased, leaving him utterly destitute. By the kindness of strangers and proprietors of public conveyances, he has been passed free, by railroad, steamboat, and stage, from Fredericksburg, Va. to this place. All inquiries for his brothers have, thus far, proved fruitless. It is possible that they are not in the county. But in the hope that they are, and that the boy may be relieved from his forlorn condition, we publish this notice, trusting that our readers will give it a wide circulation.—*Newark Gaz.*

Drowned.—We learn from the Examiner, published at Washington Pa., that two brothers, named David and Daniel Sutherland, and an other man, named Robert Patterson, were all drowned while bathing in a mill-dam near that place, on Thursday last.

Notices.

Susquehanna Ct., Pittsburgh District.—Br. Brown, the President, is notified that his visit is expected at John Dokell's, Indiana County, between the Cherrytree and the Diamond. M. Stewart.

Bellvue Ct., Musk. District.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend. A. S. ROBISON.

Newark Ct., Musk. District.—Br. Clancy's visit to this Circuit will be as follows: On Friday evening, at Elizabethtown. On Saturday, 10½ o'clock, at Joseph Blain's Grove, two miles East of Irville, where we contemplate holding a meeting in the woods for a few days. W. H. MARSHALL.

Morganville Circuit.—The meeting of Br. Clancy the President, will be at Morganville, 6 miles from M'Connellsville. H. T. LAWSON.

Wheeling Ct. Pitts. District.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile. R. H. SUTTON.

Delaware Circuit, Musk. Dist.—Notice is hereby given to our worthy President, Br. Clancy, that his meeting for this circuit, will be in the town of Delaware. W. HATFIELD.

To the Superintendents of the Circuits and Stations hereafter named:

Dear Brethren:—Having at length obtained my liberty, by getting through my publication business, which has detained me so much longer than I expected. I propose to be, and to preach within your respective fields of labor (with your consent) on the Sabbaths following:

Pleasant Hill Circuit, June 18th.
Mount Pleasant Circuit, June 25th.
Steubenville Station, July 2nd.
Wellsville Circuit, July 9th.
Youngstown Station, July 16th.
Pittsburgh Station, July 23rd.

As I shall travel in a buggy, it is my intention to carry with me a supply of my Vol. of Sermons.

THOMAS POTTER, Conf. Missionary.

Putnam, May 29th, 1848.

Br. Bassett: Please to publish the following appointments which I will attend, by Divine permission:

Clarksburg,	June	4th
Bainbridge,	"	11th
Twin Creek, Jacksonburgh,	"	18th
West Alexandria,	"	25th

I hope the brethren on Clarksburgh, Washington and Bainbridge cts., will let me know through the Recorder, or otherwise, what place in the ct. I am to come.

N. B.—My address, is Waynesville, Warren Co., O.

A. M'GUIRE, Con. Mis.

PRESIDENTIAL APPOINTMENTS.

Onondaga Conference.

LAST ROUND.

Orleans Circuit, June 17th and 18th.
Mexico Circuit, June 24th and 25th.
Oswego Circuit, July 1st and 2d.
Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Susquehanna,"	25th	"	"
Johnstown, st.	2d	July	"
Home two Sundays,		"	"
Valley mission	23d	"	"
Huntersville, ct.	30th	"	"
Greenbrier, "	6th	August	"
Braxton, "	13th	"	"
Conference, "	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Newark Circuit,	3d	Sunday of	"	"
Zanesville "	4th	"	"	"
M'Connelsville ct.	1st	"	July	"
Morganville "	2d	"	"	"
Lancaster "	3d	"	"	"
Salt Creek "	4th	"	"	"
Portsmouth "	5th	"	"	"
Coluumbia "	1st	"	August	"
Woodsfield "	3d	"	"	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

Br. Bassett: Please publish for me the following plan of appointment.

Kalida,	ct.	June	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

G Brown, 1 sub.	O.	P T Laishley,	Pa.
J Hudson,	"	M Stewart,	"
Catlin, 1 sub.	"	V Lucas, 2 subs.	"
Isr. Thrap,	"	J Scott,	Va.
S H Euans, 1 sub.	"	G Nester, 1 sub.	"
P M--Mascow,	"	P M—Kendall,	N. Y.
T Finkbine,	"	P M—Sylvan,	Mich.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
S Catlin,	Wm. Davis,	9	19	2 00
Isr. Thrap,	J Slusser,	10	26	2 00
J H Hamilton,	C Arthur,	9	52	2 00
H Euans,	M Wallingsford,	10	35	2 00
T Finkbine,	J Hicks,	10	29	2 00
"	Wm Lawson,	10	26	1 50
"	Wm Jones,	10	26	1 50
"	J K Thompson,	10	26	1 50
"	J C Walter,	10	26	1 50
"	Th. Leonard,	10	26	1 50
"	J Garretson,	10	26	1 50
"	A Sweeney,	10	26	1 50
"	W B Beall,	10	26	1 50
"	C Smith,	10	26	1 50
"	Ann Kennett,	10	26	1 50
"	C Pearce,	10	21	1 50
"	T S Burns,	10	21	1 50
"	U Kendall,	10	39	1 50
"	W L Finkbine,	10	26	1 50

New Subscribers this week, 6. Discontinuances, 2.

☞ We are very thankful to our old friend, Br. T. Finkbine of Cincinnati, for a remittance of twenty-five dollars, in payment for all the subscribers embraced in his Mission. As he has advanced the money for most of them, they will of course hand the amount to him without being called upon. It will be seen that we are overpaid $2 of the above amount. If another subscriber at the Queen City will pay that amount to Br. F., it would indemnify him and oblige us.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he givos the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encournging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	8
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. Wm. Reeves. Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chancyville, O.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. V. Lucas, Johnstown, Pa.,	7
Rev. W. Hatfield, Alum Creek, O.	5

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

HYMENIAL.

MARRIED — On Thursday, 8th inst. By Rev. A. Kingsbury, Mr. STEWART A. LASLEY, of Vinton, O., to Miss R. E. D. DUNLAP, of this place.

[Our Printers, and our family, having partaken of the cake, join in congratulations to the newly married pair.]

On the 8th June, by Rev. Alfred M. Lorrain, Mr. ANDREW MAHAFFEY, of Adams county to Miss MARTHA ANN FLOWERS, of Muskingum.

DEATHS

DIED—On the 12th inst. Mrs. JANE ELIZA WALLACE, consort of Rev. John Wallace, of this place.

Advertisements.

☞ Jesse Shriver, Market Street, opposite Shawhan's Block, Tiffin, O., has on hand a few dozen copies

M. P. HYMN BOOKS & DISCIPLINES,

Which he will sell low for cash. Ministers on neighboring Circuits, can buy on terms that will yield a fair retail profit.

JUST RECEIVED

From the Book Concern Baltimore,

A New Supply of

HYMN BOOKS, M. P. CHURCH.

DISCIPLINES M. P. CHURCH.

Also a few copies of

SNETHEN'S SERMONS,

For sale *for cash*, wholesale and retail at the Office of the Western Recorder.

THOUGHTS OF AN ITINERANT;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

A few copies just received, and for sale at this Office. Price, 50 cents single, $5 per dozen.

To the Creditors of the estate of Alexandria McCracken, Junior, Deceased. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 8 o'clock A. M. and 4 P. M. of each day.

WILLIAMS SIMS, } Commissioners.
PETER S. WESTBROOK, }

May 18th, 1848.

GREAT EXCITEMENT!

THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm Milhous's office, and opposite the Post Office, where all the various operations in connection with our business such as Shaving, Hair-dressing, Boot-blacking, &c., &c will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit,

The American Pulpit is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, so far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J Burns, D D, of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrassed in his desire to accept this invitation, we shall dispense with the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms—One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extending the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

DR. PEASE'S
VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

tu,th&OuP: March 30, 1848.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A. Collected from his private Journal, and now first published. The whole forming a History of Methodism; in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

POET'S CORNER.

ODE FOR THE FRIENDS OF PEACE.

BY REV. ELNATHAN DAVIS.

Not with the flashing steel—
Not with the cannon's peal,
Or stir of drum,
But in the bonds of love;
Our white flag floats above,
Her emblem is the dove,
'Tis thus we come.

The laws of Christian light,
These are our weapons bright,
Our mighty shield;
Christ is our leader high,
And the broad plains which lie,
Beneath the blessed sky,
Our battle-field.

What is that "great intent,"
To which the heart is bent,
Our host among?
It is that Hate may die,
That War's red curse may fly,
And War's high praise forave,
No more be sung.

That all the poor may rest,
Beneath their own vines blessed;
In glorious Peace;
That Death and Hell may yield,
And human hearts long steeled,
By Love's pure drops unsealed,
From warfare cease.

On then, in God's great name,
Let each pure spirit's flame,
Burn bright and clear;
Stand firmly in your lot,
Cry ye aloud, doubt not,
Be every fear forgot,
Christ leads us here.

So shall Earth's distant lands,
In happy, holy bands,
One brotherhood,
Together rise and sing,
And joyful offerings bring,
And Heaven's Eternal King,
Pronounce it *good*.

Communications.

Written for the Western Recorder.

Some Notice of Rev. John Scott.

Mr. Editor,—In your paper of May the 18th the Rev. John Scott has endorsed a production which is probably the effusion of the captain's heart. The spirit of the article decidedly shews that the boys are writing under the inflictions of "Joking or facts." I should not at all think the thing worth noticing, only they have, for the want of something better, to say, no doubt, instituted against me certain charges of high crimes and misdemeanors, which if not repelled, many gain credence with some, especially those who might be gratified to believe that way.

1. I am charged with "traducing their characters." Why my dear brethren you have no "characters" to "traduce." You have not lived long enough in the world to establish permanent characters of any kind. I do not speak about your private relations; of these I know but little. But I speak of your public characters, with which we have at present to do. The only act which has given you any notoriety is an attempt at revolution. For such men to talk about "character" surprizes me. I will, however, give you an anecdote, which may afford you some consolation under the circumstances, by shewing that godly men of other days have had their difficulties as well as you. It bears that Br. Snyder of the M. E. Church, who was in the habit of getting intoxicated, after being reproved and borne with for a time, was expelled from the church, who, when informed of the fact raised up a monstrous pitiful whine, exclaiming—"all that live godly in Christ Jesus shall suffer persecution!"

2. He charges me with "gross misrepresentation" because I had given his name among them who had "agreed" to discuss the expediency of the Restrictive Rule. I said, on the authority of the Rev. E. S. Hoagland, that some, more or less, had agreed to discuss the expediency of said rule, & then inferred from the fact Br. Scott was already engaged in the discussion that he was one of the "league." I did not say, or wish to be understood, that there was any covenant instrument signed sealed and witnessed on the subject, but that there was an express verbal promise by some, and an implied "agreement" by others, to assail the Restrictive Rule, and that the Rev. John Scott was implicated in the matter I had no doubt. And are you not? did you not second the motion to attack this rule in the Pittsburgh Conference; and did you not then and there speak against it? Where then, we ask, is the "*gross* misrepresentation?"—This quibble shews the boys are hard pushed to make out a case.

3. He represents my principal object to be to "impeach their motives" and "ridicule their intelligence." In reference to your motives, Br. Scott, I am willing that your actions shall determine as to them.—But with regard to your intelligence I have seen yet but precious little to ridicule. But of vanity, sophistry and importance I have witnessed any amount. And you will please excuse me, because irony,—or ridicule as you are pleased to call it,—is the only weapon which can be successfully used against such.

4. Our worthy friend further states that I "assert" the boys "are influenced by pride," and "have fallen into condemnation of the devil," &c. No brother Scott, or rather Joseph, it was not I but Paul which used this language. When I introduced this interesting corps of young men, by name, to the notice of the church, as the leaders of a revolution, I admonished the public by referring to I Cor. 3. & 6th where the Apostle cautions against promoting "a novice lest being tempted with pride, he fall into condemnation of the devil." So Paul was this "human searcher of hearts" and you must settle the matter with him. But he thinks you can easily dispose of Paul by placing him among the "fathers of Methodism," of whom you say, —"though wise and good, like all other men" "were fallible and erring creatures." "They did much, very much but who could reasonably have expected them to do all. The system they devised is excellent, but like every human production is imperfect." That is in other words, we admit the "fathers of Methodism" were great and good men, in their day, and have done much in forming plans for the spread of the gospel, but be it known to all whom it may concern, that I Joseph Burns, John Scott and Co., live in an age of far more light, and standing on the shoulders of the "fathers of Methodism," we are capable of taking a more extensive and liberal view of such plans as the age calls for, in spreading the truths of religion. We, therefore, with these superior advantages propose to perfect these "imperfect" systems of our fathers, and to adopt such plans for the object as shall be worthy of the enlightened generation in which we live. This, gentle reader, is the idea carried out in full. Could any thing reach such consumate vanity but the keen lashes of irony?

5. Our esteemed author has indicated that I have attempted to silence their "rational investigations" by "authoritative dictation" and "personal abuse." Why bless the dear brother, I have seen nothing very "rational" about their "investigations." Their essays have generally been as weak as puddle water. And as to "personal abuse," if I have been guilty of that I exceedingly regret it, and apologize to them for it. It is true I called them boys and intimated they were a little too much conceited, as boys are apt to be. But it occurred to me in all this I kept within the record. But still I acknowledge my fallibility, and as "dictation" and "abuse" are things I very much depreciate, either in young or old, I will try to be on my guard in future.

With personal good will to the projectors of this new enterprize, and with a firm belief that we shall all get through this controversy without any very serious calamity befalling either ourselves or the church, I subscribe myself,

C. SPRINGER.

Written for the Western Recorder.

Restrictive Rule—Rev. C. Springer.

NO. II.

Mr. Editor: I have had the pleasure of perusing the Rev. Springer's *second* article on the "Restrictive Rule." As he proposes, he first pays his "particular respects to Prudentia."—Now I deem it rather unfair for *two* of the "Fathers," in quick succession, to apply their rods of correction, to such a mere stripling. It is rather singular, indeed, that there exists any *necessity* for such a course. A person would almost naturally have supposed, that a single stroke from *one* of the "Fathers," would have been entirely sufficient, to overthrow the "airy arguments" of this "beardless boy." But such it appears is not the case. One of the "Fathers," it is presumed, made the attempt—another deeming him unsuccessful, steps forward to his assistance. The fact of their great age, however, may afford sufficient apology for their conduct. My sympathy for Prudentia, would prompt me to offer him my assistance,—but, in his *growing* strength, I deem him entirely sufficient for the task before him.—I will, therefore, leave him to explain his own motives, and defend his own arguments, and turn my attention more particularly to that part of the article which appears to be of more general application.

"Indeed," says the writer, "it is not likely that God who generally makes use of the instrumentality of natural causes, to carry on his great purposes in relation to man's redemption, would tie down the ministry to any set of rules, in spreading the truths of religion, without reference to its *utility*." On this point it is conceived there is no controversy—at least there is none with me. But how are we to determine the probable utility of any system? by reference to its adaptation to circumstances as they exist now, or to circumstances as they existed a century ago? It should be remembered that the same causes operating under different circumstances do not always produce the same effects. Those rules and regulations which are adapted to the condition of the church, and best calculated to promote its interests, at one time, may fail to accomplish the same end, if adopted under different circumstances. It is impossible suitably to adapt a changeless rule, to changing circumstances. The great Founder of the church, perceiving this impossibility, sent forth his apostles "to preach the Gospel," leaving the *particular* direction of their ministry to be determined as circumstances and the openings of Providence might indicate. Were it, then, even proven, which is not the case, that the existence of the "Restrictive Rule," during one period of the church, has been highly beneficial, it does not, therefore, necessarily follow, that its existence through another period, would be equally so.

The main argument presented in the article in support of the "Restrictive Rule," or at least that which the author appears to esteem such, is the prosperity of the Methodist churches. "We call attention," says the writer, "to the English Wesleyan Methodist, and the Methodist Episcopal Church of the United States. These have itinerancies more 'restricted' and rigid than our own. Well, have they prospered with their restrictions?—If the boys were only old enough to look back upon the state of the churches, on the rise of Methodism, and contrast the past with the present, they would be astounded at the change.—O! how changed! And changed too mainly by the instrumentality of a church, who, without an itinerancy would have made but a feeble essay upon the world." It is asserted here that other Methodist churches have itinerancies as much, nay more restricted than our own, and that they have prospered, and have been instrumental in accomplishing much good,—but that without an *itinerancy*, they "would have made but a feeble essay upon the world." It will be perceived at once, that the writer instead of drawing an argument from the prosperity of those churches, in support of the utility of the "Restrictive Rule," derives an argument from it, in support of the utility of *itinerancy*. That they have restrictions, and that they have prospered *with* them, is admitted; but that they have prospered *in consequence of them*, is denied.—This is the point here in dispute; and this the writer does not *attempt* to prove. He seems to change his ground, and instead of arguing in support of the restrictions of itinerancy, he argues in support of itinerancy itself. Is not this, in reality, a "yielding" of the point?

The writer apparently aware of the awkwardness of his position, in the next paragraph, anticipates in reply to his so called argument, the truthful assertion, that "we do not wish the *itinerancy* destroyed," but "left free to move on according to the openings of Providence." In this assertion what do we claim but the supremacy of God's authority over that of men? And who will object to this? But as the rule now stands, let it be ever so clearly indicated, that it is the Divine will that a minister should remain longer than two years in a station, or three years on a circuit, the Divine will must be disregarded, or our law violated. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." In order to leave ministers free, then, to be governed by the indications of the Divine will, without producing anarchy or confusion in the church, the removal of the restrictive article appears evidently to be necessary.

But we are informed that "the old system has worked admirably well, and that any man of practical good sense is generally disposed to let well enough alone." For the writer to claim that the present system is "*well enough*," and ought, therefore, to be let alone, is a begging of the question—for that is the great point in dispute. He may think it "*well enough*," but others think differently. To say that it *has* worked well, and ought, therefore, to be let alone, is to assume the position that those regulations which are adapted to the condition of the church, and calculated to promote its prosperity, at one time, are equally adapted to its condition, and calculated to promote its prosperity at *all times*.—This position he has himself abandoned. Its fallacy has, also, already been shown. In addition,—were it true, it would not only manifest a want of benevolence but also of wisdom in the great Founder of the church, to leave his followers without any particular directions upon a subject so intimately connected with their peace and prosperity, when it might have been forever settled by Divine authority. Moreover, if this principle were universally acted upon, the progress of mind would be staid, and every *improvement* in society at once arrested. But so long as human systems are imperfect, they will be susceptible of improvement.

In the last place we are told that "this new proposition"—an itinerancy without restrictions—"has in no instance been acted upon," but "is all theory." This, were it true, it is conceived does not afford a sufficient reason why it should not be adopted. Had our Revolutionary forefathers acted on this principle, we would still be groaning beneath a foreign yoke, and tributary to a foreign Power. Writers on Political Economy regarded their effort in the light of an *experiment*. Paley, so late as the year 1785, termed it an "*experiment*, on a large scale." But it was a successful one; and by it the world has been taught that there may be "a church without a Bishop, and a State without a King." Look, again, at the history of our own church." What was it but an experiment? When, in the history of Methodism, did our fathers find an exact model, after which to form the government of the Methodist Prot. Church? Did the writer of the article under consideration, wait till he had found such an example, before he manifested his opposition to the unjust powers of "the divinely authorized expounders?" We trow not. Is the human mind now to be arrested in its search after truth, by the declaration that "what *has* not been, *ought* not to be? Is reason now to be chained, and are men to be compelled blindly to follow in the beaten track of their fathers?" If so, surely "these are the men, and wisdom will die with them."

Mr. Editor, as there is another, yes, *another able* pen, employed in defence of the "Restrictive Rule," we will perhaps receive some *new* light on the subject.

Very respectfully,
JOHN SCOTT.

Fairview, Va., April 24.

Singular Circumstance.

A man residing in Boston, who has always maintained an unblemished character for sobriety and regular habits, the other day drew $500 from a bank, put the money in his pocket, took a cab and drove away. He was absent two or three days, when he returned, covered with mud and filth, but could give no account of where he had been, and the money which he took from the bank was gone. Within a day or two he has received a letter from a relative in Maine, acknowledging the receipt of $500, and enquiring what disposition is to be made of the money.—The only plausible explanation of the affair is that while in an insane state of mind he sent the money to his uncle: and, as he was, soon after his return, attacked with brain fever, it may, perhaps, be supposed with some degree of plausibility that he was all the while under the effect of the fever, which had not then developed itself.

Never Violate the Sabbath.—It was advertised that the American Atlantic steamer Washington would leave New York for Liverpool on the 20th of February. When it was found that the 20th was the Sabbath, not only Christians, but the secular newspapers remonstrated. The agent said he had no authority to make the change, and so she must leave on Sunday. The morning arrived, and at 8 o'clock the Washington left the dock. In the meanwhile, such a dense fog rose and obscured the city and harbor, that it was impossible for her to move with safety. After going a short distance, she dropped her anchors off Castle Garden, and remained there during the day. The next morning, the sun rose in a clear, bright atmosphere, and the "Washington" once more started successfully from her moorings on her voyage. It has since been officially announced, that no more steamers of this line will *sail on Sunday*.

The Diamond.

The diamond is the chief of stones, the hardest and most luminous, even phosphoric in the dark. Among the ancients the perfect crystals were alone valued. They were not aware of that property which enables modern diamond-workers to produce such brilliancy; viz: the use of its own powder as the cutting agent; many stones which, with our skill, are of enormous value, would have been rejected by them. Though said by Pliny to be so hard as to indent the hammer that strikes rather than break, in the direction of its axis of crystallization it fractures readily. This quality is used in the first stage of manufacture. It was in the year 1476 that Louis de Berghem, of Bruges, first discovered the property of powdered diamonds, and the mode of application. Roses and table diamonds were the only kinds that he produced. The most perfect shape for reflection or refraction of light is that which is called the brilliant, being two truncated pyramids united at their bases; the upper bearing of the lower in height above the girdle or line of junction the proportion of five to ten, leaving the plane of truncation, or the culet of the lower pyramid one-fifth the superficies of the upper, or as for distinction it is termed the table. The sides of the upper pyramid are covered with triangular facets; those which have their base on the base of the pyramid are called skill-facets; those radiating from the table are called star-facets. These in a well cut stone meet half way down the sides. The lower pyramid is similarly treated—the skill-facets being to the culet-facets as three to two in length.

This is the best form for bringing out the brilliancy of the diamond; if the sides are too perpendicular, the light is radiated from the eye of the spectator; if too horizontal, a flatness of lustre arises, for the light passes more easily thro' the crystal in the direction of its poles than transversely through its liminæ; it is therefore in a thin brilliant less reflected. Experience has found that the discovery of larger diamonds bears a fixed proportion to that of smaller, so that the price is regulated accordingly—the rule of calculation being that as the square of the weights so must be the value.

So jealous are Indians of the size of their diamonds, that when they work them they make the facets follow the form in which the stone is found, be it a perfect or imperfect crystal; but rather than this small loss, they frequently are content with them unwrought. Stones of extraordinary size are claimed as the property of the Prince, and transmitted as heir-looms, through generations, a small dot being made on some part of the stone by each possessor.

The finest collection of gems in the world is in the possession of the Shah of Persia, obtained by the plunder of Delhi about two centuries ago. Cardinal Mazarin, in the reign of Louis XIV, was the first who wore a brilliant. This truly scientific arrangement is, therefore, but of modern invention. Extraordinary value attaches to some diamonds. The largest diamond in the world is in the possession of the Great Mogul, in form and size equal to half a hen's egg, weighing about 700 carets; supposing it to be worked and fine, giving £8 as the value of a single caret stone, and applying the rule of geometrical progression, the result is enormous. The next in size is the Brazilian diamond, in the possession of the King of Portugal, weighing 215 carets.—The third is an oriental diamond, bought by Catherine, Empress of Russia, for £90.000, and an annuity of £4.000. The fourth is the Pitt or Regent diamond, bought by the Duke of Orleans for £100.000, now in the crown of France. To those of merely material conceptions, such values may be indications of folly; but to those who regard gems as symbols of ideas, as without doubt they have been, and even now are held, money seems to be but a poor parallel.

The supplies of Europe are chiefly drawn from Brazil. The famed mines of Golconda are no longer worked, and but a limited quantity, in value £100,000 per year, is still sent from Allahabad, in Hindoostan. The great influx of diamonds which followed their discovery in South America, alarmed the holders about the year 1736, lest diamonds should become as plentiful as pebble stones. They fell greatly in value, but have since regained their worth, and have for years maintained a value rather increasing than diminishing with the growing wealth of the world. —*History and Object of Jewelry.*

The Jesuits.—This able but mischievous body of men, seem to be becoming unpopular in all parts of Europe. Lately the cause of serious civil conflicts in Switzerland, and losing their power in France in consequence of the late Revolution; the spiritual father and temporal prince of Rome has ordered their speedy departure from the territories of the Church in Italy; and the Austrian government has commenced their expulsion from that empire. Where they will go, is as yet uncertain, as is perhaps, as yet, the question whether they can be driven out. Hitherto the effect of decrees of expulsion has been only to produce temporary concealment, but it is now evident that those measures of avoidance which have heretofore been effectual will no longer be so. Something new must be done or they will be forced to abdicate.

It has been suggested that the order contemplates an emigration to China, a country where they once possessed great influence, which, it is thought, may be regained.—*Ohio State Journal.*

Marriage of the Lakes and the ATLANTIC!

The Toledo Blade gives an account of the Arrival Extraordinary of the *first Atlantic Steamer, at that port.*

This vessel will run from the Ocean to Chicago. Her arrival is an Era in the history of the West. It heralds Internal Trade, when combined with our mighty rivers, which has never before existed on earth. The Blade says:

An Atlantic steamer, the "Free Trader" lies in our harbor. She arrived this morning from Montreal, which port she left on Wednesday, of last week, stopping by the way, at Hamilton, on Lake Ontario, and Port Stanley and Cleveland on this Lake, making the trip, exclusive of stoppages, in less than six days. The Free Trader is built expressly for Lake and Atlantic trade, and will run as occasion requires, to any ports between Halifax, Nova Scotia, and Chicago, Illinois. What a world we live in! Here is over two thousand miles of river, canal and Lake navigation, for vessels and steamboats of a respectable size; and the vast and increasing products of our Western El Dorados, can be transported from the extreme end of Lake Michigan to any part of the world, with but a single transhipment on the Atlantic Sea Board.

The Free Trader has capacity for the stowage of 35 bbls. Flour; is propelled by a low pressure engine of 75 horse power, and her speed is 12 miles per hour. Her engine is placed in the stern, so as to enable her free passage through the Welland Canal. She is owned and was built by Messrs. Hooker, Horton & Co., of Montreal, and was launched three weeks since. Success to her.

"God Loveth a Cheerful Giver."

"How is it, Betty," said an elder of the church to a poor woman in Wales, who was always observed to contribute something whenever a collection was taken; "how is it I always see you drop something in the plate? where do you get it?"

"Oh, sir, I do not know," she replied; "the Lord knows my heart and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me; and when it comes, I put it in the plate."

"Well," said he "you have been faithful in a little take this sovereign and do what you will with it.'

"A sovereign, sir," said she; "I never had so much money in my life as a sovereign; what shall I do with it?"

"I dare say you will find means of spending it," said he; "if your heart is devoted to the Lord's cause."

Soon after this a man came round to solicit subscriptions for some benevolent object; he went to one of the elders, who gave him half a sovereign, and another gave him five shillings; both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do.

"Put my name down for a sovereign."

"A sovereign!" said he; "why, where did you get a sovereign from?"

"Oh, sir," said she, "I got it honestly: put my name down for a sovereign."

She gave him the sovereign and in about two weeks from that time, she received a letter from Doctors Commons, informing her that a friend had just left her one hundred pounds.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."—*Prov. ix.*, 25, 26.

Self-Culture.

You all have time to cultivate your minds, if you only go systematically to work. Lay out your plans and follow them up closely, and you will be surprised at your attainments. If you lack system in your efforts, you will be likely to come short of your object, and be discouraged.

A Rat Powder.

A correspondent of the Albany Cultivator recommends the following for rats, of which he relates this story:

"I once, however, did 'see' a tame rat, (in Edinburgh, at the back of the Castle, in the year 1837,) which, having been previously smeared with a certain composition—that which I am about to describe—was let loose in a vault, and in less than half an hour returned followed by some half dozen others, which seemed so enamored of the decoy, or of the scent that hung about him, that they suffered themselves to be taken alive in the rat-catcher's hands without ever offering to bite. The preparation I purchased from an eminent practitioner in rat-catching. It is as follows: Powdered asafœtida, one quarter of a gram; essential oil of rhodium, three drachms; essential oil of lavender, one scruple; oil of aniseed, one dracm."

Anecdote of the Late Judge Davis.

Not many months before the death of this great and good man, on the occasion of a dinner party at his house, at which Mr. Justice Story and other eminent jurists and lawyers were present, the conversation turned upon the advantages of the different periods of life. Some thought that the seasons of youth & manhood were fullest of enjoyment, and others gave the preference, for solid satisfaction, to the period of age. Judge Davis did not state his opinion until he was invited to do so; and then, in that calm and benign manner for which he was remarkable, he said: "In the warm season of the year it is my delight to be in the country, and every pleasant evening while I am there, I love to sit at the window, and look upon some beautiful trees which grow near my house. The murmuring of the wind thro' the branches, the gentle play of the leaves, and the flickering of light upon them, when the moon is up, fill me with an indiscribable pleasure. As the autumn comes on, I feel very sad to see those leaves falling one by one; but when they are all gone, I find that they were only a screen before my eyes; for I experience a new and higher satisfaction as I gaze through the naked branches at the glorious stars beyond."—*Boston Traveller.*

Benevolent Contributions.—The total amount of contributions during the past year to the American Bible, Tract, Home Missionary, Seaman's Friend, Board of Foreign Missions, Colinization, Anti-Slavery, Foreign Evangelical, General Assembly's Board of Missions, Protestant, Jews, New York Institution for the Blind, American and Foreign Bible Society, Union Missionary, and Home Missionary, is $1,276,951.—*Neal's Gaz.*

Coal Mines of Ohio.—The coal rigion of Ohio embraces Columbiana, Belmont, Jefferson, Stark Holmes, Tuscarawas, Carroll, Harrison, Coshocton, Muskingum, Guernsey, Monroe, Morgan, Washington, Athens, Meigs, Gallia, Lawrence, and parts of nine other counties, the whole comprehending nearly one third of the State. The aggregate quantity mined annually for export, which is at but few points on the river and canal is between four and five million bushels. I have no doubt this quantity will be multiplied five fold in less than ten years. At present the only considerable mining operations are in the summit county, which supplies Cleveland and the Lake. Athens, which exports to Lancaster, Columbus, Chilicothe and Circleville; and Pomeroy, which supplies steamboats extensively, as well as contributes to the coal market of Cincinnati.—The consumption of Cleveland alone is 932,180 bushels anually, equal at present to consumption of all Ohio besides, if we exclude Cincinnati.

Besides the Pomeroy coal, we consume here Wheeling and Pitusbugh coal, in vast quantities. I make the consumption of Cincinnati, after referring to the Pomeroy sales here, the measurer's report of upper Ohio coal, and the other data, to be 4,900,000 bushels. This may seem large, but when it is recollected that we consumed all of two million bushels in 1840, as appears by that year's statistics, I am convinced it is within the fact—our manufactures having almost trebled since.—*Cist's Adv.*

Sad Accident.—A laboring man named Mr. Murphy was killed yesterday in Diamond Alley by the unexpected explosion of a blast in which he was engaged in blowing up. The blast hung fire so long that he supposed it had failed, and incautiously approached and was leaning over it, when the explosion occurred, tearing his head to fragments. He left a wife and family.—*Pitts. Com. Jour.*

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

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Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness; and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

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READ AND BE WISE.

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S. B. JOHNSON.

Putnam, April 17, 18J8.

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The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS.—The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The volume begins with January.

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THE WESTERN RECORDER.

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The Western Recorder

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A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL, PRINTER.

TERMS.—Two Dollars per annum, in advance two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, an have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

LINES,

On the death of John R. T. Widney, infant son of S. W. and M. J. Widney, who died June 16th, 1847, and was interred near Mosequau's village, Miami Reserve.

Rest, tender infant, calmly rest,
As erst upon thy mother's breast;
No writhing pains, no earthly woes
Shall ever break thy deep repose.

Sleep, lovely child, serenely sleep;
Though o'er thy grave we fondly weep,
Yet our affliction's bitter cup
Is mixed with the sweet balm of hope.

What though around thy little grave,
The tall dark forest trees may wave;
What though the prowling wolf may howl,
In concert with the gloomy owl.

Sweet sleeper, thou hast nought to fear,
The angel band is hovering near,
True to their Heaven committed trust,
Watching around thy sleeping dust.

Soon too shall we, who o'er thee weep,
With thee in death's embraces sleep;
Soon with our lovely babe arise,
To live forever in the skies.

S. W. W.

Boxley, Indiana, May, 1848.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.[

The Politics of Christianity.

NO. VIII.

LETTER INTERPRETED BY SPIRIT.

We have done with the Object of Civil Government—its structure claims notice from us now. The design of the machine having been ascertained, we pass on, in natural order to inspect the nature of the machinery. We are to learn, if possible, what Christianity teaches on that head.

Let us, then, start with as clear an understanding as may be of what we are to look after. It is obvious that the worth of our conclusions will be very mainly dependent upon the character of our aim. If, for example, we strain ingenuity to discover in the system of revealed truth, intimations which, when torn from their natural connexion, and peiced together, may furnish us with a complete scriptural model of civil government, we may spend on the task prodigious labor without finding any adequate reward in its results. The steam-engine will be searched for in vain amongst the objects of nature. The various contrivances by which its movements are adjusted, are exclusively of human origin, altho' suggested in certain particulars, it may be, by natural phenomena. But, as in the case of the steam-engine, a thorough acquaintance with the laws of the material world, may throw much light upon the fitness of the mechanism to accomplish the end introduced by it, so a correct knowledge and application of the principles of Christianity, may help us to a sound judgment of the value of the several forms into which man's wisdom or folly has thrown civil governments.—Now, something like this is what we are about to attempt, in a few following papers. We shall bring under the consideration of our readers certain moral laws, found in Divine revelation, in perfect harmony with which all forms of State-rule ought to be framed.

There is, we suspect, a vague feeling abroad, that Christianity has directly sanctioned, or proscribed, certain systems for the government of mankind.—All are human contrivances, more or less adapted to answer the end in view—mere mechanism put together by man's ingenuity.—In particular conditions of society, and at special junctures, each may be found superior to the others—none can claim for itself as a form divine authority.

Why, then, it may be asked, consult Christianity upon the subject at all? Why seek a response from the oracle when you know already that upon the subject mooted it is silent? Why intimate that you will ascertain what revelation teaches on a question respecting which you acknowledge revelation teaches nothing? Softly! softly, gentle reader—and we will furnish you with an answer.

In olden times, as you well now, knowledge was transmitted from one generation to another by means of manuscript. Books, accordingly, were few and dear. Men possessed of more than one volume were singularly favored. Rich indeed was he who could boast of a library containing twelve. In due time printing succeeded writing—the pen was supplanted by the press.—Imagine, now, a controversy to have arisen, as to the scriptural lawfulness of the new method of fixing and transmitting human ideas. Imagine religious men contending for the divine sanction given in the Bible to the simpler, earlier and more elaborate mode of transferring the product of mind to paper. Should we not be right in saying that, considered merely as different *methods* of doing the same thing, Christianity knows nothing of them, and that writing with a style on vellum, or with a goose-quill on paper, or with fixed or moveable type by means of the printing press, are matters in themselves considered, about which it is supremely indifferent? And yet, having said this, might we not gain some light in reference to the comparative superiority of the one to the other by taking into account some of the leading characteristics of revealed truth—the obligation it imposes, the motive it seeks to excite, the ends it is designed to obtain, the means by which it will compass them, the deep interest which all have in its blessings, the responsibility of each to all for diffusing them—might not these and many similar topics peculiar to Christianity be urged to prove that the adaptation of the printing press to multiply the means of knowledge and add wings to those who proclaim the everlasting Gospel places it under the special sanction of Christianity? And should man's genius hereafter discover some method of reaching the same end by means as superior to the steam-press as the steam-press is to the pen, might not the same considerations avail to recommend the substitution of the more for the less efficient instrument? Thus while Scripture is silent on the subject of machinery, it yet abounds with instruction which, wisely applied, may teach us how and why to prefer this form above that. And in what circumstances to be thankful for either.

The case of civil government is precisely analagous. They who contend for one form of government as having the sanction of revelation rather than another, because it is the form commonly met with in sacred history, might just as reasonably esteem writing on parchment a more religious act than printing on paper. The last decision would not be a little more absurd than the *first*. We affirm that Christianity recognizes *no* form of government,—as such denounces none. Yet does it contain great principles of equiety, justice, and benevolence,—teach important truth regarding man's nature, position and destiny—impose weighty obligations of individual and social morality—and proceed upon the recognition of elementary laws affecting our destiny as responsible and immortal beings—all of which may help us to determine whether the machinery of civil government, as constituted in our own times, is in unison with the objects and spirit of Divine revelation. We are to look at the structure, not with a view to pronounce which form—this or that—is Scriptural—but, bearing in mind what Christianity is, and what it purports to do, we are to fill our hearts with those of its instructions, which will best qualify us to judge of any, and every form which may come before us.

Ministerial.

A Pastor's Musings on a Saturday Night.

To-morrow is the blessed day of rest, and I must again stand up before my people as an ambassador of Christ to preach the everlasting Gospel; O that I may be faithful in this ardous and awfully responsible duty. May the Holy Spirit abundantly aid my weakness by His Almighty power.

During the whole week my people have been continually present to my mind. Every day and every night I have thought of them. Every family, if not every individual, has been remembered in my prayers. In preparing my sermons for the Sabbath, I have endeavored mainly to think of my wants. I have prayed to be directed to such texts, and such meditations as would be most suitable to their case. I long, O how earnestly I do long for their salvation. Help, me Lord, to set before the plainly them truth as it is in Jesus.

I have had much to grieve me through the past week. O how little do people know of their minister's trials. The responsibility alone, is enough to weigh one down. To have precious souls depending upon us to teach them the way of eternal life, is surely enough to call forth every energy and awaken every feeling of the soul. Alas! I well know that I come far short of my duty, and have great need to repent, and redouble my efforts. I am pained because so little good seems to be doing amongst us. I do strive rightly to divide the words of truth. I call upon believers to watch and pray, to labor faithfully in their Master's service, to live near to Christ by faith—and to show out of a good conversation their works with meekness of wisdom. I call upon sinners to repent and turn from their evil ways. I tell them of Christ's love and power to save. I warn them of the dreadful consequences of sin, and entreat them to escape the wrath to come. I weep over them in secret, and pray that God would have mercy upon them; but for all this sinners seem unusually careless and even believers—the spiritual members of the flock, appear to have lost their deep interest in the things of God. I fear lest I am to blame in this matter; O that I may be delivered from blood guiltiness

I have heard this week of two of my communicants, who, by their omissions of duty and evil lives, have given great occasion for the enemies of God to blaspheme. This grieves me more than all, that the Savior should be wounded in the house of his friends. "For this," with the prophet, I can say, "mine eye runneth down with water." Like Peter, may they bitterly weep, and truly repent them of their doings. I often feel as if I should have to answer for the sins of others. I have been told that Dr. Pilmore used often to say, in view of the responsibility resting upon the ministry: "I sometimes wonder how a minister of the Gospel can save his own soul." If our help was not in the name of the Lord, we should indeed fail.

I should like to known whether my people pray for me, if they think of me daily and hourly, as I think of them; what a comfort it would be to me if I could believe that I am daily remember by them at the throne of grace. This night particularly I wonder if they are lifting up their hearts for God's blessing upon the services of the morrow, that precious souls might be saved, and believers strengthened in their holy faith.—If they are, who can tell, perhaps to-morrow may prove a season of refreshing from the presence of the Lord. I have great confidence in the prayers of God's people offered up in faith. And who has more need of their earnest, hearty continued prayers, than the Christian minister? Though the Pastor is unusually sad to-night in view of the past; I trust a brighter day is about to dawn upon us. I am thankful for the promise and I sincerely believe it, "In due season ye shall reap if ye faint not." Lord keep me from growing weary in thy service. Thy grace is sufficient for me. H. B.

Western Sketches.

From the Oberlin Evangelist.

Journey to the West.—With Incidents and Observations.

BY PROF. THOME.

"But by constraint
Wandering this darksome desert, as my way
Lies through your spacious Empire up to light."

We experienced, on nearing St. Louis, that singular sensation arising from sudden extreme contrast—the contrast between the wild, cultureless aspect of the shores, from the mouth of the Ohio upward, and the magnificent phenomenon which burst upon our vision—the second city of the West.

We are strongly reminded of the only other instance in which we ever enjoyed, in travelling, the same excitement, to any very high degree, a sketch of which we beg leave to introduce here, as it may serve to illustrate our meaning in the present case.

About ten years prior to the period of which we are now writing, we left the harbor of New York, in the middle of November, bound for the West Indies. Our last view of land, as we sped to sea before an outward gale, was the cheerless one of a snow storm, enshrouding earth and sky, while the wild wail of the roaring winds and waters, answering to the gloom of our own solitary heart, rendered the scene doubly funereal. A stiff chilly gale—sometimes too stiff for a rag of canvass, and too chilly to dispense with a fire in the cabin, drove us fearfully over the boiling sea, and continuing with little abatement most of the voyage, landed us in nine days at the Danish Island of St. Thomas. With the howling snow blast, and the wintry aspect of our native coast still in mind, and with toes scarce relieved from the benumbing cold of the middle passage, we stepped upon the wharf and entered the port town of the Island, amid singing birds, waving trees, and exuberant gardens, verdant with summer foliage and fragrant with every odoriferous flower. Every object that met the sight, stationary or in motion, was, in the widest possible manner, contrasted with the scene behind us. Danish soldiers from the neighboring fort, indolently lounging in the shade, bare-head slaves chatting at the corners in a mongrel tongue, huxters in the market and beneath the awning chaffering with the country slaves for the tray of corn meal or peck of sweet potatoes brought from miles distant upon the head, at once a covering and a load, little negroes skipping half naked through the throng, tawny colored women clad in white, with turban head-dress and parasol, exhibiting that listless look and slip shod gait peculiar to the creole females of the West Indies, open windows that never saw a sash or a pane of glass, with heavy, close shutters for hurricanes, else swung back day and night, green verandahs, verdant bowers, ever and anon fruit stalls with oranges, bananas, plantains and pine apples, and around all, the flashing, brilliant light of a sun that knows no winter obliquity—such a glowing midsummer panorama expanding upon the retina, whose latest impression was that of a bleak and shrubless coast, from which every green thing and every flitting bird had disappeared, produced an excitement of the most pleasurable description. It was like a dream—We seemed in a fairy land. *How could it be a reality!* Yet the perspiration on our brows from walking to the hotel, satisfied us that it was all a reality. The almost delirium of excitement experienced in this case, was produced by the sudden transition from winter to summer, from barrenness to bloom; from the death of nature to its fullest life.

In the case which we are about to describe, the sensations were very much the same, and the contrast was similar; though the materials, so to speak, composing the extremes, were entirely different. He who journeys through a wilderness, from the force of a natural propensity, stronger often than the convictions of the intelligence, expects only more dreary scenes, and is surprised when, after days of such forlorn progress through increasing sterrility, an Eden of beauty and fertility breaks upon the view.

There is scarcely a spot along the Mississippi, from the junction of the Ohio to St. Louis, to relieve the monotony. A long, low, level, marshy margin, untouched, for the most part, by the hand of cultivation, constitutes the shore of the Father of waters, save when his turbid flood swells beyond its wonted dimensions, and rolls for miles over the descending swamps back to the bluffs, fitter ramparts to the giant stream.—Occasionally these craggy bluffs relieve the dead level of the shore, by obtruding their everlasting barriers upon the water's edge, or jutting boldly out into a point; but usually they retreat more or less distant, with a low interval subject to inundation, and for this reason seldom cultivated or inhabited. This circumstance robs the traveller on this river of that contrast between the free and slave States which is to be seen on the Ohio. Illinois and Missouri are alike unpeopled and unimproved along the great river. It is very rare that there is a favorable spot for a village or a farm on either side. No inquisitive traveller, perhaps, ever, for the first time, swept around the point of Illinois, from the Ohio into the upper Mississippi, without exclaiming, what a noble spot for a large city! but on enquiry, he learns that the splendid city site is often several feet under water.

We have been inclined to wonder, since we have seen the newspaper accounts of Barnard's Panorama of the Mississippi, how the artist could have found, amid the monotony, the revolting *flatness*, and the dismal wildness—dismal we say, for wildness, *sometimes* is picturesque, that variety and life essential to the effect of a painting. But he has the advantage of crowding upon his three miles of canvass, the few points of interest which lie scattered along the almost interminable coast stretching from St. Louis to N. Orleans, the most of which, it may be added, are to be found below the mouth of the Ohio.

In ploughing the soap-suds waters of the Mississippi between such gloomy wildernesses, it is almost impossible to resist the conviction, that you are exploring some hitherto undiscovered country, some half chaotic world of mud, and that you are destined to land, if land you dare, where slimy monsters will affright you, and hideous goblins of all doleful shapes will dispute your right to set foot upon their shore.

It is just as these morbid fancies begin to assume consistency, that the brilliant vision of a great city, rising "like an exhalation," relieves and charms you, while it fills you in spite of yourself with wonder that such a product of advanced civilization and refinement, should be the terminus of a route lying through the dominion of mineral nature. Such was the sensation with which we beheld St. Louis.

If the reader would see the thought which we have been so poorly developing in this letter, poetically drawn by the great master, we would refer him to the latter part of the second book of Paradise Lost—descriptive of Satans' first voyage through the Empire of Chaos, in quest of Earth:

"Nigh foundered, on he fares,
Treading the crude consistence, half on foot,
Half flying—
O'er bog or steps, through strait, rough, dense or rare,
With head, hands, wings or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies.

* * * * * *

But now at last the sacred influence
Of light appears, and from the walls of heaven
Shoots far into the bosom of dim night
A glimmering dawn."

Temperance Department.

THE BAD LUMP.

The following incident we relate on the authority of the old sailor, who delivered a temperance lecture on board a steamboat running between New York and New Haven.

Having found a man who was divested of all decent clothing, and in a wretched state of health in consequence of drinking, he induced him, amidst the discouragements of the tavern-keeper, at whose house he found him, to sign the temperance pledge for one year. The landlord prophesied that he would not keep the pledge a year, or that if he did he would never renew it. As the year was coming to a close, the old sailor called upon the man, and secured his signature again. He signed it for 999 years, with the privilege of a life lease afterward! When the day arrived upon which his first pledge expired, he roguishly went to visit his old friend the tavern-keeper.—"There he comes," (said the eager rum seller,) "he will have a great spree now to pay for his long abstinence." When arrived at the tavern, he complained of a bad feeling at his stomach, and of various evils, among which was a bad lump on one side, which had been growing for a number of months. "Ah," said the landlord, "did I not tell you it would kill you to break off drinking so suddenly? I wonder you have lived as long as you have. Come, what will you take?" and suiting the action to the world he placed a decanter before him.

'But said the visiter,' I have signed the pledge again for 999 years, with the privilege of a life lease after it!'

"What a fool!" said the landlord; "If you go on as you have done, you will not live another year."

"Do you really think so landlord!"

"Certainly. Come, what will you take!"

"Oh no, landlord; I have signed the pledge again, and then this terrible lump on my side.—I do not believe that drinking will make it any better."

"It is all," said the landlord, "because you left off drinking. You will have a bigger lump than that on the other side before long, if you continue another year as the last."

'Do you think I will? Well, then so be it.—I will not violate my pledge, for look here, landlord (pulling out a great purse with a hundred dollars in silver shining through the interstices,) that is my lump which has been growing for so many months and, as you say, is all in consequence of signing the pledge. This is what you would have had, if I had not signed it; and it I have a bigger one than that for 999 years, I will not go to drinking again!"

Scientific.

GEOLOGY.

BY JOSIAH HOLBROOK.

Geography, Geometry and Geology, are all derived from the Greek word ge, signifying earth or the world, Grapho, meaning to write or describe, added to ge, makes Geography, or a description of the earth. Logos, meaning a word or discourse added, forms Geology, or a discourse about the earth. Metron, meaning measure, added, forms Geometry, or the measure of the earth. The specific objects of these three sisters sciences are to describe, analyze and measure the earth. Geography tells us the places, and Geology the ingredients, of mountains, islands and continents. The one tells where the Andes mountains are, the other what they are. Hence the one is essential to a full knowledge of the other.

The editor of the New York Tribune, after witnessing, by visits to the schools of the City of New York, the great interest and intelligence, even in very young children, in the specimens of Geology exhibited to them, inquires emphatically, "What more rational or appropriate starting point in the race after knowledge, can be selected, than the elements of our globe?" at the same time adding, "that every person in the world ought to know of what the world is made; especially as this information can be acquired at a very early age, and with the greatest ease and delight."

Ten simple minerals are the elements of all mountains, rocks, and soils; and hence are called the "*Geological Alphabet.*" These minerals variously combined from about twenty-five different kinds of rocks. The names of these minerals and the rocks which they compose, can be learned easily by children. The knowledge thus obtained is of the most substantial, as well as interesting character; and the more substantial and interesting, because very young children not only may, but do, both learn and prepare this fundamental lesson of knowledge for themselves.

The first time a little child picks up a pebble, he learns the most important lesson that can be learned in this very interesting and useful science. This pebble is one of the most important letters in the Geological Alphabet. It is called quartz, and is the only mineral found every where. It enters more largely into rocks, mountain, and soils, than any other, and also forms, under different colors and textures, much the greatest portion of gems, used as ornaments, and articles of commerce, in all ages of the world. The twelve precious stones placed in the breastplate of Aaron, the High Priest, were varieties of quartz, as were those named in the book of Revelations, as forming the streets of the New Jesuralem. Quartz is also essential in the manufacture of glass, of every variety.

As quartz, the first and most important letter in the Geological Alphabet, also one of the most instructive and interesting things in the world, is found every where, we invite every child in every school and family to look for it, as he will most certainly find it, and as certainly learn it. It is very hard, and scratches glass. It also has a great many colors, and is sometimes beautifully crystalized, with six sides. Frequently the middle ofthe crystal is a six-sided prism, and the two ends six-sided pyramids.

Great quantities of quartz crystals are collected by the children at Little Falls, New York, and sold to travelers under the name of "Diamonds." Red quartz, with a fine texture, is called jasper; when purple, it is called amethyst; if clouded, agate; if yellow, cornelian, or perhaps topaz; when of a pearly lustre, it is called opal.—*Sabbath Recorder.*

Wonderful Instincts of Coral Insects.

Most of the coral reefs are built in the form of a crescent or the segment of a circle, with the back to the sea, as if the little architects were aware of the properties of the arch, and knew that it would resist the dashing of the waves better than a straight line. The back of the coral crescent is generally directed towards the quarter from which storms frequently come. The care taken to work perpendicularly in the early stages of their operations would also mark a surprising instinct in these diminutive creatures. Their wall of coral, for the most part built in situations where the winds are constant, having arrived at their surface affords a shelter to leeward of which their infant colonies may be safely sent forth; to this their instinctive foresight, it seems to be owing, that the windward side of a coral reef exposed to the open sea, is generally, if not always, the highest part, rising almost perpendicularly, sometimes from the depth of 200 fathoms.

Reformatory.

From the Golden Rule.

A VOICE FROM THE WEST.

Dear Sir—It is well known and understood,
That stubborn facts, somestimes, best demonstrate
Important truth; which must be known and felt,
Reclaiming men from sin, its work reform,
This worthy object I intend to gain. * * * *

And here I wish to state one other fact,
This happened at a time when Synod met;
Composed of Presbyterian ministers,
And delegates from different churches met,
Of different stamps, of schools, both new and old;
Which formed a judicatory supreme.
And here I cast my eye around to see,
How many of them I had seen before;
And as I looked, I felt surprised to find
So many jaws in quick succession move.
Another fact, I could not help observe,
That those who most inclined to chew and spit,
Had gathered round the stove, and there let drive,
At every crack and crevice, which they filled:
And one among the rest, the most expert,
I eyed more close, and then enquired his name;
His mouth he'd fill, and quick distill, then pour
The rill, as from a Hill, with force to kill.
I sought a chance with him alone, which soon
Occurred, while he was in the act again,
Of filling up his mouth. I asked, "are you
A minister of Jesus Christ? he said, "I am."
How then can you, be true to him,
Indulging in a habit of this kind?
"Well, then, a question I'll propose to you.
Do you profess to be a Christian, sir?"
I do, "How do you manage then with this,
'Be not a busybody in others
Matters?'" This is the way I manage sir,
By keeping steadily in view, this great
Command. "Thou shalt in any wise rebuke
Thy neighbor, and not suffer sin on him,"
"Of some compassion have, a difference make,
And others save with fear, and pull them from
The fire, and hate the garments spotted by,
The flesh."—"Your duty then *is done*, as I
Suppose."—if sir, you have the least desire,
I'll help to pull you from the fire
"*Away*," he said, "I'll hear no more,
Then quickly hastened out of door.

Arcole P. O. April 24, 1848. W.

How to Prosper.

1. Rise early; begin and end the day with God, *always*.

2 Be active; whatever you undertake, *drive* it—*drive* it through, with your *might:* don't falter.

3. Mind your own business. Some people interfere, *dabble*, in other men's matters. *Stop it.*

4. Be diligent; don't lounge. There are many loungers now-a-days; street talkers. Some Christians, (so called,) lounge about, and gabble nonsense! Man, take your name from the church book—scratch it *off, quick*, else repent, and do your first work.

5. Work with your own hands; take off your gloves—take them *off*—"A cat in gloves catches no mice."

6. Be frugal: "Gather up the fragments."—Frugality will enable you to be liberal. Very many are always poor, because they are wasteful, extravagant.

7. Be polite to everybody, kind, very: there's nothing like it. A single look of love, smile, a nod, a grasp of the hand, has gained more friends, than both wealth and learning. Some are stiff, morose, sour, crabbed, crusty! Run, *run* for your life!—*Golden Rule.*

More Stabbing.—Three men in company attacked an Irishman out the Fourth street road last Sunday. The Irishman defended himself bravely, and finally beat off his antagonists, although severely stabbed in several places.

The Irishman we are informed, offered no provocation. The man who stabbed him is known as "Balty." He has not been arrested.—*Cincinnati Commercial.*

Youth's Department.

How to avoid Quarrels.

The Rev. J. Clark, of Rome, was asked how he always kept himself from being involved in quarrels, to which he replied, "By letting the angry person have all the quarrel to himself."—This afterwards became a proverb in the town. When a quarrel was rising, they would say,—"Come, let us remember Mr. Clarke, and leave the angry man to quarrel himself." If the reader will always follow this rule, he will save himself a great deal of trouble, and perhaps many hard knocks. Remember, it always takes two to quarrel.

Seek Religion while Young.

Let no one think, that there is greater difficulty in becoming a Christian in childhood, than there is at a later period of life. There is much less. If any one wanted a tree in front of his house, would he go and dig and transplant a great tree, with a tall heavy trunk, wide-spreading branches, and great roots running deep into the ground? He might possibly do it; but it would be a work of great difficulty, and the tree would not be likely to live. He would rather choose a young tree, which would be easily and safely transplanted. In like manner, the difficulty of becoming religious, increases as one grows older.

A woman of ninety lay on her death-bed who had been a disciple of Christ for half a century. Conversing with a friend she said, "Tell all the children that an old woman, who is just on the borders of eternity, is very much grieved that she did not begin to love the Savior when she was a little child. Tell them, youth is the time to serve the Lord."—*Cong. Journal.*

Disobedience to Parents.

A young man was sentanced to the South Carolina penitentiary for four years. When he was about to be sentenced, he stated publicly that his downward course began in disobedience to his parents—that he thought he knew as much of the world as his father did, and needed not his aid and advice, but that as soon as he turned his back upon his home, then temptations came around him like a drove of hyenas, and hurried him on to ruin. There is no place so safe and happy as a good home.

Cures for Fits.

For a fit of passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of Idleness.—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro.

For a fit of Extravigance and Folly.—Go to the workhouse, or speak to the ragged & wretched inmates of a jail, and you will be convinced—

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

For a fit of Ambition.—Go into the churchyard and read the grave stones; they will tell you the end of ambition. The grave will soon be your bed chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a fit of Repining.—Look about for the halt and the blind, and visit the bed-ridden and afflicted, and deranged; and they will make you ashamed of complaining of your lighter afflictions.

For a fit of Despondency.—Look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

For all fits of Doubt, Perplexity, and Fear.—Whether they respect the body, or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician—"Cast thy burden on the Lord, he will sustain thee."

Anecdote of Dr. Franklin.

After the celebrated Samuel Johnson, D. D., first President of King's (now Columbia) College, N. Y., had resigned his charge of a Congregational church, in Connecticut, where he had been settled, and taken orders in the Church of England, he became acquainted with Doctor Franklin. A frequent correspondence between them ensued, in which Dr. Franklin strongly urged him to remove to the city of Philadelphia, and accept the Presidency of a College, which Dr. F. was engaged in founding in that city, [about the year 1752.] Dr. F. as an additional inducement to Dr. J's. removal to Philadelphia, had proposed to get a new church erected for him. Upon Dr. J's. expressing some doubts as to the propriety of this measure, Franklin endeavored to remove the difficulty by the following arguments.

"Your tenderness of the Church's peace is very laudable; but methinks, to build a new church in a growing place, is not properly dividing but multiplying, and will really be a means of increasing those who worship God in that way. Many who can not now be accommodated in the church, go to other places, or stay at home, would go to church. I had for several years nailed against the wall of my house a pigeon box that would hold six pair, and though they bred as fast as my neighbors' pigeons, I never had more than six pair; the old and strong driving out the young and weak, and obliging them to seek new habitations, At length I put up an additional box, with apartments for entertaining 12 pair more, and it was soon filled with inhabitants, by the overflowing of my first box, and of others in the neighborhood. This I take to be a parallel case with the building of a new church here."

The Power of the Press.—In the year 1272, the wages of a laboring man were just three halfpence per day; and, at the same period, the price of a Bible well written out was £36 sterling. Of course, a common laborer in those days could not have procured a Bible with less than the entire earnings of thirteen years! Now, a beautifully printed copy of the same book can be purchased with the earnings of half a day!

Religious Intelligence.

PITTSBURGH DISTRICT.

Jane Lew, Lewis Co., Va., June 1, 1848.

Br. Bassett: I would state that my circuit is in a pretty good condition. We have some prosperity. Some 30 or 40 have been added this year. We are looking for better times. I would have written a communication for your excellent Recorder, giving the state of my circuit long before this time, but a press of business has prevented me.

GEO. NESTOR.

MUSKINGUM DISTRICT.

Delaware Circuit, June 7th, 1848.

Br. Bassett: The Lord of Hosts is with us still on this Circuit. On May 20th, we held our third Quarterly Meeting at Sheets' School House, and we had a remarkably good time. Although the weather threatened to interrupt us by being very rainy, and on the Sabbath we had to hold our meeting in the open air in the woods, where there was no shelter from the wet, such was the deep, absorbing interest excited under the preaching of the word, backed by the good Spirit so manifestly working upon the hearts of the persons present, that regardless of the falling rain, the congregation retained their places in profound attention and quiet until the Sermon was finished; and when we repaired to the School house to celebrate the Lord's Supper, after the house had been filled, a crowd still continued outside attentive spectators, without seeming to care for the drenching of the shower. The sacramental service was a truly solemn and affecting exercise. An aged person who had hitherto held to close communion, being present, was so affected during the service, that he dropped on his knees, among the other communicants, and cried out, with tears in his eyes, "the old Baptist has to come down at last;" and he united with our Church as a member at the same time. The Love-feast on Monday morning was a season of refreshing and rejoicing. Between forty and fifty spoke of their hopes and their joys, and the shout, as of those who have gotten the victory, went up from every part of the house. The result of the Meeting, which closed on Monday night, was twelve persons added to the Class at Sheets' School-house, which, tho' a new class, only organized this year, now numbers 23 Members, all, without any exception, doing well. This addition makes our increase on the whole Circuit, so far this year 63. Although the settlement about the place of meeting is comparatively new, and the dwellings thinly scattered over the neighborhood, the Quarterly Meeting was nobly sustained, and visitors, from other and distant places of the Circuit received the most cordial and hospitable entertainment. Our ministerial Brethren indeed, who had been so long and earnestly invited, failed to come to afford their assistance; but Brethren of the Old side volunteered their services most generously, & labored with us & for us throughout the Meeting, with all their soul and strength. Our prospects in this field, are increasingly cheering.—We have openings for preaching, and loud calls to labor from almost every quarter; and I need only more time and strength, to swell out the bounds of the circuit very much, and to double the number of preaching places. We hope to be able to report still more of our success before the Conference year closes.

WILLIAM HATFIELD, Jr.

OHIO DISTRICT.

Bourneville, Ohio, June 13, 1848.

Br. Bassett: We still have some encouragement on Bourneville Circuit, though nothing of special importance at present. Our third quarterly meeting was held at Mt. Latham Meeting House (Pike County) on the 10th and 11th inst. The members were much refreshed and comforted, and one brother an exhorter from the Methodist Episcopal Church united with the church. At this meeting I had the assistance of Br. Kezerta. Our next quarterly meeting will be held in Bourneville, on the 12th day of August. We invite Ministerial assistance.

Yours, in love,

C. H. WILLIAMS.

Washington Circuit, June 8th, 1848.

Br. Bassett: The Lord has done great things this year for the Ohio District. Hundreds have been converted to the religion of Jesus Christ, through the instrumentality of the Methodist Protestant Church. This has been a year of general prosperity with us in the West. At our second quarterly meeting we had a good meeting, Br. Young conducted it. I was sick at the time, and continued confined to my bed for 49 days, and was 4 months unable to preach, but my health has improved greatly so that I am now travelling the Circuit in connection with Father Dobbins.

At our third quarterly meeting we were again favored with the labors of Br. Young. Had a very good meeting, and I think the day is not far distant when the fruit of many years' labors will be gathered at Union. We commenced a protracted meeting on the 25th of May at a place called Parrott's School House, where we had no class, and the Lord heard our cry and revived his work among us. We formed a class of 14 members and the prospects very encouraging for one of the best classes on this Circuit. We have taken in 30 members this year, and yet the prospects are very good. I shall still Pray for Zion.

Yours in love,

A. CHANNELL.

Lima Circuit, June 8th, 1848.

Br. Bassett: Having to write to you on business, I would by your permission inform our brethren through the Recorder, of the condition of my field of labor, and also drop a few lines in reference to other subjects. We have held three quarterly meetings, and several protracted meetings, and have had the gratification of seeing sinners returning to God, and believers built up in the faith of the gospel. We have had thirty accessions to the church, but brethren I feel to lament our condition in this place, this circuit has had more to bear up under, perhaps than any other in the Ohio District. But amidst all the discouragements and conflicting circumstances, many of the brethren and sisters stand with christian firmness, and seem determined not only to have the form of godliness, as one brother remarks in reference to his intire circuit, but live in possession of the power. That good brother in his report of a circuit some where in the north western part of the State of Ohio, says that he found a hundred persons who were "called Protestant Methodist." We trust he did not design, by this remark to stain the religious profession of all his charge by supposing that they were not worthy the name given them. He also says, "darkness dwelt upon the face of the circuit, for there was not a meeting house in all our borders, nor any prospect of building any, but now we have got two splendid Church houses under contract." Now we hope that the 'splendour' of these houses will gild the benighted face of that circuit,

And chase its voidness all away
And turn its darkness into day,
Then will the members all be sure
They have the form and feel the power.

J. L. BORTON.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, June 22, 1848.

ANOTHER COMMUNICATION FROM REV. C. SPRINGER.

Our readers will please excuse us that we yield so much space in our editorial columns this week to a personal matter, which cannot be considered a matter of general interest. Our old friend "claims" to have the following article published, and we wish him to have every possible chance for self-defence, if self-defence it can be called since every body knows we have not assailed him. We make the above apology, because a number have written to us that personal matters introduced into our paper, are calculated to do injury to the cause of religion, whilst others complain of injury thereby done to the paper, and threaten to withdraw their patronage. We should be glad to let the article of our friend pass without comment, if we could in justice to ourself do so, and let our readers form their own judgment. We will endeavor to use as few words as we consistently can, in the notes we may append, which will be referred to by the figures in parenthesis,

Written for the Western Recorder.

Mr. Editor, Dear Sir;—Your annotations and commentaries upon my article in your paper of the 8th inst., give such a false (1.) coloring to the matters at issue between us that I claim the privilege of giving those facts as I understand them.

It will be recollected that the Western Recorder was got up by my own individual enterprize, at a time when other efforts had failed to supply the church with a periodical for the purpose of sustaining her interests; of course the establishment was my own private property. After it was known that my health was so failed that I would probably have to retire from my task I had sundry applications for the office, which I, no doubt, could have disposed of to advantage. But waving them all I made to you a proposition, uncalled for on your part, to take the paper on trial on terms that you were to pay nothing for the use of the office, or any facilities that I afforded you, unless the proceeds of the paper would justify it after defraying expenses. (2.) To my proposition you accorded. In this matter I was not actuated by pecuniary interest, but with reference to the welfare of the church.—From a distant acquaintance I relied with confidence upon your judgment and prudence against committing such a powerful engine as I proposed transfering to your hands to the interests of such parties as might be ruinous to the church in her infant state.

Well, gentle reader, our worthy brother B. entered on the duties of his new post with seeming good cheer. In his inaugural he congratulated his readers upon the fact that he was to be assisted in his duties by the "former editor," and "expected to realize no little advantage from his knowledge and experience." All things proceeded very harmoniously until near the close of the 7th vol. when certain ultra abolitionists assailed the General Conference at Cincinnati, (3.) misrepresenting her acts with a view unquestionably of disaffecting the members of the church. To this we replied under the signature of C. S. And after handing over an article on this subject, for publication, somewhat caustic in its manner, but nothing different from our usual style with such men, we noticed the new editor seemed to be much excited about something. He paced back & forth in the front of his residence with a rapidity rather unusual.—We noticed him also, at least twice, in long private talks with his printer boy. On the whole we anticipated, from the movements (4.) under our notice, something, in the coming number, for our special benefit.* So soon as the paper was out we looked for it and found the following article:

"A word to C. S. [C. Springer] J. G., M. K., Spectator and all others concerned.—We hope that these good brethren will get through with their uninteresting controversies before the next volume of our paper commences. As we intend to get new type to print the next vol. with, we should feel very sorry to see it *soiled* by issuing such unimportant original *matter*."

There is the note of "about half dozen lines" to which our brother refers, but took good care not to insert. (5.) It is very likely, indeed, we would "forget" the "language and intentions" of such a precious paragraph. It was written, if not by the editor's suggestion, at least with his knowledge, and that it was with his approbation facts declare. And our article in the same paper, we have little doubt, was the very thing which induced it. Of course, the others are named, to save appearances, yet it was mainly designed for our benefit. Now, if our worthy brother had thought our correspondence "poluting" his "type" why did he not name the thing to us in private (7.) instead of arraying us before the public in this invidious and "personal" manner? This undoubtedly was the proper course for a christian gentleman towards a personal friend and Co-Editor. The reader will bear it in mind that this is the publication of a man who makes great objection to "personalities," yet this is an invidious "personal" reference to one, who, at the very time, was confering on him the highest confidence, and who had ever treated him with liberality & friendship. At the commencement of the vol. he expected to "realize no little advantage from our knowledge and experience," now our articles are "unimportant" and "uninteresting," "soiling" his "type," &c.—A very "unimportant matter," indeed, to defend the integrity of the church against the attacks of men who would stop at no expedient to injure her character! very "unimportant," this!

When we saw this note, above, we wrote a laconic reply to it, such as in our judgment its merits demanded, and handed it over for publication. Upon which the worthy editor come to us and made, apparently the most humble concessions. He did not even intimate any thing justificatory or paliation of his act, but acknowledged the corn right up, and offered to publish our defence if we said so. But we did not require it, and agreed to be satisfied with his apology. ☞ And should always have remained satisfied if there had been no repetition of any thing of the kind. On our part the matter was buried forever unless dug up by the brother himself by some similar acts. Such exactly we think has occurred in his bearing of late towards us.

First, he did not give our articles, on the Restrictive Rule, their regular turn. We had been requested by a number of old and influential members of the church to reply to those essays against this rule. We waited until those on the opposite side were through before we began, und then expected to have our regular turn; but in this we were disappointed. One article was deferred to make room for a writer against the rule who had ran until he got out of breath, stopped to rest, and had began again. Another was delayed and the editor without our complaining apologized* to us therefor—stating that it was because Homo's on the same side was so lengthy. But yet when the boys were to be accommodated two or more articles could appear, at any time, without regard to their length. (8.) And so of other articles. This I readily admit was a small matter, but still it was ominous; yea, and it involved an important principle.

Second, our communications, although we had taken the pains to re-write them; were published, to say the least of it, with a great deal of typographical negligence.† Words were altered from the copy, and in some instances added which made nonsense of the sentences. (9.) This, though another small affair, was nevertheless, no difference from what principle it originated, very vexatious to a man who has any ambition for literary correctness.

Thirdly, it is circulated through this neighborhood, and I do not know how much further, that, "Br. Bassett says he is sorry for Brother Springer, as he is only injuring himself." Now, although my confidence is considerably impaired in the judgment and prudence of the editor, to manage the difficulties of his position, yet I am slow to believe him capable of lending his name and influence, to those who were the subjects of my strictures, to do me, in this way, private injury. And if he has never made such statements, in reference to me, it is due to himself that he should publicly deny the fact and place the responsibility where it belongs. (10.)

Fourthly, he has opened his columns to invidious communications, anonymous & otherwise, against me, which have no connection with the controversy, at issue, in which I am charged with the high crime of having no children; of being filled with "gall and wormwood;" as destitute of "christian love;" of "epistolary politeness," &c., &c., &c. (11.) These communications are not only invidious in their character, but, as it seems to me, invidiously inserted. That I may not rely entirely on my own judgment in this matter, I will here give an extract from a letter, bearing date 29th ult., and written by one of the oldest & most intelligent ministers in this part of the work;—"I noticed in the Recorder with great dissatisfaction and surprize that rarely an article of yours, on the Restrictive Rule, could appear without a neutralizer being appended from some of the boys. This I regretted on several accounts. I deemed it unfair to yourself, and injurious to the cause under discussion, which I believe is closely allied to the interests and well being of the church." (12.)

Fifth, & lastly, in his paper of the 11th inst., which contains one of these invidious anonymous communications is the following editorial:

"To Correspondents.—We still have on hand six or eight articles on the Restrictive Rule. Writers will have patience and we will endeavor to treat all by the rules of justice.‡ We desire that those who wish to write further on this subject, will please send us all they design to forward us by the 1st of June, for we learn that a large portion of our readers would prefer to have the present discussion give place to something more interesting or edifying."

A man who will do a thing once, will generally do it again, if occasion requires. And here I am virtually told, once more, in company with others, that my correspondence is neither "interesting or edifying." (13.) In his (14.) note of July 30th, 1846, before quoted, he informs us that our communications were "uninteresting," "unimportant," and "soiling" to his "type." The imprudence of that note he acknowledged, as we have already stated, without any qualification whatever. And pray wherein does it differ from the one here quoted? This last was written under similar circumstances, couched in similar terms and has a similar bearing. If he did not so understand the matter why did Br. B. apologize to us for that editorial when we had uttered no complains about it? (15.) Yea, indeed, is not the latter even more reprehensible than the former, in as much as it is a repetition of an act which he knew by previous experience, if nothing else, was calculated to give offense? And, moreover, when you take into account the private circulation. (17.) "Br. Bassett says he is sorry for Br. Springer as he is only injuring himself"——this will satisfy the boys, that this editorial is designed for my special and particular benefit. At least this is the light in which I am compelled to see it from the fact before me.

Now I should be very fond of knowing how we are to understand the "good brother." He permits into his columns the defamatory communications of ultra-abolitionists, & if we defend the integrity of the church against their slander, it is "unimportant" "matter," "soiling" to his "type." If a set of inexperienced young men combine to subvert the government of the church, and introduce their revolutionary movements into a paper expressly dedicated to her interests, and they are replied to, it is neither "interesting or edifying." If, then, neither the character or welfare of the church are of "interest" or "important," in the name of God what is? Do tell us if you please! We wait for light on the subject. (18.)

Does the brother reply, he does not object to the matter but the manner—that we are too "severe" and "personal." Very well, then; "thou that sayest another shall not steal, dost thou steal?" If he can find any thing more severe, personal or invidious, under the circumstances, in all that we have written, than the quotations we have made from him, above, (19.) we will agree to come up to the work flat footed, and acknowledge the corn. We are never found fighting only on the defensive. We never contend only when our character or principles are assailed, for we are rather indolently fond of peace. But when duty compels us to enter the conflict we do not want so young a man as the editor to dictate to us how we ought to act. (20.) That great "experience" which his inaugural accords to us, must guide us in this matter. And we always employ such manner as we think adpted to the case, and the responsibility thereof we are willing to bear with out asking others to share it with us, or shrinking from it by denying our obvious intention.

We do not however, claim to be perfect.—There are no doubt things in our manner exceptionable, which will be seen sooner by others than ourself; especially by those who are hunting after them. But we claim some redeeming qualities. You will never find us concealed behind the door flinging little dirt spots upon the character of either friend or opponent. (21.) Whatever we have to do with others is done in the style of this communication, directly in the light of the Sun. We never attempt to soil a man's reputation either by acting or writing so that every one understands the thing, but yet in such an evasive way as to leave room to avoid responsibility by denial. When we act towards others they all understand us; and when we speak or write about them they know what we mean. Or in other words, (pardon the egotism) if we are cursed with "severity" we are blessed with frankness.

Our worthy brother thinks he is a very popular editor. He seems to intimate that so many "complimentary expressions" from the "east and west, from the north and south," as to his "mode of conducting his paper," has established his fame beyond question. And he has evidently dressed up this subject with a view of holding us out to public reprobation because we had the temerity to intimate the fallibility of so popular a man. But we happen to be a little into his secrets as it respects the popularity of his "mode." We have peeped into a score or more letters, a number of them addressed to himself, objecting to his "mode of conducting his paper." Did not several Western Virginians discontinue because of his "mode of conducting his paper." (22.) Did not a number of the principal Steubenville Subscribers, within a year, give notice to discontinue their subscriptions because of his "mode of conducting his paper." Did not his friend Cole discontinue his patronage because of his "mode of conducting his paper" And how many in this neighborhood, and else where, consider the inflictions, of his Michigan correspondent, a great calamity upon them? We do not pretend to decide whether all or any of these objections are well or ill founded. We simply mean to inform the brother that he has plenty to relieve him from the curse without our aid.

Take another view of the subject. At the time our friend entered on the discharge of his editorial duties, the commercial distress of the country was relieved, and we have had financial prosperity ever since. That great Methodist hierarchy which gnashed its teeth upon us and threatened our very extermination, was, about the time of his installment, by the dispensations of Providence, turned upon itself. Its membership now spend their strength in biting and devouring one another, while at the same time they treat us with such courtesy that a man must be very pugnatious indeed who would seek a quarel with them. The abolition excitement, which had threatened the destruction of every church in the land, was then, so far as our fellowship is concerned, dying away like the expiring zephyrs upon the mountain heights. So that our worthy brother, has, all his editorial days, been permitted to sail on a comparatively unruffled sea. He has met with nothing yet to test his ability to manage his vessel in a storm. (23.) The only breeze, which has been sprung upon him, is this attempt to revolutionize the government of the church. And it really appears to us he has managed his part of this affair in bad style. However, our judgment, in a matter of this kind, is worth nothing in a comparison with that of the rising sages of the day.

You say; "we are bound to regret that some things should have appeared, considered slanderous by some, which were *not anonymous*." Now, this, if we understand it, is a plain intimation that you charge us with slander. Such insinuations coming from a man of whom we have right to expect charitable treatment, we think peculiarly unkind. We have slandered no man, if to say the truth about them be not slander. And we call on you as matter of justice either to give us the specifications of the slander, so that we may have an opportunity to defend ourself against the charge, or to take back the allegation, so far as we are concerned. (24.)

We regret that we had to write the last communication to protect ourself against a kind of petty annoyance, and we further regret that such commentaries should be made upon it as to call for this reply. It is extremely unpleasant to us to have to meet things of this kind. But although we have had to deal plain with our old friend, the editor, we would still do him an act of personal kindness if necessary.

Very respectfully, &c.,

C. SPRINGER.

Meadow Farm, Ohio, June, 17*th*, 1848.

(1.) "False coloring." Never, in our boyhood or manhood have we before been thus accused. Through grace, however, we can endeavor to "bear all things."

(2.) This arrangement was for the first year, during the "trial," as our Brother will recollect. We take pleasure in stating, as we have stated again and again to brethren in three or four different Conference Districts, that Brother S. gave us a fair chance, and dealt honorably with us in this matter. It is just as he states. And after the year was up, he trusted to our own reckoning of the expenses, whether we should or should not pay him the one hundred dollars, (for that was the amount) which we did subsequently pay him.

(3.) We cannot help thinking that our Br. has forgotten how this affair originated between himself and the "Ultra Abolitionists." If he will allow us to refresh his memory, we have no doubt he will distinctly recollect the circumstances, as do we. Before the "ultras" (as he is pleased to call them) had time to "assail the General Conference," through our paper, even immediately on his return from the session of that body, Brother S. determined to publish strictures upon a certain protest of certain Anti-slavery brethren of the General Conference, in case said protest was published. And he gave us sufficiently well to understand that he intended to use severity. Apprehending that that severity might do harm, in the critical state of portions of our connection at that crisis, with the best of motives we concluded, in the publication of the closing part of the proceedings of the General Conference, in our next number, not to publish the protest, but made the following entry:

"Brother Stephens introduced and read a protest of several brethren against the action of this Conference respecting slavery, which was accordingly entered upon the Journals." Signed by twelve members.

Our Brother is welcome to charge us with "currying favor" with barnburners in this case, if he will. In waiving the publication of the protest, we hoped that Brother S. would waive his strictures upon it. But we were mistaken. In due time for the paper of the week following, he returned to us the copy of the protest which we had brought from the Conference, accompanied with his strictures. In an inoffensive way we had requested him to be as *mild* as possible. His characteristic reply was—"You might as well sing Psalms to a dead horse, as to deal mildly with such men." Finding that his strictures were indeed severe, we as modestly as we knew how, requested his consent to modify the language a little. But we were promptly informed that what he had written he had written—that it must go so or not at all. Our readers will understand the occasion of our "excitement" to which he refers, and his kind allusion to our "pacing back and forth" before our residence, all of which probably was the case. With reluctance and pain we sent the matter to the press. Our readers will at once see how delicate was our situation; in view of the "liberality and friendship" and we will add, *kindness* with which we were treated, the circumstances also of our being situated upon the premises of our friend, after he had been accustomed to control the press in his own way for many years, but was now associated with us as assistant editor, (though in fact senior editor,) how could we dissent from his views or his wishes, even should our own judgment somewhat suffer? If guilty of "currying favor," as he charges us, would it not seem to have been *with himself*, rather than with the "ultra" brethren?

Well, after the publication of the protest and strictures, it was full seven weeks before a reply appeared from Brother James Gay, one of the protestors. That, we suppose, was the time the General Conference was "assailed." That writer may have done so—and we justify him in no unworthy thing—never did. We recollect that he proposed taking the liberty to use "plain language," because Brother S. had done so. Whatever bluntness Brother G. used, we had to indulge, because it was in reply to the like in Br. S. Our worthy senior had a rejoinder promptly prepared to be inserted in the same number of the paper. In that article, amongst other like things, he said of the signers to the protest, of whom was such a man as Rev. D. H. Stephens, then President of the Indiana Conference, but now we doubt not, in the Paradise of God, that they were "not fit to belong to any decent community. If they are, it should be to some hierarchy, where a bishop has the power to kick and cuff them to their proper places." Now our readers will see, that it was far from being agreeable to our feelings to give place to such language between brethren, in our paper. But as precedents had been admitted, where could we stop? It is likely this was one of the times when our observing senior, saw us "excited, pacing back and forth" before our residence, &c. He knew that we were grieved by his severity. But nay, we were only "currying favor with the barnburners!" &c. We believe that the circumstances of this General Conference matter, were as above stated. If not, we will promptly admit any correction when it is made appear.—Brother S. we believe will admit our statement, unless he considers that we give things a "false coloring" again. We are sure, however, that we give them only such a coloring as we believe to be *true*.

(4.) This "printer boy," as our friend is pleased to call him, was then nearly twenty-two years of age, and had served an apprenticeship with Brother S. at the printing business. When we were about to take charge of the establishment, Brother S. recommended to us to employ him. He did it to aid us in our arrangement, as we were not yet initiated. It was a kindness, for which we have ever felt grateful to him. Well, this was now near the close of our volume & we had several occasions to have consultations with our printer. One was, whether he should serve us another year, and what should be his wages.—A second was, in reference to the quantity and the kinds of new type and other materials we should have to purchase for our new volume.—A third was in reference to our anticipated absence in attending the sessions of three successive Annual Conferences, as Brother Springer had kindly suggested to us the importance of attending them, and had given as his opinion that the said "boy" was competent to conduct the paper in our absence. It is not unlikely that our respected senior noticed us in at least two "long private talks" with him, on these matters. And like a man of acute discernment as he is, he concluded to be sure, "from the movements," that in those "long talks" we two must be concocting something for the coming number of the paper, for his "special benefit." Now, we protest that taxing our utmost recollection, we do not believe that we had one word of consultation with our printer respecting the matter in question in the course of the "talks" alluded to, or on any other occasion.

(5.) We are gratified that our friend has here inserted the note as it is. But why does he "take good care" to omit the signature, "Printer?" It could not be, we presume, to give the impression that we adopted it as editorial. And as he goes on to state that "it was written, if not by the editor's suggestion, at least with his knowledge," besides our own denial which we have heretofore expressed, we add that a young man who was then with us in the office, now testifies that to his knowledge, the note being short, (eight lines we confess, instead of six,) was put in type before it was submitted to us. As our Brother has here inserted the note entire, our readers can judge of its atrocity (and we do not defend it,) as this and a subsequent one of ours, which he also gives below, are the two "articles" which he makes to be more exceptionable than any thing he ever published. We feel very sorry that we have been such a naughty man. We have made our confession before, and now, how shall we get forgiveness?

(6.) Most cheerfully we acknowledge this "personal favor," and express our gratitude therefor. The "offer" alluded to was made in less than six months after we came to Meadow Farm. The "responsible person" alluded to was not a member of the church, and equally a stranger to Brother S. and to us. We are at a loss how he could have been advised of his 'responsibility.' He was, in the offer, associated with James E. Wilson, then of the Ohio Conference, who was to be editor of the paper, and the paper was to be removed to a town where we had not then, and have not now, a single subscriber.—Said Wilson withdrew from our church soon after the offer was declined in our favor. The fate of the Recorder, in that event, can be imagined. We concluded on the purchase, before we had made our year's experiment, and before we had realised the first dollar from the enterprize, above its expenses,—for the great mass of the moneys paid in, during the 7th vol. were due to Brother S. for previous volumes and were regularly paid over to him. In consummating the arrangement, we paid Brother S. the sum of $500, in hand, of our private means, whereas $600 was offered by the other gentleman. We however agreed that we would faithfully attend thereafter to the collecting and paying over the dues of Brother S. on previous volumes, as we had done during our first year. We thought we paid our friend a fair price, as the type was worn out and had to be immediately renewed, at an expense of little short of $400, and the subscription list was then less, by 300 names, than it is now. We were not disposed to bring our private affairs before the public, but as our friend has seen proper to introduce the matter, (to which we feel no objection) we thought it not amiss to corroborate his statement with a few additional particulars.

(7.) Did we not "in private" as above stated, respectfully make objection to his severity?—"Polluting" the type however, was not a word of ours.

(8.) "Homo" had commenced his series of articles, before Br. S. commenced his. There was no injustice in that case to Br. S. Then his article was so long as to include the space ordinarily occupied by any two others on the subject. And as to our inserting two or more without regard to length, when the "boys" are to be accommodated, let any one look over the file and he will see that in no instance during the progress of Br. S's. series were there two articles inserted from those he calls "boys," save the present number of the paper, which he has not yet seen, and if we had had another number on hand from Br. S. we should most certainly have given it the preference. As to our deferring an article of his in favor of Prudentia (as we suppose he means,) we cannot plead guilty to the charge. To the best of our recollection it was deferred, if at all, in favor of another writer who is no 'boy,' but an elderly man of a distant conference, and which article we had had on hand for six or seven weeks. Why does not that writer complain? Our excuse and apology to him are that his paper needed some preparation for the press which we previously had not time to attend to, and such documents we usually feel at liberty to lay over for our convenience, as we have heretofore given notice. The article of Prudentia was inserted in the same number because of its brevity, whilst the articles of Brother Springer, and the other elderly brother, signing himself "South" would have occupied more space than we usually devote to the subject in one paper. We did not know that it would disoblige our friend to have his article wait just a week, or we would certainly have accommodated the matter in some way, to avoid this ground (?) of complaint. We disclaim any intention, at any time, to favor other writers in preference to himself. But then, we marvel, why did not our worthy brother "name the thing to us in private," as he has above admonished us, "instead of arraying us before the public in this——manner? This," he tells us, "undoubtedly was the proper course for a christian gentleman towards a personal friend?" Wonder if that "alters the case." The very week following the first transgression, we were out and spent an agreeable afternoon with our friend at his hospitable mansion. Wish he had named to us the complaint. We would have tried to give satisfaction.

(9.) It is certainly unfortunate, and even "vexatious," that errors should go out in any man's articles. We very much regret it in the case of which Br. S. complains. Oftentimes after all our care, we are mortified to see errors from our own copy uncorrected. In no instance however have words been intentionally altered or added, in the articles of Brother S. After the publication of

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* As a general principle it is *prima facia* evidence of guilt, when a person apologises for an act before any complaint is made. The straight forward man, conscious of high minded integrity, rarely, if ever, makes apology before complaint, and he thereby finds that he is rarely misunderstood.

† The usual method of meeting such complaints is to throw all the blame on the MS., as that is a matter which can rarely be investigated. I will here state, however, that a hand in the Gazette office, not acquainted with our hand writing, a short time since, put up some two columns of an article, and on examming the first proof we did not detect a single essential typographical error. And there was no more pains taken with the copy than usual.

‡ The old readers of the Recorder will here call to mind one of our maxims which we had frequent occasion to repeat, viz: that whenever a man made unnecessary pretentions to any virtue it was rarely there. Our friend, here, without any apparent occasion professes to be disposed to treat "all by the rules of justice." Now, just look at the facts of the case." The editor tells us he has 'eight' communications on hand, on the Restrictive Rule, most of which, of course, cannot be published until after the first of June; it is now being seen that these are mostly from the boys. About the last of May it was expected that we would get through with our first course of essays on the subject, which in a private note the editor says he wishes us to "go on and finish," but further he sayeth not. So then the boys are to have the first and the last fire, for no one can reply to them on the principles of this "rule" after the first of June, and this is the editor's idea of "Justice." (16.)

* Another important reason, beside the movements before us, which put us on the look out, was during our management of the paper we found it to be our duty to stricture with some severity the slanderous communications of the barnburning abolitionists. Owing to this we were not in very good odor with them. After our worthy friend had assumed the duties of publisher we discovered, on various occasions, that he manifested considerable solicitude to retain the confidence of these men. And, as our article, alluded to might be supposed to interfere with this calculation, although published on our own responsibility, when taken in connection with the unusual symptoms which we discovered, tended to make us suspicious.

Another fact, we should here name, may not be very remotely connected with the publication of this exceptionable article. A short time before it appeared we had contracted to sell Br. B. the press establishment. And that too at $100 less than we were offered for it by a responsible person. This we did to favor him *personally*. (6.) But this is a "personality" of which we have never heard him complain.—We do not, on this account, however, expect any *favors*. We simply name the fact to shew that we have some claims to courteous treatment.—Now, does not this article above, shew that the editor begins to feel the importance of his new position?

his first number we wrote out with our own hand, the errata, as our friend pointed them out to us, and inserted them at the end of his number 2.—The hands in our office testify that we have repeatedly enjoined that especial pains should be taken with the articles of Brother S. to avoid errors. We have read personally in the proof each of his articles, and marked for correction all the errors we found. Then all is read by a second proof reader. But once in a while, by omission on the part of the correcting hand, an error marked for correction fails to be attended to.

(10.) Our friend seems to doubt the truth of this story, circulated as he says in Meadow Farm neighborhood, and well he may. We do not believe that any living creature male or female ever heard us say such a word in reference to Br. S. We know not where the responsibility of the story should rest. And yet we must congratulate ourself, it even "report" makes us say no worse things than the above.

(11.) Br. S. has substantially acknowledged in the communication now before us, that he has a habit of using severity in writing. Then how can he expect as to exclude others who also may use a little of that same, especially when they do so in reply to his severity? We have not "invidiously inserted" any thing against him. He knows well that it afflicts us to have our writers use personal severity. We have published all that he has required of the kind, and is it reasonable that he should complain when others are admitted to the like privilege?

(12.) Upon this we only have to say, that when we assumed the control of the Western Recorder, it was with the understanding that its founder had pledged himself that it should be a *free press*. If then, the writer referred to, (we still respect him,) thinks it is unfair to publish both sides of any question, and as a matter of convenience to place articles on the same subject in the same part of the paper, though we have concurred with him in sentiment upon most things, "Restrictive Rule" and all, yet we cannot concur with him in the present instance. We are accused of unfairness, whilst our very fairness itself has occasioned the charge.

(13.) We shall not repeat our all sufficient explanation given in a previous number, in reference to this note to correspondents.

(14.) How very just and generous, to ascribe to us a note, which he knows was not ours! — "Blessed are the merciful for they shall obtain mercy."

(15.) This question is fully answered in our previous article week before last. If our readers will do us the favor to refer to that, they will see how very generous is the present retort.

(16.) We will not annoy our readers with a repetition of what we said respecting this 1st of June matter, in a previous number. We think that our idea of justice would not suffer in comparison with those of Br. S.

(17.) Why does he repeat a report, which he has acknowledged doubtful? Will it add weight to his argument, or "interest" to this document?

(18.) The injustice of this whole paragraph will at once appear when it is recollected that the terms "interesting, edifying," &c., had respect no more to the articles of Br. S. than to the articles of those against whom he wrote. It was the entire discussion we wished to dispose of, not his articles in particular.

(19.) We cheerfully leave the public to be our arbiters in this matter. The two obnoxious articles are before the reader.

(20.) As to our 'assailing' our correspondent, or 'dictating to him how he ought to act,' the reader can determine whether we have done these things or not.

(21.) This may or may not be an insinuation. We let it pass.

(22.) Only two or three that we knew of.—There might have been more. We gave Br. S. this information. They discontinued on account of our opposition to the use of tobacco. Br. S. is not more friendly to the article than we. One good brother however changed his mind in less than ten days, and requested us to continue sending. Last week he sent us a new subscriber, and stated that he had no objection to our paper, and would do all he could for it. As to the "Steubenville subscribers" not one of them discontinued, though they at first threatened to do so. We grant that we do lose subscribers frequently. Almost every week we take some from our list. But unpopular as we are, we are steadily gaining more than we lose. As to the "score or more" letters, we do not think we should suffer by comparing letters with our friend.

(23.) Our worthy Brother thinks that we have been favored with a "comparatively unruffled sea," during all our "editorial days,—that we have 'met with nothing yet to test our ability to manage our vessel in a storm.' Now in so far as this is correct, we accept his congratulation, and are thankful for providential favors. Yet we feel a privilege to present a few facts. 1. In reference to "financial prosperity." During the summer of 1845, when we made a visit to Meadow Farm, upon the invitation of our Brother, and entered into an arrangement with him to take charge of the paper, we travelled over a large portion of the State, first from Cincinnati north to the Maumee Valley, and thence across the interior and central portion of the State to this place. We found through a great portion of the country the harvest nearly or quite destroyed by the late frosts and other causes. Our friend we have no doubt had forgotten this circumstance when he penned the above. He will certainly recollect, that a large proportion at least of the farming community, suffered pecuniary embarrassment, in consequence of this calamity. We think he will recollect also that many persons wrote to us their apologies that on this account it was out of their power to pay their newspaper accounts until another season. Our Br. will certainly admit that we were essentially limited in our receipts upon this accoun for twelve months or more. 2. In reference to the dying away of the "abolition excitement." The description Brother S. gives of this is truly sublime. We are not sure, however, that there is in it "more truth than poetry." It is highly poetic.—"The abolition excitement which had threatened the destruction of every church in the land, was then, so far as our fellowship is concerned, dying away like the expiring zephyrs upon the mountain heights." Now we crave to ask, was there ever in the history of our community, a period when the "abolition excitement" threatened more seriously the disruption of our church, than for a few months after the General Conference of 1846? We can confidently appeal to many men of judgment and observation, in various Conference Districts, for example, we will name our mutual friend, D. C. Carson, of Bainbridge, and ask whether it was not seriously apprehended during the entire summer of 1846, that we should lose the entire Michigan, Wabash and North Illinois Conferences, half the Illinois Conference, half the Indiana Conference, one third of the Ohio Conference, and one fourth, or at least a less portion of the Muskingum and Pittsburgh Conferences, besides no little in certain Districts at the east? It will be an easy thing to hoot at this as an idle aprehension, or to say that it was but a few unworthy extra abolitionists, who threatened to leave, but we are sure that not a few will bear us witness that there was thought to be reason for such apprehension as above named.—How far the influence of the W. Recorder, under our administration, went to reconcile the minds of brethren, and produce the happy reaction which took place at the ensuing sessions of the Annual Conferences, is not for us to determine. Respecting the M. E. Church, it is as our Br. says.—Except in certain localities, we have had little opposition, of late years from that quarter. As to our 'ability to manage our vessel in a storm,' we make no boast, nor do we wish to court the storm. We had rather use our influence to keep storms away. This we know, the interests of the M. P. Church are dear to us, next to our very life. We need great wisdom and prudence.—May Heaven guide us.

(24.) We have not accused our friend of slander. He charged us with "publishing anonymous slander." We replied: "We regret that any thing anonymous, considered slanderous, should have found its way into our columns.—And we are bound equally to regret, that some things should have appeared, *considered by some slanderous*, which were not anonymous." Such is the fact, and we deplore it. Some things anonymous, and others not anonymous, we are sorry to say, have appeared in our columns, which have been considered by some, or by some others, slanderous. We regret it all. We but mentioned the fact, whilst we charged no man. But Brother S. considers this an "insinuation," and deems it "peculiarly unkind," coming from a man from whom he had a "right to expect charitable treatment." Will he please pardon then what he has considered an "insinuation," when by way of offset, we remind him that he lately identified us with "barnburners?" Have we on our part no right to expect "charitable treatment?" We are willing that our friend should know that we have some sensibilities in this matter, and that we feel that this is going quite as far as an "insinuation."

We remark, in conclusion, it is no pleasure to us to find ourself brought into any misunderstanding with our respected old friend. As we conceived that he was rather severe upon us in some things, we thought it necessary in our own behalf, to respond with a degree of freedom.—In the present instance, we have been compelled to prepare our notes in too short a time, as Br. S. requested insertion in next paper, and did not find it convenient we suppose to furnish us the document as soon as would have been desirable. We have erased many sentences, and some entire paragraphs of what we had prepared, in view of keeping free, if possible, from any unbecoming or uncourteous expressions. We wish to advance not a word inconsistent with the law of right, and the law of love. If however in the necessary haste of the preparation of these notes, we have advanced any thing inconsistent with the meekness of the Christian or the respect due to a senior and superior, we shall surely regret it, upon the discovery thereof. O for peace, and good will, and good feeling amongst us all, and towards all.

RATHER VEXATIOUS.—We depend upon the Daily Baltimore Sun as one of the most ready vehicles of eastern, southern, and foreign news. We are sorry to say that it comes to us very irregularly, though not we believe by neglect of the publishers. Some numbers miss us entirely, others are delayed several days longer than they should be, and then reach us with evident indications of having been abstracted from the wrapper, leisurely read and afterwards sent along at a late day. Our post master of this place, is our witness, that this is the case. Can it be that some incumbents of post offices on the way, can thus detain our intelligence which is so important to a publisher? Can the "Sun" help us to ferret out this imposition?

TO CORRESPONDENTS.—Two or three excellent brethren will please excuse us that their articles do not appear till next week, for want of room.

MODEL ARTIST TRIAL.—The trial of Lillybridge and Birdseye, for exhibiting "tableaux" of naked females in a room in Canal street, New York, took place in the Court of Sessions, on Wednesday, and the offence against decency and good morals having been fixed upon the accused, they were found guilty, and sentenced to 30 days' imprisonment at Blackwell's Island, and to pay a fine of $50 each.

DROWNED.—A young man named Henry Barnes was accidentally drowned at Havre de Grace, on Monday night last. He was in a scow, and, by some unfortunate movement, fell overboard, and could not be recovered. He was a resident of Havre de Grace, and was highly esteemed by those who knew him.

Biographical.

Written for the Western Recorder.

BR. BASSETT:

After that of mother Best, the next we propose to notice is our beloved sister

HELEN (or Heelen) McFARLAND.

She was of an excellent christian family. It is enough for those who knew that gracious woman—mother Cuthbertson, to say that Sister Helen McFarland was one of her daughters.

Helen, like the rest of that interesting family, was mild and amiable in her spirit and disposition. But withal, was inclined to be gay, and was fond of similar associates. In this she differed from her beloved sisters. So she continued till the Lord brought her to see that her stay in this pilgrimage-state, in all probability, would be short. That fatal complaint in many families—*pulmonary consumption*—was giving fearful indications of the inroads it was making upon her constitution; friends saw it and deeply sympathized with her. In the prime of life, and blessed with a kind and doting husband, and a dear little surviving son; with a comfortable place of abode, and affectionate friends;—in a word, every thing to make life desirable; and she loved life. And as she loved life, so she dreaded death, and disliked its contemplation.—But, blessed be God! the gospel of Christ—salvation—delivers—not only from sin, but also from the fear of death. So our dear departed Sister found it; as we shall see in the sequel.

As soon as she was confined to the house, I commenced my regular pastoral visits, and found her not only accessible, but anxious to converse upon the all-important subject of vital Christianity—experimental religion. And her solicitude for its possession increased from day to day.—She had been a member of the church some time, and once received a spiritual manifestation, which she afterwards believed to have been a sign of her acceptance with God. But at the time it was kept secret and neglected, and soon vanished away. Now the necessity of a real change of heart was deeply felt, and earnestly sought. But diffidence and self reproach for procrastination appeared to be against her. She, however, continued to seek, and many friends encouraged her in the search. Still there seemed to be some obstacles in the way of her salvation. Finally, one evening after meeting, Br. F. Morrow, (a brother-in-law to Sister McFarland) and I went again to see her (I had visited her in the morning of the same day.) We both endeavored to explain and illustrate the plan of salvation by grace through faith. Perceiving that she was leaning on her friends and even on their devotions, I told her plainly that she must not have a prayer-book which had been proposed as an help, that she must dispense with my visit next day, and that I must *shut her up with the Lord alone*, and she must cast herself just as she was, on the Savior:—sink down in his arms, live or die! I begged to pray with her once more before leaving the room. Enjoyed the season; repeated the charge, and took leave of her. Soon after we left, she commenced according to direction; and glory be to God! soon her darkness turned to day. She was abundantly blessed. So that she could not sleep that night for the unutterable joy of salvation. Early next morning my wife was sent for to learn the good news. These details of experience are mentioned, because apparently small matters are of great importance to seekers of religion.

From that time to the day of her death, while she had many cloudy and hazy days; yet her confidence in God was unshaken. To many persons it might appear that she was much disposed to doubt, but upon a closer scrutiny, I think it was attributable rather to self-dissatisfaction at the little progress she seemed to herself to make in the divine life. From keen regret for opportunities in the past mis-spent, with intense solicitude to redeem the time in the future, her ardor of spirit led her to look for rail-road speed on the way to Zion. Hence her general lament was, "I am not growing in grace as I think I should." She seemed to expect each grace of the Spirit to ripen in a day. And when her sanguine expectation was not fully realised, she was inclined to self-reproach. This state of mind, to visitors of a sciolous observation, was easily mistaken for doubtfulness in regard to her acceptance with God. Hence the necessity of constant pastoral attention, instruction, and encouragement. And truly those oft-repeated, and continued, pastoral visits were of a highly pleasurable and profitable character, to her minister at least, and seemed to her also.

As she neared the brink of Jordan, she gave the clearest evidences of a growing meetness to "depart and be with Christ, which is far better" than life below. By this time the *fear of death* was entirely removed. And she could converse about leaving the world, her kind husband, and dear little boy, without a tear; but let her speak of *growing in grace*, and her eyes would soon be bedewed with tears of gratitude to God, and joy in the Holy Ghost. Many instances of interesting and satisfactory answers to questions, might be given, but let one suffice.—The evening before her departure, the brother-in-law before mentioned—called to see her again; and in his usually familiar style of address, thus accosted her: "Well, Helen, how are you now?" To which she promptly replied, "I am going to heaven as fast as I can!" Next morning, on hearing that the Doctor had remarked to a member of the family, that she could not last 24 hours longer, and to another, he thought not more than twelve hours; to this intelligence she cheerfully responded, "*Bless the Lord!*" A few hours afterwards my wife was by her side, and having great confidence in her judgment, she enquired of her how long she thought she would remain here. "Probably not more than two or three hours," was the reply. And as if anxious to step on board and cross the easy ferry, to see the Saviour, and meet her dear departed friends, with a pleasing smile she said again, "Praise the Lord!" I had another good season in prayer with her that morning, and so had my wife.—After dinner we both went again to see her. For some hours she had been apparently in a dying state, but perfectly sensible, and abundantly happy, and in great bodily weakness would exclaim, "Sweet Jesus!" "Precious Savior!" &c. "I shall soon be in heaven." Her voice was almost gone, but she gave signs for me to pray once more. I did so; and the Lord was there. In a few minutes she was observed to be greatly excited, and on listening it was ascertained that she was rejoicing with all her heart, as she was leaving the shore. Signs were given for us to sing; but who could sing then? Some were yet on their knees, and all melted to tears, that had a tear to shed. Determined, however, to gratify her in these her last requests, Sister Ann Greenough and I commenced singing this hymn:

"And let this feeble body fail,
And let it faint or die;
My soul shall quit the mournful vale,
And soar to worlds on high:" &c.

As might have been expected by those who are acquainted with Sister A. Greenough, she started a very appropriate tune, (I tried to sing the bass) and the effect was powerful. And such a conquest over death, I scarcely ever witnessed. She literally raised her dying head from the pillow, when almost gone, and triumphed though she died. I turned to look, and *such a sight!* This pen cannot describe it. She could not speak, but her face and eyes gave signs of joy, and she earnestly *meant* what she could not *utter*. Brother F. M., her brother-in-law, was standing at the foot of the bed, and he said her countenance was like the setting sun, with a peculiar glory covering its face. And he actually shifted his position to behold the radiance in its different phases. We ceased singing before we had finished the hymn, and in a minute or two she ceased to breathe. According to her desire, she left the world *shouting*, and shouting victory over death.

"O grave! where is thy victory?
O death! where is thy sting?"

So died our dear Sister Helen McFarland, aged twenty-nine years and one month, on Good Friday, near the hour in which our Saviour expired on the cross, for us. And doubtless, she went the same day to Paradise. And, it is believed, she has not left a single human enemy on earth. She was buried on Easter-Sunday, in the afternoon, leaving a blissful hope of a glorious resurrection at the last day. A great concourse of people were present on that solemn and interesting occasion. The writer feels as if a near relative as well as christian friend, is gone. May the Lord sanctify the bereavement to all our good, especially that of Brother Archibald McFarland, whose loss is great indeed! And bless, and spare the dear boy!

W. REEVES.

Pittsburgh, June 11, '48.

P. S.—Since the above was written, Sister Mary Cuthbertson, the faithful attendent upon, and sister-in-law of Mrs. Helen McFarland, has sickened and died. How true the saying—"In the midst of life we are in death.

W. R.

Caution to the Magnetic Telegraph Operators.—On Sunday evening last the store-room of Ausmus Rumbaugh, deceased, in Greensburg, was discovered to be on fire, but was immediately checked. The fire originated from the Telegraph Wire, which had a teminus in the store-room, during a pretty severe thunder storm.—The electricity, in considerable quantities, was observed passing along the wires into the store-room. The damage was quite small.—*Pitts. Com. Jour.*

Notices.

PORTSMOUTH CT., MUSK. DIST.—Brother Clancy is hereby informed that his visit to this ct. will be expected at Brown's Meeting-house, 15 miles from Jackson, near the Portsmouth road.

W. W. TIPTON.

COSHOCTON CT., MUSK. DIST.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Ferguson's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

SUSQUEHANNA CT., PITTSBURGH DISTRICT.—Br. Brown, the President, is notified that his visit is expected at John Dokell's, Indiana County, between the Cherrytree and the Diamond.

M. STEWART.

BELLVUE CT., MUSK. DISTRICT.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend.

A. S. ROBISON.

NEWARK CT., MUSK. DISTRICT.—Br. Claney's visit to this Circuit will be as follows: On Friday evening, at Elizabethtown. On Saturday, 10½ o'clock, at Joseph Blain's Grove, two miles East of Irville, where we contemplate holding a meeting in the woods for a few days.

W. H. MARSHALL.

MORGANVILLE CIRCUIT.—The meeting of Br. Clancy the President, will be at Morganville, 8 miles from M'Connellsville.

H. T. LAWSON.

WHEELING CT. PITTS. DISTRICT.—Br. Brown it informed that his visit is expected at the Johnson's appointment, 12 miles West of Waynesburg, on the waters of Ten Mile.

R. H. SUTTON.

DELAWARE CIRCUIT, MUSK. DIST.—Notice is hereby given to our worthy President, Br. Clancy, that his meeting for this circuit, will be in the town of Delaware.

W. HATFIELD.

To the Superintendents of the Circuits and Stations hereafter named:

DEAR BRETHREN:—Having at length obtained my liberty, by getting through my publication business, which has detained me so much longer than I expected. I propose to be, and to preach within your respective fields of labor (with your consent) on the Sabbaths following:

Mount Pleasant Circuit, June 25th.
Steubenville Station, July 2nd.
Wellsville Circuit, July 9th.
Youngstown Station, July 16th.
Pittsburgh Station, July 23rd.

As I shall travel in a buggy, it is my intention to carry with me a supply of my Vol. of Sermons.

THOMAS POTTER, Conf. Missionary.

Putnam, May 29th, 1848.

PRESIDENTIAL APPOINTMENTS.
Onondaga Conference.
LAST ROUND.

Mexico Circuit, June 24th and 25th.
Oswego Circuit, July 1st and 2d.
Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

BR. BASSETT: Please to publish the following appointments which I will attend, by Divine permission:

Clarksburg,	June	4th
Bainbridge,	"	11th
Twin Creek, Jacksonburgh,	"	18th
West Alexandria,	"	25th

I hope the brethren on Clarksburgh, Washington and Bainbridge cts., will let me know through the Recorder, or otherwise, what place in the ct. I am to come.

N. B.—My address, is Waynesville, Warren Co., O.

A. M'GUIRE, Con. Mis.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Susquehanna,"	25th	"	"
Johnstown, st.	2d	July	"
Home two Sundays,		"	"
Valley mission	23d	"	"
Huntersville, ct.	30th	"	"
Greenbrier, "	6th	August	"
Braxton, "	13th	"	"
Conference, "	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Newark Circuit,	3d	Sunday of	"	"
Zanesville "	4th	"	"	"
M'Connelsville ct.	1st	"	July	"
Morganville "	2d	"	"	"
Lancaster "	3d	"	"	"
Salt Creek "	4th	"	"	"
Portsmouth "	5th	"	"	"
Columbia "	1st	"	August	"
Woodsfield "	3d	"	"	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

BR. BASSETT: Please publish for me the following plan of appointment.

Kalida,	ct.	June	17th	"
Lima,	"	"	24th	"

J. M. YOUNG.

Business Department.

LETTERS RECEIVED.

W Hatfield,	O.	J L Berton, 1 sub.,	O.
S Martin, 1 sub.,	"	W Reeves, 3,	Pa.
W W Tipton,	"	J Gay,	Ia.
A Channell,	"	M Stratton,	"
C H Williams,	"	S W Widney,	"
S P Kezerta,	"	S Andrews,	"
W Hamilton, of Gratiot,	"	J C Wright,	"
W Ross,	"	J Scott,	Va.
J B Peat,	"	P M—Richie,	"
J S Hudson,	"		

ACKNOWLEDGEMENTS.

From	*For*	*Pays to Vol.*	*No.*	*$ cts.*
S Duling,		10	52	3 00
W Hatfield,	J Westbrook,	9	52	2 00
J L Berton,	Geo. Rumbo,	10	36	2 00
"	Wm. Rumbo,	10	28	2 00
"	Wm. Reese,	10	28	1 00
C H Williams,	Benj. Coe,	10	26	2 00
S P Kezerta,	W Tharp,	9	52	2 00
S Martin,	Mrs. V Sprague,	10	36	2 00
"	Himself,	9	52	1 00
J Gay,	D G Oaks,	10	31	1 00
W H Marshall,	J S Gutridge,	9	26	2 00
Wm. Ross,	J S Hunter,	9	26	3 00
S Andrews,		8	26	3 00
J C Wright,	P Ollom,	10	26	2 00

New Subscribers this week, 4. Discontinuances, 3.

M. Stratton, Ia., makes us pay 10 cents postage, to notify us to discontinue his paper, two weeks after his time is up, whilst his postmaster could have given us word without cost. This is not fair, but we are willing to excuse him, and only mention it that others may not do so, whilst it is the privilege of every postmastor to give notice of a discontinuance, without charging postage.

Br. Hatfield, the paper of J. S. we know is regularly mailed, and we know not why it does not come as regularly to hand. Tell us what numbers are missed, and we will supply them if possible.

Br. J. Cornwell, the inconvenience you speak of shall be remedied if possible.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. V. Lucas, Johnstown, Pa.,	7
Rev. Wm. Reeves. Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

HYMENIAL.

MARRIED—On the 18th inst., by Rev. Wm. Ross, Mr. JOHN REPARD, to Miss JANE WALLACE.

Advertisements.

Administrator's Notice.

Notice is hereby given that the undersigned has been duly appointed by the Court of Common Pleas of Muskingum County, Administrator of the estate of George Torbert, deceased, late of Newton Township—All persons indebted to said estate, are requested to make settlement immediately. Likewise, all persons having claims against said estate, are notified to present them, legally authenticated. SAMUEL WOOD.

June 17, 1848.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, JUNIOR, DECEASED. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 8 o'clock A. M. and 4 P. M. of each day.

WILLIAMS SIMS, Commmissioners.
PETER S. WESTBROOK,

May 18th, 1848.

SACRED MELODEON:

A SELECTION OF
REVIVAL HYMNS & SPIRITUAL SONGS.
BY REV. J. DALBY, Jr., & J. B. PEAT.
REVISED & ENLARGED EDITION.

The flattering reception with which this volume of Sacred Poetry has been received by the Christian public, as well as the rapid sale of the first, has induced the Publisher to undertake the publication of a second, and enlarged, and improved edition, which is now in press. No efforts have been spared to make it worthy of the public regard and patronage. Several hymns in the first edition have been omitted; and their place supplied with others of a more modern and popular use; while an addition of several new and valuable hymns, has been appended to the volume.

Among many flattering notices which the publisher has received of the "SACRED MELODEON," the following is deemed sufficient to lay before the public:

From the Western Recorder.

"THE SACRED MELODEON."

This is an excellent selection of revival hymns, compiled by Rev. J. Dalbey, Jr. and Rev. J. B. Peat, both itinerant ministers of the Ohio Conference, Methodist P. Church, and recently published at Cincinnati. * * * * The work is neatly excuted, with fair type & paper, comprising 312 pages, 32 mo. It embraces not only a good *selection* of hymns, but a number also never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new Spiritual Songs in common use we can call up, from 'Mercy's free,' to 'Will you go,' &c. * * * * The Publishers are deserving of encouragement, and the work is well worthy of a liberal patronage.

TERMS:

Per copy,	$00 30
Per dozen,	2 60
Fifty copies or more, per hundred,	18 00

*** The above work can be obtained of Rev. A. H. Bassett, Putnam, Geo. Conclin, Cincinnati; or the Publisher.

April 10, 1848.

JUST RECEIVED
From the Book Concern Baltimore,
A New Supply of
HYMN BOOKS, M. P. CHURCH.
DISCIPLINES M. P. CHURCH:
ALSO A FEW COPIES OF
SNETHEN'S SERMONS,
For sale *for cash*, wholesale and retail at the Office of the WESTERN RECORDER.

THOUGHTS OF AN ITINERANT;
OR BRIEF CHAPTERS ON THE CHURCH OF CHRIST—ITS POSITIVE INSTITUTIONS—ITS MEANS OF GRACE, AND SOCIAL OBLIGATIONS; DESIGNED AS A FAMILY COMPANION FOR METHODISTS. BY REV. LEVI R. REESE.

A few copies just received, and for sale at this Office. Price, 50 cents single, $5 per dozen.

GREAT EXCITEMENT!
THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm. Milhous's office, and opposite the Post Office, where will the various operations in connection with our business such as Shaving, Hair-dressing, Boot-blacking, &c., &c. will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

PROSPECTUS OF THE
Fourth Volume of the American Pulpit.

THE AMERICAN PULPIT is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, so far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J BURNS, D. D. of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such *et cetera* as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one. The work is evangelical in its character, and will avoid controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of which the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrased in his desire to accept this invitation, we shall dispense with the "List of Contributors" which formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that list, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms--One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the last part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, on the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extending the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

DR. PEASE'S
VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudo rific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy actien of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.
tn, auOuP: March 30, 1848.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collected from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

POET'S CORNER.

I AM WEARY.

I am weary of straying—oh fain would I rest
In that far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping—where hope is untrue,
As fair, but as fleeting, as morning's bright dew,
I long for that land whose blest promise alone,
Is changeless and sure as Eternity's throne.

I am weary of sighing—o'er sorrow's of earth,
O'er joy's glowing visions, that fade at their birth;
O'er the pangs of the loved, which we cannot assuage,
O'er the blightings of youth, and the weakness of age.

I am weary of loving—what passes away—
The sweetest, the dearest, alas may not stay!
I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Savior! of grieving thy love.
Oh! when shall I rest in thy presence above;
I am weary—but oh, let me never repine,
While thy word and thy love and thy promise are mine.

Communications.

Written for the Western Recorder.

MR. EDITOR,—As some of our Choir Singers seem to think, if they spend their time and money to perfect themselves in the science of singing, they must of necessity, sing in the house of God, those tunes they have learned, whether the congregation are thereby excluded from participating in that part of worship, or not. I wish you to publish the article herewith furnished, from the pen of Lowel Mason, the great Professor, Composer, and Compiler of music in Boston.—Our book of Psalms and Hymns, and two books of music, are of his publishing, and now in use in the Presbyterian Congregation here. I hope the opinions he has given on the Congregational Singing, may find a response here amongst the admirers of his music books. A passage also from the celebrated Dr. Baird, you will please append.

A PRESBYTERIAN.

Putnam, Ohio, June 16, 1846.

EXTRACT FROM MR. MASON.

1. *Congregational Singing.*—As this depends upon the simple element of *power*—as we look for scarcely anything like expression when all the people sing—the ability merely to open the mouth and speak out the words is almost the only musical qualification required. It is not to be supposed that in congregational singing the four parts will be sustained with any thing like proper balance or proportion, but rather that the people generally, men, women and children, will sing the principal melody (Canto Fermo) of the tune. The keeping of the time, so difficult in choir singing, here becomes easy, since it consists in merely keeping together, and one cannot very easily get away from the current of sound produced by the union of a multitude of voices. It is not supposed that true congregational effect can be generally reached for some generations to come, since old habits have got to be broken up and new ones formed. To our children's children we can only look for that magnificent effect of a great congregational chorus. But it does not depend so much on musical cultivation, as upon the will, or an inclination to engage in the exercise according to *one's best ability.*

2. *Tunes.*—The tunes used for congregational purposes should be very simple, that all may be expected to join. Even "The Old Hundredth" can be but with difficulty reached by all voices when sung, as it usually is, in the key of A or G. The key of F (its old key,) seems to be as high as it can be sung by the multitude, When sung in this key, it may be regarded as one of the best specimens of congregational tunes. Canterbury, in the key of F, (as it appears in the Psaltery) is still better, requiring less compass of voice, and being quite within the reach of all. Congregational singing must always fail, and be really frightful, if difficult, or even comparatively easy 'choir tunes' are attempted. St. Martin's, for example, is too difficult for a congregational tune, because of the compass of voice required, and because three or more notes are often required to be sung to a single syllable of the poetry. Modern singing books contain but few tunes sufficiently simple and easy for successful congregational performance. In general, the rhythmic form of such tunes should be confined to equal length, or all except the first and last notes of each line should be of equal length. The rhythmic form of Boylston or Hebron, may perhaps be admitted, provided the tunes be not sung too fast, and especially if the "first two notes in each measure be made as long as the time will permit. But we must not expect an exact division of the time in congregational singers, but only that *all may keep together.*

EXTRACT FROM DR. BAIRD.

The Rev. Dr. Baird, speaking of a Protestant congregation at Lyons, France, says: "Almost all the congregation took part in singing the praises of God. The singing was good—good enough as to the manner. I should wish for nothing better. And what a contrast between the intelligent and hearty performance of a most important part of God's worship, and that which prevails so extensively in some churches in our large cities—which consists in the whole congregation listening to the choir—just as in a theatre or opera! This is all wrong. It is outrageously wicked, and will attract the frown of God."

Written for the Western Recorder.

Another word upon the Restrictive RULE.

MR. EDITOR,—It seems to be necessary for me to trouble you with a few words more upon this subject. What I have hitherto said, has been dictated by a sense of right, whether it has been "innate" or acquired. I have stated my opposition to this feature of our economy, and given some of the reasons why I am opposed to it.—And I am charged with 'possessing an inveterate hatred of that rule.' I acknowledge that I am opposed to the Rule; and, until stronger arguments for its existance be presented than have been issued from Meadow Farm and elsewhere of late; or have ever appeared to my mind, I pray that I may ever hate it, as we should hate every thing that is wrong. Knowing that it was possible for me to be in error, I asked for reason. Some have attempted to inform, but with the principal advocate of this Rule, the Rev. Br. Springer, the leading object appears to be, to deal in personal detraction, and by it, divert the attention of the people from the subject, and so prevent the investigation. Now, "if a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?" But we ask for the "bread" of knowlepge of this "*father,*" and what does he give us?—A litle enraged, he goes to work to call his boys "out of the bushes," pulls off his coat, rolls up his sleeves, takes down his old scourge, and for six successive weeks, with Herculean strength, applies the unpitying lash to the impudent litle fellows, for the great crime of having so much "arrogance" as to presume to make any inquiry in relation to, or interfere in any way with, the regulations of the fathers. He will teach them *sorely,* never to doubt the propriety of any thing again, until they become men, and have "*beards,*" for the beard, as well as great age, is a very important part of the intelect!—to receive whatever exists as the work of the *fathers* as infallible, especially, the work of the members of the Convention that formed the Constitution of the Methodist Protestant Church.—Though they may differ with the Fathers of other churches, *never* NEVER, with those of their own church!!—And then he thinks that it will be necessary for these "pretty litle priests" to be "blistered" for the *simples,* and proceeds to spread it on. But so far as I am concerned, Mr. Editor, the Doctor's lash, and blister-plasters, trouble me so litle, that I cannot condescend to make any reply. And if I should, these personalties are not what the people desire to read.—They have nothing to do with the subject in hand, and never serve to impart to the reader profitable information, or to excite pleasurable thought. They generally, too, spread abroad an impression of much more unpleasantness between the parties than really exists, and are consequently injurious.

But there is one thing to which I wish to make a brief reply. It is the idea that the Rule has worked well enough, and why not let it alone? Says Br. S. "first; the old restrictive system has worked admirably well, any man of practical good sense is generally disposed to let well-enough alone. Secondly; this new proposition (an itinerancy without the Restrictive Rule) has, in no instance been acted on. It is all theory." He calls attention to the Methodists in this country. "Have they prospered, with their restrictions? Ah! boys look at that question." Then perhaps we *may* look at it a litle. First; he states that they have been very successful, in calling sinners to repentance, and also "been the means of reforming every religious fellowship in the country." Admit all of this; but the Br. fails altogether to show that the *restrictive feature* in their itinerancy had any advantagious influence in the accomplishment of this work. Indeed, he does not attempt such a thing. He knows, too well, that the secret of their success was not in that feature of their economy, but in other things. The doctrines which they held & preached, were held by no other church in the country, except the Protestant Episcopal, whose practice of life, and manner of preaching, rendered them in their hands powerless, but which were, nevertheless, more popular than any other creed in the world. The zeal with which the Methodist preachers delivered their extemporaneous sermons, prompted by holy living, was perhaps the most powerful cause of success.—Their mode of worship and means of grace, were also powerful agents; also, their fervent, extemporaneous prayers, love-feasts, and class-meetings, camp-meetings, &c. In short, their success was the result of the energetic operations of a correct theology and vital piety. And I think that it would be much easier to show that the restrictive feature of the itinerancy, has been a serious embarrassment to the progress of Methodism, than it would be to show that *it* is the cause of their success. What it, in the abstract, has done for the Methodist Church, it would most surely have done for the Episcopalians, Presbyterians, or any other church. If it is good for one, it is good for all. And what can you conceive would have been the advantage to any of the churches of this country at the time of the rise of Methodism, to have adopted a rule prohibiting a longer continuance of any minister, under any circumstances, than two years, successively, in the same place?—And by what means have other churches, without this restrictive feature, or an *itinerancy,* spread over the country?

Secondly; it has been urged, that "this new proposition has in no instance been acted upon." And he states a litle above, that "if sober experience, or matters of fact are to settle the controversy, we have no fears as to the issue." Two years ago, he could have no ground for "fear as to the issue," when *practical* facts are compared, for as yet, there had never been given an opportunity for practical facts, to exist on the other side of the question, though they were abundantly evident in theory. Now a theoretical fact, never can be a practical fact, until it is tried. No wonder then, that he relies so much upon "matters of fact," *practically,* as to make this his principal argument in the whole series of his essays. There is however, at this time, a litle practical fact beginning to develop itself upon the other side of the question in the Philadelphia Conference. "The last one made."—Palemon tells us, "a Conference in its infancy, with no influence whatever in the Methodist Protestant Church, * * * whose original proprietor has himself abandoned her and gone west, and left her to the fostering care of sponsors and dry nurses." This Conference, it will be remembered, has, in effect, abolished the Restrictive Rule in her own territory. Without the aid of this rule then, and "*the fostering care of sponsors and dry nurses,*" according to the showing of the minutes of the last session, this Conference had, *within the last year,* very nearly *doubled* the number of its membership!—and recent accounts show a continuation of unparalleled success. So, if success is to be the argument, "the facts and the figures" begin to speak out upon the other side of the question, and would doubtless speak more of an opportunity were given.

It may be urged, that a ministry, without the Restrictive Rule, has been sufficiently tried by other denominations, and that "if we were to abolish this rule, we should be just like them." So it has been tried. But "they have no itinerancy, as we should have without this rule. And they lack the other *efficient* instrumentalities of Methodism. So Br. S. makes a just acknowledgment, save in the one instance, that the "new proposition has not been tried." And if it has no *practical* facts to offer in its support, it has none to offer *against* it. And our old brother of Meadow Farm may cry out against "speculative reasoning," and yet, all of the reason that he has, or can offer, against this "new proposition," has been, and must be, "merely speculative," or "theoretical." So, in this matter, according to his own showing, after all of his outcry against "theory" and "speculation," he is in the same condition with "the boys."

Mutual rights, and the liberty of speech and of the press, is what Reformers have always contended for. But now see, S. complains in very bitter terms of "the boys," ranging in age, from twenty-five to thirty-five or forty, for the great "outrage" of intruding their views upon the attention of the church, and thinks that if they are so meddlesome, they will be most likely to "be off somewhere else." And it is intimated, by that luminous essayist, Homo, that if the boys 'are not satisfied, they had better leave, and go to another country' [church.] Now what could be more unexpected than this, from the *fathers of the Methodist Prot. Church,* whose watchword is, Mutual Rights, and the liberty of speech and of the press? Hope we shall not loose our old friends; but really, it would seem from this, that it would be more congenial with their feelings to belong to a church such as that in which they had *their early training,* where individual perogatives and dictation are acknowledged and cheerfully submitted to. But perhaps this is one of the 'wonders' of the "age we live in."

But it is urged by some, that admitting this rule to be wrong, it is not best to agitate the subject now—that it will not be likely to accomplish any thing, &c. But sir, every thing must have a beginning. It requires two-thirds of all of the Annual Conferences to call a Convention. Let any one of them be the first to pass resolutions expressive of their opinions, invite others to do likewise; and after a frendly consideration of the subject, the required majority may be found, if not between this and the next Gen. Conference, it may be at some period not far distant. But Br. S. gives us to understand that he becomes excited. But where is the necessity of it? can he not reason calmly and yet conclusively?—And will it not be far more edifying to himself and advantageous to his cause? Better keep cool Dr., though the case of the boys is desperate beyond curing, it will not help the matter to become so greatly agitated.

Yours, affectionately,

PRUDENTIA.

At Home, June 9, 1848.

☞ P. S.—Permit me to say to "*A Looker on,*" that according to my understanding of the proposed "new arrangement," every thing thro'out the entire economy of the Methodist Protestant Church, may continue precisely as it is now, with the following words of the 7th Sec. of the 10 Art. of the Con. *stricken out.* "Or to authorize the Annual Conference to station their ministers and preachers longer than three years, successively, in the same circuit, and two years successively in the same station."

P.

Written for the Western Recorder.

Restrictive Rule—Rev. C. Springer.

NO. III.

MR. EDITOR:—The *third* number on the "Restrictive Rule," by the Rev. C. Springer, is before me, and demands a short reply. The introductory part of the article I will pass over in silence, for the present, and briefly notice the reasons assigned in support of the Rule, and against a change. Here, I must confess, the confidence of the author is much more easily perceived, than the conclusiveness of his arguments. For the former there may be a sufficient apology, and for the latter, a sufficient remedy.

The first position assumed is, that the "Rule is a great preserver of the harmony of the church." This position is supported by two considerations. The first is that "there are few ministers who get along even one year without difficulties among the people." The other is that "in this case the Restrictive Rule by separating the parties," is necessary to restore harmony. If the author uses the word *difficulty,* here, in the sense of disturbance, then I deny the assertion, that "there are *few* ministers who get along even *one* year without difficulties among the people." I am willing to appeal to facts in the case, and have no doubt that they will sustain me. There may be a few cases where ministers possess unhappy dispositions, and do not get along pleasantly with the people; but this is by no means general. Is it so, brethren in the ministry, that you are so destitute of the spirit of peace and love, that where ever you go you create strife and confusion? Is it so, brethren of the laity, that you are so unlike your Master, that whoever you receive, is so soon involved by you in trouble, and surrounded with disturbance? But even admitting that there are few ministers who get along even one year without difficulties among the people, and that in order to restore harmony, their separation is necessary; it must also be made appear that, without the "Restrictive Rule," their separation cannot be effected, before it can give the slightest support to the position. That the Rule is necessary to their separation, I also deny. What are the facts in the case? Why, plainly these:—Each annual conference has power *at the close of every year,* to remove any minister, within its bounds, from his charge, if it deem it necessary and proper. If, then, each annual conference possesses sufficient power to separate ministers and people, when such separation is deemed necessary, the existence of the "limitation rule," in that case, *is useless,* and its repeal can do no harm.

We are farther informed that to "do away this Rule" will "open a wide door for temptation."—And that "in order to increase their influence, one will be tempted to join the Odd Fellows, and another the Free Masons—do almost any thing to hook their anchor fast and firm." The allusion to the Orders named, is fully appreciated.—Neither the merits or demerits of these associations is now under consideration. The author's abstract right of private judgment, appears, however, to be involved. This, with or without a restrictive rule, is every man's inalienable right. To assert that ministers would do almost *any thing* to hook their anchor fast and firm, can only be done on the supposition that they are corrupt in heart, and "reckless in principle." Surely none of the *true* embassadors of Christ, would be willing to injure his cause, and endanger the salvation of souls, merely to enable them to enjoy a little ease, and remain safely moored in a 'snug little harbor.'" To all these uncharitable accusations I reply, in the language of the lamented Snethen, "To question a man's motives, is, indeed, infinitely easier than to answer his arguments."

In the next place we are told that to abolish the Restrictive Rule, "would give the death-blow to the itinerant system. The Restrictive Rule is the mainspring in this machinery, break it and the thing is worthless." Those who take the liberty of expressing a different opinion on this point, are represented as doing so either in consequence of "insincerity" or "ignorance." The circumstances under which their opinions have been expressed, attest their sincerity. Their arguments will be sufficient either to confirm or refute the charge, as to their ignorance. The proposition assumes that the "Restrictive Rule" is an essential part of the itinerant system, and consequently inseparable from it, and that its destruction would involve the destruction of the itinerancy. Now I conceive itinerancy to be one thing, and the restrictions of itinerancy quite another thing. Such, also, appears to have been the view entertained on this point by the framers of the Constitution of the Church, if we are to judge from their own productions. The seventh section of the tenth article of the Constitution, contains the law on the subject. It consists of two parts. The first is designed to *perpetuate the itinerancy,* and declares that "no rule shall be passed to abolish an efficient itinerant ministry."—The second is designed *to control and direct the itineracy,* and forbids the adoption of any rule "to authorize the annual conferences to station their ministers and preachers, longer than three years, successively, in the same circuit, and two years, successively, in the same station." Did not the framers of the law conceive that the perpetuation of a system, and its particular direction, were two different things? A system must exist before it can receive any particular direction. If to exist before it receive any particular direction, it must exist independently of that direction. If it exist, at any time, independently of that direction, such direction cannot be essential to existence, & consequently the removal of that direction would not destroy its existence.—But our profound author has made the discovery, that unless the itinerancy continue to receive its present particular direction, it will cease to be itinerancy. It may as easily be made appear that unless a man engage in some particular calling, he will cease to be a man. We do not desire the repeal of that part of the law that is designed to perpetuate the itinerancy. With this we are satisfied. We only ask the repeal of that part that is designed to control and direct the itinerancy. And are not the annual conferences, which are made acquainted with the circumstances in every case, by the representations of the ministers and delegates of the churches, better qualified to give the itinerancy a proper direction, than a changeless rule that knows no circumstances?

Again: It is asserted "that the tendency of the new mode is to Congregationalism;" and that this "is evident to every one that is capable of looking beneath the surface." This is nothing more than the repetition of the last proposition, in a different form. But look at it in this aspect. Among independent Congregationalists, there is no ecclesiastical association, that possesses authority to appoint ministers to their charges, or to remove them from their charges. Each congregation *chooses* its own Pastor, and retains him as long as it sees proper. "The voice of the church must be had in every act of discipline. And a church may dismiss its minister *without* the advice, or even *contrary* to the advice of a council." Were the "Restrictive Rule" abolished, would our circuits and stations be free to *choose* their own Pastors, like Congregationalists, and that, too, for an *indefinite* period? I answer emphatically, *no.* The annual conferences would still appoint each minister to his field of labor, and that for a definite period. The increase of power would be upon the part of the annual conferences—not upon the part of individual churches. The churches are free to *ask* the return of their ministers as long as they desire it; but the stationing authority is not free to appoint ministers, to the same fields of labor, as long as they may think proper. Repeal the Rule; increase the power of the annual conferences; and while the churches and ministers are free to ask, leave the stationing authority free to appoint.

In conclusion, it is asked, "Where has our cause been the most successful?—Such conferences as have the most efficient itinerancy have prospered the most abundantly; while those at the East and South, whose itinerancy is merely nominal, make but little headway, &c." That an efficient itinerancy is the most successful method of directing ministerial labor in Methodist churches, has been admitted; but that the "Restrictive Rule" gives efficiency to the itinerancy, is denied. Every annual conference in the church, is under the control of the same Rule; and if *it* gives efficiency to the itinerancy, each annual conference must be equally efficient.—Yet we are informed that this is not the case—that at the East and South their itinerancy is "merely nominal"—clearly showing that the efficiency of the itinerancy depends on something else. It is presumed that local causes exert quite an influence on the success of our ministry, in various sections of the country.

Mr. Editor, I must apologize for the length of this communication. I will try and be more concise in future.

Very Respectfully,

JOHN SCOTT.

Fairview, Va., June, 1848.

Miscellaneous.

Tall Oaks from little Acorns grow.

About eighty years ago there lived in England a man whose name was George Guelph, better known in history as George the Third, King of Great Britain. He was a tolerable kind of a man in point of abilities—not, in fact, a bad meaning person. He would have made a better farmer, grocer or tradesman than a King.

But he was born in the "divine rights of Kings." He was a decendant of William, the conquerer of England. William the first was a brave man.—He crossed the channel with his retainers, and on the field of Hastings defeated the Saxons, killed Harold, their king, and took possession of England.

There is a little town called Kew, in Surry, England, and George the Third, after he had been but a few years on the throne, bethought he would like to build a palace in this town of Kew. Parliament had been liberal to him in salary, and he could hardly ask an aditional appropriation for the purpose of building a palace. He suggested the thing to his Prime Minister, who told him the matter might be done by a stamp tax, and a duty laid on tea of two pence per pound in his colonies of America. These duties the toady thought would more than be enough to build a hundred palaces. The king recommended the matter to Parliament, and Parliament passed a law to that effect. The colonies refused to be thus taxed unless they were allowed to send members to the body that passed the law, for the purpose of defending themselves.

Revolution followed—seven years of bloody war was the consequence; but the colonies came out free. In their efforts they were aided by France. This war cost the English government some one hundred and fifty millions pounds sterling, or six hundred millions of dollars—a pretty good price for the palace of George the Third at Kew.

When the French officers returned to their native land, they began to feel a love of republicanism themselves, and they planted the seed in their native land. A few years after, a revolution broke out in France. They all took part in it; but through the wildness of the people the republic which they had formed ended in the military—yet, so far as victories went, glorious—despotism of Napoleon. To drive him from the throne cost England about six hundred pounds sterling. This was rather dear for the palace of Kew.

Within a few brief weeks a monarch of one of the most powerful nations of Europe has been driven from his throne like a vagabond. Half the world is in agitation, and republics are the general cry of the people. But for the palace at Kew, our own country might this day have been a part of the British Empire, France a monarchy still, and England out of debt, comparatively speaking. Kings, as the clown says, are "getting to be tow company." Halleck wrote truly and prophetically some years ago—

"The monarch fears a printer's frown—
A brickbat's range;
Give me in preference to the crown,
Five shillings change."

N. Y. Times.

THE THREE SIEVES.

"But perhaps we ought to think of the three sieves, before we allow ourselves to speak of others," observed the Bishop.

"And what is that story?" asked Mr. Arden."

"It is not a story," he replied, "but a maxim, which all will do well to attend to when they speak of those who are absent. The maxim is this, that before we allow ourselves to find fault with any one behind his back, we should ask ourselves three questions. The first, 'Is it true?' The second, 'Is it kind?' The third, 'Is it necessary?'"

"Admirable!" said Mr. Arden, "a maxim I hope never to forget."

"It will make you, however, Frank," said Mrs. Rushton, "more silent than ever, and add to your long dark moods of taciturnity."

"All the better, dear Caroline; but I fear it will not stop my speaking as sharply as you say I naturally do, to a person's face."

"But would there be any conversation," said Lady Herondale, "if this maxim were rigidly observed?"

"We all talk too much," replied the Bishop, "and much that we say is exceedingly unprofitable often not strictly true, very often unkind, and still more often unnecessary. We are all apt to forget that we shall have, at the great day, to give an account of every idle word that we have spoken."

"And the tongue," said Lady Mary, is we know, 'a member that no man can tame, it is a world of iniquity.'"

"But even that world of iniquity can be controlled, and made an instrument of righteousness" observed the Bishop, "for with God all things are possible. David speaks of it as the best member he had; 'Wake up my glory (that is my tongue.) I will sing and give praise with the best member that I have.'"

"I should have thought," said Mr. Arden, turning to Lady Mary, "that you, at least, had this maxim of the Bishop's ever uppermost in your mind, for no one talks so little as your ladyship, and I cannot remember to have heard you say an unkind word of any one; while I am always struck with your strict observance of truth, even in the most trifling statements."

"So you flatter as adroitly as any one," said Mrs. Rushton, a slight tone of bitterness mingling with her courtly manners.

"Truth, again, dear Caroline," replied Mr. Arden, with a sharp bright glance at his sister; "as for this excellent woman, I rather glorify God on her behalf, and the grace of God which she has sought and He has given her. I do not praise her, but I rejoice to see what watchfulness and prayer can accomplish, and what grace has done."—*Lady Mary.*

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S. B. JOHNSON.

Putnam, April 17, 1848.

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Selected Poetry.

From the Saturday Courier.

OH, DO NOT LET THE HEART GROW COLD.

BY MISS SOPHIA WEBSTER.

Oh, do not let the heart grow cold
Amid the toil of life,
But rouse thee and with spirit bold
Do battle 'mid its strife.

Meet all its dangers and its foes,
With stalwart arm and true;
Nor let its trials nor its woes,
Bring dark despair to you.

What though the sunshine of thy way
Be clouded for awhile?—
The roses from thy path decay,
And friends forget to smile?

We bless the gathering clouds that sail
Along the summer skies;—
The verdure of the earth would fail
Did stormy clouds not rise.

And so the verdure of the heart
Would grow diseased and die;
Kind thoughts would wither and depart
Beneath a cloudless sky.

We need the gentle dew of tears,
The deeper shower of grief;
And if the tempest-storm appears
Pray that its hour be brief.

But do not murmur when the day
Of life is overcast;
The sun will shed a purer ray
When the dark hour is past.

Materials for Thought.

[Furnished by our Philadelphia Correspondent.]

The Politics of Christianity.

NO. IX.

A STRONG GOVERNMENT.

"We must not make a scare-crow of the law,
Setting it up to fear the birds of prey,
And let it keep one shape, till custom make it
Their perch, and not their terror."

Christianity is always in earnest. The truth she unfolds, whether direct or incidental, whether trivial or important, is gravely and sincerely uttered, and may always be taken for a reality, not a sham. The bright-eyed and clear-complexioned maiden speaks nothing in a double sense — means nothing equivocal — sanctions nothing which merely

"Keeps the word of promise to the ear,
And breaks it to the hope."

Assuredly, to a mind much conversant with the ways of men—the delusive pretences of most—the magniloquent boastings, ending in the silliest performances, of not a few—and the insincerities of custom, place, manner, speech, or countenance—oh, it is reviving, to turn away, at times, from these, and to resign one's spirit to all the pure influences which are exhaled around it by the simplicity of Nature! Thoroughly can we sympathise with the exiled Duke who, when custom had sweetened his exile in the forest of Arden, could welcome

—"the icy pang,
And churlish chiding of the winter's wind;
Which when it bites and blows upon my body,
Even till I shrink with cold, I smile and say—
This is no flattering: these are counsellors
That feelingly persuade me what I am."

Who has ever walked forth in early dawn—who has ever rested him, at midday, in shady haunts of retirement—or has stood, when eve is radiant with blushes, upon the beach of the blue and transparent ocean—without being persuaded and exhilirated by a sense of the unmistakeable *sincerity* which environs his whole being? All is gentle and noiseless—but every thing does what it promised to do, and, for the most part, something more. The glittering dew-drop trembling and sparkling within the bell of some wayside flower—the scarce visible violet scenting the neighborhood with its sweet perfume—the babbling brook, carrying refreshment with it in all its gamesome doublings and windings, and fringing itself on either hand with deeper verdure—the dark glen, in which, when wandering alone, one breathes thick, oppressed with the feeling of awful solitude, and starts with fluttering pulse at the least appearance of life—the sea, the glorious sea, basking as if asleep under the full moon, or heaving or bellowing defiance to the driving clouds overhead, or frisking among fragments of rock, in all kinds of unexpected swells, like a kitten racing after its own tail—all tell us what they mean—speak without stammering or equivocation, the message they were charged to deliver—boast of nothing—mystify nothing, but do their own work, and, in doing it, have a smile of gladness for all who choose to watch their performance of it.

And this chrystal sincerity of Nature, this universal ascendancy of the real of the merely nominal, in all the visible and material works of God, is but, as it were, a grosser adumbration of what is, perhaps, more delicately, but with equal decision, exhibited in Revelation. The difference between one and the other is but a difference of manifestation. The qualities displayed are the same—bodied forth in one case by matter, and in the other by mind. Perhaps nothing is more characteristic of Christianity than the gentleness, and, if we may be permitted the expression, the coyness, of its power. See how unobtrusively, how like a "sister of mercy," it has gone among the nations, breathing its divine message of love, in glances, and smiles, and gestures of pity, rather than in words—or when it speaks, speaking in whispers of suggestion rather than in tones of authority—and, whereas other systems have professed to discover and to reveal the Unseen Spirit in the "wind," the "earthquake," and the "fire," mark how Christianity delights exclusively in the "still small voice!" But yet the hidden power, the energy—so much only of which has been shown as may serve to impress us with the larger proportion which it has reserved—has done its promised work, if not in the vulgar form in which humanity expected it would be done, in a much more satisfactory and abiding shape. The history of revealed truth, from the utterance of the first words of promise to the present moment, has been one continuous testimony against inefficiency and sham, wherever they might appear; and within the circle of that light which emanates from the Gospel nothing hollow, delusive, or short of avowed purposes, can hope to stand with favor.

With such thoughts as these borne in upon us by all outward objects, physical or spiritual, which acknowledge God as their author, and from that atmosphere of sentiment which such reflections beget, we turn to contemplate the *structure* of civil government. What, if the form of it is to be in unison with the spirit of Christianity,—what do we expect to find it?—Unquestionably a Sincerity. This characteristic it must have, if no other. Not only shall we, in the light of divine revelation, regard with abhorrence every "organised hypocricy"—but we shall look for truth—fullness and power in the means in which the organization consists, as well as in the end it seeks to accomplish. No form of government can be in keeping with the discoveries of the Bible, which is only, for the most part, *form*. The machinery must be strong enough for the work assigned to it—and should be strong enough to do that work quietly, without a stunning and everlasting clatter. There is sometimes a bustle in government which is mistaken for vigor—a silence which is construed into weakness. And yet, a really strong government is ordinarily a quiet one,—doing by a word or hint what a feebler organization must have done by a convulsion.

The object of civil government, as we have said, is two-fold—primitive and protective—its structure must be such, as will admit of, and further, the fulfilment of this double end. There may be a form of free institutions, where administration of law, and conservation of social order are utterly unknown—and if the defect, the executive imbecility, the magisterial weakness, can be fairly traced to the form, then, whatever other recommendations such a government may possess, it cannot be said to have a structure approved by Christianity. That State is little better than a sham, the execution of which is obliged to confess—

"Now as fond fathers
Having bound up the threatening twigs of birch
Only to stick it to their children's sight,
For terror, not to use; in time, the rod
Becomes more mocked than feared; sour decrees,
Dead to infliction, to themselves are dead;
And liberty plucks justice by the nose;
The baby beats the nurse, and quite athwart
Goes all decorum."

We need not cite historical illustrations, for our space will hardly admit of it—much less shall we adduce modern instances, which might appear invidious. But we look upon all those embodiments of the democratic principles, in which, jealously for the popular power, cripples the execution of law, as *essentially unsound, insincere, and anti-Christian*. The ordinance of civil government was never intended to be other than a grave reality—the "power" was never consecrated to "bear the sword *in vain*." There are few sights more pitiable, as there are few over which Christianity more unfeignedly, and we may add more indignantly grieves, than that of civil government cited, at every step it takes in the independent discharge of its duty, before its own subjects, to be reminded that it is servant, not master, and that its administration of law must be in the spirit of a slave, rather than that of a judge. From such a condition of things, we pray evermore to be delivered.

It is not the less true, however, although many are anxious to overlook the fact, that the chief danger from which civil government has to apprehend the frustration of its object, springs, not from the people, but from elevated and favored classes. It is not so much in the executive, as in the legislative, that we are likely to find forms overlaying and destroying realities. A State should be strong, not merely against insubordinate subjects, who seldom complain without reason, but also against encroaching and insidious factions, whose influences result in any thing rather than "praise to those who do well." A machinery deliberately put together, with a view to the political ascendancy of any one order—an external form which is meant to give expression to the will of one class as paramount to that of all others—a structure which practically excludes the influence of the poor, and, which consequently, leaves them unprotected from the oppressive habits and exactions of the rich—legislation which is sure to side with property against labor—magistracy, which must needs be partial to the wealthy—institutions and forms of rule which help the powerful to crush the weak, instead of sheilding the weak from the aggressions of the powerful—these are far more common, and are little less to be dreaded, than those overbearing popular interferences of which we just now spoke. Compelled to succumb to such influences, civil government is merely a pretence—professes to do what it has not power to accomplish—exhibits on its brow a purpose which either its heart repudiates or its hands refuse to ratify. To be driven from its legitimate object, whether by the factions of the few, or the threats of the many, is bad enough—but to make provision in its constitutional frame-work for being so over-ruled is a disgrace to any government, and brands it as hostile in its very form to the first principles of Christianity.

Ministerial.

Anecdote, by Dr. Merle D'Aubigne.

Suffer me to relate an espisode from one of my tours in Switzerland.

In 1846, after the Evangelical Alliance had closed its sittings in London, I left the Baths of Allisbrum, and went into the Grisons to see some friends. On the steamboat of the Lake of Zurich, I found myself in the midst of strangers, but I soon noticed two persons whom I took to be Quakers. I believed there would be doubtless between them and me some points of friendly religion. I addressed them and soon found in them two Christians—sincere, enlighted, lively. We travelled together two or three days, and we enjoyed all that time true Christian union. I remember well the moment of parting. We were on the mountain not far from the beautiful convent of Pfeffers. To the right the path descended to the Grisons and the via Mala. To the left, a road opened towards the Tyrol. My course was along the first, my friends were to take the other. We were in the deep gully of a ravine. A mountain stream falling behind us crossed our road, and then made a second fall immediately below. Some boulders of rocks rolled together without order, formed a sort of bridge. We were seated on one of these stones; one of these friends who had been an Advocate, and was now a Minister in his community; grasped my hand at the moment when we were about to part, and without saying a word, knelt down on one of the fragments of rock, I knelt down beside him. After some moments of profound silence, during which no sound was heard but the calm and majestic fall of the waters, my friend began to pour forth his soul unto God. He prayed for me as if he had been one of my oldest friends or my own brother. I had unfolded to him some of the wounds of my own heart, he asked the Lord to heal them. I have seldom enjoyed an hour of such entire Christian union. We rose and parted. I passed rapidly down the mountain on the side of Creugnon, following the guide who carried my bag.

N. B. The two friends were (I believe) John Hodgkin and Robert Foster, of London.

T. F.

[*Lon. Evan. Chris.*

Gems for Ministers.

The sacred ministry is not a state of idleness or of pleasure, but a holy warfare, in which there are always toils and fatigues to be endured.—Whoever is not resolved courageously to maintain the interests of Christ, and to labor continually to enlarge his kingdom, is not fit for his warfare.—*Quesnel.*

You are shepherds, and must know all your sheep, and what is their disease, and mark their strayings, and help to cure them, and fetch them home.—*Baxter.*

Let us speak to our people as for their lives.—*Baxter.*

"Do write to me when you have a moment, and stir me up. You know a word to a minister is worth three or four thousand souls sometimes. * * * * Go on, dear brother; but an inch of time remains, and then eternal ages roll on forever—but an inch on which we can stand and preach the way of salvation to a perishing world."—*McCheyne.*

"Remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the blaze of spiritual life and of the ministry. Oh, for the closest communion with God, till soul and body—head, face, and heart, shine with divine brilliancy; but oh, for a holy ignorance of our shining!"—*McCheyne.*

Western Sketches.

Oh! Oh!!

The State of Ohio grows! grows! The progress is wonderful—nothing like it can be found where slavery has foothold.

Nor does a full population stop her growth. From 1830 to 1840, she grew as fast as from 1820 to 1830. The old rule was set aside.—There was no diminution as population increased. Thus is the ratio set down:

From 1820 to 1830,	60 per cent.
" 1830 to 1840,	62 " "

But let us look a little further. The growth of cities depends on the increase of population around them. Now look at the results, as regards the cities of Ohio, as given by competent authority:

	1840.	1848.
Cincinnati and Suburbs,	50,000	90.000
Cleveland,	6,000	13,000
Columbus,	5,000	12,000
Dayton,	6,000	13,000
Pomeroy,	300	2,000
Total	68,300	130,000

Ninety per cent increase in these five cities in eight years!

This is all in sight of Kentucky. Does she not see it? Does she not know the cause of it? And will she consent, for the support of slavery, to sacrifice all hope of similar vitality, and as sure a growth?

Let us hope not.—*Louisville Examiner.*

Youth's Department.

Memoranda for Boys.

Seven classes of company to be avoided.

1. Those who ridicule their parents or disobey their commands.
2. Those who profane the Sabbath or scoff at religion.
3. Those who use profance and filthy language.
4. Those who are unfaithful, play truant and waste their time in idleness.
5. Those who are of a quarrelsome temper, and are apt to get into a difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of cruel disposition: who take pleasure in torturing and maiming animals and insects, and robbing birds of their young.

What every Child ought to be.

A	Amiable.	O	Obedient.
B	Benevolent.	P	Peaceable.
C	Chaste.	Q	Quiet.
D	Diligent.	R	Reverent.
E	Exact.	S	Sincere.
F	Forgiving.	T	Trustworthy;
G	Gentle.	U	Useful.
H	Holy.	V	Virtuous.
I	Industrious.	W	Wise.
J	Just	X	Xemplary.
K	Kind.	Y	Yielding to good counsel.
L	Lovely.	Z	Zealous in a good cause.
M	Meek.		
N	Neat.		

Miscellaneous.

The Pyramids of Egypt.

The principal pyramids are situated about 3 hours' sail up the Nile, near the place where the ancient Memphis stood. The four most remarkable fabrics of this kind are nearly on the diagonal line, and about four hundred paces from each other—the four faces exactly correspond to the four cardinal points. The two most northern are the largest, and their perpendicular height has been calculated at 500 feet. The bottom of the first is exactly 693 feet each way (that is square) and therefore covers more than eleven acres of land. The inclined plane is equal to the base, and the angles and the base form an equilateral triangle. The number of steps have been variously computed; but they are between 207 and 212; these steps, or layers, are from two and a half to four feet high, and are broad in proportion to their height. The other two pyramids are much less in magnitude, but they have some peculiarities deserving notice. It appears that the rock at the foot of the mountain has been smoothed with a chisel, and that this rocky plain is about eighty feet perpendicular above the level of the ground overflowed by the Nile. Yet in this space we find a number of shells and petrified oysters among the sands which cover the rocks, and, in this quarter, too, are picked up the beautiful flint stones which, on account of the singularity of their colors, are more esteemed than agate for snuff boxes and the handles of knives.

From Godey's Lady's Book.

A RACE FOR LIFE.

Prairie fires always run before the wind, with an advanced tongue or fork in two receding flanks, and in a high wind so rapidly do the dancing, curling, careering flames leap from point to point of the dry grass, that it is sometimes difficult for the swiftest horseman to escape. The sight, especially in the night, is always beautiful, and at times grand beyond description. But after a while we become familiarized to it, and look upon it without emotion, as all of us learn to do upon the glorious sun, the most splendid object in nature.

At the time I refer to, I had been two or three days' drive from the town of C———, with my horse and buggy, and was on my return home. All day I had noticed signs indicating fire on the prairie—masses of smoke in the distance, lying like white clouds upon the horizon, and a hazy atmosphere—but these gave me no trouble so long as they were far away; and, busy with my own thoughts, for hours I would pay no attention to them whatever. At length, after some period of abstraction, I observed with some apprehension that the conflagration was drawing nearer, and had actually worked around in my rear, until it had crossed the path by which I had travelled; that all behind me was fast becoming a smoking sea of fire, and for the first time the thought of danger, that I might be overtaken or possibly surrounded, occurred to me.

My horse was a powerful one, but not very fleet, nor yet fresh; but without the loss of a moment I applied the whip, and quitting my direct route bore to the left, because that placed me more squarely before my enemy.

Soon the tongue of fire, the advance guard of my foe, became distinctly visible on my right, at about two miles distance, as near as I could judge, stretching on with a speed that was really frightful. I knew the struggle was to be with that, and pushing my horse to the utmost, kept my eye fixed upon it, like the wily racer, intent on measuring the power of his antagonist before the final effort. For a few minutes the result was in doubt, but not long. Sinews of flesh were no match for the wings of the winds which bore on that fleet and terrific column of fire, and I became satisfied that it was outstripping me, and almost with a feeling of indifference; for I thought for a moment that my last hope was gone, and was bracing my heart and nerves for the final event of life.

It was now twilight, and as the day departed, and the shadows of night fell around, the cordon of fire seemed to magnify its splendors and its terrors, and like a vast serpent, to extend itself behind and on both sides, and to be closing up its folds to encircle me.

I was no stranger on that part of the prairie; its general localities, though one portion is very much like another, were familiar to me; and in recalling them to mind, I recollected a little rugged mound or hill, some twenty or thirty feet in height, and was satisfied that I was no great distance from it. With my hopes revived a little, I taxed my sight to the utmost on every swell of ground that I passed, and at length detected the faint outline of the eminence in advance.—But the fire was making for it too, and the subtle leaping tongue on my right, now quite ahead of me, already seemed almost between us, and prepared with a single leap to cross my path and secure its victim. Still, with my almost exhausted horse, I pressed on, with an energy and despair so mighty as almost of themselves to wreck the powers of life. I have not recovered from the effects of that mental struggle to this day—but, as you have already no doubt concluded, the mound saved me. In the race for life, I was obliged, as it were, to place myself, side by side, with that giant and awful sword of flame, and for the last half mile, the contest was doubtful, hopeless, dreadful. But God nerved my horse with an unnatural strength, as it seemed to me, and guarded his footsteps so that every effort told; and at last I dashed on the bare side of the mound, where there was no fit substance for the devouring element to follow, and was safe.

The flames swept by with a dull heavy roar, and a hot, sweltering, suffocating breath, burning with an intensity and grandeur which realized to the imagination my ideas of the final catastrophe of nature, encircled and passed the little eminence on which I stood, and stretched off in two long lines as far as the eye could reach. I fell upon my knees; and since that terrible night, I trust I have been a more thoughtful and thankful man.

From the Louisville, (Ky.) Examiner.

Heroic, if Tragic! The Question.

May 19. A scene occurred at Covington, which shocked the community, and made the blood of thousands run cold.

A man named Rush, had purchased up the Licking, a 'negro fellow, wife, and child.' The slaves objected. Both the negro and his wife protested against being separated, or sent South. But the sale was made; they were brought to Covington, and, for safe-keeping, lodged in jail, until they could be shipped for Louisana.

While in jail, the negro man resolved, first, that he would not go South. His wife said, "rather than do that, and be separated, I wish you to cut my throat." Both then resolved upon self-destruction. But the child! Could they consent to imbrue their hands in its blood?—"Aye," was the mother's response—"rather than it should go South, and be separated from us, let it be done." Deliberately did that mother do the deed—deliberately offer her throat to be cut by her husband, who made the fatal gash, and as deliberately did he attempt to take his own life.

They are all dead. These three slaves, father, wife, and child, nameless, unknown, lie under the cold earth, and the event is with God.—We cannot justify any human being in taking his own life, or the lives of others. The bare idea of a father coolly killing his child, wife, and then himself, shocks us. Yet on hearing of this tragic scene at Covington, and the cause of it, we could not but feel and say, "there was a wild heroism in the act, which robs it of its horror." If such a deed had occurred in old Rome, and in the best days of Roman manhood, the doers of it would have been heralded forth, and handed down to us, in song, story, and historic description, as among their greatest, loftiest characters. Christianity teaches us other views, and a higher duty. But even Christianity while condemning the act bids us sorrow over, and sympathise with, the dead, who for love of home, who rather than be torn from each other, died thus by their own hands.

How stirringly does this fatal act appeal to every man, woman, and child in Kentucky to protest against the separation of families.

There be those who say, "slaves care very little about such separation." We know better, all of us. We know that their feelings are kind, their attachments strong, their love of kindred and home abiding. True, these feelings and attachments, and this love, are weakened, sometimes deadened, because marriages are *not legalized*, and because they dare not fix them. But despite of this, there is not a plantation not a neighborhood, not a county, in which slaves do not show the highest, holiest affection, when torn from their families, or driven away from the old homestead. Have you, reader, attended an administrator's sale, when old settled families were put up for sale, and not heard the wail, and shriek of women, or witnessed the grief oppressing and crushing stout men? Have you never been at the court house, when under legal action, the father was about to be borne away forever from wife and children, and seen the unutterable anguish which overwhelmed them? They do love each other. They love kind masters. And no Southern man at all conversant with the negro's nature, or familiar with his habits, will pretend to deny the fact. What, then, can we say in defence of a law which allows family ties to be broken at any moment? What plea put in, what justification offer for a code which annihilates at one blow the marriage rite, and all the sacredness of home? What say, when death is deliberately sought by slave husband, and slave wife, rather than submit to separation, or endure the pangs which such separation would inflict?

Now the reason of the case demands of us, as men and christians, the instant cessation of any and all such barbarity.

Narrative.

From the Methodist Protestant.

THE ANSWERED PRAYER.

A few evenings since we found our way to the basement of one of the sister evangelical churches in this city, where a protracted meeting was in progress. A stranger was to preach. At the appointed hour he arose, and delivered an impressive address on the efficacy of prayer. The chief point intended to be illustrated was this, that we are not to infer that God does not hear prayer, because our prayers may not always be answered at the time, and in the manner which we may prescribe.

After the close of the sermon, a tall and somewhat elderly gentleman walked from the congregation to the pulpit, and desired the attention of the audience. He said he had been forcibly reminded during the delivery of the sermon, of a real occurrence which came under his own observation, and which strikingly illustrated the doctrine which the preacher had taught. We listened and were instructed; and for the excellence of the lesson, have determined to narrate as well as we may be able, the substance of the incidents he so feelingly mentioned.

In the year 18—, said the speaker, I had occasion to visit the town of my nativity. Absence had not obliterated the memory of departed joys, and though changes had passed over all things around me, it was pleasant, once more, to look upon the scenes of my childhood. Many were the enquiries prepounded in relation to the past. After one and another of my old friends were these enquiries made. Some were dead. Some were far absent. Among others, I enquired with some interest after my old school-fellow, Samuel Willis.

'He is a desperate man,' said the lady to whom I addressed myself—"a swearer—a gambler—a drunkard—and is now some where far in the South."

I was astonished. I knew that his parents were strictly religious people, and that Samuel had not needed for parental advice. I expressed my suprise, when my friend rejoined—

'That is not all, sir. His old mother, once so pious, has become quite skeptical about religion. She says she has prayed for Samuel until she is quite satisfied that God does not hear her prayer. The more she has prayed, the more wicked has her rebellious son become. Once she had felt assured that her prayers would be answered, & that her son would be converted; but now her faith has been too strongly tested. She thinks God has disappointed her, and despite the promise to the contrary, that her trust hath been confounded.

'What a pity she should so soon doubt God's goodness.'

'Nor is that all, sir.' continued she. 'His two younger brothers, impressed with what the mother openly declares, are quite disposed to infidelity. The whole family seem to be on the verge of spiritual ruin.'

My heart was sad with the recital. It cast a gloom over my spirits, which for days could not be penetrated. I felt that "God moves in a mysterious way his wonders to perform;" yet I was assured that in his infinite wisdom all would yet be made plain.

A few years after the above interview, I was one day seated in my study, when my attention was arrested by a tap at the door. I walked to the entry and opened it. A stranger stood before me.

'How do you do, my old friend,' said the stranger—a tall, graceful, and elegant looking man.

'I do not know you, my dear sir,' said I. 'Possibly we have met before, but I cannot recall your appearance.'

"Look at me attentively,' said the stranger.

I did look, but not the slightest trace of recognition was the result. He perceived my embarrassment.

'I am your old school-fellow, Sam Willis,' said he.

We embraced. For some moments not a word was spoken by either of us. At length, recovering from my surprise and emotion, I invited my old friend into my study.

'My dear sir,' said I, 'I hope there was some mistake, but I had heard a bad account of you.—Your personal appearance does not credit it, but I had heard that you were a gambler & a spendthrift.'

'I was worse,' said he.

'Then you are so no longer, I trust.'

'No, thanks be to the Almighty, he gave me to see the error of my way. I had gone very near to the pit of Hell. But his mercy was greater than my sin. I am no longer, I hope, 'numbered among transgressors;" but I am an unworthy, though sincere, elder in the Presbyterian church at———.'

Our interview was delightful. I found my old friend to be a man of fine accomplishments, sterling intelligence and devoted piety. Before we parted I desired him to give me some account of the wonderful change that had been wrought in him.

'I was,' said he, 'indeed a very wicked man. I had gone far in the ways iniquity. Having married a Roman Catholic lady. I became acquainted with the priest, her confessor; and many a time have I played cards and drunk wine with him until midnight, after his religious visitations to my lady. This gave me additional contempt for religion. I became an open infidel. I despised what I believed to be arrant hypocrisy, or ignorant delusion in all professions of a religious character. It so happened, however, that the Rev. Mr. B———, a distinguished revivalist of the Presbyterian Church, passed through the place where I lived. He held a protracted meeting during his stay. It was said that he was powerfully eloquent: and I determined to go to hear him, for the sake of his reputed oratory. I went and listened. His voice was charming, his gesticulation scrupulously correct; but I soon lost sight of the speaker, and forgot his oratory, in the alarm with which he filled me. He spoke as one having authority. He seemed to feel his mission to be divine. As he presented the terrors of Sinai, and dwelt upon the inflexible justice of Jehovah, I saw my sins with fearful distinctness, and I trembled before the majesty of the Law. Presently he held up Jesus as the Great Sacrifice. Oh, how wretchedly I was oppressed with my shameful ingratitude. I remembered my home. The instructions of my early life, the advice of my father, the prayers of my mother, the pleadings of God's ministry—all contributed to my affliction. In short, 'God was dealing with me. I became a penitent. I sought mercy, and God, for Christ's sake, did not reject the prodigal.'

It was some time after the above interview, that I again visited the place where the parents of Samuel Willis resided. I fell in once more, with my female friend, of whom I had learned the sad course of life which he had led. After some conversation I mentioned his case, and stated that I had seen him.

'Yes,' said she, 'he has become quite pious.'

'And his mother—what of her?' I enquired.

'Oh,' said she, 'she has been dead for some months. Her history is full of warning and encouragement. She continued to be skeptical in reference to the efficacy of prayer, until she was taken sick. Many of the sisters in the church called upon her, and exhorted her to prayer, but she declared it to be useless. She had once believed, she said, in its power; but her own case proved that she had been deluded. Every effort was used to awaken her to a sense of its necessity, but all seemed in vain. At length she was requested to allow a few of her female friends to hold a prayer meeting in her chamber. With reluctance she consented. About half a dozen Christian women, full of faith, assembled; and God, true to his promise, met with them. The Spirit was indeed there; and its operation touched the heart of the mother. She had been elevated in the bed, and seemed at first insensible to any impression. But as the prayer meeting progressed, an overpowering sense of the pres-

ence of God came upon the little band. Tears and strong entreaties were not disregarded by the Being who hears and answers prayer. The Spirit of God was doing its office in the heart of the backsliden mother, and presently tears indicated that even in her hardness of heart, Jesus had touched her. It was a time "long to be remembered."

Now she began to pray—to pray for forgiveness. Oh! how bitterly she reproached herself for her inconstancy and infidelity. Oh, how sincerely did she lift her eyes and her hands & her voice before her Maker and plead with him for acceptance. And the Lord heard and answered her! Who shall describe the thrilling emotions that filled every heart when the enfeebled and afflicted one cried out in transport, "Oh, Lord I will praise thee, for though thou wast angry with me, thine anger is turned away, and now thou comfortest me." Verily, it was good to be there.

Nor was the son forgotten. Once more was that little room made vocal with the voice of the mother pleading with God for her rebellous son. All present joined in her supplication, and responded, Amen. *At that moment—far, far away, the heart of a strong man was trembling under the preaching of Christ crucified!*

It was but a few days afterwards that a letter reached the village, addressed to this mother. It was from a minister in the south. Brief was it, but to the purpose. It brought to her the glorious tidings that her "son once dead, was alive again—once lost, was found."

Madam—Allow me to break to you "glad tidings of great joy." Your son, Samuel, for whom you have prayed many years to God, has "become partaker with us of like precious faith.' I rejoice to inform you of his hopeful conversion. On last evening he presented himself at the anxious bench, and God was pleased to grant him the forgiveness of his sins.

Yours, in Christ,

The effect of this news arrested the attention of the skeptical brothers. They now felt that there *was* something in prayer. That prayer was heard and answered. They renounced infidelity; they became Christians; they are this day pious and influential members of the church.

What a lesson does this narrative teach to parents—to children—to all! It is unquestionably the Christian's privilege to expect *immediate* answers to his prayers; but if our heavenly Father see that it is better for us that the answer should be delayed, let us not falter, but lean upon him with unwavering confidence.

We might moralize an hour upon this point, but the moral will be seen and read of all. It needs no amplification. Reader art thou a parent? Hast thou prayed for thy lost child? Despair not. Jesus hears prayers. Continue to look to him. He will do right—and "in due season thou shalt reap, *if thou faint not!*"

Religious Intelligence.

PITTSBURGH DISTRICT.

Newark Circuit, Va., June 19, 1848.

Br. Bassett: As iron sharpneth iron, so does the countenance of a man his friends, and as cold water is cooling to the thirsty soul, so is good news from a far country. It is always consoling to me to hear from the brethren the state of Zion, through the medium of the Recorder. I have delayed writing till this late hour, yet it is not too late, I hope for me to say a little also. I came to this circuit the first Sabbath in Sept., preached at Zion Meeting House, called a Quarterly Conference and found the membership few and very much disheartened, being cut off from their old (Harrisville) Circuit. They feared that they could not sustain me, but said I. brethren let us go to work, taking our weapon for labor in one hand and the sword of the Spirit with all the panoply of God in the other, so we went to work as giants refreshed with new wine—and blessed be the Lord, our feeble labor has not been in vain in the Lord; for though we have our difficulties to encounter yet he is still with us. We have gotten up four new classes, and they are in peace. and a goodly number of them are trying to do the best they can for me and the Church. We have two very large Sabbath Schools, a considerable interest taking in our cause, and I think that the Methodist Protestant Church will yet live on Huse's river and Kanawha. On this day three weeks past we had a good time. Brs. Holland and W. Betts aided me in holding a protracted meeting on the Little Kanawha. Sinners were made to feel the power of God, and saints rejoiced in the Lord. May the Lord reward these faithful brethren for their labor of love, but I must not forget to say that our old venerable Br. Brown visited our circuit—but in consequence of the high waters, his meeting was not so well attended as if it had been otherwise. A great many of the friends were very much disappointed on account of the great freshet, yet his labor with us was not in vain. We hope that the Lord our God will abundantly bless our dear old fellow laborer in Christ. Permit me to say to my brethren in the Lord Jesus, that I am now old and gray-headed; much of my time is gone past, and I soon expect to lay by my labor and toil here and go home to Jesus. But the Church of Christ lies near my heart, for which I am willing to spend and to be spent. It has generally been my lot to take the circuits "the other side of where the bears live." Well—perhaps this is all right, though it may be hard. I hope that all things will come right, so that the church may still grow up in Christ the living Head. I hope that the slave question will no more trouble our Zion, and in regard to the Restrictive Rule that has taken up so much time and paper and all to no particular profit, I hope that my Brethren will be mild, and talk as brethren in Christ. A travelling itinerancy my soul delights in. This is the bone and sinew of Methodism in our land. Now I will close with lifting up my soul to the God and father of our Lord Jesus Christ, that he would grant unto his Church, according to the riches of his grace, the abundance of his Spirit, that we may grow up into him in all things, which is the head over all, and blessed forever. Praise the Great God. O my soul, and all that is within me, laud his holy name forever and ever. Amen.

W. G. WILLIAMS, Supt.

OHIO DISTRICT.

Gilboa. O., June 16, 1848.

Br. Bassett: Permit me to inform the friends of Zion, that the Ohio Conference is prospering gloriously. More than one thousand members have been received in the present year. It has been my privilege to see nine revivals, which resulted in three hundred additions to the church. I have just closed a protracted meeting, at Mt. Blanchard. Twenty seven joined on probation. This church has enjoyed a very extensive revival this year, under the labors of Br. T. Graham, Supt. More than one hundred have professed conversion.

It will be seen by my plan of appointments, that I shall spend the balance of his Conference year, in the north. I am prompted to this course from a sense of duty.

It is made my duty by the action of the last Annual Conference, to make provision for a discourse on the opening of our next Annual Meeting to be held in Lebanon Station, September 6, 1848. Br. T. H. Stockton, of Cincinnati is invited to deliver said discourse. I hope he will find it agreeable, as well as convenient, to comply with our request.

J. M. YOUNG.

Bainbridge, Ohio, June 24th, 1848.

Br. Bassett: I will make my third quarterly report to our worthy President, J. M. Young, through the Recorder, knowing your affinity for these old customs, Brother Bassett, (and I hope the ——— custom will be kept up,) I have not any thing of great interest to write, but such as I have give I unto thee. Since our last, we have had some very good meetings, the circuit is doing as well as we could expect at this time of the year. Harvest is now on hand, our men are engaged in that. The class at this place has increased in interest and number since its organization. Our friends are going ahead with their meeting house here. The Quarterly Conference have gone in for the purchase of a Parsonage in this place. Our third quarterly meeting closed last Monday night. We had a very good meeting, one joined on probation. We were favored with the very acceptable labors of Br. C. H. Williams. Our fourth quarterly meeting will be held at Cove Spring Meeting House, commencing the 19th of August, to which we invite ministerial aid. Will Brother Warrington come over and see his old friends at that time? Come Brother, try. Our friends at this place expect to entertain the next Annual Conference, & accommodate its sittings in their new Methodist Protestant Church. I presume the friends will say, *Amen*. Brethren pray for us.

Your Brother in Christ,

S. P. KEZERTA.

INDIANA DISTRICT.

Freeport, Ia., June 3d, 1848.

Br. Bassett: I have just returned from quarterly meeting on Tanners Creek Ct. Br. T. Shipp was also in attendance. We held a meeting of four days, embracing last Sabbath. It was a time of deep interest with nearly all in attendance. Whilst the members of the church attested the depth of their feelings in the subdued sigh, the suppressed groan, accompanied by the quiet flowing tear. Backsliders were reclaimed, sinners brought to the mourner's bench, and penitents comforted. Several professed to find peace in the belief of the truth. (The numbers not definitely known.) Five offered themselves as candidates for church membership. May the Lord continue his blessings on this kind people. Br. Edmonson has been released from this ct., and a brother Sibley employed by the President.

S. MORRISON.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, June 29, 1848.

To Correspondents.—We acknowledge the receipt of an article by Br. J. B. Peat, in reply to Br. C. Springer. A communication from Br. G. Clancy shall appear in our next. Our Restrictive Rule discussion, we believe, is nearly through. Br. J. Scott has one more article to come. Br. Springer has heretofore intimated an intention to pursue the subject a little further. And Br. W. Reeves, gave us notice before the 1st of June, that he desired to furnish a few numbers on the subject. These brethren, if they still wish to fulfil their intentions, will please furnish us without delay what they desire to have published. We have received No. 1, of Br. J. Gay in reply to Br. W. M'Gwigan on the subject of slavery. Br. M'G. proposes furnishing another communication on the subject. If it suit the convenience of brethren, who write a series of numbers, we should like to give them consecutively without interval, whenever practicable.

Rev. S. Elliott.—We have received from this brother a response to the communication of "A Member." He denies the charge of having endeaved to 'discourage and tear down Columbia Circuit,' and demands the proof. Br. E. also denies that he is fond of promotion, as alleged by "A Member," and states that all the promotion he ever received, he received without asking for it. We have received also another communication from a responsible individual in Columbia Circuit, stating that the Quarterly Conference unanimously confirms the correctness of the letter of Br. G. M. Scott. We think best not to publish either of the articles now received, and trust we shall be excused from publishing any thing further on the subject.

Errata.—Rev. W. M'Gwigan of Lynchburgh, Va., requests us to publish the following corrections of typograpical errors which appeared in his communication published in our paper of the 1st inst.

In second column, of the letter, line 69 from top, for "securing pepetuity," read, "seeming pepetuity." Same column, line 102, for "give by inspiration," read, "given by inspiration." Same column, line 110, for "words of the Devil," read, "works of the Devil." Same column, line 118, for "changeable," read "chargable."

In third column, line 46, for "they exist," read, "thy exit." Same column, line 54, for "yes, O Abraham," read, "yet, O Abraham." Same column, line 58, for "shall ultimately," read, "shalt ultimately."

In fourth column, last paragraph, near the close, for "God intended," read, "God intends."

Juvenile Concert.—We take pleasure in announcing that Mr. Munson will give a Concert with his Juvenile Class, at the Seminary Hall in this place, on Thursday evening next, July 6th, at early candlelight. Let all who wish to have a real treat, turn out. If the Concert should be but half so good as the last one, we would not wish to miss it.

Ladies' National Magazine.—The July No. is before us, opening the 14th volume. It contains, besides a colored fashion plate, a fine mezzotint engraving, representing Judith and Holofernes. Edited by Mrs. Ann S. Stephens, C. J. Peterson, Publisher, Philadelphia. $2 per annum.

Peace.—Official Announcement.—The following official Despatch from our Commissioners in Mexico, has been received and published at Washington City. Whilst there are great rejoicings in Mexico upon the ratification of the Treaty it is suprising that there is so little demonstation in this country in reference to the long prayed for return of Peace.

City of Queterato May 25, 1848,
9 o'clock, P. M.

Sir: We have the satisfaction to inform you that we reached this city this afternoon, at about 5 o'clock, and that the treaty as amended by the Senate of the United States passed the Mexican Senate about the hour of our arrival, by a vote of 33 to 5. It having previously passed the House of Deputies, nothing now remains but to exchange the ratifications of the treaty.

At about four leagues from this city we were met by a Mexican escort, under the command of Col. Herrera, and were escorted to a house prepared by the government for our reception. The Minister of Foreign Relations, and the Governer of the city called upon us, and accompanied us to dinner, which they had previously ordered. So far as the government is concerned, every facility and honor have been offered us, and Sr. Rosa, the Minister of Foreign Relations, desires us to state he feels great satisfaction in meeting the ministers of peace from the United States.

We will write to you again shortly, and more at length, as the courier is on the point of departure.

The city appears to be in a great state of exultation, fire-works going off, and bands of music parading in every direction.

We have the honor to be, your obedient servants,

A. H. SEVIER.
NATHAN CLIFFORD.

Hon. James Buchanan, Secretary of State.

☞ The following is the *Form of Thanksgiving for Peace*, appointed by Bishop Potter to be used in the Churches of the Diocess of Pennsylvania, during the present, and the next following months, as published in the Episcopal Recorder.

"O Eternal God, our Heavenly Father, in whose hand is all power and might, we praise and magnify thy glorious name, that thou hast been pleased to restore to our land the blessings of peace. Not unto us, O Lord, not unto us but unto thy name be all the praise. Give us, we beseech thee, grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honor of our country, and as much as in us lieth, to the good of all mankind. Bestow upon us, also, such a just sense of all thy great and manifold favors to our land, that it may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord, to whom with thee and the Holy Spirit as for all thy mercies, so especially for this our deliverance from the evils of war, be all honor and glory, world without end. *Amen*."

Rev. C. B. Parsons.—Editor Stephens, of Zion's Herald, has been publishing in his paper sketches of leading personages at the late General Conference in Pittsburgh. The statement he gives of Parsons the present pastor at Soule Chapel, Cincinnati, (Church South) is quite interesting. We give it entire.

"Mr. Parsons has been with us occasionally at the St. Charles. He is a famous man in all the West, having been eminent once, I learn, as an actor. I had by some means received an impression that Mr. Parsons was one of Mr. Maffit's converts, and addicted to theatrical airs in the pulpit—in fine, that there was something not very substantial about his character or talents; but I make confession to all his friends that I was most egregiously mistaken. There may be something theatrical about his pulpit performances—it would be wonderful were it otherwise, after his theatrical education—but he is really a most solid, sensible looking, good natured, moderate minded, Christian gentleman. He is tall and corpulent, with a face expressive of benevolence and repose. His style of preaching is quite the antipodes of that of Maffitism or Bascomism, which has obtained so much among us. It is simple, practical, and evangelical. Mr. Parsons was awakened unto God on this wise: While passing through this city some years since after the recent death of one of his family, he paused over the Sabbath, and attended, in the morning, one of the Presbyterian churches. It was announced that in the afternoon the sacrament of the Lord's Supper would be administered;—Christians were invited to attend and partake of it, and others to witness the solemnities. He was suffering under anguish of spirit, and resorted to the temple again in the afternoon, as the most appropriate place for his relief. The assembly was not large, as there was no sermon; he was the only one present in the pews on the left aisle of the church. As he sat there in comparative solitude, his thoughts were painfully active; the devout pressed to the altar, but he was left behind; the enquiry pressed upon him, whether he should at last be separated from them, & cast off on the left hand of the Judge of the quick and dead; he went away an awakened man, & afterwards being converted to God, entered the Methodist Ministry. He preached here last Sabbath in that very church, and at the conclusion of the sermon related the fact as of a third person; but when he pointed to the pew where he had sat, referred to the pastor in the pulpit as the one who ministered that day at the altar, and himself as the young man awakened, the sensation in the audience was thrilling; there was an instantaneous outburst of feeling and tears, and the good pastor, who had never heard of the circumstance before, rose and expressed his emotions. Mr. Parsons' sermon was universally considered one of the best yet delivered here.—He is the pastor of the Methodist E. Church South, in Cincinnati. I heartily wish he were in a better position."

M. E. Church, South.—We find in the Nashville Christian Advocate a statement from the "Minutes of the Annual Conferences, for the year 1847—48," embracing the following statistics of the M. E. Church South.

Number of White members,	334,859
" Colored "	127,249
" Indians "	3,445
" Itinerant Preachers	1,403
" Superanuated "	97
" Local "	3,142
Total, members and preachers	470,195
Increase the past year	10,726

Would the Editors of the Advocate, please favor us with a copy of their "Minutes?"

The Right Spirit.—The subjoined article from the Lutheran Observer, an excellent religious paper published in Baltimore, will be read with interest by our friends. Rev. Dr. Kurtz, a man of the most liberal feelings, is editor of the Observer, and is doubtless the Lutheran minister spoken of. As the soul of that excellent man was lately refreshed, in preaching for a Methodist Protestant congregation, and in administering the Lord's supper to its communicants, at the request of its pastor, we are happy to be able to give the following circumstance, which we lately witnessed, as a counterpart. A Methodist Protestant minister was invited by the pastor of the English Lutheran Church of Zanesville, on last Sabbath, to preach for his congregation, and assist him in the administration of the supper of the Lord. The said pastor of the English Lutheran Church, is a man of the right spirit, and so far as we could discover, it was "like pastor, like people." The scene, we thought was worthy for angels to look upon. And we could not help thinking with the editor of the Observer, that whilst we contemplate such a circumstance as of "rare occurrence," it should be subject of regret and mortification amongst Christians of the various evangelical denominations, that such occurrences are not of "frequent repetition."—Should not Christians cultivate 'brotherly love' amongst all and towards all who "love our Lord Jesus Christ in sincerity," and thus hasten the advent of the period when the "Watchmen shall see eye to eye?"

"An Unusual Occurrence.—Last Lordsday morning the pastor of a respectable and prosperous Methodist Protestant Church in this city, found himself so unwell as to be unable to occupy his pulpit for that day. He accordingly applied to a neighboring Lutheran minister to fill his appointments. The notice was very short, but as it appeared to be a case of emergency and there was a strong predisposition to accommodate so estimable a man, the Lutheran minister readily assented. But on further inquiry, he learned that the Eucharist was to be administered on that day, and this produced some hesitancy in his mind. To preach the gospel to his brother-Methodists would be a very pleasant duty, but to dispense the Supper to them in their own house of worship, inexperienced as he was as to their mode of procedure on such occasions, in the absence of their pastor, and unassured as he felt whether his humble services would be acceptable, was to him an embarrassing consideration. He faltered, and would fain have escaped the dilemma. But having been requested by the Methodist Protestant pastor to officiate, and aware of his enlarged and truly catholic views,—and presuming morever, on the principle expressed in the well-known proverb: "like pastor, like people," that his church must have imbibed from his excellent example and instructions, the same liberal sentiments, the Lutheran minister at length determined, at all hazards, to "go forward."

The house of God was well-filled; want of time had rendered due preparation for the pulpit impossible; but the preacher did as well as he could under the circumstances, and *angels can do no better*. But, however deficient his services, the congregation were indulgent and attentive, solemn silence and an impressive appropriateness of procedure characterized the whole of the exercises. A Lutheran pastor stood within the balustrade encircling the altar, in a Methodist Protestant Church;—called on the Methodist membership to approach the table, and receive at his Lutheran hands the Lord's Supper; they promptly and numerously complied; aged fathers and mothers in Christ whose "hoary heads are a crown of glory," and young men and maidens who had been early taught by divine grace to "give themselves away to the Lord," prostrated themselves before the God of their salvation, and with deep humility and absorbing devotion, strongly marked in their countenance and all their demeanor, received the sacred emblems of the "the broken body and shed blood" of our adorable Lord,—the crucified and now exalted Redeemer of an apostate and rebel world.—O it was a delightful scene!—a spectacle for angels to look upon!

But here it may be asked, is this an occurrence of sufficient importance to call attention to it, or to dwell upon with any degree of emphasis? Is not Christ the common Lord of all? his Supper a provision in common for all christians? and his ministers the common servants of all his people? Why should not those towering partition-walls which separate and cut up into small compartments the spacious temple of Jehovah be demolished? why should not sectarianism yield to catholicity, and bigotry to benevolence and liberality? why should not God's people and God's ministering servants mingle freely, especially when they celebrate that ordinance which is emphatically "a feast of love" and the glorious wreath of brotherhood?

This is all true, and viewed in this light, it is all most natural, most proper, most congenial with the spirit of Christianity; it is just as it should be; and instead of referring to it as an incident of rare occurrence and a subject for special congratulation, we should hang our heads in shame that it is not one of frequent repetition, and mourn over the melancholy contraction of mind and character as exhibited in the strongly marked lines of demarkation between the different branches of the great family of God's believing people.

A New Movement.—We have been requested by sundry gentlemen, subscribers, who were in attendance, to state that a mass convention was held last week, in the State House, Columbus, without respect to party, the object of which was to take a stand against the further encroachments of slavery and the slave power in our country. The sittings of the convention were numerously attended, by delegates from 20 out of the 21 Congressional Districts of the State.

Amongst the speakers, as we learn, were prominent gentlemen of the Democratic and Whig parties, as well as of the Liberty party, who seemed united in their one grand object. It was determined that a weekly paper be commenced at Columbus, the leading object of which shall be "to use all constitutional means for the overthrow of the slave power, and of slavery," and to advocate the position that there be "no more Slave States," and "no more Slave Territory." E. S. Hamlin, formerly Congressman from this state is to be Editor, assisted by J. C. Vaughan, formerly of the Louisville Examiner. The paper is to be called "The Standard."

We announce the above, rather as a moral and literary movement, than as a political one.

U. S. CONGRESS.

Monday, June 5, House.

W. P. Linde, a Representative from the State of Wisconsin, appeared, took the oath of office, & took his seat. Adjourned to Friday next.

Senate.

Resolutions of the General Assembly of Rhode Island were presented, in favor of abolishing slavery in the District of Columbia, or an act for the immediate removal of the seat of Government to some free State.

The Senate held a session on Thursday, but not another till the following Monday.

Friday 9, House.

M. C. Darling, Representative from the State of Wisconsin, appeared, was qualified and took his seat.

Monday 12, House.

The 17th day of July was fixed upon for the final adjournment of Congress. The Senate refused to concur.

Thursday 15, Senate.

A resolution was adopted, which had previously passed the House, regulating the discharge & payment of temporary troops returning from the Mexican war. It provides that the military forces, to be discharged at the close of the war, "be transported or marched, with the least practicable delay, to such posts or places in the United States, most convenient to the troops, and that at such places they shall be discharged from the service of the United States; and that until they shall respectively reach such places and be discharged, the officers and men shall be considered, paid and treated as in the service of the United States, in the same manner as if the war had not closed."

Evangelical Preacher.—We have received the June number. It contains a Sermon by Rev. Dr. Sprague, of Albany, New York, on the Love of money, a most useful topic for the times. Covetousness is shown to be the root of a contracted mind, of oppression, dishonesty, flagrant crime, disgrace, poverty, suicide and an undying death, to those who are the subjects of it. The evils the love of money brings upon those thrown within the range of its influence, as heads of families, members of civil society, and members of the church are also exhibited. The number contains also a Sermon by Rev. Dr. Church, of Rochester, New York, from Phil. 4. 8. The "Preacher" is a good publication, at $1 per year. Rev. N. N. Wood, Editor, Zanesville, Ohio.

Sears' Magazine.—The numbers for June and July are just received. They are filled with valuable and instructive articles and embellished with numerous engravings. Those who want a monthly worth reading should send for Sears'. $2 in advance. R. Sears, Publisher, Nassau St., New York.

Lady's Dollar Newspaper.—We see by the last number of this Journal, that Grace Greenwood has retired from the editorship of it. The reason she gives is a sudden failure of her health—requiring her to seek the fresh air remote from city life. The Publisher however has the promise of her contributions hereafter.

The Baptist Recorder, published at Fairmont, in West Virginia, has recently been enlarged, and furnished with new type. Published by D. S. Morris, & Co.

Correspondence.

Written for the Western Recorder.

Mr. Editor:

Will you have the goodness to publish the following *facts respecting the Slave Trade?* They are from the pen of the Rev. John Leighton Wilson, than whom there is not a more competent witness on this subject, he having served for many years as a Missionary on the Western coast of Africa. They will serve to correct the statements which are frequently made, that this trade is carried on as extensively as ever, and that nothing but colonizing the coast of Africa can put an end to the traffic.

A FRIEND TO AFRICA.

"The opinion is common that little or no impression has as yet been made upon this trade; and there are not wanting those who confidently affirm that all that has heretofore been done is little else than a waste of life and money, and that all future efforts must prove equally futile and chimerical. But we as confidently affirm that this opinion, whether it be regarded with reference to what has already been achieved by the English navy single handed, or what is likely hereafter to be effected by a combination of other navies with hers, is utterly unfounded.—We do not mean to affirm that the Portuguese have less disposition to carry on the slave trade now than they have always had; nor would we intimate that a naval cordon has been drawn along that coast so strong and so compact that it is impossible for a vessel to escape with a cargo of slaves. Undoubtedly, the means of the Portuguese to carry on this trade have been greatly diminished; and the embarrassments thrown in its way are so numerous now, that but few other capitalists like to venture largely in so uncertain an enterprize. But these are not the special tokens of encouragement. There is a movement going on in the affairs of Africa itself, in the minds of her people, which furnishes a much surer pledge of the extinction of this trade, as well as her general amelioration. On all the principal rivers of the Bight of Benin, on the Ivory coast and along the whole of what is called the Gold coast,—formerly the most extensive slave marts on the Western coast of Africa,—that trade has been entirely and completely suspended by lawful commerce; and so decided have been the advantages reaped from this change in their commercial affairs, that it is doubtful whether the people would ever again return to it, even if all outward restraints were removed.

"Similar changes, it is believed, are silently but steadily going forward in the views and feelings of the majority of the nations of that country, so that it seems necessary only that present efforts be continued a while longer to effect a complete triumph over this demon of darkness. Especially may this boon be permanently secured to Africa, if the church of Christ will do her duty, by following up this undertaking with the blessings of christianity. The restraint imposed upon the slave-trade has given rise to an amount of lawful commerce that is almost incredible. We have no statistical information by which we can give certain results, but it is perfectly safe to say that it has more than quadrupled itself in fifteen years: and we scarcely know any assignable limits to its future developments. An important crisis has thus been formed in the affairs of Africa, not more remarkable for physical improvement it will be likely to introduce, than for the moral and intellectual influence which it is destined to exert upon the character of the people. Incentives to industry, activity and fair dealing are felt now, that never could have been experienced by those who trafficked in their own flesh and blood. Sentiments of holy respect, the endearments of kindred ties and feelings of patriotism, have recently sprung up in hearts that were once wholly given up to the most unnatural and ferocious passions that ever agitated the human bosom. The introduction of law and commerce has brought the nations in contact with a better class of foreigners, and in many instances has awakened laudable desires to adopt the habits and conform to the usages of civilized life. In short all their dormant energies have in some measure been called into life, so that the people begin to feel that they have almost emerged into a new state of being."

"Now the most casual observer cannot fail to perceive that this *crisis* is eminently favorable to the cause of *missions*. The African mind is fairly awake and is now better prepared than it ever was before, to examine any topic of interest that may be submitted to its consideration."

Biographical.

Written for the Western Recorder.

Br. Bassett:

One more beloved christian friend has recently made a happy exit from this vale of tears, to the heavenly Jerusalem.

BR. WM. OLIVER,

brother of Thomas Oliver of this station, departed this transitory life, 'full of immortal hope,' on May 17th, 1848, in the 36th year of his age. The same insidious and deadly disease which took away our beloved Sister Helen McFarland, carried off our dear Brother William Oliver also—*pulmonary consumption*. They both laid for months in full view of their fell destroyer—who never left the castle a day during the fatal siege, and yet they both triumphed over his awfully majestic terror, though nature finally yielded to dissolution. Happy conquest over the fear of death, in both cases. I visited them both regularly, and as they were mutually interested in each other's experience, their pastor became a kind of internuncis—to bear dispatches between them—informing them of the advancement the adversary was making upon their frail forms, and of the state of their mind in view of the fall of their tabernacle. What an amount of moral magnanimity in both these soldiers of the cross! They were armed with the panoply of God, and they feared no evil, even when passing the gloomy vale of death, and in sight of the 'insatiate archer' who drinks up the spirits of the world! Knowing in whom they believed, and having committed their all into His hands, at times these two precious saints manifested a kind of holy daring, as if they would challenge death to do his worst, *rejoicing* at every new symptom of approaching dissolution. And they were evidently brought to

"——————————dread
The grave as little as their bed."

How instructive, encouraging, and profitable, to visit such death-beds! Are not such chambers the best kind of colleges for ministers of the gospel? And it should be remembered that these two members were not like mother Best—she had been a noted, zealous, and devoted Methodist—for many years. These—though they had for awhile belonged to church, yet when they were low by affliction, were far from being prepared to die. How striking, therefore the change, accomplished by grace, in both!

Brother William Oliver had made some slight profession of religion some time before; but being—as he said—constitutionally changeable in his character, going on the river, he lost what little he had. Last summer he began to feel that, in all probability, he would not remain long in this world, symptoms of decline indicated to him the importance of a preparation for the approaching event, fraught with such infinite moment to man. Accordingly he again presented himself as a candidate for membership in the church.—Soon after—he went into the country for a season, thinking a change of air might be of service to him. But in the fall, he came back to the city, lodged with his Br. Thomas—where he well knew he would receive and enjoy every comfort and attention that could be rendered him, in his declining days.

In the early part of the winter, he was chiefly confined to the house, and soon after, I commenced my regular pastoral attention to him. He was gradually brought to enjoy higher and happier ground in religious experience. And then, how thankful did he appear to kind Providence, for granting him a lingering disease, to afford him the needful opportunity to prepare for his latter end, which was coming on apace. Again and again did he express to me—the gratitude he felt to God for his goodness in this respect. Also that he was not confined to his bed down the river, where he probably would have received but little attention among strangers at a tavern, either for body or soul. But kind Providence had

placed him among his friends—with an affectionate family at the house of his Brother Thomas, where he enjoyed every temporal & spiritual comfort his heart could desire. He was from the Emerald Isle, and he felt the gushing gratitude that a pious and favored Irishman can feel and shew. Happy young man! Though taken away from the pleasures of life in the prime of his days.

His disease advanced with steady and unfaltering step, and he as steadily advanced in the divine life. As his outward man decayed, his inward man was renewed, day by day. How many blessed seasons did I enjoy with him, when none were with us in the room but the Lord!—And when he grew worse, we had the presence of his faithful attendant, who waited on him day and night. He too witnessed what blessed soul-refreshing times we enjoyed, like Peter, James and John, with their Lord upon the Mount. May his greatest reward be the salvation of his soul! And on leaving my afflicted friend, to shew his whole-hearted affection, he would give me both his hands. Sweet is the memory of those heavenly seasons of devotion by his bedside! This moment the eyes of the writer are filled with tears of grateful remembrance of those soul-refreshing visitations, from the presence of the Lord. But these emotions must be checked, or I shall write a book instead of a brief obituary.

About two weeks before he died, on Monday morning—early, a messenger came for me, Br. Wm. Oliver was thought to be about to leave the world, and he desired his pastor to be present *'to see how happy he could die!'* Blessed state of mind. Presently I was by his side; he was still rejoicing in God his Savior, expecting soon to leave the world, to live in heaven. Friends gathered in to witness his departure, and were delighted to behold his triumph over the king of terrors. By his request we had another season of prayer. In a few minutes, his soul seemed as if she eagle-like—was trying her wings before she took her flight to the bright world of bliss! Brother Thomas—standing by his side—eagerly watching for the signal of the Pilot, to leave this 'mundane shore;' and ruminating upon the great things God had done for them as a family, without father or mother:— The parents both died when the children were quite young,—while the friends were waking their father in one room, their mother expired in another—shouting the triumphs of redeeming grace, and exclaiming she 'would rather die than live; for she was going to heaven, and as she knew the Lord would take care of her dear children!'—*"And so he has,"* shouted Thomas—whom—though but a baker's boy, Providence had placed as a parent over his orphan brothers; & whose industry and economy the Lord had blessed, so that in due time these parentless children were safely brought from their own native Erin, to this great and plentiful country, where they have acquired a competency and live in plenty.—In full view of what the Lord had done for them as a family under such peculiar circumstances, Thomas saw as by the light of heaven, the full answer to their mother's prayers, and he shouted out the praises of the Lord; and gratefully owned before God, that He had *"taken care of them,"* according to the dying declaration of their dear mother. And rising to a rapture he said to his Brother William, as he seemed about leaving the world, *"William,"* said he, "you will soon be in heaven;—you will see dear mother there, and tell her that her prayers have been answered, and *the Lord has taken care of us indeed*, &c., &c., *—she will see you are saved;* and tell her *Thomas is coming too!"* &c., &c. Shall I ever forget that thrilling address to a dying brother?

Brother Oliver, however, did not die that day, but revived and lingered better than two weeks longer with us. In one respect, at least, the writer is glad of that; for a day or two after, while sitting by his side, we had had another sweet season of devotion, and were conversing very freely, when Brother O. observed, "Brother Reeves, to be candid with you, when you commenced your visits here, I did not think much of them. Indeed," said he, "to tell you the whole truth, I hated to see you come into the room!" This was good news indeed. For at that time, it seemed, as St. Paul said of the friends in Galatia, he was ready to *'pluck out his own eyes, and give them to me.'* This is mentioned to show the benefit of pastoral visitation among the sick. In about a week after this, I went down three times one day to see him leave the world, but he revived again and lingered on till Wednesday morning, May 17th, when he slowly and safely sank down into the arms of the Savior, sweetly to sleep in him till the morning of the resurrection. And *"blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."*

In the experience of these two christian friends, Sister Helen McFarland, and Brother William Oliver, we may behold what great things the Lord can do by his Spirit, in a short time! We also see the sufficiency of His grace in the trying hour. And not only for the aged, but for those in the full bloom of life! How encouraging for us to trust in the Lord, for all that is to come.—The importance and benefits resulting from punctual and faithful pastoral attention to the flock, especially in sickness and death. Also the ardent religious attachment produced by doing good and getting good.

To both these dear departed saints, when they were in a suitable state of mind, on Sabbath afternoon, in company with a few select friends, I administered the solemn ordinance of the Lord's Supper; and found them very impressive and profitable services to us all, especially the sick. The Lord bless and save all the surviving relatives and connexions: Amen.

W. REEVES.

Pittsburgh, June 16, 1848.

RAILROAD WEST.—A meeting of the citizens of Wheeling was held on the 15th instant, William Shriver, Esq., Mayor of the city coporation to subscribe $300,000 to the stock of one of the companies chartered to construct a road from Wheeling to Columbus.

Written for the Western Recorder.

MRS SARAH GANT.

BR. BASSETT: It is made my duty to record the death of Sister Sarah (the wife of Br. John,) Gant, who departed this life on the 5th of this month, at the residence of her husband, about 1 mile north-east of Fredericktown, Knox county, O.

Sister G. was 36 years of age, and had been an highly esteemed member of the Methodist P. Church for nine years, and it may be said in truth of her, that those who knew her best, only knew her best to love her most.

Her loss is not only felt by her husband, who is bereft of a loving and a long beloved companion, and those five lovely children who stood with streaming eyes and throbbing hearts by their father's side, while they together took the last look and bid the last farewell to the affectionate wife and tender mother, whose smiles had so long been their happiness; but by the church which has been robbed of one of its most devotedly pious and spiritual members; we therefore feel deeply to sympathize with the afflicted family and friends of the deceased.

Sister G. died of the Consumption, of which she had been the subject for many years, yet notwithstanding her protracted illness, the grace of God was her support till the last, and those who looked on as she took her departure from this world of care and pain to the spirit-land, were furnished with an additional evidence of the truth, that, "Precious in the sight of the Lord is the death of his saints. May she rest in peace until the resurrection morn. Amen.

J. S.

Knox, O., June 22, 1848.

News of the Week.

Rail Road to Newark.—The company that has been engaged in surveying a route to Newark, has got through and returned. They of course examined several locations, and we are pleased to learn that they found in some places, better ground than that examined by Mr. KNIGHT. Every step taken shows more clearly the importance of the enterprize.—*Z. Gaz.*

Zanesville Cotton Mill.—We understand that the managers of this company are about to put in motion double the amount of machinery hitherto running. The new machinery was received at the mill on Thursday last, will be set up immediately, and will be in operation by the last of July.—*Z. Cour.*

Telegraphic.—The work of putting up the second wire on the Pittsburgh and Louisville line is progressing rapidly. The party coming westward will reach Wheeling in a few days, and Zanesville in a week or ten days at furthest.

From Wellsville to Pittsburg the line has been re-constructed, on the south side of the river, and that portion of the old line has been transferred to the Lake Erie Line which thus possesses an independent connection directly with Pittsburgh.—*Z. Cour.*

All Lotteries expired in New Jersey on the 10th inst., in consequence of Legislative interference.

When will it be Open!

Numerous persons have asked us, when will the Railroad to the Lake be open—at the same time referring to our statements some time since that such would be the case on the 1st of July.—We learn now that it will be the 15th of July before the cars run through to the Lake. The delay has been unavoiable in the progress of the work.—*Cin. Com.*

DIFFICULTY AMONG THE WINNEBAGOES.—REFUSAL TO EMIGRATE.—Mr. J. B. Henion, of this city, has just returned from a trip to Fort Atkinson, and through him we learn that very great opposition was manifested by the Winnebagoes to emigrating to their new home. Stormy interviews were held with the sub-agent, General Fletcher, on Thursday and Friday of last week, and severe threats were made by the Indians, in view of force being used to compel their removal. On Saturday morning, when Mr. Henion left, the Indians had taken down nearly all their wigwams, and all the squaws and most of the male Indians had left for parts unknown. Little Hill was addressing those who remained behind. Baptiste, a chief deeply hostile to removal, was just starting for the Agency, his countenance filled with indignation. Capt. Morgan was apprehensive he should be compelled to send to Fort Crawford for reinforcements.

From Ezekiel Dougherty, Esq., recently from Fort Atkinson, we learn that the principal reason of the refusal of the Winnebagoes to remove to their new home is, that they have not received a certain sum of money from the Government, which they were promised should be paid to them before they were called upon to emigrate. —*Dubuque (Iowa) Tribune.*

U. S. SENATOR.—The Governor of Michigan has appointed Thos. Fitzgerald, Dem., U. S. Senator, in place of Gen. Cass.

The Legislature of New Hampshire on Thursday, elected Moses Norris, Jr., Dem., Senator in Congress for six years from the 4th of March next, in place of Mr. Atherton, whose term then expires.

ARRIVAL OF THE PRESIDENT OF LIBERIA IN BOSTON.—His Excellency J. J. Roberts, the President of the new Republic of Liberia, with his wife and daughter, arrived at Boston, on Friday morning, in the barque Nehemia Rich, Capt. Carlton, from Liberia, April 21, via St. Thomas and Turks Island.

RETURNING FROM THE WAR.—Thirteen vessels have been taken up at New York and Boston, by the Government, for the transportations of the New York, Massachusetts and New Jersey regiments from Mexico. The whole force to embark from Vera Cruz, it is said, will be 1,100 officers, and 26,000 rank and file, and 5,000 teamsters, &c.

A train of freight cars from Albany to Boston while passing through a deep cut between Chester village and Chester factories, came in contact with a large rock, which had fallen from the height, by which the locomotive was knocked bottom side up, injuring it badly, and several of the freight cars were smashed. A large number of flour barrels were smashed and the flour scattered to the winds. The loss in flour is estimated at $20,000 to $30,000. The engineer and fireman were injured but not dangerously.

Correspondence of the Baltimore Patriot.

Destructive Conflagration in Allentown, Pa.--80 Houses Destroyed.

PHILADELPHIA, June 2, 2 P. M.

A most destructive fire occurred in Allentown, Pennsylvania, yesterday afternoon, by which eighty buildings, situated in the handsomest portion of the town, were destroyed. The fire commenced in a stable, which was set on fire by some boys playing with fire crackers. The following buildings were among those destroyed.—The splendid new Odd Fellows' Hall, partly occupied by Messrs. Weiss & Lochman as a shoe store; Reck's tailoring establishment; H. Nagle's oyster cellar; Gwinn & Tinninger's and Sefringe & Wilson's stores; James Trexler's Hotel; Teager & Werdner's store; Jos. Weiss' jewelry do; Thos. Gingkingeo's stove store; Gangweis' millinery establishment; Newharp's tailor shop; D. L. Donnosky's store; Metsz & Weaver's do; Wagner & Hoover's do; Edward Newhart's hardware store; the Post Office; George Lucas' store; Nathan Hersh's do; Mrs. Brown do; J. Q. Cole's do; J. F. Cashes' do; Reuben Rice's do; Chas. Showll's do. The following are among the private residences destroyed. Dan. Kelper's, Mrs. Kelper's, Peter Hoover's, Joshua Hains', Mrs. Heckman's, D. R. C. H. Martin's, Jos. F. Newhart's, Mrs. Cach's, E. Groff's, Dortha & Woodring's, and Mrs. Mover's, and a granary belonging to Peter Hoover.

In New York on Saturday afternoon last, Edward Wesley and his sister, by the accidental ignition and explosion of some powder and other materials which they were using in making fireworks, were so dreadfully burned, that their lives are despaired of. The explosion tore out the whole side of the building and set fire to the premises, which was extinguished by the exertions of the firemen.

Ohio and Mississippi Railroad.

A strong move is now making to push this enterprise forward, and under circumstances that augur a favorable result. The company has been organised under the charter granted by the State of Indiana last winter, and steps have been taken to secure a complete survey of the entire route, together with an estimate of the cost of construction, and an accurate collection of the statistics of the counties and towns through which it will pass, and the probable amount of the trade and profits of the road when constructed. It is the intention of the company to engage an eminent engineer for this purpose as soon as possible. To defray the cost of survey and estimates, the directors have made an estimate on the counties through which it is expected to pass, and on the cities of Cincinnati and St. Louis, which assessments have been more than raised in every county in which the attempt to raise them has been made. The whole country interested in this work appears alive to its importance, and we trust and believe, when the books are opened for subscriptions to the stock, it will be taken in a very short time.—*Cincinnati Commercial.*

A magazine at Monterey, California, Feb'y. 2d, had blown up, and killed four New York Volunteers.

FATAL ACCIDENT.—We learn from the York (Pa.) Republican, that on Thursday last, Dr. Friedman, of York Haven, was riding in a carriage with his only son, a boy about 6 years of age, when the horse became unruly, and ran off, breaking the carriage into fragments, and so severely injuring the child externally and internally, as to cause his death on Monday morning last.

SERIOUS ACCIDENT.—We learn from the York, (Pa.) Republican, that Mr. Samuel Callehan was kicked on Thursday morning last by a horse in Messrs. Smalls' stable, in that Borough, so severely that his jaw-bone was broken—his teeth nearly all knocked out—his nose mashed, and a large effusion of blood occasioned by the blow. He laid some time insensible, but it is thought he will recover.

STAGE ACCIDENT.—The Troy (N. Y.) Whig mentions the upsetting of a stage on the Bennington road, the other day. Mrs. Kimble had her jaw broken in two places, her teeth knocked out, and her head injured. Mrs. Pratt and a Miss Gage, of Bennington, also injured, but not dangerously. There were fifteen passengers in and on the stage.

Col. Seaton, editor of the National Intelligencer, has been elected Mayor of Washington city.

In Randolph and the adjoining counties of North Carolina, there is a great excitement in consequence of large quantities of gold being found. There is but little doubt but the deposites of gold in our Southern States, are extensive, but whether these deposites will add to the wealth of the country, is more doubtful. In searching for gold, more labor may be expended in the bowels of the earth, than would raise from its surface produce of more value than the gold.

The Extent of the Telegraph.—Within a few minutes after the nomination of General Taylor for the Presidency, in the Whig National Convention, on Friday morning, June 9th, the result was known from Portland on the extreme eastward, to Macon on the South, and from Montreal and Kingston on the north, to St. Louis and Memphis in the West! All this was effected thro' the agency of the various telegraph lines, which now over run the country, as it were, like so much complicated net-work. We have received responses to the nomination from nearly all quarters of the Union, dated on the evening of Friday, in the shape of editorial articles dated hundreds and thousands of miles afar off from Philadelphia, *simultaneously* with others that were written on the very scene of action. The telegraph well did its duty on the 8th of June.

Deaths from Intemperance.—Of 38 inquests by the coroner in Philadelphia, during the month of December, 27 were cases of intemperance, neglect and exposure.

Fatal Accident.—A recruit, named Dawson, a native of North Carolina, was killed at Carlisle, Pa., on Monday morning, by a kick from his horse while leading him to water.

Death from Lightning.—An elderly lady named Woods, was killed in Philadelphia by lightning, during the storm on Monday.

The National Road.—The Express lines from Cumberland to Pittsburgh and Wheeling, have withdrawn from the road, in consequence of its bad condition, and run their wagons over another route. It is also stated by the Cumberland Civilian, that the Stage Companies are about to make similar arrangements. The abandonment of the road altogether is feared. Its present condition is owing, no doubt, to the neglect of the State authorities of Maryland and Pennsylvania. *Z. Cour.*

Rules for Walking.

In London, walking is a police regulation, & the rules are as follow:—"1st. Always keep next to the wall when it is on your right hand, and not otherwise; your left hand should be next to the left hand of the person you meet. 2d. When you overtake and try to pass any one, go out of the line and with the right hand next the person's left. 3d. When the footway is too narrow for two people, that person must keep on whose right hand is next the wall." In this city we get along as we can, jostling each other in the street, to the great annoyance of every person. All who have walked along our thoroughfares, must have often experienced the inconvenience of some regulation on this point. At almost every step, we with difficulty avoid running or being run against by some person, and our progress is a continual dodge. This inconvenience might be in a great measure remedied by a regulation similar to that of London. We are not such admirers of English laws as to ask an ordinance on the subject, but we are perfectly willing to adopt from the English or any other people, whatever may be to our advantage in any way. We would, therefore, suggest that the order-loving portion of our citizens adopt and practice the principles of the London law. Were this done by the better class of community, the rules would soon be better observed than if enforced by an ordinance, because but few persons would be willing to show bad breeding in the street. In such matters, fashion is more potent than law. An ordinance regulating such a matter, like an ordinance regulating any of the minor matters which go to make up the aggregate enjoyments and miseries of life, would be laughed at and disregarded, whereas fashion would be omnipotent. We submit to our readers whether it would not be well to introduce, by custom, the regulations enforced in London by law. To this rule, we will make this exception —when going through the markets, get along the best way you can.—*Cincinnati Commercial.*

Great Fire in Norfolk, Va.

On Wednesday, of last week, the city of Norfolk was visited with a fearfully destructive fire. It was the work of an incendiary, who fired a mass of dried lumber in the most populous district of the city. Sixty-two houses were destroyed, the entire loss being about two hundred thousand dollars.

The fire spread from the lumber-yards to the adjoining tenements, and thence, as the current of the air directed, east to Woodside's Lane, devouring the building on either sides, to its southern terminus; west, to Fayette street, heaping in continuous ruins both its sides, to its southern terminus — save only buildings occupied by Messrs. Williams, Staples & Williams (which were rescued by the exertions of the men and officers of the navy-yard, and the merchant marine in our port, with their crews,) thence northwest across Water street—sweeping its northern side from Woodside's Lane to Washington street, defying in its march every human effort, until it had devastated every lane and street intervening to Main street—and thence down Main street from Washinton street to the residence of Mrs. Chapman, where its further progress was stayed, but not until it had crossed Main & destroyed the frame tenement owned by Gov. Tazewell.

Great Fire in Akron, O.

A most disastrous fire broke out in Akron on the night of the 8th inst., destroying property to the amount of $30,000; some $25,000 of which was covered by insurance. The buildings destroyed extended from Ransom's corner to Christy's building, north, and on Howard street, and to the city factory, on Market street, without including the factory. This corner is the most business part of the town. Those who suffered the most are L. Eggleston & Co., map publishers, $8000, insurance $4000; Kilbourne & Baldwin, $7000, insurance $2800; Ransome, Thayer & Co., $2000, insurance $2000; J. A. Bebee, $2200, insurance $2500; Beckwith & Brickwell, $1200, insurance $800; Mrs. McArther, $1500, no insurance; and others of less amount. Portage Mutual, loss $9800; Stark Mutual, $2200; Columbus, $2700; Medina, $300; Summit, $1,800. Democrat printing office was almost totally destroyed; Beacon saved press, and perhaps two-thirds of their materials, in a damaged condition.

A Memorable Year.

An exchange paper says that the year 1782 gave birth to the following politicians: Daniel Webster, born 18th of January; John C. Calhoun, 18th of March; General Lewis Cass, 9th of October; Martin Van Buren, 5th of December.

Caution to the Magnetic Telegraph Operators.—On Sunday evening last the store-room of Ausmus Rumbaugh, deceased, in Greensburg, was discovered to be on fire, but was immediately checked. The fire originated from the Telegraph Wire, which had a teminus in the store-room, during a pretty severe thunder storm.—The electricity, in considerable quantities, was observed passing along the wires into the store-room. The damage was quite small.—*Pitts. Com. Jour.*

Notices.

COLUMBIA CT., MUSK. DIST.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT.

Michigan Conference.

The Michigan Annual Conference will hold its next session at Adrian, commencing on the 27th day of September, 1848.

JAMES GAY.

PORTSMOUTH CT., MUSK. DIST.—Brother Clancy is hereby informed that his visit to this ct. will be expected at Brown's Meeting-house, 15 miles from Jackson, near the Portsmouth road.

W. W. TIPTON.

COSHOCTON CT., MUSK. DIST.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Fergusen's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

BELLVUE CT., MUSK. DISTRICT.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Saudusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend.

A. S. ROBISON.

MORGANVILLE CIRCUIT.—The meeting of Br. Clancy the President, will be at Morganville, 6 miles from M'Connellsville.

H. T. LAWSON.

OHIO CONFERENCE.

Br. Bassett: Please to publish the following plan of appointments:

Maumee,	July 30th.	
Portage,	August	5th.
Mt. Blanchard,	"	12th.
Kalida,	"	19th.
Lima,	"	26th.

Lebanon, September 2d. J. M. YOUNG.

To the Superintendents of the Circuits and Stations hereafter named:

DEAR BRETHREN:—Having at length obtained my liberty, by getting through my publication business, which has detained me so much longer than I expected. I propose to be, and to preach within your respective fields of labor (with your consent) on the Sabbaths following:

Steubenville Station, July 2nd.
Wellsville Circuit, July 9th.
Youngstown Station, July 16th.
Pittsburgh Station, July 23rd.

As I shall travel in a buggy, it is my intention to carry with me a supply of my Vol. of Sermons.

THOMAS POTTER, Conf. Missionary.

Putnam, May 29th, 1848.

PRESIDENTIAL APPOINTMENTS.

Onondaga Conference.

LAST ROUND.

Oswego Circuit, July 1st and 2d.
Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Susquehanna,"	25th	"	"
Johnstown, st.	2d	July	"
Home two Sundays,		"	"
Valley mission	23d	"	"
Huntersville, ct.	30th	"	"
Greenbrier, "	6th	August	"
Braxton, "	13th	"	"
Conference, "	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Newark Circuit,	3d	Sunday of	"	"
Zanesville "	4th	"	"	"
M'Connelsville ct.	1st	"	July	"
Morganville "	2d	"	"	"
Lancaster "	3d	"	"	"
Salt Creek "	4th	"	"	"
Portsmouth "	5th	"	"	"
Coluumbia "	1st	"	August	"
Woodsfield "	3d	"	"	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

Business Department.

LETTERS RECEIVED.

Jos White	O	Wm E Martin	Ill.
A K Earl	"	J Clarke	"
J M Young	"	J Gay	Ia.
T Foster	"	S Morrison	"
J S Thrap	"	H Palmer	Pa.
G M Scott	"	W Reeves 2	"
S P Kezerta	"	W G Williams	Va.
H Rowan, 1 sub.	"	W McGwigan	"
		Jas Smith 1 sub.	N. Y.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
W E Martin			34	1 00
H Palmer	Jacob Dull	10	13	2 00
T Foster	G W Farmer	9	26	2 00
"	J Vermillion	7	52	2 00
"	Eli Looman	8	26	3 00
Jas Smith	Isr Cook	10	38	2 00
"	B Bort	10	33	1 00
Wm Reeves	T Oliver	10	35	2 00
S Morrison		9	52	1 00
J S. Thrap	Jas Hull	7	52	1 00
S. P Kezerta	Jos Rockhold	10	52	2 00
J Clarke, jr	T Wilson	9	52	2 00
"	J Beatty	9	52	1 00
J Casteel		9	44	50

New subscribers this week, 2. Discontinuances, 3.

Brother J. S. Thrap, the whole of volume 7 was sent to J. H.

Br. J. Clarke, J. W. K.—Jerseyville, owes us for about one year.

Br. Falkinburge, please keep your eye on that claim of ours at Jamestown, and collect it as our agent.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. V. Lucas, Johnstown, Pa.,	7
Rev. Wm. Reeves. Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements.

Administrator's Notice.

Notice is hereby given that the undersigned has been duly appointed by the Court of Common Pleas of Muskingum County, Administrator of the estate of George Torbert, deceased, late of Newton Township—All persons indebted to said estate, are requested to make settlement immediately. Likewise, all persons having claims against said estate, are notified to present them, legally authenticated. SAMUEL WOOD.

June 17, 1848.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, JUNIOR, DECEASED. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 9 o'clock A. M. and 4 P. M. of each day.

WILLIAMS SIMS, Commmissioners.
PETER S. WESTBROOK,

May 18th, 1848.

SACRED MELODEON:

A SELECTION OF

REVIVAL HYMNS & SPIRITUAL SONGS.

BY REV. J. DALBY, Jr., & J. B. PEAT.

REVISED & ENLARGED EDITION.

The flattering reception with which this volume of Sacred Poetry has been received by the Christian public, as well as the rapid sale of the first, has induced the Publisher to undertake the publication of a second, and enlarged, and improved edition, which is now in press. No efforts have been spared to make it worthy of the public regard and patronage. Several hymns in the first edition have been omitted; and their place supplied with others of a more modern and popular use; while the addition of several new and valuable hymns, has been appended to the volume.

Among many flattering notices which the publishor has received of the "SACRED MELODEON," the following is deemed sufficient to lay before the public:

From the Western Recorder.

"THE SACRED MELODEON."

This is an excellent selection of revival hymns, compiled by Rev. J. Dalbey, Jr. and Rev. J. B. Peat, both itinerant ministers of the Ohio Conference, Methodist P. Church, and recently published at Cincinnati. The work is neatly excuted, with fair type & paper, comprising 312 pages, 32 mo. It embraces not only a good *selection* of hymns, but a number also never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new Spiritual Songs in common use we can call up, from 'Mercy's free,' to 'Will you go,' &c. * * * * The Publishers are deserving of encouragement, and the work is well worthy of a liberal patronage.

TERMS:

Per copy,	$08
Per dozen,	2 60
Fifty copies or more, per hundred,	18 00

*** The above work can be obtained of Rev. A. H. Bassett, Putnam; Geo. Conclin, Cincinnati; or the Publisher.

April 10, 1848.

JUST RECEIVED

From the Book Concern Baltimore,

A New Supply of

HYMN BOOKS, M. P. CHURCH,

DISCIPLINES M. P. CHURCH.

ALSO A FEW COPIES OF

SNETHEN'S SERMONS,

For sale *for cash*, wholesale and retail at the Office of the WESTERN RECORDER.

THOUGHTS OF AN ITINERANT;

OR BRIEF CHAPTERS ON THE CHURCH OF CHRIST—ITS POSITIVE INSTITUTIONS—ITS MEANS OF GRACE, AND SOCIAL OBLIGATIONS; DESIGNED AS A FAMILY COMPANION FOR METHODISTS. BY REV. LEVI R. REESE.

A few copies just received, and for sale at this Office. Price, 50 cents single, $5 per dozen.

GREAT EXCITEMENT!

THIS WAY GENTLEMEN!!

THROUGH this medium we notify the public that we are now prepared to receive customers at our shop, Main Street, Putnam, one door north of Dr. Wm Milhous's office, and opposite the Post Office, where all the various operations in connection with our business such as Shaving, Hair-dressing, Boot-blacking, &c., &c will be attended to in the shortest, neatest, and most fashionable style, as we have secured the assistance of O. B. Blackiston, a skilful operator from the City of New York. If gentlemen will give us a call, we doubt not we will secure their patronage, as we are determined not to be outdone by any one either here or elsewhere.

G. HUNNECUTT & A. JACKSON.

Putnam, April 18, 1848.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit:

THE AMERICAN PULPIT is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, so far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J BURNS, D D, of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such *et cetera* as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrassed in his desire to accept this invitation, we shall dispense wish the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms--One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extending the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

DR. PEASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

tn,wmOuP: March 30, 1848.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

POET'S CORNER.

HYMN.

Approach not the altar
With gloom in thy soul,
Nor let thy feet falter,
From terror's control.

God loves not the sadness
Of fear and mistrust;
O serve him with gladness,
The Gentle, the Just.

His bounty is tender,
His being is Love,
His smile fills with splendor
The blue arch above.

Confiding, believing,
Oh, enter always
His courts with thanksgiving,
His portals with praise!

Nor come to the temple
With pride in thy mien;
But lowly and simple,
In courage serene.

Bring meekly before him
The faith of a child;
Bow down and adore him
With heart undefiled.

Communications.

Written for the Western Recorder.

PROPOSED COLLEGE.

Mr. Editor: I learn that pursuant to notice, a public meeting took place in the Methodist P. Church, Brownsville, on the 27th of last month, whose principal object was to settle the site question of the proposed college. A chairman and secretary being duly elected, the minutes of last meeting were called for and read by the secretary, the subscription papers were then called for, handed in, and footed, when it appeared that the subscription in favor of the college being built in Gratiot was the largest; being unavoidably absent myself I cannot give the exact sums, but such are the facts. The public in general felt unwilling to subscribe until the villages themselves settled the site; hence the subscription was not sufficiently large to warrant immediate procedure, so that it is likely the matter may rest till we get the advice of our Annual Conference on this all important subject. Meantime, permit me in all kindness but plainness to address a word to two classes of my friends.

1st. Property holders in Gratiot and especially you who have made fortunes from the custom of the farmer and mechanic and whose real estate must unavoidably be greatly enhanced in value by the proposed institution—if you ever expect to see a college built in Gratiot, lay a willing shoulder to the wheel yourself. See that you spread upon the Muskingum Annual Conference table a subscription proffered and good, that will do honor to yourselves and the village you live in, and be worthy of the object it is intended for. Friends of the college everywhere, speedily identify yourselves with the college enterprise, change the *they do* to *we do*. The brother or sister who gets up an independent subscription, heads it, and carries it round to their neighbors and friends, and then directs it to us, shall have our acknowledgment of the same through the Recorder, or by private letter as they choose.—May we venture to expect several such? We want an independent college or no college. By this we mean a college when finished, *free of debt*. Upon no other terms can we agree to accept of it; and if our well-wishers would all become willing actors, how easily would our terms be complied with.

To stimulate you all to action let me inform you there is a town of much more renown than ours that already has its proposals not yet lying on the conference table, but taken up and in the hands of a committee of the Muskingum Conference, for our college to be placed there.—Think not that our beautiful site in Gratiot, high and healthy as it is, in the centre of a triangle of three flourishing county seats, surrounded by a country just entering upon its first stage of conveniencies, refinements, and luxuries, with travelling accommodations to suit the most fastidious, think not that all these and many more we might add, without your warm welcome, exhibited by your liberal action, will outweigh in the minds of the learned faculty that must live here the polished society of Steubenville. But

2d. A word to the officiary of the Muskingum Conference. Brethren, we have once and again appealed to you, and entreated a word of counsel from you in this college matter, but from some unknown cause, still "dread silence reigns." Your apparent apathy hath done us great injury: it would be a kindness to the church if some brother would show to the world that we, and not you, are to blame, for it is better that one member perish than the whole body should be cast into———. We unhesitatingly in plain prose repeat our sentiments to you on this subject, the time is arrived when you must either act or retract. As a church, you must patronize Education or as a church like one of old, "Go into the wilderness." The boys of thirteen here tell us "it is time for quack preachers to move farther west."

We covet your patronage for our college, (if we get one,) because your field of operation is so extensive, no other church without a college occupies one-third of the ground that you do. We covet your patronage, because your republican church government is in full accordance with our civil institutions, common-sense and christianity, (the very essence of which, is that individual voluntaryism be co-extensive with individual accountability:) We covet your patronage because many who are not professors of religion would prefer rather to have their sons educated under your liberal and republican principles than any other. But we covet no passive patronage, active or none. You can if you will come to conference prepared, one and all of you, to speak decidedly upon this matter, and oblige your brother,

WM. HAMILTON.

Crofthead, June 12, 1848.

Written for the Western Recorder.

A CHAPTER ABOUT NOTHING.

Mr. Editor,—The spirit of scribbling is upon me. Write I must—and write I will; and as I have nothing particular to write about, I shall write particularly about nothing. And if you should consider my article worth nothing you may let it go for what it is worth.

Well, a great deal of labor is spent in doing nothing. A great deal of breath, in saying nothing. And a great many hours of close application, in learning nothing. And the benefit arising out of all this labor, *Nihil est.*

For instance. There is my neighbor Mr. Bustle, who upon the death of his father come in possession of a very good tract of land—partialy improved. Splendid plans of improvement filled his mind and employed his tongue, nor was this all. A marsh upon his premises must be drained. To work he went with several hired hands and commenced a broad, deep ditch. After several days of hard labor he happened to think that as harvest was approaching it was important that he should have a better barn. Well, the ditch was abandoned never to be resumed. The woods resounded with the sound of axes, and in a short time the timber was hewn ready for the building. Just at this time, the stock broke into his crop, and it was necessary to build a new fence. At it he went, and the timber of his barn lies rotting on the ground till this day. After splitting a quantity of rails he concluded as his other work was pressing him he would patch up the old fence, so that it would do for the present, and so it has done ever since. Thus it is with my friend Mr. Bustle. Beginning many impsovements and finishing none, so that after several years and many hard days labor he has really done just *nothing*.

Again. There is our good brother Loquacity, quite a fine man in his own way, but whose organ of self-esteem is very largely developed.—He is a licensed preacher and (in his own opinion at least) is a most splendid orator. A Whitefield, Chalmers or Stockton could'nt hold a candle to him. Listen what a text he takes. That passage has puzzled critics and divines for ages, but it is nothing hard for a man of his abilities to make it as plain as A. B. C. Now he commences his introduction. The steam is soon raised and he is in full head way. Long hard words, half finished sentences and broken paragraphs are piled upon one another in sublime confusion, and all uttered with an impetuosity and vehemence of gestures and utterance becoming so great a subject and so great a man. After having thus spent at least an hour, he lowers his voice. Tells his audience that this short introduction must suffice as he intends brevity, and must proceed to present the principal features of the subject. Now he is under full blast again, presenting the important features of the text, but Lavater himself would have been puzzled to have told any thing about its physiognomy, such a mixing up of features is perfectly bewildering. Now he's done—and when the hearer comes to reckon up the amount of all these three hours' hard talking he finds it to be just about nothing.

Once more.—There is the beautiful and accomplished Miss Romance Reader, who from her thirteenth year has been most assiduously engaged in perusing works of fiction, night after night she sat in almost breathless interest by the wasting taper till the midnight hour. Thus all her leisure hours were passed away for five years. When the learned and pious Mr. Consideration hearing of her beauty and intelligence paid her a visit thinking she would probably be a very desirable companion for life. But after a few hours conversation with her he discovered that notwithstanding all her reading she knew little or nothing.

Many more examples might be given, but my time and space will not admit, so I must close by saying—*nothing*.

S. W. W.

Boxley, Ia., June 2nd, 1848.

Written for the Western Recorder.

Br. Bassett: With others we regret the condition of Columbia Circuit, but surprised to learn that we are considered in part as the cause of it. A contributor to the columns of the Western Recorder, of June 1st, over the signature of "A Member" (whether designedly or not we cannot say) is the author of the charge. In his communication we read as follows: "Those acquainted with Columbia Circuit know that there is a diversity of sentiments respecting some subjects in common agitation, especially slavery, and it would need but little investigation by the unprejudiced to decide that those that have had the charge of this circuit for the last two or three years have not always remembered the injunction. 'Be ye wise as serpents, and harmless as doves.'" It has not been quite two years since the writer of this took leave of Columbia circuit. He therefore wishes to know of "A Membe" if there is an allusion to him in his communication: if so requests him over his proper signature to point out those indiscretions of which he has been guilty and he will try to avoid them in the future.

W. W. TIPTON.

Portsmouth Circuit, June 7th, 1848.

[We shall sympathise with the feelings of our brother, but take for granted that allusion was not made to him by the above mentioned writer. Any further explanation we trust therefore will be made in private correspondence. Ed.]

Written for the Western Recorder.

Br. Bassett: While the brethren have been discussing the propriety of the distruction of the "Restrictive Rule," I have been reading their arguments, hoping to be able to ascertain who is dissatisfied with the present rules of the Church. Are the membership weary of having a change of ministers, as the rule provides, or are the ministers becoming weary with having to remove once in two or three years to different fields of labor? If this is the cause of the dissatisfaction, is there not danger of prizing ease more than the promotion of the cause of Christ? How unlike our venerable fathers who brooked difficulties of the most trying nature in order to preach the gospel & establish the principle of Mutual Rights. Would it not be well for us to remember how the Church was agitated by the perplexing subject of slavery, and shall we begin anew to agitate a subject that bid fair to injure if not to rend the church asunder! O, when will the time come when the "watchmen shall see eye to eye," and when riches shall have no charms to attract the minds of men from virtue and truth?

Yours,

J. L. BORTON.

Lima, Ohio, June 8, 1848.

Written for the Western Recorder.

A Word from the West on the Restrictive Rule.

Br. Bassett: Dear Sir.—I wish to inform you that we are knocking along tolerably here. Protestantism is rising gradually. The Harvest is great, the laborers are few. May the Lord send forth more laborers into his vineyard. The discussion on the Restrictive Rule is doing us no good in the far west. The opponents of our church point to the dissatisfaction among us on the above named rule with satisfaction, as affording evidence that our Itinerancy will eventually die. And should the time ever come when the Restrictive Rule will be done away, then as a church we will go into non-existence, or at least within its precincts. I go in for a thorough Itinerancy. And think we should be a little more strict on the Restrictive Rule. Whenever a minister is not willing to move once in two or three years for the good of the cause, something with him is wrong. The talents of our ministry should be as widely spread through our Conferences as possible, and experience as well as observation teach us that it can extensively spread alone by adhering to our Restrictive Rule.—Should our rule be done away, popular ministers would get the popular places, and a fat salary would constitute a popular place. Then farewell to Itinerancy. Should the time ever come that a minister can stay as long as he and the flock can agree, then all those ministers who did not agree to stay a long time in a place, would soon have no place, and thus the ministry of the Church would be a congregational ministry, and there is where the matter would end.

WM. E. MARTIN.

Honey Creek, Ill., June 8, 1848.

From the N. Y. Evangelist.

FRANKING, &c.

A friend of ours has put into our hands a duodecimo volume of 540 pp., entitled "The Constitution of the United States of America, with an alphabetical analysis: the Declaration of Independence; the prominent political acts of Geo. Washington; electoral votes for all the Presidents and Vice-Presidents; the high authorities and civil officers of government, from March 4, 1789, to March 3, 1847; Chronological Narrative of the several States, and other interesting matter; with a descriptive account of the state papers, public documents, and other sources of political and statistical information at the seat of government. By W. Hickey."—With the exception of the decorations, consisting of two engraved title pages (additional to *the* title page which we have just copied) and a caricature likeness of President Washington, the volume is well got up, both to the mechanical part as well as to the editing. It is a compilation, in a small compass, of important documents and facts: and as a book of reference it must be very useful to lawyers, statesmen and political editors, and indeed to intelligent persons generally.

Our object, however, in thus noticing the volume before us, is not merely to commend it.—We would call public attention to the manner in which the work is published and distributed, and to the illustration, thus afforded, of the recklessness with which our public men at Washington spend money which is not their own.

The book is formally 'inscribed' on the third page, "to George Mifflin Dallas, Vice-President of the United States, and President of the Senate;" and on the next page are printed the following resolutions of the Senate, bearing date Feb. 18, 1847:

"*Resolved*, That the Secretary be directed to procure for the use of the Senate. two thousand copies of the authentic copy of the Constitution, with an analytical index, and compilation of other public documents, recently printed and placed in the hands of the members, provided the price shall not exceed the sum of one dollar and twenty-five cents per copy.

Resolved, That ten thousand additional copies of the authentic copy of the Constitution, &c., be procured for the use of the Senate, provided they will be furnished at a deduction of 20 per cent. on the price above stated."

To these resolutions, is appended an extract from an act of Congress entitled "An act to establish certain post routes, *and for other purposes*," which act was "approved 3d March, 1847," a few days only after the passage of the resolutions; and the extract is given by the editor for the sake of showing to all persons having any scruples on the subject, "the provision under which *this book may be transmitted by mail free of postage*." That our readers may not lack so important a piece of information, we give them the "provision" as we find it:

"Such publications or books as have been or may be published, procured, or purchased by either House of Congress, or a joint resolution of the two Houses, shall be considered as public documents, and entitled to be franked as such."

The plain English of the resolutions is, that the Senate agrees to purchase of 'Col. Hickey,' by whose personal endeavors the votes appear to have been procured, twelve thousand copies of his useful compilation, and to pay for the same the aggregate sum of twelve thousand and five hundred dollars;—a very neat operation, undoubtedly, for the aforesaid "Col. Hickey," to whom the twelve thousand copies could not have cost more than 4,000 & five hundred dollars, unless, indeed, his printers and bookbinders have taken him in almost as badly as the munificent Senate have taken in the people. The two resolutions of the Conscript Fathers were in fact a donation of not less than eight thousand dollars to the meritorous "Col. Hickey," whose book is dedicated to the President of the Senate. Let it no more be said that republics have no patronage for men of letters, when we see a single dedication rewarded in a style so princely.

The law by which these books, purchased "for the use of the Senate," are made "public documents," and are allowed accordingly to be sent by mail, without charge, to all parts of the United States, under the frank of any member of Congress, has the appearance of being a part of the same piece of business with the purchase of books from 'Col. Hickey.' The Senate could not possibly have turned their purchase to any account, nor could they have made any show of doing so, if the Senators had not taken care at the same time to provide for the enlargement of their franking privilege. Twelve thousand "copies of the authentic copy of the Constitution," &c., had they been designed simply, and *bona fide* "for the *use* of the Senate," might have lasted, with reasonable care in the use of the books, a thousand years at least, which is quite as long as the Constitution itself is likely to endure.—The obvious fact is that the books, instead of being purchased "for the *use* of the Senate," in any honest sense of the word *use*, were purchased for distribution. It is somewhat remarkable that men who hold the entire government of the United States have no power to appropriate money for the improvement of the harbors of our great Northern Lakes, or for increased facilities of communication along the mighty rivers of the West, do not sometimes think of protesting against appropriations of money by a single House of Congress, for the wholesale purchase and distribution of books which the members of that House can never use. In what section of the Constitution is the Senate invested with power to purchase books for distribution?

We have had the curiosity to estimate the postage of the volume as postage is charged upon pamphlets. The weight, without the envelope, is 41 ounces; and but for the frank of the Senator, the postage would have been 42½ cents. Admitting, then, that two thousand copies out of the twelve thousand have been, or are to be, distributed without the agency of the Post Office Department, the postage on the ten thousand that have been or are to be conveyed in the mails, will amount to $4,250. Add this to the $12,500 paid for the books, and we have the sum total of $16,750, which this little operation on the part of the Senate is to cost the country.

Such are some of the abuses which grow out of the franking privilege, and will continue to grow out of it till it shall be abolished. Had it not been for that mischievous and demoralizing privilege, the Senators who participated in the transaction we have been exposing, would never have thought of making such a purchase; nor could the unworthy idea of thus enriching himself at the public expense ever have occurred to "Col. Hickey." All honest men, who desire to see honesty in high places, must unite in demanding an entire reform in our Post Office arrangements. Let us claim, with voices too many and too loud to be resisted, that "cheap postage," which cannot be had but by the abolition of the franking privilege. Let us demand it in the name of all those moral and religious interests, as well as in the name of those commercial interests, to which the reform will be so manifestly subservient.

Geological Surveys of the Government in the Northwest.

Through the kindness of a friend who is attached to the survey, we are in possession of the following details of the operations for the coming season.

The Government has ordered, in addition to the usual lineal surveys of the public lands, a survey of all the region of Lake Superior and the waters of the Upper Mississippi, with reference to minerals.

This great work is carried under the supervision of Dr. D. D. Owen, of New Harmony, for the Chippeway land district, embracing Northern Wisconsin, Iowa and Minesota, and of Dr. C. T. Jackson, of Boston, for the Lake Superior land district, which includes the Northern part of Michigan. The principal geologists have each a corps of Assistants.

Dr. Owen has for 1st assistant Dr. J. G. Howard, of Madison, Indiana, and assistants, Dr. B. F. Schumorf, of Louisville, Mr. A. Randall, of Cincinnati, Col. Charles Whattlesey, of this place, Dr. Litton, of St. Louis, and Mr. B. F. Macy, of New York, Mr. Evans, of Washington City, Secretary and Assistant.

Mr. Bartlett, of Cincinnati, accompanies Mr. Randall, as naturalist. Mr. Henry Patton, of Mt. Vernon, Indiana, is the ornithologist. Mr. Parry, of Davenport, Iowa, goes out as botanist. Mr. Meeks, of Owenboro, Ky., and Mr. Haines, are attached as field explorers.

Five parties will be formed, who will travel partly by bark canoes along the streams, and in part by land. A reconnoisance of the region was made last year, and a report made by Dr. Owen to the Secretary of the Treasury, to whose department the survey belongs.

Departing from St. Anthony's Falls one party will ascend the St. Peters, another the Mississippi, and a third Rum river. One is already on the Des Moines, approaching its source, and another on the tributaries of the Mississippi below the Falls on the west side.

It is a part of the duty of these parties to report upon the agricultural value of the country. If portions of it are found to be rich in minerals, by a law of Congress such sections when surveyed are to be reserved from sale, and when sold, to bear a higher price. Where lands are so poor as not to be sectionized, and the expense of the line surveys will be saved.

A general report upon the natural history of the Upper Mississippi will be required of the expedition. Their explorations will extend northward to the British line.—*Cleveland Herald.*

Fire at Brooklyn.—A destructive fire in Brooklyn, N. Y., on Monday night, destroyed eight buildings, rendering houseless thirty-five families. The buildings destroyed were a frame dwelling of Mr. Dougherty; five houses owned by Farrell and Monhon, a large four story brick owned by Mr. O'Brien, occupied by upwards of twenty-four families, with a two story brick belonging to the same gentleman. The buildings were all partially insured.

Accident.—A drayman by the name of Charles McShane, living on Maddocks Alley, was badly hurt yesterday, near the corner of Penn and St. Clair streets. His horse became fractious, and in trying to hold him, the bridle broke throwing Mr. McS. upon the ground, cutting his face and head in a shocking manner. Before he could regain his feet, the horse started, and one of the dray wheels passed over his leg, above the knee, and fractured it very badly. He was immediatly carried home.—*Pitts. Com. Jour.*

Earthquake.—The town of Siena, Tuscany, on the 12th and 13th ult., was thrown into great alarm by a succession of earthquakes, each more violent than the preceding, affecting the surrounding country to a considerable distance.—The direction of the shock was southwest. On the night of the 13th the agitation of the earth was so violent, that the whole population of the town quitted their houses and bivouacked in the open air. Experiments made in the Cabinet of Natural Philosophy of Siena have shown that the electric fluid had acquired a most extraordinary intensity.

Absolution of Murderers.

Some thirty years since there lay a regiment in Malta, formed chiefly of Irish. Repeated cases of assassination had occurred; at last there was one in which the culprit was taken with "red hands." He was put under arrest, with positive orders that no one should be allowed to visit him. He was tried, convicted, and condemned. The priests went and were excluded under the general order. They urged their office, but were still refused, and the affair looked very serious. They reported it to the bishop; and the bishop went to the governor; he said simply, that his orders were definitive. The day of execution arrived; the man was led out. The governor, Sir———, was on the ground. The priests again urged their suit that they might administer the rites of religion. The man threw himself on his knees, and besought that he might not be sent out of the world without absolution. The governor said, "You sent your comrade so, and you go too." The man was executed, and from that day the regiment lost its murderous character.

Great Hurricane.—The Detroit Advertiser of the 31st ult. says that the violent gale which visited that town a few evenings previous, was felt in all parts of the State. A young lady, about sixteen years of age, named Margaret Dyer, residing on the south side of Beardsley's Prairie, was instantly killed by the falling of a tree.—Several houses were blown down.

Shortening the Mississippi.—When we speak of shortening the Mississippi we mean what we say. It has actually been shortened 25 miles or more, near Point Coupee, La., as it will be seen by the following extract from the Point Coupee Echo. "The Raccourci Cut Off is now complete. The largest class of steamboats pass thro' up and down without any difficulty. It is about 400 yards wide and the bank constantly caving. We have been told by an eye witness that the largest trees in the forest will go down root foremost and the tops of them entirely disappear. The Natchez in passing through on Thursday, threw her lead and could not find bottom. This is truly a work of astonishment, and the State, in fact the inhabitants of the valley of the Mississippi, are greatly indebted for this great improvement to the indefatigable exertions of our State Engineer, Colonel H. T. Williams, and the Colonel Daniel Hoard, whose skill has already been tested as an engineer, in putting in operation the Feliciana railroad. The distance, say 28 miles, in the old channel, a common running steamboat would be three hours in going round, and now, we are told, that a fast boat can run through the Cut Off in ten minutes and in one or two minutes down, thus saving two hours and fifty minutes, and the wood that a large steamboat would burn in the difference of the time would be nine cords, which at $2.50 per cord would amount to $22.50, so that every large steamer will save that amount at least. The expenses of a large boat are about $5 per hour.

Telegraph in South America.—An electric magnetic telegraph apparatus had arrived at Lima, Peru, and the account of it, and the various details of this great invention, are copied into the 'Mercurio' from the Peruvian papers. It is proposed to erect a telegraph line between Lima and 'Callao,' and the 'Mercurio' recommends the Chilian government to establish lines between the principal cities. It is Morse's telegraph which is now in Peru, and the account of it gives him full credit for the invention.—*Anglo Saxon.*

The Sabbath in New Jersey.—John Randolph, of the Mercer county court, has called the attention of the Grand Jury to the constant violation of the various railroads and canals in the State. The law, he says, for the due observance of the Sabbath, is applicable alike to all, and if the moral sense of the community require that it be enforced alike on all, it will be done and the evil will cease. Morse's Telegraph, he thinks, supersedes the necessity of cars running on Sunday with the mails, but this will compel the telegraph operators to continue their Sunday labors.

Homeward Bound.—The barque Warwick, Capt. Lowry, and the barque Gen. Jessup, Capt. Anthony, have been chartered at Philadelphia to the government to bring home the volunteers now in Mexico. Negotiations are in progress for other vessels, but the number unemployed in New York occasions so much competition, that they can be obtained cheaper there than the ship owners of Philadelphia are willing to accept.

Honorable Testimonial.—The Council of the Royal Geographical Society of London have awarded one of their gold medals this year to Capt. Wilkes, of the United States Navy, for the talent and zeal he has shown in his conduct of the scientific expedition entrusted to his care during five years.

Horrible Accident.—On Monday afternoon a shocking accident took place on the premises of Mr. Samuel Jackson, Pyrotechnist, in Philadelphia, by which a young lady named Mary Ann Jenkins in the seventeenth year of her age, was burned to death, and a boy named Edward Bowman, of the same age, was also shockingly burned. The accident resulted from the boy too quickly ramming a rocket upon which he was engaged. It ignited from friction, and the combustible materials contained in the shop became instantly ignited also. The clothing of the young lady was soon enveloped in flames, and before she could be rescued from the building was dreadfully burned from head to foot—her clothing being burnt to a tinder, and even her shoes shrivelled up to half their original size. She died after dreadful suffering, about half past 8 o'clock. She was shortly to have been married.

Spare Minutes.—Spare minutes are the gold dust of time; and Young was writing a true as well as striking line, when he taught that "sands make the mountain, moments make the years." Of all the portions of our life, the spare moments are the most fearful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

Dreadful Steamboat Explosion.

We learn by the steamboat J. W. Russell, the particulars of a dreadful steamboat explosion of the boilers of the steamboat H. Kinney, C. Miller, Captain. The sad event occurred on Sunday, at one o'clock, P. M., at Wilkins' woodyard, which, we believe, is not far from Bladon Springs, on the Tombigbee River. Both boilers were burst tearing the boat in all directions, and sinking her within a short time after the accident.

There are eight persons killed or missing and twelve scalded or otherwise wounded.

He who, with a consciousness and acknowledgment of great imperfection, trusts in the righteousness of Christ, is a better Christian than a more perfect man who trusts in his own.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

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Wild Cherry, and Sarsaparilla PILLS.

Dr. Le Roy has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED.
READ AND BE WISE.

All those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

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This establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

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Putnam, May 3, 1848.

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THE WESTERN RECORDER.

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All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

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Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

THE SHOWER.

BY REV. RALPH HOYT.

In a valley that I know—
Happy scene!
There are meadows sloping low,
There the fairest flowers blow,
And the brightest waters flow,
All serene:
But the sweetest thing to see,
If you ask the dripping tree,
Or the harvest hoping swain,
Is the rain!

Ah, the dwellers of the town,
How they sigh,
How ungratefully they frown,
When the cloud-king shakes his crown,
And the pearls come pouring down
From the sky!
They descry no charm at all
Where the sparkling jewels fall,
And each moment of the shower
Seems an hour!

Yet there's something very sweet
In the sight,
When the crystal currents meet,
In the dry and dusty street,
And they wrestle with the heat,
In their might!
While they seem to hold a talk
With the stones along the walk,
And remind one of the rule,
To 'keep cool!'

But in that quiet dell,
Ever fair,
Still the Lord doth all things well
When his clouds with blessings swell,
And they break a brimming shell
On the air;
There the shower hath its charms,
Sweet and welcome to the farms,
And they listen to its voice,
And rejoice!

A Sermon.

Written for the Western Recorder.

THE RESURRECTION OF THE DEAD, NOT AN ARTICLE OF NATURAL RELIGION.

1 Cor. 15, 20 and 21.—But now is Christ risen from the dead, *and* become the first fruits of them that slept.

For since by man *came* death, by man *came* also the resurrection of the dead.

In the discussion of this subject we propose in the first place to notice some of the opinions held in the ancient world respecting man's destiny,—and secondly to consider the doctrine of the text;—the cause of the resurrection.

I., Then, the opinions of the ancients.

It is known that many speculations were entertained by the Sages of Antiquity respecting the present condition, and the final destiny of man. Many believed that his existence was really prolonged after death; but where, or in what manner, were to them, mysteries the most profound. Some were led by observing the operations of nature in one department of her extensive work to adopt the doctrine of transmigration, or the passage of souls from one body to another. Others, among whom were Epicurus and his followers, losing all hope of the continuation of their existence, entertained the idea that the soul was the body, and the body the soul; and that death was a slumber from which they would never awaken,—and that the Eternity unto which they were hastening, was similar to that from which they had come forth; and as they recollected nothing in the depths of the far off past, when as yet they had no being,—so they concluded that the future would bring for them no conscious existence; and, that therein would be found no substance, no shade, no sun, no star to illume its gloomy depths;—in short—they regarded the Eternity awaiting them, as a realm where utter nothingness held its court and reigned without a rival.

Believing this, and dreading the long dark night into the gloom of which they must shortly plunge;—many, to snatch their names from oblivion, and to hand them down to time's latest generation, were led to put forth their mightiest effort; and with that effort Empires arose, or were dissolved, philosophy and science shed forth their light,—art came forth in its beauty, and spoke from the lips of the almost breathing marble—and those noble monuments of man's power sprang into existence, which are destined to brave every storm, survive every shock, and preserve the memory of their builders until time itself shall end, though their names be buried in the oblivion of swiftly rolling years. Whilst this class were thus engaged,—others on the wings of imagination explored Elysium, proclaimed its attractions, filled it with Gods and Demi-Gods, and a splendid Mythology at once had existence, whose admirers were held entranced in a glorious day-dream, gazing enraptured on the glittering panorama spread out before them. Their mythology was indeed splendid,—but it wanted life; and destitute of life, it could edify its votaries but for a season. The mind sought perpetually for something more tangible; desired continually a more sure foundation whereon to build the superstructure of hope than was therein presented. Gods pertaking the lowest vices of the human race, being jealous, malicious and cruel; delighting in war, rapine and blood, could not long hold man's free enquiring spirit in subjection; and, consequently, investigations began to be made into the nature of matter and mind, in order to find out, and be assured of the existence of, and to become acquainted with the character and attributes of the Great God. Zeno, and his disciples, imagined the true light had dawned upon them; imagined they had found the object, and end of their investigation—God, referred the creation of the world to his power;—received the doctrine of providence, general and special;—and believed he would perpetuate the soul's existence after its departure from the body; but as to the manner of its existence, they had no knowledge; and the doctrine itself was far from being demonstrated to their minds as truth. At best, it was a bright hope fluttering amid the surrounding darkness.—It was a fond desire, that whispered peace amid contending emotions in their hearts, and they suffered it to remain, nor sought to drive it forth. With all the research upon this subject, the soul's immortality was not brought to light, nor had a thought once entered human heart, that the body, the tenement of the soul was destined to be rebuilt—revived—and that the soul and body of man should be reunited and flourish in an indestructible union for ever. These great principles of Christianity were too noble, too sublime, too mighty, to be grasped, to be simplified, and made plain by unassisted reason; and, consequently, mind and body were weighed downward to earth under the contemplation and sense of their own weakness, and in most minds gloomy forebodings of annihilation found a place in spite of all philosophy could do. Hence we find the doctrine of the soul's immortality, a doctrine of natual religion, was doubted after reason had striven her utmost to confirm and establish its truth.

II. We now come to the consideration of the second part of the subject. The doctrine of the text—the cause of the resurrection.

Man's immortality was doubted, his destiny was enshrouded in the most profound mystery. The age preceding that in which hope dawned upon the world; this age with all its learning,—its art, philosophy & science; this age with all its glories, may fairly be styled the age of sadness & of gloom, of darkness and distress. The hope of Israel was departing; the law had lost its power to edify, being contaminated and defiled by the traditions of men. All were seeking with avidity the bubbles of worldly honor and fame. For fame the priest sought the altar, the soldier the field, and statesman the Forum. God was forgotten, the soul was forgotten, all worthy to be remembered was forgotten; men thought of nothing so much as to engrave their names on fame's proud roll, that after generations might behold their mighty deeds and shed a tear to their memory.

"Darkness indeed covered the earth, and gross darkness the minds of the people;" but, then "the word was made flesh." Then a star arose, whose bright effulgence streaming o'er the darkened world would light the straying sons of time to immortality in realms of bliss. Then a bubbling fountain of free grace bounded from the earth, at which mortals might quench their thirst, and thirst no more forever. Then a Son was given; his name, Emanuel—"God with us." Jesus, arrayed in mortal flesh to save his people from their sins; Christ the anointed—sent to lead his creatures forth from the dark prison-house of Satan, where, bound in chains of ignorance and sin, they had lain for ages without one single ray of hope, or gleam of that day that knows no night. Aye, sent to break the bands of the captive, to say unto him, Go forth, be free; to enlighten his understanding, impart to him a hope of blessedness and life to come, and to enable him to rejoice with joy unspeakable, "the Holy Ghost being given unto him." This light was dispensed, this knowledge imparted, and this hope, "the anchor of the soul," conferred by his teaching. Yet this was not all—man covered by defilement as with a garment, and entirely undone through transgression, original and actual, was unfit, and so long as he should remain in this condition must ever have remained unfit for heaven and its glorious society.

This unfitness was not the effect of any constraining influence exerted upon man by his Author, for he disclaims exerting such an influence upon him; nor was it the effect of external objects on his mind that led him to the act of rebellion by which he lost his purity, neither was his mind forced by the devil. Satan could *tempt*, but could not *force* man to sin. It follows, then, through his own will, man violated the law that had been given alike as the *seal* of his *agency* and the *test* of his *obedience*. That man had will, and that will is free, is sufficiently evinced to us in that God made him subject to law.

A law is a rule of action given from a superior to an inferior being, and being a rule of government, of conduct, a power is recognized as existing in the ruled, by which he is enabled to keep or violate the rule at pleasure. As law may be given either naturally, i. e., by way of internal impression upon the mind, or constitution of the ruled; or positively—that is by external revelation to his senses, so any constraint exercised upon man must have been through one of these channels, and if God exercised such constraint, He by this constraint "vetoed" the first act, and instituted a second, by which the thing that before was unlawful to be done, was now by the latter act made perfectly right and fitting in the sight of the Lawgiver. In that case, then, there was no transgression from the fact there was no law violated. And if no law has been violated, man is not fallen, is not depraved. But we cannot receive these conclusions. We cannot think man occupies the high and honorable position in which he was originally placed by his Creator; and therefore we conclude that God never constrained man to an evil act; and, also, that man by his own act, through his own mutable, self-determining will, violated God's law, and that thus, "by man came death." Good and evil were presented before man, and being free and unbiased in his choice, he chose evil, with all its fearful concomitants. Through this act he became a debtor unto God. A claim was held against him which he was utterly unable to liquidate. The penalty of the law that he had violated was, "dying thou shalt die!" Now, his transgression must be atoned for, his debt must be liquidated, or the law in the case repealed by which he was condemned, before he could receive assurance of life. Until repealed, or satisfied, the condemning principle must remain in full force. Were it repealed without receiving due satisfaction, the repealer would have sanctioned its transgression; and, if a power equal to law, can alone suspend, or repeal law, then God by his act of repeal would have recognized vice, as virtue, and sin, as righteousness. But all God's laws are based on the principles of holiness and justice, which principles are as eternal as He in whom they have their origin, and he knows no change whatever. What then? It follows that either the penalty be inflicted upon the transgressor, or, that an atonement be provided, of sufficient worth to meet the exigency of the case. Who shall make this atonement? Shall man? Can the transgressor of the law restore its sanctity? If so, how? by his future obedience? Behold, "man is carnal, sold under sin, to be carnally minded is death. Because the carnal mind is enmity against God; for it is not subject to his law, neither indeed can be."—What then? It follows that they that are in the flesh cannot please God. But may not some be found free from this perversion, this carnality? "There is none that doeth good, no not one; all we like sheep have gone astray," saith the Scriptures. Then it follows that "no man can redeem his brother; or give to God a ransom for his soul, that he should live forever and not see corruption." Therefore he by whom the atonement can alone be effected must be free from the transgression of the law. Again, if a power equal to the law alone can suspend law; it follows that the atonement must be effected by a power equal to the lawgiver in the case. But God was the author of this law, and He hath *no* equals; if no equals, therefore if an atonement *be* made it *must* be made by God. But here seems to be an objection. It has been declared that "without the shedding of blood there can be no remission" of sins. Then as God is a *Spirit*, how is man to be redeemed? Who shall become surety for him? and by tasting death in his stead, thus meeting and satisfying the claim of justice, give to him the assurance that he shall not die eternally? Who will solve the problem how God may be just, and yet the justifier of the ungodly? Would we see it solved? Angels sang, "To you this day is born a prince and Saviour, which shall be unto you and all people." The character we have hitherto briefly noticed, appears in Bethlehem. See his birthplace. See the manger; the babe smiling, the incense rising, the sages worshipping! A new star marks the spot, and thither directs his worshippers. Trace him as he passes up to man's estate. Behold him there as he stands in his Father's temple! with what majesty he disputes with, and confutes the learned Scribes, and doctors of the law! as a son in his own house he appears, and speaks as one having authority there!

THETA.

CONCLUDED NEXT WEEK.

Ministerial.

DON'T WAIT.

Not a moment! Go to work, read, give out the hymn, sing, pray, preach, don't wait for this man or that man, this woman or that woman, *preach*, preach to the walls. If you have a time, *have* it, keep it, hold on to it, be punctual. It is shameful, wicked, for hearers to come in, and come in, *clatter, clatter, clatter*, till the sermon is well nigh closed! Preach, pray, hear?—Who can? Break up this bedlam business, *break it up*, it is the work of Satan, souls are lost!—Stop it; can't? Lock the door. Does the man or woman, who comes lounging into church when the sermon is half ended, want to hear the gospel? No such thing. Conscience is seared, keep sentinel, God's house is a place of order.—As a general thing every one may be on the spot, some rare exceptions, to be sure. But the man who is punctual, is *known* as such. A city on a hill cannot be hid. Drones are drones and will be drones.—*Golden Rule.*

Pungent Preaching.—We verily believe that to "*prophesy smooth things*" is as contrary to the general wishes of hearers, as it is incompatable with ministerial duty in our promiscuous assemblies, of which sinners constitute so large a portion. The following facts, we doubt not, express the feelings and judge of all *wakeful* persons:

"An old man having been asked his opinion of a sermon, replied, 'I like it very well, except there was no pitch to it. I always like to have a pitch to every sermon.' I was reminded of this anecdote by a remark of a son of Neptune from Nantucket, whom I met in the gallery of a crowded church last Sabbath evening. He said it was a handsome sermon but he would have liked it better, if it had stuck the harpoon into the conscience of the sinners.—*Religious Herald.*

Missionary Intelligence.

From the Missionary Herald.

SANDWICH ISLANDS.

LETTER FROM MR. HITCHCOCK, MAY, 1847.

Temperance—The King and Chiefs.

I know not that I have any where mentioned our juvenile temperance anniversary, which took place on the first of January last. It was altogether the most interesting and profitable occasion of the kind we had ever known in Molokai.

Months had been spent in previous preparation by the people, and the meeting satisfied their most sanguine expectations. Two or three days were spent in the examination of all the schools on the Island, and the result was, the conviction that education was plainly on the advance.

On New Year's day, all the children, amounting to about one thousand, assembled in the school room. Each school by itself marched out of the room, and all formed a procession nearly half a mile long. The procession was preceded by a flag, bearing the words "*Wai Wale no;*" and from one end to the other rang the chant from a thousand voices, "*Aole au e inu rama*, aole inu waina hou," and many other appropriate hymns. The procession ended by the whole company marching into the meeting-house, which fairly shook with the roar of voices rolling out the resolutions of the infant army in favor of cold water. All being seated, or rather packed, on the clean mat floor, as hundreds of spectators could not get in, the exercises commenced with prayer, and singing, by the well trained choir of Mr. Andrews. After this a speech was made by His Majesty, the King, in which he exhibited great pleasure at the scene before him, and strenuously urged the children to go on. He was followed by the premier of the nation, whose speech would have ranked well among speeches at more enlightened and favored meetings at home. He was truly eloquent, and made a deep impression on the assembly.—He was followed by Paki, high chief and member of the privy council, and he by the governor of Maui, both of whom did honor to themselves, and justice to the occasion. The remainder of the time was occupied by Mr. C. B. Andrews, and Mr. Richards, the minister of public instruction. The latter gentleman having learned that the children of one of the schools had been industrious in manual labor, and had repaired their own school-house, presented them with eight dollars, with which to purchase a clock.

After the addresses, each separate school rose and renewed their pledge to total abstinence from all intoxicating drink, and from the use of tobacco. During this, inquiry was made of each school if any one of the members had broken the pledge during the year, but few or none were known to have done so. After the renewal of the pledge, the hymn,

"Aole ou inu rama
Aole Inu awa hou,"

burst simultaneously from a thousand voices.—The procession was again formed and moved on half an hour or more, to our lot where they found a feast prepared by their parents, and of which both parents and children partook, with as free a "flow of soul" as you would find at any feast in any land.

We spread and furnished our table for about one hundred guests, among whom was the king and suite, the principal officers of the Island, the teachers with their wives, and strangers from other islands.

On the whole, this anniversary has created a deep sensation in favor of temperance and edution thro'out the Island, & has already abundantly compensated all the trouble and expense attending it. I am certain that the popular sentiment in favor of schools has more than doubled within the year past throughout the Island. The schools are now full. Much better order prevails. The teachers are better qualified, and the foundation of a better character in the rising generation is rapidlyly being laid.

Revival—Awakenings and Conversions.

We have held protracted meetings at Kalaupapa, at Halawa, and at the station, all of which have resulted in great good, and no doubt in the conversion of sinners. As the already visible effect of these meetings, there are now at least, two hundred who profess to be seeking the salvation of their souls. Many of these were very hopeless characters. Many who had formerly been awakened, but relapsed into stupidity, are now engaged in attending on the means of grace. A few of the number have either been received into the church or propounded. Many of the church members have been awake, and exhibited a pleasing concern for the salvation of their fellow men. The congregations throughout the Island are well filled on the Sabbath. And the Sabbath schools, both for children and adults, are full. The children, thro'out the Island, have the past year been more affected with religious truth than ever before, not excepting the great revival of 1837. And we are sanguine in the hope that not a few of them have become true Christians; small, weak, fallible Christians, to be sure, still Christ's lambs, and therefore Christians. Some few of these have, after long trial, been admitted to the privileges of the church, and others stand propounded for the same.

Ecclesiastical Arrangement.

Molokai is now divided into four divisions, in each of which is a branch of the church. Each of these branch churches has its own set of officers and overseers; and two of them have native teachers, or, if you please, preachers, who have been chosen by the people and set apart to the work of superintending the interests of the church and teaching the people in their separate fields. One of these we have tried for several months, and so far as we have been able to discover, with good results,—so good, that had we more men like him, we should proceed forthwith to commit to them so much of the responsibility of the ministry as in our opinion they could sustain. I said that both had been chosen by the people. Kanakaokai the other one and who has the care of the Kalae church, has had the office of deacon there for a long time. His responsibilities have been increased, and as he has been instrumental in effecting much good in his former sphere, we hope his usefulness will increase in the one he now occupies. It is the duty of these branch churches to manage their own affairs, if they can, so far as discipline is concerned, with the exception of suspension and cutting off. They are not empowered to receive into the church. We find that they settle many difficult cases, and manifest no little readiness in the management of offenders. And we feel confident that in time they will be prepared to be entrusted with the entire management of their church affairs.

General View of Progress and Prospects—New Houses of Worship—Meetings for Women.

On the whole, I know of no former time since our residence on Molokai, when we had more to encourage us than we now have. In many respects the pleasure of the Lord is prospering in our hands. We are gratified and praise God, when we contemplate the present circumstances of our people, compared with what they were when we arrived, whether religious or moral, social or civil. The disparity between that time and this, it would be in vain to endeavor to draw out. No one can comprehend it, who has not been familiar with that dismal state of a people which borders on the worst of heathenism, and who has not watched its progress up to a point approaching civilization. Unworthy though we are, our blessed Master has permitted us not only to plant this nursery—this fruitery—this garden, but he has given us the exalted pleasure of walking among full grown trees, laden with the fruits of the Spirit, and to enjoy the fragrance of the flowers.

The church has become large. Nearly one in five of the whole population are members.—And it may be said with truth, that few churches can be found in any land, where the word of God or the authority of religion has a more commanding influence. Education is on the advance. The superintendent of schools is well fitted for his office, and under his management they must prosper. The people are fast increasing in the acquisition of the comforts of life, and though their taxes are enormous, yet they are unspeakably better off in all respects than they were under the mildest form of despotism they ever experienced.

I am happy to say that since I last wrote you, a good substantial meeting-house has been finished by the congregation at Moakea, about one and a half hours' ride from the station. The dimensions are twenty-eight by sixty or seventy feet. We preach there every third Sabbath, and have nearly two hundred church members. It is one of the most encouraging parts of our field.

At Kalapapa, about thirty miles from the station, and where there are nearly two hundred church members, they are nearly completing a meeting house of the same kind and about the same dimensions as that at Moakea. In this congregation we endeavor to preach once in six weeks, besides several Sabbaths in succession when we reside on the mountain.

At Kamaloo, about five miles west of the station, they will, I hope, have a new meeting-house, ready to assemble in, in a week from this time. In this district we have preaching every week on Thursday and frequently on Sabbath afternoon. About the same distance east of us, we hold meetings each Friday, as also frequently on the Sabbath. The people of both these districts attend meeting statedly at the station, and with a punctuality which would surprise those in the United States, who live so far from the house of God with no way of getting there but walking.

Owing to the almost unexpected recovery of Mrs. H. from an illness which had continued for years, she has been able to devote much time to the women, and has held several meetings with them each week. You would be delighted to see the general turn-out of the women at these meetings, and the delight they seem to manifest in having the presence of their teacher. These meetings are a powerful means of good.

Ladies' Department.

The Sandwich Islanders and the sharks.

The grand recreation of the natives is the constant habit of swimming. In fact the Sandwich Islanders are all but amphibious, and seem to be as much at home in the water as on the land; and at all times of the day, men, women, and children are sporting about in the harbor, or even beyond the reef, with shoals of sharks, perhaps as their play-fellows. These varocious creatures, however, are far less likely to meddle with the aborigines than with foreigners, not that they prefer white meat to brown but because they have been taught by experience that one Hawaiian has more of the Tartar in him than a score of Europeans. There is scarcely an instance on record in which a native has suffered any serious injury from a shark. If, at any time the latter take the preliminary step of turning over on his side to get a mouthful, the former is sure at least to elude the attack by diving below the monster; while if he has a knife or similar weapon he seldom fails to destroy the enemy by carrying the war into the interior.

To return to the swimming; it was a part of our dialy amusement to watch the rapid evolutions of the performers, more particularly of the ladies, who; in the great majority of cases excelled their lords and masters in agility and science. Even in the point of strength and endurance, one woman, a short time before our arrival, had carried off the palm from her husband. The whole story is well worth telling, as illustrative of something better than toughness of muscle or supleness of limb. A man and his wife, both Christians, were passengers in a schooner, which foundered at a considerable distance from the land. All the natives on board promptly took refuge in the sea; and the man in question, who had just celebrated divine service in the ill-fated vessel, called his fellows, some of them being converts as well as himself, around him to offer up another tribute of praise and supplication from the deep in which they were struggling, to tarry, with a combination of courage & humility perhaps unequalled in the world's history, in order deliberately to worship God in that universal temple under whose restless pavement the speaker and most of his hearers were destined to find their graves.

The man & his wife had each succeeded in procuring the support of a covered bucket by way of buoy; and away they struck with the rest for Kahoolawe, finding themselves the next morning along in the ocean, after a whole afternoon and night of privation and toil. To aggravate their misfortunes the wifes bucket went to pieces soon after daylight, so that she had to make the best of her way without assistance or relief; and, in the course of the afternoon, the man became too weak to proceed, till his wife to a certain extent restored his strength by shompooning him in the water. They now had Kaloolawe in full view, after having been about four and twenty hours on the dreary voyage. In spite, however, of the cheering sight, the man again fell into such a state of exhaustion that the woman took the bucket for herself, giving him at the same time, the hair of her head as a towing line. And, when even this exertion proved to be too much for him, the faithful creature, after trying in vain to rouse him to prayer, took his arms around her neck, holding them together with one hand, & making with the other for the shore. When a very trifling distance remained to be accomplished she discovered that he was dead, and dropping his corpse, reached the land before night, having passed over upward of twenty-five miles, during an exposure of nearly thirty hours.—*Simpson's Overland Journey Round the World.*

Reformatory.

Sheepish, O How Sheepish!

His very walk is mean. See him—see him, how he looks; talk to him—can he hold up his head—look you in the face? What's the matter? He's a thief, sir, a thief: the meanest kind of a thief; he defrauds his neighbor, lies to him, cheats him; borrows money, promises to pay: borrows it? nay, he *steals* it; he never intends to refund it; he *steals* it: the very worst kind of theft. A common thief, a highway robber, is a gentleman, compared to this snake in the grass. Hold him up as a beacon: warn your neighbors of the scamp: benevolence demands it—the well-being of community. Such a man is a nuisance, a pest, a gangrene upon the body politic; a curse to himself, to the world; a tool of Satan. Is such a being, (call him not man,) happy? Is the devil happy? Is hell a happy place? A man that is a thief and a robber, is in hell already; a burning hell is within, and the intensity of the unconsuming flame will increase as eternity rolls on. God save the wretch! O, save him; snatch the firebrand from infinite wrath.

"Which way he flies is hell; himself is hell;
And in the lowest depth, a lower deep
Still threatens to devour him, opens wide,
To which the hell he suffers seems a heaven."
Golden Rule.

Always Late.

Late to bed, late to rise, late to prayers, late to work, late to breakfast, late to church, late to heaven. A wife chained to such a drone?—Shocking! Here the Olive Branch:

"Ye always late and slow molded carcasses, listen to us one moment if you dare. What can you be thinking of to move along at such a rate? Up from the mud—brush the barnacles from your water-logged limbs—tear the cowebs from your eyes, and scrape the thick rust from your skin. Do not stop to look and enquire and dream about it—but go to work *now*. It may not be too late. Beneath the rubbish, we may find something to polish, that will be of service in this mundane sphere. That is it—work away—you look all the better. The eye begins to brighten, the lip and cheek to show signs of life, and the legs fairly move. You will soon have the appearance of men."

A Word to the Wise.

"*Sandwich Islands.—Temperance.*—The temperance societies of Hamakua embrace all the churches and all the schools. The pledge precludes the use of Tobacco, as well as intoxicating liquors."

Reader, did you ever glance at the history of the Sandwich Islands? Never, since pentecostal day, has there ever been triumphs of grace more glorious. How came it? was the church door opened wide for the frogs of Egypt—every migratory brood of filthiness? They took high and holy ground from the first. To all "filthiness of the flesh and spirit"—what the response? "Back, *back*, keep *back*."

The Rev. Mr. Coan states that 5000 souls were added to the church in one year. This glorious revival followed immediately after the natives of these Islands had publicly abandoned the use of tobacco, by burning thousands of their curiously wrought and costly pipes in one common fire. This must have been a great conquest. At the commencement of this reform, tobacco was grown unblushingly in all the land through his route, a distance of 100 miles; but since, he has travelled the whole distance, and has not been able to fasten his eye on a single tobacco plant,—such has been the change, and the sanctifying grace of God who bringeth salvation. Glory to God.

What harm, *ever*, from this test? Glad tidings of great joy even *now* are wafted on every breeze. Sinners continue to *flock* to the standard of King Immanuel. Where, in all Christendom, is there a church more highly favored of God, diffusing light, life, and glory?

"The Isles of Hawaii are blessed of the Lord,
Once they were heathen, deprived of his word;
But now they are saved in Jesus's name,
And all the glad Islands rejoiced in the same."
Golden Rule.

Knock, Ring the Bell!—The door bell; ring it hard, give it a good *twitch!* Won't they come? Ring it again, harder, *harder*, fairly *jerk* it!—What! keep a man waiting at the door! Is this dignity? We have known some quite *big* sort of folks keep an individual waiting at the door or in the parlor, in suspense, some ten or fifteen minutes! Shameful!! Go, quick, dispatch the man, *dispatch* him, let him *off!* soon as possible! Time is gold, doubly precious! Keep the golden rule before you, hang it up.—*Golden Rule.*

An apple has been produced near Ticonderoga, having neither core nor seeds, by the following method. The experiment is worth repeating, as it may lead to important results:—"The top of a young tree was bent over and covered with earth, which took root. The tree was then cut asunder, which stopped all connection with the natural root of the tree, and, by sprouts which sprung from the top portion of the body, a regular top was formed, which produces this fine fruit—a beautiful red, good sized, very pleasing table apple in the fall."

Religious Intelligence.

PITTSBURGH DISTRICT.

Connellsville, Pa., June 17th, 1848.

Br. Bassett: Having to write on business to you, we would say that we are trying to do the very best we can on this Circuit, and thank God we have not been forsaken by the Lord. We commenced a protracted effort at Munroe appointment the 15 of last April, and it continued from day to day, till the seventh of May, embracing four successive Sabbaths; it was one of the best meetings I ever was at, a deep religious excitement (without wild-fire) prevailed the whole time, twenty valuable members were added to the church, and over that number converted to God, to Him be all the praise. The toils of an Itinerant on a circuit as large as this my brother, are great, and his anxiety of mind is still greater, but when he gets into a work such as we had at Munroe, and souls are converted to God, his soul says enough, Lord, let me live and die labouring in thy vineyard. Munroe is now one of the best appointments on this ct., the membership has increased within the last two years from 14 to 46, and in proportion have they increased in bearing their part in meeting the expenses of the circuit. Please publish in your paper when Conference meets; there is a week between you and Br. Brown in your publication. You publish in your Almanac, that it meets the 29th of August. Br. Brown in his list of appointments that it commences the 22d, which is correct.

Yours in love,

HENRY PALMER.

OHIO DISTRICT.

Gilboa, Kalida Ct., June 23, 1848.

Br. Bassett: I feel myself extremely happy to have it in my power to contribute something to the great amount of revival intelligence which has appeared in the columns of the Western Recorder, during this Conference year. Since my last communication, we have held three protracted meetings, which resulted in much good. The first embraced our third quarterly meeting, which commenced the 20 of May. Here we were favored with the valuable services of Br. T. B. Graham, who labored with his usual zeal & ability, and notwithstanding the rains fell fast, and circumstances appeared unfavorble, yet we were abundantly blessed by waiting upon the Lord in the means of grace; the membership were much revived, and three united with us in church fellowship.

Our second meeting commenced on the 10th inst., five miles northwest of the town of Gilboa, and though we were entirely disappointed with regard to ministerial aid, yet the Lord met with us at our second coming together, and the voice of rejoicing was heard in the assembly of his saints. Throughout the entire meeting we were favored with refreshing seasons, and what was most affecting, was to see parents and children all starting together in the cause of Christ, and whilst bound together by the endearing ties of christian affection, greeting each other with the prospect of meeting where parting will be no more. This meeting resulted in the organization of a class of 27 members, and they are now going on in good spirits, erecting a house of worship, the frame will be raised in a few days.

Our Presidential meeting commenced on the 19th inst., and has now closed with an accession of two to the church. Br. Young is in good spirits and his labors have not been in vain, for we have had a pleasant season together. Sixty-one have united with us in church fellowship this Conference year, 15 from the M. E. Church, and 46, from nature's quarry. Prospects are fair for many more accessions, and I think that with a little care and proper exertions the time will soon come when the cause of our little republican Zion will be more prominent on these northern circuits. Brethren pray for us, that the cause of Christ may still prosper in our midst.

G. W. THORNBURGH, Supt.

From the Family Quarto.

The General Assembly of 1848.

This body, which is the highest judicatory of our Church, met in Baltimore on the 18th of May, in the first Presbyterian Church, and was opened with a sermon by the Moderator of the last Assembly, Rev. J. H. Thornwell, D. D., Professor in the South Carolina College. His text was Act xvii. 37: "And when they heard of the resurrection of the dead, some mocked, and others said, we will hear thee again of this matter." The sermon is said to have been both able and lengthy, but listened to with profound attention.

After the Assembly was organized, Rev. A. T. McGill, D. D., Professor in the Theological Seminary in Allegheny city, was chosen Moderator. The ordinary routine of business consists in reviewing the records of the Synods, hearing the reports of the several Boards of benevolent operations, and of Theological Seminaries, and electing members of the Boards, and of Directors of Seminaries. Besides these, the following are the chief items of business which came before the body.

The overture sent down to the Presbyteries by the last Assembly, asking whether they would vote for an alteration in our Constitution, so as to admit of the divisions of the ministerial office, was answered by the Presbyteries, as follows: In favor of the alteration 25 Presbyteries; opposed 61; from 36 no action. Consequently there is to be no alteration of our book on this subject.

This meeting of the General Assembly was distinguished for the announcement of the death of the oldest minister in the Church, Ashbel Green, D. D., of Philadelphia; as also the decease of Dr. Matthews, professor in the Theological Seminary at New Albany, Indiana.

Two Foreign Ministers were permitted to address the Assembly. Rev. Dr. Bridell, of Paris, in France, made statements and an appeal in behalf of the evangelization of France. He spoke in the French tongue which was interpreted by Dr. Baird. At the close of this Address, a collection was taken up to aid the Evangelical Society of Paris, which amounted to $547. Dr. King, from Ireland addressed the Assembly on the religious condition and prospects of that afflicted island.

An overture came up from the Presbytery of Montgomery, in Virginia, asking whether church sessions have the power under the constitution to allow members of the church to withdraw who are not guilty of any immoral conduct, and who manifest no intention to connect themselves with any other Church. This question, it is said produced an animated discussion which, however, was choked down by the previous question, and the overture was answered in the negative. We have not discovered, from the papers, what was the precise point of this question. If the question was "Shall members be allowed to absent themselves from the church, and in consequence, the session strike their names from the church Register, we think the Assembly passed a righteous decision, in answering, *no*. But if that body meant to say, that in no case ought a session to give a letter of dismission to a church member, unless he manifests an intention to unite with some other church, we beg leave to say, that we hope that question may come up again; for it seems to us that such a decision contradicts the fundamental principles of church membership, & smells a little of Popery. When we get the printed minutes, we shall see what the precise question was.

The leading article of business appears to have been the appeal of Rev. Dr. Skiner against the decision of the presbytery of Lexington, Va., for suspending him from the ministry on the following charges; viz: 1. Libel and defamation. 2. Palpable misdemeanor and falsehood. 3. Manifestation of unchristian conduct. This case occupied many days with intervals of other business. The final issue was that the appeal was sustained, and Dr. Skiner was restored to the work of the ministry. Dr. Skiner is a Scotchman, not many years a resident of this country; having a peculiarity and bearing in manners which tend to involve him in difficulty with native Americans; but said to be a learned and a strong man.

Another marriage case was brought before the Assembly. J. Cathay, a lay member of the church, appealed from the decision of the Synod of North Carolina, which body had confirmed the decision of Pan Creek Church Session, suspending him from the sacraments for marrying his deceased wife's sister. This was disposed of in a short way, by referring to the previous decision in the case of Rev. A. McQeen, and the appeal was not sustained.

Some resolutions were adopted relative to the cause of Colonization in Africa, in which the churches are recommended to take collections in favor of this enterprise about the 4th of July.

The dividing line between the Synods of Cincinnati and Indiana, was so altered as to coincide with the State line.

A committee was appointed last year, of which Dr. Plumer was chairman, to report on the economy of our Boards. This report caused some discussion, and elicited some feeling on the part of the officers of the Boards who were present. The report was not adopted; but in its place, a resolution of entire confidence in the economy of the Boards. Dr. Plumer's report, however was ordered to printed in the Minutes.

Dr. McGill delivered an able discourse before the Assembly on Popery, according to the appointment of the last Assembly. It is to be published. Dr. Murray, of New Jersey, the reputed author of Kirwan's letters to Bishop Hughes, is appointed to preach the sermon on this subject next year, and Dr. Hoge of Columbus, O., his alternate.

The overture from our Synod (of Ohio) produced considerable discussion. It was voted that "where one minister is supplying two or more congregations, whether as pastor or stated supply, all such congregations shall have but one ruling Elder to represent them." But as the vote was a close one, and the house thin, many members having gone, and a dissent about being offered, it was agreed to lay the subject over to the next Assembly.

After the docket was gone through, there were two resolutions offered affirming the duty of christian masters to have their servants "born in their own house, and bought with their own money" baptised and instructed in the scriptures, and the Catechism. But they were indefinitely postponed. We are sorry for this; for it is a most plain Bible principle, and Presbyterian in particular.

After an arduous Session of fifteen days, the Assembly was dissolved; and another required to meet in May 1849 in Pittsburgh. *One Hundred and one* Presbyteries were represented by 113 Ministers and 76 Elders. Total 189, 13 Presbyteries not represented.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, July 6, 1848.

General Assembly, Presbyterian Church, (O. S.)—We copy this week from the Family Quarto, a condensed statement of the proceedings of this body, which may be considered, at least semi official, as it is from the same side of the house.

Foreign News.—The Zanesville Courier has intelligence by Telegraph, of the arrival of the Cambria at Boston on the 1st inst. She brings word that serious apprehensions are entertained of civil war in France. An effort had been made to place Lewis Napoleon on the throne. Six thousand mercantile houses had failed at Paris. A hundred thousand troops had been concentrated there. Two thousand rioters had been invested.

Not Losing.

We are under obligations to our worthy friend of Coal Run for the following, and especially for its accompaniments. Br. M. is a lay brother, and a regularly paying subscriber. He sends us a new subscriber with the cash in advance, accompanied with the subjoined statement, for all which we are very thankful to him.

Coal Run, Ohio, June 12, 1848.

Br. Bassett: Enclosed I send you two dollars in advance, with the name of a new subscriber which I have procured, and which I wish you to put in the place of one of those who discontinued their paper in consequence of some pieces which have appeared in your paper, against the use of that filthy weed, tobacco. All I regret is that the war was not declared long ago against it. I think it would have saved a great many young men from becoming almost, if not quite, nuisances in society. I am of the opinion that if every subscriber for your paper, that dislikes tobacco as I do, would make the effort, they might each obtain one new subscriber, which would make up, ten to one all you have lost in that way. SAMUEL MARTIN.

Concert.—Do not forget the Concert to be given this evening at the Seminary Hall, by the Juvenile Choir, under direction of Mr. Munson. Let there be a good turn out. It will be something fine.

Putnam and Zanesville.—Flour $4,50.—Wheat, 75. Corn, 25. Oats, 20, @ 25.

Cincinnati.—Flour, $3,65. Wheat 65c.—Corn, 27 @ 30c. Oats, 25 @ 28c.

Pittsburgh.—Flour, $4,00. Wheat, 81c.—Corn, 30 @ 35. Oats, 25 @ 28.

Baltimore.—Flour, $5,62. Wheat, $1,10 @ 1,15. Corn, 40 @ 44. Oats, 30 @ 38.

Constitutional Question.

In our paper of March 16, we inserted a short article from a worthy brother, signing himself, "Enquirer." That writer asked information of some one of the men still living who were members of the Convention of 1830, which formed the Constitution of the Meth. Prot. Church, in reply to the following question.

"Suppose any number of believers in Christ, should unite together as a religious society, or church, and embrace the principles of religious truth held by the Methodist Protestant Church, and adopt her Constitution, and desire to conform to her book of discipline, and means of grace, but not at the *present time* wish to be a component part of any circuit. Suppose they should request the superintendent of some circuit, or station, near by, to recognize them as a Methodist Protestant Church, or society, and present them to his Quarterly Conference, for its concurrence on the question of recognition. Could it be done in accordance with the said 1st item of the 4th Article of the Constitution? Or must the question of *recognition*, and *reception*, as a competent part, of some circuit or station go together?"

As no one of the senior brethren referred to, has, up to this time, responded to the enquiry, our brother has written again, requesting us to give our views upon the point.

It will be observed that Article 4, of the constitution, referred to, is headed, "On Receiving Churches." It would seem therefore that the act of recognition by a President or Superintendent, and the subsequent decision of the Quarterly Conference thereon, constitutes the process of "receiving" a society into the "Association" of the Methodist Protestant Church.—After the "decision" of the Quarterly Conference, it is the prerogative of the Annual Conference, in defining & regulating the boundaries of Cts., Stations & Missions, to determine, in what Circuit, Station or Mission the newly acquired Society shall be embraced. As however, it may best suit the convenience or wishes of the said society to be constituted a separate station or mission, rather than to be embraced in any previously existing Circuit, Station or Mission, we do not see that the society, in the interval of the Annual Conference, should necessarily be embraced, (by the act of recognition) as a component part of a particular Circuit or Station. The President has authority, (See Dis. page 60,) to appoint a missionary, in any such case, "to render service in any place not already included in some other Circuit, Station or Mission." But the matter must necessarily be disposed of by the ensuing Annual Conference. After that period, we conceive, the society cannot be considered as a component part of the M. P. Church, unless it be definitely comprised in some particular Circuit, Station or Mission, as determined by the Annual Conference.

Western Christian Journal.—This paper we consider one of our best religious exchanges. It is the chief western organ of the Baptist denominatien, published weekly at Columbus, Ohio.—We have admired the manly independence of the editors, in their opposition to the various prevalent sins and errors of the day, their zeal in behalf of the various benevolent enterprises, and their usually liberal bearing towards cotemporaries of other denominations. A few weeks ago however, we were considerably surprised to find in the leading editorial of a certain number of their paper, what seemed to be a denominational boast of the accession to their ranks, of a minister from the Methodist Protestant Church. The expression we allude to, was given *in displayed letter*, as introductory to a communication from Mt. Vernon, giving account of the recent revival in that place. This was the heading—"*Glorious work of grace in Mt. Vernon.—Eighty-five additions to the Baptist Church in that place, one of whom was a minister in the Methodist Protestant Church.*" Now, we may remark, that occasionally a minister of some other denomination, sees proper to unite with our branch of the church. But in such cases we make it a point ever to refrain from making any public statement thereof that would have the appearance of boasting. And if any of our correspondents choose so to express themselves, it is done without our approval, for we dislike any thing of the kind in any quarter. When we first met with the above announcement in the columns of our respected exchange, we felt inclined to say pleasantly to the editors that there had been several instances within our knowledge in which a Baptist minister had united with our branch of the church, but unfortunately the good brethren did not remain in our connection but a very few years, though in some instances we were sorry to part with them. But that we should flatter ourself, that our Baptist brethren would find their new accession at Mt. Vernon, a man of *stability*. We however concluded to let the matter pass, without making any reference to it in our columns, certainly thinking, as we still do, that the editors of the "Journal" did not *intend* a sectarian boast, but that they only inadvertently did what has the *appearance* of being such. The displayed heading above referred to, has the appearance of being editorially prefixed to the communication, which also appeared under the editorial head. If we thought that the heading was given by the Journal's correspondent, we should not for a moment hold the least reflection against the editors therefor. For we should be very unwilling to take the responsibility of the terms used in some instances by some of our own correspondents. We should not have made any reference to this matter in our columns, but that the President of our Muskingum Conference, has thought it necessary to furnish us a communication, which will be found in this week's paper, chiefly in vindication of himself, in reference to the testimonial said to have been furnished by him to the seceding brother, the purport which seems to have been misapprehended, (as he thinks) by the Journal's correspondent. Our object in making this statement in connection with the communication of our friend, is to assure our worthy exchange, that we have a high respect for the Baptist denomination, that we sympathise and rejoice with them in every "glorious work of grace" wrought amongst them, and that we bid them God speed in their labors to promote the blessed interests of the glorious cause of our *common* Savior.

U. S. CONGRESS.

Monday, Jnne 19, House.

The Memorial of the Chicago Convention in behalf of the River and Harbor Improvements was presented, ordered to be printed, and was referred to Committee on Commerce. Mr. Crowell, by general consent, introduced the following bill.

"*Be it enacted*, &c., That the first section of an act concerning the District of Columbia, approved Feb. 27, A. D. 1801, and all other acts and parts of acts that in any manner interfere with, regulate or sustain the institution of slavery in said District be, and they are hereby repealed."

A bill was passed regulating the postage on newspapers. The following is said to be the substance of the bill.

The first section provides that after the first of July, all newspapers of no greater size and superfices than 1900 square inches, may be transmitted through the mail by the editors and publishers thereof to all subscribers or other persons within the county, or within 30 miles of the city, town, or other place in which the newspaper is or may be printed, free of any charge for postage whatever.

Sec. 2. All newspapers of the size aforesaid, sent from the office of publication, and which shall be conveyed in the mail any distance beyond the county, or beyond 30 miles from the place at which the same may be printed, and not over 100 miles, shall be subject to and charged with a postage of one half cent, and of one cent for any greater distance, provided that the postage of a single newspaper of the size aforesaid from one place to another in the same State shall not exceed one half cent.

Sec. 3. Upon all newspapers of greater size than 1900 square inches, sent from the office of publication, there shall be charged & collected the same rates of postage as prescribed by this act to be charged on magazines and pamphlets; and upon all newspapers of a less size or superficial extent than 500 square inches, sent from the office aforesaid, there shall be charged and collected, a uniform rate of one-fourth of a cent for all distances within or without the State in which they may be published.

Sec. 4. All printed or lithographed circulars and handbills or advertisements, not larger than foolscap, unsealed one cent a sheet.

Sec. 5. Pamphlets, magazines, and periodicals, two cents for each copy of no greater weight than one ounce, and one cent additional shall be charged for each additional ounce in the weight of any such pamphlet, magazine, matter or thing which may be transmitted through the mail, whatever be the distance the same may be sent; and any fractional excess of not less than one-half of an ounce in the weight of any such matter or thing above one or more ounces, shall be charged for as if said excess amounted to a full half ounce.

Sec. 6. Papers sent by others than publishers, two cents, pre-paid, etc.

Senate.

Mr. Webster presented the Chicago Memorial, and on his motion, it was referred to a select committee, and ordered to be printed.

Tues. June 20, Senate.

Mr. T. Fitzgerald, appointed by the Governor of Michigan to supply the place of Mr. Cass, resigned, appeared, was duly qualified, and took his seat.

American Pulpit.—The June number is received, having been somewhat delayed by the absence of the Editor, Rev. J. Bridge, in attending the Gen. Conference of the M. E. Church. It contains a sermon by Rev. Dr. Bates, on the Character, Public services and death of John Quincy Adams. Also, Several Sketches of sermons. Published at Worcester, Mass., by Samuel Chism, at $1 per year.

Potter's Sermons.

Resolution adopted by the Quarterly Conference of Pleasant Hill Circuit.

Resolved, That the series of Sermons proposed to be published by Rev. Thomas Potter, be recommended to the patronage of members of the Methodist Protestant Church, and that Br. Case be requested to transmit a copy of the above resolution to the Editor of the "Recorder" for publication.

BASIL LONGSWORTH, Chr.
J. N. Roberts, Sec.
May 13th, 1848.

News of the Week.

Wisconsin.—The Legislature of this new State have adopted resolutions instructing their Senators and requesting their Representatives in Congress to use their influence to engraft upon the institutions of all new territories the provision for freedom contained in the Ordinance of '87. There were only three votes in the Senate and five in the House, which were cast against these resolutions.

The Southport *Telegraph*, publishes a correspondence in which Messrs. Walker and Dodge, the new Senators, avow themselves to be "uncompromingly opposed to the extension of slavery" into any U. S. Territory.—*Zanesville Courier.*

Wonderful Sagacity.—When the crowd of fashionables was greatest at an exibition of animals, a girl, who had fed the elephant with sundry cakes and apples from her bag, drew out her ivory card case, which fell unobserved in the saw-dust of the ring. At the close of the ring performances, the crowd opened to let the elephant pass to his recess, but instead of proceeding as usual, he turned aside thrust his trunk in the midst of group of ladies and gentlemen, who, as might be expected, were so much alarmed that they scattered in every direction. The keeper at this moment discovered that the animal had something in his trunk. Upon examination he found it to be the young lady's card case, which the elephant had picked up, and was only seeking out the fair owner.

Mrs. Ann Eliza Archer, residing at Mount Holly, N. Y., on the 19th inst., while surrounded by her children (six) was killed by lightning almost instantly. No other person in the room was injured.

From the Cumberland Presbyterian.

Itinerancy.

The Assembly, by resolution, recommended to the Presbyteries to take measures to raise again the plan of itinerancy. This is by no means an unimportant resolution. We have greatly neglected, in many portions of our church, this means of doing good. The history of our operations in past years proves the utility of this plan. For a good many years we had but few, if any, settled pastors, and during that time the prosperity of our church was as great as it is now, and perhaps greater. We do not undervalue the pastoral relation: it is so important that it cannot be dispensed with. But so many are the circumstances under which it cannot be established in many places, that it is necessary to have a system to supply the want of it. There are many congregations not able to support a stated pastor; but they must have the preached gospel, and how shall it be given to them if the itinerant plan is not kept up? And there are numerous openings for us where we have no churches and where stated pastors cannot be sustained; and if we would extend our bounds these fields must be occupied. The faithful itinerant is the man to go and break up the ground, and plant churches there. He usually passes through an extensive portion of the country to preach to the small congregations scattered here and there. In this way he may become acquainted with the spiritual condition of the people on the borders of his own operations, and spy out other openings where churches may be planted. By this means our borders have been, and will continue to be extended yearly, if the system is kept up, as the churches thus planted grow up and become able to call settled pastors, and this they will do. We have need of itinerants to open the field, and settled pastors permanently to occupy it. One is just as important as the other: we cannot dispense with either; and we would be rejoiced to see the itinerant plan in successful operation wherever it is needed.

Freeport Aqueduct Rebuilt.—The aqueduct at Freeport, Pa., which was recently burned down, is now rebuilt, and the water let into it.

Wisconsin.—The Senate of this young State passed, on the 14th inst., a resolution instructing their Senators & Congressmen in favor of a Wilmot Proviso, in any new territorial bill that may be brought before them.

Liberated Slaves.—A number of liberated slaves, men, women, and children, passed thro' this city yesterday, in Carolina wagons, filled with babies and other household trumpery.—They are on their way to Indiana, where lands are provided for them.—*Cin. Com.*

Crash in Boston.—Remarkable Preservation of Life.—We have already given a brief statement in regard to the fall of the floors of a store in the Dearbon block at Boston, last Saturday forenoon. We now learn from the Traveler that in the afternoon, about 4 o'clock, the back wall of the building, which had been cracked by the previous crash of the floors, fell out, carrying with it the remains of the upper floors of the store, making a complete wreck of that portion of the building. At the time of the occurrance, there were unfortunately, quite a number of persons in the store, engaged in removing goods, or drawn thither by curiosity. Of these, five at least, were considerably injured.

Among them L. S. Cragin, of the firm of Cragin, Greenleaf & Co., who fell some forty or fifty feet, dislocating his hip and suffering other injuries, which it is feared will prove fatal. Abijah Spofford, a laborer, was badly jammed, and it is feared seriously injured internally; John Hunter and Henry Hayes truckmen, were also badly bruised, though no bones were broken.

Charles Pierce, a clerk in Waterson's & Pray's store, was in the fourth story of the building, and was buried beneath the ruins. It was sometime before it was ascertained that he was alive under the rubbish; when this was discovered, a band of brave men, headed by the City Marshall commenced operations amidst the tottering walls and overhanging ruins, at great personal hazard, for the purpose of removing the superincumbent mass of merchandize, timbers and flooring. It was not, however, until after 8 o,clock that young Pierce was relieved from his perilous position, his pulse had nearly ceased to beat, and it was thought that he could not have lived another hour.

On Monday morning young Pierce was much better, and would probably be able to go out in a day or two. Mr. Cragin is very badly hurt, & at the least will not escape with less than a month or more of confinement & suffering. The others hurt are all doing well. The building has been securely shored up, and platforms built even with each story, so as to get at the goods.

In reference to the young clerk, Pierce, the Atlas says:

His life was saved in consequence of two beams having fallen in such a way as to form an angle over him. At the time of his fall, the folds of his coat were thrown over his face in such a manner as to impede his respiration, and he was in danger of being suffocated; but he succeeded in getting a pair of scissors from his pocket, and with them he cut away the cloth so that he was enabled to breathe, and thus survive until he was extracted from his perilous situation.

On Wednesday last, a man named Gimpler fell from the steamer Uncle Sam, laying at New Albany. On Thursday while his brother and two nephews were searching for his body, one of the nephews fell out of the skiff and was drowned. neither of the bodies had been recovered. It has been well said that "in the midst of life we are in death."

Stock to the amount of $100,000 has been subscribed for a branch of the State Bank of Ohio, to be located in the town of Athens. The stockholders have chosen their Directors and officers, and an application will soon be made to the Board of Control, after which, it is expected, that the Bank will immediately go into operation.—*Cin. Com.*

A young man named Peter Callagus, recently took passage at Evansville for St. Louis, on the steamer Phœnix. He was soon discovered to be laboring under an alienation of mind, and two men were detailed to take care of him, but he eluded their vigilance, and his mangled body was found in the hold of the boat. Having as is supposed been crushed to death between the pitman shaft and wheel.

The American Tract Society recently remitted $800 to aid the Paris Tract Society, in addition to numerous other grants to various foreign missions. During the month of May the same Society granted 1,653,000 pages of instructive reading for 'gratuitous' circulation, in various parts of the United States. Since the opening of the financial year, in April, 87 new colporteurs have been commissioned, and 87 commissions renewed.

Later from Africa.

The Mission of President Roberts.

HORRORS OF THE SLAVE TRADE, &C.

The ship Madonna, Lawlin, arrived at New York on Wednesday morning, from Monrovia, after a passage of 39 days. The New York Commercial has the Liberia Herald of April 18, and the Africa's Luminary to the 10th May, inclusive, besides later verbal accounts:

When the Madonna left, the U. S. brig Porpoise was at Monrovia.

The U. States sloop of war Decatur, Captain Byrne, touched at Monrovia the 18th of May, and sailed on the 19th, on a cruise. Officers and crew all well.

Intelligence of the revolution in France was received at Monrovia near the end of April, and caused, of course, no small sensation.

Noticing the departure of the American barque Nehemiah Rich, on the 4th of April, with President Roberts and his family on board, the Herald says the President, after his visit to the United States, will go to England. Hundreds of friends and spectators, of both sexes crowded the wharf.

The French brigs of war "Bougainville," Captain Chaigneau, and "Dupetit Thouars," Captain Protet, remained in port some two or three days, for the purpose of escorting the President and his friends on board the bargue.

Of the mission with which President Roberts is charged, the Herald speaks as follows:

President Roberts left our shores clothed with certain powers, the amicable arrangement of which, in the United States, England, and with other powers, will raise our spirits and infuse new energies into every citizen. The Legislature, knowing full well the importance of having at the earliest day, foreign governments to acknowledge the independence of the Republic, and at the same time having no available resources wherewith to send commissioners to foreign courts for the purpose, found itself in rather an awkward position.

The President, though disposed to do all in his power to forward the affairs of the State, was unwilling to be burdened with matters of so much importance, when his object in going abroad was to seek health. But after considerable reasoning, the President said he would no longer consider himself at liberty to decline performing any duty, however arduous, that the representatives of the people might be inclined to authorize him to attend to.

No delay took place before the Legislature passed resolutions clothing him with such authority.

For the last seven years he has been the chief executive officer of Liberia, and as such, has been obliged to carry on correspondence with the representatives of the government of Great Britain, of a very important character, which to us seemed to wear a very threatening aspect.

And it is not improbable that some of the subjects embraced in that correspondence, may be forced up for discussion in England, when that Government is called upon to acknowledge our independence. It is from that Government more than any other, that we expect to receive the most friendly assurances.

The Rev. George Thompson and Anson J. Carter, who sailed from this country on the 8th of April, reached Africa on the 9th of May.—These gentemen are missionaries to Kaw-Mendi, in the interior. While they were at Sierra Leone a captured slaver was brought in. Mr. T. went on board and thus describes the scene:

"Ten of the poor captives had already died.—The deck was literally covered with men, women and children, some lying down, some sitting, some standing. Many of them were quite small boys and girls; many of them were mothers and all quite naked. Below were crowded two or three hundred, between floors not exceeding 2½ feet apart. Men sitting flat on the floor cannot sit up straight, and they are crowded in as close as they can be jammed; the first row sitting on the floor with their backs against the side or end of the vessel, then another row sitting in the same way crowded close in between their legs, and so on as many as they can crowd in. There they sit week after week in all their filth, and stench, and sickness and death."

The outlay upon steamships America, Niagara, and the new class of Royal Mail Steamers, has been very great, their engines alone costing £45,000 each.

Great Fire at Patterson, N. J.

Church Burnt.—Loss of Life.—An extra from the Guardian office, Patterson, N. J., June 28, says:

The most extensive fire which this place has ever been visited by, commenced this morning, between 1 and 2 o'clock, and continued until 6, before it was fully subdued.

It originated in the Patterson machine-works, an extensive establishment, which was wholly consumed, together with a great amount of machinery and tools, involving a loss of 50 or $60,000—$40,000 of which was covered by insurance.

Three dwelling houses, together with the spacious hotel Congress Hall, and the Episcopal Church, were also consumed. While the latter was on fire, one of our most estimable citizens, Mr. Henry Johnson, proprietor of the flax mill, lost his life in endeavoring, with others, to rescue the organ from the flames.

Some 4 or 5 others were more or less injured, but not seriously. The remains of Mr. J. were rescued from the smothering embers this morning. A few bones were about all.

The aggregate loss is estimated at about $100,000.

The church (St. Paul's) was insured for about $3,000—about one-third of its cost.

Horrible Developments.

The fate of the Manchester (N. Hampshire,) Factory girl, Miss Sarah Furber, whose mysterious disappearance some time since created considerable excitement, has been ascertained.—She was the victim of seduction, and placed under treatment of the father of her seducer, Dr. McNabb, of Manchester, *and died in consequence.* The body was then placed in a box while yet warm, taken to Boston by the Doctor himself, and sold to a physician with the assurance that all was right. When the body was taken to a disecting-room, it was ascertained by the surgeon, from the appearance of the body, that there was foul play in the matter, and he ordered Dr. McNabb to take it away immediately. The Dr. then went to the porter of the Hospital and offered him five dollars to dispose of the body, and suggested the expediency of cutting it to pieces and throwing it into the vault. To this he pretended to consent, but embalmed the body, and informed the police. Dr. McNabb, his son, and a portrait painter, named Ingalls, have been arrested as implicated in the affair. The body was packed in a box two and a half feet square, and was sold for seven dollars. The porter has in his possession the $5 bill paid to him by Dr. McNabb. This is awful indeed.—*Cin. Commercial.*

From the Baltimore Sun.

From Mexico.

Departure of American Troops.

By the arrival of the royal mail steamer Trent at Ship Island, below New Orleans, on the 19th ultimo, we have received later intelligence from Mexico.

When the last of the troops, under General Worth, left the city of Mexico, Herrera's officers were escorted into it by the National Guards.

Capt. Tilghman's Light Artillery was to have left for New Orleans on the 16th inst.

The health of Vera Cruz has improved.

Many of the invalid officers and men are represented to have died on the march from the interior.

Col. Dominguez and staff, of the Mexican Spy Company, formerly in the employ of Gen. Scott, had also arrived at Vera Cruz, and were to leave on the Maria Burt. His soldiers, 125 in number, were anxious to come to the United States, as they had been maltreated, and feared the vengeance of their countrymen.

Com. Perry has declared the blockade of the Mexican ports at an end.

It is said that four regiments of Mexican infantry, three companies of cavalry, a company of artillery, and the Legion of St. Patrick, were to leave Queretaro to attack Parades.

Father Jarauta and a man named Martinez Negrete, at the head of a small force, surprised, on the 1st instant, the garrison at Lagos. They made the Prefect prisoner, and proclaimed a "plan disavowing the present Mexican Congress, and declaring that the States would resume their sovereignity for the continuation of the war.

A letter from Queretaro, dated 4th instant, says that this movement of Jarauta is directed & controlled by Parades, who is determined to effect a revolution in favor of his monarchical schemes.

The Siglo says that more than thirty American soldiers (300?) have determined to remain in Mexico, and with them many officers, who have offered their services to the Mexican Government.

The sessions of Congress were to be suspended at Queretaro on the 13th, to be resumed in the city of Mexico on the 15th.

Gen. Kearney's division marched from the city of Mexico the morning of the 6th instant.

El Monitor Republicano of the 6th, says it has received information that the Supreme Government had appointed Gen. Romulo de la Vega, Gen. Jose Maria Jarero and D. Juan Dosamantes, as Commissioners to receive from the American army all the *material* of war which is to be given up in accordance with article 4 of the Treaty.

A proclamation has been issued declaring that foreigners may enroll themselves in the National Guard.

Gen. Arista was expected to arrive in the city of Mexico during the present month.

Sr. Herrera, after having twice refused the presidency, was induced to take the oath of office on the 6th inst. The following is an extract from his speech on taking the oath:

"The treaty which has put an end to this disastrous contest, places the peace entered into with the United States of N. America under the guarantee of the Law of Nations. Our friendship with that Republic will be cultivated by my Government in a manner becoming a civilized people, just in its policy, and frank in its designs. I hope that the administration will be able to preserve the dignity of the Republic, and the harmony of its relations with all nations. The principal support of the constitution will govern them, as the representatives of the nation."

Sudden Death.

Mr. Clements, brother of the Superintendent of the L. M. Rail Road, and of the firm of Bruce, Steiner & Clements, Produce Merchants, corner of Sycamore and Columbia streets, was found dead in his bed on Saturday morning. He had gone to bed the night previous apparently in good health, at about ten o'clock. Not appearing at the usual time in the morning, his room was entered, and the young man was found, with no feature distorted, in the quiet, calm, eternal sleep of death. An inquest was held upon the body by the Coroner, and a verdict rendered. "Death by visitation of God." He is supposed to have died from enlargement of the heart.—*Cin. Commercial.*

DROWNED.

During the downward trip of the steamer "Financier," on Monday a serious accident occurred near Maysville. A German girl, a passenger, aged about fourteen years, while in the act of drawing up a bucket of water, slipped, fell overboard, and perished before assistance could reach her. She is said to have been an interesting girl, and her untimely death cast a gloom throughout the boat.

On Tuesday evening, after the boat had landed at our wharf, a boy about twelve years of age, brother to the steward, named Moore, fell over board while attempting to draw water with the same bucket! During yesterday, unsuccessful exertions were made to recover the body with grappling hooks.—*Cin. Com.*

Shocking.

A horse in the Fly Market, on Thursday, took fright, and started off at a furious speed, breaking his way through the crowd, but, luckily, without injuring any body. The progress of the frantic animal was checked by his attempting to jump over a dray, and being impaled upon one of the pins, which pierced his body and scattered his entrails in every direction. After writhing for some time the poor brute was put out of his misery. The horse belonged to a man from the country, who had borrowed him from a neighbor to make out his team to come to market. Thro' the exertion of Market Masters, Jones and Moody, who kindly interested themselves in the matter, a sufficient amount was made up on the spot to indemnify the unfortunate man for his loss.—*Cin. Com.*

IMPORTANT TO MEDICAL MEN. An important case to medical men has just been decided in New York.

A physician was attending a sick man, and after prescribing for him, he called a day or two afterwards to see the effect of the medicine.—The patient, in answer to his inquiries, said he thought the recipe prescribed was not strong enough, therefore took a powerful dose of calomel himself. Oh, very well said the doctor, if you prescribe for yourself, there is no use in my attending you any further.

The Doctor did not again attend, and the patient recovered, and sued the docter for negligence, laying his damages at five thousand dollars. The Judge decided that a doctor when contemplating discontinuing his attendance on a patient is bound to give him formal notice thereof, and the jury, under the circumstances, and for the purpose of establishing a precedent, rendered a verdict of six cents damages.

Death of Chief Justice Archer.

It is with unfeigned sorrow that we announce this morning the decease of Sevenson Archer, Chief Judge of the Court of Appeals of the Western Shore of Maryland, and of Baltimore County Court. He died yesterday morning at about 5 o'clock, at his residence near Bel-Air, in Harford county, after an illness of but a few days, during which, however, we learn that he suffered considerably, yet was sustained by an unwavering Christian fortitude, up to the period of his dissolution.—*Baltimore Sun.*

Revolting Spectacle.

The Mayor of New York, on Monday last, sent in to the assistant Aldermen, a statement setting forth that twenty-eight dead bodies had accumulated in the dead house, at the foot of 26th street, from the preceding Wednesday. That there were fifteen or more coffins laying outside of the building exposed to the burning sun.—That the bodies contained in these coffins were in a state of most loathsome putrefaction, having in many cases swollen so as to burst the coffins. Among the bodies thus exposed were some who had died from small pox, and from a number blood was oozing. In consequence of the effluvia the Mayor said he found it impossible to enter the dead house. This is a wretched picture of the manner certain institutions in New York, designed for philanthropic purposes, are kept.—*Cin. Com.*

Destructive Fire.

The chemical and drug warehouse of Allen & Co., on Fifth street, near the corner of Main, was almost entirely consumed by fire, on Monday night, and but for the daring exertions of our noble firemen, thousands of property might have been destroyed. The fire is said to have been the work of an incendiary, communicated in the cellar, in the rear of the building. When first discovered, about 8 o'clock, smoke was seen to issue from the cellar windows, and it was, as thot', extinguished; but at a later hour in the evening, it again broke out, and spread with such rapidity that the flames, aided by turpentine, alcohol, and other explosive liquids, extended to every part of the building, and before they were suppressed some $20,000 worth of drugs, glass, &c., were either damaged or destroyed, on which there was an insurance of about eight thousand dollars.

The buildings on the east side of the alley were saved from total destruction only by the exertions of the firemen, and the iron window-shutters of the drug warehouse; but as it was, the roof of Mr. S. Holmes' paper factory was burnt off, and most of his unfinished stock injured by water. He luckily saved from injury his beautiful stamps, and will therefore be ready to recommence operations in a few days. None of the stock in his store below was damaged, and his loss altogether is about $1000.

It fortunately happened, in connection with the above disaster, that about $25,000 worth of combustible drugs, brimstone, &c., which had been expected, did not arrive in time for storage, else the consequences might have been more serious.—*Cin. Com.*

From the New York Courier.

The Pope and the Papal States.

The question between Austria and the Papal See increases every hour in interest. I shall give you a short outline of the circumstances connected with it. The people of Rome, dissatisfied with the uncertain policy of Pius IX, in regard to the war of Italian independence, have, for some days past, been urging him to declare war against Austria.

From this he dissented, and alledged that he had permitted the formation of volunteer corps to join the army in Lombardy, only in pursuance of the *Memorandum* of 1831; and that, as spiritual Head of the Church, it was impossible for him to take up arms against his children in Christ beyond the Alps. But the Roman patriots were not satisfied with this reply. The people rose *en masse*, and threatened to depose him and establish a Provisional Government, if he did not within twenty-four hours accede to their wishes. It is expected that he will have no other alternitive than to yield. He has already conceded, perhaps too much, to his people, and they have shown their gratitude!

His position is certainly a most embarrassing one; and let him take which course he may the downfall of his spiritual empire appears inevitable. If he makes war on Austria, Austria will cease to own his supremacy; if he refuses to do so, his own people will cast him off; and in either case, the vast, but worn out fabric of the Papacy must fall to the ground—and fall, "like Lucifer, never to rise again."

The fact is, Pius IX, had already virtually declared war on Austria, but having, as it is said, received intimation from the German Bishop, that in case of his persisting in these demonstrations of hostility, they would at once separate from Rome, he was induced to adopt an opposite policy. This view receives confirmation from a paragraph in a Breslau journal of the 3d inst., which declares that if Pius IX, advances one step further into the affairs of Lombardy, or if he interferes with with them in any way as a mediator, then Austria will saparate herself wholly from all spiritual connexion with the See of Rome. (*dass sich Oesterreich auch in geistlicher Beziehung ganz vom Roemischen Stuhl losagen wird.*) Such a secession as is here threatened, would almost inevitably be followed by the emancipation of all the other Catholic States from the Pope's supremacy.

While writing the above, intelligence has reached me to the effect that the Pope has yielded to the persuasions of the "patriots," and that the ministers who had signed have returned to their places, and have promised to co-operate with the other Italian states to drive the Austrians out of Italy. The Austrian minister was to be summarily sent home.

The patriot Matriana harangued the people at some length and concluded with the following declarations:

1st. No Priest shall be appointed to fill any public office.

2d. War shall be formally declared.

3d. Pius IX is the head of the government.

4th. A daily official bulletin shall be published of the great war.

5th. Encouragement shall be given to the Roman youth to arm, and proceed to drive the barbarians from Italy.

I omitted to mention just now the remarkable and very ominous fact, that of the nitches constructed in the Cathedral of St. Peter, for the reception of the statues of the successive Popes there remains only the one destined to receive that of the present occupant of the papal chair a circumstance which seems to say that St. Peter will own no more successors, and that the series of the spiritual occupants is filled up.

"It is easier to bring up a dozen children right, than to reform one blockhead." The truth.

A Wonderful Phenomenon.

A singular phenomenon was brought to light a week ago yesterday, in the township of Greenfield, about eight miles from this city. The facts are very nearly as follows. the Messrs. Grangers in boring to find water to supply their steam saw mill, sunk a four inch hole to the depth of 70 feet, when they struck a vein or cavity. As they withdrew the augur from the hole, to their great surprise, it was followed by a violent current of air, and threw up stones as large as hen's eggs, ten or fifteen feet high. For a few moments when the hole was first opened, the air was accompanied by a stream of water which was thrown ten or twelve feet high. The water, however, soon ceased coming, and the air gushed out with such force that the roar could be distinctly heard fifty or sixty rods distant. On touching fire to the air it caught, and the flames flashed twenty feet high, and came near burning the building covering the machinery where it is located. They finally succeeded, with considerable difficulty, in stopping it, by forcing down blankets, and driving a spile into the hole, which was their only means of stopping the air or gas, and extinguishing the flames. For several moments after the hole was stopped, the earth trembled and shook for some distance around, as though an eruption was about to take place. The people, who by this time had gathered to the number of about a hundred were greatly alarmed at these symptoms, and scattered with all possible rapidity, supposing that "Millerism" was about coming to a focus, or that they were about to be blown up sky high by an earthquake. From the time it was opened till it was thus closed, was about six hours, and the air gushed out all the time with unabated force.

It has been opened several times since with the same effect. The power and force of the air does not sedm to diminish in the least. The Messrs. Grangers are proposing to secure it with aparatus so as to shut it off and and let it out at leisure, and test its real qualities. The people in that vicinity are all confident now, that it can be conveyed here in pipes, and successfully used for lighting the city with gas, from this great natural, underground Barometer. We learn that several scientific gentlemen of this city intend visiting it soon.—*Detroit Advertiser, June 20.*

Treaty with New Granada.

A treaty between the United States and New Granada, negotiated by Mr. Bidlack on the part of the United States, and M. M. Mallarine on the part of New Granada, has been signed by the President of the U. States, and approved by the Senate. Having been previosly signed by the Government of New Granada, and the ratifications duly exchanged at Washington on the 10th inst., it is now obligatory on both nations. The treaty exempts our commerce from the discriminating duties in the ports of New Granada, which have depressed it for the last twenty years. It prohibits privateering in case of war between the two republics.—*Cin. Com.*

Notices.

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August next. Said meeting to be held about 1¼ mile S. W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected, and all our ministerial brethren Itinerent and local; together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst., to prepare the ground. E. S. HOAGLAND, Supt.

To the Ministers of the Wabash District, M. P. Church:

You are hereby notified and requested to turn your attention to a settlement about 8 miles South West from Plymoth, at Wolf's Mills, for the purpose of raising an M. P. Church. Enquire for Br. MATHEW WILSON. He is a young man of fine talents and has been a very good and always an acceptable member of our church on this Circuit. He is anxious, having taken up his residence there, to have our ministers and a church established. Come dear Brethren crowd up this way that we may be neighbors.

JAMES GAY.

Kingsbury, Laporte Ct, June 19th '48,

KALIDA CT., OHIO DIST.—We solicit ministerial aid at our fourth quarterly meeting, which will be held on the 12th of August, in the town of Gilboa. The brethren have requested me to invite Brother William Hamilton, of Richwood, Union Co., to attend upon that occasion, & see his old friends. We also invite Brothers Graham, Swaney and Borton, and as many others as can attend.

G. W. THORNBURGH, Sup't.

COLUMBIA CT., MUSK. DIST.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT.

Michigan Conference.

The Michigan Annual Conference will hold its next session at Adrian, commencing on the 27th day of September, 1848.

JAMES GAY.

PORTSMOUTH CT., MUSK. DIST.—Brother Clancy is hereby informed that his visit to this ct. will be expected at Brown's Meeting-house, 15 miles from Jackson, near the Portsmouth road.

W. W. TIPTON.

COSHOCTON CT., MUSK. DIST.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Fergusen's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

BELLVUE CT., MUSK. DISTRICT.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend.

A. S. ROBISON.

MORGANVILLE CIRCUIT.—The meeting of Br. Clancy the President, will be at Morganville, 6 miles from M'Connellsville.

H. T. LAWSON.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

BR BASSETT:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Johnstown, st.	2d	July	"
Home two Sundays,	"	"	"
Valley mission	23d	"	"
Huntersville, ct.	30th	"	"
Greenbrier, "	6th	August	"
Braxton, "	13th	"	"
Conference, "	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

M'Connelsville ct.	1st	"	July "
Morganville	" 2d	"	" "
Lancaster	" 3d	"	" "
Salt Creek	" 4th	"	" "
Portsmouth	" 5th	"	" "
Columbia	" 1st	"	August "
Woodsfield	" 3d	"	" "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

Br. Bassett: Please to publish the following plan o appointments:

Maumee,	July 30th.	
Portage,	August 5th.	
Mt. Blanchard,	" 12th.	
Kalida,	" 19th.	
Lima,	" 26th.	

Lebanon, September 2d. J. M. YOUNG.

To the Superintendents of the Circuits and Stations hereafter named:

DEAR BRETHREN:—Having at length obtained my liberty, by getting through my publication business, which has detained me so much longer than I expected. I propose to be, and to preach within your respective fields of labor (with your consent) on the Sabbaths following:

Wellsville Circuit, July 9th.
Youngstown Station, July 16th.
Pittsburgh Station, July 23rd.

As I shall travel in a buggy, it is my intention to carry with me a supply of my Vol. of Sermons.

THOMAS POTTER, Conf. Missionary.

Putnam, May 29th, 1848.

PRESIDENTIAL APPOINTMENTS.

Onondaga Conference.

LAST ROUND.

Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

Business Department.

LETTERS RECEIVED.

Dr P M Johnson	O	"A Layman"	Pa
G W Thornburgh	"	M. Shuster	"
G Conclin	"	J Scott	Va
T H Scott	"	C S Callihan	"
G Clancy	"	P M—Morris	Ill
O P Stephens	"	J Gay	Ia
J B Peat 1 sub	"	J M Byarlay	"

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
M Shuster			10	9	4 00
Jas Gay	C Spear		9	52	1 00
J M Byarlay			9	26	2 00
O P Stephens	S Haines		9	45	1 00
J B Peat	J Stout		9	26	1 00

New subscribers this week, 6. Discontinuances, 6.

Brother Peat, our old friend Stout, commenced with vol. 7, and has now paid $5 to middle of vol. 9.

Will our friend Dr. Dorsey please now respond to a little enquiry we made some months ago?

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he givos the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribors, and we are daily expecting to receive further intoligence from them, of encournging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	15
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. V. Lucas, Johnstown, Pa.,	7
Rev. Wm. Reeves. Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements.

LIST OF LETTERS remaining in the Post Office at PUTNAM, Muskingum County, Ohio, July 1, 1848.

B
Burnett, Miss Ann 3

C
Culbertson, Miss Eliza Jane
Cowen, Robert
Cable, Rev. J.

D
Dawson, N. B.
Dunn, Charles

E
Ellis, Miss Amanda
Evans, Robert

F
Fairman, Mrs Jane

G
Grant, Sarah
Giffin, Mary Ann
Gafney, Milton

H
Hart, William
Harper, John 3
Hudson, Elijah
Haiff, Austin
Helmick, George
Humphrey, Miss Caroline S.
Hesler, Miss Ann
Highfield, Esq., Inn Keeper

J
Jackson, George William
Jenkins, Mr G
Jordan, Miss Mary S
Jackson, Mr Andrew
Joslin, Abraham

K
Kruger, Roselia

L
Lewis, William

M
Mosely, Miss Bethe
Mechling, J J
Morris, John
Miller, Sarah
Milliana John
Mooney, Miss Mary

N
Nesbaum, Mrs Catharine

P
Putnam, John 2
Puff, Jacob 2
Price, William
Palmer Samuel

R
Rebarge, Benjamin
Riley, J W
Rees, Arthilla J Ann
Richards, Jacob
Ripley, William

S
Stainbrook, Phebe Ann
Stainbrook, Nancy
Sniff John
Stainbrook, Joseph
Smith, Ezra
Swingl, Maria B
Smith, Miss Fanny
Springer, Miss Ellen
Sweny, Cornelius
Sloan, Mr G

T
Tobin, Mr William

W
Wilson, Rev John
White, Samuel
Wickham, Salathiel
Welsh, J W
Watson, Miss Emily
Weaver, Mrs Jacob

JER. ELDER, P. M.

Administrator's Notice.

Notice is hereby given that the undersigned has been duly appointed by the Court of Common Pleas of Muskingum County, Administrator of the estate of George Torbert, deceased, late of Newton Township—All persons indebted to said estate, are requested to make settlement immediately. Likewise, all persons having claims against said estate, are notified to present them, legally authenticated. SAMUEL WOOD.

June 17, 1848.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, JUNIOR, DECEASED. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 9 o'clock A. M. and 4 P. M. of each day.

WILLIAMS SIMS, } Commmissioners.
PETER S. WESTBROOK, }

May 18th, 1848.

PHYSICIANS

A GREAT TRIUMPH!

In medicine has been achieved by Doctor S. Hart in the cure of all Disordere, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

Hart's Vegetable Extract

Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to insanity, Madness and Death,

Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

Remarkable Cures

Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says. "My son has been afflicted for years with epilepsy, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm. Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England, Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, and medical advice and attendance. I was advised to take a tour to Europe with him, which I did. I first visited England. I consulted the most eminent physicians there in respect to his case:—they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be over grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years. Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y.
Mrs. James Bertholf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

BROTHER LABORER IN THE CAUSE OF HUMANITY:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HART, New York.

☞Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

Mexico, Canada, and West Indies, to whom all letters must be addressed, Post paid.

Eastman & Bigelow, Zanesville, O.

L. Wilcox, Jr., corner of Diamond and Market Sts. Pittsburgh.

H. & E. Gaylord, Cleveland, O

SACRED MELODEON

A SELECTION OF

REVIVAL HYMNS & SPIRITUAL SONGS.

BY REV. J. DALBY, Jr., & J. B. PEAT.

REVISED & ENLARGED EDITION.

The flattering reception with which this volume of Sacred Poetry has been received by the Christian public, as well as the rapid sale of the first, has induced the Publisher to undertake the publication of a second, and enlarged, and improved edition, which is now in press. No efforts have been spared to make it worthy of the public regard and patronage. Several hymns in the first edition have been omitted; and their place supplied with others of a more modern and popular use; while an addition of several new and valuable hymns, has been appended to the volume.

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Putnam, April 18, 1848.

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POET'S CORNER.

Consolations for the Lonely.

BY MARY HOWITT.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismayed;
And none shall ever die!
Where is that land; O where?
For I would hasten there!
Tell me—I fain would go,
For I am weary with a heavy woe!
The beautiful have left me all alone;
The true, the tender, from my path have gone!
O guide me with thy hand,
If thou dost know that land,
For I am burthened with oppressive care,
And I am weak and fearful with despair;
Where is it? Tell me where.

Friend, then must trust in him who trod before
The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow, and pain, and strife!
Think how the Son of God
These thorny paths hath trod;
Think now he longed to go,
Yet tarried out, for thee, the appointed woe.
Think of his weariness in places dim,
Where no man comforted or cared for him!
Think of the blood-like sweat,
With which his brow was wet;
Yet how he prayed unaided and alone,
In that great agony, "Thy will be done!"
Friend, do not thou despair! [Prayer!
Christ, from his heaven of heavens, will hear thy

Communications.

Written for the Western Recorder.

REV. J. M. WINN.

Br. Bassett: I have this day read, in "The Baptist Recorder," of the 20th April, 1848, a letter from 'E. T. Brown,'—which bears date, Mount Vernon, April 3d, 1848, and is copied from the *Western Christian Journal*.' This letter, which reports, '*Glorious work of Grace in Mount Vernon*,' holds the following language, to wit: "There have been 85 additions to our number. One of whom was a minister of the Gospel in the Methodist Protestant Church in this place, Rev. J. M. Winn. He has produced testimonials of his good standing in that body from the time he was licensed to preach being 6 or 7 years, down to the present time—the *last* being a release from his charge, signed by the President of this Conference," &c.

With all good feelings to this "E. T. Brown," (whom I personally do not know,) and the Baptist Church, whose prosperity he reports; and free from any feelings of *unkindness* or *severity* towards said Rev. J. M. Winn, I feel it my duty to say a few things, touching the case of said J. M. Winn, which may not be so agreeable to all concerned.

1. But for meeting with the above letter, I should not have made any public statement of the facts in the case of Rev. J. M. W. the until examination of character, at our next An Conference, which will necessarily call forth such statement. This letter, not only exhibits a spirit of sectarian boasting, by giving to the character of said Winn, an undeserved degree of importance, but it also, does injustice to "the President of this Conference," in saying, touching 'the testimonials of good standing' which were 'produced' by Rev. W. 'The *last* being a release from his charge, *signed* by the President of this Conference. What other 'testimonials of good standing,' &c., 'down to the *present time*,' they were, which Rev. W. 'produced,' E. T. Brown does not state, and as it regards '*the last*,' &c., the President denies it to be a 'testimonial of good standing.' It was simply a release from his *official* relation to the Licking Circuit.

2d. The Law reads, "No minister or preacher appointed to a circuit or station, shall cease from the labor assigned him by the stationing authority, until his time of service shall have expired, except by consent of the President, for reasons by him deemed sufficient." (Dis. page 52) 1st. The release which Rev. J. M. W. received, was an expression of the 'President's *consent*' for him to *cease* from his labors in the Licking Circuit. 2d. The President is the judge as to what are '*sufficient reasons*' for granting a release. And in the case of Rev. W. there are *two*. 1st. He requested a release, under date of February 7th, 1848, grounded upon the fact that the Licking Circuit, "was not willing to pay a sufficient amount for his support," & his Quarterly Conference, in view of this fact, agreed for him to be released. See his request in W. R. Feb. 17, 1848.

This is pecuniary reason, and of itself might have been '*deemed sufficient*,' but at that same time I had another reason, which is explained in the following statement of facts. When upon the Belmont Circuit, the first of January 1848, the field where Rev. W. labored last Conference year, a number of very responsible persons (who are by no means personal enemies of Rev. W.) informed me that many things were reported of him not very creditable to the character of any person, & that both the *interests* of the *church* & the *character* of Winn, if *innocent*, required a vindication against such reports. As these reports related to a *number* of complaints, and a *number* of complainants, some members of the church, and some who are not members, and as each one felt a delicacy about assuming the responsibility of becoming prosecutor, in view of the desired vindication, I requested Brs. S. W. Laishly, W. Remsburg and D. Gardner, to act as a committee of inquiry, by way of examining & reporting to the President the facts in the case, as they found them to exist.

Accordingly, they forwarded to me, at Cleveland, Ohio, a report, which set forth that they found '*ground for judicial investigation*. This report, which contained a charge for 'immorality' and for imprudence, clearly stated, was nevertheless, not sufficiently *definite* in its specifications. This informality induced me to return the report to said committee, for the purpose of having its specifications *definitely* stated. During the interval which elapsed, between returning the report to the committee, and receiving it again, with the desired corrections, I saw in the 'Western Recorder,' of the 17ht Feb. 1848, his request to be released from the Licking Circuit, and well knowing that he of necessity would have to be called to *trial;* and being well aware of the unpleasant influence it must have upon the Licking Circuit, for their superintendent to be called to a distant point to answer to charges seriously involving his moral character, I readily embraced the opportunity of removing him from his *official* relation to said circuit, before it was necessary to cite him to trial; and thus save his charge the *injury* which otherwise his citation might do it.

Had not this error existed in the first report, of said committee, as stated above, a copy of 'charges with specifications,' as required by law, would *very certainly* have been forwarded to the Rev. W., and a citation to *trial*, before I ever saw his request to be released, or had any means of knowing any thing about it. Now these facts show that 'his standing' was *not* 'good' when his release was '*signed by the President*.' And because it was *not* '*good*,' the President did not write him a release according to the form prescribed in the discipline. (See page 136.)

3d. I do not in these statements, say that the Rev. Winn, was guilty of the things with which he stands charged. An investigation has not been had in his case. I have stated the facts in his case, as they existed, down to the time of his release from his charge upon the Licking Circuit which was about the first of March. I now state a few facts in his history '*down to the present time*,' (April 3d, 1848.)

I forwarded to him per hands of Rev. J. Lamb, a copy of charges for 'immorality' and 'imprudence,' with specifications, and a notice to appear for trial at 10 o'clock, A. M., 19th April, 1848, at the Gardner Meeting House, three miles west of Fairview, Guernsey County, Ohio. This notice was served upon him the 20th of March, 1848. At which time he stated to Rev. J. Lamb, as he informs me by letter, that he "would not attend trial."—"That he would leave the church," &c., &c. Also 'requested Lamb to keep the matter secret,' &c. About the first week of April, I received from him, at New Alexandria, a letter bearing date of March 20th, 1848. Which he thus commences, "Rev. G. Clancy, Sir: I have just received yours of the 10th March, from the hands of Rev. J. Lamb in which I am charged with sundry things on the Belmont Circuit, to which I am summoned to answer." His letter is too long to insert entire. He says his wife is sick and he cannot attend at the time I have fixed, &c. He pleads his right to have his trial at Mt. Vernon. He agrees to have for a committee, Nichols, Maynard and Catlin. This letter shows that he was regularly charged, and acknowledged his obligations to meet the charges, by asking a postponement. Asking a change of place, & agreeing upon a committee. His reason for a postponement, induced me to consent to it, and as I was then circumstanced, I could not then set another time for trial. But without waiting to hear from me, and before his letter ever reached me, the 'Rev. J. M. Winn' was among the 'number of 85,' reported by E. T. Brown, April 3d, 1848. A letter from Rev. J. Lamb, since, says "he joined the Baptists the next Saturday after I served that notice upon him, and on the next day was immersed,' &c. This would be about the 25th of March. The notice being served on the previous Monday. And it is stated that he had an appointment to preach in the Methodist Protestant Church, in Mt. Vernon, the very day he was immersed. In conclusion, I repeat it,—only for meeting with the above letter of E. T. Brown, in which I am referred to, I should not have noticed the case of Rev. J. M. Winn, in this manner, but, 'what is *written, is written*,' and I am quite willing for *all* to *judge*.

1. With what propriety and justice E. T. Brown, boasts of the "testimonials of good standing," &c., "down to the *present time*," (April 3d, 1848,) which "Rev. J. M. W. *produced*." 2d. I am quite willing for all to Judge as to the arguments and *motives* which changed the faith and practice *too*, of Rev. J. M. W. at that particular time, and in such a hasty manner. The facts in his case cannot well mislead. 3d. As to the loss sustained by the Methodist Protestant Church, and real gain on the part of the Baptist Church, in the church changing of Rev. J. M. W., the facts in his case readily decide. 4th. As the only advantage which can result from a church trial, is by way of either protecting the *innocent*, or putting away a disorderly and unworthy member, and, as the Rev. J. M. W. has irregularly fled from his church, under regular charges, and is now a minister in the Baptist Church, from which fact the M. P. Church would be embarrassed in attempting the adjudication of his case, under such circumstances, and believing the character of the M. P. Church as fully vindicated in his case, without a trial, as it could be with one. Therefore, unless he shall request a trial, I shall report his name to the Annual Conference, as the truth in the case requires.

GEO. CLANCY, President,
Muskingum Annual Conference.

Putnam, Ohio, June 23, 1848.

Written for the Western Recorder.

Restrictive Rule—Rev. C. Springer.

NO. IV.

Mr. Editor: I wish to offer a few remarks on the *fourth* number of the series of articles of which I have been taking some notice.

The reformers in the Meth. Episcopal Church, were told that if laymen were "admitted into the councils of the church, the itinerant system could not be maintained." Laymen were, however, admitted into the councils of the new church, and contrary to the predictions of the opposers of reform, the itinerancy was maintained. This shows that some things that were considered necessary to the perpetuity of the itinerant system, were not really so; and it is well calculated to produce inquiry when similar assertions are made by the friends of established usages, without any better reasons to justify them.

It is said that "we are only at our outset, as a church, and have not had time to establish a permanent character;" and to see "our attempt at self-government—put in jeopardy, before sufficient time has been afforded to test the efficiency of the enterprize—is an outrage," &c. To the declaration, made by the adherents of the old establishment, that the enterprize of the reformers had proved a failure, has it not been replied again and again, that the new system has been sufficiently tested, and that the experiment has been entirely successful? Let us be consistent. If in reply to those who represent our effort as a failure, we assert that our system has been sufficiently tested, and has proved successful; let us not say to those who seek a further reform, that "sufficient time has *not* been afforded to test" its "efficiency."

An instance is given wherein a worthy gentleman attached himself to our infant church, because of her liberal principles, and the advantages of a "circulating ministry" enjoyed by her. If the Rule were repealed, the principles of the church would be no less liberal, nor would our "circulating ministry," as I think has been heretofore clearly shown, be destroyed; so that the case adduced affords no argument in support of the Rule.

The intimation that if even a majority of the church should favor a repeal of the Rule, the minority might not be able to "submit with any degree of complacence," does not look very republican. But it is presumed there is not much danger to be apprehended, from the "aged and experienced," on this score. It is hoped "the fathers of the system" will set a good example before the young, and endeavor to restrain their "sensitive" feelings, and present their strong arguments without giving way to "excitement."—The "keen lashes of irony" are enjoyed very much. They afford us quite as much amusement as they did the writer gratification. It is supposed that they sustain about the same relation to the argument, that "*fox-fire*" does to the "light of the sun."

As the succeeding numbers are dedicated especially to Prudentia, I will close with this article, for the present, as I do not wish to deprive him of the privilege of defending his own positions.

Very Respectfully,
JOHN SCOTT.

Fairview, Va., June 29, 1848.

Written for the Western Recorder.

REPLY TO THE REV. W. M'GWIGAN, ON SLAVERY.

NO. I.

Br. Bassett: It appears from the 35th No. of your paper, that the Rev. W. M'Gwigan has entered the field of Controversy, for the purpose of putting to silence myself, and the Abolitionists in general, and of establishing the Divine origin of Slavery, as it exists in these United States. In his first communication, he informs us, that he "has *very great*, and *very serious objections to Slavery*," and that "a free discussion on the subject, if conducted in a right spirit, would doubtless do good." And in his second article he takes the position, that Slavery is of God, and the warrant by which slaves are held, is from the mouth of God. That is, *God has established Slavery. He is its author—the title deed comes from his mouth*, and yet this *Rev. Sir* has very *great*, and serious OBJECTIONS to it. Has he become more holy, wise, and more benevolent, than the Almighty God, that he should have very great, and serious objections, to what "God has not only tolerated, but positively sanctioned, and ratified?" It will not now answer for him to evade this absurdity by saying, that his great, and serious objections are to the *abuses* of Slavery. By his own assertions then, we have the confession that he is calling in question God's sanctions. It possibly may be that this *Rev. Sir*, is a slaveholder, and that his objections to Slavery consist in the *want of a clear title to his human goods*, and chattles, and thinks that if God has only given him such a warrantee to the souls, and bodies of the poor slaves, that his own conscience would always be quiet, and that he might put to silence the ultra Abolitionists, then it would have been all right. The great points of controversy between this advocate of Slavery, and myself are these: He thinks *God* and the *Holy Ghost*, have *ratified*, *sanctioned*, *confirmed* the *institution* of *Slavery*, and that Abolitionists are *guilty* of *blasphemy*, by ascribing the work of the Spirit of God to the Devil, and according to some Theologians, and Commentators have committed '*the sin against the Holy Spirit*,' and can never have forgiveness in this world, nor the world to come, but are in danger of enternal damnation. *And I most sincerely believe that Slavery, as it exists in our own country, is of the Devil, and that all who are engaged in supporting that system, are so far serving the Prince of Darkness*, and that all *real Slave holders at heart, who do not repent* of the *wrongs they have*, and *are doing to the poor suffering slaves will*, and *must find their way to perdition*, and that I can see no use for a Devil unless it should be to treat slave holders as they have treated their slaves.

I will now proceed to give a few of the many reasons why I have been led to embrace such a belief in regard to Slavery and real Slaveholders and Slave breeders. And if the Rev. W. M'Gwigan, or any other advocate of Slavery, will candidly, and fully answer my arguments, and remove the objections I have to the institution of slavery, I will lay down my pen, and let them entirely alone, and if they have the truth, I will try, and overcome the dictates of my very nature, or being, & say God is not the being I thought He was.

1. The first question to be settled in our view is, What is Slavery? Or What are we to understand by the institution of Slavery? As the controversy, is, in relation to slavery in our day, and in our land, it will be proper to go to the slave laws, and authority, for our answer, to the above questions. The cardinal principle of slavery according to said laws, consists in making articles of property, goods, and chattels, of persons. Judge Stroud, in his "Sketch of the Laws relating to Slavery," says, "The Cardinal principle of Slavery, is that the slave is not to be ranked among sentient beings, but among *things*—obtains as undoubted law in all of these (the slave) States." The Law of South Carolina says, "Slaves shall be deemed, held, taken, reputed, and adjudged in law to be, chattels personal in the hands of their owners, and possessions, and their executors," &c., "*to all intents, construction and purposes* whatsoever." In Louisiana "a slave is one who is in the power of a master, to whom he belongs; the master may sell him, dispose of his person, his industry, and his labor, he can do nothing, possess nothing, nor acquire anything, but what must belong to his master." This is slavery making merchandize of the souls, and bodies of men, women, and children—reducing them to articles of property. This principle is maintained by all slaveholders, who hold their slaves, as their property, and claim it their right to buy, and sell their fellow beings, as goods or cattle, whether they profess to be the friends of Christ, and wear the title of *Rev.* or, whether they deny God, and Christianity, and glory in their shame, the principle is the same. The principle is not at all altered by treating the slaves well or ill—the foundation of slavery remains the same. Whatever be the *abuses* of slavery the foundation or corner stone, essential element remains the same. A human being, converted into a thing, *real estate*, and there to remain forever, or at the will of the pretended owners. Slavery is trampling under foot the eternal distinction which God has set up between a person, and a thing—also upon the *rational, immortal principle*, consecrated by God the universal homage, in a baptism of glory, and honor, by the gift of His Son, His Spirit, His word, His presence, Providence, and power. With reference to this question there can be no difference of opinion between the advocates of slavery, and the Abolitionists. We all must go to the instruments or acts by which slaves are made and held, to determine the first question.

2. The second question—*Is Slavery as there defined by the slave laws, and exists in the slave States, of God or of the Devil?* There the Rev. Mr. M'G. and myself are at issue. He says "the slavery of the United States, and that which obtained among the Patriarchs, and other of God's people are based upon the same principles." And that slavery has been tolerated, positively sanctioned, and ratified by, and is not repugnant to the will of God. All this I sincerely disbelieve, and call upon that *Rev.* gentleman to introduce the proof. His bare assertions, without proof will never answer. Show us, Sir, in the first place that the slavery of these United States, is the *same in its fundamental principle* with the system of servitude among the ancient Patriarchs. Secondly, show us where God has ever ratified, or sanctified that principle of slavery, so as to justify, or warrant any Gentile of any age, in converting a human being, created in God's image, into an article of property. Until this is done, Sir, I shall turn all of your sayings respecting blasphemy against yourself. That Abraham ever held a slave on the *above principles*, I deny, much less, "inflicted *wrongs* upon his *poor slaves*, and then went to heaven *without repenting* of those wrongs. That unwarrantable assertion or insinuation of Mr. M'G. in relation to Abraham we can but regard as virtually a slander, both of the character of Abraham, and God.

In my next No., I will offer some of the reasons why I believe slavery to be of the Devil.

JAMES GAY.

Kingsbury, Ia., June 14th, 1848.

Miscellaneous.

BASH-BISH,

OR CATARACT OF THE TAGHCONIC MOUNTAINS.

The sudden and extensive spread of the east end of the Massachusetts to the south, taking in sundry islands of the sea, is happily balanced on the western portion by huge swells of the earth upwards towards the sky: so that the state maintains her equilibrium. Among the mountain-masses of the extreme south-west corner, in the Berkshire town of Mt. Washington, within a mile of the Empire State, lies the natural curiosity to which the name at the head of this article belongs. It is a water-fall issuing from as silent a glen, and dashing through as curious a ravine, and overhung by as bold a precipice of rocks, and surrounded by as imppressive mountain scenery as can be matched in any quarter of the globe. Nestled in its hidden nook, it has lain until within a very few years almost unvisited and almost unknown even to the towns which border it around. But now it is the admiration of multitudes of visiters.

A mountain lake, 3,000 feet above the level of the ocean, and mirroring forth the tops of the pines, hemlocks and firs, by which it is skirted, form the fountain-head of the Bash-bish.—These waters first—down the mountain's side a mile or so, and then amuse themselves with an additional two miles of meandering and bubbling sportings, ere they appear on the stage of their greatest display. The secluded glen above mentioned then comes, in which the liquid element is basoned awhile in rest, before it leaps its confines and hastens to the sea. Next follow a most remarkable succession of cataracts, one facing this way & another that, which whirl & plunge the foaming water down a descent of 300 or 400 feet, and through every imaginable discription of scrimped and pinching channels, as though resolved to torture it to its utmost point of endurance, until they give it a happy release in the more horizontal channel below. Over the highest of these cataracts, a magnificent cliff hangs to the east, 200 feet in elevation, & under which the visitor is safe from the casual shower of rain. The view either from the foot or from the top of this cliff is unrivalled.

In the summer of 1846, four ministers of the Gospel visiting this remarkable locality; lay stretched out upon the table rock of this cliff, with eyes peeping over the awful verge, with hearts beating with wonder at such a manifestation of the strength of God, and with ears long deaf to the hints of their attendant, that it was time to go. An old man of the mountains was their guide and began to speak of the geological character and names of the rocks that were about them. "Not a word," returned one of them; "all I want to know is what I see; that they are rocks, that God made them; and that they have been here since the flood. I want to hear the voice of nature here, and not of man. I want to listen to the mountains. All geology to me to-day is nothing."—*N. E. Puritan.*

The Last Days of Howard.

On the 4th of July, 1789, Mr. Howard accompanied by a single servant, quitted England on his last philanthropic journey. He passed through Holland, part of Germany, Prussia, and several cities of Russia, examining the state of the hospitals; and about the end of the year had reached Cherson, a new settlement of the Russian Empress at the mouth of the Dnieper.—This was destined to be the closing scene of his labors. Visiting, according to one account, the Russian hospital of the place, according to another, a young lady, whose friends were anxious that he should prescribe for her, as he had done successfully in many similar cases, he caught a malignant fever, which, after an illness of twelve days, carried him off on the 20th of January, 1790, in the sixty-fourth year of his age. On his death-bed he showed the same calm and Christian spirit which had distinguished him through life. To Admiral Priestman, who resided at Cherson, and who visited him during his illness, and endeavored to amuse and cheer him by his remarks, thinking to divert his thoughts, he said, "Priestman, you style this a dull conversation, & endeavor to divert my mind from dwelling on death; but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject is more grateful to me than any other. I am well aware that I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. I have no method of lowering my nourishment, and therefore I must die. It is such jolly fellows as you, Priestman, that can get over these fevers." Then alluding to the subject of his funeral, he continued—"There is a spot near the village of Daughigny; this would suit me nicely. You know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." These directions were in spirit; though not strictly complied with; and on the 25th of January, 1790, the body of Howard was buried in the spot which he had chosen near the village of Daughigny, a little distance from Cherson. The authorities and the inhabitants of the place testified their respect for him by attending his remains to the grave. Instead of the sun-dial, a small brick pyramid was erected on the spot.—In Cardington church, according to his directions, a plain slip of marble was erected by his wife's tomb, bearing this inscription:—"John Howard; died at Cherson, in Russian Tartary, January, 1790. Aged 64. Christ is my hope." A more stately monument was soon afterwards erected to his memory, in St. Paul's Cathedral.

Touching Anecdote.

At a Teachers' Convention in Springfield, Mr. Sweetzer, in an eloquent speech, illustrated the force of example by the following striking anecdote:—

A painter, while journeying, accidentally fell in with a most beautiful child, and was so enraptured with its countenance that he immediately resolved to paint it, and carried his determination into execution. Hanging the painting in his studio, he made it his guardian angel, and when he was desponding, or angry, sought encouragement and calmness in gazing into its beautiful face. He thought that if he could ever meet with its counterpart, he would paint that also. Years passed away, and the painter succeeded in finding no one so infernally ugly-looking as to satisfy his idea of an opposite to his darling picture; but by chance while visiting a prison, after having almost given up in despair, he saw a young man stretched upon the floor of his cell in a perfect paroxysm of rage. This struck him as his desideratum, and he lost no time in transferring the face to canvass, and placing it side by side with his ideal of purity, innocence, and beauty. And who, think you, was the original of his last painting? The same that when a child, had furnished him with his long-cherished & beautiful picture, "the innocent, happy babe. The change had been wrought by the teachings he had been subjected to, and the examples set before him." "Let us," said Mr. Sweetzer, "take warning from this lesson; and do what we all can to rescue angels from becoming fiends." [Springfield Republican.

Religious Differences.

In alluding to the invitation extended to the Rev. Bushnell, of Hartford to address the students of the Divinity school at Cambridge, the Christian World remarks:

"That the great body of the Orthodox are gradually becoming broader, deeper, more liberal, and more rational in their doctrinal statement; that they adhere less to the letter of creeds, and dwell more on the essence of Christian experience, there is no doubt. As little can it be questioned that the Unitarians, as a body, are more disposed to find truth in the leading tenets of Orthodoxy, which they once denounced as pure error. Many of our Unitarian societies would as willingly settle an Orthodox man as a Unitarian, provided he was really liberal, that is, really rational—provided he knew what Orthodoxy means, and did not insist on his hearers swallowing the burr with the chestnut. We are glad that the theological students at Cambridge (for it was their doings,) have invited Dr. Bushnell to address them. Such things do all parties good.

Pleasure of Paying Debts.

What a pleasure it is to pay one's debts! It seems to flow from a combination of circumstances. In the first place, it removes that uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind; it opens a prospect of being readily supplied with what we want on future occasions; it leaves a consciousness of our own virtue; and it is a measure we know to be right, both in point of justice and sound economy. Finally, it is the main support of simple reputation.

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S. B. JOHNSON.

Putnam, April 17, 1848.

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THE WESTERN RECORDER.

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—oo—

A. H. BASSETT, Editor and Proprietor.

—oo—

JOHN MCD. KENDALL, PRINTER.

—oo—

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Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

SEE THE MISER AT HIS CHEST.

See the Miser at his chest,
Doating on his treasured wealth;
Gold above all things the best—
Wife, or child, or blooming health.

Clasps it fondly to his arms,
Beam with joy his raptured eyes;
Sells his soul for paltry charms,
Yet despised and poor he dies.

Lo! the Drunkard at his cup!
Quaffing mis'ry from the bowl;
Drinks the pois'nous bev'rage up—
Drinks and ruins mind and soul.

O! bewitching folly this!
Madness high above dispute!
Dashes down immortal bliss—
Sinks the man below the brute!

Hear the man with oaths profane—
Man who boasts of learning's rays—
With his lips blasphemes the name
That designed them for his praise:

Curses God who gives him food,
Who bestows life's fleeting day;
Blesses him with earthly good—
Turns the bolt of wrath away.

And the gay and sprightly see,
Flut'ring in the giddy throng;
Charmed with daz'ling gaiety,
Raptured with the Siren's song:

Chasing through the glit'ring maze,
Fashion, as she gaily lies;
Heeds not that her flowry ways,
Gild the path where ruin lies!

Miser! leave thy doated wealth;
Drunkard! waste not blooming health;
Swearer! cease thy oaths profane;
Gay one! break the Siren's chain!
Listen! from her golden throne,
Wisdom sweetly bids you come:
"Miser! look for pearls on high,
Brighter than the sunset sky!
Drunkard! take salvation's cup,
Filled with sweetest nectar up!
Swearer! praise Him who has spread,
Gems of beauty overhead!
Gay one! fond of earthly shows,
Heaven with lustre ever glows!"
And to all, again, she cries—
"Come where glory never dies!"
Proffers you undying joy,
Raptured scenes without alloy!

Banks of the Scioto, July 1848.

A Sermon.

Written for the Western Recorder.

THE RESURRECTION OF THE DEAD, NOT AN ARTICLE OF NATURAL RELIGION.

1 Cor. 15, 20 and 21.—But now is Christ risen from the dead, *and* become the first fruits of them that slept.

For since by man *came* death, by man *came* also the resurrection of the dead.

CONCLUDED.

The time approaches in which the Savior shall more fully enter upon the duties of his mission. To "fulfil all righteousness," he goeth forth to John baptizing in Jordan, to be baptized of him. Let us go forth and behold the wonders of the scene. The city gates are open, and her thousands pour forth in a mingled mass. They throng the river and banks; men and women of every age, of every circumstance, stand in silent awe. The scene begins;—is accomplished—completed; they come up from the water. Why look the spectators so amazed? Is yonder dove the object of their attention? See! it lights on Jesus, 'tis God's Spirit, and God's voice proclaims, "This is my beloved Son in whom I am well pleased." Here then is the Redeemer, very God, and very man. Finite, blended with the infinite: In the guise of a creature, yet Creator of all things; exposed to suffering, ignominy and death, yet governing by the word of his power worlds, and creatures innumerable! He it was who was set apart from the beginning, & *sealed* to the work of man's *Redemption*. Who being very man—partook of our infirmities, sin excepted; was subject to hunger, thirst, heat, cold, and all the vicissitudes of mortal life; was tempted and despised, buffeted, spit upon and rejected. He was indeed "as a root out of dry ground, having no form or comeliness, that when he should be seen of us he should be desired by us." He was indeed "a man of sorrows, and acquainted with grief; and we hid as it were our faces from him." Yet being God as well as man; having two whole and perfect natures;—as God—we behold him holding nature in abeyance in the performance of works independent of her laws, which so confound his enemies, that even they, hardened as they are in sin, are forced to admit his divinity. How could they resist this conclusion?—— In their presence the sick were healed, the leper cleansed, the deaf heard, the blind saw, the lame resumed their wonted activity, the multitude were fed in a manner not to be accounted for upon natural principles; at his bidding the winds subsided, and the sea was becalmed, and all the powers of life returned to them that were dead! Did not these works directly evidence his divinity?

God created, and impressed on nature the laws that govern her, which laws he alone could suspend. But these laws were suspended by Jesus Christ in the performance of his works, for to heal the sick no medicine was given: in the restoration of sight and activity, no operation was performed; and to bring back the soul to its clay prison, no agent was employed other than his own voice and will. What follows then? This—if God alone could suspend nature's laws, Jesus Christ was divine, for he suspended them at pleasure! Hence we are warranted in the conclusion that Jesus Christ was possest of two natures; and, that those natures were whole, and perfect! Some may enquire, wherefore the necessity of this union? We answer, God is, and ever shall be; knows no increase or diminution of his existence. God is spirit; and spirit as it exists in him, is life and power; is excellence and perfection of the most exalted kind; may not be degraded, or cease to be what it is, the pure & holy fountain of uncreated good, and peace, and happiness. Being life and power, it is the cause of all cause, cause of all effect; itself uncaused, self existent, eternal! Spirit as it is in God is light without mixture, knows no defect, and hence it must ever be light. Death is darkness; death is a defect, a blemish on, and in God's work of creation, at least so far as earth is concerned.—Death is the effect, the child of sin; had there been no sin therefore, there had been no death! God is free from sin, for He is above all law save that of His own nature. His nature is perfect! His character on the whole, as well as His being, is an unbounded, unfathomable—unimaginable sea of perfection, known thoroughly to Himself alone. And therefore, if only by the shedding of blood there could be remission of sins; if only by the gift of life, redemption could be effected; God, as God alone could make no atonement. And whilst God, as God alone could not suffer the penalty, neither could man, as man alone, restore the sanctity of the law. To restore this, there must have been on the part of him by whom it was to be accomplished a strict obedience to all its parts; a freedom from all transgression, combined with perfect purity and holiness. This could be but through the miraculous interposition of the Almighty; nature's law must be suspended. In the generation of Jesus Christ this was done. God was incarnate in him; and there being in his person a strict and complete union of Deity and manhood, he was eminently qualified to be a propitiation for sin, and to make intercession for transgressors; for as man, he was "touched with the feeling of our infirmities:" As man he is finally arraigned, and brought before Pilate; is tried; condemned; led forth, crucified, embalmed, entombed! As man he suffers, as man sustained by God, he makes atonement for man's transgression; as man, he pays the price of man's redemption by giving up his life, by shedding his own blood, thus opening a fountain in which all may wash, and cleanse their garments from the stains of sin, and thus prepare their souls for heaven and eternal joy. As God and man combined, he opened up a new and living way in which poor, fallen man, restored, may securely travel to the realms of ineffable bliss! It is not in the power of mortals to strip this subject of mystery, and thereby thoroughly explain the nature of the union of the two natures, or double nature of our glorious Redeemer. Respecting this union we have sufficient knowledge for all the purposes of salvation. "Without controversy great is the mystery of godliness;" and redemption is a mystery into which angels desire to look! We only know, that the more we understand of this subject, the more like God's greatest, most stupendous work it seems! Then readers—haste to embrace the great and rich provision offered here; scorn it not, reject it not, for on it rests your all in life, in death, and in the eternal world! An atonement has been made for you, for me, for sinners; for all the world.—A full, a free, and abundantly sufficient salvation provided! Our redemption has been effected by one in every way fully qualified to effect it; Jesus Christ. Whose divinity is fully attested by prophecy, and the strict accordance of history therewith, in his birth, life, teaching, works, sufferings, and death! It was not merely necessary for Christ to die in order to redeem man;—he must arise from the dead before his work was or could be complete. Had death retained dominion over him, had the grave forever held its victory, the hope of his followers was vain; they were yet in their sins, yet under the curse of a violated law which doomed to hopeless and remediless ruin all mankind. But, exclaims one, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." He died; he arose as the first fruits of his own glorious harvest, and as our forerunner passed within the vail, and

> "Then first humanity triumphant
> Passed the crystal ports of light,
> And seized eternal youth!"

There is no fact in history more fully confirmed than this. Jesus did suffer, and did truly die, and arose from the dead on the third day as he had before declared he would do.

Before Christ came, men anticipated immortality. And now those who have never heard his name anticipate a life that shall be manifested after death. From the universality of this idea, it having found a place in the religious system of nearly every nation, we are forced to admit the doctrine of the immortality of the soul to be an article of natural religion. Man was created for immortality, nor could the sense or recollection of this be withdrawn from him. That the soul was indestructible was argued from the almost illimitable extent of its powers, from its fond desires, and bold imaginings by which it may take in at a glance, or reach at a bound the universe; or more deliberate, wander from plain to plain; from mountain to mountain; from sea to sea; from island to island; from continent to continent; and from pole to pole! Or soaring from planet to planet; from star to star; from system to system, scanning the universe.—Or forgetful the mortality with which it stands connected, meditates a nobler flight, spreads forth its wings, leaves suns, stars, systems, all below, nor pauses in its course until it gains the presence chamber of the King of Kings; before whom angels and arch-angels bow, while perfect service flows unbidden from the hearts and lips of untold millions who surround the blazing throne, ever exclaiming, "Holy! Holy! Holy Lord God Almighty!!! heaven and earth is full of thy glory!!—This is its disposition; these are its aspirations.—

From its nature we are almost led to think it a spark of Divinity, a part of God himself. The language of the soul, its aspirations all whisper to us its immortality, its high destiny! On the part of the body there are no such whisperings, such aspirations. It is of the earth, earthly; and thither it tends at all times. No voice of nature tells us it shall be rebuilt. Plato, in his boldest imaginings, never fancied the great God possest of a power by which to bring bone again to bone, nerve to nerve, ligament to ligament; supply all the nice arterial apparatus, clothe all with flesh and restore the vital principle; thus forming a new creature from dust that for ages had slumbered forgotten within the lonely tomb.—Generation after generation, like the waves of Ocean wrecked upon the beach, had reached the shores of time, and then, with all their hope and fear, their sorrow and their joy past from mortal sight. Race after race had past, nor reason's utmost effort, nor imagination's boldest flight could ever behold them rise again, or fancy them arisen. The resurrection of the dead is altogether supernatural. It is not accountable on any natural principle, and we can only regard it as a stupendous miracle, consequent upon redemption. Christ is its author. Had he not undertaken our cause; had he not undertaken our redemption by giving his body to be bruised, and stripped, and mangled for our infirmities; nor poured forth his soul an offering for sin; whatever had become of the soul, whether it existed, or ceased to exist after the relation it sustains here has terminated, the body must ever have remained under the curse of the violated law; for we cannot suppose the death of the body would allow of its resurrection again unto life. Life belongs peculiarly to the soul; man's body lived not in the beginning until by the Divine inflatus he received the breath of life. When the soul departs, the body dies, and dying, moulders back to dust. Mere atoms cannot have life inherent in them—No matter what their form, or size, or number, they cannot form a rational soul. Hence we infer, in order to resuscitate the body it was necessary nature's law should be repealed, that her order should be rolled back, and that the condemning principle, the violated law of God, should be met and fully satisfied.—This has all been accomplished. "For now is Christ risen from the dead." And it is because and only because the Son of God took our nature into union with his own, & endured therin the curse provoked by our disobedience; solved therein the question how God could be just and justify sinners, that a time will come when the many millions that have been swept from time, and consigned to the tomb shall burst their fetters, and arise in triumph from death's long, dreary sleep. Only because Christ hath once suffered, the just for the unjust, and arisen from the dead; that a time will arrive, when this mortality, shall become immortal; and this corruptible body, incorruptible forever. Jesus saith, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Upon this distinct promise, so often repeated in the Scriptures, the christian rests his confidence, and grounds his hope; for here the Savior pledges himself as strongly to guard his dust, as he hath elsewhere done to keep his soul. Matter as well as spirit has been redeemed. Therefore may the christian be confident and exclaim with Paul, "I know in whom I have believed, and am persuaded he is able to keep that I have committed unto him against that day;" or with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body; yet in my flesh shall I see God!"—How wonderful does this subject appear to us!—How sublime, and august will the consummation be. Christ, its author has already arisen. The great object for which he came has been accomplished; man has been redeemed, death has been met and vanquished in his own domain, the Serpent's head has been bruised, bruised too by the woman's conquering seed. The sun is growing old in the heavens and the earth in her orbit.—Her days are numbered in heaven, and are passing rapidly away. "Passing away" is written upon all things on the plain and mount, on land and sea, on all the works of nature and art, and on the visages of all men. The seed of death is sown within us; the flower thereof has opened, the fruit thereof is ripening, the grave opens before us, and we fly towards it as on the wings of thought. Our places will soon be vacated by us, and filled by succeding generations. Soon it will be said of us, "they are gone!" And if perchance the men that come after us shall discover our mouldering skeletons, they will turn therefrom with loathing, and disgust, as we ourselves have turned from the poor remains of those that have gone before us. A century hence and our history may be summed up thus: they lived—they died—and are now forgotten. Who among us hope to be retained in the mutable memory of man? Alas! alas! it is our destiny to be forgotten—forgotten too by our kindest, dearest friends. Yet there is one by whom we shall never be forgotten; one that shall keep a constant vigil over our ashes; one who shall guard every portion of matter that now makes up our frame, guard it too so strictly, that although "the fires may have consumed us, and the wind scattered our ashes over earth; though ocean's bed may have received us,—though we may repose in silence beneath the ground or our bones bleach upon its surface, yet shall He gather our dust together, separate it from other and grosser matter, and give us bodies fashioned after his own glorious likeness, if we love and serve him here.—All in that day shall arise, but some shall awaken to everlasting shame and contempt. Some shall go away into everlasting punishment, while others shall be called to inherit eternal life! We now enjoy a state of probation, with all the privileges thereof. This state must shortly terminate. Our present day will speedily close. How important then that we should be prepared, that we should have on garments of righteousness and be fully ready for the solemn and awful scene that shall break in upon the world in the last day of Time!!!

THETA.

Pleasant View, Pa.

Missionary Intelligence.

From the Missionary Herald.

CONSTANTINOPLE.

LETTERS FROM MESSRS. HOMES AND DWIGHT.

Recognition of Protestantism in Turkey.

Under date of December 15, 1847, Mr. Homes writes as follows:—

The supporters of the Mission to the Armenians of Turkey will rejoice to learn, that the Sultan has now, by a written official act, recognized Protestants as constituting a separate and independent community in Turkey. He has given to the brethren who compose the Evangelical Armenian church all the rights and privileges possessed by the most favored of the Christian denominations in Turkey.

Rarely have the calculations of enemies been so singularly disappointed, as have those of the individuals who prophesied that our native brethren would be crushed in their avowal of the truth as it is in the Gospel. And indeed, unless the Lord had been on their side, they would have been swallowed up. After two years of patient endurance of the persecutions of their countrymen, especially ecclesiastics: after four petitions to the Sultan himself that they might be free from their embarrassments, their faith is rewarded by a comparatively speedy civil emancipation, and a complete freedom from the persecuting tyranny of their Patriarch.

In the title given to the translation of this document, you will see that it is said to have been obtained by Lord Cowley, the British Ambassador. God turneth the hearts of men as he pleaseth. There have been times when the British Government has utterly refused to concern itself in the persecutions sustained by evangelical men in Turkey. But at this juncture, more critical than ever, God raised up the British Government as their most effectual friends; and in Lord Cowley they found one who not only moved in the same magnanimous course as Sir Stratford Canning, but who also with the warmest personal zeal, exerted himself to put them on the footing of a separate community. For this act, coming generations shall hold him in honor. His name will always be associated in the first recognition by the Government, of the Protestant church in Turkey.

Translation of an Order, obtained from the sublime Porte by the Right Honorable Lord Cowley, in favor of the Sultan's Protestant subjects.

"To His Excellency, the Pasha Comptroller of the City Revenue.

"Whereas the Christian subjects of the Ottoman Government professing Protestantism, have experienced difficulty and embarrassment from not being hitherto under a special and separate jurisdiction, and naturally the Patriarch and the heads of the sects from which they have separated not being able to superintend the affairs; and

"Whereas it is in contravertion to the supreme will of his Imperial Majesty our Gracious Lord and Benefactor, (may God increase him in years and power!) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievances: and

"Whereas the aforesaid Protestants, in conformity with the creed professed by them, do form a separate community.

"It is his Imperial Majesty's supreme will and command that for the sole purpose of facilitating their affairs and of securing the welfare of said Protestants the administration thereof should be henceforward confined to Your Excellency, together with the allotment of the taxes to which they are subjected by law: that you do keep a separate register of their births and deaths in the Bureau of your Department, according to the system observed with regard to the Latin subjects that you do issue passports and permits of marriage: and that any person of established character and good conduct chosen by them to appear as their agent at the Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

"Such are the Imperial Commands, which you are to obey to the letter.

"But although passports and the allotment of taxes are placed under special regulations which cannot be infringed upon, you will be careful that, in pursuance of His Majesty's desire, no taxes be exacted from the Protestants for permits of marriage and registration; that any necessary assistance and facility be afforded to them in their current affairs: that no interference whatever be permitted in their temporal or spiritual concerns on the part of the Patriarch, Monks or Priests of other Sects; but that they be enabled to exercise the profession of their creed in security and that they be not molested one iota, either in that respect, or in any other way whatever."

(Signed) "Reshid, *Grand Vizier.*

November, 15, 1847.

After granting this Order, the Porte still further graciously ordered, at the benevolent suggestion of the same noble friend of the Protestants as before, that letters should be sent to five different Pashalics, where there are Protestants, requiring them to act on the same principles as in the firman which we send you.

I would be glad to make many reflections on these important documents, but must refrain for the present. Our brethren held a special season of prayer, both for thanksgiving at thus obtaining something like chartered rights, and to supplicate the guidance and the blessing of God upon themselves in the new and important position in which they are placed.

Mr. Dwight, writing the same day, adds the following remarks:—

It is noticeable that throughout the two documents that have issued from the Porte on this subject, nothing is said of the Protestant *Americans*,— but simply of the Prostestant *rayahs or subjects*; and of course, whoever of the Greeks, Jews, or any other class, shall become a protestant, he is entitled to the protection which this new arrangement gives. To us who live in Turkey, and who know something of the mighty influences that are always at work here against the spread of Protestantism, and the difficulties in the way of its former recognition by the Turkish government, it appears but little less than a miracle, that this thing has been effected in so short a time. To God be all the praise.

We desire ever to remember, however, that external prosperity, instead of securing the true spiritual growth of the church often acts as a canker-worm; gnawing at its roots, and destroying its vital energy. I confess that my anxieties for the churches of Christ in this land, are now just commencing. I pray God that he may interpose his effective grace, to prevent these churches from being ruined by worldly ease and enlargement, as he has not permitted them to be injured by affliction and persecution.

I wish you not to infer that I see any thing in the actual dispositions of the native brethren that is calculated to excite alarm. On the contrary, I am greatly encouraged by what I observe of their temper and spirit under the trial of prosperity thus far. But, looking at human nature, and at the history of the church in all ages, we certainly have grounds for serious apprehensions of evils that may result from sudden external prosperity. There is no fear, however, as to the final result, and I see it written in broad and legible characters on every providence of God in regard to these people, that the triumph of the Gospel in this land shall be complete and glorious, Let us have your unceasing prayers.

Miscellaneous.

From the Presbyterian.

Appeal for Six Hundred Persecuted Portuguese.

On the Island of Trinidad are about six hundred Portuguese, who have fled from the persecutions of the Romish Church at Madeira.—They are converts from the Church of Rome. For reading the Bible and embracing the Protestant faith, they were thrown into prison, and finally released on condition they would leave their native country. They went to Trinidad, where, under the British flag, they have liberty of conscience. During the past winter, the American Protestant Society sent their Portuguese missionary, the Rev. Mr. Gonsalves, (who is a native of Madeira, and was educated there for the priesthood of the Roman Church) to preach to these persecuted converts in Trinidad. There he found about six hundred of them organized into a church, with Mr. De Silva, a native convert, for their pastor. They are farmers and mechanics, and industrious and virtuous people, who have literally sacrificed friends, property, and country for the sake of the Gospel and freedom to worship God. While they have religious freedom in Trinidad, that was denied them in their own country, they have no employment, and hence are now in a suffering condition. They have made an appeal to the Executive Board of the American Protestant Society, and through them to Protestants in the United States, to give them a home in our happy country. We here publish the letter of Mr. De Silva to the Board, which is of itself enough to awaken the sympathy and benevolence of the Protestant community. Of the character of Mr. De Silva, the Rev. Mr. Kennedy, the pastor of the Presbyterian Church in Trinidad, speaks as follows:

"I have had the privilege of knowing him intimately ever since his arrival in this Island, and I am happy in being able to say without reservation or hesitancy, that his diligence and faithfulness as a minister of the Gospel are most exemplary. I may also mention that Mr. De Silva is characterized by great judiciousness, and is able to give wise counsel in things temporal to his expatriated countrymen, as well as to act as their spiritual instructor and guide."

TRANSLATION OF MR. D. SILVA'S LETTER.

"Finding myself constituted the pastor (tho' unworthy of so great a trust) of a church of nearly six hundred persons, it is not only my duty to feed them with spiritual aliment, but also to seek prayerfully their temporary good; endeavoring to keep them together in the faith and enjoyment of their daily bread.

"And that they may be able to hear the word of God with profit on the days appointed, I do not see here the prospect of keeping this people in the midst of the present distress, as their labors are not paid as they should be; for in this sickly climate when the husband and father is taken to the hospital the wife and children are left destitute, and not being able to pay the house rent, they are turned into the streets to beg from door to door. This state of things led me to solicit of the governor of this Island (Lord Harris) a portion of land to be divided amongst the Portuguese, that they might on the same build their cabins, provided they could receive some aid in advance to be paid by them in the course of time. But although the governor is friendly to us, yet in his official capacity, he said he could not comply with our request. I have also written on this subject to the Rev. Mr. Hewitson, of Scotland, who answered that we should find it difficult to obtain lands for our families in these Islands. And finally, in the midst of these efforts, the Bank of the West Indies failed, and sugars came down in price, and business was prostrated to the ruin of many households.—Government works were stopped, and laborers can find little or nothing to do. And worse than all, our children, whose morals should be preserved at every expense, are mixed with a low, profane, wretched Roman Catholic population. I have consulted also the Rev. Mr. Kennedy, pastor of the English Presbyterian church, and the Rev. Messrs. Boodie, Banks, Kerr, Black & Berry, on a visit from the United States to this Island. I said to these brethren that I believed that God would, in his way, prepare a place for his people in some country where I might retire with the whole church, and that he would open the hearts of the faithful, that they might bestow upon us the requisite aid. These gentlemen thought the United States of America offered advantages greater than any other country for a Bible-reading, spiritual, virtuous, industrious people—that a people persecuted for the Gospel's sake, could not fail of finding sympathy in the hearts of the friends of Christ in America. I have also written to the friends of Christ in Scotland, that they might still feel for this people, who must receive immediate aid or many of them will perish with misery. I do not ask for money, but for lands. I ask what God has given to man, that he might earn his bread by the sweat of his brow. Our people are mechanics and farmers, virtuous and industrious; they will soon rejoice in abundance, for they hate vice, and love virtue. All these things I made known to the Rev. Mr. Gonsalves, and he, seeing the desire of all the Portuguese to depart for the U. States, for they were ready to fly, offered to take with him a small number, believing that the excellent American Protestant Society and the Christian community would assist them with all the aid in their power. But on the whole, I thought we should wait until we should receive advice from the American Protestant Society, and the friends in Scotland, who, under God, have granted us so many blessings, & to whom we feel greatly indebted. And as the Rev. Mr. Gonsalves was about to return to his field of labor in the United States, I have taken the liberty, in the name of a persecuted and suffering people, to write a letter to the Protestant friends of Christ in America, through the American Protestant Society, that they may pray for us, and come to some holy and charitable determination in our behalf. For I am ready to depart to any part of the world where this people of the Lord may enjoy the blessings of God's grace and leave the same to their children. Farewell. The God of peace bless you, my friends, and all America with the riches of his grace. Your affectionate brother in Christ,

ARSENIO NICOS DE SILVA."

We add only a few words. Such an appeal has never been made to us. Six hundred persons, recently from the persecution and prisons of their native country, ask a home among us. Shall they be denied? They ask not for money, but for land. Shall we refuse it? We have frequent appeals for Missionaries and Colporteurs at the West. Here is an opportunity of sending six hundred at once, all converts from the Church of Rome, who will be faithful witnesses for the truth in the midst of Romanists on our new lands. The expense will be much less than is required to send out individuals from time to time by different societies. It will be such a colony as has not been planted in the West. Who can tell the result of it? Shall there be a response to this appeal, or shall we say, "Stay and suffer in Trinidad, or return to the persecutions and prisons of Madeira?" Shall we, who enjoy the luxury of freedom, thus trifle with the sufferings of the oppressed? Shall we thus shut off sympathy for the persecuted, and benevolence for the destitute?

Among these persecuted people are Mrs. Alves, her husband, children, and sister. Mrs. Alves was sentenced to suffer death by the Papal Court at Madeira, because she would not say that the wafer, in the hands of the priest, was God. She and her sister were confined about three years in the dungeons of Madeira.

We call upon Protestants to furnish the means of defraying the expenses of the passage of these homeless people to our shores, and of purchasing new lands for them. Their condition is such that there should be no delay. Literally, they are strangers and pilgrims, having no certain dwelling-place. Shall this be to them the land of promise, where they may find rest from the persecutions of their enemies?

Money may be remitted to the Treasurer of the American Protestant Society, M. De Motte, Esq., 150 Nassau street New York.

By order of the Executive Committee of the American Protestant Society.

HERMAN NORTON, Cor. Sec.

A thought—think of it.

A seed, buried in the earth for centuries, may contain the power of vitality, and by the action of light and heat, spring up and yield an abundance of fruit. A thought casually dropped—in the corner of a letter—at the bottom of a newspaper column—or amid a crowd of juveniles—may remain unproductive for years, and at last spring up to gladden and refresh thousands. A thought may be remembered forever Think of this, ye who are feeding the immortal mind, and stamping its destiny. Let not an impure sentence go forth from your pen or your lips. Drop everywhere the good seeds of truth, and they will not be lost. The word of reproof—the judicious counsel—the pleasant suggestion—the earnest advice—will be recalled at a future day. Think right, and scatter broadcast the thoughts that will spring up to everlasting life.—*Portland Umpire.*

Freeport Aqueduct Rebuilt.—The aqueduct at Freeport, Pa., which was recently burned down, is now rebuilt, and the water let into it.

Religious Intelligence.

OHIO DISTRICT.

Greenville Mission, June 22, 1848.

Br. Bassett: We wish to say a few things through the columns of the Recorder. Although we cannot give the cheering news of a number of revivals, and the conversion of scores of souls; yet we do not feel like desponding at the providence of God. We have had to labor under the influence of a liver complaint for the last three months, so that it was with the greatest difficulty that I could make my appointments. Beside, my family was very much afflicted through the winter, and on the 24th of March I was bereft of my companion by death. However, we feel somewhat encouraged: We have had some accessions to the church.

We would say our fourth quarterly meeting will be held at Brother Dunlap's meeting house, four miles west of Troy, in Miami county, Ohio, commencing three o'clock on Thursday the 31st of August, and continuing until Monday night, the 4th of September, to which we invite the brethren from the north to attend as they are on their way to conference.

Brs. D. Moore, G. W. Thornburgh, J. L. Borton, T. Graham, W. Chapman, C. Carter, L. Ensminger, A. Bessy, with any others that can come, as it probably is as nigh from the north to come this way as any. Come, brethren, and help us, and we will go to conference with you.

I. C. HUNT, Sup.

ILLINOIS DISTRICT.

From the Methodist Protestant.

Payson, Ill., June 13th, 1848.

Dear Bro. Reese.—Knowing that intelligence from a far country is, generally, gladly received and having a mite of glorious news, I will now chronicle it for the edification of the readers of your excellent paper.

Through the kind providence of God we were permitted to commence, in the village of Lima, Adams Co., Ill., our third Quarterly meeting for the Mississippi Circuit, on the 19th of May, and closed it on the 12th of June; but owing to an error in a communication sent to or received from bro. John Clark, our worthy President, we were deprived of his valuable labors. However, we were assisted for six days of the meeting by bro. R. F. Shinn, of the Springfield Circuit, who labored to general acceptablity. He will doubtless be remembered for his kindness by many of the friends. May the Lord reward him for this labor of love. The venerable Levi Shinn, local minister on this Circuit, rendered very efficient services for ten or twelve days. This father in the ministry is one of the poineers of Methodist Protestantism in the West; his head is truly gray in the service of the Lord, as he has been a minister for more than forty years. He now but waits for his appointed time. Oh, that the Lord would call some young man to fill his place on the wall of Zion, when he goes to Mount Zion.

Our meeting resulted, I believe, in the reformation of from fifty to sixty souls. There were 46 accessions to the M. P. C. I think that there are more who will unite with us. The brethren have purchased a house & lot for a tabernacle for their Master—they are preparing to fit it up in a neat style.

This meeting was held in the vicinity of where the house-burning first commenced among the Mormons, & in a community that has been very reckless and generally regarded as very immoral; but more orderly congregations, I must say, I have never seen in any community, than we have had here during the entire time of our meeting. Our little Church had long struggled in this place for an existence. It might truly have been said, 'Jacob is little, by whom shall he arise?'

We had here a few faithful members, who were determined to cleave to our principles, if they never obtained more than a nominal existence; but glory to God, the set time, the favored time to visit Zion, has at last come. God has done wonders in our midst, whereof we are glad, yea, he has saturated our thirsty souls with a copious shower of Divine grace! Oh, let thy truth continue to spread, & as it spreads, be glorified in the salvation of sinners.

I know not how to express my gratitude to our heavenly Father for his mercy & kindness to this people, & more especially to his servant & your brother in Christ, J. P. JOHNSON, Supt.

P. S. Since the above was written I have organized a new Class, of six members, one of whom is a local preacher, and all of them from the M. E. Church. There is a very flattering prospect of a number more uniting soon with this Class. I have rode this Ct. four years out of nine that I have been in the travelling connection, & I have never seen or known it be in as healthy and prosperous a condition as it is at this time.

J. P. J.

Sic transit Gloria mundi.

The Washington correspondent of the N. Y. Observer states a fact that illustrates the fleeting character of human glory, more than anything that has lately come under our notice. It is this. When Wirt died at the national metropolis, in the prime of his powers, and zenith of his popularity, his political friends solicited of the relatives of the deceased the privilege of retaining the body in the Receiving Tomb, until they could erect a suitable marble monument.—The request was granted. But perhaps some who talked most in fact of the enterprise were not equally forward in contributing toward it.—At any rate the body was left in the public tomb, despite many notices from the sexton, until the period limiting the time of such deposits, as established by the law, had expired. Shortly before this period the gentleman who had been most prominent in the measure, died; and the sexton removed and interred the remains of Wirt; but as he himself soon after died or disappeared, no one can point out the spot where the dust of the talented, christian statesman reposes. He has, indeed, in the hearts of thousands of his countrymen, a monument more enduring than brass or marble, but his history affords one instance more of the neglect that is apt to follow the services of the worthiest public servants.

DON'T YIELD TO SIN.

Are you tempted to turn one moment aside from the path of virtue? Look at the red blood before you of those that have perished, and do not go.

Is the pleasant wine put to your lips? See beneath the rosy brim, a serpent that has proved fatal to thousands like yourself, and do not touch it.

Are you enticed to the house of forbidden pleasure? Read the history of the human wreck on the down-hill of life, ere age has touched the heart, and turn away with all your strength.

Are you tempted to swear? Listen to the dying groans of those who fall deprived of their senses, and not for the world permit your lips to utter an oath.

Whatever shape temptation may come in, have the courage to resist it. If you yield, you may destroy a life of true enjoyment, for a moment of fancied pleasure. There is nothing like decision. Put your foot down and keep it there, and the enemy will assail you in vain.—*N. Y. Organ.*

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, July 13, 1848.

Rev. S. W. Widney.—This brother, a member of the Wabash Conference, is favorably known to our readers as a writer of no ordinary gifts, especially in the poetical line. We are sorry to learn that he has recently met with a serious misfortune in the loss of his dwelling house with all its contents, by fire. This took place on a Sabbath, whilst himself and family were absent at a meeting. Our brother writes us that he was left even destitute of his Bible and Hymn Book. These we would be happy to replace, had we means of sending. We hope that the friends of Br. W. will remember him *substantially*, in this time of his destitution. His post office address is Boxley, Hamilton county, Ia. We shall be glad to have Br. W. favor us with communications, frequently as convenient, at our expense of postage. His articles are generally well appreciated.

Pittsburgh Gazette,—Erastus Brooks, Esq., has retired from the editorship of this paper, and D. N. White, Esq., the former Editor and Proprietor, has resumed the control of it. After a relaxation of fifteen months, he re-enters upon his editorial toils with improved health. The Gazette is a very prosperous Journal, and Mr. White is a good Editor. Welcome back.

Out West.—Br. J. R. Johnson, now of Knox county, Illinois, formerly of Ohio, writes us under date June 27, as follows: "We have now got a comforable house of worship, and are building a house for our preacher in Abingdon. As a people, we are few in number, and rather limited in circumstances, but not wanting, we trust, in zeal. We are still striving to promote the cause of God, and the interests of the Methodist Protestant Church. Our superintendent, Br. Bagley, is a workman, highly esteemed both by the church and the world." We are glad to hear such good word from our old friends.

THE MARKETS.

Zanesville and Putnam.—Flour, $4,50.—Wheat, 75c. Corn, 25c. Oats, 20.

Cincinnati.—Flour, $3,62. Wheat, 70c.—Corn, 27 @ 30. Oats, 24 @ 28.

Pittsburgh.—Flour, $4,00 @ 4,25. Wheat, 80 @ 85. Corn 33. Oats, 27.

Baltimore,—Flour, $5,62. Wheat, $1,12 @ 1,25. Corn, 40 @ 44. Oats, 30 @ 35.

REV. C. SPRINGER, AGAIN.

We give place to the subjoined communication, as requested by our old friend, availing ourself of the privilege to append such notes as we deem necessary in self defence. We have been advised by various brethren of age, as well as prominent standing in the Church, to cut this personal matter short, as unprofitable and injurious in various respects, publishing no more upon either side. But upon reflection, we concluded we could not now *for the first time*, decline a request of our Brother, though we cannot conceive how he should ever have got it into his mind that we are deserving of the treatment he is administering to us.

Written for the Western Recorder.

Dear Brother Bassett: I ask the privilege of writing one more communication for your valuable paper, and then I shall redeem my pledge of not "troubling you shortly again."

Before I proceed I will take occasion to remark that in reviewing your numerous commentaries on my last article I had very forcibly brought to my mind an anecdote of a non-professor of religion and a Presiding Elder of the M. E. Church. I believe in my heart, said our hero, Mr. Jones never did acknowledge, but once, in all his life, that he did wrong. When he got religion he did confess to God he had been a Sinner. This case fairly illustrates the spirit of your annotations before us.

You have told us, in substance in your paper, by a hand in your office, that our communications were "uninteresting," "unimportant," & "soiling" to your "type," and in your commentaries now under notice, you seek to evade responsibility by denying that you did the deed. (1.) You have more recently informed us, in an editorial note, that our correspondence was neither "interesting or edifying." (2.) This you justify by saying you alluded to others as well as ourself, as though an offence were lessened by increasing the number of persons against whom it was intended. You have admitted into your columns invidious and slanderous communications against us, (3.) which had no connection, whatever, with the controversy on hand, but the express object of which was to criminate, and now you plead justification on the ground of "free discussion." You have insinuated, or indorsed the insinuations of others by publishing it in your paper, that I was guilty of slander, and when I called on you, as matter of "justice," to either take back the allegation or give me specifications of the slander, so that I might have an opportunity to defend myself against the charge, you have done neither, (4.) but still continue to endorse the intimation, and seek to lose the subject in the dust of recrimination. For all these things you make not the least apology, in your last, but justify yourself as above stated.

Now, the main object of this communication is to say to you, Mr. Editor, and to the public, that I can no longer, consistently with my views of propriety, correspond for a Journal which will thus treat me; that I am excluded from your columns by every principle of self-respect. (5.) So that the editor can introduce as many revolutionary schemes, into his paper, as he pleases, and insert any invidious reference to me he thinks proper, and all shall pass without any notice on my part. But this we think he will reply is a matter of very little consequence. (6.) very well, be it so.

As to your notes and commentaries on my last, I have to say, in general terms, that I consider them a tissue of evasions and misrepresentations. (7.) But they are so numerous that I would no more undertake to examine them individually than I would discuss the merits of a swarm of bees separately. But, as a specimen of the manner in which we are misrepresented take the following. Speaking of our article to Brother Gay, in his paper of July 30th, 1846, he says:

"In that article, among other like things, he said of the signers of the Protest, of whom was such a man as the Rev. D. H. Stephens, then president of the Indiana Conference, but now, we doubt not, in the Paradise of God, they were "not fit to belong to any decent community. If they were it should be to some hierarchy where a bishop had the power to kick and cuff them to their proper places."

Although lengthy (8.) we shall be compeled, in self defence, to insert this quotation with its connection, so that the reader may see whether or no we have been guilty of speaking so vilely of the sainted Stephens as here represented:

As stated above we do not feel called on to follow this sage thro' all his pitiful allegations in the article under review. What we have noticed is a fair specimen of the balance. But as Br. Gay has given us the credit of being a "plain" man, we shall take the liberty to say to him "plainly" that we consider him a disputatious and troublesome man in community. And we have heard many others refer to him with the same sentiment. In proof of this we will give the character of his communications in the Recorder in general, and the following resolution in particular:—

Whereas, it appears that a large number of the members of the Methodist Protestant Church, in some portions of our beloved Zion, hold slaves. And whereas, this Gen. Con. has solemnly declared that 'holding slaves, under many circumstances, is a sin against God.' Therefore,

Resolved, That the following item be added in the Discipline, after the 10th item on page 39. 'Should it be ascertained that any of the ministers, preachers or members of our Church have engaged in the traffic of buying or selling human beings as property, *or holding them in slavery* otherwise than with a view to manumit or to benefit the enslaved, the proper authorities of the Church shall proceed to the investigation and trial of such person or persons, as in other cases of immorality—Provided, That no slaveholder of a similar character be permitted to sit as a committee man on the trial.

J. GAY.

Now it will be recollected the circumstances under which this resolution was offered. The Conference at the instance of Br. Gay, and a few others of a similar stripe, had listened near a week principally to such sickening stuff as the communication under notice, from its philanthropic members. It then deliberately and understandingly decided the slavery question, & determined to attend to important business, much of which remained unadjusted. Then the dear abolition brethren began to hatch new resolutions on slavery to harrass and vex the business of the Conference. Among the rest Br. Gay must show his zeal by boring that body with the one we here give, which was very promptly laid on the table.

Every member of a deliberative body, whether he be right or no, is at liberty to do, respectfully, what he can to secure such measures as he may *think* right & proper. But after he has been permitted to say and do all he is able, in favor of a question, if the majority decide against him, then to vex and teaze the body with new resolutions involving the same principle, evinces, in our estimation, a spirit the most contemptible. And men who will thus act are not fit to belong to any decent community. If they are it should be to some hierarchy, where a bishop has the power to kick and cuff* them to their proper places.

We consider this resolution of our worthy brother, discloses the very spirit of mobocracy, and any man who would offer it, under the circumstances, would join a "row" to carry his point. And for the life of us we can have little more respect for any one who will lend himself to such practices than we can have for a mobocrat.

Here it may be seen that not even a remote reference is had to Br. Stephens & the Protestors—(9.) we admit they had both a legal and an equitable right to Protest provided they did it in truth and soberness.—But our allusion is solely to Br. Gay and such agitators, who although they had a legal right to offer resolutions, had no equitable one to do so under the circumstances named. What could have been the motive of our brother, by this misrepresentation and holy cant, to endeavor to excite against us the prejudice of Stephens' friends and others, God only knows. I would readily feel disposed to attribute it to inattention if there had not been so many of the same kind of misrepresentations in the same paper. (10.) And I am still willing to account for it on some other principle than a wilful intention to injure an old friend.

There is one feature in the manner of this quotation our brother has made from us, to which we desire to call attention. Whenever a man allows himself to recite the actions, or give the words of his neighbor, without giving the circumstances which gave rise to them, he scarcely ever fails to slander those of whom he speaks, for, probably, nine cases out of ten, it is the circumstances which constitute the merit or demerit of the action. For illustration, we will suppose it is reported, in truth, that A. H. B. has killed a man. From this announcement the shout of murder! murder! gallows! gallows! would be re-echoed from every nook & corner of society. But let the public be informed that this act was done in self defence, and this supposed henious crime is at once transformed into a merit. We ask then, as matter of justice, if ever our brother should have occasion to quote from us, again, another text, with a view to our injury, as in the present case, that he would give the context also. (11.) For when that is given, in the case before us, it is seen the man we were discoursing of, was not the saint in heaven, but the man on earth, who is one of the most conceited, troublesome, and factious men with which any deliberative body could be bored. (12.) And that our language, though "plain," is not very inappropriate at last. At least it is the only language he would be likely to understand. And this, by the way, is about a fair specimen of our manner of "slandering" men. When we are provoked to it, in self defence, we endeavor to use them up in "plain" style, wishing to say nothing about them facts do not justify, and this is "slandering" them.

As to our "substantially acknowledging" that we were in the "habit of using severity in writing" we have never "acknowledged" "substantially" nor otherwise, that we have used greater "severity" than yourself, of which we gave a specimen or two, and can give more if you desire it. Nor do we acknowledge that we are in the "habit" of using more "severity" than the case calls for. Our greatest severity most generally consists in our facts. "Joking on facts is the severest kind of Joking." And that principle is the thing which makes you feel so very sensitive (13.) in regard to our reference to the 'Barnburners.' Conscious guilt has a blustering that very often betrays itself.

I might multiply remarks to an indefinite extent, but shall conclude by subscribing myself Yours, &c.,

C. SPRINGER.

Meadow Farm, Ohio, June 30th, 1848.

* This figure we borrowed from our old friend, Rev Geo. Brown, who often utters forcible truths in forcible style. If the young editor had only been schooled awhile where Br. B. and myself were, he would have had such facts as would have enabled him to appreciate the appropriateness of this imagery.

(1.) Those who have seen the previous part of this correspondence need not be told that reference is here made to a circumstance which occurred nearly two years ago. A short note signed "Printer" found its way into the paper, requesting certain writers who used severe personalities to "get through with their uninteresting controversies" before the next volume should commence. Finding that Brother S. was far from being well pleased with the appearance of the note, we made apology to him for having permitted it to be inserted by our foreman, tho' on his own responsibility, and offered to make the same public, but he did not desire it. He states in his communication in Western Recorder of June 22, that he 'agreed to be satisfied with our apology, and that with him the matter was buried forever, unless dug up by us, by similar acts,' which he considers we have now perpetrated. If we are guilty of this, we see not wherein. Our readers who have seen what has passed upon both sides, can judge between us.—As to the communications being "uninteresting or unimportant," some idea can be formed from a specimen given by our Brother in his present article, being taken from the same number of the paper containing the note of "Printer."

(2.) Finding that there was no little dissatisfaction amongst our patrons with the continuance of the controversy on the "Restrictive Rule," by reason chiefly of severe personalities used, and that still other writers were disposed to enter the field of discussion, we thought best some time ago to give notice of our wish to have the controversy brought to a close. We therefore gave a short notice to Correspondents, desiring "that those who wish to write further on the subject would please send us all they design to forward us, by the 1st of June, for we learn," it was added, "that a large portion of our readers would prefer to have the present discussion give place to something more interesting or edifying."—How little did we think that any one of the various writers concerned, would apprehend any occasion to be displeased with us on this account. Brother Springer, it seems, took it all to himself, and concluded that we wished to get rid of his correspondence. Yet in his two former communications, he speaks of receiving a note we sent him, before he had made any complaint, in which in view of his serious domestic afflictions in which we sincerely sympathised, we took pains to assure him that it was not our design to press himself in particular under the circumstances to close his series of articles, by the time specified, but that we wished him to feel at liberty to use his convenience as to time, in preparing what he had it in view to publish. But though we have repeated this assurance in our response to his first communication, we are sorry to find that he cannot be dissuaded from his first conclusion. He speaks of this matter as an "offence," whilst most assuredly we intended "giving none offence to the Jews or to the Gentiles." We intended but a mild, friendly & modest hint to brethren, that it would be agreeable to us to have the controversy alluded to, brought to a close before long, because we were sufficiently advised that it was the wish of a great portion of our patrons. We had a right to make this announcement, because we thought it best. And we still think so.

(3.) The plural is here used, as though more than one such communication had appeared, whereas, we do not recollect that our Brother has specified any one which he considers slanderous, save the article of J. B. Peat, which appeared in our paper of May 11th, to which he has heretofore replied through our columns.—As he has pronounced that article slanderous, & has censured us so severely for publishing it, we deem it our privilege in defence, to state that Brother Springer has seen proper, in various instances, to use personal severity in stricturing or castigating others, and we have to this day published all that he has required or requested. It has been duly indicated to us by expressions from many quarters, that it is at least a very general opinion, that his manner is too severe. A number of writers had sent us articles rebuking him therefor, in terms they considered to be required. Various articles, and parts of articles to this effect, we suppressed, out of respect for our friend. But continuing to receive such communications, when the article of Brother Peat was received, we concluded that it would be right to publish it, as one specimen of opinions abroad, that he might be apprised that others as well as we thought him too severe. If Brother P. used some severity, we had no apprehension that Brother S. could complain, seeing he had dealt out as much of that same to others as he saw good. And we still less apprehended that he would take umbrage at us for publishing it, seeing he would of course have the privilege to reply.

(4.) This charge seems to us to be rather farfetched. And as we so fully answered it in our reply to his last article, we should not have thought he could bring it up again. He charged us with publishing anonymous slander, alluding to the article of Brother J. B. Peat. Our reply was, "We regret that any thing anonymous, considered slanderous, should have found its way into our columns. And we are bound equally to regret that some things should have appeared, considered by some slanderous, which were not anonymous." We did not undertake to say who the writers might be, nor did we charge that the things alluded to were slanderous, but only that *some considered them such*, and that we regretted the appearance of such things on either hand. Upon this, our friend says in his last: "This, if we understand it, is a plain intimation that you charge us with slander." Please observe how doubtful he is of its application. Yet, what is first taken for an "intimation," and then an "insinuation," becomes, it seems an "*allegation*" and a "*charge.*" As it is so evident that the matter does not apply to Brother S. why does he apply it exclusively to himself? As to "insinuations," we do not think it worth our while to call for specifications in reference to several he has favored us with, in his communications.

(5.) To use the language of our friend, we cannot help thinking that this is "seeking to lose the subject in the dust of recrimination." Have we not as above stated, published every thing our Brother has ever requested or required? and have we not repeatedly expressed our willingness still to publish whatever he may further wish to send us? And whenever he has thought himself injured or assailed by any one in our columns, has he not had the privilege to reply, in his own way, to his heart's content? As to this matter of "treatment," we heartily leave the public to judge between us. We first publish for him all that he offers, including the severest personal strictures. But in all this, no man must whisper slander, unless he will 'take back the allegation, so far as he is concerned.' And if any one should use the same privilege which our friend has been using, *why, that* is slander. And not only does the writer receive according to his demerits, but the editor, too, must be severely rebuked for admitting to his columns slanderous communitions. *A hard case, this*, we do think. We must receive rebukes from many persons throughout the country for admitting into our columns the severities of Brother S., and now if we permit a writer to rebuke *him*, we must have Brother S. himself down upon us, with the force of unsparing displeasure. Not a very pleasant thing to be an Editor, sometimes.

(6.) This is a mistake. We certainly appreciate the "knowledge and experience" of our friend, and his abilities as a writer. And if he would indulge us in requesting but one modification of his manner to avoid the exceptions alluded to, we should be happy to have the continuance of his correspondence. But a "young editor" must not "*dictate.*"

(7.) This is quite an easy way of disposing of facts. "*Misrepresentations!*" until quite recently, we believe, such a charge was never advanced against us. Sorry we should be retrogading rather than improving in our latter days. But indeed, as our brother says of his *severity*, that it 'most generally consists in his facts,' precisely such we conceive is the character of our alleged "misrepresentations." For example, some dozen or more clever things which we stated in those "notes" in reference to our friend, to do him honor, we still insist that they are true, and that no "misrepresentation" or "false coloring" enters into them. The "misrepresentations" he considers too numerous to be examined individually, therefore he gives but one as a specimen. Had he really found any other things which could have been so construed, we are confident that they too would have been forthcoming. We are glad however that he has given *one*, and glad especially that he acknowledges that one to be a *specimen.*

(8.) Not too lengthy, by any means. We wish our brother had given a little more of that same. The extract serves our purpose quite as well as it does his own.

(9.) "Not even a remote reference to Br. Stephens and the protestors." Let us see. The article of Brother S. from which this extract is taken, is headed "The Protest." The "protest" is the express topic of the article. It did not suit our brother to prolong the extract, to embrace one more paragraph which immediately follows. Let us have it.

"Br. Gay must not complain that he is assailed in this case. We were implicated in that pitiful Protest to which he lent his name, and had a right to defend ourself against its slang. And if he sees proper to continue this discussion we shall deal plainer with him."

Now, we affirm that Br. Stephens was one of the principal getters up of the Protest, that he principally made exertions to obtain signatures to it, that he was the member who presented the document to the Gen. Conference & asked that it be entered on the Journal, and that he was one who took most pains, without our seeking or even desiring it, to have us furnished with a copy for publication. Yet our brother adds, "our allusion was solely to Brother Gay and such agitators." "Such *who*, but such as Brother Stephens? In the extract he gives, we have the following.—"Then the dear abolition brethren began to hatch new resolutions on slavery to harrass and vex the business of the Conference. Among the rest, Brother Gay must show his zeal by boring that body with the one we here give," &c. '*Among the rest*,' and yet here is "not even a remote reference had to Brother Stephens and the protestors!" whilst we do not see it possible that any others but "protestors" could have been alluded to.

After all, the question of Brother Stephens' being embraced in the condemnation is of no consequence. We named him as one of the leading abolition brethren, to show that even they were entitled to a degree of respect. We could have spared the name of Stephens, and given the names of several protestors of unimpeachable standing in other conferences, though in the estimation of our friend, "not fit to belong to any decent community." As however he disclaims the intention of including Br. Stephens, we yield him the benefit of that explanation, though his terms, as seems evident to us, do not admit of the exception. We had no desire or intention to influence the friends of the departed brother, by our previous reference to his case, and we trust those surviving friends will take special notice, that his memory stands acquitted, by the declartaion of Brother S., of the severe imputation made use of in the extract.

We were not disposed to enter into a canvassing of our brother's article in the case. He made it necessary thus far, by publishing the circumstance of our evident reluctance to publish an article of his (we presume the same one above referred to) stating that at the time we "seemed to be much excited," and "paced back and forth in front of our residence with a rapidity rather unusual," &c. We have acknowledged that it gave us pain that our friend should wish us to publish such unbecoming severities against any. And did he not decline to accommodate our feelings by modifying a single phrase?

(10.) If the rest are "of the same kind of misrepresentations," it does not yet appear that there is any misrepresentation at all.

(11.) If it will at all compensate for our delinquency in not giving 'the context' we will now give another passage from the same article from which he takes the "lengthy extract," and we will insert the whole paragraph, so as to have "the context."

"One of Brother Gay's reasons for giving us the lie, is, that "the reporter" took no notice of our resolutions. The reader is here left to infer that the conference had a "reporter," and this reporter made no allusion to our resolves. Now what will he think when he is told that the conference had no "reporter"—that there were a number who reported proceedings of that body, on their own responsibility—that, among them was the Secretary, Rev. James Wilson, (the only reliable reporter,) who after we read our resolutions, as we before stated, took a copy of them, and had them inserted, next morning, in the Cincinnati Commercial. If any one has philanthropy enough to still doubt our assertion here repeated, he can be satisfied by examining the file of that paper, or by writing to the above named gentleman at Xenia, O.

Now, it was known to Br. S. and to all who were readers of the Recorder in 1846, that we were a "reporter" on our own responsibility, at the General Conference, that we reported the entire proceedings of that body for the Western Recorder. But Rev. J. E. Wilson, meanwhile was reporter, for the Cincinnati Commercial, (under pay it may be.) We had all the facilities for accuracy in our reports which Br. Wilson possessed, being one of the Secretaries as well as he. Yet a very few weeks after the publication of our reports of the proceedings in our paper, Br. S. announces in effect to the thousands of our readers, that those reports which they had just been perusing were not to be relied upon!—that Rev. James Wilson was "the only reliable reporter,"—that he might be addressed at Xenia, O. Whereas, the said Wilson had about that time taken his leave of the Meth. Protestant Church. Now we do not charge our brother with making this announcement, "with a view to our injury," (though it would necessarily tend to our injury.) We considered it at the time a strange inadvertency, unless indeed he judged us lacking of capability or honesty to make out correct reports. His attention was called to this matter shortly after the circumstance, but he has not to this day published one word of correction, or offered one word of apology, in reference to the matter.—We passed this thing in silence at the time, and would not now advert to it, but for the anecdote of "Mr. Jones," and the rebuke of our friend for not giving a larger extract, or the "context" of his article.

(12.) It will now be understood that these epithets do not apply in the present case to Brother Stephens, but to a certain member of the Michigan Conference, who is "of good report," at least in his own country. And that brother must *take* it all, and not for a moment think of "slander," it is only a way our brother has of "joking on facts."

(13.) "*Sensitive.*" We acknowledge that we were surprised at the sensitiveness manifested by Brother S. in reference to the article of J. B. Peat. Suppose however, that the present rule does not apply in that case, as it is not on our side of the house.

We have now done with this matter, Brother Springer having announced his intention, no more to correspond with our Journal. We are fully conscious that we have done nothing to provoke this determination, as we confidently believe our readers generally can bear us witness. Moreover, in regard to this whole misunderstanding which has unfortunately occurred between us, we are ready confidently to appeal to the public, who have seen what has passed upon either side, that we have done him no wrong, as we can appeal to our heart, and reverently to its Omniscient Searcher, that we have not aimed at, intended, or desired his injury. Did he not assail us in an uncalled for manner, in his communication published in our paper of the 8th ultimo? Did he not renew and prolong the attack, in his communication published in that of the 22d ultimo?—What we have written in reply throughout, we have written in self defence, as required by the principles of self respect, and by the respect we have for our Journal. And it has been painful to us that we have been under the necessity to do this. We regret, deeply regret, the whole affair. If we have unwittingly, in any particular, done injustice to our worthy senior, we stand ready to retract it, and to make restitution. It has rarely in our whole life, been our misforune to have a misunderstanding with any man. In the present instance it is exceedingly afflictive to our feelings. We would charitably trust he has not intended to do us wrong, but has been thus misled by a wrong impression.

Written for the Western Recorder.

Pittsburgh Conference.

Persuant to the call of the President, who states that a difference of opinion exists on the District in regard to time of the session of our next Anual Conference, the publishing Committee hereby announce that the Pittsbutgh Anual Conference will hold its next Session in Fairmont Virginia, to commence on Tuesday morning nine o'clock August 29th 1848.

Pittsburgh July 1848.

W. REEVES, Sec. Com.

FOREIGN NEWS.

The News by the Cambria.

It was with much regret we received on Saturday, and spread before this community, the intelligence brought to our shores by the Cambria.—In every respect it is rather unpropitious, and were it not for a sort of confidence not easily prostrated, we should really begin to despair of all Europe. The climate of France is yet charged with elements of political insanity, and the fever of Bonapartism, which some fancied had become entirely subdued by time, threatens to break out again with malignant fury. It is now impossible to form any reliable conjecture, whether those who would give their lives for the preservation of the republic, will be able to accomplish the purposes of their devotion and zeal. We can only hope. It is a consummation devoutly to be wished that France was relieved forever of every individual bearing the name of Napoleon, however worthy any or all of them may be. It is a name to which the enemies of France can ever resort with a sure prospect of rallying a party imposing in numbers and formidable by reason of their energy and violence of purpose. Notwithstanding all that France suffered under the dynasty of Napoloon, she recurs to it in vain admiration as the culminating point of the glory of the nation, and seems to entertain a sort of wild prescience that from the ashes of "the Emperor" a spirit is to arise invested with power to elevate the nation to an eminence it has never yet attained. There are multitudes in France who believe that a work was left unfinished by the discomfiture of Napoleon at Waterloo, and that an impor-

tant feature now added to that unfinished work, is to avenge his fall. In the re-ascendancy of Bonapartism, therefore, should it occur in France we have the first step towards a war with England; and if France could, by such a war, afford to the British and Irish people an opportunity to overthrow the government of England, she would in all probability, do more for them than she has been able to accomplish for herself. The future seems yet to be pregnant with startling events, and the danger enlarges of a general European war, in which it is not possible but England will have a hand.

The news from Great Britain indicates the effectual maintenance of government authority.—The iron which only encircled the person of poor Mitchell, seems so have fettered the very souls of his countrymen. His great crime was, he had a spirit above his fellows; his offence to the majesty of England was, that he was the noblest of them all. Could his gallant spirit but diffuse its influence throughout the men of Ireland, they would speedily celebrate the day of their complete redemption. The chartists of England are evidently depressed; they are receding probably to another night of despondency; they must bide their time—wait upon the accident—unless truer and more determined leaders spring up amongst them. The issue of their efforts has been a most impotent conclusion—"a gag law."

In the markets there is no improvement. Cotton continues quite inactive, & prices depressed. The prospect of the harvest continuing to be unusually good, grain and corn are of course without amendment.—*Balt. Sun.*

From the S. E. Post.

The State of France.

Upon careful reading of the news as respects France, we do not think the facts of the case bear out the strong statements of the English journals, as to the danger of a reaction in favor of Louis Napoleon and an empire. Louis Napoleon himself and the rest of the Bonapart family, profess the utmost devotion to the Republic; and as to the admission of Louis Napoleon to the seat of the Assembly to which he had been elected, we think this was only just, and perfectly right. We do not believe, and we shall not believe, until we see certain evidence of it, that the great mass of the people of France are willing to abandon the Republic, and choose any man, a Bonaparte or anybody else, Emperor.—We are strengthened in this opinion by the fact that the same Assembly which voted Louis Napoleon into his seat by a large majority also voted a bill for secret service money, which was considered in the light of a vote of confidence in the Government, by a vote of 509 ayes to 112 nays.

The second edition of The London Times, of the 16th ult., says, that the draft of the French Constitution was supposed to be ready for presentation. Rumor stated that it would recommend a president who would hold office for four years, and that M. Arago would probably be selected for the post. Prince Louis Napoleon was also spoken of, but only, it is believed, to bring him into discredit,. A very strong petition to the Assembly was in course of signature, recommending M. Caussidiere for the office. "Strange to say," observes the correspondent of the Times, "neither M. Lamartine nor M. Ledru Rollin are mentioned as candidates.

The Committee appointed by the National Assembly to report on subjects of legislation was occupied in examining petitions. A most singular petition was presented from Citizen Barete, residing at 25, Faubourgh Mantmartre, demanding that a plurality of wives should be permitted in marriage.

The following an extract from the address of Louis Napoleon to his constituents, upon hearing of his election.

"The people have been free since February 25th. They can obtain all they want without having recourse to brute force. Let us, then rally round the altar of our country, under the flag of the Republic, and give the world the grand spectacle of a people, who have regenerated themselves without violence, civil war, or anarchy.

"Receive, fellow citizens, the assurance of my devotedness and sympathy.

"LOUIS NAPOLEON BONAPARTE."

Mexican intelligence.

The New Orleans Delta has received its files of newspapers from the City of Mexico to the 17th inst.

The *Registro official* of Victoria de Durango, states that more than one thousand Camanches had made their appearance in the vicinity of the Paso Del Norte. A force of three hundred Mexicans were about to sally forth to attack them.

It was reported in the city Mexico that a revolution would, upon the conclusion of peace, break out in Vera Cruz, and that the intention of those who would participate in the movement was to establish a new Republic out of the States of Tamaulipas, Coahulia, Zacatecas, and San Louis Potosi. The co-operation of the Americans was confidently relied upon. This, we take it, is the proposed Republic of Sierra Madre.

Six hundred government troops, under the command of Senor Yanes, had taken up the line of march to suppress the insurrection set on foot by Padre Jarauta 2,000 men, with fourteen pieces of artillery, in case the former should not succeed in putting down the revolt.

The *Monitor* advises the Government to take into its service all the deserters from the American army.

Senor Pena Pena had left Queretaro with an escort, accompanied by twenty-five coaches, containing many Congressmen, officers of the government, and their families, with the hope of deterring the robbers from attacking them. But the hope was not realised, for the guerilleros fired upon the party and then robbed them, without encountering any resistance. The party of the Ex-President were then allowed to proceed on their journey.

The *Monitor* states that Gen. Worth was to remain in Puebla until transports were ready at Vera Cruz for the rear division of the army.

The *Monitor* advocates an extensive system of colonization, as absolutely required by the peculiar situation of Mexico.

Gen. Minor, at the head of the government troops, had desisted from besieging the rebels in San Juan de los Logos, and had fallen back on the town of Leon, not having more than 400 men to oppose to the 800 under Jarauta and Negrete.

The Legion of St. Patrick was destined to escort the government officers from Queretaro to the Mexican capital.

Many of the journals appear to despair of the country. The *Ingenuo* of Morelia, after discribing the repeated robberies and revolutions, and dwelling upon the unsatisfactory and insecure state of affairs, exclaims: "Vain indeed are the sacrifices and efforts of virtuous Mexicans: we may as well bid adieu to our country."

The family of the new Minister of Justice was robbed by guerilleros on the road from Queretaro.

The Cabinet of Herrera commenced its sessions in the palace, in the city of Mexico, on the 19th ult.

The Yucatan Commissioners had addressed an able communication to the Mexican Government; dated the 17th June, at the city of Mexico, detailing the attrocities in that unfortunate Peninsula, and imploring aid from the parent country.

Aid to Yucatan.

Justa Sierra, now on the eve of his departure for Yucatan, to share the common fate of his countrymen, has written a most pathetic and powerful appeal to the people of the U. States, for aid to the whites of that unfortunate country. He repudiates the charge that has been flippantly thrown out by some in this country, that the Yucatecoes are cowards. He sets forth their distress, which is doubtless real, in terms that may well touch the heart. One-fourth of the white inhabitants of Yucatan have already fallen by the hands of the murderous savages, and the remainder are driven to the ocean, and placed between that element and their unpitying foes, where they must perish unless they receive aid. Speaking of the enormities committed by the savages, he says: "Acting under the influence of a demoniac spirit—murder, violation and extermination are their chief aim. Every vestige of civilization has been destroyed by their frensy. Many cities, towns and villages have been burned. Innocent virgins have been publicly violated, to the sound of rude music and obscene songs, and then murdered in the most cruel manner. Tender infants and young children have had their brains dashed out against walls and rocks: the aged and invalid murdered without pity; many of them hung upon their own fruit trees. In short, all that vast, rich and flourishing country, is converted into a scene of blood, pillage and destruction." To the people of the United States he appeals for aid in the name of humanity, christianity, and all the most noble and sacred ties of our nature. In his appeal for aid, he says, "come to the rescue of Yucatan. There, our fertile fields, our houses, our cities, our lands, shall be yours; not at the price of an action noble and inestimable in itself, but as a bond of union and fraternity between you and us, between your children and our children, which shall be indissoluble."—*Cin. Com.*

News of the Week.

Shocking.

A gentleman informed us yesterday morning, that Wm. Kinner, an old and respectable citizen, of Butler county, was killed on Tuesday night a week ago, under the following melancholy circumstances. On the night of the burning of Allen's Drug Warehouse, the huckster wagon of the unfortunate man was stationed immediately in front of the burning building, and he was obliged to sit up watching the whole night. On the next night, when within a few miles of home on the great Miami Turnpike, between Bethany and Monroe, it is supposed that he fell asleep, and his horses being left to themselves, walked off the road and upset his wagon, throwing a bar of iron, of which his load consisted, upon his head, killing him upon the spot. He was found the next morning with the bar lying across his head. The deceased is represented to have been a temperate, honest, industrious man and a good citizen.—*Cin. Com.*

Death of Captain Niles.—Captain Niles, formerly of the Cincinnati Cadets, who was wounded at the battle of Monterey, and went to Mexico a second time, in the 4th Ohio Regiment of volunteers, died at Jalapa on his return to Vera Cruz, on the 29th of May.—*Cincinnati Commercial.*

The Catholics have purchased the country seat of Maj. Daniel Gano, on the northern boundary of the city, where they intend to establish a female Seminary of a high order, to be under the care of the Ursulines.—*Cincinnati Commercial.*

The wool trade of Michigan has increased with unexampled rapidity. In 1841 the quantity exported did not exceed 20,000 pounds. Last year the quantity exported was estimated at 1,000,000 pounds, and the surplus this year is estimated at 1,500,000 pounds. During this time the home consumption has been greatly increased.

The Soap Plant.—At a late meeting of the Farmers' Club in New York, Lieut. Washington A. Bartlett, U. S. N., presented two bulbs of the *Amole* or Soap Plant, of California. The bulbs are used throughout California, for washing every description of clothing, in cold running water.—In using them as soap, the woman cut off the roots from the bulbs and rub them on the clothes and a rich and strong lather is formed which cleanses most thoroughly. To propagate the plant, the bulbs are set in a moist, rich soil, and grow most luxuriantly in the soft bottoms of valleys bordering on running streams.

Muncie.—We could but remark, while travelling through the shire towns of some of our neighboring counties, within the last few weeks, that none seemed more thriving, or improving as fast our own town, Muncie; and we beg leave here to say, that there is not another inland town within our acquaintance, so distant from market, and without the advantage of some public internal improvement, that can vie with Muncie, in size, population, neatness of appearance, and the enterprize of its citizens. No town can boast of a more flourishing Seminary, more industrious mechanics, more thriving farmers, more moral, generous hearted citizens, than this county or town. —*Muncie Signal.*

Marietta Mail.—This mail which has been heretofore carried tri-weekly, is hereafter to be carried daily, except on the Sabbath. The importance of the route fully justifies the change, and we hope the anticipated advantages may be fully realized. The new arrangement commenced on the first instant. Mr. H. Bradshaw is the contractor.—*Z. Gaz.*

Telegraphic.—The party now engaged in putting up a second telegraphic wire between Pittsburgh and Cincinnati has reached Zanesville on its way westward. The new wire is for the "through" business, between Pittsburgh and Cincinnati; though connected with the instrument here, and perhaps elsewhere, for the purpose of detecting the location of breaches, should any occur; and perhaps for us, in case of accidental injury to the "way wire. As the caps were constructed original for two wires, the additional one cost only the wire and the putting up. The great extent of this line and its numerous ramifications through the west, must necessarily cause a large amount of business to be done upon it.—*Z. Gaz.*

Dr. Boisson, a Frenchman, says that a vapor bath is a sure remedy for hydrophobia. The virus escapes in the perspiration. Dogs and other animals in which this disease originates, never perspire.

Fugitives,---Triumph of Right!

We learn that fifteen citizens of this State have been arrested on a warrant issued by a Justice of Warren county, and held to bail in the sum of $4,000 a piece, to await the answer of the Governor of Ohio to the requisition of the Governor of Kentucky, for their presence at the Court of Common Pleas, of Campbell Co., Ky., to answer to the charge of stealing five slaves, the property of citizens of that county. This affidavit upon which this warrant was issued, was made by Gen. Taylor of Newport.—If we mistake not, every thing now depends upon Gov. Bebb. They cannot be compelled to appear in Kentucky, but upon his answer to the requisition. Will he deliver them up? They cannot be charged with having committed the crime in Kentucky, except constructively, by aiding & abetting, after the escape of the slaves. The example of Gov. Shunk will recur to every one. He refused to comply with the requisition of the Governor of Maryland, founded on an indictment, for the reason that no such constructive presence could be admitted in law. We do not think that Gov. Bebb would deliver them up even if they 'really' had been in Kentucky.

We understand that Corwin and Giddings have been retained to manage the suit. The arrested persons are residents in various parts of the State, on the line from here to Sandusky City, and are all of them of high respectability.

Since the above was written, we learn that Governor Bebb has begged to be excused from complying with the polite request of the Governer of Kentucky, on the ground that Ohio laws do not recognize property in man.—*Cincinnati Herald.*

Disastrous Inundation.—A heavy fall of rain caused an overflow of Chautau's Pond, near St. Louis, on the 22d instant, inundating all the low ground between the pond and the river. The houses were either overturned or swept from their foundations by the force of the water, and many families lost their all.

The Washington National Monument.—Nearly $80,000 have been already received towards the erection of the National Washington Mouument at Washington; It is contemplated to rear this structure, eventually, to the height of five hundred feet.

There are 218 newspapers published in Pennsylvania, exclusive of miscellaneous publications. It is said that this exceeds the number published in any other State in the Union. Ohio boasts of 174, and New-York of about 200.

Arkansas Lead Mines.—We have heretofore noticed the discovery of lead mines in the neighborhood of Little Rock, Ark. Recent assays have detected silver in the lead ore, equal to $112 12 in every ton of two thousand pounds of ore. The proprietors of the lands in which these minerals have been found are pushing their discoveries with the most sanguine expectations of opening up rich mines of hidden wealth. A private letter informs us that shipments of lead will shortly be an important item in the trade between that section of the country and the city of New Orleans. Samples of pure lead ore yielding from 75 to 90 per cent., have been met with.—The Little Rock editors are felicitating themselvs upon the prospect of their city becoming the centre of a large mineral trade.

Killed by the bursting of a Soda Fountain —On Saturday afternoon, at Asa White's establishment, in Boston, Leander Washburn, aged 19 years, was instantly killed by the bursting of a soda fountain, which he was charging.

A Clergyman Killed.—A lamentable accident, resulting in the death of a worthy minister of the Methodist persuasion, lately occurred near the Roxbury mill, in Howard District, Md., according to a letter in the Patriot. Rev Mr. Linthicum, aged 88, had his neck dislocated and his skull fractured by being precipitated from his buggy. He was then dragged by the horse with the fore-wheels, the coupling pin having broken. The aged wife was the first to reach the spot, but he had ceased to breathe. The first husband of the bereaved widow was killed near the same spot by being thrown from a horse.—*Baltimore Sun.*

Dreadful Occurrence.—Two brethren of the 'Presentation Order' of the Catholic School at Saint Paul's Pittsburgh, Pa., were killed on Sunday afternoon, by lightning. Their names were Messrs. Carey and Ryan.

Fatal Accident.—*Seven Persons Killed.*—A few days ago some men were engaged in raising a frame of a house near Spring Water, Livington county, N. Y., when two boys began wrestling, and one, a son of a man engaged in raising the frame, was thrown and killed. The father of the boy, shocked at the death of his son, let go his hold of the frame, and others of the party going to his assistance, the frame fell, killing six persons on the spot.

Melancholy Intelligence,—Alex. Forbes, Esq., who was deputed by the N. Y. Common Council to bring on the bodies of Col. Baxter, Capt. Van Olinda, and other officers who fell in Mexico, arrived in New Orleans on the 15th, with the bodies, where he was attacked with the yellow fever, and died. Thus he himself will return a corpse with the very corpse he was to bring home.

Missionaries in China.—The Boston Advertiser derives the following information from a late private letter, received from Canton. A few days previous to the date of the letter, three Roman Catholic missionaries arrived in Canton, where, on Dr. Parker's requesting their liberty, and giving Msi-Yeng a receipt for them, they were liberated on the 7th of March. Two of them were Italians, and one a Spaniard; one of them, Bishop Bizzolati, had resided in the interior twenty years, Bishop Novella five years, and Priest Narvoo three years. The former conversed in the Mandarin with all the ease and fluency of his native tongue, and it was interesting to see these men and Dr. P.—all having been born on the other side of the world—using the Chinese language as the medium of communicating with each other, interspersing their conversation where Latin where they could not make themselves clear in the Mandarin.

The Telegraph.—The party engaged in putting up the second line of wire on the Pittsburgh and Louisville Telegraph reached town on Monday evening, and remaining over yesterday, kept on westward this morning. They expect to reach Columbus by Saturday night. The second wire is connected with the office here, being the first connection West of Pittsburgh. The wire is to be used only by the terminal stations, but the connection here is to serve a useful purpose in case of accidents to the line.—*Z. Cour.*

Drowned.—We learn, from the Marlboro' Gazette, that Captain McDaniel, of Bristol, Anne Arundel county, was drowned off Thomas' Point, in the Chesapeake bay, on the 19th ultimo, by falling overboard, whilst laboring under mania a potu.—*Balt. Sun.*

Adulterated Medicines.

A bill has passed both Houses of Congress providing that a competent Chemist shall be appointed for each important port, at a salary of $1,600 per annum, whose duty it shall be to examine all medicine imported, and condemn all that is impure. The facts as fully set forth, by the committee which reported the bill, show that a very large portion of the medicine imported into the United States, is impure, and that the West has been, more than any other part of the Union cursed with this worse than worthless trash, which has probably been the death of thousands. The evil is a most crying one, but we fear the remedy will not reach the disease. Examiners to inspect medicine are to be appointed only at the important ports, while the unimportant ports are free for the importation of adulterations called medicines. In addition to this, men base enough to vend adulterated medicine, are base enough to adulterate it themselves.—*Con. Com.*

The Kilbourne Family.—A reunion of the scattered members of the Kilbourne Family took place in the city of New York, on the 15th Apr. at which a society was formed for the purpose of collecting genealogical and historical information in relation to the family. The Hon. James Kilbourne, of Worthington, Ohio, was chosen President of the society.

The State Bank of Ohio has become the most important money institution in this continent.—With thirty-seven branches, covering the whole State—all bound together by one common interest, and in all important respects all governed by one head, the Board of Control. It now issues five and a half millions of currency—sustains an accommodation line, in the way of notes and bills discounted, of several millions; holds two millions of specie, and has a cash capital of $3,400,000. These facts we gather, through Thompson's Bank Note Reporter, from a statement made up to the 5th of June.

A SIN OR A SIGN.

Some young ladies feeling themselves aggrieved by the severity with which their friends animadverted on their gay plumes, necklaces, rings, flounces, ect., went to their pastor to learn his opinion. "Do you think," said they, "that there can be any impropriety in wearing these things?" "By no means," was the reply. "When the heart is full of ridiculous notions, it is perfectly proper to hang out the sign."

The pastor took a right view of the matter.—These outward ornaments are the signs of the "ridiculous notions" within; and, until these notions are crowded out by the mighty power of the gospel, entering into the soul, and filling it with the nobler ideas of love towards God and man, we shall have but little success in our endeavors to reform the external person.

To carry out the idea of plumes; when a young lady's mind comes to be filled with the high and glorious objects of contemplation and pursuit which the gospel brings to the soul, she will naturally shed her gay plumage, as we see certain birds do in the spring of the year. Her gaudy ornaments will fall off without a struggle. But if we pluck them off by main force, we shall produce a great outcry, and our work will be in vain, for they will soon be grown again.

Notices.

Newark Circuit, Musk. District.—Our fourth quarterly meeting will be held at Irville, on the 1st Saturday and Sunday in August next. Any ministering brethren who can do so, are requested to attend and assist us on the occasion. W. H. MARSHALL.

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August next. Said meeting to be held about 1¼ mile S. W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected, and all our ministerial brethren Itinerent and local; together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst., to prepare the ground. E. S. HOAGLAND, Supt.

To the Ministers of the Wabash District, M. P. Church:

You are hereby notified and requested to turn your attention to a settlement about 8 miles South West from Plymoth, at Wolf's Mills, for the purpose of raising an M. P. Church. Enquire for Br. Mathew Wilson. He is a young man of fine talents and has been a very good and always an acceptable member of our church on this Circuit. He is anxious, having taken up his residence there, to have our ministers and a church established. Come near Brethren crowd up this way that we may be neighbors.

JAMES GAY.

Kingsbury, Laporte Ct, June 19th '48,

Kalida Ct., Ohio Dist.—We solicit ministerial aid at our fourth quarterly meeting, which will be held on the 12th of August, in the town of Gilboa. The brethren have requested me to invite Brother William Hamilton, of Richwood, Union Co., to attend upon that occasion, & see his old friends. We also invite Brothers Graham, Swaney and Borton, and as many others as can attend.

G. W. THORNBURGH, Sup't.

Columbia Ct., Musk. Dist.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT.

Michigan Conference.

The Michigan Annual Conference will hold its next session at Adrian, commencing on the 27th day of September, 1848.

JAMES GAY.

Portsmouth Ct., Musk. Dist.—Brother Clancy is hereby informed that his visit to this ct. will be expected at Brown's Meeting-house, 15 miles from Jackson, near the Portsmouth road.

W. W. TIPTON.

Coshocton Ct., Musk. Dist.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Ferguson's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

Bellvue Ct., Musk. District.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend. A. S. ROBISON.

Morganville Circuit.—The meeting of Br. Clancy the President, will be at Morganville, 6 miles from M'Connellsville. H. T. LAWSON.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Johnstown, st.	2d	July	"
Home two Sundays,		"	"
Valley mission	23d	"	"
Huntersville, ct.	30th	"	"
Greenbrier, "	6th	August	"
Braxton, "	13th	"	"
Conference, "	22d	"	"

Early notice of the plan of my visit in each circuit, to be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

M'Connelsville ct.	1st	" July	"
Morganville	" 2d	" "	"
Lancaster	" 3d	" "	"
Salt Creek	" 4th	" "	"
Portsmouth	" 5th	" "	"
Coluumbia	" 1st	" August	"
Woodsfield	" 3d	" "	"

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

Br. Bassett: Please to publish the following plan appointments:

Maumee,	July 30th.	
Portage,	August 5th.	
Mt. Blanchard,	" 12th.	
Kalida,	" 19th.	
Lima,	" 26th.	
Lebanon, September 2d.		J. M. YOUNG.

To the Superintendents of the Circuits and Stations hereafter named:

Dear Brethren:—Having at length obtained my liberty, by getting through my publication business, which has detained me so much longer than I expected. I propose to be, and to preach within your respective fields of labor (with your consent) on the Sabbaths following:

Wellsville Circuit, July 9th.
Youngstown Station, July 16th.
Pittsburgh Station, July 23rd.

As I shall travel in a buggy, it is my intention to carry with me a supply of my Vol. of Sermons.

THOMAS POTTER, Conf. Missionary.

Putnam, May 29th, 1848.

PRESIDENTIAL APPOINTMENTS.

Onondaga Conference.

LAST ROUND.

Central Circuit, July 8th and 9th.
Manilius Circuit, July 15th and 16th.
Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

Business Department.

LETTERS RECEIVED.

1 C Hunt,	O.	T Finkbine,	O.
D C Carson, 3.	"	T Hanna,	"
T Potter,	"	E Shepard,	"
W L Baldwin,	"	G G Collins,	Va.
W Hamilton, of Gratiot,	"	J H Johnson,	Conn.
J Q A Yonkey,	"	J R Johnson,	Ill.
J F Bane,	"	W Reeves, 2.	Pa.
P M—Jefferson,	"	S Solomon,	Ia.

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts.
J H Hamilton,	T Taylor,		9	52	2 00
W Duling,	J R Williams,		9	52	2 00
W H Marshall,	H Fairbank,		9	52	6 00
E Y Reese,	N M Edwards		10	35	1 00
T Finkbine,	J H Carver,		9	52	2 00
E S Seborn,	S Hicks,		10	11	2 00
H D Munson,			10	5	1 00
S P Kezerta,	N Maddux,		10	11	1 00
S Solomon,			9	35	1 00

Received for Rev. C. Springer.

W H Marshall for H Fairbank, Hanover, $1,00

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he gives the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribers, and we are daily expecting to receive further intelligence from them, of encourging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinnati, O.,	7
Rev. V. Lucas, Johnstown, Pa.,	7
Rev. Wm. Reeves. Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements.

LIST OF LETTERS remaining in the Post Office at Putnam, Muskingum County, Ohio, July 1, 1848.

B
Burnett, Miss Ann 3
C
Culbertson, Miss Eliza Jane
Cowen, Robert
Cable, Rev. J.
D
Dawson, N. B.
Dunn, Charles
E
Ellis, Miss Amanda
Evans, Robert
F
Fairman, Mrs Jane
G
Grant, Sarah
Giffin, Mary Ann
Gafney, Milton
H
Hart, William
Harper, John
Hudson, Elijah
Haiff, Austin
Helmick, George
Humphrey, Miss Caroline S.
Hesler, Miss Ann
Highfield, Esq., Inn Keeper
J
Jackson, George William
Jenkins, Mr G
Jordan, Miss Mary S
Jackson, Mr Andrew
Joslin, Abraham
K
Kruger, Roselia
L
Lewis, William
M
Mosely, Miss Bethe
Mechling, J J
Morris, John
Miller, Sarah
Milliana John
Mooney, Miss Mary
N
Nesbaum, Mrs Catharine
P
Putnam, John 2
Puff, Jacob 2
Price, William
Palmer Samuel
R
Rebarge, Benjamin
Riley, J W
Rees, Arthilla J Ann
Richards, Jacob
Ripley, William
S
Stainbrook, Phebe Ann
Stainbrook, Nancy
Sniff John
Stainbrook, Joseph
Smith, Ezra
Swingl, Maria B
Smith, Miss Fanny
Springer, Miss Ellen
Sweny, Cornelius
Sloan, Mr G
T
Tobin, Mr William
W
Wilson Rev John
White, Samuel
Wickham, Salathiel
Welsh, J W
Watson, Miss Emily
Weaver, Mrs Jacob

JER. ELDER, P. M.

Administrator's Notice.

Notice is hereby given that the undersigned has been duly appointed by the Court of Common Pleas of Muskingum County, Administrator of the estate of George Torbert, deceased, late of Newton Township—All persons indebted to said estate, are requested to make settlement immediately. Likewise, all persons having claims against said estate, are notified to present them, legally authenticated. SAMUEL WOOD.

June 17, 1848.

SACRED MELODEON

A SELECTION OF

REVIVAL HYMNS & SPIRITUAL SONGS.

BY REV. J. DALBY, Jr., & J. B. FEAT.

REVISED & ENLARGED EDITION.

The flattering reception with which this volume of Sacred Poetry has been received by the Christian public as well as the rapid sale of the first, has induced the Publisher to undertake the publication of a second, and enlarged, and improved edition, which is now in press. No efforts have been spared to make it worthy of the public regard and patronage. Several hymns in the first edition have been omitted; and their place supplied with others of a more modern and popular use; while an addition of several new and valuable hymns, has been appended to the volume.

Among many flattering notices which the publisher has received of the "Sacred Melodeon," the following is deemed sufficient to lay before the public:

From the Western Recorder.

"THE SACRED MELODEON."

This is an excellent selection of revival hymns, compiled by Rev. J. Dalbey, Jr. and Rev. J. B. Feat, both itinerant ministers of the Ohio Conference, Methodist P. Church, and recently published at Cincinnati. * * * * The work is neatly excuted, with fair type & paper, comprising 312 pages, 32 mo. It embraces not only a good *selection* of hymns, but a number also never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new Spiritual Songs in common use we can call up, from 'Mercy's free,' to 'Will you go,' &c. * * * * The Publishers are deserving of encouragement, and the work is well worthy of a liberal patronage.

TERMS:

Per copy,	$00 75
Per dozen,	9 00
Fifty copies or more, per hundred,	18 00

*** The above work can be obtained of Rev. A. H. Bassett, Putnam; Geo. Conclin, Cincinnati; or the Publisher.

April 10, 1848.

JUST RECEIVED

From the Book Concern Baltimore,

A New Supply of

HYMN BOOKS, M. P. CHURCH,

DISCIPLINES M. P. CHURCH.

Also a few copies of

SNETHEN'S SERMONS,

For sale *for cash*, wholesale and retail at the Office of the Western Recorder.

THOUGHTS OF AN ITINERANT;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

A few copies just received, and for sale at this Office. Price, 50 cents single, $5 per dozen.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, Junior, Deceased. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 9 o'clock A. M. and 4 P. M. of each day.

WILLIAMS SIMS, } Commis-
PETER S. WESTBROOK, } sioners.

May 18th, 1848.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit.

The American Pulpit is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, so far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J Burns, D D, of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such *et ceteras* as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrassed in his desire to accept this invitation, we shall dispense wish the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms--One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extenhing the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

DR. PEASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalize the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.

tn,mwOuP: March 30, 1848.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is profixed some account of his Ancestors and Relations.

With the Life of Rev. Charles Wesley, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

Author of the Discourse delivered at Mr. Wesley's Funeral.

A supply of the American edition of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

POET'S CORNER.

The following noble poem is by a younger brother of William C. Bryant:—*Lady's Dollar Newspaper.*

LINES.

BY JOHN H. BRYANT.

As when on Carmel's sterile steep
The ancient prophet bowed the knee,
And seven times sent his servant forth
To look toward the distant sea.

There came at last a little cloud,
Scarce broader than the human hand,
Spreading and swelling till it broke
In showers on all the herbless land;

And hearts were glad, and shouts went up,
And praise to Israel's mighty God,
As the sere hills grew green again,
And verdure clothed the naked sod;

Even so our eyes have waited long,
But now a little cloud appears,
Spreading and swelling as it glides
Onward into the coming years.

Bright cloud of Liberty, full soon,
Far stretching from the ocean strand
Thy glorious folds shall spread abroad,
Encircling our beloved land.

Like that sweet rain on Judah's hills,
The glorious boon of love shall fall,
And our bond millions shall arise,
As at an angel's trumpet call.

Then shall a shout of joy go up,
The wild glad cry of Freedom come
From hearts long crushed by cruel hands,
And songs from lips long sealed and dumb—

And every bondsman's chain be broke,
And every soul that moves abroad
In this wide realm shall know and feel
The blessed liberty of God.

Communications.

Written for the Western Recorder

"WORTHY OF HIS HIRE."

Mr. Editor,—In looking over your welcome weekly visitor of June the 8th, I noticed a communication over the signature of "MUTUAL RIGHTS," which no doubt, was designed to stir up our members to a sense of their duty; and as I am in favor of Mutual Righteousness, I thought that it might not be amiss to say a few words on the duties of ministers, that both members and ministers may *do* right, enjoying as they do, equal rights. While it is true that the laborer is worthy of his *hire*, it is also true, that he should be paid according to his labors; and what is the hire of the ministers, in the Methodist Protestant Church? according to our discipline, it is two hundred dollars for a man and his wife, and twenty dollars for every child, under fourteen years old; then house rent and travelling expenses which they claim, and what will it amount to per month? $25 or $30, pretty good *hire* do you not think, for laboring *pretty hard all the time?* Well now suppose we reckon up his labor. In 7th edition, page 61 of the discipline is found the duties of superintendents as follows: "To visit all the classes, at least once a quarter, if practicable; and see that they are duly and promptly met by their respective leaders; *and that the members regularly attend their classes.*" To visit the sick, the poor, the aged, the infirm members, as well as those in health, &c. How much time will these duties occupy? only Sabbath days?—! let those who do their duty answer. I know the members of Calvinistic Churches act nobly; but their minister must act efficiently: do they not catechise all their members, and members' children quarterly? and are thereby more useful than in preaching: But some of our ministers are unacquainted with some of their members, after preaching to them two, or three years! one case only I will give, a certain popular minister, after serving two years on———circuit, was enquired of respecting sister———and he said he thought she belonged to the Old Side; this sister I know to be amongst the most worthy of———Society. Was that minister worthy of his hire? are these kinds of cases rare? I fear not, they are too common: Brethren class leaders, Quarterly Conferences, it is time you would see to these things; will you allow your ministers to spend half their time in idleness or the employment of some other person, and then at the end of the year go up to Conference and report you deficient $50 or $100, when by the law of debt and credit they are your debtors: Suppose Mr. Editor that one of your hands who is employed at $200 per year, (and pays his own house rent,) was out of your employment one half or more of his time; would you pay him the full amount, or would you be pleased, if he would report you to the world as deficient in paying your debts, when you had paid him more than he had earned? I consider the minister's labors not half done when he has preached on Sabbath; "*he is to see that the members attend their classes, visit the sick,*" &c., will this not occupy the balance of the week? No—he must go home, or if he has no home, lie down at some convenient place until the good family are twice glad. If the minister acts thus, is he worthy of his hire? I speak not by way of reproof, I speak for the consideration of ministers and members, that all may do their duty, and receive the reward. The end of the present Conference year is approaching, and ministers and circuits, will reckon with each other. Let the minister examine if he has done his duty, and let the Quarterly Conference examine & see that no man is discharged without a compensation for his labor; this would be dishonest: but it would be equally dishonest for the minister to claim more than he has earned, if he has labored but half the time, let him be content with half wages. Hoping that both ministers and members will be found doing their duty: my prayer is that the good Lord may have mercy on us all.

A MEMBER.

Written for the Western Recorder.

"A BOY" IN REPLY TO REV. C. SPRINGER.

Rev. A. H. Bassett: Dear Sir—By your permission, and in justice to myself, I will reply to the communication of the Rev. C. Springer, given to your readers in the Recorder of the 8th inst. In that article I am charged, 1. With indulging in "cowardly malevolence: 2. As an anonymous slanderer; & 3. With never writing the article to which he takes exceptions, but as "an amanuensis," and becoming godfather to the "precious bantling," as he very politely terms it. To all these charges I place an unequivocal and emphatic denial; the truth of which denial I will now endeavor to demonstrate.

In penning my communication of the 4th ult., inserted in the Recorder over the signature of "A Boy," which appears to have produced a very decided impression for so insignificant an article, I was influenced but by one feeling—and that was to see the protracted discussion on the Restrictive Rule terminated, and to manifest my disapprobation of the bitter personalities (as to me it seemed) introduced in the productions of one of the writers; these personalities, as I humbly thought, being derogatory to the popular character of the Recorder, and producing unpleasant sensations among ministers and brethren. I looked upon myself as a disinterested spectator, although very partially in favor of the Restrictive Rule, having only a very limited acquaintance with two of the opposing parties. But to proceed to the charges.

1. With regard to "*cowardly malevolence.*" I am gratified in admitting that the Rev. C. Springer never "laid one hair in my road;" and in this admission I may include his last communication, also, when my true position shall be known. And I pray that he may never have an opportunity of doing so. We perfectly agree, so far as his opinions are developed on the Restrictive Rule; and I have read with admiration the firm stand he has assumed on other subjects. I say this without the least desire to flatter. I have had, therefore, no grounds for malevolence; and as for "cowardly malevolence," I see no just reason why I should play the part of a coward in expressing opinions that I consider to be just, and especially when addressed to such a distinguished defender of mutual privileges. True, he may be a giant in intellect, and occupy a high standing in comparison with myself, a *novice*, yet I learn with regard to the *developments* of human nature; and, in his own language, addressed to Rev. J. Scott in the Recorder of May 18th, he may be "old enough" to have "forgotten, on the subject of ecclesiastical economy, more than [I] ever knew," or in all probability may expect to know; yet I see no good reason why a "young man" should be prohibited from making his own deductions, assuming his own positions, and expressing his own opinions, so far as capable, and in consonance with truth and Christian politeness though they may reprove and excoriate wiser and greater men by far than himself. So far, then, I have had no grounds to indulge in "cowardly malevolence" to the Rev. C. Springer.—I have had no personal feelings to gratify; and to this charge I put in my solemn disclaimer.

2. As to an "anonymous slanderer," it is true that my proper name was not appended to the article, neither has it been placed to more than two or three others of my communications. I parade not my own name before the public.—For what I write I am responsible. My communications are all known to the Editor, and he is at perfect liberty to give my proper name when demanded, should they be considered slanderous or not. But as to my communication being either "malevolent" or "slanderous," I positively deny. What have I written that calls for such severe charges, and so deeply rouses the displeasure of the Rev. C. Springer? Here it is, with the proof; and let the reader judge between us. In that communication I say: 1. "It would be well if one of the restricters could restrict his pen from dipping so very much into the spirit of wormwood and gall." 2. That many of his articles are not "very fine manifestations of epistolary politeness or of christian love." 3. That "he was not a very old gentleman when he engaged in the Episcopal controversy." And is it for this that I am to be charged with indulging in "cowardly malevolence," the blackest feeling that stain can the soul? Do not his own declarations show something like a dipping of his pen into "the spirit of wormwood and gall," or are they to be considered "very fine manifestations of epistolary politeness," or "Christian love?" But let us test the truth of what I said in the communication of "*A Boy.*" I appeal to his articles on Conference Collections and the Restrictive Rule. In one of the former he charges the Secretary of the Muskingum Conference as wilfully or ignorantly corrupting the journals. In the latter, he makes use of the following terms to his opponents, ministers in the same church, and brethren, if I am correctly informed, in good standing. He calls them a "lovely corps, the leaders of which are Captain Joseph Burns and Liutenant Scott"—a "set of reckless young men"—"aspiring young men," "who have hardly lived long enough in the world to mature a set of opinions on any subject whatever, *or form a permanent character of* ANY KIND;"—he calls their efforts "the tinkering of a set of inexperienced boys"—"a set of *little priests*, whose main object may be to get up a state of things where they can gain a little more ease"—"boys" who "have been *petted too much by their mammas*"—"whose superior powers entitle them to itinerate the smooth pavements of our elegant cities, to repose on the sofas and lounges of the rich, and to eat their sweet meats and panadas!" But enough of this; and if it exhibits not a want of Christian politeness and brotherly love, if it is not dipping the pen in wormwood and gall; nay more, if it is not a lack of Christian charity, impugning motives and worrying character, I am willing to stand corrected and condemned. See Recorder of March 30th, May 4th, and 18th.

3. I now notice the charge of never writing the article of "*A Boy,*" but "only as an amanuensis." He further states that he heard of some gentleman reciting the article "as one that he had some notion of writing himself;" and that there "is little doubt, that he has brought it forth and that [I have] become *godfather to the precious bantling!*" Well, this is delicate, and for his sake we will call it "epistolary politeness!" But, pray who is this unknown author that is afraid to own this "precious bantling," and who desires to screen himself behind an "amanuensis," the simple weakness of the unfortunate John B. Peat? Is not this a squinting toward "evil surmising?" Surely he cannot be a spectre of the imagination that rises up in ghostly horror to disturb the happy dreams of the occupant of Meadow Farm! If it should be so, I pray him "bid the spectre down!" But "bantling" and "slanderous" as he seems to consider the communication, I must here claim the entire authorship, and release my suspected and unknown friend from all responsibility.—The communication is solely my own, written at my own residence, in the Ohio District. I have had no prompter in the matter. My mind was made up to rebuke a spirit of bitterness, and to endeavor to induce the Editor to close the controversy in the Recorder. I had determined my plan, unless I am widely mistaken, before any sentiment contained in it was ever lisped to me by any individual. I have no recollection of any individual ever prompting me to the task. I have performed it. If I have presumed too much, & erred, I pray the forgiveness of all injured parties. It is enough for me to stand in a *bona fide* relation to my own productions without becoming sponsor for the "precious bantlings" of others. Brother Springer says that I "never wrote this article but as an amanuensis." I deny that I have written it at the suggestion of any one. Now let him bring the proof forward to rebut my positive affirmation, or stand forth in error.

In conclusion it may have been no difference to the Rev. C. Springer, neither does it matter much to the world who I am; but probably he will learn by the time that he reads this article through, that I am not to be silenced with such charges as he brings against me, even though his position were the highest point of elevation in the church. I desire not to become notorious for bitter expletives or denunciary language.

I have done. I expect to trouble you, Mr. Editor, no more on this subject, unless stern necessity should occur. Your columns have been kindly open to all, even, shall *I* say it, to your injury. I have heard the opinions of many preachers & brethren, & the universal language of all is, that they regret the severity and continuance of the Restrictive Rule controversy in your columns.

JOHN B. PEAT.

P. S. It perhaps would be well to state that this communication is *my own legitimate offspring.*

J. B. P.

Banks of the Scioto, June 14th, 1848.

A STUPID RACE, MADE TO BE SLAVES.

Two slaves in Louisiana were let out by their master, at a considerable distance from his own residence. They were skillful, industrious mechanics, and of course he obtained high wages for their work. What time remained after their daily alotted tasks were finished, they were allowed to have for themselves; and these precious hours they employed most industriously with the view of purchasing their freedom. When they had accumulated, by patient toil, a sum which they deemed sufficient, they endeavered to negotiate with their master, but without success. Again they went to work, and after two or three years were enabled to offer a sum so large that they felt almost certain that it would tempt him to accede to their wishes. But he found them too profitable to be lightly parted with; moreover, what they had of property was in reality his.—He might with perfect impunity, have taken all their hard-earned wages, & kept them in slavery still, as thousands of slaveholders had done before him. But whether he doubted their having so much money as they pretended, or whether he was too honorable to steal more than ninety-nine hundredths of their earnings, I know not; at all events he would not listen to their propositions on any terms.

Finding they could not purchase liberty, they resolved to take it. The enterprize was a perilous one, for through a long line of slave states they must run the gauntlet of patrols, bloodhounds lynchers, jail-keepers and rifles—and if they reached the States called free, they must dodge constables and kidnappers backed by the glorious Constitution.

They were sufficiently intelligent and well informed to understand the dangers they would incur, and to devise a most cunning method of avoiding them.

They made themselves acquinted with a white beggar, and made him offers large enough to secure his secrecy. They dressed him in a handsome suit of clothes, and through his agency purchased a carriage and a fine span of horses. They brought the carriage to an appointed place, stood hat in hand while he entered, and then mounted outside as footman and groom. Of course no patrol thought of challenging such an equipage; and a white gentleman traveling thro' the country, attended by his servants, was welcomed at all the inns. The obsequiousness of heir manners was an admonition to their brethren in bonds. "Yes, massa," and "Certainly, massa," were accompanied with the most profound bows, and spoken in the humblest tones.

The trio arrived in Baltimore unmolested; there the carriage and horses were sold; and the white beggar paid handsomely for consenting to play the gentleman.

The slaves passed over to Victoria's dominions, whence they wrote a friendly letter to their whilom master, begging that he would feel no uneasiness on their account, as they were most comfortably situated.—*Standard.*

Nebraska. The boundaries of the new territory of Nebraska, as proposed in the bill now before Congress, are as follows:—"Commencing at a point in the Missouri river, were the fortieth parallel of north latitude crosses said river; thence following up the main channel of said river to the forty-third parellel of north latitude; thence west on said parallel to the summit of the Rocky Mountains; thence due south to the fortieth parallel of north latitude; thence east on said parallel to the place of beginning.

The Broken Vow.

Some years ago, a poor lad came to London, in search of a situation as errand boy; he made many unsuccessful applications, and was on the eve of returning to his parents, when a gentleman, being prepossessed by his appearance, took him into his employment, and after a few months, bound him apprentice. He so conducted himself during his apprenticeship, as to gain the esteem of every one who knew him; and after he had served his time, his master advanced a capital for him to commence business. He retired to his closet with a heart glowing with gratitude to his Maker for His goodness, and there solemnly vowed that he would devote a tenth part of his annual income to the service of God. The first year his donation amounted to ten pounds, which he gave cheerfully, and continued to do so till it amounted to £500. He then thought that was a great deal of money to give, and that he need not be so particular as to the exact amount: that year he lost a ship and cargo to the value of £15,000, by a storm! This caused him to repent, and he again commenced his contributions with a resolution never to retract; he was more successful every year, and at length retired. He then devoted a tenth part of his annual income for several years, till he became acquainted with a party of worldly men, who by degrees drew him aside from God: he discontinued his donations, made large speculations, lost every thing, and became almost as poor as when he first arrived in London as an errand boy. "There is," sayeth Solomon, "that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Popery and the Revolution.

Evidences are multiplying, that Popery is tottering to its fall in Europe. The Jesuits are expelled from Italy & from other Popish countries; but it is stated by a correspondent of the *Tablet* a Romish paper, writing from Rome, that the same opposition is manifested against the other religious orders—that the Dominicans, Capuchins, Augustinians, &c., have all received unequivocal notices of their approaching fate; and to such an extent has this feeling spread, that even priests are often seen in their clerical dresses, joining in the processions, carrying the tri-coloured flag, and joining in the *vivas* for Geoberti, and "Death to the Jesuits." Convents and religious houses erected in Austria, the same writer says, have in various places been attacked and demand protection. In Mausle, too, in France, the Cure as well as religious sisters, took refuge from their brother Papist in the house of a Protestant schoolmaster.

The Rev. Mr. Roussel, of France, in a letter to the N. Y. Evangelist, says: "As a token of the decline of Romanism, I will give you some recent facts. I have myself, within a few days, been invited into several churches which have expelled their curates, and who asked me to organize Protestant worship in the midst of them. In a single Department twenty curates have been driven out." Truly the field in France and Europe is becoming white to the harvest; and it is to be hoped that American christians will turn their attention to that important country.—*Presb. of the West.*

JOHN QUINCY ADAMS.

There are lessons of wisdom for the living, and especially for the young, in the life and death of such a man.

He was a man of *system and industry.* Thro' his long life he rose before daylight, took his exercise, and accomplished his task as a student before most men leave their beds. By dint of unremitted application, he made himself familiar with almost every branch of human science.—On all political subjects he was a living encyclopedia. He is said to have kept a daily record of conversations and events, extending through his public life, & reaching no less than 60 or 70 folio volumes.

He was a man of *independent character.* He was trained in the school of the Puritans, amid the fierce commotions of revolutionary times.—Deeply imbued with republican sentiments; trained to habits of self-reliance; scorning party trammels; he marked out a course as a public man which often disappointed and baffled his friends With too much independence to be a safe party leader, or a subservient party adherent, he has more than once stood alone and battled for principle, at the expense of temporary popularity.—Posterity will do him justice, if not anticipated by his cotemporaries.

There is another characteristic, more than all others, will render the name of Adams immortal. It is the profound homage he paid to *the Bible.*—In a letter to his son, in 1811, he says, "I have for many years made it a practice to read thro' the Bible once every year. My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to literature, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue." In nine beautiful letters, just published, 37 years after they were written, he recommends the study of Scriptures to his son. To the day of his death it is understood he continued his study of God's word, in several different languages; and within a few years he wrote to a friend, "As I advance in life, I feel more and more distrust of all self-formed opinions. I throw myself back on the simple work of God. I receive what that teaches. I go where that leads. I am not so far from the orthodox standards as people generally imagine."

Let those who reject the Bible, often without reading it, and who take pride in their scepticism, consider well the example of the eminent statesman, the profound scholar, and the brilliant orator, as he bends over the word of God each morning with devout attention, drawing from its pages the lessons of wisdom which made him one of the greatest of men, and inquire whether they do not stultify their own intellects by rejecting such a book without examination or study.

If our youth and public men will learn from him two lessons—first, that the path to distinction and worldly honor does not necessarily lie in the discussion of partisanship and political proscription; and second, that the Bible is the chart by which to steer one's bark on the ocean of life—*John Quincy Adams* will have lived to bless his own and other ages.—*Amer. Messenger.*

The Slave's Idea of Liberty.—You may place the slave where you please; you may dry up to your utmost the fountains of his feelings, the springs of his thought—you may yoke him to your labor as an ox that liveth only to work, and worketh only to live—you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, "and the idea that he was born to be free will survive it all." It is allied to his hope of immortality; it is the ethereal part of his nature, which oppression cannot reach, it is a torch lit up in his soul by the hand of Deity and never meant to be extinguished by the hand of man.—[Gov. McDowell.]

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☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use &c says Mr. O'Neil the Agent.

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S. B. JOHNSON.

Putnam, April 17, 1848.

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Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says. "My son has been afflicted for years with epileptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm. Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England, Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, and medical advice and attendance. I was advised to take a tour to Europe with him, which I did. I first visited England. I consulted the most eminent physicians there in respect to his case:—they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,

(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years. Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y.
Mrs. James Berthelf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

Brother laborer in the cause of Humanity:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. Hatt, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

Mexico, Canada, and West Indies, to whom all letters must be addressed, Post paid.

Eastman & Bigelow, Zanesville, O.

L. Wilcox, Jr., corner of Diamond and Market Sts., Pittsburgh.

H. & E. Gaylord, Cleveland, O.

THE WESTERN RECORDER.

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—oo—

A. H. BASSETT, Editor and Proprietor.

—oo—

JOHN MCD. KENDALL, PRINTER.

—oo—

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Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

HYMN,

For the Fourth of July.

TO THE AUTHOR OF THE "STAR-SPANGLED BANNER."

Before the Lord we bow,
The God who reigns above
And rules the world below—
Boundless in power and love.
Our thanks we bring,
In joy and praise—
Our hearts we raise
To Heaven's high King.

The nation thou hast blest
May well thy love declare,
From foes and fears at rest,
Protected by thy care.
For this fair land,
For this bright day,
Our thanks we pay—
Gifts at thy hand.

Our fathers sought thee, Lord!
And on thy help relied—
Thou heard'st and gav'st the word,
And all thy need supplied.
Led by their hand
To victory,
They hail'd the free
And rescued land!

God of our sires! that hand
Be now, as then, display'd
To give this favor'd land
Thy never-failing aid.
Still may it be
Our fixed abode;
Be thou our God,
Thy people we.

May ev'ry mountain height,
Each vale and forest green,
Shine in thy word's pure light,
And its rich fruit be seen.
May ev'ry tongue
Be turn'd to praise,
And join to raise
A grateful song.

Earth! hear thy Maker's voice,
The great Redeemer own;
Believe, obey, rejoice,
Bright is the promis'd crown.
Cast down thy pride,
Thy sin deplore,
And bow before
The Crucified.

And when in power he comes,
O may our native land,
From all its rending tombs,
Send forth a glorious band.
A countless throng,
Ever to sing,
To Heaven's high King,
Salvation's song!

Written for the Western Recorder.

NATIONAL ANNIVERSARY.

SUNDAY SCHOOL CELEBRATION,

AT COVE SPRING, NEAR BAINBRIDGE, ROSS CO. O.,

JULY FOURTH, 1848.

At 8 oclock, A. M. we were clear of the beautiful village of Bainbridge; and crossing Paint Creek, at Mary Ann Forge, we ascended the Creek until we reached the mouth of Cove Run, which winds its way down a ravine, and enters Paint Creek, hard by the noted Falls of that stream. Our way now led through a thick beech wood, then descending the rocks, we passed the mouth of the cave, and soon ascended the hill, on which was prepared a spacious rostrum in a thick beech grove, and in front of Cove Spring Meeting House, which is built on the rocks which stand out in bold relief. At the foot of these winds a small rill, and in the opposite bank may be seen Cove Spring, gushing from the massive rock, rising some hundreds of feet above, surmounted by towering poplars, all which rendered the scene romantic and grand. Before the arrival of the appointed hour, the peaks, grove and cave were all alive with the lovely girls and boys, the youth of those native hills, a cheerful expression lighting up all their countenances.

The Marshal of the day ascended the stand, to bring to order this interesting host. Ladies and gentlemen, aged and middle aged, in great numbers, with hundreds of children, were now appropriately arranged. The children moved in the utmost order, showing what a mighty weapon is love, to direct and lead youth. Their promptness and discipline astonished their parents, and they also moved to the position assigned them. Hundreds of children were then seen pouring forth from the meeting house, in the order of well drilled soldiers.

All being seated, the Marshal notified the President, Mr. Jno. Benner, that all was in readiness. He then rose, and called to order, stating the object of the meeting in a brief address, which would do honor to H. Clay or T. Benton. Music (by the school) followed. Prayer was then offered by Rev. Jos. Irwin, Professor of Languages at S. Salem Academy. Music again. Miss Margaret Benner and Miss Zenetta Carson were then introduced for the purpose of presenting a splendid Banner from the Elm Street Mission (M. P. Church,) Sabbath School, Cincinnati; and Mr. Henry Green to receive it for the Cove Spring School. Miss Benner then pronounced the following

ADDRESS.

Sir: It would be in vain for me to describe the emotions of my heart this morning, as it becomes my duty to present to you this beautiful and well executed Banner, coming as it does from the Queen City, and rendered dear, by its presenters; being engaged in the same delightful institution, (Sabbath School.) How dear the name to our hearts, and how pleasant the thought, that we are not alone, but numbered with, and remembered by, those who are far away, and who are very differently situated; they enjoying all the advantages of city life, whilst we are situated in a remote interior portion of the country, surrounded by our hills and rocks, which to some would seem repulsive if not frightful, yet to us charming—*charming*, because here we first met in a Sabbath School. Here we were first instructed in the word of God. Here our voices first mingled in songs of praise to the Almighty who is our God.

Take then this Banner, and may its Motto be the *Motto* of Cove Spring Sabbath School, until called from this world to rise to one of greater beauty, where we may altogether be assembled in a house not made with hands.

Miss Carson then unfurled and presented the Banner, which was held up. The school all rose upon their feet, and continued standing whilst Mr. Green pronounced the following reply, when the school received the Banner, and they took their seats, with such unanimity, that it would have puzzled General Taylor's Regulars to beat it; all too, without one word from the Marshal.

REPLY OF MR. GREEN.

Ladies—The mission upon which you have come, and the day which we have met to celebrate are calculated to suggest two trains of reflections, of a pleasing character. First—The happy result attending the establishment of the Sabbath-School Association throughout our land, and the other, the glorious *terminus* which has been brought on by the adoption of the Declaration of Independence, by the American Congress, this day seventy-two years since. For centuries this earth was enveloped in a sheet of spiritual darkness; but the night of error is fast fading before the sunbeams of Education, as that bright luminary rises above the craggy mountains of Ignorance and Superstition, which have so long surrounded the human race. Follow this train of reflections back to the time when the twin sisters, Ignorance and Superstition, reigned, and contrast the condition of the human family then and now. Then could be seen, men bowing down in the attitude of worship, to the sun, moon, stars, or some piece of workmanship of their own hands. Then, the father could have been seen to sacrifice the son, or the son the father, in some cruel or heart-rending manner. Then, the mother could be seen to sacrifice her child in some river which she imagined to be sacred, or possessed of some divine influence. Then, on the Sabbath, the pleasing sound of no church bell warned the youth of the time to attend Sabbath-School, or divine worship, and then, no friendly voice of a minister of God saluted the ear, to teach men the way that leads from earth to heaven. All were *slaves*, and none were happy. But now, how changed the scene—instead of that sacrifice of human life, every thing is now done by man to render his fellow man happy & contented; and on the Sabbath, instead of noise, coufusion, and man's daily avocation being carried on, for a while the busy transactions of life are laid aside, and a solemn silence reigns thro'-out our towns and villages; broken only by the sound of a Sabbath bell, or a *tedium* sung by some Christian Association. What has caused this great change? No one, I presume, will hesitate to answer, Education has done it. Nor do I think I would be saying too much to say that Sabbath-Schools have been one among the chief aids; for there it is that the foundation is laid, upon which the mighty structure of Education is erected. There it is that a thirst for learning is created in the minds of the youth which volumes cannot satiate, but each successive draught only makes the happy victim of such an appetite long for more, and causes him to dip more and more deeply into the unfathomable well of knowledge. Well may education be termed the "feast of reason and the flow of soul;" for it is a companion which no misfortune can suppress, no clime destroy, or no despotism enslave. At home, it is a friend; abroad, an introduction; in society, an ornament—and in solitude, a solace. It guards virtue, lessons vice, and more than all, it secures Liberty. Yes, and should the time ever come when this mighty Government shall totter, when the beacon of joy that now rises in a pillar of fire, a sign and a wonder of the world shall wax dim, the *cause* will be founded on the *ignorance of the people*. If our union is still to continue to cheer the hopes and animate the efforts of the oppressed of every nation—if our fields are to be untrodden by the hireling of despotism—if long days of blessedness are to attend our country in her career of glory—if we would have the sun continue to shed its rays upon the face of freemen— then we must educate *all* the children in the land. This alone startles the tyrant in his dreams of power, and rouses the slumbering energies of the oppressed. It is intelligence that rears up the majestic columns of national glory: and this alone can prevent them from crumbling to ashes.

I say, then, it is a pleasing reflection, that the Sabbath-School Association,—a branch of which you have just presented with this banner,—has been a means in ameliorating and happyfying man's condition; and it is another source of pleasure to know that it has been, and is still, a means of prolonging that liberty which we now enjoy, and which we have this day met to celebrate.

You see, then, Ladies, that there is no mockery in your presentation—no hypocricy in our acceptance, nothing unsuitable in these ceremonies. *We* are engaged in carrying forward a great moral instruction; *you* have presented us with this banner as a token of your esteem for the cause, and your good wishes for our prosperity.

I receive this banner, Ladies, in the name, & on behalf of the Cove-Spring Sabbath-School; and in doing this I tender you, and those you represent, the sincere thanks of our School for this splendid gift. Your kindness shall not be forgotten, and never will it be remembered without gratitude.

Cove-Spring Sabbath-School: I have received this banner in your name, and now present it to you. The Lady orator, who read the communication, has advised you of the cause which led those scholars residing in a distant city to present you with it. She has told you of the kind feeling they have for you, and the reason of their making choice of a banner as a present. It is needless, then, for me to add more. May this banner be the means of encouraging you in your studies—may it urge you to be diligent in studying the word contained in the Scriptures, so that when you have grown to the stature of men and women, you may hold high stations in life, be an honor to yourselves, and ornaments to community. May you grow up in "the knowledge of the truth as it is in God," so that when your heads shall have become silvered over with the frost of many winters, you may look back with pleasure on your past life, and with bright hopes into a future eternity, and say with Elm Street Sabbath-School, and all God's people,—"Thy God shall be my God."

Miss Sarah R. Martin was now introduced, and read in a distinct manner, the following letter from Elm Street Mission, Cincinnati Sabbath School, which had accompanied the Banner.

To the Teachers and Scholars of Cove Spring Sabbath School.

Dear Friends: Through the kind attention of your Superintendent—we have heard something of the history of your school—of the difficulties under which you labor, for want of suitable books and papers; and also of the love you bear this good institution. Although, we have never seen your faces, yet the simple statement, that you are engaged with us in the same noble cause, that on the Holy Sabbath Day we jointly lift our voices in hyms of melody, and our hearts in humble supplications for blessings to rest upon us, has drawn out our hearts to you in christian sympathy and affection, and warmly and earnestly we say—God bless the Superintendent, Teachers, and Scholars of Cove Spring Sabbath School.—May peace and prosperity ever attend your efforts to do good. May the smile of God's approbation rest upon you.

It is pleasant in the spring to look upon the swelling buds and green leaves, the flowers smiling so brightly in the sunlight, the grassy lawn and waving meadows clothed in verdure & beauty, or to behold the summer rainbow, exhibiting in its blended tints at once the mercy and majesty of God, and yet the mingling of our voices in songs and praises, and the aspirings of grateful hearts before the mercy seat are more pleasant to the Almighty, than all the works he has made—O how cheering, how delightful the thot', that God, who is worshipped by all the shining hosts of heaven, who created all worlds by the might of his power—whose eye is upon all things in time and in eternity, that he smiles upon and blesses the humble and sincere devotions of the children of the Sabbath School. Well may we under such circumstances, with beaming eyes and thankful hearts press to our places at the school to learn more perfectly the lessons of heavenly wisdom. Well may we run with alacrity and delight in the way of life, when we have so certain an assurance, that it winds among peaceful vales, ascends the gentle slopes, and circles round and round, and higher and higher, until from the top of the mountain we first behold the homes of the blessed and happy in heaven.

Happy! Happy! is our land, where we may learn such noble sentiments, without let or hindrance, none daring to molest or make us afraid. To the Christian how thrilling the thought that the universal diffusion of the truth of this word, would at once hush to calm repose the wild and tumultuous elements of society, and bring peace on earth and good will to men. The Patriot would rejoice to witness in its development, every principle calculated to make his country great, glorious and happy, and the Philanthropist would here find a help for every sorrow, a balm for every anguished heart. These, Dear Friends, are truths, that I trust will at once find a grateful response in all our hearts; and if such great good would ensue if our friends and neighbors and the world would be better and happier from their influence, how shall they be disseminated, that every where the full consummation of our wishes may be attained. We each have our sphere of duty. The missionary bids his native land farewell, and encounters death in a thousand forms, that he may teach men to be happy.—The minister from the sacred desk, the good man in private life, point out to the wanderers the way of life and peace. Among other means employed, high in effectiveness and usefulness stands the Sabbath School. Others labor earnestly and successfully in other spheres, we have chosen the songs and prayers and teachings of the youth; here is an ample field for the exercise of our best energies, having the assurance that going forth from these portals imbued with sentiments of good will and benevolence, the good scholar will make the good Citizen, the good Patriot and the good Christian. O then friends, let us labor on, to do good, until from many a cottage, from many a fireside, from many a pleasant home, from the hearts and lips of happy children, we may hear the saying of Ruth to Naomi, "Thy God shall be my God." Then will we be glad indeed, for although we may enjoy our houses and lands, and gold and silver, or honors and fame to some extent, yet when we come to the close of life and review its labors, the reflection, that we have done some good, will be more precious to our memory than they all. Let us then unite our hearts and hands together, not only in one union, but with all the good in our country; that far and wide over our happy America, in her sweet vales, hidden in the recesses of her mountains, along her broad streams clustered with cities, towns and villages, and over her boundless prairies, shall be heard mingling with orisons around the altars of Liberty, this noble declaration, "Thy God shall be my God." We know how inspiring to the soldier, is the flag of his country, waving high above the din of the battle. To him it is the ensign of hope and victory. How cheerfully he follows it onward and onward through dangers and death. Friends, Teachers and Children we also are engaged in a conflict. We also would gather around the banner of our choice, we also would march under its guidance to achieve a great and glorious conquest. Its folds were never enveloped in the thick smoke of the battle. It has never been borne in triumph over fields strewn with the dead and dying. Never around its standard has been heard the thunder of the cannon or the shouts of the combatants. But wherever it waves, the song of the children is heard, and the widow's heart dances for joy. Discord and violence cease; and peace and plenty crown the quiet home of its votaries.

We feel then that we cannot more appropriately represent our union, and the object we have in view, than by presenting to you this banner, as a perpetual memorial between us, that whenever our eyes turn towards it we may continually be reminded of our duty to God, to each other, to ourselves, and may realize the truth of its motto, in all our efforts to do good,—through time and in eternity.

Elm Street Mission Sabbath School,
Cincinnati.

Music again followed, when Rev. Jno. Thompson, Principal of the So. Salem Academy was introduced and read the Declaration of Independence. Music again. Mr. Owen T. Reeves Jr., of Clarksburg, Ohio, a youth of nineteen, was now introduced, and delivered the oration, (which is enclosed for publication.) Music again. A public collection of $10.77 was now taken for the benefit of the school. The Marshal then formed the procession, and all were put in motion *en route* for dinner. The line formed by the children alone extended about one-fourth of a mile, followed by carriages, waggons and persons on horseback. At the head was borne a splendid banner with the following inscription:

"*Elm Street Mission, Cincinnati, to Cove Spring Sabbath School.*"

(In the center is a Bible with a marble stand.)

"Thy God shall be my God."

This banner was executed by Mr. Ruffner, in fine silk, with gold letters, and hung on gold knobbed rollers, in the most chaste and splendid style. A table, two hundred yards in length, had been prepared and bountifully laden with luxuries, furnished by the grateful-hearted mothers. The children being all arranged so that their Teachers could wait upon them, there being still room, all were invited to partake. A blessing was asked by Rev. Mr. Irwin, and after all were satisfied, they were dismissed. We were soon again in our peaceful village, which we left in the morning, having spent one of the happiest days of our life, believing that all who had attended were more and more in love with Sunday Schools.

Mr. Editor, you will chronicle this one fact, that the Elm Street Mission Sabbath School of Cincinnati has the honor of presenting the first Banner presented by one school to another, and Cove Spring Sabbath School has the honor of being the first to receive a gift thus presented.—This Banner will be placed in the archives of Cove Spring for preservation, we hope for centuries.

Resolved, That the Secretary be instructed to return our grateful thanks to Elm Street Mission Sabbath School, for their inestimable present of a Banner, as a bond of love, and that we adopt the Motto,

"Thy God shall be my God."

Ministerial.

RULES

To assist in a right Prosecution of the work of the Ministry.

BY THE REV. ROBERT NEWSTEAD.

"Study to show thyself approved unto God: a workman that needeth not to be ashamed."

I. In connection with the daily and regular reading of the word of God, study deeply the Epistles to Timothy and Titus, and the character and labors of St. Paul.

II. In connection with your studies and preparations for the pulpit, mingle unceasing prayer for the light and unction of the Holy Spirit.

III. Let the love of Christ and the love of souls, be the grand spring of all your outward efforts for the salvation of mankind. Your great business, instrumentally, is to save souls.

IV. In order to solemnity and earnestness in the public ministry, "set God always before you." Consider not so much to whom you speak, as the eternal import of the message you deliver. Aim at extensive usefulness.

V. Preach for eternity; as a dying man to dying men; &, in order to do it, live near the throne of grace; go from your kees to the pulpit; lift your heart to God in ascending it: frequently repeat this act in preaching,—preserving a stayed recollection of mind.

VI. Live above the mere fear or praise of men, and the facinations of popularity, by a constant and intentional aim at the glory of God, renewed in every ministerial act.

VII. Imitate the Saviour; labor to preach by example; maintaining, in all companies & places, by cheerful gravity, the sober dignity, the courteousness, the consistency, and the spirituality of the Christian minister. The power of "the daily example of one who lives under the impression of the word which he preaches" is mighty: "His example is a universal language; the child, the man, the gainsayer, and the believer alike understand it, and must read it, and take impressions from it concerning the Lord, and eternity, and Christ, and holiness."

VIII. Guard against light, facetious, and worldly conversation: steadily resisting the temptation to the punning and satire, witticism and repartee; which, though arising in many cases from a natural liveliness and buoyancy of disposition, can only tend to produce or spread an unseemly levity of spirit which will "eat as doth a canker," ministering to the destruction of your usefulness, especially among young people, and those of unformed minds. Gravity, with sound speech, and words that minister grace to the hearers, should be as much the adorning of the youthful as of the aged minister, and essential to the weight and influence of the ministerial character in all cases.

IX. Meddle sparingly with politics; and beware of any habit, though considered innocent by men, which might lower you in the estimation of any to whom you preach. Let all men see that self-denial is your every day garb, and that the messenger of the Sabbath is the minister through the week.

X. Rise early. Have a regular plan for every day and hour. Be conscientiously punctual, especially in appointed duties, and public services. Never trifle with other men's time; and especially never keep a congregation waiting.

XI. Sacredly economize your own time.—Employ all leisure and studious improvement.—Have ever some theme upon the mind. Avoid hurry and confusion, by avoiding procrastination and irregularity. Pursue order, and carry recollection into every thing.

XII. Labor after a practical improvement of the words of our Lord: "Occupy till I come." By the diligent cultivation of every talent, however humble, and by the wise alternation of reading and meditation, study and composition fill up your time so as to be always employed, yet never weary, till He shall say, "It is enough."

"One more word and I have done." How we dread to hear this expression from the lips of a speaker at a public meeting. It's always a sure sign that he is bracing up for a fresh start!

[*Yankee Blade.*

Missionary Intelligence.

From the Missionary Herald.

MADURA.

LETTER FROM MR. M'MILLAN.

Mr. M'Millian writes from Dindigul October 12, as follows:

My location, as I suppose you have learned from other sources, is the west station of Dindigul, at first embracing all the southern portion of Dindigul Valley. At our last mission meeting, Poriacolum was set apart for a new mission station, and brethren Cherry and Ford designated to that place. This takes off the southern extremity of my field. That field presents a very promising aspect for missionary labor. There are several large Christian villages, which very much need the labor of a missionary in their immediate vicinity, to visit them frequently, and encourage them in the good way of the Lord. Their distance from Dindigul renders it impossible for a missionary residing in that place to devote much of his time to them, as some of those villages are eighty miles distant.

When they were under my care, I had the pleasure of visiting them once in company with brother Muzzy and brother Whittelsey. We were well received every where, and listened to with attention. They, as a people, appeared more willing to come under Christian influence, than any I had seen in India. And I trust as two of our brethren are now going to labor in their midst, much good will be done. At Periacolum we found fourteen or fifteen persons desiring baptism. We examined them as to their knowledge of the plan of salvation and their object in desiring baptism, and most of their answers were satisfactory. We were very much struck with the reply of one poor woman. She said that "she was a poor ignorant woman, and did not know much; but there was one thing which she did know, and that was, Jesus Christ was her swamy, and that she would love and worship no other swamy." We did not at that time baptize those individuals, thinking it best to defer it a little longer. Since then their number has increased considerably. We have received, in addition to the six Christian villages in the Periacolum district, two other villages. One of them is a whole village, embracing nearly seventy souls of the pariah caste. The other is a large village twenty miles south of Periacolum, situated in a fertile country. Fourteen or fifteen families there have placed themselves under our care. During our visit through that part of the country, we paid them a visit; but as they were absent attending a funeral, we did not see them. When they returned and learned that we had been there, two of their number followed us all the way back to Periacolum. One of them had been a Roman Catholic, the other a worshipper of Sivan. He said, "he had long thought that his religion was not the right one, and lately he had been more convinced of this by reading some of our tracts." He besought me very much for a schoolmaster or a catechist; but as I had none to send, I told him I would send one as soon as I could obtain a suitable person.—"The harvest is great, but the laborers are few."

Five have been added since I came here, two of them being low caste villages, of whom I have better hopes for the present than of the high caste villages. Yet notwitstanding things are so lamentable, there is much for encouragement; and I feel more encouraged now than I ever did since being in the mission.

Lately I had the pleasure of opening a preaching bungalow at Silliquireputty, a village sixteen miles distant from this place. There I found a congregation of about forty persons, waiting to hear the truths of God's word. This is a field sufficiently large for a mission station, and should be occupied soon as such.

LEETER FROM MR. MEIGS.

The Pulney Hills.

The scenery on the mountains is very grand. I was much delighted with it. The elevation is supposed to be about 7,000 feet. I found the difference of climate between that and the plains below to be at least 30 degrees. While I was there, the thermometer ranged from 48 deg. to 60 deg. Of course, it is much colder in December and January. While sitting by a comfortable fire, with my winter clothing upon me, I could scarcely realize that at the distance of a few miles, my brethren and sisters were suffering from the great heat of the climate. The ascent of the mountains is in some places very steep; and before I reached the mission station bungalow at the top, my weary limbs quite refused to perform their office. After a residence there of a few weeks, I found the descent much less difficult, and walked the whole distance of about ten miles, with very little fatigue.

By walking about a quarter of a mile to the south-east of the mission bungalow, we came to the brow of a mountain which we call Nebo, from which we have a fine view of the Dindigul valley for many miles to extent. I often sat there for hours, admiring the strife between the winds and the clouds. The clouds, rising from the water-falls below, would be driven to the top of the mountain by the wind. There, meeting with a stiff north-west breeze, they would be instantly driven back. Then again they would slowly ascend, and endeavor to get over the brow of the mountain into the valley, but in vain. Our numerous rambles over the hills and valleys, in such an atmosphere, we found very invigorating, both to mind and body. An occasional sight, also, of the wild bison, and elks, wild dogs and jackals, and large black monkeys, leaping from tree to tree with astonishing agility & strength, quite enlivened the scene. There are large tigers also on the mountains, but we did not meet any of them in our rambles though they have frequently been seen and killed in different parts of the Hills.

A Struggle to be Free.

The Rochester American, in a letter from Augusta, Ga., gives the following noble instance of man struggling to be free:

"The talk of the town to-day is the departure of Frank Shadwick, a self-emancipated slave, his wife and children, to seek a more congenial home in the State of Pennsylvania. This slave, who is a native of this beautiful city, began his work of emancipation by purchasing his time from year to year, at about $100 per annum—the usual hire of a good servant. Possessing great energy and much intelligence, with perfect integrity, he could both oversee other slaves and labor well himself, and very justly commanded his wages. His surplus earnings soon brought him horses and drays, and enabled him to hire good servants of such as had them to spare.—Thus established in business, in the course of 15 years he has made money enough to buy himself at about $1000, to pay a larger sum for his wife and children, and take to Harrisburg three or four thousand dollars besides. Some ten or twelve of the first men in Augusta united in giving him a letter of high recommendation."

Condition of the Slaves.

We have often heard it remarked, that the effort of anti-slavery men at the North had rendered the condition of the slaves far more intolerable than it was previously. We never believed this, and of late have taken much pains to learn the truth of the matter. We have conversed with many honest, intelligent slaveholders, and we learn from them that the condition of the slaves is improving. Their masters are aware that the eyes of the moral and religious world are fixed upon them—that the sympathies of Christendom are with the slave, and that the permanency of the institution requires that his condition should be ameliorated. Besides there are masters who are beginning to awake to the responsibility which rests upon them as guardians of the souls and bodies of their slaves; and there are not a few who regard slavery as doomed—who see that emancipation must soon prevail, & that it is time for them to begin to prepare for this event. Candid slaveholders sneer at the idea that abolition efforts have made the condition of the slave worse.—*Clev. Dem.*

Bringing the Case Home.

A few days ago, a wag, meeting a peasant who was on his way to Bordaux on business, said to him. "What are you doing here? They are bound to divide all the land of the rich, and you had better go to the Mayor and have your name for a share." The peasant set off at full gallop, and on arriving at the Mayor's said, "Monsieur le Maire, as there is to be a division of the land, I wish to have the meadow of M———, which joins my garden. Put down my name at the head of the list." The Mayor turned over some paper and then said:

"You are not on the first; I have an applicant who demands the meadow, and also your garden with it." "My garden! my garden!" said the peasant in a fury; "I will go and get my musket;" and he set to watching his garden day and night. There is a host of persons like this peasant; they wish to share the property of others and keep their own.—*Gazette de France.*

A corrspondent of the N. Y. Tribune says that H. Slatter, the notorious slave dealer at Baltimore, has abandoned the traffic, and closed finally his slave market. The fugitives from Washington, who were recaptured on board the Pearl were about the last that he had the heart to purchase.

Who Takes It?

Taylor, the water poet, wrote a line that reads the same forwards and backwards, and offered a thousand pounds to any one who would write another. Here it is:

"Lewd I did live & evil did I dwell."

Religious Intelligence.

PITTSBURGH DISTRICT.

Steubenville, O., July 13th, 1848.

Dear Brother Bassett: On the 6th day of June, I set out on my northern tour. My meeting for the Conneaut Circuit, was held June 10th and 11th at a place called Steamburg. We had a pleasant meeting, so far as the membership was concerned, but no special awakening among sinners. Br. H. Lucas, the Superintendent, had taken the ague and fever, early in the year, and had not been able to do one half of the work, and had not been any thing like half paid. I find it takes full labor, to draw out full pay, but a brother's sickness should make a difference.—When stricken down by Providence; Christian sympathy should be more than ever attentive to his wants. As the ague and fever season was at hand, by consent of the Quarterly Conference, Br. Lucas was released, and was placed in charge of the Sandy Lake Mission, in the upper part of Mercer County, Pa., where I hope he will do good, and be healthy. This is a new place, the call was long and loud, and the prospect fair for the formation of a circuit.

My meeting for the Summerville Circuit, was held at Troy, June 17th, 18th and 19th. We used the Methodist Episcopal Meeting House. But few attended on Saturday—all too busy in worldly matters. The Sabbath was a good day—Lovefeast was sweet to our souls. Our old Episcopal brethren took hold finely. God was in the preaching through the day, and we had a good Sacrament on Monday morning. Our cause if well managed, will yet be strong in all this region, for [illegible] much public favor.

On the Susquehanna Circuit, we had our meeting at Br. Dunkle's in the woods. It was pretty well attended, and there were some indications of good. Br. G. A. Compton was with us, and preached well. So did Brs Stewart and Marple, the preachers of the Circuit. The people were rather busy for meetings in day time, and the nights were too short for night meeting, or I think more might have been done. Thank God, a good impression was made on many a heart. Through grace this may be matured into final & eternal salvation. How I love the earnest religious energy, of the good people on Susquehanna Circuit.

I came next to Johnstown Station, and commenced my meeting July 1st, in the United Brethren's Meeting House. Our meeting closed on Sunday night—all was pleasant, but nothing special of the revival kind. Br. V. Lucas, the Superintendent, has done well this year. Just think of it, ye faint hearted, far and near. Our dear brethren in Johnstown, though few in number with no high pretentions to pecuniary strength, will, with the blessing of God have a most delightful meeting house, of good and adequate dimensions ready for occupancy against the 1st of August. God bless and prosper these christian people. Give our people meeting houses, in all places where we have societies. Give them a home of their own in which to meet, and worship the God of our fathers, and prosperity may be expected. A people who have no spirit to build a house for God, have not spirit enough to prosper, and extend religion in the world.—Even the poorest of the poor, might build some kind of a house for God, if they would. The boy said to General Marion—"Daddy says as how *the heart is every thing*." O how true!

From Johnstown I returned home, rather unwell. On Saturday morning my wife & daughter returned from Cincinnati. So now we are all at home once more, and thank God we all have about middling health.

I have suffered from an accident during this last tour. The day I left home, an ugly bug got into my ear, and seemed to be intent on making his way into my very brain. It was nearly one hour before I got him out, during which time I was nearly deranged. However in Wellsville, Dr. Stevenson scooped him out, but I was injured, for my ear bled all that afternoon, and during the next ten days, it gathered and broke three times. This was a calamity on me, but under it I filled all my appointments, and am now, I trust nearly well again. Thank the Lord. For the Aid Society I have obtained—Clarion Mission, $5.00, Susquehanna Circuit, $28, 75, and Johnstown Station, $20.00—in all $53,75—making in all this year, $976, 95. May heaven prosper the Aid Society. Again I call the Superintendents to collect what is due on their books, and bring it on to Conference.

The Pittsburgh District, is upon the whole in good order. Our ministers, preachers, and members, generally, understand, love, and abide by our ecclesiastical economy. In many places there have been revivals among our people, and we are getting on as a Church, very comfortably. Clarksburg, Waynesburg, Wheeling, and Conneaut, have suffered much, from the sickness of their Superintendents, still they hold on, without disorder, and so far as I have learned, the unstationed preachers have to some extent supplied their lack of service, and the sick have recovered, and are at their work again. This is truly gratifying. In conclusion, I say once more, age, hard service, and family considerations, all make me desire a smaller field of labor, for next year, if I live to see it. Some other brother must be President.

I am, &c.,

GEO. BROWN.

The Sabbath Convention at Xenia.—Delegates from various parts of the State assembled at Xenia on the 21st inst.

The Convention was organized by the appointment of P. B. Wilcox, Esq., of Columbus, as President, and the following gentlemen as Vice Presidents: Hon. Jeremiah Morrow, of Waren county. James Johnson, Esq., of Cincinnati, Rev.——Fitch, of Piqua, R. O. Spencer, Esq., of Cincinnati, Enos French, Esq., of Urbana.—For Secretaries, Jos. M. Trimble, R. W. Steele and R. W. Collett.

A series of resolutions were adopted, expressive of the opinions of the Convention upon the importance of the observance of the Sabbath as a day of holy rest—deploring the various modes both of business and pleasure, by which it is broken, and suggesting measures for securing the co-operation of christians everywhere, and the societies and governments, in securing and enforcing its observance.—*Ohio State Journal.*

Yucatan.—The Commissioners for Yucatan, who are despatched to Mexico to solicit aid against the Indians, have been unable to procure from the government the promise of any troops to march to the Peninsula. They were informed that no men could be spared, and the utmost that could be done for them was an advance of $30,000, 2,000 muskets, and some munitions.—They solicited the President to beg the United States Government to despatch 2,000 of the troops of General Butler's army to Yucatan, to pacificate the country; or, in case of refusal, to try and prevail with that officer to allow a portion of his men to volunteer at Vera Cruz, on their return home. All their endeavors proved vain.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, July 20, 1848.

☞ We direct attention to the statement of Br. Stockton, to the Subscribers for the Weekly Christian World, in our column of Notices.

☞ The discussion on the Restrictive Rule, is concluded in this number, not by the "young men," as has been repeatedly hinted, but by two writers in favor of the Rule.

Oberlin Evangelist.—Can the publisher favor us with a copy of No. 9 of his excellent paper, as we never received it? We desire to preserve our file complete. No. 10, is the last we have received.

☞ Many of our friends in Muskingum and adjoining Counties will remember the gentlemanly Agent, who distributed to subscribers and purchasers in this section, Howe's Collections of Ohio. They will find a letter from him to us, under the head of Correspond ence, dated in the land of steady habits.

Rev. G. Brown.—We are gratified to place before our readers another letter from this veteran laborer, in which he reports incidents of another toilsome tour in his extensive District. We have largely sympathised with our old friend in his arduous toils and constant journeyings, and long absences from his family, now in the decline of his years. We are not aware that any brother in any Conference of our connection has served for so many years as has Br. Brown in the office of President. But we are not surprised that he should find it necessary in view of the great extent of his district, to ask to be exonerated from further service in so toilsome an office.

Governor Shunk Resigned.—We find in the Saturday Evening Post the Address of Governor Shunk of Pennsylvania to the People of that State, resigning the office to which he had been chosen for three years from January last. The reason he gives is that he has by Divine Providence been deprived of the strength necessary for the discharge of his official duties, being laid upon a bed of sickness, from which in all human probability he may never rise. The following is the closing paragraph of the address.

In taking leave of you, under circumstances so solemn, accept my gratitude for the confidence you have reposed in me. My prayer is, that peace, virtue, intelligence and religion, may pervade all your borders—that the free institutions you have inherited from your ancestors may remain unimpaired till the latest posterity—that the same kind Providence which has already so signally blessed you, may conduct you to still a higher state of individual and social happiness—and when the world shall close upon you, as I feel it is soon about to close upon me, that you may enjoy the consolations of the christian's faith, and be gathered, without a wanderer lost, into the fold of the Great Shepherd above.

FRS. R. SHUNK.

Harrisburg, July 9, 1848.

Rev. G. B. Wooster.—This brother, it will be recollected, was a very zealous and successful minister of the Michigan Conference, from its organization. Last year he took leave, in view of going to Oregon. We see however by a late number of the Methodist Protestant, that he reports himself as having settled in Missouri. He has formed a small society at his neighborhood, and established various preaching places, one of which is at Kingston.

Since the above was in type, we have received the Methodist Protestant of the 15th inst. in which we are pained to find the sad announcement of the instantaneous death of Br. Wooster, by lightning. As he is now no more, we will state that we formed an acquaintance with him in 1842 in the State Michigan, where he then lived and labored. For he was for one year recognised by the Ohio Conference, before the organization of an Annual Conference in Michigan, though he never attended a session of the former. We were led to consider him a remarkably devoted and exemplary young man.—Publicly and privately he urged personal and practical holiness upon all with whom he had intercourse. Rarely have we ever heard any minister speak with more decided manifestations of the presence and power of the Holy Ghost, than Br. W. in his sermons and exhortations.—And as he carried with him the holy fire, as may well be concluded, he was instrumental in kindling up a sacred flame in many places. Br. Wooster was extensively useful. Though his career in the ministry was short, he was the means of an extensive ingathering of souls.—We think that in one instance at least, he received from 300 to 400 into society, upon profession of their conversion, in a single year.—Yet by the hand of an allwise Providence he is cut down in the prime of his days and of his usefulness. Shall we not receive an obituary by the President or some other member of the Michigan Conference? The following is from the Methodist Protestant.

Br. Reese,—In the order of God's moral government, I am called upon to record the death of my brother, Rev. George B. Wooster. He was killed by lightning on the 3d instant, in Kingston, 13 miles from his residence; aged 31 years and 19 days. He has left a wife and three small children to mourn his loss. He was doing much to ameliorate the moral condition of the people of this vicinity, which they highly appreciate. They deeply bewail his sudden dissolution. He was interred on the 5th inst. Father Stout of the Methodist Protestant Church delivered an appropriate discourse to a very large audience, from Rev. xiv; 13.

Yours, in great affliction,

D. WOOSTER.

Caldwell Co., Mo., June 8th, 1848.

On the 29th ult. the Hon. John Alexander, of Xenia, in the 69th year of his age, died at his residence, of Paralysis. He was a distinguished jurist, an ex-member of Congress, and a most estimable man.

U. S. CONGRESS.

June 27.—Senate.—The Bill to establish a Territorial Government in Oregon, being under consideration, Mr. Bright offered an amendment, bottomed on the Missouri Compromise, as follows.

And be it further enacted, That in all the Territories owned by the United States, including Oregon, New Mexico, and Upper California, which lies noth of 36° 30′ north latitude, slavery and involuntary servitude, otherwise than in the punishment of crimes whereof the parties shall have been duly convicted, shall be and is hereby forever prohibited: *Provided, Always*, That any person escaping into the same whose labor or service is lawfully claimed in my State or Territory of the United States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service as aforesaid.

Messrs. Berrian and Calhoun spoke in support of the amendment.

June 28.—Senate.—The Oregon bill being under consideration, Mr. Underwood offered the following amendment additional to the amendment of Mr. Bright, which was ordered to be printed.

Provided, further, That citizens of the U. States emigrating, with their slaves, into any of the Territories of the United States south of said parallel of latitude, shall be protected in their property in their slaves so long as the Territory to which they emigrate continues under a territorial government.

July 6.—Copies of a Message from the President of the United States were submitted to both Houses, accompanied by the "Treaty of Peace Friendship, Limits and Settlement," between the United States and the Mexican Republic.

Dr. Cronk's Sarsaparilla Beer.—This is a very pleasant Beverage, and is designed to purify the blood, and is said to be good for the general renovation of the system. If it is as good for this purpose as is pleasant-tasted, we would say to the public, Try a few bottles. The Beer, we are assured, is a temperance article, and free from every thing Alcoholic.

The Irish Church and Slavery.—Below we give an extract from the Address of the General Assembly of the Presbyterian Church in Ireland, to the General Assembly of the Presbyterian Church (O. S.) in the United States, the session of which was recently held. American Slavery is the chief topic of the address. It will be perceived that reference is had to previous correspondence between the two Assemblies upon the subject.

"Slavery, root and branch, was hated with a perfect hatred, as it existed in own West India Islands, and our opposition only ceased with the death of Slavery there; nor can we view it with greater complacency, as it converts *free* America into a foul misnomer, and forms a dark and deadly stain on the escutcheon of evangelical Presbyterianism. At the same time we are comparatively powerless to remove the evil, and, to say the truth, we unfeignedly desire that other parties may be covered with the glory of its removal. It is our fervent wish, that the proud distinction may be earned by the American people themselves, still more by the American Churches and most of all by our evangelical Presbyterian brethren. You tell us that slavery is an institution which your Church never did, and does not now, set itself to defend; and this declaration we hail as indicating, so far, a step in the right direction; and we respectfully submit, that the Christian world would, if necessary, regard you as shielding that obnoxious institution, if you unwisely adhere to the resolution of attempting to prevent your correspondents of other churches from expressing honestly, and in the spirit of kindness, their opinions of its hideous and inveterate enormities.

"The views which we have taken the liberty of presenting to you on former occasions you have been pleased to stigmatize as "obviously erroneous;" and this grave sentence against us appears to rest mainly, if not entirely, on the assumption, that we are ignorant, while you are well informed on the subject—that we are incompetent to enter intelligently into the bearings of the question, while you thoroughly comprehend and appreciate in all its momentous relations.—Now, dear brethren, we are free to admit, that, if close contact with slavery is favorable to a right understanding of its nature, and a just appreciation of duty to the enslaved, you are fairly entitled to tax us with ignorance, in view of your own superior condition, and consequent attainments. If, on the other hand, in all ages, and among all nations, wherever slavery has existed, its tendency has been corrupting to the moral judgment and feelings of all within the sphere of its unholy influence, then we conceive that our sentiments (the healthy product of a clime which cannot be tained by the breath of slavery) possesses a strong claim on your most serious consideration; but as we do not profess, in the compass of a letter, to enter fully into the merits of the question, we shall, for the present, bring our observations to a close, by soliciting your attention to what appears to be the master difference between you and us on this painfully interesting subject. Your General Assembly, you inform us, has no power to deal with slavery as a purely civil institution; while you conceive you are with some measure of faithfulness performing your duty in relation to the moral aspects of the system. Passing over the mere technicality regarding the jurisdiction of the General Assembly are we to be informed that the sturdy, evangelical Presbyterians of America can exert no influence in altering, or, if need be, in abolishing the civil institutions of the country? Our West India slavery was a civil institution, but, by the blessings of God on the efforts of right-hearted Christian men, it has breathed its last. You may labor for the amelioration of "the moral evils connected with slavery," but, as these are, undoubtedly, the corrupt fruit of a currupt tree, they will never cease to be productive while that tree sends down its roots and spreads its branches in your fine and magnificent country. The sentence of justice, and we will take leave to add, the sentence of mercy upon that tree is, "Cut it down; why cumbereth it the ground?" "

Lord's Detector.—Our friend T. W. Lord, who for several years past has been publishing a Counterfeit Detector at Zanesville, having received large encouragement in the way of patroage at Cincinnati, has removed his publication to that city. We have received his July number, in which handsome improvements are manifest. The terms of the Cincinnati Counterfeit Detector are $1 per year in advance. We are pleased to observe that Mr. L. has a patronage of four thousand.

Western Virginia.—The late General Conference, Methodist Episcopal Church, set off a new Annual Conference in Western Virginia. Its first session has just been held in conjunction with the Pittsburgh Conference at Wheeling.—Br. Hunter, of the Pittsburgh Christian Advocate, in stating the prospects of the new Conference, in his last paper, gives the following interesting account of the country and the people.

The territory is extensive for the number of members—the population being more sparse than in the neighboring regions of Pennsylvania and Ohio. The country is hilly, and in some parts even mountainous. But it is generally fertile and healthy. It is improving in almost every respect, and will improve. The people are hospitable and generous, and a Methodist preacher who does his duty finds friends and a home almost wherever he finds a spot of cleared land with a log cabin on it. We know the greater part of the country embraced in the Western Va. Conf. We have traced hundreds of its meandering streams, and forded its beautiful rivers, (for it is well watered as the garden of the Lord,) have climbed its multitudinous hills, and breathed the pure air of heaven on the tops of its glorious mountains. We have ate and slept, and talked and prayed with the rich and the poor—have been where they fared sumptuously every day, and where they never fared sumptuously at all; for that spice of life called variety grows exuberantly there; and we here give it as our deliberate opinion that Western Virginia presents as interesting, important, and in many respects as pleasant a field of gospel labor as any to be found in the United States. Whoever goes there will find warm-hearted, devotional people, who will listen with eagerness to the word of life; and relish a warm, stirring sermon, as a hungry man relishes a good dinner. Nor let it be supposed that the people are all poor, and illiterate, and unrefined. By no means. They will compare very favorably with their neighbors in the adjoining States in this respect.

Progress of Liberal Feeling.—A few weeks ago the editor of the Methodist Protestant deemed it worthy of remark, that during the recent session of the General Conference at Pittsburgh, a Methodist Episcopal Bishop officiated in a Methodist Protestant pulpit. Upon this, the following remarks are given in a late member of the Protestant, from a private letter, dated at Pittsburgh.

"Some weeks ago, bro. Reese, I observed in your editorial columns the notice of a M. E. Bishop in an M. P. pulpit. The discussion of the question, "*Union among Methodists*," gave rise to this pleasing sight. The thought occurred to me that after said lengthy and friendly investigation of the question, now would be a suitable time at the Gen. Conference to ask for a Bishop to fill our pulpit in Pittsburgh. Accordingly, after consulting some of the brethren, I stated my wishes to the Committee whose business it was to supply the pulpits in these cities, &c., assuring them of our sincerity in the application, and that good might result from it, and that a Bishop would be well received among us. The request was entertained, and sure enough *Bishop Waugh* was appointed to our church next Sunday morning; and he labored like a man of God among us, officiated at the *Lord's Supper, and used our Discipline!!* He exhorted the communicants, and prayed with all his heart! Then bro. J. Robison determined that Alegheny should not be more than a week behind Pittsburgh, and next applied and *Bishop Morris* was appointed there on the next Sabbath. One writer on Union, &c., spoke of old Doctor *Bunting*, in England, preached the opening sermon before the Conference of the New Connection last summer; and suggested that when we had been in existence as long as the New Connexion, we might have an Episcopal Church Bishop do the like for us. According to that we must wait yet thirty years! But, considering the rail-road strides the Americans make in whatever they undertake, I thought we need not wait *thirty years* for a Bishop to preach for us. And lo! it is done at once! May it open the way for further friendship!"

Correspondence.

[Correspondence of the Western Recorder.]

New Haven, Conn., July 3, '48.

Mr. Editor: In four hours from the time we left Zanesville, we found ourselves comfortably quartered 24 miles nearer the place of our destination, in the beautiful village of Cambridge. I say beautiful, for the beauty of its location and natural scenery are sufficient to justify the term. Became acquainted with several gentlemanly and obliging citizens of this town, and were I to personify, I would speak first of our gentlemanly host, the worthy proprietor of the Temperance Hall, who is striving with unabated zeal and no little success to establish for the weary traveller a *home* free from the noise and drunken frolics which inevitably characterize the liquor vender's tavern, many of which I have found to be emphatically "dens of confusion," dark spots on the face of our beautiful land, and breathing holes of the bottomless pit. Would God the last vestige of this blasting scourge, I mean rumselling and drinking in any form could be forever annihilated not only from the west but from every nook and corner of our otherwise happy country, aye! from the most isolated spot beneath the circle of the sun. From Cambridge a night over a stage route which for speed and comfort is doubtless unexcelled was next passed, and as the grey tints of morning began to steal across our eyelids and afford us sufficient light to discover our position, we were found within a short distance of the city of Wheeling. Of this we had not definite ocular demonstration, for it is impossible among the hills of Belmont to see a city even at a short distance, but the smoke from its numerous manufacturing establishments afforded sufficient proof, and as we bounded with increasing speed along our "winding way" we could not refrain from musing in silence on the many scenes of thrilling interest which have occurred in early days within the circle of our vision.

"And yonder mountain's nodding brow
Where shepherds watch their flocks in peace,"

was once the seat of iron wars and cruel tyranny, but those scenes as we reflect upon them seem to have vanished like the "morning cloud," and from hence no more shall be heard the savage yell, the twang of the bow string, the clash of the tommahawk, or the shriek of his smitten victim, neither shall the report of the more sure and death dealing weapon of the red man's foe be heard to ring in the morning air while the rude and untaught son of the forest with trembling sinks to rise no more. In Wheeling as in other cities I heard but little talked of except the nominees for President and Vice President.

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As we stept on board one of those elegant packet steamers which ply between Cincinnati and Pittsburgh and went on deck to view the receding city, we were disappointed to find that the smoke had so accumulated that the town was enveloped and consequently from our position could not be seen. Next in the order of our journey to feast the eyes and gratify the taste, appeared the wild romantic scenery along the shores of "*La belle reviere.*" This scenery is much more grand, and picturesque than I had ever imagined. Here the attention is attracted by a huge and rugged mountain, with its ragged side "projecting fearfully" and its lofty summit towering to the sky. There is a sweet and charming wild wood grove, by nature formed, and yonder flowers of every hue whose fragrance fills the air. Beyond are waving fields of grain, cattle of various descriptions dot the hill-side, & as we look and admire, we feel that your favored western land is truly "a land of corn and wine and oil." And although we were travellig to our much loved home, we could not but feel a sense of sadness pervade our spirits when we paused to reflect on the interesting scenes around us, and those with which we had been conversant during the past winter, the dear friends we were leaving behind, and all to enjoy again no more forever, except those friends we hope to meet '*where parting is no more.*' By daylight the following morning we were in Pittsburgh, the noted "City of Smoke." From there we crossed the Alleghenies the back bone of the American Republic, through the towns of Johnstown, Hollydaysburgh, Harrisburgh, &c., to Philadelphia. Harrisburgh the capital of Pennsylvania, occupies an interesting position on the left bank of the Susquehannah; it is 97 miles from Philadelphia and 200 from Pittsburgh, situated in the fertile Kittatinny valley with good bridges spanning the river, and shaded walks along its banks; canals, railroads and turnpikes radiating from it in all directions. Harrisburgh has various attractions for the resident or stranger. I should like to speak of the city of "brotherly love," and particularly of New York, the "Empire City." I would talk of the imposing and truly magnificent appearance of this mighty city, "of its lofty domes and towering spires," the grandeur of its mighty ships, whose snowy sails have whitened every sea, the beauty of its adjacent mountain scenery and all the sublimity and loveliness which nature & art have lavished with unsparing hand around this favored spot. Neither would I pass without a notice the wretchedness and misery which unhappily exists among many of the five hundred thousand souls which compose its population.—But my sheet is nearly full and I must close.—About 9 o'clock Wednesday evening we came in full view of our own sweet land and home, and the view from Long Island Sound, as we glided over its rippling waters and gazed beneath the shining of a full orbed moon upon the "mountain walks and heath girt lakes, and story-telling glens of the land of our boyish hours," we said that this beautiful New Haven, this land of our Pilgrim Fathers henceforth shall be our home; and

"No more then we'll roam from the land of our birth,
To gaze on the world in its splendor of mirth,
'Twill more than suffice that I've learned its false glare,
As the days of my future with loved ones I share."

Yours, &c.,

J. H. J.

Written for the Western Recorder.

OUR TURN.

Brothers Springer, Prudentia, Scott, Burns and all you good natured, good brethren, who have been writing for and against the Restrictive Rule, will you hold on, and let your old friend have room to report the Celebration of Cove Spring Sabbath School? And then, you try again. But cannot you get a new subject? You have all done so well on the old one, you ought, of right, to be excused.

Yours,

D. C. CARSON.

Biographical.

Written for the Western Recorder.

MRS. GEORGE FRESHOUR,

The subject of this notice, was born in the year 1818, in Montgomery County, Ohio, was married to Brother F. about the year '34; and removed to Shelby County, a short time afterward, where she united with the M. P. Church, in what was then called Springfield Circuit, now Miami Ct.—She took a deep interest in the affairs of the Church, although she did not profess to enjoy the forgiving love of God till the lapse of three years afterward, when she was made happy in Christ. From that time she became a pattern of piety to all who knew her. After her conversion she removed to Miami County, where her house became the heme for the Missionary of the cross, and a preaching place. At the Conference of 1847, and upon the division of Miami Circuit, this appointment fell to Greenville Mission. We always found sister F. at her post and ready to give a reasonable answer to any who should ask her of the hope that was in her. She was taken with her last illness about the first of May. Her disease soon assumed a typhoid character, of the most alarming nature, and in a few days produced mental derangement. But after a few days her reason returned, and with it her former confidence and enjoyment. Although her sufferings were great, she was of a calm and heavenly frame of mind, and endured all with Christian courage. We visited her several times, but a short time before her decease. We enquired of her concerning her state. Her answer was, My way is clear—all is well, and added—

"My suffering time will soon be o'er,
Then shall I sigh and weep no more."

We learn that she maintained her confidence till the last. She departed this life, June 8, '48, leaving a kind husband and five children to mourn their loss, with a numerous train of acquaintances to shed the falling tear. But we believe that our loss is her gain.

I. C. HUNT.

Greenville Miss., June 22, '48.

News of the Week.

A savage war is raging between the Pawnee and Sioux Indians, west of the Missouri frontier, Capt. Vanvliet, whose arrival at St. Louis we announced a few days ago, says he passed thro' one of the finest Pawnee villages, on the 7th instant, which was destroyed in his presence by the Sioux. The village had been left unprotected by the Pawnees, who were out hunting. A short time previously, a band of Iowas and Sacs attacked a Pawnee village, and took fifty scalps. The Chiennes have also joined the enemies of the Pawnees. Capt. V. passed about 300 Chiennes, in waiting to attack the Pawnee hunting parties. Col. Wilson has promised them protection, but his force is altogether inadequate.—The new fort (Chiles) at the head of Grand Island, if well supplied with means, can probably hold the tribes in check. The Oregon battalion had arrived at Fort Chiles. Two parties of Emigrants, each with about thirty wagons had also arrived near the fort. The Mormons were passing up on the north side of Grand River, bound for Great Salt Lake.—*N. Y. Sun.*

An effort is making in the Cherokee country, by the Indians and Whites, to "root out" a gang of desperate outlaws who settled recently in the vicinity of Evansville, Arkansas. A few days ago a party of Cherokees killed Ellis Starr, and one of his associates, Matt. Gerring, was killed by the officers in pursuit. A company started in pursuit of Tom Starr. Shadrack Cordrey, a negro kidnapper, killed John Rodgers, who attempted to arrest him. Creek Starr and Isaac Gann killed a Cherokee woman near Evansville, on the 27th ult. They were immediately pursued. Gann is a deserter from a company of volunteers who went to Mexico last summer. A soldier, and a woman named Ann Pindar, have been arrested for kidnapping three Seminole negroes, who had been freed by Gen. Jessup in Florida. Seymour, the soldier, has turned State's evidence.—*N. Y. Sun.*

An Electric Telegraph Line is to be immediately established between Havana and Matanzas, Island Cuba.

A London Journal says that the number of lawyers in London is no fewer than 4,972, and that the amount of their costs in 1846–7, was £5,210,165.

The Cholera in Russia.—According to accounts received from Moscow, the cholera is making dreadful progress. The number of cases on the 29th of May alone were 80; the number of deaths being 42. During the six previous days, 464 persons were attacked, of whom 205 died! This dreadful visitation is likewise very prevalent at Robinski, Kalouza and Jaroslau. It is, there, evidently traveling westward.

Accident.—Yesterdy afternoon, as two gentlemen were driving a pair of remarkably fine horses, attached to a buggy, on Fourth street, the horses took fright at a mattrass hanging on a window and became unmanageable. The gents. jumped out and fortunately escaped unhurt.—The horses proceeded at great speed down the street, when they finally came in contact with a dearborn waggon, the shaft of which, striking the chest of one of the animals, penetrated, and passed out near the back bone, killing him instantly. The other horse was very badly injured both his fore legs being broken. A little boy, a son of Mr. William Coleman, who was driving the dearborn, was thrown out on the pavement, though we are happy to say not much hurt.—*Pittsburgh Commercial Journal.*

Twelve Horses Burned.—We learn by a telegraphic despatch addressed to Mr. Moorhead, agent of the Good Intent Stage Company, St. Charles Hotel, that the stage stable at Bedford, was burned down night before last. Four teams, (16 horses) four coaches, and five sets of Harness were destroyed. Col. Otinger's stable also caught fire and was destroyed, together with twelve valuable horses, seven carriages and a large quantity of grain. Five other stables were destroyed, but no horses were lost in them.—*Pittsburgh Commercial Journal.*

Bounty Land Warrants.—Soldiers' land warrants are worth, in Philadelphia, or any other money market in the Union, $120. The scrip is worth only $100, if sold at par. Our volunteers should, therefore, send for their warrants, and not for the scrip. Any assignment or discharge purchased from a soldier previous to the issue of the land warrant or scrip by the Pension office is worthless, the soldier having the right to claim his warrant or scrip.—*Pittsburgh Commercial Journal.*

Huntingdon and Broad Top Railroad.—We learn from the Huntingdon Messenger that the Engineers are now engaged in making a survey of the route of this road, and that as as they have progressed the result has been highly flattering to the friends of the enterprise. Some fourteen miles have been surveyed, and in that distance the cutting and filling will not exceed ten feet. The grade is estimated at fifteen feet to the mile.—*Pittsburgh Commercial Journal.*

A New Counterfeit.—We were yesterday shown a new counterfeit $2 Allegheny County Scrip note. It is not well calculated to deceive, however. The paper and engraving are bad, and signatures very bad. The note is about one fourth of an inch shorter than the genuine.—*Pittsburgh Commercial Journal.*

Dr. D. S. Silver, a physician of Wellsville, has been sentenced to four years imprisonment in the Penitentiary for perjury.—*Pittsburgh Commercial Journal.*

Constitutionality of the Pennsylvania Sabbath Law.—Mr. Specht, a farmer and a Seventh Day Baptist, residing in Franklin county, was indicted for pursuing his ordinary avocations on Sunday—such as hauling out manure, &c.,—and fined by the Court. He appealed to the Supreme Court, mainly it would seem, to test, for his seat, the constitutionality of the law under which he was fined, which prohibits, *inter alia*, any person to "do or perform any worldly employment or business whatever on the Lord's day, commonly called Sunday, works of necessity or charity only excepted." The opinion of the Court is, that the law is constitutional; being a social and political regulation, giving a preference to no religious establishment or mode of worship.—*Philadelphia Ledger.*

Accidents on the Fourth.

At many places unfortunate men and boys had their fingers shot off, on the fourth, their faces burnt, &c., by premature discharges of pistols, &c. The following are more serious accidents:

At Niagara, by the premature discharge of a cannon, three men were injured; one lost an arm; two others a hand each, and of the latter was so badly injured in the side that his life is despaired of.

At Manchester, Vt., by the premature discharge of a cannon, Mr. Albert Jordan had his left hand and wrist entirely blown away; Mr. Fayette Battist had a part of one hand shot off, and was otherwise badly injured, and it is feared mortally.

At Morristown, N. J., Henry Williams was shockingly wounded by the bursting of a small cannon. Severe wounds were made by the fragments in his neck, breast, shoulders, &c., but having received prompt medical aid it is thought he will recover. Williams was attached to Taylor's battery under General Scott, and participated in all the battles from Vera Cruz to Churubusco, were he was wounded in the leg.

A boy named Frank was injured by powder at Hartford, Conn., and died on Wednesday.

James E. McKnight, teller of the bank of Attica, N. Y., was drowned in the Niagara River, on the Fourth, by the capsizing of a sail boat. His companions clung to the boat until rescued.

Rich Emigrants.—Four very wealthy Norwegians passed through New York city on Friday. The Sun says "They were the proprietors of a village near Bergen; who intend to found a colony in Wisconsin, and have brought with them, 160 persons, whose passages they pay.—The specie brought by these proprietors is immense, and their people are all in comfortable circumstances—every emigrant having from 800 to 1,000 pounds of baggage.

Distinguished Matron Dead.—A relict of the era of the Revolution, Mrs. Julia Rush, widow of the distinguished Dr. Benjamin Rush, and mother of the Hon. Richard Rush, now minister of the United States to France, died on Friday night last, in the 80th year of her age, at Sydenham, near Philadelphia, at the residence of her son. She was grandmother of Com. R. F. Stockton, U. S. Navy.

The Poor Soldier.—Twenty of the Michigan volunteers, returning from the war, died of fever between N. O. and Cincinnati, and four while they were going from the river to the canal at the latter place. So says a Cincinnati paper.

The Ratified Treaty of Peace with Mexico, reached Washington on the 4th of July, and the proclamation thereof was signed that day. It will be seen that it was yesterday communicated to both Houses of Congress, with a message from the President. Every citizen of the Republic will congratulate himself on the final consumation of the restoration of what is hoped may be a *permanent* peace with a neighbouring republic.

The fine rains of last week, in the vicinity of Centreville, Md., have greatly helped the growing corn and oats.

Hon. A. H. Sevier.—The New Orleans Courier, of the 7th ult., contains a correspondence between Mr. Sevier and the Governor of Louisiana, J. T. Preston Charles Gayarre, and other gentlemen belonging to the Democratic party. They requested Mr. Sevier to afford the citizens of N. O. an opportunity to express to him, personally, their high opinion of his public services and private worth. Mr. Sevier declines the honor on account of his public duties, being under instruction to proceed to Washington as rapidly as the state of his health will permit.

Fires from Squibs.—The celebration of the 4th in New York, this year, was characterized by none of the usual fires, the authorities having prohibited the manufacture or vending of that species of fire works, termed "chasers." Not so however, with Philadelphia. The use of these glorious Squibs having been transferred to that city, several dwelling-houses and other buildings were set on fire, but extinguished without much damage.

Interesting death of a Clergyman.

The Rev. Thomas Davis, of Bairsville, Pa., died on the 28th of May last, in the 77th year of his age. He was much afflicted with a distressing disease of the heart, yet on the Sabbath which was the day of communion, rode on horseback a distance of more than two miles to church, preached with vigor nearly an hour and administered one table with great solemnity. Feeling more unwell than usual, he left to return home. The day was warm, and he suffered much with the heat. When within about a mile of his house, he sank from his horse and died instantly, thus exchanging the table of the Lord on earth for the Marriage feast of the Lamb on high. —*N. Y. Observer.*

Soldiers' Return.

The Ohio volunteers have arrived at Cincinnati, where they will be mustered out of service, and in a few days return to their homes.

Most of the returning regiments of the States, present a beggarly appearance in numbers.—Death has done its work among them. It is said that not over half of the Michigan regiment has returned, and those who were fortunate enough to get back were in a most pitiable condition.

On Thursday evening last some two hundred volunteers of the Massachusetts Regiment, passed through this place on their way home by the lakes.—*Urbana Gazette.*

Judge McLean.—This eminent Jurist and Statesman passed through town on Thursday evening last; on his way home from Michigan, where he has been holding court for some weeks past. During the few hours he remained in town many of our citizens had an opportunity of paying their respects to him.—*Urbana Gazette.*

Hail Storm.

Our town was visited on Saturday, last by one of the severest and most destructive hail storms we have ever witnessed. It occurred at about 6 o'clock in the evening. The hail fell during the space of a few minutes, sufficient to cover the ground, presenting the appearance of a slight snow storm. The hail stones were unusually large, some having been picked up nearly as large as a hen's egg. The wind blew a smart gale at the time, causing many of our citizens to fear a recurrence of the memorable storm of 1830. Window glass on the South side of the streets, were almost entirely destroyed; and the awnings shared the same fate. Some of our gardens are entirely destroyed, and others severely injured. The young corn in the fields was very seriously injured, being blown down to the ground in many places, and tattered with the pelting hail storm. One thousand dollars would probably not repair the damage sustained by our citizens in glass alone.—*Urbana Gazette.*

From the Episcopal Recorder.

"Watchman, What of the Night!"

MADAGASCAR.

About one hundred and twenty miles east of the African Continent, is the Island of Madagascar, some nine hundred miles in length, and about three hundred wide. It contains a population of four millions of souls. Thirty years ago a mission was established within its borders, which gave every promise of abundant success. Schools were established, where thousands of children were instructed,—places of worship erected, where the gospel was preached, and a printing press sent forth in vast numbers, entire copies of the New Testament, and a large portion of the Old. Some time ago, the Queen of this Island became bitterly hostile to the teachers of Christianity, under whose training the people were rapidly rising in intelligence, sobriety, industry, and peaceful habits. The missionaries had to escape for their lives, and such was the fury of the adversary, that the soil was stained with the blood of martyrs. The precious seed of gospel truth had taken root in many hearts; and the retired glen, the solitary cave, the remote mountain gorge became the hallowed spots where prayer was made, and God was worshipped.—The noble testimony borne to the Savior amidst the torture of persecution and the agonies of martyrdom by faithful women in that distant field, do honor to their principles, their courage and their integrity. For the last two years, thousands of prayers have ascended to the throne of heavenly grace in their behalf, and it is gratifying to know that they have not been offered in vain. The morning star is rising upon the dark and dreary night, giving promise of the commencement of a bright and glorious day. Some of these converts went to England, where the simplicity of their Christian character, their devotion to the cause of the Savior, and their yearnings for the conversion of their countrymen, won for them the affectionate regard of all who knew them. The Rev. George Smith, speaking of one of them, says—"I once asked Joseph—'Do you think God will ever hear prayer on behalf of Madagascar, to open a way for the preaching of the gospel there?' It was not a likely thing at that time. He hesitated, he deliberated; he then took his New Testament out of his pocket, and turning to it, he read—for they were mighty in the Scriptures—he read to me that striking passage out of Luke, 'And shall not God avenge his own elect, who cry day and night to him, though he bear long with them.' 'I tell you,' his eye brightened up, 'I tell you he will avenge them speedily.' "

Such was the utterance of faith; and now, according to accounts recently received, the clouds are beginning to scatter. The Spirit of God is moving upon the hearts of the people. The only son of the Queen, and her successor to the throne, has embraced the faith of the despised Nazerene, and given unquestionable proof of his being a faithful brother to the persecuted flock of Christ. In defiance of the laws, which pronounce slavery and death upon the Christians, the youthful convert assembled with them for worship, in their places of retreat; and when their lives and liberties were threatened, he employed all the means in his power to warn them of impending danger, and effect their rescue.

How wonderful in working is the Lord of Hosts! Who can tell, but, that like the persecuting Saul of Tarsus, this ungodly Queen may be led to bend in penitence at the foot of the Cross, while her son, who has just attained to manhood, shall point her to the Lamb of God, who taketh away the sins of the world. Christian reader, whoever you are, remember in your prayers your suffering brethren in Madagascar.

Money, Business, Banks, &c.

The new government loan of $16,000,000 has been effected without the least difficulty at an average premium of more than 3 per cent. Indeed, there were bids for double the amount at par and above. This would seem to indicate an abundance of capital somewhere. It is stated on the "best authority," that $4,000.000 of this loan was taken for foreign account, and that a still larger amount is going abroad under an arrangement for advances. None of the new loan, it is confidently asserted, will be needed before July, and but a small amount then, and no further loan will then be needed during the present administration.

This, together with the restoration of peace to our borders, must certainly be favorable to the business and commercial prospects of the country; although at present, business generally is dull. It is a dull season of the year; business men are absent from the city, or preparing to go. We cannot, therefore, expect much change before fall. The only unpropitious feature now seems to be the constant exportation of specie, thus curtailing the means of the banks; but it is thought even this will be stopped by the operations connected with the new government loan.—*Van Court's Counterfeit Detector.*

Bank Note Altered.—We we were shown a two dollar note on the State Bank of Ohio, altered to a ten, and so well executed that it would pass almost any where without detection. It should be observed that all the notes of the State Bank have a human figure on the vignette for each dollar the bill calls for. This is a certain detection.—*O. States.*

A gang of counterfeiters have been recently arrested in Cincinnati, having in their possession a large number of counterfeits on the following banks and denominations: $50, Farmers' Bank of Virginia; $10, Lafayette Bank of Cincinnati; $3, Bank of Norwalk, O.; $3, Bank of Sandusky, Ohio.

ARREST.

It may be recollected by some of our readers that in 1837 Salathiel Carter, of Mt. Sterling, in this county, was killed by Daniel L. Kemp, who made his escape before he could be arrested.—Subsequently his family disappeared also, and all trace of them was lost until a short time since, when Kemp having located as a tavern keeper in the village of Ravenswood, in Jackson county, Va., on the Ohio River, about 40 miles below Marietta, he issued cards to give notoriety to his establishment, one of which fell into the hands of a nephew of Mrs. Carter, and inquiry being excited, the identity of the advertiser with the absconding man was fully established. Authority from the governor of Virginia having been obtained, our indefatigable ex-sheriff, John Dillon, took with him one assistant on last Wednesday, and proceeded to Ravenswood, where he arrest-Kemp, and on Saturday night he was safely lodged in the Zanesville jail. Though greatly shocked at being arrested, he offered no resistance, and was safely brought on without being confined. He will probably be tried this fall. He claims that the deed was done in self defence.—*Zanes. Gaz.*

The citizens of Maysville, Ky., have, by a majority of two, decided in favor of granting licenses to retail liquors.

Peace Proclamation.

President Polk has issued his proclamation announcing that Peace has been concluded between the U. States and Mexico, as follows:

By the President of the U. States of America.

A PROCLAMATION.

Whereas a treaty of peace, friendship, limits and settlement between the United States of America and the Mexican republic, was concluded & signed at the Guadalupe Hidalgo, on the second day of February, one thousand eight hundred & forty-eight, which treaty, as amended by the Senate of the U. States, and being in the English and Spanish languages, is word for word as follows:

[Here follows the treaty, of which we published an extended synopsis in our last.]

And whereas the said treaty, as amended, has been duly ratified on both parts, and the respective ratifications of the same were exchanged at Queretaro, on the thirtieth day of May last, by Ambrose H. Sevier, and Nathan Clifford, Commissioners on the part of the Government of the United States, and Senor Luis de la Rosa, Minister of Relations of the Mexican Republic, on the part of that Government:

Now, therefore, be it known, that I, James K. Polk, President of the United States of America, have caused the same treaty to be made public, to the end that the same, and every clause and article thereof, may be observed and fulfilled with good faith by the United States and the citizens thereof.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the City of Washington, this 4th day of July, one thousand eight hundred and
[L. S.] forty-eight, and of the independence of the United States the seventy-third.

JAMES K. POLK.

By the President;
James Buchanan, Secretary of State.

New Telegraph Line.

We conversed with E. Case, Esq., yesterday, who has charge of this section of Morse's new line of Telegraph from Baltimore to New Orlearns, via Pittsburgh, Wheeling, Maysville, Paris, Lexington—thence through Tennessee & Alabama, to New Orleans. From this direct line, side lines to Cincinnati from Maysville, and to Louisville through Frankfort will be erected.—The posts are already strewed along Third street up to Worthington's building, near the Postoffice, where the depot will probably be held. We learn from Mr. Case that he will have a line of posts up from here to Maricua in the course of a week. The line will cross over to Wheeling on two masts erected for that purpose. The posts in this city are very neat, straight pine, and will be durable. What effect this new line will have on the rates it is not easy to tell, but hopes are entertained that it will reduce them. This procedure would operate like low postage, provided there were quicker Telegraph machines put in use.—*Cin Com.*

Virginia Crops.—The Fairfax (Va.) News, of the 1st instant, says: The harvest is over in this region, and the quality of the grain is excellent and the quantity more than an average crop.—The corn looked very well, but the oats had suffered from the drought.

From the New York Evening Post.

The Anglo Saxon.

It is a fact well worthy of notice, that "The Anglo Saxon," the Phonotypic newspaper published in this city by Andrews & Boyle, has attained the extraordinary circulation of *six thousand*, weekly in a little more than one year since its establishment. This is certainly one of the boldest attempts at innovation on a large scale that we have ever known, and is so far one of the most successful. Phonography and phonotypy together constitue what is known as "the Language Reform," or "the Writing and Spelling Reformation." We have heretofore spoken approvingly of the principle which lies at the bottom of this movement; but, apart from its merits, the fact that a family newspaper in the English language, printed in an entirely new system of spelling words, with an alphabet of forty-two letters, instead of the twenty-six old stagers which have served our forefathers, is liberally sustained, and that its circulation is rapidly increasing, is indisputably one of the most striking and singular phenomena of the nineteenth century. The sheet itself is one of the "curiosities of literature." To the uninformed eye, it may seem the absurdest thing imaginable; but the reputation of its conductors for scholarship, the fact that their labors are not only approved and sanctioned, but warmly advocated, by some of the most learned societies and individuals in the country, and by many of those most interested in education, together with the success which accompanies the undertaking, should at least render those who have not thoroughly studied its principles and understood its advantages somewhat modest in condemning it.

Phonography, a kind of rapid and scientific short-hand, is rapidly coming into use for verbatim reporting, and even for letter-writing. It is undoubtedly the most perfect system of writing ever invented. The most obvious and immediate use of Phonotypy, is its influence in correcting false habits of punctuation. A years reading of "the Anglo Saxon," for this purpose only, must be worth far more, as a means of family education, than its subscription-price of two dollars, and even more than years of systematic study devoted to Pronouncing Dictionaries. Children read the paper at once, prompted by mere curiosity at its novelty; and incidentally they learn the true pronounciation of every word in the language, Phonotypy being an exact representation of speech. We wish the enterprising editors and conductors of "the Anglo Saxon" even more triumphant success in future.

Hurricane.—A most destructive hurricane passed over Orange county, Ind., a few days since, which swept almost every thing before it. The current was from one to two miles wide.—A number of houses were blown down. A great deal of stock was destroyed, orchards uprooted, forests levelled, and the injury to the growing crops was immense. The tornado piled ruins on ruins across the country, involving almost every thing in destruction. Fortunately no lives were lost, and but one man seriously injured.—*Balt. Sun.*

A Clergyman Killed.—A lamentable accident, resulting in the death of a worthy minister of the Methodist persuasion, lately occurred near the Roxbury mill, in Howard District, Md., according to a letter in the Patriot. Rev. Mr. Linthicum, aged 88, had his neck dislocated and his skull fractured by being precipitated from his buggy. He was then dragged by the horse with the forewheels, the coupling pin having broken. His aged wife was the first to reach the spot, but he had ceased to breathe. The first husband of the bereaved widow was killed near the same spot by being thrown from a horse.—*Baltimore Sun.*

Destructive Freshet in Columbia County, Pa.—The Columbia Democrat says—The rains of the 2d and 3d insts. swelled the Big Fishing-Creek to an almost unprecedented height. The The flood swept away Mr. Isaiah Cole's Mills, situate on the head waters, and destroyed several county bridges over the stream, causing a loss of some five thousand dollars to Columbia Co., to say nothing of the damage sustained by individuals in the loss of private property, which is immense and very general along the stream.—The piers of the acqueduct over Fishing-Creek, below Bloomsburg, were also washed under, so far as to cause the sinking of the two spans of the acqueduct. This circumstance caused the suspension of canal navigation a few days. It was prepared on Thursday, the water again let in, and navigation resumed.

Notices.

NOTICE TO SUBSCRIBERS FOR THE "CHRISTIAN WORLD."

Br. Bassett—Please favor me with room for the following notice in your "Business Department."

When I removed to Cincinnati, I was undecided in relation to the publication of the 'Weekly Christian World.' During the latter part of the winter and the beginning of spring, I was so long confined by sickness that I could do nothing efficiently in business matters. Since my recovery, I have been kept in suspense by the consideration of several plans—some, suggested by others, some, my own. Among the former, is one for the establishment of a Christian Journal, free from sectarianism, and corresponding, to a great extent, with what I designed the C. W. to be. Gentlemen of influence, in various denominations, have this subject in contemplation; and I have been spoken to, in view of a partial editorial connexion with it. Among my own plans, the chief one is this: the publication of a series of neat and uniform volumes, written by myself, and some of them containing a few pictorial illustrations: for instance—1. A volume of Poems, in chief part such as have not been published, but with a selection, also, of the best of those which have been: 2. A Volume of Addresses, on Various Occasions: 3. A Volume of Lectures: 4. A Volume of Sermons: &c. As soon as I get the arrangements settled, they will be duly announced. Meantime, if any of the brethren who have paid me in advance for the "Christian World"' shall, after seeing this notice, desire the return of their money, all they have to do, is, to send for it and it will be at once mailed for them. Such as please to wait, may be sure, as a matter of course, that their money is safe, and that they will either receive it again, or its worth in some of the ways referred to.

I have received a few enquiries on the subject, and therefore request the favor of this insertion.

Very respectfully, Yours,
T. H. STOCKTON.

Cincinnati, July 7, 1848.

Pisgah Ct., Musk. Dist.—The fourth qr. meeting will be held at the Ebenezer meeting-house, 6 miles from McConnellsville, on the road to Marietta, to commence at 11 o'clock, on the second Saturday of Aug. next.—The President is expected to be in attendance, also, Br. H. T. Lawson; Br. Bassett also has been invited to attend, and it is *much* desired that he may find it convenient to accept and comply; Brother H. Gray is also invited, with any others who may be disposed to favor us with their presence and assistance.

July 14. O. V. WARREN.

Ohio Dist.—Br. J. M. Yeung requests that I should state to you that owing to a camp meeting of the United Brethren on the 19th of August, near Gilboa, where his appointment is wanted, he wishes you to change the order of his appointments so that they will stand as follows. Kalida Ct. Aug. 12, and Mt. Blanchard, Aug. 19, and the rest to remain unchanged. G. W. THORNBURG.

[Br. Young will excuse us that through oversight, this correction was not made last week.—Ed.]

White River Ct.—Indiana Dist.—I beg leave to say through the medium of your paper, to Br. Shipp, the President of Indiana District, that our fourth quarterly meeting will be held on the first Saturday and Sabbath in September next, at the camp ground near Br. Silas Mier's, two miles south of Freedom, to which we invite Brs. T. Shipp, H. Collings, P. Clingler, J. D. Medearis, H. Brinton, and all other brethren who can attend; as we wish to protract the meeting, we hope the brethren will not fail to come & help us. I would also inform Br. Shipp that the apportionment due him from this circuit will be met at that time. JAIRUS GARDNER.

White River Ct., July 6, 1848.

Clarksville Ct., Ohio Dist.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON.

Lima Ct., Ohio Dist.—Br. Bassett: By your permission, I would publish through the Reborder, that we intend holding a camp-meeting on Lima circuit, to commence on the 24th day of August next, to be held on the Old Camp-Ground, about three miles down the river from Westminster.

Brother Young will remember that we expect his second visit at that place. We also invite Brothers L. Ensminger, T. Graham, and G. W. Thornburgh, likewise all other ministers, who find it convenient to visit us at that meeting: the brethren at the north will remember it will be on the road to Conference. Come, brethren, and help us. J. L. BORTON.

Newark Circuit, Musk. District.—Our fourth quarterly meeting will be held at Irville, on the 1st Saturday and Sunday in August next. Any ministering brethren who can do so, are requested to attend and assist us on the occasion. W. H. MARSHALL.

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August next. Said meeting to be held about 1¼ mile S. W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected, and all our ministerial brethren Itinerent and local; together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst., to prepare the ground. E. S. HOAGLAND, Supt.

Kalida Ct., Ohio Dist.—We solicit ministerial aid at our fourth quarterly meeting, which will be held on the 12th of August, in the town of Gilboa. The brethren have requested me to invite Brother William Hamilton, of Richwood, Union Co., to attend upon that occasion, & see his old friends. We also invite Brothers Graham, Swaney and Borton, and as many others as can attend.

G. W. THORNBURGH, Sup't.

Columbia Ct., Musk. Dist.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT.

Michigan Conference.

The Michigan Annual Conference will hold its next session at Adrian, commencing on the 27th day of September, 1848.

JAMES GAY.

Coshocton Ct., Musk. Dist.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Ferguson's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

Bellvue Ct., Musk. District.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend. A. S. ROBISON.

Onondaga Conference.

LAST ROUND.

Cayuga Circuit, July 22d and 23d.
Wayne Circuit, July 29th and 30th.
Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

PRESIDENTIAL APPOINTMENTS.

MUSKINGUM DISTRICT.

Cleveland, Ohio, March 15th, 1848.

Coluumbia	" 1st	"	August "
Woodsfield	" 3d	"	" "

Would be glad to receive due notice of the point at which my meeting will be held on each of the above named circuits.

GEO. CLANCY, President.

OHIO CONFERENCE.

Br. Bassett: Please to publish the following plan of appointments:

Maumee, July 30th.		
Portage,	August 5th.	
Mt. Blanchard,	" 19th.	
Kalida,	" 12th.	
Lima,	" 26th.	
Lebanon, September 2d.		J. M. YOUNG.

PITTSBURGH CONFERENCE.

Steubenville, Ohio, March 2d, 1848.

Br Bassett:—You will oblige me by publishing the following appointments, which I will fill, Providence permitting.

Valley mission	23d	"	"
Huntersville, ct.	30th	"	"
Greenbrier,	" 6th	August	"
Braxton,	" 13th	"	"
Conference,	" 22d	"	"

Early notice of the plan of my visit in each circuit, be given by letter, or in the Western Recorder.

Any camp-meeting arrangements, desired by the brethren, will be published by them, in the Recorder. The Aid Society to be advocated by the subscriber, in all places.

GEO. BROWN.

Portsmouth Ct., Musk. Dist.—Brother Clancy is hereby informed that his visit to this ct. will be expected at Brown's Meeting-house, 15 miles from Jackson, near the Portsmouth road.

W. W. TIPTON.

Business Department.

LETTERS RECEIVED.

T Foster,	O.	C N Allen,	O.
D C Carson,	"	P. M., Jeffersonville,	"
E Stibbens,	"	C J Sears,	"
T H Stockton,	"	C Craig,	Pa.
W W Tipton,	"	J Gay,	Ia.
J L Borton,	"	J Gardner,	"
J F Bane,	"	W M'Gee,	Va.
E A Brindley,	"	I Holland, 3 subs.,	"
W Tipton, 1 sub.,	"	D H Miller,	Mich.
Geo. Brown, 1 sub.,	"		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	cts.
E Stibbens,	A Neptune,	10	26	2 00
W W Tipton,	Miss N Sill,	9	52	2 00
C Craig,	J M'Clintoch,	9	52	2 00
Geo. Brown,	J K Coxen,	9	41	2 00
"	E M'Michael,	9	52	2 00
"	S Weaver,	10	41	2 00
"	J Pierce,	9	52	2 00
E S Hoagland,	Miss C Bancraft,	10	38	2 00
W M'Gee,		10	13	1 00

New Subscribers; last week, 1. Discontinuaces, 1.
" This week, 6. " 2.

The Post Master at Jefferson, O., notifies us that R. Thompson does not take his paper from the office. That subscriber owes us for about one volume and a half. Will our agent in that vicinity, please collect our dues for us?

Br. E. Stibbens, we are agreed.

OUR LIST.

Shortly after the commencement of our present volume, we addressed an appeal to our friends, and especially our agents, in behalf of the Western Recorder. We showed how easily one thousand new subscribers might be added to our list within a short time. Our paper is sent to more than one hundred and fifty travelling ministers, of several Conferences, most of whom have their copy free, for their agency. We remarked that if each of those brethren would obtain for us from five to ten new subscribers, or an average of seven subscribers each, the matter would be at once accomplished. A number of brethren have responded nobly, others have begun well, and will we trust succeed still better, others have not yet reported to us. The Publisher of the Methodist Protestant has also proposed to raise one thousand new subscribers, for that paper, by enlisting two hundred agents to obtain as many as five each. In his last paper he givos the names of twelve brethren, who have thus far complied. We have concluded to give also our list of those who have obtained five or more new subscribers for the Western Recorder since the commencement of present volume.—We are under obligations to numerous others who have thus far procured us, from one to four subscribors, and we are daily expecting to receive further intelligence from them, of encournging character.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta, Bainbridge, O.,	8
Rev. T. Finkbine, Cincinuati, O.,	7
Rev. V. Lucas, Johnstown, Pa.,	7
Rev. Wm. Reeves. Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer. Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements.

List of Letters remaining in the Post Office at Putnam, Muskingum County, Ohio, July 1, 1848.

B
Burnett, Miss Ann 3
C
Culbertson, Miss Eliza Jane
Cowen, Robert
Cable, Rev. J.
D
Dawsen, N. B.
Dunn, Charles
E
Ellis, Miss Amanda
Evans, Robert
F
Fairman, Mrs Jane
G
Grant, Sarah
Giffin, Mary Ann
Gafney, Milton
H
Hart, William
Harper, John 2
Hudson, Elijah
Haiff, Austin
Helmick, George
Humphrey, Miss Caroline S.
Hesler, Miss Ann
Highfield, Esq., Inn Keeper
J
Jackson, George William
Jenkins, Mr G
Jordan, Miss Mary S
Jackson, Mr Andrew
Joslin, Abraham
K
Kruger, Roselia
L
Lewis, William
M
Mosely, Miss Bethe
Mechling, J J
Morris, John
Miller, Sarah
Milliana John
Mooney, Miss Mary
N
Nesbaum, Mrs Catharine
P
Putnam, John 2
Puff, Jacob
Price, William
Palmer Samuel
R
Rebarge, Benjamin
Riley, J W
Rees, Arthilla J Ann
Richards, Jacob
Ripley, William
S
Stainbrook, Phebe Ann
Stainbrook, Nancy
Sniff John
Stainbrook, Joseph
Smith, Ezra
Swingl, Maria B
Smith, Miss Fanny
Springer, Miss Ellen
Sweny, Cornelius
Sloan, Mr G
T
Tobin, Mr William
W
Wilson, Rev John
White, Samuel
Wickham, Salathiel
Welsh, J W
Watson, Miss Emily
Weaver, Mrs Jacob

JER. ELDER, P. M.

Administrator's Notice.

Notice is hereby given that the undersigned has been duly appointed by the Court of Common Pleas of Muskingum County, Administrator of the estate of George Torbert, deceased, late of Newton Township—All persons indebted to said estate, are requested to make settlement immediately. Likewise, all persons having claims against said estate, are notified to present them, legally authenticated. SAMUEL WOOD.

June 17, 1848.

SACRED MELODEON

A SELECTION OF

REVIVAL HYMNS & SPIRITUAL SONGS.

BY REV. J. DALBY, Jr., & J. B. FEAT.

REVISED & ENLARGED EDITION.

The flattering reception with which this volume of Sacred Poetry has been received by the Christian public, as well as the rapid sale of the first, has induced the Publisher to undertake the publication of a second, and enlarged, and improved edition, which is now in press. No efforts have been spared to make it worthy of the public regard and patronage. Several hymns in the first edition have been omitted; and their place supplied with others of a more modern and popular use; while an addition of several new and valuable hymns, has been appended to the volume.

Among many flattering notices which the publisher has received of the "Sacred Melodeon," the following is deemed sufficient to lay before the public:

From the Western Recorder.

"THE SACRED MELODEON."

This is an excellent selection of revival hymns, compiled by Rev. J. Dalbey, Jr. and Rev. J. B. Feat, both itinerant ministers of the Ohio Conference, Methodist P. Church, and recently published at Cincinnati. * * * * The work is neatly executed, with fair type & paper, comprising 312 pages, 32 mo. It embraces not only a good *selection* of hymns, but a number also never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new Spiritual Songs in common use we can call up, from 'Mercy's free,' to 'Will you go,' &c. * * * * The Publishers are deserving of encouragement, and the work is well worthy of a liberal patronage.

TERMS:

Per copy, : : : : : : : : : : : : : : : : 75
Per dozen, : : : : : : : : : : : : : : : : 7 50
Fifty copies or more, per hundred, : : : : : 18
*** The above work can be obtained of Rev. A. M. Bassett, Putnam; Geo. Conclin, Cincinnati; or the Publisher.

April 10, 1848.

JUST RECEIVED

From the Book Concern Baltimore,

A New Supply of

HYMN BOOKS, M. P. CHURCH.

DISCIPLINES M. P. CHURCH.

Also a few copies of

SNETHEN'S SERMONS,

For sale *for cash*, wholesale and retail at the Office of the Western Recorder.

THOUGHTS OF AN ITINERANT;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

A few copies just received, and for sale at this Office. Price, 50 cents single, $5 per dozen.

To the Creditors of the estate of ALEXANDRIA McCRACKEN, Junior, Deceased. The subscribers have been appointed by the Court of Common Pleas, of Muskingum County, Commissioners on the estate of Alexandria McCracken, Jr. Deceased, represented insolvent. The creditors of said estate will bring in and prove their claims against said estate. Claims which have been presented to the administrator will also be passed upon.

The subscribers will attend to the duties of their said appointment at the Post Office in Gratiot, on Monday & Tuesday the 26th and 27th of June, 1848, between the hours of 9 o'clock A. M. and 4 P. M. of each day.

WILLIAMS SIMS, Commmis-
PETER S. WESTBROOK, sioners.

May 18th, 1848.

PROSPECTUS OF THE

Fourth Volume of the American Pulpit.

The American Pulpit is a Monthly Magazine, published in the city of Worcester, Massachusetts. It contains thirty-two pages in each number, and will be well supplied with that kind of Literature which is adapted to Ministers and Theological Students, such as Sermons, Sketches, Essays, Biographies, &c. &c.

The leading Sermon, will be of the highest order; and all the Sermons, we intend, shall bear the stamp of superiority. They will be sought, and obtained, as far as it is possible, from the most eminent Divines, on the American Continent. Arrangements are already made to accomplish this end; and no reasonable pains or expense will be spared, to make this department of the Pulpit superior to anything of the kind in existence.

The Sketches will be of the first class. We have accepted the proposals of an eminent minister in England to supply this department, partially—the Rev J Burns, D D, of London, author of "Pulpit Cyclopedia;" &c &c. By securing the correspondence of Dr Burns, the patrons of the Pulpit will enjoy a fine opportunity of comparing British and American talent in the same pages.

In the Miscellaneous Department will be found, Essays, Biographical Sketches, Poetry, and such *et ceteras* as shall enhance the value of the work.

The Pulpit is edited by

REV J D BRIDGE,

who will spare no pains to render it not only a welcome visiter to the Minister's study, but a 'profitable' one.—The work is evangelical in its character, and will avoid all controversy, except with sin and the popular errors of the day.

Its patrons, hitherto, have been gathered from all of the orthodox denominations in the country, all of whom the Publisher hopes to return. And we wish it distinctly understood, that Ministers in all the evangelical denominations are invited to become contributors to the pages of he Pulpit. We solicit from them, Sermons, Sketches of Sermons, or Criticisms, on any subject within the compass of Homiletics; and, that no one may feel embarrased in his desire to accept this invitation, we shall dispense wish the "List of Contributors" which has formerly appeared on our cover. We do this not out of any disrespect to any of the worthy names in that List, but that others may not be deterred from contributing, because not numbered in the distinguished catalogue.

By far the largest amount of matter contained in the Pulpit will be 'original;' but it will also be enriched by choice 'selections' from Books and periodicals.

Terms--One Dollar Per Annum, in Advance.

The Pulpit will be mailed regularly during the latter part of the month preceding that of its publication, so that it may reach its destination, in ordinary cases, by the first of each month.

We solicit Agents for the work. We will allow them a reasonable and just compensation for their services, and we authorize all the ministers of every evangelical denomination, and all laymen who love our Lord and Saviour Jesus Christ, and who desire the extension of his kingdom on earth, to co-operate with us in extenhing the circulation of this work.

All orders for the work and all remittances for the same should be addressed to

SAMUEL CHISM, Publisher,
Worcester, Mass., U. S.

DR. PEASE'S

VEGETABLE RENOVATING PILLS.

These Pills are composed of the best Medicinal plants in the country, and are so compounded as to possess the most valuable Cathartic, Sudorific, Expectorant, and Tonic Properties, acting in perfect harmony with Nature's Laws, in expelling from the system all morbific matter, wherever found.—Being well adapted to the constitution, they cleanse the Stomach and Bowels, equalise the circulation, restore the perspiratory action of the skin, excite a healthy action of the Liver. In short, they correct and regulate all the secretions, thereby restoring the true Physiological action of the whole animal economy.

Could the numerous flattering testimonials of the great success and perfect safety of this Medicine be here submitted for inspection, they would satisfy the incredulous and dispel the doubts of even the most skeptical. These Pills are not injured by age or climate.

For sale at the store of W. Munch & Co.
tn,usOuP: March 30, 1848.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford Collectep from his private papers, and printed works; and written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

**With the

POET'S CORNER.

From the Presbyterian of the West.

AN ASPIRATION.

"Blessed are the pure in heart, for they shall see God."

I ask not length of days:—
Life's joys grow dim, and all delights are fleeting,
And friendships fade like mist-wreaths from the shore;
The pilgrim old—his heart in anguish beating—
Weeps o'er his broken staff, the loved ones gone before

I ask not wealth of Ind:
The red gold shines, but gives the heart no pleasure;
And jewels flash, yet vain their mocking glow,
If innocence, the souls best, secret treasure,
Yield to unhallowed fires, its pure and unsunned snow.

I ask not Beauty's dower:
Though starlit eyes with glances bright and tender,
Thrill the fond heart with passionate delight;
Though all the world should praise, should homage render
To cheeks of changeful hue, and tresses like the night.

I ask no wreath of Fame;
Amid its flowers a serpent-sting is darting;
A subtle venom dwells among the leaves,
Converting friends to foes, to each imparting
That gall and bitterness, o'r which the spirit grieves.

I ask for more than these:—
For more than wealth, for more than beauty's brightness,
Though one hath might, the other wondrous power:
Long weary years, will dull the young heart's lightness;
And even dazzling fame, hath but its meted hour.

Grant this my only prayer;—
Thou Holy one, invisible, yet shining
In all Thy works, by mountain, wood and sea,
From morn to noon, from noon to eve's declining:—
Make me but pure in heart, that I may look on Thee!

R. S. NICHOLS.

Pleasant Hill, June 21st.

Communications.

Written for the Western Recorder.

A CARD,

Declining at present to engage in the discussion of the Restrictive Rule.

At our last Annual Conference, it is well known in this District, that I took a prominent part in the defence of the Rule against the attack of several junior preachers; and my silence upon the subject during this paper conflict has been a matter of surprise to some, and misinterpretation by others. At length my name has been editorially announced as an expectant to enter the list in this controversy; but under existing circumstances, I beg leave to decline the discussion at this time.

But lest a wrong reason should be rendered by others for the withdrawal of my name as a belligerant in this wordy war, it is due the cause I advocate, as well as myself to state that so far from the arguments advanced by brethren in the opposition producing conviction in my mind that the Rule is wrong, I am the better prepared for its defence. For instance, I have read, and re-read the essays of Prudentia, and deem it no difficult task to demonstrate the fact, that his argumentation generally from his introduction to his illustration, bears as hard or harder against the *Itinerancy* itself, as against the Restrictive Rule. And I have a series of Nos. in a state of preparation for the defence of this Constitutional restriction, and have been long waiting for a suitable opportunity to commence their publication. But my conviction now is that the people generally are heartily tired of the controversy, and desire a speedy termination of it, even should the young men who commenced it, close it also.

Should the debate be renewed another year, if spared, I hold myself in readiness to defend this part of our admirable constitution. But confessedly, I should desire some restrictive rules regulating the order of debate. When I am the *respondent*, and am replying to pieces which have been presented *before* me, I do not deem it fair to be assaulted by others in the *rear* in the same paper.* And above all, does it appear dishonorable, unjust, and cowardly, when a writer is discussing a question with an opponent over his own proper name, for others to assail him especially with personal allusions, under the guise of fictitious signatures. No course, to me, is more unmanly, and unbecoming the Christian character.

In view of all the circumstances, therefore, connected with this verbal conflict, at this stage of the strife, I hereby take back the mitten, which will be readily thrown down, whenever my defence of this vital part of the constitution is deemed necessary. Accordingly, I now publicly authorise the Editor to withhold the publication of those Nos. on the subject, already in his possession. Finally, would that brethren engaged in what many old and tried friends of the Church, consider not only unprofitable, but pernicious controversy, would cease from the strife of words, and write for the Recorder something calculated to advance the good cause among us, and make all our hearts better.

WILLIAM REEVES.

Pittsburgh, July 7th, 1848.

*We cannot recollect that any such circumstance ever occurred in your correspondence with our Journal. It has ever been our pleasure to treat both you and your communications with proper respect and attention. A friend has just reminded us that in our paper of May 18, a writer on the other side was treated in the manner objected to. We have not learned however that he is at all dissatisfied with us therefor, and have reason to believe he is not. We trust that that writer, & any others in such case, will receive our assurance that no "unfairness" is designed, in the accidental juxtaposition of articles, in making up our paper. Brother R. please come and edit this paper a few weeks, won't you? Most heartily, we will yield you our *chair*. [ED.

Written for the Western Recorder.

The Opponents of the Restrictive Rule.

MR. EDITOR: The columns of the Recorder have been crowded, for several months, with the productions of some three or four young preachers, who have never been regarded as more remarkable for talents, industry, zeal or eloquence, than some others. They certainly have injured themselves, if they have not the church, to which they doubtless profess, if they do not feel, strong attachment. It would really seem as if they had resolved to make up in *quantity* what their long and labored communications lacked in *quality*. If "Prudentia" had devoted the precious time that he has *wasted* in preparing long-winded articles for the Recorder,—if the expression is admissable—to secret devotion, to a due preparation for the exercises of the pulpit, and to pastoral visits to the sick and dying, he would be a much happier and holier man to-day, than I believe him to be. This remark will apply with almost equal force to the persons associated with him, in the unworthy attempt to break down the Restrictive Rule, or so modify it as to render it inefficient, and comparatively worthless. It is, however, some consolation to know, that *their combined efforts, against the main pillar of the Itinerancy have thus far proved abortive*. There is not one in a hundred of the laity, it may be safely affirmed, that regards their conduct, in the premises, with feelings other than those of disapprobation and disgust. If the real sentiments of all the laymen, within the bounds of the Pittsburgh Conference, were accurately ascertained, it is extremely doubtful whether ten could be found, disposed to endorse the views of the infatuated brethren, who seek to abolish the Restrictive Rule.

Let me say, Mr. Editor, in all kindness and good feeling, that if you desire to promote the usefulness, and extend the circulation of your paper, you must exclude from its columns, the crude essays of these would-be Reformers.—The readers of the Recorder will no longer bear this absurd discussion, with which they have been dosed, almost to death. Its continuance will be productive of immense evil, and can do no possible good. Of this you must yourself, be thoroughly aware. Your chief object, I doubt not, is the advancement of the spiritual interests of our Zion, which may in time, by the course now pursued, *be made to bleed at every pore*. You must be firm and decided, and suffer no consideration to induce you to swerve from the straight line of duty. Though it may, and no doubt will be, extremely unpleasant to you to disoblige your friends, nevertheless you should do it, in the present instance, were it as painful as the cutting off of a right hand, or plucking out of a right eye. Were you less devoted to the general interests of religion, and the spread of virtuous principles, I would not dare to address you with so much plainness of speech. In this way I give you the strongest evidence I can furnish, of my confidence in your wisdom and worth.

I would observe, in conclusion, that I do not entertain an unkind feeling towards the brethren, who unhappily commenced the assault on the government of the church, to which they, as well as myself, have the honor to belong. If I have said any thing apparently harsh, I trust they will forgive me, as they hope to be forgiven. To the communion of my choice, I feel a strong attachment, which may, perhaps, have hurried me beyond the bounds of moderation. My heart's desire and prayer to God is, that after our probationary state on earth shall have terminated, we may be accounted worthy to join the assembly of the saints in Heaven.

A LAYMAN.

Written for the Western Recorder.

REPLY TO THE REV. W. M'GWIGAN, ON SLAVERY.

NO. II.

In my last No. I promised in my next to present some of the reasons why I believe Slavery to be of the Devil. We admit most fully, man to be a moral agent, but also believe he is either with God in his operations or acts, and under Divine influence, which excites him to all that is essentially good; or that he is under the dominion of the Prince, and power of the air—by him influenced to a course of rebellion against God and against the well being of his fellow man. We are not particular to establish the doctrine that the Devil excites man to *each* & to *all* the sinful acts he commits, but to the facts of his being the great agent or Prince, leading on the Human family to sin, and opposition to God. The *works* of the Devil evidently embrace *all* that *is sinful*. In the Bible he is called the Prince of Darkness, Prince of this world—the God of this world—a spirit that *worketh* in the *children* of disobedience—the Prince, and Power of the air—the Destroyer.— He is said to be seeking whom he may devour, and is said to be a liar and the father of lies, and sinners are said to be children of the Devil. Now if we can show slavery to be in opposition to the character, example, works, laws and requirements of God, and in good keeping with the character, example, works, spirit and operations of the Devil, we shall no doubt have proved slavery to be of the Devil. The Slavery of which we speak, is that which exists in these U.S., which the Rev. J. Wesley said was "the vilest, that ever saw the sun"—it is the institution which makes merchandize of God's image, converts persons into things, robs a person of himself, soul, and body, of his wife, and children, sweat, and blood, toil, and time, will, and wishes, and makes them all over, to another individual of the same flesh, and blood—created by the same Divine hand. Not because the former have been any more sinful, but merely because the latter had the means, and opportunity of this reduction of the others. And all this for filthy lucre's sake.

1. That Slavery cannot be of God, may be argued in the first place from the Nature, and character of God. He is absolutely pure & holy, in the possession of every virtue, and excellence, in an infinite, or unbounded degree.—Consequently God cannot do an unholy act, nor in any way establish a system or lend it his sanction, which inflicts upon innocent beings innumerable wrongs, and ills. That Slavery is wrong from bottom to top, beginning, and end, we shall in the course of this discussion aim to prove. And if Slavery is wrong, and God cannot do wrong, then Slavery cannot be of God. That God can punish the guilty by depriving them of their liberty, without doing wrong, all will admit, providing the punishment be no more than what justice demands. And when individuals or nations have been guilty of great crimes, & refused to correct their wrongs, and forsake them, He evidently has upon the grounds of pure justice, deprived them of liberty, and put them in bondage. But God could not, without being partial, and unjust, bring the innocent or inoffensive into a state of wretchedness, for no other purpose but to add to the wealth of another of his creatures, of no more moral worth than those innocent beings.

2. The second reason for believing Slavery to be of the Devil, and not of God, we draw from the example of God. As we look throughout the Dominion of God, as far as we are able, by the light of Nature, and Revelation we see nothing in all his arrangements resembling Slavery. —But every example we can draw from the works, and providences of God stand as so many burning, living, and overwhelming proofs that Slavery, is at war with the will, and arrangements of Almighty God. When man became a *Slave* to sin, and Satan, God's heart moved with compassion towards man, and He devised a plan to rescue, and save him from Slavery. And when his people were slaves in Egypt. He wrought scores of miracles to effect their emancipation. And to deliver man, (and that when he was an enemy,) from the oppression of Satan he gave his Son to die, his Spirit, word, grace, &c., to effect his deliverance, and if possible effect, his final, and triumphant admittance into glory. This argument might be greatly strengthened by dwelling upon the particulars.

3. The third reason for this belief of mine, is founded in the *works* of the God of Heaven.—Here we have an infinite variety, and no where in the works of God, have we the least evidence that God, is a Slave holder or has in the least sanctioned the abominable practice of Slave holding. That God created man to enjoy freedom must be evident to all, unless the God of this world or of Slavery has blinded their eyes that they should not see. He has created man in his own image, and place in him an innate, and undying desire for freedom; and the testimony of men from Slave States shows that Slavery cannot destroy this anxiety for freedom. Mr. McDowell says, "Sir, you may place the Slave where you please, you may oppress him as you please—you may dry up to your uttermost, the fountains of his feelings, the springs of his thought and *the idea that he was born to be free will survive it all*." Mr. Preston, says, "My old friend from Halifax (Mr. Bruce) told us that the Virginia Slave was happy, and contented. Mr. Speaker, this is *impossible; happiness is incompatible with Slavery*. The *love* of *liberty* is the ruling passion of man." Mr. Campbell says, "The ever-abiding spark of liberty silently but surely exists, in the bosom of the most degraded, oppressed & humble *Slave* on earth." The above extracts are from speeches in the legislature of Va., in Jan. 1832 as reported in the Richmond Whig. If the Slaves are contented, and do not desire freedom, what mean advertisements like the following: "Runaway, a negro man named Squire—had on a *chain locked* with a house-lock *around his neck*"—see "Beacon," Greensborough Ala., August 23, 1838. "Runaway, a negro named David with some *iron hobbles around each ancle*." Spectator, Staunton, Va., Sept. 27, 1838. Mr. N. Edmund in the Petersburgh (Va.) Intelligencer, May 22, 1838. "Runaway, my negro man named Simon he has *been shot badly* in his back, and right arm." Mr. M. Jett in the National Intelligencer. "Runaway, negro man Ephraim, has a *mark* over one of his eyes occasioned by a *blow*." The N. C. Standard of July 18, 1838, has the following: "Twenty dollars reward, Runaway from the subscriber a negro *woman*, & two chileren; the woman is tall, and black, and a few days before she went off, *I burnt her with a hot iron on the left side of her face; I tried to make the letter M.*, and she kept a cloth over her head and face, and a fly bonnet on her head so as to cover the burn; her children are both boys, the oldest, is in his seventh year, he is a *mulatto*, and has *blue eyes*. . . . Macajah Ricks, Nash County, July 7th, 1838. I wonder if Father Abraham, chained, hobbled, shot, marked with blows, or hot irons, his slaves, and then advertised them? Mark the above advertisements, &c., are from Slave holders, and not from "Abolition defamers."

4. My next reason for believing Slavery to be of the Devil, and not of God, is drawn from the Laws of God. In my second number to "A Virginian," published in the Recorder of Dec. 2, 1847, I showed that Slavery, came in contact, & violated every commandment in the decalogue, and I will only add at this time, a few more of God's requirements, which evidently reach this subject. Exodus, 23 chap., 9 verse, "Thou shalt *not oppress* a stranger" Lev. 19. 13, "Thou shalt not defraud thy neighbor, neither rob them," verse 33. "And if a stranger sojourn with thee in your land, ye shall *not* vex him." Deut. 15, 14. "Thou shalt not oppress an hired servant that is poor, and needy whether he be of thy brethren or of the strangers, that are in thy land within thy gates." Isa. 58, 6. "Let the oppressed go free, and that ye *break* every yoke." Jer. 9, 1. "Thus saith the Lord execute judgment in the morning, and *deliver* the spoiled *out* of the hand of the *oppressor*.— Jer. 22, 3. Lev. 25, 10. "Proclaim liberty throughout *all* the land unto *all* the *inhabitants thereof*."

5. I offer as another reason for believing Slavery to be of the Devil, and not of God, that it is opposed to all the provisions, and arrangements of God. The Divine Being has given to *every* man the right of enjoying life, liberty, and the pursuit of happiness. And no where in his government over man has He instituted the force system of government. He gives them the *right* of choice. And he has not in earth or heaven a single servant who serves him on the principle of Slavery. God's servants are all freemen. And would God establish a government on opposite principles from his own, to be carried out by his saints, and one too, which would undermine, and subvert His own government, and spread wretchedness thereby, throughout a large class of his creatures? For fear I may extend this article to too great length, I will reserve the remaining reasons for my belief for another No. And will close this by a brief notice of a short *Prayer* of friend M'Gwigan's. He says, "But from both the *Devil*, and the ultra *abolitionists* we will continue to pray, *good Lord deliver us*." This *Prayer*, dear friend, can be answered if you will pursue the following directions. 1. If you will only give up your oppressive system of Slavery, in theory, and practice, all the sayings, and doings of the "ultra abolitionists" will have no particular effect upon you. You will feel as secure, and composed while their thunderbolts are hurled over at the oppressor of the poor Slave, as do the devoted, and faithful Abolitionists, when the advocates of Slavery pour out their accusations against them. It never disturbed a person much, if his conscience is with God, to hear false accusations brought against him. 2. To be "delivered from the Devil," it is necessary, Sir, to renounce, and forsake his works, and service, and as Slavery is one of his most destructive works, you must give up that too, and "remember them that are in bonds as bound with them." See Matt. 25, 31 to 46. We dare not promise you deliverance from both, or either unless you adopt a similar course to the above one.

Yours, &c., JAMES GAY.

Kingsbury, Ia., June 19th, 1848.

Miscellaneous.

From the Saturday Evening Post.

EXTRAVAGANCE.

There is hardly a more common error, especially among the wealthier classes of society, than that of justifying extravagance of living as a bounty to the poor. The man who yearly wastes thousands of dollars in gorgeous furniture, expensive clothing, magnificent buildings, &c., justifies himself to his own heart, on the plea that he is really, in doing these things, doing God service. Very probably, the longer he thinks about the matter, the more convinced does he become that his extravagance is not only justifiable, but very praiseworthy; and the inquiry which begun with fearful misgivings as to what answer he should render at the great day of account, to the command, "Steward, give an account of thy stewardship," ends in the conviction that instead of being selfish, he is one of the most charitable and deserving of men.

Now, it is our purpose to prove in a few words that the almost universal mode of reasoning on this subject, is unsound and fallacious; and that the prejudice against extravagance, which has come down to us from our forefathers, is not one founded upon mistaken notions of things.

We will take the case of a man who has a yearly income of three thousand dollars, and who can live comfortably on two thousand a year. He has then a thousand dollars over, which he can devote either to selfish or liberal purposes.—Suppose he spends the overplus of a 1,000 dollars yearly in buying more extensive clothes or adorning his house, or invests it in other unproductive ways; we grant that in so doing, he will pay it away in wages to artisans, &c., but he withdraws that much from the productive capital of the world. The articians receive work to the simple amount of the one thousand dollars, but the one thousand days' work which they have given for it is so much dead capital. They might as well have been employed in digging a ditch and filling it up again.

But suppose that that money, instead of being invested in clothing, ornaments &c., had been employed in some *useful* way, in business manufacturing, farming, &c. The artisans would still have had the same amount of work and wages and the proceeds of that work would be a house that might be lived in, or cloth that might be worn or food that might be consumed.

Or, to make the illustration still more simple, and prove to the extravagant man that he is not a charitable one:—Does he not see the difference between taking a thousand dollars and purchasing jewelry with it to wear on his person, and taking the same thousand dollars and buying bread with it for the sufferers by a famine? In both cases the original thousand is paid to the working classes; but in the former the work of many men for many weeks is squandered on the vanities of one man; while in the other it is employed in ministering to the necessities of hundreds. Is it all the same, then, what a man does with his money; whether he uses it to minister to his own selfish gratifications, or uses it, as a steward of Heaven, to give employment and bread to his fellow men?

One word in conclusion. We are not a utilitarian in the narrow sense of the word. We believe that beauty also has its uses, and high uses. The blue sky, the green earth, the clouds, the sun-rises, and sun-sets, all teach us the great utility of beauty; for God has made all nature beautiful and nothing in vain. Nothing inanimate, by any possibility, can become aught else than beautiful. The clouds shift and vary and change, but lose not their beauty, the river flows gradually along, is broken and torn by jagged rocks, or is flung down into deep abysms but grows more beautiful in proportion as it is rent and tortured—for God has made beauty the deep centred law of the natural world.

We believe that man, in his works, should imitate, in this respect, the great Creator. Let every thing that is made by men, also be made, as far as possible, beautiful; let all useful things be made beautiful.

Neither would we oppose the making of things which, like the flowers, are valuable for their beauty alone. But let us keep to a reasonable discretion in this respect. Let us imitate in this also the Creator, who has made comparatively few things that have not their practical uses. Surely, it cannot be pleasing to the Father of us all, to see so large a proportion of the yearly productions of the earth, squandered in things of mere beauty, when thousands are living in narrow, dirty courts, clothed in rags, and often in want of the coursest food. Grant that it often is in one sense, "their own fault;" they are still, however degraded, however guilty, *our* brethren. And "blessed are the merciful, for they shall obtain mercy."

Circulation of Methodist Periodicals.—Zion's Herald says the circulation of the Christian Advocate and Journal has declined, during the last four years, some 6,000; that of the Quarterly Review some 1,000. The Sunday School publications have advanced; the Sunday School Advocate had 40,000 subscribers four years ago, it has now 80,000! The Western Christian Advocate has 11,000 subscribers; this includes, we suppose, the preachers as non-paying subscribers. The Christian Apologist, (German.) has more than 2,300 subscribers. The Sunday School Advocate has a circulation of the Western house of 17,000. The Repository has 8,000 subscribers, though designed particularly for ladies; its patronage is constantly growing.

Advertisements.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED, READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. I Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

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J. METCALF, AGENT.

Putnam, Dec. 13, 1847.

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Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

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Putnam, May 3, 1848.

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☞ As the publisher is desirous of giving this useful Family Work a very extensive circulation, he offers the most liberal inducements to Agents, and is satisfied that any man of good address can make from FIVE to TEN DOLLARS A DAY from the sale of it. There is scarcely a town or village in the Union but will furnish more or less subscribers. A small capital, of from $25 to $100, will be necessary to make a commencement.

☞ No letters attended to unless the postage is paid.—For further particulars, address

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A GREAT TRIUMPH!

In medicine has been achieved by Doctor S. Hart in the cure of all Disorders, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

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Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

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Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

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Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

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Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says, "My son has been afflicted for years with epileptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

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When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

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Read the following remarkable case of the son of Wm. Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, and medical advice and attendance. I was advised to take a tour to Europe with him, which I did. I first visited England. I consulted the most eminent physicians there in respect to his case:—they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

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H. W. Smith, New York Custom House.
S. Kelly, twenty years, Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 283, Eighteenth st., N. Y.
Mrs. James Berthelf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
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In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

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(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HART, New York.

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Selected Poetry.

KEEP CALM.

Is a lion in the way!
Keep calm:
Tell him you respect his pride,
But, that you may go ahead,
He must please to stand aside.
Keep calm.

Does he rouse and show his teeth!
Keep calm;
Tell him you enjoy the laugh:
Give a single lightning glance,
And he'll dwindle to a calf.
Keep calm.

Are you hampered by the blues?
Keep calm:
When you get your conscience clean,
With your hands and brains at work,
Not a devil will be seen.
Keep calm.

Can't you find your quondam friends?
Keep calm:
You have only lost your cash;
They will all come dancing back.
When they see the dollars flash.
Keep calm.

Does a villian slander you?
Keep calm:
He can never hit his mark;
Since his nature is so mean,
Let the snarling puppy bark,
Keep calm.

Does a maiden play the jilt?
Keep calm;
If she care a whit for you,
When she sees you hale and strong,
You will find her coming to.
Keep calm,

Does a wanton spread her net?
Keep calm:
Tell her that with half an eye
You could see the serpant coiled
Underneath the painted lie.
Keep calm.

Are your virtues not admired?
Keep calm:
Rest assured, if they exist,
They will never sue for praise;
On their own wealth they subsist,
Keep calm.

Can't you stand upon your sense?
Keep calm;
Queer that you should think you can:
Prudent people fathom sense
With a golden plummet, man.
Keep calm.

Let things jostle as they will,
Keep calm,
Outward evils need a check;
But the greatest curse of all,
Is the stiffening in your neck,
Keep calm,

Boston, 1848. G. W. I.

Communications.

Written for the Western Recorder.

MAN FADETH AS A FLOWER.

A SKETCH. BY "ANON."

"*The flower fadeth.*"—ISAIAH, XL., 6.

One of the most beautiful and striking figures employed to illustrate the brevity and uncertainty of human life, is the floral emblem of the inspired author: which will now afford us, in this our first sketch, a basis for a few important reflections.

1. *Flowers in their beauty are emblematical of human life.*—The countenance of infancy is more lovely than the bud unfolding its rich and beautiful colors. We gaze upon it with joyful admiration; and 'tis well—for it is yet free from the taints and pollutions of crime. What rapture thrills the parental heart as it listens to the lisping accents of its musical voice, sweeter than the tones of Eolus; or watches the smiling feature, the tottering step, or the merry gambol, of the "man in miniature." Children are buds of promise—tender osiers, that bid fair to become vigorous and noble trees. But while we look with admiration, and dwell with rapture on each developing lineament, the colors fade, the beauty vanishes, and the bud is rudely plucked from the tender stem, ere it has revealed its full and perfect beauty. Or,

"Nipt by the wind's unfimely blast,
Parched by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away!"

2. *Flowers are emblematical of human life with regard to the shortness of their duration.*—We gaze upon the beauty of youth, watch its unfolding loveliness, listen to the sweet tones of its voice, and look forward with anxious expectation tor the period when the bud shall expand in fragrant bloom, and the fruit shall swell and ripen in golden perfection. How vain our anxiety! The worm is in the bud, preying upon its vitality, and ravaging its inward being. Alas! how soon it withers—how soon it dies! "Children, bright, transient as early dew, soon exhale and go to heaven." Well may human life be compared to a "vapor," a shadowy dream, a shooting star, a bubble tossed upon the angry billow. For awhile we sparkle in the changing firmament of human existence, and then our beams are merged into the refulgent light of eternity! Many of our dearest friends are asleep in the dust of the earth, awaiting the sound of archangel's trump. Not a household but mourns some loved and absent one. We turn to view the seats of our parents, and behold! they are vacant; we call with endeared fondness upon their hallowed names, but the answer comes from the cold sepulchral voice of the grave, which responds "*they are here!*" The old arm chair remains the solitary tenant of the chimney corner; and when we look for the old familiar forms, that were wont to recline against its soft cushioned back, and smile upon the family group, we see them not. Around the family board is heard not the sweet melody of once cheerful voices; and the former joyful fireside is now gloomy and sad, and the fire burns more dimly in the grate. How many in the bloom and pride of life, have been cut down by the keen scythe of death! Man at his best estate is vanity. "He is as the grass which flourishes in the morning of a summer's day, presenting its verdure, which is beautiful to the eye, and displaying its blossoms, which are grateful to the smell, but which is cut down before the evening and withereth." The fondest, the brightest, the best, around whom the most tender fibres of the heart entwine, are generally the first to descend to the silent mansions of the grave.

"'Tis thus in this world of affliction and care
Death breathes on the lovely, and withers the fair;
The fondest and best descend first to the tomb,
Ere time hath revealed their full beauty and bloom!"

3. *Flowers are emblematical of human life as it regards the numerous contingencies to which they are exposed.*—They are liable to be trodden down by careless feet; plucked from the stem by rude hands; blasted by the frost of a night; or ravished by the ruthless worm. How many by sudden contingencies are hurried into eternity. Man has gone forth in the morning to the toils of the day, buoyant with hope and flushed with health; but has returned by the assistance of friends, ere the shadows of closing day had fallen upon the earth, a blighted corse. Insidious death riots upon the constitution undiscovered, until too late to remedy his fatal attacks.—Consumption tints the cheek with the color of the rose, while one by one the life-strings are breaking. The springs of human life are dried up by the burning influence of fever, or congealed by the severe frosts of winter.

"Dangers stand thick through all the ground
To push us to the tomb."

4. *Flowers are emblematical of human life because they all eventually yield to the influence of time, change, or season.*—So death will set his broad signet on all the human race. The nations already swept away from the face of the earth, will not prevent death from banqueting upon the eight hundred millions now living, and the many generations yet unborn. Sooner or later, all earth's feeble sons and daughters will be silent in the grave—all, all strewn like the leaves of the forest by the rude blasts of the autumnal winds.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set; but all,
Thou hast *all seasons* for thine own, O death!"

What a stupendous thought, that all who now live and act in the grand drama of life, will soon pass off the busy stage, down to the "dreary regions of the dead, where all things are forgot."

"What is this world?
What, but a spacious burial field unwalled, [bones,
Strewed with death's spoils * * and full of dead men's
The very turf on which we tread once lived!
And we that live must lend our bodies
To cover our own offspring: in their turn
They, too, must cover theirs."

Let us ever remember that

"Art is short, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

5. *All earthly good, also, like the flowers of the field, will pass away.*—Earth's honors wither on the brow; its greatest monuments of wealth and power will crumble into dust; its pleasures are but for a season; its glory vanishes; its treasures and garments rust and become motheaten; and its beauties fade as do the flowers.—All, all, short of the Word of God, is unsubstantial as a dream—like bubbles floating on the tumultuous bosom of the great river of time.

"Earthly things are but the transient pageants of an hour,
And earthly pride is like the passing flower
That springs to fall, and blossoms but to die."

Banks of the Scioto, May, 1848.

Ministerial.

Excellent, but not Faithful Preachers.

BY REV. G. B. IDE.

There are numbers, in every section of the land, who have come forth with rich literary attainments from the university and the seminary, and are adepts in the theory of their profession, and yet, when brought into the field of real service, prove utterly wanting in practical dexterity, and are mere nullities in the church, because of their defect. They are pious and learned, they possess noble gifts, both natural and acquired; and in the seclusion of study they can prepare very excellent and weighty sermons; but they can no more produce them with effect before an audience than the fabled Vulcan could wield the thunderbolts he had forged. In the distance and chilling reserve in which their spirits are wrapt up, they are as widely separated from the regards and sympathies of the busy, breathing, living world, as the hermit in his remote cell, or the lone astronomer on his mountain height. They are not working and everyday men; they have not the power of bringing their thoughts and feelings to bear upon others; and the consequence is, that their labors, both in the pulpit and in the more private walks of pastoral life, are unacceptable, uninteresting and feeble. One plain, unlettered preacher, with his warm heart and glowing utterance; his practical habits and intuitive perception of human passions and prejudices, will achieve more for the advancement of Zion, than an army of slow, torpid book-worms, with the starch of the college yet stiff upon them, with their heads of knowledge and souls of ice, their frigid manners, and their sluggish delivery, that lulls like an opiate. It is not by such men that the world is to be roused and shaken. It is not by such men the crowds of impenitent sinners are to be disturbed in their fatal repose; or the slumbering hosts of God's elect awakened to glorious deeds, and led on from victory to victory, until the earth alone shall be the limit of its conquests.

A Hint to Ministers.

There was a husbandman that always sowed good seed, but never had good corn. At last a neighbor came to him, and said "I will tell you what probably may be the cause of it: it may be," said he, "you do not *steep* your seed?" "No truly," replied the other, "nor did I ever hear seed must be steeped." "Yes, surely," said his neighbor, "and I will tell you how: it must be *steeped in prayer.*" When the party heard this, he thanked him for his counsel, reformed his fault, and had as good corn as other persons.

May not this little anecdote afford a useful hint to those whose office it is to sow the seed of the divine word? Too frequently it is found that but very little good fruit is produced within the limits of their exertions. What can be the cause? Alas! the seed which they sow, although of the best quality, even of heavenly origin, is not steeped in prayer. To the want of scrupulously attending to this practice, may be traced the barrenness of our favored land. Let then the spiritual husbandman in future be more diligent in his attention to that important duty, and then may he hope to see the vineyard committed to his care, abounding in all the fruits of righteousness.—*Flavel's Husbandry.*

Ladies' Department.

Thin Shoes.

Ladies! can we animadvert too strongly on the practice of wearing thin shoes and light garments? We sound the timely warning!

"Epitaph on the grave-stone of a young lady: 'Died of thin shoes, January, 1839.'

"If the truth was always to be found in an epitaph on every grave-stone, such inscriptions as the above would be as thick in our depositories of death as fallen leaves in autum.

"A thin pair of shoes undoubtedly set off and display to advantage a pretty foot; but is the word of admiration from some senseless coxcomb an equivolent for the hacking cough and hectic flush—or the ruddy tint of health so lightly esteemed by our fair countrywomen as to be carelessly exchanged for the red herbinger of death blasting the cheek where it blooms?

"Is a foot, compressed into the smallest possible space by kid and morrocco—a prisoner there—and which, if placed and kept there against the will of the wearer, would be called *torture*—is a foot thus bandaged, we say (because its diminutiveness may attract the eye of some jockey in humanity,) and exposing its owner, both by the quality and manner of its covering, to cold, cough and consumption, to have such meretricious advantages compared with such probable fatal result? Let those who would thus throw themselves in the suicide's path reflect upon what they are doing.

"We say to every one, wear good, strong, think shoes, and over-shoes when there is mud, water, snow, or ice in the street. Never mind if your feet do look a little large, ladies; even if they should look a little clumsy, do not fret. A little-looking foot is not of so much importance to health and happiness as a good pair of lungs; and those who act the part of wisdom will dress to insure health, and let Fashion and Fashion's fools go to destruction in the way they love to travel."

What a Woman can Do.

The Journal of Commerce relates the wonders wrought by a Catholic woman in Williamsburg, a large and growing village in the vicinity of N. York. Where is the Protestant woman of equal energy and accomplishment? Indeed where is the man?

Eight years ago there was no Catholic Church in Williamsburg. An excellent Catholic woman who had a stall in one of our markets, thirsted for social worship, and was anxious for the education of her children. With two or three other women, her neighbors, she determined to see what could be done. She applied to some of the Catholic clergy, but the place was not promising enough to enlist their energies. The women however found a priest, and requested him to become their pastor. He canvassed the place, and thought there were not Catholics enough to warrant his staying among them. The women were not to be put off so. They assured him there were more Catholics in Williamsburg than would confess it; and to prove that there was strength there, they set themselves to build a church.—They raised a subscription of $700, and the work went on. *Now* there are three Catholic Churches in Williamsburg, all well filled. One of them is just finished, and holds from two to three thousand persons. This is one way in which Romanism is propagated among us. If Protestants, in their wealth, had been as zealous as the Catholics, for what they think all important, they would have taken early possession of so promising a place as Williamsburg.

From what we know of those enterprising women, we think it not improbable that at one time they would have joined a simple Bible movement. They are now ready to co-operate with a generous spirit in any thing useful, though it may be Protestant. It is easier to scold than to work we know. A religion which condemns others, is more agreeable, many times, than one which seeks by earnest labor to do them good. It is but fair that they should possess the superiority who work hardest for it.

Miscellaneous.

Remarkable expositions of Prophecy.

Recent events have directed the attention of students of prophecy to a Discourse on the Rise and Fall of Papacy, published in the year 1701, by the Rev. Robert Fleming, a Presbyterian minister. This gentleman was a Scotchman by birth and great-grand-son of John Knox, the Reformer. After officiating for some time to the Scotch Church at Amsterdam, he came over to London, and became pastor of a congregation in Lothbury. His father, who was also called Robert Fleming, was likewise a Presbyterian minister and was author of the celebrated book entitled, The Fulfilling of the Scriptures. Prophecy was a favorate study with both the father and the son and both rendered good service to the science of prophetical interpretation. It is remarkable that Mr. Fleming. Jun. in the Discourse on the Rise and Fall of Papacy, foretold the first French Revolution about *ninety years* before its occurrence. At the time, the verification of his reckoning excited general notice. The work was accordingly republished in 1792, and edition after edition was bought up with great avidity. It is a most extraordinary fact that Mr. Fleming fixed upon the the present year, 1848, as a grand prophetical epoch. The following passage, to be found in his Discourse, cannot fail to be read with interest at this crisis:

"I do suppose that, seeing the Pope received the title of Supreme Bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately, so as to ruin his authority, so signally as this judgment must be supposed to do, until the year 1848, which is the date of 1260 years in prophetical account, when they are reckoned from A. D. 606. But yet we are not to imagine that *this vial will totally destroy the Papacy, though it will exceedingly weaken it*, for we find this still in being and alive, when the next vial is poured out."—*Discourse, page* 43. *Edition. Edinburgh*, 1809.

Mr. Fleming reckons that a prophetic year contains only 360 days, and hence he places the termination of the "time, times, and dividing of time." that is, of the 1260 not in 1866 but in 1848. It is extremely probable that the events of the present year will, as Mr. Fleming predicted, "exceedingly weaken" the Papacy. We believe indeed, that the Jesuits anticipated a very different result, for we have heard that they have been secretly fomenting the discontent which has issued in so many revolutionary movements.—They calculate that by dexterous managemeat they may place themselves at the head of the new governments, and thus secure the establishment of Romish escendency. Our readers may have remarked, accordingly that a number of Romish ecclesiastics were among the first to give in their adhesion to the Provisional Government of France. But He who is Governor among the nations, "taketh the wise in their own craftiness;" and it may be that the Jesuits may find themselves unable to control the elements at present in commotion. Free institutions are utterly incompatible with the spirit of their system; and should Roman Catholic States be compelled to grant the liberty of the press, and complete religious toleration, it is very evident the Papacy will be exceedingly weakened. Were such a man as John Knox permitted to preach, without disturbance, for six months in Rome, the Pope and the cardinals would meanwhile die of terror.

Mr. Fleming connects the year 1848 with the pouring out of the fifth vial, and another statement, which he makes in his Discourse in reference to this subject, is worthy of record:

"The fifth vial (Rev. xv. 10,") says he, "is to be poured out on the seat of the Beast, *or the dominions that more immediately belong to and depend upon the Roman See.*"

It is worthy of remark that Romanism is prevalent in all the states which have recently been revolutionized. Protestant Britian enjoys peace, whilst France, Spain, Austria, Bavaria, Venice, Milan, and other places where the Papal authority is dominant, are in the utmost confusion. It may be that our young Irelanders calculate upon the support of France, should they venture upon an outbreak; but the Parisian revolutionists, for some time to come, will find it difficult to maintain their own rickety Government. If Fleming is correct in his interpretation of the fifth vial, and its judgments are to be poured out upon countries lying beyond the boundaries of the Roman Empire, the Roman Catholic portion of Ireland may yet be visited with even a more terrible scourge than the famine of last yhar; for it may be the theatre of the horrors of a bloody civil war, created by the unhappy miscreants who are now sowing sedition among our misguided countrymen. Protestant Ulster repudiates their proceedings, and it it is, therefore, to be hoped that it will to a great extent, escape the curses of the fifth vial.

From the Luthern Observer.

An Infidel not a Credible Witness.

A trial for murder recently took place in the Criminal Court of Philadelphia, in which the dying declaration of the man supposed to have been murdered was relied on by the prosecution in evidence. That declaration charged the fatal result on the person under trial. The deceased was an avowed infidal, and David Paul Brown, Esq., the council for the defence, maintained that the dying declarations of an infidel ought not to be received in evidence. We know nothing more of the circumstances of this particular case but we deem the remarks of Mr. Brown, on the principle involved, as of sufficient importance to be laid before our readers. They are as follows:—

This is a great question for *this* world and the *next*. Since the time of Pontius Pilate, few questions of greater importance have presented themselves to a judicial tribunal. Its consequences should be well considered in its decision.

An infidel—one who denies the existence of a God, and a future state of rewards and, punishments—*cannot be sworn*. This is established doctrine. An oath, in *such* circumstances, would be a solemn *mockery!* An oath, or appeal to God, is the only tie that a human tribunal can have upon the truth of a witness. 'Truth, the the *whole* truth, and nothing but the truth—so help me God,' is the obligation assumed by the witness. But it has no power—no binding influence, where the existence of a God and future rewards and punishments are denied.

If then, this man, if living, could not be sworn, can his dying declarations be evidence? They are even more objectionable and more dangerous than his testimony. They are exparte, they are surrounded by none of the safe-guards of cross-examination—they are to be received by us by transmission through others—and, superadded to *all* these objections, the deceased was an avowed and unqualified infidel. Why is an oath binding? From its *appeal* to God. Why are dying declarations admissible? From an *approach* to God and his judgement—from the almost immediate approach to that 'high and mighty one, that inhabits eternity,' and of whom the sacred Bible is the earthly emblem. It is therefore, obviously necessary to competency, that God and judgment should be presem in the mind of the dying man.

Suppose the dying declaration of a defendant; would it be received to affect the reversal of an attainder? No. Why not? Because not competent to be sworn. Suppose the deceased were infamous from crime, or pecuniarily interested. His declarations could not be heard. For legal purposes *infidelity* is the same. An infidel is not competent as a president of the United States—as a judge, as counsel, as a juryman, as a tipstaff, as any officer of the General, or State Government that requires an oath—for the *life* of an oath is *fear* of hell and *reverence* for heaven.

This doctrine is said by the opposite counsel to be a novelty—and it is further said that its novelty is an argument against it. The novelty of the doctrine consists in the anomalous character of the crime to which it relates, and which seems to flourish most in the present century.—But we are told the effect of the doctrine will be bigotry and delusion. What bigotry is that, that stands by the Holy Bible? Who is deluded that relies upon the justice of the Omnipotent? Let me tell you that the effect of the *opposite* doctrine will be impiety, corruption, and perdition.

A man who *lives* as a *beast* and *dies* as a *beast*, must, according to his own standard, be considered a *beast*, and for judicial purposes, he should enjoy no greater privileges. The rights of the defendant and the sacred character of justice demand it—the lofty and immutable principles of our religion forbid that it should be otherwise.

The decision of this day will startle thousands from their impious and perilous slumbers.

Do I ask you to work iniquity to any man? I ask you only to do justice to the great Source of *all* justice. I beg you not to permit an opportunity for so much good, to pass unimproved. The fate of the defendant is nothing—but these principles are vital to us all.

Remember, I allow for all differences in creeds, or modes of worship, but I make no allowance for that man who boldly confronts his God, and plants his cloven foot upon the Book of Eternal Life."

Cold Bathing.

BY JOEL SHEW, M. D.

Some general rules to be observed in Bathing.

1. Beginners and weak persons should commence moderately. Many are injured by beginning too rapidly. If you have any doubt, take first the luke warm or tepid bath (from 80 to 90° Fahrenheit)—This would not injure the feeblest child. Then, from day to day, gradually lower the temperature as you feel you can bear.

2. A most important rule is, never to take a cold bath when you are much fatigued. Take, then, the tepid or warm bath or wait until becoming rested.

3. Never take a cold bath when the body is cold or chilly. Cause first the warmth by friction on the surface, exercise, wraping up warmly in bed, or by the warm bath, as at from 92 to 98° Fahrenheit.

4. Do not bathe within three hours after a meal and four hours is still better.

5. It is better to wait at least half an hour after bathing before eating.

6. Always get warm after a bath. Exercise is the most natural, and therefore the best mode. But if this is not practicable, use artificial means.

7. Do not take the shower or douche bath on the head. It is better merely to wash well or *pour* water on the part. The force of water striking upon the head sometimes causes the head-ache and other unpleasant affects. You can easily incline the head forward while in the bath.

8. Under the above rules, sedentary persons and those not in good health, may bathe advantageously two and even three times a day; the time of rising in the morning being one of the best.

Would you enjoy health, happiness, and long life? The next thing to preserving a clear conscience, & in all things temperance, is *regularly daily, some form of bath.* Would you preserve soundness and beauty of teeth, clearnass and ruddiness of complexion? Avoid tea, coffee and tobacco, *and take your daily bath.* Would you enjoy, amid the trials of life, serenity of mind, clearness of preception, and the highest perfection of all your bodily and mental powers, in connection with all the other rules of hygiene? TAKE ALWAYS YOUR DAILY BATH.

THE BOY MAKES THE MAN.——A man's character is formed early in life. There may be some exceptions. In some instances, very great changes take place after a person has grown to manhood. But, even in such cases, many of the early habits of thought, feeling, and action still remain. And sometimes we are disappointed in the favorable appearances of early life. Not unfrequently the promising boy, in youth or early manhood, runs a rapid race downward in the road to ruin. All the promising appearances failed, because they were not formed upon religious principle and a change of heart. But, as a general rule, show me the *boy* and I will show you the *man.*—*Anecdotes for Boys.*

CONGREGATIONAL SINGING.—We rejoice to see this subject agitated in various perodicals.—'Choir singing,' says Lowel Mason, an eminent teacher of sacred music, 'does not answer the great purposes for which the singing of praises to God is designed. We believe it. Every heart and tongue should unite in God's praises. Besides choirs, in the main are too theatrical. Very many, destitute of the fear of God, chant the most solemn spiritual composition! We look upon this as little short of blasphemy! Mr. M. further remarks, that, 'a chorister will be necessary to promote harmony, while the usual accompaniments of concert horns, bass viols, trumpels, organs, &c., &c., will of course be dispensed with, and an unnecessary expense avoided." Very well—so let it be.—*Golden Rule.*

Lectures to young men on Tobacco—its physical and moral influence upon those who use it—are fashionable down east. We wish some of the lecturers would take a westward tour.

From the Luthern Observer.

Rules for the House of God.

"Walk softly to your seat.

Spend a few moments in silent prayer. This will solemnize and prepare the heart for a welcome reception of God's truth. The habit of gazing about on entering the house of God, as is the manner of some, is not only indecorous, but tends to dissipate the mind.

In singing, unite with the whole congregation; lift your heart to God in heaven.

Singing is a solemn act of worship to God in which all should participate.

(Every pew should be amply furnished with Hymn-books.)

Position in prayer. This should be uniform. The uncouth and disorderly practice of some sitting, and some kneeling, as is in some congregations, cannot be too severely censured. A very appropriate and scriptural position for rebel hell-deserving sinners, in approaching the great God, is kneeling and prostration; but this position cannot always be observed, for the following reasons:—

1. Pews, or slips, are often so constructed as to render kneeling very difficult; and

2. The floors of some churches are so completely saturated (often *swimming*) with tobacco juice, that it would be extremely dangerous, even for gentlemen, (to say nothing about ladies,) to kneel during the solemn season of prayer.

Sitting during public or social prayer we deem in general improper. Would we approach even an earthly prince in this idle position? How then, the King of kings—the Lord of hosts? Rise up, then; before God; rise up—close your eyes.—"Stand in awe, sin not." If prayers are what they should be, short, animated, spiritual, and to the *point*, every one may endure the fatigue of standing. No public prayer should exceed six or eight minutes; five in most cases, would be preferable. Solomon's prayer on the dedication of the temple, (which by the by, is the longest on record in the Bible,) did not exceed eight minutes. All the examples of prayer given by inspiration are short—*very* short, and *graphic.*

During the whole sermon, let your attention be *fixed*; and unwilling to lose a single *thought.*

When the benediction is pronounced. remain a few moments for silent prayer. Not a pew door should be opened; not a hat, glove or cloak should be taken; not a foot moved. How shocking and unseemly, to see many adjusting their cloaks or over-coats; searching for their hats, canes; opening the doors of pews, &c., while the blessing is being pronounced! Is not this outrageous, perfectly sacrilegious?

(Why do not ministers train their congregations into better manners?)

In leaving the house of God, go softly, moderetely; never crowd the aisles. Some people *rush* literally *rush* from the sanctuary. Scandalous!

In retiring from public worship, never put on your hat till you reach the the door.

After retiring from the sanctuary, go home, meditate on the solemn truths; let the seed sown take deep root, bring forth fruit to eternal life—some thirty, some sixty, some a hundred fold."

Keep Your Promises.

We have often been shocked at the reckless disregard which many persons manifest for the fulfillment of their promises. They are ever ready to make engagements for the future, but when the time arrives for their fulfillment, they seem to have forgotten them entirely, or at least, to treat them as though they involved no obligation whatever. Such conduct is sinful in the highest degree, and when indulged in by professing Christians, furnishes glaring evidence of essential defect in their Christian character. It is also highly injurious in its influence upon society itself, inasmuch as it necessarily tends to destroy that confidence of man in man, which is so essential to the happiness of the community. It is especially detrimental to the interest of the individual himself, who is guilty of it, as he thereby forfeits the confidence and respect of his fellows. His word accordingly, is not relied upon, & he is obliged to suffer all the unhappy cosequences. This sinful habit is one of the most inexcusable of which any can be guilty. In ninety-nine cases out of a hundred there is no absolute necessity whatever for any one to break his word. No one should ever make promise, unless he looks well into the circumstances beforehand, and has every reason to believe, that it will be in his power to fulfill his promise. And whenever a promise has once been made, it should be his fixed determination to keep it, and with a particular reference to this, his subsequent conduct should be shaped. Were this course to be faithfully pursued, not only would the serious evils resulting from a disregard to one's word be avoided, but also the confidence of those around speedily gained and enjoyed, and a character thereby eventually estalished, that will be of more value than "ermine, gold, or princely diadems."

RUSSIA.

PROPOSALS TO LIBERATE THE SERFS.

The National contains the following letter from St. Petersburg, which is not without importance at the present moment:

"Every one here is expecting some great event, if any credit is to be attached to the reports in circulation, and which, there is every reason to believe, are well founded. The Emperor yesterday sent for the President of the Senate, the principal dignitaries of the Empire, the Bishop, and the Ministers, and communicated to them the project which he had in contemplation, for immediately enfranchising all the peasants from personal servitude. They would then be placed in the same condition as the Poles, and the people in the provinces of the Baltic.

"The young Prince G——— V———, who is very popular at St. Petersburg, warmly supported the plan; but the hereditary Grand Duke, who was believed to be of a weak and irresolute character, supported by his uncle the Grand Duke Michael, and a great number of important personages, insisted with much firmness on things remaining as they now are, founding their arguments on the danger which would arise from giving freedom to men yet plunged in the lowest state of barbarism, and who have not yet received any of the advantages of education; and that on the eve of a probable war, any change of the kind would be impolitic. Notwithstanding this opposition, orders were sent by the Emperor to the civil and military authorities in the different provinces to sound the feelings of the people on the subject."

Correspondence.

Written for the Western Recorder.

SABBATH SCHOOL CELEBRATION ON THE FOURTH.

Mr. Editor: I have for more than half a century, been enjoying the blessings of liberty, gained by our revolutionary fathers, and have been accustomed to the observance of our national anniversary of Independence, from year to year, but have never spent the day so pleasantly as on the recent occasion, July 4, 1848. I have been prevented from sending you at an earlier day, for publication, a statement of the proceedings I had the pleasure of witnessing, but it is not perhaps yet too late.

To me it seems, there is not a more rational or profitable method of spending the joyous day of Independence, than by convening our children and addressing them upon what the Lord has done for us as a nation, and how we should live, to have these blessings continued to them, after we the more immediate descendants of the revolutionary fathers, are laid beneath the clods of the valley. I had the privilege of attending three celebrations on the 4th, and will give a short account of each, though I cannot do justice to them for want of room.

At 8½ o'clock, attended at West Putnam, at the school house on the hill. The Superintendent, Mr. Bailey; had his school all seated and arranged in good order, & refreshments prepared. In a short address, he stated to the children the object of the celebration. Mr. J. Metcalf, of Putnam, then led in singing a hymn, and other hymns afterwards at intervals. Prayer was then offered, when Mr. H. Ward, Jr., read the Declaration of Independence, in good style. Then followed several short addresses on topics appropriate for the day, and all went off in good order.

In the afternoon, 4½ o'clock, attended at the 2d Methodist Episcopal Church, Zanesville. It was truly cheering to see the happy, smiling faces of the scholars, girls and boys, with those of their teachers, ladies and gentlemen, to the number in all of 300 or more. The minister in charge opened the exercises with prayer. Mr. John Darrow, the Superintendent, gave direction to the exercises. Mr. S. Burwell, led in singing. We had several addresses by the scholars, and hymns sung. Then followed two short addresses by gentlemen present. One presented the children the reasons why this day is observed as a day of rejoicing, and the causes which led to the Declaration of Independence. The other related facts which occurred during the Revolution. The school then marched around a square of the city, and on their return, went up into the body of the church, where refreshments were served up in the most pleasant style. Tables were furnished 60 feet in length, and so disposed that the Teachers and others could wait upon all the children at the same time without confusion. The society there deserves much credit for their labor of love, in thus giving increased interest to their school, which I presume will bring in many children that never would have attended, if they had not been brought out in this way. May kind Heaven bless their labors, and may the children of their charge be true Christians and true Americans, who will love their Savior and their country.

At 7 o'clock, p. m., attended at the 1st Methodist Episcopal Church, Zanesville. At an early hour, the church was crowded with children and spectators. Mr. G. Dowiy had the most pleasant arrangement for the occasion, which could have been desired. A small platform was prepared in front of the stand, with two flags of our country hung up on each side, and evergreens also hung all around. The sight was calculated to fill the mind with gratitude to a kind Providence, for the blessings we enjoy as a nation. After the exercises were opened, there were several Addresses by the scholars, and Dialogues on different subjects. The Dialogue on Selling Liquor was acted out to the life. We believe the thing was fairly presented as it frequently takes place, in the case of young men who go to those drinking and eating houses, making excuses for their drinking, and the vender saying, If I do not sell it, others will; and pleading justification in having license. He acknowledged that he had no Bible. The temperance young man said he expected that, for Bibles and liquor bottles never could agree to lie on the same shelf together. After reading him a few verses, he gave him the Bible as a present, Go and do likewise—Give the Bible to all who sell the fire water to their neighbors. I was much pleased with the Dialogue between the teacher and the scholar respecting the new birth, what it meant in the Bible. O that all who have not been born again by the Spirit of God could have heard it. It would certainly have moved their feelings, as it did the feelings of all present. May God bless the teacher & little girl who spoke this piece.—A Dialogue on Dancing, by three young ladies was also excellent. Please, Mr. Editor, give it entire, if you can find room for it in your excellent family paper. The sin of learning to dance, with all the evils connected with it in this our day has effected some of our churches here, and in other places. The advocates for the practice carry themselves among the 'upper ten,' who seem to hold that show, and dress, and wealth make the character what it should be, scarcely knowing any others of a different class. I trust that the young ladies of this Sabbath-School will be humble, and that they will disregard the "scorning of the scornful." For whom the Lord loves he will bless with peace, and every other blessing needful for time and eternity.

Yours, &c.,

M. GILLESPIE.

Putnam, O., July 25, '48.

The Last throb of Fourierism.—We perceive that Brook farm, near Boston, the citadel of Fourierism, is advertised for sale by the sheriff.

Religious Intelligence.

INDIANA DISTRICT.

Sugar Creek Ct., July 6, 1848.

Br. Bassett: By the blessing of God, we are trying to live, on this circuit. I have found here a religious people. The Lord is with us, and the cause is rising. The church is sustaining its ministers well, and we have had, say 26 additions to the Church. We have $142 subscribed towards the Ludlow claim, to be paid against the time of Annual Conference, and we expect to get the money. Brothers E. Horner and W. W. Rigdon have again joined our church. They left the Wabash Conference two years ago, on the abolition question, but have come back in the spirit of religion. * * * * *

May the Lord bless them and us together.

H. COLLINGS, Sup't.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, July 27, 1848.

☞The "Sketch," by "Anon," on our first page, was intended by the writer to have precedence of another, which appeared in our paper of June 15, on the "Immutability of the Word of God." But accidentally the latter was sent us first.

☞We have received for publication another letter from Rev. W. McGwigan, on slavery, which shall appear. He declines a discussion with Br. Gay.

☞We have given entire on our fourth page the Cove Spring Oration, to accommodate the wishes of our numerous subscribers in and about Bainbridge. It will generally accommodate us to be excused from publishing in our paper any document of so great length, unless it is suitable for it to be divided. We think it necessary to make this statement in reference to subsequent cases.

Disastrous Scenes in France.

The general sympathy and rejoicing throughout this country, upon the overthrow of the French Monarchy, and the establishment of a Republican Government in its stead, has been succeeded by sad regrets to learn of recent scenes of anarchy and wholesale bloodshed which have taken place in the heart of the new republic. The details, as given in some of our exchanges, are lengthy as well as horrible.—The occasion of the outbreak, we believe, was as follows. For the purpose of affording employment to the laboring masses, the new government had established national work-shops. It was soon found that a retrenchment must be made. For whilst ten thousand were at work and receiving full pay, about a hundred thousand more were idle, and received half pay.—An attempt was made to constrain a portion of these to go to work on public improvements at distant points, and another portion to enlist in the army. Extensive discontent was the result. Many thousands being turned out of employment, mischief and violence were readily concerted. A desperate attempt was made to overthrow the government, in which the insurgents it seems, well nigh succeeded. A terrible onset and slaughter commenced on Friday, the 23d of June, which continued for four days and nights in the heart of the city of Paris. Many distinguished officers, as well as from ten to twenty thousand others were slain. The Archbishop of Paris volunteered to act as mediator, but was shot by the insurgents, and died after lingering two days, with the prayer on his lips that his might be the last blood shed in this affair. Several thousands of prisoners were taken, and the prisons were filled. The insurrection was ultimately quelled, and the Republic was triumphant.

☞We find the following in several Cincinnati papers:

UNION LOVE FEAST.

Next Sabbath morning, (23 instant,) a Love-Feast will be held (D. V.) in the First Methodist Protestant Church, on Sixth-street, between Race and Vine-streets, to which Christians of all denominations, and persons seeking religion, are respectfully and affectionately invited. Tickets will not be required. Doors to open at 6 o'clock, services to commence at 7 and close ½ to 9.

T. H. STOCKTON,
Sup't. 6th St., M. P. C.

J. N. Maffit.—The Baltimore Sun has information that this gentleman is preaching with astonishing success at Batesville, Ark. The whole population, *it is said*, white and black, are joining the church under his preaching. What is called his *persecution* by the northern Methodists, is greatly helping him along at the south.

Qualifications in Tennessee.—A writer in the Nashville Christian Advocate, of the 14th inst. says, that the 9th article of the Constitution of the State of Tennessee provides that no person is eligible to hold any office in the civil departments of the State, that does not believe in a future state of rewards and punishments. Also that the Supreme Court has decided that no person that does not believe in a future state of rewards and punishments can give evidence in any courts of the state.

The Wreath.—We have received the Aug. number of this work. It is embellished with a steel plate representing Bethlehem, a colored engraving of Dianthus, and a piece of Music. It is filled also with good and interesting reading matter. We have repeatedly recommended the Wreath, as worthy of extensive patronage.—Devoted to Religion, Morality, Literature. $1 per year. Address, J. Van Court, Philadelphia.

We are also favored with the receipt, monthly, of Van Court's Counterfeit Detector, (same publisher) a very convenient and useful publication, containing engravings of the coins. $1 per Annum.

The Wreath for July never reached us. Will Mr. V. C. oblige us by sending us a copy?

☞The following from the Pittsburgh Christian Advocate, will be perused with interest by many of our readers.

The General Conferences of '28 and '48.

In casting our eye over the history of the Church, we paused a moment on the General Conference of 1828—the previous Conference which sat in Pittsburgh. Curiosity led us to make some inquiry, by way of comparison between the Conference of 1828 and that of 1848.

First, we find that five Bishops were present at each of them. In 1828, there were present, Bishops McKendree, George, Roberts, Soule, Hedding. At the Conference of 1848, Hedding, Waugh, Morris, Hamline, Janes. Bishop Hedding was the Junior Bishop in 1828. He was Senior in 1848.

Dr. Martin Ruter, then of Cincinnati, was the Secretary of the Conference of 1828. Rev. J. M. Trimble, of Cincinnati, was the first Secretary in 1848.

There were in 1828 seventeen Conferences, represented by 176 delegates. The ratio of representation was then one for every seven. In 1848 there were 23 Conferences, represented by 152 delegates, the ratio of representation being one for every twenty-one. There were 24 more delegates in the Conference of 1828 than in the Conference of 1848.

The numbers in 1827, the year preceding the Conference of 1828, were—whites, 327,932; colored, 54,065. Total, 381,997. Preachers, 1,576. In 1847, the year preceding the Conference of 1848, the numbers were, whites—600,941; colored, 29,901. Total, 631,553. Effective travelling preachers, 3,296. The number of members, therefore, has nearly doubled in twenty years; and the number of preachers rather more than doubled. During this twenty years the Canada Wesleyan Church separated, by mutual consent, from the parent body, as did also the Meth. Episcopal Church South. There occurred also in this time the two secessions of the Methodist Protestants and the New Wesleyans; having in the aggregate, about as many members as remain in the old Methodist Episcopal Church. The increase of American Methodism during the last twenty years has been from about *three hundred and eighty-two thousand* to about *one million two hundred thousand*. Methodism has nearly quadrupled itself in twenty years; and the old Methodist Episcopal Church, after suffering two secessions and two separations, taking off in the aggregate nearly as many members as were left, has still doubled the numerical strength which she had twenty years ago. The population of the United States doubles itself in about twenty-five years. This is considered a very great increase; but the increase of the Methodist Episcopal Church is greater, and of American Methodism vastly greater. If her other elements of strength have kept pace with her numbers, Methodism may yet be the honored instrument in the hands of the Lord of much good. Oh, for some common bond of union! At least the bond of peace! It would at once double our moral power, and enable the Church to spend all its energies in its original calling of spreading Scriptural holiness over the earth.

Of the five Bishops who presided in the General Conference of 1828, three—McKendree, George and Roberts,—have gone to the Church above; Soule to the Methodist Episcopal Church South; Hedding alone remains.

Of the delegates of the Conference of 1828, two, T. A. Morris and Beverly Waugh, were Bishops in '48; one, Leroy Swormstedt, Book Agent at Cincinnati, and a visiter at the Conference: John Early, of Virginia, Book Agent of the Church South, and appointee of the Church South to the General Conference of 1848; H. B. Bascom, Commissioner of the Church South to the General Conference; and John Ryerson, of the Canada Conference, fraternal delegate from that body to our late General Conference. The following delegates in 1848 represented the Conferences appended to their names in 1828: P. P. Sandford, Tobias Spicer, Marvin Richardson, from the New York Conference; Isaac Bonney, from the N. England; Heman Nickerson, from Maine; George Peck and John Dempster, from Genesee; Charles Elliot, from Pittsburgh; Jacob Young, J. B. Finley, John F. Wright, [of Ohio;] Peter Cartwright, from Illinois; Peter Akers, from Kentucky; John Davis, from Baltimore; D. Daily, Manning Force, Charles Pitman, from Philadelphia.

Both sessions of the General Conference at Pittsburgh have been remarkable for the great questions and principles which have been discussed and acted upon. At the session in 1828 the "Radical controversy" was at its height, and the action of the Conference brought matters to a crisis. In 1848 the great questions and principles involved in the Southern separation occupied the attention of the body, and led to very important decisions. Whether the results of the late Conference will be equally favorable to the interests of the Church with the action of the previous session of 1828, time must develop. We hope for the best.

It may be a matter of local interest to give the names of the delegates of the Pittsburgh Annual Conference in 1828. They are as follows: Wm. Stephens, now a superannuated preacher of the Pittsburgh Conference. Daniel Limerick, deceased. He died in the work. David Sharp, still a member of the Pittsburgh Conference.—Henry Furlong, now a member of the Baltimore Conference. William Lambdin, now a member of the Kentucky Conference of the Church South. James Moore, located—if we mistake not, withdrawn. Asa Shinn, a minister of the Methodist Protestant Church. He has been suffering for some length of time with that most lamentable of all maladies, a disease of the mind. He is at present, we believe, in an asylum at Boston. But little hopes are entertained of his recovery.—Henry B. Bascom, a member of the Kentucky Conference, President of Transylvania University, and Editor of the Southern Methodist Quarterly Review. Thornton Fleming, deceased, after having been a number of years a superannuated preacher of the Pittsburgh Conference.—Charles Elliott, now a member of the Ohio Conference. Of the above ten, only two now belong to the Pittsburgh Conference—Stevens and Sharp. Two are dead—Limerick and Fleming. Two have withdrawn from the Church—Shinn and Moore. Two—Furlong and Elliott—are members of other Conferences of the Methodist Episcopal Church; and two—Bascom and Lambdin—have gone with the Church South, and belong to the same Conference there.

Boston Olive Branch.—This popular Weekly, conducted by Rev. T. F. Norris, has just entered upon its 13th volume, and professes a larger circulation than any other sheet in New England. We see it announced in the last paper that Rev. S. Lovell and Dr. H. G. Barrus, heretofore serving as Assistant Editors, are now no longer connected with the publication, but that Brother Norris has associated with him F. W. Rice, Esq., author of Letters from Europe, as Assistant Editor. Messrs. D. C. Colesworthy, H. D. White and R. M. Devans, are also to be weekly contributors.

Sacred Melodeon.—We have received from the publisher by mail, a copy of the new edition of this work, just from the press. It is enlarged and improved, and we have no doubt will give general satisfaction. We trust that the publisher will be enabled to have a good supply put into binding in time for the approaching Conferences. The work has taken well thus far. An edition of two thousand has been disposed of, & a new edition of five thousand is now forthcoming. We expect still to have on hand at this office a supply to accommodate brethren of surrounding circuits.

Worth Telling.—We learn that the Mayor of Charleston, S. C., has issued his proclamation, setting apart a day to be observed as a day of Thanksgiving for the return of peace. So far as we have learned, we believe that that functionary is the first to enjoin a public observance of the kind on this occasion. Some months ago there were great illuminations, and rejoicings on account of victories gained by our troops. But now, who cares for peace? The Charleston Thanksgiving was Thursday last.

American Pulpit.—The July number is received. It contains a Sermon by Rev. Mr. Turnbull, of Hartford, Conn., on a most interesting topic, the "Law of Revolutions," from Ezek., 21, 26. "I will overturn, overturn, overturn it; until he come whose right it is; and I will give it him." Also, several sketches of sermons.—Address, Samuel Chism, Worcester, Mass. $1 per year.

Markets.

Putnam and Zanesville.—Flour, $4; Wheat, $65; Corn, 31; Oats, 20.

Cincinnati.—Flour, $4; Wheat, 60a65; Corn, 27a33; Oats, 30a33.

Pittsburgh.—Flour, $4,50a4,62; Wheat, 81c.; Corn, 30a36; Oats, 25a28.

Biographical.

Written for the Western Recorder.

BROTHER ADAM A. BARTON,

Departed this life with a hope full of immortality, on the 16th of May, 1848, in the 34th year of his age. The same fell destroyer, Typhus Fever, which took away the beloved companion of the writer of this notice, carried off our dear Br. Barton. His illness was of four weeks' continuance, the first of which he was not confined to his bed, but was unable to attend to business, and continued to grow worse until about the commencement of the second week, when he took his bed. Shortly after a mighty struggle took place between nature and grace. The relations of earth seemed to pour in like a flood to drink up his spirit and deprive him of all enjoyment, arising from non-resignation to the Divine will, at the thought of leaving a helpless family behind, to encounter the ills of a sinful world.—And though the struggle was long and hard, yet at length by grace he obtained the victory through our Lord Jesus Christ. And from that hour to his last, to use his own language,—

"All is peace and joy divine,
And heaven and glory now are mine,
All is well, all is well."

From which time, during his earthly existence, he enjoyed uninterrupted peace and comfort.—On the second Sabbath evening before his death, the writer had the pleasure of visiting him, and found him in the possession of a calm and peaceful frame of mind, which continued throughout the week, during the whole of which he neither wished to hear or speak of any thing earthly; his whole theme and delight was Jesus, happiness, and heaven. On Saturday evening, after a season of prayer, I left him in full view of immortality and eternal life in heaven.

A day or two before his decease, his companion mentioned his family affairs to him concerning which he gave some directions, and then said, raise your little children in the fear of the Lord, when again his mind was drawn from earthly things, and resumed his constant theme of praise to God.

The night before his departure, his father-in-law remarked to him that he would soon be over Jordan. Oh yes, he said, I see the other shore. The day he died, his brother-in-law said to him, Adam, you are pretty near the kingdom. Oh yes, and the nearer the shore, the brighter it grows, he replied. Such was the peace of mind that he enjoyed that his whole soul appeared to be enveloped in heavenly extacies of joy and rapture, so much so that an hour or two before his death he broke out in a hearty laugh which was very unusual in health, and his countenance exhibited a heavenly brightness, which continued for some time. His companion came to him and took him by the hand; he still continued to smile, and said, my dear Hannah, I am joyful, joyful. He exclaimed, I'm so happy, and in a few moments raised his head and closed his eyes and fell asleep in Jesus, leaving a wife and three small children and a number of relatives behind to mourn his loss; but their loss is his infinite gain. May they stay themselves on his God that He may bring them safe home to heaven at last. I may say he lived beloved, and died lamented by all who knew him.

Br. Barton lived a consistent member of the Methodist Protestant Church for a number of years and in his death the Church has sustained an almost irreparable loss. May the Lord sanctify this bereavement to the good of family, friends and Church.

C. J. SEARS.

Mt. Zion, July 12, 1848.

Dreadful Accident.—One of the river ferry boats at New York was run into by a sloop on Thursday evening about 6 o'clock, and the ladies' cabin stove in. A child and its nurse were killed, and two men were knocked overboard—both of whom it is supposed were drowned.—Another man among the passengers had his arm broken.

FOREIGN NEWS.

From the Baltimore Sun, of Saturday last.

ARRIVAL OF THE STEAMER

HIBERNIA.

QUIET RESTORED IN FRANCE!

IRISH AFFAIRS.

The following dispatch reached us at twelve o'clock last night, from our correspondent at N. York.

New York, July 21—12, p. m.

The steamer Hibernia has arrived here, bringing seven days later intelligence from Europe. I send you the following hasty dispatch:

IRELAND.

An express from Dublin, which left on Friday night, states that the Catholic clergy of the Arch Diocese of Tuam had resolved to adhere to Conciliation Hall Repealers, and oppose the formation of the League.

Mr. Martin was still at large. Devin Riley had written to the Attorney General, avowing the Authorship of articles in the "Felon."

The Irish papers are very fierce, and must attract the attention of the authorities.

The proceedings of parliament are unimportant, Hume's motion for Parliamentary reform was rejected by a vote of eighty-four to three hundred and fifty-one.

FRANCE.

Armed men with loaded muskets and instruments for casting bullets, have been discovered in cellars about Paris.

The destruction of property during the insurrection was less than was supposed. The houses were battered considerably, however.

The general officers killed and wounded in the insurrection, were Generals Fegrier and Brea, (assassinated;) Fraquiois, killed; Burgoine, died of wounds; Courtais, wounded; Dansme, leg amputated; Luvirre, wounded; Lafontide, wounded—since died.

An immense number of colonels and superior officers were put *hors du combat*.

On the 29th a sentinel arrested two men in a cabriolet, with an immense sum of Russian gold and cartridges. They were heavily armed with pistols and daggers.

The insurgents used iron balls pierced with copper, which projected from both sides.

Changarnier has been appointed chief of the National Guard of the Seine.

The Legions of the National Guard who were unfaithful during the rebellion, have been disbanded.

The best informed persons consider Causidiere to have been the chief of the late insurrection, and that Louis Blanc was privy, but shrunk from active participation. Their organization was perfect.

The police are making important discoveries. The documents found will show where the money came from, and who promoted the insurrection.

[Telegraphed for the Balt. Sun.]

Later from Mexico.

N. Orleans, July 18, '48.

By an arrival to-day from Vera Cruz, dates from the Capitol to the 7th instant, have been received at New Orleans. There is, however, no positive news as to the progress of the revolution.

The forces of Bustamenta and Cortigar had been connected, and amounted to three thousand men, who were preparing to attack the insurgents under the supreme command of Jarauanta.

A protest against the constitutionality of the treaty was about to be laid before the Supreme Court, which had become the great agitating question.

News of the Week.

Correspondence of the Genesee Evangelist.

A narrow escape and fearful retribution.

Mr. Editor,—During a storm a few days since in Cameron, Steuben county, lightning struck the door of the dwelling house of Mr. I. B. Chase, destroying one side of it entirely, and passed so near Mrs. Chase that it stunned her for a moment, and then passed out of another door which was open, without doing further injury. But in an adjoining town a man who was admonished for his blasphemous revelry during a storm about the same time, defied with horrid oaths and blasphemous imprecations, the lightnings of heaven; and so horrid were his oaths and daring his wickedness, that the inmates of the house fled for refuge elsewhere: and hardly had they passed the threshhold of the dwelling, before the booming thunder bespoke the majesty of Him who holds the winds and guides the storm, and quick as thought, the lightning's flash was seen and its power fell upon this proud defier of God's arm, and as suddenly was he prostrated to the floor, a mutilated, lifeless body. The flash had done its work and he summoned to the bar of the Being whose lightnings he had so impiously defied.

M.

Accident.—At the celebration of the Fourth, at Peninsula, Summit County, Ohio, Mr. B. W. Longsdorff, lost his right hand by the premature discharge of a cannon.—'When will men learn to let cannon be fired only by those experienced in the matter?'—*Ur. Gaz.*

Niagara Suspension Bridge.—*Narrow Escape.*—That there is danger in crossing from the one cliff of Niagara river to the other, in a basket drawn on a single wire or on foot by the temporary foot-bridge, the following narrative from the Buffalo Commercial of Tuesday, abundantly illustrates:

"We learn that a thrilling scene occurred at the suspension bridge at Niagara Falls, a few days since. Four men were passing over the bridge when it was struck with one of those sudden and strong gusts of wind which frequently rush through the chasm with the tremendous force of a hurricane, and so twisted it as to turn it bottom upward. The men caught in the wires and in this position—suspended about two hundred feet above the restless waters beneath—they were enabled to maintain themselves until the alarm was given at the Falls—a mile and a half distant—and the whole population in a body rushed to the rescue. The bridge was restored to its former position and the men saved."

New Diving Bell.—Experiments were made at Boston, with a new diving bell the invention of a Mr. Richards, a Boston mechanic. It fully answered the anticipations of the inventor. It is capable of descending to the depth of one hundred feet or more. At a depth of twelve feet newspapers could be easily read within the bell. The inventor is about to further test its capabilities in an examination of the wreck of the boat Alabama, on Cape Cod.

From the Watchman of the Valley.

RAILROAD TRAVELLING.

Thanks to the several Railroad Companies between Buffalo and Albany for their recent and unexpected action in relation to the running of their cars upon the Sabbath.

God be praised that the gates to this great artery between the East and West are now closed on His most holy day. Now no merchant on pressing business, no searcher of health or pleasure, no recreant disciple of Christ who is more anxious to get home to his family than he is to honor his Master, can have privilege of travelling on the great western Railroad on the Sabbath.

We congratulate our christian brethren living in the cities and villages on the line of this road, that they are to be no longer disturbed in their enjoyment and observances of the Sabbath by the whistling locomotive and the thundering train.

It gives us pleasure also to learn that not in all New England is there one mile of all the numerous Railroads, that is used either for freight, passenger or mail trains.

For a long time there was but a single mail made up at the Boston Post Office, and we learn that that is now stopped, and all is quiet at that central and foreign office.

Of the *two hundred* daily trains that arrive and depart in the city of Boston, not one is permitted to break in upon the stillness of a N. England Sabbath.

And we would not forget the noble stand maintained by the "Mad River Road" in the northern part of our own State. From the first, through the christian and manly decision of its Superintendent, it has resisted the most pressing influences to run upon the Sabbath. Nor would we fail to notice in terms of general rebuke the time serving policy of the "Little Miami Company," which, with some influential christians in its Board of Directors, and one of the strictest sect, a long time at its head, seems neither to fear God or regard man. Let that company remember there is a day of retribution. Let them not forget that a tide of public sentiment is rapidly gathering for the maintenance of God's law and the quiet worship of his people, before which they may have to yield when it is too late to retain their character or promote their pecuniary interest. Perhaps it is not known to travellers generally, that if they leave Cincinnati on the Sabbath in the cars of the Little Miami Railroad, they cannot reach Sandusky any sooner than if they waited until Monday—that they must lie over at Springfield one day, because the Mad River Company "remember the Sabbath day to keep it holy."

One word of commendation for the Madison and Indianapolis Railroad Company. They have never run ther cars, we believe, on the Sabbath, except three or four days last fall to *accommodate the speculators in pork!* For a few weeks the press of hogs was so great that the most exergetic efforts, kept up night and day, did not suffice; and, to the shame of of some honored christian brethren, God's law—that original, fundamental law of his kingdom—was set aside. What a scene! Christian men yielding their christian principles and the express stipulations of a chartered company, trampling under foot the law of God, disturbing the worship of their christian brethren, and giving offence to their consciences, and lending the influence of their example to swell the tide of infidelity and worldliness that is sweeping over the church and divine institutions, *just to get a few more hogs to market in season that the speculators might make a few more dollars!* But we trust hereafter no such exigency will be allowed to influence the conductors of that road.

Brethren in Christ and friends of the Sabbath, what say you to the fact that our Little Miami Railroad is one of the last in the country to yield obedience to God's law and the moral sense of the community?

Good Advice.—The editors of the National Intelligencer caution "all writers for the press to write with the greatest possible distinctness all proper names, and words of any foreign language and all technical terms, with which it cannot be expected of our compositors and proof readers to be as familiar as the writers themselves."

Alderman R. Swartwout, the brother to the noted Samuel Swartwout, the former Collector of N. York, fell down on Monday in Wall st., and expired almost immediately."

The telegraph line from Portland to Bangor is going forward rapidly. They are putting up the posts along the whole route. It is to be extended to Calias during September, when the people of N. Brunswick and Nova Scotia will probably be prepared to complete the last link to Halifax.

Planet Metis.—The British Royal Astronomical Society, has named the new planet discovered in April last, Metis, and the name has been adopted at the National Observatory in Washington.

Fire in Providence, R. I.—We learn from the Providence Journal that a fire broke out on Sunday morning, in the rear of the building next to the Whitaker Building, North Main street, owned by H. B. Browns and others, which was nearly destroyed. Several of the neighboring buildings were damaged. The following are the sufferers by this fire: J. O. & J. R. Potter, jewellers, loss $10,000, insured $5,000; Carpenter & Congdon, crockery dealers, lost their entire stock, between $9,000 and $10,000 in value, insured. They also lost all their books and accounts. Rufus Greene, Jr., and Edward Beverly, loss small; Greene & Arnold lost about $10,000 worth of boots and shoes, insured; Work & Hodges, merchant tailors, stock damaged, insured; G. & D. Taylor, dry goods jobbers, store much damaged, insured. The Transcript and the Herald printing offices suffered some damage. H. Oldham, engraver, and Abel Foster, grocer, had their stocks damaged by water, the latter considerably. He is insured for one thousand two hundred.

Bathers Drowned.—With the bathing season comes the usual large number of cases of drowning. On Friday evening, Henry Thomas Padley, aged twenty-three, was drowned, while bathing in the Genesee Valley Canal, near Rochester, N. Y. He was but one month from Liverpool, and could not swim. On Sunday morning, James S. Wheeler, 18 years of age, was drowned near Boston—the current taking him off though a good swimmer. At Medford, the same day, Mr. Thomas Richardson was drowned. It is supposed that he was seized with cramp. On the 15th, the only son of John H. Willard, of the Troy Female Seminary, aged about ten years was drowned while bathing.

Death of Mrs. S. C. E. Mayo.—This lady, editor of the Rose of Sharon and the Ladies' Repository, of Boston, and a writer for many other periodicals, died in Gloucester, Mass., on the 9th instant, aged 28 years. She leaves a husband and an infant child. Her maiden name was Sarah C. Edgarton.

Religious Instruction of Virginia NEGROES.

At a recent meeting of a Baptist ecclesiastical organization, called the General Association of Virginia, a proposition was made to appoint a Committee to inquire into the expediency of petitioning the Legislature to modify the laws relative to the religious instruction of the colored population. The subject excited a good deal of interest, and was very earnestly discussed. In the course of the debate it was stated, that the laws restricting the religious privileges of the colored population, are more rigid in Virginia than in any other State. In all other States, colored persons are permitted to preach; and in Georgia and Louisiana they officiate as pastors of colored churches. But in Virginia no such privileges are allowed them. And, indeed, it is said that the whites are restricted, for, by an existing law, the presence of a single slave at a night meeting in any of the churches in Virginia would render the whole congregation of white persons liable to imprisonment! Of course such an absurd and ridiculous law could never be enforced; but it serves to show the spirit of slavery even in that State from wich so many Presidents of our *free* country have come. Well, after the subject had been thoroughly discussed, and several amendments and substitutes to the first resolution proposed, the following was adopted with one dissenting voice:—

Resolved, That a committee be appointed to petition the Legislature for such modification of the laws respecting the religious privileges of the colored population, as will admit of their assemblage at any time by the permission of their owners, in the presence of white persons, and will admit of their engaging in all proper religous exercises, provided they be conducted in the presence and under the supervision of a committee of white members of the churches to which they belong.—*Sab. Rec.*

Seminary for Blacks in Michigan.—The Legislature of Michigan, at its last session granted a charter to the black people of the State, conferred upon them the right to establish, in the county of Lenawee, a seminary in which labor shall be combined with learning.

From the Baltimore Sun.

Death of Ex-Governor Shunk.

The telegraph brought us, at an early hour yesterday morning, tidings of the death of ex-Governor Shunk, and the Philadelphia papers reach us wrapped in the habiliments of mourning—The distinguished deceased has been prominently indetified with the local politics of Pennsylvania for twenty years or more, and was universally esteemed for his unimpeachable integrity, moral worth, and all those social qualities of head and heart that made friends with him of all with whom he came in contact. The Philadelphia Ledger publishes the following dispatch from Harrisburg announcing his death:

HARRISBURG, July 20.

The Govenor breathed his last this evening about 7 o'clock. His death was calm and devoid of pain.

Last night, about 11 o,clock, his hands and arms commenced getting cold. This morning, about 11 o,clock, death's hand was laid upon his lower extremities. Stimulants proved unavailing—slowly, but surely, the cold king advanced to his heart, and a few minutes before seven o'clock, his spirit was released.

His last words were addressed to his weeping wife—'Don't fret Jane, I am anxious for the end.' His family and relatives, the heads of departments, his physicians and one or two friends were present at the final moment.

Though expected, the event has struck a chill over the town. He leaves a property of only about $4,000 to sustain his family.

In compliance with his repeated request, his remains will be buried at the Trappe, in Montgomery County, his birth place. It is about 25 miles from Philadelphia.

Fatal Accident.—A Mrs. Gould, the mother of seven children, was killed in Newark N. J., on Tuesday afternoon, by being thrown from a wagon. Her eldest daughter was also much injured the wheel passing over her neck.

Frightful Accident.—A man named John Hyland, a native of the county Westmeath, Ireland was killed on Thursday last, at Anthony's Nose, on the New York and Albany railroad, under the most thrilling circumstances. He had charged a large bore for the purpose of blasting an immense rock, which, after the fuse being lighted, missed; and this he went to remedy with a cast steel drill. The steel struck fire and the rock burst, the pieces flying in every direction; one of them, weighing about three hundred weight, struck him on the side, being chiselled from former blasts, not only broke his ribs, but entered his entrails, which protruded through the wound on the side. He was blown up, together with the rock, nearly twelve feet into the air, but descended on his feet, and immediately called for a clergyman. Many of his fellow laborers ran in search of one, but before he had arrived the sufferer had expired.

An Aged Orator.—At at a recent meeting of the Free Soil Democrats of Chicago, David Kennison, the sole survivor of the Boston Tea Party of 1776—aged 111 years—stood up amid the spontaneous cheers of the crowd and spoke for ten or fifteen minutes. As he told of the "days which tried men's souls," his eye grew bright with the fire of youth, and his trembling h and with a firmer grasp lifted up his cane, as if he were again brandishing his sword in the front of battle. The old man closed with the words,—"Make your country free and *abolish* Slavery."

DROWNED in the Muskingum river, in the upper part of the town, on Saturday the 8th inst., Geo. B. son of Mr. G. Hanlon, aged nine years and 6 months. He with a few other boys were amusing themselves in the water, when he got beyond his depth, and being unable to swim sunk beyond recovery. The other boys gave the alarm immediately, but the body had disappeared, and was not found until Tuesday following when it was discovered floating some seven miles below the town, by a stranger who succeeded in bringing it to the shore. This is a sore affliction to the bereaved parents; but we hope they believe with their hearts that "all things work together for good to them that love God."—*Fam. Quarto.*

SERIOUS ACCIDENT.—A Mr. Tyler of this place, passing eastwardly on the National Road near Hebron in a buggy yesterday, was run into by the mail coach from this place, his buggy overthrown and dashed to pieces, and himself thrown some distance, with serious and perhaps fatal injury. A statement of the facts of the case which we have seen, prove a high degree of wanton if not criminal carelessness on the part of the driver of the coach; for it appears that the buggy of Mr. Tyler was entirely out of the track and upon the extreme verge of the road when the occurrence took place.—*O. S. Journal.*

The Pilgrim Hollanders in Iowa.

In Marion county, Iowa, a settlement has been recently commenced under peculiarly interesting circumstances. It consists of from 800 to 900 immigrants from Holland, driven from their native land like the Pilgrim Fathers of New England by religious persecution. An interesting account of them was given by one of the members of the Iowa General Congregational Association at its late meeting, who labors in that vicinity, of which the following is the substance:

They are Protestant Dissenters from the Established Church of Holland, and under an old statute forbidding more than twenty persons to assemble for religious worship, except in connexion with the Establishment, their meetings were broken up and they were prevented from enjoying "freedom to worship God." They were also forbidden to give their children a religious education. In consequence of this they have removed to America and settled in Iowa.

They have purchased two whole townships of land, each six miles square. Their leader is *Domine Shelle*, a pious and devoted minister, who is pastor of the Church, consisting of about 150 members. He suffered severe persecution before he left Holland and paid at different times 30,000 guilders in fines. There are also five elders who act as assistants to the minister, laboring in word and doctrine, and preparing business for the action of the Church. The people are very moral and industrious, and those who are professors of religion are very conscientious in the discharge of duty. The Sabbath is strictly observed among them, and their children are faithfully trained in the ways of godliness.

As an illustration of their habits, it is said that even in the field they never sit down to take refreshment without imploring the blessing of Heaven. In family worship the children all pray separately first and then the father commences the social exercises. To show how they regard the Sabbath the following was related: A young man of their number was employed to work for a tavern-keeper, but finding he did not reverence the Lord's day, and that it would be required of him to do many things which he thought inconsistent with the observance of the Sabbath, he refused to remain in his employ.

In church polity they are original Congregationalists. Like the Pilgrims of New England they have ruling elders, but as with them they can only prepare and propose business, the Church reserving to itself final action. Their elders however preach, and in some instances administer ordinances. They sympathize with our Congregational body, and Mr. Shoulte has expressed his intention to unite with the association within whose bounds the settlement lies. They are anxious, I am happy to say, to become amalgated with our people, and encourage the learning and use of the English language as all foreign immigrants in our country should. They have considerable pecuniary means, and are quite intelligent. Their manners and habits are primitive and peculiar, and excite much attention.—On the whole they are an interesting people, and will make valuable citizens. Nearly all can write. More are expected to join them ere long.

J. C. H.

Dubuque, Iowa, June 16.

Great Fire in Bedford, Pa.—The stage agent of the Pittsburgh and Chambersburgh line of stages, Mr. Moorehead, received the following telegraphic dispatch yesterday morning:

BEDFORD, July 12, 1848.

Mr. William R. Moorehead—

The stage stable and four teams, four coaches, and five sets of harness, were burned at 12 o'clock, 15 minutes. Twelve horses burnt in Col. Outinger's stables, and seven carriages and harness, all the grain, and five stables.

Steubenville, Mt. Vernon and Indiana Railroad.—The examination and survey of the route for this Railroad, commenced yesterday, at this city—the point of departure, the African Church—by an experienced and competent Engineer and suitable assistants. From examinations heretofore made no doubt is entertained but that the most favorable route for a railroad from the Ohio river to the centre of the State of Ohio, is that which commences at this city, by the vallies of Cross creek, Conotton, &c., to the level or table land near the Ohio canal, from whence it is believed that no natural obstacle exists until the Cincinnati and Lake Erie Railroad shall be reached. Beyond that line, it is not probable that we shall extend our views for the present. The city council of Steubenville has made a liberal appropriation, in aid of these surveys and examinations; which appropriation, to be efficient, must be increased by private subscriptions. If this Railroad shall be but fairly commenced, Steubenville will soon become a large city. Without any such stimulant, she is going ahead at a railroad pace, in buildings and business.—*Steubenville Journal.*

A Public Improvement.—The contract for the rails for the Chicago and Galena Railroad has been concluded, and a portion of the rails are already on their way to their destination. It is expected that some 15 or 20 miles of the road westward from Chicago, will be in active use during the present season. This road opens the trade of the whole Northwestern district—the lead region—to the Lakes, and hence it is regarded as an improvement of great interest.—*Pittsburgh Gazette.*

AS IS SHOULD BE.—Many years since, when the Lieut. Gov. Phillips, of Andover, Mass., was a student at Harvard College, owing to some boyish freak, he quit the Unversity and went home. His father was a grave man, of sound mind, strict judgement and of few words. He inquired into the matter but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "My dear, have you any tow-cloth in the house suitable to make Sam a frock and trowsers?" She replied yes. "Well," replied the old gentlman, "follow me, my son." Samuel kept pace with his father as he walked near the common, and at lenght ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied his father; "take your choice; return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr. P., the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.

GOOD—VERY GOOD.—"Never be afraid to do right, because somebody will laugh at you. Never be ashamed of an old hat if it is well brushed, and the best you have; nor of an old coat, if to get another you have to go in debt for it to the tailor.

"Dig potatoes, hoe corn, maul rails, carry mortar, do any thing that is useful, rather than be indolent; and don't skulk behind some tree, or creep into a hole, for fear some simpleton will see your patched clothes, and laugh at you.

"Let people understand, and plainly, that your body and your mind are your own. If they have no brains, you have, or, at any rate, are trying to get some.

"You will sometimes be called a blind bigot, for defending a few principles, which you have thoroughly examined, and which you *know* to be correct. Well, to be called a bigot is hard: but to be called a *blind* bigot, by one who cannot and will not see, is still harder.

Lamentable Accident.

James Cavenaugh, of this city, a variety dealer and peddler, accidentally shot himself, whilst out in Mercer county on an excursion, on last Tuesday forenoon, about eleven o'clock. He had left his home on Monday morning last, in his peddling wagon, accompanied by his little son, a lad about fourteen, and, as he was accustomed to do he took a double barrelled gun for the purpose of killing game along the the road. It appears that he had got out of the wagon to shoot a squirrel, but it disappeared before he had a chance to fire. In returning to his wagon, he neglected to put the guard over the trigger, and was standing up leaning with his breast over the muzzle of the gun, when from the jolting of the wagon it went off, and both loads entered his breast, killing him instantly. His body was bro't to his home, on Third street, yesterday afternoon. His wife had not received any intelligence of his death before the arrival at the wharf of the dead body. He leaves a large family to deplore his loss.—*Pitts. Gaz.*

KILL THE BED BUGS.—Who has not been driven to his wit's end in a summer night by these little blood-suckers? What housewife has not felt her patience exhausted by their persevering residence in her beds and furniture? The man who will find a means of subduing their insect army will be more truly a benefactor of the race than any conqueror of them all; and such a victory will be much more to our admiration than many recorded in history, however great and bloody they may be.

WELL HERE'S THE REMEDY.

Take any quanity of alcohol, small or great as may answer your purpose, and dissolve in it as much corrosive sublimate as it will take up.—This well applied once a year, will completely rout out the bed bugs, however firmly in possession before.

From Galignani's Messenger, of June 20.

The Constitution of the French Republic.

In the pesence of God, and in the name of the French people, the National Assembly proclaims and decrees as follows:

DECLARATION OF DUTIES AND RIGHTS.

ART. 1. The duties of Man in society are thus summed up—Respect to the Constitution, obedience to the Laws, defence of Country, accomplishment of Family Duties, and the fraternal practice of the maxim, "Do not do unto others what you would not wish others to do unto you; what you wish men to do for you, do unto them likewise."

2. The Constitution guarantees to all citizens—Liberty, Equality, Safety, Instruction, Labor, Property, Assistance.

3. Liberty consists in the right of going and coming, of assembling peaceably and unarmed, of associating, petitioning, of worship according to one's creed of manifesing one's ideas and opinions by means of the press or otherwise. The exercise of these rights has no limits but the rights and liberty of others, or public security.

4. "Equality consists in the exclusion of all

5. Safety consists in the protection of Person, Family, Domicil, Rights, and Property of each member of Society.

Titles and Privliges of Birth, Class or Caste—in the admissibility of every one to all public employments without any other motive of preference than virtue and talent—and the equitable participation of all citizens in the advantages of Society.

6. The right of Instruction is that which every citizen has of receiving gratuitously from the State the education necessary to develop his Physical, Moral, & Intellectual faculties of each of them.

7. The right of Labor is that which every man has of living by his work. Society is bound, by the productive and general means at its disposal, and which will hereafter be organised, to furnish labor to every man who cannot procure it otherwise.

8. Property consists in the right of enjoying and disposing of his possessions, his revenues, the produce of his labor, of his intelligence, and of his industry.

9. The right of Assistance is which belongs to the children abandoned by their parents the infirm and aged, to receive the means of assistace from the State.

FROM THE RIO GRANDE.

News from Matamoras up to the 24th ult. has been received. The American Army was rapidly evacuating the country. On the 14th ult. the encampment at Saltillo was broken up. The troops halted at Monterey, but the wagon train, with stores and ordnance, reached Camargo on the 18th ult. Two companies, under the command of Capt. Rucker, left Monterey for Santa Fe, by way of Chihuahua. A portion of the same regiment is now in California with Col. Mason, its commander—some companies are on the Upper Missouri, and one or more on the line from Vera Cruz to Mexico. It is said they will concentrate and be sent to serve in New Mexico and California. Five companies of the 3d Dragoons, under Col. Butler, left Mier on the 20th ult. for Palo Alto. Captain Wilder's company, 10th Infantry, will remain at Mier until the public stores are all withdrawn.—The Arkansas volunteer cavalry, and Capt Reed's Texas Rangers, are at Camargo, and will be paid off & mustered out of the service about this time. It is understood that a great many of these men will remain on the Rio Grande. Others will return home through Texas. The Ohio volunteer cavalry and the Texas companies that were in service at Saltillo, are on the road to Camargo, & no doubt there before this time. The Texans will be discharged at Camargo. The Ohio company comes here. The Virginia and Missisippi volunteers, the 19th infantry, and some other corps, will march with Gen. Wool, and may soon be expected. On the 12th ult., a robbing band of from 35 to 50 Lipan and Wacoe Indians, 5 white men and 7 Mexicans, drove off from the neighborhood of Rio Grande City, about one hundred head of horses & mules. Capt. Reed, with about 30 Rangers, pursued, and overtook them on an open prairie, where a battle ensued. The Indian loss in the fight is stated at six or seven killed and wounded; and the American less at two wounded. Whilst the fight was going on, the stolen property was driven on by four white men and five Mexicans. Only five horses and eight mules were recovered. The Texans made no further pursuit, their horses being worn down by hard riding and want of food and water.—*Cin. Commercial.*

A rich man's son frequently begins the world where his father left off, and ends where his father began—penniless. Give your son a trade, and let him be of some service to the world he lives in. Train him up to some honorable business, and in due time he will doubly repay for the labor and the pains bestowed on his youth.

Marble, of fine quality, has been quarried in Floyd county, near the Coosa river, Ga.

MELANCHOLY ACCIDENT.

A little son of Mr. CASY, residing on East Front street, while playing on a raft opposite the rolling-mill, yesterday morning, fell into the river and was drowned. All efforts to rescue the little fellow were unavailing, notwithstanding his cries directed to the spot.—*Cin. Com.*

The Directors of the Theological Seminary at New Albany have elected Dr. Rice, of Cin. to preside over that institution in the room of Dr. Mathews deceased; and Dr. Muray, of Elizabethtown, New Jersey, to fill the chair of Ecclesiastical History, church government, &c.—*Fam. Quarto*

NOTICES.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Brs. C. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

Woodsfield Circuit, Muskingum District.—Please give notice that the meeting of Brother Clancy, our President, for this circuit, will be at Lewisville, 7 miles west of Woodsfield on the Summerfield road. Call on Brother Francis Allen. Brother H. T. Lawson is invited to attend this meeting if possible

N. LINDER,
Superintendent.

Maumee Mission, Ohio District.—Notice is hereby given to our worthy President, Brother Young, that his meeting for this Mission will be at Brother Tipton's, 3 miles north of Providencetown. Will our ministerial brethren of the adjoining circuits, come to our assistance?

Also, the meeting for Portage Circuit, is to be held in Perrysburg, which appointment is now under my charge. Come, brethren, make your arrangements to attend both appointments, and may the God of all grace be with us at these meetings

C. CARTER.

Onondaga Conference.

LAST ROUND.

Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

LIMA CT., OHIO DIST.—Br. Bassett: By your permision, I would publish through the Reborder, that we intend holding a camp-meeting on Lima circuit, to commence on the 24th day of August next, to be held on top Old Camp-Ground, about three miles down the river from Westminster.

Brother Young will remember that we expect his second visit at that place. We also invite Brothers L. Ensminger, T. Graham, and G. W. Thornburgh, likewise all other ministers, who find it convenient to visit us at that meeting: the brethren at the north will remember it wa us.

J. L. BORTON.

CLARKSVILLE CT., OHIO DIST.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON

NEWARK CIRCUIT, MUSK. DISTRICT.—Our fourth quarterly meeting will be held at Irville, on the 1rt Saturday and Sunday in August next. Any ministering brethren who can do so, are requested to attend and assist us on the occasion.

W. H. MARSHALL.

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August next. Said meeting to be held about 1¼ mile S. W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected; and all our ministerial brethren Itinerent and local, together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst, to prepare the ground.

E. S. HOAGLAND, Supt

KALIDA CT., OHIO DIST.—We solicit ministerial aid at our fourth quarterly meeting, which will be held on the 12th of August, in the town of Gilboa. The brethren have requested me to invite Brother William Hamilton of Richwood, Union Co., to attend upon that occasion, & see his old friends. We also invite Brothers Graham, Swaney and Borton, and as many others as can attend.

G. W. THORNBURGH, Sup't.

Michigan Conference.

The Michigan Annual Conference will hold its next session at Adrian, commencing on the 27th day of September, 1848.

JAMES GAY.

COSHOCTON CT., MUSK. DIST.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Ferguson's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

COLUMBIA CT., MUSK. DIST.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT

BELLVUE CT., MUSK. DISTRICT.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend.

A. S. ROBISON.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

N Linder	O	Mrs H. Draper	Ia
D C Casson	"	H Collings	"
P M—Haskellville 1 sub	"	J Gay	"
Geo Brown	"	P M—Lafayette	"
W Remsburgh	"	T P Armstrong	"
W Duling	"	P M—Palatine	Va
C Carter	"	W McGwigan	"
S Worcester	Pa	S Dilley	Ill
P M—Brownsville	"		

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ c/s.
S Worcester		9	52	3 00
Guthrie, Buckingham & Co		9	52	2 00
T P. Armstrong		9	45	25
W Duling	W Wiscarver	9	52	1 00
T Foster	T Little	7	52	2 00
"	S Summerville	7	52	2 00
"	W Barrack	9	40	5 00

The P. M. at Brownsville, Pa., notifies us that A. J. Lynn, refuses to take his paper from the office. He owes us for nearly a year and a half. Will Br. Symonton please see to this case and collect our dues?

Br. S. Worcester is informed that $3 now received, and $3 before, pay us up for vols. 7, 8 and 9 in full. It may be that Brother Springer has a claim for vol. 6. We do not know. Where can we send the balance of the year for you?

Br. S. W. Widney, the P. M. at Lafayette, Ia informs us that W. Smith does not take his paper from the office. Will you please attend to this case, and report to us?

The P. M. at Palatine, Va., notifies us that D. Holland has removed, and that no one takes out his paper. Will our agent please advise us in this case? Br. H. only owes us for 3 months.

Brother T. Shipp, papers have been returned us from T. Russell and S. Lakin. The former owes for one vol., and the latter for one volume and a quarter. You will oblige us by attending to these cases, if you please, and reporting to us, as the Post Master gives no explanation.

MARRIED.

MARRIED—On June 22d, by Rev. William Duling, Mr. CHARLES CONLEY, to Miss LEVINA RICHARDSON, both of Coshocton Co., O.

Advertisements.

CLEANING & RENOVATING LADIES' AND GENTLEMEN'S APPAREL!

ALSO COLORING LADIES' DRESSES, SILKS, &C.

THE subscriber, on WEST STREET, Putnam, opposite the residence of Mr. Nesbaum, will clean and renovate ladies' dresses, shawls, &c., taking all out grease spots and stains, and make the articles look as well as when new. Also men's fine coats, and other articles cleaned and done up in the best manner, colored, if faded, and insured not to injure the cloth or colors. All work done at low charges, by BETSY JORDAN.

Putnam, Ohio, July 20, 1848.

N. B. Ladies need not rip a part their dresses.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Doen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisuness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED. READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, and pure literature, being fully persuaded of elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS —The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The vol time begins with January

☞ All orders must be accompanied by the MONEY post paid, to insure attention.

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DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

☞ AN AGENT is wanted in every City and County in the United States to procure Subscribers and sell the following Elegant Work, just published and ready for delivery:—

SEARS' NEW AND POPULAR PICTORIAL DESCRIPTION OF THE UNITED STATES:

Containing an account of the Topography, Settlement, History, Revolutionary and other interesting events, Statistics, progress in Agriculture, Manufactures, and Population, &c., &c., of each State in the Union.

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Of the principal Cities, Places, Buildings, Scenery, Curiosities, Seats of the States, &c., &c. Complete in one Octavo Volume of 600 pages, elegantly bound in gil Pictorial Muslin.

Retail Price $2,50.

☞ We have prepared this volume at great expense: the type large, clear and handsome: paper smooth and white; binding strong and substantial; engravings neat and appropriate. This work is decidedly the cheapest and most popular ever issued from the American press; and, from the orders already received for it, we are satisfied it is destined to have an immense sale throughout our vast extended country. From peculiar circumstances we are able to offer this book extremely low to book-pedlars, postmasters, and others, who may feel disposed to act as agents.

☞ The principles of morality and of a well-regulated FREEDOM are introduced with sufficient frequency throughout its pages; the editor exercising a careful discrimination, while honestly desirous of enlarging its circumference, not to admit within the circle the elements of licentiousness, to which we are liable in the present state of society. Let every parent remember it is to an EDUCATION wisely and liberally provided for our people, America owes her proud superiority over other nations This will preserve a love of freedom, and detestation of oppression, pure and unadulterated, in the young and rising generation.

☞ As the publisher is desirous of giving this useful Family Work a very extensive circulation, he offers the most liberal inducements to Agents, and is satisfied that any man of good address can make from FIVE to TEN DOLLARS A DAY from the sale of it. There is scarcely a town or village in the Union but will furnish more or less subscribers. A small capital, of from $5 to $100, will be necessary to make a commencement.

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PILLS.

A GREAT TRIUMPH!

In medicine has been achieved by Doctor S. Hart in the cure of all Disorders, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

Hart's Vegetable Extract

Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nerveus and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

Remarkable Cures

Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have seffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says, "My son has been afflicted for years with epileptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm. Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, and medical advice and attendance. I was advised to take a tour to Europe with him, which I did. I first visited England. I consulted the most eminent physicians there in respect to his case:—they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 23 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years, Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 283, Eighteenth st., N. Y.
Mrs. James Berthelf, Chester co., N. Y.
John Fair, 178 Elizabeth street, N. Y.
D. A. Rickton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

BROTHER LABORER IN THE CAUSE OF HUMANITY:

Dear Sir:—It is with me small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping h

For the Western Recorder.

ORATION,

Delivered July 4th, 1848, at the Cove-Spring Sabbath-School Celebration, near Bainbridge, Ohio, by Owen T. Reeves, Jr.

[BY REQUEST.]

FELLOW CITIZENS: In being called upon to address you, a sense of inferiority compels me to acknowledge my insufficiency for the task. But as apologies have long since failed to form a scabbard for the sword of criticism, we deem further confession unnecessary. Our discourse being designed for the youth of the audience in particular; we shall use no labored effort of oratory, but endeavor, with a simplicity, in consonance with the commonality of our ideas, to address you for a few moments, on subjects connected with our national prosperity. The appearance of the glorious orb of day in the eastern horizon, has this morning been greeted as hitherto, by the firing of cannon, and the rending asunder of the etherial vault by the deafning roar of artillery, and especially by the grateful homage of millions of American freemen, as the great anniversity of that event, which calls forth as its final consequence, the great and growing fabric of American republicanism,—the second hope of the world. There is not a very strong probability of attaching to the anniversary too much importance and gravity of consideration. This day brings with it the pleasant recollection of the success of those principles, avowed, in the declaration made seventy-two years ago, and in commemoration of which we celebrate this day. It brings also the rememberance of that mighty struggle for liberty, that contest of right and wrong, wherein justice suffered, bled, and almost died; but again revived and at length conquered: whilst injustice in all the malace characteristic of its nature, swayed destructive reign over the rights of earth-born freemen; but at last in the hour of close contest, discovering the Ruler of the Universe, who framed the bodies, and is the father of the spirits, and regulates the destinies of men;—to assume the defence of His own attribute justice shrank from the conflict and under the covering prowess of the British lion, the enemy of God and man left the shores of America. We view the scenes of the struggle for liberty—we behold on the altar of every true American heart, that then inhabited the bodies of men, the patriotic fire of devotion ascending in sweet incense to the principle of genuine liberty, and we glory in the magic influence of the scene.

But that we may better analize the circumstance connected with the heart endeared revolution; let us forget those with which we are surrounded in this the day of our gracious visitation. Let us forget the genius of our free institution and the splendor of our wide-spread intelligence; let us forget those manifestations of the spirit of enterprise and improvement exhibited in every portion of our far stretching dominions; let us forget our internal and social improvements, our numerous and improved rivers, our many canals and railroads, the application of steam in all its forms to facilitate the transportation of produce and merchandise, the general refinement of society and the manifest regard for social relations; let us forget that we live in an age where the people talk with tongues of lightning and travel with the speed of the whirlwind: let us forget all these and lead our imaginations back through the past and settle our minds upon the banks of the memorable James river, whereon Jamestown the first permanent settlement was made in North America. Let us recognise the time when the unbroken silence of the forest, except as waked from monotony by the songsters of the air, the howl of wild beasts and the frantic yell of the ruthless savage, —was first sung with the piercing notes of civilization, and the first echoes of free and powerful exertion was heard to resound from mountain to mountain top, forming strains of thrilling emotion as it rushed in hurrying accents o'er hill and dale. The hardships sustained by that colony in their labored and untiring effort to form a permanent settlement, are not surpassed if equaled in the history of bold adventurers. However, misfortune and hardship is not unfrequently the parent of moderation and reflection, and the foster-mother of future prosperity.—With Jamestown as a cradle in their infancy, the American colonies ushered forth to the accomplishment of the great design for which they seem to have been destined, namely: the civilization of America. Though beset with the necessary sufferings of new colonines; frustrated in all their attempts to render life enviable, by the bleak shores of a northern latitude—by the sorrowful howl of the wild and raging tempest, and by the brutal warfare of savage Indians, yet like the Isralites of old, they endured the most perilous hardships, wandering through the wilderness, in anxious anticipation of finding the object of their search, a home free from the shackels of monarchy and sectarianism, a shelter from the blast in the wilds of America, that they might be "that happy people whose God is the Lord." The progress of civilization in America is of too general notoriety to require even a summary recital. In reviewing the settlement of our beloved land we behold in no instance more magnanimity in suffering—more resignation in privation—more determination in adversity—more zeal for the cause of civil and religions freedom, a stronger feeling of resentment against oppression, a deeper rooted feeling of regard for humanity and the natural rights of man—a firmer reliance, and trust in the arm of Jehovah than is exhibited in the character and actions of our pilgrim fathers. Civil and religious liberty, in the Western hemisphere sprang up from the seed implanted by the pilgrim fathers, who on landing at Plymouth rock, framed and carried into effect the first scheme of republican government, which has ever afterwards served as a model of the free States of America. By a careful examination of all the circumstances which led to the civilization of the Western Hemisphere, we will discover a long concatenation of providential occurrences sufficient of themselves to quell the fanaticism of the most Atheistical, & to establish the fact that the operations of circumstances as well as those of nature, are directed by the hand of the Omnipotant.

The downfall of the popularity and countenance given to Romanism in the old world, and the discovery and settlement of the new, are coincidences so closely allied to each other and to the interest of the human family, that their occurrence and co-operation are considered by the wise as the penumbra of the dark ages, and the twilight of Chrystendom. The settlement of N. England was one of the immediate results of Protestant reformation. The Puritans of England carried out the priciples of Luther in their dissent from the Episcopal hierarchy, Liberty of conscience was the principle for which they contended. The direful ire of Roman persecution, but increased their numbers and confirmed them in their opposition to the overbearing authority of the established Church of England. Unable to find repose in Great Britain, they fled to Holland, and at length determined to seek refuge in the wilds of America. Called by the importunities of conscience to emigrate into a far country, which they should afterwards receive as an inheritance, they cheerfully obeyed—in the language of inspiration—"they went out not knowing whether they went." After a long and wearisome voyage, safely housed in the ark which God had directed to prepare—protected by Him who rules the storms and holds the winds curbed and subservient in his hands; they landed on the shores of that land, the inhabitants of which, have delighted to bask in the ocean of their adventures. On their arrival, they stepped forth upon the strand, and with bended knees raised their voices in grateful supplication to God who had preserved them so entire and brought them in safety to these unhallowed shores. How lasting should be the impressions made upon every mind, when we contemplate the grand yet humbling scene of bowing suppliants in a baren waste, offering before the throne of Eternal, sacrifices of thanksgiving and praise. Parents, considering the high tone of morals that characterized your fore-fathers, are you prepared to answer the interrogations of your children concerning the apparent ingratitude manifested by you and your cotemporaries, amid the lavished profusion of a bountiful Providence. In the language of the prophet may we not truly say, "Hear O heavens, and give ear O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me." But to return. The prospects of the pilgrims after their debarkation were such as to appal the most chivalric of human daring. Placed in a howling wilderness as immovably as Prometheus bound—inhabited by pagan savages and wild beasts—a dreary winter approaching—no shelter from the tempest, and no place of abode. They had one resting place and that was sure. Their trust was in Him who hath said to his chosen, "The eternal God is thy refuge and underneath are everlasting arms, and he shall thrust out the enemy before thee, and shall say destroy them." But it is useless to persue farther the early settlement of our to-day prosperous land. Suffice it to say that they endured privations unparalled in the history of the world: Indians harrassed them without cessation; famine oftentimes stared them in the face, and dangers the most perilous continually came upon them. Such are the throes of anguish, youth of America experienced for you. You live to-day the happy recipients of all your precious privileges in consequence of the desolation and death of which your national domain was the province, and its scattering inhabitants the pitiful subjects.

The tree of liberty under the shade and healthful influence of which you are to-day permitted to repose, was strengthened and nourished by the bones and blood of your noble ancestors. Their resignation in suffering and perseverance in adversity, together with the special providence of God, has brought to you the happy circumstances with which you are blessed. Heaven forbid that you should ever imbibe the spirit of ingratitude. Scarcely had the rememberance of their pioneer sufferings ceased to flash continually before them, when the books of desolation were again opened, and the daily record of insults to the power of the colonies and atrocious barbarities committed against every principle of humanity and justice by the mother-country; opens to our view a spectacle the most revolting, and at which every feeling of the human heart recoils. The barbarity of the natives was excusable, and elicited from the colonist nothing more than such a retribution as would prevent the continued exercise of their savage cruelties. Oppression from any other nation than Great Britain would have been regarded with contempt, and shocked with the availability of force; but coming, as did their insults and discountenance from the crown, whose subjects they had boasted to be, and whose power they had willingly defended, the shock was too appaling—the scene too awful—the crime too great an enormity to receive one glance of sympathy, proud contempt or fraternal regard. Think for one moment of the injustice couched in this tyranical movement of Great Britain towards her colonies —a parent not only forsaking, but oppressing her children. Think not children, that your Sabbath School lesson is a farce if it should teach you that "the heart of man is deceitful above all things, and desperately wicked." But let us inquire something of the nature of this enormity, and look into the arena of strife and the vale of blood-shed. Let us call up those "days that tried men's souls," and imbibe a draught of true patriotism as we behold the promptness and zeal, manifested by our revolutionary fathers in resisting the encroachments of the British lion. Early in the eighteenth century the impartial reader will find the foundations laid and these measures taken which proved the great lever that contributed to hoist from our shoulders our load of British revenue, and to break the yoke of monarchy which galled the necks of our jealous fathers. We learn with astonisment the determination on the part of the British ministry, then in power to take away some of our liberties, as guarantied by the British constitution, and instead of extending the arms of love and protection around her apparently weak and helpless colonies: she lifted up against us the weapons of destruction, and granting us the embrace of the icy arms of tyrany and death. Denying us the protection of that code of laws which secued to its subjects certain individual rights, and adopting the principle that "might constitute right," her policy towards us was at once changed. We could no longer defend our rights by saying, "We are subjects of his Britanic Majesty." We were regarded as foreigners, and cast out of the vineyard of British protection as reprobates in the sight of His Majesty. And when step by step the crown advanced in its iniquitious bearing, and at length resorted to violence on the persons of some of our ablest statesmen, reprimanding some, punishing others, and offering premiums for those possessed of sufficient moral courage to brave the displeasure of His Britanic Majesty, and nobly advocate the cause of the enfeebled and oppressed, when her inhuman soldiery—if I may be allowed the expression—were carrying death from center to circumference; ravaging towns and cities: burning and otherwise destroying public and private property; imprisoning our citizens, oppressing our men, corrupting our morals, restricting our social relations, and oven carrying their destruction to the family hearthstones, murdering in cold blood our fathers, our mothers, our sisters and our brothers, without respect of age, sex or condition: then we say, and not till then, was that spirit of war aroused in the breasts of our Puritan fathers, which was destined ere long to burst forth with a power uncontrolable and irresistable. The indignation of the crown was provoked by the positive refusal of the colonies to submit to their flagrant legislation. And this, behold the characteristic consistency of our illustrious predecessors, which I am sorry to say, their progenitors have disregarded, for whenever an outrage from the legislature hall rushed forth upon their rights as the designing wolf upon the sheepfold, like the flock they were guarded from immediate destruction by the garb of willingness to suffer as long as sufferable, and hence we see them engaged in petitioning their oppressors, praying the appeal of the outrage, refusing to take up arms as long as there were any other weapons which they could use, in meantime gathering strength and concentration of effort as well as accumulating the sympathy of the disinterested world. At the passage of the stamp act torrents of indignation rolled broad cast o'er the whole land, public sentiment was aroused to a degree of excitement hitherto unknown. The illustrious Patrick Henry in defence of his resolutions introduced into the house of Burgesses, of Virginia, gave vent to that celebrated burst of eloquence: "Cæsar had his Brutus, Charles the first his Cromwell, and George the third," "Treason, treason," burst from the lips of the speaker, and most of the members of the Assembly.—Henry faltered not a moment, but with the most emphatic determination of voice and manner "may profit by their example." The same zeal and feeling spread with electrical rapidity. The spirit of resentment to British usurpation daily waxed warmer, and opposition grew more turbulent. Though Great Britain was virtually a den of iniquity and its inhabitants misanthropes, yet there must exist in the breast of survivers of his country's liberation, the kindest feelings of regard for those Englishmen who dared lift up their voice in denunciation of the course of the crown towards her colonies. The names of Beckford, Jackson, Bane, Meredith and others, will be remembered as long as the genius of American liberty shall exercise its magic influence over the minds of men. Battles were fought. America was disconsolate, England was distracted. The press poured forth the most bitter invictives against the mother-country, whilst the pulpit echoed the most eloquent appeals to the oppressed, and spirited exhortations to take up arms in defence of their rights. The issue pressed upon the colonists was submission or death. They chose the latter in preference.

But the great step was yet to be taken. The sun of heaven shone on our Western Hemisphere under vastly different and inauspicious circumstances seventy-two years yesterday, than did it perform its last apparent annual revolution, and the same luminary of day which sat beneath the western hills amidst the last twilight under circumstances of civil quietude, and apparent national prosperity fled from the scenes of civil commotion and national distraction to hide its head in the western horizon, on the eve previous to the declaration of Independence. But when it rose in the morning it marked a new era in the history of the world. Anxious solicitude sat enthroned upon every countenance. That day witnessed the declaration of American Independence. The war was on their hands and with the sacred motto "Victory to or death," they embarked their all in the bark of probability and Providence, and steered through tears and blood to final success. The history of mighty conquests, presents to the mind naught but a scene of carnage and bloodshed, without provocation, without respect of humanity. Not so with the American Revolution. The causes which compelled to the contest are such as would justify in the light of knowledge and revelation such a responsible movement. It was in defence of life and for liberty that they marched fearlesly to the field of contest, and spilled their blood. Their efforts were backed by the "God of battles," who so signally recognized the success of their arms. Peace at length dawned again upon the world and sent her enlivening rays through the scattered cloud of contention. America was pure, and the mother country recognized her egression from colonial subjection.

We have finished our remarks upon this thrilling era in our history. We may draw a few inferences from this part of our subject in another place. The scene of distress and civil disquietude stops not here. The capability of suffering was fast diminishing, the minds of the revolutionists was bewildered by extreme mental agony, their bodies emaciated by corporeal exertion, the late province of blood-shed and war was now the hospital of consequential suffering. Reduced to want and penury in the extreme, without government, without a treasury, without the means of national defence, destitute of every thing but the day-star of liberty, which appeared to them in the far distant future as a beacon light; leading them through all difficulties to future prosperity and national honor: and when the goal of their race heaved in view, that which had been but a twinkling star shone forth with a meridian brilliancy, that eclipsed the dazzling splendor that encircles kings, and the vain magnificence that hovers over princes.

But time would fail us to indulge in the effusions of an enraptured imagination, on the operations and results of the past: the present more immediately concerns us and our happiness.—The constitution of these United States: the written document of our national faith and practice, was adopted forming a republican government establishing as the executive power, the office of a President, as the legislative power, a national Congress. Under these regulations we have steered our gallant bark for sixty years. Our course has been marked by war and civil commotion, but the ship of state still triumphantly rides upon the waves of the billowing ocean of national being. Thus far we have traced in a summary manner the causes which led to the revolution; we have granted our sympathies to aid our imaginations in picturing the dark shades of woe consequent upon the settlement and redemption of our national domain; the prosperity of our nation and the happy condition of most if its inhabitants; is familiar to us all, and weighing all these things deliberately what is the inference which we draw. Woe be to us if we be not that happy people whose God is the Lord. The weight of our responsibility is a question we cannot evade. "Much hath been given and much will be required." It hath been wisely said that, He who can measure the responsibility of American youth must be endowed with an eye of wisdom characterised by peculiar powers of discrimination. The nature of this responsibility we presume not to thoroughly investigate, nor to notice comprehensively the means of preparing our youth for the righteous adjustment of their incumbent duties. The problem whether man is capable of self government remains not for your children to solve. The question has been wrought and you have but to give to the world the proof that the work employed in the solution of the problem is correct. The time is fast approaching when you must forsake the innocent merriments of childhood, and appear on the stage of public action; to assume the support of the character of a wide-spread and intelligent population, as well as that of a great nation. It is from your groups of puberity that must come our future "great embodiments;" our Presidents, our Legislators, our Chieftains, our Civilians, our Lawyers, our Physicians, our Divines, we would admonish you to consider your "manifest destiny." Your happiness can but be augmented if you are prepared to fill worthily the stations that await you, abandon the idea that you are to be only insignificants in the world, awake, to hail with joy and and consciousness of your ability to perform, that which awaits you. Many are the facilities for improvement with which you are surrounded & if economically employed, will prove commensurate with the issue, for which they have been instituted. We call your attention to one only, namely: the Sabbath-School. Man may in his ingenuity seek out many inventions; may frame the most consistent philosophy; may determine the number of the stars; may with the key of human knowledge unlock the store-house of creation, and revel in the halls of mysteries; may first contract his views to the minute examination of the smallest animal and again expand his intellect to behold at one glance all the immensity of space; and yet would fail to determine one single duty to God the ruler of the universe, and would entertain but feeble conceptions of his duty to his fellow man, without the aid of inspiration. All things are compared to the bible but as filthy rags, and as an inheritance in the air. We fail in our attempts to rightly estimate the bible since there is nothing which we may use as a comparison. The bible in its teachings in the character of its author, in its practical effects upon the happiness of mankind when obeying its precepts, in all these and many other lights, recommends itself to special notice. But to understand this volume we must study its contents. Where is the probability that our youth can be taught the book of books to a greater advantage out of the Sabbath-School? The history of the past speaks to call the Sabbath-School the hand-maid of virtue and the abetter of civil and religious liberty, The availability of the Sabbath-School needs no assistance from our public efforts. Its utility is recognised, and its happy effects realized.

But we propose to examine some of the lights in which the Bible may & should be taught advantageously to our interests as a nation. In the first place the bible should be taught as a divine revelation. And what are we to understand by these terms. Our idea of the bible as a divine revelation is founded on its practical use to mankind, and not upon metaphysical subtilities. There are three points of doctrine, the belief & practice of which constitute morality, both assential and necessary to the preservation of a republic. The first is the existence of a God, second the immortality of the human soul; the third a future state of rewards and punishments. Suppose it possible for a man to disbelieve either of these articles of faith, and that man will have no conscience, he will have no other law than the law of the tiger or the shark: the laws of man may bind him in clains, or may put him to death; but they can never make him wise, virtuous, or happy. Man must be moral or he cannot exercise advantageously the principles involved in self government. Our object being to perpetuate and enjoy the blessings of a republic; hence the necessity of understanding the bible as a divine revelation. Again the bible may be studied as a book of history. Our knowledge of the past is indispensable to our present happiness and future success. If Americans must be men of one idea let that be an historical one. The great utility of historical knowledge needs not to be sustained by argument or illustrated by practical application. Profane history only, as corroborated by the bible is a farce, and a source of delusion concerning the anterior periods of the world. On our knowledge of circumstances as well as of nature, depends the axiom of our free dominion; that a virtuous and intelligent people can never be enslaved. Once more, the bible may be viewed as containing a system of religion and morals. That a virtuous compliance with the laws of God, involves the safety and success of any people, remains not to be proven. The history of the world is fraught with abundant evidence of the truth of this remark. Page after page written in the gore of civil feud, and stamped with the image of man's debauchery, tells but the doleful consequence of man's digression from right, and his reception of wrong. Rome wanted nothing but a virtuous populace to have become the pride of nations, and glory of the world. Had Greece been as distinguished for religion and morality, as for learning and oratory, she might yet have been the metropolis of the world, and the meridian of wisdom. But destitute of virtue, they both have long since sunk beneath the waves of governmental destruction, and exist in the minds of men, only as that which was, but is not and never will be again. Unfortunate for American youth, if even they should conceive of the idea of republican perpetuity,—and prosperity without virtue and piety!

Lastly the bible presents to us a numerous collectian of books written by different authors, at different ages of the world; which we may survey as curious monuments of antiquity, and as specimens of ancient literature. The antiquity of the bible bears upon its face a source of curiosity, and a desire to revel amid the antique. As a specimen of ancient literature, you must fail to find its equal. Would you gather the spirit of historical discription, and witness the exhibition of legislative ingenuity, *read*. Behold Moses' power of description: "And God said let there be light, and there was light," and again: "And thy seed shall be as numerous as the sand upon the sea shore." Hear his wooing spirit breathe: "If now I have found grace in thy sight, O Lord, let my lord I pray thee go among us: for it is a stiff-necked people: and pardon our iniquities, and our sins, and take us for thine inheritance." Would you indulge in sublimity of thought, and perspicuity of expression? Go, sit at the droppings of the fervent spirit of an Isaiah, a Jeremiah, or a David. In short, would you learn wisdom, study the bible, and treasure up its truths in your hearts.

Youth of this audience, let me refer you to one instance wherein moral worth and patriotism are combined; a man of your own land, the "Old Man Eloquent," John Quincy Adams. Follow his example, and thus become lights to the world and ornaments to your country. But let us examine one analogy connected with our country's history. We certainly need no assistance from the imagination in drawing a parallel at once interesting and instructive, between the people of ancient Israel and the early settlers of these U. States. An Apostle has taught us that "God who made of one blood all nations of men to dwell upon the face of the earth hath determined the times before appointed, and the bounds of their habitations.' And who can doubt that when the Most High divided unto the nations their inheritance, that he set the bounds of the people according to the number of our fathers: For nearly four thousand years after the ark had rested on Mount Ararat, whilst the posterity of Noah multiplied to hundreds of millions in the world, where oriental Roman and feudal despotisms, which successively enchained the bodies, minds, and consciences of men: his descendants in the New World, at least in that portion which constitutes our national domain, numbered only a few thousand savages. There lay this beautiful land stretching thousands of miles northward and southward, eastward and westward, with innumerable capabilities of sustaining untold millions, yet according to the counsels of heaven during all these forty centuries, in undisturbed primeval simplicity. No lofty city encumbered its soil.—No keel cleaved those vast rivers. No gallant vessel ruffled the bosom of its glassy lakes; no rich merchantman or frowning ship of war floated in its capacious natural harbors. No plow of the farmer turned the sod of its extensive prairies. No axe of the feller was lifted up against its magnificent and almost boundless forests. No adventurous miner explored the hidden riches of its coal and iron, gold and copper. The busy hum of industry had never been heard throughout all its borders. Not even the call of the herdsman to his cattle, or the whistle of the shepherd to his flock had ever broken the silence of its forests or waked the slumbering echoes of its mountains. But when the fullness of time had come, God guided the barks of Columbus to this Western Hemisphere: and mark how his Providence ordered the subsequent events.—Mexico and Peru, the portions of our continent already occupied by a denser and more civilized population; attracted by their exhaustless wealth of gold and silver and precious stones, the curious, ambitious, and avaricious adventurers of Europe. These northern and less alluring, but really more valuable regions, comparatively unoccupied, afforded a safe and happy home for ten thousand of the Old World, who under the Government of their native land, had long sought in vain for civil and religious freedom. Every occurrence in the eventful history of the colonies, even those apparently adverse was rendered subservient to the attainment of liberty. He that directed the Israelites to flee out of the land of Egypt, brought our fathers out of their house of bondage. He that opened up for the one a path through the Red Sea, provided for the other, by the invention of the compass and the improvement in the art of navigation facilities for traversing the broad Atlantic. If constant miracles of mercy attended the one in the wilderness of Sinai, a series of Providences no less manifest sustained the other amid the wilds of America.—If he raised up a Joshua to conduct the former to victory; he furnished the latter with an equally competent commander, in the person of Washington. And thus we might continue to trace the analogy farther and farther. Thus far in our discourse we have but viewed the bright side of the question we have looked upon the fascinating part of the picture. Our country's general prosperity speaks not its civil quietude. Faction with all its train of demoralizing influences has entered our borders. Party dissensions and inherited political views are barriers, before which, I fear, the genius of liberty must ere long fall prostrate, and the pride of America render homage. Parents, sacrifice not on the altar of party preference, the perpetuity and success of our republic. O that to-day an angel of mercy would severally visit the people of these United States and break the bands of party attachment; loose the fetters of party domination, and establish in the minds, of men the glorious reign of principle instead of party intrigue. Teach not your children to become the parasites of power, and "to be or to do or to suffer" as party dictation may suggest. Time would fail to enumerate the many evils which hang suspended over our heads, swollen with destruction and ready to drench us in civil blood. We but mention the Geographical distinction of North and South, made by difference of interest and feeling, and leave your faithful imaginations to speculate upon the consequences. Whatever may be the difference of opinion on other subjects, all will admit that our political sky is somewhat beclouded. The black and portentious cloud that is gathering thick and fast, apparently arising from either pole, is destined to meet on our meridian, and then will it be well for us if every head be clear and every heart renewed. One word for the progress of Liberty. Every gale that has for the last four months swept o'er the Atlantic, has wafted to our ears the joyous news of the triumph of Republicanism and the destruction of Kings and their Thrones. Among all the convulsions of the Eastern World, none brings more pleasant feelings of sympathy to the American heart than the revolution in France. In viewing the causes which led to the event of this joyous anniversary, in hearing the effects that have resulted to America; in searching for the principles which impelled to the contest; in recalling the feelings which supported us in the struggle, it cannot fail to occur to us, that the causes have not been confined to the limits of our own continent; that the effects have extended far beyond the boundaries of our nation; that the glorious example with electrical rapidity has flashed across the Atlantic; that guided by the same principles, conducted by the same feelings, the people who so gallantly fought and bled for the security of our lives and our liberties are now fighting for their own. On this day, therefore, religiously devoted to the consecration of our independence, it becomes us as the votaries of freedom—as friends to the rights of man—and bound to vindicate them, when invaded, to turn our attention with a grateful enthusiasm to the scenes of their suffering, their revolt, and their victories. Whilst exulting in the enjoyment of peace and tranquility, shall not a tear for the unexampled distresses of their magnanimous nation, check, for one moment, the emotions of our joy? We are happy to come before you to-day enabled to proclaim the thrilling notes of peace and the termination of war.—The tempest of war has passed, its lightnings are spent, and the glorious sunshine of peace breaks brightly and beautifully through the broken and scattered clouds. Your duty is plain, your pathway is clear. Reflect on your condition and that of your ancestors. Americans, the hostile cannon has ceased to shake your houses and your hills; the falling shell no more with horrid glare swells the terrors of the night. Think one moment in peace, of the untold miseries that would have been your portion had not the toils of your ancesters been crowned with success. Happy Countrymen! retire to your homes however humble; enjoy your peace, your competence, & your love,—kiss the children that throng around your knee, and teach them to bless God that they were not born to an inheritance of slavery nor doomed to mutual destruction. Struggle for the predominancy of liberty till the grand political millenium shall be at hand: when tyranny shall be buried in ruins, when all nations shall be united in one mighty Republic; when the four angels that stand on the four corners of the globe shall with one accord lift up their voices to heaven, in proclaiming, Peace, peace on earth and good will to all men.

The Cup of Cold Water.

A young English woman was sent to France, to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's Day, she and her young companions were taking a walk in some part of the town where there were sentinels placed, perhaps on the walls; and you know that when a young soldier is on guard, he must not leave his post until he is relieved—that is, till another soldier comes to take his place. One of these soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding that he was very ill, and that it would be as much as his life was worth to go and fetch it himself. The ladies walked on, much offended at the man for presuming to speak to them, all but the young English woman, whose compassion was moved, and who, leaving her party, procured some water and brought it to the soldier. He begged her to tell him her name and place of abode; and this she did. When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier contrived, on the night of the massacre, to save this young English woman, while all the other inhabitants of the house she dwelt in, were killed!

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Selected Poetry.

THINGS THAT CHANGE.

BY MRS. HEMANS.

Know'st thou that seas are sweeping
Where cities once have been?
When the calm wave is sleeping
Their towers may yet be seen;
Far down below the glassy tide,
Man's dwelling's where his voice hath died.

Know'st thou that flocks are feeding
Above the tombs of old,
Which kings, their armies leading,
Have lingered to behold?
A short, smooth greensward o'er them spread,
Is all that marks where heroes bled,.

Know'st thou that now the token
Of temples once renowned,
Is but a pillar broken,
With grass and wall-flowers crowned!
And the lone serpent rears her young,
Where the triumphant lyre hath sung?

Well, well I know the story
Of ages passed away,
And the mournful wrecks that glory
Has left to dull decay.
But thou hast a tale to learn
More full of warnings sad and stern.

Thy pensive eye but ranges
O'er ruined fane and hall,
Oh! the deep SOUL has changes
More sorrowful than all.
Talk not, while these before thee strong,
Of silence in the place of song.

See scorn, where love has perished;
Distrust, where friendship grew;
Pride, where once nature cherished
All tender thoughts and true?
And shadows of oblivion thrown
O'er every trace of idols gone.

Weep not for tombs far scattered,
For temples prostrate laid;
In thine own heart lie shattered
The alters it had made.
Go, sound its depths in doubt and fear;
Heap up no more its treasures HERE.

Communications.

Written for the Western Recorder.

CLASS MEETING.

Having just returned from class meeting where I enjoyed a pleasant time, my mind is led to inquire why so few attend those delightful means of grace. It cannot be that they are not profitable: some of my best hours have been in the class room. Some of the happiest persons I have ever seen were in the class meeting. What more delightful to a true Christian than to talk of his own experience and hear that of others? Often is the heart made to wax warm while enjoying this privilege. There must be some cause for the decline in this department of Methodist economy; once it was the centre of association and the bond of union. In these meetings every member in society were expected to be present once a week, thereby evidencing there desires to flee from the wrath to come; and also edifying each other with holy experience. If any were absent, the Leader was expected to see them and enquire the cause of absence. If they were sick, he spoke to them appropriately and prayed for them. The itinerant preachers on the circuits spoke to the different classes every round and at every preaching place. Then the spiritual condition of the church was always known to the preacher and each other—Then too the societies were in a healthy condition, and revivals were numerous, powerful and constant. How is it now? Let the membership answer—do they attend the class meetings? Let the Leaders speak—do they see the members of their classes once a week? Let the preachers give an account—do they speak to the different classes on the circuits and stations? Let the Discipline of the Methodist Protestant Church announce its requirements, and what are they? "It shall be the duty of each member of the class to meet the Leader at the stated time and place appointed for holding the class meeting."

"It shall be the duty of each class leader to meet his class once a week, also to visit the sick and those members who frequently absent themselves from this means of grace."

"It shall be the duty of a Superintendent to visit all the classes at least once a quarter, if practicable; and see that they are duly and properly met by their respective leaders; and that the members regularly attend their respective classes."

"The Superintendent shall have authority to cause the assistant minister or preacher to aid in the above named duty."

Now the question recurs—why is this means of grace neglected? I answer—because Discipline is not executed. The ministers and preachers do not discharge their duty to the leaders in causing them to meet their classes, and the members to attend them—The leaders do not discharge their duty to their classes in meeting them regularly and visiting the members thereof—The members of the classes do not discharge their duty to their leaders and preachers in attending punctually their class meeting. What is the effect of all this? The church languishes—the membership become barren, and backslidings are common. My opinion is, that no man should become the superintendent or assistant of a circuit or station, unless he will discharge the duties of his office — no man should take a class unless he will discharge the duties of the office —and no man or woman ought to join the Meth. Protestant Church who will not attend class meeting. "Then they that feared the Lord spake often one to another."

ITINERANT.

Norfolk, Va.

THE LORD'S DAY.

Mr. Editor: If it would not be too great a trespass on your patience and that of your readers, I would propose a few enquiries, and offer a few suggestions for the consideration of those that feel interested in the subject.

The subject of the Sabbath Day as a day of Divine appointment, is (I believe) regarded with more or less interest, by all denominations claiming to be Christian. But the importance with which each regard it, appears to be essentially different respecting the nature or intention of the introduction of that portion of time into the Christian era as a day of religious observance, mental elevation, and physical relaxation.

Some regard the Sabbath Day as a day of sacred rest, not only to themselves, but to all that they have any thing to do with. Some regard it only as a day of amusement and recreation.—And others there are who regard it only as a relict of Judaism. But regardless of the difference of opinion relating to the sacredness of the day, may we not with propriety enquire,

1. If the Sabbath as a day of rest could be dispensed with in the necessary transactions of life.

2. Could it be dispensed with as a day for the worship of Him who blessed, sanctified, and reserved it for his own service?

3. Could it be dispensed with as a day of religious exercises and mental elevation in Divine knowledge?

4. If dispensed with, would it not strike at the very foundation of revealed religion?

5. If it were dispensed with, would it not strike deep confusion to the centre of the *church?*

6. If dispensed with would it not strike national regulations with terror and confusion?

7. If dispensed with would it not strike civilization with an enlightening and destructive parsy?

It probably would be more becoming in ministers and professing Christians who profess to believe in the sacredness of the Sabbath Day, to refrain from profaning it (if we are to "keep it holy,") with all manner of idle, vain, and foolish jesting, worldly plans of speculation, and political gossipping of almost every description, & pay that respect to the institution that is due to it. And to the Author of it be unceasing praise.

B.

Sylvan, Ia.

Reformatory.

Written for the Western Recorder.

USE OF TOBACCO.

Friend Bassett: I have observed since I have endeavored to exert the influence of my example, combined with others of our fellow-citizens, to lessen, or suppress those vices which habit, fashion, or the natural disposition of men have engendered, that the hardest influence to overcome, has arisen from those who profess the self-denying doctrines of the Gospel. The worst enemies of the temperance reform, were found in prominent members of the church, whose practice, of the temperate use, and the sale of intoxicating drinks, it was exceedingly hard to overcome; but, their example was referred to, to justify those who used them *intemperately;* so much so that temperance societies were very much obstructed by the pernicious influence, of officers of churches, and wealthy members, whose influence was much stronger than those maintaining a less prominent place in society. Perseverance in *combined* effort, has done much to suppress the habits complained of. The same pernicious influences are found to operate in the effort to abolish the sin of slavery; and to some extent, it is experienced in the efforts making to prevent Sabbath desecration: can it be wondered at, that we should find Ministers, Elders, Deacons, and Class-leaders, stand in the way of a reform in the *pernicious* and *filthy* practice of using *tobacco?* I honor your firmness which has resisted the attempt to put down the discussion of the use of that poisonous article. Habits formed in youth, when the practice was justified by *Fashion,* and the habits of otherwise exemplary Christians, and when its pernicous influence on the body, and mind, were little understood, are not readily abandoned; and besides we are unwilling to admit the sinfulness of them. Having myself used tobacco for upwards of twenty years, part of the time by smoking, and the balance by chewing, I think I understood by *experience,* as well as theory, the influences it exerts. and the difficulties in the way of reforming habits long indulged; and from which we fancy we receive great comfort, in the indulgence of; and as I have abandoned the use about nineteen years, I am also prepared to speak from experience of the effects of "Total Abstinence" in restoring. or at least very much helping to restore, a prostrate constitution.

If your space will allow of your inserting in your paper a few short articles, in part of my own experience, and reflections; and in part the opinions and experience of others, I shall be gratified, as I desire as far as I can, to induce others to avoid the pernicious practices, under which I have suffered very much. It is said that the testimony of a reformed drunkard is more powerful in the reformation of others, than the arguments of many "who need no repentance:" why not then the views and experience of

A REFORMED TOBACCO USER?

Putnam, July, 1848.

☞ The following is the Dialogue spoken by three young ladies at a recent Sabbath School celebration in Zanesville, alluded to by Br. Gillespie, in his article in our last paper.—Ed. W. R.

DIALOGUE ON DANCING,

BETWEEN SARAH, JANE, AND JOSEPHINE.

Sarah.—Josephine, I am glad to meet you, I have a very particular subject which I wish to talk with you about.

Josephine.—What is it Sarah? If it is one I know any thing about, I will be pleased to converse with you; but, as you are older than I am, you cannot expect me to instruct you. If it relates to any of our Sunday School matters, you had better talk with one of the teachers.

Sarah.—I should not like, Josephine, to consult my teacher in the case, she is so very religious, I fear she would throw cold water on the whole affair, I prefer that she should know nothing about the matter till she finds it out in some other way. When people have made up their minds to a thing, you know they don't like to be opposed.

Josephine.—Sarah, I am glad to hear so good a character of your teacher. Would that all Sunday School teachers were what you pronounce yours to be—very religious; as the example set us by such teachers makes us willing to listen to what they tell us. But, Sarah, I fancy your project is not a safe one, as you fear to have your pious Sunday School instructer know any thing about it. I fear I cannot say any thing in favor of it; but I can tell better when I hear it. So speak on.

Sarah.—Don't be too fast, Josephine. Good judges, I have heard it remarked, take time to consider before giving their opinions. There is no harm in what I propose to do; it is merely to go to dancing school a quarter. Father says I may; and when mother objects, he says that David, one of the best men that ever lived, danced when worshipping the Lord. Here is Jane, I'll venture to say she is not so bigoted as to say dancing is wrong.

Jane.—I am afraid, Sarah, you appeal to an unfavorable judge. Some of my acquaintances have frequently asked me to go to dancing school, & said there was no harm in doing so; but, I have always refused, as I thought it would be wrong, and feared if I went once I might desire to go again: Methodists and their children live too much like the fashionable world already, without displaying themselves at ball-rooms.

Josephine.—That's right, Jane; I am glad to see you so candid. You will be of great assistance to me, I am sure in persuading Sarah to change her mind. I didn't think so good a girl as Sarah and one who has been so long in the Sunday School, would wish to go to such a place.

Sarah.—Come, come, girls, you talk too much like preachers: you are too sanctimonious entirely—too gloomy in your notions by far. Some of the best people I know send their children to dancing school, and went themselves when children. What harm is there in a little innocent recreation, especially when it benefits our health, improves our manners, and is not contrary to Scripture?

Josephine.—I think, Jane, Sarah has now brought forward all the arguments she can in favor of what she calls an innocent recreation.—You can easily answer them all. She is, I am sorry to perceive, fast drinking in the spirit of the world.

Jane.—Josephine, I have never studied logic, and make no pretensions to smartness; yet I think I can prove from experience, as well as Scripture, that Sarah is wrong in her notions. She says that the exercise of dancing improves the health; but pray, are there not other kinds of exercise that will answer for that purpose? Will not walking, jumping the rope, throwing the hoop, &c., exercise the limbs of young persons just as well as waltzing in a crowded room? As to Sarah's statement, that girls who attend such schools behave prettier than others. I don't believe a word of it. Caroline Sherwood, Jane Watson, and many other accomplished young ladies of my acquaintance, and whose behavior too is as pretty as that of any girls I ever knew, never saw the inside of a dancing school.

Josephine.—I agree with you, Jane, in all you have said; you have so clearly shown that Sarah's ideas are wrong, that I begin to pity her situation.

Sarah.—The old saying is, "Brag is a good dog, but Holdfast is a better." I have not given all my reasons yet; I have the Bible on my side, and feel that I am right in spite of all your boasting. Besides, many of the most respectable people speak in favor of sending boys and girls to dancing school.

Josephine.—You judge of people's respectability, Sarah, I fear by the figure they cut in society. The most respectable people in my judgment, are those that strive hardest to love and serve God. You don't hear such persons speak well of dancing schools.

Jane.—No, no, I am sure she doesn't. That was a good idea, Josephine. Well done for you, Josephine. Sarah says a great deal about innocent recreation. Can't children obtain enough enjoyment of this kind without resorting to dancing schools, and ball-rooms? I am sure they can. But I have heard that there is a great deal of pride and jealousy manifested at such places. That does not look like innocent mirth.

Josephine.—There is another capital hit—another nail in a sure place. Jane, why didn't you ask Sarah if she ever heard of a person's seeking or obtaining a new heart, or any other spiritual blessings at a ball-room?

Sarah.—Girls, I must confess there is a good deal of truth in what you say: but can you prove that dancing is forbidden in the Bible? Did David sin when he danced?

Jane.—I suppose, Sarah, there is no harm in the mere act of dancing! but the practice is deemed sinful on account of the follies and vices with which it is associated now-a-days. There may be no verse of Scripture directly forbidding the practice, but it is clear that dancing, as it is now practiced, is contrary to the whole spirit of religion. People never dance to worship the Lord as David did, unless it be among the Shaking Quakers; besides do you think David ever went to dancing school?

Josephine.—Well, Sarah, I think you will find it difficult to answer that question. Jane, it seems to me has clearly shown, that you are wrong in the matter, out-and-out. Jane is a better reasoner than I thought she was.

Sarah.—What you have said girls, has, I must confess, made me doubt whether I am right, and as I think it wrong to indulge in practices of a doubtful character, I think I will not go to dancing school.

Miscellaneous.

Cheap Pleasures.

Did you ever study the cheapness of some pleasures? asks some excellent writer. Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word, or a smile, do the work. There are two or three boys passing along—give them each a chesnut, and how smiling they look? they will not be cross for some time. A poor widow lives in the neighborhood who is the mother of half a dozen children; send them a half a peck of sweet apples and they will all be happy. A child has lost his arrow—the world to him—and he mourns sadly, help him find it, or make him another, and how quickly will the sunshine play upon his sober face. A boy has as much as he can do to pile up a load of wood; assist him a few moments, or speak a pleasant word to him, and he forgets his toil and works away without minding it. Your apprentice has broken a mug, or cut the vest too large, or slightly injured a pice of work; say 'You scoundrel,' and he feels miserable; but remark "I am sorry," and he will try to do better. You employ a man—pay him cheefully, and speak a pleasant word to him, and he leaves your house with a contented heart, to light up his own heart with smile of gladness. As you pass along the street, you meet a familiar face—say "Good morning," as though you felt happy, and it will work admirably in the heart of your neighbor.

Pleasure is cheap—who will not bestow it liberally? If there are smiles, shunshine and flowers all about us, let us not grasp them with a miser's fist, and lock them up in our hearts. No. Rather let us take them and scatter them about us, where men of business congregate, in our families and every where. We can make the wretched happy; the discontented cheerful; the afflicted resigned; at an exceedingly cheap rate. Who will refuse to do it?

METHOD.

A lady was complimenting a clergyman on the fact that she could always recollect and recite more of the matter of his sermons than of any other minister she was in the habit of hearing. She could not account for this but she thought the fact worthy of observation. The reverend gentleman remarked, that he could explain the cause. "I happen," he said, "to make a particular point of classifying my topics—it is a hobby of mine to do so; and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose madam, that your servant was starting for town, and you were obliged hastily to instruct her about a few domestic purchases, not having time to write down the items; and suppose you said, 'Be sure to bring some tea, and also some soap, and coffee too, by the by; and some powder-blue; and don't forget a few light cakes and a little starch, and some sugar; and, now I think of it, soda---you would not be surprised if her memery failed with regard to one or two of the articles." But if your commission ran thus: "Now, Mary, to-morrow we are going to have some friends to tea, therefore bring a supply of tea and coffee, and sugar and some light cakes; and the next day, you know, is washing day, so that we shall want soap, and starch, and soda, and powder-blue; it is most likely she would retain your order easily as you retain my sermon.—*Smith's Irish Diamonds.*

The Priest and the Irish Milkman.

The following amusing instance of Irish wit on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up reading in the Bible, was related by Dr. Dowling of N. York in an address during the anniversary week.

On reaching the milkman's humble cabin in the county of Kerry the priest thus addressed him—"my good fellow, I am informed that you are in the habit of reading the Bible: is my information correct?" "Sure, it is true, plase your riverence and a fine book it is too."

"But you know;" said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures." "Ah," replied Pat "but you must be asther provin that same, before I consint to lave it off."

"That I will do from the book itself. Now turn to 1st Peter 2., 2. 'As new born babes desire the sincere milk of the word, that ye may grow thereby.' Now, you are only a babe, and are therefore wrong to read the Scriptures yourself. You are here told to 'desire the sincere milk of the word,' and one who understands what the 'sincere milk' is must give it to you and tend to you."

Pat listened attentively to the priest's authoritative address, but no way at a loss replied—"But be aisy your riverence while I tell you. A little time ago when I was took ill, I got a man to milk my cows, and what do you think he did? why instead of giving me rale milk, he chated me by puttin wather into it; and if you get my Bible, perhaps you may be asther serving me the same. No, no, I'll keep my cow and milk it myself, and then I shall get the sincere milk and not as I might from you, mixed with wather."

The priest thus finding himself defeated, and desirous that the mischief should spread no farther said in a conciliatory tone—"Well Pat, I see you are a little wiser than I thought you; and as you are *not quite* a babe, you may keep your Bible, but don't lend it or read it to your neighbors."

Pat eyeing his admonitor very cunningly, but seriously replied—"Sure enough, your riverence, *while I have a cow and can give a little milk to my poor neighbors who have none, it is my duty to do so, as a Christian; and saving your riverence, I will.*"

The priest concluding that the honest milkman was rather a tough customer gave up the argument, and walked off abashed.

Origin of Various Plants.

Every farmer ought to be so far acquainted with the history of all ordinary plants and trees as to know their nature, country and condition. Such knowledge, besides being on every account proper and desirable, will sometimes explain phenomena in their habits that would otherwise appear anomalous and inexplicable.

Wheat was brought from the central tableland of Thibit, where its original yet exists as a grass, with small mealy seeds.

Rye exists wild in Siberia.

Barley exists wild in the mountains of Himalaya.

Oats, wild in Northern Africa.

Millet, one species is a native of India, another of Egypt and Abyssinia.

Maize, Indian Corn, was brought from America.

Canary Seed, from the Canary Islands.

Rice, from South Africa, whence it was taken to India, and thence to Europe and America.

Lentil grows wild on the shores of the Mediterranean.

Vetches are natives of Germany.

The Chick Pea was brought from the South of Europe.

The Garden Bean, from the East Indies

The Horse Bean from the Caspian Sea.

The Lupin, from the Levant

Buckwheat came originally from Siberia and Tartary.

Rape Seed and Cabbage grow wild in Sicily and Naples.

The Sun-flower, from Peru.

Flax or Linseed is, in Southern Europe, a weed in the ordinary grain crops.

The Radish came from China.

The Garden Cress, out of Egypt and the East.

Hemp is native of Persia and the East Indies.

The New Zealand Flax and *Syrian swallow Root* show their origin by their names.

The nettle which sometimes furnishes fibres for spinning, is a native of Europe.

Of Dye Plants, the Madder comes from the East.

Woad is a native of Europe.

Dyers-weed grows in Southern Germany.

Safflower came from Egypt.

Dyers Knotgrass, from China.

Hops come to perfection as a wild plant in Germany.

Mustard and Carryway seed, the same.

Dill is an Eastern plant.

Anise was brought from Egypt, and the Grecian Archipelago.

Koriander grows wild near the Mediterranean.

Saffron came from the Levant.

The Onion, out of Egypt.

Horse-radish, from Southern Europe.

White Mellior, from Greece.

Chickory grows wild in Germany.

Tobacco is a native of Virginia, Tobago and California. Another species has also been found wild in Asia.

Fuller's Teazel grows wild in Southern Europe.

The Grasses are mostly native plants, and so are the clovers, except Luzerne, which is a native of Sicily.

Spurry is a European plant.

The Gourd is probably an Eastern plant.

The Potato is a well-known native of Peru and Mexico.

Jerusalem Artichoke is a Brazilian product.

Turnip and Mangold Wurzel came from the shores of the Mediterranean.

Koalrabi and White Turnip are natives of Germany.

The Carrot is by some supposed to have been brought from Asia, but others maintain it to be a native of the same place.

Amongst other kitchen garden plants, the Spinach is auributed to Arabia.

The Garden Orache, to Tartary.

The Cucumber came from the East Indies.

The Melon from Kalmuck.

Parsley grows in Sardinia.

Tarragon, in Central Asia.

Celery, in Germany.

Of Fruit Trees and Shrubs, the Currant & Goose berry came from Southern Europe.

Medlar Pear and apple are likewise European plants; but the Seckle, the best of pears, is traced to near Philadelphia, as its original locality as far as known.

The Cherry, Plum, Olive and Almond came from Asia Minor.

The Mulberry Tree from Persia.

The Walnut and Peach, from the same country.

The Citron from Media.

The Quince from the Island of Crete.

The Chesnut from Italy.

Of Forest Trees, the majority are native plants of England except the Pine and Horse-Chesnut—the former of which was brought from America, and the latter from Thibet. But the greatest variety of Oaks and other fine timber trees are natives of North and South America.

The Hurtleberry is a native of Asia, Europe and America.

The Cranberry, of Europe and America.

Anti-Slavery Feeling in Virginia.

A recent number of the Richmond Southerner contains the following article. After deprecating the existing debates in Congress, on the subject of slavery, the editor proceeds:

"The country proposed to be ceded to us by the late treaty with Mexico, it should be remembered, *the Almighty has Wilmot-provisoed.*—Should the free States consent (and they never will) that slavery should be allowed there, still the climate and the country would forbid it.—Why, therefore, should we contend for that which profiteth us not—which we can never possess? Is it not wisdom on our part to say to the North, 'we be brethren;' and if we cannot possess this property on such terms as will be mutually agreeable, let us not have it at all? Let us not take that which must become an 'apple of discord' and a bone of contention to us and our successors, and which must end in a separation of a people whose fathers have given so "goodly a heritage."

"And now as to this slavery question, fellow-citizens of the South, let us in good feeling reason one with another. It should be remembered that Great Britain has abolished slavery in all her colonies; France, Denmark, Sweden, and other countries of Europe, except Spain, have done so likewise. Is it natural to suppose that the other powers of Europe will long suffer imbecile Spain to hold on to it? When she gives way, the entire civilized world, with the exception of Brazil, will be arrayed against us on this question. Now, what is our policy? Is it not wisdom on our part to avoid having the question of slavery agitated in our political institutions?—The North has pledged itself to maintain intact and inviolate the compromises of the constitution. Let us, therefore, abandon the acquisition of territory, and free ourselves from this untoward difficulty.

"It is not generally known, yet it is nevertheless true, that two-thirds of the people of Virginia are open and undisguised advocates of ridding the State of slavery; and after the year 1850, when the census is taken, their views will be embodied in such a form as to startle the South. We speak understandingly. We have, within the last two years, conversed with more than five hundred slave-holders in the State; & four hundred and fifty out of the five hundred, expressed themselves ready to unite on any general plan to abolish slavery upon almost any terms. Abolition fanaticism at the North has not produced this, but the annexation of Texas and the acquisition of territory has done it.—Virginia may be put down as no longer reliable on this question. When she goes, the District of Columbia is free territory; then Delaware & Maryland will also go, and North Carolina and Kentucky will follow suit. This will surround the extreme South with free States: and when that day comes, and it will not be very long, we would just as lieve own a parcel of wild turkeys as so many slaves."

Hinges all Over.

The following article illustrates pretty well the difference between natural and revealed theology. Whatever natural theology might teach concerning God, we are satisfied that without revealed theology little would be learned about Him, except as a great architect.

Hinges all over.—A converted native of the South-Sea Islands was once endeavoring to give an account of the manner in which he persuaded himself that the Bible is the word of God. "When I look at myself, he said, "I find I have hinges all over my body. I have got hinges to my legs, my jaws, my feet, my hands. If I want to lay hold on any thing, there are hinges to my hands, and even to my fingers, to do it with. If my heart thinks, and I want to make others think with me, I use the hinges to my jaws, and they help me to talk. I could neither walk nor sit down, if I had not hinges to my legs and feet. All this is very wonderful. None of the strange things that men have brought from England in their big ships is at all to be compared to my body. He who made my body has made all those clever people who have made the strange things which they bring in ships; and he is God, whom I worship.

But I should not know much more about him than as a great hinge-maker, if men in their ships had not brought the book which they call the Bible. That tells me of God who makes the skill and the heart of man likewise. And when I hear how the Bible tells of the old heart with its corruption, and the new heart, and a right spirit, which God alone can create and give, I feel that his work in my body and his work in my heart fit into each other exactly. I am sure, then, that the Bible which tells me of these things, was made by Him who made the hinges to my body. I believe the Bible to be the Word of God.

"The men on the other side of the great sea used their skill and their bodies to make ships & to print Bibles. They came in their ships and brought iron hoops, knives, nails, hatchets, cloth, and needles, which are very good. They also brought rum and whiskey, which are very evil. They moved the hinges of their jaws, and told lies and curses, which are abominable. At last some came and brought the Bible. They used the hinges of their bodies to turn over the leaves and to read and to explain God's blessed Word. That was better than iron ware, and stuff for clothing. They were the servants of the living God, and my heart opened to their words as if it had hinges too, like as my mouth opens to take food when I am hungry. And my heart feels satisfied now. It was hungry, God nourished it—it was thirsty, God has refreshed it. Blessed be God who gave his Word and sent it across the sea to bring me light and salvation."

A Home in the Wilderness.—It is said that Wm. Howitt and his accomplshed wife, Mary Howitt, contemplate leaving England and taking up their residence in the West. They have had relatives in Ohio for many years. His connection with some London magazines has involved him in bankruptcy at the age of 54.

☞ The difference between rising at five and seven o'clock in the morning, for the space of 40 years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life.

A religious paper published at N. Orleans urges Christians coming there to bring their religion with them, as it will be needed more than ever. Religion in that city, it says, has received its worst wounds at the hands of its professors.

FOREIGN NEWS.

By the arrival of the Steamer United States, at New York, the Baltimore Sun has the following intelligence.

FRANCE

Paris had become perfectly tranquil. The arrest of individuals implicated in the *emeute* and the seizure of arms, however, still continued, the prisoners now amounting to 12,000.

Gen. Duvivier, who was honorably conspicuous among the combatants at the barricades, has died, this making the sixth general officer slain.

General Bedeau, a moderate republican in principle, had been appointed Minister of Foreign Affairs in the place of M. Bastide, a member of the late government.

Funds have improved, and the Bourse bears every indication of returning confidence.

Mgr. Sibour, bishop of Digne, is nominated archbishop of Paris. This prelate was born at Saint-Paul-Trois-Chateau (Drome) in April, 1792, was nominated in 1839, and consecrated the 24th February. He was previously a canon at Nimes, and a distinguished preacher.

The following decree has been issued by Gen. Calvignac, President of the Council, chief of the Executive power:

"In the name of the French people, the President of the Council, charged with the Executive power, in virtue of the rights conferred upon him by the decree of June 21, which places Paris in a state of siege;—considering the decree of June 27, which provides that the individuals who have taken part in the insurrection shall be transported to the French possessions beyond sea, and that the proceedings commenced before the courts-martial shall follow their course so far as concerns those who shall be designed as the abetters, chiefs, or instigators of insurrection, or who shall have furnished or distributed money, arms, or amunition, exercised command or authority, or command any act to argravate rebellion;—considering the decree which instituted the commission of inquiry into the events of June, of which Colonel Bertrand is President—decrees as follows:—Art. 1. There shall be constituted four courts-martial, of each of which there shall be three military men members, and of which a superior officer shall be President. Art. 2. These courts-martial, after examining all the warrants, and other evidences laid before them, shall decide—First, as to the discharge of the accused, this right of discharge being nevertheless reserved to Colonel Bertrand in case of urgency; secondly as to the individuals liable to transportation; thirdly, as to sending parties for trial before the permanent courts-martial of the first division."

In the National Assembly on the 11th, the Minister of the Interior proposed a bill for the regulation of clubs, and prohibiting the members to go armed to their meetings; also, a bill demanding 50,000fr., to be distributed among the theatres of Paris, and 170,000fr., for the French Opera.

Paris remained up to Sunday night, the 9th instant, perfectly tranquil. The siege has not been raised, and is not to be raised for some time, General Cavaignac declaring it to be yet unsafe to relinquish military precautions. The insurgents are not yet considered to be thoroughly beaten, immense numbers of them still remaining in Paris and its environs, anxiously waiting another opportunity for an outbreak.

The number of prisoners already in the power of the government, was said to amount to 12 or 13,000, and the Executive is much perplexed what to do with them. The idea of transporting the whole number was deemed impossible of accomplishment, from the vast expense it would entail on the finances of the country.

The funeral of the Archbishop of Paris took place on Friday, and was a very different affair from that in the Place de la Concorde. No troops shut out the people who wished to pay the last tribute of love and respect to their pastor, who fell the martyr of peace and concliation.—A vast concourse of all classes assisted at the ceremony, with all the evidences of the most tender attachment and reverence for the deceased. Notre Dame was filled to the utmost, and I have never been present on a more solemn occasion.

There is no moral doubt that Lamartine, Ledru Rolin, and others of the late Executive, were implicated in the recent insurrection. Lamartine is about to leave France—to say the French Journal—but it is denied by that gentleman most emphatically.

ENGLAND.

The intended visit of Queen Victoria to Ireland has been suspended for a more favorable opportunity, in consequence, as alleged by the Times, of the threats made "publicly to insult her Majesty and her advisers with seditious and calumnious cries."

We announce an important failure in the Irish linen trade, Stewart & M'Clelland, of Bainbridge and Belfast, whose liabilities are stated at a very large amount. The firm of R. S. Guinness & Co., land agents in Dublin, who are stated to have large connections in that line of business, are announced to have suspended payment.—*London Standard.*

The Potato Disease.—The Gardener's Chronicle, of July 8th, publishes reports received from various parts of the country, which prove the very unwelcome fact that the potato disease has again manifested itself in England, Ireland and Scotland, and that it has already done much mischief.

More Chartist Convictions.—An Irish Chartist, named Looney, was committed on the 8th for attending an illegal meeting; and on the 10th, Mr. Charles Ernest Jones was found guilty of making a seditious speech at a meeting which ended in tumult.

The Slave Trade.—Letters from the Grappler, (Br.) steamer, Lieut. Lysaught, commander, dated April 24, on the West Coast of Africa, states that she had just captured, off Lagos, a schooner with 500 slaves on board, and sent the prize to Sierra Leone. The Grappler had previously captured, (March 25,) off Cape Three Points, a little felucca, of 75 tons, fitted for, but had no slaves in, and sent her to St. Helena for condemnation.

THE STATE OF IRELAND.

The writer of the following letter is said to have resided some years in Ireland in an official capacity, which affords him the best means of information, and to be a military man of high rank and of great experience, as well as great intelligence.

"This country, since Mitchell's transportation, has been, apparently quiet, but that very quiet leads me to suppose that it extends only as far as experience goes, and that the disaffected are only waiting for what they may consider a favorable opportunity. The clubs have within the last month not only encreased in number, both in Dublin and in the provinces, but are daily becoming more cautious in their proceedings, and perfecting themselves as much as possible in details, so as to become efficient as one body. Crimes which twelve months ago were frequent all over the country, now are almost unheard of—merely because the people are not ready to make an attempt on the extended scale, and all Ireland will take its tone from Dublin. It is known that fifty thousand men and upwards are at present armed, and well armed too, and almost the whole of that number have been practiced to use their arms. An immense quantity of ammunition has found its way into Ireland during the last six months.—Where is it? The number of avowed repealers is great, the number of repealers not avowed is also great; and to these others whom the smallest chance of success would surely turn from selfish motives and say how many honest men and true are left. Some strong and decisive measure should be at once taken to put down the clubs, and disarm the disaffected as much as possible. Till this is done, all other measures must be fruitless.

More Assests.—Our Dublin correspondent, under date of July 8th, writes:

"This evening the editor of the Nation was arrested and taken to College-green police office, charged under the recent act with felony. The informations were not objected to by Mr. Duffy, and he was committed for trial at the next commission, which will be held on the 8th of August. Bail was offered but refused. The police seized all documents in writing, books and papers in the office and house, which remained in their custody. This morning Mr. Martin, the proprietor of the Irish Felon, for whose apprehension a warrant had been issued on Mon. last, voluntarily surrendered to the police authorities. He was committed to Negate to take his trial on a charge of felony, at the commission, which stands adjourned to the 8th of August next, and not, as Mr. Martin imagined when he gave himself into the custody of the police, to the month of October next. The Government are acting with energy, so far as the state of the law will permit. Previous to Mr. Martin's surrender, the police had seized all papers, etc., at the office of the Felon, yesterday evening, and this day they seized all the numbers of the Felon they could lay their hands upon, either at the office of that paper or amongst the newsvenders in the streets. But the treason journals are still increasing in violence, and the club organization proceeds at railroad speed."—*London Times, July* 10.

We learn from Dublin by letter, dated July 9th, that two more of the ultra Repealers have been arrested, Mr. O'Doherty and Mr. R. Williams, proprietors of the Tribune, a new seditious journal.—*London Standard.*

SWITZERLAND.

The rock known by the name of the Dent de Nave, which was 7,000 feet high, fell on the 3d instant, into the valley of Montreuse, (Vaud,) Switzerland, and destroyed seven houses and all the persons in them. It is said that upwards of 2,000 head of cattle have been killed in the fields.

RUSSIA.

A letter from St. Petersburg, of July 1st, gives the following report of the cholera in that city: In the morning of the 29th ult., there existed 1,029 cases; in the course of the same day, 719 new cases were declared. The number of cures was 41, and the number of deaths 356. On the morning of the 30th, the total number of cases reported was 1,451.

TURKEY.

The Journal de Constantinople, of the 26th ult., states that the cholera was on the decrease in that city, but was raging terribly at Galatz.

A Constantinople letter, of the 21st ult., states that 3,000 houses in the suburb of Pera have been destroyed by fire. The damage is estimated at one hundred millions of dollars. The fire broke out in the quarter inhabited by the rich American merchants.

STILL LATER.

ARRIVAL OF THE EUROPA.

Another Plot in Paris—City Completely Fortified—Ouviriers demanding to be fed or shot—Insurgents in Spain—More arrests in Ireland—Great Excitement—Disturbances at Frankfort—Cholera in Russia—Markets, &c.

Boston, July, 27, P. M.

The new steamer Europa has arrived, after a passage of nearly twelve days, having sailed from Liverpool on the 14th inst. I send you the following hasty dispatch of the news, which is very important.

Another plot has been discovered in Paris.—The workmen of the Ateliers Nationoux intended to revolt on the 15th instant, the day fixed for a banquet. The plans, it seems, were fully organised, and the banquet was only a pretext to get the Insurgents together.

The government possesses full details of the plot, and many intended chiefs had already been arrested.

By the plans discovered it is shown that Paris was to have been pillaged, and as in the previous insurrection, this seems to have been the chief if not the only inducement held out to the insurgents to rebel.

Cavaignac has made every preparation to meet any emergencies:

Fifteen prefects of the departments have been arrested on charges of implication in the June insurrection. Part of the present government are strongly in favor of prosecuting suspected members, while others, including General Cavaignac, strongly oppose such a proceeding. All political prisoners have been removed to detached points out of Paris, and the City is completely fortified.

It is said that 40,000 ouviriers intend marching to the Assembly and demand to be fed by the government or shot.

In Spain the insurgents are progressing rapidly toward becoming a very formidable body, and the government is greatly alarmed.

In *Ireland* affairs are rapidly approaching the crisis for which both the government and people have long been preparing.

Duffey of the Nation, Martin of the Felon, O'Dougherty, Williams and Roband of the Tribune, Dodeny and Meagher of Waterford have been arrested for sedition, and committed for trial. The arrest of Meagher caused great excitement, and he would have been rescued but for his own efforts and the arrival of fresh troops.

In Russia the Cholera is frightfully increasing.

The news of the march of the Russian troops into Moldavia is confirmed. The people had declared for a Republic.

At Wallachia an insurrection occurred and the Prince resigned.

In Berlin the Communists are endeavoring to excite an insurrection similar to the Parisian rebellion.

Portugal is tranquil.

Mahomet Ali is insane.

Disturbances occurred at Frankfort in which several lives were lost.

Germany is still greatly excited.

The Italian war is prosecuted with little vigour.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, August 3, 1848.

☞Our receipts for the paper are very light, as Conference time approaches. How shall we make out for funds till that period? We cannot help thinking of a number of subscribers, and agents too, who ought to remember us just now. And if those who are indebted for books or pamphlets would send us those little sums it would aid us in meeting our heavy expenses.

Acknowledgment.—As the U. S. Congress is expected soon to adjourn, we take this opportunity again to express our thanks to our representative, Hon. N. Evans, for numerous documents sent us.

☞ Wanted—Any quantity of new subscribers to commence with Volume Ten. We trust the brethren are just now engaged in procuring a good many responsible names to bring with them to the ensuing Conferences.

Rev. Allen Wiley, a minister of long standing in the Methodist Episcopal Church, and a member of the Indiana Conference, died on Sunday 23d inst. in great peace. So says the W. C. Advocate. No particulars yet.

A Screw Loose.—The following advertisement appeared recently in the Philadelphia Ledger:

Methodists, Attend!—All who believe themselves capable of self-government, who are opposed to clerical dictation, and in favor of the *laity managing Church Affairs*, are invited to attend a meeting for the *organization* of a *Congregational Methodist Church in the city proper*, To-Morrow (Thursday) Evening, at 8 o'clk, at the Bricklayer's Hall, N. E. corner Thirteenth and Race streets, lower floor.

EPISCOPAL METHODISTS.

We know not the origin or occasion of this announcement, but take it to be a sign that a portion of the "laity" in "the city proper," [Philadelphia,] have conceived the idea that they ought to have some voice in the 'management of church affairs.' We regret to see however a tendency to ultraism in this movement.—Tired of "clerical dictation," these "Episcopal Methodists" propose that the '*laity* shall have the management of church affairs,' to the exclusion of the ministry, as we suppose. This is so far wrong. Dr. Mosheim informs us, at "the commencement of the Christian Church, its government was administered jointly by the pastors and people." This is precisely our plan. In the Methodist Protestant Church, the ministry and the laity have joint management of church affairs, a representation from the laity having seats, with a like number of the ministry, in the General and Annual Conferences.

☞The following bit of criticism appears in the last number of the Boston *American Signal*, which is a large and handsome sheet published daily and weekly, devoted to the interests of the Native American party, and quite valorous in resisting the inroads of Popery.

JOHN MC D. KENDALL, PRINTER.

The above line comes to us at the head of one of our best exchanges—the Western Recorder. What does it mean? Are we to understand that our friend's name is 'John *One Thousand Four Hundred* Kendall?"

Will friend John please explain? We are a 'straight-out' Yankee, but we can't guess that.

We have understood that Yankees were given to asking questions, and we do not object to being interrogated as to the purport of our initials.—We should have thought, however, that a Bostonian Editor would understand that Mc was the common abbreviation for *Mac*, and that D. might be the initial of Dowell, making, if the Signal please, *MacDowell*, which happens to be our middle name. By the by, if a Buckeye, as well as a Yankee, may be allowed to *guess*, and ask questions too, wonder if the name of the Editor of the Signal, Rev. C. W. Denison, is One Hundred W. Denison?

JOHN McDOWELL KENDALL.

PIONEER HISTORY: Being an Account of the first examinations of the Ohio Valley, and the early settlement of the Northwest Territory. Chiefly from Original Papers.—By S. P. Hildreth. *Cincinnati: W. H. Derby & Co.*, 1848.

Such is the title of a beautiful octavo volume of 525 pages, just issued from the press. Amongst the claims of this work to the patronage of the western public, are first, the reputation of its author. Dr. Hildreth is one of the oldest citizens of Marietta, O., and has for many years been well known to the literary and scientific world, as author of many valuable works and papers. Secondly, the publication is issued under the patronage and superintendance of the Cincinnati Historical Society, and forms the first volume of its transactions. The work is handsomely executed, with fine paper and good type, and is substantially bound, and is embellished with ten engravings and maps. The price of the "Pioneer History" is $2.50. Messrs. Gurley and Cross, the Marietta publishers, have left us a subscription paper, in view of our obtaining subscriptions in this place and vicinity. But very few copies have yet been disposed of in this county. As but a small edition has been issued, those who wish to procure a copy will please leave their names soon at the office of the Western Recorder.

Evangelical Preacher.—The July number contains a sermon by the celebrated A. Barnes, D. D., of Philadelphia, from "A wounded spirit who can bear?" Also a sermon on the "Good Fight," by Rev. Dr. Lynd, of St. Louis. All the sermons published in this work are original. The Rev. N. N. Wood, of Zanesville, proposes to furnish a copy to any clergyman procuring 3 subscribers, and forwarding the money; or four copies for $3. Complete sets of present volume to be furnished. Single copy $1.

Relief for Ireland.

A public meeting was recently held in the Presbyterian Church, Zanesville, to consider and take some action upon the distressed condition of Ireland. C. W. Mauppay, Esq., presided at the meeting. Rev. Mr. Moore, of Tubbermore, Ireland, was introduced to the meeting, and gave a heart rending account of the sufferings of that wretched people. Addresses were delivered by Rev. Messrs. Smallwood, Brown and others. An Executive Committee was appointed, and an arrangement devised for committees of ladies to wait upon the citizens in the various districts of the town, to obtain contributions for the relief of the suffering, to be transmitted to Ireland through proper channels.—The following Address to the citizens of the county has also been drawn up by the Executive Committee, and ordered for publication.

To the Citizens Muskingum County.

At a meeting of the Executive Committee, appointed to take measures for the relief of the suffering poor of Ireland; the undersigned were requested to prepare a brief address to their fellow citizens, enforcing the claims of that unhappy land upon the charity of the people of this country, arising out of its subsisting necessities and sufferings. In execution of this duty, we beg leave to state, that the Rev. Mr. Moore, a delegate from that country, brings with him the most satisfactory and conclusive evidence of the continued existence of a deplorable state of destitution and disease.

The following extract is from a letter of the Rev. Mr. Dawson, Vicar of the parish of Easkey, in the county of Sligo, dated the 21st of June last:

"The share of the provisions, which I retained for the parish of Easkey, is now almost exhausted, and on *Saturday night* next, I do not expect I shall have a pound of meal in my possession, although I have given it out in *small quantities*, and with a sparing hand, not knowing whether it would be in your power to give us a *further lift* from the jaws of famine. Employment cannot be had, for those who, would give employment, *if they could*, have no money. I never, even in the worst days of 1846—7, remember money so hard to get at as at the present moment. There are no public works! And consequently the *multitudes* who are obliged to get *out-door relief* from the *Poor-house*, increase fearfully the *amount of the poor-rate*, and disable the larger occupiers of land from giving employment, while they can scarcely pay their taxes, and support their families. I have been hoping for some time past to hear further from you, as you mentioned, I think, in your last letter, that you were just setting out for one of the States, to look for further relief for our poor country men."

The Rev. Edward B. Wood, minister of the parish of Kilglass, in the same county, writes as follows: "I wish I could give you a more cheering account of the state of things than in my last, but I cannot. It is truly heart-rending to witness the scenes of distress and wretchedness constantly presenting themselves to view. I regret to say fever is again on the increase in this parish."

The answer is from the letter of a private individual in Ireland to the Rev. Mr. Moore, dated the 12th of April last: "By this time, I suppose, you must think, that we are no more, but glory be to God on high, who spared us, we are still the monuments of his tender mercy, and permitted by a kind Providence in this our green Isle to move about, though in sorrow and want, with death stalking before us in every quarter." Another individual writes thus: "You recollect that I wrote to you for some relief for myself and brother M. before you went to America, when we were starving. I beg you will not forget us now; but in the Lord's name I beg you will relieve us. I have a wife and five children, and under heaven I know not how to come through life. For God's sake, remember me, and see to relieve me, for I have neither food nor raiment, friend nor fellow, nor means to set or sow. All I had in the world is taken away by the famine, and if its well with you, I pray remember me and mine."

Many other statements similar to these might be added. They all unite with the testimony of Mr. Moore in representing that famine, & death from famine, yet prevail, whilst, within the last two years, the famine has killed from one to two millions of persons out of nine millions. These facts speak loudly in favor of extending relief to the poor sufferers. And we must not shut our ears to the appeal. Our distressed and dying fellow man ask us for bread. Is it a christian duty to give them a *stone?* We have bread in abundance,—vastly more than we need for ourselves. What shall we do with it? Do, as he was required by our Lord to do, who had two coats—give to him who has none. In this way: let every one, in the sympathy of his heart, do as the Lord hath prospered him.

It is hoped that the benevolent in the country will take measures for co-operating with the Executive Committee by transmitting to them such contributions of money, bread-stuffs, or wearing apparel, as they may be able to give. Their ability is ample, and if every farmer will do something, Old Muskidgum will again cover herself with honor in the persecution of this work of mercy.

In conclusion, the committee have to ask that each individual will consider the case of these suffering and perishing millions, and then remember that the *Lord loveth a chearful giver.*

WM. A. SMALLWOOD,
G. C. MOORE,
JOHN M. COURTNEY, } *Committee.*

July 26, 1848.

Bicknell's Reporter.—This useful business paper, has just entered upon a new volume.—We have heretofore recommended it as invaluable to business men. It is a large weekly sheet, giving the general News of the Day, Full reviews of the Markets in the leading cities of the Union, the Prices of Stocks in Philadelphia, New York and Baltimore, Commercial Letters from Europe by every Steamer, A complete list of Counterfeits, A review of the Money Markets for each week, and Commercial, Banking, Agricultural and Political Statistics from accurate sources.—Terms, $3 per annum. Two copies for $5.—Address, Matthew T. Miller, Philad.

Markets.

Putnam and Zanesville.—Flour, $4; Wheat 65cts.; Corn 31

Cincinnati.—Flour, $3,80a4; Wheat, 60cts.; Corn, 36; Oats, 33.

Pittsburgh.—Flour, $4,31a4,37; Wheat, 81 cts.; Corn, 30a35; Oats, 26a30.

A Retiring Editor.—The last number of the [illegible] are, bring[illegible] valedictory of Rev. Dr. Elliott, who has conducted that paper for rising of twelve years. He had previously edited the Pittsburgh Conference Journal for more than two years, making about fifteen years of his itinerant (?) life of thirty years, devoted to the weekly periodical press. After his long experience in the calling, he endorses the statement of Dr. Capers, that "editing a weekly sheet is the dog's drudgery!"—Dr. Elliott adds: "The composition of weekly editorials, as a whole, we never liked. We do not like them [it] now; and we are sure we never will. And we are now glad that we are rid of that sort of labor, to which for fifteen long years, we always sat down with reluciance; we performed it without delight, and reflected on it with little satisfaction." He further states that when he entered the itinerant ministry almost 30 years since, he set out as an itinerant for life, with the purpose of making the pastoral work, and what pertains to it the only business of his life. He gives as his opinion that the calling of an editor greatly disqualifies a man for the usual pastoral duties. But as it is sometimes "necessary to the interests of the church and must be filled, the incumbents must fill them as a matter of duty, though rarely out of choice." The Doctor proposes now to return to the regular labors of the itinerancy, though he observes that the labors and habits of an editorial career have rather, now in his fifty seventh year, impeded him in recommencing them. "Still," says he, "we purpose to try it; and to try it too, in its commonest and humblest forms, *as a preacher on a circuit.*" He proposes also pursuing some literary labors, the first of which will be to prepare a book in answer to the challenge of Dr. Longstreth, in defence of the innocence of slavery. He will maintain the sinfulness of slavery.

U. S. CONGRESS.

July, 18—*Senate.*

Mr. Clayton, from Select Committee on the Territories of Oregon, California and New Mexico, reported a bill for the organization of Territorial Government in each of them. The bill contains thirty-seven sections. It recognizes the spirit of the "Missouri Compromise" in reference to the Territories, providing that slavery shall not be introduced into any north of Lat. 36° 30′, but not prohibiting it, south of that line.

July, 26.

After debates for several days, the Senate at a late hour, (night session) came to the vote upon the final passage of the compromise bill of Mr. Clayton. It was adopted by the following vote:

YEAS—Messrs. Atchison, Atherton, Benton, Berrien, Borland, Breese, Bright, Butler, Calhoun, Clayton, Davis, of Mississippi, Dickenson, Douglass, Downs, Foote, Hannegan, Houston, Hunter, Johnson, of Ga., Johnson, of Md., Johnson, of La., King, Lewis, Mangum, Mason, Phelps, Rusk, Sebastian, Spruance, Sturgeon, Turney, Westcott, Yulee—33.

NAYS—Allen, Badger, Baldwin, Bell, Bradbury, Clark, Corwin, John Davis, Dayton, Dix, Dodge, Felch, Fitzgerald, Green, Hale, Hamlin, Metcalf, Miller, Niles, Underwood, Upham, Walker—22.

ABSENT—Cameron, Pierce and Webster—three.

Sat. 29—*House.*

The Compromise Bill from the Senate, was introduced in the House. A motion was made to lay it upon the table, which motion prevailed, by vote of 112 yeas to 97 nays. So, the bill is rejected.

☞The following article from the Western Christian Advocate contains some cogent thoughts respecting Camp Meetings. We had it laid by a year ago, and now hand it out for the benefit of our brethren who are about preparing for worship in the grove.

CAMP MEETINGS.

Mr. Editor,—As some new fashions are creeping into the Church, some old ones are going out. This is true in reference to camp meetings. Formerly, our old Methodists tell us, they thought nothing of going a hundred miles to camp meeting: now our circuits are cut up into small patches, and you hear them complain of the distance!

Some would substitute protracted meetings, two day meetings, &c. These may answer the best for large towns and cities; or during the winter season. And we have nothing to say against them in their proper place; but shall these prevent us from keeping the *feast of tabernacles!* We notice a few objections.

1. "We are so frequently annoyed by the sons of Belial." And what good thing was ever moved, that did not meet with opposition? When, on a certain occasion, the sons of God came together to worship, Satan came also among them. When Elijah tested the matter, with regard to God and Baal, he meet with formidable opposition. And we may expect that Gog and Magog will compass the 'camp' of the saints. And here, too, as anciently, they are refuted, confounded, and put to flight.

2. "Many persons go to feast on others, and to see and be seen." Was it not so anciently? "Ye seek me not," says the Savior, "because of the miracles; but because ye eat of the loaves, and were filled." And yet he fed them, and preached to them, and availed himself of this very circumstance, to say, "Labor not for that meat which perisheth, but for that meat which endureth unto everlasting life."

3. "It is such a burden to our sisters to provide for so many." This is true, where few with tents attend; but all this may be obviated. Let the preacher in charge of a circuit begin in time, and show the people the impropriety of going unprepared to take care of themselves, if it is possible for them to make arrangements.—And, then, there will be no difficulty in providing for the remainder. Try to teach all our people, that there is something for them to do, besides merely taking care of themselves; and if we find here and there a Philip, who is ready to say, "We have but a few loaves & fishes, and what are they among so many," let us direct them to make arrangements in the grove, and trust God for the final issue, assured that he will multiply even his temporal gifts to those who use them for his glory.

We might mention some advantages arising from camp meetings, in addition to those already alluded to.

[illegible] Church, h[illegible] ing. [illegible] clothing is not ke[illegible] splendor of many fashionable C[illegible] our latitude in the summer is a [illegible] cheapest clothing, and the rich an[illegible] meet together in the grove, and have [illegible] common." And this will afford a gre[illegible] nity of preaching the Gospel to the po[illegible]

Again, the novelty of camp meetings [illegible] even those who are prejudiced against [illegible] gives access to multitudes to whom w[illegible] have access in no other way.

When, therefore, the Methodist Epis[illegible]copal Church abandons camp meetings, I pray [illegible] the Lord to raise up somebody that will adopt [illegible]hem. But I yet hope it will never be. Amen.

L. FORBES.

Cynthiana, Ia.

Travelling, East and West.

Col. Curtiss of the Cincinnati Commercial, taking a tour at the East, gives the following account, in his "Notes by the Way."

U. S. Hotel, Philadelphia, July 18, 1848.

Taking the railroad cars at Buffalo on the 11th, at ¼ past 8, A. M., and arriving in Albany next morning at 6 A. M., only twenty-two hour's ride, gave me an excellent opportunity to contrast the States of Ohio and New York in the article of wheat and some other things. As I passed thro' Ohio, I noticed all the wheat standing in shocks, ready to house. In New York, the wheat was untouched by the farmer, and the sun was just changing the color of the heads and stalks to that beautiful "golden hue" the poet speaks of. As the train went whirling through the air, one glorious view succeeded another in quick succession, as one undulation of country waved to that which next appeared, covered with wheat fields, glistening in rich hues, and gently waving in the sunshine. As I remarked of this product in Ohio, so can I say of New York—the crop of wheat, if well secured, will be heavier than in any former year.

At half past 6, A. M., on the 12th, got on board the Hendrik Hudson, North river steamer, and at 5, P. M., was safely at my hotel in New York. By the Camden and Amboy railroad, I reached this city in five hours, after a stay of a day or two in New York. I am thus particular, because I wish to speak of the *eastern* travelling facilities in comparison with ours in the west.

First.—The railroad through Ohio is superior to either the one through New York or the one through New Jersey—the Ohio track is better, the cars are better, and the superintendents and conductors on our Ohio railroads are *gentlemen*, which cannot be said, in truth, of most of those engaged on the eastern routes. If an eastern man in the west should meet with such fare as all of us western men do in the east, why, we should never hear the last of it. It would be rung through all the changes of the newspapers, as monstrous barbarism. In this eastern country, a man's baggage is tossed about like it would be in a young whirlwind! Remonstrate, and the blackguards will impudently tell you to "handle your trunk yourself and be d——d to you!" I saw a gentleman, at New York, giving vent to a little quiet solicitude about his trunk being in a certain baggage car then being filled—the fellow tossing in the trunks told the gentleman to "get out of the way, or he would throw *him* into the car and look him up where he could guard his baggage if he liked!" Such a scapegrace deserved to be tossed into the river. But so it is all the way along the lines mentioned, and so it will be, I presume, until competition railroads are built.

Secondly.—The rates of travel between all points, except between Buffalo and Albany, (and the price is kept down there by the canal packets) is positively onerous to bear. I paid three dollars from Albany to New York for *passage*—then come fifty cents for a dinner and fifty cents for supper, making four, and the porterage is so dexteriously managed (together with the hire of a deck-hand to store your trunk and keep it safely, for which purpose each hand on the boat has a room,) that another dollar is broken into ahalf, or whol- ly gone, before leaving them at the dock in N. Y., making about five dollars for 147 miles. The mail-boat between Cincinnati and Louisville carries a man in the best style and accommodation, and charges only $2.50! The amount of the matter is, (we have no personal grievances to complain of ourself,) the public is generally fleeced by these eastern monopolies of the swift modes of conveyances, and then insulted at every convenient opportunity by all grades of blackguards, such fellows as could not be found in Ohio with the single exception of the crew around the old "evening paper" office in our city.

Ladies' National Magazine.—The August number of this work is received. It contains a mezzotint, "Alice Linley," and the usual Fashion Plate, also some wood illustrations. Edited by Mrs. Ann S. Stephens. Published by C. J. Peterson, Philadelphia.

Godey's Lady's Book.—We have seen various notices of the August number, in our exchanges, respecting it, as a very rare production, but we have not been favored to see it as yet, no copy having reached us. Mr. Gody will oblige us by having one sent us.

News of the Week.

Large Fire in Boston.

About half past five yesterday afternoon, a fire was set in the loft of Adams & Clark's stables. Hudson street, and spread till several dwelling houses and workshops were destroyed in Hudson, Albany and Harvard streets, as follows:

On Hudson street: the stables occupied by Messrs. Adams & Clark and Mr. Freemen; two wooden houses, occupied by Mr. Dedovah Scates and Daniel Munroe, and a brick house occupied by Mr. Reed, commission merchant, out of town on business. Three brick houses were scorched in the rear, and the furniture in them was badly injured by water.

On Albany st.: The shops of Robinson & Moulton, stair builders, with a large stock; Bowkar and Hough, and Silas W. Merrill, carpenters; Roger Herring, slater, with a large stock, and John B. Kingsley, mason.

On Harvard street: a brick house, corner of Albany and H. sts., the lower story occupied by Clark I. Gorham as an eating house, and the upper part as a residence by Mr. Carcia, professor of music; the adjoining house occupied by William Hobart, and the next occupied by Mrs. J. K. Baker and Andrew J. Duncan.

All the houses were insured, but the total loss in furniture was very great. The value of building stock and furniture destroyed cannot be less than $80,000. The progress of the fire was not effectually checked till eight o'clock, although the department worked with great energy.

[Boston Post, 13th.

AN INCIDENT.

The other day when thousands were gathered on our wharf, welcoming, amid shouts & cheers, the roll of drums and the thunder of cannon, the arrival of our conquering legions; and while many an eye was straining to catch some once familiar form upon the thronged decks, how many were there among them that looked in vain?—How many were the hearts upon which these sounds of joy fell like the toll of the knell—like the dull, hoarse rattle of clods on the coffin of the dead?

And thus it is, ever, in war. The most glorious victories but poorly recompense the suffering with which they are purchased; and, with the sound of a nation's triumph is heard, in mournful dissonance, the wails of the widow and the orphan.

The other day, an old man came many miles to this great city, for his son was a volunteer, & he expected to meet him on his arrival. He had seen his boy go forth to battle in the pride of his youth and strength, flushed with hope and eager for the fame, which in his wild boy dreams he had associated with the name of soldier. At early dawn, the old man planted himself on the wharf, and waited patiently the arrival of the Steamers. He heeded not the hot sun that poured its fierce rays upon his gray head,—he murmured not at the jostling of the crowd, or the occasional rudeness of the passers by;—was he not soon to see his boy; the pride of his manhood, the stay of his old age? He heeded not fatigue or annoyance, so earnestly were his thoughts bent upon the expected meeting.

At length, the signal gun announced the approach of the Steamer; and the air was rent with the ringing of bells, the sound of music, and the cheers of the multitude. Pressing eagerly forward, the old man at length found a position where the troops must pass as they were disembarked. Company after company were landed, until at last that in which his son had served, moved on the wharf. The old man gazed intently along the line of bronzed and manly faces—and a sickness, as of despair, came upon his heart. Seizing an officer by the arm, he shrieked rather than asked, for his son.

"Killed at Mexico," said the officer, "march!" The drums beat, the standards waved, and the line passed on with a quick and measured tread; and the old man sank helpless in the crowd.

This is not fancy. It it a fact, and how many thousand similar examples could be re-counted! This poor old man—obscure, unknown,—knew not for long months that his son had fallen: and he heard it, at last, at the moment he expected to clasp him in his arms. How few of all the multitude around him paused to think of the agony of that one broken heart? And yet it was anguish, which all the glory of this glorious war could not relieve.—*Pittsburgh Com. Journal.*

FATAL ACCIDENT.—On Tuesday evening last, Joshua W. Cobbs, a citizen of Eaton, Ohio, while loading a wagon with wheat, fell on a fork, which he held in his hand. The fork entered his body immediately under the short ribs, and penetrated the region of the heart, making an incision of an artery, which resulted in death in the course of twenty or thirty minutes.

Melancholy Death of a Young Lady.—Miss Julia Ann Van Doozer, died rather mysteriously at Racine, Wisconsin, on the 6th instant, having been taken ill soon after a young man to whom she was engaged to be married, left her and went east, without assigning any reason therefor.—The wedding dress was already made and she requested on her death bed that she might be buried therein. An examination by the coroner disproved the rumors that her death was the result of an attempt to produce abortion. She had been deserted by a heartless fellow, and drooped to her end in a few days.

Fatal Consequences of Superstition.—In Louisville, Ky., on the night of the 18th inst., the wife of a German, named Mitchell, being ill with the tooth-ache, thought she would be immediately relieved if some blood were buried under the root of an apple tree. Her husband, to gratify her superstitious notion, went into the yard of Carter Tiller, who was on the look out for burglars, and supposing Mitchell to be one, killed him by striking him on the head with a stick.

Dreadful Calamity.—We learn from the Portland (Me.) Advertiser, that a pleasure boat was capsized on Saturday evening last, in Pordand harbor, and eight persons, (one woman and seven children,) lost their lives in consequence. The boat had on board Mr. James Stephenson, Mr. Wm. J. Smith, wife and three children, and four children of Mr. John Whiley. Mr. Stephenson swam to the ledge, and Mr. Smith was taken from the mast of the boat, to which he was clinging.

The trial of the slave abductors commences in the Criminal Court, at Washington, to-day, & the exciting investigation is expected to occupy at least the entire week. The Hon. Horace Mann, of Mass., and D. A. Hall, of Washington city, will appear as counsel for Drayton & Sears. Messrs. Carlisle and Ratcliffe, undertake the defence of Chester English. It is stated in the New York Tribune, that ex-Governor Seward will also appear as counsel for the prisoners. A large number of witnesses has been summoned.—*Balt. Sun, 24th ult.*

Locusts.—The seventeen year locusts now abounds in the counties of Monroe, Livingston, and some others, in the interior of the State of N. York.

Escape of an Alleged Murderer.—Wm. Donaldson, who is charged with the murder of Mehan, in New York city, a few months since, has been discharged by one of the Judges at N. Orleans, because no requisition had been received from Governor Young. A day or two afterwards officer A. M. C. Smith arrived there with a requisition, but Donaldson had escaped to parts unknown.

Accidents in Newspaper Offices.

We regret to learn that Mr. E. J. Hinckin, a pressman in the office of the Daily News, and a very worthy man, met with a shocking and most painful accident on Tuesday morning, which, it was believed, would cause him the loss of his right arm. While printing off the edition of the paper, as he was in the act of brushing some dust from the form, his fingers were caught by the rollers (cylinders) and drawn into the press.—Before the machinery could be stopped, his hand and fore-arm were mashed between the rollers and form almost perfectly flat. On being extricated the sufferer swooned from agony. After he revived, he was taken to his residence, where he received proper surgical aid.

On Monday morning, a lad about 15 years of age, named John Cotney, employed in the Ledger establishment, had his hand and arm badly lacerated and crushed by being caught in a cog-wheel in the press room. He was taken to the hospital.—*Philad. Bulletin.*

Awful Calamity and Loss of Life.

The N. Orleans Picayune, of the 15th inst., gives the following particulars of the terrible accident mentioned a few days since by telegraph from N. Orleans:

One of the most heart-rending calamities that we have lately had to record, occurred about 7 o'clock on Thursday evening last, on the levee opposite the Ursuline Convent. On Tuesday last a small portion of the levee at that spot gave way and sunk, and some fears were entertained that a larger portion would soon break off. On the evening we have spoken of, some men were engaged in driving pickets down at the place where the bank had given way, in order to prevent the levee from further wearing away by the action of the water. Some fifteen or twenty persons, who resided near the place, were gathered on the bank, viewing the river and the men at work, when about two hundred feet of the levee in length, and eighty feet in width, suddenly gave way, and without a moment's warning six human beings were ushered into eternity. The scene is described by those who witnessed it, to have been the most heart-rending they ever looked upon. The names of the victims, as we have learned them, are Mrs. Hypoline Troump and child, about eight months old; Fanny Troump, aged nine years; Louise Troump, aged seven years; Felix Troump, aged twenty-four years; Miss Charlotte Dezire and Mr. Francoise Andry. Of the five men who were at work driving pickets, four of them escaped; Felix Troump being the only one who was drowned. A little fellow, not quite ten years of age, Gustave Troump, was precipitated with the others into the water, but being able to swim and fortunate enough to retain his presence of mind, reached the shore.—He is the son of Hypoline Troump, and the only one of his family that is left to him.

The death of Mrs. Troump and child was the most agonizing portion of the terrible scene.—The spot upon which she stood, instead of rolling over into the water as most of the bank did, settled down beneath her, leaving her standing with her child raised above her head, with the true feelings of a mother, and calling until she had nearly disappeared upon some one to save her child. Her husband, who was but a short distance from her, rushed towards the spot, and when within a few feet of her, a large pile of wood fell over and crushed her beneath it.

The unfortunate man, who had thus lost all he held dear at a blow, could with difficulty be restrained from plunging into the water and going down with his family. He yesterday presented the most melancholy spectacle we ever looked upon. Without noticing the crowd that was congregated about the place, he rowed over the spot in a small boat from morning till night, vainly searching for the remains of his lost family.—None of the bodies had been recovered up to 6 o'clock last evening.—*New Orleans Picayune, July 15.*

Sudden Decease.—Thos. B. Howard, of Philadelphia, one of a party of ladies and gentlemen who were spending a few days at a bathing resort, died on Sunday morning, from an attack of epilepsy, brought on by his imprudence in going into the surf while overheated.

Freshet at Cumberland.—The recent rains caused a considerable freshet at Cumberland, Md. The canal contractors have suffered considerably; several temporary bridges being swept away. The Baltimore and Ohio railroad bridge, a few miles below Cumberland, is slightly damaged.—*Balt. Sun.*

Destruction of a Factory.—The carpet and calico factory of Mr. Samuel Scott, Southwark, Philadelphia, was burnt on Saturday night. It comprised three large buildings, each three stories high, and one four story building, together with machinery, and about fifty looms, all of which were consumed, valued altogether at $50,000, on which there was an insurance of $10,000. Very little of the stock saved.

More Cases of Drowning.—Miss Ashworth and another young lady, of Summer st., Portsmouth. N. H., were drowned on Sunday in a sail boat with two young men, who were saved with difficulty.

Two boys, Jerome Mortinger and Frank Lewis, sons of Benjamin Anthony, of North Providence, R. I., one aged 11 and the other 8 years, were drowned on Sunday morning.

Look to Your Scythes.—No less than three dangerous accidents occurred in Bucks county, Pa., lately, from careless handling of scythes.

At Washington, Pa., a child of Mr. P. Reed, accidentally killed his young brother with a scythe they found in the field.

Killed by a Cannon.—On Friday last, as the citizens were escorting the Fayette Volunteers to Uniontown, Pa., Mr. S. S. Austin was fatally wounded by the bursting of a Mexican gun or swivel.

Destructive Fire.—A fire broke out in Rochester, N. Y., on Tuesday last, and destroyed the large five story brick building belonging to Horatio N. Curtis, on the east side of the river, and extending on the south side of Main to Water street, burnt out 15 or 16 other establishments.—The loss to Mr. Curtis will be very severe. He had an insurance of only $6,000, little more than half his loss on the building; his entire loss can fall but little short of $10,000. The building is totally destroyed. The loss together will be not far from $30,000, falling in a considerable degree upon mechanics, who were not insured, and will feel it seriously.

Fire.—The extensive iron establishment of Messrs. Brown, Peeble & Co., at New Castle, Mercer county, Pa., was entirely consumed by fire, on Sunday morning last. The establishment was new and in successful operation. It is not known how the fire originated.

☞The railroad to the Lakes, the entire line, will be completed in about twenty days. We may then take breakfast in Cincinnati and supper in Sandusky.

The father of waters is, by Mr. F. Steele, being converted into a mill stream. To effect this a dam is in course of construction at the falls of St. Anthony, which when completed will furnish the greatest improved water power in the world. The dam is seven hundred feet long and sixteen feet high, and built of heavy timber, and but a short distance above the principal fall. Upon the dam will be built the mills, extending from the shore to an island, a distance of four hundred feet. It is expected the work will be completed the present year, when the erection of saw and flouring mills will be commenced. Should this stupendous work be successfully carried into execution, the roar of these tremendous falls, which for ages has resounded through the forests and filled the listener with awe, will be drowned by the clatter of machinery, and one of nature's grandest and wildest works brought by the skill and perseverance of man, to administer to his wants.—*Cin. Com.*

Murder Most Foul and Unnatural.

Circumstances have transpired, within a couple of days, of a character which indicate that a murder most foul and unnatural, was committed in Mohawk, 2½ miles from the city, about 3 weeks ago. Mr. Elijah Wood, constable of Millcreek township, was on his way home, one night near that time, and when close by the house of John Seifert, in Mohawk, he heard the cry of murder coming from that direction. One of the windows of the house was up; under which Mr. Wood stopped and asked the cause of the cry.—"Oh! nothing," said several who came to the window; "it is only a little fun we are having here." Satisfied with the reply, and not suspecting any foul play, he wended his way homeward. But a few days after that, Mr. Wood was passing by the same house, and saw a funeral issuing from it; and all at once it occurred to him that some act of violence had been committed on the night in question. He communicated his suspicions to Mr. A. G. W. Carter; who advised him to have the corpse disinterred and examined. The thing was done on Wednesday last. Drs. Richardson and Vattier held a council over the body; and from the wounds inflicted, pronounced it as their belief that the man (the keeper of the house, Mr. Siefert,) had been murdered.—The coroner was called in, who held an inquest upon it; and the verdict agreed upon was in accordance with the opinion of the medical gentlemen. On such a decision, and at the instance of friends, the family occupying the house, consisting of several persons, were arrested, and will undergo an examination before the magistrate of Millcreek township to-morrow. Without desiring to prejudice the public mind, we are constrained to say that matters look dark against the persons implicated; but we hope they will have a fair trial, and if innocent, dealt with accordingly.—*Cin. Enq.*

The Elephant and Rhinoceros Fight.—We learn from the Johnstown (N. Y.) Republican, of July 24th, that the telegraphic account we published on Thursday, of the battle between the elephant and rhinoceros, was a "true bill," and was not, as was generally supposed, a hoax. The Republican gives the following account of their fight, and the escape of the rhinoceros:

"Finding himself menaced, the rhinoceros came from his cage and showed fight. He was no sooner on the ground than he received two or three heavy blows from the trunk of the elephant upon his back, which beat him to the earth, where he lay for some time as if dead.

The elephant then endeavored to finish him by trampling upon him, which the rhinoceros evaded by jumping under the body of his powerful antagonist, in which position he gave the elephant several upward thrusts with the prodigious horn that projects from the front of his head, which put his elephantship *hors du combat.* The keepers finding it impossible to secure the infuriated beasts alone, called upon the neighbors for assistance, which was promptly given, and every effort made to prevent him from doing further mischief.

"In the meanwhile the rhinoceros had got into the open fields, where he confined his operations to the frightening of horses and cows that were in the pasture, and then took to a neighboring swamp, where he luxuriated in his favorite recreation of bathing, with the same unconcern as if he had been wallowing among his own native marshes in Japan."

He was still at large, with some five hundred persons in pursuit of him, at the latest accounts, all attempts to shoot him with rifle balls having proved abortive.

☞The rhinoceros which recently escaped from the Manegerie of Waring & Co., was caught near Little Falls on the 27th inst. It is thought that he will not recover.

The republic of New Grenada, in order to attract immigration, has determined to offer large grants of land and other privileges to immigrants, among which is religious toleration. The late treaty between the United States and New Grenada, which secures to the former the right of way across the Isthmus of Darien, will doubtless invite enterprise to that country, and flourishing towns will soon spring up along the route.—*Cin. Com.*

DROWNED.—Mr. Daniel Eckert, an old and industrious citizen, and a Pioneer resident of Cincinnati, was drowned yesterday morning by making a misstep when endeavoring to pass from the steamer Lewis Wetzell on the Ben Franklin. He was seen to fall in, and one of the officers of the Franklin jumped into the yawl to save him; but the boat being half full of water, it swamped, and it was with difficulty that the officer saved himself. Mr. E., of course, perished. He will be remdmbered by most of our people as a drayman, and sometimes as a fish dealer in the markets.—*Cin. Com.*

IMPORTANT DECISION.—The Law Journal for July contains an eloquent opinion by Judge Lewis, delivered at the June Term Common Pleas Court, at Lancaster on a case where a certain man devised to his widow all his property, "*provided* she remain a widow during her life; but in case she should marry again, my will is she shall leave the premises," &c. The widow having married again, suit was brought by other heirs of the husband to recover the property. Judge Lewis decided that "the condition in restraint of marriage is void, and the second marriage of the widow does not divest her estate"—"the principles of morality—the policy of the nation—the doctrines of the common law—the law of nature and law of God, unite in condemning as void the condition attempted to be imposed by this testator upon his widow."—*Miner's Journal.*

DANGERS OF THE TELEGRAPH.—On Monday of last week, the operator at the telegraph station at Augusta, Ga., had a very narrow escape from death by lightning. He was sitting a short distance from the instrument, around which were fixed the wires to ward off atmospheric lightning, and was writing the transmission of a message from Charleston to Savannah, when a flash of lightning instantly stunned him making a report like a pistol. The batteries were knocked to pieces, the magnet destroyed, and the winding wires melted in several places. Had he been operating at the time there is little doubt that he would have been killed. It is presumed that the magnet at Savannah was also destroyed, as the communication was instantly interrupted.

MELANCHOLY ACCIDENT AND DEATH.—On Saturday afternoon, Mr. Samuel W. Keppel, a resident near Germantown, Pa. met with his death in a singular and melancholy manner. He was riding home in a wagon containing a quantity of weeds which he had been cutting, and upon which he had laid a pitchfork, with the forks towards him, the handle being towards and near his horse. From some cause the horse backed towards the wagon, and in doing so, struck the handle and forced the forks into his breast, one of which penetrated his heart, and caused instant death. The deceased was in the 27th year of his age.

From the Clarion of Freedom.

Rare Surgical Operation.

MR. EDITOR: To-day I was present where a Surgical operation was performed that surpassed anything I ever witnessed. Dr. Holston was the principal operator, assisted by Drs. Cunningham and Porter, besides Messrs. Robert Harper, Thos. Cunningham, and myself, were the only ones present. The subject was Mary Jane White, a young woman well known in this vicinity. A number of years ago she received a severe wound on the left side of her head by a stroke of an axe in the hands of an incautious boy. For some time past she has been subject to spasms, an operation was considered the only way by which she could be cured.

All things being ready, the Divine blessing was implored by Dr. Holston in an humble and fervent manner. The patient resigned herself into the hands of the Savior for life or for death, with much appearance of christian fortitude. On being asked if she was ready, she unhesitatingly answered "Yes sir." The powerful agent, Chloroform was then applied until it produced insensibility to pain. An incision was then made, first in the skin, which was laid back out of the way, and then through the skull by means of Striphine and other subordinate instruments, and a portion of the skull was then taken away. The orifice thus made was two inches and five eighths in length and one inch in breadth: the time occupied in the operation was nearly two hours. The patient had the right exercise of her mental faculties all the time, or nearly so. She made very little complaint of pain. She conversed freely, and gave some directions, and even named the persons present.

From my observations of the power of Chloroform in this instance, I think it will be of great benefit to the human family in many other cases. It does not destroy the proper action of any power of the mind so far as I could judge.

We left the patient at ease; after telling us that she felt as though she had a new head, she said all was right. I have here related the facts relative to the above critical case as correctly as possible.

ALEX. GEORGE.

I do hereby certify that the above statement of Mr. George, respecting the recent surgical operation, performed by Dr. Holston, is true.

ROBERT HARPER.

FROM YUCATAN.—Accounts from Yucatan, via Havana, are to the 23d ult. The town of Muna had been taken by the whites, after a conflict with the Indians. The whites had also captured the towns of Hampolot and Cenotillo, routing the Indians who defended it, with considerable loss. The general aspect of affairs is decidedly favorable to the whites.

A Campeachy paper announces that six hundred Angle-Americans from among those who served in Mexico, had arrived.

CAPTIVES OF THE PEARL.—Grace Russell and Ellen Madison, two of the slaves who were recaptured some time ago, after an attempt to escape from Washington, have been ransomed from slavery, by contributions chiefly raised in New York and Massachusetts. The amount expended was nearly fourteen hundred dollars. Grace is in New York, with her mother, and Ellen in the vicinity of Boston. Measures are in progress for the ransom of two other girls Mary & Emily Edmeston, who have been sold and sent to New Orleans. *N. Y. Com.*

The Hornet's Nest on the Barn.

My uncle was reading a paragraph in the newspaper, the other day to this effect: that a certain man found a large hornet's nest under the eaves of his barn, and determined to destroy it. So he took some matches, tied them to a pole, and with them set fire to the nest, and totally destroyed it. Unfortunately, however, the barn was also burned, together with a thousand bushels of oats, and a large quantity of rye, hay, and other valuable stores. The loss was estimated at from twelve to fifteen hundred dollars, and there was no insurance on the property.

"Well, well," said my uncle, "Mr. Simmons *was* a fool! It's nothing new, however, for I've known the same thing done a hundred of times."

"What! burn down a house to get rid of a hornet's nest?"

"To be sure, my boy. What is a man doing when he drinks rum to cure disease?"

"Why, uncle, it may save his life."

"It *may save* it for a while, but it is apt to destroy it *after* a while. Look at your neighbor, Mr. Grumly; he has been for a year trying to burn out a pain in the breast, by firing his stomach with brandy, and the eaves of his house are on fire now."

"That's true, uncle; but then Mr. Grumly has a weakness, for which he drinks brandy."

"Exactly, and so has every man that drinks a *weakness.* There's Mr. Carbuncle, who has been dosing for dyspepsia—burning out the hornet's nest with rum, till the front of his house is in a blaze. Mr. Carbuncle's whole concern will soon be in ashes. I tell you my lad, many a fellow that stands high in life, is as big a fool as Simmons. It's all dead loss, too—no insurance—not a farthing. Mind what I say, Peter—never do you make such a fool of yourself, as to set fire to your house for the sake of burning out a hornet's nest."

VICTIMS OF THE LAND SLIDE.—Since our last issue says the the New Orleans Bulletin, the bodies of all the unfortunate victims of this dreadful accident, whose names are known, have been found and indentified. On Saturday morning, the body of Mr. Felix Troump came up within a few yards of the place where the accident happened. In the afternoon the body of Fanny Troump, aged 8 years, was found below the U. S. Barracks, and the infant Gustave Troump, aged 8 months, was shortly afterwards picked up near the "English Turn." On yesterday, the body of Mrs. Victorine Troump was found below the Convent, and also that of Mr. Audbrey, who was discovered opposite Mr. Villier's plantation, about 15 miles below the city. These persons were the only ones whose names are known; but from all that we can learn, there are several other victims.

GREAT FIRE AT OREL, IN RUSSIA.—A letter received in this city, by the steamer Hibernia, from St Petersburgh, which we have been permitted to peruse, gives an account of a devastating fire at Orel, June 26, which destroyed a great part of the town. So rapid was the spread of the fire, by the force of a violent wind, that many inhabitants with difficulty escaped with their lives, without any atempt to save their property. In the town and suburbs, 1237 houses were destroyed, of which 50 were built of stone or brick, besides four bridges 30,000 chetverts of grain, and 100,000 poods of hemp. Eight lives were lost, and two other persons were severely burnt. The amount of loss is estimated at 3,425,000 silver roubles. The Emperor had given 50,000 silver roubles for the immediate relief of the sufferers, and 10,000 had been advanced by the Minister of the Interior. A general subscription for the same purpose had been opened throughout the empire.

Fatal Superstition.

The Louisville Courier tells of a singular affair which happened in that city on the 18th.—The wife of a German named Mitchel was suffering with an excruciating tooth-ache, and in conformity with a superstitious custom, requested her husband to go into a neighbor's yard, where there was an apple tree, dig a hole under the roots and bury some of her blood, which, according to the superstition, would immediately relieve her. The husband proceeded to the yard of Mr. Carter Tiller, where there was an apple tree, and was progressing with the ceremonies, when Mr. Tiller, supposing him to be a burglar, (an attempt having been made a few evenings before to rob his house,) struck him over the head with a stick or cane so severely that it caused his death.

A fire recently occurred in Boston which destroyed property on Hudson street valued at $40,000.

Aristocracy of Appetite.

We never dreamed until yesterday of the existence of an "aristocracy of appetite." We overheard in the market the following brief dialogue between an old lady and a little girl, while they were standing in front of a vegetable stand:

"Grandmother," said the litule girl, "buy some of these cucumbers."

"No, my child," replied the lady, "I should hate to be seen carrying them home, for *every body knows they are only a cent apiece!*"

The excuse was incontrovertible.—*Cincinati Com.*

"A gentleman of considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through a part of his own grounds. He happened to come near a mean hut, where a poor man with a numerous family lived, who heard a voice pretty loud and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happed to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God, for the goodness of his providence, in giving them food to eat and raiment to put on, in supplying them with what was necessary and comfortable in this life. He was immediately struck with astonishment and confusion, and said to himself, 'does this poor man, who has nothing but the meanest fare, and that purchased by severe labor, give thanks to God for his goodness to himself and family, and I, who enjoy ease and honor, and every thing that is grateful and desirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preserver!' It pleased God that this providential occurrence proved the means of bringing him to a real and lasting sense of God and religion."—*Thos. Dick.*

A Public Improvement.—The contract for the rails for the Chicago and Galena Railroad has been concluded, and a portion of the rails are already on their way to their destination. It is expected that some 15 or 20 miles of the road westward from Chicago, will be in active use during the present season. This road opens the trade of the whole Northwestern district—the lead region—to the Lakes, and hence it is regarded as an improvement of great interest.—*Pittsburgh Gazette.*

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Jos Burns,	O.	H Palmer, 1 sub.	Pa.
R Rose,	"	M Stewart, 2 subs	"
P M—Stoner,	"	Jas Smith,	N. Y.
O P Stephens,	"	A Lister.	Va.

ACKNOWLEDGEMENT.

From	For	Pays to Vol.	No.	$ cts.
Jas Smith,	A Burrows,	8	7	1 00
W Maynard,	Abr'm. Gallion,	8	52	4 00
O P Stephens,	R P Rogers,	8	96	3 00

☞Rev. Thomas Foster, of the Muskingum District, is about to take a tour in the Pittsburgh District, for the purpose of collecting the dues of Rev. C. Springer on account of Western Recorder, having received a special commission from Br. S. to this effect. We trust that brethren, wherever Br. T. may come, will give him facilities for accomplishing the object of his mission.

OUR LIST.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta. Bainbridge, O.	8
Rev. T. Finkbine, Cincinnati, O.	7
Rev. V. Lucas, Johnstown, Pa.	7
Rev. Wm. Reeves, Pittsburgh, Pa,	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chancyville, O.	5
Rev. Jer Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Adam Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

NOTICES.

A CALL.

As the all absorbing question, now engaging the attention of community is, whether Slavery and all its appendages shall be carried into the Territories of the United States, the undersigned respectfully request all, of whatever political name, who are determined to resist the extension of Slavery, to meet at the School-House on West Street, Putnam, on next Tuesday evening, 8th inst., for the purpose of forming a Free Soil Association.

ELI NESBAUM,	E. A. FARQUHAR,
C. M'CARTY,	C. NORTHROP,
J. WEISANT,	JOHNSON GLASS,
S. B. JOHNSON,	JAMES ALEXANDER,
G. BUCKINGHAM,	BENJAMIN TUTTLE,
JOHN SNIFF,	S. B. BALL,
A. A. GUTHRIE,	E. DILLON,
A. CHANNELL,	WM. BIRKSHIRE.
L. WILES,	

SPRINGFIELD CT., O. DISTRICT.—We have appointed a Protracted Meeting at the Concord Meeting House, to commence Thursday, August 31st., and to continue over the next Sabbath. We trust that some of the ministerial brethren north of us will observe this notice, & make it suit to come at the commencement and stay over Sabbath with us. It will be directly on the way to Conference. Come, brethren, I shall look for at least an equal divide of laborers with Br. Hunt. Concord is six miles south of Springfield, on the Cortsville road.

Will Br. Young call with us, on his way to Lebanon?

R. ROSE.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Brs. C. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

Woodsfield Circuit, Muskingum District.—Please give notice that the meeting of Brother Clancy, our President, for this circuit, will be at Lewisville, 7 miles west of Woodsfield on the Summerfield road. Call on Brother Francis Allen. Brother H. T. Lawson is invited to attend this meeting if possible

N. LINDER,
Superintendent.

Maumee Mission, Ohio District.—Notice is hereby given to our worthy President, Brother Young, that his meeting for this Mission will be at Brother Tipton's, 3 miles north of Providencetown. Will our ministerial brethren of the adjoining circuits, come to our assistance?

Also, the meeting for Portage Circuit, is to be held in Perrysburg, which appointment is now under my charge. Come, brethren, make your arrangements to attend both appointments, and may the God of all grace be with us at these meetings

C. CARTER.

Onondaga Conference.

LAST ROUND.

Lysander Circuit August 5th and 6th.
Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

LIMA CT., OHIO DIST.—Br. Bassett: By your permission, I would publish through the Recorder, that we intend holding a camp-meeting on Lima circuit, to commence on the 24th day of August next, to be held on the Old Camp-Ground, about three miles down the river from Westminster.

Brother Young will remember that we expect his second visit at that place. We also invite Brothers L. Ensminger, T. Graham, and G. W. Thornburgh, likewise all other ministers, who find it convenient to visit us at that meeting: the brethren at the north will remember it wa be on the road to Conference. Come, brethren, and help us.

J. L. BORTON.

CLARKSVILLE CT., OHIO DIST.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON

NEWARK CIRCUIT, MUSK. DISTRICT.—Our fourth quarterly meeting will be held at Irville, on the 1st Saturday and Sunday in August next. Any ministering brethren who can do so, are requested to attend and assist us on the occasion.

W. H. MARSHALL.

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August next. Said meeting to be held about 1½ mile S. W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected; and all our ministerial brethren Itinerent and local, together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst, to prepare the ground.

E. S., HOAGLAND, Supt

KALIDA CT., OHIO DIST.—We solicit ministerial aid at our fourth quarterly meeting, which will be held on the 12th of August, in the town of Gilboa. The brethren have requested me to invite Brother William Hamilton of Richwood, Union Co., to attend upon that occasion, & see his old friends. We also invite Brothers Graham, Swaney and Borton, and as many others as can attend.

G. W. THORNBURGH, Sup't.

Michigan Conference.

The Michigan Annual Conference will hold its next session at Adrian, commencing on the 27th day of September, 1848.

JAMES GAY.

COSHOCTON CT., MUSK. DIST.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Ferguson's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

COLUMBIA CT., MUSK. DIST.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT

BELLVUE CT., MUSK. DISTRICT.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend.

A. S. ROBISON.

Advertisements.

JUST RECEIVED

From the Book Concern, Baltimore,

A NEW SUPPLY OF

HYMN BOOKS, M. P. CHURCH,

DISCIPLINES M. P. CHURCH.

ALSO A FEW COPIES OF

Snethen's Sermons.

For sale *for cash*, wholesale and retail at the office of the WESTERN RECORDER.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. LEVI R. REESE.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

SACRED MELODEON

A SELECTION OF

REVIVAL HYMNS & SPIRITUAL SONGS.

BY REV. J. DALBEY, JR., & J. B. PEAT.

REVISED AND ENLARGED EDITION.

The flattering reception with which this volume of Sacred Poetry has been received by the Christian public, as well as the rapid sale of the first, has induced the Publisher to undertake the publication of a second, and enlarged, and improved edition, which is now in press. No efforts have been spared to make it worthy of the public regard and patronage. Several hymns in the first edition have been omitted; and their place supplied with others of a more modern and popular use; while an addition of several new and valuable hymns, has been appended to the volume.

Among many flattering notices which the publisher has received of the "Sacred Melodeon," the following is deemed sufficient to lay before the public:

From the Western Recorder.

"THE SACRED MELODEON."

This is an excellent selection of revival hymns, compiled by Rev. J. Dalbey, Jr., and Rev. J. B. Peat, both itinerant ministers of the Ohio Conference, Methodist Protestant Church, and recently published at Cincinnati. * * * * The work is neatly executed, with fair type and paper, comprising 312 pages, 32 mo. It embraces not only a good *selection* of hyms, but a number also never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new Spiritual Songs in common use we can call up, from 'Mercy's free,' to 'Will you go,' &c. * * * The Publishers are deserving of encouragement, and the work is well worthy of a liberal patronage.

TERMS.

Per copy,	$00 30
Per dozen,	2 60
Fifty copies or more, per hundred,	18 00

*** The above, work can be obtained of Rev. A. H. Bassett, Putnam, Geo. Conclin, Cincinnati; or the Publisher.

April 10, 1848.

Poet's Corner.

SABBATH-SCHOOL HYMNS.

How pleasant thus to dwell below,
In fellowship of love;
And though we part, 'tis bliss to know
The good shall meet above.

O! that will be joyful, joyful, joyful,
O! that will be joyful,
To meet to part no more.
To meet to part no more,
On Canaan's happy shore,
And sing the everlasting song,
With those who've gone before.

Yes, happy thought! when we are free
From earthly grief and pain,
In heaven we shall each other see,
And never part again.
O! that will be joyful, &c.

The children who have loved the Lord
Shall hail their teachers there;
And teachers gain the rich reward
Of all their toil and care.
O! that will be joyful, &c.

Then let us each, in strength divine,
Still walk in wisdom's ways:
That we, with those we love, may join
In never-ending praise.
O! that will be joyful, &c.

How serious is the charge
To train the infant mind;
'Tis God alone can give the heart
To such a work inclined.

May we in Christian bonds,
The Christian name adorn,
By active deeds for public good;
Nor mind the sinner's scorn.

While wicked men unite,
Our youth to lead aside;
'Tis ours to show them wisdom's path
In wisdom's path to guide.

Dependent, Lord, on thee,
Our humble means to bless;
We gladly join our hearts and hands,
And look for large success.

Indulgent God, to thee we pray,
Be with us on this solemn day;
Smile on our souls, our plans approve;
By which we seek to spread thy love.

Let party prejudice be gone,
And love unite our hearts in one;
Let all we have, and are, combine
To aid this glorious work of thine.

May multitudes of souls be found
Who shall attend the gospel sound:
And let barbarians, bound and free,
In suppliant throngs resort to thee.

Where pagan altars now are built,
And blood of beasts or men is spilt;
There be Messiah's cross upreared;
And God, our God, alone revered.

To Thee, the little children's Friend,
Their hymn to-day shall rise;
O from the heavenly courts descend,
And bless the sacrifice!

While through our land fair freedom's song
Our fathers raise to thee;
Our accents shall the notes prolong;
We children, too, are free!

The past with blessings from thy hand,
Was richly scattered o'er;
As numerous as the countless sand
That spreads the ocean-shore.

O may the future be as bright;
Nor be thy favors less
Resplendent with the glorious light
Of peace and happiness.

On earth prepare us for the skies;
And when our life is o'er,
Let us to purer mansions rise,
And praise thee evermore.

Communications.

Written for the Western Recorder.

SLAVERY IN THE UNITED STATES.

Br. Bassett: In concluding a former letter on slavery, I proposed to furnish another communication, in which I would give my views more fully on that subject. When I commenced that letter, I expected to say all that I intended at once; but I found that I could not without extending the letter to an improper length. Numerous engagements and want of health, have prevented me from writing again at an earlier period. In another letter published some time before the one of which I have just spoken, I remarked, that I had very great, and very serious objections to slavery. In the one which followed, I took the ground in opposition to one of your correspondents, that slavery is not of the Devil—and that in its origin, it is not repugnant to the will of God. Now, I intend to show that I do not call in question any act, or sanction of God, and that my views as at different times expressed through the Recorder, are not contradictory of each other, but only *paradoxical*. The paradox, however, is one which needs further explanation. And, yet, I thought when I wrote my last that I gave a sufficient "clue," as I then called it, to prevent, for the time, any serious misapprehension of my meaning. That "clue" was given in these words.—"I cannot believe that slavery is an offspring of the Devil—but I am not disposed to think, at the same time, that God intends it shall be perpetuated throughout all ages." I have no right to object to what God sanctions. To do so, would be the height of presumption.—But some things, whose *origin*, and *temporary existence*, may not be repugnant to the will of God, he may not intend to *continue in existence*. And if slavery has answered the end, or ends, for which it seems to have been designed by the Almighty, as I am led to believe it has; & if these are providential intimations, as I think these are, that it may be done away, without any contravention of his will, and purposes; I have a right to object, I think, even greatly and seriously, to its present existence, as well as its perpetuation. This is where I stand—and such is my position. My views I intend, in a brief synopsis, to develope; and though they may not be correct, I profess to hold them as an honest man. They may be presented, briefly, as follows:—

1. That the institution of slavery; in the U. States, was Providentially established, in view of benefiting the African race.

2. That the proximate ends, at least, of Providence, in the establishment of slavery, in the United States, seem to have been attained.

3. That the institution of slavery, in the U. States, seeming to have attained, at least, the proximate ends, for which it was designed by Providence—it may, with great propriety, I think—and probably if not certainly, God intends it shall be finally abolished.

4. That the colored people of the United States, who are still in bondage under the institution of legalized slavery, are not prepared for the due appreciation, possession, and national enjoyments of civil freedom.

5. That the course of the abolitiontsts, while they may be moved by the purest philanthropic motives towards the slaves of the United States, is one founded upon an erroneous policy, as it is adverse to, and in a great measure preventive of their preparation for freedom.

6. That when the slaves of the U. States shall, eventually, be prepared for liberty, it will be infinitely better, in view of their own good, as well as ours, that they be placed, by government, or otherwise, in some part, or parts, of the world, in communities to themselves.

The above propositions, embodying my views upon the subject of slavery, I have not time, or space, at present, to consider. The principal design of the communication, is to define my position, and to show particularly, why I have objections to slavery. I have never stated the general grounds of these objections. I might, it is true, have given them more in detail. But what I have said is, I judge, sufficient. I shall not now, I think, be misapprehended. I have no desire to "evade" anything that I have written, heretofore, upon the subject, though it has been intimated that I would probably attempt it! I profess to be an honest man. I profess to be open to conviction. I profess to be willing to retract any errors into which I may fall. And who has a right to question whether these professions are sincere? I am not certain that my views are correct. I am in search of light. I have long been of the opinion, that an interchange of thought, upon this subject, ought not to be suppressed. And, yet, there may be times when it is not best to agitate it. Of late, I have seen intimations in the Recorder, and that from the most respectable sources, that an agitation of this subject again in its columns, would not be agreeable, or judicious. These intimations caused me to regret somewhat, that I had written at all, upon the subject. I intended no harm, however, and I trust that I have done no harm. It is uncertain whether I shall write any more upon the subject. But if necessary, I will, at some other time, with the Editor's consent, consider somewhat in detail, my opinions, as synoptically presented, in the foregoing propositions.

But before I close this letter, I must not omit to pay suitable respect to a passage in a recent communication from Rev. James Gay. He speaks of me, my position, and sentiments, as follows:—"It possibly may be that this *Rev. Sir*, is a slaveholder, & that his objections to slavery consist in the *want of a clear title to his human goods*, and chattels, and thinks that if God has" (*had* I supposed) "only given him such a warrantee to the souls, and bodies of the poor slaves, that his own conscience would always be quiet, and that he might put to silence the ultra abolitionists, then it would have been all right."—Upon this I will make a few remarks.

1. With my being, or not being, "a slaveholder," Mr. Gay has nothing to do, whatever. Whether I hold slaves, or not, he can ascertain, no doubt, if he will give himself a little trouble. But whether I do, or do not, has nothing to do with the question, nor can it affect any argument concerning it. And, besides, I protest against his having any right, in the course of discussion upon a general question, to pry into any of my domestic relations. Whatever relation I may, or may not, hold to the institution of slavery, I am willing, when respectfully and properly called upon, fully and frankly to state. But I regard the allusion of Mr. Gay, as totally irrelevant, and very improper.

2. What, again, has Mr. Gay to do with my "conscience?" Or what right has he to suspect, that I have not a "quiet conscience?" Or how can my "conscience," in any way, affect the general question of slavery? Or what authority has he to think, and intimate, that I, instead of desiring the will of God to be done, in all things, desire God to accommodate himself to my temporal interests, so as to cause my "conscience to be always quiet?" Were I to say of him, that "possibly this *Rev. Sir*," as he styles me, wants to be a slaveholder, but from some causes beyond his control, cannot, and is therefore an abolitionist,—I should use no argument, but should be greatly wanting in christian courtesy. But were I so far to forget myself, and the rules which ought to govern christians, and gentlemen, in their intercourse with one another, as to express, through the public prints, such an insinuation, I should be no more discourteous to him, than he has been to me.

3. My positions, and my arguments, Mr. Gay has the right to bring to the test of a rigid ratiocination. If he can prove my positions to be untenable, and my arguments to be inconclusive, let him do it, and I am willing to give him credit for it. If there was anything in my position, as it was in part defined in the Recorder, which he did not understand, had he named it, an explanation would have been given to *him*. But as he has obtruded himself into the chamber of my "conscience,"——where no man has the right to enter—and descended to what I must regard as improper and offensive personal insinuations, self-respect demands, that, while I regard him as a *brother*, I should decline any further discussion with him, upon the subject in question. I still believe that a discussion on the subject, if conducted in a right spirit, would do good. But I do not conceive that Mr. Gay has manifested that spirit; and I never will consent, except there is some necessity in the case, to hold a discussion with a man, who ever he may be, that will descend to unwarranted insinuations, and personalities. I have not, indeed, pledged myself to discuss the subject with any one. I have at no time, indeed, desired to do so, much less have I expressed such desire. Hereafter, I shall be governed by circumstances, as they arise.

Yours, very sincerely,

W. M'GWIGAN.

Lynchburg, July 17th, 1848.

Brother Editor: While passing around my circuit a sister who reads the Recorder said to me, "you must write to that Virginian" (meaning friend M'G.) and if possible put his head right. For the purpose of giving him light on his strong passage of Scripture, in favor of slavery; I wish you would publish the following letter from the pen of the Rev. Mr. Johnson of Ohio, as published in the Emancipator, of March, 1836. JAMES GAY.

"THE BIBLE ARGUMENT."

Levit. 25. 44–46: "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bondmen, and bondmaids.—Moreover, of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you to inherit them for a possession; they shall be your bondmen forever." Though advocates for slavery consider this passage as their strong hold, it contains nothing favorable to slavery. They infer two things from this passage which neither it nor any other passage in the Bible authorizys.

First. That these servants did not sell themselves. This inference is altogether inconsistent with the morality of the Bible, and unauthorized by it. I feel myself safe in defying the world to produce a single passage of scripture, which authorizes one man to sell another as a slave. It may be said that persons were sold in case of theft. But in that case the person sold, was not, strictly speaking a slave; for he, and his posterity were not held as personal property. He only served, until he had made restitution to the person he had injured. But why is one man authorized to buy another? The answer is plain. A man has a right to sell himself, and when he is willing to sell himself, it is right that he should be purchased. This was the case with the sojourners mentioned in verse 45. "Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy." These sojourners were not slaves. v. 47. "If a stranger or sojourner wax rich by thee, and thy brother that dwell by him wax poor, and sell himself to the stranger or sojourner," &c. These sojourners, instead, of being slaves, are, in this text, represented as getting rich, in some instances, and buying Hebrews for servants. Hence, these sojourners were unquestionably freemen, who came from other countries to sojourn in the land of Canaan. And who sold them if they did not sell themselves? The Jews were not allowed to steal sojourners! The surrounding nations were not allowed to steal sojourners; neither were they allowed to steal one another. Exod. 21. 16: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." As kidnapping was not allowed in Israel, the irresistible conclusion is, that the sojourners became servants by selling themselves. But might not the Jews buy stolen men of the nations round about, and make slaves of them? Those who can relish such a notion, and take comfort from it, may believe it; I cannot believe it without proof. Did God command the Jews to put the man-stealer to death, and yet permit them by purchasing stolen men to encourage man-stealing? Can any one believe, that, when man-stealing was punishable with death, a slave market was opened in Israel, and that the man-stealer was permitted, unmolested, to bring his stolen property into market? Did the Jews institute a slave market among the heathens to purchase slaves? If the Jews had done so they would have been partakers of the man-stealer's guilt. Prov. 29. 24: "Whoso is partaker with a thief hateth his own soul." The same is said in this statute v. 44, concerning the Heathen that lived round about, and who were purchased; that is said concerning the sojourners that were purchased. And as the sojourners who were purchased evidently sold themselves, the fair inference is, that the heathens who were purchased, also sold themselves. Joseph thought the Egyptians to be Pharoah's servants. Gen. 47. 23: "Ahab was sold to be the servant of iniquity," 1. Kings, 21, 20, 25: But who sold the Egyptians? Who sold Ahab? The answer is easy. The Egyptians sold themselves, and Ahab sold himself. Also all admit that the Hebrew servant sold himself; and this is the idea of selling into servitude in many places in the Bible. 2. Kings 18. 17: "And sold themselves to do evil in the sight of the Lord," Isa. 50. 1. Behold for your iniquities have ye sold yourselves." Isa. 53. 3: Ye have sold yourselves for naught." Rom. 6. 16: "To whom ye yield yourselves servants to obey his servants ye are to whom ye obey."

Secondly. That the servitude spoken of in the statute under consideration was perpetual, and hereditary. This inference is, equally inconsistent with the morality of the Bible, and unauthorised by it. This inference is made from verse 46: "Ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever." No man denies that the bondman bound himself, and his children to serve until the year of Jubilee. But if in the meantime his master died, he, and his children descended as an inheritance to his master's children until the year of Jubilee. At which time I expect to prove to the satisfaction of every candid reader, *all bondmen* went free.—The word forever, is sometimes used in the Bible to signify a limited term of time; and admitting the common translation of this passage to be correct, the word forever, must be so understood in this instance; for no man will be eternally a bondman, unless he be such after his death. If the common translation of this passage is correct, there is more propriety in limiting the term forever, to the year of Jubilee, than to the death of the servants; for when it is limited to the year of Jubilee, it harmonizes with the law concerning that year. Verse 10, "Ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto *all* the inhabitants thereof." Not to a *part* but to *all* the inhabitants. It is nonsense to say that liberty was proclaimed to all the inhabitants; & yet that they were not all allowed to take their liberty. Hence, the passage under consideration, may be satisfactorily explained without altering the translation. I cannot however admit the translation to be correct; for, instead of being rendered they shall be your bondmen forever; it should be rendered, "Ye shall serve yourselves with them forever." This rendering agrees with the marginal reading of the Polyglot Bible, and other family Bibles; and I believe no candid Hebrew scholar will deny the correctness of this translation. But it may be asked what is the difference? I answer the difference is very great. "*They shall be your bondmen forever*," fixes the duration of the time, that each servant should serve. *Ye shall serve yourselves with them forever*, does not fix the duration of the time, that each servant should serve; but amounts to a standing law, that Jews should always serve themselves with heathens, but never with one another, as bond-servants.—If the legislature of Ohio should pass a law, that the citizens of Cincinnati should serve themselves with country folks forever; would the citizens of Cincinnati conclude, that each servant was bound by such law to serve forever? No such thing. They would understand the law to say nothing about the time that each servant should serve. They would simply understand such law forever to forbid them to serve themselves with their own citizens. This illustration of this text agrees with what follows.—"But over your brethren, the children of Israel, ye shall not rule one over another with rigor." That is as I understood it. with strictness or exactness; which is opposed to indulgence. The spirit of this text seems to the same as one in the New Testament. Gal. 6. 10: "Do good unto all men, especially unto them who are of the house-hold of faith." It is remarkable, that the heathen who was a sojourner, was allowed to hold a Jew as a servant,* just as long as the Jew was allowed to hold a heathen. Thus while the Jew was bound to release the ordinary Hebrew servant, after he had served six years, the heathen, who was a sojourner, might hold a Hebrew servant if not redeemed, forty-nine years. V. 47: "If a sojourner or a stranger wax rich by thee, and thy brother that dwelleth by him, wax poor, and sell himself unto the stranger, and sojourner by thee, or to the stock of the stranger's family." The Hebrew who sold himself to a heathen might be redeemed by his relatives or by himself at any time. V. 48. 53: But if he was not redeemed, further provision was made for him. V. 54: "If he be not redeemed in these years, then shall he go out in the year of *Jubilee* both he and his children with him." The year of Jubilee dissolved the relation between the master, and servant. The Heathen servant went out free from the House, and family of his Hebrew master. The Hebrew servant went out free from the House, and family of his heathen master, and was restored to his Hebrew relations. To this arrangement Christ manifestly alludes in John 8. 35. "The servant abideth not in the house forever; but the son abideth ever." Son in this text, is contrasted with servant; and consequently as son means all sons or Jewish descendants, servant means all heathen servants. .... The Jubilee was a type of the gospel, which was preached without distinction to both Jews, and Gentiles: therefore, if liberty had been proclaimed on the Jubilee, to none but Hebrew servants, it would have been a lame type. .... "Proclaim liberty thoughout all the land unto *all* the inhabitants thereof." The same is required in Isa. 6. 8. 6: "Let the oppressed go free, & that ye break every yoke." The Savior says, as before quoted, "The servant abideth *not* in the house forever."

HEZEKIAH JOHNSON.

* If slavery at the south is the same in principles with servitude among the Jews as friend M'Gwigan would have us understand, then the slaves at the south may become the masters, and hold their present masters as slaves as long as they have a right to hold their present slaves in bondage or servitude. J. G.

"My Life has been a Failure."

So said a capitalist in this country worth his several millions, on being asked why he did not have a biography of his life written. What an answer, and what a sad truth to be made and considered by one who has spent a long life in amassing wealth; and now, with trembling limbs, stepping into the grave, the startling truth, quite too late it is feared, flashes across the mind, that his life has been a failure—its great object and the only one worth the attention of an immortal being, having been entirely overlooked, or neglected! What more than such a thought need occupy a sane mind, to fill and keep it full of unutterable anguish? Life a failure! Probation squandered—ending!!—the soul lost!!!

Reader! whoever you may be, poor or rich, did you ever ask yourself whether your life also, has not been a failure? Whether you are living merely for this world?—laying up the treasures, of which you cannot avail yourself, in your time of greatest need? Will you go to the judgment, with the awful truth sounding in your ears, that your life has been a failure? If you would not, mend that life—mend it to-day; to-morrow is not yours. Put off no longer a work so important, involving your all, and one which should have been done the first day of your accountability.

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S. B. JOHNSON.

Putnam, April 17, 1848.

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Eminent Lawyer

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When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm. Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, and medical advice and attendance. I was advised to take a tour to Europe with him, which I did. I first visited England. I consulted the most eminent physicians there in respect to his case:—they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Densmow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years. Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years. Greencastle, Ct.
Judge Kendall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y.
Mrs. James Berthoff, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

Brother laborer in the cause of Humanity:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. Hatt, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

Mexico, Canada, and West Indies, to whom all letters must be addressed, Post paid.

Eastman & Bigelow, Zanesville, O.

L. Wilcox, Jr., corner of Diamond and Market Sts. Pittsburgh.

H. & L. Gaylord, Cleveland, O.

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Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

LIGHT FOR ALL.

BY J. GOSTICK.

You cannot pay with money
The million sons of toil—
The sailor on the ocean,
The peasant on the soil,
The laborer in the quarry,
The hewer of the coal;
Your money pays the hand,
But it cannot pay the soul.

You gaze on the cathedral,
Whose turrets meet the sky;
Remember the foundations
That in earth and darkness lie:
For, were not those foundations
So darkly resting there,
Yon towers could never soar up
So proudly in the air.

The work-shop must be crowded,
That the palace may be bright;
If the plowman did not plow,
Then the poet could not write.
Then let every toil be hallowed,
That man performs for man,
And have its share of honor,
As part of one great plan.

See light darts down from heaven,
And enters where it may;
The eyes of all earth's people
Are cheered with one bright day.
And let the mind's true sunshine
Be spread o'er earth as free,
And fill the souls of men,
As waters fill the sea.

The man who turns the soil
Need not have an earthly mind,
The digger 'mid the coal
Need not be in spirit blind:
The mind can shed a light
On each worthy labor done,
As lowliest things are bright
In the radiance of the sun.

The tailor, ay, the cobbler,
May lift their heads as men—
Better far than Alexander,
Could he wake to life again,
And think of all his bloodshed,
(And all for nothing too!)
And ask himself—"What made I
As useful as a shoe?"

What cheers the musing student,
The poet, the divine?
The thought that for his followers
A brighter day will shine.
Let every human laborer
Enjoy the vision bright—
Let thought that comes from heaven
Be spread like heaven's own light!

Ye men who hold the pen,
Rise like a band inspired,
And, poets, like your lyrics,
With hope for man be fired!
Till earth becomes a temple,
And every human heart
Shall join in one great service,
Each happy in his part.

Communications.

Written for the Western Recorder.

DO RIGHT.

How many professing Christians have a sort of *spasmodic* religion, somewhat like unto fever and ague. At one time, they are burning as with holy zeal and seem to bear every thing before them; at another time, they are cold and apparently seized with a perfect apathy; having no disposition to move on in religious duty; I have noticed men suffering with fever and ague, and I have noticed them suffering with this spiritual disease so much like unto it; and there is quite a perfect resemblance between them. At one time with the heat of the fever they are indeed passionate; at another time under the chilling influence of ague they are drawn up and loath to stir.

I am informed that some where in Virginia there is a continued and spontaneous fire rising up from the ground; it is termed a *'fire spring,'* thus termed perhaps because of its perpetuity.—No rain puts it out, however violent; it cannot be quenched. When I learned of this strange phenomenon, thought I, what a beautiful illustration of the Christian religion. A fire which burns steadily, and nothing can stop its flame—no, the waters of adversity cannot quench it. But the people may sing—

> "Let cares like a wild deluge come;
> Let storms of sorrow fall."

All these shall not, cannot damp the living flame that burns within. The religion of too many reminds me of a custom that obtained previous to the invention of *friction matches;* when housekeepers found it necessary for convenience to cover the fire coals on the hearth with ashes when retiring at night, that they might have fire in the morning. How many seem to be fired with religious fervor during a season of revival, who after the excitement is over, lay their interest and zeal aside until another religious excitement brings them out again with the same apparent deep and glowing zeal. How inconsistent such professing Christians live. I have known such to have irreligious husbands. What influence can they exert in their family circles? I have known such men to have non-professing wives and children; They had no religious influence over them, and from the nature of their examples could not have. Paul said—"the believing husband sanctified the unbelieving wife, and the believing wife, the unbelieving husband." But in the above cases something was lacking, for the sanctifying influence was absent. What then was the matter? The hearts of those unstable professors of Christianity were not right in the sight of God.

Such persons generally are not as religious as Brother Earley's *shad cut* coat; because his coat looks religious and always looks so. These persons look so (if at all) only now and then when the spiritual power is on them.

Give me that religion which is love—constant love, burning as a steady fire, and sending its holy flame upward to God, and diffusing its heat among men in my sphere of action.

ADIEL.

Norfolk, Va.

Written for the Western Recorder.

HOW TO BUILD MEETING HOUSES.

Br. Bassett: As our brethren are engaged in building meeting houses, and as tastes differ, will you permit me to say a few words in relation to the subject, which will perhaps suit some people at least. Let me drop a word of advice and then leave the subject to those interested.

Dear friends, you need meeting houses and are perhaps about to build them. Please observe the following rules to the very letter. 1st. Build a *small log house*, it will be so *economical* and you will thus prevent your congregation from being *scattered*. 2d. Do not enclose the house with a fence nor under-pin it, for this might put your neighbors hogs to some inconvenience and deprive you of the pleasure of hearing their *melodious squealings* during Divine Service. 3. Do not have more than four or five windows, and be sure to have these very small. You will save the expense of paying for much glass, & you will greatly accommodate those who "love darkness rather than light." Be sure however to have one window directly behind the pulpit, this will relieve your minister of the embarrassment of being seen so plainly as to distinguish his features from those of a handsome baboon. 4. Be sure to have but one aisle, and let this be very narrow—it will afford your congregation an opportunity of crowding together and conversing, and should any feel disposed to retire they will have excuse for climbing over the seats to get to the door. 5. If you have two doors to your church, place the pulpit between them—this will afford those who are passing to and from the doors a good opportunity to annoy those who may be about the pulpit or altar. 6. Make the ceiling of your house very low, and fill your stove with rotten wood and raise as much smoke as possible. (If you cannot raise smoke, heat the stove red-hot,) this will afford your minister an opportunity of testing the strength of his lungs, and will make him earn his salary—it will also give *tone* to your music, and cause you to have *warm* meetings. 7. Do not fail to elevate the floor of your pulpit three or four feet above the floor of the house, and the book-board 3½ or 4 feet above the pulpit floor—this will give your minister an *elevated* position in the sight of the multitude, and at the same time prevent him from making too many gestures.

If the foregoing will not enable you to build your meeting houses according to your *taste*, you must heave a taste very different from that of many of our brethren in the west, and perhaps you had better exercise your own judgement in the premises, and run the risk of being called vain in attempting to erect your houses of worship in a different manner.

Yours,

ADELPHOS.

Bournevile, Ohio, August 1st, 1848.

Ministerial.

Written for the Western Recorder.

Responsibilities of the Ministry.

Br. Bassett: By your permission, I will publish in your valuable paper some scraps which I have gathered from various sources in reference to Pastoral Visitation. I am not in the habit of writing for the press, nor do I now attempt it, only to select such matter as I shall think useful, and leave for you to publish or not as you deem best.

J. Q. A. Y.

West Alexandria, O., June 29, 1848.

THE NATURE OF THAT RELATION OUT OF WHICH THE DUTY OF PASTORAL VISITATION ARISES.

1. It is a relation which springs from Christ's immediate appointment.

The duty of believers to associate themselves in holy fellowship, and to place themselves under the superintendence of a Spiritual guide, is one originating not in human expediency, but in the infinitely wise and benevolent arrangement of Him, who is at once the Savior, the ruler and the Supreme Head of the church. When he ascended to the right hand of power, with prophets, evangelists and apostles, he gave "pastors and teachers" for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure and stature of the fulness of Christ.—Eph. 4, 11—13. The authority by which believers congregate themselves for purposes of mutual edification is the same by which ministers teach and rule in the house of God, and it is only in so far as pastors and churches regard Christ's will in the discharge of their respective obligations that they can hope to realize his smile or fulfil the great designs of their sacred and endearing compact. But though the relation of pastor and people arises out of Christ's immediate appointment, let it not be imagined that there is any thing unreasonable or arbitrary in it.

On the other hand it evinces in a high degree the wisdom and benignity of the source whence it springs, and approves itself to enlightened and sanctified reason, as a divinely adapted expedient for extending the empire of truth, and training souls for immortal bliss. It is of immense consequence that ministers and churches should regard Christ's will and authority in all their mutual relation and obligation. It is this alone which will preserve them from those fearful disruptions of christian feeling and duty which are constantly taking place in certain communities, (I speak knowingly,) it is this which will hallow and regulate all their intercourses, which will render the discharge even of the most self-denying duties comparatively easy, which will draw the line of demarcation between all private feelings and the distinctly expressed mind of the adored Master; in one word, it is this which will secure conscientious, persevering discharge of all the duties mutually binding on pastors and on the flock of Christ.

O, how diversified, and fatal have been the effects which have sprung from forgetfulness or contempt of Christ's institution in reference to the relation subsisting between christian ministers and the people of their charge. Thus it has been that upon slight and insufficient grounds it has been dissolved, and that self-interest and self-importance have stepped in as fiends of darkness to mar and destroy the peace of churches. Thus it has been that some Diotrephes, loving to have the pre-eminence, has taken upon himself the fearful responsibility of dictating to a whole community, and that laws and practices have been adopted in the churches altogether foreign to the institution of the gospel. And thus too it has been, that an office intended to foster all that is reverential, devout and kind, has been made the occasion, through the disparity of our fallen nature, of ungodly surmisings, and even of open strife and debate.

2. It is a relation most tender and endearing. In churches formed upon the primitive mode, the manner in which the union between pastor and people is solemnized, tends to impress upon each party concerned a deep sense of relative responsibility. Where religious communities are left to choose their own spiritual guides, and are not forced to receive a teacher for whom they have no prediliction, there will be a spontaneous movement of affection and regard, which if duly watched over and sanctified by prayer, (not otherwise,) will tend materially to advance the great objects of the christian ministry.

Between the man of God and the people for whom he watches and prays, and studies and labors, there exists a link of union which will bind the friendship of eternity, and which will attach the faithful minister of the cross to those who are his joy and crown of rejoicing, when all the transitory interests of earth shall have passed away, and when all human relations shall have perished for ever. Surely, Mr. Editor, that must be a tender and endearing relation which exists mainly for the benefit of the immortal spirit, which is intended to show forth the union and love of Christ to his church, which is instituted for the purpose of giving prominence and effect to the all-subduing realities of the cross, which is a powerful agent in fostering all the lovely graces of the Divine Spirit; and which forms and cements friendships which neither time nor death can destroy. A good minister of Jesus Christ is as the father of a family, each member of which he is anxious to protect, to sympathise with, and to nourish. He may see indeed in his family "babes, and young men, and fathers," but upon them all he looks with paternal solicitude and longs to present every one of them at last perfect in Christ Jesus. He is a good shepherd, who cares for the sheep, and who not only desires to preserve them from the devouring wolf, but leads them into green pastures and delights even in tending the lambs of the flock. He is an instructor who wisely adapts his methods of tuition to the diversified capacities of those who listen to his doctrine, imparting milk to babes, and strong meat to them that are full of age.—He is a friend in whom all should be able to confide, a counsellor in the hour of perplexity, a comforter in the dark hour of sorrow, faithfully mingling pity with rebuke.

3. It is a relation upon which depends consequences infinitely momentous. How direct and solemn is its connection with eternity. How immediate its reference to the dread disclosures of the judgment day. Yes, Mr. Editor, when ministers and their people part on earth it is to meet again—to meet in a world where the real character of their present intercourses will be faithfully disclosed, where all deceptions and false coloring will be unknown; and where the consequence of neglect, impenitence and disobedience to the Divine command will be irreparable. Oh, how tremblingly alive to his awful responsibility should he be who remembers that life and death hang upon his lips, who knows that the message he delivers will save or condemn, and who feels that he is "unto God a sweet savour of Christ in them that are saved and in them that are lost."—With what attention and prayer, child-like simplicity and self-application should they hear who are listening for eternity, whose day of merciful visitation is hastening to a close, who must render account at last for every *sermon*, every pastoral visit, for every opportunity enjoyed, who must meet the man of God whose message they have heard amidst the terrors of that scene, when heaving sepulchres shall disclose their dead, when the heavens shall be rolled together as a parchment, when the elements shall melt with fervent heat and when impenitent millions beholding the unutterable glories of the Eternal Judge, shall cry to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the lamb, for the great day of his wrath is come and who shall be able to stand?"

Then, O then, what will be the condition of the unfaithful shepherd, stript of all the honors of his earthly sphere, detected, abashed, condemned? Behold him speechless in the presence of him whose "countenance is as the sun that shineth in his strength." O if there be an object in the universe calculated to inspire sentiments of unwonted terror and dismay, it is the spectacle of a faithless minister of the cross about to receive his reward, and to be consigned to his tremendous and just doom.

But next to him in guilt and punishment, must be those who have been deaf to the voice of their teachers, who have hardened their hearts against the truth, who have refused to obey the gospel call, who have added ungodliness and hypocrisy to unbelief, who have squandered away the last moments of their earthly probation, and have sunk to eternal perdition with those miserable servants who knew their Master's will and did it not.—Luke 12—47. And are there no happier scenes to which our minds can turn for relief amidst contemplating such as these? Yes, dear reader, there are pastors and churches who shall hereafter meet with joy unspeakable. Fidelity, affection and zeal on the one hand, and attention, docility, faith, purity and harmony on the other, will lay the foundation by the grace of God of an intercourse which shall only reach its full maturity in the skies. What imagination can conceive, or what tongue can describe the raptures of the faithful minister as he sees those who have been plucked as brands from the burning by his earthly labors, standing before the throne with crowns of glory on their heads, palms of victory in their hands, and songs of joy and triumph on their lips.

Now brethren, ye live if we stand fast,—(1 Thess. 3—8.) "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy; Amen."—(1 Thess. 2, 19—20.)

Reformatory.

Written for the Western Recorder.

USE OF TOBACCO.

NO. II.

My own Experience.

About the years 1806 and 7 it was the fashion for young men to smoke segars, and I contracted the habit, and continued it until 1812, and though my constitution was robust, its influence upon the nervous system was very perceptible. In 1812 I quit this habit with manifest advantage; I went that season into the military service in the unhealthy situation on the head waters of the Scioto, where a large portion of the Brigade became sick: I escaped. In 1813 or '14, I commenced *chewing:* for some years my health was not materially injured as I supposed, but I was sensible of its bad influence, and I quit it for a year; and restored the habit by *"treating my resolution"* as does the reformed drunkard when he treats his. I then continued this, until I undermined my health, and became unable to do laborious business,—was emaciated and had little appetite;—I desired to break off the practice, but put off beginning until *"to-morrow."* To-morrow never came for this.—In hopes of benefit, I exchanged the habit of chewing, for smoking: vain hope,—my nerves now became the victim, and amongst other evil consequences, hardness of hearing, hypochondria, and as before, prostration of strength.—Still desirous of a reform, my old remedy of quitting to-morrow, deceived me as before. In 1829, I adopted the Scripture rule of *"immediate repentance;"* and discontinued the the use at once, and forever. No substitute kept up the hankering.—An immediate change for the better took place in my health; my appetite became good; digestion perfect; my rest better; my mind more elastic; and my strength enabled me to labor almost without unusual interruption, until this day, and I have had occasion to use but few medicines, compared with my former habits—and can have no doubts to what to impute the change. It is true that my experience of the benefits of abstaining from tobacco, has helped my resolution in giving up other bad habits, such as tea, coffee, &c., but tobacco was evidently the great cause of my ill health. I desired to reform others by my experience, and in many instances with success; and in all with manifest advantage to the persons who have tried my remedy. No *patent* medicine has given so uniform evidence of its power to heal,—and one manifest advantage which it possesses over all other "sovereign remedies," is that it costs no money, loss of time or property, but on the contrary, leaves all these to be otherwise profitably employed—relieves your wife if you have one, from a most vexatious annoyance, in the filthy habit necessarily following its use, to say nothing of the annoyance we give others. Surely the benefits I have described, are well worth the effort. Nineteen year's trial has served to confirm me in its efficiency. Touch not, taste not, handle not the unclean thing. To all who will faithfully apply this remedy, I insure a perfect cure.

I know sir, there are those who say *"they cannot."* I have no faith in the assertion; when there is a "will there is a way." In illustration: One of my neighbors related to me the following. A merchant of New York took snuff until his mental, and bodily powers were completely prostrated, and to the frequent urging of his friends to leave it off, he would reply "I cannot." One day his partner urging him, received a positive assurance, that it was impossible. The partner replied "he knew better." "Come," said he, "I will give you a hundred dollars to quit." After a moment's reflection, he replied, "Out with your money." And he quit at once, and recovered his health. So trifling a motive stimulated him *to begin now;* it was all that was wanting.

"To-day, To-day if you will hear my voice harden not your hearts," is the language of Scripture.

In a future number I propose to offer some further reasons for reforming these practices; and some cases of the benefits others have received by total abstinence.

A REFORMED TOBACCO USER.

Palpitation of the Heart

Tea, Coffee and Tobacco.

Professor W. Parker, of the New York College of Physicians and Surgeons, at a recent clinical lecture, examined a man who was troubled with palpitation of the heart. The report states that no physical signs of organic disease of the heart could be detected; and hence we may conclude, says Prof. P., "with much certainty, that all the cardiac disturbance is purely functional, depending on derangement of the digestive organ—and this organ depending on the free use of tobacco, tea and coffee, and confinement within doors." What then are the indications of treatment? Shall we give physic in such a case? Will physic cure bad habits? Not a bit of it. Let the patient simply throw away his tobacco, his tea and his coffee; adopt a plain, wholesome diet, and take regular exercise in the open air, and he will soon be well; in a word, remove the causes of derangement and the effects will cease.—*Sci. Amer.*

Temperance Department.

Selected by our Philadelphia Correspondent.

INTEMPERANCE AND CHOLERA.

The proportion of mankind susceptible of cholera, seems to be decidedly smaller than holds good with respect to small pox, plague, or other malignant epidemic or contagious diseases; we know of no data, however, upon which any rational calculation as to the relative numbers can be formed. Then there are other certain peculiarities, which are distinctly traceable with regard to the cholera; thus children which are not entirely exempt, are much less liable to it than adults; women, too, according to general observation, are less susceptible than men, a circumstance which shows that something more than relative degrees of strength must be taken into the account. There are differences between most writers on certain circumstances which shows that something more than relative degrees of strength must be taken into the account. There are differences between most writers on certain circumstances connected with the disease, but *on this point they all agree* intemperance gives a claim to the pestilence *which it never overlooks;* in every town and every district, from the Ganges to the Wear, the *drunkard* has been the earliest object of its attack, and its most ruthless visitation. Nor was the principle ever more conspicuously illustrated than by the occurrences at Gateshead, where intoxication, which was indulged in to a frightful extent on *Christmas day*, accompanied by a strong breeze, blowing from the North and over New Castle, where the disease existed, was followed by the lamentable irruption of cholera which has so often been alluded to.—*London Medical Gazette.*

Death from Burning.

It is not uncommon to see in the papers, such accounts as the following; which is taken from a paper of Feb. 24.

"A woman named Rebecca Mullen was burned to death in Easttown township, Chester county, Pa., on the night of the 10th instant. She was a woman of intemperate habits, and in fact so were the whole family. On the night of the occurrence, before retiring, the family partook freely of whiskey, and it is supposed retired in a state of intoxication. The body of the woman was found sitting on a chair in the kitchen, burned to death.—The body presented a horrid spectacle, and when touched it immediately fell from its position. She had been in the habit of rising to smoke a pipe, and it is supposed she did so on this occasion; but in consequence of being intoxicated was unable to observe sufficient care. Her dress is supposed to have caught from a spark of her pipe, candle or match."

Doubtless, some respectable dealer in whiskey will have reason to regret the loss of a profitable customer by the shocking death of that miserable woman! Should the habits of intemperance, however, increase in the surviving members of the family, the loss of one member of the family may be of little consequence to the dealer in view of his profits, to say nothing of his responsibilities to Him who has said, "Cursed is he who putteth the bottle to his neighbor." The curse is in the Scriptures, and its infliction is to be seen in the ordering of the Divine Providence. In every part of the country are these inflictions of Providence to be seen!

Ladies' Department.

To Prepare Hashes.

An essential qualification for a good housekeeper is to possess skill in saving broken victuals, and converting them into wholesome, palatable dishes for a subsequent meal. To make hashes is the most common, and the best way, of disposing of meats and vegetables, and no dish is so convenient for breakfast, since it can be prepared the night before, all except warming and seasoning. A few hints as to their preparation. Meat that has been once cooked is injured in flavor and wholesomeness by being cooked again. It simply needs warming. Butter or fat of any kind should not be fried, only melted.

The hash should be warmed over a slow fire, in just enough water to keep it from burning, and after it is thoroughly warmed, the seasoning can be added. Butter is better than any other kind of fat, and cream indefinitely better than butter. Salt moderately, if needed, but let pepper and all other strong things be applied by those whose appetite desires them. The ingredients used can depend upon the choice of the housekeeper. Some repudiate every thing but meat and potatoes, while others use beets, turnips, carrots, and cabbage, and get up a very palatable dish, too. Where pork is used, dry bread chopped fine is a great addition; some use flour, but this gives a sad taste to the hash. Sour apples chopped and used in about the same proportion as potatoes are a very great addition, especially where the stomach does not relish greasy food. Try these various ways, you who love to experiment in culinary operations.—*Ohio Cultivator.*

Multum in Parvo.

Bits of Bread.—First, learn to make good bread, and the loaves of a 'good shape;' then avoid cutting while warm, if possible, (and this should always be possible;) cut up no more than will probably be eaten, better send to the pantry twice than have a quantity to dry; and last, but not least important, teach children to take no more than they are quite sure they will need, remembering—"Just as the twig is bent the tree's inclined." Some trees seem not to have been bent by this rule when twigs. But, in spite of caution some bits will accumulate. The best can be made into toasts, either dry or moist, for breakfast; others into a pudding for dinner; or, soaked thoroughly, and mixed with a little flour, &c., they make excellent griddle cakes; while the remainder, seemingly good for nothing, can be browned and made coffee of; a dish very agreeable to children when milk is not abundant.

Flour which has been packed should always be sifted. It makes lighter bread, & raises quicker.

The bottom crust of bread is often unpalatable from a taste imparted to it by the pans in which it is baked. These should never be rusty tin, or any thing rough, so as to require much greasing. Indeed the better way is to keep the bread pans so smooth, by careful washing as to need only sprinkling over with flour.—*Ohio Cultivator.*

English Pie.

A very excellent Pie for dinner can be made by taking almost any kind of fruit—apples, peaches, pears, cherries, currants, blackberries, huckleberries, &c., filling a deep dish with them, seasoning moderately, and covering with a thick crust; some sweeten the crust. Eat with some kind of sauce, sour sauce is best, butter alone relishes well with them.—*Ohio Cultivator.*

APPLES.

Baked apples are greatly improved by being baked in bright tin or earthen plates, with a little water in, and a small quantity of sugar sprinkled over them. To our eating they are quite as pleasant as common apple sauce, and very much less labor is required in their preparation.—*Ohio Cultivator.*

Perpetual Roses.

Many cultivators of this fine new class of roses "waste its sweetness" by allowing it to carry all its blossoms in the month of June.—Now to have the perpetual rose fully enjoyed, it should not be allowed to bloom at all in the rose season. Roses are so common then that it is not at all prized, while, blooming from mid summer to November, it is highly prized by all persons.

The way I pursue to grow it in perfection, is to pinch out, as soon as visible, every blossom-bud that appears at the first crop, say from the middle of May to the middle of June. This reserves all the strength of the plant for the after-bloom; and accordingly I have such clusters of roses in July, August, September and October, as those who have not tried this stopping system can have no idea of. *La Rein, Madame Laffay, Compte de Paris,* and the *Dutchess of Sutherland,* are particularly superb varieties under this treatment. Indeed, they may be recommended as among the best of the perpetuals.

Cure for the Bite of a Snake.

Last summer a black man in Frederick county was bitten on the finger in the corn house, about dark, by a snake supposed to be a copper-head, from the fact that one was killed the next day under the house. Immediately his arm swelled to twice its ordinary size. I applied first the breast of a chicken cut open—next a large vial of whiskey—to the wound. We also bathed the arm and hand frequently during the night, and the next day until ten o'clock, with salt water, without any visible abatement of the swelling.—At that time a physician arrived, and immediately sent for the root of the yellow poplar, (more properly called the American tulip tree;) he had a strong decoction made of the bark, washed the swollen part with it frequently, gave the patient half a pint every half hour, and applied the bruised bark which was boiled, as a poultice. The relief was almost instantaneous; the swelling soon subsided, and the pain, which was very excruciating, in a short time ceased altogether. The Doctor assured me, that had it not been for this simple remedy, the man would not have lived many hours; and I am convinced from what I saw, that had it been applied in the first instance the suffering would have been very light. I wish this remedy to be generally known, as it may save the lives of hundreds.

J. JOHNSON.

Correspondence.

Written for the Western Recorder.

Pine Lake, Michigan, July 26, '48.

Br. Bassett:

You find by looking over the doings of our last Annual Conference, that my relation to it was a superannuated one. But subsequent circumstances on Orchard Lake Circuit required prompt action, and as the circuit is near where I reside, our beloved President desired me to take charge of the circuit, for asmuch as the preacher appointed by last Conference to travel said circuit, left his regular work, having with some upon the circuit got into a notion of the method of healing the sick by laying on of hands in the name of the Lord, as did the apostles. It is said that many cures were professedly effected in that way, and they profess to have about all the gifts of the apostolic age. An effort was made to get the sanction of the Annual Conference, but failed. That body would have nothing to do with the subject, without further evidence. R. Bamford, who was appointed to Orchard Lake Circuit, not having his mind answered in every respect, rather denounced the Conference. He however went to his Circuit, and at his first Quarterly Meeting Conference, obtained a vote of that body, not to have the President visit the circuit the present year. In a few days he declared himself detached from the Methodist Protestant Church, and set up for himself, and formed a church pure and holy, full of all the gifts of the primitive church, and called the Bible Witness Church! He got the most of two socities to join him, and two persons from another society. That is about all he has effected since. I understand he preaches to two small societies there. S. T. Cranson, one of our young preachers, seemed also to be offended at the Annual Conference. He too left us, set up for himself, and did us some little harm.—With all these things before me, I entered upon the labors of the circuit, in a poor state of health, to do what I could to save the circuit from utter ruin, thro' the Mercy of our Lord Jesus Christ, and may God have all the glory. Amen. We have not looked for many conversions, at present. Our general solicitude has been to preserve the church, or take care of what we have under our care, and let Bamford and Cranson alone.—I suppose that if some of your correspondents had them to deal with, they would give them a tremendous lampooning, and learn them better than to be meddling with our institutions. If you think this personal, I mean it for good. It cannot be supposed that we should all see or think alike on any given subject. We may be in error, it is true. But good sound argument, and mild treatment may cure the evil, when harsh words might stir up wrath. But a soft answer will turn it away. I think if we would study this we should have a better feeling one towards another.

I remain, yours as ever, the same "hot-headed abolitionist."

LABAN SMITH.

Van Buren, N. Y., July 28, 1848.

Br. Bassett:

When I came on this (Syracuse) Circuit, as superintendent, I found our Zion bleeding at a thousand pores, in view of former things, and some things still unsettled. The two superintendents before me had both left and gone to the Wesleyans. They succeeded in drawing off some members with them. One of them left in a discreditable manner, without any recommendation, so that the Wesleyan Conference declined receiving him, and he is now at large, upon the devil's commons, and ceases not to utter "great swelling words of vanity," about the Methodist Protestant Church and its preachers. The storm has now passed by. We have peace at every appointment. Not one has left us this year. The Lord of glory has been with us. Fifteen souls have been happily converted to God, seven of them have cast in their lot with us, and three from the M. E. Church. The cause is rising at every appointment save one. We have some of the excellent of the earth upon this circuit. The cause of Mutual Rights is gaining ground, in spite of wicked men and devils. I discover but one thing to hinder a permanent prosperity, that is a want of thorough action upon the part of the official members of the circuit.—Some do nobly. Others would if called upon. The preachers of our Conference are men of God, men of Discipline and men of talent, as a body. We are willing to make sacrifices for our principles. Pray for us, that the great Head of the Church may bless us as a ministry, as a membership, and as a brotherhood, that under God we may be enabled to scatter scriptural holiness all over these lands, and in unison with the brethren from the east, west, north and south, let us prepare for "a long pull, a strong pull, and a pull all together," that Satan's Kingdom may come tumbling down, and the glory of our God be revealed in the salvation of sinners, and in the sanctification of his people. Amen.

Yours in Christ,

HAMILTON BROWN.

☞We omitted portions of the above letter, as we were doubtful that our brother intended them for publication. Ed.

Tanners Creek, Aug. 1, 1848.

Dear Br. Bassett:

In reading the "Recorder" for July 27th, I read with unfeigned pleasure the communication from Brother H. Collings, stationed Methodist Protestant minister of Sugar Creek circuit. I am happy to inform you that we have indications of success in this circuit.—The Lord is with us. Our Presidential visit in connexion with the Conference Missionary was crowned with God's blessing. The people on Tanners Creek circuit are kind, affectionate, and united. The circuit has suffered much of late from want of regular ministerial aid, but by God's blessing upon the exertions of Br. Wm. Smith, help has been obtained and regular preaching at 3 places has been commenced and continued for nearly 3 months and we trust in God to make bare his arm in the awakening, conviction and conversion of sinners; we beg an interest in your prayers and in all that are concerned for the cause of Christ.

Perhaps it may interest such brethren as the unflinching advocate of Female Preaching (I mean Br. Wm. Reeves, my fellow-countryman,) to know, that the people from this circuit and around it have crowded to hear some sermons that have been recently preached by Sister Sibley.—She came on a visit from Cincinnati and the people being informed that she had been a speaker in the "Bible Christian Denomination" in England, earnestly requested her to preach. She complied, and good was done. Another argument for female ministrations.

Yours, affect'ly, in the bonds of the gospel,

JABEZ SIBLEY, Supt.

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, August 10, 1848.

☞The Foreign News which we place before our readers will be found of intense interest.

☞Our new correspondent at Norfolk, Va., is welcome. He writes on useful topics. Hope we shall hear from him frequently, at his convenience.

☞Our friend, the Major, writer of the "Historical Reminiscences," has commenced giving some candid views upon the habitual use of tobacco, which we think well worthy of examination.

☞Br. M'Gwigan declines a discussion with Brother Gay on slavery, but we thought it right to publish what we had on hand in reply to the previous letter of Br. M'G.

Clever.—Br. J. Burns, observing that our receipts are light, gives us a lift this week in the way of an X, for which we are thankful, as it comes very opportunely. We shall remember this at the coming conference, for that same brother, at last conference brought us a little more cash than any other brother.

Concert.—We see by the Gazette of yesterday, that Mr. Munson gives a concert by his Juvenile Choir of Zanesville, this evening, (Thursday,) at ½ before 8 o'clock, at the Market Street Baptist Church. Admittance, 25cts. Many of our Putnam friends we doubt not will do themselves the pleasure to attend.

Putnam Female Seminary.—The Annual Examination at the close of the summer term of this Institution is just over. We learn from those who attended the Examination during its progress more frequently than we were able to do, that it was pleasant and interesting throughout, that it was thorough, and decidedly creditable both to Teachers and Pupils. This Institution is steadily gaining in public favor. We believe the Instructors are every way competent to have the care of young ladies, and give them a thorough education, and we unhesitatingly recommend to our friends, this Seminary, as a desirable place for their daughters.

New Paper Enterpise.—We learn by a letter from Rev. H. Brown of the Onondaga Conference, N. Y., that that Conference at its last session, resolved upon the establishment of a paper within its bounds, that an Editor and assistant Editor were appointed, and an amount sufficient raised to start the publication. But the gentleman who had engaged to act as publisher, relinquished the enterprise, so that thus far it is 'no go.' Our brother gives this circumstance as a reason why he has not been procuring subscribers for our paper, whilst there was prospect of a paper in their own District. We however send a respectable number of copies to that District, and our list there is still increasing, through the agency of some half dozen of of its ministers.

In case our brethren of Northern New York enter into the publication of a periodical, we shall wish them success and not a failure. But we are persuaded that few who have not been connected with the publication business, are prepared to "sit down first, and count the cost" of such an enterprise. A competent patronage should first be secured, and the most energetic agencies to collect subscription dues. How many similar attempts have been made, (the New York Luminary, for example,) which have survived but a few months or years, and then resulted in failure, to the mortification and serious loss of those immediately connected! During the present year, a paper which had been conducted under the patronage of the Illinois Conference for two years past, has come to nought as a Conference paper, its publisher having found it necessary to convert it into a political press. The Western Recorder, which has been published for nearly nine years, and has the principal patronage of nearly all the Western Conferences, now but barely lives. We have no Assistant Editor, or Publisher, Clerk or Book Keeper, to share with us our onerous toils, precisely because the income of our publication does not as yet place it in our power to employ, such assistance. And it will still be out of our power, till our patronage shall be essentially increased. Hence we have upon our shoulders, the care & toil and responsibility of 2 or 3 men. And this is the reason why we find it impossible to devote more attention to the editorial department of our paper, which we are most anxious to do. Since we have thus incidentally alluded to our own affairs, we will add that our increase of patronage within the past three years has been encouraging, but we have enlarged our sheet within the time which of course adds to the weekly labor and expense of publication. Our cares and toils have seriously invaded our health and comfort, and seem to threaten ultimately our very life if relief be not obtained.

The Onondaga Conference meets early in next month, and we trust we shall soon hear its conclusion in reference to the paper enterprise.

Restrictive Rule.--Our Position.--Proceedings of a Meeting in Pittsburgh.

We publish below the proceedings of a meeting of Male Members of Pittsburgh Station, expressing their sentiments relative to the Restrictive Rule, by way of giving instructions to their delegate to the Annual Conference. Though the discussion of this subject in our columns between our correspondents has been brought to a close, we feel at liberty to publish proceedings of public meetings, as well as doings of official bodies, bearing upon this subject. We feel at liberty also at this time, and at all times to state our views upon this and any other subject for the interests of the church. As we left the discussion to be conducted by our correspondents, and did not heretofore definitely state our position relative to this question, we think that the present is a fit occasion for us to do so, in connection with the Pittsburgh resolutions. We are a Methodist Protestant, from the start—of the earliest stock. Of course we are an ardent friend, admirer and defender of our ecclesiastical system for the most part. We have been connected with the itinerancy of the Ohio Conference for eighteen years. We were engaged for fifteen years in the regular service, before we took charge of this paper. Of course we are acquainted with the operation of the Restrictive Rule. At the time we entered the travelling connection, 1830, and for several years after, our Ohio Conference embraced the entire west, a territory which now embraces nine distinct Annual Conferences. Of course in the early part of our operations, our circuits were extensive, and oftimes quite remote from each other. It was our lot for a long season to be changed every year; and for the first four years, we received an appointment each year in a different State, our removal each time being from 170 to 400 miles. As we were then a single man, we had no substantial objection to being thus changed, and we ever felt it our duty to go where we were sent. And during the seven years we travelled as a single man, and the subsequent years we labored as a married man, we in no instance ever appeared before a stationing committee at Conference to ask for any particular appointment, or to be excused from any one, or to be continued in any one. During the whole period of our itinerancy, we are not aware that we ever complained of the operation of the constitutional rule, requiring us to be changed within from two to three years, though we have perhaps endured a full share of the privations and hardships incident to the itinerant life, especially in the incipient state of our church. We here distinctly say, we are still in favor of the rule. We conceive that its operation imposes vastly less grievances upon ministers now than formerly. Now that our Conference Districts are limited in extent, and our charges so numerous, and less remote from each other, less toil and sacrafice is required of a minister, in a removal from one charge to another. We think it would be an injurious policy now to abolish the rule.

The Methodist Episcopal Church has a similar restriction, yet her success and advancement are known to all men. We published a week or two ago a statement from the Pittsburgh Christian Advocate, that though she had experienced two divisions and two secessions within the last twenty years, she had nevertheless more than doubled her members in that period. An itinerant minister of that Church of long standing, who reads our paper, lately said to us that he hoped we would not abolish the Restrictive Rule, for to do so would greatly injure our cause if not prove our ruin. He referred to the circumstance that at our start, he used to think it right to oppose us, with the impression that we would soon be found without an itinerancy. But since we are now established, he wishes us well, & therefore desires we should not do a suicidal act.

When we received from our respected friend "Prudentia" some half dozen numbers for publication, in opposition to the rule, we thought of giving our views in the progress of the discussion, but were relieved of this shortly, by offers from two senior brethren, one at the east and one at the west, who both were of the framers of our constitution, to reply to his argument when he should get through. Several others subsequently took some part, upon either side, and we thought best to leave the matter to take its course with our correspondents, especially as it is not in our nature to be fond of controversy.

We have been rebuked by some for admitting the discussion at all into our paper. How could we refuse, and thus do violence to the spirit of the age, by suppressing discussion, (though discussion in this instance was far from being desirable with us,) seeing we were aware from personal acquaintance that the individual who introduced it is an amiable christian brother, in good standing in his Conference, and seeing also that our paper has always been known as a free press? We knew that truth and right need suffer no loss by investigation, and that if conducted in a proper spirit, the investigation could do no harm. We are not alone in this opinion. In a letter found in Western Recorder of March 16, Rev. G. Brown says: "Our young men began the discussion—so far all is mild—let them go on." Our excellent Br. could never have said 'go on,' had he apprehended that great harm would accrue. Rev. C. Springer also closes an article on the subject, found in our paper of June 15, with the following expression. "With personal good will to the projectors of this new enterprise, and with a firm belief that we shall all get through with this controversy, without any serious calamity befalling either ourselves or the church, I subscribe myself," &c. We were gratified at the time, to have the declared opinion of that respected brother that little harm would result from the discussion.

We regretted however the personal turn which the discussion finally took, and the unpleasant words and feelings which followed. Some we are informed, inferred from our silence in reference to our own position, and we suppose, our disposition to give a fair hearing to those who opposed the Restrictive Rule that we also were on the side of opposition to it. If we have sympathised with the opposition it has not been in their views, but just as we would sympathise with any party that is treated with harshness. We were grieved with the disposition manifested by various brethren, in their zeal to defend the Rule, to treat with denunciatory epithets and expressions those who sought its removal, forgetting, we fear, the recommendation of an apostle, "in meekness instructing them that oppose themselves." This seemed indeed an approach to intolerance which would forbid them to write, and us to print for them. We have remarked that this course, instead of convincing, must and does tend to procure sympathy from many for the opponents of the Rule, if not also for their views. And we are not without evidence, we regret to say, that such has been the result, to some extent. Of course we regret both the occasion and its consequence. For we are persuaded that had the "meekness" referred to by Paul, & the "mildness" commended by Br. Brown been used, with the sound arguments which the brethren were capable of using, a better result would have been produced.

Finally, whilst we are in favor of retaining the Restrictive Rule of our constitution, we are also in favor of the Restrictive Rule of the New Testament, "Let all your things be done with charity." Our remarks have no bearing upon the Pittsburgh Resolutions, but, we have taken occasion, in connection therewith to state our position in reference to the question at issue.

Pittsburgh, August 3*d*, 1848.

At a meeting of the male members, of the Methodist Protestant Church of the City of Pittsburgh, the following Preamble and Resolutions were adopted, without a dissenting voice.

Whereas, Several communications have appeared in the pages of the Western Recorder, recommending a change in the Restrictive Rule of our Church, and whereas, from all that has been said on the subject we can conceive nothing worthy the slightest consideration; and yet, in this instance as in most others, it may be expected that, partiality to self conceived opinions, be they ever so futile, may prompt their Advocates to an obstinate perseverance, so as to make it necessary on our part thus to express our most decided disapprobation of the measure.

And whereas, In the opinion of this meeting, the Restrictive Rule as it now stands on the pages of our Church Constitution, is indispensably necessary, to the effectual operation of an efficient Itinerant Ministry, and as that system of ministerial operation is calculated above all others to meet the wants and the local condition of our widely extended population, we therefore consider every attempt, to change or alter the Rule an unwarrantable speculation, and only calculated to disturb the harmony of our beloved Zion.

And whereas, The unparaleled success of the Methodist Church from the commencement of her being, to the present period, is a lasting monument of her vast achievements, that will proclaim to future ages the efficiency of her system, & the wisdom of her founders, and should be a sufficient guarantee to all that truly love her, that prosperity shall accompany her efforts so long as she continues her primitive institutions under the guidance of a wise Providence.

Resolved, therefore, That our Delegate to the approaching Annual Conference, be instructed to oppose any and every attempt that may be made, to abolish, modify or change the Restrictive Rule.

Resolved, That the proceedings of this meeting be published in the Western Recorder, and Methodist Protestant.

JOHN MECASKEY President.

B. H. Garrard, Secretary.

ITINERANCY.

We have been much interested of late in observing that several of our leading religious denominations, who have always had a settled ministry, have had their attention drawn out to the advantages to be derived from the operation of an itinerant system. At the last session of the G. Assembly of the Pres Church, (N. S.) considerable discussion was had upon the subject, a number of leading members urging the propriety of devising and adopting some plan of itinerant operations, in view of meeting the wants of the West. A report having reference to the subject was adopted, recommending that each Presbytery survey its own territories, and procure one or two Missionaries to go about to build up new churches. A Committee was appointed to prepare and present a more extended plan at next General Assembly. Rev. T. A. Mills, of Cincinnati is Chairman of the Committee, and we doubt not he will *do up* the subject well, for though himself a settled pastor, we think he has the spirit of an Itinerant. We have heard him in time past, upon a Sabbath afternoon, from a position upon a meat block, in a market house of the Queen City, holding forth the word of life to assembled crowds, with a zeal & earnestness, seldom surpassed by any of our Methodist heroes of the saddle-bags.

This same subject of itinerancy has also been engaging considerable attention in the Protestant Episcopal Church. We have before us a number of the "Episcopal Recorder," the Philadelphia organ of that denomination, dated within a few months past, in which the Editor, (a clergyman,) holds the following language.

"We have long been convinced, and have often said, that some modified system of itinerancy is greatly needed in the more destitute sections of our Church. We are glad to find that this subject is commending itself to the notice of some of our Bishops. The Bishop of New Hampshire, in his late address to the Convention of that Diocese, says:

"On a former occasion, if I do not mistake, I have stated it as the conclusion, to which my observation and judgment had brought me, that we must cast ourselves to some extent on the primitive plan of itineracy. The points of Missionary endeavor must be grouped, and three or four places must receive the ministration of word & ordinances, from a single clergyman. And our settled ministers, if in these unstable days there are any such, must occasionally leave their flocks, and go out among the people of this goodly commonwealth, preaching and instructing and admonishing and giving the Gospel invitation as they go. Something of this kind has been done, and the reports of our brethren are most encouring."

We learn by the Editor of the "Cumberland Presbyterian," who attended the recent session of the General Assembly of the Church bearing that name, at Memphis, Tennessee, that that body by resolution, recommended to the Presbyteries to take measures to raise again the plan of itinerancy. The Editor of the C. Presbyteries insists upon the importance of the resolution. He endorses "the utility of the plan" as a "means of doing good," and though he does not discard or undervalue the pastoral relation, he states that he would be "rejoiced to see the itinerant plan in successful operation, wherever it is needed."

Heretofore the system of itinerancy has been confined we believe to the Methodist donomination, and one or two other smaller denomination. Such distinguished success has attended the use of the plan, in extending the cause of Christ & church interests, all over the country, even some older denominations, it seems, have been wakened up to the importance of adopting some similar method, to some extent, amongst them. Seeing this is the case, we shall certainly cleave to this distinguishing feature of our economy as a denomination, and great instrument of success. And we will not be hasty to entertain any measure which we fear would be calculated, though certainly not designed by its advocates, to cripple if not ultimately to destroy that itinerant system, which has been found so eminently useful and successful.

MARKETS.

LATEST DATES.

Putnam & Zanesville—Flour, $4.00; Wheat, 65; Corn, 25@30; Oats, 20.

Cincinnati—Flour, $3.30@3.40; Wheat 60@62½; Corn, (shelled,) 29; Oats, 28@30.

Pittsburgh—Flour, $4.00@4.12½; Wheat 80; Corn, 30@35; Oats, 30.

Baltimore—Flour, $5 50; Wheat, 85@$1.; Corn, 46@50; Oats, 18@23.

FOREIGN NEWS.

SEVEN DAYS LATER.

THREATENED REBELLION IN IRELAND.

Ravages of Cholera.

STATE OF THINGS IN FRANCE.

By an Extra of the New York Sun we have the following important intelligence from Europe, received by the Steamer America, which arrived at N. York on the 4th inst.

THE CHOLERA.

The Cholera continues to prevail throughout all the Turkish provinces. At Constantinople it continued without abatement, but it was considered mild.

At Ibralla, from the 3d to the 7th of June, 274 cases of whom 70 died. This is a large proportion in reference to the population of this town, which is only about 20,000.

At Viachka, from the 2d to the 7th of June, 90 cases and 21 deaths, in a population of 4000. It has spread in all Wallachia, and advances rapidly to the frontiers of Transylvania.

By the last accounts received of the progress of the cholera, in Moldavia, the visitation was excessively severe. At Jassy, from the 17th to the 28th, 1799 persons had been attacked, of whom 810 had died, and 655 remained in the hospital, and 344 only had been cured. The attacks were steadily increasing in severity. At St. Petersburgh, from June 24 to July 3, there had been 5963 cases of which 2596 had proved fatal, 198 had been cured, and 2269 remained under treatment.

ENGLAND.

The Weather and the Crops.—The reports which have lately reached us from all parts of the United Kingdom respecting the state of the crops, &c., is very encouraging, and afford convincing proof that we shall, should the weather continue as favorable as heretofore, have a most abundant and timely harvest.

The police have received informated that depots of arms exist in some parts of the metropolis, and that they were to make strict searches in the suspected localities.

Orders have been given from the Commander-in-Chief's office to all officers belonging to regiments in Ireland, on leave of absence in London, to repair immediately to rejoin their respective regiments quartered in that country.

SCOTLAND.

Riots connected with Orange demonstrations in Dundee have taken place.

A letter from Glasgow, mentions that heritable property, the great haven for investment in troublous times, is becoming a drug in the market. The properties advertised for sale are unusually numerous, and many attract no bidders.

IRELAND.

The purchase and manufacture of arms is proceeding rapidly.

Last week eighty stand of arms were purchased by the Dr. Doyle Club, of which Mr. Duffy, of the *Nation*, is the President. 20,000 stands of disused military flint muskets have been purchased in London for the use of the insurgents and all coming over in batches.

Hyland, the noted pike-maker, has left Dublin, for Carlow, with a large consignment of pikes.

The rebels have prepared a map of the city of Dublin, subdivided into districts, in each of which, the points at which the clubs are respectively to muster, and where barricades are to be thrown up, are indicated.

It is now arranged that if, upon the formation of the jury to try Duffy or his fellows, it shall appear probable that a conviction will be had, the clubs are to rise immediately and prevent the trial by anticipatory, and, as they hope, a successful outbreak.

More arrests for Sedition.—A second edition of yesterday's Cork Reporter announces that three of the leading Confederates of that city, namely, Messrs. Varian, J. W. Bourke, and John O'Brien, were arrested at half past two o'clock that day, on informations charging them with having:——

A Cork paper says that 182,000 Confederates, armed, ammunitioned and drilled, and waiting but the word to rise. The 8th of August is named as the day for rising. A circular to this effect, signed by one of the "Felons" now in custody, was read before one of the Dublin Clubs.

Crops of every description never promised such abundance. Potatoes are only four pence the stone of fourteen pounds.

The potato disease has not appeared as yet in Ireland.

The last club procession in Cork brought the leaders in contact with the authorities, and the result has been the arrest of Messrs. Varian, Bourke, Lane, and J. O'Brien—all on charges of sedition. The arrest took place on Tuesday. The parties were all admitted to bail.

Barricades were erected in the streets of Kilkenny.

The cautionary notice of the police against the purchase of "seditious newspapers" had no effect.

Mr. Smith O'Brien has been active in organizing clubs in Drogheda, as Messrs. Meagher and Doheny, in Tipperary and Waterford.

There has been a "brush" at Carrick-on-Suir. A Clonmel correspondent thus describes the affair:—

"The Carrick people on hearing the arrest of some of the club members, and the rumour that one of their own curates was marked out for arrest, rose en masse, and with arms in their hands, consisting of rifles and pikes, repaired to the authorities and demanded the release of the prisoners, who were at once delivered up to them.

They then rung the chapel bells, when 4000 men descended from the neighboring hills, armed to the teeth, who remained in Carrick all night, lest an attempt should be made to arrest Father Byrne. The delivery of the prisoners, and the withdrawal of the few troops were considered as a triumph. There is no mistaking the national feeling.

A letter from Dublin, dated July 17, states that the club organization is daily assuming a more alarming aspect—more secret in the mode of proceeding, but more concentrated and systematised, whilst branch clubs are extending far and wide into the rural districts.

The Government, along with a strong body of constabulary, are concentrating troops in Waterford and its neighborhood. Troops have marched from Wexford in that direction, and from Kilkenny this morning. The place of the latter in Kilkenny is occupied by companies of the 73d, from Carlow.

There is artillery both at Waterford and Clonmel. In addition to the police force despatched yesterday by the Rhadamanthas steamer, a regiment of infantry is ordered up from Belfast, per the Duchess of Kent; chartered for the purpose, and has also been despatched.

Cahir is to supply some troops of cavalry. The intelligence of the rising at Carrick-on-Suir was received all through Tipperary with enthusiasm. On Monday night the mountains were all in a blaze with fires, from Slievebloom to Slievenamon, and the peasantry crowded around them in large masses.

The cheering along the Waterford range was distinctly heard in Clonmel, and the clubs turned out to do homage to the general enthusiasm.

FRANCE.

The examination of nearly 1100 insurgents confined in the fort of Ivry has been concluded, after three weeks' incessant labor on the part of the magistrates, who had 8000 documents to examine. It now remains for the military commission to decide on the fate of those men.

The Minister of Public Works has published an account of the number of laborers belonging to the national workshops not employed in the construction of railroads, canals, &c. They amounted on the 14th of July to 8117; 7792 more had solicited employment.

STILL LATER FROM IRELAND.

Dublin, Sunday Night.

We are almost in a state of siege in this city. To-day a proclamation was issued by the Lord Lieutenant, for both the county and city of Dublin, calling on all persons to deposit and leave at the respective police stations on or before the 25th of July, instant, all guns, pistols, and other fire arms, and all swords, cutlasses, pikes and bayonets, and all gun powder and amunition, on pain if convicted, of being imprisoned two years with or without hard labor.

The police, who are armed with cutlasses, took up a number of pikes and guns to-day throughout the city.

Mr. C. G. Duffy, from his cell in Newgate, furnishes an article headed, "*Casus Belli*," in which he reviews the course adopted by the Government for suppressing the demand for Repeal, and observes, It is a solemn and terrible responsibility to advise a nation to peril its hopes on the battle field. To permit them to fall to pieces by the fatal dry-rot of inaction to see them lost without honor or sympathy, or the chance of redemption, lost by some fatal cowardice or incapacity; that is the hell in which there is no consolation." Referring to the revolutions which have taken place in the memorable year of 1848, and glancing at the results, Mr. Duffy proceeded at length, "with clear deliberation and full knowledge of all the peril and all the responsibility, but with assured faith in your prudence and the justice of our cause we bid England choose speedily between concession and the sword. We formally proclaimed a war of independence, *and the time now is when that pledge must be promptly fulfilled, or as formally dishonored.*"

The article concludes by expressing a wish for transportation rather than to live in Ireland, if the Club be supine in the hour of action, and are defeated by the military force of England.

The Nation also continues its political instructions in the military affairs, and among other directions explains how polished arms are to be preserved in a damp or under-ground position, suggestions as to window grounds, how to break down a bridge, or to rebuild one, and how to blow up a bridge with practical remarks on gunnery.

A letter from Waterford states that that city is greatly excited by the proclamation issued against it. The notices are torn down as soon as put up. Mr. Meagher has issued a counter proclamation, in which he calls upon his fellow citizens to imitate the men of Limerick and Tipperary, to be firm and steady and organize calmly, *speedily* and fearlessly. Mr. Meagher, in mockery of the Castle proclamation, put at the foot of his address—

"God Save the People!"

By the arrival at New Orleans on the 20th instant, of the schooner Jno. Bell, Capt. McLaughlin, from Campeachy the 14th inst., the N. Orleans Times has been put in possession of a file of the Boletin to the 13th inst. It would appear by the contents of these papers that the war has taken a favorable turn for the Yucatecos. Several fights are herein recorded, in which the Indians have been signally defeated. At Tunkas, at Sotuta, and at Kayal, although the latter were vastly greater in number, they were routed with terrible slaughter. The Boletin, in a summary of twenty-three encounters which it gives, estimates the killed of the enemy at 1,027, and 205 made prisoners. The total loss of the barbarians, for the month of June, amounts to 1,540 men. At this rate, the Yucatecos will soon recover the ground they have lost.

The Boletin bitterly complains of Commodore Perry, for designating the Yucatecos, in an official communication to our government, as a *cowardly race; too cowardly to defend themselves.* With this recommendation, that paper remarks, "we have no doubt that Americans will rain on our soil, like hailstones."

News of the Week.

Factory Riots.

Yesterday, our sister city, Allegheny, was the scene of another of those Factory riots which rendered her somewhat notorious two years ago. Ever since the first of July, when the "Ten Hour Law," as it is called, went into operation, the Cotton Factories in that city have been standing idle, the operatives, as they have a right to do, standing out for the ten hours, and the Factory proprietors, asserting their inability, on the ten hour system, to compete with eastern mills which work twelve hours.

A portion of the hands are willing to go to work, at the old time, and had entered into a contract so to do, as the law provides, and yesterday (Monday) morning, the Penn Factory was started with a respectable number of hands, tho' not full. Those of the Operatives favorable to standing out, together with a crowd of men and boys not connected with the factories, gathered around the mill, and throughout the forenoon contented themselves with no further demonstrations than the throwing of a stone through the windows occasionally, and shouting and hooting at those within. They were waiting for the dinner hour to arrive, when they expected the hands working would go home to dine as usual. But in this they were mistaken. They had brought their dinners with them, and when the factory stopped, the doors were not opened, and no one came out. The fury of the rioters then broke loose, and an attack was made on the fence, both in the rear of the building on Isabella street, and on the river front. The fence soon gave way, when the crowd rushed into the yard, and commenced an attack upon the doors with axes and poles. One of the doors soon yielded to the blows of the infuriated Amazons, and the rioters carried the factory by storm.—All the other doors were immediately thrown open, and the building was soon filled with the rioters, who commenced throwing out of the windows the dinners of the work hands, together with bobbins, &c.—Through the exertions of some men who had influence with the attacking party, a line was formed, and the hands who had been at work were permitted to pass out, amidst the shouts, and jeers, and scoffs of the rioters. Having thus succeeded in their object, by putting a stop to work in the mill, the rioters retired to the streets again, where they hung around the mill the most of the afternoon, regaled with an occasional harrangue by their leaders, and one or more fights.

The Mayor of the city and police, and the Sheriff of the county, with his posse, were present, but were wholly unable to protect the property, or to prevent the rioters from obtaining entrance. We regret to hear that Mr. Logan, one of the proprietors of the Mill, was badly injured by a cut or blow in the face, and that Mr. Weigley, one of the Mayor's Police, was quite seriously injured, by blows and cuts. The windows in the east end of the building are pretty badly shattered, and we understand, some warps, &c., were cut. The machinery, we believe is not injured, except by the stones, rotten eggs, &c., which came through the windows.—*Pittsburgh Gazette.*

Harvest Without Previous Sowing.

In the 'Schnellpost, we find an account of the method of compelling the wheat plant to become perennial like grass, and to perfect its grains annually without the yearly sowing of seed, which has been successfully practiced at Constance, in Germany. It was discovered by a stewart of an estate named Kern. His method, after ploughing and manuring the land and sowing it with summer or winter wheat, is to mow it in the Spring before the ear makes its appearance.—This process is repeated several times in the season, and the products is used as hay. The plant is then allowed to grow and be cut in the ordinary manner. The next year it ripens earlier and bears more abundantly than wheat treated in the ordinary manner. From one field four successive harvests have been gathered.

Deaths from Lightning.—These are exceeding numerous of late. Another death from lightning occurred at New London, Pa., last Friday, the victim being a little girl named Mary Summons. She was standing near a pump in the porch of Mr. Ive's house.

At Rumney, N. H., on the 14th of July, Mrs. Jane Bartlett was killed instantly by lighting, while leaning against the wall of her room.

In Groton, N. H., on the same day, the house of Benjaman Simpson was struck, and his wife instantly killed. Several other persons narrowly escaped with life. Mr. Blatchford, of Augusta, Maine, had a narrow escape on Monday fortnight. The lightning struck his shoulder and felled him to the ground. His arm was actually *singed.*

Dead Sea Expedition.—The U. S. Exploring party has returned to Jerusalem from its expedition to the Dead Sea. This was the first occasion on which a boat was ever navigated around the sea, and many of the stories once current have been proved to be fabulous. The explorers sounded the sea in all its parts, to the depth of 600 fathoms, and found the bottom crusted with crystalized salt. The pestilential effects attributed to the waters turn out to be fabulous. Ducks were seen skimming over the surface, and partridges abounded along the shore. Nothing was seen of the ruined cities, which, according to old legends, were visible in clear weather beneath the water. It should be a source of great satisfaction to every American, that his country, although the most remote, was the first to explore this celebrated sea.

Indictments.—We learn that indictments have been found in the United States District Court, during its late term in Chicago, against Mr. Truett, the Mayor of Galena, and two other persons of that place, for resisting the U. States Marshal, and assisting in the escape of an Irishman charged with the commission of a murder in Ireland, and arrested under the treaty between the United States and Great Britain.

It seems he was a candidate for office, & did not wish to offend the voters of the district where the prisoner had resided, and who had rallied for his rescue. At all events he took such a course as defeated the law and the objects of the treaty, and we are glad that his conduct will now undergo the scrutiny of a high and impartial judicial tribunal.—*St. Louis Republican.*

The sufferers by the late riots in Allegheny, whose condition most demand our sympathy are those girls who desired to work, but were prevented from doing so by others. Those of the operatives who had gone to work were doubtless compelled to do so by their necessities; and those necessities must have been pressing indeed, when they induced the poor girls to expose themselves to the animosities of their companions, for the sake of a "privilege" to work. These are the people who should have been protected at all hazards.—*Pitts. Com. Jour.*

Pennsylvania and Ohio Railroad.

We are pleased to learn from the President of this Company, that the surveys so far, are exceedingly favorable. Four routes have been surveyed, by the Engineer, now on the line from the valley of the Big Beaver, near its mouth, to the valley of the Northern Branch of Little Beaver; to wit:—Brady's Run, Powers' Newkirks' and Clark's. All these routes have been found perfectly feasible, with not much choice between them. The grade in no case, exceeds 'forty feet to the mile.' The routes are also very direct towards Salem, and the distance from the mouth of Big Beaver to Salem, by the Railroad, will be less than by the present travelled road. All the difficulties, then, of reaching the table lands of Ohio, from the valley of the Ohio river, have vanished. The road can be made on a direct line, of easy grade; and we understand the Engineer says, at very fair rates, more cheaply than was anticipated. The route from Salem to Canton, and so on West, is one of the most favorable in the country, and the road can be built at comparatively little expense.

We congratulate our citizens on the blooming prospect now before us, of soon having a Railroad communication with the interior of Ohio, opening up to us a vast and growing market for our manufacturers and merchandize, and pouring into our lap the immense surplus agricultural productions of a prolific soil. To avail ourselves, however, of these advantages, we have a work to do. We must subscribe the appropriate shares of stock, which fall to this city, freely and without grudging. Our citizens will be waited upon for that purpose shortly, and we hope there will be a generous and hearty co-operation in this great work manifested by all classes.—*Pitts. Gazette.*

The Cholera at St. Petersburg.

We copy the following melancholy details of the ravages of the cholera at St. Petersburg, from a letter received by a gentleman in this city:

The streets are full of funerals. The common people have taken up the old suspicion of poisoning, and several old women and foreigners have been attacked and ill-used by the mob, though generally soon rescued by the police.—Two Englishmen were violently assaulted while endeavoring to protect a poor man—but they soon routed their assailants by their pugilistic skill.

On Saturday, July 1st, the Emperor addressed the people in the Hay market square, very energetically, and declared his determination to let no instance of sedition pass unpunished. A detachment of troops have been recalled to town from their summer encampment to act as occasion may require. Several of the rioters have been sentenced to severe punishment and sent to the galleys. Public prayers have been offered in the streets, &c. Foreign residents find it impossible to convince their own servants that the charge of poisoning is unfounded. The island (Vassily Ostroff) is the quarter most attacked by the disease. In the country round, scarcely a case has occurred as yet.

In Moscow, after raging again with great fury, (said to be upwards of 700 cases a day,) it is comparatively light.

St. Petersburg, June 28-5 *July*, 1848.

Our last report of the cholera in this city came down, (if we remember aright,) to the 15th inclusive. Since that it has spread into all parts of the city and become daily more severe as the following official returns, extracted from the Police Gazette, will show:

16 June	595	new cases—deaths not stated.				
17 "	719	recovered	41	died	356
18 "	678	"	38	"	340
19 "	813	"	61	"	456
20 "	776	"	58	"	396
21 "	1000	"	129	"	534

The total number of cases published in the Police Gazette from the first appearance of the cholera in this city, is 6.063. The number of cholera patients remaining over to yesterday morning was 2.606.

Mr. Chambeau, the private Secretary to the Empress, died of the cholera last week at Peterhoff, where we hear there are many cases, as also at Constadt.

Mr. Harvey informs us that there is one quarter in Moscow, (the Basmamayah,) where there has not been a single case of cholera either in the visitation of 1830-31, or at present.

The Weather and the Crops.

Since our last, the weather in these parts has been quite showery, with barely enough of sunshine the first week to allow the wheat to be secured, some of it in a damaged condition—but generally in good order. Haymaking has been sadly interfered with, and the crop much damaged by rains; oats, too, are suffering where cut, or ready for the scythe. Potatoes look healthy as yet, as far as we have observed. We hear of some evidences of the rot in other States. Corn is growing very luxuriantly—too much so indeed for the greatest yield, but the prospect is, on the whole, good. In fact we have seldom known more favorable weather than the past month has been for all growing crops. Garden vegetables, young fruit trees, &c., have made astonishing growth, and the appearance of the country is exceedingly fine.—*Ohio Cultivator.*

The Expected Comet.—Public attention has been recently drawn to the anticipated return of the great comet of 1264, 1556, after an absence from our system of 292 years. This great comet made its first appearance on the 5th day of March, 1556, passed its perihelion on the 21st of April, and was lost to sight two days afterward. It was first seen in the sign Libra; whence rushing with immense velocity, (it completed 70 deg. W., and 30 deg. N. of its course within four days,) it touched the wing of Virgo, passed below the knee of Bootes, whence it ascended to Andromeda, there to linger awhile, and recede towards the northern Fish and vanish. At first its heliocentric motion was retrograde—at last direct. In the intermediate course it was most swift, despatching 15 degrees daily. The nucleus (or body) presented the aspect of a bright globe of flame equivalent to a half-moon, but the rays and colors varied and interchanged like the flickering of a flame agitated by the wind. The tail was moderately long and much attenuated; at first presenting a martial aspect, but subsequently dissolving into a pale and livid complexion; the stream of rays was denser near the head, and more rarified towards the extremity of the tail, which at first pointed eastward, but as the comet mounted to the north, the train took a southerly direction.—This comet has been conjectured to be identical with that mighty one which startled Europe in the year 1264, so particularly described by Palæologus, Zainger, Calvisius, Matthew Paris, and other chroniclers of that period, and should the approach of this comet crown the other wonderful occurences of this eventful year, it will afford another astronomical triumph; as the comet will then have completed its twentieth revolution round the sun since the creation of the world.

Terrible Casualty in Portland.

We learn from the Portland Argus, of yesterday, that a pleasure boat was capsized in Portland harbor on Saturday, by a sudden squall, and *eight persons*, lost their lives.

The names of those drowned, according to the Portland Advertiser, are the wife and three children of Mr. Wm. J. Smith, and four children of Mr. Whyley. Mr. Smith is an Englishman, a baker by trade, and has not now a relative on this side of the Atlantic. He was taken from the mast of the boat to which he was clinging almost exhausted. Mr. James Stephenson, a sailor also on board, swam to a ledge of rocks and was saved. Mr. Smith says that "when the boat went from under him, his little girls—one aged about 5, the other 7 years—clung to his hair, and that he sank twice with them, when he lost all conciousness; and on coming to, he was clinging to the top of the mast, unconscious how he came there. *Had he been able to swim*, he might have saved them, as the ledge was within a stone's throw."

M. Whyley, whose four children were drowned, was sitting on the wharf with a lantern in his hand, anxiously watching for the return of his little ones, when the fearful news reached him. We understand he has been in a state of delirium almost all the time since. But one body has been recovered.—*Boston Signal.*

Fatal Accident.—On Friday morning last, while some six or eight men were at work in the soapstone quarry near Marriottsville, about 28 miles from Baltimore and Ohio Railroad, a slide occurred which brought down some five or six tons of stone and earth. One of the workman named Beale Frizzele, was caught under the mass and terribly crushed—he could not have breathed after the accident, so much was his head and body mashed.—Another of the workmen was slightly injured on the foot, having the heel of his boot torn off. All the rest escaped uninjured. The deceased was a resident of Baltimore, and leaves a wife and five children to mourn his loss. His remains, we believe, were taken to Caroll county for interment.

Melancholy Case of Drowning.—A young man named Richard Shannon, a mercantile clerk, aged 19, was drowned in the Delaware, at Philadelphia, on Saturday evening, while bathing with some companions. He was a good swimmer, but making a dive rose no more. He leaves a widowed mother at Smyrna, Del.

Shocking Results of Lightning.—We learn, from the Philadelphia papers, that, during a tremendous storm on Friday, two worthy young men of that city, David W. Gihon, bookbinder, and James Campbell, son of ex-Alderman Campbell, of Moyamensing, were struck by lightning at Abecom Beach, N. J., and both have since died. They were lying upon a matrass, in the room of a hotel, when Mr. Gihon was struck upon the stomach, causing his death in about eight hours after. Mr. Campbell, who was struck across the back, rose from the bed, dressed himself, and was proceeding down stairs, fell, and remained insensible until Saturday evening, when he died. Every thing in the room was shattered to pieces, as was also the furniture in other parts of the house. Mrs. Gihon and child, who were in an adjoining room, escaped without the slightest injury.

From Mexico.—*The Treaty declared Constitutional.*—The Monitor Eepublicano, of the 13th ult., published at the City of Mexico, contains the document laid before the Supreme Court of that Republic by eleven Representatives in Congress, alleging and setting forth various grounds against the constitutionality of the Treaty of Guadalupe. This important matter has been for some time under consideration by the Court. On the 10th inst., says the Delta, the Court delivered its decision, in the presence of all the high functionaries of the Government, declaring the Treaty to be constitutional, and that the power of making peace, or declaring war, being vested in Congress, its jurisdiction over the subject matter was exclusive, and the States composing the Confederacy had no legal right to assume cognizance thereof. This decree annihilates the positions assumed by the opponents of the Treaty who so strenuously contended that Congress had no right to cede a portion of the Mexican soil to a foreign nation, without the consent of the State Legislatures. The Supreme Court of Mexico had decided otherwise, after matuse consideration, and the question must be considered at rest forever.—*Balt. Sun.*

Mail Robbery.—The through mail from Pittsburgh to Hollidaysburg was robbed at or near Ebbensburg, on the night of the 17th instant.—Upwards of 100 packages of letters were taken from the mail bag and opened.—Two of this number containing several letters, were directed to Hollidaysburg. From all information that we have been able to obtain, there have been missing but from $14 to $15 from the whole number of packages—the amount, however, may be much greater. We understand that a driver, named Foust, has been arrested and confessed the deed and is now confined in the Ebbensburg Jail.—*P. C. Journal.*

Awful Accident.—Dr. Jonathan Morris, an old and respectable citizen of Green county, lost his life on the 19th inst., in the following shocking manner. Dr. M. was 75 years of age. "He was on horseback superintending some farming operations, and while sitting with one foot in the stirrup, his horse became alarmed and sprung to one side, when the saddle turned and the foot became entangled in the stirrup as the Dr. fell to the ground. In this condition he was dragged rapidly several rods before he could be released, and was consequently mangled most dreadfully. He breathed his last but a short time after the accident.—*Pitts. Com. Jour.*

Death from the Sting of a Bee.—An inquest was held on Saturday, at Bradfield, St. George, before H. Wayman, Esq., coroner, touching the death of a poor woman, named Last, aged 60.—It appears that the deceased has for some years been the habit of attending upon bees in the swarming season; and on Friday, while engaged in such employment, she was stung by one of them on the thumb of her right hand. She went into her house and sat down on a chair, exclaiming, "How bad I feel!" She then fainted, and never spoke afterwards. She trembled very much and in the course of half an hour she was a corpse. It was the opinion of the medical gentlemen who were present that the nervous system received such a shock as to stop the circulation of blood in the heart.—*Ipswich Express.*

Rain.—The following is the depth of water that has fallen each month since the first of August, 1847—viz—August 3.09 inches, September 5.49, October 4.87. November 1.87, December 6 83, January 3 75. February 1, March 3.5, April 83, May 6 39, June 1, July 7.23, making in the year 45.75 inches; equal 3 feet 9¾ inches.—This would be equal to 20.611½ hogsheads on each acre of land. It will be seen that the greater depth fell in last month, and the smallest in April. We designed giving a report also of the thermometer's range, but cannot this week.—*Z. Gaz.*

MEXICO.

News from the city of Mexico to the 8th ult., has been received. Letters from Bustamente, had been received by Herrera's government, apprizing the authorities that a junction had been effected between him and the General Cortazer, which had raised the number of troops under his command to 3,000 men. On the 27th, a messenger had arrived in Bustamente's camp, from Paredes, making the former various propositions, tempting him, as it appears from his loyalty.—The reply to them was, that Bustamente would not deviate an iota from the letter of his instructions, and that he was firm in his adherence to the government.

A private letter from Guanajuato, states that the movements of the rebels have been paralysed by a tremendous fall of rain, which had deluged the roads, making them nearly impassable. They had not moved from the centre of the city, and Paredes had obtained no fresh accessions to his forces. The people of property at Guanajuato, feared that their houses would be pillaged by the lepros there, a considerable number of whom had been armed by the rebel officers.—Between Paredes and Jarauta there is a violent feud. The company of St. Patrick has made grave complaints against their comrades, and the government is exhorted to redress them. The diplomatic corps waited upon General Herrera on the 6th inst. to congratulate him upon his accession to the Presidency. The U. States, Prussia, England, France, and Spain were represented. Mr. Clifford, the United States minister, addressed the President in behalf of his associates.—The address and the reply were in good taste.—No reference was made to the late war.—*Cin. Com.*

From the Baltimore Sun.

Important from Oregon.

St. Louis, August 2, 1848.

A party of ten have just arrived from Oregon, in 87 days from St. Joseph's. They bring highly important intelligence respecting the Indian hostilities.

On the 10th of March, the Oregon regiment met a large force of Indians, and after a fierce combat, completely routed them. The enemy's loss was 50 killed, and many wounded; the Americans had 9 killed, and 10 wounded. A pursuit was commenced, but abandoned from want of ammunition and provisions. Colonel Gilliat, (probably Gilpin,) the commander of the regiment, was killed by the accidental discharge of a rifle, after the batle.

The regiment had been successful in defending the territory, but was much in want of supplies and horses. Propositions for peace had been entertained by the Indians, but not definitely settled. The government had made a call for more troops, and was anxiously looking for them from the States.

The Mormon settlement at the Salt Lake was in a highly flourishing condition.

Colonel Garland and Major Brant had arrived from Ft. Mann. Thirty-two Camanches are ascertained to have been killed in the skirmish with Lieut. Royall's command.

The amount of tolls received on all the New York State Canals, since the opening of navigation to the 14th of July, was $1,142,396 57.—This shows that an immense trade is carried on through these works.

☞ A Miss Story was married on Sunday last, in Covington, to Mr. R. Short. This is a very pleasant way of making a "story *short.*"—*Cin. Com.*

☞ The navigation of the Ohio and Mississippi rivers, between this city and New Orleans, has been uninterrupted for about eighteen months. Something remarkable.—*Cincinnati Commercial.*

Thrilling Adventure at Niagara.

The Philadelphia Ledger gives the following extract from a letter to a friend in Philadelphia, from C. Ellet, Jr., the bold architect of the Wheeling and Niagara suspension bridges, which for a feat of calm, cool daring, we think it would be difficult to excel:

"*Niagara Falls*, July 29, 1848.

"This morning I laid the last plank of my *foot bridge* on the Canada side, and then drove over and back again in a buggy. Five hundred feet of the bridge was without railing on either side. My horse, though spirited, went along quietly, touched up occasionally with the whip, just to show him that he was in command, and give him courage.

"On returning, I directed one of the drivers to bring on his team—a two horse closed carriage, weighing altogether over a ton and a half. I took his place on the box and drove over and back. The horses went quietly. The flooring is but *eight feet wide*, 220 feet high, 762 feet long, and without railing, over such a torrent as you never saw, and never will see any where else!"

Emigrants Arrived.

The whole number in the seven months of this year, to 31st July, arrived at New York in vessels from abroad, was 110,404—in the eight months, or from 5th of May (the time of the organization of the department of the Commissioner of Emigration.) to the 31st of December, the number was 129 082, being 239.486 in the last fifteen months. From May to December 1847, there were 53.180 Germans, and 52.496 natives of Ireland—but from December to August 1848, the number from Ireland has exceeded by some thousands, those of Germany; this is owing, no doubt, to the war between Denmark and Germany, and the blockade of the German vessels in the rivers, by the Danish fleet. The number arrived in July, 1848, was 24.622, of which 7,963 were from Germany, 11,740 from Ireland, 2.235 from England, 1,566 from Scotland, 106 from France, 34 from Holland, 129 from Switzerland, 63 from Spain, 114 from Wales, 481 from Norway, 85 from Sweden, 91 from West Indies, 1 from Denmark, 3 from South America, and 1 from Poland.

Serious Rail Road Accident.—The cars from Philadelphia to New York were detained till 12 o'clock Friday night by being first thrown off the track near Princeton, N. J., and then near Newark, by running over a man, supposed to be asleep, and killing him. One leg was cut off near the body and the other just above the knee.

Slavery in Porto Rico.—We learn from the Antigua Observer, (British West Indies,) of the 6th inst., that all British subjects and others in Spanish Porto Rico, supposed to be inimical to slavery had been peremptorily and suddenly compelled by the authorities to leave the island.

Drowned at Coney Island.—An unfortunate girl of the town, named Maria Monell, who resided at 15 Thomas street, New York, was drowned on Friday afternoon, while bathing at Coney Island. A male companion, said to be James Lynch, made every effort to save her.

Fires in New York.—During the year ending August 1st, 1848, there were in New York, two hundred and ninety-eight fires, and ninety-eight false alarms, which by comparison with the statement furnished in the last annual report, show a considerable decrease in both.

NOTICES.

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

A complete list next week.

Portage Ct., Ohio Dist.—Our fourth quarterly meeting will commence August 19, at Prospect meeting-house, two miles east of Freeport. We invite Brothers Peat, Graham, Thornburg, Swaney, Guest, Laney and Carter. Come, brethren, without fail and help us.

WM. CHAPMAN.

Twin-Creek Ct., Ohio Dist.—We expect to commence, a protracted meeting at Liberty, 6 miles West of Dayton, on Friday, September 2d, with the view of having the labors of some of the brethren from the north on their way to Conference. Hope we shall not be disappointed.

J. NUTTY.

Tanners Creek Ct.—Ind. Dist.—Our 4th Quarterly Meeting will be held at the E. Fork Meeting House, near Brother William Smith's, commencing on Saturday, September 16, 1848. We cordially invite our esteemed President, Brother T. Shipp, and Brother T. Finkbine, and all other brethren from the Indiana and Ohio Districts that can attend.

JABEZ SIBLEY, Supt.

PIONEER HISTORY: Being an Account of the first examinations of the Ohio Valley, and the early settlement of the Northwest Territory. Chiefly from Original Papers.—By S. P. Hildreth. *Cincinnati: W. H. Derby & Co.*, 1848.

Such is the title of a beautiful octavo volume of 525 pages, just issued from the press. Amongst the claims of this work to the patronage of the western public, are first, the reputation of its author. Dr. Hildreth is one of the oldest citizens of Marietta, O., and has for many years been well known to the literary and scientific world, as author of many valuable works and papers. Secondly, the publication is issued under the patronage and superintendance of the Cincinnati Historical Society, and forms the first volume of its transactions. The work is handsomely executed, with fine paper and good type, and is substantially bound, and is embellished with ten engravings and maps. The price of the "Pioneer History" is $2.50. Messrs. Gurley and Cross, the Marietta publishers, have left us a subscription paper, in view of our obtaining subscriptions in this place and vicinity. But very few copies have yet been disposed of in this county. As but a small edition has been issued, those who wish to procure a copy will please leave their names soon at the office of the Western Recorder.

☞ Our receipts for the paper are very light, as Conference time approaches. How shall we make out for funds till that period? We cannot help thinking of a number of subscribers, and agents too, who ought to remember us just now. And if those who are indebted for books or pamphlets would send us those little sums it would aid us in meeting our heavy expenses.

☞ Wanted—Any quantity of new subscribers to commence with Volume Ten. We trust the brethren are just now engaged in procuring a good many responsible names to bring with them to the ensuing Conferences.

Springfield Ct., O. District.—We have appointed a Protracted Meeting at the Concord Meeting House, to commence Thursday, August 31st., and to continue over the next Sabbath. We trust that some of the ministerial brethren north of us will observe this notice, & make it suit to come at the commencement and stay over Sabbath with us. It will be directly on the way to Conference. Come, brethren, I shall look for at least an equal divide of laborers with Br. Hunt. Concord is six miles south of Springfield, on the Cortsville road.

Will Br. Young call with us, on his way to Lebanon?

R. ROSE.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Brs. C. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

Kalida Ct., Ohio Dist.—We solicit ministerial aid at our fourth quarterly meeting, which will be held on the 12th of August, in the town of Gilboa. The brethren have requested me to invite Brother William Hamilton of Richwood, Union Co., to attend upon that occasion, & see his old friends. We also invite Brothers Graham, Swaney and Borton, and as many others as can attend.

G. W. THORNBURGH, Sup't.

Michigan Conference.

The Michigan Annual Conference will hold its next session at Adrian, commencing on the 27th day of September, 1848.

JAMES GAY.

Coshocton Ct., Musk. Dist.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Ferguson's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

Bellvue Ct., Musk. District.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend.

A. S. ROBISON.

Lima Ct., Ohio Dist.—Br. Bassett: By your permsion, I would publish through the Recorder, that we intend holding a camp-meeting on Lima circuit, to commence on the 24th day of August next, to be held on the Old Camp-Ground, about three miles down the river from Westminster.

Brother Young will remember that we expect his second visit at that place. We also invite Brothers L. Ensminger, T. Graham, and G. W. Thornburgh, likewise all other ministers, who find it convenient to visit us at that meeting: the brethren at the north will remember it was be on the road to Conference. Come, brethren, and help us.

J. L. BORTON.

Clarksville Ct., Ohio Dist.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON.

Newark Circuit, Musk. District.—Our fourth quarterly meeting will be held at Irville, on the 1st Saturday and Sunday in August next. Any ministering brethren who can do so, are requested to attend and assist us on the occasion.

W. H. MARSHALL.

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August next. Said meeting to be held about 1¼ mile S.W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected; and all our ministerial brethren Itinerent and local, together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst, to prepare the ground.

E. S. HOAGLAND, Supt

Columbia Ct., Musk. Dist.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT

Woodsfield Circuit, Muskingum District.—Please give notice that the meeting of Brother Clancy, our Presider, for this circuit, will be at Lewisville, 7 miles west of Woodsfield on the Summerfield road. Call on Brother Francis Allen. Brother H. T. Lawson is invited to attend this meeting if possible

N. LINDER,
Superintendent.

Onondaga Conference.

LAST ROUND.

Syracuse Circuit, August 12th and 13th.
Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

C H Williams	O	M Jared 1 sub	Ill
J B Peat	"	J Sibley	Ia
W B Miller	"	L Smith	Mich
C J Sears	"	R C Lanning 1 sub	"
J Nutty 2 subs	"	G Pratt	N Y
S Catlin 1 sub	"	H Brown	"
W Chapman	"	C Craig	Pa
John Burns 1 sub	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts.
M Jared	W F West	10	43	1	00
C J Sears	I Stephens	■	52	1	00
E Morris		10	33	2	00
H Brown N Y		10	31	1	00
Mrs S Enyart		10	52	1	50
J Nutty	J Bare	10	26	2	00
John Burns	J Branford	10	20	2	00
"	H Douglass	11	20	2	00
"	T H Scott	■	52	2	00
"	J Parr	10	13	2	00
"	D M Brainard	10	7	2	00

OUR LIST.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	18
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	■
Rev. S. P. Kezerta. Bainbridge, O.	■
Rev. T. Finkbine, Cincinnati, O.	7
Rev. V Lucas, Johnstown, Pa.	7
Rev. Wm. Reeves, Pittsburgh, Pa,	■
Rev. O. P. Stephens, Catawba, O.	■
Rev. A. P. Corey, Waitsfield, Vt.	■
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

HYMENIAL.

MARRIED—By Rev. A. Kingsbury, on the 8th inst., MR. C. W. POTWIN, to MISS SARAH STURGES all of this place.

OBITUARY.

DIED—At Cincinnati, on the 2d inst., Rev. Robert Punshon, in the 72d year of his age.

——At the same city, on the 26th ult., Mrs. Louisa Jane Harrison, wife of Rev. Thomas Harrison, aged 28 years.

——At Frederic, Md., on the 29th ult., Judge Abraham Shriver.

——At Richmond, O., on the 25th ult., Rev. J. W. Miner, Presiding Elder of the Allegheny District, Pitts. Con., M. E. Church.

Advertisements.

JUST RECEIVED

From the Book Concern, Baltimore,

A NEW SUPPLY OF

HYMN BOOKS, M. P. CHURCH,

DISCIPLINES M. P. CHURCH.

ALSO A FEW COPIES OF

Snethen's Sermons.

For sale *for cash*, wholesale and retail at the office of the Western Recorder.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

SACRED MELODEON

A SELECTION OF

REVIVAL HYMNS & SPIRITUAL SONGS.

BY REV. J. DALBEY, Jr., & J. B. PEAT.

REVISED AND ENLARGED EDITION.

The flattering reception with which this volume of Sacred Poetry has been received by the Christian public, as well as the rapid sale of the first, has induced the Publisher to undertake the publication of a second, and enlarged, and improved edition, which is now in press. No efforts have been spared to make it worthy of the public regard and patronage. Several hymns in the first edition have been omitted; and their place supplied with others of a more modern and popular use; while an addition of several new and valuable hymns, has been appended to the volume.

Among many flattering notices which the publisher has received of the "Sacred Melodeon," the following is deemed sufficient to lay before the public:

From the Western Recorder.

"THE SACRED MELODEON."

This is an excellent selection of revival hymns, compiled by Rev. J. Dalbey, Jr., and Rev. J. B. Peat, both itinerant ministers of the Ohio Conference, Methodist Protestant Church, and recently published at Cincinnati. * * * * The work is neatly executed, with fair type and paper, comprising 312 pages, 32 mo. It embraces not only a good *selection* of hyms, but a number also never before published. From our examination of it, we unhesitatingly say, we like it better than any book of Spiritual Songs with which we are acquainted. It embraces all the new Spiritual Songs in common use we can call up, from 'Mercy's free,' to 'Will you go,' &c. * * * The Publishers are deserving of encouragement, and the work is well worthy of a liberal patronage.

TERMS.

Per copy, : : : : : : : : : : : : $00 30
Per dozen, : : : : : : : : : : : : 2 00
Fifty copies or more, per hundred, : : : 18 00

☞ The above, work can be obtained of Rev. A. H. Bassett, Putnam, Gee. Conclin, Cincinnati, or the Publisher.

April 10, 1848.

Poet's Corner.

THE BATTLE OF OUR LIFE.

BY REV. E. C. JONES.

Up to the strife with care,
Be thine an oaken heart,
Life's daily contest nobly share,
Nor act a craven part:
Give murmurs to the coward throng,
Be thine the joyous notes if song.

If thrown upon the field,
Up to the task once more;
'Tis worse than infamy to yield
'Tis childish to deplore;
Look stern misfortune in the eye,
And breast the billow manfully.

Close in with every foe,
As thickly on they come;
They can but lay the body low,
And send the spirit home;—
Yet may'st thou stout it out and view
What giant energy can do.

Soon shall the combat cease,
The struggle fierce and strong,
And thine be true unbroken peace,
And thine the victor's song:—
Beyond the cloud will wait for thee,
The wreath of immortality.

Communications.

Written for the Western Recorder.

REPLY TO THE REV. W. M'GWIGAN, ON SLAVERY.

NO. III.

That Slavery, is of the Devil, and not of God, we prove in the next place from the fact that every peculiar feature in the character of the Devil, harmonizes with the nature, spirit, and character of Slavery.

1. Is the Devil a liar, and the father of lies? Then Slavery must have been begotten by him, for it has been carried on, sustained, kept in existence, by gross falsehoods, and misrepresentations, from first to last. And I do not see how any man, whether a professed friend of Christ, or an open advocate of the evil one, can defend the vile system of Slavery, without violating the sacred principles of truth. Such sayings, as these; "God has sanctioned, ratified, & instituted slavery," That many of the abolitionists "so soon as Slavery comes up, almost literally boil over with the foam of a wild, and terrible madness; that you can see their eyes sparkling with an unnatural fire, lips quivering, limbs shaking," &c., &c., we regard, in the absence of proof, to say the least of them, as untruths; coming within the walks of his satanic majesty's range!

2. Is the Devil the Prince of Darkness? — Then Slavery must belong to his dominions, for there is not a system on this green earth, which seeks more for darkness than Slavery. As proof, witness the unconstitutional gags it has forced upon the United States Congress in past years, the thousands of petitions which have been silently buried under the Speaker's table by the sworn Representatives of a "free people," in their zeal for Slavery; also the mobs Slavery has excited to put down free discussion, within the last fifteen years;—also the threats of violence put forth by "Judge Lynch" against any, and all persons who should lisp a word in opposition to the dark, and hellish system of oppression, in the Slave States of this Christian land. See also the laws which the spirit of Slavery, and the servants of the Devil, have framed to keep the poor slaves if possible, in midnight darkness forever. In Georgia, if a *white teach* a FREE negro or a slave to *read* or *write*, he is fined $500, and imprisoned at discretion of the Court. If the offender be a colored man, bond, or free, he is to be fined or whipped. In N. C. it is unlawful to teach a Slave to read or write or to sell or give him any book or pamphlet the *Bible not excepted*. It is in the same state, unlawful for a man of color to preach the gospel, and in Georgia if a *free* negro preaches to his companions or exhorts them, he may be seized without warrant, and whipped thirty-nine lashes, and the same number may be given to each of his congregation. In Louisiana the penalty for instructing *free blacks in a Sabbath School*, is for the first offence *five hundred dollars*—for the second offence DEATH! And what meanet that disgraceful outrage upon the heart, and nature of woman, from the Court of Wood Co., Virginia, by sentencing *Martha Christian* to imprisonment for *ten years* in the Penitentiary, for the crime, "hear it O! heavens, hear it friend *M'Gwigan, for teaching a female Slave to read the Bible.*" See the Recorder of June 8th. Is this of God? Does God authorize, and sanction the very pious act of casting his children into prison, for the awful crime, of teaching his holy word, to another of his creatures? In 1839 an aged negro, was sentenced to ten years imprisonment in the Penitentiary of Maryland for reading to Slaves.

3. Is the Devil a tyrant, and an oppressor? So is Slavery one vast system of tyrannical oppression, carried on under the control, and spirit of the great oppressor, the Devil. Slavery is founded in absolute tyranny, and no one can enter into the *spirit* of it, without becoming a tyrant, especially in the presence of his victims, the poor slaves. And to carry out this oppressive system of tyrany, laws have been formed, iron colors, clogs, chains, hobbles, hand cuffs, thumb screws, cow-skins, &c., &c., have been made and used upon the victims of Slavery.—For further proof let the South speak.—Hear Hon. Thomas Jefferson, a Virginian." "The whole commerce between the *Master*, and the slave is a perpetual exercise of the most *boisterous passions*, the *most unremitting* DESPOTISM, on the one part, and degrading submission on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him.—From his cradle to his grave, he is learning to do what he sees others do. If a *Parent* could find no motive either in his philanthropy or self love, for restraining his intemperance of *passion* towards his slaves, it should be a sufficient one that the *child*, is present. But GENERALLY it is *not* sufficient. The parent storms, the child looks on, catches the lineament of wrath, *puts on the same airs in the circle of smaller Slaves*—gives lose to the *worst passions*, and thus *nursed, educated and daily exercised* in TYRANNY, cannot but he stamped by it with *odious* peculiarities. The man must be a *prodigy* who can retain his manners, & morals, undepraved under such circumstances." [Notes on Virginia, page 251.] The next witness we will introduce, is the Hon. Lewis Summers, Judge of the General Court of Virginia, said in a speech before the Virginia Legislature, in 1832. (See Richmond Whig, of June, 26. '32.) "A Slave population exercises *the most pernicious influence* upon the manners, habits, and character, of those among whom it exists. Lisping *infancy* learns the vocabulary of *abusive, epistles*, and *struts* the *embryo* TYRANT of its little domain." The Hon. W. B. Seabrook of South Carolina says, in an essay on the management of Slaves, read before the Agricultural Society of St. Johns, S. C., and published by the Society, Charleston, 1834, "I consider *imprisonment* in the *stocks* at night with or without hard labor in the day as a *powerful* auxiliary in the cause of *good* government. To the correctness of this opinion *many* can bear testimony. *Experience* has convinced *me* that there is no punishment to which the Slave looks with more *horror*." The hundreds of Advertisements of runaway slaves published by slaveholders, in the publications of the South, prove most conclusively that Slavery is carried out by tyranny. We give one or two of them as samples." "Runaway, my man Fountain—has *holes* in his ears, a scar on the right side of his forehead, has been *shot in the hind part of his legs*—is marked on the back with the whip.—"Brought to Jail John—left ear cropt."

4. Is the Devil actuated by the spirit of malevolence, revenge, and of cruelty? Then Slavery must certainly be of the Devil, for it has his spirit in full; unless it can be shown that God, and the Devil are actuated by one, and the same spirit, or that God has, in order to carry on the system of oppression which He has instituted, been under the necessity of putting on the spirit of the Devil. And friend M'Gwigan may select the position which suits his fancy best; but as for myself I believe most fully, and hesitate not to speak it out—Slavery is of the Devil. As we wish to give the proof to every item of the argument, we will turn our attention once more to the South, the seat of Slavery. A clergyman of Virginia closes a letter to the sessions of the Presbyterian Congregations within the bounds of West Hanover Presbytery, published in the Richmond Whig as follows: "If there be any stray-goat of a minister among us tainted with the blood-hound principles of abolitionism, let him be ferreted out, silenced, excommunicated, and left to the public to dispose of him in other respects.

Your affectionate brother in the Lord,
"ROBERT N. ANDERSON."

That is, if there is a minister among us, tainted with the principles of abolitionism, let us hunt him out, silence, excommunicate him, and encourage the infuriated public to dispose of him, &c.

The Rev. Wm. S. Plumer of Virginia says: "If the abolitionists will set the country in a blaze it is but fair that *they* should have the first *warming at the fire.* .... Let them understand that they *will be caught* if they come among *us*, and they will take good heed to keep out of our way." Gov. M'Duffie of S. C., said in relation to the movement of abolitionists, in writing, and publishing their sentiments on Slavery, "The laws of every community should punish this species of interference with *death, without the benefit of clergy.*" The spirit of slavery is also to be seen in the advertisements of Runaway Slaves. Take one or two for illustration, Wilmington (N. C.) Advertiser, of July 13th, '38, has the following, "Runaway, my negro man Richard, a reward of $25 will be paid for his apprehension *dead* or *alive*. Satisfactory proof will only be required of his *being killed.*"

"DURANT H. RHODES."

Any person, is authorized to kill certain runaway slaves by the proclamation of Justices, in these word, "any person may kill, and destroy said slaves by such means as he or they think fit, without accusation or impeachment of any crime or offence for so doing, or without incurring any penalty or forfeiture thereby.

Given under our hands and seals this 12th November, 1836.

"B. COLEMAN, J. P. [Seal.]
"JAS. JONES, J. P. [Seal.]"

See Newbern (N. C.) Spectator, of Dec. 2, 1836.

The above are sufficient to afford us a faint view of the spirit running through slavery as it exists in this land of Bibles; and any person with the most limited views of the Divine Being, we should think, could easily see that God is not the author of Slavery but that it arose under the reign of the fiend of Darkness, and by that Prince it has, and is still carried on in opposition to the will of Almighty God, and the well-being of all the oppressed. The advocates of Slavery will see that, we form our opinion of Slavery by testimony from men of their own class and habits: that is from Slave-holders themselves.—And we will assure friend *M'Gwigan* that the worst things, we have ever seen or heard in relation to Slavery, have come from the supporters of that system, and if we judge at all, it will be from what comes from that source. Slavery *looks* so much like the Devil, I am honestly led to wonder, how any one can help believing it to be the offspring of that evil one.

JAMES GAY.

Kingsbury, Indiana, July 6th, 1838.

LIGHT AMONG THE GERMANS.—The German Romanists in Newark and Patterson, N. J., have recently organized societies, where they receive Bible instructions from German Protestant Clergymen. The gospel light is penetrating dark minds on this continent as well as in Europe.

Narrative.

THE PRIEST AND THE ROBBER.

A TRUE STORY.

Forty years ago the scenes related occurred in the heart of France. A Roman Catholic Priest was called on to prepare for his great change a highway robber, about to perish on the scaffold. The good father used his eloquence and his efforts, to lead the prisoner to repent of his aggravated crimes in vain. He observed that the mind of the latter was absorbed,—that he seemed to heed him not. What could engage his thoughts at such an awful hour! Do you reflect, said the Priest, that in two hours you are to appear before your Maker? I do, said the criminal, but I wish just now to live and repent, not to repent and die,—and the thought has come into my brain, and I can't for the soul of me drive it out, that you are the very man to save me from death, not to pave me a way to it.—But, said the priest, even if I had the power, and I can't see that I have, should I not be doing a wrong to mankind by setting you free, and be subjecting you to a farther load of guilt? If that's the only obstacle in the way, you may, my good father, he entirely easy on that score. I have seen the scaffold too near, ever to expose myself to its terrors again. Never will I rob or defraud more. I will be henceforth a changed man.—With eyes imploring and bathed in tears, he knelt before the holy man, and begged his life. He appealed to a kind heart, and saw the impression he had made. The chapel in which they were, was lighted only by a window near the ceiling, and which was more than fifteen feet from the floor. You have but, said the prisoner, to put your chair upon the altar, which we can place near the wall; you will then ascend on the chair, and I will mount upon your shoulders, from which I can gain the window.

In an instant the criminal was beyond the reach of the law. The priest remained tranquilly seated in the chair, having restored the altar to its place. Some hours after the flight, the hangman, who was impatient at the long prayers of the priest, who, he thought, might have put half-a-dozen souls on the road to heaven in less time, knocked at the door. Not seeing the prisoner, he demanded what had become of him. He must be an angel of light, said the father, for on the faith of a priest, he went out by that window, I saw it with my own eyes.—The hangman was in a maze. Having closely questioned the priest, he demand if he was in earnest. On his replying in the affirmative, he ran to warn the judges. They hastened to the chapel; examined the chair, the window, the height from the floor. They saw no other means of escape, than that stated by the priest. Their brains were perplexed. But they could not preserve their gravity at the *sang froid* of the good father while describing the flight of the angel, as he styled him, through the window,—and the prayer he was tempted to make to him, as he vanished, to take him along with him to the skies. Be this as it may, the church was too powerful in those days to question the word of a priest, who assumed to himself the merit of converting a sinner into an angel in an hour.

Twenty years afterward the holy father was lost in the forest of Ardennes. The night came on: he was without food or a place to rest. The spot was infested with robbers. Wild beasts were prowling around. Step by step, weak and desponding, he wandered farther in the mazes of the woods. His frame sank exhausted with hunger, fatigue and terror. He commended his soul to the care of heaven, and laid him down to die. He had lain there some hours, when a lanthorn shone in his face. It was held by a peasant, who examined his features attentively. He aided him to rise. With his sinewy arm he bore the exhausted form of the priest to a neat farm-house delightfully situated in a fertile plain on the skirt of the woods. The father was nursed with care and restored to life, and warmly thanked his benefactor. On his recovering sufficiently to eat, table was spread for the new guest. A fine capen was cooked and nicely dressed, and every luxury the farm afforded was set before him. A female neatly atired with eight little-ones surrounded the table.—Father, exclaimed the peasant apart to him after they had finished their repast, a wife, children, farm, all these blessings I owe to you. You saved my life when I was condemned to die on the scaffold, I have in turn saved yours. I have redeemed my pledges made to you. Wandering a mendicant, chance brought me to this house, where by industry and honest dealing I won the confidence of the father of my wife, who on his death left to us this farm. I have prospered ever since in my affairs. My wife has been a real blessing to me, and my children with their ruddy face and their sweet smiles, remind me each day as I return from my daily toil what I owe to heaven and to you.

The good father, whose conscience had often smote him for the fraud he had practised on the magistrate, and the danger of letting a robber loose to depredate on the public highways, was set at ease, he embraced the peasant and thanked his God that he had been the means of reclaiming a guilty soul from perdition, and raising a condemned felon to the dignity of an honest man.

Scientific.

Value of the Sciences.

The Journal of Commerce has an article on Electro-Magnetism, and the use made of the power by Professors Henry and Morse. To show the practical use of a study of such a science, the Journal says:

"We are reminded in this connection of an anecdote related to us by one of the most eminent counsellors in this State, which, while it illustrates our remarks, pays very just compliment to the learning of Prof. Henry. It is known to scientific men that the field of this gentleman's most extensive and important investigations and discoveries, has been Electricity. In the course of a trial of a cause in the city of Albany, said Judge———, I was employed by the defence, and called on Prof. Henry, then in the Albany Academy, to give the court and jury some information in regard to the variations of the magnetic needle. I was surprised and interested at the clear, dignified and forcible character of his testimony, and the readiness with which he explained the most difficult points. So much was I interested, that I made my notes of his testimony very full, and, after the conclusion of the cause, I filed them away with the papers. Many years later I was employed in a cause in Albany co., which originated in the variation of the landmarks from those laid down in the old deeds. Six country surveyors had been employed to run the lines, none could hit the old marks. We examined them all, day after day, and could reach no result. It occurred to me to open the testimony of Prof. Henry, which I had forgotten for years. I took it into court with me, and selecting the most intelligent of the surveyors, I asked him a series of questions framed on that testimony. His replies were satisfactory. I then requested him to take a pencil, and giving him certain data from my notes I reqeusted him to calculate what this line would have been under such and such circumstances, variations, &c. He spent a long time in the calculations, but the result was to confirm the old deeds. All were astonished but myself.

"A better illustration of the utility of many studies & discoveries which appear at first to be useless, could not be asked."

Solar Paralax.

A report was submitted to Congress in April last, with reference to setting on foot an expedition to the most Southern available position of the Western Continent, for the purpose of making observations on the planet Venus during the period of her retrogade motion; these observations are to be conjoined with similar obsevrtions at the Observatory in Washington city, with a view to determining more accurately than has hitherto been done, the solar paralax. The plan emanated from Dr. Gerling of Marburg, well known for his astronomical and geodetical labors, and was communicated by him in a letter to Lieut Gilliss, dated April 17, 1847, in which he earnestly seeks for the co-operation of American astronomers. The correspondence on the subject between Dr. Gerling and Lieut. Gilliss, addressed by the latter to the Chairman of the Committee of Naval Affairs of the House of Representatives, was made the basis of the report. The object is one worthy of a national expedition. The report states that in 1769, Dr. Rittenhouse, under the patronage of the government of Pennsylvania, made observations on the transit of Venus that were of great value. The subject is, therefore already connected with the history of American science, under the auspices of a government patronage.—*Illinois Journal.*

Chrystalized Salt

Colonel Benton has deposited in the Congressional Library, for public inspection, various beautiful specimens of chrystalized salt, taken from the shores of the Great Salt Lake in California, by Col. J. C. Fremont, October, 1845.

This chrystalization of the salt is formed by the spray of the lake. The specimens are on twigs, but it forms on every thing that it touches.

The reddish stain on one of the specimens comes from contact with magnetic iron ore in the box where it had lain for two years; in its own formation, all is clear and white and glitters in the sun.

Mineral Salt.—There is also deposited a specimen taken from a mountain in the basin of the Great Salt Lake by Colonel Fremont, October, 1845.

Locality southeast from the lake, designated on Humbolt's map of New Spain as 'Montagne de Ral Genne,' (Rock Salt Mountain.)—*Wash. Union.*

Miscellaneous.

The Light of Nature.

There lived many years ago, in Philadelphia, a celebrated Indian chief by the name of Tedyuscung. He was sitting one evening by the fireside of a friend, both of them looking silently at the fire, indulging in their own reflections.

At length the silence was interrupted by the friend, who said, "I will tell you what I have been thinking of. I was thinking of a rule delivered by the Author of the Christian religion, which, from its excellence, we call the Golden Rule."

"Stop," said Tedyuscung, don't praise it to me; but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence—tell me what it is."

"It is for one man to do unto another as he would that the other should do unto him," said the friend.

"That is impossible—it cannot be done!" Tedyuscung immediately replied; and taking his pipe, lighted it, and commenced walking about the room. In about a quarter of an hour he came up to his friend, with a smiling countenance, & taking his pipe from his mouth, he said, "Brother, I have been thoughtful on what you told me. If the Great Spirit that made man would give him a new heart he could do as you say, but not else."

GOLD REGION OF GEORGIA.

The following story is a matter of popular history. After the State Legislature had divided the Cherokee Purchase into lots, and regularly numbered them, it was rumored about the country that lot No. 1052 was a great prize, and every body was on tip-toe with regard to its distribution by the proposed lottery. At that time 1052 *figured* in the dreams of every Georgian, and those figures were then far more *popular* than the figures 54 40 have been in these latter days.—Among the more crazy individuals who attended the lottery was one Mosely, who had determined to draw the much talked of prize, or *purchase it of the winner*, even though it should be at the cost of his entire property, which was quite large. The drawing took place, and 1052 came into the possession of a poor farmer named Ellison. Mosely immediately mounted his horse and hastened to Ellison's farm, where he found the child of fortune following the plough. The would-be purchaser made known the object of his visit, and Ellison only laughed at the impetuosity of his impatient friend. Ellison said he was not anxious to sell the lot, but if Mosely *must* have it, he *might* have it for $30,000.—Mosely acceded to the terms, and in paying for the lot sacrificed the most of his landed and personal property. The little property which was left him he was compelled to employ in working his mines; he labored with great diligence for several years, but he could never make both ends meet, for his mines were not at all distinguished for their richness.

In process of time he was compelled to sell 1052 for what it would bring, and having squandered that remnant of his former wealth, he left the country for parts unknown, a veritable beggar. But, what is more singular than all, the present proprietor of 1052 is that identical man Ellison, who is annually realizing a handsome sum of money from the newly discovered gold ore found in the bowels of his lottery lot.

Another instance of good fortune, unattended with any *alloy*, is as follows: Five years ago a couple of brothers, who were at work upon the Georgia Railroad, took it into their heads to visit Dahlonega and try their luck in the mining business. They were hard-working Irishmen, and understood the science of digging to perfection. They leased one or two lots in this vicinity, and are now reputed to be worth $15,000.

The deposite gold is extracted from the gravel by means of a simple machine called a rocker, which merely shifts and washes out the metal. The vein gold is brought to light by means of what is called a pounding mill, which reduces the rock to the consistency of sand, when the ore is separated by the use of quicksilver.

Advertisements.

CLEANING & RENOVATING LADIES' AND GENTLEMEN'S APPAREL!

ALSO COLORING LADIES' DRESSES, SILKS, &C.

THE subscriber, on WEST STREET, Putnam, opposite the residence of Mr. Nesbaum, will clean and renovate ladies' dresses, shawls, &c., taking out all grease spots and stains, and make the articles look as well as when new. Also men's fine coats, and other articles cleaned and done up in the best manner, colored, if faded, and insured not to injure the cloth or colors. All work done at low charges, by BETSY JORDAN.

Putnam, Ohio, July 20, 1848.

N. B. Ladies need not rip apart their dresses.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the mode of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric jrtice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED, READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances, corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

TERMS —The Christian Wreath will be furnished as follows:—1 copy, one year, for $1,00—4 copies, one year for $3,00—7 copies, one year, for $5,00—12 copies, one year, for $8,00—18 copies, one year, for $10,. The volume begins with January.

☞ All orders must be accompanied by the MONEY post paid, to insure attention.

J. VAN COURT, Publisher,
Quary st. near Second, Phila.

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

☞ AN AGENT is wanted in every City and County in the United States to procure Subscribers and sell the following Elegant Work, just published and ready for delivery:—

SEARS' NEW AND POPULAR PICTORIAL DESCRIPTION OF THE UNITED STATES:

Containing an account of the Topography, Settlement, History, Revolutionary and other interesting events, Statistics, progress in Agriculture, Manufactures, and Population, &c., &c., of each State in the Union.

Illustrated With Engravings

Of the principal Cities, Places, Buildings, Scenery, Curiosities, Seats of the States, &c., &c. Complete in one Octavo Volume of 600 pages, elegantly bound in gil Pictorial Muslin.

Retail Price $2,50.

☞ We have prepared this volume at great expense: the type large, clear and handsome; paper smooth and white; binding strong and substantial; engravings neat and appropriate. This work is decidedly the cheapest and most popular ever issued from the American press; and, from the orders already received for it, we are satisfied it is destined to have an immense sale throughout our vast extended country. From peculiar circumstances we are able to offer this book extremely low to book-pedlars, postmasters, and others, who may feel disposed to act as agents.

☞ The principles of morality and of a well-regulated FREEDOM are introduced with sufficient frequency throughout its pages; the editor exercising a careful discrimination, while honestly desirous of enlarging its circumference, not to admit within the circle the elements of licentiousness, to which we are liable in the present state of society. Let every parent remember it is to an EDUCATION wisely and liberally provided for our people, America owes her proud superiority over other nations. This will preserve a love of freedom, and detestation of oppression, pure and unadulterated, in the young and rising generation.

☞ As the publisher is desirous of giving this useful Family Work a very extensive circulation, he offers the most liberal inducements to Agents,' and is satisfied that any man of good address can make from FIVE to TEN DOLLARS A DAY from the sale of it. There is scarcely a town or village in the Union but will furnish more or less subscribers. A small capital, of from $25 to $100, will be necessary to make a commencement.

☞ No letters attended to unless the postage is paid.—For further particulars, address

ROBERT SEARS, Publisher, 128 Nassau St.,
New York City.

METHODIST PROT. BOOK CONCERN BALTIMORE.

THIS establishment is located at No. 4 S. Charles St Baltimore. It keeps constantly on hand the publication of the Methodist Protestant Church, and such other works of a Theological and Moral Character, as are in common demand. The 'Concern' has just published a new edition of Dr. Adam Clark's Commentary on the Old and New Testament Scriptures. Address, Rev. E Y. Reese, Book Agent, Meth. Prot. Church, Baltimore

FITS! FITS!!

A GREAT TRIUMPH!

In medicine has been achieved by Doctor S. Hart in the cure of all Disorders, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

Hart's Vegetable Extract

Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

Remarkable Cures

Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says. "My son has been afflicted for years with epileptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm. Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After traveling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken tour to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respect to his case: —they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 12 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years. Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.
Samuel Smith, 136, Suffolk st.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y.
Mrs. James Berthoif, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

BROTHER LABORER IN THE CAUSE OF HUMANITY:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HATT, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

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Eastman & Bigelow, Zanesville, O.

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H. & E. Gaylord, Cleveland, O.

THE WESTERN RECORDER.

VOL. IX---NO. 46. PUTNAM, MUSKINGUM COUNTY, OHIO, AUG. 17, 1848. WHOLE NO. 462.

The Western Recorder

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A. H. BASSETT, Editor and Proprietor.

JOHN MCD. KENDALL, PRINTER.

TERMS.—Two Dollars per annum, in advance Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

From the Pennsylvania Freeman.

'TIS GOOD TO LIVE.

A THANKSGIVING.

I thank thee, Father that I live!
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;

For this green earth, where wild, sweet airs,
Like freest spirits, joyous stray—
For winding stream, and trees, and flowers,
Beside its way.

But more I thank thee, for true hearts
That bear sweet gifts of love to me,
Whom mind enfolds, and feels that this
Is love of thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magnetical, like golden haze,
Encircling mine.

To-day I bless thee most for power—
It draws me, Father, nearest thee—
To love all thine, e'en though they give
No love to me.

In stillness deep I walk a land
Where spirit forms my footsteps greet,
And beautious thoughts an angel band
Chant low and sweet.

Drear hours I know will darkly come,
Like April days of cloud and rain;
But thus must hearts, like wintry fields,
Grow green again.

I thank thee, Father, that I live!
Though wailings fill this earth of thine;
To labor for thy suffering ones
Is joy divine!

And even I, so weak and poor,
May bear some word of life from Thee;
A beam of hope may reach some heart,
Even through me.

Communications.

Written for the Western Recorder.

CAUSES OF DECLENSION.

Br. Bassett: Among all the subjects which occupy the minds of boys and fathers, whether layman or ecclesiastics, that consider themselves competent to write for the benefit of the public, or the church, none to my knowledge, has touched upon the subject of perseverance. And yet it must be acknowledged in reference to some of them, that they have shown themselves to be illustrious examples of the principle, in the long essays which they have for several weeks in succession presented for our perusal. Indeed if we may be permitted to judge from our personal knowledge, we cannot but conclude, that many of those that style themselves laborers in the vineyard of the Lord, will contend longer, and stand more firmly, for a mere matter of opinion in reference to church polity, than to make inroads upon the territory of the enemy, or to hold it when it is gained. In taking a survey of the region over which our information extends, we behold a desolate field indeed.

Seldom have we become acquainted with the members of societies, or enquired in reference to the spiritual condition of a place, without being informed that there was, formerly a class of Methodist Protestants there: and in many instances these are represented as having been flourishing. But what is their history? why briefly this: They continued for a time, some of the members died, some backslid, some moved away, and the remainder together with the preacher become discouraged; neglect followed, and they began to believe, and perhaps prophesy, that they were not going to succeed, and it was unto them according to their faith. They realised the fulfillment of their prediction. Instances not a few are also known, where our preachers have taken up appointments, by the request it may be of some friend, preached a few times and because they saw no special interest manifested, have concluded it was all of no use, and in accordance with this conclusion, and to the gratification of their ease seeking nature they have left the appointment; in some instances at least, just when an interest was beginning to be awakened, and the people began to consider.

Here again we are compelled to say that the prophesy was fulfiled "it was all of no use" labor lost. Time worse than misspent: unless peradventure an impression of a religious nature was made upon some that resulted in inducing them to unite with some other branch of the church, if so this was well; we rejoice in the salvation of one soul. Yet how much better would it have been for that branch of the church, the principles of which we so dearly love, and perhaps for the neighborhood, or town, if the appointment had been continued.

This method of hagling over christendom has become so general that it is next to impossible for a man to labor without building upon another man's foundation. No doubt there is good reason in some cases, for preaching places to be left, but we think our observation has been sufficiently extensive to enable us to say without fear of misjudging, had there been as much firmness displayed in maintaining the ground acquired, and as much persevera nce in extending the borders of Zion, accompanied with as much faith in God as the disputants of the present day appear to have in themselves, there would not be so many broken down classes, so many broken down circuits, and so much abandoned territory.

We would not censure any particular class of individuals, but believing a grand defect to exist on this subject, we have taken this method to to direct the attention of both ministers and people to it, hoping that thereby a reformation may be effected.

Yours for the promotion of Gospel principles,
W. B. M.

Richland Co., O. July 29, 1848.

Reformatory.

Written for the Western Recorder.

USE OF TOBACCO.

NO. III.

Friend Bassett: I have mentioned the fact that in many moral reforms, church members stand most in the way. The reasons are obvious. First: Their unwillingness to acknowledge that they have adopted any practice inconsistent with the gospel. Second: The influence they have, of sanctioning such practices in others by their example. When we can point to a minister who uses, and has used tobacco for many years, and refer to his talents and zeal in the discharge of his duties as a Pastor, his faithfulness in warning the impenitent, the ability with which he holds out the kind invitations of the gospel to the penitent, the care of the lambs of the flock, his benevolence in visiting the sick, and ministering to the wants of the poor and needy, and his support of the great missionary efforts of the day, Bible, Tract, Missionary, Moral Reform, and other efforts of the benevolent societies, we are apt to conclude that his personal habits are in accordance with the requirements of the gospel, and cannot be wrong: and if we find such a one discharging from his over-loaded mouth upon our stoves, or carpets, his saliva, we look upon it with much more of complacency, than we should, if he were some unmannerly Boor, who had been brought up without any of those advantages of education, and refinement, which the good Pastor has enjoyed: and so of other Professors in proportion to their rank and influence in the church. These give license to the desecration of our meeting houses, which is every Sabbath practised, greatly to the discomfort of those around them; and to such of the congregation as pass by where they have occupied a seat.

It may be urged that we have no such persons amongst the ministers of the gospel, or the officers in our churches. If not how comes it that in the cities where large assemblies of christians meet to urge forward the benevolent operations of the day, the wealthy families are unwilling to entertain them, but rather pay their expenses at a tavern. I have myself seen such things enacted, and have been greatly annoyed in meeting, by a fellow professor, rendering the whole pew as filthy as a hog-sty; to say nothing of the exhibitions in private houses.

I have given you my own experience, in order to shew that I am not without information on the subject; and I own, that I verily believe *thousands* in our land are yearly consigned to premature graves, solely from the use of this deliterious article; and I hope before I am done with the subject, to prove this by good testimony: and if this is true, can christians be guilty of that which shortens their lives without any necessity, and yet be innocent in the sight of God? Surely not, and if in addition to this, others by their example, are encouraged to practice this vice, and are thereby consigned to a loss of health, or life, are their skirts clean of the blood of their fellow mortals? These are questions worthy of deep reflection. If St. Paul declared "it was good to neither eat meat, or drink wine, or any thing whereby a brother is offended or made weak,"—surely it is good to abstain from the use of so unnecessary and filthy a thing as tobacco; if we ourselves were not harmed by its use. No duty to God, our neighbors, or ourselves require us to use it. I propose in due time to answer the plea of using it as a medicine.

A REFORMED TOBACCO USER.

Putnam, O.

Ministerial.

From the Religious Telescope.

VISIT YOUR FLOCKS.

Pastors, ministers, preachers, stationed or itinerant—what is the state of your flocks? Are any lame, weakly or sickly among them? Are none gone astray? is the place of each one filled regularly in the church, the prayer, the class-meetings? Where are they—what are they doing—how are their souls prospering? Can you answer these questions to the Chief Shepherd with a conscience void of offence? Can you say you "have not ceased to warn every one night and day with tears;" that you have "taught them publicly, and *from house to house?*"

Some ministers preach, preach, preach, do nothing but preach from the pulpit, and wonder that the work, the spiritual work declines on their hands. They preach sound doctrine, powerfully and pointedly, the people, it may be, are edified and pleased, some perhaps convicted, but here the matter ends—none are converted, none sanctified. But we need not wonder at it; if the flock is not visited, and the truth pointedly and personally applied, and each member either brought to duty or dismissed from the Church, we cannot expect any thing like a general waking up among the people. This is a peculiar age; the public mind is unusually excited, humbugged and diverted from the great concerns of the soul's salvation. No common efforts can bring it back; pulpit efforts alone will not do the work; these must be followed by familiar personal intercourse of the right kind. Christ must be preached in the street, the store, the shop, the parlor, the kitchen. There must be less talk about Taylor, Cass, Van Buren and Hale, and more about the Savior of Sinners. Instead of being led away by the exciting subjects of the times, ministers should take firm ground, and see to it that the soul and life of the Church is not destroyed. We must not be afraid nor ashamed to be called men of "*one idea*," if that idea is the one great idea which filled the heart, the head and hands of our Redeemer during his sojourn on earth—viz: *the salvation of a world of lost sinners.* Every minister should be able to say to his flock, in private as well as in public, "I am determined to know nothing among you, save Jesus Christ and him crucified."

Your visiting should not be too formal. Some ministers are too cold, stiff and formal in their visiting; have too little soul life and spirituality. To be useful, you should become thoroughly acquainted with all "the flock over which the Holy Ghost has made you an overseer;" you should be familiar with the peculiarities of each one—his trials, besetments and dangers; even the children should claim your attention and advice.—But who is sufficient for these things? None but those in whom the spirit of Christ dwells. *Saul,* the proud, unsanctified Pharisee, did not feel any concern for *souls, as such;* to be sure he was zealous to advance the interests of his Church, his sect, and was ready to fight against everything that seemed to oppose it; but "*Paul,* the apostle of Jesus Christ by the will of God," "was ready not only to be bound, but to *die* for the name of Jesus Christ"—ready to offer his all for the salvation of souls. What made the difference? Anything that naturally belonged to him? Far from it; hear him, "not *I,* but the grace of God that was in me"—"not *I,* but Christ that liveth in me." This is what we need as ministers—an indwelling Christ; where Christ is permitted to *dwell,* there will be feeling deep and strong for the salvation of souls; there will be action, fruit. Is there not need of a reformation among us on this point? "Does the love of Christ constrain us" to make sacrifices, and labor and toil "with travail night and day," that by all means we may save some? Are ministers generally as much concerned for the spiritual welfare of the souls committed to their care as farmers and drovers are of their flocks or herds? When one is sick or crippled, how soon does the owner of a sheep or steer find it out, and administer the proper remedy. When one is absent, how soon is it known, and some one sent in pursuit. Are not souls worth more than sheep or oxen? Should not ministers feel a deeper interest in their welfare than a farmer does in his brutes? The Lord complained of the shepherds of Israel, that they had scattered his flock, and had *not visited them;* and then adds, "behold I will visit upon you the evil of your doings; and will gather the remnant of my flock, and bring them to their fold again; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall hunger no more, nor be dismayed, neither shall any be lacking, saith the Lord." Let the guilty take warning: deliverance will arise to Israel from another quarter if they altogether hold their peace.

Pray, not Preach.

Prayer *is* prayer, preaching *is* preaching, talking *is* talking. Some ministers *preach* their prayers—make a tolerably good sermon. Spin it *out,* and *spin* it out, sometimes exhort with all long suffering and patience till every knee is callous from kneeling! Awful! From our little smattering of theology, we had supposed, a distinction shold be made, always, that prayer, strictly speaking, was prayer, and that preaching *was* preaching. Reader, are we in the dark on this point.—*Gol. Rule.*

Set the Time and Keep it.

Keep it punctilliously, don't vary a hair's breadth. When you say Monday, *mean* Monday. When you say Tuesday or Wednesday, *mean* Tuesday or Wednesday. When you say 6 o'clock, *mean* 6 o'clock. When you say twelve *mean* twelve—not half past twelve. Time is precious. The sure way to *make* punctual is, to *be* punctual, *scrupulously* so. Time is precious, *infinitely;* gold cannot purchase it. Better rob your neighbor of gold, precious gems, than to rob him of a *moment. Set the time and keep it!—Gol. Rule.*

Be short---Very short.

Short as pie-crust. Don't hang on, and hang on, spin it out and spin it out. Gather up your burning thoughts in focus, avoid circumlocutions; condense, abbreviate; come to the point, speedily —*be short;* dispatch things; do what you do, with your *might.* Duties on duties *rush,* rise like mountain Alps; duties momentous, infinite; even the soul's salvation hangs on a pivot; time is short; our life is a shadow, a vapor, a speck; a lightning's flash and we are gone, *gone! Be short,* cut it off, off, off with it, cut it *off!* Grasp the *first* duty, the *present* duty, finish it; run to the next, *run,* RUN! death is at our heels, eternal death, eternal life; choose which. Do up your business, do it up, *quick;* do it well, finish it, *dispatch* it; do it with your *might*—come to the point; bring every thing to a focus, burning, melting, scorching! hasten, flee, run, fly, fly on the wings of love, fly, *on,* ON, ON! —*Golden Rule.*

What! not up Yet!

Lie in bed 'till seven, eight o'clock? Abominable! Man, woman, child, servant, all, *all* should be on your knees ere the sun *beams* in your casement: "ere fresh morning streak the east, with first approach of light." On your knees, pouring out your very *soul* to God. Morning is the prime, the golden "bowl" of life. Lose the morning, you lose all! Up, *up,* "shake off dull sloth."

> "Sweet is the breath of morn, her rising sweet,
> With charm of earliest birds; pleasant the sun
> When first on this delightful land he spreads
> His orient beams, on herb, tree, fruit and flower,
> Glist'ning with dew."

Up, up! thou dreamer, *up* from that bed of sloth. *up,* shake thyself, tune thy harp early—tune it to God's praise. "As the door turneth upon its hinges, so doth the slothful upon his bed.—*Gol. Rule.*

THE RATIFIED TREATY.

Treaty of peace, friendship, limits, and settlement, between the United States of America and the Mexican republic, concluded at Guadalupe Hidalgo on the 2d day of February, in the year 1848.

In the name of Almighty God:

The United States of America and the United Mexican States, animated by a sincere desire to put an end to the calamities of the war which unhappily exists between the two republics, and to establish upon a solid basis relations of peace and friendship, which shall confer reciprocal benefits upon the citizens of both, and assure the concord, harmony, & mutual confidence wherein the two people should live, as good neighbors, have for that purpose appointed their respective plenipotentiaries—that is to say, the President of the United States has appointed Nicholas P. Trist, a citizen of the United States, and the President of the Mexican republic has appointed Don Luis Gonzaga Cuevas, Don Bernardo Couto, and Don Miguel Atristain, citizens of the said republic, who, after a reciprocal communication of their respective full powers, have, under the protection of Almighty God, the author of peace, arranged, agreed upon, and sign the following

Treaty of peace, friendship, limits, and settlement, between the United States of America and the Mexican republic.

Article I.

There shall be firm and universal peace between the United States of America and the Mexican republic, and between their respective countries, territories, cities, towns, and people, without exception of places or persons.

Article II.

Immediately upon the signature of this treaty, a convention shall be entered into between a commissioner or commissionors appointed by the General-in-chief of the forces of the United States, and such as may be appointed by the Mexican government, to the end that a provisional suspension of hostilities shall take place, and that, in the places occupied by the said forces, constitutional order may be re-established, as regards the political, administrative and judicial branches, so far as this shall be permitted by the circumstances of military occupation.

Article III.

Immediately upon the ratification of the present treaty by the government of the U. States, orders shall be transmitted to the commanders of their land and naval forces, requiring the latter (provided this treaty shall then have been ratified by the government of the Mexican republic, and the ratifications exchanged) immediately to desist from blockading any Mexican ports; and requiring the former (under the same condition) to commence, at the earliest moment practicable, withdrawing all troops of the United States then in the interior of the Mexican republic, to points that shall be selected by common agreement, at a distance from the seaports not exceeding thirty leagues; and such evacuation of the interior of the republic shall be completed with the least possible delay; the Mexican government hereby binding itself to afford every facility in its power for rendering the same convenient to the troops on their march and in their new positions, and for promoting a good understanding between them and the inhabitants. In like manner, orders shall be despatched to the persons in charge of the custom-houses at all ports occupied by the forces of the United States, requiring them (under the same condition) immediately to deliver possession of the same to the persons authorized by the Mexican government to receive it, together with all bonds and evidences of debt for duties on importations and on exportations not yet fallen due. Morever, a faithful and exact account shall be made out, showing the entire amount of all duties on imports and on exports collected at such custom-houses or elsewhere in Mexico by authority of the U. States, from and after the day of ratification of this treaty by the government of the Mexican republic; and also an account of the cost of collection, and such entire amount, deducting only the cost of collection, shall be delivered to the Mexican government, at the city of Mexico, within three months after the exchange of ratifications.

The evacuation of the capital of the Mexican republic by the troops of the United States, in virtue of the above stipulation, shall be completed in one month after the orders there stipulated for shall have been received by the commander of said troops, or sooner if possible.

Article IV.

Immediately after the exchange of ratifications of the present treaty, all castles, forts, territories, places, and possessions, which have been taken or occupied by the forces of the U. States during the present war, within the limits of the Mexican republic, as about to be established by the following article, shall be definitively restored to the said republic, together with all the artillery, arms, apparatus of war, munitions, and other public property, which were in the said castles and forts when captured, and which shall remain there at the time when this treaty shall be duly ratified by the government of the Mexican republic. To this end, immediately upon the signature of this treaty, orders shall be despatched to the American officers commanding such castles and forts, securing against the removal or destruction of any such artillery, arms, apparatus of war, munitions, or other public property. The city of Mexico, within the inner line of intrenchment surrounding the said city, is comprehended in the above stipulations, as regards the restoration of artillery, apparatus of war, &c.

The final evacuation of the territory of the Mexican republic, by the forces of the U. States, shall be completed in three months from the said exchange of ratifications, or sooner if possible; the Mexican government hereby engaging, as in the foregoing article, to use all means in its power for facilitating such evacuation, and rendering it convenient to the troops, and for promoting a good understanding between them and the inhabitants.

If, however, the ratification of this treaty by both parties should not take place in time to allow the embarcation of the troops of the United States to be completed before the commencement of the sickly season at the Mexican ports on the Gulf of Mexico, in such case friendly arrangement shall be entered into between the general-in-chief of the said troops and the Mexican government, whereby healthy and otherwise suitable places at a distance from the ports not exceeding thirty leagues shall be designated for the residence of such troops as may not yet have embarked until the return of the healthy season. And the space of time here referred to as comprehending the sickly season shall be understood to extend from the first day of May to the first day of November.

All prisoners of war taken on either side, on land or on sea, shall be restored as soon as practicable after the exchange of ratifications of this treaty. It is also agreed that if any Mexicans should now be held as captives by any savage tribe within the limits of the United States, as about to be established by the following article, the government of the said United States will exact the release of such captives, and cause them to be restored to their country.

Article V.

The boundary line between the two republics shall commence in the gulf of Mexico, three leagues from land, opposite the mouth of the Rio Grande, otherwise called Rio Bravo del Norte, or opposite the mouth of its deepest branch, if it should have more than one branch emptying directly into the sea; from thence up the middle of that river, following the deepest channel, where it has more than one, to the point where it strikes the southern boundary of New Mexico; thence westwardly, along the whole southern boundary of N. Mexico (which runs north of the town called *Paso*) to its western termination; thence, northward, along the western line of New Mexico, until it intersects the first branch of the river Gila; (or if it should not intersect any branch of that river, then to the point on the said line nearest to such branch, and thence in a direct line to the same;) thence down the middle of the said branch and of the said river, until it empties into the Rio Colorado; thence across the Rio Colorado, following the division line between Upper and Lower California, to the Pacific ocean.

The southern and western limits of New Mexico, mentioned in this article, are those laid down in the map entitled "*Map of the United Mexican States, as organized and defined by various acts of the Congress of said republic, and constructed according to the best authorities. Revised edition. Published at New York in* 1847, *by J. Disturnell.*" Of which map a copy is added to this treaty, bearing the signatures and seals of the undersigned plenipotentiaries. And, in order to preclude all difficulty in tracing upon the ground the limit separating Upper from Lower California, it is agreed that the said limit shall consist of a straight line drawn from the middle of the Rio Gila, where it unites with the Colorado, to a point on the coast of the Pacific ocean distant one marine league due south of the southernmost point of the port of San Diego, according to the plan of said port made in the year 1782 by Don Juan Pantoja, second sailing-master of the Spanish fleet, and published at Madrid in the year 1802, in the Atlas to the voyage of the schooners *Sutil* and *Mexicana,* of which plan a copy is hereunto added, signed and sealed by the respective plenipotentiaries.

In order to designate the boundary line with due precision, upon authoritatives maps, and to establish upon the ground landmarks which shall show the limits of both republics, as described in the pesent article, the two governments shall each appoint a commissioner and a surveyor, who, before the expiration of one year from the date of the exchange of ratifications of this treaty, shall meet at the port of San Diego, and proceed to run and mark the said boundary in its whole course to the mouth of the Rio Bravo del Norte. They shall keep journals and mark out plans of their operations, and the result agreed upon by them shall be deemed a part of this treaty, and shall have the same force as if it were inserted therein. The two governments will amicably agree regarding what may be necessary to these persons, also as to their respective escorts, should such be necessary.

The boundary line established by this article shall be religiously respected by each of the two republics, and no change shall ever be made therein, except by the express and free consent of both nations, lawfully given by the general government of each, in conformity with its own constitution.

Article VI.

The vessels and citizens of the U. States shall, in all time, have a free and uninterrupted passage by the gulf of California, and by the river Colorado below its confluence with the Gila, to and from their possessions situated north of the boundary line defined in the preceding article; it being understood that this passage is to be by navigating the gulf of California and the river Colorado, and not by land, without the express consent of the Mexican government.

If, by the examinations which may be made, it should be ascertained to be practicable and advantageous to construct a road, canal, or railway, which should in whole or in part run upon the river Gila, or upon its right or its left bank, within the space of one marine league from either margin of the river, the government of both republics will form an agreement regarding its construction, in order that it may serve equally for the use and advantage of both countries.

Article VII.

The river Gila, and the part of the Rio Bravo del Norte lying below the southern boundary of New Mexico, being, agreeably to the fifth article, divided in the middle between the two republics, the navigation of the Gila and of the Bravo below said boundary shall be free and common to the vessels and citizens of both countries; and neither shall, without the consent of the other, construct any work that may impede or interrupt, in whole or in part, the exercise of this right; not even for the purpose of favoring new methods of navigation. Nor shall any tax or contribution, under any denomination or title, be levied upon vessels or persons navigating the same, or upon merchandise or effects transported thereon, except in the case of landing upon one of their shores. If, for the purpose of making the said rivers navigable, or for maintaining them in such state, it should be necessary or advantageous to establish any tax or contribution, this shall not be done without the consent of both governments.

The stipulations contained in the present article shall not impair the territorial rights of either republic within its established limits.

Article VIII.

Mexicans now established in territories previously belonging to Mexico, and which remain for the future within the limits of the U. States, as defined by the present treaty, shall be free to continue where they now reside, or to remove at any time to the Mexican republic, retaining the property which they possess in the said territories, or disposing thereof, and removing the proceeds wherever they please, without their being subjected, on this account, to any contribution, tax, to charge whatever.

Those who shall prefer to remain in the said territories, may either retain the title and rights of Mexican citizens, or acquire those of citizens of the United States. But they shall be under the obligation to make their election within one year from the date of the exchange of ratifications of this treaty; and those who shall remain in the said territories after the expiration of that year, without having declared their intention to retain the character of Mexicans, shall be considered to have elected to become citizens of the United States.

In the said territories, property of every kind, now belonging to Mexicans not established there, shall be inviolably respected. The present owners, the heirs of these, and all Mexicans who may hereafter acquire said property by contract, shall enjoy with respect to it guaranties equally ample, as if the same belonged [illegible] United States.

Article IX.

Mexicans who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican republic, conformably with what is stipulated in the preceding article, shall be incorporated into the union of the United States, and be admitted at the proper time (to be judged of by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States, according to the principles of the constitution; and in the mean time shall be maintained and protected in the enjoyment of their liberty, and secured in the free exercise of their religion without restriction.

Article X.

[Stricken out.]

Article XI.

Considering that a great part of the territories which, by the present treaty, are to be comprehended for the future within the limits of the United States, is now occupied by savage tribes, who will hereafter be under the exclusive control of the government of the United States, and whose incursions within the territory of Mexico would be prejudicial in the extreme, it is solemnly agreed that all such incursions shall be forcibly restrained by the government of the United States whensoever this may be necessary; and that when they cannot be prevented, they shall be punished by the said government, and satisfaction for the same shall be exacted—all in the same way, and with equal diligence and energy, as if the same incursions were meditated or committed within its own territory, against its own citizens.

It shall not be lawful, under any pretext whatever, for any inhabitant of the United States to purchase or acquire any Mexican, or any foreigner residing in Mexico, who may have been captured by Indians inhabiting the territory of either of the two republics, nor to purchase or acquire horses, mules, cattle, or property of any kind, stolen within Mexican territory by such Indians.

And in the event of any person or persons, captured within Mexican territory by Indians, being carried into the territory of the U. States, the government of the latter engages and binds itself, in the most solemn manner, so soon as it shall know of such captives being within its territory, and shall be able so to do, through the faithful exercise of its influence and power, to rescue them and return them to their country, or deliver them to the agent or representative of the Mexican government. The Mexican authorities will, as far as practicable, give to the government of the U. States notice of such captures; and its agent shall pay the expenses incurred in the maintainance and transmission of the rescued captives; who, in the meantime, shall be treated with the utmost hospitality by the American authorities at the place where they may be. But if the government of the United States, before receiving such notice from Mexico, should obtain intelligence, through any other channel, of the existence of Mexican captives within its territory, it will proceed forthwith to effect their release and delivery to the Mexican agent as above stipulated.

For the purpose of giving to these stipulations the fullest possible efficacy, thereby affording the security and redress demanded by their true spirit and intent, the government of the U. States will now and hereafter pass, without unnecessary delay, and always vigilantly enforce, such laws as the nature of the subject may require. And finally, the sacredness of this obligation shall never be lost sight of by the said government when providing for the removal of the Indians from any portion of the said territories, or for its being settled by citizens of the U. States; but, on the contrary, special care shall then be taken not to place its Indian occupants under the necessity of seeking new homes, by committing those invasions which the United States have solemnly obligated themselves to restrain.

Article XII.

In consideration of the extension acquired by the boundaries of United States, as defined in the fifth article of the present treaty, the government of the United States engages to pay to that of the Mexican republic the sum of fifteen millions of dollars.

Immediately after this treaty shall have been duly ratified by the government of the Mexican republic, the sum of three millions of dollars shall be paid to the said government by that of the United States, at the city of Mexico, in the gold or silver coin of Mexico. The remaining twelve millions of dollars shall be paid at the same place, and in the same coin, in annual installments of three millions of dollars each, together with interest on the same to the rate of six per centum per annum. This interest shall begin to run upon the whole sum of twelve millions from the day of the ratification of the present treaty by the Mexican government, and the first of the instalments shall be paid at the expiration of one year from the same day. Together with each annual instalment, as it falls due, the whole interest accruing on such instalment from the beginning shall also be paid.

Article XIII.

The United States engage, moreover, to assume and pay to the claimants all the amounts now due them, and those hereafter to become due, by reason of the claims already liquidated and decided against the Mexican republic, under the conventions between the two republics severally concluded on the eleventh day of April, eighteen hundred and thirty-nine, and on the

thirtieth day of January, eighteen hundred and forty-three: so that the Mexican republic shall be absolutely exempt, for the future, from all expense whatever on account of the said claims.

ARTICLE XIV.

The United States do furthermore discharge the Mexican republic from all claims of citizens of the United States not heretofore decided against the Mexican goverment, which may have arisen previously to the date of the signature of this treaty; which discharge shall be final and perpetual, whether the said claims be rejected or be allowed by the board of commissioners provided for in the following article, and whatever shall be the total amount of those allowed.

ARTICLE XV.

The United States, exonerating Mexico from all demands on account of the claims of their citizens mentioned in the preceding article, and considering them entirely and forever cancelled, whatever their amount may be undertake to make satisfaction for the same, to an amount not exceeding three and one quarter millions of dollars. To ascertain the validity and amount of those claims, a board of commissioners shall be established by the government of the U. States, whose awards shall be final and conclusive; provided, that in deciding upon the validity of each claim, the board shall be guided and governed by the principles and rules of decision prescribed by the first and fifth articles of the unratified convention concluded at the city of Mexico on the twentieth day of November, one thousand eight hundred and forty-three; and in no case shall an award be made in favor of any claim not embraced by these principles and rules.

If, in the opinion of the said board of commissioners, or the claimants, any books, records, or documents in the possession or power of the government of the Mexican republic, shall be deemed necessary to the just decision of any claim, the commissioners, or the claimants thro' them, shall, within such period as Congress may designate, make an application in writing for the same, addressed to the Mexican Minister for Foreign Affairs, to be transmitted by the Secretary of State of the United States; and the Mexican government engages, at the earliest possible moment after the receipt of such demand, to cause any of the books, records, or documents, so specified, which shall be in their possession or power, (or authenticated copies or extracts of the same,) to be transmitted to the said Secretary of State, who shall immediately deliver them over to the said board of commissioners: *Provided*, That no such application shall be made by, or at the instance of, any claimant, until the facts which it is expected to prove by such books, records, or documents, shall have been stated under oath or affirmation.

ARTICLE XVI.

Each of the contracting parties reserves to itself the entire right to fortify whatever point within its territory it may judge proper so to fortify for its security.

ARTICLE XVII.

The treaty of amity, commerce, and navigation, concluded at the city of Mexico on the fifth day of April, A. D. 1831, between the U. States of America and the United Mexican States, except the additional article, and except, so far as the stipulations of the said treaty may be incompatible with any stipulation contained in the present treaty, is hereby revived for the period of eight years from the day of the exchange of ratifications of this treaty, with the same force and virtue as if incorporated therein; it being understood that each of the contracting parties reserves to itself the right, at any time after the said period of eight years shall have expired, to terminate the same by giving one year's notice of such intention to the other party.

ARTICLE XVIII.

All supplies whatever for troops of the United States in Mexico, arriving at ports in the occupation of such troops previous to the final evacuation thereof, although subsequently to the restoration of the custom-houses at such ports, shall be entirely exempt from duties & charges of any kind; the government of the U. States hereby engaging and pledging its faith to establish, and vigilantly to enforce, all possible guards for securing the revenue of Mexico, by preventing the importation, under cover of this stipulation, of any articles other than such, both in kind and in quanty, as shall really be wanted for the use and consumption of the forces of the United States during the time they may remain in Mexico. To this end it shall be the duty of all officers and agents of United States to denounce to the Mexican authorities at the respective ports any attempts at a fraudulent abuse of this stipulation which they may know of, or may have reason to suspect, and to give to such authorities all the aid in their power with regard thereto; and every such attempt, when duly proved and established by sentence of a competent tribunal, shall be punished by the confiscation of the property so attempted to be fraudulently introduced.

ARTICLE XIX.

With respect to all merchandise, effects, and property whatsoever, imported into ports of Mexico whilst in the occupation of the forces of the United States, whether by citizens of either republic, or by citizens or subjects of any neutral nation, the following rules shall be observed:

1. All such merchandise, effects, and property, if imported previously to the restoration of the custom-houses to the Mexican authorities, as stipulated for in the third article of this treaty, shall be exempt from confiscation, although the importation of the same be prohibited by the Mexican tariff.

2. The same perfect exemption shall be enjoyed by all such merchandise, effects, and property, imported subsequently to the restoration of the custom-houses, and previously to the sixty days fixed in the following article for the coming into force of the Mexican tariff at such ports respectively; the said merchandise, effects, and property being, however, at the time of their importation, subject to the payment of duties, as provided for in the said following article.

3. All merchandise, effects, and property, described in the two rules foregoing, shall, during their continuance at the place of importation, and upon their leaving such place for the interior, be exempt from all duty, tax, or impost of every kind, under whatsoever title or denomination. Nor shall they be there subjected to any charge whatsoever upon the sale thereof.

4. All merchandise, effects, and property described in the first and second rules, which shall have been removed to any place in the interior whilst such place was in the occupation of the forces of the United States, shall, during their continuance therein, be exempt from all tax upon the sale or consumption thereof, and from every kind of impost or contribution, under whatsoever title or denomination.

5. But if any merchandise, effects, or property, described in the first and second rules, shall be removed to any place not occupied at the time by the forces of the United States, they shall, upon their introduction into such place, or upon their sale or consumption there, be subject to the same duties which, under the Mexican laws, they would be required to pay in such cases if they had been imported in time of peace, through the maritime custom-houses, and had there paid the duties conformably with the Mexican tariff.

6. The owners of all merchandise, effects, or property described in the first and second rules, and existing in any port of Mexico, shall have the right to reship the same, exempt from all tax, impost, or contribution whatever.

With respect to the metals, or other property, exported from any Mexican port whilst in the occupation of the forces of the United States, and previously to the restoration of the custom-house at such port, no person shall be required by the Mexican authorities, whether general or State, to pay any tax, duty, or contribution upon any such exportation, or in any manner to account for the same to the said authorities.

ARTICLE XX.

Through consideration for the interests of commerce generally, it is agreed, that if less than sixty days should elapse between the date of the signature of this treaty and the restoration of the custom-houses, conformably with the stipulation in third article, in such case all merchandise, effects, and property whatsoever, arriving at the Mexican ports after the restoration of the said custom-houses, and previously to the expiration of sixty days after the day of the signature of this treaty, shall be admitted to entry, and no other duties shall be levied thereon than the duties established by the tariff found in force at such custom-houses at the time of the restoration of the same. And to all such merchannise, effects, and property, the rules established by the preceding article shall apply.

ARTICLE XXI.

If unhappily any disagreement should hereafter arise between the governments of the two republics, whether with respect to the interpretation of any stipulation in this treaty, or with respect to any other particular concerning the political or commercial relations of the two nations, the said governments in the name of those do promise to each other that they will endeavor, in the most sincere and earnest manner, to settle the differences so arising, and to preserve the state of peace and friendship in which the two countries are now placing themselves; using, for this end, mutual representations and pacific negotiations. And if, by these means, they should not be enabled to come to an agreement, a resort shall not, on this account, be had to reprisals, aggression, or hostility of any kind, by the one republic against the other, until the government of that which deems itself aggrieved shall have maturely considered, in the spirit of peace and good neighborship, whether it would not be better that such difference should be settled by the arbitration of commissioners appointed on each side, or by that of a friendly nation. And should such course be proposed by either party, it shall be acceded to by the other, unless deemed by it altogether incompatible with the nature of the difference, or the circumstances of the case.

ARTICLE XXII.

If (which is not to be expected, & which God forbid!) war shall unhappily break out between the two republics, they do now, with a view to such calamity, solemnly pledge themselves to each other and to the world, to observe the following rules: absolutely, where the nature of the subject permits, and as closely as possible in all cases where such absolute observance shall be impossible.

1. The merchants of either republic then residing in the other, shall be allowed to remain 12 months, (for those dwelling in the interior,) and 6 months (for those dwelling at the seaports,) to collect their debts and settle their affairs: during which periods they shall enjoy the same protection, and be on the same footing, in all respects, as the citizens or subjects of the most friendly nations; and, at the expiration thereof, or at any time before, they shall have full liberty to depart, carrying off all their effects without molestation or hinderance: conforming therein to the same laws which the citizens or subjects of the most friendly nations are required to conform to. Upon the entrance of the armies of either nation into the territories of the other, women and children, ecclesiastics, scholars of every faculty, cultivators of the earth, merchants, manufacturers, and fishermen, unarmed and inhabiting unfortified towns, villages, or places, and in general all persons whose occupations are for the common subsistence and benefit of mankind, shall be allowed to continue their respective employment unmolested in their persons. Nor shall their houses or goods be burnt or otherwise destroyed, nor their cattle taken, nor their fields wasted, by the armed force into whose power, by the events of war, they may happen to fall; but if the necessity arise to take anything from them for the use of such armed force, the same shall be paid for at an equitable price. All churches, hospitals, schools, colleges, libraries, and other establishments, for charitable and beneficient purposes, shall be respected, and all persons connected with the same protected in the discharge of their duties, & the pursuit of their vocations.

2. In order that the fate of prisoners of war may be alleviated, all such practices as those of sending them into distant, inclement, or unwholesome districts, or crowding them into close and noxious places, shall be studiously avoided. They shall not be confined in dungeons, prison-shops, or prisons; nor be put in irons, or bound, or otherwise restrained in the use of their limbs. The officers shall enjoy liberty on their paroles, within convenient districts, and have comfortable quarters; and the common solders shall be disposed in cantonments, open and extensive enough for air and exercise, and lodged in barracks as roomy and good as are provided by the party in whose power they are, for its own troops. But if any officers shall break his parole by leaving the district so assigned him, or any other prisoner shall escape from the limits of his cantonment, after they shall have designated to him, such individual, officer, or other prisoner, shall forfeit so much of the benefit of this article as provides for his liberty on parole or in cantonment. And if any officer so breaking his parole, or any common soldier so escaping from the limits assigned him, shall afterwards be found in arms, previously to his being regularly exchanged, the persen so offending shall be dealt with according to the established laws of war. The officers shall be daily furnished by the party in whose power they are, with as many rations, and of the same articles, as are allowed, either in kind or by commutation, to officers of equal rank in its own army; and all others shall be daily furnished with such ration as is allowed to a common soldier in its own service: the value of all which supplies shall, at the close of the war, or at periods to be agreed upon between the respective commanders, be paid by the other party, on a mutual adjustment of accounts for the subsistence of prisoners; and such accounts shall not be mingled with or set off against any others, nor the balance due on them be withheld as a compensation or reprisal for any cause whatever, real or pretended. Each party shall be allowed to keep a commissary of prisoners, appointed by itself, with every cantonment of prisoners in possession of the other; which commissary shall see the prisoners as often as he pleases; shall be allowed to receive, exempt from all duties or taxes, and to distribute whatever comforts may be sent to them by their friends; and shall be free to transmit his reports in open letters to the party by whom he is employed.

And it is declared that neither the pretence that war dissolves all treaties, nor any other whatever, shall be considered as annulling or suspending the solemn covenant contained in this article. On the contrary, the state of war is precisely that for which it is provided, and during which its stipulations are to be as sacredly observed as the most acknowledged obligations under the law of nature or nations.

ARTICLE XXIII.

This treaty shall be ratfied by the President of the United States of America, by and with the advice and consent of the Senate thereof; and by the President of the Mexican republic, with the previous approbation of its general Congress: and the ratification shall be exchanged in the city of Washington, or at the seat of government of Mexico, in four months from the date of the signature thereof, or sooner if practicable.

In faith whereof, we, the respective plenipotentiaries, have signed this treaty of peace, friendship, limits, and settlement; and have hereunto affixed our seals respectively. Done in quintuplicate, at the city of Gaudalupe Hidalgo, on the second day of February, in the year of our Lord one thousand eighteen hundred and forty-eight.

N. P. TRIST, [L. S.]
LUIS G. CUEVAS, [L. S.]
BERNARDO COUTO, [L. S.]
MIGL ATRISTAIN, [L. S.]

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, August 17, 1848.

☞Rev. Geo. Brown, the President, requests us to announce that Rev. James Robinson is held for the opening sermon for the ensuing Session of the Pittsburgh Conference, at 9 o'clock.

THE TREATY.—We have had it in view to publish this important document, ever since its ratification, but have been waiting for a convenient opportunity, by first disposing of a considerable amount of communications on hand. We place it before our readers this week, using for copy the Washington Union, (government paper.) There will doubtless be a general wish to become acquainted with its provisions.

FATHER MATHEW.—This so called apostle of Temperance in Ireland, we are told, is about to visit this country. His name has acquired considerable popularity, from the repute of his having administered the pledge to so many thousands. We apprehend that he will be honored and glorified here, beyond his deserving. From information communicated to us by an intelligent clergymen recently from Ireland, we understand that this Theobald Mathew is not only a cunning Jesuit, but a dishonest man. Our Irish friend vouches for the following statement. Mathew employed an artist to cast medals of two kinds; one plain, at two cents, which he sold at about 25 cents, another more valuable, at about one dollar, and sold them for about three dollars. Great multitudes received these medals at his hand, so that he must have taken up immense sums of money by the operation. Meanwhile the artist who cast the medals, could not get his pay, though he presented his bill amounting to three thousand pounds, again and again for settlement. He finally had his reverence arrested and imprisoned. The report was now diligently circulated that the great and good Father Mathew had broken himself purchasing medals. Sympathy was at once excited abroad, and great sums were made up, amounting finally to some five thousand pounds, when the devoted dupes of the Jesuit, as our friend represents, paid off the claim of these three thousand pounds, and handed over to Mathew the remaining clever sum of two thousand pounds, or about ten thousand dollars. Wonder if his reverence will not find dupes in this country to buy his medals, kneeling at his foot as in Ireland, and load him with a rich reward in cash for his visit to America.

ASTONISHING IMPROVEMENT.—We learn by an extra of the Anglo-Saxon, that the publishers of that paper are about to issue in pamphlet, the proceedings entire of the Buffalo Free Soil Convention, taken down by Mr. O. Dyer, the celebrated Phonographic *Verbatim* Reporter. They say: "The report will be the most accurate ever made of any deliberative body. It will contain *word for word*, the whole proceedings of the Convention, from the time it is called to order, to its adjournment, *sine die*—including not only the motions, speeches, &c., of the Delegates, but also the feelings exhibited, and the passing remarks, the interruptions by the audience, and every other symptom of satisfaction and dissatisfaction incidental to a large radical and revolutionary Convention."

The publishers desire to spread this publication abroad throughout the United States, for the purpose of proving the "vast superiority of *Phonography* over every other system of quick writing." This is certainly a great experiment, and if successful, (of which we feel quite confident,) it will be found an improvement in the art of reporting, worthy of general attention and patronage. Periodical and News Agents, and others, will do well to send their orders in season, to Andrews & Boyle, Spruce Street, New York.—Price, 12½ cents. $8 per hundred to the trade.

GODEY'S LADIES BOOK.—The September number is received. The embellishments are Dr. Johnson's first interview with Oliver Goldsmith; Jessie; My Mistress's Bonnett; Fashion plate, Music, Model Cottages, Ladies Work Department, &c., &c. Mr. Godey takes the lead for engravings. Three dollars in advance procures a copy of the "Book," and also a copy of the Ladies' Dollar Newspaper. Single numbers of the Monthly are sent for 25 cents, post paid. L. A. Godey, Publisher, Philadelphia.

Putnam Female Seminary.

From the Annual Catalogue of this Institution, just published, we take the following abstract.

Miss Mary Cone, Principal and Teacher of Mental and Moral Philosophy. Miss M. A. Bailey, Teacher of Chemistry, Botany and Geology. Miss M. F. Sanborn, Teacher of Mathematics, Natural Philosophy and Astronomy. Miss C. S. Humphrey, Teacher of Primary Department. Mr. F. Timmell, Teacher of Languages, Drawing and Painting. Mr. H. D. Munson, Teacher of Vocal and Instrumental Music. None are admitted as members of the Institution under fourteen years of age. The course of Instruction occupies four years exclusive of preparatory studies. Those who do not wish to study the languages can complete the English course in three years, and receive a certificate of the same. The Bible will be studied throughout the course. The Seminary building is a brick edifice 110 feet long, by 45 wide, and three stories high; and was erected and fitted up expressly for this object, at an expence of twenty thousand dollars.

Terms, &c. The year is divided into two terms, one of twenty-five, the other of sixteen weeks. Two vacations in the year. The winter term will commence Wednesday, October 4th, and close, March 29th next. The summer term will commence Wednesday, April 20, 1849, and close August 9th following. *Tuition.* Winter Term, $12 00. Summer Term, $8 00. Extra charges for Music, Drawing and Painting, and French. *Expenses.* For board, washing and a seperate room for every two pupils, furnished, lighted and warmed (when necessary) $2 00 per week for the winter term, and $1 75 for the summer term. Those who do their own washing, are allowed 25 cents deduction per week. Bills paid in advance for the short term, and half in advance for the long term. The Primary Department is designed for pupils under fourteen years of age. *Tuition.* Winter Term, $6 00. Summer Term, $4 00. Putnam, where this Institution is situated is a pleasant, and remarkably healthy village, on the west bank of the Muskingum river, opposite Zanesville, with which it is connected by a convenient bridge.

WESLEYANS IN THE SOUTH.—A call having been received from North Carolina for a minister, the last Allegheny Conference of the W. M. Connection sent Rev. A. Crooks to labor there. Without delay, he proceeded across a wide spread mountain region to that far off destination, and soon entered upon his duties. We believe that he met with little serious opposition. In the last number of the True Wesleyan we find a letter from Br. C. stating that he now has 140 members, having had an increase of 100 since his commencement last fall. On the 1st inst., when he wrote, he was upon the point of starting for Ohio, as the time of Conference is at hand.

THE QUESTION SETTLED—ANIMAL MAGNETISM A SCIENCE.—The Ohio State Journal gives information of a rare suit case which recently came off at Columbus. The charter of that city authorises the city Council to exact license money for all lectures by travelling lecturers, when the lectures are not scientific. Mr. Keely, a travelling Mesmerizer, paid license for the privilege of lecturing there, and afterwards brought suit against the city, to recover back the money he had paid for license, upon the claim that his lectures were *scientific*. Facts of a surprising character were elicited from physicians and others under oath. The city finally concluded, by advice of counsel to pay back the money. This, of course determines Animal Magnetism to be a science in the latitude of the capital of Ohio.

U. S. CONGRESS.

Senate, July 29.

A motion was made to take up the bill granting a tract of land to Asa Whitney for the purpose of constructing a railroad from Lake Michigan to the Pacific Ocean. Messrs. Hale and Benton opposed the motion, stating they could never consent to give away one hundred millions of acres to one man at a swoop. Messrs. Niles and Bell favored the motion. Mr. Benton moved to lay the motion on the table, which was carried. Yeas, 27.—Nays, 21.

House, August 2.

The discussion on the bill to establish a territorial government in Oregon was terminated.—The House refused to pass an amendment striking out the Wilmot Proviso, by a vote of 88 Yeas, to 114 Nays. The bill was then passed, Yeas, 129.—Nays, 71.

Senate, August 3.

The Civil and Diplomatic bill being under consideration, an amendment was adopted, inserting an appropriation of $50,000 to extinguish the claims of the Spanish Government, (i. e. for the value of the Armistad Captives!) Yeas, 24.—Nays, 21. We hope that for the cause of justice and the honor of the country, the House will disagree to this enactment.

SEARS' MAGAZINE.—We have received a double number for August and September. It is full of solid, instructive reading matter, and contains numerous interesting embellishments. Terms of the Magazine, $2, in advance. Address Robert Sears, New York.

THE WREATH.—The July number is now received, having missed us at the ordinary time. It contains an excellent mezzotint engraving of Gallileo in Prison. The persecuted philosopher is represented as a man of shrewdness and penetration. He is immured in the prison of the Inquisition, by decree of an ecclesiastical court, for the then strange and heretical doctrine of the rotundity and mobility of the earth. Yet in the confinement of his cell he is drawing diagrams upon the wall, in illustration of his favorite theory.—A painted flower also accompanies each number of the Wreath, and a piece of Music. Like that of Sears' the reading matter is solid and instructive. $1 per annum. J. Van Court, Publisher, Philadelphia.

THE WASHINGTON TRIALS.

The trial of the prisoners of the Pearl, commenced before the U. S. Criminal Court, on the 27th ult. Daniel Drayton, Supercargo of the Schooner, was first arraigned under the charge of feloniously stealing and carrying away two slaves of the value of one thousand dollars, of the goods and chattels of one Andrew Hoover. The Baltimore Sun gives the following account of the opening of the trial.

Mr. Key appeared alone for the U. States; Hon. H. Mann, D. A. Hall, Esq., and James M. Carlisle, Esq., counsel for Drayton & Sears; Ratcliffe, Esq., for English.

Before the jury was sworn, Mr. Mann rose and stated that he had a preliminary motion to make, viz: that as the Government had framed two sets of indictments, the court should direct the attorney of the U. S. to elect which set of cases he should try, & that after so doing, an entry of acquittal should be made on the other cases. He supported his motion briefly. Mr. Key replied, and Mr Carlisle followed in support of the motion. Mr. C. commented with earnestness upon the point of law, and urged as a reason why the court should interfere to prevent this double charging, the enormous expense of four thousand dollars costs, unnecessarily accrued, to the Government, by this system of charging different offences upon one state of facts.

Mr. Key here rose, and with much warmth repelled any inference that he had, for his own ends, framed these double indictments. He said he cared not what the cost was—if it were fifty, or a hundred thousand dollars, & if he thought it necessary, he would not hesitate a moment to promote the ends of justice, even if he were put out of office the next day for so doing.

The Court, in a long opinion and review of the cases cited, decided that it could not direct the District Attorney to elect, although personally, his Honor said, he was opposed to the practice, which has been unbroken in this court. Mr. Carlisle then claimed a right to challenge peremptorily twenty jurors. Mr. Key objected; and point argued on the meaning of the 4th section of the act of Maryland of 1737, ch. 2.—This act makes the offence punishable by death, and of course the right to challenge accrued; the act of Congress makes such offences punishable by imprisonment. The United States contended that the right to challenge is only *in favorem vitæ*; this case not being punishable by death, therefore the right to challenge does not attach. The Court sustained the objection. The defence took an exception. The jurors were then sworn.

Mr. Key opened the case in a brief exposition of the law, and of the nature of the offence, and its alarming character, and a statement of the evidence.

The examination of witnesses, and the arguments of counsel for the plaintiff and for the prisoner, occupied a full week, and closed on the eighth day. The verdict of the jury after twenty one hours deliberation was, *Guilty*. Drayton is on trial under a second indictment.

MARKETS.

LATEST DATES.

Putnam & Zanesville—Flour, $4.00; Wheat, 65; Corn, 30; Oats, 19;

Cincinnati—Flour, $3.60@3.70; Wheat, 00; Corn, 00; Oats, 00.

Pittsburgh—Flour, $4.12@4.25; Wheat, 80; Oats, 30.

Biographical.

Written for the Western Recorder.

Once more, before the close of this conference year, it is my painful duty to record the death of another dear sister belonging to this station.—Oft, indeed, since my sojourn in this city, has the pale horse and his rider been permitted by Providence to enter our peaceful fold; and as oft has some precious spirit been taken hence!—The insatiate archer, it should seem, with wily eye, has levelled his fatal darts at the selectest members of the flock. And how unerring his aim! Aye, who can stay his hand, resist his force, or ward off his mortal stroke? Our estimable and exemplary Sister

LYDIA BARNHILL,

consort of Br. William Barnhill, is now with Christ in Paradise. Though quite unexpectedly, yet sofily and safely, she passed over Jordan, on July 13, 1848, in the 45th year of her age.

Sister Barnhill united with the Methodist Protestant Church in the year 1837, and sustained a uniform and consistent christian character to the day of her death. As a wife and a mother she was an example to her sex. She loved her own home; and there she gladly greeted her friends. And in one prime respect, particularly, was she a pattern to professors of religion, viz: the complete mastery she had over that most unruly and mischievous of all our members, the *tongue!*—If a matter was spoken in her hearing, that could possibly do harm by being spread abroad, with the sacred confidence of a CHRISTIAN was it kept close, and not revealed to *another* confidant.—Who ever knew of Sister Lydia Barnhill's name being brought in question on account of tattle? Would to God, in this respect, all were like her.

But the best of families, not unfrequently, suffer the severest afflictions. How inscrutable are the ways of Providence to human reason! But here is the Christian's joy and hope, he knows that whatever He does, is right. During the last three years, what an amount of affliction has befallen the family of Br. Barnhill. Yet, doubtless, all designed for good. And this the light of eternity will reveal. In less than three years, 'thrice has their peace been slain.' Two very interesting daughters were first taken away by death, and now the wife and mother! The latter of the daughters, *Catharine*, a young woman of rare amiability, and a devoted Christian, a member of the Episcopal Methodist Church, loved and admired by all, was brought to the grave's mouth a year ago; but, it appeared, in answer to prayer, was raised again. Last spring she was again brought low; and after an illness of a few weeks, she sweetly fell asleep in the arms of the Savior. And about two months after, the mother was suddenly taken with the Bilious Fever, which shortly assumed a typhoid character, then soon and suddenly was she numbered with the dead. Leaving a husband and four children in great distress, to realize their loss. And the burden of responsibility in the family now mainly rests upon a young daughter, who has been greatly afflicted for several years. May the Lord sanctify these afflictive visitations to the spiritual and eternal good of the surviving members, that finally they may be a "whole family in heaven!"

W. REEVES.

Pittsburgh, Aug. 9, 1848.

Written for the Western Recorder.

Another Sabbath-School Celebration.

BROTHER BASSETT,—DEAR SIR: As you were not out to the Sunday-School Celebration last week, at Springfield Chapel; perhaps it may not be improper for me to give you a brief account of it.

Undoubtedly you recollect that the Chapel, five miles west of this place, is situated on the verge of a beautiful grove, which seems to have been left from the encroachment of the husbandman, on purpose for such an occasion; and one could not help thinking, in entering this cool and shady retreat, of a kind Providence which has so richly provided for all our necessary wants. "Man made the city, but God made the country."

At ten o'clock, the schools which had already arrived formed a procession, and went out to meet, and escort in the schools from Gratiot.—When I arrived at the Grove what should be heard but the sweet sounds of vocal music from the returning procession.

As they turned off into the grove, pains were taken by one of the spectators to count them as they passed in; from this fact we are permitted to say that the procession amounted to not far from 500. Rustic seats and a treat of cold water were very acceptable to the children on their return. The audience was then called to order by the Marshall (R. Cowan.) when the exercises were commenced by singing and prayer.

Brother Dustin of the Methodist Episcopal Church, was announced, to address the Children & Teachers. I cannot *begin* to give you a report of his remarks but they were very appropriate, and interspersed with anecdotes, reminiscences, &c., of an interesting nature, calculated to encourage the heart and cheer the mind of his large and attentive audience. As he closed, they were called to their feet, and united in singing another hymn which fairly made the grove vocal with echoes.

Brother Hoagland of the Metho dist Protestant Church was then introduced, to address the Pacents, which was done in a masterly manner. He was very happy in his remarks, and made us feel that it is a glorious work in which we are engaged, and that in future we must be more efficient, more devoted, more faithful.—In short, both of the speakers evidently showed that the Sunday-School efforts had not been lost upon THEM, but were well versed in all its operations.

After singing another hymn the audience was invited (by an *old friend* of Sunday Schools,) to raise a collection for the purpose of defraying the incidental expenses. They appeared to give liberally; it being understood that the nine schools present were to share equally in the ballance that might be left after paying the incidentals, which ballance was to help in replenishing their respective libraries.

The *children*, and in fact the whole congregation partook of the refreshments with a zest and relish not to be mistaken.

The exercises were closed by singing the beautiful parting hymn in the Union Hymn Book 527.

"How pleasant thus to dwell below."

The children conducted with a great deal of decorum through the whole of the exercises, & a happy impression was visible upon every countenance.

Had you been present, dear Sir, you could not but have shared in the general good feeling which seemed to prevail.

Yours truly,

J. M.

Putnam, August 14, 1848.

News of the Week.

BURNING OF THE STEAMER WHITE ROSE.—We have received a Cairo Delta Extra, of the 25th, containing the following item of news:

"This morning about 1 o'clock, the Louisville and Cairo packet White Rose caught fire, at our wharf, and was quickly consumed. The fire is supposed to have been communicated to the Ladies' cabin by some one in search of the musquito bars.

"She was pushed off from the wharf boat Mazeppa, and floating out in the middle of the Ohio, then burned to the water's edge."

The White Rose was owned and commanded by Captain Goodrich, and not insured to the amount of a cent. She had on board two hundred tons freight owned principally in Louisville, and partly by the Captain.

Fortunately no lives were lost.

Indian War.—The Lake Superior News of the 24th ult., mentions a sanguinary encounter between a party of Chippeways and Sioux in the vicinity of Sandy Lake. The Chippeways, about eighty in number, were out on a fishing excursion, and unarmed, when they were surprised by a war party of the Sioux, who massacred some seventy af the number, among whom was young Hole-in-the-day. The Chippeways at the Point seemed bent on the most summary vengeance.

Allegheny.—We understand the Councils of the city of Allegheny, have passed resolutions enjoining the Mayor to employ whatever force he may deem necessary to preserve the peace. They have also appropriated one thousand dollars for the purpose of aiding in the apprehension of those engaged in the assault of the operatives in the Penn Factory, on Monday last.

Arrests.—Up to eight o'clock last night, sixteen persons, ten males and six females had been arrested, under charge of being concerned in the factory riot of Monday last, of them only two commitments had been made; the remainder were discharged on bail.—*Pittsburgh Gazette.*

Bank Failure.

The *Canal Bank* at Albany has failed, which has created some uneasiness in the public mind in regard to others. It is a Safety Fund Bank, one of the oldest in that State, and as it is one of a league of banks, having no deposite of securities as a guarantee for the payment of its notes, as the free banks have, there is some apprehension least its failure may be the forerunner of several more; as there are a number of the Safety Fund Banks in the interior of the State that have a large circulation in proportion to the specie in their possession.

Some hard cases are related of losses consequent upon this failure. In one case a forwarding house which had $13.000 in the bank on deposite, loaned the bank its draft on New York for $30,000 more, on the plea that the bank was temporarily short. The whole amount is swallowed up. In another case, a director drew his check for $3.500, and when he presented it he was pursuaded to lend the bank his note for the same amount, which was passed off as cash, and he can now pay it with the money he received on his check. It is stated that $50 000 of tellers' checks were found among the cash items. The following banks had deposits in the Canal Bank: Bank of Geneva, $70,000; Bank of Ithaca. $50, 000; Seneca Co. Bank, $30,000; Ogdensburg Bank, $25.000; Lewis Co. Bank, $12,000; Iron Bank, Conn., $30,000.

There were some twenty other Banks which had accounts there, making an aggregate of over $300,000 of balances.—*Van Court's Count. Detector.*

Rev. Joshua Monroe is appointed Presiding Elder of the Allegheny District, in the Methodist Episcopal Church, in place of Rev. J. W. Miner, deceased.

Important from Washington.—The Hudson Bay Company, it is stated in dispatches from Washington to the eastern papers, have made proposals to our government to sell out all their possessions. The proposition was discussed on Friday in secret session of the Senate.—*Balt. Sun.*

Francisco de Arrangois, a special commissioner from the Mexican government, passed thro' Mobile on the 25th ult., on his way to Washington. The particular object of his mission was not learned.

An Important Decision was made one day last week, in our county court, by Judge Magruder, which is likely to affect seriously the interest of our farmers and planters. The decision was made in the case of Pike & Neale, (plaintiffs) vs. Chandler Shaw, (defendent). Suit was brot by the plaintiffs against the defendent to recover the amount of a certain draft, which they said they had accepted and paid upon the faith of a promise by defendent to consign to them certain produce, out of which the amount of the draft was to be deducted. The plaintiffs attempted to prove that the draft was merely an accommodation and not a draft for value received; but in the absence of testimony to that effect, the counsel for the defendent prayed the court to instruct the jury that the plaintiffs were not entitled to recover, which prayer was granted, and the Judge instructed the jury accordingly.

This decision must necessarily produce a change in the usual mode of doing business, and make commission merchants much more careful in future in granting accommodations to their agricultural friends where the mere promise of an individual is the only security given.—*Port Tobacco (Md.) Times.*

The Suspension Bridge.—*Completion of the Foot Way.*—The suspension bridge is no longer a mere picture on paper, but a magnificent reality. To-day the entire foot-way, over a thousand feet in length, and two feet in width, will be completed, and before sunset Mr. Ellet will have driven across it with a horse and buggy. Hereafter it will be used as a common highway between the dominions of Her Majesty and those belonging to Uncle Sam, and any staunch royalist or sturdy republican can walk across it on payment of 25 cents.

The towers for the great bridge will be commenced forthwith, just in rear of those that sustain the cables for the foot bridge, and before the year 1850 shall be numbered among the past, the whole work will probably be completed, and a train of cars will pass over it. The *main difficulties* are already overcome; hereafter all will be plain sailing.

The number of those who visit the bridge as a matter of curiosity is quite large, and the income derived from that source is sufficient to pay a handsome interest on the amount expended.—*Buffalo Courier of Saturday.*

Terrible and Destructive Tornado.—A destructive tornado commenced in Ripley, Maine, on Thursday last. It commenced its destruction on a space about ten rods wide, which kept increasing to the width of half a mile, and nearly fifteen miles long, passing through Dexter and into Garland. Fifteen houses were completely demolished in the town of Ripley. A schoolhouse, with the scholars assembled, was lifted and turned round. A large barn and other buildings in Dexter, were destroyed and scattered out of sight. A large rock was rolled over. Great hemlock and other trees were twisted off, and whirled with fearful force high in the air. Crops, fences, stone walls, and everything in its course were swept to instant destruction. It was accompanied by a loud and startling roar.

Drowned.—An interesting little boy, about 6 years of age, named George Robinson, son of Mr. J. Robinson, currier, in Thames street Fell's Point, was accidently drowned in the dock, near Kerr's wharf, yesterday afternoon. He was in a boat with three men, as we understood, and fell overboard.—There were a hundred persons on and about the wharf, but whatever effort they made was ineffectual to save him. The body was recovered in about thirty minutes, too late for resuscitation, as every means were used for that purpose. Coroner Conway held an inquest, and a verdict was rendered in accordance with the facts.

New Flour Mills in Michigan.—We see it stated that within the last eighteen months not far from sixty new flouring mills have been erected in Michigan. There is an immense surplus of grain in the peninsular State, particularly in the northern part, but the erection of so many new mills will have the effect of causing a less amount from that region to reach Buffalo in the berry, than heretofore. In Macomb county alone nine mills, with forty runs of stone, commence business this fall.—*Rochester Courier.*

Burnt at Sea.—The whale-ship Cassander, of Providence, Captain Dewing, was burnt at sea on the first of May, in lat. 34 S., lon. 45 W. The crew took to the boats and were ten days without food, during which time two men died. They then succeeded in reaching St. Martha Grande, and prompt measures were taken by the President of the Province of Laguna for the relief of the sufferers,

PITCAIRN'S ISLAND.

The Honolulu (Sandwich Island) Friend, of May 1st, has among its advertisements, a card of Mr. George Nobbs, for many years pastor and schoolmaster on Pitcairn's Island, who seeks employment at Honolulu, with a view to the removal there of his family of ten children—the arable part of Pitcairn's Island being too small to produce a supply of food adequate to the necessities of the rising generation. Mr. Nobbs, in a private communication to the editor of the Friend, gives the following information:

"More than twenty years ago, I left England for the express purpose of visiting Pitcairn's Island, and to remain there if I could render my talents available to the inhabitants. The proprietor of a small vessel of but eighteen tons burthen, hearing me express my anxiety to obtain a passage to Pitcairn's Island, remarked, it was a spot he had long desired to visit, and if I would assist him in fitting out his vessel, he would go with me. I accepted his proposal, advanced him what money I could command, and embarked from Callao de Lima, with no other person than the owner of the little cutter, and in six weeks arrived here in safety.

"Five months after my arrival, John Adams departed this life. After his decease, the superintendence of the spiritual affairs of the island, and the education of the children, devolved on me chiefly; and from that time to the present, (with the exception of ten months, during which period I was banished from the Island by brute force, and recalled by letters of penitential apology,) I have been with them, and have lived to see the labor of my hands prosper; for there is not a person on the Island, between the ages of six years and twenty-five, who has not received, or is not receiving, a tolerable education.

"There is one untoward but prominent object on the horizon of paternal affection, and which, though imperceptibly, yet rapidly approaches our increasing colony, and that is the imperious necessity of a separation; for so very limited are the available portions of the island, that some families who number ten or twelve persons, have not five acres of arable land to divide among them.

"Animal food is a luxury obtained with difficulty once or twice in the week, and though we have, by dint of very hard labor, been enabled to obtain cloth and other indispensable necessaries from whale ships in exchange for potatoes, yet this resource is beginning to fail us; not from scarcity of visitors, but from inability on our part to supply them.

"This is the exact state of affairs at present; how much it will be aggravated ten years from this may be imagined, but cannot be fully realized even by ourselves. Whether the British Government will again interest itself in our behalf is doubtful; if it does not, despite the most assiduous industry, a scanty allowance of potatoes and salt—the Tibuta and Maro will be the unchanging food and raiment of the rising generation."

The Largest Yet.—The Fifth street market yesterday was the largest *ever* seen in this city—the wagons numbering upwards of one thousand, extending westward to Smith street. In all of the cross-streets, there were also a number of wagons, and for two squares they occupied both sides of the way. When it is considered that every pound of eatables which is displayed in our markets is sold, a good idea may be formed of the extent of the city. To look upon the long trains of wagons pouring into the city from every quarter and by every road, one wonders that enough of people can be found to consume it, and for the most part, in one day: yet, again it is a matter of equal wonder with those who move through our streets, encountering the busy thousands, where enough of provisions can be found to feed them.—*Cin. Com,*

Great Robbery.

The Little Miami Railroad office, at the depot, was broken into night before last, and robbed of money to the amount of $2.800 and $3,000! The rascals effected entrance into the office by cutting a hole in the door-jam in which to get a bearing with a piece of rail-iron, and with this they pryed the door open. They broke open three drawers in the desk, and finding the key of the iron safe, opened it. Of the amount stolen, $550 was in gold and silver, the balance in paper.

Connected with this robbery is one singular circumstance. The watchman who slept in the building is missing, and a bullet, supposed to be from his pistol, was found lodged in the woodwork.—Some think that being awakened by the noise, he had fired at the thieves, and is now in pursuit of them. It is singular that he should not have awakened upon the crash of the door; but, doutless, accustomed to the rumbling of the cars he could not be awakened by ordinary sounds; and probably too, the burglars made more noise in opening the drawers and safe, than in breaking open the door, two or three chisels, entirely new, used no doubt by the thieves, were found lying upon the floor.—*Cincinnati Commercial.*

That Rolling Mill.—On Friday last, we stopped a few minutes to take a view of the Rolling Mill and Nail Factory now in process of erection in that part of the town. The main stack, sixty feet in height is completed, besides which there will be, when in full operation, twelve or fifteen others, thirty-five feet in height; but how many of these will be at once put up, we are not advised. They have been much detained by the contractor for the timber not meeting his engagement; but they expect to be supplied in a few days with the remainder, when a much stronger force of hands will be put on, and the work crowded to completion. The building is one hundred and seventy feet in length, by one hundred and twenty in breadth, being much larger than the largest iron establishment in Pitsburg; and taking the iron in the pig, they will turn it out in every variety of *Cut, Rolled* or in *Nails*. The work will be partly under way this fall, and by spring they expect to employ from one hundred to two hundred hands. The works will then be extended as may be thought proper. The owners are of the go-ahead school, and are entitled to the warmest wishes of the public for their success.—*Z. Gazette.*

Drowned.—On Monday last, Simeon, son of Edward Langly, was drowned by falling into the river, near Bishop's Boat Yard. He was about nine years of age, and though the body was very soon recovered it could not be restored to life.—*Zanesville Gazette.*

☞When Dr. Franklin applied to the King of Prussia to lend his assistance to America, it is said that the King asked, "what object would you attain?" "Liberty, Sire," said the Dr., "which is the birth-right of all men." "I was born as a prince and am become a king," was the answer. "and will not use the power I possess, to ruin my own trade."

The answer was worthy the frankness of the King; yet Liberty is a plant which is not confined to one soil or country but easily acclimated. The King of Prussia has at length found his trade becoming unpopular. The present King has concluded that it is best to use his power to foster the liberty which his ancestor feared.

Melancholy Accident.

On Saturday evening, as the train of cars from Washington was proceeding towards this city, a melancholy occurrence took place, which resulted in the death of a man named Richard Barry, of Laurel. When the train arrived at the short curve within a quarter of a mile of the Annapolis junction, the deceased was discovered lying diagonally across the track, with his head resting on one of the rails, and notwithstanding the engineer immediately reversed the engine, and did all within his power to prevent the train from advancing, the cars passed over him, mangling his body in the most dreadful manner. It appears that about fifteen minutes previous the deceased started from the junction, in the direction of the curve, in a state of intoxication, and was warned of his danger, which he either did not comprehend or wholly disregarded. The conductor, Mr. Ferry, had his remains removed to the junction house, and gave them in charge to Mr. Thos. Owings, the agent of the railroad company, who had them conveyed to the residence of his family, near the Avondale Factory, and has made every arrangement for their interment, sparing no pains in alleviating the distress of the family and relieving them from all expense consequent upon this mournful event. The deceased was about forty-five years of age, and leaves a widow and seven children, in indigent circumstances, to mourn his untimely end. An inquest was held over his body by John M. Capron, Esq., who rendered a verdict in accordance with the above fact, unanimously agreeing the accident was unavoidable, not the least blame attaching to the conductor or any one connected with the train. —*Balt. Sun.*

Distinguished Arrivals.

The famous Kit Carson, bearer of dispatches from California, arrived in Baltimore on Friday evening, and stopped at Barnum's until Saturday morning, when he departed for Washington.—It is expected he will return to Baltimore to-day. Commodore Stockton, of the United States Navy, arrived here on Saturday, from Washington, and stopped at the United States Hotel, until last evening, when he took the evening train of cars for Philadelphia. The Hon. John M. Clayton, and Captain Edwards, U. S. Army, also arrived here, and stopped at the United States Hotel.—Mr. Crayton proceeded in the evening train of yesterday for Philadelphia.

"The Court of Inquiry," we suppose, is happily at an end. The day to which it adjourned, (1st August) is passed, and, hearing nothing of it, the conclusion is that the only remaining charges (General Scott's against General Worth) are in effect withdrawn, and the Court discharged from their consideration.—*Balt. Sun.*

An Emigrant's Suffering.

The little narrative we give below, the New York Express is assured is an "o'er true tale." A strange fatality seems to have followed the poor wanderers as soon as they set foot upon our shores:

Some weeks since a party of Germans, some 120 in number, with comfortable means, arrived at this port from Havre. Among them was a family of the name of Freiburg—husband, wife, and three children. One of the children was detained at the Marine Hospital, Staten Island, sick with the small pox, and the other members of the family proceeded on the way to their destination—Buffalo. When they reached Schenectady county, the wife and two children were taken sick with the small pox, and were placed in the poor-house for recovery, and the husband proceeded onward. When he reached within about a mile of Fort Plain, as he was standing on the deck of the canal boat, while passing the lock, he struck his head against the bridge over him, and his brains were dashed out. On this information coming to the knowledge of the unfortunate wife, she immediately proceeded to the scene of the latter disaster, and found that the party with whom they had been in company had proceeded onward, taking with them the luggage of this unfortunate family, in one of the trunks of which was upwards of $300. The poor woman, without a penny in her pocket, took to the road on foot for this city, to look after the child which was left here, and reached this city on Friday, and made application to the Commissioners of Emigration, who took charge of the poor woman, and immediately forwarded communications to their different agents on the route, to forward the sufferer as quickly as possible after the party and her property, in which praiseworthy endeavor it is hoped they will be successful."

Telegraph West.—By the new line of Morse, the Frederick Examiner says that in all probability a telegraphic communication will be complete between Baltimore city and Wheeling in the course of three or four weeks.—*Baltimore Sun.*

On the 27th an agent of the Post-office Department seized, on board the steamship Niagara, at Boston, a large number of letters, which had been smuggled aboard by passengers and others, to avoid to the retaliatory postal law of 24 cents now levied by our government.—*Cincin. Commercial.*

Religion in Russia.—It is officially stated that there are in Russia 2.770.000 Romanists; 2.400.000 Mahommedans; 1.200.000 Jews; 1,-750.000 Lutherans; and 14 360 Reformed or Calvanistic. Number of the Greek clergy in Russia 35.944, and 11.380 churches.

Dead Letter Office.—Not less than 4.000.000 dead letters, it is said, were received at the General Postoffice during the year 1847! The contents of 2,782 of the most valuable exceeded $20,000! This department of the Postoffice is a dead loss to the government of more than $180,-000 annually!

Bitten by a Snake.—We learn that a little boy living with Mr. May, near Potosi, was bitten by a rattle snake early this week. Clay was applied to the bite, and the boy was made drunk with whisky, and is likely to receive but little injury. A dog bitten by the same snake, swelled up and died.—*Wis. Herald.*

Late from Mexico.

New Orleans, Aug. 2, '48.

An arrival to-day brings accounts from Vera Cruz, of Thursday last.

Another contest had taken place between the Government forces under General Bustamente and the insurgents, commanded by Paredes, in which the latter were defeated.

Bustamente's forces had entered Guanajuato, and it was considered that the opposition to the existing government of Mexico had been effectually put down.

The Guerilla Chief, Jarauta, it affords us much gratification to learn, was taken prisoner, and was immediately executed, a fate he richly deserved. He who to others showed no mercy, could not have expected it from others.

Kent Camp Meeting.

The camp-meeting of the Methodist Protestant Church, for Kent (Md.) circuit, broke up Friday morning. The Chestertown News, says: "Notwithstanding the weather was unfavorable at the commencement of the camp, it was attended largely. On Sunday morning, Rev. Dr. Reese, of Baltimore, preached to a very large congregation, and we take pleasure in bearing witness to strict attention and order which every where prevailed on that day. An eloquent and impressive sermon was preached on Monday morning by Rev. Levi Reese. A large number has been added to the Church.—*Baltimore Sun.*

Men who want Farms.

A few days since a wealthy German emigrant, named Herr Rodenberger, arrived in this city with his family of 11 persons. For over 20 years he was a burgomaster in Rheinsheim, but being compromised in some of the revolutionary movements he was obliged to fly for safety. A large portion of his wealth still remains in Germany, but he brings with him about $25,000 in specie, which is to be expended in purchasing lands for a farm. Enjoying a high character in Germany, he has been empowered to purchase lands for about 100 families who intend emigrating during the season. He left this city last evening for Albany, though his point of destination is Zanesville, Ohio.—*New York Sun.*

Drowned.—A laboring man in the employ of ———Gill, whose name was George Wolf, was drowned yesterday morning in the Scioto, near Hayden's factory. He had ridden the horses of his employer into the river, and becoming entangled in some way was thrown off, probably injured by a blow from one of them. An alarm was soon given, & he was taken from the water in less than half an hour, but all efforts to restore him to life were without avail. He was of German extraction, and has, as we have been told, parents residing in the city.—*Ohio State Journal.*

Murder in Illinois.—We learn from a friend, just returned from a professional tour through the counties below, the particulars of a murder perpetrated in Waynesville, Pulaski county, on the 26 ult. The names of the parties were Edward H. Horrell, Esq., a lawyer of the place, and Dr. Joseph Dallenger. The cause of ill blood was one of an aggravated nature. It appears that Dr. Dallenger made a charge, publicly, prejudicial to to the hitherto irreproachable character of Mrs. Horrell. On Sunday, Mr. Horrell, in the presence of witnesses, refuted the slanderous charge by unmistakeable evidence. He then told the Doctor that it was his intention to kill him, and would do it if it were any other day but Sunday. On the Monday following, Dr. Dallenger rode to Waynesville. On the rode he was told that Horrell awaited his arrival, swearing to take his life. He did not heed the warning, however, but went on and as he passed into town, Horrell, with a rifle, from a covert, shot him dead. The grand jury of the county has found a bill of murder in the first degree against Horrell.—Dr. D. was formerly of Cole county.—*Miner's Prospect.*

Two sudden deaths occurred in Philadelphia on Saturday—Miss Margaret Kurston and Dr. John Kelly the victims.

Fatal Accident.—On Sunday, the Philadelphia News states, James Taylor, a conductor on the Reading Railroad, was run over near Reading, and instantly killed.

From the Religious Telescope.

Is He Free!

Is the man who is addicted to any useless habit, such as chewing, smoking, or dram-drinking, free in a gospel sense! No, not he. Hear him say, "I *can't* quit it." Then own yourself a bond slave. "Of whomsoever a man is overcome, of the same is he brought in bondage."—"Whomsoever the Son makes free, he is *free indeed.*"

Louis Phillippe and the Number Thirteen.—The cabalistic number thirteen is attached in a most singular manner to the life of the King of the French, as appears by the following, written in 1843, Louis Phillippe was born in 1773; he emigrated in 1793; his emigration finished in 1813. He has reigned and governed for thirteen years. In thirteen years the Count of Paris will be of age. The King has thirteen chateaus, Le Tuilleries, Le Louvre, Le Palais Royal, L'Elisse Bourbon, Neuilly, St. Cloud, Menden, Versailles, Compiegne, Fontainbleau, Eu, Pau, and Le Raincy. The Civil List has a total of thirteen children and grand-children. His life has been in danger thirteen times since 1830. And lastly, since his birth he has seen thirteen governments succeed each other in France, including his own.

Bible Translation.

The difficulties of this work are not duly appreciated. The missionaries in *China*—American and British—are preparing a new translation of the Holy Scriptures, and have been compelled to leave for the present the name of the Supreme Being blank, from the difficulty of finding a term in all respects free from objection. The Missionaries are divided in opinion as to the proper term, but like Christian men, have *amicably* resolved to submit their different views to the religious literati of Europe and America. The writer remembers a similar difficulty having arisen in the translation of the Tartar language. The knowledge of such difficulties may serve to give a character of intelligent directness to the intercession of Christians on behalf of Missionaries

NOTICES.

☞Our Philadelphia Correspondent is informed that one of our merchants will call upon him within a few weeks, in case he should have any favors to send as heretofore.

DEDICATION.

The new Methodist Protestant meeting house at Jacksontown, Licking County, will be first opened for Divine service, at 11 o'clock, Sunday, September 10th. Ministers on their way to the Muskingum Conference, are invited to call and spend the Day with us.

E. S. HOAGLAND.

ONONDAGA CONFERENCE.

The tenth session of the Onondaga Conference will commence on the 6th of September, at 10 o'clock, A. M. at Sand Bank Village, Oswego Co., NY.

Ministers and Delegates will please call at the parsonage house, opposite the M. P. Church, and Rev. Francis Pierce, Sup't. will direct them to places of entertainment during the session.

IRA H. HOGAN, Pr.

Wm. W. Sterricker, Sec.

Portage Ct., Ohio Dist.—Our fourth quarterly meeting will commence August 19, at Prospect meeting-house, two miles east of Freeport. We invite Brothers Peat, Graham, Thornburg, Swaney, Guest, Laney and Carter. Come, brethren, without fail and help us.

WM. CHAPMAN.

Twin-Creek Ct., Ohio Dist.—We expect to commence a protracted meeting at Liberty, 6 miles West of Dayton, on Friday, September 2d, with the view of having the labors of some of the brethren from the north on their way to Conference. Hope we shall not be disappointed.

J. NUPTY.

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Pennsylvania Conference, meets at South Canaan Meeting House, Wayne Co. August 30, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Onondaga Conference meets at Sand Bank, Oswego, N. Y. September 6, 1848.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Iowa Conference meets at Burr Oak Ridge, Cedar, Iowa, September 13, 1848.

The Vermont Conference meets at Shelbourn, Vermont, September 20, 1848.

The Missouri Conference meets at Mt. Pisgah Camp Ground, Green County Mo. September 21, 1848.

The Michigan Conference meets at Adrian, Michigan, September 27, 1848.

The Tennessee Conference meets at Unionville, Tenn. September 29, 1848.

The Arkansas Conference meets at James Walker's, White County, Ark. October 2, 1848.

The North Illinois Conference meets at Princeton, Ill. October 4, 1848.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

The Louisiana Conference meets at Union Church Camp Ground, De Soto parish, October 11, 1848.

The Wabash Conference meets at Middletown, Ia. October 18, 1848.

The Georgia Conference meets at Le Grange ch. Newton County Georgia, October 20, 1848.

The North Carolina Conference meets at Fair Grove Guilford Ct October 20, 1848.

The Virginia Conference meets at Hampton, Va. November 9, 1848.

The Huntsville Conference meets at White Plains, Benton county, Alabama, November 9, 1848.

The Alabama Conference meets at Montgomery, Alabama, November 17, 1848.

The Mississippi Conference meets at Harmon's, Attala county, Georgia, December 1, 1848.

Springfield Ct., O. District.—We have appointed a Protracted Meeting at the Concord Meeting House, to commence Thursday, August 31st., and to continue over the next Sabbath. We trust that some of the ministerial brethren north of us will observe this notice, & make it suit to come at the commencement and stay over Sabbath with us. It will be directly on the way to Conference. Come, brethren, I shall look for at least an equal divice of laborers with Br. Hunt. Concord is six miles south of Springfield, on the Cortsville road.

Will Br. Young call with us, on his way to Lebanon?

R. ROSE.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Brs C. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

Tanners Creek Ct.—Ind. Dist.—Our 4th Quarterly Meeting will be held at the E. Fork Meeting House, near Brother William Smith's, commencing on Saturday, September 16, 1848. We cordially invite our esteemed President, Brother T. Shipp, and Brother T. Finkbine, and all other brethren from the Indiana and Ohio Districts that can attend.

JABEZ SIBLEY, Supt.

Coshocton Ct., Musk. Dist.—The next Quarterly Meeting will be held at the M. P. Chapel, near Br. A. Ferguson's, commencing on Saturday, Aug. 19th, at 11 o'clock, a. m. Cannot Brs. A. H. Bassett, T. Potter and W. Duling, assist us?

W. ROSS, Sup't.

Bellvue Ct., Musk. District.—Our fourth Quarterly Meeting will be held at the South Sand Ridge Class, York Tp., Sandusky County, commencing on Saturday, August 12, 1848. This meeting I respectfully invite brothers W. Shultz, G. Read & J Jack of Bucyrus Ct., Br. R. Rice of Thompson, and all other brethen who can attend.

A. S. ROBISON.

Lima Ct., Ohio Dist.—Br. Bassett: By your permsion, I would publish through the Recorder, that we intend holding a camp-meeting on Lima circuit, to commence on the 24th day of August next, to be held on the Old Camp-Ground, about three miles down the river from Westminster.

Brother Young will remember that we expect his second visit at that place. We also invite Brothers L. Ensminger, T. Graham, and G. W. Thornburgh, likewise all other ministers, who find it convenient to visit us at that meeting: the brethren at the north will remember it wa be on the road to Conference. Come, brethren, and help us.

J. L. BORTON.

Clarksville Ct., Ohio Dist.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August 1848. Said meeting to be held about 1¼ mile S. W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected; and all our ministerial brethren Itinerent and local, together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst, to prepare the ground.

E. S. HOAGLAND, Supt

Columbia Ct., Musk. Dist.—Br. Clancy is informed that his meeting for this circuit will be held at Waterloo Meeting-house, six miles west of Athens; at which time we intend holding our fourth quarterly meeting. We invite Br. C. J. Sears to be with us.

G. M. SCOTT

Woodsfield Circuit, Muskingum District.—Please give notice that the meeting of Brother Clancy, our President, for this circuit, will be at Lewisville, 7 miles west of Woodsfield on the Summerfield road. Call on Brother Francis Allen. Brother H. T. Lawson is invited to attend this meeting if possible

N. LINDER,
Superintendent.

Kalida Ct., Ohio Dist.—We solicit ministerial aid at our fourth quarterly meeting, which will be held on the 12th of August, in the town of Gilboa. The brethren have requested me to invite Brother William Hamilton of Richwood, Union Co., to attend upon that occasion, & see his old friends. We also invite Brothers Graham, Swaney and Berton, and as many others as can attend.

G. W. THORNBURGH, Sup't.

Newark Circuit, Musk. District.—Our fourth quarterly meeting will be held at Irville, on the 1st Saturday and Sunday in August next. Any ministering brethren who can do so, are requested to attend and assist us on the occasion.

W. H. MARSHALL.

Onondaga Conference.

LAST ROUND.

Truxton Circuit, August 19th and 20th.
Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

T Potter,	O.	J Gay,	Ia
G Clancy,	"	Mrs. A Young,	"
B F Rose,	"	W Barnet,	"
I C Hunt,	"	S Hozey,	Pa
G Brown,	"	J C Hazlett, 1 sub	"
H G O Carey,	"	W Reeves, 2,	"
G W Thornburg,	"	J H Johnson,	Conn
P M—Cincinnati,	"	P M—Greenupsburg,	Ky

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts
G Clancy	J Boileau,	9	52	2 00
S Hozey,		9	26	2 00
W Hibbs,		10	30	2 50
J C Hazlett,	W Shafer,	10	44	2 00
G W Thornburg,	A Hough,	9	41	1 00
W Barnet,	A Dickinson,	9	23	2 00

Br. C J Sears, we have discontinued the paper of the dec'd brother, due us for 31 numbers. $1 will do, if pd before Conference.

Br Reeves, certainly Br J J B paid in advance, and is credited in our book. We are surprised with the oversight we made in our haste.

The P M at Cincinnati notifies us that A Sweney does not take his paper. Will Br. Finkbine please see to this?

OUR LIST.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	12
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	8
Rev. S. P. Kezerta. Bainbridge, O.	8
Rev. T. Finkbine, Cincinnati, O.	7
Rev. V. Lucas, Johnstown, Pa.	7
Rev. Wm. Reeves, Pittsburgh, Pa,	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

OBITUARY.

DIED—At Chambersburg, Pa., on the 2d inst. Hon. Alex. Thompson, aged 62, formerly Member of Congress.

——In Wayne township, June 24th, Mr. James Allen, in his 87th year, formerly of Martha's Vineyard, Mass., but for more than 30 years a citizen of this county.

——At Zanesville, on the 12 inst. Col. Daniel Converse, aged about 72. He was an early pioneer of the Muskingum Valley.

Advertisements.

BARRELL'S INDIAN LINIMENT.

The best Remedy ever discovered for

External or Internal Applications.

PREPARED from the original Indian Receipt. It has been found to effect the most surprising cures in the following *Diseases of Man:*

Inflammatory and Chronic Rheumatism, Sore Throat, Croup, Swelled Limbs, Pains in the Breast, Back or Side, Stiff Joints, Ague in the face, Sprains, Salt Rheum, Bruises, Chill Blains, Tooth Ache, Pains in the Joints, Stings of Insects, Burns, Frosted Feet, Sun Pain, being used externally. Issues, Nervous Diseases, Weakness in the ankles and limbs generally. Erysipelas, Head Ache, Diseases of the Spine, &c.

TRY IT ONCE.

Price 25 cents, or 5 bottles for $1,00.

FOR HORSES.

It cannot be supassed for sprains, Galls, Chafes, Scratches, Strain of the Shoulders, Stifles, Cracked Heels, Ring Worm, &c. The most severe cases of Cholie in Horses, and Cattle have been cured by the Indian Liniment.

It is a well known fact, that the Indians, possessed a knowledge of the medical virtues of PLANTS entirely unknown to the white man. A knowledge of these plants, so important to mankind, would have remained forever secret with the Indians, had it not been that missionaries travelling among them have become acquainted with these remedies and their mode of preparation.

It was by this means that the celebrated INDIAN LINIMENT was found out, a discovery of the greatest importance to suffering humanity.

For all complaints where an external, and many where an internal application is required the country is challenged to produce a better article or one that will produce such surprising cures, as can be proved by thousands of certificates in the hands of numerous Agents throughout the country. It operates upon the system in a powerful and effectual manner, yet with the greatest safety, from the nature of its composition. It penetrates speedily, relaxing contracting Cords, Restoring the use of limbs long paralized, restoring the use of muscles which have long lost their action from various causes.

For affections of the Lungs, weakness of the Sides, Breast or Back, Liver Complaints, Enlargement of the Spleen, &c. Great cures have been effected by applying the INDIAN LINIMENT externally with a few drops taken on a lump of sugar internally. For long standing Colds and Coughs, and the soreness accompanying such affections, it has no equal; Billious Cholic, Cramp in the bowels and Stomach, Cholera Morbus, &c., an effectual and safe remedy.

BARRELL'S INDIAN LINIMENT, with Dr. Blake's Sanative Life Pills, is all the medicine used by very many families, & none that have thoroughly tested its virtues, would for a day be without it. Agents are daily writing for more, giving accounts of new and astonishing cures performed by its application, either external or internal.

The proprietor of this invaluable Medicine hesitates not to say, that it is his firm conviction that the day is not far distant when the "Indian Liniment" will rank among the first remedies of the day, for all internal as well as external diseases; and that no family will be without it who have had an opportunity to test its virtues.

Also for sale by the same Agents, Barrell's Indian Vermifuge or Worm Exterminating Extract,

Prepared from the Original Indian Receipt.

Dr. Stanhope's Celebrated

CHOLAGOGUE PILLS,

For Fever and Ague, Purely Vegetable, and never known to fail.

Dr. Blake's Sanative Life Pills,

The best Cathartic medicine in use.

All orders for the above medicine should be addressed to G. W. Thompson, Zanesville, Ohio.

JUST RECEIVED

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A NEW SUPPLY OF

HYMN BOOKS, M. P. CHURCH,

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ALSO A FEW COPIES OF

Snethen's Sermons.

For sale *for cash,* wholesale and retail at the office of the Western Recorder.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

Poet's Corner.

"LOOK OUT WHILE THE BELL IS RINGING!"

BY GEO. W. BUNGAY.

With lungs of fire, and ribs of steel;
With sighing valve, and groaning wheel;
With startling scream, and giant stroke;
With showers of sparks, and clouds of smoke
The iron steed the train is bringing;
So look out while the bell is ringing!

The gazing, gaping crowds stand back,
Will ye be crushed or clear the track?
Now all aboard and off again!
The drones behind can't reach the train
They stumble, where the switch is swinging,
So look out while the bell is ringing!

Just so, the engine of reform,
Rolls on through sunshine and through storm;
O'er kings and sceptres, crowns and thrones;
Through sleepy crowds of idle drones,
'Tis freedom's song the mass are singing,
So look out while the bell is ringing!

The slave will doff his yoke and chain,
The drunkard will not drink again,
The soldier throw his sword away,
We see the dawn of that bright day,
Glad news the harnessed lightning bringing;
So look out while the bell is ringing!

Western Sketches.

A WESTERN INCIDENT.

At the close of a long day's ride on horseback, from Adams to McDonald County, in the State of Illinois, I found myself alone, in front of a new fenced farm and log cabin. It was early in May, 1839—and I had been riding through oak openings and across prairies, with only an occasional small settlement, till the bright sun was about to retire behind the western forest. Wild flowers, birds innumerable, an occasional deer, and herds of domestic animals—had successively divided my attention with the splendid agricultural prospects of the busy farmer, here and there seen, with his whole family, in the field, planting their luxuriant soil. I was looking for "my lot of land,"—and I had been directed to the occupant of this very farm I was abreast of, for information of its whereabouts. It had been my purpose to reach its neighborhood that night—but I could go no further without additional directions. I rode up to the door of the cabin, and was met by a tall, grave, benignant looking man, who came out from his house uncovered, to meet and greet a stranger. His face was full of thought. Time, toil, and care, had set their mark upon him—but he looked like an Abraham. He saluted and spoke to me, as if I had been a long-absent friend. I explained the object of my call, and inquired the distance to a certain mill, believed by previous informants to occupy a quarter section near to my own land. He replied to my inquiries with much exactness, but indicated a desire for further conversation.

"May I ask, sir, where you are from?"

"From Vermont, sir," I replied.

"From Vermont? Indeed! that is my native State. What town do you live in, sir?"

"Sp——d," said I.

"Sp——d? why, I used to live in Sp——d; when did you live in that town?"

Giving him my name, I explained to him that I had recently removed thither, from Massachusetts; and that I occupied a little place I had purchased of S—— C——, near the center of the village.

"Why, I studied law in that house, with Judge C——," replied he. "Come, you must n't go any further to-night—Mrs. H. must see you. Let the boys have your horse, and spend the night with us. I will go with you in the morning and help you to find your land."

I dismounted, a fine lad took my horse—and I was ushered into the cabin with an introduction, by name, to Hrs. H. and all the inmates. Such a scene—such a change—thus unexpecedly to be all at once in the midst of an educated New England family—and claimed, too, as a townsman! Mrs. H. and several bright, mannerly children, my respect host, and one other, a quiet looking backwoodsman, were seen together, seated beside the fire, which, though it was not cold, only a little damp and chilly, had been kindled up to prepare the family meal. Question followed question—the table was soon set—a rich feast prepared—and I would n't have exchanged the enjoyment of that evening for all the empty honors and heartless pageantry of any courtly mansion in Christendom.

Saturday had passed, and I had realized in my host all the kindness which our first interview had promised. He had accompanied me through the explorations of the day, and shown me one of the richest tracts of country that human eye ever looked upon.

Sunday morning opened upon this happy family, enrobed with resplendent beauty, which they only can conceive, who have slept amid the vernal odors of an American Prairie. I had learned their story—from the period that my host was an unmarried student at law in Vermont, till I now sat among his children, in the presence of his happy spouse. He had preferred the profession of an EDUCATOR to that of Litigator. Events had made him the owner of the land on which he and his family now resided, years before he had seen it. When, after many toilsome years, and a tedious horse and wagon journey, he had arrived at this chosen land, he had found the man whom I had met by his hearth, on my first arrival, a squatter on his land. A small cabin and and seven enclosed acres constituted this poor man's homestead, and it was but natural that he and his should feel alarmed at the arrival of the stranger who owned it. But no! "He was not to be injured."

"What do you ask for your 'claim,'" said the owner of the patent, "to this 160 acre tract of timber and prairie?"

"Thirty dollars," was the meek reply.

"I'll give it to you," replied my friend. "and you must build yourself another cabin down yonder, and help me to put up an addition to this; and then I shall hire you to work for me and help me to make and fence in my farm."

All this had been done; and a newly settled community had gathered from the cabins of a three mile prairie, to welcome the generous Yankee to his new and delightful home, by assisting him and his poor neighbor in erecting their new dwelling. Another enterprise was now to be proposed.

"I am a schoolmaster," said my friend, "and I am going to build a school house. This must also be our church; and I want you all to come and help me what you can; and then you must all send your children, along with mine, to our new school. I will take anything you have to spare, in payment for their tuition. We will also have a Sunday school. & you must all come and bring your children. When we can get anybody to preach to us, we will hear him; and when we have no minister, we will carry on the meeting, by God's blessing, ourselves."

I had already visited this great hewn-log school house, which was situated in a grove, but a few rods off; and now the hour was come for us to go into the Sunday school. What a sight was here! Within, its walls were hung with maps—its shelves piled up with books, and in one corner lay a heap of shucked corn.

From the doorway we saw the people coming from every side of the prairie; on foot; on horseback; single; by couples, and in groups; young men, and maidens, and children, and aged pioneers, of all faiths, common to southern Protestantism, coming to unite in the study of the Bible, and the worship of the living God. Never passed I a holier day. Never loved I more my fellow man. Rude and rough though the building, plain and rustic the costume, devotion dwelt there. After prayer and singing, in which the New England pilgrim led the way, all were resolved into Bible classes, till, at the appointed hour of eleven, an aged minister, who had arrived, closed the exercises with a sermon and the appropriate benediction. This good Vermont *schoolmaster* was become the *patriarch* of this settlement. Be not surprised, then, when I tell you, that I never knew a more heaven-favored man. He, his accomplished consort, and his dear children, with several more since added to their number, are all now alive and well.

I have not been able to visit that settlement since. But I rejoice, now and then, to receive a letter from this venerable Christian Republican. He laid off some of the land around his school house into lots for new comers; and to such as were of useful trades, and peaceable character, these could be had at their own price. The prairie, I learn, is covered with farms; a Christian church has been organized; a post office established; a town has grown up. The beautiful little girl has become, with her man-grown brothers, among the most intelligent and accomplished young people in Illinois. Temperance, patriotism, order, thrift, and prosperity, render that settlement, and others in its vicinity, desirable to the law-and-order-loving emigrant, and the way-worn traveler. And, my dear reader, it is because I know that there are *such* families and communities in the West, who have no part nor lot in the newspaper-trumpeted outbreaks, and lynch-law brawls of Mormons, nor anti-Mormons, "Regulators," "Flatheads," that I narrate this incident. He who travels only on the great roads, or fashionable thoroughfares, stopping alone at hotels and public places, forms but little acquaintance with the bone and sinew of society in our Western States and Territories. We see, too, what *education*—a single public spirited, energetic, *educated* individual or family can do for a settlement. Such are the men and women who are needed at the great West. Such will be the results of your schoolmasters' efforts against ignorance.—*Practical Educator*.

Movement of the West.

The Cincinnati Herald in the course of an article on the progress of population, makes this statement:

"*The movement of the solid mass of the population is continually and systematically West.* This movement is, on the whole, with accelerated velocity.

			Miles.
From 1780 to 1800,	the movement west was		13
" 1800 to 1810,	"	"	39
" 1810 to 1820,	"	"	41
" 1820 to 1830,	"	"	37
" 1830 to 1840,	"	"	52

"From this table, it is most obvious that the Gravitation of Population is moving West, at an accelerated velocity, and that this must continue, because of the far greater fertility of lands in the West. The average velocity is more than five miles in each year—so that the Centre of Population is now just about on the Ohio river, & in 1850 will be in Washington, or Monroe county, O.

"But there is a limit to this Gravitation of Population West. This arises from the fact, that the vast *plateau* of the Rocky Mountains (nearly a thousand miles in diameter) is very inferior land, and cannot sustain more than a sparse population. On the other hand, the Central (that is, the present Northwestern) States are the best lands on the continent. The States of Ohio, Indiana, Illinois, Wisconsin, and Iowa, will, at some time, contain *fifty millions* of inhabitants. These States will make the great Central Empire of the North American Continent. They will control its destiny, and control its legislation, and its civilization."

Miscellaneous.

Keen Retort.

Atterbury, Bishop of Rochester, alluding to a bill brought into the House of Lords, said—"That he had prophesied that the bill would be attempted in the present session, and he was sorry to find that he hdd proved a true prophet." Lord Coningsby desired the house to remark that one of the right reverends had set himself up as a prophet; but, for his part, he did not know what prophet to liken him to, unless to that furious prophet, Balaam, who was reproved by his own ass.

The bishop replied—"Since the noble lord has discovered in our manners such a similitude, I am well content to be compared to the prophet Balaam; but, my lords, I am at a loss how to make out the other part of the parallel. I am sure I have been reproved by nobody but his lordship." A burst of laughter followed this castigation.

NEW YORK CITY.—The Express is giving some of the curiosities of "Doggett's New York City Directory," just published. It contains 67,246 names.—The city is canvassed as high as Thirteenth street, three and a quarter miles from the Battery. An examination of the names shows that those of Anglo Saxon origin preponderate, notwithstanding the large influx of Irish, German and other foreigners. The names that are the most frequent are Smith of course; then Brown, Clark, Williams, Miller, Moore, Lawrence, Thompson, Johnson, Jones and Taylor—all English origin. "The notorious name of John Smith is repeated no less than eighty-five times," and thirty-five of them have no distinguishing middle letter.

The following shows the number of names in the directory, compared with the population of the city at various periods:

	Names in Directory.		Population by Census.
1790	4,250		33,131
1800	10,200		60,489
1810	14,590		96,373
1820	23,320		123,706
1830	31,295		202,589
1840	37,125		312,710
1845	61,333		371,223
1848	67,246	(about)	400,000

The first directory of this city was published by David Franks, in the year 1786, when the number of names was 821, but in the following year, the directory, by the same publisher, contained 1,582 names. The population of the city was then probably over 25,000.

INTERESTING TO PRINTERS.—A working engineer at Preston, England, has invented an apparatus for folding newspapers as they are received from the printing machine.

Bible Translation.

The difficulties of this work are not duly appreciated. The missionaries in *China*—American and British—are preparing a new translation of the Holy Scriptures, and have been compelled to leave for the present the name of the Supreme Being blank, from the difficulty of finding a term in all respects free from objection. The Missionaries are divided in opinion as to the proper term, but like Christian men, have *amicably* resolved to submit their different views to the religious literati of Europe and America. The writer remembers a similar difficulty having arisen in the translation of the Tartar language. The knowledge of such difficulties may serve to give a character of intelligent directness to the intercession of Christians on behalf of Missionaries

Singular Circumstance.

On the 17th day of September, 1847, a lad seven years of age, son of Mr. Theo. P. Bowker, of this city, accidentally swallowed a copper cent, which lodged at the entrance of his stomach. Medical aid was immediately called, and although the physicians could distinctly feel it with their instruments, all efforts to extricate it were unavailing. He had suffered great inconvenience in consequence of its remaining where it first lodged, and has frequently abstained from eating his regular meals, such was the distress occasioned by food coming in contact with the piece of copper. Thus the matter continued until the 17th instant, a period of ten months, when he was suddenly seized with a violent vomiting, and among other matter threw up the aforesaid cent, which was covered with a thin, firm, scaly substance. The little fellow is now as healthy as ever, and feels greatly relieved at having disgorged the indigestible coin.—*Boston Mer. Jour.*

GREEN TEA AND BLACK TEA.

There are two or three opinions common in the United States about green tea, which are great mistakes. One is, that the Chinese themselves do not use green tea; this is a mistake.—But they don't use such green tea as is used in England and America. They most commonly pick out the fine and dried parts, and separate them, calling one gunpowder, and another hyson, and another hyson skin.

The second mistake is that the green tea is made by roasting it on copper plates, which turns it green, and gives it its sharp astringent qualities. All the tea made about Zeetung (a good many thousand pounds,) is dried in iron pans.

But if the Chinese do not make green tea on copper pans, they do what is a great deal worse. They mix Prussian-blue with what is sold to foreigners, which gives it the greenish blue color it so often has, and something of its astringent qualities. Prussian-blue is poison; and the only reason why green tea does those who use it at home so little harm is that it requires but a small quantity to color a large amount of the tea.—But still, small as the quantity is, it does harm; and the people not accustomed to the use of green tea, can hardly sleep after drinking it. You may almost always tell whether there is any Prussian-blue in the tea, by drawing off the infusion and placing it in a white cup. If the infusion is perfectly clear, and of a slightly saffron green color, it is all right: but if it has a dirty appearance, as if there was coloring matter suspended in it, then there is some of the Prussian-blue, or something else there.

The Chinese put the Prussian-blue, and such stuffs in the tea, as foreigners have taken a notion that green tea is not green tea unless it is very green. People in England and America don't like green tea, such as the Chinese use, and won't buy it. Well, the Chinese are a very accomodating people, and they laugh in their big sleeves, and say, "Since foreigners want very green tea, we'll give it to them, but they must pay us a little more for making it so green." Little green tea goes to the U. States, that has not more or less Prussian-blue, or some other drug added to it to give it a high color.

Description of Liberia.

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We take the following description of the extent of the Republic of Liberia, its extent, population, settlements, products, &c., from a pamphlet just issued in Philadelphia:

Extent.—Liberia extends from Digby at the mouth of the Poor river, on the north-west, to Cavally river, on the south-east, between 4 deg. 20 min. and 6 deg. 40 min. north latitude, and 7 deg. 30 min. and 11 deg. west longitude, from Greenwich. The length of coast between Digby and the Cavally river is about three hundred miles. The territory of Liberia extends from twenty to thirty miles inland. The right of possession and jurisdiction over all this line, (with the exception of Young Sisters,) has been purchased by the American and the Maryland Colonization Society, and farther purchases have since been made.

Population.—The inhabitants of Liberia, emigrants from the United States and their children, number three thousand five hundred; and seven hundred occupy the Maryland Colony at Cape Palmas. To these may be added about five hundred natives, civilized and admitted to the privileges of the polls and the rights of citizenship in general. The natives residing on land owned by the Colony, and directly amenable to its laws, are estimated from 10,000 to 15,000. The population of the allied tribes in the interior, who are bound by treaty to abstain from the slave-trade and other barbarous practices, is not accurately known, but may be estimated at 150,000.

*Towns and Settlements.** — Monrovia on the south side of Cape Mesurado, near the north-western boundary of Liberia, is the capital and chief place of trade. Population 1,000. The other ports, not counting those in the Maryland Colony, are Marshall on the Junk river, Edina, Bexley on the St. Johns river, Basso Cove, and Greenville, on the Sinoe river. The more inland towns and their adjoining settlements, are Caldwell, New Georgia and Millsburg.

Productions of the Soil.—Coffee, sugar cane, rice, cotton, indigo, Indian corn, potatoes, yams, cassadas, bananas, arrow-root and nuts may be produced in any quantity; fruits are various and abundant. These are all grown in Liberia.

Exports.—The chief exports are cam-wood, palm-oil and ivory, to the amount of $123,690 in two years ending September, 1843, according to the official returns. These are brought from the interior.

Imports.—The imports for the two years, as above, amounted to $157,830.

Religious Aspect.—Churches, 23; communicants, 1,500; of whom 500 are natives and recaptured Africans.

Education.—Schools, 16; scholars, 560; of whom 200 are native Africans. The Sunday-Schools embrace a far larger number.

*The statistics of the Maryland Colony at Cape Palmas are not given in this statement.

DROWNED.—Mr. Joseph Lanery, of Beaver County, was drowned near the mouth of Brady's Run, a few days since. Intemperance. He left a wife and several children.

From the Baltimore Sun.

Passage of the Wilmot Proviso.

We yesterday announced that the Oregon bill had passed in the House, containing the Wilmot proviso, or rather the Jefferson proviso, prohibiting the introduction of slavery into the territory. This section, which extends the ordinance of 1787 over the Oregon territory, is in the following words:

"That the inhabitants of said territory shall be entitled to enjoy all and singular the rights, privileges and immunities granted and secured to the people of the territory of the United States northwest of the river Ohio, by the articles of compact contained in the ordinance for the government of said territory, on the thirteenth day of July, seventeen hundred and eighty-seven; [and shall be subject to all the conditions, and restrictions, and prohibitions in said articles of compact imposed upon the people of said territory.] and"

In committee of the whole, the House had stricken out this section, but the House refused to concur in the striking it out of the bill, by the following vote:

Ayes—Messrs. Barringer, Bayly, Beale, Birdsall, Bocock, Botts, Bowdon, Bowlin, Boyd, Broadhead, Wm. G. Brown, Albert G. Brown, Burt, Cabell, Chapman, Chase, Beverly L. Clark, Clingman, Howell Cobb, Williamson R. W. Cobb, Cocke, Crisfield, Crozier, Daniel, Garnett Duncan, Alexander Evans, Featherson, Ficklin, Flournoy, French, Fulton, Gayle, Gentry, Goggin, Green, Willard P. Hall, Haralson, Harmanson, Harris, Haskell, Hill, Hilliard, Isaac E. Holmes, George S. Houston, Inge, Charles J. Ingersoll, Iverson, Jameson, Andrew Johnson, Robert W. Johnson, Geo. W. Jones, John W. Jones, Kaufman, Kennon, Thos. Butler King, La Sere. Ligon, Lumkin, McClernand, McDowell, McKay, McLane, Miller, Outlaw, Pendleton, Phelps, Pilsbury, Preston, Rhett, Richardson, Robinson, Roman, Sawyer, Sheppard, Simpson, Sims, Stanton, Stephens, Thibodeaux, Thomas, Jacob Thompson, Robert A. Thompson, Tompkins, Toombs, Venable, Wallace, Wick, Woodward—83.

Nays—Messrs. Abbot, Adams, Ashmun, Bingham, Blanchard, Brady, Butler, Canby, Catheart, Franklin Clark, Collamar, Collins, Conger, Cranston, Crowell, Cummins, Darling, Dickey, Dickinson, Dixon, Duer, Dan'l Duncan, Dunn, Eckert, Edwards, Embree, Nathan Evans, Faran, Farrelly, Fisher, Freedley, Fries, Giddings, Gott, Gregory, Grinnell, Hale, Nathan K. Hall, Hammons, James G. Hampton, Moses Hampton, Henley, Henry, Elias B. Holmes, John W. Houston, Hubbard, Hudson, Hunt, Jos. R. Ingersoll, Jenkins, Kellogg, D. P. King, Lahm, W. T. Lawrence, S. Lawrence Lincoln, Lord, Lynde, Maclay, McIlvaine, Job Mann, Horace Mann, Marsh, Marvin, Morris, Mullin, Nelson, Newell, Nicoll, Palfrey, Peaslee, Peck, Petrie, Petit, Pollock, Putnam, Reynolds, Richey, Rockhill, Julius Rockwell, John A. Rockwell, Rose, Root, Rumsey, St. John, Schenck, Sherrill, Sylvester, Slingerland, Smart, Caleb B. Smith, Rob't Smith, Truman Smith, Starkweather, Andrew Stewart, Charles E. Stuart, Strohm, Tallmadge, Taylor, Jas. Thompson, Richard W. Thompson, Wm. Thurston, Turner, Tuck, Van Dyke, Vinton, Warren, Wentworth, Wiley, White, Williams, Wilmot—114.

The bill was then ordered to be engrossed, and being engrossed, was read a third time, and under the operation of the previous question, was passed by yeas and nays—yeas 129, nays 71.

Mr. Wentworth moved to reconsider the last vote; which motion to reconsider was laid on the table.

Remarkable Case of Rescue from Servitude of a Free Colored Philadelphian.

The New York Tribune says that there has arrived at that port as a passenger from Havana, in the barque Rapid, a colored man, named John Lytle, a native of Philadelphia, who returns to this country after an absence of twelve or fourteen years, within which period his history has been a singular and interesting one:

Some short time ago a gentleman of this city, while traveling in the Island of Cuba, stopped at the *ingenio*, a sugar estate of a wealthy planter named Don Gaspar Hernandez, about twenty miles from Matanzas.—While examining the machinery of the sugar work, he was addressed in English by one of the apparent slaves employed about them; and the result of a guarded conversation that ensued was to inform him that the slave was in truth a free American citizen, wrongfully held in slavery. His story was this: He had been shipwrecked many years before on the coast of Africa, in the ship Jupiter, employed in the service of the Colonization Society.—With the rest of the crew he had made his way along the coast for about 130 miles to the slave station at Gallinas, where he was well received by the proprietor, Don Pancho Ramon, who promised him a passage in the first vessel to Cuba—from which Island it would be easy to reach the United States. The slave cargo which he thus accompanied being duly landed in the neighborhood of Matanzas, Lytle was cooped with the rest of his color in the "barracoons," and soon found himself at work as a slave on the estate where he was thus found by a stray wayfarer from his own country. He had made more than one unsuccessful attempt for his freedom, and had at this time given up the thought of it in despair. After further inquiries had been made, the case was laid before the Secretary of State, who fully entered into it, and readily responded to the call made upon him to demand the liberation of the man. Our popular and excellent Consul at Havana, Gen. R. B. Campbell, of South Carolina, also entered into the spirit of the instructions which he received from the state Department with his characteristic zeal and ability. The upshot of the whole has been the arrival of the man, as a freeman, at this port, as above stated, with a sum of money of $2.211 33, as his wages during the eleven years of his servitude, with interest, beside his expenses home.

Irish Conference.—The report of the numbers in society has been given, showing a decrease of fourteen hundred, which is less than was feared, considering the immense emigration, numerous deaths, and the distracted state of the country during the past year.

The annual missionary meeting was held on the evening of June 26th, in the Lower Abbey-street chapel. Addresses were delivered by Dr. Newton, D. M'Afee, T. Meredith, R. Huston, & others. The collection was greater than at the meeting last year.

On Tuesday evening, the 27th, four young men who had travelled four years were examined, admitted into full connection; and ordained in the Centenary chapel. The usual questions were asked them by Dr. Newton. The Rev. T. Waugh, who moved their acceptance, addressed them on the necessity and importance of piety, purity and zeal in Christian ministers, and the Rev. W. Stewart, who seconded the motion, dwelt briefly on the faith requisite for the work of the ministry. After the ordination, the President delivered a charge, founded on Tim. vi, 15. *Chris. Ad. & Jour.*

Advertisements.

CLEANING & RENOVATING LADIES' AND GENTLEMEN'S APPAREL!

ALSO COLORING LADIES' DRESSES, SILKS, &C.

THE subscriber, on WEST STREET, Putnam, opposite the residence of Mr. Nesbaum, will clean and renovate ladies' dresses, shawls, &c., taking out all grease spots and stains, and make the articles look as well as when new. Also men's fine coats, and other articles cleaned and done up in the best manner, colored, if faded, and insured not to injure the cloth or colors. All work done at low charges, by BETSY JORDAN.

Putnam, Ohio, July 20, 1848.

N. B. Ladies need not rip apart their dresses.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the modo of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggishness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

TO THE AFFLICTED. READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bete superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

THE CHRISTIAN WREATH

Is published monthly as a RELIGIOUS AND LITERARY PERIODICAL, each number containing 32 octavo pages, with new and beautiful type, and embellished with fine MEZZOTINT and STEEL PLATES, and COLORED ENGRAVINGS of Flowers, Birds, &c. The Publisher intends to issue it with regularity and promptness, and to use his best exertions to make its pages highly interesting and instructive, and thus to secure for it the kind regards of the moral and religious part of the community.

The design of this work is to take the place, in some measure, if possible, of the trashy, frivolous, and in some instances corrupting issues, that are now constantly teeming from the press and deluging the land; and to contribute its quota in the efforts that are making to wake up in the minds of the people a taste for more ennobling, elevating, and pure literature, being fully persuaded of the beneficial results that must follow such efforts, if successful. In these efforts, the publisher and editor earnestly asks the co-operation and influence of those gentlemen, clergy and others, who desire to see a wholesome and sound literature pervade the land, and take the place of that which is not only useless but highly injurious. Art, science, and beauty will be made to contribute their share to the pages of the Wreath, and to go hand in hand in the advancement of Religion, with which they are, more or less, inseparably connected.

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Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

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Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

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We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says. "My son has been afflicted for years with epileptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

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Read the following remarkable case of the son of Wm Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken tour to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respect to his case:—they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 27 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

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J. Ellsworth, seven years, 12 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years. Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
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(Signed,) W. L. MONROE, M. D.

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THE WESTERN RECORDER.

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Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

THE BELIEVER'S CONFIDENCE.

PSALMS, 73, 23–27.

On thee, my everlasting Friend,
My confidence is stayed,
For thou dost hold me by thy hand
And bid my heart be glad.

In thee who hast, and still shalt be
My counsel and my guide,
I rest my hope alone on thee,
And in thy name confide.

Whom have I in thy blest abode,
In whom I could delight;
Or who, O Lord, in earth abroad
So pleasing to my sight?

I view thy creatures, and they pant
Thy bounteous hand to see;
This leads my longing soul to faint
With strong desire for thee.

Tho' heart and flesh are failing still,
No anxious thoughts arise;
I have a home in Zion's hill,
A mansion in the skies.

My God, thou art my rock & shield,
And I'll thy name adore,
Thou art my life, my strength'ning hope,
My portion evermore.

H. C. M'BRIDE.

Roseville, Ohio, August, 1848.

Ecclesiastical.

Written for the Western Recorder.

Br. Bassett: Writing to you on business, it occurred to me that it would be entertaining & instructive to many of your readers, to furnish from the Mutual Rights of Dec. 1827, the following extract of "Reasons in Plea for reform, by Neale." I know not the proper name of the writer.

M. JARED.

Lafayette, Ill.

Reasons in Plea for Reform in the Government of the M. E. Church.

We think the present government of the church, in many of its leading features, *unscriptural*.

In assuming this position, we do not wish to convey the idea, that we consider any form of church government, of Divine origin, in the sense, in which this is contended for, by Roman Catholics and high church Episcopalians; but simply to say, that in our view of the subject, the Scriptures furnish, and the practice of the primitive church, as established by the apostles, recognizes the great leading principles of church polity, as they should be acted upon by all persons and churches in all ages.

All governments of human construction, are more or less defective, and must admit of improvement from time to time, and in our estimation, this maxim will apply with peculiar force, to the government of the Methodist Episcopal Church, in the United States. That those who have had a principal agency, in bringing about the present state of things among us, have been influenced by this maxim, is entirely evident from the fact, that the government of our church has been altered, amended, and modified, in various ways, at each session of its legislative council, since its first adoption. This readiness to change and alter, to revoke old and enact new laws, argues a conviction, on the part of its framers and supporters, that it is not perfect, but that it is susceptible af many and important improvements.

It cannot be improper therefore, in any of the members of this establishment, to essay by proper means its further perfection. In view of this, thousands of its members and hundreds of its ministers have been laboring for years, to introduce a mode of government that shall equally secure the rights of the ministry and membership, giving to each a proper share, in all matters of legislation, affecting the interests of the whole body.

At present, the entire business of legislature, in the Methodist Church, in this country, is confined to about one thousand ministers, to the utter exclusion of about *seven thousand* of their brethren in the ministry; and nearly *half a million* of the laity! And it is a little remarkable, that there is no church on earth, totally rejecting the representative principle, in matters of government, except the Romish and Methodist *Episcopal* Church. It may indeed appear invidious, to institute a comparison between the pope of Rome, and his cardinals, and the bishops of the Methodist Episcopal Church and the travelling ministry, but the resemblance, so far as *legislative prerogative* is concerned, is exact. If this be denied, we invite the friends of the reigning state of things, to point out the dissimilarity.

The object of the following pages is, to offer some of the many reasons, why, we think reform in the government of the church essential to its present and future interests.

We are instructed in the scriptures, the "only and sufficient rule of our faith and practice," that Jesus Christ is the Supreme "Head of the church," that "one is our master even Christ," that there "is one Lawgiver," and that our Lord before his ascension, and by the subsequent teaching of the Holy Ghost, instructed his church and people, in all things necessary to be known; in order to their proper discipline upon earth, and final settlement in heaven. From all which it may be fairly inferred. that what should be properly considered the *fundamental principles* of church government are to be found in the holy Scriptures.—If therefore it shall appear, that the government of the Methodist E. Church in its more distinguishing features, does not accord with these fundamental principles, we humbly conceive it to be the undoubted right, of any one, or more of its members, to ask for a change, the object of which, is to effect such accordance.

Impressed with these views, we proceed to show, wherein we think the government of the Methodist Episcopal Church most defective and plainly unscriptural.—In the first place, we consider the government of the church to be defective and unscriptural, in giving to the ministry, or rather a small portion of the ministry, say *one* in *seven*, the supreme legislative control of all its affairs. This in our judgment, is manifestly a violation of the scripture-character, and primitive usage of the church, as these were developed in the apostolic age. All the precepts and maxims of the Gospel, together with all the examples of inspired practice, which can by legitimate interpretation, be brought to bear upon this subject, seem to indicate in no obscure way; that the power to regulate prudentially, the internal organization, & external discipline of the church, in things non-essential, belongs to the great body of the faithful; and not to a privileged few of its members or ministers. In Matt. 20, 25—6, our Lord remarks, "The princes of the gentiles exercise dominion over them, and they that are great, exercise authority upon them, but it shall not be so among you."—Here our Lord expressly *forbids* lordship and dominion, on the part of the ministry, by assuring them, they shall not act the part toward their people and flocks, in the exercise of rule and authority, that the princes and great men of the gentiles exercised toward them, in claiming, an unnatural and oppressive pre-eminence over them.—That the Methodist travelling ministry, claim & exercise such a pre-eminence, in making and enforcing laws, relating to *conscience*, is known to every one—and whether this assumption of right, comes within the prohibition above, it requires but very little discernment to determine. In our judgment, it does, by every law of fair construction.

Matt. 23, 8—9, our Lord says, "be not ye called *rabbi*, for one is your master, even Christ, and all ye are brethren," this passage plainly teaches a perfect equality among ministers, and as they are not to be called masters, it is morally certain, that Christ intended to teach them, that they should not in any instance usurp or exercise authority over the people, not constitutionally secured to them by their known will, or the terms of the commission, received by ministers from the great Head of the church. A discretionary power among themselves, as masters over the people, is expressly forbidden, and yet this power is undeniably claimed by the travelling ministry of the Methodist Epis. Church. They claim the privilege of saying what is right, of fixing terms of communion, and punishing all delinquency at pleasure; and the local ministry and membership are not at liberty even to listen to their deliberations, in the humble character of servants, to these fortunate, & as legislators, irresponsible masters. 2 Peter, 5. 3, "neither as lords over God's heritage but examples to the flock."—Now if to legislate for a people, in a way that materially affects their present and eternal interests, without their knowledge or consent, thereby definitely requiring passive obedience and non-resistance, is to *lord* it over God's heritage, it admits of the clearest historical demonstration, that the government of the Methodist Episcopal Church, stands chargeable with the violation of this important precept in relation to all Christian ministers.—In the great commission given to all ministers by our Lord, a little anterior to his ascension, he instructs them to disciple the nations, by teaching them "whatsoever he had commanded." Now we insist upon it, that those ministers who usurp the right of legislation, and enact laws affecting the conscience of Christians, and the communion of saints, without the consent and ratification of those concerned, transcend the definite powers of their commission, and cancel the obligation of the people to obey. The duty of obedience to Christian rulers, is predicated upon the fact, that those rulers, were to require nothing, but what Christ had "commanded," accordingly, in the 5th article of our faith, as subscribed in the book Discipline; it is affirmed of the Scriptures, that "whatsoever is not therein, or may be proved thereby, is not to be required of any man." Where then, do we find in the Scriptures, that *one*, *three*, or *five* men, may be rightfully elevated in rank by a solemn consecration, over 'eight thousand' of their peers in the ministry? Where do we read, that one thousand of these should rule all the rest with a rod of iron, or a broken reed as the case may be? Where do we read, that by the will of these self constituted masters, scores, hundreds, and thousands, shall be banished from the church of God, for inattention to rules and regulations, that had no existence, until the visions of inspiration had ceased for eighteen hundred years!

Western Sketches.

MR. MAGOON'S SPEECH.

The following is the speech of Rev. Mr. Magoon, of Cincinnati, before the American Baptist Home Missionary Society, at its late session in N. York, on a resolution offered by him:

He moved that the great valley of the West is an inviting field, which will amply repay cultivation. Eastern character, said he, is wondrously transformed in the West. Let your Yankee start for that promised land, sleep the first night in Albany; the next in Buffalo, which he would find a dreadful nice village; go to the Niagara, in whose awful tones he would hear the first key-note of the great anthem of the West; let him step on board a steamer, and go 1585 miles up to Chicago, and by the time he had arrived there he would get some new idea; let him go forth to those boundless prairies, spangled with flowers, and billowy with the luxuriant grass, over which the voices of a thousand feathered warblers make melody, and through which a countless myriad of buffaloes and deer roam—those magnificent prairies, to which the steppes of Asia, and the pampas of South America bear no comparison—those limitless prairies, in whose verdure the lies down to his evening rest, over which the horizon closes without a bound—and he might well feel new ideas of grandeur and glory. Let him go down the Mississippi, and behold at New Orleans the ships of every nation under the sun, and see the men and hear the language of every division of our species; let him go back, hugging up the smoke-stack or the shady side of the wheel-house, as the weather may be, whittling and speculating, and pumping every passenger dry with his interminable questions—let him stop at Cincinnati, the heart of the mighty giant—the hem of whose garment only he had seen—let him see this, and he will see a fraction of that valley which might make a corona of States fit to gem the diadem of the world—he will see room for all the exiled kings of the world to pitch their tents—room, even, for Victoria to give ample farms to all her children, past, present and prospective—aye, tho' God should bless her for time to come with the fulness he has vouchsafed to her for the past six years. Let your Yankee see all this, and his ideas will begin to expand; he becomes a Yankee enlarged. So much for the extent of this western field. The growth of the West is talked of—always talked of—talked to death. Innumerable myriads are constantly going over the blue summits of the Alleghanies, with ultimate purposes to scale even the sterile peaks of the Rocky Mountains—to make their homes over all the broad country, from the snows of the north to the balmy breezes and effeminate luxuriousness of the south. No less than one and a half millions of the descendants of the Puritans are now in our West, cultivating their farms, and looking after the dimes. According to a statement made by a member of Congress, in 1860 there will be thirty-one millions of souls in this Union, eighteen millions of whom will be in the great valley of the West. The increase in that region for ten years, 1830 to 1840, was 74 per cent., and in the north-west no less than 108 per cent. At this rate of increase, in less than ten years this valley will possess the power and control the destinies of the Republic. A prominent feature in the West is the diversity of character there found. Many New Englanders are there—some fine, noble-hearted men, and some the meanest men I ever knew. There is the open-souled and generous Irishman; the keen, cool, crafty Scotchman; the Englishman, stiff as his own sturdy oak, and some of them as sound at the core as the old monarch of the forest; the fickle and shifting people of middle Europe; and that wonderful magician of the North, who will smoke and drink, and, living on sour beer, will chase a Greek particle through all known literature; the erudite philologist, who smokes and thinks, and thinks and writes ponderous folios, that would break a common skull. When these amalgamate, as they eventually will, they will form oh! what a glorious amalgam! destined to revolutionize, to renovate and bless the world. We must also consider the enterprise of the West. Take Cincinnati, for example. In 1847 her imports and exports amounted to—how much? how much do you think, you who live on the little patch this side the mountains and fancy you own all creation? Why, one hundred and seven millions of dollars! But her educational interest is her greatest glory. The best models of Boston school-houses only serve her, the best teachers only are employed by her, 10,170 of her children enjoy access to her higher schools. And at this moment she is leading the world in the purest of the fine arts, Sculpture, and in the strictest of the exact sciences—Astronomy.—Opulence is there to support these enterprises, and has lately opened a gallery of the Fine Arts, and which may safely challenge the continent for its superior. The people of the West, are all enterprise. I know a man who worked to the age of 40 years to feel himself a breathing place in the woods, and then went with his son and son-in-law, and sat by them in Miami University to attain a classical education. He was successful, for he said, "Without intelligence I can never be influential." There are no drones in the West unless they are imported; in & around Cincinnati there are fewer loafers than in any place I ever knew. Every man, woman and child has something to do. Those who can't work, those who can't think should stay away from the West, for there the people are walking forward with a quick-step over the shoals and quicksands of time. * * * * * * * *

In the third place, this field will richly reward all culture bestowed upon it. But men who go there want character; and they want three kinds of sense—common sense, cultivated sense, but most of all a divine sense, learned in the school of Christ emanating from the cross. Some of our young men, I am aware, graduate from the New England College, their ordinary habiliments scarce sufficing to hold their august persons, with great proficiency in the application of Latin terms, armed with the President's diploma and recommendatory letters, all which may be well; but this is not what the West requires—there he would be asked to *do*, for *can do* is the only talent there demanded. The education soaked in from the outside like Thompsonian bath is useless there. There is no field for such preachers. Blackboard knowledge and Latin roots, emptiness in the head, green glasses over the eyes, dyspepsia in the stomach, and a diploma in his hand, do not suit the people—they want what the Scotch call "gumption"—they want men like Ringgold's flying artillery, who knew how to load and fire in the hottest of the fight.—There is no need to wait for a church to call a pastor in the West; he can call his church himself. With a log cabin for a vestry, he can have around him a cathedral whose arches were wrought and wreathed, whose roof was adorned in a way the temples of Greece never knew—the blue sky is visible through its dome, the setting sun streams in between its pillars, and there, in a garb, as simple as the sublime truth he tells, he can preach the word of life; there is no need of fine linen in double quantity—linen under and linen over his garment—he will not want two shirts. With such men we should do nobly—oh! that we had them east, west, north, south, and every where; with such men the people would turn to God, and put their trust in him.

It is not only for our cotemporaries we desire this, but for the myriads whose fathers are yet unborn—for those who will fix their temple-domes on the peaks of the Rocky Mountains, in that golden age of the Anglo-Saxon race, and gaze over an empire of three hundred millions of christians, and hear the murmur of the Pacific and the roar of the Atlantic join in the mighty jubilee of love and glory to God through all that mighty valley of the West. Then would the present laborers in this field behold the unspeakable glory of which they are now sowing the seed, come to fullness—

"When wrapt in fire the realms of either glow,
And heaven's last thunder shakes the world below."

Missionary Intelligence.

From the Missionary Herald.

SANDWICH ISLANDS.

LETTER FROM MR. COAN, SEPTEMBER 7, 1847.

During the year I made six tours in Hilo and Puna, examined schools, and preached or lectured some four hundred times. I have also made numerous excursions and pastoral visits at and around the station, for conversation, prayer, religious instruction, &c. When at home, my house has been thronged most of the time, from morning till night, with natives; some desiring books, others medicine; some asking advice, others having difficulties to settle, and others wishing to converse on the things of religion.

There have been inquiries at the station, and through all the field, during the year. One hundred and seventeen, as you will see by the statistical table, were added to the church by profession. In several parts of the field there have been refreshing evidences of the presence of the Spirit. While many members of the church have slumbered, many others have been active, zealous and efficient in the work of the Lord.

[Mr. Coan was also enabled to report, that not less than one hundred candidates for admission to the church stood on his list at the close of the year.]

The church has been remarkably peaceful; and knowledge and stability are increasing among the members. Several protracted meetings have been held, with happy results; and I have spent several days in conference, prayer, &c. with nearly one hundred of my native deacons and helpers. I also spend considerable time with them, as I meet them in little clusters of three, five, ten, &c. when I pass through the field on my tours. Such seasons are devoted to consultation and prayer, and to giving them more specific and particular instruction in regard to the duties of their several stations.—Some of these leaders are growing men; and they are giving me much assistance by their active and energetic labors, and much consolation by their steadfastness, prudence and spirituality. Others, again, fail and bring pain and sorrow upon the pastor, and scandal upon the name of Christ.

There is not one of the members of the church who can boast of perfection, or who can be held up as a model of all that we wish to see in a saint. There is not one of them who does not sometimes give his pastor pain by his defects; and yet there is a host of them, over whom we rejoice as the children of God and the heirs of heaven. We feel sure that the Lord hath wrought a great and marvellous work here; & every passing year, though it developes human depravity, and gives us painful evidence of the self-deception of some and of the dark hypocrisy of others, confirms our conviction and our assurance that the hand of the Lord was in the great and protracted revival, the fruits of which have been here gathered. That there should be many tares and much chaff in the harvest, was to be expected, and was in fact expected. But we can truly say that amidst all the humiliating and deplorable evidences of man's ruin, as seen in the fickleness, the stupidity, and the hypocrisy of many who once "did run well," we have nevertheless great reason to praise God and take courage, for the thousands who hold on their way and give more or less evidence of the new birth. Making allowance for all the disadvantageous in the case, I know of no churches in our own land, in whose piety I have, on the whole, more confidence than in that of the Sandwich Islands Christians.

In contributions at the monthly concert, and in other beneveolent acts and labors, they have done about as usual, during the past year, and as has been from time to time reported. They have also built or rebuilt two or three meeting-houses at out-stations, and done something to improve other places of public worship.

Attendance on public worship has been uniformly good on the Sabbath; and at our weekly lectures and prayer meetings we have as large a proportion as is common in our country; yes, larger. This holds true throughout the field; in which about thirty congregations assemble regularly on each Lord's day. Probably you would see in these thirty congregations as large a proportion of the population of Hilo and Puna, as you could find in any country or community worshipping on the Lord's day.

Schools—Romanism—General Progress.

Our common schools are all in operation, and are doing as well as could be expected. All the Protestant children of a suitable age are enrolled, and all attend school, more or less regularly. The papists have organized some half dozen schools in Hilo and Puna; but, so far as I can learn, they are in operation but a small part of the time, & even then they are very thinly attended. Their schools on this island have the appearance of little else than a pretext to keep their children from Protestant schools, and, by their easy and lax discipline, to tempt the lazy and the discontented pupils in our schools to join them.

So far as I can learn, popery remains about stationary. I know of no important change in regard to the Romanists since my last report, except the location of a priest at Hilo, and the effort to collect their scattered children and organize them in schools. They have erected no permanent buildings in this field, and it is my impression that they have not increased in numbers for three years past. They have had accessions and secessions, from time to time, but all confined to an ignorant, vicious, credulous, or unstable class.

[In closing his remarks on the present condition of his field, Mr. Coan adds this valuable statement: "Physical improvements are constantly advancing at Hilo. The face of society and of nature is greatly changed. We see the transformation in dress, furniture, houses, manners, streets, yards, fences, productions, &c., &c. This is all desirable, so far as it is attended and controlled by good sense, sound morals and true religion."]

Our afflicted brother Paris, with his motherless children, has taken up his abode at Hilo. They form a portion of our family, except that for study and lodging they occupy the mission-house which was vacated by the removal of Mr. Wilcox. His plan is to make tours in Kau, as I do in my field, preach to seamen, and render me aid in my labors. By this arrangement one of us can usually be at the station, while the other is absent on tours; and it will also give a home to his children, while he makes his pastoral visits to his people in Kau.

We are now engaged in fitting up a small chapel and reading-room for seamen. The funds for this object are generously supplied by ship-masters and sailors, and by some of the foreign residents of this port.

The United States ship-of-war Cyane, Captain Du Pont, has lately made us a visit of two weeks. The Captain, who is a very intelligent man, spent much of his time in our family.—The crew had liberty on shore, and we heard of no riot, quarreling or misconduct among them. This we attribute to the absence of alcohol.—Captain Du Pont, with his officers and crew, put ninety-four dollars into my hands as a donation for the seamen's chapel. Oh, that the wealth which is lavished upon ou navy any army, were all consecrated to enlighten and to bless the world, rather than to curse it with devastation & blood!

Miscellaneous.

Take care of your things—Take care.

All of them, every thing God has given.—"Gather up the fragments that nothing be lost." Some folks are wasteful, loose, slack, slovenly, very. Leave out their tools, hoes, shovels, rakes, pitchforks, baskets, etc. These should be picked up, housed safely, carefully—a place for every thing and every thing in its place.

Husbands are wasteful, wives are wasteful, children are wasteful—children are permitted to eat to the full—fairly gormandize, stuff themselves, then scatter to the winds! We knew a poor, miserable piece of a wife, poor as poverty could make her, always living upon the hand of charity, a real *slapdasher* for extravagant wastefulness! Load her down with good things—fruits, vegetables, meal, flour, meat, bacon, cheese, eggs, jellies, etc. etc—the whole *calabang* would be launched at once into the frying pan and bake pan; the table would be loaded down, groaningly, with the richest variety, sufficient for a little army; and the residue, after the feast, was dashed into the street, or into the swill tub! Fine times! What next?—lie down, sleep like a pig—calm as a clock. Wake up, nothing to eat—every thing swept clean as a whistle; nothing to eat, pennyless, breadless, meatless, senseless, brainless! This is pauperism with a vengeance! We have now this moment one or two bright specimens in our mind's eye.—*Golden Rule.*

The Grateful Milliner.

A gentleman from one of the Provinces, went to a fashionable establishment in Paris, to purchase a bonnet for his wife, which he requested the mistress of the establishment to select for him. The lady selected a very elegant hat, and when the gentleman inquired the price, she answered that it had been paid for. The gentleman was much surprised; and desired an explanation.

"Sir," said the lady, "ten years ago you bought some apples of a little girl in the streets of Paris. The poor child had not enough money to change a gold piece that you gave her, and when she mentioned that her mother was very sick at home, you told her to keep the money till she had enough to change it. The little apple merchant now stands before you. I have married a rich man, and must beg of you to accept the hat as a testimony of my gratitude for a gift which saved my poor mother from much suffering."—*London Paper.*

"I Cannot tell a Lie."

In the war of the Revolution, while General Lafayette commanded in the American army, a part of the troops were encamped near the water's edge. One summer evening, a soldier, who was an excellent swimmer as well as fifer, took his fife with him to the water, and engaged in fifing and swimming at the same time. The music reached the ear of Lafayette. Early the next morning, he sent an officer in pursuit of the man who had thus disobeyed the orders of the camp. The soldier was a man of Connecticut and a man of truth. When arrested by the officer, he considered that, perhaps he might escape a severe punishment by denying the deed. On a moment's reflection, however, he said to himself, "I have always spoken the truth—I cannot tell a lie." With this principle in his mind, he came into the presence of the General, who asked if he were the individual who played upon the water the evening previous; to which he replied, "I am." "To-morrow, then, at such an hour, I wish you to repair to my tent."

He came at the appointed time. The General then informed him, that the tune which he had heard the evening before effected him very much—that on a former occasion it had been played at the funeral of a dear friend of his who had died in his native country. Since then, until now, he had never met with an individual who could play it. "For the purpose of indulging in the melancholy pleasure of hearing it once more, I have," said he, "sent for you." The General, after being agreeably entertained with the conversation and music of his guest, dismissed him with his thanks and some money from his purse, as an expression of his satisfaction for the performence.

"I cannot tell a lie," boys, is a good rule to follow.

American Marble.—Our citizens had an opportunity recently of examining a noble block of American statuary marble. It was taken by Messrs. Ripley and Barns from their extensive quarry in Rutland, Vermont, some fifty feet below the surface. This is the largest block of marble ever quarried in this country. It weighs nine thousand six hundred pounds. It is as pure and white as the best East Boston sugar, and is what geologists class as *translucent*. It is the purest marble yet found in America, and equal to any ever brought from Italy; tough, with a fine grain, takes a fine polish, and will stand our climate much better than the Carrara marble. This block was taken from Rutand to Whitehall on the railroad, thence down the canal to Troy, and over the Western Railroad to this city. Our sculptors may now look to Rutland, and not to Italy, for their material.—*Boston Trans.*

THE HAPPY MAN.

In walking down Second street, on my way to the Arsenal, I found a crack in my boot, and recollecting the old adage, "a stich in time saves nine," I popped into the first cobbler's shop I found, to get it mended. Unlooked-for pleasures are generally most relished. I had no expectation of meeting with a philosophical cobbler. Pulling off my boot I looked at the man. What an expressive forehead! What an expressive eye! There is truth in Physiognomy, exclaimed I to myself. That fellow's brain's are not made of green peas! As he was fixing the boot, I thought of a man with capacities for intellectual pleasure and improvement, "lofty and lordly," wasting his whole existence, pent up in a small room, knocking away with his hammer, and bending from morning till night over a lap-stone and a piece of leather. I took another look at the man, and while the glorious sun was rolling in his golden course, and all nature smiling in her most gorgeous and superb scenery, moving the gaze and filling the beholder with sublime feelings, here, said I to myself, sits a man perpetually straining his eyes to poke a hog's bristle through a little hole. What an employment for a man capable, if properly instructed, of measuring the distance to Mercury! It is impossible that he can be happy—he is out of his sphere. Just as he got the thread through the third hole, I spoke to him and said, "Your room is very small; are you happy here?" He answered with some energy, "Happy!" Yes, as happy as the day is long, and would not exchange situations with the President. I don't interfere with politics; but I know all about them."

"But are you happy in your employment, confined all day in this small room?"

"Yes, certainly. The fact is, half of the world don't know how to be happy. I was for a while humbugged about happiness, but, sitting on my stool and reflecting seriously one day, I got the secret. I thought to be happy you must be rich and great, and have an inconveniently large house, and a table groaning with every thing.—But I soon found all that was stuff. I am happier here with my last and hammer, than thousands with their fine houses and splendid equipage, & have a great deal of enjoyment, in looking out of my little cabin, and laughing at the follies of the world. They don't see me, and it does them no harm. Between you and me, the world is busy pursuing mere shadows; one wants to be rich, another to get into office—never satisfied; but here am I, mending old shoes, contented with my lot and situation, and happier by far than a King. Indeed I am thankful that heaven in its wrath never made me a King, for it is poor business."

By this time my boot was ready, and wishing to prolong the conversation with a man who displayed so much real practical Philosophy, I said—

"Have you no distressing cares to vex you, no anxieties, no sleepless nights, no bills to meet, no pangs for yesterday, no fears for to-morrow?"

He stared at me a moment, and said, "No, none. The only cares which I have are comforts. I have a wife, the best in the world, and two children which are comforts for any man to enjoy. As to bills, I have none to meet. I never buy on credit, and never buy what I do not really need. As for the fears of to-morrow, I have no fears, but trust in a kind and over-ruling Providence, believing that sufficient unto the day is the evil thereof, and resignation to Providence to be the truest Philosophy."

What a noble fellow, said I, to mend a crack in a boot! Himself a piece of noble workmanship! I felt inwardly the truth of the saying,—"Contentment is a kingdom;" and after I left my philosophical cobbler, I thought much about him, and am satisfied that his philosophy was sound, and that mankind in general have yet to learn the secret of being happy. His situation in life is obscure, but

Honor and fame from no condition rise;
Act well your part, there all the honor lies.

"Contentment is a kingdom;" would that the whole human family realised this sentiment more fully, and practiced many of the maxims of the cobbler—such as never to buy on credit, and never to buy what they do not need, and trust more to our Heavenly Father, who has promised to give us whatsoever we ask in his name.—*Boston Cultivator.*

Value of one Leaf.

There was once a caravan crossing, I think, the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and sinking down, was left to perish in the road. The missionary saw him, and kneeling down at his side, when the rest had passed along, whispered into his ear, "Brother, what is your hope?" The dying man raised himself a little to reply, and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin;" and immediately expired with the effort.

The missionary was greatly astonished at the answer; and in the calm and peaceful appearance of the man, he felt assured that he had died in Christ. "How, or where," he thought, "could this man, seemingly a heather, have got his hope?" And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out.—What do you suppose was his surprise and delight, when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which these words occur. On that page the man had found the Gospel.—*Children's Miss. News.*

True Hospitality.

The eccentric but brilliant writer, Ralph Waldo Emerson, has the following admirable remarks on this topic:

I pray you, Oh! excellent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman who have alighted at our gate; nor a bed chamber made ready at too great a cost; those things, if they are curious in them, they can get for a few shillings in any village; but rather let this stranger see, if he will, in your looks, accents and behavior, your heart and earnestness, your thought and will which he cannot buy at any price in any city, which he may well travel twenty miles, and dine sparsely, and sleep hardly to behold. Let not the emphases of hospitality lie in bed and board; but let truth and love, and honor, and courtesy, blow in all thy deeds.

Correspondence.

[Correspondence of the Western Recorder.]

New Haven, Conn., Aug. 4, '48.

Mr. Editor,—If once there lived a Brutus who could stand up before the clamoring populace of the imperial city, and proudly ask if there was "one so base that he would not be a Roman," or if it well becomes in modern days the man of Britain's Isle not only to boast of the land he terms his own, but even to impress as with an iron pen the young mind of his first born boy the sentiment that England is the world's great centre, her source of light, and the mainspring of all her noble acts, and in fact the axis around which all other nations politically revolve, I say if this feeling thus strongly developed by the human race of every clime is justifiable, then who will check the rising emotions which may occasionally swell the bosom of that man who has had the name "American" once graven on his brow, and felt, if e'en but once the balmy breeze of freedom that "cooled his spirit's fever" and thrilled his soul with life. Nay, I have even thought that patriotic pride, mingled with a due proportion of gratitude to the *Giver* of all, of a right should find a permanent abode in the breast of every American citizen. Let Columbia's favored son while he stands beneath the waving folds of our country's banner and traces with eager gaze the rising circles of her soaring eagle, let him challenge the world of nations for a spot of earth so pure or nobility so true, and let him forever defy the iron heel of tyranny or the despot's vain attempt to tarnish for one moment the unsullied lustre of our country's glorious stars.

It has been my privilege, Mr. Editor, for a few years past to travel over several of the little nations of our union, *little* when contrasted with the whole 30 in one, yet one of them has a greater number of square miles than has both England and Wales, and either one of many has more extent of territory and is of far more importance in its existence on the earth than are the kingdoms of Norway, Sweden, and others which we might name, and I assure you that from the orange and palmetto groves of Georgia and Carolina, to the abrupt and craggy bluffs over which the eternal pines of Maine, N. Hampshire, & Vermont hold converse with the stars, from the luxuriant hills and fertile valleys of your western sphere to the shores of the broad Atlantic, there needs no words of comment or of argument to convince the intelligent citizen that all is surpassingly beautiful and magnificently grand. When therefore I sit down as on the present occasion, to attempt to portray or define those scenes which are "peculiar to a single point," I confess a feeling of diffidence lest the reader should imagine that I claim superiority for said locality or *Iste faveo sententia*, but if you please we will attend for a few moments to a brief sketch of some things which may interest us, in this "the land of steady habits."

Who has not heard of New Haven, "the city of elms," the beautiful and romantic, first planted by an humble few, who fleeing from the chains of their oppressors, caused to rejoice by their praises and devotions, the land which was then a "wilderness" but now "blossoms as the rose?" Since the first settlement 210 years have passed, the bones of our pilgrim fathers have long mouldered in the grave; their children and their children's children have passed away and been forgotten, but the traces of their foot-prints are seen on every hand. I see from my chamber window in various directions those high and graceful spires which denote the temple of God; these are indications of the visible germ of those seeds of piety that were sown beneath the forest trees, which occupied the same position, their beauty and skill manifested in the architectural proportions of our fine buildings, public and private. What man is there who will say that these had not their origin in the chaste & unadulterated taste of the Puritans? The diversity of objects, both historical and descriptive, for which New Haven is noted, we could speak of with pleasure had we favorable opportunity. The literary advantages possessed, together with the quietude and neatness of a city of 20 000 inhabitants, the wideness of its streets, which are laid out at right angles, similar to those of Philadelphia, but much more beautifully arched & shaded with our ancient and majestic elms, the ocean breezes so constantly enjoyed, with the Italian skies, and balmy air, peculiar to New England, each tend to render this place a favorite resort for lovers of science, literature, the arts, and we may add health and pleasure. But I pass to notice our business facilities. These are rapidly increasing from day to day, and the city is daily enlarging her borders. Manufacturing is of course extensively carried on, for without these we could not exist and thrive. Trade is not quite on a par with some of our sister cities, but in this particular she is gaining. Already she spreads her iron arms in four different directions over the surrounding country, and the rattling of whirling wheels, together with the martial neigh or her iron horses, which are heard at a distance nearly every hour in the day, and other causes not necessary to specify, show plainly that in business enterprize we are in keeping with the spirit of the age.

One additional statement and I close. It is to be regretted that there is not that cordial, hearty friendship existing here among those who should be friends, in different walks of life, and which is so prominent a feature at the west. There is a splendid show of aristocracy which spices too freely the common sense of many of our citizens, but we rejoice to know that with many of our *men of sense* this beautiful folly is growing smaller and still smaller. Heaven grant that it may become "beautifully less," until like some waning meteor it dies in the distant horizon, and is numbered with the things that were.

Yours, with much respect,

J. H. J.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, August 24, 1848.

WANTED—Any number or quantity of responsible new Subscribers, to commence with Volume Ten. Brethren will please bring as many names of such as they can to the ensuing Conferences.

☞We stop the press to give notice that a private letter just received from Brother Z. Ragan, informs us of the serious illness of Brother. G. Brown, President of the Pittsburgh Conference. He has been confined to his room three weeks by sickness, but is thought now to be convalescent. Brother B. desires us to state that it is not probable he will be able to attend the session of his Conference. Was ever the seat of Geo. Brown before vacant in his Annual Conference? Our prayer is that he may yet receive strength, if it please God, to reach there even this time also.

☞We regret that it is out of our power to attend the session of the Pittsburgh Conference next week. The Ohio Conference of which we are a member meets but a few days later, at a distance of from 300 to 400 miles, so that it is impossible to attend both. Br. Joseph Burns has kindly consented to act as our Agent at the Pittsburgh Conference. Brethren, all, who have on hand dues or payments in advance for the Western Recorder, will oblige us by making payment to him for us. Also, dues for pamphlets. Names of new subscribers, and orders for the Annual Register for 1849, can also be reported to Brother Burns, with any information touching the business of the Western Recorder.

☞The second General Conference of the Wesleyan Methodist Connexion, holds its session in New York, City, commencing Oct. 4th, 1848.

Removal of the Seat of Government.—Mr. Vinton of Ohio, speaking in his place in the U. S. House of Representatives, in faver of an appropriation for an improvement in Washington city, expressed himself as decidedly opposed to the removal of the seat of government from that place. He remarked:

"It had been said that other cities would willingly pay a large bonus for the privilege of having the seat of Government removed within their limits. He trusted the seat of Government would never come into his State. Ohio could not afford to give the city of Cincinnati to this Government. The Government, if it removed, would never be located in a State. It must be placed in a wild place, in some unoccupied spot, where the public buildings requisite might be erected. But, for one, he did not choose to see the Government go away from this spot, where such large amounts had been expended in providing for it the requisite accommodations."

Missouri Conference, M. P. Church.

In February last we published some notice of the last session of the new Conference in Missouri, which we abstracted from the Meth. Protestant. This was professedly its fourth session.—We expressed our surprise that this new conference did not report itself either by representative or by leter to the last General Conference, & that the rule of Discipline was not complied with, requiring the proofs of its legal organization to be reported in writing to that body, and that therefore it was not recognized. We added, that we should be gratified to learn of the existence of a prosperous Conference of our Connection in Missouri. But we were not satisfied that due regard had been had to the rule of Discipline, thus far, in the organization and proceedings of the Conference,—that if we could learn that all has been made right, we could gladly concur, & make the same known to our readers. Our remarks having been copied into the Methodist Protestant, in the number of that paper for May 27 we meet with a response thereto, by Rev. B. F. Nowlin of Missouri, which we take pleasure in copying below. This should have been done at an earlier period, but was inadvertently omitted. It seems by this brother's statement, that it was the misfortune, not the fault of the Missouri brethren, that they were not represented in the General Conference of 1846, and their interests and claims properly attended to. No reflection therefore, of course, rests upon them. What we have now to request, is that they publish promptly their Minutes after their ensuing, session embracing the statistics of the District, for the information of the church. We expect in a few weeks to issue the Annual Register of M. P. Church for 1849, embracing the statistics of the church, and should be glad to receive information in time, to make report of the Missouri Conference.

Missouri Conference.

Dear Brother.—From the notice taken of the Missouri Annual Conference, as published in an extract from the Western Recorder, in a late number of the Methodist Protestant, we in Missouri seem to be in quite a dilemma from which there is no escape, especially if left to the mercy of the worthy editor of that periodical.

Now the state of the case is this, after taking all the preparatory steps as laid down in the Discipline for the sitting off a new conference, we felt ourselves legally authorized to organize, subject to the action of the ensuing General Conference; we accordingly did so, and prepared our delegates to meet that body at its session with all the necessary evidences of our organization, with petitions, memorials, &c.; not doubting but that they would go on, nor were we informed of the failure until it was too late for any other means to be resorted to. As soon as the failure was known many were discouraged, having been struggling hard for life as a Church. But having learned through the Church paper, that we were recognised and the State of Missouri was set off into an annual conference, we again took courage and breasted the storm. At the last session of our Annual Conference, the Church at St. Louis requested to be recognized by us, and that body not doubting but St. Louis was within our bounds gladly recognized them and sent them a preacher, and the first thing that we have seen to create suspicion that all was not right was the fact that we were not named in the list of Annual Conferences in the last edition of our Discipline, supposing that the General Conference in her clemency was willing to give us a trial for our life.

Now I have no wish to see our brethren depart from, or trample on, the rule of the Church so as to compromise, in any degree, the true spirit of our Discipline; but I shall be glad to learn through your columns the most advisable course to be pursued by us. Our itinerant brethren are doing all that could be expected from them to sustain our cause; surrounded by enemies on every hand, and nowto go back and start anew would be death to our cause in Missouri, and to remain in a state of uncertainty would paralize all our efforts.

Our good brother, the editor of the Recorder, seems to think us regardless of order and the law of our Church. I will inform him that there are those among us who, for the sake of the principles inculcated in our Church polity, stepped out with the first west of the Mississippi river—those who have almost worn themselves out in the struggle for the economy of our Church—those with no other reward but a good conscience have labored at their own charges, and are willing to labor—those who have spent hundreds in endeavoring to disseminate our principles & sustaining our cause in the far west, amidst many discouragements, and a formidable host arrayed against us; but, hitherto, thus far the good Lord has led us on, and we wish to know it, through the negligence of one or two, a damp will be, by our own brethren, thrown over our feelings, and our prospects blighted just as we saw (or at least hoped we saw) the bow of promise. I know this will be a matter of investigation, and subject to the decision of the next General Conference; but without some assurance to present to the public, our enemies, taking advantage of our supposed perilous condition, will make head against us, and our brethren already discouraged will, many of them, despair of success. For the present, hoping our brethren will notice our efforts more friendly, I will close this, wishing it may obtain an early insertion in your paper. May the good Lord bless the Church. Amen.

B. F. NOWLIN.

Greene Co. Mo., April 13, 1848.

The Present Congress.

Dr. Baily, of the National Era, in the last number of his paper draws the following comparison between the two Houses of the National Legislature, and closes by recommending an amendment of the Constitution, by which the Senators should be chosen directly by the people, instead of the Legislatures of the States.

"A residence in Washington, affording ample opportunies for observing the Senate, its composition and action, has greatly abated the admiration with which we once regarded that body. It is more orderly than the House of Representatives—not the "Lower House," as some lovers of English usages affectedly phrase it—not because the members individually are more respectable or dignified, but because their Chamber is better adapted than the hall of the House to deliberative purposes, and their number is only one fourth of the number of Representatives. Take two hundred and thirty men, the *elite* of the contrary in point of dignity, moderation, and intelligence, seat them in the hall of the House, to consult, discuss, and decide, and they will find themselves unable to maintain quiet order. The discordant echoes of a single speaker, to say nothing of the distracting noises multiplied from occasional undertoned conversations between the members, which in the Senate Chamber would scarcely be noticed, harass the ear, jar on the nervous system, and can hardly fail to produce an irritability unfavorable to decorum and sobriety. There is just as much inattention, restlessness, locomotion, conversation, in the Senate, in proportion to its numbers, during business hours, as in the House.

In real oratory, with three or four exceptions, the House generally has the advantage of the Senate, although the speaker in the former labors under peculiar disadvantages. In the Senate no one hour rule cramps the mind, and confounds it in its effort to range over a vast subject within the space of sixty minutes. No distracting echoes perplex its consecutiveness of thought. No physical agony is required to secure a hearing. The speaker may rise no higher than a conversational tone, and yet be distinctly understood in every part of the Chamber. But in the House, the voice, except in peculiar cases, where great art has succeeded in modulating it so as to avoid confused echoes, must be strained to its utmost extent, and then, not unfrequently, the louder it is, the more indistinct becomes the enunciation. Despite these disadvantages, with the three or four exceptions mentioned above, the Representatives, as a body, excel the Senators in the vigor and warmth of their oratory.

In relation to age, and experience in public life, the Senate, on the average, has not the slightest advantage over the House. As to intellectual ability and practical wisdom, take New York and New England, and, with the exception of three or four men, their Senators scarcely reach the average of the House of Representatives; while the Senators from Pennsylvania, Michigan, Indiana, and Illinois, with perhaps one exception, positively fall below the average. Leaving out of the comparison some half a dozen Southern Senators, the Senators and Representatives from the slaveholding States stand upon a common level in these respects. Then take the Senators whom we have excepted, as being above the average of the House in intellectual ability and practical wisdom, and they can easily be matched, at least in the latter point, by many members of that body.

Col. Curtis, of the Cincinnati Commercial, an independant paper, has lately visited Washinging city. We copy a few passages from his "Notes by the Way," in the last "Commercial," embracing some accounts of his visit & observations at the Capitol. We cannot help thinking that Curtis is no office seeker, or he would use less freedom in speaking of the unworthy course of Congressmen of the different parties. If his account is true, however, which we cannot question, they certainly ought to be exposed, that the country may know how our public servants, under large pay, spend their time. The following is under date, August 4.

I took a "hasty" supper, and hurried to the capitol; for, as the session was drawing to a close, I expected some important business was transacting, as members of the House, mostly, still held themselves away from their suppers. What was my astonishment, as I looked upon the floor, to hear a gentleman, on the Whig side of the room, making a most violent and enthusiastic speech just like we hear from the stump, in favor of Gen. Taylor's election, and he was followed by another gentleman, on the other side of the room, against Taylor and in favor of Cass! These speeches were each for "Buncombe," both had them printed and ready for mailing today to the constituency, and for general circulation in the newspapers of these two great party divisions. I do not know how this looks to the *people*, but it seemed to be insulting to the nation, and the intelligence of the whole voting population in particular. Has it come to this, that the members of our National Congress charge the people eight dollars per day, and all the expenses of the House, to make political speeches in favor of this, or that man's election, and incidentally for their own? If Congress once assembled can elect themselves again, and have *pay for helping their own elections*; and if Congress can be in session as long as it pleases, and electioneer all or half the time in favor of the nominees of the two great parties for the Presidential Chair, and be instrumental in placing whom *they* please in the White House, what remains for the people to do? Nothing, absolutely nothing but to obey the *will* of the office holders! Alas! our Congress has become a rostrum for foul mouth party rancor. Here the speakers stand and speak to the nation, and counsel the honest electors *how they should vote!* How can the people refrain from taking such 'disinterested' advice, given 'gratis' by men sent here to make good and wise laws at eight dollars per day, and mileage by the thousand when that advice is to send them back again? If such be not the direct, it is the indirect advice given by these gentlemen. It half past 12 this morning before the House adjourned, & a hard time they had of it. Poor fellows, how they are to be pitied—obliged to be up so late at work, so busily for the 'people.' We are very much mistaken if the country believe it necessary for Congress to attend to any such business as President making or electioneering of any kind, at any time, but especially at the fag end of an elongated session, distinguished for its indolence above all its predecessors.

L. G. C.

Under date of August 6. Col. C. gives the following amusing observations upon the U. S. Senate.

At an early hour this morning I went into the gallery of the U. S. Senate, because from that point I could observe matters and things better. The Naval Appropriation Bill was being considered, and amendments giving claims for money to Individuals and companies for alleged services, were constantly offering and being considered, and alowed, or not, as their merits seemed to demand. While this was going on, I was "taking notes" of the body present, merely for amusement. They read as follows:

No. of Senators grey headed,		12
"	" with bald heads,	15
"	" reading newspapers, (at a time)	7
"	" who spoke on the bill, in all,	20
"	" who scratched their heads when they rose to speak,	10
"	" who wore gold spectacles,	17
"	" who wore silver spectacles,	3
"	" who had on black coats,	39
"	" who wore white vests,	8
"	" wore calico, or figured light vests,	6
"	" who wore light neckerchiefs,	12
"	" with curly hair,	8
"	" of light complexion,	20
"	" are corpulent (including Lewis)	6
"	" paying attention at a time, generally,	12
"	" who chewed tobacco!	20
"	" with hair ROUGHED back,	23
"	" with hair parted on the crown,	2

☞The following article from the Alton Telegraph, on the prevalence of suicides, contains some correct views, and closes with a good suggestion. We concur with the Editor of the Telegraph in the opinion, that the too common practice of publishing such tragic acts is of injurious tendency, and may tend to multiply them. From such a conviction, it has been our habit to refrain from giving in our paper the details or even the announcements of such occurrences. We do upon reflection recollect one instance which we published some months ago, for the purpose of pointing out the evil tendency of novel reading. It was the case of a young lady of Pittsburgh, who precipitated herself into the Monongahela river, and perished. On examination, a novel was found secreted in her bed, with the place indicated where a similar tragedy was detailed. Such pernicious books, and newspaper tales of the like character, we doubt not, have much to do in exciting to rash acts, the minds of the unwary.

SUICIDES,

Have of late become alarmingly frequent in different parts of the Union and do not appear to be confined to any one class of persons, but, on the contrary, like some fatal epidemic, number among the victims people of every age, sex, & condition.—The rich and the poor, the old and the young, the matron and the maiden, the professional man and the mechanic, and the laborer, the farmer and the clergyman, all appear to be affected by the same dreadful disease—for a disease, or at least a sort of mania, it evidently is, let the form it assumes in different individuals be what it may. To what primary cause it should be attributed, seems, however, difficult to imagine. It, like the Irish, the citizens of the United States were in danger of immediate starvation; or if, in common with some of the French, and other Europeans, they had been in a moment reduced from affluence to poverty, and deprived of the means of subsistence by the late revolutionary movements; it might be supposed that the fear of want may in many cases be the leading motive to self-destruction. But, such is not the case here. The greatest abundance every where prevails; and, although riches sometimes make unto themselves wings, and fly away from the possessor, in this country as well as in others, yet the avenues to independence are open to all, and every man, however poor, may always find the means of providing comfortably for his family.

It may, then, be asked, why are suicides so common among us, that almost every newspaper, as it is issued from the press, records one or more instance of the voluntary abandonment of of life To such a question, it may perhaps be impracticable to give a satisfactory answer. It is, however, probable that the causes leading to this fatal delusion are almost as various as the names and dispositions of those who become affected by it; and that only few, if any, of the victims, have been actuated by precisely the same motives. But, while this is freely admitted, the question may still arise, whether the very general publicity given to acts of this kind by the newspaper press, may not, in some measure, contribute to their frequency? We have already expressed the opinion, that this contempt, or loathing of life, by which individuals are led to throw it away as a worthless boon, or an intolerable burden, is a disease; and we are inclined to the belief that, to a certain extent, it is infectious, and, under favorable circumstances may, by sympathy, and the force of example, be communicated to susceptible persons, who, should, therefore, be removed, as far as possible, from all such influences. Be this, however, as it may—we are persuaded that no possible good can result from the publications to which we allude; and we think that our brethren of the press could abandon the practice without injury to the public interests, to themselves, or to the reputation of their respective journals.

CONVENTION AT BUFFALO.

The Editor of the Watchman of the Valley who attended, devotes nearly a page of his paper to an account of his tour and visit to the Convention, and its proceedings. He says that the Convention was in many respects a remarkable one.

"1. For its immense numbers—estimated at from fifty to seventy thousand. Any thing like an accurate estimate is impossible. The number was quite too large for any one to know who was there or how many. I expected to meet many old and valued acquaintances, from both East and West. They were there indeed, as I learned from seeing their names in connexion with the proceedings; but to find them in such a multitude was utterly impossible.

"2. The Committee was remarkable for the character of its members. They were a mass of sober, intelligent, and moral people. I mingled extensively with the crowd, and not a profane or angry word did I hear within the tent; not a whiskey breath did I find there. To the religious exercises connected with this meeting, a devout and reverential attention was universally given.

"3. It was remarkable for the courtesy, harmony, and kind feeling that characterised all its proceedings. All fears of conflicting minds and interests were happily dissipated when delegates came to compare views. The platform, which was all, and even more than the most strenuous Liberty men asked, was adopted with entire unanimity. As to candidates, no one had any partialities to gratify; one object and one spirit pervaded the mass. Principles and not men, were all that was sought for. The sole wish of every one was to get a Ticket that would best secure that great object. The informal balloting, noticed in another column, was designed simply to elicit the different views of delegates; it was not a conflict between rival candidates. I believe it was the choice, all things considered, after this informal trial, of every man that voted for Hale, to have Van Buren nominated. In nominating the Vice President, there was a courtesy exchanged between East and West, unknown here in such proceedings. The western delegation proposed Mr. Adams unanimously. Massachusetts strenuously remonstrated, insisting on a Western, and would not consent till the West had tried again and found that Mr. Adams was their choice over all others.

"4. Another remarkable thing in this connection was, that we had morning prayer-meetings, at five o'clock connected with it, for three mornings in succession; and excellent and soul-stirring meetings they were. Here is the secret of the good feeling and unanimity that pervaded the meeting."

The following resolutions were adopted by the Convention.

Resolved, That we, the people here assembled, remembering the example of our fathers in the days of the first Declaration of Independence, putting our trust in God for the triumph of our cause, and invoking His guidance in our endeavors to advance it, do now plant ourselves upon the National Platform of Freedom, in opposition to the Sectional Platform of Slavery.

Resolved, That slavery, in the several States of this Union which recognise its existence, depends upon State laws alone, which cannot be repealed or modified by the Federal Government, and for which laws that Government is not responsible. We therefore propose no interference by Congress with slavery within the limits of any State.

Resolved, That the proviso of Jefferson, to prohibit the existence of slavery, after 1800, in all the Territories of the United States, Southern and Northern; the votes of six States and sixteen delegates, in the Congress of 1784, for the proviso, to three States and seven delegates against it; the actual exclusion of slavery from the Northwestern Territory by the Ordinance of 1787, unanimously adopted by the States in Congress, and the entire history of that period, clearly show that it was the settled policy of the Nation, not to extend, nationalize, or encourage, but to limit, localize, and discourage, slavery; and to this policy, which sould never have been departed from, the Government ought to return.

Resolved, That our fathers ordained the Constitution of the United States, in order, among other great national objects, to establish justice, promote the general welfare, and secure the blessings of Liberty; but expressly denied to the Federal Government, which they created, all constitutional power to deprive any person of life, liberty, or property, without due legal process.

Resolved, That, in the judgment of this Convention, Congress has no more power to make a slave than to make a king; no more power to institute or establish slavery than to institute or establish a monarchy; no such power can be found among those specifically conferred by the Constitution, or derived by just implication from them.

Resolved, That it is the duty of the Federal Government to relieve itself from all responsibility for the existence or continuance of slavery wherever that Government possesses constitutional authority to legislate on that subject, and is thus responsible for its existence.

Resolved, That the true, and, in the judgment of this Convention, the only safe means of preventing the extension of slavery into territory now free, is to prohibit its existence in all such territory by an act of Congress.

Resolved, That we accept the issue which the Slave Power has forced upon us, and to their demand for more Slave States and more Slave Territories, our calm but final answer is, no more Slave States and no more Slave Territory. Let the soil of our extensive domains be ever kept free, for the hardy pioneers of our own land, and the oppressed and banished of other lands, seeking homes of comfort and fields of enterprise in the New World.

Resolved, That the bill lately reported by the Committee of Eight in the Senate of the United States, was no compromise, but an absolute surrender of the rights of the non-slaveholders of all the States; and while we rejoice to know that a measure which, while opening the door for the introduction of slavery into territories now free, would also have opened the door to litigation and strife among the future inhabitants thereof, to the ruin of their peace and prosperity, was defeated in the House of Representatives, its passage, in a hot haste, by a majority, embracing several Senators who voted in open violation of the known will of their constituents, should warn the People to see to it, that their representatives be not suffered to betray them. There must be no more compromises with Slavery; if made, they must be repealed.

Resolved, That we demand Freedom and established institutions for our brethren in Oregon, now exposed to hardships, peril, and massacre, by the reckless hostility of the Slave Power to the establishment of Free Government for Free Territories—and not only for them, but for our new brethren in California and New Mexico.

And whereas it is due, not only to this occasion, but to the whole People of the United States, that we should also declare ourselves on certain other questions of national policy, therefore,

Resolved, That we demand cheap postage for the people; a retrenchment of the expenses and patronage of the Federal Government; the abolition of all unnecessary offices and salaries; and the election by the People of all civil officers in the service of the Government, so far as the same may be practicable.

Resolved, That river and harbor improvements, when demanded by the safety and convenience of commerce with foreign nations or among the several States, are objects of national concern; and that it is the duty of Congress, in the exercise of its constitutional powers, to provide therefor.

Resolved, That the free grant to actual settlers, in consideration of the expenses they incur in making settlements in the wilderness, which are usually fully equal to their actual cost, and of the public benefits resulting therefrom, of reasonable portions of the public lands, under suitable limitations, is a wise and just measure of public policy, which will promote, in various ways, the interests of all the States of this Union; and we therefore recommend it to the favorable consideration of the American People.

Resolved, That the obligations of honor and patriotism require the earliest practicable payment of the national debt, and we are therefore in favor of such a tariff of duties as will raise revenue adequate to defray the necessary expenses of the Federal Government, and to pay annual instalments of our debt and the interest thereon.

Resolved, That we inscribe our own banner, "Free Soil, Free Speech, Free Labor, and Free Men," and under it will fight on and fight ever, until a triumphant victory shall reward our exertions.

Ohio District.

Twin Creek Circuit.—We learn by private letter from Br. Yonkey, that Br. Nutty lately held his fourth quarterly meeting at Sister Clark's. Quite a good season was enjoyed, which resulted in an accession of two to the church. People generally appeared to take quite an interest in the meeting, and a good impression it is thought, was made upon the minds of unbelievers. Br. N. had the assistance of Father White and Br. Stibbens. Also Br. J. H. Thomas and J. H. Flood, who labored faithfully, and appeared to be at home.

Wright's Paper.—Wright's Casket.—We have lately received from the publisher, specimen numbers of these two publications. They are each issued monthly at 25 cents a year.—The "Paper" is a sheet of sixteen large pages, in double columns, suitable for binding, and containing good embellishments. It is devoted to the "dissemination of useful knowledge," and is under the direction & supervision of the 'American Society' instituted for that purpose. So far as we have had time to examine, we think the "Paper" an instructive & useful work. The "Casket" is a large sheet for the ladies, devoted to their improvement. It discards silly tales, and other deliterious matter, and appears to be closely filled with valuable reading matter. A lady to whose inspection we submitted the numbers, admires the work very much. Address A. E. Wright, Philadelphia.

Shall we be favored with a copy of the August paper?

Br. Bassett:

You will oblige me by publishing the following correction of errors, which appear in my letter published in the Recorder of August 3.

First column, lines 38 and 39, for "these are," read, "there are."

Second column, line 5, for "national," read, "rational."

Same column, line 24, for "never," read "now."

Yours, very sincerely,

WM. McGWIGAN.

Lynchburg, Aug. 12, 1848.

MARKETS.

LATEST DATES.

Putnam & Zanesville—Flour, $4.00; Wheat, 65; Corn, 30; Oats, 19;

Cincinnati—Flour, $3.75; Wheat, 65; Corn, 29; Oats, 24.

Pittsburgh—Flour, $4.20; Wheat, 75@80; Oats, 25.

☞The Zanesville Courier of yesterday has the following intelligence by telegraph, important if true.

THE IRISH INSURRECTION!

THE INSURGENTS VICTORIOUS!!

Six Thousand British Killed and Wounded.

DUBLIN PREPARING TO STRIKE.

New York, Aug. 21.

The New York Tribune has received its Irish correspodence, written in cipher to avoid the vigilance of the English authorities.

From this we learn the thrilling tidings that the Irish people have won a great victory at Slivenamore.

General McDonald was killed, and *six thousand* British troops were killed and wounded.

The road for three miles was covered with the dead.

Kilkenny and Limerick were taken possession of by the people.

Dublin was to rise on Sunday to free the prisoners from the jails.

[This is far different from our account of this morning. But that was drawn from British sources. It is evident that Ireland is now in the midst of a death-struggle—a struggle for liberty.]

THE IRISH NEWS.

NEW YORK, AUG., 22, P. M.

The Irish news is producing great excitement. The "Tribune's" secret correspondence must have some foundation, but the English censorship is very stringent.

A letter from Dublin, dated the 2d, says: Six Thousand British troops, under McDonald and McGregor, tried to force a passage over the mountain of Slivenamore, seven miles South of Cork. The insurgents met them. The troops fired, but the Irish fell flat on their faces; the fire passed over them, and they charged, with shouts, while other parties of the insurgents made an attack in the rear, cutting up the British tremendously.

Slivenamore is well supplied with provisions and ammunition, is 17 miles in circumference, 3 miles from base to summit, and is surrounded by bog.

The American packets arriving at Liverpool are searched by the Police, for members of the American "Irish Brigade" and armed sympathizing confederates.

FROM ILLINOIS.—Our friend J. R. Johnson gives us an account of an interesting meeting lately held in Knox county, Illinois. A friend having finished a new frame barn, desired first to worship God in it before filling it with the products of the field. The meeting of the President, Br. Strong, was accordingly held there, the first Sabbath in August. His labors were blessed of the Lord,—sinners, old and young, crowded to the anxious seat together, and many were enabled to rejoice in God their Savior. A class of sixteen members was organized. Further particulars will no doubt be given by Brother Bagley. The place spoken of, is four miles east of Knoxville.

News of the Week.

Mexican Laws and Decrees Concerning SLAVERY.

At the present crisis in our national affairs, the public attention is strongly drawn to the legislation of Mexico concerning slavery in that republic. We have great pleasure in laying before our readers the following seasonable and authentic information upon the subject, which has been furnished to us from the Department of State:

DEPARTMENT OF STATE,
Washington, August 12, 1848.

GENTLEMEN: In answer to numerous inquiries made at the department by members of Congress and others, in relation to the laws of Mexico concerning slavery, I herewith communicate to you, for publication, correct translations of the decree of President Guerrero, of the 15th September, 1829, and of the act of the Mexican Congress of 5th April, 1837, on the subject. The original of the decree may be found in volume 5, page 149; and that of the act, in volume 8, page 201, of the "Collection de Leyes y Decretos del Congreso General de la Nacion Mexicana."

Yours, respectfully,
JAMES BUCHANAN.

Messrs. RITCHIE AND HEISS.

ABOLITION OF SLAVERY.

The President of the Mexican United States to the Inhabitants of the Republic.

BE IT KNOWN—

That, being desirous to signalize the anniversary of independence, in the year 1829, by an act of national justice and beneficence, which may redound to the advantage and support of so inestimable a good; which may further insure the public tranquillity; which may tend to the aggrandizement of the republic, and may reinstate an unfortunate portion of its inhabitants in the sacred rights which nature gave to them, & the nation should protect by wise and just laws;—conformably with the dispositions of the 13th article of the constituent act, employing the extraordinary faculties which have been conceded to me, I have resolved to decree—

1. Slavery is and shall remain abolished in the republic.

2. In consequence, those who have hitherto been regarded as slaves are free.

3. Whensoever the condition of the treasury shall permit, the owners of the slaves shall be indemnified according to the terms which the law may dispose.

MEXICO, Sept. 15, 1829.

A. D. JOSE MARIA DE BOCANEGRA.

Law for the Abolition of Slavery in the Republic.

ART. 1. Slavery is abolished, without any exception, throughout the whole republic.

2. The owners of the slaves manumitted by the present law, or by the decree of September 15, 1829, shall be indemnified for their interests in them, to be estimated according to the proofs which may be presented of their personal qualities; to which effect, one appraiser shall be appointed by the commissary general, or the person performing his duties, and another by the owner; and, in case of disagreement, a third, who shall be appointed by the respective constitutional alcalde; and from the decision thus made, there shall be no appeal. The indemnification mentioned in this article shall not be extended to the colonists of Texas, who may have taken part in the revolution in that department.

3. The owner to whom the original documents drawn up with regard to the proofs mentioned in the preceding article, shall be delivered gratis—shall themselves present them to the supreme government, which will authorize the general treasury to issue to them the corresponding orders for the amount of their respective interests.

4. The payment of the said orders shall be made in the manner which may seem most equitable to the government, with the view of reconciling the rights of individuals with the actual state of the public affairs.

April 5, 1847.

Steamboat Explosion---50 Fives Lost!

ST. LOUIS, Aug. 14th—P. M.

The steamboat Edward Bates colapsed a flue near Hamburg, Illinois, yesterday morning, killing fifty of the deck passengers and crew. The dead were buried at Hamburg, and the wounded brought to this city.

Destructive Fire.

LOUISVILLE, Aug. 15th.

A fire occurred this morning which destroyed a large bagging factory on the corner of 6th and Market street. The loss is estimated at $80,000, which is partially covered by insurance.

A subscription of $1,000,000, or twenty thousand shares, to the capital stock of the Pennsylvania Railroad, on the part of the county of Allegheny, Pa., has been finally closed by the county commissioners.

From the Watchman of the Valley.

THE RETURNED VOLUNTEERS.

We wish to aid in fixing indelibly upon the public mind and upon the page of history, some facts connected with the condition of the returned volunteers. We speak only of their physical condition, although both their intellectual and moral calls for notice. These are American troops, volunteer troops who have been in a war of only eighteen months, and have shown as soldiers a spirit of self-denial, of courage and noble daring worthy of all praise. By their valor and self-sacrifices they have carried out the designs of the government, and won for the American arms a most distinguished military renown.—Their bloody work thoroughly accomplished they are recalled by a government possessed of the most ample resources for their comfort and reward. But when the conquering heroes return, what is their appearance and condition? It is painful to write it, much more to witness it.—While we look upon the whole Mexican war with unmitigated abhorrence, we cannot but view the condition of our returned troops with mingled pity and indignation. To see an American army of citizen volunteers returning in triumph, *but in rags*, is too bad. To see them marching in triumphant procession through our streets, under triumphant arches, escorted by thousands to the banqueting hall *unwashed* and *unshaved;* without stockings or shoes, bare headed and bootless, in some cases without even a shirt, to say nothing of their feeble, sickly, *dying* condition is enough to make any American blush for shame, and enough one would think to excite the deepest disgust and loathing of all war.

The press throughout the land speaks of the great destitution of the returned volunteers as revolting, shameful, and cruel. Says a Massachusetts paper, "the returned volunteers present melancholy pictures of the effects of war."—Says another, "an instructive though melancholy sight, that encampment presents." After a most graphic but painful description of the Massachusetts regiment, depicting their appearance, their privations and sufferings, the Boston Traveller remarks, "Such *shocking inhumanity* on the part of those in authority is almost incredible, but the appearance of the men bitterly attests the truth. The pomp and parade of their formal reception, for the glorification of their officers and the stay at home war men, must have been anything but palatable to the victims of such cruel injustice."

Says the Pathfinder, "We visited the quarters of the Massachusetts regiment, near this city, and in common with thousands of our fellow citizens, cannot refrain from expressing our surprise and mortification at finding such undeniable evidence of hard usage and ill treatment as was exhibited to us in the appearance of the soldiers. We had no idea of such a scene of misery and destitution, such a want of cleanliness and clothing, and such an utter prostration of body and mind as was manifest on all sides."

Says another paper speaking of the public reception, "Last Saturday was a sad day for Boston. To make a spectacle of two hundred miserably clothed and half-starved men—men carrying daggers and looking daggers, and breathing imprecations against those by whose agency they felt themselves to have been crushed—to make such a mock show of sympathy was altogether indescribable to Bostonians."

These are but specimens that come to us from all parts of the land and from all parties. The Cincinnati press has spoken as it ought in reference to the Ohio troops. Their condition has never been fully made known. The public protest of their officers reveals facts the most revolting. The individual testimony of the soldiers confirm them. Said a friend of ours who was one of them, "The horrors of the middle passage best illustrate our condition and sufferings, homeward." Stowed like Africans in a slaveship, fed on food alive with vermin; sick, without medicine, clothing or money! This young friend said that he had only *nine cents* from the time he left Mexico till he got home. We were informed that two young men jumped overboard below this city, swam ashore, walked up to the city in the night, and prepared themselves decently to take their places in the procession next morning.

But this caps the climax. We heard a known and respectable citizen make the following statement: that sixteen volunteers were brought in an omnibus from the camp to attend the public dinner at Marchant's stable, who were too feeble to walk. That they were all more or less covered with vermin; four of them had neither shoes nor coats; some had no hats or shirts, and one had neither shirt or pantaloons, *but a Mexican blanket only!* And this at a public dinner in honer of their heroic and triumphant exploits!

We pretend not to say where the blame of all this evil lies. Probably it belongs to different parties. The Government most certainly deserves censure. The officers in some cases at least, are blameworthy, while most of the suffering was the natural result of war.

At the public dinner in old Fanueil Hall, when General Cushing arose to speak, *his troops spontaneously hissed him down*, and neither his influence nor that of his friends could secure a hearing. Would that the entire body of volunteers throughout the land could have an opportunity of expressing their sentiments towards the general government, on the subject of an invading war, equally as effective. Let the parties who hope for success in the coming presidential election by an appeal to the martial spirit of our people, heed the timely suggestions of Burritt and gather the half-starved, half-naked, crippled and wounded volunteers, and march them round the land as a perfect demonstration of the truth of their arguments and a living illustration of the beneficial results that might be expected from their success.

Passage of the Oregon Bill.---Disgraceful Scene.

It will be seen by the proceedings of the Senate, that at 10 o'clock on Sunday morning, that body having remained in session twenty-four consecutive hours, the Oregon Territorial Bill was passed, as it came from the House, with the Missouri Compromise stricken out. The whole night had been consumed in an endeavor on the part of the Southern members to stave off the final action on the bill, by killing time. It was, however, finally passed by a vote of 29 to 25.

During the debate, it will bee seen by our report, that quite an exciting & rather a disgraceful scene, occurred between Senators Benton and Butler—the end of which may probably not be yet; unless it is to be regarded merely a Senatorial bluster.—*Baltimore Sun.*

IRISH NEWS EXCITEMENT.—The news by the Acadia produced a strong sensation in both New York and Philadelphia. The Herald says, that in New York it far exceeded even that of the reception of the news of the French revolution. There was a crowd of probably one thousand persons around that office; and the gathering at Vauxhall Garden, on Monday night, was larger and more enthusiastic than any of the previous Irish Union meetings.

The Causes of Irish Misery--Oppression and Misrule.

"A Methodist Preacher" in the Christian Advocate and Journal, repelling the misapprehensions of a former correspondent of that paper, gives the following synopsis of the wrongs and woes against which Ireland is now contending:

1. The British Government has confiscated nearly every acre of land on that beautiful island from the original native owners, and has bestowed them on favorites, generally non-resident foreigners. At one time, out of the 20,000,000 acres of which the island is composed, there was a confiscation of 12,634,711. At another time, 1,718,-320. In this way the land has been wrested from those whose ancestors had held and cultivated it before the period of authenticated history, and has been given in large districts from 113,-000, to 92,000 acres, down to smaller portions, so that, according to the London Times of last month, there are in all Ireland only about 8,000 proprietors of the soil in fee simple.

2. These proprietors, from caprice, taste, or misconceived ideas of interest, do not cultivate more than two-thirds of their vast domains, for the cultivation of a small portion of them, in most instances, will bring them in a princely revenue. The remainder must then be preserved for pleasure grounds, hunting, or pasturage, so that, according to a recent survey, there is at this time 4,600,000 acres of good land that is unimproved. Thus *the earth, or the land which the Lord hath given to the children of men* for their use, and on which they were to subsist, by the "present order of things," is actually wrested from them at the point of the bayonet, while they to whom it was originally given are left to starve and die for the use of it.

"He takes my life who takes the means by which I live."

Shakespeare never put forth a more truthful saying.—Who then are the destroyers of the hundreds of thousands in that fairest, richest isle of the ocean, if it be not those who have originated, and who still continue the "present order of things?" None dare say that there is an unwillingness on the part of the Irish laborer to work. The same London Times, as all know, a violent anti-Irish paper, says that laborers from Ireland have inundated England, that there ar at this time in Lancashire, 106,000 of them; and that in Scotland and England there are at least one million Irish laborers, including their children.—Would not these have worked in their own country could they have found employment?

3. As the system of tenantry can never develop the wealth and resources of any country, so, of course, it has not done it in Ireland. The cultivator will not make permanent improvements, when he knows that his rent will be raised on him the next year on that very account.—For this reason, even the land which is cultivated yields far less than it would under another system.

4. Again, the rent which goes to the proprietors, their agents, and the middlemen, as they are technically called, amounts to about $65,-000,000 per annum, $40,000,000 of which are sent off annually to absentee landlords, never to return to benefit the country in any form. This immense sum is an entire draught from the labor of the country, and must inevitably deplete any country almost to fainting.

5. Once more; the Church, as established "by the order of things." Out of a population of 8,000,000, perhaps there is not even 600,000 who feel an interest in it, and scarcely any of this small portion belong to the producing class. Yet the labor of the country is obliged to support this church in the enormous sum of about $35,-000,000 per annum. And according to an uncontradicted speech in Parliament, the "present order of things" forces, at the point of the bayonet, a nominal but legal parish to pay to the legal but nominal rector from 3,000 to $20,000 for religious services, when in fact there has not been a sermon or a rector in some such parish for twenty-five years.

Here then is about $100,000,000 to be raised by the labor of Ireland; for all property, in every country, is the result of labor. And the more that is taken from the laborer, the less he must have on which to live.—And the present order of things takes to the starving point. It is impious, and insulting to Heaven, to say that there has been a famine in Ireland; for in the very year in which we were hurrying vessels with provisions to her, she sent off to England the produce of her own soil, and the labor, in many instances, of the very hands that afterwards died of starvation. more than $25,000,000 worth of good and wholesome provisions. Ten bushels she sent to others for the one which she received. If a farm raised fifteen tons of hay, and some one carry off twelve tons of it, and the cattle starve and die, did they come to their death by a famine inflicted by the providence of God, or by the covetousness of the "present order of things."

In conclusion, let the above state of things be fastened by the sword and bayonet on the fairest part of New England, and in three or four generations there would be about as much squalor, beggary and wretchedness among the descendants of the present sober, virtuous, and industrious inhabitants of Connecticut, as there has been in Ireland. The like cause would produce the same effect in every country.

Homestead Exemption.

The last Legislature of Wisconsin, passed a law exempting not only the homestead, but appertenances, to an unlimited value. The Madison Argus says the effects of this law will be to strike out of existence seven-eighths of the property in Wisconsin. We make these remarks to put our readers on their guard when asked for credit by a citizen of Wisconsin.—*Cin. Com.*

New Counterfeit.

A new and dangerous counterfeit has made its appearance among us, and has already found pretty general circulation, one man in Maysville having been roped in with four hundred dollars of it. It is a *ten* on the Troy Bank, New York, purporting to be under the "Safety Fund," and bears well counterfeited signatures, made, evidently, with a pen. The principal head vignette, is a locomotive and train in prospective, and those on the ends are, one a steam ship, the other a vessel of war under sail. The bill we saw is marked letter C. It will be well enough for the public to be on the look-out.—*Cincinnati Commercial.*

TIGHT LACING.—A learned doctor, referring to tight lacing, avers that it is a public benefit, inasmuch as it kills all the foolish girls, and leaves the wise ones to grow to be women.

We are credibly informed that the proprietors of the Penn. Cotton Factory, in Allegheny, have shipped about $30,000 worth of their raw cotton to Philadelphia—thinking it preferable to sell it in the raw state, rather than risk manufacturing it here.—*Pitts. Gaz.*

During the month of July, just closed, eleven thousand three hundred and fifty eight passengers passed over the Little Miami Railroad.

Destructive Fire.--Half a Million of Property Destroyed.

The New York Tribune contain the following account of a most destructive fire:—Yesterday afternoon, about 3 o'clock, a fire broke out in the extensive brandy distillery of Edward Minturn, in Williamsburg. On account of the inflammable material that was stored on the premises, the whole building was wrapped in one sheet of flame. The firemen were quickly in attendance, and several engines from Brooklyn and New York were on the spot, but on account of the thoroughfare (First street) being so narrow, only a few could be brought to bear on the flames, at a time. The destructive element spread with alarming rapidity to their neighboring houses, & the scene was truly terrific. Fears were entertained that a set of stables, belonging to Mr. Polly, and in which were about 300 cows, would catch fire, & every effort was now made to save the animals, but before all could be got out, the stables were added as fresh fuel to the fire. A lumber yard, belonging to Lockwood & Keefe, was then seen bursting out in flames. The firemen used almost superhuman efforts now to prevent the flames extending to some large vessels that were on the stocks, and fortunately with success. At 5 o'clock the flames were partially got under, but four hours after, fitful flashes could be seen bursting with the smoke from the smouldering ruins. No idea of the loss can a present be ascertained, but many suppose that $500,000 is far below the amount. The principal sufferers are Polly & Minturn.

Statistics of Emigration.

It appears, from the accounts just laid before the British parliament by the Colonial Land and Emigration Commissioners, that the total number of persons who emigrated from the United Kingdom during the year 1847, was 258,270. The number is remarkable, as about twice as great as that of any previous year.—Of the 20 years immediately preceding 1847, the four which were marked by the largest emigration were 1832 (when the number was 103,148;) 1841—118,500; 1842—120,300; and 1846—129,-850. The season of 1841-2, like that of 1846-7, was one of severe pressure upon the means of the laborer and the small capitalists, arising in both instances, from want of employment and high prices of food; and the spring of 1831 come at the close of a period of three years during which trade was also restricted and the prices of food unusually high.

The average annual number for the ten years ending with 1837, was about 63,000 and for ten years ending with 1847, about 104,000. Thus the emigration of 1847 exceeded the decennial average in the proportion of five to two; while that of 1832 exceeded it only as about five to three.

As to the direction of this stream of emigration—during the last twenty years, about half the emigrants of each year have gone to the United States; and of the late years the number moving in that direction has increased. A large proportion also, of those landed at the ports of the British North American Colonies, especially the mere laborers, find their way to the States within the first year or two. Deducting an average of seven or eight per cent. for all other places, the remainder go to our North American Colonies.

In the four years 1838-41 there was a considerable increase of the emigration to Australia and New Zealand. In 1841 the number reached 42,000; but since that year the annual average has not exceeded 3 or 4,000.—*Boston Signal.*

Missionary Colony at the West.

We announce to our readers the interesting fact that measures are now on foot in this place for the establishment of a Christian Missionary Colony at the West. Several families residing here, some of them among the earliest settlers and founders of the Oberlin colony, are expected to enlist in this enterprise. The site of the contemplated colony is on the Missouri river, below Council Bluffs. The missionary advantages of this situation are two-fold—it commands the frontier white settlers, and the Indian tribes across the river. An efficient and devoted minister of the gospel has been invited to engage in this work, and it is hoped and expected that he will accept.

This movement is the result of a deep conviction that the time has come for such an effort to be made. It is well known that for several years the establishment of Christian Colonies in the West—a measure at one time greatly in favor among the Eastern Churches—has been almost wholly discontinued. This, we suppose, has not resulted from any doubt of the utility of the measure, but from the general declension of Christian activity in the churches. We believe it is time to revive this excellent policy, so much blessed of God, wherever acted upon. We believe it the plain, manifest duty of Christians to plant the institutions of a pure religion in the new western settlements. There is a vast work to be done in this way. The families enlisted in the proposed undertaking, are solicitous to have Christian families from different parts of the country unite with them. In their behalf this statement is made, and their hearty invitation is hereby extended to individuals and families that may feel drawn by the love of Christ to devote themselves to so good a work. It is expected that several families will go out in the fall.

Individuals desiring more definite information on this subject will please address J. A. THOME, Oberlin.—*Ob. Evan.*

A Lawyer once jeeringly asked a Quaker if he could tell the difference between *also* and *likewise.* "O yes," said the Quaker, pertly, "Erskine is a great lawyer; his talents are admired by every one: you are a lawyer *also*, but not *likewise.*

"*The Christian Herald of the African Methodist Episcopal Church.*"—This is the title of a new Weekly paper, just issued, in this city, by Rev. A. B. Green, by authority of the General Conference of the African M. E. Church. It is of the medium size, and well filled, and we wish it great prosperity in enlightening and improving the population for which it is more especially designed. We hope the various classes of our citizens will encourage the worthy enterprise, by subscribing for the paper.—*Pitts. Gaz.*

A FATAL SNAG.—The steamer Autocrat, on her recent trip from New Orleans to St. Louis, came in contact with a projecting snag, which passed up through the boiler deck, throwing down a temporary scaffolding between decks, which had been erected for the accommodation of soldiers, and upon which a number were sleeping. Five of them were precipitated into the river and drowned. Their names could not be ascertained.

AN ABORIGINAL DELEGATE.—A chief of the Oneida tribe of Indians, has been elected lay delegate to the next National Episcopal Convention, from the Diocson Convention of Wisconsin.

DISTRESSING AND FATAL ACCIDENT.—We learn from a gentleman of Williamsport, that a son of Mr. Samuel Besore, residing about two miles from Williamsport, in Virginia, was instantly killed on Saturday last, by a tree falling upon him, which crushed out his brains. The boy was about two years of age, and was playing, unobserved by the father, with an infant brother, in some bushes, near where the tree was being cut down, and when the tree began to totter, Mr. Besore looked in the direction to which it was about to fall, and observed his children—but alas! too late to give them timely warning.—*Hagerstown Herald.*

CONFIMATION BY THE SENATE.—The following additional officers for the territory of Oregon have been confirmed by the Senate: Kintznige Pritchett, of Pennsylvania, Secretary; William P. Bryant, of Indiana, Chief Justice Supreme Court; James Turney, of Illinois, Peter H. Burnett, of Oregon, Associate Judges District Court; Isaac W. R. Bromley, of New York, Attorney of the United States; Joseph Meek, or Oregon, Marshal.

NOTICES.

PITTSBURGH CONFERENCE.

BR BASSETT: I wish to say to ministers & delegates of the Pittsburgh Conference through the Recorder, that on approaching Fairmont, on their way to the Annual Conference, they will assemble at the Methodist Protestant Church at the east end of the town, where they will find the committee waiting to receive them and conduct them to their lodgings. Good pasture has been provided near town, and every pains will be taken to render them comfortable during the sitting of Conference. It would be desirable that they get in as early on Monday as possible, as some horses will have to be taken to the country where they will be well taken care of by the brethren.

D. R. HELMICK.

August 10, 1848.

DEDICATION.

The new Methodist Protestant meeting house at Jacksontown, Licking County, will be first opened for Divine service, at 11 o'clock, Sunday, September 10th. Ministers on their way to the Muskingum Conference, are invited to call and spend the Day with us.

E. S. HOAGLAND.

ONONDAGA CONFERENCE.

The tenth session of the Onondaga Conference will commence on the 6th of September, at 10 o'clock, A. M. at Sand Bank Village, Oswego Co., NY.

Ministers and Delegates will please call at the parsonage house, opposite the M. P. Church, and Rev. Francis Pierce, Sup't. will direct them to places of entertainment during the session.

IRA H. HOGAN, Pr.
WM. W. STERRICKER, Sec.

Twin-Creek Ct., Ohio Dist.—We expect to commence a protracted meeting at Liberty, 6 miles West of Dayton, on Friday, September 2d, with the view of having the labors of some of the brethren from the north on their way to Conference. Hope we shall not be disappointed.

J. NUTTY.

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Pennsylvania Conference, meets at South Canaan Meeting House, Wayne Co. August 30, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Onondaga Conference meets at Sand Bank, Oswego, N. Y. September 6, 1848.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Iowa Conference meets at Burr Oak Ridge, Cedar, Iowa, September 13, 1848.

The Vermont Conference meets at Shelbourn, Vermont, September 20, 1848.

The Missouri Conference meets at Mt. Pisgah Camp Ground, Green County Mo. September 21, 1848.

The Michigan Conference meets at Adrian, Michigan, September 27, 1848.

The Tennessee Conference meets at Unionville, Tenn. September 29, 1848.

The Arkansas Conference meets at James Walker's, White County, Ark. October 2, 1848.

The North Illinois Conference meets at Princeton, Ill. October 4, 1848.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

The Louisiana Conference meets at Union Church Camp Ground, De Soto parish, October 11, 1848.

The Wabash Conference meets at Middletown, Ia. October 18, 1848.

The Georgia Conference meets at Le Grange ch. Newton County Georgia, October 20, 1848.

The North Carolina Conference meets at Fair Grove Guilford Ct October 20, 1848.

The Virginia Conference meets at Hampton, Va. November 9, 1848.

The Huntsville Conference meets at White Plains, Benton county, Alabama, November 9, 1848.

The Alabama Conference meets at Montgemery, Alabama, November 17, 1848.

The Mississippi Conference meets at Harmon's, Attala county, Georgia, December 1, 1848.

SPRINGFIELD CT., O. DISTRICT.—We have appointed a Protracted Meeting at the Concord Meeting House, to commence Thursday, August 31st., and to continue over the next Sabbath. We trust that some of the ministerial brethren north of us will observe this notice, & make it suit to come at the commencement and stay over Sabbath with us. It will be directly on the way to Conference. Come, brethren, I shall look for at least an equal divide of laborers with Br. Hunt. Concord is six miles south of Springfield, on the Cortsville road.

Will Br. Young call with us, on his way to Lebanon?

R. ROSE.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Brs. C. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

TANNERS CREEK CT.—IND. DIST.—Our 4th Quarterly Meeting will be held at the E. Fork Meeting House, near Brother William Smith's, commencing on Saturday, September 16, 1848. We cordially invite our esteemed President, Brother T. Shipp, and Brother T. Finkbine, and all other brethren from the Indiana and Ohio Districts that can attend.

JABEZ SIBLEY, Supt.

LIMA CT., OHIO DIST.—Br. Bassett: By your permsion, I would publish through the Recorder, that we intend holding a camp-meeting on Lima circuit, to commence on the 24th day of August next, to be held on the Old Camp-Ground, about three miles down the river from Westminster.

Brother Young will remember that we expect his second visit at that place. We also invite Brothers L. Ensminger, T. Graham, and G. W. Thornburgh, likewise all other ministers, who find it convenient to visit us at that meeting: the brethren at the north will remember it wa be on the road to Conference. Come, brethren, and help us.

J. L. BORTON.

CLARKSVILLE CT., OHIO DIST.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON

Camp meeting Notice.

There will be a Camp-meeting on Zanesville ct. to commence on Thursday, the 24th of August 1848. Said meeting to be held about 1¼ mile S. W. of Brownsville on the farm of Mr. Adam Winegarner. The President and Conf. Missionary are expected; and all our ministerial brethren Itinerent and local, together with all the lay members and friends who can, are earnestly and affectionately invited to attend. The co-operation of the brethren of Newark Circuit, is especially relied upon. Brethren are requested to meet on Saturday morning 29th inst, to prepare the ground. E. S. HOAGLAND, Supt

Onondaga Conference.

LAST ROUND.

Savannah Circuit, August 26th and 27th.
At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

D C Carson,	O.	C Springer,	O.
R Rose, 1 sub	"	A R Brown, 2 subs	"
P M Brownsville,	"	D R Helmick,	Va.
C H Williams,	"	W M'Gwigan,	"
P M—West Lodi,	"	J R Johnson, 2 subs	Ill.
T Finkbine,	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	$ cts
R Rose,	P Batrd,		10	45	2 00
G Williams,			10	46	2 00

The P M at West Lodi, Ohio, notifies us that D Stellar does not take his paper from the office. Will Br Robinson please see to that case, and report to us?

Br S Catlin informs us that John Conner, a subscriber at St Clairsville, has left the country. He owes us for a volume and a half of our paper. Those who move away without paying, or making any excuse, may expect us to expose them occasionally.

OUR LIST.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	19
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta. Bainbridge, O.	8
Rev. T. Finkbine, Cincinnati, O.	7
Rev. V. Lucas, Johnstown, Pa.	7
Rev. Wm. Reeves, Pittsburgh, Pa,	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

OBITUARY.

DIED—At Baltimore, Maryland, on the 14th inst. MR FIELDER ISRAEL, an aged member of the Methodist E Church.

Advertisements.

BARRELL'S INDIAN LINIMENT

The best Remedy ever discovered for
External or Internal Applications.

PREPARED from the original Indian Receipt. It has been found to effect the most surprising cures in the following *Diseases of Man:*

Inflammatory and Chronic Rheumatism, Sore Throat, Croup, Swelled Limbs, Pains in the Breast, Back or Side, Stiff Joints, Ague in the face, Sprains, Salt Rheum, Bruises, Chill Blains, Tooth Ache, Pains in the Joints, Stings of Insects, Burns, Frosted Feet, Sun Pain, being used externally. Issues, Nervous Diseases, Weakness in the ankles and limbs generally. Erysipelas, Head Ache, Diseases of the Spine, &c.

TRY IT ONCE.

Price 25 cents, or 5 bottles for $1,00.

FOR HORSES.

It cannot be supassed for sprains, Galls, Chafes, Scratches, Strain of the Shoulders, Stifles, Cracked Heels, Ring Worm, &c. The most severe cases of Cholic in Horses, and Cattle have been cured by the Indian Liniment.

It is a well known fact, that the Indians, possessed a knowledge of the medical virtues of PLANTS entirely unknown to the white man. A knowledge of these plants, so important to mankind, would have remained forever secret with the Indians, had it not been that missionaries travelling among them have become acquainted with these remedies and their mode of preparation.

It was by this means that the celebrated INDIAN LINIMENT was found out, a discovery of the greatest importance to suffering humanity.

For all complaints where an external, and many where an internal application is required the country is challenged to produce a better article or one that will produce such surprising cures, as can be proved by thousands of certificates in the hands of numerous Agents throughout the country. It operates upon the system in a powerful and effectual manner, yet with the greatest safety, from the nature of its composition. It penetrates speedily, relaxing contracting Cords, Restoring the use of limbs long paralized, restoring the use of muscles which have long lost their action from various causes.

For affections of the Lungs, weakness of the Sides, Breast or Back, Liver Complaints, Enlargement of the Spleen, &c. Great cures have been effected by applying the INDIAN LINIMENT externally with a few drops taken on a lump of sugar internally. For long standing Colds and Coughs, and the soreness accompanying such affections, it has no equal; Billious Cholic, Cramp in the bowels and Stomach, Cholera Morbus, &c., an effectual and safe remedy.

BARRELL'S INDIAN LINIMENT, with Dr. BLAKE'S SANATIVE LIFE PILLS, is all the medicine used by very many families, & none that have thoroughly tested its virtues, would for a day be without it. Agents are daily writing for more, giving accounts of new and astonishing cures performed by its application, either external or internal.

The proprietor of this invaluable Medicine hesitates not to say, that it is his firm conviction that the day is not far distant when the "Indian Liniment" will rank among the first remedies of the day, for all internal as well as external diseases; and that no family will be without it who have had an opportunity to test its virtues.

Also for sale by the same Agents, Barrell's Indian Vermifuge or Worm Exterminating Extract,

Prepared from the Original Indian Receipt.

Dr. Stanhope's Celebrated CHOLAGOGUE PILLS,

For Fever and Ague, Purely Vegetable, and never known to fail.

Dr. Blake's Sanative Life Pills,

The best Cathartic medicine in use.

For sale by G W Thompson, Jas S McCleary, Zanesville, H G O Cary, Dresden: D W Culberson, South Zanesville; Jas Bell, Otsego; Claypool & Lynn Nashport; L H Dugan, Duncan Falls; J W Howly, Blue Rock; J Dean, Putnam; Shepard & Brother Taylorsville.

All orders for the above medicine should be addresed to G. W. Thompson, Zanesville, Ohio.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. LEVI R. REESE.

Poet's Corner.

"HE STANDETH AT THE DOOR AND KNOCKETH."

In the silent midnight watches,
List—thy bosom door!
How it knocketh, knocketh, knocketh—
Knocketh evermore!
Say not 'tis thy pulses beating:
'Tis thy heart of sin;
'Tis thy Savior knocks, and crieth
"Rise, and let me in!"

Death comes down with reckless footstep,
To the hall and hut:
Think you Death will tarry knocking,
Where the door is shut?
Jesus waiteth, waiteth, waiteth—
But the door is fast:
Grieved, away the Savior goeth;
Death breaks in at last.

Then 'tis time to stand entreating
CHRIST to let thee in:
At the gate of heaven beating,
Wailing for thy sin:
Nay! alas, thou guilty creature!
Hast thou then forgot?
Jesus waiteth long to know thee,
NOW HE KNOWS THEE NOT;

Reformatory.

Written for the Western Recorder.

USE OF TOBACCO:

NO. IV.

FRIEND BASSETT: Having expressed the opinion that the use of tobacco caused the death of thousands a year, and as a necessary consequence those who used it were guilty of shortening their lives, and the habit suicidal, I propose to offer some medical testimony as to its tendencies, and effects upon the constitution, which taken in connection with the large number which practice this habit, will serve to shew the necessary consequences—a large number of victims. Very much testimony could be adduced to this point, but a few must suffice, otherwise my articles would extend quite too far. The first is from the Journal of Health, a periodical published in Philadelphia by an Association of Physicians, 1829.

TOBACCO.

It is really surprising that a single individual could be found, after experiencing the distressing sensations almost invariably produced by the first use of Tobacco, would be willing to risk their recurrence a second time: still more so, that any one should again and again resort to the "noxious weed," until, its immediate effects being lessened by habit, it becomes an article of luxury, from the use of which it is found difficult to refrain.

The extreme nausea—pain of the head, vertigo—the cold, death-like sweat, and general exhaustion, experienced by the novice in chewing, snuffing and smoking, we should imagine would be fully sufficient to prevent the use of Tobacco from becoming a habit. Yet, such is "the folly and infatuation of the human mind," and the power of custom and example, in opposition to prudence and the dictates of nature, that one of the most disgusting productions of the vegetable kingdom, "in all places where it has come," to use the quaint expression of Sir Hanse Sloane, "has much bewitched the inhabitants, from the polite European, to the barbarous Hottentot."

Did this "modern herb" possess a tithe of the virtues ascribed to it by Dr. Thorus in his *Pætologia;* did, in fact, the least benefit result to the system from its habitual use, there would then be some reason why, "with all its loathsomeness of smell and taste," it should have become so general a favorite. But we know, on the contrary, that all who habituate themselves to its use, sooner or later experience its noxious powers.

Tobacco is, in fact, an absolute poison. A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach—has been known very suddenly to extinguish life. The Indians of our own country were well aware of its poisonous effects, and were accustomed, is is said, on certain occasions, to dip the points of their arrows in an oil obtained from the leaves, which being inserted into the flesh, occasioned sickness and fainting, and even convulsions and death.

It must be evident to every one, that the constant use of an article possessing such deleterious properties, cannot fail, at length, to influence the health of the system.

In whatever form it may be employed, a portion of the active principles of tobacco, mixed with the saliva, invariably finds its way into the stomach, and disturbs or impairs the functions of that organ. Hence most, if not all, of those who are accustomed to the use of tobacco, labor under dyspeptic symptoms. They experience, at intervals, a want of appetite—nausea—inordinate thirst—vertigo—pains and distension of the stomach—disagreeable sensations of the head—tremor of the limbs—disturbed sleep, and more or less emaciated.

According to Bœrhaave, "when this celebrated plant was first brought into use in Europe, it was cried up for a certain antidote to hunger; but it was soon observed, that the number of hypochondriacal and consumptive people were greatly increased by its use."

Dr. Cullen informs us that he has observed "several instances" in which the excessive use of snuff has produced effects similar to those occurring in persons from the long continued use "of wine and opium;" that is, "loss of memory, fatuity, and other symptoms of a weakened or senile state of the nervous system, induced before the usual period."

The almost constant thirst occasioned by smoking and chewing has, in numerous instances, it is to be feared, led to the intemperate use of ardent spirits.

This thirst cannot be allayed by water; for no insipid liquor will be relished after the mouth and throat have been exposed to the stimulus of the smoke or juice of tobacco: a desire, of course, is excited for strong drinks, which soon leads to intemperance and drunkenness.

The use of snuff destroys entirely the sense of smell, and injures materially the tone of the voice; while chewing and smoking vitiate the sense of taste. Hence those who make use of tobacco, to any extent, have certainly one, and frequently two, of the external senses less perfect than other individuals. But this is not all. Polypus of the nose, and other serious affections have been traced to the use of snuff.

Sir John Pringle, who, we are informed, was very liberal in its use, experienced in the evening of his days, a tremor of his hands and a defect of memory. Being in company with Dr. Franklin at Paris, he was requested by the Dr. to observe that the former complaint was very common to those people of fashion who were great snuffers. Sir John was led by this remark to suspect that his tremors were occasioned by his excessive use of snuff. He, therefore, immediately left it off, and soon after, the tremor of his hands disappeared, and at the same time he recovered the perfect exercise of his retentive faculties.

Cases could be mentioned in which epilepsy, consumption, and other serious diseases have been brought on in young people by the excessive use of tobacco.

We have ourselves known individuals, in whom very severe and dangerous affections of the stomach—tremors of the limbs, and great emaciation, were referrible to excessive smoking and chewing, and which were removed only after these habits were entirely relinquished. One or two of these cases, we are sorry to say, occurred in females, from the filthy practice of chewing snuff; and in a class of society where it was to be hoped a refinement of taste and exalted notions of female delicacy, would forever have precluded the introduction of so detestable and pernicious a habit.

A REFORMED TOBACCO USER.

Putnam, O.

Narrative.

From the Churchman's Monthly Penny Magazine.

THE DYING ROBBER.

AN OCCURANCE IN IRELAND.

During the awful visitation of the cholera a clergyman of the Church of England, after a day spent in visiting many a sick and dying person, had retired early, fatigued and exhausted, to his bed, hoping to enjoy, for a few hours, the repose which he so much needed. He lay for some time, but he could not sleep; the scenes he had witnessed that day—the countenances of the dying, some racked with agonizing pain, and some in the livid death-like torpor of the collapsed state—seemed still before him, and nervous feverishness from this excitement, banished sleep from his eye-lids. "O!" thought he, "that men were wise, that they understood this, that they would consider their latter end!" "Blessed is the people that know the joyful sound of the gospel; they will walk, O Lord, in the light of thy countenance; and when they pass through the valley of the shadow of death, they will fear no evil; for thou art with them; thy rod and thy staff they comfort them;" and he shuddered at the fearful contrast which that day had presented to him, in the case of too many. The clock struck twelve, and he had just fallen into a slumber, when a knock at the hall door aroused him: he heard it opened, und in a few minutes his servant entered the room. "Sir, there is a man below who says he must speak with you." "Ask him his name and business." Mr. T—— rose, dressed himself in haste, and taking the candle left by the servant, descended into the hall. The man stood close to the door. Mr. T—— approached, and held the light to his face, which he seemed rather anxious to conceal. The countenance which he beheld was appalling; dark and thick mustachios covered his upper lip; the beard was long and neglected; the eye was sunk, and exhibited an expression of being long familiarized with crime, and reckless of its consequences. "What do you want with me?" said the clergyman. "I want you to come to a dying man, who wishes to speak with you." "What is his complaint?" "Cholera." Mr. T—— hesitated; and at length said, "I cannot go with you; you do not even tell me your name, nor the place to which you would lead me; I fear to trust my life in your hands."

"You need not fear," said the stranger; "what end would it serve to take your life?" Come with me, take no money, and, on my honor you are safe." Mr. T—— gave another glance at the man, and the word *honor*, connected with the appearance of such a being, made him smile. "Sit down," said he: "I will go with you." He went again to his chamber, committed himself to the care of his Heavenly Father, prayed for his blessing on the visit to the dying man, and felt so strengthened and assured by his communion with Heaven that he seemed to have lost all apprehension of accompaying his ferocious-looking guide.

He followed the man through many a street of a large and populous city; it seemed as if they traversed it in the whole length thereof, so tedious did the way appear. The watchmen were calling the hour of one, and still they proceeded. At length they came to a street, long and narrow, with houses bespeaking wretchedness, and well known as a quarter of the town remarkable for the vice as well as the poverty of its inhabitants. Here the guide stopped, and took out of his pocket a knife, and began to scrape away some earth from the ground. "I can go no farther with you," said the clergyman; but considering he was so much in the power of the man as he could be in any possible situation, his courage revived, and he watched with intense interest, the movements of his strange companion. After some time, he opened a small trap door, which disclosed a vault of considerable depth, from whence no ray of light proceeded. "Fear not, sir," said the man, as he let himself down by a rope fastened at the inside. Mr. T—— felt at this moment the awful horror of his situation. He might have fled, but he knew the man might soon overtake him, and in the dark he could scarcely find his way back. He therefore determined to see the end of this strange adventure, and committing himself again to the care of the Almighty in a short ejaculatory prayer, he watched at the end of the pit, until he saw a light glimmer within it, by the faint rays of which, as it approached nearer, he saw the man place a ladder firmly, ascend a few steps, and entreat him to descend, assuring him again of his safety. He did descend into this pit of darkness, which reminded him of the descent of the prophet into the den of lions; for at the bottom, stretched upon the ground in different attitudes, he beheld a number of men, savage and ferocious as beasts of prey, who, raising their haggard countenances, stared wildly upon him. Their appearance appalled him. "Have I," thought he, "got into the region where hope never comes that comes to all?" The vault was large; the candle which the man held scarcely enlightened where they stood, and left the other end in pitchy darkness. The man then led the clergyman to the farthest end, where, in a corner, stretched upon some straw, lay a man dying of cholera. Here was a picture of human nature brought to the last extremity of wretchedness, cramped in every limb, his eye sunk and hollow, and his skin exhibiting the blue-black hue attendant on this awful malady when there is scarce a hope of recovery.—Mr. T—— shook in every limb: he had been used to patients in this dreadful malady, but here was one in such a state as he had never before witnessed. "Did you wish to see me?" he asked the dying man. "I did," he replied, in a clear and distinct tone. "Why do you wish to see me?" "Because," said the man, "some short time ago, I wandered into your Church, and heard you read what I wish you to read to me again: I want to hear it again before I die. O! it has never left my mind; night and day it sounded in my ear. I thought I could hide myself from God, but the darkness hideth not from him; he has found me out, he has laid his hand heavily upon me, and soon shall I appear before him, covered over with my crimes. And did not I hear you say, sir, that God would slay the wicked—that he would say: Depart from me, ye bloody men? O God! I have sinned against thee; there can be no hope for a wretch like me." Every nerve in his body seemed convulsed with agony; and he fixed his eye eagerly on the clergyman, waiting anxiously to hear again that portion of Scripture which had first convinced him of his sin. "Tell me some verse that will bring it to my memory," said the clergyman. "Oh, it told me," said the dying man, "that God knew my down-sitting and my up-rising; that he understood my thoughts, that he compassed my path and my lying down, and was acquainted with all my ways; and there was not a word on my tongue but God knew it altogether. That if I could climb into heaven he was there; if I went down into hell he was there also." The clergyman then knew that it was the 139th Psalm that had carried conviction to this the poor sinner's heart. He prayed that this might be the work of the Holy Spirit; and, taking out his Bible, he read the 139th Psalm.

"O! that is it, that is it," said the dying man, in a low voice: "thank God, I have heard it again." The clergyman then said: "The blood of the Lord Jesus Christ cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

"To save sinners!" said he: "but oh! not such sinners as I have been." "Yes, such as you," said the clergyman. Hear what comfortable words are here:—"If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins." Hear what God says: "Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "How? how?" said the man eagerly; "what must I do to be saved?" "Believe in the Lord Jesus Christ, and thou shalt be saved. Your past sins will not condemn you; Christ is able to save to the uttermost all that come unto God by him." The man stretched out his hands, with upraised eyes, as if imploring mercy: "God be merciful to a poor sinner!" he faintly uttered, and in that attitude his soul departed.

The clergyman looked around him; the light of the glorious gospel can illumine even this dungeon of darkness and horror, thought he; on him who lay in darkness and the shadow of death has this light now shined. The rest of the men had kept at a distance, from the idea that something mysterious must pass between a dying soul and his spiritual instructor, which others were not to hear, "corrupted" as their minds were, "from the simplicity that is in Christ." But he determined not to depart without a word of exhortation to them; and coming forward in the midst of them, he spoke to them of the awful state in which they were sunk; invited them also to come to Jesus, and obtain from him a full and free pardon for all their past offences. "You know not, my fellow-sinners," said he, "how soon each of you may be summoned, like that poor man, before the awful bar of God. Cholera is sweeping this city, from one end to the other: there is contagion in that corpse; I know not but this may be the last time I may have an opportunity of declaring the Gospel to poor perishing sinners. I am a dying man addressing dying men; but, oh! let the love of Christ who poured out his blood upon the cross to save lost sinners, speak to you and urge you to quit this pit of destruction, a faint type of that hell to which sin must lead you; return to habits of industry; nothing but idleness and crime would have brought you to this place.

"It is true," said the man who lead him there, "it was crime brought us here—we are a gang of robbers. Our lives, Sir, are in your hands; but, as a minister of religion, I depend on your not betraying us. We could not now get employment—no one could trust us." "Trust in the Lord," said the clergyman; hear his words—"Let him that stole, steal no more; but rather let him labor, working with his hands that which is good, that he may have to give to him that needeth."—Farewell; we may never meet again in this world; but a time will come when we shall meet; and oh! on that awful day, may I find that this message of mercy has been blessed to all your souls!" The man conducted the clergyman, until he was past the dark narrow street, and could find his way easily to his home, when he returned with sensations of astonishment at the strange and almost romantic scene he had just witnessed; it almost appeared to him like a dream: but he blessed God for sending him as his messenger to declare the gospel to that poor sinner—to proclaim liberty to this wretched bond-slave of Satan. "Oh!" said he, "is not this a brand plucked out of the fire."

This is no fictitious narrative; it is truth, however romantic it may seem. What an important testimony does it afford to the efficacy of God's word, when applied to the heart by the holy Spirit! The simple work of God, as read in the ordinary service of our Church, was "quick and powful: it was sharper than any two-edged sword, it pierced even to the dividing assunder of soul and spirit, and was a discerner of the thoughts and intents of that heart, like what was said by the Samaritan woman, it told this robber "all that he ever did." He had wandered into the church by accident, as he thought; but was it chance? No. May we not hope that this poor man was one of those rare instances of a mercy which has no bounds, extended at the last hour—so that none need despair? An arrow of conviction was sent into his heart which rankled there till a messenger was sent to speak peace to his soul, and pour the gospel balm into his wounded conscience; and he who has all hearts in his hands, so disposed the hearts of his ferocious and hardened companions in guilt, as to induce them to consent to have the clergyman sent for whom he wished to see, although it exposed themselves to danger, and put their lives, as they said, in his hands.—*The Church.*

AN ALTERNATIVE.—*L' Eco di Savonarola* says:

"We have heard, by letters, that there are upwards of fifty priests in Italy who intend to leave the church of Rome, if the Pope will not permit them to take lawful wives. God grant that this example may be followed by that portion of the ecclesiastics who have not been plunged into the darkest criminality by the law of celibacy."

TRUE.—A gentleman, connected with the National Road Stage Company, in speaking of the different routes across the mountains, and the usual wear and tear of horses and men, remarked, "We could get along, if we could rest our teams on the Sabbath. Our drivers and horses would last longer and do more service; and therefore to rest on the Sabbath would be an advantage in every respect."

A Few Simple Facts Useful to Every One.

It has frequently happened that valuable lives have been lately lost by persons who have taken saltpetre (nitrate of potash) by mistake for Glauber's or Epsom salts. The appearance, and even taste of these articles are too similar to be readily distinguished by people in haste, or those who are not much in the habit of administering medicines. A very little elementary knowledge of their chemical properties, which are extremely unlike, might prevent intense suffering, or even loss of life from the effect of taking into the stomach saltpetre, instead of either of the intended harmless drugs. Therefore, when a dose of Glauber's salts are to be taken, and the box, or bottle, is not properly labeled, or a suspicion arises that there may be a mistake, throw a small portion on some burning coals, and if it only damps the fire, or crackles a little, like common salt, it is the desired salts, which are incombustible; but if it is saltpetre, (one of the component parts of gunpowder,) it will deflagrate, or burn, with sparkling rapidity, and cannot be swallowed without great danger to health.

If, however, the mistake is discovered too late, give as quickly as possible mustard and water, until it acts freely as an emetic; and when the stomach is well cleansed, give flaxseed tea, mallows tea or any other tasteless mucilage; and then administer, if necessary, small doses of laudanum.

Laudanum has often been given by inexperienced persons, or by careless or unprincipled nurses, instead of syrup of rhubarb, or other common medicines, which it much resembles in color and consistence. As soon as it is discovered, if the stomach-pump cannot be resorted to, give emetics of mustard and water, repeated at short intervals, until the laudanum is thrown off; keep the patient in motion to prevent sleep, and then give some warm mucilage.

In order to prevent the excessive, or too long continued effect of an emetic, give Peruvian bark mixed with water, or if that is not at hand, a cup of very strong tea without sugar or milk, and afterwards a few drops of lavender compound.—The nausea can be relieved by the application of a mustard plaster laid over the "pit of the stomach," made by mixing mustard with whisky, or hot water, and kept on until the skin becomes red, or the burning extreme, say fifteen or twenty minutes. If kept on too long the blister becomes very sore and is difficult to heal. A piece of very thin muslin, or gauze, should always be placed between the skin and the plaster, to prevent it from sticking, and to facilitate its removal.

When arsenic, which strongly resembles magnesia, has been given by mistake, or with poisonous intent, large doses of magnesia, speedily administered, will often prove an excellent antidote.

If insects are taken into the stomach, their lives can be destroyed by swallowing strong vinegar, in which salt has been dissolved.

The air of a vault, or well, that has long been shut up closely, is unfit for respiration, and is fatal to animal life, if taken into the lungs. This is owing to an accumulation of carbonic acid gas, which, being heavier than common atmospheric air, naturally sinks to, and remains at, the *bottom* of the cavity, and therefore is not easily detected. Such places should be entered with extreme caution, and the presence or absence of the noxious vapor ascertained, which can easily be done by lowering a lighted candle to the bottom of the well, or vault. If it continue to burn freely, the air is fit to breathe, and the place may be entered with impunity; but if it promptly extinguish a lighted candle, after repeated trials, danger lurks at the bottom, and means must be taken to expel the gas, before the life of a fellow creature is exposed to certain destruction.

The knowledge of the distinction between arteries and veins is one of the utmost practical importance, particularly to people residing in districts remote from surgical aid, where those who receive serious wounds may actually bleed to death for want of such easily-acquired information. The arteries are composed of no less than four very firm, strong, elastic membranes, or coats, and this, as well as their being generally deeply seated in the flesh, to guard them from injury, renders them less liable to be hurt by accident; but when cut, or wounded, the firmness of these coats prevents their closing, and hence arises the fatal tendency of wounds of large blood vessels, which will remain open till they are tied up, or till death ensues. Another distinctive character is, that the pulse of the heart is felt in the arteries only.

The veins lie near the surface; and bleeding from them may readily be stopped in common cases, by closing the orifices and bandaging in the manner usually adopted by operators after opening a vein in the arm, or foot.

When a person, or animal, is seriously wounded, and a surgeon cannot immediately be procured, ignorant by-standers will often content themselves with laying on a little lint, or cob-web, or some other trifling application, wholly inadequate to the case; they ought to know that when such remedies fail, and more especially when the blood flows from the wound by pulsatory leaps, it should be arrested by mechanical compression until professional aid can be obtained. This can easily be done by the most ignorant person present, by winding a string or bandage tightly above the wound. Those more skilful, or better informed, may take up the severed artery, and twist, or tie it up.

Habits of Christians.

There is a beautiful story told of a pious Quaker lady, who was much addicted to smoking tobacco. She had indulged herself in this habit, until it had increased so much upon her, that she not only smoked her pipe a large portion of the day, but frequently sat up in bed for this purpose in the night. After one of these nocturnal entertainments she fell asleep, and dreamed that she died and approached heaven. Meeting an angel she asked him if her name was written in the book of life. He disappeared; but replied, upon returning, that he could not find it. "O," said she, "do look again; it must be there." He examined again; but returned with a sorrowful face saying, that it was not there! "O," said she in agony, "it *must* be there! *I have an assurance that it is there!* Do look once more!" The angel was moved to tears by her entreaties, and again left her to renew his search. After a long absence, he came back, his face radiant with joy, and exclaimed, "we have found it! we have found it! *it was so clouded and covered with tobacco smoke* that we could hardly see it!" The good woman, upon waking, immediately threw her pipe away, and never indulged in smoking again.—*Mother's Assistant.*

Remarkable Predictions Verified.—Philip Olivarius, a monk of Orval, in the year 1544 predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany: "I would not be a King in 1848; I would not be a soldier in 1849; I would not be a grave-digger in 1850: but I would be whatever you please in 1851."

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S. B. JOHNSON.

Putnam, April 17, 1848.

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Read the following remarkable case of the son of Wm Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken tour to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respect to his case: —they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years, Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y.
Mrs. James Bertholf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

BROTHER LABORER IN THE CAUSE OF HUMANITY:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HATT, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

Mexico, Canada, and West Indies, to whom all letters must be addressed, POST PAID.

Eastman & Bigelow, Zanesville, O.

L. Wilcox, Jr., corner of Diamond and Market Sts. Pittsburgh.

H. & E. Gaylord, Cleveland, O.

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A. H. BASSETT, Editor and Proprietor.

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Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

COMING LATE TO CHURCH.

BY REV. J. IRONS.

Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour ?

Shall such attention to a worm be given,
And be refused to the God of heaven ?
Who can expect to be by Jesus blest,
If absent when he comes to meet his guest ?

My brethren, this would never be the case
If we were lively in the Christian race;
Then every hind'rance would be laid aside,
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.

A little less indulgence in the bed—
A little mere contrivance in the head—
A little more devotion in the mind—
Would quite prevent your being so behind.

I grant, lest I should seem to be severe,
There are domestic cases here and there;
Age, illness, service—things quite unforseen—
To censure which I surely do not mean.

But such will not, unless I greatly err,
Among the prudent, very oft occur;
And when they do, you surely should endeavor
To come at last—'tis better late than never.

Communications.

Written for the Western Recorder.

Building Meeting Houses, Again.

Br. Bassett: As persons differ so widely in their tastes, perhaps it may be well for me to give your readers (by your consent) a second epistle on the subject of building meeting houses; and if they are not disposed to build after the model presented in my other communication, they may perhaps be benefitted by the following hints. Houses of worship,—like dwelling houses—should combine durability, neatness and comfort. These may be secured by selecting proper localities, using good materials, and constructing them in a proper manner. Brick or frame, should always be used. The idea that a log house is a cheap house is a gross absurdity. A good mechanic should be employed, and the work well executed. The size of a meeting house may depend upon the number of persons to be accommodated. I have seldom seen a church too large, yet I have seen many too small.—The proportions in regard to length and width, is a matter of importance. The length should be at least one fourth greater than the width, and on no account less. The ceiling should be high—15 feet at least. A high ceiling favors both the speaker and the hearers, in many important respects, and adds much to the beauty of the building. The windows should be placed in the side walls, sufficiently large and numerous to admit proper light and ventillation, and should be so constructed as to admit of being raised or lowered as desired. Windows should never be placed in the ends of the house, and on no account behind the pulpit. The doors should be placed in the end most convenient for entrance, and the pulpit *always* at the opposte end. There should be two doors, with an aisle fronting each. The aisle should never be in the centre of the house. The pulpit should be low, the floor not being elevated more than 16 or 18 inches, or the book-board more than 36 inches above the floor of the pulpit. Great care should be taken to keep the house clean & neat, properly heated and ventillated. Above all things, the "*filthy weed*" should be kept out of God's temple, and especially out of the pulpit. Shame on the Minister who will have the audacity to spirt tobucco juice in the sacred desk! Much might be said in regard to lighting, heating, ventillating, &c., but I will leave this matter to able pensr. Were more attention paid to this subject, and more care taken to render the house of God a place of comfort, much more good might be done. What preacher can preach well, or what audience hear profitably, when they are uncomfortably situated? I would fain indulge the hope that the day is not for distant when every Methodist Protestant Society will have a pleasant place in which they can worship God, and this can only be accomplished by proper exertions on the part of the preachers and people. Let not the love of the world, or careless indifference to this important matter prevent us from erecting temples to the Most High; but let each lend a helping hand, and soon we shall see our infant branch of Zion taking a more prominent stand among the many agencies now operating to advance the cause of Christ in the world.

Praying for the prosperity of every noble cause,

I am, &c.,

ADELPHOS.

Bourneville, Ohio, August 17, 1848.

Written for the Western Recorder.

REFLECTIONS FROM MY COTTAGE IN THE GROVE.

In centuries that are past there were three dispensations, first that of the Father, then the Son, and after his ascension to the Father, came the dispensation of the Spirit. There are now three spiritual dispensations that christians have to pass through, before we are fully established in the faith. While we are under the dispensation of the Father we not only believe the bible, but have strong desires to serve and please God, with now and then a glimmering ray of light discovering to us our depraved condition, and convincing us of the need of a Saviour. If we contend earnestly we soon usher into the dispensation of the Son. Our language is now changed; we can bless God for the gift of his Son, and say, Glory to God, I will praise him. Tho' he was angry with me, his anger is now turned away and he comforts me. Let it be remembered the Saviour is now a transient visitor, he does not dwell always with us. He said, If I go not away, the comforter will not come. I think here is where many fall, and go back again to Egyptian darkness. But let us not be discouraged, though the Saviour my leave us alone, but wait in the use of the means of grace until the Comforter comes. It is by an agonizing, wrestling spirit & unyielding faith, that we are enabled to claim the Comforter. Our language is now changed, and become more sublime than ever before. We can now say, I know that my Redeemer lives, and cry Abba, father, by the spirit of adoption, with an unwavering tongue, and say, it is not I that speak, but Christ that speaketh through me; not I that live, but Christ that liveth in me. His Spirit is now my ever abiding comforter, leading and guiding me into all truth. Glory to God in the highest and on earth peace, and good will to men. Tell me ye sons of light, in what language can I convey the feelings of that soul? Human language fails. We are now in the path the prophet saw cast up for the ransomed of the Lord to pass over. Let us not fancy ourselves in this path because wo belong to some church, but let it be remembered this is a high and a holy way, and none but those that are redeemed from under the curse of the broken law or condemnation can travel therein; but with such, their days glide sweetly on, all peaceful and serene. They now live a moment at a time, and that by trusting in redeeming love. Leaning on the cross, they now live by faith in the Son of God, looking not at things that are seen, but at things that are not seen. They are eternal, and fade not away. All fear that hath torment, unbelief, doubts and all other evil dispositions, are now driven out, as with a scourge of small cords. Nothing remaining there but the beating of the heart, while the stream of grace and glory decends in our souls, thanksgiving and praise is constantly ascending up to heaven for all that we enjoy both spiritual and temporal.

This is the way to live, and keep ourselves unspotted from the world; neither shall anything be able to seperate us from this love and power with God, though we may have to fight against principalities and powers, and spiritual wickedness in high places, and that too sometimes where we would least look to find it. Our Saviour tells us one half of the virgins only were wise enough to have oil in their vessels. They all no doubt could pass along through this world as good Christians, and no doubt thought so themselves. Can I imagine their feelings when their lamps went out? O no, no! Neither can they be described with a pen. The Holy Spirit had no doubt followed them all through their journey, inciting them to walk in the more excellent way, but they refused, as many do now-a-days, the offer of mercy. A. Y.

Randolph, Ia.

Missionary Intelligence.

From the Missionary Herald.

CANTON, CHINA.

LETTER FROM DOCT. BALL, OCTOBER 4, 1847.

Since the middle of January I have been assisted in the Fuh-kien sevice by Thum Tsae, who was baptized six years ago in Singapore.—His attention, as he says, was first directed to the Christian religion, by a tract which he received from me on the highway, in one of my excursions into the country for distributing tracts.—After reading the tract, his mind was excited to make further inquiries respecting this new religion. He wrote a letter to me, asking for more books and for more light on this interesing subject. This led to an interview. He became a regular attendant on a meeting held in my house on Sandays, and an interesting inquirer, frequently coming during the week to receive instruction. He lived some few miles in the country, and so was unable to attend the two weekly meetings that were held at night. After some weeks of instruction, he desired to make a profession of religion, and become a member of Christ's church. About this time I left Singapore for China; and this man, together with the little prayer meetings and the Sunday meeting, was committed to the care of Rev. Mr. McBryde.

Not long after this, he was examined by Messrs. Abeel and McBryde, and baptized by the latter. He continued at his regular business, as gardener or farmer, attending on the service of different missionaries, till last year, when he come up to Hongkong. He has borne an excellent character among the missionaries who have known him. He manifests an ardent zeal for the salvation of souls. He does not wait to be urged to address his countrymen. "He need not be wound up," to use the language of another, "before he can run;" but he can speak, and then speak again and again, from his own promptings. He receives regular & almost daily instruction in the Scriptures, with others, from a member of my family.

[An additional notice of this Chinese assistant, furnished by Doct. Ball's eldest daughter, will be read with interest. It is as follows:]

He seldom converses on any other subject than that of religion; and it is most interesting and profitable to listen to him. Early & late is he engaged reading the Bible or some religious book; & and he never allows an opportunity of talking to who understand him to pass unimproved. I have often been rather amused at his conduct. When he sees me alone he comes and asks if I am well; and after a little while I miss him. But in a few moments he will return with his Testament in his hand; and if I happen to be disengaged, he begs me to spend a little time in explaining those verses or portions of Scripture which are not perfectly clear to his mind; and often I have spent one or two hours at a time reading and talking with him. But he will never say it is enough; and I have always been obliged to tell him that I could not, at that hour, spend more time with him. I have counted on one occasion more than twenty leaves turned down at different places in his Testament, which he desired to be explained. A missionary friend of ours, not long ago, wished to examine him; and various important questions were asked, to all of which he gave most satisfactory and interesting answers.

We regret that he does not does speak the Canton dialect, for his opportunities of proclaiming the glad tidings of salvation would be far greater. I once spoke to him of attempting to learn this dialect; but he seemed to think he was rather too old. (He is now fifty years of age.) He watches every junk that comes in; and he is soon on board with his bundle of tracts, of which he gives away but few, spending the most of his time lecturing to those on board. Oh how jealous he is, and how anxious that others may taste, as he has done, and see that the Lord is good! He is evidently a praying Christian; and, indeed, religion seems to be his meat and drink.

When he sees females coming to us, he often comes and says to me, "Preach, preach to the women! Their hearts are not as hard as those of the men; they will listen; and tell them to repent." So you see, he is not only busy himself, but anxious to keep others at work.

He mourns that so few are converted, and that of the few who profess Christ, many, as we fear, are false to him. He said one day to me, "Oh, last night, when partaking of the communion, the tears rolled down my cheeks, as I was thinking of the love of Jesus." My father has had but little time to devote to him; and this is the reason of my seeing so much of him. I feel that it is a privilege to have him in the house. He is kind and pleasant in his manner; and, when conversing on the subject of religion, quite animated.

Western Sketches.

New York and Cincinnati.

Few persons, even among our on own citizens—entertain adequate notions respecting the extent and magnitude of western business. If I were to assert that the exports of Cincinnati surpassed those of New York, I should startle even intelligent persons here, and incur ridicule elsewhere, if the assertion were left without its proper evidence. The proof is as easily made, however, as the statement. The exports of New York in 1847 amounted to $52,879,274. This exceeded the exports of 1846 by sixteen millions, and the exports of 1846 exceeded those of any previous year.

The exports of Cincinnati for 1847, which was the first year during which any registers of exports was kept, were in value $55,735,252, being an excess over those of New York amounting to nearly three millions of dollars. I might insist on a still great disparity being exhibited in the fact, that over five millions of dollars of the New York exports, consisted of specie, an article in no degree an industrial product, & whose export in fact ought to be deducted from the business operations of New York rather than be permitted to swell their amount.

These statistics serve distinctly to show the vast superiority of interior to foreign commerce as a means of adding to the wealth of any community. The probability is that five times the amount of productive industry was sustained in our shipments over theirs—the great body of their exports, being merely forwarding of the products of the West.—*Cist's Advertiser.*

THE MIGHTY WEST.

The Lakes and Western Waters—The Great Valley of the Mississippi.

We allude very frequently to the progress of the mighty West. It is almost impossible, however, to say too much upon a subject of such magnitude. Densely populated as many of the Western States already are, they are only in their infancy. Ohio, for example, which started into existence but the other day, comparatively speaking, ranks now as the third State of the Union, in point of personal and real property. The istimate is $740,000,000, little more than $100,000,000 behind Pennsylvania.

Wisconsin, although one of the youngest States, is of immense extent. She has an area of 47,000,000 of acres, and is, we believe, the largest State in the West. The population continues to pour in by thousands, and wealth to increase from year to year.—The troubles in the Old World will give emigration a new impulse, will induce not only laborers and mechanics, but many capitalists to settle in the West. It has been well said that "the strength of a nation is in her international resources. Like the heart in the human system, there is seated her vital principle. If it be in a healthy condition, the whole commerce of the country must flourish. What then, with our inland lakes, our mighty rivers, and our millions of virgin acres, is likely to be the condition of the future? Who will attempt to venture a prophecy? With regard to our lakes, the following facts in relation to the principal, speak in eloquent language.

		Length	*Breadth*
Ontario	*Miles*	180	52
Champlain	"	105	12
Erie	"	240	57
St. Clair	"	18	25
Huron	"	270	105
Michigan	"	340	83
Superior	"	420	135

But let us turn for a moment to the Father of Waters. In the following table will be found the navigable length of the Mississippi and its tributaries:—

	Miles Long		*Miles Long*
Mississippi	2,000	St Croix	80
St Peters	120	Chippeway	70
Black	60	Wisconsin	180
Rock	250	Iowa	110
Cedar	60	Des Moines	250
Illinois	245	Maumee	60
Kaskaskia	150	Big Muddy	5
Chion	60	Forked Deer	195
Big Hatchee	75	St Francis	300
White	500	Big Black	60
Spring	50	Arkansas	600
Canadian	60	Neosho	60
Yazoo	300	Tallahatchee	300
Yallabusha	130	Big Sunflower	80
Little Sunflower	70	Big Black	150
Bayou de Glaze	90	Bayou de Clare	140
" Rouge	40	" Fourche	60
" Placquemine	12	" Teche	96
" Sorrele	12	" Chien	5
Grand River	12		

We now continue the information with regard to the Missouri, the Ohio, and the Red River.

MISSOURI AND BRANCHES.

	Miles Long.		*Miles Long.*
Missouri Proper	1,100	Yellowstone	300
Platte River	40	Kansas	150
Osage	270	Grand	90

OHIO AND BRANCHES.

	Miles Long.		*Miles Long.*
Ohio	1,000	Allegheny	200
Monongahela	60	Muskingum	70
Kanhawa	65	Big Sandy	50
Scioto	50	Kentucky	62
Salt River	35	Green	150
Barren	30	Wabash	400
Cumberland	400	Tennessee	720

RED RIVER AND BRANCHES.

	Miles Long.		*Miles Long.*
Red River	1,500	Washita	374
Saline	120	Little Missouri	50
Bayou de Arbourne	60	Lake Caddo	75
" Bartholemew	150	Sulphur Fork	100
" Bœuf	150	Little River	65
" Macon	175	Kiamichi	40
" Louis	30	Baggy	40
Tensas River	150	Bayou Pierre	150
Lake Bistenaw	60	Atchafalaya	360

We have gathered the foregoing from an able article in the May number of the Merchants' Magazine. It will be seen that the sum total of the extent of the navigation of this table of the rivers, as here given, is 9,697 miles, which, added to that of the Mississippi and its branches, which, as stated, is 6,797 miles, makes a total of 16,674 miles. The amount of tonage of the whole of these waters, (including the Mississippi and its branches,) is 426,278 tons; four thousand boats, besides steamboats, being employed constantly on these waters, as reported in the Cincinnati Memorial of 1842. In that year the amount commerce amounted to $70,000,000. And to bring up that to the year 1846 at the average rate of increase 5¾ per cent, which is the ratio of increase, the result will be $86,000,000; which extended to the present year, will make the increase $15,066,000; which, added to $86,000,000, will stand at the immense sum of 101,066,000. This, it must be understood, relates exclusively to the way commerce of these rivers, and has no connexion with the direct river commerce which belongs to New Orleans.

These are startling facts, and tell an eloquent story of the Mighty West. With regard to the coming time, it is remarked that the Great Valley of the Mississippi (we allude to the whole region beyond the Alleghany and the Rocky Mountains) contains about 1,000,000 square miles. Now, supposing two-thirds of this to be good arable land, we have for the result 666,666 square miles capable of the highest clutivation, and endued with a degree of fertility which appears almost inexhaustible. The population of the fertile portions of Europe is estimated at 110 persons to the square mile.—Now we have numbered the square miles of fertile land of the great valley to be 666,666. This, according to that calculation, will suppose the great valley capable of sustaining 73,332,260 persons. We have not put too high an estimate on the ability of this valley, in comparing it with the fertile plains of Europe. Indeed, as far as the fertility of the soil is in question, the valley has greatly the advantage, a greater portion being still clad in in its primeval forest. It has another advantage, the great facilities of exporting their produce, thereby adding to their commerce, which is the fountain of wealth, which the countries of Europe are very much in need of. It may be said, that those countries are intersected in every direction by canals and railroads; but these are expensive vehicles of transportation, creating for their completion an immense national debt, and cannot compare with the ready cheapness of these waters, which nature has made to gush in the most appropriate places.

Now, in Great Britain, whose area embraces an extent of 119,924 square miles, the proportions to the square mile is much greater than we have mentioned; the whole population of that country being, in 1840, 26,782,445; thus making, for each square mile, 222 persons. According, then, to the occupation of 222 persons to the square mile, as in Great Britian, the great valley, after throing aside one third of its lands, which we think too much, can support a population of 148,399,851. From these facts the future grandeur of the great valley may be estimated.

Ladies' Department.

USEFUL RECEIPTS

BY A FIRST RATE HOUSEKEEPER.

Composition Cake.—One pound of flour, one of sugan, half a pound of butter, seven eggs, half a pint of cream, and a gill of brandy.

Tea Cake.—Three cups of sugar, three eggs, one cup of butter, one cup of milk, a small lump of pearlash, and make it not quite as stiff as pound cake.

Loaf Cake.—Five pounds of flour, two of sugar, three quarters of a pound of lard, and the same quantity of butter, one pint of yeast, eight eggs, one quart of milk, roll the sugar in flour; add the raisins and spice after the first rising.

Pint Cake.—One pint of dough, one teacup of sugar, one of butter, three eggs, one teaspoonful of pearlash, with raisins and spice.

Soft Gingerbread.—Six teacups of flour, three of molasses, one of cream, one of butter, one table spoon full of ginger, and one of pearlash.

Wafers.—One pound of flour, quarter of a pound of butter, two eggs beat, one glass of wine, and a nutmeg.

Jumbles.—Three pounds of flour, two of sugar, one of butter, eight eggs, with a little caraway seed; add a little milk if the eggs are not sufficient.

Soft Cakes in little pans.—One pound and a half of butter rubbed into two pounds of flour, add one glass of wine, one of rose water, two of yeast, nutmeg, cinnamon and currants.

Diet Bread.—One pound of flour, one of sugar, nine eggs, leaving out some of the whites; a little mace, and rose water.

Wonders.—Two pounds of flour, three quarters of sugar, half a pound of butter, nine eggs, a little mace and rose water.

A light Cake, to bake in cups.—One and a half pounds of sugar, half a pound of butter, rubbed into two pounds of flour, one glass of wine, one of rose water, eight eggs and a half a nutmeg.

Sponge Cake.—Five eggs, half a pound of sugar, a quarter of a pound of flour.

Another.—One pound of sugar, nine eggs, the weight of four eggs of flour, beat the yokes and whites separated; mix the sugar and eggs together before you add the flour; a little nutmeg.

Another.—Five eggs, three cups of flour, two of sugar, and a little cinnamon.

Pound Cake.—Three eggs nine spoons full of butter, three of sugar, and three hands full of flour.

Cream Cake.—Four cups of flour, three of sugar, one of butter, one of cream, five eggs, one tea spoon full of pearlash; rub the butter and sugar together, then add the rest.

Shrewsbury Cake.—One pound of flour, three quarters of a pound of sugar, three quarters of a pound of butter, four eggs, one nutmeg, one glass of brandy.

Clove Cake.—Three pounds of flour, one of butter, one of sugar, three eggs, two spoons full cloves; mix it with molasses.

Cake.—One tea cup of butter, two of sugar, three of flour, and four eggs.

Cookies.—One tea cup of butter, one of sugar, one egg, and flour.

To boil Ham.—It should be boiled in a large quantity of water, and that for a long time—one quarter of an hour for each pound—the rind to be taken off when warm. The ham is most palatable when cold, and may be sent to the table with eggs, horseredish and mustard. This affords a cheap repast at any time of day.

Bread Pudding.—One pound of soft bread or biscuit, soaked in one quart of milk, run through a seive or cullender; and seven eggs, three quarters of a pound of sugar one quarter of a pound of butter; nutmeg, cinnamon, one gill of rose water, one pound of rasins, half a pint of milk; bake three quarters of an hour, middling hot oven.

Rice Pudding.—Half a pint of rice, six ounces of sugar, two quarts of milk; salt, butter and allspice—put cold into a hot oven, and bake two and a half hours.

Indian Pudding.—Three pints of scalded milk, several spoons full of the Indian meal; stir well together while hot, let it stand until cooled, add four eggs, half a pound of butter, spices and sugar—bake four hours.—*Buffalo Emporium.*

Miscellaneous.

Difference of Time.

In computing the time of Telegraph dispatches allowance should be made for the difference of longitude between Western and Eastern cities. The difference of longitude between Cincinnati and the principal eastern cities is nearly as follows:

Difference of Longitude	*Difference of Time.*
Boston, 13 deg. 23 min.	Boston, 53 min.
N. York 10 " 10 "	N. York, 40 "
Philad.. 9 " 17 "	Philad., 57 "
Wash'n, 8 " 25 "	Wash'n, 30 "

Of course in the above mentioned cities, lying east of Cincinnati, sunrise, meridian and sunset take place earlier than at the latter place. For instance, when it is 12 o'clock, or meridian, at Washington, it is just 11½ o'clock at Cincinnati.

It would seem by this statement that it is perfectly possible, to obtain in Cincinnati, at half past eleven o'clock, news of an event *which did not occur at Washington until twelve o'clock.*—*Cist's Adv.*

A Swinish View of Human Affairs.—The Chronotype says:

"Pour a bucket of swill into a trough before a dozen swine, and you have the aptest possible illustration—homely to be sure—of our present state of society."

This illustration is both piggish and priggish, and very far from true, besides, men are more hoggish than hogs, in one respect; for they are not content with filling their own bellies, but after getting all they want, they then heap up and keep to themselves infinitely more. No individual quadruped of the porkine race ever was guilty of appropriating to his own use a kernel of corn beyond what was necessary for his present use.—If men must be compared with hogs, we think that hogs in strict justice, should be allowed the benefit of the comparison.

Make Progress.

Let us strive every day, for some superiority to the preceding day, something that shall distinctly mark the passing scene with progress, something that shall insure a humble hope that we are rather less unfit for heaven to-day than we were yesterday. The celebrated artist who has recorded that he passed no day without drawing a line—drew it not for repetition but for progress; not to produce a given number, but to forward his work, to complete his design. The Christian, like the painter, does not draw his lines at random; he has a model to imitate as well as outline to fill. Every touch conforms him more and more to the great original. He who has transfused most of the life of God into his soul, has copied it most successfully.—*H. More.*

During the sitting of the Buffalo Convention, the pocket of the Rev. James Heath, a clegyman of the Methodist Protestant Church at Chagrin Falls, Cayahoga county, Ohio, was picked and his pocket-book taken, containing $2 in money, two notes for $192, and his certificate of ordination as a deacon and elder.

CULTIVATION OF THE MIND.

It has sometimes been thought that the cultivation of the mind would be an injury to those who obtain their livelihood by manual labor; that supposing every man, be his occupation what it may, were to have his mind highly cultivated, it would render him uneasy in his lot. Nothing can be wider from the truth. A single word will explain it,—and that is, that as you raise men toward equality in intellect and education, you bring them nearer actual equality,—and this distinctions of property and occupation will sink away to nothing. Was Washington any less respected when he became a practical Farmer, than when at the head of the Nation? No cultivated, intellectual man, can be degraded by his employment. It is the MIND that makes the man, and that makes one man equal to another; and if I were to solve the problem how to make a whole community contented, I would raise them as near to an equality in education as possible. The two best educated nations on the face of the earth, are, it is supposed, Denmark and the United States. The Government of the one is Despotism, and that of the other, its opposite, Republicanism. And yet the inhabitants of these two countries are probably the best contented of any in the world.

An educated mind has so many resources within itself, that it has not to depend upon outward circumstances for happiness. A man with a cultivated intellect would feel neither disgrace or uneasiness to have you find him at the anvil; nor would you, if you had a mind rightly educated, respect him any the less. I well recollect calling in my College days, to deliver a letter of introduction to a gentleman whom I found cleaning out his barn-yard, with his leather apron girded round him and his team his only helpers. I knew that he had led men in battle in other days, and that then he was the honored Governor of one of the New England States: and I received a lesson from him by the call which I trust I shall never forget. The interview made a deep impression on my heart. What must be the contentment of a community who needed so little of government that their Chief Magistrate might till his own little farm, and gain his bread by the sweat of his brow?

A very great number of our most valuable inventions and improvements are to be traced to intelligent men in the common walks of life.—And I have no doubt that in proportion to the intelligence of the mass of community will be the advancement of the world towards its final glory. I might occupy a volume in illustration of what I mean.

An intelligent man was a soap-maker. He noticed that after all the alkali had been exhausted, the ley would rapidly corrode his copper kettles. Unable to explain the phenomenon, he took some of it to an eminent chemist. On analyzing it, the chemist discovered a new substance, hitherto unknown viz: the metal called Iodine. Further investigation traced this to the ashes, then to the sea-weed from which the ashes had been made,—then to the ocean, to salt springs, and to all marine substances. A physician in Germany reads the account, and recollects that he had heard that burned sponge had been known to cure the horrible, and till then incurable disease called the *Goitre*,—which afflicts whole districts in the South of Europe. He conjectures that it is Iodine in the sponge which affects the cure, and he accordingly applies the Iodine to the Goitre, and it is found that it is almost an infallible cure. Thus a world of misery is prevented by the shrewdness of the soap-boiler.

A few years since, the scurvy was the terror of the seas. Whole crews were cut down, and more than one case has been known, in which the bodies of the dead, sewed up in sail-cloth, have lain rolling on the deck, day after day, because the crew were too much withered to raise them over the nettings and commit them to the deep. Admiral Hosier, who sailed for the West Indies with seven ships of the line, during the last century, last all his men twice over, during the single voyage, and himself died of a broken heart before he reached home. What a blessing did that man bestow, who informed the world that the simple acid of the lemon taken daily would banish this fearful disease! It is now almost unknown even in the most crowded ships.

The discovery of Franklin, a man at that time in common life, by which the lightnings of heaven are brought under the control of man, is an example in point. In France and Germany, where the lightnings are far more destructive than with us, this discovery is valued as it ought to be.

I might lead you to look at the Light-house as it was, and as it now is, to see the immense improvements which have been made, and in consequence of which life is saved in multitudes of instances. I might point you to the Life-boat, which will now shoot out in the howling storm, and which will ride over any raging of the deep, and show you that it is to the intelligence of every day laboring mechanics, that we owe this valuable machine for saving human life. I might take you over the sections of Europe where the atmosphere is poisoned by malarious exhalations, and show you what an amount of sickness and death have been prevented by Quinine—a simple discovery, but of immense value.

Once more. It was found that the steel dust which was created by grinding needles, and which is inexpressibly minute, filled the atmosphere, filled the eye and the lungs, and invariably caused consumption. Gauze veils of the finest texture were tried, but all to no purpose. No veil could prevent it from entering the eye and lungs. At last a workman notices a child playing with a magnet,—drawining the needles and the steel-dust after it,—as we have all done in childhood. The discovery is now made. A veil of fine magnetic wire is drawn over the face, and the air is strained pure,—all the dust of the steel being attracted and held by the wire, and the labor grinding needles is now hardly more dangerous than any other business.

I have adduced these examples,—they might be greatly extended—and wonders, like those achieved by the cotton-gin and by vaccination, might be dwelt upon almost indefinitely,—not because they are of course new, but because they show you that mind and intelligence in the workshop are as valuable, and of as much use to the human family, as if they were employed in writing folios. One single fact brought into notice—one single phenomenon brought into view, and its explanation obtained, may be unmeasured in its results upon the world. Usefulness and respectability come from the union of a good heart and an intelligent mind, and are to be monopolized by no station or occupation. Seek then, to obtain these as your own.—[Todd's Hints to Young Men

Correspondence.

Written for the Western Recorder.

A LETTER FROM OREGON.

Mt. Pleasant Valley, Champoes county, Oregon Territory, April 1st. 1848.

MR. EDITOR OF THE WESTERN RECORDER:

DEAR BR.—I sit down to write to you a letter, not to display the abilities of a writer, but to do duty. I am still living in Oregon, on the farm which I first settled. It is a beautiful, fertile valley, I think hardly second to any. It is a part of the Great Santeam Valley, is upwards of 40 miles in length, and varying in width from 5 to 16 miles. Two things that pertain to this Valley are remarkable. There is no clear day but you can see snow and grass, there are several Mountains in sight, that are always covered with snow. They are Mt. Hood, Mt. Jefferson and others, while the hills and valleys abound with grass. There was a scarcity in some places the winter before last, but last winter and all other winters since we have been here, we have had a good supply even the year round. In this valley I desire to live and to die and be buried, (this I think will take place before long,) and from this valley to arise to meet the Lord in the air, and so ever to be with the Lord. But before all this takes place it may be there is a little work to be done. There is a small beginning of a Methodist Protestant Church in Oregon which occupies my thoughts, and deserves attention. But what can I do? I am getting old. My lungs shattered, and my throat this moment while I write is paining me. We have organized two small classes, with each a leader, and have good meetings. We have one preacher who joined us from the Missionary Baptist Church, and one exhorter, but no Methodist Protestant Minister has crossed the mountains except myself. We are not known here by any body except the Episcopal Methodists, and of course they know us very unfavorably. They say our leaders were bad men, backsliders who had been turned out, aspirents for office, &c., well we want this thing met properly, but we have neither men, books, or documents for the work, and it is my present design to call the attention of the Methodist Protestant Church to this most of all important points. Oregon is at this time attracting the attention of both the civilized and religious world, and shall the Methodist Protestant Church remain inactive and take no notice of lovely Oregon? Forbid it, Gracious Heaven. But it is time enough yet, says the sluggard, strike while the iron is hot, says the smith. Time enough, always proves time *little* enough, says the industrious and enterprising. The religious condition of Oregon is now and has been very unhealthy. The Roman Catholics and the Methodist Episcopal Churches are the only two wealthy churches in the land. The Roman Catholic Church is I think doing well. The Methodist Episcopal Church has been in a most deplorable condition so much so that its own members refused to join her communion. I have been requested to organize, but I have not been able to attend to the call, so I have only organized in two places, and in both of these we had more or less members of our own church. The Methodist Episcopal Church has in this country a large fund of money which was collected from your friends and mine, with others for Indian Mission purposes. But it is being laid out on what is called a white Mission. The plain matter of fact is this, as I understand it. Our friends have contributed their money for Indian Mission purposes, but it is being laid out to pay the quarterage of Bishermen in this country than many that donated it. But it will doubtless be said this is none of my business. But if I have several brothers, sisters & friends in the M. E. Church who have given their money to Indian Mission purposes, will it not be right for us to let them know how their money is expended? I have heard of no people in this land speak harder of the doings of the Methodist Missionaries than the Methodists themselves. We want some preachers to come here of the right stamp, bringing with them the right sort of books, More's life of Wesley with others.

Now my precious brothers, if I should attempt to speak of this most highly favored country, in view of its natural resources and advantages, I scarcely know where to begin or end. The commercial advantages are doubtless before the world in a very envious point of light. Its mineral resources are beginning to be developed. Iron, Copper, Lead, Coal, Salt, Limestone and the like are here. The productive powers of the earth are beyond all former conception. I have seen vegetable growths in this valley go far ahead of any thing, of which I ever remember to have read in the Agricultural Works of the States. There are beets in this valley, the size of which is rather marvelous. Weighed before several competent witnesses, one weighed 23 lbs., and measured 26 inches in circumference. Another measured three feet in length, 27 inches in circumference and weighed 32 lbs. The wheat crop of this country is very fine. But the present prospect for the coming season was never so good before. This country is now annually exporting its thousands upon thousands of dollars worth of Wheat,—Flour,—Lumber,—Butter,—Cheese, &c., and will doubtless soon be able to send off large quantities of Beef, Pork, Hemp, Tobacco—as well as Salmon. In fact such is the condition of things here, that money, good hard money is as plenty as it has been at any time in any part of the states where I have lived. The flood of immigration to this land from the states and from other countries, is a matter of vast importance to this country. 1500 wagons come in last fall and we are looking for more the coming fall. These besides what come by water, are forcing up the population very fast.

As it regards the commercial interests of Oregon, she doubtless will soon be able to export largely beyond what she will import, and of course the balance of trade will be in our favor. Then money will be plenty. The climate is healthy—then with plenty of health and plenty of means we can serve the good God, spread religious liberty and scripture holiness over this delightful land, and finally reach the only better country than this, which is Heaven. I now ask, will not Brethren cut loose and pull up stakes, and come over and help us?

Before we close, a word about the War. You will doubtless have heard of the war with the Indians, before this letter comes to hand. The War commenced with the Kince Indians. These Indians killed their Missionary Dr. Marcus, his wife and twelve other men whom the Dr. had collected round him as mechanics, and made prisoners of the women and children, and treated the women in the most brutal manner, compelling them, both married and single to submit to their brute-like insults. The news of the massacre reached Oregon city while the Legislature was in session, whereupon it immediately declared war against the Kince Indians and ordered 500 men, mounted riflemen, to proceed immediately to the Kince country, in order to punish this outrage, unprovoked and uncalled for, for there are no whites settled in or near the Kince country, it being estimated to be two hundred miles from the white settlement to this Kince country. The war is in rapid progress and it is hoped that our boys will soon teach these civil savages that such outrage upon the lives & character of civil, unoffending men and women must not go unpunished. This young country is illy prepared for War, but a braver set of men never shouldered arms than are now in the field of action. And we pray God to grant them success.

Now if this letter shall chance to meet the eye of any person wishing to come to Oregon, I can inform them that the north road to this country is immediately through the Kince country, but the south route is some three hundred miles south, so there need be no danger apprehended from these Indians. The south route is now thought to be decidedly preferable to the old, or north route. It is thought that our Indian difficulties that are now begun, will not be likely to end until *Uncle Sam* takes hold of the country and spreads his laws and protection round about us.—This we think he ought to have done a long time ago. In fact some of our folks are saying that if he does not do something for us before long, that we will not claim kin with him. Our government has sent an express to Washington city, to see if any thing can be done for us in this matter of difficulty.

A word about the Recorder, have we no good old friend who can send us their old papers? Oh we love them like GOLD.*—Now my dear friends, I must bid you adieu. Excuse my long winded letter, and make the best you can of it with all its wants and imperfections.

I am your unworthy fellow laborer in the Kingdom and patience of Jesus Christ,

E. E. PARRISH.

BROTHERS BASSETT AND SPRINGER.

*We would gladly be sending you both "old papers" and new, if we could get them to you, but have not as yet learned that the mail arrangements between the States and Oregon have been carried into effect. [ED.

OHIO DISTRICT.

Lebanon, Ohio, August 22, 1848.

BROTHER BASSETT: When I parted with you at your own house in Putnam, I intended to have written long before this. But many things have transpired since that time to divert my attention from this matter. 1. My own state of health—the very day I left your house I become quite indisposed, had some difficulty in reaching my home, and have not been entirely well since. 2. The health of family—one year ago last June, my son Wm. Franklin lost his youthful and amiable companion by death. She left four little helpless children, the youngest two or three months old, they have ever since that mournful event, found a home and eat bread at the table of their grand-mother, endeared to us by a thousand tender associations. When I reached home I found the youngest, James G. Evans much reduced by affliction, it lingered and pined away until the 15th August, when it closed the scene of its sufferings, and went to its eternal rest in heaven. My wife also has been and still is much afflicted. All this will afford some apology for my not writing sooner.

I cannot communicate much at present, but wish to say for the information of all concerned, 1. that the Ohio Annual Conference of the Methodist Protestant Church will commence its session in this place on the 6th day of September next. Rev. Thomas H. Stockton will preach the opening Sermon at 10 o'clock A. M. The Preachers and delegates are requested to call at the Church where they will be received by the committee of arrangement, and conducted to their lodgings.

Again, I wish to say that a Home Missionary Society has just been organized in this Station, the special object of which is to raise a fund for the purpose of sustaining ministers and preachers, employed in fields of labor where we have no organizations. The terms of membership from 50cts to $1 per year to be paid quarterly. It is thought that this Society will raise $100 annually to be appropriated as the Society shall direct. This you see would pay the salary of a young man in a place where otherwise we could have no access for want of means of support.

Now if all the Circuits and Stations in the bounds of the Ohio Annual Conference would organize similar societies, what a sum might be raised, and how many preachers might be employed and sent to new fields of labor, where our principles are unknown. And how many new Societies, Circuits and Stations might be thus formed. What an impetus would this give to our cause & what an influence would it exert in the spread of our liberal principles.—Will our Brethren think of this—will they act? Do they love our cause enough—have they interest enough to contribute 50cts or $1 per year for so laudable an object? We commenced the plan not only to our own but to other Conferences. Let us send Missionaries into every city, village and neighborhood, till the banner of free grace and *Mutual Rights*, shall be planted in every valley, and wave in triumph from the top of every mountain and every hill, from east to west, and from north to south.

I have spent a happy year in Lebanon, with the exception of my afflictions. Never did I labor among a better people—respectable, intelligent and devoted to the cause of Christ. We have a beautiful meeting house, 60 by 40, with a fine basement above ground, (not yet finished,) a beauful cupola in which is placed by the citizens and corporation the town clock. Our congregations are large, respectable and attentive; we have had a revival meeting that lasted some 4 or 5 weeks. 85 members have been added to the Church, we shall however, lose a number by removals, deaths, &c. We have also an interesting Sabbath School which numbers about 100. We have 6 classes which embrace a membership of 220.

The church is in a good condition, peace reigns in our borders. There is also a feeling of Christian Charity flowing out towards sister Churches, and I hope that in our cause of action as well as by our profession, we shall breathe glory to God in the higest, on earth peace and good will toward men. I shall try to write soon again.

Yours truly,

WM. B. EVANS.

Catawba, Aug. 28, '48.

BR. BASSETT: For sometime past there has been quite a backwardness on the part of the brethren of this Conference, in reporting to the President as the Discipline requires, the condition of their several fields of labor. I acknowledge that I am equally guilty with many others: but now as the year is about to close I wish to say a word or two concerning my field during the last year. All things considered, the past year has been one of prosperity for 'Old Union.' We have had a great many bright conversions,—and received an addition to the circuit of about one hundred members, though the nett increase will not be so many. Some have removed, and a few have run well for a season, and then were hindered. O! that the backslider may be speedily reclaimed. Our fourth quarterly meeting was held at middletown, commencing on the 12th inst., and closed Monday night. At this meeting we had the very acceptable labors of Brother Peat, of Richwood circuit. We trust that good was done.

On last Saturday we commenced a protracted meeting in the Flat Woods, near Middleburg, which proved to be a refreshing season to all who attended. Up to Wednesday morning when I left, the meeting was very interesting, and four or five had been powerfully converted. The meeting was continued by Brother Sessions and others; and I hope that it will be the means of establishing the cause of religion more permanently in that region. The unstationed ministers and preachers of this ct. have been industrious, and their labors have been blessed. Br. Sessions of Woodstock, feeling that he had a work to do, has been travelling regularly on the circuit for near six months. In him I have found a pleasant fellow-laborer.

Your Brother in Christ,

O. P, STEPHENS.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, August 31, 1848.

WANTED—Any number or quantity of responsible new Subscribers, to commence with Volume Ten. Brethren will please bring as many names of such as they can to the ensuing Conferences.

BANK NEWS--BAD.

The Zanesville Courier of yesterday has intelligence by Telegraph from Cincinnati, that the Banks of that city have thrown out the paper of the Norwalk and Sandusky banks. Both are reported broke. Sorry for that. Please, keep from sending us that sort, just now.

ANNUAL REGISTER, M. P. CHURCH, 1848.—This work is now in press, and will be issued within a few weeks. A copy will be sent to each Subscriber for the Western Recorder, who pays $2 in advance for vol. 10.

LETTER FROM OREGON.—Our readers generally, as well as the numerous friends and acquantances of Rev. E. E. Parrish, formerly of Ohio, will be interested in the perusal of the letter we lately received from him, now settled in Oregon. That same new Territory, will shortly have to be called the West, when this valley of ours loses the name.

☞ Our absence at Camp Meeting, and preparing to attend Conference, compose our apology for our lack of attention to the Editorial Department this week.

OUR ABSENCE.—On the day this paper is issued, the editor expects to start for Cincinnati, in view of attending before his return, the Session of the Ohio Conference, at Lebanon. On his return, he will hasten on to Cambridge, to attend the Session of the Muskingum Conference. Meanwhile, our friend, "the printer" will render faithful attention to the interests of the paper. Our readers will probably also hear from us each week.

WELCOME.—A clever parcel of short articles, on useful topics, by our correspondent at Norfolk, Va. Just received.

RESULT OF THE WASHINGTON TRIALS.—Daniel Drayton, the charterer of the schooner Pearl, convicted at Washington of stealing negroes, has been refused a new trial, and sentenced to hard labor in the penitentiary for twenty years, being ten years in each case. Edward Seares, convicted of aiding and abetting, has been sentenced to pay a fine of one hundred and fifty dollars, in each case, seventy-four in number.—The costs amount to $1,330. The fine and costs amount to $12,430. English was acquitted.

SALEM ACADEMY.—We have received a copy of the Fifth Annual Catalogue of this Institution. It is situated at South Salem, in the western part of Ross County, Ohio. From personal acquaintance, we consider the location, not only pleasant, but remarkable for healthfulness and morals. An object of the Institution is to educate and prepare Teachers, both male and female, for common schools, or more learned professions. Rev. John C. Thompson, Principal, and Teacher of Mathematics. Rev. J. T. Irwin, Teacher of Latin Language. Rev. J. A. I. Lewes, Teacher of Greek Language. The Natural Sciences are divided amongst the Teachers. Number of Males in attendance during the year, 73. Number of Females, 25. The institution has two sessions per year, of 21 weeks each. The Winter Session commences second Wednesday in October. Boarding can be obtained at $1,25 per week. Address, South Salem, Ross County, Ohio.

MORE D. D's.—The Masonic College, Ky., has conferred the degree of D. D. upon Rev. Edward Stephenson of Kentucky, and Rev. Isaac Ebbert, President of St. Charles College, Mo., formerly of Ohio Conference, Methodist E. Church.

THE IRISH NEWS.—Quite a controversy has been going on amongt the eastern journals in reference to the truth of the New York Tribune's account of the victory of the Irish insurgents, which we published last week. The British authorities have done their best to suppress the Irish Journals, and let only their own story go abroad. The Tribune's news was clandestinely received, but we believe it is generally credited.

CAMP MEETING.—We had the pleasure of being present during part of the Camp Meeting just closed, near Brownsville, in Zanesville Circuit. General good order prevailed, and the meeting was a profitable one. A goodly number of conversions took place, but we are not prepared to announce fully the results. We trust that the Superintendent, Br. Hoagland, will furnish our readers with some of the particulars.

AMERICAN PULPIT.—The August number is received. It contains a sermon on the Battle of Life, by Rev. M. Trafton, of the M. E. Church, Springfield, Mass., several sketches of sermons, and a ministerial miscellany. Terms, $1 per year. Address, S. Chism, Worcester, Mass.

EVANGELICAL PREACHER.—The August number contains a sermon on the Ministry of Reconciliation, by Rev. B. I. Lane, Pastor of the Old Cambridge Baptist Church, Mass. A sermon by Rev. Edwin Eaton, Chaplain, U. S. Navy, Pensacola, Fa., on the sure Fulfilment of the Scriptures, and a ministerial miscellany.

Biographical.

Written for the Western Recorder.

How oft it is exemplified, that

Worn by slowly rolling years,
Or broke by sickness in a day,
Man's fading glories disappear,
His short lived beauties die away.

On the present occasion, we record the death of

SARAH SWIGERT,

Wife of Elisha Swigert, of the vicinity of Chili, Coshocton county, Ohio. She was born of respectable parents in Chester county, Pennsylvania, in the year 1766. She was married to Elisha Swigert in the year 1794. With her husband she joined the Methodist Episcopal Church in the fall of 1799. She remained a member of said church in good standing for 37 years, when she joined the Methodist Protestant church. In the communion of this church she remained until death.

For a number of years before her death she was a subject of great affliction. A cancer made its appearance on her head which by the application of medicines was removed from the surface, but soon it was found that it had only left the surface to cause a more fatal stroke by attacking the brain, this caused reason gradually to leave its throne, and for some time before her death she was not capable of looking to the interests of her own domestic concerns, but her aged companion and children saw well to her interests, and tended much to sooth her cares and sorrows in her declining years. But after a while death brought an end to her suffering. She died on the 14th day of June, 1848 in her 82nd year, after having sustained the character of an affectionate wife for 54 years. She was kind as a mother and neighbor, and for 49 years she was a zealous member of the christian church. As her end drew near, she appeared to be sensible of its approach, she commended her companion, and children to God, and charged them to "serve the Lord with their might." Friends of the deceased observed this charge; and that you may meet the departed in heaven is the prayer of J. H. HAMILTON.

Coshocton County, Muskingum District, August 15, 1848.

FOREIGN NEWS.

From the O. S. Journal.

Arrival of the Britannia.

LATEST FROM IRELAND.

NEW YORK, Aug. 26, P. M.

The foreign news was received at Boston this morning by pigeon express, beating the newspaper associations entirely. I have consequently but a meagre report of the Irish news, and shall not probably be able to send anything more before to-morrow, until which time there will be no reliable accounts.

O'Brien was arrested on Saturday evening at Thales Railroad, while procuring a ticket for Limerick, where he purposed seeking refuge among his friends. The Government was still supreme, and every day lessens the probability of an outbreak.

O'Brien was lodged in jail in Dublin. He expressed himself as having but little hopes of seeing the object for which he struggled accomplished, as the people in the mountains seemed afraid to harbor him. His wife and family were freely admitted to the prison to see him, and he at all times appeared cheerful.

FURTHER FOREIGN NEWS.

NEW YORK, Aug. 28, 1848.

Brown and Shipley's Liverpool Circular, gives some ground of uneasiness in regard to the harvest in England, & of the potato crop, the weather being variable.

The war between the Danes and Prussians has affected the European trade injuriously. Cotton is heavy and languid, the market being in favor of buyers, particularly the fair quailities. Quotations reduced one-eighth. Uplands 4 1-8; Orleans 4 3/4; other grades unchanged; though unattainable in quantities. Sales of the week, 30,000 bales.

Corn declining 31 to 26, occasioned by an overstock in the potato market. Meal 15s. Flour unchanged—market dull. Wheat firmer; 8s. 6d. for 70 lbs. Provisions moderate, and prices steady. Lard active, prices unchanged. Money plentiful, stocks tolerably steady.

Charles Albert is utterly defeated. Milan is in the possession of the Austrians.

The cholera had reached Berlin.

It is rumored that the Emperor of Austria has resigned; the rumor is credited at present.

France and England will interfere to adjust the difficulties between Austria and Italy.

The exact position of Russia in regard to the Germanic Confederation is not generally understood.

Another conspiracy against the present Spanish Ministry has been discovered at Madrid and completely suppressed.

IRELAND.

The correspondent of the Freeman's Journal says that a communication has been made to the government of Ireland, through certain of the Catholic clergy, that proscibed gentlemen will surrender themselves to the authorities on receiving assurances that they will not be punished capitally. Since this, another proclamation warning vessels that the penalty of treason attaches to those concerned in favoring the escape of any traitors, has been promulgated by the government.

Irish accounts say that the South is ripe for rebellion, and only want leaders: that the disaffection is not crushed—but that when the troops go into winter quarters, then mischief will commence. Until then, the leaders determine to remain passive.

News of the Week.

DUBUQUE, Aug. 18.

Upper Mississippi Telegraph.—A Flash from Iowa—Iowa, the utmost extreme of civilization—land of Black Hawk and his warriors—speaks by lightning to Mr. O'Rielly, in congratulation, that by his energy she is made the possessor of this last and greatest triumph of genius and science.—*Cin. Com.*

Daring Robbery.—From the St. Marys Sentinel, we learn that a robbery and almost a murder was committed near that place. A drover named Arthur had been to Shane's Prairie to buy cattle, but being taken sick started for home, and when about twenty-three miles south of St. Mary, two ruffians demanded his money. Arthur drew a pistol and snapped it, but the cap only exploded. One of his assailants then shot him through the abdomen and he fell. The ruffians then beat him with clubs, and robbing him of $1,600, left him for dead. He was soon after found, cared for, and hopes entertained that he will recover. A number of persons have been arrested on suspicion of being the perpetrators of the outrage.—*Cin. Com.*

Arrested for Murder in Indiana.—On the 9th instant, four persons were arrested for the commission of the horrid murder of Louisa, wife of Alfred Griffin, in Scott county, Ia.; an account of which we gave some time since. The names of the individuals arrested, are Samuel Clark, Wily Baker, Wm. Baker, and——Beason. The following facts, elicited on their examination, we copy from the Madison (Ia.) Banner:

About 8 o'clock, on Saturday night, the 5th instant, Samuel Clark and William Baker went to Alfred's house and asked if he was there.—Louisa answered that he was not, and begged them for God's sake to go away and not hurt her or her children. As soon as Clark heard her answer he fired through the door three times with a rifle. One of the balls, supposed to be the first, passed through her arm, and penetrating into the left breast, lodged in the spine, killing her instantaneously. Clark then broke open the door, dragged the woman by her heels from the bed on which she lay, out on the porch, and there left her. She was found in that position in the morning.

Beason and Wiley Baker were acquitted; Wm. Baker was permitted to become State's evidence; and Clark was committed to jail to await his trial at the next term of the Circuit Court.

Senators Robbed.—We are informed that Gen. Sam Houston and Gen. Rusk, Senators from Texas, on their way home, were robbed on a steamer at our wharf yesterday morning before daybreak, together, of about 60 dollars and a watch. The thieves got into their state-room, and "revelled in the Halls," to the contentment of their desires. Now, if we had a police on duty at an early hour, say 2 or 3 A. M., these things would not so frequently happen.—*Cin. Com.*

Cincinnati and St. Louis Railroad.—The St. Louis Republican says that the survey of the route for this road will be commenced at Vincennes, in a few days, and the line run from thence to St. Louis. Mr. Ellis, President of the Company, has returned from Cincinnati, having obtained the funds necessary for the purpose. Mr. Mitchell, who is connected with the Cincinnati, Observatory, and distinguished for his scientific and practical information, has been appointed to survey and locate the routes. Mr. Mitchell will immediately form his corps of Engineers, and will be in Vincennes this week. After the route from Vincennes to St Louis is surveyed, the route to Cincinnati will be commenced.—*Pitts. Gaz.*

Fatal Malady.—A correspondent of the Albany Evening Journal, writing from Greene, in Chenango county, on the 10th inst., says:

"I reached home last night, but what changes have taken place since I left (two weeks) here! There have been twenty-four deaths in this little village, and the cause baffles the skill of all our physicians, in Binghamton, Oxford and Norwich. R. W. Baker and Mrs. E. R. Gray were buried yesterday. It is very gloomy times here. The bells do not toll, as the effect upon the sick is bad. Several families have fled to the mountains."

The Great Tunnel of the Chesapeake and Ohio Canal.

The Alexandria Gazette publishes the following extract of a letter from a citizen of that place, dated Cumberland, Aug. 20, 1848.

"I will attempt a brief description of my visit to the tunnel of the Chesapeake and Ohio canal. Favored by an invitation from one of the contractors to accompany him and several other gentlemen, which was gladly accepted, we set out in the early train, the distance from this being twenty-five miles; then a walk of one mile bro't us to the river, which was crossed. The first thing in order was to view the 'work' going on, the most novel part of which was the process of making brick, a minute description of which would lengthen this beyond my present leisure. Suffice it to say, they have 1½ millions burnt and ready to lay, 1½ millions ready to burn, and the process of making going on at the rate of 44 m. per day. Other materials preparatory to the process of laying brick are in a forward state; in short all is ready for that process as soon as the engineer shall give the workmen the orders.—The view of the works of art and nature being over, being guided by a polite friend, with a small lamp in hand, four of the party mounted the tow path and entered the tunnel at the west end.—Here the eye is forcibly struck with the magnitude of the work. Advancing by a narrow, and at present a rugged pathway, guided as aforesaid with a dim light, we proceeded 2,000 feet, when we arrived at the opening of two shafts running up to the top of the mountain, each 800 feet.—Whilst at this point two blasts were let of at the east end of the tunnel; the reverberation was tremendous. From thence we proceeded to a point near the east end, where 50 men were at work, each with his little lamp, (reminding one of the story of the lower regions,) removing what is called the heading, about thirty yards of which yet remains. Returning, eight other blasts were let off, which, no doubt, if Gen. Taylor had been present, would have reminded him of the battle field of Buena Vista. On entering the tunnel, the opposite end presents a light about the size of a street lamp, increasing in size as you approach it. This work is being prosecuted with vigor, (as, indeed, I have reason to believe the whole line of work is,) there being in all 250 men on this section; the work in the tunnel being prosecuted day and night, there being a double set of hands. The tunnel proper is 3,232 feet long.

"The formation is one continuous slate rock, which is apparently very hard, but, on being exposed, readily yields to the action of the atmosphere and becomes disintegrated.

"There appears to be but one opinion prevalent in this place, apart from the contractors, and that is the work will be completed by the time contemplated in the contract, (that is my opinion.) Great order and healthfulness prevail on the works, and but one man on the sick list at the tunnel."

The Senate in Session on the Sabbath.—The night session of the U. States Senate for Saturday night, the 12th inst., continued throughout the night and until 10 o'clock on the Sabbath. This unusual *hang* was caused by the strife between the friends and opponents of Slavery extension, by a debate on the Oregon bill. The Southern members wished incorporated in the bill the Missouri Compromise,—not because it would effect any thing either for or against slavery in the Territory, but with a view to the influence it would have on Territories farther south—supposing that the adoption of said compromise would be acknowledging the legality of establishing slavery in all the terrritories south of 36½ degrees. The bill was finally passed a few minutes before 10 o'clock on Sunday morning, without the compromise, giving one more triumph for "free soil." The bill for the government of Oregon having passed both branches, it was signed by the President, and is now a law. Gen. Shields was appointed governor, but he has since declined serving.—*Rel. Tel.*

Mad River and Lake Erie Railroad.

This important work of internal improvement is now finished from Lake Erie to its junction with the Little Miami Railroad, at Springfield, a distance of one hundred and thirty-four miles, and will be open for travel with the beginning of next week. Being by far the most extensive work in the State of Ohio, which has been prosecuted to a successful conclusion by the enterprise of individuals; it has, as yet, yielded no income to the stockholders, the resources of the company having been, to this time, appropriated to the construction of the road. From the experience of the past, however, as well as from the present appearances, there is every reason to believe that the enterprise of the projectors will be richly rewarded by rapid, abundant and permanent income, and a large and increasing profits on their investments in future.

The capital stock of the company is four millions of dollars; the construction will not fall far short of two millions of dollars. The company has 16 lacomotive engines, 15 of which are in constant use upon the road, and there is a demand for more services than they are able to perform. The receipts of the road during the months that are past will not vary much from thirty thousand dollars; and when it is recollected that in a day or two the line of railroad transportation will be complete from Cincinnati to Lake Erie by this route, thus furnishing the cheapest and most expeditious as well as the safest and most comfortable road between the east and the west, it cannot be unsafe to predict a very considerable increase both of business and profit.—*O. S. Journal.*

Geology of Cincinnati.—Under our office windows a vault is being dug. As it is determined to go down to the gravel it is dug very deep. After diging thro' various kinds of soil, chiefly clay, at 35 feet in depth the workman reached a stratum of *blue clay*, which is one of the characteristics of this region. But at 49 feet in depth they reached a log of wood, of thirty inches in diameter. As this was several feet below the stratum of blue clay, it seems that this could hardly have been on the surface at any time since the memory of the white settlers. A tree at fifty feet below the top of the soil, indicates that the whole of the depth has been made by deposites. But how long since? That tree may have been there thousands of years.—*Cincinnati Chronicle.*

An underground counterfeiters' den was discovered in Brighton, Mass., on Wednesday last, by some workmen repairing a house. The earth partially gave way, and brought to light a room of some twelve feet in depth, with plank sides and top. The roof of this underground den was about four feet below the surface, and was entered by a trap door and a pair of steps.—Several kegs, one of which was about half full of counterfeit American half dollars, all of the date of 1833, were found within. Attached to the keg was what is supposed to have been a machine for polishing the coin. A sack, in which to deposit tools, was also got out. The house was formerly occupied by a sailor, who was afterwards drowned at sea.

From the New York Sun.

Awful Conflagration at Albany.

MELANCHOLY LOSS OF LIFE.

Upwards of Five Hundred Houses Destroyed.

Loss Estimated at $2,000,000.

Albany, August 17—9, P. M.

The district of city burnt is bounded South by Herkimer street, to Church, thence west along to Lydius street, crossing Lydius street. The fire proceeded north along Union street to Hudson st. Although no houses were burned in Hudson st., the line of that street was the boundary of the fire. The eastern boundary was the dock, along which, with the exception of 3 or 4 stores, the fire burned. Those acquainted with Albany, will find that about one-eighth of the city is in ruins.

The streets burned are Herkimer, on the south (the Herald's account says the north) side from the Dock to Church, Lydius on both sides from Dock to Union, Dennison street, entirely, Hamilton from Dock to Union, Division from Dock to Union, S. Broadway from Herkimer to near Hudson, Church from Herkimer, to S. Broadway, a portion of Dallius street, Liberty from Lydius to Hudson, and Union mostly on both sides from Lydius to Hudson. On South Broadway the Eagle Tavern, United States Hotel, and the Townsend House, are among the principal buildings burnt.

At Townsend House the fire was checked on the east side of the street by the rain, on the west side by the rain and brick store on the corner of Hudson. The entire of the pier from Hamilton street Bridge to the cut used by the Boston Ferry boat is completely swept away. Here the fire communicated to the freight-barges, &c., destroying several. The destruction here was immense.

The floats used in the Basin for the storage of property was burned. 8 or 10 freight barges belonging to the Hudson River and Swiftsure Lines, the schooner "Collent" of Boston, and the schr. Eliza Matilda of Boston, was much damaged.—The Columbia street Market and three or four buildings north of it, was destroyed.

It is impossible to estimate the loss. Two millions may cover it, but this is mere guess-work.—The number of buildings of all kinds destroyed cannot be less than 500.

The insurance is also large, but it is doubted whether all can be made available. To a Providential change of the wind from the south to the north, followed soon after by a drenching rain, can the preservation of our city from a more wide-spread ruin, be ascribed. Had not the wind changed, the power of man could not have stopped the conflagration, and it must only have stopped, by reaching the northern bounds of the city.

The firemen of Troy, West Troy, and Schenectady were here in full force. The conflagration it Liberty street was stopped by blowing up houses. It is feared that several lives were lost; rumor says as many as ten; but there is no positive information. The Museum and other places of entertainment are closed.

From the New York Tribune.

Particulars—1,500 *Families made Homeless*—*One-fourth of the City in Ruins*—*Damage nearly* $5,000,000—*Unparalleled Destruction.*

Correspondence of the Tribune.

ALBANY, Thurs., Aug. 17—6 P. M.

The fire—some particulars of which have already reached you by telegraph—broke out at 12½ o'clock in Johnson's stable, between Bleecker and Herkimer streets, back of the Albion Hotel. There was a strong gale of wind from the south, which drove up Broadway, extending both sides of that avenue, and crossing to Dallius st. The engines were promptly on the spot, but to no effect; and the flames continued to rage with unabated fury, driving toward State street. At 2½ o'clock the fire had already spread with such amazing rapidity that four steamers lying outside the piers—the Hendrik Hudson, Isaac Newton, Rip Van Winkle, and Santa Claus—had barely time to fire up and escape the danger. The flames raged uncontrolled on the pier, totally destroying the whole range of wooden warehouses. The Basin was filled with canal boats in flames, with no possible chance of escape—and the wind being rather on the increase, five or six barges loaded with merchandise, were also fired, together with several schooners, brigs, and other light craft. The two floats were destroyed—in fact, all became one field of fire, from the Basin to the Boston Ferry.

Men leaped into the water to escape the raging flames, and many perished thus. Among them are supposed to be a number of emigrants.

At 4 o'clock, assistance arrived from Troy, and the Fire Department commenced blowing up buildings, but with little effect and less judgement. Had they destroyed five or six at once, it would have been sufficient to stay the progress of the devouring element; yet instead of this, they took one at a time, and of course the flames immediately leaped over the comparatively small opening, and were not stayed.

Men, women, and children were flying in all directions, carrying with them what little effects they were able to snatch as they escaped. Some, however, had only time to get from their houses; and two persons, a Mr. Johnson and his wife, were burned to death, and several others are missed and are supposed to have perished in the flames.

The fire still continued with unabated fury, and the engines had little effect; something like two hundred houses being already destroyed, merchants in State street began clearing their stores of goods.

At 5 o'clock, the fire had extended to the head of Hudson street,—all below being in ashes. A tempest had been rapidly gathering, and rain commenced pouring down in torrents, but seemed only to increase the fury of the devouring element. The wind just now began changing, and hopes were entertained that Hudson st. would stop the destruction. This hope, however, was doomed to be blasted. The flames continued to advance, steadily and unbroken, until 5½ o'clock, P. M., they were within seven or eight doors of State street. The fire was finally got under by blowing up the houses.

Within four hours 500 houses were laid in ashes, including the Albion Hotel, Eagle Tavern, Townsend House, and the largest wholesale merchandise houses, together with nearly 100 canal boats, loading and unloading at the wharves—seven or eight barges loading with merchandise from New York, and six or eight schooners and brigs. Nearly one-fourth of the city is destroyed.

The damage cannot fall much short of *Five Millions of Dollars.*

Some succor should be instantly sent from your City to those thus rendered homeless. A number are entirely ruined. Our streets for ten or 12 blocks, parallel with Broadway, are lined with 1,500 families, and large numbers of women and children, with nothing left to shelter them from the driving storm. Most of them, including many Dutch and Irish emigrants, have lost all they possessed in the world. The emigrants' loss is the more painfully felt from their utter inability to re-supply what has been destroyed. There are hundreds of instances of the most painful destitution.

In haste, yours, truly,
W. P. K.

LATER FROM VERA CRUZ.

Suppression of the Revolution, &c.

Telegraphed for the Baltimore Sun.

NEW ORLEANS, Aug. 15, 1848.

An arrival from Vera Cruz to-day, brings us dates to the 21st instant.

The revolution under Paredes has been entirely suppressed, and the Indians who had joined with him disarmed. The prisoners taken have also been discharged, pledging themselves in future to support the government.

Most of the Americans left in Mexico have gone to Yucatan, and will doubtless afford efficient aid in putting down the Indians.

LATER FROM YUCATAN.

NEW ORLEANS, August 18—9 P. M.

The telegraph is working through from New Orleans to Boston to-day, and I expect this will reach you in time for to-morrow (Saturday's) paper.

By an arrival this morning, we have later news from Yucatan. At Campeachey, on the 5th inst., the whites defeates the Indians in numerous engagements. They have also recovered most of their lost towns.

The city continues unusually healthy during this season of the year.

PHILADELPHIA, Aug. 18, 7 P. M.

TERRIBLE DEATH.—Mr. Wm. Brown, a conductor on the Camden and Amboy Rail-road, met with a violent death this afternoon, near Bordentown. He was walking on the top of the cars whilst in rapid motion when his head came in contact with a bridge, killing him instantly.

Cost of Mobs.—Application have just been presented in the Philadelphia County Board for payment of damages for property destroyed by the mobs in 1844. The Board have appropriated for this purpose $203,222.07, and the State granted $58,272,12. The present claims now presented amount to $5.914.25, making the whole cost of riots $267.409,32.

Profanity a Disqualification for School Teaching.—The State Superintendant of Common Schools for the State of New York, in answering inquiries in reference to the qualifications of teachers of common school, has decided that profanity is a disqulification. His letter is so much to the point we will copy the greater portion of it:

"Among the qualifications required for a school teacher, a good moral character is not the least imporant. He may be a proficient scholar, and may possess undoubted ability to impart instructions with success, but if his instructions is immoral in its tendency, it is worse than ignorance.

"Profanity is not less a violation of morality than falsehood, drunkenness or theft. It begets a recklessness of thought and action—a moral vacuum where every vice may find a sure receptacle: and in a teacher of youth, a person entrusted with their character, their prospects and their usefulness—it should not and cannot be allowed.

"Our refusing to grant certificates to teachers who are addicted to *habitual profanity*, is therefore in strict accordance with the rules of this department, and meets my approbation.

Yours, respectfully,
CHRISTOPHER MORGAN.
Sup't Common Schools.
Mr. D. D. Keaton, Town Superintendent."

THE WASHINGTON SLAVE CASES.—The second trial of Edward Sears, in the Pearl case, at Washington, for stealing the slave of Samuel Breveton, resulted, on Thursday, in a verdict of *not guilty.* The counsel in these cases, Messrs. Carlisle and Mann, then proceeded in an argument to sustain their motion for a new trial in the case of Drayton, who was found guilty in the first trial of these cases of stealing slaves from Mr. Andrew Hoover.

RIGHTS OF AMERICAN CRUISERS.—A decision relative to the slave trade has just been rendered by Judge Kane, of Philadelphia, in the case of Lovett vs. Lieut. Bispham. The Lieutenant had seized the brig Malaga on the coast of Africa, suspected of engaging in the slave trade, and sent her home, and the proprietors brought an action for damages. Decision rendered for the defendant, thus establishing the right of American cruisers to detain and search vessels suspected of being connected with the slave trade.

Revolt in a Workhouse.—A very serious affair happened at the workhouse of the second municipality, New Orleans, about 4 o'clock, on the morning of the 10th, by which one of the prisoners lost his life.

Three men by the names of John Irvin, John Lyons and Huey Fowler, who have been confined in that establishment a short time on the charge of vagrancy, made an attempt to escape by scaling the walls, and in getting over by means of a plank, alarmed the watchman, by the name of Michael Queenin, who arrived just as Irwin was on the plank, and after the other two had succeeded in getting over. He hailed Irwin and ordered him to come down, which the latter did not regard, but continued his efforts to escape, when the watchman seized the plank, and Irwin dropping on the ground, a fierce struggle ensued.

In the struggle they neared the cistern, where an axe was lying, which was seized by Irwin, who made a blow with it at the officer, and was preparing to repeat the attack, when Queenin retreated a few paces, and, drawing a pistol, shot the scamp, the ball entering the right nipple, breaking two ribs, and perforating the right lung, the wound causing almost immediate death.

The noise by this time brought out Captain Williams, of the House of Refuge, who attempted to stop Lyons and Fowler, but without effect, and in consequence, both of these scamps are now at large.—*Pitts. Com. Jour.*

A Singular Case.—Dr. Dougherty relates the following singular case in the New Jersey Medical Reporter:—

"Mrs. F., aged 22, asked advice relative to constant headache and palpitation. On examining the chest stethoscopically, what was my surprise to meet with the heart beating on the right side exactly corresponding with its normal place on the left. She stated that she never received any injury, nor been the subject of any inflammation of the chest. Percussion gave a clear sound over the heart's normal location; while by the dullness it clearly defined the organ in its new quarters. In view of the frequent concomitance of malposition of other viscera. I explored the hypocondria, and detected the liver on the left instead of the right."

Western Sabbath Union.

MESSRS. EDITORS:—During the last summer a public meeting was held in this city to take some measures to promote the more general observation of the Sabbath Day. A general committee consisting of five gentlemen, from as many denominations of christians, was appointed to secure the services of an efficient agent, and take preliminary steps for the formation of a general Western Sabbath Union.

This committee secured the services of Rev. O. S. Powell, as a temporary agent for the period of five months. He visited the principal towns in this region of the State in furtherance of the objects the committee were appointed to secure; and also obtained subscriptions and pledges, principally in the city, to sustain the pecuniary operations of the proposed Union.

On the 22d of June last a large and highly respectable convention assembled at Xenia, and as a part of its proceedings formed the proposed Western Sabbath Union. Its objects are to promote in all appropriate ways for a voluntary association, the better observance of the Lord's Day.

This new association has secured the services of Rev. W. Kenney, of the Methodist Church, Wheeling, Va., as a general agent; and he has entered on his duties. His object will be by the use of the pulpit and the press, by the formation of auxiliary societies, by addressing ecclesiastical bodies, and by all other appropriate means to elevate the public regard for the Sabbath, and lead both individuals and corporations to its better observance. The committee solicit for him the sympathy and co-operation of all the friends of the Sabbath. Communications for him should be directed to the care of the Methodist Book Concern, in this city.

Any communications with reference to the general operations of the Society may be addressed to the Secretary.

CINCINNATI, August 14th, 1848.

SERIOUS ACCIDENT.—We regret to learn that, on Tuesday, 15th inst., the house of James Strong, of Perry tp., some nine or ten miles east of Zanesville, was consumed by fire; and the most melancholy fact was that the mother of Mr. Strong perished in the flames.

At the time of the fire the family was absent, except Mr. Strong, who, being indisposed, was laying down, and his mother, who lived in an apartment by herself. When he was awakened by the noise, he ran, to her apartment, and on bursting open the door, the flames drove him back. Assisted by the neighbors, a portion of his furniture was saved. After the fire, the bones of the old lady were found behind the door, making it probable that she missed her way in endeavoring to escape. She was between 70 and 80 years of age. How the fire originated is not known, and it would be useless to publish idle surmises.—*Zanesville Gazette.*

Dreadful Accident.

Burkett's new Flouring Mill, about two miles north of Milton, Miami county, fell in, with a tremendous crash, on Tuesday, the 14th inst., just as the workmen, eight in number, had returned from supper, were on the lower floors of the building. Two of them, who were near the door, escaped, and the six others were caught in the ruins. Two of them, Diffra and Little, extricated themselves without assistance, but the others were buried under the fallen timbers to the depth of ten feet, and remained in that position two hours and a half. Davis Curtis, a young man of about twenty-two years of age, was taken out dead; Washington Deacon, mill-wright, badly hurt, and not expeced to live; Mr. Gilbert, seriously injured, and his recovery doubtful; James Niles, thigh broken and toes mashed; Henry Diffra and Thomas Little slightly wounded.

The fall of the building was owing to the imperfect material and construction of the stone pillars in the centre. These gave way, and the entire structure, except the walls, was instantly precipitated into the underground basement.—These walls themselves fell in about a year ago, but fortunately no one was then injured.—*Dayton Journal.*

M. P. Church, Cincinnati.

The Protestant Methodists of our city have shown a commendable zeal during the past year in extending the means of grace to the more destitute sections. Besides remodeling their central house of worship on Sixth st., they have purchased a house on Elm above the canal, and built a new one on George st. west of Cutter. This new house was dedicated to the worship of the Triune Jehovah on Sabbath last. The sermon was preached by the Rev. Mr. Stockton.—We congratulate our Methodist brethren on their great success in this enterprise. We understand that the have finished their house without incurring a debt. They have also been blessed with spiritual influences and many added to their number.

With new facilities for doing good, and the restored health of their faithful and self-denying pastor, Rev. Mr. Dalby, still great success may be expected. The church on Elm street, is also paid for. Interesting Sabbath Schools have been kept up in these churches, and also another near the river.—*Watchman of the Valley.*

CLEVELAND AND COLUMBUS RAILROAD.—This is only a future existence, though little less certain than if it were present. The Clevelanders are very sanguine of the success of the project. Liberal subscriptions have already been secured, sufficient to warrant the presumption that adequate funds for its construction will be forthcoming. The enhanced value wich it will impart to the land and the produce in the line of its route will doubtless more than the expense of building it. When completed it will present Eastern travel and transportation an option between it and the Sandusky road. In this competition it will have the disadvantage of being a more expensive road, as some of the country through which it must pass is quite hilly. For travel it will be the most eligible route, bringing Cleveland within sixteen hours of Cincinnati instead of twenty-four, as it now is.—*Watchman of the Valley.*

The New Comers.—The statistics of immigration from Europe for the seven months past, present some curious facts, as regards the influx into New York.—During that time, says the Express, the almost incredible number of one hundred and ten thousand four hundred and three persons arrived from foreign countries; during the eighth preceding months, 120,952. This year the relative number of Irish and German immigrants has been in favor of the former; last year the total of Germans was greater. During the last month arrived 24.722, viz: 7.962 Germans, 10,740 Irish, 2,235 English, 1.566 Scotch, 106 French, 34 Duch, 120 Swiss, 63 Spanish, 114 Welch, 431 Norwegians, 85 Swedish, 91 from the West Indies, 1 from Denmark, 3 from South America, and 1 from Poland. Where do these people all go? Who can tell.—*Pittsburgh Com. Jour.*

Beauties of the Peculiar Institution.

A father Emancipates his own son, and his mother—He dies, having devised his property to his son—the Supreme Court of Mississippi declares the act of emancipation to be an offence against morality, pernicious and detestable as an example—declares the son & mother to be the slaves of the more distant relations of the father—sets aside the father's will, and gives the property devised to the son to the distant relatives.

The case of Hinds *vs.* Brazealle, of which a synopsis is presented above, illustrates in a very striking manner, the practical workings of slavery. It may be found in the 2d volume of Howard's Mississippi Reports, page 837.

The facts are these. Elisha Brazealle, a Mississippi planter lived with a colored woman, his slave, as his wife. By her he had a son named John Monroe Brazealle. In 1826, he left Mississippi, and resided for some time in Ohio, bringing with him his son and the mother of his son for the purpose of emancipating them.—While in Ohio, he executed a deed of emancipation, setting both free, and shortly after, returned with them to his residence in Jefferson county, Mississippi. Some years afterwards he died, having made a will, in the which he recited the deed of emancipation, declared his intention to ratify it, and devised all his property to his son, acknowledging him in his will to be such.

The more distant relations of Elisha Brazealle—how distant does not appear—filed a bill, claiming to be heirs at law, and as such, not only entitled to the property devised, but to the possession of their relatives, John Monroe Brazealle, and his mother, as property also, on the ground that the deed of emancipation and the will were void under the laws of Mississippi.

This claim, which shocks every principle of justice, and every sentiment of humanity, was sustained by the Supreme Court of Mississippi.

Some passages of the opinion of the Court, delivered by Chief Justice Sharkey, whose own name seems more appropriate than his official designation—are worthy of especial notice, as illustrating the inversion and subversion of all moral distinctions, by the adoption of the idea of property in men.

'To give it, the deed of emancipation, validity, would be, in the first place, a violation of the declared policy, and contrary to a positive law of the State. The Policy of a state is indicated by the general course of legislation on a given subject, and we find that free negroes are deemed offensive, because they are not permitted to emigrate to, or remain in the State. They are required to leave the State in thirty days after notice, and in the meantime give security for good behavior, and those of them who lawfully remain, "must register and carry with them their certificates or they may be committed to jail." It would also violate a positive law, passed by the legislature, expressly to maintain this settled policy, and to prevent emancipation. "No owner can emancipate his slaves," but by adeed or will properly attested, or acknowledged in court and on proof to the legislature that such slave has performed some meritorious act for the benefit of the master, or some distinguished service for the State, and the deed or will can have no validity until ratified by the special act of the Legislature.

'The state of the case shows conclusively that the contract had its origin in an offence against morality, pernicious and detestable as an example. But above all, it seems to have been planned and executed with a fixed design to evade the rigor of the laws of this State.

'The acts of the party in going to Ohio with the slaves and there executing the deed and his immediate return with them to this state, point with unerring certainty to his purpose and object. The laws of this state cannot be thus defrauded of their operation by one of our own citizens. * * * The consequence is, that the negroes John Monroe and his mother, are still slaves, and a part of the estate of Elisha Brazealle. * * * John Monroe being a slave, cannot take the property as devised; and I apprehend it is equally clear, that it cannot be held in trust for him.' * *

Thus the learned and humane Sharkey, Chief Justice of the High Court of Errors and Appeals of the State of Mississippi, cautiously avoiding the well known principle of law declared even by the Courts of Lousiana, that a slave once enfranchised by being removed by his master's consent beyond the jurisdiction of a State where slavery is not tolerated, can never be re-enslaved, declares that the merciful act of Brazealle in taking his son and wife into Ohio for the purpose of emancipation, is a fraud on the operation of the 'laws of Mississippi,' and with one fell swoop consigns the mother and son into perpetual slavery, and their property bequeathed to them by their husband and father, to distant and unknown relatives.—*Cincinnati Herald.*

Religious Toleration in New Granada.

Our readers are already aware that this South American Republic has become of special interest to the inhabitants of this country, in consequence of the late treaty, which secures the right of way across the Isthmus of Panama to the government and people of the United States. In that arrangement we have not doubt that the interests of both countries will be promoted.—Along the line of transit, towns will spring up and attract immigrants from all countries. Immigration is greatly desired by the government of New Granada, and in order to secure it; they have determined to offer large inducements in the shape of lands and privileges. Among these privileges is the most ample religious toleration. A pamphlet issued by by the government of New Granada, and to be obtained from the consul in this city, is the source of our information.—*N. Y. Recorder.*

Mansfield Railroad is *fifty six* miles in length, extending into the heart of one of the richest sections of the State. The quantities of wheat which it brings to the Lake, I am told, are immense. The cars and ware-houses are so constructed as to dispense with bags and the labor of shoveling, the grain being conveyed from one to the other through what I should call *grainducts.* The road is now in a process of extension to Newark.—*Watchman of the Valley.*

FIRE.—The Cincinnati Gazette of Monday morning, states that a fire occurred at Steubenville, on Sunday about noon, which destroyed fifiy buildings. No particulars are given.—*Z. Gaz.*

Terrible and Fatal Accident.—The Reading Gazette of August 19, says, a brother of Mr. Daniel Heller, of Boyerstown, in this county, lost his life last Monday, by a horrible accident. He was in a field ploughing; and as is supposed, the horses took fright and ran away; dragging him along to a considerable distance. No person witnessed the accident, but as his body was found entangled with the plough, and horribly mangled, it's supposed that he killed.

Progress in Protestantism in France.

The Rev. Mr. Roussel, writing to the N. York Evangelist, says: "I have, within a few days, been invited into several churches which have expelled their curates and who ask me to organize Protestant worship in the midst of them. In a single Department, twenty curates have been driven out. The station at Mansle, which I founded, not receiving aid as formerly from the Society, has found a way to sustain their Protestant schools, by causing them to be adopted as village schools, and consequently aided by the State. They have even given the dwelling of the expelled Romish curate to the Protestant preacher! Further, the edifice which I built at Mansle, and which was to remain my property until its cost was defrayed by Protestant subscriptions, has been purchased by the commune, to be paid in annual instalments of 1000 francs. Here, then, a commune of two thousand souls, which less than two years since was wholly Catholic, has now sent away its Romish priest, paid for Protestant schools, bought a Protestant church, and even offers to pay its pastor!"

A Sad Case of Drowning.—On Saturday night last, near twelve o'clock, a party of ten persons left the city, in carriages, for the Middle River ground, about thirteen miles from Baltimore, for the purpose of fishing. Arriving at the place, and procuring three boats, one of which was a small batteau, they pulled off about a mile from the shore, and commenced fishing, at some distance apart. In a few minutes, a cry was heard from one of the boats, in which were Mr. E. S. Fryer, his son William, a little boy ten years of age, a friend, and a colored boy, aged twelve years, named Benj. John Willis, belonging to Mr. Louis Gouley. The other boats immediately hurried to the spot and found the boat sinking, and the whole four persons in the water, struggling for life. To draw in Mr. Fryer and his friend, was but the work of an instant, but they could not succeed in saving the two youths, notwithstanding they resorted to all human efforts. It was dark, and the whole party were completely bewildered by the sad occurrence. Previous, however, to the arrival of the boats, Mr. Fryer had struggled with all the feelings of a parent, in order to save his son, but it is thought that the lad facilitated his own untimely end, by clinging to the long sea-grass, in hopes of saving himself. When Mr. Fryer was lifted into the boat, he was so exhausted as to be scarcely able to speak, and almost in a state of phrensy on account of the loss of his child. The colored boy sustained himself upon the surface of the water, until one of the boats was within a yard of him, when he made an unsuccessful attempt to catch hold, but sunk to rise no more. The search for the bodies was continued throughout the day on Sunday, but was unsuccessful. Yesterday morning, Mr. Fryer, accompanied by a number of friends, again proceeded to the scene of the disaster, and continued the search with grappling irons, and at about one o'clock succeeded in recovering the body of the colored boy; and at four o'clock in the afternoon, recovered the body of his son. They returned to the city last evening, from their sad errand.—*Balt. Sun.*

Struck by Lightning.—During a thunder storm which passed over Charleston on Friday night last, the schr. Benjamin Harrison, Capt. Douglas, lying in the stream, was struck by lightning. The fluid shivered the foremast, then descended into the hold, starting some of the plank, splintered several of the timbers, and passed out of the cabin window of the schooner. The captain and crew were in the cabin at the time of the disaster, and were stunned by the force of the shock, but received no material injury.—*Charleston Courier.*

NOTICES.

Muskingum Conference.

☞The opening exercises of the sixth session of Muskingum Annual Conference, M. P. Church will commence at Cambridge, O. Wednesday, nine o'clock A. M. September 13th 1848. It is desired that the members will be prompt in their attendance.

GEO. CLANCY, President.

☞Members of the Conference, on reaching Cambridge, will please call at the M. P. Meeting House, where they will find a committee to conduct them to their places of entertainment. Pasturage for horses is provided, at places a short distance from the village.

J. NICHOLS, Sup't Cosh Circuit.

PITTSBURGH CONFERENCE.

BR BASSETT: I wish to say to ministers & delegates of the Pittsburgh Conference through the Recorder, that on approaching Fairmont, on their way to the Annual Conference, they will assemble at the Methodist Protestant Church at the east end of the town, where they will find the committee waiting to receive them and conduct them to their lodgings. Good pasture has been provided near town, and every pains will be taken to render them comfortable during the sitting of Conference. It would be desirable that they get in as early on Monday as possible, as some horses will have to be taken to the country where they will be well taken care of by the brethren.

D. R. HELMICK.

August 10, 1848.

DEDICATION.

The new Methodist Protestant meeting house at Jacksontown, Licking County, will be first opened for Divine service, at 11 o'clock, Sunday, September 10th. Ministers on their way to the Muskingum Conference, are invited to call and spend the Day with us.

E. S. HOAGLAND.

Twin-Creek Ct., Ohio Dist.—We expect to commence a protracted meeting at Liberty, 6 miles West of Dayton, on Friday, September 2d, with the view of having the labors of some of the brethren from the north on their way to Conference. Hope we shall not be disappointed.

J. NUTTY.

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Pennsylvania Conference, meets at South Canaan Meeting House, Wayne Co. August 30, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Onondaga Conference meets at Sand Bank, Oswego. N. Y. September 6, 1848.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Iowa Conference meets at Burr Oak Ridge. Cedar, Iowa, September 13, 1848.

The Vermont Conference meets at Shelbourn, Vermont, September 20, 1848.

The Missouri Conference meets at Mt. Pisgah Camp Ground, Green County Mo. September 21, 1848.

The Michigan Conference meets at Adrian, Michigan, September 27, 1848.

The Tennessee Conference meets at Unionville, Tenn. September 29, 1848.

The Arkansas Conference meets at James Walker's, White County, Ark. October 2, 1848.

The North Illinois Conference meets at Princeton, Ill. October 4, 1848.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

The Louisiana Conference meets at Union Church Camp Ground, De Soto parish, October 11, 1848.

The Wabash Conference meets at Middletown, Ia. October 18, 1848.

The Georgia Conference meets at Le Grange ch. Newton County Georgia, October 20, 1848.

The North Carolina Conference meets at Fair Grove Guilford Ct October 20, 1848.

The Virginia Conference meets at Hampton, Va. November 9, 1848.

The Huntsville Conference meets at White Plains, Benton county, Alabama, November 9, 1848.

The Alabama Conference meets at Montgomery, Alabama, November 17, 1848.

The Mississippi Conference meets at Harmon's, Attala county, Georgia, December 1, 1848.

ONONDAGA CONFERENCE.

The tenth session of the Onondaga Conference will commence on the 6th of September, at 10 o'clock, A. M. at Sand Bank Village, Oswego Co., NY.

Ministers and Delegates will please call at the parsonage house, opposite the M. P. Church, and Rev. Francis Pierce, Sup't. will direct them to places of entertainment during the session.

IRA H. HOGAN, Pr
WM. W. STERRICKER, Sec.

SPRINGFIELD CT., O. DISTRICT.—We have appointed a Protracted Meeting at the Concord Meeting House, to commence Thursday, August 31st., and to continue over the next Sabbath. We trust that some of the ministerial brethren north of us will observe this notice, & make it suit to come at the commencement and stay over Sabbath with us. It will be directly on the way to Conference. Come, brethren, I shall look for at least an equal divide of laborers with Br. Hunt. Concord is six miles south of Springfield, on the Cortsville road.

Will Br. Young call with us, on his way to Lebanon?

R. ROSE.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Brs. C. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

TANNERS CREEK CT.—IND. DIST.—Our 4th Quarterly Meeting will be held at the E. Fork Meeting House, near Brother William Smith's, commencing on Saturday, September 16, 1848. We cordially invite our esteemed President, Brother T. Shipp, and Brother T. Finkbine, and all other brethren from the Indiana and Ohio Districts that can attend.

JABEZ SIBLEY, Supt.

LIMA CT., OHIO DIST.—Br. Bassett: By your permission, I would publish through the Recorder, that we intend holding a camp-meeting on Lima circuit, to commence on the 24th day of August next, to be held on the Old Camp-Ground, about three miles down the river from Westminster.

Brother Young will remember that we expect his second visit at that place. We also invite Brothers L. Ensminger, T. Graham, and G. W. Thornburgh, likewise all other ministers, who find it convenient to visit us at that meeting: the brethren at the north will remember it wa be on the road to Conference. Come, brethren, and help us.

J. L. BORTON.

CLARKSVILLE CT., OHIO DIST.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON

Onondaga Conference.

LAST ROUND.

At Home Circuit, September 2nd and 3d.
Annual Conference, September 6th.

IRA H. HOGAN, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Z Ragan,	O	P M—Bellfontaine,	O
T H Scott, 1 sub.	"	W B Evans,	"
D C Carson,	"	C J Sears, 1 sub.	"
J McDowell,	"	O P Stephens, 2 subs.	"
Jos Burns,	"	E E Parish,	Oregon
Dr H Cox,	"	P M—Edinburgh	Ia
P M—Swan,	"	W M'Gee,	Va
P M—Groton,	"	M Stewart,	Pa
Dr D B Dorsey,	"		

ACKNOWLEDGEMENTS.

From	For	Pays to	Vol.	No.	cts
G W Johnson,	P R Hitt,	10	44	4	00
W Munhall,	W S Nisely,	10	9	2	00
A S Hursey,	J Shunk.	11	26	3	00
R Wilkinson,		8	52	2	00
P M—Belfontaine,	W B Rovand,	"	45		25
O P Stephens,	J Crowder,	10	46	2	00

Br. T. H. Scott, we are greatly obliged for that new subscriber, though your name is not *Burns.*

BOSTON OLIVE BRANCH.—Your paper of Aug. 19th, failed to reach us. Please supply us with that number, and we will reciprocate when called upon.

HYMENIAL.

MARRIED—On Wednesday, August 30th, 1848, by Rev E S Hoagland, Rev JOS H HAMILTON, of the Muskingum Conference, to Miss CHARLOTTE RODMAN, of Muskingum County, Ohio.

——On the 17th inst., by Rev Wm Duling, Mr HUGH TRIMBLE, to Miss MELONA BUKER, all of Muskingum County, Ohio.

OUR LIST.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	19
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta. Bainbridge, O.	8
Rev. T. Finkbine, Cincinnati, O.	7
Rev. V. Lucas, Johnstown, Pa.	7
Rev. Wm. Reeves, Pittsburgh, Pa,	6
Rev. O. P. Stephens, Catawba, O.	6
Rev. A. P. Corey, Waitsfield, Vt.	6
Rev. C. J. Sears, Chaneyville, O.	5
Rev. Jer Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, soon as it is pointed out to us.

Advertisements.

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

TO THE AFFLICTED.
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by falling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bot superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev.

LEVI R. REESE.

JUST RECEIVED

From the Book Concern, Baltimore,

A NEW SUPPLY OF

HYMN BOOKS, M. P. CHURCH,

DISCIPLINES M. P. CHURCH.

ALSO A FEW COPIES OF

Smethen's Sermons,

For sale *for cash*, wholesale and retail at the office of the WESTERN RECORDER.

Poet's Corner.

TIME TO ME THIS TRUTH HATH TAUGHT.

BY CHARLES SWAIN.

Time to me this truth hath taught:
('Tis a truth that's worth revealing,)
More offend from want of thought
Than from any want of feeling;
If advice we would convey,
There's a time we should convey it,
If we've but a word to say,
There's a time in which to say it.

Oft unknowingly the tongue
Touched on a cord so aching,
That a word or accent wrong,
Pains the heart almost to breaking:
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside,
By a quiet voice of kindness.

Many a beautious flower decays,
Though we tend it e'er so much;
Something secret on it preys,
Which no human aid can touch.
So in many a lover's breast
Lies some canker grief concealed,
That if touched is more oppressed,
Left unto itself is healed.

Time to me this truth hath taught,
'Tis a truth that's worth revealing—
More offend from want of thought
Than from any wnat of feeling.

Reformatory.

Written for the Western Recorder.

USE OF TOBACCO.

NO. V.

Mr. Editor: In continuation of the eminent medical testimony, of the tendency and effects of tobacco upon the constitution, you will please next publish the following letter from Dr. A. Robbins, a distinguished member of the medical profession in the city of Troy, N. Y., which is found in the late work of Rev. Mr. Lane on the Mysteries of Tobacco.

Yours, &c.,

A REFORMED TOBACCO USER.

Pittnam, O.

Rev. Mr. Lane,

Sir,—In accordance with your request that I would state some of the results of my observation of the effects of the habitual use of tobacco, I herewith present you a few remarks, together with several cases, that are yet in my memory. My opinion of the nature and use of this drug, which was first formed by professional reading, and afterwards confirmed by *seeing*, is this. It is a powerful medicine, possessed of peculiar properties, adapted to the cure of a certain class of diseases, and as such not suitable to be used in any form by those who are in health. The common experience of mankind teaches that strong medicines cannot be used habitually on a healthy system without producing disease, or shortening life. That it is, in many cases, a valuable medicine, is, therefore, an argument against, and not in favor of, its habitual use. I believe it to be in its nature, what is termed a sedative, that is; a substance which lessens vital action directly, and tends to extinguish life. This appears from its promptly reducing the normal action of the digestive organs, as well as by its lessening the inflammatory action of any particular part to which it is applied, and by its producing death without the intervention of inflammation, when taken in sufficient quantity.

In ascribing the fatal effects in the following cases to tobacco as the cause, I would be understood as inferring this as the most obvious or probable cause, or that other sufficient causes seemed to be wanting. This premised, I proceed to say that I have witnessed several cases of fatal disease induced by the use of tobacco.

1st. By chewing. Its fatal effects in producing epilepsy by this mode are well known to some living witnesses to the following two instances which came to my knowledge.

A son of Mr. ——, of Troy, had acquired the habit of chewing this drug long before he arrived at the age of 20. He became subject to frequent attacks of epilepsy. It was soon discovered by his friends that the epileptic seizures never occurred except when using tobacco. The experiment was tried of depriving him of his bevored cud. This could not be done in any other way than by confining him to one room, which was done, I think, in one instance, three months. During his confinement, and consequent abstinence, he had no epileptic attacks. As soon as he was permitted to go out, he would procure his favorite drug from some friendly hand, and be very soon brought home in one of his fits.—These would occur daily so long as he had access to the poisonous article, until, at length, he became idiotic and died. The particulars of this case I had from my partner, who often attended the young man, and who, as well as many of the neighbors that often performed the friendly office of conducting him home senseless, never doubted the agency of tobacco in inducing those attacks.

Another case, in this city, of later date, came under my own care. A son of Mr. ——, of the age of 15, was taken home from a public school on account of having experienced several attacks of epilepsy, and placed under my professional care. After a few attacks, it was discovered, during one of the seizures, that he had tobacco in his mouth. Directions were given for regulating his diet, and he was advised to omit the use of tobacco, which he promised to do.—Whilst he abstained from the use of this, he was free from any epileptic attack. The attacks, however, frequently returned, and on every occasion of the kind, notwithstanding his own efforts at reformation, tobacco was found either in his mouth or pocket. The administration of medicines was finally given up as unavailing, and after dragging out ten years of a life useless to his friends, and perhaps to himself, he died. If it were lawful to make experiments on human beings to demonstrate the effects of a particular noxious agent in inducing disease or death, I know of no set of experiments which could be more satisfactory in producing undeniable results than those voluntarily carried out by this young man.

2nd. By snuffing. A lady of this city, who was in the habit, although otherwise neat, and a good housekeeper, of taking snuff to an extent that rendered her person, her room, and furniture offensive, was seized with an unpleasant sensation on the skin of the right temple, extending by degrees to a part of the forehead. This was at first slight, and accompanied with tingling sensations, or partial numbness. She had taken medical advice and used various remedies before applying to me. Being at first sanguine of success, I applied a great variety of counter-irritants, with remedies for the general health, and for improving the condition of the digestive organs, without perceiving even a temporary amelioration of her symptoms. The sense of numbness slowly pervaded her right side, and she became affected with turns of faintness, sometimes even in the open air, so as to lose the power of voluntary motion, but not her consciousness. The numbness at last extended to the lower extremity of the right side, and she died paralytic, after lying in a helpless state for many months. Having been acquainted with the subject of the above case for many years, and knowing her otherwise good and correct habits, and her excellent constitution, I could impute her fatal disease to no other cause than her excessive use of snuff.

A middle-aged gentleman of this city, very industrious, of regular habits, and temperate withal, possessed of an excellent moral and religious character, had been, for a few years, addicted to the excessive use of snuff. He was suddenly seized with hemiplegia or palsy of one side.—He partially recovered, but in a year or two afterwards died with a second attack of the same disease. The only cause to which his disease could be reasonably imputed seemed to be his use of this deleterious narcotic.

3rd. By smoking. This mode of using the substance in question has sometimes produced apoplexy. It is true, there are not many recorded facts to prove this, nor is it to be expected that direct experiments can be instituted to demonstrate clearly this sudden, overpowering, and irreparable effect on the nervous system, except such as individuals may madly perpetrate on themselves. On this point, the well known facts in relation to the two Silesian brothers, mentioned by the celebrated Tissot, are not irrelevant.—They were smoking for a wager, and both fell down and died in an apoplectic fit, the one smoking his 17th, and the other his 18th pipe. But as such experiments must and ought to be rare, it may be proper to institute the inquiry, whether a more moderate use of the pipe has a *tendency* to produce the above named disease. It is well known that two opposite conditions of the brain obtain in different cases of apoplexy; the one attended with a high state of arterial action, and great fulness of the vessels of the brain, and denominated the *sthenic* or *entonic* form; the other occurring in a low state of action, with an actual deficiency of blood and of nervous power, and hence called the *asthenic* or *atonic* form. If my view of the nature of tobacco, given above, is correct, we should expect it to produce the latter form. If it can be shown that the symptoms arising from the smoking of tobacco are similar to, or identical with the premonitory and progressive symptoms of that form of apoplectic seizure, I think the *tendency* is then fairly proved. But the symptoms of this form of apoplexy as given by a modern standard writer* are the following: "alarming vertigo; a feeling of faintness; sickness at stomach and vomiting; disturbance of the senses, especially of sight; loss of memory; partial loss of sense, consciousness; and voluntary motion; weak, irregular, and sometimes quick pulse, with more or less of sleepiness." Now, the question of the similarity of these symptoms to those produced by tobacco smoking, may be submitted to the memory and experience of those who have some time or other been made sick by smoking tobacco. On those who have never had this experience, my argument is lost, unless they will try the experiment. Further, as apoplexy has its related and associated forms of nervous disease which falls short of real apoplexy, and, as the degrees of excess in the use of tobacco may be less or more in different individuals and different cases, we should naturally expect to find lower or higher degrees of nervous disease induced by its use in different persons. Now, as there are some species of apoplexy accompanied with palsy or terminating in it, we should expect to find cases where smoking as well as snuffing has preceded a paralytic attack. Accordingly, we do find that such cases are more numerous than those of apoplexy. The influence of snuffing in aggravating the symptoms of nervous disease which have been of increased frequency within the last ten or twelve years, especially among females, will be readily admitted by medical men, as I have often proposed the omission of the habit with very obvious and successful results.

If it be asked whether these views are sustained by the authority of medical writers, I would make one or two references. The use of snuff and of tobacco in any of its forms is named by Dr. Copland, an eminent modern systematic writer, as an exciting cause of apoplexy. By the same writer it is numbered among the predisposing causes of the same disease. The celebrated Dr. Cheyne, in giving an analysis of 50 perfect cases of apoplexy, gives the following as causes: 1st. Drunkenness. 2nd. The form of the body. 3d. The temperament. 4th. Gluttony. 5th. Indolence. 6th. Mental anxiety.—7th. Fits of passion. 8th. External heat. 9th. The use of tobacco.

4th. By swallowing it. This is done to a certain degree in ordinary chewing, as well as in snuffing and smoking, but there are cases of chewing in which the saliva is habitually swallowed. A gentleman of my acquaintance informed me some years since that he was well acquainted in New York with a young man belonging to a very respectable family in Liverpool, employed as a commercial agent, who during a two years' residence in New York, so far copied the manners of his new associates as to acquire the habit of chewing tobacco. On his return to his home, unwilling to give up his Yankee habit, and equally unwilling to suffer the disgrace attached to the habit among his respectable acquaintances, he adopted the plan of swallowing his saliva while chewing, in order to avoid discovery. His health soon began to fail, and he was placed under the care of a physician, who could discover no disease upon him except a generally debiliated state of the body, and whose remedies were of no use in restoring him to health. When reduced to a very low condition, he informed his physician that he had been in the habit of chewing tobacco and swallowing the saliva, but his information was communicated too late, and he shortly after died.

* See Copland's Med. Dict.

(*Conclusion next week.*)

Explosion at Washington Arsenal.—We learn from the National Intelligencer, that Adam Alburger, pyrotechnist, was dreadfully injured by an explosion in the laboratory at the Arsenal, in Washington, which took place on Monday about 9 o'clock. No hope is entertained of the poor man's recovery. It is a remarkable coincidence that three years ago, precisely, on Monday, a German laborer named Eiring, was blown up while employed in the building being, as on Monday, completely unroofed and almost demolished.—*Baltimore Sun.*

The acting Governer of Pennsylvania has issued his proclamation for an election for Governor the 2nd Tuesday in October.

Narrative.

PRAYING IN A STORM.

The following most interesting narrative by a pious clergyman in Ireland, was first published in the Sailor's Magazine.

"Returning by the Bedfast night-coach, from the Dublin clerical meetings, to my distant parish in the North, I found myself placed opposite to a gentleman, whose appearance engrossed, rather than attracted, my most profound attention. His age, as he afterwards told me, was sixty, and perhaps I should have conjectured as much, although exposure to weather, cares, anxieties and dangers, with a certain air of seriousness, which seemed, as it were to preside over all spoke more than the effects of time, the progress of my fellow traveller's earthly pilgrimage. In truth his countenance was such, as no observant physiognomist could contemplate without interest, or mark its amiable and diversified expression, without respect and love. The coach, in which we sat, had scarcely cleared the pavement, and was rolling along the silent highway, when my companion addressed me with great ease and politeness: a few minutes sufficed to show, that the predominating sentiments of his heart was religion.—His conversation was almost exclusively of that character; and as he poured out the rich stores of gospel truth and experience from the exhaustless treasury of a converted soul, the night insensibly wore away, and the sun was long risen, as we changed horses at the last stage. Little more than an hour remained, and I parted probably forever, from the man by whose conversation I had been inexpressibly captivated. I felt, as may be easily conceived, a strong desire to learn his history, and thus fix more permanently on my mind, the impression he had made.—He had already told me, that he had commanded a vessel between Liverpool and America—accordingly I asked him whether the turning of his heart to God had been caused by any sudden danger, or was of gradual growth. My question seemed to please him, and he replied to it with the utmost courtesy—

'Near the close of the late war,' said he, 'I was waiting in part with a fleet of other merchantmen, till a convoy should arrive, it being unsafe to sail without such protection.' 'My habits,' observed he, 'had always been exceedingly irregular, to give them no stronger term, and I passed the period of detention in practices that I cannot look back upon without shame and sorrow. At length the signal to weigh anchor was made. My ship, like many others, was so short of hands that I was glad to accept of any man that offered, however inexperienced. At the moment of departure, a boat came along side, out of which, a tall, robust man climbed actively upon the deck, and gave himself in as a seaman willing to engage for the voyage. The wind was blowing almost a gale, and under such circumstances, I was glad to get, even the addition of one equivocal hand to my scanty crew.

"This pleasure, however, was of short duration. This new comer was soon found to be of a most quarrelsome, untractable disposition, a furious blasphemer, and when opportunity offered, a drunkard. Besides all these disqualifications, he was wholly ignorant of nautical affairs; or if not, feigned himself so, in order to escape duty. In short he was the curse and plague of the vessel, and refused obstinately to give any account of himself, his family, or his past life. At length, a violent storm arose—all hands were called on deck, and too few, as I thought, to save the ship. When the men were all mustered to their quarters, behold the sturdy blasphemer was missing, and on going below to seek him, what was my surprise, at finding him on his knees, repeating the Lord's prayer with wonderful rapidity, over and over again, as if he had bound himself to countless recitations.—Vexed at what I believed hypocrisy or cowardice, I shook him roughly by the collar, exclaiming, 'say your prayers in fair weather!' He rose up, observing in a low voice, 'God grant I may ever see fair weather to say them.' In a few hours the storm abated, and another week brought us in port. I immediately paid this man off and he disappeared, and the incidents of the voyage, so trival in their nature, were soon effaced from my recollection. Four years passed away, during which time I was twice shipwrecked, and once badly hurt by the falling of a spar, yet I persevered in a life of profligacy and contempt of God. At the end of this period, I sailed from England for the port of New York, and after a very heavy and tedious voyage, entered that port on a Sabbath morning. The streets were thronged with multitudes, on their way to the many churches, with which that city abounds. But I was bent on a very different occupation, determining to drown the recollection of perils and deliverances in a celebrated tavern, which I had too long and too often frequented. As I was walking leisurely towards the haunt, I was met by a very dear friend, the quondam associate of many a thoughtless hour. After our greetings and salutations were over, I seized him by the arm, saying, 'you shall come along with me to the tavern!' 'I will do so,' replied he, 'on condition that you come with me first, for a single hour, into this house, (pointing to a church,) & thank God for all his mercies to you on the deep. I was ashamed to refuse, so we both entered the church together; a dense crowd filled the seats and even the aisles; after much difficulty, we succeeded in reaching a position right in front of the pulpit, and about five yards distant from the preacher. My attention was soon rivetted, as was all that vast assembly; and the features and voice of the preacher, though I could assign no time or place of previous meeing, yet seemed not wholly unknown, particularly when he spoke with animation. At length the preacher's eyes fell upon the spot where we stood. He suddenly paused—still gazing upon me, as if to make himself sure that he labored under no optical delusion, and then, with a voice that seemed to shake the building, he cried out, 'say your prayers in fair weather!' The whole audience seemed lost in amazement, and considerable time elapsed before the preacher himself sufficiently recovered self-possession, to recount the incidents that had led to this thrilling scene. He at length told the whole story; and remarked with deep emotion, 'that the words which his captain had uttered in the storm fours years ago, and who now stood before him, had clung to him by day and by night, after his landing, as if an angel had been charged with the duty of repeating them in his ears; and feeling the holy call as coming directly from above, to do the work of his master, he immediately entered upon study for the ministry, and that he now was, through grace, such as they saw and heard.' At the conclusion of this affecting address, he called on the audience to join him in prayer, that the same words might be blessed in turn to him who had first used them. But (continued this captain in his narration,) God had out run their petitions, for, before the preacher had finished the recital of the story I felt my heart melting undr the mighty workings of God's Spirit, bringing down high looks and lofty imaginations, and subduing within me every thing that exalteth itself against God. So that when the assembly was dismissed, I willingly exchanged the tavern for the house of the preacher, where I tarried six weeks, and then parted with my spiritual father, and spiritual son and with a heart which has ever since sought and found its pleasure only in the service of my Saviour; and have for the most part enjoyed those holy and happy assurances, that advancing years have only hallowed, and strengthened, and sanctified.'

The above is an extract, and it needs no comment of mine. I would only say to all who are living in the sunshine of prosperity; to all who are calculating upon a death-bed repentance; to the youth, who are waiting for a more convenient season, to the rich who fare sumptuously every day, and to all who are now sailing on a smooth, unruffled sea, say your prayers in fair weather!

NEWS ITEMS.

Dreadful Accident.—Thos. Sullivan, a worthy mute, at Albany, was run over and killed by the Troy train on Saturday evening.

By an advertisement in the Highland News, we perceive that a meeting of the stockholders of the Hillsborough and Cincinnati Railroad Company, is called on the 18th inst. The reports of all the surveys made will then be presented and the stockholders will choose from them. This work we look on as not only important to this city but the country through which it may pass. We hope the work will soon be commenced and speedly finished.—*Cincinnati Commercial.*

Settlement of Damages.—The Utica and Schenectady Railroad Company have settled with J. R. Howard, Esq., of Felt's Mills, N. Y., for the death of his son, killed by a collision of the cars, in May last. The president of the company proposed to pay all the incidental expenses attending the accident, including the physician's bill, coffin, sending the remains home, &c., and two thousand two hundred dollars besides. This offer was promptly accepted, & the money promptly paid over to Mr. Howard.

Acquittal of Sears.—The trial of Edward Sears in the Criminal Court at Washington, as one of the slave stealers on board the Pearl, resulted on Saturday afternoon in his acquittal.—Mr. Mann addressed the Court that day in defence of the prisoner, then the District Attorney replied. The jury were out about half an hour. The principal witness against Sears was Chester English, one of the white men found on board the Pearl.—*Baltimore Sun.*

Colleges in Ohio.—The Cleveland Herald states that Ohio is only about fifty years old but it has more Colleges in it than any state in the Union. We commend this fact to the attention of those gentlemen East who seem to think this state is filled with rather ignorant "natives"—especially to the preacher who wished to know if the streets of Cincinnati were paved. Ohio contains nearly two millions of inhabitants—and in population will soon be the second State in the Union.—*Star in the West.*

Perilous Expedition.

From the Prairie Du Cheau Patriot, of July 26th, we learn that Mr. A. Randall, of the United States Geological Corps, accompanied by his assistant, Major M. Dagger, reached that place in safety, a few days previous to the publication of the paper. They had been traversing the North Western wilds since May last, on a geological, zoological and botanical tour, and will report to government the results of their observations.—When near the Canguska river, a tributary of the St. Peters, he encountered and was robbed by a large party of the Sissillon Sioux Indians, who, by signs, ordered him to proceed South, which he was forced to do, leaving many valuable collections.

Mr. Randall spaaks in the highest terms of the country which he traversed, for beauty, agricultural capacity and mineral resources. Coal was found for two hundred miles on the Des Moines, and from indications, heavy deposites of Iron Ore are believed to exist. Gypsum (plaster) in abundance, forming cliffs for miles, was encountered. This must prove of immense value to the west, as this is the first instance of its being known in the great Valley of the Mississippi.—Limestone that makes a superior hydraulic lime, exists in abundance. Limestone, suitable for lime, clays suitable for bricks, rocks suitable for polishing, for grindstones, whetstones, and for building purposes, some of superior quality, are found in abundance along the Des Moines River.

The country over which Mr. Randall passed is the Des Moines, which river he explored from its mouth to its source; also the Chateau du Prairie and the western portion of the Undine region. Throughout his whole explorations there is a great abundance of water power, and, with few exceptions, plenty of timber. Mr. Randall reports that the Fox Indians are much discontented with their new homes, and he thinks our government is likely to have trouble with them. The Fox Indians were axious to get informaton of any parties of the Sioux Indians. Bitter animosities exist between the two tribes. Mr. Randall in his route underwent many hardships and perils.—*Cin. Com.*

Dean Swift.—When a gentleman, who was trying to persuade him to dine at his house, said, "I will send you my bill of fare," hereplied, "Send me your bill of company."

Queen Victoria's Crown.

The following is an estimate of the value of the different jewels contained in the Queen's crown:

Twenty diamonds around the circle, £1,500 each,	£30,000
Two large centre diamonds, £2,000 each,	4,000
Fifty-four smaller diamonds placed at the angles of the former,	100
Four crosses, each composed of twenty-five diamonds,	12,000
Four large diamonds on the tops of the crosses,	40,000
Twelve diamonds contained in the *fleur-de-lis*,	10,000
Eighteen smaller diamonds contained in the same,	2,000
Pearls, diamonds, &c., on the arches and crosses,	10,000
One hundred and forty diamonds on the mound,	500
Twenty-six diamonds on the upper cross,	3,000
Two circles of pearls on the rim,	300
	£111,000

Notwithstanding such an nncommon mass of jewelry, independent of the gold velvet cup, ermine, &c., the crown weighs only nineteen ounces, two pennyweights; it measures seven inches in hight, from the gold circle to the upper cross, and its diameter at the rim is five inches.

Advertisements.

BARRELL'S INDIAN LINIMENT

The best Remedy ever discovered for

External or Internal Applications.

PREPARED from the original Indian Receipt. It has been found to effect the most surprising cures in the following *Diseases of Man:*

Inflammatory and Chronic Rheumatism, Sore Throat, Croup, Swelled Limbs, Pains in the Breast, Back or Side, Stiff Joints, Ague in the face, Sprains, Salt Rheum, Bruises, Chill Blains, Tooth Ache, Pains in the Joints, Stings of Insects, Burns, Frosted Feet, Sun Pain, being used externally. Issues, Nervous Diseases, Weakness in the ankles and limbs generally. Erysipelas, Head Ache, Diseases of the Spine, &c.

TRY IT ONCE.

Price 25 cents, or 5 bottles for $1,00.

FOR HORSES.

It cannot be supassed for sprains, Galls, Chafes, Scratches, Strain of the Shoulders, Stifles, Cracked Heels, Ring Worm, &c. The most severe cases of Cholic in Horses, and Cattle have been cured by the Indian Liniment.

It is a well known fact, that the Indians, possessed a knowledge of the medical virtues of PLANTS entirely unknown to the white man. A knowledge of these plants, so important to mankind, would have remained forever secret with the Indians, had it not been that missionaries travelling among them have become acquainted with these remedies and their mode of preparation.

It was by this means that the celebrated INDIAN LINIMENT was found out, a discovery of the greatest importance to suffering humanity.

For all complaints where an external, and many where an internal application is required the country is challenged to produce a better article or one that will produce such surprising cures, as can be proved by thousands of certificates in the hands of numerous Agents throughout the country. It operates upon the system in a powerful and effectual manner, yet with the greatest safety, from the nature of its composition. It penetrates speedily, relaxing contracting Cords, Restoring the use of limbs long paralized, restoring the use of muscles which have long lost their action from various causes.

For affections of the Lungs, weakness of the Sides, Breast or Back, Liver Complaints, Enlargement of the Spleen, &c. Great cures have been effected by applying the INDIAN LINIMENT externally with a few drops taken on a lump of sugar internally. For long standing Colds and Coughs, and the soreness accompanying such affections, it has no equal; Billious Cholic, Cramp in the bowels and Stomach, Cholera Morbus, &c., an effectual and safe remedy.

BARRELL'S INDIAN LINIMENT, with Dr. Blake's Sanative Life Pills, is all the medicine used by very many families, & none that have thoroughly tested its virtues, would for a day be without it. Agents are daily writing for more, giving accounts of new and astonishing cures performed by its application, either ex ternal or internal.

The proprietor of this invaluable Medicine hesitates not to say, that it is his firm conviction that the day is not far distant when the "Indian Liniment" will rank among the first remedies of the day, for all internal as well as external diseases; and that no family will be without it who have had an opportunity to test its virtues.

Also for sale by the same Agents, Barrell's Indian Vermifuge or Worm Exterminating Extract,

Prepared from the Original Indian Receipt.

Dr. Stanhope's Celebrated

CHOLAGOGUE PILLS,

For Fever and Ague, Purely Vegetable, and never known to fail.

Dr. Blake's Sanative Life Pills,

The best Cathartic medicine in use.

For sale by G W Thompson, Jas S McCleary, Zanesville, H G O Cary, Dresden: D W Culberson, South Zanesville; Jas Bell, Otsego; Claypool & Lynn Nashport; L H Dugan, Duncan Falls; J W Howly, Blue Rock; J Dean, Putnam; Shepard & Brother Taylorsville.

All orders for the above medicine sho uld be addresed to G. W. Thompson, Zanesville, Ohio.

CLEANING & RENOVATING
LADIES' AND GENTLEMEN'S
APPAREL!

ALSO COLORING LADIES' DRESSES, SILKS, &C.

THE subscriber, on WEST STREET, Putnam, opposite the residence of Mr. Nesbaum, will clean and renovate ladies' dresses, shawls, &c., taking out all grease spots and stains, and make the articles look as well as when new. Also men's fine coats, and other articles cleaned and done up in the best manner, colored, if faded, and insured not to injure the cloth or colors. All work done at low charges, by BETSY JORDAN.

Putnam, Ohio, July 20, 1848.

N. B. Ladies need not rip apart their dresses.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the modo of operation with other catharties, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

FITS! FITS!!

A GREAT TRIUMPH!

In medicine has been achieved by Doctor S. Hart in the cure of all Disorders, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

Hart's Vegetable Extract

Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

Remarkable Cures

Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says. "My son has been afflicted for years with epileptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken tour to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respec to his case: —they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,

(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 12 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years, Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y.
Mrs. James Berthelf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

Brother laborer in the cause of Humanity:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. Hatt, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

Mexico, Canada, and West Indies, to whom all letters must be addressed, Post paid.

Eastman & Bigelow, Zanesville, O.

L. Wilcox, Jr., corner of Diamond and Market Sts. Pittsburgh.

H. & E. Gaylord, Cleveland, O.

THE WESTERN RECORDER.

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Is Published every Thursday,

AT PUTNAM, OPPOSITE ZANESVILLE, OHIO

OFFICE ON MAIN STREET.

—oo—

A. H. BASSETT, Editor and Proprietor.

—oo—

JOHN MCD. KENDALL, PRINTER.

—oo—

TERMS.—Two Dollars per annum, in advance Two fifty at the close of the year. Payments within three months will be considered in advance.

All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

Mother, Home and Heaven.

"The three sweetest words in the English language, are, Mother, Home, and Heaven."

Mother—
The first fond word our hearts express,
In childhood's rosy hours:
When life seems full of happiness,
As nature is of flowers:

Heaven—
The end of all a Mother's prayers—
The Home of all her dreams;
The guiding star to light our path,
With hope's encheering beams.

Chide mildly the Erring.

BY J. W. PATTON.

Chide mildly the erring!
Kind language endears:
Grief follows the sinful—
Add not to their tears.
Avoid with reproaches
Fresh pain to bestow,
The heart which is stricken
Needs never a blow.

Chide mildly the erring!
Jeer not at their fall,
If strength were but human,
How weakly were all!
What marvel that footsteps
Should wander astray,
When tempests so shadow
Life's wearisome way!

Chide mildly the erring!
Entreat them with care!
Their natures are mortal,
—They need not despair!
We all have some frailty,
We all are unwise,
And the grace which redeems us,
Must shine from the skies.

Communications.

Written for the Western Recorder.

"THEY MADE LIGHT OF IT."

NO. I.

At a camp meeting in the County of H——— Va., there were gathered together many persons, amounting to hundreds. There were also a goodly number of ministers present. The meeting progressed day after day till near its close, and yet there had not been converts. The preaching seemed to be in plainness and earnestness, but no visible success attended the efforts. After a very serious and awful discourse, the preacher gave the usual invitation for persons to approach the altar, but none come thereto. Then an old and plain man arose in the stand to exhort. He stood for a minute motionless and silent; all eyes were fixed on him and all ears were in waiting to catch the first sentence from his lips, when in a solemn and significant manner he said:—"What shall I say?" Again he paused. And while breathless silence seemed to prevail among the hearers and preachers, and all were apparently awfully solemn, a dry leaf loosed itself from the action over the seats and stand, and the speaker's eye caught the leaf in the commencement of its descent and intently watched it as it continued to fall. His solemn gaze at the falling leaf attracted the attention of every one present and each eye was fixed theron. It was slow in its descent, for there was not a breath of air to disturb its movement. Just beneath that leaf there sat a gay and vain young Lady; she looked up and saw it coming toward her and tried to evade it. But the press of persons was too great, she could not and it fell upon her despite her efforts. The minister now resumed his exhortation and took as a text that dry leaf and particularly addressed himself to her on whom the leaf had fallen, as though supernaturally urged to do it. It was an awful time, at the conclusion of the exhortation many with tender hearts approached the altar. But the vain Miss on whom that harmless leaf had fallen would not humble herself. Friends surrounded and besought her to yield her heart to God; every consideration was urged, but all to no purpose. That day the camp meeting closed and left many a poor sinner unsaved. "They had made light of the gospel" and now "the harvest was past and the summer was ended, and they were not saved." All left the spot where hope had dwelt and returned to their home again. Some there had received their last call; at least there was one. The Circuit preacher was called in a very few days after the close of this meeting to attend the funeral of one who attended that camp meeting. Who do you think it was? It was none other than that vain young lady on whom the leaf fell and to whom the preacher addressed himself, and whose friends urged to turn to Christ. "She made light of the invitation," and in one week's time she was gone.

ADIEL.

Norfalk, Va.

Written for the Western Recorder.

Br. Bassett: Permit me to call forth my tardy pen, once more, and charter its services for a few moments in the transmission of a small cluster of thoughts to yourself and numerous readers. Of their value and importance, you will be the better judges, after having surveyed them! The present, appears to be a period of time pregnant with interests of a momentous character, both to the political, and the eclesiastical world, the "wide earth over." The eastern hemisphere is being rudely rocked upon the fitful waves of political commotion—a dark portentions cloud stretches its sable form, far over the dusky sky—and a deep toned thunder-voice from its oppressed millions, falls with solemn cadence upon the listening ear, calling for vengeance, or restitution, for evils long endured. And our "western world," is not without its bubblings of commotion. The political sea of our own favored land, is being stired from shore to shore, by the cross winds which swept over its irritable bosom. And quite above the din of storm and strife, of both worlds is distinctly heard the demand for the proper enjoyment of that heaven appointed blessing—Liberty! Civil and religious Liberty. But what the end of these things will be, the resolutions of feeling time must unfold. That there is a God, who sitteth at the helm, and guides in the affairs of men and nations, and who can bring order out of confusion, and light out of darkness, we have no disposition to doubt.

And that in this universal overturning of kingdoms and powers, there will be an approximation towards the establishment of "His Throne, whose right it is to reign," we are happy to believe. And to live at such period of time, must be to occupy a position of a more responsible character than commonly falls to the generations of men. It cannot therefore be an unimportent question with us, to know whether we are suitably prepared for the exigencies of such a period. For we have responsibilities that cannot be cast off. Several of the Annual Conferences of our church are soon to be in session; and we shall be called upon to contribute individually, and unitedly, our respective share of influence, either to hasten or retard the arrival of the long looked for, and ardently desired day, of a Savior's universal triumph.

And we hope that we shall not be thought inexcusably impertinent, if we venture to express our desire that all may suitably realize what our responsibilities are, and be found low at the mercy seat, seeking grace which alone will prepare us for successfully meeting them; and shall best subserve the great cause of truth and humanity.

To furnish opportunities for doing, appears to be the work of a divine providence. But to improve those opportunities, when furnished us, belongs to us—and we are commendable or censurable, according to the improvement which we make of them. It is not the wisdom, or cunning craftiness of men, that can render us suitably qualified for meeting such responsibilities. The spirit of our divine Master, and the wisdom which cometh down from above, only, can prepare us for so important a work. And I would humbly suggest to all the Ministers & members of our church, in particular, that they should make it a point of duty with themselves before God, to pray especially for the spirit of Divine grace to rest down upon us, as a people, and so to direct and control in the deliberations and decisions of our Conferences, as shall most effectually promote peace and piety among us, and hasten the great and glorious event of a world's conversion. That the coming year may be one of unrivaled prosperity with our infant Zion—a glorious begining or millennium triumph.

Affectionately, E. A. W.

Elba, August 21, 1848.

Temperance Department.

HISTORY OF KING ALCOHOL.

The history of King Alcohol is a history of repeated wrongs, and ourages and oppressions, all having in direct object, the establishment of absolute tyranny over us.

To prove this let facts be submitted to a candid world.

He refuses to allow us the use of the best of all beverages—cold water.

He gives an ever craving longing for poison and deprives us of appetite for the good and wholesome things intended for men's sustenance.

He makes the nose a light-house, and the face a rum-seller's advertisement.

He picks our pockets, and clothes us in rags.

He steals our friends and doubles our enemies.

He feeds us from the bottle, and lodges us in the open street.

He deprives us of employment, and steals our livelihood.

He heats us in summer, and freezes us in winter.

He sends sickness and pain, and takes health and strength.

He makes our houses ruins, and our lands deserts.

He stamps decay on our frames, and burning shame on our hearts.

He makes our bodies wrecks, and our homes mad-houses.

He sends deep woe to our fathers and broken hearts to our mothers.

He sends our wives to the grave, and our children to the poor-house.

He makes life a loathsome burden, and death a maddening thought.

He sends unnumbered curses, and denies our real advantages.

A king, whose character is thus marked by every act which may define a tyrant, is utterly unfit to govern human beings.

A Rum Customer.

An old gentleman in the State of Maine, who was incorrigibly fond of 'the critter'—indulging in potations not only deep but strong—was affected with a constant rheum in his eyes, for which he waited on his physician for advice. The latter told him, at once, that he must leave off from his cups.

'And what will be the konsequenc if I don't dew any such thing?' anxiously queried the friend of Bacchus.

'Why, you will lose your optics, that's all,' was the reply.

'Are you *sure* of that—is it perfectly settled—a fixed fact, and no mistake, Doctor? Do you *really* mean to say, that I must quit likker or lose my eyes—now, 'pon 'onner?'

'I am as sure of it as that you have any peepers.'

'Well, then, *f-a-r-e-w-e-l-l e-y-e-s!*' responded the toper—'them's just my sentiments, old saddlebags!

And suiting the action to the word he drew from his pocket a huge brandy pistol from whose inverted muzzle he treated himself to a long and generous swig, the bare mention of which would have thrown Deacon Grant into spasms. The Doctor sloped.—*Yankee Blade.*

Western Sketches.

DAYTON, OHIO.

We copy from a letter of W. D. Gallagher, Esq., to the Cincinnati Gazette, the following graphic description of this thriving and beautiful town:—

The handsomest young city in all the wide West, beyond any sort of doubt, is this same city of Dayton. It has a light and airy beauty, (owing in great part to the unusaul width of its streets,) a rural taste, and an architectural advancement, that can be found in combination no where else in transylvanian regions where I have ever been. Many of private dwellings, most of its churches, and of its other public buildings, speak of a refinement which it is vain to look for over most of this tramountaine region. And it is just now puting the cornice on a court-house, which is by all odds the finest and handsomest building in the West. This is built of the Dayton limestone, carefully selected and beautiful hammer-dressed. Its exterior form is that of the plain Grecian temple, with six Corinthian columns in front, nine antes on either side, and two columns and four antes in the rear. It has, therefore, nothing new about it, to charm the beholder. It is the degree of its elevation, the beuaty of its materials, the excellence of its workmanship, and more than all the 'perfection of proportion' which it displays, that pleases, and for my own part I must say, at the expense of seeming extravagant or enthusiastic, that it is the first building I have yet seen, which entirely satisfied the sense of beauty within me. I have visited and walked around it a dozen times to-day, under a cloudy sky, and every time *with a feeling of sunshine at my heart.* And this, possessing no particular acquaintance with architecture, is the evidence I have of its classic beauty.

The original estimate ef the cost of this building was $62,000. Some alterations in the plan have been made since then, which it is supposed will swell this sum to between seventy and seventy-five thousand dollars. The interior is in too unfinished a state for description. The drawings, however, present an idea of an excellent building in all parts. These were made by one of the architects of Cincinnati, (Mr. Daniel,) and received a handsome premium offered by the city of Dayton for the best plan of a court-house. The building will be a lasting monument, alike of the taste and skill of the architect, and of the liberality and enterprise of the people who have erected it. Mr. Waymire, a very promising architect of Dayton, under whose immediate supervision the work is going on, deserves to be mentioned in connection with the building, for the valuable suggestions he has made, and the vigilance with which he has watched its progress.

Dayton is growing rapidly. You see this in the number of new buildings that meet the eye, in the increase of mechanical employments; and in the larger number of persons who are strangers to each other. The population of the town at this time, is believed to be between 13,000 & 14,000. It suffered much from the unexampled flood of last winter, which inundated about one third of the town plat, but you see nothing now of the ravages of the water. The embankment along the course of the Miami, north and west of the town, has been made higher, and more substantial. It must be a big stream that shall either overflow or break through it hereafter.

We have spent the greater part of to-day in visiting the Cooper Female Academy, the Cemetery, the Hydraulic Works, and the Manufactories of Dayton. These last consist of 7 oil mills, 5 machine shops, 4 flour mills, 4 iron foundries, 4 saw mills, 3 paper mills, (and a fourth building,) 2 cotton mills. 2 woollen factories, 2 brass foundories, 2 turning and sawing machines, 1 edge tool factory, 1 last and peg factory, 1 sash factory, 1 thrashing machine factory, 1 manufactory of woollen machinery, 1 planing machine, 1 gun-barrel manufactory. 1 veneer saw, and 1 corn mill. One of these is on the river, and several on the canal, but most of them are supplied with motive power from the Hydraulic Works. One of the cotton mills run 2,000 spindles, and gives employment to an average of 70 persons. One of the paper mills manufactures an average of 1,100 lbs. of paper per day. The Hydraulic canals receive and convey to the city the waters of Mad River, and are of course, not so large as those at Hamilton, which take up the entire waters of the Big Miami, of which Mad River is a tributary. They are very important, however, and now supply motive power equal to about 50 run of stone.

Dayton is extremely well supplied with schools, and her school-houses are among the best in the State. Two of the four in which the common schools are taght, are not behind the common school buildings of Cincinnati. The Seminary for Boys taught here by our old friend and fellow citizen, Milo G. Williams, is in a highly flourishing condition. The *Cooper Female Academy* is one of the best educational institutions I have ever visited. With its experienced, capable and devoted Principal, Mr. E. E. Barney, it could not well be otherwise. The building of this school is large, well ventilated, and surrounded by capacious grounds, in grass, flowers, shrubbery, and trees. Its interior arrangement is unusually good, and it is supplied with an excellent apparatus for the philosophical branches of study pursued in it. I has had for the past year an average daily attendance of 125 pupils, among whom I have had the opportunity of learning are a number of young ladies of handsome present attainments and excellent future promise. Mr. Barney's whole energies are given to the performance of the duties of his office, and from the acquaintance I have formed with him, I am convinced that the high reputation which he sustains as an instructor, is well deserved. The four years course of study in this school is a comprehensive one, and its teachers are all 'thorough' in their business.

An object of much interest here, is the Dayton Cemetery, about a mile south of the city.—It is a beautiful grove, of native forest trees, high, rolling and picturesque. Forty acres are comprehended within the inclosure, and the whole has been beautified by the taste and skill of that good and useful man, John W. Vancleve. No one should pass through Dayton, without visiting this quiet, and lovely city of the dead.

We stop a the *Voorhes House*, kept by our former fellow citizen W. H. Henrie. And an excellent house it is, in all respects. The Major is in the midst of "a land flowing with milk and honey," and provides for his guests the very bestit affords.

A Prairie of Corn.

A correspondent of the Toledo (Ohio) Blade, writes from the Wabash Valley, Ia., as follows:

"I viewed the 1000 acre field of corn (on Wea Prairie,) of the Hon. H. L. Ellsworth, late Commissioner of Patents, where this year 60,000 bushels will probably be raised without hoeing, simply ploughing the corn two or three times. I may say, too, that I saw 5000 acres, all adjoining."

Corn is raised by contract, for 4 to 6 cents per bushel taken in the field. Hogs are raised on clover, oats and corn, and it is not unfrequent to find farms with 1500 of these grunters. On the Grand Prairie no less than 10,000 cattle, from one to four years, were feeding in different herds for the Eastern market—one herdsman taking care of two to four hundred, for a compensation of ten cents per head, per month.

Ladies' Department.

WHISPER TO WIVES.

Study your husband's temper and character; and be it your pride and pleasure to conform to his wishes. Check at once the first advances to contradiction, even of the most trivial nature. Beware of the first dispute.

Whatever would have been concealed as a defect from the lover, must, with great diligence be concealed from the husband.—The most intimate and tender familiarity cannot surely be supposed to exclude decorum.

Let your husband be dear and of more consequence to you than any other human being; and have no hesitation in confessing those feelings to him.

Endeavor to make your husband's habitation alluring, and a delight to him. Let it be a sanctuary to which his heart may alway turn from the ills and anxiety of life.

I know not of female attractions so captivating to men as delicacy and modesty.

If possible, let your husband suppose you think him a good husband, and it will be a strong stimulus to his being so.

No attraction so renders a woman at all times agreeable to her husband as cheerfulness and good humor.

In the article of dress, study your husband's taste; endeavor to wear what he thinks becomes you best.

Make yourself as useful to him as you can, and let him see you employed if possible in economical pursuits.

Endeavor to feel pleased with your husband's friends.

Encourage in your husband a desire of reading out at his leisure hours.

On the day of her marriage a woman's tour of gaiety should be ended.

How indecorous and offensive is it to see a woman exercising authority over her husband, and saying, "I will have it so." "It shall be done as I like," &c.

Never join in any jest or laugh against your husband.

Assidously conceal his faults and speak only of his merits.

In married life confidants are by no means desirable.

Conceal from others any little discord or disunion that occurs between you and your husband.

Never receive the particular attention of any other man.

Be you ever so couscious of superiority of judgment or talent, never let it appear to your husband.

Shun extravagance. Attention to order and regularity will contribute much to the comfort of your husband.

A woman never should appear untidy or badly dressed when in the presence of her husband.

Let home be the sole theme of your wishes, your plans your exertions.

There is an old observation that a mother and daughter-in-law are natural enemies.—But let your manner to your relations in-law be particularly kind and considerate.

In your manner to your servants be firm without being severe, and kind without being familiar. Let your commands to your servants be consistent and reasonable, and then firmly but mindly insist on obedience to them.—It is very disheartning to a poor servant to be continually found fault with. Praise and reward them when you can—human nature will not bear constant chiding.

The Poor Biscuit.

A plain-spoken faithful pastor in the city of——, New York, called by request to take tea with one of his parishioners. At the table everything bore the appearance of plenty and culinary skill. A blessing was invoked—the bell rang, and a servant appeared with the smoking biscuit, white as milk, and light as the honey comb. The good lady looking up with all the seeming honesty which usually prompts such a course, said to her guest:

'I really hope, Mr.——, you will excuse my biscuit, they are so poor; I hoped that I should have something nice, but they are hardly fit to eat,' at the same time extending towards him the dish containing the pride of her table. The good man took one, saying, as he tasted it, with arch gravity:

'They might have been better, ma'am.'

With a sudden motion, the dish was withdrawn, and with a voice in full keeping with the language, she said:

'They are good enough for *you.*'

Apoligies often conceal, and are employed to gratify a similar vanity.

Young Men's Department.

A True Story with a Moral for Young MEN.

'Poor old man,' said my companion, 'he has seen better days.'

This remark was made in reference to an old man; whose tattered garments, tottering frame, and miserable appearance, indicated an object of charity of the most appalling class.

'You know something of his history, then?' I enquired.

'Oh yes, I have known him a long time. He built that splendid mansion just opposite us, and was for years its opulent possessor. Retired from business, he supposed himself comfortably situated with a competence for life; but alas! the intemperance and extravagance of a son, too much indulged and pampered, together with his own indiscretion, have brought him to his present condition. He lives now upon charity among the very, very men who once looked up to him with admiration almost bordering upon envy.

'And his son—what has become of him?'

'I will tell you. For years he was the most elegantly dressed young man in this neighborhood. Many a time have I seen him leisurely sauntering these streets, or driving furiously over them, a very coxcomb of the first water. He crosed the Atlantic, made the tour of the Continent, and returned a greater fop and a more lavish spendthrift than before the travelled.—Times grew worse, however, with the old man; misfortunes unexpected befell him: his means became limited, while the demands of the young man increased. I happened to be in the counting room of a friend one day where the old gentleman was settling some business, when the son entered about half intoxicated, and demanded of the father two hundred dollars!'

'I am not able to let you have it,' said the old man. 'Times are changed with me, and my means are passing out of my hands.'

Upon this the son began to swear furiously. He knashed his teeth in the face of his father, called him an old fool, and other hard names, and swore the money should be given him. Presently disease came upon the old man's son—he was taken to the alm's house, and died there. The body was offered to 'that old man' for interment, but he was too poor to have it removed.

'I suppose then it was consigned to Potters' field,' said I.

'No,' replied my friend; 'he had no burial. His skeleton at this mement hangs upon wires in the Medical room an anatomical preparation!'—*Balt. Protestant.*

Young Men, Beware!

Mr. Potter, of Yale College, in a Temperance address lately at New Haven, says: "My heart bleeds as I remember the fate of three of my early companions, who started in life with myself. One of them possessed the finest mathematical mind I ever knew. He would take the ledger and go up with three columns at a time, with perfect ease. He was the first man in America that beat the Automaton Chess player, and he told me he had every move in his head before he entered the room. That man fills a drunkard's grave. Another, who was an excellent accountant, and could command almost any salary, met with the same melancholly fate. Another, possessing the same brilliant qualities, has gone down, not to the grave perhaps, but he is sunk clear out of sight amid the mire and filth of intemperance.—*Hartford Courant.*

Youth's Department.

A DOMESTIC SKETCH.

BY MRS. SIGOURNEY.

It is the duty of mothers to sustain the reverses of fortune. Frequent and sudden as they have been in our own country, it is important that young females should possess some employment by which they might obtain a livelihood, in case they should be reduced to the necessity of supporting themselves. When families are unexpectedly reduced from affluence to poverty, how pitifully contemptible it is to see the mother desponding or helpless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer.

"I have lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man; to-day there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things?" said he.

"You shall see, you shall see," answered several cheerful voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor. We shall work, and make you rich again."

"I shall help," said the youngest girl, hardly four years old. "I will not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

They left this stately house. The servants were dismissed. Pictures and plate, rich carpet and furniture, were sold, and she who had been so long the mistress of the mansion, shed no tear. "Pay every debt," said she; "let no one suffer through us, and we may yet be happy."

He rented a neat cottage and a small piece of ground a few miles from the city. With the aid of his sons, he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one assisted her in the work of the household, and also instructed the younger children. Besides, they executed various works, which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which were readily sold to a merchant in the city.

They cultivated flowers, and sent boquets to market in the cart that conveyed the vegetables; they platted straw, they painted maps, they executed plain needle-work. Every one was at her post, busy and cheerful. The cottage was like a bee-hive.

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the mother.

"We never knew how many things we could do, when we lived in the great house," said the children, "and we love each other a great deal better here. You call us your little bees."

"Yes," replied the father, "and you make just such honey as the heart likes to feed on."

Economy, as well as industry, was strictly observed, nothing was wasted. Nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to the family.

The little dwelling, which had always been kept neat, they were soon able to beautify. Its construction was improved, and the vines and flower trees were replanted around it. The merchant was happier under his woodbine covered porch in a summer's evening, than he had been in his showy dressing-room.

"We are now thriving and prosperous," said he, "shall we return to the city?"

"Oh, no, no," was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again; for then," she added, "we little ones were shut up in the nursery, and did not see much of you or mother. Now we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us so happy when were rich and did not work. So, father, please not be a rich man any more."

Miscellaneous.

Foes of the Rattlesnake.

The rattlesnake finds a superior foe in the deer and blacksnake. Whenever a buck discovers a rattlesnake in a situation which invites attack, he loses no time in preparing for battle. He makes up to within ten or twelve feet of the snake—then leaps forward and aims to sever the body of the snake with his sharp bifurcated hoofs. The first onset is commonly successful, but if otherwise, the buck repeats the trial until he cuts the snake in twain. The rapidity and fatality of his skillful manœuver leaves but slight chance for his victim either to escape or eject his poison into his more alert antagonist. The blacksnake is also more than an equal competitor against the rattlesnake. When the black and rattlesnake are about to meet for battle, the former darts forward at the height of his speed, and strikes at the neck of the rattlesnake with unerring certainty, leaving a foot or two of his body at liberty. In an instant he encircles him within five or six folds, and then stops and looks the strangled and gasping foe in the face, to ascertain the effect produced upon his corseted body. If he shows signs of life, the coils are multiplied, and the screws tightened—the operator all the while narrowly watching the countenance of the helpless victim. Thus the two remain thirty or forty minutes—the executioner then slackens one coil, noticing at the same time whether any signs of life appear; if so, the coil is resumed, and retained, until the wretch is completely dead. The moccasin snake is destroyed in the same way.

Notes of Doves.

We have already noticed the plaintive notes of doves. These are not, however, the sounds of lamentation, but those of tenderness and love.

The cooing of the Zenaida dove is said to be peculiarly touching, so that one who hears it for the first time, naturally stops to ask—"What bird is that?" Its effect on the feelings is illustrated by an anecdote respecting a pirate, who was associated with a band of the most desperate villians that ever annoyed the Florida coast. This man had frequent occasion to repair to certain wells near which the doves nestled, and their soft and melancholy cry was the means of awaking in his breast feelings that had long slumbered, and of melting his heart to repentance. He was accustomed to linger at the spot, and to contrast his guilty and wretched life with former days of comparative innocence and peace. He said that he never left the wells without increased fears and misgivings respecting futurity, and at last he became so deeply moved by these notes, the only soothing sounds he ever heard during his life of horrors, that he poured out his soul in supplications for mercy, and firmly resolved to abandon his desperate companions and mode of life, and to return to his own family, who were deploring his absence. His escape from his vessel was accompanied by many difficulties and dangers, but no danger seemed to him comparable with that of living in the violation of human and divine laws. At last he reached his former home, and settled in peace among his friends.

Ole Bull, the celebrated Norwegian violinist, is, an English paper says, now working as a journeyman in the manufactory of M. Vuillaume, a Parisian musical instrument maker, in the hope of being enabled to make a violin that shall equal the tones of those made by the celebrated Stradivarius, of Cremona, and for this purpose he has brought from Norway wood more than two hundred years old.

If men knew what felicity dwells in the cottage of the virtuous poor man, how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his position, how moist his mouth, how joyful his heart—they would never admire the noises, and diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the heart of the ambitious.

Conference Proceedings

Reported for the Western Recorder.

ABSTRACT

Of the Minutes of the Illinois Annual Conference of the Methodist Protestant Church.

The thirteenth session of the Illinois Annual Conference of the Methodist Prot. Church, met pursuant to appointment, in the school-room, adjacent to the camp-ground (the new church not being yet in condition to be occupied,) near Springfield, Illinois, August 15th, 1848, and was opened in due form. Br. Waite, who had been appointed by the President to preach an opening sermon, not having arrived the discourse was deferred until evening, when a very impressive and appropriate address, founded, on Matt. 16 chap., 18 verse, was delivered, by the Br. appointed, to the Conference together with a solemn and attentive congregation at the encampment.

Br. Jno. Waite was elected Secretary, and P. Wright assistant Sec.

The following is the corrected roll of the Conference:

Ministers.—Jno. Clarke, Jr., R. Hone, W. H. Collins, R. Wright, A. Dickerson, J. S. Williams, J. Z. Zimmerman, W. P. James, F. Brown, James Hussey, Enos Jewell, Jno. Waite, T. S. Tumelson, J. P. Johnson, R. F. Shinn; J. K. Zimmerman, T. Antrobus, Elijah Lacy, C. A. Kirkpatrick, E. M. Lathrop, Hugh Doyle, B. W. Johnson,* P. Stafford, T. Waller, Lewis Pate, John Collins, E. M. Lathrop, Dr. N. D. Annis, Dr. S. Fisk & O. Hulin, removed from the itinerant list for the neglect of official duty. W. A. B. M'Cuistian and W. Walsh withdrawn. E. M. Lathrop & Dr. S. Fisk, referred for trial, charges being preferred againt them.

*Absent.

Delegates.—Illinois Circuit, J. Biddlecomb, Wm. Hull, Grandview, Circuit. C. Link, Camden, H. Barker, Ebenezar, H. Rentfro, Mississippi, W. Hoggins, Erastus Ameo, Carrolton, D. Tunnell, Vermillion, W. Villers, Nashville, S. Patterson, Salem, Wm. England, Fairfield, Ransom Harris, Newton, H. Small, Springfield, L. Shake, Sullivan, E. Kenedy, Mill Creek, Jas. M'Cabe.

The following brethren ware received into the travelling connection, Lewis Pate, John Collins, Calvin Ament.

Elected to Deacons Orders.—Lewis Pate,* Jas. Neil, Jas. M'Cabe,* J. L. Kirkpatrick, G. W. Stevens.*

Elected to Elders Orders.—R. F. Shinn,* T. S. Tumelson,* John Collins,* Elijah Lacy,* Francis Brown.*

*Present and received ordination.

Report of Stationing Committee.

APPOINTMENTS.

JOHN CLARKE, Jr., President.

Camden Circuit, J. S. Williams, Quincy Ct., to be supplied, Illinois Ct., H. Doyle, J. Z. Zimmerman. sup. ass't., Gandview Ct., R. Wright, Newton Ct., to be supplied, Salem Ct., F. Brown, Alton Ct., to be supplied,* Carrolton Ct., A. Dickerson, Salem C., T. Antrobus, Mississippi Ct.. J. P. Johnson, C. Ament, Rushville Ct., R. F. Shinn, Springfield Ct., W. H. Collins, Vermillion Ct., to be supplied, Mill Creek Ct., J. R. Zimmerman. Fairfield Ct., Elijah Lacy, Ebenener Ct., to be supplied,* Nashville Ct., L. Pate, Kaskaskia Ct., connected with Nashville until it can be supplied, Bath Ct., to be supplied, Sullivan Ct., John Collins, Hland Grove Ct., W. P. James.

Missions.—Salt Creek, to be supplied, Greenville, John Waite.

*G. W. Stevens, appoined by the President.

*S C. Rentfro, " "

R. Horne, Conference Missionary.

P. Stafford, T. Tumelson & T. Waller without appointments, one year, at their own request.

Benj. W. Johnson, transferred to Mississippi Conference.

J. Mills removed out of the District.

E. Jewell & J. Hussey to be employed by the President.

The foregoing report of the Stationing Committee was unanimously adopted by a vote of Conference.

The Stationing Committee is elected by ballot, in the Illinois Conference, and consisted this session of, Jno. Clake, Jr., President. A. Dickerson & T. Antrobus, *Ministers.* W. England and J. Biddlecomb, *Laymen.*

Standing District Committee.

J. P. Johnson, R. F. Shinn & J. Newberry *Elders.* Joel Rice, Benj. Dyre & O. Ames *Laymen.*

Jno. Clarke, Jr., Conference Steward, and supt. fund.

The Conference was favored throughout, with the attendance of Brs. Bagly and West, visiting brethren from the North Illinois Conference.—The following was unanimously adopted:

Whereas it is a pleasant duty to cherish a cordial fraternal relation and correspondence with our brethren of other An. Conferences.

Therefore, Resolved, That this Annual Conference appoint by election two of its members, a committee of friendly intercourse to visit the approaching session of the North Illinois Annual Conference to be held at Princeton, October next. *Whereupon*, Brs. J. P. Johnson & Jno. Clarke, Jr., were elected said committee.

PERIODICALS.

The action of Conference, relative to the Protestant Monitor and superannuated fund in the adoption of a report from a committee of investigation, to whom the subject had been referred, is too extended for insertion.—The substance is—that the Monitor has failed to accomplish the purposes for which it was connected with the Illinois Annual Conference. That the connection has ceased—that a special agent be appointed to settle with the Editor as former agent for the sup. fund,—and that a judicial investigation be instituted in accordance with the discipline of the Church. Jno. Clarke, Jr., was appointed special agent to settle, and A. Dickerson to prosecute a judicial investigation and D. Tunnell alternate.

The committee on periodicals reported a recommendation of the printed prospectus of Br. Jno. Waite for the publication of a religious periodical, entitled the Western Fountain, to be devoted to the advancement of Christianity in connection with the Methodist Prot. Church.

Whereupon it was Resolved, That this Conference has entire confidence in the integrity & competency of Br. Waite as Editor and proprietor of such a publication, and should he undertake the enterprize in accordance with his printed prospectus, it be recommeded to the members of this church to patronize the publication.

The following motion offered by Br. Clarke was negatived:

Resolved, That in the judgment of this Annual Conference a sufficient number of paying subscribers cannot be obtained to sustain the proposed publication.

Church Register.

Resolved, That this Conference highly approve of the publication, by Brother Bassett, of the *Church Register*, and will extend to it all the patronage in our power, by ordering the work, and extending its circulation.

Western Boundary.

Resolved, That our cts, and societies in Missouri, be hereafter recognized as belonging to the Missouri Annual Conference until the question of the legal organization of the Missouri Conference be determined by the next General Conference. The number of members in society so far as reported is, 1927, unstationed ministers, 25. Preachers 15. Itinerant 28. Total, 1995. Parsonages, 4. Houses of worship, 13. Probable cost $7,800.

The next session of the Annual Conference is to be held in the Methodist Prot. Church in York, Clarke county, Illinois, commencing on the first Thursday in Oct., 1849, at 10 o'clock, A. M.

The Conference Steward's report exhibited much less deficiency than has existed for several preceding years. And the general condition of the District is healthy at the present, with quite an encouraging prospect of increased prosperity. The session of Conference has been one of uncommon interest.—Its business has been despatched in a brotherly and dignified manner, and to very general satisfaction. The camp-meeting was blessed of the Lord, in the conversion of souls, and upbuilding of believers. On most of the circuits that have been regularly supplied, and faithfully attended, with the ministry, and means of grace, the past has been a year of prosperity and increase. Yet, as is to be seen by the foregoing list of appointments, there is great destitution of ministerial help in the District, such as urges upon brethren, who love the cause,—are established in its principles, and willing to endure some hardness in its propogation, to come over to our help, from those regions that are more than supplied.

JNO. CLARKE, Jr.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, September 7, 1848.

WANTED—Any number or quantity of responsible new Subscribers, to commence with Volume Ten. Brethren will please bring as many names of such as they can to the ensuing Conferences.

ANNUAL REGISTER, M. P. CHURCH, 1848.—This work is now in press, and will be issued within a few weeks. A copy will be sent to each Subscriber for the Western Recorder, who pays $2 in advance for vol. 10.

☞The first letter of the Editor, since his departure for the Conferences, will be found in our columns of to-day. It is very interesting, and should be read by every reader of the "Recorder." †

☞The absence of the Editor of this paper, will, we hope, be a sufficient apolgy for the non-appearance of editorial matters. Our readers may expect a letter from the Editor each week, which we *do* know, will be more interesting than any thing we can say. †

☞Our readers will recollect that in our paper of last week, was published a letter from E. E. Parish, of Oregon. Mr. P. alludes to the state of affairs in the Methodist Episcopal Church of that place, and amongst other things mentions, that funds collected here for an Indian Mission, have been appropriated to a white Mission. We understand that the excellent Pastor of the M. E. Church in this place, at the close of his sermon, on last Sabbath morning, took occasion to allude to the "Recorder," and this document, with marked displeasure. He admitted the fact, that such appropriation had been made, but explained satisfactorily the cause. With the explanation, however, there was a decided impression given to his large and respectable audience, that the letter was published at this time, with a design to lessen the Missionary contributions of that C'h. Now, we *know*, that so far as the Editor is concerned, this is *not* the case; and that the publication of it at this time, was merely accidental, and we believe without even a knowledge that this is the time for their contributions. We believe the minister to be a good man, and we doubt not, that he spoke as he thought, in this case; but he has a decidedly wrong impression. He has mistaken the character of the Editor of this paper, if he thinks he would condescend to such measures. If the "Recorder" ever unwittingly publishes a misrepresentation, its columns are open—it will as readily publish a correction.—The Editor, doubtless, admitted this communication as he would have admitted a like statement, from what he considered a reliable source, respecting his own or any other church. †

[Editorial Correspondence of the Western Recorder.]

Cincinnati, O., Sept. 2, 1848.

We were off from Zanesville on yesterday, at 11, A. M. Our coach was thronged, within and without. Inside it was occcupied chiefly by ladies. It fell to our lot for the first twenty miles, to occupy a position which would have suited us much better were we of an *aspiring* disposition. Our seat was on high, superior even to that of the driver. We however had the pleasant company of a member of Marietta College, on his way to Columbus, it being now vacation time. Friendly clouds kept the sunshine from our brow, and pleasant breezes kept us in comfortable temperature. We of course enjoyed the scenery, and made our observations of the grain and fruit crops, which are generally abundant. From Jacksontown we were accommodated with seats within. It soon appeared however that our condition was not bettered, for, the ladies having left, some three gentlemen (?) annoyed us with fumes of tobacco smoke for a number of miles, till we were favored with some more female company, when we were relieved of the annoyance. In such case, it would be advantageous always to have ladies along. We reached Columbus at about sun-setting, and whilst our supper was in course of preparation at the Neil House, we took a walk with our friend, to see a number of public buildings, and especialy to view the premises of the new State House the walls of which have been raised a few feet above their foundation. The work of erection seems now to be progressing rapidly. Some sixty or more of the convicts of the State prison, we were told, are constantly employed in this work.

A little before 8 o'clock, we took our departure from Columbus, by coach for Springfield. We were excessively crowded, but had mostly an agreeable company. Our chief entertainment for the present nightly journey was derived from a blind boy who sat in immediate contact with us. He is fourteen years of age, and informed us tha he had completed his seventh term in the State Institution for the Blind. He gave us satisfactory information respecting the regulations of that excellent Institution, and its processes of instruction. He desired us to examine his right fore finger, with the end of which, he assured us, he had read two or three times through, the entire Bible, in embossed letter. This, he says, occupies six large volumes. The sense of feeling in the finger, he said, had to be *cultivated*. He described to us also the apparatus and different modes of writing and printing used by students in the Institution. He answered with remarkable readiness a number of questions in Mental Arithmetic, and entertained us with some interesting songs. He informed us that he had learned to make *brushes*, and gave us also to understand that he was acquainted with instrumental as well as vocal Music. We were much interested in a remark he made, that many persons have a wrong impression respecting the blind, supposing them the subjects of dissatisfaction and grief, that they were denied the privilege to see; whereas, having never seen, and not knowing what it is to see, they are not prepared to appreciate the satisfaction it would be to see, and therefore they are reconciled to their lot, and never murmur about it.

At half past two this morning, we were at Springfield, and with many others lingered about the hotel for nearly two hours, in waiting for the departure of the train for this city, not wishing to disturb the repose of any of our numerous friends in the town, whom we would have been glad to see. We found that within a few days past the connection had been made with the Mad River and Lake Erie rail road, so that there is now direct communication from Cincinnati to Sandusky city by rail road. This morning, we had the satisfaction to see the train coming in from the north, over a part of the track which had just been finished. Our passenger train left Springfield at half past four. We found ourselves in company with some U. S. troops from Pennsylvania, on their way west. We were allowed twenty minutes for breakfast at Morrow, and were brought through in safety to this city by half past ten this morning. A second track is now being laid, of T rail, and is in use for the first six miles from the city. We were little short of twenty four hours upon the way from Zanesville, more than three hours of which were spent in Columbus and Springfield. The distances are, from Zanesville to Springfield, (by coaches,) 97 miles. From Springfield, to Cincinnati, (by cars,) 84 miles. In all, 181 miles. This is not slow travelling, but the speed will be much accelerated ere long, when the rail road direct to Columbus shall be completed, and then the Central one thence to Zanesville and Wheeling. Amongst the numerous improvements which have recently been put in operation, we observed as we approached the city, the posts and wire of the Telegraph extending up the river, to connect with Marietta, &c. It is now in operation between this place and Ripley. A. H. B.

WEARY OF LIFE.—*A Valuable Lesson.*—In a letter dated Trenton Falls, August 14th, Mr. N. P. Willis relates the following curious anecdote:

"Among our fellow passengers up the Mohawk we had, in two adjoining seats, a very impressive contrast, an insane youth on his way to an asylum, and the mind that has achieved the greatest triumph of intellect in our time, Morse, of the electric telegraph, on an errand connected with the conveyance of thought by lightning. In the course of a brief argument on the expediency of some provisions for putting an end to a defeated and hopeless existence, Mr. Morse said that, ten years ago, under ill-health and discouragement, he would gladly have availed himself of any divine authorization for terminating a life of which the possessor was weary. The sermon that lay in this chance remark—the loss of priceless discovery to the world, and the loss of fame and fortune to myself, which would have followed a death thus prematurely self-chosen—is valuable enough, I think, to justify the invasion of the sacredness of private conversation which I commit by thus giving it to print. May some one, aweary of the world, read it to his profit.

A LITTLE TOO BIG.—We take the following from the "Zanesville Gazette" of last week, and insert it for the consideration of enquiring horticulturalists:

Fine Apple.

Mr. Wm. Pringle of Wayne township, handed us an apple last week that we have seldom seen equaled. It measured about thirteen inches in diameter, was very mellow and almost sweet.—He does not know the name, but says he wants to find a better kind, *if such a thing is*, and then he will yield the palm. Send on your apples.

A big apple, that, we should think! Only think of it. "It measured *thirteen inches in diameter*." Now, according to '*Parke*,' this would make the circumference of the apple, THIRTY-NINE INCHES!! Wonder if he has any more of "the same sort" left? †

AGRICULTURAL EXHIBITION.—We are authorized to say that the Bridges, to all members of the Agricultural Society and for all they take for exhibition, will be free on the 19th and 20th, of next month, the days of the exhibition. Persons having articles which they design to present, are requested to give at least ten days notice, to Benjamin Wheeler or James L. Cox, that suitable preperations may be made. This is very important and ought not to be omitted.—*Zanesville Gazette.*

☞We suppose that the Editor of the Gazette will be on hand with *that apple*, and carry off the prize triumphantly. †

☞It has lately been stated in the English House of Lords, that there are in London, 100,000 children growing up without the least education, and of these 30,000 are thieves and vagrants! This is indeed a deplorable state of things, and shows how deep a depth of degradation a despotic government plunges the people into. Remember, this enormous number of children, all reside within the Metropolis of London! We do not know what the number would be if all were enumerated in each of the other cities of Great Britain, who obtain an existence in this vile manner, but this we do know, that this same state of affairs has been going on from year to year, without exciting the least commiseration amongt the rulers and law-makers of Great Britain. †

YELLOW FEVER IN NEW YORK.—We learn that this disease, in a very malignant form, is prevailing on Staten Island, only a few miles distant from the city. Its first appearance was about the middle of August, and fifty cases have already been reported. The disease is supposed to have been brought from New Orleans by certain vessels lying at Quarantine. †

BANK NOTES.—There has been some uneasiness, for a few days past, in reference to the Sandusky and Norwalk Banks. We learn, however, that the Norwalk Bank is considered sound, and that its notes are taken as usual in Cincinnati, Columbus, and every where else but Zanesville.

The Bills of the Sandusky Bank, we understand, can be cashed at a discount of ten per ct. in Zanesville, and that merchants will take it in goods at a trifling discount—sufficient only for sending it home. †

☞The Foreign News, by the arrival of the Niagara, bringing seven days later intelligence than that brought by the Brittannia, will be found in our columns of to-day. It is very important.

The story of the defeat of the British troops, by the insurgents, is entirely erroneous. †

Religious Intelligence.

OHIO DISTRICT.

Bourneville, O., Sept. 1, 1848.

BR. BASSETT: Having about closed my labors on this circuit for the present Conference year I will make my fourth quarterly report. Since my last we have held three two-day's meetings. The first at Indian Creek commencing August 5th. This meeting resulted in the addition of 14 to the church; I was aided here by Br. P. Baily and the exhorters of the circuit. August 12th, our fourth quarterly meeting commenced in Bourneville. We had very large congregations and a good meeting, 4 joined the church. I was aided by Father Hughey and Br. Kezeria. August 36, commenmenced a two-day's meeting at Stony Ridge School house, near Father Wills'. Here I had no ministerial aid which was available, yet we had a good meeting, 4 joined the church at this meeting. At our quarterly conference we received Br. Payton Bailey, an unstationed minister from the Muskingum District, by certificate. During the Conference year we have received into the church on this circuit 100 members, nearly all of whom promise much fruit unto holiness. I have during the year baptised by different modes 34 adults, and 12 infants on this circuit. My time for leaving this kind people is at hand. May God send them a good pastor next year, and bring them all to heaven. Yours. &c.

C. H. WILLIAMS.

Biographical.

Written for the Western Recorder.

BR. BASSETT: The past year has been remarkable for deaths on Springfield Circuit. Some that welcomed me here about one year ago are now no more.

Among the deceased we have to number our estimable brother,

JOSEPH NEWLOVE,

Who departed this life on the 25th of March last in the eightieth year of his age. The deceased was born in England, March 8th, 1767, where he received a religious education which prevented him from many of the fatal vices that prevailed among the youth of the day.

In 1802 he embraced religion and united himself to the Methodist Church in England. Shortly after he united with the church, he was chosen to the leadership of a class in which capacity he continued while he remained in England.

In 1821 he emigrated to the United States and settled in Clark County, Ohio, where he resided until he was removed to the Spirit World. Soon after he located in America, he united himself to the M. E. Church, where he was immediately *appointed* a leader, and continued an examplary official member of that church until the organization of M. P. Church, when Brother Newlove together with his entire class organized under the banner of *Equal* and *Mutual Rights*. The class in its new relation ELECTED Br. Newlove their leader, for they had every confidence in his qualifications and integrity. Br. Newlove had to endure all the difficulties and discouragements growing out of a church reformation, but he lived to see a flourishing Conference, and the class to which he belonged enlarged & much encouraged; and a comfortably Meeting House erected for their accommodation. Three days before his death he met his class at the communion table, and at the close of the communion exercise he arose and said, "the nearer he come to the end of his pilgrimage, the more comfort religion afforded him." From this meeting he was conducted to his son Laybourn's, where he remained until he quietly took his leave of time. His remains were followed to the family burying ground by a large procession of both old and young.

Thus closed the life of a man nearly four score years of age. Forty-six years were spent in the church, and nearly the entire time he acted as a leader. He raised a large family of respectable children, which together with many other kind relatives and friends are left to treasure up his counsels and imitate his example of piety and virtue.

Yours in Christ,

R. ROSE.

Springfield, Ohio, August 28th, 1845.

Written for the Western Recorder.

Departed this life, August 9th, 1848, at her residence, Sugar-tree, Henry county, Ill., sister

ANN WILLIBE,

Aged 38 years, she found the emancipating grace of God applied to her sin-sick soul about seven years since and united with the Methodist P. Church last April, and remained until the hour of her death an example of piety. At 4 o'clock, P. M. she fell asleep in Jesus without a struggle or a groan. Sister Willibe has left a devoted husband to the cause of Christ, and six children to mourn her absence, but their loss is her eternal gain. Her funeral was attended on the 20th, inst. by a solemn congregation, which took a deep interest in her death. A discourse by the writer of this notice, from Luke 20 chap. and 36 verse. May God sanctify his Providence to the church and to the neighborhood.

W. WRIGHT.

FOREIGN NEWS.

ARRIVAL OF THE STEAMSHIP NIAGARA.

One Week Later from Europe.

Highly Important News.—Capture of Meagher, Leyne, and O'Donoghue.—State Trial, Conviction of Martin.—More Arrests.—Seizure of American Money.—Conflicts with Austrians at Bologna.—Cotton Dull, but Unchanged.—Advance in Breadstuffs.

The steamship Niagara arrived at New York on Thursday evening at six o'clock, bringing 7 days later intelligence from Liverpool, from whence she sailed on the 19th ult.

We make up the following from the Philadelphia North American and Ledger, by magnetic telegraph—papers by the Niagara having not yet come to hand.—*Washington Union.*

ENGLAND.

On the 12th, the Manchester magistrates struck a blow against club organizations, by arresting fourteen of the chief leaders of the various clubs in different parts of the town. All their papers were seized. The prisoners apprehended have been remanded for a week.

At Hyde, Dakenfield, and Oldham, the chartists have appeared in considerable numbers, parading through the districts armed with pikes and guns, but in all cases upon the appearance of the police or military, they have taken to their heels and dispersed.

At Liverpool, on the 16th, strong bodies of police well armed for an encounter made a sudden attack upon the chartist club in Weller street, Blackfriars, and captured fourteen men. Upon their being searched, they were found to be armed with pistols loaded to the muzzle, three-cornered daggers, spear-heads, and swords, with an ample supply of gunpowder, shot, and tow-balls. Upon one man 85 rounds of ball-cartridge were discovered.

At Ashton-under-Lyne, and other districts round Manchester, considerable excitement has existed for some time past, and the clubs have been unusually active. Mobs have paraded the streets, armed with pikes and guns, and there can be no doubt that some scheme has been concerted with the disaffected in other parts of the kingdom to get up an insurrectionary movement.

IRELAND.

The accounts of the potato crops are gloomy, almost without exception or mitigation.

Numerous arrests have taken place throughout the country; as many as 60 having taken place in Tipperary.

The Roman Catholic clergy of Tuam have got up a memorial to the Queen on behalf of the State prisoners, praying that the prerogative of mercy should be exercised in favor of the insurgents who recently took up arms against the Crown.

The report published in some of the Dublin papers of an affray at Abbeyfeale, turns out to be unfounded. All was quiet there and in the whole county of Limerick.

An active chase is kept up both by land and sea for Mr. Richard O'Gorman. He was traced to Kilrush; but what became of him afterwards no one can tell. It is said that he is in the Derry mountains, at the head of 600 men; but other accounts assert that he escaped in an American vessel. A reward of £300 has been offered for his apprehension.

The State Trials.—Dennis Hoban, printer of the Tribune, pleaded guilty to a charge of having unlawfully printed articles—the object being to deprive Her Majesty of her style, title, and dignity of Queen of the United Kingdom. Sentence was deferred.

In the case of O'Doherty, the jury, after a two days' trial, and a night's confinement without food or fire, had been discharged without delivering any verdict.

The trial of Mr. Martin, the proprietor of the Felon, was not concluded until Wednesday night, when the jury found a verdict of guilty. The court was then adjourned until next morning, when it was expected that Mr. O'Dorherty, one of the registered proprietors of the Irish Tribune, would be again put on his trial.

Arrest of T. F. Meagher, Mr. Leyne, and P. O'Donoghue.—On Sunday morning, about 1 o'clock, these three leaders, while walking along the road between Clonculty and Holycross, were met by a large party of police, who, suspecting them, demanded their names. They immediately complied, and were arrested by Inspector Madden, in the Queen's name. The police fell in, one on either side of each prisoner, and they marched to the barracks at Rathcaupan, about a mile off, where they were brought before the resident magistrate.

That official asked, in the course of the inquiry, whether Mr. Meagher intended to surrender himself; to which he emphatically replied that he did not, and that he scorned the idea of asking for his life; and that the only condition on which he would have ever have been induced to surrender himself was, that all the parties implicated in the movement should have permission to leave the country. Mr. Meagher then proceeded to write some long statement which has not been made public.

General McDonald then arrived with his staff, and ordered the prisoners to be sent to Dublin.—While a special train was being prepared, the prisoners were supplied with breakfast. They looked cheerful and free from anxiety.

Mr. O'Brien has been brought up for the purpose of being examined as a witness in the case of the Queen *vs.* John Martin. His appearance is greatly altered for the worse.

Amongst the papers found on the person of Mr. O'Brien after his arrest, was a letter purporting to be written by Mr. Duffy, and which is, as Mr. Kemmis believes, in his proper hand-writing, which is of a highly treasonable character, and written but recently after Mr. O'Brien was known to be openly engaged in rebellion.

Mr. Meagher has written a letter in which he indignantly denies making any stipulations with the government for his life.

The Liverpool papers are filled with the particulars of the arrest of the American sympathisers.

FRANCE.

Paris was quiet on Thursday, but every precaution to obviate an outbreak had been taken.

The Journal des Debats publishes a letter from a private correspondent, dated Vigevano, the 8th inst., which states that the Piedmontese army is being re-organized. Col. Cossato had returned from Milan, whither he had been despatched the previous day by King Charles Albert. Marshal Radesky had consented to a first armistice for 3 days, and for an exchange of all the prisoners made during the commencement of the war.—It was believed that the King's head-quarters would be removed from Vigevano to Candia, and thence to Alexandria, where an imposing force was being assembled.

A letter from Toulon of the 10th inst. states that the French fleet, under the orders of Admiral Baudin, had quitted Palermo and proceeded to Cagliari, where the Admiral is to wait the orders of the French government. There have been some serious disturbances at Avignon, in consequence of the success of the legitimist candidates at the municipal election which took place on the 9th instant. The republicans forced themselves into the town hall, and destroyed the ballots. It was found necessary to call out a large military force to restore order.

The Italian journals received in Paris on Monday, announce the entrance of the Austrian army, and that the Duke of Modena had returned to his States, escorted by a foreign corps. Much uneasiness prevails in Paris as to the result of the publication of the report of the insurrection committee and the debate which will follow.—There is much reason to apprehend that, as so many persons are implicated in the documentary and other evidence furnished in the report, that all political parties to save their adherents will strive to the utmost to get up another disturbance.

The state of siege still continues in Paris.—About 4,700 more have been found guilty of having taken part in the insurrecnon, and 2,000 have been set at liberty.

The great debate, in which Louis Blanc, Ledru Rollin, and Caussidiere, are to defend themselves from the impeachment of the committee of inquiry, has not yet come on. Monday is supposed to be fixed. There has has been some fiery recrimination in the Assembly on the question whether the documents referred to by the committee shall be printed. It is certain that the government desires to suppress the evidence, and throw overboard the question. That course is strongly advocated every day by the "National," but General Cavaignac shrinks from the responsibility of such a proposition. The moderates are determined to support the committee. This affair has now become the difficulty of the government.

To proceed in the trial, or to shrink from it, are courses equally surrounded with danger.—The commission on the constitution has concluded the amended draught on its report; the preamble has been slighly modified. General Cavaignac was invited to attend the commission, and expressed himself in a most unqualified manner in favor of the election of the President of the republic by universal suffrage. A resolution to that effect was carried by a majority of the commission. General Lamoriciere expresses his approbation of the chapter of the army, and particularly that article which forbids service by substitute. Marrast is to submit the report to the National Assembly on Monday next at furthermost.

La Presse mentions, but without corroborating it, the rumor that Gen. Cavaignac was about to resign on account of the insupportable fatigue his office imposed upon him.

By recent arrangements, the effective force of the army has been increased, within the last 3 months, by 179,360 men; and consequently, at this moment, amounts to 522,127 men.

In the Committee of Foreign Affairs, on Wednesday, the Italian question was discussed. M. Bastide, Minister of Foreign Affairs, was present; and M. Lamartine delivered a long speech, in which he pronounced, with great energy, in favor of an immediate armed intervention, as being the only means by which France could observe the solemn engagement which he made in the name of the country, and with its evident approbation.

SPAIN.

Accounts from Catalonia state that a band of republicans had invaded the province from France and had entered the town of Mausenet de Cabrenis, where they pillaged the house of the Mayor, and exchanged some shots with the troops, after which they joined a Montemolinist chief.—Engagements between small bodies of insurgents and the Queen's troops are reported—the most important being an encounter at Llona, where the insurgents, 500 in number, headed by Marshale, and other well known chiefs, were disper-

ed, after having had four men killed, several wounded, and many horses captured.

GERMANY.

The armistice between Prussia and Denmark has been definitely concluded; and it is given to be understood that French diplomatic negotiation has, in the latter instance, as in the former, joined with that of England, aided in leading to pacific tendencies.

On the 8th instant, the Emperor of Austria and the imperial family left Innspruck for Vienna, where they were expected to arrive on the 12th, and make a solemn entry.

ITALY.

King Charles Albert has finally evacuated Lombardy. General Welden, at the head of an Austrian army, has entered the Papal territories. A hard-fought battle ensued, in which the Austrians were worsted.

The Pope is greatly incensed at this violation of his territory.

A telegraphic despatch received at Turin, on the 12th, at 7 o'clock, A. M., announces the arrival of Charles Albert at Alessandria.

General Welden, who bombarded Bologne, has been disavowed and recalled by his government.

The Bologne Gazette of the 9th contains important news. It appears that the Austrian general, Welden, having levied a heavy contribution on Bologne, and demanded hostages for the payment and for the subjugation of the Bolognese, the people rose and the tocsin was sounded. A conflict ensued, which was said to have been terrible.

An armistice for forty-five days has been concluded between the Austrians and the Piedmontese.

The King of Prussia had arrived at Cologne on the 15th. The reception was enthusiastic, and his meeting with the Archduke was cordial.

The King of the Belgians had addressed a congratulatory letter to the Archduke John.

COMMERCIAL REVIEW.

The weather seems now the only impediment to commercial confidence. Affairs in the Baltic and in Italy are likely to be speedily settled, and nothing therefore remains to interrupt a progressive trade but a destructive potato rot. The harvest on the continent has been nearly completed, and nothing very alarming has been done at home. The weather has been in this locality unfavorable. The harvest is now general, and ten days of fine weather would enable the farmers to get in their crops. From all quarters, we regret to say, the report of the potato crop is disheartening. In the west of Ireland it is hardly less disastrous than in 1846; but as the fine weather seems to have set in in this country, we still indulge the hope that fears have exaggerated the mischief.

Yesterday the weather here was very fine, although we had showers of rain in the evening, and it does appear that whole fields after being attacked have subsequently recovered. The extent of the blight cannot now be estimated, but it is agreed on all hands that the crop is unusually large. The other crops, too, are an average, and the quantity of grain in store is very large.

The state of trade this week exhibits no new feature, and the intelligence from America adds nothing to previous accounts. The demand for cotton, consequent on advices from England, had improved, and the prices of breadstuffs had advanced a little.

Liverpool Cotton Market.—The business of the week has been flat and dull; a great abundance of cotton has been thrown on the market. Upon the whole, prices have kept a uniformly steady state. Fair Uplands 41-8d., and fair Orleans 4¾d. The weather has had a depressing influence on the one hand, while on the other a better state of things in France has encouraged the hope of a better market there. 530 American taken on speculation, and 3.020 American and 25 Surat for export. Sales of the week 28,440 bales.

News of the Week.

The Paris theatres have been re-opened, the government, which is bankrupt itself, voting nearly seven hundred thousand francs to keep those places of public amusement in operation. It probably thinks that if the theatres are open the people will have some place of resort other than the club rooms and will not be plotting mischief.

A Novel Case of Lynching.—Two long bearded gentlemen were detected a short time since stealing two jackets from a stable. The owners of the garments waited until they had accomplished the robbery, when they seized and tied them together, matted their beards, and smeared them with warm shoemaker's wax. As soon as this was cool, applied dry snuff to their noses alternately, & such a concussion of noses, such sputtering as ensued, it would be difficult to imagine. A large assemblage of persons enjoyed the fun immensely.—*Saturday Evening Post.*

Hymen on the Deep.—During the passage of the packet ship Wyoming, which arrived at this city not long since from Liverpool, an English lady and a Danish gentleman united their fortunes for life, preparatory to settling in our Great West. The minister who made them one, was from far off India.—*Saturday Evening Post.*

Shocking Occurrence.—The Rochester (N. York) Democrat, of Wednesday last, contains the following details of a horrid event in that vicinity:

"The wife of Mr. W. Tann, Jr., of Pittsford, whose mind has been diseased for some time past, on Sunday afternoon killed two of her children, by holding their heads under water, in an iron kettle, until they were strangled to death. The mother had made similar attempts to take the life of her offspring, but was prevented by those who happened to be in the house. On Saturday, when all were absent except the two children, she accomplished the horrid purpose. One of the children was a little girl about six years of age, and the other still a babe, and both handsome and interesting. The idea that the children would not be well cared for, and be unsuccessful in future life, pressed upon the mind of the mother, and she determined upon ridding them of life and the prospect of future trouble by this act of violence. The family have recently returned from a residence in Michigan.

Great Book Sale.—The largest book sale ever held in the United States will take place in New York on Tuesday next:

From 160,000 to 170,000 volumes by American publishers will be offered, contributed by about 150 publishers. Besides the regular catalogue of 160 pages, closely printed, there are three others, one of 31 pages of English Books, another of 40 pages of American and Foreign Stationary; and a third of 800 cases of Paper, containing about 35,000 reams.

From Jamaica.

By the arrival at New Orleans on the 16th ult. of the bark Saint Mary, Captain Schneider, from Kingston, the 5th ult., files of the Morning Journal of that port, have been received. The legislature of the Island was called together by special act of the Governor, and met on the 3d ult. at Kingston, to provide ways and means for carrying on the administration. The same unsatisfactory state of things exists as at last advices, with regard to general prosperity. The Mercantile Intelligencer says:

"Ruin has already seized the greater part of the population, starvation is fast following in its train, universal gloom is the only feature noticeable in our streets, speculation has ceased, business is almost at a stand, and, in a word, the inhabitants of this Island look forward to the future with distrustful anxiety and dismal foreboding."

The tone of the colonial press is excessively hostile to the administration of the Home Government for its course towards West India interests.

The Mercantile Intelligencer continues:—"Every official return shows that the import of British plantation produce falls off in quantity, while that of foregn produce increases—and consequent upon such increase is the continued and incessant importation in the slaveholding countries of thousands of unfortunate Africans. As for the blockade on the coast of Africa, it is a mockery that, were it not for the dreadful crowding of the poor negroes which is now resorted to on board slave ships, and of which the blockade is the cause, might well be called a farce. * * It is too plain that, for the purpose of seeking a market in Brazil for the Manchester free traders, the accursed system of slavery is to be fostered by England, and that every feeling of justice will be sacrificed to this dishonorable end."

The stopping of payment by the Planters' Bank, at Kingston, on the 24th ult., has already been mentioned. It added to the misfortunes already sufficient, & an effort was made, by public meeting and otherwise, to bolster up the credit of its notes so as to keep them in circulation.

The rush on the Planters' Bank was soon followed by a demand on the Jamaica Bank, which, however, was so readily met, that all fears as to the stability of that establishment have completely subsided.

Two hundred and eighty Africans arrived at Kingston on the 30th ult., in the Dutch bark Rhyne, from St. Helena. They are said to be a healthy set of people.

The ship Glasgow arrived at Morant Bay, on the 26th ult., from Sierre Leone, the 28th June, on which day a captured slaver, having upwards of five hundred persons on board, was brought in.

Battles with the Indians.

A correspondent of the St. Louis New Era, writing from Fort Mann on the 28th ult., gives a detailed account of two battles fought by the Indians of the plains and the Santa Fe Battallion. The first party, under Capt. Griffin, left Fort Mann on the 7th of July. On the 9th of July the command engageb the Indians, who dispersed in every direction. Afterwards another party was sent out, consisting of 100 men, under Capt. Jones, who on the 20th engaged the Indians, drawn up in a grove of timber, and dispersed them. Twenty-one Indians were found dead on the field, and more were supposed to be killed & mortally wounded. These Indians were supposed to be Pawnee. Capt. Jones speaks in the highest terms of the bravery of his men. Capt. Griffin is censured by the writer of the letter, for not pursuing the advantage he had gained.—*Cincinnati Commercial.*

New Counterfeit.—M. A. Bradley, of the Phœnix Bank, yesterday detected a new counterfeit 5 dollar bill on the State Bank of Ohio, payable at the Troy branch. The general appearance of the paper and engraving is bad, and can easily be detected by comparison with a genuine bill. We understand a number of them were passed in the market yesterday morning.—*Cin. Com.*

A Great Feat.—A great crowd collected in St. Louis lately, to witness a man climb up a liberty pole 220 feet high, and set the American flag on the top—and then 'haul the pole up after him.' He accomplished the first, but postponed the other until sufficient rain shall have fallen to loosen the earth around it!

Yucatan.—By the arrival at New Orleans on the 15th ult. of the schooner Aparecido, from Campeachy, papers to the 5th ult. were received. The Yucatanese are defeating the Indians at all points, and regaining their former possessions.—They have re-taken Bacalar, Citas, Tinun and Pustunich. An attack upon Valladolid was contemplated.

By the following from El Hijo, of the 24th ult., it will be seen that Mr. Peoples has been at work in earnest in Yucatan.

"In short the American volunteers, who, it is said, have been contracted for by the Government, will soon arrive. Mr. Peoples, who is, we understand, the late editor of the American Star, is at the head of this, and has made the contract with the Government. The volunteers are to come well armed and equipped, and will be paid at the same rate as our own troops. At the termination of the campaign their accounts will be settled in money or land."

The Women of Oregon.

The following spirited reply was given by the young ladies of the Willamette Valley, Oregon, to an appeal from Captain Maxom, that they would use their influence in bringing volunteers into the field. Such ladies are worth fighting for.

"In reply, we hereby, one and all, of our own free good will, solemnly pledge ourselves to comply with that request; and to evince, on all suitable occasions, our detestation and contempt for any and all young men who can, but will not, take up arms and march at once to the seat of war, to punish the Indians who have not only murdered our friends, but have grossly insulted our sex. We never can, and never will bestow our confidence upon such a man who has neither patriotism nor courage enough to defend his country and the girls—such a one would never have a sufficient sense of obligation to defend & protect his 'wife.'

"Do not be uneasy about your claims & your rights in the valley; while you are defending the rights of your country, she is watching yours.—You must not be discouraged—fight on—be brave—obey your officers—and never quit your posts till the enemy is conquered; and when you return in triumph to the valley, you shall find us ready to rejoice with you, as we now are to sympathise with you in your sufferings and dangers." [Signed by fifteen young ladies.]

Lighting Street Lamps by Electricity.—It is proposed to light up the city of London all at one instant. This is to be done by having one stop cock for the main pipe, to let on and shut off the gas, and to have a wire connected with every lamp to send an electric current to ignite the gas.

From Havana and Central America.

The steamship Crescent City, from New Orleans, at New York, touched at Havana, and brings dates from that port, of the 10 ult. Quite a disastrous fire had occurred at Pueto Principe, on the 5th ult., by which the establishment of Senores Belandin and Hornosa were totally destroyed, and a large amount of property lost. A letter to the N. York Herald, dated Havana, Aug. 18, says:

Business here is rather dull. The New Orleans packets arrived here last week, with about $80,000, to purchase sugars. The Philadelphia packets are buying and loading, for their own account which is equal to $3 per box for freight, when, if taken, as freight, this would not pay more than a dollar per box,

Havana begins to feel the effects of the great shock in Europe, by the revolution. Confidence is lost.—Merchants are afraid to trust their old customers. They will rather keep their produce and goods than to run any risk. But one house of reputation has failed here this spring. Many dry goods merchants are failing daily. We have here six hotels, and two have closed doors.

The island is perfectly quiet. Persons can travel day and night, and never be molested nor insulted.

Several segar manufactories have given up business, and more than 20.000 workmen, called *oficiales jabaguеros.* are out of employ.

A great deal of old silver came in a Spanish man-of-war, from Yucatan, church property, which is selling at auction, at 75 cents an ounce. Many emigrants from that place are arriving daily.

By the arrival of the Crescent City, we also have intelligence from Central America, of a date later than we have heretofore seen. The Herald gives the following summary of the news:

In the Havana papers we find accounts from Central America to the 5th of July, by which it appears the civil war in Guatemala was still going on, and that the government troops under the command of General Carrera, had been defeated on several occasions by the insurgents.

In consequence of certain articles which appeared in the official paper of the government, the French Consul General to the Republic of Guatemala had deemed it due to the respect he owed to his own government, to retire from his official position; consequently there was no representative of the French government in Guatemala. A meeting of French residents was previously held at the Consul's house, and a paper drawn up and signed by them, in which they protested against the malevolent and partial sentiments which the editors of the *Gaceta* had indulged in regarding France and her new form of government. Things remained in this state at the last accounts, though the government was understood to deny the right of the French Consul to make them responsible for anything published in the official paper, save such articles as were avowedly official ones.

The Congress of the Republic was to assemble on the 15th inst., and it was hoped that their labors would conduce to the quiet of the country.

The celebrated question of the Mosquito Territory, and the position of the British Government with part of Central America, as protectress of the improvised sovereignty of uncertain extent, was not only causing an excitement in Nicaragua, on whose frontiers it more immediately lies, but also in other parts of the Central-American confederation. The State of Honduras has likewise issued manifestos expressive of the disgust with which it views the English in the possession of a position which would give them the mastery of a large portion of the foreign trade.

The Chester County Bank Robbery.—The Germantown Telegraph, noticing the arrest of officer McGowan in Philadelphia, in alleged connection with this robberry, through some singular developments made by R. H. Lackey, says:

"We learn farther, that there is a great probability that a large portion of the money stolen—over $40,000—will be recovered. Lackey, it appears, has turned state's evidence; and we are informed that as soon, as Dr. Darlington, President of the Chester County Bank, from whom the valise, containing the money was stolen—was confronted with Lackey, he instantly identified him as the person who took his seat by him in the car a few moments before the robbery was committed, and who disappeared with the valise. The car agent, also, we learn, recognised him at once."

The Jesuits in Gallicia (Austria,) have received orders to quit that country before the 15th of July. The reverend fathers possess there 5 great establishments, viz: a convent in the capital, a gymnasium at Neusandezc, in the east of Gallicia, another gymnasium and a seminary of philosophy at Tarnopol, in the east, and a normal school to which is attached a sort of penitentiary prison at Starnowicz, in the circle of Sandecz, so that the country was found entirely under the domination of the Jesuits.

From Rio de Janerio.—By the barque W. C. H. Wright the Baltimore Sun has received dates from Rio de Janerio to the 28th ultimo. On the 19th of July the Empress of Brazil gave birth to a prince, heir to the throne, whereat there were great rejoicings and several days holiday. The introduction of slaves into Rio from the coast of Africa continues as successful as ever, notwithstanding the efforts of the English and American squadrons to suppress the slave trade.

Nature of an Oath.—On Saturday, at Philadelphia, a boy aged twelve years, was called to testify, and was asked if he knew the nature of an oath, to which he replied as follows: "If I tell the truth now and be good afterwards, I will go to Heaven." Judge Kelley remarked that the question was never better answered by one so young.

Honorable Politicians.—Col. Field, whig, was elected to the Legislature of Kentucky by one majority, over Jesse Haydon, democrat; but Col. F. has resigned, and they are both again candidates for the Legislature in the county. Field, being elected by one vote, and finding that Haydon had voted for him, resigned, because he failed to vote for Haydon.

Death from swallowing a Peach Stone.—A daughter of Mr. Pitts Southwich, of Newport, R. I., died on Sunday from the effects of swallowing a peach stone. She had just recovered from a fever, which left her nerves very weak, and it is probable that her weakness and fright contributed to her death. She was sixteen years old last week.

Religious Refugees.—There arrived at New Haven, Conn., on Wednesday last, in the schr. Gold Hunter, from Porto Rico, twenty-three passengers, Portuguese, who were forced to leave the Island of Madeira some two years since, in consequence of their religion being obnoxious to the laws of that county. It is stated that they are of the Presbyterian denomination.

Late and Interesting Mexican News.

The brief telegraphic account of Mexican intelligence in the Sun on Saturday, was brought to New Orleans by the British West Island harbor. The Bulletin, of the 21st inst., gives the following more extended account:

She left Vera Cruz on the evening of the 15th instant, and brings us dates from the city of Mexico as late as the 13th instant, at noon. Our latest advice by her from Tampico are also up to the 13th. The news which she brings is somewhat interesing in a commercial point of view. For several days before the English Courier left, the Mexican Congress was debating the propriety of a further reduction of the Tariff, which, if the measure is carried, will have the effect of admitting American cotton at 20 per cent. duty, and entirely abolish all the revenue laws which prohibit articles of any description. The Mexican Congress is using every means in its power to encourage commerce and many further reforms are anticipated.

We learn from our correspondence that the revolutionary movement under Paredes is entirely suppressed, and that his forces are entirely dispersed. Various rumors are current as to his locality, some of which place him in the city of Mexico, and from all we understand, this last rumor is correct. Intelligent gentlemen, who came on the steamer to this city, declare that, protected by only two or three friends, he is concealed in the capital. Don Ramon Giuzascla, one of his principal officers, was taken prisoner on the 8th inst., and has since been tried and shot.

Our Minister, M. Clifford, is treated in the most courteous manner, not only by the Government, but also by private individuals, who seem to be using their best exertions to restore the good feeling which should always be conspicious between sister Republics. Mr. Clifford has expressed his determination to return to the United States in October next. A proposition is before the Mexican Congress to establish consulates only at London, Havre and Hamburg, and to constitute all other offices as supplementary consulates. It is thought that the measure cannot be carried

Vera Cruz is both extremely dull and very healthy. The citizens of the place have organised a police of forty Americans and we learn that they have expressed their determination to keep out all the Mexican regular soldiers. The Castle is manned by seventy-five of the citizens, who relieve each other every week. There is but little business doing.

The only items of interest which we have received from Tampico, are those giving some further details of the progress which the Sierra Madre Expedition is making. The affair is spoken of in the streets in the most public manner. Within the last fortnight, an agent of the company from this city, has visited Tampico, in order to make some definite arrangements for the successful termination of the schemes.

Both in Tampico and in Vera Cruz the best disposition is shown towards the Americans who are still there; and every politeness is accorded to them.

Don Arrillaga, the business agent of Santa Anna in Mexico, came as a passenger in the Severn, bound for Jamacia, where, it is said, he is to marry the daughter of the ex-Dictator.—Letters have been received from Santa Anna in which he has announced to his friends that his wife is insane.

As far as Santa Anna himself is concerned, his power is completely broken in Mexico, and there are no fears that it will ever be revived, On the 1st instant the Minister of War dismissed over 200 officers, who have expressed themselves in his favor and many are to follow in the same way.

We add the following from the Crescent:

The Government is every day gaining strength. We have conversed with several intelligent Mexicans, who assert that the present Government is the most vigorous that has ever existed in Mexico, and that Herrera is daily becoming more popular with the people.

The Arco Iris of the 15th says that there is a fine prospect of bringing the Indian difficulties to an end, and that there will be a treaty of peace between all the tribes and Mexico, soon concluded.

The Seamstresses.—The Seamstresses of New York are about holding a general mass meeting for the purpose of taking into consideration the depressed condition of their trade and the low prices at which the immense competition forces them to labor. Many of these girls have sick and aged parents depending on them for support, and the remuneration they receive, after working from morning till night, and, oftentimes, from night till morning, is scarcely sufficient for them to keep them from actual starvation.—*Neal's Gazette.*

Deaths in Philadelphia.—The interments in the city and Liberties of Philadelphia for the week ending Aug. 19th were, adults 58, children 116.

The Cholera.—The Sanatory Commissioners appointed by the Parliament of England, have made a remarkable report. It appears that Cholera and Influenza are intimate diseases, both delighting in the same localities, and that the latter is far more dangerous than the former. Last November the Influenza attacked in London 500,000 persons, making for the space of 11 weeks 6,145 deaths per week above the usual number, an excess greater than the entire mortality produced by the Cholera in the twenty-one weeks during which it raged in 1832. On examination, it seems Cholera is diarrhœa, developed to a monstrous form by a peculiar state of the atmosphere, accumulated moist exhalations, with sudden changes of temperature. Influenza is the ordinary "cold developed to an epidemic." Cholera, in its first stages, readily yields to aromatics, opiates, and astringents. Now, having found out the cause, we have but to remove it to prevent its effect; and knowing the cause, we can more intelligently proceed to modify the effect. It becomes then the duty of municipal bodies to remove all stagnant pools, ditches, bad drains, and, if possible, forest lands and marshes contiguous; in fact, to take away, as far as possible, every cause that may engender miasmata.—*Pitts. Com. Jour.*

Shocking Occurrence.—The wife of Mr. W. Thann, Jr., of Pittsford, whose mind has been diseased for some time past, on Sunday afternoon killed two of her children, by holding their heads under water, in an iron kettle, until they were strangled to death. The mother had made similar attempts to take the life of her offspring, but was prevented by those who happened to be in the house. One of the children was a little girl of about six years of age, and the other still a babe, and both handsome and interesting. The idea that the children would not be well cared for, and be unsuccessful in future life, pressed on the mind of the mother, and she determined upon ridding them of life and the porspect of future trouble, by this act of violence.—*Roch. Dem. of 23d ult.*

NEWFOUNDLAND.

The following is an extract, of a letter to one of the editors of the New York Journal of Commerce, dated,

"Newfoundland, June, 1848.

"We, Newfoundlanders, have passed a most trying winter, hundreds of families have subsisted, during the season, on an allowance of half a pound of corn meal, a head, per day. Had it not been for this we have good grounds for stating, hundreds must, have died of starvation. Numbers, even at this time, are living in a state of the deepest distress and wretchedness—without food, —save fish—without necessary clothing—without any means of procuring necessaries—and without credit. Last year we had poor fisheries and almost a total failure of the potato crops, so that not only a few families have been destitute, but whole communities—yea every part of the Island has felt the smart. The government, last fall, did much to meet the exigencies of the winter, but really, after doing what, perhaps, it could, it was a mere trifle, considering the thousands looking to it for relief. It is much to be wished that this summer would prove prosperous, both as regards the fisheries and potato crops, for should it turn out otherwise, we apprehend that Newfoundland, during the subsequent winter, will witness gloomier scenes, and will have to pass through heavier trials, than it has ever yet experienced since it became a British Colony. Merchants are feeling the times much; several of them became bankrupts last winter, and many more seem to be only staggering along and struggling against a fall. They will not, because they cannot, issue supplies, in fact many of them can't get supplies to issue. Even salt, an article without which the poor man, here cannot get along, is refused this summer on trust, to scores of planters or fishermen.

The governor has done a good deal this summer to encourage agriculture, by granting supplies of wheat and barley, &c., and we must hope that the result will be a great blessing; but we are not without fears.

Loss of the Steamer St. Nicholas.—The N. Y. Tribune gives the following details of the loss of the steamer St. Nicholas.

We learn from a gentleman just arrived at Norwalk, that the steamboat St. Nicholas, Capt. Rodman, while racing with the Cataline, Thursday afternoon, struck on a rock at the entrance of Sawpit Harbor, and almost instantly filled. She ran about three hundred yards, and nearly reached the dock, when she sunk to within two feet of the hurricane deck.

This took place in such a short time that several passengers, lying in the after cabin below, were floating in the water before they could escape. It is not certainly known whether any one was drowned. The Cataline took off the passengers, 150 in number, and carried them to Norwalk. The St. Nicholas will probably be raised, and restored to her former condition, but but the loss to her owners will be considerable.

Suicide of a Girl Eleven Years of Age.—A mulatto girl, (says the N. O. Delta of the 17th) eleven years of age, named Justine, belonging to Madame H. Desforges, Royal street, between Main and St. Philip streets, committed suicide yesterday, by jumping into a well in the yard of the house and drowning herself. No cause was assigned for the committal of so rash an act. The Coroner held an inquest on the body, when the jury returned a verdict in accordance with the circumstances.

The Affray at Niagara. — Particulars. — A correspondent of the Boston Evening Transcript, writes from Niagara Falls concerning the late difficulty there, as follows: "The engineer of the wire suspension bridge, Mr. Ellet, has been reaping a rich harvest in tolls, which have flowed into his pocket by hundreds of dollars per day, till to-day, when a stop was put to his receipts. The origin of the difficulty is this: Mr. Ellet's contract was that the work should be completed by a given day, which has not yet transpired. The work being completed, he takes the bridge to himself, establishes a toll of twenty-five cents each way, and pockets the money.—The Canadians, seeing the rich profits he is reaping, refused to-day to allow any one to enter Canada over it, and have erected a barricade on the frontier; that is, 200 feet over the Niagara River, in the middle of the Bridge. This soon led to an alarming state of excitement. The Canadians and Americans were in open hostility. Parties were formed, and a fight took place to-day at the barricade, in which the Canadians had the best of it, and in the melee one of the American party was badly beaten, taken prisoner, thrown over the mad river beneath, by his head and heels, and finally released, when he made his escape to the American side, and the Canadians remained at the barricade for the remainder of the day.

The business of the bridge will probably be suspended for a season. The matter in dispute will probably lead to a suit at law. How it will be decided, it is impossible to conjecture. Thro' the influence of a friend from Buffalo, who was well acquainted with the Canadian belligerents, our party was allowed to pass over about half an hour after the battle, they so far removed the barricade as to enable us to climb over it, which was a favor denied to many who had intended to make the passage through to-day. The bridge is a grand and elegant structure, and I have passed over it without the least fear, having perfect confidence in the stability and great strength.—But to fight a battle at such a fearful height, and in such a place, is frightful in the extreme, and chills one's blood. But what will man not do in this nineteenth century? —*Pittsburgh Commercial Journal.*

Serious Affair.—A quarrel occurred in Boston on Monday evening, between Laurietta Franklin, formerly of Deerfield, N. H., and Mary Jane Kimball, formerly of Bangor, Me., during which the former inflicted two severe wounds with a bowie knife upon the person of the latter. A physician was called to dress the wounds, and does not consider them dangerous, although the injured girl was so weak from loss of blood, that it was necessary to convey her home in a carriage. Both the parties have for some time past been leading dissolute lives, and jealousy is said to have been the cause of the affray. Laurietta was brought before the Police Court, and was ordered to recognize in the sum of $300 for her appearance for examination, in default of which she was committed to jail.—*Scott's Weekly Paper.*

NOTICES.

GENESEE CONFERENCE.

The Genesee Annual Conference of the Methodist Protestant Church will commence its nineteenth session at Loon Lake, Stuben county, New York, on the first Tuesday in October, 1848, at 10 o'clock, A. M. It is presumed that a committee will be in waiting, at the place, as usual, to assign ministers and delegates their respective places for entertainment. A full attendance is desired. And we shall be happy to greet any of our brethren from sister Conferences, who may be pleased to favor us with a fraternal visitation. The post office address of the Conference is "Patchin's Mills, Stuben county, New York." E A WHEAT, Secretary.

Elba, August 21st, 1848.

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Pennsylvania Conference, meets at South Canaan Meeting House, Wayne Co. August 30, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Onondaga Conference meets at Sand Bank, Oswego, N. Y. September 6, 1848.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Iowa Conference meets at Burr Oak Ridge, Cedar, Iowa, September 13, 1848.

The Vermont Conference meets at Shelbourn, Vermont, September 20, 1848.

The Missouri Conference meets at Mt. Pisgah Camp Ground, Green County Mo. September 21, 1848.

The Michigan Conference meets at Adrian, Michigan, September 27, 1848.

The Tennessee Conference meets at Unionville, Tenn. September 29, 1848.

The Arkansas Conference meets at James Walker's, White County, Ark. October 2, 1848.

The North Illinois Conference meets at Princeton, Ill. October 4, 1848.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

The Louisiana Conference meets at Union Church Camp Ground, De Soto parish, October 11, 1848.

The Wabash Conference meets at Middletown, Ia. October 18, 1848.

The Georgia Conference meets at Le Grange ch. Newton County Georgia, October 20, 1848.

The North Carolina Conference meets at Fair Grove Guilford Ct October 20, 1848.

The Virginia Conference meets at Hampton, Va. November 9, 1848.

The Huntsville Conference meets at White Plains, Benton county, Alabama, November 9, 1848.

The Alabama Conference meets at Montgomery, Alabama, November 17, 1848.

The Mississippi Conference meets at Harmon's, Attaal county, Georgia, December 1, 1848.

DEDICATION.

The new Methodist Protestant meeting house at Jacksontown, Licking County, will be first opened for Divine service, at 11 o'clock, Sunday, September 10th. Ministers on their way to the Muskingum Conference, are invited to call and spend the Day with us.

E. S. HOAGLAND.

ONONDAGA CONFERENCE.

The tenth session of the Onondaga Conference will commence on the 6th of September, at 10 o'clock, M. A. at Sand Bank Village, Oswego Co., N. Y.

Ministers and Delegates will please call at the parsonage house, opposite the M. P. Church, and Rev. Francis Pierce, Sup't. will direct them to places of entertainment during the session.

IRA H. HOGAN, Pr.

Wm. W. Sterricker, Sec.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Drs C. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

Tanners Creek Ct.—Ind. Dist.—Our 4th Quarterly Meeting will be held at the E. Fork Meeting House, near Brother William Smith's, commencing on Saturday, September 16, 1848. We cordially invite our esteemed President, Brother T. Snipp, and Brother T. Finkbine, and all other brethren from the Indiana and Ohio Districts that can attend.

JABEZ SIBLEY, Supt.

Clarksville Ct., Ohio Dist.—The fourth quarterly meeting for this ct. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON

Onondaga Conference.

LAST ROUND.

Annual Conference, September 6th.

IRA H. HOGAN, President.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

R Rose,	O.	E A Wheat,	N Y
H M'Bride,	"	T Shipp,	Ia
S Lancaster,	"	J Clarke,	Ill
C H Williams,	"	G S Peirson,	Ill
D B Dorsey,	"	Ed Golden Rule,	Ky
Editor,	"	L D Johnson,	N Y

☞ Moneys received during Editor's absence, will be credited when he returns.

OUR LIST.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	12
Rev. W. G. Fowler, Painstersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	8
Rev. S P. Kezerta. Bainbridge, O.	6
Rev. T. Finkbine, Cincinnati, O.	7
Rev. V. Lucas, Johnstown, Pa.	7
Rev. Wm. Reeves, Pittsburgh, Pa,	6
Rev. O. P. Stephens, Catawba, O.	8
Rev. A. P. Corey, Waitsfield, Vt.	5
Rev. C. J. Sears, Chaneyville, O.	6
Rev. Jer Jack, Bucyrus, O.	8
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	5
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	5
S. B. Johnson, Putnam, O.	5
Rev A R Brown, Vienna, Ohio,	5

☞ We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

TO THE AFFLICTED.
READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues both superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

A few copies just received, and for sale at this office. Price, 50 cents single, $5 per dozen.

JUST RECEIVED

From the Book Concern, Baltimore.

A NEW SUPPLY OF

HYMN BOOKS, M. P. CHURCH,

DISCIPLINES M. P. CHURCH.

ALSO A FEW COPIES OF

Smethen's Sermons.

For sale *for cash*, wholesale and retail at the Office of the Western Recorder.

Poet's Corner.

"LIVE TO DO GOOD."

BY G. W. BETHUNE.

Live to do good; but not with thought to win
From man reward for any kindness done;
Remember Him who died on cross for sin,
The merciful, the meek, rejected One,
When He was slain, for crime of doing good,
Canst thou expect return of gratitude?

Do good to all; but while thou servest best
And at thy greatest cross, nerve thee to bear,
When thine own heart with anguish is oppress,
The cruel taunt, the cold, averted air,
From lips which thou hast taught in hope to pray,
And eyes whose sorrows thou hast wiped away.

Still do thou good, but for His holy sake,
Who died for thine, fixing thy purpose ever
High as His throne, no wrath of man can shake.
So shall he own thy generous endeavor,
And take thee to his conqueror's glory up,
When thou hast shared the Savior's bitter cup.

Do nought but good, for such the noble strife
Of virtue is, 'gainst wrong to venture love;
And for thy foe devote a brother's life,
Content to wait the recompense above,
Brave for the truth, to fiercest insult meek,
In mercy strong, in vengeance only, weak.

[KNICKERBOCKER

Reformatory.

USE OF TOBACCO.

NO. V.

Concluded from last paper.

That the use of tobacco in its various modes is often instrumental in producing and aggravating morbid growths, both malignant and non-malignant, has been held by some, and I think not without reason.

Mr. ———, of this city, aged 70, a strictly temperate man, who had been for many years in the habit of smoking his pipe, and sometimes a rather short one, was affected with a tumor of a scirrhous character on his under lip in the exact place where he was accustomed to hold his pipe. Excision of the tumor was performed, and the wound healed over smoothly. In the course of a few months, however, the malignant affection reappeared lower on his face, affecting various portions of the chin & parts below the jaw. The tumors soon took on the form of cancer, the ulcers rapidly spreading and destroying the coats of the blood-vessels, until repeated hemmorrhages entirely exhausted him. A clergyman of Connecticut who had regularly performed his pastoral duties for forty years, and who had indulged in the habit of smoking tobacco during his professional life, was affected during the last few years of his life with an indurated tumor of slow but constant growth, extending from under the left ear to the chin, and a little distance around on the other side, compressing the windpipe and filling up the space vertically from the jaw to the collar bone. This tumor though not painful, occasioned great difficulty in swallowing liquids, so that he was often in danger of suffocation during his meals. It was at length the probable cause of his death, for he died under an attack of croup, which but for that might perhaps have been cured.

I witnessed another fatal case of tumor, a few years since, in an eminent clergyman, who had indulged in the habit of smoking, many years, to an extravagant degree. The tumor, which occupied part of the cavity of the abdomen, attained, in less than three years, an enormous size, involving one of the kidneys, and a portion of the liver, and filling one side of the abdomen, and preventing him, for many months before death, from lying in a horizontal posture.

A gentleman with whom I had been acquainted for many years, who had been accustomed to chewing tobacco, became dyspeptic about fifteen years before his death, and left off, for a time, the pernicious habit. In about six weeks from that period, he gained fourteen pounds of flesh, a result similar to what I have often witnessed, and heard of, in others. He resumed the practice, however, in less than a year, a sequence which is also very common. About six or eight years afterwards, he exhibited commencing symptoms of diseased liver. During the last year of his life his complexion grew sallow, he became weak and nervous, had loss of appetite, a quick pulse, difficulty of breathing, enlargement of the liver, which no remedies seemed to control. He died suddenly, and on examination was found to have a scirrous, tuberculated liver, pancreas and omentum, and a scirrhous stomach. The scirrhous portion of the stomach, extended from near the lower orifice, over a surface from 2 to 3 inches in width, entirely around the stomach, the inner surface of which was already in an ulcerated or cancerous state. That the diseased condition above described bore the relation to tobacco of an effect to a cause, may not admit of positive certainty, inasmuch as the predisposing and efficient causes of cancerous disease cannot in most cases be known, yet it is difficult to avoid the belief in this case that tobacco had an important agency either in inducing or aggravating the disease.

It may be proper in this connection, to inquire, by a careful comparison of the symptoms of cancerous or malignant disease on the one hand, with the artificial symptoms produced by the regular and long-continued use of tobacco on the other, whether there may not be a *tendency* in the continued use of tobacco to produce malignant disease.

Pathologists tell us "that the development of malignant disease depends on a perversion of the nutritive process—that the lymph which exudes through the capillary vessels in the ordinary course of nutrition or some accidental inflammation, appears to have its vitality perverted—so that instead of forming in itself the normal cells but of which the proper tissues of the body are developed, it forms the irregular abnormal cells constituting a malignant tissue. One of the causes of this perversion of function is a peculiar cachexy, or morbid state of constitution which is sometimes congenital, and sometimes appears to be caused by depression of mind and other circumstances that impair the powers of digestion and nutrition. Another cause is its constant local irritation." Now let us ask the veteran tobacco user if he has ever experienced a perversion of function by the lessening of the vital powers, a lowering of the appetite and wasting of the flesh, an occasional depression of spirits and weakening of the mental powers, especially after a tobacco debauch? But as the influence of very obvious causes is not always readily perceived by the person most affected by them, or if perceived, not readily acknowledged, let us see if the connection between the above symptoms and the alleged cause cannot be more satisfactorily made out by the indirect or reversed mode of comparison. If, then, it can be shown that when a person in the daily use of tobacco is laboring under the above symptoms, they mostly disappear soon after omitting the use of tobacco, the cause of such symptoms is clearly made out. But numerous cases within my own knowledge have occurred in which the disuse of such practice has, in a very few weeks, improved the appetite, increased the flesh, increased the vital power and all the bodily functions, and added cheerfulness to mental activity. In fact, the habitual use of this drug is in some cases adopted professedly to remove a corpulent habit of body. —If, therefore, the identity of symptoms in the two cases is established, is not a *tendency* to produce the disease in question clearly proved?

Again, let us enquire how the treatment of the "cancerous cachexy, as it is called, when the patient is languid, depressed, emaciated, the complexion leaden and sallow, the appetite bad and digestion imperfect," as recommended by modern medical writers, accords with the above views. Dr. Druitt, an approved modern surgeon, directs "that before resorting to extirpation, the general health should be improved by a tonic course, or an alterative plan of treatment. The same course should be pursued, even if extirpation should be impracticable. But we have seen above that the general health is more speedily improved, in the case of those who use tobacco, by omitting its use, than by any other means.—This, then, in the case of one using the drug, would naturally form one of those means recommended. But if the *disuse* of a thing would aid in removing a disease, it is reasonable to infer that its *use* would have a tendency to aggravate, if not to produce it.

In regard to the agency of tobacco in producing or increasing malignant disease, there is some reason to believe that what it may not accomplish when used alone, it will accomplish when used in conjunction with other poisons. Some observing medical men have entertained the opinion that the habitual use of tobacco with alcoholic drinks has often been instrumental in inducing scirrhous of the stomach. It may be recollected by many that this opinion was given by the attending physician of the celebrated Dr. Holyoke, who made a post mortem examination of his body. He testified before the legislature of Massachusetts, when about passing the nine-gallon law, that the cause of his death was a scirrhous state of the stomach, a result often witnessed in the case of those who were in the daily and regular or moderate use of tobacco and rum.

On the whole, from the few observations I have made in my professional practice, of the peculiar effects, on the human system, of the different modes of using tobacco, I infer that chewing it has a tendency to produce epilepsy; snuffing, to produce palsy and various nervous affections; smoking, to produce apoplexy; and any or all of these modes, single or combined, to produce malignant or cancerous disease.

Respectfully yours,
AMATUS ROBBINS.

Troy, Aug. 9, 1845.

Biographical.

From the Methodist Expositor and True Issue.

PORTRAITS FROM THE PULPIT.

BY THE LATE MRS. L. A. L. CROSS.

REV. MR. STOCKTON.

I had heard of the stirring eloquence of this distinguished divine, and watched with interest his ardent struggles for the church of which he is pastor. I had read the beautiful effusions of his pen; and longed to listen to his breathing thoughts, as they fall, in burning words, from his lips in the sanctuary. Observing a notice in the papers, that he would preach in the First Methodist Protestant Church on the 12th instant, I determined to gratify my long-cherished curiosty, and accordingly went to hear him.

Soon after I entered the church, a tall, pale, emaciated, corpse-like figure was seen moving up the aisle, with slow and feeble step, whose marked and superior cast of countenance particularly attracted my attention. He ascended the stand, and there was realized my beau ideal of Thomas H. Stockton. He seemed a young man, with his hair prematurely whitened by sickness, sorrow, and toil. His whole aspect and bearing were those of an invalid, and, without utteringing a word, he had enlisted all my sympathies.

When he arose to announce the hymn, his respiration was difficult and painful; his utterance feeble, hesitating, and frequently interrupted by a distressing cough. He prayed in a subdued tone, with a pathos that should have moved and melted every heart. Who could remain untouched, to see that noble man struggling against his infirmity, like an exhaused swimmer, buffeting the proud waves that seem ready to overwhelm him?

The preliminary exercises were protracted to an unusual length, by the singing of two or three hymns in succession, that the irritating cough might have time to subside. These ended, he attempted to speak; but his difficulty of utterance increasing with his cough, he was able only to make a few remarks on the leading points of his subject, and obliged to conclude before he had spoken more than fifteen minutes. He paused; but there was an eloquence in that silence. It was an impressive moment. Youth & beauty were there, frivolity and fashion, with the contrast of age and seriousness and intellectuality; but all sat subdued, and solemn, and thoughtful, under that voiceless appeal. Before us was "the strong staff broken, and the beautiful rod." It was a practical lesson on the frailty of human strength, a sermon for the heart. It was as if one of the dead had come out of the grave to admonish us, and shrunk back to his place under the burden of a message but half delivered.—The affecting incident told with more power upon the vast assembly than the most thrilling utterance of genius.

Resolved, however, not to be defeated in my attempt to hear this gifted man of God in his better conditions and happier moods, last Sabbath I repaired again to his church. It was then I saw Thomas H. Stockton in his glory. His commencement was languid and laborious as before, but his thought was compact and solid; his sentences clear, classic, and sparkling; indicating a thorough elaboration of the discourse, both as to matter and style. But when he began to rise and warm with his subject, his enunciation became more rapid, his gestures bold and frequent, his voice full, clear and melodious. Whether his annoying and oppressive cough ceased, I cannot tell; or whether I ceased to observe it, in the wondrous fascination which he threw about his theme. The soul seemed to triumph over the infirmity of the body, and poured forth its rich and glowing conceptions like a shower of diamonds.

Mr. Stockton's fancy is remarkably brilliant and sparkling, yet commonly held in proper subserviency to truth and reason. His subjects are thoroughly analyzed; his logic is cogent and conclusive; his style, finished to the highest point of classic elegance and ornament. There is, occasionally, in the structure of his sentences, something very remarkable—a certain antithetic correspondence of members—a frequency of a peculiar kind of repetition, which, on the printed page, seems rather too elaborate; but which, with the taking accompaniments of voice & manner, appears quite appropriate in the pulpit, and adds wonderfully to his power. His style is an eminent instance of what the French denominate the style, *coupe*. His sentences are brief and transparent, his enunciation slow and distinct, his entire elocution graceful and emphatic. He seems to be a man of deep evangelical piety, whose heart is evidently in his Master's work, and the fruit of whose labors, I trust, will be realized in heaven. In short, he is worthy of that beautiful effusion of Mrs. Welby, entitled "Pulpit Eloquence"—one of the sweetest productions of her gifted muse, intended as a description of Mr. Stockton, as she recollects to have seen and heard him in her youth.

Of all the pulpit men with whom I am acquainted, personally or by reputation, I know of none with whom to compare Mr. Stockton.—Bating the mechanical structure of sensences to which I have alluded, I should think him more like Summerfield than any other man, living or dead. There is something of the same meekness and humility of aspect, the same chastened sweetness of expression, the same beauty of conception, brilliancy of diction, wealth of imagery, and fervid love. On account of his fondly cherished theory of Christian union, and his plan for demolishing the sectarian walls which divide the Church of Christ, he has been called an enthusiast and a visionary; but oh, his enthusiasm is divine, and his visions are those of heaven! Long may he be honored—a blessing to his brethren and a light in the world, before he exchanges the pulpit for the throne!

Narrative.

THE INDIAN CHIEF.

A BEAUTIFUL SKETCH.

The following beautiful story is literally true, and was first published in a lecture delivered by William Tracy, Esq., of Utica, N. Y., on the early history of Oneida County. It has been altered by somebody, but we have not the means at hand of correcting the alterations, nor are they sufficiently important to mar the beauty of the incident as gracefully related by Mr. Tracy, whose fine pen, we take this occasion to say, it is a reproach to him, that he has suffered to lie idle so long.

One of the first settlers in Western New York was Judge W———, who established himself at Whitestown— about four miles from Utica. He brought his family with him, among whom was a widowed daughter with an only child—a fine boy about four years old. You will recollect, the country around was an unbroken forest, and this was the domain of the savage tribes.

Judge W——— saw the necessity of keeping on good terms with the Indians, for he was alone, he was completely at their mercy. Accordingly he took every opportunity to assure them of his kindly feelings, and to secure their good will in return. Several of the chiefs came to see him, and all appeared pacific. But there was one thing that troubled him; an aged chief of the Oneida tribe, and one of great influence, who resided at the distance of a dozen miles, had not yet been to see him, nor could he ascertain the views and feelings of the sachem, in respect to his settlement in that region. At last he sent a message, and the answer was that the chief would visit him on the morrow.

True to his appointment, the sachem came; Judge W——— received him with marks of respect, and introduced his wife, his daughter, and little boy. The interview that followed was interesting Upon its results, the Judge was convinced his security might depend, and he was therefore exceedingly anxious of making a favorable impression upon the distinguished chief. He expressed his desire to settle in the country, to live on terms of amity and good fellowship with the Indians, and to be useful to them by introducing among them the arts of civilization.

The chief heard him out, and then said:—"Brother, you ask much, and you promise much. What pledge can you give of your faith? The white man's word may be good to the white man, yet it is wind when spoken to the Indian."

"I have put my life in your hands," said the Judge, "is not that an evidence of my good intention? I have placed confidence in the Indian, and will not believe that he will abuse and betray the trust that is thus reposed."

"So much is well," replied the chief, "the Indian will repay confidence with confidence; if you will trust, he will trust you. Let the boy go with me to my wigwam—I will bring him back in three days with my answer!"

If an arrow had pierced the bosom of the mother, she could not have felt a deeper pang than went to her heart, as the Indian made this proposal. She sprang forward, and ran to the boy, who stood at the side of the sachem; looking into his face with pleased wonder and admiration, she encircled him in her arms, and pressing him to her bosom, was about to fly from the room.—A gloomy and ominous frown came over the sachem's brow, but he did not speak.

But not so with Judge W———. He knew that the success of their enterprise, the lives of his family, depended on the decision of a moment.

"Stay, stay, my daughter," he said, "bring back the boy, I beseech you. He is not more to you than to me. I would not risk a hair of his head. But, my child, he must go with the chief. God will watch over him! He will be as safe in the sachem's wigwam, as beneath our own roof."

The agonized mother hesitated for a moment; she then slowly returned, placed the boy on the knee of the chief, and kneeling at his feet, burst into a flood of tears. The gloom passed from the sachem's brow, but he said not a word. He arose and departed.

I shall not attempt to describe the agony of the mother for the ensuing days. She was agitated by contending hopes and fears. In the night she awoke from her sleep, seeming to hear the screams of her child, calling on its mother for help. But the time slowly wore away—and the third day came. How slowly did the hours pass. The morning waned away, noon arrived; yet the sachem came not. There was a gloom over the whole household. The mother was pale and silent. Judge W——— walked the floor to and fro, going every few minutes to the door, and looking through the opening in the forest towards the sachem's abode.

At last as the rays of the setting sun were thrown on the tops of the trees around, the eagle feathers of the chief were seen dancing above the bushes in the distance. He advanced rapidly—and the little boy was at his side. He was gaily attired as a young chief—his feet being dressed in moccasins, a fine beaver skin on his shoulders, and eagle feathers were stuck in his hair. He was in excellent spirits, and so proud was he of his honors, that he seemed two inches taller than he was before. He was soon in his mother's arms, and in that brief minute he seemed to have passed from death to life. It was a happy meeting—too happy for me to describe.

"The white man has conquered!" said the sachem; "hereafter let us be friends. You have trusted an Indian; he will repay you with confidence and friendship."

He was as good as his word; and Judge W——— lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.

Judgment Before Argument.

Long time ago there dwelt in a city of the West, not far from Pittsburgh, a worthy gentleman who held the responsible office of Justice of the Peace. He knew some little about law, and a great deal of natural justice. His decisions frequently excited the indignation of the young lawyers who pleaded before him, but he never suffered himself to be influenced by the statutes which were brought up against his opinions, or the indirect threats of disappointed law expounders. In fact, his office was a court of enquiry in every sense. It was useless to bring law in opposition to his sense of right. He used to say, "I am a justice, and bound to administer justice, and no petty technicalities shall ever make me decide against the teachings of my conscience." It is hardly necessary to say that many curious things happened in the office of this independent justice.

A case was one day brought before the squire, which certainly required his peculiar system of administering justice. John Doe had sued Richard Roe for a just debt, but Richard had, by the aid of an attorney, found a loophole by which he expected to creep out of the necessity of payment. The case wore a very doubtful aspect, and both parties employed lawyers to plead for them.

The squire heard the witnesses patiently, rose to his feet, wrote a few seconds at his desk, seated himself again, and gave signs of being ready to attend to whatever might be said. The counsel for the defence made the most of his quibble in a speech which lasted an hour. When he had concluded, the plaintiff's counsel rose and labored and perspired for another hour to overturn the quibble. He also finished; and then followed a slight pause. The Squire sat still, puffing a segar and apparently quite at ease.—The lawyers both picked up their hats, looked at each other and then at the motionless Squire. At length the counsel for defendant spoke.

"I suppose you'll require a day or two to think about this case, Squire."

"Can't say I'll ever think of it again," replied the Squire, with an air of mingled indolence and indifference.

"What do you mean?' inquired the other lawyer.

"What do you mean, gentlemen?" asked the Squire.

"We wish to know when we may look for a decision," said defendant's counsel.

"You may look for it now if you please gentlemen—here is the docket."

"The docket!"

"Yes. I entered judgment for the plaintiff (looking at his watch) *a little better than two hours ago.*"

"This gentleman, is my———

But the lawyers did not wait until the sentence was finished; nor did they ever again appear before the just justice without being sure that they dealt in plain facts, unaccompanied by law technicalities and quibbles.

A London Printing Office in the Morning.

By 8 o'clock the whole body have arrived. Many in their costume resemble common laborers, others are better clad, several are very well dressed, but all bear in their countenances the appearance of men of considerable intelligence and education. They havely scarcely assumed their respective stations, when blue mugs, each containing a pint or a half a pint of tea or coffee, and attended either by a smoking hot roll stuffed with yellow butter, or by a couple of slices of bread and butter, enter the hall. The little girls, who with well-combed hair and clean shining faces bring these refreshments, carry them to those who have not breakfasted at home. Before the empty mugs have vanished, a boy enters the hall at a fast walk with a large bundle under his arm—of morning newspapers; this intellectual luxury the compositors, by a friendly subscription, allow themselves to enjoy. From their connection with the different presses, they manage to obtain the very earliest copies, and thus the news of the day is known to them—the leading articles of the different papers are criticised, applauded, or condemned—an hour or two before the great statesmen of the country have received the observations, castigations, or the intelligence that they contain. One would think that compositors would be as sick of reading as a grocer's boy is of treacle; but that this is not the case, is proved by the fact that they not only willingly pay for these newspapers, but often indemnify one of their own community for giving up his work in order to sit in the middle of the hall on a high stool, and read the news aloud to them while they are laboring at their work; they will, moreover, even pay him to read to them any new book which they consider to contain any interesting information! It of course requires very great command of the mind to be able to give attention to what is read from one book, while men are intently employed in the creation of another. The apprentices and inferior workmen cannot attempt to do this, but the greater number, astonishing as it may sound, can listen without injury to their avocation. Very shortly after 3 o'clock, the whole body are at their work, at which it may be observed they patiently continue, with only an hour's interval, until 8 o'clock at night.—*Quarterly Review.*

Public Charities and benevolent associations, for the gratuitous relief of every species of distress, are peculiar to Christianity: no other system of civil or religious policy has originated them; they form its highest praise and characteristic feature: an order of benevolence of disinterested and so exalted, looking before and after, could no more have preceded revelation than light the sun.

SUFFERING.—'There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ send out sweetness—all the sorrows of Christians do the same. Commend to me a bruised brother, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.'

BEREAVEMENTS.—'Oh, God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not from his hearts, nor grieveth the children of men.'

GOOD ADVICE..—That was capital advice given to a pious son by Rowland Hill, to preach nothing down but the devil, and nothing up but Jesus Christ.

Advertisements

BARRELL'S INDIAN LINIMENT

The best Remedy ever discovered for

External or Internal Applications.

PREPARED from the original Indian Receipt. It has been found to effect the most surprising cures in the following *Diseases of Man:*

Inflammatory and Chronic Rheumatism, Sore Throat, Croup, Swelled Limbs, Pains in the Breast, Back or Side, Stiff Joints, Ague in the face, Sprains, Salt Rheum, Bruises, Chill Blains, Tooth Ache, Pains in the Joints, Stings of Insects, Burns, Frosted Feet, Sun Pain, being used externally. Issues, Nervous Diseases, Weakness in the ankles and limbs generally. Erysipelas, Head Ache, Diseases of the Spine, &c.

TRY IT ONCE.

Price 25 cents, or 5 bottles for $1,00.

FOR HORSES.

It cannot be supassed for sprains, Galls, Chafes, Scratches, Strain of the Shoulders, Stifles, Cracked Heels, Ring Worm, &c. The most severe cases of Cholic in Horses, and Cattle have been cured by the Indian Liniment.

It is a well known fact, that the Indians, possessed a knowledge of the medical virtues of PLANTS entirely unknown to the white man. A knowledge of these plants, so important to mankind, would have remained forever secret with the Indians, had it not been that missionaries travelling among them have become acquainted with these remedies and their mode of preparation.

It was by this means that the celebrated INDIAN LINIMENT was found out, a discovery of the greatest importance to suffering humanity.

For all complaints where an external, and many where an internal application is required the country is challenged to produce a better article or one that will produce such surprising cures, as can be proved by thousands of certificates in the hands of numerous Agents throughout the country. It operates upon the system in a powerful and effectual manner, yet with the greatest safety, from the nature of its composition. It penetrates speedily, relaxing contracting Cords, Restoring the use of limbs long paralized, restoring the use of muscles which have long lost their action from various causes.

For affections of the Lungs, weakness of the Sides, Breast or Back, Liver Complaints, Enlargement of the Spleen, &c. Great cures have been effected by applying the INDIAN LINIMENT externally with a few drops taken on a lump of sugar internally. For long standing Colds and Coughs, and the soreness accompanying such affections, it has no equal; Billious Cholic, Cramp in the bowels and Stomach, Cholera Morbus, &c., an effectual and safe remedy.

BARRELL'S INDIAN LINIMENT, with Dr. BLAKE'S SANATIVE LIFE PILLS, is all the medicine used by very many families, & none that have thoroughly tested its virtues, would for a day be without it. Agents are daily writing for more, giving accounts of new and astonishing cures performed by its application, either external or internal.

The proprietor of this invaluable Medicine hesitates not to say, that it is his firm conviction that the day is not far distant when the "Indian Liniment" will rank among the first remedies of the day, for all internal as well as external diseases; and that no family will be without it who have had an opportunity to test its virtues.

Also for sale by the same Agents, Barrell's Indian Vermifuge or Worm Exterminating Extract,

Prepared from the Original Indian Receipt.

Dr. Stanhope's Celebrated CHOLAGOGUE PILLS,

For Fever and Ague, Purely Vegetable, and never known to fail.

Dr. Blake's Sanative Life Pills,

The best Cathartic medicine in use.

For sale by G W Thompson, Jas S McCleary, Zanesville, H G O Cary, Dresden: D W Culberson, South Zanesville; Jas Bell, Otsego; Claypool & Lynn Nashport; L H Dugan, Duncan Falls; J W Howly, Blue Rock; J Dean, Putnam; Shepard & Brother Taylorsville.

All orders for the above medicine should be addresed to G. W. Thompson, Zanesville, Ohio.

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Putnam, Ohio, July 20, 1848.

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DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the modo of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

FITS!

A GREAT TRIUMPH!

In medicine has been achieved by Doctor S. Hart in the cure of all Disorders, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

Hart's Vegetable Extract

Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

Or Falling Sickness, Hysterical Fits, Convulsions Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

Remarkable Cures

Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says. "My son has been afflicted for years with epileptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken tour to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respect to his case: —they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years, Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y.
Mrs. James Bertholf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

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(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HATT, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

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—oo—

A. H. BASSETT, Editor and Proprietor.

—oo—

JOHN McD. KENDALL, PRINTER.

—oo—

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Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Selected Poetry.

From the Cincinnati Commercial.

MY MOTHER.

BY MRS. SALLY SMITH.

Farewell, dearest mother, what bitter tears gushing
From the fountains of grief as we lay thee to rest,
Thy bounteous love through our memories rushing,
For thou wert of mothers, the kindest and best—
Thy hand never wearied, thy heart never fainted;
Thy husband thy joy, and thy children thy care;
Thy anxious solicitude cannot be painted,
Thy patient endurance and constancy rare.

When in infancy's imbecile season reclining,
On thy gentle bosom I laid me to rest:
Thy smiles resting on me, thy fond arms entwining,
How happy that season, how brief and how blest,
And when all thy children had left thy protection,
To sail on the tide of life's troublesome sea,
Each loved one still shared thy unceasing affection—
For thou wert still toiling their helper to be.

Thy generous attentions by goodness directed,
Make motherless orphans still bless thy dear name—
Bereaved of their parents, alone unprotected,
For thou wert indeed a kind mother to them;
And strangers revere thee with grateful remembrance,
The sick and afflicted, the naked and poor—
Thy hand ever ready to render assistance,
To those whom misfortune conveyed to thy door.

Rest, rest, dearest mother, thy sorows are ended.
And toiling and cares shall oppress the more;
While gratitude, fondness and filial love blended,
Our throbbing hearts swell as thy death we deplore,
Thy image engraven on each heaving bosom,
The scenes of thy love and thy tenderness past,
Shall ever inspire us with greatful emotions,
While life shall endure or memory last.

Goshen, O., August 20.

Communications.

Written for the Western Recorder.

"THEY MADE LIGHT OF IT."

NO. II.

At the close of a very interesting prayer meeting one night, the officiating brother took occasion to ask this question—"Who can say he will be here this night one week to come?" A young man standing just without the door, in all the vanity of his boasting spirit replied—"*I will.*" One week after a company were gathered again at the same place to attend a prayer meeting. was the vain boaster there? He was not. Where was he, dead? No, he was not dead. But during the week a message come to Br. F———, desiring him to call and see Mr. D———, who was not expected to live. He went to the house and as he neared the bed, the suffering man said: "I am glad to see you Sir; I was at prayer meeting a few nights since, and you asked at the close of the meeting this question—"Who can say he will be here this night one weak to come?" and a reply was made, 'I will.' Do you remember it? "I do sir." Well, I am the person who made that reply; but I was not there; and I am informed I must die, —as he spake he wept—but I have sent for you to pray for me, O pray for me! I am not ready to die! This man made light of gospel offers till he must die. He did die.

Mr. S———returned from college, where he had graduated, but not as he had gone there.—When he left the parental home where God's name was honored around the domestic altar, his mind was impressed with the truth and beaty of the christian religion. But being thrown into society where infidel principles prevailed, he effaced his religious impressions and tried to imbibe the principles of his infidel associates; and with them he made light of the gospel of Christ.—When he returned to his father's house, he was a boasted infidel, and often grieved his parents by his want of respect for the worship of God in the family. The father's heart yearned over the prodigal boy, and he fain would have won him back again to the Bible; and to this end he oft would introduce the subject of religion. But the vain man of letters would as oft reply—"I have no sympathy with the Bible; no faith in its authenticity." Mr. S———has been a hard student, and during his stay at College, had contracted the consumption, which shortly after his return home made such rapid progress on its victim, that serious apprehensions were awakened in his behalf. He was compelled to take his bed, and place himself under the constant care of a physician. Yet he had no thought of dying. When his friends would call to see him, he would entertain them with his infidel notions, and talk of his plans for the future. His disease was flattering, sometimes better and sometime worse. His anxious father requested the physician to give his true opinion of his son's condition. To which he replied; "Sir he must die." The father desired his son to know his condition, but how could he bear to tell him. He entered the chamber, and spoke of Jesus and urged the consideration of Christ on his son; "but he made light of it." In a few days the disease assumed the most fearful aspect, and great alarm was occasioned thereby. Messengers were despatched to bring the physician and among others, the father also. The Dr. came while the father was out; as he entered, the infidel looked imploringly at him, and with great anxiety said—"Dr. what is my condition?"—the Dr. hesitated. With much earnestness commingled with terror, he asked—"am I dangerous?" Said the Dr. "Sir you can not live many hours." "Great God!" he exclaimed, "I can not die! I am not ready to die! I am no infidel, no, I am no infidel! Where is my father? O my father! my father!" When told his father was out; "O tell him I am no infidel!" said he and he wept bitterly. Recovering from his paroxysm of grief partially, he lifted his eyes & saw a friend standing near his bed, and fixing his eyes intently on him, he cried out as if with terror—"O Arthur! Arthur! die for me, die for me! You are better prepared than I am! I am no infidel! I am no infidel!" Thus he died. He made light of the gospel till too late.

ADIEL.

Norfolk, Va.

Ministerial.

Visit your Flocks.

Ministers, servants of the Most High, you must visit your flocks, you *must*, it is half the battle. The richness and fullness and freeness and *heartiness* of your sermons depend greatly on pastoral visitation. Sometimes whole sermons are forged in a chimney corner; a vein of the richest, purest gold, is started by a single thought. Some praying mothers in Israel can wake up the soul to new life and light and glory! But how are these visits to be made? in a cold, dry, formal manner? Nay, your souls must be kindled, fired; your faces shine as Moses' when he descended from the mount of God. Pastoral visitation must be special business, and the families you visit must realize that it is a special business. Do not confine your visits merely to the members of your own church, but go from house to house, as did Paul, weeping as you go—take saint and sinner in the arms of your faith and love—let every man, woman, child, saint and sinner feel that your message is from God! Our eyes is this moment fixed on a certain preacher, who studies hard, even beyond his strength, preaches pretty well, but where is the fruit, the kindling up of souls, the growth in grace? where the awakenings, the souls born into the kingdom, where? All is mum! The church is going down, and will go down, down, down! What's the matter? He don't visit—he won't visit. Says the "Religious Telescope," touching this point,—"Some ministers preach, preach, preach, do nothing but preach from the pulpit, and wonder that the work, the spiritual work declines on their hands. They preach sound doctrine, powerfully and pointedly, the people, it may be, are edified and pleased, some, perhaps, convicted, but here the matter ends—none are converted, none sanctified. But we need not wonder at it; if the flock is not visited, and the truth pointedly and personally applied, and each member either brought to duty or dismissed from the church, we cannot expect any thing like a general waking up among the people. This is a peculiar age; the public mind is unusually excited, humbugged and diverted from the great concerns of the soul's salvation. No common effort can bring it back; pulpit efforts alone will not do the work; these must be followed by familiar personal intercourse of the right kind. Christ must be preached in the street, the store, the shop, the parlor, the kitchen. There must be less talk about Taylor, Cass, Van Buren, and Hale, and more about the Saviour of sinners. Instead of being led away by the exciting subjects of the times, ministers should take firm ground, and see too it that the soul and life of the Church is not destroyed. We must not be afraid nor ashamed to be called men of "one idea," if that idea is the one great idea which filled the heart, the head and hands of our Redeemer during his sojourn on earth—viz: the salvation of a world of lost sinners. Every minister should be able to say to his flock, in private as well as in public, "I am determined to know nothing among you, save Jesus Christ and him crucified." Pastors, ministers, preachers, stationed or itinerant—what is the state of your flocks? Are any lame, weekly or sickly among them? Are none gone astray? Is the place of each one filled regularly in the church, the prayer, the class-meetings? Where are they—what are they doing—how are their souls prospering? Can you answer the above questions to the Chief Shepherd with a conscience void of offence? Can you say you "have not ceased to warn every one night and day with tears;" that you have "taught them publicly, and from house to house?"

Temperance Department.

From Delevan's Enquirer.

The Ravages of the Destroyer.

BY REV. DR. NOTT.

I have done what I advise each of you to do; deliberately to look around you, and take, within the circle of your own acquaintance, the dimensions of that misery which intemperance occasions, and sum up the number of dead which it has slain.

A friend of mine once gave me the number and names of a social club of temperate drinkers which once existed in Schenectady, and of which, when young, he was himself a member; and I have often remarked, how bereft of fortune, how bereft of reputation, bereft of health, and sometimes even bereft of reason, they have descended, one after another, prematurely to the grave, until, at length, though not an old man, that friend alone remains, of all their number, to tell how he himself was rescued from a fate so terrible, by the timely and prophetic counsel of a pious mother. And I have remarked, too, how those pupils of my own, who, in despite of warning and admonition, and entreaty, persisted in the use of intoxicating liquors while at College, have, on entering the world, sunk into obscurity, and finally disappeared among those rival actors, once their companions, rising into life; and when, searching out the cause, I have, full of anxiety, inquired after one, and another, and another, the same answer has been returned, "He has become, or gone a sot into the grave."

Among these cases of moral desolation, I remember one of peculiar aggravation; it was that of a gifted and aspiring individual, and a professed Christian. Crossed and humbled by domestic affliction, he sought, as many still seek, relief in alcohol. His friends foresaw the danger, and warned him of it; that warning he derided; he even denied the existence of a propensity which by indulgence, was soon thereafter rendered uncontrolable; when suddenly shrinking from the society of men, he shut himself up in his chamber, and endeavored to drown his cares in perpetual inebriation.

His abused constitution soon gave way, and the death-scene followed. But, oh! what a death-scene! As if quickened by the King of Terrors, and the proximity of the world of spirits, his reason suddenly lighted up, and all his suspended faculties returned in their strength. But they returned only to give to retribution a severer aspect, and render the final catastrophe more instructive and more terrible. For though at intervals he seemed to pour his soul out in confession, and to implore forgiveness in the most thrilling accents, shame, remorse and despair were predominant; and there was at times an awfulness in the paroxysms of his agony which no words can describe, and which can be realized by those only who witnessed it. "There," said he, pointing to his bottle and glass, which he had caused to be placed by his death-bed, "there is the cause of all my misery: that is the cup of wretchedness; and yet—fool that I have been!—I have drank it; drank it voluntarily, even to its dregs. Oh, tell those miserable men, once my companions, who dream of finding in inebriation oblivion to their miseries, as I have dreamed of this; tell them—but it were vain to tell them—Oh! that they were present, that they might see in me the dreadful sequel, and witness, in anticipation, the unutterable horrors of a drunkard's death!" Here his voice faltered; his eye fell upon the abhorred cup; and as his spirit fled, a curse, half articulated, died away upon his quivering lip!

Whatever exaggeration there may have been in those other statements, in these there is no exaggeration. This is not poetry, but history.—Nor is this the whole. To say nothing of the untitled dead, the heads of families, the members of families, whose number has not been summed up; but—to say nothing of these—how many clergymen, how many physicians, how many jurists, in this and in the neighboring cities, have, during the existing generation, fallen victims to the destroyer! Who of my equals in age does not remember those venerable men, all moderate drinkers, who held, in Albany, their meetings at noon-day? And who does not remember, too, the result of these meetings? ay! and of those other meetings, held at a later hour by their sons—those young men of promise, that were, but are not!

Over all classes in that beloved city, intemperance has cast its withering influence. Not over these only. There is no city, or town, or hamlet, known to the speaker, where it is otherwise. Of all the avenues to death, the world over, this is the broadest, steepest, most frequented. The sword hath indeed slain its thousands, but alcohol its ten thousands.

Even in this republic, we are told by those familiar with such statistics, that there are more than 500,000 drunkards! What a deduction from our national virtue, honor and happiness! What an addition to our national guilt, infamy and misery!

Could you see those wretched beings separated from the residue of community, and congregated together in some great common Aceldama—what a spectacle of horror! How much more so, could you see them individualized, dispersed among their friends, and kindred, and linked, each in its vileness, by ties tender and indissoluble, to other beings—and often to beings of the purest virtue, of the liveliest sensibilities, and the loftiest aspirings. Ah! could you see them thus, what gauge could measure the extent, or arithmetic sum up the amount of misery comprehended within your field of vision! Oh! could you number those concealed tears, which flow from so many sleepless eyes, as God numbers them, and hear those stifled sighs, that escape from so many sorrow-wounded hearts, as God hears them, you might then, but not till then, form an adequate idea of the superadded good which intoxicating liquors must hereafter produce, to cancel the dread amount of gratuitous evil they have inflicted upon mankind! *Five hundred thousand drunkards in this republic!!* But I will not vouch for the accuracy of their enumeration. I am aware that among the advocates of almost every cause there exists a propensity to exaggerate; and I will not even in a good cause, insist on a hypothetical enumeration, or urge an inconclusive argument. Not having verified the details furnished of local drunkenness, I do not know with certainty the national amount. But I do know, if drunkards exist elsewhere as they exist in the Empire State, that their whole number must be very great. For I do know that here they crowd our prisons, our jails, our asylums, our poor-houses, and our workshops; and that they may be found in our drawing-rooms, our halls of legislation, our halls of justice, our halls of science, and even—alas that it should be so!—our temples of devotion!

Parent's Department.

MANAGEMENT OF CHILDREN.

Commence early with your instruction. A mother is capable of teaching her child obedience, humility, cleanliness, and propriety, while it is almost an infant; and it is always delightful to think that the first instructions can thus be communicated by so tender and natural a teacher. Remember, that it is by combining affectionate tenderness with firmness in refusing what is improper, that you secure your children's happiness; and if they are early trained to be docile and obedient, the future task will be comparatively easy.

Education must, however, be always regarded as the means to an end: for all acquirements are useless unless they make us better in our relations as children, husbands, wives; and unless they lead us to the practice of that divine precept of our religion, "Thou shalt love thy neighbor as thyself."

Let us suppose, then, that you have secured the benefits of a good education for your children; that they have attend an infant, and afterward an adult school; that they have advanced in the different branches of instruction, as far as is necessary for the pursuits in life in which they are destined,—still are you not called upon, parents, to take care of their moral training? Is there no danger, even after the best precepts have been imparted, that your children may risk being corrupied by your own example?

If you suppose that your vices can be hidden from your children, you are greatly mistaken; for the quickness of perception of children enables them immediately to see through such deception.

If, with the words "Thou shalt not steal," in your mouth, you nevertheless overreach, or make use of any thing not your own, or take undue advantage of others, you are practically teaching your children to be dishonest. Can you expect them to have a horror of drunkenness if they ever see you drunk, or if tippling is talked of by you as an object of gratification?

If you encourage your child by a promise to confess a fault, and afterward punish him for it, do you not practically discourage his telling the truth? Or, if you hold that nothing is to be told that can injure your own interest, and say "Remember not to tell," "You must not say so and so," can you expect that your child will not lie whenever it suits its own purpose? If you are passionate and intemperate in your language, overbearing or insolent, will not your children be infected by your example?—and are you not crushing in the bud the truly Christian qualities of gentleness, forbearance, and charity?—*Morning Star.*

Youth's Department.

TO CHILDREN.

It seems scarcely possible that this paper can be introduced into many families, without some children, those living household treasures, occasionally looking into it.

For their sole use and benefit this chapter is penned, and I trust it may be found applicable to many a case between the ages of six and fourteen.

And now, my dear youthful reader, the writer of his article remembers well his years of childhood.

He remembers the affectionate attentions and unceasing care of parents, relatives, and friends. He remembers his first school mistress, and how she stooped to his childish capacity to make him acquainteded with the first lessons of his education.

He remembers the loss of his best and nearest friend, a pious, affectionate mother.

He remembers how many scenes of pain and sorrow followed that, to him, a loss no earthly power could supply.

He remembers being sent from home to a distant school, and many of the foolish and naughty things he did at that early period of his life.

He remembers too when his days of schooling ended, with what fond hopes and bright expectations he entered on active life; in youth united with God's people—became a man—and then a minister—and afterwards a writer of many books—and many of them for the instruction, entertainment, and improvement of the young.

Having such distinct recollections of the past history of himself, he thinks he can offer some remarks that may benefit his youthful readers, perhaps through life.

And first, he would remind them that life must have some end to answer, and that both God and men have a right to expect certain things to be accomplished by the rising generation.

To know yourselves is of very great importance.

To remember your ignorance in respect to most things around you.

That people who are older must have seen a great deal more, and understand therefore vastly better than it would be reasonable to expect from you.

Then do not think too highly of yourselves but cultivate modesty and lowliness of mind!

And remember that you must be very attentive to what you see and hear, so that you may grow daily in wisdom, that is, in the right using of what you know.

Keep your eyes and ears open and knowedge will and must get into your minds; and do not care so much about the use of your tongue, until you can say what is worth hearing, and what those around must approve.

It is very degrading to be often told be silent; and the right management of your tongue will be of the greatest service to you.

I do not wish you to be sullen, but converse freely and cheerfully, but let it be at the right time, and in proper measure.

What you desire to know that your books do not instruct you in, ask your parents, or your elder brothers and sisters, or your teacher, or some kind friends.

Give due respect and reverence to parents; do not take advantage because they love you, but value their love, and see to it that your conduct will cause it to increase.

Obey promptly their commands; and do not question what they wish, but do it, and always with a smiling face, and cheerful heart.

Never speak or act when they are absent contrary to their wishes, for if you enter on the path of deceit, it will lead you into grievous & many sorrows.

If you should do wrong, confess it and seek forgiveness, and watch more earnestly in future.

Be ingenious in all you say and do. Especially regard the truth, and never utter what is false.

A lying tongue is the hatred of God, and the utter abhorrence of all good men.

Waste not your time. I would not hinder daily play or recreation, but try every day to learn what was unknown to you before, and labor every day to do something that is worth doing, and will bear remembrance.

Be kind and gentle to your brothers, and especially to your sisters; their confidence and love are worth having.

Let not pride nor envy make you indifferent to them, or be grieved because they have what you have not.

With goodness and generosity treat all your youthful companions and friends.

Be liberal in giving what you may possess, & remember what there is left behind will thus be sweeter.

Forgive those who may offend you, and let not anger rest and lodge within you.

Be considerate and compassionate to the poor, never mock the lame, or insult old age, but cherish pity toward all who are unfortunate and less happy than yourselves.

Avoid bad company, be not enticed to acts of mischief.

Rude and profane society flee from, as you would a house infected with the plague.

Gamble not even for the smallest sums, and let your acts of play be free from malice or ill temper.

And, above all, often think that God beholds you—that his eyes are ever over and around you.

Fear God, and remember sin against him must be earnestly repented of and forsaken, or it will lead you down to darkest regions of everlasting death and sorrow.

Pray to God that he may be your guide, and save you from the numerous snares of youthful life.

Seek the Lord, that he may bless you with his favor, and give you a heart to know and serve him constantly.

Rejoice that Jesus came to seek and save poor ruined sinners, and that he stretches out his arms to gather you as a good Shepherd into his besom, and if you come to him, and trust to his redeeming grace, he will to your souls be more precious than all the world can give.

Forget not constantly to seek from God the blessings you need, and praise him daily for all the bounties he has given you.

Neglect not public worship, but go and learn true wisdom from the lips of the messenger of salvation, and daily read some portions of God's holy word. And, dear children, early dedicate yourselves to God.

Choose the godly for your chiefest friends, & resolve with all your hearts and souls to seek the way that leads to everlasting life.

Seek God's blessing on all you do, and pray that he may make you good and wise and happy; that he may make you the joy of your parents and friends—holy members of his church on earth, and blessings to the world in which you live.

And forget not, you may die before the days of childhood are flown over. How many graves just large enough for you are found in every burial ground!

I would not make you gloomy, but do remember that you must surely die—enter eternity—and appear before the Judge of all mankind.

Only the pure in heart will then be happy, or have a joyful entrance into heaven.

The blood of Jesus makes all pure and holy who do believe in it, and follow in his sacred, heavenly footsteops.

And if you should not die in youth, but live to fourscore years, religion will adorn and bless you, and also make you a real good to all around you.

Then, like John who leaned on the bosom of the Saviour, be young disciples of the blessed Jesus, and love, and serve and praise him all your days.—*Christian Philosphy.*

Young Men's Department.

A WORD TO YOUNG MEN.

Be not satisfied with a mere Christian profession. Be not satified with that measure of religious character that shall save you from the discipline of the church, or even secure your salvation so as by fire. Rise up to a vigorous and lofty tone of Christian feeling and action. Let no one mark your daily conduct without perceiving that it is an ever-brightening light. And here, after all, is the hope of the country, the hope of the age. If I could but see the young men of this generation, as a body, baptized with the spirit of true Christianity, and acting habitually under a high sense of obligation, I should confidently expect to see the clouds that darken our horizon soon pass away. And I should then give myself no concern about the prevalence of one political party or the other; for if I could be sure that the mass were acting under the influence of Christian feeling, that an enlightened & active conscience was in the politics of the nation, I should have no fear that the mistakes incident to human weakness, would ever greatly mar our public prosperity. Oh, if I could feel sure that the young men before me, would be valiant for the truth and the right, I would defy all the miserable plotting demagogues of the land to ruin my country. I would say to all evil men, whether in high or low places—whether they make part of the constituted authorities of the nation, or of the very refuse and dregs of the mob—I would say to them, if it must be so, do your best to ruin us, and the nation will live in spite of you. Your mission of evil will not last always. You cannot always utter bitter words, or perform desperate acts; for ere long your voice will be hushed, and your arms folded in death. I pity you, but I fear you not; for these young men, full of faith in God, and of zeal in his service, are preparing to undo the wretched labors of your life. Could I but feel an assurance that this would be so, I would go abroad and proclaim it every where; I would entreat every man who loves his country or his race, to fall upon his knees and offer up thanksgivings for such a gracious interposition. Oh, it is a glorious vision to dwell upon; young men of this nation, it is for you to decide whether this vision shall go out in darkness, or brighten into a glorious accomplishment.—*Dr. Sprague.*

Ladies' Department.

From the Ohio Cultivator.

Items for Young Housekeepers.

MAKING SHEETS.

Let the seam be upon the wrong side, and remember to rub it flat before the sheet is wet, and it will never roll up; hem one end of the sheet an inch wide, the other, one quarter of an inch. The former will always indicate the end to be placed at the head.

CARPETS.

Very nice carpets require to be sewed with the darning stitch, we think it is called, but this is very laborious. Common ones are very well seamed together with the saddler's stitch. Sew with strong linen thread, double, and hem on the bindings, sewing both sides at once, of course.—A professed carpet maker says, some carpets do not last half their time because stretched too tight. They are too tight when the edges draw into scollops. Paper is undoubtedly the best and most convenient material to put under them. Spread down three layers, and sprinkle them well with scotch snuff, to keep out the insects, &c. Put a layer of paper over the edges of stairs before carpeting them.

BEDS.

A nice feather bed or matrass should have a covering made of some light, cheap fabric, or always be used with an extra bottom sheet well tucked around it. In all cases positively forbid them to be placed upon the carpet, floor, or any other dusty surface.

COMFORTABLES

Should always be made of dark stuff, unless designed to be taken apart when washed. The lining should be as dark as the outside. If very nice, a piece of nankin muslin can be basted about the head where the breath would soil them.

IRONING.

A board about five feet long, and eighteen inches broad, should be provided for ironing the skirts of dresses. Pin an ironing sheet around it, insert it in the dress and place upon two chairs, having previously spread down some cloth upon the floor. Shirt bosoms can be easily ironed by means of a board the size of the bosom, well wrapped with flannel and cotton, and placed just beneath the plaits. Boil starch fifteen minutes and then strain it.

Miscellaneous.

Manners at Table.

1. Never be tardy; always be in your seat in due time.

2. Never stare about, or be indifferent when the blessing is pronounced, but close your eyes and with great solemnity, raise your heart to God in devout thankfulness. "Every good gift and every perfect gift is from above."

3. Never come to the table with dirty hands, face or nails, or your head looking like a brush heap.

4. Never help yourself until others around you are served, or what is more commendable for young persons, wait till supplied by those who serve at table.

5. When permitted to help yourself, never select the best articles of food. Some little folks, we believe, are in the habit of choosing the largest and best fruit, potatoes, &c. This is not merely impolite, but selfish in the extreme.

6. Never extend your arms across the table: you may by this movement brush some one in the face, upset some dish, and do great mischief. Are you in want of some article at a distance? Ask for it politely in a distinct, audible voice, thus—"Father, will you please pass the fruit?" "Will you have the goodness to help me to some pie or pudding?" (as the case may be.) "I will thank you, father, for a few more beans, if you please." Some children mumble their words, speak very indistinctly, through their teeth or nose, or in so low a voice as to render it very difficult to understand them. These evil habits should be corrected as early as possible.

7. Never make knives and forks of your fingers when you have the former by you.

8. Hold your knife, fork and spoon in the most convenient and genteel manner.

9. Hold up your head. Some youth have acquired the vulgar habit of putting their face almost into their plate, dish, or bowl, and eat with great rapidity. This habit is justifiable only in persons of extreme old age, and so bowed down with infirmities as not to be able to raise their heads; but to see a sprightly lad in this uncouth position, eating with great voracity, is almost unpardonable. Better do as Solomon says, "Put a knife to thy throat."

10. Talking with your mouth full, (especially at table,) is very impolite.

11. Never wipe you hands or mouth on the table cloth or your garment. See that you are always furnished with a napkin.

12. Never suffer your plate to be unduly loaded with various articles of food. We have known some persons, who value themselves very highly for polite etiquette, leave their plates almost heaped with mangled fragments, a kind of hotch-potch! Shocking!! This habit is both impolite and criminally wasteful!.

13. Eat slowly, masticate freely and thoroughly. We have known some individuals (especially at public tables) eat as though they were fearful of loosing their dinner, with all possible speed! Better lose your dinner than your conscience or reputation. There are three special evils resulting from this wolf-like voracity: 1. Danger of being choked. 2. It is impossible to do justice to mastication, from which neglect result the most serious consequences! 3. Great danger of eating too much.

14. Never rise from the table till you have finished your meal. Some children eat awhile, leave the table, and return a second or third time. Tut, tut, tut!

15. Never leave the table abruptly. Are you compelled to retire before others, beg to be excused.

These few general rules may be deemed by some of little moment, but little causes produce great effects. Seest thou a man courteous at table? you are almost sure to see him so every where. Few things give us a more pleasant and successful passport through life, than a genteel deportment.

"Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things!"

Indian Eloquence.

No where can be found a more poetic thought, in more captivating simplicity of expression, than in the answer of Tecumseh to Gen. Harrison, in the conference at Vincennes. It contains a high moral rebuke and sarcasm, heightened in effect by an evident consciousness of loftiness above the reach of insult. At the close of his address he noticed that no chair had been placed for him, a neglect which Gen. Harrison ordered to be rectified, as soon as noticed.—Suspecting, perhaps, that it was more an affront than a mistake, with an air of dignity elevated almost to haughtiness, he declined the seat proffered with these words, "Your father requests you take a chair." And answered, as he calmly disposed himself on the ground, "My father!—the sun is my father, and the earth is my mother; I will rest on her bosom."

Religious Intelligence.

WABASH DISTRICT.

Baxley, Ia., Aug. 19th. 1848.

Br. Bassett: Permit me to say through the columns of the ever welcome Recorder that we are doing about as well as we can on Cicero Circuit. Since the burning of my house I have labored under great inconvenience as all my travelling "rigging" was consumed (having left them in the house and gone to meeting in a neighbor's wagon) as well as all my library, and being at present destitute of a horse and dependant on others for horse—saddle—bridle, &c., and withal my family being in very poor health, you and your readers may imagine the embarrassment under which I have to attend the Circuit. However, "The Lord gave and the Lord hath taken away and blessed be his name."

Cast on the fidelity,
Of my redeeming Lord,
I shall his salvation see,
According to his word.
Credence to his word I give,
My Saviour in distresses past,
Will not now his servant leave,
But bring me through at last.

The brethren have manifested a willingness to help me. But though many of them are *"rich in faith,"* the majority are poor in this world's goods, and all having settled in a new country have not much to spare. God bless them for what they have done and for the disposition to do more. Our third quarterly meeting was a season of refreshing. We had the very welcome labors of Br. J. Shipp & J. C. Wright. Four united with us then, and five since. Our 4th quarterly meeting will be held at Br. Ransopher's six miles east of Michigan town on Kilmores Fork of Wild Cat, on the last Saturday of September, and first Sunday in October. We earnestly invite Brs. J. Shipp, G. Williams, H. Beal, L. Swazy, and any others who can, to come over into the Reserve and help us.

S. W. WIDNEY.

Br. Bassett: Allow me through the Recorder, to acknowledge the receipt of a letter containing the very handsome and acceptable present of a five dollar bill, from one (by the hand writing and language of the letter, I suppose a sister) who seems determined that I shall not know to whom I am indebted. The letter is without any signature—Post marked Tanners Creek, Ia. May our heavenly father who seeth in secret reward her openly, is the prayer of the grateful heart of her unworthy, though sincere, and obliged brother in Christ,

SAMUEL W. WIDNEY.

Baxley, Ia., Aug. 30th, 1848.

Biographical.

Written for the Western Recorder.

Brother Editor: It becomes my painful duty to inform you of death's doings in our midst. In his long and resistless course, he has visited us and taken one of our number whose loss we deeply mourn. Yes our beloved brother, the

REV. FRED'K. N. WITHERSPOON,

has gone to his rest. He departed this life for his home in heaven on Wednesday the 5th of April last. His disease was inflamation of the lungs. He suffered much for 10 or 12 days, but endured them with much patience. The most of the time during the last few days of his sickness, he was deranged. On the Friday previous to his death he called me to his bed, he was calm and serene; he was perfectly rational. He said he was going home, and was glad. If he had done up the work that the Lord designed he should do, he wanted to go. He then gave directions concerning his worldly affairs, his funeral, &c. I then enquired after his prospects, he replied, with a heavenly smile on his countenance, that he had full confidence in God and in Jesus, that no cloud intervened between him and his Saviour, that all was well. He gave me the parting hand and said, you will soon meet me in Heaven. He then lay silent for a few minutes, and his rationality left him, and he was no more rational.

Brother Witherspoon was born in Hillsborough N. C. He was a son of John Witherspoon D. D. L. L. D. and was about 34 years of age. After he began to preach which was about 8 years ago, he continued in the field with the harness on until he was called by his divine master to lay it off, and go from labor to reward. He left a companion & 5 children to mourn their loss, together with many relatives and friends. We feel that we can say with the poet,

"The churches less we all deplore &c."

And while we mourn the loss of our beloved brother and friend; we feel to rejoice that "the truth he had proclaimed so long, was his support in death. His ministerial career has been very useful to the church and world, many souls have been happily converted to God through his instrumentality, and will be crowns of his rejoicing through eternity. Thus the Methodist Protestant Church is bereft of another of her talented and useful ministers. But while we feel the rod let us not murmur, but humbly acquiesce, & sink entirely into the will of the Lord.

Yours in the Gospel,

G. S. PIERSON.

Somonauk, Ill., August 23, 1848.

A Dreadful Murder.

A German woman named Donata Hensley, was recently murdered in her house about six miles from St. Louis. It seems, says the New Era. that at a late hour on Saturday night, two men obtained access to the room in which Mrs. Hensley was sleeping, and awakened her by the noise they made in seach of plunder. The old lady sprang from her bed and seized one of the villains by the coat—a young man, who was also sleeping in the house, coming to her assistance. The robber told them in the German language to let him go, at the same inflicting a serious wound with a knife upon the young man. then released his hold and fled to a neighbor's for assistance, leaving Mrs. Hensley and the men in the house. Upon his return with several persons the robbers had fled, not however until they had cut the old lady's throat from ear to ear, and left her quite dead upon the floor. The object of the villains was doubtless to obtain a small amount of money known to be in the possession of their victim, but the amount stolen was not ascertained.—*Bicknell's Reporter.*

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, September 14, 1848.

☞The Editor reached home on yesterday afternoon as our paper was being made up, and was greatly surprised to find that his letter of Saturday last, intended for this week's paper, had not come to hand. This is very strange, but cannot just now be helped.

Appointments of Ohio Conference, M. P. Church.

President.—JOS. WHITE.

Cincinnati, Sixth st. Station.—T. H. Stockton.
" George St. " —J. Dalbey, jr.
" Elm St. Miss.—C. H. Williams.
Cincinnati Ct.—J. Nutty, J. D. Langdon Sup. Ass't.
New Richmond Ct.—R. M. Dalbey.
Ash Ridge Ct.—S. H. Euans.
Bainbridge Ct.—S. P. Kezerta.
Bournville Ct.—E. G. Hardesty.
Clarkesville Ct.—A. H. Trumbo.
Clarksburg Ct.—G. W. Thornburg.
Lebanon St.—W. B. Evans.
Xenia Ct.—J. B. Peat.
Port William Ct.—W. G. Fowler, G. M. Hunt.
Springfield Ct.—R. Rose.
Union Ct.—O. P. Stephens, T. D. Howe.
Darby Miss.—I. Edwards.
Mad River Miss.—W. Tipton.
Lima Ct.—L. Ensminger.
Miami Ct.—J. L. Borton. [As't.
Greenville Miss.—A. Bessee, J. Flood, Sup.
Twin Creek Ct.—J. M. Flood.
Richwood Ct.—S. H. Flood.
Mt. Blanchard Ct.—R. K. Davis, J. W. Kidd.
Gilboa Ct.—C. Caddy.
Maumee Miss.—J. M. Young.
Jeffersonville Miss.—A. Channell.
Sugar Creek Ct.—R. Dobbins.
A. M'Guire—Conference Missionary.
W. B. Warrington.—St. Louis, Mo.,—on loan for a year.
A. H. Bassett,—Editor of the Western Recorder.
D. Moore, W. Hughey, O. Warrington, T. B. Graham, Is. Hunt, C. Carter, W. Chapman, without appointments, at their request.
E. H. Weer, expelled.
W. Pelan, withdrawn.

WANTED—Any number or quantity of responsible new Subscribers, to commence with Volume Ten. Brethren will please bring as many names of such as they can to the ensuing Conferences.

Annual Register, M. P. Church, 1848.—This work is now in press, and will be issued within a few weeks. A copy will be sent to each Subscriber for the Western Recorder, who pays $2 in advance for vol. 10.

Foreign News.—We surrender a large portion of our paper of to-day to the Foreign News. It is very important. The statement by the Washington, that a case of Asiatic Cholera had occurred in London, is not mentioned in the news brought by the Hibernia, and we hope that no such case has occurred. There is no doubt, however, but that its progress and ravages on the Continent, are still making great havoc amongst the people; and, it is generally believed, that we shall not escape the scourge. Surely, then, it would be wisdom for us to be prepared.

The crop in Ireland is not an average one; and grim famine, it is feared, will again visit that poor unfortunate country.

It will also be seen that the Emperor of Russia has been compelled to flee for his life, and that a Provisional Government, has been established at St. Petersburgh, the very Capitol of the country. Good! †

Serious Accident.—We learn by a friend, that a young man in Zanesville, by the name of Walter Bird, came very nearly losing his life on last Tuesday evening, by the discharge of a sky-rocket, which carried away a considerable portion of his left jaw. When will men learn to be careful? †

A Huge Sunflower.—We were shown last week the largest Sunflower we have ever seen, measuring in circumference, four feet ten inches, and weighing twelve pounds six ounces. In taking the circumference, only the part containing seed was embraced. By a pretty accurate calculation, it was ascertained that it contained about five thousand five hundred seeds. It was raised in the garden of Mrs. A. Ward, of this place. Who can beat this? †

Execution in Wheeling.—The following is taken from the "Wheeling Times," in regard to the execution of Whelan, who, it will be recollected, murdered his wife some time ago in that place. The poor unfortunate man was intoxicated at the time, and should be a warning against the ruinous habit of tippling. The good people of Wheeling, we are glad to learn, did not visit the horrid and awful scene.

"Michael Whelan was yesterday executed, in conformity with the laws of the State, for the murder of his wife. We regret to learn that many persons were present from the surrounding country, though there were very few, we believe, of our citizens present, except such as were summoned for the guard."

We regret to say that a *forged confession* of the criminal has already been published, and is now being hawked about for sale. We received a copy of this lying, forged confession, even *before* the unfortunate man had expiated his life on the gallows! It states that a portion of the proceeds, derived from its sale, are to be devoted to the maintenance of his orphan children; which, we understand, is *false* in every particular.—Whelan made no confession farther than the crime for which he suffered, and it is a disgrace for men, calling themselves gentlemen, to get up such humbugging publications. It is getting to be quite a common thing now-a-days, to see men (?) going about the streets engaged in practicing this wholesale deception upon the public; very frequently professing to give confessions of murderers, pirates, &c., when in fact, no such thing ever occurred. Should any one of these vile deceivers visit Putnam with this spurious confession, we trust our good citizens will be on the look out, and deal with them in a manner that won't be pleasant. It is a disgrace to community and should not be tolerated. †

Norwalk and Sandusky Banks, again.—We take the following from the last "Zanesville Gazette" in reference to this matter of Banks, which we presume is generally correct. †

Norwalk and Sandusky.

We have been politely permitted to make the following extract from a letter dated at Cleveland, last Thursday and addressed to one of our most extensive mercantile establishments in Zanesville. We give it as we receive it, hoping that we may guard some of our friends aganst loss.

"I received yours of 5th inst. covering Fifty six dollars Norwalk and Sandusky notes. They are both in a decidedly bad odor here. Sandusky is the worst. Neither of them can be used here now. I mailed last evening the Sandusky notes to a friend of mine there for redemption. To day I have not been able to get off the Norwalk, but hope I shall to-morrow. I would advise that you take no more."

In Zanesville, Norwalk is yet in pretty fair reputation, but Sandusky is generally refused unless by such as can send it home.—Persons having either of them would do well to put them in a way to get home. Thompson's Bank Note Reporter, New York, speaks of Norwalk as less trustworthy than Sandusky, and considers Massillon as no better than either. He is however, evidetly not posted up in the matter; and should be careful how he expresses distrust or confidence. No doubt is here expressed about Massillon, and Norwalk is regarded by the best judges as a safe bank; but the late movements of the Sandusky bank, in selling out, and issuing new notes, has created much distrust.

Wheat has advanced to 80 cts. in Zanesville; and Flour at retail $4.75.

On Saturday evening the Baltimore Patriot quotes Flour at $5,75 offered and $6 asked for City Mills.

In New York on the same day, western brands, were worth $6,37 to $6,50.

Dealers seemed rather disposed to wait for further advices.—*Zanesville Gazette.*

FOREIGN NEWS,

From the Journal of Commerce.

ARRIVAL OF THE WASHINGTON.

By the arrival of the Washington, Captain J. Johnson, jr., from Southampton. we have advices from that place of the 20th inst.. together with news from London of the evening of the 10th, and from Paris of the 18th, one day later than brought by the Niagara steamer from Liverpool.

The intelligence from Paris is rather of a gloomy nature. Agitation and dread still continued to pervade the city, arising from rumors of secret societies and formidable conspiracies, whose object was to everturn the existing system of government.

The Sardinian ministry had unanimously protested against the 45 days' armistice agreed to between King Charles Albert and Marshal Radetsky, the Austrian commander-in-chief, as altogether illegal. Charles Albert was supposed to be desirous of abdicating.

The Chamber of Deputies of Rome had come to a vote in favor of French armed intervention in the affairs of Italy.

The Emperor of Austria arrived at Vienna on the 15th August. His return to that city was hailed with great rejoicings. It was still supposed, both in London and Paris, that the conjoint mediation of France and England would effect a peaceful solution of the war in Upper Italy, and that hostilities would not recommence; the terms, however, would necessarily be more favorable to Austria than were originally proposed by the Lombards.

The London money market on the 19th ultimo was acted upon unfavorably by the position of the bank returns, by the state of the weather for harvest operations, and by the news received by the United States steamer from New York announcing declining rates of exchange.

The opinion began to be extensively entertained that large supplies of breadstuffs would be required from this side to provide for the deficiencies in the English crops, which would cause the re-exportation of bullion—the consequence of which was a perceptible increase of caution upon the part of the bankers; and it was supposed that the rate of interest and discount would certainly be raised by the directors of the Bank of England at their next weekly meeting, unless a decided change in the weather should take place.

London, Aug. 19, evening.—Numerous letters from all parts have been received, which represent the potato crops to be suffering extensively. Planters are digging them up and sending them to market, and the present low rates are the consequence.

Faversham, Aug. 18.—The wheat crops have been nearly all cut in this immediate neighborhood; some wheat has been carried, and the carrying is now most actively progressing. It is, perhaps, impossible to imagine a more splendid sight, showing the bounty of Providence, than might recently have been viewed from the outskirts of this town; very large fields of wheat, wholly in sheaf and shock, standing almost as thick as a plantation of bushes, seemingly as fine and abundant crop as ever the soil produced; there must be a very heavy yield from these crops. Potatoes of both early and late crops are somewhat extensively attacked with disease.

The crops in the south of Ireland..—A gentleman who has traversed the greater portion of the counties of Cork, Waterford, Carlow, & Kilkenny, within the last week, has communicated the following information of the growing crops, which is possessed of national interest at the present moment:

In the counties of Cork and Kerry, which form a large proportion of the south and south-west of Ireland, the plant of potatoes has been exceedingly large, computed by many to fully equal the growth of two years ago, when the most destructive blight was experienced. With scarcely a single exception, the fields now present nothing but a 'blackness of withered foliage. The disease, judging from the color of the fields, has been most virulent in the extreme southern and western parts of the country.

Traversing the road from Cork to Youghal, which skirts the northeastern side of Cork county, not a field could be seen that was altogether free, the great bulk, equalling five-sixths of the whole, being to all appearance completely destroyed.

The wheat lands in Cork have universally suffered from the heavy rains. Oats are lodged on the ground; and the general feeling throughout the country is one of extreme despondency.

After leaving Waterford, the eye is relieved in a great measure from the succession of blackened fields which wear so distressing an aspect further south, but over the route of 100 miles travelled from that city to Dublin, a perfectly healthy field was a rare exception, the large majority varying in their darkened hue from the first brown tint, symptomatic of approaching ruin, to the jet-black color indicating complete destruction..

London, August 19.—*The Cholera.*—Yesterday Mr. Wakley, M. P., coroner, held an inquest at the Wheat-sheaf public house, High street, Kensington, on the body af William Waldron, aged twenty-five years, who died under the effects of Cholera. Mr. Knevett, the surgeon, stated that he considered it a decided case of death from cholera. Mr. Wakley said he quite agreed in opinion with Mr. Knevett that the case was one of decided cholera, and said that considering the dampness of the present season, it would be advisable for persons to take a good deal of spices; for instance, a good deal of Cayenne pepper. He did not believe that cholera was contagious, and he considered that if the stomach be well supplied with good wholesome food, it will not be susceptible to cholera. He would repeat, that he advised the use of a good deal of spice. Mr. Knevett said he fully concurred with Mr. Wakley in opinion that cholera is not contagious, and also that the use of a good deal of spice, especially Cayenne pepper, is advisable in a damp season like the present. They jury returned a verdict: "That the deceased had died from natural causes."

The Chartist Movement.—Warrants were issued last evening for the apprehension of several other chartist leaders, who known to have taken part in the vile conspiracy contemplated to be carried out on Wednesday night last. From what the police have been able to glean since the captures, the most violent measures were intended by the chartists and confederates. Private assassination was to be carried on. All the policemen on their beats, if they attempted to interfere with the midnight mob, were to be stabbed or shot. The gas-pipes were to be torn up, so that the metropolis might be placed in perfect darkness; the rails on the several lines of railway were to be ripped up, the stations and warehouses were to be fired, and shop after shop was to be attacked, when the order was given to do so by the captains or leaders of the gangs. The procession was to have been formed in a manner similar to the last nocturnal one. The members were to be at certain houses, and as the fellows passed through the streets, the various clubs to emerge from their places of meeting, and, when they had joined the main body, the work of destruction was to begin. Very little doubt is entertained by the authorities, that the principal object contemplated by the parties was plunder; but fortunately, owing to the exertions of the police, they were prevented from carrying their diabolical intentions into effect.

Dublin, August 18.—Removal of Political Prisoners.—This morning 13 persons, charged with treason and sedition, including Messrs. Meany, Brennan, O'Higgans, and Taaffe, were sent to Kingston, and shipped on board a government steamer, which immediately sailed towards the north. It is supposed their destination is Fort George, in Scotland, or Carrickfergus prison. It was stated that some of the "American sympathisers" were amongst them. The prisons of Newgate and Kilmainham have become drowded, and it is probable that the government are removing such of the prisoners detained under the *habeas corpus suspension act*, as are not to be placed on trial, at least for some time.

It is believed that Doheny is still lurking in the neighborhood of Holycross, and his arrest was considered almost a matter of certainty. No accounts whatever of Dillion or O'Gorman.—The friends of the latter here are quite positive that he has effected his escape.

FRANCE.

The absence of Ledru Rolin, Caussidiere, and Louis Blanc from the Assembly yesterday was noticed, and it was rumored that they were clostered for the purpose of preparing their vindication. And I have heard that they are under surveillance, and, in case of any trouble breaking out, would at once be put under arrest.

Gen. Cavaignac has divided Paris into six divisions, and the measure of defence will be under the direction Gen. Lamoriciere, who is actually invested with all the extraordinary powers which result from the city being still in a state of siege.

Orders have been sent by telegraph to Rouen, Lyons, Lisle, St. Etienne, Bordeaux, and Marseilles, to watch the workmen & the communist societies, whose ramifications with those of Paris are no secret to government.

We may pretty safely presume that, should an insurrectional movement take place with the view of rescuing Ledrue Rollin, Louis Blanc, and Caussidiere, and of declaring the communist republic, the government will put it down.

Eighteen of the 37 persons concerned in the assassination of General de Drea and his aid-de-camp are to be tried by a court martial, and the 19 others have been ordered to be transported. It has been ascertained that the aid-de-camp was shot at the moment at which he, unbuttoning his coat from the heat, displayed a fine gold chain to which a gold watch was attached. The insurgents then cried, "to death with him!" The watch and chain have disappeared.

From the London Times, of August 19.

Our Paris letter of yesterday evening states that the public mind was more tranquil than it had been on the two preceding days. The government was said to fear nothing for the movement from the Red Republicans, but the movements of the reactionary party (as are termed all who are not violent partisans of the republic) were said to be causing uneasiness, and to attract in an especial manner the notice of the government, as they had done that of the republican press.

A telegraphic despatch is said to have received by the French government confirming the recognition of the French republic by the Ottoman Porte, and announcing the appointment by the Sultan of a new ambassador to Paris, to fill the place vacant since the departure of Soliman Pacha.

A detachment of Poles left Strasburg on the 14th inst. to join the Polish legion fighting in Italy against the Austrians.

SPAIN.

Our Bayonne letter of the 15th mentions the capture of a detachment of Queen's troops by the Carlist chief Furnes, in the province of Tarragona, and the defeat near Solsona of the band of Tristany, with the loss of 14 killed.—Nothing was known respecting Cabrera's movements.

ITALY.

London, August 19—evening.—Our advices from Italy are again scanty. Those from Bologna of the 10th speak merely of active preparations being made to resist Austrian interference. The chamber of Deputies at Rome have come to a unanimous vote in favor of the intervention of France, which was immediately and officially notified to the resident ambassador of that country. The Duke of Modena has proclaimed a general amnesty to all his rebellious subjects, with the exception of the leaders in the insurrection, but whom he will allow a voluntary exile.

A letter from Naples announces that England had formally protested against the projected expedition against Sicily.

The London Times says:

"We have letters from our late correspondent in Lombardy, dated Turin the 13th instant. The King had not yet appeared in the capital; he still remained at Alessandria. Piedmont in general was quiet, and the people, fatigued with the war, and embittered against the Lombards, were content to have peace on any terms.

"It appears by the latest accounts from Turin, received in Paris, that the Piedmontese army still consists of six divisions of infantry, sixteen batteries of artillery, containing each eight pieces of cannon, a park of reserve, and six effective regiments of artillery. The army is in *echelon* from Stradella to the Upper Tessino; its headquarters are with the King at Alessandria, and the reserve is established at Turin.

"The *Journal des Debats* explains (on the faith of a private letter from Turin) the cause of the fatal mistake committed by King Charles Albert in moving the greater portion of his army towards Mantua, and leaving only 15,000 men on the line of the Adige.

"It would appear," says the *Debats*, "that an Austrian major, who left Mantua with despatches for Marshall Radetzky, suffered himself to be captured intentionally, and brought to the King's headquarters, where he told his Majesty confidentially that for a thousand livres (£40,000) he would undertake to accomplish the surrender of the fortress, provided the King would appear before the town with an imposing force. Thereupon an arrangement was concluded with the major, who was permitted to return to Madua, whilst the King advanced to blockade it. Marshal Radetzky, having been apprized of this plot, marched out of Verona, and, by attacking Somma Campagna, succeeded in establishing his troops on the Mincio, and thus divided the Piedmontese army into two portions. It is stated further, that M. Pareto, the late Minister for Foreign Affairs, concealed from the King the pacific proposals of the Austrian government, consenting to confine itself to the line of the Adige. M. Pareto is said to have replied to the Austrian messenger that the King would not treat with Austria until the Austrian troops had evacuated, not only the Venetian territory, but the Tyrol and Trieste."

PRUSSIA.

Some slight disturbance broke out at Dusseldorff, on the 14th, between the military and the poeple. Several shots and blows were exchanged, and the result was, one boy wounded, and one soldier killed. Order was then re-established.

AUSTRIA.

The long-desired return of his Majesty was accompanied with demonstrations of joy and loyalty, such as have rarely resounded in the streets of Vienna.

Not only the streets and suburbs at Vienna, but the hamlets around the palace of Schonbrunn, were illuminated.

HUNGARY.

The news from the scene of war, writes a correspondent of the *Kolner Zeitung* from Pesth of the 9th inst.—

"It is threatening indeed. The insurgents have entered the Comitat of Toronta. and prepare the siege of Grand Becskerek, one of the largest and welthiest cities of Hungary. The district of Grand-Kikinda is threatened with invasion, and crowds of the more peaceable inhabitants are flying from their homes to escape from the cruelty of the insugents. Count Bethold, the commander of the Hungarian forces, has sent a flag of truce to the rebels encamped at St. Thomas's. They insist on their former demands. The Banat Baczka and Baranga are to be united into a Raizish county, (Woywodschaft.) and the Waywode shall be elected by the Raizish nation. The nation shall likewise appoint a patriarch, and the religious language of the Raizes shall be guarantied to them. If this be done, they will not object to a continuance of the union with Hungary, and to sending a deputy to the Hungarian Diet.

"The combat continues in a most barborous manner. Cutting off of heads and sawing off of limbs appears to be the order of the day with the Raizes. The Archduke Stephen has lately deposed the Metropolit of Carlowitz. This act has excited the fanaticism of the populace.—This state of things mournful in the extreme: and the Hungarians, in spite of all their boasts, are not equal to the emergency of the case.—The country in the lower Theiss and the Danube, the granary of Hungary, is utterly devastated by the war. Jellalich's negotiations have proved abortive; and it is expected that his Croatians will sooner or later cross the Danube, and carry the war into the heart of Hungary."

Since the above was in type, we have been favored with the "Washingtonn Union,"—containing six days later intelligence than that brought by the Washington.

By Magnetic Telegraph for the Balt. Sun.

ARRIVAL OF THE STEAMER HIBERNIA.

Six Days Later from Europe.

REVOLUTION IN RUSSIA.

FLIGHT OF THE EMPEROR—A PROVISIONAL GOVERNMENT PROCLAIMED.

Condition of Ireland—Progress of the Trials—the Chartist Movement Suppressed—State of Affairs in Italy—Burning of the Ocean Monarch—One Hundred and Fifty Lives Lost—Condition of France—Another Outbreak Threatened—Condition of the Markets, &c.

We received this morning the following important telegraphic despatch from our correspondent at Boston:

Boston, Sept., 8—A. M.

The royal mail-steamer Hibernia, Capt. Shannon, was telegraphed off Boston at an early hour this morning, and arrived at the wharf about 8 o'clock, A. M.

The Hibernia sailed from Liverpool August 26, thus making her passage in less than thirteen days. She brings six days later intelligence than that brought by the Washington. The following is a summary of the news brought by her:

REPORTED REVOLUTION IN RUSSIA.

Advices from Breslau, to August 16, say that a revolution has broken out simultaneously in St. Petersburgh and Warsaw.

Travellers who have arrived in London from Russian Poland unanimously confirm this intelligence.

The Emperor has fled to Cronstadt. A provisional government has been established at St. Petersburgh.

AFFAIRS IN IRELAND.

Irish affairs have lost much of their interest, and now begin to be regarded with total indifference, not only by the people. but by the government. The State trials have, so far, resulted in the conviction of only one of the chief leaders. John Martin, proprietor of the Felon newspaper, has been found guilty, and sentenced to 10 years' transportation.

In the case of O'Dorherty, the second jury were unable to agree upon the verdict. He is still confined, and at the next commission the trial will be again repeated. The government have determined upon issuing a special commission for the trial of Smith O'Brien and the other captured leaders in Tipperary.

In every part of Ireland, the reports give but poor hopes of saving the great bulk of the potato crop, added to which it is even reported that the grain crops will be below an average. The reports of famine have attracted the attention of government, and measures have been adopted for ascertaining the real state of the case. Lord John Russell has announced in the House of Commons, that should the fears now indulged in by a large portion of the population prove well founded, Parliament shall at once be called together to adopt such measures as may appear necessary for relieving the evil.

The chartists of England and Ireland have caused some uneasiness in the public mind for some time past, but the abortive attempt at revolution, made at the close of the last week, has considerably mitigated the fears previously indulged in, not only by the people but by the government. The discovery of pikes, pistols loaded to the muzzle, daggers and swords, ball cartridges, powder, balls, lucifers, &c., show the existence of a conspiracy.

ITALY.

The Italian question is yet unsettled. The wanton siege and bombardment at Bologna is sure to exemplify the old spirit of Austrian despotism, while the patriotism and valor of the citizens, and the manifestations that have taken place in their favor, show that the spirit of resistance has not been quelled by recent reverses. Charles Albert's addresses evince unabated courage and confidence.

The intervention of France and England continues, and rumor goes so far as to ascribe to Austria and the Frankfort Assembly a readiness to be content with the frontier of the Adige leaving Lombardy to join itself to piedmont or Switzerland. This may form the basis of a settlement, but only a temporary one. There cannot be a permanent peace while Austria retains sway over any portion of the peninsula.

SCHLESWIG WAR.

From the seat of war in Schleswig, there is little news. Correspondents speak of an armistice and a peace as about to be concluded by the belligerent powers, but rumor has said the same for many weeks past.

CONTINENTAL NEWS.

The news from the continent generally is of a pacific character. In the early part of the week there was a little uneasiness in regard to France. Much apprehension exists as to the probability of another outbreak in Paris, and the occurrences of the week seem to show cause for the anxieties so generally expressed.

The socialist confederacy has extensive influence amongst the operatives of Paris, Lyons, and all the principal cities of France; and the audacity maintained by by Proudhon, Louis Blanc, and others implicated in the former contest, strengthens the presumption that the government are unwilling to proceed against them from the fear of consequences of a conspiracy, widespread in its nature and diabolical in its designs. These designs appear to have embraced extensive incendiarism in the metropolis and the chief towns in the manufacturing districts, coupled with which were to have been massacre, robbery and governmental authority.

Loss of the Packet-ship Ocean Monarch.—*Terrible Loss of Life.*—The packet-ship Ocean Monarch, Captain Murdock, sailed from Liverpool to Boston on the 24th August, and was burnt in the Irish Channel soon after leaving port, and and 150 persons perished.

The Ocean Monarch, Captain Murdock, left Liverpool on the 24th August, with 360 steerage passengers, 6 in the first and 22 in in the second cabins, and, with her crew, had on board 398.—She had not proceeded far, however, before, the utmost consternation was produced by an announcement that the ship was on fire; and scarcely had the alarm been given when she was in a complete blaze.

At the time the fire was discovered, the vessel was about eight miles to the eastward of the Great Armshead, and several vessels were in sight, and signals of distress were immediately answered by a yacht belonging to Sir Thomas Littledale, which was about six miles distant.

Mr. Littledale was himself on board, and at once bore down to render what assistance was in his power. There was a stiff qreeze blowing, and had the yacht ventured alongside, it would have been total destruction to all on board. A boat was, however, lowered and proceeded to the ship, for the purpose of rescuing some of the unfortunate passengers.

The flames continued to rage with increased fury, and in a few minutes the mizzenmast went overboard, and soon after the mainmast shared the same fate. There yet remained the foremast, and the fire was making its way to the fore part of the vessel. The passengers and crew, of course, still crowded forward to the jibboom, and there hung in clusters as thick as they could pack, even one lying over the other.

At length the foremast bent overboard snapping the fastenings of the jibboom, which, with its load of human beings, dropped into the water amid the most heart-rending screams, both of those on board and those who were falling into the water. Some of the poor creatures were enabled again to reach the vessel, others floated away on spars, but very many met with a watery grave.

The Brazilian frigate Alfonso was out on a pleasure excursion; she was commanded by the Marquis de Lisboa. There were also on board the Prince de Joinville, his lady and suite; the Duke and Dutchess D'Aumale; the Brazilian minister; le Chevalier de Lisboa; Admiral Greenfelt and daughters, and other distinguished individuals.—When the Alfonso discovered the the Ocean Monarch, no time was lost in bearing down to her, and it was their intention to anchor directly under her bow, but the wind changed a little, and prevented this from being accomplished.

Four boats were, however, at once lowered; and were soon followed by the large paddle-box boat. The Marquis de Lisboa passed into one, and Admiral Greenfelt into the other. They were untiring in their exertions to save the poor people. Prince de Joinville was particularly assiduous in assisting the passengers on board the frigate.

Of those on board the Ocean Monarch, thirty-two were saved by the Queen of the Ocean, one hundred and sixty by the Alfonso, sixteen by a fishing smack, and seventeen by the ship Prince of Wales, being a total of 225 saved—leaving 153 to be still accounted for.

A subscription has been set on foot for the relief of the sufferers. Messrs. Baring Brothers & Co., agents for the ship, have subscribed £50; Messrs. Harden & Co., £50; Messrs. Brown, Shipley, & Co., £20; and other parties having given from £1 to £20 each.

News of the Week.

The Irish Rebellion in Canada.

Some stir was excited yesterday among the Irish population of this city, by the arrest, at an early hour of the morning, of three persons who have taken a prominent part in the support of repeal doctrines among their fellow-citizens. The three, John Giblin, John Hearn, (the secretary of a Quebec Emmett Rifle Club,) and John Feore, were arrested by the police shortly after midnight, for shouting and being disorderly, and in their possession were found five 12-pound cannon balls, said to have been taken from in front of the now vacant officers' guard-room, near the chateau. Six shot are missing from that spot. They yesterday underwent a private examination, before W. K. McCord, police magistrate, and were committed to stand their trial for larceny, at the next criminal term, in February. They were not liberated on bail, but we understand that an application for their release, on habeas corpus will be made to-morrow morning. In the meantime, they remain in confinement.—*Quebec Mercury, August 25.*

Rioting and Stabbing.

One of the most extensive and serious cases of riot which transpired lately, occurred on Sunday morning about one o'clock, at the Stag Hall Coffee House, on Hanover street, below Pratt. It appears, from what particulars we have been enabled to glean, that a large party of men assembled at the above place, at a late hour on Saturday night, and after drinking and carousing about, soon commenced a murderous warfare, of which the house itself bears ample evidence, the front door having been broken and panes of glass smashed into atoms. During the affray, some one threw a brick at the barkeeper, which struck or grazed the back part of his head, fortunately inflicting no serious wound. A man named Vachel Black, however, was not so fortunate, some one in the melee having struck him a severe blow on the jaw with a chair. During this disgraceful affair, which lasted a considerable time, seven or eight persons were stabbed & otherwise injured. Upon information being given to the watch-house of the Southern district, a large posse of the night-watch soon sallied out in search of the rioters and the quelling of the fight, when they made several arrests, a number having escaped before their charge of assaulting and beating Peter W. Wilkinson, who, when found, was actually weltering in his blood, his head having been severely cut. Justice Robbins, who was aroused from his home, promptly held him to bail, in the sum of $300, for his appearance before the City Court on Saturday next, George Freeburger was also arrested, upon two distinct charges of assaulting and beating Colvin A. Sank and Benjamin F. Baker. He was likewise released on security for his appearance before the court on the same day. Warrants have been issued by Justice Robbins for the arrest of others supposed to have been engaged in the affair, and a further examination will take place on this morning, at 10 o clock.—*Baltimore Sun.*

The Cholera.

The accounts from Europe in relation to the cholera are well calculated to excite the attention, not only of medical men, but of municipal authorities. Its route is precisely the same as in 1832, and it is preceded as then, by influenza & diarrhœa. A London letter to the New York Commercial says it has already spread as far west as Riga, Narva and Revel in Russia, and it is also raging southward in the Turkish dominions. The return from St. Petersburg to the 24th of July gives 17,742 cases, 10,138 deaths, 4618 recoveries and 1986 remaining, so that the deaths already amount to 57 per cent. At Moscow there have been 9754 cases and 4309 deaths. At Odessa to the 28th of June, 824 cases 332 deaths, 235 recoveries and 257 remaining.

In the South at Jassy in Moldavia, (Turkey in Europe) the deaths for some time have been from 30 to 100 a day, and the total is said already to reach 10,000. At Balgat, a village near Ancona, nearly the whole population has perished. At Cairo the disease appeared suddenly on the 15th of July. On that day 5 cases occurred, on the next 18, and the next 49. All these received medical aid, and not one recovered. Every patient died in the course of a few hours. At Graditza, on the Danube, about 20 leagues from Belgrade, it has broken out with similar violence, and up to the last accounts no recoveries have taken place. One healthy woman suddenly attacked fell to the ground and died in 5 minutes. Two men in the next village died almost instantaneously. At Belgrade a curious phenomenon had been noticed. A swarm of caterpillars swept over the district and by sunset had destroyed every plant. Visitations of this kind had been seen in other places where the cholera was approaching.—*Bicknell's Reporter.*

Terrible Storm on the Missouri River.

Boats in yesterday, report that on the night of the 20th, a terrible and very destructive storm visited the country and many of the towns bordering on the Missouri river. The first town injured was St. Joseph. The wind commenced blowing from the prairies between 11 and 12 o'clock, P. M., and in less than thirty minutes it increased to a terrific gale. Much injury was done to the town; several persons were more or less hurt, but no lives lost. The timber, farm-houses, fences, &c., for miles in width were blown down, and everything on the track of the raging element laid waste.

The court-house in the town of St. Joseph was unroofed; several other buildings sustained great damage, and many small frame and log tenements were blown entirely down. From thence the hurricane crossed the Missouri, and swept nearly everythig before it; passed over the Platte country, doing much damage in its course.

The next town on the river, sustaining much injury, was Lexington; here its fury, if anything, was increased. Quite a number of houses were unroofed, the college among the number, the roof and entire gable walls of which were blown down. Several persons were injured, but none seriously. The court house and most of the two and three story buildings were more or less damaged, and the entire loss is estimated at over $25,000.

The steamer Sacramento, in the river five miles below, was blown from her moorings, and down stream a mile or two. Fortunately she struck a sand bar, and was thus saved from destruction. Her boiler deck and hurricane roof, forward of the social hall, were torn up, and her chimnies blown down. The storm lasted nearly two hours. After it subsided the boat was brought to rights.

It is not known to what extent the storm raged in the interior, but from its severity along the river, the presumption is that a vast amount of property has been destroyed.—*St. Louis Repub., August 28.*

Rail Road Accident.

The train of cars which left Washington city yesterday afternoon at five o'clock, for Baltimore, met with an accident when within a mile and a half of this city. A large number of cows were discovered by the engineer upon the track on turning a curve, when he immediatly slackened the speed of the train, which was going at a moderate rate, and reversed the engine, but they were too close to prevent the collision.—The engine and baggag car, in consequence of their great weight, passed over a cow, without being thrown off the track, but the passenger car was thrown off and damaged considerably, having the whole floor broken up. Notwithstanding large number of passengers were in the car at the time, yet strange to relate, but two received any injury, Major James P. Heath and a lady, whose name we could not learn, neither of whom, however, are seriously hurt. We learn from the passengers, that not the slightest blame attaches to those having charge of the train, as they did all in their power to prevent the occurrence. A train was sent out from the depot, for the passengers, who arrived in this city about half an hour after the usual time.

A Noble Offer.

We learn, says the Cincinnati Gazette, that a benevolent gentleman of Cincinnati offers to Mr. Davad Charisty, Agent of the American Colonization Society, for Ohio, the sum of two thousand dollars, for the purchase of a portion of the African coast, outside of the present limits of Liberia, to be paid as soon as the necessary arrangements can be made. His design is to offer the territory to the colored people of Ohio, Indiana, and Illinois, for their acceptance, upon which to establish a new state, in connection with the Republic of Liberia. The Agent at Washington, the Rev. Wm. M'Lain, recommends that the purchase be made northwest of Liberia, so as to include the Gallinas, and those other "darkest dens of the slave trade." This purchase would embrace the coast between the Republic of Liberia and Sierra Leone, and forever banish the slave trade from that region. There can be no doubt but that other benevolent men will promptly step forward, and offer to Mr. Christy other sums, correspondiug with their means and inclinations, to be placed in the hands of the Society and President Roberts, to secure the necessary amount of lands for Ohio and Africa.—*Bicknell's Reporter.*

Deplorable Accident.—On Saturday last, in Brown County, Ky., at a pole raising, the magazine box of the cannon being used, exploded, and five persons were injured—one dangerously. The names of the wounded persons are two named Jackman, M. Jack, Thomas Malott. of West Union, & Mr. Markland.—*Cincinnati Commercial.*

The family of Col. Edward Calston, of Berkly Co., Va., to the number of twenty-six, were recently poisoned, as is believed by their partaking of some food which had been standing in a glazed stone jar or crock. The glased substance of crockery ware, as is known, contains poisonous qualities, which, however, are only extracted by certain substances. No death had occurred in the family of Col. Calston from the accident.—*Cincinnati Commercial.*

An Affray.—An affray took place between two of our citizens, E. Webster and C. Rhineheart, on Monday evening about 9 o'clock.—During the scuffle Webster inflicted several stabs in the left arm and body of Rhineheart, none of which we believe are considered mortal by the attending physicians. Webster is confined in jail to await his trial.—*Somerset Post.*

The amount of wafers used by the House of Representatives during the present session of Congress exceeds 1000 pounds.

Let not any one say he cannot govern his passions nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man he can do alone or in the presence of his God, if he will.—*Locke.*

A Devoted Female.—Mrs. Fry, the distinguished female philanthropist, solemnly declared to her daughter in her last illness, "I can say one thing, since my heart was touched, at the age of seventeen, I never have awakened from sleep in sickness or in health, by day or by night without my first waking thought being how best I might serve the Lord."

There is a great difference in the conduct of men who fall into misfortune. The fool generally resorts to drinking; and endeavors to drown his reflection in the vortex of dissipation. But the truly wise men sets about retriving his condition, and repairing the breaches made in his affairs. The result is, that the fool generally falls a wretched victim to his course and leaves his family beggared and disgraced while the wise man recovers from his fall and gains his former state of prosperity.

The world is a stage—men are the performers—chance composes the pieces—fortune distributes the parts—fools shift the scenery—philosophers are the spectators—rich men occupy the boxes—poor men fill the pit—the fair present refreshments—folly makes the concert—time drops the curtain, and death closes the play.

Bad State of Things in Cuba.—A letter received in Boston, from Havana, of recent date, written by an intelligent gentleman, who has spent some ten or twelve years in the vicinity, gives a most deplorable account of the state of affairs in that place: The writer says:

'The distress which prevails in the community is truly alarming. Daily there are failures of one or more houses hitherto extensively engaged in trade. During the week ending July 22, more than twenty-five mercantile houses suspended payment. Yesterday I followed to the grave the remains of one of our first merchants, who, frantic at finding himself irretrievably ruined, committed suicide. Many others, owing from fifty to one hundred thousand dollars, have left the city, unwilling to meet the gaze of those with whom they have been accustomed to associate in the time of their prosperity. It is estimated that there are in this immediate vicinity, but outside the city wall, some eighteen thousand souls, who, lacking the means to supply themselves with the daily necessaries of life, are literally famishing with hunger. These consist, chiefly, of cigar makers, whose employers have been obliged to close their factories for the want of means to prosecute their business. In this state of things it requires no stretch of the imagination to induce the most gloomy forebodings. I grant that in this connection the mind is apt to recur to the scenes that are enacting abroad, but it must be remembered that these act as incentives to the disaffected, to which class the great mass of the Creole population belong.'

A new comet was discovered on the 8th inst., by Dr. Peterson, the astronomer at the Altona observatory.

FROM MEXICO.

The British West India steamer Severn arrived at Ship Island below New Orleans, on the 9th inst. The Bulletin of the 21st inst., says:

She left Vera Cruz on the evening of the 15th inst., and brings us dates from the city of Mexico as late as the 13th instant, at noon. Our latest advices by her from Tampico, is also up to the 13th. The news which she brings is somewhat interesting in a commercial point of view. For several days before the English Courier left, the Mexican Congress, was debating the propriety of a further reduction of the Tariff, which, if the measure is carried, will have the effect of admitting American cotton at 20 per cent, duty, and will entirely abolish all the revenue laws which prohibit articles of any description. The Mexican Congress is using every means in its power to encourage commerce, and many other reforms are anticipated.

We learn from our correspondence that the revolutionary movement under Paredes is entirely suppressed, and that his forces are completely dispersed.—Don Ramon Giauzasola, one of his principal officers, was taken prisoner on the 8th instant, and has since been tried and shot.

The utmost good order prevails in the capitol, and it is remarked by the papers as a remarkable fact that no guards are to be seen around the Halls of Justice, as was formerly the custom.

Our Minister, Mr. Clifford, is treaed in the most corteous manner, not only by the Government, but also by private individuals, who seem to be using their best exertions to restore the good feeling which should always be conspicuous between sister Republics. Mr. Clifford has expressed his determination to return to the United States in October next. A proposition is before the Mexican Congress to establish consulates only at London, Havre, and Hamburg, and to constitute all other offices as supplementary consulates. It is thought that that the measure cannot be carried.

Vera Cruz is both extremely dull and very healthy. The citizens of the place have organized a police of forty Americans, and we learn that they expressed their determination to keep out all Mexican regular soldiers. The Castle is manned by seventy-five of the citizens, who relieve each other every week.—There is but little business doing.

The only items of interest which we have received from Tampico, are those giving some further details of the progress which the Sierra Madre Expedition is making. The affair is spoken of in the streets in the most public manner.

But in Tampico and Vera Cruz the best disposition is shown towards the Americans who are still there; and every politeness is accorded to them.

Don Arrillaga, the business agent of Santa Anna in Mexico, came as a passenger in the Severn, bound for Jamaica; where, it is said, he is to marry the daughter of the Ex-Dictator. Letters have been received from Santa Anna in which he has announced to his friends that his wife is insane.

As far as Santa Anna himself is concerned, his power is completely broken in Mexico, and there are no fears that it will ever be revived. On the 1st instant the Minister of War dismissed from the service over 200 officers, who had expressed themselves in his favor and many are to follow in the same way.

Mexican Printing.

We are indebted to our old friend Mr. Coolly, recently returned from Mexico, for a specimen book of the type and work of a large Job Office in Mexico, owned and conducted by R. Rafael. The specimens exhibits a wonderful variety of "*letter*," and the work is certainly equal to any we have ever seen. The fancy work is remarkably beautiful; nor have we ever seen it surpassed by either American or English printers. Mr. Rafael is a Spaniard, and was one of those first engaged in the publication of the Brother Jonathan newspaper. While in New York, Rafael married an American lady, and shortly after removed to Mexico, where he established his printing office. Its value is calculated at $75,000. He printed all the official documents during the stay of our army in Mexico, as well as the American Star newspaper.

We are much indebted to Mr. Coolly for his elegant present. Printers who would like to see what our late antagonists are capable of during in the way of our art, can see the work by calling at the Journal Office.

Origin of the Albany Fire.—This fire, says Albany Knickerbocker, originated in a very singular manner. It appears that while a woman was washing, a spark set fire to her bonnet. Without a moment's thought she jerked the bonnet from her head, and threw it she knew not where; unfortunately it allighted in the stable of Wm. Johnston, which, in a moment, almost, was enveloped in flames.

Probable Murder by Somebody.—As the workmen, on Tuesday last, were making a slight excavation in levelling a road on Constable's Hook, opposite New Brighton, they struck upon the skeleton of a man, not more than 6 or 8 inches below the surface. The skull was fractured, and the head lay inclining a little to one side. The arms were drawn up over the breast, so that the hands touched the chin; the legs also were so drawn up as to be doubled upon the abdomen.—The posture and the whole aspect of the case gave striking indications of haste, and an attempt to crowd the body into the the smallest possible space.

It is recollected that, some years ago, a German, corresponding with the skeleton in size, general contour, and the appearance of the teeth, was conveyed several times by a man of responsible character, in his skiff, from Brighton to this place, under deep anxiety to secure a considerable sum of money, $2,000, it is said, from some one to whom he had loaned it. The last time he came was toward evening of a certain day, and he made an engagement to be reconveyed next morning. He did not, however, apply, as he promised, and no one so far as is known ever saw him since. Soon after the occupant of an adjacent residence moved away, averring that the house was haunted. The bones have been put in a box and interred within a few feet of the place where they were found. It is a question whether under the circumstances, the coroner has not a duty to perform.—*New York Commercial.*

The Modern Babylon.—London is ten miles long by seven miles broad. The number of houses is upwards of 100,000, and it has a population of not less than 2,000,000 of souls. Its leviathan of body is composed of nearly 10,000 streets, lanes, alleys, squares, terraces, &c. It consumes upwards of 4,369, 400 lbs. of animal food weekly, which is washed down by 1,400,000 barrels of beer annually, exclusive of other liquids. Its rental is at least £7000.000 a-year, and it pays for luxuries it imports £12,000,000 a-pear duty alone. It has 587 churches. 207 dissenting places of worship, upwards of 5,000 public houses, 15 theatres.

BATTLES WITH THE INDIANS.

A correspondent of the St. Louis New Era, writing from Fort Mann, on the 28th ult. gives an account of two engagements between the Indians of the Plains and portions of the Santa Fe Battallion. The first party left Fort Mann on the 7th of July, Capt. Griffin in command, with two subalterns, Lieutenants Eldridge and Benson.

On the 8th, signs of Indians were discovered, the command being then encamped on the Cimarone. On the 9th an advance was ordered, and a Mexican boy, who had been a prisoner with the Camanches, was taken. He stated where the Camanche families were encamped, some 8 or 9 miles distant, and volunteered to conduct the command to the spot.

Capt. Griffin ordered the movement of the whole body towards the Indian encampment, which they neared about 2 o'clock, P. M.—The Indians advanced to give battle, and a brass six-pounder was put in requisition, and shots fired at the enemy, at the distance of two miles, but of course without effect.—The Indians then took up a position on a hill, in considerable numbers, and the two Lieutenants, with seperate commands, were sent to disperse them—the Captain, with the six-pounder, and a part of the command, remaining in statu quo.

The attack was made, and the Indians fled in every direction, but only one death was actually ascertained, although it was understood that Captain Griffin has reported twenty-five or thirty killed. The Indians were afterwards disloged from another hill—when to the astonishment of all, the whole command was drawn off, very much to the chagrin and and dispointment of officers and men—the Captain saying, "I am not going to have my command cut up." It was supposed that there were from eight hundred to a thousand lodges of Indians, and that they had from fifteen hundred to two thousann animals with them.

Afterwards another party was sent out in the same direction. It consisted of 100 men, under command of Captain Jones, and Lieutenants Eldridge, Bain and Kubler. They had a brass six-pounder and provisions for twelve days. Nothing remarkable occurred until the 20th, when the guide reported Indians in the direction of some groves of timber up the Cimarone river. The command was disposed in order of attack—Lieuts. Eldridge and Bain having separate commands, and Lieut. Kubler in charge of the brass piece.

On approaching the timber it was found to cover an area of more than fifty acres. A mounted Indian was at this time perceived on the hills, endeavoring by sham manœuvres to draw the command in his direction. Lieut. Bain and his command was then ordered to examine the grove, and on entering it was quickly attacked and hotly engaged hand to hand with a numerous body of Indians.

Lieut. Eldridge was then despatched with his command to the head of the grove, where he met and drove back the Indians, who were then retreating from Lieut. Bain. The enemy was now between the parties, who were closing towards each other, thus the destruction of the Indians was soon effected.

The number of the Indians seen was forty-one; of these, twenty-one were found dead by Captain Jones personally—who has reported accordingly—but in general the command consider the killed to be nearer thirty; six escaped unhurt. The remainder were no doubt wounded, and had, as was supposed secreted themselves or fallen into the creek. Lieut. Eldridge and privates Kirchlo, Vance, Hoover and Williams were severely wounded with arrows.

The Indians fought bravely and were all shot in the breast, (some having several wounds.) This was supposed to be a party of Pawnees. Captain Jones then reconnoitered around and came on the abandoned camp of the Indians, which had been attacked by Lieuts. Eldridge and Benson, under Captain Griffin, on the 9th ult. The village appeared to have been abandoned with the greatest precipitation.

Lodges, lodge poles, saddles, bags of salt and provisions, being scattered over the ground in every direction; but after making every effort, Capt. Jones was compelled to return without finding the fugitives. From various signs and circumstances he concluded they had proceeded onward towards the lower Canadian or the country between the Canadian and Red rivers.

Capt. Jones speaks in the highest terms of the conduct and bravery of the officers and men under his command. His only difficulty was in restraining their ardor, and though last not least, in the affray was the young liberated Mexican, who fought with the most heroic bravery.

The Great Telegraphic Patent Case.—A telegraphic dispatch from Frankfort, Ky., dated on Saturday last, states that eight days has been consumed in reading depositions and examining various telegraphs. Kendall & Co. brought in a Morse instrument. O'Reilly submitted a Steinheil instrument, in addition to the two Columbian instruments. There instruments were all worked and explained by Mr. Barnes, one of the inventors of the Columbian.

Mr. Barnes requested Professor Morse to correct any errors, if errors had been made in the explanation. Judge Monroe made a similar request.

Prof. Morse replied by stating that he had nothing to say.

Messrs. Morse and Kendall, through their counsel, persist in claiming a monopoly of electro magnetism for telegraphic purposes.

O'Reilly's counsel resist this claim on several grounds, alleging the want of originality and frauds connected with the patent, at the same time showing that the new telegraph used in the O'Reilly Line, between Louisville and New Orleans is not an infringement on any thing invented by Prof. Morse.

O'Reilly's counsel also assert that the monopoly of a general principle cannot be maintained, as it is contrary to law and justice.

The depositions and documents would already form a large volume. The whole field of electric discovery is brought in review, and patent laws and patent cases are stated on both sides to the fullest extent.

The great question at issue, renders this case one of the most important ever tried in the United States.

The Great Britain.—This heretofore ill-fated steamer, having been regenerated, is advertised for sale by auction in Liverpool, in September. With her present engines, she is said to be capable of carrying from 800 to 1,000 men for a fortnight's voyage. With smaller engines, by which her coal stowage could be reduced, she could accommodate 1,000 emigrants for a distant voyage. —*N. Y. Sun.*

"I never go to church," said a country tradesman to his parish clergyman, "I always spend Sunday in seuling accounts." The minister replied, "You will find, sir, that the Day of Judgement will be spent in the same manner."

The White Sulphur Springs, of Va., are well attended.

Stabbing of Hon. A. H. Stephens.

The Charleston Courier, of the 5th inst., has the following in relation to this lamentable stabbing case:

The excitement against Judge Cone for committing the act, was great, and it with much difficulty that those present, were prevented from taking summary vengeance on him at the instant.

Since writing the above, we learn that the cause of the assault was a difficulty which took place some days previous. Judge Cone we are informed, had cast some severe reflections on the course which Mr. Stephens had pursued in Congress, which led to angry words, and a denial of the use of the terms said to be applied to Mr. Stephens by Judge Cone, and some correspondence had taken place on the subject. On meeting at Atlanta the matter was renewed.

The wounds of Mr. Stephens were so severe as to leave little hope of his surviving. Judge Cone is stated to be a powerful and muscular man, while his opponent is of diminutive size, and possessing but little physical strength.

The National Intelligencer says:—We are gratified to learn, by a telegraphic despatch from Augusta, Georgia, that there was an improvement in Mr. Stephens' condition at noon on Wednesday, and his recovery was confidently anticipated.

Desperate Rencontre.

We copy the following from the Paulding (Mississippi) Clarion, of the 19th August:

Mr. H. E. Raney returned from his pursuit of Daniel Stuckey, on the 12th inst. He brings intelligence of the killing of his brother-in-law and Benj. Stuckey, in a recent attempt to take the life of the latter individual. It appears that Mr. Raney, the sheriff of Lauderdale, his deputy, and his brother-in-law, traced Stuckey to the interior of Texas, where himself and his son had quietly settled. At the time of their arrival in the neighborhood, Daniel Stuckey was absent some sixty miles from home; and the party at once took steps for the arrest of his son.

This was done by engaging one of the neighbors to decoy him from his house, under the pretence of taking a hunt. In accordance with this agreement, Raney and his party were concealed in the house of the neighbor alluded to, when Benjamin Stuckey came up. Young Stuckey took his seat upon the step of the gallery, after having arrived, and leaned his gun beside him against the house. Mr. Raney, who had been watching his movements, now cautiously approached behind him, and succeeded in getting possession of the gun. This drew the attention of Stuckey, and he at once comprehended his situation. The deputy-sheriff, Herbert Raney, and his brother-in-law, were present in in the gallery, with each a loaded gun presented; but Stuckeye, nothing daunted by the odds against him, drew a bowie-knife and rushed upon his assailants. In this crisis, the guns in the hands of the deputy-sheriff and his companion missed fire, and the combat for a moment was now hand to hand—Stuckey pressing fiercely upon Mr. R. for the recovery of his gun, and that gentleman being unable to defend himself, from having two firelocks in his hand, was compelled to relinquish one, in order to use the other. A shot from a pistol in the hands of the brother-in-law of Mr. R. at this juncture, took effect upon Stuckey, who by this time had recovered his gun, and immediately returned the fire, mortally wounding his antagonist. Stuckey now again turned upon sheriff Raney—but that gentleman by this time was prepared, and as the desperate man leaped forward with the bowie-knife, discharged the whole contents of his gun into his breast. This ended the struggle. Stuckey lingered about an hour and died, with loud imprecations upon his lips, and the unfortunate brother-in-law, whose name we could not learn, expired also in about four hours. The deputy-sheriff was left to bury the dead, whilst William Raney and four others, started in pursuit of Daniel Stuckey. This is the last account we have from him. Herbert Raney, after the burial of his brother-in-law and Benjamin Stuckey, returned home and is now at Lauderdale. He was severely wounded in the hand by the bowie-knife of Stuckey, during the rencounre above related.

The Population of Canada.—We understand that the result of the census, just completed, of Upper Canada, will give that section of the province a population from 689,000 to 700,000 souls; while, by the census of 1842–3, it was only 401,061, giving an increase, in five years, of nearly 300,000. The last census for Lower Canada was taken in 1844, when the population was 699.806 souls, the increase upon which, during the last four years, is calculated, by reference to preceding terms at which censuses have been taking, to be about 70,000—giving this section of the province a population of about 770,000. The population of Upper Canada would thus appear to increase at the rate of about 40.000 per annum, and Lower Canada at that of about 17,000 per annum.

Supposing these relative rates of increase to be maintained, the year 1852 will see Upper Canada with a population of 859,000, and Lower Canada with only 840,000. 1862 will give the former a population of 1,259,000, and the latter only 1,015,000 souls. The experience of the past, and the present condition of Great Britian and Ireland, will, we think, justify the belief that the increase of our population by immigration will be greater during the next twelve years than it has ever hitherto been, and that the relative proportions of such increase will be largely in favor of Upper Canada. The probability then, is, that by the year 1862, the western section of the province will contain one-third more than that of the eastern section.—*Scott's Weekly Paper.*

The Jesuits in Gallicia (Austria,) have received orders to quit that country before the 15th of July. The reverend fathers possess there 5 great establishments, viz: a convent in the capital, a gymnasium at Neusandezc, in the east of Gallicia, another gymnasium and a seminary of philosophy at Tarnopol, in the east, and a normal school to which is attached a sort of penitentiary prison at Starnowicz, in the circle of Sandecz, so that the country was found entirely under the domination of the Jesuits.

O'Reiley's line of Telegraph is now completed to Dubuque, Iowa.

Deaths in Boston, for the week ending Saturday noon, 111, Males, 65; Females, 46.

A grand agricultural congress will be held in Brussels in September.

Considerable quantities of cider have lately been imported into London from Jersey & Guernsey.

Joseph Wagner, a Revolutionary soldier, aged 90 years, died at Fort Plain, on the 15th ult.

Commodore Reibeaud, of the Mexican Navy, is at present on a visit to New Orleans.

NOTICES.

GENESEE CONFERENCE.

The Genesee Annual Conference of the Methodist Protestant Church will commence its nineteenth session at Loon Lake, Stuben county, New York, on the first Tuesday in October, 1848, at 10 o'clock, A. M. It is presumed that a committee will be in waiting, at the place, as usual, to assign ministers and delegates their respective places for entertainment. A full attendance is desired. And we shall be happy to greet any of our brethren from sister Conferences, who may be pleased to favor us with a fraternal visitation. The post office address of the Conference is "Patchin's Mills, Stuben county, New York." E A WHEAT, Secretary.

Elba, August 21st, 1848.

ONONDAGA CONFERENCE.

The tenth session of the Onondaga Conference will commence on the 6th of September, at 10 o'clock, M. A at Sand Bank Village, Oswego Co., NY.

Ministers and Delegates will please call at the parsonage house, opposite the M. P. Church, and Rev. Francis Pierce, Sup't. will direct them to places of entertainment during the session.

IRA H. HOGAN, Pr.

Wm. W. Sterricker, Sec.

Otsego Circuit, Muskingum District.—Our fourth qr. meeting will be held at Jacobsport, commencing September 2d, at 11 o'clock, a. m. We cordially invite Brs. G. Springer, T. Potter, A. H. Bassett, W. Ross, and J. H. Hamilton, with all others who can, to attend and assist on the occasion.

W. DULING.

Tanners Creek Ct.—Ind. Dist.—Our 4th Quarterly Meeting will be held at the E. Fork Meeting House, near Brother William Smith's, commencing on Saturday, September 16, 1848. We cordially invite our esteemed President, Brother T. Shipp, and Brother T. Finkbine, and all other brethren from the Indiana and Ohio Districts that can attend.

JABEZ SIBLEY, Supt.

Clarksville Ct., Ohio Dist.—The fourth quarterly meeting for this cit. will be held at Cuba, commencing Saturday September 2d, at 11 o'clock, a. m. As this meeting is to be held the Sabbath previous to the sitting of the Annual Conference. We would be much pleased if our brethren from the eastern part of the Dist. would make it convenient for them to get this far on Saturday and tarry with us till Tuesday. Come, brethren, for we need help.

W. TIPTON

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Pennsylvania Conference, meets at South Canaan Meeting House, Wayne Co. August 30, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Onondaga Conference meets at Sand Bank, Oswego, N. Y. September 6, 1848.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Iowa Conference meets at Burr Oak Ridge, Cedar, Iowa, September 13, 1848.

The Vermont Conference meets at Shelbourn, Vermont, September 20, 1848.

The Missouri Conference meets at Mt. Pisgah Camp Ground, Green County Mo. September 21, 1848.

The Michigan Conference meets at Adrian, Michigan, September 27, 1848.

The Tennessee Conference meets at Unionville, Tenn. September 29, 1848.

The Arkansas Conference meets at James Walker's, White County, Ark. October 2, 1848.

The North Illinois Conference meets at Princeton, Ill. October 4, 1848.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

The Louisiana Conference meets at Union Church Camp Ground, De Soto parish, October 11, 1848.

The Wabash Conference meets at Middletown, Ia. October 18, 1848.

The Georgia Conference meets at Le Grange ch. Newton County Georgia, October 20, 1848.

The North Carolina Conference meets at Fair Grove Guilford Ct October 20, 1848.

The Virginia Conference meets at Hampton, Va. November 9, 1848.

The Huntsville Conference meets at White Plains, Benton county, Alabama, November 9, 1848.

The Alabama Conference meets at Montgomery, Alabama, November 17, 1848.

The Mississippi Conference meets at Harmon's, Attaal county, Georgia, December 1, 1848.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

W W Bridge,	O.	S W Widney, 2,	Ia.
C W Langdon,	"	J Gay,	Mich.
T Hanna,	"	J Warner,	"
L R Reese,	D. C.	R H Sutton,	Pa.
J C Kimble,	Va.		

OUR LIST.

The names of five or more responsible subscribers will entitle any Brother to have his name added to the following list. Please, however, send only such as are good.

Rev. John Burns, Mt. Pleasant, O.	10
Rev. W. G. Fowler, Paintersville, O.	16
Rev. A. S. Robinson, Ridgefield Four Cor. O.	9
Rev. S. P. Kezerta. Bainbridge, O.	8
Rev. T. Finkbine, Cincinnati, O.	7
Rev. V. Lucas, Johnstown, Pa.	7
Rev. Wm. Reeves, Pittsburgh, Pa.	6
Rev. O. P. Stephens, Catawba, O.	8
Rev. A. P. Corey, Waitsfield, Vt.	8
Rev. C. J. Sears, Chaneyville, O.	6
Rev. Jer Jack, Bucyrus, O.	5
Rev. J. Nichols, Hoskinsville, O.	5
Rev. R. M. Dalbey, Bethel, O.	5
Rev. C. H. Williams, Bournville, O.	6
Rev. W. Hatfield, Alum Creek, O.	5
Rev. E. S. Hoagland, Brownsville, O.	6
S. B. Johnson, Putnam, O.	5
Rev A R Brown, Vienna, Ohio,	5

☞We hope to add other names each week.

Should we through oversight, fail to give full credit to any brother, we will be glad to make the correction, as soon as it is pointed out to us.

Advertisements

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

TO THE AFFLICTED, READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues to be superior to anything of the kind ever before offered to the public. A large number of certificates, from those cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev. Levi R. Reese.

A few copies just received, and for sale at this office. Price, 50 cents single, $5 per dozen.

JUST RECEIVED

From the Book Concern, Baltimore,

A NEW SUPPLY OF

HYMN BOOKS, M. P. CHURCH,

DISCIPLINES M. P. CHURCH.

ALSO A FEW COPIES OF

Sne [illegible]'s Sermons.

For sale *for C. A.* wholesale and retail at the Office of the Western Recorder.

Poet's Corner.

SYMPATHY.

BY W. LYLE GLASGOW.

The odor that springs
From the ruby wings
  Of the rose in its blooming hour,
When the light of morn
Bids its bloom return,
  Hath a far less healing power
Than a kind word breathed,
With a sweet smile wreathed,
  When the sky of fate looks dark;
For it lighteth up
Sorrow's saddest cup
  With a soul restoring spark.

Oh! Nature hath flowers
For her summer hours,
  And dews for each twilight's fall;
While over the Earth
Streams run in their mirth,
  And sympathy flows from all.
The linnet's wild lay
On the budding spray
  Hath a sound to Sorrow dear;
And the rays of Hope
Brighten every drop
  Of dew on the ripening ear.

There's a soothing balm
On the noontide's calm;
  There's peace in the midnight hour;
There's a golden beam
Over wood and stream,
  And a glory gilds each flower;
While only frail Man
In the wondrous plan
  Hath set his Creator at nought;
Love's feeling glows not,
Sympathy flows not,
  Deep in his heart as it ought.

Oh, Man! there is not
In the fairest spot
  On earth or the living sea,
A work more grand
From Jehovah's hand
  Or a rarer gem than thee:
Then why should thy heart
From its faith depart,
  Or a kindly thrill resign?
Suffer for a while;
Be patient and smile;
  For a blessed hope is thine.

Narrative.

A SAILOR STORY.

BY REV. JOHN S. C. ABBOTT.

The following story of a seaman was recently related to the writer. Many years ago, when New Zealand was a land of uninterupted heathenism, the ship in which I was a common sailor, dropped anchor at a cautious distance from the shore, in one of the harbors of that island.—We had been months upon the ocean, without seeing any land. And when the sublime mountains and luxuriant vallies of that magnificient isle rose from the wide waste of waters before us, it was difficult to realize that we were not still in the world of sin and woe for it so happened that there was a terrible fight between two war parties of natives raging at the very hour in which we entered the lovely bay. From the deck of our ship we witnessed with awe the whole revolting scene, the fierce assult, the bloody carnage, the infuriated shrieks, the domanic attidudes of those maddened savages, as they fell upon each other with a degree of fury which seemed worse than human. Often we saw the heavy club of the New Zealand savage fall upon the head of his antagonist, and as he fell lifeless to the ground, his head was beaten by reiterated blows, till exhaustion satiated fury.—This awful scene of savage life, as beheld from the deck of our ship impressed, even us unthinking sailors with emotions of deepest melancholy.

In consequence of the war, or for some other cause, no canoe from the shore approached our ship. As we were entirely destitute of wood, the captain sent a boat's crew, with many cautions as to safety, to the opposite side of the harbor to collect some fuel. I was sent with this party. We landed upon a beautiful beach, upon which a heavy surf was rolling.—The savage scene we had just witnessed so filled us with terror that we were every moment apprehensive that a party of cannibals would fall upon us and destroy us. After gathering wood for some time we returned to the boat, and found to our dismay that the surf rolling in upon the beach had so increased, that it was impossible to launch the boat.—The sun was just setting behind the angry clouds which betokened a rising storm. The crested waves were rolling more and more heavily in from the ocean. A dark night was coming on, and savage warriors, their hands already dripping with blood, every where around. We were all silent. No one was willing to speak of his fears and yet no one could conceal them.

Before we left the ship, the captain had informed us that an English Missionary had erected his hut about two miles from the place where we were to land. The captain had visited him about two years before in his solitary home, and it was then very uncertain whether he would be able to continue in his post of danger. We immediately resolved to endeavor to find the missionary, and to seek such protection as he could afford us for the night.

Increasing masses of clouds rolled up and spread over the sky; and as we grouped our way through the deep and tangled forest, darkness like that of Egypt enveloped us. After wandering about, we hardly knew where for some time, we heard the loud shouts of savages in conflict or revelry. Cautiously we approached the sounds, till we beheld a large war party gathered around their fires, with the hideous trophies of their recent battle, and exulting over their victory. We thought it wise to keep as far from them as possible, and again turned from the light of their fire into the dark forest, where we could scarcely see an arm's length before us. We at length came upon a little path, and slowly following it along, stumbling in the darkness, over rocks, roots and trees, we came in view of the twinkling light of a lamp. I, with another one of the party, was sent forward to reconnoitre. We soon found that the light proceeded from a hut, but whether from the night fire of a savage New Zealander or from the lamp of the Christian missionary we knew not; and few can imagine the anxiety with which we cautiously moved along to ascertain how the fact might be. Our hopes were greatly revived by the sight of a glazed window. Through which we saw a man in the garb of civilized life, with his wife and one little child kneeling in their evening prayers; our joy knew no bounds. Waiting a few moments till the prayer was closed, we entered the door, and though the surprise of the inmates was very great in seeing two white sailors enter their dwelling, we were most hospitably received. The missionary immediately lighted his lantern, and proceeded with us, led the rest of our party to his humble abode. We all slept upon his floor for the night. Weary, however as I was, I found but little rest. I thought of my quiet New England home, from which I had been absent a few months. I thought of my mother, and her anxiety about her sailor boy in this his first voyage. The scene was indeed a novel one to me. The swelling winds of the tempestuous night, the wild scenes of man and nature all around us, the vivid images of the bloody conflict, with the remembrance of its hideous and fiend like outcries, all united so to oppress my spirit that I found but little repose. My companions, however, perhaps more accustomed to danger, and perhaps less addicted to thought, were soon soundly asleep.

Early in the morning a party of warriors came to the missionary's hut in search of us, having somehow ascertained that a boat's crew were on the shore. The missionary and his wife, both in countenance and manner, manifested the deepest anxiety for our safety. The savages were imperious and rude, and it seemed to me then, that nothing but the restraining power of God preserved this family uninjured in the midst of such cruel and treacherous men. While they had been somewhat subdued in spirit by the kindness, the meekness, and the utter helplessness of the missionary's family, they considered us sailors fair game for plunder and abuse. By the most earnest solicitations on the part of the missionary they were induced to spare us.

The missionary accompanied us to our boat, and we had for our retinue, a troop of rioting and carousing savages, brandishing their bloody war-clubs over our heads, to convince us that we were in their power. A walk of two miles conducted us to the beach. It was a fearful walk, and the watchful anxiety of our friend proved that he considered our danger to be great.

When we arrived at the beach, some of the natives manisfested great reluctance to let us go. Some took hold of our boat to draw it further on the land, while they seemed to be earnestly arguing with the rest upon the folly of permitting our escape. At length, however, they yielded to the remonstrances of the missionary, and aided us in launching our boat, through the now subsiding surf.

As we rowed from the shore, and I looked back upon this devoted man, standing upon the beach in the midst of these rude savages, and thought of his return to his solitary home, and of the days, weeks and months he must there pass in thankless labors, I thought that his lot was in a worldly point of view, one of the hardest I had ever known; and I wondered that any man could be so heard-hearted as to speak in terms of reproach, and point the finger of scorn towards the Christian missionary.

In my last voyage, about two years ago, I again entered this same harbor. It is now called the Bay of Islands, and is one of the most beautiful places in natural scenery on the surface of the globe. I could hardly credit my eyes as I looked out upon the handsome and thrifty town, with many dwellings indicative of wealth and elegance. There were churches of tasteful architecture, and school children with their slates and books. And there were to be seen New Zealand families dwelling in cheerful parlors, sanctified by morning prayers and morning hymns. The untiring labors of the missionary had through God's blessing created a new world. And the emotions of deep compassion with which I had regarded him when we left them on the beach alone with the savages, were transformed into sentiments of admiration and almost envy in vew of his achievements. All other labors seemed trivial compared with his. And I then felt and still feel, that it any man can lie down with joy upon a dying bed it is he who can look back upon a life successfully devoted to raising a savage people to the comforts, refinements and virtues of a Christian life.—*N. Y Evangelist.*

Natural History.

The Flying Fish.

The body of the fish is oblong; the head is almost three cornered, the fin covering the gills with ten rays; the pectorial fin placed high, and long as the whole body; the back fin at the extremity of the back. The tail bipercated or pronged. As it is a small animal, seldom growing above the size of a herring, it is chiefly sought by the Dorado. Nature has furnished each respectively with the powers of pursuit and evasion. The Dorado being above six feet long, yet not thicker than a salmon, and furnished with a full compliment of fins, cuts its way through the water with amazing rapidity; on the other hand the flying-fish is furnished with two pair of fins, longer than the body, and these also moved by a stronger set of muscles than any other. This equality of power seems to furnish one of the most intertaining spectacles these seas can exhibit. The efforts to seize on one side, and the arts of escaping on the other, are perfectly amusing. The Dorado is seen upon this occasion, darting after its prey, which will not leave the water while it has the advantage of swimming in the beginning of the chase. But like the hunted hare, being tired a last, it then has recourse to another expedient for safety, by flight. The long fins which begin to grow useless in the water, are now exerted in a different manner and different direction to that in which they were employed in swimming; by this means the timid litule animal rises from the water, and flutters over its surface for two or three hundred yards, till the muscles employed in waving its wings are enfeebled by that particular manner of exertion. By this time, however, they have acquired a fresh power of renewing their efforts in the water; and the animal is capable of proceeding with some velocity by swimmiug; still, however, the active enemy keeps it in view, and drives it again from the deep, till at length the poor little creature is seen to drop down at last into the mouth of its fierce pursuer But not the Dorado alone, all animal nature seems combined against this little fish, which seems possessed of double powers, only to be subject to greater dangers; for though it should escape from its enemies of the deep, yet the tropic bird, and the albatross are continually on the wing to seize it. Thus pursued, in either element, it sometimes seeks refuge with a new enemy, and it is not unfrequent, for whole shoals of them to fall on shipboard, where they furnish men with an object of useless curiosity.

Danger of Weeping.—However poetical tears may be in themselves, the act of weeping is undoubtedly attended with a certain risk. We have known beautiful women who looked at least plain when they cried; and we never knew plain women who did not look, if we may venture upon a profane expression, downright ugly. The reason must be, that the act of weeping distorts the features, just like the act of laughing, while it is unredeemed by the agreeable associations of the latter.—*Ex.*

VARIETY.

The Mother's Lesson.

Lamartine, whose influence for the last few months, has been so great in France, thus opens the beautiful narrative of his travels in the East:

"My mother had received from hers, on the bed of death, a beautiful copy of the Bible of Royamont, in which she taught me to read when I was a litule child. This Bible had engravings on sacred subjects on every page. They depicted Sarah, Joseph, and Samuel; and above all, those beautiful patriarchial scenes, in which the solemn and primitive nature of the East was blended with all the acts of the simple and wonderful lives of the fathers of mankind. When I had repeated my lesson well, and read with only a fault or two the half page of historical matter, my mother uncovered the engraving, and holding the book open in her lap, showed and explained it to me, as my recompense.

She was endowed by nature, with a mind as pious as it was tender, and with the most sensitive and vivid imagination. All her thoughts were sentiments, and every sentiment was an image. Her beautiful, noble, and benign countenance, reflected, in its radiant physiognomy, all that glowed in her heart, and all that was painted in her thoughts; and the silvery, affectionate, solemn, and impassioned tone of her voice, added to all that she said an accent of strength, grace, and love, which still sounds in my ear, after six years of absence.

The sight of these engravings, the explanations, and the poetical commentaries of my mother, inspired me, from the most tender infancy, with a taste and inclination for biblical lore.

From the love of the things themselves, to the desire of seeing the places where these things had occurred, there was but a step. I burned, therefore, from the age of eight years, with a desire to go and visit those mountains on which God descended; those deserts where the angel pointed out to Hagar the hidden spring, whence her famished child, dying with thirst, might derive refreshment; those rivers which flowed from that terrestrial paradise; the spot in the firmament at which the angels were seen ascending and descending Jacob's ladder. The desire grew with my growth, and strengthened with my strength. I was always dreaming of travelling in the East. I never ceased arranging in my mind a vast and religious epopee, of which these beauty spots should be the principal scene."

ALL FOR BUSINESS.

"I hope," said some one to Rothschild, "that your children are not too fond of money and business, to the exclusion of more important things. I am sure you would not wish that?" Rothschild—"I am sure I should wish that. I wish them to give mind, and soul, and heart, and body, and every thing to business; that is the way to be happy."

What a sentiment for a man, who believes he has a soul! And yet there are too many, who practically seem to be of Rothschild's opinion. The lives of such men are one long blunder.—He whose happiness is circumscribed by his business, and made dependent on its success, and who does not cultivate these resources, may live and die like Rothschild or like Astor, and be a happy man after their fashion; but what rational, religious being would covet such happiness? In doing ample justice to his business, a man should not forget the obligations which he owes to himself—to his own moral and intellectual nature. Rothschild's sentiments converts what should merely be the means of life into the end.—*Transcript.*

THE LOWER CLASS.

Who are they? Are they the toiling millions, the laboring man and woman, the farmer, the mechanic, the artizan, the inventor, the producer? Far from it. These are nature's nobility—God's favorites—the salt of the earth. No matter whether they are high or low in station, rich or poor in pelf, conspicious or humble in position, they are surely the 'upper circles' in the order of nature, whatever the fictitious distinctions of society, fashionable or unfashionable, decree.

It is not low—it is the highest duty, privilege and pleasure, for the great man and whole-souled woman to earn what they possess—to work their own way through life—to be the architects of their own fortunes. Some may rank the classes we huve alluded to as only relatively low, and in fact the middling classes. We insist they are absolutely the very highest. If there is a class of human beings on earth who may properly be denominated low, it is composed of those who spend without earning—who consume without producing—who dissipate on the earnings of their fathers or relatives without being or doing any thing in and of themselves.

Little Kindness.

Small acts of kindness, how pleasant and desirable do they make life! Every dark object is made light by them, and every tear of sorrow brushed away. When the heart is sad, and despondency sits at the door, a trifling kindness drives despair away, and makes the path of life cheerful and pleasant. Who will refuse a kind act? It costs the giver nothing, but it is invaluable to the sad and sorrowing.—It raises from misery and degration, and throws around the soul those hallowed joys that were lost in Paradise.—*Exchange.*

Philosophic Courtship.

Sir Isaac Newton was persuded by one of his friends to marry; he excused himself by saying that he had no time to court a wife; his friends said they would assist by sending to his apartment a woman of worth. He thanked them for the offer, and promised to receive a visit from her. His friends applied to the woman, and requested her to dispense with the usual ceremonies of courtship, and wait on the philosopher, which she consented to do. When she came to his apartment, and produced her letter of recommendation, he received her politely, filled and fired his pipe, sat down by her side, took hold of her hand, and conversed on the subject. Before they had brought the point to a close, some question about the magnitude of the heavenly bodies struck his mind with such force that he forgot what he was about—he turned his eyes up to heaven, took the pipe out of his mouth with his left hand, and being lost in study, without design, took the lady's left hand, which he laid in his own, and with one of her fingers crowded the tobacco in the bowl of his pipe, and held it there so long that her heart, as well as her finger, took fire, and she in a huff sprung up and went off, leaving the philosopher to finish his study alone.

"Every misery that I miss is a new mercy," said good old Izaak Walton. How few of us in enumerating our blessings think of this.

A BAD EDUCATION THE HIGHWAY TO RUIN.

Here the ruin of many begins. Vice need not be planted. If the gardener neglects to dress, sow, and manure his garden, he need not give the weeds a greater advantage; but if he also scatter seeds of hemlock, dock, and nettles, he makes it fit for nothing.

Many parents, and they godly too, are guilty of many neglects through carelessness, worldly incumbrances and fond indulgence. While they neglect the season of sowing better seed, the devil takes hold of it. If they will not improve it, he will. If they do not teach them to pray, he will teach them to curse, lie, and swear; if they put not the bible and catechism in their hand, he will put in obscene ballads and songs, &c. Thus the offspring of many godly parents turn into degenerate plants, and prove a generation that know not the God of their fathers. This age furnishes us many sad instances. They are spoiled in the blood; simple ignorance in youth becomes affected and wilful ignorance in age; blushing sins in children become impudent sins in age. And all this for want of a timely and prudent preventing care.

Others there are who are bred much like the brutes, and are fitly described (Job xxx. 6, 7.)—Go into their houses, and you may sooner find in the window or upon the shelf a pack of cards than a *bible* or *catechism;* their *beds* and *tables* differ little, or not at all, from the *stalls* and *cribs* where beasts lie down and feed, in respect of any worship of God among them; or if for fashion's sake, a few words be huddled over in the evening when their bodies are tired,—the man says something he scarce knows what, the wife and children and servants are asleep.

This is the education most of parents give their children, all the week, and when the Sabbath comes, the most they learn to know at church is where their own seat stands, and that it is necessary to speak to such a neighbor about such or such a bargain for the next week.

Others teach them by their example the newest oaths that were last minted in Hell, revile and scoff at serious godliness and its professors; smiling to hear with what emphasis they can talk in the dialect of devils, or how witily they can dwell upon the godly ministers and christians.

Such familics are nurseries for Hell. And, though God may, by an extraordinary hand, now and then snatch a soul by conversion from among them, as a brand out of the fire, yet, generally, they die, as they live, going to the generation of their fathers.

Oh! what a cut must it be to the heart of that father, whose son's lips shall tell his conscience what a profane son's lips once told his father to his face. "If I have done evil, I have learned it of you."

Parents, consider what a fearful thing it is to be the instruments of ruining forever, those who have received their being instrumentally from them, and to seek whose good, they stand obliged by all the laws of God and nature.

In vain are all your cares and studies for their bodies, whilst their souls perish for want of knowledge. You rejoiced at their birth, but they will have cause to curse the day they were born of you, and say, "Let the day perish wherein I was born, and the night in which I was conceived." You were solicitous for their bodies, but careless for their souls; earnest to see them rich, but indifferent whether they were gracious; you neglected to teach them the way of salvation, but the devil did not neglect to teach them the way of sin. You will one day wish you had never been parents, when the doleful cries of your children damned shall ring such notes as these in your ears:—

"Oh cursed father! Oh cruel, merciless mother! whose examples have drawn me after you in all this misery. You had time enough and money enough to have warned me of this place and misery, whilst my heart was tender and my affections pliable. Would it not have been as easy to have put a *bible* as a *tale* or *novel* before me? To have chastised me when I provoked God by sin, as when I provoked you about a trifle? One word spoken in season might have saved my soul—one reproof wisely given and set on by your example might have preserved me. Would it not have been the same pains to have asked me, child what wilt thou do to be saved? as what wilt thou do to live in the world?—Or had I but observed any serious religion in you, had I but found my father or mother upon their knees in prayer, it might have awakened me to a consideration of my condition. In my youth I was shamefaced, bashful, credulous, and apt to imitate; had you had but wisdom as other parents have, to have taken hold of these handles in time, you had rescued my soul from Hell. Nay, so cruel have you been to your own child, that you allowed me no time, if I had a disposition for any exercise of religion; yea, you have quenched and stifled the sparks of conviction and better inclination that were sometimes in my heart.—Oh! happy, happy had it been, if I had never been born of you, or seen your faces." This will be the result of your negligence, except God by some other hand rescue them from their impending ruin.

FRANKNESS.

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion; and take for granted you mean to do what's right; if a friend asks a favor, you should grant it, if it is reasonable, if not, tell him plainly why you cannot. You will wrong him and yourself by equivocaton of any kind. Never do a wrong thing to make a friend nor keep one; the man who requires you do so is dearly purchased at a sacrafice. Deal kindly but firmly with all men; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing to a man's face, another behind his back. We should live, act and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by men. It is not only as a matter of principle, but as a matter of policy.

Forgiveness of Injuries.—One day the Caliph Hassan, son of Hali, being at table, a slave unfortunately let fall a dish of meat reeking hot, which scalded him severely. The slave fell on his knees rehearsing these words of the Koran, "Paradise is for those who restrain their anger."

"I am not angry with thee." answered the Caliph.

"And for those who forgive offences aginst them," continues the slave.

"I forgive thee thine," said the Caliph.

"But especially, for those who return good for evil," adds the slave.

"I set thee at liberty," rejoined the Caliph, "& I give thee ten dinars."

Deaths in Philadelphia.—The interments in the city and Liberties of Philadelphia for the week ending Aug. 19th were, adults 58, children 116.

Advertisements

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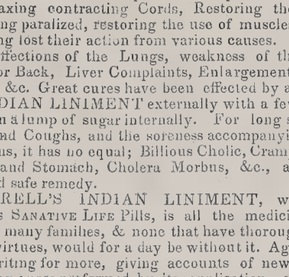

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It is a well known fact, that the Indians, possessed a knowledge of the medical virtues of PLANTS entirely unknown to the white man. A knowledge of these plants, so important to mankind, would have remained forever secret with the Indians, had it not been that missionaries travelling among them have become acquainted with these remedies and their mode of preparation.

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For all complaints where an external, and many where an internal application is required the country is challenged to produce a better article or one that will produce such surprising cures, as can be proved by thousands of certificates in the hands of numerous Agents throughout the country. It operates upon the system in a powerful and effectual manner, yet with the greatest safety, from the nature of its composition. It penetrates speedily, relaxing contracting Cords, Restoring the use of limbs long paralized, restoring the use of muscles which have long lost their action from various causes.

For affections of the Lungs, weakness of the Sides, Breast or Back, Liver Complaints, Enlargement of the Spleen, &c. Great cures have been effected by applying the INDIAN LINIMENT externally with a few drops taken on a lump of sugar internally. For long standing Colds and Coughs, and the soreness accompanying such affections, it has no equal; Billious Cholic, Cramp in the bowels and Stomach, Cholera Morbus, &c., an effectual and safe remedy.

BARRELL'S INDIAN LINIMENT, with Dr. BLAKE'S SANATIVE LIFE PILLS, is all the medicine used by very many families, & none that have thoroughly tested its virtues, would for a day be without it. Agents are daily writing for more, giving accounts of new and astonishing cures performed by its application, either external or internal.

The proprietor of this invaluable Medicine hesitates not to say, that it is his firm conviction that the day is not far distant when the "Indian Liniment" will rank among the first remedies of the day, for all internal as well as external diseases; and that no family will be without it who have had an opportunity to test its virtues.

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Wild Cherry, and Sarsaparilla PILLS.

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Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

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Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

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Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

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Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

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Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says, "My son has been afflicted for years with epile,tics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

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Read the following remarkable case of the son of Wm Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken four to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respec to his case: —they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,

(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly proscribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Lino Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years, Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 293, Eighteenth st., N. Y
Mrs. James Berthelf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

BROTHER LABORER IN THE CAUSE OF HUMANITY:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over Nine Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HART, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

Mexico, Canada, and West Indies, to whom all letters must be addressed, POST PAID.

Eastman & Bigelow, Zanesville, O.

L. Wilcox, Jr., corner of Diamond and Market Sts Pittsburgh.

H. & E. Gaylord, Cleveland, O.

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A. H. BASSETT, Editor and Proprietor.

—oo—

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—oo—

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Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

TEMPERANCE SONG.

Tune—"shed not a tear."

Drink not a drop from the drunkard's dire bowl,
Drink not a drop, no, not a drop;
For it will poison thy body and soul:
Drink not a drop, no, not a drop.
Though in the cup it is spark'ling and bright,
Though it may promise to give thee delight,
Yet at the last like a serpent 'twill bite;
Drink not a drop, no, not a drop.

Though gay companions the cup may present,
Drink not a drop, no, not a drop;
Deeply, alas! you the draught may repent:
Drink not a drop, no, not a drop.
Take not the cup as you value your life,
For it will kindle contention and strife,
With all the plagues of the pit it is rife:
Drink not a drop, no, not a drop.

Though the rich goblet be held to your lip,
Drink not a drop, no, not a drop,
While the old tempter cries, "*take but a sip:*"
Drink not a drop, no, not a drop.
Think of the thousands once blooming and gay,
Who have been led by the syren astray,
And to intemp'rance have fallen a prey:
Drink not a drop, no, not a drop.

Heed not the laugh of King Alcohol's throng,
Drink not a drop, no, not a drop,
If they should jeer you just sing them this song—
Drink not a drop, no, not a drop.
Though they may call you the dupe of the priest,
Tell them you heed not their scoffs in the least,
For you'd be rather a man than a beast;
Drink not a drop, no, not a drop.

Boxly, Ia., Aug. 19th, 1848. S. W. W.

Letters From the Navy.

Written for the Western Recorder.

Receiving Ships---Recruits---Elopements, &c.

BY L. D. J., OF THE U. S. NAVY.

Those who have had an eye upon the proceedings of Congress, in the early part of the session just closed, may have noticed that a certain amount of prize money has been allowed to the heirs of John Paul Jones—money which it was made appear was due him for prizes which he captured in the Revolutionary War.

My reason for alluding to this fact is, that commodore Jones is regarded, in a certain sense, as the father of the great naval operation of this country—having been the first man who flung out to the breeze the stripes and stars of this nation.

Those who are acquainted with our naval history must be familiar with the hard fought battle between the *Bon Homme Richard*, Commodore Jones, and the *Serapis*. From this event 1779, until the present time, our naval forces have continued to accumulate strength and power, until as the "nation's right arm" our ships of the line "walk the waters like a thing of life," defying all human resistance.

If we consider the great dimensions of a "Seventy-Four," especially as we pass from deck to deck, the mind becomes impressed with all the feeling of greatness, inspired by looking upon a vast edifice such as St. Paul's of London or St. Peter's at Rome.

The compliment of hands required to man a frigate, is about five hundred, and a Seventy-Four, about double that number. The "Pennsylvania," the largest ship in our navy, largest at least twelve hundred men, officers and all, to fit her for sea, in times of war.

The expenses of building such a ship is about One Million of Dollars, and her expenses every day, on a three year's cruise, will be more than two thousand dollars, making but little less than a million of dollars per annum. This is the reason why Congress makes annual appropriations of millions of dollars to the navy.

With those who are not much acquainted with these matters, a question would naturally arise—Where are the great number of sailors obtained, to man these vessels when merchant vessels and other craft which require perhaps, from five to eighteen men only, find it difficult to obtain the necessary compliment? The answer is this:

There are stationed at the several navy yards along the Atlantic coast *Receiving Ships*, for the purpose of making a home for sailors who may be disposed at any time to enter the naval service, where they can remain in quietude until their services shall be wanted in some man-of-wars-man bound out on a cruise. While remaining in these ships, often-times in comparative idleness for months together, they draw the same pay, sick or well, as when in a sea-going-ship.—They enter the service as landsmen. Ordinary seamen, and seamen, with wages, nine, ten and twelve dollars per month. To induce those who are "hard up" without the means to procure an outfit to enter the navy, the government advances the wages of three months to all who desire it.—The landlords—keepers of sailors' boarding houses, being aware of this fact, generally manage so as to take this advance money into their own hands. When sailors come in from sea, it is the custom with many to deposit their money in the hands of their landlords, and he becomes their banker while ashore. Jack often forgets how often he makes a draft, for he is now having what he calls a good time. He cannot endure anything tame—nothing short of *high life* will answer his purpose, and he "goes it" day and night,—sometimes "the hardest kind." Time flies—and he flies with it until he is struck down from his lofty soarings by his landlord, who says—"I have nothing against you as a boarder, but really it is against my custom to let sailors into me deeper than you are now. By looking over your bills I see you have overdrawn—to the amount of—dollars. This wakes Jack up—he is taken all aback—he is in debt! The landlord sees him somewhat chop-fallen as he pores over the loss of two, three, and sometimes four hundred dollars—the hard earned money of his last voyage! To cheer up his drooping spirits he is offered some two or three extra "tats of grog," and when his host has got him mellowed into the right frame of mind, he says, Come, come, you had better try Uncle Sam once more,—I believe he has always used you well. Come, if you will go now, I will go with you right to the rendezvous ship again,—get your advance money and you will be all right again. This done the landlord brings in his bill which the advance money must pay—leaving perhaps just enough to procure a scanty outfit of certain articles which every recruit is required to have when he is received on board the Receiving Ship. The poor sailor therefore finds himself shipped for another three years' cruise, for they never enter the navy for a less time—with three month's wages already gone. But this is not all. He is now suddenly removed from all the excitement and scenes of revelry in the midst of which he has been passing his days and nights—and from drinking his twelve and twenty glasses a day, he is now confined to his two "tats" a-day, for the naval regulations still provide two gills of Whiskey—one in the morning and the other at noon to all the hands who desire it. On this he cannot "taper off." The immense quantity of liquor which he has been drinking begins to die within him, and away poor Jack goes into a scene a most horrid scene of the horrors!

These Receiving Ships make a home not only for new recruits who may be daily dropping in to the service, but they often receive whole crews at a time—as when a vessel may be ordered home to refit and finish her three years on some other station. It is therefore necessary that they should be the largest class of ships. The "Pennsylvania" the largest ship in the American navy is stationed at Norfolk, the "North Carolina" at New York, and the "Franklin" at Boston—all ships of the line. On board these ships there are not unfrequently to be found hoarded together more than a thousand men, and then diminishing in numbers as they may be called for in drafts to other places to man other ships-of-war bound to sea. Those who are unacquainted with the order of things, might suppose that on board such a Receiving Ship, there might be a good deal of filth and confusion: but such is not the fact. On the contrary there must be some capital defect among the officers which would not be long tolerated if all were not order and neatness throughout every deck of the Ship. The *Spar Deck*, which is the first, or upper deck, on which the Captain's Cabin is situated, is generally scoured to perfect whiteness with spittoons placed at equal distances all round it, so that it is a crime which is visited with a severe rebuke if not some severe punishment for a sailor to spit on the deck. On the Quarter Deck in front of the Cabin aft of the main-mast is the sailors' judgment seat, or police court. Hence he meets the "officer of the deck," and generally the First Lieutenant, through whom all communications are made to the Captain who sits in his cabin, without any associate officer communing with his own dignity. He issues his orders to the First Lieutenant, who is indeed the executive officer of the ship. Here also is the gang-way by which many a poor sailor has been triced up and received upon his bare back his dozen of the "cats." I have seen them receive the lashes in writhing agony until my heart would ache for the poor fellows. But whipping and serving out grog in the navy are both becoming unpopular, and I think will soon be dispensed with entirely. The *Gun Deck* comes next in order at one end of which you will find the *Ward Room* fitted up in fine style and is the home of the *Ward Room officers* including all the lieutenants, surgeon, purser, and and Chaplain. Below this is the *Berth Deck* where the sailors hang their hammocks and also take their meals.

On this deck are to be found the *Forward officers*, including the gunner, carpenter, boatswain &c. But the Master-at-arms and Ship's Corporal, are held responsible for the good order of both men and things throughout the deck, which, at meal time, and when the hammocks are piped down, presents a busy scene. On the forward end of this deck is also to be found the hospital of the ship, fitted up with comfortable cots, and with a Dispensary, containing every variety of medicines and surgical instruments, which long experience has suggested the importance of providing for a ship's company. Another deck below this is called the *Aulup Deck*—and still another—(for I am describing a *Seventy-Four Gun Ship*)—built on the ship's bottom, is called the *Hold*. It is a large and roomy place, larger than any of the decks, as it is all in one room, and contains all the vast amount of ship's stores. All these decks are supplied with officers, whose duty it is to see, as there is a *place for every man and every thing*, that every thing *is* in its *place*. So that order and neatness, beyond what could be imagined to exist, is preserved with tenacious exactness throughout these vast floating edifices, and with officers distributed, as they are, among the men, it is intended that profane swearing, and other immoralities shall be suppressed. But, alas! how great are the violations of our wholesome Naval Rules in their behalf. Were the officers men of God I can plainly see how it is that "the abundance of the seas shall be converted unto God." But while such a great majority of the officers have so little regard for chastity temperance, and the other virtues, how can we expect to see the men under their immediate charge—*sailors*, who have a constant tendency to go to the bottom of every sin, rise above them in moral excellence?

It is wonderful to know, what I have had good opportunity of knowing, with what sly-cunning old man-of-war's-men will elude detection in smuggling liquor on board, and never perhaps would it become known only by their drinking to such excess as to become noisy and troublesom Receiving ships are usually placed some thirty five or forty rods from the wharf to prevent the "recruits" who may become sick of the job, of three years' cruise, from running away. Yet with all the vigilence of officers and a marine guard, on watch by night and day, many a one succeeds in making his escape. Sailors, who are so used to exciting scenes and active life, regard with horror the confinement and idle life of a *guardship*. Hardly knowing what they are about, when decoyed into the service by their rapacious landlords. When they come fairly to themselves, now shipped again for three years, and laying all in sight, perhaps, of the houses of revelry and ill-fame, where they had been gratifying their sensual desires and passions, which are made almost uncontrolable by excessive indulgence, they sometimes lose their lives in an attempt to return to their *wallowing in the mire!* I have known them to leap out of a port holein the winter time, before the harbor was frozen over, and swim a-shore—in which some, attempting to do, have lost their lives!

For some time past I have held an humble office in one of these Receiving ships, from which, by order of government, I have made my escape, and expect in a few weeks to be coasting along the classic and long long known shores of the Mediterranean, the "Great Sea" of the Scriptures. Should you wish to hear from me, your readers may regard this communication as the to a series of letters which it is my purpoc to send you, if my life be spared me, containing a *description* of the places I may visit, and the impression they may make on my mind.

Ministerial.

Written for the Western Recorder.

LOOK HERE!

I mean you man with a black coat. Are you a minister of the gospel? Then what are you about? Arguing, contending, quarrelling about polics. For shame! go home to your prayers or to your studies if you can't find better employment abroad. Candidates for the presidency did you say? Thousands around you in their present state are candidates for eternal perdition and God has sent you to warn them of their danger. To entreat—to beseech them to become candidates for a crown in heaven, and to tell them that in this election all who *will, may* be elected. Go about your business then, and leave it for those, who have a less important and sacred station to fill, to dabble in the polluted waters of political strife. But you say every christian should have a regard for the welfare of his country. True—but what threatens the ruin of our country at present more than that violent party spirit kept up by interested men from sinister motives. If you meddle at all let it be as a peace maker. Throw oil upon the troubled waters. Strive with all your might to keep the spirit of religion above the party spirit and political excitement. All your efforts to the contrary notwithstanding, there will be political excitement enough to endanger if not eternally ruin thousands of souls. Quit it then, duty says—conscience says—God says—quit it at once.

S. W. W.

Temperance Department.

Written for the Western Recorder.

TEMPERANCE.

In the village of H———, Va., there has lived an old man for many years. At one time this village was noted for its riotous, and intemperate character. During this time the man above alluded to was the keeper of a tavern, perhaps better styled a drinking house. Alcoholic drinks being much in demand, and this man keeping the most popular house in the village, of course made money; yea, he made much money.

He became the father of four children; three sons & one daughter. When the oldest son was thought fit for business, the father gave him a sufficient sum to start him in commercial life; he soon became a drunkard and failed. The father gave him a second start in business, but he met the same misfortune. And the old man abandoned him.

The next son received from the father a sufficient sum to begin life with, and married. He then migrated west, strove hard for a fortune. amassed money and finally committed suicide. Leaving some property which to the present is a bone of contention.

The third child, the daughter, married, and the father gave her a marriage portion. Her husband became a drunkard and lived so for years; growing his family (consisting of several children beside his wife and himself) entirely on his father in law for support. He finally died with delirium tremens.

The fourth and last child a boy, was detained on the bar and learned to do nothing but to mix and sell alcohol. After the father withdrew from the business, the son continued it; until having disposed of all his liquor and having no money to buy more, he of necessity closed doors. And now having no money and no business wherewith to procure a livelihood for himself and family, (for he had a wife and two children.) he of necessity put himself as an apprence to learn the carpenter's trade, and now follows it for an honest living.

The father still lives, is much afflicted in his old age and is very poor. For several years last the father and youngest son worked together at the carpenters' business.

I have introduced this one family as an illustration of what I believe: that is—that money made by making drunkards will be as hot dollars in the pocket, which are sure to burn their way out.

Being well acquainted with this family, I think I can say with much confidence there is not a shilling left them of their *rum selling gains.*

ADIEL.

Norfolk, Va.

Western Sketches.

THE WESTERN RESERVE.

When we look back on the past, and reflect on what has been affected by human industry in reclaiming the forest, and spreading civilization over the West, even during the life of living men, we cannot help but feel proud of our country and its form of government, under whose auspices this has been affected; and nothing in my opinion is more interesting than a review of the first settlement of a country. A few facts can enable a reflecting mind to appreciate the services done to their country and to posterity at large, by those who fearlessly remove themselves from civilization, and as it were, commence a new empire where nothing but desolation reigned. With these brief observations, I proceed to write a few lines on the subject which heads this article.

The Western Reserve, as most of your readers are no doubt aware, is that part of Ohio, the proprietorship of which was granted to the State of Connecticut by the United States, to compromise the claims made by that State, in conformity with her original charter—and is what formed her public domain, the proceeds of the sale of which formed the school fund of the State which has operated so much to the benefit of not only her own citizens, but has exerted a powerful influence in diffusing knowledge through the whole of the North and West. This is the country where the sturdy sons of New England have made the forest become a beautiful region, and have achieved more in a quarter of a century, than has been achieved by man in milder regions in three times that period of time. Scarcely any part of the Union was settled under greater disadvantages than was this portion. The first settlers came from Connecticut and Massachusetts, by land, at a time when Western New York and Western Pennsylvania, were both very sparsely settled—and for miles the trees of the forest were their only guide to their destined home.

At this time I speak of, Lake Erie was but partially navigable, and there was very little sale for the productions of the soil till Erie Canal by connecting Lake Erie with the Hudson, gave an impetus to Western agriculture and commerce. Before this time wheat would not sell for twenty-five cents per bushel, and store goods were high in an inverse proportion, as goods had to come by land from Philadelphia, at an expense of twelve dollars and fifty cents per hundred pounds. Under such circumstances it is a wonder that the country was not abandoned; but the mildness of the climate compared with climate of the Eastern States; and the ease with which a man could settle his family on land, the friendly intercourse of neighbors buoying up each other's spirits, and the hope of a better day approaching, were sufficient compensation for all the toil and privations to be borne in the infancy of the settlement of the country. Going from twenty to forty miles to mill; cutting log-heaps to burn by night for the cattle and cows to get round, to be protected by the fire from the wolves and bears; a dense forest of beach and maple, to subject to cultivation; roads to make through forests and miry swamps; rivers to bridge; all these things had but little influence on those people, many of whom left comparative ease and affluence in the Eastesn States, and encountered privations which can be better appreciated than described, especially by one who never experienced them. The first settlement on the Western Reserve was made at Cleveland, in 1797, and was a permanent one; but it was not until after the war with Britain that this country began to be settled rapidly, nor did it begin to flourish much till within the last twenty years.

And now to take a glance at the present. The stranger in travelling through this portion of Ohio, cannot help but admire the level surface of the country, covered with its green carpet, the excellent roads running east and west, north and south, crossing each other at right angles, at every mile and a quarter's distance as you travel. At the center of every township you see two or three places of worship; and at convenient distances from each other, school-houses are scattered over the surface of the country, in each of which schools are kept at least six months in every year. Thus it is evident that the habits of their ancestors prodominate in a pre-eminent degree over the minds of these people, in respect to devotedness to the service of their Maker, and in bestowing the blessings of education on the rising generation. The man of a reflecting mind, in travelling through a country like this, might well consider himself in a favored land—favored by what? By nature? No—but by the indomitable preservance of its inhabitants. The soil of this country is chiefly a heavy clay, producing good crops of grass; but on account of its tendency to produce grass and its heavy cohesive nature, it is not suitable to be cultivated in grain, with the exception of a crop of wheat which may be raised to advantage as a first crop on newly cleared land. Hence dairy business and the raising of stock constitute the chief business of the farmers.

Some sections of the country form exceptions to this observation; but grass farming is generally considered more profitable than the raising of grain. Within the boundry of the Western Reserve are the ports of Coneaut, Ashtabula, Fairport, Cleaveland, Ohio City, Huron, and Sandusky City, all of which are ports of entry, and are accessible to the steamboats and other vessels which navigate Lake Erie. Cleaveland is an incorporated city, and stands at the mouth of the Cuyahoga River, at the terminus of the Ohio Canal, which canal intersects the Reserve of the north line of Stark county; and from Akron, another canal is cut, which connects the former canal with the Ohio River, at Beaver. The Cuyahoga River rises abont twenty miles from Lake Erie, and running a considerable distance southwest, suddenly turns to the north and forms an immense water-power at Cuyahoga Falls; and again at Akron, where the canal has sixteen locks, is a power which is employed to drive several flour-mills, &c.

It might be mentioned that in this tract is situated the Western Reserve College at Hudson, and the Oberlin Institute in Huron county. These institutions are well calculated to exert a strong influence on the moral and religious character of the West, and in associating with the people of this section, may be seen the effects produced by education and religious institutions; drunkenness and swearing being practiced to an extremely limited extent, and scarcely a person can be found in the whole country, either old or young, but what can read and write, and do the common business of life.

What I have written above, is the result of observations during a seven year's residence in this part of Ohio. I left in 1842. In conclusion I will state, that the Western Reserve is bounded on the North by Lake Erie, East by the line of Pennsylvania as far as the 41st degree of latitude, thence by a line due West one hundred and twenty miles; thence North by the east line of Sandusky and Seneca counties to Lake Erie. It was originally divided into eight counties, viz: Ashtabula, Geauga, Cuyahoga, Huron, Lorain, Medina, Portage and Trumbull, which are divided into one hundred and ninety-five townships, five miles square each, excepting those bordering on the lake Lake, where the square form could not be preserved as a matter of course.—*Great West.*

Miscellaneous.

Late Visit to Pompeii.

Pompeii is getting daily disencumbered, and a very considerable part of this Grecian city is unveiled. We entered by the Appian way, through a narrow street of marble tombs, beautifully executed, with the names of the deceased plain and legible. We looked into the columbary below that of Marius Arius Diomedes, and perceived jars containing the ashes of the dead, with a small lamp at the side of each. Arriving at the gate, we perceived a sentry-box, in which the skeleton of a soldier was found, with a lamp in his hand; proceeding up the street beyond the gate, we went into several streets and entered into what is called a coffee-house, the marks of the cups being visible on the stone; we came likewise to a tavern and found the sign (not a very decent one) near the entrance. The streets are lined with public buildings & private houses, most of which have their original painted decorations fresh and entire. The pavement of the streets is much worn by the carriage wheels, and holes are cut through the side stones for the purpose of fastening animals in the market place—and, in certain situations, are placed stepping-stones, which gave us rather an unfavorable idea of the state of the streets. We passed two beautiful little temples; went into a surgeon's house, in the operation room of which chirurgical instruments were found; entered an iron-monger's shop where an anvil and hammer were discovered; a sculptors's and a baker's shop, in the latter of which may be seen an oven and grinding mills, like old scotch querns. We examined, likewise, an oil-man's shop, and a wine shop lately opened, where money was found in the till; a school in which was found a small pulpit, with steps up to it, in the middle of the department; a great theatre; a temple of justice; and amphitheatre, about two hundred and twenty feet in length; various temples, a barrack for soldiers, the columns of which are scribbled with their names and jests; wells, cisterns, seats, triclinium, beautiful Mosaics, altars, inscriptions, fragments of statutes, and many other curious remains of antiquity.—Among the most remarkable objects was an ancient wall, with a part still more ancient frieze, built in it as a common stone; and a stream, which has flowed under this once subterancous city long before its burial; pipes, of terra cotta, to convey water to the different streets; stocks for prisoners, in one of which a skeleton was found. All these things incline one almost to look for the inhabitants, and wonder at the desolate silence of the place.

The houses in general, are very low, and the rooms are small—I should think not above ten feet high. Every house is provided with a well and a cistern. Every thing seems to be in proportion. The principal streets do not appear to exceed sixteen feet in width, with side pavements of about three feet. Some of the subordinate streets are from six to ten feet wide, with side pavement in proportion; these are occasionally high and are reached by steps. The columns of the barracks are about fifteen feet in height; they are made of tuffa, with stucco—one-third of the shaft is smoothly plastered, the rest fluted to the capital. The walls of the houses are often painted red and some of them have borders and antique ornaments, masks and imitations of marble, and, in general poorly executed. I have observed on the walls of an eating-room various kinds of food and game, tolerably represented: one woman's apartment was ornamented with subjects of love, and a man's with pictures of martial character. Considering that the whole has been under ground upwards of seventeen centuries, it is certainly surprising that they should be as fresh as at the period of their burial. The whole extent of the city, not one half of which is excavated, may be about four miles.—*From Williams' Travels in Italy, Greece, &c.*

The population of the United States is now estimated at 20,746,000, and the whole personal and real property at $8,264,560,000.

One third of the potato crop in the neighborhood of Pittsburgh, is ruined by the potato rot.

A SCENE IN COURT.

There is a point beyond which human forbearance cannot go, and the most even of tempers will become ruffled at times. At the Assizes held during the past year at Lincoln in England, both Judge and Counsel had had much trouble to make the timid witnesses upon a trial speak sufficiently loud to be heard by the jury, and it is possible that the temper of the counsel may thereby have been turned aside from the even tenor of its way, and the more likely perhaps owing to his feeling himself to be a man of considerable importance since he had married a Dowager Duchess. After this gentleman had gone through the various stages of bar pleading, and had coaxed, threatened, and even bullied witnesses there was called into the witness box a young ostler who appeared to be simplicity personified.

"Now, sir," said the above named counsel, in a tone which at any other time he would have denounced as vulgarly loud, "I hope we shall have no difficulty in making you speak up."

"I hope not, sir," was shouted or rather bellowed out by the witness, in tones which almost shook the building, and would have certainly alarmed any timid and nervous lady.

"How dare you speak in that way sir," said the counsel.

"Please, zur, I can't speak no louder, zur," said the astonished witness attemptipg to shout louder than before, evidently thinking the fault to be his speaking too low.

"Pray, have you been drinking this morning?" shouted the counsel, who now had thoroughly lost the last remnant of his temper.

"Yes, zur," was the reply.

"And what have you been drinking?"

"Corfee, zur."

"And what did you have in your coffee, sir?" shouted the exasperated counsel.

"A spune, zur," was the answer, innocently spoken, amidst the roars of the whole court—excepting only the now thoroughly wild counsel who flung down his brief and rushed out of the court—City Item.

Families of Literary Men.

The Quarterly Review in discussing an object to the Copyright Bill of Mr. Sergeant Talfourd, which was taken by Sir Edward Sudgen, gives some very curious particulars about the progeny of literary men. "We are not," says the writer, "going to speculate about the causes of the fact, but a fact it is, that men distinguished for extraordinary intellectual power of any sort, rarely leave more than a brief line of progeny behind them. Men of genius have scarcely ever done so; men of imaginative genius we might say, almost never. With the one exception of the noble Surrey, we cannot at this moment point out a representative in the male line, even so far down as in the third generation, of any English poet; and we believe the same is the case in France. The blood of beings of that order can seldom be traced far down even in the female line. With the exception of Surrey and Spenser, we are not aware of any great English author of at all remote date, from whose body and living person claims to be discended. There is no other real English poet prior to the middle of the eighteenth century; and we believe no great author of any sort except Clarendon and Shafisbury, of whose blood we have any inheritance among us. Chaucer's only son died childless; Shakspeare's line expired in his daughter's only daughter. None of the other dramatists of that age left any progency; nor Raleigh, nor Bacon, nor Cowley, nor Butler. The granddaughter of Milton was the last of his blood. Newton, Locke, Pope, Swift, Arbuthnot, Hume, Gibbon, Cowper, Gray, Walpole, Cavendish, (and we might greatly extend the list) never married. Neither Bolingbroke, nor Addison, nor Warburton, nor Johnson, nor Burke, transmitted their blood. M. Renourd's last argument against a perpetuity in literary property is, that it would be founding a nobleness. Neither jealousy, aristocracy, nor envious Jacobinism, need be under much alarm.—When a human race has produced its "bright consumate flower" in this kind, it seems commonly to be near its end.

Poor Goldsmith might have been mentioned in the above list. The theory is illustrated in our own day. The two greatest names in science and literature, of our time, were Davy and Walter Scott. The first died childless. Sir Walter left four children, of whom three are dead; only one of whom (Mrs. Lockhart) leaving issue; and the fourth, (his eldest son,) though living and long married, has no issue. These are curious facts.

Most Melancholy Accident.—Some quite young lads of this village, while on a hunting excursion, on Saturday last, came near the house of Mr. Samuel Beyea, when his two young sons went out to see the party, with whom they were well acquainted. In the course of their interview, and while standing together, the elder of Mr. Beyea's sons took the gun in his hand and held it with the breech on the the groud. While holding it in this position, the dog, with which one of the boys was amusing himself by throwing up a dead squirel for it to catch, leaped up, and striking his paw upon the lock, the gun was discharged, and the load of coarse shots, entered the skull of the lamented youth just above the eye, and passed out, we believe, near the top of the head. He fell but arose upon his feet two or three times, and fell to rise no more. He was conveyed to the house, and medical aid immediately procured, but he expired some time during the night. This stroke has fallen like a thuderbolt upon this excellent family. The youth, about fourteen years of age, named William Henry, was a lad of unusual promise.—*Goshen Dem.*

In the beautiful contrast that the poet Cowper has drawn between Knowledge rnd Wisdom, he says, that, "Knowledge and Wisdom far from being one, have oft-times no connexion." The distinction between the two is one not generally easily perceived or often drawn; and yet it can be done without difficulty. Wisdom is, simply speaking, the proper use & application of knowledge. It is Knowledge rightly put into practice. A man may have knowledge without wisdom, but not wisdom without knowledge.

Words.—Nothing is cheaper than kind words—there is no excuse, therefore, for surliness. If a civil word or two will render a man happy, said a French king, he must be a wretch indeed, who would not give them. Louis Phillippe owes his life to his politeness. It was by bowing to the people as they cheered him, that he escaped being shot by an assassin.

Religious Intelligence.

MUSKINGUM DISTRICT.

Cambridge, Ohio, Sept. 18th, 1848.

Br. Bassett: I embrace the present opportunity to say that our labors for Leesburg Circuit, are closed—have spent three years pleasantly on this circuit. Our last quarterly meeting was held at Br. George R. Mecaskey's, we have no society at this place, but he is desirous there should be one. Consequently he has built a comfortable meeting house on his own expense and the 4th Quarterly Conference of the last year, has agreed to give him 11 o'clock preaching in hope that a class will soon be organized.—We had a pleasant meeting. Br. J. W. Case assisted us at the quarterly meeting and labored faithfully, and acceptably. Br. Archibold from the M. E. C. preached in the afternoon a good practical discourse, and I think good was done. Upon the whole, Leesburg Ct., I think is improving. A kinder hearted people I never labored among, and I trust the blessing of the Divine Being will still rest upon them, and preserve faithful and ultimately bring them to the enjoyment of everlasting life.

Yours, truly,

WM. L. BALDWIN.

MICHIGAN DISTRICT.

Kingsbury, Ia., August 22, 1848.

Br. Bassett: We are enjoying refreshing seasons from the presence of the Lord, within the bounds of this circuit. We held a two days' meeting at one of the appointments a week from last Saturday and Sabbath—a number professed to find peace in believing, and six or seven joined the church. And last Saturday and Sabbath, we held another meeting in Laporte, which is still in progress, with encouraging prospects. The membership though small is well engaged, enjoying a great degree of spirituality. Sabbath evening there were from six to eight forward for prayer—some found deliverance, and had a "shout of the King in the camp" and last evening there were about fourteen forward for prayers, and a good state of feeling. Br. Oaks is with me at this meeting laboring as zealously as ever. The good Lord is raising up some more official help within the bounds of this circuit, who are taking hold of the work as exhorters, and preachers. Formerly there were a goodly number of preachers on this circuit. But since I have been here, there has not been until of late an efficient exhorter or preacher belonging to the circuit—most of them have removed, a number of whom are now in the itinerant ranks, engaged on other circuits.

Yours, affectionately,

JAMES GAY.

Conference Proceedings.

Reported for the Western Recorder.

Appointments of the Pittsburgh Annual Conference, M. P. C.

JOHN COWL,—*President.*

Pittsburgh	Station—	Jas. Robinson.
Allegheny	"	W. Reeves.
N. Brighton	"	J. L Simpson.
Wheeling	"	To be supplied.
Washington	"	G. B. McElroy.
Union	"	A. Marple.
Connellsville	"	Geo. Brown.
Johnstown	"	V. Lucas.
Sharpsburgh	Ct.	J C Hazlett. [Lake.
New Castle	"	To be united with Sandy
Conneaut	"	N Burgess.
Summerville	"	M Stewart.
Susquehanna	"	David Pershing.
Connellsville	"	J I Stillians.
Brownsville	"	H Palmer.
Fayette Springs	Ct.	H Lucas.
George's Creek	"	A Lister.
Waynesburgh	"	N Gillespie, S J Dorsey.
Monongahela	"	P T Laishley, over-ruled,
Morgantown	"	R H Sutton. [&c.
Fairmount	"	S Clawson, N Watson.
Evansville	"	J Wood.
Phillippi	"	G A Compton.
Clarksburgh	"	D R Helmick.
Lewis	"	Geo. Nestor.
Buchanon	"	E Martin.
Braxton	"	I Holland.
Huntersville	"	T G Isherwood.
Greenbrier	"	D D Hughes.
Jackson	"	P Louther.
Freeport	"	W G Williams.
Harrisville	"	W Sexsmith.
Tyler	"	J Sexsmith.
Wheeling	"	G G Collins.
Ohio	"	W H Doe.
Manchester	"	J Scott.
Valley	"	J Chambers.
Pittsburgh	Miss.	T L Forkner.
Sandy Lake	"	R T Simonton.
Washington	"	To be supplied.
Lewis	"	R H Walker.
Fishing Creek	"	To be supplied.
Munroe	"	I P Prickett.

F A Davis received a certificate of his moral and ministerial character in view of retiring from active service in the conference.

G Lanham do

James Hopwood left in the hands of the President.

W P Ellison do
J L Turner do
J Clark do

Jos. Burns without an appointment at his own request.

C S Callahan do
Samuel Hazlett do
A J Waren do
A Shinn Superannuated.
A Barnes do
W A Porter do
H Reger do

W Browning transferred to the unstationed list.

W Ellis withdrawn from the Church.

The P. A. Conference commences its next session in the city of Pittsburgh on the 1st Tuesday of Sept., A. D. 1849.

JOS. BURNS, *Sec.*

Appointments of the Muskingum An. Conference, Meth. Prot. Church.

Z. RAGAN,—*President.*

Mt. Vernon Circuit—		J W Suthard.
Zanesville Station—		W H Marshall.
Mt. Zion Circuit—		J Hamby.
Otsego	"	I Thrap. one to be supp'd.
Coshocton	"	W L Baldwin, & C Gray.
Pleasant Hill	"	W W Tipton.
Leesburgh	"	D Kinney.
Wellsville Station—		To be supplied.
Vienna Circuit—		P Kinsley,
Burton	"	E P Steadman.
Warrensville	"	C T Kingsbury.
Granger	"	A R Brown.
Wayne	"	J K Duffy.
Thompson	"	J Jack.
Sandusky	"	W Ross.
Bucyrus	"	J Burnett.
Frederick	"	J S Thrap.
Youngstown	St.	R Andrew.
Delaware Circuit—		W Hatfield.
Licking	"	J Dorcas.
Zanesville	"	E S Hoagland, S Lancaster.
Lancaster	"	J H Hamilton.
Portsmouth	"	S Gee.
Salt Creek	"	M Scott.
Columbia	"	To be supplied.
Morganville	"	G M Scott.
Pennville	"	H T Lawson.
Pisgah	"	J Nichols, C J Sears.
Cambridge	"	G Clancy, O V Warren.
Woodfield	"	N Linder. [ley, sup. asst.
Belmont	"	W Remsburgh, S W Laish-
Georgetown	"	To be supplied.
Newark	"	W Munhall, J S Vansant.
Mt. Pleasant	"	W Duling, S Catlin.
Steubenville Stat.—		J W Case.
Bellview Circuit—		A S Robison.
Cadiz Mission—		J Burns.
Wyandot	"	J H Freese.
Millersport	"	To be supplied.
N. Lisbon	"	To be supplied.
Mansfield	"	To be supplied.
Mahoning	"	To be supplied.
Martinsburg	"	To be supplied.
Conference Missionary—		T Potter.
H L Gray, S Long, Wm Sears		Left in the hands of the Pres't.
A Tracy, T Foster, D Richardson, T B Cushman, W B Moody, J Baker, G R Bowman, W Maynard,		Left without appointment at their own request.

G Waddle, D B Dorsey, J Wilson, J Hoover, Superannuated.

C Springer.

C Caddy, Transferred to the Ohio Conference.

N Burgess, and C Callahan, Transferred to the Pittsburgh Conference.

J Myers, Transferred to the Illinois Conference.

J M Piper, Transferred to the unstationed list.

R S Rice, A K Earl, } Transferred to the unstationed list at their own request.

Simon Elliott, Withdrawn without certificate.

J M Winn, Left under charges.

The next session of the Muskingum Annual Conference, to be held in Brownsville, Licking county, O., commencing on the last Wednesday (29.) of August, 1849, 9 o'clock, A. M.

On motion, a vote of thanks was tendered to the citizens of Cambridge and vicinity, for the very hospitable manner in which they have entertained its members during its session.

JNO. BURNS, *Sec.*

Sept. 19, 1848.

WESTERN RECORDER.

PUTNAM, OHIO:

Thursday, September 21, 1848.

Not Pleasant.—A letter we mailed at Lebanon, O., dated 9th inst., in which we furnished for our paper some account of the session of Ohio Conference in that place, and also some account of the prosperity of our cause in Cincinnati, has not come to hand, to this day. This is more than mysterious. A letter also mailed at Cincinnati, on the 2d inst., the day we reached that city, did not reach the post-office here, till the day we got home, viz. the 13th instant, tho' by regular course of mail, it should have reached here on the day next after it was mailed.

[Editorial Correspondence of the Western Recorder.]

Lebanon, O. Sept. 11, 1848.

The Ohio Annual Conference closed its twentieth session in this place, this afternoon. Unbroken harmony prevailed throughout, in the transaction of the business of the conference. We were gratified to find in attendance some five brethren, including some of the ancient men, who were members of the Conference in 1830, when we were first admitted. Br. Robert Dobbins was born the same year with the venerable departed *Snethen*. He is now considered the patriarch of the Conference, having reached his eightieth year. He retains remarkably well his mental and physical vigor, and, octogenarian as he is, he has once more, with undiminished zeal, received an appointment to the charge of a circuit. By the vote of the Conference, our aged brother was called upon to deliver an address in the conference lovefeast, after the final adjournment this evening. His interesting narrative, and his sage, patriarchal and affectionate counsel and exhortation produced a kind of outburst of sacred enthusiasm which will not soon be forgotten. The parting scene which ensued, was most overwhelming. It seemed very like an adjournment, to meet for next session in heaven! Next to Br. D. is Br. A. M'Guire, now in age, full three score years and ten. His heart seems full of zeal in the work of the Lord, and he has again been appointed Conference Missionary. Next is Br. Wm. Hughey, who did much as a pioneer of our cause in forming and building up circuits, and who is still a firm and efficient laborer. Then, Br. Wm. B. Evans, also a zealous pioneer, but noted especially as author of the "Questions and Answers on Church Government." As pastor of the church in Lebanon, his labors have been decidedly blessed, and his relation is continued another year. Br. Joel Dalbey jr. is the remaining brother to whom we refer, having been a member of this Conference at its first session, though then in his youth. It has pleased the Lord to bless his labors in raising up and establishing a society and congregation in the year past, in the western part of the city of Cincinnati, and he has been returned to take charge of the same another year.

We rejoice in the good degree of prosperity which still attends the Ohio Conference. We "call to mind the former days." We well remember when its District included the entire west, and yet, the Conference embraced a less body of men than at the present time. Since that period, the District has been divided again and again, till we now number nine Conferences in this western valley, and still the original Conference of O. District, seems to be undiminished. A neat increase of a few hundreds has been realized, the past year, and there is an increasing spirit of enterprise in erecting churches and procuring parsonages in many Circuits and Stations. A kind of missionary spirit also is being waked up—a disposition to extend the work in destitute and unoccupied portions. An interesting occurrence took place to-day. The brother who h served as President for three years past, volunteered to take his destination for the comin year at an unoccupied point in a remote pa of the District, as a Missionary field. With prompt magnanimity, the sum of one hundre dollars was made up in the Conference, by mem bers and visiting friends present, as an outfit fo the brother.

A. H. B.

Cambridge, O. Sept. 16, 1848.

We left Lebanon, the seat of the Ohio Confer ence, on the morning of the 12th inst. A ver kind brother conveyed us in his carriage 2 miles to Xenia, where we were to take the publi conveyances homeward. Delaying here several hours for the departure of the evening coach fo Columbus, we made some calls amongst ou friends. Having waited full three quarters of a hour beyond the regular time for the arrival the evening train of cars from Cincinnati, and not having arrived, we were accommodated wi an empty coach, and a solitary passage for th night. This was to us as unexpected as it is u usual. When we came out from home, we we pressed beyond measure with the throng of pas sengers, but now we have to take it alone. first we were inclined to congratulate ourself finding such comfortable and enlarged accom modations, but then we were checked by the ap prehension that something disastrous had possibl happened to the train, or that other passenger by the detainure may be put to serious convenience. It was a most delightful night and the moon was full. We were off at a little after seven o'clock. After a few hours, as the moon approached the meridian, we were surprised by an overspreading darkness! Looking about, we could discover no clouds, and our driver demanded what had become of the moon! And, sure enough, we found that that luminary had retired into a total eclipse, of which we directly found the particulars, by refering to our pocket "Register." At the next village, our driver had to prepare his lamplight. The obscuration lasted from two to three hours. We had good opportunity of viewing it. What added to the interest of the phenomenon, we found the moon to be in close contact, or nearly in conjunction with the planet Saturn, the only planet now visible. It is now in the constellation Pisces, just below or South of the notable Square of Pegasus. By the way, Professor Mitchel, of the Cincinnati Observatory, has lately announced that he has been enabled to discover the reappearance of the rings of that remarkable planet, which have been for several months invisible, by their illuminated side being turned from the earth. He says:

"On last evening, September 1st, two days in advance of the time at which the re-appearance of the ring was expected while the planet was yet some two hours east of the meredian, I caught sight of the edge of the ring, which appeared as a minute line of light extending beyond the planet on either side. A very fine spider's web is drawn across the field of view of the thermometer, [micrometer?] and is seen when illuminated, as a beautiful bright lime on the dark ground of the Heavens. Its diameter is less than half a second of arc, and yet it appeared as a large cord compared with the delicate fillament of light reflected from the edge of Saturn's ring. The thickness of the rings is estimated at about 100 miles, while the distance from the earth is about 900 millions of miles.

"This curious phenomenon will continue visible for about ten days, when the Earth and Sun will again be on opposite sides of the planet of Saturn's ring, and the ring will again become invisible.—The last disappearance of Saturn's rings took place in 1832, and the next will not occur for fifteen years."

We reached Columbus at 5. on the morning of the 13th inst. and after a *refreshing* delay of two hours, we proceeded on our way, and safely reached home the middle of the afternoon, thankful to find all well. The Muskingum Conference had already commenced its session at Cambridge, but though anxious to be there, we must needs spend one day at home. On Friday afternoon we came to this place by coach, and soon found ourself happy in greeting, and being greeted by numerous friends and brethren.

A. H. B.

The Muskingum Conference closed up its business with a night session on Monday night. As we only enjoyed the privilege of attending the last two days of the session, (exclusive of the Sabbath) we do not undertake to give a detailed account of the proceedings. A list of the appointments, furnished us by the Secretary, will be found in this paper, and the rest will be furnished us shortly, at his convenience. Four members of the Pittsburgh Conference were in attendance; Br. G. Brown, whose health is nearly re-established. He informed us that our "prayer" was heard; that after three weeks pretty severe illness, he recovered strength to go to his Conference at Fairmont; Brs. W. Reeves, P. T. Laishley, and Jos. Burns. We had the satisfaction to hear a sermon by each of the above-named brethren, save the last named. General unanimity prevailed. The members of the Muskingum Conference, with few if any exceptions, are a loving band of brotherhood. Right thankful are we that the brethren as a whole, cheered us with a more liberal *lift*, for the Western Recorder, in the way of dues collected, that at any previous session. On Monday evening, a spirited occurrence took place in the Conference room. A collection was taken up for the Home Missions, amounting to two hundred dollars. Certainly this was doing well. A similar effort had been made, we learn, in the Pittsburgh Conference, resulting in a sum of rising of one hundred and fifty dollars.

On Tueday, we returned home from Cambridge, in company with our excellent friend, Br. Potter, the Conference Missionary.

A. H. B.

Omission.—In the list of appointments we brought with us from the Ohio Conference, the name of Br. T. Finkbine did not appear. It is our impression that it should stand connected with that of Br C H Williams, at Elm St Mission, Cincinnati, but whether as Assistant, or Supernumerary Assistant, we do not know. The Secretary will please inform us when he writes again, and we will give a corrected list of appointments, when the rest of the Minutes is received.

"Oliver Dyer's Phonographic Report of the proceedings of the National Free Soil Convention at Buffalo, N. Y., is upon our table. It was forwarded us by its enterprising publishers, and professes to give a full and faithful account of the doings of said Convention. New York: Andrews & Boyle, 22 Spruce Street. Price, only 12½ cts., or $8 per hundred. †

The Wreath.—The September number of this beautiful little publication, (containing thirty-two pages) is now before us. It is just the magazine we like, and just the kind of reading matter that should grace the fireside of every family. It is embellished with a fine colored engraving of the "Cardinal Grosbeak, or Virginia Nightengale." "Childhood and its Reminiscences" is, indeed, beautiful. Philadelphia: J. Vancourt. One Dollar per annum. Cheap enough. †

Godey's Lady's Book, for October, is in very truth a splendid number, containing *seventy-two* pages, making *twenty-four* extra pages of reading matter. The "Coquette" is a beautiful mezzotint engraving, and is of itself worth the price of the number. The embellishments are numerous—too many, entirely, to notice in detail.—The present number can't be beat. Address, L. A. Godey, No. 113, Chestnut Street, Philadelphia. †

Communications.

For the Western Recorder.

To the Trustees of Putnam Female Seminary.

"The undersigned, in discharging the duty asgned them, have been present, one or both, at te whole of the examination now closed. They ave had every opportunity afforded them, for sting the progress of the Pupils and the faithlness of the Teachers. Incidentally they could ot help noticing the differences in individual upils, and of course the general progress of the hole. But they believe great injury is done to e young ladies in some of our higher Seminaes, by the extravagant praise awarded to their erformances, by examining committees. If your ommittee err on this point it will probably be on te other extreme."

After speaking of the classes in the languages, ainly beginners, and of the lower classes in the nglish branches, and remarking that "there appared evidence of accurate and thorough instuction;" they go on to say:

"With the *Mathematical Department* your exaiiners were highly gratified. The examination in all parts was rigid. In Arithmetic there were great differences, in the familiarity with the subject, manifested by the young ladies. Some were very good, and a few were poor. The reduction of the statement of the problem to a formula, or in other words the use of the symbols in Arithmetic, showed a regard of the teacher for system, which is rarely found. In *Geometry* each individual was called on to demonstrate a great number of propositions, and they acquitted themselves well, showing great familiarity with the whole subject, and giving their numerous demonstrations, with a readiness, and accuracy and elegance, that gave great pleasure. A like meed of prase should be awarded to the class in Natural Philosophy. This examination was particularly gratifying, from the fact that it was the first of the kind ever witnessed by the examiners. It is enough to say, that some of the most difficult theorems in Olmsted's Mechanics, were demonstrated with the utmost exactness, by the young ladies of this class. And the examination was the more severe, as the demonstrations of none of the propositions were written.

The examinations in all the higher studies of the English branches, were well sustained. Each one as it occurred was noted as particularly good, and it would be difficult to decide in which of these branches the young ladies appeared to the best advantage. The examiners could detect no *memoriter* reciting, but in all cases the answers and analyses were given in the language of the pupi. There was satisfactory proof, that the teacher had accustomed her pupils to take comprehensive views of the subjects pursued. They had not only studied, and thoroughly too, paragraphs, sections, and chapters separately, but had been made to view them as parts of a whole, & thus reduce their knowledge to that form in which alone it will be permanent. In the judgment of your Committee, the whole examination in the higher English branches gave abundant evidence of the ability, skill, and faithfulness of the accomplished Principal, and of the diligence and studiousness of the young ladies.

In conclusion, your Committee repeat the expression of the great interest and gratification, with which they have examined the condition, and prospects of usefulness, of the Seminary under your charge. They have no hesitation in expressing their full conviction that the cause of Female Education imperatively requires, in our higher seminaries, just such a course of study as is here pursued. And they assert this with the greater willingness, after having received from the examination just closed, the best evidence of the entire ability of young ladies, of suitable age, to master every subject however difficult, which is contained in the course. All that is necessary, beside skill and ability on the part of the teachers, is that every subject should be studied in its proper place. And this feature has evidently been kept constantly in view, in all the arrangements of the course. With the prominence given to the Languages and Mathematics, your Committee are particularly pleased, and they have no doubt that it will be regarded with increasing favor every year. With the reiteration of their highest confidence in the accomplished Principal, and her able co-adjutors, and their best wishes for the prosperity of the Seminary, the Examining Committee subscribe themselves,

Yours, truly,

I. W. ANDREWS,
W. WAKEFIELD.

Aug. 8, '48."

FOREIGN NEWS,

ARRIVAL OF THE STEAMER EUROPA.

SEVEN DAYS LATER FROM EUROPE.

Progress of the Irish Trials.—Arrest and Sentence of Chartists.—Escape of O'Gorman & Magee.—State of affairs in France.—Flight of Blanc & Caussidiere.—Decline in Breadstuffs,—The Markets, &c., &c.

[Telegraghed for the Baltimore Sun.]

The following despatch, by telegraph, from our correspondent at New York, has just come to hand.

New York, Sept. 14—10 p. m.

The royal mail steamer Europa arrived at her wharf this morning, at 8 o'clock, from Liverpool, from whence she sailed on the 2d instant, bringing seven days later intelligence than the Hibernia, after a passage of twelve days.

In Liverpool, during the week previous to her sailing, favorable representations as to the crops in the United States had induced holders of breadstuffs to offer American descriptions more freely, and the choice afforded was large.

Corn Market.—At the Liverpool corn exchange on the 1st of September, it was announced that the duty had declined during the week 1s. per quarter on wheat; 6d. per quarter on barley, oats, beans, peas, and rice for each.

Wheat has declined 3d. to 4d. per bushel, on both free & bonded. Flour in sack was 2s., & in bbls. 1s. lower. There was no change in the market value of oats and barley. Oat meal was sold at a decline of 1s. per quarter.

There was a better demand for Indian corn for shipment than on Tuesday.

Provisions more steady, with a disposition on the part of holders to take lower prices.

Cotton Market—Liverpool, Sept. 2.—The demand for cotton continued steady, the trade not holding large supplies. The sales for the week were 39,400 bales. Upland and middling qualities were the same as last week; Orleans had declined 1-8d., but had advanced 1-8d. on lower and middling qualities.

At public sales Sea Island was heavy, prices being from 1-4d. to 1-2d. lower than previously.

IRELAND.

Ireland continued perfectly quiet, and was becoming more tranquil. Lord John Russell had made his tour for the purpose of a personal inspection as to the condition of the crops in Ireland, and as to fears entertained of another famine.

The special commission will not commence to sit as soon as has been expected, as the counsel for the prisoners are to receive an official intimation on the subject a fortnight before the day fixed for its opening. The commission is to be holden at Clonmel about three weeks hence.—The immense mass of documentary evidence has been the cause of the delay. The commission will open at the end of the present month, and it is said that Charles Gaven Duffy will be tried at Clonmel along with the others.

Meagher and several other of the confederate leaders, now in the State prisons, are busily preparing themselves for their defence. Mr. Meagher is less active in consulting with his attorneys than his companions. He has been quite ill in Kilmailham, and is constantly visited by his partner, Mr. Meagher, M. P.

The statement which has appeared, to the effect that Mr. Duffy was greatly depressed in mind and debilitated in frame, is positively contradicted upon the authority of the prisoner.—He can hardly be expected to be in good spirits, but his health is by no means impaired since his arrest. He plays ball, and takes as much exercise every day as the prison affords him.

Wm. Smith O'Brien maintains his nonchalant air to such persons as are permitted to see him. He complains bitterly of not being permitted to read the newspapers, which he declares to be one of his greatest privations. Mrs. O'Brien has taken up her residence at Golden Bridge Spa, to which prison she has access at all hours of the day.

ENGLAND.

Numerous arrests of leading chartists continue to be made at Manchester and the adjoining towns. Five had already been tried and sentenced to fifteen months' hard labor in jail. It turns out that Kirkdale did not assault the peace officers.

Dr. P. Murray McDowell, a leading chartist, has been convicted of uttering treasonable language, and sentenced also to two years' imprisonment.

The announcement that Mr. O'Gorman has escaped, is now positively confirmed. He is known to be in Paris.

It is confidently stated that Mr. D'Arcy Magee, sub-editor of the nation newspaper, has succeeded in making his escape to America, where he has been before, as an editor of a Boston journal.

The steamer America arrived out on Wednesday, the 20th ult. She experienced very severe weather most of her passage, and for five days heavy easterly gales prevailed.

FRANCE.

Flight of Louis Blanc and Caussidiere.—The long expected debate on the report of the committee of inquiry into the affairs of the June insurrection came off on Friday week.

Ledru Rollin, Louis Blanc, and Caussidiere separately defended themselves, the two former in the most indignant terms, repudiating each & all of the charges against them. The latter, more humble, went into details, and contradicted *seriatim* the insinuations against his honor.

When Caussidiere descended from the tribune, General Cavaignac, as president of the Assembly, read, amidst profound silence, the requisition from the Attorney General of the republic, calling upon the Assembly to authorise proceedings to be instituted against Louis Blanc and Caussidiere, charged with being authors and accomplices in the May attempt at insurrection. Caussidiere then stated that the Assembly must decide immediately.

After an exciting debate, warrants were granted and issued by the police, who proceeded at once to their residences. Louis Blanc has since fled to Belgium. He was arrested at Ghent by the authorities, having no passports. The government, however, released him, and he sailed for England, arriving at Dover on Tuesday.—Caussidiere has not been found. He probably lies *perdu* in Paris.

Louis Phillippe has applied to France for his private funds.

During the week the French trials were continued.

ITALY.

Austria has accepted the mediation of France in her Italian difficulties, and expresses the hope that through the intervention of the central German power at Frankfort, peace may ensue between the belligerents. This proposition does not perfectly satisfy France, and an armed interference is thought of.

GERMANY.

The German Assembly is engaged in discussing the constitution. The Hungarian troops have been defeated by the Servian rebels with great slaughter. A serious riot had occurred at Vienna, occasioned by an attempt to reduce the wages of the female laborers. The contest between the laborers and the national guards continued for three days. Six laborers were killed, and sixty-one wounded, including the women.—They had taken refuge on an island in the Danube.

Berlin, also, was the scene of a riot. The house of the President had been attacked with fragments of benches, railings, and stones.—Barricades were attemped, and several were killed or wounded.

The Austrian and Prussian ministers had both introduced bills into the assembly to suppress public meetings.

News of the Week.

THE CONFLAGRATION IN BROOKLYN.

Several Hundred Houses Destroyed.

FULL PARTICULARS.

The New York Courier of yesterday morning, received by the Philadelphia boat last night, contains the following account of the calsmitous fire which has laid so large and fair a portion of the city of Brooklyn in ruins, entailing of course at the same time much misery and suffering upon the unfortunate inhabitants. The loss of life is not so great as it was represented yesterday.—Several persons missing, were discovered:

About midnight on Saturday our sister city, Brooklyn, was visited by a wide spread and destructive conflagration, which laid waste several acres in a densely populated neighborhood, and destroyed property to the estimated value of a *million and a half of dollars.*

The principal part of the business section of the city is in ruins.

The fire was discovered shortly before 12 o'clock, and it had evidently been burning for some time previously, for it burst forth vividly and spread with great rapidity toward the river, the direction of the wind being that way at the time, blowing greatly, it is true, but strong enough to carry the shower of sparks and cinders some distance. In less than half an hour the flames were rising from several buildings, and their progress menaced with the greatest danger the entire neighborhood.

The firemen were quickly at work, but their efforts were paralyzed by the want of water, and they were compelled in many instances to stand idly by and see the destructive element making a rapid prey; or to content themselves with saving such personal property as could be hastily handed out of doors and windows. In this last good office, particularly, they labored unceasingly and rescued much of value; the streets leading to the scene—and supposed to be free from danger—being filled with furniture and goods of every description piled up indiscriminately by those who had rescued them. Amid these piles, too, were not unfrequently to be seen those who had been suddenly hurried forth, and in an hour rendered homeless.

From one until six o'clock the scene was grand beyond description. The wind changed about 2 o'clock and blew more strongly than before, and the showers of sparks and flakes of fire tossed up from the roaring flames, were carried over toward Washington st., giving new and wider limits to the work of the destroyer. Building after building ignited, burned and tumbled into ruins, and the great mass of flame which soared upwards in ungovernable fury, illuminated the heavens and cast its reflections a great distance. Shining against the windows in the buildings on the New York side facing the river, it made them appear as if there was a general illumination of the whole river front.

The irregular arrangement of the streets contributed much to aid the progress of the fire by presenting many points upon which it could act; and the heat of the burning buildings was so intense that the firemen could scarcely get within proper distance of them.

About half-past six o'clock the flames were got under, and the firemen were relieved from their protracted labors. Upwards of three hundred houses, the larger portion of them dwellings, have been destroyed and as many of the occupants were poor and have been thrust forth at once penniless and unprovided for, an amount of positive misery has been created, which it is painful to contemplate.

We subjoin the details furnished by our reporters:

The fire commenced in a rear building used for dressing feathers, by Mr. Drew, who kept a furniture and furnishing store on Fulton street, two doors below Middagh street. It spread in all directions, and destroyed, before it was finally subdued, the greater part of eight blocks of buildings, bounded by Henry, Pine-apple, Concord, Washington, Sands, and Fulton streets.—Three blocks fronting on Fulton, Henry, Middagh, Cranberry and Orange streets, were entirely destroyed, as was also one bounded by Fulton, Nassua, Liberty and Concord streets. The blocks fronting on Fulton, Sands, High, Nassau and Washington streets, and also the one on Fulton, Orange and Pine-apple streets, were only partially destroyed. The dwelling houses in Sands street, past the Methodist church, and in Washington street, from Sands to High, and from High to Nassau street, were all saved except one frame dwelling. The block on Nassau, Washington, Concord and Liberty streets, was all destroyed but three houses on the corner of Washington and Concord streets.

About half-past 12 the fire had made such rapid progress, and there was no water wherewith to combat it in the cisterns, that Mr. Stryker, the chief engineer of the Brooklyn fire department, sent over to New York to solicit assistance. The assistance required was immediately given, the alarm being rung, and the following companies proceeding to Brooklyn: Engine Cos. 2, 3, 14, 20, 21, 30, 34, 38, 42, 44, and Hose Cos. 1, 8, 13, 14, 15, 16, 18, 22, 25, and 36. Lines werethen formed to the river and water drawn thence to the fire.

The first result of the aid afforded by Y. York companies was seen in the saving of the large block between Fulton and Main streets, from falling a prey to the flames, which having burned down to the corner of Fulton and Henry, would have crossed to the before-named block, but for the stream of water directed upon it by the N. Y. companies. The efforts of the New York force were also directed to preventing the fire from extending beyond the Methodist church on Sands streets, which desirable end was also accomplished. The flames meanwhile, however, had uncontrolled sway for some hours before the water could be brought from the river, and the Mayor and Common Council of Brooklyn finally decided upon endeavoring to arrest the progress of the flames to the northeast, where they were progressing very rapidly, by blowing up some of the houses with gunpowder. This was carried into effect under the directions of

Capt. Joshua sands, of the Navy, and the house of Mr. John G. Murphy, on the corner of Concord and Liberty, was thus destroyed. Preparations were also made to blow up some of the houses on Washington street, between Nassau and Concord street, but Mr. Anderson, the Chief Engineer of the New York Fire Department, told he thought that they could save those houses (which were already on fire,) and the powder being withdrawn, the efforts of the firemen were renewed, and the further progress of the fire was stayed.

The extent of surface covered by the burnt district is about eight acres, certainly not more than ten acres.

Fulton street.—Every building on both sides of this street was destroyed, on the right hand side from Henry to Pine Apple st., and on the left hand side from Sanda to Concord st. Almost every building was occupied in the lower part as a store and the uper part as a dwelling.

Henry street.—Every building on the left hand side of this street, from Fulton to Orange, was totally destroyed. These were almost all frame dwellings, there being, however, a few doors from Fulton, a large four story house of brick, just finished but not occupied.

Middah street.—Every building on both sides of this street was destroyed. Principally frame.

Cranberry street.—Every building on both sides of this street, from Fulton to Henry, was also totally destroyed. On the lower corner of this street and Fulton st. was situated Hall's buildings, a large brick edifice, containing a public lecture room, and Odd Fellows and Sons of Temperance lodge rooms. The furniture of the Odd Fellows is said to have been worth $4,000, and was injured.

Orange street.—Every building on the lower side of this street between Fulton and Henry was totally destroyed. On the upper side of the street was a block of very fine brick buildings, extending from half way to the corner of Henry street to the Universalist church on the corner of Fulton and Pineapple, the lower story being intended for stores, and being faced with brown stone, which were unfinished, except one on the corner of Fulton, which was occupied by Mr. Rowland's drug store, and Mr. E. B. Spooner, printer, publisher and editor of the Long Island Star, on the lower floor, and the upper part being fitted up for offices and as a hall for the Society of American Mechanics. This block of buildings belonged to Mr. Cary, and was one of the finest in Brooklyn. It was totally destroyed however. It is believed to be insured.

Pine Apple street.—The only building destroyed on this street was the Universalist Church, on the corner of Fulton—the lower part of which was fitted up and occupied as stores.

Sands street.—About half the block on the upper side of the street, from Fulton to Washington street, is destroyed, including the Sands st. Methodist church.

High Street.—Both sides of this street, from Fulton to Washington st., are destroyed, except the houses on the corner of Washington street. The houses were of wood.

Nassau street.—The whole of the buildings on both sides of this street, from Fulton to Washington, were destroyed, except the one on the lower corner of Washington street. On the upper side of the street, at the corner of Liberty, a Baptist church was destroyed.

Liberty street.—Both sides of this street, from Nassau to Concord were destroyed. On one side was a row of fine four-story brick houses which belonged to Mr. Cary, who is one of the largest losers by this fire. The house on the corner of Liberty and Concord street, belonging to Judge Murphy, was blown up.

Washington street.—One frame house between High and Nassau streets was burnt and six very fine brick houses from the corner of Nassau, running up towards Concord, were also burnt.

Concord street.—The lower side of this street, from Fulton to Washington, all but the corner of Washington, was destroyed.

The Presbyterian Church on the corner of Fulton and Pine Apple was uninjured, although opposite to the Universalist Church, which was destroyed. The Savings Bank on the opposite corner of Fulton and Concord streets was uninjured, although the house adjoining in the rear on Concord, occupied by Mr. Fegeman, was on fire and was saved only by the strenuous exertions of the fire department. The Lyceum House on the corner of Concord and Washington was uninjured, being probably preserved by the blowing up of Judge Murphy's house opposite.

We have omitted to mention that the Williamsburg Fire Companies were also on hand and rendered efficient aid, as did also a company from Jersey.

As usual upon such occasions, accidents occurred, but we are happy to say that thus far we have been able to get positive information of only one that has proved fatal. A young man by the name of Edward Croly, a native of Ireland, about 23 years of age, was run over by Engine No. 20 of New York, the wheels passing over his head and crushing his skull so badly, that he lived but a short time. He was not a member of the company, but run as a volunteer.

It is also rumored that a New York firemen was drowned at Catharine Ferry, but we cannot vouch for its accuracy.

We are also informed that a Mr. Kirby, member of Brooklyn Hose Co. No. 14, was severely injured by the falling of a wall, which injured several other individuals, but none seriously, as far as we could ascertain. A child was also said to be killed in the same manner.

The bridge on the New York side of the Fulton Ferry gave way in consequence of the immense human weight which crowded upon it, despite the remonstrances of the ferry masters, and several persons fell into the water; but we cannot hear that any loss of life or limb attended this accident.

Any quantity of thieves and rogues, of every description, were detected, preying upon property of the houseless sufferers, and dozens of them were sent to the police office, and Kings county jail.

A detachment of the Marine guard, under Brevet Captain Shuttleworth, was placed at the disposal of the mayor, and rendered great assistance in the preservation of propety from flames and thieves. The City Guards and the Columbia Rifles, also assisted in the duty. The Armory of the Pierson Guards and the Union Rifles was destroyed, and they saved their arms with difficulty.

As to the amount of property destroyed, &c., &c., the Herald says:

The nearest we could reach by a comparison of all the estimates, is nine hundred thousand dollars. The number of buildings destroyed varies from two hundred and fifty to three hundred, and the families that have been thus suddenly deprived of shelter, will number two hundred. Allowing three to each family the number of persons rendered houseless, makes 600.—The area over which the fire extended is, as was stated in yesterday's Herald, about ten acres.

Captain Sands, of the Navy, with a force of men from the flag ship North Caroliua, labored assiduously in supplying the engineers with powder to blow up various buildings.

A letter of Sunday, to the Philadelphia Inquirer, says:

The spectacle which Brooklyn presented this morning was deplorable and heart-rending.—Women were running hither and thither, looking for their children; children were screaming for their lost parents; the friends of a N. York firemen, supposed killed by the falling of some walls, were searching for his body; pile upon pile of furniture, broken and smashed in pieces, were heaped at every corner. All was confusion, disorder and horror. It presented the appearance of a sacked city in every respect.

Railroad Route Decided.—The directors of the Cleveland, Columbus and Cincinnati Railroad have been several days in this city, for the purpose of deciding which of the two surveyed routes to Columbus should be adopted After a careful and patient review of the whole matter, hearing all sides and cautiously consulting costs 'profits,' &c., they have determined on what is known as the western or Delaware route. This route leads thro' or near Worthington. Delaware, Cardington, Gilead, Iberia, Shelby and Greenwich, to Cleveland.

The Board are undetermined whether to go through Elyria, Oberlin, &c., or more southerly through Berea. The line selected crosses the Sandusky Railroad 12 miles north of Mansfield: is remarkably straight; of an easy grade and 3 miles shorter than the other line. With a side cut to Mt. Vernon, it will drain all the western part of the State and will pass through one of the finest agricultural regions in the world. It is contracted to be completed in about two years.—*Cleveland (Ohio) Plain Dealer.*

Arrival of the Great Comet.—The great comet whose revolution round the sun is accomplished in 292 years has at lenght appeared. It was first seen, says the Boston Courier, by Dr. Peterson of Altona, on the 7th of August, and is now small in appearance, but bright and easily discernable. It passed its perihelion during the last week in July, and is now descending into the Southren hemisphere, and approaching the earth, but will not come so near it as in 1264. It is expected to be visible in the evening, in the Northeast, not far from the constellation of Castor and Pullux.

Loss of Insurance Companies by the Brooklyn Fire.—The New York Journal of Commerce says that the following list may be relied on as accurate, of the insurance companies affected by the fire at Brooklyn on Saturday night, with the loss incurred by each:

'Equitable company loses $10,000; City 23.000; Firemens' 10.000; Ætna 3,000; Howard 4.500; North American 8.000; Eagle 1.400; Mutual Safety 20.000; Long Island 60.000; Brooklyn 85.000; King's County Mutual 50,000; Jefferson 7.000; Hartford 800; Protection, do., 12.000; National 3.500; United States 14.000; Buffalo 7,000; Williamsburg 2,000; Franklin, Philadelphia, 50,000."

The express, of Monday evening says:

The loss by the fire has been overstated, and will hardly exceed $700.000 if indeed it reaches that sum. The Long Island Insurance Company issues a circular stating that its capital is unimpaired, and that all losses will be met promptly."

Two shocks of an earthquake were felt in this city and vicinity, on Friday night, about half-past ten o'clock. The first shock was very slight, lasting nearly a minute. It was more of a tremulous motion than a shock. About one minute after, another shock was felt—a short, quick jerking undulating motion, accompanied by a rumbling noise, like that made by a carriage or heavy vehicle passing rapidly over the pavement. The second or principal shock lasted only five or six seconds. In New Jersey its duration is stated to have been eight or ten seconds. On Long Island, the second shock and the sound appeared to come from the north, passing southward.—*N. Y. Sun.*

No Slavery in California.—The people of California have taken bold ground against the introduction of Slavery into that Territory. We find in the California "Star" of March 25th, a long article on this subject. It declares there is not a slave in that territory, and no power of the United States Government can establish slavery. The people will not permit it, and every slave taken there, we are given to understand, will be liberated as promptly as he would be in Canada or New England.—*N. Y. Sun.*

Mrs. Tann, of Pittsford, Pennsylvania, who had been of unsound mind for some time past, killed two of her children on Sunday by holding their heads in a copper kettle of water. She adduces as a reason the fear that they might be neglected and suffer through life.

Death on the Stump.—The Albany Argus contains a letter stating that a meeting of gentlemen of the Free-Soil party, held at Schroon Lake, Judge Tyrill commenced speaking in a highly excited and energetic manner, and had proceeded about twenty minutes, when he said: "Gentlemen, you have the prayers of all good men & good Christians in your behalf: God is on the side of the Barnburners!" Suddenly his voice fell, he sank back into his chair and fainted. He was supported by persons who were near him, and carried down stairs, but did not breathe afterwards. He had expired instantly.

An Incident.—We learn from the Boston Transcript, that the Artist, Southworth, who sustained heavy losses by the burning of the Ocean Monarch, met a Brooklyn friend in Boston the other day, who insisted on making Mr. S. a present in money, in consequence of his loss. Mr. S. took the money, and in a few hours afterward heard of the Brooklyn fire, by which his generous friend had been a heavy loser, when he immediately repaired to his hotel and paid the money back, with interest in the way of kind words of condolence and sympathy.

Another Strike.—The operatives in several of the Allegheny (Pa) Factories suspended operations again on Monday. They now demand the former rate of wages, with the ten hours.

Phenomenon.—A gentleman informs the Newark Advertiser, that, while at the Ocean House, all being calm, waiting the rising of the moon, just as her whole disc was visible above the ocean, a ship "far out at sea," with all sails spread, moved slowly across her face, and apparently impressed upon it the free and beautiful outline of every sail and spar. Slowly indeed, it moved along, too soon disappearing, but while it lasted, it was a most beautiful phenomenon.

"Dependence is a poor trade to follow."—That depends upon what you depend on. A man may sometimes come to something by following a poor trade—provided he follows it well. "Diligence is the mistress of success." There is no doubt of that; but prevent scandal, it ought to be stated that the intimacy between them is purely Platonic; they never sleep together.

Late from Hayti--Wholesale Executions

By an arrival at Boston of the Mary Chilton, from Jeremie, the Traveller has received intelligence from Hayti to the 14th ult. Affairs are in a most melancholy condition. During the stay of the President in Jeremie, twenty days, five men were shot and fifty were imprisoned. Five were executed the Thursday before the vessel left which brings the intelligence. The scene is described as a very affecting one.

The condemned were brought into the public square, dressed all in white, with their arms tied behind. Hundreds of women, in tears, were kneeling and beseeching for mercy. A detachment of about four hundred of the army, with their officers on horseback, were drawn up to carry out the fatal sentence. The first victim was an old man, the father of thirteen children. The soldiers fired one by one, and seven balls entered his body. Another, the son of an old woman, a doctress, who had, by her skill, saved the lives of many blacks, which was, however of no avail. The first ball entered at the side of the young man and came out at the back. He told the General who commanded at the execution, that America was a country of liberty and humanity and would not look coldly on and witness such barbarous bloodshed. Six more balls were then put into his body, and even after he was down they riddled his body with balls. After the whole five had been thus executed, their friends were allowed to place their bodies in coffins, when they were followed by large crowds of people to their graves. Even the soldiers of the President's army were in tears at the sad spectacle, which so alarmed the President that he left the town at 12 that night, it was supposed for his house near Aux Cayes.

It is stated that previous to the execution the President was waited upon by a large number of the relatives of the condemned, mostly women, praying for mercy. The President came out dressed in a red vest, which he always wears upon execution days. While wives and mothers were pleading for the lives of their husbands and sons, the President stood laughing at them. Two executions took place after the President left Jeremie, and two more were to be executed on the Thursday after Capt. Fales left. A leading merchant, named Chassayne, who had been condemned to be shot, and who would not fly on account of his wife's sickness, had, so far, escaped death by bribing the General in command, at the rate of $100 per day. It is feared that as soon as his means are exhausted he will be given up to the executioner.

The following extracts from the letter of an American merchant at Jeremie will best explain the state of affairs there:

"Owing to the stagnant state of affairs, there are few or no sales; small collections and little security; coffee is very high and scarce and very difficult to be obtained; a large stock of provisions on hand and no purchasers; shops all shut and the goods deposited in the stores of foreign merchants to secure them from pillage, with which we are threatened every night; thus you can form some idea of the state of things."

The writer, after stating that he shall come home as soon as possible, says:

"I do not think Hayti will longer be habitable for civilized man. The same deplorable event which has befallen Jeremie is suspended over every town in the French part of the Island, and the approach of the President is the signal for its desolation; and woe to the poor fellow who may have prevented his flight; they have determined to exterminate the mulattoes, and are effectually accomplishing their object. They even propose driving off foreigners, and establishing black merchants."

Captain Fales has on board the Mary Chilton six refugees from Jeremie, one of whom, named Bosee, was under sentence of death, but escaped on board the Mary Chilton in female apparel.—The other refugees are Bosee's brother-in-law and his own sons, and Mesere and son. Two or three have brought some property with them, but the others are nearly pennyless.

The Trade in Child Murder.

We see that the London press is calling attention to the poisonings which have become a practice among certain classes of the English population, for the sake of gain, by frauds on insurance offices and burial clubs; and shows reasons for supposing that the known cases are but a few instances of a crime which is to a wide extent undetected, especially in the factory districts. At Preston, where 23,000 members are enrolled in three burial societies, statistics suggest a very dark suspicion. Only healthy children are accepted for enrolment, and sixteen weekly payments are exacted before the benefit can accrue to the person who enrols a child; accordingly, between the ages of two months and six months, the mortality among children enrolled, is less than that among the unintered children of the general population; but after six months it is greater; that is, the healthier children, who are insured, die off faster than the uninsured and sickly.

"The average amount granted at death," says the London Daily News, "is between eight and nine pounds; and it is not unfrequent to find that an infant is enrolled in three or four different burial clubs, so that the premium for its death become as much as twenty pounds. In the manufacturing districts where the mother of a family is working in a factory, the infants are intrusted to hired nurses, who often take charge of the children of several families at the same time.—Now, it is by no means rare to find these nurses speculating on the decease of their charges, by enrolling them in burial clubs, in the expectation that a speedy death may insure a large return for investment. It is unnecessary to allude to the easy methods by which this gambling speculation may be realized, for negligence, with the aid of Godfrey's Cordial, will soon terminate the life of a child, under circumstances in which criminal intention could not be construed. These pecuniary inducements to negligent treatment act upon parents themselves. The chaplain of Preston jail mentions the case of the sickness of a child of a nurse, who, being offered by her sympathising mistress the services of her own medical man, declined them on the ground of the enrolment of the child in two burial clubs, and the consequent gain by its death.

"This systematic child murder appears too horrid for belief, but unquestionable facts prove that is, alas, too true."

Insurrection Among the Women.—A female convention has just been held at Waterloo, New York, at which was a "declaration of rights," setting forth, among other things, that "all men and women are created equal, and are endowed by their Creator with certain inalianable rights." The list of grievances which they exhibit, concludes by expressing their determination to insist that women shall have "immediate admission to all the rights and privileges which belong to them as citizens of the United States." It is stated that they design, in spite of all misrepresentations and ridicule, to employ agents, circulate tracts, petition the State and national legislatures, and endeavor to enlist the pulpit and the press in their behalf. This is bolting with a vengeance.—*Worcester Telegraph.*

A Frightful Accident.

On Saturday there was an accident at the laying of the corner stone of the Catholic Church, corner of 8th street and Avenue B, N. York. It had been announced, the Herald says, that Rev. Bp. Hughes would perform the services of the laying of the corner stone of a new Cath. Ch., to be erected at the corner of those streets, and drew a large crowd together to witness the ceremony. The walls of the basement had been built, and and the floor laid over the timbers. About 4 o'clock, from eight hundred to one thousand persons collected on this floor, when one of the walls about 8 inches thick and not very strongly built, gave way, and was pressed out by the weight upon it, precipitated the mass of human beings into the basement below, a distance of twelve feet, and against the front wall, amidst the falling of brick and timber. The scene of confusion and despair that followed can more easily be imagined than described. About fifty persons were taken out more or less hurt. Some were very seriously injured. Two were taken immediately to the City Hospital. One man named Patrick Kelly, was so crushed that what he had eaten for dinner was forced out of his mouth. Altho' there were no outward bruises, yet he died soon after, probably from some internal injuries. One boy had both legs broken, and there is very little reason to believe that he will recover. Jane Burns had her right leg badly fractured. Hector McDougall also had his right leg badly fractured. Another man was injured in the spine.—*Dollar News.*

College in Liberia.—Some time since, Mr. Pinney, formerly Governor of Liberia, made some statements before a meeting in the Broadway Tabernacle, to the effect that two hundred slaves had been manumitted, near Natchez, Miss., by the will of Captain Ross; that the estate to which they belonged, was valued at about $400,000, and that all the property, real and personal, except the slaves, who were given their liberty, was destined first to defray the expenses of their passage to a settlement in Liberia, and the residue, estimated at $100,000, was to found a college on the same coast. The fact has since been communicated to him, that this ample property has been so wasted by protracted litigations, that the present cotton crop of the estate will scarcely pay the debts. Happily, while these hopes have proved delusive, a movement is now making which promises fair to repair the previous loss, and found on the shores of Africa an institution which shall grow up with the people and mould their character.—*N. Y. Jour. Com.*

Railroad to Lake Erie.

The Mad River and Lake Erie Railroad is now completed to Springfield, which, connecting with the L. M. Railroad, gives a railroad communication from Cincinnati to Sandusky. The trip is performed in fifteen hours. Travellers can breakfast in Cincinnati and sup at Sandusky. By an arrangement recently made by the two companies *excursion tickets* may be purchased during the month of September to and from Sandusky City for $10—to and from Buffalo $16.

The time and distance between Cincinnati and New York, and the intermediate points, are thus summed up:

	Hours.	*Miles.*
Cincinnati to Springfield,	6	84
Springfield to Sandusky,	10	134
Sandusky to Buffalo,	19	249
Buffalo to Albany,	24	325
Albany to New York,	10	147
Total,	69	939

This is a fraction short of fourteen miles to the hour.—*Lebanon Star.*

The new Diving Bell.

We gave a partial description of a diving bell that had been invented and built by a young Boston Mechanic. Our account was as full as we had liberty to present at the time. Since then the bell has been practically tested, and the result has been entirely satisfactory, fully answering the sanguine anticipations of the inventor.

This bell is the invention of Mr. J. Avery Richard, foreman in the philosophical instrument establishment of Mr. J. M. Wightman, Cornhill, and reflects great credit on him as a mechanic capable of working out the competition of his own brain, and applying it practically to the purpose intended. It is entirely original with him. It is a close instrument of cast iron, and weighs 6000 pounds, with space enough of lead balance, if required. Its form is an elongated globe, seven feet in height, by five in diameter, with glass windows on four sides, and two arms of a peculiar construction passing through its sides, at the control of the operator. With these arms articles can be hooked up or grapled, and a chain cable attached to a sunken wreck. There are tubes for the admission of fresh, and to carry off the foul air, and for conversation. The interior is spacious enough to contain three persons, and two can work in it any necessary length of time, with perfect ease and safety.

Yesterday the bell was taken on board the Lighter sloop Noddle, Captain Cumminsky, who, with the inventor and his assistants, proceeded down to Light House Channel, where the instrument was rigged and hoisted overboard, and sunk to the depth of *one hundred and twenty-six feet*, where it remained one hour. When hoisted up and opened, it was found to be perfectly tight, notwithstanding the immense pressure to which it had been exposed at this great depth. Every thing being satisfactory to Mr. Richards and his party, Mr. Samuel Rumrell, who has had some experience with Mr. E. A. Child, entered the Bell, and the head was screwed on, and let down *ninety-five feet*, at which depth they remained *one hour and twenty minutes*. A free conversation was kept up with them all this time through a tube 133 feet in length. They were very anxious to be let down to the bottom 126 feet, but it was thought prudent not to let them any lower the rigging not being suitable in case of any accident, and not working quick enough from so great a depth. They make quite a favorable report of their doings "down below." The air was perfectly pure and easily breathed. They were as comfortable as they would have been in a small close room. They could see objects, by calculation, from 14 to 20 feet in all directions. The arms worked perfectly easy. The light was sufficient for them to see to read a newspaper, and the small figures on an ivory thermometer. The thermometer on deck stood at 86 degrees: in the Bell when lowest, 85 feet, it indicated 68 degrees, a difference of 18 degrees.

The operation of the compass was noted, but there was a doubt about its traversing perfectly. Further experiments will be made when the bell is so rigged that it will have a rotary motion. When they came to the lowest depth the Bell was struck with a hammer, and the blows were distinctly heard by those in the sloop; but the sound seemed to come from a very great distance. When about 70 feet down, they passed into a stratum of deep green water, which slightly dimmed the light in the Bell; it was like the effect of a cloud passing over the sun.

The only annoyance they encountered, was from a large sculpin, who was detected several times rather saucily looking in at one of our windows. The operation of the instrument on the whole, was entirly satisfactory. Mr. Richards is quite confident he can attain a depth of 200 feet with perfect safety, and that his Bell will bear a pressure of 200 pounds to the square inch; but at this debth his arms cannot be worked so easily, in consequence of the great density of the water. It is believed that the descent here made was from 20 to 30 feet lower than has ever been accomplished by man—60 or 70 feet is the lowest depth before attained, that we have accounts of. The lowest depth ever gone in England was about 70 feet. Persons went down to the deck of the Royal George, sunk in the British channel, for the purpose of blowing her up, which was partially accomplished.

The advantages of this bell over all other heretofore constructed, are its capability of being worked in deep sea, is simplicity, the ease with which it can be operated, the view it affords of objects, the comfort and perfect safety it secures to the operator, and the indefinite time he can remain under water.

We look upon the invention as a curious and valuable one, another step in the progress of art over the element of water, one which will lead to the revelation of many of the mysteries and riches of the great deep, which have hitherto been hidden from our sight;

"Where rolls the huge leviathan o'er sands
Glistening with shipwrecked treasures."

NOTICES.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH DISTRICT.

Washington, Pennsylvania, August 13, 1848.

Br. Bassett: You will confer a favor, by publishing for me, the following plan of presidential visitation:

Fairmont circuit, October 7th and 8th.
Clarksburgh circuit, October 14th and 15th.
Lewis circuit, October 21st and 22d.
Braxton circuit, October 28th and 29th.
Buchanan circuit, November 4th and 5th.
Lewis mission, November 11th and 12th.
Phillipi circuit, November 18th and 19th.
Evansville circuit, November 25th and 26th.

The superintendents will please give me notice, either by letter, addressed to this place, or thro' the '*Recorder*,' where my meetings are to be held. The above appointments I will fill, if the Lord will. May the Great Head of the Church be with his servant and aid him in his labors. Yours in Christ, JOHN COWL.

MUSKINGUM DISTRICT.

Br. Bassett: By leave of Divine Providence, I will fill the following appointments:

Mt. Pleasant circuit, October 8th, 1848.
Georgetown circuit, October 15th, 1848.
Woodsfield, circuit, October 22nd, 1848.
Belmont circuit, October 26th, 1848.

Z. RAGAN.

OHIO DISTRICT.

Br. Bassett: Please publish the following list of appointments:

Darby mission, October 7th and 8th, 1848.
Richwood circuit, October 14th and 15th, 1848.
Mad River mission, October 21st and 22nd, 1848.
Miami circuit, October 28th and 29th, 1848.
Clarksburgh circuit, November 11th and 12th, 1848.
Bainbridge circuit, November 18th and 19th, 1848.
Bourneville circuit, November 25th and 26th, 1848.

JOSEPH WHITE.

GENESEE CONFERENCE.

The Genesee Annual Conference of the Methodist Protestant Church will commence its nineteenth session at Loon Lake, Stuben county, New York, on the first Tuesday in October, 1848, at 10 o'clock, A. M. It is presumed that a committee will be in waiting, at the place, as usual, to assign ministers and delegates their respective places for entertainment. A full attendance is desired. And we shall be happy to greet any of our brethren from sister Conferences, who may be pleased to favor us with a fraternal visitation. The post office address of the Conference is "Patchin's Mills, Stuben county, New York." E A WHEAT, Secretary.

Elba, August 21st, 1848.

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Pennsylvania Conference, meets at South Canaan Meeting House, Wayne Co. August 30, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Onondaga Conference meets at Sand Bank, Oswego, N. Y. September 6, 1848.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Iowa Conference meets at Burr Oak Ridge, Cedar, Iowa, September 13, 1848.

The Vermont Conference meets at Shelbourn, Vermont, September 20, 1848.

The Missouri Conference meets at Mt. Pisgah Camp Ground, Green County Mo. September 21, 1848.

The Michigan Conference meets at Adrian, Michigan, September 27, 1848.

The Tennessee Conference meets at Unionville, Tenn. September 29, 1848.

The Arkansas Conference meets at James Walker's, White County, Ark. October 2, 1848.

The North Illinois Conference meets at Princeton, Ill. October 4, 1848.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

The Louisiana Conference meets at Union Church Camp Ground, De Soto parish, October 11, 1848.

The Wabash Conference meets at Middletown, Ia. October 18, 1848.

The Georgia Conference meets at Le Grange sh. Newton County Georgia, October 20, 1848.

The North Carolina Conference meets at Fair Grove Guilford Ct October 20, 1848.

The Virginia Conference meets at Hampton, Va. November 9, 1848.

The Huntsville Conference meets at White Plains, Benton county, Alabama, November 9, 1848.

The Alabama Conference meets at Montgomery, Alabama, November 17, 1848.

The Mississippi Conference meets at Harmon's, Attaal county, Georgia, December 1, 1848.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

T Finkbine,	O.	J Cowl,	Pa.
C Wamsley,	"	G B M'Elroy,	"
J White,	"	M Stewart,	"
L D Johnson,	N Y.	H Wright,	Ill.

ACKNOWLEDGEMENTS.

From	For	Pays to Vol.	No.	$ cts.
E A Wheat,	S M Short,	10	34	1 00
T Shipp,	J Fitch,	9	29	3 00
Dr W W Bridge,		10	28	2 00
T Foster,	J Howard,	9	17	2 00
J Hamilton,		10	4	1 00
S Jasper,		9	52	2 00
L Clarke,		"	52	2 00
J Warner,		"	50	1 00*

* An uncurrent note, and double postage charged.

Credits of moneys received at the Pittsburgh, Ohio, and Muskingum Conferences, will now be published without delay.

Br. T. Shipp, we have credited J. Fitch in full. You sent $4 instead of $3. What shall we do with the other dollar?

Dr. Bridge, we would gladly remedy the irregularity of the mails, complained of, if in our power. The paper *ought* to reach you regularly the same week it is issued.

Advertisements

GUTHRIE, BUCKINGHAM & CO.

HAVE the pleasure of announcing the earliest arrival of a CHOICE and EXTENSIVE ASSORTMENT of

FALL & WINTER GOODS,

Consisting in part of Dry Goods, Groceries, Queensware, Hardware, Hats and Caps, Boots and Shoes, Leather, Paints, Oils, Dye-Stuffs, Iron, Nails, Glass, Stationary, Music, Jayne's Family Medicines and other Drugs.

We are prepared to offer GREAT BARGAINS in WOOLEN GOODS, Dress Goods, Boots Shoes, and Heavy Domestics.

Our stock of *Prints, Ginghams, De Laines, Alpaccas Lyonesse* and *Coburg Cloths. California Plaids, Cashmeres French Merinos, Roselind Plaids, Italian Lustres* and *Gala Plaids*, is very full, and the styles new and very pretty.

Cambrics, Jaconetts, Mull Muslins, Edging, and Lace, of all kinds, in great variety.

Hosiery, Shawls. Hkf., Linens, &c. &c. CHEAP.

We deem it unnecessary to go into a tedious detail. We say with confidence that our stock is the best that will be seen in Putnam this season, and that our prices can and shall be made satisfactory to our Customers. We respectfully tender our thanks to our large circle of patrons and request a continuance of their favors. To the public in general we say, examine our stock if you please, whether you buy or not, we take pleasure in showing our goods.

WANTED

Every description of Country Produce, for which the market rates will be paid.

We hope that the present plentiful crops will enable our debtors to square up old accounts. And we respectfully request them not to pass us by whether able to pay up or not.

GUTHRIE, BUCKINGHAM & Co.

Putnam; September 18, 1848.

PUTNAM FEMALE SEMINARY.

THE Winter Term of the Putnam Female Seminary will commence Wednesday October 4th, and continue 25 weeks.

The design of this Institution, in its present organization, is to elevate the standard of Female Education.—It has a Primary, Academic and Collegiate Department. Through its excellent Principal, Instructresses and Professors, it provides thorough and solid instruction, for the various stages and branches of education, deemed requisite to the formation of a useful, accomplished, christian character.

The full Collegiate course occupies four years, and has it is believed, a wider range of studies, and a more thorough system of instruction, than any similar institution in the State: embracing, not only the English branches taught in our best Colleges, but also the Latin and German Languages, for which there is no extra charge.

Young ladies, however, who do not wish to study the languages, have every facility for pursuing the English branches, which is furnished by any female Seminary.

Parents, who wish to give their daughters an accomplished and thorough education, are assured that the very best advantages for this purpose are here enjoyed; and that no pains will be spared, by competent and efficient teachers to render the situation of the young ladies, who may resort to the Institution, in the highest degree pleasant and conducive to their mental and moral improvement.

The location is delighful, the building ample, the accommodations excellent, and the facilities for quiet and retired study such as are rarely furnished.

The expenses are put at the lowest possible rate. For *Board, Washing and a separate room for every two pupils, lighted and warmed*, (while the season requires it) so as *to be a convenient and retired study*, the charges are $2,00 per week for the Winter term, and $1,75 for the Summer term. Those who choose to do their own washing will be allowed a deduction of 25 cts per week.

TUITION.

Winter Term $12,000 Summer Term $8,00

EXTRA STUDIES.

Music with the use of the Piano $30,00 per year.
(Instruction in vocal music to all pupils *gratis*.)
Drawing and Painting $15,00 per year.
French 12,00 "
Latin and German, as they are embraced in the regular course, no charge.
Tuition in the Primary Department. $10,00 per year.
This department will hereafter be taught by Miss Alice Cone.

For further particulars, inquiries may be made of the Principal, Miss M. Cone, or any of the undersigned Trustees of the Institution.

A. Kingsbury, President.

Solomon Sturgis,
Alva Buckingham,
J. C. Guthrie,
C. C. Convers,
C. P. Buckingham,
} Trustees.

A. A. Guthrie Secretary.

References: Dr Smith, President Marietta College; Drs Stowe and Allen, Lane Seminary; Rev E Goodman, Cincinnati; Rev W H Beecher, Euclid; Hon B Lane, Sandusky City; Rev H L Hitchcock, Columbus; Rev F S Howe, Chillicothe; and the Rev H Little, Madison Ia. n51

September 6, 1848.

DR. WM. MILHOUS,

OFFICE Main Street Putnam, opposite the residence of P. Munch, Esq.

Dr. M. devotes special attention to diseases of the TEETH, and is prepared to perform every variety of Dental operation, in the most modern and improved style and durable manner. Having secured the assistance of Mr. C. Kruger, an experienced and skilful operative, Dr. M. has no hesitation in saying his "PLATE WORK" will not be surpassed in neatness and durability of style, by any thing in the west.

Ladies will be waited upon at their residence if preferred.

Putnam, May 3, 1848.

TO THE AFFLICTED, READ AND BE WISE.

ALL those afflicted with that most distressing disease the PILES, can obtain certain relief, and in nineteen out of twenty cases a positive and permanent cure, by calling at S. B. Johnson's Agency, Putnam, and obtaining a box of Johnson's Vegitable Pile Ointment. This remedy has been in use in this vicinity for several years. And it is admitted by all who have tested its virtues bote superior to anything of the kind ever before offered to the public. A large number of certificates, from these cured by the use of the Vegitable Ointment, could be given in proof of its virtues, but it is deemed unnecessary

S. B. JOHNSON.

Putnam, April 17, 1848.

Thoughts of an Itinerant;

Or Brief Chapters on the Church of Christ—Its Positive Institutions—Its Means of Grace, and Social Obligations; designed as a Family Companion for Methodists. By Rev.

Levi R. Reese.

A few copies just received, and for sale at this office. Price, 50 cents single, $5 per dozen.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

CLEANING & RENOVATING LADIES' AND GENTLEMEN'S APPAREL!

ALSO COLORING LADIES' DRESSES, SILKS, &C.

THE subscriber, on West street, Putnam, opposite the residence of Mr. Nesbaum, will clean and renovate ladies' dresses, shawls, &c., taking out all grease spots and stains, and make the articles look as well as when new. Also men's fine coats, and other articles cleaned and done up in the best manner, colored, if faded, and insured not to injure the cloth or colors. All work done at low charges, by BETSY JORDAN.

Putnam, Ohio, July 20, 1848.

N. B. Ladies need not rip apart silk dresses.

Poet's Corner.

A SISTER'S LOVE.

There is a clear and precious gem
Not brilliant like the star of day,
Yet clustered in that diadem,
Which owns not time's relentless sway;
Its radiance sparkles from above,
Its earthly name—a sister's love!

Tho' orient pearls, by friendship strung,
Around thy brow are pendant;
And though by love's own finger hung,
One diamond shines resplendent;
Yet which that potent spell can prove
That test which tries a sister's love!

Blest was that spot which owned its power,
That consecrated spot where He,
Whom the angelic host admire,
Indulged in sweet society,
And bade the stroke of death remove,
To sanctify a sister's love.

Bind on your heart this jewel rare,
Oh, ye to whom this praise is given!
Nor let rude hands your treasure tear,
But hold it as the gift of heaven!
Till death its shinning worth improve,
And angels crown a sister's love!

Reformatory.

Written for the Western Recorder.

USE OF TOBACCO.

NO. VI.

FRIEND BASSETT: My two preceding numbers have shewn what is the opinion of medical men of the use of tobacco. I now propose to add some testimony by way of cases with which I have become acquainted. I was present when Mr. Glass, late of this village, called on his physician and requested him to prescribe some remedy as a preventative to bilious colic, to which he was so subject, that he said he could not live a year longer, unless it could be prevented. His medical adviser who had himself experienced the good effects of abstinence in his own person, enquired if he used tobacco. Mr. Gloss replied that he did, and found relief, occasionally, from its use. The doctor told him if he would abstain from the use, he would doctor him for all cases of the disease he had after, for nothing.—He did abstain, and for years after he had no return of bilious colic. Since his removal from this place I cannot say what has been his case.

I was told by an elder in the Presbyterian Church in Fayette county, Ohio, that their pastor had been subject to bilious colic for years, and when he abstained from the use of tobacco as a matter of principle, his disease left him.

I was told by another minister, that he had formerly used tobacco, and was subject then to bilious colic, that when he gave up the use of tobacco, he had no more of the disease, though years had intervened. Neither of these gentlemen, had suspected tobacco as the origin of the disease, until by abstinence it seemed to affect them.

An old and respectable citizen of this place commenced using tobacco for water-brash in his youth by the advice of a physician. Twelve years since his health was so infirm he apprehended he could not live another year. I myself advised him to try abstinence from tobacco, a month or two after he abstained and within a few weeks after, he was able to do his day's work at a laborious employment, and walk two miles to, or from, the place of his job, and has for years since enjoyed a good measure of health for his age. Previous to his abstaining he had to lose a fourth of a day whenever he went to or from his job.

Another told me his health had failed very much which he attributed to the effects of age, though then not so old as that he would naturally expect so much decline. I advised him to try abstinence from tobacco. He did so for 6 months, and he enjoyed as good health as he ever had, as he told me, having all his life been a hard-working man. He treated his resolution to a few chews of tobacco, and without any reason he could assign to himself, again returned to the habit. He had gained twelve pounds in flesh in the six months.

I know a gentleman of Zanesvile who smoked excessively for many years and was a thin, spare man until a few years since, he quit the habit, because his allowance of cigars for the day (18) was gone before dinner. He has since been a very healthy man, and is now forty pounds heavier than when he smoked.

Another in this county left off drinking spirits and chewing tobacco for six or eight months, and gained twenty pounds of flesh and as much in proportion in strength. He returned to his former habits and soon was the victim. He died.

Another left off tobacco, tea and coffee and gained forty pounds. He was a very stout man naturally, but he said he could lift more than before his reform.

All these cases go to prove that diseases of a very serious nature are a consequence of the use of tobacco while the afflicted person does not suspect the habit to have given rise to them.

I could multiply cases within my own knowledge but these may suffice.

A REFORMED TOBACCO USER.

Putnam, O.

Communications.

MR. EDITOR:

You will confer a favor on me by publishing the following from the *N. Eng. Puritan*, being part of the introduction to a collection of music called *National Psalmist*, the whole article is thought of so much importance as to be published in that influential paper in parts but is I fear too long to find a place in yours,

A PRESBYTERIAN.

Putnam, Sept., 1848.

CHURCH MUSIC.

Among the multitude of books of tunes which have been in quick succession issuing from the press, we know not of a single one that has been prepared with an intelligent view either to the preservation of the church style in choral music, or to furnish available congregational tunes; they are filled almost entirely not merely with choir tunes, but with choir tunes which in melody or in harmony, or both, are of a secular character; and if, peradventure, a genuine people's tune is occasionally found, it is very probably spoiled by transposition, or by a modern or secular harmony, without suitableness or consistency. The old wine has been put into new bottles. "The Old Hundredth," for example, has been usually printed in A, (quite beyond the compass of men's voices,) and sometimes as high as B flat, or C.—"Let the Old Hundredth," says Dr. Gauntlett, "be sung in the key of F when the highest tone is C, or in the key of G when the highest tone is D, and the men will be able to sing the melody with the women and children; but change the key to A or B flat, and one half of the male congregation present are foundered, and compelled to remain silent unless they force their voices upon the E or F tones in a way which is not very solemn in effect, and not often practicable." Most of the old tunes that have been published have been similarly transposed. Add to this, that it has been supposed that the air of a tune should always be the upper part, and sung by females or boys, and the direction has often been given, "The air must be invariably sung by treble voices." Now while this is generally true in choral music, it is by no means so in reference to congregational singing. Both the melody and the harmony of a congregational tune should be so constructed as to admit male voices on the air; the melody should be within their compass, and the harmony should be free from such progressions as produce forbidden consecutives by inversion. Indeed we are fully of the opinion that congregational singing can never succeed unless it be mostly unisonous; the parts may and ought to be sustained by a choir, but the singing of the people must be mostly confined to the leading air, or melody, in unison or in octaves. This is also, so far as we know, the opinion of the most experienced musicians and others who have examined the subject. "Surely," says Dr. Gauntlett, "it is not to be tolerated that this most primitive order of hymning the praises of the Eternal shall be denounced and overturned; and that before being fitted for singing hymns, we must become half instructed in the wailings of a contra-tenor part, or the mysterious grumblings of the bass. But yet it has been supposed by some who do not know the difficulty of choral music, that it is not only practicable to sing congregationally in parts, but also in the use of difficult choir tunes. Such a state of musical cultivation has been urged on congregations as would enable them to do this; and some congregations, driven by the abuses which unhappily so often find their way into choral associations, have made the attempt. It is hardly necessary to add, that a failure in such cases has sooner or later been the result, and then, congregational singing has been condemned as impracticable. With almost as much propriety might a man be condemned for not flying when he has only the ability to walk. On the other hand, members of choirs and such persons as have made some progress in musical cultivation, but who are not aware that there is such a thing as a distinct and available congregational style, say, in view of the difficulties of choral performance, that it is quite impossible for a congregation to sing with tolerable decency, and that any attempt at this style of psalmody is barbarous and horrid. But these two parties are no less at variance with one another, than with the truth; they are equally in error; for, while congregational singing can never succeed in the use of choir tunes, it is certainly quite practicable and comparatively easy, if it be confined to the right kind of tunes, and these, for the most part, in unison. We add with confidence, that it is not merely practicable and easy, but also eminently useful; it is a most delightful, appropriate and effective form of the service of song in prayer and praise; it may be sublime and devotional in the highest degree, enkindling or awakening in the soul holy emotions of love, gratitude and joy, which can neither be reached or drawn out in any other way. Such the congregational singing described by the poet:—

> The multitude of angels with a shout
> Loud as from numbers without number,
> uttering joy;
> Heaven rang with jubilee, and
> Loud hosannas filled th' eternal regions;

and such the singing of the "ten thousand times ten thousand, and thousands of thousands" described in the Apocalypse of John.

It may be thought that we are disposed to attach an undue importance to congregational singing; but let it be remembered that while we would urge this as essential form of church music, we would urge with equal earnestness the importance of choirs and of the choral style. Choirs are not only necessary to sustain congregational singing, but the higher style of forms of musical expression can never be reached without them. We feel certain that delight and edification may unitedly result from a well directed choral performance in religious service. To reject a choir then is to reject the beauty and truth of musical art; it is to reject the means of spiritual progress and happiness; it is to reject one of the most effectual means of music's influence, to clip its wings, and limit its power over the heart.—While, therefore, we are decidedly friendly to congregational singing, we are equally so choir singing; they are both legitimate forms of musical truth, derived from the nature of the art, and sanctioned by common experience and by the word of God.

The history of psalmody in New England certainly proves the two following things: 1st. If congregational singing be left to itself, it will not only decline, lose its interest and its power, but become intolerable, a hindrance and not a help to devotion. Such was the state of things in N. England at about the beginning of the eighteenth century. See extracts from preface to Walter's collection, page 2. 2d. If choir music be exclusively cultivated, and congregational neglected, the singing is in great danger of degenerating to a mere matter of musical exhibition or amusement. So it was in the time of Billings, and so, if we mistake not, it has continued to be, and is now, to a great extent, in the American churches. We may add, also, as another lesson derived from the same source, that the cultivation of church music in any form leads naturally to the formation of choirs, and to the choral style.—These two forms of church music are both necessary to the highest ends contemplated; they are interwoven with each other, and are mutually dependent. Choral music, if it does not kindle the fire of its devotions at the altar of the great congregational offering, may soon cease to burn, at least with a heavenly flame; and to leave congregational singing unaided by the ministrations of a well regulated choir, is "to leave it to be moulded into any shape that the passions of a changing world may please to impress upon it—is but to resign it to decrepitude and old age."

Narrative.

LOST IN THE WOODS.

In Chambers' Edinburgh Journal we find the account of a surveyor being lost for five days in the forests of New Brunswick, '*without food.*'—The story is a thrilling one, and vouched for as true. After narrating his wanderings for two days, the sufferer continues as follows:

I had felt, without at that moment comprehending them, very evident symptoms of approaching weakness. I frequently heard the sound of voices quite distinctly, and stopped to listen. I whooped! but not a sound in reply. The stream murmured on its bed, the wind rustled amongst the leaves, or whistled through the long grass; but that was all; everything else was silent as the grave. In a short time after, a most extraordinary illusion occurred. My attention was first attracted by distinctly hearing a tune whistled in the direction of the river; and, on looking round, I saw through the trees an Indian with two squaws and a little boy. My joy at the sight may be readily conceived; their canoe, I thought, could not be far off; and I already fancied myself seated in it, and quietly gliding down the river. I hallooed! but to my utter amazement, not the slightest notice was taken, or reply made. The Indian, with folded arms, leant against a tree, and still continued to whistle his tune with philosophic indifference. I approached, but they receded, and appeared to shun me; I became annoyed, and persisted, but in vain, in trying to attract their notice. The dreadful truth at length flashed upon my mind; it was really no more than an illusion, and one of the most perfect description. Melancholy forbodings arose. I turned away, retraced my steps, and endeavored to think no more of it. I had turned my back upon the vision, but as I retreated its accompaniment of ghostly music for some time continued to fall upon my unwilling ear like a death-knell. A sort of mirage next appeared to me to spread over the low grounds, so completely real in its effect, that frequently, when expecting to step over my boots in water, I found that I was treading on long *dry grass* to be convinced of the truth of which, I frequently felt with my hand. My first vision was undoubtedly the result of *delirium tremens*, brought on by exhaustion; but whether the latter arose from the same cause, or from real external phenomena, I cannot well determine.

I continued my toilsome journey along the alternately flat and tangled, or precipitous banks of the river, which, from being now swollen, left me no beach to travel on. I crossed a large brook, which, mistaking it for the Odell, led me to suppose myself but a very little way from the settlement, (in reality, upwards of twelve miles off.) I had not advanced a great way further until I suddenly dropped down. Supposing I had merely tripped and fallen, I got up, and endeavored to continue my march, but again staggered and fell. I got up a second time, & leaning against a tree, in the hope of recovering from what I at first imagined to be temporary indisposition, again made several fruitless attempts to walk, until at last the appalling fact forced itself upon me, that I had really lost my strength; and as any further exertions of my own were now impossible, my case was indeed hopeless, unless discovered by some of the party, who I had no doubt were by this time in search of me; or, what certainly did appear improbable, by some persons going up the stream to lumber. Under these circumstances, I thought it best to endeavor to regain the banks of the river; but owing to my weak and disabled condition, I could scarcely do more than drag myself along on my hands and knees, and was consequently overtaken by the night and a sharp frost. I took shelter behind the roots of a fallen tree, and pulled off my boots, for the purpose of pouring out the water, & rendering my feet as dry as I could make them to prevent their being frozen; after which, from my feet being much swollen, I found it quite impossible to get them on again. I lay down excessively fatigued and weak; yet other sensations of suffering, both mental and physical, kept me, through another dreary night of twelve or thirteen hours, in a state which some may possibly conceive, but which I must confess my inability to describe. There was a sharp frost during the night, against which my light jacket & trousers were but a poor protection. On the morning of the 8th, when it was sufficiently clear, I discovered that I was not more than a hundred yards from the bank of the river. On endeavoring to get up, I was unable, and found both my feet and hands frozen; the former, as far as my ankles, felt as perfectly hard and dead as if composed of stone. I succeeded however, with a good deal of painful exertion, in gaining the bank of the river, where I sat as long as I was able with my feet in the water, for the purpose, if possible, of extracting the frost. The oiled canvass haversack in which I carried my sketching-case I filled with water, of which I drank freely. The dreadful gnawings of hunger had by this time rather subsided, and I felt inclined to rest. Before leaving the bank of the river, I laid hold of the tallest alder near, and drawing it down towards me, fastened my handkershief to the top, and let it go. I also scrawled a few words on two slips of paper, describing my situation; and putting each into a piece of slit stick, threw them into the stream. I next moved back a little way amongst the long grass and alders; and striving to be as calm and collected as my sufferings and weakness would allow, I addressed myself to an all-seeing and merciful Providence, and endeavored to make my peace with Him, and place myself entirely at His disposal—feeling assured that whatever the issue might be, whether for time or eternity, it would undoubtedly be for the best. I trust I was not presumptuous, but I felt perfectly calm and resigned to my fate.

I lay down amongst the long wet grass having placed my papers under my head, and my haversack, with some water, near my side. My weakness seemed to favor the most extraordinary creations of the brain. I became surrounded, especially towards evening, with a distinct assemblage of grotesque and busy figures, with which, could I have seen them under different circumstances, I should have been highly amused.—Yet do I believe them to have been a great relief from the utter loneliness that must otherwise have surrounded me, as it really required an effort to establish the truth of my being alone. I passed another long and dreary night; and from its being rather milder, had some little sleep, although of a distressing and disturbed nature, and not in the least refreshing. The morning of the 9th arrived, and I could then with difficulty support myself even on my knees. Still, after extraordinary exertions, I procured a fresh supply of water, and lay down—I thought most likely never to rise again. A violent burning sensation in the stomach had now come on. A few mouthfuls of water allayed it, but brought on violent spasms for five or ten minutes, after which I had, for a little while, comparative relief. In this state, gradually growing weaker, I continued until the morning of the 10th. During the night it rained in torrents, which, although in some respects inconvenient and disagreeable, had in a great measure drawn the frost from my feet and hands, which, as well as my face, had become very much swollen.

In the course of the morning I thought I heard the sound of voices. I raised my head a little from the ground—all I could now accomplish—and looking through the alders, I saw a party of men and some horses on the opposite side of the river, and scarcely a hundred yards distant from where I lay. My surprise and joy were of course excessive; yet I had of late seen so many phantoms, that I was quite at a loss whether to consider it a reality or not. When at length convinced, I discovered alas! that both my strength and voice were so completely gone that I could neither make myself seen nor heard. All my exertions were unavailing; and my horror and disappointment may be readily conceived at seeing them depart again in the direction from which they had come. I had now given up all hope, and once more resigned myself to my apparently inevitable fate. Three hours had passed when I again thought I heard the sound of horses feet on the bed of the river. On looking up, I saw they had returned to the same spot. My efforts to make myself heard were once more renewed, and I at last succeeded in producing a howl so inhuman, as to be mistaken by them for that of a wolf; but on looking up the stream, they saw my handkerchief, which I had fastened to the alder, and knowing me to have been missing before they left the settlement, surmised the truth, and came at once to my assistance. I was taken into a cabin built at the stern of the tow-boat, in which there was a small stove. They there made a bed for me, and covered me with blankets and rugs. They made me a sort of pap with bread and sugar, which they offered me, and also some potatoes. I declined their kind offering, but begged to have a little tea, which they gave me, and I went to sleep. The tow-boat had to continue her voyage some distance up the river with her freight, after which we returned, and got to Campbell's late in the afternoon, where I met with every kindness and attention. The house of Mr. Campbell, to which I was brought, was but a very ordinary log-house, yet with all its simple homeliness I left quite comfortable, seeing I was surrounded with the most perfect cleanliness; and the good dame was, from long experience, well skilled as to the case she had to deal with, at the same time saying mine was much the worst she ever had under her care.

I have thus endeavored to give an impefect sketch of my wanderings during the period of more than five days and nights, without either food, fire, or shelter from the inclemency of the weather. My recovery has been rapid; although I at first suffered a good deal, both from the returning circulation in my hands and feet, and after partaking of food. I was in a few days sufficiently well to be removed down to the mouth of the river Tobique, where I found my poor wife anxiously awaiting my arrival. I must in conclusion, say that my wondertul escape ought at least to convince me that God is ever merciful to those who sincerely put their trust in HIM.

An Old Pastor.

The Rev. Thomas Snell, D. D., pastor of the Congregational Church in North Brookfield, Mass., preached his half-centuary sermon on the 27th of June. It was founded on Acts 23: 22, 23; "Having therefore, obtained the help of God," &c. In this sermon he gave a simple account of what the church and town were when he first came there, their present condition, and the means used to effect the change.—He also made some interesting statements. Some of them will be very encouraging to young preachers.

"After fifty years study, and after having written sermons to the amount of several bushels, he found more matter yet untouched than he did when he had preached only six months. He did not therefore feel the need of preaching philosophy or history, or any species, of moonshine, in order to supply his hearers with fresh material.

"He had preached on fifty-one Thanksgiving occasions in that town, and had written for the purpose forty-eight sermons; and as a worthy example of attendance on public worship, a gentleman was then present who had heard fifty of those discourses.

"The speaker had preached some sermons the second time, when not an individual was in the congregation who had listened to them at first; and what was a little amusing, he had been complained of for personality in sermons which were written *before the complainer was born.*

The number removed by death, during Dr. S's. ministry, is 925; the number of marriages solemnized, 364; and among others, that of a young man, at the marriage of whose *great-grand father* he officiated. The church had been called in council in 135 instances, 129 of which he had attended in person. On the 2,610 Lord's-days in fifty years, he had been able to preach 2,596."

In reply to the question *how* he had remained fifty years the pastor of one church in this age of ministerial change, he stated 1. That he always wished to gratify the wishes of his people so far as he could consistently. 2. He had never supposed that wisdom would die with him, but if with any body, with his people. 3. He had nevsuffered himself to take sides with any faction that had arisen in his church or society. 4. He had always been content to preach the simple doctrines of the cross and the duties that immediately grow out of them.

Men are like bugles; the more brass they contain, the farther you can hear them. Ladies are like violets; the more modest and retiring they appear, the better you love them.

MAN'S ABILITIES.—No man know what he can do till he is fully resolved to do whatever he can. When men have thought themselves obliged to set about any business in good earnest, they have done that which their indolence made them suppose impossible. There are several abilities unknown to the possessor, which he hid in the mind, for want of an occasion to bring them forth.

The best read man is not always the man who has read most, but he who has best reflected upon, and digested, what he has read; as the healthiest man is not he who eats most, but he who takes just food enough to digest well. Crowding too much knowledge into the mind at once, is like over loading the stomach: it only serves to oppress and weaken it, instead of strengthening & invigorating. The rule about eating will hold about reading: the proper quantity of the proper food, and at proper intervals.

A new locomotive lately put on the Portland Rail Road, Maine, ran at the rate of 60 miles per hour, for short time, between Saco and Portland.

Illinios contains 730.000 inhabitants, and produced last year 4.909,000 bushels of wheat. and 33 000.000 bushels of corn. What a country, which was forty years ago a wilderness!

BARRELL'S INDIAN LINIMENT

The best Remedy ever discovered for
External or Internal Applications.

PREPARED from the original Indian Receipt. It has been found to effect the most surprising cures in the following *Diseases of Man:*

Inflammatory and Chronic Rheumatism, Sore Throat, Croup, Swelled Limbs, Pains in the Breast, Back or Side, Stiff Joints, Ague in the face, Sprains, Salt Rheum, Bruises, Chill Blains, Tooth Ache, Pains in the Joints, Stings of Insects, Burns, Frosted Feet, Sun Pain, being used externally. Issues, Nervous Diseases, Weakness in the ankles and limbs generally. Erysipelas, Head Ache, Diseases of the Spine, &c.

TRY IT ONCE.

Price 25 cents, or 5 bottles for $1.00.

FOR HORSES.

It cannot be supassed for sprains, Galls, Chafes, Scratches, Strain of the Shoulders, Stifles, Cracked Heels, Ring Worm, &c. The most severe cases of Cholic in Horses, and Cattle have been cured by the Indian Liniment.

It is a well known fact, that the Indians, possessed a knowledge of the medical virtues of PLANTS entirely unknown to the white man. A knowledge of these plants, so important to mankind, would have remained forever secret with the Indians, had it not been that missionaries travelling among them have become acquainted with these remedies and their mode of preparation.

It was by this means that the celebrated INDIAN LINIMENT was found out, a discovery of the greatest importance to suffering humanity.

For all complaints where an external, and many where an internal application is required the country is challenged to produce a better article or one that will produce such surprising cures, as can be proved by thousands of certificates in the hands of numerous Agents throughout the country. It operates upon the system in a powerful and effectual manner, yet with the greatest safety, from the nature of its composition. It penetrates speedily, relaxing contracting Cords, Restoring the use of limbs long paralized, restoring the use of muscles which have long lost their action from various causes.

For affections of the Lungs, weakness of the Sides, Breast or Back, Liver Complaints, Enlargement of the Spleen, &c. Great cures have been effected by applying the INDIAN LINIMENT externally with a few drops taken on a lump of sugar internally. For long standing Colds and Coughs, and the soreness accompanying such affections, it has no equal; Billious Cholic, Cramp in the bowels and Stomach, Cholera Morbus, &c., an effectual and safe remedy.

BARRELL'S INDIAN LINIMENT, with Dr. BLAKE'S SANATIVE LIFE PILLS, is all the medicine used by very many families, & none that have thoroughly tested its virtues, would for a day be without it. Agents are daily writing for more, giving accounts of new and astonishing cures performed by its application, either external or internal.

The proprietor of this invaluable Medicine hesitates not to say, that it is his firm conviction that the day is not far distant when the "Indian Liniment" will rank among the first remedies of the day, for all internal as well as external diseases; and that no family will be without it who have had an opportunity to test its virtues.

Also for sale by the same Agents, Barrell's Indian Vermifuge or Worm Exterminating Extract,

Prepared from the Original Indian Receipt.

Dr. Sherbe's Celebrated
CHOLAGOGUE PILLS,

For Fever and Ague, Purely Vegetable, and never known to fail.

Dr. Blake's Sanative Life Pills,

The best Cathartic medicine in use.

For sale by G W Thompson, Jas S McCleary, Zanesville, H G O Cary, Dresden: D W Culberson, South Zanesville; Jas Bell, Otsego; Claypool & Lynn Nashport; L H Dugan, Duncan Falls; J W Howly, Blue Rock; J Dean, Putnam; Shepard & Brother Taylorsville. D Reddington, No. 4, College Hall, Cincinnati, G E Pryor & Co., Wheeling, Va Russell & M'Doll, Ohio City, Thos M'Crary Beaver, Pa G M'Cullough, Richmond, Ia Jos Northcraft, Madison, Ia J M Tharp, Dayton, Ohio Humphrey & Langworthy, Columbus Ohio, Chas Cook & Co, Maumee, City, O D Spefford, Erie, Pa J Watson, Massillon, and by all authorized agents in every town in the United States and Canada.

All orders for the above medicine should be addressed to G. W. Thompson, Zanesville, Ohio.

CLEANING & RENOVATING
LADIES' AND GENTLEMEN'S
APPAREL!

ALSO COLORING LADIES' DRESSES, SILKS, &C.

THE subscriber, on WEST STREET, Putnam, opposite the residence of Mr. Nesbaum, will clean and renovate ladies' dresses, shawls, &c., taking out all grease spots and stains, and make the articles look as well as when new. Also men's fine coats, and other articles cleaned and done up in the best manner, colored, if faded, and insured not to injure the cloth or colors. All work done at low charges, by BETSY JORDAN.

Putnam, Ohio, July 20, 1848.

N. B. Ladies need not rip apart their dresses.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the modo of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

FITS! FITS!!
A GREAT DISCOVERY!

In medicine has been achieved by Doctor S. Hart in the cure of all Disorders, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

Hart's Vegetable Extract

Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

Remarkable Cures

Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says, "My son has been afflicted for years with epilaptics, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth." Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken tour to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respec to his case: —they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 25 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 12 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years, Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y
Mrs. James Berthlof, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

BROTHER LABORER IN THE CAUSE OF HUMANITY:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HATT, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

THOMAS & MILES, 169 Main Street, Cincinnati, Ohio, General Agents for the United States.

Mexico, Canada, and West Indies, to whom all letters must be addressed, POST PAID.

Eastman & Bigelow, Zanesville, O.

L. Wilcox, Jr., corner of Diamond and Market St. Pittsburgh.

H. & E. Gaylord, Cleveland, O.

THE WESTERN RECORDER.

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All letters and communications must be addressed, to the Editor, post paid, except such as contain funds, and directed to Putnam Muskingum Co. Ohio.

Itinerant Ministers and others, who collect from subscribers and remit to us as much as ten dollars within the year, shall receive a copy of the paper free.

Itinerant ministers and preachers, not acting as agent, can have the paper at one dollar.

Original Poetry.

Written for the Western Recorder.

Br. Bassett: Permit me through your medium to present to your numerous readers a Missionary Hymn entitled

The Voice of the Jew and Gentile.

Send the gospel to the Heathen,
Who are sunk in nature's night:
And to each our woes are crying,
Send to us the gospel light.

Send it by your contributions,
If yourselves can't hither come,
Let no sectual facination,
Make you keep your aid at home.

Send it by your freely giving,
Not of necessitated strife,
But as those in light that's living,
Send to us the word of life.

Send it now, each tribe are crying,
To our lost and ruined race;
Send it, for our souls are dying,
For the lack of saving grace.

Send it now to Jew and Gentile,
Is our one united call,
To every nation, tongue and people,
Every creature great and small.

Send it e'er the foul deceiver,
Drags us to the burning lake,
Show compassion now if ever,
Show it for the Saviour's sake.

H. C. M'BRIDE.

Roseville, O. 30th August 1848.

Communications.

Written for the Western Recorder.

I AM NOT HAPPY,

There are many professing christians who frequently say I am not happy; and they as frequently ask, "why am I not happy?" Such persons have no right to expect happiness, and I can tell them, I think, why they are unhappy. Such persons are generally what may be termed *negative christians*, that is, they do no one any positive harm; and may be termed *harmless christians*. But they do no positive good, and consequently can not be called *useful christians*. How is it posible for such to be happy, when they do not throw aside selfishness long enough to carry bread to the hungry—water to the thirsty—and clothes to the naked? Selfishness is no component part of our holy religion, but on the contrary Christ and his apostles condemned it. Christ, when representing the Judgment scene, applauded only those who had fed the hungry—clothed the naked, &c. Yet there are christians who think to be happy while they are expending the Lord's time and money too on themselves, while the poor are suffering and the afflicted distressed. Is it not a principle in every day's experience, that happiness is the effect of action? If I do an act of kindness to any suffering fellow, do I not realize a satisfaction which tells me, it is better to give than to receive? Do I not always feel happy when I have done right? and on the contrary, do I not always feel unhappy when I have not done right? Who does not know this? Hear the words of the Master: "If ye know these things, *happy are ye if ye do them.*" Look to the happy christian, and you will see an active christian. Look to the active christian, and you will see a happy christian. The idea of praying for the poor and needy and not alleviating their wants, is mockery in the sight of heaven. To hear a man praying for missions and never giving a dollar to prosper them, is folly. Such are like the character James gives us, he said to the hungry and the naked: be filled—be clothed; but he gave not.

It would be well to remind such christians, however, that happiness is not religion, but rather the effect thereof. Then what is religion? St. James tells us: "pure and undefiled religion, is to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." Here it is defined as being negative & positive in its properties. First—doing good.—Second—doing no harm. Christ spoke of his religion as imposing a *burden* and *yoke* upon his disciples. He also said: "If any man will be my disciple, let him take up his cross and follow me *daily*." Can any christian expect to go to Heaven "on flowery beds of ease?" My dear brother and sister, come wake up! 'tis time you were done looking for happiness; look first for grace to help you discharge your christian duties—live up to your christian privileges and I will warrant you happiness. Perhaps you have been praying for a long time to be happy without realizing your desire; now change your efforts a little, and in connexion with your prayers go to work—work in the Sabbath-School—prayer meeting—class-meeting—cabin of poverty—chamber of sickness. Go to work distribute Tracts—Bibles, &c., and my word for it, the first day's labor will bring a happy night to you.

Think of this—the laborer toils first and then receives his pay. Christ says: "go work in my Vineyard, when the sun goes down he will pay thee. Will you not try him? go try now.—Only try and you shall not despond for happiness.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; *but they that do the will* of my father which is in heaven."

ADIEL.

Norfolk, Va.

Ministerial.

A Frank Acknowledgment.

Speaking of ihe 'American Pulpit,' the Richmond Christian Advocate says:—"Its notices and sketches are comprehensive and *preachable*—we have tried one or two of them."

We like the honesty of the acknowledgment, whatever some may think of the honesty of the procedure. Some people make a great ado about *borrowed* sketches, but we see no reason why a man who is unable to construct properly leading topics of discourse for himself may not have liberty to adopt those of others. He who can put life and energy into the dry bones" commonly met with in "skeleton books," must have something of the preacher about him. Nevertheless, a man who thinks for himself will seldom use the sketch of another, except as a mere suggestive, for the arrangement of his own thoughts and expressions. The themes of Gospel preaching are so identical, that he who studies to avoid similarity of arrangement to others in his discourse, commits a great folly, and gives himself much trouble to no good end; but he who depends upon others exclusively for the minuteness of his plans, does himself great injury, by the constraint such a course must necessarily put upon his own powers of arrangement and elucidation. On the whole, it is somewhat difficult to decide whether ministers are more profited than injured by the use of 'sketch books.' When they *do* use them, however, it is certainly frank in them to say so to their hearers; and, in such cases, though one may have his opinion of the *original* ability of a preacher shaken, and hear all his good things with a suspicion that they are borrowed, he must come to the conclusion that the preacher has some honor along with his pilfering.—*Methodist Prot.*

Rev. Sidney Smith, in speaking of the prosy nature of most sermons, said, "they are written as if sin were to be taken out of man like Eve out of Adam, by putting him to sleep."

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments.—*Newton.*

Western Sketches.

From the Religious Telescope.

DESCRIPTION OF THE MORMON TEMPLE.

BY BISHOP HANBY.

Nauvoo, Ill., Aug 26, 1848.

Br. Edwards:—

In my last I promised to give your readers a general description of Nauvoo, and the great Mormon Temple. I will now endeavor to redeem my pledge.

Nauvoo is situated in the State of Illinois, on the eastern bank of the Mississippi, at the head of what is called the Desmoine rapids; about 30 miles below Burlington in Iowa, and two hundred miles by water above St. Louis. The rapids at this place form a kind of horse shoe curve, and Nauvoo is situated right in this curve, consequently a great portion of the city is bounded by the Mississippi, and nature here combined with art would have rendered this location a very formidable one. Doubtless Joe Smith had a view of this fact, in making his selection. The rapids are twelve miles in length, at the foot of which are the towns of Warsaw in Illinois, and Keokuk in Iowa.

Nauvoo, in the days of Mormon glory contained at one time, within the corporate limits, (say six miles square) about twenty-five thousand souls. Now, the present population will not, perhaps, exceed four thousand. It is estimated that nearly one thousand of the small houses in the city have been destroyed, moved away, &c., and I presume that about one half of the houses now to be seen are unoccupied. This part of the state is said to be very healthy, and the city is filling up very fast. A rare opportunity is here presented for emigrants. Good houses can be had at a mere nominal rent, and purchased upon very reasonable terms. Good two story brick houses with cellars under them for from two to three hundred dollars. Farms of one hundred acres, well improved, for about six hundred dollars. The Brethren have a small society organized here, and a small meeting house, though the house is not all paid for, and indeed it is quite too small for the place.

I shall now undertake a description of the Nauvoo Temple. It is situated upon the highest bluff of the city—perhaps one hundred feet above the low lands thereof; about one mile from the Mississippi, and may be seen from twelve to twenty miles distant in almost any direction.—The material of which it is built is limestone of a very white and transparent quality—resembling the New England marble, admitting of a very beautiful polish. The building stands east and west precisely, with front end westward, facing the river. The length of the temple is 129 feet—breadth 90 feet. Highth to square 90 feet; highth to the upper floor in the cupola is one hundred feet, and from the basement to the top of the spire, two hundred feet. The basement story is twenty feet high in the clear, and finished off with six rooms on each side. These rooms are about 12 by 14 feet, for the accommodation of the subjects for baptism, leaving a great hall through the centre and whole length of the basement, about one hundred feet by seventy. In the centre of this wall stands the baptismal fount, resting upon twelve exen with heads out, carved in solid rock to almost life itself and nearly full size. There is a flight of stone and iron stairs at each end of this fount, to go in & come out of the "Brazen Sea."

The next story is thirty four feet high in the clear, one hundred by ninety feet, finished off for preaching purposes. This room presents a rare specimen of Mechanism, with a rostrum at each end, with pulpits fitted to eight grades of the Ministry. There are on each side of the arch of this room, and above the main body of the room, six rooms intended for School purposes, and this arrangement was intended to be carried out in each Story, making in all forty-eight rooms about 12 by 14 feet square.

The third story is like unto the second, but is not finished, is thirty four feet high, and was intended for preaching purposes.

The fourth story is perhaps 14 feet high, with a row of rooms on each side called committee rooms, with a large room through the centre, one hundred feet long by seventy wide. All the rooms in this story are lighted from above being a garret story. Each chapel is calculated to seat three thousand persons.

There are fourteen flight of stairs from top to bottom, with one hundred & eighty-six steps.—There are forty windows to a side.

Upon the front end of the building far above the arched doors is the following inscription in letters of gold—

"The House of the Lord,
Built by the Church of Jesus Christ,
or
Latter day Saints, Commenced April 6th, 1841,
Holiness to the Lord."

The cupola is mounted with a golden angel seven feet and two inches long, having in one hand the Bible, and with the other blowing a golded Trumpet, as represented by the Revelator—The everlasting Gospel.

I was informed that the books showed an expense upon the building of *eight hundred thousand dollars;* yet it is thought that all told would amount to near a million of dollars.

Immediately above the pulpit is found the following inscription in large letters of gold—

"The Lord has accepted our Sacrifice, Come after us."

Upon each out side of the Temple are nine splendidly polished columns about eighty feet high,—each mounted with a female head clothed with the Sun, and at the base of each column, is a large half Moon—representing the women in Revelation clothed with the Sun and Moon under her feet.

A wall is commenced around the Temple enclosing five acres of ground, ten feet high, six thick at the bottom and four at the top.

I have been the more particular, Br. Edwards, in describing this Temple, as it has become quite notorious almost to the world, and especially to your readers—hundreds of whom doubtless will never have the pleasure of seeing it. I must now close.

Ladies' Department.

A GOOD WIFE.

A friend of ours who has been spending a few weeks in the "country," and who visited some of the private dwellings of the rustic inhabitants, tells of a singular old man who lives near Brookfield. He is somewhat noted for his odd expressions. He was one day visited by a small party of ladies and gentlemen, who went to hear his "talk." "Now young gentlemen," said he, "I will give you some derections how to tell a good wife. A good wife will be like three things, and she will not be like them. She will be like the snail, who stays at home, and will not be like the snail who carries all he has on his back.—She will be like the echo, that speaks when spoken to, and she will not be like the echo, always to have the 'last word.' She will be like the town clock, that speaks at the right time, and she will not be like the town clock, heard all over town."

THE WIVES.

It is astonishing to see how well a man may live on a small income, who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week than others do, on fifteen or eighteen dollars.—The man does his part well; but the woman is good for nothing. She will even upbraid her husband for not living in as good style as her neighbor; while the fault is entirely her own.—His neighbor has a neat, capable and industrious wife and that makes the difference. His wife, on the other hand, is a whirlpool into which a great many silver cups might be thrown, & the appearance of the waters remain unchanged.—No Nicholas, the driver, is there to restore the wasted treasure. It is only an insult for such a woman to talk to her husband about her love & devotion.

"IS HE RICH?"

Many a sigh is heard many a heart is broken, many a life is rendered miserable by the terrible infatuation which parents often manifest in choosing a life companion for their daughters. How is it possible for happiness to result from the union of two principles so diametrically opposed to each other in every point, as much as virtue is to vice? How often is the first question which is asked respecting the suitor to the daughter, this —"Is he rich?"

"Is he rich?"—yes, he abounds in wealth; but does that afford any evidence that he will make a kind and affectionate husband?

"Is he rich?"—yes, his clothing is purple and fine linen, and he fares sumptuously every day; but can you infer from this that he is virtuous?

"Is he rich?"—yes, he has thousands floating on every ocean; but do not riches take to themselves wings and fly away? Will you consent that your daughter should marry a man that has nothing to recommend him but his wealth? Ah! beware; the gilded bait sometimes covers the barbed hook. Ask not them, "Is he rich?" but "Is he virtuous?" Ask not if he has wealth, but if he has honor; and do not sacrifice your daughter's peace for money.

Punctuality.—"I give it," said the late Dr. Fisk, "as my deliberate and solemn conviction that the individual who is habitually tardy in meeting an appointment, will never be respected, or successful in life."

Temperance Department.

Advertisement of a Honest Rumseller.

Friends and neighbors! Having just opened a commodious shop for Liquid Fire, I embrace this opportunity of informing you that on Saturday I shall commence the business of making drunkards, paupers and beggars, for the sober, industrious, and respectable to support.

I shall deal in "familiar spirits," which shall excite men to deeds of riot and robbery, and blood; and by so doing diminish the comforts, augment the expense, endanger the welfare of the community.

I will undertake at short notice, for a small sum, and with great expedition, to prepare inmates for the asylum, the poor house, the prison and the gallows.

I will furnish an article which shall increase the amout of fatal accidents, multiply the number of distressing diseases, and render those harmless, incurable.

I will furnish a drug which shall deprive some of life, many of reason, some of property, all of peace; which shall cause fathers to be fiends; wives, widows; children, orphans, and all mendicants.

I will cause the rising generation to grow up in ignorance, and prove a burden and a nuisance to the nation.

I will cause mothers to forget their sucking infants, virgins to forget their priceless innocence.

I will corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church and cause temporal, spiritual, and eternal death; and if any be so impertinent as to inquire why I had the audacity to bring such accumulated misery upon a comparatively happy land, my honest reply is *money!*

The spirit of the trade is the most lucrative, and professing Christians give it their cheerful countenance.

I have license from the court, and if I do not bring these evils upon you somebody else will.

I live in a land of liberty.

I have purchased the right to demolish the character, destroy the health, shorten the lives and ruin the souls of those who choose to honor me with their custom.—*Aurora of the Valley.*

Narrative.

A FELON'S REMORSE.

It is a sad mistake, that is almost universally made, to believe that criminals who have become inured to vice and transgressions of the law, are totally void of sensibility and remorse. Altho' pride, obstinacy, and daring hardihood may conceal from observation, the workings of that inward monitor called conscience, there has never existed the felon, deeply as he may have been steeped in crime, who has not felt its prickings, and in a greater or less degree, succumbed to its warnings and its power.

A powerful illustration of this fact, came under our own observation, a few years since. A man, whom we shall designate by the name of Thomas Burke, was arrested for a burglary in breaking into a dwelling house with intent to steal. He was caught in the act. He had obtained access to the building, and had even penetrated as far as the sleeping room of the master of the house, who awoke and arrested him before he could effect his escape. Burke was tried, convicted, and adjudged by the court to imprisonment in the State Prison, to hard labor, for the term of twenty years. Before his removal to the State Prison, the prisoner sent for us, stating that he desired a personal interview before he was removed forever from the scenes of this world's pleasures, and we accordingly visited him in his lonely cell. It has been our lot to confer with criminals of every age, and never did we witness such a picture of despair and remorse, as this young man presented. He was seated on his pallet—his eyes were sunken, his face pale and attenuated, and his whole appearance betokened the most fearful mental torture. He arose upon our entrance, and said, "this is most kind of you, sir! I desired much to see you, and yet I feared that you would not listen to the request of so worthless and miserable a wretch as I am. I am about to leave this world forever, for I am convinced that I shall not survive my imprisonment, and God grant that I may not! What have I to live for? My life has been one varied catalogue of crime; from the time I attained the age of twenty years to the very day of my arrest. I lived by plunder and robbery. Should I live beyond the term of my sentence, what would life be worth to me? I should be shunned, and justly so, by all whose esteem is worth possessing, and cast off as wearing the felon's brand. I might desire to live if I could atone for past offences, but I cannot. I wished to see you, sir, to make a request of you, which I am sure will not be denied, and in order to do so, I must relate to you my history; please be seated, sir, and I will briefly detail the prominent events of my life."

I complied with his request, and he resumed:

"I was born in the town of ———, in the interior of this State; my father was a physician, and a more worthy man never breathed. My mother—my sainted mother!—how dare I profane her name with my polluted lips! My mother idolized me, and my sister, who was ten years my junior, loved me—how, how tenderly. Oh, how I loved that child; her name was Ida, sir, and I never, even in the midst of my abandoned associates, mentioned that name but with the most devoted affection. But to proceed, my father died when I was about eighteen years old; my mother followed but a few months after, and I was compelled to look after employment, as my parents were deeply involved at the time of their death. My sister was taken into a family of our aunt, who had ever hated me, and who forbid me to present myself at her residence. Taking a tender leave of my sister, sir, I came to this city and soon became acquainted with some abandoned young men, who led me into all sorts of excesses, and step by step induced me into the various gradations of crime, until I became an expert and daring 'cracksman,' which you know, sir, is the slang term for burglar.

"I will not detain you by a history of the offences I have committed, but I simply say that during the last twelve years I have committed in connection with others, upwards of thirty burglaries, and numberless larcenies, the consequence of all of which I have escaped up to this time. And I should not have been now the inmate of this cell had not Providence, in His mysterious workings, stopped me almost miraculously in the very act of crime. As you already know, sir, I was arrested in the bed chamber of Mr. Perkins, whose house I had entered. I obtained access through the hall door by the aid of my 'nippers,' and by the same means opened the door of his sleeping apartment. I had obtained information from one of his servants, that he generally had a large sum of money in the drawer of his dressing table, and I was cautiously making my way to that for the purpose of obtaining the booty—to reach which I had to pass the bed of a child—a young girl of about 6 years, and as my eye fell upon her face, the strong resemblance to my sister sent a chill of horror to my very soul. I stood spell-bound gazing upon the child, and as I gazed the happy hours of my childhood, my sister's merry prattle, her sweet caress—my mother's passionate tenderness, and my father's doting fondness, came to my mind with electric force, and heart-stricken by the recollections which crowded to my brain, I forgot my purpose of plunder and my position, and exclaimed frantically, my dearest mother! my darling Ida! I awoke by my cries, Mr. Perkins, the owner of the house, who leaped from his bed and seized me; I stood powerless and helpless as an infant, for I could not have resisted, so spell-bound was I by the power created by that sweet child. I made, I could make, no replies to his question as to my purpose in that chamber, but submitted to be taken to the station house. I have been tried and convicted, and must suffer the penalty of the crime, but to the hour of my death never shall I forget that face; it will be the subject of my dreams by night, and the sole object of my thoughts by day; and I trust in God that this vision of my wronged, neglected sister, will be the means of bringing me to repent of all my crimes and enormities. My sister still lives in ———. I could die happy if I could see her once more, and my request is that you will write to her for I cannot, tell her my present condition, and real feelings, tell her that contrition for the past and a desire to see her and obtain her forgivness are the predominant, the only feelings that move me; and beg that she will visit me at the State Prison. Promise me this, and also that you will procure her a permit to enter the prison, and you will remove a load of care from one who, though covered with crime, is at last bro't to tell the loathsomeness of his condition, and who really and truly mourns his depravity of mind and heart."

We promised compliance with his wishes, and fulfilled our promise, and have no doubt but that the walls of the State Prison confines at this hour as humble and contrite a peneitent as ever survived his crime. Conscience will speak, and the blackest villian does at some time feel the keen pangs of remorse tearing at his very heart strings.

Miscellaneous.

Pictures of Lowly City Life.

Who can estimate the misery enclosed in one single city? What can measure the height and depth of its sorrow? On every street there is a troubled mind, an anguish-stricken soul, an afflicted body. There sits an old man; a few white hairs are scattered over his head. Once he was young and strong, had a firm step and active limbs; his eyes were bright, his face was full and ruddy; but, alas! time has been stealthily wearing him away; his strength is gone, his eye is dim, his limbs are withered, his whole body but the nursery of pain. He is like an old vessel grown useless and leaky, and is staggering for the last time towards the shore, where it shall be stranded, and rot.

Yonder sits a daughter of grief; she was once the mother of a lovely infant, given to her amidst pangs. But it was hers, and she cherished it; she had jewels, but this was her richest. She forgot to thank God for giving it, never recognised him as a co-partner in the ownership. It sickened, died. Its very cries would have been music to her ears at the moment it ceased to breathe; but the bud was too deeply bitten by the frost of death to be revived. The poor mother wept, and the tear lingers on her eyelids. Her heart still beats faintly and sorrowfully. She is a stranger to prayer and to God, and finds in him no relief. She is unhappy.

Behold another; melancholy sits heavily on her brow. Does she sometimes smile? she does it with reluctance, and as if to chide those who caused it. Her thoughts are on the past. She thinks of her youth, when she was enshrined in the heart of parental love; then she was blest. Beneath a father's and a mother's smile she grew up to beauty and womanhood. Admirers clustered around her, they sought her hand, one gallant youth obtained it. He led her to the altar, they vowed mutual love, she was his; she thought she was happy. But a few years found her mistaken. She was the wife of one who loved her not. His heart was too cramped for refined, lasting affection. He ceased to admire her; he ceased to comfort her. He left her parentless, lone and miserable. "The worm, the canker, and the grief, are her's alone."

There lives a consumptive; he has friends, talent, fame; but he is diseased. His physical strength is well nigh exhausted. He breathes as if he listened to hear every moment the summons of death. He coughs as if he was yielding up his life. His bony hand, his shattered and attenuated frame betoken his approaching end. The poor man is unhappy. The joys of religion are not his. He holds no title to heaven. Soon will the "silver cord be loosed, and the golden bowl be broken." Soon shall "the dust return to the earth as it was, and the spirit unto God who gave it."

In that humble dwelling lives an industrious mechanic. Those who know him best award him meri; but withal he is a son of misfortune. The woman who he selected as the companion of his boson is only a scorpion there, poisoning and embittering his soul. She is addicted to a habit which more commonly disgraces the hardier sex. It is that of drinking. Yes, she is a drunkard. What a name for a woman, a mother, a daughter, a wife! She has a lovely sprightly daughter, whose, little heart has known many a throb of woe while gazing upon her senseless and intoxicated mother. Often has she been compelled to bear the fatal bottle to her disgraced parent, while her little soul shuddered in the service. Poor child! I pity thy doom! May kind heaven snatch thee from ruin! But thou unfortunate husband, for thee would I drop a tear. Thy unsmiling features bespeak a troubled soul. No wonder thou dost shun the public gaze, no wonder home is to thee cheerless prison-house; for there thou seest in one disgraced, thy disappointed hopes,—thy murmured love. May the God of mercy pity thy affliction.

Beneath the roof of that newly painted cottage are wounded stricken hearts. There lives an aged mother, who has lately yielded up her son to the chilling embrace of death. He has left behind him a wife, a mother, and children whom he loved. The eyes of all these are turned to him for their daily bread. He was their earthly stay, their constant friend, the devoted husband, the affectionate son. But he died. He departed amidst sighs and aching hearts. A household of widows and orphans are left to weep over his loss. They are poor; want dwells in their midst. May the hand of plenty find that cottage!

What is that which moves so slowly clothed in mourning? It is the hearse; some one has lost a friend. Some sacred tie has been broken. How solemn moves the procession. How melancholy look the living when following the death. How serious his reign. His empire is silence. He sits enthroned upon a tomb, "The king of terrors." The destroyer of our afflicted race.

For these and the myriad woes of society, Religion is the only balm.—*Christian Advocate.*

Methodist New Connexion Conference

The Annual Conference of ministers and representatives belonging to this denomstration, lately held its siting at Liverpool, Eng. The return of members showed an increase of 500 over that of the previous year; nearly 200 of that increase being in Canada, and the rest in England. There was also an increase of 689 teachers and 3,034 scholars in the schools of the Connection. At the Missionary meeting the Rev. William Cooke read the Report; which, after referring to the increase in various stations, announced a balance of income over expenditure. The total number under the care of the Society was stated as follows:—In Ireland, there were 10 stations, 137 chapels and preaching-houses, 11 Missionaries, 104 local preachers, and 806 members.—In Canada, there were 30 stations, 367 chapels and preaching-houses, 41 Missionaries, and 4,374 members. Total number of Missionaries, 52; members, 4,180. The Report concluded by stating that the committee had cause for rejoicing in the general prospects of the Missions.

Sacred Music in Scotland.

An association has recenly been formed for the revival of sacred music in Scotland. It appears that a law of the Scottish Parliament, enacted nearly three hundred years ago, required the keeping up of singing schools with efficient masters; and that the plan was prosecuted then, with such effect, that, on the return of a banished minister, not many years after, the people of Edinburg, to the number of two thousand, accompanied him through the streets, singing with loud voices, in four parts, the 124th Psalm, 'till heaven and earth resounded it,' as a contemporary says.

The objects of the association formed in Edinburg in 1844, are—1st. The improvement of Church Psalmody. 2d. To instruct teachers, precentors, and the children of parish and district schools *of all denominations*, in the principles of vocal music. 3d. To prepare and fit young people to impart these principles; so that the pupils of those schools in which vocal music is introduced may be able to read music at sight. To effect these objects, there were established, 1st. The Normal Music School. 2d. Classes for Congregational Psalmody. 3d. Public Evening Classes.

The normal school has been most successful, and promises the richest results. It was opened in March, 1845, with one hundred and fifty pupils,—assistant teachers in the parish and district schools—who were instructed gratuitously twice a week. "Such was their progress," says the Westminster Review, from which we derive our information, "that at the end of four months, their knowledge, tested by reading at sight, surpassed that of many who have received instruction for years. When the classes were resumed in the winter 1845-6, the scholars, of their own accord, began to impart their knowledge to the younger at their respective schools; and so thoroughly were they initiated in the principles of music, and so simple is the plan of tuition, that after a careful examination by the director, the association were agreeably surprised to find a new class thus formed, already numbering two hundred and six children, who were all as well acquainted with the elementary exerciseses, in one or two parts, as their young teachers. The children then and still continue to form their own classes, teaching from two or three to thirty or sixty; a pupil of the Lancasterian school taught one hundred and ten; and sometimes girls of ten years old are found teaching sisters double their age; thus carrying into the family and social circle an innocent and cheering amusement, connected with moral and elevated sentiments.

"With this new mode of multiplication, the classes rapidly increased; and at the end of '46, numbering nearly one thousand; and at the close of 1847, it was estimated that three thousand had been instructed in the elements of vocal music. All these were able to read part music at sight; and besides the songs suited to their age, took part in the public meetings in the choruses of Handel and Beethoven; while about three hundred of their number, who had attended for two or three seasons, were able, in the month of June, 1847, to perform, with the assistance of the necessary bass voices, the whole oratio of Judas Maccabeus, and that with power, an expression, and a pathos, not unworthy of a work of Handel. This was followed shortly after by a *fete champetre* in the grounds of the Duke of Buccleuch, at Dalkeith, where the oratio was again sung, and a numerous assemblage of company was equally astonished and delighted to find in the vicinity of modern Athens, a scene which hitherto has been only met with in more favored Germany, where such meetings for the enjoyment of the works of Mozart, Bethoven, and Handel, are as frequent as here they are rare.

India Rubber Pavement.—The court-yard of the English Admiralty, Whitehall, has been covered with a paving of India Rubber. An experiment tried upon it resulted very satisfactorily. It is laid down in pieces about twelve inches square and one in thickness. The quadrangle at Buckingham Palace, formed by the erection of a new wing, will also be covered with this material, which its projectors have named "Kamptolite." Its chief recommendation is, that it deadens all sound, rendering the passage of a vehicle or horses perfectly noiseless.

Religious Intelligence.

NORTH ILLINOIS DISTRICT.

Uniontown, Ill., Sept. 13, '48.

Br. Bassett: With my business letter, I send you a few lines for insertion in the Recorder.—Our last quarterly meeting commenced here last Friday evening, The meeting is still in progress. Some six or eight have professed to find peace and pardon. Many other professors that had lost their enjoyment, but not given up all hope, have been greatly quickened. Many sinners appear greatly alarmed in regard to their condition. We had 12 or 14 for prayers last night. It rains to-day, which will be against our meeting. The Devil is loth to yield the ground. He has hitherto held entire control over this most intelligent and respectable community. One man yesterday came to our anxious room and compelled his wife to leave it, when she was in the very act of praising God for converting her soul, and he appeared before in deep exercise of mind, and last night was at the mourner's bench. But he would not pray. We expect a general revival. May God send it. We will continue our meeting over the Sabbath, and longer if God continues to work, and sinners want religion.—We have had the labors of Brother Bagley. The laity from other parts of the circuit, have labored faithfully. We have no class here yet, but expect to form one to-day. We have a promising field of labor here. The fields are white to the harvest, but laborers are few. O that God would increase their number.

SAMUEL DILLEY.

INDIANA DISTRICT.

Tanners Creek, Sept. 19, 1848.

Dear Br. Bassett: We held our 4th Quarterly Meeting as published in the Recorder and am happy to say the Lord was with us, Br. Cohan an ordained preacher of the "United Brethren Church" came up to our help and preached boldly in the name of the Lord Jesus and with the assistance of Br. Proctor unstationed minister of this circuit we were enabled to get thro'. We had a crowded house on the Sabbath. The Lovefeast on Monday morning was a melting season. hearts were affected, tears flowed down the blooming faces of the youth as well as down the furrowed cheeks of the aged sire and matron Thank God, the Church in this circuit is looking for a Revival it has already begun in their hearts.

"Kindled in some hearts it is,
All partake the glorious bliss."

O that all might catch the flame. Believers are quickened and acknowledge they are in expectation of better days; there are some here to whom the words of the venerable Wesley will apply "they live, they think, they speak the same, they are of one heart and soul, and only love inspires the whole.

Yours in the Bonds of the Gospel,
JABEZ SIBLEY, Sup't.

California and Oregon Mails.—Official information has been received at the Post-office Department, that the United States steam-packet "California," built under contract with the Secretary of the Navy, eventually for the service of that department of the government, but in the mean time to be employed in the transportation of the mails, will leave New York for California and Oregon, via Cape Horn, on Monday, the 2d day of October next.

Mail bags wil be made up at New York, to be forwarded by said steamer for Rio Janeiro, Valparaiso, and Callao; also for San Diego, Santa Barbara, Monterey, and San Francisco, in California, and Astoria, in Oregon.

The inland and sea postage on all letters and newspapers, to be forwarded by said packet for places not within the territory of the U. States, is to be *pre paid* at the offices where mailed.

The ship-postage for single letters, not exceeding half an ounce, will be 24 cents to Rio Janerio, Valparaiso, or Callao; and for each newspaper, pamphlet, or price current, 3 cents. In each case the regular inland postage to New York is to be added.

To Panama, each letter, as aforesaid, will be rated at 30 cents; and to San Diego, Santa Barbara, Monterey, San Francisco, or Astoria, 40 cents, without any addition for inland postage.

Nine Miles of Flour.—The quantity of flour burnt on the Pier was about 15,000 barrels, which being placed endwise would extend over nine miles, the same being two feet deep and as many wide.—*Albany Knickerbocker.*

A correspondent of the London Literary Gazette, alluding to the numerous cases of death from accidental poisonings, and particularly the melancholy fate of the late royal academician, Mr. Owen, adds, "I may venture to affirm, there is scarce even a cottage in this country that does not contain an invaluable, certain, and immediate remedy for such events, nothing more than a desert-spoonful of made mustard, mixed in a tumbler glass of warm water, and drank immediately; it acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By making this simple antidote known, you may be the means of saving many a follow creature from an untimely end."

Making History.—Gen. Cavaignac, in his proclamation to the people, uttered this noble sentiment: "Let us not forget that we are making history, and that a blot at such a time can never be erased." If all would act from this spirit, the world would be more discreetly governed.

Baltimore, Sept. 13.—Hon. Louis McLane resigned the Presidency of the Baltimore Railroad Company to day. He retires at the end of the fiscal year.

Remarkable Aqueduct.—Boston is about to be supplied with water from Long Pond, which being on the main land, the pipes have to cross Charles river, to accomplish which a solid stone bridge has been built. The water is brought to the edge of the hill, says the Traveller, (the river running through very low ground,) and descends in iron pipes, and then ascends in the same manner upon the other side. Upon each side is a pipe chamber. To connect these pipe chambers, it has required 230 long pipes, weighing 3,000 pounds each—in all, about three hundred and fifty tons.

Illinois and Winconsin lands, to the amount of 49,000 acres, are to be sold, by order of the trustees of the United States, at Philadelphia, on 3d Oct.

Fires.—The season for morning and evening fires is approaching and it is perhaps the time that peculiarly requires attention.—Persons should look to their flues and see that there are no unused pipe-holes pasted over with paper. or stuffed full of rags or other combustibles. These may be in upper or in lower rooms, and still equally expose the building when fire is put into the flue. This is not mere theory; we have noticed the frequent accidents produced in this way.—*Z. Gazett.*

WESTERN REGORDER.

PUTNAM, OHIO:

Thursday, September 28, 1848.

Close of the Volume.—This number closes the ninth volume of our paper. We have received an encouraging number of new subscribers at the recent Conferences, to commence with our new volume. But as we have to make an annual trimming of our list, and shall probably have to dispose of a considerable number of names, we may have but a small net increase to our list for the coming week. But we trust that the names will now be coming in rapidly. We shall therefore have a supply of extra copies struck of the first number and so on, to furnish those who may wish to commence with the volume, and have the Minutes of the Conferences. Our Agents will please now be somewhat diligent in procuring for us as many *responsible* names as they can, to commence with vol. 10. We do not say what amount of improvements will be found in our sheet hereafter.

Delinquents.—We are sorry to find it needful to strike from our list the names of some of our friends, who do not indicate any probability of doing their duty by us, though we have waited long. If they will accept of a hint in finding their paper discontinued, and will pay up, we will be pleased to send to them again.

☞ The Minutes of Muskingum Conference have just come to hand—not in time for this number. Shall appear in our next. Also, an obituary of good mother Ewbank, of Tanners Creek.

☞ The Ohio Annual Conference Methodist E. Church, commenced its session on yesterday, at Newark, Ohio.

☞ The Northern Christian Advocate, *advocates* the removal of the seat of the U. States Government to Cincinnati.

African M. E. Church.—The Unbana Gazette of the 23d inst., states that the Annual Conference of the African M. E. Church is in session in that place.

Presbytery.—The Presbytery of Pataskala held its session at the Presbyterian Church in this place, last week. Some fourteen or more ministers and a less number of laymen were in attendance. Rev. S. P. Hildreth, son of Dr. H. of Marietta, of the same name, was ordained an evangelist. We are informed that an agreeable and harmonious session was enjoyed, and that the place appointed for next session of the Presbytery, is Newark, Ohio.

Asiatic Cholera!—We have no disposition to excite groundless alarm in reference to this malady, or to suppress the truth in reference to its approach. It is no secret that the epidemic is rapidly extending over Europe, and that a visitation of it upon this continent again, has for some time past been seriously apprehended.—We were quite surprised however to see it gravely announced in the last number of the Cincinnati Commercial, that an unequivocal case of Asiatic Cholera has occurred in the city of St. Louis. The authority the this announcement is the St. Louis Republican, containing a letter of Doctor Thomas Barbour, presenting the facts in the case. A Mr. Palmer, an organ builder was the unfortunate subject, who died within 24 hours of the attack. The symptoms as described, are identical, and yet we believe that a solitary case has occasionally occurred, in very close resemblance of cholera, without the same becoming epidemic. We are fond of hoping that from so fearful a visitation we may be spared. Yet we must be submissive to the arrangements of an inscrutable Providence. A life of temperance and correct habits, and especially a renewed heart and good conscience, are the best precautions & preventives we know of.

Star in the West.—This is the well known organ of the Universalist denomination, at Cincinnati. It is conducted by Rev. J. A. Gurley, with decided ability, in his way. The "Star" is in its appearance one of the handsomest weeklies that come to us. Wish we could speak so well also of its merits. We notice the publication now, for the purpose of taking exceptions to what we consider unbecoming in any *Christian* editor. Whenever Br. Gurley gets information that a minister of an orthodox denomination is overtaken in a bad fault, (which sad to tell, does sometimes happen,) he makes an ado of exultation over it, as though glad to see an unworthy fellow do wickedly, provided he be not of his favorite faith. In the last number of the "Star," we have one of those cases, which we think must be more than the dozenth if not even the hundredth which he has reported. It is announced under the heading, "*A Methodist Preacher Fallen.*" The story bears that the Rev. Mr. ——— of a certain county, a Methodist preacher of 30 years standing, lately compromised a difficulty with a female whom he had seduced, by paying her $700; that he was afterwards sued by his wife for a divorce, that she obtained it, with an annuity of $250, from him for Alimony. Now, it is possible that this entire statement is correct—we do not dispute it. We have no knowledge of the individual, nor is he of our denomination; and if this were the case, we would not defend him in the wrong. Br. Gurley seems evidently glad to get hold of this story, and to proclaim it to the four winds, whilst we are sorry to hear it, and should be sorry to hear it, even if the Rev. Mr. ——— had been a *Universalist* preacher. Now we have known some worthy persons of the Universalist faith. But we have known others, no better than they ought to be. Yet we have never thought it would be befitting that we should tantalize and outrage the feelings of the worthy and respectable portion, by harping upon the case of some hypocrite, or some wicked Universalist.

Can't Do It.—We give it up. Can't please every body. We have just now before us a case in point, which is however but one of many, & which will show what a difficult task we have on hand, to suit all. A few weeks ago, we inserted amongst our miscellaneous selections, a short article headed, "Keep your promises," containing as we thought at the time, some cogent hints to some general reader whom it might concern. We had almost forgotten that such an item had found its way into our columns, when, a few days ago, we received a letter from an excellent brother, whom we have ever respected, one of our subscribers, who certainly never broke a promise with us, if indeed he ever made one to us, and who did not at the time he wrote, owe us as much as a single dollar, and of course could not possibly have been alluded to in the short article spoken of. Our friend writes thus:

———, *September* 21, 1848.

"Rev. Sir: In No. 43, there is a piece inserted, entitled, Keep Your Promises, which I suppose you have intended for me, as one that has broke it. Perhaps I am guilty in some respects, but not willingly. But I think it was printed for my case, and consider it hard on me. So I have enclosed you one dollar, which will pay up for what I have had, and I do not want you to send me more till further orders.

Truth—*Read*—Read."

Our excellent friend will now think that we mean this for him. He will observe however that we withhold his name, and no body will know, unless *he* tells. We however intend this chiefly for the benefit of others, who would expect us to pursue a course they might mark out. There are those who will be displeased if we *publish* this or that, and there are others who will be displeased if we *do not* publish this or that. So that, do as we may, we are bound to displease some. Is not this a hard case? We have sometimes thought of mailing a blank sheet to our patrons, as that would most probably contain nothing offensive, but then again we fear that even this might displease some. So upon the whole, we have concluded that we will, whilst we may continue to edit a newspaper, use our best judgment, as to what is most suitable for our columns.

Church Suit.—We regret to learn by the Nashville Christian Advocate, that the southern division of the M. E. Church, is about to resort to legal process, to recover its dividend of the church property. A meeting of the Commissioners of the M. E. Church, South, Drs. Bascom, Green and Lana; the Bishops. Soule, Andrew, Capers and Paine; and the Book Agent, Rev. John Early, was held at Louisville, Ky., on the 9th inst. The following resolution expresses the unanimous decision of the meeting:

Resolved, That it is expedient and necessary, in view of the rights and interests in controversy, that the necessary suits be instituted as soon as practicable, for the recovery of the funds and property falling due to the Methodist E. Church South, under the contract of the Plan of Seperation, adopted by the General Conference of 1844.

We had hoped that we were about to witness a praiseworthy example of Christian forbearance and magnanimity, in the amicable adjustment of the difficulties between the two divisions of the M. E. Church, without recourse to law. But it is painful to find that such is not to be the case. If it be "good and pleasant, for brethren to dwell together in unity," how does it look "for brethren to dwell" *apart, in hostility?* For the honor of religion, we hope that an arbitration will yet be effected. We are for "peace on earth, and good will."

☞ The following account, furnished us by an aged and respectable unstationed minister, who was an early settler in Adams county, Ohio, will be found to contain some interesting particulars.

Written for the Western Recorder.

NEW LIGHTS AND SHAKERS.

Br. Bassett: As I am now in the 69th year of my age, I have of course seen and known some things, not known to the present generation of young people. It may be that I can accommodate you with some things worth inserting in your columns, which have never been committed to print. At present I would furnish you a statement of the rise of two denominations now extant, viz: the New Lights and the Shakers.

I came to this State, (then the North West Territory,) in the Fall of Wayne's Treaty with the Indians, perhaps about 55 years ago. There was then no such thing as preaching in all these regions, till shortly after two ministers of the Presbyterian Church came across the Ohio as Missionaries, and established several preaching places. On the waters of Eagle Creek they met with great success. They built a large meeting house, but it was too small to hold the people, for many came from great distances. The names of the ministers were MacNamer and Dunlavy. For want of house room, they erected a stand in the woods. One would preach at 11, and the other at 4. The remainder of the afternoon was spent in singing and prayer, and they oftentimes continued all night with prayer and exhortation. The seats were crowded with mourners, and it was common for ten or fifteen to get religion at every appointment. Numbers assumed the exercise of exhorting. The exercise of the *jerks* now became prevalent, and was powerful indeed. Women in many instances would jerk till they were exhausted, and then fall as if they were dead.

The two afore named preachers were arraigned before the church, and excommunicated.—They however returned to the Territory, and commenced on their own footing, and would not be called any thing but *Christians*. In a few years, a preacher by the name of Bates came from New England and united with them; also a preacher by the name of Stone. Bates, being opposed to jerking and shouting, introduced the exercise of *dancing*, for the purpose of preventing the spirit of jerking. This was agreed to, and a large shed was erected, and bannestered around, with a nice floor and no seats, for the purpose of dancing. A choir of singers was selected, and after sermon, music was struck up, and all that were in the spirit of dancing sprang upon their feet, and danced to the Lord, till they would fall to the floor. This had the effect of preventing the jerks. The next thing Mr. Bates introduced was to have all things in common. Some sold their possessions, and threw down the proceeds at the feet of their preachers. The next thing that Bates attempted to introduce was the parting man and wife, and forbidding to marry. This was like throwing a rock in the hornet's nest. It produced great confusion, which terminated in a split. Stone opposed the measures, whilst Dunlavy, Mac Namer and Bates united. In the separation, one party went with Stone, and would call themselves Christians, and do so to this day. Stone wrote a pamphlet which contained so many new things that his people received the name of New Lights, and are so called to this day. The other three proceeded, and their number increased, till the place was too small for them; and they gathered all together, sold their possessions, and bought where the Shakers now reside, and received the name of Shakers, from their dancing and shaking.

C. WAMSLEY.

West Union, O. Sept. 5, 1848.

FOREIGN NEWS,

ARRIVAL OF THE ACADIA.

New York, Sept. 25.

Editor Ohio Statesman:

The Acadia steamer arrived last evening. It sailed from Liverpool on the 9th, and brings later and interesting news from Europe.

The grain market has declined nearly the extent of the recent advances.

Corn $6 26a$6 48 per quarter of 8 bushels, and dull at that. Wheat $6 16a$6 81. Flour unchanged and dull. Cotton is in good demand. The sales for the week are 26,730 bales, closing with Mobile upland at 4 1-8.

The transactions in provisions have been limited. Lard brisk at an advance of 22 cents on the 100 weight.

The manufacturing districts are doing a more active business and look decidedly encouraging. Bacon is dull, yet firm at previous prices. The money market easy, Consols closing at 80—85 1-8 and 86.

The weather looks more favorable to harvesting. The potato disease less alarming.

The United States steamer, in a damaged condition returned to Southampton.

The Queen addressed Parliament from the Throne on the 5th, and then started to Scotland;

Ireland is tranquil.

FRANCE.

Lamartine has published a defence against the charges made by which Cavaignac was compelled to deny any intention of suppressing the Constitution.

The Journal and La Presse have resumed their fierce attacks upon the Government in spite of Cavaignac's declarations, not to allow the Republic to be impeached. The Bonapartists are moving with a view to the election of Louis Napoleon to the presidency.

The Austrians having asked a heavy contribution on the city of Parma, which was refused, commenced pillaging the city. The inhabitants sounded the tocsin, and flew to the defence of the city and commenced a battle. The result is unknown.

Schleswig Holstein has refused to acknowledge the armstice concluded by Prusia.

The French government has recieved despatches from Arago, the French Minister at Berlin, announing the acceptance, by Austria, of the mediation of France and England to settle the Italian question.

Italy is every where excited by constant tumults.

News of the Week.

Mexico.—Mexico is comparatively quiet. The Cabinet of Herrera seems popular. Trade is beginning to revive. Two hundred American teamsters entered the city of Mexico in one day, with wagons loaded with goods, principally cotton. The sierra Madre project is exciting some uneasiness, but the Government was about despatching a large force to the seat of the conspiracy, and entertaind no doubt of its ability to put it down.—*Nat. Era,*

Cassius M. Clay in Trouble.—Some two years since, while Col. Humphrey Narshall's regiment of Kentucky Cavalry was encamped below this city, Captain Cassius M. Clay was ordered by the Colonel to proceed with a detail of men and arrest some men who had left the camp without orders, and were supposed to be at a house of questionable character in the lower part of the city, kept by a woman named Eliza Boler. Captain C. proceeded to the house and being refused admittance, ordered an entrance to be forced, which was done although several shots were fired from it one of which took effect in the face of one of his men. During the affair the house was considerably damaged, and the furniture in it almost entirely demolished. Mrs. Boler instituted suit against Captain Clay for the amount of damage she sustained, and the case was brought up for trial yesterday. After a patient hearing of the case the jury returned a verdict of $501 damages against Captain Clay. We understand that her counsel claimed that all who participated in the affair were liable, but suit was brought against Captain C. he being in command, and regarded as fully responsible.—*Louisville Courier, Sept.* 12.

Sold at Auction.—At Louisville, Ky. on the 6th instant, Peter Roberts, a free man of color, a regularly licensed Methodist Preacher, a member of the Indiana African Conference, and a Master Mason of the Philadelphia Lodge, was sold at public auction before the Court House door, in that city for the term of one year. He was bought by J. L. Hyatt, for $75 50. An act of the Kentucky Legislature prohibits the migration of free negroes to that State under the penalty of three hundred dollars, on which charge he was arrested and sold. Roberts is a citizen of Jeffersonville, Indiana. A correspondent of 'The Pitusburgh Gazette' suggests that this case be laid before the United States Supreme Court. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*True Weslayan.*

Tender Mercies of Slavery.—The Danville (Ky.) Tribune, of the 8th inst., says that a "gentleman" of that vicinity recently whipped a negro woman so severely that she died a short time afterward. Walden the inhuman being who perpetrated this act, has given himself up to the authorities who held him to bail for the sum of $1,500.—*True Wesleyan.*

From the Baltimore Sun.

FROM CALIFORNIA.

The Gold Fever and Gold Region, &c.
Condition of Mexico.

The Union notices the arrival in Washington on Saturday evening, from California, of Mr. Edward Fitzgerald Beale, (the grandson of Commodore Truxton,) a passed midshipman. He is just from Commodore Jones' squadron, and he has performed the most rapid journey that has ever been known from the Pacific to Washington. The Union says:

He left Commodore Jones at La Paz on the 1st of August, came by Mazatlan and arrived at the Port of San Blas on the 10th, and pushed his way by horses and mules across the country to the city of Mexico, where he arrived on the 17th. He was detained by Mr. Clifford three days for dispatches, and in 48 hours passed from Mexico to Vera Cruz, about 275 miles, sleeping not more than ten minutes at a time. From Vera Cruz he sailed to Mobile, and arrived here on Saturday evening. Mr. Beale crossed from the Pacific at San Blas to the Gulf at Vera Cruz in the unexampled journey of ten days on the road, and was detained at Mexico three days. He brings despatches to the Secretaries of the State and Navy.

He found the country full of insurrection, robberies, and murders. He passed several murdered bodies on the road. It was said at Mexico that there were only about $200 000 of the $3.-000 000 left on hand; and when it is all exhausted, fears are entertained of an insurrectionary spirit and serious disturbances.

But the most extraordinary intelligence which Mr. Beale brings is about the real El Dorado, the gold region in California. His accounts of the extraordinary richness of the gold surface, and the excitement it had produced among all classes of people inhabitants of the country and of the towns, among seamen and soldiers, are confirmed by letters from Commodore Jones and from Mr. Larkin, the United States naval agent at Monterey, California. Mr. Beale states that the whalers had suspended their operations—the captains permitting their seamen to go to the gold region upon condition that every ounce of gold the seamen obtained should be given to the captain for $10, making six or seven dollars by the bargain. The towns were being evacuated—mechanics, &c., going to the attractive spot. The two newspapers had been suspended—the compositors going off to gather gold for themselves. It is fortunate that no such El Dorado is within striking distance of our office—although we hope that our worthy partner will be amply compensated for "leaving us alone in our glory" for the rich El Dorado gold mines of Virginia.

The danger in California is from the want of food for the residents, and still more for the stream of emigrants. Would not some of our merchants find it a profitable speculation to send cargoes of buscuit, flour, &c., round to the Pacific coast?

This is the country which the last House of Representatives has left without an organized government—no provision made for the public lands—and none for the collection of revenue, at a time when so much could be obtained from its increasing resources.

It is, of course, impossible for us to say how long this gold fever will continue. And it is still doubtful whether it will eventually redound to the advantage of California. One effect it may have, viz: to invite emigrants from the United States, Oregon, &c., to fill up the country sooner.

The "Union" gives the last letter of Mr. Larkin, U. S. Naval Agent, dated Monterey, California, July 1, 1848. It confirms fully all the statements we gave yesterday in an article on the subject, made up from letters from the Rev. Mr. Colton. We append the following extracts, presenting some new features:

Since my last letter to you, written in San Francisco, I have visited the "Placer," or gold region of California, and found it all it had been represented to me. My anticipations were fully realised. The part I visited was the south fork of the river American, which joins the Sacramento, at Suter's Fort, or two miles from it. This river has its north and south forks, branching more than twenty miles from Fort Suter. On these two forks there are over 1,000 people digging and washing for gold. On Bear Creek and Hulo Creek, branches of Feather River, many are now beginning to work. It is supposed that the banks and bottoms of all these small streams contain vast quantities of gold, and that the valleys between them are rich with the same metal.

As to the "modus operandi" of procuring the gold, Mr. Larkin, after mentioning two rough machines belonging to 8 men, 80 to 100 feet long, in the shape of a cradle without ends, thro' each of which there was daily washed three fourths to one pound of gold each. He says of the plan of others:

First with a pick and shovel they clear off two feet of the top earth, then put in a tin pan or wooden bowl a shovel of dirt, go into running water, with the hand stir up the dirt and heave out the stones, until they have remaining a spoonful of emery or black sand, containing one to five dollars. This can be done once or twice a day.

Each day is causing some saving of labor by the improvements in the rough machines now in use. The day I left, some small companies of five to eight men had machines from which they anticipate five or six hundred dollars a day.

As to the present and prospective product, Mr. L. says:—

I do not think I am exaggerating in estimating the amount of gold obtained on the rivers I have mentioned at ten thousand dollars a day for the last few days. There is every reason to believe the amount will not this season (unless the washers are driven from their work by sickness) be any less. In this case the addition of workmen now joining the first ones, and the emigrants from the Atlantic States we shall have in October and December, will soon swell the value of California gold that will be washed out to an unheard-of value. Many who have seen the "Placer" think it will last thirty or forty years. I should think that it would afford work two or three years to many thousands of people, and may for very many years, as I cannot calculate the extent of country having gold. The working of quicksilver mines, like everything else, is stopped.

The Union adds:—"We have seen specimens of the California gold. As far as we have seen, it does not appear in large lumps, such as was found the other day in a gold mine in Virginia, worth $550. Indeed, the largest piece said to have been found does not exceed an ounce. The specimen we have seen is in minute pieces, very much resembling the scales of a small fish."

The Rumseller Remembered.—A rumseller once visited a victim of his murderous trade on his deathbed, said to him, Do you remember me? "Yes," said the dying man with a startling emphasis, "I do remember your shop; where I formed the habit which has ruined me; and when I am dead my beggared widow and fatherless children will remember you!

From the Cincinnati Commercial.

Dr. Cartwright's Cure for Cholera.

Dr. Cartwright, of Mississippi, in Cholera times was very successful in his treatment of Cholera. As a theorist and practitioner of medicine, there are few men to excel him. His reputation, at home and abroad, stands high.—When the Cholera broke out at, and around Natchez, it proved very fatal, baffling the skill of the most experienced physicians. The practice of Dr. Cartwright was attended with such success, that the gentlemen, on whose plantation he practiced, called a public meeting and voted him a silver vase worth *six hundred dollars.* I copy below his mode of treatment.

Extracts from Cartwright's Cholera Prescription:

Recipe. Calomel, two drachms;
Red Pepper, two drachms;
Gum Camphor, one drachm;

Rub together in a mortar, and divide into six equal parts, and label non-purging powders,—or make into forty-two pills, and label non-purging pills; keep them in a vial.

Recipe.—Calomel, one drachm;
Aloes, one drachm;
Rhubarb, (Turkey optimus,) one dr.;
Gum Camphor, one drachm;

Rub together and divide into six equal parts, or make into forty-two pills, and label purging powders—or pills. Dose one powder or seven pills.

[*Non-Purging Powders.*—Dose for an adult, one powder or seven pills; for a child seven or eight years old, one half a powder or three or four pills; for one two or three years old, one fourth of a powder or three pills, broken up and mixed with molasses. The dose of the purging powders is similar to the above.]

Directions.—As soon as pain in the bowels is complained of, or any bowel complaint or vomiting occurs, give one of the non-purging powders or pills. Half a powder, or three or four pills, should be given after every spell of vomiting, and after every thin and whitish evacuation. After the pain has been relieved, and the vomiting and purging arrested by the non-purging medicine, one of the purging powders or seven pills should be given every four, or six, or eight hours, until bilious evacuations are produced—known by their black, green, or bright yellow color.—In the meantime, mint or chamomile tea should be taken warm, & in small quantities frequently repeated. After bilious evacuations, if the patient be not restored to health, Ginger and Virginia Snake-root tea—with or without senna, according to the state of the bowels—should be used occasionally.

Remarks.—If the first dose of non-purging medicine does not produce perspiration in 2 hours, it will be necessary to repeat, and if the pain, diarrhœa or vomiting continue, a moderate quantity of blood should be drawn. Bleeding should be resorted to at once, if there be much pain in the head. In violent cases the medicine should be aided by the application of mustard plasters over the stomach—rubbing the extremities with mustard or hot spirits of turpentine, and rubbing spirits turpentine along the spine (back bone.) When the rice-water purging continues, after the vomiting has ceased, a tea-spoonful of Red Pepper in alum water, may be given as an injection with good effect.

In giving this an insertion in your valuable paper, you will oblige many persons. I have been asked very frequently for a copy of it, and have concluded to ask you to publish it for the benefit of the community. Mr. G———, of this city, has kept the extract since 1834, when he took it from a paper, the the name of which he has forgotten.

Yours, truly and respectfully,
J. H. B.

Another Fire at Akron.—A fire broke out in Akron, on the morning of the 23d, by which three stores, one jeweller's shop, & several other shops of different kinds were consumed. Loss from $10,000 to $15,000.

A son of Mr. Archbald, residing on Abagail st., Cincinnati, died from the effects of being finned by a fish, some ten days since!

Visitations of Providence.

The city of Brooklyn has been visited with a fearful conflagration, that has destroyed some eight blocks of buildings, covering about twelve acres. The loss is estimated at one million of dollars.——A frightful accident occurred at New York on Sunday last, at the laying of the corner stone of a Roman Catholic Church, corner of Eighth and Avenue. The walls of the basement had been built, and the floor laid over the timbers. About 4 o'clock, from eight hundred to one thousand persons collected on this floor, when one of the walls gave way, and was pressed out by the great weight upon it, precipitating the mass of human beings into the basement below, a distance of twelve feet, and against the front wall, amidst the falling of brick and timber The scene of confusion and despair that followed can be more easily imagined than described. About fifty persons were taken out more or less hurt. Several had their limbs broken and one or more have died.

On the 23d ult. a severe hurricane was experienced at Antigua, which destroyed the entire place, it is said. Houses were blown down, trees uprooted, and a general devastation made. The hurricane was also felt in all the islands, with greater or less force. At St. Thomas it did but liule damage, but at Nassau, (N. P.) it was quite severe. No detailed accounts had been received from the other islands.

Letters have been received by the steamer Hibernia, announcing the death of Mr. Y. H. Weed, of Boston, at Singapore, and of Lieut. Dale, of this city, attached to the Dead Sea Expedition.

The Ocean Monarch, a splendid ship belonging to Boston, has been destroyed by fire, when only a few hours' sail from Liverpool. Of the four hundred persons on board, nearly two hundred perished, either by flood or flame. "*When thy judgments are in the earth, the inhabitants of the world will learn righteousness.*"—*Epis. Rec.*

Slavery was abolished, by public decree, in French Guiana, on the 10th of August, in virtue of a decree of the French Republic of the 27th of April, and in the name of the French people. The proclamation was made amidst much ceremony, an immense number of the new citizens, with their wives and children, celebrated the day with dances and sports, and great enthusiasm, shouting Vive la Republique! Vive la Liberte! Vive la Commissaire General!

Assignment of Land Warrants.—To prevent undue exactions from soldiers in necessitous circumstances, the Commissioner of the General Land Office, suggests for the future, that the assignments of land warrants be made on the backs of warrants in all cases when practicable. Justices of the peace and notaries public are strictly enjoined, in certifying to the acknowledgments of soldiers, either to powers of attorney, or assignments of warrants, to fill up the "*dates*" on the days on which such instruments are executed.—*Balt. Sun.*

From the Cincinnati Commercial.

The "American Indicating Disc Telegraph."

We announced some time since an invention of our own, a new TELEGRAPH! Our business East was principally to test the invention, and secure "Letters Patent" for it. We had new machines made by the best workman in Philadelphia, and tested them in a circuit of 83 miles. They worked beautifully, far better than we expected. We then proceeded to Washington and had our papers, descriptions, and drawings made out and deposited in the Patent Office. The trial of the machines, and the whole business, was kept *from the press, purposely* that the influence of the Morse party, which has been of an undue nature, might not be brought to bear against our invention.

By a letter just received from our Agent and Attorney in Washington, we learn that the Patent will surely be granted. This being the case, the invention, which we call the "American Indicating Disc Telegraph," will immediately be publicly tested, and in a manner that will present it on its true merits. Numerous editors in the East requested us to allow them to make mention of our invention; but all notices of the same were withheld, at the time, *at our own personal request*, and for the reason above mentioned. It seems, however, that since we left Washington, a scientific gentleman has been examining the Patent Office—a person entirely unknown to us—& we are indebted to our friends Robinson & Jones, of the "Great West," for his remarks on our Telegraph, we not even exchanging with the paper he communicated with, viz: "the N. Y. Farmer and Mechanic:

CURTISS' TELEGRAPH IMPROVEMENT.

A correspondent of the New York Farmer and Mechanic, thus refers to our worthy contemporary's recent invention. We hope the anticipations of the writer may be realized:—

[Cin. "Great West."

"Having been observing the progress of improvement, and examining the various "new and useful" inventions in the Patent Office at Washington, for a few days past, I have seen nothing recently entered which appears more interesting, more perfect in its operation, or evinces more scientific genius in its mechanical arrangement, than an improved telegraph, invated by L. G. Curtiss, Esq., editor of the Cincinnati Commercial. The machine is much more simple than the ordinary *register*, and is so constructed that when in connection, every motion of the finger of the operator causes a revolving dial to move one point. The periphery or face circle of the dial, has the figures, 0, 1, 2 3, 4, several times repeated; and by means of these and other figures, not only the several letters of the alphabet, but nearly half of the words in common use, may be expressed or designated by four or less motions of the finger. The motion of the dial is continuous from one position to any other required, but stops on the figure to be noted, or a little beyond it, at the option of the operator; & by means of these variations, any number from 1 to 999 may be readily designated by four or less motions; and the different numbers within this compass are used to express the longest and most difficult words. Whether Mr. Curtiss' improvement will be preferred to all others, I will not say; but he will probably reap a liberal reward for his ingenuity displayed in this invention."

That the reader may be more acquainted with our invention we state that there are only two modes of telegraphing discovered. One is by 'marking' characters on paper, said to have been discovered in Europe, by Steinheil, and now in general use in this country. The other *indicating* letters, discovered long ago, and in use in England. The Steinheil operation is far superior to the Indicator of Prof. Wheatstone, which is the telegraph now in use in Europe.—Ours is the "American *Indicating* Telegraph," differing in every essential from Prof. Wheatstone's, being 'faster' and more *accurate* than the Steinheil or Morse instrument, and capable of be worked when the *marking* instruments must remain idle! Our opinion is that Morse perfected and patented the *marking* or Registering Telegraph, and that we have perfected the Indicating Telegraph, and that our application of figure, as representations of letters & words, enables us, with our simple machine, to be faster and more accurate—to write with periods and points, and to designate *italic* and capitals, which cannot be done with Morse's instruments, or any other in use! Again, our instruments can be learned in one day by any intelligent man, boy, or girl, while Morses' requires at least three months, and at last only a few persons can ever learn to telegraph by it rapidly and correctly; & further, in geneally requires as much time to 'correct' a despatch sent by Morse's instruments, as it does it originally, and at last mistakes are most frequent and annoying! In our American *Indicating* Telegraph system, mistakes of the machine cannot occur; for, if the machines move at all, they must indicate correctly.

VESSEL FOR LIBERIA.—A vessel will leave N. Orleans for Liberia in December next. Colored people in the valley of the Mississippi are to apply to Rev. Wm. McLain. Washington city, or to Rev. A. M. Cowan, Frankfort, Ky.

The African M. E. Church.

The membership of the Ebenezer station have had erected for their congregation, a very handsome edifice, located on Montgomery street, east of Hanover, which constitute quite an ornament to the neighborhood. It is constructed in a very creditable manner, containing side and front galleries, the former reserved for the use of the flourishing Sabbath School attached to the station, and the latter used by the choir.—The church is provided with very neat lamps, and the pulpit forms one of the most prominent ornaments of the interior, whilst the seats are so arranged, as to seat, very conveniently, about six hundred persons. The church was consecrated on Sunday last, when the following exercises took place:—In the morning, reading of the 86th psalm by Rev. D. A. Payne, and hymn by Rev. H. Jones, pastor of the church, and the regular discourse by Rev. A. W. Wayman, of Washington, concluding with the usual exercise by Rev. B. Lynch. In the afternoon, reading of the 136th psalm, and an appropriate sermon was also pronounced by Rev. Dr. J. M. Moore, based on chap. 3, verse 10, of Malachi. Rev. John L. Armstrong also delivered an able sermon in the evening. Collections were taken up throughout the day, amounting in the aggregate to $110.—*Baltimore Sun.*

Hayti.—The French consul has written a letter to the President of Hayti, to stop all political executions, or France will commence hostilities against him.

Terrible Hurricane in Antigua.—The island of Antigua was visited by a most destructive hurricane on the 21st ultimo, by wich 2,000 buildings were unroofed, and 700 totally destroyed. Some fifteen or twenty persons were killed.

EMANCIPATION IN KENTUCKY.

A correspondent writing from Frankfort to the Louisville Courier says:

Now, that the election is over, and it has become to "fixed fact" that we are to have a convention to form a new constitution, the changes in the present constitution is a subject of very frequent discussion on the streets, in the barrooms, and other places where people congregate to kill off a half hour of leisure time. The gradual emancipation of slaves seems to be the all-absorbing question; and from all I can learn from persons who live in different portions of the State, that will be the 'great question' next summer in the election of members of the convention. During the last and previous winters, the friends of the convention, assembled here, issued a *pronunciamento* that the slavery question should not enter into the canvass, nor be considered as one of the reforms they desired to bring about. The people, however, will no be controlled or hemmed in by the articles of faith promulgated in the document referred to. I think the slavery question will be the only 'exciting' question in the convention. Those in favor of the gradual emancipation will not urge that the present generation of slaves are to be made free, but that all born after some period to be fixed, say 1855 or '60, should be free at the age of 22 years. Now, when it is recollected that slaves are regarded as very unsafe property on the Ohio river, and for one hundred miles back, and that four-fifths of the voters of Kentucky are non-slaveholders, the presumption may be indulged, by those in favor of gradual emancipation, that a majority of the members of the convention will be in favor of their peculiar notions. The great body of foreigners who support themselves by daily labor may be counted in opposition to slavery, and in favor of gradual emancipation.

Interesting Slave Cases.

The Holly Springs (Miss.) Gazette, of the 4th inst., gives the following important cases decided in the Circuit Court. The first was to this effect:—

Two men had employed a slave without the consent of the master, to assist them in unloading a wagon of cotton, promising to pay the slave in liquor. The liquor was furnished, and the boy, while engaged in unloading the wagon, was killed by a third person. Suit was brought by the owner of the slave for his value, against all the parties, the employer and the slayer.—The jury gave the plaitiff a verdict for the value of the slave against all the defendants.

The other case was a State prosecution against a slave for stealing a slave.

The court, Hon. Hugh R. Miller, presiding, charged the jury that a slave could steal a slave, and that the owner of the thief was responsible to the owner of the stolen slave for his value.—The case was one of much excitement, inasmuch as negro testimony was admitted on behalf of the State to sustain the prosecution. The jury found a verdict for the prisoner upon the ground as stated by them in rendering their verdict, that the proof for the prosecution was not satisfactory.

REFORM.—As this is the great day of reform on all hands, we advise that some of reformers proceed, forthwith, to reform themselves, of which they stand in great need.

Great Earthquake in the West Indies.—Accounts from the West Indies have been received by an arrival at Boston, Sept. 13th.

An earthquake had occurred at St. Kitts, more destructive in effects than any for several years past. There were three shocks, which lasted for five hours, throwing down most of the tenements upon the Island, and extending its ravages to the sugar and other crops. The canes have been destroyed, and many of the plantations are a perfect waste. Many lives have been lost, upon land and water. The Schooner Mary foundered off the Island, and was lost with all the crew. Another went down at St. Martins, carrying with it ten persons. It had been found necessary to convene the Legislature to afford relief to the sufferers.

At Antigua, the English Harbor and Falmouth were visited by the earthquake, and the greater portion of both overthrown. All the sugar fields and plantations had been more or less injured.—In the towns the ruin is general, large buildings and among them five churches, have been demolished. Eleven persons were killed by the falling fragments. As gloomy as is this intelligence, it is feared that the worst is still to come.

Interesting Marriage.

The Second Baptist Church, was the scene of very interesting missionary ceremonies on Sunday evening. The occasion was the farewell exercises, preparatory to the departure of two Missionaries for Arracan. Reverend Henry I. Van Meter, of Philadelphia, and Miss Louisa Hooker, daughter of Alexander Hooker, Esq., of Irondequoit.—These young persons, who go out under the auspices of the Baptist Board of Missions, have been preparing themselves for the work, by a diligent course of study at Maddison University. There were interesting religious services at the church, and after appropriate remarks from Rev. Mr. Colliut, of Roxbury, Mass. and Rev. Chas. Thompson, of this city, and the singing of a beautiful hymn by the Choir, Mr. Van Meter and Miss Hooker were united by Rev. Dr. Tucker.

In the course of the evening Rev. Dr. Tucker, who, some years since, when pastor of the Church, baptised the young lady who has now devoted herself to the work of Missions, and who occupied that same pulpit when the Rev. Grover Comstock, fourteen years since, took his farewell of his congregation with whom he had been connected for years, to enter the field where he had since fallen, addressed the congregation; Dr. T. also read a beautifully written and very affecting farewell address from Miss Hooker, in which she bade an affectionate adieu to the Church with which she had been connected as Sunday school scholar and member from infancy to the present time. She also took leave of her relatives and friends, and declared that although the sacrifice was painful in the extreme, yet so profoundly was she impressed with a sense of duty that were the pains much greater, she could cheerfully endure them for the sake of the cause to which she had devoted her life.

A fish came through the hydrant of a hotel in Cincinnati, alive and in good case, and delivered himself up to the authorities in the kitchen.

The Ohio Penitentiary is now lit up with gas, manufactured in the building, from grease saved from the kitchen.

There were 132 deaths in Philadelphia last week.

The St. Lonis Republican says Bishop Chse was thrown frm his buggy on Thursday the 24th ult. at Springfield, Illinois, and had some of his ribs broken; besides being otherwise injured.

The Dreadful Railroad Accident.

The Philadelphia Ledger, of yesterday morning, gives the following full account of the fatal accident on the Baltimore and Philadelphia Railroad, on Sunday night, a brief account of which we gave yesterday:

A shocking accident occurred about half-past one o'clock yesterday morning on the Baltimore Railroad, near Wilmington. The train that left this city at 10 o'clock on Sunday night, was detained for an hour and a half by a car running off the track near Gray's Ferry. After much labor, the car was replaced, and the train proceeded at its usual rate. As it neared Wilmington. Mr. John Dowling, the conductor, had taken his station on the locomotive beside the engineer, and in anticipation of meeting the up train, he directed the engineer to proceed slowly, so as to avoid all danger of a collision. With these precautions, the train had arrived within half a mile of Wilmington, when the conductor, concluding that the other train was awaiting his arrival at that place, caused the speed of the train to be slightly accelerated. The train was going at the rate of about ten miles an hour, and had reached the curve between the Brandywine Bridge and Wilmington, when the up train was seen to be approaching. The engine was immediately reversed, but the trains were too close to avoid a collision.

The engineer and Mr. Dowling both jumped from the engine on the opposite side of track. The former escaped uninjured, but the latter fell, and the express car that was trown off the track by the collision passed over his foot, crushing it dreadfully.

The conductor of the up train, Mr. John Wolf, was also on the engine with the engineer and by his direction was proceeding very slowly. The motion of the engine was reversed immediately on perceiving the approach of the other train and by this means its progress was arrested, and was stationary when the collision occurred. Mr. Wolf and the engineer jumped from their stations; and in this way saved themselves.

Michael McDermott, the breaksman of the up train, was at his post on the front of the baggage car, and beside him stood Mr. Chickering, a machinist.—Both these unfortunate men were crushed through the door of the baggage car by the tender being driven against it in the collision. Their injuries were of the most serious nature, and terminated fatally. McDermott died in about an hour, and Chickering survived until after 4 o'clock.

The engines sustained but little damage, and can be repaired in a few days. The tenders, express cars and baggage cars were considerably damaged, being thrown off the track.

The passengers, though dreadfully alarmed, escaped any serious injury, which is mainly to be attributed to the fact that none were upon the platforms at the time of the accident. One of the cars had its platforms completely broken up, so that if any persons had been standing upon them they would have inevitably been horribly crushed.

Mr. McDermott was a man of family, and lived in South street, near the Gray's Ferry Road Chickering was employed as a machinist in the company's shop at Wilmington. The remains of these individuals were left at Wilmington, and inquests held upon them yesterday morning.

The conductors having charge of the trains had been in the employ of the company for many years, and were noted for their carefulness. Unfortunately the steam whistles of both engines were blowing as the trains approached, mutually preventing each engineer from hearing the alarm from the other train.

This is the first serious accident that has occurred upon the road for the last five years, and considering the circumstances of the case, it is a Providential affair that the passengers escaped injury.

The Wilmington Gazette contains the following particulars as to the cause of the accident:—

The "up train" waited half an hour longer than its due time at Newport, the instructions being, that in the event of not meeting an expected train at a passing-place, the train which may have arrived shall wait half an hour and then proceed slowly, presuming that the cause of delay has occurred beyond the next station ahead. A train delayed and endeavoring to gain its *goal* is directed to keep a "sharp look out," and to keep a man ahead at curves, following him slowly. A slight delay by the down train was mas made at the curve here, and the whistles of both trains blown; but no man was sent ahead, and upon this ommision of the down train, is according to the report which we have, the blame of the accident laid.

Mr. Dowling's foot, it is believed, will not be lost.

The lost of life is dreadful to reflect upon. Is there no remedy for these occurrences? A train had better wait until doomsday at appointed passing places, rather than run these risks.

NAVIGATION.—The waters are extremely low, and the repairs at Beverly are not yet completed but is supposed they will be before long.—*Z. Gazett.*

MURDER.—On last Thursday night a murder was committed near Sharon, in Morgan county. The name of the murdered man was McBride: the murderer was his step-son, William Ashfield; his mother, the wife of the deceased, being implicated.—Ashfield has fled, but his mother is in prison. Persons were in Zanesville in pursuit of him on Friday last.—*Z. Gaz.*

ACQUITTAL.—Daniel L. Kemp, who was arrested a few weeks since at Ravenswood, Jackson county, Va., on the charge of having, ten years ago, killed Salathiel Carter, at Mount Sterling, in this county, was tried on Monday last, and promptly acquitted by the jury. He alleged that the deed was done in self defence; and the jury did not consider that the evidence sustained a different opinion. They were out a few minutes; and their verdict seemed to be highly gratifying to the crowded audience that had patiently listened to the trial. The prior and subsequent good character of the accused was abundantly proved.—*Z. Gaz.*

A NOBLE ACT HANSOMELY ACKNOWLEDGED.—The City counsels of New York have voted the freedom of the city and a gold box, with suitable inscriptions, to Frederick Jerome, the gallant sailor who saved so many passengers on the Ocean Monarch, at the evident peril of his own life. Jerome belongs to the port of New York, where his wife and family reside. He had, on a previous occasion, saved a number of lives, and when the catastrophe happened to the Ocean Monarch, he swam to the wreck and with his own hands lowered some fifteen or twenty helpless females into the boat. He was rewarded by a present of £50 from the Prince de Joinville and the Duc d'Amule; the Queen of England also presented him with another £50, and the Humane Society of Liverpool with a gold medal. The intrepid sailor is expected to reach New York in a day or two in the ship New World, where his heroism and humanity have been so handsomly acknowledged.

CINCINNATI.

It is always pleasant and sometimes advantageous, to learn what intelligent travelers think and say of our city and the state of which this is the great metropolis. A correspondent of the New York Evening Post traveling west, says:

The "Lake Erie and Mad River Railroad," passes through a beautiful portion of Ohio. It is now completed from Sandusky to Cincinnati, with the exception of a few miles between Urbana and Springfield.

Between Sandusky and Bellefontaine, the country along the railroad as perfectly level and occasionally swampy. But most of the land of small extent, and the land that has been cleared by settlers, it is covered with the most magnificent forests eye ever beheld. The principal trees are the elm, the white oak, & the hickory. They are tall and straight, and generally not less than two or three feet in diameter. There is but little under-brush; so that one can see nothing on each side of the road but the high columns of the forest trees, and their intermingling boughs above. To ride with railway speed for hours on a pleasant morning through these forest is well worth, to a citizen of an eastern town a journey to Ohio.

The traveler is astonished at the evidences he sses of the immense amount of wheat that is raised in this region. Large stacks of it are standing in almost every field. At the stations and villages along the railroad capacious storehouses are filled with grain. Long trains pass daily over the road to Sandusty, freighted with wheat. At Griffin, thirty-eight, and Kenton, seventy-eight miles from Sandusky, more than 300,000 bushels of wheat are yearly received, and sent to market on the railroad.

From Bellefontaine south, the land is rolling and more thickly settled. Urbana, 120 miles from Sandusky, and 14 miles south of Bellefontaine, is a beautiful town containing two or three thousand inhabitants. Springfield, 14 miles farther south, has a considerable amount of water power, which is partly improved, and a population of 4,000. Dayton, to the south-west of Springfield, is one of the finest towns in the State. The lands in these towns and their vicinity, and down the vallies of the Miami rivers, are the best in Ohio. Their fertility and beauty are unsurpassed by any in the vallies of the Connecticut and Genesee.

In fact it is difficult to conceive of a region better adapted to agriculture. Large portions of these lands are under cultivation. The stage road from Dayton to Cincinnati, a distance of 50 miles, passeed through one almost continuous field of corn, the same is true of the railroad, down the valley of the Little Miami. In these portions of Ohio it is nothing unusual to see one, two and three hundred acres of corn in a single field. Near Milford, ten or fifteen miles from Cincinnati, I saw a field of corn three miles in length, and containing, it is said, 1,000 acres. These are strange sights to an eastern man, but none the less beautiful or interesting.

The region of Columbus and the valley of the Sciota is said to nearly equal, in beauty and fertility, the lands we have described. If so, then large portions of Ohio are exceedingly beautiful and fertile. The mineral and commercial resources of this State are limited. Hence there is nothing to turn its citizens aside from agriculture. With its fertile soil and delightful climate, Ohio must, therefore, contain when its entire surface shall be brought under cultivation, many millions almost exclusively devoted to agriculture.

Cincinnati is situated on the Ohio, 494 miles from its mouth, and 455 miles from Pittsburgh. It extends three miles along the river and two back from the water. The city is regularly laid out. Many of the streets are adorned by fine edifices and shaded by beautiful trees.

The population of Cincinnati, in 1820, was 10,000; in 1830, 24 831; in 1840 48 338; and at the present time it is more than 100.000.

The city contains 72 Churches, an Astronomical Observatory, 3 Colleges, 4 Medical Schools, 1 Law School, and numerous Female Seminaries and Classical Schools.

Thirteen daily, twenty-five weekly, and four monthly periodicals are published here.

There are in Cincinnati several extensive foundries, numerous cotton and woolen factories, and manufactories of almost every kind. But the business in which Cincinnati excels every other place, is pork packing. 487.094 hogs were killed in the city. Supposing their average weight was 200 lbs., their total weight would be nearly 100.000.000 lbs., which, if equally distributed, would give every man, woman & child in the U. States, each five pounds of pork.

Just back of the city lies a range of hills which are crowned by two beautiful villages, Mount Auburn and Walnut Hills. Being 200 or 300 feet above Cincinnati, the situation of these villages is exceedingly beautiful. They overlook the city and the river, for several miles above and below Cincinnati, and Newport and Covington on the opposite shore in Ky.

Mount Auburn is principally composed of the residences of men doing business in the city.—The cottages and dwellings in this village are, many of them, very elegant buildings. The grounds about them are very highly adorned, though there is very little of the shrubbery that is merely ornamental. The useful and the beautiful are combined in the pear, the peach, the plum, the apple and the vine.

C. G.

Cincinnati. August, 1848.

DIED.—John Hoy, a man of intepmerate habits, died in the Zanesville jail, on last Sunday. He had been committed for assaulting a watchman.—*Z. Gaz.*

NOTICES.

PRESIDENTIAL APPOINTMENTS.

PITTSBURGH DISTRICT.

Washington, Pennsylvania, August 13, 1848.

BR. BASSETT: You will confer a favor, by publishing for me, the following plan of presidential visitation:

Fairmont circuit, October 7th and 8th.
Clarksburgh circuit, October 14th and 15th.
Lewis circuit, October 21st and 22d.
Braxton circuit, October 28th and 29th.
Buchanan circuit, November 4th and 5th.
Lewis mission, November 11th and 12th.
Philippi circuit, November 18th and 19th.
Evansville circuit, November 25th and 26th.

The superintendents will please give me notice, either by letter, addressed to this place, or thro' the '*Recorder*,' where my meetings are to be held. The above appointments I will fill, if the Lord will. May the Great Head of the Church be with his servant and aid him in his labors. Yours in Christ, JOHN COWL.

MUSKINGUM DISTRICT.

Steubenville, Sept. 25, '38.

Br. Bassett:—I find it necessary to make a change in the plan of my appointments, as published in the last Recorder. You will please therefore publish the following as the corrected plan:

Georgetown	et., Oct. 15,		1848
Woodsfield	" " 22		"
Belmont	" " 29		"
Pleasant Hill	" Nov. 5		"

Yours, very truly, [illegible]GAN.

OHIO DISTRICT.

BR. BASSETT: Please publish the following list of appointments:

Darby mission, October 7th and 8th, 1848.
Richwood circuit, October 14th and 15th, 1848.
Mad River mission, October 21st and 22nd, 1848.
Miami circuit, October 28th and 29th, 1848.
Clarksburgh circuit, November 11th and 12th, 1848.
Bainbridge circuit, November 18th and 19th, 1848.
Bourneville circuit, November 25th and 26th, 1848.

JOSEPH WHITE.

GENESEE CONFERENCE.

The Genesee Annual Conference of the Methodist Protestant Church will commence its nineteenth session at Loon Lake, Stuben county, New York, on the first Tuesday in October, 1848, at 10 o'clock, A. M. It is presumed that a committee will be in waiting, at the place, as usual, to assign ministers and delegates their respective places for entertainment. A full attendance is desired. And we shall be happy to greet any of our brethren from sister Conferences, who may be pleased to favor us with a fraternal visitation. The post office address of the Conference is "Patchin's Mills, Stuben county, New York." E A WHEAT, Secretary.

Elba, August 21st, 1848.

ANNUAL CONFERENCES.

The Illinois Conference, M. P. Church, meets at Camp Ground, near Springfield, Ill., Aug. 15, 1848.

The Pittsburgh Conference meets at Fairmont, Va., August 29, 1848.

The Pennsylvania Conference, meets at South Canaan Meeting House, Wayne Co. August 30, 1848.

The Ohio Conference meets at Lebanon, O., September 6, '48.

The Onondaga Conference meets at Sand Bank, Oswego, N. Y. September 6, 1848.

The Muskingum Conference meets at Cambridge, O., September 13, '48.

The Iowa Conference meets at Burr Oak Ridge, Cedar, Iowa, September 13, 1848.

The Vermont Conference meets at Shelbourn, Vermont, September 20, 1848.

The Missouri Conference meets at Mt. Pisgah Camp Ground, Green County Mo. September 21, 1848.

The Michigan Conference meets at Adrian, Michigan, September 27, 1848.

The Tennessee Conference meets at Unionville, Tenn. September 29, 1848.

The Arkansas Conference meets at James Walker's, White County, Ark. October 2, 1848.

The North Illinois Conference meets at Princeton, Ill. October 4, 1848.

The Indiana Conference meets at Pleasant Grove Chapel, Putnam County, Ia., October 4, '48.

The Louisiana Conference meets at Union Church Camp Ground, De Soto parish, October 11, 1848.

The Wabash Conference meets at Middletown, Ia. October 18, 1848.

The Georgia Conference meets at Le Grange ch. Newton County Georgia, October 20, 1848.

The North Carolina Conference meets at Fair Grove Guilford Ct October 20, 1848.

The Virginia Conference meets at Hampton, Va. November 9, 1848.

The Huntsville Conference meets at White Plains, Benton county, Alabama, November 9, 1848.

The Alabama Conference meets at Montgomery, Alabama, November 17, 1848.

The Mississippi Conference meets at Harmon's, Attaal county, Georgia, December 1, 1848.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

J Hudson,	O	G G Collins	Pa
P Kinsley	"	N Gillespie	Va
John Burns 1 sub	"	J Scott	"
Z Ragan	"	D R Helmick	"
D G Oaks	Ia	W Williamson	"
J Mills	Mich	R P Gilliam	Mo
T Foster 2; one sub	Pa	S Dilley 2 subs	Ill
		A Wood	"

☞Receipts at Muskingum Conference will be inserted in our next paper.

"Methodist Protestant," and "Boston Olive Branch." Please change the address of Rev. John Burns, from Mt. Pleasant, O. to Cadiz, Harrison county, O.

ACKNOWLEDGEMENTS.

Received at Pittsburgh Conference.

From	For	Pays to	Vol.	No.	$ cts.
R H Walker,	J Maxwell,	10	37	2	00
D D Hughes,	S M'Corkle,	10	9	2	00
"	Himself,	9	52	1	00
W H Doe,	J Claney,	8	52	4	00
"	P C Root,	10	26	2	00
"	A Robinson,	9	52	2	00
H Palmer,	W Moody,	10	52	2	00
"	T Nesmith,	7	52	2	00
J Sexsmith,	D Heysham,	9	52	2	00
I Holland,	E Squires,	9	26	2	50
J Scott,	B C Miller,	8	52	4	00
"	J Gallaher,	10	3	1	00
"	D Jenkins,	10	24	2	00
J Cowl,	H Patterson,	10	52	2	00
"	J Wright,	9	52	2	00
G Nester,	I E Morrison,	10	35	2	00
V Lucas,	J Edmiston,	10	26	2	50
"	T Rankin,	10	29	2	00
"	W Utsler,	10	9	1	00
D R Helmick,	N Warder,	8	52	2	00
G A Compton,	A Fuller,	9	52	4	00
W P Ellison,		9	52	1	00
H Lucas,		9	52	1	00
E Martin,		9	52	1	00
Joseph Burns,	J Moon,	9	52	2	00
"	M Fleming,	9	52	2	00
"	G M Ray,	9	52	2	00
"	I Hall,	9	52	1	00
"	J Bowers,	10	26	1	50
"	G Nester,	9	26	2	00
"	A Fordyce,	10	52	2	00
"	Wm Powell,	9	52	2	00
"	J W Phillips,	9	52	4	00
"	O Haymond,	9	52	4	00
"	J Gepford.	9	26	5	00
"	E H Compton,	10	9	2	00
"	W M Dunnington,	7	52	2	00
"	Wm John, fun,	9	52	2	50
"	J Patterson,	10	13	2	50
"	Z M Peirpoint,	9	52	2	00
"	A Fleming,	9	52	4	00
"	W Holland,	9	26	2	00
"	J Cochran,	7	26	1	05
"	Jas Thorp,	9	52	4	00
"	J W Brown,	11	26	5	00
"	R Wilkinson,	9	52	1	00
"	A Hall,	10	52	2	00
"	J Shoop,	9	52	1	00
"	Dr J N Green,	9	52	1	00
"	J M'Daniel,	9	52	1	00
B Garrettson,	J Kern,	10	42	5	00
A H Trumbo,	Mrs. S Hopper,	10	9	2	00
"	W Buchanan,	9	52	2	00
"	S Coukling,	10	41	2	50
"	I Coukling,	10	45	4	00
Wm Tipton,	R Seal,	10	41	2	00
A M'Guire,		9	52	1	00
J S Cleland,		10	30	2	00
R Rose,	A Laybourn,	10	52	2	00
"	T Funston,	10	53	2	00
"	T Mills,	10	52	2	00
"	J Hess,	10	4	1	00
"	E Arbogast,	9	30		75
Wm Jacks,		8	52	4	00
J D Langdon,	Miss S Nisely,	10	52	2	00
"	Himself,	10	52	1	00
T B Graham,		10	52	1	00
W Hamilton,	J Stout,	9	52	1	00
"	Himself,	9	52	1	00
L S Ingersoll, Lebanon,		9	52	2	00
A Crotors,		10	52	4	00
G Crotors,		9	52	4	00
A Lane,		10	26	2	00
Mrs E Hall, Cincinnati,		10	52	2	00
J Layman,		9	52	2	00
W W Cones,		10	35	1	50
Wm Closson,		10	52	1	50
E Mudge,		10	52	1	50

W. D.,—Va. owes only for 3 months past

Br Z M Peirpoint, Va., will see that he is credited to end of vol. 9.

Br J Gepford, the $5 received pays for volumes 7 & 8, and half of vol. 9. One dollar more yet due on vol. 9.

Received at the Ohio Conference.

J M Young,	J Leach,	9	16	2	00
J B Peat,	J Chapman,	10	28	2	00
"	J S Peat	10	38	2	00
"	J Norris,	10	39	2	00
"	E Norris,	9	26	1	00
W G Fowler,	T Parmer,	10	28	2	00
"	Jos Turner,	10	4	1	50
"	J Middleton,	10	20	2	00
"	E B Harnsock,	9	43	2	00
"	Mrs E Johnson,	9	52	2	00
"	A Sabin,	10	34	2	00
"	S Earley,	10	34	2	00
"	G Johnson,	10	23	2	00
"	I Gerard,	9	52	2	00
"	Z M Baugham,	10	32	2	00
"	D Falkner,	9	47		50
"	S Painter,	10	34	2	00
"	J M Johnson,	9	52	2	00
"	B Thomas,	10	34	2	00
"	Wm Ary,	10	34	2	00
"	W Cattrell,	10	17	2	00
R K Davis,	A D Safford,	9	23	1	00
A Channell,	A Patton,	9	52	2	00
R M Dalbey,	L Lyons,	10	14	5	00
"	J Carnes,	9	52	2	00
"	Wm Riley,	10	25	2	00
"	W P Taylor,	10	4	2	00
C H Williams,	G W Corn,	9	52	2	00
"	R Elliott, Jr.,	11	10	2	00
W Hughey,	C Straley,	9	52	2	00
J H Surface,		10	9	1	00
J L Borton,	J M'Guire,	10	7	1	00
L Ensminger,	R Wallace,	9	5	2	00
"	M Ensminger,	8	52	2	00
S P Kezerta,	R Smith,	10	28	2	00

Advertisements

GUTHRIE, BUCKINGHAM & CO.

HAVE the pleasure of announcing the earliest arrival of a CHOICE and EXTENSIVE ASSORTMENT of

FALL & WINTER GOODS,

Consisting in part of Dry Goods, Groceries, Queensware, Hardware, Hats and Caps, Boots and Shoes, Leather, Paints, Oils, Dye-Stuffs, Iron, Nails, Glass, Stationary, Music, Jayne's Family Medicines and other Drugs.

We are prepared to offer GREAT BARGAINS in WOOLEN GOODS, DRESS GOODS, BOOTS SHOES, and HEAVY DOMESTICS.

Our stock of *Prints, Ginghams, De Laines, Alpaccaas Lyonesse* and *Coburg Cloths, California Plaids, Cashmeres French Merinos, Roselind Plaids, Italian Lustres* and *Gala Plaids*, is very full, and the styles new and very pretty.

Cambrics, Jaconetts, Mull Muslins, Edging, and Lace, of all kinds, in great variety.

Hosiery Shawls. Hkf., Linens, &c. &c. CHEAP.

We deem it unnecessary to go into a tedious detail. We say with confidence that our stock is the best that will be seen in PUTNAM this season, and that our prices can and shall be made satisfactory to our Customers. We respectfully tender our thanks to our large circle of patrons and request a continuance of their favors. To the public in general we say, examine our stock if you please, whether you buy or not, we take pleasure in showing our goods.

WANTED

Every description of Country Produce, for which the market rates will be paid.

We hope that the present plentiful crops will enable our debtors to square up old accounts. And we respectfully request them not to pass us by whether able to pay up or not.

GUTHRIE, BUCKINGHAM & Co.

Putnam, September 18, 1848.

PUTNAM FEMALE SEMINARY.

THE Winter Term of the Putnam Female Seminary will commence Wednesday October 4th, and continue 25 weeks.

The design of this Institution, in its present organization, is to elevate the standard of Female Education.—It has a Primary, Academic and Collegiate Department. Through its excellent Principal, Instructresses and Professors, it provides thorough and solid instruction, for the various stages and branches of education, deemed requisite to the formation of a useful, accomplished, christian character.

The full Collegiate course occupies four years, and has it is believed, a wider range of studies, and a more thorough system of instruction, than any similar institution in the State: embracing, not only the English branches taught in our best Colleges, but also the Latin and German Languages, for which there is no extra charge.

Young ladies, however, who do not wish to study the languages, have every facility for pursuing the English branches, which is furnished by any female Seminary.

Parents, who wish to give their daughters an accomplished and thorough education, are assured that the very best advantages for this purpose are here enjoyed; and that no pains will be spared, by competent and efficient teachers to render the situation of the young ladies, who may resort to the Institution, in the highest degree pleasant and conducive to their mental and moral improvement.

The location is delightful, the building ample, the accommodations excellent, and the facilities for quiet and retired study such as are rarely furnished.

The expenses are put at the lowest possible rate. For *Board, Washing and a separate room for every two pupils, lighted and warmed*, (while the season requires it,) so *as to be a convenient and retired study*, the charges are $2,00 per week for the Winter term, and $1,75 for the Summer term. Those who choose to do their own washing will be allowed a deduction of 25 cts per week.

TUITION.

Winter Term $12,000 Summer Term $8,00

EXTRA STUDIES.

Music with the use of the Piano $30,00 per year.
(Instruction in vocal music to all pupils *gratis*.)
Drawing and Painting $15,00 per year.
French 12,00 "

Latin and German, as they are embraced in the regular course, no charge.

Tuition in the Primary Department. $10,00 per year.

This department will hereafter be taught by Miss Alice Cone.

For further particulars, inquiries may be made of the Principal, Miss M. Cone, or any of the undersigned Trustees of the Institution.

A. KINGSBURY, President.

SOLOMON STURGIS,
ALVA BUCKINGHAM,
J. C. GUTHRIE,
C. C. CONVERS,
C. P. BUCKINGHAM,
} *Trustees.*

A. A. GUTHRIE Secretary

References: Dr SMITH, President Marietta College; Drs STOWE and ALLEN, Lane Seminary; Rev E GOODMAN, Cincinnati; Rev W H BEECHER, Euclid; Hon B LANE, Sandusky City; Rev H L HITCHCOCK, Columbus; Rev F S HOWE, Chillicothe; and the Rev H LITTLE, Madison Ia. n51

September 6, 1848.

DR. WM. MIL

Poet's Corner.

Regard to the Feelings of Others.

There is a plant that in its cell
All trembling seems to stand,
And bend its stalk and fold its leaves,
From each approaching hand.

And thus there is a conscious nerve
Within the human breast,
That from the rash or careless hand
Shrinks and retires—distrest.

The pressure rude, the touch severe,
Will raise within the mind
A nameless thrill, a secret tear,
A torture undefined.

O you who are by nature formed,
Each thought refined to know,
Repress the word, the glance that wakes
That trembling nerve to woe.

And be it still your joy to raise
The trembler from the shade;
To bind the broken, and to heal
The wounds by others made.

Whene'er you see the feeling mind,
Oh, let this care begin,
And though the cell be rude or low,
Respect the guest within.

Reported for the Western Recorder.

ANNUAL REPORT

Of the Board of Managers of the Aid Society, of the Pittsburgh Conference, Methodist Protestant Church.

As the success of the Aid Society is of vital importance to the efficiency and perpetuity of our Itinerant Ministry, which is the only hope of the prosperity of the Methodist Protestant Church, so dear to our hearts;—so it is with unfeigned pleasure and satisfaction that we are able to report the encouraging circumstances in which the Society is now placed. The chief cause of the cheering increase of the funds of the Society—which will be reported this year, is the success of the President round the District, in obtaining subscriptions. That was a happy course—in the last Annual Meeting—the appointment of an Agent in the person of the President, to procure subscriptions and donations, at all appointments for his official visits. For it is to be expected that the President, at his annual visits, will excite a greater interest in bringing out the people than the minister can do who is laboring statedly among them for the year. And then the hearts of the people, probably, are more open to give to this benevolent object, than on ordinary occasions.

At a meeting of the Board of Managers, in January last, the President reported his success up to that time, beside unpaid subscriptions, in *monies received*—from different, appointments—in all, $73 85cts. Upon which, the Board passed Sundry Resolutions, expressive of their views of the vast importance of this effort to raise a Fund for the benefit of our superannuated itinerant ministers, their widows, and orphan children.—Tendering also our heart-felt thanks to Brother Brown, for the successful exertions he has made to increase the supscriptions to the Society. Calling also upon all our members and friends to come forward heartily, and aid in this great and good work. Also earnestly and affectionately soliciting the aid and co-operation of our *female* friends in this delightful labor of love, for which they are so admirably qualified to render efficient assistance. Those Resolutions, by order of the Board, were published in the Western Recorder. And doubtless, when the President's account of his labors during the year is read, fresh hopes and new vigor will be inspired in the bosom of all the friends of the Society.

Much has been done during the past Conference year, for which we feel truly grateful. But much more need be done, to make the fund what the friends of the Society most ardently desire, to wit: a source of confident and safe reliance to the effective Itinerant, that when he can labor no longer, he will not be left without bread; and when he is removed by death, that his helpless family will not be abandoned to absolute want. Accordingly, we respectfully recommend that the President for the ensuing Conference year, be also appointed Agent for the Society, to procure more subscriptions and donations—for the object above specified. And hope that he too may be abundantly successful in his endeavors, and pray that he may be equally blessed in his deeds.

It will be necessary, we may just remark, as must be obvious to every one, that the subscriptions be *collected*, or, after all, the labor of procuring the subscriptions will be lost, and the expectations of friends cut off. May we be permitted to suggest that it is attended with many & great advantages, when the money is paid at the time of subscribing it. And when this cannot conveniently be done, the subscriber confers an additional favor by calling and leaving it with the minister, as early as opportunity allows.—But where payment is not made, in due season, let the minister be sure to call on the subscribers for the amount due. We know this adds to his many duties, but it is necessary that this should also be done.

Of course, by recommending the appointment of an agent for the District, it is not supposed that the zealous co-operation of the Superintendents or their assistants, is thereby superseded. The active efforts of all our friends are necessary to accomplish the Benevolent design of the society to meet the pressing necessities of our Superannuated itinerant ministers, their widows and orphans.

The Board ventures delicately to suggest that the money to be distributed annually, be scrupuously applied to the proper objects expressly contemplated in the constitution and charter of the institution. The occasion of this remark is, that it has been said that part of the avails of the society, on one occasion at least, was thrown into the annual conference collections, and distributed among the needy in effective service. Now, pressing as may be the need of Itinerants still in the field of active toil, and worthy so-ever of all the help the church can render them, and deeply as we may sympathise with them in their necessity, they are not the objects for whom this society was organized. And to appropriate a single cent to their use, is to depart from the letter of the constitution of this organization. If the information in the above allusion is correct, we wot that through ignorance it was done; and that a recurrence of the kind will not again take place.

Finally, from the confidence we have in the practical knowledge of the Treasurer of the society, touching the most secure and profitable vestment of capital, we urge attention to the suggestion he has kindly made in his report. We esteem him a competent judge of these monetary matters, and know he has the good of the society in view in the remarks he has voluntarily made upon the subject.

All of which is respectfully submitted by the

COMMITTEE.

1. *Resolved*, That the Report just read, justifies the belief, that the praise-worthy enterprise to which it refers, is regarded by the Almighty with *special* favor and approbation.

2. *Resolved* That as we live in an age of *means*—miracles being no longer necessary to the establishment of the principles of the Gospel, God expects his people to *co-operate* with Him in doing good to each other, and to mankind universally.

3. *Resolved*, That an indisposition on the part of professing Christians to be co-workers with the Great Head of the Church.—visible and invisible,—will inevitably involve them in guilt, and, there is reason to fear, in final condemnation.

4. *Resolved*, therefore, That it is not only the duty but the interest of the ministry and membership of the Methodist Protestant Church, within the bounds of the Pittsburgh Annual Conference, to manifest their faith by their *works;* and, as they are instructed, in the selection of the objects of their benevolence, to give a decided preference to such as are of the household of believers. it is earnestly hoped they will actively and efficiently participate in the business and proceedings of the "Aid Society," and thus make provision for the Superannuated and worn-out Ambassadors of Christ, their widows and orphan children.

Published by order of the "Aid Society of the Pittsburgh Annual Conference, of the Methodist Protestant Church."

G. B. M'ELROY, Secretary.

VARIETY.

VALUE OF THE SCIENCES.

The Journal of Commerce has an article on Electro-Magnetism, and the use made of the power by Professor Henry and Morse. To show the practical use of a study of such a science, the Journal says:

We are reminded in this connecion of an anecdote related to us by one of the most eminent counsellors in this State, which, while it illustrates our remarks, pays a very just complement to the learning of Prof. Henry. It is known to scientific men, that the field of this gentleman's most extensive and important investigations and discoveries, has been Electricity. In the course of a trial of a cause in the city of Albany, said Judge ———, I was employed by the defence, & called on Prof. Henry, then in the Albany Academy, to give the court and jury some information in regard to the variations of the magnetic needle. I was surprised and interested at the clear, dignified and forcible character of his testimony, and the readiness with which he explained the most difficult points. So much was I interested, that I made my notes of his testimony very full, and, after the confusion of the cause, I filed them away with the papers. Many years later I was employed in a cause in Albany county, which originated in the variation of the land marks from those laid down in the old deeds. Six county surveyors had been employed to run the line, and none could hit the old marks. We examined them all, day after day, and could reach no result. It occurred to me to open the testimony of Prof. Henry, which I had forgotten for years. I took it into court with me, and selecting the most intelligent of the surveyors, I asked him a series questions framed on that testimony. His replies were satisfactory. I then requested him to take a pencil, and giving him certain data from my notes, I requested him to calculate what his line would have been under such and such circumstances, variations, &c. He spent a long time in the calculations, but the result was to confirm the old deeds. All were astonished but myself.

A better illustration of the utility of many studies and discoveries which appear at first to be uselessness, not be asked.

THE TOBACCO REFORM.

We are pleased to learn that the religious press generally is speaking out against the useless and injurous habit of chewing and smoking the filthy weed. Many christians in different parts of the country are becoming awake to the importance of enjoying liberty from the evils of so unnatural and indecent a habit.—Some we could name who have lately declared their liberty purely for conscience' sake. Some we know who are very zealous in advocating liberty in other respects but who are perfect slaves to tobacco. We have sometimes wondered whether those who are so conscientious on other points have any conscience on this; or wether they think they are doing no harm in influencing every little boy and girl within their reach to learn the same evil practice.—How can a minister, especially, indulge in any habit that he would not recommend to others? But the work is begun, and will progress in proportion to the advancement of correct principles. Success to the anti-tobacco movement.—*Rel. Tel.*

Cases of Drowning.

The Coroner was on Friday of last week called to hold an inquest on the body of Mark Quindlen, 60 years of age, who on Wednesday evening fell overboard, at Almond street wharf, and was drowned. The deceased was one of the oldest pilots on Delaware, but for several years past he had not been in service.

Another inquest was held on Friday morning in Concord street, Southwark, on the body of Alfred W. Thornton, 13 years of age, who on the evening before fell from a vessel and was drowned. Verdicts according to the facts.

PRESERVATION OF STAIR CARPETS.—Stair carpets should always have a strip of paper put under them at and over the edge of every stair which is the part where they wear out, in order to lessen the friction of the carpets on the boards beneath. The strips should be within an inch or two as long as the carpet is wide, and about four or five inches in width; so as to be at a distance from each stair. This simple plan, so easy of execution, will, we know, preserve a stair carpet half as long again as it would without the strips of paper.—*Germantown Telegraph.*

From the Lutheran Standard.

Exploration of the Dead Sea.

There are only two instances known in which a boat was ever upon the water of the Dead Sea, previous to those of the United States Exploring Expedition. Dr. Robinson states in a note in his "Biblical Researches in Palestine," that Messrs. Moore & Beke transplanted a boat from Joppa on the Mediterranean Sea, to the Dead Sea, and attempted a survey of the latter; but were compelled to leave it unfinished. In what year this attempt was made, is not said. They sounded several times; and found the apparent depth to be more than 300 fathoms or 1,800 feet. But this depth was probably a deception, for it must have been a very heavy lead not to have been borne up by such a length of line in water of so great specific gravity as that of the Dead Sea.

The other instance is metioned by Stephens, in his 'Incidents of Travel in the Holy Land.' When Stephens visited Jericho, he was lodged in a hut which had a small boat set upon its side before it, so as to form a front wall. He learned the history of the boat which told a melancholy tale. It was the only one which had ever floated on the Dead Sea. About eight months before, namely in the summer of 1835, Mr. Costigan, an Irish traveller, had been for some years in the East, had projected a most interesting journey, and most unhappy for himself and the interests of science, died almost in the moment of its successful completion. He had purchased his boat at Beyroot, and with a Maltese sailor for his servant, in spite of many difficulties and impediments from the Arabs, had carried it across the country on a dromedary, and launched it on the sea of Galilee. He explored this most interesting water, and then entering the river Jordan where it leaves that sea, he followed it down until he narrowly escaped with his life among the rocks and rapids of an ancient but unknown river, & then constantly obstructed by the Arabs, even the Governor of Damascus refusing him any facilities, with great difficulty he succeeded in bringing his boat by land to the Dead Sea. In the middle of July he had embarked with his servant to make tour of the sea, and eight days afterwards an old Arab woman found him lying on the shore alone, gasping for breath. She carried him to her hut, where he lay till the Rev. Mr. Nicolaisen, the English Missionary at Jerusalem came for him, and the second day after his arrival in Jerusalem he died.

When the unfortunate Costigan was found by the Arabs on the shore of the Dead Sea and during the two days that he lived after he was carried to Jerusalem, he never once referred to his unfortunate voyage. He had long been a traveller in the East, and was long preparing for a voyage; he had read every book that treated of the mysterious water, and was thoroughly prepared with all the knowledge necessary for exploring it to advantage. Unfortunately for the interest of science, he had always been in the habit of trusting greatly to his memory; & after his death the missionaries at Jerusalem found no regular diary or Journal, but merely brief notes written on the margins of books, so irregular and confused that they could make nothing of them, from indifference or because they had no confidence in him, they allowed Costigans' servant to go without asking him any questions. Stephens took some pains to trace out this man, and afterwards, while lying at Beyroot, suffering from a malady which abruptly put an end to his travels in the East, he induced his guide to hunt him up. He was a little, dried-up Maltese sailor; had rowed around that sea without knowing why, except that he was paid for it; and Stephens thinks that what he stated to him in answer to his questions bore the stamp of truth, for he did not seem to think he had done any thing extraordinary. He knew as little about it as any man could know who had been over the same water; and yet after all, perhaps he knew as much as any one could learn. He seemed however to have observed the coast and the soundings with the eye of a sailor, and Stephens got him to make out a map of the sea from his recollectin of it which is engraved and printed in Stephens' work, and bears a very good resemblance to the best maps of the Dead Sea.

From his statement it appears that Costigan and himself, made the entire tour of the lake.—They were eight days in accomplishing the task, sleeping every night on shore, except one, when afraid of some suspicious looking Arabs whom they saw on the mountains, they slept on board, beyond the reach of gunshot from the land. He stated that they had moved in a zig-zag direction, crossing and re-crossing the lake several times, that every day they sounded, frequently with a line of 175 brachia, (about six feet each;) that they found the bottom rocky, and of very unequal depth sometimes ranging thirty, forty, eighty brachia all within a few boats' length; that sometimes the lead brought up sand like that of the mountains on each side; that they failed in finding bottom but once, and in that place were large bubbles all around for thirty paces, rising probably from a spring; that in one place they found on the bank a hot sulphur spring; that at the southern extremity Mr. Costigan looked for the River of Dogs, but did not find it; that in four places they found ruins; and could clearly distinguish large hewn stones, which seemed to have been used for buildings; and in one place they saw ruins which Mr. Costigan said were ruins of Gomorrah. Stephens thinks there is no doubt that Mr. Costigan talked with him as he went along and told him what he stated to Stephens; and that Mr. Costigan had persuaded himself that he saw the ruins of the guilty city; that he may have been deceived, and probably was, but it must have been the most intensely interesting illusion that ever man had.

He further stated to Mr. Stephens that the boat when empty, floated a palm higher out of the water than on the Mediterranean; and that Costigan lay on the water and picked a fowl, and tried to induce him to come in; that it was in the month of July, and from nine o'clock to five dreadfully hot, and every night a north wind blew, and the waves rose worse than in the Gulf of Lyons; and in reference to the peculiar exposures, and the circumstances that hurried poor Costigan to his unhappy fate, he said that they had suffered exceedingly from the heat, the first five days Costigan taking his turn at the oars, that on the 6th day their water was exhausted, and Costigan gave out; that on the 7th they were obliged to drink the water of the sea, and on the 8th they were near the head of the lake, and he himself exhausted, and unable any longer to pull an oar. There he made coffee from the water of the sea; and a favorable wind springing up, for the first time they hoisted their sail, and in a few hours reached the head of the lake; that feeble as he was he set off for Jericho.

A wag having had a dispute with a man who kept a sausage shop, and owing him a grudge, ran into his shop one day as he was serving several good customers, with an immense dead cat, which he quickly deposited on the counter, saying, 'This makes nineteen; as you are busy now we'll settle some other time;' and he was off in a twinkling. The customers, aghast, soon followed him, leaving the sausages behind.

The two Husbands.

Some ten years ago, as our readers will remember, there was what was termed a 'rebellion' in Canada, and after the 'patriots' were subdued, some were summarily executed, and a portion banished. for a long term of years to Australia. Most of these latter were men of families, from which they were torn without mercy, to expiate in a far distant land, by imprisonment and hard labor, the crime of the evils of misgovernment.

We think they acted very unwisely in proceeding to the extremes they did, but this point we will not stop to consider. With one of these expatriated men our tale has chiefly to do.

For seven or eight weary years he had borne the hardship of lonely captivity, hopeless of ever seeing his friends again, when a general amnesty was proclaimed by the British Government in regard to all, with one or two exceptions, of those who had been concerned in the rebellion. Our hero was now at liberty, and his first thought was to seek his home.—But he had no means to pay his passage there, and he accordingly shipped on board a whaling vessel, which at the end of two years more, landed him upon his native shores.

Wife, children, and friends filled his thoughts, as he hastened on to his old residence in Canada. Everything remained as it had been; friends and neighbors greeted him as he passed along—but how his heart sunk within him to find the homestead deserted, and to learn that his wife had been married two years to another, supposing the husband of her youth to be dead. She and her new found mate had left that part of the country and settled somewhere in Illinois.

The poor man felt desolate indeed, and he determined to see, and if possible to reclaim his wife and children. After a weary travel and many inquiries he traced them to Knox county, Illinois, where they were comfortably settled in their new home. There he presented himself a few days since. The wife could not have been more surprised or pained to see an apparition from the grave, for she had long considered him as dead. The new husband, too, was rather disagreeably surprised to see before him a claimant for his wife. What should be done? The first husband was anxious to obtain the lady, the second was disinclined to give her up, looking upon his claims as good.

They were reasonable people all round. The original claimant remained in the neighborhood a couple of weeks, during which time the matter was frankly talked over. At last the rivals came to the conclusion that the lady was the proper person to make a final decision of the question, and to her it was mutually agreed to refer it, giving her time to consider it in all its bearings.

What more perplexing position could a woman be placed in than that? Here were two men with almost equal claims upon her affection. One was the father of her children, the companion of her youth—the other bound to her heart by near and sacred ties, and by the mutual love they bore an infant that had been born to them. She could not for a time decide—what true hearted woman could? A tumult of thoughts and emotions filled her heart, alternately swaying her from side to side. Thus the conflict lasted for several days, during which time she was enabled to look clearly into her own heart, and at last she was ready for a decision.

Which could she choose but the man around whom were twined the tendrils of a first and strong affection—to whom she had given the first offerings of her heart? The needle may vibrate for a time, but it points at last with undeviating constancy to the never-setting star of the north; and in like manner, the heart of the true woman, having in the wide universe but one fitting mate, will, after all vicissitudes, turn lovingly to the sunny warmth of its "first, and only love."

A disposition of the youngest child must now be made, and it was mutually agreed by the two men, that as it could not be deprived of a mother's care, the first husband should take it with the other children, to be restored to the father at some future time. The re-united family now made preparations to go to a new home, and so great was the interest excited in the neighborhood by this singular affair, that as many as a hundred and fifty persons from the neighborhood were present to witness their departure. On Saturday last they came up in the packet Louisiana, on their way to Michigan, where they will take up their residence.

We naturally sympathize with the first husband, to whom wife and children are restored, but who will not feel for the bereavement of the second?—*Chicago Tribune.*

Fight hard against a hasty temper. Anger will come but resist it stoutly. A spark will set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges, knows no rest;
The meek possess a peaceful breast.

LIFE THE WORLD OVER.—When Peter of Cardova was engaged on a picture for the royal palace of Petti, Ferdinand II. particularly admired the representation of a weeping child. "Has your majesty," said the painter, "a mind to see how easy it is to make this very child laugh?" And suiting the action to the word the artist merely depressed the corner of the lips, and the inner extremity of the eyebrows, when the little urchin seemed in danger of bursting his sides with laughter, who a moment before seemed breaking his heart with weeping. If this is true in the world of art, it is eminently true in the world of living men. Slight, very slight, are the causes that make or break the happiness of life. The touch of a brush can dim heaven with a cloud or brighten the prospect in the far horizon.

An Eloquent Figure.—The Mechlenburg Jeffersonian says: "Like one of those wondrous rocking stones reared by the Druids, which the finger of a child might vibrate to its centre, yet the might of an army could not move from its place, our constitution is so nicely poised and balanced, that it seems to sway with every breath of opinion, yet so firmly rooted in the hearts and affections of the people. that the wildest storms of treason and fanatacism break over it in vain."

Pleasure of Paying Debts.—What a pleasure it is to pay one's debts! It seems to flow from a combination of circumstances. In the first place, it removes that uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind; it opens a prospect of being readily supplied with what we want on future occasions; it leaves a consciousness of our own virtue; and it is a measure we know to be right, both in point of justice and sound economy. Finally it is the main support of simple reputation.

REFORM.—As this is the great day of reform on all hands, we advise that some of the reformers proceed, forthwith, to reform themselves, of which they stand in great need.

Advertisements

JUST RECEIVED
From the Book Concern, Baltimore,
A NEW SUPPLY OF
HYMN BOOKS, M. P. CHURCH,
DISCIPLINES M. P. CHURCH.
ALSO A FEW COPIES OF
Snethen's Sermons,
For sale *for cash*, wholesale and retail at the office of the WESTERN RECORDER.

The best Remedy ever discovered for
External or Internal Applications.

PREPARED from the original Indian Receipt. It has been found to effect the most surprising cures in the following *Diseases of Man:*

Inflammatory and Chronic Rheumatism, Sore Throat, Croup, Swelled Limbs, Pains in the Breast, Back or Side, Stiff Joints, Ague in the face, Sprains, Salt Rheum, Bruises, Chill Blains, Tooth Ache, Pains in the Joints, Stings of Insects, Burns, Frosted Feet, Sun Pain, being used externally. Issues, Nervous Diseases, Weakness in the ankles and limbs generally. Erysipelas, Head Ache, Diseases of the Spine, &c.

TRY IT ONCE.

Price 25 cents, or 5 bottles for $1,00.

FOR HORSES.

It cannot be supassed for sprains, Galls, Chafes, Scratches, Strain of the Shoulders, Stifles, Cracked Heels, Ring Worm, &c. The most severe cases of Cholic in Horses, and Cattle have been cured by the Indian Liniment.

It is a well known fact, that the Indians, possessed a knowledge of the medical virtues of PLANTS entirely unknown to the white man. A knowledge of these plants, so important to mankind, would have remained forever secret with the Indians, had it not been that missionaries travelling among them have become acquainted with these remedies and their mode of preparation.

It was by this means that the celebrated INDIAN LINIMENT was found out, a discovery of the greatest importance to suffering humanity.

For all complaints where an external, and many where an internal application is required the country is challenged to produce a better article or one that will produce such surprising cures, as can be proved by thousands of certificates in the hands of numerous Agents throughout the country. It operates upon the system in a powerful and effectual manner, yet with the greatest safety, from the nature of its composition. It penetrates speedily, relaxing contracting Cords, Restoring the use of limbs long paralized, restoring the use of muscles which have long lost their action from various causes.

For affections of the Lungs, weakness of the Sides, Breast or Back, Liver Complaints, Enlargement of the Spleen, &c. Great cures have been effected by applying the INDIAN LINIMENT externally with a few drops taken on a lump of sugar internally. For long standing Colds and Coughs, and the soreness accompanying such affections, it has no equal; Billious Cholic, Cramp in the bowels and Stomach, Cholera Morbus, &c., an effectual and safe remedy.

BARRELL'S INDIAN LINIMENT, with Dr. BLAKE'S SANATIVE LIFE Pills, is all the medicine used by very many families, & none that have thoroughly tested its virtues, would for a day be without it. Agents are daily writing for more, giving accounts of new and astonishing cures performed by its application, either external or internal.

The proprietor of this invaluable Medicine hesitates not to say, that it is his firm conviction that the day is not far distant when the "Indian Liniment" will rank among the first remedies of the day, for all internal as well as external diseases; and that no family will be without it who have had an opportunity to test its virtues.

Also for sale by the same Agents, Barrell's Indian Vermifuge or Worm Exterminating Extract,

Prepared from the Original Indian Receipt.

Dr. Stanhope's Celebrated
CHOLAGOGUE PILLS,

For Fever and Ague, Purely Vegetable, and never known to fail.

Dr. Blake's Sanative Life Pills,

The best Cathartic medicine in use.

For sale by G W Thompson, Jas S McCleary, Zanesville, H G O Cary, Dresden: D W Culberson, South Zanesville; Jas Bell, Otsego; Claypool & Lynn Nashport; L H Dugan, Duncan Falls; J W Howly, Blue Rock; J Dean, Putnam; Shepard & Brother Taylorsville. D Reddington, No. 4, College Hall, Cincinnati, G E Pryor & Co., Wheeling, Va Russell & M'Doll, Ohio City, Thos M'Crary Beaver, Pa G M'Cullough, Richmond, Ia Jos Northcraft, Madison, Ia J M Tharp, Dayton, Ohio Humphrey & Langworthy, Columbus Ohio, Chas Cook & Co, Maumee, City, O D Spofford, Erie, Pa J Watson, Massillon, and by all authorized agents in every town in the United States and Canada.

All orders for the above medicine should be addressed to G. W. Thompson, Zanesville, Ohio.

☞ If the sick wish a diseased stomach restored and impure blood cleansed without endangering the constitution, go to J. Deen, Grocer and Shoemaker, Putnam, and obtain a box of Dr. Le Roy's Sarsaparilla and Wild Cherry Pills which is the best family medicine now in use. So says Mr. O'Neil the Agent.

DR. LE ROY'S
Wild Cherry, and Sarsaparilla PILLS.

DR. LE ROY has most happily succeeded in combining Wild Cherry and Sarsaparilla with other vegetable ingredients, so as to produce a medicine at once tonic, and purgative, the only perfect discovery of the kind ever made. Their great peculiar excellence, and that which distinguishes them from all other purnatives is, that their operation is followed by no re-action. Their unrivalled purifying and purgative properties, for which they are indebted to the essence of Sarsaparilla, and other ingredients, being controlled by their highly tonic virtues, derived from the extract of Wild Cherry, they do not strain the digestive organs into action, as is the modo of operation with other cathartics, but on the contrary strengthen them into action. Thus all other purgative medicines produce more or less subsequent costiveness, and sluggisnness of the gastric juice, while Dr. Le Roy's Pills leave all the machinery of the system full of life and activity, and the bowels open and natural. "Hence," writes Dr. Cheeseman, "they are the only active purgative which I can recommend with confidence, and without alarm; for they remove nothing but what ought to be removed—neither rack, nor strain—occasion no apathy or debilitation—and leave the bowels free, open, and vigorous." But the great virtue of Dr. Le Roy's Pills—the virtue which has spread their fame over the two hemispheres with a rapidity almost miraculous—lies in their purification of the blood. Here they not only stand altogether unrivalled, but fill up the measure of desire. They at once arrest the formation of bad blood, by removing all impurities from the chyle, of which the blood is formed; and moreover keep it clean, by toning and strengthing the digestive organs, so as to be able to exclude from it all matter of an innutricious nature; and then they purify the blood already in circulation; and never cease operation until it is entirely free from every noxious particle & full of health, life, and vigor. For sale at J. Deen's.

LIFE OF REV. JOHN WESLEY, M. A.

Some time fellow of Lincoln College, Oxford, Collected from his private papers, and printed works; & written at the request of his executors, to which is prefixed some account of his Ancestors and Relations.

WITH THE LIFE OF REV. CHAS. WESLEY, M. A.

Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the principles and economy of the Methodists, are unfolded.

BY JOHN WHITEHEAD, M. D.

AUTHOR OF THE DISCOURSE DELIVERED AT MR. WESLEY'S FUNERAL.

A supply of the American editions of the above valuable work, is kept on hand and for sale at a very low price, by the Editor of the Western Recorder.

CLEANING & RENOVATING
LADIES' AND GENTLEMEN'S
APPAREL!

ALSO COLORING LADIES' DRESSES, SILKS, &C.

THE subscriber, on WEST STREET, Putnam, opposite the residence of Mr. Nesbaum, will clean and renovate ladies' dresses, shawls, &c., taking out all grease spots and stains, and make the articles look as well as when new. Also men's fine coats, and other articles cleaned and done up in the best manner, colored, if faded, and insured not to injure the cloth or colors. All work done at low charges, by

BETSY JORDAN.

Putnam, Ohio, July 20, 1848.

N. B. Ladies need not rip apart their dresses.

FITS! FITS!!

A GREAT TRIUMPH!

In medicine has been achieved by Doctor S. Hart in the cure of all Disorders, which arise from an Enfeebled or Unhealty state of the Nervous or Vital System.

Hart's Vegetable Extract

Is the only remedy ever discovered that can be relied on for the permanent cure of Nervous Tremors, Spasmodic Contraction, Irritation of the Nerves, Neuralgic Affections, General Debility, Paralysis, Deficiency of Nervous and Physical Energy, and all Nervous Disorders; including

Epileptic Fits,

Or Falling Sickness, Hysterical Fits, Convulsions, Spasms, &c.

Doctor Hart would again repeat that the Vegetable Extract is the Only Remedy that can be relied on for the permanent cure of these most dreadful of all diseases that ever afflicted the human race. As their tendency is to Insanity, Madness and Death,

Skilful Physicians

Of Europe, as well as those of our own country, have pronounced Epilepsy incurable. And it has been so considered by many, until this important of all discoveries was made by Dr. S. Hart, nearly sixteen years since, during which time it has been performing some of the most

Remarkable Cures

Upon record, and has acquired a reputation which time alone can efface. Physicians of undoubted skill and experience, Ministers of various denominations, as well as hundreds of our eminent citizens, all unite in recommending the use of this truly valuable medicine to their patients, charge, and friends who are thus afflicted, as the only remedy.

We Quote the Language

Used by those who have been cured of Epilepsy by this valuable medicine. One says, "I have suffered beyond power of description, but now I rejoice in being fully restored to health and happiness." Another says, "I thank God I feel that I am a well man. I also feel it my duty to proclaim it to the ends of the earth, that they who are afflicted, may find relief. Another, who is an

Eminent Lawyer

And well known in this city, says. "My son has been afflicted for years with epile, ties, but is now enjoying good health from the Vegetable Extract. Its fame," says he, "should, and ought to be sounded to the end of earth" Another says, "Language is entirely inadequate to express my gratitude to Dr. Hart, for having been the means, under the blessing of God, of restoring me to the enjoyment of good health, after having been afflicted with epilepsy, in its worst forms, more than twenty years, and my morning and evening oblation of praise and thanksgiving shall continue to ascend to that God, who has afflicted, but to make me whole."

The time is not far Distant

When thousands, who are now trembling under the hand of this dreadful disease, and, fearing that every attack may prove fatal, will find permanent relief, and be restored to new life by using this celebrated medicine.

Fits of 27 Years and 6 Months Cured by the use of this Truly Wonderful Medicine.

Read the following remarkable case of the son of Wm Secore, Esq., of Philadelphia, afflicted with Epileptic Fits 27 years and 6 months. After travelling through England Scotland, Germany and France, consulting the most eminent physicians, and expending for medicine, medical treatment, and advice, three thousand dollars, returned with his son to this country in Nov. last, without receiving any benefit whatever, and was cured by using

Hart's Vegetable Extract.

Mr. Wm. Secore's letter to Mr. Hart:—I have spent over three thousand dollars for medicine, & medical advice and attendance. I was advised to taken tour to Europe with him, which I did. I first visted England. I consulted the most eminent physicians there in respect to his case: —they examined him, and prescribed accordingly. I remained there three months without perceiving any change for the better, which cost me about two hundred and fifty dollars, pocketed by the physicians, and the most I received was their opinion that my son's case was hopeless and positively incurable. I accordingly left England, and travelled through Scotland, Germany and France, and returned home in the month of November last, with my son as far from being cured as when I left. I saw your advertisement in one of the New York papers, and concluded to try Hart's Vegetable Extract, seeing your statements and certificates of so many cures, some of twenty and thirty years' standing, and I can assure you I am not sorry I did so, as by the use of Hart's Vegetable Extract alone, he was restored to perfect health. His reason, which was so far gone as to unfit him for business, is entirely restored with the prospect now before him, of life, health and usefulness. He is now 28 years of age, and 27 years and 6 months of this time has been afflicted with this most dreadful of all diseases; but thank God he is now enjoying good health.

Now, gentlemen, faith conviction I don't believe in.—To say that I shall be ever grateful to you is one thing, and as I here enclose you one hundred dollars I have no doubt but you will think this another, and quite a different thing. The debt of gratitude I still owe you, but please accept the amount as interest on the debt in advance.

Yours, very respectfully,
(Signed,) WILLIAM SECORE.

Col. Denslow, of Yonkers, New York, states that his daughter has been afflicted with Fits for more than nine years, and has been cured by the use of the Vegetable Extract.

Mrs. J. Bradley, 115 Orchard street, N. Y., states that she has been subject to Fits for many years, and has been restored to perfect health, (after every other means had failed,) by the use of the Vegetable Extract.

Dr. Chas. A. Brown, of Dover, Russell Co., Ala., who is one of the best physicians in the State, says that he has been much benefitted by the use of the Vegetable Extract, and that he unhesitatingly prescribes it in every case of Epilepsy which comes under his knowledge.

Curtis G. Mayberry, Esq., formerly Postmaster at Line Mills, Crawford, Co., Pa., now living in Erie Co., Pa., states, that for many years past he has been sorely afflicted with Fits, and he is now happy to state, that a persevering use of Dr. Hart's Vegetable Extract, has restored him to sound health, being entirely freed from that worst of all diseases.

We would refer to the following persons, who have been cured by using Hart's Vegetable Extract:

W. Bennett, nine years, 171 Grand street.
J. Ellsworth, seven years, 19 Dover street.
Joseph McDougall nine years, East Brooklyn, L. I.
H. W. Smith, New York Custom House.
S. Kelly, twenty years. Staten Island.
Miss E. McKeef, twenty years, Yorkville.
Miss E. Crane, twenty years, 112, Hammersly street.
Wm. H. Parcell, twenty-three years, 78 Norfolk st.
Jacob Petty, four years, 174 Delancy st.
Philo Johnson, twenty-eight years, Greencastle, Ct.
Judge Randall, 94 East Broadway, N. York.
Thomas R. Jones, of the U. S. Navy.
Capt. Wm. Jennings, State st., Bridgeport, Ct.

REFERENCE ALSO MADE TO

Rev. Richard Taggart, West Davenport, N. Y.
Rev. T. L. Bushnell, Baltimore, Md.
C. H. Doughton, 203, Eighteenth st., N. Y
Mrs. James Bertholf, Chester co., N. Y.
John Fahr, 178 Elizabeth street, N. Y.
D. A. Richton, 318 Delancy street, N. Y.
James Smith, 136, Suffolk st.

Testimony Upon Testimony.

In reference to the almost miraculous efficacy of this truly wonderful medicine, read the following letter from Dr. W. L. Monroe, of Guilford, Ohio, one of the most eminent physicians in that place.

Guilford, Ohio, August 17th, 1847.

BROTHER LABORER IN THE CAUSE OF HUMANITY:

Dear Sir:—It is with no small degree of pleasure that I am enabled to announce to you the complete triumph of your invaluable medicine in case of Epilepsy. I have prescribed it in four instances in this vicinity, and it has been highly successful in all. Three of the patients, I trust, have been radically cured. The fourth one is rapidly improving, and will, I think, without doubt, recover. I am not in the habit of prescribing or recommending Patent Medicines, but when I see an article which promises so much for the relief of suffering humanity, I feel it my duty to recommend it, and I have no hesitation in saying that as soon as the faculty are fully acquainted with the real merit of your medicine, they will close their eyes against prejudice and lend you a helping hand. I subscribe myself, yours, sincerely,

(Signed,) W. L. MONROE, M. D.

Over One Thousand Certificates

Have been received in testimony of the beneficial results produced by the use of Dr. Hart's Vegetable Extract.

Prepared by S. HATT, New York.

☞ Price Single Package Three Dollars. Four Packages Ten Dollars.

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Eastman & Bigelow, Zanesville, O.
L. Wilcox, Jr., corner of Diamond and Market St Pittsburgh.
H. & E. Gaylord, Cleveland, O.

Maj. Nye's Reminiscences, Vol. Ext. of Ohio. Feb. 13, 1847.
Jer. Johnson Dec 9. 1847
Whitehead's Life of Wesley. (W 581) July 1. 1847.
Hannah Ann Bissell. Jan. 27. 1848. ——————— not Important
N. Amer. Mch. 16. 1848.
Mary Ann. Springer — May 25. 1848.
C. S. Vs. A. H. B. — June 9. 1848.
Jos. Newlove — Sept. 7. 1848.

Jane McC[illegible] Obit Dec. 19/46 Early Reformer Not very Important.
Margaret Scott Original Reformer.
Obituary W. Rec. Apr. 8. 1847
not Important - at all.
Elizabeth Crafts
John Jordon
Elizabeth Marmon. } Reformers. Biographies W. Rec. Apr. 15 - 47 Not Important.
William Brookfield July 15 - 47 Obituary
W. Rec.
Mrs Mary Evans W. Rec. July 29 — 47
Thos. Pennel. W. Rec. Aug. 7. 47
Dr David Pierce Reformer a Laymen. Jan 25 48. W. Rec.
Lexox Shepherd Reformer. Laymen
W. Rec. Apr. 27/48